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Lord Maitreya

Tashilhunpo Monastery in Shigatse, Tibet - China  
(photo 2016)





# INITIATION, HUMAN AND SOLAR

BY  
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**Dedicated with reverence and gratitude to the Master K. H.**

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## THE LORD BUDDHA HAS SAID

that we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumors, as such; nor writings by sages, because sages wrote them: nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says he in concluding, "I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly."

*(Secret Doctrine, Vol. III, page 401.)*

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## FOREWORD

The subject of Initiation is one that has a great fascination for thinkers of all schools of thought, and even those who remain sceptical and critical would like to believe that this ultimate attainment is possible. To those who do not believe that such a goal is possible this book is offered for what it may be worth as a formulation of an interesting hypothesis. To those who anticipate such a consummation of all their endeavours, this book is tendered in the hope that it may prove an inspiration and a help.

Among occidental thinkers at this time there is a wide diversity of view upon this momentous subject. There are those who think that it is not of sufficient immediate importance to engross their attention, and that if the average man adheres to the path of duty and high-minded attention to the business in hand, he will duly arrive at his destination. This is undoubtedly true, yet as capacity for increased service, and the development of powers to be used in the helping of the race are the reward of the man who is willing to make the increased effort and to pay the price which initiation demands, perhaps this book may spur some on to attainment who might otherwise have drifted slowly towards their goal.



They will then become givers, and not the recipients of help.

There are those again who consider that the teaching hitherto given out in various books concerning initiation, [Page viii] is erroneous. Initiation has been made out to be fairly easy of attainment, and to call for no such rectitude of character as might have been anticipated. The following chapters may serve to show that the criticism is not unmerited. Initiation is profoundly difficult of attainment, and calls for a strenuous discipline of the entire lower nature, and a life of self-effacing and self-abnegating devotion. At the same time, it must be remembered that the earlier teaching is right in essence, though belittled in interpretation.

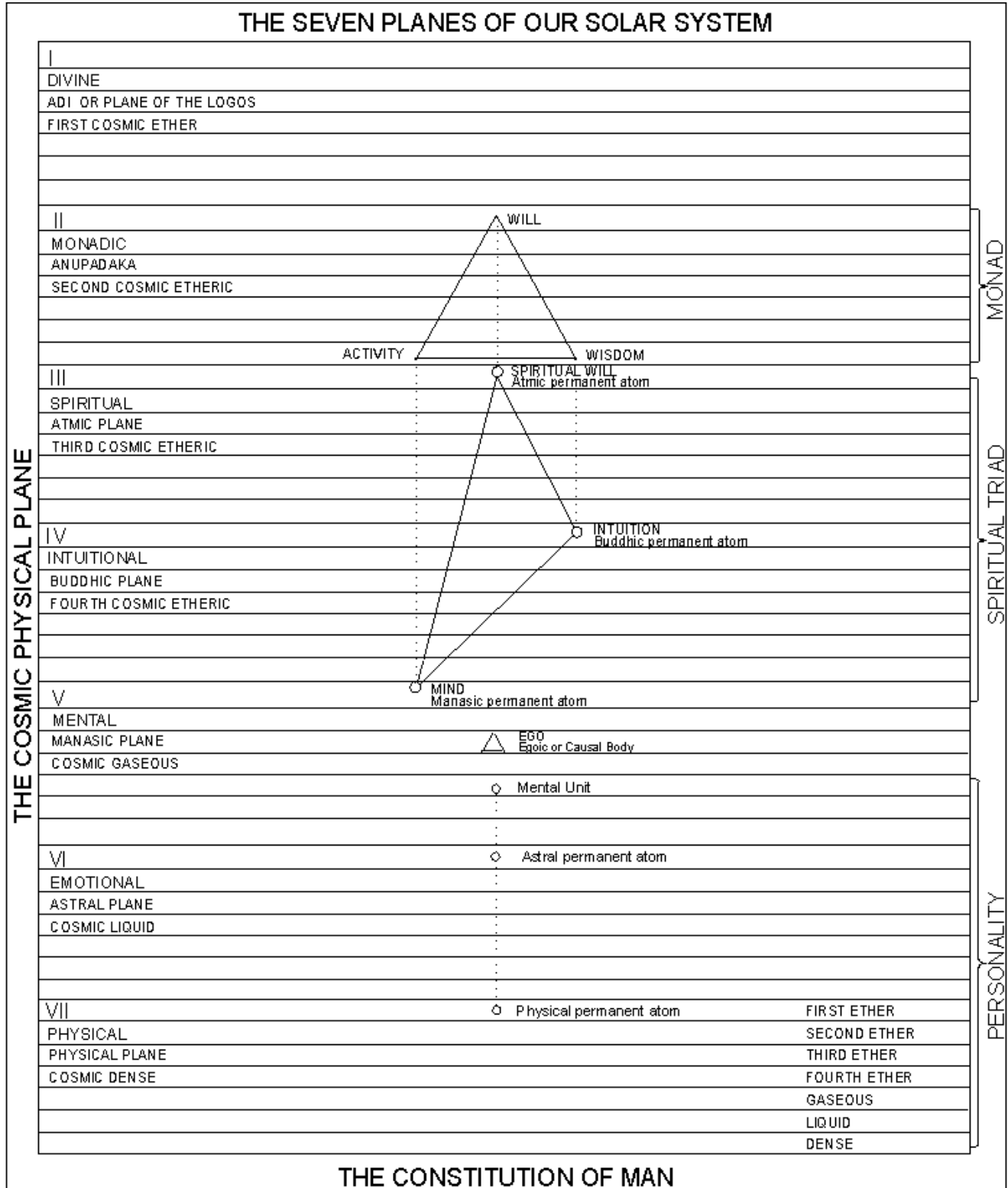
Again, there are some who are interested, yet who feel the possibilities involved are too far advanced for them, and that they need not occupy themselves with them at this stage of their evolution. This book seeks to make it apparent that here and now the average man may begin to build that character and to lay those foundations of knowledge which are necessary before even the Path of Discipleship can be trodden. Due preparation may now be made, and men and women everywhere may—if they choose—fit themselves for the condition of discipleship and tread the Probationary Path.

Hundreds in the East and in the West are pressing onwards towards this goal, and in the unity of the one ideal, in their common aspiration and endeavour, they will meet before the one Portal. They will then recognise themselves as brothers, severed by tongue and apparent diversity of belief, but fundamentally holding to the same one truth and serving the same God.

Alice A. Bailey.

New York 1922.







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## THE CONSTITUTION OF MAN

Chart — The Seven Planes of Our Solar System, The Constitution of Man

The constitution of man, as considered in the following pages, is basically threefold, as follows:—

I. *The Monad, or pure Spirit, the Father in Heaven.*

This aspect reflects the three aspects of the Godhead:

1. Will or Power ..... The Father.
2. Love-wisdom ..... The Son.
3. Active Intelligence ..... The Holy Spirit.

and is only contacted at the final initiations, when man is nearing the end of his journey and is perfected. The Monad reflects itself again in

II. *The Ego, Higher Self, or Individuality.*

This aspect is potentially

1. Spiritual Will..... Atma.
2. Intuition..... Buddhi,  
Love-wisdom, the Christ principle.
3. Higher or abstract Mind. .... Higher Manas.

The Ego begins to make its power felt in advanced men, and increasingly on the Probationary Path until by the third initiation the control of the lower self by the higher is perfected, and the highest aspect begins to make its energy felt.

The Ego reflects itself in

III. *The Personality, or lower self, physical plane man.*

This aspect is also threefold:—

1. A mental body ..... lower manas.
2. An emotional body ..... astral body.
3. A physical body ..... the dense physical and the etheric body.

The aim of evolution is therefore to bring man to the realisation of the Egoic aspect and to bring the lower nature under its control.

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## CHAPTER I

## INTRODUCTORY REMARKS

Before entering upon the subject matter of the following articles of Initiation, on the Paths that open before the perfected man, and on the Occult Hierarchy, certain statements may be made which seem essential for the judicious study and comprehension of the ideas submitted.



## Dogmatism and the Intuition

It is to be recognised that throughout this volume facts are alleged and definite statements made which are not susceptible of immediate proof by the reader. Lest it be inferred that the writer arrogates to herself any credit or personal authority for the knowledge implied she emphatically disavows all such claims or representations. She cannot do otherwise than present these statements as matters of fact. Nevertheless, she would urge those who find somewhat of merit in these pages that they be not estranged by any appearance of dogmatism in the presentation. Nor should the inadequacy of the personality of the writer act as a deterrent to the open-minded consideration of the message to which her name happens to be appended. In spiritual issues, names, personalities, and the voice of external [Page 2] authority, hold small place. That alone is a safe guide which holds its warranty from inner recognition and inner direction. It is not, therefore, material whether the reader receive the message of these pages as a spiritual appeal in an idealistic setting, a presentation of alleged facts, or a theory evolved by one student and presented for the consideration of fellow students. To each it is offered for whatever of inner response it may evoke, for whatever of inspiration and of light it may bring.

In these days of the shattering of the old form and the building of the new, adaptability is needed. We must avert the danger of crystallisation through pliability and expansion. The "old order changeth," but primarily it is a change of dimension and of aspect, and not of material or of foundation. The fundamentals have always been true. To each generation is given the part of conserving the essential features of the old and beloved form, but also of wisely expanding and enriching it. Each cycle must add the gain of further research and scientific endeavour, and subtract that which is worn out and of no value. Each age must build in the product and triumphs of its period, and abstract the accretions of the past that would dim and blur the outline. Above all, to each generation is given the joy of demonstrating the strength of the old foundations, and the opportunity to build upon these foundations a structure that will meet the needs of the inner evolving life.

## Three basic facts to be recognised

The ideas that are elaborated here find their corroboration in certain facts that are stated in the occult literature now extant. These facts are three in number, and are as follows:—

(a) In the creation of the sun and the seven sacred planets composing our solar system, our Logos employed matter that was already impregnated with particular qualities. Mrs. Besant in her book, "Avatars," (which some of [Page 3] us think the most valuable of all her writings, because one of the most suggestive), makes the statement that "our solar system is builded out of matter already existing, out of matter already gifted with certain properties . . ." (page 48). This matter, therefore, we deduce, held latent certain faculties that were forced to demonstrate in a peculiar way, under the law of Cause and Effect, as does all else in the universe.

(b) All manifestation is of a septenary nature, and the Central Light which we call Deity, the one Ray of Divinity, manifests first as a Triplicity, and then as a Septenary. The One God shines forth as God the Father, God the Son, and God the Holy Spirit, and these three are again reflected through the Seven Spirits before the Throne, or the seven Planetary Logoi. The students of occultism of non-Christian origin may call these Beings the One Ray, demonstrating through the three major Rays and the four minor, making a divine Septenary. The Synthetic Ray which blends them all is the great Love-Wisdom



Ray, for verily and indeed "God is Love." This Ray is the indigo Ray, and is the blending Ray. It is the one which will, at the end of the greater cycle, absorb the others in the achievement of synthetic perfection. It is the manifestation of the second aspect of Logocic life. It is this aspect, that of the Form-Builder, that makes this solar system of ours the most concrete of the three major systems. The Love or Wisdom aspect demonstrates through the building of the form, for "God is Love," and in that God of Love we "live and move and have our being," and will to the end of aeonian manifestation.

(c) The seven planes of Divine Manifestation, or the seven major planes of our system, are but the seven subplanes of the lowest cosmic plane. The seven Rays of which [Page 4] we hear so much, and which hold so much of interest and of mystery, are likewise but the seven sub-rays of one cosmic Ray. The twelve creative Hierarchies are themselves but subsidiary branches of one cosmic Hierarchy. They form but one chord in the cosmic symphony. When that sevenfold cosmic chord, of which we form so humble a part, reverberates in synthetic perfection, then, and only then, will come comprehension of the words in the Book of Job: "The morning stars sang together." Dissonance yet sounds forth, and discord arises from many systems, but in the progression of the aeons an ordered harmony will eventuate, and the day will dawn when (if we dare speak of eternities in the terms of time) the sound of the perfected universe will resound to the uttermost bounds of the furthest constellation. Then will be known the mystery of "the marriage song of the heavens."

### Five points to remember

The reader is also asked to remember and weigh certain ideas prior to taking up the study of Initiation. Due to the extreme complexity of the matter it is an utter impossibility for us to do more than get a general idea of the scheme; hence the futility of dogmatism. We can do no more than sense a fraction of some wonderful whole, utterly beyond the reach of our consciousness,—a whole that the highest Angel or Perfected Being is but beginning to realise. When we recognise the fact that the average man is as yet fully conscious only on the physical plane, nearly conscious on the emotional plane, and only developing the consciousness of the mental plane, it is obvious that his comprehension of cosmic data can be but rudimentary. When we recognise the further fact, that to be *conscious* on a plane and to *have control* on that plane are two very different conditions, it becomes apparent how remote is the possibility of our approximating more than the general trend of the cosmic scheme.

### [Page 5]

We must recognise also that danger lies in dogma and in the hide-bound facts of textbooks, and that safety lies in flexibility, and in a shifting angle of vision. A fact, for instance, looked at from the standpoint of humanity (using the word "fact" in the scientific sense as that which has been demonstrated past all doubt and question) may not be a fact from the standpoint of a Master. To Him it may be but part of a greater fact, only a fraction of the whole. Since His vision is fourth and fifth dimensional, His realisation of the place of time in eternity must be more accurate than ours. He sees things from above downwards, and as one to whom time is not.

An inexplicable principle of mutation exists in the Mind of the Logos, or the Deity of our solar system, and governs all His actions. We see but the ever changing forms, and catch glimpses of the steadily evolving life within those forms, but as yet have no clue to the principle which works through the shifting kaleidoscope of solar systems, rays, hierarchies, planets, planes, schemes, rounds, races, and sub-races. They interweave, interlock, and interpenetrate each other, and utter bewilderment is ours as the wonderful pattern they form unfolds before us. We know that somewhere in that scheme we, the



human hierarchy, have our place. All, therefore, that we can do is to seize upon any data that seems to affect our own welfare, and concerns our own evolution, and from the study of the human being in the three worlds seek to understand somewhat the macrocosm. We know not how the one can become the three, the three become the seven, and so proceed to inconceivable differentiation. To human vision this interweaving of the system forms an unimaginable complexity, the key to which seems not to be forthcoming. Seen from the angle of a Master we know that all proceeds in ordered sequence. Seen from the angle of divine vision the whole will move [Page 6] in harmonious unison, producing a form geometrically accurate. Browning had hold of a part of this truth when he wrote:

"All's change, but permanence as well" ..... and continued:

"Truth inside, and outside, truth also; and between each, falsehood that is change, as truth is permanence."

"Truth successively takes shape, one grade above its last presentment ....." "

We must remember also that beyond a certain point it is not safe nor wise to carry the communication of the facts of the solar system. Much must remain esoteric and veiled. The risks of too much knowledge are far greater than the menace of too little. With knowledge comes responsibility and power—two things for which the race is not yet ready. Therefore, all we can do is to study and correlate with what wisdom and discretion may be ours, using the knowledge that may come for the good of those we seek to help, and recognising that in the wise use of knowledge comes increased capacity to receive the hidden wisdom. Coupled also with the wise adaptation of knowledge to the surrounding need must grow the capacity for discreet reservation, and the use of the discriminating faculty. When we can wisely use, discreetly withhold, and soundly discriminate, we give the surest guarantee to the watching Teachers of the race that we are ready for a fresh revelation.

We must resign ourselves to the fact that the only way in which we can find the clue to the mystery of the rays, systems, and hierarchies, lies in the study of the law of correspondences or analogy. It is the one thread by which we can find our way through the labyrinth, and the one [Page 7] ray of light that shines through the darkness of the surrounding ignorance. H. P. Blavatsky, in "The Secret Doctrine," has told us so, but as yet very little has been done by students to avail themselves of that clue. In the study of this Law we need to remember that the correspondence lies in its essence, and not in the exoteric working out of detail as we think we see it from our present standpoint. The factor of time leads us astray for one thing; we err when we attempt to fix stated times or limits; all in evolution progresses through merging, with a constant process of overlapping and mingling. Only broad generalities and a recognition of fundamental points of analogy are possible to the average student. The moment he attempts to reduce to chart form and to tabulate *in detail*, he enters realms where he is bound to err, and staggers through a fog that will ultimately overwhelm him.

Nevertheless, in the scientific study of this law of analogy will come a gradual growth of knowledge, and in the slow accumulation of facts will gradually be built up an ever-expanding form, that will embody much of the truth. The student will then awake to the realization that after all the study and toil he has at least a wide general conception of the Logoc thoughtform into which he can fit the details as he acquires them through many incarnations. This brings us to the last point to be considered before entering upon the subject proper, which is:

That the development of the human being is but the passing from one state of consciousness to another. It is a succession of expansions, a growth of that faculty of *awareness* that constitutes the predominant

characteristic of the indwelling Thinker. It is the progressing from consciousness polarised in the personality, lower self, or body, to that polarised in the higher self, ego, or soul, thence to a polarisation in the Monad, or Spirit, till the consciousness eventually [Page 8] is Divine. As the human being develops, the faculty of awareness extends first of all beyond the circumscribing walls that confine it within the lower kingdoms of nature (the mineral, vegetable and animal) to the three worlds of the evolving personality, to the planet whereon he plays his part, to the system wherein that planet revolves, until it finally escapes from the solar system itself and becomes universal.

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## CHAPTER II

### INITIATION DEFINED

The question anent initiation is one that is coming more and more before the public. Before many centuries pass the old mysteries will be restored, and an inner body will exist in the Church—the Church of the period, of which the nucleus is already forming—wherein the first initiation will become exoteric, in this sense only, that the taking of the first initiation will, before so very long, be the most sacred ceremony of the Church, performed exoterically as one of the mysteries given at stated periods, attended by those concerned. It will also hold a similar place in the ritual of the Masons. At this ceremony those ready for the first initiation will be publicly admitted to the Lodge by one of its members, authorised to do so by the great Hierophant Himself.

#### Four words defined.

When we speak of Initiation, of wisdom, of knowledge, or of the probationary Path, what do we mean? We use the words so glibly, without due consideration of the meaning involved. Take, for instance, the word first mentioned. Many are the definitions, and many are the explanations to be found as to its scope, the preparatory steps, the work to be done between initiations, and its result and effects. One thing before all else is apparent to the most superficial student, and that is, that the magnitude of the subject is such that in order to deal with it adequately one [Page 10] should be able to write from the viewpoint of an initiate; when this is not the case, anything that is said may be reasonable, logical, interesting, or suggestive, but not conclusive.

The word *Initiation* comes from two Latin words, *in*, into; and *ire*, to go; therefore, *the making of a beginning*, or the entrance into something. It posits, in its widest sense, in the case we are studying, an entrance into the spiritual life, or into a fresh stage in that life. It is the first step, and the succeeding steps, upon the Path of Holiness. Literally, therefore, a man who has taken the first initiation is one who has taken the first step into the spiritual kingdom, having passed out of the definitely human kingdom into the superhuman. Just as he passed out of the animal kingdom into the human at individualisation, so he has entered upon the life of the spirit, and for the first time has the right to be called a "spiritual man" in the technical significance of the word. He is entering upon the fifth or final stage in our present fivefold evolution. Having groped his way through the Hall of Ignorance during many ages, and having gone to school in the Hall of Learning, he is now entering into the university, or



the Hall of Wisdom. When he has passed through that school he will graduate with his degree as a Master of Compassion.

It might be of benefit to us also if we studied first the difference or the connection between *Knowledge*, *Understanding*, and *Wisdom*. Though in ordinary parlance they are frequently interchanged, as used technically they are dissimilar.

*Knowledge* is the product of the Hall of Learning. It might be termed the sumtotal of human discovery and experience, that which can be recognised by the five senses, and be correlated, diagnosed, and defined by the use of the [Page 11] human intellect. It is that about which we feel mental certitude, or that which we can ascertain by the use of experiment. It is the compendium of the arts and sciences. It concerns all that deals with the building and developing of the form side of things. Therefore it concerns the material side of evolution, matter in the solar systems, in the planet, in the three worlds of human evolution, and in the bodies of men.

*Wisdom* is the product of the Hall of Wisdom. It has to do with the development of the life within the form, with the progress of the spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life side of evolution. Since it deals with the essence of things and not with the things themselves, it is the intuitive apprehension of truth apart from the reasoning faculty, and the innate perception that can distinguish between the false and the true, between the real and the unreal. It is more than that, for it is also the growing capacity of the Thinker to enter increasingly into the mind of the Logos, to realise the true inwardness of the great pageant of the universe, to vision the objective, and to harmonise more and more with the higher measure. For our present purpose (which is to study somewhat the Path of Holiness and its various stages) it may be described as the realisation of the "Kingdom of God within," and the apprehension of the "Kingdom of God without" in the solar system. Perhaps it might be expressed as the gradual blending of the paths of the mystic and the occultist,—the rearing of the temple of wisdom upon the foundation of knowledge.

Wisdom is the science of the spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates [Page 12] whilst wisdom blends. What, then, is meant by the understanding?

*The understanding* may be defined as the faculty of the Thinker in Time to appropriate knowledge as the foundation for wisdom, that which enables him to adapt the things of form to the life of the spirit, and to take the flashes of inspiration that come to him from the Hall of Wisdom and link them to the facts of the Hall of Learning. Perhaps the whole idea might be expressed in this way:

Wisdom concerns the one Self, knowledge deals with the not-self, whilst the understanding is the point of view of the Ego, or Thinker, or his relation between them.

In the Hall of Ignorance the form controls, and the material side of things has the predominance. Man is there polarised in the personality or lower self. In the Hall of Learning the higher self, or Ego, strives to dominate that form until gradually a point of equilibrium is reached where the man is controlled entirely by neither. Later the Ego controls more and more, until in the Hall of Wisdom it dominates in the three lower worlds, and in increasing degree the inherent divinity assumes the mastery.

## Aspects of initiation.

Initiation, or the process of undergoing an expansion of consciousness, is part of the normal process of evolutionary development, viewed on a large scale, and not from the standpoint of the individual. When viewed from the individual standpoint it has come to be narrowed down to the moment wherein the evolving unit definitely apprehends that (by dint of his own effort, aided by the advice and suggestions of the watching Teachers of the race) he has reached a point wherein a certain range of knowledge of [Page 13] a subjective nature, from the physical plane point of view, is his. It is in the nature of that experience wherein a pupil in a school realises suddenly that he has mastered a lesson, and that the rationale of a subject, and the method of procedure, are his to use intelligently. These moments of intelligent apprehension follow the evolving Monad throughout his long pilgrimage. What has been misinterpreted somewhat at this stage of comprehension is the fact that at various periods the emphasis is laid on different grades of expansion, and always the Hierarchy endeavours to bring the race to the point where its units will have some idea of the next step to be taken.

Each initiation marks the passing of the pupil in the Hall of Wisdom into a higher class, marks the clearer shining forth of the inner fire and the transition from one point of polarisation to another, entails the realisation of an increasing unity with all that lives and the essential oneness of the self with all selves. It results in a horizon that continuously enlarges until it includes the sphere of creation; it is a growing capacity to see and hear on all the planes. It is an increased consciousness of God's plans for the world, and an increased ability to enter into those plans and to further them. It is the effort in the abstract mind to pass an examination. It is the honour class in the Master's school, and is within the attainment of those souls whose karma permits and whose efforts suffice to fulfil the aim.

Initiation leads to the mount whence vision can be had, a vision of the eternal Now, wherein past, present, and future exist as one; a vision of the pageant of the races with the golden thread of pedigree carried through the many types; a vision of the golden sphere that holds in unison all the many evolutions of our system, deva, human, animal, vegetable, mineral, and elemental, and through which the pulsating life can be clearly seen beating in regular rhythm; [Page 14] a vision of the Logoic thoughtform on the archetypal plane, a vision that grows from initiation to initiation until it embraces all the solar system.

Initiation leads to the stream that, once entered, sweeps a man onward until it carries him to the feet of the Lord of the World, to the feet of his Father in Heaven, to the feet of the three-fold Logos.

Initiation leads to the cave within whose circumscribing walls the pairs of opposites are known, and the secret of good and evil is revealed. It leads to the Cross and to that utter sacrifice which must transpire before perfect liberation is attained, and the initiate stands free of all earth's fetters, held by naught in the three worlds. It leads through the Hall of Wisdom, and puts into a man's hands the key to all information, systemic and cosmic, in graduated sequence. It reveals the hidden mystery that lies at the heart of the solar system. It leads from one state of consciousness to another. As each state is entered the horizon enlarges, the vista extends, and the comprehension includes more and more, until the expansion reaches a point where the self embraces all selves, including all that is "moving and unmoving," as phrased by an ancient Scripture.

Initiation involves ceremony. It is this aspect that has been emphasised in the minds of men, perhaps a



little to the exclusion of the true significance. Primarily it involves the capacity to see, hear, and comprehend, and to synthesise and correlate knowledge. It does not necessarily involve the development of the psychic faculties, but it does entail the inner comprehension that sees the value underlying the form, and recognises the purpose of pervading circumstances. It is the capacity that senses the lesson to be learnt from any given occurrence and event, and that by means of these comprehensions and recognitions effects an hourly, weekly, [Page 15] yearly growth and expansion. This process of gradual expansion—the result of the definite effort and strenuous right thinking and living of the aspirant himself and not of some occult teacher performing an occult rite—leads to what one might term a *crisis*.

At this crisis, which necessitates the aid of a Master, a definite act of initiation is performed, which (acting on a particular centre) produces a result on some one body. It keys the atoms to a certain pitch, and enables a new rate of rhythm to be attained.

This ceremony of initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite point in evolution reached by the pupil, and gives two things:—

1. An expansion of consciousness that admits the personality into the wisdom attained by the Ego, and in the higher initiations into the consciousness of the Monad.
2. A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares consciously in the great plan of evolution.

After initiation, the work to be done consists largely in making that expansion of consciousness part of the equipment for the practical use of the personality, and in mastering that portion of the path that has yet to be traversed.

### **The place and effect of Initiation.**

The ceremony of initiation takes place on the three higher sub-planes of the mental plane, and on the three higher planes, according to the initiation. The five-pointed star, at the initiations on the mental plane, flashes out above [Page 16] the head of the initiate. This concerns the first initiations which are undergone in the causal vehicle. It has been said that the first two initiations take place upon the astral plane, but this is incorrect, and the statement has given rise to a misunderstanding. They are felt profoundly in connection with the astral and physical bodies and the lower mental, and affect their control. The chief effect being felt in those bodies the initiate may interpret them as having taken place on the planes concerned, as the vividness of the effect and the stimulation of the first two initiations work out largely in the astral body. But it must ever be remembered that the major initiations are taken in the causal body or—dissociated from that body—on the buddhic plane or atmic plane. At the final two initiations which set a man free from the three worlds, and enable him to function in the body of vitality of the Logos and wield that force, the initiate becomes the five-pointed star and it descends upon him, merges in him, and he is seen at its very centre. This descent is brought about by the action of the Initiator, wielding the Rod of Power, and puts a man in touch with the centre in the Body of the Planetary Logos of which he is a part, and this consciously. The two initiations called the sixth and seventh take place on the buddhic and atmic planes; the five-pointed star "blazes forth from within Itself," as the esoteric phrase has it, and becomes the seven-pointed star; it descends upon the man and

he enters within the flame.

Again, the four initiations, prior to that of the adept, mark respectively the attainment of certain proportions of atomic matter in the bodies—for instance, at the first initiation one-fourth atomic matter, at the second one-half atomic matter, at the third three-quarters atomic matter, and so on to the completion. Since buddhi is the unifying principle (or the welder of all), at the fifth initiation the **[Page 17]** adept lets the lower vehicles go, and stands in his buddhic sheath. He creates thence his body of manifestation.

Each initiation gives more control on the rays, if one may so express it, although this does not adequately convey the idea. Words so often mislead. At the fifth initiation, when the adept stands Master in the three worlds, He controls more or less (according to His line of development) the five rays that are specially manifesting at the time He takes the initiation. At the sixth initiation, if He takes the higher degree, He gains power on another ray, and at the seventh initiation He wields power on all the rays. The sixth initiation marks the point of attainment of the Christ, and brings the synthetic ray of the system under His control. We need to remember that initiation gives the initiate *power on the rays*, and not *power over the rays*, for this marks a very definite difference. Every initiate has, of course, for his primary or spiritual ray one of the three major rays, and the ray of his Monad is the one on which he at length gains power. The love ray, or the synthetic ray of the system, is the final one achieved.

Those who pass away from the earth after the fifth initiation, or those who do not become Masters in physical incarnation, take their subsequent initiations elsewhere in the system. All are in the Logoic Consciousness. One great fact to be borne in mind is, that the initiations of the planet or of the solar system are but the preparatory initiations of admission into the greater Lodge on Sirius. We have the symbolism held for us fairly well in Masonry, and in combining the Masonic method with what we are told of the steps on the Path of Holiness we get an approximate picture. Let us enlarge somewhat:—

The first four initiations of the solar system correspond to the four "initiations of the Threshold," prior to **[Page 18]** the first cosmic initiation. The fifth initiation corresponds to the first cosmic initiation, that of "entered apprentice" in Masonry; and makes a Master an "entered apprentice" of the Lodge on Sirius. The sixth initiation is analogous to the second degree in Masonry, whilst the seventh initiation makes the Adept a Master Mason of the Brotherhood on Sirius.

A Master, therefore, is one who has taken the seventh planetary initiation, the fifth solar initiation, and the first Sirian or cosmic initiation.

### **At-one-ment, the result of initiation.**

A point that we need to grasp is that each successive initiation brings about a more complete unification of the personality and the Ego, and on higher levels still, with the Monad. The whole evolution of the human spirit is a progressive at-one-ment. In the at-one-ment between the Ego and the personality lies hid the mystery of the Christian doctrine of the Atonement. One unification takes place at the moment of individualisation, when man becomes a conscious rational entity, in contradistinction to the animals. As evolution proceeds successive at-one-ments occur.

At-one-ment on all levels—emotional, intuitional, spiritual and Divine—consists in conscious, continuous functioning. In all cases it is preceded by a burning, through the medium of the inner fire,



and by the destruction, through sacrifice, of all that separates. The approach to unity is through destruction of the lower, and of all that forms a barrier. Take, in illustration, the web that separates the etheric body and the emotional. When that web has been burned away by the inner fire the communication between the bodies of the personality becomes continuous and complete, and the three lower vehicles function as one. You [Page 19] have a somewhat analogous situation on the higher levels, though the parallel cannot be pushed to detail. The intuition corresponds to the emotional, and the four higher levels of the mental plane to the etheric. In the destruction of the causal body at the time of the fourth initiation (called symbolically "the Crucifixion") you have a process analogous to the burning of the web that leads to the unification of the bodies of the personality. The disintegration that is a part of the arhat initiation leads to unity between the Ego and the Monad, expressing itself in the Triad. It is the perfect at-one-ment.

The whole process is therefore for the purpose of making man consciously one:—

First: With himself, and those in incarnation with him.

Second: With his higher Self, and thus with allselves.

Third: With his Spirit, or "Father in Heaven," and thus with all Monads.

Fourth: With the Logos, the Three in One and the One in Three.

Man becomes a conscious human being through the instrumentality of the Lords of the Flame, through Their enduring sacrifice.

Man becomes a conscious Ego, with the consciousness of the higher Self, at the third initiation, through the instrumentality of the Masters and of the Christ, and through Their sacrifice in taking physical incarnation for the helping of the world.

Man unites with the Monad at the fifth initiation, through the instrumentality of the Lord of the World, the Solitary Watcher, the Great Sacrifice.

Man becomes one with the Logos through the instrumentality of *One about Whom naught may be said*.

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## CHAPTER III

### THE WORK OF THE HIERARCHY

Though the subject of the occult Hierarchy of the planet is of such a profoundly momentous interest to the average man, yet its real significance will never be understood until men realise three things in connection with it. First, that the entire Hierarchy of spiritual beings represents a synthesis of forces or of energies, which forces or energies are consciously manipulated for the furtherance of planetary evolution. This will become more apparent as we proceed. Secondly, that these forces, demonstrating in our planetary scheme through those great Personalities Who compose the Hierarchy, link it and all that it contains with the greater Hierarchy which we call Solar. Our Hierarchy is a miniature replica of

the greater synthesis of those self-conscious Entities who manipulate, control, and demonstrate through the sun and the seven sacred planets, as well as the other planets, greater and smaller, of which our solar system is composed. Thirdly, that this Hierarchy of forces has four pre-eminent lines of work:—

### **To develop self-consciousness in all beings.**

The Hierarchy seeks to provide fit conditions for the development of self-consciousness in all beings. This it produces primarily in man through its initial work of blending the higher three aspects of spirit with the lower four; through the example it sets of service, sacrifice, and renunciation, and through the constant streams of light [Page 21] (occultly understood) which emanate from it. The Hierarchy might be considered as the aggregate on our planet of the forces of the fifth kingdom in nature. This kingdom is entered through the full development and control of the fifth principle of mind, and its transmutation into wisdom, which is literally the intelligence applied to all states through the full conscious utilisation of the faculty of discriminative love.

### **To develop consciousness in the three lower kingdoms.**

As is well known, the five kingdoms of nature on the evolutionary arc might be defined as follows:— the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, and the spiritual kingdom. All these kingdoms embody some type of consciousness, and it is the work of the Hierarchy to develop these types to perfection through the adjustment of karma, through the agency of force, and through the providing of right conditions. Some idea of the work may be gained if we briefly summarize the different aspects of consciousness to be developed in the various kingdoms.

In the *mineral kingdom* the work of the Hierarchy is directed toward the development of the discriminative and selective activity. One characteristic of all matter is activity of some kind, and the moment that activity is directed towards the building of forms, even of the most elemental kind, the faculty of discrimination will demonstrate. This is recognised by scientists everywhere, and in this recognition, they are approximating the findings of the Divine Wisdom.

In the *vegetable kingdoms*, to this faculty of discrimination is added that of response to sensation, and the rudimentary condition of the second aspect of divinity is to be seen, just as in the mineral kingdom a similar rudimentary [Page 22] reflection of the third aspect of activity is making itself felt.

In the *animal kingdom* this rudimentary activity and feeling are increased, and symptoms (if it might be so inadequately expressed) are to be found of the first aspect, or embryonic will and purpose; we may call it hereditary instinct, but it works out in fact as purpose in nature.

It has been wisely stated by H. P. Blavatsky that man is the macrocosm for the three lower kingdoms, for in him these three lines of development are synthesised and come to their full fruition. He is verily and indeed intelligence, actively and wonderfully manifested; He is incipient love and wisdom, even though as yet they may be but the goal of his endeavour; and he has that embryonic, dynamic, initiating will which will come to a fuller development after he has entered into the fifth kingdom.

In the fifth kingdom, the consciousness to be developed is that of the group, and this shows itself in the full flowering of the love-wisdom faculty. Man but repeats on a higher turn of the spiral, the work of the three lower kingdoms, for in the human kingdom he shows forth the third aspect of active



intelligence. In the fifth kingdom, which is entered at the first initiation, and which covers all the period of time wherein a man takes the first five initiations, and that wherein he works as a Master, as part of the Hierarchy, the love-wisdom, or second aspect, comes to its consummation. At the sixth and seventh initiations the first, or will, aspect shines forth, and from being a Master of Compassion and a Lord of Love the adept becomes something more. He enters into a still higher consciousness than that of the group, and becomes God-conscious. The great will or purpose of the Logos becomes his.

The fostering of the various attributes of divinity, the tending of the seed of self-consciousness in all beings, is the [Page 23] work of those Entities who have achieved, Who have entered into the fifth kingdom and Who have there made Their great decision, and that inconceivable renunciation which leads Them to stay within the planetary scheme, and thus co-operate with the plans of the Planetary Logos on the physical plane.

### **To transmit the will of the Planetary Logos**

They act as the transmitter to men and devas or angels, of the will of the Planetary Logos, and through Him of the Solar Logos. Each planetary scheme, ours amongst the others, is a centre in the body Logoic, and is expressing some form of energy or force. Each centre expresses its particular type of force, demonstrated in a triple manner, producing thus universally the three aspects in manifestation. One of the great realisations which come to those who enter into the fifth kingdom is that of the particular type of force which our own Planetary Logos embodies. The wise student will ponder on this statement, for it holds the clue to much that may be seen in the world today. The secret of synthesis has been lost, and only when men again get back the knowledge which was theirs in earlier cycles (having been mercifully withdrawn in Atlantean days) of the type of energy which our scheme should be demonstrating, will the world problems adjust themselves, and the world rhythm be stabilised. This cannot be as yet, for this knowledge is of a dangerous kind, and at present the race as a whole is not group conscious, and therefore cannot be trusted to work, think, plan, and act for the group. Man is as yet too selfish, but there is no cause for discouragement in this fact; group consciousness is already somewhat more than a vision, whilst brotherhood, and the recognition of its obligations, is beginning to permeate [Page 24] the consciousness of men everywhere. This is the work of the Hierarchy of Light,—to demonstrate to men the true meaning of brotherhood, and to foster in them response to that ideal which is latent in one and all.

### **To set an example to humanity.**

The fourth thing that men need to know and to realise as a basic fact is that this Hierarchy is composed of those Who have triumphed over matter, and Who have achieved the goal by the very self-same steps that individuals tread today. These spiritual personalities, these adepts and Masters, have wrestled and fought for victory and mastery upon the physical plane, and struggled with the miasmas, the fogs, the dangers, the troubles, the sorrows and pains of everyday living. They have trodden every step of the path of suffering, have undergone every experience, have surmounted every difficulty, and have won out. These Elder Brothers of the race have one and all undergone the crucifixion of the personal self, and know that utter renunciation of all which is the lot of every aspirant at this time. There is no phase of agony, no rending sacrifice, no Via Dolorosa that They have not in Their time trodden, and herein lies Their right to serve, and the strength of the method of Their appeal. Knowing the quintessence of pain, knowing the depth of sin and of suffering, Their methods can be exquisitely measured to the individual need; yet at the same time Their realisation of the liberation to be achieved through pain,

penalty, and suffering, and Their apprehension of the freedom that comes through the sacrifice of the form by the medium of the purificatory fires, suffices to give Them a firm hand, an ability to persist even when the form may seem to have undergone a sufficiency of suffering, and a love that triumphs over all [Page 25] setbacks, for it is founded on patience and experience. These Elder Brothers of humanity are characterised by a *love* which endures, and which acts ever for the good of the group; by a *knowledge* which has been gained through millennia of lives, in which They have worked Their way from the bottom of life and of evolution well nigh to the top; by an *experience* which is based on time itself and a multiplicity of personality reactions and interactions; by a courage which is the result of that experience, and which, having itself been produced by ages of endeavour, failure, and renewed endeavour, and having in the long run led to triumph, can now be placed at the service of the race; by a *purpose* which is enlightened and intelligent, and which is co-operative, adjusting itself to the group and hierarchical plan and thus fitting in with the purpose of the Planetary Logos; and finally They are distinguished by a knowledge of the *power of sound*. This final fact is the basis of that aphorism which states that all true occultists are distinguished by the characteristics of knowledge, dynamic will, courage, and silence. "To know, to will, to dare, and to be silent." Knowing the plan so well, and having clear, illuminated vision, They can bend Their will unflinchingly and unswervingly to the great work of creation by the power of sound. This leads to Their silence where the average man would speak, and Their speaking where the average man is silent.

When men have grasped the four facts here enumerated, and they are established as acknowledged truths in the consciousness of the race, then may we look for a return of that cycle of peace and rest and righteousness which is foretold in all the Scriptures of the world. The Sun of Righteousness will then arise with healing in His wings, and the peace which passeth understanding will reign in the hearts of men.

### [Page 26]

In dealing with this matter of the work of the occult Hierarchy, in a book for the general public, much must be left unsaid. The average man is interested and his curiosity is aroused by reference to these Personalities, but men are not yet ready for more than the most general information. For those who, from curiosity, pass on to desire and seek to know the truth as it is, more will be forthcoming, when they themselves have done the necessary work and study. Investigation is desired, and the attitude of mind which it is hoped this book will arouse might be summed up in the following words:—These statements sound interesting and perchance they are true. The religions of all nations, the Christian included, give indications that seem to substantiate these ideas. Let us therefore accept these ideas as a working hypothesis as to the consummation of the evolutionary process in man and his work upon the attainment of perfection. Let us therefore seek for the truth as a fact in our own consciousness. Every religious faith holds out the promise that those who seek with earnestness shall find that which they are seeking; let us, therefore, seek. If by our search we find that all these statements are but visionary dreams, and profit not at all, leading us only into darkness, time will nevertheless not have been lost, for we shall have ascertained where not to look. If by our search, on the other hand, corroboration comes little by little, and the light shines ever more clearly, let us persist until that day dawns when the light which shineth in darkness will have illuminated the heart and brain, and the seeker will awaken to the realisation that the whole trend of evolution has been to bring him this expansion of consciousness and this illumination, and that the attainment of the initiatory process, and the entrance into the fifth kingdom is no wild chimera or phantasm, but an established fact in the consciousness. This each man must ascertain for himself. Those [Page 27] who know may state a fact to be thus and so, but the dictum of another person and the enunciation of a theory do not aid beyond giving to the seeker

confirmatory indication. Each soul has to ascertain for himself, and must find out within himself, remembering ever that the kingdom of God is within, and that only those facts which are realised within the individual consciousness as truths are of any real value. In the meantime, that which many know, and have ascertained within themselves to be truths of an incontrovertible nature for them, may here be stated; to the intelligent reader will then arise the opportunity and the responsibility of ascertaining for himself their falsity or truth.

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## CHAPTER IV

### THE FOUNDING OF THE HIERARCHY

#### Its appearance on the planet.

It is not sought, in this book, to deal with the steps which led to the founding of the Hierarchy on the planet, nor to consider the conditions preceding the advent of those great Beings. This can be studied in other occult books in the occident, and in the sacred Scriptures of the East. Suffice it for our purpose to say that in the middle of the Lemurian epoch, approximately eighteen million years ago, occurred a great event which signified, among other things, the following developments:—The Planetary Logos of our earth scheme, one of the Seven Spirits before the throne, took physical incarnation, and, under the form of Sanat Kumara, the Ancient of Days, and the Lord of the World, came down to this dense physical planet and has remained with us ever since. Owing to the extreme purity of His nature, and the fact that He is (from the human standpoint) relatively sinless, and hence incapable of response to aught on the dense physical plane, He was unable to take a dense physical body such as ours, and has to function in His etheric body. He is the greatest of all the Avatars, or Coming Ones, for He is a direct reflection of that great Entity who lives, and breathes, and functions through all the evolutions on this planet, holding all within His aura or magnetic sphere of influence. In Him we live and move and have our being, and none of us can pass beyond the radius of His aura. He is the Great Sacrifice, Who left the glory of the high places and for the sake of [Page 29] the evolving sons of men took upon Himself a physical form and was made in the likeness of man. He is the Silent Watcher, as far as our immediate humanity is concerned, although literally the Planetary Logos Himself, on the higher plane of consciousness whereon He functions, is the true Silent Watcher where the planetary scheme is concerned. Perhaps it might be stated thus:—That the Lord of the World, the One Initiator, holds the same place in connection with the Planetary Logos as the physical manifestation of a Master holds to that Master's Monad on the monadic plane. In both cases the intermediate state of consciousness has been superseded, that of the Ego or higher self, and that which we see and know is the *direct* self-created manifestation of pure spirit itself. Hence the sacrifice. It must here be borne in mind that in the case of Sanat Kumara there is a tremendous difference in degree, for His point in evolution is as far in advance of that of an adept as that adept's is in advance of animal man. This will be somewhat elaborated in the next section of our subject.

With the Ancient of Days came a group of other highly evolved Entities, who represent His own individual karmic group and those Beings who are the outcome of the triple nature of the Planetary



Logos. If one might so express it They embody the forces emanating from the head, heart, and throat centres, and They came in with Sanat Kumara to form focal points of planetary force for the helping of the great plan for the self-conscious unfoldment of all life. Their places have gradually been filled by the sons of men as they qualify, though this includes very few, until lately, from our immediate earth humanity. Those who are now the inner group around the Lord of the World have been primarily recruited from the ranks of those who were initiates on the moon chain (the cycle of evolution [Page 30] preceding ours) or who have come in on certain streams of solar energy, astrologically determined, from other planetary schemes, yet those who have triumphed in our own humanity are rapidly increasing in number, and hold all the minor offices beneath the central esoteric group of Six, who, with the Lord of the World, form the heart of hierarchial effort.

### **The immediate effect.**

The result of Their advent, millions of years ago, was stupendous, and its effects are still being felt. Those effects might be enumerated as follows:—The Planetary Logos on His own plane was enabled to take a more direct method in producing the results He desired for working out His plan. As is well known, the planetary scheme, with its dense globe and inner subtler globes, is to the Planetary Logos what the physical body and its subtler bodies are to man. Hence in illustration it might be said that the coming into incarnation of Sanat Kumara was analogous to the firm grip of self-conscious control that the Ego of a human being takes upon his vehicles when the necessary stage in evolution has been achieved. It has been said that in the head of every man are seven centres of force, which are linked to the other centres in the body, and through which the force of the Ego is spread and circulated, thus working out the plan. Sanat Kumara, with the six other Kumaras, holds a similar position. These central seven are as the seven head centres to the body corporate. They are the directing agents and the transmitters of the energy, force, purpose, and will of the Planetary Logos on His own plane. This planetary head centre works directly through the heart and throat centres, and thereby controls all the remaining centres. This is by way of illustration, and an attempt to show the relation [Page 31] of the Hierarchy to its planetary source, and also the close analogy between the method of functioning of a Planetary Logos and of man, the microcosm.

The third kingdom of nature, the animal kingdom, had reached a relatively high state of evolution, and animal man was in possession of the earth; he was a being with a powerful physical body, a coordinated astral body, or body of sensation and feeling, and a rudimentary germ of mind which might some day form a nucleus of a mental body. Left to himself for long aeons animal man would have eventually progressed out of the animal kingdom into the human, and would have become a self-conscious, functioning, rational entity, but how slow the process would have been may be evidenced by the study of the bushmen of South Africa, the Veddhas of Ceylon, and the hairy Ainus.

The decision of the Planetary Logos to take a physical vehicle produced an extraordinary stimulation in the evolutionary process, and by His incarnation, and the methods of force distribution He employed, He brought about in a brief cycle of time what would otherwise have been inconceivably slow. The germ of mind in animal man was stimulated. The fourfold lower man,

- a. The physical body in its dual capacity, etheric and dense,
- b. Vitality, life force, or prana,
- c. The astral or emotional body,
- d. The incipient germ of mind,

was co-ordinated and stimulated, and became a fit receptacle for the coming in of the self-conscious entities, those spiritual triads (the reflection of spiritual will, intuition, or wisdom, and higher mind) who had for long ages been waiting for just such a fitting. The fourth, or human kingdom, came **[Page 32]** thus into being, and the self-conscious, or rational unit, man, began his career.

Another result of the advent of the Hierarchy was a similar, though less recognised development in all the kingdoms of nature. In the mineral kingdom, for instance, certain of the minerals or elements received an added stimulation, and became radioactive, and a mysterious chemical change took place in the vegetable kingdom. This facilitated the bridging process between the vegetable and animal kingdoms, just as the radio-activity of minerals is the method of bridging the gulf between the mineral and vegetable kingdoms. In due course of time scientists will recognise that every kingdom in nature is linked and entered when the units of that kingdom become radioactive. But it is not necessary for us to digress along these lines. A hint suffices for those who have eyes to see, and the intuition to comprehend the meaning conveyed by terms which are handicapped by having a purely material connotation.

In Lemurian days, after the great descent of the spiritual Existences to the earth, the work They planned to do was systematised. Offices were apportioned, and the processes of evolution in all the departments of nature were brought under the conscious wise guidance of this initial Brotherhood. This Hierarchy of Brothers of Light still exists, and the work goes steadily on. They are all in physical existence, either in dense physical bodies, such as many of the Masters employ, or in etheric bodies, such as the more exalted helpers and the Lord of the World occupy. It is of value for men to remember that They are in physical existence, and to bear in mind that They exist upon this planet with us, controlling its destinies, guiding its affairs, and leading all its evolutions on to an ultimate perfection.

### **[Page 33]**

The central home of this Hierarchy is at Shamballa, a centre in the Gobi desert, called in the ancient books the "White Island." It exists in etheric matter, and when the race of men on earth have developed etheric vision its location will be recognised and its reality admitted. The development of this vision is rapidly coming to pass, as may be seen from the newspapers and the current literature of the day, but the location of Shamballa will be one of the latest etheric sacred spots to be revealed as it exists in the matter of the second ether. Several of the Masters in physical bodies dwell in the Himalaya mountains, in a secluded spot called Shigatse, far from the ways of men, but the greater number are scattered all over the world, dwelling in different places in the various nations, unrecognised and unknown, yet forming each in His own place a focal point for the energy of the Lord of the World, and proving to His environment a distributor of the love and wisdom of the Deity.

### **The opening of the Door of Initiation.**

It is not possible to touch upon the history of the Hierarchy during the long ages of its work, beyond mentioning certain outstanding events of the past, and pointing out certain eventualities. For ages after its immediate founding, the work was slow and discouraging. Thousands of years came and went, and races of men appeared and disappeared from the earth before it was possible to delegate even the work done by initiates of the first degree to the evolving sons of men. But in the middle of the fourth root-race, the Atlantean, an event occurred which necessitated a change, or innovation in the Hierarchical method. Certain of its members were called away to higher work elsewhere in the solar system, and

this brought in, through [Page 34] necessity, a number of highly evolved units of the human family. In order to enable others to take Their place, the lesser members of the Hierarchy were all moved up a step, leaving vacancies among the minor posts. Therefore three things were decided upon in the Council Chamber of the Lord of the World.

1. To close the door through which animal men passed into the human kingdom, permitting for a time no more Monads on the higher plane to appropriate bodies. This restricted the number of the fourth, or human kingdom, to its then limitation.

2. To open another door, and permit members of the human family who were willing to undergo the necessary discipline and to make the required stupendous effort, to enter the fifth or spiritual kingdom. In this way the ranks of the Hierarchy could be filled by the members of earth's humanity who qualified. This door is called the Portal of Initiation, and still remains open upon the same terms as laid down by the Lord of the World in Atlantean days. These terms will be stated in the last chapter of this book. The door between the human and animal kingdoms will again be opened during the next great cycle, or "round" as it is called in some books, but as this is several million years away from us at this time, we are not concerned with it.

3. It was also decided to make the line of demarcation between the two forces of matter and spirit clearly defined; the inherent duality of all manifestation was emphasised, with the aim in view of teaching men who want to liberate themselves from the limitations of the fourth, or human kingdom, and thus pass on into the fifth, or spiritual. The problem of good or evil, light or darkness, right or wrong, was enunciated solely for the benefit of humanity, and to enable men to cast off the fetters which imprisoned [Page 35] spirit, and thus achieve spiritual freedom. This problem exists not in the kingdoms below man, nor for those who transcend the human. Man has to learn through experience and pain the fact of the duality of all existence. Having thus learnt, he chooses that which concerns the fully conscious spirit aspect of divinity, and learns to centre himself in that aspect. Having thus achieved liberation he finds indeed that all is one, that spirit and matter are a unity, naught existing save that which is to be found within the consciousness of the Planetary Logos, and—in wider circles—within the consciousness of the Solar Logos.

The Hierarchy thus took advantage of the discriminative faculty of mind, which is the distinctive quality of humanity, to enable him, through the balancing of the pairs of opposites, to reach his goal, and to find his way back to the source from whence he came.

This decision led to that great struggle which distinguished the Atlantean civilization, and which culminated in the destruction called the flood, referred to in all the Scriptures of the world. The forces of light, and the forces of darkness, were arrayed against each other, and this for the helping of humanity. The struggle still persists, and the World War through which we have just passed was a recrudescence of it. On every side in that World War two groups were to be found, those who fought for an ideal as they saw it, for the highest that they knew, and those who fought for material and selfish advantage. In the struggle of these influential idealists or materialists many were swept in who fought blindly and ignorantly, being thus overwhelmed with racial karma and disaster.

These three decisions of the Hierarchy are having, and will have a profound effect upon humanity, but the result desired is being achieved, and a rapid hastening of the [Page 36] evolutionary process, and a profoundly important effect upon the mind aspect in man, can already be seen.



It might here be well to point out that, working as members of that Hierarchy are a great number of beings called angels by the Christian, and devas by the oriental. Many of them have passed through the human stage long ages ago, and work now in the ranks of the great evolution parallel to the human, and which is called the deva evolution. This evolution comprises among other factors, the builders of the objective planet and the forces which produce, through those builders, every form familiar and unfamiliar. The devas who co-operate with the Hierarchical effort, concern themselves, therefore, with the form aspect, whilst the other members of the Hierarchy are occupied with the development of consciousness within the form.

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## CHAPTER V

### THE THREE DEPARTMENTS OF THE HIERARCHY

We have already dealt with the subject of the founding of the Hierarchy upon earth, and we saw how it came to be, touching likewise upon certain crises which have occurred, and which still affect events in the present time. In dealing with the work and aims of the personnel of the Hierarchy, it will not be possible to state what those aims have been, nor to consider in detail who the active personalities have been during the past millennia of years since the Hierarchy came into existence.

Many great Beings from planetary and solar sources, and once or twice from cosmic sources, have at times lent Their aid and dwelt briefly upon our planet. By the energy which flowed through Them, and by Their profound wisdom and experience, They stimulated earth's evolutions and brought the purposes of the Planetary Logos so much the nearer to completion. Then They passed on, and Their places were taken by those among the members of the Hierarchy Who were willing to undergo a specific training and expansion of consciousness. In turn these adepts and Masters had Their places filled by initiates, and thus constantly has there been opportunity for disciples and highly evolved men and women to pass into the ranks of the Hierarchy, and thus constantly has there been a circulation of new life and blood, and the coming in of those who belong to a particular period or age.

Some of the great names during the later periods are known to history, such as Shri Sankaracharya, Vyasa, [Page 38] Mahomet, Jesus of Nazareth, and Krishna, down to those lesser initiates, Paul of Tarsus, Luther, and certain of the outstanding lights in European history. Always have these men and women been agents for the carrying out of race purpose, for the bringing about of group conditions, and for the furthering of the evolution of humanity. Sometimes they have appeared as beneficent forces, bringing peace and contentment with them. More often have they come as agents of destruction, breaking up the old forms of religion and of government in order that the life within the rapidly crystallising form might be set free and build for itself a newer and a better vehicle.

Much that is stated here is already well known, and has already been given out in the different occult books. Yet in the wise and careful enunciation of collected facts, and their correlation with that which may be new to some students, comes an eventual synthetic grasp of the great plan, and a wise uniform

realisation as to the work of that great group of liberated souls who, in utter self-abnegation, stand silently behind the world panorama. Through the power of their will, the strength of their meditations, the wisdom of their plans, and the scientific knowledge of energy which is theirs, they direct those force currents, and control those form-building agencies which produce all that is seen and unseen, movable and immovable in the sphere of creation within the three worlds. This, coupled to their vast experience, is what fits them to be the agents for the distribution of the energy of the Planetary Logos.

As has already been stated, at the head of affairs, controlling each unit and directing all evolution, stands the KING, the Lord of the World, Sanat Kumara, the Youth of Endless Summers, and the Fountainhead of the Will, (showing forth as Love) of the Planetary Logos. Co-operating with Him as His advisers are three Personalities [Page 39] called the Pratyeka Buddhas, or the Buddhas of Activity. These four are the embodiment of active intelligent loving will. They are the full flowering of the intelligence, having achieved in an earlier solar system that which man is now striving to perfect. In earlier cycles in this system They began to demonstrate intelligent love, and from the standpoint of the average human being They are perfect love and perfect intelligence, though from the standpoint of that Existence Who embraces even our planetary scheme in His body of manifestation, that love aspect is as yet but in process of developing, and the will is only embryonic. Another solar system will see the will aspect come to fruition, as love will mature in this.

Standing around the Lord of the World, but withdrawn and esoteric, are three more Kumaras, Who make the seven of planetary manifestation. Their work is to us necessarily obscure. The three exoteric Buddhas, or Kumaras, are the sumtotal of activity or planetary energy, and the three esoteric Kumaras embody types of energy which as yet are not in full demonstration upon our planet. Each of these six Kumaras is a reflection of, and the distributing agent for, the energy and force of one of the six other Planetary Logoi, the remaining six spirits before the Throne. Sanat Kumara alone, in this scheme, is self-sustaining and self-sufficient, being the physical incarnation of one of the Planetary Logoi, which one it is not permissible to state, as this fact is one of the secrets of initiation. Through each of Them passes the life force of one of the six rays, and in considering Them one might sum up Their work and position as follows:—

1. They each embody one of the six types of energy, with the Lord of the World as the synthesiser and the embodier of the perfect seventh type, our planetary type.

**[Page 40]**

2. They are each distinguished by one of the six colours, with the Lord of the World showing forth the full planetary colour, these six being subsidiary.

3. Their work is therefore concerned, not only with force distribution, but with the passing into our scheme from other planetary schemes, of Egos seeking earth experience.

4. Each of Them is in direct communication with one or another of the sacred planets.

5. According to astrological conditions, and according to the turning of the planetary wheel of life, so one or another of these Kumaras will be active. The three Buddhas of Activity change from time to time, and become in turn exoteric or esoteric as the case may be. Only the King persists steadily and watchfully in active physical incarnation.

Besides these main presiding Personalities in the Council Chamber at Shamballa, there is a group of four Beings Who are the representatives upon the planet of the four Maharajas, or the four Lords of Karma in the solar system, who are specifically concerned with the evolution at the present time of the human kingdom. These four are connected with:—

1. The distribution of karma, or human destiny, as it affects individuals, and through the individuals, the groups.
2. The care and tabulation of the akashic records. They are concerned with the Halls of Records, or with the "keeping of the book," as it is called in the Christian Bible; They are known in the Christian world as the recording angels.

**[Page 41]**

3. The participation in solar councils. They alone have the right during the world cycle to pass beyond the periphery of the planetary scheme, and participate in the councils of the Solar Logos. Thus They are literally planetary mediators, representing our Planetary Logos and all that concerns Him in the greater scheme of which He is but a part.

Co-operating with these karmic Lords are the large groups of initiates and devas who occupy themselves with the right adjustment of:—

- a. World karma,
- b. Racial karma,
- c. National karma,
- d. Group karma,
- e. Individual karma,

and who are responsible to the Planetary Logos for the correct manipulation of those forces and building agencies which bring in the right Egos on the different rays at the correct times and seasons.

With all these groups we have little concern, for they are contacted only by initiates of the third initiation, and by those of even more exalted rank.

The remaining personnel of the Hierarchy is divided into three main and four subsidiary groups, each of these groups, as will be seen by reference to the appended chart, being presided over by one of Those Whom we call the three Great Lords.

**The work of the Manu.**

The Manu presides over group one. He is called Vaivasvata Manu, and is the Manu of the fifth root-race. He **[Page 42]** is the ideal man or thinker, and sets the type for our Aryan race, having presided over its destinies since its inception nearly one hundred thousand years ago. Other Manus have come and gone and His place will be, in the relatively near future, taken by someone else. He will then pass on to other work of a more exalted kind. The Manu, or the prototype of the fourth root-race, works in close co-operation with Him, and has His centre of influence in China. He is the second Manu that the fourth root-race has had, having taken the place of the earlier Manu at the time of the final stages of Atlantean destruction. He has remained to foster the development of the race type, and to bring about



its final disappearance. The periods of office of all the Manus overlap, but there remains no representative of the third root-race upon the globe at this time. Vaivasvata Manu has His dwelling place in the Himalaya mountains, and has gathered around Him at Shigatse some of those immediately connected with Aryan affairs in India, Europe and America, and those who will later be concerned with the coming sixth root-race. The plans are prepared for ages ahead, centres of energy are formed thousands of years before they will be required, and in the wise fore-knowledge of these Divine Men nothing is left to sudden eventuation, but all moves in ordered cycles and under rule and law, though within karmic limitations.

The work of the Manu is largely concerned with government, with planetary politics, and with the founding, direction, and dissolution of racial types and forms. To Him is committed the will and purpose of the Planetary Logos. He knows what is the immediate objective for this cycle of evolution over which He has to preside, and His work concerns itself with making that will an accomplished fact. He works in closer co-operation with the building devas than does His Brother, the Christ, for to Him is [Page 43] given the work of setting the race type, of segregating the groups out of which races will develop, of manipulating the forces which move the earth's crust, of raising and lowering continents, of directing the minds of statesmen everywhere so that racial government will proceed as desired, and conditions be brought about which will produce those needed for the fostering of any particular type. Such a work can now be seen demonstrating in North America and Australia.

The energy which flows through Him emanates from the head centre of the Planetary Logos, passing to Him through the brain of Sanat Kumara, Who focalises all the planetary energy within Himself. He works by the means of a dynamic meditation, conducted within the head centre, and produces His results through His perfect realisation of that which has to be accomplished, through a power to visualise that which must be done to bring about accomplishment, and through a capacity to transmit creative and destructive energy to those who are His assistants. And all this is brought about through the power of the enunciated sound.

### **The work of the World Teacher, the Christ.**

Group two has the World Teacher for its presiding Head. He is that Great Being Whom the Christian calls the Christ; He is known also in the Orient as the Bodhisattva, and as the Lord Maitreya, and is the One looked for by the devout Mohammedan, under the name of the Iman Madhi. He it is Who has presided over the destinies of life since about 600 B.C. and He it is Who has come out among men before, and Who is again looked for. He is the great Lord of Love and of Compassion, just as his predecessor, the Buddha, was the Lord of Wisdom. [Page 44] Through Him flows the energy of the second aspect, reaching Him direct from the heart centre of the Planetary Logos via the heart of Sanat Kumara. He works by means of a meditation centred within the heart. He is the World Teacher, the Master of the Masters, and the Instructor of the Angels, and to Him is committed the guidance of the spiritual destinies of men, and the development of the realisation within each human being that he is a child of God and a son of the Most High.

Just as the Manu is occupied with the providing of the type and forms through which consciousness can evolve and gather experience, thus making existence in its deepest sense possible, so the World Teacher directs that indwelling consciousness in its life or spirit aspect, seeking to energise it within the form so that, in due course of time, that form can be discarded and the liberated spirit return whence it came. Ever since He left the earth, as related with approximate accuracy in the Bible story (though

with much error in detail) has He stayed with the sons of men; never has He really gone, but only in appearance, and in a physical body He can be found by those who know the way, dwelling in the Himalayas, and working in close co-operation with His two great Brothers, the Manu and the Mahachohan. Daily He pours out His blessing on the world, and daily He stands under the great pine in His garden at the sunset hour with hands uplifted in blessing over all those who truly and earnestly seek to aspire. To Him all seekers are known, and, though they may remain unaware of Him, the light which He pours forth stimulates their desire, fosters the spark of struggling life and spurs on the aspirant until the momentous day dawns when they stand face to face with the One Who by being "lifted up" (occultly understood) is drawing all men unto Himself as the Initiator of the sacred mysteries.

**[Page 45]**

### **The work of the Lord of Civilisation, the Mahochohan.**

Group three has as its Head the Mahachohan. His rule over the group persists for a longer period than that of His two Brothers, and He may hold office for the term of several root-races. He is the sumtotal of the intelligence aspect. The present Mahachohan is not the original one Who held the office at the founding of the Hierarchy in Lemurian days—it was then held by one of the Kumaras, or Lords of the Flame, Who came into incarnation with Sanat Kumara—but He took hold of His position during the second sub-race of the Atlantean root-race. He had achieved adeptship on the moon-chain, and it was through His instrumentality that a large number of the present more advanced human beings came into incarnation in the middle of the Atlantean root-race. Karmic affiliation with Him was one of the predisposing causes, thus making this eventuality possible.

His work concerns itself with the fostering and strengthening of that relation between spirit and matter, life and form, the self and the not-self, which results in what we call civilisation. He manipulates the forces of nature, and is largely the emanating source of electrical energy as we know it. Being the reflection of the third, or creative aspect, energy from the Planetary Logos flows to Him from the throat centre, and He it is Who in many ways makes the work of His Brothers possible. Their plans and desires are submitted to Him, and through Him pass the instructions to a large number of the deva agents.

Thus you have Will, Love, and Intelligence represented in these three great Lords; you have the self, the not-self, and the relation between synthesised in the unity of manifestation; you have racial government, religion and civilisation forming a coherent whole, and you have physical manifestation, the love or desire aspect, and the mind **[Page 46]** of the Planetary Logos working out into objectivity. The closest co-operation and unity exists between these three Personalities, and every move and plan and event exists in Their united foreknowledge. They are in daily touch with the Lord of the World at Shamballa, and the entire guidance of affairs rests in Their hands, and in those of the Manu of the fourth root-race. The World Teacher holds office in connection with both the fourth and fifth root-races.

Each of these departmental heads directs a number of subsidiary offices, and the department of the Mahachohan is divided into five divisions, so as to take in the four lesser aspects of Hierarchical rule.

Under the Manu work the regents of the different world divisions, such as, for instance, the Master Jupiter, the oldest of the Masters now working in physical bodies for humanity, Who is the regent for

India, and the Master Rakoczi, Who is the regent for Europe and America. It must be remembered here that though the Master R., for instance, belongs to the seventh ray, and thus comes under the department of energy of the Mahachohan, yet in Hierarchical work He may and does hold office temporarily under the Manu. These regents hold in Their hands the reins of government for continents and nations, thus guiding, even if unknown, their destinies; They impress and inspire statesmen and rulers; They pour forth mental energy on governing groups, thus bringing about the desired results wherever co-operation and receptive intuition can be found amongst the thinkers.

The World Teacher presides over the destiny of the great religions through the medium of a group of Masters and initiates Who direct the activities of these different schools of thought. In illustration:— The Master Jesus, the inspirer and director of the Christian Churches everywhere, [Page 47] though an adept on the sixth ray under the department of the Mahachohan, works at present under the Christ for the welfare of Christianity; other Masters hold similar posts in relation to the great oriental faiths, and the various occidental schools of thought.

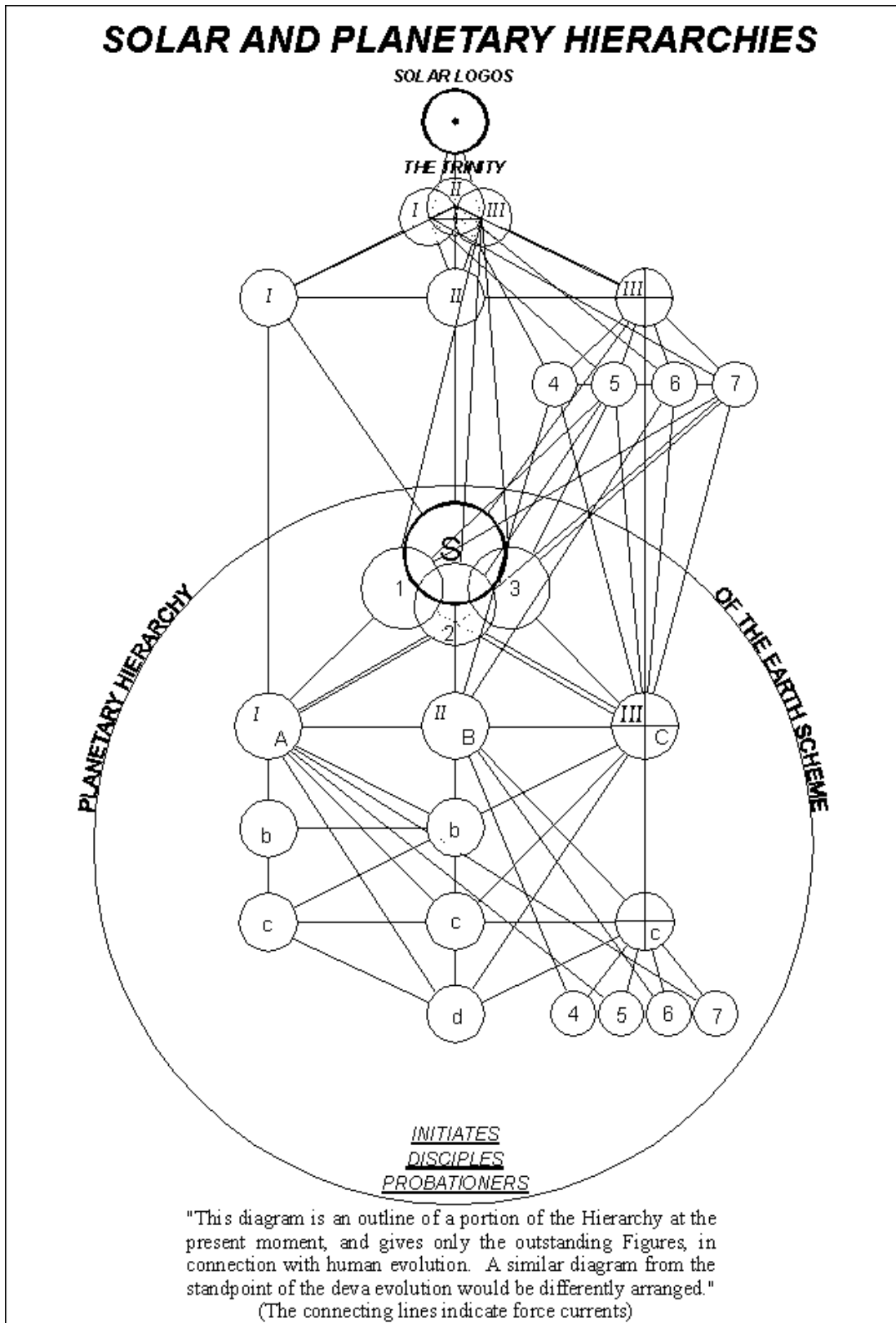
In the department of the Mahachohan a large number of Masters, in fivefold division, work in connection with the deva evolution, and with the intelligence aspect in man. Their divisions follow those of the four minor rays of attribute:—

1. The ray of harmony or beauty.
  2. The ray of concrete science or knowledge.
  3. The ray of devotion or abstract idealism.
  4. The ray of ceremonial law or magic,
- just as the three departmental heads represent the three major rays of:—

- I. Will or power.
- II. Love or wisdom.
- III. Active intelligence, or adaptability.

The four rays or attributes of mind, with the third ray of intelligence, as synthesised by the Mahachohan, make up the sumtotal of the fifth principle of mind or manas.

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## KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES.

*THE SOLAR HIERARCHY.*

The Solar Logos.

|

*The Solar Trinity or Logoi.*

- I. The Father -----Will.
- II. The Son -----Love-Wisdom.
- III. The Holy Spirit----- Active Intelligence.

|

*The Seven Rays.*

Three Rays of Aspect.

Four Rays of Attribute.

- I. Will or Power.
- II. Love-Wisdom.
- III. Active Intelligence.

|

- 4. Harmony or Beauty.
- 5. Concrete Knowledge.
- 6. Devotion or Idealism.
- 7. Ceremonial Magic.

|

*THE PLANETARY HIERARCHY.*

S. Sanat Kumara, The Lord of the World.

(The Ancient of Days.

The One Initiator.)

|

The Three Kumaras.

(The Buddhas of Activity.)

1 2 3

*The reflections of the 3 major and 4 minor Rays.*

|

The 3 Departmental Heads.

|

- |   |  |   |
|---|--|---|
| <p>I. <i>The Will Aspect.</i></p> <p style="padding-left: 20px;">A. The Manu.</p> <p style="padding-left: 20px;">b. The Master Jupiter.</p> <p style="padding-left: 20px;">c. The Master M.</p> | <p>II. <i>The Love-Wisdom Aspect.</i></p> <p style="padding-left: 20px;">B. The Bodhisattva.<br/>(The Christ.<br/>The World Teacher.)</p> <p style="padding-left: 20px;">b. A European Master.</p> <p style="padding-left: 20px;">c. The Master K.H.</p> <p style="padding-left: 20px;">d. The Master D.K.</p> | <p>III. <i>Intelligence Aspect.</i></p> <p style="padding-left: 20px;">C. The Mahachohan.<br/>(Lord of Civilisation.)</p> <p style="padding-left: 20px;">c. The Venetian Master.</p> <p style="padding-left: 20px;">4. The Master Serapis.</p> <p style="padding-left: 20px;">5. The Master Hilarion.</p> <p style="padding-left: 20px;">6. The Master Jesus.</p> <p style="padding-left: 20px;">7. The Master R.</p> |
|---|--|---|

|

Four grades of initiates.

|

Various grades of disciples.

|

People on the probationary path.

|

Average humanity of all degrees.

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## CHAPTER VI

### THE LODGE OF MASTERS

#### The divisions.

We have considered somewhat the highest offices in the ranks of the Hierarchy of our planet. Now we will deal with what we might call the two divisions into which the remaining members are divided. They form literally two Lodges within the greater body:—

- a. The — Lodge, comprised of initiates above the fifth initiation, and a group of devas or angels.
- b. The Blue Lodge, comprised of all initiates of the third, fourth, and fifth initiations.

Below these come a large group of initiates of the first and second initiations, and then the disciples of every grade. The disciples are considered as affiliated with the Lodge, but not as literally members of it. Finally come those who are on probation, and who hope through strenuous effort to achieve affiliation.

From another point of view we can consider the Lodge members as existing in seven groups, each group representing one type of the sevenfold planetary energy emanating from the Planetary Logos. The triple division has first been given, as ever in evolution you have the major three (manifesting through the three departments) and then the seven, these seven showing again as a triple differentiation and a septenary. Students must bear in mind that all that is herein imparted concerns the work of the Hierarchy in connection with the fourth or human kingdom, [Page 51] and refers especially to those Masters Who work in connection with humanity. Were the deva evolution being dealt with, the entire tabulation and division would have to differ from this.

Again, there are certain aspects of hierarchical work affecting, for instance, the animal kingdom; this work calls into activity beings and workers and adepts totally distinct from the servers of the fourth or human kingdom. Therefore students should carefully remember that all these details are relative, and that the work and personnel of the Hierarchy are infinitely greater and more important than may appear upon a superficial reading of these pages. Certainly we are dealing with what might be considered Its primary work, for in the service of the human kingdom we are concerned with the manifestation of the three aspects of divinity, but the other departments are interdependent and the work progresses as a synthetic *whole*.

The workers, or adepts, concerned with the evolution of the human family, comprise sixty-three, if the three great Lords are counted in making the nine times seven necessary for the work. Of these forty-nine work exoterically, if it might be so expressed, and fourteen esoterically, being more concerned with the subjective manifestation. Not many of Their names are known to the public, nor would it be wise in many cases to reveal Who They are, where They dwell, and what is Their particular sphere of activity. A very small minority, through group karma and a willingness thus to sacrifice Themselves, have come before the public eye during the past one hundred years, and therefore concerning these,

certain information may be given out. Quite a number of people in the world today are aware of Their existence independently of any particular school of thought, and the realisation that Those Whom they thus know personally are workers in a great and [Page 52] unified scheme of endeavour may encourage these real knowers to testify to their knowledge, and thus establish past all controversy the reality of Their work. Certain schools of occultism and of theosophical endeavour have claimed to be the sole repository of Their teaching, and the sole outlet for Their efforts, thereby limiting that which they do, and formulating premises which time and circumstance will fail to substantiate. They work most assuredly through such groups of thinkers, and throw much of Their force into the work of such organisations, yet, nevertheless, They have Their disciples and Their followers everywhere, and work through many bodies and many aspects of teaching. Throughout the world, disciples of these Masters have come into incarnation at this time with the sole intent of participating in the activities and occupations and truth dissemination of the various churches, sciences, and philosophies, and thus producing within the organisation itself an expansion, a widening, and a disintegration where necessary, which might otherwise be impossible. It might be wise for occult students everywhere to recognise these facts, and to cultivate the ability to recognise the hierarchical vibration as it demonstrates through the medium of disciples in the most unlikely places and groups.

One point should here be stated in connection with the work of the Masters through Their disciples, and it is this. All the various schools of thought which are fostered by the energy of the Lodge are, in every case, founded by a disciple, or several disciples, and upon these disciples, and not upon the Master, lies responsibility for results and the consequent karma. The method of procedure is somewhat as follows:—The Master reveals to a disciple the objective in view for an immediate little cycle, and suggests to him that such and such a development would be desirable. It is the work of the disciple to ascertain the best [Page 53] method for bringing about the desired results, and to formulate the plans whereby a certain percentage of success will be possible. Then he launches his scheme, founds his society or organisation, and disseminates the necessary teaching. Upon him rests the responsibility for choosing the right co-workers, for handing on the work to those best fitted, and for clothing the teaching in a presentable garb. All that the Master does is to look on with interest and sympathy at the endeavour, as long as it holds its initial high ideal and proceeds with pure altruism upon its way. The Master is not to blame should the disciple show lack of discrimination in the choice of co-workers, or evidence an inability to represent the truth. If he does well, and the work proceeds as desired, the Master will continue to pour His blessing upon the attempt. If he fails, or his successors turn from the original impulse, thus disseminating error of any kind, in His love and in His sympathy the Master will withdraw that blessing, withhold His energy, and thus cease from stimulating that which had better die. Forms may come and go, and the interest of the Master and His blessing pour through this or that channel; the work may proceed through one medium or another, but always the life force persists, shattering the form where it is inadequate, or utilising it when it suffices for the immediate need.

### **Certain Masters and Their Work.**

Under the first great group of which the Manu is the Head, can be found two Masters, the Master Jupiter, and the Master Morya. Both of them have taken more than the fifth initiation, and the Master Jupiter, Who is also the Regent of India, is looked up to by all the Lodge of Masters as the oldest among Them. He dwells in the Nilgherry Hills in Southern India, and is not one of the Masters Who [Page 54] usually takes pupils, for He numbers amongst His disciples initiates of high degree and quite a number of Masters. In His hands are the reins of government for India, including a large part of the Northern frontier, and to Him is committed the arduous task of eventually guiding India out of her

present chaos and unrest, and of welding her diverse peoples into an ultimate synthesis. The Master Morya, Who is one of the best known of the Eastern adepts, and Who numbers amongst His pupils a large number of Europeans and Americans, is a Rajput Prince, and for many decades held an authoritative position in Indian affairs.

He works in close co-operation with the Manu, and will Himself eventually hold office as the Manu of the sixth root-race. He dwells, as does His Brother, the Master K. H., at Shigatse in the Himalayas, and is a well-known figure to the inhabitants of that far-away village. He is a man of tall and commanding presence, dark hair and beard and dark eyes, and might be considered stern were it not for the expression that lies in His eyes. He and His Brother, the Master K. H., work almost as a unit, and have done so for many centuries and will, on into the future, for the Master K. H. is in line for the office of World Teacher when the present holder of that office vacates it for higher work, and the sixth root-race comes into being. The houses in which They both dwell are close together, and much of Their time is spent in the closest association. As the Master M. is upon the first Ray, that of Will or Power, His work largely concerns itself with the carrying out of the plans of the present Manu. He acts as the Inspirer of the statesmen of the world, He manipulates forces, through the Mahachohan, that will bring about the conditions desired for the furthering of racial evolution. On the physical plane those great national executives [Page 55] who have far vision and the international ideal are influenced by Him, and with Him co-operate certain of the great devas of the mental plane, and three great groups of angels work with Him on mental levels, in connection with the lesser devas who vitalise thoughtforms, and thus keep alive the thoughtforms of the Guides of the race for the benefit of the whole of humanity.

The Master M. has a large body of pupils under His instruction, and works in connection with many organisations of an esoteric and occult kind, as well as through the politicians and statesmen of the world.

The Master Koot Humi, Who is also very well known in the occident, and has many pupils everywhere, is of Kashmiri origin, though the family originally came from India. He is also an initiate of high degree, and is upon the second, or the Love-Wisdom Ray. He is a man of noble presence, and tall, though of rather slighter build than the Master M. He is of fair complexion, with golden-brown hair and beard, and eyes of a wonderful deep blue, through which seem to pour the love and the wisdom of the ages. He has had a wide experience and education, having been originally educated at one of the British universities, and speaks English fluently. His reading is wide and extensive, and all the current books and literature in various languages find their way to His study in the Himalayas. He concerns Himself largely with the vitalising of certain of the great philosophies, and interests Himself in a number of philanthropic agencies. To Him is given the work very largely of stimulating the love manifestation which is latent in the hearts of all men, and of awakening in the consciousness of the race the perception of the great fundamental fact of brotherhood.

At this particular time the Master M., the Master K. H. and the Master Jesus are interesting Themselves [Page 56] closely with the work of unifying, as far as may be, eastern and western thought, so that the great religions of the East, with the later development of the Christian faith in all its many branches, may mutually benefit each other. Thus eventually it is hoped one great universal Church may come into being.

The Master Jesus, Who is the focal point of the energy that flows through the various Christian churches, is at present living in a Syrian body, and dwells in a certain part of the Holy Land. He travels



much and passes considerable time in various parts of Europe. He works specially with masses more than with individuals, though He has gathered around Him quite a numerous body of pupils. He is upon the sixth Ray of Devotion, or Abstract Idealism, and His pupils are frequently distinguished by that fanaticism and devotion which manifested in earlier Christian times amongst the martyrs. He Himself is rather a martial figure, a disciplinarian, and a man of iron rule and will. He is tall and spare with rather a long thin face, black hair, pale complexion and piercing blue eyes. His work at this time is exceedingly responsible, for to Him is given the problem of steering the thought of the occident out of its present state of unrest into the peaceful waters of certitude and knowledge, and of preparing the way in Europe and America for the eventual coming of the World Teacher. He is well known in the Bible history, coming before us first as Joshua the Son of Nun, appearing again in the time of Ezra as Jeshua, taking the third initiation, as related in the book of Zechariah, as Joshua, and in the Gospel story He is known for two great sacrifices, that in which He handed over His body for the use of the Christ, and for the great renunciation which is the characteristic of the fourth initiation. As Appollonius of Tyana, He took the [Page 57] fifth initiation and became a Master of the Wisdom. From that time on He has stayed and worked with the Christian Church, fostering the germ of true spiritual life which is to be found amongst members of all sects and divisions, and neutralizing as far as possible the mistakes and errors of the churchmen and the theologians. He is distinctively the Great Leader, the General, and the wise Executive, and in Church matters He co-operates closely with the Christ, thus saving Him much and acting as His intermediary wherever possible. No one so wisely knows as He the problems of the West, no one is so closely in touch with the people who stand for all that is best in Christian teachings, and no one is so well aware of the need of the present moment. Certain great prelates of the Anglican and Catholic Churches are wise agents of His.

The Master Djwhal Khul, or the Master D. K. as He is frequently called, is another adept on the second Ray of Love-Wisdom. He is the latest of the adepts taking initiation, having taken the fifth initiation in 1875, and is therefore occupying the same body in which He took the initiation, most of the other Masters having taken the fifth initiation whilst occupying earlier vehicles. His body is not a young one, and He is a Tibetan. He is very devoted to the Master K. H. and occupies a little house not far distant from the larger one of the Master, and from His willingness to serve and to do anything that has to be done, He has been called "the Messenger of the Masters." He is profoundly learned, and knows more about the rays and planetary Hierarchies of the solar system than anyone else in the ranks of the Masters. He works with those who heal, and co-operates unknown and unseen with the seekers after truth in the world's great laboratories, with all who definitely aim at the healing and solacing of the world, and with the great philanthropic world movements [Page 58] such as the Red Cross. He occupies Himself with various pupils of different Masters who can profit by His instruction, and within the last ten years has relieved both the Master M. and the Master K. H. of a good deal of Their teaching work, taking over from Them for certain stated times some of Their pupils and disciples. He works largely, too, with certain groups of the devas of the ethers, who are the healing devas, and who thus collaborate with Him in the work of healing some of the physical ills of humanity. He it was Who dictated a large part of that momentous book The Secret Doctrine, and Who showed to H. P. Blavatsky many of the pictures, and gave her much of the data that is to be found in that book.

The Master Who concerns Himself especially with the future development of racial affairs in Europe, and with the mental outgrowth in America and Australia, is the Master Rakoczi. He is a Hungarian, and has a home in the Carpathian mountains, and was at one time a well-known figure at the Hungarian Court. Reference to Him can be found in old historical books, and He was particularly before the public eye when he was the Comte de St. Germain, and earlier still when he was both Roger Bacon and

later, Francis Bacon. It is interesting to note that as the Master R. takes hold, on the inner planes, of affairs in Europe, His name as Francis Bacon is coming before the public eye in the Bacon-Shakespeare controversy. He is rather a small, spare man, with pointed black beard, and smooth black hair, and does not take as many pupils as do the Masters previously mentioned. He is at present handling the majority of the third ray pupils in the occident in conjunction with the Master Hilarion. The Master R. is upon the seventh Ray, that of Ceremonial Magic or Order, and He works largely through esoteric ritual and ceremonial, being vitally [Page 59] interested in the effects, hitherto unrecognised, of the ceremonial of the Freemasons, of the various fraternities and of the Churches everywhere. He is called in the Lodge, usually, "the Count," and in America and Europe acts practically as the general manager for the carrying out of the plans of the executive council of the Lodge. Certain of the Masters form around the three great Lords an inner group, and meet in council with great frequency.

On the fifth Ray of Concrete Knowledge or Science, we find the Master Hilarion, who, in an earlier incarnation was Paul of Tarsus. He is occupying a Cretan body, but spends a large part of His time in Egypt. He it was Who gave out to the world that occult treatise "Light on the Path," and His work is particularly interesting to the general public at this crisis, for He works with those who are developing the intuition, and controls and transmutes the great movements that tend to strip the veil from the unseen. His is the energy which, through His disciples, is stimulating the Psychical Research groups everywhere, and He it was Who initiated, through various pupils of His, the Spiritualistic movement. He has under observation all those who are psychics of the higher order, and assists in developing their powers for the good of the group, and in connection with certain of the devas of the astral plane He works to open up to the seekers after truth that subjective world which lies behind the grossly material.

Little can be given out anent the two English Masters. Neither of them takes pupils in the same sense that the Master K. H. or the Master M. take pupils. One of Them, who resides in Great Britain, has in hand the definite guidance of the Anglo-Saxon race, and He works upon the plans for its future development and evolution. He is behind the Labour movement throughout the world, [Page 60] transmuting and directing, and the present rising tide of democracy has His directing hand upon it. Out of the democratic unrest, out of the present turmoil and chaos, will arise the future world condition which will have for its keynote co-operation and not competition, distribution, and not centralisation.

One other Master may here be briefly mentioned, the Master Serapis, frequently called the Egyptian. He is the Master upon the fourth ray, and the great art movements of the world, the evolution of music, and that of painting and drama, receive from Him an energising impulse. At present He is giving most of His time and attention to the work of the deva, or angel evolution, until their agency helps to make possible the great revelation in the world of music and painting which lies immediately ahead. More about Him cannot be given out, nor can His dwelling place be revealed.

The Master P. works under the Master R. in North America. He it is Who has had much to do esoterically with the various mental sciences, such as Christian Science, and New Thought, both of which are efforts put forth by the Lodge in an endeavour to teach men the reality of that which is not seen, and the power of the mind to create. This Master occupies an Irish body, is on the fourth ray, and the place of His residence may not be revealed. Much of the work of the Master Serapis was taken over by Him when the latter turned His attention to the deva evolution.

### **The present work.**

Certain facts concerning these Masters, and Their work in the present and in the future, may be in place here. First, the work of training Their pupils and disciples to fit them to be of use in two great events, one, the **[Page 61]** coming of the World Teacher towards the middle or close of this present century, and the other, the training of them to be of use in the founding of the new sixth sub-race and in the reconstruction of the present world conditions. This being the fifth sub-race of the fifth root-race, the pressure of the work on the five rays of mind which are controlled by the Mahachohan, is very great. The Masters are carrying an over heavy burden, and much of Their work of teaching disciples has been delegated to initiates and advanced disciples, and certain of the Masters on the first and second rays have temporarily taken over pupils in the Mahachohan's department.

Secondly, the preparation of the world on a large scale for the coming of the World Teacher, and the taking of the necessary steps before They Themselves come out among men, as many of Them surely will towards the close of this century. A special group is forming amongst Them now Who are definitely preparing Themselves for this work. The Master M., the Master K. H. and the Master Jesus will be specially concerned with the movement towards the last quarter of this century. Other Masters will participate also, but these three are the ones with Whose names and offices people should familiarise themselves, wherever possible. Two other Masters, specially concerned with the seventh or ceremonial ray, Whose particular work it is to supervise the development of certain activities within the next fifteen years, work under the Master R. Very definitely may the assurance be given here, that prior to the coming of the Christ, adjustments will be made so that at the head of all great organisations will be found either a Master, or an initiate who has taken the third initiation. At the head of certain of the great occult groups, of the Freemasons of the world, and of the various great divisions of the Church, and resident in many of the great nations **[Page 62]** will be found initiates or Masters. This work of the Masters is proceeding now, and all Their efforts are being bent towards bringing it to a successful consummation. Everywhere They are gathering in those who in any way show a tendency to respond to high vibration, seeking to force their vibration and to fit them so that they may be of use at the time of the coming of the Christ. Great is the day of opportunity, for when that time comes, through the stupendous strength of the vibration then brought to bear upon the sons of men, it will be possible for those who now do the necessary work to take a great step forward, and to pass through the portal of initiation.

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## **CHAPTER VII**

### **THE PROBATIONARY PATH**

#### **Preparation for Initiation.**

The Probationary Path precedes the Path of Initiation or Holiness, and marks that period in the life of a man when he definitely sets himself on the side of the forces of evolution, and works at the building of his own character. He takes himself in hand, cultivates the qualities that are lacking in his disposition,

and seeks with diligence to bring his personality under control. He is building the causal body with deliberate intent, filling any gaps that may exist, and seeking to make it a fit receptacle for the Christ principle. The analogy between the prenatal period in the history of the human being and that of the development of the indwelling spirit is curiously interesting. We might look at it in this way:—

1. The moment of conception, corresponding to that of individualisation.
2. Nine months' gestation, corresponding to the wheel of life.
3. The first initiation, corresponding to the birth hour.

The Probationary Path corresponds to the latter period of gestation, to the building in the heart of the babe in Christ. At the first initiation this babe starts on the pilgrimage of the Path. The first initiation stands simply for commencement. A certain structure of right living, thinking, and conduct has been built up. That form we call character. It has now to be vivified and indwelt. Thackeray has well described this process of building, in the words so often quoted:—

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"Sow a thought and reap an action; sow an action and reap a habit; sow a habit and reap character; sow character and reap destiny."

The immortal destiny of each and all of us is to attain the consciousness of the higher self, and subsequently that of the Divine Spirit. When the form is ready, when Solomon's temple has been built in the quarry of the personal life, then the Christ-life enters, and the glory of the Lord overshadows His temple. The form becomes vibrant. Therein lies the difference between theory and making that theory part of oneself. One can have a perfect image or picture, but it lacks life. The life can be modelled on the divine as far as may be; it may be an excellent copy but lacks the indwelling Christ principle. The germ has been there, but it has lain dormant. Now it is fostered and brought to the birth and the first initiation is attained.

Whilst the man is on the Probationary Path he is taught principally to know himself, to ascertain his weaknesses and to correct them. He is taught to work as an invisible helper at first and for several lives is generally kept at this kind of work. Later, as he makes progress, he may be moved to more selected work. He is taught the rudiments of the Divine Wisdom and is entered into the final grades in the Hall of Learning. He is known to a Master, and is in the care (for definite teaching) of one of the disciples of that Master, or, if of rare promise, of an initiate.

Classes are held by initiates of the first and second degrees, for accepted disciples and those on probation, between the hours of ten and five every night in all parts of the world, so that the continuity of the teaching is complete. They gather in the Hall of Learning and the method is much the same as in the big Universities,—classes at certain hours, experimental work, examinations, and a **[Page 65]** gradual moving up and onward as the tests are passed. A number of the Egos on the Probationary Path are in the department that is analogous to the High School; others have matriculated and are in the University itself. Graduation results when initiation is taken and the initiate passes into the Hall of Wisdom.

Advanced Egos and the spiritually inclined, who are not yet on the Probationary Path, attend



instructions from disciples, and on occasions large classes are conducted for their benefit by initiates. Their work is more rudimentary, though occult from a worldly standpoint, and they learn under supervision to be invisible helpers. The invisible helpers are usually recruited from amongst the advanced Egos. The very advanced, and those on the Probationary Path and nearing initiation, work more frequently in what might be termed departmental work, forming a group of assistants to the Members of the Hierarchy.

### Methods of teaching.

Three departments of instruction watch over three parts of man's development.

First: Instruction is given tending to the disciplining of the life, the growth of character, the development of the microcosm along cosmic lines. The man is taught the meaning of himself; he comes to know himself as a complex, complete unit, a replica in miniature of the outer world. In learning the laws of his own being, comes comprehension of the Self, and a realisation of the basic laws of the system.

Secondly: Instruction is given as to the macrocosm, the amplification of his intellectual grip of the working of the cosmos. Information as to the kingdoms of nature, teaching as to the laws of those kingdoms, and instruction as to the working of those laws in all kingdoms and **[Page 66]** on all planes is given him. He acquires a deep fund of general knowledge, and when he reaches his own periphery he is met by those who lead him on to encyclopaedic knowledge. When he has attained the goal, he may not know every single thing that there is to be known in all the three worlds, but the way to know, the sources of knowledge and the reservoirs of information are in his hand. A Master can at any time find out anything on any possible subject without the slightest difficulty.

Thirdly: Instruction is given in what might be termed *synthesis*. This information is only possible as the intuitional vehicle co-ordinates. It is really the occult apprehension of the law of gravitation or attraction, (the basic law of this, the second solar system) with all its corollaries. The disciple learns the meaning of occult cohesion, and of that internal unity which holds the system as a homogeneous unit. The major part of this instruction is usually given after the third initiation, but a beginning is made early in the training.

### Masters and disciples.

Disciples and advanced Egos on the Probationary Path receive instructions at this particular time for two special purposes:—

(a) To test out their fitness for special work lying in the future, the type of that work being known only to the Guides of the race. They are tested for aptitude in community living with a view to drafting the suitable ones into the colony of the sixth sub-race. They are tested for various lines of work, many incomprehensible to us now, but which will become ordinary methods of development as time progresses. The Masters also test for those in whom the intuition has reached a point of development that indicates a beginning of the co-ordination of the buddhic **[Page 67]** vehicle, or—to be exact—has reached a point where molecules of the seventh sub-plane of the buddhic plane can be discerned in the aura of the Ego. When this is so They can go ahead with confidence in the work of instruction, knowing that certain imparted facts will be understood.

(b) Instruction is being given at this time to a special group of people who have come into incarnation at this critical period of the world's history. They have come in, all at the same time, throughout the world, to do the work of *linking up the two planes, the physical and astral, via the etheric*.

This sentence is for serious consideration, for it covers the work that a number of the newer generation have come to do. In this linking up of the two planes people are required who are polarised in their mental bodies (or, if not polarised there, are nevertheless well rounded out and balanced) and can therefore work safely and with intelligence in this type of work. It necessitates primarily people in whose vehicles can be found a certain proportion of atomic sub-plane matter, so that direct communication can be effected between the higher and the lower via the atomic cross-section of the causal body. This is not easy to explain clearly, but a consideration of the diagram in "A Study in Consciousness," by Mrs. Besant, page 27, may be helpful in explaining some matters that are apt to puzzle.

We must recognise two things in pondering the subject of the Masters and Their disciples. First, that in the Hierarchy nothing is lost through failure to recognise the law of economy. Every expenditure of force on the part of a Master or Teacher is subjected to wise foresight and discrimination. Just as we do not put university professors to teach the beginners, so the Masters Themselves work not individually with men until they have attained a certain stage of evolution and are ready to profit by Their instruction.

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Secondly, we must remember that each of us is recognised by the brilliance of his light. This is an occult fact. The finer the grade of matter built into our bodies, the more brilliantly will shine forth the indwelling light. Light is vibration, and through the measurement of vibration is fixed the grading of the scholars. Hence nothing can prevent a man's progress forward if he but attends to the purification of his vehicles. The light within will shine forth with ever greater clarity, as the refining process goes on, until—when atomic matter predominates—great will be the glory of that inner man. We are all graded, therefore, if it may be so expressed, according to the magnitude of the light, according to the rate of vibration, according to the purity of the tone and the clarity of the colour. Who our Teacher is depends therefore upon our grading. Similarity of vibration holds the secret. We are frequently told that when the demand is forceful enough the Teacher will appear. When we build in the right vibrations and attune ourselves to the right key, nothing can prevent our finding the Master.

Groups of Egos are formed:—

1. According to their ray.
2. According to their sub-ray.
3. According to their rate of vibration.

They are also grouped for purposes of classification:

1. As Egos, according to the egoic ray.
2. As personalities, according to the sub-ray which is governing the personality.

All are graded and charted. The Masters have Their Halls of Records, with a system of tabulation incomprehensible to us owing to its magnitude and its necessary intricacies, wherein these charts are kept. They are under [Page 69] the care of a Chohan of a Ray, each ray having its own collection of charts. These charts, being in many sections (dealing with incarnate, discarnate, and perfected Egos), are again all under the care of subordinate guardians. The Lipika Lords, with Their vast band of helpers are the most frequent users of these charts. Many discarnate egos awaiting incarnation or having just left the earth, sacrifice their time in heaven to assist in this work. These Halls of Records are mostly on the lowest levels of the mental plane and the highest of the astral, as they can be there most fully utilised and are most easily accessible.

Initiates receive instruction directly from the Masters or from some of the great devas or angels. These teachings are usually imparted at night in small classes, or individually (should the occasion warrant it) in the Master's private study. The above applies to initiates in incarnation or on the inner planes. If on causal levels, they receive instruction at any time deemed advisable direct from the Master to the Ego on causal levels.

Disciples are taught in groups in the Master's ashram, or classroom, at night, if in incarnation. Apart from these regular gatherings, in order to receive direct teaching from the Master, a disciple (for some specific reason) may be called to the Master's study for a private interview. This occurs when a Master wishes to see a disciple for commendation, warning, or to decide if initiation is desirable. The major part of a disciple's tuition is left in the hands of some initiate or more advanced disciple, who watches over his younger brother, and is responsible to the Master for his progress, handing in regular reports. Karma is largely the arbiter of this relation.

Just at present, owing to the great need in the world, a slightly different policy is being pursued. An intensified training is being given to some disciples by some Masters [Page 70] Who have not hitherto taken pupils. The press of work on the Masters Who do take disciples being so great, They have delegated some of Their most promising pupils to some other Masters, drafting them into small groups for a brief period. The experiment is being tried of intensifying the teaching, and of subjecting disciples, not initiates, to the frequent strong vibration of a Master. It involves risk, but, if the experiment proves successful, will tend to the greater assisting of the race.

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## CHAPTER VIII

### DISCIPLESHIP

#### A disciple described.

A disciple is one who above all else, is pledged to do three things:—

- a. To serve humanity.
- b. To co-operate with the plan of the Great Ones as he sees it and as best he may.

c. To develop the powers of the Ego, to expand his consciousness until he can function on the three planes in the three worlds, and in the causal body, and to follow the guidance of the higher self and not the dictates of his three-fold lower manifestation.

A disciple is one who is beginning to comprehend group work, and to change his centre of activity from himself (as the pivot around which everything revolves) to the group centre.

A disciple is one who realises simultaneously the relative insignificance of each unit of consciousness, and also its vast importance. His sense of proportion is adjusted, and he sees things as they are; he sees people as they are; he sees himself as he inherently is and seeks then to become that which he is.

A disciple realises the life or force side of nature, and to him the form makes no appeal. He works with force and through forces; he recognises himself as a force centre within a greater force centre, and his is the responsibility [Page 72] of directing the energy which may pour through him into channels through which the group can be benefited.

The disciple knows himself to be—to a greater or less degree—an outpost of the Master's consciousness, viewing the Master in a two-fold sense:—

- a. As his own egoic consciousness.
- b. As the centre of his group; the force animating the units of the group and binding them into a homogeneous whole.

A disciple is one who is transferring his consciousness out of the personal into the impersonal, and during the transition stage much of difficulty and of suffering is necessarily endured. These difficulties arise from various causes:—

- a. The disciple's lower self, which rebels at being transmuted.
- b. A man's immediate group, friends, or family, who rebel at his growing impersonality. They do not like to be acknowledged as one with him on the life side, and yet separate from him where desires and interests lie. Yet the law holds good, and only in the essential life of the soul can true unity be cognized. In the discovery as to what is form lies much of sorrow for the disciple, but the road leads to perfect union eventually.

The disciple is one who realises his responsibility to all units who come under his influence,—a responsibility of co-operating with the plan of evolution as it exists for them, and thus to expand their consciousness and teach them the difference between the real and the unreal, between life and form. This he does most easily by a demonstration in his own life as to his goal, his object, and his centre of consciousness.

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### **The Work to be done.**

The disciple, therefore, has several things at which to aim:—

A sensitive response to the Master's vibration.



A practical purity of life; a purity not merely theoretical.

A freedom from care. Here bear in mind that care is based on the personal, and is the result of lack of dispassion and a too ready response to the vibrations of the lower worlds.

Accomplishment of duty. This point involves the dispassionate discharge of all obligations and due attention to karmic debts. Special emphasis should be laid, for all disciples, on the value of dispassion. Lack of discrimination is not so often a hindrance to disciples these days, owing to the development of the mind, but lack of dispassion frequently is. This means the attainment of that state of consciousness where balance is seen, and neither pleasure nor pain dominates, for they are superseded by joy and bliss. We may well ponder on this, for much striving after dispassion is necessary.

He has also to study the Kama-manasic body (desire-mind body). This is of very real interest, for it is, in many ways, the most important body in the solar system, where the human being in the three worlds is concerned. In the next system the mental vehicle of the self-conscious units will hold an analogous place, as the physical did in the previous solar system.

He has also to work scientifically, if it may be so expressed, at the building of the physical body. He must so strive that he will produce in each incarnation a body which will serve better as a vehicle for force. Hence there is nothing impractical in giving information anent initiation, as some may think. There is no moment of the **[Page 74]** day that that goal may not be envisioned, and the work of preparation carried on. One of the greatest instruments for practical development lying in the hands of small and great, is the instrument of SPEECH. He who guards his words, and who only speaks with altruistic purpose, in order to carry the energy of Love through the medium of the tongue, is one who is mastering rapidly the initial steps to be taken in preparation for initiation. Speech is the most occult manifestation in existence; it is the means of creation and the vehicle for force. In the reservation of words, esoterically understood, lies the conservation of force; in the utilisation of words, justly chosen and spoken, lies the distribution of the love force of the solar system,—that force which preserves, strengthens, and stimulates. Only he who knows somewhat of these two aspects of speech can be trusted to stand before the Initiator and to carry out from that Presence certain sounds and secrets imparted to him under the pledge of silence.

The disciple must learn to be silent in the face of that which is evil. He must learn to be silent before the sufferings of the world, wasting no time in idle complaints and sorrowful demonstration, but lifting up the burden of the world; working, and wasting no energy in talk. Yet withal he should speak where encouragement is needed, using the tongue for constructive ends; expressing the love force of the world, as it may flow through him, where it will serve best to ease a load or lift a burden, remembering that as the race progresses, the love element between the sexes and its expression will be translated to a higher plane. Then, through the spoken word, and not through the physical plane expression as now, will come the realisation of that true love which unites those who are one in service and in aspiration. Then love between the units of the human family will take the form of the utilisation of **[Page 75]** speech for the purpose of creating on all planes, and the energy which now, in the majority, finds expression through the lower or generating centres will be translated to the throat centre. This is as yet but a distant ideal, but even now some can vision that ideal, and seek—through united service, loving co-operation, and oneness in aspiration, thought, and endeavour,—to give shape and form to it, even though inadequately.

## Group relationships.

The path of the disciple is a thorny one; briars beset his every step, and difficulties meet him at every turn. Yet in the treading of the path, in the overcoming of the difficulties, and in a single-hearted adherence to the good of the group, with a proportionate attention to the individuals and their evolutionary development, comes at length fruition, and the attainment of the goal. A SERVER of the race stands forth. He is a server because he has no ends of his own to serve, and from his lower sheaths goes out no vibration which can beguile him from his chosen path. He serves, because he knows what is in man, and because for many lives he has worked with individuals and with groups, gradually expanding the range of his endeavour until he has gathered around him those units of consciousness whom he can energise, and use, and through whom he can work out the plans of his superiors. Such is the goal, but the intermediate stages are fraught with difficulty for all who stand on the verge of self-discovery, and of becoming the Path itself.

Some practical advice might be of value here:—

Study with care the first three books of the Bhagavad Gita. The problem of Arjuna is the problem of all disciples, and the solution is eternally the same.

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Stand ready and watch the heart. In the transferring of the fire from the solar plexus to the heart centre comes much pain. It is not easy to love as do the Great Ones, with a pure love which requires nothing back; with an impersonal love that rejoices where there is response, but looks not for it, and loves steadily, quietly, and deeply through all apparent divergences, knowing that when each has found his own way home, he will find that home to be the place of at-one-ment.

Be prepared for loneliness. It is the law. As a man dissociates himself from all that concerns his physical, astral and mental bodies, and centres himself in the Ego, it produces a temporary separation. This must be endured and passed, leading to a closer link at a later period with all associated with the disciple through the karma of past lives, through group work, and through the activity of the disciple (carried on almost unconsciously at first) in gathering together those through whom later he will work.

Cultivate happiness, knowing that depression, an overmorbid investigation of motive, and undue sensitiveness to the criticism of others leads to a condition wherein a disciple is almost useless. Happiness is based on confidence in the God within, a just appreciation of time, and a forgetfulness of self. Take all the glad things which may come as trusts to be used to spread joy, and rebel not at happiness and pleasure in service, thinking it an indication that all is not well. Suffering comes as the lower self rebels. Control that lower self, eliminate desire, and all is joy.

Have patience. Endurance is one of the characteristics of the Ego. The Ego *persists*, knowing itself immortal. The personality becomes discouraged, knowing that time is short.

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To the disciple naught occurs but what is in the plan, and where the motive and sole aspiration of the heart are towards the carrying out of the Master's will and the serving of the race, that which eventuates has in it the seeds of the next enterprise, and embodies the environment of the next step forward. Herein lies much of clarification, and herein may be found that on which the disciple may rest when the

vision is clouded, the vibration lower than perhaps it should be, and the judgment fogged by the miasmas arising from circumstances on the physical plane. With many, much arises in the astral body that is based on old vibration and has no foundation in fact, and the battleground is so to control the astral situation that out of present anxieties and worries may grow confidence and peace, and out of violent action and interaction there may be elaborated tranquility.

It is possible to reach a point where naught that occurs can ruffle the inner calm; where the peace that passeth understanding is known and experienced, because the consciousness is centred in the Ego, who is peace itself, being the circle of the buddhic life; where poise itself is known and felt, and equilibrium reigns because the centre of the life is in the Ego, who is—in essence—balance; where calm rules unruffled and unshaken, because the divine Knower holds the reins of government, and permits no disturbance from the lower self; where bliss itself is reached that is based, not on circumstances in the three worlds, but on that inner realisation of existence apart from the not-self, an existence that persists when time and space and all that is contained therein, are not; that is known when all the illusions of the lower planes are experienced, passed through, transmuted and transcended; that endures when the little world of human endeavour has dissipated and gone, being [Page 78] seen as naught; and that is based on the knowledge that I AM THAT.

Such an attitude and experience is for all those who persist in their high endeavour, who count all things but naught if they may but achieve the goal, and who steer a steady course through circumstances, keeping the eyes fixed upon the vision ahead, the ears attentive to the Voice of the God within, that sounds in the silence of the heart; the feet firmly placed on the path that leads to the Portal of Initiation; the hands held out in assistance to the world, and the whole life subordinated to the call of service. Then all that comes is for the best—sickness, opportunity, success, and disappointment, the gibes and machinations of enemies, the lack of comprehension on the part of those we love—all is but to be used, and all exists but to be transmuted. Continuity of vision, of aspiration, and of the inner touch, is seen to be of more importance than them all. That continuity is the thing to be aimed at, in spite of, and not because of circumstances.

As the aspirant progresses he not only balances the pairs of opposites, but is having the secret of his brother's heart revealed to him. He becomes an acknowledged force in the world and is recognised as one who can be depended upon to serve. Men turn to him for assistance and help along his recognised line, and he begins to sound forth his note so as to be heard in deva and human ranks. This he does—at this stage—through the pen in literature, through the spoken word in lecturing and teaching, through music, painting and art. He reaches the hearts of men in some way or another, and becomes a helper and server of his race. Two more characteristics of this stage might here be mentioned:—

The aspirant has an appreciation of the occult value of money in service. He seeks nothing for himself, save [Page 79] that which may equip him for the work to be done, and he looks upon money and that which money can purchase as something which is to be used for others and as a means to bring about the fruition of the Master's plans as he senses those plans. The occult significance of money is little appreciated, yet one of the greatest tests as to the position of a man upon the Probationary Path is that which concerns his attitude to and his handling of that which all men seek in order to gratify desire. Only he who desires naught for himself can be a recipient of financial bounty, and a dispenser of the riches of the universe. In other cases where riches increase they bring with them naught but sorrow and distress, discontent, and misuse.

At this stage also the aspirant's life becomes an instrument of destruction in the occult sense of the term. Wherever he goes the force which flows through him from the higher planes and his own inner God produces at times peculiar results upon his environment. It acts as a stimulator of both the good and the evil. The lunar Pitris, or little lives which form the bodies of his brother and his own body, are likewise stimulated, their activity is increased and their power greatly aggravated. This fact is used by Those Who work on the inner side to bring about certain desired ends. This it is also which often causes the temporary downfall of advanced souls. They cannot stand the force pouring into them, or upon them, and through the temporary over-stimulation of their centres and vehicles they go to pieces. This can be seen working out in groups as well as in individuals. But, inversely, if the lunar Lords, or lives of the lower self, have been earlier subjugated and brought under control, then the effect of the force and energy contacted is to stimulate the response of the physical brain consciousness and the head centres to egoic contact. **[Page 80]** Then the otherwise destructive force becomes a factor for good and a helpful stimulation, and can be used by Those Who know how, to lead men on to further illumination.

All these steps have to work out on all the three lower planes, and in the three bodies, and this they do according to the particular ray and sub-ray. In this fashion is the work of the disciple carried forward, and his testing and training carried out. Thus is he brought—through right direction of energy and wise manipulation of force currents—to the Portal of Initiation, and he graduates from the Hall of Learning into the Hall of Wisdom, that Hall wherein he gradually becomes "aware" of forces and powers latent in his own Ego and egoic group, wherein the force of the egoic group is his for the using, for he can now be trusted to wield it only for the helping of humanity, and wherein—after the fourth initiation—he becomes a sharer in, and can be trusted with, some part of the energy of the Planetary Logos, and thus be enabled to carry forward the plans of that Logos for evolution.

It would be well to remember that disciples on the first ray understand discipleship largely in terms of energy, or force, or activity, whilst disciples on the second ray understand it more in terms of consciousness or initiation. Hence the divergence of expressions in ordinary use, and the lack of comprehension among thinkers. It might prove useful to express the idea of discipleship in terms of the different rays—meaning by this, discipleship as it manifests on the physical plane in service:

1st Ray-----	Force -----	Energy -----	Action -----	The Occultist.
2nd Ray-----	Consciousness----	Expansion-----	Initiation -----	The true Psychic.
3rd Ray -----	Adaptation-----	Development -----	Evolution -----	The Magician.
4th Ray -----	Vibration-----	Response-----	Expression -----	The Artist.
5th Ray -----	Mentation -----	Knowledge-----	Science -----	The Scientist.
6th Ray -----	Devotion -----	Abstraction-----	Idealism-----	The Devotee.
7th Ray -----	Incantation-----	Magic -----	Ritual-----	The Ritualist.

### **[Page 81]**

Remember carefully that we are here dealing with disciples. Later on as they progress, the various lines approximate and merge. All have been at one time magicians, for all have passed upon the third ray. The problem now is concerned with the mystic and the occultist, and their eventual synthesis. A careful study of the foregoing will lead to the realisation that the difficulties between thinkers, and between disciples of all groups, consist in their identifying themselves with some form, and in their inability to understand the different points of view of others. As time elapses, and they are brought into closer relationship with the two Masters with whom they are concerned (their own inner God and their personal Master), the inability to cooperate and to merge their interests in the good of the group will



pass away, and community of endeavour, similarity of object, and mutual co-operation will take the place of what is now so much seen, divergence. We might well ponder on this, for it holds the key to much that is puzzling and, to many, distressing.

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## CHAPTER IX

### THE PATH OF INITIATION

After a longer or shorter period of time the disciple stands at the Portal of Initiation. We must remember that as one approaches this portal and draws nearer to the Master it is, as says "Light on the Path," with the feet bathed in the blood of the heart. Each step up is ever through the sacrifice of all that the heart holds dear on one plane or another, and always must this sacrifice be voluntary. He who treads the Probationary Path and the Path of Holiness is he who has counted the cost, whose sense of values has been readjusted, and who therefore judges not as judges the man of the world. He is the man who is attempting to take the "kingdom by violence," and in the attempt is prepared for the consequent suffering. He is the man who counts all things but loss if he may but win the goal, and who, in the struggle for the mastery of the lower self by the higher, is willing to sacrifice even unto death.

#### The first two initiations.

At the first initiation, the control of the Ego over the physical body must have reached a high degree of attainment. "The sins of the flesh," as the Christian phraseology has it, must be dominated; gluttony, drink, and licentiousness must no longer hold sway. The physical elemental will no longer find its demand obeyed; the control must be complete and the lure departed. A general attitude of obedience to the Ego must have been achieved, and the [Page 83] *willingness* to obey must be very strong. The channel between the higher and the lower is widened, and the obedience of the flesh practically automatic.

That all initiates measure not up to this standard may be ascribed to several things, but the note they sound should be on the side of righteousness; the recognition of their own shortcomings which they will evidence will be sincere and public, and their struggle to conform to the highest standard will be known, even though perfection may not be achieved. Initiates may, and do, fall, and thereby incur the working of the law in punishment. They may, and do, by this fall injure the group, and thereby incur the karma of readjustment, having to expiate the injury through later prolonged service, wherein the group members themselves, even though unconsciously, apply the law; their progress will be seriously hindered, much time being lost in which they must work out the karma with the injured units. The very fact that a man is an initiate, and therefore the medium for force of a greatly increased kind, makes his lapses from the straight path to have more powerful effects than is the case with a less advanced man; his retribution and punishment will be equally greater. Inevitably he must pay the price before he is allowed to proceed further upon the Way. As for the group he injures, what should their attitude be? A recognition of the gravity of the error, a wise acceptance of the facts in the case, a refraining from

unbrotherly criticism, and a pouring out of love upon the sinning brother:—all this, coupled with such action as will make clear to the onlooking general public that such sins and infringements of the law are not condoned. To this must be added an attitude of mind within the group concerned which will lead them (whilst taking firm action) to help the mistaken brother to see his error, to work out the retributive karma, and then to reinstate him [Page 84] in their regard and respect when due amends have been made.

All people do not develop exactly along the same or parallel lines, and therefore no hard or fast rules can be laid down as to the exact procedure at each initiation, or as to just what centres are to be vivified, or what vision is to be accorded. So much depends upon the ray of the disciple, or his development in any particular direction (people do not usually develop evenly), upon his individual karma, and also upon the exigencies of any special period. This much can be suggested, however: At the first initiation, that of the birth of the Christ, *the heart centre* is the one usually vivified, with the aim in view of the more effective controlling of the astral vehicle, and the rendering of greater service to humanity. After this initiation the initiate is taught principally the facts of the astral plane; he has to stabilise his emotional vehicle and learn to work on the astral plane with the same facility and ease as he does on the physical plane; he is brought in contact with the astral devas; he learns to control the astral elementals; he must function with facility on the lower sub-planes, and the value and quality of his work on the physical plane becomes of increased worth. He passes, at this initiation, out of the Hall of Learning into the Hall of Wisdom. At this time, emphasis is consistently laid on his astral development, although his mental equipment grows steadily.

Many lives may intervene between the first initiation and the second. A long period of many incarnations may elapse before the control of the astral body is perfected, and the initiate is ready for the next step. The analogy is kept in an interesting way in the New Testament in the life of the initiate Jesus. Many years elapsed between the Birth and the Baptism, but the remaining three steps were taken in three years. Once the second initiation is taken [Page 85] the progress will be rapid, the third and fourth following probably in the same life, or the succeeding.

The second initiation forms the *crisis* in the control of the astral body. Just as, at the first initiation, the control of the dense physical has been demonstrated, so here the control of the astral is similarly demonstrated. The sacrifice and death of desire has been the goal of endeavour. Desire itself has been dominated by the Ego, and only that is longed for which is for the good of the whole, and in the line of the will of the Ego, and of the Master. The astral elemental is controlled, the emotional body becomes pure and limpid, and the lower nature is rapidly dying. At this time the Ego grips afresh the two lower vehicles and bends them to his will. The aspiration and longing to serve, love, and progress become so strong that rapid development is usually to be seen. This accounts for the fact that this initiation and the third, frequently (though not invariably) follow each other in one single life. At this period of the world's history such stimulus has been given to evolution that aspiring souls—sensing the dire and crying need of humanity—are sacrificing all in order to meet that need.

Again, we must not make the mistake of thinking that all this follows in the same invariable consecutive steps and stages. Much is done in simultaneous unison, for the labour to control is slow and hard, but in the interim between the first three initiations some definite point in the evolution of each of the three lower vehicles has to be attained and held, before the further expansion of the channel can be safely permitted. Many of us are working on all the three bodies now, as we tread the Probationary Path.

At this initiation, should the ordinary course be followed, (which again is not at all certain) *the throat centre* is vivified. This causes a capacity to turn to account in the Master's service, and for the helping of man, the attainments [Page 86] of the lower mind. It imparts the ability to give forth and utter that which is helpful, possibly in the spoken word, but *surely* in service of some kind. A vision is accorded of the world's need, and a further portion of the plan shown. The work, then, to be done prior to the taking of the third initiation, is the complete submerging of the personal point of view in the need of the whole. It entails the complete domination of the concrete mind by the Ego.

### The succeeding two initiations.

After the second initiation the teaching shifts up a plane. The initiate learns to control his mental vehicle; he develops the capacity to manipulate thought matter, and learns the laws of creative thought building. He functions freely on the four lower sub-planes of the mental plane, and before the third initiation he must,—consciously or unconsciously,— be complete master of the four lower sub-planes in the three planes of the three worlds. His knowledge of the microcosm becomes profound, and he has mastered theoretically and practically, in great measure, the laws of his own nature, hence his ability experimentally to be master on the four lower sub-planes of the physical, astral, and mental planes. The last fact is of interest. The control of the three higher sub-planes is not yet complete, and here is one of the explanations as to the failures and mistakes of initiates. Their mastery of matter in the three higher sub-planes is not yet perfect; these yet remain to be dominated.

At the third initiation, termed sometimes the Transfiguration, the entire personality is flooded with light from above. It is only after this initiation that the Monad is definitely guiding the Ego, pouring His divine life ever more into the prepared and cleansed channel, just as in the third, or Moon Chain, the Ego individualised the personality [Page 87] through direct contact, a method different to the individualisation as shown in this fourth chain. The law of correspondences, if applied here, might prove very revealing, and might demonstrate an interesting analogy between the methods of individualising in the various chains, and the expansions of consciousness that occur at the different initiations.

Again, a vision is accorded of what lies ahead; the initiate is in a position at all times to recognise the other members of the Great White Lodge, and his psychic faculties are stimulated by the vivification of the *head centres*. It is not necessary nor advisable to develop the synthetic faculties, or clairaudience and clairvoyance, until after this initiation. The aim of all development is the awakening of the spiritual intuition; when this has been done, when the physical body is pure, the astral stable and steady, and the mental body controlled, then the initiate can safely wield and wisely use the psychic faculties for the helping of the race. Not only can he use these faculties, but he is able now to create and vivify thoughtforms that are clear and well-defined, pulsating with the spirit of service and not controlled by lower mind or desire. These thoughtforms will not be (as is the case with those created by the mass of men) disjointed, unconnected, and uncorrelated, but will attain a fair measure of synthesis. Hard and ceaseless must the work be before this can be done, but when the desire nature has been stabilised and purified, then the control of the mind-body comes more easily. Hence the path of the devotee is easier in some ways than that of the intellectual man, for he has learnt the measures of purified desire, and progresses by the requisite stages.

The personality has now reached a point where its vibrations are of a very high order, the matter in all

three bodies relatively pure, and its apprehension of the work to be done in the microcosm, and the share to be taken in the [Page 88] work of the macrocosm is very advanced. It is apparent, therefore, why it is only at the third initiation that the great Hierophant, the Lord of the World, Himself officiates. It is the first at which He contacts the initiate. Earlier it would not be possible. For the first two initiations the Hierophant is the Christ, the World-Teacher, the Firstborn among many brethren, one of the earliest of our humanity to take initiation. Browning brings out this thought most beautifully in the words found in his poem "Saul":—

It shall be

A face like my face that receives thee; a Man like to me,  
Thou shalt love and be loved by, forever;  
A Hand like this hand  
Shall throw open the gates of new life to thee!  
See the Christ stand!

But when the initiate has made still further progress, and has taken two initiations, a change comes. The Lord of the World, the Ancient of Days, the ineffable Ruler Himself administers the third initiation. Why has this become possible? Because now the fully consecrated physical body can safely bear the vibrations of the two other bodies when they return to its shelter from the Presence of the KING; because now the purified astral and controlled mental can safely stand before that KING. When purified and controlled they *stand* and for the first time *consciously* vibrate to the Ray of the Monad, then with prepared bodies can the ability to see and hear on all the planes be granted and achieved, and the faculty of reading and comprehending the records be safely employed, for with fuller knowledge comes added power. The heart is now sufficiently pure and loving, and the intellect sufficiently stable to stand the strain of *knowing*.

Before the fourth initiation can be taken, the work of [Page 89] training is intensified, and the hastening and accumulation of knowledge has to be unbelievably rapid. The initiate has frequent access to the library of occult books, and after this initiation he can contact not only the Master with Whom he is linked and with Whom he has worked consciously for a long time, but he can contact and assist (in measure) the Chohans, the Bodhisattva, and the Manu.

He has also to grasp the laws of the three lower planes intellectually, and likewise wield them for the aiding of the scheme of evolution. He studies the cosmic plans and has to master the charts; he becomes versed in occult technicalities and develops fourth dimensional vision, if he has not already done so. He learns to direct the activities of the building devas, and at the same time, he works continually at the development of his spiritual nature. He begins rapidly to co-ordinate the buddhic vehicle, and in its co-ordination he develops the power of synthesis, at first in small measure, and gradually in fuller detail.

By the time the fourth initiation is taken the initiate has mastered perfectly the fifth sub-plane, and is therefore adept,—to use a technical phrase,—on the five lower subplanes of the physical, astral, and mental planes, and is well on the way to master the sixth. His buddhic vehicle can function on the two lower sub-planes of the buddhic plane.

The life of the man who takes the fourth initiation, or the Crucifixion, is usually one of great sacrifice

and suffering. It is the life of the man who makes the Great Renunciation, and even exoterically it is seen to be strenuous, hard, and painful. He has laid all, even his perfected personality, upon the altar of sacrifice, and stands bereft of all. All is renounced, friends, money, reputation, character, standing in the world, family, and even life itself.

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**The final initiations.**

After the fourth initiation not much remains to be done. The domination of the sixth sub-plane goes forward with rapidity, and the matter of the higher sub-planes of the buddhic is co-ordinated. The initiate is admitted into closer fellowship in the Lodge, and his contact with the devas is more complete. He is rapidly exhausting the resources of the Hall of Wisdom, and is mastering the most intricate plans and charts. He becomes adept in the significance of colour and sound, can wield the law in the three worlds, and can contact his Monad with more freedom than the majority of the human race can contact their Egos. He is in charge, also, of large work, teaching many pupils, aiding in many schemes, and is gathering under him those who are to assist him in future times. This refers only to those who stay to help humanity on this globe; we will deal later with some of the lines of work that stretch before the Adept if He passes away from earth service.

After the fifth initiation the man is perfected as far as this scheme goes, though he may, if he will, take two further initiations.

To achieve the sixth initiation the Adept has to take a very intensive course in planetary occultism. A Master wields the law in the three worlds, whilst a Chohan of the sixth initiation wields the law in the chain on all levels; a Chohan of the seventh initiation wields the law in the solar system.

It will be apparent that, should he search these subjects with application, the student will find much that concerns him personally, even though the ceremony itself may be far ahead. By the study of the process and the purpose he may become aware of the great fundamental fact that the method of initiation is the method of:—

**[Page 91]**

- a. Force realisation.
- b. Force application.
- c. Force utilisation.

The initiate of every degree, from the humble initiate of the first degree, making for the first time his contact with a certain type of specialised force, up to the emancipated buddha of the seventh degree, is dealing with energy of some kind or other. The stages of development of the aspirant might be expressed as follows:—

1. He has to become aware, through discrimination, of the energy or force of his own lower self.
2. He has to impose upon that energetic rhythm one that is higher, until that lower rhythm is superseded by the higher, and the old method of expressing energy dies out entirely.
3. He then is permitted, by gradually expanding realisations, to contact and—under guidance—to



employ certain forms of group energy, until the time comes when he is in a position scientifically to wield planetary force. The length of time taken over his final stage is entirely dependent upon the progress he makes in the service of his race and in the development of those powers of the soul which are the natural sequence of spiritual unfoldment.

The application of the Rod of Initiation at the first two initiations by the Bodhisattva enables the initiate to control and utilise the force of the lower self, the true sanctified energy of the personality in service; at the third initiation the application of the Rod by the One Initiator makes available in a vastly more extensive manner the force of the higher self or Ego, and brings into play on the physical plane the entire energy stored up during numerous incarnations [Page 92] in the causal vehicle. At the fourth initiation the energy of his egoic group becomes his to use for the good of planetary evolution, and at the fifth initiation the force or energy of the planet (esoterically understood, and not merely the force or energy of the material globe) is at his disposal. During these five initiations those two great beings, the Bodhisattva first, and then the One Initiator, the Lord of the World, Sanat Kumara, are the administrators or hierophants. After these ceremonies, should the initiate choose to take the two final initiations which it is possible to take in this solar system, a still higher type of energy in expression of the One Self comes into play, and can only be hinted at. At the seventh initiation that One of Whom Sanat Kumara is the manifestation, the Logos of our scheme on His own plane, becomes the Hierophant. At the sixth initiation the expression of this Existence on an intermediate plane, a Being Who must at present remain nameless, wields the Rod and administers the oath and secret. In these three expressions of hierarchical government—Sanat Kumara on the periphery of the three worlds, the Nameless One on the confines of the high planes of human evolution, and the planetary Spirit himself at the final stage—we have the three great manifestations of the Planetary Logos Himself. Through the Planetary Logos at the final great initiation flows the power of the Solar Logos, and He it is Who reveals to the initiate that the Absolute is consciousness in its fullest expression, though at the stage of human existence the Absolute must be regarded as unconsciousness.

Each of the great initiations is but the synthesis of the smaller ones, and only as man seeks ever to expand his consciousness in the affairs of daily life can he expect to achieve those later stages which are but culminations of the many earlier. Students must get rid of the idea that if they are "very good and altruistic" suddenly some day [Page 93] they will stand before the Great Lord. They are putting effect before cause. Goodness and altruism grow out of realisation and service, and holiness of character is the outcome of those expansions of consciousness which a man brings about within himself through strenuous effort and endeavour. Therefore it is here and now that man can prepare himself for initiation, and this he does, not by dwelling upon the ceremonial aspect, as so many do in excited anticipation, but by working systematically and enduringly at the steady development of the mental body, by the strenuous and arduous process of controlling the astral body so that it becomes responsive to three vibrations:—

- a. That from the Ego.
- b. That from the Master.
- c. Those from his brothers everywhere around him. He becomes *sensitive* to the voice of his higher self, thus working off karma under the intelligent guidance of his own Ego. He becomes conscious, via the Ego, of the vibration emanating from his Master; he learns to *feel* it ever more and more, and to respond to it ever more fully; finally, he becomes increasingly sensitive to the joys and pains and sorrows of those he daily contacts; he feels them to be his joys and pains and sorrows, and yet he is not incapacitated thereby.

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## CHAPTER X

### THE UNIVERSALITY OF INITIATION

It has been emphasised many times in the occult teachings that the process of initiation, as it is usually understood, is an abnormal and not a normal one. All progression in the realm of consciousness is naturally by a graded series of awakenings, but this would proceed much more gradually and cover a longer period of time than is the case under our present planetary conditions. This particular mode of developing the consciousness of the human family was initiated by the Hierarchy during the Atlantean root-race at the latter end of the fourth sub-race, and will persist until the middle of the next round. At that time the needed stimulus will have been imparted, and as three-fifths of the human family will then have esoterically "set their feet upon the path," and a large percentage of them will then be in process of becoming the Path itself, the more normal routine will again be resumed.

#### Initiation on the various planets.

The process of stimulation of the human Egos by means of graded instructions, and the application of the dynamic electrical force of the Rod is employed on three of the planets of our system at this time. It is instituted during every fourth round, and its peculiar interest lies in the fact that the emphasis for the fourth Creative Hierarchy in every fourth chain and globe during the fourth round is laid upon the fourth initiation, that of the Crucifixion. The fourth Creative Hierarchy is the great expression of the conscious [Page 95] will and sacrifice of the Solar Logos, and the great symbol of the intelligent union of spirit and matter. Hence the fourth initiation, with its presentation of these cosmic truths, and its epitomising of the purpose of this fundamental sacrifice, has a pre-eminent place.

The student needs to remind himself that the other planetary schemes, though fundamentally the same as our fourth scheme, yet have their profound differences in manifestation, due to the varying characteristics and the individual karma of the incarnating Planetary Logos or Ray. These differences affect:—

- a. The initiatory process, both in its ceremonial and altruistic aspects.
- b. The application of the Rod, for the type of force which it embodies, when brought into conjunction with the differentiated force of the planetary type, produces results of varying nature and degree.
- c. The seasons of initiation. The Egos in incarnation on any planet will—according to ray type—be easily stimulated or not as the case may be, according to astrological conditions, and this will produce shorter or more protracted periods of development prior to or between each initiation.
- d. The electrical phenomena produced on the higher planes, as more and more the human units esoterically "blaze forth." It must be remembered that the entire solar system, with all that is included therein, is expressing itself in terms of *light*, and that the process of initiation might therefore be regarded as one in which the different points of light (or human sparks) are stimulated, their radiance and temperature increased, and the sphere of influence of each light extended in radius.

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The three planetary schemes wherein the great experiment of initiation is being tried are the Earth, Venus, and one other. Venus was the first sphere of experiment, and the success of the endeavour and the force generated was the cause of a similar effort being made on our planet. No planet increases its store of force, and consequently its sphere of influence, without incurring obligations and affecting other schemes; the interchange of force and energy between these two planets, Earth and Venus, is continuous. A similar process has but lately been instituted on another planetary scheme, and when, in the next round, our Earth attains a point in evolution analogous to that of the Venusian scheme at the time its influence was felt by us, then we shall aid in the stimulation of still another group of planetary Egos; we shall assist in the institution of a similar procedure among the sons of men in another scheme.

In the three great planetary schemes, Neptune, Uranus, and Saturn, the method of initiation will not be employed. They will be the recipients of those who are esoterically "saved" from among the other schemes. That is to say that all those who, in any scheme, achieve the needed expansions of consciousness (such as will be achieved by the majority of the human family prior to the middle of the next great cycle, or round), will be considered "saved," whilst the remainder will be held to be failures, and will be held over for further development during later periods, or will be transferred to those planetary schemes which from the point of view of time are not so far advanced as our Earth scheme. These three major schemes are the absorbers and synthesisers of the energy of the others.

**Initiation and the Devas.**

The question may be asked whether the devas undergo initiation, and we might deal briefly with the point here.

**[Page 97]**

Initiation has to do with the conscious development of the self, and concerns the wisdom aspect of the One Self. It presupposes the development of the intelligence principle, and involves the apprehension by the human unit of purpose and of will, and his intelligent participation therein through love and service. The devas, with the exception of those greater devas who have in earlier cycles passed through the human kingdom and are now co-operating in the evolution of man, are not as yet self-conscious. They grow and develop through *feeling* and not through the power of conscious thought. Man, however, grows through expansions of self-conscious realisation, self-initiated and self-imposed. It is the line of aspiration and of conscious endeavour, and is the most difficult line of development in the solar system, for it follows not along the line of least resistance, but seeks to initiate and impose a higher rhythm. The devas follow the line of least resistance, and seek to appropriate and experience in fullest tide of feeling and sentiency the vibration of *things as they are*. Therefore the method for them is an ever-increasing intensity of appreciation for the feeling of the moment, and not, as in man, an ever-increasing depreciation of things as they are, or of the material aspect, which leads to an endeavour to reach out and enfold within his consciousness the subjective reality, or the things of the spirit—this in contradistinction to the objective unreality, or the things of matter. The devas seek to feel, whilst man seeks to know. For the former, then, those expansions of consciousness which we call Initiation, exist not, except in the cases of those advanced beings who, having passed through the human stage, both feel and know, and who, under the evolutionary law, expand their knowledge in ever-increasing degree.

**[Page 98]****Cosmic influences and solar initiations.**

All that can be done here in dealing with this profound subject is to enumerate briefly some of the cosmic influences which definitely affect our earth, and produce results in the consciousness of men everywhere, and which, during the process of initiation, bring about certain specific phenomena.

First and foremost is the energy or force emanating from the *sun Sirius*. If it might be so expressed, the energy of thought, or mind force, in its totality, reaches the solar system from a distant cosmic centre via Sirius. Sirius acts as the transmitter, or the focalising centre, whence emanate those influences which produce self-consciousness in man. During initiation, by means of the Rod of Initiation (acting as a subsidiary transmitter and as a powerful magnet) this energy is momentarily intensified, and applied to the centres of the initiate with terrific force; were it not that the Hierophant and the two sponsors of the initiate pass it primarily through their bodies, it would be more than he could stand. This increase of mind energy results in an expansion and an apprehension of the truth as it is, and is lasting in its effects. It is felt primarily in the throat centre, the great organ of creation through sound.

Another type of energy reaches man from the *Pleiades*, passing through the Venusian scheme to us, just as the Sirian energy passes through the Saturnian. It has a definite effect upon the causal body, and serves to stimulate the heart centre.

A third type of energy is applied to the initiate, and affects his head centre. It emanates from that one of the seven stars of the *Great Bear* whose ensouling life holds the same relationship to our Planetary Logos as the Ego does to a human being. This energy, therefore, is seven-fold, and differs according to a man's ray or type.

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It is not possible here to state the order of the application of these varying types of energy, nor to give the initiation during which the man contacts the different types. These facts involve the secrets of the mysteries, and no purpose is served by revealing them. Other types of force from certain of the planetary schemes, as well as from cosmic centres, are brought into play by the Initiator and transmitted through the medium of the Rod to the various centres in the initiate's three vehicles, the mental, the astral, and the etheric centres. At the fourth initiation a specialised type of force from a centre which must remain nameless is applied to a man's causal body, and is one of the causes of its final disintegration.

In thinking of this matter of the attainment of the sons of men, we must recognise that as mankind completes one unification after another, the "Heavenly Men" on intuitional levels and on spiritual levels are completed, and in their turn go to the formation of the centres in the great "Heavenly Men" of the solar system. These seven Heavenly Men, in Whose bodies each human Monad and each deva finds his place, form the seven centres in the body of the Logos. He, in His turn, forms the Heart centre (for God is Love) of a still greater Entity. The consummation of all for this solar system will be when the Logos takes His fifth initiation. When all the sons of men attain the fifth initiation, He achieves. This is a great mystery and incomprehensible to us.

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## CHAPTER XI

### THE PARTICIPANTS IN THE MYSTERIES

The participants in the mysteries are generally known, and no secret has been made of the general personnel and procedure. It is only sought here to impart a greater sense of reality to the data already given by a fuller exposition and a more pointed reference to the parts played by such during the ceremony. At this stage the student would be wise to bear in mind certain things as he ponders upon the mysteries touched upon here:—

That care must be taken to interpret all here given in terms of spirit and not of matter or form. We are dealing entirely with the subjective or consciousness aspect of manifestation, and with that which lies back of the objective form. This realisation will save the student from much later confusion.

That we are considering facts which are substantial and real on the *mental plane*—the plane on which all the major initiations take place—but which are not materialised on the physical plane, and are not physical plane phenomena. The link between the two planes exists in the continuity of consciousness which the initiate will have developed, and which will enable him to bring through to the physical brain, occurrences and happenings upon the subjective planes of life.

#### Corroboration of Initiation

Corroboration of these occurrences, and proof of the accuracy of the transmitted knowledge will demonstrate as follows:—

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*In and through the etheric centres.* These centres will be greatly stimulated, and will, through their increased inherent energy, enable the initiate to accomplish more in the path of service than he ever before dreamed possible. His dreams and ideals become, not possibilities, but demonstrating facts in manifestation.

*The physical centres,* such as the pineal gland and the pituitary body, will begin to develop rapidly, and he will become conscious of the awakening of the "siddhis," or powers of the soul, in the higher connotation of the words. He will be aware of the process of conscious control, and of the self-initiated manipulations of the above powers. He will realise the methods of egoic contact and the right direction of force.

*The nervous system,* through which the emotional body or astral nature works, will become highly sensitised, yet strong withal. The brain will become ever more rapidly an acute transmitter of the inner impulses. This fact is of real importance, and will bring about—as its significance becomes more apparent—a revolution in the attitude of educators, of physicians and others, to the development of the nervous system and the healing of nervous disorders.

*Occult memory.* The initiate finally becomes aware increasingly of the growth of that inner recollection, or "occult memory," which concerns the work of the Hierarchy and primarily his share in



the general plan. When the initiate, who occultly recalls, in his waking consciousness, a ceremonial fact, finds all these manifestations of increased growth and conscious realisation *in himself*, then the truth of his inner assurance is proven and substantiated to him.

It must be remembered that this inner substantiation is of no value to anyone but the initiate. He has to prove himself to the outer world through his life of service and the work accomplished and thereby call forth from all his [Page 102] environing associates a recognition that will show itself in a sanctified emulation and a strenuous effort to tread the same path, actuated ever by the same motive,—that of service and brotherhood, not self-aggrandisement and selfish acquirement. It should also be remembered that if the above is true in connection with the work, it is still more true in connection with the initiate himself. *Initiation is a strictly personal matter with a universal application.* It rests upon his inner attainment. The initiate will know for himself when the event occurs and needs no one to tell him of it. The expansion of consciousness called initiation must include the physical brain or it is of no value. As those lesser expansions of consciousness which we undergo normally every day, and call "learning" something or other, have reference to the apprehension by the physical brain of an imparted fact or apprehended circumstance, so with the greater expansions which are the outcome of the many lesser.

At the same time, it is quite possible for men to be functioning on the physical plane and to be actively employed in world service who have no recollection of having undergone the initiatory process, yet who, nevertheless, may have taken the first or second initiation in a previous or earlier life. This is the result, simply, of a lack of "bridging" from one life to another, or it may be the outcome of a definite decision by the Ego. A man may be able better to work off certain karma and to carry out certain work for the Lodge if he is free from occult occupation and mystic introspection during the period of any one earth life. There are many such amongst the sons of men at this time who have previously taken the first initiation, and a few who have taken the second, but who are nevertheless quite unaware of it, yet their centres and nervous organisation carry proof to those who have the inner vision. If initiation is taken for [Page 103] the first time in any life, the recollection of it extends to the physical brain.

Curiosity, or even ordinary good living, never brought a man to the Portal of Initiation. Curiosity, by arousing a strong vibration in a man's lower nature, only serves to swing him away from, instead of towards the goal he is interested in; whilst ordinary good living, when not furthered by a life of utter sacrifice for others, and by a reticence, humility, and disinterestedness of a very unusual kind, may serve to build good vehicles which will be of use in another incarnation, but will not serve to break down those barriers, outer and inner, and overcome those opposing forces and energies which stand between a "good" man and the ceremony of initiation.

The Path of Discipleship is a difficult one to tread, and the Path of Initiation harder still; an initiate is but a battle-scarred warrior, the victor in many a hard-won fight; he speaks not of his achievements, for he is too busy with the great work in hand; he makes no reference to himself or to all that he has accomplished, save to deprecate the littleness of what has been done. Nevertheless, to the world he is ever a man of large influence, the wielder of spiritual power, the embodier of ideals, the worker for humanity, who unfailingly brings results which succeeding generations will recognise. He is one who, in spite of all this great achievement, is seldom understood by his own generation. He is frequently the butt of men's tongues, and frequently all that he does is misinterpreted; he lays his all—time, money, influence, reputation, and all that the world considers worth while—upon the altar of altruistic service, and frequently offers his life as a final gift, only to find that those whom he has served throw his gift

back to him, scorn his renunciation, and label him with unsavory names. But the initiate cares not, for his is the privilege to see somewhat [Page 104] into the future, and therefore he realises that the force he has generated will in due course of time bring to fulfillment the plan; he knows also that his name and effort are noted in the archives of the Lodge, and that the "Silent Watcher" over the affairs of men has taken notice.

### Planetary Existences.

In considering now the personalities taking part in the initiation ceremonies, the first to be dealt with are Those Who are termed Planetary Existences. This refers to those great Beings who, for a period of planetary manifestation, overshadow or stay with our humanity. They are not very many in number, for the majority of the Great Ones pass on steadily and increasingly to other and higher work, as Their places can be taken and Their functions carried on by members of our earth evolution, both deva and human.

Among Those directly connected with our Lodge of Masters in its various divisions upon the planet, the following might be enumerated:-

The "*Silent Watcher*," that great Entity Who is the informing life of the planet, and Who holds the same position to the Lord of the World, Sanat Kumara, as the Ego does to the lower self of man. Some idea of the high stage of evolution of this Great Being may be gathered from the analogous degree of evolutionary difference existing between a human being and a perfected adept. From the standpoint of our planetary scheme, this Great Life has no greater, and He is, as far as we are concerned, a correspondence to the personal God of the Christian. He works through His representative on the physical plane, Sanat Kumara, Who is the focal point for His life and energy. He holds the world within His aura. This great Existence is only contacted directly by the adept who has taken the [Page 105] fifth initiation, and is proceeding to take the other two, the sixth and seventh. Once a year, at the Wesak Festival, the Lord Buddha, sanctioned by the Lord of the World, carries to the assembled humanity a dual stream of force, that emanating from the Silent Watcher, supplemented by the more focalised energy of the Lord of the World. This dual energy He pours out in blessing over the people gathered at the ceremony in the Himalayas, and from them in turn it flows out to all peoples and tongues and races. It may not perhaps be generally known that at a certain crisis during the Great War [WW I], the Hierarchy of our planet deemed it well nigh necessary to invoke the aid of the Silent Watcher, and—employing the great mantram whereby the Buddha can be reached—called the attention of the latter, and sought his agency with the Planetary Logos. In consultation between the Planetary Logos, the Lord of the World, one of the Buddhas of Activity, the Buddha, the Mahachohan, and the Manu (these names are given in order of their relative evolutionary stage) it was decided to watch proceedings a little longer before interfering with the trend of affairs, as the karma of the planet would have been delayed should the strife have been ended too soon. Their confidence in the ability of men duly to adjust conditions was justified, and interference proved needless. This conference took place at Shamballa. This is mentioned to show the close scrutiny given to everything concerning the affairs of men by the various Planetary Existences. It is literally true, in an occult sense, that "not a sparrow falleth" without its fall being noticed.

It may be asked why the Bodhisattva was not included in the conference. The reason was that the war was in the department of the Manu, and members of the Hierarchy concern Themselves with that which is strictly Their own business; the Mahachohan, being the embodiment of the [Page 106] intelligent or

manasic principle, participates in all conferences. In the next great strife the department of religions will be involved, and the Bodhisattva intimately concerned. His Brother, the Manu, will then be relatively exempt, and will proceed with His own affairs. And yet withal there is the closest co-operation in all departments, with no loss of energy. Owing to the unity of consciousness of those who are free from the three lower planes, what transpires in one department is known in the others

As the Planetary Logos is only concerned in the two final initiations, which are not compulsory as are the earlier five, it serves no purpose to enlarge upon His work. These initiations are taken upon the buddhic and atmic planes, whereas the first five are taken upon the mental.

*The Lord of the World*, the One Initiator, He Who is called in the Bible "The Ancient of Days," and in the Hindu Scriptures the First Kumara, He, Sanat Kumara it is, Who from His throne at Shamballa in the Gobi desert, presides over the Lodge of Masters, and holds in His hands the reins of government in all the three departments. Called in some Scriptures "the Great Sacrifice," He has chosen to watch over the evolution of men and devas until all have been occultly "saved." He it is Who decides upon the "advancements" in the different departments, and Who settles who shall fill the vacant posts; He it is Who, four times a year, meets in conference with all the Chohans and Masters, and authorises what shall be done to further the ends of evolution.

Occasionally, too, He meets with initiates of lesser degree, but only at times of great crises, when some individual is given the opportunity to bring peace out of strife, and to kindle a blaze whereby rapidly crystallising forms are destroyed and the imprisoned life consequently set free.

At stated periods in the year the Lodge meets, and at **[Page 107]** the Wesak Festival gathers under His jurisdiction for three purposes:

1. To contact planetary force through the medium of the Buddha.
2. To hold the principal of the quarterly conferences.
3. To admit to the ceremony of initiation those who are ready in all grades.

Three other initiation ceremonies take place during the year:—

1. For the minor initiations administered by the Bodhisattva, all of which are in the department of the Mahachohan, and on one or other of the four lesser rays, the rays of attribute.
2. For the major initiations on one or other of the three major rays, the rays of aspect, which are administered by the Bodhisattva, and are therefore the first two initiations.
3. For the higher three initiations at which Sanat Kumara wields the Rod.

At all initiations the Lord of the World is present, but at the first two He holds a position similar to that held by the Silent Watcher, when Sanat Kumara administers the oath at the third, fourth and fifth initiations. His power streams forth and the flashing forth of the star before the initiate is the signal of His approval, but the initiate does not see Him face to face until the third initiation.

The function of the *three Kumaras*, or the three Buddhas of Activity at initiation is interesting. They are three aspects of the one aspect, and the pupils of Sanat Kumara. Though Their functions are many

and varied, and concern primarily the forces and energies of nature, and the direction [Page 108] of the building agencies, They have a vital connection with the applicant for initiation, inasmuch as They each embody the force or energy of one or other of the three higher subplanes of the mental plane. Therefore at the third initiation one of these Kumaras transmits to the causal body of the initiate that energy which destroys third subplane matter, and thus brings about part of the destruction of the vehicle; at the fourth initiation another Buddha transmits second plane force, and at the fifth, first subplane force is similarly passed into the remaining atoms of the causal vehicle, producing the final liberation. The work done by the second Kumara, with second subplane force, is in this solar system the most important in connection with the egoic body, and produces its complete dissipation, whereas the final application causes the atoms themselves (which formed that body) to disperse.

During the initiation ceremony, when the initiate stands before the Lord of the World, these three great Beings form a triangle, within whose lines of force the initiate finds himself. At the first two initiations, wherein the Bodhisattva functions as the Hierophant, the Mahachohan, the Manu, and a Chohan who temporarily represents the second department perform a similar office. At the highest two initiations, those three Kumaras who are called "the esoteric Kumaras" form a triangle wherein the initiate stands, when he faces the Planetary Logos.

These facts are imparted to teach two things, first, the unity of the method, second, that the truism "as above so below" is an occult fact in nature.

At the final two initiations many members of the Hierarchy who are, if one might so express it, extra-planetary, and who function outside the dense physical and the etheric globe of our planet, take part, but a stricter enumeration is needless. Sanat Kumara is still the Hierophant, yet in a [Page 109] very esoteric manner it is the Planetary Logos Himself who officiates. They are merged at that time into one Identity, manifesting different aspects.

Suffice it to say, in concluding this brief statement, that the making of an initiate is an affair with a dual effect, for it involves ever a passing on of some adept or initiate to a higher grade or to other work, and the coming in under the Law of some human being who is in process of attainment. Therefore it is a thing of great moment, involving group activity, group loyalty, and united endeavour, and much may depend upon the wisdom of admitting a man to high office and to a place in the council chambers of the Hierarchy.

### **The Departmental Heads.**

The Manu.  
The Bodhisattva.  
The Mahachohan.

As has been said, these three great Beings represent the triplicity of all manifestation, and might be expressed under the following form, remembering that all this deals with subjectivity, and therefore with the evolution of consciousness and primarily with self-consciousness in man.

*Consciousness*

<i>The Manu</i>	<i>The Bodhisattva</i>	<i>The Mahachohan</i>
Matter aspect-----	Spirit aspect-----	Intelligence aspect.
Form-----	Life-----	Mind.
The Not-Self-----	The Self-----	The relation between.
Body-----	Spirit-----	Soul.

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Or, in words strictly dealing with self-conscious realisation,

Politics-----	Religion-----	Science.
Government-----	Beliefs-----	Civilisation.
Races-----	Faiths-----	Education.

All human beings belong to one or other of these three departments, and all are of equal importance, for Spirit and matter are one. All are so interdependent, being but expressions of one life, that the endeavour to express the functions of the three departments in tabular form is liable to lead to error.

The three Great Lords closely co-operate in the work, and that work is one, just as man, though a triplicity, is yet an individual unit. The human being is a form through which a spiritual life or entity is manifesting, and employing the intelligence under evolutionary law.

Therefore the Great Lords are closely connected with the initiations of a human unit. They are too occupied with greater affairs and with group activities to have any relationship with a man until he stands upon the probationary path. When he has, through his own effort, brought himself on to the Path of Discipleship, the particular Master Who has him under supervision reports to the head of one of the three departments (this being dependent upon a man's ray) that he is nearing the Portal of Initiation and should be ready for the great step during such and such a life. Each life, and later each year, report is made, until the final year upon the Path of Probation, when closer and more frequent reports are handed in. During this final year also, the applicant's name is submitted to the Lodge, and after his own Master has reported upon him, and his record has been briefly summarised, his name is balloted, and sponsors are arranged.

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During the initiation ceremony the important factors are:—

1. The Initiator.
2. The triangle of force formed by three adepts or three Kumaras.
3. The sponsors.

In the case of the first two initiations, two Masters stand, one on each side of the applicant, within the triangle; at the third, fourth and fifth initiations, the Mahachohan and the Bodhisattva perform the function of sponsor; at the sixth and seventh initiations two great Beings, Who must remain nameless, stand within the esoteric triangle. The work of the sponsors is to pass through Their bodies the force or electrical energy emanating from the Rod of Initiation. This force, through radiation, circles around the triangle and is supplemented by the force of the three guardians; it next passes through the centres of



the sponsors, being transmitted by an act of will to the initiate.

Enough has been said elsewhere in this book anent the Lodge of Masters and Their relation to the applicant for Initiation, whilst the work of the initiate himself has been likewise touched upon. That work is not unknown to the children of men everywhere, but remains as yet an ideal and a far-off possibility. Yet when a man strives to reach that ideal, to make it a demonstrating fact within himself, he will find that it becomes not only a possibility, but something attainable, provided he strives sufficiently. The first initiation is within the reach of many, but the necessary one-pointedness and the firm belief in the reality ahead, coupled to a willingness to sacrifice all rather than turn back, are deterrents to the many. If this book serves no other purpose than to spur some one to renewed believing effort, it will not have been written in vain.

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## CHAPTER XII

### THE TWO REVELATIONS

We can now consider the stages of the initiation ceremony, which are five in number, as follows:—

1. The "Presence" revealed.
2. The "Vision" seen.
3. The application of the Rod, affecting:—
  - a. The bodies.
  - b. The centres.
  - c. The causal vehicle.
4. The administration of the oath.
5. The giving of the "Secret" and the Word.

These points are given in due order, and it must be remembered that this order is not idly arranged, but carries the initiate on from revelation to revelation until the culminating stage wherein is committed to him one of the secrets and one of the five words of power which open to him the various planes, with all their evolutions. All that is aimed at here is to indicate the five main divisions into which the initiation ceremony naturally divides itself, and the student must bear in mind that each of these five stages is in itself a complete ceremony, and capable of detailed division.

Let us now take up the various points, dwelling briefly upon each, and remembering that words but limit and confine the true meaning.

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#### The revelation of the "Presence."

Right through the later periods of the cycle of incarnation wherein the man is juggling with the pairs of opposites, and through discrimination is becoming aware of reality and unreality, there is growing up in

his mind a realisation that he himself is an immortal Existence, an eternal God, and a portion of Infinity. Ever the link between the man on the physical plane and this inner Ruler becomes clearer until the great revelation is made. Then comes a moment in his existence when the man stands consciously face to face with his real Self and knows himself to be that Self in reality and not just theoretically; he becomes aware of the God within, not through the sense of hearing, or through attention to the inner voice directing and controlling, and called the "voice of conscience." This time the recognition is through *sight and direct vision*. He now responds not only to that which is heard, but also to that which he sees.

It is known that the first senses developed in a child are hearing, touch, and sight: the infant becomes aware of sound and turns his head; he feels and touches; finally, he consciously sees, and in these three senses the personality is co-ordinated. These are the three vital senses. Taste and smell follow later, but life can be lived without them, and should they be absent, the man remains practically unhandicapped in his contacts on the physical plane. On the path of inner, or subjective development, the sequence is the same.

*Hearing*—response to the voice of conscience, as it guides, directs, and controls. This covers the period of strictly normal evolution.

*Touch*—response to control or vibration, and the recognition of that which lies outside of the separated human [Page 114] unit on the physical plane. This covers the period of gradual spiritual unfoldment, the Paths of Probation and of Discipleship right up to the door of initiation. The man touches at intervals that which is higher than himself; he becomes aware of the "touch" of the Master, of the egoic vibration and of group vibration, and through this occult sense of touch he accustoms himself to that which is inner and subtle. He reaches out after that which concerns the higher self, and through touching unseen things, habituates himself to them.

Finally, *Sight*—that inner vision which is produced through the initiation process, yet which is withheld but the recognition of faculty, always present yet unknown. Just as an infant has eyes which are perfectly good and clear from birth, yet there comes a day wherein the conscious recognition of that which is seen is first to be noted, so with the human unit undergoing spiritual unfoldment. The medium of the inner sight has ever existed, and that which can be seen is always present, but the recognition of the majority as yet exists not.

This "recognition" by the initiate is the first great step in the initiation ceremony, and until it has transpired all the other stages must wait. That which is recognised differs at the different initiations, and might be roughly summarised as follows:—

The Ego, the reflection of the Monad, is in itself a triplicity, as is all else in nature, and reflects the three aspects of divinity, just as the Monad reflects on a higher plane the three aspects—will, love-wisdom, and active intelligence—of the Deity. Therefore:

At the first initiation the initiate becomes aware of the third, or lowest, aspect of the Ego, that of active intelligence. He is brought face to face with that manifestation of the great solar angel (Pitri) who is himself, the real self. He [Page 115] knows now past all disturbance that that manifestation of intelligence is that eternal Entity who has for ages past been demonstrating its powers on the physical plane through his successive incarnations.

At the second initiation this great Presence is seen as a duality, and another aspect shines forth before him. He becomes aware that this radiant Life, Who is identified with himself, is not only intelligence in action but also is love-wisdom in origin. He merges his consciousness with this Life, and becomes one with it so that on the physical plane, through the medium of that personal self, that Life is seen as intelligent love expressing itself.

At the third initiation the Ego stands before the initiate as a perfected triplicity. Not only is the Self known to be intelligent, active love, but it is revealed also as a fundamental will or purpose, with which the man immediately identifies himself, and knows that the three worlds hold for him in the future naught, but only serve as a sphere for active service, wrought out in love towards the accomplishment of a purpose which has been hid during the ages in the heart of the Self. That purpose, being now revealed, can be intelligently co-operated with, and thus matured.

These profound revelations shine forth before the initiate in a triple manner:—

*As a radiant angelic existence.* This is seen by the inner eye with the same accuracy of vision and judgment as when a man stands face to face with another member of the human family. The great solar Angel, Who embodies the real man and is his expression on the plane of higher mind, is literally his divine ancestor, the "Watcher" Who, through long cycles of incarnation, has poured Himself out in sacrifice in order that man might BE.

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*As a sphere of radiant fire,* linked with the initiate standing before it by that magnetic thread of fire which passes through all his bodies and terminates within the centre of the physical brain. This "silver thread" (as it is rather inaccurately called in the Bible, where the description of its loosing of the physical body and subsequent withdrawal is found) emanates from the heart centre of the solar Angel, linking thus heart and brain,—that great duality manifesting in this solar system, love and intelligence. This fiery sphere is linked likewise with many others belonging to the same group and ray, and thus it is a literal fact in demonstration that on the higher planes we are all one. One life pulsates and circulates through all, via the fiery strands. This is part of the revelation which comes to a man who stands in the "Presence" with his eyes occultly opened.

*As a many tinted Lotus of nine Petals.* These petals are arranged in three circles around a central set of three closely folded petals, which shield what is called in the eastern books "The Jewel in the Lotus." This Lotus is a thing of rare beauty, pulsating with life and radiant with all the colours of the rainbow, and at the first three initiations the three circles are revealed in order, until at the fourth initiation the initiate stands before a still greater revelation, and learns the secret of that which lies within the central bud. In this connection the third initiation differs somewhat from the other two, inasmuch as through the power of a still more exalted Hierophant than the Bodhisattva, the electrical fire of pure Spirit, latent in the heart of the Lotus, is first contacted.

In all these words, "solar angel," "sphere of fire," and "lotus," lies hid some aspect of the central mystery of human life, but it will only be apparent to those who have eyes to see. The mystic significance of these pictorial phrases will prove only a snare or a basis for incredulity to the man who **[Page 117]** seeks to materialise them unduly. The thought of an immortal existence, of a divine Entity, of a great centre of fiery energy, and of the full flower of evolution, lies hidden in these terms, and they

must be thus considered.

At the fourth initiation, the initiate is brought into the Presence of that aspect of Himself which is called "His Father in Heaven." He is brought face to face with his own Monad, that pure spiritual essence on the highest plane but one, which is to his Ego or higher self what that Ego is to the personality or lower self.

This Monad has expressed itself on the mental plane through the Ego in a triple fashion, but now all aspects of the mind, as we understand it, are lacking. The solar angel hitherto contacted has withdrawn himself, and the form through which he functioned (the egoic or causal body) has gone, and naught is left but love-wisdom and that dynamic will which is the prime characteristic of Spirit. The lower self has served the purposes of the Ego, and has been discarded; the Ego likewise has served the purposes of the Monad, and is no longer required, and the initiate stands free of both, fully liberated and able to contact the Monad, as earlier he learned to contact the Ego. For the remainder of his appearances in the three worlds he is governed only by will and purpose, self-initiated, and creates his body of manifestation, and thus controls (within karmic limits) his own times and seasons. The karma here referred to is planetary karma, and not personal.

At this fourth initiation he contacts the love aspect of the Monad, and at the fifth the will aspect, and thus completes his contacts, responds to all necessary vibrations, and is master on the five planes of human evolution.

Further, it is at the third, the fourth, and the fifth initiations that he becomes aware also of that "Presence" which enfolds even that spiritual Entity, his own Monad. [Page 118] He sees his Monad as one with the Planetary Logos. Through the channel of his own Monad he sees the self-same aspects (which that Monad embodies) on a wider scale, and the Planetary Logos, Who ensouls all the Monads on His ray, is thus revealed. This truth is well-nigh impossible to express in words, and concerns the relation of the electrical point of fire, which is the Monad, to the five-pointed star, which reveals the Presence of the Planetary Logos to the initiate. This is practically incomprehensible to the average man for whom this book is written.

At the sixth initiation, the initiate, functioning consciously as the love-aspect of the Monad, is brought (via his "Father") into a still vaster recognition, and becomes aware of that Star which encloses his planetary star, just as that star has earlier been seen as enclosing his own tiny "Spark." He thus makes his conscious contact with the solar Logos, and realises within himself the Oneness of all life and manifestation.

This recognition is extended at the seventh initiation, so that two aspects of the One life become realities to the emancipated Buddha.

Thus by a graded series of steps is the initiate brought face to face with Truth and Existence. It will be apparent to thoughtful students why this revealing of the Presence has to precede all other revelations. It produces within the mind of the initiate the following basic realisations:—

His faith for ages is justified, and hope and belief merge themselves in self-ascertained fact. Faith is lost in sight, and things unseen are seen and known. No more can he doubt, but he has become instead, through his own effort, a *knower*.

His oneness with his brothers is proven, and he realises the indissoluble link which binds him to his fellow-men everywhere. Brotherhood is no longer a theory but a proven **[Page 119]** scientific fact, no more to be disputed than the separateness of men on the physical plane is to be disputed.

The immortality of the soul and the reality of the unseen worlds is for him proven and ascertained. Whereas, before initiation, this belief was based on brief and fleeting vision and strong inner convictions (the result of logical reasoning and of a gradually developing intuition) now it is based on sight and on a recognition past all disproving, of his own immortal nature.

He realises the meaning and source of energy, and can begin to wield power with scientific accuracy and direction. He knows now whence he draws it, and has had a glimpse of the resources of energy which are available. Before, he knew that that energy existed, and used it blindly and sometimes unwisely; now he sees it under the direction of the "open mind," and can co-operate intelligently with the forces of nature.

Thus, in many ways, does the revelation of the Presence produce definite results in the initiate, and thus it is judged by the Hierarchy to be the necessary preamble to all later revelations.

### **The Revelation of the Vision.**

Having brought the initiate face to face with the One with whom for countless ages he has had to do, and having awakened in him an unshakable realisation of the oneness of the fundamental life as it manifests through all lesser lives, the next momentous revelation is that of the Vision. The first revelation has concerned that which is undefinable, illimitable, and, (to the finite mind), infinite in its abstractness and absoluteness. The second revelation concerns time and space, and involves the recognition by the initiate—through the newly aroused sense of occult sight—of **[Page 120]** the part he has played and has to play in the plan, and later of the plan itself in so far as it concerns:—

- a. His Ego.
- b. His egoic group.
- c. His ray group.
- d. His Planetary Logos.

In this fourfold apprehension you have portrayed the gradual realisation that is his during the process of the four initiations preceding final liberation.

At the first initiation he becomes aware definitely of the part, relatively inconspicuous, that he has to play in his personal life during the period ensuing between the moment of revelation and the taking of the second initiation. This may involve one more life or several. He knows the trend they should take, he realises somewhat his share in the service of the race; he sees the plan as a whole where he himself is concerned, a tiny mosaic within the general pattern; he becomes conscious of how he—with his particular type of mind, aggregate of gifts, mental and otherwise, and his varying capacities—can serve, and what must be accomplished by him before he can again stand in the Presence, and receive an extended revelation.

At the second initiation the part his egoic group plays in the general scheme is shown to him. He



becomes more aware of the different group units with whom he is intrinsically associated; he realises who they are in their personalities, if in incarnation, and he sees somewhat what are the karmic relations between groups, units and himself; he is given an insight into the specific group purpose, and its relation to other groups. He can now work with added assurance, and his intercourse with people on the physical plane becomes more certain; he can both aid them and himself in the adjusting of karma, and therefore bring about a more **[Page 121]** rapid approach to the final liberation. Group relations are consolidated, and the plans and purposes can be furthered more intelligently. As this consolidation of group relations proceeds, it produces on the physical plane that concerted action and that wise unity in purpose which results in the materialisation of the higher ideals, and the adaptation of force in the wise furthering of the ends of evolution. When this has reached a certain stage, the units forming the groups have learned to work together, and have thus stimulated each other; they can now proceed to a further expansion of knowledge, resulting in a further capacity to help.

At the third initiation there is revealed to the initiate the purpose of the subray of the ray to which he belongs, that upon which his Ego finds itself. All egoic units are upon some subray of the monadic ray. This knowledge is conferred upon the initiate so as to enable him eventually to find for himself (along the line of least resistance) the ray of his Monad. This subray bears upon its stream of energy many groups of Egos, and the initiate is therefore made aware not only of his egoic group and its intelligent purpose, but of many other groups, similarly composed. Their united energy is working towards a clearly defined goal.

Having learned somewhat group relations, and having developed the ability to work with units in group formation, the initiate now learns the secret of group subordination to the good of the aggregate of groups. This will demonstrate on the physical plane as an ability to work wisely, intelligently and harmoniously with many diverse types, and to co-operate in large plans and wield wide influence.

A part of the plans of the Planetary Logos becomes revealed to him, and the vision includes the revelation of the plan and purpose as it concerns the planet, though as yet the **[Page 122]** vision is obscured in connection with those plans in their planetary relationship. This brings the initiate through a series of graded realisations to the portals of the fourth initiation. Through the entire loosing of the initiate from all trammels in the three worlds and the breaking of all bonds of limiting karma, the vision this time is greatly extended, and it might be said that for the first time he becomes aware of the extent of planetary purpose and karma within the scheme. His own personal unimportant karma being now adjusted, he can give his attention to the working off of planetary karma, and the far reaching plans of that great Life Who includes all the lesser lives. He not only is brought to a full recognition of the purposes and plans for all the evolutions upon his own planetary scheme, the earth, but also there swings into the radius of his apprehension that planetary scheme which is our earth's complement or polar opposite. He realises the inter-relation existing between the two schemes and the vast dual purpose is revealed to him. It is shown to him how this dual purpose must become one united plan, and henceforth he bends all his energies towards planetary co-operation as it is furthered by work with and through the two great evolutions, human and deva, upon our planet. This concerns the making of adjustments, and the gradual application of energy in stimulation of the various kingdoms in nature, so that through the blending of all of nature's forces the interplay of energy between the two schemes may be quickened. In this way the plans of the solar Logos, as they are being worked out through the Planetary Logoi, may be consummated. The handling, therefore, of solar energy on a tiny scale, is now his privilege, and he is admitted not only into the council chambers of his own Hierarchy, but is permitted entrance also when agents from other planetary schemes are in conference **[Page 123]** with

the Lord of the World and the two great departmental Heads.

At the fifth Initiation the vision brings to him a still more extended outlook and a third planetary scheme is seen, forming with the other two schemes one of those triangles of force which are necessitated in the working out of solar evolution. Just as all manifestation proceeds through duality and triplicity back to eventual synthesis so these schemes, which are but centres of force in the body of a solar Logos, work first as separated units living their own integral life, then as dualities, through the interplay of force through any two schemes, thus aiding, stimulating and complementing each other, and finally as a solar triangle, circulating force from point to point and centre to centre until the energy is merged and synthesised and the three work together in unity.

When the adept of the fifth initiation can work in line with the plans of the three Logoi involved, co-operating with Them with ever greater ability, as time elapses, he becomes ready for the sixth Initiation, which admits him to still higher conclaves. He becomes a participant in solar and not merely planetary purposes.

At this sixth Initiation the most marvelous vision of the entire series is his. He sees the solar system as a unit, and gets a brief revealing which opens to his amazed understanding the fundamental purpose of the solar Logos; for the first time he sees the plans as a whole in all their ramifications.

At the seventh Initiation his vision penetrates beyond the solar ring-pass-not, and he sees that which he has long realised as a basic theoretical fact, that our solar Logos is involved in the plans and purposes of a still greater Existence, and that the solar system is but one of many centres of force through which a cosmic Entity vastly greater than [Page 124] our own solar Logos is expressing Himself. In these visions one great purpose underlies them all,—the revelation of essential unity and the unveiling of those inner relationships, which, when known, will tend ever more fully to swing the initiate into the line of self-abnegating service, and which will make of him one who works towards synthesis, towards harmony, and towards a basic unity.

During the Initiation ceremony, the opening of the eyes of the Initiate to see and realise, divides itself into three parts, which are nevertheless parts of one process:—

1. *The Past* sweeps before him, and he sees himself playing many parts, all of which are realised to be but the gradual bringing of his forces and capacities to the point where he can be of service to and with his group. He sees and identifies himself—according to the particular initiation—with

- a. Himself in many earlier lives.
- b. His group in earlier groups of lives.
- c. His egoic ray as it pours down through many cycles of time.
- d. His Planetary Logos as He functions in the past through many evolutions and kingdoms in the entire scheme,

and so on until he has identified himself with the past of the one life flowing through all planetary schemes and evolutions in the solar system. This produces in him the resolve to work off karma, and the knowledge (from the seeing of past causes) of how it must be accomplished.

2. *The present*. It is revealed to him what is the specific work to be done during the lesser cycle in

which he is immediately involved. This means that he sees not only that which concerns him in any one life, but he knows what is to [Page 125] be the immediate bit of the plan—involving maybe several of his tiny cycles called lives—which the Planetary Logos seeks to see consummated. He then may be said to know his work past all gainsaying, and can apply himself to his task with a clear knowledge as to the why, the how, and the when.

3. *The future.* Then, for his encouragement, there is granted to him a picture of a final consummation of a glory past all description, with a few outstanding points indicative of the major steps thereto. He sees for one brief second the glory as it shall be, and that path of radiant beauty which shineth ever more and more unto the perfect day. In the earlier stages he sees the glory of his perfected egoic group; later the radiance which pours forth from the ray which carries on its bosom the perfected sons of men of one particular colour and type; later again he gets a glimpse of the perfection of that great Being who is his own Planetary Logos, until finally the perfection of all beauty and the radiance which includes all other rays of light is revealed,—the sun shining in his strength, the solar Logos at the moment of consummated purpose.

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## CHAPTER XIII

### THE RODS OF INITIATION

The Rods of Initiation are of four kinds:

1. *Cosmic*, used by a cosmic Logos in the initiations of a solar Logos and of the three major Planetary Logoi.
2. *Systemic*, used by a solar Logos in the initiations of a Planetary Logos. With cosmic initiation we have naught to do; it concerns expansions of realisation beyond even the ken of the highest initiate in our solar system. With systemic initiations we are concerned only in trifling measure, for they are on so vast a scale that the average human mind cannot as yet envisage them. Man appreciates these initiations only in so far as they produce effects in the planetary scheme with which he may be concerned. Particularly is this so should the scheme in which he plays his microscopic part be the centre in the Logoic body receiving stimulation. When that is the case, the initiation of his own Planetary Logos takes place, and consequently he (as a cellular body) receives an added stimulation along with the other sons of men.
3. *Planetary*, used by a Planetary Logos for initiatory purposes, and for the third, fourth, and fifth major initiations, with the two higher. At the planetary initiation the Rod of Power, wielded by the solar Logos, is charged with pure electrical force from Sirius, and was received by our Logos during the secondary period of creation, from the hands of that great Entity Who is the presiding Lord of the Lords of Karma. He is the repository of the law during manifestation, and He it is Who is the representative in [Page 127] the solar system of that greater Brotherhood on Sirius Whose Lodges are found functioning as the occult Hierarchies in the different planets. Again, it is He Who, with the solar Logos to assist Him, invests the various Initiators with power, gives to Them that word in secret which enables Them to draw down the pure electric force with which Their rods of office must be charged,

and commits to Their keeping the peculiar secret of Their particular planetary scheme.

4. *Hierarchical*, used by an occult Hierarchy for minor initiations, and for the first two initiations of manas by the Bodhisattva.

When man individualised in Lemurian days, it was through the application of the Rod of Initiation to the Logos of our earth chain, which touched into activity certain centres in His body, with their corresponding groups. This application produced literally the awakening of the life to intelligent work on the mental plane. Animal man was conscious on the physical and on the astral planes. By the stimulation effected by the electric rod this animal man awoke to consciousness on the mental. Thus the three bodies were co-ordinated, and the Thinker enabled to function in them.

All Rods of Initiation cause certain effects:—

- a. Stimulation of the latent fires till they blaze.
- b. Synthesis of the fires through an occult activity that brings them within the radius of each other.
- c. Increase of the vibratory activity of some centre, whether in man, a Heavenly Man, or a solar Logos.
- d. Expansion of all the bodies, but primarily of the causal body.
- e. The arousing of the kundalini fire (or the fire at the base of the spine), and the direction of its upward progression. This fire, and the fire of manas, are directed [Page 128] along certain routes—or triangles—by the following of the Rod as it moves in a specified manner. There is a definite occult reason, under the laws of electricity, behind the known fact that every initiate presented to the Initiator is accompanied by two of the Masters, Who stand one on either side of the initiate. The three of Them together form a triangle which makes the work possible.

The force of the Rod is twofold, and its power terrific. Apart and alone the initiate could not receive the voltage from the Rod without serious hurt, but in triangular transmission comes safety. We need to remember here that two Masters sponsor all applicants for initiation, and represent two polarities of the electric All. Part of Their function is to stand with applicants for initiation when they come before the Great Lord.

When the rods are held in the hands of the Initiator in His position of power, and at the stated seasons, they act as transmitters of electric force from very high levels, so high indeed that the "Flaming Diamond," at certain of the final initiations, the sixth and seventh, transmits force via the Logos from outside the system altogether. This major Rod is the one used on this planet, but within the system there are several such Rods of Power, and they are to be found in three grades—if it may be so expressed.

One Rod of Initiation is used for the first two initiations, and is wielded by the Great Lord. It is magnetised by the application of the "Flaming Diamond," the magnetisation being repeated for each new World Teacher. There is a wonderful ceremony performed at the time that a new World Teacher takes office, in which He receives His Rod of Power—the same Rod as used since the foundation of our Planetary Hierarchy—and holds it forth to the Lord of the [Page 129] World, Who touches it with His own mighty Rod, causing a fresh recharging of its electric capacity. This ceremony takes place at Shamballa.

The Rod of Initiation known as the "Flaming Diamond," is used by Sanat Kumara, the One Initiator.

This Rod lies hidden "in the East," and holds the fire hidden that irradiates the Wisdom Religion. This Rod was brought by the Lord of the World from Venus, and once in every world period it is subjected to a similar process to that of the lesser Rod, only this time it is recharged by the direct action of the Logos Himself, the Logos of the solar system. The exact location of this Rod is known only to the Lord of the World and to the Chohans of the rays, and being the talisman of this evolution the Chohan of the second ray is—under the Lord of the World—its prime guardian, aided by the deva Lord of the second plane. The Buddhas of Activity are responsible for its custody, and under Them the Chohan of the ray. It is produced only at stated times, when specific work has to be done. It is used not only at the initiating of men, but at certain planetary functions of which nothing is at present known. It has its place and function in certain ceremonies connected with the inner round, and the triangle formed by the Earth, Mars, and Mercury.

### **The purpose of the Rods of Power.**

In the sceptre of a ruling monarch at this day is hidden the symbolism of these various Rods. They are duly recognised as symbols of office and of power, but it is not generally appreciated that they are of electrical origin, and that their true significance is concerned with the dynamic stimulation of all the subordinates in office who come under their touch thus inspiring them to increased activity and service for the race.

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The great Rod of Power of the Logos Himself is hidden in the sun.

To recapitulate, the esoteric location of the various rods is as follows:—

1. The Rod of the Bodhisattva lies hidden in the "heart of the wisdom," that is, at Shamballa.
2. The Rod of the One Initiator is hidden in "the East," a definite planetary location.
3. The Rod of the solar Logos is hidden in "the heart of the sun," that mysterious subjective sphere which lies back of our physical sun, and of which our physical sun is but the environing shield and envelope.
4. The Rod of the cosmic Logos associated with our solar Logos is secreted in that central spot in the heavens around which our solar system revolves, and which is termed "the central spiritual sun."

One Rod is charged anew at Shamballa for each new World Teacher; the Rod of Sanat Kumara is charged afresh at each recurring world period, and therefore seven times in the history of a planetary scheme. The Logoic Rod of Power is electrified at the recurrence of each new period of creation, or for each solar system through which the Logos manifests, as a man manifests through his physical body life. The first two ceremonies take place at Shamballa, the sacred point of planetary manifestation, that central location in our physical planet which corresponds to the heart of a human being. Many of the places on the earth's surface, for instance, which are famed for their healing properties, are thus noted because they are magnetised spots, and their magnetic properties demonstrate as healing influences. The recognition of these properties by man is but the preamble of a later and more definite recognition, which will eventuate when his etheric sight is normally developed.



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These magnetic spots are magnetised in three ways:—

1. By Sanat Kumara working through the Manu. This occurs when it is desirable to form a central magnetic point which, by its attractive power, will draw into a coherent whole some race, nation, or large organisation. Every nation has its "magnetic point," formed in etheric matter by the application of the "Flaming Diamond" to the ethers; it is the national heart and the basis of the national character. Usually the chief city of a nation is built up around it, but this is not invariably so.
2. By Sanat Kumara working through the Bodhisattva. In this case, the electric force in the Rod is wielded in order to draw closer together those influences which demonstrate in the great religions of the world. The lesser Rod of Power is used here in conjunction with the greater. By their means the attractive quality or keynote of any religion is struck, and of any organisation with a religious basis.
3. By Sanat Kumara working through the Mahachohan. By the wielding of the Rod of Power the magnetic focal points of those great organisations which affect the civilisation and the culture of a people are brought into coherent activity.

All physical plane organisation—governmental, religious, or cultural—is the working out of inner forces and causes, and, before they definitely appear in physical manifestation, a focalisation—if it might be so expressed—of these influences and energies, takes place on etheric levels. The organisation of the Freemasons is a case in point. It has two magnetic centres, one of which is in Central Europe. In all the cases cited, the Lord of the World was the officiating agent, as is ever the case in the founding of great and important **[Page 132]** movements. In all lesser movements for the helping of the race, initiated by the Masters working through Their disciples, the aid of the Bodhisattva is invoked, and the lesser Rod of Power employed.

When disciples initiate a movement on a relatively tiny scale, the Master with Whom they work can similarly assist them, and though He wields no Rod of Power, He has methods whereby He can stimulate and cause to cohere the little endeavour of the faithful followers. Thus in all departments of human life the Rods of Initiation and the Words of Power are used. The entire world government functions under law and order, and the whole scheme is interdependent.

To return to the subject of human initiation, and these Rods of Power. At the time of the Initiation ceremony, after the two great revelations there comes a moment of utter silence, and in the interim the initiate realises within himself the meaning of "Peace." He stands, as it were, in a void, or in a vacuum, wherein naught seemingly can reach him; he stands betwixt earth and heaven for a brief second, conscious of naught but the meaning of things as they are, realising his own essential divinity, and the part which he must play when he again returns to earth service from the Council Chamber of Heaven. He is conscious of no anxiety, fear, or doubt. He has contacted the divine "Presence," and has seen the vision. He knows what he has to do and how he must do it, and peace and joy unutterable fill his heart. This is an interlude of stillness before a period of renewed activity, which begins at the moment that the Rod is applied. Whilst he has been thus withdrawn within himself, with all his forces centred in his heart, the attendant Lodge of Masters have been performing certain ceremonies and chanting certain words, preparatory to the appearance of the Initiator upon the throne, and the wielding **[Page 133]** of the Rod. The Hierophant has hitherto been present, but the work has been handled by the Lodge and the Sponsors. He now ascends to the place of power, and the Rod is brought to Him by

its legitimate custodians.

It is not possible here to publish the details of the next stage, beyond using the description as embodied in the words "fire descends from heaven." Through the utterance of certain words and phrases, which are one of the secrets of initiation, and which vary with each initiation, the electrical force to be employed descends upon the Rod, passing through the heart and the hand of the Initiator to the *Three* Who stand in triangular relation to the throne of office. They receive it in turn, and circulate it by act of will through Their hearts, thus passing it to the Sponsors. They again, by an act of will, prepare to transmit it to that centre in the body of the Initiate which is (according to the initiation) to receive stimulation. Then succeeds an interesting interlude, wherein the united wills of the Hierarchy are blended in order to transmit that force which the Rod has put into circulation. The Hierophant utters the word, and the force is literally thrown into the initiate's bodies and centres, passing down through the centres on the mental plane, via the astral centres, to the centres on etheric levels, which finally absorb it. This is the stupendous moment for the initiate, and brings to him a realisation of the literal absolute truth of the phrase that "God is a consuming fire." He knows past all gainsaying that fiery energy and electric force constitute the sumtotal of all that is. He is literally bathed in the fires of purification; he sees fire on all sides, pouring out through the Rod, circulating around the Triangle, and passing through the bodies of the two sponsoring adepts. For a brief second, the entire Lodge of Masters and initiates, standing in Their ceremonial places without the Triangle, are hidden from view by a wall of [Page 134] pure fire. The initiate sees no one, save the Hierophant, and is aware of nothing but a fiery blaze of pure, blue-white flame, which burns, but destroys not, which intensifies the activity of every atom in his body without disintegrating, and which purifies his entire nature. The fire tries his work, of what sort it is, and he passes through the Flame.

### **The Effect of the Application of the Rod.**

#### *A. Upon the Initiate's bodies:*

The effect is four-fold and lasting, but varies according to the initiation taken. The action of the Rod is most carefully and scientifically regulated, and at each succeeding initiation the voltage is increased, and the activity of the resulting fire and its heat intensified. By the application of the Rod the initiate finds:—

1. That the activity of each individual atom in the various bodies is increased, resulting in a greater degree of nervous energy and an elasticity and resistance which will serve him in good stead in the strenuous life of service ahead.
2. That matter of an undesirable type in his bodies is shaken loose, and the atomic wall somewhat destroyed, making the atoms radioactive—if it might be so expressed—and therefore more easily eliminated.
3. The fires of the body are stimulated, and the total energy of the threefold lower man is co-ordinated, so that there is less waste of energy and a greater coherence and uniformity in action.
4. The aligning of the various bodies in connection with the causal, or egoic body is aided, and thus continuity of consciousness, and receptivity to the behests of the Ego, become possible.

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The initiate will find, when he returns from the ceremony, and takes up his work in the world, that the stimulation received will bring about in his bodies a period of great activity, and also of strife. This strife, persisted in to the point of victory, will result in his taking out of his body undesirable matter, and building in new and better material; he will find that his powers for service are enormously increased, and his nervous energy intensified, so that he can draw upon reserves of force in service hitherto unsuspected. He will find, also, that the response of the physical brain to the voice of the higher Self, and its receptivity to the higher and subtler impressions, is greatly furthered. Eventually, through the work accomplished, he will succeed in eliminating all matter of a subatomic character, and will then build bodies of substance of the highest subplane on each plane; he will become aware that all his energies can be consciously and constructively controlled, that he knows the real meaning of continuity of consciousness, and can function simultaneously on the three planes with full inner realisation.

*B. Upon the causal or egoic body.*

It is only possible to touch very briefly upon the effect of the application of the Rod to the causal body of the initiate. The subject is immense, and will be more fully dealt with in *A Treatise on Cosmic Fire*. There are just two ways in which some idea of the fundamental truth will be conveyed to the mind of the student, which we might now consider.

First, the student should bear in mind the interesting significance of the fact that he, on the physical plane, is a functioning personality, with known and realised characteristics, and yet withal, that he is a subjective Life, who **[Page 136]** uses that personality as a medium of expression, and who—through the agency of the physical, emotional, and mental bodies which comprise the threefold lower man—makes his contacts with the physical plane and thus develops. The same general idea of development must be now extended to the higher Self, the Ego on its own plane. This Ego is a great solar angel, who is the medium of expression for the Monad or pure spirit, just as is the personality for the Ego on the lower level. From the point of view of man in the three worlds, this Ego, or Solar Lord, is eternal; he persists throughout the entire cycle of incarnations, just as the personality persists during the tiny physical life cycle. Nevertheless, this period of existence is only relatively permanent, and the day dawns when the life which expresses itself through the medium of the Ego, the Thinker, the Solar Lord or Manasadeva, seeks to loose itself from even this limitation, and to return to the source from which it originally emanated.

The life then, which manifested as a solar angel, and which, through inherent energy, held together through long ages the form egoic, withdraws itself gradually, and the form slowly dissipates; the lesser lives of which it has been constituted, return to the general fount of deva substance, plus the increased consciousness and activity which is theirs through the experience of being built into a form, and utilised by a still higher aspect of existence. Similarly, in the case of the personality, when the life egoic withdraws, the threefold lower self dissipates; the little lives which form the body of what has been called the lunar self (in contradistinction to the solar self, being but its reflection) are absorbed into the general reservoir of deva substance of a lower vibration to that which composed the body egoic. Similarly, also, their evolution has been furthered through **[Page 137]** having been built into a form for the use of the higher Self.

Through the application of the Rod of Initiation, the work of separating the spiritual self from the

higher self is furthered, and the imprisoned life gradually escapes, whilst the causal body is slowly absorbed or dissipated.

This has led to the expression, sometimes used in occult books, of "the cracking of the causal body" at each initiation, and to the idea of the inner central fire gradually breaking through and destroying the confining walls, and also of the destruction of the Temple of Solomon through the withdrawal of the Shekinah. All these phrases are symbolic wordings, and are attempts to convey to the mind of man fundamental truth from different angles.

By the time the fourth initiation has been reached, the work of destruction is accomplished, the solar angel returns to his own place, having performed his function, and the solar lives seek their point of emanation. The life within the form mounts up then in triumph to the bosom of its "Father in Heaven," just as the life within the physical body at the moment of death seeks its source, the Ego, and this likewise in four stages:—

1. By the withdrawal from the dense physical body.
2. By the withdrawal from the etheric body.
3. By a later vacating of the astral body.
4. A final leaving of the mental body.

Another way of emphasising the same truth is to regard the egoic body as a centre of force, a wheel of energy, or a lotus, and to picture it as a lotus with nine petals, hiding within these petals a central unit of three petals; these in their turn secrete the central life, or the "jewel in the lotus." As evolution proceeds, these three circles of three petals gradually unfold, having a simultaneous effect on one or **[Page 138]** other of the central three. These three circles are called respectively the petals of Sacrifice, Love, and Knowledge. At initiation the Rod is applied to the petals in a scientific manner, and regulated according to ray and tendency. This brings about the opening of the central bud, the revelation of the jewel, the withdrawal of that jewel from the casket which has so long shielded it, and its transference to "the crown," as it is occultly called, meaning its return to the Monad whence it came.

We must clearly recognise that all the above is but an attempt, through the limiting agency of words, to describe the method and the rites whereby spiritual liberation is finally achieved in this cycle; first, through the method of evolutionary unfoldment, or gradual development, and then in the final stages through the Rod of Initiation.

### *C. Upon the centres.*

At the time that initiation is taken, the centres are all active, and the lower four (which correspond to the Personality) are beginning the process of translating the fire into the three higher. The dual revolution in the lower centres is clearly to be seen, and the three higher are commencing to be similarly active. By the application of the Rod of Initiation at the time of the initiation ceremony, definite results are achieved in connection with the centres, which might be enumerated as follows:—

The fire at the base of the spine is definitely directed to whichever centre is the object of special attention. This varies according to ray, or the specialised work of the initiate.

The centre has its activity intensified, its rate of revolution increased, and certain of the central spokes

of the wheel brought into more active radiance. These spokes [Page 139] of the wheel, or these petals of the lotus, have a close connection with the different spirillae in the permanent atoms, for instance, and in their stimulation comes into play one or more of the corresponding spirillae in the permanent atoms on the three lower planes. After the third initiation a corresponding stimulation takes place in the permanent atoms of the Triad, leading to a co-ordination of the buddhic vehicle, and the transference of the lower polarisation into the higher.

By the application of the Rod of Initiation, the downflow of force from the Ego to the personality is tripled, the direction of that force being dependent upon whether the centres receiving attention are the etheric or the astral at the first and second initiations, or whether the initiate is standing before the Lord of the World. In the latter case, his mental centres, or their corresponding force vortices on higher levels, will receive stimulation. When the World Teacher initiates at the first and second initiations, the direction of the triadal force is turned to the vivification of the heart and throat centres in their position of synthesising the lower. When the One Initiator applies the Rod of His power, the downflow is from the Monad, and though the throat and heart intensify vibration as a response, the main direction of the force is to the seven head centres, and finally (at liberation) to the radiant head centre above, synthesising the lesser seven head centres.

The centres, at initiation, receive a fresh access of vibratory capacity and of power, and this results in the exoteric life as:—

1. A sensitiveness and refinement of the vehicles which may result at first in much suffering to the initiate, but which produce a capacity to respond, that far outweighs the incidental pain.

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2. A development of psychic faculty that again may lead to temporary distress, but which eventually causes a recognition of the one self in all selves, which is the goal of endeavour.

3. A burning away of the etheric web, through the gradual arousing of kundalini and its correct geometrical progression, and a resultant continuity of consciousness that enables the initiate consciously to utilise *time* as a factor on the planes of evolution.

4. A gradual grasp of the law of vibration as an aspect of the basic law of building, the law of attraction, is brought about, and the initiate learns consciously to build, to manipulate thought matter for the perfecting of the plans of the Logos, to work in mental essence, and to apply the law on mental levels, and thereby affect the physical plane. Motion originates cosmically on cosmic levels, and in the microcosm the same will be seen. There is an occult hint here that, pondered on, will reveal much. At initiation, at the moment of the application of the Rod, the initiate *consciously* realises the meaning of the Law of Attraction in form building, and in the synthesis of the three fires. Upon his ability to retain that realisation, and himself to apply the law, will depend his power to progress.

5. The Hierophant transmits higher manasic energy to the initiate, so that he is enabled consciously to know and recognise the plan for his group centre, through the immensely increased stimulation. This force descends from the manasic permanent atom via the antahkarana, and is directed to whichever centre the Hierophant—under the law—sees should be stimulated.

6. The Initiator stabilises the force and regulates its flow, as it circulates through the egoic body, so that



when the work of unfoldment is accomplished, the seventh principle [Page 141] at the Heart of the Lotus can stand revealed. After each initiation the lotus is more unfolded, and light from the centre begins to blaze forth—a light or fire which ultimately burns through the three enshrining petals, and permits the full inner glory to be seen, and the electric fire of spirit to be manifested. As this is brought about on the second subplane of the mental plane (whereon the egoic lotus is now situated) a corresponding stimulation takes place in the dense substance which forms the petals or wheels of the centres on the astral and etheric levels.

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## CHAPTER XIV

### THE ADMINISTRATION OF THE OATH

#### The Work of the Lodge during Initiation.

We now come to the most solemn part of the initiation ceremony. This ceremony, from one point of view, divides itself into three parts:—

First. That in which the initiate is concerned and in which he realises his own august Self, the Presence, and sees the vision and the plan.

Second. That in which the Initiator is concerned, in which He wields the Rod of Fire, and effects certain specific results in the body of the applicant.

Third. That in which certain words and formulas are committed to the initiate by the Hierophant, and which he carries away within his consciousness in order the better to carry out that portion of the plan which concerns himself.

During the whole procedure the Lodge of Masters, congregated without the Triangle of force, has been occupied with a three-fold work, Their aim being to produce certain results in the consciousness of the initiate and thus to aid the Hierophant in His strenuous endeavour. It must be remembered that under the law of economy wherever there is an application or a transmission of force from one force centre to another there is a consequent diminution in the centre of withdrawal. This is the basis of the set times and seasons in connection with the initiation ceremony. The sun [Page 143] is the source of all energy and power, and the work of the Initiator is facilitated when advantage is taken of favourable solar conditions. The times and seasons are ascertained through esoteric solar and cosmic astrology; this being based, of course, on the correct figures, the true mathematical conception, and a real knowledge of the basic facts concerning the planets and the solar system. The horoscope of the initiate is also invariably cast so as to check the time for an individual initiation, and only when the individual signs blend and coincide with the ceremonial chart by which the Initiator is guided, is it possible to perform the ceremony. This is the reason why sometimes initiation has to be postponed to a later life, even when the initiate has done the necessary work.

The threefold work of the Lodge during the ceremony may be described as follows:—

First: The chanting of certain mantrams sets loose energy from a particular planetary centre. It must be remembered here that every planetary scheme is a centre in the body of a Solar Logos, and embodies a peculiar type of energy or force. According to the energy desired at a particular initiation, so it is transferred, via the sun, from that planetary centre to the initiate. The procedure is as follows:—

- a. The energy is set in motion from the planetary centre through the power of the Planetary Logos, aided by the scientific knowledge of the Lodge, and the utilisation of certain words of power.
- b. It passes thence to the sun where it mingles with pure solar energy.
- c. It is transmitted from the sun to that particular chain in our Earth scheme which corresponds numerically to the particular originating planetary scheme.

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d. From there it is transferred to the corresponding globe, and thence to the dense physical planet. By the use of a particular mantram the Initiator then focuses the energy in His own body, using it both as a receiving and a transmitting station. Eventually it reaches the initiate, via the Triangle and the Sponsors. It will be apparent, therefore, to the student that when the Initiator is the Lord of the World, or the physical reflection of the Planetary Logos of our scheme, the force comes more directly to the initiate than at the first two initiations, wherein the Bodhisattva is the Hierophant. Only at the third initiation will the initiate be in a condition to receive *direct* planetary force.

Second: The concentration undertaken by the Lodge assists the initiate to realise within himself the various processes undergone. This is accomplished by working definitely on his mental body, and thus stimulating all the atoms, through the united thought power of the Masters. The work of apprehension is thus directly aided. This concentration in no way resembles hypnotic suggestion, or the powerful impress of stronger minds upon the weaker. It takes the form of a strenuous meditation by the assembled Masters and initiates upon the realities concerned and upon the Self; through the force thus liberated the initiate is enabled to transfer his consciousness more easily away from the not-self to the divine essentials wherewith he is immediately concerned. The thought power of the Masters succeeds in shutting out the vibration of the three worlds and enables the applicant literally to "leave behind him" all the past and to have that far-seeing vision which sees the end from the beginning and the things of time as though they were not.

Third: Through certain ceremonial rhythmic action the **[Page 145]** Lodge greatly assists in the work of initiation. Just as in the Wesak Festival, results in force demonstration are brought about by the use of chanted mantrams and the sacred ceremonial pacing and interweaving of the assembled crowd in the formation of geometrical figures, so in the initiation ceremony a similar procedure is followed. The geometrical figures appropriate for the various initiations differ, and herein lies one of the safeguards of the ceremony. The initiate knows the set figure for his own initiation, but no more.

All these three aspects of the work of the Masters and initiates in Lodge assembled, occupy them until the moment when the Rod has been applied. Through its application the initiate has become a member of the Lodge, and the entire ceremonial then changes, prior to the taking of the oath and the revelation of the Word and Secret.

The Sponsors drop back from either side of the initiate and take Their places in the ranks, whilst the

three Buddhas of Activity (or Their representatives at the first two initiations) take Their stand behind the seat of office of the Hierophant. The Lodge members are grouped differently, and initiates of the same degree as the newly admitted applicant place themselves around him, and assist in the final part of the ceremony; the remainder of the initiates and adepts stand in their various grades.

The earlier three stages of the initiation ceremony are the same for all initiations. In the final two stages those who are not of equal rank with the newly made initiate (such as first degree initiates at the initiation of a third degree member drop back to the rear of the Hall of Initiation at Shamballa, and a "wall of silence" is built up through mantric energy between the two groups; a vacuum, so to speak, is formed, and nothing can then be transmitted from the [Page 146] inner group to the outer. The latter confine themselves to deep meditation and the chanting of certain formulas, and in the inner group around the Hierophant a dual performance is taking place:—

- a. The newly made initiate is taking the oath.
- b. Certain Words and Secrets are being handed over to him.

### Two Types of Oaths.

All oaths connected with the occult Hierarchy may be divided into two groups:—

1. *The Oath of Initiation*, in which the initiate binds himself by the most solemn pledges never to reveal, on pain of summary punishment, any occult secret, or to express in words outside the Initiation Hall that which has been committed to his keeping.
2. *The Oath of Office*, administered when any member of the Lodge takes a specific post in Hierarchical work. This oath deals with his functions and with his relations to
  - a. The Lord of the World,
  - b. His immediate superior,
  - c. His fellow workers in the Lodge,
  - d. The world of men whom he is to serve.

It is needless to say more here regarding this latter type of oath, as it concerns only officials of the Hierarchy.

### The Oath of Initiation.

The Oath of Initiation, with which we are dealing now, is divided into three sections, and is administered by the Hierophant to the initiate, being repeated after the Initiator [Page 147] phrase by phrase; it is punctuated at various points by the chanting, by initiates of the same degree, of words in *Sensa* equivalent to "So let it be."

The three divisions of the oath may be roughly described as:—

1. A solemn phrase embodying the purpose actuating the initiate, a protestation as to his unchangeable will-attitude, and a solemn declaration as to his realisation, coupled with a promise to reveal no part of the realised purpose except in so far as his daily life in the world of men and his service for the race

will proclaim it. This involves an oath as to secrecy concerning the revealed part of the Logoc plan seen in the "revelation of the vision."

2. An undertaking of a profoundly solemn nature concerning his relation to his other selves, the Lodge of which he is a member, and the selves of men everywhere. This involves his attitude to his brothers of all degrees, and includes also a serious undertaking never to reveal the true nature of the Self aspect as it has been shown to him in initiation. This includes an oath of secrecy as to the realised relationship of the Solar Logos to the Planetary Logos, and of the Planetary Logos of our scheme to the scheme itself.

3. The enunciation of a solemn undertaking never to reveal to anyone the knowledge that has come to him as to the sources of energy and of force with which he has been brought into contact. This is a triple oath to retain complete silence as to the true nature of energy, as to its laws of manipulation, and a pledge only to use the force placed at his disposal through initiation for the service of the race and the furthering of the plans of the Planetary Logos.

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This great oath is couched in different terms, according to the initiation undergone, and, as earlier said, is taken in three sections with an interlude between each part occupied by certain ceremonial work of the initiated group around the newly admitted brother.

It might here be noted that each section of the oath really concerns one of the three aspects of divine manifestation, and as the initiate takes his pledge, one of the three Heads of Departments collaborates with the Initiator in the work of administration. In this way energy of a triple nature becomes available according to the different sections of the oath taken. This energy flows down from the three major rays, through the Hierophant and the corresponding departmental head at the first two initiations, to the initiate, via the group of initiates of the same degree, so that each initiation is a means of stimulation and expansion to all. At the final five initiations the force flows via the three Buddhas of Activity instead of the departmental heads.

It might be of interest to point out here that during this part of the ceremony the group is bathed in colour, corresponding to the type of energy and its originating planetary scheme, and it is the work of the Initiator to put the initiate in touch with this energy. This pours down upon the group from the moment that segregation has been effected, and is brought about by the Initiator using certain words and elevating His Rod of Power. The three Buddhas of Activity, Who are the great energy centres upon our planet, then touch the tip of the Rod with Their staffs of office, a certain mystic Word is jointly uttered by Them, and the downpour begins, continuing to the end of the ceremony.

The question may be asked whether any initiates break their oath. Very rarely, for we must remember that no [Page 149] initiation is taken until a certain stage has been reached. A few cases have occurred, but as the Lord of the World is cognisant of all that transpires, the future, as well as the present and the past, no opportunity is ever given to an initiate to reveal that which is hidden. Intent may exist, but opportunity will lack. The initiate who thus sins in intention will be struck dumb, and sometimes dead, prior to thus failing.

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## CHAPTER XV

### THE GIVING OF THE WORD

#### The Solar Words

The basis of all manifested phenomena is the enunciated sound, or the Word spoken with power, that is, with the full purpose of the will behind it. Herein, as is known, lies the value of meditation, for meditation produces eventually that inner dynamic purpose and recollection, or that internal ideation which must invariably precede the uttering of any creative sound. When it is said that the Logos produced the worlds through meditation it means that within His own centre of consciousness there was a period wherein He brooded over and meditated upon the purposes and plans He had in view; wherein He visualised to Himself the entire world process as a perfected whole, seeing the end from the beginning and being aware of the detail of the consummated sphere. Then, when His meditation was concluded, and the whole completed as a picture before His inner vision, He brought into use a certain Word of Power which had been committed to Him by the *One about Whom naught may be said*, the Logos of the cosmic scheme of which our system is but a part. With cosmic and Logoic initiations we are not concerned, except in so far as the human initiations reflect their stupendous prototypes, but it is of interest to the student to realise that just as at each initiation some Word of Power is committed to the initiate, so similarly to the Logos was committed the great Word of Power which produced our solar system, that Word which is called the [Page 151] "Sacred Word," or AUM. It must be here remembered that this sound AUM is man's endeavour to reproduce on an infinitesimally small scale the cosmic triple sound whereby creation was made possible. The Words of Power of all degrees have a triple sequence.

First. They are sounded by some fully *self-conscious* entity, and this invariably takes place after a period of deliberation or meditation wherein the purpose in toto is visualised.

Second. They affect the deva kingdom and produce the creation of forms. This effect is dual in character—

- a. The devas on the evolutionary path, the great builders of the solar system, and those under them who have passed the human stage respond to the sound of the Word, and with conscious realisation collaborate with the one who has breathed it forth, and thus the work is carried out.
- b. The devas on the involutionary arc, the lesser builders, who have not passed through the human stage, also respond to the sound, but unconsciously, or perforce, and through the power of the initiated vibrations build the required forms out of their own substance.

Third. They act as a stabilising factor, and as long as the force of the sound persists, the forms cohere. When the Logos, for instance, finishes the sounding of the sacred AUM, and the vibration ceases, then disintegration of the forms will ensue. So with the Planetary Logos, and thus on down the scale.

The Words of Power, or the permutations of the AUM, exist in every possible tone, sub-tone, and quarter-tone, and upon these shades of sound the work of creation and its sustentation is built up. A



multiplicity of sounds exists within each greater sound and affects different groups. It [Page 152] must be remembered also that, generally and broadly speaking, the sounds within the solar system fall into two groups:—

1. *The initiatory sounds*, or those which produce manifestation or phenomena of any kind on all planes.
2. *Eventuating sounds*, or those which are produced from within the forms themselves during the evolutionary process, and which are the aggregate of the tones of every form in any particular kingdom of nature. Every form likewise has a tone which is produced by the minute sounds produced by the atoms composing that form. These sounds grow out of the other group and affect inferior groups or kingdoms, if the word "inferior" may be used in connection with any department of divine manifestation. For instance, the human kingdom (the fourth creative Hierarchy) was produced by a triple AUM sounded in a particular key by the three persons of the Trinity in unison,—God the Father, God the Son, and God the Holy Spirit, or Shiva, Vishnu, and Brahma. This sound is still going forth; the interplay and interblending of the many tiny notes of each human being produces a great united sound which can be heard in the high places and which, in its turn, is having a definite effect upon the animal kingdom. It is one of the factors which produces animal forms, both for human and animal occupation, for it must ever be remembered that man links the animal and the divine.

It is neither possible nor desirable to enumerate the Words of Power, but certain general indications may be given which will help the student to realise somewhat the magnitude of the subject and its intricacy.

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1. The Great Word, as sounded by the Logos of the solar system, and communicated to Him by His superior.
2. Three Words committed by the Solar Logos to each of the three Logoi as follows:—
  - a. The sacred sound A to Shiva, He Who embodies the spirit or will aspect. It is the Word through which God the Father works.
  - b. The sound U to Vishnu, God the Son. He is the form-builder and provides the body which the spirit must occupy, thereby making divine incarnation possible. A is the life sound, U is the form sound.
  - c. The sound M to Brahma, Who, in His work of Energy-provider, links in active intelligence, spirit and form, or the self and not-self.

It might here be pointed out that much information anent the three departments of the Hierarchy of our planet will come to the student who wisely ponders these functions.

3. Seven Great Words, again based on the sacred three sounds A U M. These produced creation, or the manifestation of the seven planes of our solar system. They are committed not to human entities, but to the seven great Devas or Raja-Lords who are the ensouling lives of a plane; hence in the various initiations their collaboration is necessary, before these key words can be committed to the initiate.
4. Forty-nine Words related to the forty-nine subplanes or Fires. These again are committed to the

forty-nine Builders of the Sacred Fires.

The above two groups of words are in the jurisdiction of the third aspect, and are given out by Brahma.

5. There are again five Great Words with signs which come under the department of Vishnu, or God the Son, [Page 154] and are breathed out by Him. By their means the five kingdoms of nature on the evolutionary arc came into being:—

- a. The mineral kingdom.
- b. The vegetable kingdom.
- c. The animal kingdom.
- d. The human kingdom.
- e. The spiritual kingdom.

These five are permutations of, or are built up upon the sound U, as the ones earlier enumerated are built up upon the sound M.

In connection with the first three kingdoms it may be of interest to note that they are based upon two sounds, the U sounded on the basic key tone of the M. In the fourth kingdom the M tone is dying down and the two notes sounded forth are the U and the A. In the fifth kingdom the M has subsided into a distant undertone, the U is blended with it so as to be indistinguishable, and the A, or Shiva note, is peeling forth in power, and is practically the only note heard. By the sounding of this note,—that of Shiva the Destroyer,—the not-self is negated, and all that is not of spirit passes into dissolution. It is the coming in of the A sound which affects the severance or liberation of the initiate from the three worlds.

6. There are certain Words also committed to each of the Planetary Logoi, and they are the basis of planetary manifestation. As is well known, the sound of the Brahma aspect, or the third aspect of our particular Planetary Logos, is FA, and herein lies much of illumination as to His point in evolution, for it is immediately apparent that the A sound is reaching even the dense physical.

7. Within our own Hierarchy there are numbers of Words built up upon the Great Word of our Planetary Logos, and these are committed to the Departmental Heads, [Page 155] who in turn pass them on in permuted order to the graded initiates. It will be wise here for the student to differentiate carefully in his mind between *words* and *sounds*, for the word veils the thought or intended idea or purpose, and the sound makes it possible to manifest in matter of some kind, on one or other of the seven planes.

We cannot here trace the expansion of the basic words, from their enunciation by cosmic entities down to the infinitesimal differentiations produced in the speech of man, the vocal expression of the animals, and the song of birds. Each is a manifestation of consciousness in some degree, and each produces an effect. What the initiate is learning to do is to make sounds *consciously*, and thus produce a studied and desired result; to utter words; and be fully aware of the consequence on all planes; and to create forms and direct energy through sacred sounds, and thus further the ends of evolution.

It has been necessary to digress thus before taking up the committal of words to the initiate, in order to emphasise the radical importance of the matter, and thus account for the carefully guarding of this

aspect of divine work.

### The Use of the Words

We have already dealt with the significance of the Words of Power in a brief manner. We might now sum up certain of the inferred postulates, and then touch somewhat upon the initiation ceremony, and the Words as committed to the initiate. The postulates here made are nine in number, and if duly pondered upon by the aspirant, will reveal to him much anent the creative process and the power of speech.

1. All the Words of Power are rooted in the Great Word committed to the Solar Logos at the dawn of manifestation.

#### [Page 156]

2. All the Words of Power are permutations or expansions of the three basic sounds, and increase in length as the planes are involved, until the sentences and speech of the finite unit, man, in their myriad differentiations are arrived at.

3. Therefore, on the path of return, speech becomes ever more brief, words are more sparingly used, and the time eventually comes when the adept employs formulas of words only as required to carry out specific purposes along two lines:—

- a. Definite creative processes.
- b. Specific direction of energy.

This, of course, on the planes in the three worlds.

4. The aspirant, therefore, has mainly three things to do when preparing for initiation:—

a. To control every activity of his threefold lower nature. This involves the application of intelligent energy to every atom of his three sheaths—physical, astral, and mental. It is literally the shining forth of the Brahma, or third aspect, of the inner God.

b. To control his speech every minute of every day. This is a statement easily made, but most difficult to make practical. He who achieves it is rapidly nearing emancipation. This applies not to the reticence, the moroseness, the silence, and the voicelessness which often distinguishes natures but little evolved, and which are in reality an inarticulate condition. It refers to the controlled use of words to effect certain ends, and the retention of speech energy when not needed—a very different matter. It involves a realisation of cycles; of times and of seasons; it supposes a knowledge of the power of sound, and of the effects produced [Page 157] through the spoken word; it involves an apprehension of the building forces of nature and their due manipulation, and is based on an ability to wield mental matter, and to set it in motion, in order to produce results in physical matter, consonant with the clearly defined purpose of the inner God. It is the shining forth of the second aspect of the Self, the Vishnu, or form-building aspect, which is the prime characteristic of the Ego on its own plane. It would be well to ponder on this.

c. To meditate, and thus arrive at the purpose of the Ego. By thus meditating the first aspect comes

steadily into greater prominence, and the conscious will of the inner God can make itself felt on the physical plane.

The three activities of the aspirant must parallel each other, and it will be noted that the second is the outcome of the first and will manifest as energy on the physical plane. Only when the aspirant has made real progress in these three lines of endeavour will the first of the Great Words be committed to him.

5. Every Great Word includes within itself its differentiations, its expansions and permutations, and by its utterance the initiate sets in motion the lesser, through the vibration of the greater. Hence the terrific responsibility and the magnitude of the results achieved. Each Word is committed to the initiate orally and visually. It is spoken to him first in the form of seven syllables, each of which he has to memorise as a separate Word. Then he is shown how to blend these seven so as to make a threefold sound and thus produce more united and far reaching results. Finally the three are blended into one Word which is committed to him. The seven words which form the Great Word at any initiation are communicated to the initiate by the initiates of equal rank with his own. This group divides itself into **[Page 158]** seven groups, according to subray or ray formation, and each group then chants one word in rapid rotation. Simultaneously, the colours and symbols of the various sounds pass in front of him, so that he hears and sees that which is committed to him. The more advanced group around the throne of office (the three Departmental Heads at the first two initiations, and the Pratyeka Buddhas at the final ones) chant then for him the triple Word which blends the seven, and again he sees it before his inner eye. Finally the Initiator sounds it forth, and the initiate becomes aware within himself, in practical experience, of the one great sound, and knows in one particular centre what its vibration is. As is well known, every centre is connected with some plane, scheme, ray, and other septenary divisions, and thus the significance of its inner reaction will be apparent.

6. The Masters and initiates, in Their work of aiding the evolution of the three worlds, concern Themselves principally with the seven syllables of the Word of Their degree or initiated grade. The three Words which blend the seven are seldom used except under the direct sanction of one of the departmental heads (according to the syllable involved each Word is directly connected with the triple AUM, and therefore with the Brahma, Vishnu, or Siva aspect, of which the three Heads are the planetary representatives).

When any initiate desires to use, for evolutionary purposes, the entire Word as a unit, the sanction of the assembled Lodge has to be gained, for such a Word affects the matter of an entire plane within a planetary scheme, and consequently the matter of those planes which are subsidiary to the one involved. For instance, an initiate of the third degree, in sounding the Word of his degree, affects the matter of the lower mental subplanes, and subsequently the matter of the astral and physical planes. An initiate of the second degree similarly affects the astral plane, and subsequently **[Page 159]** the physical. Far reaching results are thus achieved, and the work of many is thus affected.

7. Every Word, differentiated or synthesised, affects the deva kingdoms, and hence the form-building aspects of manifestation. No sound is ever made without producing a corresponding response in deva substance, and driving multitudes of tiny lives to take specific forms. These forms persist and carry out their functions just as long as the sound which caused them is prolonged, and the specific will-energy of the one Who initiated the sound is directed towards the living form. This is equally true of a Solar Logos enunciating the AUM, and thus producing the solar system; of a Planetary Logos sounding his

planetary Word, and producing a planetary scheme; of an adept producing results for the helping of humanity on the physical plane; and of an ordinary human being, who—in much differentiated diversified speech—expresses an inner purpose or state of mind, and thus builds a form or vehicle in deva substance. The majority of human beings as yet build unconsciously, and the form constructed is either of a beneficent or maleficent agency, according to the underlying motive or purpose of the man, and will carry out his will as long as its term of being persists.

8. Every Word sounded is distinguished by:

- a. A specific colour.
- b. A particular tone.
- c. A special form.
- d. A degree of energy or activity.
- e. The nature of the ensouling life, self-conscious, conscious, or unconscious, God, man, or deva.

The student, again, will find this equally true of a solar system, of a planetary scheme, of a human being, of a thought form ensouled by an elemental life, and of the atom of the physicist or chemist. In the knowledge of these facts, **[Page 160]** and in their conscious realisation, may be known the true occultist. The Solar Logos sounded forth a Word, the form of our solar system came into being, its color being blue and its note a particular cosmic musical tone. Its degree of activity is of a specific mathematical notation beyond the grasp of the human mind at this stage of development; and the nature of its great ensouling Life, that of the triple Logos, is active, intelligent Love.

9. The Great Word of our solar system keys in, if it might be so expressed, with other Words, and is but one Word of the sevenfold Word, known to that great Existence Who stands in the same relation to the Solar Logos as the latter does to the Planetary Logos. The sacred Words of seven solar systems (of which ours is but one) make up this septenary sound, which vibrates at this time in the cosmic spheres.

In these nine statements are very cursorily summed up the major truths anent the creative processes in the solar system. In them lies hidden the secret of the true magic, and in their comprehension will come to the man who has spiritual intuition, purity of life and motive, altruistic intention, and a stern self-control and courage, the power to further the purposes of the Ego, who is a conscious collaborator in the work of evolution, and a sharer in part of the plans of the Planetary Logos of our scheme. They are given in this brief form both to protect the concealed truths and yet to reveal them to those who are ready.

These seven Words of the solar system, which form the logic Word which we only know in its triple form as AUM, are revealed at the seven initiations.

At the first initiation is given the Word for the physical plane.

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At the second initiation is given the Word for the astral plane.

At the third initiation is given the Word for the lower mental plane.



At this initiation, in which, as earlier said, the Hierophant is the Lord of the World, not only is the Word given for the lower mental plane, but a word which synthesises the three Words for the three worlds is also committed. It is given to the initiate as a topic for meditation, until he takes the fourth initiation, but he is forbidden to use it until the final liberation, as it gives entire control on the three lower planes.

At the fourth initiation the Word for the higher mental plane is imparted.

At the fifth initiation the Word for the buddhic plane is given.

At the sixth initiation the Word for the atmic plane.

At the seventh initiation the Word for the monadic plane is given.

At the sixth initiation the Word which synthesises the fourth, fifth and sixth Words is given by the Hierophant, and thus the initiate wields complete control, through the power of sound, over the substance of the five planes of human evolution. At the seventh initiation the triple AUM, in its true character, is revealed to the illuminated Buddha, and he can then manipulate energy in the six worlds or planes.

Two more initiations can be taken, but little is ever said about them on our earth scheme, for the reason that our scheme is not a "sacred" scheme, and few, if any, of our humanity achieve the eighth and ninth initiations. To do so, they must first pass to another scheme for a lengthy period of service and instruction. All that can be hinted at is [Page 162] that at the eighth initiation the duality of the triple AUM is brought out, and at the ninth the one sound of the Absolute stands revealed, and its significance is heard and seen. This brings into the consciousness of the initiate somewhat of the energy and power of the "*One about Whom Naught may be Said*" or the Logos of our Solar Logos. The unit of consciousness is then perfect, as the Logos is perfect, and passes on to work paralleling that of the Solar Logos. Such is the great program and the opportunity reaching out before the sons of man, aye, and before every atom everywhere.

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## CHAPTER XVI

### THE IMPARTING OF THE SECRETS

We now come to the consideration of the secrets committed at the initiation ceremony to the initiate. It is apparent, of course, that only the *fact* of the secret, and an indication as to the matter with which it concerns itself can be touched upon, and even this would be left unmentioned were it not that a knowledge of the general outline of the subject may inspire the applicant for initiation to a more careful study of such a subject and to a more diligent equipping of his mental body with information. Thereby (when in due course of time he stands before the Initiator) he will lose no time in utilising the acquired secret.

## The Sevenfold Secret.

After the administration of the oath which pledges the initiate to inviolable secrecy, the newly made initiate advances alone closer to the Hierophant; he then places his hand upon the lower end of the Rod of Initiation which is held in the centre by the Hierophant. The Three Who stand around the throne of office then place Their hands upon the glowing diamond which surmounts the Rod, and when these five personalities are thus linked by the circulating energy from the Rod, the Initiator confides to the initiate the secret. The reason for this is as follows: Each of the five initiations with which we are immediately concerned (for the higher two, not being compulsory, are outside our present consideration) affects one of the five centres in man.

### [Page 164]

1. The head,
2. The heart,
3. The throat,
4. The solar plexus,
5. The base of the spine,

and reveals to him knowledge concerning the various types of force or energy by which the solar system is animated, and which reach him via a particular etheric centre. At the application of the Rod his centres were affected in a particular fashion. By the impartation of the Secret, the reason is committed to his care, and that reason is demonstrated to him to be identical with that which necessarily produces some particular planetary manifestation, and which causes a certain specific greater cycle.

It might be pointed out that:—

1. Each secret concerns one or other of the seven great planes of the solar system.
2. Each secret deals with, and is the enunciation of, one of the seven laws of nature. They therefore concern one or other of the basic evolutions of each planetary scheme. Each scheme embodies one of the laws as its primary law, and all its evolutions tend to demonstrate the perfection of that law with its six subsidiary mutations, these six differing in one particular in each case according to the primary law manifested.
3. Each secret conveys a key to the *nature* of some particular Planetary Logos, and consequently gives the clue to the characteristics of those Monads who are on that particular planetary ray. It is obvious how necessary such knowledge is to the adept who seeks to work with the sons of men, and to manipulate the force currents affecting them and which they emanate.

### [Page 165]

4. Each secret concerns some one ray or colour and gives the number, note, and the vibration which corresponds.

These seven secrets are simply short formulas, not of mantric value, such as in the case of the Sacred Word, but of a mathematical nature, precisely worded so as to convey the exact intent of the speaker.

To the uninitiated they would look and sound like algebraical formulas, except that each is composed (when seen clairvoyantly) of an oval of a specific hue, according to the secret imparted, containing five peculiar hieroglyphics or symbols. One symbol contains the formula of the law concerned, another gives the planetary key and tone, a third deals with vibration, whilst the fourth shows the number and department under which the ray concerned falls. The last hieroglyph gives one of the seven hierarchical keys by means of which the members of our planetary hierarchy can link up with the solar. This is evidently very vague and ambiguous information, but it will serve to show that, as in the case of the Words, apprehension had to involve two senses, so in the cognition of the secrets the two senses again come into play, and the secret is both heard and appears symbolically to the inner eye.

It will now be apparent why so much stress is laid upon the study of symbols, and why students are urged to ponder and meditate upon the cosmic and systemic signs. It prepares them for the grasp and inner retention of the symbols and formulas which embody the knowledge whereby they can eventually work. These formulas are based upon nine symbols which are now recognised:—

1. The cross in its varying forms.
2. The lotus.
3. The triangle.
4. The cube.
- [Page 166]**
5. The sphere and the point.
6. Eight animal forms, the goat, the bull, the elephant, the man, the dragon, the bear, the lion, and the dog.
7. The line.
8. Certain signs of the Zodiac, hence the need for the study of astrology.
9. The cup, or the holy grail.

All these symbols allied, interwoven, or taken in part, are combined to express one or other of the seven Secrets. The initiate has to recognise them by sight as well as to hear them, and by an effort of the will to imprint them irrevocably upon his memory. This he is aided to do in three ways:—*First*, by a long prior training in observation; this can be begun here and now by all aspirants, and as they learn to imprint details accurately upon their memory they are laying the foundation for that acute instantaneous apprehension of that which is shown them by the Hierophant; *secondly*, by having cultivated within themselves the power to visualise again that which has once been seen. It will be apparent here why the emphasis has been laid by all wise teachers of meditation upon the faculty of the careful building of mental pictures. The aim has been twofold:—

- a. To teach the student to visualise his thought-forms accurately, so that when he begins to create consciously he may lose no time in inaccurate transformation.
- b. To enable him to picture again accurately the imparted secret, so that it may instantly be of use to him whenever needed.

*Finally*, by the strongly applied will of the other four Personalities who are holding the Rod at the same time as the **[Page 167]** initiate. Their trained intense mental concentration greatly facilitates his apprehension.

In the case of human evolution certain types of force are generated, dealt with, assimilated, and used, at first unconsciously, and finally with full intelligence.

a. In the *Hall of Ignorance* the force or energy of Brahma (the activity and intelligence of substance) is that mostly dealt with, and the man has to learn the meaning of activity based on:—

- a. Inherent energy.
- b. Absorbed energy.
- c. Group energy.
- d. Material energy, or that which is hidden in physical plane matter.

b. In the *Hall of Learning* he becomes aware of, and uses the energy of the second aspect in form building, in social relations, and in family affiliations. He comes to the recognition of sex and its relations, but as yet views this force as something to be controlled, but not consciously and constructively utilised.

c. In the *Hall of Wisdom* he comes to the knowledge of the first aspect of energy, the dynamic use of will in sacrifice, and to him is then committed the key to the threefold mystery of energy. This energy in its threefold aspect he became aware of, in the other two Halls. At the third initiation, and at the fourth and fifth, the three keys to the three mysteries are given to him.

The key to the mystery sensed in the first Hall, the mystery of Brahma, is handed to him, and he can then unlock the hidden energies of atomic substance. [Page 168] The key to the mystery of sex, or of the pairs of opposites, is thrust into his hand, and he can then unlock the hidden forces of the will aspect. The dynamo of the solar system is shown to him,—if it might be so expressed—and the intricacies of the mechanism revealed.

### The Three Solar Mysteries.

The three mysteries of the solar system are:—

1. *The mystery of Electricity*. The mystery of Brahma. The secret of the third aspect. It is latent in the physical sun.
2. *The mystery of Polarity*, or of the universal sex impulse. The secret of the second aspect. It is latent in the Heart of the Sun, or the subjective Sun.
3. *The mystery of Fire itself*, or the dynamic central systemic force. The secret of the first aspect. It is latent in the Central Spiritual Sun.

### Their Sequential Revelation.

The secrets, as imparted sequentially to the initiate, are roughly three in number, though within them may be found lesser mysteries which are earlier revealed. At the third initiation the first of the three fundamental secrets of the solar system is imparted to the initiate, immediately after he has taken the oath. This we might, for lack of a better term, call "the secret of electricity." It concerns the phenomena of the dense objective manifestation of the Logos. It would be wise here for the student to

remember that the three planes of the three worlds, physical, astral, and mental, form the dense physical body of the solar Logos, whilst the [Page 169] four higher form His etheric body. Students are apt to forget that our seven planes are the seven sub-planes of the cosmic physical. This has a very definite bearing on the secret of electricity. This is why the secret is not revealed till the third initiation, and is prepared for by the impartation of two lesser secrets which concern the physical and astral planes, and which are imparted at the first two initiations by the Bodhisattva.

Electrical phenomena are scientifically recognised as dual in nature, but the inherent triplicity of electricity is as yet but a matter for speculation for modern science. The fact that it is triple is demonstrated to the initiate at the first initiation, and the secret of how to balance forces on the physical plane, and thereby produce equilibrium, is revealed to him at the first initiation. This secret likewise puts him in touch with certain of the Builders on the physical plane—that is, on the etheric levels—and he can then produce physical plane phenomena should he deem it wise. This he seldom does, as the results gained thereby are practically unimportant and he wastes not energy in this manner. The workers with the involutory forces, the brothers of darkness, employ this method for the startling and the enthralling of the unwary. Not thus work the brothers of humanity.

The secret of the coherence of the atom is revealed to the initiate, and he then is in a position to study the microcosm under the law of correspondences in a new and illuminating manner. Similarly, through this revelation concerning the densest part of the logoic body, he can ascertain much concerning the previous solar system, and the facts anent the first round of our scheme. This secret is also called "the mystery of matter."

At the second initiation "the secret of the sea" is unfolded to him, and through this revelation two subjects of profound [Page 170] interest become clarified to his inner vision. They are:—

- a. The mystery of the astral light.
- b. The law of karma.

He is, after this, in a position to do two things, without which he cannot work off that which hinders, and thus achieve liberation; he can read the akashic records and ascertain the past, thereby enabling himself to work intelligently in the present, and he can begin to balance his karma, to work off his obligations, and to understand how karma in the three worlds can be negated. The relation of that hierarchy of spiritual beings who are connected with the law of karma as it affects man is demonstrated to him, and he knows with first-hand knowledge that the lords of karma are no myth, or symbolical units, but are highly intelligent entities who wield the law for the benefit of humanity, and thus enable men to become fully self-conscious and self-reliant in the occult sense, and to become creators through perfected knowledge.

At the third initiation "the secret of fohat" is given to him, and then the mystery of the threefold *body* of the triple Logos is his, and the *why* of the phenomena of the dense liquid and gaseous bodies of the Supreme Being is enfolded before his amazed vision. The two secrets previously imparted, and the knowledge which they gave having been utilised, the initiate is now in a position to profit by this greater revelation, and to understand somewhat the following facts:—

1. The creative process of thought form building.
2. The transmission of energy from the Ego to the physical body via the force centres on the various



planes.

**[Page 171]**

3. The uprising of kundalini, its geometrical progression, and its vivification of all the centres.

By the knowledge thus imparted, and the progress which the initiate has made in the study of the law of analogy, he can comprehend the manipulation of the same forces on a vastly larger scale in the planetary scheme and in the solar system. The method of development in the three earlier rounds is revealed to him, and he understands, practically as well as theoretically, the evolutionary process in its earlier stages. The key to the three lower kingdoms of nature is in his hands, and certain ideas anent the subject of polarity, of at-one-ment, and essential union, are beginning to come within his range of consciousness, only waiting for the fourth initiation to complete the revelation.

This secret of electricity, which is essentially triple in its nature, deals with the Brahma or third aspect, and is called sometimes by the following names:—

1. The Secret of Brahma.
2. The Revelation of the Mother.
3. The Secret of Fohatic Force.
4. The Mystery of the Creator.
5. The Secret of the Three Who issued from the First (solar system),

and also by four mystic phrases conveying much light to the intuition:

6. The Boat of Mystery which Ploughs the Ocean.
7. The Key to the Divine Storehouse.
8. The Light that Guides through the triple caves of Darkness.
9. The Clue to the Energy uniting Fire and Water.

**[Page 172]**

In all these names much information will come to the student who carefully ponders them, remembering that they deal with the Brahma aspect in its lowest manifestation and with the three worlds of human endeavour, and thus meditating, the student must relate this present solar system to the preceding one, in which the Brahma aspect dominated, as the Vishnu, or consciousness aspect dominates in this.

The initiate, through the knowledge imparted, is now in a position to understand his own triple lower nature, and therefore to balance it in relation to the higher, to read the records and understand his place within the group, to manipulate the forces in the three worlds and thereby effect liberation for himself, thus helping the ends of evolution, and to co-operate intelligently with the plans of the Planetary Logos as they may be revealed to him stage by stage. He can now wield power, and becomes a centre of energy in a greatly increased degree, being able to dispense or retract force currents. The moment a man becomes consciously powerful on the mental plane, his power for good is a hundredfold increased.

At the fourth initiation another of the great secrets is revealed to him. It is called "the mystery of polarity," and the clue to the significance of sex in every department of nature on all the planes is given to him. It is not possible to say much along these lines. All that can be done is to enumerate some of the subjects to which it gives the clue, adding to this the information that in our planetary scheme,

owing to the point in evolution of our own Planetary Logos, this secret is the most vital. Our Planetary Logos is at the stage wherein He is consciously seeking the at-one-ment with his polar opposite, another Planetary Logos. **[Page 173]** The subjects on which this secret throws a flood of light are:—

- a. Sex on the physical plane. It gives us a key to the mystery of the separation of the sexes in Lemurian days.
- b. The balancing of forces in all departments of nature.
- c. The clue as to which Scheme forms with ours a duality.
- d. The true name of our Planetary Logos and His relation to the Solar Logos.
- e. "The Marriage of the Lamb" and the problem of the heavenly bride. A clue to this lies in the solar system of S ..... which must be read astrologically.
- f. The mystery of the Gemini, and the connection of our particular Planetary Logos with that constellation.

On a lesser scale, and in relation to the microcosm, the following subjects are illuminated when the initiate receives the second great secret, or the fourth which includes the earlier lesser ones:—

- g. The processes of at-one-ment in the different kingdoms of nature. The bridging between the kingdoms is shown him, and he sees the unity of the scheme.
- h. The method of egoic at-one-ment is seen clearly revealed, and the antahkarana is shown in its real nature, and having been thus revealed, is dispensed with.
- i. The essential unity existing between the Ego and the personality is seen.
- j. The relation of the two evolutions, human and deva, is no longer a mystery, but their position in the body of the Heavenly Man is seen to be a fact.

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One could go on emphasising the multiplicity of matters which the mystery of polarity, when revealed, makes clear to the initiate, but the above suffices. This secret concerns primarily the Vishnu, or second aspect. It sums up in one short phrase the totality of knowledge gained in the Hall of Wisdom, as the earlier secrets summed up the totality achieved in the Hall of Learning. It deals with consciousness and its development by and through the matter aspect. It concerns literally the unification of the self and the not-self till they are verily and indeed one.

At the fifth initiation the great secret which concerns the fire or spirit aspect is revealed to the wondering and amazed Master, and He realises in a sense incomprehensible to man the fact that all is fire and fire is all. This secret may be said to reveal to the Initiate that which makes clear to Him:—

- a. The secret name of the Planetary Logos, thus revealing one syllable of the name of the Solar Logos.
- b. The work and method of the destroyer aspect of divinity.
- c. The processes whereby obscuration and pralaya are induced.
- d. The mathematical formula which sums up all the cycles of manifestation.
- e. The triple nature of fire, and the effect of the great fire upon the lesser.

As this Shiva, or first, aspect is the one which will arrive at perfection, or, rather, come within the reach of comprehension within the next solar system, it profits not to continue considering this secret. The following tabulation may make the whole matter clearer to the mind of the student:—

**[Page 175]**

<i>Secret of</i>	<i>Initiation</i>	<i>Logos Concerned</i>	<i>Source of Energy</i>	<i>Planes</i>
Fohat	Third	Brahma Creator	Physical Sun	Seven, Six, Five
Polarity	Fourth	Vishnu Preserver	Subjective Sun	Four, Three
Fire	Fifth	Shiva Destroyer	Central Spiritual Sun	Two

As the student will observe, the source of the particular energy concerned is one aspect of the sun.

At the sixth and seventh initiations two more secrets are revealed, one—a lesser secret—preparing the way for the revelation of the fourth. Only four secrets of a major order are revealed to initiates on this planet, and herein lies the clue to our position in the scheme of solar evolution. There are only five secrets altogether, of a major kind, revealed in this solar system, owing to the fact that this is a system wherein pre-eminently the fifth principle of mind forms the basis of unfoldment. This fifth revelation is only imparted to those who pass to the Schemes of synthesis.

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## CHAPTER XVII

### DIVERSITIES OF INITIATIONS

#### Major and Minor Initiations.

In dealing with this question of the diversities of initiations it may be of value to the student to remember that the great moment in which a man passed out of the animal kingdom into the human, which is called in many occult textbooks the "moment of individualisation," was in itself one of the greatest of all initiations. Individualisation is the conscious apprehension by the self of its relation to all that constitutes the not-self, and in this great initiatory process, as in all the later ones, the awakening of consciousness is preceded by a period of gradual development; the awakening is instantaneous at the moment of self-realisation for the first time, and is always succeeded by another period of gradual evolution. This period of gradual evolution, in its turn leads up to a later crisis which is called Initiation. In the one case, we have initiation into self-conscious existence, in the other, initiation into spiritual existence.

These realisations, or apprehended expansions of consciousness, are under natural law, and come in due course of time to every soul *without exception*. In a lesser degree they are undergone daily by every human being, as his mental grip of life and experience gradually grows, but they only become initiations into the wisdom (as differentiated from expansions of knowledge) when the knowledge gained is:—

**[Page 177]**

- a. Consciously sought for.
- b. Self-sacrificingly applied to life.
- c. Willingly used in service for others.
- d. Intelligently utilised on the side of evolution.

Only souls of a certain amount of experience and development do all these four things consistently and steadily, and thus transmute knowledge into wisdom, and experience into quality. The ordinary average man transmutes ignorance into knowledge, and experience into faculty. It would be helpful if all of us pondered upon the difference between inherent quality and innate faculty; one is the very nature of buddhi, or wisdom, and the other of manas, or mind. The union of these two, through a man's conscious effort, results in a major initiation.

These results are brought about in two ways:—First, by a man's own unaided effort, which leads him in due course of time to find his own centre of consciousness, to be guided and led by the inner ruler or Ego entirely, and to unravel, through strenuous effort and painful endeavour, the mystery of the universe, which is concealed in material substance energised by Fohat. Secondly, by a man's efforts, supplemented by the intelligent loving co-operation of the Knowers of the race, the Masters of the Wisdom. In this case the process is quicker, for a man comes under instruction—should he so desire—and subsequently, when he has on his part provided the right conditions, there is placed at his disposal the knowledge and the help of Those Who have achieved. In order to avail himself of this help he has to work with the material of his own body, building right material into an ordered form, and has therefore to learn discrimination in the choice of matter, and to understand the laws of vibration and of construction. This entails the mastering, in some measure, of the laws that govern the **[Page 178]** Brahma and Vishnu aspects: it means a faculty of vibrating with atomic accuracy, and the development of the quality of attractiveness, which is the basis of the building, or Vishnu aspect.

He has to equip, also, his mental body so that it may be an explainer and transmitter, and not a hindering factor as now. He must likewise develop group activity, and learn to work in a co-ordinated manner with other units. These are the main things that a man must accomplish along the path of initiation, but when he has worked at them, he will find the Way, it will be made clear to him, and he will then join the ranks of the Knowers.

Another point to be remembered is that this effort to make people co-operate intelligently with the Hierarchy, and to train them to join the ranks of the Lodge, is, as earlier pointed out, a special effort (inaugurated in Atlantean days and continued to this time) made by the Hierarchy of the planet, and is very largely in the nature of an experiment. The method whereby a man assumes *conscious* place in the body of a Heavenly Man differs in different planetary Schemes; the Heavenly Man, Who uses our planetary Scheme as His body of manifestation, chooses to work in this particular way during this particular period for His own specific purposes; it is part of the process of vitalising one of His centres, and of linking up His heart centre with its connection in the head. As other of His centres are vitalised, and come into full activity, other methods of stimulating the cells in His body (the deva and human monads) may be followed, but for the present the cosmic Rod of Initiation, which is applied to a Heavenly Man, in much the same manner as the lesser rods are applied to man, is being utilised in such a way that it produces that specific stimulation which demonstrates in the activity of man on the Path of Probation and the Path of Initiation.

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Therefore man must recognise the cyclic nature of initiation, and the place of the process in time and space. This is a special period of activity in the cycle of a Heavenly Man, and it works out on our planet as a vast period of trial or initiatory testing; it is, nevertheless, equally a period of vitalisation and of opportunity.

We must also endeavour to realise the fact that initiation may be seen taking place on the three planes in the three worlds, and the thought must ever be borne in mind of the relative value and place of the unit, or cell, in the body of a Heavenly Man. The point must here be emphasised that *the major initiations, or the initiations of manas, are those taken on the mental plane and in the causal body.* They mark the point in evolution where the unit recognizes in fact, and not only in theory, his identity with the divine Manasaputra in Whose body he has place. Initiations can be taken on the physical plane, on the astral, and on the lower mental, but they are not considered major initiations, and are not a conscious, co-ordinated, unified stimulation that involves the whole man.

A man, therefore, may take initiation on each plane, but only those initiations which mark his transference from a *lower four into a higher three* are considered so in the real sense of the word, and only those in which a man transfers his consciousness from the lower quaternary into the triad are major initiations. We have, therefore, three grades of initiations:—

First, initiations in which a man transfers his consciousness from the lower four subplanes of the physical, astral, and mental planes respectively, into the higher three subplanes. When this is done upon the mental plane a man is then known technically as a disciple, an initiate, an adept. He uses then each of the three higher subplanes of the mental plane as a point from **[Page 180]** which to work his way completely out of the three worlds of human manifestation into the triad. Therefore it is apparent that what one might consider as lesser initiations can be taken on the physical and astral planes, in the conscious control of their three higher subplanes. These are true initiations, but do not make a man what is technically understood as a Master of the Wisdom. He is simply an adept of a lesser degree.

Secondly, initiations in which a man transfers his consciousness from plane to plane, instead of from subplane to subplane. Herein comes a point to be carefully recognised. A true Master of the Wisdom has not only taken the lesser initiations referred to above, but has also taken the five steps involved in the conscious control of the five planes of human evolution. It remains for him then to take the two final initiations which make him a Chohan of the sixth degree, and a Buddha, before that control is extended to the remaining two planes of the solar system. It is obvious, therefore, that it is correct to speak of the seven initiations, yet it would be nevertheless equally correct to enumerate five, ten, or twelve initiations. The matter is complicated for occult students, owing to certain mysterious factors about which they can naturally know nothing, and which must remain to them, as yet, utterly incomprehensible. These factors are founded in the individuality of the Heavenly Man Himself, and involve such mysteries as His particular karma, the aim He may have in view for any particular cycle, and the turning of the attention of the cosmic *ego* of a Heavenly Man to His reflection, the evolving Heavenly Man of a solar system.

A further factor may also be found in certain periods of stimulation, and of increased vitalisation, such as a cosmic initiation produces. These outside effects naturally **[Page 181]** produce results in the units or cells in the body of the Heavenly Man, and lead often to events unforeseen and apparently inexplicable.



Thirdly, initiations in which a Heavenly Man may take either a minor or a major initiation, thereby involving His entire nature. For instance, when individualisation took place during the Lemurian, or the third root race, and the human family in this cycle definitely came into manifestation, it signified a major initiation for our Heavenly Man. The present stimulation in hierarchical effort is leading up to a lesser initiation. Each great cycle sees a major initiation of a Heavenly Man taken on one or other of the globes, and herein again complication lies, and much food for thought.

To the three above points we might also briefly add that of the coming in, or passing out, of any particular ray. The little that can be said upon this point, which is one of the greatest difficulty, might be summed up in the following three statements: First, that initiations taken on the four minor rays rank not in equality with initiations taken upon the major three. This is complicated somewhat by the fact that within the planetary Scheme, during cyclic evolution, a minor ray may be temporarily regarded as a major ray. For instance, at this particular time in our planetary Scheme, the seventh Ray of Ceremonial Law or Order is regarded as a major ray, being a ray of synthesis, and one on which the Mahachohan is blending His work. Secondly, that the first three initiations are taken upon the ray of the Ego, and link a man up with the great White Lodge; the last two are taken upon the ray of the monad, and have a definite effect upon the path for service that will be chosen later by the adept. This statement must be linked up with that earlier made, which stated that the fifth initiation made a man **[Page 182]** a member of the Greater Lodge, or Brotherhood, on Sirius, being literally the first of the Sirian initiations. The fourth initiation is the synthesis of the Initiations of the Threshold in the Sirian Lodge. Finally, according to the ray on which initiation is taken, so very largely depends the subsequent path of service.

### **The Day of Opportunity.**

The question might here be asked wherein this information is of value to the student. In illustration of this it would be wise if students would ponder the significance of the coming in of the present Ray of Ceremonial Law or Magic. It is the ray that deals with the building forces of nature, that concerns itself with the utilisation of the form intelligently by the life aspect. It is largely the ray of executive work, with the object of building, co-ordinating and producing cohesion in the four lower kingdoms of nature. It is distinguished largely by the energy which manifests itself in ritual, but this word ritual must not be narrowed down to its present use in connection with Masonic, or religious ritual. Its application is far wider than this, and includes the methods of organisation which are demonstrated in all civilised communities, such as in the world of commerce and of finance, and the great business organisations everywhere to be seen. Above all, its interest lies for us in the fact that it is the ray which brings opportunity to the occidental races, and through the medium of this life force of executive organisation, of government by rule and order, by rhythm and by ritual, will come the time wherein the occidental races (with their active, concrete mind, and their vast business capacity) can take initiation,—an initiation, we must remember, upon a ray which is temporarily recognised as a major ray. A large number of the initiates and **[Page 183]** those who have obtained adeptship in the last cycle, have been orientals and those in Hindu bodies. This cycle has been dominated by the sixth ray, which is just passing out, and the two preceding. In the preservation of equilibrium the time now comes when a period of attainment by occidentals will be seen, and this upon a ray suited to their type of mind. It is interesting to note that the oriental type attains its objective through meditation, with a modicum of executive organisation and ritual, and that the occidental will achieve largely through the organisation which lower mind produces, and a type of meditation of which intense business

concentration might be considered an illustration. The one-pointed application of the mind by a European or American business man might be regarded as a type of meditation. In the purification of motive lying back of this application will come, for the occidental, his day of opportunity.

By availing themselves of the present day of opportunity, and by conformity to the rules for treading the Path, will come to many in the West the chance to take these further steps. That opportunity will be found by the man who is ready in the place where he is, and among the familiar circumstances of his daily life. It will be found in attention to duty, in the surmounting of tests and trials, and in that inner adherence to the voice of the God within, which is the mark of every applicant for initiation. Initiation involves the very thing that is done from day to day by any who are consciously endeavoring to train themselves:—the next point to be reached, and the next bit of work to be accomplished is pointed out by the Master (either the God within or a man's Master if he is consciously aware of Him) and the reason is given. Then the Teacher stands aside and watches the aspirant achieve. As He watches, He recognises points of crisis, where the application of a test will do one of two [Page 184] things, focalise and disperse any remaining unconquered evil—if that term might here be used—and demonstrate to the disciple both his weakness and his strength. In the great initiations, the same procedure can be seen, and the ability of the disciple to pass these greater tests and stages is dependent upon his ability to meet and surmount the daily lesser ones. "He that is faithful in that which is least is faithful also in much," is an occult statement of fact, and should characterise the whole daily activity of the true aspirant; the "much" is surmounted and passed, because it is regarded simply as an intensification of the normal, and no initiate has ever passed the great test of initiation who has not accustomed himself to pass lesser tests every day of his life; tests then come to be regarded as normal, and are considered, when encountered, as part of the usual fabric of his life. When this attitude of mind is attained and held, there exists no surprise or possible defeat.

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## CHAPTER XVIII

### THE SEVEN PATHS

As might be expected, very little has appeared in our literature as to the seven Paths which stretch before the man who has reached the fifth initiation. It is obviously impossible, and also unnecessary, to convey to our mind any impression as to the significance of these paths, or as to the attributes needed for their treading. As time progresses and the race reaches a higher point of development, we shall be able to comprehend more, but under the law of economy it would be fruitless effort for the teachers of the race to instruct us on the characteristics needed for the treading of the seven Paths, before we have as yet apprehended or developed those required for traversing the Probationary Path, not to mention the Path of Initiation.

One general fact we do know, and that is, that before these Paths can be trodden, a man must be a Master of the Wisdom, he must be a Brother of Compassion, and he must be able, through intelligence and love, to wield the law. Our part at this time is to fit ourselves for the treading of the Path of Initiation, by the discipline of the Probationary Path, by the careful direction of the life, by obedience to

the law as understood, and by service to the race. When we have attained liberation, then these Paths will stretch before us, and the one that we should tread will become apparent to us. All in this system works under the great law of attraction, and therefore, according to our vibration, [Page 186] according to our colour and tone, will depend, in all probability, our choice. The greater free will of the cosmic system is under limitation, just as is the free will of the system of which we are a part, and the free will of man himself. Upon innate quality will depend the direction of our further progress.

These seven Paths might be enumerated as follows, and certain deductions, based on the law of correspondence, might be given out, provided always that we remember that words serve more to blind than to elucidate, and that the briefest details only are possible.

### **1. The Path of Earth Service.**

This is the Path that keeps a man linked to the Hierarchy that is pledged to the service of our planet, and to the help of its evolutions. It comprises those who work under the Lord of the World in the seven groups into which our Masters of the Wisdom are divided. Not so many Masters follow this Path as some of the others, and only enough are permitted to do so to carry on planetary evolution satisfactorily. More is known about this path than about the others, and more will be found out as members of our humanity fit themselves to contact the Brotherhood. Their field of employ, Their methods of work, will eventually become exoteric knowledge, and as the seven groups are recognised and known, schools of development for the filling of posts in these groups will be the logical sequence.

### **2. The Path of Magnetic Work.**

Those who do the work of wielding forces, or electrical magnetism for the use of the Great Ones on all the planes, pass to this Path. They wield the elemental formative energy, manipulating matter of every density and vibration. [Page 187] Great waves of ideas and surging currents of public opinion on astral levels, as well as on the higher levels where the Great Ones work, are manipulated by them. A large number of fifth ray people, those who have the Ray of Concrete Knowledge for their monadic ray, pass to this line of endeavour. The inherent quality in the type of the monad settles usually the line of activity. The karma of the fifth ray is one of the factors which produces this. These monads work with Fohat, and must, to the end of the greater manvantara. They have their eventual position on the cosmic mental plane, but as yet the capacity for abstract thought is so little developed that it is impossible for us to comprehend the significance of this expression.

### **3. The Path of Training for Planetary Logoi.**

This Path is trodden by those who will take up the work of the seven Planetary Logoi of the next system, and of the forty-nine sub-planetary Logoi, Their assistants, and of certain other Entities working in that particular department. There will be seven systems, though we are only concerned with the three major systems, of which our present system is the second major system. Each Chohan of a ray takes a certain number of initiates of the sixth initiation and trains them specially for this work; special aptitude in colour and sound predisposes the choice, and the ability to work with "psyche," or the spirits in evolution marks a man out for this high post. We might say that the Planetary Logoi are the divine psychologists, and therefore in the training for this post psychology is the basic subject, though it is a psychology inconceivable as yet to us. Every Planetary Logos has, in His own special planet, schools for the development of subordinate Logoi, and there trains Them for this high office,

giving Them opportunity for wide experience. Even [Page 188] the Logoi Themselves progress onward, and Their places must be taken.

#### 4. The Path to Sirius.

Very little may be communicated about this Path, and the curiously close relation between it and the Pleiades can only be mentioned, further speculation being impossible. The bulk of liberated humanity goes this way, and the prospect holds out glorious possibilities. The seven stars of the Pleiades are the goal for the seven types, and this is hinted at in the Book of Job, in the words, "Canst thou bind the sweet influence of the Pleiades?" In the mystery of this influence, and in the secret of the sun Sirius, are hidden the facts of our cosmic evolution, and incidentally, therefore, of our solar system.

#### 5. The Ray Path.

It is difficult to know by what other name to call this Path, as so little is known about it. In treading it, a man stays on his own ray, and works thereon in the various kingdoms on all the planes, carrying out the behests of the Lord of the World, and working under His direction. It carries a man to every part of the solar system, yet links him definitely with the synthetic ray. It is a very complex path, for it necessitates a capacity for the most intricate mathematics, and an ability to geometrise in a manner incomprehensible to our three-dimensional brains. This path is taken by the man to whom the law of vibration is of profound importance. He works first in the council chamber of the Lord of the World at Shamballa, manipulating the law of vibration on his own ray. Later he will have his habitat on the planet corresponding to his own ray, and [Page 189] not on the earth unless he is on the ray of the Planetary Logos holding sway upon the earth. Later again as his evolution progresses, he will pass to the sun; then having mastered all connected with vibration in this system he will pass to the cosmic system, going off his own ray (which is but a subsidiary ray of one cosmic ray), on to the corresponding cosmic ray.

Just as the evolution of man in this system is fivefold, so in the above we have enumerated the principal five Paths from which a Master has to choose. The remaining two can only be touched upon still more briefly, for they hold but a very few of the evolving sons of men, owing to the high point of attainment necessitated for their entrance, and the fact that those who enter upon them pass out of the system altogether. They do not lead to Sirius, as do some of the other Paths. It will be noted that four groups remain in the system, passing eventually, in dim and distant aeons, to the cosmic planes. One group passes directly to Sirius, and the remaining two groups pass directly after initiation to the cosmic planes, with no period of intermediate work on earth, in the system, or on Sirius. These two Paths are:—

#### 6. The Path the Logos Himself Is On.

It will have become apparent to all occult students who have studied with care the world processes in the light of the law of correspondences, that the Logos on the cosmic planes is evolving inner cosmic vision, just as man in his lesser degree is aiming at the same vision in the system. This might be called the development of the cosmic third eye. In the physical plane structure of the eye lies hid the secret and in its study may come some revelation of the mystery.

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A certain part of the eye is the nucleus of sight, and the apparatus of vision itself; the remainder of the eye acts as a protecting shell, and both parts are required, and neither can exist without the other. So in this greater case, only the analogy exists on such high levels that words only blur and dim the truth. Certain of the sons of men, a nucleus who reached a very high initiation in the previous solar system, formed an esoteric group around the Logos when He decided upon further progress. In consequence He formed this system, cosmic desire for incarnation driving Him on. This esoteric group remains with the Logos on the atomic, or first plane of the system, on the subjective inner side, and it corresponds, in an occult sense, to the pupil of the eye. The real home of these great Entities is upon the cosmic buddhic plane.

Gradually, by dint of hard effort, certain Masters have qualified Themselves, or are qualifying Themselves, to take the place of the original members of the group, permitting of Their return to a cosmic centre around which our system, and the greater system of Sirius revolve. Only one adept here and there has the necessary qualifications, for it involves the development of a certain type of response to cosmic vibration. It means a specialising in the inner sight, and the development of a certain measure of cosmic vision. More of the deva evolution pass to this path than do the human. Human beings pass to it via the deva evolution, which can be entered by transference to the fifth Path, the ray Path. On this latter Path, the two evolutions can merge, and from the fifth Path the sixth can be entered.

**7. The Path of Absolute Sonship.**

This Sonship is a correspondence on the highest plane to that grade of discipleship which we call "Son of the Master." **[Page 191]** It is the Sonship to a Being higher than our Logos, of whom we may not speak. It is the great controlling Path of Karma. The Lipika Lords are on this Path, and all who are fitted for that line of work, and who are close to the Logos in a personal intimate sense, pass to the Path of absolute Sonship. It is the Path of the special intimates of the Logos, and into Their hands He has put the working out of karma in the solar system. They know His wishes, His will and His aim, and to Them He entrusts the carrying out of His behests. This group, associated with the Logos, forms a special group linked to a still higher Logos.

**[Page 192]****CHAPTER XIX****RULES FOR APPLICANTS**

There are certain aphorisms and injunctions which the applicant for initiation needs to study and obey. There is a great distinction between the terms "aspirant to the Path" and "applicant for initiation." He who aspires and strives towards discipleship is in no way pledged to the same specific attitude and discipline as is the applicant for initiation, and he can, if he so choose, take as long as he desires in the treading of the Probationary Path. The man who sees initiation is in a different position, and having once made application has to bring his life under a definite rule, and a strict regime which is only

optional to the disciple.

The rules given here are fourteen in number, and are gathered from a series of instructions compiled for those who seek to take the first initiation.

## RULES for APPLICANTS

### Rule I.

Let the disciple search within the heart's deep cave. If there the fire burns bright, warming his brother yet heating not himself, the hour has come for making application to stand before the door.

When love for all beings, irrespective of who they may be, is beginning to be a realised fact in the heart of a disciple, and yet nevertheless love for himself exists not, then comes **[Page 193]** the indication that he is nearing the Portal of Initiation, and may make the necessary preliminary pledges. These are necessitated before his Master hands in his name as a candidate for initiation. If he cares not for the suffering and pain of the lower self, if it is immaterial to him whether happiness comes his way or not, if the sole purpose of his life is to serve and save the world, and if his brother's need is for him of greater moment than his own, then is the fire of love irradiating his being, and the world can warm itself at his feet. This love has to be a practical, tested manifestation, and not just a theory, nor simply an impractical ideal and a pleasing sentiment. It is something that has grown in the trials and tests of life, so that the primary impulse of the life is towards self-sacrifice and the immolation of the lower nature.

### Rule 2.

When application has been made in triple form, then let the disciple withdraw that application, and forget it has been made.

Herein lies one of the initial tests. The disciple's attitude of mind must be that he cares not whether he takes initiation or not. Selfish motive must not enter in. Only those applications which reach the Master through the energy engendered through pure altruistic motive are transmitted by Him to the recording angel of the Hierarchy, only those disciples who seek initiation because of the added power to help and bless that it confers, will find a response to their plea. These careless of initiation receive not the occult accolade, and those anxious, through selfishness or curiosity, to participate in the mysteries, enter not the door but remain knocking outside. Those who are keen to serve, those who are weighed down with a sense of world need, and the personal **[Page 194]** responsibility thereby awakened, and who have fulfilled the law, knock and meet with response, and make application which meets with recognition. They are the ones who send forth a cry for added power to aid, which penetrates to the ear of Those Who silently wait.

### Rule 3.

Triple the call must be, and long it takes to sound it forth. Let the disciple sound the cry across the desert, over the sea, and through the fires which separate him from the veiled and hidden door.

Under this symbology comes to the disciple the injunction to make the desert of the physical plane life to blossom like the rose, so that from the garden of the lower life may arise those sounds and scents,



and a vibration strong enough to cross the intervening space between it and the portal; to still the restless waters of the emotional life, so that in their limpid, still expanse, that portal may be reflected, and the lower life mirror forth the spiritual life of the indwelling divinity; to pass through the fiery furnace those motives, words, and thoughts which are the mainspring of activity, and have their origin upon the mental plane. When these three aspects of the manifesting Ego, the God within, are brought under control, co-ordinated, and utilised, then, even unconsciously to himself, will the voice of the disciple be heard, demanding the opening of the door. When the lower life upon the physical plane is fertilised, the emotional stabilised, and the mental transmuted, then naught can prevent the latch upon that door being lifted, and the disciple passing through. Only synchronous vibration to that which lies the other side of the door produces its opening, and when the key of the disciple's life is attuning itself to that [Page 195] of the hierarchical life, then, one by one, the doors will open, and nothing can keep them closed.

#### Rule 4.

Let the disciple tend the evolution of the fire; nourish the lesser lives, and thus keep the wheel revolving.

Here comes an injunction to the disciple to remember his responsibility to those many lesser lives which, in their sumtotal, compose his triple body of manifestation. Thus is evolution possible, and thus each life, in the different kingdoms of nature, consciously or unconsciously, fulfils its function of rightly energising that which is to it as is the planet to the sun. Thus will the unfolding of the planologic proceed with greater accuracy. The kingdom of God is within, and the duty of that inner hidden Ruler is twofold, first, to the lives which form the bodies, physical, astral, and mental, and then to the macrocosm, the world of which the microcosm is but an infinitesimal part.

#### Rule 5.

Let the applicant see to it that the solar angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky.

To fulfil this injunction all applicants need to do two things, first, to study their origin, to realise their own true psychology occultly understood, and to become scientifically aware of the real nature of the Ego, or the Higher Self, functioning in the causal body. Then they have to assert upon the physical plane, through the medium of the three lower bodies, their innate divinity, and to demonstrate in ever increasing degree their essential value. Secondly, to study the constitution of man, to understand the method [Page 196] of functioning in the lower nature, to realise the interdependence and interrelation of all living things, and thus bring the lesser lives, which compose those three bodies of manifestation, under control. Thus the solar Lord, the inner Reality, the Son of the Father, and the Thinker on his own plane becomes the intermediary between that which is of the earth, earthy, and that which finds its home within the sun. Two verses in the Christian Bible hide something of this idea within themselves, and students in the occident may find it helpful to meditate upon them: "The kingdoms of this world are become the kingdom of our Lord and of His Christ." "O Lord, our God, other lords beside Thee have had dominion over us, but by Thee only will we make mention of Thy name." The last verse is particularly interesting, as it demonstrates the suppression of the lower sound and creative force by that which is of higher origin.

## Rule 6

The purificatory fires burn dim and low when the third is sacrificed to the fourth. Therefore let the disciple refrain from taking life, and let him nourish that which is lowest with the produce of the second.

This rule might be summed up in the trite instruction to each disciple that he be strictly vegetarian. The lower nature becomes clogged and heavy, and the inner blaze cannot shine forth when meat is included in the diet. This is a drastic rule for applicants, and may not be violated. Aspirants can choose to eat meat or not as they prefer, but at a certain stage upon the path it is essential that all meat eating of every kind be stopped, and the strictest attention must be paid to diet. A disciple must confine himself to vegetables, grains, fruits and nuts. Only thus can he build the **[Page 197]** type of physical body which can stand the entry of the real man who has stood in his subtler bodies before the Initiator. Should he not do this, and should it be possible for him to take initiation without having thus prepared himself, the physical body would be shattered by the energy pouring through the newly stimulated centres, and dire danger to the brain, the spine, or the heart would eventuate.

It must, of course, here be recognised that no hard or fast rules can ever be laid down, except the initial one that for all applicants for initiation meat, fish, and fermented liquors of all kinds, as well as the use of tobacco, are absolutely forbidden. For those who can stand it, eggs and cheese are sometimes better eliminated from the diet, but this is not in any way compulsory. It is advisable always that those who are in process of developing psychic faculties of any kind should not permit themselves to eat eggs and very little cheese. Milk and butter come under a different category, and most initiates and applicants find it necessary to retain them in the diet. A few exceptional people can subsist and retain their full physical energies on the diet mentioned in the preceding paragraph, but there the ideal is embodied, and, as we all know, the ideal is seldom attainable in the present transitional period.

In this connection two things should be emphasised: First, the need that all applicants have for common sense; this factor is very often lacking, and students do well to remember that unbalanced fanatics are not desirable members of the Hierarchy. Equilibrium, a just sense of proportion, a due regard for enviroing conditions, and a sane common sense are the marks of the true occultist. When a real sense of humour exists likewise, many dangers will be avoided. Secondly, a recognition of *time*, and an ability to move slowly when effecting changes in the diet and in the habits of a lifetime. Everything in nature progresses **[Page 198]** slowly, and applicants must learn the occult truth of the words:—"Make haste slowly." A process of gradual elimination is usually the path of wisdom, and this eliminating period should—under ideal conditions which so seldom exist—cover the stage which we call that of the aspirant, so that when a man becomes an applicant for initiation he will have done the necessary preparatory purification of the diet.

## Rule 7.

Let the disciple turn his attention to the enunciating of those sounds which echo in the halls where walks the Master. Let him not sound the lesser notes which awaken vibration within the halls of Maya.

The disciple who seeks to enter within the Portals of Initiation cannot do so until he has learnt the power of speech and the power of silence. This has a deeper and a wider significance than perhaps is apparent, for it holds, if rightly interpreted, the key to manifestation, the clue to the great cycles, and

the revelation of the purpose underlying pralaya. Until a man comprehends the significance of the spoken word, and until he utilises the silence of the high places for the bringing about of desired effects on one plane or another, he cannot be admitted into those realms wherein every sound and every word spoken produces powerful results in matter of some kind, being energised by two predominant factors, (a) a powerful will, scientifically applied, (b) right motive, purified in the fires.

An adept is a creator in mental matter, an originator of impulses on the mental plane, thereby producing results in astral or physical manifestation. These results are powerful and effective, and hence the necessity for their originator to be pure in thought, accurate in word, and skilful in [Page 199] action. When these ideas are realised by applicants, the immediate consequence will be important changes in the life of every day. These changes might, for the sake of their practical use, be enumerated as follows:

- a. Motives will be closely searched, and a strict check will be kept upon originating impulses. Hence during the first year in which the applicant devotes himself to the work of preparation for initiation he will, three times a day, keep a written account of the investigations he pursues, which concern his motives, or the mainspring of action.
- b. Speech will be watched, and an endeavour will be made to eliminate all unkind, unnecessary and wasteful words. The effects of the spoken word will be studied, and be traced back to those originating impulses which, in every case, initiate action upon the physical plane.
- c. Silence will be cultivated, and applicants will be careful to preserve strict silence concerning themselves, their occult work or knowledge, the affairs of those associated with them, and the work of their occult group. Only in group circles or in connection with their superiors will a wise latitude in speech be permitted. There is a time to speak. That time comes when the group can be served by wise words, a careful intimation of conditions, good or bad, and a rare, but necessary word to some brother concerning the inner life, or to some superior or group of officials, in case where a brother may be hindering a group through error of some kind, or might help the group if put to different work.
- d. The effect of the Sacred Word will be studied, and conditions for its use wisely arranged. The sounding [Page 200] of the Word, and its effect upon a particular esoteric centre (not in any case whatsoever a physical centre) will be watched, and the life thereby influenced and regulated.

The whole question of the study of sound and of words, sacred or otherwise, has to be taken up by applicants for initiation. This is something which must be faced more strenuously by all eventuating occult groups.

### **Rule 8.**

When the disciple nears the portal, the Greater Seven must awaken and bring forth response from the lesser seven upon the double circle.

This rule is a very difficult one, and one which holds in it the elements of danger for the man who undertakes too early to tread the final path. Literally it can be interpreted thus: The would-be initiate must develop somewhat the vibration of the seven head centres, and thus sweep into increased vibratory activity the seven centres in the body upon the etheric plane; affecting also, through

reciprocal vibration, the seven physical centres which are inevitably stimulated when the etheric centres approach their maximum vibration. It is not necessary to enlarge upon this point beyond pointing out that as the seven centres within the head become responsive to the Ego the following seven centres,

1. The head, considered as a unit,
2. The heart,
3. The throat,
4. The solar plexus,
5. The base of the spine,

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6. The spleen,
7. The organs of generation,

are also affected, but affected along the line of purification and control. This will produce results in the definitely physical organs through which man functions on the physical plane. In illustration:—man can then transfer consciously the creative fire and energy from the organs of generation to the throat, or, through the conscious control of the heart, produce suspended animation of the physical body. This is not achieved through what is called Hatha Yoga practices, or concentrating the attention upon the physical organs, but through the development of the control by the inner God, Who works through the head centre and thus dominates all else.

The applicant, therefore, will bend all his energies towards the development of the spiritual life, which development will be the outcome of right thinking, meditation, and service. Through deep study of all there is to be known concerning energy and its focal points, he will co-ordinate his life so that the life of the spirit may flow through it. This study can only be safely undertaken at present in group work and under guidance from a teacher; the pupils will pledge themselves to permit no experimentation in their lives, and no careless trifling with the fires of the body. They will simply apply themselves to a theoretical comprehension and a life of service.

The centres will then develop normally, whilst the applicant bends his attention to loving his brother perfectly in truth and in deed, to serving wholeheartedly, to thinking intelligently, and to keeping a close watch upon himself. He will also record all that seems to him in his inner life to be concerned with the evolution of the centres. This record can be surveyed by the teacher, comment made, deduction **[Page 202]** sought, and the quota of information thus gained filed for group reference. In this way much knowledge can be stored up for use.

The applicant who misuses knowledge, who indulges in such practices as "breathing for development," or concentrating upon the centres, will inevitably fail in his endeavor to reach the portal, and will pay the price in his body by the appearance of insanity, of neurasthenic conditions, and various physical ills.

### **Rule 9.**

Let the disciple merge himself within the circle of his other selves. Let but one colour blend them and their unity appear. Only when the group is known and sensed can energy be wisely emanated.

One thing all disciples and applicants for initiation have to do is to find that particular group of servers

to which they belong on the inner plane, to recognise them upon the physical plane, and to unite with them in service for the race. This recognition will be based upon:—

- a. Unity of aim.
- b. Oneness of vibration.
- c. Identity in group affiliation.
- d. Karmic links of long standing.
- e. Ability to work in harmonious relation.

Superficially, this may appear one of the easiest of the rules, but in practice it is not so. Mistakes are easily made, and the problem of working harmoniously in group alignment is not so simple as it may appear. Egoic vibration and relationship may exist, yet the outer personalities may not harmonize. It is the work, then, of the applicant to strengthen the grip of his Ego upon his personality, so that **[Page 203]** the esoteric group relation may become possible upon the physical plane. He will do this by the disciplining of his own personality, and not by the correction of his brothers.

### **Rule 10.**

The Army of the Voice, the devas in their serried ranks, work ceaselessly. Let the disciple apply himself to the consideration of their methods; let him learn the rules whereby that Army works within the veils of Maya.

This rule refers to the work of occult investigation, which must be pursued at some time or another by all who seek initiation. Though it is not safe for the uninitiated to tamper with the parallel evolution of the devas, yet it is necessary and safe to investigate the procedure pursued by the builders, the methods followed by them, in reproducing from the archetype, via the etheric that which we call physical manifestation; their sounds must be somewhat theoretically cognised, and the sounds whereby they are swept into activity considered. This involves, therefore, the organised study, by all applicants, of:—

1. The purpose of sound.
2. The esoteric meaning of words, of grammar, and of syntax.
3. The laws of vibration and of electricity, and many other subsidiary studies which concern themselves with the manifestation of divinity and consciousness through the medium of deva substance and the activity of the controlling devas. The laws of the macrocosm will be investigated, and the correspondence between the activities of the microcosm, and the active manifestation of the macrocosm will be recognised.

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### **Rule 11.**

Let the disciple transfer the fire from the lower triangle to the higher, and preserve that which is created through the fire of the midway point.

This means, literally, the control by the initiate of the sex impulse, as usually understood, and the transference of the fire which now normally vitalises the generative organs to the throat centre, thus leading to creation upon the mental plane through the agency of mind. That which is to be created must then be nourished and sustained by the love energy of nature issuing from the heart centre.

The lower triangle referred to is:—

1. The solar plexus.
2. The base of the spine.
3. The generative organs.

Whilst the higher one is, as pointed out:—

1. The head.
2. The throat.
3. The heart.

This might be interpreted by the superficial reader as an injunction to the celibate life, and the pledging of the applicant to abstain from all physical manifestation of the sex impulse. This is not so. Many initiates have attained their objective when duly and wisely participating in the marriage relation. An initiate cultivates a peculiar attitude of mind, wherein there is a recognition that all forms of manifestation are divine, and that the physical plane is as much a form of divine expression as any of the higher planes. He realises that the lowest manifestation of divinity must be under the conscious control of that indwelling divinity, and [Page 205] that all acts of every kind should be regulated by the endeavour to fulfil every duty and obligation, to control every action and deed, and to utilise the physical vehicle so that the group may be thereby benefited and aided in its spiritual progress, and the law perfectly fulfilled.

That it may be advisable, at certain stages, for a man to perfect control along any particular line through a temporary abstention is not to be denied, but that is a means to an end, and will be succeeded by stages when—the control having been gained—the man demonstrates perfectly through the medium of the physical body, the attributes of divinity, and every centre will be normally and wisely used, and, thus race purposes furthered.

Initiates and Masters, in many cases marry, and normally perform their duties as husbands, wives, and householders, but all is controlled and regulated by purpose and intention, and none is carried away by passion or desire. In the perfect man upon the physical plane, all the centres are under complete control, and their energy is legitimately used; the spiritual will of the divine inner God is the main factor, and there will be a unity of effort shown on all the planes through all the centres for the greatest good of the greatest number.

This point has been touched upon because so many students go astray upon these matters, and cultivate either an attitude of mind which results in the complete atrophying of the entire normal physical nature, or indulge in an orgy of license under the specious plea of "stimulating the centres," and thus furthering astral development. The true initiate should be known by his wise and sanctified normality, by his steady conformity to that which is best for the group as emphasised by the group laws of the land, by his control and his refraining from excess of any kind, and by [Page 206] the example he sets to his environing associates of spiritual living and moral rectitude, coupled with the discipline of his life.



## Rule 12.

Let the disciple learn the use of the hand in service; let him seek the mark of the messenger in his feet, and let him learn to see with the eye that looks out from between the two.

This rule looks easy of interpretation upon the first reading, and seems to enjoin upon the applicant the use of the hands in service, of the feet upon hierarchical errands, and the development of clairvoyance. But the real meaning is much more esoteric. Occultly understood, the "use of the hands" is the utilisation of the chakras (for centres) in the palms of the hands in:—

- a. Healing bodily ills.
- b. Blessing, and thus curing emotional ills.
- c. Raised in prayer, or the use of the centres of the hands during meditation in the manipulation of mental matter and currents.

These three points will bear careful consideration, and much may be learnt by occidental students from the study of the life of Christ, and a consideration of His methods in using His hands. More cannot be said here, as the subject is too vast to be enlarged upon in this brief commentary.

The "mark of the messenger" in the feet, is a reference to that well-known symbol of the wings on the heels of Mercury. Much upon this subject will be revealed to students in occult schools who will gather together all that can be found concerning the Messenger of the Gods, and who also will study with care information which astrological [Page 207] students have gleaned anent the planet Mercury, and which occult students have gathered concerning the inner round.

On the surface, the expression "the eye which looks out from between the two" seems to signify the third eye, which clairvoyants utilise, but the meaning is very much deeper than that, and lies hidden in the following facts:—

- a. That the inner vision is that which all self-conscious beings, from a Logos to a man, are in the process of developing.
- b. That the Ego, or Higher Self, is literally to the Monad what the third eye is to man, and therefore is described as looking out from between the Monad or spiritual self on the one hand, and the personal self on the other.

In the fullest sense, therefore, this rule incites the applicant to develop self-consciousness, and thus learn to function in the causal body on the higher levels of the mental plane, controlling from thence all the lower vehicles and seeing clearly all that can be seen in the three worlds, in the past and in the future.

## Rule 13.

Four things the disciple must learn and comprehend before he can be shewn that inmost mystery: first, the laws of that which radiates; the five meanings of magnetisation make the second; the third is transmutation, or the secret lost of alchemy; and lastly the first letter of the Word which has been imparted, or the hidden name egoic.

This rule cannot be enlarged upon. It concerns mysteries and subjects too immense to be fully handled here. It is [Page 208] included in these rules so that it may form a subject for meditation, for study, and for group discussion.

The final rule is very brief and consists of five words.

#### Rule 14.

Listen, touch, see, apply, know.

These words concern what the Christian might aptly call the consecration of the three major senses, and their utilisation in the evolution of the inner spiritual life, application then made of that which is learnt and ascertained, followed by the fruition of realised knowledge.

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### AN ESOTERIC CATECHISM

The following are some words from Archive XIII of the Masters' Records, that carry with them a message for the struggler on the Way. They are somewhat on the line of an old catechism, and used to be recited by the participants in the lesser mysteries before they passed on into the greater.

What seest thou, O Pilgrim? Lift up thine eyes and tell what thou beholdest.

I see a ladder, mounting within the vault of blue, its feet lost sight of in the mists and fogs that circle round our planet.

Where standest thou, O Pilgrim? On what are placed thy feet?

I stand upon a portion of the ladder, the fourth division well nigh mounted; its latter part stretches before me into the darkness of a stormy night. Beyond that sphere of utter gloom I see the ladder rise again, radiant and glowing in its fifth division.

What marks those portions which you thus describe as separated from another part? Do not all form but one completed ladder of clearly marked proportions

Always a gap appeareth to the eye, which (when approached more closely) resolveth then itself into a Cross, by which one mounteth to the next division.

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What causeth then the Cross? How mount you by its aid?

The Cross is formed by aspirations, instilled by Godlike urge, which cut athwart the lower world desires, implanted by the life developed from below.

Explain more clearly what you mean, and how that Cross becomes the Way.

The arms that form the Cross become the great dividing line, placed twixt the lower and the higher. Upon those arms the hands are nailed,—the hands that grasp and hold, ministering to the lower needs, trained thus through many aeons. Lo, when the hands are helpless held, and cannot grasp and hold, the inner life slips from its sheath, mounting the limb upright. It passeth from the lower fourth, and the Cross doth bridge the gap.

Pass they with ease that mount that limb, and leave the fourth behind?

They pass through tears, through clouds and mists they suffer and they die. They bid adieu to all earth's friends; they mount the way alone they bridge the gap with loving deeds done in the pain of living; they lift one hand aloft to Him who standeth just above; they lean one downward to the man who standeth next below. The hands, freed from the transverse arms, are freed but to be held. Only the empty nail-marked hands can keep the chain complete.

Where ends the ladder's length? What point of gloom is pierced by it and where projects its end?

It cuts the crystallising sphere with all its myriad forms; it [Page 211] pierces through the watery plane, washed by the swirling tides; it passes through the nethermost hell, down into densest maya, and ends within the latent fire, the molten lake of fiercest burning, touching the denizens of fire, the Agnichaitans of the scarlet heat.

Where mounts the ladder's length? Where is its consummation?

It mounteth through the radiant spheres, through all their six divisions. It riseth to the mighty Seat within the final fifth, and passeth from that mighty Seat to yet another greater.

Who sits upon that mighty Seat within the final fifth?

He with the Name we mention not, save in utter adoration; the Youth of Endless Summers, the Light of Life itself, the Wondrous One, the Ancient One, Lord of Venusian Love, the great Kumara with the Flaming Sword, the peace of all the Earth.

Sits He alone, this Wondrous One, upon His sapphire throne?

He sits alone, yet close upon the rainbow steps there stand three other Lords, garnering the product of Their work and sacrificing all Their gain to aid the Lord of Love.

Are They assisted in Their work? Do other Ones of greater powers than ours stand too upon the ladder?

These mighty Four, Action and Love, in wise co-operation work with Their brothers of a lesser grade, the three Great Lords We know.

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Who aid these mighty Lords Who carry on Their work, linking the lower with the higher?

The Brothers of Logic Love in all Their many grades. They stay within the final fifth till it absorbeth

all the fourth.

Where mounts the ladder then?

To the greatest Lord of all, before Whom e'en that Ancient One bends in obeisance low; before Whose throne of effulgent light Angels of highest rank, Masters and Lords of uttermost compassion, prostrate Themselves and humbly bend, awaiting the *Word* to rise.

When sounds that *Word* and what transpires when it echoes through the spheres?

That *Word* sounds not till all is done, until the Lord of endless love deemeth the work correct. He uttereth then a lesser Word that vibrateth through the scheme. The greater Lord of cosmic Love, hearing the circling sound, addeth completion to the chord, and breatheth forth the whole.

What will be seen, O Pilgrim on the Way, when sounds that final chord?

The music of the endless spheres, the merging of the seven; the end of tears, of sin, of strife, the shattering of forms; the finish of the ladder, the blending in the All, completion of the circling spheres and their entry into peace.

What part, O Pilgrim on the Way. play you within this scheme? How will you enter into peace? How stand before your Lord?

I play my part with stern resolve, with earnest aspiration; [Page 213] I look above, I help below; I dream not, nor I rest; I toil; I serve; I reap; I pray; I am the Cross; I am the Way; I tread upon the work I do; I mount upon my slain self; I kill desire, and I strive, forgetting all reward. I forego peace; I forfeit rest, and in the stress of pain I lose myself and find Myself and enter into peace.

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## GLOSSARY

*Adept.* A Master, or human being who, having traversed the path of evolution and entered upon the final stage of the path, the Path of Initiation, has taken five of the Initiations, and has therefore passed into the Fifth, or Spiritual kingdom, having but two more Initiations to take.

*Adi.* The First; the primeval; the atomic plane of the solar system; the highest of the seven planes.

*Agni.* The Lord of Fire in the Vedas. The oldest and most revered of the Gods in India. One of the three great deities Agni, Vayu and Surya, and also all the three, as he is the triple aspect of fire; fire is the essence of the solar system. The Bible says: "Our God is a consuming fire." It is also the symbol of the mental plane of which Agni is paramountly lord.

*Agnichaitans.* A group of fire devas.

*Atlantis.* The continent that was submerged in the Atlantic ocean, according to the occult teaching and Plato. Atlantis was the home of the Fourth Root Race, whom we now call the Atlanteans.

*Antahkarana.* The path, or bridge, between higher and lower mind, serving as a medium of communication between the two. It is built by the aspirant himself in mental matter.

*Ashram.* The centre to which the Master gathers the disciples and aspirants for personal instruction.

*Atma.* The Universal Spirit; the divine Monad; the seventh Principle; so called in the septenary constitution of man. (See diagram in Introduction.)

*Atomic Subplane.* The matter of the solar system is divided by the occultists into seven planes or states, the highest of which is the atomic plane. Similarly, each of the seven planes is divided into seven subplanes, of which the highest is called the atomic subplane. There are therefore forty-nine subplanes, and seven of these are atomic.

*Aura.* A subtle invisible essence or fluid which emanates from human and animal bodies, and even from things. It is a psychic effluvium, partaking of both mind and body. It is electro-vital, and also electro-mental.

*Auric egg.* An appellation that has been given to the causal body owing to its form.

*Bodhisattva.* Literally, he whose consciousness has become intelligence, or buddhi. Those who need but one more incarnation to become perfect buddhas. As used in these letters the Bodhisattva is the name of the office which is at present occupied by the Lord Maitreya, Who is known in the occident as the Christ. This office might be translated as that of World Teacher. The Bodhisattva is the Head of all the religions of the world, and the Master of the Masters and of the angels.

*Buddha.* (The). The name given to Gautama. Born in India about B.C. 621 he became a full Buddha in B.C. 592. The Buddha is one who is the "Enlightened," and has attained the highest degree of knowledge possible for man in this solar system.

### **[Page 217]**

*Buddhi.* The Universal Soul or Mind. It is the spiritual soul in man (the Sixth Principle) and therefore the vehicle of Atma, the Spirit, which is the Seventh Principle.

*Causal Body.* This body is, from the standpoint of the physical plane, no body, either subjective or objective. It is, nevertheless, the centre of the egoic consciousness, and is formed of the conjunction of buddhi and manas. It is relatively permanent and lasts throughout the long cycle of incarnations, and is only dissipated after the fourth initiation, when the need for further rebirth on the part of a human being no longer exists.

*Chohan.* Lord, Master, a Chief. In this book it refers to those Adepts who have gone on and taken the sixth initiation.

*Deva* (or Angel). A god. In Sanskrit a resplendent deity. A Deva is a celestial being, whether good, bad, or indifferent. Devas are divided into many groups, and are called not only angels and archangels, but lesser and greater builders.

*Egoic Groups*. On the third subplane of the fifth plane, the mental, are found the causal bodies of the individual men and women. These bodies, which are the expression of the Ego, or of the individualised self-consciousness, are gathered together into groups according to the ray or quality of the particular Ego involved.

*Elementals*. The Spirits of the Elements; the creatures involved in the four kingdoms, or elements, Earth, Air, Fire, and Water. Except a few of the higher kinds and their rulers they are forces of nature more than ethereal men and women.

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*Etheric body*. (Etheric double.) The physical body of a human being is, according to occult teaching, formed of two parts, the dense physical body, and the etheric body. The dense physical body is formed of matter of the lowest three subplanes of the physical plane. The etheric body is formed of the four highest or etheric subplanes of the physical plane.

*Fifth Principle*. The principle of mind; that faculty in man which is the intelligent thinking principle, and which differentiates man from the animals.

*Fohat*. Cosmic electricity; primordial light; the ever-present electrical energy; the universal propelling vital forces the ceaseless destructive and formative power; the synthesis of the many forms of electrical phenomena.

*Guru*. Spiritual Teacher. A Master in metaphysical and ethical doctrines.

*Hierarchy*. That group of spiritual beings on the inner planes of the solar system who are the intelligent forces of nature, and who control the evolutionary processes. They are themselves divided into twelve Hierarchies. Within our planetary scheme, the earth scheme, there is a reflection of this Hierarchy which is called by the occultist the Occult Hierarchy. This Hierarchy is formed of chohans, adepts, and initiates working through their disciples, and, by this means, in the world. (See diagram page 48.)

*Initiations*. From the Latin root meaning the first principles of any science. Process of penetrating into the mysteries of the science of the Self and of the one self in all selves. The Path of Initiation is the final stage of **[Page 219]** the path of evolution trodden by man, and is divided into five stages, called the Five Initiations.

*Jiva*. A separated unit of consciousness.

*Kali Yuga*. "Yuga" is an age or cycle. According to the Indian philosophy our evolution is divided into four yugas or cycles. The Kali-yuga is the present age. It means the "Black Age," a period of 432,000 years.



*Karma.* Physical action. Metaphysically, the law of retribution; the law of cause and effect, or ethical causation. There is the karma of merit and the karma of demerit. It is the power that controls all things, the resultant of moral action, or the moral effect of an act committed for the attainment of something which gratifies a personal desire.

*Kumaras.* The highest seven self-conscious beings in the solar system. These seven Kumaras manifest through the medium of a planetary scheme in the same way as a human being manifests through the medium of a physical body. They are called by the Hindu "the mind-born sons of Brahma", amongst other names. They are the sumtotal of intelligence and of wisdom. Within the planetary scheme the reflection of the systemic order is also seen. At the head of our world evolution stands the first Kumara, aided by six other Kumaras, three exoteric and three esoteric. Who are the focal points for the distribution of the force of the systemic Kumaras.

*Kundalini.* The power of Life: one of the forces of nature. It is a power known only to those who practise concentration in yoga, and is centred within the spine.

*Lemuria.* A modern term first used by some naturalists and now adopted by Theosophists to indicate a continent [Page 220] that, according to the Secret Doctrine of the East, preceded Atlantis. It was the home of the third root race.

*Logos.* The deity manifested through every nation and people. The outward expression, or the effect of the cause which is ever concealed. Thus, speech is the Logos of thought, hence it is aptly translated by the "verbum" and the "word" in its metaphysical sense. (See John 1:1-3.).

*Lord of Civilisation.* (See Mahachohan.)

*Lords of the Flame.* One of the great Hierarchies of spiritual beings who guide the solar system. They took control of the evolution of humanity upon this planet about 18 million years ago, during the middle of the Lemurian, or third root race.

*Macrocosm.* The great universe, literally; or God manifesting through His body, the solar system.

*Mahachohan.* The Head of the third great department of the Hierarchy. This great being is the Lord of Civilisation, and the flowering forth of the principle of intelligence. He is the embodiment on the planet of the third, or intelligence aspect of deity in its five activities.

*Mahamanvantara.* The great interludes of time between two solar systems. This term is frequently applied to the greater solar cycles. It implies a period of universal activity.

*Manas, or manasic Principle.* Literally, the Mind, the mental faculty; that which distinguishes man from the mere animal. It is the individualising principle; that which enables man to know that he exists, feels, and knows. It is divided in some schools into two parts, higher or abstract mind, and lower or concrete mind.

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*Mantrams.* Verses from the Vedas. In the exoteric sense a mantram (or that psychic faculty or power that conveys perception or thought) is the older portion of the Vedas, the second part of which is

composed of the Brahmanas. In esoteric phraseology mantram is the word made flesh, or rendered objective through divine magic. A form of words or syllables rhythmically arranged, so that when sounded certain vibrations are generated.

*Manu.* The representative name of the great Being Who is the Ruler, primal progenitor and chief of the human race. It comes from the Sanskrit root "man"-to think.

*Manvantara.* A period of activity as opposed to a period of rest, without reference to any specific length of cycle. Frequently used to express a period of planetary activity and its seven races.

*Maya.* Sanskrit, "Illusion." Of the principle of form or limitation. The result of manifestation. Generally used in a relative sense for phenomena or objective appearances that are created by the mind.

*Mayavi rupa.* Sanskrit, "Illusive Form." It is the body of manifestation created by the adept by an act of will for use in the three worlds. It has no material connection with the physical body. It is spiritual and ethereal and passes everywhere without let or hindrance. It is built by the power of the lower mind, of the highest type of astral matter.

*Microcosm.* The little universe, or man manifesting through his body, the physical body.

*Monad.* The One. The threefold spirit on its own plane. In occultism it often means the unified triad—Atma, Buddhi, Manas; Spiritual Will, Intuition and Higher [Page 222] mind,—or the immortal part of man which reincarnates in the lower kingdoms and gradually progresses through them to man and thence to the final goal.

*Nirmanakaya.* Those perfected beings who renounce Nirvana (the highest state of spiritual bliss) and choose a life of self-sacrifice, becoming members of that invisible host which ever protects humanity within karmic limits.

*Permanent atom.* Those five atoms, with the mental unit, one on each of the five planes of human evolution (the mental unit being also on the mental plane) which the monad appropriates for purposes of manifestation. They form a stable centre and are relatively permanent. Around them the various sheaths or bodies are built. They are literally small force centres.

*Planetary Logos.* This term is generally applied to the seven highest spirits corresponding to the seven archangels of the Christian. They have all passed through the human stage and are now manifesting through a planet and its evolutions, in the same way that man manifests through his physical body. The highest planetary spirit working through any particular globe is, in reality, the personal God of the planet.

*Prakriti.* Derives its name from its function as the material cause of the first evolution of the universe. It may be said to be composed of two roots, "pra" to manifest, and "krita" to make; meaning, that which caused the universe to manifest itself.

*Prana.* The Life Principle, the breath of Life. The occultist believes the following statement: "Life we look upon as the one form of existence, manifesting in what is called matter, or what, incorrectly separating them; [Page 223] we name Spirit, Soul, and Matter in man. Matter is the vehicle for the

manifestation of soul on this plane of existence; soul is the vehicle for the manifestation of spirit, and these three as a trinity are synthesised by Life, which pervades them all."

*Purusha.* The spiritual self. The embodied self. The word literally means "The dweller in the city"—that is, in the body. It is derived from the Sanskrit "pura" which means city or body, and "usha" a derivative of the verb "vas," to dwell.

*Quaternary.* The fourfold lower self, or man, in the three worlds. There are various divisions of this, but perhaps for our purpose the best is to enumerate the four as follows:

1. Lower mind.
2. Emotional or kamic body.
3. Prana, or the Life Principle.
4. The etheric body, or the highest division of the twofold physical body.

*Raja Lord.* The word "Raja" simply means King or Prince; the word has been applied to those great angels or entities who ensoul the seven planes. These are great devas who are the sumtotal and the controlling intelligence of a plane.

*Raja Yoga.* The true system of developing psychic and spiritual powers and union with one's higher self or the Ego. It involves the exercise, regulation, and concentration of thought.

*Ray.* One of the seven streams of force of the Logos; the seven great lights. Each of them is the embodiment of a great cosmic entity. The seven Rays can be divided **[Page 224]** into the three Rays of Aspect and the four Rays of Attribute, as follows:

#### *Rays of Aspect*

1. The Ray of Will, or Power.
2. The Ray of Love-Wisdom.
3. The Ray of Activity or Adaptability.

#### *Rays of Attribute*

4. The Ray of Harmony, Beauty, Art, or Unity.
5. The Ray of Concrete Knowledge or Science.
6. The Ray of Abstract Idealism or Devotion.
7. The Ray of Ceremonial Magic, or Law.

The above names are simply some chosen from among many, and embody the different aspects of force by means of which the Logos manifests.

*Ring-Pass-not.* This is at the circumference of the manifested solar system, and is the periphery of the influence of the sun, both esoterically and exoterically understood. The limit of the field of activity of the central life force.

*Root Race.* One of the seven races of man which evolve upon a planet during the great cycle of

planetary existence. This cycle is called a world period. The Aryan root race, to which the Hindu, European, and modern American races belong, is the fifth, the Chinese and Japanese belonging to the fourth race.

*Sensa, or Senzar.* The name for the secret sacerdotal language, or the "mystery speech" of the initiated adepts all over the world. It is a universal language, and largely a hieroglyphic cypher.

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*Shamballa.* The City of the Gods, which is in the West to some nations, in the East to others, in the North or South to yet others. It is the sacred island in the Gobi Desert. It is the home of mysticism and the Secret Doctrine.

*Triad.* The Spiritual Man; the expression of the monad. It is the germinal spirit containing the potentialities of divinity. These potentialities will be unfolded during the course of evolution. This Triad forms the individualised or separated self, or Ego.

*Viveka.* The Sanskrit "discrimination." The very first step in the path of occultism.....is the discrimination between the real and the unreal, between substance and phenomenon, between the Self and the Not-self, between spirit and matter.

*Wesak.* A festival which takes place in the Himalayas at the full moon of May. It is said that at this festival, at which all the members of the Hierarchy are present, the Buddha, for a brief period, renews his touch and association with the work of our planet.

*Yoga.* 1. One of the six schools of India, said to be founded by Patanjali, but really of much earlier origin. 2. The practice of Meditation as a means of leading to spiritual liberation.

*Note:* This glossary does not undertake fully to explain all the above terms. It is simply an attempt to render into English certain words used in this book, so that the reader may understand their connotation. The majority of the definitions have been culled from the Theosophical glossary, The Secret Doctrine, and the Voice of the Silence.

# LETTERS ON OCCULT MEDITATION

RECEIVED AND EDITED  
BY  
ALICE A. BAILEY

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Dedicated to The Tibetan Teacher  
who  
wrote these letters  
and  
authorised their publication

## FOREWORD

The following letters were received during the period included within the dates, May 16th, 1920, and October 20th, 1920, with the exception of the two letters which were received in 1919. With the consent of their author they have been gathered together for publication.

They are published in full as received, with the exception of certain parts which have a purely personal application, those having reference to a certain occult school, and those of a prophetic or esoteric nature, which may not now be communicated.

It is hoped that those who read these letters will endeavour to do two things:

1. Read always with an open mind, remembering that the truth is a many-sided diamond, and that its different aspects will appear at different times, as those who guide the race see a need which must be met. Many books on meditation have been written, some too abstruse and some too superficial to satisfy the average educated man. The writer of these letters has apparently attempted to supply the need of a brief yet scientific exposition of a rationale of meditation, emphasising the goal immediately ahead and the intermediate stages.
2. Judge of the letters on their merits and not upon claims put forth on behalf of the writer. For this reason he has chosen to preserve his anonymity and has requested the recipient of the letters to publish them under his pseudonym.

If the subject matter of the letters is of value it will call forth a response from the readers and serve to help some onward towards the goal, and prove to many the inspiration and aid it already has to a few.

*I. The Monad, or pure Spirit, the Father in Heaven.*

This aspect reflects the three aspects of the Godhead:

1. Will or Power ----- The Father
2. Love-Wisdom ----- The Son
3. Active Intelligence ----- The Holy

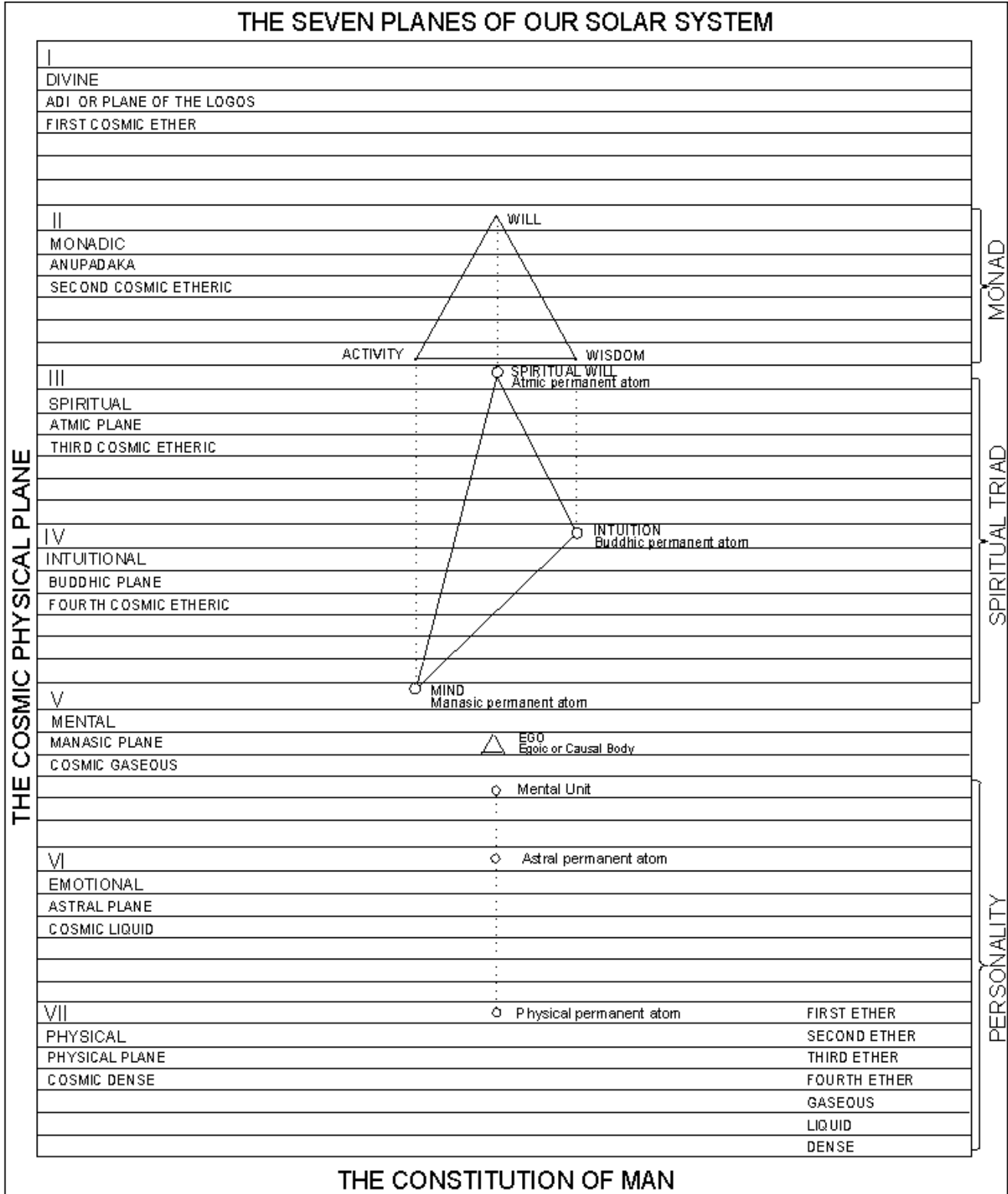
*II. The Ego, Higher Self, or Individuality.*

1. Spiritual Will ----- Atma
2. Intuition Buddic, Love-----Wisdom, the Christ principle.
3. Higher or abstract Mind ----- Higher Manas.

*III. The Personality, or lower self, physical plane man.*

1. A mental body lower manas.
2. An emotional body ----- astral body.
3. A physical body ----- the dense physical and the etheric body.





## LETTER I

### THE ALIGNMENT OF THE EGO WITH THE PERSONALITY.

1—The Aligning of the three lower bodies. 2—  
Aligning with the Causal Body.  
3—The Method of Alignment. 4—  
Macrocosmic and Microcosmic Alignment.

[Page 1]

## LETTER I

### ALIGNMENT OF THE EGO WITH THE PERSONALITY.

Sunday, May 16, 1920.

It is in the aligning of the three vehicles, the physical, the emotional, and the lower mind body, within the causal periphery, and their stabilising there by an effort of the will, that the real work of the Ego or Higher Self in any particular incarnation can be accomplished. The great thinkers of the race, the true exponents of lower mind, are fundamentally those whose three lower bodies are aligned; that is to say those whose mental body holds the other two in circumspect alignment. The mental body, then, is in direct communication, unobstructed and free from interference, straight through to the physical brain.

When the alignment is fourfold and when the three above-mentioned bodies are aligned with the body of the Higher Self, the causal or egoic body, and held steady within its circumference, then the great leaders of the race,—those who emotionally and intellectually sway mankind, can be seen working; then the inspirational writers and dreamers can bring down their inspirations and dreams; and then the synthetic and abstract thinkers [Page 2] can transfer their conceptions to the world of form. It is, right through, a question of an unimpeded channel. Study, therefore, in this connection and when time permits, physical co-ordination; then to physical co-ordination add emotional stability, and you have the two vehicles functioning as one. When the co-ordination extends to the mental body, the threefold lower man is reaching his apotheosis, and has rung most of the changes in the world of form.

Later comes co-ordination perfected with the Higher Self, the channel of communication reaching in line direct,—via an unimpeded funnel, if so I might express it,—to the physical brain consciousness. Heretofore it has only been direct at rare intervals. The four lesser brain centres are functioning at high vibration in the man of a highly co-ordinated personality; when the Ego is nearing alignment with the lower bodies, the pineal gland and the pituitary body are in process of development; and when they are functioning with correlation (which eventuates by the time the third Initiation is taken), then the third, or alta major centre, intensifies its hitherto gentle vibration. When the fifth Initiation is taken, the interplay between the three centres is perfected, and the alignment of the bodies is geometrically

rectified; you have then the perfected fivefold superman.

For the average man, then, this alignment occurs only at intervals, in moments of stress, in hours of needed humanitarian effort and in times of intensest aspiration. Abstraction of a more or less degree has to enter in before the Ego takes continued notice of the personality or lower self. When that abstraction involves the emotions, is based in the mentality and contacts the physical brain, then alignment is commencing.

### [Page 3]

Hence the work of meditation, for it tends to abstraction and seeks to awaken to abstract consciousness both the emotions and the mentality.

#### *Alignment and Vibration.*

Forget not either that it is largely a question of matter and vibration. The abstract levels of the mental plane consist of the three higher levels, the first being that termed the third subplane. As I have explained to you before, each subplane has its correlations on the major planes. When, therefore, you have built into your bodies,—physical, emotional and mental,—matter of the third subplane of each of those planes, then the Higher self commences consciously and ever more continuously to function through the aligning Personality. Perhaps we might reverse the idea and state that it is only when third subplane matter of a certain percentage (which percentage is one of the secrets of Initiation) is contained in the vehicles, that the Personality as a conscious whole recognises and obeys that Higher self. After such a percentage is attained, it is then necessary to build in matter of the two higher subplanes on the physical and emotional planes; hence the struggle for the aspirant to purify and discipline the physical body and to subdue the emotional. *Purification* and *subjugation* describe the work to be done on the two planes. This involves the use of lower mind, and the three lower vehicles thus become aligned.

The vibrations of the abstract levels can then begin to be felt. You need to remember that they come via the causal body, the vehicle of the Higher Self, and the average causal body is on the third subplane of the mental plane. This is a point not sufficiently recognised. Ponder on it. Real abstract thought becomes possible only when the Personality has, by vibration reciprocal to that of the [Page 4] Ego, aligned itself sufficiently to form a fairly unimpeded channel. Then at intervals, rare at first but of increasing frequency, will abstract ideas begin to filter down, to be followed in due time by flashes of real illumination or intuition from the spiritual Triad or the true threefold Ego itself.

#### *The Chord of the Ego.*

When I use the term "reciprocal vibration," what do I mean? I mean the adaptation of the Personality or Lower Self, to the Ego, or Higher Self, the dominating of the Personality ray by the ray of the Ego and the combining of their tones. I mean the blending of the primary colour of the Higher Self with the secondary hue of the Lower Self until beauty is achieved. At first, there is dissonance and discord, a clashing of the colours, and a fight between the Higher and the Lower. But as time progresses, and later with the aid of the Master, harmony of colour and tone is produced (a synonymous matter), until eventually you will have the basic note of matter, the major third of the aligned Personality, the dominant fifth of the Ego, followed by the full chord of the Monad or Spirit.

It is the dominant we seek at adeptship, and earlier the perfected third of the Personality. During our various incarnations we strike and ring the changes on all the intervening notes, and sometimes our lives are major and sometimes minor, but always they tend to flexibility and greater beauty. In due time, each note fits into its chord, the chord of the Spirit; each chord forms part of a phrase, the phrase or group to which the chord belongs; and the phrase goes to the completion of one seventh of the whole. The entire seven sections, then, complete the sonata of this solar system,—a part of the threefold masterpiece of the Logos or God, the Master-Musician.

**[Page 5]**

June 2, 1920.

*Microcosmic and Macrocosmic Alignment.*

This morning, I would touch on the matter of egoic alignment again, showing you, under the Law of Correspondences, the universal application. It lies based in geometry, or in figures and numbers.

The aim of the evolution of man in the three worlds—the physical, emotional and mental planes—is the alignment of his threefold Personality with the body egoic, till the one straight line is achieved and the man becomes the One.

Each life that the Personality leads is, at the close, represented by some geometrical figure, some utilisation of the lines of the cube, and their demonstration in a form of some kind. Intricate and uncertain in outline and crude in design are the forms of the earlier lives; definite and clear in outline are the forms built by the average advanced man of this generation. But when he steps upon the Path of Discipleship, the purpose consists in merging all these many lines into one line, and gradually this consummation is achieved. The Master is He Who has blended all the lines of fivefold development first into the three, and then into the one. The six-pointed star becomes the five-pointed star, the cube becomes the triangle, and the triangle becomes the one; whilst the one (at the end of the greater cycle) becomes the point in the circle of manifestation.

Hence the effort made to teach all devotees simplicity, based on a trinity of foundation truths, and the inculcation of one-pointedness.

Each life tends to greater stability but seldom is the three-fold Personality yet to be found lined up, if so I **[Page 6]** may put it, with the causal consciousness. Temporary moments occur when this is the case and when (in moments of highest aspiration and for purposes of unselfish endeavor) the higher and the lower form a line direct. Usually the emotional body, through violent emotion and vibration, or a fluctuating restlessness, is continuously out of alignment. Where the emotional body may be momentarily aligned, then the mental body acts as an obstruction, preventing the percolation down from the higher to the lower, and so to the physical brain. It takes many lives of strenuous endeavor before the emotional body can be stilled and a mental body built that will act as a filter and not as an impediment. Even when this has been somewhat accomplished and the emotional body is stabilised and a pure reflector, and the mental body serves the purpose of a sensitive plate and discriminator, and the intelligent explainer of the higher imparted truth,—even then, I say, it takes much discipline and many lives of effort to align the two at the same time. When that is done, the control of the physical brain and its final alignment remain to be effected, so that it may act as a direct receiver and transmitter of the imparted teaching, and may reflect with accuracy the higher consciousness.

Wherein, therefore, lies the macrocosmic correspondence? Where is the analogy in the Solar System? An indication I give here. In the direct alignment of certain planets in the process of systemic evolution, with each other and with the Sun comes Logoic or divine alignment. Think this out, but one word of warning I give. Seek not to work out hypotheses of alignment based on the physical planets. The truth lies not there. Only three of the physical planets (and those three in etheric matter) enter into the final alignment that marks the attainment **[Page 7]** by the Logos of the cosmic egoic consciousness, which is His goal of attainment. Of these three, the earth is not one, but Venus has her place corresponding to the emotional permanent atom.

Further still the alignment may be progressed:—in the alignment of our entire solar system with the system of Sirius lies a still more remote goal. It is a point far ahead in time, but holds hid the secret of the greater cycle.

**[Page 8]**

## LETTER II

### THE IMPORTANCE OF MEDITATION.

- 1—It results in egoic contact and alignment.
- 2—It brings about a state of equilibrium.
- 3—It stabilises vibration.
- 4—It assists in a transference of polarisation.

**[Page 9]**

## LETTER II

### THE IMPORTANCE OF MEDITATION.

June 3, 1920.

Let me this morning give you some more thoughts on the subject of meditation; they will bear somewhat on the matter given yesterday, and on the 16th ultimo.

Fundamentally, meditation is to assist alignment and so permit of contact with the Higher Self; hence its institution. I would, in order duly to elucidate, take up the study of this topic under the following heads:

The Importance of Meditation.

Points considered when assigning a Meditation.  
 The use of the Sacred Word in Meditation.  
 Dangers to be avoided in Meditation.  
 The use of Form in Meditation.  
 The use of Colour and Sound in Meditation.  
 Access to the Masters through Meditation.  
 Future Schools of Meditation.  
 Purification of the Vehicles.  
 The Exoteric Life of Service.

Let us today take up the consideration of the first point:—What makes Meditation of importance?

The emphasis upon the importance of meditation follows naturally upon the realisation by the student of the absolute necessity for the domination of the Personality by the Ego.

Man at this time is engaged in many pursuits and through the force of circumstances he is polarised entirely in the lower self, that polarisation being in either the emotional or mental body. One point of interest I would indicate:—as long as the polarisation is purely [Page 10] physical or purely emotional, no need for meditation is ever felt. Even when the mental body is active, no urge arises until the man has run through many changes and many lives, has tasted the cup of pleasure and of pain through many incarnations, has sounded the depths of the life lived entirely for the lower self and found it unsatisfying. Then he begins to turn his thought to other things, to aspire to that which is unknown, to realize and sense within himself the pairs of opposites, and to contact within his consciousness possibilities and ideals undreamt of hitherto. He has come to a point where success, popularity and diverse gifts are his, and yet from their use he derives no content; always the urge within persists until the pain is so severe that the desire to reach out and up, to ascertain something and someone beyond, overcomes all obstacles. The man begins to turn within and to seek the source from whence he came. Then he begins to meditate, to ponder, to intensify vibration until in process of time he garners the fruits of meditation.

*Four things meditation does:*

1—It enables a man to contact the Ego and to align the three lower bodies.

2—It puts a man into an attitude of equilibrium, neither utterly receptive and negative, nor utterly positive, but at the point of balance. Thus is afforded opportunity to the Ego, and later to the Master, to disturb that equilibrium and tune the quiescent vibration to a higher note than heretofore; to cause the consciousness to vibrate to a newer and higher measure, and to swing (if so I may express it) into the periphery of the threefold Spirit. By the constant practice of this, the whole point of equilibrium is gradually shifted higher and higher, until the time comes when the lower point of [Page 11] attraction in the swinging and adjustment, is not the physical, touches not the emotional, contacts not the mental (the causal body even escaping) and the man is polarised in the spiritual consciousness from thenceforth.

This marks the fourth Initiation; after that Initiation, the Adept makes for Himself a body of manifestation, a free creation,—there is nothing in Him to call into objectivity a body for use in the three worlds and evolved under the Law of Causes.



3—It stabilises the lower vibrations on the subplanes of the emotional and mental planes. It commences the work of attuning the self to the vibration of the third subplane on each of the three lower planes, until that subplane is dominated. The second subplane is then the next to be synchronised.

A man reaches the point of personality attainment in this cycle when he has the capacity to vibrate and move consciously on the fourth subplane. We might term the fourth subplane on the physical, emotional and mental planes (when dominated, aligned and functioning simultaneously in the same incarnation) the *plane of perfected personality* in the concrete sense of the word, and from the lower vision. That particular incarnation will be one in which the man achieves the fullest expression of his lower self,—physically perfect, emotionally vibrant, and mentally colossal. Then succeeding that, begins the transference to a higher vibration, the keying up to the Higher Self, and the attuning of the Personality, or the major third, to the dominant fifth of the Ego.

4—It assists in the transference of the polarisation from one of the permanent atoms of the Personality into the corresponding atom in the spiritual Triad. Later I will elucidate this further.

### [Page 12]

Hence may easily be seen the essential nature of Meditation and its wise, diligent and serious following.

Early in experience, after the attainment of the highest the lower nature has to offer, man begins to meditate. Disorderly at first are his attempts, and sometimes several incarnations may go by in which the Higher self only forces the man to think and seriously to meditate at rare and separated intervals. More frequently come the occasions of withdrawing within, until there arises for the man several lives given to mystic meditation and aspiration, culminating usually in a life given entirely to it. It marks the point of the highest emotional aspiration, apart from the scientific application of the law, via the mental body. These laws are those governing the true occult meditation.

Behind each of you who are working definitely under one of the Masters, lie two lives of culmination:—the life of worldly apotheosis and the life of intensest meditation along the mystic or emotional-intuitional line. This meditative life was taken either in a monastery or nunnery in middle Europe by those linked with the Master Jesus and His disciples, or in India, Tibet or China by the pupils of the Master M. or the Master K. H.

Now comes to all of you the most important series of lives to which the previous points of culmination were but stepping stones. In the lives immediately ahead of those upon the Path will come final achievement through the instrumentality of the ordered occult meditation, based on law. For some few may come attainment in this life or the next; for others, shortly in other lives. For a few there lies ahead the attainment of the mystic method, to be the basis later on of the occult or mental method.

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### LETTER III

#### POINTS CONSIDERED WHEN ASSIGNING MEDITATION.

- 1—The Ray of the Ego or Higher self. 2—  
The Ray of the Personality or Lower self.
- 3—Karmic condition of the threefold man.
- 4—The condition of the Causal Body.
- 5—The need of the period and the man's availability. 6—  
The groups, inner and outer, with which he is affiliated.

[Page 14]

### LETTER III

#### POINTS CONSIDERED WHEN ASSIGNING MEDITATION.

June 4, 1920.

We have dealt with the importance of meditation, and I have suggested for your consideration four reasons out of the many why the practice should be followed. At this period when meditation is followed by many of you without the guidance of a teacher who is personally acquainted with you on the physical plane, it has been impossible to do more than formulate a plan for practice that carries in it the elements of safety and of universality.

When a teacher is on the spot, differentiated practice may be carried on suited to the temperament of the pupil, and having certain attributes that make that particular meditation the line of least resistance from the physical brain of the personality to the causal body.

In formulating methods of meditation certain factors must be taken into consideration. These factors I will now enumerate. I seek not to give you outlines and methods to be followed. I but indicate the underlying principles that guide the teacher in the choice of method suitable for the pupil. Later, when the teacher comes and the scientific application of the method to the individual is being demonstrated, you can then see if the rules laid down here are fundamentals or not. These fundamentals and principles are all I seek to give. Method and detail must be worked out through the use of discrimination, experience, courage and perseverance.

The factors that must be considered by a teacher when assigning a meditation are six in number, if we deal only with the principal ones. They are as follows:

**[Page 15]**

- 1—The Ray of the pupil's Ego, or Higher Self.
- 2—The Ray of his Personality or Lower Self.
- 3—The Karmic condition of his threefold lower nature.
- 4—The condition of his Causal Body.
- 5—The immediate need of the period and his availability. 6—  
The groups, inner and outer, with which he may be affiliated.

We will now take them up and consider them one by one.

**1—The Ray of Higher Self.**

The ray on which a man's causal body is found, the egoic ray, should determine the type of meditation. Each ray necessitates a different method of approach, for the aim of all meditation is union with the divine. At this stage, it is union with the spiritual Triad, that has its lowest reflection on the mental plane. Let me illustrate briefly:

When the egoic ray is what is termed the *Power Ray*, the method of approach has to be by the application of the will in a dynamic form to the lower vehicles; it is largely what we term achievement by an intense focusing, a terrific one-pointedness, that inhibits all hindrances and literally forces a channel, thus driving itself into the Triad.

When the egoic ray is the *second or the Love-Wisdom Ray*, the path of least resistance lies along the line of expansion, of a gradual inclusion. It is not so much a driving forward as it is a gradual expanding from an inner centre to include the entourage, the environment, the allied souls, and the affiliated groups of pupils under **[Page 16]** some one Master, until all are included in the consciousness. Carried to the point of achievement, this expansion results in the final shattering of the causal body at the fourth Initiation. In the first instance—achievement via the *Power Ray*—the driving forward and the forcing upward had a like result; the opened channel admitted the downflow of force or fire from the spirit and the causal body in time is equally destroyed.

When the egoic ray is the *third or Activity-adaptability Ray*, the method is somewhat different. Not so much the driving forward, not so much the gradual expansion as the systematic adaptation of all knowledge and of all means to the end in view. It is in fact the process of the utilisation of the many for the use of the one; it is more the accumulation of needed material and quality for the helping of the world, and the amassing of information through love and discrimination that eventually causes the shattering of the causal body. In these "Rays of Aspect" or of divine expression, if so I may call them, the shattering is brought about by the widening of the channel, due to the driving power of will in the first case; by the expansion of the lower auric egg, the causal body, in the second case, due to the inclusiveness of the synthetic Ray of Love and Wisdom; and by the breaking of the periphery of the causal body in the third case, due to the accumulative faculty and systematic absorption of the Adaptability Ray.

All these three different methods have the same result, and are fundamentally all forms of the one great method employed in the evolution of love or wisdom,—the goal of endeavour in this present solar system.

You have the *will* driving a man on to perfection, through realisation of the Higher, and resulting in the service of power through love in activity.

**[Page 17]**

You have the *wisdom or love* aspect driving a man on to perfection through the utilisation of his oneness with all that breathes, resulting in the service of love through love in activity.

You have the *activity* aspect driving a man on to perfection through the utilisation of all in the service of man; first by the utilisation of all for himself, then by the graded steps of the utilisation of all for the family, of all for those he personally loves, of all for his environing associates, and thus on and up till all is utilised in the service of humanity.

When the egoic ray is the attributive *Ray of Harmony*, the fourth ray, the method will be along the line of the inner realisation of beauty and harmony; it causes the shattering of the causal body by the knowledge of Sound and Colour and the shattering effect of Sound. It is the process that leads to the realisation of the notes and tones of the solar system, the note and tone of individuals, and the endeavor to harmonise the egoic note with that of others. When the egoic note is sounded in harmony with other egos, the result is the shattering of the causal body, dissociation from the lower and the attainment of perfection. Its exponents develop along the line of music, rhythm and painting. They withdraw within in order to comprehend the life side of the form. The outer manifestation of that life side in the world is through that which we call art. The great painters and the superlative musicians are in many cases reaching their goal that way.

When the fifth ray, the *Ray of Concrete Science or Knowledge* is a man's ray, the method is very interesting. It takes the form of the intense application of the concrete mind to some problem for the helping of the race; it is the bending of every mental quality and the **[Page 18]** controlling of the lower nature so that one supreme endeavor is made to pierce through that which hinders the downflow of the higher knowledge. It involves also the will element (as might be expected) and results in the wresting of the desired information from the source of all knowledge.

As the process is continued, the piercing of the periphery of the causal body becomes so frequent that in the end disintegration is produced and a man is set free. It is mentality driving a man on to perfection and forcing him to utilise all knowledge in the loving service of his race.

The *Ray of Devotion* is pre-eminently the ray of sacrifice. When it is the egoic ray the method of approach through meditation takes the form of one-pointed application, through love of some individual or ideal. A man learns to include through love of person or ideal; he bends every faculty and every effort to the contemplation of what is required, and in sacrifice for that person or ideal lays even his causal body on the flames of the altar. It is the method of divine fanaticism that counts all lost apart from the vision, and that eventually sacrifices joyously the entire personality. The causal body is destroyed through fire, and the liberated life streams upward to the spirit in divine beatification.

When the egoic ray is the seventh or *Ray of Ceremony Law or Magic*, the method is that of the glorification and comprehension of form in approach. As said earlier, the goal of all the meditation practices is approach to the divine within each one, and, through that, approach to the Deity Himself.

The method, therefore, is the bringing under law, order and rule, of every act of the life in all the three bodies, and the building within the causal body of an [Page 19] expanding form that results in the shattering of that body. It is the building of the Shrine under certain rules into a dwelling place for the Shekinah, and when the spiritual light flames forth, the Temple of Solomon rocks, reels and disintegrates. It is the study of the law and the consequent comprehension by the man of how that law is wielded and why; it is then the definite application of that law to the body of causes so as to render it needless and thus effect its shattering. Emancipation is the result, and the man frees himself from the three worlds. Many occultists are coming in on this ray at this time to continue the liberating process. It is the method that leads a man to liberation through the understanding and the intelligent application of the law to his own life, and to the ameliorating of conditions in the body of humanity, thus making the man a server of his race.

This suffices for today.

June 5, 1930.

## 2—The Ray of the Personality.

We have somewhat dealt with the first factor, the egoic ray, in determining the method of meditation. Today we might take up the function of the personality ray in determining this method. As you know, the personality ray is ever a sub-ray of the spiritual ray and varies with greater frequency than the egoic ray. With evolved egos such as may be contacted among the thinkers of the race and among the prominent workers in all departments of world work everywhere, the personality ray may vary from life to life, each life being based on a different note and demonstrating a different colour. In this way the causal body is more rapidly equipped. When the reincarnating unit has reached a point where he can consciously choose his mode of expression, he [Page 20] will first review his past lives, and from the knowledge gained thereby, he will guide his choice for the next. Prior to incarnation he will sound his egoic note and will note the lack of fullness or the discord it may contain; he will then decide upon which note he will base his coming personality vibration.

The whole life, therefore, may be given over to the sounding of a particular note and to the stabilising of one particular vibration. This note must be sounded and this vibration stabilised in diversity of circumstances. Hence the necessity in the life of the aspirant or disciple for frequent change, and the explanation of the obvious condition of variety and apparent chaos in which these lives are spent.

When the discord has been corrected and when the vibration becomes steady and is not subject to change, then the needed work is done. The Ego can call in again his forces, prior to continuing the work of perfecting the causal body and carrying to perfect accuracy and clarity of tone the desired chord. See then the necessity of adapting the method of meditation to the need of the personality, and of synchronising it at the same time with the first factor, involving the ray of the Ego.

*A practical illustration.*

Let me illustrate, if in any way I can elucidate the matter; accuracy of comprehension is desired.

We will assume that the egoic ray of A is that of the Love or Wisdom Ray, whilst the ray of his lower self is that of the fifth or the Ray of Concrete Knowledge. A in past lives has demonstrated love and

has made real progress in the method of the synthetic ray, that of expansion. He loves much and expands with fair facility his consciousness to include a just part of his environing [Page 21] circumstances. But, though of average intelligence, he lacks the stabilising vibration that attaches to the fifth ray. He has not that concentration that forces results, and he needs the basic foundation of facts before he can wisely and safely proceed much further. The wise teacher, in apprehending this necessity, uses the method of expansion inherent in the egoic ray and applies it to the expansion of the mental body. By a wisely adjudicated method, he will apply the faculty of expansion (hitherto used only to include others through love) to the one-pointed effort likewise to expand for the purpose of apprehending knowledge. When this is done, every effort of the personal life may apparently (in one particular incarnation) be given to the acquirement of scientific position and to the development of mind. Intellectual progress may seem of too paramount importance to the uninstructed onlooker; yet, after all, the work proceeds as desired by the inner guide, and only the life succeeding will demonstrate the wisdom of the egoic choice.

Intellectual expansion by the combination of second ray methods with fifth ray application will be achieved. Have I made this matter clear? I write for clarity for this question of meditation is of much vital importance to many.

It will, therefore, be clear to you on careful perusal, that as one knows more, one judges less. A person may be well-developed on the love side, yet in some particular incarnation that side may lie in abeyance, and the line of development most apparent may be the purely intellectual. Reservation of opinion is the best line for the wise onlooker to take, for he has not yet the inner vision that sees the colour, nor the occult hearing that recognises the note.

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June 7, 1920.

### 3—The Karmic Condition of the Threefold Man.

Today the karmic condition of the threefold man and his place in evolution comes up for consideration under our discussion of "Methods of Meditation." It is our third point and of real moment in deciding wisely upon a method suitable for the individual. We have up till now considered first the importance of meditation; then we touched briefly upon the part the egoic ray plays in deciding upon that method, incidentally bringing out a point not much emphasized hitherto that the real goal of meditation is the gradual fracturing, breaking and shattering of the egoic body. Each ray necessitated, we saw, a different process. Then we took up the function of the personality ray in combination with the egoic ray, and saw how in wise consideration of the two factors a method could wisely be apportioned.

Now we take up more specifically the factor of time. Karma and time are more synonymous terms than is oft realised. Occult meditation and the definite commencement of the work of liberating the individual from the periphery of the causal body can only be begun when a certain point in evolution has been attained, and when (through its content) the causal body is of a certain specific gravity, and when the circumference of that body measures up to certain requirements. The whole process is one of law and not, as is so oft considered, one purely of aspiration and lofty desire. Consider wisely this sentence I have just written upon the karmic condition of the threefold man and his place on the ladder of evolution. What have I specified? Three factors for your consideration:



**[Page 23]**

a—The point in evolution.

b—The specific gravity of the causal body. c—

The size and circumference of the causal body.

Later I intend definitely taking up with you the question of the mental plane and its three higher subplanes, which are the planes of the Ego. We will deal with the position of the causal body on these planes and with the relationship of the causal body to other bodies on the same plane. In this letter I deal only with the three above-mentioned points. I deal, therefore, with the causal body itself, with the egoic consciousness and its relationship to the lower self. Later I will deal with the same consciousness on its own plane and its relationship to other egos and to the Hierarchy. Keep this clearly in mind:—the development of the egoic consciousness *within the Personality* is my main theme at this time. Do not confuse the two. We might word it otherwise:—I will deal with the relationship of the Higher Self to the threefold lower man, and the gradually increasing strength of that relationship through meditation. This increase is coincident with the three factors above named. Let us take them in order.

*The Point in Evolution.*

The life of the evolving personality might be divided into five divisions. Ours is, after all, a fivefold evolution, and the life of the man (as a human being and prior to taking the fifth Initiation) may be considered as a series of five gradual steps, each step being gauged by the condition of the indwelling Flame of Spirit. From the standpoint of our occult planetary Hierarchy, as before I have told you, we *are measured by our light*.

*The first division* of progress might be measured from the moment when animal-man became a thinking entity, **[Page 24]** a human being, to that of the conscious functioning of the emotional body or to the point where the emotions are very largely paramount. It corresponds to the period covered by the Lemurian and early Atlantean days. During this period, the man is polarised in his physical body and is learning to be controlled by his desire body, the body of feeling or of emotion. He has no aspirations save such as pander to the pleasures of the body; he lives for his physical nature, and has no thought for aught that may be higher. This period parallels that of the child from one to seven years. At this time the watching Teachers of the race see the indwelling Flame as a tiny pin-point, and the permanent atom of the physical plane holds the polarisation. No attention is called for from the Teachers, for the instinctive force inherent in the Higher Self does the work, and the driving force of evolution carries all on to perfection.

*The second period* covers a point in development when the polarisation is largely in the emotional body and when lower mind desire is being developed. Later Atlantean days hold the analogy hid. The desires are not so purely physical, for mind is beginning to permeate, much as yeast causes a movement and a rising in a mass of dough. The man is conscious of vague pleasures not associated with his physical body; he is capable of a deep love for teachers and guides wiser than himself, of a wild unreasoning devotion for his environing associates, and of an equally wild and unreasoning hatred, for the equilibrium that mind achieves, and the balance that is the result of mental action, is wanting in his make-up. He suffers from extremes.

The polarisation lies now in the emotional permanent atom but, (when this point of development is reached) a light plays between the two atoms that have **[Page 25]** known polarisation—the emotional

and the physical. What I am seeking to bring out at this stage is that the mental unit has not known the force of polarisation, the emotional is holding it, and the result is an integral difference within the periphery of the atom itself. The electronic combinations that compose the atom which has suffered polarisation are grouped in a different geometrical form to those which have not yet experienced the process. It is the effect of the life of the Ego, playing on the matter of the atom and causing various approximations and differentiations unseen in a non-polarised atom. The matter is abstruse and complex.

This period is an analogous one to that in the life of a child from seven to fourteen years, or that period when adolescence is traversed and the child is maturing. This maturity is the product of emotional and physical polarisation in alignment. Alignment is now easily achieved between the physical and emotional bodies. The problem is to bring both under alignment with the mental and later with the egoic bodies.

To the watching Guides of the race, the indwelling Flame or Light can be seen slightly more enlarged, but still so small as to be inappreciable. But, if I can in any way make clear without misleading by the use of words—whereas in the first period the physical atom could be seen illuminated, now in the second period the emotional atom is similarly lit up, a signal to the Teachers that the work progresses. All this covers a vast period of time, for progress at this period is inexpressibly slow. My allusion to the Atlantean and Lemurian races was but to trace analogy in object, and not analogy in time.

Now, on entering *the third period*, comes the most vital point in the development of the man, that in which [Page 26] mind is developing and the polarising life shifts to the mental unit. Speaking in terms of the solar system and viewing humanity as a unit, all of whose permanent atoms form the molecules in a corresponding cosmic atom, the work has progressed from physical to emotional polarisation and remains there. Not till the seventh cycle of the greater cycle, not till the calling of the system into obscurity and out of manifestation will the cosmic mental atom in the body of the Logos achieve polarisation. Here and there individuals are, as units, accomplishing the work and demonstrating therefore the hope for all.

This period corresponds to that between the ages fourteen and twenty-eight. The period here is longer for there is much to be done. Two atoms have felt polarisation, and one is receiving the shifting. It is the middle point. At this time the light plays between the three atoms (outlining the personality triangle). But the focal point is gradually shifting more and more into the mental unit, and the egoic body is becoming gradually more rounded out, and assuming its proportions.

The man has control of the physical body and each life he builds a better; he has a desire body of more refined requirements (note the occult significance of that word); he realizes the joys of intellect and strives ever for a mental body of greater adequacy; his desires turn upward instead of downward, and become transmuted into aspiration,—at first aspiration towards the things of mind, and later towards that which is more abstract and synthetic. The indwelling egoic Flame or Light now radiates from an inner centre to the periphery, lighting the causal body and giving indication of burning. To the on-looking Hierarchy it is apparent that the divine fire is permeating and warming and radiating throughout [Page 27] the causal body., and that the Ego is becoming ever more conscious on his own plane, and ever more interested—*via the permanent atoms*,—in the life of the Personality. The physical brain of the Personality is not yet aware of the difference between inherent mental capacity and the directed impress of the indwelling Ego, but the time is becoming ripe for a change of some

kind, and evolution is moving with rapidity. The fourth period approaches. I would here sound a warning. All this proceeds not in ordered sections, if so I may term it. It proceeds as proceeds the greater system, with constant overlapping. and with parallelism, due to the inherent ray of the spirit or Monad, to cyclic changes, to diversity of forces playing astrologically and oft from unknown cosmic centres upon the palpitating life within the atoms....

*The fourth period* is that within which co-ordination of the Personality is completed, and that wherein the man comes to himself (as did the prodigal in the far country) and says: "I will arise and go to my Father." This is the result of the first meditation. The three permanent atoms are functioning and the man is an active, feeling, thinking entity. He reaches the consummation of the personality life and he begins to shift consciously his polarisation from the personality life to the egoic. He stands upon the Path of Discipleship or Probation, or is close to it. He commences the work of transmutation; he laboriously, painfully and carefully, forces his consciousness higher and to expand at will; at any cost he determines to dominate and function in full liberation on the three lower planes; he realises that the Ego must have perfect expression,—physical, emotional and mental,—and he makes, therefore, at infinite cost, the necessary channel. He attracts the attention of the Teachers. [Page 28] In what way does he do this? The causal body begins to radiate the indwelling Light. It has been constructed to a point where it is fine enough to act as a transparency and, where the contact of the Ego is made with the Triad, a point of Flame appears....The light is no longer under the bushel, but suddenly flames forth, and catches the eager eye of the Master.

This marks the period between twenty-eight and thirty-five in the life of the adult. It is the period wherein a man finds himself, discovers what his line of activity may be, what he can accomplish, and from the worldly standpoint, comes into his own.

During *the fifth period* the Flame gradually breaks through the periphery of the causal body, and the "path of the just shineth ever more and more unto the perfect day." It is in the fourth period that meditation commences,—the mystic meditation that leads, in the fifth period, to that occult meditation that brings about results, being under the law and hence following the line of the ray. It is by meditation that the man—as a Personality—feels out the vibration of the Ego, and seeks to reach up to the Ego and bring the egoic consciousness ever more and more down, so as to include consciously the physical plane. It is by meditation or by retreating within that the man learns the significance of Fire, and applies that fire to all the bodies, till naught is left save the fire itself. It is by meditation, or the reaching from the concrete to the abstract, that the causal consciousness is entered, and man—during this final period—becomes the Higher self and not the Personality.

The polarisation shifts during the fifth period (the period of the Path of Initiation) entirely from the Personality to the Ego, until, at the close of that period, liberation is complete, and the man is set free. Even the [Page 29] causal body is known as a limitation and the emancipation is completed. The polarisation then shifts higher into the Triad—the shifting beginning at the third Initiation. The physical permanent atom goes and the polarisation becomes higher mental; the emotional permanent atom goes and the polarisation becomes intuitional; the mental unit goes and the polarisation becomes spiritual. The man then becomes a Master of the Wisdom and is of the symbolic age of forty-two, the point of perfected maturity in the solar system.

A still later period comes, corresponding to the ages forty-two to forty-nine, wherein the sixth and seventh Initiations may be taken, but this period concerns not the readers of these letters....

June 9, 1920.

*The Specific Gravity and Content of the Causal Body.*

This subject, anent the causal body, opens up for the thinker much food for speculation. The literal figures and the dimensional lines cannot be given. They form one of the secrets of initiation but certain ideas may be suggested and submitted to the consideration of all interested.

Just what do you mean when you speak of the causal body? Say not glibly, the body of causes, for words thus spoken are oft but nebulous and vague. Let us now consider the causal body and find out its component parts.

On the involutory path you have what is termed the Group Soul, aptly described (as far as earth words permit) as a collection of triads, enclosed in a triple envelop of monadic essence. On the evolutionary path, groups of causal bodies correspond and are similarly composed, three factors entering in.

**[Page 30]**

The causal body is a collection of permanent atoms, three in all, enclosed in an envelop of mental essence.... What happens at the moment when animal-man becomes a thinking entity, a human being? The approximation of the self and the not-self by means of mind, for man is "that being in whom highest spirit and lowest matter are linked together by intelligence." What do I mean by this phrase? Just this: that when animal-man had reached a point of adequacy; when his physical body was sufficiently co-ordinated, when he had an emotional or desire nature sufficiently strong to form a basis for existence, and to guide it by means of instinct, and when the germ of mentality was sufficiently implanted to have donated the instinctive memory and correlation of ideas that can be seen in the average domesticated animal, then the descending spirit (which had taken to itself an atom on the mental plane) judged the time ripe for taking possession of the lower vehicles. The Lords of the Flame were called in and they effected the transfer of polarisation from the lower atom of the Triad to the lowest atom of the Personality. Even then, the indwelling Flame could come no lower than the third subplane of the mental plane. *The life of the first Logos must be blended with that of the second Logos and based on the activity of the third Logos.*

Therefore, you have at the moment of individualisation, which is the term used to express this hour of contact, on the third subplane of the mental plane a point of light, enclosing three atoms, and itself enclosed in a **[Page 31]** sheath of mental matter. The work then to be done consists of:

1. Causing that point of light to become a flame, by steadily fanning the spark and feeding the fire.
2. Causing the causal body to grow and expand from being a colourless ovoid, holding the Ego like a yolk within the egg-shell, to a thing of rare beauty, containing within itself all the colour of the rainbow. This is an occult fact. The causal body will palpitate in due course of time with an inner irradiation, and an inner glowing flame that will gradually work its way from the centre to the periphery. It will then pierce through that periphery, using the body (that product of millennia of lives of pain and endeavour) as fuel for its flames. It will burn all up, it will mount upward to the Triad, and (becoming one with that Triad) will be re-absorbed into the spiritual consciousness,—will carry with

it—using heat as the symbol—an intensity of heat or quality of colour or vibration that before were lacking.

Therefore the work of the Personality—for we have to view all from that angle until egoic vision may be ours,—is first to beautify, build and expand the causal body; secondly to withdraw within it the life of the Personality, sucking the good out of the personal life and storing it in the body of the Ego. We might term this the Divine Vampirism, for always evil is but the other side of good. Then, having accomplished this, comes the application of the flame to the causal body itself and the joyous standing by whilst the work of destruction goes on, and the Flame—the live inner man and the spirit of divine life—is set free and mounts to its source.

The specific gravity of the causal body fixes the moment of emancipation and marks the time when the work of beautifying and building is completed, when the **[Page 32]** Temple of Solomon is erected, and when the *weight* (occultly understood) of the causal body measures up to the standard looked for by the Hierarchy. Then the work of destruction supervenes and liberation approaches. Spring has been experienced, the full verdure of summer has succeeded, now must be felt the disintegrating force of autumn,—only this time it is felt and applied on mental levels and not on physical. The axe is laid to the root of the tree, but the life essence is garnered into the divine storehouse.

The content of the causal body is the accumulation by slow and gradual process of the good in each life. The building proceeds slowly at first, but towards the end of incarnation—on the Probationary Path and on the Path of Initiation—the work proceeds rapidly. The structure has been reared, and each stone quarried in the personal life. On the Path, in each of its two divisions, the work of completing and beautifying the Temple proceeds with greater rapidity....

Briefly and in conclusion of this matter, I would seek to point out that the circumference of the causal body varies according to type and ray. Some egoic bodies are of a form more circular than others; some are more ovoid, and others more elongated in shape. It is the content and the pliability that matter, and above all the occult permeability of the lower auric egg that permits of contact with other egos, yet retains identity; that merges itself with its fellows, yet preserves individuality; and that absorbs all that is desirable, yet keeps ever its own shape.

June 16, 1920.

#### 4—Condition of the Causal Body.

The fourth factor underlying the choice of a method **[Page 33]** of meditation is our subject today and consists of the condition of the causal body.

We have dealt with the causal body in its relationship to the Personality or lower self, showing the interplay between the two and their interdependence. Through steady application to occult meditation, and through the gradual stilling of the lower mind, through concentration and the wise following of the egoic ray meditation, balanced by the personality ray mediation, we found that the relationship of the causal body to the Personality became ever closer and the channel connecting the two became ever more clear and adequate. This resulted eventually, we saw, in a shifting of polarisation from the lower to the higher and later to complete emancipation from both,—centralisation ensuing then in the spiritual consciousness. We dealt with the matter from the lower point of view, seeing it from the

standpoint of a man in the three worlds.

Today we will deal with the matter from the standpoint of the Higher Self, from the egoic level, and consider the relationship of that Self to the Hierarchy, to surrounding egos, and to the Spirit. It will be difficult to do more than give some few hints, for much that I could say would be little comprehended, and much be too occult and dangerous for general communication.

Three things may be imparted, which—when wisely meditated upon—may lead to illumination:

The Ego on its own plane, realises *consciously* its relationship to the Master, and seeks to transmit that consciousness to the Personality.

The Higher self on its own plane, is not trammled by time and space, and (knowing the future as well as that which is past) seeks to bring the desired end nearer and make it more rapidly a fact.

**[Page 34]**

The Higher Self or Ego on its own plane has direct relationship with other egos on the same ray, and on a corresponding concrete or abstract ray, and—realising that progress is made in group formation—works on that plane at the helping of his kind. These facts are already half apprehended among students but by a slight elaboration I may make it clearer.

*Relationship of the Ego to the Hierarchy.*

The relationship of the Ego to some one Master is at this stage consciously realised, but is nevertheless, itself of evolutionary development. As we have been told, there are sixty thousand million units of consciousness or spirits in the evolving human hierarchy. These are found on causal levels, though the numbers are slightly less now, owing to the attainment of the fourth Initiation by individuals from time to time. These egos at different stages of development are all linked with their Monad, Spirit or Father in Heaven, in much the same way (only in finer matter) as the Ego is linked with the Personality.

All the Monads are, as you know, under the control, or rather form part, of the consciousness of one of the Planetary Spirits. On egoic levels, the egos are in a similar condition. An Adept of their ray supervises their general evolution, dealing with them in *groups*. These groups are formed under three conditions:

a—As to sub-ray of the egoic ray.

b—As to period of individualisation or of entrance into the human kingdom. c—

As to point of attainment.

The Adept of their ray handles the general supervision but under Him work the Masters each on His own ray, and with Their own individual groups, who are affiliated with Them through period, through karma and **[Page 35]** through point of vibration. Under the Masters work the disciples who have the consciousness of the Higher Self, and are therefore able to work on causal levels and aid in the development of those egos whose causal bodies are less developed than their own.

All is beautifully subject to law, and as the work of developing the egoic body is dependent upon the progress made in the threefold personality, the Ego is consequently aided on lower levels by two



different disciples, one working on emotional levels and reporting to another disciple who works upon the mental vehicle. He in his turn reports to the disciple with causal consciousness, who reports again to the Master. All this is done with the co-operation of the indwelling consciousness in the causal body. This, as you see, entails five factors concerning themselves with the aiding of the Ego in his evolutionary development:

- 1—The Adept of his Ray.
- 2—The Master of his group.
- 3—A disciple with causal consciousness.
- 4—A disciple on the mental plane.
- 5—A helper on the emotional plane.

For a long period of lives the Ego remains practically unconscious of the Personality. The magnetic link exists. but that is all until the time comes when the personal life reaches a point where it has somewhat to add to the content of the causal body—a body at first small, colourless and insignificant. But the hour comes when the stones are first brought perfected from the quarry of the personal life, and the first colours are painted in by the man, the builder and the artist. Then the Ego begins to give attention, rarely at first, but with increasing frequency, until lives come around in which the Ego **[Page 36]** definitely works at the subjugation of the lower self, at the enlargement of the communicating channel, and at the transmission to the physical brain consciousness of the fact of its existence and the goal of its being. Once that is accomplished, and the inner fire is freer in its passage, lives are then given to the stabilising of that impression, and to the making of that inner consciousness a part of the conscious life. The flame radiates downward more and more until gradually the different vehicles come into line, and the man stands on the Probationary Path. He is ignorant yet of what lies ahead, and is conscious only of wild and earnest aspiration and of innate divine longings. He is eager to make good, longing to *know*, and dreaming always of someone or something higher than himself. All this is backed by the profound conviction that in service to humanity will the dreamed-of goal be reached, will the vision become reality, the longing fructify into satisfaction, and aspiration be merged in sight.

The Hierarchy begins to take action and his instruction is carried out as aforesaid.... Until now the Teachers have only watched and guided without definitely dealing with the man himself; all has been left to the Ego and the life divine to carry out the plan, the attention of the Masters being directed to the Ego on his own plane. The Ego bends every effort to quicken vibration, and to force the oft-rebelling lower vehicles to respond and measure up to the rapidly increasing force. It is largely a matter of increased fire or heat, and consequent intensification of vibratory capacity. The egoic fire waxes ever greater until the work is done, and the purificatory fire becomes the Light of Illumination. Ponder on this sentence. As above, so below; on each rung of the ladder the process is repeated; the **[Page 37]** Monad, at the third Initiation, begins itself to be conscious of the Ego. The work, then, is more rapid owing to the rarity of the material and to the fact that resistance is a factor in the three worlds but not elsewhere.

Hence, pain ceases for a Master. That is, pain as we know it on earth, which is largely *pain in matter*. The pain that lies hid in comprehension, not resistance, is felt to the highest circles, yea, it reaches to the Logos Himself. But this is beside the point and well-nigh incomprehensible to you who are yet trammelled by matter.

*Relationship of the Ego to its own development.*

The Ego seeks to bring about the desired end in three ways:—

1—By definite work on abstract levels. It aspires to contact and enclose the permanent atom, its first direct approach to the Triad.

2—By definite work on colour and sound with the aim in view of stimulation and vivification, working thus in groups and under the guidance of a Master.

3—By frequent attempts to definitely control the lower self, a thing distasteful to the Ego, whose tendency is to rest content with consciousness and aspiration on its own plane. Forget not that the Ego itself has somewhat to wrestle with. The refusal to incarnate is not found only on spiritual levels, but is found also on that of the Higher Self. Certain developments also, incidental to the factors of time and space (as understood in the three worlds) are aimed at by the Ego, such as the increase of the causal periphery through the study of divine telepathy, systemic psychology and the knowledge of the law of fire.

**[Page 38]***Relationship of the Ego to other egos.*

Certain things need to be remembered:—

*The factor of periodicity.* Egos that are in incarnation, and egos that are out of incarnation are differentiated and capable of different work. Egos whose reflections are in incarnation are more limited than those who are not. It is almost as if the Higher Self were directed downwards, or willingly circumscribing itself to three-dimensioned existence, whereas the egos out of incarnation are not so limited but work in another direction or dimension. The difference lies in the focusing of attention, during physical plane life. The matter is hard for you to grasp, is it not so? I scarcely know how to express the difference more clearly. It is perhaps as if the incarnating egos were more positive, and the non-incarnating egos more negative.

*The factor of activity.* This is largely a matter of ray, and affects closely the relationship between egos. Those on similar rays coalesce and vibrate more readily to each other than those on different rays, and it is only as the second or wisdom aspect is developed that synthesis becomes possible.

On the third subplane of the mental plane egos are separated into groups—individual separation exists not, but group separation can be felt, incidental to ray and point in evolution.

On the second subplane the groups become merged and blend, and from their forty-nine groups are formed (by merging) forty-two. The process of synthesis might be tabulated as follows:

<i>Mental plane</i>	1st subplane----- 35 groups, 7 x 5
	2nd subplane----- 42 groups, 7 x 6
	3rd subplane -----49 groups, 7 x 7

**[Page 39]**

<i>Buddhic plane</i>	3rd subplane -----	28 groups, 7 x 4
	1st subplane -----	21 groups, 7 x 3
<i>Atmic plane</i>	Atomic subplane -----	14 groups, 7 x 2
<i>Monadical plane</i>	.....	7 great groups

I have given a few hints here. It is so little, compared with what will later be known when those of you now studying expand the consciousness still further, but it is all I can as yet impart, and only this has been given with the intent of showing how much has to be considered, when meditation forms are duly set by a Master. He has to take into wise consideration the egoic ray, and the condition of the causal body in its relationship to the lower self and to the Hierarchy. The state of the body must be known, and its content; its relationship to other egos must be duly considered, for all is in group formation. Meditation must therefore be given which is in line with the *group* to which the Ego is assigned, for as each man meditates he contacts not only his own Ego but also his egoic group, and through that group the Master to Whom he is consequently linked, though the efficacy of a meditation depends upon the work being done in an occult manner and under law. The group significance of meditation is little understood, but the above thoughts are commended to you for your wise study.

June 17, 1920

### 5—Immediate Need of Period and Man's Availability.

Today we will consider factor five in deciding methods of Meditation, and will deal with the need of the particular period and the suitability of the man to meet the need.

Let us first of all briefly recapitulate, for the value of reiteration is profound. We have taken up briefly the **[Page 40]** factor of the egoic ray, as it is considered by a teacher in assigning a meditation, and we have seen how each ray aimed at the same goal along a different route, and that each ray necessitated a different type of meditation. We have touched on the modification of the meditation through consideration of the personality ray. Then we took up the factor of time as shown in the causal body, its point of development, and the relationship of that body to its three lower expressions, finishing yesterday with a few brief hints anent the causal body on its own level and its scope of consciousness. All this will have indicated to you how wise must be the teacher who presumes to indicate meditation. One point I would here interpolate:—No meditation that is truly and occultly suitable can be assigned by a teacher who has not the capacity of causal consciousness and contact. When the teacher knows the note, the rate of vibration and the colour, then he can wisely assign, but not before. Before that time, generalisation only is possible, and a meditation given that may approximate the need and also be safe.

Another factor enters now,—a factor that varies somewhat according to the need of the period. All cycles are not as fundamentally important. The periods in a cycle that are of real moment are the termini, and those where overlapping and merging occur. They demonstrate on the physical plane in great revolutions, gigantic cataclysms, and fundamental upheavals in all three departments of the Hierarchy,—the department of the World Teacher, that of the Head of a root-race and that of the Ruler of civilisation or of force. At the points of merging in a cycle, cross-currents are found, and all the

system seems to be in a chaotic condition. The middle part of a cycle where the incoming vibration is stabilised and the [Page 41] old has passed away, manifests in a period of calm and apparent equilibrium.

At no time in the history of the race has this been better shown than in the present half century. The sixth Ray of Devotion passes away and the Ray of Ceremonial Law enters and with that entering comes a swinging into prominence of the outstanding features and faculties of the department of force and activity, the synthesis, forget not, of the four minor rays. Therefore you have the fighting for ideals and the devoted adherence to a cause, as demonstrated under the ray of the Master Jesus; therefore the clashing in every field of endeavor of the idealists (right or wrong) and their bitter warfare. What was the world war but the culmination of two opposing ideals, fighting it out on the physical plane?—it was an instance of the force of the sixth ray. Now will come, as the sixth ray passes out, a gradual cessation of the clashing, and the gradual domination of organisation, rule and order under the sway of the incoming force, that of the ray of the Master R—. Out of the present turbulence will arise the ordered and organised form of the new world. Gradually the new rhythm will impose itself on the disorganised communities of men, and instead of social chaos as now you will have social order and rule; instead of the religious differences and the differentiated sects of the many so-called religions, you will have religious expression itself regulated into form and all ordered by law; instead of economic and political strain and stress will be seen the harmonious working of the system under certain fundamental forms; all will be dominated by ceremonial with the inner results aimed at by the Hierarchy gradually taking shape. Forget not that in the apotheosis of law and order and their resultant forms and limitations lies, towards the close (I choose my words with deliberation), a [Page 42] fresh period of chaos, and the escape of the imprisoned life from even those limitations, bearing with it the imparted faculty and the essence of the development aimed at by the Logos of the seventh ray.

Such is the situation from time to time down through the ages. Each ray sweeps into power, bearing its own incarnating spirits to whom the period marks a point of least resistance comparatively. They contact six other types of force in the worlds and six other groups of beings who must be impressed by that force and be carried forward in its sweep towards the universal goal. Such is also the specific situation in the period in which you live, a period wherein the seventh Logos of Ceremonial Law and Order seeks to straighten out the temporary chaos, and aims at the reduction within limits of the life escaping from the old and worn-out forms. The new forms are needed now and will be adequate. It is only after the middle period in a new cycle that limitation will again be felt and the attempt to escape be started anew.

Therefore the wise teacher at this time considers the situation and weighs the effect of the incoming ray on the spirits in incarnation. Here, therefore, you have a third ray and its bearing to be considered in the assigning of meditation. Complex you feel the task to be? Fortunately the Hall of Wisdom equips its graduates for the task.

At this particular period the aspect of the Form in meditation (whether meditation based principally on the egoic ray or on the personality ray) will be much developed. You can look to see very definite forms built up and assigned, both to individuals and to groups, resulting in an increase of white magic, and the consequent resultant, on the physical plane, of law and order. The coming period of reconstruction goes forward in line with the ray, and its ultimate success and achievement is more nearly [Page 43] possible than perhaps is looked for. The Great Lord comes in under the law and naught can stop His approach.

Just now the great need of the time is for those who understand the law and can work with it. Now is the opportunity, too, for the development of that principle and the training of people in the helping of the world.

The minor Rays of Harmony and Science respond quickly to this seventh influence; by that statement I mean that their monads are easily influenced in this direction. The monads of the sixth Ray of Devotion find conformity more difficult, until nearing the point of synthesis. The monads of the first and second rays find in this ray a field of expression. First ray monads have a direct link with this ray and seek to wield the law through power, whilst second ray monads, being the synthetic type, guide and rule through love.

I think I have today given you enough to engender thought on this fifth factor. This is all I seek to do. To the guiding light of the intuition is the rest left and what that inner guide reveals is of more value to the individual than aught exoterically imparted. Therefore, ponder and consider.

June 18, 1920

### *Some Words of Cheer.*

.....It is only as the disciple is willing to relinquish all in the service of the Great One, and to hold naught back, that liberation is achieved, and the body of desire becomes transmuted into the body of the higher intuition. It is the serving perfectly each day—with no thought or calculation about the future—that brings a man to the position of the perfect Server. And, may I suggest one thing? All care and anxiety is based primarily on selfish motive. You fear further pain, you shrink from further [Page 44] sad experience. It is not thus that the goal is reached; it is reached by the path of renunciation. Perhaps it may mean the renunciation of joy, or the renunciation of good reputation, or the renunciation of friends, and the renunciation of all that the heart clings to. I say *perhaps*; I say not, it is so. I but seek to point out to you that if that is the way you are to reach your goal, then for you it is the perfect way. Aught that brings you rapidly to Their Presence and to Their Lotus Feet, is by you to be desired and eagerly welcomed.

Cultivate daily, therefore, that supreme desire that seeks solely the commendation of the inner Guide and Teacher, and the egoic response to good action dispassionately performed.

Should bereavement come your way, smile through it all; it will end in a rich reward and the return of all that has been lost. Should scorn and despisings be your lot, smile still, for only the look of commendation that comes from the Master is the one to seek. Should lying tongues take action, fear not, but forge ahead. A lie is a thing of earth and can be left behind as a thing too vile to be touched. The single eye, the unalloyed desire, the consecrated purpose, and the ear that turns in deafness to all earth's noise—such is the aim for the disciple. I say no more. I but desire that you do not dissipate needless force in vain imaginings, feverish speculations and troubled expectations.

### **6—The Groups, Inner and Outer, with which the Pupil is Affiliated.**

The point for consideration today is of practical interest. It deals with the factor of a man's groups. The relationship to a Master we have somewhat considered, [Page 45] and I will therefore proceed

with the instruction on the group connection.

We showed yesterday the importance of meditation in connection with the group to which a man is allied on egoic levels. Today we deal with the group to which he may be called on earth. This group is not exactly a reflection of the group on egoic levels as might be anticipated, for only certain units of an egoic group will be in incarnation at any one time. We deal with the Law of Cause and Effect, as demonstrated in the groups national, religious or family.

*Four groups connected with the pupils.*

A man, when in incarnation, has four sets of people to consider as his group:—

1. *The big national group* to which he belongs, the karma of which (through aggregation of numbers) is so strong that he cannot break away from it even if he will. Certain racial characteristics, certain temperamental tendencies are his because they are hidden in the racial physical body, and he must carry that constitution, and the tendencies inherent in that particular type of body, throughout his life on earth. That body provides the needed lesson, or (as evolution proceeds) it provides the best body for the type of work that has to be accomplished. An oriental type of body has one set of qualifications, and an occidental body has another set, and equally good, if I might so express it. I seek here to make this point clear, for the tendency of the westerner is to ape the oriental and to endeavor to force his vibrations to the same key as that of the oriental. At times, this causes concern to the inner Teachers, and occasionally leads to trouble in the vehicles.

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There has been too much tendency to believe that to be an oriental holds the goal for all. Forget not that even the Great Ones Themselves are not all orientals, and the Masters in European bodies are of equal accomplishment to the better known Eastern Adepts. Ponder on this. It needs much wise consideration, hence my emphasis of the fact. When more is known along these lines, and when schools of meditation are founded and conducted on truly occult lines by graduated Teachers, forms of meditation will be planned, suited to nationality and to the temperamental differences existing among nations. Each nation has its virtues and each has its defects; it will therefore be the work of the superintending Teacher to apportion meditations that will intensify the virtues and remedy the defects. The field opened up by these ideas is so vast that I cannot deal with it here. Specialists will later take up the problem, and the time comes when the orient and the occident will each have their own schools, subject to the same basic rules and under the superintendence of the same inner Teachers, but wisely differing on certain points, and (though aiming at the same goal) following different routes. You will later see these schools founded in each nation; admission into them will not be easy of attainment, but each applicant for instruction will be subjected to a drastic entrance examination. You will find each school will differ somewhat, not in fundamentals but in methods of application, due to the wise discrimination of the Head of the school. This Head, being of the same nationality as the pupils, and having the faculties of the causal body fully developed, will apply the method to the immediateneed.

Later I may further expand the future of the meditation schools for your edification, but I seek now principally to generalise.



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2—The second group, which is of importance in the life of the pupil, is *his family group*, involving its special family heredity and characteristics. Every man, who has reached a point in evolution where occult meditation is desirable and possible, has entered some particular family from deliberate choice:—

a—To work off karma as rapidly as may be.

b—Because of the physical vehicle it provides.

You will easily see, therefore, that in the assigning of occult meditation to be carried out on the physical plane and in a physical vehicle, it will be the concern of the Teacher to know somewhat of the physical pedigree and the inherent characteristics of the pupil, both from the point of view of finding the line of least resistance and of demonstrating what must be overcome. (Some of you who meditate are apt to be so engrossed straining after intuitional consciousness that you overlook the very necessary physical vehicles.) The physical brain and the conformity of the head play a large part in the process and must not be overlooked in the future as they are at present. This is necessarily so, for the dearth of trained teachers in the physical bodies is so insuperable at present.

Therefore the family group is the second thing of moment that enters into consideration, and the matter is of more vital importance than perhaps you think.

In the coming schools of meditation there will be records kept as to the pupil's forbears, his family history, the progress of his youth and life and his medical history. This record will be minutely accurate, and much will be learnt this way. The life will be regulated and the scientific purification of the physical body will be one of the **[Page 48]** first things attempted. Incidentally (in speaking of these schools) I would like to urge that you picture not some isolated spot for their location. In the world, yet not of the world is the ideal, and only in the advanced stages or just prior to taking Initiation will the pupil be permitted to retire for periods of any length. It is the inner detachment that counts, and the ability to dissociate the self from the environment that matters, and not so much the physical plane isolation.

3—The third group that a man has to consider is the particular *band of servers* to which he may be affiliated. Any man who is ready for occult meditation must have demonstrated first for many lives his intelligent willingness to serve and to work among the sons of men. Unselfish service is the bed-rock of the life of the occultist, and danger lurks when it exists not, and occult meditation carries a menace. Hence, the man must be an active worker in some part of the field of the world, and on the inner planes he must likewise be playing his part. Certain things will then have to be considered by the Teacher:

a—The group work a man is doing and how best he may be qualified to serve better in that group.

b—The type of a man's work, and his relationship in that work to his associates—a very important occult factor—will be carefully weighed before a meditation is assigned, and certain types of meditation (perhaps desired by the man himself) may be withheld on account of their being unsuited to the work in hand, and because of their tendency to develop certain qualities which might handicap the server in his work. Those meditations which **[Page 49]** will increase ability to *serve* will ever be the aim. The greater aim includes, after all, the lesser.

4—The fourth group that has a place in the calculations of the Teacher *is that to which a man belongs on the inner plane*, the band of helpers to which he is assigned, or—if he is a disciple,—the group of pupils of which he forms a part. Their particular type of group work will be considered, the capacity of the pupil to progress with his fellows will be fostered, and his ability to fill his appointed post will be increased.

I have but hinted in these last few communications at the many things that arise for consideration in the assignment of a meditation. You have three rays to consider, the point in evolution of the causal body and its interrelation on its own plane with its group, with the Hierarchy and with its reflection, the Personality. You have also the factor of karma, the need of the time and of the man himself, and his relationship with four different groups.

All this is possible and will some day be recognized, but the period of laying a foundation is not yet over, and for long will remain with you. The control of the mind is the present aim of meditation, and must always be the elementary step.

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## LETTER IV

### THE USE OF THE SACRED WORD IN MEDITATION.

- 1—Fundamental postulates.
- 2—The creative effect of the Sacred Word. 3—
- The destructive effect of the Sacred Word. 4—
- Pronunciation and use of the Sacred Word. 5—
- Its effect on the centres and on each body.

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## LETTER IV

### THE USE OF THE SACRED WORD IN MEDITATION.

June 19, 1920

The subject that we are to deal with today is of such profundity and of such vital moment that your shrinking from even considering it is exceedingly natural. No matter what we may say upon the matter, we can but touch the fringe of it, and the depths of what will be left unsaid may seem so great, that the data communicated may assume too small proportions.

## Fundamental Postulates.

First, I seek to lay down certain basic postulates which, though realised as mental concepts, may yet be too deep for easy comprehension.

These postulates are five in number—five out of a number too vast for your apprehension. These postulates themselves are based on certain fundamental facts, and these facts (seven in number) are not as yet all comprehended. H.P.B. touched on three in his statement of the fundamentals of the Secret Doctrine. Four yet remain hid, though the fourth is emerging somewhat through the study of psychology and mental science. The other three fundamentals will emerge during the next three rounds. This round will see the apprehension of the fourth fundamental.

These postulates are as follows:

- 1—That all that exists is based on sound or on the Word.
- 2—That differentiation is the result of sound.
- 3—That on each plane the Word has a different effect.

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- 4—That according to the note of the Word, or the vibration of the sound, will the work of building-in or casting-out be accomplished.
- 5—That the one threefold Word has seven keys, and these seven keys have their own subtones.

In the apprehension of these basic facts lies hid much light on the use of the Word in meditation.

In the great original sounding forth of the Sacred Word (the three original Breaths, with their seven sounds,—one Breath for each of the three solar systems) the note was different, and the sounds pitched to a different key.

*In system one*, the completion of the First Breath, the culmination, was the sounding forth, in note majestic, of the note FA,—the note which forms the basic note of this system, the note of manifested nature. This note *is*, and to it must be supplemented the second note for this the second system. It is not fully sounded or rounded out, nor to the end of the greater cycle will it be completed. The Logos sounds it now, and should He cease to breathe it forth, the whole system would disappear into complete obscurity. It would mark the end of manifestation.

*In system two*, the present system, the keynote may not be disclosed. It is one of the secrets of the sixth Initiation, and must not be revealed.

*In system three* the final third note will be added to the basic notes of the first and second systems, and then what will you have? You will have the major third of the Logoic Personality in its completeness, a correspondence to the major third of the microcosm,—one note for each plane. We have been told that the solar Logos, on the cosmic planes, works at the problem of cosmic mind; that He functions in His physical solar system, is polarised in His cosmic astral, or emotional body, and is developing [Page 53] cosmic mind. So, on the planes of the solar system, is it as with the microcosm. In the realisation of this correspondence and its wise application lies illumination on the use of the Sacred Word in

meditation.

System I.....corresponds to the physical body.

System II .....corresponds to the emotional body.

System III..... corresponds to the mental body.

By the study of the Word or Sound in the formation of these three will help come on the use of that Word in the building of the intuitional vehicle, and the purification of the personality.

Now we will divide what we have to say under four heads, and take up each one of them separately:—

1—The creative effect of the Sacred Word.

2—The destructive effect of the Sacred Word.

3—Its pronunciation and use:—

a— In individual meditation.

b— In group and congregational work.

c— For certain specific ends.

4—Its effect on the bodies and centres, and its efficacy in effecting egoic alignment.

June 20, 1920

### **The Dual Effect of the Sacred Word; constructive and destructive.**

We can today continue with the subject we were considering yesterday. We divided the theme into four divisions and we will take the first two, the effect,—creative and destructive—of the Word. Just a few broad hints will be possible, to form a basis for the intelligent application of the law.

First, let us repeat the truism that the worlds are the effect of sound. First life, then matter; later the attraction [Page 54] of the matter to the life for purposes of its manifestation and expression, and the orderly arrangement of that matter into the necessary forms. Sound formed the allying factor, the propelling impulse, and the attractive medium. Sound, in an occult and deeply metaphysical sense, stands for that which we term "the relation between", and is the creating intermediary, the linking third factor in the process of manifestation. It is the akasha. On the higher planes it is the agent of the great Entity Who wields the cosmic law of gravitation in its relation to our solar system, whilst on the lower planes it demonstrates as the astral light, the great agent of reflection, that fixes and perpetuates on its vibratory bosom the past, the present and the future, or that which we call Time. In direct relation to the lower vehicle it manifests as electricity, prana and the magnetic fluid. A simplification of the idea may come to you perhaps in the recognition of sound as the agent of the law of attraction and repulsion.

### **The seven great Breaths.**

In sounding forth the Sacred Word in its sevenfold completeness for this solar system, the Logos gathered through inspiration the matter needed for manifestation, and started the evolution of that matter at the first great Breath.

At the second great Breath came differentiation and the instilling of the second aspect logic.

At the third great Breath the activity aspect was demonstrated, matter was impregnated with that faculty, and fivefold evolution became a possibility.

At the fourth great Breath certain of the Hierarchies responded, and the great Builders more clearly saw the plan. There is a definite connection between the fourth [Page 55] Breath and the fourth Creative Hierarchy, that of the human Spirits. This fourth note of the Logos has a special significance for the human Spirit, and an unique effect in this earth and in this fourth cycle. The relativity of it is such that it is difficult for you in any way to realise that effect. It demonstrates as far as you can grasp it in the harmonic note of the fourth plane and ray. That note permeates the peoples of the world at this time and ever since the fourth root-race. It shows itself in the struggle of humanity to grasp the ideal of harmony and peace, and in the worldwide aspiration in that direction.

This fourth Breath is especially applicable to human evolution.

You have therefore:

Subtone one of the threefold Word gave the first vibratory note and started the movement of the spheres—solar or atomic. It embodies *Will*.

Subtone two of the threefold Word instilled the second aspect and called the cosmic ruler of the synthetic ray into manifestation. It marked duality or *reflex love*.

Subtone three of the threefold Word made our fivefold evolution possible. It is the basic note of the five lower planes. It marked *activity or adaptability*.

Subtone four of the threefold Word is the sound of the Human Hierarchy, and in its entirety might be called the "cry of Man."

Each of the sounds directly called into manifestation one ray, with all that enters in on a ray. Each sound demonstrates particularly on one plane, being the dominant note of that plane.

The fifth great Breath has an effect peculiar to itself, for in its reverberation it holds the key to all,—it is the *Breath of fire*. It created a similar vibration to that of the cosmic mental level, and is closely allied with the [Page 56] first Breath. It is the dominant note (in technical musical terminology) of the solar system, just as the third Breath corresponds to the major third. It is the note of the Logos. Each breath attracts to the Logos for purposes of manifestation, some entity on cosmic levels. The reflection of the method can be seen in the microcosm when the Ego sounds the egoic note in the three worlds and prepares to manifest or to come into incarnation. The note attracts around the permanent atoms or nuclei adequate matter for the purpose of manifestation, and that matter is itself informed by some vital entity. Similarly, the cosmic Lords of Fire, the great informing Entities of our solar system, respond when this fifth subtone is sounded forth. Again, the Lords of the Flame within the solar system itself responded when the microcosm sounded the fifth subtone of the monadic note, and involved themselves in human evolution.

The sixth great Breath drew to itself the Lords of the mysterious Pentacle, the volatile essences of the emotional plane, the desire faculty clothed in matter, the watery aspect of the logoc life.

At the sounding of the seventh subtone crystallisation occurred and absolute conformity to the law of approach. It resulted in the dense aspect of manifestation, the point of deepest experience. You will note its connection, therefore, with the Ray of Ceremonial Law, one of the great building rays,—a ray which adjusts matter, under set forms, to the desired shapes.

You may ask here: Why have I thus apparently digressed? It seems to you wide of the mark and beside the question? Let me elucidate. The microcosm has but to repeat the work of the macrocosm. The Spirit or monad on his own plane sounds forth the note (his hierarchical note) and descends into incarnation. It is both [Page 57] the note of attraction and of out-breathing. The personality—the reflection of that monad at the densest point in evolution,—is linked to the monad by the attractive force of the Sacred Word sounded by its monad on its note and on its own subtone.

But the work of outbreathing is already accomplished. It is involution. The work of in-breathing or reabsorption into the source progresses. When the Personality finds for itself (after lives of stress and search) its spiritual note with the right key and subtone, what is the result? It accords with its monadic note, it vibrates to the same measure, it pulsates with the same colour, the line of least resistance is at last found, and the indwelling life is liberated and returns to its own plane. But this work of discovery is very slow and the man has to pick out the chord with infinite care and pains. First, he finds out the third of the Personality and sounds that forth, the result being an ordered harmonious life in the three worlds. Then he finds the dominant fifth of the Ego, the keynote of the chord, and sounds that in unison with the Personality note. The result is that a vacuum is formed (if I may so express it) and the liberated man with his informing soul,—the threefold spirit, plus mind and experience—the Three completed by the Quaternary and the Fifth, escapes upward to the Monad. It is the law of attraction demonstrating through sound. Like to like and kind to kind, driven thereto by unity of sound, of colour and of rhythm.

This leads to the second factor we are considering, the destructive factor. In emancipation comes the breaking of the chains, in liberation comes the abolition of the old forms, in the domination of matter is seen the liberation of spirit. So, in the sounding of the Sacred Word in its sevenfold sense, comes the escaping from the shattered [Page 58] forms; first in the out-breathing, the attraction of matter, then in the in-breathing, the gradual shattering of the material forms and the leaving of them behind.

### **Meditation and the Word.**

I have pictured this for you on the systemic scale. Now let me apply it to meditation and see how it will work. Man, when meditating, aims at two things:—

a—At the formation of thoughts, at the bringing down to the concrete levels of the mental plane, of abstract ideas and intuitions. This is what might be termed *meditation with seed*.

b—At the aligning of the ego, and at the creation of that vacuum betwixt the physical brain and the Ego, which results in the divine outpouring, and the consequent shattering of the forms and subsequent liberation. This might be termed *meditation without seed*.

At a certain period in evolution the two blend, the seed is dropped and the vacuum is then created, not so much between the higher and the lower vehicles as between them and the intuitional plane or the plane of harmony.



Therefore, in the sounding of the Sacred Word in meditation man should (if rightly sounding it forth) be able to do both the creative work and the destructive work as does the Logos. It will be the reflection in the microcosm of the cosmic process. He will attract to his bodies matter of the finer kind and cast out that which is coarser. He will formulate thoughtforms that attract to themselves finer matter and repudiate that which is of a lower vibration. He should so sound the Word that alignment will [Page 59] be automatically made, and the necessary vacuum created, eventuating in a downflow from above. All these effects can transpire when the Word is correctly intoned, and each meditation should see the man more aligned, should disperse some of the matter of low vibration in one or other of his bodies, should open up the channel to a greater extent, and so provide a more adequate vehicle for the illumination from higher levels.

But—until correctness is possible—the effect produced by the use of the Word is very little, which is fortunate for the man who uses it. In the studying of the seven great Breaths and their effect on each plane, a man can find out much that should transpire on the different subplanes of each plane, especially in relation to his own development. In the studying of the basic note of the solar system (which was stabilised in System I), much can be found out about the use of the Word on the physical plane. A hint lies here for consideration. In the endeavour to find the note for this solar system, the note of love and wisdom, the student will make the necessary communication between the emotional or desire plane and the intuitional plane, and find out the secret of the emotional plane. In the study of the Word on mental levels and its effect in form building, the key to the erection of Solomon's Temple will be discovered, and the pupil will develop the faculties of the causal body, and eventually find liberation from the three worlds.

The student must remember, nevertheless, that he has first to find his personality note, and then the egoic, before he can touch the monadic chord. When he has done that he has, for himself, sounded his own threefold Word, and is now an intelligent creator animated by love. The goal is reached.

June 21, 1920

### *Some Practical Hints.*

I wish to make clear this afternoon that it is not possible for me, nor wise and appropriate to give to you different keys in which the sacred Word can be intoned; I can do no more than indicate general principles. Each human being, each unit of consciousness, is so unlike any other that the individual need can only be supplied when full causal consciousness exists on the part of the teacher, and when the pupil has himself reached a point where he is willing to know, to dare and to be silent. The dangers involved in the misuse of the Word are so great that we dare do no more than indicate basic ideas and fundamental principles, and then leave the aspirant to work out for himself the points necessary for his own development and to carry out the needed experiments until he finds *for himself* that which he needs. Only that which is the result of self-effort, of hard struggle and of bitter experience is of permanent and lasting value. Only as the disciple—through failure, through success, through hardly won victories, and the bitter hours that succeed defeat—adjusts himself to the inner condition, will he find the use of the Word scientifically and experimentally of value. His lack of will defends him largely from the misuse of the Word, whilst his endeavour to love guides him eventually to its correct intoning. Only that which we *know* for ourselves becomes inherent faculty. The statements of a teacher, no matter how profoundly wise he may be, are but mental concepts until experimentally part of

a man's life. Hence, I can but point the way. I may give but general hints; the rest must be threshed out by the student of meditation for himself.

**[Page 61]**

*Pronunciation and Use in Individual Meditation.*

I shall now be very practical. I speak for the man on the Probationary Path, who has therefore an intellectual grasp of what has to be accomplished. He realises approximately his place in evolution and the work to be done if he would some day pass through the portal of Initiation. In this way what I will say will teach the majority who study these letters.....The man undertakes to meditate and seeks to conform to the necessary rules. Let me give a few preliminary hints:—

The aspirant seeks daily a quiet spot where he can be free from interference and interruption. If wise, he will always seek the same spot, for he will there build up a shell around it that will serve as a protection and make the desired higher contact more easy. The matter of that spot, the matter of what you might term the surrounding space, becomes then attuned to a certain vibration (the man's own highest vibration, reached in consecutive meditations) which makes it easier for him each time to start at his highest and so eliminate a long preliminary keying up.

The aspirant composes himself to a position in which he can be unconscious of his physical body. No hard and fast rules can be laid down as the physical vehicle itself has here to be considered,—it may be handicapped in some way, stiff or crippled. Ease of posture is to be aimed at, coupled with alertness and attention. Slothfulness and laxness lead a man nowhere. The position most suitable for the average is cross-legged upon the ground, sitting against something that affords support to the spine. In intensest meditation or when the aspirant is very proficient and the centres rapidly awakening (perhaps even the inner fire pulsating at the base of the spine) **[Page 62]** the back should be erect without support. The head should not be thrown back as tension is to be avoided, but it should be held level, or with the chin slightly dropped. When this is done, that tenseness that is the characteristic of so many will be gone and the lower vehicle will be relaxed. The eyes should be closed and the hands folded in the lap.

Then let the aspirant note if his breathing is regular, steady and uniform. Should this be so, let him then relax his entire person, holding the mind positive and the physical vehicle supple and responsive.

Then let him visualize his three bodies, and having decided whether his meditation shall be in the head or within the heart (I will later take up this point) let him withdraw his consciousness there and focus himself in one or other of the centres. In so doing let him deliberately realise that he is a Son of God, returning to the Father; that he is God Himself, seeking to find the God-consciousness which is His; that he is a creator, seeking to create; that he is the lower aspect of Deity seeking alignment with the higher. Then let him three times intone the sacred Word, breathing it forth gently the first time and thereby affecting the mental vehicle; more loudly the second time, thereby stabilising the emotional vehicle; and in a still louder tone the final time, acting then upon the physical vehicle. The effect upon each body will be threefold. If correctly chanted with the centre of consciousness steadily held within whichever centre has been chosen, the effect will be as follows:

*On Mental Levels:*

a—The contacting of the head centre, causing it to vibrate. The stilling of the lower mind.

**[Page 63]**

b—Linking up with the Ego to a more or less degree, but always to some extent through the permanent atom.

c—The driving out of coarse particles and the building in of finer.

*On Emotional Levels:*

a—The definite stabilisation of the emotional body through the permanent atom, and the contacting and setting in motion of the heart centre.

b—The driving out of coarse matter and the rendering of the emotional or desire body more colourless, so that it will be a true reflector of the higher.

c—It causes a sudden rush of feeling from the atomic levels of the emotional plane to the intuitional plane, via the atomic channel that exists between the two. It sweeps upward and clarifies the channel.

*On the Physical Planes:*

a—Here the effect is very similar, but the primary effect is on the etheric body; it stimulates the divine flow.

b—It passes beyond the periphery of the body and creates a shell that serves as a protection. It drives away discordant factors in the near environment.

June 22, 1920

**The Logoic Chord and Analogy.**

Now, let us proceed with the study of the use of the Sacred Word in its group application and in its employment for certain specific ends. We have very briefly studied the Word as used by the individual who begins to **[Page 64]** meditate,—the effect of its use being very largely one of purification, stabilisation and centralisation. This is all that is possible until the student has reached a point where he may be allowed to sound the note in one of the subtones egoic. You will have in the egoic note just the same sequence as in the note Logoic. What had you there? You had a sevenfold chord of which the important points at our stage of development are:

1—The basic note. 2—  
The major third. 3—The  
dominant or fifth. 4—The  
ultimate seventh.

A hint may here be given along the line of analogy. There is a close connection between the fifth or dominant and the fifth principle, Manas or Mind, and, for this solar system (though not for the first or third), there is an interesting response between the fifth plane of mind and the dominant, and between the sixth plane of the emotions and the major third. From some angles in this connection the emotional vehicle forms a third vehicle for consciousness—counting the dense physical and the vehicle for prana or electrical vitality as two units. More I cannot say for the whole shifts and interpenetrates, but I have indicated food for thought.

In the egoic note,—as before said—you have a similar sequence, for it is the reflection on its own plane of the Logoic. You will therefore have the basic note of the physical, the third of the emotional, and the fifth of the causal levels. When a man has mastered the key, and has found his own subtone then he will sound the sacred Word with exactitude and thus reach the desired end; his alignment will be perfect, the bodies will be pure, the channel **[Page 65]** free from obstruction, and the higher inspiration will be possible. This is the aim of all true meditation and can be reached by the right use of the Word. In the meantime, owing to the absence of a teacher and the defects of the pupil, all that is now possible is to sound the Word as well as may be, knowing that danger does not lurk where there is sincerity of purpose, and that certain results, such as protection, quieting and correction may be achieved.

### **Group Use of the Word.**

In group formation the effect of the Word is intensified, provided the groups are correctly constituted, or rendered null and void and neutralised should the groups contain undesirable elements. Certain things, therefore, have to be ascertained before the Word may be used with adequacy by a group:—

a—It is desirable that people on the same ray or on a complementary ray form a group.

b—It is desirable that the Word be intoned on the same key, or in part harmonic. When this is done, the vibratory effect is far reaching and certain reactions will occur.

What results, therefore, when the Word is correctly sounded by a group of people rightly intermingled?

a—A strong current is set up that reaches the disciple or the Master responsible for the group and which enables him to put the group en rapport with the Brotherhood, permitting the channel to be cleared for the transmission of teaching.

b—A vacuum is created that corresponds somewhat to the vacuum that should exist between the Ego and the Personality, but this time between a group and Those on the inner side.

### **[Page 66]**

c—If all conditions are right, it likewise results in a linking with the egoic groups of the involved personalities, a stimulation of the causal bodies involved, and a linking of all three groups—the lower, the higher and the Brotherhood—in a triangle for the transmission of force.

d—It has a definite effect on the physical vehicles of the lower group; it intensifies the vibration of the emotional bodies, driving out countervibration and swinging all into line with the higher rhythm. This results in equilibrium; it stimulates the lower mind, yet at the same time opens the connection with the higher, which higher, entering in, stabilises the lower concrete mind.

e—It attracts the attention of certain of the devas or angels whose work lies with the bodies of men, and enables them to do that work with greater exactitude and make contacts that later will be of use.

f—It creates a protective shell around the group, which (though only temporary) leads to freedom from disturbance, enables the units of the group to work with greater ease and according to the law, and helps the inner Teachers to find the line of least resistance betwixt Themselves and those who seek Their instruction.

g—It aids in the work of evolution. Infinitesimal that aid may be, yet every effort that leads to the free play of the law, that acts in any way on matter for its greater refining, that stimulates vibration and facilitates the contact between the higher and the lower is an instrument in the hand of the Logos for the hastening of His plan.

### [Page 67]

I have touched here upon certain effects incident upon the chanting of the Word in unison. Later, as the rules of occult meditation are understood and experimentally applied, these effects will be studied. As the race becomes more clairvoyant, they will also be tabulated and checked. The geometrical forms created by the individual, and by the group, in sounding forth the Word will be recorded and noted. The elimination of individuals from different groups and their assignment to other groups more suitable will be effected by judicious consideration of the work done by them. Later, as individuals develop the higher consciousness, wardens of groups must be chosen—not only for their spiritual attainments and their intellectual capacity, but for their ability to see with the inner vision, and hence assist their members and group to rightful plans and to correct development.

### Groups for Specific Purposes.

Groups will later be formed for specific purposes, which brings me to my third point, the use of the Word for certain calculated ends.

Let me enumerate for you some of the aims groups will have in view when they form themselves, and by the use of the sacred Word, coupled to the true occult meditation, achieve certain results. The time for this is not yet, and need arises not for detailed description, yet if things progress as desired, even *you* may see it somewhat worked out in your lifetime.

1—Groups for the purpose of working on the emotional body with the object of development, of subjugation, and clarification.

2—Groups for the purpose of mental development, of strengthening equilibrium, and the contacting of the higher mind.

### [Page 68]

3—Groups for the healing of the physical body.

4—Groups whose purpose is to effect alignment, and to clear the channel betwixt the higher and the lower.

5—Groups for the treatment of obsessions and mental diseases.

6—Groups whose work it will be to study reaction to the sounding of the Word, to record and tabulate the consequent geometrical forms, to note its effect on individuals in the groups, and to note the extraneous entities it draws by its attractive force. These must be rather advanced groups, capable of clairvoyant investigation.

7—Groups that definitely work at making contact with the devas, and collaborating with them under the law. During the seventh ray activity, this will be much facilitated.

8—Groups that are definitely and scientifically working on the laws of the rays, and studying colour and sound, their individual and group effects, and their interrelation. This is necessarily a select group and only those of high spiritual attainment and those nearing Initiation will be permitted to take part. Forget not that these groups on the physical plane are but the inevitable working out into manifestation of the inner groups of aspirants, pupils, disciples and initiates.

9—Groups that are definitely working under some one Master, and conforming to certain procedure laid down by Him. The members of these groups will therefore be chosen by the Master.

10—Groups working specifically under one of the three great departments and seeking—under expert guidance—to influence politically and religiously [Page 69] the world of men, and to speed the processes of evolution as directed from the department of the Lord of Civilisation. Some of these groups will work under the Church, others under Masonry, and others will work in connection with the Initiate heads of the great organizations. In considering this you need to remember that the whole world becomes ever more mental as time proceeds,—hence the ever-increased scope of this type of work.

11—Other groups will work entirely in what might be termed preparatory work for the future colony.

12—Problem groups, as they might be called, will be formed to deal with social, economic, political and religious problems as they arise, studying the effects of meditation, colour and sound.

13—Still other groups will deal with child culture, with the individual training of people, with the guidance of persons on the probationary path, and with the development of the higher faculties.

12—Later, when the great Lord, the Christ, comes with His Masters, there will be a few very esoteric groups, gathered out of all the others, where the members (through graduation and karmic right) will be trained for discipleship and for the first Initiation. There will be seven such groups or centres formed for definite occult training...Only those whose vibratory capacity is adequate will find their way there.

I have given you enough to consider for today, and we will leave the consideration of point the fourth till tomorrow.



**[Page 70]**

June 23, 1920

You are right in thinking that conditions today are not desirable. The whole world speeds towards a crisis—a crisis reconstructive, even though it seems to the onlooker to be destructive. On all sides, the tearing down of the old forms is progressing, nor is the work as yet fully accomplished. Enough has, nevertheless, been done to permit of the erection of the scaffolding for the new building. In serenity and steady adherence to the next duty will come the simplification of that which must be done.

Today we deal with the effect of the Word on the various centres, on each body, and its utility in aligning the bodies with the causal vehicle. This was our fourth point. The first two are closely allied, for the sacred Word (when properly enunciated) acts on the various bodies through the medium of the centres, and their astral and mental counterparts. Some of the effects, such as the elimination of undesirable matter, and the building in of new, the protective effect of the Word and its work of stabilisation and purification, we have somewhat touched upon. We will now focus our attention largely upon the centres and the result upon them of the sounding of the Word.

### **The Seven Centres and the Sacred Word.**

As is our custom, let us divide our thoughts under the following heads. Tabulation has its value; it systematises knowledge, thus tending to the orderly arrangement of the mental body; it facilitates recollection through the assistance of the eye.

- 1—Enumeration and discussion of the centres.
- 2—Growth and development of the centres.
- 3—The effect of meditation on the centres. 4—  
Their interrelation in the work of alignment.

**[Page 71]**

First let me say that certain information that may seem to be the natural sequence and corollary of that which I have to impart will have to be withheld. The dangers involved through the injudicious development of the centres are too great for us to venture yet to give full and detailed instructions. We seek to develop Masters of Compassion, dispensers of the love of the universe. We seek not to develop Masters of Black Arts and specialists in ruthless self-expression at the expense of the uninitiated. Certain facts have been, and can be, imparted. They will lead to the development of the intuition, and inspire the seeker after light to more earnest endeavour. Others must be withheld for they would be weapons of great danger in the hands of the unscrupulous. If then it seems to you that I have but imparted only sufficient to arouse interest, know then that that is my aim. When your interest and the interest of all aspirants is sufficiently aroused naught can then be withheld from you.

### **1—Enumeration of the centres.**

The physical centres are, as you know:—

- 1—The base of the spine.
- 2—The solar plexus.
- 3—The spleen.

4—The heart. 5—  
The throat. 6—The  
pineal gland.  
7—The pituitary body.

This enumeration is correct, but I seek to give you another division, based on earlier imparted facts, those anent the solar system. These seven centres may be enumerated as five if we eliminate the spleen and count the two head centres as one. The five centres thus specified [Page 72] are applicable to our fivefold evolution in this the second solar system.

In the first solar system the three lower centres were developed and with them the occultist has naught to do. They form the basis of the development of the lower quaternary before individualisation, but are now transcended and the divine fire must be focalised in other and higher centres.

### *The Spleen.*

The spleen, the third centre, has a specific purpose. It has its correspondence in the third or activity aspect, and in the third or Activity (Adaptability) Ray, and is the basis of all the fundamental activities of the microcosm, and of the recurring adaptations of the microcosm to its environment, to its need and to the macrocosm. It controls the selective processes of the microcosm; it takes the vibratory force and energy of the macrocosm and transmutes it for the use of the microcosm. We might call it the organ of transmutation, and—as its functions are more completely understood—it will be found that it provides a magnetic link between the conscious, thinking, three-fold man and his lower vehicles, regarding those lower vehicles as the Not-Self, and as themselves animated by informing entities. It is the life force contacting those entities that is the issue and aim.

In its emotional counterpart, it is the organ of emotional vitality, again in the same sense as providing a link; on the mental plane it serves somewhat the same purpose, only this time through this centre are the thoughtforms vitalised by means of the energising will. I will not, therefore, deal more fully with this centre beyond these general indications. Few people have the faculty of stimulating [Page 73] it through the use of the Word, nor is it desirable that they should. It develops normally if the aspirant himself—as a totality—progresses as desired:—if his physical body receives adequate application of the life forces of the sun, if his emotional body is moved by high desire, and open to the downflow of force from the causal and intuitional levels, and if his mental life is intense, vibrant, and animated by a powerful will. Then the spleen, with its inner counterparts, will progress and be in a healthy condition.

We will therefore thus dispose of it and give no further space to it in these letters.

### *The fundamental centres.*

The three fundamental centres of vital importance from the standpoint of the average man, polarised in his emotional body and living the normal life of the man of the world, are:

1—The base of the spine.  
2—The solar plexus.  
3—The heart centre.

The three major centres for the man nearing the Probationary Path and for the man who is aiming at a life of altruism, having examined the attractions of the three worlds, are:

- 1—The base of the spine. 2—  
The heart.
- 3—The throat.

His solar plexus is left then to normal functioning, having served its purpose as a centre for the emotional focussing. The activity of the fire becomes more centered in the throat.

### [Page 74]

The three major centres for the man on the Path itself in its twofold divisions are:—

- 1—The heart.
- 2—The throat.
- 3—The head.

The divine activity has developed the solar plexus centre, is controlling all the centres below the solar plexus, and is passing upward in ordered progression until it is focussed and vivifying the head centres.

Earlier we divided the life of the man into five main periods, tracing his development in each. We might (if we are careful to generalise widely) apply the same to the five centres.

*Period I*—wherein the base of the spine is the most active in the purely rotary sense and not in a fourth-dimensional. The inner fire is focussed on the vivification of the organs of generation and on the functional physical life of the personality.

*Period II*—wherein the solar plexus is the goal of the attention of the fire and when the emotional counterpart vibrates synchronously. Two centres are thus vibrating, even though the measure be slow; the others are alive; pulsation can be seen, but there is no circular movement.

*Period III*—The divine fire now mounts to the heart centre and the three rotate in ordered measured unison. I would point out that the vivification of any one centre. causes an accession of force in all, and I would further point out that in the head are seven centres (three major and four minor) and that these centres directly correspond to one or other centre in the body. They are the synthesis, and, on the stimulation of their corresponding centre, receive themselves a corresponding acquisition of rotary power.

### [Page 75]

*Period IV*—marks the definite stimulation of the throat centre. All the creative activity of the three-fold man—physical, emotional and mental—is turned upward in service, and his life begins occultly to *sound*. He is *occultly productive*. He manifests forth and his sound goes out before him. This is an occult statement of fact definitely apparent to those who have the inner vision. Coordination between the centres becomes apparent; rotation is intensified, and the centres themselves change in appearance, becoming unfolded, and the rotary movement becomes fourth-dimensional, turning inward upon itself. The centres are then radiating nuclei of light, and the corresponding four lower head centres are equally alive.

*Period V*—marks the application of the fire to the head centres and their complete awakening.

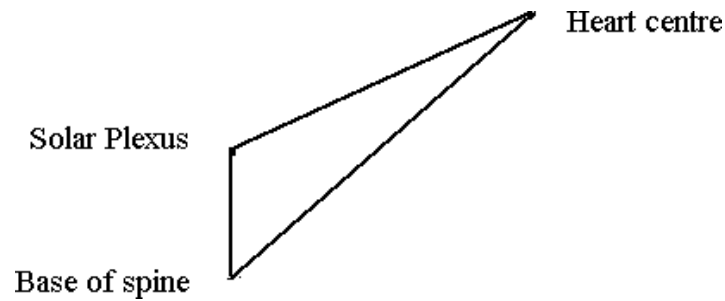
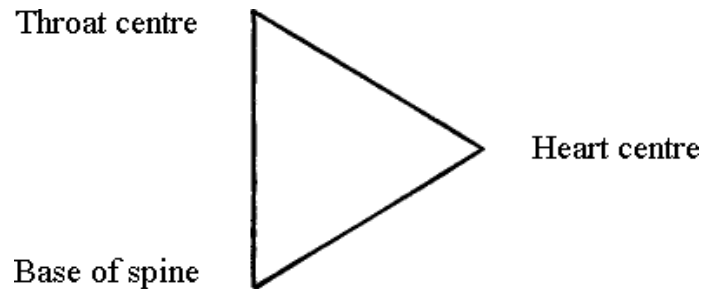
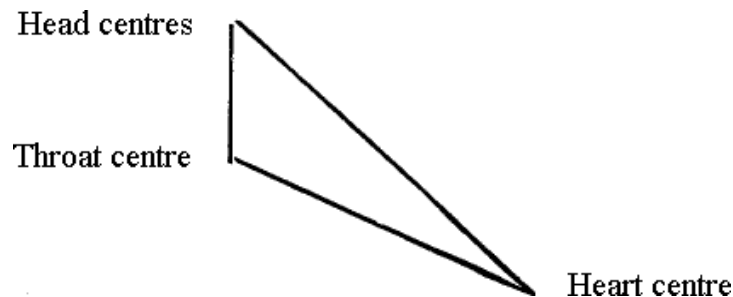
Before initiation, all the centres will be rotating in fourth dimensional order, but after initiation they become flaming wheels, and—seen clairvoyantly—are of rare beauty. The fire of Kundalini is then awakened and is progressing in the necessary spirals. At the second initiation the emotional centres are similarly awakened, and at the third initiation those on the mental plane are touched. The initiate can then stand in the Presence of the Great King, the One Initiator.

I seek to point out that the student must ever remember that here generalisations only are given. The complexity in the development of the microcosm is as great as in the macrocosm. The awakening of the centres and their particular order is dependent on several factors, such as:

- a—The Ray of the Spirit or Monad.
- b—The Ray of the Ego, Higher Self, or Son, or the sub-ray.

**[Page 76]**

- c—Race and nationality.
- d—The special type of work to be done.
- e—The application of the student.

*Fundamental centres of average man.**Fundamental centres of developed man.**Fundamental centres of man on Path.*

Hence you can see for yourself that it is useless to lay down rules for the development of the centres and to formulate methods whereby the fire can be circulated until such time as trained teachers with expert knowledge and clairvoyant faculty are in charge of the work on the physical plane. It is not desirable for aspirants to focus their thought on any one centre. They run the risk of overstimulation, **[Page 77]** or of attrition. It is not wished that effort be made to turn the fire towards any particular point; in ignorant manipulation lies insanity and fell disease. If the aspirant but seeks spiritual development, if he but aims at sincerity of purpose and at compassionate altruism, if he, with serene application, concentrates on the subjugation of the emotional body and the enlargement of the mental, and cultivates the habit of abstract thinking, the desired results upon the centres will be produced from necessity and danger will be eliminated.

When these triangles are paths of threefold fire, emanating from the base of the spine, when the interlacing is complete and the fire progresses along the path from centre to centre in the correct manner, and when this is accomplished in the order required by the man's primary ray, then the work is completed. The fivefold man has attained perfection for this present greater cycle and the goal is reached.

(Note that this order has to be attained in the head centres likewise.)

Tomorrow we will continue the study of the centres more specifically and somewhat describe them, pointing to the effect upon the life through the awakening of these wheels.

June 25, 1920.

## 2—The growth and development of the centres.

We will now enumerate the centres again, this time considering their psychic correspondences and will note the colours and the number of the petals.

1—*The base of the spine*. Four petals. These petals are in the shape of a cross, and radiate with orange fire.

### [Page 78]

2—*The solar plexus*. Ten petals. The colour rosy, with an admixture of green.

3—*The heart centre*. Twelve petals. Colour glowing golden.

4—*The throat centre*. Sixteen petals. Colour silvery blue, the blue predominating. 5—

*The head centres*. These are in a twofold division;—

a—Between the eyebrows. Ninety-six petals. Colour, one-half of the lotus is rose and yellow, and the other half is blue and purple.

b—The top of the head. There are twelve major petals of white and gold, and 960 secondary petals are arranged around the central twelve. This makes a total of 1068 petals in the two head centres, or 356 triplicities. All these figures have an occult significance.

This description is taken from "The Inner Life." This description applies to the etheric centres, which are themselves the working out into physical plane manifestation of corresponding vortices on the emotional plane, with emotional vitality playing through. They have their mental counterparts, and in their awakening as aforesaid, and in their growth and development, comes the final vivification, and the resultant liberation.

The connection between the centres, the causal body and meditation lies hid in the following hint: it is through the rapid whirling and interaction of these centres and their increased force through meditation (the ordered occult meditation) that the shattering of the causal body is effected. When the inner fire is



circulating through each centre and when kundalini is spiralling [Page 79] accurately and geometrically from vortex to vortex, the intensification interacts in three directions.

a—It focuses the light or the consciousness of the Higher Self into the three lower vehicles, drawing it downward into fuller expression and widening its contact on all the three planes in the three worlds.

b—It draws down from the threefold Spirit more and more of the fire of the Spirit, doing for the causal body what the Ego is doing for the three lower vehicles.

c—It forces the unification of the higher and lower, and it attracts the spiritual life itself. When this is done, when each successive life sees an increase of vitality in the centres, and when kundalini in its seven-fold capacity touches each centre, then even the causal body proves inadequate for the influx of life from above. If I might so express it, the two fires meet, and eventually the egoic body disappears; the fire burns up entirely the Temple of Solomon; the permanent atoms are destroyed, and all is reabsorbed into the Triad. The essence of the Personality, the faculties developed, the knowledge gained, and the remembrance of all that has transpired becomes part of the equipment of the Spirit and eventually finds its way to the Spirit or Monad on its own plane.

Now let me enumerate for you the things as to which it will not be possible as yet to furnish more information; the risks involved would be too great.

1—The method of arousing the Sacred Fire.

2—The order of its progression.

3—The geometrical forms it makes as it mounts.

4—The order of the development of the centres. according to the ray of the Spirit. The complexity is too great.

### [Page 80]

You will therefore observe that the subject really becomes more abstruse, the longer it is studied. It is complicated by ray development, by the man's own place upon the ladder of evolution, by the uneven awakening of the different centres due to the type of a man's lives; it is rendered more complex by the threefold nature of the centres themselves,—etheric, emotional and mental—by the fact, that some people have one or other emotional centre completely awakened and demonstrating etherically whilst the mental counterparts may be quiescent; others may have the mental centres awake and the emotional not so vivified and be etherically quiet. Therefore, it will be obvious how great is the need for conscious clairvoyant teachers, who can judiciously work with the pupils, stimulating through scientific knowledge and methods the dormant or sluggish centres, and aligning them so that the current can freely flow back and forth between the external vortices and the inner centre. Later the teacher can train the pupil in the safe awakening of the inner fire, in its scientific culture and transmission, and instruct him in the order required for its convolutions along the path of the triangles until it reaches the head centres. When kundalini has traversed these geometrical lines the man is perfected, the personality has served its purpose, and the goal is reached. Hence the fact that all the centres have petals whose numbers are multiples of four, for four is the number of the lower self, of the quaternary. The total number of petals in the centres, if we eliminate the spleen which has a purpose all its own, and the three lower organs of creation, is one thousand, one hundred and ten, the total number signifying the perfection of the microcosm,—ten the number of perfected personality, one hundred the number of causal perfection, and one thousand the number of spiritual [Page 81] achievement. When

every petal vibrates in all the dimensions, then the goal for this manvantara is reached. The lower lotus is full blown, and reflects the greater with precision.

June 26, 1920.

### The effect of occult meditation on the centres.

We shall study today the effect of occult meditation upon the centres and their consequent vivification, positing a meditation prefaced always by the use of the Sacred Word, uttered according to rule.

We speak also of a meditation followed under the guidance of a teacher. The man therefore will meditate correctly or approximately so; thus what we are to consider today is the factor of *time*, in its relationship to the centres, for the work is slow and necessarily gradual. Here I would pause to emphasize to you the need of ever remembering that in all work that is truly occult expected effects are very slowly achieved. Should a man seem in any one incarnation to make spectacular progress it is due to the fact that he is but demonstrating what has already been earlier acquired (the manifesting forth of innate faculty, acquired in previous incarnations) and is preparing for a fresh period of slow, careful and painstaking endeavor. He recapitulates in the present life the processes surmounted in the past, and thus lays the foundation for renewed effort. This slow and laborious effort, which is the consistent method of all that evolves, is after all but an illusion of time and is due to the fact that consciousness is at present for the majority polarised in the lower vehicles and not in the causal. The states of consciousness succeed each other apparently slowly, and in their slow progression lies the chance for the Ego to assimilate the fruit of these stages. **[Page 82]** It takes a long time to establish a stable vibration, and it takes as long to shatter it, and to impose another and still higher rhythm. Growth is one long period of building in order to destroy, of constructing in order to disorganise later, of developing certain rhythmic processes in order to later disrupt them, and to force the old rhythm to give place to the new. What the Personality spends many thousands of lives in establishing is not going to be lightly altered when the Ego—working in the lower consciousness—seeks to effect a change. The shifting of polarisation from emotional to mental, and thence to the causal and later to the three-fold Spirit inevitably entails a period of great difficulty, of violent conflict both internally and with the environment, intense suffering and apparent darkness and disruption—all these things characterise the life of the aspirant or the disciple. What causes this and why is this so? The following reasons may make it apparent why the path is so hard to tread and the process of mounting the ladder (as one nears the higher rungs) becomes ever more complicated and difficult.

1—Each body has to be dealt with and disciplined separately and thus purified.

2—Each body has to be readjusted and aligned.

3—Each body has to be subjected to repolarisation. 4—

Each body is practically reconstructed.

5—Each subplane above the fourth (for on the fourth the life of the aspirant starts) has to be dominated.

6—Each centre has to be gradually, carefully and scientifically awakened, its revolutions have to be intensified, its radiations electrified (if I may borrow that term and apply it to the centres) and its force must demonstrate through the higher dimension.

### **[Page 83]**

7—Each etheric centre has to be magnetically linked, in full alignment, with the corresponding centres in the emotional and mental bodies, so that the flow of force is unimpeded.

8—Each centre has then to be awakened afresh by the Sacred Fire till the radiations, the velocity and the colours are keyed to the egoic note. This is part of the work of Initiation.

As each change is gradually made, it responds to the same law that governs all cyclic growth in the macrocosm:

1—First comes the clashing of the old with the new rhythm.

2—This is followed by a period of gradual dominance of the new, elimination of the old, and the stabilisation of the new vibration.

3—Then finally comes the passing on and out, and again a repetition of the process.

It is this work that is done on the bodies and on the centres by the work of meditation and the use of the Sacred Word. This Word aids in the adjustment of the matter, its vitalisation by fire, and enables the aspirant to work in line with the law. This unfoldment of the centres is a gradual process, paralleling the work done on the bodies, the refining of the vehicles and the slow development of causal consciousness.

### Concluding remarks.

In concluding this division upon the use of the Sacred Word in meditation, I would like to indicate certain things, though more than a hint is not possible. This matter has been difficult for you to comprehend, and I fully realise it. The difficulty lies in the fact that so little [Page 84] can be safely said, that the real use of the Word is one of the secrets of initiation and may not therefore be divulged, and that what little can be indicated is of small value to the student apart from the wise attempt to experiment, which experiment must be carried on under the guidance of one who knows. Still, I will indicate certain things which, wisely pondered upon, may lead to illumination.

When meditating in the heart centre, picture it as a golden lotus *closed*. When the Sacred Word is enunciated, picture it as a lotus slowly expanding until the inner centre or vortex is seen as a radiating whirlpool of electric light, more blue than golden. Build there the picture of the Master, in etheric, emotional and mental matter. This entails the withdrawing of the consciousness ever more and more inwards. When the picture is fully built then gently sound the Word again, and with an effort of the will withdraw still further inwards and link up with the twelve petalled head centre, the centre of causal consciousness. Do all this very slowly and gradually, maintaining an attitude of perfect peace and calm. There is a direct relationship between the two twelve petalled centres and occult meditation, and the action of the kundalini fire will later reveal its significance. This visualization leads to synthesis, to causal development and expansion, and eventually conducts a man into the presence of the Master.

The solar plexus is the seat of the emotions and should not be centred upon in meditation. It is a basis for physical healing and will later be more completely understood. It is the centre of activity—an activity which must later be intuitional. The throat centre works radiantly when the polarisation is shifting from the physical atom to the mental permanent atom as dealt with earlier. [Page 85] The mental permanent atom becomes the centre of pure reason or of abstract thought. Then comes a time in the development of consciousness when the emotional force which governs so many is transcended and superseded by the force of the higher intellect. It often marks a period when a man is swayed purely by reason and his emotions do not control him. This may demonstrate in the personal life on the physical plane as intellectual hardness. Later, the emotional permanent atom gives place to the intuitional, and

pure intuition and perfect comprehension through love is the motive power, with the faculty of reason added. Then the solar plexus is distinguished by the preponderance of the green of activity, for the emotional body is actively the agent of the higher, and engenders but little of the rose of human desire.

In the whirling of the force through the vortex (which whirling forms the petals of the lotus) it will be observed that certain petals predominantly stand out, and each centre demonstrates one particular type of cross, with the exception of the two head centres which are the synthesis of the lower crosses. The four-armed cross of the third Logos is found at the base of the spine and the cross of the fourth human Hierarchy in the heart.

When the Sacred Word is intoned by the average aspirant, it carries force through all the inner centres to the etheric, and causes a definite stimulation of the petals in each centre. If the lotus is only partially unfolded, then only some of the petals receive the stimulation. This stimulation creates a vibration (especially in the centre in which a man meditates—the head or the heart) which causes reflex action in the spine and down to the base. This is not in itself sufficient to arouse the fire; that can only be done in due form, in the right key and subject to certain rules.

**[Page 86]**

When meditation is done in the heart and under occult laws, with the correct intoning of the Word, the force comes through the emotional centres from the intuitional levels. When it is done in the head, the force comes through the mental centres from the abstract manasic levels, and later from the atmic. The one gives spiritual intuition, and the other causal consciousness.

The advanced man is the man who is linking up the two major centres,—the head and the heart,—into one, synthetic instrument, and whose throat centre vibrates to the same measure. Then you have will and love blended in harmonious service, and the lower physical activity is transmuted into idealism and altruism. When this stage is reached, the man is ready for the awakening of the inner fire. His bodies are refined enough to withstand the pressure and the onrush; they contain nothing dangerous to its progress; the centres are keyed high enough to receive the acquisition of fresh stimulation. When this has been done, the hour of initiation comes when the would-be server of humanity will stand before his Lord, with purified desire, consecrated intellect, and a physical body that is his servant and not his master.

Today we will bring this letter to a close. Tomorrow, we will take up the dangers that confront the man who meditates. I shall seek to point out what he must guard against and wherein he must move with caution.

[Page 87]

## LETTER V

### **DANGERS TO BE AVOIDED IN MEDITATION.**

- 1—Dangers inherent in the Personality. 2—  
Dangers arising from Karma.  
3—Dangers arising from subtle forces.

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## LETTER V

July 22, 1920.

### **DANGERS TO BE AVOIDED IN MEDITATION.**

#### **The Withholding of Information.**

We have reached a point now where the foundations of knowledge have been laid,—that knowledge which instills into the wise student the desire to submit to the necessary rules, to conform to the prescribed requirements, and to make the comprehended mental concepts practical experiences in daily life. This desire is wise and right, and the object of all that has been imparted, but at this juncture it may be wise to sound a warning note, to point out certain dangerous possibilities, and to put the student on his guard against an enthusiasm that may lead him along paths that will hinder development, and that may build up vibrations that will ultimately have to be offset. This entails delay and a recapitulation in work that (if realised in time) might be obviated.

Certain statements and instructions cannot be made or given in writing to students for three reasons:—

1—Some instructions are always given orally, as they appeal to the intuition and are not for the pondering and logical reasoning of lower mind; they also contain elements of danger if submitted to the unready.

2—Some instructions pertain to the secrets of the Path, and are mainly applicable to the groups to which the student is attached; they can only be given in joint instruction when out of the physical body. They pertain to the group causal body, to certain ray secrets, and to the invoking of the assistance of the higher devas to bring [Page 89] about desired results. The dangers attached thereto are too great to permit of their being communicated in an exoteric publication. The occult effects of the spoken word and of the written word are diverse and interesting. Until such time as you have among you a wise Teacher in physical person, and until it is possible for Him to gather around Him His students, thus affording them the protection of His aura and its stimulating vibration, and until such time as world

conditions permit of a certain period of relaxation from the present strain and suspense, it will not be possible to impart forms, invocations and mantrams of a specific character; it will not be possible to arouse the centres ahead of the necessary evolutionary rate, except in a few individual cases where certain pupils (perhaps unconsciously to themselves) are being subjected to definite processes, which result in a greatly increased rate of vibration. This is only being done to a few in each country, and is directly under the eye of a Master, focusing through H.P.B.

3—Information as to the invoking of devas in meditation cannot yet be safely given to individuals, though a beginning is being made with groups such as in the rituals of the Masons and of the Church. Formulas that put the lesser devas under the control of man will not yet be imparted. Human beings are not yet to be trusted with that power, for the majority are but animated by selfish desire and would misuse it for their own ends. It is deemed by the wise Teachers of the race,—as I think I have before said—that the dangers of too little knowledge are much less than the dangers of too much, and that the race can be more seriously hindered by the misapplication of powers gained by incipient occultists than it can by a lack of knowledge that engenders not karmic results. The powers gained in meditation, the [Page 90] capacities achieved by the adjustment of the bodies through meditation, the faculties developed in each vehicle by definite formulas in meditation, the manipulation of matter that is one of the functions of the occultist (the result of well-adjusted vehicles that respond perfectly to plane conditions) and the attainment of causal consciousness—a consciousness that carries with it the ability to include within itself all the lesser—are of too serious a character to be lightly disposed of, and in the training of man along these lines only those are encouraged by the teacher who can be trusted. Trusted in what sense? Trusted to think in group terms and not in terms of self, trusted to use the knowledge gained anent the bodies and the karma of environing associates solely for their wise assistance and not for selfish purposes, and trusted to use occult powers for the furtherance of evolution and for the development on all planes of the schemes of evolution as planned by the three Great Lords.

Let me illustrate:—

One of the things accomplished in meditation when pursued with regularity and under correct instruction is the transference of the consciousness of the lower self into the higher. This carries with it the capacity to see on causal levels, intuitively to recognize *facts* in the lives of others, to foresee events and occurrences and to *know* the relative value of a personality. This can only be permitted when the student can be silent, selfless and stable. Who as yet answers to all these requirements?

I am endeavoring to give you a general idea of the dangers incident to the too early development of the powers achieved in meditation. I seek to sound a note—not of discouragement—but of insistence upon physical purity, on emotional stability and on mental equilibrium before the student passes on to greater knowledge. Only [Page 91] as the channel opens to the intuition and closes to the animal nature can a man wisely proceed with his work. Only as the heart enlarges its capacity to suffer with all that breathes, to love all that is contacted, and to understand and sympathise with the least desirable of God's creatures, can the work go forward as desired. Only when the development is equable, only when the intellect runs not too far ahead of the heart, and the mental vibration shuts not out the higher one of the Spirit can the student be trusted to acquire powers that, wrongly used, may result in disaster to his environment as well as to himself. Only as he formulates no thoughts save such as he *purposes* to make for the helping of the world can he be trusted wisely to manipulate thought matter. Only as he has no desire save to find out the plans of the Master, and then to assist definitely in making those plans facts in manifestation, can he be trusted with the formulas that will bring the devas of lesser degree



under his control. The dangers are so great and the perils that beset the unwary student so many that before I proceed further I have sought to urge caution.

Let us now specify and enumerate certain dangers that must be guarded against by the man who progresses in meditation. Some of them are due to one cause and some to another, and we shall have to specify with accuracy.

1—*Dangers inherent in the Personality of the pupil.* They can, as you foresee, be grouped under the three heads:—physical dangers, emotional dangers, and mental dangers.

2—*Dangers arising from the karma of the pupil,* and from his environment. These also may be enumerated under three divisions:

**[Page 92]**

a—The karma of his present life, his own individual "ring-pass-not," as represented by his present life.

b—His national heredity and instincts as, for instance, whether he possesses an occidental or an oriental type of body.

c—His group affiliations, whether exoteric or esoteric.

3—*Dangers arising from the subtle forces* that you ignorantly call evil; such dangers consist in attack on the pupil by extraneous entities on some one plane. These entities may simply be discarnate human beings; they may be the denizens of the other planes who are nonhuman; later on, when the student is of sufficient importance to attract notice, the attack may come from those who deal purely with matter to the hindrance of spiritual growth,—the black magicians, the dark brothers, and other forces that appear destructive. This appearance is only such when viewed from the angle of time and in our three worlds, and is but incidental to the fact that our Logos Himself is also evolving, and (from the standpoint of the infinitely greater Ones Who assist Him in His development) it is dependent upon His transitory imperfections. The imperfections of nature—as we term them—are the imperfections of the Logos, and will eventually be transcended.

I have therefore outlined for you this morning the material I shall seek to impart during the coming days.

July 24, 1920.

The dangers that beset the student of meditation are dependent upon many factors, and it will not be possible to do more than briefly indicate certain menacing conditions, to warn against certain disastrous possibilities, and to caution the pupil against results that are to be **[Page 93]** reached by undue strain, by over-excess of zeal, and by a one-pointedness that may lead to an unbalanced development. One-pointedness is a virtue, but it should be the one-pointedness of purpose and of aim, and not that which develops one sole line of method to the exclusion of all others.

The dangers of meditation are largely the dangers of our virtues, and therein lies much of the difficulty. They are largely the dangers of a fine mental concept that runs ahead of the capacity of the lower vehicles, especially of the dense physical. Aspiration, concentration and determination are necessary virtues, but if used without discrimination and without a sense of *time* in evolution they may lead to a shattering of the physical vehicle that will delay all progress for some one particular life. Have I made

my point clear? I seek but to bring out the absolute necessity for the occult student to have a virile common sense for one of his basic qualities, coupled with a happy sense of proportion that leads to due caution and an approximation of the necessary method to the immediate need. To the man therefore who undertakes wholeheartedly the process of occult meditation I would say with all conciseness:—

a—Know thyself.

b—Proceed slowly and with caution.

c—Study effects.

d—Cultivate the realisation that eternity is long and that that which is slowly built up endures forever. e—Aim at regularity.

f—Realise always that the true spiritual effects are to be seen in the exoteric life of service. g—

Remember likewise that psychic phenomena are no indication of a successful following of meditation.

The world will see the effects and be a better [Page 94] judge than the student himself. Above all, the Master will know, for the results on causal levels will be apparent to Him long before the man himself is conscious of any progress.

Let us now take up these points in detail.

### **Dangers inherent in the Personality.**

Let us, therefore, consider first those dangers most closely connected with the man's own personal life, and which are dependent upon his three bodies, their separate condition and their interrelation. This subject is so vast that it will not be possible to do more than indicate certain results due to certain conditions; each man presents a different problem, and each body causes a different reaction, and each totality in his threefold nature is affected by its alignment or by its lack of alignment. Let us take each body separately at first and then in their threefold totality. In this way some specific facts may be imparted.

I begin with the mental body as it is for the student of meditation the one that is the centre of his effort and the one that controls the two lower bodies. The true student seeks to draw his consciousness away from his physical body, and away from the emotional body into the realms of thought, or into the lower mind body. Having achieved that much, he seeks then to transcend that lower mind and to become polarised in the causal body, using the antahkarana, as the channel of communication between the higher and the lower, the physical brain being then but the quiescent receiver of that which is transmitted from the Ego or Higher Self and later from the threefold Spirit, the Triad. The work to be done necessitates a working from the periphery inwards, and a consequent centralisation. Having achieved that [Page 95] centralisation and focussed in that stable centre—with the solar plexus and the heart quiet—a point within the head, one of the three major head centres, becomes the centre of consciousness, the ray of a man's ego deciding which that centre will be. This is the method of the majority. Then that point having been reached, a man will follow the meditation of his ray as indicated to you in general terms earlier in these letters. In each case, the mental body becomes the centre of consciousness and then later—through practice—it becomes the point of departure for the transference of the polarisation into a higher body, first the causal and later into the Triad.

The dangers to the mental body are very real and must be guarded against. They are paramously two, and might be termed *the dangers of inhibition* and those due to the *atrophying of the body*.

a—Let us take first the dangers due to inhibition. Some people, by their sheer strength of will, reach a point in meditation where they directly inhibit the processes of the lower mind. If you picture the mental body as an ovoid, surrounding the physical body and extending much beyond it, and if you realise that through that ovoid are constantly circulating thoughtforms of various kinds (the content of the man's mind and the thoughts of his enviroing associates) so that the mental egg is coloured by predominant attractions and diversified by many geometrical forms, all in a state of flux or circulation, you may get some idea of what I mean. When a man proceeds to quiet that mental body by inhibiting or suppressing all movement, he will arrest these thoughtforms within the mental ovoid, he will stop circulation and may bring about results of a serious nature. This inhibition has a direct effect upon the physical brain, and is the cause of much of the fatigue complained of after a period **[Page 96]** of meditation. If persisted in, it may lead to disaster. All beginners do it more or less, and until they learn to guard against it they will stultify their progress and retard development. The results may indeed be more serious.

What are the right methods of thought elimination? How can placidity of mind be achieved without the use of the will in inhibition? The following suggestions may be found useful and helpful:—

The student having withdrawn his consciousness on to the mental plane at some point within the brain, let him sound forth the Sacred Word gently three times. Let him picture the breath sent forth as a clarifying, expurgating force that in its progress onward sweeps away the thoughtforms circulating within the mental ovoid. Let him then at the close realise that the mental body is free and clear of thoughtforms.

Let him then raise his vibration as high as may be, and aim next at lifting it clear of the mental body into the causal, and so bring in the direct action of the Ego upon the lower three vehicles. As long as he can keep his consciousness high and as long as he holds a vibration that is that of the Ego on its own plane, the mental body will be held in a state of equilibrium. It will hold no lower vibration analogous to the thoughtforms circulating in its environment. The force of the Ego will circulate throughout the mental ovoid, permitting no extraneous geometrical units to find entrance, and the dangers of inhibition will be offset. Even more will be done,—the mental matter will in process of time become so attuned to the higher vibration that in due course that vibration will become stable and will automatically throw off all that is lower and undesirable.

b—What do I mean by the dangers of atrophy? **[Page 97]** Simply this: Some natures become so polarised on the mental plane that they run the risk of breaking connection with the two lower vehicles. These lower bodies exist for purposes of contact, for the apprehension of knowledge on the lower planes and for reasons of experience in order that the content of the causal body may be increased. Therefore it will be apparent to you that if the indwelling consciousness comes no lower than the mental plane and neglects the body of emotions and the dense physical, two things will result. The lower vehicles will be neglected and useless and fail in their purposes, atrophying and dying from the point of view of the Ego, whilst the causal body itself will not be built as desired and so time will be lost. The mental body will be rendered useless likewise, and will become a thing of selfish content, of no use in the world and of littler value. A dreamer whose dreams never materialise, a builder who stores up material which he never employs, a visionary whose visions are of no use to gods or men, is a clog upon the system universal. He is in great danger of atrophying.

Meditation should have the effect of bringing all three bodies more completely under the control of the Ego, and lead to a co-ordination and an alignment, to a rounding-out and a symmetrical development that will make a man of real use to the Great Ones. When a man realises that mayhap he is too much centralised on the mental plane he should definitely aim at making all his mental experiences, aspirations and endeavours matters of *fact* on the physical plane, bringing the two lower vehicles under control of the mental and making them the instruments of his mental creations and activities.

I have here indicated two of the dangers most frequently met with, and I advise all students of occultism [Page 98] to remember that all the three bodies are of equal importance in carrying out the work to be done, both from the egoic standpoint and from the standpoint of service to the race. Let them aim at a wise co-ordination in expression, that will enable the God within to manifest for the aiding of the world.

July 25, 1920.

The emotional body is at this time the most important body in the Personality for several reasons. It is a complete unit, unlike the physical and mental bodies; it is the centre of polarisation for the majority of the human family; it is the most difficult body to control, and is practically the very last body to be completely subjugated. The reason for this is that the vibration of desire has dominated, not only the human kingdom but also the animal and vegetable kingdoms in a lesser sense, so that the evolving inner man has to work against inclinations set up in these kingdoms. Before the spirit can function through forms of the fifth or spiritual kingdom, this desire vibration has to be eliminated, and selfish inclination transmuted into spiritual aspiration. The emotional body forms practically a unit with the physical body, for the average man functions almost entirely at the instigation of the emotional,—his lowest vehicle automatically obeying the behests of a higher. It is also the body that connects most directly, as has been oft-times said, with the intuitional levels, and one path of attainment lies that way. In meditation the emotional body should be controlled from the mental plane, and when the polarisation has been transferred into the mental body through forms of meditation and intensity of purpose and of will, then the emotional becomes quiescent and receptive.

### [Page 99]

This negative attitude in itself, if carried too far, opens the door to serious dangers, which I will later enlarge upon when we take up the subject of obsessions, divine sometimes, but more oft the reverse. A negative condition is not desired in either of the bodies, and it is just this very negativeness that beginners in meditation so oft achieve, and so run into danger. The aim should be to make the emotional ovoid positive to all that is lower and to its environment and only receptive to the Spirit via the causal. This can only be brought about by the development of *the faculty of conscious control*—that control which even in the moments of highest vibration and contact is alert to watch and guard the lower vehicles. "Watch and pray," the Great Lord said when last on earth, and He spoke in occult terms, that have not as yet received due attention or interpretation.

What must therefore be watched?

1—The attitude of the emotional ovoid and its positive-negative control.

2—The stability of the emotional matter and its conscious receptivity.

3—Its alignment with the mental and with the causal bodies. If this alignment is imperfect (as it so frequently is) it causes inaccuracy in reception from the higher planes, distortion of the truths sent down via the Ego, and a very dangerous transference of force to undesirable centres. This lack of alignment is the cause of the frequent straying from sexual purity of many apparently spiritually inclined persons. They *can* touch the intuitional levels somewhat, the Ego *can* partially transmit power from on high, but as the alignment is imperfect the force from those higher levels is deflected, the wrong centres are over-stimulated, and disaster results.

4—Another danger to be guarded against is that of [Page 100] obsession, but in pure thoughts, spiritual aims, and unselfish brotherly conduct, lie the fundamentals of protection. If to these essentials is added common sense in meditation and a wise application of occult rules, with due consideration of ray and karma, these dangers will disappear.

July 28, 1920.

### Some thoughts on FIRE.

Just prior to beginning the consideration of the matter on hand, I would like to point out to you a certain rather interesting fact. Most of the psychological phenomena of the earth are—as you will realise, if you think clearly,—under the control of the Deva Lord Agni, the great primary Lord of Fire, the Ruler of the mental plane. Cosmic fire forms the background of our evolution; the fire of the mental plane, its inner control and dominance and its purifying asset coupled to its refining effects, is the aim of the evolution of our three-fold life. When the inner fire of the mental plane and the fire latent in the lower vehicles merge with the sacred fire of the Triad the work is completed, and the man stands adept. The at-one-ment has been made and the work of aeons is completed. All this is brought about through the co-operation of the Lord Agni, and the high devas of the mental plane working with the Ruler of that plane, and with the Raja-Lord of the second plane.

Macrocosmic evolution proceeds in like manner to the microcosmic. The internal fires of the terrestrial globe, deep in the heart of our earth sphere, will merge with the sacred fire of the sun at the end of the greater cycle, and the solar system will then have reached its apotheosis. Little by little as the aeons slip away and the lesser cycles run their course, fire will permeate the ethers and will be daily more recognisable and controlled till eventually [Page 101] cosmic and terrestrial fire will be at-one (the bodies of all material forms adapting themselves to the changing conditions) and the correspondence will be demonstrated. When this is realised the phenomena of the earth—such as, for instance, seismic disturbance—can be studied with greater interest. Later, when more is comprehended, the effects of such disturbances will be understood and likewise their reactions on the sons of men. During the summer months—as that great cycle comes around in different quarters of the earth—the fire devas, the fire elementals and those obscure entities the "agnichaitans" of the internal furnaces, come into greater activity, relapsing as the sun moves further away, into a less active condition. You have here a correspondence between the fiery aspects of the earth economy in their relationship to the sun similar to the watery aspects and their connection with the moon. I give you quite an occult hint here. I would like also to give you here a very brief though occult fragment that...may now be made public. If pondered on, it carries the student to a high plane and stimulates vibration.

"The secret of the Fire lies hid in the second letter of the sacred Word. The mystery of life is concealed within the heart. When that lower point vibrates, when the Sacred Triangle glows, when the point, the

middle centre, and the apex likewise burn, then the two triangles—the greater and the lesser—merge into one flame which burneth up the whole."

It is our task now to deal briefly with the dangers that attend the practice of meditation as they manifest in the physical body. These dangers—like so much else in the Logoic scheme—assume a three-fold nature, attacking [Page 102] three departments of the physical body. They show themselves:

a—In the brain.

b—In the nervous system. c—

In the sex organs.

It is needless to point out now the reason why I dealt first with the dangers of the mental and emotional bodies. It was necessary so to do, for many of the perils besetting the dense vehicle find their commencement on the subtler planes, and are only the outer manifestations of inner evils.

Each human being enters into life equipped with a physical and etheric body of certain constituents, those constituents being the product of a previous incarnation; they are virtually the body, reproduced exactly, that the man finally left behind him when death severed him from physical plane existence. The task ahead of everybody is to take that body, realise its defects and requirements, and then deliberately set in and build a new body that may prove more adequate to the need of the inner spirit. This is a task of large dimensions and involves time, stern discipline, self-denial and judgment.

The man who undertakes the practice of occult meditation literally "plays with fire." I wish you to emphasise this statement for it embodies a truth little realised. "Playing with fire" is an old truth that has lost its significance through flippant repetition, yet it is absolutely and entirely correct, and is not a symbolic teaching but a plain statement of fact. Fire forms the basis of all—the Self is fire, the intellect is a phase of fire, and latent in the microcosmic physical vehicles lies hid a veritable fire that can either be a destructive force, burning the tissue of the body and stimulating centres of an undesirable character, or be a vivifying factor, acting as a [Page 103] stimulating and awakening agent. When directed along certain prepared channels, this fire may act as a purifier and the great connector between the lower and the Higher Self.

In meditation the student seeks to contact the divine flame that is his Higher Self, and to put himself likewise en rapport with the fire of the mental plane. When meditation is forced, or is pursued too violently, before the alignment between the higher and lower bodies via the emotional is completed, this fire may act on the fire latent at the base of the spine (that fire called kundalini) and may cause it to circulate too early. This will produce disruption and destruction instead of vivification and stimulation of the higher centres. There is a proper geometrical spiralling which this fire should follow, dependent upon the ray of the student and the key of the vibration of his higher centres. This fire should only be permitted to circulate under the direct instruction of the Master and consciously distributed by the student himself, following the specific oral instructions of the teacher. Sometimes the fire may be aroused and spiral with correctness without the student knowing what is occurring on the physical plane; but on the inner planes he knows and has but failed to bring the knowledge through to the physical plane consciousness.

Let us take up for a moment the three dangers that principally beset the physical vehicles. I would like to point out that I deal with the trouble in its extreme, and that there are many intermediate stages of



risk and trouble that attack the unwary student.

### **Dangers to the physical brain.**

The brain suffers principally in two ways:—

*From congestion*, causing a suffusion of the blood [Page 104] vessels and a consequent strain upon the delicate brain tissue. This may result in permanent injury, and may even cause imbecility. It shows in the initial stages as numbness and fatigue, and if the student persists in meditation when these conditions are sensed the result will be serious. At all times a student should guard against continuing his meditation when any fatigue is felt, and should stop at the first indications of trouble. All these dangers can be guarded against by the use of common-sense, and by remembering that the body must ever be trained gradually and be built slowly. In the scheme of the Great Ones, hurry has no place.

*From insanity*. This evil has often been seen in earnest students who persist in unwise pressure or seek unguardedly to arouse the sacred fire through breathing exercises and similar practices; they pay the price of their rashness through the loss of their reason. The fire does not proceed in due geometrical form, the necessary triangles are not made, and the electrical fluid rushes with ever increasing speed and heat upwards, and literally burns away all or part of the brain tissue, thus bringing about insanity and sometimes death.

When these things are more widely comprehended and openly acknowledged, doctors and brain specialists will study with greater care and accuracy the electrical condition of the spinal column, and correlate its condition with that of the brain. Good results will thus be achieved.

### **Dangers to the nervous system.**

The troubles connected with the nervous system are more frequent than those attacking the brain, such as insanity and disruption of the brain tissue. Almost all who undertake meditation are conscious of an effect in [Page 105] the nervous system; sometimes it takes the form of sleeplessness, of excitability, of a strained energy and restlessness that permit of no relaxation; of an irritability that has been foreign perhaps to the disposition until meditation was pursued; of a nervous reaction—such as a twitching of the limbs, the fingers or the eyes—of depression or a lowering of the vitality, and of many individual modes of showing tension and nervousness, differing according to nature and temperament. This display of nervousness may be either severe or slight, but I seek earnestly to point out it is quite needless, provided the student adheres to *the rules of common-sense*, that he studies wisely his own temperament, and that he does not blindly proceed with forms and methods but insists on knowing the *raison d'être* of instituted action. If occult students disciplined the life more wisely, if they studied the food problem more carefully, if they took the needed hours of sleep with more determination, and if they worked with cautious slowness and not so much from impulse (no matter how high the aspiration) greater results would be seen and the Great Ones would have more efficient helpers in the work of serving the world.

It is not my purpose in these letters to take up specifically the diseases of the brain and of the nervous system. I only desire to give general indications and warnings and (for your encouragement) to point out that later when the wise Teachers move among men and openly teach in specific schools, many forms of brain trouble and of nervous complaints will be cured through meditation wisely adjusted to

the individual need. Proper meditations will be set to stimulate quiescent centres, to turn the inner fire to proper channels, to distribute the divine heat in equable arrangement, to build in tissue [Page 106] and to heal. The time for this is not yet, though it lies not so far ahead as you might imagine.

### **Dangers to the sex organs.**

The danger of the over-stimulation of these organs is well recognised theoretically, and I do not purpose to enlarge on it greatly today. I but seek to point out that this danger is very real. The reason is that in the overstimulation of these centres the inner fire is but following the line of least resistance, owing to the polarisation of the race as a whole. The work, therefore, that the student has to do is twofold:—

a—He has to withdraw his consciousness from those centres; this is no easy task for it means working against the results of age-long development.

b—He has to direct the attention of the creative impulse to the mental plane. In so doing, if successful, he will turn the activity of the divine fire to the throat centre and its corresponding head centre, instead of to the lower organs of generation. Therefore, it will be apparent to you why—unless a man is very advanced—it is not wise to spend much time in meditation during the earlier years. There was wisdom in the old Brahmanical rule that a man must give his early years to household endeavour, and only when he had fulfilled his function as a man could he go on to the life of the devotee. This was the rule for the average. With advanced egos, pupils and disciples, it is not so, and each must then work out his own individual problem.

July 29, 1920.

### **Dangers arising from the Karma of the student.**

These as you know may be grouped under three heads, as follows:

#### **[Page 107]**

1—Those incidental to the karma of his present life. 2—

Those based on his national heredity and his type of body.

3—Those attendant on his group affiliations, whether on the physical plane and so exoteric, or on the subtle planes and so esoteric.

Just what do you mean by the "karma of the student?" We use words lightly, and I presume that the thoughtless reply would be that the student's karma is the inevitable happenings of the present or the future that he cannot evade. This is somewhat right, but is only one aspect of the whole. Let us look at the matter first in a large manner, for oft in the just apprehension of big outlines comes comprehension of the small.

When our Logos founded the solar system He drew within the circle of manifestation matter sufficient for His project, and material adequate for the object He had in view. He had not all possible objects in view for this one solar system: he had some specific aim that necessitated some specific vibration and required therefore certain differentiated material. This circle that we term the systemic or solar "ring-pass-not" bounds all that transpires within our system, and contains within its bounds our dual

manifestation. All within that ring vibrates to a certain key-measure, and conforms to certain rules with the aim in view of the achievement of a particular goal, and the attainment of a certain end, known in its entirety only to the Logos Himself. All within that circle is subject to specific rules and governed by a certain key measure, and might be regarded as being subject to the karma of that sevenfold periodic existence, and actuated by causes dating back prior to the ringing of that circle, thus linking our system to its forerunner and affiliating it with that which will come [Page 108] after. Not an isolated unit are we, but part of a greater whole, governed in our totality by cosmic law and working out (as a whole) certain definite aims.

### Microcosmic purpose.

So it is with the Microcosm. The Ego on his own plane and on a tiny scale, repeats the action of the Logos. For certain ends he builds a certain form; he gathers certain material, and aims at a definite consummation that shall be the result of that gathered material vibrating to a certain measure, governed in one specific life by certain rules and aiming at some one particular object,—*not all possible objects*.

Each Personality is to the Ego what the solar system is to the Logos. It is his field of manifestation and the method whereby he attains a demonstrable object. That aim may be the acquirement of virtue by paying the price of vice; it may be the attainment of business acumen by the struggle to provide the necessities of life; it may be the development of sensitiveness by the revealing cruelties of nature; it may be the building in of unselfish devotion by the appeal of needy dependents; or it may be the transmutation of desire by the method of meditation on the path. It is for each soul to find out. What I want to impress upon you is the fact that there is a certain danger incident to this very factor. If, for instance, in the acquirement of the mental capacity to meditate, the student misses the very thing he came into the physical body to acquire, the result is not so much a gain as an unequal development and a temporary loss of time.

Let us be specific and illustrate:—An Ego has formed his three-fold body of manifestation and set his ring-pass-not with the purpose in view of building into his [Page 109] causal body the faculty of "mental apprehension of the basic facts of life." The object of that one incarnation is to develop the mental capacity of the student; to teach him concrete facts and science and thus to enlarge the content of his mental body, with a view to future work. He may be over-developed on the heart side, too much of the devotee; he may have spent many lives in dreaming dreams and in seeing visions and in mystic meditation. To be practical, full of common sense, to know the curriculum of the Hall of Learning and to apply practically the knowledge learnt on the physical plane is his great need. Yet, even though his ring-pass-not seems to proscribe and limit his inherent tendencies, and even though the stage is set so that it would seem he *must* learn the lessons of practical living in the world, he learns not, but follows what is to him the line of least resistance. He dreams his dreams, and stays aloof from world affairs; he does not fulfil the desire of the Ego, but misses opportunity; he suffers much, and in the next life is necessitated a similar staging and a stronger urge, and a closer ring-pass-not until he complies with the will of his Ego.

For such an one, meditation helps not, but mainly hinders. As before I have said, meditation (to be wisely undertaken) is for those who have reached a point in evolution where the rounding out of the causal body is somewhat matured and where the student is in one of the final grades in the Hall of Learning. You need to remember that I refer not here to the mystic meditation but to the scientifically occult meditation. The dangers are, therefore, practically those of wasted time, of an intensification of

a vibration out of ill proportion to the key of the other vibrations, and of an unequal rounding out and a lop-sided building that will necessitate reconstructing in other lives.

**[Page 110]**

July 30, 1920.

### **Dangers based on national heredity and type of body.**

...As you may well imagine it is not my purpose to enlarge upon the dangers incidental to a defective body, save in general terms to lay down the ruling that where there is definite disease, congenital trouble or mental weakness of any kind, meditation is not the part of discretion, but may serve but to intensify the trouble. I wish specifically to point out for the guidance of future students and as a prophetic statement, that in days to come when the science of meditation is more comprehended, two factors will be wisely weighed and considered before assigning a meditation. These factors are:

- a—The man's subrace characteristics.
- b—His type of body, whether it is oriental or occidental.

In this way, certain disasters will be avoided and certain troubles obviated that are now found in a more or less degree in every occult group.

It is generally recognised that each race has for its predominant feature some one outstanding quality of the emotional body. This is the general rule. In contrasting the Italian and the Teutonic racial differences, those differences are summed up in our minds in terms of the emotional body. We think of the Italian as fiery, romantic, unstable and brilliant; we think of the Teuton as phlegmatic, matter-of-fact, sentimental and stolidly, logically clever. It will, therefore, be apparent to you that these different temperaments carry with them their own dangers, and that in the unwise pursuit of unsuitable meditations, virtues could be emphasised till they approximated vices, temperamental weaknesses could be intensified till they became menaces, and consequently **[Page 111]** lack of balance would result instead of that attainment of equilibrium and that fine rounding out of the causal body which is one of the aims in view. When, therefore, the wise Teacher moves among men and Himself apportions meditation, these racial differences will be weighed and their inherent defects will be offset and not intensified. Over-development and disproportionate attainment will be obviated by the equalising effects of occult meditation.

Meditation as followed now and as followed in Atlantean days differs fundamentally. In the fourth root race an effort was made to facilitate attainment via the atomic subplane, from the emotional plane to the intuitional, to the practical exclusion of the mental. It followed the line of the emotions and had a definite effect on the emotional body. It worked upwards from the emotional instead of, as now, working on mental levels and from those levels making the effort to control the two lower. In the Aryan root-race, the attempt is being made to bridge the gap between the higher and the lower and, by centering the consciousness in the lower mind and later in the causal, to tap the higher until the downflow from that higher will be continuous. With most of the advanced students at present all that is felt is occasional rushes of illumination, but later will be felt a steady irradiation. Both methods carry their own dangers. In Atlantean days, meditation tended to overstimulation of the emotions and although men touched great heights, yet they also touched great depths. Sex magic was unbelievably rampant. The solar plexus was apt to be over vivified, the triangles were not correctly followed, and

the lower centres were caught in the reaction of the fire with dire results.

The dangers now are different. The development of [Page 112] mind carries with it the dangers of selfishness, of pride, of blind forgetfulness of the higher that it is the aim of the present method to offset. If the adepts of the dark path attained great powers in Atlantean days they are still more dangerous now. Their control is much more widespread. Hence the emphasis laid on service, and on the steadying of the mind as an essential in the man who seeks to progress and to become a member of the Brotherhood of Light.

The matter I now seek to give some instruction upon is one of very real importance to all earnest students at this time. The orient is to the evolving race of men what the heart is to the human body; it is the source of light, of life, of heat, and of vitality. The occident is to the race what the brain or mental activity is to the body,—the directing organising factor, the instrument of the lower mind, the accumulator of facts. The difference in the entire, "make-up" (as you term it) of the oriental and of the European or American is so great and so well recognised that it is mayhap needless for me to dwell upon it.

The oriental is philosophical, naturally dreamy, trained through centuries to think in abstract terms, fond of obtruse dialectics, temperamentally lethargic, and climatically slow. Ages of metaphysical thinking, of vegetarian living, of climatic inertia and of a rigid adherence to forms and to the strictest rules of living have produced a product the exact opposite of his occidental brother.

The occidental is practical, businesslike, dynamic, quick in action, a slave to organization (which is after all but another form of ceremonial), actuated by a very concrete mind, acquisitive, critical, and at his best when affairs move quickly and rapid mental decision is required. He detests abstract thought yet appreciates it when apprehended, and when he can make those thoughts [Page 113] *facts* on the physical plane. He uses his head more than his heart centre, and his throat centre is apt to be vitalised. The oriental uses his heart centre more than the head and necessarily the corresponding head centres. The centre at the top of the spine at the base of the skull functions more actively than the throat.

The oriental progresses by the withdrawing of the centre of consciousness to the head through strenuous meditation. That is the centre that he needs to master, he learns by the wise use of mantrams, by retiring into seclusion, by isolation and by the careful following of specific forms for many hours each day for many days.

The occidental has in view the withdrawal of his consciousness to the heart at first, for already he works so much with the head centres. He works more by the use of collective forms and not individual mantrams; he does not work so much in isolation as his oriental brother, but has to find his centre of consciousness even in the noise and whirl of business life and in the throngs of great cities. He employs collective forms for the attainment of his ends, and the awakening of the heart centre shows itself in service. Hence the emphasis laid in the Occident on the heart meditation and the subsequent life of service.

You will see, therefore, that when the real occult work is begun, the method may differ—and will necessarily differ—in the east and in the west, but the goal will be the same. It must be borne in mind, for instance, that a meditation that would aid the development of an oriental, might bring danger and disaster to his western brother. The reverse would also be the case. But always the goal will be the

same. Forms may be individual or collective, mantrams may be chanted by units or by groups, different centres may be the object of specialised attention, yet [Page 114] the results will be identical. Danger arises when the occidental bases his endeavour on rules that suffice for the oriental, as has at times been so wisely pointed out. In the wisdom of the Great Ones this danger is being offset. Different methods for different races, diverse forms for those of various nationalities, but the same wise guides on the inner planes, the same great Hall of Wisdom, the same Gate of Initiation, admitting all into the inner sanctuary....

In concluding this subject, I seek to give a hint:—The seventh Ray of Ceremonial Law or Order (the ray now coming into power) provides for the occidental what has long been the privilege of the oriental. Great is the day of opportunity, and in the sweeping onward of this seventh force comes the needed impetus that may—if rightly grasped—drive to the Feet of the Lord of the World the dweller in the occident.

August 2, 1920.

### **Dangers attendant on group affiliations.**

Very briefly would I seek this morning to take up the question of the dangers involved in meditation that are incidental to a man's group affiliations, whether exoteric or esoteric. There is not much that can be said on this particular matter, save broad indications. Each of these various subjects that I have touched upon might warrant the writing of a weighty treatise, and I shall not, therefore, attempt to cover what might be said but only point out certain aspects of the matter that will (if pondered on with care) open up to the earnest seeker after truth many avenues of knowledge. All occult training has this in view,—to give to the pupil some seed thought which (when brooded over in the silence of his own heart) [Page 115] will produce much fruit of real value, and which the pupil can then conscientiously consider his own. What we produce through wrestling and strenuous endeavour remains forever our own, and vanishes not into forgetfulness as do the thoughts that enter through the eye from the printed page, or through the ear from the lips of any teacher no matter how revered.

One thing that is oft overlooked by the pupil when he enters upon the path of probation and starts meditation is that the goal ahead for him is not primarily the completing of his own development, but his equipping for service to humanity. His own growth and development are necessarily incidental but are not the goal. His immediate environment and his close associates on the physical plane are his objectives in service, and if in the endeavour to attain certain qualifications and capacities he overlooks the groups to which he is affiliated and neglects to serve wisely and to spend himself loyally on their behalf he runs the danger of crystallisation, falls under the spell of sinful pride, and mayhap even takes the first step toward the left-hand path. Unless inner growth finds expression in group service the man treads a dangerous road.

### **Three types of affiliated groups.**

Perhaps I could here give some indications of the groups on the various planes to which a man is assigned. These groups are many and diverse and at different periods of a man's life may change and differ, as he works out from under the obligating karma that governs the affiliations. Let us remember too that as a man enlarges his capacity to serve he at the same time increases the size and number of the groups he contacts till he reaches a point in some later incarnation when the world [Page 116] itself is



his sphere of service and the multitude those whom he assists. He has to serve in a threefold manner before he is permitted to change his line of action and pass on to other work,—planetary. systemic or cosmic.

a—He serves first *through activity*, through the use of his intelligence, using the high faculties of mind and the product of his genius to aid the sons of men. He builds slowly great powers of intellect and in the building overcomes the snare of pride. He takes, then, that active intelligence of his and lays it at the feet of collective humanity, giving of his best for the helping of the race.

b—He serves *through love*, becoming, as time elapses, one of the saviours of men, spending his life and giving of his all through perfect love of his brothers. A life then comes when the utmost sacrifice is made and in love he dies that others may live.

c—He serves then *through power*. Proved in the furnace to have no thought save the good of all around, he is trusted with the power that follows from active love intelligently applied. He works with the law, and bends all his will to make the power of the law felt in the three-fold realms of death.

In all these three branches of service you will notice that the faculty of working with groups is one of paramount importance. These groups are diverse, as before I have said, and vary on different planes. Let us briefly enumerate them:—

1—*On the physical plane*. The following groups will be found:—

a—His family group to which he is usually affiliated for two reasons, one to work out karma and repay his debts; the second, to receive a certain type of physical vehicle that the Ego needs for adequate expression.

**[Page 117]**

b—His associates and friends; the people his environment throws him with, his business associates, his church affiliations, his acquaintances and casual friends, and the people he touches for a brief period and then sees no more. His work with them is twofold again; first to repay an obligation should such a debt have been incurred; and secondly to test out his powers to influence for good those around him, to recognise responsibility and to direct or help. In doing thus, the Guides of the race find out the actions and reactions of a man, his capacity for service, and his response to any surrounding need.

c—His associated band of servers, the group under some Great One that is definitely united for work of an occult and spiritual nature. It may be either a band of church workers among the orthodox (beginners are tried out here); it may be in social work such as in the labor movements or in the political arena; or it may be in the more definitely pioneer movements of the world, such as the Theosophical Society, the Christian Science movement, the New Thought workers and the Spiritualists. I would add to this, one branch of endeavour that may surprise you,—I mean the movement of the Soviet in Russia and all the aggressive radical bodies that sincerely serve under their leaders (even when misguided and unbalanced) for the betterment of the condition of the masses.

Thus on the physical plane you have three groups to which a man belongs. He owes a duty to them and he must play his part. Now wherein could danger enter through meditation? Simply in this: that as long as a man's karma holds him to some particular group the thing that he must aim at is to play his

part perfectly, so that he may work out from under karmic obligation [Page 118] and advance toward ultimate liberation; besides this he must carry on his group with him to greater heights and usefulness. Therefore, if through meditation of an unsuitable nature he neglects his proper obligation he delays the purpose of his life, and in another incarnation he will have to play it out. If he builds into that group's causal body (the composite product of the several lines) aught that has not its place properly there, he aids not but hinders, and again that involves danger. Let me illustrate, for clarity is desired:—A student is affiliated with a group that has an over-preponderance of devotees, and he has come in for the express purpose of balancing that quality with another factor, that of wise discrimination and mental balance. If he permits himself to be overcome by the group thoughtform and becomes himself a devotee, following a devotional meditation and unwisely omitting to balance that group's causal body, he runs into a danger that hurts not only himself but the group to which he belongs.

2—*On the emotional plane:* Here he belongs to several groups such as:—

a—His emotional plane family group, which is more thoroughly his own group than the family into which he happens to be born on the physical plane. You will see this demonstrated many times in life when members of an emotional plane family contact each other on the physical plane. Instant recognition ensues.

b—The class within the Hall of Learning to which he is assigned and in which he receives much instruction.

c—The band of Invisible Helpers with whom he may be working and the band of Servers.

All these groups involve obligation and work and all must be allowed for in studying the wise use of meditation. [Page 119] Meditation should increase a man's capacity to discharge his karmic debts, giving clear vision, wise judgment and a comprehension of the work of the immediate moment. Anything that militates against this is dangerous.

3—*On the mental plane:* The groups to be found there may be enumerated as follows:

a—The groups of pupils of some one Master to Whom he may be attached, and with Whom he may be working. This is usually only the case when the man is rapidly working out his karma and is nearing the entrance to the Path. His meditation, therefore, should be directly under the guidance of his Master, and any formula followed that is not adjusted to a man's need carries with it elements of danger, for the vibrations set up on the mental plane and the forces engendered there are so much more potent than on the lower levels.

b—The egoic group to which he belongs. This is most important for it involves the consideration of the man's ray in the apportioning of meditation. This matter has already been somewhat touched upon.

As you will see, I have not specified certain dangers attacking any particular body. It is not possible to cover the subject thus. In later days, when occult meditation is more comprehended and the matter scientifically studied, students will prepare the necessary data and treatises covering the entire subject as far as then may be. I sound, however, a note of warning, I indicate the way,—the teachers on the inner side seldom do more. We aim at developing thinkers and men of clear vision, capable of logical reasoning. To do this we teach men to develop themselves, to do their own thinking, reason out their

own problems, and build their own characters. Such is the Path....

**[Page 120]**

August 3, 1920.

### **Dangers arising from subtle forces.**

...We have for our topic this morning the final section of our letter on the dangers incidental to meditation. We have dealt somewhat with individual dangers inherent in the three bodies; we have touched upon the risks that may be run when the karma of the student and his group affiliations are overlooked. Today the subject involves real difficulty. We have to deal with the dangers that may arise from forces and persons, from entities and groups working on the subtler planes. The difficulty arises in three ways:—

1—The ignorance of the average student as to the nature of those forces and as to the personnel of the groups on the subtler planes.

2—The risk of revealing more than would be wise in an exoteric publication.

3—An occult risk that is little comprehended by the uninitiated. It lies in the fact that in the concentration of thought that necessarily arises in discussing these problems, thought-waves are set in motion, currents are contacted and thoughtforms circulated that attract the attention of those under discussion. This may lead at times to undesirable results. Therefore, I shall with brevity touch upon the subject. Upon the inner planes the needed light and protection are afforded.

*Three groups of entities:—*

These groups of entities can be differentiated in a threefold manner:—

1—Groups of discarnate beings on either the emotional or the mental planes. 2—  
Devas, either singly or in groups.

3—The dark Brotherhood.

**[Page 121]**

Let us take each division and deal with it carefully, first laying the foundation of knowledge by pointing out that the dangers arise from a threefold condition of the bodies of the student which may be the result sometimes of meditation. These conditions are:

A negative condition that makes the entire three bodies of the personality receptive and quiescent, and open therefore to the attack of the watching denizens of other planes.

A condition of ignorance or foolhardiness that, in attempting to use certain forms and mantrams without the permission of the Teacher, involves the student with certain groups of devas, bringing him into contact with the devas of the emotional or mental planes and making him therefore (through his ignorance) the butt of their attack and the plaything of their destructive instincts.

A condition which is the reverse of the above, which makes a man positive and a channel, therefore, for force or power. When this is the case, the man proceeds, under occult rule or law and with the aid of his Teacher, to wield the electrical fluid of the inner planes. He becomes then a centre of the attention of those who strive against the Brothers of Light.

The first two conditions are all the result of meditation unwisely and ignorantly practised, the last state of affairs is frequently the reward of success. In the first two, the remedy lies within the student himself and in the wise correction of the type of meditation and its more careful following; in the third case the remedy must be sought in various ways which I will later indicate.

### **Dangers of obsession.**

Dangers from discarnate entities are frankly those of obsession, either of a temporary nature and lasting for a few moments or more enduring and lasting for a longer [Page 122] period. It may even be permanent and lasting through a lifetime. I have earlier written to you a letter upon this subject which you might here incorporate. We never duplicate effort if it can be avoided. I seek primarily to emphasise the point that this entrance which we call obsession is effected largely through the negative attitude assumed through the unwise following of an unsuitable meditation. In his anxiety to be the recipient of light from above, in his determination to force himself to a place where he can contact the teachers or even the Master, and in his endeavour to eliminate all thought and lower vibrations, the student makes the mistake of rendering his entire lower personality receptive. Instead of making it firmly positive to environing factors and to all lower contacts, and instead of only allowing the "apex of the mind" (if I may use so unusual a term) to be receptive and open to transmission from the causal or the abstract levels and even from the intuitional, the student permits reception from all sides. Only a point within the brain should be receptive, all the rest of the consciousness should be so polarised that outer interference will not be possible. This refers to the emotional and to the mental bodies, though with the majority these days it refers solely to the emotional. At this particular period of the world's history the emotional plane is so densely populated and the response of the physical to the emotional is now becoming so exquisitely attuned, that the danger of obsession is greater than ever heretofore. But for your cheering—the reverse holds good also, and response to the divine and rapid reaction to the higher inspiration has never been so great. Divine inspiration or that "divine obsession" which is the privilege of all advanced souls, will be understood in the coming years as never before, and will be definitely one of the [Page 123] methods used by the coming Lord and His Great Ones for the helping of the world.

The thing to be remembered is that in the case of wrong obsession the man is at the mercy of the obsessing entity, and is unconsciously or unwillingly a partner in the transaction. In divine obsession the man *consciously* and willingly co-operates with the One Who seeks to inspire, or to occupy or employ his lower vehicles. The motive is ever the greater helping of the race. The obsession is then not the result of a negative condition but of a positive collaboration and proceeds under law and for a specific period....As more and more of the race develop continuity of consciousness between the physical and the emotional and later the mental, this act of transference of the vehicles will be more frequent and more understood.

October 9, 1919.

## Causes of Obsession.

One of the activities ahead of the occult student is the study and the scientific observation of this matter. We have been told in various occult books that obsession and insanity are very closely allied. Insanity may exist in all three bodies, the least harmful being that of the physical body, whilst the most enduring and the hardest to cure is that of the mental body. Insanity in the mental body is the heavy fate that descends upon those who for many incarnations have followed the path of selfish cruelty, using the intelligence as a means to serve selfish ends and using it willfully, knowing it to be wrong. But insanity of this type is a means whereby the Ego sometimes arrests the progress of a man towards the left-hand path. In this sense it is a disguised blessing. Let us deal first with the causes of obsession, leaving the subject of insanity [Page 124] for another day. These causes are four in number and each responds to a different treatment:—

One cause is a definite weakness of the etheric double, in the separating web, which like a piece of relaxed elastic permits entry of an extraneous entity from the emotional plane. The door of entrance which is formed by this web is not closed tight, and entrance can be effected from without. This is a physical plane cause, and is the result of the maladjustment of physical plane matter. It is the result of karma, and is prenatal, existing from the earliest moment. Usually the sufferer is physically weak, intellectually feeble, but possessed of a powerful emotional body which suffers and fights and struggles to prevent entrance. The attacks are intermittent, and more frequently attack women than men.

Another cause is due to emotional reasons. A lack of co-ordination exists between the emotional and the physical and when the man functions in the emotional body (as at night) the moment of re-entry is attended with difficulty, and opportunity exists for other beings to enter the physical vehicle, and prevent its occupation by the real Ego. This is the most common form of obsession, and affects those with powerful physical bodies and strong astral vibrations, but with weak mental bodies. It leads, in the ensuing struggle, to the violent scenes of screaming lunatics and to the paroxysms of the epileptic. Men are more subject to this than women, as women are usually more definitely polarised in the emotional body.

A rarer kind of obsession is the mental. In coming days as the mental body develops, one may expect perhaps to see more of it. Mental obsession involves the displacement taking place on the mental levels—hence its rarity. The physical body and the emotional body remain as a unit, but the Thinker is left in his mental body, [Page 125] whilst the obsessing entity (clothed in mental matter) enters the two lower vehicles. In the case of emotional obsession the Thinker is left with his emotional body and his mental body but with no physical. In this latter case he is left with neither emotional nor physical. The cause lies in the fact of the over-development of the mental, and of the relative weakness of the emotional and physical bodies. The Thinker is too powerful for his other bodies and disdains their use; he is too interested in work on mental levels, and thus gives opportunity to obsessing entities to assume control. This, as I said before, is rare and is the result of lop-sided development. It attacks women and men equally; it principally shows itself in childhood and is difficult to cure.

A still rarer cause of obsession is definitely the work of the dark Brothers. It takes the form of snapping the magnetic link that attaches the Ego to the lower physical body, leaving him in his emotional and mental bodies. This would normally result in the death of the physical body, but in cases such as these the dark Brother, who is to use the physical body, enters it and makes connection with his own cord. These cases are not common. They involve only two classes of people:—

Those who are highly evolved and on the Path, but who through some wilful shortcoming fail for some one incarnation and so lay themselves open to the evil force. Sin (as you call it) in the Personality of a disciple leads to a weakness in some one spot, and this is taken advantage of. This type of obsession shows itself in the transformation that is sometimes seen when a great soul suddenly plunges on an apparent downward path, when he changes the whole trend of his existence and besmirches a fair character with mud. It carries with it its own punishment, for on the inner planes the disciple looks **[Page 126]** on, and in agony of mind sees his lower vehicle dishonouring the fair name of its real owner and causing evil to be said of a loved cause.

The little evolved, weakly organised, and so unable to resist.

### **The Kinds of Obsessing Entities.**

These are too numerous to mention in detail but I might enumerate a few.

1—Discarnate entities of a low order awaiting incarnation, and who see, in cases one and two, their wanted opportunity.

2—Suicides, anxious to undo the deed and to again get into contact with earth.

3—Earth-bound spirits, good and bad, who from anxiety over loved ones, over their business affairs, or eager to do some wrong or to undo some evil act, rush in and take possession of cases one and two.

4—Dark Brothers as aforesaid, who avail themselves principally of the third and fourth cases already cited. They require highly developed bodies, having no use for weak or unrefined bodies. In case three the weakness is entirely relative, due to over-accentuation of the mental vehicle.

5—Elementals and subhuman entities of a malicious nature who rush in on the slightest opportunity and where kindred vibration may be felt.

6—Some of the lower devas, harmless but mischievous who, from sheer freakishness and fun, enter another body in much the same way that a child loves to dress up.

7—Occasional visitors from other planets who enter certain highly evolved bodies for purposes of their own. This is very, very rare....

### **[Page 127]**

Let me now give you some of the methods that eventually will be the first attempts at cure.

In the first type of cases, those due to physical plane weakness, the stress of the cure will be laid first on building up a strong physical body in both its departments, though especially the etheric body. This will be done in future years with the direct aid of the devas of the shadows (the violet devas or devas of the ethers). The strengthening of the etheric web will be aided by means of the violet light, with its corresponding sound, administered in quiet sanitariums. Coincident with this treatment will be the attempt to strengthen the mental body. With the strengthening of the physical body will come longer and longer periods of freedom from attack. Eventually the attacks will cease altogether.



When the cause is lack of co-ordination between the physical and the emotional vehicles the first methods of cure will be definite exorcism by the aid of mantrams and ceremonial (such as religious ritual). Qualified persons will use these mantrams at night when the obsessing entity may be supposed to be absent during the hours of sleep. Those mantrams will call the real owner back, will build a protective wall after his re-entry and will seek to force the obsessing one to stay absent. When the real owner has returned, the work then will be to keep him there. Educative work during the day and protective measures at night for longer or shorter periods will gradually eliminate the evil occupant, or unwanted tenant, and in the course of time the sufferer will continue to procure immunity. More anent this can later be given.

Where mental obsession is involved the matter is more difficult. Most of the first cures achieved in the future will centre around the first two groups. Mental obsession must await greater knowledge, though experimentation [**Page 128**] from the very first should be undertaken. The work will have to be done mostly from the mental plane by those who can function there freely and so contact the Thinker in his mental body. The co-operation of the Thinker must then be procured and a definite attack conjointly made on the obsessed physical and emotional bodies. During the night much of the work in the first two cases of cures will be done, but in the latter case the Thinker has to win back his physical and his emotional bodies as well, hence the exceeding difficulty. Death often eventuates in these cases.

In the severing of the magnetic cord naught can be done as yet.

### **Dangers from the deva evolution.**

This second point is more complex. You will remember how it has been said earlier in these letters that contact with the devas can be brought about through specific forms and mantrams and that in this contact lies peril for the unwary. This danger is curiously real now, owing to the following reasons:

a—The coming in of the violet ray, the seventh or Ceremonial Ray, has rendered this contact more easy of attainment than heretofore. It is therefore the ray on which approximation is possible, and in the use of ceremonial and of set forms, coupled to regulated rhythmic movement, will be found a meeting place for the two allied evolutions. In the use of ritual this will be apparent, and psychics are already bearing witness to the fact that both in the ritual of the Church and in that of Masonry this has been evidenced. More and more will this be the case, and it carries with it certain risks that will inevitably work themselves into common knowledge and thus affect in various ways the unwary sons of men. [**Page 129**] As you know, a definite effort is being made at this time by the Planetary Hierarchy to communicate to the devas their part in the scheme of things, and the part the human family must likewise play. The work is slow, and certain results are inevitable. It is not my purpose to take up with you in these letters the part that ritual and set mantric forms play in the evolution of devas and of men. I only desire to point out that danger for human beings lies in the unwise use of forms for the calling of the devas, in experimenting with the Sacred Word with the object in view of contacting the Builders who are so largely affected by it, and in endeavouring to pry into the secrets of ritual with its adjuncts of colour and of sound. Later on, when the pupil has passed the portal of initiation, such knowledge will be his, coupled with the necessary information that teaches him to work with the law. In the following of the law, no danger lurks.

b—The race is possessed of a strong determination to penetrate within the veil, and to find out what lies on the other side of the unknown. Men and women everywhere are conscious within themselves of budding powers which meditation enhances. They find that by the careful following of certain rules they become more sensitive to the sights and sounds of the inner planes. They catch fleeting glimpses of the unknown; occasionally and at rare intervals, the organ of inner vision temporarily opens and they hear and see on the astral or the mental plane. They see devas at a meeting in which ritual has been employed; they catch a sound or a voice that tells them truths that they recognise as true. The temptation to force the issue, to prolong meditation, to try out certain methods that promise intensification of psychic faculty is too strong. They unwarily force matters and dire disaster results. One hint here I give:—*In meditation [Page 130] it is literally possible to play with fire.* The devas of the mental levels manipulate the latent fires of the system and thus incidentally the latent fires of the inner man. It is woefully possible to be the plaything of their endeavour and to perish at their hands. A truth I speak here; I give not voice to the interesting chimeras of a fanciful brain. Beware of playing with fire.

c—This transition period is largely responsible for much of the danger. The right type of body for the holding and the handling of the occult force has not yet been built, and in the interim the bodies now in use but spell disaster to the ambitious student. When a man starts out to follow the path of occult meditation, it takes well-nigh fourteen years to rebuild the subtle bodies, and incidentally the physical. All through that period it is not safe to tamper with the unknown for only the very strong refined physical body, the controlled stable and equalised emotional body and the properly striated mental body can enter into the subtler planes and literally work with Fohat, for that is what the occult does. Therefore is the emphasis laid by all wise Teachers everywhere on the Path of Purification, which must precede the Path of Illumination. They lay the emphasis on the building in of spiritual faculty before psychic faculty can be safely permitted; they demand service to the race every day throughout the scope of life before a man may be permitted to manipulate the forces of nature, to dominate the elementals, to co-operate with the devas, and to learn the forms and ceremonies, the mantrams and the key-words, that will bring those forces within the circle of manifestation.

August 4, 1920.

### **Danger from the Dark Brothers.**

I think I gave you earlier practically all that I can as [Page 131] yet impart anent the Brothers of Darkness, as they are sometimes termed. I only want at this point to lay emphasis upon the fact that no danger need be feared by the average student from this source. It is only as discipleship is approached and a man stands out ahead of his fellows as an instrument of the White Brotherhood that he attracts the attention of those who seek to withstand. When through application to meditation, and power and activity in service, a man has developed his vehicles to a point of real achievement, then his vibrations set in motion matters of a specific kind, and he learns to work with that matter, to manipulate the fluids, and to control the builders. In so doing he encroaches on the domain of those who work with the forces of involution and thus he may bring attack upon himself. This attack may be directed against any of his three vehicles and may be of different kinds. Let me briefly point out some of the methods employed against a disciple which are the ones which alone concern the student of these letters:

a—Definite attack on the physical body. All kinds of means are employed to hinder the usefulness of the disciple through disease or the crippling of his physical body. Not all accidents are the result of karma, for the disciple has usually surmounted a good deal of that type of karma and is thus comparatively free from that source of hindrance in active work.

b—Glamour is another method used, or the casting over the disciple of a cloud of emotional or mental matter which suffices to hide the real, and to temporarily obscure that which is true. The study of the cases wherein glamour has been employed is exceedingly revealing and demonstrates how hard it is for even an advanced disciple always to discriminate between the real and the false, the true and the untrue. Glamour may be either on the [Page 132] emotional or mental levels but is usually on the former. One form employed is to cast over the disciple the shadows of the thought of weakness or discouragement or criticism to which he may at intervals give way. Thus cast, they loom in undue proportion and the unwary disciple, not realising that he is but seeing the gigantic outlines of his own momentary and passing thoughts, gives way to discouragement, ay even to despair, and becomes of little use to the Great Ones. Another form is to throw into his mental aura suggestions and ideas purporting to come from his own Master but which are but subtle suggestions that hinder and help not. It takes a wise disciple always to discriminate between the voice of his real Teacher and the false whispers of the masquerading one, and even high initiates have been temporarily misled.

Many and subtle are the means used to deceive and thereby curtail the effective output of the worker in the field of the world. Wisely therefore have all aspirants been enjoined to study and work at the development of *viveka* or that discrimination which safeguards from deception. If this quality is laboriously built in and cultivated in all events, big and little, in the daily life, the risks of being led astray will be nullified.

c—A third method frequently employed is to envelop the disciple in a thick cloud of darkness, to surround him with an impenetrable night and fog through which he stumbles and often falls. It may take the form of a black cloud of emotional matter, of some dark emotion that seems to imperil all stable vibration and plunges the bewildered student into a blackness of despair; he feels that all is departing from him; he is a prey to varied and dismal emotions; he deems himself forsaken of all; he considers that all past effort has been futile and that naught remains but to die. At such times he needs much the gift [Page 133] of *viveka*, and to earnestly weigh up and calmly reason out the matter. He should at these times remind himself that the darkness hides naught from the God within, and that the stable centre of consciousness remains there, untouched by aught that may betide. He should persevere until the end,—the end of what? The end of the enveloping cloud, the point where it merges itself into sunlight; he should pass through its length and out into the daylight, realising that nothing can at any time reach to and hurt the inner consciousness. God is within, no matter what transpires without. We are so apt to look out at environing circumstances, whether physical, astral or mental, and to forget that the inmost centre of the heart hides our points of contact with the Universal Logos.

d—Finally (for I cannot touch on all the methods used), the means employed may be to cast a mental darkness over the disciple. The darkness may be intellectual, and is consequently still more difficult to penetrate, for in this case the power of the Ego *must* be called in, whereas in the former frequently the calm reasoning of the lower mind may suffice to dispel the trouble. Here, in this specific case, the disciple will be wise if he not only attempts to call his Ego or Higher Self for the dispelling of the cloud, but calls likewise upon his Teacher, or even upon his Master, for the assistance that they can give.

These are but a few of the dangers encircling the aspirant, and I hint at them solely for the purpose of warning and guidance, and not to cause alarm. You can here interpolate the earlier letter with the rules that I there give for the assistance of the disciple.

September 25, 1919.

### The Dark Brotherhood.

Today I seek to speak to you on the powers of the Dark Brotherhood. Certain laws that govern their actions, [Page 134] certain methods employed by them in work need to be realised and certain methods of protection apprehended and utilised. As before I have told you the danger is as yet inappreciable to the majority, but more and more as time elapses shall we find it necessary to teach you, the physical plane workers, how to shield and guard yourselves from attack.

The Dark Brothers are—remember this always—*brothers*, erring and misguided yet still sons of the one Father though straying far, very far, into the land of distances. The way back for them will be long, but the mercy of evolution inevitably forces them back along the path of return in cycles far ahead. Anyone who over-exalts the concrete mind and permits it continuously to shut out the higher, is in danger of straying on the left-hand path. Many so stray...but come back, and then in the future avoid like errors in the same way as a child once burnt avoids the fire. It is the man who persists in spite of warning and of pain who eventually becomes a brother of darkness. Mightily fights the Ego at first to prevent the Personality so developing, but the deficiencies of the causal body (for forget not that our vices are but our virtues misused) result in a lop-sided causal body, over-developed in some direction and full of great gulfs and gaps where virtues should be.

The dark brother recognises no unity with his species, only seeing in them people to be exploited for the furtherance of his own ends. This then, on a small scale, is the mark of those who are being used by them wittingly or unwittingly. They respect no person, they regard all men as fair prey, they use everyone to get their own way enforced, and by fair means or foul they seek to break down all opposition and for the personal self acquire that which they desire.

### [Page 135]

The dark brother considers not what suffering he may cause; he cares not what agony of mind he brings upon an opponent; he persists in his intention and desists not from the hurt of any man, woman or child, provided that in the process his own ends are furthered. Expect absolutely no mercy from those opposing the Brotherhood of Light.

On the physical plane and on the emotional plane, the dark brother has more power than the Brother of the Light,—*not* more power *per se* but more *apparent power*, because the White Brothers choose not to exert Their power on those two planes, as do the Dark Brothers. They could exert Their authority but They choose to refrain, working with the powers of evolution and not of involution. The elemental forces to be found on these two planes are manipulated by two factors.

a—The inherent forces of evolution that direct all on to eventual perfection. The White Adepts cooperate in this.

b—The Dark Brothers who occasionally employ these elemental forces to wreak their will and vengeance on all opponents. Under their control work sometimes the elementals of the earth plane, the gnomes and the elemental essence as found in evil form, some of the brownies, and the fairy folk of colours brown, grey and sombre-hued. They cannot control the devas of high development, nor the fairies of colours blue, green and yellow, though a few of the red fairies can be made to work under their direction. The water elementals (though not the sprites or sylphs) move on occasion to their assistance, and in the control of these forces of involution they at times damage the furtherance of our work.

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Oft too the Dark Brother masquerades as an agent of the light, oft he poses as a messenger of the gods, but for your assurance I would say that he who acts under the guidance of the Ego will have clear vision, and will escape deception.

At this time their power is oftentimes mighty. Why? Because so much exists as yet in the Personalities of all men that respond to their vibration, and so it is easy for them to affect the bodies of men. So few of the races, comparatively speaking, have as yet built in the higher vibration that responds to the keynote of the Brotherhood of Light, who move practically entirely on the two highest levels (or the atomic and sub-atomic subplane) of the mental, emotional and physical planes. When moving on these subplanes the attacks of elementals on lower planes may be felt but effect no harm, hence the necessity of pure living and controlled pure emotions and elevated thought.

You will notice that I said that the power of the Dark Brotherhood is dominant apparently on the physical and emotional planes. Not so is it on the mental, which is the plane on which the Brothers of the Light work. Mighty dark magicians may be located on the lower mental levels, but on the higher, the White Lodge dominates, the three higher subplanes being the levels that They beg the evolving sons of men to seek; it is Their region, to which all must strive and aspire. The Dark Brother impresses his will on human beings (if analogous vibration exists) and on the elemental kingdoms of involution. The Brothers of Light plead as pleaded the Man of Sorrows for an erring humanity to rise upward to the light. The Dark Brother retards progress and shapes all to his own ends; the Brother of Light bends every effort to the hastening **[Page 137]** of evolution and—foregoing all that might be His as the price of achievement—stays amid the fogs, the strife, the evil and the hatred of the period if, in so doing, He may by all means aid some, and (lifting them up out of the darkness of earth) set their feet upon the Mount, and enable them to surmount the Cross.

And now what methods may be employed to safeguard the worker in the field of the world? What can be done to ensure his safety in the present strife and in the greater strife of the coming centuries?

1—A realisation that purity of all the vehicles is the prime essential. If a Dark Brother gains control over any man it but shows that that man has in his life some weak spot. The door whereby entrance is effected must be opened by the man himself; the opening whereby malignant force can be poured in must be caused by the occupant of the vehicles. Therefore the need of scrupulous cleanliness of the physical body, of clean steady emotions permitted in the emotional body, and of purity of thought in the mental body. When this is so, co-ordination will be present in the lower vehicles and the indwelling Thinker himself permits no entrance.

2—The elimination of all fear. The forces of evolution vibrate more rapidly than those of involution and in this fact lies a recognisable security. Fear causes weakness; weakness causes a disintegration; the weak spot breaks and a gap appears, and through that gap evil force may enter. The factor of entrance is the fear of the man himself, who opens thus the door.

3—A standing firm and unmoved, no matter what occurs. Your feet may be bathed in the mud of earth, but your head may be bathed in the sunshine of the higher regions. Recognition of the filth of earth involves not contamination.

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4—A Recognition of the use of common-sense and the application of this common-sense to the matter in hand. Sleep much and, in sleeping, learn to render the body positive; keep busy on the emotional plane and achieve the inner calm. Do naught to overtire the body physical, and play whenever possible. In hours of relaxation comes the adjustment that obviates later tension.

**[Page 139]**

## LETTER VI

### THE USE OF FORM IN MEDITATION.

- a—The Use of Form in raising the consciousness.
- b—The Use of Form by the mystic and the occultist.
- c—Specific Forms.
- d—The Use of Form collectively.

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## LETTER VI

### THE USE OF FORM IN MEDITATION.

August 6, 1920.

Your very natural desire to have me give you in this sixth letter certain specific forms to achieve certain results cannot be fully acquiesced in. I do not propose to outline for you any forms for careful following. The risks, as before I have pointed out, are too great apart from the supervision of a teacher at hand to watch reactions. These forms may later be given. The work is duly planned out for the coming generation of students, this series of letters having its place within that outline. What I intend to do today is something different. I purpose to do four things which we will separately take up and elucidate. These things, if duly assimilated and acted upon, will lead to further enlightenment. In the



occult method of teaching step by step is given, point by point slowly laid before the pupil, and only as each step is taken and each point is grasped, will the next in order become clear. The teacher gives an indication, drops a hint, and touches some high light. The pupil follows the point emphasised, and finds on thus acting that further light pours in, another stage appears and other hints are dropped. In joint action and reaction therefore the occult student is trained by the occultist.

In studying the topic, "The use of *form* in meditation," the four divisions under which I seek to place the intended data are as follows:—

1—The use of Form in raising the consciousness. 2.—  
The use of Form by the mystic and the occultist.

**[Page 141]**

3—The use of specific forms for specific ends.  
4—The use of Form collectively.

In the exposition of these subjects you will see that what I am endeavouring to produce is a just apprehension of the value of forms in meditation and not the imparting of any definite method. I seek to show the essential nature of proceeding *under law* in this the most important means of bringing about union with the divine, and of producing that at-one-ment between the higher and the lower that is the aim of all evolution. I desire to leave in the minds of those who read these words a just apprehension of the relationship between spirit and matter which is the basis of all work of this nature.

The method employed by the Logos in this the second solar system is definitely the use of form for purposes of manifestation, as a medium of expression and as the vehicle whereby the indwelling life may grow, expand, experience and find itself. This is the case whether the form is an entire solar system, whether it is a human being in his complexity, or whether it is a form built by that human being in his endeavour to realise and know,—a form built for the very purpose of providing a vehicle whereby the consciousness may, by set stages, raise itself step by step to some visualised point. This brings us to our first point:

**1—The use of Form in raising the consciousness.**

We have under this heading to consider three things:

a—The Consciousness itself.  
b—The goal towards which it seeks to rise. c—  
The steps whereby it succeeds.

Each unit of the human race is a part of the divine consciousness, and is that which is conscious of, or is **[Page 142]** aware of something without itself,—something which knows itself to be differentiated from the vehicle which encloses it or the forms which environ it.

At this particular stage in evolution the average man is simply conscious of differentiation, or of being separated off from all other members of the human family, thus forming in himself a unit among other units. He acknowledges this and acknowledges the right of all other separated units so to consider themselves. He adds to this a recognition that somewhere in the universe there exists a supreme

Consciousness, Whom he theoretically calls God, or Nature. Between this purely *selfish* point of view (I use the term "selfish" in the scientific sense and not as a belittling adjective) and the nebulous theory of God immanent there are to be found numerous stages, at each of which occurs an expansion of consciousness, or an enlargement of the point of view, that leads that self-recognising unit, step by step, from self-recognition to the recognition of superior selves, to the fitting of himself to be likewise recognised as a superior self, and eventually to the occult recognition of his own superior Self. He comes to recognise his Higher Self or Ego as his true Self, and from that stage passes on into that of the group consciousness. Here he realises first his egoic group and then other egoic groups.

This stage is succeeded by the recognition of the universal principle of Brotherhood; it involves not just a theoretical recognition, but a merging of the consciousness into that of the human consciousness, in its entirety; this is really that development of consciousness which enables a man to realise not only his egoic group affiliations but his place in the human Hierarchy on its own plane. He knows himself in fact as a part of one of the great Heavenly Men. This expands later into an almost **[Page 143]** inconceivably vast point of view—that of his place in the Grand Heavenly Man, as represented by the Logos Himself.

This is as far as we need go for our purpose, for this series of letters, aims not at the development of cosmic consciousness.

It will therefore be apparent to you that all these stages have to be taken systematically and that each one has to be mastered step by step. It is necessary first to grasp that the place where the expansion takes place, and the realisation has to be felt, has to be finally in the *thinking, waking consciousness*. The Ego on its own plane may be well aware of the unity of its consciousness with all other consciousnesses, and be realising his group as one with himself, but until the man (in physical plane consciousness) has raised himself to that same plane and is likewise aware of his group consciousness, and likewise regards himself as the higher Self within the egoic group and not as a separated unit, it is of no more use than a recognised theory is of use when not carried out in experience.

The man has to experience these stages in his physical consciousness and to know experimentally and not just theoretically that whereof I speak before he is deemed ready to pass on into the succeeding stages. The whole matter resolves itself into the expansion of the mind until it dominates the lower, and into the faculty of abstract conception which results eventually in physical plane manifestation. It means making your highest theories and ideals demonstrable facts and it is that blending of the higher and the lower and the equipping of that lower until it provides a fitting expression for the higher. It is here that the practice of meditation plays its part. The true scientific meditation provides **[Page 144]** graded forms whereby the consciousness is raised and the mind expanded until it embraces:

- 1—Its family and friends. 2—
- Its environing associates. 3—
- Its affiliated groups.
- 4—Its egoic group. 5—
- Other egoic groups.
- 6—That Man of the Heavens of which the egoic groups form a centre.
- 7—The Grand Heavenly Man.

To effect this certain forms will be laid down later, that (working along the line of a man's ray) will

teach him in graded steps to do this. You will note that I have dealt with the consciousness itself and the goal it aspires to and have thus dealt with our first two points. This brings me to our last subsidiary heading, the steps whereby attainment eventuates.

Each man who enters upon occult development and who aspires toward the higher, has passed the stage of the average man,—the man who regards himself from the purely isolated standpoint and who works for what is good for himself. The aspirant is aiming at something different; he seeks to merge himself with his higher Self and with all that is entailed when we use that term. The stages beyond that, in all their intricacies, are the secrets of Initiation and with them we have naught to do.

Aspiration towards the Ego and the bringing in of that higher consciousness with the subsequent development of group consciousness very directly concern all who will read these letters. It is the next step ahead for those upon the Probationary Path. It is not achieved by simply giving thirty minutes a day to certain set forms of meditation. It involves an hour by hour attempt, [Page 145] all day long and every day, to keep the consciousness as near to the high pitch attained in the morning meditation as possible. It presumes a determination to consider oneself at all times as the Ego, and not as a differential Personality. Later, as the Ego comes more and more into control, it will involve also the ability to look upon oneself as part of a group, with no interests and desires, no aims or wishes apart from the good of that group. It necessitates a constant watchfulness every hour of the day to prevent the falling back into the lower vibration. It entails a constant battle with the lower self that drags down; it is a ceaseless fight to preserve the higher vibration. And—which is the point I am aiming to impress upon you—the aim should be the development of the habit of meditation all the day long, and the living in the higher consciousness till that consciousness is so stable that the lower mind, desire and the physical elementals, become so atrophied and starved through lack of nourishment that the threefold lower nature becomes simply the means whereby the Ego contacts the world for purposes of helping the race.

In so doing he is accomplishing something that is little realised by the average student. He is building a form, a definite thoughtform that eventually provides a vehicle whereby he steps out of the lower consciousness into the higher, a kind of *mayavirupa* that acts as his intermediate channel. These forms are usually, though not invariably, of two kinds:—

The student builds a form daily, with care and love and attention, of his Master, to him the embodiment of the ideal higher consciousness. He lays the outline of this form in meditation and builds in the fabric in his daily life and thought. The form is provided with all the virtues, scintillates with all the colours, and is vivified, [Page 146] first of all, by the love of the man for his Master, and later (when adequate for the purpose) it is vitalised by the Master Himself. At a certain stage in development this form provides the ground for the occult experience of entering into the higher consciousness. The man recognises himself as a part of the Master's consciousness and through that all embracing consciousness slips into the egoic group soul *consciously*. This form provides the medium for that experience until such a time as it can be dispensed with, and the man can at will transfer himself into his group, and later consciously dwell there permanently. This method is the one most largely used, and is the path of love and devotion.

In the second method the student pictures himself as the ideal man. He visualises himself as the exponent of all the virtues, and he attempts in his daily life to make himself what he visualises himself to be. This method is employed by the more mental types, the intellectuals, and those whose ray is not

so coloured by love, by devotion or by harmony. It is not so common as the first. The mental thoughtform thus built up serves as the *mayavirupa* as did the other and the man passes from these forms into the higher consciousness. As you therefore see, in building these forms certain steps will have to be taken and each type will build the form somewhat differently.

The first type will start with some beloved individual, and from that individual, will rise through the various other individuals to the Master.

The other type will start with meditation on the virtue most desired, add virtue to virtue in the building of the form of the ideal self until all the virtues have been attempted and the Ego is suddenly contacted.

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Tomorrow we will take up this same subject from a different angle and study the difference between the occultist and the mystic.

August 8, 1920.

## 2—Form as used by the occultist and the mystic.

The subject of this letter today will interest you for we are to take up form as used by the occultist and the mystic.

It might be of value to us if we first differentiated with care between the two types. I would begin by a statement of fact. The mystic is not necessarily an occultist, but the occultist embraces the mystic. Mysticism is but one step on the path of occultism. In this solar system—the system of love in activity—the path of least resistance for the majority is that of the mystic, or the path of love and devotion. In the next solar system the path of least resistance will be that which we now understand as the occult path. The mystic path will have been trodden. Wherein lies the difference between these two types? The mystic deals with the evolving life; the occultist deals with the form.

The mystic deals with the God within; the occultist with God in outer manifestation.

The mystic works from the centre to the periphery; the occultist reverses the process.

The mystic mounts by aspiration and intensest devotion to the God within or to the Master Whom he recognises; the occultist attains by the recognition of the law in operation and by the wielding of the law which binds matter and conforms it to the needs of the indwelling life. In this manner the occultist arrives at those Intelligences Who work with the law, till he attains the fundamental Intelligence Himself.

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The mystic works through the Rays of Love, Harmony and Devotion, or by the path of the second, the fourth and the sixth rays. The occultist works through the Rays of Power, Activity, and Ceremonial Law, or the first, the third and the seventh. Both meet and blend through the development of mind, or through the fifth Ray of Concrete Knowledge (a fragment of cosmic intelligence), and on this fifth ray the mystic is resolved into the occultist and works then with all the rays.

By finding the kingdom of God within himself and by the study of the laws of his own being, the mystic becomes proficient in the laws which govern the universe of which he is a part. The occultist recognises the kingdom of God in nature or the system and regards himself as a small part of that greater whole, and therefore governed by the same laws.

The mystic works as a general rule under the department of the World Teacher, or the Christ, and the occultist more frequently under that of the Manu, or Ruler, but when both types have passed through the four minor rays in the department of the Lord of Civilisation, then a completion of their development may be seen, and the mystic becomes the occultist and the occultist includes the characteristics of the mystic. To make it more simple for general comprehension:—after initiation the mystic is merged in the occultist for he has become a student of occult law; he has to work with matter, with its manipulation and uses, and he has to master and control all lower forms of manifestation, and learn the rules whereby the building devas work. Before initiation the mystic path might be expressed by the term, Probationary Path. Before the occultist can manipulate wisely the matter of the solar system he must have mastered the laws that govern the microcosm, and even though he is naturally **[Page 149]** on the occult path yet he will still have to find the God within his own being before he can safely venture on the path of occult law.

The mystic seeks to work from the emotional to the intuitional, and thence to the Monad, or Spirit. The occultist works from the physical to the mental, and thence to the atma or Spirit. One works along the line of love; the other along the line of will. The mystic fails in the purpose of his being—that of love demonstrated in activity—unless he co-ordinates the whole through the use of intelligent will. Therefore he has to become the occultist.

The occultist similarly fails and becomes only a selfish exponent of power working through intelligence, unless he finds a purpose for that will and knowledge by an animating love which will give to him sufficient motive for all that he attempts.

I have attempted to make clear to you the distinction between these two groups, as the importance of the matter is great when studying meditation. The form used by the two types is entirely different and when seen clairvoyantly is very interesting.

### **The mystic form.**

The expression, "the mystic form," is almost a paradoxical remark, for the mystic—if left to himself—eliminates the form altogether. He concentrates upon the God within, brooding on that inner centre of consciousness; he seeks to link that centre with other centres—such as his Master, or some saint, or even with the supreme Logos Himself—and to mount by the *line of life*, paying no attention whatsoever to the environing sheaths. He works along the path of fire. "Our God is a consuming fire" **[Page 150]** is to him a literal statement of fact, and of realised truth. He rises from fire to fire, and from graded realisations of the indwelling Fire till he touches the fire of the universe. The only form that the mystic may be said to use would be a ladder of fire or a cross of fire, by means of which he elevates his consciousness to the desired point. He concentrates on abstractions, on attributes more than on aspects, and on the life side more than the concrete. He aspires, he burns, he harmonises, he loves and he works through devotion. He meditates by attempting to eliminate the concrete mind altogether, and aspires to leap from the plane of the emotions to that of the intuition.

He has the faults of his type,—dreamy, visionary, impractical, emotional, and lacking that quality of mind that we call discrimination. He is intuitive, prone to martyrdom and self-sacrifice. Before he can achieve and before he can take initiation he has three things to do:—

First, by meditation, to bring his whole nature under rule, and to learn to build the forms, and hence to learn their value.

Secondly, to develop appreciation of the concrete, and to learn clearly the place within the scheme of things of the various sheaths through which the life he so much loves has to manifest. He has to work at his mental body and bring it to the store house of facts before he can proceed much further.

Thirdly, to learn through the intelligent study of the microcosm, his little spirit-matter system, the dual value of the macrocosm.

Instead of only knowing the *fire that burns* he has to understand and work through the *fire that builds*, that fuses and develops form. He has, through meditation, to learn the threefold use of Fire. This last sentence is of very real importance and I seek to emphasise it.

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August 10, 1920.

### **The occult form.**

We studied, two days ago, the method whereby the mystic attains union, and outlined very briefly the path whereby he attempts to reach his goal. Today we will outline as briefly the course taken by the occultist, and his type of meditation, contrasting it with that of the mystic, and pointing out later how the two have to merge and their individual elements be fused into one.

The line of *form* is, for the occultist, the line of least resistance, and incidentally I might here interpolate a thought. The fact being admitted, we may therefore look with some certainty at this time for a rapid development of occult knowledge, and for the appearance of some true occultists. By the coming in of the seventh ray, the Ray of Form or Ritual, the finding of the occult path, and the assimilation of occult knowledge is powerfully facilitated. The occultist is at first occupied more with the form through which the Deity manifests than with the Deity Himself, and it is here that the fundamental difference between the two types is at first apparent. The mystic eliminates or endeavours to transcend *mind* in his process of finding the Self. The occultist, through his intelligent interest in the forms which veil the Self and by the employment of the *principle of mind* on both its levels, arrives at the same point. He recognises the sheaths that veil. He applies himself to the study of the laws that govern the manifested solar system. He concentrates on the objective, and in his earlier years may at times overlook the value of the subjective. He arrives eventually at the central life by the elimination, through conscious knowledge and control, of sheath after sheath. He meditates upon form until the form is lost sight of, and the creator of the form becomes all in all.

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He, like the mystic, has three things to do:—

1—He has to learn the law and to apply that law to himself. Rigid self-discipline is his method, and



necessarily so, for the dangers threatening the occultist are not those of the mystic. Pride, selfishness, and a wielding of the law from curiosity or desire for power have to be burnt out of him before the secrets of the Path can safely be entrusted to his care.

2—In meditation he has, through the form built, to concentrate upon the indwelling life. He has to seek the inner burning fire that irradiates all forms that shelter the divine life.

3—Through the scientific study of the macrocosm, "the kingdom of God without," he has to reach a point where he locates that kingdom likewise within.

Here, therefore, is the merging point of the mystic and the occultist. Here their paths become one. I spoke earlier in this letter of the interest to the clairvoyant in noting the difference in the forms built by the mystic and the occultist in meditation. I might touch on some of the differences for your interest, though until such vision is yours my point may be but words to you.

### **Occult and mystic forms clairvoyantly seen.**

The mystic who is meditating has built before him and around him an outline nebulous, inchoate, and cloudy, and in such a way that he himself forms the centre of the form. Frequently, according to the trend of his mind, the nucleus of the form may be some favourite symbol such as a cross, an altar, or even his pictured idea of one of the Great Ones. This form will be wreathed in the mists of devotion, and will pulsate with floods of colour bespeaking aspiration, love and ardent longing. The colours built in will be of singular purity and clarity **[Page 153]** and will mount up until they reach a great height. According to the capacity of the man to aspire and to love will be the density and the beauty of the ascending clouds; according to his stability of temperament will be the accuracy of the inner symbol or picture around which the clouds of colour circulate.

The forms built by the man of an occult trend of thought, and who is more dominated by mind, will be of a geometrical type. The outlines will be clear, and will be apt to be rigid. The form will be more painstakingly built and the man, during meditation, will proceed with greater care and accuracy. He will (if I may so express it) take a pride in the manipulation of the material that goes to the building of the form. Matter of the mental plane will be more apparent and—though certain clouds of emotional matter may be added to the whole—matter of the emotional plane will be of secondary importance. The colours employed may be of equal clarity, but they are apportioned with specific intent, and the form stands out clearly and is not lost in the upward surge of emotional colours as the mystic form is apt to be.

Later, when the man in either case has reached a point of more rounded out development, and is both an occultist and a mystic, the forms built will combine both qualifications, and be things of rare beauty.

This will suffice for today, but I would like to outline for you the ideas that must be brought out later. We will deal with the use of forms in achieving specific results, and though it is not my intention to give or outline such forms, I wish to group them for you so that later when the Teacher moves among men He may find ready apprehension among students everywhere.

1—Forms used in work on the three bodies.

2—Forms on certain rays.

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- 3—Forms used in healing.
- 4—Mantrams.
- 5—Forms used in one of the three Departments:—
  - a—The Manu's Department.
  - b—The Department of the World Teacher or the Christ.
  - c—The Department of the Lord of Civilisation.
- 6—Forms for calling elementals. 7—
- Forms for contacting the devas. 8—
- Special forms connected with Fire.

August 11, 1920.

...Periods of physical weakness are of value only for the reason that they demonstrate the absolute necessity there is for the worker to build a strong body before he can accomplish much, and the importance of good health before the disciple can go forward on the Path. We cannot permit those we teach to do certain things, nor inform them along certain lines unless their physical vehicles are in good shape, and unless the handicap of ill health and disease is practically negligible, and the karma of accidental trouble almost completely obviated in the personal life. National or group karma occasionally involves a pupil, and upsets somewhat the plans, but this is unavoidable and can seldom be offset.

### **The use of specific forms for specific ends.**

Until now we have dealt more with the personal aspects of meditation, and have considered the two types that are practically universal and fundamental, having studied briefly, (a) Meditation as followed by the mystic, and (b) Meditation as pursued by the occultist.

We have largely generalised and have not in any way attempted to enter into particulars. It is neither desirable **[Page 155]** at this stage nor proper. At a certain point in meditation, nevertheless, when the pupil has made the desired progress and covered certain specific stages and attained certain objectives (which attainment can be ascertained by a review of the pupil's causal body) and when a foundation of right living has been laid which neither storms nor attack will be liable easily to upset or destroy, the Teacher may impart to the earnest pupil instructions whereby he can build in mental matter and under definite rules, forms that will lead to specific actions and reactions. These forms will be imparted gradually, and at times the pupil (this especially at first) may not be in the least conscious of the results achieved. He will obey the orders, say the imparted words, or work through the outlined formulas, and the results attained may do their work even though the pupil is unconscious of the fact. Later—especially after initiation, as the subtler faculties come into activity, and the centres are rotating in fourth dimensional order—he may be aware of the effects of his meditation on the emotional and mental planes.

Results never concern us. Strict obedience to the law, and steady adherence to the rules laid down, with skill in action aimed at are the part of the wise pupil. The effects then are sure, and carry no karma with them.

...Let us take up each of the forms in order, but first I would give a warning. I do not intend to outline forms, or to give specific instructions as to how the results indicated may be achieved. That will be done later, but when, it is not possible to say. So much depends upon the work done during the next seven years, or on the group karma, also on the progress made, not only by the human hierarchy, but by the deva or angel evolution as well. The secret of it all lies hid in the seventh Ceremonial Ray, and the hour for the next step onward will [Page 156] be given by the seventh Planetary Logos, working in conjunction with three Great Lords, especially with the Lord of the third department.

### Forms used in work on the three bodies.

These forms will be some of the first revealed, and already in the various meditations advocated by the wise Guides of the race you have some of the lesser foundation outlines designed for working on the *lower mind*. These forms will be based on the special need of any one body, and will seek through the manipulation of matter to build that which is needed to fill the gap, and thus to supply the deficiency. This manipulation will be begun first on the etheric matter of the physical body, by forms of breathing (respiration and inspiration), and by certain rhythmic currents set up on the mental plane and driving from thence to the lower ethers. The etheric body will thus be strengthened, purified, cleansed, and rearranged. Many of the diseases of the dense physical body originate in the etheric, and it will be an object of attention at as early a date as possible.

The emotional body likewise will be dealt with through special forms, and when the pupil has strenuously cultivated the quality of discrimination, and made it a working factor in his life, then these forms will be gradually imparted. But until he can distinguish somewhat between the real and the unreal, and until his sense of proportion is wisely adjusted, the emotional plane should be for him a battle ground, and not a field for experimentation. Let me illustrate the type of work that these forms which work on emotional matter will accomplish. The aim of the pupil who treads the Path is to build an emotional body that is composed of matter of the higher subplanes, is clear and sensitive, an accurate transmitter, and which [Page 157] is characterised by a stable vibration, a steady rhythmic motion, and is not prone to violent storms and the agitating effects of uncontrolled emotion. When the idealism is high, when the percentage of matter of the two higher subplanes is approaching somewhat the desired figure, and when the pupil recognises practically all the time that he is not his vehicles, but is indeed the divine Dweller within them, then certain things will be imparted to him, which—when carefully followed out—will do two things:

They will act directly on his emotional body, driving out foreign or lower matter, and stabilising his vibration.

They will build in emotional matter a body or form that he can use for certain work, and can employ as his agent to attain results that will be part of the purificatory and constructive work of the emotional body. This is as much as can be said, but it will serve to show the type of form aimed at.

### Ray forms.

This is a profoundly interesting and vast subject, and may only be indicated in general terms. Certain forms, built up on the numerical aspect of the various rays, are the special property of those rays and embody their geometrical significance, demonstrating their place in the system. Some of these forms being on the concrete rays or building rays are the line of least resistance for the occultist, while other

forms on the abstract or attributive rays are more easily followed by the mystic.

These forms are for three objects:—

- a. They put the pupil in direct contact with his own ray, either the egoic or personality ray.
- b. They link him up with his group on the inner planes, either the group of servers, the group of invisible helpers, or later with his egoic group.

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c. They tend to merge the occult and the mystic paths in the life of the pupil. Should he be on the mystic path he will work at the forms upon the Rays of Aspect, and so develop knowledge of the concrete side of Nature—that side which works under law. You can reverse the case for the man of occult tendency, till the time comes when the paths merge and all forms are alike to the Initiate. You have to remember that at this point of merging a man works ever primarily on his own ray when he has transcended the personality and found the egoic note. Then he manipulates matter of his own ray, and works through his own ray-forms with their six representative sub-ray forms until he is adept, and knows the secret of synthesis. These forms are taught by the Teacher to the pupil.

You will find that though I have imparted but little on this subject, yet, if you brood over what I have given, it contains much. It may give those who wisely assimilate it the key they seek for their next step on. I may touch on this and somewhat enlarge when we take up the subject of access to the Masters through meditation.

**Forms used in healing.**

We must touch now on these forms, remembering first of all that they will be necessarily arranged in three groups, each with many subsidiary heads.

a. Forms for use in *physical healing*. You would be surprised how seldom these forms will be required, and how few in number therefore they are. The reason for this is that very few of the troubles of the dense physical body arise within that body itself. A few arise directly in the etheric body, but at this stage of evolution most of the troubles arise in the emotional body, and the remainder in the mental. We might generalise and say that:

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25% of the ills flesh is heir to, arise in the etheric body.

25% in the mental body.

50% find their origin in the emotional body.

Therefore, though accidents may occur which lead to unexpected physical disaster and for which forms for healing may be given, yet the wise student will find that the forms that affect the etheric body may be the first point of departure. These forms, built up in meditation, will act directly on the pranic channels that go to the makeup of the etheric—that intricate web which has its counterpart in the circulatory system of the dense physical body. They are the seat of much of the present disease in that body, either directly or through causes set up on the emotional plane and reacting on the etheric.

b. Forms for *healing the emotional body*. As said above, much of the present sickness is due to causes set up in the emotional body and these causes are mainly three. I would point out that I but outline broadly and give general indications.

*Violent emotion and unstable vibration*. This, if indulged in, has a shattering effect and reacts on the nervous system. If suppressed and inhibited it has an equally dangerous effect, and results in a diseased condition of the liver, in bilious attacks, in the poisons which are generated in the system and find their outlet in certain cases of septic poisoning, in skin diseases, and in some forms of anemia.

*Fear and forebodings, worry and despair*. These types of emotion—which are so common—have a general debilitating effect on the system, leading to loss of vitality, to sluggish action of the organs, and to many forms of obscure diseases of the nervous system, of the brain and of the spine.

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*Sex emotions*, covering a very large range of feeling, ranging from the suppressed sex emotion which is now beginning to be studied by our psychologists to the unclean criminal emotion that finds its expression in violent orgies and license.

Under all these heads many points may be gathered, but I write not letters on healing, but letters on meditation, so I must not further enlarge.

In the forms used in these three cases attention will be paid to the cause of the trouble, to the plane on which it originates, and to the effects on the lower bodies or body. In apportioning forms different aims will be in view. Where, for instance, the trouble is based on suppressed emotion, the effect of the form (when rightly followed) will be to transmute the emotion and turn it upward. When, by right use, the emotional body is cleared of the emotional congestion, the life-giving forces of the Ego, and of the pranic life everywhere available, will be set free. They can then circulate with facility, tuning up the entire system and cleansing all organs that were suffering from the inner congestion.

c. Forms for *mental healing*. These will be, for the majority of you, much more obscure, and in fact mental trouble is far more difficult to cure than either of the other two. This is due to two causes, one being that our polarisation as a race is not yet in the mental body. It is always much more easy to contact a body and to manipulate it when it is the seat of the centre of consciousness. The emotional body likewise, being more fluidic, is more easily impressed. I cannot enlarge upon the troubles of the mental body today save to point out that these causes may arise within the mental body itself as a karmic inheritance, or may originate on the emotional plane and work their way back into the mental body. For instance, [Page 161] a person may be prone to some emotional storm. This—if persisted in—may set up an analogous vibration in the mental body. This vibration in its turn may become practically permanent, and by the interaction of these two bodies serious trouble may be set up. This trouble may go all the way from simply causing a general souring of the Personality, so that the man is recognized as an unhappy, unpleasant individual, to definite brain disease, resulting in lunacy, brain tumours and cancer in the head.

For all these troubles forms of meditation may be found which—if followed in time—will eventually dissipate them. The fundamental fact to be grasped here is that only when the pupil has an intelligent appreciation of the trouble or troubles affecting him, only when he has the ability to conscientiously follow the imparted formulas, and only when his object is unselfish, will he be trusted with these forms.

When his object is to equip himself for service, when he aims only at the acquirement of healthy vehicles for the better carrying out of the plan of the Great Ones, and when he desires not to escape disease for his own personal benefit, only then will the formulas work in connection with the egoic consciousness. The downflow of life from the God within results in sound vehicles, so that it is only as the Personality becomes merged in the Ego, and the polarisation shifts from the lower to the higher that the work becomes possible. That time is nearing now for many, and progress in the new medical school—based on thought—can be looked for. Forms in meditation are but forms in thought matter, so that it will be apparent to you that a general beginning has been made.

One more hint on this matter I give:—Through the various centres of the body—those seven centres with **[Page 162]** which the pupil has to do—will come the power to heal the corresponding physical centre. As the centres are vitalised certain physical effects will be demonstrable, and in specific forms that work on and through the centres will come results that may throw light on this obscure matter of healing through the subtle bodies.

August 20, 1920.

### Mantric forms.

We must today continue the discussion on the forms that will some day be in common use among the students of occult meditation. We have touched upon three of the forms, and five more remain to be dealt with.

Mantric forms are collections of phrases, words, and sounds which by virtue of rhythmic effect achieve results that would not be possible apart from them. These mantric forms are too numerous to study here; suffice it to indicate somewhat the types of mantrams there will be in use, or are now in use among those privileged to use them.

There are mantric forms based entirely on the Sacred Word. These, sounded rhythmically and on certain keys, accomplish certain results, such as the invoking of protective angels; they lead to certain effects, either objective or subjective. These forms or mantrams are much more in use among orientals and in the eastern faiths than at present among occidentals. As the power of sound is more completely understood and its effect studied, these mantrams will be adopted in the occident.

Some of them are very old and when enunciated in the original Sanskrit have unbelievably powerful effects. So powerful are they that they are not permitted to be **[Page 163]** known by the ordinary student and are only orally imparted during preparation for initiation.

There are a few very esoteric mantrams that exist in the original *Sensa*, and that have remained in the knowledge of the Brotherhood from the early days of the founding of the Hierarchy. They were brought by the Lords of Flame when They came to earth and are only thirty-five in number. They form the *key* that unlocks the mysteries of each subplane on the five planes of human evolution. The adept receives instruction on their use, and can employ them in the right place and subject to certain conditions. They are the most powerful known on our planet and their effects are far-reaching. As you know, each plane vibration responds to a different key and note, and its matter is manipulated, and its current tapped, by the sounding of certain words in a specific manner, and in a specific tone. When so sounded, the adept enters into the consciousness of that plane and of all contained therein. Mantrams



in any tongue are founded on them, even though so far removed and unlike as to be practically useless.

Certain of these original mantrams are chanted in unison by the Brotherhood on great occasions, or when the united power of the Lodge is required to effect desired ends. Great events are inaugurated by the sounding of their key note with appropriate words employed; each root-race has its mantric chord known to those who work with races.

Again there are, as you know, certain mantrams in Sanskrit that are employed by students in meditation to call the attention of some one Master. These mantrams are communicated to Their disciples, and by their means the Master's attention is attracted, and His assistance called for.

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Other and greater formulas are sometimes imparted by which the three Great Lords may be contacted, and Their attention drawn in any specific direction.

A mantram, when rightly sounded forth, creates a vacuum in matter, resembling a funnel. This funnel is formed betwixt the one who sounds it forth and the one who is reached by the sound. There is then formed a direct channel of communication. You will see therefore why it is that these forms are so carefully guarded and the words and keys concealed. Their indiscriminate use would but result in disaster. A certain point in evolution has to be reached, and a similarity of vibration somewhat achieved, before the privilege is afforded the pupil of being custodian of a mantram whereby he may call his Master.

There are also seven mantrams that are known to the three Great Lords and the Heads of the Hierarchy, whereby They can call the seven Planetary Logoi, or the seven "Spirits before the Throne" as They are called in the Christian Bible. One of these mantrams, which causes contact with the Logos of our planet, is known to the adepts as well. So the scale is mounted, and the Words are sounded forth, until we reach the mantram of our planet, which is based on the key of the Earth, and embodies a phrase which sums up our evolution. Each planet has some such note or phrase whereby its guides may contact their Planetary Logos. The seven Logoi in Their turn have Their available ritual or form whereby They can communicate with the threefold Lord of the Solar System. This is done always four times a year, or when urgent need arises.

Once a year the entire Hierarchy employs a composite mantram that creates a vacuum between the highest and the lowest members of that Hierarchy and on up—via the seven Planetary Logoi—to the Logos Himself. It marks **[Page 165]** the moment of intensest spiritual effort and vitalisation during the year, and its effects last throughout the intervening months. Its effect is cosmic, and links us up with our cosmic centre.

Ray mantrams. Each ray has its own formulas and sounds which have a vital effect upon the units gathered on those rays. The effect of sounding it by the student of meditation is threefold:

1. It links him and aligns him with his Higher self or Ego.
2. It puts him in contact with his Master, and through that Master with one of the great Lords,—dependent upon the ray.
3. It links him with his egoic group and binds all into one composite whole, vibrating to one note.

These mantrams are one of the secrets of the last three initiations and may not be sounded by the pupil before that time without permission, though he may participate at times in the chanting of the mantram under the Master's direction.

Mantrams, or formulas of words, sung by the pupil, which have direct effect on one of the three bodies. These mantrams are largely already in use—though in a much distorted degree—in the services of the religious bodies in all lands. Some light on them is being communicated in the ritual of the Church. The passwords as used in Masonry—though practically valueless now—based on the use of mantrams and some day when there is an Initiate Head to all these organisations (such as Masonry, various esoteric societies, and religious bodies) the old mantrams will be given back in pure form to the peoples.

### [Page 166]

There are also mantrams for use in healing, and for the development of certain psychic faculties. Some mantrams have a direct effect on the centres of the body, and will later be used under the guidance of the Master for increasing vibration, for causing fourth dimensional movement, and for the complete vivification of the centre.

Still other mantrams act upon the hidden fire, but I will deal with them a little later. There are numerous oriental books on the subject, which is so vast a one that I caution the student from investigating much. It would but prove for the worker in the world a waste of time. I have touched upon the matter because no book on meditation would be complete without a reference to what will some day supersede all preliminary meditation. When the race has reached a certain point of development, and when the higher mind holds greater sway, these occult mantrams—rightly imparted and rightly enunciated—will be part of the ordinary curriculum of the student. He will start his meditation by the use of his ray mantram, thereby adjusting his position in the scheme; he will follow this with the mantram that calls his Master, and which puts him en rapport with the Hierarchy. Then he will begin to meditate with his bodies adjusted, and with the vacuum formed that may then be used as a medium of communication.

August 13th, 1920

### Forms used in one of the three departments.

The interest of what I have to communicate today is very great, for we have to take up the matter of the forms used in the Departments of the Manu, the World Teacher and the Mahachohan, the Lord of Civilisation.

These three Departments represent in the Hierarchy the three aspects of the Logos as manifested in the solar [Page 167] system,—the Aspect of Will or Power, the Aspect of Love and Wisdom (which is the basic aspect for this system), and the Aspect of Activity or Intelligence. You know from your studies the work undertaken by these departments.

The Manu manipulates matter and is occupied with the evolution of form, whether it is the dense physical form of animal, mineral, flower, human being or planet, or the form of races, nations, devas or the other evolutions.

The Bodhisattva or World Teacher works with the evolving life within the form, with the implanting of religious ideas and with the development of philosophical concepts both in individuals and races.

The Mahachohan, who synthesises the four lower rays, deals with mind or intelligence, and, in collaboration with His Brothers, controls the evolution of mind whereby the Spirit or Self utilises the form or the Not-Self.

The synthetic work of the three Great Lords is inconceivably great. Form-Life-Intelligence, Matter-Spirit-Mind, Prakriti-Purusha-Manas, are the three lines of development, and in their synthesis comes completeness.

Each of these three lines works through formulas, or through set forms, which by graded steps put the man who employs the form in touch with the particular line of evolution represented by the Head of that line.

.....What I seek to bring out here are the three clear lines whereby a man may mount to the Logos and find union with the *self* of the Solar System. He can mount by the line of the Manu, he can attain through the line of the Bodhisattva, or he can reach his goal via the path of the Mahachohan. But specially note, that on this planet the Lord of Love and Power, the first Kumara, is the focal point for all three departments. He [Page 168] is the One Initiator, and whether a man works on the line of power, or on the line of love, or on the line of intelligence, he must finally find his goal on the synthetic Ray of Love and Wisdom. He must *be* love, and manifest it forth, but it may be love working through power. It may be love in harmony, or love working through knowledge, through ceremonial or devotion, or it may be just pure love and wisdom, blending all the others. Love was the source, love is the goal, and love the method of attainment.

August 14th, 1920.

### **The three lines of approach.**

As you will note (in continuation of that which we studied yesterday) there are three direct lines of contact between the higher and the lower, all finding their focal point through the same Initiator, and all, at the same time, quite distinct in their method of approach. If this is borne in mind it will be apparent that each provides for the man (whose egoic note is one of the three, or a department of the third) the line of least resistance and the path whereby he may most easily approach the Ultimate. It is fundamentally a matter dealing with various states of consciousness, and here it is that the Great Ones so powerfully assist the student. Through meditation, adjusted to the desired line, the student can control step by step the various intermediate states that lie between him and his goal. He rises by means of various focal points of force. These focal points may be his Higher Self, they may be his Master, they may be an ideal.....But they are only steps upon the ladder whereby expansions of consciousness are obtained, and the man is enabled to extend the periphery of his consciousness until he gradually embraces all, and merges at last with the Monad, and later [Page 169] with the All-Self, the Logos Himself.

For the sake of clarity and in order to satisfy the craving of the concrete mind for differentiation these three departments are pictured as distinct and separated the one from the other, though having their points of contact. In reality—apart from the illusion that mind always sets up—the three are one, and

the seven are but blended parts of one synthetic whole. They all interface and intermingle. All the three departments are but necessary parts of one organisation over which the Lord of the World rules. They are but the executives offices in which the business of our planet is handled, and each office is dependent upon the other offices, and all work in the closest collaboration. The man who finds himself on one line has to remember that in time and before perfection is achieved he must realise the synthesis of the whole. He must grasp it as a fact past all questioning and not just as a mental concept, and in his meditation there will eventually come a point when this realisation of the essential unity will be his and he will know himself as a fragment of a vaster whole.

In these three departments the method of approach to the Head of the Department is meditation, and the means whereby the student puts himself en rapport with the essential *Life* of that department (it is all a matter of terms) differ. The life within the form manifests—as a result of meditation—in three different ways. The results of meditation as demonstrated in terms of character, if I may so express it, are really the same aspects of manifestation under different terms or conditions. Let me tabulate them for you:—

Line of the Manu

Force, Strength, Power to rule.

### [Page 170]

Line of the Bodhisattva

Magnetism, Attraction, Healing.

Line of the Mahachohan

Electricity, Synthesis, Organisation.

I seek here to point out that the effect in the life of the student of meditation on one of these three lines will be as enumerated above, though all of course coloured and modified by his personality ray, and by the point attained in evolution. If you study the three words applied to the three lines you will find it very illuminating. (I seek not to enlarge the mental body but to train the intuition.) These words demonstrate the law as working through the three groups, and the working out into active expression in the three worlds of the due following of the desired line. Each line has its specific forms whereby those results are achieved, and the time is coming when the rudiments of these forms (the first fundamental formulas) will be given to students deemed ready and who have done the necessary preliminary work.

### 1. The line of the Manu.

We might here somewhat indicate the approximate method, and lay down certain rules which will serve to elucidate when the time comes.

This first line is specially the line of government, of racial, development, of working in and with the matter of all forms on all the planes of human evolution. It is, as I have said before, the line of occultism. It emphasises the hierarchical method, it embodies the divine autocracy, and it is the line whereby our solar Logos imposes His Will on men. It is closely linked to the Lords of Karma, and it is through the Manu's department that the Law of Cause and Effect is wielded. The four Lords of Karma work closely with the Manu, for They impose the Law, and [Page 171] He manipulates the forms of men, of continents, of races, and of nations so that that law may be duly worked out.

The man therefore who attempts through meditation to contact these powers, to rise to union by these means, and to attain the consciousness of the Will aspect, works under set rules, rises from point to point under due forms, and broods ever on the Law and its workings. He seeks to understand, he discriminates and studies; he is occupied with the concrete and its place in the divine plan. He admits the fact of the indwelling life but concentrates primarily on its method and form of manifestation. The basic rules of expression and of government occupy his attention, and by studying the rules and laws, and by seeking to comprehend, he necessarily contacts the Ruler. From stage to stage he rises—from the ruler of the microcosm in the three worlds, to the group egoic and its focal point, a Master; from the ruler of the group he rises to the Manu, the Ruler of the department wherein he has his place, thence to the Ruler of the World, later to the Planetary Logos, and thence to the Solar Logos.

## **2. The line of the Bodhisattva.**

This is the line of religion and of philosophy, and of the development of the indwelling life. It deals with consciousness within the form more than with the form itself. It is the line of least resistance for the many. It embodies the wisdom aspect of the Logos, and is the line whereby His love is manifested in a predominant fashion. The solar system being in itself a direct expression of the Logos, and of His love aspect, all in manifestation is based upon it—love in rule, love abounding, love in activity,—but in this second line the above manifestation is supreme, and will eventually absorb all the others.

The man who meditates on this line seeks ever to enter into the consciousness of all that breathes, and by [Page 172] graded expansions of consciousness to arrive eventually at the All-Consciousness, and to enter into the life of the Supreme Being. Thus he enters into the life of all within the Logoic Consciousness.

He broods not so much upon the Law as upon the life that is governed by that Law. Through love he comprehends, and through love he blends himself first with his Ego, then with his Master, next with his group egoic and then with all groups, till finally he enters into the consciousness of the Deity Himself.

## **3. The line of the Mahachohan.**

This is the line of mind or intelligence, of knowledge and of science. It is the line of abstract mind, and of archetypal ideas. The man broods not so much upon the Law, not so much upon the Life, as upon the effects of both in manifestation, and upon the reason why. The man on this fivefold line ever asks why, and how, and whence, and seeks to synthesise, to comprehend and to make the archetypes and ideals facts in manifestation. He broods on the ideals as he senses them; he aims at contacting the Universal Mind, at wresting its secrets from it, and giving them expression. It is the line of business organisation, the line also in which the artists, musicians, scientists and the workers of the world have their place. The Spirits of Love and Activity pass much time in each of its five departments before passing on to the lines of love and of power.

In meditation the man takes some ideal, some part of the divine plan, some phase of beauty and of art, some scientific or racial problem, and by brooding over it and by the employment of lower mind, finds out all that can be known and sensed. Then, having done all that, he seeks to raise the consciousness still higher till he taps the source of illumination, and gains the light and information [Page 173] required. He mounts likewise by entering into the consciousness of those greater than himself, not so

much from the point of view of love (as in the second line) as from admiration and joy in their achievement, and gratitude for what they have given to the world, and devotion to the same idea that impels them to action.

Therefore you will see from even the most superficial study of the above three lines how apparent it is that all the sons of men are rising. Even the ones—so apt to be despised—who are the active workers of the world may, in their place and through their devotion to the ideals of work or science or even of business organisation, be just as far advanced as the more highly considered ones who demonstrate more patently the love aspect of the Divine Self. Forget not that activity is just as divine and just as fundamentally an expression of the All-Father as love in sacrifice, and even more so than what we now know as power, for the power aspect is as yet not comprehended by any of you, nor will it be until a further manifestation.

August 14th, 1920.

### Forms used in calling devas and elementals.

In taking up the two points that you have enumerated six and seven, we shall be able to deal with them as one, for the mantrams and forms used in contacting the devas, angels or builders, and in calling the elementals or subhuman forms of existence, are practically the same, and should in these letters be counted as such.

As a preliminary step let us be quite clear wherein lies the distinction between these two groups.

The elementals are, in their essential essence, subhuman. The fact that they can be contacted on the emotional plane is no guarantee that they are on the evolutionary [Page 174] path. On the contrary, they are on the path of involution, on the downward arc. They are to be found on all planes, and the etheric elemental forms—such as the brownies, gnomes and pixies—are well known. They can be roughly divided into four groups:—

1. The elementals of earth.
2. The elementals of water.
3. The elementals of air.
4. The elementals of fire.

They are the essence of things, if you could but realise it. They are the elemental things of the solar system in their four grades as we know them in this fourth cycle on the fourth or earth planet.

The devas are on the evolutionary path, on the upward way. They are, as you know, the Builders of the system, working in graded and serried ranks. Devas are to be found of the same rank as the Planetary Logoi, and the Rulers of the five planes of human evolution hold rank equal to that of a Master of the seventh Initiation. Others are equal in development (along their own line) to a Master of the fifth Initiation, and they work consciously and willingly with the Masters of the Occult Hierarchy. They can be found on all the lesser grades down to the little building devas who work practically unconsciously in their groups, building the many forms necessitated by the evolving life.



Earlier—prior to my dictating these letters to you—you received one communication along the line of the mantric invocation of the elementals and the devas. The information given was correct, as far as it went, and you may if you wish incorporate it here.

"Force in evolution and force in involution are two different things. That is a preliminary statement. **[Page 175]** In the one you have destruction, violence, blind elementary powers at work. In involution it is the elementals who do most of the work, working blindly along as controlled by the Builders. The work is constructive, cohesive, a gradual growing together, harmony out of discord, beauty out of chaos. The lower kingdoms of the devas work, guided by the great Building Devas, and all move upward in ordered beauty from plane to plane, from system to system, universe to universe. Therefore in studying occult lore you need to remember two things:—

- a. You control elemental forces.
- b. You co-operate with the devas.

In one you dominate, in the other case you endeavour to work with. You control through the *activity aspect*, by the definite doing of certain things, by the preparation of certain ceremonies, for instance, through which certain forces can play. It is a replica on a tiny miniature scale of what the third Logos did in world making. Certain activities had certain results. Later on, revelations can be made as to the rites and ceremonies through which you can get in touch with the various elementals, and control them. The Ceremonial Ray—by coming into incarnation at this time, is making things much easier along this particular line.

Fire elementals, water sprites, and the lower elementals can all be harnessed by rites. The rites are of three kinds:—

1. Protective rites, which concern your own protection.
2. Rites of appeal, which call and reveal the elementals.

**[Page 176]**

3. Rites that control and direct them when summoned.

In working with the devas you use the *wisdom or love* aspect, the second aspect of the Logos, the building aspect. Through love and longing you reach them and your first step (as you are on the path of evolution, as they are) is to get in touch with them, for together you must work in the future for the guidance of the elemental forces and the helping of humanity. It is not safe for human beings, poor foolish things, to tamper with the forces of involution until they themselves are linked with the devas through purity of character and nobility of soul.

Through rites and ceremonies you can sense the devas and reach them, but not in the same manner nor for the same reason that you can the elementals. The devas attend ceremonies freely and are not summoned; they come, as you do, to tap the power. When your vibrations are pure enough the ceremonies serve as a common meeting-ground.

.....I want to say in closing that when you have learned to use the activity aspect in work with the involutionary powers, and the wisdom aspect in co-operating with the devas, you will then *unitedly* pass on to use the first aspect, that of will or power.

Before proceeding further I seek to sound a note of warning as to the danger that lies in the calling and the contacting of these groups of builders, and more especially in the contacting of the elemental forces. Why especially the latter? Because these forces at all times find a response in one of the three lower bodies of men, these bodies (regarded as separated sheaths) being composed of these involutory lives. Therefore he who unwittingly lays [Page 177] himself open to direct contact with any elemental, runs a risk, and may bitterly rue the day. But, as a man approaches adeptship and has achieved mastery over himself, and can consequently be trusted with the mastery of other forms of life, certain powers will be his. These powers—based as they are on law—will put into his hands the rule over lesser lives, and will teach him that co-operation with the deva hosts which will be so essential towards the latter end of evolution.

### Mantrams of power.

The mantrams that hold the secret of power are, as you know and have been told above, of different kinds, and are primarily four:

- a. Of prime importance are the protective mantrams.
- b. The mantrams that call the elementals and lesser devas, and bring them into the magnetic radius of the one who calls.
- c. The mantrams that impose upon the elementals and lesser devas the will of the one who calls.
- d. Mantrams that break the charm, if I may put it so, and place the elementals and devas again outside the magnetic radius of the caller.

These four groups of mantrams refer especially to the calling and contacting of the lesser grades and are not much used, except in rare cases by initiates and adepts, who, as a general rule, work through the instrumentality of the great guiding devas and builders. The Dark Brotherhood work with the forces of involution and bend to their will the unwitting lesser forms of life. The true procedure—as followed by the Brotherhood of Light—is to control these involutory groups and low grade devas [Page 178] through their own superior ranks, the cohorts of the building devas with their Deva Lords.

This brings me to another group of mantrams used in connection with the devas themselves.

- a. Rhythmic mantrams, that put the one who uses them in contact with the deva group he seeks. These mantrams are, of course, forms of Ray Mantrams, for they call the devas on some one ray. These mantrams again will vary if the man himself is on the same ray as the group he calls. You ask why protective mantrams are not used first as in the case of calling elementals. Principally for the following reason. The mantrams calling elementals are more easily found and used than those calling the devas. History is full of instances of where this has been done, and all over the world (even at this time) are people who hold the secret that will put them in touch with elementals of one kind or another. Everyone in Atlantean days knew how to do this, and among savage peoples and by some individuals in civilised countries the art is still known and practised. Secondly, the average man, even if he knows the mantram, will probably fail in calling a deva, for it involves something more than just chanting the words and sounds. This something is one of the secrets of initiation. When a man is an initiate or an adept he needs not the protective rites, for it is a law in the occult world that only those of pure life and unselfish motive can successfully reach the deva evolution, whereas in connection with the elementary lives it works the other way.

b. Mantrams that permit of intercourse with the devas once they have been called. Speech, as we know it, is not understood by the devas, but impulses, forces, vibrations can be set up by the use of specific forms that lead to the desired result and obviate the need of speech. [Page 179] These forms open the avenues of mutual comprehension.

c. Mantrams that influence groups, and others that influence specific devas. I would like to point out here that as a rule devas are handled in *groups* and not as individuals until you contact devas of a very high order.

d. Mantrams that directly call the attention of one of the deva lords of a subplane, or the mighty Deva Lord of a plane. They are known to very few and are only used by those who have taken high initiation.

August 17th, 1920.

### The comprehension of force.

.....The tension today is great, and the force pouring in on all the different centres is apt—unless duly regulated—to cause a feeling of fatigue, of tension, of excitement and of restlessness. The secret of regulation which lies in non-resistance is known to very few, and consequently the intensity of emotion, the violent reactions, and present widespread era of crime are the results, very largely, of force misused and misapplied. This can be seen demonstrating in all ranks of life, and only he who knows the secret of being naught but a channel, and who abides *still* within the secret place, can pass through the present crisis without undue shattering and pain. Stimulation—such as is at present abroad—leads to pain and consequent reaction and must be guarded against with as much care as its opposite, loss of vitality—guarded against, not in the sense of shutting oneself off from stimulating force but of receiving that force, passing it through one's being, and only absorbing as much of it as one can carry. The residue will then pass out from one as a healing agency on its return to the general reservoir. The true and occult significant of force in nature, of the electrical [Page 180] currents of the universe, and of the latent heat stored in all forms is little understood as yet by your exoteric scientists, or your would-be occult students approached the study of occultism from this angle, and therefore, he attained a profound knowledge of law.

I have touched on this matter as it lies back of all instruction along occult lines. If you can grasp somewhat its meaning, and understand how the law is but the adaptation of the form to some one or other of these great streams of force, you will illuminate your whole life and be carried on those streams of force, those magnetic currents, that vital fluid, those electrical rays (no matter what the terms used) right to the heart of the unknown.

This same idea of force and of the magnetic currents of the solar system governs all I have imparted on meditation in all its branches—specific, individual and collective, based on form or formless; it is the medium through which the mantrams work, from those that touch the elemental lives up to the great Words chanted in rhythm that call the Lord of a Ray, the Deva of a Plane, or the Lord of a Solar System Himself. The sounding of these Words, the ascent through graded forms to some specific point, and the chanting of mantrams but put the one who is thus working into the line of some one stream of force. It is the finding of the line of least resistance whereby to reach some goal, to communicate with some individual Intelligence, to control some involutory life, and to contact and

co-operate with some group of devas. The above digression may serve somewhat to sum up what I have lately imparted anent forms, mantric or otherwise, as used by the student of occult meditation.

As may be imagined, the calling of either the devas or the elementals can only be safely undertaken by one who has the power to utilise them wisely when called, [Page 181] hence the mantrams we have enumerated above are only put into the hands of those who are on the side of the constructive forces of the system, or who can constructively control the destructive elements, bending them into line with the disintegrating forces that are themselves part of the great constructive scheme. Should anyone—not thus capable—be able to contact the devas, and, through the use of mantrams gather them to him, he would find that the force they carry would descend on him as a destructive one, and serious consequences might result in one or other of his bodies.

Think this out, therefore, remembering that those dangers would lie along the line of over-stimulation, of sudden shattering, and of disintegration through fire or heat. Should he gather involutory lives around him the dangers would be different or rather would demonstrate in the opposite effect,—such as loss of vitality due to vampirism, a sucking out of the forces of one or another of his bodies, an abnormal building in of material into some one body (due to the action of such involutory lives as the physical or desire elementals), and death through water, earth or fire, understood in an occult sense.

I have dealt here with the risks run by anyone who calls within his magnetic radius either of these two groups, without possessing the necessary knowledge to protect, to control and to use. Why have I dealt with this subject at all? Because these magic forms exist, and will be used and known when the student is ready, and the work requires it. Some day the lesser forms will be gradually given out to those who have prepared themselves, and who unselfishly work for the helping of the race. As I said earlier, these were known in Atlantean days. They led to dire results at that time, for they were used by those of unclean life, for selfish ends and evil purpose. They called [Page 182] the elemental hosts to perpetuate their vengeance on their enemies; they called the lesser devas, and utilised their powers to further their ambitions; they sought not to co-operate with the law, but to wield that law for physical plane schemes which originated in their desires. The ruling Hierarchy deemed the danger too great, for the evolution of men and devas was threatened, so They withdrew gradually from the human consciousness the knowledge of the formulas and Words until such a time as the reason was developed somewhat, and the spiritual mind showed signs of awakening. In this way the two great evolutions, and the latent third evolution (composed of involutory lives) were separated and shut off from each other. Temporarily the whole scale of vibration was slowed down for the original purpose had been a parallel development. The secret of this apparent setting back of the plans of the Logos lies hid in the remnants of active cosmic Evil that had found their way into manifestation,—a remnant of the first or activity solar system, and the basis of this, the love system. Evil is but the sediment of unfinished karma and has its root in ignorance.

This separation on a threefold scale of the evolving and the involving lives has continued up to date. With the coming in of this seventh Ray of Ceremonial Magic, a tentative approximation of the two evolving groups is to be somewhat permitted, though not as yet with the involving group. Remember this statement. The deva and human evolution will, during the next five hundred years, become somewhat more conscious of each other, and be able therefore more freely to co-operate. With this growing consciousness will be found a seeking after methods of communication. When the need of communication for constructive ends is sincerely felt, then, under the judicious guidance of the Masters, will certain of the old mantrams [Page 183] be permitted circulation. Their action, interaction

and reaction will be closely studied and watched. It is hoped that the benefit to both groups will be mutual. The human evolution should give strength to the deva, and the deva, joy to the human. Man should communicate to the devas the objective point of view, while they in turn will pour in on him their healing magnetism. They are the custodians of prana, magnetism and vitality, just as man is the custodian of the fifth principle, or manas. I have given several hints here and more is not possible.

Tomorrow we will take up perhaps the most vitally interesting division on forms connected with fire. Today the matter imparted suffices.

August 19th, 1920.

### **Mantric forms connected with fire.**

Perhaps it would be of value if I touched somewhat upon the part fire plays in evolution and on the various departments connected with fire that may be found within our solar system. I especially emphasise it because in meditation the domain of fire is entered, and because of its prime importance. The departments in which fire plays its part are five. Let us therefore enumerate them. I will deal first with fire in the Macrocosm, and later show its microcosmic correspondence.

1—The vital fire that animates the objective solar system. For instance, as evidenced in the internal economy of our planet, and the central ball of fire, the sun.

2—That mysterious something called by H. P. B. Fohat, of which some of the manifestations are electricity, certain forms of light, and the magnetic fluid wherever encountered.

3—The fire of the mental plane.

### **[Page 184]**

4—The fire elementals who, in their essence, are fire itself.

5—The vital spark we call the "divine flame," latent in each human being, which distinguishes our solar Logos from all other Logoi, and which is the sum of all His characteristics. "Our God is a consuming Fire."

All these differentiations of fire are practically differentiations of one and the same thing; they are basically the same though in manifestation they are diverse. They originated fundamentally from cosmic fire found on the cosmic mental levels. In the Microcosm you find this fivefold differentiation again, and it is in the recognition of this correspondence that illumination comes, and the purpose of meditation is achieved.

1—The vital fires that keep the internal economy of the human being,—the microcosmic system—in full manifestation. At the cessation of that inner burning, death ensues, and the physical objective system passes into obscurity. So it is in the Macrocosm. Just as the sun is the centre for our system, so the heart is the focal point for the microcosmic heat; similarly, as the earth is vitalised by the same heat and is, for our chain, the point of densest matter, and of greatest physical heat, so the lower generative organs are the secondary centre in the majority of cases for the internal fire. The correspondence is accurate, mysterious and interesting.

2—The correspondence in the Microcosm to Fohat is found in the pranic currents that, through the etheric body, keep the dense physical vitalised and magnetised. The resources of the pranic fluid are illimitable and little understood, and in their [Page 185] proper comprehension lies the secret of perfect health. We will touch upon this later.

3—The correspondence to the fire of the mental plane is easily demonstrable. For the work of the Lords of Flame in implanting the spark of mind has so developed and grown, that now the fire of intellect is to be seen burning in all civilised peoples. All energies are turned to the feeding of that spark and the turning of it to the greatest profit.

4—The fire elementals are known in some measure in the microcosm by the thoughtforms conjured up and vitalised by the man whose thought power suffices to do so. These thoughtforms, built by the man who can think strongly, are vitalised by his life or capacity to *heat*, and last as long as he has the power so to animate them. This is not for long at this time as the real power of thought is little comprehended. In the fifth great cycle, which for this chain will see the culmination of the fifth principle of mind, this correspondence will be more understood. At present the connection is necessarily obscure.

5—The vital spark latent in each human being which marks him out as of the same nature as the Solar Logos.

Here you have fire as it may be seen in the greater and the lesser systems. I would here sum up for you the purpose of fire in the microcosm, and what must be aimed at. You have the three fires:

1—The vital divine spark.

2—The spark of mind.

3—Kundalini, the twofold blending of the internal heat and of the pranic current. The home of this [Page 186] force is the centre at the base of the spine and the spleen as a feeder of that heat.

When these three fires—that of the quaternary, of the triad and of the fifth principle—meet and blend in proper geometrical manner, each centre is adequately vitalised, every power is sufficiently expressing itself, all impurity and dross is burnt away, and the goal is reached. The spark has become a flame, and the flame is part of the great egoic blaze which animates all of the objective universe.

Therefore, we are brought logically to the position that there will be for these three types of mantrams another mantram which will bring about their union and merging. You have in fact:—

Mantrams that affect kundalini, and arouse it in the right manner. By the power of the vibration they send it circulating through the centres according to their natural, geometrical progression. A secondary branch of these mantrams deals with the spleen, and the control of the pranic fluids for the purpose of health, for vitalisation, and for affecting the fire at the base of the spine.

Mantrams that work on the matter of the mental plane, on one or other of its two main divisions,—abstract and concrete,—and which work there in a twofold manner, producing an increased capacity to think, wield or manipulate mental matter, and, acting as a stimulant to the causal body, fit it more rapidly as a vehicle of consciousness, and prepare it for the final disintegration which is effected by fire.



Mantrams that evoke the God within, and work specifically on the Ego. From thence they set up a **[Page 187]** strong vibration within the higher Triad, and so cause a downflow of the monadic force into the causal body. All these mantrams can be used separately, and achieve their own result.

There are seven great mantrams, one for each ray, that (when used by the Master or by a member of the Hierarchy) combine all the three effects. They arouse kundalini, they work on the causal vehicle on the mental plane, and they set up a vibration in the Triad and thus effect an at-one-ment of the lower, the higher and the fifth principle. This is a reflection of what occurred at the coming of the Lords of Flame. It leads to complete unification, and marks the man out henceforth as one in whom love demonstrates in action by the aid of illuminated mind.

These are the four most important mantrams as regards individual evolution and development, and are well-known to all those who train pupils for initiation. But by themselves, even if discovered by the unready, they could accomplish little, for their use must be accompanied by the power that comes from the application of the Rod of Initiation. This Rod, through its surmounting diamond, focuses the three fires in the same way that a burning glass reacts to the sun, and causes a conflagration.

I have here given you a lot of information in very few words. The matter is much condensed. It has a special significance for the man who nears the Path of Initiation. Ponder carefully on this which is imparted, for, by brooding upon it in the silence of the heart, light may come, and the inner fire glow with greater heat.

Other mantrams connected with fire can be further enumerated. There are two groups that are contacted by the use of certain rhythmic sounds.

### **[Page 188]**

The fire elementals and their various hosts in the bowels of the earth, on the surface of the earth, and in the air above the earth.

The devas of the mental plane, who are essentially the devas of fire.

With the mantrams affecting the elementals of fire there is nought to be said or imparted. They are, in many ways, the most dangerous and the most powerful of the elementals who attend to the earth economy. For one thing, they far outnumber all the other elementals, and are found on every plane from the highest to the lowest. The elementals of water or earth are found only in certain localities or spheres in the solar system, whilst the next most numerous elementals are those of air.

Mantrams calling them, controlling and dismissing them, were in common use among the Atlanteans. The dangers aroused, and the menace stalking the land through the indiscriminate use of elementals, so disturbed the accurate working of the logocic plans, and so displeased the Guides of the race that the knowledge was withdrawn. The Atlantean root race passed away through disasters by water, by floods, by submergings; when you remember that water is the natural enemy of fire, and that the two groups of elementals have no point of at-one-ment at this stage, you may be able to understand an interesting point about the Atlantean cataclysms.

Mantrams calling the fire devas are equally well guarded, not only because of the dangers involved but because of the obstructions in *time* that are caused when these devas are heedlessly called and held by mantric charm from pursuing their necessary vocations. Under these two groups of mantric forms will be found many lesser groups which work specifically with different bands of elementals and devas.

**[Page 189]**

We have here enumerated six groups of mantrams connected with fire. There are still a few more which I might briefly enumerate.

Purificatory mantrams that awaken a fire that purifies, and burns on one of the three lower planes. This is effected through the activity of elementals, controlled by fire devas, and under the direct guidance of an initiate or disciple for some specific purificatory end. The end may be to cleanse some one of the bodies or to purify a locality, a house or a temple.

Mantrams that call down fire for the magnetisation of talismans, of stones and of sacred spots.

Mantrams that bring about healing through the occult use of flame.

The mantrams used:—

a—By the Manu, in manipulating that which is necessary in the moving of continents, and the submerging of lands.

b—By the Bodhisattva, in stimulating the inner flame in each human being. c—

By the Mahachohan, in His work with the intelligence, or the fifth principle.

All these mantric forms and many others exist.....The first step towards the attainment of these mantrams is the acquirement of the faculty of occult meditation, for it is not the sounding of the words alone that bring about the desired end but the mental concentration that visualises the results to be attained. This must be accompanied by the will that causes those results to be dominated by the one who chants the sounds. These mantric forms are dangerous and useless apart from the concentrated mental equilibrium of the man, and his power to control and vitalise.

**[Page 190]**

August 21, 1920.

We come now to the last division of our sixth letter.

**The use of Form collectively.**

I propose to take this up under three heads which for purposes of clarity we will call:—

1—The use of sound collectively in a meditation form.

2—The use of rhythm collectively in meditation. 3—

Special occasions on which these forms are used.

.....We have rather exhaustively considered in this series of letters individual meditation and have taken up the subject from many and varied angles. In all our handling of the matter only enough has been communicated to arouse the interest of the student and to incite him to greater effort, closer study, and deeper investigation. Only that which is understood and grasped as a fact in experience by the inner consciousness avails aught in the hard path of occult development. Theories and mental concepts avail not. They but increase responsibility. Only when these theories are put to the test, and are consequently *known* to be facts in nature, and only when mental concepts are brought down and demonstrated on the physical plane in practical experience, can the student be in a position to point the way to other searchers, and to hold out a helping hand to those following behind. To say: "I hear" may prove helpful and encouraging; to add to that the words "I believe" may carry added assurance, but to sound forth a trumpet note and say "I know" is the thing needed in this one of the darkest hours of the Kali Yuga. The *knowers* are as yet few. Yet to know is fully possible and is subject only to the diligence, the sincerity, and the capacity of the pupil on the path to stand firm in suffering.

### [Page 191]

Now having some dim idea of the results to be achieved, and the methods to be employed in individual meditation, and having enlarged a little on the use of forms by individuals, we can now take up the consideration of the matter from the collective standpoints.

Some of the most important things to note about the collective use of forms are that it has a universal vogue, is very effective, and can also be very dangerous. The collective worshipping of the Deity and the performance of religious rites in unison is so much a part of the public life of all peoples that its *raison d'etre*, and the results achieved, are apt to be overlooked. Every religion—Christian, Buddhist, Hindu, Mohammedan, down to the distorted fetish worship of the most degraded race—has emphasised the value and efficiency of a united attempt to contact the Divine. Results are inevitably achieved, ranging all the way from the calm and peaceful feeling that rests upon the participant in the Christian mysteries, to the frenzy and gyrations of the wildest dervish or the most benighted Zulu. The difference lies in the ability of the worshipper to assimilate force, and in his capacity to hold and carry it. These points are decided by his place on the ladder of evolution, and by the emotional and mental control of which he may be possessed.

The first postulate to remember in considering the collective use of form in meditation is that those forms, in employing sound and rhythm, should open up a funnel of communication between those taking part in them and the Intelligences or Powers they are seeking to approach. By the means of this funnel which penetrates from the physical to the emotional, or still higher to one or other of the mental levels, the Intelligences or Powers are enabled to pour forth illuminating light or power of some kind or other into those who thus approach Them. The funnel [Page 192] forms a channel whereby the contact can be made. The whole process is purely scientific and is based on vibration, and on a knowledge of dynamics. It is dependent upon the accurate formation, through occult knowledge, of a vacuum. The occult statement that "Nature abhors a vacuum" is entirely true. When through the correct intoning of certain sounds, this vacuum or empty funnel between the higher and the lower is formed, force or power of some manifestation of fohatic energy pours into the funnel under the inevitable working of the law, and, via that funnel, reaches its objective.

It is on the misuse of this knowledge that much of what we call black art or evil magic is based. By means of invocation and forms the Dark Brothers (or those who tamper with what you ignorantly term the powers of evil) tap forces connected with dark intelligences in high places. Thus they set in motion

happenings on the physical plane that have their origination in the dark mysterious caves of cosmic evil as found within our solar system. Equally so, it is possible to tap the still greater forces of light and good and to make application of them on the side of evolution.

### **The use of sound collectively in meditation forms.**

We will now take up the matter specifically from the standpoint of sound. In the study of the Sacred Word and its use we found that it had a triple effect, destructive, constructive and personal,—if I might so express it—or acting directly in a stimulating sense on the centres of the body. These three effects may be seen in the use of all sound collectively and by a large body of persons. We might enumerate still further for the sake of clarity a fourth effect, that of the creation of a funnel. This fourth effect is but a synthesis of the others in actuality, for adjustments [Page 193] in the matter of the three lower planes have to be made in this creation of a funnel of communication. Those adjustments result first of all in the destruction of obstructing matter, and then in the construction of a funnel for use. This is very definitely effected through the instrumentality of the centres. This latter point is of fundamental interest, and holds hid the secret of the most potent use of sound. That use is its projection in mental matter by means of one or other of the major centres. The effects achieved by a group of persons who have the power to work on mental levels, and to employ simultaneously one of the major centres (either entirely the head centre or one of the other major centres in connection with its corresponding head centre) can be unbelievably powerful. It is well for the race that as yet that power is not theirs. Only when united purity of motive and an unselfish adherence to the good of all can be found, will this power be permitted to return to the common knowledge of men. As yet it is practically impossible to get a sufficient number of people at the same stage of evolution, at the same point on the ladder, employing the same centre and responding to the same ray vibration to meet in unison, and sound together the same note or mantram. They must also be animated by pure love, and work intelligently for the spiritual uplift of all.

Part of the power of the Hierarchy is based on Their ability to do just this very thing. As evolution progresses, and the matter is more fully comprehended, meditation groups will change from their present status, which is that of bands of earnest aspirants seeking illumination, to bands of workers constructively and intelligently working together for certain ends. You have in the Christian Bible the remnant of a tale which has descended to us from Atlantean days. In those days the use of sound on physical [Page 194] and emotional levels was understood and practised, being utilised for selfish ends in most of the cases. You read that at the sound of trumpets, sounded a certain number of times after a rhythmical circuit of the walls of Jericho those walls collapsed. This was made possible by the occult knowledge of the leaders of the people who—being versed in the science of sound and having studied its destructive and creative effects,—knew just the moment to apply that science and effect the desired end.

These sounds can be grouped under three heads:—

### **The united sounding of the Sacred Word.**

This is one of the most usual methods, and the most direct way of forming a funnel for the transmission of power. If it is so effective in the case of the individual, as has been again and again demonstrated, surely its united use will be tremendously effective, and even dangerously potent. It is the loss of the use of this Word that has crippled and hindered the efficiency of all the present exoteric faiths, but this

loss has been deliberately brought about owing to the dangers incident to the low point of evolution of the human hierarchy. When the use of this word is restored collectively, and when congregations of men can sound it correctly on the right note and in the right cadence or rhythm, then the downflow of force from above (the quality of that force depending on key and tone) will be such that the vivification of the microcosm will affect the surrounding country and environment. It will cause corresponding stimulation in all the kingdoms of nature, for the human kingdom forms a link between the higher and the lower, and, in conjunction with the deva kingdom, provides a meeting ground for the forces of life. These effects upon the different centres will be definitely felt on one or other plane in the three worlds. Let **[Page 195]** me illustrate, for clarity is desired. I must warn you however to bear in mind that no importance must be attached to the order specified here. The time is not ripe for the opening up of accurate information on this matter.

We will presume that a congregation of people is desirous of linking up with that channel of force that works through the emotions, and so stimulates to greater aspiration and love. In united silence they will stand until, at a given word from the leader, each unit in the group will deliberately withdraw his consciousness into the heart centre, and then from that heart centre (keeping the consciousness steadily there) he will drive forth the sound of the Sacred Word, pitched in the key to which the majority of the group respond. This key will be ascertained by the clairvoyant group leader reviewing rapidly the auras gathered before him. This sound will create the necessary funnel, and the result will be an immense temporary extension of the peripheries of the emotional bodies of the participants, and an intense vitalisation of their heart centres. By means of this the people will be enabled to reach heights and receive blessings otherwise not separately possible. You can for yourself think out other conditions. The use of the imagination in these matters is of real importance and develops a connection between that faculty and its higher counterpart, the intuition. Students of meditation must learn to imagine more.

*The united sounding of certain mantrams* which will be employed for specific purposes. Instances of such purposes are:—

- a. The purification of a city.
  - b. The magnetisation of grounds that are to be employed as healing centres.
- [Page 196]**
- c. The clarification of the minds of the congregation in order that they may be able to receive the higher illumination.
  - d. The healing of people gathered together for that purpose.
  - e. The controlling of the forces of nature so that physical plane occurrences may be brought about.
  - f. The initiating of people into the Lesser Mysteries.

In this paragraph, as you rightly think, lies material that enlarged would fill a volume. It is part of that white magic that again will be restored to the race and by means of which a glory and a civilisation will be attained that was hinted at in Atlantean days, and is one of the dreams of the visionaries of the race.

*Mantrams or words sounded forth collectively* by which the deva, or angel kingdom, will be communicated with. These are a peculiar set of mantrams connected with the Mahachohan's department and I will take them up more specifically later.....

August 22, 1920.

### The use of Rhythm Collectively in Meditation.

Rhythm might be expressed as that cadenced movement which automatically sways those who employ it into line with certain of Nature's forces. It is that directed action, followed in unison by a body of people, which results in certain alignments and effects upon one or other of the bodies or on all. It has for its objects therefore:

- a. The swinging of a body, or a concourse of bodies, into the radius of action of a stream of force.
- b. It causes an adjustment of the matter of one of the various bodies or of all the bodies that go to the make-up of the personnel of a group.

#### [Page 197]

- c. It blends—under certain geometrical balances and arrangements—the auras of the differentiated units in a group, and causes these auras to form one united group aura, thereby permitting of the rhythmic flow of force in certain specified directions, for certain specified ends.

This has been well understood right down the ages, even though the methods, procedure and results have not been scientifically comprehended or tabulated, except by various occult and esoteric bodies. In the old, so-called pagan rites the value of rhythm was well understood and even David, the psalmist of Israel, danced before the Lord. The swaying of the body to a certain tempo, and the swinging of the framework of the physical vehicle in various directions, subject at times to the musical sound of instruments, has a peculiar and definite effect upon the matter of the two subtler vehicles. By this rhythmic movement:

1. The force that is tapped in this manner is directed (according to the rhythm) to some one or other centre in the body.
2. The matter of the emotional and mental bodies is entirely re-adjusted and re-blended, resulting in certain effects having probably a physical manifestation.
3. The alignment of the vehicles is affected, and may be distorted or misplaced, or they may be correctly aligned and put in touch with the causal.

This is one of the main objects of the true rhythmic movement, distortions of which come down to us through the centuries, and have their apotheosis in the low type of modern dance. In the modern dance is found the corruptest manifestation of rhythmic movement, and the main effect of the rhythm is the direction of the force tapped by its means to the emotional vehicle, and to the lowest type of matter in that vehicle. This results on the physical **[Page 198]** plane in a most undesirable stimulation of the sex organs. In the true use of rhythmic movement the effect is to align the three lower vehicles with the causal vehicle, and this lining up—when coupled with intensest aspiration and ardent desire—results in a downflow of force from above. This causes a vivification of the three major centres and a definite illumination.

When an entire concourse of people is thus animated by a single high desire, when their auras blend and form one united channel for the downflow, the effect is tremendously intensified and can be world-wide in its radius. You have an instance of this in the wonderful Wesak festival, kept so universally in



India to this day, when the Hierarchy forms itself into a channel for the transmission of power and blessing from the levels on which the Buddha may be found. He acts as a focal point for that power, and—passing it through His Aura—pours it out over mankind by means of the channel provided by the assembled Lords, Masters, graded initiates and disciples. This channel is formed by the use of sound and rhythm simultaneously employed. By the chanting of a certain mantram by means of the slow, measured movements that accompany that chanting, the funnel is formed that reaches upwards to the desired locality. The geometrical figures formed in the matter of the plane higher than the physical (which are the result of the geometrical movement of the concourse gathered in that Himalayan centre) form themselves into wonderful avenues of approach to the centre of blessing for the inhabitants, deva or otherwise, from any particular plane. For those who can clairvoyantly view the scene, the beauty of the geometrical forms is unbelievable, and that beauty is enhanced by the radiant auras of the Great Ones Who are gathered there.

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In time to come the value of the combination of music, chanting, and rhythmic movement will be comprehended, and it will be utilised for the achieving of certain results. Groups of people will gather together to study the creative effects, or the purificatory efficacy of ordered sound joined to movement and unity; the constructive effect on the three bodies will be clairvoyantly studied; the eliminative effect on the matter of those bodies will be schematically tabulated and all knowledge gained will be definitely applied to the improvement of those bodies. The quality of the force tapped, and its exhilarating, vivifying and stimulating effects will be closely watched. The centres will be studied in their relation to the streams of force contacted, and their culture and the intensification of the rotary movement will be definitely undertaken.

Another angle of the whole matter resolves itself into work in the world, and though dependent on the status and personnel of the group, it is not primarily for group purposes. Groups will apply themselves to the work of contacting certain types of logoc force, of passing it through the group funnel, and of sending it out through the world for certain constructive ends. This work is closely allied to that undertaken by the Nirmanakayas or Distributors of Force, and will be largely under their direction, for—when the right time comes—They will be able to use these groups as focal points for Their activities. Their work now has its focal point primarily on the mental plane and somewhat on the emotional. When the secret of causal alignment is better grasped, and when groups of people in physical incarnation can work in real co-operation (an impossibility at present, for the personality looms as yet too large) then the Nirmanakayas will be able to directly contact the physical plane, and so act with great force upon the evolutions found thereon.

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Healing groups will work as follows. The circle of workers, with the unit to be healed placed in their midst, will definitely apply themselves to the healing of that unit by the use of set mantrams, and by the following of certain movements they will cause the focal point of the downpouring force to be the sick member in their midst. By the stimulating power of that force, by its re-building quality, or by its capacity to destroy and eliminate, what you call miracles will be matters of everyday occurrence. The subject is too vast to be more than hinted at here. But as the race progresses and the secret of making the at-one-ment is more comprehended, when many people tread the Probationary Path, when the percentage of initiates is greater than it is now, and when large numbers of the human race are more directly aligned with the egoic body, you will see the scientific application of the laws of sound and rhythm.

At the same time you will see the misuse of those powers—a misuse that will herald in one of the final struggles between the Lords of Light and the Lords of Darkness. Great will be the cataclysm and terrific the disaster, but ever the Light shines in darkness, and He Who reigns above all, and Who holds all within the circumference of His Aura knows the hour of opportunity, and knows too how to utilise that which can protect.

### **Special occasions on which these forms will be employed.**

The great event on the planet in direct relation to the human race is the Wesak festival. There is one still greater moment in the calendar when a funnel is created directly between the earth and the supreme Ruler himself, the Logos of our system. This is accomplished through the power of certain mantrams and the united efforts of the Hierarchy and the Deva Lords of the planes. These Deva Lords are aided by the deva evolution, and the Hierarchy [Page 201] by those of the human race who are steady. They focus through the Lords of the Rays then in manifestation as well as through the Planetary Logos of this planet. The date of this event is not yet for exoteric communication.

On all the three main lines of approach—that of the Manu, or Ruler, the Bodhisattva, or World Teacher, and the Mahachohan, or Lord of Civilisation—their own specific groups will be found, subject to certain mantrams and words, and moving under certain rhythmic laws. One hint only can I give here but I think you will find it interesting. The time is coming when those who work under the Manu, manipulating nations, directing their attention to government and politics, sitting in the assemblies of the people, giving out the laws and apportioning justice, will begin all their work with great rhythmic ceremonies. By means of their united rhythm and chanted words, they will seek to put themselves in touch with the consciousness of the Manu and with His great governing department, so bringing more clearly into practice the working out of His plans and the formulation of His intentions. Having aligned their bodies and made the necessary funnel, they will proceed with business after having placed in their midst as a focal point of illumination one or two men who will give their entire attention to finding out the intention of the Manu and His subordinates upon the matter in hand.

So in the department of the Bodhisattva will a similar procedure be followed, for which the construction is already organised. The priest will be the focal point, and, after due ceremony and rhythm on the part of the united congregation, they will be the transmitters of information from on high. But here is a momentous point of interest: The priesthood will not in those days be a separated body of men. All will then be priests and a [Page 202] layman can hold that office when duly chosen at the beginning of the ceremony. The only qualification required will be the capacity to align with the higher, and to co-operate with all the other units in the concourse.

In the department of the Mahachohan, the Lord of Civilisation and Culture and the head of the third line of evolution, you will see again similar action. No university or school will start its sessions without the ceremony of alignment, the teacher this time being the focal line of information from the department controlling the activity of the mind. In this way the stimulation of the mental bodies of the students, and the strengthening of the channel between higher and lower mind will be greatly aided. The intuition will also be developed and contacted. In the above statements I have by no means covered the ground. I have but indicated the broad outlines of what will some day be facts in physical plane demonstration. The thought conveys much matter for consideration and for speculation and is full of helpfulness for the wise student. Aught that enlarges his horizon and increases the range of his

vision is to be welcomed, even though his apprehension of these facts may be at fault and his capacity to assimilate leaves much to be desired.

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## LETTER VII

### THE USE OF COLOUR AND SOUND

1. Enumeration of the colours and some comments.
2. Colours and the law of correspondences.
3. Effects of colours.
4. Application of colours and their future use.

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## LETTER VII

### THE USE OF COLOUR AND SOUND.

August 27th, 1920.

There is no question that those who break the law perish by the law, whilst those who keep it live by it. The true study of occultism is the study of the why and how of phenomena. It is the finding out of the method whereby results are achieved, and it involves close analysis of events and circumstances in order to discover their governing laws. I have been led to make these preliminary remarks today because I saw with clarity the questions that are controlling your mind. These questions are of great value, if you continue to apply yourself to the search for the right answer. Certain definite laws govern the life of the disciple. They are the same laws that control all life. The difference consists in the partial realisation—on the part of the disciple—of the purpose of those laws, their *raison d'etre*, and their conscious judicious application to the circumstances met in daily living. By conformance to the law is the personal life transmuted...Take for instance the *Law of Substance*. This law puts the disciple in the position of wisely utilising the universal storehouse. It is the manipulation of matter, and its adaptation to the interacting forces of supply and demand...Blind faith is right for the mystic. It is one of the means whereby the Divine storehouse is entered, but to understand the method whereby that storehouse is kept replenished, and to comprehend the means whereby the bounteous supply of the All Father is brought in contact with the children's need is better still. One of those maxims I can here give anent supply and demand. *It is only as a skilful [Page 205] use is made of the supply for the needs of the worker and the work (I choose these words each one with deliberation) that that supply continues to pour in.* The secret is: use, demand, take. Only as the door is unlocked by the law of demand is another and higher door unlocked permitting supply. The law of gravitation holds hid the secret.

Think this out.

### Some remarks on colour.

Now we must go to work. The subject for our consideration this evening is of profound and complicated interest. This seventh letter of mine has to do with the use of colour and sound in meditation.

We have, as you know, dealt a good deal with the subject of sound in our earlier letters, both in studying the use of the Sacred Word, and in the study of forms and mantrams. It is a truism to say that sound is colour and colour is sound, yet so it is, and the topic I really seek to bring to your attention is not so much sound as sound, but the colour effects of sound. I seek to emphasise especially the colour aspect in this letter, begging you to remember always that all sounds express themselves in colour.

When the Logos uttered the great cosmic Word for this solar system, three major streams of colour issued forth, breaking almost simultaneously into another four, so giving us the seven streams of colour by which manifestation becomes possible. These colours are:—

1. Blue.
2. Indigo.
3. Green.
4. Yellow.
5. Orange.
6. Red.
7. Violet.

### [Page 206]

Not unwittingly have I placed them in this order but the exact significance is left for you to discover.

I want to emphasise a second thought:—These seven streams of colour were the product of logic meditation. The Logos meditated, brooded, conceived mentally, formed an ideal world, and built it up in thought matter. Then our objective universe flashed into being, radiant with the seven colours, with the deep blue or indigo for synthetic undertone. Therefore certain things can be posited about colour:

1. It has to do with objective meditation, therefore it has to do with form.
2. It is the result of sound uttered as the culmination of meditation.
3. In these seven colours, and their wise comprehension, lies the capacity of man to do as does the Logos and build.
4. Colours have certain effects on the different vehicles, and on the planes on which those vehicles function. When it is known by the occultist which colour is applicable to which plane, and which colour therefore is the basic hue for that plane, he has grasped the fundamental secret of microcosmic development, and can build his body of manifestation by means of the same laws that that Logos employed in building His objective solar system. This is the secret that ray meditation will eventually yield up to the wise student. These four points lay the foundation for all that follows.

I would here seek to put your mind at rest on the point as to whether the colours enumerated by me conflict with those enumerated by H. P. B. You will not find they [Page 207] do, but both of us use *blinds*, and both of us use the same blinds as those who have eyes can see. A blind is not a blind when recognised, and I offer not the key. One or two hints however I may give:—

Complementary colours may be spoken of in occult books in terms of each other. Red may be called green and orange may be called blue. The key to the accurate interpretation of the term employed lies in the point of attainment of the unit under discussion. If speaking of the Ego one term may be used; if of the Personality, another; whilst the Monad or higher auric sphere may be described synthetically or in terms of the monadic ray.

The colours of higher or lower mind are at times spoken of in terms of the plane and not in terms of the ray involved.

Blue-indigo, being cosmically related, and not simply analogous, may be used interchangeably for purposes of blinding. Let me illustrate:—

The Lords of the Flame, in their work in connection with this planet, may be spoken of in terms of four colours:—

- a. *Indigo*, as They are in the line of the Bodhisattva in connection with the Love or Wisdom Ray. The Lord of the World is a direct reflection of the second Aspect.
- b. *Blue*, because of its alliance with indigo and its relationship to the auric egg; just as the Solar Logos is spoken of as the "Blue Logos" (literally indigo), so the colour of the perfected man, and of the auric envelope through which he manifests, will be predominantly blue.
- c. *Orange*, which is the complementary to blue and which has direct connection with man as an intelligence. He is the custodian of the fifth principle [Page 208] of manas in its relation to the totality of the personality.
- d. *Yellow*, being the complement of indigo, and also the colour of buddhi, and on the direct line of the second Aspect.

I give the above illustration to demonstrate to you the great complexity involved by the use of blinds, yet also to show you that for those who have the seeing eye even the choice of these blinds is not arbitrary, but subject to rule and law.

It is therefore obvious to you why it is so often emphasised that in dealing with esoteric matters lower manas helps not. Only he who has the higher vision in process of development can hope to attain any measure of accurate discrimination. Just as the green of the activity of Nature forms the basis of the love aspect, or the indigo vibration of this love system, so will it be found upon the mental plane. More may not be said, but food for thought lies here. Orange also holds the secret for the Sons of Mind, and in the study of *flame* (which even exoterically blends all the colours) comes illumination.

In studying this question of colour and sound in meditation how best shall we divide our vast subject? Let us consider it under the following heads:

1. Enumeration of the colours and certain comment thereon.
2. Colours and the Law of Correspondences.
3. The effects of colours:—
  - a. On the bodies of the pupil.
  - b. On groups and on group work.
  - c. On the environment.
4. The application of colour:—
  - a. In meditation.

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- b. For healing in meditation.
  - c. In constructive work.
5. The future use of colour.

Under these five heads we should be able to sum up all that has to be said at present. Perhaps little that I may say will be fundamentally new, for I give not aught which may not be found in that foundation book of H. P. B.'s. But in a newer presentation, and in the aggregation of material under one head may come enlightenment, and a further wise adjustment of knowledge. We will take up these five divisions later. Tonight I will only add a few further points to those already given.

Colours as manifested on the physical plane show at their crudest and harshest. Even the most exquisite of shades as seen by the physical eye is hard and harsh compared to those on the emotional plane, and as the finer matter of the other planes is contacted, the beauty, the softness and the exquisite quality of the different hues grow with each transition. When the ultimate and synthetic colour is reached the beauty transcends all conception.

Colours—such as we have now to do with in evolution—are the *colours of light*. Certain colours, which are the left-overs from the previous solar system, have been seized upon as modes of expression by that mysterious something which we call "cosmic evil" (in our ignorance so we term it). They are involutory colours, and are media for the force of the Dark Brotherhood. With them the aspirant to the Path of Light has naught to do. They are such hues as brown, grey, the loathsome purple, and the lurid greens that are contacted in the dark places of the earth, on the emotional plane, and on the lower level of the mental plane. They are negations. Their tone is lower than the note of Nature. They are the offspring **[Page 210]** of night, esoterically understood. They are the basis of glamour, of despair, and of corruption, and must be neutralised by the pupil of the Great Ones by the admission of the



colours connected with light.

6. The synthesis of all the colours, as aforesaid, is the synthetic ray of indigo. This underlies all and absorbs all. But in the three worlds of human evolution the orange of flame irradiates all. This orange emanates from the fifth plane, underlies the fifth principle, and is the effect produced by the esoteric sounding of the occult words "Our God is a consuming Fire." These words apply to the manasic principle, that fire of intelligence or reason which the Lords of the Flame imparted, and which stimulates and guides the life of the active personality. It is that light of reason which guides a man through the Hall of Learning on into the Hall of Wisdom. In the latter hall its limitations are discovered, and that structure which knowledge has built (the causal body or the Temple of Solomon) is itself destroyed by the consuming fire. This fire consumes the gorgeous prison house which man has erected through many incarnations, and lets loose the inner light divine. Then the two fires merge, mount upwards and are lost in the *Triadal Light*.

Certain colours belong more exclusively to the human Hierarchy, others to the deva. In their ultimate blending and intermingling comes eventual perfection....

August 29th, 1920.

### 1. Enumeration of the Colours.

Tonight we must continue our study on colour and take up our first point.

In doing this I will make certain comments and give you certain data, impressing upon you nevertheless again the fact that I use the exoteric terms, and that the discussion [Page 211] is but for suggestive purposes. The very use of the word "Colour" shews the intention, for, as you know, the definition of the word conveys the idea of concealment. Colour is therefore "that which does conceal." It is simply the objective medium by means of which the inner force transmits itself; it is the reflection upon matter of the type of influence that is emanating from the Logos, and which has penetrated to the densest part of His solar system. We recognise it as *colour*. The adept knows it as differentiated force, and the initiate of the higher degrees knows it as *ultimate light*, undifferentiated and undivided.

We enumerated the colours yesterday and in a certain order. I seek again to enumerate them thus, only this time reminding you that the one Ray of which all the others are but sub-rays, might be regarded as a circle of sevenfold light. Too apt is the student to picture seven bands, striking down athwart the five lower planes till they contact the earth plane and are absorbed into dense matter. Not so is it in fact. The seven colours may be regarded as a band of seven colours circling and continuously shifting and moving through the planes back to their originating source.....These seven bands of colour emanate from the synthetic Ray. The indigo sub-ray of the indigo Ray forms the path of least resistance from the heart of densest matter back again to the source. The bands of colour form a circulating ring which, moving at different rates of vibration, passes *through* all the planes, circling down and up again. What I seek to bring out specially here is that these seven bands do not all move at the same rate, and herein lies hid the key to the complexity of the matter. Some move at a swifter rate of vibration than do some of the others. Hence—as they carry their corresponding monads with them—you have here [Page 212] the answer to the question as to why some egos seem to make more rapid progress than do some others.

These coloured rings do not follow a straight unimpeded course, but interweave in a most curious manner, blending with each other, absorbing each other in stated cycles, and grouping themselves in groups of threes or fives, yet ever moving onwards. This is the real foundation to the diamond pattern upon the back of the serpent of wisdom. Three major lines of colour should be portrayed as forming the lattice work on the serpent's skin, with the four other colours interweaving. Some day some student of colour and of the Divine Wisdom should compile a large chart of the seven planes, and superimposed upon those planes should be placed a seven-coloured serpent of wisdom. If correctly drawn to scale some interesting geometrical patterns will be found as the circles cut across the planes, and some impression will be conveyed occularly of the complexity of the matter of the sevenrays.....

Certain brief statements seem to be in place:—

The true *indigo* is the blue of the vault of heaven on a moonless night. It is the culmination, and at the attainment by all of synthesis, the solar night will supervene. Hence the colour corresponds to what the sky nightly proclaims. Indigo absorbs.

*Green* is the basis of the activity of Nature. It was the synthetic colour for system 1, and is the foundation for the present manifested system. The note of Nature is green, and each time a man reviews the robe in which the earth is clad he is contacting some of the force that reached its consummation in system 1. Green stimulates and heals.

I seek to call your attention here to the fact that it is not yet permissible to give out the esoteric significance of [Page 213] these colours, nor exact information as to their order and application. The dangers are too great, for in the right understanding of the laws of colour and in the knowledge (for instance) of which colour stands for a particular ray lies the power the adept wields.

### Comments on the colours.

Certain colours are known and it might be well if we here enumerated them. The synthetic ray is indigo, or a deep hue. It is the Ray of Love and Wisdom, the great fundamental ray of this present solar system, and is one of the cosmic rays. This cosmic ray divides itself, for purposes of manifestation, into seven sub-rays, as follows:

1. Indigo .....and a colour not disclosed.
2. Indigo-indigo.....The second sub-ray of Love and Wisdom. It finds its great expression on the second monadic plane, and its major manifestation in the monads of love.
3. Indigo-green.....The third sub-ray, the third major Ray of Activity or Adaptability. It is the basic ray of the second system. It is the great ray for the deva evolution.
4. Indigo-yellow ..... The Harmony Ray.
5. Indigo-orange ..... The Ray of Concrete Knowledge.
6. Indigo.....and a colour not disclosed. The Ray of Devotion.

## 7. Indigo-violet..... The Ray of Ceremonial Order.

Now you will note that I do not name the two colours, indigo-red and indigo-blue, nor do I apportion them to [Page 214] certain rays or planes. It is not that it is not possible to do so, but it is the withholding of this information that creates the puzzle. Certain things you must always remember in dealing with these colours:

That I have given their exoteric names and application, and that of all I have given only two correspond with their esoteric application,—*indigo and green*. The Synthetic Ray and the Activity Ray are at this stage the only two of which you can be absolutely assured. One is the goal of endeavour, and the other is the foundation colour of Nature.

That the other five colours with which our fivefold evolution is concerned, change, intermingle, blend, and are not esoterically understood in the same sense as you might imagine from the use of the words, red, yellow, orange, blue and violet. Esoterically they scarcely resemble their names, and the names themselves are intended to blind and mislead.

That each of these three colours and the other two are only understood as yet through four of their lesser sub-rays. This is the fourth round and only four sub-rays of these colours have as yet been glimpsed. By remembering these three points undue emphasis will not be laid upon apparent information, and the student will wisely reserve his opinion.

*Yellow* is another of the colours that have come to us from system 1. The blending of blue and of yellow in that system had much to do with the production of activity. Yellow harmonises, it marks completion and fruition. Note how in autumn, when the processes of Nature have run their course and the cycle is complete, the yellow of the autumn is spread upon the landscape. Note also that when the sun pours unimpeded down the yellow of the harvest is also to be seen. So it is in the [Page 215] life of the spirit. When the fourth plane of harmony or of buddhi is achieved, then is consummation. When the work of the personality is completed, and when the sun of the microcosm, the Ego, pours unimpeded down into the personal life, then comes fruition and harvest. The at-one-ment, or the harmonising has been made, and the goal has been reached. Blue and yellow blended result in green, and the synthetic blue or indigo (the love and wisdom aspect) dominates when the plane of harmony is reached. It leads then to the third plane of atma whereon the green of activity predominates.....

August 31st, 1920.

In continuing our study of colour and meditation, and our particular division in that study, I would—for your encouragement—point out that the part that falls to you is the reception and publication of these letters and of the imparted data, whereas the responsibility for that data rests with me. Even if you understand them not, and even if it seems to you that some of the data may be contradictory, I would suggest for your consideration that in the esoteric interpretation lies hid half the mystery, and the other half is concealed by the fact that all interpretation depends upon the standpoint of the interpreter, and the plane whereon his consciousness is working. The value of what I impart now consists in this:—that in the study of colour (which is one form of the study of vibration) comes the ability to understand personal vibration, to attune that vibration to the egoic one, and to synchronise it later with that of the Master. One of the main methods of effecting this synchronisation is meditation. When the intelligence grasps the scientific facts anent this subject, then comes the utilisation of these facts for the

advancement of vibration, and the wise development of the colours necessitated.

**[Page 216]**

We dealt in my last letter with the four colours—blue, indigo, green, and yellow,—and in this primary grouping lies much of interest. We now come to a different group of colours, and one that falls naturally together, orange, red, and violet.

*Orange.* This colour is for our purpose the colour of the mental plane, the colour that marks burning; it is the symbol of flame, and curiously enough the colour that epitomises separation. But I would have you note that the occult orange is not exactly the colour that you understand by the term. Exoteric orange is a blend of yellow and red; esoteric orange is a purer yellow, and the red scarcely is seen at all. This orange comes in as a vibration set up by a cosmic ray, for you have to remember that this fifth ray (just as the fifth plane and the fifth principle) is closely allied to the cosmic ray of the intelligence, or to that activity aspect that found its great expression in the first solar system. The synthetic ray of that time was the green ray, and it found one of its closest alliances in the ray of orange, or mind or intelligence demonstrating through form. You get a correspondence in this solar system in the synthetic Ray of Love and Wisdom, and its close relationship to the fourth Ray of Harmony. It finds a demonstration in the triangle formed by their interaction, as follows:

**[Page 217]**

FIRST SOLAR SYSTEM

*Green Ray*

*Third Aspect*

Activity or Intelligence

Third sub-ray	Fifth sub-ray
Activity	Manas, mind
Green-green	Green-orange

SECOND SOLAR SYSTEM

*Indigo Ray*

Second Aspect

Love and Wisdom

Second sub-ray	Fourth sub-ray
Love and Wisdom	Harmony
Indigo-indigo	Indigo-yellow

**[Page 218]**

In the activity system you have the third aspect of universal mind or activity, demonstrating through the orange of the concrete sub-ray ..... adaptability through form—form which perfectly expresses that latent activity. Similarly in the second system of love, you have the love aspect demonstrating through the yellow of the ray of harmony or beauty—love expressing itself perfectly through unity, harmony or beauty. Note here the fact that I again use terms that are dependent for their correctness upon their exoteric or esoteric interpretation.

Therefore to return to what I earlier said, this orange comes in as a vibration set up by the earlier cosmic ray of activity in the earlier solar system; the force of orange (which is scientific apprehension by the intelligence) comes in to perfect the link between spirit and form, between life and the vehicles through which it is seeking expression.

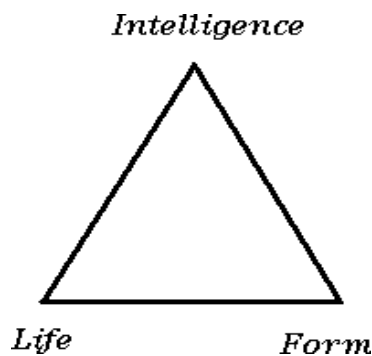
We might apportion the great basic colours between the various terms that we use to express the totality of the manifested universe:

1. <i>Life Aspect</i>	2. <i>Form Aspect</i>	3. <i>Intelligence Aspect</i>
Spirit.....	Matter.....	Mind
Consciousness.....	Vehicle.....	Vitality
Self.....	Not-Self.....	Relation between

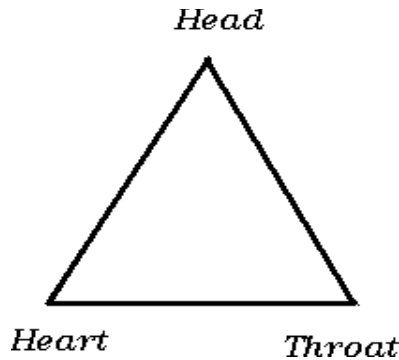
<i>Ray</i>	<i>Ray</i>	<i>Ray</i>
2. Love and Wisdom -----	1. Power or Will. -----	3. Activity or Adaptability
4. Harmony-----	7. Ceremonial Law -----	5. Concrete Knowledge
6. Devotion-----	5. Concrete Knowledge	

**[Page 219]**

This is but one of the ways in which the rays may be apportioned and considered as influences having direct effect upon the evolving life, or upon the form in which it evolves by means of that third factor, the intelligence. These three divisions make the three points of a cosmic triangle:—



and the current of the rays playing macrocosmically between the three has its microcosmic correspondence in the fire of kundalini (awakened through meditation) playing in accurate geometrical form between the three major centres:—



All the seven rays interact between the life, the form and the inner mind, and are in their essence themselves those three. They are life, they are form, they are intelligence, and their totality is the manifested universe. All seven at different times play on the different aspects.

**[Page 220]**

The most important interaction exists between:—

- a. The Love-Wisdom Ray and the Harmony Ray, as it does between the monadic plane and the buddhic.
- b. The Power Ray and that of Ceremonial Law, just as it does between the first and the seventh planes.
- c. The Activity or Adaptability Ray and that of Concrete Knowledge or Science, just as it does between the third plane of atma and the fifth plane of mind. Green and orange were allied in the first solar system, and continue their alliance here. I have opened up for all true students vast realms of thought.

In the relationship between indigo, blue and yellow lies hid a secret.

In the relationship between green, orange and red another is revealed.

In the relationship between blue, red, and violet lies still another mystery.

The student, who, by using his intuition, apprehends these three mysteries has found the key to the greater cycle and holds the key to evolutionary development. Remember, therefore, when studying the microcosm that the same relationship will be found, and will open the portal to the "Kingdom of God within."

*Red* is for all apparent purposes one of the most difficult colours to consider. It ranks as undesirable. Why? Because it has been considered as the colour of kama, or evil desire, and the picture of the dark and lurid reds in the emotional body of the undeveloped man rises ever to one's vision. Yet—at some distant time—red will be the basis of a solar system, and in the perfect merging of red, green and blue will come eventually the completed **[Page 221]** work of the Logos and the consummation of the pure white light.

The activity system was green.

The love system is blue.

The power system will be red.



The result of merging red, blue, and green is—as you know—white, and the Logos will then have esoterically "washed His robes and made them white in the blood," just as the microcosm, in a lesser sense, does in process of evolution.

*Violet.* In a curious way the violet Ray of Ceremonial Law or Order is a synthetic ray when manifested in the three worlds. Just as the synthetic Ray of Love and Wisdom is the synthesis of all the *life* forces, so in the three worlds the seventh ray synthesises all that has to do with *form*. On the first plane, life in its purest, highest, undifferentiated synthetic aspect; on the seventh plane, form in its densest, grossest, most differentiated aspect; one is summed up in the synthetic Ray of Love, whilst the other is worked upon by the seventh.

A synthesis too is found in the fact that through the medium of violet the deva and human kingdoms can find a place of contact. Esoterically violet is white. In the blending of these two kingdoms the seven Heavenly Men attain perfection and completeness, and are esoterically considered to be white, the synonym of perfection.

Another point of synthesis is the fact that through the dominance of this seventh ray comes a point of merging between the dense physical and the etheric bodies. This is of paramount importance in the macrocosm, and to the student of meditation. It is necessary to effect this merging and alignment before the transmission of the teaching to the dense physical brain can in any way be [Page 222] considered accurate. It has a close bearing upon the alignment of the centres.

I have sought in the above remarks solely to indicate lines of thought which, if followed closely, may lead to surprising results. By the study of colours and the planes, by the study of colour and its effect and relationship to the life side, and by the study of the form side of the mind, will come much of value to the student of meditation, provided always he does three things:

1. That he seeks to find the esoteric colours and their right application to the planes and centres, to the bodies through which he manifests, and to the bodies through which the Logos manifests (the seven sacred planets); to the rounds and to the races, and to the cycles of his own individual life. When he can do this he holds in his hands the key to all knowledge.
2. That he endeavours to make practical application of all indicated truth to his personal life of service in the three worlds, and that he tries to conform in his methods of work to the methods demonstrated by the Logos through the seven rays or influences. By this I mean that, through meditation, he brings his life systematically and in ordered occult cycles under those seven great influences, and so produces an ordered beauty in his manifestation of the Ego.
3. That he remembers ever that perfection, as we know it, is only partial and not real, and that even perfection itself—as grasped by the mind of man, is but illusion, and that only the next logoc manifestation will reveal the ultimate glory in view. As long as there is differentiated colour there is imperfection. Remember, colour as we know it is the realisation by the man using a fifth root-race body in the fourth round on the fourth chain, of a vibration that contacts the human eye. What then will [Page 223] colour be as visioned by a man of the seventh round in a seventh root-race body? Even then a whole range of colours of wondrous beauty will be outside and beyond his comprehension. The reason being that only two great aspects of logoc life are being thoroughly demonstrated and the third

will be but partially revealed, waiting for the still greater "Day be with us" to flash forth in perfect *radiance*. This word "radiance" has an occult meaning worthy of your consideration.

September 3rd, 1920.

In the steady adherence to the next duty and the planting of the foot firmly on the next step ahead lies the open road to the Master, and the incidental clearing away of all difficulties. In the formulating of high mental concepts, and the expressing of them on the physical plane lies that development of the mental body that permits of an ever greater influx of the life from above. In the stabilising of the emotions, and in the transference of desire from that plane to the buddhic comes the ability to reflect truly the higher point of view. In the disciplined, purified physical body comes the capacity to work out that which the inner man knows. If these three things are attended to, the law can then work and emancipation be hastened. People ask themselves, how does the law work? What is our part in the carrying out of action that sets the law loose in the individual life? Simply adherence, as stated above, to the highest duty and an ordering of the personality life so that that duty may be perfectly achieved.

### The Esoteric and Exoteric colours.

Today our subject is the second one in our letter on the use of colour and deals with the law of correspondences [Page 224] and of colour.....The esoteric meaning of the exoteric colours is not yet wholly imparted, as I have already told you. Some of these meanings have been given out by H.P.B. but their significance has not been sufficiently apprehended. One hint I give for your wise consideration. Some of the information given in The Secret Doctrine anent colour and sound concerns the first solar system and some concerns a portion of the second solar system. The distinction has naturally not been apprehended, but as a key fact for studying in the newer school, the revelation will be great. In this statement as to the esoteric significance of the colours I would have you now tabulate (even though it can be found in The Secret Doctrine), in order to form the basis of such later communications as I may seek to impart.

<i>Exoteric</i>	<i>Esoteric</i>
Purple	Blue
Yellow	Indigo
Cream	Yellow
White	Violet

Only four as yet can be communicated, but if rightly understood they hold the key to the present fourth round, and to its history. This being the fourth chain and the fourth round you will note therefore how in the number four lies the history of the present. Especially would I urge you who are the teachers and students of the coming generation to ponder upon the significance of white being esoterically violet. It has special application now in the coming in of the violet ray, the seventh ray being one of the three major rays *in this round*; it wields power in ratio to the four, on the four and under the four.

The esoteric colours of the exoteric red, green and orange may not yet be imparted to the general public, [Page 225] though students and accepted chelas, whose discrimination can be trusted, can attain the necessary knowledge with effort.

I would here like to point out certain other considerations which can be best dealt with by a brief consideration of the law of analogy and correspondence. We might therefore consider the following points:—

- a. Wherein the microcosm and the macrocosm correspond.
- b. The basic correspondences.
- c. Colour in the microcosm and in the macrocosm.

Let us briefly take up each point, for in the right apprehension of the law lies the ability to think esoterically, and wrest the inner meaning out of the external happenings.

### **Microcosmic and macrocosmic correspondence.**

The relationship between the microcosm and the macrocosm is accurate, and exists not only broadly but likewise in detail. This is a fact to be grasped and worked out. As knowledge increases and progress is made, and as the ability to meditate results in the faculty of transmitting from the higher Triad to the Personality, via the causal, then these facts will be ever more clearly demonstrated in detail, and perfect comprehension will ensue. "As above, so below" is a truism glibly repeated but little realised. What is found above and what will consequently be developing below?

Above will be found Will, Love and Activity, or Power, Wisdom and Intelligence, the terms that we apply to the three aspects of divine manifestation. Below will be found these three in process of appearing:—

- a. The Personality expresses active intelligence.
- [Page 226]**
- b. The Ego expresses love or wisdom.
- c. The Monad expresses power or will.

You have in the three worlds of the Personality:—

- a. The physical, expressing a reflection of the activity aspect.
- b. The astral, expressing a reflection of the love or wisdom aspect.
- c. The mental, expressing a reflection of the will or power aspect.

What have you for the colours of those three bodies, exoterically described?

- a. The violet of the physical as expressed by the etheric.
- b. The rose or red of the astral.
- c. The orange of the mental.

What have you in the Triad, or the world of the threefold Ego?

- a. Higher manas, expressing the activity or intelligence aspect.
- b. Buddhi, expressing the love or wisdom aspect.
- c. Atma, expressing the will or power aspect.

What again are the colours of those bodies exoterically described?

- a. The blue of the higher manasic levels.
- b. The yellow of the buddhic level.
- c. The green of the atmic level.

They are in the process of transmutation. You have to effect the corresponding change of colour from the lower to the higher. Couple up this information that I have here imparted with that given in an earlier letter on the transference of polarisation.

There is a direct correspondence between:—

- a. The violet of the etheric level and the blue of the higher mental.
- [Page 227]**
- b. The rose of the astral and the yellow of the buddhic.
  - c. The orange of the mental and the green of the atmic.

The secret of it all is to be found in the application of the occult laws of meditation.

Again you can shift the whole range of colour higher, and in the Monad work out the correspondence.

- a. The green of the third aspect.
- b. The synthetic blue or indigo of the second aspect.
- c. The red of the first aspect.

I would point out here that as you return to the centre of systemic evolution the nomenclature of these colours is most misleading. The red, for instance, has no resemblance to that termed red or rose on the lower plane. The red, the green and the indigo of these high levels are to all intents and purposes new colours of a beauty and translucence inconceivable. If justly interpreted, you have here a hint of the correspondence between the microcosm and the macrocosm.

The colours exoterically have to do with the form. The forces or qualities which those colours conceal and hide have to do with the life, evolving within those forms. By the use of meditation the bridge is formed which connects these two. Meditation is the expression of the intelligence that links life and form, the self and the not-self, and in time and in the three worlds the process of this connection eventuates on the plane of mind which links the higher and the lower. The correspondence will always be found perfect. Therefore through meditation will come that knowledge which will effect three things:—

1. Give the inner significance of the exoteric colour.
  2. Build in the qualities that those colours veil.
- [Page 228]**
3. Effect the necessary transmutation of the colours from the Personality to the Triad, and later from the Triad to the Monad.

The causal body acts as a synthesis of these colours in the life of the reincarnating Ego, just as the synthetic ray blends all the colours in logoc manifestation. Endeavour to keep clear in your own

mind. that colours are the expressions of force or quality. They hide or veil the abstract qualities of the Logos, which qualities are reflected in the microcosm in the three worlds as virtues or faculties. Therefore, just as the seven colours hide qualities in the Logos, so these virtues demonstrate in the life of the personality and are brought forward objectively through the practice of meditation; thus each life will be seen as corresponding to a colour. Ponder on this.

### **The basic correspondences.**

It is in the study of these correspondences in the different departments of the manifested universe, and the application of these colours to their adjusted portion that the beauty of the synthetic whole and the illuminating of the microcosmic life ensues. Let us enumerate or tabulate in broad general fashion, leaving the detailed working out to the student of meditation. More at this juncture is not possible.

1. The threefold solar system.  
 The threefold evolving jiva.  
 The three aspects of the Logos.  
 The threefold Monad.  
 The spiritual Triad, the Ego.  
 The threefold Personality.  
 The three worlds of human evolution.  
 The three persons of the Deity.

### **[Page 229]**

2. The four Lipika Lords.  
 The four Maharajahs.  
 The fourfold lower man, the quaternary.

3. The five planes of human evolution.  
 The five senses.  
 The fivefold department of the Mahachohan.  
 The five kingdoms of nature.
 

- a. The mineral kingdom.
- b. The vegetable kingdom.
- c. The animal kingdom.
- d. The human kingdom.
- e. The spiritual or superhuman kingdom.

 The fifth principle of manas.

4. The seven rays or hierarchies.  
 The seven colours.  
 The seven planes of manifestation.  
 The seven Kumaras.  
 The seven principles of man.  
 The seven centres.  
 The seven sacred planets.  
 The seven chains.  
 The seven globes.

The seven rounds.  
 The seven root-races and subraces.  
 The seven initiations.

What I seek to emphasise in the above table is that to the adept the correspondence of all these is perfectly known and exists in terms of consciousness, in terms of form, and in terms of intelligence. He knows it,—if I may so express it,—in terms of colour when dealing with form; in terms of sound when dealing with the life side, and in terms of vitality when dealing with intelligence, or the activity aspect. The above statement will repay much [Page 230] earnest thought; it contains a statement of occult fact. According to the three lines of approach as dealt with in our preceding letter, will be the use of the terms as above described.

### Colour in the microcosm and in the macrocosm.

Here lies much of difficulty owing to the process of constant mutation. Colour in the microcosm is subject to the following factors:—

1. The factor of the ray of the Ego.
2. The factor of the ray of the Personality.
3. The factor of the point in evolution.

One hint may here be given. At a low point in evolution the colours are largely based on the activity aspect. Later comes the working in the love, or wisdom aspect, which has three effects:—

- a. The dropping out of colours from the lower sheaths which are the left-overs from a previous system. It involves the elimination of such hues as brown and gray.
  - b. The transmutation of certain colours into those of higher tone.
  - c. An effect of translucence, or an underlying radiance or brilliance, which is the result of the greater purity of the bodies and the dimensions of the ever-growing inner flame.
4. The factor of the ray, or rays, that are manifested passing out of manifestation or coming into manifestation. These rays necessarily affect the egos in incarnation; they cause a change of vibration somewhat or a consequent change of colouring or of quality. If a man, for instance, is on the Ray of Science, and comes under the influence of the incoming Ray of Harmony, the effect on his trend of thought, and consequently on the colour he [Page 231] will be demonstrating, will be quite noticeable. All these factors cause the blending and merging and mixing that is practically inextricably confusing to the man from the standpoint of the three worlds.

.....I appreciate your feeling that even these hints but lead apparently to greater confusion. But by constant application to the subject in hand, by frequent brooding and meditation on the colours, and by an endeavor to attain their esoteric significance, and their microcosmic application, will gradually appear the thread that will lead the student out of his confusion into the clear light of perfect knowledge. Have, therefore, courage, a broad elasticity of view, and an ability to reserve opinion until further facts are demonstrated, and also an avoidance of dogmatic assertion. These will be your best guides in the early days of your search. Many have, through meditation and a receptiveness to the



higher teaching, found their way out of the Hall of Learning into the Hall of Wisdom. Only in the Hall of Wisdom can the esoteric interpretation of the colours be truly known. That Hall is entered through the meditation which prepares the student for that initiation which opens to him the door. Therefore, hold fast to meditation and falter not in purpose.

September 4th, 1920.

We have for discussion today, something of real spiritual application in a practical sense. Much that I have imparted to you has provided food for thought and for speculation. It tends to the development of the higher mind and by stimulation of imagination it somewhat develops the intuition. Much of it has been in the nature of prophecy, and of the holding forth of an ideal some day to be attained. Only by pointing out the goal and by emphasising that point will man be induced to make the [Page 232] necessary effort and thereby approximate in some measure the desired position. But today we come down to practical living and the imposing upon the personality of a certain rate of rhythm. We do this in our study of the third point upon the effect of colour:—

- a. On the bodies of the student.
- b. On the groups with which he is affiliated.
- c. On his environment.

The point I seek specially to emphasise is the *life side* and not the *form side* of colour. As I wrote earlier, *colour is but the form assumed by force, of some kind, when that force is moving at a certain measure, and when its action and movement is impeded or unimpeded by the material through which it plays.* In this sentence lies the key to the solution of the problem as to the colour differences on the higher planes and on the lower. The resistance of matter to the downflow of force or life, and its relative density or rarity accounts for much of the colour distinction. One of the distinctions has, necessarily, a cosmic basis and is consequently difficult of apprehension by three-dimensional man in this, the fourth round. But the basic reason of the difference can be apprehended sufficiently to permit the pupil to realise the absolute necessity of steadily refining his vehicles so that the force may radiate through with greater facility. It is therefore on the three lower planes a question of practical living and a bringing of all the three bodies under edict rules of refinement.

These forces in terms of spiritual development, and not so much in terms of form, demonstrate through the virtues, as you call them, through magnetism and through vitality and intelligence. To put it quite briefly, as the student builds a pure physical body and a refined etheric, as he develops the emotional virtues and as he co-ordinates [Page 233] and enlarges his mental body, he is continuously altering its rate of vibration, and changing its rhythm, which change demonstrates to the eye of the clairvoyant as mutation in colour. As you have been taught, the colours as seen in the aura of a savage and in those of the average developed man are extraordinarily dissimilar. Why? Because one is moving or vibrating at a slow rate and the other with greatly increased rapidity. One has a rhythm slow, sluggish and heavy, the other is pulsating and moving with a tremendous velocity permitting consequently a more rapid play of the material of which those bodies are constructed.

Therefore, I would like to point out that as the race progresses as a collective unit, Those Who gaze upon it from a higher plane are aware of the steady improvement in the colours seen, and of a greater purity and clarity of hue in the aura of the race, which aura is composed of the composite auras of the units of the race. For instance, the aura of the Atlantean root-race and that of the Aryan are widely

diverse, and radically different. We have, therefore, demonstrated our first point that, as the units evolve, the colours change and this is brought about by the transmutation of what you term vices, into virtues. *A vice is dominance of an involitional quality of the same force which at a later period will show forth as a virtue.*

The second point I seek to make is that these influences (which show forth as colours when they contact matter) move in their own ordered cycles. These cycles we describe as the coming in or the going out of a ray. In this fourth round usually four rays are in flux at any one given time; by this I seek to impress upon you that though all rays manifest in the solar system, at certain stages of manifestation more or less of them will be dominating simultaneously. These rays, forces, influences, or [Page 234] co-ordinations of qualities, when expressed in terms of light, colour the matters they impinge upon with certain recognisable hues, and these give the *tone* to the life of the personality or to the Ego. They are recognized by you as the composite character and are seen by the clairvoyant as colour.

Groups, therefore, of units who converge through similarity of vibration will be seen as having approximately the same basic hue, though with many lesser differentiations in colour and tone. As stated before, the colour of large masses of people can be gauged and judged. It is in this way that the members of the Hierarchy in Whose Hands is placed evolutionary development in the three worlds, judge of the stage attained and the progress made.

Different rays come in bearing units coloured by that ray. Other rays pass out carrying with them units of a different basic hue. In the period of transition the blending of colour is of deep complexity, but of mutual helpfulness and benefit. Each ray imparts somewhat to the other rays in incarnation at the same time, and the rate of rhythm will be slightly affected. This from the standpoint of the present and of time in the three worlds, may be almost inappreciably small, but through the frequent meeting and interplay of the forces and colours, and their constant action and interaction upon each other, will come a steady, general levelling up, and an approximation in vibration. You will see, therefore, how synthesis is achieved at the end of a greater maha-manvantara. The three rays absorb the seven and lead eventually to a merging in the synthetic ray.

In the microcosm the three rays of the Monad, the Ego, and the Personality will likewise dominate and absorb the seven, and in time also lead to a merging in the [Page 235] synthetic ray of the Monad. The correspondence will be found perfect.

These forces, or virtues, or influences (I reiterate synonymous terms because of the need of clear thinking on your part) are gradually received into the bodies of the personality with ever greater facility and fuller expression. As the bodies are refined they provide better mediums for incoming forces, and the quality of any particular force,—or, to reverse it, the force of any particular quality—becomes more perfectly expressed. Here comes in the work of the student in meditation. Early in evolution these forces played through and on the bodies of a man with little understanding on his part, and small ability to profit thereby. But as time proceeds, he comprehends more and more the value of all that eventuates, and seeks to profit by the sum of the qualities of his life. Herein comes opportunity. In the intelligent apprehension of quality, in the striving after virtue, and in the building-in of God-like attribute, comes response to those forces and a facilitating of their action. The student of meditation ponders on those forces or qualities, he seeks to extract their essence, and to comprehend their spiritual significance; he broods on his own lack of response, he realises the deficiencies in his vehicle as a

medium for those forces; he studies the rate of his rhythmic vibration, and he strenuously endeavors to bend every opportunity to meet the need. He concentrates on the virtue, and (if he is so situated that he is aware of the incoming ray or of the ray in dominance at that time), he avails himself of the hour of opportunity and co-operates with the force extant. All this he does through the ordered forms of the true and occult meditation.

As time progresses—yes, again I prophesy—occult students will be given certain facts anent the dominating [Page 236] rays which will enable them to avail themselves of the opportunity any particular ray affords.

### Effect on the Environment.

As regards our third point, the effect of all the above on the environment, it will be obvious at once to the careful student that the effect upon the environment will be noticeable, especially as more and more of the human race come under the *conscious* control of their higher self and in line with the law. Certain things will then be possible:—

- a. Direct contact with the deva or angel evolution will come about, though it is impossible now through instability of vibration.
- b. Many very highly developed souls will come in who are at present hindered by the low rate of vibration and consequent heaviness of colour of the majority of the human race. There are, in the heaven world and on the causal level, some great, and, to you, incomprehensible units of the fourth Creative Hierarchy, awaiting opportunity of expression, just as some of you awaited a period in the Atlantean race before taking incarnation on this planet. When the rate of the vibration of a larger percentage of the race has reached a certain measure, and when the colour aspect of the co-ordinated auras of the groups is of a certain tone, they will return, and bring to the earth much of value past your realisation.
- c. Another interesting point upon which we have not time to dwell is that the rhythmic effect on even the two kingdoms beneath the human will be objectively demonstrable. It was no idle boast of the prophet of Israel when he said "The leopard shall lie down with the lamb" or that "the desert shall blossom like a rose". It will be [Page 237] brought about by the domination of certain vibrations and the bringing in of certain colours veiling certain virtues or influences.

September 7th, 1920.

Today we will take up the subject of the application of colour. If colours are but the veil cast over an influence, and if you can, by use of the intuition, find out which colours thus shroud a virtue you have the key to the matter in hand. You will have noted two facts that stand out in these letters:—

That the subject touched upon is so vast that only its outline has in any way been attempted.

That each sentence written in these letters aims at an exact impartation of a complete thought and is full of matter for consideration. Why have I not dealt with the matter in greater detail, and why have I not entered into lengthy explanations and sought to expand the sentences into paragraphs? For the sole reason that if the preliminary work has been done in the meditation of the past years by the student he

will find the material of these letters conducive to the development of abstract thought, and to the widening of the channel that communicates with the intuition. I but seek to be suggestive. My aim is but to indicate. The usefulness of the teaching I give depends upon the intuition of the pupil. Therefore, when I say that colour has certain effects when applied I would warn you that it will be necessary to interpret the above in terms of life, in terms of form, and in terms of mind.

### The application of colour.

- a. In meditation.
- b. In healing.
- c. In constructive work.

### [Page 238]

Colour may be used in many ways, and the above three ways do not cover the subject. They but indicate three ways that are of immediate and practical use to the student. Colour may be employed in contacting other evolutions, subhuman or superhuman; in definite work of destruction or of shattering; it may be used in connection with other methods such as music or movement, or in connection with stated mantrams, thereby bringing about certain results, but with all these we need not, in this series of letters, concern ourselves. The growth of the individual and his increased capacity to be of service are all brought about by the wise use of occult meditation. Let us therefore consider our first point.

### Use of Colour in Meditation.

All colours emanate from one source or one primary colour—in this solar system the cosmic ray of indigo veiling cosmic love or wisdom,—and then split into three major colours and thence into the four minor, making the seven colours of the spectrum. You will expect to see the same effect in the life of the individual, for always the macrocosm affects the microcosm. His primary colour will be his monadic ray, manifesting next in the three colours of the Triad and in the four colors of the Quaternary. These colours on the path of return are resolved into the three and thence again into the one.

The path of manifestation, of differentiation, is the path of acquisition. It is the homogeneous becoming the many or the heterogeneous. It is the breaking up of the one basic colour into its many component parts. This is the *form side*, the expression of that which veils the life. On the *life side* it is the development from the one basic quality of the many inherent virtues; it is the latent possibility of divinity demonstrating as the many attributes of [Page 239] the divine; it is the one life manifesting its many qualities through diversity of form. It is the self, with the inherent capabilities of the All Self, utilising forms for the demonstration of its all-including perfections. On the *intelligence side* it is the method whereby the life utilises the form and develops its thorough comprehension, analysis and intellect. It is the relation between life and form, the self and the not-self, between spirit and matter, manifesting as modes of expression whereby the indwelling divinity imposes his characteristics upon the material provided for his using. The God within expresses all his latent virtues through forms by the use of activity or intelligence. The life shows colour and the form perfects those colours, as the intelligence aspect (which forms the energising link) becomes more evolved and comprehension is developed.

On the path of return, renunciation is the rule, in contradistinction to the earlier method. The indwelling life renounces the forms, hitherto regarded (and necessarily so) as essential. By the use now

of the intelligence which has linked these two pairs of opposites, spirit and matter, consciousness and form, the forms built of matter by the aid of the intelligence are one after another repudiated by the aid of that same intelligence, or reasoning faculty transmuted into wisdom. The forms go, but the life remains. The colours are gradually reabsorbed, but the divine virtues persist, stable now and enduringly of use by reason of experience. Not potential are these attributes divine, but developed into powers for use. Inherent faculty has become active characteristics carried to the *n*th power. The veils are discarded one by one; the sheaths are dropped and superseded; the vehicles are dispensed with and the forms are no longer required, but the life ever remains and returns to its parent ray. It is [Page 240] resolved back into its primary, plus activity and expression plus experience and the ability to manifest; plus all that constitutes the difference between the ignorant savage and the solar Logos. This has been consummated by the utilisation of many forms by the life, the intelligence constituting the means whereby that life employed those forms as a mode for learning. Having manifested as an aspect of this primary ray, having through many incarnations differentiated that ray into its many component parts, having veiled himself under all the seven colours that compose that ray, the reincarnating jiva takes the path of return and from the seven becomes the three and from the three again becomes the one.

When the man does this *consciously*, when he willingly and with full comprehension of what he has to do endeavours to set the indwelling life free from the veils that hide, and from the sheaths that imprison, he discovers that the method whereby this is accomplished is by the subjective life of occult meditation, and the objective life of service. In service is renunciation, and, under the occult law, therefore, in service the subjective finds liberation, and is set free from objective manifestation. Think this out, for it has much hidden under the veil of words.

The occult student, therefore, from the standpoint of colour has two things to do in meditation.

1. To discover his three major colours as manifested in the Personality, the Ego, and the Monad.
2. To resolve then the lower quaternary into the three, the first stage of which is consciously to withdraw into the Ego and so atrophy the lower self. The student begins by eliminating the colours that are not desirable, killing out all low or coarse vibration and eventually so [Page 241] refining his vehicles that the three major colours—of which he is the expression—shine out with perfect clarity. This leads him up to the third initiation. After that, he seeks to resolve the three into the one until he has withdrawn all his consciousness from the lower vehicles into the monadic sheath.

It was not my intention, as you erroneously supposed, to give you information as to the effect of colours playing on the bodies in meditation. I have sought only to give you some idea of colour as a veil that must eventually be set aside. Under the heading of the "Future use of colour," I may touch upon that which interests you, but to understand fundamentals is far better than to have formulas for experimenting given to you.

September 10th, 1920.

We will, today, scarcely do more than touch upon our second point, which is the application of colour for healing purposes, the reason for this brevity being that the subject, in order to be handled correctly and therefore safely, should be dealt with at length, and the old adage will consequently prove true in this connection that "a little knowledge is a dangerous thing". Unless the matter of healing with colour is dealt with in correct fashion and with technical knowledge and at length, the results achieved might

prove more disastrous than beneficent. The subject will later be fully elucidated if the future brings that which is intended, and in the meantime I can, for your information, outline certain features of this work, point out certain conditions incident to success, and foretell for you somewhat the trend the matter will probably take

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### **Application of colour in healing.**

We are dealing with the subject now from the standpoint of meditation. It is essential therefore that we consider the subject from that angle. In meditation the work of healing is handled entirely from the mental standpoint. The direction of any force supplied will be from the mental body of the patient and will work from thence to the physical via the emotional.

This involves on the part of the person or group that undertakes this work the ascertaining of certain facts. Let us briefly enumerate them in order to clarify the mind of the reader:—

1. The work will be largely subjective and will deal with causes and not with effects. The primary aim of the healing group will be to discover the originating cause of the trouble and having located that cause in either the emotional or the mental body the members of the group will then proceed to deal with the effect as demonstrated in the physical or the etheric. Should the trouble be entirely physical, such as is the case in an accident of any kind, or in some affliction which is purely the result of heredity or of congenital trouble, the ordinary high class physical plane scientific methods will be applied at first, and the work of the healers will be to aid those methods through concentration on the subtler bodies. This applies during the transition period into which the race is now entering. Later, when the knowledge of occult healing is more familiar, and the laws which govern the subtle bodies are more known, physical plane science will be superseded by the preventive science of the subtler planes, that science which aims at the provision of right conditions and the building of bodies that are both self-protecting and neutral to all attack. It will be found that the comprehension **[Page 243]** of the law of vibration, and the effect of one vibration upon another vibration holds the key to the establishing of better conditions of living, and of sound bodies on all planes.

But as things are now, disease, corruption of different kinds and trouble in all the bodies is everywhere contacted, and when conditions are thus recognised, means of aiding must be earnestly sought. This leads us on to our next point:

2. The ascertaining by the group that practises healing of full information as to the patient, based on the following questions:—

a. What are his basic lines of thought?

By what thoughtforms is he principally surrounded?

b. What is the predominant hue of his emotional body? What is its rate of vibration?

Is the patient subject to sudden turmoils that throw the entire emotional body into disorder?

c. What are his most ordinary topics of conversation? What are his principal interests?

What literature does he study?

What are his favourite pursuits?



d. What is the condition of the centres in his body?

Which centres are awakened?

Are any centres rotating in fourth dimensional order? Which centre is the major one in any particular case?

e. What is the state of the etheric body?

Does it show symptoms of devitalisation or of congestion?

Is the patient lacking in vitality?

What is the value of his magnetic action on other people?

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Having studied the patient from all these angles, and not at any earlier time, will the group who purpose healing study the physical vehicle itself in detail. Then—with some idea of the inner conditions that underlie the trouble—they will study as follows:—

f. The condition of the nervous system, giving particular attention to the spine, and to the state of the inner fire.

g. The state of the various organs of the body, and especially the organ, or organs, that are causing distress.

h. The structure itself, studying the bones and the flesh, and the condition of the vital fluid, the blood.

### Higher vision and health.

This, as you can see, necessarily involves either direct scientific knowledge, or else it involves the faculty of inner vision, that *sees* the trouble wherever it may be, and can clairvoyantly view the entire frame and organs, so locating instantaneously any trouble. This capacity presupposes the development of those inner powers which give knowledge in the three worlds, and so obviates the disastrous mistakes that so oft eventuate in the modern practice of medicine, as you call the art of healing. There will not be so much danger of error in the future day of healing, but what I seek to point out is that although those errors will be obviated in the case of the physical body, yet much time must elapse before full comprehension of the emotional body has reached the point where modern science has placed the physical. The healing of the physical body and its due comprehension and study can be carried on by the man who has the inner vision. With his ability to see on emotional levels he can cooperate with the modern enlightened medical man, and thus safeguard [Page 245] him from error, enabling him to judge truly of the extent of the trouble, the seat of distress, its assistance, and the progress of the cure.

Emotional trouble that is working out in the physical body, as is the case in the majority of physical ills today, can usually be located and eliminated by judicious treatment. But emotional trouble that is deepseated in the subtle body has to be dealt with from mental levels, so that it requires a mental psychic to deal with and eliminate it. All these methods of course entail *the active conscious co-operation of the patient himself*.

Similarly, mental trouble has to be dealt with directly from the causal level, and necessitates therefore the assistance of the Ego, and the help of someone who has causal vision and consciousness. This latter method, and the major part of these types of trouble, lie far ahead for the race, and therefore little concern us at this time. Nevertheless the curing of physical ailments that have their seat in the emotional body is already beginning to be known and slightly studied. In the study of psychology and in the comprehension of nervous diseases and troubles and their linking together will come the next step ahead in medical science. The link between the body of the emotions and physical body is the etheric body. The next immediate step is to consider the etheric body in two ways, either as a transmitter of prana, the life force, vitality or magnetism, or as the vehicle which links the emotional nature to the dense physical. The physical invariably follows the behests of that nature as transmitted via the etheric.

In forming groups for healing under ideal conditions you would have at the head of the group a person with causal consciousness, who can deal with any trouble in the mental body, and who can study the alignment of all [Page 246] the bodies with the Ego. The group will also include:—

- a. A person, or persons who can clairvoyantly view the subtle body of the emotions.
- b. A number of people who know somewhat the rudiments of the law of vibration, and can definitely, by the power of thought, apply certain waves of colour to effect certain cures, and bring about, through scientific comprehension, the desired results.
- c. Some member of the group will also be a member of the medical profession, who will work with the physical body, under the direction of *conscious* clairvoyants. He will study the resistance of the body, he will apply certain currents, and colours, and vibrations, which will have a direct physical effect, and by the co-operation of all those units in the group, results will be achieved that will merit the name of miracles.
- d. In the group, also, will be a number of people who can meditate occultly, and can, by the power of their meditation, create the necessary funnel for the transmission of the healing forces of the higher self and of the Master.
- e. Besides this, in each group will be found some person who can *accurately* transcribe all that takes place, and so keep records that will prove to be the literature of the new school of medicine.

I have here touched on the ideal group. It is not as yet in any way possible, but a beginning can be made by the utilisation of any knowledge and powers that may be found amongst those who seek to serve their race and the Master.

As you will note from the above, colours will be applied in two ways:—

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1. On the subtler planes by the power of thought, and
2. By means of coloured lights applied to the physical body.

On the physical plane the exoteric colour will be applied, whilst on the subtler the esoteric. The work therefore will be (until the esoteric becomes the exoteric) largely in the hands of the occult students of

the world, working in organised groups under expert supervision.

You ask, just what is the point at which these groups may now begin to work with colour? The thing that now lies ahead to be mastered and done is to develop the knowledge necessary anent the etheric, to inculcate the building of pure bodies, and to study the effect of different colours on the dense physical. It has been but little studied as yet. It will be found that certain colours will definitely affect certain diseases, cure certain nervous troubles, eradicate certain nervous tendencies, tend to the building of new tissues, or to the burning out of corruption. All this must be studied. Experiments can be made along the line of vitalisation and magnetisation, which involve direct action on the etheric, and this again will be found hid in the law of vibration and of colour. Later.....we can take up with greater detail the work of these healing groups when gathered for meditation. Here I would but add that certain colours have a definite effect, though I can only as yet enumerate three, and them but briefly:—

1. *Orange* stimulates the action of the etheric body; it removes congestion and increases the flow of prana.
2. *Rose* acts upon the nervous system and tends to vitalisation, and to the removal of depression, and **[Page 248]** symptoms of debilitation; it increases the *will to live*.
3. *Green* has a general healing effect, and can be safely used in cases of inflammation and of fever, but it is almost impossible as yet to provide the right conditions for the application of this colour, or to arrive at the adequate shade. It is one of the basic colours to be used eventually in the healing of the dense physical body, being the colour of the note of Nature.

This seems to you sketchy and inadequate? So it is, even more so than you can grasp. But forget not that which I have often told you, that in the following up of brief hints lies the path that leads to the source of all knowledge.

September 11, 1920.

We come now to the final part of our thoughts on the use of colour in meditation. We have dealt with the matter in such a way that if the hints that are scattered throughout the communication are adequately followed up they will form the basis of certain inevitable conclusions. These conclusions will eventually prove to be the postulates upon which the newer schools of medicine or science will base the continuance of their work. We might sum up the imparted data under definite statements:—

1. That the basic colours of the Personality must be transmuted into the colours of the Triad, or the threefold Spirit. This is effected by the truly occult meditation.
2. That the colours with which the beginner will be primarily concerned are orange, rose and green.
3. That the violet ray holds the secret for this immediate cycle.

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4. That the next point of apprehended knowledge will be the laws governing the etheric body.
5. That in the development of the intuition comes cognisance of the esoteric colours which the exoteric veil.

6. That colour is the form and force of virtue (in the occult sense) in the inner life.

I have summed up the practical points requiring immediate attention for the purposes of clarification. With this as the basis of study the student may expect eventually to see the complete transformation of the type of work done both by the schools of medicine and by chairs of psychology. Certain prophecies I may here make which you can note down for the benefit of those who may come after.

### Forecasts anent the future.

1. The phraseology of the medical schools will more and more become based on vibration and be expressed in terms of sound and colour.
2. The religious teaching of the world and the inculcation of virtue will be likewise imparted in terms of colour. People will eventually be grouped under their ray-colour, and this will be possible as the human race develops the faculty of seeing auras. The number of clairvoyants is already greater than is realised, owing to the reticence of the true psychic.
3. The science of numbers, being in reality the science of colour and sound, will also somewhat change its phraseology and colours will eventually supersede figures.
4. The laws that govern the erection of large buildings and the handling of great weights will some **[Page 250]** day be understood in terms of sound. The cycle returns, and in the days to come will be seen the re-appearance of the faculty of the Lemurians and early Atlanteans to raise great masses,—this time on a higher turn of the spiral. Mental comprehension of the method will be developed. They were raised through the ability of the early builders to create a vacuum through sound, and to utilise it for their own purposes.
5. Destruction, it will be shewn, can be brought about by the manipulation of certain colours, and by the employment of united sound. In this way terrific effects will be achieved. Colour can destroy just as it can heal; sound can disrupt just as it can bring about cohesion; in these two thoughts lie hid the next step ahead for the science of the immediate future. The laws of vibration are going to be widely studied and comprehended and the use of this knowledge of vibration on the physical planes will bring about many interesting developments. They will be partially an outgrowth of the study of the war and its effect, psychological and otherwise. More was effected by the sound of the great guns, for instance, than by the impact of the projectile on the physical plane. These effects are as yet practically unrecognised, and are largely etheric and astral.
6. Music will be largely employed in construction, and in one hundred years from now it will be a feature in certain work of a constructive nature. This sounds to you utterly impossible, but it will simply be the utilisation of ordered sound to achieve certain ends.

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You will ask, what place has all this in a series of letters on meditation? Simply this:—that the method employed in the utilisation of colour and sound in healing, in promoting spiritual growth, and in exoteric construction on the physical plane, will be based on the laws that govern the mental body, and will be forms of meditation. Only as the race develops the dynamic powers and attributes of thought—

which powers are the product of meditation, rightly pursued—will the capacity to make use of the laws of vibration be objectively possible. Think not that only the religious devotee or mystic, or the man imbued with what we call higher teaching, is the exponent of the powers attained by meditation. All great capitalists, and the supreme heads of finance, or organised business, are the exponents of similar powers. They are personifications of one-pointed adherence to one line of thought, and their evolution parallels that of the mystic and the occultist. I seek most strongly to emphasise this fact. *They are the ones who meditate along the line of the Mahachohan, or the Lord of Civilisation or Culture.* Supreme concentrated attention to the matter in hand makes them what they are, and in many respects they attain greater results than many a student of meditation. All they need to do is to transmute the motive underlying their work, and their achievement will then outrun that of other students. They will approach a point of synthesis, and the Probationary Path will then be trodden.

The Law of Vibration will gradually, therefore, be more and more understood, and be seen to govern action in all of the three departments of the Manu, the World Teacher and the Mahachohan. It will find its basic expression and its familiar terminology in those of colour and sound. Emotional disorder will be regarded as discordant sound; mental lethargy will be expressed in terms of *low* [Page 252] vibration, and physical disease will be numerically considered. All constructive work will eventually be expressed in terms of numbers, by colours, and through sound.

This suffices on this matter and at this juncture I have naught further to communicate. The subject is abstruse and difficult, and only by patient brooding will the darkness lighten. Only when the ray of the intuition strikes athwart the pall of darkness (which pall is the ignorance that hides all knowledge) will the forms that veil the subjective life be irradiated and known. Only when the light of reason is dimmed by the radiant sun of wisdom will all things be seen in their just proportions, and will the forms assume their exact colours, and their numerical vibration be known.

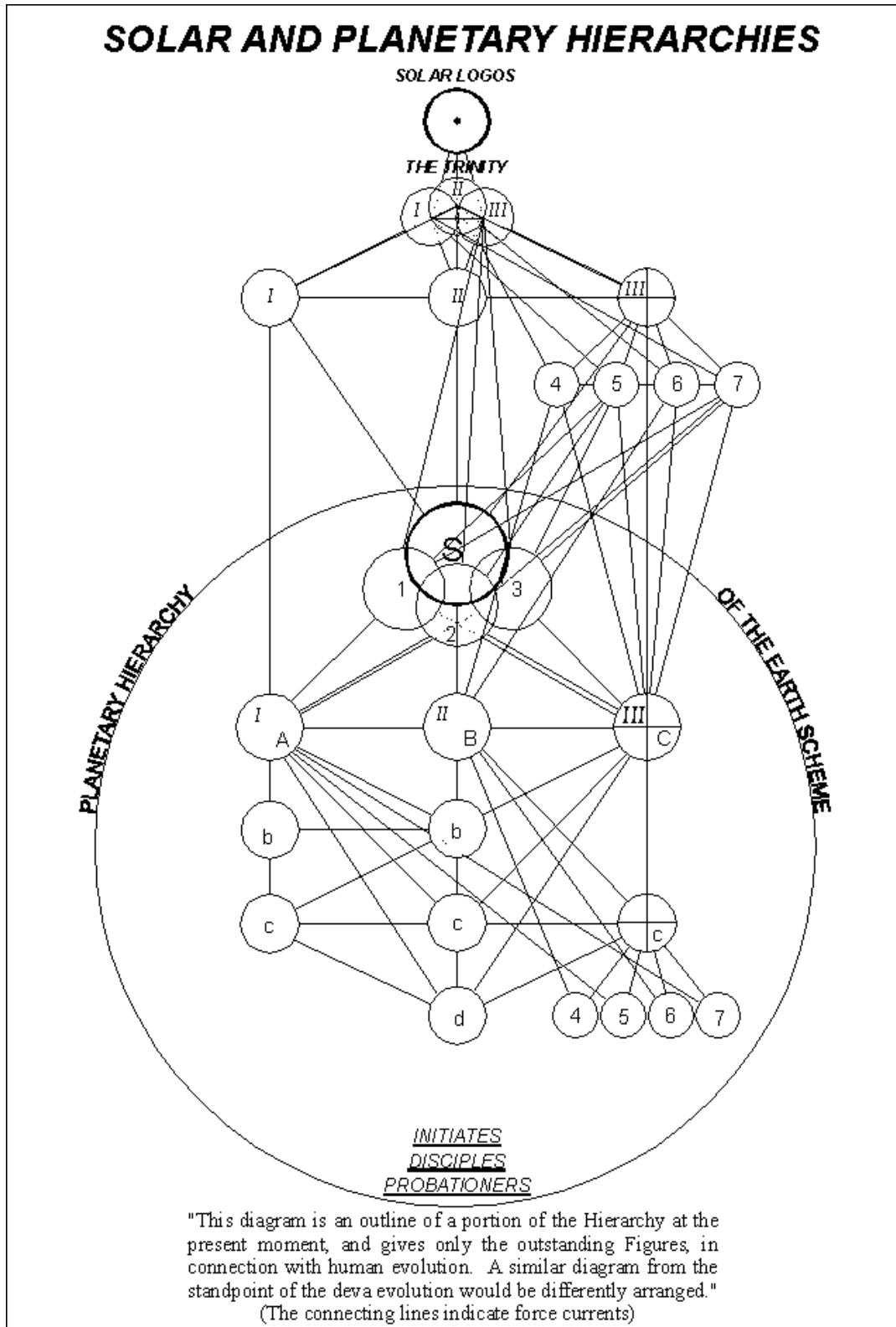
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## LETTER VIII

### ACCESS TO THE MASTERS VIA MEDITATION.

1. Who are the Masters?
2. What access to a Master entails:—
  - a. From the standpoint of the pupil?
  - b. From the standpoint of the Master?
3. Methods of approach to the Master in meditation.
4. The effect of this access on the three planes.

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## KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES.

*THE SOLAR HIERARCHY.*

The Solar Logos.

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*The Solar Trinity or Logoi.*

- I. The Father -----Will.  
 II. The Son -----Love-Wisdom.  
 III. The Holy Spirit----- Active Intelligence.

|

*The Seven Rays.*

Three Rays of Aspect.

Four Rays of Attribute.

- I. Will or Power.    II. Love-Wisdom.    III. Active Intelligence.

|

4. Harmony or Beauty.  
 5. Concrete Knowledge.  
 6. Devotion or Idealism.  
 7. Ceremonial Magic.

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*THE PLANETARY HIERARCHY.*

S. Sanat Kumara, The Lord of the World.

(The Ancient of Days.

The One Initiator.)

|

The Three Kumaras.

(The Buddhas of Activity.)

1 2 3

*The reflections of the 3 major and 4 minor Rays.*

|

The 3 Departmental Heads.

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|---|--|--|
| <p>I. <i>The Will Aspect.</i></p> <p>A. The Manu.</p> <p>b. The Master Jupiter.</p> <p>c. The Master M.</p> | <p>II. <i>The Love-Wisdom Aspect.</i></p> <p>B. The Bodhisattva.<br/>(The Christ.<br/>The World Teacher.)</p> <p>b. A European Master.</p> <p>c. The Master K.H.</p> <p>d. The Master D.K.</p> | <p>III. <i>Intelligence Aspect.</i></p> <p>C. The Mahachohan.<br/>(Lord of Civilisation.)</p> <p>c. The Venetian Master.</p> <p>4. The Master Serapis.<br/>5. The Master Hilarion.<br/>6. The Master Jesus.<br/>7. The Master R.</p> |
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Four grades of initiates.

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Various grades of disciples.

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People on the probationary path.

|

Average humanity of all degrees.

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## LETTER VIII

## ACCESS TO THE MASTERS VIA MEDITATION.

September 12th, 1920.

## The search for the goal.

Today it may be possible to touch somewhat upon the subject of the Masters and how They may be approached through meditation. This I know is a subject close and dear to your heart, as it is to the heart of all those who earnestly follow the light within. I seek to handle this subject with you in such a way that at the close of this letter the Masters will be more real to you than ever before; the significance of approach to Them be better comprehended and the method more simplified; and the effect of contact with Them will be so demonstrated in the life that its immediate and practical attainment will be earnestly pursued. Let us, therefore, as we have always done, divide our subject into certain heads and divisions:—

1. Who are the Masters?
2. What does access to Them entail:—
  - a. From the standpoint of the pupil?
  - b. From the standpoint of the Master?
3. Methods of approach to the Masters through meditation.
4. The effect of this access on the three planes.

Everywhere throughout the whole world is felt the urge that drives a man to seek out someone who, for him, embodies the ideal. Even those who do not admit the existence of the Masters seek some ideal, and then visualise that ideal as embodied in some form on the physical plane. They picture themselves, perhaps, as the exponents [Page 257] of ideal action, or visualise some great philanthropist, some superlative scientist, some notable artist or musician, as embodying their supreme conception. The human being,—simply because he is himself fragmentary and incomplete—has always this urge within himself to seek other and greater than himself. It is this that drives him back to the centre of his being, and it is this that forces him to take the path of return to the All-Self. Ever, throughout the aeons, does the Prodigal Son arise and go to his Father, and always latent within him is the memory of the Father's home and the glory there to be found. But the human mind is so constituted that the search for light and for the ideal is necessarily long and difficult. "Now we see through a glass darkly, but then face to face"; now we catch glimpses through the occasional windows we pass in our ascension of the ladder, of other and greater Beings than ourselves; They hold out to us helping hands, and call to us in clarion tones to struggle bravely on if we hope to stand where They are now standing.

We sense beauties and glories surrounding us that as yet we cannot revel in; they flit into our vision,

and we touch the glory at a lofty moment only again to lose the contact and to sink back again into the murky gloom that envelopes. But we *know* that outside and further on is something to be desired; we learn also the mystery that that external wonder can only be contacted by withdrawing within, till the centre of consciousness is found that vibrates in tune with those dimly realised wonders, and with those radiant Souls Who call Themselves our Elder Brothers. Only by trampling on the external sheaths that veil and hide the inner centre do we achieve the goal, and find the Ones we seek. Only by the domination of all forms, and the bringing of those forms under the rule of the God within, can we find the God in all, for it is only the [Page 258] sheaths in which we move upon the plane of being that hide from us our inner God, and that shut us off from Those in Whom the God transcends all outer forms.

The great Initiate, Who voiced the words I quote, added still other words of radiant truth: "Then shall we know even as we are known." The future holds for each and all who duly strive, who unselfishly serve and occultly meditate, the promise of knowing Those Who already have full knowledge of the struggler. Therein lies the hope for the student of meditation; as he struggles, as he fails, as he perseveres, and as he laboriously reiterates from day to day the arduous task of concentration and of mind control, there stand on the inner side Those Who know him, and Who watch with eager sympathy the progress that he makes.

Forget not the earlier part of the Initiate's remarks where he points out the way whereby the darkness is dispelled, and knowledge of the Great Ones is reached. He emphasises that only by *love* is the path of light and knowledge trodden. Why this emphasis upon love? Because the goal for all is love, and therein lies the merging. To put scientifically what is oft a nebulous sentiment, we might express it as follows:—It is by the attainment of the vibration which is analogous to the Ray of Love-Wisdom (the Divine Ray) that the Lords of Love are contacted, that the Masters of Compassion are known, and that the possibility of entering into the consciousnesses of the Great Ones and of all our brothers of whatsoever degree, becomes a fact in manifestation.

This is the path to be trodden by one and all, and the method is meditation. The goal is perfect love and wisdom; the steps are the surmounting of subplane after subplane on all the three planes; the method is that of occult meditation; the reward is the continuous expansion [Page 259] of consciousness that puts a man eventually en rapport with his own Ego, with other selves, with the waiting eager Master to Whom he is assigned, with fellow disciples and more advanced Initiates whom he may contact in that Master's aura, till he finally contacts the One Initiator, is admitted into the Secret Place, and knows the mystery that underlies consciousness itself.

September 14th, 1920.

### Who are the Masters?

It might be of value to us in our consideration of the subject of access to the Masters via meditation if we started with a few fundamental statements, dealing with the Masters and Their place in evolution. We will therefore take up our first point. We shall thus bring before the readers of these letters some idea as to Their status, Their comprehensive development, and Their methods of work. Needless to say, much that will follow will carry nothing new in import. The things that concern us most closely and the things that are to us the most familiar are oft the most frequently overlooked, and the most nebulous to our reasoning faculty.

A Master of the Wisdom is One Who has undergone the fifth initiation. That really means that His consciousness has undergone such an expansion that it now includes the fifth or spiritual kingdom. He has worked His way through the four lower kingdoms:—the mineral, the vegetable, the animal and the human—and has, through meditation and service, expanded His centre of consciousness till it now includes the plane of spirit.

A Master of the Wisdom is One Who has effected the transfer of polarisation from the three atoms of the personal life—as included in the causal body—into the three atoms of the spiritual Triad. He is consciously [Page 260] spirit-intuition-abstract mind, or atma-buddhi-manas, and this is not potentially but in full effective power, realised through experience. This has been brought about, as earlier said, through the process of meditation.

A Master of the Wisdom is One Who has found not only the chord of the Ego, but the full chord of the Monad, and can ring the changes therefore at will upon all the notes from the lowest to that of the monadic. This means occultly that He has now developed the creative faculty, and can sound the note for each plane and build thereon. This power—first to discover the notes of the monadic chord and secondly to use those notes in constructive building—is first realised through meditation occultly performed, balanced by service lovingly administered.

A Master of the Wisdom is He Who can wield the law in the three worlds and can dominate all that evolves on those planes. By learning the laws of mind through the practice of meditation, He expands the laws of mind till they embrace the laws of the Universal Mind as demonstrated in lower manifestation. The Laws of Mind are mastered in meditation. They are applied in the life of service which is the logical outcome of true knowledge.

A Master of the Wisdom is He Who has passed out of the Hall of Learning into the Hall of Wisdom. He has there graduated through its five grades and has transmuted lower mind into mind pure and unalloyed, has transmuted desire into intuition, and has irradiated His consciousness with the light of pure Spirit. The discipline of meditation is the only way in which this can be accomplished.

A Master of the Wisdom is He Who, through knowledge acquired by means of the five senses, has learnt [Page 261] that synthesis exists and has merged those five senses into the synthetic two, that mark the point of attainment in the solar system. Through meditation the geometrical sense of proportion is adjusted, the sense of values is clearly recognised, and through that adjustment and recognition, illusion is dispelled and reality is known. The practice of meditation and the inner concentration there brought about awakens the consciousness to the value and true use of form. Thereby reality is contacted and the three worlds can no more ensnare.

A Master of the Wisdom is He Who knows the meaning of consciousness, of life, and of spirit. He can pass—by the line of least resistance—straight to the "bosom of His Father in Heaven". The approach to the line of least resistance, the direct path, is found through the practice of meditation.

A Master of the Wisdom is He Who has resolved Himself from the five into the three, and from the three into the two. He has become the five-pointed star, and when that moment is reached He sees that star flash out above the One Initiator, and recognises it in those of equal place to His. He has sanctified (in the occult sense) the Quaternary, has used it as the foundation stone upon which to erect the Temple of Solomon. He has grown beyond that Temple itself and has come to recognise it as limitation. He

has withdrawn Himself from its confining walls and has entered within the Triad. He has done this always by the occult method, that is, consciously and with full knowledge of each step taken. He learns the meaning of each confining form; then, He has assumed control and wielded the law upon the plane consistent with the form. He has then outgrown the form and has discarded it for other and higher forms. Thus He has progressed always by means of the sacrifice and death of the form. Always **[Page 262]** it is recognised as imprisoning; always it must be sacrificed and must die so that the life within may speed ever on and up. The path of resurrection presupposes crucifixion and death, and then leads to the Mount whence Ascension may be made. In meditation the value of the life, and the confines of the form, can be appreciated and known, and by knowledge and service can the life be set free from all that limits and trammels.

A Master of the Wisdom is One Who has chosen to stay upon our planet to help His fellowmen All who attain the fifth Initiation are Masters of the Wisdom, but all stay not and work as servers of the race. They pass to other work of greater or equal importance. To the general public the significance of the term lies in the thought that They choose to stay and limit Themselves for the sake of men who are pressing forward on the wave of evolution. Through meditation has the Great One reached His goal and (which is a thing not so oft comprehended) through meditation, or the manipulation of thought matter, and by work on the mental bodies of the race, is the work carried on that aids the evolutionary process.

A Master of the Wisdom is He Who has taken the first initiation that links Him up with the greater Brotherhood on Sirius. As afore I have told you, He is an Initiate of the First Degree in the greater Lodge. He has attained an expansion of consciousness that has admitted Him into touch with the solar system in many of its departments. Now He has ahead of Him a vast reach of expansions that will eventually take Him beyond systemic consciousness into something far greater and wider. He has to begin to learn the rudiments of that cosmic meditation that will admit Him into a Consciousness past our conceivable surmise.

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A Master of the Wisdom is He Who can *consciously* function as part of the Heavenly Man to Whose Body He may belong. He understands the laws governing groups and group souls. He governs a group soul consciously Himself (a group on the path of return and formed of the lives of many sons of men) and He knows His place in the body systemic. He realises the centre in the Body of the Heavenly Man by means of which He and His group are kept in sympathetic vibration, and conducts His relationship with other groups in the same Body under certain definite laws. The value of meditation as a preparation for this activity will be realised by all thoughtful students, for meditation is the one means whereby the sense of separateness is transcended, and unity with one's kind occultly comprehended.

A Master of the Wisdom is He Who has entrusted to Him, by virtue of work accomplished, certain Words of Power. By means of these Words He wields the law over other evolutions than the human, and through them He co-operates with the activity aspect of the Logos. Thus He blends His consciousness with that of the third Logos. Through these Words He assists with the building work, and the cohesive manipulating endeavor of the second Logos, and comprehends the inner working of the law of gravitation for attraction and repulsion) that governs all the functions of the second aspect logoc. Through these Words He co-operates with the work of the first Logos, and learns, as He takes the sixth and seventh Initiations (which is not always done) the meaning of Will as applied in the system. These Words are imparted orally, and through clairvoyant faculty but must be found by the

Initiate Himself, by the use of atma and as He attains atmic consciousness... When atmic consciousness is developing by means of the intuition, the [Page 264] Initiate can contact the stores of knowledge inherent in the Monad, and thus learn the Words of Power. This ability comes only after the application of the Rod of Initiation as wielded by the Lord of the World. Therefore by the higher stages of occult meditation does a Master of the Wisdom increase still further His knowledge. Not static is His consciousness, but daily embracing more. Daily does He apply Himself to further expansion.

A Master of the Wisdom is One Who has earned the right through similarity of vibration to work with the Heads of the Hierarchy of this planet, and in conjunction with analogous Heads on two other planets connected with our chain. When He has taken other initiations He can contact and work in conjunction with all the seven Planetary Logoi, and not just the three in control of allied chains. The whole system can be embraced by Him, and His consciousness has expanded to include the entire objective solar system.

I could enumerate still other definitions, and further elucidate the matter for you, but that imparted today suffices. The point reached by a Master is high, but only relatively so, and you must not forget that when attained by Him it seems low indeed, for He measures it up with the vista expanding before Him. Each expansion of consciousness, each step upon the ladder, but opens before the Initiate another sphere to be embraced, and another step ahead to be taken; each initiation achieved but reveals still higher ones to be mastered, and never comes the point where the aspirant (be he an average man, an initiate, a Master, a Chohan, or a Buddha) can remain in a condition static, and is incapable of future progress. Even the Logos Himself aspires, and even the One to Whom He aspires reaches up to a Greater.

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What happens in the system transpires likewise on cosmic levels, and what is mastered here must be repeated on a vaster scale in the cosmos itself. In this thought lies inspiration and development and not despair or weariness. The reward that comes with each step forward, the delight that lies in increased comprehension, rewards the struggling aspirant in adequate fashion Tomorrow we will deal with the more practical side, that of the man who aims at this high calling.

September 16th, 1920.

### What access to the Master entails.

We deal today with the second point in our eighth letter, and we have to look at the subject in two ways, briefly from the standpoint of the Master, and rather lengthily from the viewpoint of the pupil.

We have in these letters given a broad outline of the magnitude of the task that lies ahead of the man who proposes to attain. Much that has been written has no interest for the man who is only of average development, but chiefly concerns the man who has reached a specific point in evolution, and stands upon the Path of Probation. Much that might be said upon this matter has been covered in that earlier series I communicated to you. I seek not to cover the same ground here, but to deal more specifically with the internal relationship which exists between Master and pupil.



That relationship exists in four grades, in each of which a man progresses nearer to his Master. These four grades are as follows and cover the period wherein the man is under training until the time when he himself becomes an adept.

They are:—

a. The period wherein he is on probation.

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b. The period wherein he is an accepted disciple.

c. The period wherein he is regarded as the Master's intimate, or—as it is esoterically termed—the "Son of the Master."

d. The period wherein the final three initiations are taken, and he knows himself as one with the Master. He ranks then as the "Beloved of the Master," a position analogous to that which John, the beloved disciple, held in the Bible story.

All these stages are governed by two things:—

a. Similarity of vibration.

b. Karma,

and all are involved in the ability of the man to develop *group consciousness*.

On the planes of the higher mind, on the second subplane you have a reflection of what can be seen on the highest planes of our solar system. What have you there? The seven Heavenly Men are there to be found, each of Whom is composed (from the standpoint of form) of group souls,—those group souls being made up of the individual human and angel units of consciousness. On the second subplane of the mental plane you have the groups belonging to the Masters, if so I may express it. These groups are animated and vitalised from the atomic subplane where the Masters (when manifesting for the helping of the sons of men) have Their habitat,\* just as the Heavenly Men have Their originating source and the cause of Their life on the atomic plane of the solar system, that which we call the plane of adi, or the first plane. These groups are formed around a Master, are enclosed within His aura, and are a part of His consciousness. They include people whose egoic ray is the same as His, or whose monadic ray is the same.

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This means that two types of people are concerned:—

1. Those who are preparing for the first and second initiations, taken upon the ray of the Ego, and

2. Those who are preparing for the two next initiations, which are taken upon the ray of the Monad. You have here a cause of the transference of people from one ray to another. It is only an apparent transference, even though it entails passing into the group of a different Master. This takes place after the second initiation.

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\* Since 1920, great changes have occurred. Now (1949) there has been a shift to the Buddhic Plane. (A. A. B.)

### A Probationer's three objects.

During the period wherein a man is under probation, he is supposed to be developing three things:—

1. The ability to contact his group, or in other words, to be sensible of the vibration of the group of which some particular Master is the focal point. He contacts it at times and at rare intervals at first. During the early part of his probation, whilst he is under observation, he can only sense and hold the group vibration (which is the Master's vibration) for a very brief interval. He will at some high moment link up with the Master and with the group, and his whole being will be flooded with that high vibration, and surge upward in an outburst of his group colour. Then he will relax, drop back and lose the contact. His bodies are not refined enough and his vibration is too unstable to hold it long.

But, as time progresses (longer or shorter according to the earnestness of the pupil) the frequency of the times of contact increases; he can hold the vibration somewhat longer, and does not relax back to normal with so much ease. Then the time comes when he can be trusted to hold the contact fairly stably. He passes then to the second stage.

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2. The second thing he is supposed to be developing on the probationary path is the faculty of abstract thought, or the power to link up with the higher mind, via the causal body. He must learn to contact the lower mind simply as an instrument whereby he can reach the higher, and thus transcend it, until he becomes polarised in the causal body. Then, through the medium of the causal body, he links up with the abstract levels. Until he can do this he cannot really contact the Master, for, as you have been told, the pupil has to raise himself from his world (the lower) into Their world (the higher).

Now both these things—the power to touch the Master and the Master's group, and the power to polarise himself in the causal body and touch the abstract levels—are definitely the result of meditation, and the earlier letters you have received from me will have made this clear. There is therefore no need to recapitulate the earlier imparted data, save to point out that by strenuous meditation, and the faculty of one-pointed application to the duty in hand (which is after all the fruit of meditation worked out in daily living) will come the increased faculty to hold steadily the higher vibration. Again and again would I reiterate the apparently simple truth, that *only similarity of vibration* will draw a man to the higher group to which he may belong, to the Master Who represents to him the Lord of His Ray, to the World Teacher Who administers to him the mysteries, to the One Initiator Who effects the final liberation, and to the centre within the Heavenly Man in Whose Body he finds a place. It is the working out of the Law of Attraction and Repulsion on all the planes that gathers the life divine out of the mineral kingdom, out of the vegetable and animal kingdoms, that draws the latent Deity from out of the limitations of the human kingdom, and affiliates the man [Page 269] with his divine group. The same law effects his liberation from subtler forms that likewise bind, and blends him back into his animating source, the Lord of the Ray in Whose Body his Monad may be found. Therefore the work of the probationer is to attune his vibration to that of his Master, to purify his three lower bodies so that they form no hindrance to that contact, and so to dominate his lower mind that it is no longer a barrier to the downflow of light from the threefold Spirit. Thus he is permitted to touch that Triad and the group on the subplane of the higher mental to which he—by right and karma—belongs. All this is brought about by meditation, and there is no other means for achieving these aims.

3. The third thing the probationer has to do is to equip himself emotionally and mentally, and to realise

and prove that he has somewhat to impart to the group with which he is esoterically affiliated. Think upon this: too much emphasis is laid at times upon that which the pupil *will get* when he becomes an accepted disciple or probationer. I tell you here, in all earnestness, that he will not take these desired steps until he has somewhat *to give*, and something to add that will increase the beauty of the group, that will add to the available equipment that the Master seeks for the helping of the race, and that will increase the richness of the group colouring. This can be brought about in two ways that mutually interact:—

- a. By the definite equipping, through study and application, of the content of the emotional and mental bodies.
- b. By the utilisation of that equipment in service to the race on the physical plane, thereby demonstrating to the eyes of the watching Hierarchy that the pupil has somewhat *to give*. He must show that his one desire is to be a benefactor and [Page 270] to serve, rather than to grasp and acquire for himself. This life of acquisition for the purposes of giving must have for incentive the ideals touched in meditation, and for inspiration those downpourings from the higher mental levels and from the buddhic levels which are the result of occult meditation.

When these three results are brought about, and when the high vibration touched is more frequent and stable, then the probationer takes the next step forward and becomes an accepted disciple.

### Accepted Discipleship.

The second period, wherein a man is an accepted disciple, is perhaps one of the most difficult in a man's whole period of lives. It is made so in several ways:—

He is definitely a part of the Master's group, and is within the consciousness of the Master at all times, being kept within His aura. This involves the steady holding of a high vibration. I would have you ponder on what the effect of this would be. To hold this vibration is at all times a difficult thing to do; it frequently involves an intensification of all that subsists within a man's nature, and may lead (especially at first) to curious demonstration. Yet, if ever a man is to be able to hold the force that is the result of the application of the Rod of Initiation, he has to demonstrate his ability to do so at an earlier stage, and be able to hold himself stably and to move steadily forward when subjected to the intensification of vibration that comes from the Master.

He has to discipline himself so that nothing can enter into *his* consciousness that could in any way harm the group to which he belongs, or be antagonistic to the Master's vibration. If I might so express it, so as to give [Page 271] you some conception of my meaning, when he first forms part of the group enclosed in the Master's aura, he is kept on the periphery of that aura until he has learnt to throw off automatically, and to reject immediately, every thought and desire unworthy of the Self and thus harmful to the group. Until he has learnt to do this he cannot advance into a closer relationship, but must remain where he can be automatically shut off. But gradually he purifies himself still more, gradually he develops group consciousness and thinks in group terms of service, gradually his aura takes on more and more the colouring of his Master's aura, till he *blends* and has earned the right to be gathered closer to his Master's Heart. Later I will explain the technical meaning of this phrase, when dealing with the work of the Master with the pupil. Suffice it to say, that as the term of "accepted disciple" progresses (and it varies in different cases) the disciple advances ever closer to the heart of the

group, and finds his own place and functional activity in that body corporate. That is the secret: the finding of one's place,—not so much one's place upon the ladder of evolution (for that is approximately known), but in *service*. This is of more importance than is realised, for it covers the period which, at the end, will definitely demonstrate which path a man will follow after the fifth initiation.

### Sonship to the Master.

We now come to the time when the disciple moves on to the much coveted position of a "Son of the Master." He is then a part *consciously* and at all times of the Master's consciousness. The interplay between the Master and disciple is being rapidly perfected, and the disciple can now consciously and at will link up with the Master and ascertain His thoughts. He can enter into His plans, desires [Page 272] and will. This he has won by the right of similarity of vibration, and because the shutting off process (necessitated earlier by discordant vibration) is practically superseded; the disciple has so purified himself that his thoughts and desires cause no disquietude to the Master, and no contrary vibration to the group. He has been tried and not been found wanting. His life of service in the world is more concentrated and perfected, and he is daily developing his power to give, and increasing his equipment. All this concerns his relationship to some Master and to some one group soul. It is not dependent upon his taking initiation. Initiation is a technical matter and can be expressed in terms of esoteric science. A man can take initiation and yet not be a "son of a Master." Discipleship is a personal relationship, governed by terms of karma and affiliation, and is not dependent upon a man's status in the Lodge. Keep this clear in your mind. Cases have been known when a man has acquired—through diligence—the technical requisites for initiation before becoming affiliated with any particular Master.

This later relationship of "son" to some Master has a peculiar sweetness all its own, and carries with it certain privileges. The disciple can then lift some of the burden off his Master's shoulders, and relieve Him of some of His responsibilities, thereby setting Him free for more extended work. Hence the emphasis laid on *service*, *for it is only as a man serves that he advances*. It is the keynote of the vibration of the second abstract level. The Master at this period will confer with His "Son" and plan the work to be done upon their united point of view. In this way He will develop His pupil's discrimination and judgment, and lighten His own load along certain lines, thus setting Himself free for other important work.

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The final period of those under discussion can have but little submitted about it. It covers the period when a man is mastering the final stages of the Path and is entering into closer and closer touch with his group and with the Hierarchy. He is not only vibrating in tune with his group and with his Master, but is beginning now to gather out his own people, and form a group himself. This group will be at first only on emotional and physical levels and on the lower mental. After the fifth initiation he will enclose within his aura these groups and those on egoic levels who are his own. This in no way prevents his being one with his Master and group, but the method of interblending is one of the secrets of initiation.

All this, coupled with what has been earlier imparted, will give you some idea of the rights and powers acquired on the Probationary Path and on the Path of Initiation. The means of development are ever the same:—occult meditation and service; the inner life of concentration and the outer life of practice; the inner ability to contact the higher, and the outer ability to express that faculty in terms of holy

living; the inner irradiation from the Spirit, and the outer shining before men.

September 17th, 1920.

.....The subject that we have for the past few days been studying, though not so technical as some of the earlier imparted data, yet carries with it a vibration that will make this eighth letter one of those with the most potent appeals in the series. We have dealt with the facts as to the Masters and Who They are, and Their place in the scheme of things, and we have touched briefly upon what access to a Master entails from the standpoint of a pupil. We have seen that that access is a gradual process and carries a man from an occasional outer contact with [Page 274] a Master and His group to a position of the closest intimacy, and to an attitude that places the pupil within the aura and close to the heart of his Teacher. Today we will consider for a while what this gradual changing of position has entailed on the part of the Master and what it has necessitated on His side.

### **The relationship of Master and pupil.**

As you have frequently been told, the attention of a Master is attracted to a man by the brilliance of the indwelling light. When that light has reached a certain intensity, when the bodies are composed of a certain grade of matter, when the aura has attained a certain hue and when the vibration has reached a specific rate and measure, and when a man's life commences to *sound occultly* in the three worlds (which sound is to be heard through the life of service), some one particular Master begins to test him out by the application of some higher vibration, and by the study of his reaction to that vibration. The choice of a pupil by a Master is governed by past karma and by old association, by the ray on which they both may be found, and by the need of the hour. The Master's work (as much of it as may wisely be made exoteric) is varied and interesting, and is based on a scientific comprehension of human nature. What is it that a Master has to do with a pupil? By enumerating the chief things to be done we may get some idea of the scope of His work:—

He has to accustom the pupil to raise his rate of vibration till he can continuously carry a high one, and then assist him until that high vibration becomes the stable measure of the pupil's bodies.

He has to assist the pupil to effect the transfer of polarisation from the lower three atoms of the Personality to the higher ones of the Spiritual Triad.

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He has to watch over the work accomplished by the pupil whilst making the channel between higher and lower mind, whilst he builds and employs this channel (the antahkarana). This channel eventually supersedes the causal body as a means of communication between the higher and the lower. The causal body is itself eventually done away with when the pupil takes the fourth initiation and can freely create his own body of manifestation.

He definitely assists at the vivification of the various centres and their correct awakening, and He later aids the pupil to work consciously through those centres, and to carry the circulating fire in right geometrical progression from the base of the spine to the head centre.

He superintends the work of the pupil on different planes and makes records of the extent of the work accomplished, and the far-reaching effect of the spoken word as enunciated by the pupil. This is

(putting it occultly) the effect on the inner planes of the note of the pupil's exoteric life.

He enlarges the consciousness of the pupil in various ways, and develops his capacity to include and contact other rates of vibration than the human, to understand the consciousness of other evolutions than the human, and move with facility in other spheres than the earth sphere.

His immediate goal in working with the pupil is to prepare him for the first initiation. This takes place when the capacity of the pupil to hold a certain rate of vibration for a specific length of time is developed, the length of time being that wherein he must stand before the Lord of the first two initiations. This is accomplished by a gradual raising of the vibration at few and stated intervals, and later more frequently, until the pupil can vibrate with greater ease and comfort to the vibration of his Master, and can hold the vibration for an ever increasing [Page 276] length of time. When he can hold it for this period (the length of which is of course one of the secrets of the first initiation) he is subjected to the application of a still higher vibration which—when held—will enable him to stand before the Great Lord for a length of time sufficient to permit of the initiation ceremony. The application then of the Rod of Initiation effects something that stabilises vibration, and makes it easier to progress in the task of vibrating to the higher measure of the subtler planes.

He develops the capacity of the pupil to work in group formation. He studies his action and interaction on his own affiliated group. He works with the pupil's causal body and its expansion and development, and teaches the pupil to understand the law of his own being and through that understanding brings him to a comprehension of the macrocosm.

Now all these various aspects of the Master's work (and these are but a few of the points which might be considered) might be dealt with at length and would prove of illuminating interest to the reader. All the above paragraphs could be extended and prove of exceeding interest. But the main point I seek to make here is in connection with the earlier stages of this work, before the pupil is admitted into the later stages of close intimacy with his Master. The Master during this period works with his disciple principally:—

- a. At night, when he is out of the physical body.
- b. During the periods when the disciple is meditating.

According to the success of the meditation, according to the ability of the student to shut off the lower and contact the higher, so will come the opportunity of the Master to accomplish successfully the scientific definite work that [Page 277] needs His attention. Students of meditation would be astounded and perhaps discouraged, could they realise how seldom they provide the right conditions through meditation which will enable their watching Teacher to bring about certain effects. By the frequency of the student's ability to do this comes indication of progress, and the possibility of carrying him on another step. Emphasise this point in teaching, for it carries with it an incentive to greater diligence and application. If the pupil himself on his side provides not the just conditions, the Master's hands are tied and He can do but little. *Self-effort is the key to progress, coupled to conscious comprehending application to the work laid down.* When that effort is made with perseverance, then comes the opportunity of the Master to carry out His side of the work.

As the pupil meditates with occult accuracy he brings his three lower bodies into alignment and—with emphasis I reiterate—only as alignment is effected is the Master able to work with the bodies of the



pupil. If naught else is effected by the publication of these letters except the intensification of the desire to meditate with correctness, the object in view will be largely attained. In that effort the right conditions between pupil and Master, and a correct interrelation will be brought about. Meditation provides these conditions, when rightly followed. It prepares the field for labour and for work.

Let us briefly consider the various periods as enumerated yesterday when considering the pupil's relationship to a Master.

In the period when the man is under probation and supervision he is left almost entirely to himself and is only conscious of the attention of the Master at rare and irregular intervals. His physical brain is not often receptive to the higher contact, and though his Ego [Page 278] is fully aware of his position on the Path, not yet is the physical brain in a condition to know. But on this point no hard and fast rule can be laid down. When a man has been for several lives making contacts with his Ego or with his Master he may be aware of it. Individuals differ so much that no universal rule in detail can be formulated. As you know, the Master makes a small image of the probationer, which image is stored in certain subterranean centres in the Himalayas. The image is magnetically linked with the probationer, and shows all the fluctuations of his nature. Being composed of emotion and mental matter it pulsates with every vibration of those bodies. It shows their predominating hues, and by studying it the Master can rapidly gauge the progress made and judge when the probationer may be admitted into a closer relationship. The Master views the image at stated intervals, rarely at first, as the progress made in the beginning stages is not so rapid, but with ever increasing frequency as the student of meditation comprehends more readily and more consciously co-operates. The Master when inspecting the images works with them, and through their means effects certain results. Just as later the Rod of Initiation is applied to the bodies and centres of the initiate, so at certain times the Master applies certain contacts to the images and via them stimulates the bodies of the pupil.

A time comes when the Master sees, from His inspection of the image, that the needed rate of vibration can be held, that the required eliminations have been made, and a certain depth of colour attained. He can then take the risk (for risk it is) and admit the probationer within the periphery of His own aura. He becomes then an accepted disciple.

### [Page 279]

During the period wherein a man is an accepted disciple the work done by the Master is of very real interest. The pupil is assigned to special classes conducted by more advanced disciples under the supervision of the Master, and though he may attend still the larger general classes in the Ashram (the Master's hall for teaching) he is subjected to a more intensified training. The Master works in the earlier stages in four main ways:—

a. At intervals, and when the progress of the pupil justifies it, He "gathers the pupil to His Heart." This is an esoteric statement of a very interesting experience to which the pupil will be subjected. At the close of some class in the ashram, or during some specially successful meditation wherein the pupil has reached a certain rate of vibration, the Master will gather him close to Himself, bringing him from the periphery of His aura to the centre of His consciousness. He thereby gives him a tremendous temporary expansion of consciousness, and enables him to vibrate at an unusual rate for him.

Hence the need for meditation. The reward of such an experience far outweighs any of the strenuous parts of the work.

b. The Master works upon the bodies of his pupil with colour, and brings about results in those bodies that enable the pupil to make more rapid progress. Now you will see why so much emphasis is laid upon colour. It is not only because it holds the secret of form and manifestation (which secret must be known by the occultist) but the emphasis is laid thus in order that he may consciously co-operate in the work of the [Page 280] Master on his bodies, and intelligently follow the effects brought about. Ponder on this.

c. At stated intervals the Master takes His pupils, and enables them to contact other evolutions, such as the great angels and devas, the lesser builders and the sub-human evolutions. This can be safely done by the pupil through the protective effect of the Master's aura. Later, when himself an initiate, the pupil will be taught how to protect himself and to make his own contacts.

d. The Master presides over the work of stimulating the centres in the pupil's bodies and the awakening of the inner fire. He teaches the pupil the meaning of the centres and their correct fourth dimensional rotation and in time He will bring the pupil to a point where he can consciously and with full knowledge of the law work with his centres, and bring them to a point where they can be safely stimulated by the Rod of Initiation. More on this subject is not yet possible.....

I have only touched in the briefest manner on a few of the things a Master has to do with His pupils. I take not up the later stages of the pupil's progress. We lead all on by gradual steps, and as yet even accepted disciples are rare. If by meditation, service, and the purifying of the bodies, those now on probation can be led to make more rapid progress, then will come the time for the communication of further information. What use is it to give facts of which the student cannot as yet make use? We waste not time in interesting intellectually those we seek to help. When the pupil has equipped himself, when he has purified himself and is vibrating adequately, naught can withhold all knowledge from him. When he opens the [Page 281] door and widens the channel, light and knowledge will pour in.

Tomorrow we will take up our third point, methods of approach to a Master via meditation; certain types of meditation will be slightly enlarged upon which will facilitate contact, but forget not that the life of objective service must keep pace with the subjective growth; only when the two are seen together and approved are the necessary steps for contact permitted. A Master is only interested in a man from the point of view of his usefulness in the group soul, and his capacity to *help*.

September 19th, 1920.

We can today take up our last two points practically simultaneously. They deal with methods of approach to the Masters and the objective effects on the three planes of human evolution. Some of the points touched upon are already well known. Others may not be so familiar to the general student.....In these letters we have dealt with the student himself and what he has to bring to the endeavour; we have indicated likewise his goal—and very sketchily—the forms and methods whereby success may be achieved. We have dealt also with those aids to meditation, the Sacred Word, Colour and Sound, and have indicated that which (brooded upon in silence) may lead to the student making some discoveries for himself. Lastly we have tried to bring the Masters and Their reality nearer to the student, and thereby facilitate his approach to Them.

What now remains to be done? To indicate five things that may be looked for with conviction by the student who has endeavoured to conform his life to the lines laid down by me in these letters. If the student but provides the right conditions, if he conforms to the necessary [Page 282] rules, if he aims always at regularity, at calmness, at that inner concentration that holds the mystery of the High Places, he will on certain occasions and with ever-increasing frequency awake to some definite realisations. These realisations will be the outer recognition of inner results, and will be the guarantee to him that he is on the right path. But I would here point out again that these results are only achieved after long practice, strenuous struggle, diligent disciplining of the threefold lower man, and consecrated service to the world.

### Methods of approach and effects obtained.

The methods of approach are broadly three and we might indicate five results that will eventuate from the employment of these methods. The three methods are:—

1. Sanctified service.
2. Love demonstrating through wisdom.
3. Intellectual application.

They are all three but diverse methods of expressing one and the same thing,—active one-pointedness that expresses itself in service for the race through love and wisdom. But some individuals express this in one way and some in another; some carry the outer appearance of intellectuality and others of love, yet before the attainment is possible intellectuality must be based on love, whilst love without mental development and that discrimination that mind affords is apt to be unbalanced and unwise. Both love and mind must be expressed in terms of service before the full flower of either is attained. Let us consider each of these methods separately and indicate the meditation to be followed thereon:—

*Sanctified Service.* This is the method of the man who wields the law, the method of the occultist, and the rudiments of the method are laid down in raja-yoga [Page 283] ..... The word "sanctification," as you know, in the basic sense signifies the complete surrender of the whole being to one object, the Lord or Ruler. It means the giving wholly to the one the devotee aspires to. It means the consecration of the whole threefold man to the work in hand. It entails, therefore, the application of the entire time and self to the bringing of each body under the subjugation of the Ego, and the complete mastery of each plane and subplane. It involves the comprehension of each evolution and form of divine life as found on those planes and sub-planes, with one aim in view and only one—the furthering of the plan of the Hierarchy of Light. The method followed is that of the intensest application to the work of rounding out the bodies and of making them fit instruments for service. It is perhaps the hardest way that a man can tread. It leaves no department of the life untouched. All is brought under law. In meditation therefore the form of that meditation will be a threefold structure:—

- a. The laws governing the physical body will be studied and brooded over. This brooding will find expression in a rigid disciplining of the physical body. It will be set apart wholly for service, and subjected consequently to a process that will attune and develop it more quickly.
- b. The body of the emotions will be scientifically studied and the laws of *water* (occultly understood) will be comprehended. The significance of the term, "there shall be no more sea" will be known, and the sea of storm and passion will be superseded by the sea of glass, which directly reflects the higher

intuition, and mirrors it with perfect accuracy, being unruffled and immovable. The emotional body will [Page 284] be set apart wholly for service, and its place in the threefold microcosm will be regarded as corresponding to that in the macrocosm, whilst the occult significance of its being the only complete unit in the threefold lower nature will be apprehended, and the fact made use of to effect certain results. Ponder on this.

c. The place of lower mind in the scheme of things will be studied, and the quality of discrimination developed. Discrimination and fire are occultly allied and just as the Logos by fire tries every man's work of what sort it is, so the microcosm on a lesser scale has to do the same. Just as the Logos likewise does this paramountly in the fifth round of judgment and of separation, so the microcosm on his lesser scale does the same in the last and fifth period of his evolution,—touched upon and described earlier in these letters. Every power of the mind will be utilised to the uttermost for the furtherance of the plans of evolution; first in the man's own development, then in the special field of work wherein he expresses himself, and lastly in his relationship with other units of the race, as he constitutes himself their guide and servant.

See you therefore the synthesis of it? First the strenuous one-pointedness that is the sign of the occultist blended with the wisdom and love which are reflected from the higher in the mirror of the emotional body, and then the intellect forced to act as the servant of the Ego through one-pointed effort animated by love and wisdom. The result will be the true Yogi.

I would point out here that the true Yogi is he who, after due carrying out of the set forms and times of meditation, merges that meditation in the everyday living, and will eventually be in the attitude of meditation all the day. [Page 285] Meditation is the means whereby the higher consciousness is contacted. When the contact becomes continuous, meditation, as you understand it, is superseded. In this first method the occult student works from the periphery to the centre, from the objective to the subjective, from the form to the life within the form. Therefore through the emphasis laid in Raja Yoga on the physical body and its wise control the occultist realises the essential importance of the physical, and the uselessness of all his knowledge apart from a physical body whereby he can express himself and serve the race. It is the line of the first ray, and its affiliated or complementary ray.

*Love and Wisdom.* This method is the line of least resistance for the sons of men. It is the sub-ray of the synthetic ray of an analogous vibration, of which our solar system is the objective manifestation. But I would seek to point out that the love achieved by the student of meditation who follows this line is not the sentimental conception that is so often discussed. It is not the non-discriminating love that sees no limitation, nor concedes a fault. It is not the love that seeks not to correct and that expresses itself in an ill advised attitude to all who live. It is not the love that sweeps all into service, suitable or unsuitable, and that recognises no difference in point of development. Much that is called love,—if logically followed out—would apparently dispense with the ladder of evolution, and rank all as of equal value. So potentially all are, but in present terms of service all are not.

True love or wisdom sees with perfect clarity the deficiencies of any form, and bends every effort to aid the indwelling life to liberate itself from trammels. It wisely recognises those that need help, and those that need not its attention. It hears with precision, and sees the thought of the heart and seeks ever to blend into one whole the [Page 286] workers in the field of the world. This it achieves not by blindness, but by discrimination and wisdom, separating contrary vibrations and placing them in position diverse. Too much emphasis has been laid on that called love (interpreted by man, according

to his present place in evolution) and not enough has been placed on wisdom, which is love expressing itself in service, such a service that recognises the occult law, the significance of time, and the point achieved.

This is the line of the second ray and its affiliated and complementary rays. Later it is the all-inclusive one, and the solvent and absorber. It can be followed, being synthetic, on either the Raja Yoga line or the Christian Gnostic line, owing to its synthetic significance....

*Intellectual application.* Here the order is reversed and the student, being frequently polarised in his mental body has to learn through that mind to understand the other two, to dominate and control, and to utilise to the uttermost the powers inherent in the threefold man. The method here is perhaps not so hard in some ways, but the limitations of the fifth principle have to be transcended before real progress can be made. These limitations are largely crystallisation and that which you call pride. Both have to be broken before the student who progresses through intellectual application can serve his race with love and wisdom as the animating cause.

He has to learn the value of the emotions, and in so learning he has to master the effect of fire on water, occultly understood. He has to learn the secret of that plane, which secret (when known) gives him the key to the downpour of illumination from the Triad via the causal and thence to the astral. It holds the key also of the fourth etheric level. This will not as yet be comprehended [Page 287] by you, but the above hint holds for the student much of value.

This is the line of the third ray and of its four subsidiary rays, and is one of great activity, of frequent transference, and of much mental display in the lower worlds.

Only when the student, who progresses by intellectual application, has learned the secret of the fifth plane, will he live the life of sanctified service, and so blend the three rays. Always synthesis must be attained, but always the fundamental colouring or tone remains. The next or fifth round will show the greatest exposition of this method. It will be the round of supreme mental development, and will carry its evolving Monads to heights undreamed of now.

This round marks the height of the second method, that through love or wisdom. It is the fourth round, that wherein the emotional reaches a high point of vibration, and there is direct connection between the fourth plane of harmony, between the emotional body, or the fourth principle, the quaternary, the fourth root-race or the Atlantean which co-ordinated the astral. I give you food for thought in these correspondences.

September 21st, 1920.

### **Five effects of Meditation in the three worlds.**

Today we are to take up the five effects in the three bodies in the lower worlds that the student of meditation will be conscious of if he has duly followed the course laid down.

These effects are not specifically effects in the life as apparent to the onlooking world, such as greater love or [Page 288] spirituality or capacity to serve. What I seek today to bring out are the indications in the *physical brain consciousness* of the student that he *has* done some of the necessary work and is

attaining somewhat the desired object. Keep this very clearly in mind. I do *not* seek to make clear all the many and various results achieved by the successful following of the occult laws of meditation. I deal here only with one phase of the matter, and that is, the realisation, in the physical brain consciousness, of certain results along the line of our immediate topic,—access to the Masters.

This narrows down our subject to that of a conscious realisation of the Masters and of some one particular Master by the student in his physical brain. This realisation is very largely independent of his place upon the Path, of his nearness to or distance from initiation. Some very advanced egos may be working at this problem, and be close indeed to their Master, without being able to bring through to the physical brain specific facts proving to them this nearness. Some effect this knowledge at earlier stages than others. It is dependent upon the type of body in use and the work done in previous lives, resulting in a physical vehicle that is a fairly just exponent of the inner man. Oft the man is of far greater calibre and attainment on the inner planes than he is on the physical. So many of our most earnest workers in this particular half century are working out evil karma through the possession of inadequate bodies. Through diligence, application, high endeavour, and the long and patient following of the rules laid down, there comes a time when the student is suddenly conscious—right within the physical brain—of certain unexpected events, an illumination or a seeing that has before been unknown. It is something that is so real yet so momentarily surprising that no amount of subsequent **[Page 289]** apparent disproving can take away from him the knowledge that he *saw*, he contacted, he felt.

As often I have told you, it is not possible in any way in this work to do more than widely generalise. Sixty thousand million souls in process of evolving, each following certain rounds of lives totally different from those of others, offer a wide field to choose from, and no one experience is exactly the same as another. But it might be generally laid down that there are five ways (out of the many possible) which are of such frequent occurrence, comparatively speaking, as to warrant our enumerating them. All have been hinted at, but I may somewhat enlarge the already imparted data.

*Seeing the Master and the self within the cave of the heart.* As you know, the student has often been told to visualise himself and the Master—about the size of a quarter inch—within the circumference of the etheric heart. He is told to picture, toward the close of his meditation the heart etheric, and therein build minute forms of the Master to Whom he is drawn and of himself. This he proceeds to do with due and elaborate care, with the aid of the imagination and loving effort, working daily on his figures till they become to him very real, and their building and forming becomes almost an automatic part of his meditation form. Then comes a day (usually when astrological conditions are fit and the moon approaches the full) when he becomes conscious *within his brain* that those figures are not the little puppets he thinks, but that he is within the figure representing himself, and that he stands literally and in all verity before the Master. This occurs at rare intervals at first, and the consciousness of the fact is held but for a few brief seconds; as progress is made, and every department of his nature and of his service develops, with greater frequency will come the experience, **[Page 290]** with longer periods will it be marked, until there comes a time when the pupil can link up as easily in this manner with his Master as earlier he formed his figures.

Just what did occur? The pupil had succeeded in doing three things:—

1. Identifying himself with the figure within the heart, and aspiring to the Master.



2. Making a definite channel between the heart centre (wherein he is endeavouring to focus his consciousness) and its corresponding head centre. Each of the seven centres in the body, as you know, has a counterpart within the head. It is in the linking up of the centre with its counterpart in the head that illumination comes. This,—in the case in point—has been accomplished by the student. He has connected the heart with its head centre.

3. Not only has he accomplished the two above things but he has so purified that part of the physical brain that corresponds with the particular head centre that it *can* respond to the higher vibration necessitated, and therefore accurately record what has transpired.

*Recognition of vibration.* In this instance the method is not quite the same. The student becomes conscious during his moments of intensest aspiration in meditation of a certain peculiar vibration or sensation in his head. It may be in one of three places:—

- a. At the top of the spine.
- b. In the forehead.
- c. At the top of the head.

I speak not here of the sensation that comes when psychic faculty develops, though there is an alliance between the two, but I speak of a definite vibration that accompanies contact with one of the Great Ones. The student at first is only conscious of a feeling of momentary heightening, which takes the form of a ripple or movement in the head. [Page 291] At first it may be attended with some discomfort, if felt in the forehead it may cause tears and weeping, if at the top of the spine or base of the skull exhilaration and even dizziness, and if at the top of the head a sense of expansion with a feeling of fullness, as if the limiting skull were too confining. This wears off with greater use. It is all caused by a contact, momentary at first, with some one Master. In time the student comes to recognise this vibration and to associate it with some particular Great One, for each Master has His own vibration which impresses itself upon His pupils in a specific manner. This method of contact is frequently attended by perfume. In time the pupil learns how to raise his vibration to a certain pitch. Having done this he holds the vibration steady until he senses the Master's answering vibration or the perfume. Then he endeavours to merge his consciousness with the Master's as far as may be, to ascertain the Master's will, and to understand what it is that the Master has to communicate. As time progresses and the response of the pupil grows, the Master on His side will attract his attention or signal to him approval (for instance by arousing this vibration within his head)....

September 23rd, 1920.

.....We have now our three remaining points to take up, having already dealt with the two that touched upon contact with the Master in the cave of the heart, and the recognition of His vibration. There are still three other ways (out of many, forget not) whereby the earnest student may be conscious in his physical brain of having contacted his Master.

*Bringing through into the physical brain consciousness the memory of the Master's ashram and the lessons imparted there.*

**[Page 292]**

As the student perseveres in his meditation, as he increases his facility to throw himself into the right vibration, he builds up a pathway (if so we may term it) that leads him direct to his Master. This is a literal statement of fact. Good work earns for the man in time the right to be with the Master at stated periods. This entails good work in meditation coupled with active service for the race. These intervals are rare at first but come more frequently as progress is made. He will then become aware of this contact through remembrance on awakening. He will see the room of the Master, and remember his associates in the work of the class. He will remember certain sentences, as spoken by his Master, and will bring back a recollection of work suggested or of admonition. This is one of the methods which are indicative to the pupil that he is succeeding, through the ability built up in meditation, in gaining access to the Master.

*The attainment of a certain amount of causal consciousness.* This is indicative of the pupil's having developed (mayhap in small degree, yet definitely realised) the power to enter somewhat into Their world. The faculty of abstract thought and contemplation, the power to transcend the limitations of time and space, are powers of the body egoic, and as all egoic groups are—as aforesaid—controlled by some one Master, the development of egoic consciousness (when consciously recognised) is indicative of contact and access. Many souls unconsciously contact their Ego, and temporarily have flashes of egoic consciousness but when the pupil can consciously raise himself, when he with deliberation intensifies his vibration, and transfers his polarisation into the body egoic, even if for a brief moment, then he can know that he is for that brief moment vibrating to the key of the Master of his group. He has made contact. He may not remember **[Page 293]** in his physical brain, at first, the details of that contact, he may not realise the appearance of the Master or the words that passed His lips, but having consciously conformed to rule, and entered within the silence of the high places, the law ever works, and he *has* made his contact. Some disciples know their Master intimately on the inner planes and work under His direction, but many lives may elapse before they comprehend the law and with deliberation can make the channel of access, through power developed in meditation.

As time elapses this ability to contact increases until the point is reached when the pupil can at any time find out what is the will of the Master and have access to His heart.

This fifth method is not so usual but it is known to some natures. *Through sound the aspirant is aware of success.* He follows his usual form of meditation. He perseveres from day to day and works on all the three planes over the work to be done. He continuously raises his vibration and aspires in the needed endeavour, coupling all interior effort to the external life of loving service. At some one meditation he will suddenly become aware of a note of music, that seems to be sounded within his head or to emanate from his heart. It will not be evoked by the sounding of the Sacred Word, which Word when sounded by the man on a certain key may call forth a musical response from the Ego, but it will come as a result or culmination of the meditation, and the sound of the note will vibrate within the centre so distinctly as never to be forgotten. It is again an indication of success. The Master has been contacted, and has responded by sounding the tone of the man's own Ego. This is really the basis of the custom of the doorkeeper responding to the would-be aspirant to the mysteries of the group. When the work **[Page 294]** is properly done, the aspirant will sound the admission word in his own key or tone, endeavouring to strike the note that will evoke the Ego. The doorkeeper will respond and chant forth the reply in the same full sonorous tone, thereby, through the power of sound, linking the man up with the Master of the coming ceremonies. This puts each member of the group—through his own effort and through the third factor, the doorkeeper—en rapport with the Master. In time this will be more

fully understood and effort will be made to keep the tone reverberating between those who enter and those who guard the Threshold. When perfectly accomplished (a thing impossible now) it forms a perfect protection. Groups will be formed according to egoic formation and the particular Master. The note of the group will be known to the one who guards the entrance, and no one can get in who sounds not the note in either the higher or lower octave. This applies to groups consecrated to inner spiritual development, and that are directly concerned with the work of a Master with His affiliated pupils or disciples or probationers. Other groups, formed of units diverse and under different rays and Masters, will guard their door by another method, later to be revealed.

When, in meditation, a student hears this inner musical note, he should endeavour to register it, and cultivate the faculty of both recognising it and utilising it. This is not easy at first, as the sounding is both unlooked for and too brief to catch. But as time progresses, and the pupil succeeds in again and yet again getting a similar response, then he can begin to find out the method and watch the causes that set the vibration in motion.

As I have said before, many are the methods whereby a pupil becomes aware of success in the path of access. Above are but five out of these many. Later, when the [Page 295] Schools are organised and watched over by a Master in physical plane consciousness, records will be kept of the times and modes of contact and in this manner much knowledge will accrue. I would in conclusion point out that always the calling forth of the response must be the work of the pupil, and that the hour of that response depends upon the earnestness of his work, the consecration of his service and his karmic liabilities. When he merits certain response it will be demonstrated in his stars, and naught can hinder or delay. Equally, naught can really hasten, so the pupil need not waste time in doleful ponderings upon the lack of response. His the part to obey the rules, to conform to the forms laid down, to ponder and wisely adhere to the prescribed instructions, and to definitely work and to ardently serve his fellowmen. When he has done all this, when he has built the necessary vibrating material into his three lower bodies, when he has aligned them with the body egoic (even if only for a brief minute) suddenly he may see, suddenly he may hear, suddenly he may sense a vibration, and then forever he may say that faith is merged in sight, and aspiration has become recognition.

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## LETTER IX

### FUTURE SCHOOLS OF MEDITATION.

1. The one fundamental school.
2. Its national subdivisions.
3. The location, personnel, and buildings of the school.
4. The grades and classes.

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## LETTER IX

### FUTURE SCHOOLS OF MEDITATION.

September 26th, 1920.

We take up today another of the series of letters on occult meditation, that dealing with "Future Schools of Meditation". In this letter I shall attempt somewhat to show how the training and development indicated in the other letters will be applied and I shall deal somewhat with prophecy, pointing out what will some day be possible and present, and not what is as yet in any way approachable. Always it is necessary to have high ideals, and ever the human mind leaps forward to some appointed goal. If I here outline what may seem a visionary impossibility it is but that I seek to hold up such an ideal, and to give to the race an objective well worth their highest endeavour.

#### Preliminary remarks.

Let us pause a moment and lay down certain postulates anent the present that will (so to speak) clear the ground for future action.

The value of meditation is becoming everywhere admitted. Schools for concentration and methods of mental development are commonly advertised in the daily papers.

True meditation is as yet little understood. Concentration is but the foundation upon which the future work is to be based.

As yet the future structure cannot be raised, due to two causes primarily:—

[Page 298]

- a. The inherent inability of mind at this juncture to attain the causal level and the consciousness of the causal level.
- b. The absence of a Master in personal presence, able and equipped to teach the true scientific development which is the aim of true meditation.

The troubled condition of the world at present is sufficient barrier to any general acceptance of training, and of the scientific development of the vehicles.

These premises are laid down here as a starting point. That some individuals here and there achieve the goal, that some people do master the system of Occult Meditation and make the desired progress is undeniable, but they are only few in number and those numbers are inappreciable when set against the vast bulk of human beings in incarnation at the same time. They achieve by right of age-long effort, and because in previous lives they trod the Path or neared the portal of initiation. But even the average man of intelligence of today—the product, for instance, of western civilisation—is far from being ready for occult training. Experiments are being made now, unknown oft to the subjects themselves, to see how quickly a man may be pushed through experience and a general hastening of the evolutionary process into a position where it will be safe to train him further. People in many civilised countries are

under supervision, and a method of stimulation and intensification is being applied which will bring to the knowledge of the Great Ones Themselves a mass of information that may serve as a guide to Their future efforts for the race. Especially are people in America, Australia, India, Russia, Scotland and Greece being dealt with. A few in Belgium, Sweden, and Austria are likewise under observation, and should the response [Page 299] be as hoped they will form a nucleus for further expansion.

### Future Schools of Meditation

In handling this matter we might, as is our usual custom, divide the subject matter under different heads:—

1. The one fundamental School.
2. Its national subdivisions.
3. The location, personnel, and buildings of the School.
4. The grades and classes.

Now I would emphatically point out to you the fact that all that I now impart is a portion of a tentative plan, which has in view the hastening of the evolution of the higher mind, and the bringing under control of the bodies of men, through the power of the God within. This plan has been drawn up in view of the crying need of a world in which the mental equipment of men is increasing out of all proportion to their emotional balance and to their physical equipment. The rapid advance of knowledge, the spreading of the educational system which brings the product of many minds into the environment of the very poor, the ability of all to read and write in such a country as America or among the other Anglo-Saxon races, has been the cause of a very real (I might almost say an unexpected) problem arising to confront the Great Ones.

Mental development when paralleled by emotional stability and a strong healthy body is the aim for all. But now you have mental development paralleled by an unstable astral and a weak, underfed, badly raised physical. Hence disorder, lack of balance, the clouding of the vision and disproportionate discussion. Lower mind, instead of being a means to an end and a weapon for use, is in fair [Page 300] way of being a ruler and a tyrant, preventing the play of the intuition and shutting out the abstract mind.

Hence the Masters, if it can in any way be accomplished, purpose a movement that has in view the harnessing of the lower mind through the instrumentality of the people themselves. With this object in view They plan to utilise the incoming Ray of Ceremonial Law or Organisation, and the period immediately co-incident or following the coming of the Great Lord, to start these schools (in a small inconspicuous way at first) and bring to the consciousness of men everywhere the following four fundamentals:—

- a. The evolutionary history of man *from the mental side*.
- b. The septenary constitution of the macrocosm and the microcosm.
- c. The laws governing man's being.
- d. The method of occult development.

A beginning has already been made.....through the various schools at present extant All these are the beginnings of the plan. When they are firmly grounded, when they are working smoothly and with public recognition, and when the world of men is being somewhat coloured by them and their

*subjective* emphasis, when they are producing scholars and workers, politicians and scientists and educational leaders who make their impress on their environment, then mayhap will come the time for the founding in exoteric fashion of the true occult school. By that I mean that if the earlier schools and colleges do their work satisfactorily they will have demonstrated to the world of men that the subjective is the true reality and that the lower is but the stepping stone to the higher. This subjective reality being universally admitted will, therefore, permit of the founding of a chain of inner schools **[Page 301]** ...that will be publicly recognised. This will never at any time obviate the necessity for always having an esoteric and secret section, for always there will be certain truths and facts of dangerous import to the uninitiated; but what I seek to point out is that the mysteries will eventually be admitted as facts for universal recognition and for universal aim and goal. They will be prepared for and entered from schools that definitely undertake, under expert guidance, to train novitiates for the mysteries.

Such schools have existed before and in the turning of the wheel again they will be in manifestation.

You ask, when? That depends on humanity itself and on all of you who work with faith and aspiration at the beginnings of the plan.

H. P. B. laid the foundation stone of the first school in this particular lesser cycle (which is nevertheless a relatively important one, being an outgrowth of the fifth root-race, the efflorescence of the fifth principle). This is the keystone. The work proceeds in the founding, as aforesaid, of the various schools, and mental science also has its place. It will go forward as desired if each one who is now under occult training strains every nerve and bends every effort to the work in hand. If all that is possible is done, when the Great Lord comes with His Masters the work will receive a still further impetus, and will gradually expand and grow till it becomes a power in the world. Then will come the day of the occult schools that will definitely train men for initiation.

September 27th, 1920.

We must today take up our first point for it is only as we lay the foundation aright that the superstructure measures up to requirements.

**[Page 302]**

### **1. The one fundamental School.**

It is therefore very essential that the emphasis is laid on the fact that no matter what the offshoots, the basic school of occultism is that one which has its root in the sacred centre of the planet, *Shamballa*. At that place, directly under the eyes of the One Initiator Himself, Who is—as is seldom realised—the highest expression of the Teaching Ray upon the earth, is found what might be termed the central office for the educational disciplinary training work of the Hierarchy. There will be found the Chohan Who is directly responsible for the various endeavours, and to Whom the Masters Who take pupils, and the Heads of the various occult schools are directly responsible. All proceeds under law and order.

One point that it will here be necessary to emphasise is that the Brotherhood of Light, as represented by the Himalayan Masters, has its other representatives elsewhere who all carry out specific work under proper and adequate supervision. Too apt are the Theosophists to think that they alone are the repositories of the wisdom religion. Not so is the fact. At this particular moment (with the aim in view of the development and tendering of opportunity to the fifth subrace) the Himalayan Brotherhood is the



main channel of effort, power and light. But the work with other races proceeds simultaneously and numerous other projects, all emanating from the central office at *Shamballa*, are paralleling the Himalayan work. Get this clearly in mind, for the point is important. The Himalayan School and Lodge is the one that principally concerns the Occident and the *only school without any exception* that should control the work and output of the occult students in the West. It brooks no rival nor contemporary work with its pupils, not for the [Page 303] sake of its own teachers but to ensure the safety of its pupils. Danger lurks in the path of the occult student and the Himalayan adepts know adequately how to protect their pupils, provided those pupils stay within the periphery of Their united auras, and wander not out to other schools. All true occult schools demand this of their pupils, and all true Masters expect Their pupils to refrain from taking other occult instructions at the same time as they are receiving it from Them. They say not: "Our method is the only right and true method." They say: "When receiving instructions from Us it is the part of wisdom and the line of safety to refrain from occult training in another school or under another Master." Should a pupil desire so to do he is perfectly free to seek out other schools and teachers, but he must first break his connection with the old.

The one fundamental school may be recognised by certain outstanding characteristics:—

By the basic character of the truths taught as embodied in the following postulates:—

- a. The unity of all life.
- b. The graded steps of development as recognised in man, and by the graded steps of its curriculum, which lead a man from one expansion of consciousness to another until he has reached that which we call perfection.
- c. The relationship between the microcosm and the macrocosm and its sevenfold application.
- d. The method of this development and the place of the microcosm within the macrocosm as revealed through the study of the periodicity of all manifestation and the basic law of cause and effect.

By the emphasis laid on character building and spiritual development as a foundation for the development of [Page 304] all the faculties inherent in the microcosm. By the requirement, demanded of all affiliated pupils without exception, that the life of inner unfoldment and development should be paralleled by a life of exoteric service.

By the graded expansions of consciousness that are the result of the imparted training; these lead a man on from step to step till he contacts his higher self, his Master, his egoic group, the First Initiator, the One Paramount Initiator, until he has contacted the Lord of his Ray and has entered into the bosom of his "Father Which is in Heaven".

These are the outstanding features that are descriptive of the one true fundamental School.

This fundamental school has three main branches and a fourth that is in process of forming and which will make the four branches of this fourth round. These branches are as follows:—

1. The trans-Himalayan Branch.
2. The southern India Branch. (these are Aryan Branches)
3. A Branch that works with the fourth root-race and has two fourth root-race adepts at its head.
4. A Branch in process of forming that will have its headquarters in the Occident at some place not yet disclosed. It has for its main object the instructing of those connected with the coming sixth root-race.

These branches are and will be closely inter-allied and will work in the closest co-operation, being all focused and under the control of the Chohan at *Shamballa*. The heads of each of the four branches communicate with each other frequently and are really like the faculty of one stupendous university, the four schools being like the [Page 305] various major departments of the foundations—like subsidiary colleges. The aim of all is the evolution of the race, the object of all is to lead all to the point of standing before the One Initiator, the methods employed are fundamentally the same, though varying in detail, due to the racial characteristics of the races and types dealt with, and the fact that certain schools work paramountly with one ray and others with another.

The trans-Himalayan school has its adepts as known to you, and others Whose Names are not known.

The southern Indian school has special work with the deva evolution, and with the second and third sub-races of the Aryan race.

The Himalayan school works with the first, fourth and fifth sub-races.

The fourth root-race branch works under the Manu of that race and his brother of the Teaching Ray. Their headquarters are in China.

The Master R.— and one of the English Masters are concerning Themselves with the gradual founding of the fourth branch of the school, with the assistance of the Master Hilarion. Ponder on these imparted facts, for the significance is of profound importance.

Tomorrow we will deal with the future. Today I have but imparted facts in present manifestation.

September 28th, 1920.

Today our second point comes up for consideration, and we shall in the elucidation of it enter into the realms of prophecy. I would here point out to you that the thing which is indicated as existing in the future may not always work out in detail as foreseen. I but seek to lay before you the big general plan in its outline. The working out in the future will depend upon the intuition or high [Page 306] perception of the thinkers of the race and upon the ability of the incarnating jivas to seize upon the opportunities and fulfil their destiny.

We touched yesterday upon the one fundamental school with its four branches. Today I would take up:—

## **2. The National subdivisions of the one school.**

At the outset I would point out to you that not every nation in the world will have its occult school. Only as the causal body of the national group has reached a certain rate of vibration will it be possible to found and institute these schools. Only as the educational work of the nation has reached a certain height will it be possible to use the mental equipment of the nation as a stepping stone for further expansion, and to use it as a basis for the occult school. And, curiously enough, only those nations which originally had a training school for the mysteries (with three exceptions) will be again, during the earlier stages, permitted national schools. The exceptions are:—

1. Great Britain.
2. Canada and the United States.
3. Australia.

And even these exceptions might be considered only one, the case of Australia, for the other two in Atlantean days had their occult foundations when they formed part of the earlier continent. In the turning of the wheel, earth itself reincarnates; places pass into pralaya and emerge into manifestation, holding within them the seeds that will eventuate in similar vibration, and bring into being again similar modes of expression, and similar *forms*.

It will be found later on, when the Occult Schools are founded, that they will be situated where some of the old magnetism yet lingers, and where in some cases certain [Page 307] old talismans have been kept by the Brotherhood with just this aim in view.

Branches, affiliated with one of the four central divisions of the one occult foundation, will be found in the following countries:

1. *Egypt*. This will be one of the later schools founded and will be profoundly occult and an advanced school in direct communication with the inner grades. This will be touched upon later.
2. *The United States* will have a preparatory school somewhere in the southern part of the Middle West, and an extensive occult college in California in a place later to be revealed. This school will be one of the first started when the Great Lord begins His earthly career, and during the next five years the seeds of it may be laid if students rightly apprehend the work to be done.
3. There will be one school for the Latin countries, probably in *Italy or Southern France*, but much depends on the political and educational work of the next ten years.
4. *Great Britain*. At one of the magnetised spots in either Scotland or Wales, a branch for occult training will be begun before so very long, which will lay the foundation and embrace the curriculum for the earlier grades. After it has been in existence for a few years and has proved the effectiveness of its training, and after troubled Ireland has adjusted her internal problems, a school for the more advanced grades, and for definite preparation for the mysteries will be started in Ireland at one of the magnetised spots there to be found. This school will be very definitely a school where preparation for a major initiation may be taken, and will be under the eye of the Bodhisattva, preparing the pupil for initiation upon the second ray. The first school in *Egypt* will be for those who take initiation on the first ray in the Occident.

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Those who take initiation on the line of the Mahachohan, or on the third ray, will take it at the advanced occult school in *Italy*. In this way the Occident will have its centre where active instruction may be given according to the three lines of approach, and which will give preparation in the inner mysteries.

5. A preparatory occult school will be found, too, in *Sweden*, for those of the northern and German races who seek the Path, and when it has been extant for some time *Russia* may then be in a position to

house the headquarters for the more advanced school affiliated to the preparatory one in Sweden. In connection with the Egyptian advanced school will be a preparatory one in *Greece* or in *Syria*.

You have, therefore, the following schools as planned, and must bear in mind that the schools wherein the preparatory work and earlier grades are found will be first in order of time, and are in process of founding now, or will be founded during the period immediately preceding the Coming of the Great Lord. The founding of others will be definitely the outcome of His work, and that of His Masters, and will depend upon Their decision as to the success of the earlier endeavour.

*Preparatory Grades*----- *Advanced School*

1. Greece or Syria leading to ----- Egypt
2. Middle West, U.S.A ----- California
3. Southern France ----- Italy
4. Scotland or Wales ----- Ireland
5. Sweden ----- Russia
6. New Zealand ----- Australia

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There is also planned a preparatory school for the advanced egos of the fourth root-race. This will be under the Manu of that race and will be situated in *Japan*, with its most esoteric branch in western *China*. This makes the seventh in the group of schools outlined.

It is not purposed as yet to have branches in Southern Africa or Southern America. Their day is not yet, but comes in the next cycle.

Now, I would earnestly call to your attention that the schools will make but small beginnings and will be launched in a way that will appear at first as too unimportant to be noticeable. A beginning will be made with members of the different occult schools, such as the esoteric sections of the Theosophical movement, and others. The work in Britain, America and Australia is already in process of inception, whilst that in Sweden will shortly be on foot. The others will follow at slightly later dates.

This much of the plan has been permitted publication as an incentive to all of you to study with greater aspiration and to work with more strenuous application. Each and all has his place in the plan would he but qualify by doing the necessary work. That work should be:—

An endeavour to recognise the Divine within each one. In this manner the true occult obedience, which is an essential in all occult training, will be fostered and developed, being not based, as is so oft seen, on personality, but on that instinctive realisation of a Master, and the willing following that comes from the recognition of His powers, the purity of His life and aims, and the profundity of His knowledge.

An endeavour to think in group terms and clearly for oneself, not depending upon the word of others for clarification.

**[Page 310]**

An endeavour to purify and refine all the bodies and make them more reliable servants.

An endeavour to equip throughout the mental vehicle and to store within it the facts upon which extended knowledge may be based.

If these things are done great will be the day of opportunity.

October 2nd, 1920.

In the rigid disciplining of yourself comes eventual perfection. To the disciple nought is too small to undertake, for in the rigid adjustment of the details of the lower world life comes, at the end, attainment of the goal. The life of the disciple becomes not easier as the Gate is neared, but ever the watch must be more thorough, ever right action must be taken with no regard to result, and ever each body in all its aggregate of detail must be wrestled with and subjugated. Only in the thorough comprehension of the axiom "Know thyself" will come that understanding that enables man to wield the law and know the inner working of the system from the centre to the periphery. Struggle, strive, discipline, and rejoicingly serve with no reward save the misunderstanding and the abuse of those who follow *after*—this is the role of the disciple.

Today we will deal with our third point.

### **3. The Location, personnel, and building of the occult school.**

Here at the outset I would remind you that much which might be said by me on this matter must remain unsaid for lack of the ability to comprehend. I might lay down certain approximate rules, and make certain fundamental suggestions that may find their place in the **[Page 311]** final working out. I can lay down no rule that *must* be kept. Such is not the occult law. In the establishment of these occult schools in their two divisions, preparatory and advanced, in the different designated centres under one of the four branches of the one fundamental School of Occultism, the work will begin in an inconspicuous manner, and those pupils and advanced egos whose work it is to make the necessary beginning must find out for themselves the method, place and manner. All must be wrought out in the furnace of endeavour and experiment, and the price paid will be high, but only that which is thus wrought out provides the residue or nucleus upon which the further work may be based. Mistakes matter not; nought but the fleeting personalities suffer. What does matter is lack of aspiration, inability to attempt, and incapacity to learn the lesson that failure teaches. When failures are regarded as valuable lessons, when a mistake is deemed but a warning signal that averts from disaster, and when no time is ever lost by a disciple in vain despair and useless self depreciation, then the watching Teachers of the race know that the work the Ego seeks to do through each expression on the lower plane goes forward as desired, and that success must inevitably eventuate. We will here take each detail of our subject, as enumerated above, by itself.

*The Location.* This is a matter of very real importance but differs according to the need of finding a situation whereon to found a preparatory or an advanced school. Generally speaking (for national requirements vary much), the school for the preparatory work will be situated within reasonable distance of some big centre or city, whilst the school for the advanced grades will be more isolated, and not so easily accessible.

Let us look into this for a moment. One of the fundamental things that the novitiate has to learn is to find his **[Page 312]** centre within himself, independent of surrounding circumstances, and preferably in spite of surrounding circumstances. The centre *must* be found to a considerable degree before he can pass on to the more advanced grades and work in the second school. The preparatory school above all things concentrates on the development of the threefold lower man, and his training in service. The advanced school definitely prepares for Initiation, and is concerned with occult lore, with the impartation of cosmic truth, with the abstract development of the pupil, and with work on causal levels. One can be best accomplished in the world of men and through contact with the world; the other demands necessarily an environment of comparative seclusion and freedom from interruption. We might express it thus:—the preparatory grades deal with the kingdom of God within, whilst the advanced school expands that training into one which includes the kingdom of God without. Therefore the first will be situated amongst the working sons of men, so that by his reactions and interactions in association with them, in service and struggle, the pupil may learn to know himself. The other will be for those who have somewhat mastered these things, and are ready to learn more of other evolutions and of the cosmos. Until a man is master of himself to a considerable degree he may not safely work, for instance, with the deva or angel evolution. In the preparatory school he learns this mastery; in the more advanced school he can thus be trusted to make other contacts than the human. In both these schools, the basic instruction is meditation in all its grades. Why? Because in occult schools information, clear instructions, or a conglomerate of facts are never given, nor are the exoteric textbook methods ever employed. The whole aim is only to put the student in the way of finding out for himself the needed knowledge. **[Page 313]** How? By developing the intuition through meditation, and by the attainment of that measure of mental control that will permit the wisdom of the Triad to pour down into the physical brain, via the causal. Therefore, in the preparatory school emphasis will be laid on the meditation that concerns the mind, and the teaching embodied in this book will be applied. This necessitates an environment wherein many and varied human contacts will be made, and where the concrete knowledge of the world of men will be easily available (music, libraries, and lectures), for in the preparation of true occult training the astral and mental equipping of the student will be one of the first considerations. When this has been somewhat accomplished, and when the clairvoyant head of the school sees that the rounding out of the lower auric egg approaches the desired point, then the pupil will pass into the more advanced school, and will be taught how from his stable centre to contact the cosmic centre, and from the point within himself to expand his consciousness till it touches the periphery of the system macrocosmic, and embraces all that lives—lives in an occult sense. This necessitates, during the period of training, comparative seclusion, and this the advanced school will provide. Therefore the preparatory school will be located near some large city, preferably near the sea or some large expanse of water, but never within the city; it will be on the confines of the centres of learning within the city and will be readily accessible. The advanced school will be far from the crowded places of the earth and preferably in a mountainous region, for the mountains have a direct effect on the occultist and impart to him that quality of strength and steadfastness that is their predominant characteristic and must be that too of the occultist. The sea or expanse of water close to a preparatory school will convey to his **[Page 314]** mind a constant reminder of the purification which is his paramount work, whilst the mountains will imbue the advanced student with cosmic strength and will hold steadily before him the thought of the Mount of Initiation which he aims soon to tread. Tomorrow we will take the important factor of the personnel and faculty of the school and the types of building.

October 7th, 1920.



We deal today with that portion of our third point in the letter on "Future Schools of Meditation," which deals with the *Personnel of the School*.

This term includes both those who supervise and those who are under supervision, and the subject is necessarily large. As said in the earlier parts of this letter, the schools will be in two divisions wherever situated:—

- a. A preparatory school for the earlier grades in occult instruction, and situated preferably near some large expanse of water and near some central city.
- b. An advanced school for the later grades, which will definitely prepare the way for initiation, and train pupils in occult lore.

As you will consequently see, the personnel of both schools will necessarily differ, as will the curriculum. We will deal with each type of school separately, and lay down certain fundamentals which must be looked for in instructors and instructed.

*The Preparatory Occult School.* This—to the outer world—may appear not so different from an ordinary college. The differences will not be recognisable at first to the man of the world, though the differences will be there, and will demonstrate themselves in the school work, to the pupils, and on the inner planes. The fundamentals as regards the instructors are as follows:—

**[Page 315]**

The Head of the school will be an accepted disciple; it is essential that the Master, Who is back of the work of any particular school, should be able at all times to tap the consciousness of that school as focussed through the disciple. This Head will be able to act as a medium of communication between the students and the Master and as a focal point for His force to flow through to them. He must be consciously able to function on the astral plane at night and to bring the knowledge through to the physical brain, for part of his work will be with students on the astral plane, guiding them to the Master's ashram at certain intervals for specialized work. He will have to train them too in this conscious functioning.

Under him will work six instructors, of whom one at least must be a conscious clairvoyant, and able to assist the Head with his information as to the auric development of the students; he must be able to gauge the colors and expansion of the students' vehicles, and co-operate with the Head in the work of expanding and attuning those vehicles. These instructors must be on the Probationary Path and earnestly devoted to the work of assisting evolution and devoted to the service of some one Master. They must and will be carefully chosen so as to supplement and complement each other, and in the school will form a miniature hierarchy, showing on the physical plane a tiny replica of the occult prototype. As their work will be largely to develop the lower mind of the pupil and to link it up with the higher consciousness, and as the focal point of their endeavour will be the rapid building-in the causal body, they will be men of erudition, and of knowledge, grounded in the knowledge of the Hall of Learning, and able to teach and to compete with the trained teachers of the world universities.

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In every college the work of these trained seven men will be aided by that of three women chosen for their capacity to teach, for their intuitive development and for the spiritual and devotional touch they will bring to the lives of the students. To these ten teachers will be entrusted the work of grounding the students in the important essentials, in superintending the acquirement of the rudiments of occult lore and science, and their development in the higher psychism. These ten must be profound students of meditation, and able to superintend and teach the pupils the rudiment of occult meditation, as taught, for instance, in this book. Occult facts will be imparted to these pupils by them and the basic laws that—in the advanced school—will be the subject of definite practice by the would-be initiate. Exercises in telepathy, causal communication, reminiscence of work undertaken during the hours of sleep, and the recovering of the memory of past lives, through certain mental processes, will be taught by them,—themselves proficient in these arts.

As you will see here, all these teachers will be devoted to the definite training and inner development of the threefold man.

Under these will work various other teachers, who will superintend other departments of the pupils' lives. Exoteric science will be taught and practised by proficient teachers, and the lower mind will be developed as much as possible, and kept in check by the other ten teachers who watch over the proportional development, and the aptitude for correct meditation of the student.

Along with all this will be the life of world-service, rigidly demanded of each and every pupil. This life of service will be carefully watched and recorded. One thing to be noted here is that in this there will be no compulsion. The pupil will know what is expected of him and what he **[Page 317]** must do if he is to pass on to the more advanced schools, and the school's charts (recording the condition of his vehicles, and his progress and his capacity to serve) will all be available for his personal inspection, though to no one else. He will know clearly where he stands, what he must do and what remains to be done, and it rests then with him to aid the work by the closest co-operation. A certain amount of care will be taken in the admittance of pupils to the school, and this will obviate the necessity of later removal for inability or lack of interest, but this I will deal with later, when taking up the grades and classes.

You have, therefore, ten superintending teachers, composed of seven men and three women, including a Head who is an accepted disciple. Under them will work a set of instructors who will deal largely with the lower mind and in the emotional, physical and mental equipping of the pupil, and his passing into the advanced school in a condition to profit by the instructions there to be imparted. Here I would point out that I have planned out the ideal, and pictured for you the school as it is hoped it will eventually be. But as in all occult development, the beginning will be small and of little apparent importance. Tomorrow we will take up the rules governing the admission of students and the personnel of the more advanced school.

October 16th, 1920.

.....Today we will take up:—

The personnel of the advanced school, and the rules of admission to both the preparatory and advanced. This latter part will be largely technical.

The first point I seek to make here is that these advanced schools will be numerically small, and this for a very long time to come, and the personnel will be correspondingly [Page 318] small. At the head of the school will always be found an Initiate of the first or second degree, the aim of the school being to prepare pupils for the first initiation. This necessarily requires an Initiate head. This Initiate head will be definitely appointed by the Master Who has the school in charge, and he will be—within the confines of the school—sole judge and autocrat. The risks of occult training are too great to permit of trifling, and what the Head demands must be obeyed. *But* this obedience will not be compulsory but voluntary, for each pupil will realise the necessity and will render obedience from spiritual recognition. As aforesaid, these different occult schools will be practically *ray* schools, and will have for their personnel teachers on some one ray or its complementary ray, with pupils on the same ray or complementary ray. For instance, if the school is a second ray school—such as the one in Ireland is purposed to be—teachers and pupils on the second, fourth and sixth rays will be found in it. At least one fifth ray teacher will be found in every school of occultism. If a first ray school, the personnel and pupils will be first, third and seventh ray, with again a fifth ray teacher among the others.

Under the initiate Head will be two other teachers who will be accepted disciples, and every pupil under them must have passed through the preparatory school, and graduated from all the lower grades. Probably these three will comprise the entire teaching staff, for the pupils under them will be relatively few in number and the work of the teachers is supervisory more than didactic, for the occultist is always *esoterically self-taught*.

Much of the work done by these three will be on the inner planes, and they will work more in the seclusion of their own rooms than in class room with the students [Page 319] themselves. The pupils are—it will be presumed—ready to work for themselves and to find the way to the portal of initiation alone. The work of the teachers will be advisory, and they will be available to answer questions and to superintend work *initiated* by the pupil himself, and not compelled by the teacher. Stimulating vibration, aligning the bodies, superintending the work on inner planes, and the pouring in of force with the shielding from danger by occult methods, will be the work, in part, of the Teachers, added to the supervision of definite and strenuous meditation. At intervals they will conduct the pupils to the Master, advise as to their passing into the different grades of discipleship, report at intervals on the quality of their life service and assist them in building their buddhic vehicle, which has to be in an embryonic condition when the First initiation is taken. The teachers likewise superintend the working out in practice of the theories anent the other evolution, the deva evolution, laid down in the preparatory schools; they watch over the manipulation of matter by the pupil and his demonstration of the laws of construction; they safeguard him as far as may be in his contact with sub-human and super-human evolutions, and teach him to wield the law and to transcend karma. They enable him, through their instructions, to recover the knowledge of past lives and to read the akashic records, but as you will see, the pupil is the one in this school who initiates and does the work, superintended and guarded by the teachers, and his progress and the length of his residence within the school depend upon his own effort and initiatory powers.

The rules of admission into the preparatory school will be somewhat as follows, but I only indicate probabilities and not ascertained and fixed facts:—

**[Page 320]**

1. The pupil must be free from obligatory karma and able to take the course without neglecting his other duties and family ties.
2. There will be no fees or money charged, and no money transaction. The pupil must be somewhat self-supporting and able to earn the means of livelihood whilst in the school. The schools in both their divisions will be supported through the voluntary contributions of people, and through a knowledge of the laws of supply and demand occultly interpreted.
3. The pupil must be able to measure up to the average educational standards of his day and generation and must show aptitude for some line of thought.
4. He must be seen clairvoyantly to have a certain amount of co-ordination and alignment and the causal body must be of a certain grade or quality before he is admitted. Teachers of occultism waste not time on those not ready. Only when the inner light shines forth, only when the causal body is of a certain capacity can the pupil profit by the curriculum. Therefore, with the Head of the school will the final verdict lie as to whether a pupil may enter or not. That word will be final, and will be passed after due inspection of the pupil by the Head of the school through clairvoyant and causal vision, and after reference to the man's own Master.
5. He must have demonstrated, by a previous period of service, his ability to work in group formation and to think in terms of others.

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6. His past incarnations must be somewhat looked up, and the indications given through their study will guide the Head in his final decision.
7. The pupil must be over twenty-one and under forty-two years of age.
8. His etheric body must be in good condition and be a good transmitter of prana, and there must be no physical disease or handicapping physical deformity.

These are the fundamental rules which it is at present possible to give. There will be others and the problem of selection may pass through some vicissitudes in solving.

The rules for admission into the advanced school are far more esoteric and fewer in number. The pupils will be chosen from out of the preparatory school, after having passed through the graded courses. But selection will depend not on the mental development and the assimilation of concrete knowledge, but upon the inner comprehension and the occult understanding of the student, upon the quality of the *tone* of his life as it sounds forth in the inner world, upon the brilliance of the indwelling light, and upon his power in service.

This suffices for today; tomorrow we will deal with the final division of this third point, the buildings of the school.

October 17th, 1920.

In dealing today with the subject of the buildings of the two types of occult schools, little can be said and only a general outline can be given. Climatic conditions and the desired size of the schools will greatly vary and the consequent plant will vary likewise.....

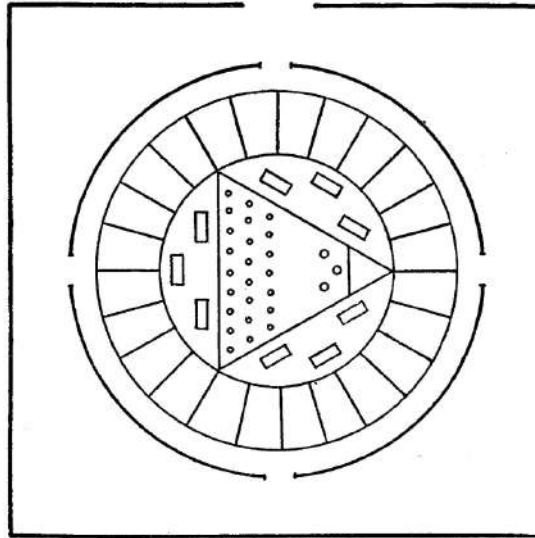
The buildings for the preparatory school will differ not so much from those of an ordinary college in the exoteric **[Page 322]** world. One rule only will be laid down—each student must of necessity have his own separated chamber. The type of building matters not, provided these conditions are fulfilled. Each room must be non-communicating, save with the central corridor, and must be in three divisions, necessarily small yet distinct. One division will be given up to the student's life and study; another to the bath and the third will be the place for meditation containing the pictures of the Great Ones duly curtained. This third division is kept for the sole purpose of meditation and will contain little save the mat on which the student sits, a couch on which he will repose his physical vehicle during certain stated exercises and a small stool in front of the Master's pictures, on which will be found the incensor and a vase for floral tributes.

The resident teachers will reside with the students, the women taking charge of the women students, and the men residing with the male students. The Head of the school will reside alone in a detached house which will contain—besides the rooms in which he will live his private life—a reception room of small proportions for his work with individuals, and a larger room for joint concourses, besides a shrine room for the meeting of the united body of pupils.

The buildings for the advanced schools, even though they concern us not intimately as yet, provide in their construction much of occult significance for those who have eyes to see. The main feature in the occult advanced school will be the central temple of circular shape providing for each of the pupils (and you must remember that numerically they will not be large), a private shrine entered from the rear by a closed door and having a curtain between it and the large central shrine where the group meetings will be held.

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This large central shrine will have a pavement whereon will be traced the triangle, and within the triangle the group will sit, the three spaces outside the triangle having tables whereon will be found various symbols and a few of the fundamental books on symbols and some large parchments whereon the cosmic symbols will be portrayed.



The colour of this shrine will be dependent on the ray which it represents. The curtains which separate will be in the ray colour also and each individual shrine curtain will carry the sign of the pupil's nativity—his sign, rising sign, and controlling planets. These curtains will be the [Page 324] property of the pupil, as will the mat within the shrine which will carry the symbol of his ray, egoic and personality.

On the wall of the great circular passage will be found the signs of the zodiac, the four entrances standing for the four Maharajas.

A square wall will surround the whole, enclosing a garden which will be the care of the pupils themselves. There will be but one entrance through this wall on the north side. Outside will lie small building's to house not more than three pupils, and a house wherein will reside the three instructors. The Initiate Head will likewise have his private residence distinguished by a domed tower at one side. This domed tower serves two purposes:—It is the place for astronomical and astrological instruction and will have the latest appliances of science for the study of the planets and of microcosmic life, and will also serve as a secure shelter for those pupils who can consciously leave their physical bodies and function elsewhere on the physical plane.

This is all I can give as yet. Record, watch and await the hour when the ideal will materialize.

October 29th, 1920.

Our fourth point comes up for consideration today, and in its discussion I will give you somewhat concerning the preparatory occult school but little concerning the advanced. This fourth point is one anent the grades and classes.



#### 4. The Grades and Classes.

We have, in an earlier letter, touched upon the curriculum of the preparatory schools and have seen that that curriculum deals much with the development of lower [Page 325] mind, with the laying of the foundations upon which to build the later work, and with the formulation, the study, and the memorising of the theories and occult laws upon which the true occultist will later base his practical work. We saw also that much that was taught was necessarily closely allied with the exoteric teaching of the world, and necessitated the school being in close touch with the centres of modern thought. Today I seek to point out certain things that will be seen in the scheme of the student's work and to show the method whereby he is gradually led on until he is fit to pass on into the more advanced college. We will as usual divide our subject into three heads:—

- a. The times of study.
- b. The types of work.
- c. The transformation of potential faculty into active powers through practice.

##### *a. The times of study.*

All the work of the school will be based upon an occult knowledge of times and seasons, and two things will be carefully adhered to:—1. The school year will be divided into two halves, one half wherein the pupils are strenuously acquiring knowledge, that period being that in which the sun moves northward or the earlier half of the year, and a second half—separated from the earlier by an interval of six weeks—wherein he assimilates and puts into practice that which earlier was imparted. During the earlier months of the year he goes through a drastic system of reception, of learning, of hard study, of accumulation of facts and of concrete knowledge. He attends lectures, he wades through many books, he studies in the laboratory, and with the aid of the microscope and of the [Page 326] telescope he widens the range of his vision, and builds into his mental body a vast store of scientific data.

During the six weeks' vacation he is recommended to rest entirely from all mental effort save that associated with the practice of the imparted occult meditation. He mentally follows the cycle and goes into pralaya temporarily. At the end of six weeks he returns to his work with the object in view of systematising the mass of information, of perfecting his comprehension of the facts earlier studied, of practicing that part of the occult lore permissible, with the object in view of becoming proficient and to discover his weak points. He writes during the "dark period" of the year the themes and essays, the books and pamphlets that will embody the product of the assimilated information. The best of these books will be published yearly by the college, for the use of the public. In this way he serves his time and generation and educates the race in the higher knowledge. 2. In exactly the same way his studies each month will be so arranged that the harder part (dealing with the higher mind) will be undertaken during the part of the month which is called the bright half, whilst the work of the dark half will be more given over to the things concerning lower mind and to an effort to hold the gain of the earlier weeks. Each day will be likewise divided into set times, the earlier hours being those in which the more abstract and occult data will be given, the latter part of the day being given over to a more practical type of work.

The basis of all occult growth is meditation, or those periods of silent gestation in which the soul grows in the silence. Therefore, during the day there will be for every pupil in the school three periods of meditation—at sunrise, at midday, and at sunset. During the earlier part of the pupil's attendance at the

school these periods will be for [Page 327] thirty minutes each. Later he will give one hour to the practice of occult meditation three times a day and during his final year he will be expected to give five hours a day to meditation. When he can do this and get results he will be able to pass on into the advanced school. It is the great test and mark of readiness.

The hours of the school will begin with sunrise and end with sunset. After the sun sets, and for one hour after each of the other two periods of meditation, the pupil is permitted to relax, take his meals and recreate himself. All pupils will be required to retire to rest at night by ten o'clock, after thirty minutes of careful revision of the day's work and the filling in of certain charts that go to the completion of his record.

The length of a pupil's stay in the school depends entirely upon the progress made, the inner powers of assimilation and the outer life of service. It depends therefore upon the point in evolution at which he enters the school. Those just entering the Path of Probation will be there for five to seven years and on occasion even longer; those who are old disciples and those who have taken initiation in earlier lives will be there but a brief time, pushing rapidly through the curriculum and simply learning to produce for use the knowledge earlier stored. The period of their stay will be anywhere from one to five years, usually about three. Their innate knowledge will be developed by encouraging them to teach the younger brethren. A pupil passes out of the school, not as a result of an exoteric examination but simply on the notification of the Head of the School, who bases his decision upon esoteric results in the bodies of the pupil, upon the clarity of his auric colours and upon the tone of his life and the key of his vibration.

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#### *b. Types of Work.*

First and foremost, the practice of meditation as laid down in these letters and as may be apportioned by the Head of the school. Once or twice a year the initiate Head of the school to which the preparatory school is allied will pass the pupils in review and in conference with the Head of the school will apportion specific meditation adjusted to the pupil's need. Once a year the Master responsible for both schools will likewise pass them in review and communicate to the Head any necessary adjustments. (I would here remind you that the relationship of a Master to a disciple is a private one and though He may be in constant touch with His pupil *privately*, this affects not His official review of the united auras of the school group.)

Secondly, a graded scientific study of the microcosm, including the following subjects, using the microscope when needed:—

#### *The Microcosm.*

- a. Elementary anatomy, physiology, biology.
- b. Ethnology.
- c. Study of the etheric body and its allied subjects of vitality and magnetism.
- d. Study of geology; of the vegetable kingdom, or botany; and of the animal kingdom.
- e. Study of the history of man and the development of science.
- f. Study of the laws of the microcosmic body.

*The Macrocosm.*

- a. Study of the laws of electricity, of fohat, of prana, and of the astral light.
- [Page 329]**
- b. Study of astronomy and of astrology.
- c. Study of occult cosmogony.
- d. Study of the human hierarchy.
- e. Study of the deva evolution.
- f. Study of the laws of the solar system.
- g. Study of telepathy, mental creation, psychometry.

*The Mind.*

- a. The study of the mental plane.
- b. The study of the laws of fire.
- c. The study of the causal body.
- d. The study of the fifth principle.
- e. The study of colour and of sound.

*Synthesis.*

- a. The study of spirit-matter-mind.
- b. Study of numbers and of symbology.
- c. Study of higher mathematics.
- d. Study of the laws of union.
- e. Study of the laws of sex.

*Psychic Development.*

- a. Study of practical occultism.
- b. Study of psychism.
- c. Study of the astral light and the akashic records.
- d. Study of mediumship and inspiration.
- e. Study of past lives.
- f. Study of the macrocosmic and microcosmic centres.

*Practical Work.*

- a. Service to the race.
- b. Study of *group work*.
- c. Review work.
- [Page 330]**
- d. Work on the subtler bodies with the view to producing continuity of consciousness.
- e. Study of magic.
- f. Study of the seventh ray.

You will see for yourself that when the pupil has completed the above curriculum he will be a potential magician, and will be a member of the Brotherhood of Light in embryo. He will be equipped and ready to pass into the advanced school, where he will be trained in using the knowledge already acquired, where his centres will be scientifically developed so that he will become a conscious psychic of the mental type, where he will be trained to contact and control the lesser evolutions and to co-operate with the other evolutions such as the deva, and where all his bodies will be so aligned and adjusted that he can at the end of a period—varying from two to three years—be ready to stand before the Initiator.

*c. Potencies becoming powers.*

This third type of work is based on the preceding curriculum and deals directly with individual development. It covers the following matters:—

- a. The aligning of the bodies with a view to egoic contact.
- b. The building of the antahkarana, and the development of the higher mind.
- c. The development of the intuition, and the definite spiritual awakening of the pupil.
- d. The study of the pupil's vibration, ray, color and tone.
- e. The conscious refining of all the bodies beginning with the physical.

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When these matters are duly studied and all acquired knowledge put into practice, the inherent powers of the soul will become conscious powers. Above all, will the emphasis be laid upon the fact that the white magician is he who utilises all power and knowledge in the service of the race. His inner development must be expressed in terms of service before he is permitted to pass on into the advanced school.

I have indicated enough to provide much room for interested speculation.

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## LETTER X

### THE PURIFICATION OF THE VEHICLES.

1. The physical body.
2. The emotional body.
3. The mental body.

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## LETTER X

**THE PURIFICATION OF THE VEHICLES.**

November 7th, 1920.

The need arises these days for tested instruments. When Those Who guide human evolution at this period cast Their eyes over the race in the search for such instruments They see few as yet ready for the service required. But likewise They see some who, with a certain amount of training, will fill the need fairly adequately.

As evolution proceeds the polarisation of the race changes. Men are polarised now principally in their emotional bodies,—the feelings, desires, the concerns of the personality sway them. The emotional body is the focal point for the personality. It acts as the clearing house for all that concerns it, and as the junction of the lower and the higher. It is like a busy railroad terminus, that receives cargo from all directions and empties it into the great city of the personal physical plane life. Then, as progress is made, the scene shifts higher, and the mental body becomes the focal point. Later the causal body becomes the important unit, and later still comes the ultimate sacrifice of even that, until the man stands bereft of all that vibrates to the three worlds, and all is over as regards the personal life,—nought remains but the life of the Spirit, and the voluntary giving of that life for the helping of the world.

In the speeding up of evolution, certain things have to be brought about before the man can be used as a reliable instrument, true as tempered steel, for the helping of his race. Forget not that, as a rule, a man (when tested and tried) forms the best tool, because he comprehends [Page 334] utterly the race consciousness, and because he enters into the problems of the day in a manner more thorough than an Ego from an earlier period. Hence the Masters desire to use those of you who live now to heal the wounds of the present suffering generation. What then has to be done? The matter I now give contains nothing very unusual, but it does hold thought for consideration by any who may desire to help. In preparing a soul for service the Guides of the race have to deal with each of the bodies:—

**The training of the Physical Body.**

This involves certain definite requirements:—

The building in of matter of the higher subplanes and the elimination of the lower and coarser matter. This is needed because it is impossible for those with coarse bodies to contact high vibration. It is impossible for the Ego to transmit the higher knowledge and guidance through a coarse physical body. It is impossible for the loftier currents of thought to impact the little evolved physical brain. Hence the refinement of the physical body is an essential. It is effected in various ways, all of them reasonable and utilitarian.

*By pure food.* This involves a vegetarian diet, chosen with wise discrimination; it requires the eating of only those vegetables and fruits that vitalise. Careful judgment shown in the choice of food, wise refraining from too heavy eating, and a little pure good food perfectly assimilated are all that a disciple requires. You ask what foods? Milk, honey, whole wheat bread, all the vegetables that contact the sun,

oranges (above all, oranges), bananas, raisins, nuts, some potatoes, unpolished rice, and may I again reiterate, [Page 335] just as much of all the above as to insure activity.

*By cleanliness.* Much use of water, externally and internally, is vitally required.

*By sleep.* This should be always between the hours of ten in the evening and five in the morning, and as much as possible out of doors.

*By sunshine.* Contact with the sun should be much sought after, and the vitalisation that comes through its rays. The sun kills all germs and frees from disease.

When these four requirements are attended to adequately a definite process of elimination proceeds, and in the course of a few years the whole physical body shifts its polarisation gradually up until ultimately you will have a body composed of atomic subplane matter.....This may take several incarnations, but it should be borne in mind that at each fresh incarnation a body is taken of the exact quality (if I may so put it) as the one previously discarded at death. Hence time is never lost in building. Eventually two other methods will be available by which more rapid refining may be effected:—

*The use of coloured lights.* These lights are played on the body of the disciple and effect a shaking-out process and a simultaneous stimulation of the atoms. This cannot be done till further information is given anent the Rays; when a man's ray is known, stimulation will come from the use of his own colour, a building-in will be brought about by the use of his complementary colour, and disintegration of unwanted matter will be brought about by the use of an antagonistic colour. This knowledge will later on be communicated to the great bodies that hold [Page 336] custody of the Mysteries, the Church and the Masons. Wait, for the time is not yet. When the Mysteries are restored some of this information will be in the hands of the two bodies I refer to.

*The stimulation of music.* Certain sounds shatter and break. Certain other sounds stimulate and attract. When the key of a man's life is known, when the sound he responds to is recognised, then comes the possibility of the utilisation of sound in refinement. All that is at present possible to those of you who seek to serve is to attend to the above essentials and to seek contact with high vibration.

One more point I would like to give, and that is, that in the manipulation of electricity lies hid much that concerns the vivification of the bodies, especially just now of the etheric. The principal use the sun has is the vitalising of the etheric. The heat of the sun is electrical force adapted to the need of the great average majority in all the kingdoms of nature. As progress is made an intensification of this force will be possible in individual cases. Herein lies one of the secrets of initiation. In the old days the Rod of Initiation acted actually as a conductor of this force to the centres of the initiate; it was so constructed that it answered this purpose. Now, on a higher turn of the spiral, just the same need and purpose are served, though the method of application necessarily differs, owing to the change in the polarisation of the race. The polarisation is now no longer physical, but is either emotional or mental. The method of application differs in all three, and hence the safeguarding of the secret. It holds the mystery hid.



**[Page 337]****The refining of the etheric.**

This coincides with that of the physical body. The method consists principally of living in the sunlight, in protection from cold, and in the assimilation of certain definite combinations of vitamins which before long will be given to the race. A combination of these vitamins will be formulated and made into tabloid form, with direct effect upon the etheric body. This will not be until that etheric vehicle is recognised by science, and definitely included in the training offered by the faculty of medicine. The study of etheric diseases—congestion and atrophy—will ere long be a recognised study, and will lead to definite treatments and formulas. As before said, all that you can now do in sensitising the dual physical is to attend to the above rules, and allow time to bring about the remainder of the work.

**The refining of the emotional body.**

Here the method of procedure is different. The emotional body is simply a great reflector. It takes colour and movement from its surroundings. It receives the impress of every passing desire. It contacts every whim and fancy in its environment; every current sets it in motion; every sound causes it to vibrate unless the aspirant inhibits such a state of affairs and trains it to receive and register only those impressions which come from the intuitional level via the Higher Self and therefore via the atomic subplane. The aim of the aspirant should be to so train the emotional body that it will become still and clear as a mirror, so that it may reflect perfectly. His aim should be to make it reflect only the causal body, to take on colour only in line with the great Law, and to move under definite direction and not just as blow the winds of **[Page 338]** thought, or rise the tides of desire. What words should describe the emotional body? the words: still, serene, unruffled, quiet, at rest, limpid and clear, of a quality mirrorlike, of surface even, a limpid reflector,—one that accurately transmits the wishes, the desires, the aspirations of the Ego and not of the personality. How should this be accomplished? In several ways, some at the direction of the aspirant, and some at the direction of the Master.

- a. By the constant watching of all desires, motives and wishes that cross the horizon daily, and by the subsequent emphasising of all those that are of a high order, and by the inhibition of the lower.
- b. By a constant daily attempt to contact the Higher Self, and to reflect His wishes in the life. At first mistakes will be made, but little by little the building-in process proceeds, and the polarisation in the emotional body gradually shifts up each subplane until the atomic is reached.
- c. By definite periods daily directed to the stilling of the emotional body. So much emphasis is laid in meditation on the stilling of the mind, but it should be remembered that the stilling of the emotional nature is a step preliminary to the quieting of the mental; one succeeds the other and it is wise to begin at the bottom of the ladder. Each aspirant must discover for himself wherein he yields most easily to violent vibrations, such as fear, worry, personality desire of any kind, personality love of anything or anyone, discouragement, over-sensitiveness to public opinion; then he must overcome that vibration, by imposing on it a new rhythm, definitely eliminating and constructing.

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- d. By work done on the emotional body at night under the direction of more advanced egos, working under the guidance of a Master. Stimulation of vibration or the deadening of vibration follows on the application of certain colours and sounds. At this particular time two colours are being applied to many

people for the specific purpose of keying up the throat and foremost head centre, namely, violet and gold.

Remember that the work is gradual, and as the polarisation shifts up, the moment of transition from one subplane to another is marked by certain tests applied at night, what one might term a series of small initiations that eventually will be consummated in the second great initiation, that marks the perfection of the control of the body of the emotions.

Four small initiations find their culmination in the initiation proper. These are the initiations on the emotional plane, called respectively the initiations of earth, fire, water and air, culminating in initiation the second. The first initiation marks the same point of attainment on the physical plane. Each initiation marks the attainment of a certain proportion of atomic matter in the bodies. The four initiations, prior to that of the Adept, mark respectively the attainment of a proportionate amount, as for instance:—At the first initiation one-fourth atomic matter, at the second one-half atomic matter, and so on to the consummation. The intuition (or buddhi) being the unifying principle and thus welding all, at the fourth initiation the lower vehicles go, and the adept stands in his intuitional body, and creates from thence his body of manifestation.

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### **The refinement of the mental body.**

This is the result of hard work and discrimination. It necessitates three things before the plane of the mental unit is achieved, and before the causal consciousness (the full consciousness of the higher self) is reached:—

*Clear thinking*, not just on subjects wherein interest is aroused, but on all matters affecting the race. It involves the formulation of thought matter, and the capacity to define. It means the ability to make thought forms out of thought matter, and to utilise those thought forms for the helping of the public. He who does not think clearly, and who has an inchoate mental body, lives in a fog, and a man in a fog is but a blind leader of the blind.

*The ability to still the mental body* so that thoughts from abstract levels and from the intuitional planes can find a receptive sheet whereon they may inscribe themselves. This thought has been made clear in many books on concentration and meditation, and needs not my elucidation. It is the result of hard practice carried over many years.

*A definite process* brought about by the Master with the acquiescence of the disciple which welds into a permanent shape the hard won efforts and results of many years. At each initiation, the electrical or magnetic force applied has a stabilising effect. It renders durable the results achieved by the disciple. Like as a potter moulds and shapes the clay and then applies the fire that solidifies, so the aspirant shapes and moulds and builds, and prepares for the solidifying fire. Initiation marks a permanent attainment and the beginning of a new cycle of endeavour.

Above all two things should be emphasised:—

1. A steady, unshaken perseverance, that recks not **[Page 341]** of time nor hindrance, but goes on. This capacity to persevere explains why the non-spectacular man so frequently attains initiation before the

genius, and before the man who attracts more notice. The capacity to plod is much to be desired.

2. A progress that is made without undue self-analysis. Pull not yourselves up by the roots to see if there is growth. It takes precious time. Forget your own progress in conforming to the rules and in the helping of others. When this is so, sudden illumination may come, and the realisation break upon you that the point has been reached when the Hierophant can demand your presence and bestow initiation upon you. You have, by hard work and sheer endeavour to conform to the Law and to love all, built into your bodies the material that makes it possible for you to stand in His Presence. The great Law of Attraction draws you to Him and nought can withstand the Law.

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## LETTER XI

### THE RESULTANT LIFE OF SERVICE.

1. Motives for service.
2. Methods of service.
3. Attitude following action.

**[Page 343]**

## LETTER XI

### THE RESULTANT LIFE OF SERVICE.

September 16th, 1920.

I seek to give you today, in closing this series, something of general use. I wish to speak to you anent service and its perfect rendering. What I give you in this connection may be of vital use. Remember always that material gain in knowledge for the individual causes stagnation, obstruction, indigestion and pain, if not passed on with wise discrimination. Food absorbed by the human body, if not assimilated and passed through the system, causes just the above conditions. The analogy is correct. Much tuition comes to many these days, but it is for the use of a needy world, and not for their own exclusive benefit.

In rendering service three things are of moment:—

1. The motive.
2. The method.
3. The attitude following action.

With wrong motives and methods I deal not. To you they are known. I indicate the right, and by adjustment of the life of service to my indications comes correction and inspiration. A life of much service opens up to many these days; see, all of you, that it commences right. A right beginning is liable to eventuate in continuous correctness, and helps much in the endeavour. Where failure follows in such a case, all that is needed is readjustment. In failure where the beginning has been at fault (an inevitable failure), the need is for the renewal of the inner springs of action.

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### **1. The motives for service.**

These motives are threefold in the order of their importance:—

- a. A realisation of God's plan of evolution, a sensing of the world's dire need, an apprehension of the immediate point of world attainment, and a consequent throwing of the total of one's resources into the furtherance of that end.
- b. A definite personal goal of achievement, some great ideal—such as holiness of character—that calls forth the soul's best endeavour; or a realisation of the reality of the Masters of the Wisdom, and a strong inner determination to love, serve, and reach Them at all costs. When you have this intellectual grip of God's plan, coupled with the strong desire to serve the Great Ones, in physical plane activities will come the working out.
- c. A realisation next of one's innate or acquired capacities and a fitting of those capacities to the need appreciated. Service is of many kinds, and he who wisely renders it, who seeks to find his particular sphere, and who, finding it, gives effort gladly for the benefit of the whole, is the man whose own development proceeds steadily. But nevertheless the aim of personal progress remains secondary.

### **2. The methods of service.**

These are many and varied. I can but indicate the ones of paramount importance.

First and foremost comes, as I have often inculcated, the faculty of *discrimination*. He who considers that he can attempt all things, who balks not at aught that happens his way, who rushes wildly in where wiser ones refrain, who considers he has capacity for that which **[Page 345]** arises, who brings zeal but no brains to bear on this problem of service, but dissipates force; he renders oft destructive action, he wastes the time of wiser and greater ones in the correcting of his well meant mistakes, and he serves no end but his own desires. The reward of good intention may be his, but it is frequently offset by the results of foolish action. He serves with discrimination who realises wisely his own niche, great or small, in the general scheme; who calculates soberly his mental and intellectual capacity, his emotional calibre and his physical assets and then with the sum of the whole applies himself to fill the niche.

He serves with discrimination who judges with the aid of his Higher Self and the Master what is the nature and the measure of the problem to be solved, and is not guided by the well meant though often ill-judged suggestions, requests and demands of his fellow-servers.

He serves with discrimination who brings a realisation of *time* into action, and comprehending that each day contains but twenty-four hours and that his capacity contains but the expenditure of just so

much force and no more, wisely adjusts his capacity and the time available to each other.

Next follows *a wise control of the physical vehicle*. A good server causes the Master no anxiety from physical causes, and may be trusted so to guard and husband his physical strength that he is always available for the carrying out of the Master's requests. He does not fail from physical disability. He sees that his lower vehicle gets sufficient rest, and adequate sleep. He rises early and retires at a seemly hour. He relaxes whenever possible; he eats wholesome and suitable food and refrains from heavy eating. A little food, well chosen and well masticated, is far better than a heavy meal. The human race [Page 346] eats these days, as a rule, four times as much as is required. He ceases from work when (through accident or the recurrence of inherited physical disability) his body reacts against action and cries out for attention. He then seeks rest, sleep, dietary precautions and necessary medical attention. He obeys all wise instruction, giving time for his recovery.

The next step is a steady *care and control of the emotional body*. This is the most difficult of the vehicles to tend, as is well known. No excessive emotion is permitted, though strong currents of love for all that breathe are allowed to sweep through. Love, being the law of the system, is constructive and stabilising, and carries all on in line with the law. No fear or worry or care shake the emotional body of the aspiring servant of all. He cultivates serenity, stability, and a sense of secure dependence on God's law. A joyous confidence characterises his habitual attitude. He harbours no jealousy, no cloudy grey depression, and no greed or self-pity, but—realising that all men are brothers and that all that is exists for all—he proceeds calmly on his way.

Then ensues *the development of his mental vehicle*. In the control of the emotional body the server takes the attitude of elimination. His aim is so to train the emotional body that it becomes devoid of colour, has a still vibration, and is clear and white, limpid as a pool on a still summer's day. In fitting the mental body for service the worker strives at the opposite of elimination; he seeks to build in information, to supply knowledge and facts, to train it intellectually and scientifically so that it may prove as time goes on a stable foundation for the divine wisdom. Wisdom supersedes knowledge, yet requires knowledge as a preliminary step. You must remember that the server passes through the Hall of Learning prior [Page 347] to entering the Hall of Wisdom. In training the mind body he seeks therefore orderly acquisition of knowledge, a supply of that which may be lacking, a sequential grasp of the innate mental faculty accumulated in previous lives, and lastly, a steadying of the lower mind so that the higher may dominate and the creative faculty of thought may be projected through the stillness. From the Silence of the Absolute was projected the universe. From darkness issued light, from the subjective emanated the objective. The negative stillness of the emotional body makes it receptive to impression from above. The positive stillness of the mental body leads to the higher inspiration.

Having sought to control and wisely use his personality in its three departments, the lover of humanity seeks *perfection in action*. No magnificent dreams of martyrdom and the glorious yet ephemeral chimeras of spectacular service engross his attention, but the instant application of all his powers to the next duty is the line of his endeavour. He knows that perfection in the foreground of his life and in the details of his envioning work will cause accuracy in the background too, and result in a whole picture of rare beauty. Life progresses by small steps, but each step, taken at the right time, and each moment wisely occupied, leads to long distance covered and a life well spent. Those Who guide the human family test out all applicants for service in the small detail of everyday life, and he who shews a record of faithful action in the apparently non-essential will be moved into a sphere of greater moment. How, in an emergency or crisis, can They depend on someone who in everyday matters does slovenly and ill-

judged work?

A further method of service shews itself in *adaptability*. This involves a readiness to retire when other or [Page 348] more important people are sent to fill the niche he may be occupying, or (inversely) an ability to step out of office into work of greater importance, when some less competent worker can do his work with equal facility and good judgment. It is the part of wisdom in all who serve neither to rate themselves too highly nor to underrate themselves. Bad work results when the non-efficient fill a post, but it is equally a loss of time and power when skilled workers hold positions where their skill has not full scope and where less well equipped men and women would do as well. Be ready, therefore, all ye who serve, to stay a lifetime in office non-spectacular and seemingly unimportant, for such may be your destiny and the place you best may serve; but be equally ready to step on to work of more apparent value when the Master's word goes forth, and when circumstances—and not the server's planning—indicate that the time is come. Ponder this last sentence.

### 3. The attitude following action.

What should this attitude be? Utter dispassion, utter self-forgetfulness, and utter occupation with the next step to be taken. The perfect server is he who does to the utmost of his ability what he believes to be the Master's will, and the work to be done by him in co-operation with God's plan. Then, having done his part, he passes on to a continuance of the work, and cares not for the result of his action. He knows that wiser eyes than his see the end from the beginning; that insight, deeper and more loving than his, is weighing up the fruit of his service; and that judgment, more profound than his, is testing the force and extent of the vibration set up, and is adjusting that force according to the motive. He does not suffer from pride over what he has done, nor from undue depression over [Page 349] lack of accomplishment. At all times he does his very best, and wastes not time in backward contemplation, but steadily presses forward to the accomplishment of the next duty. Brooding over past deeds, and casting the mind back over old achievement, is in the nature of involution, and the servant seeks to work with the law of evolution. This is an important thing to note. The wise server, after action, pays no attention to what his fellow servants say, provided his superiors (either incarnating men and women, or the Great Ones Themselves) prove content or silent; he cares not if the result is not that which he anticipated, provided that he faithfully did the highest thing he knew; he cares not if reproach and reproof assail him, provided his inner self remains calm and non-accusing; he cares not if he loses friends, relatives, children, the popularity once enjoyed, and the approbation of his enviring associates, provided his inner sense of contact with Those Who guide and lead remains unbroken; he cares not if he seem to work in the dark and is conscious of little result from his labours, provided the inner light increases and his conscience has nought to say.

To sum it all up:—

The motive may be epitomised in these few words:—The sacrifice of the personal self for the good of the One Self.

The method may also be shortly put:—Wise control of the personality, and discrimination in work and time.

The resultant attitude will be:—Complete dispassion, and a growing love of the unseen and the real.

All this will be consummated through steady application to occult Meditation.



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## GLOSSARY

*Adept.* A Master, or human being who, having traversed the path of evolution and entered upon the final stage of that path, the Path of Initiation, has taken five of the Initiations, and has therefore passed into the Fifth, or Spiritual kingdom, having but two more Initiations to take.

*Adi.* The First; the primeval; the atomic plane of the solar system; the highest of the seven planes.

*Agni.* The Lord of Fire in the Vedas. The oldest and most revered of the Gods in India. One of the three great deities Agni, Vayu and Surya, and also all the three, as he is the triple aspect of fire; fire is the essence of the solar system. The Bible says: "Our God is a consuming fire." It is also the symbol of the mental plane of which Agni is paramountly lord.

*Agnichaitans.* A group of fire devas.

*Atlantis.* The continent that was submerged in the Atlantic Ocean, according to the occult teaching and Plato. Atlantis was the home of the Fourth Root Race, whom we now call the Atlanteans.

*Antahkarana.* The path, or bridge, between higher and lower mind, serving as a medium of communication between the two. It is built by the aspirant himself in mental matter.

*Ashram.* The centre to which the Master gathers the disciples and aspirants for personal instruction.

*Atma.* The Universal Spirit; the divine Monad; the seventh Principle; so called in the septenary constitution of man. (See diagram in Introduction.)

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*Atomic subplane.* The matter of the solar system is divided by the occultists into seven planes or states, the highest of which is the atomic plane. Similarly, each of the seven planes is divided into seven subplanes, of which the highest is called the atomic subplane. There are therefore forty-nine subplanes, and seven of these are atomic.

*Aura.* A subtle invisible essence or fluid which emanates from human and animal bodies, and even from things. It is a psychic effluvium, partaking of both mind and body. It is electro-vital, and also electro-mental.

*Auric egg.* An appellation that has been given to the causal body owing to its form.

*Bodhisattva.* Literally, he whose consciousness has become intelligence, or buddhi. Those who need but one more incarnation to become perfect buddhas. As used in these letters the Bodhisattva is the name of the office which is at present occupied by the Lord Maitreya, Who is known in the Occident as the Christ. This office might be translated as that of World Teacher. The Bodhisattva is the Head of all the religions of the world, and the Master of the Masters and the Teacher of angels and of men.

*Buddha* (The). The name given to Gautama. Born in India about B.C. 621, he became a full buddha in B.C. 592. The Buddha is one who is the "Enlightened", and has attained the highest degree of knowledge possible for man in this solar system.

*Buddhi*. The Universal Soul or Mind. It is the spiritual soul in man (the Sixth Principle) and therefore the vehicle of Atma, the Spirit, which is the Seventh Principle.

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*Causal Body*. This body is, from the standpoint of the physical plane, no body, either subjective or objective. It is, nevertheless, the centre of the egoic consciousness, and is formed of the conjunction of buddhi and manas. It is relatively permanent and lasts throughout the long cycle of incarnations, and is only dissipated after the fourth initiation, when the need for further rebirth on the part of a human being no longer exists.

*Chohan*. Lord, Master, a Chief. In this book it refers to those Adepts who have gone on and taken the sixth initiation.

*Deva* (or Angel). A god. In Sanskrit a resplendent deity. A Deva is a celestial being, whether good, bad, or indifferent. Devas are divided into many groups, and are called not only angels and archangels, but lesser and greater builders.

*Egoic Groups*. On the third subplane of the fifth plane, the mental, are found the causal bodies of the individual men and women. These bodies, which are the expression of the Ego, or of the individualised self-consciousness, are gathered together into groups according to the ray or quality of the particular Ego involved.

*Elementals*. The Spirits of the Elements; the creatures involved in the four kingdoms, or elements, Earth, Air, Fire, and Water. Except a few of the higher kinds and their rulers they are forces of nature more than ethereal men and women.

*Etheric body*. (Etheric double.) The physical body of a human being is, according to occult teaching, formed of two parts, the dense physical body, and the etheric body. The dense physical body is formed **[Page 353]** of matter of the lowest three subplanes of the physical plane. The etheric body is formed of the four highest or etheric subplanes of the physical plane.

*Fifth Principle*. The principle of mind; that faculty in man which is the intelligent thinking principle, and which differentiates man from the animals.

*Fohat*. Cosmic electricity; primordial light; the ever-present electrical energy; the universal propelling vital force; the ceaseless destructive and formative power; the synthesis of the many forms of electrical phenomena.

*Guru*. Spiritual Teacher. A Master in metaphysical and ethical doctrines.

*Hierarchy*. That group of spiritual beings on the inner planes of the solar system who are the intelligent forces of nature, and who control the evolutionary processes. They are themselves divided into twelve Hierarchies. Within our planetary scheme, the earth scheme, there is a reflection of this

Hierarchy which is called by the occultist the Occult Hierarchy. This Hierarchy is formed of chohans, adepts, and initiates working through their disciples, and, by this means, in the world. (See diagram, page 254.)

*Initiate.* From the Latin root meaning the first principles of any science. One who is penetrating into the mysteries of the science of the Self and of the one self in all selves. The Path of Initiation is the final stage of the path of evolution trodden by man, and is divided into five stages, called the Five Initiations.

*Jiva.* A separated unit of consciousness.

*Kali yuga.* " Yuga" is an age or cycle. According to the Indian philosophy our evolution is divided into four yugas or cycles. The Kali-yuga is the present age. It means the "Black Age", a period of 432,000 years.

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*Karma.* Physical action. Metaphysically, the law of retribution; the law of cause and effect, or ethical causation. There is the karma of merit and the karma of demerit. It is the power that controls all things, the resultant of moral action, or the moral effect of an act committed for the attainment of something which gratifies a personal desire.

*Kumaras.* The highest seven self-conscious beings in the solar system. These seven Kumaras manifest through the medium of a planetary scheme in the same way as a human being manifests through the medium of a physical body. They are called by the Hindu "the mind-born sons of Brahma" amongst other names. They are the sum total of intelligence and of wisdom. Within the planetary scheme the reflection of the systemic order is also seen. At the head of our world evolution stands the first Kumara, aided by six other Kumaras, three exoteric and three esoteric, Who are the focal points for the distribution of the force of the systemic Kumaras.

*Kundalini.* The power of Life: one of the forces of nature. It is a power known only to those who practise concentration in yoga, and is centred within the spine.

*Lemuria.* A modern term first used by some naturalists and now adopted by Theosophists to indicate a continent that, according to the Secret Doctrine of the East, preceded Atlantis. It was the home of the third root race.

*Logos.* The deity manifested through every nation and people. The outward expression, or the elect of the cause which is ever concealed. Thus, speech is the **[Page 355]** Logos of thought, hence it is aptly translated by the "verbum" and the "word" in its metaphysical sense. (See John I:1-3.)

*Lord of Civilisation.* (See Mahachohan.)

*Lords of the Flame.* One of the great Hierarchies of spiritual beings who guide the solar system. They took control of the evolution of humanity upon this planet about 18 million years ago, during the middle of the Lemurian, or third root race.

*Macrocosm.* The great universe, literally; or God manifesting, through His body, the solar system.

*Mahachohan.* The Head of the third great department of the Hierarchy. This great being is the Lord of Civilisation, and the flowering forth of the principle of intelligence. He is the embodiment on the planet of the third, or intelligence, aspect of deity in its five activities.

*Mahamanvantara.* The great period of time of an entire solar system. This term is applied to the greater solar cycles. It implies a period of universal activity.

*Manas, or Manasic Principle.* Literally, the Mind, the mental faculty; that which distinguishes man from the mere animal. It is the individualising principle; that which enables man to know that he exists, feels, and knows. It is divided in some schools into two parts, higher or abstract mind, and lower or concrete mind.

*Mantrams.* Verses from the Vedas. In the exoteric sense a mantram (or that psychic faculty or power that conveys perception or thought) is the older portion of the Vedas, the second part of which is composed of the Brahmanas. In esoteric phraseology mantram is the word made flesh, or rendered objective [Page 356] through divine magic. A form of words or syllables rhythmically arranged, so that when sounded certain vibrations are generated.

*Manu.* The representative name of the great Being Who is the Ruler, primal progenitor and chief of the human race. It comes from the Sanskrit root "man"—to think.

*Manvantara.* A period of activity as opposed to a period of rest, without reference to any specific length of cycle. Frequently used to express a period of planetary activity and its seven races.

*Maya.* Sanskrit, "Illusion." Of the principle of form or limitation. The result of manifestation. Generally used in a relative sense for phenomena or objective appearances that are created by the mind.

*Mayavi Rupa.* Sanskrit "Illusive Form." It is the body of manifestation created by the adept by an act of will for use in the three worlds. It has no material connection with the physical body. It is spiritual and ethereal and passes everywhere without let or hindrance. It is built by the power of the lower mind, of the highest type of astral matter.

*Microcosm.* The little universe, or man manifesting through his body, the physical body.

*Monad.* The One. The threefold spirit on its own plane. In occultism it often means the unified triad—Atma, Buddhi, Manas, Spiritual Will, Intuition and Higher mind,—or the immortal part of man which reincarnates in the lower kingdoms and gradually progresses through them to man and thence to the final goal.

*Nirmanakaya.* Those perfected beings who renounce Nirvana (the highest state of spiritual bliss) and choose a life of self-sacrifice, becoming members of [Page 357] that invisible host which ever protects humanity within karmic limits.

*Permanent atom.* Those five atoms, with the mental unit, one on each of the five planes of human evolution (the mental unit being also on the mental plane) which the monad appropriates for purposes

of manifestation. They form a stable centre and are relatively permanent. Around them the various sheaths or bodies are built. They are literally small force centres.

*Planetary Logos.* This term is generally applied to the seven highest spirits corresponding to the seven archangels of the Christian. They have all passed through the human stage and are now manifesting through a planet and its evolutions, in the same way that man manifests through his physical body. The highest planetary spirit working through any particular globe is, in reality, the personal God of the planet.

*Prakriti.* Derives its name from its function as the material cause of the first evolution of the universe. It may be said to be composed of two roots, "pra" to manifest, and "krita" to make; meaning, that which caused the universe to manifest itself.

*Prana.* The Life Principle, the breath of Life. The occultist believes the following statement: "Life we look upon as the one form of existence, manifesting in what is called matter, or what, incorrectly separating them, we name Spirit, Soul, and Matter in man. Matter is the vehicle for the manifestation of Soul on this plane of existence; soul is the vehicle for the manifestation of spirit, and these three as a trinity are synthesised by Life, which pervades them all."

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*Parusha.* The spiritual self. The embodied self. The word literally means "The dweller in the city"—that is, in the body. It is derived from the Sanskrit "pura" which means city or body, and "usha," a derivative of the verb "vas," to dwell.

*Quaternary.* The fourfold lower self, or man, in the three worlds. There are various divisions of this, but perhaps for our purpose the best is to enumerate the four as follows:

1. Lower mind.
2. Emotional or kamic body.
3. Prana, or the Life Principle.
4. The etheric body, or the highest division of the twofold physical body.

*Raja Lord.* The word "Raja" simply means King or Prince; the word has been applied to those great angels or entities who ensoul the seven planes. These are great devas who are the sum total and the controlling intelligence of a plane.

*Raja Yoga.* The true system of developing psychic and spiritual powers and union with one's higher self or the Ego. It involves the exercise, regulation, and concentration of thought.

*Ray.* One of the seven streams of force of the Logos; the seven great lights. Each of them is the embodiment of a great cosmic entity. The seven Rays can be divided into the three Rays of Aspect and the four Rays of Attribute, as follows:

*Rays of Aspect*

1. The Ray of Will, or Power.
2. The Ray of Love-Wisdom.
3. The Ray of Activity or Adaptability.

**[Page 359]***Rays of Attribute*

4. The Ray of Harmony, Beauty, Art, or Unity.
5. The Ray of Concrete Knowledge or Science.
6. The Ray of Abstract Idealism or Devotion.
7. The Ray of Ceremonial Magic, or Law.

The above names are simply some chosen from among many, and embody the different aspects of force by means of which the Logos manifests.

*Ring-pass-not.* This is at the circumference of the manifested solar system, and is the periphery of the influence of the sun, both esoterically and exoterically understood. The limit of the field of activity of the central life force.

*Root Race.* One of the seven races of man which evolve upon a planet during the great cycle of planetary existence. This cycle is called a world period. The Aryan root race, to which the Hindu, European, and modern American races belong, is the fifth, the Chinese and Japanese belonging to the fourth race.

*Sensa, or Senzar.* The name for the secret sacerdotal language, or the "mystery speech" of the initiated adepts all over the world. It is a universal language, and largely a hieroglyphic cypher.

*Shamballa.* The City of the Gods, which is in the West to some nations, in the East to others, in the North or South to yet others. It is the sacred island in the Gobi Desert. It is the home of mysticism and the Secret Doctrine.

*Triad.* The spiritual Man; the expression of the monad. It is the germinal spirit containing the potentialities of divinity. These potentialities will be unfolded **[Page 360]** during the course of evolution. This Triad forms the individualised or separated self, or Ego.

*Viveka.* The Sanskrit "discrimination". The very first step in the path of occultism.....is the discrimination between the real and the unreal, between substance and phenomenon, between the Self and the Not-self, between spirit and matter.

*Wesak.* A festival which takes place in the Himalayas at the full moon of May (Taurus). It is said that at this festival, at which all the members of the Hierarchy are present, the Buddha, for a brief period, renews his touch and association with the work of our planet.

*Yoga.* 1. One of the six schools of India, said to be founded by Patanjali, but really of much earlier origin. 2. The practice of Meditation, as a means of leading to spiritual liberation.



*Note:* This glossary does not undertake fully to explain all the above terms. It is simply an attempt to render into English certain words used in this book, so that the reader may understand their connotation. The majority of the definitions have been culled from the Theosophical Glossary, The Secret Doctrine, and the Voice of the Silence.

# THE CONSCIOUSNESS OF THE ATOM

BY  
ALICE A. BAILEY

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## FOREWORD

### [Page 5]

The lectures here presented were delivered in New York during the past winter. The purpose of this series was to present to their auditors the testimony of science as to the relation of matter and of consciousness; to enable the hearers to observe the identical manifestation of these relations and of certain basic laws in successively higher states of being, and thus to bring to them a realisation of the universality of the evolutionary process and its actuality; and to deal somewhat with the nature of the expanded states of consciousness and the enlarged life toward which all mankind is travelling. They thus were intended to serve as an introduction to the more detailed study and application of the laws of life and human unfoldment generally included in the term of "occultism."

It will be observed that there is in this series a considerable amount of repetition, as each lecture briefly reviews the matters covered in the preceding addresses. As newcomers were present at each lecture in the series, it was found necessary on each occasion to present a bird's-eye view of the ground covered and the reasons for the position [Page 6] then taken. A further advantage was found in the fixing in the minds of the hearers of certain of these basic concepts which were new to many of them, and which helped them to grasp and to receive readily the further expansion of the theme. In presenting the lectures in book form it has been deemed advisable to retain the complete text of the lectures as given. Those who are already students of the esoteric wisdom will be able to follow the line of the argument of the lectures without difficulty. For those, however, who for the first time approach the consideration of the matters here discussed, the occasional repetition of the fundamental points may help to a ready apprehension, and it is for this class of readers that the book is primarily intended.

Alice A Bailey

*September, 1922*

## LECTURE I

### THE FIELD OF EVOLUTION

#### [Page 11]

There has probably never been a period in the history of thought entirely resembling the present. Thinkers everywhere are conscious of two things, first, that the region of mystery has never before been so clearly defined, and secondly, that that region can be entered more easily than has hitherto been the case; it may, therefore, perhaps be induced to render up some of its secrets if investigators of all schools pursue their search with determination. The problems with which we are faced, as we study the known facts of life and existence, are susceptible of clearer definition than heretofore, and though we do not know the answers to our questions, though we have not as yet discovered the solutions to our problems, though no panacea lies ready to our hand whereby we can remedy the world's ills, yet the very fact that we can define them, that we can point in the direction in which mystery lies, and that the light of science, of religions, and of philosophy, has been shed upon vast tracts which were earlier [Page 12] considered lands of darkness, is a guarantee of success in the future. We know so much more than was the case five hundred years ago, save in a few circles of wise men and mystics; we have discovered so many laws of nature, even though as yet we cannot apply them; and the knowledge of "things as they are" (and I choose these words very deliberately) has made immense strides.

Nevertheless, the mystery land still remains to be opened up, and our problems are still numerous. There is the problem of our own particular life, whatever that may be; there is the problem of that which is largely termed the "Not-Self," and which concerns our physical body, our environment, our circumstances, and our life conditions; if we are of an introspective turn of mind, there is the problem of our particular set of emotions, and of the thoughts, desires, and instincts by which we control action. Group problems are many; why should there be suffering, starvation, and pain? Why should the world as a whole be in the thrall of direst poverty, of sickness, of discomfort? What is the purpose underlying all that we see around us, and what will be the outcome of world affairs viewing them as a whole? What is the destiny of the human race, what is its origin, and what is the key to its present condition? Is there more than this one life, and is the sole interest to be found in that which [Page 13] is apparent and material? Such queries pass through all our minds at various times, and have passed through the minds of thinkers right down through the centuries.

There have been many attempts to reply to these questions, and as we study them we find that the answers given fall into three main groups, and that three principal solutions are held out for the consideration of men. These three solutions are:

First, *Realism*. Another name for this school is that of Materialism. It teaches that "the presentation which we have in consciousness of an external world is true"; that things are what they seem; that matter and force, as we know them, are the only reality, and that it is not possible for man to get beyond the tangible. He should be satisfied with facts as he knows them, or as science tells him they are. This is a perfectly legitimate method of solution, but for some of us it fails in that it does not go far enough. In refusing to concern itself with anything except that which can be proven and

demonstrated it stops short at the very point where the enquirer says, "That is so, but why?" It leaves out of its calculation much that is known and realised as truth by the average man, even though he may be unable to explain why he knows it to be true. Men everywhere are recognising the accuracy of [Page 14] the facts of the realistic school, and of material science, yet at the same time they feel innately that there is, underlying the proven objective manifestation, some vitalising force, and some coherent purpose which cannot be accounted for in terms of matter alone.

Secondly, there is the point of view which we can best, perhaps, call *supernaturalism*. Man becomes conscious that perhaps, after all, things are not exactly what they seem to be, and that there remains much which is inexplicable; he awakens to the realisation that he himself is not simply an accumulation of physical atoms, a material something, and a tangible body, but that latent within him is a consciousness, a power, and a psychic nature which link him to all other members of the human family, and to a power outside himself which he must perforce explain. This it is which has led, for instance, to the evolution of the Christian and Jewish point of view, which posits a God outside the solar system, Who created it, but was Himself extraneous to it. These systems of thought teach that the world has been evolved by a Power or Being Who has built the solar system, and Who guides the worlds aright, keeping our little human life in the hollow of His hand, and "sweetly ordering" all things according to some hidden purpose which it is not possible for us, with our finite minds, to glimpse, [Page 15] still less to understand. This is the religious and supernatural point of view, and is based on the growing self-consciousness of the individual, and in a recognition of his own divinity. Like the point of view of the realistic school, it embodies only a partial truth, and needs to be complemented.

The third line of thought we might call the *Idealistic*. It posits an evolutionary process within all manifestation and identifies life with the cosmic process. It is the exact opposite of materialism, and brings the supernatural deity, predicated by the religionist, into the position of a great Entity or Life, Who is evolving through, and by means of, the universe, just as man is evolving consciousness through the medium of an objective physical body.

In these three standpoints—the frankly materialistic, the purely supernatural, and the idealistic—you have the three main lines of thought which have been put forward as explanatory of the cosmic process; all of them are partial truths, yet none of them is complete without the others; all of them, when followed alone, lead into byways and into darkness, and leave the central mystery still unsolved. When synthesised, when brought together and blended, and when unified, they embody, perhaps (I offer this simply as a suggestion) just as much of the evolutionary truth [Page 16] as it is possible for the human mind to grasp at the present stage of evolution.

We are dealing with large problems, and tampering, perhaps, with high and lofty things; we are trespassing into regions which are the recognised domain of metaphysics; and we are endeavouring to sum up in a few brief talks what all the libraries of the world are embodying; we are therefore attempting the impossible. All that we can do is to take up briefly and cursorily first one aspect of the truth and then another. All we can possibly accomplish is an outline of the basic lines of evolution, a study of their relationship to each other and to ourselves as conscious entities, and then an endeavour to blend and synthesise the little we can know until some general idea of the process as a whole becomes clearer.

We have to remember in connection with every statement of truth that each is made from a particular point of view. Until we have further developed our mental processes, and until we are able to think in

abstract terms as well as in concrete, it will not be possible for us fully to answer the question, What is the truth? nor to express any aspect of that truth in a perfectly unbiased way. Some people have a wider horizon than others, and some can see the unity underlying the different aspects. Others are prone to think that their outlook and interpretation is the only one. [Page 17] I hope in these talks to broaden somewhat our point of view. I hope we shall come to the realisation that the man who is only interested in the scientific aspect, and who confines himself to the study of those manifestations which are purely material, is just as much occupied with the study of the divine as is his frankly religious brother who only concerns himself with the spiritual side; and that the philosopher is, after all, occupied in emphasising for us the very necessary aspect of the intelligence which links the matter aspect and the spiritual, and blends them into one coherent whole. Perhaps by the union of these three lines of science, religion, and philosophy we may get a working knowledge of the truth as it is, remembering at the same time that "truth lies within ourselves." No one man's expression of the truth is the whole expression, and the sole purpose of thought is to enable us to build constructively for ourselves, and to work in mental matter.

I should like to outline my plan this evening, to lay the groundwork for our future talks, and to touch upon the main lines of evolution. The line that is most apparent is necessarily that which deals with the evolution of *substance*, with the study of the atom, and the nature of atomic matter. Next week we will touch upon that. Science has much to tell us about the evolution of the atom, [Page 18] and has wandered a long way during the past fifty years from the standpoint of the last century. Then the atom was regarded as an indivisible unit of substance; now it is looked upon as a centre of energy, or electric force. From the evolution of substance we are led very naturally to the evolution of forms, or of congeries of atoms, and there will then open up to us the interesting consideration of forms other than the purely material,—forms existing in subtler substance, such as forms of thought, and the racial forms, and the forms of organisations. In this dual study, one of the aspects of deity will be emphasised, should you choose to use the term "deity," or one of the manifestations of nature, should you prefer that less sectarian expression.

We shall then be led to the consideration of the evolution of intelligence, or of the factor of mind which is working out as ordered purpose in all that we see around us. This will reveal to us a world which is not blindly going on its way, but which has back of it some plan, some co-ordinated scheme, some organised concept which is working itself out by means of the material form. One reason why things appear to us so difficult of comprehension is involved in the fact that we are in the midst of a transition period, and the plan is as yet imperfect; we are too close to the machinery, being ourselves an integral part of the whole. [Page 19] We see a little bit of it here, and another little bit there, but the whole grandeur of the idea is not apparent to us. We may have a vision, we may have a high moment of revelation, but when we contact the reality on every side, we question the possibility of the ideal materialising, for the intelligent relationship between the form and that which utilises it seems so far from adjustment.

The recognition of the factor of the intelligence will inevitably lead us to the contemplation of the evolution of consciousness in its many forms, ranging all the way from those types of consciousness which we consider sub-human, through the human, up to what may be logically posited (even if it may not be demonstrated) to be superhuman consciousness. The next question which will face us will be, What lies back of all these factors? Is there, behind the objective form and its animating intelligence, an evolution which corresponds to the "I" faculty, to the Ego in man? Is there in nature, and in all that we see around us, the working out of the purpose of an individualised self-conscious Being? If there is

such a Being, and such a fundamental existence, we should be able to see somewhat His intelligent activities, and to watch His plans working towards fruition. Even if we cannot prove that God is, and that the Deity exists, it may be possible to say, at least, that the hypothesis that He exists is a reasonable one, a [Page 20] rational suggestion, and a possible solution of all the mysteries we see around us. But to do that it has to be demonstrated that there is an intelligent purpose working through forms of every kind, through races and nations, and through all that we see manifesting in modern civilisation; the steps that that purpose has taken, and the gradual growth of the plan, will have to be demonstrated, and from that demonstration we shall perhaps be able to see what lies ahead for us in the coming stages.

Let us for the minute consider what we mean by the words "evolutionary process." They are constantly being used, and the average man well knows that the word "evolution" suggests an unfolding from within outwards, and the unrolling from an inner centre, but we need to define the idea more clearly, and thus get a better concept. One of the best definitions which I have come across is that which defines evolution as "the unfolding of a continually increasing power to respond." Here we have a definition that is very illuminating as we consider the matter aspect of manifestation. It involves the conception of vibration, and of response to vibration, and though we may in time have to discard the term "matter," and employ some such suggestion as "force centre," the concept still holds good, and the response of the centre to stimulation is even more accurately [Page 21] to be seen. In considering human consciousness this same definition is of real value. It involves the idea of a gradually increasing realisation, of the developing response of the subjective life to its environment, and it leads us eventually on and up to the ideal of a unified Existence which will be the synthesis of all the lines of evolution, and to a conception of a central Life, or force, which blends and holds together all the evolving units, whether they are units of matter, such as the atom of the chemist and physicist, or units of consciousness, such as human beings. This is evolution, the process which unfolds the life within all units, the developing urge which eventually merges all units and all groups, until you have that sumtotal of manifestation which can be called Nature, or God, and which is the aggregate of all the states of consciousness. This is the God to Whom the Christian refers when he says "in Him we live, and move, and have our being"; this is the force, or energy, which the scientist recognises; and this is the universal mind, or the Oversoul of the philosopher. This, again, is the intelligent Will which controls, formulates, binds, constructs, develops, and brings all to an ultimate perfection. This is that Perfection which is inherent in matter itself, and the tendency which is latent in the atom, in man, and in all that is. This interpretation [Page 22] of the evolutionary process does not look upon it as the result of an outside Deity pouring His energy and wisdom upon a waiting world, but rather as something which is latent within that world itself, that lies hidden at the heart of the atom of chemistry, within the heart of man himself, within the planet, and within the solar system. It is that something which drives all on toward the goal, and is the force which is gradually bringing order out of chaos; ultimate perfection out of temporary imperfection; good out of seeming evil; and out of darkness and disaster that which we shall some day recognise as beautiful, right, and true. It is all that we have visioned and conceived of in our highest and best moments.

Evolution has also been defined as "cyclic development" and this definition brings me to a thought which I am very anxious that we should thoroughly grasp. Nature repeats continuously until certain definite ends have been reached, certain concrete results have been brought about, and certain responses made to vibration. It is by the recognition of this accomplishment that the intelligent purpose of indwelling Existence can be demonstrated. The method whereby this is achieved is that of discrimination, or of intelligent choice. There are, in the textbooks of different schools, many words which are used to [Page 23] convey the same general idea, such as "natural selection," or "attraction



and repulsion." I would like, if possible, to avoid technical terms, because they are used by one school of thought to mean one thing, and by another for something different. If we can find a word similar in intent, yet not tied to any particular line of thought, we may find fresh light thrown upon our problem. Attraction and repulsion in the solar system is but the discriminating faculty of the atom or of man demonstrating in the planets and the sun. It will be found in atoms of all kinds; we can call it adaptation, if we so choose, or the power to grow and to adapt the unit to its environment through the rejection of certain factors and the acceptance of others. It shows itself in man as free will, or the power to choose, and in the spiritual man it can be seen as the tendency to sacrifice, for a man then chooses a particular line of action in order to benefit the group to which he belongs, and rejects that which is purely selfish.

We might finally define evolution as ordered change and constant mutation. It demonstrates in the ceaseless activity of the unit or the atom, the interaction between groups, and the endless play of one force or type of energy upon another.

We have seen that evolution, whether it is of matter, of intelligence, of consciousness, or of spirit, consists in an ever-increasing power to [Page 24] respond to vibration, that it progresses through constant change, by the practice of a selective policy or the use of the discriminative faculty, and by the method of cyclic development or repetition. The stages which distinguish the evolutionary process might be broadly divided into three, corresponding to the stages in the life of a human being: childhood, adolescence, and maturity. Where man is concerned these stages can be traced in the human unit or in the race, and as the civilisations pass on and increase, it should surely become possible to trace the same threefold idea in the human family as a whole, and thus ascertain the divine objective through the study of his image, or reflection, MAN. We might express these three stages in more scientific terms, and link them with the three schools of thought earlier referred to, studying them as

- a. The stage of atomic energy.
- b. The stage of group coherency.
- c. The stage of unified or synthetic existence.

Let me see if I can make my meaning clear. The stage of atomic energy is largely that which concerns the material side of life, and corresponds to the childhood period in the life of a man or a race. It is the time of realism, of intense activity, of development by action above all else, or pure self-centredness and self-interest. It produces the [Page 25] materialistic point of view, and leads inevitably to selfishness. It involves the recognition of the atom as being entirely self-contained, and similarly of the human units as having a separate life apart from all other units, and with no relationship to others. Such a stage can be seen in the little evolved races of the world, in small children, and in those who are little developed. They are normally self-centred; their energies are concerned with their own life; they are occupied with the objective and with that which is tangible; they are characterised by a necessary and protective selfishness. It is a most necessary stage in the development and perpetuation of the race.

Out of this selfish atomic period grows another stage, that of group coherency. This involves the building up of forms and species until you have something coherent and individualised in itself as a whole, yet which is composed of many lesser individualities and forms. In connection with the human being it corresponds to his awakening realisation of responsibility, and to his recognition of his place within the group. It necessitates an ability on his part to recognise a life greater than himself, whether

that life is called God, or whether it is simply regarded as the life of the group to which a man, as a unit, belongs, that great Identity of which we are each a part. This corresponds to the school of thought which we [Page 26] called the supernatural, and it must be succeeded in time by a truer and a wider concept. As we have already seen, the first or atomic stage developed by means of selfishness, or the self-centred life of the atom (whether the atom of substance or the human atom); the second stage grows to perfection by the sacrifice of the unit to the good of the many, and of the atom to the group in which it has place. This stage is something which we, as yet, know practically little about, and is what we often vision and hope for.

The third stage lies a long way ahead, and may be considered by many a vain chimera. But some of us have a vision. which, even if unattainable at present, is logically possible if our premises are correct, and our foundation is rightly laid. It is that of unified existence. Not only will there be the separate units of consciousness, not only the differentiated atoms within the form, not only will there be the group made up of a multiplicity of identities, but we shall have the aggregate of all forms, of all groups, and of all states of consciousness blended, unified, and synthesised into a perfected whole. This whole you may call the solar system, you may call it nature, or you may call it God. Names matter not. It corresponds to the adult stage in the human being; it is analogous to the period of maturity, and to that stage wherein a man is supposed to have a definite purpose [Page 27] and life work, and a clear-cut plan in view, which he is working out by the aid of his intelligence. In these talks I should like if I can, to show that something like this is going on in the solar system, in the planet, in the human family, and in the atom. I trust that we can prove that there is an intelligence underlying all; and that from separation will come union, produced through blending and merging into group formation, and that eventually from the many groups will be seen emerging the one perfect, fully conscious whole, composed of myriads of separate identities animated by one purpose and one will. If this is so, what is the next practical step ahead for those who come to this realisation? How can we make practical application of this ideal to our own lives, and ascertain our immediate duty so that we may participate in, and consciously further the plan? In the cosmic process we have our tiny share, and each day of activity should see us playing our part with intelligent understanding.

Our first aim should surely be self-realisation through the practice of discrimination; we must learn to think clearly for ourselves, to formulate our own thoughts and to manipulate our own mental processes; we must learn to know what we think and why we think it, to find out the meaning of group consciousness through the study of the law of sacrifice. Not only must we find [Page 28] ourselves through the primary childhood stage of selfishness (and surely that should lie behind us), not only should we learn to distinguish between the real and the unreal, through the practice of discrimination, but we should endeavour to pass on from that to something very much better. For us the immediate goal should be to find the group to which we may belong. We do not belong to all groups, nor can we consciously realise our place in the one great Body, but we can find some group in which we have our place, some body of people with whom we can cooperate and work, some brother or brothers whom we can succour and assist. It really involves the conscious contacting of the ideal of brotherhood, and—until we have evolved to the stage where our concept is universal—it means finding the particular set of brothers whom we can love and help by means of the law of sacrifice and by the transmutation of selfishness into loving service. Thus we can co-operate in the general purpose, and participate in the mission of the group.

## LECTURE II

### THE EVOLUTION OF SUBSTANCE

#### [Page 31]

It is obvious that in such a series of lectures as this it would be impossible to deal adequately in any way with this stupendous subject, even were I equipped to lecture on such a fundamentally scientific matter. Again, if the conclusions of science were definite upon the evolution of matter, the topic would be, even then, too vast to handle, but they are not, and hence the further complicating of the subject. Therefore I want to preface my remarks to-night by stating that my aim is to speak particularly for those who have no scientific training of any kind, and to give them a general concept of the usually accepted ideas; I seek, then, to make some suggestions which we may find helpful in adjusting our minds to this great problem of matter. Usually when the substance aspect of manifestation has been considered, it has been as a thing apart, and it is only lately that what I might call the "psychology of matter" is beginning to come before the mind of the public through the investigations and conclusions of the broader-minded scientists.

#### [Page 32]

You will remember that last week I endeavoured, in a broad and general way, to point out to you that there were three lines of approach to the study of the material universe. There is the line which considers only the materialistic aspect, and is occupied only with that which can be seen, which is tangible, and which can be proven. A second line is that of supernaturalism, which recognises not so much the material side of things as that which is called divine; it deals with the life side, and with the spirit aspect, viewing that Life as a power extraneous to the solar system and to man, and positing that power as a great creative Agent, Who creates and guides the objective universe and yet is outside of it. These two lines of thought can be seen upheld by the frankly materialistic scientist, the orthodox Christian, and the deist of every faith.

I indicated next a third line of approach to the problem, and we called it the idealistic concept. It recognises the material form, but sees also the life within it, and it posits a Consciousness or Intelligence which is evolving by means of that outer form. You will find, I think, that that is the line which I shall emphasise and stress in these lectures. No speaker is able, after all, to dissociate himself entirely from his own point of view, and in these talks I have set myself the task of working along this third line, for to me it **[Page 33]** synthesises the other two, and adds certain concepts which produce a coherent whole when merged with the other two. It is for you to decide if this third standpoint is logical, reasonable, and clear.

The most common fact in life for all of us is that of the material world,—that world which we can see and contact by means of the five senses, and which is called by the metaphysical thinkers the "not-self," or that which is objective to each one of us. As we all know, the work of the chemist is to reduce all known substances to their very simplest elements, and it was thought not long ago that this had been satisfactorily accomplished. The conclusions of the chemist placed the number of the known elements between seventy and eighty. About twenty years ago, however (in 1898), a new element was discovered which was called Radium, and this discovery entirely revolutionised the world's thought about matter and substance. If you will go to the textbooks of the last century, or search the old

dictionaries, seeking for the definition of the atom, for instance, you will usually find Newton quoted. He defined the atom as "a hard, indivisible, ultimate particle," a something which was incapable of further subdivision. This was considered to be the ultimate atom in the universe, and was called by the scientist of the Victorian era "the foundation stone of the universe"; [Page 34] they considered they had gone as far back as it was possible to go, and that they had discovered what lay back of all manifestation and of objectivity itself. But when radium, and the other radio-active substances, had been discovered, an entirely new aspect of the situation had to be faced. It became apparent that what was considered the ultimate particle was not so at all. As you now have the definition of the atom (I am quoting from the *Standard Dictionary*) it is:

"An atom is a centre of force, a phase of electrical phenomena, a centre of energy, active through its own internal make-up, and giving off energy or heat or radiation."

Therefore, an atom is (as Lord Kelvin in 1867 thought it would ultimately turn out to be) a "vortex ring," or centre of force, and not a particle of what we understand as tangible substance. This ultimate particle of matter is now demonstrated to be composed of a positive nucleus of energy, surrounded—just as is the sun by the planets—with many electrons or negative corpuscles, thus subdividing the atom of earlier science into numerous lesser bodies. The elements differ according to the number and arrangement of these negative electrons around their positive nucleus, and they rotate or move around this central charge of electricity as our planetary system rotates around the sun. Professor Soddy, [Page 35] in one of his latest books, has pointed out that in the atom is to be seen an entire solar system,—the central sun can be recognised, with the planets pursuing their orbital paths around it.

It would be apparent to each of us that when this definition of the atom is contemplated and studied an entirely new concept of substance comes before us. Dogmatic assertions are therefore out of order, for it is realised that perhaps the next discovery may reveal to us the fact that the electrons themselves may be worlds within worlds. An interesting speculation along these lines is to be found in a book by one of our scientific thinkers in which he suggests that we might be able to divide and subdivide the electron itself into what he calls "psychons," and thus be led into realms which are not now considered physical. That may be only a dream, but the thing that I am seeking to impress upon my mind and yours is that we scarcely know where we stand in scientific thought, any more than we know where we stand in the religious and economic world. Everything is passing through a period of transition; the old order changeth; the old way of looking at things is proving false or inadequate; the old expressions of thought seem futile. All that the wise man can do just now is to reserve his opinion, ascertain for himself what appeals to him as truth, and endeavour then to synthesise [Page 36] that particular aspect of universal truth with that aspect which has been accepted by his brother.

The atom, then can be predicated as resolving itself into electrons, and can be expressed in terms of force or energy. When you have a centre of energy or activity you are involved in a dual concept; you have that which is the cause of movement or energy, and that which it energises or actuates. This brings us directly into the field of psychology, because energy or force is ever regarded as a quality, and where you have a quality you are really considering the field of psychic phenomena.

There are certain terms in use when considering substance which are continuously appearing, and about which there is a wide diversity of definition. In looking over one scientific book last week it was discouraging to find the author pointing out that the atom of the chemist, of the physicist, of the mathematician, and of the metaphysician were four totally different things. That is another reason why

it is not possible to be dogmatic in dealing with these questions. Nevertheless, rightly or wrongly, I have a very definite hypothesis to put before you. When we talk about radium. we are, in all probability, venturing into the realm of etheric substance, the region of ether, or of protyle. Protyle was a word coined by Sir William Crookes, and is defined by him as follows:—

**[Page 37]**

"Protyle is a word analogous to protoplasm, to express the idea of the original primal matter before the evolution of the chemical elements. The word I have ventured to use for this purpose is compounded of a Greek word 'earlier than' and 'the stuff of which things are made.'"

We are, therefore, throwing the concept of matter back to where the Oriental school has always put it, to primordial stuff, to that which the Orientalist calls "primordial ether," though we must ever remember that the ether of science is many, many removes from the primordial ether of the Oriental occultist. We are led back to that intangible something which is the basis of the objective thing which you and I can see and touch and handle. The word "substance" itself means that which "stands under," or which lies back of things. All, therefore, that we can predicate in connection with the ether of space is that it is the medium in which energy or force functions, or makes itself felt. When we are talking in these lectures of energy and force, and of matter and substance, we can separate them in our minds thus: When we speak about energy and substance we are considering that which is as yet intangible, and we use force in connection with matter when dealing with that aspect of the objective which our scientists are definitely studying. Substance is the ether in one of its many grades, and is that which lies back of matter itself.

**[Page 38]**

When we speak of energy there must be that which energises, that which is the source of energy and the origin of that force which demonstrates in matter. It is here that I seek to lay the emphasis. Whence comes this energy, and what is it?

Scientists are recognising ever more clearly that atoms possess qualities, and it would be interesting if one were to take the different scientific books dealing with the subject of atomic matter, and note which of the many and varying terms applied to them could be applied to a human being also. On a small scale I have attempted this, and found it very illuminating.

First of all, as we know, the atom is spoken of as possessing energy, and the power to change from one mode of activity to another. One writer has remarked that "absolute intelligence thrills through every atom in the world." In this connection I want to point out to you what Edison is reported by an interviewer as having said in *Harper's Magazine* for February 1890, and which is enlarged upon in the *Scientific American* for October 1920. In the earlier instance he is quoted as follows:—

"I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousands of ways in which atoms of hydrogen combine **[Page 39]** with those of other elements, forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relation assume beautiful or interesting shapes and colours, or give forth a pleasant perfume, as if expressing their satisfaction...gathered together in certain forms, the atoms constitute animals of the lower order. Finally they combine in man, who represents the total intelligence of all the atoms."

"But where does this intelligence come from originally?" asked the interviewer.

"From some power greater than ourselves," Edison answered.

"Do you believe, then, in an intelligent Creator, a personal God?"

"Certainly. The existence of such a God can, to my mind, be proved from chemistry."

In the long interview quoted in the *Scientific American*, Edison laid down a number of most interesting surmises from which I have culled the following:—

1. Life, like matter, is indestructible.
2. Our bodies are composed of myriads of infinitesimal entities, each in itself a unit of life; just as the atom is composed of myriads of electrons.
3. The human being acts as an assemblage rather than as a unit; the body and mind express the vote or voice of the life entities.
4. The life entities build according to a plan. **[Page 40]** If a part of the life organism be mutilated, they rebuild exactly as before....
5. Science admits the difficulty of drawing the line between the inanimate and the animate; perhaps the life entities extend their activities to crystals and chemicals....
6. The life entities live for ever; so that to this extent at least the eternal life which many of us hope for is a reality.

In an address given by Sir Clifford Allbut, President of the British Medical Association, as reported in the *Literary Digest* of February 26th, 1921, he speaks of the ability of the microbe to select and reject, and in the course of his remarks he says:

"When the microbe finds itself in the host's body it may be wholly out of tune, or wholly in tune, with any or all cells that it approaches; in either case presumably nothing morbid would happen morbid happenings would lie between this microbe and body-cells within its range but not in tune with it. Now there seems to be reason to suppose that a microbe, on its approach to a body-cell only just out of its range, may try this way and that to get a hitch on. If so, the microbe, at first innocuous, would become noxious. So, on the other hand, body-cells may educate themselves to vibrate in harmony with a microbe before dissonant; or there may be mutual interchange and co-adaptation....

**[Page 41]** "But, if things be so, surely we are face to face with a marvellous and far-reaching faculty, the faculty of choice, and this rising from the utter bottom of biology to the summit—formative faculty—'auto-determination,' or, if you please, 'mind.'"

In the year 1895, Sir William Crookes, one of our greatest scientists, gave an interesting lecture before a body of chemists in Great Britain, in which he dealt with the ability of the atom to choose its own path, to reject and to select, and showed that natural selection can be traced in all forms of life, from the then ultimate atom up through all forms of being.

In another scientific article, the atom is further considered as having sensation as well:

"The recent contest as to the nature of atoms, which we must regard as in some form or other the ultimate factors in all physical or chemical processes, seems to be capable of easiest solution by the conception that these very minute masses possess—as centres of force—a persistent soul, that every atom has sensation and power of movement."

Tyndall has likewise pointed out that even the very atoms themselves seem to be "instinct with the



desire for life."

If you take these different qualities of the atom—energy, intelligence, ability to select and reject, to attract and repel, sensation, movement, and [Page 42] desire—you have something which is very much like the psychology of a human being, only within a more limited radius and of a more circumscribed degree. Have we not, therefore, really got back to what might be termed the "psyche of the atom"? We have found that the atom is a living entity, a little vibrant world, and that within its sphere of influence other little lives are to be found, and this very much in the same sense that each of us is an entity, or positive nucleus of force or life, holding within our sphere of influence other lesser lives, *i.e.* the cells of our body. What can be said of us can be said, in degree, of the atom.

Let us extend our idea of the atom a little further, and touch upon what may be fundamentally the cause, and may hold the solution of the world problems. This concept of the atom as a positive demonstration of energy, holding within its range of activity its polar opposite, can be extended not only to every type of atom, but also to a human being. We can view each unit of the human family as a human atom, for in man you have simply a larger atom. He is a centre of positive force, holding within the periphery of his sphere of influence the cells of his body; he shows discrimination, intelligence, and energy. The difference lies but in degree. He is possessed of a wider consciousness, and vibrates to a larger measure than the little atom of the chemist.

[Page 43] We might extend the idea still further and consider a planet as an atom. Perhaps there is a life within the planet that holds the substance of the sphere and all forms of life upon it to itself as a coherent whole, and that has a specific extent of influence. This may sound like a wild speculation, yet, judging from analogy, there may perhaps be within the planetary sphere an Entity Whose consciousness is as far removed from that of man as the consciousness of man is from that of the atom of chemistry.

This thought can again be carried still further, till it includes the atom of the solar system. There, at the heart of the solar system, the sun, you have the positive centre of energy, holding the planets within its sphere of influence. If you have within the atom, intelligence; if you have within the human being, intelligence; if you have within the planet, an Intelligence controlling all its functions, may it not be logical to extend the idea and predicate a still greater Intelligence back of that larger atom, the solar system?

This brings us ultimately to the standpoint which the religious world has always held, that of there being a God, or Divine Being. Where the orthodox Christian would say with reverence, God, the scientist with equal reverence would say, Energy; yet they would both mean the same. Where the idealistic teacher would speak of "God [Page 44] within" the human form, others with equal accuracy would speak of the "energising faculty" of man, which drives him into activity of a physical, emotional, or mental nature. Everywhere are to be found centres of force, and the idea can be extended from such a force centre as a chemical atom, on and up through varying grades and groups of such intelligent centres, to man, and thence to the Life which is manifesting through the system. Thus is demonstrated a marvellous and synthesised Whole. St. Paul may have had something of this sort in mind when he spoke about the Heavenly Man. By the "body of Christ" he surely means all those units of the human family who are held within His sphere of influence, and who go to the constitution of His body, as the aggregate of the physical cells form the physical body of the man. What is needed in these days of religious upheaval is that these fundamental truths of Christianity should be demonstrated to be scientific truths. We need to make religion scientific.

There is a very interesting Sanskrit writing, many thousands of years old, which I am venturing to

quote here. It says:

"Every form on earth, and every speck (atom) in space, strives in its efforts towards self-formation, and to follow the model placed for it in the Heavenly Man. The involution [Page 45] and the evolution of the atom...have all one and the same object: man."

Do you note what a large hope this concept opens out before us? Not one atom of matter, showing latent intelligence, discrimination, and selective power, but will, in the course of aeons, reach that more advanced stage of consciousness which we call human. Surely, then, the human atom may equally be supposed to progress to something still more widely conscious, and eventually reach the stage of development of those great Entities whose bodies are planetary atoms; and for Them, as well, what is there? Attainment of that all-including state of consciousness which we call God, or the solar Logos. Surely this teaching is logical and practical. The old occult injunction which said to a man "Know thyself, for in thyself is to be found all that there is to be known," is still the rule for the wise student. If each one of us would scientifically regard ourselves as centres of force, holding the matter of our bodies within our radius of control, and thus working through and in them, we should have a hypothesis whereby the entire cosmic scheme could be interpreted. If, as Einstein hints, our entire solar system is but a sphere, colouring is given to the deduction that it, in its turn, may be but a cosmic atom; thus we would have a place within a still larger scheme, and have a centre around which our system rotates, and in which it is as the electron [Page 46] to the atom. We have been told by astronomers that our entire system is probably revolving around a central point in the heavens.

Thus the basic idea which I have sought to emphasise can be traced all the way up, through the atom of the chemist and physicist, through man, through the energising Life of a planet, up to the Logos, the deity of our solar system, the Intelligence or Life which lies back of all manifestation or of nature, and on to some greater scheme in which even our God has to play His part and to find His place. It is a wonderful picture if true.

I cannot deal to-night with the different developments of this intelligence animating all atoms, but I should like for a moment to take up what is perhaps the method of their evolution, and this from the human standpoint (which concerns us the most intimately) remembering ever that what is true of any one atom should be true in greater or less degree of all.

In considering broadly the atoms of the solar system, including the system itself, there are two things noticeable: the first is the intense life and activity of the atom itself, and its internal atomic energy; and the second is its interaction with other atoms—repelling some and attracting others. Perhaps, then, we may deduce from these facts, that the method of evolution for every atom is due to two causes: the internal life of the [Page 47] atom itself, and its interaction or intercourse with other atoms. These two stages are apparent in the evolution of the human atom. The first was emphasised by the Christ when He said: "The kingdom of God is within you," thus pointing all human atoms to the centre of life or energy within themselves, and teaching them that from and through that centre they must expand and grow. Each one of us is conscious of being centred within himself; he considers everything from his own standpoint, and the outer happenings, are mostly interesting just in so far as they concern himself. We deal with things as they affect us personally, and all that occurs to others at a certain stage of our evolution is important only as it concerns ourselves. That is the present stage of many and is characteristic of the majority; it is the period of intense individualism, and that in which the "I" concept is of paramount importance. It involves much internal activity.

The second way the human atom grows is through its interaction with all other atoms, and this is something which is only just beginning to dawn upon the human intelligence, and to assume its just importance. We are only beginning to realise the relative significance of competition and of co-operation, and are on the verge of realising that we cannot live our life selfishly and apart from the group in which we find a place; we are commencing to learn that if our brother is held [Page 48] back, and is not making progress, and if the other human atoms are not vibrating as they should, every atom in the body corporate is affected. None of us will be complete until all other units have achieved their fullest and most complete development.

Next week I shall enlarge a little upon this, when I take up the question of form building. I only seek to-night, in bringing this lecture to a conclusion, to bring to your consciousness an appreciation of the place we each hold in the general scheme, and to enable us to realise the importance of the interaction which goes on between all atoms. I seek to point out the necessity of finding for ourselves our place in the group to which we naturally belong (in which we are as the electrons to the positive charge), and of our then proceeding to do our work within that larger atom, the group.

This makes the entire hypothesis not merely a wild dream, but a practically useful ideal. If it is true that all the cells of our bodies, for instance, are the electrons which we hold coherently together, and if we are the energising factor within the material form, it is of prime importance that we recognise that fact, and deal rightly and scientifically with those forms and their atoms. This involves the practical care of the physical body and the wise adaptation of all our energy to the work to be done, and to the [Page 49] nature of our objective; it necessitates the judicious utilisation of that aggregate of cells which is our instrument, or tool, and our sphere of manifestation. This is something of which we, as yet, know little. When this thought is developed, and the human being is recognised as a force centre, the attitude of people towards their work and mode of living will be fundamentally altered. The point of view of the medical world, for instance, will be changed, and people will study the right methods of utilising energy. Disease through ignorance will no longer exist, and the methods of transmitting force will be studied and followed. We shall then be truly intelligent atoms—a thing we, as yet, are not.

Again, we shall not only be practical in the handling of our material bodies, because we understand their constitution, but we shall consciously find our place within the group, and direct our energy to the benefiting of the *group*, and not, as now, to the furthering of our own ends. Many atoms have not only an internal life of their own, but also radiate, and as radio-activity is gradually understood, so the study of man as a centre of active radiation will also come into being. We are standing these days on the verge of wonderful discoveries: we are nearing a marvellous synthesis of the thought of the world; we are advancing towards that period when science and religion will come to the help of each other, and [Page 50] when philosophy will add its quota to the understanding of the truth.

The use of the imagination will frequently open up a wonderful vision, and if this imagination is based on essentials, and starts with a logical hypothesis, perhaps it will lead us to the solution of some of the mysteries and problems which are distressing the world now. If things are to us mysterious and inexplicable, may it not be because of that great Entity Who is manifesting through our planet, and Who is working out a definite purpose and plan, just as you and I may be doing in our lives. At times we carry our physical vehicle into situations, and bring about difficulties in connection with it which are both painful and distressing; granted the hypothesis upon which we are working, it may, therefore, be logical to surmise that the great Intelligence of our planet is similarly carrying His entire body of manifestation (which includes the human family) into situations which are distressing to the atoms.

Surely it may be logical to suppose that the mystery of all we see around us may be hidden in the will and intelligent purpose of that greater Life, Who works through our planet as man works through the medium of his physical body, and yet Who is Himself but an atom within a still larger sphere, which is indwelt by the solar Logos, the Intelligence Who is the sumtotal of all the lesser lives.

## LECTURE III

### THE EVOLUTION OF FORM, OR GROUP EVOLUTION

#### [Page 53]

I WANT to enlarge to-night upon the basic idea of the unity of consciousness, or of intelligence, as developed somewhat in the lecture last week, and to extend the concept still further. It has been said that all evolution proceeds from the homogeneous, through heterogeneity, back again to homogeneity, and it has been pointed out that:

"Evolution is a continually accelerating march of all the particles of the universe which leads them simultaneously, by a path sown with destruction, but uninterrupted and unpausing, from the material atom to that universal consciousness in which omnipotence and omniscience are realised: in a word, to the full realisation of the Absolute of God."

This proceeds from those minute diversifications which we call molecules and atoms up to their aggregate as they are built into forms; and continues on through the building of those forms into greater forms, until you have a solar system in its entirety. All has proceeded under law, and the same basic laws govern the evolution of the [Page 54] atom as the evolution of a solar system. The macrocosm repeats itself in man, the microcosm, and the microcosm is again reflected in all lesser atoms.

These remarks and the previous lecture concern themselves primarily with the material manifestation of a solar system, but I shall seek to lay the emphasis in our future talks principally upon what we might call the psychical evolution, or the gradual demonstration and evolutionary unfoldment of that subjective intelligence or consciousness which lies behind the objective manifestation.

As usual, we will handle this lecture in four divisions: First, we will take the subject of the evolutionary process, which, in this particular case is the evolution of the form, or the group; then the method of group development; next we will consider the stages that are followed during the cycle of evolution, and finally we will conclude with an attempt to be practical, and to gather out of our conclusions some lesson to apply to the daily life.

The first thing necessary for us to do is to consider somewhat the question of what a form really is. If we turn to a dictionary we will find the word defined as follows: "The external shape or configuration of a body." In this definition the emphasis is laid upon its externality, upon its [Page 55] tangibility and exoteric manifestation. This thought is also brought out if the root meaning of the word 'manifestation' is carefully studied. It comes from two Latin words, meaning "to touch or handle by the hand" (*manus*, the hand, and *fendere*, to touch), and the idea then brought to our minds is the triple

thought that that which is manifested is that which can be felt, contacted, and realised as tangible. Yet in both these interpretations the most vital part of the concept is lost sight of, and we must look elsewhere for a truer definition. To my mind, Plutarch conveys the idea of the manifestation of the subjective through the medium of the objective form in a much more illuminating way than does the dictionary. He says:

"An idea is a being incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and becomes the cause of the manifestation."

Here you have a most interesting sentence, and one of real occult significance. It is a sentence which will repay careful study and consideration, for it embodies a concept that concerns itself not only with that little manifestation, the atom of the chemist and the physicist, but of all forms that are constituted by their means, including the manifestation of a human being and of the Deity of a solar system, that great Life, that all-embracing, [Page 56] universal Mind, that vibrant centre of energy, and that great enfolding consciousness Whom we call God, or Force, or the Logos, the *Existence* Who is expressing Himself through the medium of the solar system.

In the Christian Bible the same thought is borne out by St. Paul in a letter to the Church at Ephesus. In the second chapter of the Epistle to the Ephesians he says: "We are his workmanship." Literally, the correct translation from the Greek is: "We are his poem, or idea," and the thought in the mind of the apostle is that through the medium of every human life, or in the aggregate of lives which compose a solar system, God is, through the form, whatever it may be, working out an idea, a specific concept, or detailed poem. A man is an embodied thought, and this is also the concept latent in the definition of Plutarch. You have therein first the idea of a self-conscious entity, you have then to recognise the thought or purpose which that entity is seeking to express, and finally, you have the body or form which is the sequential result.

The term Logos, translated as the Word, is frequently used in the New Testament, in speaking of the Deity. The outstanding passage in which this is the case is the first chapter of St. John's Gospel, where the words occur: "In the beginning was the Word, and the word was with [Page 57] God, and the word was God." Let us consider for a minute the meaning of the expression. Its literal translation is 'the Word,' and it has been defined as "the rendering in objective expression of a concealed thought." If you take any noun, or similar word, for instance, and study its objective significance, you will find that always a definite thought is conveyed to the mind, involving purpose, intent, or perhaps some abstract concept. If this same method of study can be extended to include the idea of the Deity or the Logos, much light may be gained upon this abstruse question of the manifestation of God, the central Intelligence, by the means of the material form, whether we see Him manifested through the tiny form of a chemical atom, or that gigantic physical body of His we call a solar system.

We found in our lecture last week that there was one thing that could be predicated of all atoms, and that scientists everywhere were coming to recognise one distinguishing characteristic. They have been shown to possess symptoms of mind and a rudimentary form of intelligence. The atom demonstrates the quality of discrimination, of selective power, and of ability to attract or repel. It may seem curious to use the word *intelligence* in connection with an atom of chemistry, for instance, but nevertheless the root meaning of the word embodies this idea perfectly. [Page 58] It comes from two Latin words: *inter*, between, and *legere* to choose. Intelligence, therefore, is the capacity to think or choose, to select, and to discriminate. It is, in reality, that abstract, inexplicable something which lies back of the great law of



attraction and repulsion, one of the basic laws of manifestation. This fundamental faculty of intelligence characterises all atomic matter, and also governs the building up of forms, or the aggregation of atoms.

We have earlier dealt with the atom *per se*, but have in no way considered its building into form, or into that totality of forms which we call a kingdom in nature. We have considered somewhat the essential nature of the atom, and its prime characteristic of intelligence, and have laid our emphasis upon that out of which all the different forms as we know them are built—all forms in the mineral kingdom, in the vegetable kingdom, in the animal kingdom, and in the human kingdom. In the sumtotal of all forms you have the totality of nature as generally understood.

Let us now extend our idea from the individual forms that go to the constitution of any of these four kingdoms of nature, and view them as providing that still greater form which we call the kingdom itself, and thus view that kingdom as a conscious unit, forming a homogeneous whole. Thus each kingdom in nature may be considered [Page 59] as providing a form through which a consciousness of some kind or grade can manifest. Thus, also, the aggregate of animal forms composes that greater form which we designate the kingdom itself, and this animal kingdom likewise has its place within a still greater body. Through that kingdom a conscious life may be seeking expression, and through the aggregate of kingdoms a still greater subjective Life may be seeking manifestation.

In all these kingdoms which we are considering—mineral, vegetable, animal and human—we have three factors again present, provided, of course, that the basis of our reasoning is correct: first, that the original atom is itself a life; secondly, that all forms are built up of a multiplicity of lives, and thus a coherent whole is provided through which a subjective entity is working out a purpose; thirdly, that the central life within the form is its directing impulse, the source of its energy, the origin of its activity, and that which holds the form together as a unity.

This thought can well be worked out in connection with man, for instance. For the purpose of our lecture, man can be defined as that central energy, life, or intelligence, who works through a material manifestation or form, this form being built up of myriads of lesser lives. In this connection a curious phenomenon has been frequently [Page 60] noticed at the time of death; it was brought very specially to my notice some years ago by one of the ablest surgical nurses of India. She had for a long time been an atheist, but had begun to question the ground of her unbelief after several times witnessing this phenomenon. She stated to me that, at the moment of death, in several cases, a flash of light had been seen by her issuing from the top of the head, and that in one particular case (that of a girl of apparently very advanced spiritual development and great purity and holiness of life) the room had appeared to be lit up momentarily by electricity. Again, not long ago, several of the leading members of the medical profession in a large Middle West city were approached by an interested investigator, by letter, and asked if they would be willing to state if they had noted any peculiar phenomena at the moment of death. Several replied by saying that they had observed a bluish light issuing from the top of the head, and one or two added that they had heard a snap in the region of the head. In this last instance we have a corroboration of the statement in Ecclesiastes, where the loosing of the silver cord is mentioned, or the breaking of that magnetic link which unites the indwelling entity or thinker to his vehicle of expression. In both the types of cases above mentioned can apparently be seen an ocular demonstration of the withdrawal [Page 61] of the central light or life, and the consequent disintegration of the form, and the scattering of the myriad lesser lives.

It may therefore seem to some of us a logical hypothesis that just as the atom of chemistry is a tiny sphere, or form, with a positive nucleus, which holds rotating around it the negative electrons, so all forms in all the kingdoms of nature are of a similar structure, differing only in degree of consciousness or intelligence. We can therefore regard the kingdoms themselves as the physical expression of some great subjective life, and can by logical steps come to the recognition that every unit in the human family is an atom in the body of that greater unit who has been called in some of the Scriptures the "Heavenly Man." Thus we arrive finally at the concept that the solar system is but the aggregate of all kingdoms and all forms, and the Body of a Being Who is expressing Himself through it, and utilising it in order to work out a definite purpose and central idea. In all these extensions of our final hypothesis, the same triplicity can be seen; an informing Life or Entity manifesting through a form, or a multiplicity of forms, and demonstrating discriminative intelligence.

It is not possible to deal with the method whereby the forms are built up, or to enlarge upon the evolutionary process by means of which atoms [Page 62] are combined into forms, and the forms themselves collected into that greater unity which we call a kingdom in nature. This method might be briefly summed up in three terms—*involution*, or the involving of the subjective life in matter, the method whereby the indwelling Entity takes to itself its vehicle of expression; *evolution*, or the utilisation of the form by the subjective life, its gradual perfecting, and the final liberating of the imprisoned life; and the law of *attraction and repulsion*, whereby matter and spirit are co-ordinated whereby the central life gains experience, expands its consciousness, and, through the use of that particular form attains self-knowledge and self-control. All is carried forward under this basic law. In every form you have a central life, or idea, coming into manifestation, involving itself more and more in substance, clothing itself in a form and shape adequate to its need and requirement, utilising that form as a means of expression, and then—in due course of time—liberating itself from the environing form in order to acquire one more suited to its need. Thus through every grade of form, spirit or life progresses, until the path of return has been traversed and the point of origin achieved. This is the meaning of evolution and here lies the secret of the cosmic incarnation. Eventually spirit frees itself from form, and attains liberation plus developed [Page 63] psychical quality and graded expansions of consciousness.

We might look at these definite stages, and study them very cursorily. We have in the first case the process of involution. This is the period in which the limiting of the life within the form or sheath proceeds, and it is a long slow process, covering millions upon millions of years. This great cycle is participated in by every type of life. It concerns the life of the Solar Logos manifesting through a solar system. It is part of the life cycle of the planetary Spirit manifesting through such a sphere as our Earth planet; it includes that life which we call human, and sweeps into the path of its energy the tiny life which functions through an atom of chemistry. It is the great process of *becoming*, and that which makes existence and being itself possible. This period of limitation, of a gradually increasing imprisonment, and of an ever deeper descent into matter, is succeeded by one of adaptation, in which the life and the form become intimately inter-related, and subsequent to this is the period wherein that inner relation becomes perfected. The form is then adequate to the needs of the life, and can be utilised. Then, as the life within grows and expands, it is paralleled by the crystallisation of the form, which no longer suffices as a means of expression. Following upon crystallisation, we [Page 64] have the period of disintegration. Limitation, adaptation, utilisation, crystallisation, and disintegration,—these are the stages which cover the life of an entity, or embodied idea of greater or less degree, which seeks expression through matter.

Let us carry out this thought in connection with the human being. The process of limitation can be seen in the taking of a physical form, and in those early rebellious days, when a man is full of desires, aspirations, longings and ideals, which he seems unable to express or to satisfy. Then comes the period of adaptation, wherein the man begins to utilise what he has, and to express himself as best he may through the medium of those myriads of lesser lives and intelligences which constitute his physical, his emotional, and his mental bodies. He energises his threefold form, forcing it to carry out his behests and fulfil his purposes, and thus carry out his plan, whether for good or evil. This is succeeded by the stage in which he utilises the form as far as in him lies, and comes to what we call maturity. Finally, in the later stages of life, we have the crystallisation of the form, and the man's realisation of its inadequacy. Then comes the happy release which we call death, that great moment in which the "spirit in prison" escapes from the confining walls of its physical form. Our ideas about death [Page 65] have been erroneous; we have looked upon it as the great and ultimate terror, whereas in reality it is the great escape, the entrance into a fuller measure of activity, and the release of the life from the crystallised vehicle and an inadequate form.

Thoughts similar to these can be worked out in connection with all forms, and not only with those in connection with the physical body of a human being. These ideas can be applied to forms of government, forms of religions, and forms of scientific or philosophical thought. It can be seen working out in a peculiarly interesting manner in this cycle in which we live. Everything is in a state of flux; the old order changeth, and a period of transition is in progress; the old forms, in every department of thought, are disintegrating, but only in order that the life which gave them being may escape, and build for itself that which will be more satisfactory and adequate. Take, for instance, the old religious form of the Christian faith. Here I must warn you not to misunderstand me. I am not trying to prove that the spirit of Christianity is inadequate, and I am not seeking to demonstrate that its well-trying and well-proven truths are erroneous. I am only trying to point out that the form through which that spirit seeks to express itself has somewhat served its purpose, and is proving a limitation. [Page 66] Those same great truths, and those same basic ideas, require a more adequate vehicle through which to function. Christian thinkers at this time need to distinguish very carefully between the vital truths of Christianity and the crystallised form of theology. The living impulse was given by the Christ. He enunciated these great and eternal truths, and sent them forth to take form and meet the need of a suffering world. They were limited by the form, and there came a long period wherein that form (religious dogmas and doctrines) gradually grew and took shape. Centuries ensued wherein the form and the life seemed adapted to each other, and the Christian ideals expressed themselves through the medium of that form. Now the period of crystallisation has set in, and the expanding Christian consciousness is finding the limitations of the theologians inadequate and restricting. The great fabric of dogmas and doctrines, as built up by the churchmen and theologians of the ages, must inevitably disintegrate, but only in order that the life within may escape, build for itself a better and more satisfactory means of expression, and thus measure up to the mission upon which it was sent.

In the different schools of thought everywhere the same thing can be seen. All of them are expressing some idea by means of a particular [Page 67] form, or set of forms, and it is very necessary for us to remember that the triple life back of all forms is nevertheless but One, though the vehicles of expression are diverse, and ever prove inadequate as times elapses.

What, then, is the purpose back of this endless process of form building, and this combining of the lesser forms? What is the reason of it all, and what will prove to be the goal? Surely it is the development of quality, the expansion of the consciousness, the development of the faculty of

realisation, the production of the powers of the psyche, or the soul, the evolution of intelligence. Surely it is the gradual demonstration of the basic idea or purpose which that great Entity Whom we call the Logos, or God, is working out through the solar system. It is the demonstration of His psychic quality, for God is intelligent Love, and the fulfilment of His determined purpose, for God is intelligent loving Will.

For all the different grades and types of atoms there is a goal and a purpose also. There is a goal for the atom of chemistry; there is a point of achievement for the human atom, man; the planetary atom will also some day demonstrate its basic purpose, and the great Idea which lies back of the solar system will some day be revealed. Is it possible for us in a few brief moments of study to get a sound conception of what [Page 68] that purpose may be? Perhaps we can get some broad, general idea if we approach the subject with sufficient reverence and sensitiveness of outlook, bearing carefully in mind always that only the ignorant dogmatise, and only the unwise deal in detail when considering these stupendous topics.

We have seen that the atom of chemistry, for instance, demonstrates the quality of intelligence; it shows symptoms of discriminative mind, and the rudiments of selective capacity. Thus the tiny life within the atomic form is demonstrating psychic quality. The atom is then built into all the different forms at varying times and stages, and each time it gains somewhat according to the force and life of the entity who ensouls that form, and preserves its homogeneity. Take, for instance, the atom that goes to the building of a form in the mineral kingdom; it shows not only discriminative selective mind, but elasticity. Then in the vegetable kingdom these two qualities appear, but a third is also found, which we might call sensation of a rudimentary kind. The initial intelligence of the atom has acquired something during the transition from form to form and from kingdom to kingdom. Its responsiveness to contact, and its general awareness have increased. When we come to the study of the evolution of consciousness we can take this up in greater detail; [Page 69] all I am endeavouring to do to-night is to show that in the vegetable kingdom forms built up of atoms show not only discriminative intelligence and elasticity, but also are capable of sensation, or of that which, in the vegetable kingdom, corresponds to emotion or feeling, emotion being but rudimentary love. Next we have the animal kingdom, in which the animal forms show not only all the above qualities, but to them is added instinct, or that which will some day blossom into mentality. Finally, we come to the human being, who shows all these qualities in a far greater degree, for the fourth kingdom is but the macrocosm for the three lower. Man demonstrates intelligent activity, he is capable of emotion or love, and has added yet another factor, that of intelligent will. He is the deity of his own little system; he is not only conscious, but he is self-conscious. He builds his own body of manifestation, just as does the Logos, only on a tiny scale; he controls his little system by the great law of attraction and repulsion, as does the Logos, and he energises it and synthesises his threefold nature into a coherent unit. He is the three in one, and the one in three, just as is the Logos.

There is a future for every atom in the solar system. Before the ultimate atom there lies a tremendous goal, and as the aeons slip away the [Page 70] life that animates that atom will pass through all the varying kingdoms of nature until it finds its goal in the human kingdom.

The idea might now be extended somewhat, and we might consider that great Entity Who is the informing life of the planet, and Who holds all the different kingdoms of nature within His consciousness. May it not be possible that His intelligence, as it informs the totality of all groups and kingdoms, is the goal for man, the human atom? Perhaps as time progresses the scope of his present

realisation may also be ours, and for His, as for all those great Lives Who inform the planets of the solar system, there may be the attainment of that tremendous reach of consciousness which characterises that great Existence Who is the ensouling Life of the solar system. May it not be true that among the different grades of consciousness, extending, for instance, from the atom of the chemist and physicist, up to the Logos of the solar system, there are no gaps, and no abrupt transitions, but there is ever a gradual expansion and a gradual evolution from one form of intelligent manifestation to another, and always the life within the form gains in *quality* by means of the experience.

When we have built this idea into our consciousness, when it is apparent to us that there is purpose and direction underlying everything, [Page 71] when we realise that not a single thing occurs that is not the outcome of the conscious will of some entity, and that all that happens has a definite aim and goal, then we have the clue to ourselves, and to all that we see happening around us in the world. If, for instance, we realise that we have the building up and care of our physical bodies, that we have the control of our emotional nature, and the responsibility for the development of our mentality, if we realise that we are the energising factors within our bodies, and that when we withdraw from those bodies they disintegrate and fall to pieces; then perhaps we have the clue to what the informing Life of the planet may be doing, as he works through forms of every kind (continents, civilisations, religions, and organisations) upon this earth; to what has gone on in the moon, which is now a disintegrating form, to what is going on in the solar system, and to what will happen in the solar system when the Logos withdraws from that which is, for Him, but a temporary manifestation.

Let us now make practical application of these thoughts. We are living at this time in a period in which all the forms of thought seem breaking up, in which the religious life of the peoples is no longer what it was, in which dogma and doctrine of every kind come under criticism. Many of the [Page 72] old forms of scientific thought are likewise disintegrating, and the foundations of the old philosophies seem to be shaken. Our lot is cast in one of the most difficult periods of the world's history, a period which is characterised by the breaking up of nations, the smashing of old relationships and ties, and the apparently imminent disruption of civilisation. We need to encourage ourselves by remembering that all this is occurring just because the life within those forms is becoming so strong that it finds them a prison and a limitation; and we must recollect that this transition period is the time of the greatest promise that the world has ever seen. There is no room for pessimism and despair, but only for the profoundest optimism. Many to-day are upset and distraught because the foundations seem to be shaken, the carefully reared and deeply cherished structures of religious thought and belief, and of philosophical finding seem in danger of falling, yet our anxiety exists simply because we have been too much engrossed with the form, and too much occupied with our prison, and if disruption has set in, it is only in order that the life may build for itself new forms and thereby evolve. The work of the destroyer is as much the work of God as that of the constructor, and the great god of destruction has to smash and rend the forms in order that the work of the builder may [Page 73] become possible, and the spirit able more adequately to express itself.

To many of us these ideas may seem novel, fantastic, and untenable. Yet even if they are only hypotheses, they may prove interesting and give us a possible clue to the mystery. We see civilisations disrupted, we see the religious fabrics tottering, we see philosophies successfully attacked, we see the foundations of material science shaken. Yet, after all, what are civilisations? What are the religions? What are the great races? Simply the forms through which the great threefold central Life, Who informs our planet, seeks to express Himself. Just as we express ourselves through the medium of a physical, an emotional, and a mental nature, so He expresses Himself through the totality of the



kingdoms of nature, and through the nations, races, religions, sciences, and philosophies, in existence at this time. As His life pulsates through every department of His being, we as cells and atoms within that greater manifestation follow each transition, and are swept along from one stage to another. As time progresses, and our consciousness expands, we shall enter more and more into a knowledge of His plan as He is working it out, and shall eventually be in a position to collaborate with Him in His essential purpose.

**[Page 74]** To sum up the central thought of this lecture: Let us endeavour to realise that there is no such thing as inorganic matter, but that every atom is a life. Let us realise that all forms are living forms, and that each is but the vehicle of expression for some indwelling entity. Let us seek to comprehend that this is likewise true of the aggregate of all forms. Thus we have the clue to ourselves, and perhaps the clue to the mystery of the solar system.

## LECTURE IV

### THE EVOLUTION OF MAN, THE THINKER

**[Page 77]**

THIS is the fourth in the series of talks which we have had the past month, and perhaps by means of them we have been able to get an idea of one of the fundamental principles which underlie evolution, and which can be seen working out in the solar system.

Let us first briefly recapitulate, in order that we may approach our subject to-night with certain ideas clearly formulated. We have seen that our interpretation of the processes of nature necessitates a threefold concept, which concerns itself with the life aspect, with the substance aspect, and with their close interrelation through the faculty of intelligence manifesting as consciousness of some kind or other. This interrelation will produce, finally, the perfected expression (through the medium of matter) of the conscious purpose of some indwelling entity. I seek to emphasise the fact that the goal of my endeavour is to put before you a hypothesis and a suggestion which may have within it the germ of a possible **[Page 78]** truth, and which seems to some of us the clearest way of explaining the mystery of the universe. We have seen that the three parts of the one great whole are Spirit, or Life, manifesting through a second factor which we call substance or matter, and utilising a third factor, which we call the intelligence. In the gradual synthesis of these three component aspects of deity can be seen the evolution of consciousness.

We next arrived at a more technical discussion of the subject of substance itself, dealing not with the differentiated substances or elements, but with the concept of a primordial substance, and endeavouring to get back as far as possible toward that which has been called by Sir William Crookes "protyle," or that which lies back of the tangible, or objective. We considered the atom, and found that its latest definition was that it was in reality a unit of force or energy consisting of a positive charge of electricity energising a number of negative particles. It became apparent to us that the tiny atom of the



chemist and the physicist was within itself a solar system, with the same general conformation as the greater system, demonstrating a similar activity and governed by analogous laws. We found that it had a central sun, and that around this central sun, pursuing their definite orbits, might be seen the electrons. We noted, also, the fact that the elements differ [Page 79] only according to the number and the arrangement of these electrons around the central positive charge. From this we passed on to the consideration of the soul, or the psyche, of the atom, and found that scientists recognise the truth that atoms themselves possess quality, show symptoms of mind or intelligence, and can discriminate, select, and choose.

We then proceeded to weave what appeared to be a fairy tale. We pictured the human being as an atom, and traced the resemblance of man to an atom; we found that he attracted and held within his sphere of influence the matter of his various bodies, mental, emotional, and physical, in exactly the same way as the electrons were held revolving around their central focal point. The idea proved capable of still further expansion, and we turned our attention to the planet, picturing it as similar in its nature to the human atom, and to the ultimate atom of substance, being but the expression of a life manifesting through a spheroidal form and working out an intelligent purpose. Then we reached our consummation, and viewed the solar system as a cosmic atom, energised by the life of the Logos.

We have, therefore, under consideration, four kinds of atoms:

First, the atom of the chemist and physicist.

Secondly, the human atom, or man.

[Page 80] Thirdly, the planetary atom, energised by a planetary Logos, or the Heavenly Man.

Fourthly, the solar atom, indwelt by the solar Logos, or the Deity.

If we are right in our fundamental concept, if there is a grain of reality in our hypothesis, and if there is a substratum of truth in our idea of the atom from which the elements are compounded, it is to be recognised as a life working intelligently through the medium of a form. Then it can perhaps be proven that man is equally a life or centre of energy, manifesting through his bodies; then it can perhaps be demonstrated that a planet is also the medium of expression of a still greater centre of energy, and further, under the law of analogy, it may perhaps be proven at some distant time that there is a God or central life back of material nature, and an Entity Who functions consciously through the solarsystem.

At our last lecture we took up another phase of manifestation. We studied the atom itself, and considered it as it entered into relationship with other atoms, and through their mutual coherence formed groups or congeries of atoms. In other words, we considered the atom as it was built into the different forms in the various kingdoms of nature, and found that, in the process of evolution atoms themselves gravitate towards other and greater central points, becoming in their turn [Page 81] electrons. Thus, every form is but an aggregate of smaller lives.

Very briefly then we touched upon the different kingdoms of nature, and traced the development of the soul or the psyche in all of them. Of the atom we have already predicated intelligence, or discriminative power, and we found that in the building up of forms in the mineral, vegetable, and animal kingdoms what we understand as sensation begins to appear, and we then have the rudiments of embryonic emotion, or feeling—the physical plane reflection of love. Thus we have one aspect of the threefold nature of God, intelligence demonstrating through the atom; and through the form we have the love, or attractive quality manifesting. This can also be expressed in the recognition that in these

two aspects of the central divine life you have the third person of the Logoic Trinity co-operating with the second; you have the intelligent activity of divinity, or the Holy Spirit aspect, working in connection with the second aspect, or the Son, Who is the builder of forms. This is brought out in an interesting manner in Proverbs viii. where Wisdom cries aloud (Wisdom in the Old Testament representing the Christ aspect), and after pointing out that He was with God before ever there was creation, goes on to say that when "He appointed the foundations of the earth, then I [Page 82] was by Him as the master worker or builder." Students would do well to study this chapter in connection with the ideas that we are here formulating, being careful to ascertain the exact translation.

We now come to the consideration of our subject for to-night, that of the evolution of man, the thinker. We shall see that in man comes in another aspect of divinity. Browning, in "Paracelsus," covers the subject that we have been considering in a most interesting manner, summing it up as follows:—

"Thus He (God) dwells in all,  
 From life's minute beginnings up at last  
 To man—the consummation of this scheme  
 Of being, the completion of this sphere  
 Of life: whose attributes had here and there  
 Been scattered o'er the visible world before,  
 Asking to be combined, dim fragments meant  
 To be united in some wondrous whole,  
 Imperfect qualities throughout creation,  
 Suggesting some one creature yet to make,  
 Some point where all those scattered rays should meet  
 Convergent in the faculties of man."

Having, therefore, discovered two aspects of divinity in the atom and in the form, we shall find the triplicity perfected in man. We have been told that man is made in the image of God, and we would therefore expect to see him reflecting [Page 83] the threefold nature of the Logos. He must demonstrate intelligence, he must show forth love, and he must manifest will. Let us consider some of the definitions of man as found in the dictionary and elsewhere. The definition found in the *Standard Dictionary* is a profoundly uninteresting one, and is as follows: Man is "an individual of the human race," and then follows a long list of suggestive derivations of the word man, running through every known tongue, and concluding with the statement that many of them are improbable. That derivation which ascribes the definition of man to the Sanskrit root 'man,' the one who thinks, is to my mind the most satisfying. Mrs. Besant, in one of her books, gives an exceptionally clear definition as follows: "Man is that being in whom highest spirit and lowest matter are linked together by intelligence." Man is here pictured as the meeting place for all the three lines of evolution, spirit, matter, and linking intellect; he is shown to be the one who unifies the self, the not-self, and the relation between them, and he is seen to be the knower, that which is known, and knowledge. What is the purpose of the intellect, or of knowledge? Surely its purpose is to adapt the material form to the need and requirements of the indwelling spirit, surely it is to enable the thinker within the body to utilise it intelligently, and for some definite purpose; and surely it exists [Page 84] in order that the central energising unit may constructively control its negative aspect. We are all of us entities, ensouling a form, and through the intelligence endeavouring to utilise that form for a specific purpose which exists within the conscious will of the true self.

In a very old occult book—so old that the date of it cannot be ascertained—can be found a definition of man which is very illuminating, and in line with the thought that we are seeking to develop to-night. Man is there defined as "the Life and the lives." We have seen that the atom is a life, manifesting by means of the little sphere of which it is the centre. We have seen that all forms are an aggregate of lives, built up into the mineral, vegetable, and animal kingdoms. Now we can pass to the next stage on this great ladder of evolution, and we will then find that the human being is the logical sequence that grows out of all these earlier developments. First, the primordial stuff, essentially intelligent energy; next, atomic matter, in all its varying activity forming the elemental combination; then the form, the aggregate of these atoms, up to the dweller within the form, who is not only active intelligence, not only inherent attraction and love, but is also a purposeful will. This "dweller within" took possession of the form when it had reached a certain stage of preparedness, and when the component [Page 85] lives had reached a certain vibratory capacity; he is now utilising it, and repeating, within his own sphere of influence, the work of the atom of matter; he demonstrates, nevertheless, not in one way, nor in two, but in three. In man, therefore, in deed and in truth, you have what the Christian would term the "image of God." For, as must be apparent to all thinkers, the only way in which we can know God is through the study of His nature, or His psychic quality. We know that God is intelligence, we know that He is love, or the great attractive force of the solar system, and we know that He is the great will or purpose back of all manifestation. In every Scripture in the world the Deity is pictured under these three aspects, and manifests through nature in this triple manner.

The evolution of substance is a thing of gradual growth; it is in time supplemented by the slow working out of the inner subjective *quality* of the life of God, and thus His essential nature is demonstrated. First, you have one aspect demonstrating, then another slowly appears, and finally the third can be seen, and you have the stupendous combination and consummation, the human being. He synthesises and blends the three aspects, uniting them in himself. He is the totality of the divine attributes, though as yet they are largely embryonic, and he has to repeat within his cycle [Page 86] of evolution the identical processes that the atom itself has followed. Just as the atom pursues its own internal course, and just as it also has later to be drawn into and to merge and blend with other atoms in the formation of a group, so the human atom equally has to find his place within a greater form.

Let us, therefore, consider for a little what is the method of the evolutionary process for a human being. We have seen that in him the three lines converge, and that he is a point of synthesis, with one aspect as yet predominant, that of the intelligence, with the second aspect of love-wisdom just beginning to make its presence felt, and with the highest aspect of spiritual will as yet purely embryonic.

We have, nearly all of us, been brought up in the belief in what is called "the fall of man." There are few these days who believe the story of the fall as it is given in the third chapter of Genesis, and we most of us credit it as having an allegorical interpretation. What is the occult truth underlying this curious story? Simply that the truth about the fall of the spirit into matter is conveyed by means of a picture to the infant mentality of man. The process of the converging of these lines is a twofold one. You have the descent into matter of the entity, of the central life, and the incarnation of spirit, and then you [Page 87] have the working up, out of matter, of that life or spirit, plus all that has been gained through the utilisation of form. By experimenting with matter, by dwelling within the form, by the energising of substance, by the going out of the Garden of Eden (the place where there is no scope for necessary development), and by the wandering of the Prodigal Son in the far country, you have the various stages which are pictured in the Christian Bible where man makes the discovery that he is not the form, but that he is the one who utilises it. He is intelligence, and therefore he is made in the image

of the third Person of the Trinity; he is love, and through him the love aspect of the Deity will some day perfectly manifest, and he will be able to say with his elder Brother, the Christ, in reply to the demand "Lord, show us the Father," that "he that hath seen me, hath seen the Father," for God is Love; and finally, through him the highest aspect, the will of God will become manifest, and he will be perfect, even as his Father in heaven is perfect.

Just as in the evolution of substance three stages could be seen—that of atomic energy, of group coherence, and of eventual synthesis—so in the, evolution of man will the same appear. You will have, in the early stages of human evolution, that which we might call the atomic stage, in which man comes to a gradual recognition that he is a [Page 88] self-conscious unit, with an individuality all his own. Anyone who has brought up children knows that stage well. It can be seen in that constant utterance of "my, my, my," the stage of appropriation for himself, with no thought of any other self. Children are naturally, advisedly, and wisely selfish. It is the stage of the gradual recognition of separative existence, and of the utilisation ever more potently by the human atom of its own internal atomic force. The infant human being rebels against the enforced guardianship of those who seek to protect it, and considers itself sufficient unto itself. This can be seen in the individual and the race.

Then, as life goes on, the man passes out of the atomic stage to a higher and a better one, when he becomes cognisant of his group relationships, when he becomes aware that he has group responsibilities, and that he has functions to work out with other separate atoms. The group consciousness begins to make itself felt. Thus the human atom finds its place within the group, the larger unit to which it belongs, and the love aspect begins to show itself. The man has passed out of the atomic stage into that of group coherence.

Later comes the stage when the man begins to realise that he has not only responsibilities to the group, but that there is something greater still. [Page 89] He realises that he is a part of a great universal life which underlies all groups, that he is not just a universal atom, that he is not just part of a group, but that, after merging his identity with the group—although never losing it—the group itself has to be blended again with the consciousness of that great Identity Who is the synthesis of them all. Thus he arrives at the final stage of intelligent appreciation of divine unity.

This triple idea can be found summed up in the Bible in a rather interesting phrase, where Jehovah says to Moses, the representative man, "I am that I am." If you split this verse into its three parts you have what I have been seeking to bring out to-night: First, the atomic consciousness, I AM; then the group, I AM THAT; a consciousness that he is not just a separated individual, not only a self-centred unit, not only a self-conscious entity, but that he is something still greater. Man then reaches the recognition which will lead him to sacrifice his identity in the service of the group, and to merge his consciousness in that of the group. Of such a conscious union we know practically nothing as yet. This is succeeded by the still greater stage, when I AM THAT I AM will be for us not an impossible ideal, and a visionary concept, but a fundamental reality, when man in the aggregate will recognise himself as an expression of the universal life, [Page 90] and the group consciousness itself will be merged in that of the Aggregate of all groups.

We suppose, and we hope, that we are passing rapidly out of the atomic stage, and that our sphere of influence and interest is not bounded by our atomic wall, but that we are becoming (to use a now familiar term) radio-active. When this is the case we shall not be circumscribed and limited within our own shell, and the narrow confines of our own individual life, but we shall begin to radiate, and to

contact other atoms, thus reaching the second stage, the attractive.

What, therefore, is the goal ahead for each one of us? What is the goal for these different atoms with which we are concerning ourselves? We are told in some of the old Eastern Scriptures, that the goal for the atom of substance is self-consciousness. What is, therefore, the goal for the human atom, who is already self-conscious, who is already individualised, and guiding himself by means of his will? What lies ahead for man? Simply the expansion of his consciousness to include the consciousness of the great life, or being, in whose body he is himself a cell. Our physical body is, for instance, made up of innumerable lesser lives, or atoms, each one of them separated from its neighbour, each one of them distinguished by its own inherent activity, and [Page 91] each one forming a sphere which holds within its periphery other lesser spheres or electrons.

We have seen that man is the positive charge, and holds his multiplicity of atoms, or lesser lives, energised and bound together into coherent forms. At death, when the spirit aspect withdraws itself, the form disintegrates, and is dissolved, and these little conscious lives, having fulfilled their function, dissipate. The consciousness of the atom within the body is a very different thing to the consciousness of a man, and this we can realise with very little thought. If we concede that man is a cell in a greater sphere, may it not be possible that there is a consciousness which is to the man what his consciousness is to the cell in his body? Is it not possible that we may have ahead of us the achievement of that consciousness in the same sense as the atom of substance may some day achieve the consciousness of a human being? May it not be that this is what Browning had in his mind when he said: "Mankind, made up of all the single men; in such a synthesis the story ends." Here he holds up before us a concept of a greater Man, who is the synthesis or sumtotal of all the lesser units. Perhaps that synthesis may be the great Life or the planetary Entity Who lies back, of our planetary manifestation, and Who is the sumtotal of the group consciousness. I suggest that just as *self-consciousness* is the goal for all [Page 92] the sub-human forms of life, and as *group consciousness*, or the consciousness of the Heavenly Man, is the goal for the human being, so for him, also, there may be a goal, and for him the achievement may be the development of *God consciousness*. So for him comes the struggle to evolve the realisation which is that of the solar Logos.

Thus can be seen the unity of consciousness from the most minute atom up to the Deity Himself. Thus opens up before us a wonderful picture, and a vista of possibility. Thus may the life of God be seen in its essential triple manifestation, working out in an ever-expanding consciousness; demonstrating in the atom of substance, and expanding through the medium of form, until it finds one point of culmination in man, then proceeding on its course till it demonstrates as the planetary consciousness, which is the sumtotal of all the states of consciousness upon our planet, the earth, until we arrive at the fundamental basic Life, Who holds all the planetary evolutions synthesised within His greater sphere, the solar system. Thus, in summing up, we have four states of intelligent activity, which we might term consciousness, self-consciousness, group consciousness, and God consciousness. These demonstrate through four types of atoms: first, the chemical atom and all atomic forms; secondly, the human atom; then, the planetary atom; and [Page 93] finally, the all encompassing solar atom. Ensouling these atomic forms can be seen manifesting all sub-human types of life, from the life of the atom of substance to the informing life of the higher animals, then that life which we call human, that of man, the thinker; next, the Heavenly Man, and then the great Life of the solar system, Whom the Christian calls God, or the Logos.

Browning expresses this idea of the gradual expansion of the consciousness of a human being into

something greater and vaster in the following words:—

"When all the race is perfected alike  
 As man, that is; all tended to mankind,  
 And, man produced, all has its end thus far;  
 But in completed man begins anew  
 A tendency to God. Prognostics told  
 Man's near approach; so in man's self arise  
 August anticipations, symbols, types  
 Of a dim splendour ever on before  
 In that eternal circle life pursues.  
 For men begin to pass their nature's bound,  
 And find new hopes and cares which fast supplant  
 Their proper joys and griefs; they grow too great  
 For narrow creeds of right and wrong, which fade  
 Before the unmeasured thirst for good: while peace  
 Rises within them ever more and more.

**[Page 94]** Such men are even now upon the earth  
 Serene amid the half-formed creatures round  
 Who should be saved by them and joined with them."

## LECTURE V

### THE EVOLUTION OF CONSCIOUSNESS

**[Page 97]**

Last week we studied, very inadequately, the evolution of man, the thinker, the tenant of the bodies, and the one who uses them during the cycle of evolution. We saw that he was the summation of the evolutions which had preceded him. We led up to our study of that evolution in two previous lectures in which we considered first the substance, or atomic matter prior to its building up into a form, or the tiny atom before it was incorporated in a vehicle of some kind. Then we studied the building of forms by means of the great law of attraction, which gathered the atoms together, causing them to cohere and vibrate in unison, and thus producing a form, or an aggregation of atoms. We came to the recognition that in atomic substance we had one aspect of the Godhead, of the Deity, and of the central Force or energy of the solar system, manifesting under the aspect of intelligence, and we saw that in the form aspect of nature another quality of the Deity became manifest, that of love or attraction, the cohesive force which holds **[Page 98]** the form unified. Then we studied the human being, or man, and noted how in him all the three divine aspects met; and recognised man as a central will manifesting through a form composed of atoms, and demonstrating the three qualities of God, that of intelligence, of love-wisdom, and of will or power.



To-day we are stepping out of the matter aspect of manifestation with which we have been dealing in the previous lectures, into the consideration of the consciousness within the form. We have seen that the atom may be regarded as the central life, manifesting through a spheroidal form, and showing the quality of mind; but the human atom may also be considered as a central positive life, utilising a form and demonstrating the different qualities we have enumerated; and then we said that, if we were right in our hypothesis about the atom, if we were right in considering the human being as an atom, then we might extend this primary conception to the planet, and say that within the planetary atom there is a great Life, manifesting through a form, and showing specific qualities whilst working out a specified aim; and we extended this same concept also to the great sphere of the solar system, and to the Deity Who indwells it.

Let us take up the question of consciousness itself, and study the problem a little and concern **[Page 99]** ourselves with the reaction of the life within the form. If I can thus give you a few general ideas in line with what has been said earlier, I shall be able to lay another stone upon the structure I am endeavouring to build.

The word *consciousness* comes from two Latin words: *con*, with; and *scio*, to know; and means literally "that with which we know." If you take a dictionary and look up this word you will find it defined somewhat as follows. "The state of being aware," or the condition of perceiving, the ability to respond to stimuli, the faculty of recognising contacts, and the power to synchronise vibration. All these phrases might be included in any definition of consciousness, but the one I want to lay emphasis upon this evening is that which the *Standard Dictionary* gives, and which I have quoted earlier. The average thinker who takes up the majority of the textbooks dealing with this subject is apt to find them very confusing, for they divide consciousness and the state of being aware into numerous divisions and subdivisions until one is left in a state of complete bewilderment. To-night we will only touch upon three types of consciousness, which we might enumerate as follows: Absolute consciousness, universal consciousness, and individual consciousness, and of these three it is only possible, really, to define two in any way with clarity.

### **[Page 100]**

Absolute consciousness, to the ordinary thinker, is practically impossible of recognition. It has been defined in one book as, "That consciousness in which everything is, the possible as well as the actual," and concerns everything that can be possibly conceived of as having occurred, or occurring, or going to occur. This is, possibly, absolute consciousness, and from the standpoint of the human being is the consciousness of God, Who contains within Himself the past, the present, and the future. What, then, is universal consciousness? It might be defined as consciousness, thinking time and space, consciousness with the idea of location and succession involved within it, or, in reality, group consciousness, the group itself forming either a greater or a lesser unit. Finally, individual consciousness may be defined as just as much of the universal consciousness as a separated unit can contact and can conceive of for itself.

Now, to understand these vague expressions—absolute, universal, and individual consciousness—it might be helpful if I endeavoured somewhat to illustrate. It might be done as follows: In our earlier lectures we have seen that we must consider the atom in the human body as a little entity, a tiny, intelligent life, and a microscopic, active sphere. Now taking that little cell as our starting-point we may get, by its means, some concept of what these three types of consciousness **[Page 101]** are, by viewing them from the standpoint of the atom and man. Individual consciousness to the tiny atom in a man's body would be its own vibratory life, its own internal activity, and all that specifically concerns itself. Universal consciousness to the little cell might be considered as the consciousness of the entire physical body, viewing it as the unit which incorporates the atom. Absolute consciousness to the atom might be considered as the consciousness of the thinking man who is energising the body. That would be to the atom something so remote from its own inner internal life as to be practically inconceivable and unknown, yet it nevertheless sweeps into the line of its will the form and the atom within the form, and all that concerns them. This idea has only to be extended to man, considered as an atom or cell within the body of a great Entity, and one can then work out along similar lines this conception of a threefold consciousness. It might here be wise if we were to come down and consider more practical matters than absolute consciousness.

Occidental science is coming gradually to the conclusion of the esoteric philosophy of the East, that consciousness must be predicated not only of the animal and of the human being, but that it must be recognised also as extending through the vegetable on into the mineral kingdom, and that *self-consciousness* must be regarded as the consummation [Page 102] of the evolutionary growth of consciousness in the three lower kingdoms. It is not possible in the short time now at my disposal, to go into that most fascinating study of the development of consciousness in the animal kingdom, in the vegetable kingdom, and its appearance also in the mineral kingdom; we should find, should we do so, that even minerals show symptoms of awareness of reaction to stimuli; that they manifest signs of fatigue, and that it is possible to poison a mineral and to murder it, much as you can murder a human being. The fact that flowers have consciousness is being more readily recognised, and articles of very deep interest have been published on the consciousness of plants, opening up a very wide range of thought. We have seen that in atomic matter the only thing that we can safely predicate is that it shows intelligence, the power to select, and to discriminate. This is the predominant feature of consciousness as it manifests through the mineral kingdom. In the vegetable kingdom another quality appears, that of sensation or feeling of a rudimentary nature. It is responsive in a different way to the mineral. In the animal kingdom a third reaction appears; not only is the animal showing signs of sensation in greatly increased degree to the similar response in the vegetable kingdom, but it also shows signs of intellect, or embryo mind. Instinct is a recognised faculty of all animal units, and [Page 103] the word comes from the same root as the word "instigate." When the power to instigate begins within any animal form it is a sign that an embryo mentality is beginning to manifest. In all these kingdoms you have different grades and types of consciousness showing themselves, whilst in man you have the first symptoms of self-consciousness, or the faculty in man whereby he becomes aware that he is a separated identity, that he is the indwelling impulse within the body, and the one who is in process of becoming aware by means of these bodies. This has been long taught in the East, and "esoteric philosophy teaches that everything lives and is conscious, but that not all life and consciousness is similar to the human," and it also emphasises the fact that "vast intervals exist between the consciousness of the atom and of the flower, between that of a flower and a man, between that of a man and a God." As Browning has said: "In man begins anew a tendency to God." He is not a God yet, but a God in the making; he is working out the image of God, and will some day produce it in perfection. He is the one who is seeking to demonstrate the subjective, divine, threefold life through the medium of the objective.

The method of the evolutionary development of consciousness in a human being is but a repetition on a higher turn of the spiral, of the two stages which we noted in the evolution of the [Page 104] atom, that of atomic energy and of group coherence. In the world at present can be seen the human family at the atomic stage of manifestation, leading on to a goal not yet achieved, the group stage.

If there is one thing apparent to all of us who are in any way interested in the faculty of awareness, and who are in the habit of noting that which passes around us, it is that of the different grades of mentality which we meet everywhere, and the different types of consciousness among men. We meet people who are alert, alive, aware of all that is going on, keenly conscious, responsive to thought currents of various kinds in human affairs, and conscious of contacts of every kind; then we meet people who seem to be asleep; there is apparently so little that interests them; they seem utterly unaware of contact; they are yet in a stage of inertia, and are not capable of responding to much outer stimuli; they are not mentally alive. One notices it, also, in children; some respond so quickly, while others we call stupid. It is not really that one is more or less essentially stupid than another; it is simply due to the inner stage of evolution of the child, to its more frequent incarnations, and the longer period that it has been occupied in becoming aware.

Let us now take the two stages, the atomic and the form stage, and see how the consciousness of the human being develops, bearing ever in mind [Page 105] that in the human atom is stored up all that has been gained in the earlier stages in the three lower kingdoms of nature. Man is the gainer by that vast evolutionary process which lies behind him. He starts with all that has been gained therein latent within him. He is self-conscious, and has before him a definite goal, the attainment of group consciousness. For the atom of substance the goal had been the attainment of self-consciousness. For the human being the goal is a greater Consciousness, and a wider range of awareness.

The *atomic stage* which we are now considering is, for us, a peculiarly interesting one, because it is the stage in which the majority of the human family find themselves. In it we pass through the period (a most necessary one) of self-centredness, that cycle in which the man is principally concerned with his own affairs, with that which primarily interests him, and lives his own intense, internal, vibratory life. For a long period back of us, and perhaps at the present stage (for I do not believe that many of us would feel insulted if we were not regarded as having attained perfection, or having achieved the goal), we are most of us intensely selfish, and only mentally interested in the things that are going on in the world, and then probably because our hearts are touched, and *we* do not like being uncomfortable, or we are interested because it is the fashion; and yet, [Page 106] in spite of this mental attitude, our whole attention is focussed upon the things which concern our own individual life. We are in the atomic stage, intensely active in connection with our own personal problems. Watch the throngs in the streets of any great city, and you will see everywhere people in the atomic stage, centred entirely in themselves, occupied only with their own business, intent upon their own pleasure getting, desirous only of having a good time, and only incidentally occupied with affairs which concern the group. This is a necessary and protective stage, and one of essential value to every unit of the human family. The realisation of this, therefore, will surely lead us all to be patient with our brothers and sisters who may so often irritate us.

What are the two factors whereby we evolve in and out of the atomic stage? In the Orient for many ages the method of evolution has been regarded as a twofold one. A man has been taught that he evolves and becomes aware first by means of the five senses, and later through the development of the faculty of discrimination, coupled with dispassion. Here in the West we have primarily emphasised the five senses, and have not taught that discrimination which is so essential. If you watch the development of a little child you will become aware, for instance, that a baby develops the five senses in a certain [Page 107] ordered sequence, usually. The first sense it develops is hearing; it will move its head when there is a noise. Then the next sense to be noted is that of touch, and it begins to feel about with its little hands. The third sense which seems to awaken is that of sight. I do not mean by this that a baby cannot see, or that it is born blind, like a kitten, but it is often several weeks before a baby consciously sees and looks with recognition. The faculty has always been there, but there has been no realisation. So it is with the graded expansions of consciousness and realisations that lie ahead of man to-day. In these three paramount, or major senses, hearing, touch, and sight, you have a very interesting analogy to and connection with the threefold manifestation of Deity, the self, the not-self, and the relation between. The self, occultly, hears and responds to vibration, thus realising Itself. It becomes aware of the not-self, and of its tangibility, through touch, but it is only when sight or conscious recognition comes in that the relation between the two is established. Two more senses are utilised by the self in making its contacts, those of taste and smell, but they are not so essential to the development of intelligent awareness as are the other three. Through these five senses we make every contact that it is possible to make upon the physical plane; through them we learn, we grow, we

become aware, and we develop; through them all [Page 108] the great instincts are evolved; they are the great protective senses, not only enabling us to contact our environment, but also protecting us from that environment.

Having, then, learnt to be intelligent units by means of these five senses, and having, through their medium, expanded our consciousness, we reach a certain crisis, and another factor comes in, that of intelligent discrimination. Here I am referring to the discrimination which a self-conscious unit demonstrates. I refer to that conscious choice which you and I evidence, and which we will be forced to utilise as the power of evolution drives us on to the point where we will learn to distinguish between the self and the not-self, between the real and the unreal, between the life within the form, and the form which it uses, between the knower and that which is known. Here we have the whole object of evolution, the attainment of the consciousness of the real self through the medium of the not-self.

We pass through a long period or cycle of many lives, wherein we identify ourselves with the form, and are so one with the not-self that we recognise no difference, being entirely occupied with the things which are transient and impermanent. It is this identification with the not-self which leads to all the pain, dissatisfaction, and sorrow in the world, and yet we must remember that through [Page 109] this reaction of the self to the not-self we inevitably learn, and finally break loose from the impermanent and the unreal. This cycle of identification with the unreal parallels the stage of individual consciousness. As the atom of substance has to find its way into some form, and add its quota of vitality to a greater unit, so through the evolutionary development of consciousness the human atom has likewise to reach a point where it recognises its place in a greater Whole, and shoulders its responsibility in group activity. This is the stage which a great number of the human family are now approaching. Men are realising, as never before, the difference between the real and the unreal, between the permanent and the impermanent; through pain and suffering they are awakening to the recognition that the not-self suffices not, and they are searching without and also within for that which will more adequately meet their needs. Men are seeking to understand themselves, to find the kingdom of God within themselves, and through Mental Science, New Thought, and the study of psychology they will arrive at certain realisations which will prove invaluable to the human race. The indication is therefore to be found that the *form stage* is rapidly approaching, and that men are passing out of the atomic period into something infinitely better and greater. Man is beginning [Page 110] to sense the vibration of that greater Life within Whose body he is but as an atom, and he is commencing, in a small way, to make a conscious response to that greater call, and to find possible channels whereby he can understand that greater Life which he senses, but as yet does not know. If he persists in this, he will find the group to which he belongs, and will then change his centre. No longer will he be limited by his own little atomic wall, but he will pass beyond it, and become, in his turn, a conscious, active, intelligent part of the greater whole.

And how is this change brought about? The atomic stage was developed by means of the five senses, and through the utilisation of the faculty of discrimination. The stage at which a man awakens to group realisation, and becomes a conscious participant in the activities of the group, is brought about in two ways: through meditation, and through a series of initiations. Now when I use the word "meditation" I do not mean what is perhaps usually understood by that word, a negative, receptive state of mind, or a state of trance. There is much misconception these days as to what meditation really is, and there is a great deal of so-called meditation which has been truly described by a person not so long ago, as "I shut my eyes, and open my mouth, and wait for something to happen." The true meditation [Page 111] is something that requires the most intense application of the mind, the utmost control of thought, and an

attitude which is neither negative nor positive, but an equal balance between the two. In the Eastern Scriptures the man who is attempting meditation and achieving its results, is described as follows—and from a consideration of these words may come much help and illumination to us: "The Maha Yogi, the great ascetic, in whom is centred the highest perfection of austere penance and *abstract meditation*, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and *union with the great Spirit of the universe is eventually attained*." Here this union with the group life is held to be the product of meditation, and there is no other method of attainment.

True meditation (of which the preliminary stages are concentration upon and application to any particular line of thought) will differ for different people and different types. The religious man, the mystic, will centre his attention upon the life within the form, upon God, upon Christ, or upon that which embodies for him the ideal. The business man, or the professional man, who, during his hours of work, is one-pointedly centred upon the matter he has on hand, and who keeps his attention fixed upon the particular problem [Page 112] he has to solve, is learning to meditate. Later on, when he comes to the more spiritual aspect of meditation, he will find that he has covered the hardest part of the road. The person who is reading a difficult book, and reads with the full force and power of his brain, getting at that which lies behind the written word, may be meditating as much as it is possible for him to meditate at this time. I say this for our encouragement, because we live in a cycle in which books about meditation are found. All of them embody some aspect of the truth, and may be doing much good, but they may not embody that which is best for any particular individual. We need to find our own way of concentrating, to ascertain our own method of approach to that which lies within, and to study for ourselves this question of meditation.

I would like here to sound a word of warning. Avoid those schools and methods which combine forms of breathing exercises with meditation, which teach different types of physical postures, and teach their students to centre their attention upon physical organs or centres. Those who follow these methods are heading towards disaster, and apart from the physical dangers involved, and the risk of insanity and nervous disorders, they are occupying themselves with the form, which is limitation, and not with the spirit, which is life. The goal will not be achieved that way. [Page 113] For most of us the intellectual concentration which results in mind control, and the ability to think clearly and to think only that which we wish to think, must precede true meditation, which is a thing few people know much about. This true meditation, which it is impossible for me to enlarge upon here, will result in a definite change of polarisation, will open up to man ranges of experiences undreamt of hitherto, will reveal to him contacts that as yet he does not realise, and will enable him to find his place within the group. He will be no longer confined by the wall of his personal life, but will begin to merge that life within the greater whole. He will no longer be occupied with the things of selfish interest, but will give his attention to the problems of the group. He will no longer give his time to the culture of his own identity, but will seek to understand that greater Identity of which he is a part. This is really what all advanced men are beginning more or less to do. Little as the average man may realise it, great thinkers, such as Edison and others, arrive at a solution of their problems along the line of meditation. By a brooding concentration, by a constant recollection, and by strenuous application to the particular line of thought which interests them, they produce results, they tap the inner reservoirs of inspiration and of power, and bring down from [Page 114] the higher levels of the mental plane results which benefit the group. When we ourselves have done a certain amount of work along the line of meditation, when we are cultivating group interest and not self-interest, when we have developed physical bodies that are strong and clean, and emotional bodies that are controlled, and not swayed by desire, when we have



mental bodies that are our instruments and not our masters, then we shall know the true meaning of meditation.

When a man has made his contact through meditation with the group to which he belongs, and becomes, therefore, ever more and more group conscious, he is then in a position to take what are called a series of initiations. These initiations are simply expansions of consciousness, brought about with the help of Those Who have already achieved the goal, Who have already identified Themselves with the group, and Who are a conscious part of the body of the Heavenly Man. With Their assistance, and through Their aid, a man will gradually awaken to the realisation that is Theirs.

There is great interest everywhere to-day in this subject of initiation, and an over-emphasis has been laid upon its ceremonial aspect. We need to remember that every great unfoldment of consciousness is an initiation. Every step forward along the path of awareness is an initiation. **[Page 115]** When an atom of substance was built into the form, it was for that atom an initiation. It became aware of another type of force, and its range of contact became wider. When the consciousness of the vegetable and animal kingdom merged, and the life passed from the lower kingdom into the higher, that was an initiation. When the consciousness of the animal expanded into that of the human being, still another great initiation took place. All the four kingdoms have been entered by an initiation, or through an expansion of consciousness. Ahead of the human family lies now the fifth, or spiritual kingdom, and it is likewise entered through a certain initiation, as can be seen by those who intelligently read their New Testament. And in all these cases these initiations have been brought about by the help of Those who already know. Thus we have within the evolutionary scheme not great gaps between one kingdom and another, and between one state of awareness and another, but a gradual development of consciousness, and one in which we, each one of us, have had and will have our share. If we can remember this universality of initiation we shall have a better proportioned point of view in connection with it. Every time that we become more aware of our environment, and our mental content is increased, it is an initiation on a tiny scale. Every time **[Page 116]** our horizon widens, and we think and see more broadly, it is an initiation, and herein to us lies the value of life itself, and the greatness of our opportunity.

One point I wish to make here is this: every initiation has to be self-initiated. That final stage when definite help is brought to us from outside sources is not achieved because there are great Beings anxious to help us, Who come to us where we are and seek to lift us. It comes to us because we have done the necessary work, and nothing can stop it coming. It is our right. Those who have achieved can and will and do aid and assist us, but Their hands are tied until we have done our share of the undertaking. Nothing therefore that we do to increase our usefulness in the world, no steps that we take to build better bodies, no effort that we make to gain self-control and to equip our mental body, is ever lost; it is all something which we are adding to the total we are piling up, which will some day bring us to a great revelation, and every hourly, daily effort that we make, swells the tide of energy which will sweep us to the portal of initiation. The meaning of the word "initiation" is "to go into." It means simply that an initiate is one who has taken the first steps into the spiritual kingdom, and has had the first series of spiritual revelations, each one of which is a key to a still greater revelation.

## LECTURE VI

## THE GOAL OF EVOLUTION

**[Page 119]**

In using such a title as the Goal of Evolution, I feel extremely diffident; I realise that the only thing I can possibly attempt is to put certain suppositions before you, drawing upon my imagination. Naturally it is not possible for finite mind to gauge accurately the plan of the Deity. All that we can do is to study the history of the past, to investigate present conditions, and to ascertain somewhat racial and natural tendencies, and thus follow, as logically as may be, the various steps and stages. All that is permissible for us is to start from the solid basis of acquired facts and knowledge, then put them all together, and from their aggregate form an hypothesis as to what may be the possible goal. Beyond that it is impossible to go.

In our talks upon evolution, as I mentioned in the first lecture, we have been dealing somewhat with suppositions, and concerning ourselves with possibilities. Certain things we do know, and certain truths have been ascertained; yet even **[Page 120]** the conclusions of science, for instance, such as were so much spoken of and insisted upon forty years ago, are no longer regarded as facts, and are not used or promulgated as drastically and as emphatically as they were. Science itself is finding every year that its knowledge is very relative. The more a man grasps and knows, the greater is the horizon which opens up before him. Scientists are now venturing into what are the subtler planes of matter, and therefore into the realms of the unproven, and we should remember that, until recently, science has refused to admit their existence. We are passing beyond the sphere of what has been called "solid matter," into such realms as are inferred when we speak about "centres of energy," "negative and positive force," and "electrical phenomena"; and the emphasis is being laid more and more upon quality rather than upon what has been called substance. The further we look ahead, the wider our speculations become, and the more we attempt to account for telepathic, psychic and other phenomena, the more we shall trespass into the realm of what is now the subjective and the subconscious, and the more we shall be forced to express ourselves in terms of quality or of energy.

If we succeed at all in accounting for that which is unusual, for that which is as yet inexplicable to us, and in ascertaining the reality of the occult, **[Page 121]** we shall bring about a condition which might almost be called paradoxical. We shall gradually make the subjective the objective.

The topic that I am going to consider now is one that affects us very closely: namely, the attainment by man of that group consciousness which is his goal, and the expansions of his little consciousness until it measures up to that greater one which enfolds it. You will remember that in trying to explain the difference between self-consciousness, group consciousness, and God consciousness, I illustrated it by pointing out that in the little atom of substance in the physical body, that tiny centralised life which goes to the constitution of the human form, we had a correspondence to the self-consciousness of the human being; that the life of the physical body, considering it in every one of its departments as a whole, is to that little self-contained cell what group consciousness is to us; and that the consciousness of the real man, the informing entity within the body is to that atom what God consciousness is to us, as inexplicable and as far removed. If we can extend this concept of the atom in our body and its relation to man, the thinker, to the human atom, regarding it as a unit within a still greater body, we may get an understanding of the radical difference between these three rays of consciousness.

**[Page 122]**

There is a very interesting analogy between the evolution of the atom and of man (and I presume therefore of the planetary Deity and the solar Logos) in the two methods of unfoldment that are followed. We have seen that the atom has its own atomic life, and that every atom of substance in the solar system is likewise a little system in itself, having a positive centre, or central sun, with the electrons, or the negative aspect, revolving in their orbits around it. Such is the internal life of the atom, its self-centred aspect. We noted too, that the atom is now being studied along a newer line, that of radio-activity, and it is becoming apparent in many cases there is an active radiation going on. Just where this discovery is going to lead it is impossible to tell, for the study of radio-active substances is as yet in its infancy, and little is actually known. Much of the earlier teaching of physical science has been revolutionised by the discovery of radium, and the more scientists find out, the more it becomes apparent (as they themselves realise), that we are standing on the threshold of very great discoveries, and are on the eve of profound revelations.

In the human being, as he evolves and develops, these two stages can equally be seen. There is the early or atomic stage, in which a man's whole centre of interest lies within himself, within his own sphere, where self-centredness is the law of **[Page 123]** his being, a necessary protective stage of evolution. He is purely selfish, and concerned primarily with his own affairs. This is succeeded by a later stage, in which a man's consciousness begins to expand, his interests begin to lie outside his own particular sphere, and the period arrives in which he is feeling for the *group* to which he belongs. This stage might be viewed as corresponding to that of radio-activity. He is now not only a self-centred life, but he is also beginning to have a definite effect upon his surroundings. He is turning his attention from his own personal selfish life, and is seeking his greater centre. From being simply an atom he is, in his turn, becoming an electron, and coming under the influence of the great central Life which holds him within the sphere of Its influence.

If this is so, we shall have analogous stages transpiring within the life of the planetary Deity, and this perhaps would account for various vicissitudes and happenings upon the planet. Often we consider the affairs of the world as due to human activity. The world war, for instance, is frequently regarded as the result of human mistakes and frailties. Perhaps this is so, for undoubtedly economic conditions and human ambitions may have been very largely concerned in bringing it about; but perhaps, also, it may have been partly due to the working out of the purpose **[Page 124]** of the great central Life, Whose consciousness is not as yet our consciousness, Who has His own plans and purposes and ideals, and Who, perhaps, also makes His experiments with life. On His vaster scale, and on His own high level, this planetary Spirit is learning to live, is learning to contact, and is likewise expanding His consciousness; He is Himself at school, just as you and I are at school. So again, it may be with the solar system, and so with events of such magnitude that they escape our ken altogether. Perhaps there are occurrences within the solar system which may be due to the working out of the plans of the Deity or Logos, that central Life Who is the energising source of all there is within the solar system. I do not know, but it makes an interesting line of thought for us, and it does no harm to speculate if the effect is to give us a broader vision, a wider tolerance, and a greater and wiser optimism.

Having seen that the two stages of atomic activity and radio-activity characterise the evolution of all atoms in the solar system, let us now see what are the different developments which may be expected as the consciousness within the human atom evolves. I should like to centre our attention upon this human type of consciousness, as it is the central evolution in the solar system. When the three aspects

of the divine life are [Page 125] brought together—the indwelling life or spirit, the material form or substantial vehicle, and the factor of intelligent activity—certain specific results will eventuate. We shall have the gradual working out of consciousness of a particular kind; the development of psychic quality; the effect of the subjective life upon the material form; the utilisation of the form for certain specific ends, and the attainment by the indwelling entity of certain qualities. The true nature of the central life, be it God or man, will be manifested during a life cycle, whether solar or human. That is true of you and it is true of me; it is probably true of the planetary Logos, and if true of him, therefore also of a solar Logos.

Let us try, if we can, to follow some of the different developments in connection with our four types of atoms—the atom of substance, the human atom, the planetary atom, and the cosmic atom. One of the first and most important developments will be *conscious response to every vibration* and contact—that is, the ability to respond to the not-self on every plane. Let me illustrate. I could go down to certain halls in this city, and gather together an audience composed of the unskilled labourers and illiterates, I could talk to them, and repeat what I have been saying this evening and get no response whatever. Yet I could go down and give them a talk such [Page 126] as I gave ten years ago, along strictly evangelical or Gospel lines, and meet with a rapid reaction. Here the question of right or wrong does not enter in, but simply the difference in the ability of different grades and types of men at different stages of evolution to respond to contact and vibration. It simply means that certain people are at a stage where they can be reached by an emotional appeal, and dealt with along the line of their own personal salvation, being in the earlier atomic stage as yet. There is another stage which includes that, but which enables one to respond also to a more intellectual appeal, which gives one a certain amount of interest and satisfaction in such discussions as we have pursued, and which means investigation of those matters which concern the group, for instance. But both stages are equally right.

We can look at this matter from another angle: it is quite possible for us to meet great people, wonderful men and women, and fail to be impressed by them; we might pass them by without recognising them, and thus miss that which they have to give us. This happened in Palestine in connection with the Christ, two thousand years ago. Why? Because, we ourselves are not yet great enough to respond to them. There is something still lacking in us, so that we are unable to realise or feel their particular vibration. I [Page 127] have heard it said, and I think it is very true, that if the Christ were to come down upon earth again, and walk among men as He did before, He might live His life amongst us day after day and we would not notice anything so very different in Him from the other good and unselfish people whom we know. We have not yet cultivated within ourselves the ability to respond to the divine in our brother. We usually see only that which is bad and coarse, and are cognisant principally of our brother's faults. We are insensitive, yet, to the best people.

Another development will be that we shall be able to *function consciously* on all planes of being. We function consciously now on the physical plane, and there are a few people who are able to function equally consciously on the next subtler plane, that which is called the astral plane (a word I very much dislike, as it conveys no real meaning to our minds) or the plane of the emotional nature, on which a man is active when out of the physical body, in the hours of sleep or immediately after death. Very few human beings can function on the mental plane in fully awakened consciousness, and still fewer upon the spiritual plane. The object of evolution is that we should consciously function, with full continuity of realisation, upon the physical, emotional, and mental planes. This is the great achievement [Page 128] which will some day be ours. We shall then know what we do every hour of the day, and not for just about fourteen hours out of every twenty-four. At present we remain unconscious of where the real

thinking entity is during the hours of sleep. We do not know what his activities are, nor the condition of his environment. Some day we shall utilise and employ every minute of every hour of the day.

Another purpose of evolution is a threefold one, and it is that we should have purpose or *will, love, and energy co-ordinated*. That is not so as yet. We have much intelligent energy continuously displayed now, but it is very rare indeed to meet a person whose whole life is animated by a central purpose, which is followed unswervingly, and which is animated and instigated by love working through intelligent activity. The time is coming, however, when we shall have expanded our consciousness to such an extent, and be so active within ourselves, that we shall become radio-active. We shall then carry forward a definite purpose which will be the outcome of love, and attain our objective by means of the intelligence. This is all that God is doing, is it not? At our present stage of development, we are certainly intelligent, but as yet there is very little love. We may have a little love for those we contact or meet, and a greater love for our **[Page 129]** family and immediate friends, but we know practically nothing of group love. When group love is voiced for us by the great idealists of the race it is nevertheless true that we have reached the stage where we can respond somewhat to it, and feel that it is something we should like to see realised. It is good to remember that the more we think along such definitely altruistic lines, the more we shall build up something of very great value, and develop by slow and laborious degrees the rudiments of a real group consciousness, which as yet lies far ahead for most of us.

There are several other developments during the evolutionary process with which we might deal, and which are at present so far ahead that they are practically inconceivable unless we have the peculiar type of brain that can think somewhat abstractly. There is the stage in which we can *transcend time and space*, when the consciousness of the group in all parts of the planet, for instance, will be our consciousness, and when it will be just as easy for us to contact the consciousness of a friend in India, Africa, or elsewhere, as it is here; distance and separation will prove no barrier to intercourse. Symptoms of this can be seen in the ability which some people have to communicate telepathically, or to psychometrise.

It is all very well to spend some time visioning this distant goal, and picturing the achievement **[Page 130]** of the Logos billions of years hence, but the thing of vital interest for us is to get some idea of the immediate stage ahead; and to understand what we may expect to happen in connection with the evolutionary process during the next few thousand years. Let us consider this idea somewhat. There are, as we know, three main lines of thought in the world: the scientific, the religious, and the philosophical. Now, in these three what have we got? In the scientific line of thought we have embodied all that concerns matter, the substance aspect of manifestation; it deals with objectivity, and with that which is material, tangible, and seen; literally, with that which can be proven. In religious thought we have that which is concerned with the life within the form, which deals with the return of spirit to its source, plus all that has been gained by the use of the form; it has reference to the subjective side of nature. In philosophical thought we have what I might call the utilisation of the intelligence by the indwelling life, in order that the form may be adequately adapted to its need. Let us consider in this connection certain developments which may be looked for in the immediate future, remembering that all that I say is only intended to be suggestive, and that I speak in no dogmatic spirit.

It is obvious to most thinkers that science, **[Page 131]** having begun the study of radio-activity, is on the verge of discovering what is the nature of the power within the atom itself; it is very probable that before long we shall harness the energy of atomic matter for every conceivable purpose, for heating, for



lighting, and for what I might call the motivation of everything that is carried on in the world. That force, as some of us know, was nearly discovered in the United States fifty years ago by a man called Keely, but he was not allowed to give it out to the world because of the danger thereby involved. Men are as yet far too selfish to be trusted with the distribution of atomic energy. That discovery will probably parallel the development of group consciousness. Only when man becomes radio-active and can work and think in group terms, will it be safe or wise for him to utilise the power latent in the atom. Everything in nature is beautifully co-ordinated, and nothing can be discovered or utilised before the right time. Only as man becomes unselfish will this tremendous power be permitted to pass into his hands. Nevertheless, we can, I believe, look to science to make tremendous strides in the comprehension of atomic energy.

Then paralleling the evolution of the human being again, we can look for man to dominate the air. There is a great vibratory sphere, or plane, in the solar system, called in some occult books [Page 132] the intuitional plane; it is called in the Eastern literature the Buddhic plane, and its symbol is the air. Just as man is beginning to find his way through the development of the intuition on to that plane now, so science is beginning to discover how to dominate the air, and as the intuition in man develops and grows, so will his control of the air be developed and grow. Another thing we can look for (and it is already being recognised somewhat) is the development of the ability to see in subtler matter. Everywhere there are children being born who see more than you or I can. I am here referring to something that is based purely on material grounds, and concerns the physical eye. I refer to etheric vision, which is seeing in the finer matter of the physical plane, or in that which is called the ethers. Much interesting work has been done along this line by students and scientists in California. Dr. Frederick Finch Strong has been working along this line in a valuable way, and teaching that the physical eye is capable of seeing etherically, and that etheric vision is the normal function of the eye. What will the development of this faculty mean? It will mean that science will have definitely to readjust its point of view as to the subtler planes. If there come within the range of vision of the normal man or woman within the next one hundred years certain aspects and forms [Page 133] of life that have been regarded hitherto as imaginary, we have broken once and for all that rank materialism which has distinguished us for so long, and if that which is now invisible is recognised along any particular line, who shall say how far forward it will be possible for us to go as time progresses? Again, the whole trend of evolution is toward synthesis. As we go down into matter, as we tend toward materialisation, we have heterogeneity; as we work back towards spirit we shall tend towards unity: so that in the religious world we can look for unity to make its appearance. There is, even now, a much greater spirit of tolerance abroad than was the case fifty years ago; but the time is rapidly approaching when the great fundamental unity that underlies all the different religions, and the fact that each faith is a necessary part of one great whole, will be recognised by men everywhere, and through this recognition we shall have the simplification of religion. We shall have the great central facts emphasised and utilised, and the small and petty differences of organisation, and of explanation, overlooked.

Again, we can look for a very interesting happening in connection with the human family to take place, for the moment group consciousness becomes, on a larger scale, the conscious objective of man, what will occur? You will have [Page 134] man putting his foot upon what is called in the religious world, "The Path." You will have him definitely taking himself in hand, endeavouring to live the life of the spirit, refusing any longer to live a self-centred atomic life; you will have him searching for his place within the greater whole, finding it by means of definite self-initiated endeavour, and then unifying himself with that group. This is all that is really meant by the teaching given about the Path in the Protestant, Catholic, and Buddhist churches. They all teach the treading of this Path, calling it by



different names, such as the Way, the noble Eightfold Path, the Path of Illumination, or the Path of Holiness. Yet it is the one Path, that which shineth ever more and more unto the perfect day.

We can look, too, for the development of the power to think abstractly, and for the awakening of the intuition. As the great races have succeeded one another upon the planet, there has ever been an ordered, directed unfoldment of the powers of the soul, and a definitely planned sequence. In the third root race, the Lemurian, the physical aspect of man was carried to a high stage of perfection. Later in the great race which preceded ours, the Atlantean, and which perished in the flood, the emotional nature of man was developed. Then in the race to which we belong, the Aryan or fifth race, the development of the [Page 135] concrete or lower mind is the goal, and this we are developing each decade. A few are also beginning to develop the power to think in abstract terms.

When this is the case we shall see more of that peculiar, interesting capacity which some people evince, and which we call the ability to be inspired. I am not here speaking of mediumship, nor do I mean mediumistic ability. There is nothing more dangerous than that which is usually meant by the term of "medium." The average medium is a man of a negative or receptive nature, and usually so loosely coordinated in his threefold nature that an extraneous force or entity can use his brain, his hand, or his body. It is quite a common phenomenon. Automatic writing, ouija boards, and spiritualistic seances of a low order are rampant these days, and are driving thousands into insanity, or into nervous disorders. But there is something of which mediumship is simply a distortion, and this something is *inspiration*. To be capable of being inspired means that a human mind has reached a stage in his evolution where he is consciously and positively under the control of his own higher self, the God within. That inner ruler, the real self, can, by definite contact, control his physical brain, and enable the man to make decisions, and to understand the truth, apart from [Page 136] the reasoning faculty altogether; this inner God can enable the man to speak, to write, and to pass on the truth without the use of the lower mind. Truth lies within ourselves. When we can contact our own inner God all truth will be revealed to us. We shall be Knowers. But this is a positive, not a negative thing, and means the putting of oneself in direct conscious alignment with one's Ego, or higher self, and not the throwing open of one's personality to any passing entity or spook.

This can be seen occurring now, occasionally, but it is not very often that the average man comes in contact with his higher self. Only in our moments of highest endeavour, only at the great crises of our lives, and only as the result of long discipline and strenuous meditation does this occur. But some day we shall govern our entire lives, not from the personal, selfish point of view, but from the point of view of the God within, Who is a direct revelation of Spirit on the highest plane.

The final thing I seek to bring out to-night is that the goal for each one of us is the *development of the powers of the soul*, or of the psyche. This means that you and I are going to be psychics. But I am not using this word "psychic" as it is usually understood, nor in its every-day connotation. The psyche is, literally, the soul within, [Page 137] or the higher self, who emerges from out of the threefold lower self, as the butterfly emerges out of the chrysalis; it is that beautiful reality, which we are going to produce as the result of our life, or lives, down here. The true psychic powers are those which put us in contact with the group. The powers of the physical body, which we use every day, put us in contact with individuals, but when we have developed the powers of the soul, and have unfolded its potentialities, we shall be true psychics. Now what are those powers? All I can do to-night is to enumerate a few out of the many.

One is the conscious control of matter. The majority of us control our physical bodies consciously, making them carry out our behests upon the physical plane. Some of us control our emotions consciously, but very few of us can control the mind. Most of us are controlled by our desires, and by our thoughts. But the time is coming when we shall consciously control our threefold lower nature. Time will then not exist for us at all. We shall have that continuity of consciousness upon the three planes of being—physical, emotional, and mental—which will enable us to live as does the Logos, in that very metaphysical abstraction, the Eternal Now.

Another power of the soul is psychometry. Now what is psychometry? It might be defined **[Page 138]** as the ability to take a tangible something, belonging perhaps to an individual, and through the medium of that, to put oneself *en rapport* with that individual, or with a group of individuals. Psychometry is the law of association of ideas applied to the vibratory quality of force for the purpose of obtaining information.

Again, the race will become clairaudient and clairvoyant, which means the capacity to hear and see as clearly and accurately upon the subtler planes as we do upon the physical. It will involve the ability to hear and see all that concerns the group—that is, to hear and see in the fourth and fifth dimensions. I am not enough of a mathematician to attempt to explain these dimensions, and am apt myself to get very confused when considering them, but an illustration that was given me may make the whole thing somewhat clearer. A young Swedish thinker explained it to me thus:

"The fourth dimension is the ability to see through and around a thing. The fifth dimension is the ability, for instance, to take an eye, and by means of that eye to put oneself *en rapport* with all other eyes in the solar system. To see in the sixth dimension might be defined as the power to take a pebble off the beach, and by means of it to put oneself in accord with the entire planet. Now in the fifth dimension, where **[Page 139]** you took the eye, you were limited to a particular line of manifestation, but in the case of the sixth dimension, where you took a pebble, you were put in touch with the entire planet." This is something very far ahead of us, but it is interesting to speak about, and holds a promise for each and all.

There is not time to deal with the other powers, nor can I enumerate what they all may be. Healing by touch will be amongst them. The manipulation of the magnetic fluids, and conscious creation by means of colour and sound, are others. All that really concerns us at this time is that we should consciously take ourselves in hand, seek to come ever more and more under control of the inner ruler, endeavour to become radio-active, and to develop group consciousness.

## LECTURE VII

### COSMIC EVOLUTION

**[[Page 143]**

IT might well be considered ridiculous for anyone to undertake to give a lecture on Cosmic Evolution, because, of course, it is a subject which neither I nor any other mortal knows anything about, and consequently we are utterly unable to express ourselves upon it. Nevertheless, there are certain deductions we can make under the law of analogy which may lead us to very interesting realms of thought.

We have for several weeks been considering the evolution of the atom from stage to stage, until we included the entire solar system under the term "atom." We studied first, along general lines, the atom of substance, then we studied the human atom, and later we applied what we knew about both these atoms to the still larger sphere, or atom, a planet, which we called a planetary atom; then we extended the idea still further to the atom of the solar system, predicating it as having a position within a still greater whole.

We studied three methods of evolution, or development, in connection with this subject. We **[Page 144]** considered the aspects which were evolved by means of these atoms, their qualities, or psychic nature, and we saw how in the atom of substance the only psychic quality we could postulate about it was the quality of intelligence. We passed on then to atomic forms, subhuman forms, and saw how the forms in the two kingdoms of nature, the vegetable and animal, demonstrated another quality of the Deity, that of sensation, feeling, or embryo love and emotion; we also found that in the animal kingdom a third quality, that of rudimentary mind, began to show itself, and that when we arrived at the human atom, we had three aspects demonstrating—intelligence, love, and a central will. We extended this concept to the planet and to the solar system, and found that, working out through the form of the solar system, we had a great Intelligence or Mind; that the object of His utilisation of form was the demonstration of another quality: love or wisdom, the whole being energised by a great central WILL. We deduced therefrom that this central Will might be the manifestation of an Entity Who informs the entire system, from the very lowest atom of substance up to that great Life Who energises the planetary scheme.

Having laid down these fundamentals we passed on to the consideration of the evolution **[Page 145]** of the conscious life within the atomic form, finding that a higher type of consciousness is consistently evolved by each atom; that the human consciousness is distinguished from all other lower forms in that it is self-conscious; that man is an intelligent will, consciously performing every action, becoming aware of his surroundings, and working out a definite line of activity with a specific objective in view. The self-consciousness of man leads on again to something wider still, to the consciousness of the great planetary Spirit, which may perhaps be best expressed in the term 'group consciousness.' As evolution proceeds man will pass from the stage of self-consciousness in which you and I now are, to a realisation of what is meant by group consciousness, something as yet practically unknown, except as some beautiful ideal, and a dream which may, at some distant time, materialise. Group consciousness, again, will logically lead on to that which we, for lack of a better term, might call God consciousness, though I deprecate the use of the word God because of the many quarrels it causes in the world between the different thinkers of the human family. These differences are founded largely upon

differences in phraseology, upon the terms used to express fundamental ideas, and upon varying methods of organisation. When the scientist, for [Page 146] instance, speaks of force, or energy, and the Christian speaks of God, and the Hindu uses terms analogous to the 'I am that I am,' or the Self, they are all speaking of one and the same great life, but have lost much time in endeavouring to prove each other wrong, and to demonstrate the accuracy of their own interpretation.

We next saw that, roughly speaking, atomic evolution could be divided into two parts or stages; one stage we called the atomic stage, and another we called, for lack of a better term, the radio-active stage. The atomic stage is that in which the atom pursues its own self-centred life, is concerned entirely with its own evolution, and the effect of the contacts it makes. As evolution proceeds, it becomes apparent that in time the atom begins to react to a greater life outside itself, and in this you have the period analogous to that of the form-building stage, in which these atoms of substance are attracted by a greater charge of energy, or positive electrical force (if you like to call it such), which draws them, or attracts them to itself, and builds out of them a form; these atoms of substance, in turn, become then electrons. We found, then, how in your case and mine, as in the case of every self-conscious unit, the same procedure is followed, and that we have a central life holding within the sphere of its influence the [Page 147] atoms that constitute the different bodies, mental, emotional, and physical; that we manifest, that we move and carry on our life, and work out our purposes, by attracting to ourselves the atoms of substance that are adequate to our needs, and through which we can make the necessary contacts. These atoms are to us, the central life, what the electrons are to the central positive charge in the atom of substance. Then we saw that if this is true, namely, that there is a self-centred stage, or purely atomic period, for the atom, and for the human atom, then again for the atom of the planet, indwelt by its central spiritual life, we should be able to predicate logically a similar state of affairs. Thus we were led into the field of speculation. We considered then whether all that transpires upon our planet may not be due to the self-centred condition of the Entity Who is working out His purposes by means of it. Finally we carried forward the same idea in connection with the solar system itself.

We passed on then to the consideration of the second stage, that which the scientist has been studying in connection with the atom of the chemist and physicist for the last twenty years, the radio-active stage; we saw how there was a condition analogous to this in the evolution of the human atom, and that there is a period preceding [Page 148] it which parallels the atomic stage, wherein man is purely selfish, entirely self-centred, and pays no attention to the welfare of the group of which he is a part. This prior stage is very apparent in the world to-day. A large percentage of the human family is in the atomic stage, but we must remember that it is a protective and necessary one; it is passed through by every unit of the human family in the process of finding its place within the group, and enables it to develop something of value to give to that group when the second stage is entered.

In the world to-day there are also units of the human family who are passing into the second stage, they are becoming radio-active and magnetic, they influence other forms and are becoming group conscious; they are passing out of the "I am" stage into the "I am that" realisation; the life and purpose of the great Entity of Whose body they are a part, is beginning to be cognised by them; they are becoming aware of the purpose back of the life of the planetary Spirit Who is the subjective impulse lying behind objective manifestation upon our earth. They are beginning to co-operate with His plans, to work for the betterment of their group; and the difference between them and other atoms of the human family is that they are now group conscious, they have a wider horizon, a group recognition, and [Page 149] a larger purpose. At the same time they do not lose their self-consciousness, nor their own individual identity, and their own spheroidal life remains, but they put the whole force and energy which flows through

them not into the working out of their own plans, but into an intelligent co-operation with the greater Life of which they are a part. Such men are few and far between, but when they are more in number, then we can look for a change in world conditions, and for that time to arrive, of which St. Paul speaks when he says: "There should be no division in the body, but the members should have the same care one for another. Whether one member suffer, all members suffer with it, or one member be honoured, all rejoice with it...it is the same God which worketh all in all. There are diversities of gifts but the same spirit; there are differences of ministries (or service) but the same Lord." When we are all group conscious, when we are all aware of the purpose which lies back of manifestation upon our planet, when we are consciously active, and throwing all our energy into the working out of group plans, then we shall have what the Christian calls the "millennium."

Now, if you have in the evolution of the atom of substance, and the human atom, these two stages, if they are the basis of all future development, then within the planetary atom you will [Page 150] have the same two stages, that in which the planetary Life is working out His own plans, and a later one in which He falls in with the greater plans of the Life which animates the solar system. Not yet being in a position to have an interview with the planetary Spirit, I am unable to tell you whether He is as yet co-operating in the purposes of the solar Logos; but we might be able to get some idea of the general purposes by the study of race evolution and the development of the great international plans within the planet. We must bear in mind also, that, though we human beings consider ourselves as the highest and greatest manifestation upon the planet, there may be other evolutions through which the central Life may be working, of which we know as yet but little. We must study not only man, but should consider also the angel evolution, or the deva evolution, as the Hindu calls it. This opens up for us an immense field of study and speculation.

Again, within the solar system we shall expect to find analogous stages. We shall find, probably, that the great Life animating the entire solar system, the great Entity Who is using it for the working out of a definite purpose, energises it by means of these great centres of force which we call planetary atoms; that these centres, in their turn, work by means of lesser centres or groups, passing their energy on down through [Page 151] groups of human atoms to the various kingdoms of nature, and thus to the little atom of substance which, in its turn, reflects the entire solar system. This question of atomic life, if we think it out, is vastly interesting, and leads us into many lines of conjecture. One of the main points of interest which it opens up is the intimate correlation, and close interaction of the atoms of every kind, and the all-pervading unity which must ultimately be recognised. If we have found that there comes a stage in the evolution of all atoms of every kind in which they feel and search for their place within the group, and from being positive become negative in regard to a greater life, if it is true in all these manifestations of consciousness there is a self-conscious stage and group-conscious stage, is it not logical and possible that perhaps, after all, our solar system is but an atom within a greater whole? May there not be for our solar system, and our solar Logos, a central larger life towards which the informing Spirit within the solar sphere is gradually attracted, and towards Whose consciousness our Deity aspires? Are there anywhere indications of such an attractive force, or goal? Are there greater spheres of solar life outside our system, that have a definite effect upon it? This may be but a speculation, but it has its points of interest. If we study astronomical books, and seek to ascertain whether [Page 152] astronomers say that this is so, we shall meet with a vast amount of contradictory opinion; we shall find that some astronomers say that within the Pleiades is a central point around which our solar system revolves; others say that in the constellation of Hercules is the point of magnetic attraction for our solar system. On the other hand, you will find this flatly contradicted. We shall find some astronomers talking about "star-drift," and saying that the drift or trend, of certain stars



is in a specific direction; others argue that the distances are so vast that it is impossible to determine whether certain systems are following a definite orbit or not.

Nevertheless, if we go to some of the ancient books, those which we call mythological (and a myth may be defined as something which holds a great truth hidden until we are ready to understand it), and if we study the ancient books of the East, we shall find that in all of them there are two or three constellations which are regarded as having a peculiarly intimate relation to our solar system. Towards these views modern astronomers as yet hold an agnostic attitude, and from the point of view of materialistic science, rightly so. What I seek to emphasise here is that a topic upon which scientists and astronomers are divided, yet which is nevertheless a subject of **[Page 153]** contention, and one upon which the Oriental books sound a clear note, must have a basis in fact, and that there is probably an aspect of truth in the assertion. I would personally suggest here that that aspect of truth will be found, not along *physical* lines of interpretation, but along the lines of *consciousness*; that it is the psychic evolution that is going on within all atoms (using psychic in the sense of the subjective consciousness) which is hinted at in these books, and the emphasis is laid upon our having an occult relationship with other solar systems. Here the truth may perhaps be found. The life subjective may be one; the energy flowing between them may be one; but in the physical form lies diversity. Perhaps in the evolution of the intelligence, in the manifestation of love, or group consciousness, and in the development of will or purpose, lies unity, the oneness of the subjective life, and the eventual recognition that within the form, and in the form only, lies separation and differentiation.

The ancient books of the East point out, in considering this subject, that the seven stars of the Great Bear, the seven stars of the Pleiades, and the sun Sirius, have a very close connection with our solar system, and that they hold an intimate psychic magnetic relation to our solar Logos.

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We have seen that the goal for the atom of substance is self-consciousness; and that for the Entity Who is evolving through a planet, the goal may be God consciousness. Now, of course, when you consider the solar Logos words fail, yet for Him also there must be a goal. You can call this Absolute Consciousness, if you like. Let us again illustrate this. Our body, we have been told, is made up of a multiplicity of little lives, or cells, or atoms, each having its own individual consciousness. This corresponds to its self-consciousness. The consciousness of the physical body, viewed as a whole, might, from the atom's point of view, be regarded as its group consciousness. Then we have the consciousness of man, the thinker. He is the one who energises the body, and turns it to his will—that is, to the atom in his body, analogous to what we might call God consciousness. Our self-conscious realisation is as far removed from that of the atom as the consciousness of the solar Logos is from ours. Now to the atom in our body that consciousness of the solar Logos might be called Absolute Consciousness, might it not? This thought can be extended to the human atom, to the planetary atom, and you can further predicate that the solar Logos reaches out to a consciousness beyond His own analogous to that which stretches between the atom in your body and Him. Here **[Page 155]** you have a very marvellous vista opening up. Yet this is, in itself, encouraging; for if we study closely the cell in a physical body, and consider the long road that has been travelled between its consciousness, and that which a man now knows to be his, we have for ourselves the promise and hope of future achievement, and the incentive to persist in our endeavour.

The old books of the East have held secreted for many ages the truth about much which is only now beginning to sink into the consciousness of the Occidental. They taught the radio-activity of matter



thousands of years ago, and so perhaps, after all, there may be an equal amount of truth in their teaching about the constellations. Perhaps in the stars that we can see in the distant heavens, and in the life that is evolving within them, we have the objective of our solar Logos, and the influences that are flowing towards him, attracting him towards them, and making him, in due course of time, radio-active. In the Eastern books they say that in the sun Sirius lies the source of wisdom, and that the influence or the energy of love emanates from there. Then they say that there is a constellation that is even more closely connected with our solar Logos, the reason being that He is not, as yet, sufficiently evolved so that He can respond completely to Sirius, but He can respond to the influence of the seven sisters of **[Page 156]** the Pleiades. This group is a most interesting one. If you will go to the dictionary and look up the word "electricity," you will find it suggested that it may be traced back to the star Electra, one of the seven sisters, and supposed by some to be the little lost Pleiad. The Eastern teachers say that in the mystery of electricity is hidden all knowledge, and that when we have fathomed that we shall know all there is to be known. What the relationship of the Pleiades to our solar system may be, it is not possible for us to say, but even our Christian Bible recognises it, and Job speaks of "the sweet influences of the Pleiades," whilst some of the Oriental Scriptures affirm that the connection lies in sound or vibration. Perhaps the Pleiades are the source of the atomic life of our Logos, the active intelligent aspect, that one which was first developed, and which we might call electrical matter.

Then there is the Great Bear. There is much that is interesting said about the relation between the Great Bear and the Pleiades in Oriental writings. The seven sisters are said to be the seven wives of the seven stars of the Great Bear. Now what is perhaps the truth back of that legend? If the Pleiades are the source of the electrical manifestation, the active intelligent aspect of the solar system, and their energy that which animates all matter, they may perhaps **[Page 157]** represent the negative aspect, whose polar opposite, or the positive aspect, is their seven husbands, the seven stars of the Great Bear. Perhaps the union of these two is what produces our solar system. Perhaps these two types of energy, one from the Pleiades and the other from the Great Bear, meet, and in their conjunction produce that blazing forth in the heavens which we call our solar system.

The relationship of these two constellations, or rather their subjective relationship, must surely have some basis in fact, or we would not have it hinted at in the different mythologies. There must be something that connects them, out of all the myriads of constellations, with our solar system. But when we endeavour to give it a purely physical application we go astray. If we work it out along the lines of the subjective life, and connect it with energy, quality, or force, we are liable to stumble upon truth, and find out some of the reality which may underlie what appears at first sight to be a senseless fable. Anything that widens our horizon, that enables us to take a broader vision and a clearer view of what is going on in the evolutionary process, is of value to us, not because the accumulation of ascertained facts is of value, but because of what it enables us to do within ourselves; our ability to think in wider and larger terms is increased; **[Page 158]** we are enabled to look beyond our self-centred point of view, and to include within our consciousness other and different aspects than our own. In doing this we are developing group consciousness, and we shall realise eventually that the apparently stupendous facts which we fought and died for down the ages, and emphasised as the entire truth, were after all but fragments of a plan, and infinitesimal portions of a gigantic sumtotal. Perhaps, therefore, when we come back to earth again, and can look back upon the things that interest us now, and which we consider so important, we shall find how erroneous facts were as we then apprehended them. Facts, after all, do not matter; the facts of the last century are not facts now, and in the next century scientists may laugh at our dogmatic assertions, and wonder how we could have looked upon matter as we did. It is the development of the life, and the relationship of the life to all that is around, that really matters;

and, above all, the effect that we are having upon those with whom we are associated, and the work we do, which affects, for better or for worse, the group in which we find ourselves.

In closing this series of lectures, I cannot do better than quote again from St. Paul, where he says: "I reckon that the sufferings of the present time are not worthy to be compared with the **[Page 159]** glory which shall be revealed in us...for we are saved by hope...for I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

# A TREATISE ON COSMIC FIRE

BY

ALICE A. BAILEY

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DEDICATED WITH GRATITUDE  
TO  
HELENA PETROVNA BLAVATSKY,

THAT GREAT DISCIPLE WHO LIGHTED HER TORCH  
IN THE EAST AND BROUGHT THE LIGHT TO EUROPE AND AMERICA IN 1875.

[Page v]

"To the God Who is in the FIRE and Who is in the waters;  
To the God Who has suffused Himself through all the world;  
To the God Who is in summer plants and in the lords of the forest;  
To that God be adoration, adoration."  
—*Sh'vet Upanishad*, II.17.

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## INTRODUCTION

The story of the many years of telepathic work by the Tibetan with Alice A. Bailey is revealed in her *Unfinished Autobiography*, published in 1951. This includes the circumstances of her first contact with him, on the physical plane, which took place in California in November 1919. Thirty years' work was planned. When this had been accomplished, and within thirty days after that period, Mrs. Bailey gained her release from the limitations of the physical vehicle.

The *Autobiography* also contains certain statements by the Tibetan in regard to his work and some information as to the reasons why it was undertaken. In the early stages the work involved careful attention to the physical plane conditions which might best help to make the telepathic process more successful. But during the latter years the technique was so perfected and the etheric mechanism of A.A.B. so skilfully attuned and adjusted that the whole process was practically effortless, and the reality and practical usefulness of telepathic interplay was demonstrated to an unique degree.

The spiritual truths dealt with involved in many cases the expression by the lower concrete mind (often with the insuperable restrictions of the English language) of abstract ideas and hitherto quite unknown concepts of spiritual realities. This unescapable limitation of truth has been frequently called to the attention of the readers of the books so produced but is all too often forgotten. Its constant

remembrance will constitute in the years to come one of the chief factors in preventing the crystallisation of the teaching from producing yet one more dogmatic sectarian cult.

The present volume, *A Treatise on Cosmic Fire*, first published in 1925, was the third book jointly produced and carries inherent evidence that it will stand as the major and most far-reaching portion of the thirty-year teachings, notwithstanding the profundity and usefulness of the volumes published in the series **[Page vii]** entitled *A Treatise on the Seven Rays* or of any other of the books.

During the long course of the work the minds of the Tibetan and A.A.B. became so closely attuned that they were in effect—so far as much of the production of the teaching was concerned—a single joint projecting mechanism. Even to the end A.A.B. often spoke of her amazement at the glimpses she obtained through contact with the Tibetan's mind, of limitless vistas of spiritual truths which she could not possibly have otherwise contacted, and often of a quality she could not possibly express. This experience was the basis of her often proclaimed but frequently little-understood assertion that all the teachings she was aiding in producing was in fact only the A B C of esoteric knowledge, and that in the future she would gladly abandon any pronouncement in the present teaching, when she found better and more deeply esoteric teaching available. Clear and profound as the teaching actually is in the books published in her name, the truths imparted are so partial and subject to later revelation and expansion that this fact, if constantly remembered, will give us a second much-needed safeguard against that quality of the concrete mind which constantly tends to produce sectarianism.

At the very beginning of the joint effort and after careful consideration it was decided between the Tibetan (D.K.) and A.A.B. that she as the working disciple on the outer plane should shoulder as much as possible of karmic responsibility on that plane, and that the teaching should go to the public over her signature. This involved the burden of leadership in the esoteric field and precipitated attack and condemnation from persons and organisations whose positions and activities were more Piscean and authoritarian.

The entire platform upon which esoteric teaching stands before the public today has been liberated from the limitations and follies of mystery, glamour, claim-making and impracticality, by the position taken by the Tibetan and A.A.B. The stand taken against dogmatic assertion has helped to establish a new era of mental freedom for the students of the progressively unfolding revelation of the Ageless Wisdom.

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The age-old method of arriving at truth by the process of accepting new authorities and comparing them with previously established doctrines, while of undoubted value in the training of the mind, is gradually being transcended. In its place is emerging in both the religious and philosophical worlds a new capacity to take a more scientific position. Spiritual teaching will be increasingly accepted as an hypothesis to be proved less by scholasticism, historical foundation and authority, and more by the results of its effect upon the life lived and its practical usefulness in solving the problems of humanity.

Heretofore, advanced esoteric teaching has almost invariably been obtainable only by the student's acceptance of the authority of the teacher, varying degrees of personal obedience to that teacher and pledges of secrecy. As the new Aquarian dispensation progresses these limitations will disappear. The personal relation of the disciple to the Master remains, but already discipleship training has been

attempted in Group formation. The record of one such experiment and attempt to use this new age method has been made available to the public in the book entitled *Discipleship in the New Age*, which gives the direct personal instructions by the Tibetan to a selected group.

In *A Treatise on Cosmic Fire* the Tibetan has given us what H. P. Blavatsky prophesied he would give, namely the psychological key to the Cosmic Creation. H.P.B. stated that in the 20th century a disciple would come who would give the psychological key to her own monumental work *The Secret Doctrine* on which treatise the Tibetan worked with her; and Alice A. Bailey worked in complete recognition of her own task in this sequence.

FOSTER BAILEY

Tunbridge Wells

December 1950

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## FOREWORD

This "Treatise on Cosmic Fire" has a fivefold purpose in view:

First, to provide a compact and skeleton outline of a scheme of cosmology, philosophy, and psychology which may perhaps be employed for a generation as a reference and a textbook, and may serve as a scaffolding upon which more detailed instruction may later be built, as the great tide of evolutionary teaching flows on.

Secondly, to express that which is subjective in comprehensible terms, and to point out the next step forward in the understanding of the true psychology. It is an elucidation of the relation existing between Spirit and Matter, which relation demonstrates as *consciousness*. It will be found that the Treatise deals primarily with the aspect of mind, with consciousness and with the higher psychology, and less with matter as we know of it on the physical plane. The danger involved in giving out information concerning the various energies of atomic matter is too great, and the race as yet too selfish to be entrusted with these potencies. Man is already, through the able work of the scientists, discovering the needed knowledge with adequate rapidity. The emphasis in this book will be found to be laid upon those forces which are responsible for the objective manifestation of a solar Logos and of man, and only in the first section will indication be given as to the nature of those energies which are strictly confined to the physical plane.

Thirdly, to show the coherent development of all that is found within a solar system; to demonstrate that everything which exists evolves (from the lowest form of life at the densest point of concretion up to the highest and most tenuous manifestation) and that all forms are but the expression of a stupendous and divine Existence. This expression is caused by the blending of two divine aspects through the influence of a third, and produces the manifestation which we call a form, starting it upon its

[Page xiii] evolutionary cycle in time and space. Thus is form brought to the point where it is an adequate medium for the demonstration of the nature of that which we call God.

Fourthly, to give practical information anent those focal points of energy which are found in the etheric bodies of the solar Logos, the *macrocosm*, and of man, the *microcosm*. As the etheric substratum which is the true substance underlying every tangible form is understood, certain great revolutions will be brought about in the domains of science, of medicine and of chemistry. The study of medicine, for instance, will eventually be taken up from a new angle, and its practice will be built upon a comprehension of the laws of radiation, of magnetic currents, and of the force centres found in men's bodies and their relationship to the force centres and currents of the solar system.

Fifthly, to give some information, hitherto not exoterically imparted as to the place and work of those myriads of sentient lives who form the essence of objectivity; to indicate the nature of those Hierarchies of Existences who form out of their own substance all that is seen and known, and who are themselves Fire and the cause of all the heat, warmth, life and motion in the universe. In this way the action of Fire on Water, of Heat in Matter, whether macrocosmically or microcosmically considered, will be touched upon and some light thrown upon the Law of Cause and Effect (the Law of Karma) and its significance in the solar system.

To sum up the matter, the teaching in this book should tend to an expansion of consciousness, and should bring about a recognition of the adequacy, as a working basis, for both science and religion, of that interpretation of the processes of nature which has been formulated for us by the Master Minds of all time. It should tend to bring about a reaction in favor of a system of philosophy which will link both Spirit and matter, and demonstrate the essential unity of the scientific and religious idea. The two are at present somewhat divorced, and we are only just beginning to grope our intellectual way out of the depths of a materialistic interpretation. It must not be forgotten, however, that under the Law of Action and Reaction, the long period of materialistic thought has been a necessary one for humanity, because the mysticism of the Middle Ages has led [Page xiv] us too far in the opposite direction. We are now tending to a more balanced view, and it is hoped that this treatise may form part of the process through which equilibrium is attained.

In studying this treatise the student is asked to bear in mind certain things:

- a. That in dealing with these subjects we are concerned with the essence of that which is objective, with the subjective side of manifestation, and with the consideration of force and of energy. It is well nigh impossible to reduce such concepts to concrete formulas and to express them in such a way that they can be easily apprehended by the average man.
- b. That as we use words and phrases and speak in terms of modern language the whole subject necessarily becomes limited and dwarfed, and much of the truth is thereby lost.
- c. That all that is in this treatise is offered in no dogmatic spirit but simply as a contribution to the mass of thought upon the subject of world origins and to the data already accumulated as to the nature of man. The best that man can offer as a solution of the world problem must perforce take a dual form and will demonstrate through a life of active service, tending to amelioration of environal conditions, and through a formulation of some cosmological scheme or plan which will seek to account as much as may be for conditions as they are seen to exist. Arguing as men do at present from the basis of the



known and the demonstrated and leaving untouched and unaccounted for, those deep-seated causes which must be presumed to be producing the seen and known, all solutions as yet fail and will continue to fail in their objective.

d. That all attempts to formulate in words that which must be felt and *lived* in order to be truly comprehended must necessarily prove distressingly inadequate. All that can be said will be after all but the partial statements of the great veiled Truth, and must be offered to the reader and student as simply providing a working hypothesis, and a suggestive explanation. To the open-minded student and the man who keeps the recollection in his mind that the truth is progressively revealed, it will be apparent that the fullest expression of the truth possible at any one time will be seen later to be but a fragment of a whole, and [Page xv] later still be recognised to be only portions of a fact and thus in itself a distortion of the *real*.

This treatise is put out in the hope that it may prove useful to all broad-minded seekers after truth and of value to all investigators into the subjective Source of all that which is tangibly objective. It aims to provide a reasonably logical plan of systemic evolution and to indicate to man the part he must play as an atomic unit in a great and corporate Whole. This fragment of the Secret Doctrine, in the turning of the evolutionary wheel, goes out to the world making no claims as to its source, its infallibility or the correctness in detail of its statements.

No book gains anything from dogmatic claims or declarations as to the authoritative value of its source of inspiration. It should stand or fall solely on the basis of its own intrinsic worth, on the value of the suggestions made, and its power to foster the spiritual life and the intellectual apprehension of the reader. If this treatise has within it anything of truth and of reality, it will inevitably and unfailingly do its work, carry its message, and thus reach the hearts and minds of searchers everywhere. If it is of no value, and has no basis in fact, it will disappear and die, and most rightly so. All that is asked from the student of this treatise is a sympathetic approach, a willingness to consider the views put forth and that honesty and sincerity of thought which will tend to the development of the intuition, of spiritual diagnosis, and a discrimination which will lead to a rejection of the false and an appreciation of the true.

The words of the Buddha most appropriately have their place here, and make a fitting conclusion to these preliminary remarks:

#### THE LORD BUDDHA HAS SAID

that we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor [Page xvi] because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says he in concluding, "I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly."

—*Secret Doctrine* III. 401.

May this be the attitude of every reader of this "Treatise on Cosmic Fire."

ALICE A. BAILEY.

*Note:—In the footnotes throughout this treatise "The Secret Doctrine" by H. P. Blavatsky is designated by the initials S.D. The page references are to the "Third Revised Edition."*

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## FIRE

"What says the esoteric teaching with regard to *Fire*?"

"Fire is the most perfect and unadulterated reflection, in Heaven as on earth, of the One Flame. It is life and death, the origin and the end of every material thing. It is divine Substance."

—*Secret Doctrine* I. 146.

Our earth and man (are) the products of the *Three Fires*.

—*Secret Doctrine* II. 258.

Fire and flame destroy the body of an Arhat; their essence makes him immortal.

—*Secret Doctrine* I. 35.

## THE THREE FIRES

### I. *The Internal Fire or Fire by Friction.*

"There is heat internal and heat external in every atom, the breath of the Father (Spirit) and the breath (or heat) of the Mother (matter)."

—*Secret Doctrine* I. 112.

### II. *The Fire of Mind or Solar Fire.*

"The fire of knowledge burns up all action on the plane of illusion, therefore those who have acquired it and are emancipated are called 'Fires.'"

—*Secret Doctrine* I.114.

### III. *The Fire of Spirit or Electric Fire.*

"Lift up thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O Gurudeva; I see countless Undetached sparks shining in it."

—*Secret Doctrine* I. 145.

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The above tabulation of the subjects dealt with in this treatise is of very real importance, for it forms the basis of that which we shall be considering. The total lack of a wider consciousness than the individual and the personal, acts as a bar to the true comprehension of things macrocosmic, but if the occult method is adhered to, if the Law of Correspondences is studied, and if we ever reason upward from the microcosm to the greater Whole, then glimpses will be caught of vast realms of realisation and vistas of spiritual unfoldment will open up before us, undreamt of hitherto.

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## INTRODUCTORY POSTULATES

The teaching which is given in this Treatise on Cosmic Fire might be formulated in the following terms. These postulates are simply extensions of the three fundamentals to be found in the Proem in the first volume of the *Secret Doctrine* by H. P. Blavatsky<sup>1</sup> Students are recommended to study them carefully; in this way their understanding of the Treatise will be greatly aided.

*I. There is one Boundless Immutable Principle; one Absolute Reality which, antecedes all manifested conditioned Being. It is beyond the range and reach of any human thought or expression.*

The manifested Universe is contained within this Absolute Reality and is a conditioned symbol of it.

In the totality of this manifested Universe, three aspects are to be conceived.

1. The First Cosmic Logos, impersonal and unmanifested, the precursor of the Manifested.
2. The Second Cosmic Logos, Spirit-Matter, Life, the Spirit of the Universe.
3. The Third Cosmic Logos, Cosmic Ideation, the Universal World-Soul.

From these basic creative principles, in successive gradations there issue in ordered sequence the numberless Universes comprising countless Manifesting Stars and Solar Systems.

Each Solar System is the manifestation of the energy and life of a great Cosmic Existence, Whom we call, for lack of a better term, a Solar Logos.

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This Solar Logos incarnates, or comes into manifestation, through the medium of a solar system.

This solar system is the body, or form, of this cosmic Life, and is itself triple.

This triple solar system can be described in terms of three aspects, or (as the Christian theology puts it) in terms of three Persons.

ELECTRIC FIRE, or SPIRIT.

*1st Person* ----- Father. Life. Will. Purpose. Positive energy.

SOLAR FIRE, OR SOUL.

*2nd Person* ----- Son. Consciousness. Love-Wisdom. Equilibrated energy.

FIRE BY FRICTION, or Body, or Matter.

*3rd Person* ----- Holy Spirit. Form. Active Intelligence. Negative energy.

---

<sup>1</sup> S. D., I, 42-44.



Each of these three is also triple in manifestation, making therefore

- a. The nine Potencies or Emanations.
- b. The nine Sephiroth.
- c. The nine Causes of Initiation.

These, with the totality of manifestation or the Whole, produce the ten (10) of perfect manifestation of the perfect MAN.

These three aspects of the Whole are present in every form.

- a. The solar system is triple, manifesting through the three above mentioned.
- b. A human being is equally triple, manifesting as Spirit, Soul and Body, or Monad, Ego and Personality.
- c. The atom of the scientist is also triple, being composed of a positive nucleus, the negative electrons, and the totality of the outer manifestation, [Page 5] the result of the relation of the other two.

The three aspects of every form are inter-related and susceptible of intercourse, because

- a. Energy is in motion and circulates.
- b. All forms in the solar system form part of the Whole, and are not isolated units.
- c. This is the basis of brotherhood, of the communion of saints, and of astrology.

These three aspects of God, the solar Logos, and the Central Energy or Force (for the terms are occultly synonymous) demonstrate through seven centres of force,—three major centres and four minor. These seven centres of logioic Force are themselves so constituted that they form corporate Entities. They are known as

- a. The seven planetary Logoi.
- b. The seven Spirits before the Throne.
- c. The seven Rays.
- d. The seven Heavenly Men.

The Seven Logoi embody seven types of differentiated force, and in this Treatise are known under the names of Lords of the Rays. The names of the Rays are

- Ray I -----Ray of Will or Power-----1st Aspect"  
 Ray II -----Ray of Love-Wisdom-----2nd Aspect"  
 Ray III ----Ray of Active Intelligence---3rd Aspect"  
 These are the major Rays.  
 Ray IV ----Ray of Harmony, Beauty and Art.  
 Ray V -----Ray of Concrete Knowledge or Science.  
 Ray VI ----Ray of Devotion or of Abstract Idealism.  
 Ray VII ---Ray of Ceremonial Magic or Order.

II. *There is a basic law called the Law of Periodicity.*

1. This law governs all manifestation, whether it is the manifestation of a solar Logos through the **[Page 6]** medium of a solar system, or the manifestation of a human being through the medium of a form. This law controls likewise in all the kingdoms of nature.

2. There are certain other laws in the system which are linked with this one; some of them are as follows:

- a. The Law of Economy....the law governing matter, the third aspect.
- b. The Law of Attraction...the law governing soul, the second aspect.
- c. The Law of Synthesis....the law governing spirit, or the first aspect.

3. These three are cosmic laws. There are seven systemic laws, which govern the manifestation of our solar Logos:

- a. The Law of Vibration.
- b. The Law of Cohesion.
- c. The Law of Disintegration.
- d. The Law of Magnetic Control.
- e. The Law of Fixation.
- f. The Law of Love.
- g. The Law of Sacrifice and Death.

4. Each of these Laws manifests primarily on one or other of the seven planes of the solar system.

5. Each law sweeps periodically into power and each plane has its period of manifestation and its period of obscurity.

6. Every manifested life has its three great cycles:

Birth----- Life----- Death.

Appearance----- growth ----- disappearance.

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Involution ----- evolution ----- obscurity.

Inert motion ----- activity----- rhythmic motion.

Tamasic life ----- rajasic life ----- sattvic life.

7. Knowledge of the cycles involves knowledge of number, sound and colour.

8. Full knowledge of the mystery of the cycles is the possession only of the perfected adept.

III. *All souls are identical with the Oversoul.*

1. The Logos of the solar system is the Macrocosm. Man is the Microcosm.

2. Soul is an aspect of every form of life from a Logos to an atom.

3. This relationship between all souls and the Oversoul constitutes the basis for the scientific belief in

Brotherhood. Brotherhood is a fact in nature, not an ideal.

4. The Law of Correspondences will explain the details of this relationship. This Law of Correspondences or of Analogy is the interpretive law of the system, and explains God to man.

5. Just as God is the Macrocosm for all the kingdoms in Nature, so man is the Macrocosm for all the sub-human kingdoms.

6. The goal for the evolution of the atom is self-consciousness as exemplified in the human kingdom.

The goal for the evolution of man is group consciousness, as exemplified by a planetary Logos.<sup>2</sup>

The goal for the planetary Logos is God consciousness, as exemplified by the solar Logos.

7. The solar Logos is the sum-total of all the states of consciousness within the solar system.<sup>3</sup>

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## STANZAS OF DYZAN

**[Page 11]**

### STANZA I

The Secret of the Fire lieth hid in the second letter of the Sacred Word. The mystery of life is concealed within the heart. When the lower point vibrates, when the sacred triangle glows, when the point, the middle center, and the apex, connect and circulate the Fire, when the threefold apex likewise burns, then the two triangles—the greater and the lesser—merge into one flame, which burneth up the whole.

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### STANZA II

"AUM," said the Mighty One, and sounded forth the Word. The sevenfold waves of matter resolved themselves, and varied forms appeared. Each took its place, each in the sphere ordained. They waited for the sacred flood to enter and to fill.

The Builders responded to the sacred sound. In musical collaboration they attended to the work. They

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<sup>2</sup> Ancient of Days. Daniel VII, pp. 13, 22.

<sup>3</sup> "We have all got into the habit of viewing the universe as a vast group of isolated bodies having very little connection with each other, while the fact is that the universe is one in its essence and many in its manifestations, descending from a homogeneity on the highest plane to more and more marked heterogeneity as it reaches the lowest planes."—*Some Thoughts on the Gita*. P.54 - *Some Thoughts on the Gita*, p. 54.

built in many spheres, beginning with the third. Upon this plane their work commenced. They built the sheath of atma and strung it to its Primary.

"AUM," said the Mighty One. "Let now the work proceed. Let the Builders of the air continue with the plan."

The Deva-Lord and Builders upon the plane of air worked with the forms within that sphere which is reckoned mainly theirs. They wrought for union, each in his group assigned. The moulds grew fast beneath their hands.

The sacred plane of juncture, the fourth great plane, became the sphere within the greater circle which marked the goal for man.

"AUM," said the Mighty One, He breathed forth to the fifth, the plane which is the burning-ground, the meeting place for fire. This time a cosmic note is heard beneath the sound systemic. The fire within, the fire without, meet with the fire ascending. The guardians of the cosmic fire, the devas of fohatic heat, watched o'er the forms that formless stood, waiting a point in time.

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The builders of a lesser grade, devas who work with matter, wrought at the forms. They stood in fourfold order. Upon the threefold levels in empty silence stood the forms. They vibrated, they responded to the key, yet useless stood and uninhabited.

"AUM," said the Mighty One, "let the waters too bring forth." The builders of the watery sphere, the denizens of moisture, produced the forms that move within the kingdom of Varuna. They grew and multiplied. In constant flux they swayed. Each ebb of cosmic motion increased the endless flow. The ripple of the forms was seen.

"AUM," said the Mighty One, "let the Builders deal with matter." The molten solidified. The solid forms were built. The crust cooled. The rocks congealed. The builders wrought in tumult to produce the forms of maya. When the rocky strata were completed the work stood in completion. The builders of the lowest grade announced the work was finished.

Forth from the rocky strata emerged the covering next. The builders of the second agreed the work was done. The first and second on the upward way stood forth in fourfold form. The inner five was somewhat seen by those whose sight was keen.

"AUM," said the Mighty One, and gathered in His Breath. The spark within the peopling third impelled to further growth. The builders of the lowest forms, manipulating densest maya, merged their production with the forms built by the watery ones. Matter and water merged produced the third in time. Ascension thus progressed. The builders worked in union. They called the guardians of the fiery zone. [Page 14] Matter and water mixed with fire, the inner spark within the form were blended all together.

The Mighty One looked down. The forms met His approval. Forth came the cry for further light. Again He gathered in the sound. He drew to higher levels the feeble spark of light. Another tone was heard, the sound of cosmic fire, hid in the Sons of Manas. They called to their Primaries. The lower

four, the higher three, and the cosmic fifth met at the great inbreathing. Another sheath was formed.

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### STANZA III

The great Wheel turned upon itself. The seven lesser wheels rushed into being. They revolve like their Mother, around, within and forward. All that existeth was.

The wheels were diverse, and in unification, one. As evolved the great Wheel, the inner fire burst forth. It touched into life wheel the first. It circulated. A million fires rose up. The quality of matter densified, but form was not. The Sons of God arose, scanned the depth of Flame, took from its heart the sacred Stone of Fire, and proceeded to the next.

In turning next the Great Wheel launched the second. Again the flame burst forth, took to its heart the Stone and proceeded in revolution. The Sons of God again arose, and sought within the flame. "The form sufficeth not," they said, "remove from without the fire."

Faster revolved the greater Wheel, blue white emerged the flame. The Sons of God again came down and a lesser wheel revolved. Seven times the revolution, and seven times great the heat. More solid grew the formless mass, and deeper sank the Stone. To the heart of inmost fire the sacred Stone went down. This time the work was better done, and the product more perfected. At the seventh revolution, the third wheel rendered back the Stone. Triple the form, rosy the light, and sevenfold the eternal principle.

**[Page 16]**

From out the greater Wheel, down from the vault of heaven, came into light the lesser wheel that counted as the fourth. The eternal Lhas looked down, and the Sons of God reached forth. Down to the inmost point of death They flung the sacred Stone. The plaudits of the Chohans rose. The work had turned a point. From the pit of outer darkness, They gathered forth the Stone, translucent now and unalloyed, of colour rose and blue.

The turning of the fifth wheel and its action on the Stone rendered it still more fit. Yellow the blending tint, orange the inner fire, till yellow, rose and blue mingled their subtle tones. The four wheels with the greater worked thus upon the Stone till all the Sons of God acclaimed, and said: "The work is done."

**[Page 17]**

### STANZA IV

In revolution fifth of the great Wheel the period set was reached. The lesser wheel, that responded to that fifth great turn, passed through the cycle and entered into peace.

The lesser wheels come forth and likewise do their work. The great Wheel gathers back the emanating

sparks. The Five dealt with the work, the lesser two but wrought with detail. The Stone had gathered fire, lambent with flame it shone. The outer sheath met not the need till the sixth wheel and the seventh had passed it through their fires.

The Sons of God emerged from out their source, gazed on the sevenfold work, and stated it was good. The Stone was set alone. In dual revolution moved the greater Wheel. The fourth Lord of the greater Twelve handled the work of sevenfold fire. "It is not fit," He said, "merge thou this Stone within the wheel which started revolution."

The lords of the greater seven plunged the Stone within the moving wheel. The lords of the greater fifth and sixth likewise plunged their Stone.

Within the fire, deep at the inmost sphere, as whirled through space the greater Wheel, bearing the lesser seven, the two were fused. The fourth, the fifth, the sixth blended, merged and intermingled.

The aeon closed, the work was done. The stars stood still. The eternal Ones cried to inmost heaven: "Display the work. Draw forth the Stones." And lo, the Stones were one.

**[Page 18]**

## STANZA V

The moment manvantaric, for which had waited all the Triads, the hour that marked the solemn point of juncture, arrived within the scope of time, and lo, the work was done.

The hour for which the seven groups purushic, each vibrant to the sounding of the Word, seeking the adding of the power, had waited for millennia, passed in a flash of time, and lo, the work was done.

The First Degree in mighty acclamation deeming the hour propitious, sounded the triple note in threefold reverberation. The echo reached the goal. They three times sent it forth. Restless the sphere of blue felt the vibration and answering, roused herself and hastened to the call.

The Second, with wise insistence, hearing the First sound forth, knowing the hour had likewise come, echoed the sound or note quadruple. This fourfold reverberation circled the gamut of the spheres. Again it was sent forth. Three times the note was sounded, pealing across the heavens. At the third intoning came the answer to the call. Vibrant as a key attuned, the eternal Primary replied. The blue to the dense one answered and responded to the need.

Quivering the sphere heard the third take up the note, pealing it forth, a full-toned chord smote on the ears of the Watchers of the Flame.

The Lords of Flame arose and prepared Themselves. It was decision's hour. The seven Lords of the seven spheres watched breathless the result. The **[Page 19]** great Lord of sphere the fourth awaited the oncoming.

The lower was prepared. The upper was resigned. The great Five waited for the point of equidistant



merging. The foundation note ascended. Deep answered unto deep. The fivefold chord awaited the response from Those Whose hour had come.

Dark grew the space between the spheres. Radiant two balls became. The threefold thirty-five, finding the distance just, flashed like a sheet of intermittent flame, and lo, the work was done. The great Five met the Three and Four. The point intermediate was achieved. The hour of sacrifice, the sacrifice of Flame, arrived, and for aeons hath endured. The timeless Ones entered into time. The Watchers began Their task, and lo, the work proceeds.

**[Page 20]**

### STANZA VI

Within the cavern dark the fourfold one groped for expansion and for further light. No light above, and all around the gloom enveloped. Pitchy the darkness that surrounded it. To the innermost centre of the heart, throbbing without the Warming Light, crept in the icy cold of uttermost darkness.

Above the cavern dark shone all the light of day; yet the fourfold one saw it not, nor did the light pervade.

The rending of the cavern precedes the light of day. Great, then, must be the shattering. No help is found within the cave, nor any hidden light. Around the fourfold one lieth the vault of stone; beneath him menaceth the root of blackness, of utter denseness; beside him and above, naught but the same is seen.

The threefold Watchers know and see. The fourfold is now ready; the work of denseness is completed; the vehicle prepared.

Soundeth the trump of shattering. Blinding the power of the oncoming flame. The mystic earthquake rocks the cavern; the burning Flames disintegrate the maya, and lo, the work is done.

Gone is the gloom and the blackness; rent is the cavern's roof. The light of life shines in; the warmth inspires. The Lords on-looking see the work commence. The fourfold one becomes the seven. The **[Page 21]** chant of those who flame rises to all creation. The moment of achievement is attained.

Proceedeth the work anew. Creation moveth on its way, while waxeth the light within the cavern.

**[Page 22]**

### STANZA VII

Riseth the cave of beauty rare, of colour iridescent. Shineth the walls with azure tint, bathed in the light of rose. The blending shade of blue irradiates the whole and all is merged in gleaming.

Within the cave of iridescent colour, within its arching circle, standeth the fivefold One demanding

further light. He struggleth for expansion, he wrestleth towards the day. The Five demand the greater Sixth and Seventh. The surrounding beauty meeteth not the need. The inner warmth sufficeth but to feed the urge for FIRE.

The Lords of Flame look on; they chant aloud: "The time is come, that time for which We wait. Let the Flame become the FIRE and let the light shine forth."

The effort of the Flame within the crystal cave becometh ever greater. The cry goes forth for other aid from other Flaming Souls. The response comes.

The Lord of Flame, the Ancient One, the Mighty Lord of Fire, the Point of Blue within the hidden diamond, the Youth of Timeless Aeons, assisteth in the work. The inner burning light and the outer waiting fire,—together with the ROD,—meet on the sphere of crystal, and lo, the work is done. The crystal rends and quivers.

Seven times the work proceeds. Seven the efforts made. Seven the applications of the Rod, held by a Lord of Flame. Three are the lesser touches; four [Page 23] the divine assistance. At the final fourth the work is done and the whole cave disrupts. The lighted flame within spreads through the rending walls. It mounteth to its Source. Another fire is merged; another point of blue findeth its place within the diadem logoi.

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### STANZA VIII

The greater Three, each with their seven lesser wheels, in spiral evolution, rotate within the timeless Now, and move as one. The cosmic Lords from Their high place, view the past, control the Now, and ponder on the Day be with us.

The Lhas of the eternal Sound, the product of the time that was, surmount the sevenfold display. Within the Ring-pass-not the Word of Love sounds forth.

The sevenfold Lords proceed with just vibration to carry out the work. They sound forth each a note of the deep logoi chord. Each to His greater Lord makes record due. In the solemn breathing forth the forms are built, the colour just apportioned, and the flame within reveals itself with ever growing light.

Blue to the green is added and completion quick is seen. The vibration of the third is added to the one. Blue to the orange blends, and in their wise admixture is seen the stable scheme. To the yellow and the red, to the purple and the ultimate is the vibration of the seventh adjusted as the Primary.

Each of the seven Lords, within Their seven schemes, adjusted to the second karmic circle, merge [Page 25] Their migrating spheres and blend Their myriad atoms.

The forms through which They work, the lesser million spheres, the cause of separation and the curse of the Asuras, shatter when sounds the Sacred Word within a point in time.

The life logic surges out. The streams of colour melt together. The forms are left behind, and Parabrahm stands complete. The Lord of the cosmic Third utters a Word unknown. The sevenfold lesser Word forms part of the vaster chord.

The Now becomes the time that was. The aeon mergeth into space. The Word of Motion hath been heard. The Word of Love succeedeth. The Past controlled the form. The Now evolves the life. The Day that is to be sounds forth the Word of Power.

The form perfected and the life evolved hold the third secret of the greater Wheel. It is the hidden mystery of living motion. The mystery, lost in the Now but known to the Lord of Cosmic Will.

**[Page 26]**

### STANZA IX

The thirty thousand million Watchers refused to heed the call. "We enter not the forms," they said, "until the seventh aeon." The twice thirty thousand million hearkened to the call and took the forms designed.

The rebellious ones laughed within themselves, and sought pralayaic peace until the seventh aeon. But the seven great Lords called to the greater Chohans, and with the eternal Lhas of the third cosmic heaven entered into debate.

The dictum then went forth. The laggards in the highest sphere heard it echo through the scheme. "Not till the seventh aeon, but at the fourteenth seventh will the chance again come round. The first shall be the last and time be lost for aeons."

The obedient Sons of Mind connected with the Sons of Heart, and evolution spiralled on its way. The Sons of Power stayed in their appointed place, though cosmic karma forced a handful to join the Sons of Heart.

At the fourteenth seventh aeon, the Sons of Mind and Heart, absorbed by endless flame, will join the Sons of Will, in manvantaric manifestation. Three times the wheel will turn.

At the centre stand the buddhas of activity, helped by the lords of love, and following their twofold work will come the radiant lords of power.

The buddhas of creation from out the past have **[Page 27]** come. The buddhas of love are gathering now. The buddhas of will at the final turn of the third major wheel will flash into being. The end will then be consummated.

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## STANZA X

The Fifth progresseth and from the remnants of the Fourth multiplied and reproduced. The waters arose. All sank and was submerged. The sacred remnant, in the place appointed, emerged at later date from out the zone of safety.

The waters dissipated. The solid ground emerged in certain destined places. The Fifth o'er-ran the Sacred Land, and in their fivefold groups developed the lower Fifth.

They passed from stage to stage. The watching Lords, recognising the rupas formed, gave a sign to the circulating Fourth and it speeded faster on its way. When the lesser Fifth had midway passed and all the lesser four were peopling the land, the Lords of Dark Intent arose. They said: "Not so shall go the force. The forms and rupas of the third and fourth, within the corresponding Fifth, approach too close the archetype. The work is far too good."

They constructed other forms. They called for cosmic fire. The seven deep pits of hell belched forth the animating shades. The incoming seventh reduced to order all the forms,—the white, the dark, the red, and shaded brown.

The period of destruction extended far on either hand. The work was sadly marred. The Chohans of the highest plane gazed in silence on the work. The Asuras and the Chaitans, the Sons of Cosmic Evil, and the Rishis of the darkest constellations, [Page 29] gathered their lesser hosts, the darkest spawn of hell. They darkened all the space.

\* \* \* \* \*

From the coming of the heaven-sent One peace passed upon the earth. The planet staggered and belched forth fire. Part rose. Part fell. The form was changed. Millions took other forms or ascended to the appointed place of waiting. They tarried till the hour of progress should again sound forth for them.

\* \* \* \* \*

The early Third produced the monsters, great beasts and evil forms. They prowled upon the surface of the sphere.

The watery Fourth produced within the watery sphere, reptiles and spawn of evil fame, the product of their karma. The waters came and swept away the progenitors of the fluidic spawn.

The separating Fifth built in the rupa sphere the concrete forms of thought. They cast them forth. They peopled the lower four, and like a black and evil cloud shut out the light of day. The higher three were hid.

\* \* \* \* \*

The war upon the planet had been waged. Both sides descended into hell. Then came the Conqueror of form. He drew on the Sacred Fire, and purified the rupa levels. The fire destroyed the lands in the days of the lesser Sixth.

When the Sixth appeared the land was changed. The surface of the globe circled through another cycle. Men of the higher Fifth mastered the lower [Page 30] three. The work was shifted to the plane whereon the Pilgrim stood. The lesser triangle within the lower auric egg became the centre of cosmic dissonance.

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### STANZA XI

The wheel of life turns within the wheel of outer form.

The matter of Fohat circulateth, and its fire hardeneth all the forms. The wheel that is not glimpsed moveth in rapid revolution within the slower outer case, till it weareth out the form.

The forty-nine fires burn at the inner centre. The thirty-five circulating fiery vortices extend along the circle of the periphery. Between the two passeth in ordered sequence the various coloured flames.

The great Triangles in their just arrangement hold hid the secret of the wheel of life. The cosmic fire radiates as directed from the second sphere, controlled by the Ruler of the merging ray. The cohorts of the third encircling sphere in varied ranks mark out the lesser threes.

The wheel of life still moves within the form. The devas of the fourth connect the thirty-five, and blend them with the central forty-nine. Above they work, seeking to merge the whole. Upward they strive, who in their myriad forms revolve within the wheels of lesser magnitude. The whole is one, yet on the lower spheres only the forms appear. They seem in their divisions more than can be grasped or met.

The many circulate. The forms are built, become too firm, are broken by the life, and circulate again. The few revolve, holding the many in the heat of motion. The one embraces all, and carries all from great activity into the heart of cosmic peace.

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### STANZA XII

The Blessed Ones hide Their threefold nature but reveal Their triple essence by means of the three great groups of atoms. Three are the atoms and threefold the radiation.

The inner core of Fire hides itself and is known only through radiation and that which radiates. Only after the blaze dies out and the heat is no longer felt can the fire be known.

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### STANZA XIII

Through the band of violet that encircleth the Heavens passeth the globe of purple dark. It passeth and returneth not. It becometh enrapt in the blue. Three times the blue enfoldeth, and when the cycle is completed the purple fadeth and is merged into the rose, and the path again is traversed.

Three the great colours in the cycle that counteth as the fourth, violet, blue and rose, with the basic purple in revolution.

Four are the colours secondary in the cycle of discrimination in which the revolution taketh place. It is circled to the midmost point and somewhat passed. Yellow the band that cometh, orange the cloud that hideth, and green for vivification. Yet the time is not yet.

Many the circling fires; many the revolving rounds, but only when the complementary colours recognise their source, and the whole adjusteth itself to the seven will be seen completion. Then will be seen each colour in adjustment right, and the cessation of revolution.

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## SECTION ONE

### FIRE BY FRICTION

### THE FIRE OF MATTER

#### INTRODUCTORY REMARKS

- I. Fire in the Macrocosm*
- II. Fire in the Microcosm.*
- III. Fire in manifestation.*

We purpose in these few introductory remarks to lay down the foundation for a 'Treatise on Cosmic Fire,' and to consider the subject of fire both macrocosmically and microcosmically, thus dealing with it from the standpoint of the solar system, and of a human being. This will necessitate some preliminary technicalities which may seem at first perusal to be somewhat abstruse and complicated but which, when meditated upon and studied, may eventually prove illuminating and of an elucidating nature, and which also, when the mind has familiarised itself with some of the details, may come to be regarded as providing a logical hypothesis concerning the nature and origin of energy. We have elsewhere, in an earlier book, touched somewhat upon this matter, but we desire to recapitulate and in so doing to enlarge, thus laying down a broad foundation upon which the subject matter can be built up, and providing a general outline which will serve to show the limits of our discussion.



Let us, therefore, look at the subject macrocosmically and then trace the correspondence in the microcosm, or human being.

## I. FIRE IN THE MACROCOSM

In its essential nature Fire is threefold, but when in manifestation it can be seen as a fivefold demonstration, and be defined as follows:

### [Page 38]

1. *Fire by friction*, or internal vitalising fire. These fires animate and vitalise the objective solar system. They are the sumtotal of logoi kundalini, when in full systemic activity.
2. *Solar Fire*, or cosmic mental fire. This is that portion of the cosmic mental plane which goes to the animation of the mental body of the Logos. This fire may be regarded as the sumtotal of the sparks of mind, the fires of the mental bodies and the animating principle of the evolving units of the human race in the three worlds.
3. *Electric Fire*, or the logoi Flame Divine. This flame is the distinguishing mark of our Logos, and it is that which differentiates Him from all other Logoi; it is His dominant characteristic, and the sign of His place in cosmic evolution.

This threefold fire may be expressed in ray terms as follows:

First, we have the animating fires of the solar system, which are the fires of the primordial ray of active intelligent matter; these constitute the energy of Brahma, the third aspect of the Logos. Next are to be found the fires of the divine Ray of Love-Wisdom, the ray of intelligent love, which constitutes the energy of the Vishnu aspect, the second aspect logoi.<sup>4</sup> Finally are to be found [Page 39] the fires of the cosmic mental plane, which are the fires of the cosmic ray of will. They might be described as the rays of intelligent will and are the manifestation of the first aspect logoi, the Mahadeva aspect.<sup>5</sup> Therefore we have three cosmic rays manifesting:

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<sup>4</sup> "That whereinto all enter, vishanti, is Vishnu; he who covers up, envelopes, surrounds, undertakes all, is Brahma; he who sleeps, shete, in everything, is Shiva. Shiva sleeps, lies hidden, in all and everything as the nexus, the bond, and this is the nature of desire. Vrinite signifies the envelopment, the covering with an envelope, the demarcation of the limiting bounds or the periphery, and so the formation or creation (of all forms); and this is action presided over by Brahma. Vishanti sarvani indicates that all things enter into It and It into all, and such is the Self, connected with cognition and Vishnu. The summation or totality of these is Maha-Vishnu.

"Maha-Vishnu, 'the overlord of all this world-system, is described as the Ishvara, white-coloured, four-armed, adorned with the conch, the discus, the mace, the lotus, the forest-wreath, and the kanstubha-gem, shining, vested in blue and yellow, endless and imperishable in form, attributeless, yet ensouling and underlying all attributes. Here, the epithet Ishvara indicates the rule; the four arms, the four activities of cognition, etc.; the white resplendence is the illumination of all things; the shankha, conch or shell, indicates all sound, and the chakra, wheel or discus, all time, there being a connexion between the two; gada, the (whirling) mace, is the spiral method of the procession of the world and the lotus-flower is the whole of that procession; the vana-mala, the wreath of forest flowers, indicates the stringing together of all things into unity and necessity; the nila-pit-ambara, blue and yellow vestures, are darkness and light; the kaustubha jewel indicates inseparable connexion with all; Nirguna, attributeless, shows the presence of the nature of Negation; while saguna, attributeful, implies possession of name and form. The World-process (as embodied in our world-system) is the result of the ideation of Maha-Vishnu."— *Pranava-Vada*, pp. 72-74, 94-95.

<sup>5</sup> Mahadeva is literally "great Deva." The term is frequently applied to the first Person of the manifested Trinity, to Shiva, the Destroyer aspect, the Creator.

*The Ray of intelligent activity.* This is a ray of a very demonstrable glory, and of a higher point of development than the other two, being the product of an earlier mahakalpa, or a previous solar system.<sup>6</sup> It embodies [Page 40] the basic vibration of this solar system, and is its great internal fire, animating and vitalising the whole, and penetrating from the centre to the periphery. It is the cause of *rotary motion*, and therefore of the spheroidal form of all that exists.

*The Ray of intelligent love.* This is the ray which embodies the highest vibration of which our solar Logos or Deity is capable in this present solar system. It is not yet vibrating adequately nor has it yet attained the peak of its activity. It is the basis of the cyclic spiral movement of the body logocic, and just as the Law of Economy is the law governing the internal fires of the system so the cosmic Law of Attraction and Repulsion is the basic law of this divine Ray.

*The Ray of intelligent will.* Little as yet can be said about this ray. It is the ray of cosmic mind and in

<sup>6</sup> "One day out of this long life of Brahma is called Kalpa; and a Kalpa is that portion of time which intervenes between one conjunction of all the planets on the horizon of Lanka, at the first point of Aries, and a subsequent similar conjunction. A Kalpa embraces the reign of fourteen Manus, and their sandhies (intervals); each Manu lying between two sandhies. Every Manu's rule contains seventy-one Maha Yugas,—each Maha Yuga consists of four Yugas, viz., Krita, Treta, Dwapara, and Kali; and the length of each of these four Yugas is respectively as the numbers, 4, 3, 2 and 1.

The number of sidereal years embraced in the foregoing different periods are as follows:

	Mortal years
360 days of mortals make a year	1
Krita Yuga contains	1,728,000
Treta Yuga contains	1,296,000
Dwapara Yuga contains	864,000
Kali Yuga contains	432,000
The total of the said four Yugas constitute a Maha Yuga	4,320,000
Seventy-one of such Maha Yugas form the period of the reign of one Manu	306,720,000
The reign of 14 Manus embraces the duration of 994 Maha Yugas, which is equal to	4,294,080,000
Add Sandhis, i.e., intervals between the reign of each Manu, which amount to 6 Maha Yugas, equal to	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha Yugas, which constitute a Kalpa, i.e., one day of Brahma, equal to	4,320,000,000
As Brahma's night is of equal duration, one day and night of Brahma will contain	8,640,000,000
360 of such days and nights make one year of Brahma, equal to	3,110,400,000,000
100 of such years constitute the whole period of Brahma's age, i.e., Maha Kalpa	311,040,000,000,000

That these figures are not fanciful, but are founded upon astronomical facts, has been demonstrated by Mr. Davis, in an essay in the Asiatic Researches; and this receives further corroboration from the geological investigations and calculations made by Dr. Hunt, formerly President of the Anthropological Society, and also in some respects from the researches made by Professor Huxley.

Great as the period of the Maha Kalpa seems to be, we are assured that *thousands and thousands of millions of such Maha Kalpas have passed, and as many more are yet to come.* (Vide Brahma-Vaivarta and Bhavishyre Puranas; and Linga Purana, ch. 171, verse 107, &c.) and this in plain language means that the Time past is infinite and the Time to come is equally infinite. The Universe is formed, dissolved, and reproduced, in an indeterminate succession (*Bhagavata-gita*, VIII, 19).—*The Theosophist*, Vol. VII, p. 115

its evolution parallels that of cosmic love, but as yet its vibration is slower and its development more retarded. This is definitely and deliberately so, and is due to the underlying purpose and choice of the solar Logos, Who seeks on His high level (just as do His reflections, the sons of men) to achieve a more rounded out development, [Page 41] and He therefore concentrates on the development of cosmic love in this greater cycle.

This ray is governed by the Law of Synthesis, and is the basis of the systemic movement which may be best described as that of *driving forward through space*, or forward progression. Little can be predicated anent this ray and its expression. It controls the movements of the entire ring-pass-not in connection with its cosmic centre.<sup>7</sup>

The tabulation on page 42 may make the above ideas somewhat clearer.

These three expressions of the divine Life may be regarded as expressing the triple mode of manifestation. First, the objective or tangible universe; second, the subjective worlds or form; and thirdly, the spiritual aspect which is to be found at the heart of all.<sup>8</sup>

8 The internal fires that animate and vitalise shew themselves in a twofold manner:

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<sup>7</sup> The term "ring-pass-not" is used in occult literature to denote the periphery of the sphere of influence of any central life force, and is applied equally to all atoms, from the atom of matter as dealt with by the physicist or chemist through the human and planetary atoms up to the great atom of a solar system. The ring-pass-not of the average human being is the spheroidal form of his mental body which extends considerably beyond the physical and enables him to function on the lower levels of the mental plane

<sup>8</sup> 1. The Primordial is the Ray and the direct emanation of the Sacred Four. S. D, I, 115, 116.

The Sacred Four are:

- |   |                                       |
|---|---------------------------------------|
|   | Unity                                 |
| a. Father ---- Mahadeva -----             | 1st Logos ----- Will...Spirit.        |
|   | Duality                               |
| b. Son ----- Vishnu -----                 | 2nd Logos ----- Love-Wisdom.          |
|   | Trinity                               |
| c. Mother ---- Brahma -----               | 3rd Logos ----- Intelligent activity. |
|   | Sacred Four                           |
| d. The united manifestation of the three— | Macrocosm.                            |
2. The manifested Quaternary and the seven Builders proceed from the Mother.—S. D., I, 402.
- a. The seven Builders are the Manasaputras, the Mind-born sons of Brahma, the third aspect. S. D., III, 540.
  - b. They come into manifestation to develop the second aspect. S. D., I., 108.
  - c. Their method is objectivity.
3. The re-awakened Energies sprang into space.
- a. They are the veiled synthesis ----- S. D., I, 362
  - b. They are the totality of manifestation ----- S. D., I, 470
  - c. They are pre-cosmic ----- S. D., I, 152, 470

**[Page 42]**

## TABULATION I.

<i>Fire</i>	<i>Ray</i>	<i>Aspect</i>	<i>Expression</i>	<i>Law</i>	<i>Quality</i>
1. Internal	-----Primordial-----	Intelligent----- Activity.	-----Rotary motion -----	Economy -----	-----Fire by friction.
2. Of Mind	-----Love -----	Intelligent----- Love.	-----Spiral cyclic-----	Attraction-----	-----Solar fire.
3. Divine Flame	-Will-----	Intelligent----- Will.	-----Forward -----	Synthesis -----	-----Electric fire.

**[Page 43]**

First as *latent heat*. This is the basis of rotary motion and the cause of the spheroidal coherent manifestation of all existence, from the logoc atom, the solar ring-pass-not, down to the minutest atom of the chemist or physicist.

Second, as *active heat*. This results in the activity and the driving forward of material evolution. On the highest plane the combination of these three factors (active heat, latent heat and the primordial substance which they animate) is known as the 'sea of fire,' of which akasha is the first differentiation of pregenetic matter. Akasha, in manifestation, expresses itself as Fohat, or divine Energy, and Fohat on the different planes is known as aether, air, fire, water, electricity, ether, prana and similar terms.<sup>9 10</sup>  
<sup>11</sup>. It is the sumtotal **[Page 44]** of that which is active, animated, or vitalized, and of all that concerns

<sup>9</sup> Akasha. Definition S. D., II, 538

It is the synthesis of ether ----- S. D., I, 353, 354

It is the essence of ether ----- S. D., I, 366

It is primordial ether ----- S. D., I, 585

It is the third Logos in manifestation ----- S. D., I, 377

<sup>10</sup> 10 H. P. B., defines the Akasha in the following terms: S. D., II, 538. "Akasha the astral Light can be defined in a few words: It is the Universal soul, the Matrix of the Universe, the Mysterium Magicum from which all that exists is born by separation or differentiation. In the various occult books it is called by different terms and it would be of value perhaps if we enumerate some of them here: There is one universal element with its differentiations.

*Homogeneous*

1. Undifferentiated  
cosmic substance
2. Primordial ether.
3. Primordial electric entity.
4. Akasha.
5. Super-astral light.
6. Fiery serpent.
7. Mulaprakriti.
8. Pregenetic matter.

*Differentiated.*

1. Astral Light.
2. Sea of fire.
3. Electricity.
4. Prakriti.
5. Atomic matter.
6. The serpent of evil.
7. Ether, with its four divisions,  
air, fire, water, earth. "

<sup>11</sup> Fohat is divine thought or energy (Shakti) as manifested on any plane of the cosmos. It is the interplay between Spirit and matter. The seven differentiations of Fohat are:

1. The Plane of divine life----- Adi----- Sea of fire.
2. The Plane of monadic life----- Anupadaka----- Akasha.
3. The Plane of Spirit ----- Atma ----- Aether.
4. The Plane of the intuition ----- Buddhi ----- Air.

itself with the adaptation of the form to the needs of the inner flame of life.

It might here be useful to point out that *magnetism* is the effect of the divine ray in manifestation in the same sense that electricity is the manifested effect of the primordial ray of active intelligence. It would be well to ponder on this for it holds hid a mystery.

The fires of the mental plane also demonstrate in a twofold manner:

First, as the *Fire of Mind*, the basis of all expression and in one peculiar occult sense the sumtotal of existence. It provides the relation between the life and the form, between spirit and matter, and is the basis of consciousness itself.

Second, as the *Elementals of Fire*, or the sumtotal of the active expression of thought, showing itself through the medium of those entities who, in their very essence, are fire itself.

These dualities of expression make the four necessary factors in the logocic quaternary,<sup>12</sup> or the lower nature of the Logos viewing His manifestation from one esoteric angle; exoterically, they are the sumtotal of the logocic quaternary, plus the logocic fifth principle, cosmic mind.

The divine spark does not as yet manifest (as do the other two fires) as a duality, though what lies hidden in a later cycle, evolution alone will disclose. This third fire, along with the other two, make the necessary five of logocic evolutionary development and by its perfected merging with the other two fires as the evolutionary process proceeds is seen the goal of logocic attainment for this greater cycle or period of this solar system.

### [Page 45]

When the primordial ray of intelligent activity, the divine ray of intelligent love, and the third cosmic ray of intelligent will meet, blend, merge, and blaze forth, the Logos will take His fifth initiation, thus completing one of His cycles. When the rotary, the forward, and the spiral cyclic movements are working in perfect synthesis then the desired vibration will have been reached. When the three Laws of Economy, of Attraction, and of Synthesis work with perfect adjustment to each other, then nature will perfectly display the needed functioning, and the correct adaptation of the material form to the indwelling spirit, of matter to life, and of consciousness to its vehicle.

## II. FIRE IN THE MICROCOSM

Let us briefly consider therefore the correspondence between the greater whole and the unit man and then block out our subject in detail and consider the sections into which it will be wise to divide it.

Fire in the Microcosm is likewise threefold in essence and fivefold in manifestation.

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5. The Plane of mind-----Mental----- Fire.  
 6. The Plane of desire-----Astral----- Astral Light.  
 7. The Plane of density -----Physical ----- Ether.  
 —S. D. I, 105, 134, 135, 136.

<sup>12</sup> The quaternary is composed of the four lower principles and the sheaths through which they manifest as a coherent unit, being held together during manifestation by the life force of the indwelling entity.

1. There is *Internal Vitalising Fire*, which is the correspondence to fire by friction. This is the sumtotal of individual kundalini; it animates the corporeal frame and demonstrates also in the twofold manner:

First, as *latent heat* which is the basis of life of the spheroidal cell, or atom, and of its rotary adjustment to all other cells.

Second, as *active heat* or prana; this animates all, and is the driving force of the evolving form. It shows itself in the four ethers and in the gaseous state, and a correspondence is here found on the physical plane in connection with man to the Akasha and its fivefold manifestation on the plane of the solar system.

This fire is the basic vibration of the little system in which the monad or human spirit is the logos, and it [Page 46] holds the personality or lower material man in objective manifestation thus permitting the spiritual unit to contact the plane of densest matter. It has its correspondence in the ray of intelligent activity and is controlled by the Law of Economy in one of its subdivisions, the Law of Adaptation in Time.

2. There is next the *Fire or Spark of Mind* which is the correspondence in man to solar fire. This constitutes the thinking self-conscious unit or the soul. This fire of mind is governed by the Law of Attraction as is its greater correspondence. Later we can enlarge on this. It is this spark of mind in man, manifesting as spiral cyclic activity, which leads to expansion and to his eventual return to the centre of his system, the Monad—the origin and goal for the reincarnating Jiva or human being. As in the macrocosm this fire also manifests in a twofold manner.

It shows as that intelligent will which links the Monad or spirit with its lowest point of contact, the personality, functioning through a physical vehicle.

It likewise demonstrates, as yet imperfectly, as the vitalising factor in the thought forms fabricated by the thinker. As yet but few thought forms, comparatively, can be said to be constructed by the center of consciousness, the thinker, the Ego. Few people as yet are in such close touch with their higher self, or Ego, that they can build the matter of the mental plane into a form which can be truly said to be an expression of the thoughts, purpose or desire of their Ego, functioning through the physical brain. Most of the thought forms at present in circulation may be said to be aggregations of matter, built into form with the aid of kama-manas (or of desire faintly tinged with mind producing thus an admixture of astral and mental matter, mostly astral), and largely due to reflex elemental action.

These dualities of expression are:

**[Page 47]**

1. *Active fire* or prana.

Latent fire or bodily heat.

2. *Mental energy* in the mental body.

Purely mental thought forms, animated by self-engendered fire, or by the fifth principle, and therefore part of the sphere, or system of control, of the Monad.

These form an esoteric quaternary which with the fifth factor, the divine spark of intelligent will, make the five of monadic manifestation—manifestation in this case connotating a purely *subjective*



*manifestation* which is neither altogether spiritual nor altogether material.

3. Finally there is the *Monadical Flame Divine*. This embodies the highest vibration of which the Monad is capable, is governed by the Law of Synthesis, and is the cause of the forward progressive movement of the evolving Jiva.

We now come, in due course, to the point of merging or to the end of manifestation, and to the consummation (viewing it monadically) of the great cycle or manvantara. What shall we therefore find? Just as in the macrocosm the blending of the three essential fires of the cosmos marked the point of logocic attainment, so, in the blending of the essential fires of the microcosm, do we arrive at the apotheosis of human attainment for this cycle.

When the latent fire of the personality or lower self blends with the fire of mind, that of the higher self, and finally merges with the Divine Flame, then the man takes the fifth Initiation in this solar system, and has completed one of his greater cycles.<sup>13</sup>

When the three blaze forth as one fire, liberation from matter, or from material form is achieved. Matter has been correctly adjusted to spirit, and finally the indwelling life slips forth out of its sheath which forms now only a channel for liberation.

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### III. FIRE IN MANIFESTATION.

To continue our consideration of the fires which sustain the economy of the visible solar system, and of the visible objective human being, which produce evolutionary development, and which are the bases of all objective efflorescence, it must be noted that they demonstrate as the sumtotal of the vital life of a solar system, of a planet, of the entire constitution of active functioning man upon the physical plane, and of the atom of substance.

Speaking broadly we would say that the *first fire* deals entirely with:

- a. Activity of matter.
- b. The rotary motion of matter.
- c. The development of matter by the means of friction, under the law of Economy. H. P. B. touches on this in the *Secret Doctrine*.<sup>14</sup>

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<sup>13</sup> These terms, Lower Self, Higher Self, Divine Self, are apt to be confusing until the student apprehends the various synonyms connected with them. The following table may be found helpful:

Father -----	Son -----	Mother
Spirit -----	Soul -----	Body
Life -----	Consciousness -----	Form
Monad -----	Ego -----	Personality
Divine Self -----	Higher Self -----	Lower Self
Spirit -----	Individuality -----	Personal Self
The Point -----	The Triad -----	The Quaternary
Monad -----	Solar Angel -----	Lunar Lords

<sup>14</sup> See S. D., I, 169, 562, 567, 569; II, 258, 390, 547, 551, 552.<sup>14</sup>

The *second fire*, that from the cosmic mental plane, deals with:

- a. The expression of the evolution of mind or manas.
- b. The vitality of the soul.
- c. The evolutionary expression of the soul as it shows forth in the form of that elusive something which brings about the synthesis of matter. As the two merge by means of this active energising factor, that which is termed *consciousness* appears.<sup>15</sup> As [Page 49] the merging proceeds and the fires become more and more synthesised, that totality of manifestation which we regard as a conscious existence becomes ever more perfected.
- d. The operation of this fire under the Law of Attraction.
- e. The subsequent result in the spiral-cyclic movement which we call, within the system, solar evolution, but which (from the standpoint of a cosmos) is the approximation of our system to its central point. This must be considered from the standpoint of time.<sup>16</sup>

The *third fire* deals with:

- a. The evolution of spirit.  
Practically nothing can at this stage be communicated anent this evolution. The development of spirit can be only expressed as yet in terms of the evolution of matter, and only through the adequacy of the vehicle, and through the suitability of the sheath, the body or form, can the point of [Page 50] spiritual development reached in any way be appraised. A word of warning should here be interpolated:—Just as it is not possible upon the physical plane for the physical vehicle fully to express the total point of development of the Ego or higher self, so it is not possible even for the Ego fully to sense and express the quality of spirit. Hence the utter impossibility for human consciousness justly to appraise the life of the spirit or Monad.
- b. The working of the flame divine under the Law of Synthesis—a generic term which will be seen eventually to include the other two laws as subdivisions.
- c. The subsequent result of forward progressive motion—a motion which is rotary, cyclic and progressive.

The whole matter dealt with in this Treatise concerns the subjective essence of the solar system, not primarily either the objective or spiritual aspect. It concerns the Entities who indwell the form, who

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<sup>15</sup> In the *Study of Consciousness* Mrs. Besant says (page 37): "Consciousness is the one reality, in the fullest sense of that much-used phrase; it follows from this that any reality found anywhere is drawn from consciousness. Hence, everything which is thought, is. That consciousness in which everything is, everything literally, "possible" as well as "actual"—actual being that which is thought of as existent by a separated consciousness in time and space, and *possible* all that which is not so being thought of at any period in time and any point in space—we call Absolute Consciousness. It is the All, the Eternal, the Infinite, the Changeless. Consciousness, thinking time and space, and of all forms as existing in them in succession and in places, is the Universal Consciousness, the One, called by the Hindu the Saguna Brahman—the Eternal with attributes—the Pratyag-Atma—the Inner Self; by the Parsi, Hormuzd; by the Mussulman, Allah. Consciousness dealing with a definite time, however long or short, with a definite space, however vast or restricted, is individual, that of a concrete Being, a Lord of many universes, or a universe or of any so-called portion of a universe, his portion and to him therefore a universe—these terms varying as to extent with the power of the consciousness; so much of the universal thought as a separate consciousness can completely think, i.e., on which he can impose his own reality, can think of as existing like himself, is his universe."

<sup>16</sup> Universal consciousness, manifesting as consciousness in time and space, as Mrs. Besant so ably expresses it, includes all forms of activity and spiral cyclic evolution from the standpoint of cosmic evolution, and in terms of absolute consciousness, may again be rotary.

demonstrate as animating factors through the medium of matter, and primarily through etheric matter; who are evolving a second faculty, the fire of mind, and who are essentially themselves points of fire, cast off through cosmic friction, produced by the turning of the cosmic wheel, swept into temporary limited manifestation and due eventually to return to their central cosmic centre. They will return plus the results of evolutionary growth, and through assimilation they will have intensified their fundamental nature, and be spiritual fire plus the fire manasic.

The internal fire of matter is called in the *Secret Doctrine* "Fire by Friction." It is an *effect* and not a cause. It is produced by the two fires of spirit and of mind (electric and solar fire) contacting each other through the medium of matter. This energy demonstrates in [Page 51] matter itself as the internal fires of the sun, and of the planets and finds a reflection in the internal fires of man. Man is the Flame Divine and the fire of Mind brought into contact through the medium of substance or form. When evolution ends, the fire of matter is not cognisable. It persists only when the other two fires are associated, and it does not persist apart from substance itself.

Let us now briefly recognise certain facts regarding fire in matter and let us take them in order, leaving time to elucidate their significance. First we might say that the internal fire being both latent and active, shows itself as the synthesis of the acknowledged fires of the system, and demonstrates, for instance, as solar radiation and inner planetary combustion. This subject has been somewhat covered by science, and is hidden in the mystery of physical plane electricity, which is an expression of the *active* internal fires of the system and of the planet just as inner combustion is an expression of the *latent* internal fires. These latter fires are to be found in the interior of each globe, and are the basis of all objective physical life.

Secondly, we might note that the internal fires are the basis of life in the lower three kingdoms of nature, and in the fourth or human kingdom in connection with the two lower vehicles. The Fire of Mind, when blended with the internal fires, is the basis of life in the fourth kingdom, and united they control (partially now and later entirely) the lower threefold man or the personality; this control lasts up to the time of the first Initiation.

The fire of Spirit finally, when blended with the two other fires (which blending commences in man at the first initiation), forms a basis of spiritual life or existence. As evolution proceeds in the fifth or spiritual kingdom, these three fires blaze forth simultaneously, producing perfected consciousness. This blaze results in the final [Page 52] purification of matter and its consequent adequacy; at the close of manifestation it brings about eventually the destruction of the form and its dissolution, and the termination of existence as understood on the lower planes. In terms of Buddhistic theology it produces annihilation; this involves, not loss of identity, but the cessation of objectivity and the escape of Spirit, plus mind, to its cosmic centre. It has its analogy in the initiation at which the adept stands free from the limitations of matter in the three worlds.

The internal fires of the system, of the planet, and of man are threefold:

1. Interior fire at the centre of the sphere, those inner furnaces which produce warmth. This is latent fire.
2. Radiatory fire. This type of fire might be expressed in terms of physical plane electricity, of light rays, and of etheric energy. This is active fire.

3. Essential fire, or the fire elementals who are themselves the essence of fire. They are mainly divided into two groups:

- a. Fire devas or evolutionary entities.
- b. Fire elementals or involutory entities.

Later we will elaborate on this when we consider the Fire of Mind and deal with the nature of the thought elementals. All these elementals and devas are under the control of the fire Lord, Agni. When considering Him and His kingdom the subject can be taken up at greater length.

We might here point out, however, that our first two statements concerning the internal fires, express the *effect* that the fire entities have upon their environment. Heat and radiation are other terms which might be applied in this sense. Each of these effects produces a [Page 53] different class of phenomena. Latent fire causes the active growth of that in which it is embedded and causes that upward pushing which brings into manifestation all that is found in the kingdoms of nature. Radiatory fire causes the continued growth of that which has progressed, under the influence of latent fire, to a point receptive of the radiatory. Let us tabulate it thus:

*Systemic or Macrocosmic:* The solar Logos or The Grand Man of the Heavens.

Latent or interior fire produces the internal heat which makes the solar system productive of all forms of life. It is the inherent warmth that causes all fertilisation, whether human, animal, or vegetable.

Active or radiatory fire retains in life and causes the evolution of all that has evolved into objectivity by means of latent fire.

*Planetary, or the Heavenly Men:*

What is laid down anent the system, as a whole, can be predicated of all planets which in their nature reflect the Sun, their elder brother.

*Human, or the Microcosmic Man:*

Human latent fire, the heat interior of the human frame causes production of other forms of life, such as—

1. The physical body cells.
2. Organisms nourished by the latent heat.
3. The reproduction of itself in other human forms, the basis of the sex function.

Human radiatory, or active fire, is a factor as yet but little comprehended; it relates to the health aura and to that radiation from the etheric which makes a man a healer, and able to transmit active heat.

It is necessary to differentiate between this radiation from the etheric, which is a radiation of prana, and magnetism, which is an emanation from a subtler body (usually the astral), and has to do with the manifestation of [Page 54] the Divine Flame within the material sheaths. The Divine Flame is formed on the second plane, the monadic, and magnetism (which is a method of demonstrating radiatory fire)

is therefore felt paramountly on the fourth and sixth planes, or through the buddhic and astral vehicles. These are, as we know, closely allied to the second plane. This distinction is of importance and should be carefully recognised.

Having, therefore, made the above statements, we can proceed to take up somewhat in greater detail the interior fires of the systems, microcosmic and macrocosmic.

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## DIVISION A - THE INTERNAL FIRES OF THE SHEATHS

- I. The three channels.*
- II. Fire elementals and devas.*

### I. THE THREE CHANNELS FOR THE FIRE

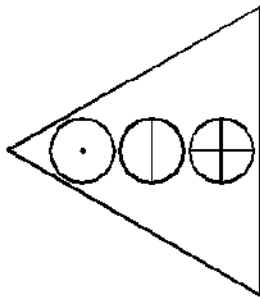
From the very use of the term "sheath" it will be noted that we are considering those fires which manifest through the medium of those externalities, of those veils of substance which hide and conceal the inner Reality. We shall not here take up the subject of the sheaths on the higher planes, but simply deal with the fires that animate the three lower vehicles,—the physical body in its two divisions (etheric and dense), the emotional or astral body, and the mental sheath. It is frequently overlooked by the casual student that both the astral and the mental bodies are material, and just as material in their own way, as is the dense physical body, and also that the substance of which they are composed is animated by a triple fire, as is the physical.

*In the physical body* we have the fires of the lower nature (the animal plane) centralised at the base of the spine. They are situated at a spot which stands in relation to the physical body as the physical sun to the solar system. This central point of heat radiates in all directions, using the spinal column as its main artery, but working in close connection with certain central ganglia, wherever located, and having a special association with the spleen.

CHART I

EVOLUTION OF MATTER

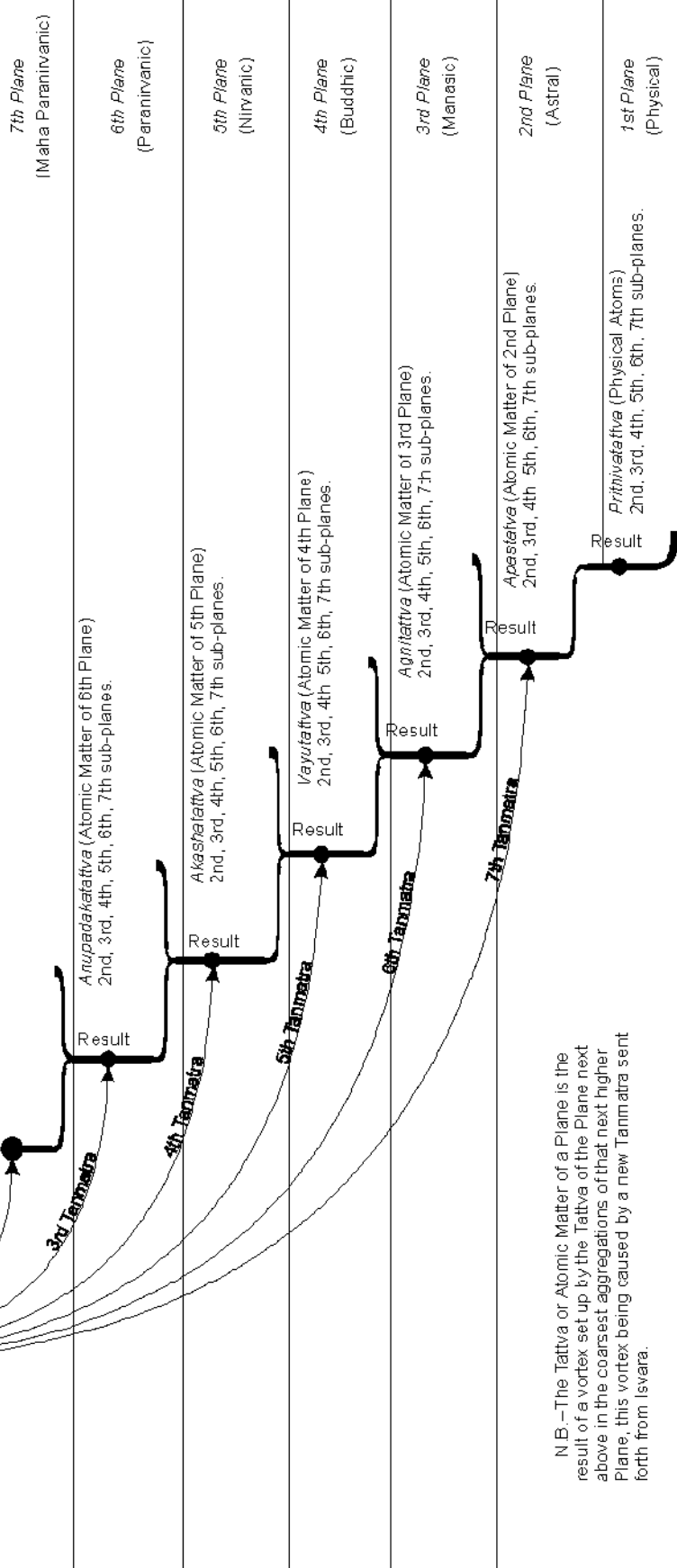
LOGOS OF A SOLAR SYSTEM



- 1st Logos: 2 Poles of Spirit-Matter, *inseparate, undifferentiated*.
- 2nd Logos: *Separation into Spirit and Matter*.
- 3rd Logos: *Imparts the 3 gunas (attributes) to Root-matter* = {
  - Tamas - Stability
  - Rajas - Activity
  - Satva - Harmony

Isvara, the Logos, next sends forth the:

*1st Tammatra*, power or vibration, due to a modification of His consciousness. This energy of the Logos, as whirling motion of inconceivable rapidity "digs holes in space" is the Root-matter, and this vortex of life, encased in a film of root-matter, is the primary atom, called: *Aditattva*. By combination of this Atomic Matter, the 6 lower sub-planes of the highest plane are formed, 2nd, 3rd, 4th, 5th, 6th, 7th sub-planes.



N.B.—The Tattva or Atomic Matter of a Plane is the result of a vortex set up by the Tattva of the Plane next above in the coarsest aggregations of that next higher Plane, this vortex being caused by a new Tammatra sent forth from Isvara.

From "The Theosophist" for December, 1899.



**[Page 57]**

In *the etheric body*, which is an exact replica of its denser counterpart, we have the organ of active or radiatory fire, and, as is well known, the vehicle of prana. Its function is to store up the rays of radiatory light and heat which are secured from the sun, and to transmit them, via the spleen, to all parts of the physical body. Hence in the future it will come to be recognised that the spine and the spleen are of the utmost importance to the physical well-being of man, and that when the spinal column is duly adjusted and aligned, and when the spleen is freed from congestion and in a healthy condition, there will be little trouble in the dense physical body. When the physical furnace burns brightly and when the fuel of the body (pranic rays) is adequately assimilated, the human frame will function as desired.

The subject of the blending of these two fires, which is complete in a normal and healthy person, should engross the attention of the modern physician. He will then concern himself with the removal of nerve congestion or material congestion, so as to leave a free channel for the inner warmth. This blending, which is now a natural and usual growth in every human being, was one of the signs of attainment or of initiation in an earlier solar system. Just as initiation and liberation are marked in this solar system by the blending of the fires of the body, of the mind and of the Spirit, so in an earlier cycle attainment was marked by the blending of the latent fires of matter with the radiatory or active fires, and then their union with the fires of mind. In the earlier period the effects in manifestation of the divine Flame were so remote and deeply hidden as to be scarcely recognisable, though dimly there. Its correspondence can be seen in the animal kingdom, in which instinct holds the intuition in latency, **[Page 58]** and the Spirit dimly overshadows. Yet all is part of a divine whole.

The subject of the radiatory heat of the macrocosmic and microcosmic systems will be dealt with in detail in a later subdivision. Here we will only deal with the latent interior fire of the

- a. Sun.
- b. Planet.
- c. Man.
- d. Atom.

We must remember that in both the astral and the mental sheaths there exist the counterparts of the centres as found in the physical body. These centres concern matter and its evolution. One fundamental statement can be laid down anent the internal fires of all these four (sun, planet, man, and atom):

*There exists in the Sun, in the planet, in man, and in the atom, a central point of heat, or ((if I might use so limiting and inappropriate a term) a central cavern of fire, or nucleus of heat, and this central nucleus reaches the bounds of its sphere of influence, its ring-pass-not by means of a threefold channel.*<sup>17</sup>

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<sup>17</sup> "The divine essence that, pervading the entire universe of millions of solar systems, is caught up by our sun and passed out in a manifested form to the utmost boundaries of our solar system, so that this manifested essence may be the basic soil of the growth, preservation and destruction of our worlds, that divine essence is simple Nadam of our yogic philosophy and that Nadam or OM subsequently manifests itself as seven streams. The unmanifested is manifested by or borne by the subsequent ramifications. These streams are the seven vowels or seven notes. These seven vowels and notes must have special correlations with the seven vedic metres, since in the Vishnu Purana, Parasara describes the vedic metres as the coursers of the solar essence."—*Some Thoughts on the Gita*, p. 74.

*a. The Sun.* Within the sun, right at its very heart, is a sea of fire or heat, but not a sea of flame. Herein may lie a distinction that perhaps will convey no meaning to some. It is the centre of the sphere, and the point of fiercest internal burning, but has little relation to the flames or burning gases (whatever terms you care [Page 59] to use) that are generally understood to exist whenever the sun is considered. It is the point of fiercest incandescence, and the objective sphere of fire is but the manifestation of that internal combustion. This central heat radiates its warmth to all parts of the system by means of a triple channel, or through its "Rays of Approach" which in their totality express to us the idea of "the heat of the sun."

1. *The akasha*, itself vitalised matter, or substance animated by latent heat.
2. *Electricity*, substance of one polarity, and energised by one of the three aspects logic. To express it more occultly, substance showing forth the quality of the cosmic Lord Whose energy it is.
3. *Light Rays of pranic aspect*, some of which are being now recognised by the modern scientist. They are but aspects of the latent heat of the sun as it approaches the Earth by a particular line of least resistance.

When the term "channel or ray of approach" is used, it means approach from the centre of solar radiation to the periphery. What is encountered during that approach—such as planetary bodies, for instance—will be affected by the akashic current, the electrical current, or the pranic current in some way, but all of these currents are only the internal fires of the system when viewed from some other point in universal, though not solar, space. It is, therefore, obvious that this matter of fire is as complex as that of the rays. The internal fires of the solar system become external and radiatory when considered from the standpoint of a planet, while the internal fires of the planet will affect a human being as radiation in exactly the same way as the pranic emanations of his etheric body affect another physical body as radiatory. The point to be grasped in all these [Page 60] aspects is that one and all have to do with matter or substance, and not with mind or Spirit.

*b. The Planet.* Deep in the heart of the planet—such a planet as the Earth, for instance—are the internal fires that occupy the central sphere, or the caverns which—filled with incandescent burning—make life upon the globe possible at all. The internal fires of the moon are practically burnt out, and, therefore, she does not shine save through reflection, having no inner fire to blend and merge with light external. These inner fires of the earth can be seen functioning, as in the sun, through three main channels:

1. *Productive substance*, or the matter of the planet vitalised by heat. This heat and matter together act as the mother of all that germinates, and as the protector of all that dwells therein and thereon. This corresponds to the akasha, the active vitalised matter of the solar system, that nourishes all as does a mother.
2. *Electrical fluid*, a fluid which is latent in the planet though as yet but little recognized. It is perhaps better expressed by the term "animal magnetism." It is the distinctive quality of the atmosphere of a planet, or its electrical ring-pass-not. It is the opposite pole to the solar electrical fluid, and the contact of the two and their correct manipulation is the aim—perhaps unrealised—of all scientific endeavor at this time.
3. That emanation of the planet which we might term *Planetary Prana*. It is that which is referred to when one speaks of the health-giving qualities of Mother Nature, and which is back of the cry of the modern physician, when he wisely says "Back to the Earth." It is the fluidic emanation of this prana which acts upon the physical body, though in this case not via the etheric body. It is absorbed [Page

61] through the skin purely and the pores are its line of least resistance.

*c. The Man.* At the base of the spine lie hid the fires of the human system, or the internal fires of the Microcosm. The centre is located there, and from it the radiations go forth along the three channels, recognisable in the spine.

1. *Bodily warmth*, the channel along which the heat radiates and which finds the goal of its attention to be the heating of the corporeal frame. This vitalisation of the dense matter of the body finds its correspondence in the systemic akasha, and in planetary productive substance.
2. *Nervous response*. This is the vitalising tenuous fluid which applies itself to the stimulation of the nervous centres, and which creates electrical response to contact between the nerves and the brain. It should now be more closely studied. It corresponds to systemic electricity, and to planetary electricity.
3. *Pranic emanation*. The emanation, via the etheric body, which corresponds in man to solar prana and to planetary prana. This demonstrates principally in the health aura and has naught to do with magnetic qualities, as generally interpreted when considering a personality, or man as a unit. I make this repetition as it is very necessary that no mental confusion exists between that magnetism which is a spiritual emanation and that which is purely animal.

It might be wise here to point out that this triple manifestation of fire demonstrates in the astral and mental bodies likewise, having to do with the *substance* of those bodies. We might express this fire in its triple manifestation as the sumtotal of the essential fire, or life activity of the third Logos. It should be carefully borne [Page 62] in mind that the manifestation of the work of the three Logoi is the expression of the mind of some cosmic Entity. In the same way, the seven planetary Entities, the seven Heavenly Men, are seven Logoi (likewise cosmic Beings) Who in Their totality form the Body of the threefold Logos. We have, therefore:

1. The undifferentiated Logos—a cosmic Entity.
2. The Logos, threefold in manifestation:
  - a. The cosmic Lord of Will Power.
  - b. The cosmic Lord of Love and Wisdom.
  - c. The cosmic Lord of Active Intelligence.
3. The triple Logos, sevenfold in manifestation., i.e. The seven planetary Logoi.<sup>18 19 20</sup>

<sup>18</sup> T. Subba Rao says on page 20, of *Esoteric Writings*: "As a general rule, whenever seven entities are mentioned in the ancient occult science of India in any connection whatsoever, you must suppose that those seven entities came into existence from *three primary entities* and that these three entities again are evolved out of a *single* entity or monad. To take a familiar example, the seven coloured rays in the solar ray are evolved out of three primary coloured rays; and the three primary colours co-exist with the four secondary colours in the solar ray. Similarly the three primary entities which brought man into existence co-exist in him with the *four secondary* entities which arose from different combinations of the three primary entities."

In Christian terminology these are the three Persons of the Trinity, and the seven Spirits which are before the Throne. Compare "Our God is a consuming fire." Heb: 12.29.

<sup>19</sup> "I have already said in speaking of this Logos, that it was quite possible that it was the Logos that appeared in the shape of the first Dhyān Chohan, or planetary Spirit, when the evolution of man was recommenced after the last period of inactivity on this planet, as stated in Mr. Sinnett's book, *Esoteric Buddhism*, and after having set the evolutionary current in motion, retired to the spiritual plane congenial to its own nature, and has been watching since over the interests of humanity, and now and then appearing in connection with a human individuality for the good of mankind. Or you may look upon the Logos represented by Krishna as one belonging to the same class as the Logos which so appeared. In speaking of himself Krishna says, (chap. x, verse 6): "The seven great Rishis, the four preceding Manus, partaking of my nature were born from my mind: from them sprang, was (born) the human race and the world." He speaks of the sapta Rishis and of the Manus as

**[Page 63]**

Each of these cosmic Entities is, in His essential essence, *Fire*; each manifests as fire in a threefold manner. In point of time the cosmic Lord of active Intelligence, considered from the standpoint of *cosmic* evolution, is more evolved than His two Brothers. He is the life of matter, its latent internal Fire. His is the fire essence that lies at the heart of the Sun, of the planet, and of man's material forms. He is the sumtotal of the Past.

The Lord of Cosmic Love now seeks union with His Brother, and, in point of time, embodies all the Present. He is the sumtotal of all that is embodied; He is conscious Existence. He is the Son divine and His life and nature evolve through every existent form. The Lord of Cosmic Will holds hid the future within His plans and consciousness. They are all three the Sons of one Father, all three the aspects of the One God, all three are Spirit, all three are Soul, and all three are Rays emanating from one cosmic centre. All three are substance, but in the past one Lord was the elder Son, in the present another Lord comes to the fore, and in the future still another. But this is so only in Time. From the standpoint of the Eternal Now, none is greater nor less than another, for the last shall be first, and the first last. Out of manifestation time is not, and freed from objectivity states of consciousness are not.

The fire of Spirit is the essential fire of the first Lord of Will plus the fire of the second Logos of Love. These two cosmic Entities blend, merge, and demonstrate as Soul, utilising for purposes of manifestation the aid of the third Logos. The three fires blend and merge. In this fourth round and on this fourth globe of our planetary scheme, the fires of the third Logos of intelligent matter are fusing somewhat with the fires of cosmic **[Page 64]** mind, showing as will or power, and animating the Thinker on all planes. The object of Their co-operation is the perfected manifestation of the cosmic Lord of Love. This should be pondered upon for it reveals a mystery.

The blending of the three fires, the merging of the three Rays, and the co-operation of the three Logoi have in view (at this time and within this solar system) the development of the Essence of the cosmic Lord of Love, the second Person in the logoiic trinity. Earlier it was not so, later it will not be, but now it is. When viewed from the cosmic mental plane these Three constitute the PERSONALITY OF THE LOGOS, and are seen *functioning as one*. Hence the secret (well recognised as fact, though not understood) of the excessive *heat*, occultly expressed, of the astral or central body of the triple personality. It animates and controls the physical body, and its desires hold sway in the majority of cases; it demonstrates in *time and space* the correspondence of the temporary union of spirit and matter, the fires of cosmic love and the fires of matter blended. A similar analogy is found in the heat apparent in this second solar system.

*d. The Atom.* The inner fires of the atom can likewise be seen functioning along similar lines, their demonstration being already somewhat recognised by science. This being so there exists no necessity

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his manasaputras, or mind-born sons, which they would be if he was the so-called Prajapati, who appeared on this planet and commenced the work of evolution."--*The Theosophist*, Vol. VIII, p. 443.

<sup>20</sup> The following tabulation should be borne in mind:

Seven branch races make----- one subrace  
 Seven subraces make ----- one rootrace  
 Seven rootraces make----- one world period  
 Seven world periods make----- one round  
 Seven rounds make ----- one chain period  
 Seven chain periods make----- one planetary scheme  
 Ten planetary schemes make----- one solar system

for further elaboration.<sup>21</sup>

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## II. FIRE ELEMENTALS AND DEVAS

We might now briefly consider the subject of the fire elementals and devas, and then deal with the relation of the Personality Ray to this internal fire of the system in its threefold manifestation.

Certain facts are known in connection with the fire spirits (if so they may be termed). The fundamental fact that should here be emphasised is that AGNI, the Lord of Fire, rules over all the fire elementals and devas on the three planes of human evolution, the physical, the astral, and the mental, and rules over them not only on this planet, called the Earth, but on the three planes in all parts of the system. He is one of the seven Brothers (to use an expression familiar to students of the *Secret Doctrine*) Who each embody one of the seven principles, or Who are in Themselves the seven centres in the body of the cosmic Lord of Fire, called by H. P. B. "Fohat." He is that active fiery Intelligence, Who is the basis of the internal fires of the solar system. On each plane one of these Brothers holds sway, and the three elder Brothers (for always the three will be seen, and later the seven, who eventually merge into the primary three) rule on the first, third and the fifth planes, or on the plane of adi, of atma<sup>22</sup> and of manas. It is urgent that we here remember that They are fire viewed [Page 66] in its third aspect, *the fire of matter*. In Their totality these seven Lords form the essence of the cosmic Lord, called in the occult books, Fohat.<sup>23</sup>

This is so in the same sense as the seven Chohans,<sup>24</sup> with Their affiliated groups of pupils, form the essence or centres in the body of one of the Heavenly Men, one of the planetary Logoi. These seven

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<sup>21</sup> "It should be remembered that the mere scale does not matter, for greatness and smallness are essentially relative. The destiny of each atom is to create a brahmanda. Brahmandas like or smaller or larger than ours, held together by a sun, are present in every atom. Vishvas, great world-systems, exist in an atom, and atoms again exist in these vishvas. This is the significance of 'many from one'; wherever we see the one we should recognise the many also, and conversely. After securing the ability of, and then actually, creating a brahmanda, the next step is the creation of a jagat, then a vishva, then a maha-vishva and so on, till the status of maha-vishnu is reached."—Bhagavan Das in the *Pranava Vada*, p. 94.

<sup>22</sup> *Atma* means as you all know the self or the ego or an individualised centre of consciousness around which all worldly experiences in their dual aspect of subjective and objective cluster and arrange themselves. It is as it were one of the foci from which emerge rays of light to illumine the cosmic waters and in which also converge the rays sent back by those waters. In Theosophical writings, it is called the selfconscious individuality or the Higher Manas. From this point of view, you will see that the Higher Manas is the most important principle or the central pivot of the human constitution or the true soul. It is the thread which ought to be caught hold of by one who wants to know the truth and lift himself out of this conditioned existence. To this it may be objected that Atma represents the seventh principle of the theosophical septenary and that the Manas is far lower in the scale. But the plain answer is that the seventh principle is the ultimate state attainable by the self after crossing the ocean of conditioned existence or samsara."—*Some Thoughts on the Gita*, p. 26.

<sup>23</sup> Fohat, or electricity, is an Entity.

He is the primordial electric Entity -----S. D., I, 105.

He is ----- Will -----S. D., I, 136.

He is ----- Love-Wisdom -----S. D., I, 100,144,155.

He is ----- Active Intelligence -----S. D., I, 136.

Therefore He is God -----S. D., I, 167.

He is the sumtotal of the energy of the seven Spirits, Who are the sumtotal of the Logos.—S. D., I, 169.

<sup>24</sup> *Chohan* (Tibetan). A Lord or Master. A high Adept. An initiate who has taken more Initiations than the five major Initiations which make man a "Master of the Wisdom."

again in Their turn form the essence of the Logos.

Each of the seven Lords of Fire<sup>25</sup> are differentiated into numerous groups of fire entities, from the Deva-Lords of a plane down to the little salamanders of the internal furnaces. We are not dealing with the fiery essences of the higher planes at this stage in our discussion. We will only enumerate somewhat briefly some of the better known groups, as contacted in the three worlds.

### 1. *Physical Plane.*

*Salamanders*, those little fire elementals who can be seen dancing in every flame, tending the fires of the hearth and the home, and of the factory. They are of the same group as the fire spirits who can be contacted deep in the fiery bowels of the planet.

*Fire spirits*, latent in all focal points of heat, who are themselves the essence of warmth, and can be contacted [Page 67] in the heat of the bodily frame, whether human or animal, and who are likewise the warmth terrestrial.

*The Agnichaitans*, a higher grade of fire spirit, who form a vortex of fire when viewed on a large scale, such as in volcanoes and large destructive burnings. They are closely allied to a still more important group of devas, who form the fiery envelope of the sun.

*The pranic elementals*, those minute fiery essences who have the ability to permeate the texture of the human body, of a tree, or of all that may be found in the human, vegetable and animal kingdoms, and who blend with the fires of the microcosmic systems.

*Certain of the deva kingdom* who may be described as ensouling certain of the great light rays, and Who are in Themselves the essence of those rays. Other forms of such elemental lives and of deva groups might be enumerated, but the above tabulation will suffice for our present purpose.

### 2. *The Astral Plane.*

The fiery essences of this plane are more difficult for us to comprehend, having not, as yet, the seeing eye upon that plane. They are in themselves the warmth and heat of the emotional body, and of the body of feeling. They are of a low order when upon the path of desire, and of a high order when upon the path of aspiration, for the elemental is then transmuted into the deva.

Their grades and ranks are many, but their names matter not save in one instance. It may be of interest to know the appellation applied to the devas of fire whose part it is to tend the fires that will later destroy the causal body. We need to remember that it is the upspringing of the latent fire of matter and its merging with two other fires that causes destruction. These elementals and devas are called the *Agnisuryans*, and in [Page 68] their totality are the fiery essences of buddhi, hence their lowest manifestation is on the sixth plane, the astral.

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<sup>25</sup> *The seven Brothers.* See S. D., I, 105. These seven are the seven differentiations of primordial electric energy. *Plane.* As used in occultism, the term denotes the range or extent of some state of consciousness or of the perceptive power of a particular set of senses or the action or a particular force, or the state of matter corresponding to any of the above.



Further information concerning these deva lives will be found further on in the Treatise, where they are dealt with at some length.

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## DIVISION B THE PERSONALITY RAY AND FIRE BY FRICTION

*I. The work of the three rays.*

1. The personality ray.
2. The egoic ray.
3. The monadic ray.

*II. The personality ray and the permanent atom.*

*III. The personality ray and karma.*

### I. THE WORK OF THE THREE RAYS

We here touch upon a matter of wide general interest yet which is withal very little comprehended. I refer to the subject of the permanent atoms.<sup>26</sup> Each body or form wherein Spirit functions has, for its focal point on each plane, an atom composed of matter of the atomic subplane of each plane. This serves as a nucleus for the distribution of force, for the conservation of faculty, for the assimilation of experience, and for the preservation [Page 70] of memory. These atoms are in direct connection with one or other of the three Great rays in connection with the microcosm:—

- a. The Monad Ray, the synthetic ray of the microcosm.*
- b. The Egoic Ray.*
- c. The Personality Ray.*

Each of these rays has a connection with one or other of the permanent atoms in the lower threefold man, and has a direct action upon the spirillae<sup>27</sup> found within the atom. We have noted in "*Letters on*

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<sup>26</sup> *Permanent Atom.* An appropriated point of atomic matter. A tiny centre of force which forms the central factor and the attractive agency around which the sheaths of the incarnating Monad are built. These are strung like pearls upon the sutratma, or thread.

*Ray.* A stream of force or an emanation. The solar Logos, or the Macrocosm, manifests through three major rays and four minor rays. The Monad or microcosm likewise manifests through three rays as mentioned in the text above. All rays express a peculiar and specialised type of force.

*Triad.* This is literally Atma-buddhi-manas, the expression of the Monad, just as the personality is the expression of the Ego. The Monad expresses itself through the Triad, and in its lowest or third Aspect forms the Egoic or Causal body, the infant or germinal Ego. Similarly, the Ego expresses itself through the threefold lower man, mental, emotional, and etheric (these being the reflection of the higher Triad) and these three give rise to the dense physical manifestation.

<sup>27</sup> *Spirilla:* "In order to examine the construction of the atom, a space is artificially made, then, if an opening be made in the wall thus constructed, the surrounding force flows in, and three whorls immediately appear, surrounding the "hole" with their triple spiral of two and a half coils, and returning to their origin by a spiral within the atom; these are at once followed

*Occult Meditation*" that the atoms of the lower threefold man underwent a twofold process:—

They were first vivified in rotation, and each held the light in ordered sequence until the lower triangle was entirely illumined.

Eventually transmutation took place, or (to word it otherwise) the polarisation eventually shifted into the three permanent atoms of the Triad, and out of the three permanent atoms of the lower triangle. The physical permanent atom is transcended and the polarisation becomes manasic or mental, the astral permanent atom is transcended and the polarisation becomes buddhic, while the mental unit is superseded by the permanent [Page 71] atom, of the fifth plane, the atmic. This is all brought about by the action of the three rays upon the atoms and upon the life within each atom. The relationship between these three rays and the permanent atoms might be summarised as follows:

The *Personality Ray* has direct action upon the physical permanent atom.

The *Egoic Ray* has a similar action upon the astral permanent atom.

The *Monadical Ray* has a close connection with the mental unit.

The effect which they have is threefold, but is not simultaneous; they work ever, as do all things in Nature, in ordered cycles. The stimulation, for instance, that is the result of the action of the monadic Ray upon the mental unit is only felt when the aspirant treads the Path, or after he has taken the first Initiation. The action of the egoic Ray upon the astral permanent atom is felt as soon as the Ego can make good connection with the physical brain; when this is so the egoic ray is beginning to affect the atom powerfully and continuously; this occurs when a man is highly evolved and is nearing the Path. This threefold force is felt in the following way:

*First.* It plays upon the wall of the atom as an external force and affects its rotary and vibratory action.

*Second.* It stimulates the inner fire of the atom and causes its light to shine with increasing brilliancy.

*Third.* It works upon the spirillae, and brings them all gradually into play.

## II. THE PERSONALITY RAY AND THE PERMANENT ATOM

The *Personality Ray* deals with the first four spirillae, and is the source of their stimulation. Note here the [Page 72] correspondence to the lower quaternary and its stimulation by the ego. The *Egoic Ray* concerns itself with the fifth spirilla and with the sixth, and is the cause of their emerging from latency and potentiality into power and activity. The *Monadical Ray* is the source of the stimulation of the seventh spirilla.

There is great interest attached to this subject and wide reaches of thought and vast fields for investigation open up before the earnest student. This threefold action varies in point of time and sequence according to the ray itself upon which the Monad may be found; but the subject is too vast to

by seven finer whorls, which following the spiral of the first three on the outer surface and returning to their origin by a spiral within that, flowing in the opposite direction form a caduceus with the first three. Each of the three coarser whorls, flattened out, makes a closed circle; each of the seven finer ones, similarly flattened out, makes a closed circle. The forces which flow in them, again, come from "outside," from a fourth-dimensional space. Each of the finer whorls is formed of seven yet finer ones, set successively at right angles to each other, each finer than its predecessor; these we call spirillae. "Each spirilla is animated by the life-force of a plane, and four are at present normally active, one for each round. Their activity in an individual may be prematurely forced by yoga practice."— *Occult Chemistry*, p. 28.

be handled at this time.

In looking at the matter from the standpoint of fire the idea may be grasped a little through the realisation that the latent fire of matter in the atom is brought into brilliance and usefulness by the action of the personality Ray which merges with this fire and stands in the same position to the permanent atom in the microcosm as FOHAT does on the cosmic plane. The fire is there hidden within the sphere (whether the sphere systemic or the sphere atomic) and the personality Ray in the one case, and Fohat in the other, acts as the force which brings latency into activity and potentiality into demonstrated power. This correspondence should be thought out with care and judgment. Just as Fohat has to do with active manifestation or objectivity, so the personality Ray has to do with the third, or activity aspect in the microcosm. The work of the third aspect logocic was the arranging of the matter of the system so that eventually it could be built into form through the power of the second aspect. Thus the correspondence works out. By life upon the physical plane (that life wherein the physical permanent atom has its full demonstration) the matter is arranged and separated that must eventually be built into the Temple of Solomon, the egoic body, through the agency of the egoic life, the second **[Page 73]** aspect. In the quarry of the personal life are the stones prepared for the great Temple. In existence upon the physical plane and in the objective personal life is that experience gained which demonstrates as faculty in the Ego. What is here suggested would richly repay our closest attention, and open up before us reaches of ideas, which should eventuate in a wiser comprehension, a sounder judgment, and a greater encouragement to action.

### III. THE PERSONALITY RAY AND KARMA

It might be wise here to recapitulate a little so that in the refreshing of the memory may come the basis of further knowledge. We dealt first with the three fires of the system, macrocosmic and microcosmic, and having laid down certain hypotheses we passed to the consideration of the first of the fires, that which is inherent in matter. Having studied it somewhat in its threefold manifestation in the various parts of the system, including man, we took up the matter of the personality Ray and its relationship to this third fire. We must recall here that all that has been dealt with has been in relation to matter, and for the whole of this first section this thought must be borne carefully in mind.

In our second section we will consider all from the standpoint of mind, and in the final from the standpoint of the Divine Ray. Here we are dealing with what H. P. B. calls the primordial ray and its manifestations in matter.<sup>28</sup> All these Rays of Cosmic Mind, Primordial Activity, and Divine Love-Wisdom are but essential quality demonstrating through the agency of some one factor.

The *Primordial Ray* is the quality of motion, demonstrating through matter.

#### **[Page 74]**

The *Ray of Mind* is the quality of intelligent organisation, demonstrating through forms, which are the product of motion and matter.

The *Ray of Love-Wisdom* is the quality of basic motive that utilises the intelligent organisation of matter in motion to demonstrate in one synthetic whole the great Love aspect of the Logos.<sup>29</sup>

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<sup>28</sup> See S. D., I, 108; II, 596.

<sup>29</sup> S. D., I, 99, 108; II, 596.

This line of thought can be worked out also correspondingly in the Microcosm, and will show how individual man is engaged in the same type of work on a lesser scale as the solar Logos.

At this point in the treatise we are confining our attention to the Ray of Active Matter, or to that latent heat in substance which underlies its activity and is the cause of its motion. If we think with sincerity and with clarity we will see how closely therefore the Lipika Lords or the Lords of Karma are associated with this work. Three of Them are closely connected with Karma as it concerns one or other of the three great Rays, or the three FIRES, while the fourth Lipika Lord synthesizes the work of his three Brothers and attends to the uniform blending and merging of the three fires. On our planet, the Earth, They find Their points of contact through the three "Buddhas of Activity,"<sup>30</sup> (the correspondence should be noted here) and the fourth Kumara, the Lord of the World. Therefore, we arrive at the realisation that the personality Ray, in its relation to the fire of matter, is directly influenced and adjusted in its working by one of the Buddhas of Activity.

### [Page 75]

The karma<sup>31 32 33</sup> of matter itself is an abstruse subject and has as yet scarcely been hinted at. It is nevertheless indissolubly mixed up with the karma of the individual. It involves a control of the evolution of the monadic essence, the elemental essence and of the atomic matter of the plane; it is concerned with the development of the four spirillae, with their activity, with their attachment to forms when atomic, and with the development of the inner latent heat and its gradual fiery increase until we have within the atom a repetition of what is seen within the causal body: the destruction of the periphery of the atom by the means of burning. It deals with the subject of the building of matter into form by the interaction of the two rays, the Divine and the Primordial, producing thereby that fire by friction which tends to life and fusing.

The karma of form is likewise a vast subject, too [Page 76] involved for average comprehension but a factor of real importance which should not be overlooked in connection with the evolution of a world, a

<sup>30</sup> "Buddhas of Activity." The 'Pratyeka Buddhas.' This is a degree which belongs exclusively to the Yogacharya School, yet it is only one of high intellectual development with no true spirituality....It is one of the three paths to Nirvana, and the lowest, in which a yogi—"without teacher and without saving others"—by the mere force of will and technical observances, attains to a kind of nominal Buddhahood individually."— *Theosophical Glossary*.

<sup>31</sup> "From the view taken of Karma as I have done it, you will see that no plane of the highest spirituality, be that the plane of the nirvanees, is outside the karmic wheel and when it is said in the Sanskrit writings and even in the Bhagavat Gita that men cross the karmic ocean, it must be understood with some allowance. The entities that have now succeeded in going outside the karmic wheel, have done so, only if that wheel be taken as the one that turns now. The cosmos is not going in one groove all the days of Brahma, but it is going on a higher and higher status as it fulfils its mission. Those who have attained unto a rest in a state of spirituality not reachable now, will therefore in a future day come within the action of the wheel, with perhaps a punishment for the great duties neglected for long ages."— *Some Thoughts on the Gita*, p. 40.

<sup>32</sup> *The Lipika* are the Spirits of the Universe. They are connected with the Law of Cause and Effect (Karma) and its recorders. Lipika comes from "Lipi" writing. For information concerning the Lipika Lords see S. D., I, pp. 152, 153. *The Buddhas of Activity*, are the Triad Who stands closest to Sanat Kumara, The Lord of the World. They are the planetary correspondences to the three Aspects of the logoc third Aspect and are concerned with the force behind planetary manifestation. *Monadic Essence*, the matter of the atomic (or highest) subplane of each plane. *Elemental Essence*, the matter of the six subplanes which are non atomic. It is molecular matter.

<sup>33</sup> "Karma may be defined to be the force generated by a human centre to act on the exterior world, and the reactionary influence that is in turn generated from the exterior world to act on him may be called karmic influence and the visible result that is produced by this influence under proper conditions may be called karmic fruit."—*Some Thoughts on the Gita*, p. 53.

synthesis of worlds, or of a system when viewed from higher levels. Everything is, in its totality, the result of action taken by cosmic Essences and Entities in earlier solar systems, which is working out through the individual atoms, and through those congeries of atoms which we call forms. The effect of the personality Ray upon the internal fires is therefore, in effect, the result of the influence of the planetary Logos of whatever ray is implicated, as He works out that portion of Karma which falls to His share in any one cycle, greater or lesser. He thus brings about and eventually transmutes, the effects of causes which He set in motion earlier in relation to His six Brothers, the other planetary Logoi. We get an illustrative parallel in the effect which one individual will have upon another in worldly contact, in moulding and influencing, in stimulating or retarding. We have to remember that all fundamental influence and effects are felt on the astral plane and work thence through the etheric to the dense physical thereby bringing matter under its sphere of influence, yet not itself originating on the physical plane.

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## DIVISION C - THE ETHERIC BODY AND PRANA

### THE ETHERIC BODY AND PRANA<sup>34</sup>

#### *I. The nature of the etheric body.*

1. Its purpose and description.
2. Eight statements.

#### *II. The nature of prana.*

1. Solar prana.
2. Planetary prana.
3. The prana of forms.

#### *III. The function of the etheric body.*

1. It is the receiver of prana.
2. It is the assimilator of prana.
3. It is the transmitter of prana.
4. Disorders of the etheric body.

#### *IV. Macrocosmic and microcosmic ethers.*

1. The planetary Logos and the ethers.
2. Cosmic and systemic ethers.
3. Protective purpose of etheric body.

#### *V. Death and the etheric body.*

1. Microcosmic death.
2. Macrocosmic pralaya.

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<sup>34</sup> "Prana, or the vital principle, is the special relation of the Atma with a certain form of matter which by the relation of Atma organises and builds up as a means of having experience. This special relation constitutes the individual Prana in the individual body. The cosmic all-pervading Prana is not Prana in the gross sense, but is a name for the Brahman as the author of the individual Prana....All beings, whether Devatas, men or animals, exist only so long as the Prana is within the body. It is the life duration of all....Prana, or vitality, is the common function of the mind and all the senses."— *Serpent Power*, pp. 94, 95.

## I. THE NATURE OF THE ETHERIC BODY

In our consideration of the internal fires of the system we shall find much of very real interest to the coming [Page 78] generation of thinkers for three main reasons, which might be enumerated as follows:

### *1. Its Purpose and Description*

*First.* In the study of the etheric body lies hid (for scientists and those of the medical profession) a fuller comprehension of the laws of matter and the laws of health. The word *health* has become too localised in the past, and its meaning confined to the sanity of the body corporeal, to the co-operative action of the atoms of the physical body of man, and to the full expression of the powers of the physical elemental. In days to come it will be realised that the health of man is dependent upon the health of all allied evolutions, and upon the co-operative action and full expression of the matter of the planet and of the planetary elemental who is himself a composite manifestation of the physical elementals of all manifested nature.

*Second.* In the study of the etheric body and prana lies the revelation of the effects of those rays of the sun which (for lack of better expression), we will call "solar pranic emanations." These solar pranic emanations are the produced effect of the central heat of the sun approaching other bodies within the solar system by one of the three main channels of contact, and producing on the bodies then contacted certain effects differing somewhat from those produced by the other emanations. These effects might be considered as definitely stimulating and constructive, and (through their essential quality) as producing conditions that further the growth of cellular matter, and concern its adjustment to environing conditions; they concern likewise the internal health (demonstrating as the heat of the atom and its consequent activity) and the uniform evolution of the form of which that particular atom of matter forms a constituent part. Emanative prana does little in connection with [Page 79] form building; that is not its province, but it conserves the form through the preservation of the health of its component parts. Other rays of the sun act differently, upon the forms and upon their substance. Some perform the work of the Destroyer of forms, and others carry on the work of cohering and of attracting; the work of the Destroyer and of the Preserver is carried on under the Law of Attraction and Repulsion. Some rays definitely produce accelerated motion, others produce retardation. The ones we are dealing with here—pranic solar emanations—work within the four ethers, that matter which (though physical) is not as yet objectively visible to the eye of man. They are the basis of all physical plane life considered solely in connection with the life of the physical plane atoms of matter, their inherent heat and their rotary motion. These emanations are the basis of that "fire by friction" which demonstrates in the activity of matter.

*Finally,* in the study of the etheric body and prana comes comprehension of the method of logioic manifestation, and therefore much of interest to the metaphysician, and all abstract thinkers. The etheric body of man holds hid the secret of his objectivity. It has its correspondence on the archetypal plane,—the plane we call that of the divine manifestation, the first plane of our solar system, the plane *Adi*. The matter of that highest plane is called often the "sea of fire" and it is the root of the *akasha*, the term applied to the substance of the second plane of manifestation. Let us trace the analogy a little more in detail, for in its just apprehension will be found much of illumination and much that will serve to elucidate problems both macrocosmic and microcosmic. We will begin with man and his etheric body.



The etheric body has been described as a network, permeated with fire, or as a web, animated with golden light. It is spoken of in the Bible as the "golden bowl." [Page 80] It is a composition of that matter of the physical plane which we call etheric, and its shape is brought about by the fine interlacing strands of this matter being built by the action of the lesser Builders into the form or mould upon which later the dense physical body can be moulded. Under the Law of Attraction, the denser matter of the physical plane is made to cohere to this vitalised form, and is gradually built up around it, and within it, until the interpenetration is so complete that the two forms make but one unit; the pranic emanations of the etheric body itself play upon the dense physical body in the same manner as the pranic emanations of the sun play upon the etheric body. It is all one vast system of transmission and of interdependence within the system. All receive in order to give, and to pass on to that which is lesser or not so evolved. Upon every plane this process can be seen.

Thus the etheric body forms the archetypal plane in relation to the dense physical body. The thinker on his own plane stands, in relation to the physical, as the Logos to His system. In the synthesis of thought it might be expressed thus: The thinker on the astral plane, the plane of desire and of necessity, stands to the physical body as the Logos on the cosmic astral plane stands to His system.

As we continue the study we will work out the correspondence in the cosmos, the system, and in the three worlds, for we need to remember that the analogy must be perfect.

1. Man, the Microcosm, the manifesting Monad, or One.
2. The Heavenly Man, the planetary Logos, or the manifesting group.
3. The Grand Man of the Heavens, the Macrocosm, the solar Logos, the manifestation of all groups and of all evolutions within His Body, the solar system.

### [Page 81]

All these bodies—the body of a man, a planetary Logos, and a solar Logos—are the product of desire originating on the planes of abstract mind, whether cosmic, systemic, or mind in the three worlds, whether cosmic desire-mind or human desire-mind, and all their bodies are "Sons of Necessity," as H. P. B. so aptly expressed it.<sup>35,36</sup>

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<sup>35</sup> S. D., I, 74.

<sup>36</sup> "This whole solar system being conceived of as one vast mechanism, with an exquisite adjustment of its parts in all major details, is only the physical expression of Vishnu, or the ethereal basic substance, as we may understand the word for the present. All the harmonies observable in the manifested cosmos are only the result of the harmoniously working energies that resolve ether into the expression that we recognise. All planets, worlds, human beings, etc., are only parts of the body, each functioning in subordination to the law which governs the whole. The evolution, preservation and destruction of the world is therefore one vast process called Yagna, which takes place in the body of Yagna Purusha, or the psychical body of nature. Humanity taken collectively is the heart and brain of this Purusha and therefore all the Karma generated by humanity, physical, mental, or spiritual, determines mainly the character of this Yagnic process....Sri Krishna therefore calls the process the Yagnic life that he has been giving out to Arjuna as Yoga (1st Sloka 4th Chr). In fact, Yoga and Yagna are very closely allied and even inseparable, though at the present day people seem to disconnect the two. Yoga derived from the root Yuj to join means an act of joining. Now as the heart is the great centre in man, likewise the Yogee of the heart keeps his central position in the universe and hence his individuality. The individuality or the Higher Manas being the pivot of the human constitution or the centre on which two hemispheres of higher and lower existence turn as I have already said, the Yogee of the heart has a heavenly dome above and earthly abyss below and his yoga becomes twofold as a consequence. He joins himself on to the thing above in dhyana and the thing below in action. The word yagna derived from the root Yaj—to serve also means a twofold service, service done to the thing above through service done unto its expression the thing below."—*Some Thoughts on the Gita*, pp. 18, 134.

## 2. Eight Statements.

It is with the etheric bodies of all we are dealing, and with their vivification by prana (whether cosmic, solar, planetary or human), with the organs of reception and with the basis of emanations. Here, therefore, we can arrive at certain dicta anent the etheric body which for purposes of clarity might well be enumerated:

*First.* The etheric body is the mould of the physical body.

*Second.* The etheric body is the archetype upon which [Page 82] the dense physical form is built, whether it is the form of a solar system, or of a human body in any one incarnation.

*Third.* The etheric body is a web or network of fine interlacing channels, formed of matter of the four ethers, and built into a specific form. It forms a focal point for certain radiatory emanations, which vivify, stimulate and produce the rotary action of matter.

*Fourth.* These pranic emanations when focalised and received, react upon the dense matter which is built upon the etheric scaffolding and framework.

*Fifth.* This etheric web, during incarnation, forms a barrier between the physical and astral planes, which can only be transcended when consciousness is sufficiently developed to permit of escape. This can be seen in both the microcosm and the macrocosm. When a man has, through meditation and concentration, expanded his consciousness to a certain point he is enabled to include the subtler planes, and to escape beyond the limits of the dividing web.

(stop)

PHYSICAL SUB-PLANES

SOLAR SYSTEM PLANES

1. First ether. Atomic plane-----Adi. Divine. Sea of fire. First cosmic ether.
2. Second ether. Sub-atomic-----Anupadaka. Monadic plane. Akasha. Second cosmic ether.
3. Third ether. Super-etheric-----Atmic. Spiritual plane. Aether. Third cosmic ether.
4. Fourth ether. Super-gaseous-----Buddhic. Intuitional Plane. Air. Fourth cosmic ether.

DENSE PHYSICAL

PLANES OF HUMANITY

5. Gaseous. Sub-etheric -----Mental. Fire. Cosmic gaseous.
6. Liquid-----Astral. Emotional plane. Water. Cosmic liquid.
7. Earthly. Dense -----Physical plane. Earth. Cosmic dense.

### [Page 83]

When the Logos has expanded His Consciousness on cosmic levels He can then transcend the logoc etheric web, and escape beyond the ring-pass-not of His objective manifestation. In thinking out this analogy we must hold closely in mind the fact that the seven major planes of our solar system are the seven subplanes of the cosmic physical or the lowest cosmic plane.

We might note here the accurate working out of the correspondence in matter and the radiatory correspondence is equally accurate.

*Sixth.* In all the three bodies—human, planetary, and systemic or logoc—will be found a great organ within the organism which acts as the receiver of prana. This organ has its etheric manifestation and its dense physical correspondence.

*In the system.* In the system, the organ of cosmic prana, of the force vitalising matter, is the central sun, which is the direct receiver and dispenser of cosmic radiation. This is one of the threefold divisions of the Primordial Ray of active intelligence. Each of the cosmic Rays is in essence threefold, a fact which is oft overlooked, though logically obvious; each Ray is the vehicle for a cosmic Entity, and all existence is necessarily triple in manifestation. The central Sun has within its periphery a centre of reception with a surface radiation.

*In the Planet.* In the planet there will be found a similar organ or receiver within its etheric body, the locality of which is not for exoteric publication and cannot therefore be revealed. It is connected with the location of the two poles, north and south, and is the centre around which the globe rotates, and is the source of the legend of a sacred fertile land within the sphere of polar influences. The mythic land of exceeding fertility, of abundant [Page 84] luxuriance, and of phenomenal growth, vegetable, animal and human would naturally lie where prana is received. It is the esoteric Garden of Eden, the land of physical perfection. Surface radiation demonstrates, after distribution, as planetary prana.

*In Man.* The organ of reception is the spleen through its etheric counterpart. After distribution over the entire body via the etheric network it demonstrates in surface radiation as the health aura.

*Seventh.* Thus in all the three bodies will the resemblance clearly be seen, and the working out in perfect correspondence is easily demonstrable:

## PRANA OF THE SOLAR SYSTEM

### THE SOLAR SYSTEM

Entity manifesting -----	The solar Logos.
Body of manifestation -----	The solar system.
Receptive centre -----	Pole of the central Sun.
Surface radiation or emanation -----	Solar prana.
Movement produced -----	Systemic rotation.
Distributive effect -----	Solar etheric radiation (felt cosmically).

### THE PLANET

Entity manifesting -----	A planetary Logos.
Body of manifestation -----	A planet.
Receptive centre -----	The planetary pole.
Surface radiation or emanation -----	Planetary prana.
Movement produced -----	Planetary rotation.
Distributive effect -----	Planetary etheric radiation (felt within the system).

## A HUMAN BEING

Entity manifesting -----The thinker, a Dhyan Chohan  
 Body of manifestation -----Physical body.  
 Receptive centre -----The spleen.  
 Surface radiation or emanation -----Health aura.  
 Movement produced -----Atomic rotation.  
 Distributive effect -----Human etheric radiation (felt by environment).

**[Page 85]**

## THE ATOM OF MATTER

Entity manifesting -----An elementary life.  
 Body of manifestation -----The atomic sphere.  
 Receptive centre -----Pole of the atom.  
 Surface radiation or emanation -----Contribution of atom to the united health aura of body.  
 Movement produced -----Atomic rotation.  
 Distributive effect -----Atomic etheric radiation (felt within the physical form).

*Eighth.* When the "will to live" vanishes, then the "Sons of Necessity" cease from objective manifestation. This is logically inevitable, and its working out can be seen in every case of *entified objectivity*. When the Thinker on his own plane withdraws his attention from his little system within the three worlds and gathers within himself all his forces, then physical plane existence comes to an end and all returns within the causal consciousness; this is as much an abstraction in the three worlds of the Thinker as the Absolute is in the threefold solar system of the Logos. This demonstrates on the physical plane in the withdrawing from out of the top of the head of the radiant etheric body and the consequent disintegration of the physical. The framework goes and the dense physical form falls apart; the pranic life is abstracted bodily from out of the dense sheath, and the stimulation of the fires of matter ceases to be. The latent fire of the atom remains; it is inherent, but the form is made by the action of the two fires of matter—active and latent, radiatory and inherent—aided by the fire of the second Logos, and when they are separated the form falls apart. This is a picture in miniature of the essential duality of all things acted upon by Fohat.

**[Page 86]**

There is a close connection between the spleen and the top of the head in connection with the etheric body. The organ of the spleen has an interesting correspondence to the umbilical cord which attaches an infant to the mother for purposes of nourishment, and which is separated at birth. When a man starts to live his own life of conscious desire, when a man is born into a new world of a subtler form of life, that interlaced cord of etheric matter (which had united him to his physical body) is broken; the "silver cord is loosed" and the man severs his connection with the dense physical body and passes out through the highest center of the body instead of the lowest to life in a higher world and of another dimension. So it will be found in all the bodies and sheaths of the microcosm, for the analogy will persist on all planes during manifestation. When more scientific knowledge has been gained it will be found that the same procedure on a larger scale, takes place in planetary manifestation. A planet is but the body of a planetary Logos, that body being etheric, and the Logos expressing Himself through it and building upon the etheric scaffolding a vehicle of manifestation. The MOON once was the body of expression for one of the Logoi; the Earth now is, and the cycles change continuously. The centre of escape for

the etheric body is found likewise in a physical planet, and the planetary silver cord is loosed at the time appointed; but the times and cycles, their commencement and termination are hid in the mysteries of Initiation, and do not concern us.

Again in the solar system itself similar action will eventuate at the close of a Mahamanvantara. The Logos will withdraw within Himself, abstracting His three major principles.<sup>37</sup> His body of manifestation—the Sun [Page 87] and the seven sacred Planets, all existing in etheric matter—will withdraw from objectivity and become obscured. From the usual physical standpoint, the light of the system will go out. This will be succeeded by a gradual inbreathing until He shall have gathered all unto Himself; the etheric will cease to exist, and the web will be no more. Full consciousness will be achieved, and in the moment of achievement existence or entified manifestation will cease. All will be reabsorbed within the Absolute; pralaya,<sup>38</sup> or the cosmic heaven of rest will then ensue, and the Voice of the Silence will be heard no more. The reverberations of the WORD will die away, and the "Silence of the High Places" will reign supreme.

## II. THE NATURE OF PRANA

In dealing with the subject of the etheric body and its functions as an assimilator and distributor of prana, we have dealt with it from the standpoint of its place in the scheme of things. We have considered this matter of etherics from the angle of correspondences, and have traced analogies in the system, the planet, and man. We have seen that it formed the foundation of the dense physical form, and in itself constituted a most important link between:

- a. Physical man, and the emotional or astral plane.
- b. Planetary Man, and essential emotional quality.
- c. The Logos, the grand Heavenly Man, and the cosmic astral plane.

We might now narrow the subject down to the consideration of the etheric body of the human being and not touch upon correspondences to things systemic or cosmic at all, though it may be necessary to remind ourselves that for the wise student the line along which wisdom [Page 88] comes is the interpretative one; he who knows himself (in objective manifestation, essential quality, and comprehensive development) knows likewise the Lord of his Ray, and the Logos of his system. It is only then a matter of application, conscious expansion, and intelligent interpretation, coupled to a wise abstention from dogmatic assertion, and a recognition that the correspondence lies in quality and method more than in detailed adherence to a specified action at any given time in evolution.

All that it is possible to give here is material which, if rightly pondered on, may result in more intelligent practical living in the occult sense of the term "living"; which, if studied scientifically, religiously and philosophically, may lead to the furthering of the aims of the evolutionary process in the immediately coming lesser cycle. Our aim, therefore, is to make the secondary body of man more real, and to show some of its functions and how it can eventually be brought consciously into the range of mental comprehension.

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<sup>37</sup> *Principles*, the basic differentiations, essential qualities or types of energy upon which all things are built; they give the distinctive nature of all forms.

<sup>38</sup> *Pralaya*....A period of obsuration or repose—planetary, systemic or cosmic. An interlude between two periods of manifestation.

Science, as we know, is fast reaching the point where it will be forced to admit the fact of the etheric body, because the difficulties of refusing to acknowledge it, will be far more insuperable than an admission of its existence. Scientists admit already the fact of etheric matter; the success of photographic endeavor has demonstrated the reality of that which has hitherto been considered unreal, because (from the standpoint of the physical) intangible. Phenomena are occurring all the time which remain in the domain of the supernatural unless accounted for through the medium of etheric matter, and in their anxiety to prove the spiritualists wrong, scientists have aided the cause of the true and higher spiritism by falling back on reality, and on the fact of the etheric body, even though they consider it a body of [Page 89] emanative radiation—being concerned with the effect and not having yet ascertained the cause. Medical men are beginning to study (blindly as yet) the question of vitality, the effect of solar rays upon the physical organism, and the underlying laws of inherent and radiatory heat. They are beginning to ascribe to the spleen functions hitherto not recognised, to study the effect of the action of the glands, and their relation to the assimilation of the vital essences by the bodily frame. They are on the right road, and before long (perhaps within this century) the FACT of the etheric body and its basic function will be established past all controversy, and the whole aim of preventive and curative medicine will shift to a higher level. All we can do here is to give simply, and in a condensed form, a few facts which may hasten the day of recognition, and further the interest of the true investigator. Let me, therefore, briefly state what will be dealt with in our remaining three points:

The functions of the etheric body.

Its relation to the physical during life.

The ills or diseases of the etheric body (taking care to retain the original meaning of the word "disease.")

Its after death condition.

This will embody all that is as yet of practical use. More may later be forthcoming for our helping if that which is now given to the public is carefully followed up, and if investigators wisely, sanely and broadly study this important matter.

As the nature and functions of the etheric body of man assume their rightful place in the thought of the world and as it is realised that the etheric is the most important of the two physical bodies, man will be brought into closer conscious contact with the other evolutions [Page 90] that evolve in etheric matter just as he does in a dense physical body. There are certain large groups of devas, called "the devas of the shadows," or the violet devas, who are closely allied with the evolutionary development of man's etheric body, and who transmit to him solar and planetary radiation. The etheric body of man receives prana in different ways and of different kinds, and all these ways bring him into touch with varying entities.

### *1. Solar prana.*

This is that vital and magnetic fluid which radiates from the sun, and which is transmitted to man's etheric body through the agency of certain deva entities of a very high order, and of a golden hue. It is passed through their bodies and emitted as powerful radiations, which are applied direct through certain plexi in the uppermost part of the etheric body, the head and shoulders, and passed down to the etheric correspondence of the physical organ, the spleen, and from thence forcibly transmitted into the spleen



itself. These golden hued pranic entities are in the air above us, and are specially active in such parts of the world as California, in those tropical countries where the air is pure and dry, and the rays of the sun are recognised as being specially beneficial. Relations between man and this group of devas are very close, but fraught as yet with much danger to man. These devas are of a very powerful order, and, along their own line, are further evolved than man himself. Unprotected man lies at their mercy, and in this lack of protection, and man's failure to understand the laws of magnetic resistance, or of solar repulsion comes, for instance, the menace of sunstroke. When the etheric body and its assimilative processes are comprehended scientifically, man will then be immune from dangers due to solar radiation. He will protect himself by the application of the laws governing [Page 91] magnetic repulsion and attraction, and not so much by clothing and shelter. It is largely a question of polarisation. One hint might here be given: When men understand the deva evolution somewhat more correctly and recognise their work along certain lines in connection with the Sun and realise that they represent the feminine pole as they themselves represent the masculine (the fourth Creative Hierarchy being male)<sup>39</sup> they will comprehend the mutual relationship, and govern that relationship by law.

These solar devas take the radiatory rays of the sun which reach from its centre to the periphery along one of the three channels of approach, pass them through their organism and focalise them there. They act almost as a burning glass acts. These rays are then reflected or transmitted to man's etheric body, and caught up by him and again assimilated. When the etheric body is in good order and functioning correctly, enough of this prana is absorbed to keep *the form organised*. This is the whole object of the etheric body's functioning, and is a point which cannot be sufficiently emphasised. The remainder is cast off in the form of animal radiation, or physical magnetism—all terms expressing the same idea. Man therefore repeats on a lesser scale the work of the great solar devas, and in his turn adds his quota of repolarised or remagnetised emanation to the sumtotal of the planetary aura.

## 2. Planetary prana.

This is the vital fluid emanated from any planet, which constitutes its basic coloring or quality, and is produced by a repetition within the planet of the same process [Page 92] which is undergone in connection with man and solar prana. The planet (the Earth, or any other planet) absorbs solar prana, assimilates what is required, and radiates off that which is not essential to its well-being in the form of planetary radiation. Planetary prana, therefore, is solar prana which has passed throughout the planet, has circulated through the planetary etheric body, has been transmitted to the dense physical planet, and has been cast off thence in the form of a radiation of the same essential character as solar prana, *plus the individual and distinctive quality of the particular planet concerned*. This again repeats the process undergone in the human body. The physical radiations of men differ according to *the quality* of their physical bodies. So it is with a planet.

Planetary emanative prana (as in the case of solar prana) is caught up and transmitted via a particular group of devas, called the "devas of the shadows," who are ethereal devas of a slightly violet hue. Their bodies are composed of the matter of one or other of the four ethers, and they focalise and concentrate the emanations of the planet, and of all forms upon the planet. They have a specially close connection with human beings owing to the fact of the essential resemblance of their bodily substance

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<sup>39</sup> S. D., I, 232-238.

The whole cosmos is guided, controlled and animated by an almost endless series of Hierarchies of sentient Beings, each having a mission to perform.—S. D., I, 295.

Among these the Hierarchy of human Monads has a place.

to man's etheric substance, and because they transmit to him the magnetism of "Mother Earth" as it is called. Therefore we see that there are two groups of devas working in connection with man:

- a. Solar devas, who transmit the vital fluid which circulates in the etheric body.
- b. Planetary devas of a violet color, who are allied to man's etheric body, and who transmit earth's prana, or the prana of whichever planet man may be functioning upon during a physical incarnation.

A very pertinent question might here be asked, and though we may not fully explain the mystery, a few suggestive [Page 93] hints may be possible. We might ask: What causes the apparent deadness of the Moon? Is there deva life upon it? Does solar prana have no effect there? What constitutes the difference between the apparently dead Moon, and a live planet, such as the Earth?<sup>40</sup>

Here we touch upon a hidden mystery, of which the solution lies revealed for those who seek, in the fact that human beings and certain groups of devas are no longer found upon the Moon. *Man has not ceased to exist upon the Moon because it is dead and cannot therefore support his life, but the Moon is dead because man and these deva groups have been removed from off its surface and from its sphere of influence.*<sup>41</sup> Man and the devas act on every planet as intermediaries, or as transmitting agencies. Where they are not found, then certain great activities become impossible, and disintegration sets in. The reason for this removal lies in the cosmic Law of Cause and Effect, or cosmic karma, and in the composite, yet individual, history of that one of the Heavenly Men Whose body, the Moon or any other dead planet at any time happened to be.

### 3. *The prana of forms.*

It must first be pointed out that forms are necessarily of two kinds, each having a different place in the scheme:

Forms that are the result of the work of the third and the second Logos, and Their united life. Such forms are the units in the vegetable, animal and mineral kingdoms.

Forms that are the result of the united action of the three Logoi, and comprise the strictly deva and human forms.

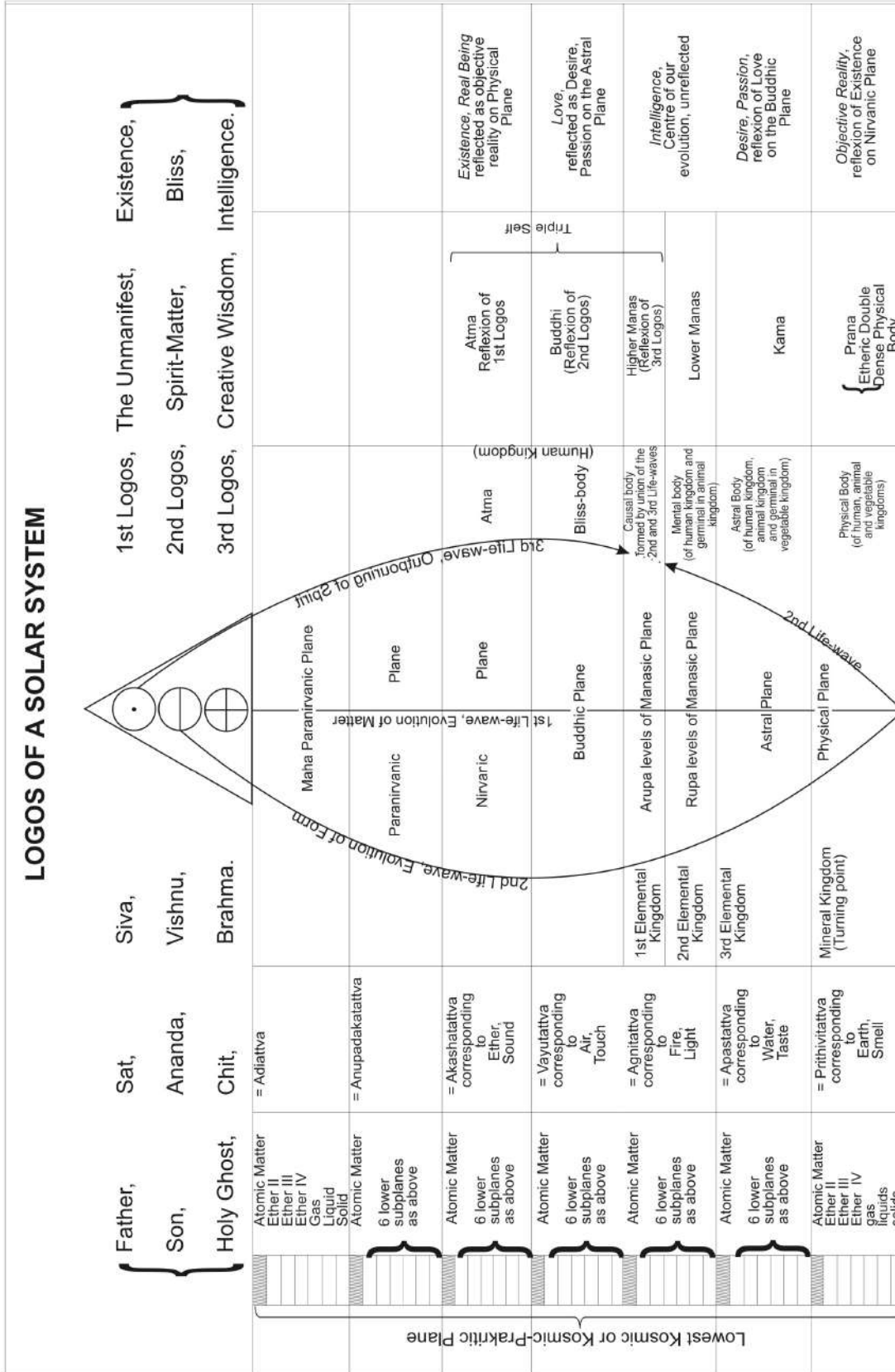
There is also the still simpler form embodied in the substance of which all the other forms are made. This matter is strictly speaking the atomic and molecular matter, and is animated by the life or energy of the third Logos.

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<sup>40</sup> S. D., I, 170-180.

<sup>41</sup> S. D., I, 179.

CHART II



From "The Theosophist" for January, 1900.

**[Page 95]**

In dealing with the first group of forms, it must be noted that the pranic emanations given off by units of the animal and vegetable kingdom (after they have absorbed both solar and planetary prana) are naturally a combination of the two, and are transmitted by means of *surface radiation*, as in solar and planetary prana, to certain lesser groups of devas of a not very high order, who have a curious and intricate relationship to the group soul of the radiating animal or vegetable. This matter cannot be dealt with here. These devas are also of a violet hue, but of such a pale color as to be almost grey; they are in a transitional state, and merge with a puzzling confusion with groups of entities that are almost on the involutory arc.<sup>42 43 43a</sup>

<sup>42</sup> *Involuntary Arc* is the term applied to the first part of the evolutionary process. It covers the "path of descent," or the coming down of Spirit into ever denser matter until the lowest point is reached, the point of densest concretion. The latter half of the process is called *evolutionary* and marks the ascent or return of Spirit to its emanating source, plus the gains of the evolutionary process.

<sup>43</sup> *The Three Outpourings*. In the diagram the "symbols of the three Aspects (of the Logos) are placed outside of time and space, and only the streams of influence from them descend into our system of planes....They represent in due order what are commonly called the three Persons of the Trinity....It will be seen that from each of them an outpouring of life or force is projected into the planes below. The first of these in order is the straight line which descends from the third Aspect; the second is that part of the large oval which lies on our left hand—the stream which descends from the second Aspect until it has touched the lowest point in matter, and then rises again up the side on our right hand until it reaches the lower mental level. It will be noted that in both of these outpourings the divine life becomes darker and more veiled as it descends into matter, until at the lowest point we might almost fail to recognise it as divine life at all; but as it rises again when it has passed its nadir it shows itself somewhat more clearly. The third outpouring which descends from the highest aspect of the Logos differs from the others in that it is in no way clouded by the matter through which it passes, but retains its virgin purity and splendour untarnished. It will be noted that this outpouring descends only to the level of the buddhic plane (the fourth plane) and that the link between the two is formed by a triangle in a circle, representing the individual soul of man—the reincarnating ego. Here the triangle is contributed by the third outpouring and the circle by the second...."—*The Christian Creed*, by C. W. Leadbeater, pp. 39, 40.

<sup>43a</sup> See S. D., I, 98, 99, 100, 103.

1. *The root of life was in every drop of the ocean of immortality*. Every atom in matter was impregnated with the life of the Logos.

2. *The ocean was radiant light, which was Fire, Heat, Motion*. These three are the subjective life manifesting objectively. *Fire*: The essence of the first Logos. Electric fire. Spirit. *Heat*: Duality. The essence of the second Logos. Solar fire. The Son aspect. Consciousness. *Motion*: The essence of the third Logos. Fire by friction. Matter.

**THE MACROCOSM**

First Logos-----	Fire -----	The will to live or to be. Electric.
Second Logos -----	Heat-----	Duality, or love between two. Solar.
Third Logos-----	Motion -----	The fire of mind, the relation between.
		Fire by friction.

This is the subjective expression.

The Sun -----	Will or power.
Venus-Mercury -----	Love and Wisdom.
Saturn-----	Activity or intelligence.

This is the objective expression.

**THE MICROCOSM.**

The Monad-----	Electric fire -----	Will or power.
The Ego -----	Solar fire -----	Love and wisdom.
The Personality-----	Fire by friction -----	Activity or intelligence.

This is the subjective expression.

The mental body -----	Will or power -----	Fire.
The astral body-----	Love-wisdom-----	Heat.
The physical body -----	Active intelligence-----	Motion.

**[Page 96]**

In dealing with the second group, the human form transmits the emanative radiations to a much higher grade of deva. These devas are of a more pronounced hue, and after due assimilation of the human radiation, they transmit it principally to the animal kingdom, thus demonstrating the close relationship between the two kingdoms. If the above explanation of the intricate inter-relation between the sun and the planets, between the planets and the evolving forms upon them, between the forms themselves in ever descending importance demonstrates nothing more than the exquisite interdependence of all existences, then much will have been achieved.

Another fact which must also be brought out is the close relationship between all these evolutions of nature, from the celestial sun down to the humblest violet *via the [Page 97] deva evolution* which acts as the transmitting transmuting force throughout the system.

Lastly, all work with fire. Fire internal, inherent and latent; fire radiatory and emanative; fire generated, assimilated and radiated; fire vivifying stimulating, and destroying; fire transmitted, reflected, and absorbed; fire, the basis of all life; fire, the essence of all existence; fire, the means of development, and the impulse behind all evolutionary process; fire, the builder, the preserver and the constructor; fire, the originator, the process and the goal; fire the purifier and the consumer. The God of Fire and the fire of God interacting upon each other, till all fires blend and blaze and till all that exists, is passed through the fire—from a solar system to an ant—and emerges as a triple perfection. Fire then passes out from the ring-pass-not as perfected essence, whether essence emerging from the human ring-pass-not, the planetary ring-pass-not or the solar. The wheel of fire turns and all within that wheel is subjected to the threefold flame, and eventually stands perfected.

### III. THE FUNCTION OF THE ETHERIC BODY

We will now continue with the discussion of the etheric body, and take up the consideration of its function and its relation to the physical body.

The two may wisely be considered together, for the inter-relation is so close that it is not possible to discuss them separately. Primarily the functions of the etheric body are three in number:

1. It is the receiver of prana.
2. It is the assimilator of prana.
3. It is the transmitter of prana.

*1. The receiver of prana.*

The etheric body may therefore be described as negative or receptive in respect to the rays of the sun, and as **[Page 98]** positive and expulsive in respect to the dense physical body. The second function—that of assimilation—is strictly balanced or internal. As stated earlier, the pranic emanations of the sun

This is the objective expression.

*Physical body.*

The brain-----	Monad-----	Will or power. Electric fire.
The heart-----	Ego-----	Love-wisdom. Solar fire.
Lower organs-----	Personality-----	Active intelligence.

are absorbed by the etheric body, via certain centres which are found principally in the upper part of the body, from whence they are directed downwards to the centre which is called the etheric spleen, as it is the counterpart in etheric matter of that organ. The main centre for the reception of prana at present is a centre between the shoulder blades. Another has been allowed to become partially dormant in man through the abuses of so-called civilisation, and is situated slightly above the solar plexus. In the coming rotrace, and increasingly in this, the necessity for the exposure of these two centres to the rays of the sun, will be appreciated, with a corresponding improvement in physical vitality and adaptability. These three centres,

1. Between the shoulder blades,
2. Above the diaphragm,
3. And the spleen

make, if one could but see it, a radiant etheric triangle, which triangle is the originating impulse for the later pranic circulation throughout the entire system. The etheric body is really a net-work of fine channels, which are the component parts of one interlacing fine cord,—one portion of this cord being the magnetic link which unites the physical and the astral bodies and which is snapped or broken after the withdrawal of the etheric body from the dense physical body at the time of death. The silver cord is loosed, as the Bible expresses it<sup>44</sup> and this is the basis of the legend of the fateful sister who cuts the thread of life with the dreaded shears.

The etheric web is composed of the intricate weaving of this vitalised cord, and apart from the seven centres [Page 99] within the web (which correspond to the sacred centres, and of which the spleen is frequently counted as one) it has the two above mentioned, which make—with the spleen—a triangle of activity. The etheric web of the solar system is of an analogous nature, and likewise has its three receptive centres for cosmic prana. The mysterious band in the heavens, which we call the *Milky Way*, (S. D. II.250) is closely connected with cosmic prana, or that cosmic vitality or nourishment which vitalises the solar etheric system.

### *2. The assimilator of prana.*

The process of assimilation is carried on in this triangle, and the prana which enters into either centre, circulates three times around the triangle before being transmitted to all parts of the etheric vehicle and from thence to the dense physical body. The main organ of assimilation is the spleen—the etheric centre and the dense physical organ. The vital essence from the sun is passed into the etheric spleen, and is there subjected to a process of intensification or devitalisation, according to the condition, healthy or not, of that organ. If the man is in a healthy state the emanation received will be augmented by his own individual vibration, and its rate of vibration will be keyed up before it is passed on into the physical spleen; or it will be slowed down and lowered if the man is in a poor condition of health.

These three centres are in the form that all centres take, of saucer-like depressions, resembling somewhat the appearance of small whirlpools, and which draw within their sphere of influence the currents that come their way.

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<sup>44</sup> The Bible. Ecc: XII, 6.



The centres should be pictured as whirling vortices with a closely woven threefold channel passing from each centre to the other, and forming an almost separate circulatory system. This finds its point of departure for [Page 100] the entire system at the further side of the spleen to that at which the prana entered. The vital fluid circulates through and between these three centres three times, before it finally passes out from them to the periphery of its little system. This final circulation carries the prana, via the fine interlacing channels, to every part of the body, which becomes entirely impregnated by these emanations, if it might be so expressed. These emanations find their way finally out of the etheric system by means of surface radiation. The pranic essence escapes from the circumference of its temporary ring-pass-not as emanative human prana, which is the same prana as earlier received, plus the peculiar quality that any single individual may convey to it during its transitory circulation. The essence escapes, plus individual quality.

Here again can be seen the correspondence to the escape of all essences from within any ring-pass-not when the cycle has been completed.

This matter of the etheric body is of a very practical interest, and when its importance is better realised, men will attend to the distribution of prana within the body with closer attention, and will see that the vitalisation of the body, via the three centres, proceeds unhindered.

The subject has necessarily to be handled in a superficial manner, and only outlines and scattered hints can be given. Nevertheless, it will be found that if this teaching is studied with care, it will convey a knowledge of truths whose calibre and content will prove invaluable and of a kind hitherto not given out. The place of the etheric sheath as a separator or ring-pass-not, and its functions as a receiver and distributor of prana, are dealt with here in a larger sense than heretofore, and the subject may later be enlarged.

Two fundamental truths stand out from the aggregate of facts so slightly dealt with here:

### [Page 101]

*First.* The fourth etheric subplane of the physical plane is the immediate concern of

- a. Man, the Microcosm,
- b. The Heavenly Man, the planetary Logos,
- c. The Grand Man of the Heavens, the solar Logos.

*Second.* In this fourth chain and fourth round, the fourth ether is beginning to be studied, and—viewed as a separating web—it permits occasional exit to those of suitable vibration.

### 3. *The Transmitter of Prana.*

We have touched but little on the subject of the fire, the purpose of the etheric body being to convey it and distribute it to all parts of its system. We have dwelt on facts which might stimulate interest and emphasise the utility of this pranic vehicle. Certain facts need emphasis and consideration as we study this static ring and its circulating fires. Let me briefly recapitulate for the sake of clarity:

*The System* receives prana from cosmic sources via three centres, and redistributes it to all parts of its extended influence, or to the bounds of the solar etheric web. This cosmic prana becomes colored by

solar quality and reaches the furthest confines of the system. Its mission might be described as the vitalisation of the vehicle which is the physical material expression of the solar Logos.

*The Planet* receives prana from the solar centre, and redistributes it via the three receiving centres to all parts of its sphere of influence. This solar prana becomes colored by the planetary quality and is absorbed by all evolutions found within the planetary ring-pass-not. Its mission might be described as the vitalisation of the vehicle which is the physical material expression of one or other of the seven Heavenly Men.

**[Page 102]**

*The Microcosm* receives prana from the sun after it has permeated the planetary etheric vehicle, so that it is solar prana, plus planetary quality. Each planet is the embodiment of some one ray aspect, and its quality is marked predominantly on all its evolution.

Prana, therefore, which is active radiatory heat, varies in vibration and quality according to the receiving Entity. Man passes the prana through his etheric vehicle, colors it with his own peculiar quality, and so transmits it to the lesser lives that make up his little system. Thus, the great interaction goes on, and all parts blend, merge and are interdependent; and all parts receive, color, qualify and transmit. An endless circulation goes on that has neither a conceivable beginning nor possible end from the point of view of finite man, for its source and end are hid in the unknown cosmic fount. Were conditions everywhere perfected this circulation would proceed unimpeded and might result in a condition of almost endless duration, but limitation and termination result as the effects of imperfection giving place to a gradual perfection. Every cycle originates from another cycle of a relative completeness, and will give place ever to a higher spiral; thus eventuate periods of apparent relative perfection leading to those which are still greater.

The aim for this greater cycle is the blending, as we know, of the two fires of matter, latent and active, and their merging with the fires of mind and spirit till they are lost from sight in the general flame; the fires of mind and spirit burn up matter and thereby bring about liberation from the confining vehicles. The altar of earth is the birthplace of spirit, its liberator from the mother (matter), and its entrance into higher realms.

Hence, when the pranic vehicle is working perfectly in all three groups, human, planetary and solar, the union with latent fire will be accomplished. Here lies **[Page 103]** the reason for the emphasis laid on the necessity for building pure, refined physical vehicles. The more refined and rarefied the form, the better a receiver of prana will it be, and the less will be the resistance found to the uprising of kundalini at the appointed time. Coarse matter and crude immature physical bodies are a menace to the occultist, and no true seer will be found with a body of a gross quality. The dangers of disruption are too great, and the menace of disintegration by fire too awful. Once in the history of the race (in Lemurian days) this was seen in the destruction of the race and the continents by means of fire.<sup>45</sup> The Guides of the race at that time availed Themselves of just this very thing to bring about the finish of an inadequate form. The latent fire of matter (as seen in volcanic display, for instance) and the radiatory fire of the system were combined. Planetary kundalini and solar emanation rushed into conjunction, and the work of destruction was accomplished. The same thing may again be seen, only in matter of the second ether,

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<sup>45</sup> In the Secret Doctrine, Vol. I, p. 473, footnote, the destruction of Lemuria by fire is hinted at, and in the Secret Doctrine, II, 149, footnote, the words occur, "Lemuria was not submerged but was destroyed by volcanic action, and afterward sank."

and the effects therefore will be less severe owing to the rarity of this ether and the comparatively greater refinement of the vehicles.

We might here note a fact of interest, though of a mystery insoluble as yet to most of us, and that is, that these destructions by fire are part of the tests by fire of an initiation of that one of the Heavenly Men Whose karma is bound up with our earth.

Each destruction of a portion of the web results in a greater facility of exit, and is in reality (when seen from the higher planes) a step forward and an expansion. A repetition of this takes place likewise in the system at the stated cycles.

#### [Page 104]

##### 4. Disorders of the etheric body.

We will now study the etheric body, and its ills and also its after death condition. This matter can be only briefly touched upon. All that may now be indicated is a general idea of the fundamental ailments to which the etheric may be subject, and the trend which applied medicine may later take when occult laws are better understood. One fact must here be brought out—a fact but little comprehended or even apprehended. This is the significant fact that the ills of the etheric vehicle, in the case of the microcosm, will be found likewise in the Macrocosm. Herein lies the knowledge that oftentimes explains the apparent miseries of nature. Some of the great world evils have their source in etheric ills, extending the idea of the etheric to planetary conditions and even to solar. As we touch upon the causes of etheric distress in man, their planetary and solar correspondences and reactions may perhaps be realised. We will need to bear carefully in mind when studying this matter, that all the diseases of the etheric body will appertain to its threefold purpose and be either:

- a. *Functional* and thereby affecting its apprehension of prana,
- b. *Organic*, and thereby affecting its distribution of prana,
- c. *Static*, and thereby affecting the web, when viewed solely from the angle of providing a physical ring-pass-not, and acting as a separator between the physical and the astral.

These three different groups of functions or purposes are each of paramount interest, lead to totally different results, and react in a different manner both outwardly and inwardly.

Viewed from the *planetary* standpoint the same conditions will be perceived, and the etheric planetary body [Page 105] (which is fundamentally *the* body in the case of the sacred planets, of which the Earth is not one) will have its functional disorders, which will affect its reception of prana, will suffer its organic troubles which may affect its distribution, and those disorders which permit of trouble in the etheric web, which forms the ring-pass-not for the involved planetary Spirit. Here I would point out that in the case of the planetary Spirits Who are on the divine evolutionary arc, the Heavenly Men Whose bodies are planets, the etheric web does not form a barrier, but (like the Karmic Lords on a higher plane) They have freedom of movement outside the bounds of the planetary web within the circumference of the solar ring-pass-not.<sup>46</sup>

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<sup>46</sup> The planetary Spirit is another term for the Logos of our planet, one of the "seven Spirits before the Throne," and therefore one of the seven Heavenly Men. He is on the evolutionary arc of the universe, and has passed many stages beyond the human. The planetary Entity is on the involutionary arc and is a very low grade Entity. He is the sum total of all the elemental lives of the planet.

Again from the *systemic* standpoint, these same effects may be observed, functionally, this time in connection with the cosmic centre; organically, in connection with the sum total of the planetary systems; and statically, in connection with the solar or logoc ring-pass-not.

We might now, for purposes of clarity, take up these three groups separately and briefly touch upon them and hint (for more will not be possible) at methods of cure and of adjustment.

*a. Microcosmic functional disorders.* These have to do with the reception by man, via the necessary centres, of the pranic fluids. We must always bear in mind, and thus keep the distinction clear, that these emanations of prana have to do with the heat latent in matter; when received and functioning through the etheric body correctly, they co-operate with the natural latent bodily [Page 106] warmth, and (merging therewith) hold the body in a vitalised condition, imposing upon the matter of the body a certain rate of vibratory action that leads to the necessary activity of the physical vehicle, and the right functioning of its organs. It will, therefore, be apparent that the A. B. C. of bodily health is wrapped up in the right reception of prana, and that one of the basic changes that must be made in the life of the human animal (which is the aspect we are dealing with now) will be in the ordinary conditions of living.

The three fundamental centres whereby reception is brought about must be allowed to function with greater freedom, and with less restriction. Now, owing to centuries of wrong living, and to basic mistakes (originating in Lemurian days) man's three pranic centres are not in good working order. The centre between the shoulder blades is in the best receptive condition, though owing to the poor condition of the spinal column (which in so many is out of accurate alignment), its position in the back is apt to be misplaced. The splenic centre near the diaphragm is sub-normal in size and its vibration is not correct. In the case of the aboriginal dwellers in such localities as the South Seas, better etheric conditions will be found; the life they lead is more normal (from the animal standpoint) than in any other portion of the world.

The race suffers from certain incapacities, which may be described as follows:

*First.* Inability to tap pranic currents, owing to the unhealthy lives passed by so many. This involves the cutting off of the source of supply, and the consequent atrophying and shrinkage of the receptive centres. This is seen in an exaggerated form in the children of the congested quarters of any great city, and in the vitiated anemic dwellers of the slums. The cure is apparent—the bringing about of better living conditions, the employment [Page 107] of more appropriate clothing, and the adoption of a freer and more salubrious mode of living. When the pranic rays can find free access to the shoulders, and to the diaphragm, the subnormal state of the average spleen will adjust itself automatically.

*Second.* Over-ability to tap pranic currents. The first type of functional disorder is common and widespread. Its reverse can be found where conditions of life are such that the centres (through too direct and prolonged submittal to solar emanation) become overdeveloped, vibrate too rapidly, and receive prana in too great an amount. This is rarer, but is found in some tropical countries, and is responsible for much of the troublesome debility that attacks dwellers in these lands. The etheric body receives prana or solar rays too rapidly, passes it through and out of the system with too much force, and this leaves the victim a prey to inertia and devitalisation. Putting it otherwise, the etheric body becomes lazy, is like an unstrung web, or (to use a very homely illustration) it resembles a tennis racket

which has become too soft, and has lost its resilience. The inner triangle transmits the pranic emanations with too great rapidity, giving no time for the subsidiary absorption, and the whole system is thereby the loser. Later it will be found that many of the ills that Europeans, living in India, fall heir to, originate in this way; and by attention, therefore, to the spleen, and by wise control of living conditions, some of the trouble may be obviated.

In touching upon similar conditions in the planet, both these types of trouble will be found. More cannot be said, but in the wise study of solar radiation upon the surface of the planet in connection with its rotary action, some of the group rules of health may be comprehended and followed. The spirit of the planet (or the planetary entity) likewise has his cycles, and in the absorption of [Page 108] planetary prana, and in its correct distribution, lies the secret of fertility and equable vegetation. Much of this is hidden in the fabled story of the war between fire and water, which has its basis in the reaction of the fire latent in matter, to the fire emanating outside of matter, and playing upon it. In the interval that has to elapse while the two are in process of blending, come those periods where, through karmic inheritance, reception is unstable and distribution inequable. As the point of race equilibrium is reached, so planetary equilibrium will likewise be attained, and in planetary attainment will come the equilibrium that must mutually take place between the solar planets. When they attain a mutual balance and interaction then the system is stabilised and perfection reached. The even distribution of prana will parallel this balancing in the man, in the race, in the planet and in the system. This is but another way of saying that uniform vibration will be achieved.

*b. Microcosmic organic disorders.* These are basically two in number:

Troubles due to congestion.

Destruction of tissue due to over-absorption of prana, or its too rapid blending with latent physical fire.

We have a curious illustration of both of these forms of trouble in sun stroke and in heat stroke. Though supposedly understood by physicians, they are nevertheless altogether etheric disorders. When the nature of the etheric body is better understood, and its wise care followed both these types of disease will be prevented. They are due to solar pranic emanation; in one case the effect of the emanation is to bring about death or serious illness through the congestion of an etheric channel, while in the other the same result is brought about by destruction of etheric matter.

The above illustration has been used with definite intent, [Page 109] but it should be pointed out that etheric congestion may lead to many forms of disease and of mental incompetence. Etheric congestion leads to the thickening of the web to an abnormal extent, and this thickening may prevent, for instance, contact with the higher Self or principles and its resultants, idiocy and mental unbalance. It may lead to abnormal fleshy development, to the thickening of some internal organ, and consequent undue pressure; one portion of the etheric body being congested may lead to the entire physical condition being upset, resulting in diverse complaints.

Destruction of tissue may lead to insanity of many kinds, especially those kinds deemed incurable. The burning of the web may let in extraneous astral currents against which man is helpless; the brain tissue may be literally destroyed by this pressure, and serious trouble be caused through the etheric ring-pass-not having been destroyed in some one place.

In connection with the planet a similar state of affairs may be found. Later information may be

forthcoming, which is at present withheld; this will show that whole races have been influenced, and certain kingdoms of nature troubled by planetary etheric congestion, or the destruction of planetary etheric tissue.

We have dealt with the functional and organic ills of the etheric, giving certain indications for the extension of the concept to other realms than the purely human. In the human kingdom lies the key, but the turning of that key opens up a door to a wider interpretation as it admits one into the mysteries of nature. Though that key has to be turned seven times, yet even one turn reveals untold avenues of eventual comprehension.<sup>47. 48</sup>

**[Page 110]**

We have considered the reception and distribution of pranic emanations in man, the planet, and the system, and have seen what produces temporary disorders, and the devitalisation or the over-vitalisation of the organic form. Now we can look at the subject from a third angle and therefore study:

*c. Microcosmic static disorders*, or a consideration of the etheric body in connection with its work of providing a ring-pass-not from the purely physical to the astral. As has been said, both here and in the books of H. P. B., the ring-pass-not.<sup>48a</sup> The circumference of the sphere of influence of any centre of positive life. This includes the fire sphere of magnetic work of the solar orb, viewing it as the body of manifestation of a solar Logos and inclusive of an entire solar system. This term is also applied to the sphere of activity of a planetary Logos or to a planetary scheme and could equally well be applied to the sphere of activity of the human Ego."—S. D., I, 346.48a is that confining barrier which acts as a separator or a division between a system and that which is external to that system. This, as may well be

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<sup>47</sup> *The keys to the Secret Doctrine*, by H. P. Blavatsky. See S. D., I, 343; note; II, 551.

1. Every symbol and allegory has seven keys.—S. D., II, 567; III, 3.
2. Only three keys available in the nineteenth century.—S. D., II, 543. Compare II, 617, 842.
3. There are seven keys to the Entrance door to the Mysteries.—S. D., III, 178. Compare I, 346; II, 330; II, 668, II, 731.
4. The keys, as hinted by H. P. B., are:
  - a. Psychological.—S. D., II, 25, note; I, 389.
  - b. Astronomical.—S. D., II, 25, note; I, 389; III, 198.
  - c. Physical or physiological.—S. D., II, 25, note; III, 198.
  - d. Metaphysical.—S. D., II, 25, note; II, 394.
  - e. Anthropological.—S. D., I, 389; III, 198.
  - f. Astrological.—S. D., II, 343.
  - g. Geometrical.—S. D., II, 494; III, 176.
  - h. Mystical.—S. D., I, 401.
  - i. Symbolical.—S. D., II, 561
  - j. Numerical.—S. D., II, 198.

5. Each key must be turned seven times.—S. D., I, 22.

6. The Jews availed themselves of two keys out of the seven.

7. The Metaphysical key is available.—S. D., I, 338. Compare III, 198.

<sup>48</sup> "The seven keys open the mysteries, past and future, of the seven great rootraces and of the seven kalpas." Every occult book, symbol and allegory can be subjected to seven interpretations. There are three locks to be opened. Seven keys. Every book can be read exoterically, subjectively and spiritually. All the keys are not yet available. (See *Secret Doctrine*, I, 330, 343.) There is the physiological key, the psychological, the astrological and the metaphysical. The fifth key is the geometrical.

<sup>48a</sup> "*Ring-pass-not*. The circumference of the sphere of influence of any centre of positive life. This includes the fire sphere of magnetic work of the solar orb, viewing it as the body of manifestation of a solar Logos, and inclusive of an entire solar system. This term is also applied to the sphere of activity of a planetary Logos or to a planetary scheme and could equally well be applied to the sphere of activity of the human Ego."—S. D., I, 346.



seen, has its interesting correlations when the subject is viewed (as we must consistently endeavour to view it) from the point of view of a human being, a planet and a system, remembering always that in dealing with the [Page 111] etheric body we are dealing with *physical matter*. This must ever be borne carefully in mind. Therefore, one paramount factor will be found in all groups and formations, and this is the fact that the ring-pass-not acts only as a hindrance to that which is of small attainment in evolution, but forms no barrier to the more progressed. The whole question depends upon two things, which are the karma of the man, the planetary Logos, and the solar Logos, and the dominance of the spiritual indwelling entity over its vehicle.

#### IV. MACROCOSMIC AND MICROCOSMIC ETHERS

##### 1. *The Planetary Logos and the Ethers*

Man, the indwelling thinker, passes at night from out of his etheric ring-pass-not and functions elsewhere. Therefore, under the law, the planetary Logos likewise can pass His ring-pass-not at stated seasons which correspond in the planet to the hours of man's temporary repose, or pralaya.

The solar Logos likewise does the same during stated cycles, which are not the cycles succeeding those which we term solar pralaya, but lesser cycles succeeding the 'days of Brahma' or periods of lesser activity, periodically viewed. All these are governed by karma, and just as the true Man himself applies the law of karma to his vehicles, and in his tiny system is the correspondence to that fourth group of karmic entities whom we call the Lipika Lords; He applies the law to his threefold lower nature. The fourth group of extra-cosmic Entities Who have Their place subsidiary to the three cosmic Logoi Who are the threefold sumtotal of the logoi nature, can pass the bounds of the solar ring-pass-not in Their stated cycles. This is a profound mystery and its complexity is increased by the recollection that the fourth Creative Hierarchy of human Monads, and the Lipika Lords in Their three groups (the first [Page 112] group, the second, and the four Maharajahs, making the totality of the threefold karmic rulers who stand between the solar Logos and the seven planetary Logoi), are more closely allied than the other Hierarchies, and their destinies are intimately interwoven.

A further link in this chain which is offered for consideration lies in the fact that the four rays of mind (which concern the karma of the four planetary Logoi) in their totality hold in their keeping the present evolutionary process for Man, viewing him as the Thinker. These four, with the karmic four, work in the closest co-operation. Therefore, we have the following groups interacting:

*First.* The four Maharajahs, the lesser Lipika Lords,<sup>49</sup> who apply past karma and work it out in the present.

*Second.* The four Lipikas of the second group, referred to by H. P. B. as occupied in applying future karma, and wielding the future destiny of the races. The work of the first group of four cosmic Lipika Lords is occult and is only revealed somewhat at the fourth Initiation (and even then but slightly) so it will not be touched upon here.

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<sup>49</sup> The four Lipika Lords stand between the first and second plane.—S. D., I, 155.

- a. They can pass the ring-pass-not.—S. D., I, 157.
- b. They are connected with karma.—S. D., I, 153.
- c. They are concerned with the Hereafter.—S. D., I, 151.
- d. They are in three groups.—S. D., I, 153.
- e. They are the spirits of the Universe.—S. D., I, 153.

*Third.* The fourth Creative Hierarchy of human Monads, held by a fourfold karmic law under the guidance of the Lipikas.

*Fourth.* The four planetary Logoi<sup>50</sup> of Harmony, Knowledge, Abstract Thought and Ceremonial, who [Page 113] are in Their totality the Quaternary of Manas while in process of evolution, and who pass under Their influence all the sons of men.

*Fifth.* The Deva Lords of the four planes of Buddhi, or the plane of spiritual Intuition, Manas, or the mental plane, Desire, and the Physical, who are likewise allied to the human evolution in a closer sense than the higher three.

A further interesting correspondence is found in the following facts that are even now in process of development:

The fourth plane of Buddhi is the one on which the planetary Logoi begin to make Their escape from Their planetary ring-pass-not, or from the etheric web that has its counterpart on all the planes.

When man begins in a small sense to co-ordinate the buddhic vehicle or, to express it otherwise, when he has developed the power to contact ever so slightly the buddhic plane, then he begins simultaneously and consciously to achieve the ability to escape from the etheric web on the physical plane. Later he escapes from its correspondence on the astral plane, and finally from the correspondence on the fourth subplane of the mental plane this time via the mental unit. This leads eventually to causal functioning, or to the ability to dwell, and to be active in, the vehicle of the Ego, who is the embodiment of the love and wisdom aspect of the Monad. Note here the correspondence to that proved fact, that many can even now escape from the etheric body, and function in their [Page 114] astral sheath, which is the personality reflection of that same second aspect.

When a man takes the fourth Initiation, he functions in the fourth plane vehicle, the buddhic, and has escaped permanently from the personality ring-pass-not, on the fourth subplane of the mental. There is naught to hold him to the three worlds. At the first Initiation he escapes from the ring-pass-not in a more temporary sense, but he has yet to escape from the three higher mental levels, which are the mental correspondences to the higher ethers, and to develop full consciousness on these three higher subplanes. We have here a correspondence to the work to be done by the initiate after he has achieved the fourth solar plane, the buddhic. There yet remains the development of full consciousness on the three higher planes of spirit before he can escape from the solar ring-pass-not, which is achieved at the seventh Initiation, taken somewhere in the system, or in its cosmic correspondence reached by the cosmic sutratma, or cosmic thread of life.<sup>51</sup>

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<sup>50</sup> The four rays of mind are the four minor rays which form the logoiic Quaternary and which are synthesised eventually into a fifth ray, the third major ray of active intelligence, or adaptability. The names of the rays are as follows:

The three major rays:

1. The Ray of Will or Power.
2. The Ray of Love or Wisdom.
3. The Ray of Active Intelligence.

The four minor Rays:

4. The Ray of Beauty, Harmony, Art or Rhythm.
5. The Ray of Concrete Knowledge or Science.
6. The Ray of Abstract Idealism.
7. The Ray of Ceremonial Order or Organisation.

<sup>51</sup> Sutratma. The "silver thread" which incarnates from the beginning of a period of manifestation until the end, stringing upon itself the pearls of human existence. It is the line of energy which connects the lower personal man with his Father in

This fourth earth chain is in this connection one of the most important, for it is the appointed place for the domination of the etheric body by the human monad, with the aim in view of both human and planetary escape from limitations. This earth chain, though not one of the seven sacred planetary chains, is of vital importance at this time to the planetary Logos, who temporarily employs it as a medium of incarnation, and of expression. This fourth round finds the solution of its strenuous and chaotic life in the very simple fact of the shattering of [Page 115] the etheric web in order to effect liberation, and permit a later and more adequate form to be employed.

A further chain of ideas may be followed up in the remembrance that the fourth ether is even now being studied and developed by the average scientist, and is already somewhat harnessed to the service of man; that the fourth subplane of the astral plane is the normal functioning ground of the average man and that in this round escape from the etheric vehicle is being achieved; that the fourth subplane of the mental plane is the present goal of endeavor of one-fourth of the human family; that the fourth manvantara will see the solar ring-pass-not offering avenues of escape to those who have reached the necessary point; that the four planetary Logoi will perfect Their escape from Their planetary environment, and will function with greater ease on the cosmic astral plane, paralleling on cosmic levels the achievement of the human units who are the cells in Their bodies.

Our solar Logos, being a Logos of the fourth order, will begin to co-ordinate His cosmic buddhic body, and as He develops cosmic mind He will gradually achieve, by the aid of that mind, the ability to touch the cosmic buddhic plane.

These possibilities and correspondences have been somewhat dwelt upon, as it is necessary for us to realise the work to be done in connection with the etheric web before we take up the matter of the various causes which may hinder the desired progress, and prevent the appointed escape and destined liberation. Later we will take up the consideration of the etheric web, and its static condition. This will entail the recollection of two things:

First, that this static condition is only so when viewed from the standpoint of man at the present time, and is [Page 116] only termed so in order to make plainer the changes that must be effected and the dangers that must be offset. Evolution moves so slowly from man's point of view that it seems to be almost stationary, especially where etheric evolution is concerned.

Second, that we are only concerning ourselves with the physical etheric body and not with its correspondences on all planes. This is because our system is on the *cosmic etheric* levels, and hence is of prime importance to us.

## 2. Cosmic and Systemic Ethers

For the sake of those who read this treatise, and because the sequential repetition of fact makes for clarity, let us here briefly tabulate certain fundamental hypotheses that have a definite bearing upon the matter in hand, and which may serve to clear up the present existing confusion concerning the matter of the solar system. Some of the facts stated are already well known, others are inferential, while some

Heaven via the ego, the mediating middle principle. Upon it are found those focal points of energy we call the permanent atoms.

are the expression of old and true correspondences couched in a more modern form.

*a.* The lowest cosmic plane is the cosmic physical, and it is the only one which the finite mind of man can in any way comprehend.

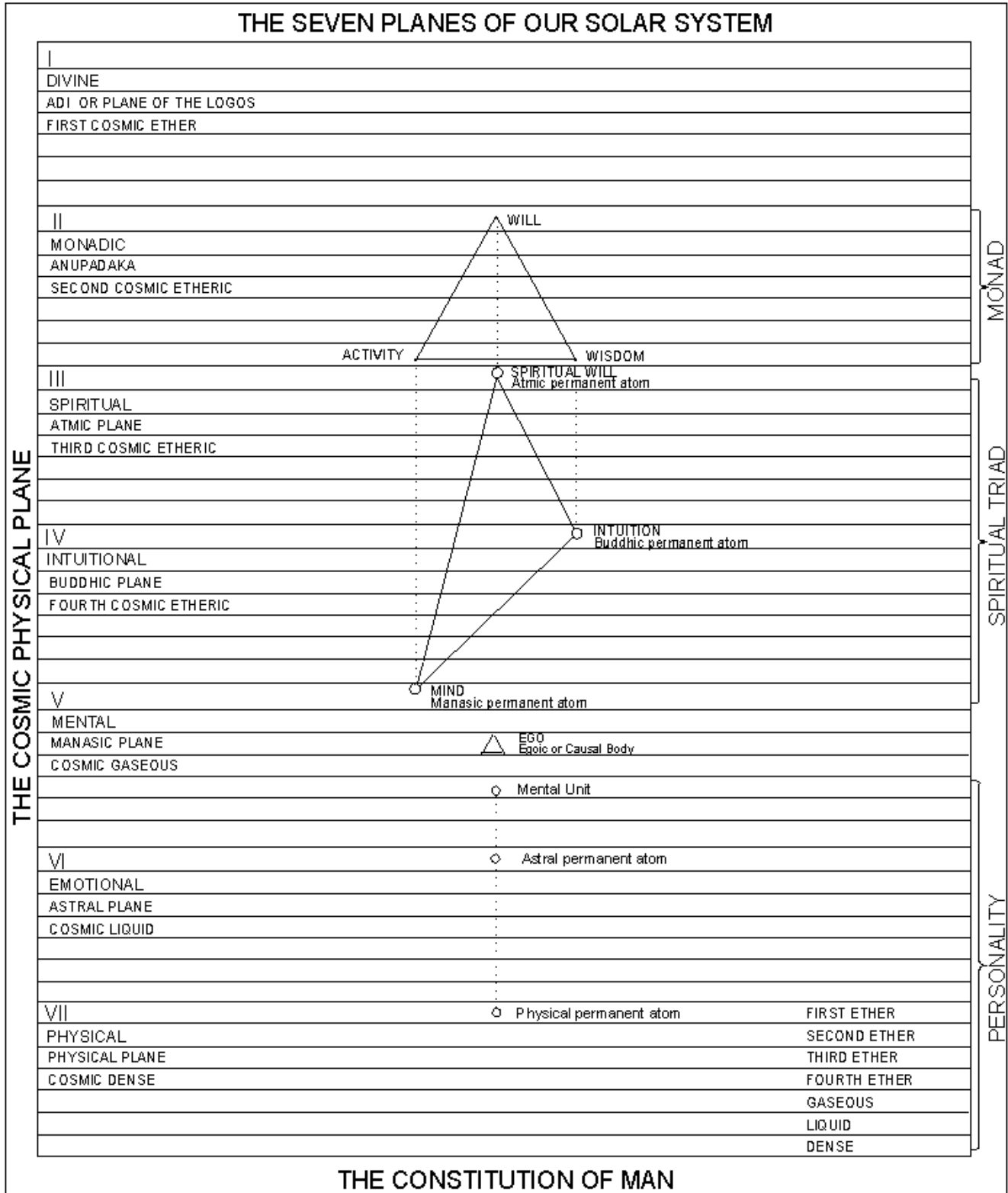
*b.* This cosmic physical plane exists in matter differentiated into seven qualities, groups, grades, or vibrations.

*c.* These seven differentiations are the seven major planes of our solar system.

For purposes of clarity, we might here tabulate under the headings physical, systemic, and cosmic, so that the relationship and the correspondences may be apparent, and the connection to that which is above, and to that which is below, or included, may be plainly seen.

[Page 117]

CHART III



**[Page 118]**

## THE PLANES

<i>Physical Plane</i>	<i>Systemic Planes</i>	<i>Cosmic Planes</i>
1. Atomic plane ----	Divine. Adi.-----	Atomic plane
1st ether	Primordial matter	1st ether
2. Sub-atomic-----	Monadic. Anupadaka ----	Sub-atomic
	The Akasha	2nd ether
3. Super-etheric ----	Spiritual. Atmic -----	3rd ether
	Ether	

## PLANE OF UNION OR AT-ONE-MENT

4. Etheric-----Intuitional. Buddhic-----4th Cosmic ether  
Ether

## THE LOWER THREE WORLDS

5. Gaseous -----Mental. Fire-----Gaseous Sub-etheric  
6. Liquid -----Astral. Emotional-----Liquid  
7. Dense physical ---Physical plane -----Dense physical

*d.* These major seven planes of our solar system being but the seven subplanes of the cosmic physical plane, we can consequently see the reason for the emphasis laid by H. P. B.<sup>52 53</sup> upon the fact that matter and ether are synonymous terms and that this ether is found in some form or other on all the planes, and is but a gradation of cosmic atomic matter, called when undifferentiated mulaprakriti or primordial pre-genetic substance, and when differentiated by Fohat (or the energising Life, the third Logos or Brahma) it is termed prakriti, or matter.<sup>54</sup>

*e.* Our solar system is what is called a system of the fourth order; that is, it has its location on the fourth cosmic etheric plane, counting, as always, from above downwards.

**[Page 119]**

*f.* Hence this fourth cosmic etheric plane forms the meeting ground for the past and the future, and is the present.

*g.* Therefore, also, the buddhic or intuitional plane (the correspondence in the system of this fourth cosmic ether) is the meeting ground, or plane of union, for that which is man and for that which will be superman, and links the past with that which is to be.

*h.* The following correspondences *in time* would repay careful meditation. They are based on a

<sup>52</sup> S. D., I, 136, 354. See also note page No. 8.

<sup>53</sup> S. D., I, 87, 136, 731, 732.

<sup>54</sup> *Mulaprakriti*. The Parabrahmic root, the abstract deific feminine principle—undifferentiated substance. Akasa Literally, "the root of Nature" (Prakriti), or matter.



realisation of the relationship between this fourth cosmic ether, the buddhic plane, and the fourth physical etheric subplane.

The fourth subplane of mind, the correspondence on the mental plane of the physical etheric, is likewise a point of transition from out of a lower into a higher, and is the transferring locality into a higher body.

The fourth subplane of the monadic plane is in a very real sense the place of transition from off the egoic ray (whichever that ray may be) on to the monadic ray; these three major rays are organised on the three higher subplanes of the monadic plane in the same way that the three abstract subplanes of the mental are the group of transference from off the personality ray on to the egoic.

The four lesser rays blend with the third major ray of active intelligence on the mental plane and on the atmic plane. The four Logoi or planetary Spirits work as one, on the atmic plane.

*i.* Another synthesis takes place on the synthetic second ray on the second subplane of the buddhic plane and the monadic plane, while the comparatively few Monads of will or power are synthesised on the atomic subplane of the atmic. All three groups of Monads work in triple form on the mental plane under the Mahachohan, the Manu, and the Bodhisattva, or the Christ; on the second or monadic plane they work as a unit, only demonstrating [Page 120] their dual work on the atmic plane, and their essential triplicity on the buddhic plane.<sup>55</sup>

The fourth etheric plane holds the key to the dominance of matter, and it might be noted that:

On the fourth physical ether man begins to co-ordinate his astral, or emotional body, and to escape at ever more frequent intervals into that vehicle. Continuity of consciousness is achieved when a man has mastered the four ethers.

On the fourth subplane of the mental plane, man begins to control his causal or egoic body, and to polarise his consciousness therein until the polarisation is complete. He functions then consciously on it when he has mastered the correspondences to the ethers on the mental plane.

On the buddhic plane (the fourth cosmic ether) the Heavenly Men (or the grouped consciousness of the human and deva Monads) begin to function, and to escape eventually from the cosmic etheric planes.

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<sup>55</sup> The monads of the fourth Creative Hierarchy, the human Monads, exist in three main groups:

- a. The Monads of Will.
- b. The Monads of Love.
- c. The Monads of Activity.

*Mahachohan.* The officer in our planetary Hierarchy who presides over the activities carried on in the four minor rays and their synthesising third ray. He has to do with civilisation, with the intellectual culture of the races, and with intelligent energy. He is the head of all the Adepts.

*Bodhisattva.* The exponent of second ray force, the Teacher of the Adepts of men and of Angels. This office was originally held by the Buddha, but His place was taken (after His Illumination) by the Christ. The work of the Bodhisattva is with the religions of the world, and with the spiritual Essence in Man. *The Manu.* The One Who presides over the evolution of the races. He is the ideal man. He has to work with the forms through which Spirit is to manifest; he destroys, and builds up again. These three Individuals preside over the three Departments into which the Hierarchy is divided, and therefore represent in their particular sphere the three Aspects of divine manifestation.

When these three cosmic ethers are mastered, the functioning is perfected, polarisation is centred in the monadic vehicles, and the seven Heavenly Men have achieved Their goal.

*j.* On these etheric levels, therefore, the Logos of our [Page 121] system repeats, as a grand totality, the experiences of His tiny reflections on the physical planes; He co-ordinates His cosmic astral body, and attains continuity of consciousness when He has mastered the three cosmic ethers.

*k.* It is to be observed that just as in man the dense physical body in its three grades—dense, liquid and gaseous—is not recognised as a principle, so in the cosmic sense the physical (dense) astral (liquid) and mental (gaseous) levels are likewise regarded as non-existing, and the solar system has its location on the fourth ether. The seven sacred planets are composed of matter of this fourth ether, and the seven Heavenly Men, whose bodies they are, function normally on the fourth plane of the system, the buddhic or the fourth cosmic ether. When man has attained the consciousness of the buddhic plane, he has raised his consciousness to that of the Heavenly Man in whose body he is a cell. This is achieved at the fourth Initiation, the liberating initiation. At the fifth Initiation he ascends with the Heavenly Man on to the fifth plane (from the human standpoint), the atmic, and at the sixth he has dominated the second cosmic ether and has monadic consciousness and continuity of function. At the seventh Initiation he dominates the entire sphere of matter contained in the lowest cosmic plane, escapes from all etheric contact, and functions on the cosmic astral plane.

The *past* solar system saw the surmounting of the three lowest cosmic physical planes viewed from the matter standpoint and the co-ordination of the dense threefold physical form in which all life is found, dense matter, liquid matter, gaseous matter. A correspondence may be seen here in the work achieved in the first three rootraces.<sup>56 57</sup>

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<sup>56</sup> *Rootrace.* The Secret Doctrine teaches us that in this evolution or Round on this planet the Jivatma—the human soul—passes through seven main types or "rootraces." In the case of the two earliest of these, known as the "Adamic" and the "Hyperborean," the forms ensouled were astral and etheric respectively: "huge and indefinite" they were with a low state or outward-going consciousness exercised through the one sense (hearing) possessed by the first race, or through the two senses (hearing and touch) possessed by the second. But with the third race the Lemurian, a denser and more human type was evolved, this being perfected in the fourth or Atlantean race. The fifth race, the Aryan, is now running its course on this globe concurrently with a large part of the fourth race and a few remnants of the third. For it must be noted that, although each race gives birth to the succeeding race, the two will overlap in time, coexisting for many ages. Of existing peoples the Tartars, Chinese and Mongolians belong to the fourth race, the Australian aborigines and Hottentots to the third.

<sup>57</sup> In the co-ordination of the Monadic, Atmic and Buddhic vehicles of the Heavenly Man, the vehicles of spiritual life, the higher esoteric correspondence to the prana flowing through the lower reflection, the etheric physical body, the point of synthesis is always on the atomic subplane, and the six merge and become the seventh. In this solar system the plane of synthesis is not included in the evolutionary scheme. It is the plane of gathering in and of pralaya. In the earlier system the fourth aetheric was in this position; it was to the evolving units of that period what the atomic plane is now, the highest point of achievement. The goal for all was the buddhic plane or the fourth cosmic aether. Three other planes are the goal now,—the buddhic, atmic and monadic, each time three planes and their eventual synthesis. In the *future* solar system the cosmic physical atomic aether (the plane of Adi in the system now) will be the starting point and the three planes to be dominated will be the three lowest cosmic astral planes. Man starts in where he leaves off, with cosmic physical matter perfected. His lowest body, therefore, will be the monadic or the body of the second cosmic aether. This will not be then counted as a principle any more than the threefold lower physical body of present day man is recognised as a principle. The *present* solar system will see the surmounting of the three next cosmic physical planes, the fourth, third, and the second aethers, and the coordination of the cosmic etheric body.

**[Page 122]***3. The Protective Purpose of the Etheric Body.*

Now let us, after this somewhat lengthy digression, leave things cosmic and incomprehensible, and come down to practical evolution, and to the study of the matter of man's etheric body, and of the harm that may ensue to him should that body (through the breaking of the law) no longer perform its protective function. Let us see first of all what those protective functions are:

*First.* The etheric web acts as a separator or a dividing web between the astral and the dense physical body.

*Second.* It circulates the inflowing vitality or pranic fluid and carries on its work in three stages.

The first stage is that wherein the pranic fluid and **[Page 123]** solar radiations are received, and circulated three times around the triangle, thence being distributed to the periphery of the body, animating and vitalising all the physical organs and conducing to the automatic subconscious workings of the body of dense matter. When perfectly accomplishing its object it protects from disease, and the ills of the flesh are unknown to the man who absorbs and distributes prana with accuracy. This hint is recommended to all physicians, and when properly comprehended, will result in a basic change in medicine, from a curative to a preventive foundation.

The second stage is that in which the pranic fluids begin to blend with the fire at the base of the spine and to drive that fire slowly upwards, transferring its heat from the centres below the solar plexus to the three higher centres—that of the heart, the throat and the head. This is a long and slow process when left to the unaided force of nature, but it is just here that (in a few cases) a quickening of the process is permitted in order to equip workers in the field of human service. This is the object of all occult training. This angle of the matter we will take up in still greater detail when we handle our next point of "Kundalini and the Spine."

The third stage is that in which active radiatory matter or prana is blended ever more perfectly with the fire latent in matter; this results (as will be brought out later) in certain effects.

It produces a quickening of the normal vibration of the physical body so that it responds with more readiness to the higher note of the Ego, and causes a steady rising of the blending fires through the threefold channel in the spinal column. In the second stage this vitalising blended fire reaches a centre between the lower part of the shoulder blades, which is the point of conjunction, and of complete merging, of the fire from the base of the **[Page 124]** spine and the fire circulating along the pranic triangle. It will be remembered how one point of this triangle originates there. When the threefold basic fire and the threefold pranic fire meet and merge, then evolution proceeds with greatly increased velocity. This is effected definitely at the first Initiation when the polarisation becomes fixed in one or other of the three higher centres,—which centre being dependent upon a man's ray.

The result of this merging leads to a change in the action of the centres. They become "wheels turning upon themselves," and from a purely rotary movement become fourth dimensional in action, and manifest as radiant whirling centres of living fire.

The three major head centres (the sequence varying according to ray) become active and a similar process is effected between them as was effected in the pranic triangle. From being three centres that react faintly to each other's vibratory movement (feeling the warmth and rhythm of each other, yet separated), the fire leaps from centre to centre, and each whirling wheel becomes linked by a chain of fire till there is a triangle of fire through which the kundalini and pranic fires radiate back and forth. Circulation is also carried on. The fire of kundalini produces the heat of the centre, and its intense radiance and brilliance, while the pranic emanatory fire produces ever increasing activity and rotation.

As time elapses between the first and fourth Initiation, the threefold channel in the spine, and the entire etheric body is gradually cleansed and purified by the action of the fire till all "dross" (as the Christian expresses it) is burnt away, and naught remains to impede the progress of this flame.

As the fire of kundalini and prana proceed with their work, and the channel becomes more and more cleared, the centres more active, and the body purer, the flame [Page 125] of spirit, or the fire from the Ego, comes more actively *downwards* till a flame of real brilliance issues from the top of the head. This flame surges upwards through the bodies towards its source, the causal body.

Simultaneously with the activity of these fires of matter and of Spirit, the fires of mind, or manas, burn with greater intensity. These are the fires given at individualisation. They are fed continuously by the fire of matter, and their heat is augmented by solar emanatory fire, which originates on the cosmic levels of mind. It is this aspect of the manasic fire that develops under the forms of instinct, animal memory, and functional recollection which are so apparent in the little evolved man. As time progresses the fire of mind burns more brightly and thus reaches a point where it begins to burn through the etheric web—that portion of the web that can be found guarding the centre at the very top of the head, and admitting entrance to the downflow from the Spirit. By its means certain things are brought about:

The kundalini fire is consciously directed and controlled by the mind or will aspect from the mental plane. The two fires of matter by the power of the mind of man are blended first with each other, and, secondly, with the fire of mind.

The united result of this blending is the destruction (under rule and order), of the etheric web, and the consequent production of continuity of consciousness and the admission into the personal life of man of "Life more abundant," or the third fire of Spirit.

The downrush of Spirit, and the uprising of the inner fires of matter (controlled and directed by the conscious action of the fire of mind) produce corresponding results on the same levels on the astral and mental planes, so that a paralleling contact is brought about, and the great work of liberation proceeds in an ordered manner.

The three first initiations see these results perfected, [Page 126] and lead to the fourth, where the intensity of the united fires results in the complete burning away of all barriers, and the liberation of the Spirit by conscious directed effort from out its threefold lower sheath. Man has consciously to bring about his own liberation. These results are self-induced by the man himself, as he is emancipated from the three worlds, and has broken the wheel of rebirth himself instead of being broken upon it.

It will be apparent from this elucidation that the exceeding importance of the etheric vehicle as *the separator of the fires* has been brought forward, and consequently we have brought to our notice the dangers that must ensue should man tamper injudiciously, ignorantly or wilfully with these fires.

Should a man, by the power of will or through an over-development of the mental side of his character, acquire the power to blend these fires of matter and to drive them forward, he stands in danger of obsession, insanity, physical death, or of dire disease in some part of his body, and he also runs the risk of an over-development of the sex impulse through the driving of the force in an uneven manner upwards, or in forcing its radiation to undesirable centres. The reason of this is that the matter of his body is not pure enough to stand the uniting of the flames, that the channel up the spine is still clogged and blocked, and therefore acts as a barrier, turning the flame backwards and downwards, and that the flame (being united by the power of mind and not being accompanied by a simultaneous downflow from the plane of spirit), permits the entrance, through the burning etheric, of undesirable and extraneous forces, currents, and even entities. These wreck and tear and ruin what is left of the etheric vehicle, of the brain tissue and even of the dense physical body itself.

The unwary man, being unaware of his Ray and therefore of the proper geometrical form of triangle that is [Page 127] the correct method of circulation from centre to centre, will drive the fire in unlawful progression and thus burn up tissue; this will result then (if in nothing worse), in a setting back for several lives of the clock of his progress, for he will have to spend much time in rebuilding where he destroyed, and with recapitulating on right lines all the work to be done.

If a man persists from life to life in this line of action, if he neglects his spiritual development and concentrates on intellectual effort turned to the manipulation of matter for selfish ends, if he continues this in spite of the promptings of his inner self, and in spite of the warnings that may reach him from Those who watch, and if this is carried on for a long period he may bring upon himself a destruction that is final for this manvantara or cycle. He may, by the uniting of the two fires of matter and the dual expression of mental fire, succeed in the complete destruction of the physical permanent atom, and thereby sever his connection with the higher self for aeons of time. H. P. B. has somewhat touched on this when speaking of "lost souls";<sup>58</sup> <sup>59</sup> we must here emphasise the reality of this dire disaster and sound a warning note to those who approach this subject of the fires of matter with all its latent dangers. The blending of these fires must be the result of spiritualised knowledge, and must be directed solely by the Light of the Spirit, who works through love and is love, and who seeks this unification and this utter merging *not* from the point of view of sense or of material gratification, but because liberation and purification is desired in order that the higher union with the Logos may be effected; this union must be desired, not for selfish ends, but because *group perfection* is the goal and scope for greater service to the race must be achieved.

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<sup>58</sup> Lost Souls. See *Isis Unveiled*, Vol. II, p. 368; also S. D., I, 255, and S. D., III 493, 513-516, 521, 525, 527.

<sup>59</sup> See S. D., III, 523-529.

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## V. DEATH AND THE ETHERIC BODY

It is not our purpose to give facts for verification by science, or even to point the way to the next step onward for scientific investigators; that we may do so is but incidental and purely secondary. What we seek mainly is to give indications of the development and correspondence of the threefold whole that makes the solar system what it is—the vehicle through which a great cosmic ENTITY, the solar Logos, manifests active intelligence with the purpose in view of demonstrating perfectly the love side of His nature. Back of this design lies a yet more esoteric and ulterior purpose, hid in the Will Consciousness of the Supreme Being, which perforce will be later demonstrated when the present objective is attained. The dual alternation of objective manifestation and of subjective obscuration, the periodic out-breathing, followed by the in-breathing of all that has been carried forward through evolution embodies in the system one of the basic cosmic vibrations, and the key-note of that cosmic ENTITY whose body we are. The heart beats of the Logos (if it might be so inadequately expressed) are the source of all cyclic evolution, and hence the importance attached to that aspect of development called the "heart" or "love aspect," and the interest that is awakened by the study of rhythm. This is true, not only cosmically and macrocosmically, but likewise in the study of the human unit. Underlying all the physical sense attached to rhythm, vibration, cycles and heart-beat, lie their subjective analogies—love, feeling, emotion, desire, harmony, synthesis and ordered sequence,—and back of these analogies lies the source of all, the identity of that Supreme Being Who thus expresses Himself.

Therefore, the study of pralaya, or the withdrawal of the life from out of the etheric vehicle will be the same [Page 129] whether one studies the withdrawal of the human etheric double, the withdrawal of the planetary etheric double, or the withdrawal of the etheric double of the solar system. The effect is the same and the consequences similar.

What is the result of this withdrawal, or rather what causes that something which we call death or pralaya? As we are strictly pursuing the text-book style in this treatise, we will continue our methods of tabulation. The withdrawal of the etheric double of a man, a planet, and a system is brought about by the following causes:

*a. The cessation of desire.* This should be the result of all evolutionary process. *True* death, under the law, is brought about by the attainment of the objective, and hence by the cessation of aspiration. This, as the perfected cycle draws to its close, will be true of the individual human being, of the Heavenly Man, and of the Logos Himself.

*b.* By the slowing down and gradual cessation of the cyclic rhythm, *the adequate vibration is achieved*, and the work accomplished. When the vibration or note is perfectly felt or sounded it causes (at the point of synthesis with other vibrations) the utter shattering of the forms.

Motion is characterised, as we know, by three qualities:

1. Inertia,
2. Mobility,
3. Rhythm.



These three are experienced in just the above sequence and presuppose a period of slow activity, succeeded by one of extreme movement. This middle period produces incidentally (as the true note and rate is sought) cycles of chaos, of experiment, of experience and of comprehension. Following on these two degrees of motion (which are characteristic of the atom, Man, of the Heavenly Man [Page 130] or group, and of the Logos or the Totality) comes a period of rhythm and of stabilisation wherein the point of balance is achieved. By the force of balancing the pairs of opposites, and thus producing equilibrium, pralaya is the inevitable sequence.

*c. By the severing of the physical from the subtler body on the inner planes, through the shattering of the web. This has a threefold effect:*

*First.* The life that had animated the physical form (both dense and etheric) and which had its starting point in the permanent atom and from thence "pervaded the moving and the unmoving" (in God, the Heavenly Man, and the human being, as well as in the atom of matter) is withdrawn entirely within the atom upon the plane of abstraction. This "plane of abstraction" is a different one for the entities involved:

- a.* For the physical permanent atom, it is the atomic level.
- b.* For man, it is the causal vehicle.
- c.* For the Heavenly Man, it is the second plane of monadic life, His habitat.
- d.* For the Logos, it is the plane of Adi.

All these mark the points for the disappearance of the unit into pralaya. We need here to remember that it is always pralaya when viewed from *below*. From the higher vision, that sees the subtler continuously overshadowing the dense when not in objective manifestation, pralaya is simply subjectivity, and is not that "which is not," but simply that which is esoteric.

*Second.* The etheric double of a man, a planetary Logos, and a solar Logos, being shattered, becomes nonpolarised as regards its indweller, and permits therefore of escape. It is (to word it otherwise) no longer a source of attraction, nor a focal magnetic point. It becomes non-magnetic, and the great Law of Attraction ceases to [Page 131] control it; hence disintegration is the ensuing condition of the form. The Ego ceases to be attracted by its form on the physical plane, and, proceeding to inbreathe, withdraws its life from out of the sheath. The cycle draws to a close, the experiment has been made, the objective (a relative one from life to life and from incarnation to incarnation) has been achieved, and there remains nothing more to desire; the Ego, or the thinking entity, loses interest therefore in the form, and turns his attention inward. His polarisation changes, and the physical is eventually dropped.

The planetary Logos likewise in His greater cycle (the synthesis or the aggregate of the tiny cycles of the cells of His body) pursues the same course; He ceases to be attracted downward or outward, and turns His gaze within; He gathers inward the aggregate of the smaller lives within His body, the planet, and severs connection. Outer attraction ceases and all gravitates towards the centre instead of scattering to the periphery of His body.

In the system, the same process is followed by the solar Logos; from His high place of abstraction, He ceases to be attracted by His body of manifestation. He withdraws His interest and the two pairs of opposites, the spirit and the matter of the vehicle, dissociate. With this dissociation the solar system, that "Son of Necessity," or of desire, ceases to be, and passes out of objective existence.

*Third.* This leads finally, to the scattering of the atoms of the etheric body into their primordial condition. The subjective life, the synthesis of will and love taking active form, is withdrawn. The partnership is dissolved. The form then breaks up; the magnetism that has held it in coherent shape is no longer present, and dissipation is complete. Matter persists, but the *form* no longer persists.

The work of the second Logos ends, and the divine [Page 132] incarnation of the Son is concluded. But the faculty or inherent quality of matter also persists, and at the end of each period of manifestation, matter (though distributed again into its primal form) is active intelligent matter plus the gain of objectivity, and the increased radiatory and latent activity which it has gained through experience. Let us illustrate: The matter of the solar system, when undifferentiated, was active intelligent matter, and that is all that can be predicated of it. This active intelligent matter was matter qualified by an earlier experience, and coloured by an earlier incarnation. *Now* this matter is *in form*, the solar system is not in pralaya but in objectivity,—his objectivity having in view the addition of another quality to the logoc content, that of love and wisdom. Therefore at the next solar pralaya, at the close of the one hundred years of Brahma, the matter of the solar system will be coloured by active intelligence, and by active love. This means literally that the aggregate of solar atomic matter will eventually vibrate to another key than it did at the first dawn of manifestation.

We can work this out in connection with the planetary Logos and the human unit, for the analogy holds good. We have a correspondence on a tiny scale in the fact that each human life period sees a man taking a more evolved physical body of a greater responsiveness, tuned to a higher key, of more adequate refinement, and vibrating to a different measure. In these three thoughts lies much information, if they are carefully studied and logically extended.

*d. By the transmutation of the violet into the blue.* This we cannot enlarge on. We simply make the statement, and leave its working out to those students whose karma permits and whose intuition suffices.

*e. By the withdrawal of the life, the form should gradually dissipate.* The reflex action here is interesting to note, for the greater Builders and Devas who are the [Page 133] active agents during manifestation, and who hold the form in coherent shape, transmuting, applying and circulating the pranic emanations, likewise lose their attraction to the matter of the form, and turn their attention elsewhere. On the path of out-breathing (whether human, planetary or logoc) these building devas (on the same Ray as the unit desiring manifestation, or on a complementary Ray) are attracted by his will and desire, and perform their office of construction. On the path of in-breathing (whether human, planetary or logoc) they are no longer attracted, and the form begins to dissipate. They withdraw their interest and the forces (likewise entities) who are the agents of destruction, carry on their necessary work of breaking up the form; they scatter it—as it is occultly expressed—to "The four winds of Heaven," or to the regions of the four breaths,—a fourfold separation and distribution. A hint is here given for careful consideration.

Though no pictures have been drawn of death bed scenes nor of the dramatic escape of the palpitating etheric body from the centre in the head, as might have been anticipated, yet some of the rules and purposes governing this withdrawal have been mentioned. We have seen how the aim of each life (whether human, planetary or solar) should be the effecting and the carrying out of a definite purpose. This purpose is the development of a more adequate form for the use of the spirit; and when this

purpose is achieved then the Indweller turns his attention away, and the form disintegrates, having served his need. This is not always the case in every human life nor even in each planetary cycle. The mystery of the moon is the mystery of failure. This leads, when comprehended, to a life of dignity and offers an aim worthy of our best endeavour. When this angle of truth is universally recognised, as it will be when the intelligence of the race suffices, then evolution will proceed with certainty, and the failures be less numerous.

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## DIVISION D KUNDALINI<sup>60 61</sup> AND THE SPINE

### *I. Kundalini and the three triangles.*

1. In the head.
2. In the body.
3. At the base of the spine.

### *II. The arousing of Kundalini.*

Very briefly, owing to the impossibility of revealing much on this necessarily dangerous subject, we will consider the subject of kundalini and the spine.

We must remember here that we are dealing with the etheric counterpart of the spine, and not with the bony structure which we call the spine or spinal column. This is a fact not sufficiently recognised by those who treat of the matter. Too much emphasis has been laid on the three spinal channels that compose the threefold spinal cord.

These channels are important in connection with the [Page 135] nervous system of the man, but in relation to the matter in hand, they are not primarily so important as the etheric channel, which is the unit enclosing these three. Therefore, we must strictly remember that we are dealing with

- a.* The etheric channel,
- b.* The fire that passes up the channel,
- c.* The conjunction of this fire with the radiatory energising fire of the physical body at the point between the shoulder blades,
- d.* Their united ascension into the head,
- e.* Their blending eventually with the manasic fire which energises the three head centres.

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<sup>60</sup> *Kundalini*, the serpent power or mystic fire; it is called the serpentine or annular power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult, or fohatic power, the great pristine force which underlies all organic and inorganic matter."—H. P. Blavatsky.

<sup>61</sup> Kundalini is the static form of the creative energy in bodies which are the source of all energies including Prana. . . . "This word comes from the adjective Kundalin, or "coiled." She is spoken of as "coiled" because she is sleeping, lies coiled; and because the nature of her power is spiraline, . . . "In other words, this Kundalini shakti is that which, when it moves to manifest itself, appears as the Universe. To say that it is "coiled" is to say that it is at rest—that is, in the form of static potential energy. . . . Kundalini shakti in individual bodies is power at rest, or the static centre round which every form of existence, as moving power, revolves." . . . —*The Serpent Power*, by Arthur Avalon.

## I. KUNDALINI AND THE THREE TRIANGLES

The fire energising the triangle in the head is the higher correspondence to the triangle of prana, midway in the body, and its lower reflection at the base of the spine. We have, therefore, in the human unit three important triangles:

1. *In the head:* The triangle of the three major centres,
  - a. The pineal gland,
  - b. The pituitary body,
  - c. The alta major centre.
2. *In the body:* The triangle of prana,
  - a. Between the shoulders,
  - b. Above the diaphragm,
  - c. The spleen.
3. *At the base of the spine:* The three lower centres,
  - a. A point at the bottom of the spinal column.
  - b. and c. The two major sex organs in the male and female.<sup>62</sup>

### [Page 136]

The merging of the fires of matter and the fires of mind results in the energising of the sumtotal of the atoms of the matter of the body. This is the secret of the immense staying power of the great thinkers and workers of the race. It results also in a tremendous stimulation of the three higher centres in the body, the head, the heart, the throat and in the electrification of this area of the body. These higher centres then form a field of attraction for the downflow of the third fire, that of Spirit. The many-petalled head centre at the top of the head becomes exceedingly active. It is the synthetic head centre, and the sumtotal of all the other centres. The stimulation of the centres throughout the body is paralleled or duplicated by the concurrent vivification of the many-petalled lotus. It is the meeting place of the three fires, those of the body, of the mind, and of the Spirit. The at-one-ment with the Ego is completed when it is fully stimulated, and combustion then ensues; this is duplicated in the subtler vehicles and causes the final consummation and the liberation of Spirit.

The merging of the fires of matter is the result of evolutionary growth, when left to the normal, slow development that time alone can bring. The junction of the two fires of matter is effected early in the history of man, and is the cause of the rude health that the clean-living, high-thinking man should normally enjoy. When the fires of matter have passed (united) still further along the etheric spinal channel they contact *the fire of manas as it radiates from the throat centre*. Clarity of thought is here essential, and it will be necessary to elucidate somewhat this rather abstruse subject.

1. The three major head centres (from the physical standpoint) are the:
  - a. Alta centre,
  - b. Pineal gland,
  - c. Pituitary body.

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<sup>62</sup> It is not my intention to lay any stress on the sex side of this subject, for these are organs with which the occultist has nothing to do. I will not therefore enumerate them in detail. I would only point out that in the transference of the fire at the base of the spine and the turning of its attention to the two higher triangles comes the redemption of man.

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2. They form a manasic triangle, after their juncture with the two fires of the two lower triangles, i.e., when they become synthetic.
3. But the purely manasic triangle prior to this merging is,
  - a. The throat centre,
  - b. The pineal gland,
  - c. Pituitary body.

This is during the period when the human unit consciously aspires and throws his will on the side of evolution, thus making his life constructive.

The other fire of matter (the dual fire) is attracted upward, and merges with the fire of mind through a junction effected at the *alta major* centre. This centre is situated at the base of the skull, and there is a slight gap between this centre and the point at which the fires of matter issue from the spinal channel. Part of the work the man who is developing thought power has to do, is to build a temporary channel in etheric matter to bridge the gap. This channel is the reflection in physical matter of the *antaskarana*<sup>63</sup> that the Ego has to build in order to bridge the gap between the lower and higher mental, between the causal vehicle on the third subplane of the mental plane, and the manasic permanent atom on the first subplane. This is the work that all advanced thinkers are unconsciously doing now. When the gap is completely **[Page 138]** bridged, man's body becomes co-ordinated with the mental body and the fires of mind and of matter are blended. It completes the perfecting of the personality life, and as earlier said, this perfecting brings a man to the portal of initiation—initiation being the seal set upon accomplished work; it marks the end of one lesser cycle of development, and the beginning of the transference of the whole work to a still higher spiral.

We must always bear in mind that the fires from the base of the spine and the splenic triangle are *fires of matter*. We must not lose this recollection nor get confused. They have no spiritual effect, and *concern themselves solely with the matter in which the centres of force are located*. These centres of force are always directed by manas or mind, or by the conscious effort of the indwelling entity; but that entity is held back in the effects he seeks to achieve until the vehicles through which he is seeking expression, and their directing, energising centres, make adequate response. Hence it is only in due course of evolution, and when the matter of these vehicles is energised sufficiently by its own latent fires that he can accomplish his long-held purpose. Hence again the need of the ascension of the fire of matter to its own place, and its resurrection from its long burial and seeming prostitution before it can be united with its Father in Heaven, the third Logos, Who is the Intelligence of matter itself. The correspondence, again, holds good. Even the atom of the physical plane has its goal, its initiations and its ultimate triumph.

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<sup>63</sup> 1. "The Master-soul is Alaya, the universal soul or Atma, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it.

2. *Antaskarana* is the lower Manas, the path of communication or communion between the personality and the higher Manas or human soul.

At death it is destroyed as a path or medium of communication, and its remains survive in a form as the *Kama-rupa*—the shell." *Voice of the Silence*, page 71.

"The *antaskarana* is the imaginary path between the personal and the impersonal self, and is the highway of sensation; it is the battlefield for mastery over the personal self. It is the path of aspiration, and where one longing for goodness exists the *antaskarana* persists."—See *Voice of the Silence*, pp. 50, 55, 56, 88.

Other angles of this subject, such as the centres and their relationship to manas, the fire of Spirit and manas, and the eventual blending of the three fires, will be dealt with in our next two main divisions. In this division we are confining ourselves to the study of matter and fire, and must not digress, or confusion will ensue.

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## II. THE AROUSING OF KUNDALINI

How this fire at the base of the spine can be aroused, the form its progression should take (dependent upon the Ray), the blending of the fire with pranic fire and their subsequent united progression, are things of the past with many, and fortunately for the race, the work was achieved without conscious effort. The second blending with the fire of manas has to be effected. Scarcely as yet have men succeeded in directing the fire up more than one channel of the threefold column; hence two-thirds of its effect in the majority is yet confined to the stimulation of the organs of race propagation. Only when the fire has circled unimpeded up another channel is the complete merging with the fire of manas effected, and only when it progresses geometrically up all the three—with simultaneous action and at uniform vibration—is the true kundalini fire fully aroused, and therefore able to perform its work of cleansing through the burning of the confining web and of the separating particles. When this is accomplished the threefold channel becomes one channel. Hence the danger.

No more can be imparted concerning this subject. He who directs his efforts to the control of the fires of matter, is (with a dangerous certainty) playing with a fire that may literally destroy him. He should not cast his eyes backwards, but should lift them to the plane where dwells his immortal Spirit, and then by self-discipline, mind-control and a definite refining of his material bodies, whether subtle or physical, fit himself to be a vehicle for the divine birth, and participate in the first Initiation. When the Christ-child (as the Christian so beautifully expresses it) has been born in the cave of the heart, then that divine guest can consciously control the lower material bodies by means of consecrated mind. Only when buddhi has assumed an ever-increasing control [Page 140] of the personality, via the mental plane (hence the need of building the antaskarana), will the personality respond to that which is above, and the lower fires mount and blend with the two higher. Only when Spirit, by the power of thought, controls the material vehicles, does the subjective life assume its rightful place, does the God within shine and blaze forth till the form is lost from sight, and "The path of the just shine ever more and more until the day be with us."

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## DIVISION E MOTION ON THE PHYSICAL AND ASTRAL PLANES

*I. Preliminary remarks.*

1. The threefold goal.
2. The threefold function.
3. The threefold mode of activity.



*II. The effects of rotary motion.*

1. Separation.
2. Momentum.
3. Friction.
4. Absorption.

*III. The qualities of rotary motion.*

1. Inertia.
2. Mobility.
3. Rhythm.

*IV. Rotary motion and symbolism.**V. Motion and the centres.*

1. The nature of the centres.
2. The centres and the rays.
3. The centres and kundalini.
4. The centres and the senses.
5. The centres and initiation.

## I. PRELIMINARY REMARKS

I would point out primarily and emphasize the fact that the motion we are considering is that due to the fire latent in matter itself, a motion that is the prime characteristic and basic quality of the Primordial Ray of Active Intelligence. To express it otherwise: it is the outstanding faculty of the third Logos, of Brahma [Page 142] viewed as the Creator, and this faculty is the product or result of an earlier manifestation. Each of the three Logoi, when in manifestation and thus personified, is exemplifying some one quality which predominates over the others. Each, more or less, exemplifies all, but each demonstrates one of the three aspects so profoundly as to be recognised as that aspect itself. In much the same way, for instance, the different incarnating jivas carry a vibration which is their main measure, though they may also have lesser vibrations that are subsidiary to them. Let us get this clear, for the truth embodied is fundamental.

1. The threefold goal,
2. The threefold function,
3. The threefold mode of activity.

*The Third Logos.* The third Logos, or Brahma, is characterised by active intelligence; His mode of action is that which we call *rotary*, or that measured revolution of the matter of the system, first as a grand totality, setting in movement the material circumscribed by the entire ring-pass-not, and secondly differentiating it, according to seven vibratory rates or measures into the seven planes. On each of these planes the process is pursued, and the matter of any plane within the plane ring-pass-not shows first as a totality and then as a sevenfold differentiation. This differentiation of matter is brought about by rotary motion, and is controlled by the *Law of Economy* (one of the cosmic laws) with which we will deal later, only pausing here to say that this Law of Economy might be considered as the controlling factor in the life of the third Logos. Therefore:

- a. His *goal* is the perfect blending of Spirit and matter.
- b. His *function* is the manipulation of prakriti, or matter, so as to make it fit, or equal to, the demands and needs of the Spirit.

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- c. His *mode of action* is rotary, or, by the revolution of matter, to increase activity and thereby make the material more pliable.

All these three concepts are governed by the Law of Economy, which is the Law of Adaptation in time and space, or the line of least resistance. This line of least resistance is that which is sought for and followed on the matter side of existence. Incidentally, Brahma manifests Will, because He is purpose, and Love because in this solar system Love is the line of least resistance. While this is an occult statement worthy of consideration, yet it must be remembered that He is primarily activity and intelligence with the aim of adaptability, and that this is His main characteristic.

*The Second Logos.* The second Logos, Vishnu, the divine Wisdom Ray, the great principle of Buddhi seeking to blend with the principle of Intelligence, is characterised by Love. His motion is that which we might term *spiral cyclic*. Availing Himself of the rotary motion of all atoms, He adds to that His own form of motion or of spiralling periodical movement, and by circulation along an orbit or spheroidal path (which circles around a central focal point in an ever ascending spiral) two results are brought about:

- a. He gathers the atoms into forms.
- b. By means of these forms He gains the needed contact, and develops full consciousness on the five planes of human development, gradually rarefying and refining the forms as the Spirit of Love or the Flame Divine spirals ever onward towards its goal, that goal which is also the source from which it came.

These forms are the sumtotal of all spheres or atoms within the solar system, or within the solar ring-pass-not, and in their seven major differentiations they are the [Page 144] spheres of the seven Spirits, or the seven planetary Logoi.

All lesser spheres ranging downward from these major spheres, include all grades of manifestation down to the elemental essence on the arc of involution.<sup>64</sup> We need to remember that on the Path of Involution, the action of Brahma is primarily felt, seeking the line of least resistance. On the Path of Evolution the work of the second Logos is felt, beginning at a point in time and space which hides the mystery of the second chain, but finding its point of accelerated vibration or the unification of the two modes of manifestation—rotary-spiral-cyclic—in the middle part of what we call the third chain. This is after all the blending of the activity of Brahma with the onward progress of Vishnu. We have the correspondence to this in the sumtotal of the effects brought about in the second and third root races.

The activity of the second Logos is carried on under the cosmic Law of Attraction. The Law of Economy has for one of its branches a subsidiary Law of marked development called the Law of Repulsion. The cosmic Laws of Attraction and Economy are therefore the *raison d'être* (viewed from

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<sup>64</sup> Elemental Essence is seen to consist of aggregations of matter, on one of the six non-atomic subplanes of the mental and the desire planes—aggregations which do not themselves serve as forms for any entity to inhabit, but as the material out of which such forms may be built.

one angle) of the eternal repulsion that goes on as Spirit seeks ever to liberate itself from form. The matter aspect always follows the line of least resistance, and repulses all tendency to group formation, while Spirit, governed by the Law of Attraction, seeks ever to separate itself from matter by the method of attracting an ever more adequate type of matter in the process of distinguishing the real from the unreal, and passing from one illusion to another until the resources of matter are fully utilised.

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Eventually the Indweller of the form feels the urge, or attractive pull, of its Own Self. The reincarnating jiva, for instance, lost in the maze of illusion, begins in course of time to recognise (under the Law of Attraction) the vibration of its own Ego, which stands to it as the Logos of its own system, its deity in the three worlds of experience. Later, when the body egoic itself is seen as illusion, the vibration of the Monad is felt, and the jiva, working under the same law, works its way back through the matter of the two planes of superhuman evolution, till it is merged in its own essence.

Therefore:

- a. The *goal* of the second Logos is consciousness, to be achieved in co-operation with the third Logos.
- b. His *function* is the building of forms to be His instruments of experience.
- c. His *mode* of action is cyclic and spiral, the revolution of the wheel of existence in ordered cycles for a specific purpose, and the progression of these spheres of matter around a fixed centre, within the solar periphery.

These three concepts are governed by the Law of Attraction, or the law governing the interplay or the action and reaction.

- a. Between the Sun and its six brothers.
- b. Between the circling whirling seven planes of the solar system.
- c. Between everything in the matter of all forms, the spheres of matter themselves and the aggregate of those spheres that are embodied in the forms of still others.

*The First Logos.* The first Logos is the Ray of Cosmic Will. His mode of action is a literal driving forward of the solar ring-pass-not through space, and until the end of this mahamanvantara or day of Brahma (the logoi **[Page 146]** cycle) we shall not be able to conceive of the first aspect of will or power as it really is. We know it now as the will to exist, manifesting through *the matter of the forms* (the Primordial Ray and the Divine Ray), and we know it as that which in some occult manner links the system up with its cosmic centre. In a manner inconceivable to us the first Logos brings in the influence of other constellations. When this first aspect is better understood (in the next mahamanvantara) the work of the seven Rishis of the Great Bear,<sup>65</sup> and the supreme influence of Sirius will be comprehended; in this present manifestation of the Son, or of the Vishnu aspect, we are concerned more closely with the Pleiades and their influence via the Sun, and, in relation to our planet, via Venus.

This subject of the first Logos, manifesting only in connection with the other two in the system, is a

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<sup>65</sup> "The Hindus place their seven primitive Rishis in the Great Bear. The prototypes or the animating source of the seven Heavenly Men, the planetary Logoi, are considered the seven Existences who function through the seven stars of the Bear."—S. D., II, 668.

profound mystery, which is not fully understood by even those who have taken the sixth Initiation.

The first Logos embodies the "will to live" and it was through His instrumentality that the Manasaputras came into objective existence in relation to the human and deva hierarchies. In this system, the blending of the Divine Ray of Wisdom and the Primordial Ray of intelligent matter forms the great dual evolution; back of both these cosmic Entities stands another Entity Who is the embodiment of Will, and Who is the utiliser of forms—though not the forms of any other than the Greater Building devas and the human hierarchies in time and space. He is the animating principle; the *will-to-live* aspect of the seven Hierarchies. Nevertheless these seven Hierarchies are (as says H. P. B.) the sevenfold ray of wisdom, the dragon in its seven forms.<sup>66 67 68</sup> This is a [Page 147] deep mystery, and only a clue to it all can be found at this time by man in the contemplation of his own nature in the three worlds of his manifestation. Just as our Logos is seeking objectivity through His solar system in its threefold form of which the present is the second, so man seeks objectivity through his three bodies—physical, astral and mental. At this time he is polarised in his astral body, or in his second aspect in like manner as the undifferentiated Logos is polarised in His second aspect. In time and space as we now conceive it, the sum total of jivas are governed by feeling, emotion, and desire, and not by the will, yet at the same time the will aspect governs manifestation, for the Ego who is the source of personality shows in manifestation the will to love.

The difficulty lies in the inability of the finite mind to grasp the significance of this threefold manifestation, *but by thoughtful brooding over the Personality and its relation to the Ego, who is the love aspect and who nevertheless in relation to manifestation in the three worlds is the will aspect likewise*, will come some faint light upon the same problems raised to Deity, or expanded from microcosmic to macrocosmic spheres.

The Mahadeva aspect or the first Logos (who embodies cosmic will) is controlled by the Law of Synthesis, the cosmic law governing the tendency to unification; only in this case, it is not the unification of matter and Spirit, but the unification of the seven into the three, and into the one. These three figures primarily stand for Spirit, [Page 148] for quality, for principle, and not so primarily for matter, although matter, being inspired by spirit, conforms. The Law of Synthesis has a direct connection with One Who is still higher than our Logos, and is the law of control exercised by Him upon the Logos of our system. This is a spiritual relationship that tends to abstraction or to that synthesis of the spiritual elements that will result in their *conscious* return (the whole point lying in that word "conscious") to their cosmic point of synthesis, or of unification with their source. Their source is the ONE ABOUT WHOM NAUGHT MAY BE SAID, as we have earlier seen.

Therefore, in connection with the first Logos, we can sum up as we did with the other Logoi:

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<sup>66</sup> S. D., I, 100-108.

<sup>67</sup> "Subba Bao says in *Five Years of Theosophy*, page 102: "As a general rule, whenever seven entities are mentioned in the ancient occult science of India in any connection whatsoever, you must suppose that those seven entities came into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or monad. To take a familiar example, the seven coloured rays in the solar ray are evolved out of three primary coloured rays; and the three primary colours coexist with the four secondary colours in the solar ray. Similarly the three primary entities which brought man into existence coexist in him with the four secondary entities which arose from different combinations of the three primary entities." Bead also S. D., I, 190, 191. "See S. D., I, 100, 108. Also Stanza III, 7A.

<sup>68</sup> See S. D., I, 100, 108. Also Stanza III, 7A.

a. His *goal* is the synthesis of the Spirits who are gaining consciousness through manifestation, and who, by means of experience in matter, are gaining in quality.

b. His *function* is, by means of will, to hold them in manifestation for the desired period, and later to *abstract* them, and blend them again with their spiritual source. Hence the necessity of remembering that fundamentally, the first Logos controls the cosmic entities or extra-systemic beings; the second Logos controls the solar entities; the third Logos controls the lunar entities and their correspondences elsewhere in the system.

This rule must not be carried too far in detail as long as man's mind is of its present calibre. The mystery lies in the realisation that all is carried on in a divine co-operation that has its base outside the system. Hence too the fact that the first Logos is called the Destroyer, because He is abstraction, if viewed from below upwards. His work is the synthesis of Spirit with Spirit, their [Page 149] eventual abstraction from matter, and their unification with their cosmic source. Hence also He is the one who brings about pralaya or the disintegration of form,—the form from which the Spirit has been abstracted.

If we carry the analogy down to the microcosm a glimpse can be gained of the same idea and hence ability to comprehend with greater facility. The Ego (being to the man on the physical plane what the Logos is to His system) is likewise the animating will, the destroyer of forms, the producer of pralaya and the One Who withdraws the inner spiritual man from out of his threefold body; he draws them to himself the centre of his little system. The Ego is extra-cosmic as far as the human being on the physical plane is concerned, and in the realisation of this fact may come elucidation of the true cosmic problem involving the Logos and "the spirits in prison," as the Christian puts it.

c. His *mode of action* is a driving forward; the will that lies back of evolutionary development is His, and He it is who drives Spirit onward through matter till it eventually emerges from matter, having achieved two things:

*First*, Added quality to quality, and therefore emerging plus the gained faculty that experience has engendered.

*Second*, Increased the vibration of matter itself by means of its own energy, so that matter at the moment of pralaya and obscuration will have two main characteristics,—activity, the result of the Law of Economy, and a dual magnetism which will be the result of the Law of Attraction.

All of these three concepts are governed by the Law of Synthesis, which is the law of a coherent will-to-be, persisting [Page 150] not only in time and space, but within a still vaster cycle.

These preliminary statements have been laid down in an endeavour to show the synthesis of the whole. In the use of words comes limitation, and a clouding of the idea; words literally veil or hide thoughts, detract from their clarity, and confuse them by expression. The work of the second and third Logoi (being the production of the objectivity of the essential Spirit) is more easy to grasp in broad outline than the more esoteric work of the first Logos, which is that of the animating will.

In terms of *fire* another angle of expression may perhaps elucidate.

The *third Logos* is fire in matter. He burns by friction, and gains speed and added vibration by the rotation of the spheres, their interplay thus producing friction with each other.

The *second Logos* is solar fire. He is the fire of matter and the electric fire of Spirit blended, producing, in time and space, that fire which we call solar. He is the quality of the flame, or the essential flame, produced by this merging. A correspondence to this may be seen in the radiatory fire of matter, and in the emanation, for instance, from the central sun, from a planet, or from a human being,—which latter emanation we call magnetism. A man's emanation, or characteristic vibration, is the result of the blending of Spirit and matter, and the relative adequacy of the matter, or the form, to the life within. The objective solar system, or the sun in manifestation, is the result of the blending of Spirit (electric fire) with matter (fire by friction), and the emanations of the Son, in time and space, are dependent upon the adequacy of the matter, and of the form to the life within.

The *first Logos* is electric fire, the fire of pure Spirit. Yet in manifestation He is the Son, for by union with matter (the mother) the Son is produced by Whom He is [Page 151] known. "I and my Father are One"<sup>69</sup> is the most occult statement in the Christian Bible, for it not only refers to the union of a man with his source, the monad, via the ego, but to the union of all life with its source, the will aspect, the first Logos.

We will now endeavor to confine ourselves strictly to the subject of fire in matter, and its active effect upon the sheaths of which it is the animating factor, and upon the centers which come primarily under its control.

As we have been told, and as is generally recognised, the effect of heat in matter is to produce that activity which we call rotary, or the revolution of the spheres. Some of the ancient books, and among them a few that are not yet accessible in the occident, have taught that the entire vault of heaven is a vast sphere, revolving slowly like a stupendous wheel, and carrying with it, in its revolution, the entire number of constellations and of universes contained within it. This is a statement unverifiable by the finite mind of man at his present stage, and with his present scientific accessories, but (like all occult statements) it contains within it the seed of thought, the germ of truths, and the clue to the mystery of the universe. Suffice it here to say, that the rotation of the spheres within the solar periphery is a recognized occult fact, and indications are available to prove that science itself likewise formulates the hypothesis that the solar ring-pass-not similarly rotates in its appointed place among the constellations. But at this juncture we will not deal with this angle of the subject, but will study the rotary action of the spheres of the system, and of its content—all the lesser spheres of every degree—remembering ever to keep the distinction clearly in mind that we are dealing now simply with the inherent characteristic of matter itself, and not with matter in co-operation with [Page 152] its opposite, Spirit, which co-operation brings about spiral-cyclic movement.

## II. THE EFFECTS OF ROTARY MOTION

*Every sphere in the body macrocosmic rotates.* This rotation produces certain effects, which effects might be enumerated as follows:

1. *Separation* is produced by rotary movement. By means of this action, all the spheres became differentiated, and form, as we know, the following atomic units:

a. The solar system, recognised as a cosmic atom, all the so-called atoms within its periphery being

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<sup>69</sup> Bible. John, 10: 30.



regarded as molecular.

*b.* The seven planes, regarded as seven vast spheres, rotating *latitudinally* within the solar periphery.

*c.* The seven rays, regarded as the seven veiling forms of the Spirits, themselves spheroidal bands of colour, rotating *longitudinally*, and forming (in connection with the seven planes) a vast interlacing network. These two sets of spheres (planes and rays) form the totality of the solar system, and produce its form spheroidal.

Let us withdraw our thought at this juncture from the informing Consciousnesses of these three types of spheres, and concentrate our attention upon the realisation that each plane is a vast sphere of matter, actuated by latent heat and progressing or rotating in one particular direction. Each ray of light, no matter of what colour, is likewise a sphere of matter of the utmost tenuity, rotating in a direction opposite to that of the planes. These rays produce by their mutual interaction a radiatory effect upon each other. Thus by the approximation of the latent heat in matter, and the interplay of that heat upon other spheres that totality is produced which we call "fire by friction."

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In connection with these two types of spheres we might, by way of illustration and for the sake of clarity, say that:

*a.* The planes rotate from east to west.

*b.* The rays rotate from north to south.

Students should here bear carefully in mind that we are not referring here to points in space; we are simply making this distinction and employing words in order to make an abstruse idea more comprehensible. From the point of view of the totality of the rays and planes there is no north, south, east nor west. But at this point comes a correspondence and a point of real interest, though also of complexity. By means of this very interaction, the work of the four Maharajahs or Lords of Karma, is made possible; the quaternary and all sumtotals of four can be seen as one of the basic combinations of matter, produced by the dual revolutions of planes and rays.

The seven planes, likewise atoms, rotate on their own axis, and conform to that which is required of all atomic lives.

The seven spheres of any one plane, which we call subplanes, equally correspond to the system; each has its seven revolving wheels or planes that rotate through their own innate ability, due to latent heat—the heat of the matter of which they are formed.

The spheres or atoms of any form whatsoever, from the form *logaic*, which we have somewhat dealt with, down to the ultimate physical atom and the molecular matter that goes to the construction of the physical body, show similar correspondences and analogies.

All these spheres conform to certain rules, fulfil certain conditions and are characterised by the same fundamental qualifications. Later we will consider these conditions, [Page 154] but must now continue with the effect of rotary action.

2. *Momentum*, resulting therefore in repulsion, was produced by the rotary movement. We have referred to the Law of Repulsion as one of the subsidiary branches of the great Law of Economy, which

governs matter. Repulsion is brought about by rotary action, and is the basis of that separation which prevents the contact of any atom with any other atom, which keeps the planets at fixed points in space and separated stably from each other; which keeps them at a certain distance from their systemic centre, and which likewise keeps the planes and subplanes from losing their material identity. Here we can see the beginning of that age-long duel between Spirit and matter, which is characteristic of manifestation, one aspect working under the Law of Attraction, and the other governed by the Law of Repulsion. From aeon to aeon the conflict goes on, with matter becoming less potent. Gradually (so gradually as to seem negated when viewed from the physical plane) the attractive power of Spirit is weakening the resistance of matter till, at the close of the greater solar cycles, destruction (as it is called) will ensue, and the Law of Repulsion be overcome by the Law of Attraction. It is a destruction of form and not of matter itself, for matter is indestructible. This can be seen even now in the microcosmic life, and is the cause of the disintegration of form, which holds itself as a separated unit by the very method of repulsing all other forms. It can be seen working out gradually and inappreciably in connection with the *Moon*, which no longer is repulsive to the earth, and is giving of her very substance to this planet. H. P. B. hints at this in *The Secret Doctrine*, and I have here suggested the law under which this is so.<sup>70 71</sup>

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3. *Frictional* effect on all other bodies atomic, producing:

- a. Vitality of the atom,
- b. Coherence of the atom,
- c. Ability to function.
- d. Heat supplied to the composite form of which it may form a fragmentary part, whether it is the heat supplied by the rotation of a planet within the form macrocosmic, or the rotation of a cell in the physical body within the form microcosmic.
- e. Final combustion or disintegration, when the fires latent and radiatory have achieved a specific stage. This is the secret of final obscuration and of pralaya, but cannot be dissociated from the two other factors of solar and electric fire.

4. *Absorption*, through that expression which is seen in all whirling spheres of atomic matter at whichever surface in the sphere corresponds to the point called in a planet the North Pole. Some idea of the intention that I seek to convey may be grasped by a study of the atom as portrayed in Babbitt's "*Principles of Light and Colour*," and later in Mrs. Besant's "*Occult Chemistry*." This depression is produced by radiations which proceed counter to the rotations of the sphere and pass down from the north southwards to a midway point. From there they tend to increase the latent heat, to produce added momentum and to give specific quality according to the source from which the radiation comes. This absorption of extra-spheroidal emanation is the secret of the dependence of one sphere upon another, and has its correspondence in the cycling of a ray through any plane sphere. Every atom, though termed spheroidal, is more accurately a sphere slightly depressed at one location, **[Page 156]** that location being the place through which flows the force which animates the matter of the sphere. This is true of all spheres, from the solar down to the atom of matter that we call the cell in the body physical.

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<sup>70</sup> "The moon (our satellite) pouring forth into the lowest globe of our planetary chain (Globe D. "Earth"), all its energy and powers; and having transferred them to a new centre, becoming virtually a dead planet in which, since the birth of our globe, rotation has ceased."—S. D., I, 179.

<sup>71</sup> S. D., I, 179

Through the depression in the physical atom flows the vitalising force from without. Every atom is both positive and negative; it is receptive or negative where the inflowing force is concerned, and positive or radiatory where its own emanations are concerned, and in connection with its effect upon its environment.

This can be predicated likewise of the entire ring-pass-not of the solar system in relation to its cosmic environment. Force flows into the solar system from three directions via three channels:

- a. The sun Sirius,
- b. The Pleiades,
- c. The Great Bear.

I would here point out the connection or correspondence in this statement to an earlier one made when speaking of solar radiation, and the channels through which it can be felt. These currents or radiations we call

- a. Akashic.
- b. Electrical.
- c. Pranic.

In considering the occult meaning of what is here suggested, one point in elucidation may be imparted, leaving the working out of the other two relationships to the student. The Pleiades are to the solar system, the source of electrical energy, and just as our sun is the embodiment of the heart, or love aspect, of the Logos (Who is Himself the heart of ONE ABOUT WHOM NAUGHT MAY BE SAID) so the Pleiades are the feminine opposite of Brahma. Think this out, for much is contained in this statement.

Certain broad statements have been laid down here concerning the rotation of matter, and the results produced [Page 157] in diverse spheres by that rotation. What is predicated of any one sphere or atom can be predicated of all, if it is in any way an occult statement of fact and we should be able to work out these four effects:

1. Separation, or the repulsive effect,
2. Momentum, or the interior effect,
3. Frictional, enviroinal effect,
4. Absorption, the receptive or attractive effect,

in every grade and type of atom,—a solar system, a sun, a planet, a plane, a ray, the body of the Ego, or a cell in the physical body.

### III. THE QUALITIES OF ROTARY MOTION

*Every rotating sphere of matter is characterised by the three qualities, of inertia, mobility and rhythm.*

1. *Inertia.* This characterises every atom at the dawn of manifestation, at the beginning of a solar cycle or mahamanvantara (or one hundred years of Brahma), at the commencement of a chain, of a globe, or of any spheroidal form whatsoever without exception. This statement, therefore, includes the totality

of manifesting forms within the solar system.

Let us keep clearly in our minds that we are simply considering the three qualities of matter itself and are not considering consciousness. Inertia is the result of lack of activity and the relative quiescence of the fires of matter. These fires, during obscuration or Pralaya, though latent, are free from the stimulation that comes from the aggregation of atoms into form, and the consequent interplay of the forms upon each other. Where form exists and the Laws of Repulsion and Attraction are coming into force, making radiation therefore possible, then comes stimulation, emanative effect, and a gradual speeding up which eventually, from within the atom itself, by its own rotary movement produces the next quality.

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2. *Mobility*. The inherent fires of matter produce rotary movement. Eventually this rotation results in radiation. The radiation of matter, the result of its dual heat, produces necessarily an effect upon other atoms in its environment (it matters not whether that environment is cosmic space, systemic space, or the periphery of the physical body of a man), and this interaction and interplay causes repulsion and attraction according to the polarity of the cosmic, systemic or physical atom. Eventually this produces coherence of form; bodies, or aggregates of atoms come into being or manifestation, and persist for the length of their greater or lesser cycles until the third quality is brought into definite recognition.

3. *Rhythm*, or the attainment of the point of perfect balance and of equilibrium. This point of perfect balance then produces certain specific effects which might be enumerated and pondered upon, even if to our finite minds they may seem paradoxical and contradictory.

The limitation lies with us and with the use of words, and not in any real inaccuracy. These effects are:

- a. The disintegration of form,
- b. The liberation of the essence which the form confines,
- c. The separations of Spirit and matter,
- d. The end of a cycle, whether planetary, human or solar,
- e. The production of obscuration, and the end of objectivity or manifestation,
- f. The reabsorption of the essence, and the merging again of differentiated matter with the root of matter,
- g. The end of time and space as we understand it,
- h. The unification of the three Fires and the bringing about of spontaneous combustion, if one might so express it,

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i. The synthetic activity of matter in the three types of movement,—rotary, spiralling-cyclic and onward progression,—which unified movement will be produced by the interaction of the fires of matter, of mind and of Spirit upon each other.

When the point of rhythm or balance is reached in a solar system, in a plane, in a ray, in a causal body, and in the physical body, then the occupier of the form is loosed from prison; he can withdraw to his originating source, and is liberated from the sheath which has hitherto acted as a prison; and he can escape from an environment which he has utilised for the gaining of experience and as a battle ground between the pairs of opposites. The sheath or form of whatever kind then automatically disintegrates.

#### IV. ROTARY MOTION AND SYMBOLISM

*Every rotating sphere of matter can be pictured by using the same general cosmic symbols as are used for the portrayal of evolution.*

1. *The circle.* This stands for the ring-pass-not of undifferentiated matter. It stands for a solar system or the body logoic, viewed etherically; it stands for a planet or the body of a Heavenly Man viewed etherically; it stands for a human body, viewed likewise, etherically and it stands for them all at the prime or earliest epoch of manifestation. It stands finally for a single cell within the human vehicle, and for the atom of the chemist or physicist.

2. *The circle with the point in the centre.* This signifies the production of heat in the heart of matter; the point of fire, the moment of the first rotary activity, the first straining of the atom, motivated by latent heat, into the sphere of influence of another atom. This produced the first radiation, the first pull of attraction, and the [Page 160] consequent setting up of a repulsion and therefore producing

3. *The circle divided into two.* This marks the active rotation and the beginning of the mobility of the atom of matter, and produces the subsequent extension of the influence of the positive point within the atom of matter till its sphere of influence extends from the centre to the periphery. At the point where it touches the periphery it contacts the influence of the atoms in its environment; radiation is set up and the point of depression makes its appearance, marking the inflow and outflow of force or heat.

We are here only showing the application of cosmic symbols to matter, and are not dealing with manifestation from any other angle than that of the purely material. For instance, we are applying the symbol of the point within the circle to the sphere of matter, and the point of latent heat. We are not handling at this point matter as informed by an entity who is to matter, when so informing, a point of conscious life.

We are dealing only with matter and latent heat, with the result produced by rotary movement of radiatory heat and the consequent interplay of bodies atomic. We are therefore dealing with the point we set out to consider while studying our fifth division, motion in the sheaths.

4. *The Circle divided into four.* This is the true circle of matter, the equal armed cross of the Holy Spirit, Who is the personification of active intelligent matter. This shows the fourth dimensional quality of matter and the penetration of the fire in four directions, its threefold radiation being symbolised by the triangles formed by the fourfold cross. This portrays the fourfold revolution of any atom. By this is not meant the ability of any atom to make four revolutions, but the fourth dimensional quality of the revolution which is the goal aimed at, and which is even now becoming known in matter during this [Page 161] fourth round, and in this fourth chain. As the fifth spirilla or fifth stream of force in an atom becomes developed, and man can conceive of a fourth-dimensional rotary movement, the accuracy of this symbol will be recognised. It will then be seen that all sheaths in their progress from inertia to rhythm, via mobility, pass through all stages, whether they are logoic sheaths, the rays in which the Heavenly Men veil Themselves, the planes which form the bodies of certain solar entities, the causal body (or the sheath of the Ego on the mental plane), the human physical body in its etheric constitution, or a cell in that body etheric. All these material forms (existent in etheric matter which is the *true* matter of all forms) are primarily undifferentiated ovoids; they then become actively rotating

or manifest latent heat; next they manifest duality or latent and radiatory fire; the expression of these two results in fourth dimensional action or the wheel or rotary form turning upon itself.

5. *The swastika*, or the fire extending not only from the periphery to the centre in four directions, but gradually circulating and radiating from and around the entire periphery. This signifies completed activity in every department of matter until finally we have a blazing, fiery wheel, turning every way, with radiant channels of fire from the centre to the ring-pass-not,—fire within, without and around until the wheel is consumed and there is naught remaining but perfected fire.

## V. MOTION AND THE CENTRES

We can take up this matter of the centres along three lines. Much has been written and discussed anent the centres, and much mystery exists which has aroused the curiosity of the ignorant, and has tempted many to meddle with that which does not concern them. I seek to elucidate somewhat and to give a new angle of vision to [Page 162] the study of these abstruse matters. I do not in any way intend to take up the subject from such an angle as to convey rules and information that will enable a man to vivify these centres and bring them into play. I sound here a solemn word of warning. Let a man apply himself to a life of high altruism, to a discipline that will refine and bring his lower vehicles into subjection, and to a strenuous endeavor to purify and control his sheaths. When he has done this and has both raised and stabilised his vibration, he will find that the development and functioning of the centres has pursued a parallel course, and that (apart from his active participation) the work has proceeded along the desired lines. Much danger and dire calamity attends the man who arouses these centres by unlawful methods, and who experiments with the fires of his body without the needed technical knowledge. He may, by his efforts, succeed in arousing the fires and in intensifying the action of the centres, but he will pay the price of ignorance in the destruction of matter, in the burning of bodily or brain tissue, in the development of insanity, and in opening the door to currents and forces, undesirable and destructive. It is not the part of a coward, in these matters concerning the subjective life, to move with caution and with care; it is the part of discretion. The aspirant, therefore, has three things to do:

1. Purify, discipline and transmute his threefold lower nature.
2. Develop knowledge of himself, and equip his mental body; build the causal body by good deeds and thoughts,
3. Serve his race in utter self-abnegation.

In doing this he fulfils the law, he puts himself in the right condition for training, fits himself for the ultimate application of the Rod of Initiation, and thus minimises the danger that attends the awakening of the fire.

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All that is intended to do in this treatise, is to cast some further light upon these centres, to show their interrelation, and to trace the effects produced by their rightful development. To do this, as before stated, the subject will be divided into the following divisions:

1. The nature of the centres.
2. The centres and the rays.
3. The centres and kundalini.



4. The centres and the senses.
5. The centres and initiation.

As can be seen from the above tabulation, the subject is not only vast but abstruse. This is principally owing to the fact that until the race is normally clairvoyant, it is not in a position to verify what is said, and has to accept the statements of those who profess to know. Later when man can see and prove for himself, it will be possible to check up these statements; the time is not yet, except for the few.

### *1. The Nature of the Centres.*

Let us take the first point: I wish to enumerate the centres to be dealt with in this treatise, keeping the enumeration very closely to that laid down earlier, and dealing not with all the centres, but simply with those closely concerned with man's fivefold evolution.

As before stated, man, at the close of his long pilgrimage, will have passed through the five kingdoms of nature on his way back to his source:

1. The mineral kingdom,
2. The vegetable kingdom,
3. The animal kingdom,
4. The human kingdom,
5. The superhuman, or the spiritual kingdom,

and will have developed full consciousness on the five planes:

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1. The physical plane,
2. The emotional or astral plane,
3. The mental plane,
4. The intuitional, or the buddhic plane,
5. The spiritual, atmic, or nirvanic plane,

by means of the five senses and their correspondences on all the five planes:

1. Hearing,
2. Touch,
3. Sight,
4. Taste,
5. Smell.

By the time the fifth round is reached, three-fifths of the human family will have attained this point and will have their five senses fully functioning on the three planes in the three worlds, leaving the two other planes to be subjugated during the remaining two rounds. I would here point out a fact that is little realised, that in this fivefold evolution of man and in this solar system, the two remaining rounds in any planetary cycle, and the sixth and seventh root-races in those cycles are always synthetic; their function is to gather up and synthesise that which has been achieved in the earlier five. For instance, in this root-race, the sixth and seventh sub-races will synthesise and blend that which the earlier five have

wrought out. The analogy lies in the fact that in this solar system the two higher planes (the logoiic-and the monadic) are synthetic. One is the synthesising plane for the Logos from whence He abstracts the essence in manifestation; the other for the Monad, from whence the Monad abstracts and garners the fruits of objectivity.

We will therefore only concern ourselves here with those centres which relate to the evolution of the subtler bodies, the evolution of the psyche, and not with those connected with the evolution and propagation of the dense physical body. These centres are five in number:

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1. That at the base of the spine, the only one dealt with that has a physical effect.
2. That situated at the solar plexus, the most important one in the body from the standpoint of the astral plane.
3. That found at the throat, the most important from the standpoint of the mental plane.
4. That in the region of the heart, which has an occult link with the buddhic plane.
5. That above the top of the head, which is the crown, and has relation with the atmic plane.

We do not deal with the lower centres of generation, nor with the spleen which has a direct connection with the etheric, and is the transmitter of prana; they have been dealt with earlier.

The centres in the human being deal fundamentally with the FIRE aspect in man, or with his divine spirit. They are definitely connected with the Monad, with the will aspect, with immortality, with existence, with the will to live, and with the inherent powers of Spirit. They are not connected with objectivity and manifestation, but with *force*, or the powers of the divine life. The correspondence in the Macrocosm can be found in the *force* which manipulates the cosmic nebulae and which by its whirling rotary motion eventually builds them into planets or spheroidal bodies. These planets are each of them an expression of the "will to live" of some cosmic entity, and the force that swirled, that rotated, that built, that solidified, and that continues to hold in form coherent, is the force of some cosmic Being.

This force originates on cosmic mental levels, from certain great foci there, descends to the cosmic astral, forming corresponding cosmic focal points, and on the fourth cosmic etheric level (the buddhic plane of our solar system) finds its outlet in certain great centres. These **[Page 166]** centres are again reflected or reproduced in the three worlds of human endeavor. The Heavenly Men, therefore, have centres on three solar planes, a fact to be remembered.

- a.* On the monadic plane, the plane of the seven Rays.
- b.* On the buddhic plane, where the Masters and their disciples form the forty-nine centres in the bodies of the seven Heavenly Men.
- c.* On the fourth etheric physical plane, where the sacred planets, the dense bodies in etheric matter of the Heavenly Men, are to be found.

Here again we can trace the microcosmic correspondence: In the human being the centres are found on the mental plane from which originates the impulse for physical plane existence, or the will to incarnate; from thence they can be traced to the astral level, and eventually to the etheric levels, to the fourth ether, where they practically go through the same evolution that the planetary centres went through, and are instrumental in bringing about objectivity,—being the force centres.

The centres are formed entirely of streams of force, pouring down from the Ego, who transmits it from the Monad. In this we have the secret of the gradual vibratory quickening of the centres as the Ego first comes into control, or activity, and later (after initiation) the Monad, thus bringing about changes and increased vitality within these spheres of fire or of pure life force.

The centres, therefore, when functioning properly, form the "body of fire" which eventually is all that is left, first to man in the three worlds, and later to the Monad. This body of fire is "the body incorruptible"<sup>72</sup> or indestructible, spoken of by St. Paul, and is the product of evolution, of the perfect blending of the three fires, which ultimately destroy the form. When the form is [Page 167] destroyed there is left this intangible spiritual body of fire, one pure flame, distinguished by seven brilliant centres of intenser burning. This electric fire is the result of the bringing together of the two poles and demonstrates at the moment of complete at-one-ment, the occult truth of the words "Our God is a consuming Fire."<sup>73</sup>

Three of these centres are called major centres, as they embody the three aspects of the threefold Monad—Will, Love and Intelligence:

1. The Head centre....The Monad. Will or Power.
2. The Heart centre....The Ego. Love and Wisdom.
3. The Throat centre..The Personality. Activity or Intelligence.

The other two centres have to do primarily with the etheric body and with the astral plane. The throat centre synthesises the entire personality life, and is definitely connected with the mental plane,—the three planes, and the two higher planes, and the three centres with the two other centres, the heart and head. Yet, we must not forget that the centre at the base of the spine is also a synthesiser, as would normally be expected, if it is recognised that the lowest plane of all manifestation is the point of deepest reflection. This lowest centre, by synthesising the fire of kundalini and the pranic fires, eventually blends and merges with the fire of mind, and later with the fire of Spirit, producing thus consummation.

We must disabuse our minds of the idea that these centres are *physical things*. They are whirlpools of force that swirl etheric, astral and mental matter into activity of some kind. Because the action is rotary, the result produced in matter is a circular effect that can be seen by the clairvoyant as fiery wheels situated:

1. In the region of the spine, the lowest part.
  2. Between the ribs, just below the diaphragm.
- [Page 168]
3. In the region of the left breast.
  4. In the centre of the throat.
  5. Just above the top of the head.

I would like to describe these centres in greater detail, dealing with them as seen in etheric matter, and

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<sup>72</sup> Bible. I Cor., XV, 53.

<sup>73</sup> Bible. Deut. IV, 24; Hebrews XII, 29.

basing what I say upon a similar statement by Mr. C. W. Leadbeater in "*Inner Life*," Vol. 1, page 447-460. We will note the colours and petals:

1. The base of the spine, four petals. These petals are in the shape of a cross, and radiate with orange fire.
2. The solar plexus, ten petals rosy color with admixture of green.
3. The heart centre, twelve petals glowing golden.
4. The throat centre, sixteen petals of a silvery blue, with blue predominating.
5. The head centre in its twofold divisions:
  - a. Between the eyebrows, consisting of ninety-six petals, one-half of the lotus being rose and yellow, and the other half blue and purple.
  - b. The very top of the head. A centre consisting of twelve major petals of white and gold, and nine hundred and sixty secondary petals arranged around the central twelve. This makes a total of ten hundred and sixty-eight petals in the two head centres (making the one centre) or three hundred and fifty-six triplicities. All these figures have an occult significance.

Just as the Monad is the sumtotal of all the three aspects, and of the seven principles of man, so is the head centre a replica of this, and has within its sphere of influence seven other centres with itself for synthesis. These seven centres are likewise divided into the three major and the four minor centres, with their union and consummation seen in the gorgeous centre surmounting and enveloping them all. There are also three physical centres, called

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- a. The alta major centre,
- b. The pineal gland,
- c. The pituitary body,

with four lesser centres. These four lesser centres are blended in that centre which we call the alta major centre and need not concern us. I would here also point out that there is a close connection:

- a. Between the alta major centre and the throat centre.
- b. Between the heart centre and the pituitary body.
- c. Between the head centre and the pineal gland.

It would repay the student to contemplate the interesting succession of triangles that are to be found and the way in which they must be linked by the progression of the fire before that fire can perfectly vivify them, and thence pass on to other transmutations. We might enumerate some of these triangles, bearing always in mind that according to the ray so will proceed the geometric rising of the fire, and according to the ray so will the points be touched in ordered sequence. Herein lies one of the secrets of initiation, and herein is found some of the dangers entailed in a too quick publication of information concerning the rays.

1. *The pranic triangle.*
  - a. The shoulder centre.
  - b. The centre near the diaphragm.
  - c. The spleen.

2. *Man controlled from the astral plane.*
  - a. The base of the spine.
  - b. The solar plexus.
  - c. The heart.
  
3. *Man controlled from the mental plane.*
  - a. The base of the spine.
  - b. The heart.
  - c. The throat.

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4. *Man partially controlled by the Ego, advanced man.*
  - a. The heart.
  - b. The throat.
  - c. The head, i.e., the four lesser centres and their synthesis, the alta centre.
  
5. *Spiritual man to the third Initiation.*
  - a. The heart.
  - b. The throat.
  - c. The seven head centres.
  
6. *Spiritual man to the fifth Initiation*
  - a. The heart.
  - b. The seven head centres.
  - c. The two many-petalled lotuses.

All these different periods show different triangular radiances. We must not infer from this that when the fire is centred in one triangle it is not demonstrating in others. Once the fire has free passage along any triangle it flames continuously, but always there is one triangle more radiant and luminous than the others, and it is from these glowing triangles of light, issuing from wheels and vortices of fire that the clairvoyant and the teachers of the race can appraise a man's position in the scheme of things, and judge of his attainment. At the culmination of life experience, and when man has reached his goal, each triangle is a radiant path of fire, and each centre a wheel of living fiery force rotating at terrific speed; the centre at this stage not only rotates in a specific direction, but literally turns upon itself, forming a living flaming iridescent globe of pure fire, and holding within it a certain geometrical shape, yet withal vibrating so rapidly that the eye can scarcely follow it. Above all, at the top of the head will be seen a fiery display that seems to put all the other centres into insignificance; from the heart of this many-petalled lotus issues a flame of fire with the basic hue of a man's ray. This flame **[Page 171]** mounts upward and seems to attract downward a sheet of electric light, which is the downflow from the spirit on the highest plane. This marks the blending of the fires and the deliverance of man from the trammels of matter.

We might now note that the evolution of these centres of force can be portrayed, not only in words, but under the same five symbols that have so often a cosmic interpretation.

1. *The circle.* At this stage the centre is seen simply as a saucer-like depression (as Mr. C. W. Leadbeater expresses it) of dimly glowing fire, a fire diffused throughout but of no real intensity. The

wheel rotates slowly, but so slowly as to be almost inappreciable. This corresponds to the little developed stage, and to the early Lemurian root-race, and to that period wherein man was simply animal; all that was being formed was a field for the appearance of the spark of mind.

2. *The circle with the point in the centre.* The centre is here seen with a point of glowing fire in the middle of the saucer-like depression, and the rotation becomes more rapid. This corresponds to the stage wherein mind is beginning to be felt and thus to later Lemurian days.

3. *The divided circle.* At this stage the point of light in the centre of the vortex of fire is becoming more active; rotary motion causes it to burn more brightly, and to cast off rays of fire in two directions, which appear to split the vortex into two; the motion is much accelerated, and the dividing flame in the vortex shoots back and forth, stimulating the glow of the centre itself, till a much greater point of radiance is achieved. This corresponds to Atlantean days.

4. *The circle divided into four.* We come now to the point where the centre is exceedingly active, with the cross within its periphery rotating as well as the wheel itself, and causing an effect of great beauty and activity. The man has reached a stage of very high development [Page 172] mentally, corresponding to the fifth root-race, or to the fifth round in the larger cycle; he is conscious of two activities within himself, symbolised by the rotating wheel and the inner rotating cross. He is sensing the spiritual, though actively functioning in the personal life, and the development has reached a point wherein he is nearing the Probationary Path.

5. *The swastika.* At this stage the centre becomes fourth-dimensional; the inner rotating cross begins to turn upon its axis, and to drive the flaming periphery to all sides so that the centre is better described as a sphere of fire than as a wheel. It marks the stage of the Path in its two divisions, for the process of producing the effect described covers the whole period of the Path. At the close, the centres are seen as globes of radiant fire with the spokes of the wheel (or the evolution of the cross from the point in the centre) merging and blending into a "fire that burneth up the whole."

A brief sentence has its place here owing to its relation to this subject. Another sentence is also added here, which, if meditated upon, will prove of real value and will have a definite effect upon one of the centres, which centre it is for the student himself to find out.

These two sentences are as follows:

"The secret of the Fire lies hid in the second letter of the Sacred Word. The mystery of life is concealed within the heart. When the lower point vibrates, when the Sacred Triangle glows, when the point, the middle centre, and the apex likewise burn, then the two triangles—the greater and the lesser—merge with one flame which burneth up the whole."

"The fire within the lesser fire findeth its progress much impelled when the circle of the moving and the unmoving, of the lesser wheel within the greater wheel that moveth not in Time, findeth a twofold outlet; it then shineth with the glory of the twofold One and of His sixfold brother. Fohat rusheth through space. He searcheth for his complement. [Page 173] The breath of the unmoving one, and the fire of the One Who seeth the whole from the beginning rush to meet each other, and the unmoving becomes the sphere of activity."



We take up our second point in the consideration of the centres:

*2. The centres in connection with the Rays.*

This will give us a large range of subject to be dealt with, and much food for thought, surmise and wise conjecture. All that is here stated is given simply as basic or foundation facts, upon which may be erected a structure of conjecture, and of logical reasoning, employing the imagination, and thereby effecting two things:

These are an ability to expand our mental concept and to build the antaskarana, or that bridge which all who seek to function in the buddhic vehicle must build between higher and lower mind; hence the necessity for the use of the imagination (which is the astral equivalent to mental discrimination), and its ultimate transmutation into intuition.

All teachers, who have taken pupils in hand for training, and who seek to use them in world service, follow the method of imparting a fact (oft veiled in words and blinded by symbol) and then of leaving the pupil to follow his own deductions. Discrimination is thereby developed, and discrimination is the main method whereby the Spirit effects its liberation from the trammels of matter, and discerns between illusion and that which is veiled by it.

Not much can be here imparted, as the subject, if dealt with at all fully, would convey too much information to those liable to misuse it. As we know, the evolution of the centres is a slow and gradual thing, and proceeds in ordered cycles varying according to the ray of a man's Monad.

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The life of the Pilgrim can be, for purposes of discussion, divided into three main periods:

1. That period wherein he is under the influence of the Personality Ray.
2. That wherein he comes under the Ray of the Ego.
3. That wherein the Monadic Ray holds sway.

*The first period* is by far the longest, and covers the vast progression of the centuries wherein the activity aspect of the threefold self is being developed. Life after life slips away during which the aspect of manas or mind is being slowly wrought out, and the human being comes more and more under the control of his intellect, operating through his physical brain. This might be looked upon as corresponding to the period of the first solar system, wherein the third aspect logoic, that of Brahma, Mind, or Intelligence, was being brought to the point of achievement.<sup>74</sup> Then the second aspect began

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<sup>74</sup> "When the last cycle of man-bearing has been completed by that last fecund earth; and humanity has reached in a mass the stage of Buddhahood and passed out of the objective existence into the mystery of Nirvana—then "strikes the hour"; the seen becomes the unseen, the concrete resumes its pre-cyclic state of atomic distribution. But the dead worlds left behind the onswEEPing impulse do not continue dead. Motion is the eternal order of things and affinity or attraction its handmaid of all works. The thrill of life will again re-unite the atom, and it will stir again in the inert planet when the time comes. Though all its forces have remained statu quo and are now asleep, yet little by little it will—when the hour re-strikes—gather for a new cycle of man-bearing maternity, and give birth to something still higher as moral and physical types than during the preceding manvantara. And its "cosmic atoms already in a differentiated state" (differing—in the producing force in the mechanical sense of motions and effects) remain statu quo as well as globes and everything else in the process of formation." Such is the "hypothesis fully in accordance with (your) (my) note." For, as planetary development is as

in [Page 175] this present solar system to be blended with, and wrought out through it. Centuries go by and the man becomes ever more actively intelligent, and the field of his life more suitable for the coming in of this second aspect. The correspondence lies in similitude and not in detail as seen in time and space. It covers the period of the first three triangles dealt with earlier. We must not forget that, for the sake of clarity, we are here differentiating between the different aspects, and considering their separated development, a thing only permissible in time and space or during the evolutionary process, but not permissible from the standpoint of the Eternal Now, and from the Unity of the All-Self. The Vishnu or the Love-Wisdom aspect is latent in the Self, and is part of the monadic content, but the Brahma aspect, the Activity-Intelligence aspect precedes its manifestation in time. The Tabernacle in the Wilderness preceded the building of the Temple of Solomon; the kernel of wheat has to lie in the darkness of mother Earth before the golden perfected ear can be seen, and the Lotus has to cast its roots down into the mud before the beauty of the blossom can be produced.

*The second period*, wherein the egoic ray holds sway, is not so long comparatively; it covers the period wherein the fourth and fifth triangles are being vivified, and marks the lives wherein the man throws his forces on the side of evolution, disciplines his life, steps upon the Probationary Path, and continues up to the third Initiation. Under the regime of the Personality Ray, the man proceeds upon the five Rays to work consciously with Mind, the sixth sense, passing first upon the four minor Rays and eventually upon the third. He works [Page 176] upon the third Ray, or that of active Intelligence, and from thence proceeds to one of the subrays of the two other major Rays, if the third is not his egoic Ray.

Enquiry might naturally arise as to whether the egoic ray is necessarily one of the three major rays, and if Initiates and Masters are not to be found upon some of the rays of mind, the minor four.

The answer lies here: The egoic ray can always be one of the seven, but we need to remember that, in this astral-buddhic solar system, wherein love and wisdom are being brought into objectivity, the bulk of the monads are on the love-wisdom ray. The fact, therefore, of its being the synthetic ray has a vast significance. This is the system of the SON, whose name is Love. This is the divine incarnation of Vishnu. The Dragon of Wisdom is in manifestation, and He brings into incarnation those cosmic Entities who are in essence identical with Himself. After the third Initiation all human beings find themselves on their monadic ray, on one of the three major rays, and the fact that Masters and Initiates are found on all the rays is due to the following two factors:

*First.* Each major ray has its subrays, which correspond to all the seven.

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progressive as human or race evolution, the hour of the Pralaya's coming catches the series of worlds at successive stages of evolution; (i.e.) each has attained to some one of the periods of evolutionary progress—each stops there, until the outward impulse of the next manvantara sets it going from that very point—like a stopped time-piece re-wound. Therefore, I have used the word "differentiated."

At the coming of the Pralaya no human, animal, or even vegetable entity will be alive to see it, but there will be the earths or globes with their mineral kingdoms; and all these planets will be physically disintegrated in the pralaya, yet not destroyed; for they have their places in the sequence of evolution and their "privations" coming again out of the subjective, they will find the exact point from which they have to move on around the chain of "manifested forms." This, as you know, is repeated endlessly throughout Eternity. Each man of us has gone this ceaseless round, and will repeat it forever and ever. The deviation of each one's course, and his rate of progress from Nirvana to Nirvana is governed by causes which he himself creates out of the exigencies in which he finds himself entangled."—From *The Mahatma Letters* to A. P. Sinnett, p. 67.

*Second.* Many of the guides of the race transfer from one ray to another as They are needed, and as the work may require. When one of the Masters or Initiates is transferred it causes a complete re-adjustment.

When a Master likewise leaves the hierarchy of our Planet to take up work elsewhere, it frequently necessitates a complete re-organisation, and a fresh admission of members into the great White Lodge. These facts have been but little realised. We might here also take the opportunity to point out that we are not dealing with earth conditions when we consider the Rays, nor are we only concerned with the evolution of the Monads upon this planet, but are equally concerned with the solar [Page 177] system in which our earth holds a necessary but not supreme place. The earth is an organism within a greater one, and this fact needs wider recognition. The sons of men upon this planet so often view the whole system as if the earth were in the position of the sun, the centre of the solar organism.

Under the regime of the Ego, the ray upon which the ego can be found holds sway. This ray is simply a direct reflection of the monad, and is dependent upon that aspect of the spiritual triad which for the man is at any particular time the line of least resistance. By that we must understand that sometimes the ray will have for its centre of force the atmic aspect, sometimes the buddhic, and at other times the manasic aspect. Though the triad is threefold, yet its egoic outposts (if one may so express it) will be either definitely atmic, or predominantly buddhic or manasic. Here again I would draw attention to the fact that this triple demonstration can be seen under three forms, making in all a ninefold choice of rays for the Ego:

*Atmic aspect.*

1. atmic-atmic
2. atmic-buddhic
3. atmic-manasic.

*Buddhic aspect.*

1. buddhic-atmic
2. buddhic-buddhic
3. buddhic-manasic.

*Manasic aspect.*

1. manasic-atmic
2. manasic-buddhic
3. manasic-manasic

This literally means that the three major rays can each be subdivided (in connection with the Ego) into three divisions. This fact is also little appreciated.

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*The third period*, wherein the monadic ray makes itself felt on the physical plane, is by far the shortest, and covers the period in which the sixth triangle holds sway. It marks the period of achievement, of liberation, and therefore, although it is the shortest period when viewed from below upward, it is the period of comparative permanence when viewed from the plane of the Monad. It covers the totality of time remaining in the one hundred years of Brahma, or the remainder of the process of manifestation.

When we study, therefore, the sets of triangles earlier referred to and the periods of ray dominance, we will find much room for thought. Let me here point out, however, that the six groups of triangles are in all but five if we eliminate the pranic triangle which has to do with matter itself and is not counted any more than the dense physical is counted a principle. Therefore we have:

- a. Two triangles brought to vivification by the personality ray.
- b. Two triangles brought to vivification by the egoic ray.
- c. The synthesising triangle of the Monad.

We must, nevertheless, recollect that the complexity is increased by the fact that *the personality triangles will be brought to full activity according to the ray of the Monad or Spirit*. Therefore, no hard or fast rule can be laid down about development. The egoic triangles are dependent largely upon the reflection in the personality of the spiritual life force. They are the midway point, just as the causal or egoic body is the transmitting point (when sufficiently equipped and built) between the higher and the lower.

The permanent atoms are enclosed within the periphery of the causal body, yet that relatively permanent body is built and enlarged, expanded and wrought into [Page 179] a central receiving and transmitting station (using inadequate words to convey an occult idea) by the direct action of the centres, and *of the centres above all*. Just as it was spiritual force, or the will aspect, that built the solar system, so it is the same force in the man that builds the causal body. By the bringing together of spirit and matter (Father-Mother) in the macrocosm, and their union through the action of the will, the objective solar system, or the Son, was produced—that Son of desire, Whose characteristic is love, and Whose nature is buddhi or spiritual wisdom. By the bringing together (in microcosm) of Spirit and matter, and their coherence by means of force (or the spiritual will) that objective system, the causal body, is being produced; it is the product of transmuted desire, whose characteristic (when fully demonstrated) will be love, the expression eventually on the physical plane of buddhi. The causal body is but the sheath of the Ego. The solar system is but the sheath of the Son. In both the greater and the lesser systems, force centres exist which are productive of objectivity. The centres in the human being are reflections in the three worlds of those higher force centres.

Before taking up the subject of kundalini and the centres, it would be well to extend the information given above, from its prime significance for man, as that which concerns himself, to the solar system, the macrocosm, and to the cosmos. What can be predicated of the microcosm is naturally true of the macrocosm and of the cosmos. It will not be possible to give the systemic triangles, for the information would have to be so blinded that, except for those who have occult knowledge and the intuition developed, it would be practically useless intellectually, but certain things may be pointed out in this connection that may be of interest.

*The Solar System.* We might briefly look at this from [Page 180] the standpoint of the centres of the Heavenly Men and of the Grand Man of the Heavens, the Logos.

a. *The Heavenly Men.* The Heavenly Men, in Themselves, embody centres just as does a human being, and on Their Own plane these centres of force can be found. Again we need to recollect that these centres of force on cosmic levels, and in manifestation in the objective system, demonstrate as the great force centres of which any particular group of adepts and Their pupils are the exponents. Every group of Masters and all the human beings incarnate or discarnate—who are held within the periphery of

Their consciousness—are centres of force of some particular kind or quality. This is a fact generally recognised, but students should be urged to link up this fact with the information imparted on the centres of the human being, and see if much is not thereby learnt. These centres of force will demonstrate on etheric levels and on the subtler planes just as they do in a man, and they will be vivified as are the human centres by planetary kundalini, progressing in the desired triangles.

Two hints can here be given for thoughtful consideration. In connection with one of the Heavenly Men (which one cannot at this juncture be pointed out) we have one triangle of force to be seen in the following three centres:

- a. The force centre of which the Manu, and His group, are the expression.
- b. The centre of which the Bodhisattva or the Christ and His adherents are the focal point.
- c. The centre of which the Mahachohan and his followers are the exponents.

These three groups form the three centres in one great triangle—a triangle which is not yet in complete vivification at this stage of evolutionary development.

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Another triangle in connection with our own planetary Logos is that formed by the seven Kumaras—the four exoteric Kumaras corresponding to the four minor head centres, and the three esoteric Kumaras corresponding to the three major head centres.<sup>75 76</sup>

The second hint I seek to give, lies in the triangle formed by the Earth, Mars and Mercury. In connection with this triangle, the analogy lies in the fact that Mercury and the centre at the base of the spine in the human being are closely allied. Mercury demonstrates kundalini in intelligent activity, while Mars demonstrates kundalini latent. The truth lies hid in their two astrological symbols. In transmutation and planetary geometrising, the secret may be revealed.

*b. The Grand Man of the Heavens.* The seven Heavenly Men are the seven centres in the body of the Logos, bearing to Him a relationship identical with that borne by the Masters and Their affiliated groups, to some planetary Logos. Systemic kundalini goes forward to the vivification of these centres, and at this stage of development certain centres are more closely allied than others. Just as in connection with our planetary Logos, the three etheric planets of our chain—Earth, Mercury and Mars<sup>77</sup>—form a triangle of rare importance, so it may be here said that at the present point in evolution of the logocentric centres, Venus, Earth and Saturn form one triangle of great interest. It is a triangle that is at this time undergoing vivification [Page 182] through the action of kundalini; it is consequently increasing the vibratory capacity of the centres, which are becoming slowly fourth-dimensional. It is not yet permissible to point out others of the great triangles, but as regards the centres, we may here give two hints:

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<sup>75</sup> There are seven Kumaras connected with our planetary evolution, of Whom four are exoteric; the four exoteric have vehicles in etheric matter; three Kumaras are esoteric and have their vehicles in subtler matters still. Sanat Kumara, The Lord of the world, is the representative on earth of the specialized force of the planetary Logos; the other six Kumaras transmit energy from the other six planetary schemes.

<sup>76</sup> S. D., I, 186-189.

<sup>77</sup> The chains of any planetary scheme are frequently called by the names of the seven sacred planets, making the study of the Law of Correspondences easier; similarly, the globes of any chain are called by planetary names, as is the case here. There are planetary schemes called Mars and Mercury.

*First.* Venus corresponds to the heart centre in the body logoi, and has an inter-relationship therefore with all the other centres in the solar system wherein the heart aspect is the one of greater prominence.

*Second.* Saturn corresponds to the throat centre, or to the creative activity of the third aspect.

As evolution proceeds, the other centres attain a more pronounced vibration and the fire (circulating triangularly) will bring them into greater prominence; the two above mentioned, however, are of prime importance at this time. These two, with the lesser triangle of our chain, constitute the focal point of energy viewed from our planetary standpoint.

In addition to these some hints in connection with the microcosmic and macrocosmic centres, we might here give the cosmic correspondences at which it is possible to hint.

*The Cosmos.* Our solar system, with the Pleiades and one of the stars of the Great Bear, form a cosmic triangle, or an aggregation of three centres in the Body of HIM OF WHOM NAUGHT MAY BE SAID. The seven stars in the constellation of the Great Bear are the correspondences to the seven head centres in the body of that Being, greater than our Logos. Again, two other systems, when allied with the solar system and the Pleiades, make a lower quaternary which are eventually synthesised into the seven head centres in much the same way as in the human being after the fourth initiation.

### [Page 183]

1. The base of the spine.
2. The solar plexus.
3. The heart.
4. The throat.

The sevenfold head centre in its turn finds ultimate expression in the gorgeous twofold centre above the top of the head and surrounding it. Equally so, beyond the above named constellations is still another cosmic centre. The name of this centre is one of the secrets of the final initiation, the seventh. These are the only correspondences that may as yet be imparted. What lies beyond the solar ring-pass-not may be of intellectual interest,<sup>78</sup> but, for the purposes of microcosmic evolution it is a matter of no vast import.

### 3. *The Centres and Kundalini.*

As stated, it is not possible to impart much about kundalini, or the serpent fire. It might be of value, however, briefly to enumerate what has been said:

*a.* Kundalini lies at the base of the spine, and, in the normal average man, its main function is the vitalisation of the body.

*b.* Kundalini makes three at-one-ments during the period of evolution:

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<sup>78</sup> S. D., I, 545, 726; II, 581, 582, 654.



1. With the radiatory fires of the body or prana at a point between the shoulder blades.
2. With the fires of mind at a point at the very top of the spine, in the centre of the back part of the throat.
3. With the fire of Spirit at the point where these two united fires of matter and of mind issue from the top of the head.

c. Each of the three channels within the spinal column have for specific purpose the blending of these threefold fires. We need to bear in mind that the [Page 184] fires *circulate*, and that, at the moment of achievement, every triangle in the body is vivified, every centre is fully functioning, and a threefold path of fire can be seen extending the entire length of the backbone.

d. When kundalini has blended with the pranic fire, the centres become three-dimensional. When it blends with mind or solar fire and the two fires are perfectly united, the centres become fourth-dimensional. When it blends with the electric fire of pure Spirit after the third Initiation, they take on two more dimensions.

e. Kundalini, as it is aroused, steadily increases the vibratory action, not only of the centres, but of every atom of matter in all the bodies—etheric, astral and mental. This quickening of activity has a dual effect of great interest:

1. It causes the elimination of all matter that is coarse and unsuitable, and casts it off in exactly the same way as a rapidly rotating wheel casts off or rejects from its surface.
2. It sweeps into its sphere of influence matter that is keyed to its own vibration, and builds it into its vibratory content. This is but a reflection of the action of the Logos in sweeping into differentiation the matter of the solar system. Kundalini is likewise the fire or force of matter, and therefore the life of the third Logos.

f. Kundalini has two effects upon the etheric web, as it is called.

1. By its gradually increasing action it purifies that etheric form and cleanses it from "dross," as the Christian expresses it.
2. Eventually, after the two fires of matter and the fire of mind have begun to blend (a slow and gradual process), the web itself is destroyed [Page 185] and by the time the third Initiation is reached, the man should have continuity of consciousness. This is so unless for certain work and for certain specific ends, the man consciously and willingly foregoes the burning of the web, a thing which can be brought about by the conscious action of the will.

#### 4. *The Centres and the Senses, Normal and Supernormal.*

Before at all dealing with the centres and their relationship to the senses, it will be necessary first of all to point out certain facts of interest in connection with those senses,<sup>79</sup> and so clear the ground for

<sup>79</sup> The seven senses or the avenues of perception.—S. D., I, 489, 490, The third or Indriya Creation.—S. D., III, 567.

*Indriya*—The control of the senses in yoga practice. These are the 10 external agents; the 5 senses which are used for perception are called 'Jnana-indriya' and the 5 used for action 'karma-indriya.'—Theosophical Glossary.

"Jnana-indriyas"—literally knowledge-senses...by which knowledge is obtained....They are the avenues inward.

"Karma-indriyas"—literally action senses...those producing action. They are the avenues outwards.—*Study in Consciousness*, pp. 166-167.

further information.

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What are the senses? How many are there? And what is their connection with the indwelling Man, the Thinker, the Divine Manasaputra? These are questions of vital moment, and in their due comprehension comes the ability wisely to follow the path of knowledge.

The senses might be defined as those organs whereby man becomes aware of his surroundings. We should perhaps express them not so much as organs (for after all, an organ is a material form, existent for a purpose) but as media whereby the Thinker comes in contact with his environment. They are the means whereby he makes investigation on the plane of the gross physical, for instance; the means whereby he buys his experience, whereby he discovers that which he requires to know, whereby he becomes aware, and whereby he expands his consciousness. We are dealing here with the five senses as used by the human being. In the animal these five senses exist but, as the thinking correlating faculty is lacking, as the "relation between" the self and the not-self is but little developed, we will not concern ourselves with them at this juncture. The senses in the animal kingdom are *group faculty* and demonstrate as racial instinct. The senses in man are his individual asset, and demonstrate:

- a. As the separate realisation of self-consciousness.
- b. As ability to assert that individualism.
- c. As a valuable means to self-conscious evolution.
- d. As a source of knowledge.
- e. As the transmuting faculty towards the close of life in the three worlds.

As we know, the senses are five in number and in order of development are as follows:

- a. Hearing.
- b. Touch.
- c. Sight.
- d. Taste.
- e. Smell.

- 
1. Sensation is latent in every atom of substance.—S. D., II, 710.
  2. The Sun is the heart of the system and sensation emanates from there. It is due to solar radiation.—S. D., I, 590, 662.
  3. Knowledge is the end of sense.—S. D., I, 300.
  4. There is a double set of senses, spiritual and material.—S. D., I, 582; S. D., II, 307, 308.  
This finds its reflection in the double set of physical senses noted in defining the indriyas.
  5. The senses might be enumerated as follows: S. D., I, 583 and note 123; S. D., II, 600, 674, 675, 676.
  6. The elements are the progenitors of the senses....—S. D., II, 112, 113.
    - a. Aether-----Hearing-----Sound-----Atmic plane
    - b. Air-----Touch-----Sound, touch-----Buddhic plane
    - c. Fire-----Sight-----Sound, touch, sight -----Mental plane
    - d. Water -----Taste-----Sound, touch, sight, taste-----Astral plane
    - e. Earth -----Smell -----Sound, touch, sight, taste, smell-----Physical plane
  7. Every sense pervades every other sense....—S. D., III, 569.  
There is no universal order. All are on all planes.—S. D., III, 550.
  8. The senses correspond with every other septenate in nature.  
See S. D., III, 448. (Compare S. D., III, 497.)  
Practical reading....—S. D., I, 288

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Each of these five senses has a definite connection with one or other plane, and has also a correspondence on all planes.

Let us first take up each of these senses, point out some interesting facts in connection with them, and suggest their subplane correspondence.

PLANE	SENSE
-------	-------

- |                  |                   |
|------------------|-------------------|
| 1. Physical----- | Hearing.          |
| 2. Astral-----   | Touch or feeling. |
| 3. Mental -----  | Sight.            |
| 4. Buddhic-----  | Taste.            |
| 5. Atmic -----   | Smell.            |

In the two lower planes in the three worlds—the astral and the physical—the five subplanes of human endeavour are the five highest. The two lowest subplanes, the sixth and seventh, are what we might express as "below the threshold," and concern forms of life beneath the human altogether. We have a corroborating analogy in the fact that the two earliest root-races in this round are not definitely human, and that it is the third root-race which is really human for the first time. Counting, therefore, from the bottom upwards it is only the third subplane on the physical and the astral planes which mark the commencement of human effort, leaving five subplanes to be subdued. On the mental plane the five lower subplanes have to be subjugated during purely human evolution. When the consciousness is centred on the fifth subplane (counting from below upwards) then the planes of abstraction—from the standpoint of man in the three worlds—supervene the two subplanes of synthesis, demonstrating through the synthesis of the five senses. In the evolution of the Heavenly Man we have exactly the same thing: the five planes of endeavour, the five lower planes of the solar system, and the two higher planes of abstraction, the spiritual or monadic and the divine, or logioic.

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## MICROCOSMIC SENSORY EVOLUTION

*Plane*

## Physical....

- |                        |                       |
|------------------------|-----------------------|
| 1. Hearing -----       | 5th ----gaseous       |
| 2. Touch, feeling----- | 4th ----irst etheric  |
| 3. Sight -----         | 3rd ----super-etheric |
| 4. Taste -----         | 2nd ----sub-atomic    |
| 5. Smell-----          | 1st-----atomic        |

## Astral....

- |                        |     |
|------------------------|-----|
| 1. Clairaudience ----- | 5th |
| 2. Psychometry -----   | 4th |
| 3. Clairvoyance -----  | 3rd |
| 4. Imagination -----   | 2nd |
| 5. Emotional idealism  | 1st |

## Mental.....

1. Higher clairaudience -----7th FORM
2. Planetary psychometry-----6th FORM
3. Higher clairvoyance-----5th FORM
4. Discrimination -----4th FORM
5. Spiritual discernment -----3rd FORMLESS
- Response to group vibration--2nd FORMLESS
- Spiritual telepathy -----1st FORMLESS

## Buddhic.....

1. Comprehension -----7th
2. Healing -----6th
3. Divine vision-----5th
4. Intuition-----4th
5. Idealism-----3rd

## Atmic.....

1. Beatitude -----7th
2. Active service-----6th
3. Realisation -----5th
4. Perfection-----4th
5. All knowledge -----3rd

It can be noted that we have not summed up the two planes of abstraction on the atmic and the buddhic planes, the reason being that they mark a degree of realisation which is the property of initiates of higher degree [Page 189] than that of the adept, and which is beyond the concept of the evolving human unit, for whom this treatise is written.

We might here, for the sake of clarity, tabulate the five different aspects of the five senses on the five planes, so that their correspondences may be readily visualised, using the above table as the basis:

*a. The First Sense.....Hearing.*

1. Physical hearing.
2. Clairaudience.
3. Higher clairaudience.
4. Comprehension (of four sounds)
5. Beatitude.

*b. The Second Sense.....Touch or feeling.*

1. Physical touch.
2. Psychometry.
3. Planetary psychometry.
4. Healing.
5. Active service.

*c. The Third Sense.....Sight.*

1. Physical sight.
2. Clairvoyance.
3. Higher clairvoyance.
4. Divine vision.
5. Realisation.

*d. The Fourth Sense.....Taste.*

1. Physical taste.
2. Imagination.
3. Discrimination.
4. Intuition.
5. Perfection.

*e. The Fifth Sense.....Smell.*

1. Physical smell.
2. Emotional idealism.
3. Spiritual discernment.
4. Idealism.
5. All knowledge.

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Let us now proceed to take up each of these senses in detail:

*a. Hearing.* This, very appropriately, is the first sense to be manifested; the first aspect of manifestation is that of sound, and necessarily therefore we would expect sound to be the first thing noticed by man on the physical plane, the plane of densest manifestation, and of the most marked effects of sound, regarding it as a creating factor. Pre-eminently the physical plane is the plane of hearing and hence the sense ascribed to the lowest plane of evolution, and of each of the five planes. On this seventh or lowest plane man has to come to full cognisance of the effect of the Sacred Word as it is in process of sounding forth. As it reverberates throughout the system, it drives matter into its appointed place, and on the physical plane finds its point of deepest materiality and of most concrete demonstration. The key for man to discover and turn, concerns itself with the revealing of the mystery of:

- a.* His own sound.
- b.* His brother's sound.
- c.* His group sound.
- d.* The sound of that one of the Heavenly Men with whom he is connected.
- e.* The sound of the Logos, or the sound of nature; of the solar system, of the Grand Man of the Heavens.

Therefore, we note that on the physical plane a man has to find his own note, finding it in spite of the density of the form.

- a. On the physical plane he finds his own note.
- b. On the astral plane he finds his brother's note; through identity of emotion he comes to the recognition of his brother's identity.

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- c. On the mental plane he begins to find his group note.
- d. On the buddhic plane, or the plane of wisdom, he begins to find the note of his planetary Logos.
- e. On the atmic, or spiritual, plane the note logic begins to sound *within* his consciousness.

I am differentiating thus for the sake of clarity. In evolution itself, due to the parallelism of nature, the distinctions are not so sharply made, and a man's ray, point of development, the work earlier accomplished, his temporary limitations, and other causes create a seeming confusion, but in the great scheme as seen from above downwards, the work proceeds as described.

Hearing on the astral plane is commonly called clairaudience, and means the ability to hear the sounds of the astral plane. It is a faculty that demonstrates throughout the entire astral body, and a man hears all over his vehicle and not only through the specialised organs, the ears, the product of physical plane action and reaction. This would necessarily be so, owing to the fluidic nature of the astral body. Man on the physical plane hears at the same time a certain range of sounds, and only a small and particular gamut of vibrations impinges upon his ears. There are many of the lesser sounds of nature which entirely escape him, while the major group sounds are not differentiated at all. As evolution proceeds and the inner sense of hearing becomes acute, these other physical plane sounds will likewise swing into his ken, and he will be acutely conscious of all sounds on the astral, and the physical plane—a thing, which if possible now, would result in the shattering of the body. If the note of nature, for instance, were to strike but once upon the ear of a man (a note made up of the totality of vibrations produced by all dense material forms) his physical body would be completely disrupted. **[Page 192]** He is not ready yet for such a happening; the inner ear is not duly prepared. Only when the threefold hearing is consummated will completed hearing on the physical plane be likewise permitted.

Hearing on the mental plane is simply an extension of the faculty of differentiating sound. The hearing dealt with on all these planes is the hearing that has to do with the form, that concerns the vibration of matter, and that is occupied with the not-self. It has not to do with the psyche, or the telepathic communication that proceeds from mind to mind, but with the sound of the form or that power whereby one separated unit of consciousness is aware of another unit who is not himself. Bear this carefully in mind. When the extension of hearing becomes such that it concerns the psyche, then we call it telepathy or that wordless communication that is the synthesis of hearing on all the three lower planes and which is known by the Ego in the causal body on the formless levels of the mental plane.

On the buddhic plane, hearing (now of the synthetic quality called telepathy) demonstrates as complete comprehension, for it has involved two things:

1. A knowledge and recognition of individual sound,
2. A similar knowledge of group sound,



and their complete unification. This causes the most perfect comprehension, and is the secret of the Master's power.

On the atmic plane this perfected hearing is seen as beatitude. Sound, the basis of existence; sound, the method of being; sound, the final unifier; sound therefore realised as the *raison d'être*, as the method of evolution, and therefore as beatitude.<sup>80</sup>

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*b. Touch.* In taking up the subject of the second sense, *that of touch*, we must note that this sense is preeminently the sense of very great importance in this, the second, solar system—a system of astral-buddhic consciousness.<sup>81</sup> Each of these senses, after having reached a certain point, begins to synthesise with the others in such a way that it is almost impossible to know where one begins and the other ends. *Touch* is that innate recognition of contact through the exercise of manas or mind in a threefold manner:

As recognition.

As memory.

As anticipation.

Each of the five senses, when coupled with manas, develops within the subject a concept embodying the past, the present and the future. Therefore when a man is very highly evolved, has transcended time (as known in the three worlds), and can therefore look at the three lower planes from the standpoint of the Eternal Now, he has superseded the senses by full active consciousness. He *knows*, and needs not the senses to guide him any longer to knowledge. But in time, and in the three worlds, each sense on each plane is employed to convey to the Thinker some aspect of the not-self, and by the aid **[Page 194]** of mind, the Thinker can then adjust his relationship thereto.

*Hearing* gives him an idea of relative direction, and enables a man to fix his place in the scheme and to locate himself.

*Touch* gives him an idea of relative quantity and enables him to fix his relative value as regards other bodies, extraneous to himself.

*Sight* gives him an idea of proportion, and enables him to adjust his movements to the movements of others.

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<sup>80</sup> ..."the chief agency by which Nature's wheel is moved in a phenomenal direction is *sound*. Sound is the first aspect of the manifested pentagon since it is a property of ether called Akas and as I already said Vedic recitation is the highest Yagnam containing in itself all minor Yagnams and tending to preserve the manifested pentagon in the proper order. In the opinion of our old philosophers sound or speech is next to thought the highest karmic agent used by man. Of the various karmic agencies wielded by man in the way of moulding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary of elements, air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and the consonants. The details of the philosophy of sound in its relation to the devas who preside over the subtle world, belong to the domain of true Mantra Sastra which of course is in the hands of the knowers."—*Some Thoughts on the Gita*, p. 72.

<sup>81</sup> Astral-buddhic consciousness is the term applied to the basic consciousness in our solar system. It is characterised by emotion, by feeling, sensation, which have eventually to be transmuted into intuition, spiritual perception and unity.

*Taste* gives him an idea of value, and enables him to fix upon that which to him appears best.

*Smell* gives him an idea of innate quality, and enables him to find that which appeals to him as of the same quality or essence as himself.

In all these definitions it is necessary to bear in mind *that the whole object of the senses is to reveal the not-self, and to enable the Self therefore to differentiate between the real and the unreal.*<sup>82</sup>

**[Page 195]**

In the evolution of the senses, hearing is the first vague something which calls the attention of the apparently blind self

- a. To another vibration.
- b. To something originating outside of itself.
- c. To the concept of externality. When sound is first contacted the consciousness for the first time becomes aware of that which is without.

But all that is grasped by the dormant consciousness (by means of this one sense of hearing) is the fact of something extraneous to itself, and of the direction in which that something lies. This apprehension, in course of time, calls into being another sense, that of touch. The Law of Attraction works, the consciousness moves slowly outwards towards that which is heard; and when contact is made with the not-self it is called touch. This touch conveys other ideas to the groping consciousness, ideas of size, of external texture, and of surface differences; the concept of the Thinker is thus slowly enlarged. He can hear and feel, but as yet knows not enough to correlate nor name. When he succeeds in naming, he has made a big stride forward. We might note here, therefore, that the earliest cosmic symbols are

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<sup>82</sup> Sensations aroused by sense objects are experienced by means of the outer instruments of the Lord of the Body or senses (*Indriya*) which are the pathways through which the Jiva receives worldly experience. These are ten in number, and are of two classes:

- a. The five organs of sensation ----- *Jnanendriya*
  1. The Ear -----Hearing.
  2. Skin-----Feeling by touch.
  3. Eye -----Sight.
  4. Tongue-----Taste.
  5. Nose-----Smell.
- b. The five organs of action----- *Karmendriya*
  1. Mouth -----Speaking.
  2. Hands -----Grasping.
  3. Legs -----Walking.
  4. Anus-----Excretion.
  5. Genitals -----Procreation.

The organs of sensation are the reactive response which the Self makes to sensation. The organs of action are those through which effect is given to the Jiva's desires.

"The *Indriya* or sense is not the physical organ, but the faculty of mind operating through that organ as its instrument. The outward sense organs are the usual means whereby on the physical plane the functions of hearing and so forth are accomplished. But, as they are mere instruments and their power is derived from the mind, a *Yogi* may accomplish by the mind only all that may be done by means of these physical organs without the use of the latter....

"The three functions of *attention*, *selection* and *synthesising* the discreet manifold of the senses, are those belonging to that aspect of the mental body, the internal agent, called *Manas*. Just as *manas* is necessary to the senses, the latter are necessary for *manas*....*Manas* is thus the leading *indriya*, of which the senses are powers."—*Serpent Power*, by Arthur Avalon.<sup>82</sup>

applicable to the senses as well as elsewhere:

The point in the centre—consciousness and the not-self at a stage where sound alone is descriptive.  
The divided circle—consciousness aware of the not-self, through a dual recognition.

**[Page 196]**

Sight follows on this, the third sense, and the one definitely marking the correlation of ideas, or the relation between; it parallels the coming of Mind, both in time and function. We have hearing, touch or feeling, and then sight. In connection with the correspondence it is to be noted that sight came in with the third root-race in this round, and that the third race saw also the coming in of Mind. The Self and the not-self were immediately correlated, and co-ordinated. Their close partnership became an accomplished fact, and evolution hastened forward with renewed impetus.

These three major senses (if I might so describe them) are very definitely allied, each with one of the three Logoi:

*Hearing*—The recognition of the fourfold word, the activity of matter, the third Logos.

*Touch*—The recognition of the sevenfold Form Builder, the gathering together of forms, their approximation and interrelation, the second Logos. The Law of Attraction between the Self and the not-self begins to work.

*Sight*—The recognition of totality, the synthesis of all, the realisation of the One in Many, the first Logos. The Law of Synthesis, operating between all forms which the self occupies, and the recognition of the essential unity of all manifestation by the means of sight.

As regards *taste* and *smell*, we might call them minor senses, for they are closely allied to the important sense of touch. They are practically subsidiary to that sense. This second sense, and its connection with this second solar system, should be carefully pondered over. It is predominantly the sense most closely connected with the second Logos. This conveys a hint of much value if duly considered. It is of value to study the extensions of physical plane touch on other planes and to see whither we are led. It is the faculty which enables us to arrive **[Page 197]** at the essence by due recognition of the veiling sheath. It enables the Thinker who fully utilises it to put himself *en rapport* with the essence of all selves at all stages, and thereby to aid in the due evolution of the sheath and actively to serve. A Lord of Compassion is one who (by means of touch) feels with, fully comprehends, and realises the manner in which to heal and correct the inadequacies of the not-self and thus actively to serve the plan of evolution. We should study likewise in this connection the value of touch as demonstrated by the healers of the race (those on the Bodhisattva line)<sup>83</sup> and the effect of the Law of Attraction and Repulsion as thus manipulated by them. Students of etymology will have noted that the origin of the word *touch* is somewhat obscure, but probably means to 'draw with quick motion.' Herein lies the whole secret of this objective solar system, and herein will be demonstrated the quickening of vibration by means of touch. Inertia, mobility, rhythm, are the qualities manifested by the not-self. Rhythm, balance, and stable vibration are achieved by means of this very faculty of touch or feeling. Let me illustrate briefly so as to make the problem somewhat clearer. What results in meditation? By dint of

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<sup>83</sup> The line of the Bodhisattva is that of Love-Wisdom, and of the detailed science of the soul; it is the teaching line and the path upon which all must eventually pass.

strenuous effort and due attention to rules laid down, the aspirant succeeds in touching matter of a quality rarer than is his usual custom. He contacts his causal body, in time he contacts the matter of the buddhic plane. By means of this touch his own vibration is temporarily and briefly quickened. Fundamentally we are brought back to the subject that we deal with in this treatise. The latent fire of matter attracts to itself that fire, latent in other forms. They touch, and recognition and awareness ensues. The fire of manas burns continuously and is fed by that which is attracted and repulsed. When the two **[Page 198]** blend, the stimulation is greatly increased and the ability to touch intensified. The Law of Attraction persists in its work until another fire is attracted and touched, and the threefold merging is completed. Forget not in this connection the mystery of the Rod of Initiation.<sup>84</sup> Later when we consider the subject of the centres and Initiation it must be remembered that we are definitely studying one aspect of this mysterious faculty of touch, the faculty of the second Logos, wielding the law of Attraction.

Let us now finish what may be imparted on the remaining three senses—sight, taste, smell—and then briefly sum up their relationship to the centres, and their mutual action and interaction. That will then leave two more points to be dealt with in this first division of the Treatise on Cosmic Fire, and a summing up. We shall then be in a position to take up that portion of the treatise that deals with the fire of manas and with the development of the manasaputras,<sup>85</sup> both in their totality and likewise individually. This topic is of the most imperative importance as it deals entirely with man, the Ego, the thinker, and shows the cosmic blending of the fires of matter and of mind, and their utilisation by the indwelling Flame.

c. *Sight.* This sense, as said before, is the paramount correlating sense of the solar system.

Under the Law of Economy man hears. Sound permeates matter and is the basis of its subsequent heterogeneity.

Under the Law of Attraction, man touches and makes contact with that which is brought to his attention **[Page 199]** through sound waves of activity. This leads to a condition of mutual repulsion and attraction between the one who apprehends and that which is apprehended.

Having apprehended and then contacted his eyes are opened and he recognises his place in the whole order under the Law of Synthesis.

Hearing ---Unity  
Touch -----Duality  
Sight -----Triplcity.

In these three senses the present is summed up for us. The work of evolution is to recognise, utilise, co-ordinate, and dominate the whole till the Self, by means of these three, becomes actively aware of every form, of every vibration, and of every pulsation of the not-self; then, through the arranging power of mind, the objective of the self will be to find the truth, or that centre in the circle of manifestation

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<sup>84</sup> The Initiations spoken of in this Treatise are the major Initiations which bring about those expansions of consciousness which lead to liberation; these are taken in the causal body and from thence reflected into the physical; the Initiate never proclaims his initiation.

<sup>85</sup> *Manasaputras:* These are the Sons of Mind, the individual principle in man, the Ego, the solar Angel, in his own body on the abstract levels of the mental plane.<sup>85</sup>

which is, for the Self, the centre of equilibrium, and the one point where the co-ordination is perfected; then the Self can dissociate itself from every veil, every contact, and every sense. This leads in every manifestation to three types of separation:

*Involution.* The separation of matter, or the one becoming the many. The senses are developed, and the apparatus is perfected by the Self for the utilisation of matter. This is under the Law of Economy.

*Evolution* up to the time of the Probationary Path. The merging of Spirit and matter, and the utilisation of the senses in a progressing identification of the Self with all forms from the lowest to those relatively refined. This is under the Law of Attraction.

*Evolution* on the Path. Again the separation of spirit from matter, its identification with the One, and the ultimate rejection of form. The senses then are synthesised into acquired faculty, and the Self has no **[Page 200]** further use for the not-self. It blends with the All-Self. This is under the Law of Synthesis.

If this is borne in mind it leads to a realisation that the separation of the Spirit from the material vehicle involves two aspects of the One great All; herein is seen the work of the Creator, the Preserver and the Destroyer.

In the final perfection of this third sense of sight, the term used is the wholly inadequate one of *realisation*. Let the student study carefully the lowest and highest demonstration of the senses as laid down in the tabulation earlier imparted, and note the occult significance of the expressions used in the summation.

Hearing ----- Beatitude. This is realised through the not-self.

Touch ----- Service. The summation of the work of the Self for the not-self.

Sight ----- Realisation. Recognition of the triplicity needed in manifestation, or the reflex action of the Self and the not-self.

Taste ----- Perfection. Evolution completed through the utilisation of the not-self and its realised adequacy.

Smell ----- Perfected Knowledge. The principle of manas in its discriminating activity, perfecting the inter-relation between the Self and the not-self.

This all concerns the perfected, realised Personality.

In all these perfections is seen the *awareness* of the Self, and the graded process of identification, utilisation, manipulation and final rejection of the not-self by that Self who is now consciously aware. He hears the note of nature and that of his monad; he recognises their identity, utilises their vibration, and passes rapidly through the three stages of Creator, Preserver and Destroyer.

### **[Page 201]**

He *touches* or feels the vibration of the form or not-self in all its various grades, recognises his identity in time and space, and for purposes of existence or being and by means of the three Laws of Economy, Attraction and Synthesis utilises, blends and eventually dissociates himself. He *sees* the threefold evolutionary process and by means of the development of the inner vision, sees within the heart of the system macrocosmic and microcosmic, the one SELF in many forms, and finally identifies himself with that one Self by the conscious rejection of the not-self after its complete subjugation and utilisation.

*d. Tasting.* He *tastes* then finally and discriminates, for taste is the great sense that begins to hold sway during the discriminating process that takes place when the illusory nature of matter is in process of realisation. Discrimination is the educatory process to which the Self subjects itself in the process of developing intuition—that faculty whereby the Self recognises its own essence in and under all forms. Discrimination concerns the duality of nature, the Self and the not-self, and is the means of their differentiation in the process of abstraction; the intuition concerns unity and is the capacity of the Self to contact other selves, and is not a faculty whereby the not-self is contacted. Hence, its rarity these days owing to the intense individualisation of the Ego, and its identification with the form—necessary identification at this particular time. As the sense of taste on the higher planes is developed, it leads one to ever finer distinctions till one is finally led through the form, right to the heart of one's nature.

*e. Smelling* is the faculty of keen perception that eventually brings a man back to the source from whence he came, the archetypal plane, the plane where his true home is to be found. A perception of difference has been cultivated that has caused a divine discontent within the [Page 202] heart of the Pilgrim in the far country; the prodigal son draws comparisons; he has developed the other four senses, and he utilises them. Now comes in the faculty of vibratory recognition of the *home vibration*, if it might be so expressed. It is the spiritual counterpart of that sense which in the animal, the pigeon and other birds, leads them back unerringly to the familiar spot from whence they originally came. It is the apprehension of the vibration of the Self, and a swift return by means of that instinct to the originating source.

The consideration of this subject awakens the realisation of the vastness of the region of thought concerned—the region of the whole evolutionary development of the human being. Yet all that is possible here, as elsewhere, is to indicate lines of thought for careful pondering, and to emphasise certain ideas which may serve as the foundation thoughts for the future mental activity of the immediate generation. The following facts must also be borne in mind when considering the matter:

*a.* That the senses have been dealt with in this division of our Treatise on Cosmic Fire because they concern the material form. Strictly speaking the five senses, as we know them, are the means of contact built up by the Thinker (polarised in his etheric body) and find their expression in the physical form in those nerve centres, brain cells, ganglia and plexus which exoteric science recognises.

*b.* That these senses for all purposes of present manifestation, have their focal point on the astral plane and are therefore largely under the stimulating action of the solar plexus—that great focal point in the centre of the body which is the stimulating agent for most of the human family at this time.

*c.* That as the higher triangle comes into play and the polarisation steps up to the higher centres, the senses begin to make themselves felt on the mental level and [Page 203] man becomes *aware* on that plane. We have in the human body an interesting reflection of the transference of the polarisation from the Personality to the Ego, or into the causal body, in the division that exists between the higher and the lower mental planes, and the dividing line of the diaphragm between the higher and the lower portions of the body. Below the diaphragm we have the four lower centres:



1. The solar plexus.
2. The spleen.
3. Organs of generation.
4. Base of the spine.

Above are the three higher:

1. Heart.
2. Throat.
3. Head.

In the microcosm we have the lower quaternary separated from the Triad in a similar manner, and this analogy will bear pondering upon. By careful thought we can therefore work out the reflex action of the centres and the senses from the standpoint of the different planes, remembering that as the centres are awakened the process will be threefold:

*First.* The awakening on the physical plane, and the gradually increasing activity of the centres, until the Probationary Path is reached. This is paralleled by the increasing use of the senses, and their constant utilisation for the identification of the self and its sheaths.

*Second.* The awakening on the astral plane, and the gradually increasing activity of the centres, until the first Initiation is reached. This is paralleled by the tremendously keen use of the senses for the purposes of discriminating between the Self and the not-self.

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*Third.* The awakening upon the mental plane, and the gradually increasing activity of the centres and the senses. The effect in both cases tends to identification of the Self with its own essence in all groups and the rejection of the sheaths and the forms.

This development is paralleled on the two higher planes simultaneously as in the lower, and as the astral senses come into perfected activity, the corresponding centres of force on the buddhic plane begin to function until the vibratory interplay between the two is consummated, and the force of the Triad can be felt definitely in the Personality via the astral.

Again the corresponding vortices on the atmic level come into active vibration as the mental centres become fourth dimensional, till we have a wonderful fiery activity demonstrating on all the three planes.

From the point of view of *fire*,<sup>86</sup> leaving the aura and [Page 205] its colors out of temporary

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<sup>86</sup> The Fire of the manifested cosmos is Septenary.

The Threefold God manifests through the seven Fires:

1. Electric fire----- The seven Heavenly Men.
2. Solar fire                                  Evolution of the seven Entities through their vehicles developing the seven principles.
3. Fire by friction----- The seven chains.

They are the seven centres of the Logos.

A Heavenly Man manifests through a chain.

1. He is electric fire ----- The seven solar entities who inform each globe.

consideration, the evolutionary development marks an equally definite process.

*a.* The vivification of the inner heat of the sheaths, or the tiny point of fire latent in every individual atom of matter. This process proceeds in all three bodies, at first slowly, then more rapidly, and finally simultaneously and synthetically.

*b.* The bringing into activity from latency of the seven centres on all planes, beginning from the bottom upwards, until the centres (according to ray and type) are interrelated and co-ordinated. There are manifest thirty-five vortices of fire in the perfected adept,—all of radiant activity and all interacting.

*c.* The vortices or wheels of lambent flame become interlinked by triangles of fire which pass and circulate from one to another, till we have a web of fiery lines, uniting centres of living fire, and giving truth to the statement that the Sons of Mind are FLAMES.

*d.* These centres reach this condition of perfection as the Spirit or Will aspect takes ever fuller control. The unifying triangles are produced by the action of the fire of mind, while the fire of matter holds the form together in ordered sequence. So the interdependence of matter, mind and Spirit can be seen and demonstrates to the eye of the clairvoyant as the co-ordination of the three fires.

*e.* In the Heavenly Man and His body, a chain of globe<sup>87</sup> likewise can be seen and we need here to

2. He is solar fire----- Evolution of the life through the forms, developing the seven principles.

3. He is fire by friction ----- The seven globes.

Each Heavenly Man has seven principles.

A Man, the Microcosm, manifests through his vehicles:

1. He is electric fire ----- The monad, a solar entity.

2. He is solar fire----- Evolution of the life through the vehicles in order to develop the seven principles.

3. He is fire by friction ----- The seven sheaths:

1. Atmic----- 2. Buddhic.

3. Causal----- 4. Mental body.

5. Astral body----- 6. Etheric body.

7. Physical body.

Physical Plane man manifests in the three worlds:

1. Electric fire----- The higher self.

2. Solar fire ----- The seven centres.

3. Fire by friction The sheaths.

<sup>87</sup> The Planetary Chains:

The seven Heavenly Men Form, the sun and the seven sacred planets.—S. D., I, 100, 155.

Some of their names and qualities.

*a.* The seven planetary Logoi, or the seven Spirits before the throne.

*b.* The seven Kumaras ----- S. D., III, 59, 327.

*c.* Seven solar deities----- S. D., I, 114; I, 228; II, 92, 257.

*d.* The primordial seven ----- S. D., I, 116.

*e.* The seven Builders----- S. D., I, 152, 153.

*f.* Seven intellectual Breaths ----- S. D., II, 332, note.

*g.* The seven Manus----- S. D., I, 488.

*h.* The Flames----- S. D., II, 258.

They came from previous kalpas----- S. D., II, 99.

Their nature is knowledge and love----- S. D., II, 275; S. D., II, 619.

The seven sacred planets are:

1. Saturn----- 2. Jupiter.

remember [Page 206] very carefully that the seven chains of a scheme are the expression of a planetary Logos. The Heavenly Men are expressing Themselves through a scheme of seven chains and the emphasis has been laid unduly, perhaps, upon the dense physical planet in any particular chain. This has caused the fact of the *chain* importance to be somewhat overlooked. Each of the seven chains might be looked upon as picturing the seven centres of one of the Heavenly Men. The idea of groups of Egos forming centres in the Heavenly Men is nevertheless correct, but in this connection the reference is to the centres of force on buddhic and monadic levels.<sup>88</sup>

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In connection with this there is a fundamental point that must never be forgotten: these seven Heavenly Men might be considered as being in physical incarnation through the medium of a physical planet, and herein lies the mystery of planetary evolution. Herein lies the mystery of our planet, the most mysterious of all the planets. Just as the karma of individuals differs, so differs the karma of the various Logoi, and the karma of our planetary Logos has been a heavy one, and veiled in the mystery of personality at this time.

Again, according as the centres are active or inactive, so the manifestation differs likewise, and the study which opens up is of vast and abstruse interest in connection with the solar system.

#### 5. *The Centres and Initiation*

We have dealt briefly with the evolution of the centres, with their function, their organisation and their gradually increasing activity from a point of comparative inertia until they are consummated motion. Then they become living wheels of flame, distinguished by a dual motion of the periphery and the inner revolving wheels, and by a fourth-dimensional effect, due primarily to the alignment of the inner subtler vortices with the comparatively exoteric etheric centres. This alignment is brought about eventually at initiation.

At the time that initiation is taken, the centres are all active and the lower four (which correspond to the Personality) are beginning the process of translating the fire into the three higher. The dual revolution in the lower centres is clearly to be seen and the three higher are commencing to be similarly active. By the application of the Rod of Initiation at the time of the initiation ceremony, certain results are

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3. Mars----- 4. Sun (substitute for another).

5. Venus ----- 6. Mercury.

7. Moon (substitute for another).

Neptune and Uranus are not here enumerated, nor Vulcan.

The orbit of Neptune includes apparently the entire ring-pass-not.

Vulcan is within the orbit of Mercury.

Each one of the Heavenly Men manifests through a chain of seven globes.

All the seven Logoi influence a chain, but one of Them is the incarnating Entity. They influence:

a. Some globe in chain. ----- b. Some plane----- c. Some round.

d. Some world period----- e. Some rotrace----- f. Some subrace.

g. Some branch race----- h. Some group-----i. Some human unit.

<sup>88</sup> In the *Secret Doctrine*, the Sons of Mind are spoken of as flames. In Stanza VII, 4, "These are the three-tongued flame of the four wicks. The wicks are the sparks, that draw from the three-tongued flame shot out by the seven flames. The spark hangs from the flame by the finest thread of Fohat."

achieved in connection with the centres which might be enumerated as follows:

*a.* The fire at the base of the spine is definitely directed [Page 208] to whichever centre is the object of special attention. This varies according to the Ray, or the specialised work of the initiate.

*b.* The centre has its activity intensified, its rate of evolution increased, and certain of the central spokes of the wheel brought into more active radiance. These spokes which are also called by some students lotus-petals, have a close connection with the different spirillae in the permanent atoms. Through their stimulation there comes into play one or more of the corresponding spirillae in the permanent atoms on the three lower planes. After the third Initiation, a corresponding stimulation takes place in the permanent atoms of the Triad, leading to the co-ordination of the buddhic vehicle, and the transference of the lower polarisation into the higher.

*c.* By the application of the Rod of Initiation the downflow of force from the Ego to the personality is tripled, the direction of that force being dependent upon whether the centres receiving attention are the etheric, or the astral at the first and second Initiations, or whether the initiate is standing before the LORD OF THE WORLD. In the latter case, his mental centres or their corresponding force vortices on higher levels, will receive stimulation. When the World Teacher initiates at the first and second Initiations, the direction of the Triadal force is turned to the vivification of the heart, and throat centres, and the ability to synthesise the force of the lower centres is greatly increased. When the One Initiator applies the Rod of His Power, the downflow is from the Monad, and though the throat and heart intensify vibration as a response, the main direction of the force is to the seven head centres, and finally (at liberation) to the radiant head centre above, and synthesising the lesser seven head centres.

*d.* The centres at initiation receive a fresh access of [Page 209] vibratory capacity and of power, and this results, in the exoteric life, as:

*First.* A sensitiveness and refinement of the vehicles which may result, at first, in much suffering to the initiate, but which produces a capacity to respond to contacts that far outweighs the incidental pain.

*Second.* A development of psychic faculty that again may lead to temporary distress, but which eventually causes a recognition of the one Self in all selves, which is the goal of endeavor.

*Third.* A burning away, through a gradual arousing of kundalini, and its correct geometrical progression through the etheric web. This produces a resultant continuity of consciousness which enables the initiate consciously to utilise *time* as a factor in the plans of evolution.

*Fourth.* A gradual grasp of the Law of Vibration as an aspect of the basic law of building; the initiate learns consciously to build, to manipulate thought matter for the perfecting of the plans of the Logos, to work in mental essence, and to apply the law of mental levels and thereby affect the physical plane. Motion originates cosmically on cosmic mental levels, and in the microcosm the same order will be seen. There is an occult hint here that will reveal much if pondered upon. At initiation, at the moment of the application of the Rod, the initiate *consciously* realises the meaning of the Law of Attraction in form building, and in the synthesis of the three fires. Upon his ability to retain that realisation and himself to apply the law, will depend his power and progress.

e. By the application of the Rod, the fire of kundalini is aroused, and its upward progress directed. The fire at the base of the spine, and the fire of mind are [Page 210] directed along certain routes, or triangles, by the action of the Rod as it moves in a specified manner. There is a definite occult reason, under the Laws of Electricity, behind the known fact that every initiate, presented to the Initiator, is accompanied by two of the Masters, who stand one on either side of him. The three of them together form a triangle which makes the work possible.

The force of the Rod is twofold, and its power terrific. Apart and alone the initiate could not receive the voltage from the Rod without serious hurt, but in triangular formation transmission comes safely. The two Masters Who thus sponsor the initiate, represent two polarities of the electric All; part of Their work is therefore to stand with all applicants for initiation when they come before the Great Lord.

When the Rods of Initiation are held in the hands of the Initiator in His position of power, and at the stated seasons, they act as transmitters of electric force from very high levels,—so high indeed that the "Flaming Diamond" at certain of the final initiations (the sixth and seventh) transmits force, via the Logos, from outside the system altogether. We need to remember that this major Rod is the one used on this planet, but that within the system there are several such Rods of Power, and that they are to be found in three grades, if it may be so expressed.

*First.* The Rod of Initiation used for the first two initiations and wielded by the Great Lord, the Christ, the World Teacher. It is magnetised by application of the "Flaming Diamond"—the magnetisation being repeated when each new world Teacher takes office. There is a wonderful ceremony performed at the time that a new World Teacher takes up His work. During the ceremony He receives His Rod of Power—the same Rod as used since the foundation of our planetary Hierarchy—and holds it forth to the Lord of the World, Who touches it [Page 211] with His own mighty Rod, causing a fresh recharging of its electric capacity. This ceremony takes place at Shamballa.<sup>89 90</sup>

*Second.* The Rod of Initiation known as the "Flaming Diamond" and used by Sanat Kumara, the One Initiator, called in the Bible, the Ancient of Days. This Rod lies hidden "in the East" and holds the fire latent which irradiates the Wisdom Religion. This Rod was brought by the Lord of the World when He took form and came to our planet eighteen million years ago.

Once in every world period it is subjected to a similar process as that of the lesser Rod, only this time it is recharged by the direct action of the Logos Himself,—the Logos of the solar system. The location of this Rod is known only to the Lord of the World, and to the Chohans of the Rays, and (being the talisman of this evolution) the Chohan of the second Ray is—under the Lord of the World—its main guardian, aided by the deva Lord of the second plane. The Buddhas of activity are responsible for its custody, and under them the Chohan of the Ray. It is produced only at stated times when specific work has to be done. It is used not only at the initiating of men, but at certain planetary functions, of which nothing as yet has been given out. It has its place and function in certain ceremonies connected with

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<sup>89</sup> *Shamballa*—The Sacred Island in the Gobi desert. The centre in central Asia where the Lord of the World, the Ancient of Days, has His Headquarters. H. P. B. says it is "a very mysterious locality on account of its future associations."—S. D., II, 413.

<sup>90</sup> *The World Teacher*—takes office cyclically. His cycles do not coincide with those of the Manu as the Manu holds office for the entire rootrace. The World Teacher gives out the keynote for the various religions and is the emanating source for periodical religious impulses. The duration of his cycles are not given out. The Buddha held office prior to the present World Teacher and upon his Illumination His place was taken by the Lord Maitreya whom the Occidentals call the Christ.

the inner round<sup>91</sup> and the triangle formed by the Earth, Mars [Page 212] and Mercury. But more about this is not at this time permissible.

*Third.* The Rod of Initiation, wielded by the Logos of the solar system, is called among other things, the "Sevenfold Flaming Fire." It was confided to our Logos by the Lord of Sirius and sent to our system from that radiant sun. One of its purposes is for use in emergencies. This great talisman has never yet been employed in this particular manner, though twice it was nearly thus used,—once in Atlantean days, and once in the third year of the late war. This Rod of Power is used at the initiation of the seven Heavenly Men on cosmic levels. It is used also in the initiation of *groups*, a thing almost incomprehensible to us. It is applied to the centres of the seven Heavenly Men in the same general way as the lesser Rods are applied to the human centres, and the effects are the same, only on a vaster scale. This, needless to say, is a vast and abstruse subject, and concerns not the sons of men. It is but touched upon, as an enumeration of the Rods of Initiation would be incomplete without some reference to it, and it serves to show the wondrous synthesis of the whole, and the place of the system within an even greater scheme. In all things cosmic, perfect law and order are found, and the ramifications of the plan can be seen on all planes and all subplanes. This greatest Rod is in the care of the first great group of karmic Lords. It might be described as the Rod which carries a voltage of pure fohatic force from cosmic levels. The two lesser Rods carry differentiated fohatic force. This logoiic Rod of Power is kept within the Sun, and is only re-charged at the beginning of every one hundred years of Brahma.

The reason why the Rods of Power are here discussed is that they have definitely to do with the centres which are *force vortices in matter* and which (though channels [Page 213] for spiritual force, or centres wherein the 'will to be' finds expression) demonstrate as activity in matter. They are the centres of existence, and just as one cannot, in manifestation, dissociate the two poles of Spirit and matter, so one cannot, in initiation apply the Rod without bringing about definite effects between the two. The Rods are charged with Fohat which is fire of matter plus electric fire, hence their effect. The mystery cannot be explained in greater detail as the secrets of initiation are not transmissible. More has been here imparted on this matter than hitherto, though there are those who have heard these things.

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<sup>91</sup> *The inner round* is a mysterious cycle of which little can be told. It is not concerned with manifestation through the seven schemes or globes, but has to do with certain aspects of the subjective Life or the soul.



[Page 214]

## DIVISION F THE LAW OF ECONOMY

### *I. Its effect in matter.*

1. Dissociation of atoms.
2. Distribution of atoms.
3. Vibratory rhythm.
4. Heterogeneity.
5. Inherent rotary activity.

### *II. Its subsidiary laws.*

1. The law of vibration.
2. The law of adaptation.
3. The law of repulsion.
4. The law of friction.

### I. ITS EFFECT IN MATTER

This law is the law governing the matter aspect of manifestation, and is the law characterising the work of the third Logos, and of the entities who are the embodiment of His will and the agents of His purposes. Each of the great cosmic Entities who take form as the three Logoi, is distinguished by different methods of activity, which might be described thus:

*The third Aspect* or Brahma aspect of the activities of those Entities who are His expression, is characterised by that method in the distribution of matter which we call the Law of Economy. It is the law governing the scattering of the atoms of matter and their dissociation from one another, wide distribution, vibratory rhythm, [Page 215] heterogeneity and quality and their inherent rotary action. This Law of Economy causes matter always to follow the line of least resistance, and is the basis of the separative action of atomic matter. It governs matter, the opposite pole of spirit.

*The second Aspect*, the building, or Vishnu aspect, is governed by the Law of Attraction; the activities of the entities who embody this aspect are directed to the attracting of matter to Spirit, and the gradual approximation of the two poles. It results in cohesion, in the production of congeries of atoms in various formations, and this attraction is brought about by the attractive power of Spirit itself. It shows itself in:

1. Association,
2. Form building,
3. Adaptation of form to vibration,
4. Relative homogeneity of group unity,
5. Cyclic spiralling movement.

The line of least resistance is not the law for this aspect. The attractive power of Spirit in form-building, and in the adaptation of the form to the need, is the secret of the pain and resistance in the world; pain is only caused by resistance, and is a necessary phase in the process of evolution. This law of attraction is the law governing the Spirit, the opposite pole of matter.

*The first Aspect*, or the will to exist, is governed by the Law of Synthesis, and the activities of the cosmic entities who are its embodiments are governed by the law of enforced unity, and of essential homogeneity. It is the law that eventually comes into play after spirit and matter are blending, and adapting themselves each to each; it governs the eventual synthesis of Self with Self, and finally with the All-Self, and also of essence with essence in contra-distinction to the synthesis of matter and Spirit. It demonstrates as:

**[Page 216]**

1. Abstraction,
2. Spiritual liberation,
3. Destruction of form through the withdrawal of Spirit (the Destroyer aspect),
4. Absolute homogeneity and absolute essential unity,
5. Progressive forward motion.

Thus can be seen the wonderful synthesis brought about by the evolutionary working of these three cosmic laws,—*each of them embodying the mode of work of certain cosmic Entities or Existences*. The final two will be taken up in their right place. Now we will touch but briefly upon the law of matter, that of Economy.

This is the law that lies back of what has been mistakenly called "The Fall" by religious writers, by which is defined in reality the involutory process, cosmically considered. It led to a sevenfold differentiation in the matter of the system. Just as the Law of Attraction led to the sevenfold psychic differentiation of the Sons of Mind, and the Law of Synthesis results in the sevenfold perfection of the same Manasaputras, so we have an interesting connection between

The seven planes, or the seven grades of matter.

The seven Heavenly Men, the seven Divine Manasaputras, or the seven types of wisdom-love.

The seven qualities of wisdom, which are produced by the cosmic entities, the Kumaras by the aid of knowledge through the medium of matter.

This Law of Economy has several subsidiary laws which govern its effects on the different grades of matter. As said before, this is the Law swept into action by the sounds as uttered by the Logos. The Sacred Word, or the uttered Sound of the Creator, exists in different forms, and though in reality but one Word, has several syllables. The syllables all together form a solar **[Page 217]** phrase; separated they form certain words of power, producing different effects.<sup>92</sup>

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<sup>92</sup> ..."the Veda, the world song in human sound that was given to man for his use metaphysically from the standpoint of its meaning, and magically from the standpoint of its proper recitation. The world song obeying certain laws of proportions or the Pythagorean arithmetic and imparting its thrilling effect to the domain of cosmic substance, has induced the latter into a crystallisation process that the philosopher Plato called the geometry of the cosmos. The various forms that are observed from a molecule of salt crystal to the wonderfully complex organism of the human body are all the structures of the great cosmic geometriser known as Viswakarma, the deva carpenter in our Puranic writings. The revealed Veda whose function is to trace out the cosmos from one basic sound substance symbolised as Om, necessarily split itself into a primal three, a subsequent seven vowels and then into seven notes and then into seven combinations of the seven notes on a basic three and then into hymns. All these falling into the material field of the consonants, gradually produced the manifested crystallised forms which are collectively taken as the universe. The world to a thinker is the magic motion produced by the Orphean singer or the Hindu Saraswati...." "In the Vishnu Purana, second part, you will see that the power that resides in the sun is represented as the three-sided Vedic power, that the power as Rik creates, as Yajus preserves and as Sama destroys. Rik is

The great WORD that peals through one hundred years of Brahma or persists in reverberation throughout a solar system, is the sacred sound of A U M. In differentiation and as heard in time and space, each of those three mystic letters stands for the first letter of a subsidiary phrase, consisting of various sounds. One letter, with a sequence of four sounds, makes up the vibration or note of Brahma, which is the intelligence aspect dominant in matter. Hence the mystery hidden in [Page 218] the pentagon, in the fifth principle of mind, and in the five planes of human evolution. These five letters when sounded forth on the right note, give the key to the true inwardness of matter and also to its control,—this control being based on the right interpretation of the Law of Economy.

Another phrase, this time of seven letters, or a letter for each of the seven Heavenly Men, embodies the sound or note of the Vishnu aspect, the second aspect logioic, the form-building aspect. By its correct or partial sounding, by its complete or incomplete reverberation, are the forms built and adapted. The Law of Attraction finds expression in the manipulation of matter and its welding into form for the use of Spirit.

Then a third Word or phrase is added to the other two, completing the entire Word logioic and producing consummation. It is a Word of nine letters, making therefore the twenty-one sounds (5 + 7 + 9) of this solar system. The final nine sounds produce spiritual synthesis, and the dissociation of the spirit from the form. We have a correspondence in the nine Initiations, each initiation marking a more perfect union of the Self with the All-Self, and a further liberation from the trammels of matter.

When the sense of hearing on all planes is perfected (which is brought about by the Law of Economy rightly understood) these three great Words or phrases will be *known*. The Knower will utter them in his own true key, thus blending his own sound with the entire volume of vibration, and thereby achieving sudden realisation of his essential identity with Those Who utter the words. As the sound of matter or of Brahma peals forth in his ears on all the planes, he will see all forms as illusion and will be freed, knowing himself as omnipresent. As the sound of Vishnu reverberates within himself, he knows himself as perfected wisdom, and distinguishes [Page 219] the note of his being (or that of the Heavenly Man in whose Body he finds place) from the group notes, and knows himself as omniscient. As the note of the first or Mahadeva aspect, follows upon the other two, he realises himself as pure Spirit and on the consummation of the chord is merged in the Self, or the source from which he came. Mind is not, matter is not, and nought is left but the Self merged in the ocean of the Self. At each stage of relative attainment, one of the laws comes into sway,—first the law of matter, then the law of groups, to be succeeded by the law of Spirit and of liberation.

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therefore the creative song of the Devas in the Sun. Yajus the song of preservation and Sama the song of destruction of the Devas in the sun and construction of the Devas in the moon. Rik therefore is the song of the Devas and Sama the song of the Pitris and Yajua the intermediate song. The functions of the Vedas must of course vary according to the standpoint. If you take the Pitris, Sama is their constructive song, and Rik is their destructive note. The three Vedas correspond to every trinity in Nature and I request you will search for further information in the much abused Puranas...." "Of the various karmic agencies wielded by man in the way of moulding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary or elements, air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and the consonants. The details of the philosophy of sound in its relation to the devas who preside over the subtle world, belong to the domain of true Mantra Sastra which of course is in the hands of the knowers."—From *Some Thoughts on the Gita*.

## II. THE SUBSIDIARY LAWS

The subsidiary laws under the Law of Economy are four in number, dealing with the lower quaternary:

1. *The Law of Vibration*, dealing with the key note or measure of the matter of each plane. By knowledge of this law the material of any plane in its seven divisions can be controlled.
2. *The Law of Adaptation*, is the law governing the rotary movement of any atom on every plane and subplane.
3. *The Law of Repulsion*, governs that relationship between atoms, which results in their non-attachment and in their complete freedom from each other; it also keeps them rotating at fixed points from the globe or sphere of opposite polarity.
4. *The Law of Friction*, governs the heat aspect of any atom, the radiation of an atom, and the effect of that radiation on any other atom.

Every atom of matter can be studied in four aspects, and is governed by one or other, or all of the four above mentioned laws.

*a.* An atom vibrates to a certain measure.

*b.* It rotates at a certain speed.

**[Page 220]**

*c.* It acts and reacts upon its environing atoms.

*d.* It adds its quota to the general heat of the atomic system, whatever that may be.

These general rules relating to atomic bodies can be extended not only to the atoms of the physical plane, but to all spheroidal bodies within the system, and including the system also, regarding it as a cosmic atom.

The tiny atom of the physical plane, a plane itself, a planet, and a solar system all evolve under these rules, and all are governed by the Law of Economy in one of its four aspects.

It might be added in closing, that this law is one that initiates have to master before They can achieve liberation. They have to learn to manipulate matter, and to work with energy or force in matter under this law; they have to utilise matter and energy in order to achieve the liberation of Spirit, and to bring to fruition the purposes of the Logos in the evolutionary process.

## SECTION TWO

### SOLAR FIRE

#### (The Fire of Mind)

##### *Introductory Questions*

*Division A.* Manas or mind, and its nature.

*Division B.* Manas as a cosmic, systemic and human factor.

*Division C.* The egoic ray and solar fire.

*Division D.* Thought elementals and fire elementals.

*Division E.* Motion on the plane of mind.

*Division F.* The Law of Attraction.

**[Page 223]**

#### INTRODUCTORY QUESTIONS

1. What is the relation of the Son to the Sun?
2. What is evolution, and how does it proceed?
3. Why is the solar system evolving along the lines of duality?
4. What is consciousness and what is its place in the scheme?
5. Is there a direct analogy between a system, a planet, man and an atom?
6. What is the mind aspect? Who are the Manasaputras?
7. Why is the progress of evolution cyclic?
8. Why is knowledge both exoteric and esoteric?
9. What is the relation between—

- a.* The ten schemes,
- b.* The seven sacred planets,
- c.* The seven chains in a scheme,
- d.* The seven globes in a chain,
- e.* The seven rounds of a chain,
- f.* The seven rootraces and subraces?

Before taking up the subject of the fire of mind under the schedule already outlined, it might be of profit if certain facts are here pointed out, and one or two points clarified. The subject we are undertaking to elucidate is one of profound mystery, and is the basis of all that is now seen and known, both objectively and subjectively. We have somewhat studied that pole of manifestation called *matter*. The subject we are now entering upon concerns several things which might be considered in general terms as *Consciousness*, and in specified terms as including the following subjects,—hence its fundamental importance.

**[Page 224]**

- a. The science of objectivity.
- b. The manifestation of the Son through the Sun and its attendant spheres, or the solar system in its entirety.
- c. The evolutionary development of consciousness in time and space, therefore, the evolution of spirit and matter.

If the above three fundamentals are studied, it will be noted that they are very comprehensive, and, therefore, from the immensity of the theme, it will not be possible to do more than attempt to bring a general clarity of conception as to the broad outline of the process, and as to the gradual development of consciousness. For the sake of an intelligent following of this matter, it might be wise first to lay down a number of propositions which—(even if already known and appreciated)—will serve students as the scaffolding on which to erect the intended structure of knowledge. If a student of the Wisdom can grasp the nature of the general theme, he can then more easily and accurately fit the detailed information into its appropriate niche. Perhaps the best plan would be to formulate certain questions, and then proceed to answer them,—the answers to embody therefore the propositions that will be laid down. These questions arise naturally to the student of the *Secret Doctrine*, when he has reached the point where the big plan is becoming visible to him, but the pile of detailed material to be built in remains, as yet, inchoate. The questions we might ask and study are the following:

1. What is the relationship of the Son to the Sun?
2. What is evolution and how does it proceed?
3. Why is this solar system evolving along the lines of duality?
4. What is consciousness and what is its place in the present scheme of things?

**[Page 225]**

5. Is there a direct analogy between the development of the following factors: a solar system, a planet, a man, and an atom?
6. What is the mind aspect and why is the manasic or mental principle of such importance? Who are the Manasaputras, or the Sons of Mind?
7. Why is the progress of evolution cyclic?
8. Why, as yet, do we consider certain knowledge as esoteric, and other aspects of knowledge as exoteric?
9. What is the relationship between
  - a. The ten planetary schemes?
  - b. The seven sacred planets?
  - c. The seven globes in a chain?
  - d. The seven rounds in a globe?
  - e. The seven root races and the subraces?

When we have endeavored to answer in brief and concise fashion these nine questions, and have grasped, through their replies, something of the purpose lying behind the evolution of the consciousness of the Son (with all that is included in that expression) we shall be in a position to go more intelligently into a consideration of the plan, and to grasp more accurately the immediate stage ahead to be attained, working from our present standpoint as a basis.

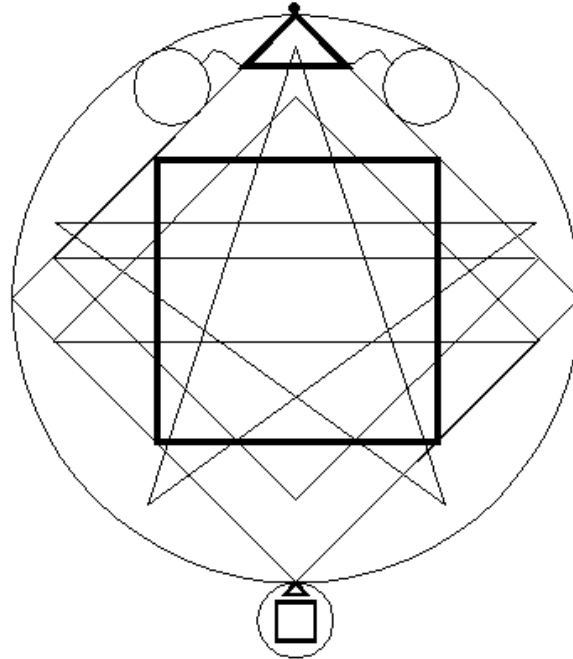
We must ever remember that a curious interest and a far-seeing grasp of the plan of the Logos is of no importance to a man unless he correlates the present with that which he believes to lie in the future,



unless he ascertains the point achieved, and realises wherein consists the work immediately to be undertaken in this gradual process of attaining full consciousness. [Page 226]

## CHART IV

## CHART OF THE PLEROMA ACCORDING TO VALENTINUS.



First the • (Point), the Monad, Bythus (the Deep), the unknown and unknowable Father. Then the  $\triangle$  (Triangle), Bythus and the first emanated pair or Duad, Nous (Mind) and its syzygy Aletheia (Truth) Then the  $\square$  (Square), the dual Duad; Tetractys or Quaternary, two males  $\parallel$ , the Logos (Word) and Anthropos (Man), two females, their syzygies,  $\equiv$  Zoe (Life) and Ekklesia (the Church or Assembly), Seven in all. The Triangle the Potentiality of Spirit, the Square the Potentiality of Matter; the Vertical Straight Line the Potency of Spirit, and the Horizontal the

Potency of Matter. Next comes the Pentagram  $\star$ , the Pentad, the mysterious symbol of the Manasaputras or Sons of Wisdom, which together with their syzygies make 10, or the Decad; and last of all, the Hexalpa or interlaced Triangles  $\star$

the Hexad, which with their syzygies make 12, or the Dodecad. Such are the Contents of the Pleroma or Completion, the Ideas in the Divine Mind, 28 in all, for Bythus or the Father is not reckoned, as it is the Root of all. The two small circles within the Pleroma are the syzygy Christos-Pneuma (Christ and the Holy Spirit); these are after-emanations, and, as such, from one aspect, typify the descent of Spirit to inform and evolve Matter, which essentially proceeds from the same source; and from another, the descent or incarnation of the Kumaras or the Higher Egos of Humanity.

From "Lucifer" For May, 1890.

## I. WHAT IS THE RELATIONSHIP OF THE SON TO THE SUN?

This question brings us primarily to a consideration as to Who is the Son, and what is His function. Two [Page 227] factors are universally recognised in all systems that merit the name of philosophy; they are the two factors of spirit and matter, of purusha and prakriti. There is at times a tendency to confound such terms as "life and form," "consciousness and the vehicle of consciousness" with the terms "Spirit and matter." They are related, but clarity of view would be facilitated if it were realised that *prior to manifestation*, or to the birth of a solar system, it is more correct to utilise the words, Spirit and matter. When these two are inter-related *during manifestation*, and after the cessation of the pralaya interval or interlude between two systems, then the terms, life and form, consciousness and its vehicles, are more correct, for during the period of abstraction consciousness is not, form is not, and life, demonstrating as an actual principle, is not. There is Spirit-substance but in a state of quiescence, of utter neutrality, of negativity, and of passivity. In manifestation the two are approximated; they interact upon each other; activity supersedes quiescence; positivity replaces negativity; movement is seen in place of passivity, and the two primordial factors are no longer neutral to each other, but attract and repulse, interact and utilise. Then and only then, can we have form animated by life, and consciousness demonstrated through appropriate vehicles.

How can this be expressed? In terms of fire, when the two electric poles are brought into definite relationship we have demonstrated, along the line of occult sight and of occult feeling, both heat and light. This relationship is brought about and perfected during the evolutionary process. This heat and light are produced by the union of the two poles, or by the occult marriage of male and female, of Spirit (father) and matter (mother). In terms of the physical, this union produces the objective solar system, the Son of the Father and the Mother. In terms of the subjective, it produces the Sun, as the sum total of [Page 228] the qualities of light and heat. In terms of fire, by the union or at-one-ment of electric fire (Spirit) and fire by friction (energised matter) solar fire is produced. This solar fire will be distinguished above all else by its evolutionary development, and by the gradual intensification of the heat to be felt, and of the light to be seen.

For a clearer comprehension of this abstract matter, we might consider the microcosm, or man evolving in the three worlds. Man is the product of the approximation (at present imperfect) of the two poles of Spirit (the Father in Heaven) and of matter (the Mother). The result of this union is an individualised Son of God, or unit of the divine Self, an exact replica in miniature on the lowest plane of the great Son of God, the All-Self, who is in Himself the totality of all the miniature sons, of all the individualised Selves, and of each and every unit. The microcosm, expressed in other terms or from the subjective point of view, is a miniature sun distinguished by the qualities of heat and light. At present that light is "under the bushel," or deeply hidden by a veil of matter, but in due process of evolution it will shine forth to such an extent that the veils will be lost from sight in a blaze of exceeding glory. At present the microcosmic heat is of small degree, or the magnetic radiation between the microcosmic units is but little *felt* (in the occult significance of the term), but as time proceeds, the emanations of heat,—due to intensification of the inner flame, coupled with the assimilated radiation of other units—will increase, and become of such proportions that the interaction between the individualised Selves will result in the merging to perfection of the flame within each one, and a blending of the heat; this will proceed until there is "one flame with countless sparks" within it, until the heat is general and balanced. When this is the case and each Son of God is a perfected Sun, characterised by perfectly expressed light and heat, [Page 229] then the entire solar system, the greater Son of God, will be the perfected Sun.

The system will then be characterised by a "blaze of refulgent glory," and by a radiation that will link it up with its cosmic centre, and thus effect the liberation of the Son, and His return to the far distant source from whence the primal impulse originated. Therefore, bear in mind:

*First*, that the Son is the radiant result of the union of Spirit and Matter, and may be considered as the totality of the solar system, the Sun and the seven sacred planets.

*Second*, that the Son manifests through his qualities of light and heat, as does the solar Sun.

*Third*, that the Son is the product of the electrical union of "fire by friction" and electric fire, and is Himself "solar fire" or the manifestation of the other two, hence *that which is seen and that which is felt*.

*Finally*, that the Son, therefore, is the middle manifestation, and is produced by that which is above, and that which is below, in the occult sense. Therefore, the Son on His own plane (the cosmic mental plane), is the egoic body of the Logos in the same sense as the egoic body of the microcosm is the product of the union of the Monad, or Spirit, and matter. Just as the body egoic of man (that which is called the causal body) is only in process of formation, and is not yet perfected, so we may predicate the same of the solar system, as it expresses the Life of God. It is in process of perfecting. The Son, manifesting through the Sun and its sphere of influence, is yet in a state of gradual development, and not until each cell within His body is fully alive and vibrating to a uniform measure, will He be "full grown" and perfected. Not until His radiation and His display of light is perfectly seen and felt, will His place among the heavenly constellations (the Son of God in a cosmic sense) be fully achieved.

**[Page 230]** Not until each cell in His body is a sphere of radiant glory—a blaze of fire and light, and a source of magnetic radiation or heat, occultly expressed, will the Son in the Heavens "shine forth." From the cosmic point of view, as we know, our sun is but of the fourth order, and on the lowest cosmic plane. When the Son has, through the Sun, attained full expression (that is, perfected His display of light and heat) then He will shine forth upon another plane, that of the cosmic mental. We have the analogy in the microcosm or man. When a man's light fully shines forth, when his magnetic radiation has reached the stage of vivid interaction or group activity, then he has attained full self-expression, and has included within his sphere of influence and control the mental plane. He is then considered a Master. He also is of the fourth order; he is the quaternary. The etheric plane is the centre of his life in the physical sense, just as we are told that the sun and the planets esoterically are considered as existing in etheric matter. As above, so below, is the occult law. Therefore, the relationship of the Son of the Father, and of the Mother, is to the Sun the same as man's relationship to the vehicle through which he functions. It is His mode of enterprise, His vehicle of expression; it is the form which His life animates for the specific purpose of

- a. Gaining experience.
- b. Making contact.
- c. Developing full self-knowledge.
- d. Achieving full mastery or control.
- e. Attaining "manhood" cosmically. The cosmic Christ must measure up to the stature "of a full grown

man," as it is expressed in the Christian Bible.<sup>93</sup>

f. Expanding His consciousness.

**[Page 231]** All these stages have to be achieved on cosmic levels, in exactly the same sense as the microcosm, on systemic levels, likewise strives for similar ideals.

## II. WHAT IS EVOLUTION AND HOW DOES IT PROCEED?

### 1. *Life Cycles.*

I do not propose to deal here with the evolutionary process in any other way than briefly to indicate that the whole method of evolution is simply that of adjusting the matter aspect to the Spirit aspect, so that the former proves entirely adequate as a body of expression for the latter. The life cycle of the Son is one hundred years of Brahma in the same sense as man has a life cycle consisting of a certain number of years, dependent upon his karma. During the life cycle of a man, he expresses what is in him at his particular stage, and gradually develops from the stage of the ante-natal period wherein the Self overshadows the matter aspect until the period wherein that Higher Self takes full possession of the prepared form. This stage varies with every individual. From that time on fuller self-consciousness is sought, and the man (if proceeding normally) expresses himself through the form ever more adequately. Each life of lesser cycle in the great cycle of the Ego or Self, sees that expression more complete, brings the form more under control and develops a conscious realisation of the Self until there comes a culminating cycle of lives in which the Self within rapidly dominates, and takes full authority. The form becomes wholly adequate; the fusion of the two poles of Spirit and matter is fully brought about; and the light (fire) and heat (radiation) is seen and felt systemically. Then the form is either consciously utilised for specific ends or is vacated, and the man is liberated. Electric fire and fire by friction are fused, and the consequent solar fire blazes forth in radiant glory.

Extend this idea from man, an individualised unit of **[Page 232]** consciousness, to the great Heavenly Men, in one of Whose bodies a man forms a cell. The body of expression of each Heavenly Man is one of the sacred planets, and They aim at the same goal as man—the attainment, on Their own levels, of full expression, and the development of Their vehicles of consciousness to a point where the Spirit may blaze forth as light divine, and as heat. This heat radiates consciously and with intense magnetic attraction between all the seven systemic groups, or planetary schemes. Their magnetic field of action will include the planetary radius of one and all. Carry this thought still further to include the Son, and the entire solar system which He animates; His attempt is to find full expression therein, so that eventually and consciously His light may be seen and His heat, or magnetic radiation, may be felt beyond His immediate sphere of influence, the logoic ring-pass-not. Both the light of the Son and the heat of the Son must be felt by the *opposite cosmic pole, that constellation which is our system's magnetic opposite.*

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<sup>93</sup> Bible. Ep., 4:13.

2. *The objective of the units of consciousness.*

Thus, the thought of union and of fusion underlies the entire scheme of evolution; Man, the Heavenly Men, and the cosmic Man (the Son of the Father and the Mother) have to

- a. Radiate occult *heat* beyond their own individualised ring-pass-not.
- b. Occultly blaze forth and demonstrate light or fiery objectivity.
- c. Expand so as to include that which lies beyond their own immediate spheres.
- d. Fuse and blend the two fires so as to produce perfectly the central fire, solar fire.
- e. Blend Spirit and matter so that a body is produced that will adequately express Spirit.
- f. Merge the essence within the form, which is occultly [Page 233] *qualified* during evolution, with the essence in all form—humanly, in a planetary sense, and cosmically.
- g. Attain human, systemic and cosmic *manhood*.
- h. Achieve mastery on three planes of the solar system, humanly speaking.
- i. Achieve mastery on five planes of the solar system, when speaking of a Heavenly Man.
- j. Achieve mastery on three cosmic planes when speaking of the cosmic Christ, the Son, or the Logos manifesting objectively.

3. *The Manifesting Units of Consciousness.*<sup>94</sup>

<sup>94</sup> "Matter, it must be remembered, is that totality of Existence in the Kosmos which falls within any of the planes of possible perception."—S. D., I, 560.

These Existences might be enumerated as follows:

1. The Seven Heavenly Men. In their totality they make up the Body of the Grand Man of the Heavens, the Logos.

Other names for these Beings:

- a. The seven planetary Logoi or Spirits.
- b. The Prajapatis.
- c. The seven Lords of the Rays.
- d. The Dyhan Chohans.
- e. The seven Spirits before the Throne.
- f. The seven Archangels.
- g. The seven Logoi.
- h. The seven Builders.

—S. D., I, 115, 130, 152, 535.

They are the informing Entities of the Divine Ray, the Ray of the Second Logos, in much the same sense as Fohat and his seven Brothers are the totality of the Primordial Ray.—S. D., I, 100, 108, 155.

- a. *Matter* is fecundated by the Primordial Ray of Intelligence. This is the anima mundi, the soul of the world.
- b. The Primordial Ray is the vehicle for the Divine Ray of Love and Wisdom. The merging of these two is the aim of evolution.
- c. The Divine Ray is sevenfold. It brings in seven Entities.
- d. These seven are:
  1. The Logos of Will or Power.
  2. The Logos of Love and Wisdom.
  3. The Logos of Activity.
  4. The Logos of Harmony.
  5. The Logos of Concrete Science.
  6. The Logos of Devotion or Abstract Idealism.
  7. The Logos of Ceremonial Law or Order.

2. Men, The Monad, The Units of Consciousness. They, in their totality<sup>^</sup> make up the Bodies of the seven Heavenly Men. Each Monad is found upon one of the seven Rays.—S. D., I, 197, 285, 624; S. D., II, 85, 176, 196.

3. Devas.—S. D. I, 308; S. D., II, 107. Such devas are, for instance:

- a. The deva Lord of a plane. The sphere of his body is the entire plane.
- b. Groups of building devas.

4. Entities involved in the mineral, vegetable, and animal kingdoms.—S. D., I, 210, 298.

- a. The life of the third Logos—the atom of matter.
- b. The life of the second Logos—groups of atoms built into forms, plant, animal.
- c. The life of the first Logos—the forms indwelt by highest Spirit.

If these stated aims are carefully considered, it will be seen how each has its place within the plan, and how [Page 234] evolution is but a term used to express the gradual development in time and space of the inherent capacity of a human being, of a Heavenly Man, and of the Grand Man of the Heavens. The place and position of one and all to each other must be borne in mind, for no one can develop without the other. What, therefore, have we?

*a. The Son, the Grand Man of the Heavens.* He manifests through the Sun and the seven sacred planets, each of whom embodies one of His seven principles, just as He in His totality embodies one of the principles of a greater cosmic Entity.

*b. A Heavenly Man.* He manifests through a planet, and embodies one of the principles of the Son, the Logos. He Himself is likewise developing through seven principles, which are the source of His essential unity with all other Heavenly Men. Cosmically considered, the Son is developing the principle of a greater cosmic Being, that principle which we call love-wisdom. That is the fundamental characteristic He has to develop during His life cycle. Each Heavenly Man, therefore, embodies predominantly a subsidiary principle of the fundamental one. In like manner He Himself has six subsidiary principles, as has the Son.

*c. A Human Being, Man.* He manifests on the physical [Page 235] plane through form, and has also seven principles; in each life cycle he works at their development. He likewise has His primary coloring, dependent upon the fundamental principle embodied by the Heavenly Man, Who is his originating source. Thus we have:

## THE LOGOS

Father-Spirit.....Mother-Matter.

producing

The Son or the Grand Man of the Heavens,  
the conscious logoic Ego  
evolving through

The Sun and the seven sacred planets  
each embodying a

Cosmic principle, in six differentiations  
by method of

*a.* Expansion, vibratory stimulation, magnetic interaction, or the law of attraction and repulsion.

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5. The spirit of a planet.—S. D., I, 178; S. D., II, 251, 500.

He is the sum-total of the many involutory lives upon a planet.

6. The atom.—S. D., I, 559, 620-622. /Summing Up: For the purpose and the goal see S. D., I, 70, 132.



- b. Cyclic progress, rotary repetition, coupled to spiralling ascension, and developing
  - a. The quality of love-wisdom, through the utilization of form by the means of active intelligence.
  - b. Full self-consciousness.
  - c. A perfected solar system, or the form, adequate to the needs of the indwelling spirit.

Here a similar tabulation may be worked out to demonstrate the similarity of the process in the case of a Heavenly Man and a human being. If we ask why ten schemes, and in effect ten planets (seven sacred and three concealed) [Page 236] it is because the seven sacred planets are eventually merged into the three, and finally the three are blended into the one. This can be traced along the line of analogy as we consider the seven Rays. These seven Rays, which in manifestation are diverse, are eventually synthesised. The minor four are blended, we are told, into the third major ray, and the three major rays are finally merged into the one synthetic ray, the Love-Wisdom Ray (the Dragon of Wisdom, the occult serpent swallowing its tail)<sup>95</sup> This has been pointed out by H. P. B. We have, therefore, the three crowning rays, but seven seen during the evolutionary process. In connection with the Heavenly Men, functioning through the planets, there are, therefore, three planets which might be considered as synthesising planets, and four which are blended eventually, until the three have absorbed the essence of the four; finally the one absorbs the essence of the three, and the work is completed. This process lies many millennia ahead, during the inevitable period of the gradual obscuration of our system. Four of the Heavenly Men find Their magnetic opposites, and fuse and blend. First this takes place between Themselves, the negative and the positive rays merging and fusing, forming then the two from the four. Again the two merge, producing a united whole, and the one thus produced blends with the major third ray, the intelligence aspect,—the ray represented in our planetary Hierarchy by the Mahachohan. So the fusion will proceed until ultimately unity is reached in the system, and the Son has accomplished His purpose. He is perfected love-wisdom; his light shines forth cosmically; His magnetic radius touches the periphery of His cosmic opposite, and the marriage of the Son is effected. The two cosmic units merge.

If we here naturally ask which is the cosmic unit that is our solar opposite, we shall be told that that question [Page 237] lies hid for the present, though it is hinted at in the *Secret Doctrine*, and in other sacred books. A hint lies concealed in the relationship of the Pleiades to our earth, but not until a further precession of the equinoxes will it be more fully seen what is the exact relationship involved.<sup>96</sup>

### III. WHY IS THIS SOLAR SYSTEM EVOLVING ALONG THE LINES OF DUALITY?

#### 1. *The Problem of Existence.*

The third question involves one of the most difficult problems in metaphysics, and covers in its consideration the whole perplexing mystery of the reason why there is objectivity at all.

<sup>95</sup> Serpent swallowing its tail.—S. D., I, 704; II, 531.

<sup>96</sup> Students might compare the following references and then form their own conclusions.—S. D., I, 711 note, 545, 439; II, 811, 830, 581, 582, 426, 454, 654, 371.

It is one that has been asked under different forms by men of every school of thought—by religious people who enquire:—"Why did God create at all? Why is existence forced upon one and all?"; by scientists in their search for the ultimate truth and in their endeavor to find out the motivation of all that is seen, and to account for sensuous life; by philosophers in their equally diligent search for that animating subjectivity that is expressing itself through all the moral and ethical sciences in every civilisation and among every people; by the biologist in his persistent application to search for the discovery of the source of life, and in his strenuous endeavour to account for the principle of life that is seen ever to evade his investigations; by the mathematician, who, dealing with the form side of manifestation in all the grades of mathematics, decides that God geometrises, that law and rule pervade universally, that the one exists by means of the many, and who yet is unable to solve the problem as to who that geometrising [Page 238] identity may be. So the problems persist, and all the many lines of approach (in the endeavour to find the solution) end in the cul-de-sac of hypothesis, and in the recognition of an ultimate something of such an elusive nature, that men are forced seemingly to predicate a source of energy, of life, of intelligence, and to call it by diverse names according to the trend (religious, scientific or philosophical) of their minds. God, the Universal Mind, Energy, Force, the Absolute, the Unknown,—these terms and many others are forced from the lips of those who, by means of the form side, seek the Dweller within the form, and cannot find Him as yet. This failure to find Him is due to the limitations of the physical brain, and to the lack of development in the mechanism whereby the spiritual may be known, and whereby He may, and eventually will, be contacted.

The problem of duality is the problem of existence itself, and cannot be solved by the man who refuses to recognise the possibility of two occult facts:

1. That the entire solar system embodies the consciousness of an Entity, who originates on planes entirely without the solar ring-pass-not.
2. That manifestation is periodical and that the Law of Rebirth is the method that evolution takes in dealing with a man, a planetary Logos, and a solar Logos. Hence, the emphasis laid in the Proem of the *Secret Doctrine* on the three fundamentals,<sup>97</sup>

- a. *The Boundless Immutable Principle* and
- b. *The periodicity of the Universe.*
- c. *The identity of all souls with the Oversoul.*

When scientists recognise these two facts then their explanations will take a different line and the truth, *as it is*, will begin to illuminate their reason. Few men are yet ready for illumination, which is simply the light of the [Page 239] intuition breaking through the barriers that the rational faculty has erected. The duality of the solar system will eventually be recognised as dependent upon the following factors:

- a. Existence itself.
- b. Time and space.
- c. The quality of desire or necessity.
- d. The acquisitive faculty inherent in life itself. This faculty, by the means of motion, gathers to itself the material whereby it achieves its desire, whereby it fabricates the form through which expression is

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<sup>97</sup> S. D., I, 42-44.

sought, and whereby it confines itself within the prison of the sheath in order to gain experience.

The supposition is correct that this theory takes for granted a mighty Intelligence who works thus through an ordered plan, and Who consciously takes shape and incarnates in order to carry out specific purposes of His own. But this hypothesis is but the rock bottom fact underlying the eastern teaching, and is one that is largely accepted, though diversely expressed and viewed by thinkers of all schools of thought throughout the globe. Even this conception is but a partial presentation of the real Idea, but owing to the limitations of man at this stage of evolution, it is sufficient as a working basis on which he may erect his temple of truth.

This Entity, Whom we call the solar Logos, is in no sense the same as the personal God of the Christian, who is no more nor less than man himself, expanded into a being of awful power, and subject to the virtues and vices of man himself. The solar Logos is more than man, for He is the sumtotal of all the evolutions within the entire solar system, including the human, which is an evolution standing at a middle point in relation to the other evolutions. On one side of him are ranged hosts of beings who are more than human, and who, in [Page 240] past kalpas, reached and passed the stage where man now is; on the other side are hosts of the subhuman evolutions who in future kalpas will achieve the stage of humanity. Man stands midway between the two, and is at the point of balance; herein lies his problem. He does not partake wholly of the material side of evolution, nor is he wholly the expression of the third Logos, the Brahma aspect of the Deity, Who is an expression of pure energy or intelligence, motivating that tenuous something which we call substance. He is not wholly Spirit, the expression of the first Logos, the Mahadeva aspect, which is an expression of pure will or necessitous desire, impelling to manifestation. It is the fundamental motive itself or the great will to be. Man is a product of the union of the two; he is the meeting place of matter or active intelligent substance, and of Spirit or the basic will. He is the child born of their marriage or at-one-ment. He assumes objectivity in order to express that which is in each of the two opposites, plus the result of their merging in himself.

## 2. *Its Nature and Duality.*

In terms of *quality* what have we? Active intelligence at one with will or power produces that "Son of necessity"<sup>98</sup> (as H. P. B. expresses it) Who embodies intelligence, will or desire, and their united latent demonstration, love-wisdom.

In terms of *Fire* how might we express an analogous thought? The fire latent in matter—itsself a product of an earlier manifestation of the same cosmic Identity, or the relatively perfected quality worked out by Him in a previous cosmic incarnation—is set in motion again by the desire of that same Identity to circle once more the wheel of rebirth. That "fire by friction" produces heat and radiation and calls forth a reaction from its [Page 241] opposite "electric fire" or spirit. Here we have the thought of the Ray striking through matter, for the action of electric fire is ever forward, as earlier suggested. The one Ray "electric fire" drops into matter. This is the systemic marriage of the Father and the Mother. The result is the blending of these two fires, and their united production of that expression of fire which we call "solar fire." Thus is produced the Son. Active Intelligence and Will are united and love-wisdom, when perfected through evolution, will be the outcome.

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<sup>98</sup> S. D., I, 74.

*Electric fire or Spirit, united to fire by friction (heat) produces solar fire or light.*

Hence, when the cosmic Entity takes form, there is added to the active intelligence which is the product of His earlier incarnation, a further quality, which is inherent and potential, that of love-wisdom. This is the ability to love that which is objective or the not-self, and ultimately to use with wisdom the *form*. Pure will is as yet an abstraction, and will only be brought into full development in another incarnation of the Logos. Mind or Intelligence is not an abstraction; it is something that IS. Neither is love-wisdom an abstraction. It is in process of development or bringing into manifestation, and is the aspect of the Son.

What is above stated is in no way new, but these thoughts on essential duality are gathered together, in order to convey to our minds the necessity of viewing these things from the standpoint of their place in the cosmic scheme, and not from the point of view of our own planetary evolution and of man himself. *Humanity is that evolution through which the Son aspect is to express itself most perfectly in this cosmic incarnation.* Man blends the pairs of opposites, and the three fires meet in him. He is the best expression of the manasic principle and might be considered, from one very interesting [Page 242] standpoint, the *chef-d'oeuvre* of Brahma. He is the sheath for the life of God; he is the individualised consciousness of the Logos, manifesting through the seven divine Manasaputras, or Heavenly Men, in Whose bodies each unit of the human family finds place. He is the Vishnu aspect in process of development through the intelligence of Brahma, impelled by the will of Mahadeva. Therefore, in a peculiar sense man is very important, as he is the place of at-one-ment for all the three aspects; nevertheless, he is very unimportant for he is not the apex of the triangle, but simply the middle point, if we view the triangle thus:

Spirit-Father.

The Son or man.

Matter-Mother.

The evolution of the Son, or the cosmic incarnation of the Christ, is of immense importance in the plans of the Being greater than the solar Logos, HE ABOUT WHOM NAUGHT MAY BE SAID. The animating principles of allied constellations and systems watch the progress of the evolution of the Son with keenest attention.

Just as the planet called the earth is regarded as the turning point or the battle-ground between Spirit and matter, and is therefore, from that very consideration, of great importance, so our solar system holds an analogous place in the cosmic scheme. The cosmic man, the solar Arjuna, is wrestling for His individualised perfected self-consciousness, and for freedom and liberation from the form, and from the not-self. So man on this planet battles for similar ideals on his tiny scale; so battle in heaven Michael and His Angels, or the divine Heavenly Men, Whose problem is the same on the higher scale.

Duality, and the interplay between the two produces:

[Page 243]

- a. Objectivity, or the manifested Son or Sun.
- b. Evolution itself.
- c. The development of *quality*.
- d. Time and space.

The questions we are now engaged in answering embody certain fundamental aspects of manifestation, viewed principally from the subjective or psychic angle.

#### IV. WHAT IS CONSCIOUSNESS? WHAT IS ITS PLACE IN THE SCHEME OF THINGS?

Consciousness might be defined as the faculty of apprehension, and concerns primarily the relation of the Self to the not-self, of the Knower to the Known, and of the Thinker to that which is thought about. All these definitions involve the acceptance of the idea of duality, of that which is objective and of that which lies back of objectivity.<sup>99</sup>

Consciousness expresses that which might be regarded as the middle point in manifestation. It does not involve entirely the pole of Spirit. It is produced by the union of the two poles, and the process of interplay and of adaptation that necessarily ensues. It might be tabulated as follows, in an effort to clarify by visualisation:

**[Page 244]**

<i>First Pole</i>	<i>The Point of Union</i>	<i>Second Pole</i>
First Logos -----	Second Logos-----	Third Logos.
Mahadeva -----	Vishnu -----	Brahma.
Will -----	Wisdom-Love-----	Active Intelligence.
Spirit -----	Consciousness -----	Matter.
Father -----	Son -----	Mother.
Monad -----	Ego-----	Personality.
The Self-----	The relation between----	The Not-Self.
The Knower-----	Knowledge -----	The Known.
Life-----	Realisation -----	Form.

One could go on piling up terms, but the above suffices to demonstrate the relationship between the threefold Logos, *during manifestation*. Emphasis must be laid upon the above fact: The solar system

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<sup>99</sup> "Consciousness is the kosmic seed of superkosmic omniscience. It has the potentiality of budding into divine consciousness."—S. D., III, 555.

The universe is an aggregate of states of consciousness.—S. D., II, 633.

Consciousness may be roughly divided into:

1. Absolute or God Consciousness-----Unmanifested Logos. "I am That I am."
2. Universal or Group Consciousness    Manifested Logos. Consciousness of planetary Logos. "I am That."
3. Individual or Self-Consciousness -----Human consciousness. "I am."
4. Consciousness or Atomic Consciousness -----Sub-human consciousness.

The goal of consciousness for:

1. A planetary Logos-----Absolute consciousness.
2. Man -----Group consciousness.
3. Atom -----Self-consciousness.

The Logos is the Macrocosm for Man.—S. D., I, 288, 295. Man is the Macrocosm for the Atom....Summation: The Life and the Lives.—S. D., I, 281, 282.

embodies the above logic relationship during evolutionary objectivity, and the whole aim of progressive development is to bring the Son of the Father and the Mother, to a point of full realisation, of complete self-consciousness, and to full and active knowledge. This Son is *objectively* the solar system, *inherently* will or power, and *subjectively* He is love-wisdom. This latter quality is in process of development through the utilisation of active intelligence.

The three manifested Persons of the logic Triad seek full development by means of each other. The will to be, of the Mahadeva aspect, seeks, with the aid of the intelligence of Brahma, to develop love-wisdom, or the Son aspect, the Vishnu aspect. In the microcosmic system, the reflection of the threefold Logos, the man is endeavoring through the three vehicles to attain the same development on his own plane. On higher planes the Heavenly Men (through atma-buddhi-manas) aim at a similar progression. These two, the Heavenly Men plus the units in Their bodies, which are composed of deva and human monads form, in their totality, the Grand Heavenly Man. When man achieves, then the Heavenly Men likewise achieve; when They reach Their full growth and knowledge, [Page 245] and are self-conscious on all planes, then the Son achieves, and the solar system (His body of manifestation and experience) has served its purpose. The Son is liberated. Extend the idea of this threefold development of consciousness to the Logos in a still larger cycle (to that of the three solar systems of which this is the middle one) and we have repeated on cosmic levels in connection with the Logos, the process of the development of man in the three worlds.

#### THE MACROCOSM

The first solar system...embodied.....the "I am" principle.  
 The second solar system..is embodying..the "I am that" principle.  
 The third solar system...will embody...the "I am that I am" principle.

#### THE MICROCOSM

The first manifestation, the Personality, embodies the "I am" principle.  
 The second manifestation, the Ego, is embodying the "I am that" principle.  
 The third manifestation, the Monad, will embody the "I am that I am" principle.

Thus the different factors play their part in the general scheme of things, and all are interrelated, and all are interested parts and members one of the other.

#### V. IS THERE A DIRECT ANALOGY BETWEEN THE DEVELOPMENT OF A SYSTEM, A PLANET, A MAN AND AN ATOM?

If by this question the desire exists to demonstrate exact similarity, the answer must be: No, the analogy is never exact in detail but only in certain broad basic correspondences. In all the four factors, there will be found unchangeable points of resemblance, but in development the stages of growth may not appear the same in detailed evolution, viewed from the standpoint of a man in the [Page 246] three worlds, handicapped as he is by limited apprehension. The points of resemblance between the four might be summed up as follows, taking the atom on the physical plane as our starting point, and developing the concept from stage to stage:



*An Atom.*<sup>1</sup>

- a. An atom consists of a spheroidal form containing within itself a nucleus of life.
- b. An atom contains within itself differentiated molecules, which in their totality form the atom itself. For instance, we are told that the physical atom contains within its periphery fourteen thousand millions of the archetypal atoms, yet these myriads demonstrate as one.
- c. An atom is distinguished by activity, and shows forth the qualities of:
- a. Rotary motion.
  - b. Discriminative power.
  - c. Ability to develop.
- d. An atom, we are told, contains within itself three major spirals and seven lesser<sup>2</sup> which ten are in process [Page 247] of vitalisation, but have not yet attained full activity. Only four are functioning at this stage, and the fifth is in process of development.
- e. An atom is governed by the Law of Economy, is coming slowly under the Law of Attraction, and will eventually come under the Law of Synthesis.
- f. An atom finds its place within all forms; it is the aggregation of atoms that produces form.
- g. Its responsiveness to outer stimulation:

Electrical stimulation, affecting its objective form.

Magnetic stimulation, acting upon its subjective life.

The united effect of the two stimulations, producing consequent internal growth and development.

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<sup>1</sup> In connection with *the Atom*, the *Secret Doctrine* says:

1. Absolute intelligence thrills through -----every atom      S. D., I, 298.
2. Wherever there is an atom of matter, ----- there is life      S. D., I, 245, 269, 279.
3. The atom is a concrete manifestation -----of the Universal Energy      S. D., I, 281.
4. The same invisible lives compose -----the atoms, etc.      S. D., I, 218.
5. Every atom in the universe has the -----potentiality of self-consciousness      S. D., I, 132; II, 742.
6. Atoms and souls are synonymous -----in the language of Initiates      S. D., I., 620, 622.
7. The atom belongs wholly to -----the domain of metaphysics      S. D., I, 559.
8. Deity is within every atom -----S. D., I, 89, 183.
9. Every atom is doomed to incessant-----differentiation      S. D., I, 167.
10. The object of the evolution of -----the atom is Man      S. D., I, 206.
11. A germ exists in the centre of-----every atom      S. D., I, 87; II, 622.
12. There is heat in every atom -----S. D., I, 112.
13. Every atom has 7 planes of being -----S. D., I, 174.
14. Atoms are vibrations-----S. D., I, 694.

<sup>2</sup> *Inner Life*: Vol. II, 177-179. *Occult Chemistry*, p. 22. *Occult Chemistry*, Appendix II and III. Babbitt's "*Light and Colour*," pp. 97-101.

An atom therefore is distinguished by:

1. Its spheroidal shape. Its ring-pass-not is definite and seen.
2. Its internal arrangement, which comprises the sphere of influence of any particular atom.
3. Its life-activity, or the extent to which the life at the centre animates the atom, a relative thing at this stage.
4. Its sevenfold inner economy in process of evolution.
5. Its eventual synthesis internally from the seven into the three.
6. Its group relation.
7. Its development of consciousness, or responsiveness.

Having predicated the above facts of the atom, we can extend the idea now to man, following the same general outline:

*A Man.*

*a.* A man is spheroidal in form, he can be seen as a circular ring-pass-not, a sphere of matter with a nucleus [Page 248] of life at the centre. In predicating this we are considering the true man in his fundamental position as the Ego, with his sphere of manifestation, the causal body,—that body which forms the middle point between Spirit and matter.

*b.* A man contains within himself differentiated atoms, which in their totality make up the objective form of the man on the planes of his manifestation. All are animated by his life, by his persistent will-to-be; all vibrate according to the point reached by the man in evolution. As seen from the higher planes man demonstrates as a sphere (or spheres) of differentiated matter, vibrating to a certain measure, tintured by a certain color, and rotating to a fixed key—the key of his life cycle.

*c.* A man is distinguished by activity on one or more planes in the three worlds, and shows forth the qualities of:

1. Rotary motion, or his particular cycling on the wheel of life, around his egoic pole.
2. Discriminative capacity, or the power to choose and gain experience.
3. Ability to evolve, to increase vibration and to make contact.

*d.* A man contains within himself three major principles,—will, love-wisdom, active intelligence or adaptability—and their differentiation into the seven principles. These, making the eventual ten of perfected manifestation, are in process of vitalisation, but have not yet attained full expression. Only four principles in man are active, and he is in process of developing the fifth, or manasic principle. Note how perfect is the analogy between man, viewed as the lower quaternary developing the principle of mind, and the atom with its four spirillae active; and the fifth in process of stimulation.

*e.* A man is governed by the Law of Attraction, is [Page 249] evolved through the Law of Economy, and is coming under the Law of Synthesis. Economy governs the material process with which he is not so much consciously concerned; attraction governs his connection with other units or groups, and synthesis is the law of his inner Self, of the life within the form.

f. Man finds his place within the group form. Egoic groups and the Heavenly Men are formed by the aggregate of human and of deva units.

g. His responsiveness to outer stimulation:

a. Electrical stimulation, affecting the outer form, or pranic response.

b. Magnetic stimulation, acting upon his subjective life. This emanates from his egoic group, and later from the Heavenly Man, in Whose body he is a cell.

c The united effect of these two stimulations, inducing steady growth and development.

A man is distinguished therefore by:

1. His spheroidal shape. His ring-pass-not is definite and seen.

2. His internal arrangement; his entire sphere of influence is in process of development. At present that sphere is limited and his range of activity is small. As the body egoic is developed, the nucleus of life at the centre increases its radius of control until the whole is brought under rule and government.

3. His life activity or the extent to which at any given time he demonstrates self-consciousness, or controls his threefold lower nature.

4. His sevenfold inner economy; the development of his seven principles.

**[Page 250]** 5. His eventual internal synthesis under the working of the three laws from the seven into the three and later into the one.

6. His group relation.

7. His development of consciousness, of responsiveness to contact, involving therefore the growth of awareness.

### *A Heavenly Man*<sup>3</sup>

a. Each Heavenly Man is likewise to be seen as spheroidal in shape. He has His ring-pass-not as has the atom and the man. This ring-pass-not comprises the entire planetary scheme; the dense physical globe of any one chain being analogous in His case to the physical body of any man, and to the atom on the physical plane. Each scheme of seven chains is the expression of the life of an Entity, Who occupies it, as does a man his body, for purposes of manifestation and in order to gain experience.

<sup>3</sup> These Heavenly Men are:

1. The sum-total of consciousness...S. D., I, 626,

2. The Creators...S. D., I, 477, 481-485.

Compare S. D., II, 244.

a. They are the seven primary creations, or the taking of the etheric body by a Heavenly Man.

b. They are the seven secondary creations, or the taking of the dense physical body. Trace this in the Microcosm, and the work of the devas of the ethers in building the body.

c. The aggregate of divine intelligence...S. D., I, 488,

d. The mindborn Sons of Brahma...S. D., I, 493, S. D., II, 610, 618. They are the logioic Quaternary, the Five, and the Seven.

e. The seven Rays...S. D., I, 561, S. D., II, 201.

They are the seven paths back to God.....Spirit.

They are the seven principles metaphysically.

They are the seven races physically.

f. The Lords of ceaseless and untiring devotion...S. D., II, 92,

g. The failures of the last system...S. D., II, 243,

h. The polar opposites to the Pleiades...S. D., II, 579, 581.

Our system is masculine occultly and the Pleiades is feminine.

A Heavenly Man in His planetary scheme creates in a similar manner. See S. D., II, 626.

**[Page 251]** *b.* A Heavenly Man contains within Himself that which corresponds to the cells within the vehicles of expression of a human being. The atoms or cells in His body are made up of the aggregate of the deva and human units who vibrate to His key note, and who respond to the measure of His life. All are held together and animated by His will to be, and all vibrate according to the point achieved by Him in evolution. From the cosmic standpoint a Heavenly Man can be seen as a sphere of wondrous life, which includes within its radius of influence the vibratory capacity of an entire planetary scheme. He vibrates to a certain measure, which can be estimated by the activity of the life pulsating at the centre of the sphere; the entire planetary scheme is tintured by a certain color, is rotating to a fixed key which is the key of His life cycle within the still greater mahamanvantara or logoc cycle.

*c.* A Heavenly Man is distinguished by His activity on one or other of the planes which we call the Triadal, or Atma-Buddhi-Manas, in the same way as a man is distinguished by his activity on one of the planes in the three worlds, mental-astral-physical. Eventually a man is self-conscious on all three. Eventually a Heavenly Man is fully self-conscious on the higher three. Every forward movement or increased vitality in the aggregate of men in the three worlds, is paralleled by an analogous activity on the three higher planes. The action and the interaction between the life animating the groups or the Heavenly Men, and the life animating the atoms or men who form the units in groups is both mysterious and wonderful. A Heavenly Man on His own planes likewise shows forth the qualities of:

Rotary motion, or His particular cycling activity around His life wheel, a planetary scheme, and thus around His egoic pole.

**[Page 252]** Discriminating capacity, or the power to choose and thereby gain experience. They are the embodiments of manas or the intelligent faculty (hence Their title of Divine Manasaputras) which comprehends, chooses and discards, thus attaining knowledge and self-consciousness. This manasic faculty They developed in earlier kalpas or solar systems. Their purpose is now to utilise that which is developed to bring about certain specific effects and to attain certain specific goals.

Ability to evolve, to increase vibration, to gain knowledge, and to make contact. This increased vibration is of a gradual and evolutionary order and proceeds from centre to centre as it does in man, and as it does in the case of the atomic spirillae. Their aim is to achieve uniformity of contact with each other, and to merge eventually Their separated identities in the One Identity, retaining simultaneously full self-consciousness or individualised self-apprehension.

*d.* A Heavenly Man contains within Himself three major principles—will, love-wisdom, intelligence, and their manifestation through the seven principles so often discussed in our occult literature. These make the ten of His ultimate perfection, for the seven are resolved into the three, and the three into the one.

Each Heavenly Man has, of course, His primary coloring or principle as has man and the atom. Man has for his primary coloring or principle that of the Heavenly Man in Whose body he is a unit. He has also the other two major principles (as has the Heavenly Man), and their differentiation into the seven as earlier said. The atom has for primary coloring or principle, that of the egoic ray of the human being for instance in whose body it finds place. This, of course, is in connection with the **[Page 253]** physical atom in a man's body. This coloring manifests as the vibration setting the measure of the major three spirillae and the minor seven.

Only four principles in the Heavenly Men are as yet manifesting to any extent, though One of Them is rather in advance of the others, and has the fifth principle vibrating adequately, while certain others are in process of perfecting the fourth. The Heavenly Man of our chain is vibrating somewhat to the fifth principle, or rather is in process of awakening it to life. His fourth vibration or principle in this fourth round or cycle, and on this fourth globe, is awakened, though not functioning as it will in the fifth round. Much of the trouble present in the planet at this time arises from the coming into activity of the higher or fifth vibration, which will be completed and transcended in the next or fifth cycle. The analogy, as in man and the atom, again holds good but not in exact detail.

*e.* A Heavenly Man is governed by the Law of Attraction, has transcended the Law of Economy, and is rapidly coming under the Law of Synthesis. Note therefore the gradual stepping-up of the control and the fact that:

*First.* *The Law of Economy* is the primary law of the atom. The Law of Attraction is coming into control of the atom. The Law of Synthesis is but slightly felt by the life of the atom. It is the law of life.

*Second.* *The Law of Attraction* is the primary law of man. The Law of Economy is a secondary law for man. It governs the matter of his vehicles. The Law of Synthesis is steadily beginning to be felt.

*Third.* *The Law of Synthesis* is the primary law of a Heavenly Man. The Law of Attraction has full sway. The Law of Economy is transcended.

The dense physical body is not a principle for a Heavenly Man, hence the Law of Economy is transcended. [Page 254] The Law of Attraction governs the material process of form building. The Law of Synthesis is the law of His Being.

*f.* A Heavenly Man is finding His place within the logoc groups, and is seeking to realise His position among the seven and by realisation to approximate unity.

*g.* His responsiveness to outer stimulation. This viewed from the limited human standpoint touches on realms unattainable by man's intellect as yet. It deals with:

Electrical stimulation, and concerns the response to solar radiation, and to paralleling planetary radiation.

Magnetic stimulation, acting upon His subjective life. This radiation emanates from sources outside the system altogether. We might note the following facts:

Magnetic stimulation of the *physical atom* emanates from man on astral levels, and later from buddhic levels.

Magnetic stimulation of *man* emanates from the Heavenly Men on buddhic, and later on monadic levels.

Magnetic stimulation of a *Heavenly Man* emanates extra-systemically, from the cosmic astral, the united effect of these stimulations inducing steady internal development.

A Heavenly Man is distinguished therefore by:

1. His spheroidal shape. His ring-pass-not, during objectivity, is definite and seen.
2. His internal arrangement and His sphere of influence, or that activity animating the planetary chain.
3. His spiritual life control at any given period. It is the power whereby He animates His sevenfold **[Page 255]** nature. Note the increase of influence as compared to man's threefold radius.
4. His eventual ultimate synthesis from the seven into the three and from thence into one. This covers the obscuration of the globes, and the blending into unity of the seven principles which each globe is evolving.
5. His evolution under Law and consequent development.
6. His group relation.
7. His development of consciousness and of awareness.

Finally, we must extend these ideas to a solar Logos, and see how completely the analogy persists. The paragraphs dealing with stimulation, magnetic and electric, inevitably brings us back to the contemplation of fire, the basis and source of all life.

*A Solar Logos.*

*a.* A solar Logos, the Grand Man of the Heavens, is equally spheroidal in shape. His ring-pass-not comprises the entire circumference of the solar system, and all that is included within the sphere of influence of the Sun. The Sun holds a position analogous to the nucleus of life at the centre of the atom. This sphere comprises within its periphery the seven planetary chains with the synthesising three, making the ten of logoc manifestation. The Sun is the physical body of the solar Logos, His body of manifestation, and His life sweeps cycling through the seven schemes in the same sense as the life of a planetary Logos sweeps seven times around His scheme of seven chains. Each chain holds a position analogous to a globe in a planetary chain. Note the beauty of the correspondence, yet withal the lack of detailed analogy.<sup>4</sup>

*b.* A solar Logos contains within Himself, as the atoms in His body of manifestation, all groups of every kind, **[Page 256]** from the involutory group-soul to the egoic groups on the mental plane. He has (for the animating centres of His body) the seven major groups or the seven Heavenly Men, who ray forth Their influence to all parts of the logoc sphere, and who embody within Themselves all lesser lives, the lesser groups, human and deva units, cells, atoms and molecules.

Seen from cosmic levels, the sphere of the Logos can be visualised as a vibrating ball of fire of supernal glory, containing within its circle of influence, the planetary spheres likewise vibrating balls of fire. The Grand Man of the Heavens vibrates to a steadily increasing measure; the entire system is tintured by a certain color,—the color of the life of the Logos, the One Divine Ray; and the system rotates to a certain measure, which is the key of the great kalpa or solar cycle, and revolves around its central solar pole.

*c.* The solar Logos is distinguished by His activity on all the planes of the solar system; He is the sumtotal of all manifestation, from the lowest and densest physical atom up to the most radiant and cosmic ethereal Dhyān Chohan. This sevenfold vibratory measure is the key of the lowest cosmic

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<sup>4</sup> S. D., I, 136.



plane, and its rate of rhythm can be felt on the cosmic astral, with a faint response on the cosmic mental. Thus the life of the logoc existence on cosmic levels, may be seen paralleling the life of a man in the three worlds, the lowest of the systemic planes.

On His own planes the Logos likewise shows forth:

*First.* Rotary motion. His life as it cycles through a day of Brahma, can be seen spiralling around His greater wheel, the ten schemes of a solar system.

*Second.* Discriminatory capacity. His first act, as we know, was to discriminate or choose the matter he needed for manifestation. That choice was controlled by:

**[Page 257]** Cosmic Karma.

Vibratory capacity.

Responsive coloring or quality.

Numerical factors involved in cosmic mathematics.

He is the embodiment of cosmic manas, and through the use of this faculty He seeks—by means of animated form—to build into His cosmic causal body, a paralleling quality of love-wisdom.

*Third.* Ability to progress, to increase vibration, and to gain full self-consciousness on cosmic levels.

*d.* The solar Logos contains within Himself the three major principles or aspects, and their differentiation into seven principles. These make the ten of His ultimate perfection and are eventually synthesised into the one perfected principle of love-wisdom. This ultimate principle is His primary coloring. Each principle is embodied in one of the schemes, and is being worked out through one of the Heavenly Men. Only four principles are as yet manifested to any extent, for the evolution of the Logos parallels that of the Heavenly Men.

*e.* The solar Logos is governed by the Law of Synthesis. He holds all in synthetic unity or homogeneity. His subjective life is governed by the Law of Attraction; His material form is governed by the Law of Economy. He is coming under another cosmic law as yet incomprehensible to men, which law is but revealed to the highest initiates.

*f.* The solar Logos is in process of ascertaining His place within the greater system in which He holds a place analogous to that of a Heavenly Man in a solar system. He seeks *first* to find the secret of His own existence, and to achieve full Self-Consciousness; *secondly* to ascertain the position and place of His polar opposite; *thirdly* to **[Page 258]** merge and blend with that polar opposite. This is the cosmic marriage of the Logos.

*g.* A solar Logos is distinguished by His responsiveness to outer stimulation. This concerns itself with:

Electrical stimulation or His response to electrical fohatic force emanating from other stellar centres, and controlling largely the action of our system and its movements in space in relation to other constellations.

Magnetic stimulation, acting upon His subjective Life, and emanating from certain cosmic centres

hinted at in the *Secret Doctrine*. These find their source on cosmic buddhic levels.

It is their united effect which induces steady development.

The solar Logos is distinguished

1. By the spheroidicity of His manifesting existence. His solar ring-pass-not is definite and seen. This can only be demonstrated as yet by the endeavour to ascertain the extent of the subjective control, by the measure of the solar sphere of influence, or the magnetic attraction of the Sun to other lesser bodies which it holds in circular motion around itself.
2. By the activity of the life animating the ten schemes.
3. By the extent of the control exerted by the Logos at any given period.
4. By the ultimate synthesis of the seven schemes into three and thence into one. This covers the obscuration of the schemes and the unification of the seven principles which they embody.
5. By His subjection to the Law of His Being.
6. By His group relation.
7. By His unfoldment of Consciousness, the time factor [Page 259] being controlled by the measure of the unfoldment of all the conscious units in His body.

Here we have traced very briefly some of the analogies between the four factors earlier mentioned, and have in a cursory way answered the question. These points, if dwelt upon, will be found of real assistance in developing the mental appreciation of the student, and in increasing his apprehension of the beauty of the entire solar scheme.

#### VI. WHAT IS THE MIND ASPECT? WHY IS THE MANASIC PRINCIPLE OF SUCH IMPORTANCE? WHO ARE THE MANASAPUTRAS?

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity.<sup>5</sup> It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. This problem is not soluble as yet exoterically and but little can be revealed to the general public. This is for three reasons:

*First*, the stage reached by man does not permit of his correct apprehension of these abstractions.

*Second*, the greater part of the possible explanation is only revealed to initiates who have passed the third Initiation, and even to them in a carefully guarded manner.

*Third*, the revelation of the close connection between mind and fohat or energy, or between thought power and electrical phenomena—the effect of fohatic impulse on matter—is fraught with peril, and the missing link (if so it might be termed) in the chain of reasoning from phenomena to its initiatory impulse, can only be safely imparted when the bridge between higher and lower mind, is adequately constructed. When the lower is under the control of the higher, or when the quaternary is merging into the triad, then man can be trusted with the remaining [Page 260] four fundamentals. Three of these

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<sup>5</sup> S. D., I, 439, 221, 107.

fundamentals are laid down for us in the Proem of the *Secret Doctrine*,<sup>6</sup> and with the evolving concept of psychology, make the revealed three and the dawning fourth. The other three are esoteric and must remain so until each man has for himself worked at his spiritual development, built the bridge between the higher and the lower mind, prepared the shrine in the temple of Solomon for the Light of God, and turned his activities into altruistic helping of the evolutionary plans of the Logos.

When these qualities are assuming a foremost place and when man has demonstrated the thoroughness of his will to serve, then the clue will be put into his hands and he will find the method whereby electrical impulse, demonstrating as heat, light and motion, is controlled and utilised; he will discover the source of the initial impulse from extra-systemic centres, and discover the basic rhythm. Then, and only then, will he be a truly intelligent co-operator, and (escaping from the control of the Law in the three worlds) wield the law himself within the lower spheres.

### 1. *The Nature of Manifestation.*

Here are three important questions to be dealt with as one, all bearing on the same subject, and all concerned with the fact of intelligent objectivity itself. Perhaps if we paraphrased the threefold query, and brought it down to microcosmic objectivity, the problem might not appear so complex. We might express it thus:

What is the thought aspect of a human being? Why is his mind and mental process of such importance? Who is the Thinker?

Man, in essential essence, is the higher triad demonstrating through a gradually evolving form, the egoic or causal body, and utilising the lower threefold personality [Page 261] as a means to contact the lower three planes. All this has for purpose the development of perfect self-consciousness. Above the triad stands the Monad or the Father in Heaven—a point of abstraction to man as he views the subject from the physical plane. The Monad stands to him in the position of the Absolute, in the same sense as the undifferentiated Logos stands to the threefold Trinity, to the three Persons of logoc manifestation. The parallel is exact.

1. The Monad.
2. The threefold Triad, Atma-Buddhi-Manas, or spiritual will, intuition, and higher mind.
3. The body egoic or the causal body, the shrine for the buddhic principle. This body is to be built by the power of the mind. It is the manifestation of the three.
4. The threefold lower nature, the points of densest objectivity.
5. This threefold lower nature is in essence a quaternary—the etheric vehicle, animating life or prana, kama-manas, and lower mind. Manas or the fifth principle, forms the link between the lower and the higher.<sup>7</sup>

We have, therefore, our lower four, our higher three, and the relation between them, the principle of mind. Here we have the seven formed by the union of the three and the four, and another factor, making eight. *The ultimate seven will be seen when buddhi and manas are merged.* Much has been hinted at in certain of our occult books about the eighth sphere. I would suggest that in this linking

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<sup>6</sup> S. D., I, 42-44

<sup>7</sup> S. D., I, 107.

factor of intelligent mind, we have a clue to the mystery. When mind becomes unduly developed and ceases to unite the higher and the lower, it forms a sphere of its own. This is the greatest disaster that can overtake the human unit.

**[Page 262]** Therefore we have:

*Monad, the microcosmic absolute.*

Pure Spirit.

The one and only.

*The monadic trinity.*

First aspect.....Atma or spiritual will.

Second aspect.....Buddhi, the Christ principle.

Third aspect.....Manas, or higher mind.

*The Son aspect in objectivity.*

The body egoic or causal body.

*The lower quaternary.*

1. The mental body.
2. The astral or emotional body.<sup>8</sup>
3. Prana, or vital energy.
4. Etheric body.

The microcosm reproduces the solar system in miniature. The above deals with the objective forms, corresponding to the sun and the seven sacred planets. But the exoteric form is paralleled by a psychic development which we call the seven principles. Man develops seven principles, which might be enumerated as follows:

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<sup>8</sup> Kamamanas—That blending of the mental and desire element that forms the personality or common brain-intelligence of the man.

"The energies that express themselves through the lower kinds of mental matter are so changed by it into slower vibrations that are responded to by astral matter that the two bodies are continually vibrating together, and become very closely interwoven."— *The Ancient Wisdom* by Mrs. Besant.

MICROCOSMIC PRINCIPLES<sup>9</sup>

Two higher principles:

1. Active intelligence.
2. Latent love-wisdom.

**[Page 263]** (The psychic nature of the Monad is twofold.)

1. The principle of atma. Spiritual nature. Will.
2. The principle of buddhi. Love nature. Wisdom.
3. The principle of manas. Intelligence nature, Activity.

Note here that the three principles in terms of the Triad with the two synthesising principles on the plane of the Monad, make five principles and give the key to H. P. B.'s numbering in certain places. We might express it thus:

- I. The Absolute ----- The Monad.
- II. 1. Prakriti ----- Active intelligence. The Divine Manasaputra.  
2. Purusha ----- Love-Wisdom. The Vishnu aspect.

*On the plane of objectivity.*

- |                                      |   |            |
|--------------------------------------|---|------------|
| III 3. Atma<br>4. Buddhi<br>5. Manas | } | The Triad. |
|--------------------------------------|---|------------|

From the standpoint of evolution we regard the higher two and the highest one as the correspondence to the Absolute as He manifests in duality. This is prior to objectivity, which requires the presence of the three. In manifestation we might regard the principles as follows:

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- <sup>9</sup> 1. There are two main cosmic principles in nature:—
- a. Active and passive, male and female.—S. D., II, 556. I, 46.
  - b. Buddhi and mahat. See also S. D., I, 357. II, 649. III, 273.
2. These higher principles united produce the three and the seven.—S. D., I, 46.
- a. They are called the three Rays of Essence and the four Aspects.—S. D., I, 147.
  - b. They can be called the three Vehicles with their three Aspects and Atma.—S. D., I, 182.
  - c. They are also called the three-tongued Flame of the Four Wicks.—S. D., I, 257.
- This is true cosmically and humanly.
- |                                       |  |
|---------------------------------------|--|
| The Principles of the Logos           | the seven Planetary Logoi.—S. D., I, 358, 365.           |
| The Principles of the planetary Logos | The vehicle called a chain.—S. D., I, 194, 196. II, 626. |
| The Principles of man                 | The different vehicles.                                  |
- Note also:—S. D., I, 176, 177. II, 630, 631. I, 189.  
Summation:—S. D., III, 475.
3. Cosmic Ideation, focussed in a principle results as the consciousness of the individual.—S. D., I, 351.
- a. Appropriation by the individual of a vehicle produces a display of energy of any particular plane. This energy will be of a peculiar colour and quality, according to the plane involved.
4. The seven principles are the manifestation of the one Flame.—S. D., 45. III, 374.  
Note also the function of the Gods in furnishing man with his principles. S. D., I, 308.

**[Page 264]**

- First Principle----- The sphere of manifestation, the monadic egg.  
 Second Principle----- Atma----- Will.  
 Third Principle----- Buddhi----- Pure reason, wisdom.  
 Fourth Principle ----- Manas ----- Pure mind, higher mind.  
 Fifth Principle----- Manas ----- Lower mind.  
 Sixth Principle ----- Kama-manas.  
 Seventh Principle ----- Pure emotion, or feeling.

These are the principles for the microcosm viewed as having transcended the physical bodies altogether, and thus the tabulation deals entirely *with the subjective life, or the development of the psyche or soul*.

This should be borne carefully in mind else confusion will ensue. In our enumeration we are here dealing with subjectivity and not with form. We have, therefore, considered:

- a. Sevenfold objectivity....the material forms.
- b. Sevenfold subjectivity...the psychic evolution.
- c. Sevenfold spirituality....the life of the Entity.

We will note also that in the tabulation of the spiritual life of the Monad we considered it as fivefold. This was necessarily so in this fivefold evolution, but the remaining two principles might be considered as:

6. The life of the Heavenly Man in Whose body the human Monad finds a place.
7. The life of the Logos in Whose body the Heavenly Man finds place.

It might be useful here to consider another enumeration of the principles of man<sup>10</sup> as he manifests in the **[Page 265]** three worlds, the planes whereon the subjective and the objective are united. What have we there? Let us begin where man begins, with the lowest:

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<sup>10</sup> Enumeration of the Principles.—S. D., II, 627, 631.

1st Principle -----Dense physical body. Sthula Sharira.

2nd Principle -----Etheric body. Linga Sharira.

3rd Principle-----Prana. Vital energy.

4th Principle-----Kama-rupa. The energy of desire.—S. D., I, 136.

(These are the lower four principles.)

5th Principle----- Manas. The energy of thought.The middle principle.—S. D., II, 83, 84. II, 332. S. D., II, 669.

6th Principle-----Buddhi. The energy of love.—S. D., II, 649, 676. S. D., III, 58.

7th Principle-----Atma. The synthetic principle.—S. D., I, 357, 201. S. D., III, 142.

See S. D., III, 201, note.

- a. Buddhi is the vehicle for atma.
- b. Manas is the vehicle for buddhi.
- c. Kamarupa is the vehicle for manas.—S. D., II, 171.
- d. The etheric body is the vehicle for prana.

Remember also:—

a. That the physical body is not a principle.—S. D., II, 652. III, 445. III, 652.

b. That atma is not a principle. See also S. D., III, 62, 63. III, 293.

(Other enumerations, differing in certain particulars will be found:—S. D., 177, 181, 685. II, 669. III, 476, 560. The latter is more esoteric).



7. The etheric body----- 1. The vital body.
6. Prana ----- 2. Vital force.
5. Kama-manas ----- 3. Desire Mind.
4. Lower mind ----- 4. Concrete mind.
3. Manas ----- 5. Higher or abstract mind.
2. Buddhi ----- 6. Wisdom, Christ force, intuition.
1. Atma ----- 7. Spiritual Will.

This is the lowest enumeration for little evolved man at the present time.

From the standpoint of the Ego what can be seen?

- I. The Absolute...Atma. Pure will-to-be.
  - II. *The Duad.*
    1. Buddhi.....Pure reason, wisdom.
    2. Manas.....Pure mind.
  - III. *The Triad.*
    3. The causal body.
    4. Lower mind.
- [Page 266]**
5. Kama-manas.
  6. Prana.
  7. The etheric body.

In these various enumerations of the principles we are dealing with them (as H. P. B. has pointed out they must be dealt with)<sup>11 12</sup> from differing standpoints, dependent upon the stage reached and the angle of vision. We have considered them thus in answering question six because we have sought to emphasise and to impress clearly upon our minds that the three lines of development must be remembered when considering the evolution of the Manasaputras.

## 2. *The Objective Development.*

This is sevenfold in evolution and in time, ninefold during obscuration, and tenfold at dissolution.

### *Macrocsmic*

1. The seven sacred planets of the solar system.
2. The two which are hid, which are the synthesising planets.
3. The one final synthesising planet—the Sun. Seven added to two added to one make ten.

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<sup>11</sup> H. P. Blavatsky says in the *Secret Doctrine* in connection with the Principles.

a. That mistakes in the classification are very possible.—S. D., II, 677.

b. That we must seek the occult meaning.—S. D., II, 652. That there are really six not seven principles.

c. That there are several classifications.—S. D., III, 374, 446.

d. That the esoteric enumeration cannot be made to correspond with the exoteric—S. D., III, 476.

e. That the numbering of the principles is a question of spiritual progress.—S. D., III, 456, 460.

<sup>12</sup> S. D., III, 456.

There are ten centres in the Grand Heavenly Man.

*A Heavenly Man*

1. The seven chains of a scheme.
2. The two synthesising chains.
3. One ultimate chain.

[Page 267] There are ten centres in a planetary Logos.

*Microcosm*

1. The seven vehicles employed:
  - a. The atmic sheath.
  - b. The buddhic vehicle.
  - c. The causal or egoic body.
  - d. The mental body.
  - e. The astral body.
  - f. The etheric body.
  - g. The dense physical.

2. Two synthesising bodies:

- a. The causal body.
- b. The physical body.

3. One synthesising body:

- a. The monadic sheath.

There are seven centres in the physical vehicle which correspond to these bodies, with the synthesising centres at the heart and throat; the head is then the ultimate synthesiser. This tabulation deals entirely with the form side, and with the vehicles indwelt by the Logos, the Manasaputras and by Man.

3. *The Subjective Development.*

This is also sevenfold:

1. Astral-----pure desire, emotion, feeling.
2. Kama-manas ----- desire-mind.
3. Manas-----lower concrete mind.
4. Higher manas ----- abstract or pure mind.
5. Buddhi ----- pure reason, intuition.
6. Atma ----- pure will, realisation.
7. Monadic ----- Will, love-wisdom, intelligence.

This deals with the sevenfold development of inherent love-wisdom by the aid of mind. This proceeds macrocosmically through the seven Heavenly Men, Who are [Page 268] actively intelligent, inherently love, and are objectively seen through Their forms, the planetary schemes. In Their totality They are the Logos, the Grand Man of the Heavens. In the case of a Heavenly Man the development proceeds through the seven groups of human entities who form Their psychic centres. These groups are on their own plane developing intelligence, are inherently love, and can be objectively contacted on the seven chains of a scheme. In the case of individual man, the development proceeds through his seven centres, which are the key to his psychic evolution. A man is also developing intelligence, is inherently love, and is objectively seen through one or other of his bodies.

What I seek to emphasise is the fact of the psychic development, and also that *subjective evolution is the main enterprise of the Logos*, of a planetary Logos and of a man. Active intelligent love (the bringing forth from latency of the inherent quality of love by the intelligent application of the mind faculty) will be the result of the evolutionary process. Just as objectivity is dual, life-form, so subjectivity is dual, mind-love, and the blending of the two produces consciousness. Spirit alone is unity, and is undivided; the development of Spirit (or its assumption of the fruits of evolution) is only to be realised and brought about when the dual evolution of the form and the psyche is consummated. Then Spirit garners the fruits of evolution and gathers to itself the qualities nurtured during manifestation,—perfect love and perfect intelligence showing forth then as active intelligent love-wisdom.

We might, therefore, answer the questions: "What is the Mind aspect and why is it so important?" by saying that the mind aspect is in reality the ability or capacity of the logoc Existence to think, to act, to build, and to evolve in order to develop the faculty of active love. When the Logos, Who IS active intelligence, has run His [Page 269] life-cycle, He will be also love fully manifested throughout Nature. This can be likewise predicated of a Heavenly Man in His sphere and of a man in his tiny cycle. Thus the importance of manas can be fully seen. It is the means whereby evolution becomes possible, comprehension is achieved, and activity is generated and utilised.

Let us now consider how this question can be expressed in terms of Fire:

*Objectively*

*Subjectively*

- |                                     |   |
|-------------------------------------|---|
| 1. The sea of fire-----             | 1. Our God is a consuming fire --Energising will. |
| 2. The akasha -----                 | 2. The Light of God -----Form aspect.             |
| 3. The aether -----                 | 3. The heat of matter ----- Activity aspect.      |
| 4. The air -----                    | 4. The illumination of the intuition.             |
| 5. Fire -----                       | 5. The fire of mind.                              |
| 6. The astral light -----           | 6. The heat of the emotions.                      |
| 7. Physical plane electricity ----- | 7. Kundalini and prana.                           |

*Spiritually.*

This is hid in a threefold mystery:

1. The mystery of electricity.
2. The mystery of the seven constellations.
3. The mystery of the ONE ABOVE THE LOGOS.

4. *The Heavenly Men and Man.*

The final part of question six is: Who are the Manasaputras?

This will be dealt with in greater detail in connection with our planet when taking up the subject of the coming of the Lords of Flame. It is desirable now to make certain facts clear which must form the basis of any thought upon this subject.

**[Page 270]** The Divine Manasaputras,<sup>13 14</sup> Who are known in the *Secret Doctrine* by diverse names, are the Mind-born Sons of Brahma, the third aspect logoic.

They are the seven planetary Logoi, and are the Lords of the Rays, the seven Heavenly Men. They developed the mind aspect in the first solar system, that in which Brahma was paramount, and in Himself embodied objective existence. This He did in the same sense as that in which the second aspect (the Vishnu or Dragon of Wisdom aspect) is the sumtotal of existence in this the second system.

The cells in Their bodies are made up of the units of the human and deva evolutions in the same manner (only on a higher turn of the spiral) as the bodies of human beings are made up of living organisms, the various animated cells, or the lesser lives. This is a basic fact in occultism, and the

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<sup>13</sup> In the *Secret Doctrine* the Heavenly Men are spoken of as:

1. Agents of creation. They are the totality of manifestation.—S. D., I, 470.
2. They are pre-cosmic.—S. D., I, 470.
3. They are the sumtotal of solar and lunar entities.—S. D., I, 152, 470. Compare II, 374.
4. They are the seven Biblical Archangels.  
They are the seven Forces or creative Powers.  
They are the seven Spirits before the Throne.  
They are the seven Spirits of the Planets.—S. D., I, 472, 153.
5. In Their totality They are the Secret Unpronounceable Name.—S. D., I, 473.
6. They are the collective Dhyan Chohans.—S. D., I, 477.
7. They are the seven Kumaras. The seven Rishis.—S. D., I, 493. III, 196, 327.
8. They are the Sons of Light.—S. D., I, 521, 522.
9. They are the Hierarchy of creative Powers.—S. D., I, 233.
10. They are the veiled synthesis.—S. D., I, 362.
11. They are our own planetary deities.—S. D., I, 153.
12. They are all men, the product of other worlds.—S. D., I, 132.
13. They are closely connected with the seven stars of the Great Bear.—S. D., I, 488. S. D., II 332. II, 579, 668. S. D., III, 195.
14. They are symbolised by circles.—S. D., II, 582.
15. They are collectively the fallen Angels.—S. D., II, 284, 541.

<sup>14</sup> *The Sons of Mind:* are known by various terms, such as:—"The Manasaputras, the Prajapatis, the Kumaras, the Primordial Seven, the Rudras, the Heavenly Men, the Rishis, the Spirits before the Throne.

relationship between the cells in the human vehicles, and the cells in the bodies of a Heavenly [Page 271] Man, will be productive of illumination if carefully studied.

*Just as a human being has an originating source, the Monad, and a semi-permanent vehicle, the causal body, but manifests through his lower principles (of which the dense physical is not one) so a Heavenly Man has an originating source, His Monad, a semi-permanent body on the monadic levels of the solar system, but manifests through three lower sheaths, our atmic, buddhic, and manasic levels. He is extraneous to the astral and physical planes just as a human being is to the physical. Man vitalises the physical vehicle with his force or heat but he does not occultly count it as a principle. So the Heavenly Man is extraneous to the two lower planes of manifestation though He vitalises them with His force. The human being realises his relationship (as a cell in the body) to a Heavenly Man only when he is developing the consciousness of the Ego on its own plane. If it might be so expressed, the groups of causal bodies are the lowest forms through which a Heavenly Man manifests, just as the physical body is the lowest through which a human being manifests, and this in its etheric connotation.*

It should be borne in mind that the manifesting Existences embody certain planes, and have Their points of deepest involution on diverse levels:

*a. A Man originates on the monadic level, has his main focal point on the fifth level, the mental, but is seeking full conscious development on the three lower planes, the mental, the astral and the physical.*

*b. A Heavenly Man has His source outside the solar system (as man outside the three worlds of his endeavor), has His main focal point on the second plane of the system, the monadic, and is seeking consciousness on the planes of the Triad,—this in relation to all the cells in His body. He developed consciousness on the three [Page 272] lower planes of the three worlds during the first solar system, again in relation to the cells in His body. Man is repeating His endeavor up to the fifth Initiation which will bring him to a stage of consciousness achieved by a Heavenly Man in a much earlier mahamanvantara. In connection with the initiations this should be carefully borne in mind.*

*c. A solar Logos has His origin on a still higher cosmic level, has His main focal point on the cosmic mental plane but is expressing Himself through the three lower cosmic planes just as man is seeking self-expression in the three worlds. Therefore, the seven major planes of the solar system are in the same relation to Him cosmically as the physical plane is to a human being. They form His etheric and dense bodies. It might be stated that:*

1. He vitalises them by His life and heat.
2. He animates them.
3. He is fully conscious through them.
4. The etheric is *in time* His lowest principle, but the dense physical is not counted. The dense cosmic physical body is composed of matter of the three lower planes of the solar system, the mental, the astral and the physical. *The buddhic plane is consequently the fourth cosmic ether.*

*d. The Heavenly Men form the seven centres in the body of the Logos. Therefore, They are the spheres of fire which animate His body, and each of Them expresses one form of His force manifestation, according to Their place within the body.*

e. Human beings, when centred within their groups on causal levels, form one or other of the seven centres in the body of a Heavenly Man.

f. The solar Logos forms one centre in the body of a still greater cosmic ENTITY. Human beings therefore [Page 273] find their place within one of the forty-nine centres (not groups, for a centre may be made up of many groups, corresponding to the different parts) of the seven Heavenly Men.

A Heavenly Man, with His seven centres, forms one centre in the body of the solar Logos. I would here point out to you the close connection existing between *the seven Rishis of the Great Bear* and the seven Heavenly Men. The seven Rishis of the Great Bear are to Them what the Monad is to the evolving human unit.

## VII. WHY IS THE PROGRESS OF EVOLUTION CYCLIC?

This question is one which necessarily appals us and makes us wonder.

Let us, therefore, deal with it as follows: Certain ideas are involved in the thought of cyclic progression, and these ideas it might pay us well to contemplate.

### 1. *The Idea of Repetition.*

This repetition involves the following factors:

a. *Repetition in time:* The thought of cyclic activity necessitates periods of time of differing length—greater or lesser cycles—but (according to their length) of uniform degree. A manvantara, or Day of Brahma, is always of a certain length, and so is a mahamanvantara. The cycles wherein an atom of any plane revolves upon its axis are uniform on its own plane.

b. *Repetition in fact:* This involves the idea of a key measure, or sound of any particular group of atoms that go to the composition of any particular form. This grouping of atoms will tend to the make-up of a particular series of circumstances and will repeat the measure or sound when an animating factor is brought to bear upon them. When the vitalising force is contacting at stated periods a certain set of atoms, it will call forth from them a specific sound which will demonstrate objectively as environing circumstances. In other words, [Page 274] the interplay of the Self and the not-self is invariably of a cyclic nature. The same quality in tone will be called forth by the Self as it indwells the form, but the key will ascend by gradual degrees. It is similar to the effect produced in striking the same note in different octaves, beginning at the base.

c. *Repetition in space:* This concept is involved deep in the greater concept of karma, which is really the law that governs the matter of the solar system, and which commenced its work in earlier solar systems. We have, therefore, *cycles in order*, and repetition in an ever-ascending spiral, under definite law.

The thoughts thus conveyed might be expressed likewise as follows:

a. The solar system repeating its activity....Repetition in Space.

b. A planetary chain repeating its activity....Repetition in Time.



- c. The constant consecutive reverberation of a plane note, of a subplane note, and of all that is called into objectivity by that note.....Plane Repetition.
- d. The tendency of atoms to perpetuate their activity, and thus produce similarity of circumstance, of environment and of vehicle....Form Repetition.

When we carry these ideas on to every plane in the solar system, and from thence to the cosmic planes, we have opened up for ourselves infinitude.

## *2. Repetition of Cyclic Action is Governed by Two Laws:*

Perhaps it is more accurate to say that it is governed by one law, primarily, and a subsidiary law. This leads [Page 275] to two general types of cycles, and is involved in the very nature of the Self and of the not-self. The interplay of the two by the aid of mind produces that which we call environment or circumstance.

The general law, which produces cyclic effect, is the Law of Attraction and Repulsion, of which the subsidiary law is the Law of Periodicity, and of Rebirth. Cyclic evolution is entirely the result of the activity of matter, and of the Will or Spirit. It is produced by the interaction of active matter and moulding Spirit. Every form holds hid a Life. Every life constantly reaches out after the similar life latent in other forms. When Spirit and matter sound the same note evolution will cease. When the note sounded by the form is stronger than that of Spirit, we have attraction between *forms*. When the note sounded by Spirit is stronger than that of matter and form, we have Spirit repelling form. Here we have the basis for the battlefield of life, and its myriads of intermediate stages, which might be expressed as follows:

- a. The period of the domination of the form note is that of involution.
- b. The period of the repulsion of form by Spirit is that of the battlefield of the three worlds.
- c. The period of the attraction of Spirit and Spirit, and the consequent withdrawal from form is that of the Path.
- d. The period of domination of the note of Spirit is that of the higher planes of evolution.

To the synchronisation of the notes, or to the lack of synchronisation, may be attributed all that occurs in the world cycles. Thus we have the production of harmony; first, the basic note of matter, then the note of Spirit gradually overcoming the lower note and usurping attention [Page 276] till gradually the note of Spirit overpowers all other notes. Yet it must be borne in mind that it is the note of the life that holds the form together. The note of the Sun, for instance, holds in just attraction the circling spheres, the planets. The notes synchronise and harmonise till the stage of adequacy is reached and the period of abstraction. Cyclic evolution proceeds. A human being, similarly, holds (by means of his note) the atoms of the three bodies together, being to them as the central sun to the planets. Primarily, nevertheless, it may be posited that the Law of Attraction is the demonstration of the powers of Spirit, whilst the Law of Repulsion governs the form. Spirit attracts Spirit throughout the greater cycle. In lesser cycles, Spirit temporarily attracts matter. The tendency of Spirit is to merge and blend with Spirit. Form repulses form, and thus brings about separation. But—during the great cycle of evolution—when the third factor of Mind comes in, and when the point of balance is the goal, the cyclic display of the interaction between Spirit and form is seen, and the result is the ordered cycles of the planets, of a human being, and of an atom. Thus, through repetition, is consciousness developed, and responsive faculty induced. When this faculty is of such a nature that it is an inherent part of the

Entity's working capital, it has to be exercised on every plane, and again cyclic action is the law, and hence rebirth again and again is the method of exercise. When the innate conscious faculty of every unit of consciousness has become co-ordinated as part of the equipment of the Logos on every plane of the solar system, then, and only then, will cyclic evolution cease, will rotary movement on every plane of the cosmic physical plane be of such a uniform vibration as to set up action on the next cosmic plane, the astral.

**[Page 277]** 3. *The Third Idea Involved Is That of the Two Types of Cycles*

1. *Rotation on the axis:* This is to be seen whether we are dealing with a minute atom of substance, with a planet revolving on its axis, with the rotation of the causal body, or with the rotation of a solar system.

a. In relation to the human being, this might be considered as the rotation of the various sheaths around the central consciousness during any one incarnation.

b. In relation to a Heavenly Man it might be considered as the rotation of a globe within a chain, or the period of one incarnation.

c. In relation to a solar Logos it might be considered as one complete revolution of the Sun in space, with all that is included within the ring-pass-not.

2. *Rotation around an orbit.* This is the revolution of a sphere of life, not only on its axis, but along a spheroidal path or orbit around a central point.

a. In connection with man this might be considered as the revolution of the wheel of life, or the passage of an entity through the three lower planes down into incarnation and back again.

b. In connection with a Heavenly Man it might be considered as the cycle which we call a round in which the life of the Heavenly Man cycles through all the seven globes.

c. In connection with the solar Logos it is the complete revolution of the solar system around its cosmic centre.

It is to be noted at this point that the ideas dealt with in connection with cyclic evolution cannot be posited apart from the concept of consciousness. The ideas of **[Page 278]** time, of space, and of activity (from the point of view of the occultist), can only be conceived as relative to some conscious entity, to some Thinker.

Time to the occultist is that cycle, greater or lesser, in which some life runs some specific course, in which some particular period begins, continues, and ends, in connection with the awareness of some Entity, and is recognised only as time when the participating life has reached a considerable stage of awareness. Time has been defined as a succession of states of consciousness,<sup>15</sup> and it therefore may be

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<sup>15</sup> The *Secret Doctrine* says:

1. The Universe is in reality but a huge aggregation of states of consciousness.—S. D., II, 633. I, 70, 626,

2. Spirit and consciousness are synonymous terms.—S. D., I, 43, 125, 349, 350, 592, 593.

3. Every atom in the universe is endowed with consciousness.—S. D., I, 105. II, 709, 742.

4. Six types of Consciousness as embodied in the Kingdom of Nature on the five planes of *Human Evolution*.—S. D., I, 123. II, 678.

a. *The Mineral Kingdom* 1.

Intelligent activity. All atoms show ability to select, to discriminate intelligently under the Law of Attraction and

studied from the point of view of

**[Page 279]**

- a. Logoic consciousness*, or the successive states of divine realisation within the solar sphere.
- b. Planetary consciousness*, or the consciousness of a Heavenly Man as He cycles successively through the scheme.
- c. Causal consciousness*, or the successive expanding of the intelligent awareness of a human being from life to life.
- d. Human consciousness*, or the awareness of a man on the physical plane, and progressively on the emotional and the mental planes.
- e. Animal, vegetable and mineral consciousness* which differs from the human consciousness in many particulars, and primarily in that it does not co-ordinate, or deduce and recognise separate identity. It resembles human consciousness in that it covers the response to successive contacts of the units involved during their small cycles.
- f. Atomic consciousness*, demonstrating through successive states of repulsion and attraction. In this last definition lies the key to the other states of consciousness.

*An atom* revolves upon its axis. In its revolution it comes within the field of activity of other atoms. These it either attracts and swings into its own field of operation, or it repulses and drives them outside its range of activity, causing separation. One thing to be borne in mind in the concept of mutual attraction is the preservation of identity in cohesion.

*A human being* in objective manifestation likewise revolves upon his axis, or around his central point, his mainspring of animation; this brings him within the range of activity of other men, other human atoms. This similarly either tends to co-operation or cohesion, or to separation or repulsion. Again it must be borne in mind that even in cohesion identity is preserved.

**[Page 280]** *A Heavenly Man*, through the form of a planetary chain, similarly revolves upon His axis, and a like phenomenon may be observed. A planet repulses a planet similarly charged, for it is a known law that like particles repel each other, but occultly it is a known law that they will eventually

Repulsion.—S. D., I, 295.

*b. Vegetable Kingdom* 2.

Intelligent activity plus embryo sensation or feeling.

*c. Animal Kingdom* 3.

Intelligent activity, sensation plus instinct, or embryo mentality.—S. D., III, 573, 574.

These three embody the sub-human consciousness.

*d. Human consciousness* 4.

Intelligent activity, love or perfected feeling or realisation and will, or intelligent purpose. The three aspects. S. D., I, 215, 231.—S. D., II, 552. III, 579.

This is Self-Consciousness—the middle point.—S. D., I, 297.

*e. Spiritual Consciousness* 5.

Buddhic realisation. The unit is aware of his group. The separated unit identifies himself with his ray or type.—S. D., III, 572. I, 183, 623.

*f. Atomic Consciousness* 6.

The consciousness of the unit of the Septenary solar system.—S. D., II, 673. II, 741.

These two embody super-consciousness.

The seventh type embraces them all and is God Consciousness.—S. D., II, 740 note.

Study also S. D., I, 300, 301, 183, 221, 623. S. D., II, 32 note, 741, 552 note.—S. D., III, 573, 574, 558, 557, 584.

attract each other as the vibration becomes sufficiently strong. A negative planet will be attracted by a positive, and so on through all forms. This is the manifestation of SEX in substance of every kind, from the tiny atom in the body to the vast planetary chains, and this is the basis of activity. Radiatory activity is simply the interplay between male and female, and this can be seen in the physical atom of the scientist, among men and women, and in the vaster atom of a solar system as it vibrates with its cosmic opposite.

We might, therefore, consider *time* as that process of activity, or that progression in development, wherein the indwelling Consciousness is seeking its opposite, and coming under the Law of Attraction, which leads to atomic, human, planetary, spiritual, solar and cosmic marriage. This idea is comparatively simple in relation to a human being, and can be seen in daily demonstration in his contacts with other men; these contacts are governed, for instance, very largely by his likes and dislikes. All these attractions and repulsions are under law, and their cause exists in *form* itself. The emotion of like or of dislike is nothing else but the realisation by the conscious entity of the swinging into his magnetic radius of an atomic form which he is led, by the very law of his own being, to either attract or repulse. Only when the form is transcended, and Spirit seeks out Spirit, will the phenomena of repulsion cease. This will be the inevitable finale at the cessation of solar evolution, and it will bring about pralaya. The duration of the interplay, the period of the search of Spirit for Spirit, and **[Page 281]** the vibratory process necessitated by the utilisation of the form, this we call Time, whether in connection with a man, a planetary Logos, or the Deity.

Space, again, is included in the idea of consciousness, and its utilisation of matter. Space, for the Logos, is literally the form wherein His conscious activities and purposes are worked out—the solar ring-pass-not. The space wherein a planetary Logos works out His plans is similarly as much of solar space as His consciousness is developed enough to use. Man again repeats the process and his ring-pass-not is included in the radius of his consciousness, and may be very circumscribed as in the case of the little evolved, or may be inclusive of a portion of planetary space of great extent, and even in the case of the very highly evolved may begin to touch the periphery of the sphere of influence of the planetary Logos in Whose body he is a cell.

Space for the atom (for instance, the atom in the physical body of man) will be the radius of the form in which is found the greater centre of consciousness of which it is a part and it will be both attracted and repulsed—attracted and built into the form of the greater Life, yet repulsed and thereby prevented from moving from a certain point within that form.

We have here dealt a little with time and space in their relation to a specific centre of consciousness; we have seen that they are simply *forms of ideas to express the cyclic activity of an entity*. The subject is exceedingly abstruse, due to the low stage of the human intelligence, which is as yet so occupied with the objective or material side of manifestation that the attraction existing between Spirit and Spirit is little more than a concept. When more of the human family have their centre of consciousness in the Ego and hence are busy with the work of repulsing matter, and with the withdrawal of **[Page 282]** Spirit from form, then only will the transmutative process be comprehended, then only will time (as known in the three worlds) be transcended, and then only will space (as manifested to man through the three lower planes or the eighteen subplanes) be found to be a barrier. This same statement can be predicated of the seven Logoi and of the solar Logos, extending the idea to other planes, solar and cosmic. So also can it be narrowed down to the subhuman, and to the involutory lives, remembering ever that as the consciousness is more confined and restricted so inertia, lack of response and limitation

of radiation will be seen.

By a close scrutiny of chart V, it will be apparent wherein lies the problem of the Logos, and wherein lies the accuracy of the correspondence between Him and His reflection Man.

*First.* Both are in objective manifestation on the physical plane.

*Second.* Both are at their point of deepest involution.

*Third.* Both are trammelled by matter, and are developing consciousness (egoic consciousness) on the physical plane—man on the solar physical, and the Logos on the cosmic physical plane.

*Fourth.* Man has to bring down into conscious full control, the God within. Through that control he must dominate circumstance, make his environment his instrument and manipulate matter. On cosmic levels the Logos does likewise. Both are far from achievement.

*Fifth.* Both work in, with, and by, electrical force.

*Sixth.* Both come under the laws governing forms and hence both are controlled in time and space by KARMA, which is the Law of forms. It has to do with quality, as force has to do with vibration.

*Seventh.* Both work through forms made up of:

**[Page 283]** *a. Three main types of forms:* A mental form, one aspect of manifestation; an astral form, a second aspect; and a physical form, the third aspect. The mental vibration sets the key measure and seeks to utilise and co-ordinate the physical body at *Will*. It deals with or links up the consciousness to the three forms in one direction; it repulses and causes separation in another. The astral vibration deals with the quality, with the attractive measure. It is the psychic element. The physical is the meeting ground of consciousness with the material form. This last is the result produced by the union of the key measure and the quality of tone.

*b. Seven centres of force* which hold the three forms in one coherent whole, and cause their vitalisation and their co-ordination. They put the triple unit into correlation with their main centre of consciousness on the higher planes, whether that centre is the causal body of man, of a planetary Logos, or of a solar Logos.

*c. Millions of infinitesimal cells*, each embodying a lesser life, each in a condition of constant activity, and each repulsing other cells so as to preserve individuality or identity, yet each held to each by a central attractive force. Thus we have produced the objective form of a crystal, a vegetable, an animal, a man, a planet, a system.

Finally, both work, therefore, in a dual manner and each demonstrates both attraction and repulsion.

Attraction of matter to Spirit and the building of a form for the use of Spirit is the result of electrical energy in the universe, which in each case brings the lesser lives or spheres into its range of influence. The magnetic force, the life of the Logos gathers together His body of manifestation. The magnetic force of the Heavenly Man, the planetary Logos, gathers out of the solar ring-pass-not that which He needs for each incarnation.

**[Page 284]** The magnetic force of the Ego gathers, at each rebirth, matter within the particular sphere or scheme within which the Ego has place. So on down the scale, we find the lesser pursuing its round ever within the greater.

Therefore we have (during a period of Attraction and Repulsion, or a life cycle) that which we call Time and Space, and this holds equally true in the life cycle of a Logos or an ant, or a crystal. There are cycles of activity in matter, due to some energising Will, and then Time and Space are known. There are cycles of non-being when Time and Space are not, and the energising Will is withdrawn. But we must not forget that this is purely relative, and only to be considered from the standpoint of the particular life or entity involved, and the special stage of awareness reached. All must be interpreted in terms of consciousness.

The first type of cycle, or the period involved in one entire revolution of a sphere around its own centre of consciousness, is to the particular Entity involved (be he God or man) a lesser cycle. The second type of cycle or the period involved in the complete circling of an orbit, or the revolution of a sphere around the centre of which it is an integral part, we can consider as a greater cycle. The third type of cycle has not so much to do with the transition of the form through a certain location in space but as the cycle which includes both the greater and the lesser cycles. It has to do with the response of the ENTITY, to Whom our solar Logos is but a centre in His Body, to the contacts made on that centre and on its cosmic opposite. These two centres, for instance, our solar system and its cosmic opposite, in their interaction create a cycle period which has a relation to the "ONE WHO IS ABOVE OUR LOGOS." This is, of course, beyond human conception, but must be included in our enumeration of cycles if exactitude is to be achieved.

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#### VIII. WHY IS KNOWLEDGE BOTH EXOTERIC AND ESOTERIC?<sup>16</sup>

We can now take up the question next in order, which was worded: "*Why do we consider certain aspects of knowledge esoteric and other aspects as exoteric?*"

The answer to this practically involves the realisation that some knowledge deals with the subjective side of life, and the other type of knowledge with the objective side; that one type of knowledge is concerned with energy and force (hence the danger of undue hasty revelation) and another with that which is energised. Therefore it will be apparent that until the faculty of ascertaining subjective information is achieved, whole ranges of facts will remain outside the scope of the consciousness of the

<sup>16</sup> In the *Secret Doctrine* we are told that *there are seven branches of knowledge mentioned in the Puranas*. S. D., I, 192.

Correspondences can here be worked out in connection with:—

- a. The seven Rays, the Lords of Sacrifice, Love and Knowledge.
- b. The seven states of consciousness.
- c. The seven states of matter or planes.
- d. The seven types of forces.
- e. The seven Initiations and many other septenates.

*The Gnosis, the hidden knowledge, is the seventh Principle, the six schools of Indian philosophy are the six principles.*— S. D., I, 299.

These six schools are:—

- a. The school of Logic...Proof of right perception.
- b. The atomic school...System of particulars. Elements. Alchemy and chemistry.
- c. The Sankhya school...System of numbers. The materialistic school. The theory of the seven states of matter or prakriti.
- d. The school of Yoga...Union. The rule of daily life. Mysticism.
- e. The school of Ceremonial religion...Ritual. Worship of the devas or Gods.
- f. The Vedanta school...Has to do with non-duality. Deals with the relation of Atma in man to the Logos.

The Gnosis or hidden knowledge is the same as Atma vidya, or Theosophy, and includes the other six.



majority.

As we have been told, the goal of evolution is the attainment of consciousness on all planes; owing to the small evolutionary attainment of the race only the physical plane is as yet in any way brought under *conscious* control. The knowledge which deals with that plane, [Page 286] the information which is concerned with densest objectivity, the sumtotal of facts connected with the five lower subplanes of the physical plane are (from the occult standpoint) considered exoteric. During the next two races the other two subplanes will be mastered, and the entire mass of knowledge concerned with physical and etheric matter, with energy, form and experience on the physical plane, will be easily available to man, and concern only his five physical senses.

Information and knowledge of the life evolving through the forms will for a considerably longer time be considered esoteric, as also will the apprehension and comprehension of the matter aspect, and the laws governing energy on the astral and the mental planes. This is stated in connection with average man, the rank and file of humanity. Objective or exoteric information is largely that obtained or ascertained by men in the Hall of Learning by means of the five senses, and by experiment. Experiment in due course of time and after many cycles of incarnation is transmuted into experience, and this produces eventually that which we call instinct, or the habitual reaction of some type of consciousness to a given set of circumstances, or of environment. These two factors of the senses and of experimental contact can be seen working out in the animal and human kingdoms; the difference between the two exists in the ability of the man consciously to remember, apprehend, anticipate, and utilise the fruits of past experience, and thus influence the present and prepare for the future. He employs the physical brain for this purpose. An animal likewise has an instinctual memory, apprehension, and an embryo anticipation, but (lacking mind) he is unable to adjust them to circumstances in the sense of prearrangement, and lacks the capacity consciously to utilise, and thus reap, the benefit of past events, and to learn from experience in the manner which a man does. The [Page 287] animal uses the solar plexus in the same way that a man uses the brain; it is the organ of instinct.

All that can be acquired by instinct and by the use of the concrete mind functioning through the physical brain can be considered as dealing with that which we call exoteric. It is thus evident how the range of fact will differ according to:

- a. The age of the soul.
- b. Experience developed and used.
- c. Condition of the brain and the physical body.
- d. Circumstances and environment.

As time progresses and man reaches a fair state of evolution, mind is more rapidly developed, and a new factor comes gradually into play. Little by little the intuition, or the transcendental mind, begins to function, and eventually supersedes the lower or concrete mind. It then utilises the physical brain as a receiving plate, but at the same time develops certain centres in the head, and thus transfers the zone of its activity from the physical brain to the higher head centres, existing in etheric matter. For the mass of humanity, this will be effected during the opening up of the etheric subplanes during the next two races. This is paralleled in the animal kingdom by the gradual transference of the zone of activity from the solar plexus to the rudimentary brain, and its gradual development by the aid of manas.

As we consider these points, it will become apparent that the esoteric aspects of knowledge are really those zones of consciousness which are not yet conquered, and brought within the radius of control of the indwelling Entity.

The point to be emphasised is that when this is realised the true significance of the esoteric and the occult will be appreciated, and *the endeavor of all KNOWERS will be to draw within the zone of their knowledge other [Page 288] units who are ready for a similar expansion of consciousness.* In this thought lies the key to the work of the Brotherhood. They attract by Their force into certain fields of realisation and endeavor and by that attraction and the response of those human atoms who are ready, the group soul on the upward arc, or a particular centre of a Heavenly Man, is co-ordinated.

In the same way the animal is brought at a certain stage into the zone of influence of the lesser sons of mind—human beings who are the elder brothers of the animals, as the Masters of the Wisdom are the Elder Brothers where humanity is concerned. So the interlocking proceeds and the division of responsibility.

#### IX. WHAT IS THE RELATION BETWEEN:

- a. The ten planetary schemes?
- b. The seven sacred planets?
- c. The seven chains in a scheme?
- d. The seven globes in a chain?
- e. The seven rounds on a globe?
- f. The seven root-races and the seven subraces?

We have in this question a vast quantity of matter to deal with and it will be impossible for us to do more than to get a broad and general idea.

The subject is so vast and the comprehensiveness of the interrelated points is so great that we shall only attain lucidity if we confine our attention to certain broad general conceptions, leaving the subsidiary points for more detailed elucidation at some later period.

##### 1. *The Inter-related Parts*

Primarily I would suggest that we consider this subject only as it *concerns a Heavenly Man*, that we omit from our immediate calculations the consideration of the cellular composition of His body (those separated units of consciousness which we call deva and human [Page 289] beings), and that we view the matter from what is to the human being, the group concept, and not the individual.

The entire middle section of this treatise on the Fires has to do with the development of the consciousness of a Heavenly Man, and the application by Him of the knowledge gained (through the aid of manas or mind) in a previous solar system, to the acquisition of wisdom through objectivity, and to the transmutation of the earlier acquired faculty into applied Love. This is His work in the same sense that the work of the cells within His body is to develop the mind principle. When through experience in the three worlds the human units have accomplished this, they can then gain—through the final initiations—something of the group concept, or the conscious realisation of place, and of energised activity within the ring-pass-not of their particular planetary Logos. Therefore, we might

consider the following points:

*First: The work of the units* who go to the make-up of a particular planetary Logos. This is of a threefold nature:

*a.* To attain the consciousness of the realised control of their own individual ring-pass-not, or of their own sphere of activity. This covers the period of evolution up to the first Initiation, or their entrance upon the Path, and thus into the spiritual kingdom. It concerns the awakening of consciousness on the three lower planes.

*b.* To attain the consciousness of the particular centre in the body of one of the planetary Logoi—which centre embodies their group activity. This carries them to the fifth Initiation, and covers the period wherein consciousness is awakened on the five planes of evolution.

*c.* To attain to the consciousness of the centre in the Body of the Logos of which any particular planetary [Page 290] Logos is the sumtotal. This carries them to the seventh Initiation and covers the period of the awakening of consciousness on the seven planes of the solar system.

These expansions are attained by the aid of mind, transmuted in due course of time into love-wisdom, and entail the conscious control of the entire seven planes of the solar system, or of the lowest cosmic plane.

*Second: The work of the Heavenly Men* Who in their totality are the seven centres in the body of the Logos. This work is again threefold:

*a.* To attain to full self-consciousness, or to individual consciousness on the five planes; to vibrate with conscious activity within Their Own ring-pass-not, a planetary scheme. This covers a period in the scheme of involution, and of that period during the evolutionary stage which is comprised within the first three rounds up to the entrance upon the fourth round.

*b.* To attain to the consciousness of the solar Logos, within Whose body They form the centres. It entails the attainment by a Heavenly Man of a group consciousness of a sevenfold nature, or the achievement of accurate vibratory relationship with the other Heavenly Men Who form the other centres. It carries with it the capacity to have full conscious control on the seven planes of the solar system, and covers that period of development which is undergone in a planetary chain during the fourth, fifth, and sixth rounds. It should be borne in mind that a paralleling recognition should here be given to the fact that the solar Logos holds an analogous position in the body of a cosmic Entity to that held by a Heavenly Man in the body of a solar Logos.

*c.* To attain to the consciousness of a greater centre on cosmic levels. This covers the period of the seventh round, and gives to a Heavenly Man (when these rounds are viewed in the light of the Eternal Now, and not from the standpoint of time and of space) the consciousness of [Page 291] the cosmic astral, or the second lowest plane of the cosmic planes. A great deal of the problem to be seen slowly working out at this time to a solution is due to the fact that the control of the Heavenly Man, Whose body our scheme may be, is as yet but partial, and His cosmic experience is as yet but imperfect. This necessarily affects the cells in His body in the same way that lack of astral control in the case of a human being, affects his vehicle. It might here be pointed out that the evolution of the Heavenly Men

is unequal, and that our planetary Logos has not the control, for instance, that the Heavenly Man of the Venus chain has achieved. In each round one subplane of the cosmic astral plane is brought under control, and the consciousness of the Heavenly Man expands to include one subplane more. The planetary Lord of Venus has dominated and controlled the five subplanes and is working on the sixth. Our planetary Logos is engaged in a similar work on the fourth and fifth. The work, as in all cycles, overlaps and it might be explained thus:

He is perfecting the control of the fourth subplane on the cosmic astral plane, and has nearly completed it. He is beginning to work at the control of the fifth subplane—a control which will be perfected in the fifth round.

He is sensing and responding to the vibration of the sixth subplane, but is not as yet fully conscious on that subplane.

We have a corresponding reflection to this in the fourth and fifth root-races on this planet, in which the astral consciousness of the Atlantean cycle is being perfected, the fifth principle is being developed, and the sixth is being gradually sensed. This deserves thoughtful consideration.

*Third: The work of a solar logos is again of a corresponding nature:*

**[Page 292]** *a.* He has to attain to the full consciousness of His entire ring-pass-not, or of the seven planes of the solar system. This covers a period wherein five of the Heavenly Men, or five of His centres, and therefore, five schemes, reach a stage of accurate response to contact and stimulation.

*b.* He has to attain to the consciousness of the cosmic Logos within Whose body He is a centre. He must find by experience His place within the cosmic group of which He is a part, in much the same way as a planetary Logos pursues a similar course. This is achieved when all the Heavenly Men or each of the seven centres are awakened and functioning consciously and freely, with their systemic inter-relation adjusted and controlled by the Law of Action and Reaction. It brings within His control not only the seven subplanes of the cosmic physical plane (our seven major planes) but necessarily also the cosmic astral plane.

*c.* To attain to the consciousness of the centre in the body of the ONE ABOUT WHOM NOUGHT MAY BE SAID. This centre is formed by the sphere of influence of a cosmic Logos. In the body of a cosmic Logos, a solar Logos is a centre.

We must bear in mind that this enumeration is given from the standpoint of *the present*, and from the angle of vision (relatively limited) of the Heavenly Man of our particular scheme, and that it is therefore circumscribed by His peculiar conditions, which govern the intelligence of the cells in His body; it is given from the point of view of differentiation and not of synthesis. A synthetic absorption proceeds eventually in connection with all these Entities, and each undergoes a process, paralleling on His Own level that undergone by the Microcosm; in the case of the Microcosm the causal body or the body of the Ego acts as the synthesiser of the energy of the Quaternary or lower Self, and the spiritual

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TABULATION II  
EVOLUTION IN THE UNIVERSE

<i>Entity</i>	<i>Vehicle</i>	<i>Centre</i>	<i>Space</i>	<i>Time</i>
The Unknown	-----7 constellations	----- Cosmic Logos	----- 5 cosmic planes.	
A Cosmic Logos	-----7 solar systems	----- Solar Logos	----- 4 cosmic planes.	
A Solar Logos	-----7 planetary schemes	---- Heavenly Man	----- 3 cosmic planes	---- Period of three solar systems.
A Heavenly Man	-----7 planetary chains	----- Chohans and groups	---- 2 cosmic planes	---- Period of one solar system.
A Man	----- etheric centres	----- a Principle	----- 1 cosmic plane	----- Period of one planetary scheme.

[Page 294] or monadic sheath as the synthesiser of the seven principles, making thus the three, the seven, and the ten.

In closing I would point out that the mind must carefully be kept from reducing all these ideas into a rankly materialistic concept. It must be rigidly borne in mind that we are dealing with the subjective life, and not with the objective form, and that we are considering, for instance, the synthesis of the principles or the qualitating energies and not the synthesis of form.

Through each etheric centre man is bringing to perfect vibration some one principle or quality through which the subjective life may express itself.

Through each chain in a scheme a Heavenly Man is endeavoring to do the same.

Through each scheme in a system, a solar Logos is working at the same thing; the goal is synthetic quality and not primarily the perfection of the form. The response of the energised form to the qualitative life is naturally—under the law—equal to the demand, but this is of secondary importance and is not the object in view.

We have seen that the work to be accomplished in all the above cases is necessarily threefold:

*First.* The development of individual consciousness.

*Second.* The development of group consciousness.

*Third.* The development of God consciousness, of that consciousness in each case which represents the highest spiritual Source, and which is recognised as the same in essence as the God within the individual, whether man or solar Logos.

This concept must be meditated upon by all thinkers and its synthesis emphasised. The relation of the cell to the group, of the group to the aggregate of groups, and of them all to the indwelling Entity Who holds them in synthetic correlation by means of the Law of Attraction and Repulsion is of vital moment. Two main ideas must always be borne in mind:

**[Page 295]** That the terms "cell, group, or congerie of groups" relate entirely to the form of vehicle, and thus to the *matter* aspect.

That the idea of an Entity Who synthesises the groups and is the animating life of the cell has to do with the *Spirit* aspect.

These two concepts lead necessarily to a third, that of the development of consciousness, which is the gradual expansion of the realisation of the Indweller in the form, the apprehension by the Self of the relation of the form to Itself, and of its slow utilisation and control. This persists until that Realisation includes the cell, the group, and the totality of groups. These ideas can be applied to the three grades of consciousness referred to. As follows:

*Man*, the lowest type of *coherent* consciousness (using the word "consciousness" in its true connotation as the "One who knows") is but a cell, a minute atom within a group.

*A Heavenly Man* represents a coherent conscious group.

*A solar Logos* on His Own plane holds an analogous place to that of a Heavenly Man in a solar system, and from a still higher standpoint to that of a man within the solar system. When the place of the solar planes within the cosmic scheme is duly apprehended it will be recognised that on cosmic levels of a high order the solar Logos is an Intelligence as relatively low in the order of cosmic consciousness as man is in relation to solar consciousness. He is but a cell in the body of the ONE ABOUT WHOM NAUGHT MAY BE SAID. His work parallels on cosmic levels the work of man on the solar planes. He has to undergo on the three lower cosmic planes a process of developing an apprehension of His environment of the same nature as man in the three worlds. This fact should be remembered by all students **[Page 296]** of this central division of our subject; above all the analogy between the cosmic physical planes and the solar physical planes must be pondered upon. It holds hid the fourfold mystery:

1. The mystery of the Akasha.
2. The secret of the fifth round.
3. The esoteric significance of Saturn, the third planet.
4. The occult nature of cosmic kundalini, or the electrical force of the system.

One hint on this fourth point may be given for wise consideration. When the electrical interplay between the planets is better ascertained (and by this I mean their negative or positive interplay), then it will be revealed which are related or connected, and which are nearing the point of balance. I would here point out very briefly certain facts, not pausing to elaborate or to elucidate, but simply making various statements which—as the knowledge of man progresses—will assume their rightful place in the ordered scheme. They will then be seen as enlightening and revealing the necessary sequence of development.



## 2. *The Work of the Atomic Units.*

a. The seven Heavenly Men, considered in relation to the Entity of Whom the solar Logos is a reflection, are as the seven centres in the physical body of a human being. This will be realised as the correspondence between the cosmic physical plane and the systemic physical plane is studied.

b. Three of these centres, therefore  
 Concern the lower centres of the cosmic Being.  
 Have their analogies on the dense, liquid and gaseous planes.  
 Are at present the object of the attention of cosmic kundalini.

**[Page 297]** c. One of these centres corresponds to the solar plexus and is the synthesiser of the lower three, thus making a quaternary.

d. The centre which is analogous to that at the base of the spine, or the reservoir of kundalini, has a permanence which is not seen in the other two lower centres. The Heavenly Man Who embodies this principle and is the source of generative heat to His Brothers, must be sought for by the aid of the intuition. Concrete Mind will not here avail.

e. The three higher centres, or the Heavenly Men Who correspond to the head, the heart and the throat of the solar Logos, have Their etheric analogies on the three higher etheric levels of the cosmic physical plane, just as the Heavenly Man Who embodies the logoc solar plexus finds His manifesting source on the fourth etheric.

f. This Heavenly Man, with His etheric vortex or wheel of force on the fourth cosmic ether, is in this fourth round, a vital factor in planetary evolution.

g. When the Heavenly Man, Who is at present demonstrating through the Earth scheme, has succeeded in vitalising His middle centre, or in directing the force of planetary kundalini away from the lower centres to the solar plexus centre, a new cycle will be reached, and much of the present distress will be ended. His work is as yet in an embryonic condition, and two and a half more cycles must transpire before He has accomplished the necessary work. When that is done, the result in connection with the human units in incarnation will be threefold:

Sex stimulation, as now understood, will be showing a tendency to manifest in creation, not so much on the physical plane, as on the astral and mental, demonstrating in the creations of art and beauty, and the objective work of the scientists.

Crime, as now seen, based largely on the sex emotion, **[Page 298]** will be a thing of the past, and physical plane license, orgy and horror will be reduced seventy-five per cent.

The interplay between the three dense physical planets will be perfected and man will pass at will from one to another.

I would here point out the inadvisability of the method whereby the names of the globes in a chain, just as the names of a chain in a scheme, follow the planetary nomenclature. This has led to confusion.

A clue tending towards the correct understanding lies hid in the words: "Venus is the Earth's primary."<sup>17</sup>

It is not permissible to say much about this mystery, that "*Venus is the Earth's alter ego*," nor is it advisable, but certain ideas may be suggested which—if brooded on—may result in a wider grasp of the beauty of nature's synthesis, and of the wonderful correlation of all that is in process of evolution.

Perhaps some idea may be gained if we remember that, in an occult sense, Venus is to the Earth what the higher Self is to man.

The coming of the Lords of Flame to the Earth was all under law and not just an accidental and fortunate happening; it was a planetary matter which finds its correspondence in the connection between the mental unit and the manasic permanent atom. Again, as the antaskarana is built by individual man between these two points, so—again in a planetary sense—is a channel being built by collective man on this planet to its primary, Venus.

In connection with these two planets, it must be remembered that Venus is a sacred planet and the Earth is not. This means that certain of the planets are to the Logos what the permanent atoms are to man. They embody principles. Certain planets afford only temporary [Page 299] homes to these principles. Others persist throughout the mahamanvantara. Of these Venus is one.

Three of the sacred planets, it should be remembered, are the home of the three major Rays, of the embodied forms of the three logoc aspects or principles. Other planets are embodiments of the four minor rays. We might consider—*from the standpoint of the present*—that Venus, Jupiter and Saturn might be considered as the vehicles of the three super-principles at this time. Mercury, the Earth and Mars are closely allied to these three, but a hidden mystery lies here. The evolution of the inner round has a close connection with this problem. Perhaps some light may be thrown upon the obscurity of the matter by the realisation that just as the Logos has (in the non-sacred planets) the correspondence to the permanent atoms in the human being, so the middle evolution between these two (God and man) is the Heavenly Man, whose body is made up of human and deva monads, and Who has likewise His permanent atoms. Always the three higher principles can be distinguished in importance from the four lower.

The key is hidden in the fact that between the number of a globe in a chain and its corresponding chain lies a method of communication. The same is true likewise of the correspondence between a chain of globes and a scheme of analogous number. The connection between Venus and the Earth lies hid in number, and it took a moment of mysterious alignment between a globe, its corresponding chain and the scheme of allied number to effect the momentous occurrence known as the coming of the Lords of Flame. It occurred in the third rootrace in the fourth round. Here we have an analogy between the quaternary and the Triad, carrying the interpretation up to a Heavenly Man. The chain was the fourth chain and the globe, the fourth. The fourth [Page 300] chain in the Venus scheme and the fourth globe in that chain were closely involved in the transaction.

*h.* The progress of development of the Heavenly Men is by no means uniform. One point has not been emphasised hitherto, and that is, that the problem before each of Them is dissimilar, and, therefore, it is not possible for man correctly to gauge the work done by Them and Their relative point of attainment.

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<sup>17</sup> S. D., II, 33. I, 323.

It has been said that as Venus is in the fifth round, the Venusian Lord is further progressed than His brothers. This is not altogether so. Just as in the development of humanity three main lines may be seen with four lesser lines merging into one of the three main lines, so in connection with the Heavenly Men, there are three main lines of which the Venusian is not one. The Lord of Venus holds place in the logic quaternary, as does the Lord of Earth.

The main idea underlying the question we have been endeavoring to answer has to do with the relationship between the schemes, chains, rounds, and races, and it should be borne in mind that these manifestations bear the same relationship to a Heavenly Man as incarnations do to a human being. This gives the opportunity here to bring out perhaps a little more clearly the place of *cycles* in the evolution of all these Entities from a man up to a cosmic Logos, via a Heavenly Man and a solar Logos.<sup>18</sup> Just as it is pointed out in the *Secret Doctrine* that there are greater and lesser cycles in the evolution of a solar system, so it can be predicated equally of a Heavenly Man, of a human being, and of an atom. This brings us, therefore, to another statement:

*i.* The cycles in the evolutionary process of all these Entities may be divided mainly into three groups, though necessarily these groups can be extended into septennates and into an infinity of multiples of seven.

**[Page 301]** *In connection with a solar Logos* the cycles might be called:

1. One hundred years of Brahma.
2. A year of Brahma.
3. A day of Brahma.

These periods have been computed by the Hindu students and are the sumtotal of *time* as we understand it or the duration of a solar system.

*In connection with a Heavenly Man* we have the corresponding cycles to those of the Logos:

1. The period of a planetary scheme.
2. The period of a planetary chain.
3. The period of a planetary round.

Within these three divisions, which are the differentiations of the three great cycles of incarnation of a planetary Logos, are numerous lesser cycles or incarnations but they all fall within one or other of the three main divisions. Such lesser cycles might be easily comprehended if it were pointed out that they mark such periods as:

- a.* The period of manifestation on a globe.
- b.* The period of a root-race.
- c.* The period of a sub-race.
- d.* The period of a branch race.

In order to apprehend even cursorily the identity of manifestation of a planetary Logos in a root-race,

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<sup>18</sup> S. D., I, 258.

for instance, it must be remembered that the sumtotal of human and deva units upon a planet make the *body vital* of a planetary Logos, whilst the sumtotal of lesser lives upon a planet (from the material bodies of men or devas down to the other kingdoms of nature) form His *body corporeal*, and are divisible into two types of such lives:

*a.* Those on the evolutionary arc, such as in the animal kingdom.

**[Page 302]** *b.* Those on the involutory arc, such as the totality of all elemental material forms within His sphere of influence. All the involutory lives, as earlier pointed out, form the vehicles for the spirit of the planet, or the planetary entity, who is the sumtotal of the elemental essences in process of involution. He holds a position (in relation to a Heavenly Man) analogous to that held by the different elementals that go to the make-up of man's three bodies, physical, astral and mental, and he is—like all manifesting beings—threefold in his nature, but involutory. Therefore, man and devas (differentiating the devas from the lesser Builders) form the SOUL of a Heavenly Man. Other lives form his BODY, and it is with body and soul that we are concerned in these two divisions of our thesis on FIRE. One group manifests the fire of matter, the other group the fire of mind, for the devas are the personification of the active universal mind, even though man is considered manasic in a different sense. Man bridges in essence; the devas bridge in matter.

*In connection with Man* the cycles are equally threefold:

1. The Monadic cycle, which corresponds in man to the 100 years of Brahma, and to a planetary scheme.
2. The Egoic cycle.
3. The Personality cycle.

In these thoughts on cycles we have opened up a vast range of thought, especially if we link the idea of egoic and personality cycles to the vaster periods in connection with a planetary Logos. The idea is capable of vast expansion, and is governed by certain fundamental ideas that must be carefully considered and contemplated.

**[Page 303]** The cycles in a man's *personality* manifestation demonstrate in groups of fours and sevens, and follow the usual evolutionary sequence, as:

- a. Differentiation*, the involutory process, or the one becoming the many, the homogeneous becoming the heterogeneous.
- b. Balance*, or the process of karmic adjustment.
- c. Synthesis*, or spiritualisation, the many again becoming the One.
- d. Obscuration*, or liberation, the end of the evolutionary process, or the freeing of Spirit from the limitations of matter.

By this we must understand that all incarnations on the physical plane are not of equal importance, but some are of more moment than others; some, from the point of view of the Ego, are practically negligible, others count; some are to the evolving human Spirit of importance analogous to the incarnation of a planetary Logos in a globe, or through a root-race, whilst others are as relatively unimportant to him as the manifestation of a branch-race is to a Heavenly Man.

As yet, owing to the small point of development of the average man, the astral incarnations or cycles count for little, but they are by no means to be discounted, and are oft relatively of more importance than the physical. In due course of time the astral cycles will be better comprehended and their relation to the physical. When it is realised that the physical body is not a principle but that the kama-manasic principle (or desire-mind principle) is one of the most vital to man then the period or cycle in which a man functions on the fifth subplane of the astral (the fundamentally kama-manasic plane) will assume its rightful place. It is so again with the mental cycles and so with the causal. The causal cycles or the egoic cycles, which include all the groups of lesser [Page 304] cycles in the three worlds correspond to a complete round in the cycles of a Heavenly Man. There are seven such cycles, but the number of lesser cycles (included within the seven) is one of the secrets of Initiation.

The egoic cycles proceed in groups of sevens and of threes, and not in groups of fours and sevens as do the personality cycles, and the same ratio must be predicated of the central cycles of a Heavenly Man and of a solar Logos.

The monadic cycles proceed in groups of ones and of threes as do the basic cycles of those great Entities of which man is the microcosmic reflection. If the general concept here laid down is studied in relation to the schemes, and other forms of manifestation to each other and, if the microcosm himself is studied as the clue to the whole, some idea will begin to permeate the mind as to the purpose underlying all these manifestations. It should be borne also in mind that just as the average man in each incarnation achieves three objects:

1. The development of consciousness or the awakening of the faculty of *awareness*,
2. The achievement of a certain proportion of permanent faculty, or the definite increase of the content of the causal body,
3. The making of karma, or the setting in motion (by action), of causes which necessitate certain unavoidable effects,

so a Heavenly Man at one stage of His evolution does the same. As man progresses and as he enters upon the Probationary Path and the subsequent Path of Initiation, he succeeds in bringing about some further noticeable developments.

1. As before, his consciousness expands, but he begins to work intelligently from above and does not work blindly on the lower planes.

[Page 305] 2. The building of the causal body is carried to full completion, and he begins next to shatter what he earlier wrought, and to destroy the Temple so carefully constructed, finding it too to be a limitation.

3. He ceases to make karma in the three worlds, but begins to work it off, or, literally, to "wind up his affairs."

So do the Heavenly Men, for They likewise have a cosmic *path* to tread, analogous to that trodden by man, as he nears the goal of his endeavor.

Again we can with exactitude carry the concept further still, and predicate action of a similar nature by the solar Logos.

The consideration of this question is nearly concluded and it must be apparent that the relation between the aforementioned manifestations is of a *psychic* nature (using the word *psychic* in its true sense, as having reference to the psyche, or soul, or consciousness) and deals with the gradual expansion of Soul-Knowledge in a Heavenly Man. A word of warning should here be sounded. Though all these cosmic Beings find in man a reflection of Their Own Nature, yet the analogy of resemblance must not be pushed to extremity. Man reflects, but he reflects not perfectly; man is evolving, but he is not occupied with the same problems in exact detail as are the perfected Manasaputras.

*Man* aims at becoming a Divine Manasaputra, or perfected Son of Mind showing forth all the powers inherent in mind, and thus becoming like unto his monadic source, a Heavenly Man. A *Heavenly Man* has developed Manas, and is occupied with the problem of becoming a Son of Wisdom, not inherently but in full manifestation. A *solar Logos* is both a Divine Manasaputra and likewise a Dragon of Wisdom, and His problem concerns itself [Page 306] with the development of the principle of cosmic Will which will make Him what has been called a "Lion of Cosmic Will."

Throughout all these graded manifestations the law holds good, and the lesser is included in the greater. Hence the need for the student to preserve with care a due sense of proportion, a discrimination as to time in evolution, and a just appreciation of the place of each unit within its greater sphere. Having sounded this note of warning we can now proceed with the concluding remarks anent this final question.

It has been stated that a mystery lies hid in the 777 incarnations. This figure provides room for much speculation.<sup>19</sup> It should be pointed out that it does not hold the number of a stated cycle of incarnations through which a man must pass, but holds the key to the three major cycles previously mentioned. Primarily this number applies to the planetary Logos of our scheme and not so much to other schemes. Each Heavenly Man has His number and the number of our Heavenly Man lies hid in the above three figures, just as 666 and 888 holds the mystery hid of two other Heavenly Men. This number 777 is also the number of transmutation, which is the fundamental work of all the Heavenly Men. The basic work of man is accumulation and acquisition, or the acquiring of that which must later be transmuted. The work of transmutation, or the true cycle of 777 commences on the Probationary Path, and is definitely the activity of a Heavenly Man being realised and responded to by the cells in His Body. Only when His Body has reached a certain vibratory movement can He truly influence the individual cells. This work of transmuting *cell activity* was begun on this planet during the last root-race, and the divine alchemy proceeds. The progress made is as yet but small, but each transmuted [Page 307] conscious cell increases the speed and the accuracy of the work. Time alone is needed for the completion of the work. In connection with this matter of transmutation comes the legend of the Philosopher's Stone, which is literally the application of the Rod of Initiation, in one sense.

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<sup>19</sup> S. D., I, 191.



[Page 308]

## DIVISION A MANAS OR MIND AND ITS NATURE

*I. Three manifestations of manas.*

*II. Some definitions of manas:*

1. Manas is the fifth principle.
2. Manas is electricity.
3. Manas is that which produces cohesion.
4. Manas is the key opening the door into the fifth kingdom.
5. Manas is the synthetic vibration of five rays.
6. Manas is the intelligent will or ordered purpose of an existence.

We enter now upon a very important division of our subject, and take up for consideration the Fire of Mind, cosmically, systemically, and humanly considered. We have dealt with the fire of matter, and studied for a while its purpose, origin and work. We considered somewhat the factor of Consciousness, and saw that the great work of a solar Logos, with all included manifesting lives, was the development of a conscious control, and a psychic awareness within certain set limits. Having laid down these preliminary foundation thoughts, we need now to block out, for the sake of clarity, the mass of material that is available on the subject of the manasic fire, which is the animating principle of consciousness itself. Let us first of all get one broad general outline and then proceed to fill in the details.

### I. THREE MANIFESTATIONS OF MANAS<sup>20</sup>

1. The fire of mind, cosmically considered. [Page 309]
2. The fire of mind viewed systemically.
3. The fire of mind in connection with a human being.

In other words, what we are endeavoring to do is to study Mind in a solar Logos, a planetary Logos and in the Microcosm. Each of these three main divisions may be dealt with under four lesser heads which may be expressed as follows:

- a.* The origin of cosmic, systemic and microcosmic mind.
- b.* The place of mind in evolution in all three cases.
- c.* The present stage of development of mind in each of the three groups.
- d.* The future of mind, or of manasic unfoldment.

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<sup>20</sup> "Manas is the individuality or the spiritual Ego on the side of the higher Triad, and the personality or the kamic ego on the side of the lower quaternary. Manas is the pivot of the human structure, or the centre on which the spiritual and material parts of man are made to turn."

"Lower manas is only a ray of the higher manas let into the fleshly tabernacle for illuminating its being and giving it thought, desire and memory."

"It is because manas is the turning point in the cycle that H. P. B. has considered it under the two aspects—higher and lower—the higher the attainer and experiencer of spiritual heights and the lower, the soul of the lower three, the triangle that completes embodiment. Manas is therefore the battle-ground of forces contained in the microcosm....The stage of evolution which we have reached is the very starting point of the great struggle."—*Some Thoughts on the Gita.*

When we have taken up these points, we should have a clearer idea as to the purpose and place of the fire of the intelligence, and should be able accurately to comprehend its correlating synthetic work.

Before, however, following up these ideas it might prove of value to us if we sought to define this principle of manas and see what is already understood by it.

## II. DEFINITIONS OF MANAS OR MIND

### *1. Manas, as we already know, is the fifth principle.*

Here enter in certain factors and analogies that it would be of profit to us to mention at this juncture.

This fifth principle embodies the basic vibration of the fifth plane, either cosmically or systemically considered. A certain sound of the logoic Word, when it [Page 310] reaches the mental plane, causes a vibration in the matter of that plane, arrests its tendency to dissipate, causes it to take spheroidal form, and builds it literally into a body which is held in coherent shape by a mighty deva Entity, the Raja Lord of the mental plane. Exactly the same procedure ensued on cosmic levels, when a still mightier sound was uttered by the ONE ABOUT WHOM NAUGHT MAY BE SAID, and the utterance of this caused a vibration on the fifth cosmic plane. Certain great Entities became active, including such relatively unimportant Beings as our solar Logos and His group.

This fifth principle is the distinctive coloring of a particular group of solar Logoi on the causal level of the cosmic mental, and is the animating factor of Their Existence, the reason of Their manifesting through various solar systems, and the great Will-to-be that brings Them forth into objectivity.

Manas has been defined as mind, or that faculty of logical deduction and reasoning, and of rational activity that distinguishes man from the animals. Yet it is something much more than that for it underlies all manifestation, and the very shape of an amoeba, and the discriminative faculty of the lowest atom or cell, is actuated by mind of some kind or another. It is only as the place of that discriminating cell or atom within its greater sphere is apprehended, and recognised, that any clear conception will be gained of what that coherent rational inclusive mentality may be.

### *2. Manas is electricity<sup>21</sup>.*

The fire of Mind is fundamentally *electricity*, shown in its higher workings, and not considered so much as [Page 311] force in matter. Electricity in the solar system shows itself in seven major forms,

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<sup>21</sup> Electricity:

..."We know of no phenomenon in nature—entirely unconnected with either magnetism or electricity—since, where there are motion, heat, friction, light, there magnetism and its Alter Ego (according to our humble opinion)—electricity will always appear, as either cause or effect—or rather both if we but fathom the manifestation to its origin. All the phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is ever changing owing to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storms and winds, etc. This you may perhaps find in some text book. But then Science would be unwilling to admit that all these changes are due to Akasic magnetism incessantly generating electric currents which tend to restore the disturbed equilibrium."

..."The sun is neither a Solid nor a Liquid, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the store-house of universal Life and Motion, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the Maha Yug."—*Mahatma Letters to A. P. Sinnett*, pp. 160, 165.

which might be expressed as follows:

*Electricity on the first plane, the logioic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logioic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.*

*Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:*

Dynamic electrical manifestation.

Burning electrical manifestation.

Here on the second plane, the sea of electrical fire, which distinguished the first plane, is transformed into the akasha, or burning etheric matter. It is the plane of the flaming Sun, just as the first plane is that of the fire mist [Page 312] or the nebulae. This idea will be easier to comprehend if it is borne in mind that we are dealing with the *cosmic physical plane*.

Certain things take place on the second plane which need realisation, even if already theoretically conceded:

Heat or flaming radiation is first seen.

Form is taken, and the spheroidal shape of all existence originates.

The first interplay between the polar opposites is felt.

Differentiation is first seen, not only in the recognised duality of all things, but in differentiation in motion; two vibrations are recognised.

Certain vibratory factors begin to work such as attraction, repulsion, discriminative rejection, coherent assimilation, and the allied manifestation of revolving forms, orbital paths and the beginning of that curious downward pull into matter that results in evolution itself.

The primary seven manifestations of logioic existence find expression and the three, with the four, commence their work.

The seven wheels, or etheric centres in the body etheric of that great cosmic Entity, of Whom our solar Logos is a reflection, begin to vibrate and His life activity can be seen.

We are at this juncture considering the manifestations of electricity on the different planes of the cosmic physical plane, or on our solar systemic planes. Hence, all that can be seen in manifestation is fundamentally *physical electricity*. We have seen that the primary manifestation is that which vitalised, tintured, and pervaded the matter of space, thus embodying—in connection with logioic manifestation—that which is analogous to the vital heat, activity and radiation of a human being, [Page 313] manifesting on the solar physical plane. Certain electrical phenomena distinguish a human being, only (as they have not been expressed or considered in terms of electricity) the analogy has been lost sight of. These demonstrations might be considered as:

*First*, that coherent VITALITY which holds the entire body revolving around the central unit of force.

It must here be remembered that the entire manifestation of a solar system consists of the etheric body, and the dense body of a Logos.

*Second*, that radiatory MAGNETISM which distinguishes man, and makes him active in two ways:

In relation to the matter of which his vehicles are composed.

In relation to the units which form his group.

*Third*, that ACTIVITY on the physical plane which results in due performance of the will and desire of the indwelling entity, and which in man is the correspondence of the Brahma aspect.

These three electrical manifestations—vitality, magnetism, and fohatic impulse—are to be seen at work in a solar Logos, a Heavenly Man and a human being. They are the objective manifestations of the psychic nature, which (in a solar Logos, for instance) we speak of in terms of quality, and call will, wisdom, activity. Therefore, it should be noted here that the first three planes of the cosmic physical plane—the logoiic, monadic, and atmic planes—are of prime importance and are the basic planes from whence emanate the secondary four; in other words, the first three cosmic ethers embody in a literal sense those three Entities whom we know as Mahadeva, Vishnu, and Brahma. In a similar sense these Three find Their densest objectivity in the three physical ethers. The lower four manifest during evolution, but are eventually synthesised into the higher [Page 314] three. It should be also remembered that on all the seven subplanes of a solar plane a process, in connection with electrical phenomena in etheric matter, will parallel all the processes on the major planes. This is easily to be seen on the mental plane, for instance, in connection with Man. Theoretically, the absorption of all faculty by the causal body, and the discontinuance of all enforced objectivity in the three worlds at the close of the synthesising period is conceded. On the other planes it is not so obvious. On the buddhic plane, the Builders on the evolutionary arc, or a large part of the deva evolution, undergo a paralleling synthesis. On the physical plane a mysterious synthesis in connection with the "spirit of the Earth" is undergone, and the first three ethers are related to him in a way as yet little understood.

We might sum it up thus:

*First*, the balancing of electrical phenomena, or the achievement of synthesis in connection with Man, transpires on the three higher levels of the mental plane.

*Second*, a similar process in connection with a *Heavenly Man* transpires on the three higher subplanes of the monadic plane. Viewed in a larger sense it takes place on the three major planes—the atmic, buddhic, and manasic—just as in the three worlds of human evolution—the physical, astral, and mental—the synthesising process proceeds on the higher of the three involved.

*Third*, in connection with a solar Logos (within the system and not considering His cosmic synthesis) the three higher subplanes of the logoiic plane see His final absorption or abstraction, and the three planes of the three Logoi are similarly concerned.

It should here be carefully borne in mind that we are dealing with electrical matter, and are therefore concerned with cosmic etheric substance; all matter in the system is necessarily etheric. We are consequently dealing literally with physical phenomena on all planes of [Page 315] the system. In time and space we are concerned with units of different polarity which—during the evolutionary process—

seek union, balance, equilibrium or synthesis, and eventually find it. This electrical interplay between two units causes that which we call light, and thereby objectivity. During evolution this demonstrates as heat and magnetic interaction and is the source of all vital growth; at the achievement of the desired goal, at union, or at-one-ment, two things occur:

*First*, the approximation of the two poles, or their blending, causes a blazing forth, or radiant light.  
*Second*, obscuration, or the final disintegration of matter owing to intense heat.

This can be seen in connection with man, a Heavenly Man and a solar Logos, and their bodies of objectivity. In man this polarity is achieved, the three different types of electrical phenomena are demonstrated, and the light blazes forth, irradiating the causal body, and lighting up the entire sutratma, or thread (literally the Path) which connects the causal vehicle with the physical brain. Then disintegration or destruction ensues; the causal body vanishes in a blaze of electrical fire, and the real "man" or self is abstracted from the three world-bodies. So will it be seen in the body of a Heavenly Man, a planetary scheme, and so likewise in the body of the Logos, a solar system.

The difficulty in apprehending these thoughts is great, for we are necessarily handicapped by lack of adequate terms, but the main ideas only are those I seek to deal with, and the one we are primarily concerned with in this division is *the electrical manifestation of magnetism*, just as earlier we dealt cursorily with the same electrical phenomena, manifesting as the activity of matter.

Therefore you have:

**[Page 316]**

1. Activity....electrical manifestation of matter.
2. Magnetism....electrical manifestation of form.
3. Vitality....electrical manifestation of existence.

This is literally (as pointed out by H. P. B.)<sup>22</sup> fire by friction, solar fire, and electric fire.

*Fire by friction* is electricity animating the atoms of matter, or the substance of the solar system, and resulting in:

The spheroidal form of all manifestation.  
 The innate heat of all spheres.  
 Differentiation of all atoms one from another.

*Solar fire* is electricity animating forms or congeries of atoms, and resulting in:

Coherent groups.  
 The radiation from all groups, or the magnetic interaction of these groups.  
 The synthesis of form.

*Electric fire* is electricity demonstrating as vitality or the will-to-be of some Entity, and manifests as:

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<sup>22</sup> S. D., I. 567. II, 258.

Abstract Being.  
 Darkness.  
 Unity.

We have seen that electrical manifestation on the first plane caused initial vibration, and on the second its activity resulted in the archetypal form of all manifestation from a God to man, and an atom.

*On the third plane which, is primarily the plane of Brahma, this electrical force showed itself in intelligent purpose.* The will-to-be, and the form desired, are correlated by intelligent purpose underlying all. This intelligent purpose, or active will, utilising an instrument, brings us to that most difficult of metaphysical problems, the distinction between will and desire. It is not possible **[Page 317]** here to handle this delicate subject, save simply to point out that in both will and desire, intelligence or manas is a fundamental factor, and must be recognised. This permeating principle of manas—colouring as it does both the will aspect and the desire aspect—is the cause of much confusion to students, and clarity of thought will eventuate only as it is realised:

*First*, that all manifestation emanates, or is electrified, from the cosmic mental plane.

*Second*, that the Universal Mind, or the divine thinker, is the intelligent Principle which makes Itself known as the Will-to-be, Desire or Love-of-Being, and that active intelligent purpose which animates the solar system.

*Third*, that Maha-deva, or the Divine Will, Vishnu, the Wisdom aspect, or the manifested "Son of Necessity," and Brahma or active purpose are the sum-total of intelligent consciousness, and are (to the manifesting cosmic Entity) what the mental body, the desire body, and the physical body are to man, the thinker in the three worlds, functioning in the causal body. We must not forget that the causal body contains the three permanent atoms or the three spheres which embody the principle of intelligence, of desire, and of physical objectivity. Always must the analogy be held between the threefold Logos and threefold man, and definiteness of thought and of concept results when the one likeness between these is pondered on. Man is a unit, functioning as a unit in the causal body. He is a triplicity functioning under the will aspect, or mental body; under the desire or wisdom aspect, the astral body; and under the activity aspect, the physical body. He electrifies or vitalises all three bodies or aspects, unifying them into one, and bringing about—by means of the Intelligence He is—coherency of action, simultaneity of purpose, and synthetic endeavour.

**[Page 318]**

Finally, therefore, it is apparent that, no matter from what angle we study, the threefold Logos (or His reflection, the microcosm) through *the Manasic principle*, intelligently reduces matter to form, and utilises that form for the fulfilment of the will, desire and purpose of the indwelling Existence; this principle *can be seen underlying all three aspects*.

There is no need here to point out the different triplicities which can be built up on the basic idea of Spirit and Matter, linked by Intelligence. This has often been done. I but seek to emphasize that INTELLIGENCE is the main quality of the Logos; that it shows as will, as desire or wisdom, and as activity; and that the reason for this is due to the work earlier accomplished by the cosmic Entity, involving cycles which have passed into the dim mist of retrospect, even from the angle of vision of a



solar Logos.

This developed manasic principle is the intelligent purpose that is bringing about at-one-ment on each plane of the solar system in connection with the subplanes. It will eventually bring about the synthesis of all the planes, and thus bring the cosmic physical plane, as a unified whole, under the complete control of that cosmic Entity Who is seeking expression through that threefold manifestation we call a solar system, or the body logoiic.

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

*Electricity as vibratory impulse.* This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar [Page 319] ring-pass-not. This is the first syllable of the Sacred Word.

*Electricity as Light,* causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.<sup>23</sup>

*Electricity as Sound.* Here we have the completed threefold Sacred Word.

*On the fourth plane this electrical force shows itself as colour.* In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. Man repeats the process on his tiny scale, dealing only with three planes, and flashing into objectivity on the solar physical. It will be demonstrated later as science attains more and more of the truth that

1. All physical phenomena as we understand the term have an electrical origin, and an initial vibration on the first sub-plane of the physical plane.

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<sup>23</sup> : "Through perfectly concentrated meditation on the light in the head comes the vision of the Masters who have attained." "The tradition is that there is a certain centre of force in the head, perhaps the 'pineal gland,' which some of our Western philosophers have supposed to be the dwelling of the soul,—a centre which is, as it were, the doorway between the natural and the spiritual man. It is the seat of that better and wiser consciousness behind the outward looking consciousness in the forward part of the head; that better and wiser consciousness of "the back of the mind," which views spiritual things, and seeks to impress the spiritual view on the outward looking consciousness in the forward part of the head. It is the spiritual man seeking to guide the natural man, seeking to bring the natural man to concern himself with the things of his immortality. This is suggested in the words of the Upanishad already quoted. "There, where the dividing of the hair turns, extending upward to the crown of the head'; all of which may sound very fantastical, until one comes to understand it." "It is said that when this power is fully awakened, it brings a vision of the great Companions of the spiritual man, those who have already attained, crossing over to the further shore of the sea of death and rebirth. Perhaps it is to this divine sight that the Master alluded, who is reported to have said: 'I counsel you to buy of me eye salve, that you may see.'"—*Yoga Sutrās of Patanjali*, Book III, 32. (C. Johnston's Edition.)<sup>23</sup>

**[Page 320]**

2. That Light, physical plane light, has a close connection with, and uses, as a medium, the second ether.
3. That sound functions through the third ether.
4. That colour in a peculiar sense is allied to the fourth ether.

We must note here that in the development of the senses, hearing preceded sight, as sound precedes colour.

An interesting analogy may here be noted between the fourth cosmic ether, and the fourth ether on the physical plane of the solar system. Both are in process of becoming exoteric—one from the standpoint of man in the three worlds, and the other from the standpoint of a Heavenly Man. The fourth ether is even now being investigated by scientists, and much that they predicate concerning ether, the atom, radium, and the ultimate "protyle" has to do with this fourth ether. It will eventually be brought under scientific formula, and some of its properties, knowledge concerning its range of influence, and its utilisation will become known unto men. Paralleling this, the buddhic plane, the plane of the Christ principle, is gradually becoming known to those advanced beings who are individually able to cognise their place in the body of a Logos of a planetary scheme. The influence of the buddhic plane, and the electrical force that is its peculiar characteristic, are beginning to be felt, and its energy is also beginning to have a definite effect on the egoic bodies of men; the fourth ether of the physical systemic plane is likewise assuming its rightful place in the minds of men, and the electrical force of that subplane is already being adapted and utilised by man in the assistance of the mechanical arts, for methods of transportation, for widespread illumination, and in healing. These four adaptations of electricity:

**[Page 321]**

1. For mechanical uses,
2. For transportation,
3. For illumination,
4. In healing,

are but the working out on the physical plane of paralleling utilisation of buddhic electrical force.

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logoc manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours.

Again another correspondence between the fourth cosmic ether and the fourth physical ether lies in the fact that they are both primarily concerned with the work of the great builders, bearing in mind that they build the *real* body of the Logos in *etheric* matter; the dense physical vehicle is not so much the result of their work as it is the result of the meeting of the seven streams of force or electricity, which causes that apparent congestion in matter that we call the dense physical planes (the three lower subplanes). This apparent congestion is, after all, but the exceeding electronic activity or energy of the mass of negative atoms awaiting the stimulation that will result from the presence of a certain number

of positive atoms. This needs to be borne in mind. The work of evolution is based on two methods and demonstrates as:

*Involution*, wherein the negative electrons of matter preponderate. The percentage of these feminine electrons is one of the secrets of initiation and is so vast during the involutory stage that the rarity of the positive [Page 322] atoms is very noticeable; they are so rare as only to serve to keep the mass coherent.

*Evolution*, wherein, due to the action of manas, these negative atoms become stimulated and either dissipate back into the central electrical reservoir, or merge in their opposite pole, and are consequently again lost. This results in:

Synthesis.

Homogeneity.

The rarity instead of the density of matter. The fourth cosmic ether, the buddhic, is the plane of air, and is also the plane of absorption for the three worlds. This rarefaction of dense matter (as we know it) simply means that at the close of the evolutionary process it will have been transmuted and be practically, from our point of view, non-existent; all that will be left will be the positive atoms, or certain vortices of force which—having absorbed the negative will demonstrate as electrical phenomena of a form inconceivable to man at his present stage of knowledge. These vortices will be distinguished by:

1. Intense vibratory activity.
2. The predominance of one certain colour according to the quality of the etheric display, and its source.
3. Repulsion to all bodies of similar vibratory rate and polarity. Their attractive quality at the end of evolution will cease owing to the fact that naught remains to be attracted.

The vortices in each planetary scheme will be, during evolution, seven. Later, during the period of obscurity, three of the vortices will approximate their masculine pole and eventually but one will be left. In man a similar procedure can be seen in connection with his [Page 323] seven centres during the process of initiation. First there are seven, then three absorb the lower four through electrical interaction. We are here viewing the subject wholly from the point of view of our present discussion. Finally, only the head centre is left, for it is the positive pole to all the others.

This question of the electrical polarity of the centres is one of real difficulty, and little can be communicated on the matter. It may be safely pointed out, however, that the generative organs are the negative pole to the throat centre as is the solar plexus to the heart. The order of the development of the centres, the ray-type and colour, coupled to the fact that during certain stages of the evolutionary process different centres (such as the base of the spine) are positive to all the others, not even excluding the head centre, leads to the vast complexity of the subject. Likewise certain of the planetary schemes are positive and others negative; three of the schemes are dual, both negative and positive. The same can be predicated anent a solar system, and, curiously enough, anent the planes themselves. For instance, in connection with the earth scheme we have a positive polarity of a temporary nature based on the type of incarnation our particular Heavenly Man is undergoing on our planet. By this is meant

that there are masculine and feminine incarnations undergone by Heavenly Men as by men, considering the entire subject from the angle of electrical polarity and not from sex as understood in connection with the physical body.

Venus is negatively polarised, and hence it became possible for a mysterious absorption by the Earth of Venusian force. Again in this connection the question of sex may serve to elucidate. The karmic tie between the two Heavenly Men—one in a positive incarnation and the other in a negative—caused the working out of an old debt and a planetary alliance. *Light* flashed forth [Page 324] in Lemurian days in a number of great groups of the human family when these two opposite poles made electrical connection. It needed the joint work of the two Heavenly Men, working on buddhic levels (the fourth cosmic ether) to bring about the blazing forth of the light of manas in the causal groups on the fifth cosmic gaseous plane, the mental plane of the solar system. It will be remembered that it was earlier pointed out that the majority of men function consciously on the fifth subplane of the three planes in the three worlds. In them the fifth principle is beginning to function, but not in sufficient force as yet to do more than keep them in line with the electrical force flowing from the fourth cosmic ether down to the next subplane of the cosmic physical.

It must ever be borne in mind that each plane and each subplane which is numerically allied, is embodying the same type of force, and is consequently of the same polarity.

Again, the astral plane and the buddhic plane are related, as we already know; the astral is negative in relation to the buddhic plane. When the polarity of the different planes is known, when the polarity of the subplanes is comprehended, and when the interaction between them and the corresponding cosmic planes is grasped, then will man be free, but not before. When the polarity of the ethers to each other and their relationship to the whole is comprehended, human evolution will have run its course. A Master has solved the problem of electrical phenomena in the three worlds, hence His freedom. Further, when the relationship of the negative form to the positive Spirit is grasped, and their joint connection with the cosmic Entities Who indwell the whole system is somewhat apprehended, group liberation will be achieved.

Perhaps in considering this abstruse matter it may [Page 325] help to clarify the point of view if it is recollected that man is essentially positive in his own nature but his vehicles are negative; hence he is the central unit of positive electricity that draws and holds to him atoms of an opposite polarity. When he has merged and blended the two poles, and produced light of a definite magnitude during any particular incarnation (which magnitude is settled by the Ego prior to incarnation) then obscuration takes place. The electrical manifestation burns up and destroys the medium, and the light goes out; what we call physical death ensues, for the electrical current burns up that which had caused objectivity, and that which *shone*. Let us carry this idea further and realise that these units called men (who are positive as regards their own vehicles) are but the negative cells in the body of a Heavenly Man, and are held within His sphere of influence by the force of His electrical life. Bear in mind again that the Heavenly Men are thus positive as regards the lesser lives, but in Their turn are negative as regards the greater Life that contains Them.

Here again is demonstrated the truth of the teaching given by H. P. B.

Electric Fire -----Positive-----Spirit.  
Fire by Friction -----Negative-----Matter.

Solar Fire -----Light-----The two blended and thus producing the objective blaze.

We have thus considered the question of the electrical origin of all manifestation in connection with the four higher subplanes of the solar system—*those four planes which are the four cosmic ethers, and therefore form the body of objectivity of a Heavenly Man in exactly the same sense as the four physical ethers of the solar system form the etheric body of a man.* I have here repeated the fact, as its importance has not yet been grasped by the average occult student; this fact—when [Page 326] conceded and realised—serves in a wonderful way to clarify the whole subject of planetary evolution. We have now reached the three planes wherein man functions, or the gaseous, liquid, and dense subplanes of the cosmic physical.

The whole subject of the akasha will be greatly clarified as exoteric science delves into the question of the ethers. As knowledge of the four types of ethers is available, as the vibratory action of these ethers is realised, and as the details concerning their composition, utilisation, light-bearing capacity, and the various angles from which they may be studied become known then paralleling knowledge anent the corresponding four cosmic ethers will be forthcoming. Much concerning them may be deduced from the already apprehended facts which relate to the four solar physical ethers.

For instance, the fourth ether (which is even now being what we might call "discovered"), is at this stage characterised by certain things. I might enumerate a few of these facts with exceeding brevity, as follows:

- a. It is the ether which the violet ray uses as a medium.
  - b. The fourth ether is that whereof the majority of the etheric bodies of men are made.
  - c. The fourth ether is largely the principal sphere of influence of the "devas of the shadows," or those violet devas which are closely concerned with the physical evolution of man.
  - d. It is the etheric sphere within which, at a little later date, the human and the deva evolutions will touch.
  - e. From this fourth etheric sphere the dense physical bodies are created.
  - f. It is the sphere of physical individualisation. Only when the animal to be individualised was fully conscious on that subplane of the physical plane was it possible to co-ordinate the corresponding spheres on the astral and mental planes and by means of this triple co-ordination to effect the necessary steps which enabled the quaternary to succeed in its effort to approximate the Triad.
- [Page 327]
- g. This fourth ether in this fourth round and on this fourth chain has to be completely mastered and controlled by the Human Hierarchy, the fourth creative. Every unit of the human family has to attain this mastery before the end of this round.
  - h. It is the sphere wherein the initiations of the threshold are undergone, and the fivefold initiations of the physical plane are entered upon.

Much more might be further added to this list, but I have sought only to point out those which can be easily realised as having a correspondence on the buddhic plane, the fourth cosmic ether. It should be borne in mind that our physical plane in its subplanes has its analogy likewise to the entire cosmic physical plane.

## COSMIC PHYSICAL PLANE

- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| 1. Adi ----- First cosmic ether.     | 1. Atomic subplane--- First ether.  |
| 2. Monadic --- Second cosmic ether.  | 2. Sub-atomic ----- Second ether.   |
| 3. Atmic ----- Third cosmic ether.   | 3. Super-etheric ----- Third ether. |
| 4. Buddhic ---- Fourth cosmic ether. | 4. Etheric ----- Fourth ether.      |
| 5. Mental ---- Cosmic liquid.        | 5. Gaseous.                         |
| 6. Astral----- Cosmic liquid.        | 6. Liquid.                          |
| 7. Physical---- Cosmic dense.        | 7. Dense physical.                  |

The solar physical plane might also be expressed accurately as follows, working out the analogy to the major planes:

## SOLAR PHYSICAL PLANE

- |  |
|--|
| First subplane ----- atomic -----first ether ---- physical adi.        |
| Second subplane----- sub-atomic ----second ether-- physical anupadaka. |
| Third subplane ----- super-etheric--third ether ---- physical atmic.   |
| Fourth subplane ----- etheric -----fourth ether---- physical buddhic.  |
| Fifth subplane----- gaseous----- physical mental.                      |
| Sixth subplane ----- liquid ----- physical astral.                     |
| Seventh subplane ---- dense ----- physical dense.                      |

**[Page 328]** In both the cosmic and solar physical planes, the plane of buddhi is ever the plane of at-one-ment, or the meeting ground of diversities, and of their blending—not into a fundamental unity—but into group unity. This is owing to the fact that the buddhic plane is pre-eminently the plane most concerned with the evolution of the Heavenly Men. What I have therefore predicated anent the fourth physical ether can likewise be extended to the fourth cosmic ether, and find its analogy on the buddhic plane. The place, for instance, of *violet* in the spectrum is of prime importance in connection with the greater cycles, and marks the end of a cycle and the beginning of a new one. The buddhic plane is peculiarly the plane of violet, even though all the colours find their place there; the Lord of the Ray of Ceremonial Magic, Who embodies the violet ray or hierarchy, has a special relationship to the buddhic plane. It must be borne in mind that each planetary Logos works primarily on one of the seven planes; from this we can infer that His influence finds its line of least resistance on some one plane, even though it be exerted on all planes.

Again, extend the second statement anent the etheric composition of the bodies of men to Those of the Heavenly Men, and it will be found that just as the majority of human etheric bodies are built of matter of the fourth ether, so it may also be said that four of the Heavenly Men have Their etheric vehicles composed of this fourth cosmic ether (buddhic matter).

Further, the two great evolutions (human and deva) find their group unity on the buddhic plane, and portions of both hierarchies blend and merge so as to form the body of the divine Hermaphrodite.<sup>24 25</sup> Earlier, at certain fixed points, they may temporarily approximate each **[Page 329]** other. On the

<sup>24</sup> The Pairs of Opposites:— From *The Science of Social Organization*, by Bhagavan Das.

<sup>25</sup> The Divine Hermaphrodite—this is the great Being, planetary or solar, who manifests in Himself the pair of opposites.



buddhic plane definite and permanent alliance may be seen. On this plane also the "devas of the shadows" who are concerned in the building of the planetary scheme, pursue their work, and thus parallel the work done in the three worlds by the lesser builders who work with the etheric body of man. So can the analogies be worked out, for ever this Law of Resemblance holds good; yet ever must it be remembered that the analogy is of a psychic nature, and demonstrates in work, activity, and quality, and not in literal identity of form.

As time elapses the work of the Heavenly Men in the cosmic etheric spheres will be better comprehended, and assisted intelligently by those lesser intelligences who—by the study of the physical ethers—will eventually hold the key of the greater manifestation. Science is the handmaiden of wisdom, and opens the door to those infinite reaches and to those cosmic expanses, where stand Those vaster Intelligences, Who manipulate the matter of the higher planes, and bend it to the desired form, causing the vibrations thus set up to be felt at the furthest bounds of the solar ring-pass-not. Automatically then all lesser lives and all the denser materials are swept and carried into the needed channels and forms. *Vibration*, or initial activity, *light*, or activity taking form and animating form, *sound* the basis of differentiation and the source of the evolutionary process, and *colour* the sevenfold differentiation—thus is the work carried on. We have been dealing with these four in connection with a solar Logos, and equally with the work of a Heavenly Man and of Man, of the human monad.

Students should also bear in mind another point that is often forgotten, which is that every plane can be studied and divided in two ways:

*First.* The seven subplanes can be divided into the [Page 330] higher three planes or the abstract planes, and the lower four or the concrete planes. This division is the best and most purely metaphysical, for it embodies the entire idea of the Self, the Not-Self, and the Intelligence, with their synthesis, which produces the objective universe, whether solar system, planetary scheme, or human incarnation. In connection with the Logos it is fully discussed and illuminatingly considered in the first volume of the *Secret Doctrine*, where the work of the Father and the Mother in producing the Son through conscious intelligent co-operation is handled by H. P. B. in a masterly manner.

In connection with man the point can be grasped more easily if the causal body on the abstract levels of the mental plane is considered in connection with the lower four or concrete levels from whence manifestation emanates.

*Second.* Dividing the seven subplanes into the same higher three but making the fourth plane the plane of meeting or of at-one-ment, and regarding the lower three as the planes of endeavour. This division primarily concerns man.

Both these divisions will be seen later as existing on every plane in the system and as having their origin in electrical force which shows itself differently on each plane but acts on all under three laws: Attraction or Repulsion, Economy, and Synthesis. The lower three planes or subplanes act under the Law of Economy primarily; the plane of meeting or of union acts under a phase of the Law of Attraction. Paralleling them, of course, during evolution are their opposites, showing as Dispersion, Repulsion, and Differentiation.

The question of the electrical manifestation of the akasha on the seven planes has therefore to be studied in its three main divisions, then plane by plane or the sevenfold consideration, and finally as the

forty-nine [Page 331] fires. Throughout it must be recollected that the subject is still further complicated by the factor of time which brings these forty-nine fires at different stages under different spheres of influence and under the three laws of the cosmos. Thus the same fire at different periods will show itself forth as constructive light, or again bring about combustion and eventual obscuration as the result of burning out.

*In connection with the manifestation of electricity on the mental, astral and physical planes.* We will not enlarge upon the subject, as it will later be discussed as fully as may be possible. Suffice it to say that the law holds good and that what is laid down as fact anent a Heavenly Man on His Own planes is equally true of man on the four lower planes. Thus:

#### A SOLAR LOGOS

1. Electrical vibration ---- the plane logoic or adi.
2. Electrical light ----- the plane monadic or anupadaka.
3. Electrical sound----- the plane of atma.
4. Electrical colour ----- the plane of buddhi.

#### A HEAVENLY MAN

1. Electrical vibration ---- the plane monadic.
2. Electrical light ----- the plane of atma.
3. Electrical sound----- the plane of buddhi.
4. Electrical colour ----- the mental plane.

#### MAN

1. Electrical vibration ---- buddhic plane.
2. Electrical light ----- the mental plane.
3. Electrical sound----- the astral plane.
4. Electrical colour ----- the physical plane.

We need to remember here that we were earlier dealing with the Logos, and with the Heavenly Men as incorporate parts of His body of manifestation. In the tabulation above given we are dealing with each separately, [Page 232] and it should be observed that the manifestation of the groups of causal bodies on the mental plane is the colour manifestation of a Heavenly Man and His lowest point of objectivity. In man his lowest point of objectivity is the fifth subplane of the physical plane, as the liquid and the dense subplanes are not counted as principles any more than the cosmic liquid and dense (the astral and the systemic physical planes) count with a Heavenly Man.

We have seen that manas or mind is the fifth principle, or the basic vibration of the cosmic mental plane, the fifth plane; it was therefore impulse originating from the causal levels of the cosmic mental plane, which drove our solar Logos into manifestation, in the same way that the force which brings man into incarnation emanates from his causal body on the mental plane of the solar system. We have seen also that manas is that discriminative faculty which animates all substance, and which is also the electrical fire of the system showing forth as attraction and repulsion, with all that is involved in those two words. In the widest sense of the idea the Laws of Economy and of Synthesis are only divisions of

that same cosmic law of which Attraction and Repulsion are also manifestations. This cosmic law, demonstrating thus in a threefold manner, might (for lack of a better term) be called *the Law of Being*, and is of a nature so incomprehensible to the finite mind of man that he can only sense it partially through the aforesaid three branches.

### 3. MANAS IS THAT WHICH PRODUCES COHESION

We come now to our third definition: The manasic principle is above all else that cohesive something which enables an Entity (whether Logos, Heavenly Man, or man) to work:

*a.* Through form, and thus exist.

**[Page 333]** *b.* By means of progressive development or cyclic evolution.

*c.* On certain planes, that are, for the entity concerned, the battleground of life, and the field of experience.

*d.* By the method of manifestation, which is a gradual growth from a dim and distant dawn through an ever increasing splendour of light to a blaze of effulgent glory; then through a steadily dimming twilight to final obscuration. Dawn, day, midday, twilight, night—thus is the order for the Logos, for a planetary Logos, and for man.

If the above four points are carefully studied, it will be found that they are fairly comprehensive, and embody the four points that are as yet the only ones available for man in this fourth round.

Man regards himself as a synthesised aggregate of physical body, emotional nature, and mentality, yet knows himself as more than these three, and recognises himself as the utiliser of form, of emotion, and of mentality, holding them all together coherently so that he is a unit. A planetary Logos similarly does the same, with the difference that manas is not the medium whereby he is a coherent whole. Owing to his more advanced stage of development, *wisdom* is for Him the dominant factor. *A solar logos achieves through Will what a planetary Logos does through wisdom or buddhi, and man (on his tiny scale) through manas.* Yet, as both planetary Logos and man are but parts of their greater whole, the electric fire of will permeates them also, merging with the solar fire of buddhi, and fanning the fires of matter. In all these distinctions and differentiations it must be remembered that they do not exist from the logoc standpoint, but are only to be predicated in relation **[Page 334]** to the lesser bodies which are included in the solar ring-pass-not.

A man is a coherent unit in objective manifestation for very brief periods on the physical plane simply because as yet he works only through manas and not through wisdom. His cycles are consequently soon run, and gone like a flash in the night. A planetary Logos, Who is perfected manas and works through wisdom, has longer cycles, and from the angle of vision of man endures for aeons; His life is the basis of the comparative permanence of the egoic cycles of man. The cycle of objectivity of a solar Logos persists for the greater mahamanvantara or solar cycle because it is based on will as well as on wisdom and manas. Therefore, it will be apparent that:

*a.* *Manas or intelligence* is the basis of the separative manifestation of man.

*b.* *Wisdom or buddhi* is the basis of the group manifestation of a Heavenly Man.

*c.* *Will* is the basis of the One Life which synthesises all groups.

Therefore again, in studying this Fire of Mind, we must remember that it is that which man is developing and with which he is learning to work, but that it is also that which a Heavenly Man has

developed in an earlier system; it is to Him as automatic in its action as is the subconscious activity of a man's physical organs.

#### 4. MANAS IS THE KEY TO THE FIFTH KINGDOM IN NATURE

We might also define manas as the key to the door through which entrance is made into the fifth kingdom of nature, the spiritual kingdom. Each of the five kingdoms is entered by some one key, and in connection the first two kingdoms—the mineral and vegetable—the key or method whereby the life escapes into the higher kingdom is so inexplicable to man as his present stage [Page 335] of intelligent apprehension that we will not pause to consider it. In relation to the animal kingdom it might be said that the key whereby entrance is effected into the human kingdom is that of *instinct*. This instinct, towards the final stages of the animal's evolution, and as it becomes more and more detached from the group soul,<sup>26</sup> becomes transmuted into mentality, or into that embryo mind which is latent in animal-man, and which simply needed the stimulating vibration which emanated from the Earth's Primary to be fanned into something definitely human. We must always bear in mind that the method of individualisation on this globe was not the one followed on others, and that many of the present advanced units of humanity individualised normally, and through the driving force of evolution itself. They found (to express it as far as possible in terms of fire), their opposite electrical pole through the activity of animal instinct, and by the blending of the two a human being was produced,—the union of the three fires in the causal vehicle.

Man passes into the fifth kingdom through the transmutation of the discriminative faculty of mind, which—as in the animal's individualisation—brings about at a certain stage a spiritual individualisation which is the correspondence on higher levels to what transpired in Lemurian days. Therefore, we have:

Instinct...The key from the animal into the human kingdom or from the third into the fourth kingdom.  
Manas....The key from the human into the spiritual kingdom, or from the fourth kingdom into the fifth kingdom.

[Page 336] Higher we need not go, for the transmutation of manas proceeds, and much as yet remains to be done.

#### 5. MANAS IS THE SYNTHESIS OF FIVE RAYS

One other definition might be given even though its abstruseness may prove but a bewilderment to the student.

*Manas is the united faculty of four of the Heavenly Men, synthesised through a fifth Heavenly Man on the third plane of the system.* These five Heavenly Men were the logic embodiment in an earlier system and achieved the fullness of manasic life. Their synthetic life is that which is primarily understood when we speak of Brahma, that cosmic Entity Who is the sum-total of logic active intelligence. For lack of better terms we call Them the Lords of the four minor Rays, Who find Their synthesis through the third Ray of Activity. They have been called in an endeavour to express the

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<sup>26</sup> A *Group-soul* is a collection of permanent Triads in a triple envelope of monadic essence. The permanent Triads are a reflection upon the lower planes of the spiritual Triads on the higher. This description is true of all group-souls functioning on the physical plane, but gives no idea of the extreme complexity of the subject."—From *A Study in Consciousness*, by Annie Besant.

principles which They embody:

1. The Lord of Ceremonial Magic.
2. The Lord of Abstract Idealism, or Devotion.
3. The Lord of Concrete Science.
4. The Lord of Harmony and Art.

These four function through the fourth cosmic ether, and have vehicles of buddhic matter. They merge into the greater life of the Lord of the third Ray of Aspect on atmic levels, and these four (with the one synthetic Ray), are the totality of manasic energy. They are the life of the five lower planes. They are the five Kumaras, and two remain, making the seven Kumaras or Builders of the universe; these five have been called the five Mind-born Sons of Brahma.<sup>27</sup> Manas, therefore, is the psychic effect of Their united group work, and shows forth in different ways according to the units involved, the forms [Page 337] animated, and the planes concerned. They demonstrate predominantly on the five lower subplanes of each plane, and this factor should be remembered in connection with the major initiations of manas. Nevertheless—as They are the sumtotal of the third or Brahma aspect—Their main sphere of influence is on the lowest or third division of the manifested universe or on the mental, astral, and physical planes.

I would here suggest a third division of the major planes of the system which will hold much of interest for the real student of occultism.

First Logos.....Mahadeva..Will Aspect.....First plane.  
 Second Logos...Vishnu.....Wisdom Aspect.....Second, Third, Fourth.  
 Third Logos.....Brahma.....Intelligence Aspect....Fifth, Sixth, Seventh.

In these five definitions of manas we have suggested scope for thought and much has been hinted at for those who have ears to hear. Many more explanatory words might be spoken but we aim to start students thinking for themselves, and seek to see them defining these ideas in their own words.

#### 6. MANAS IS THE INTELLIGENT WILL OR PURPOSE OF AN EXISTENCE

Manas might finally be defined as the intelligent will and ordered purpose of every self-conscious entity. I would urge the student to bear in mind certain basic facts which will serve to keep his mind clear, and which will enable him to comprehend something of the place which this fire of mind holds in the cosmos and the solar system, and (needless to say), in his life also,—the reflection of the other two.

He should ever remember that manas is a *principle of the Logos*, and necessarily therefore is felt in all those [Page 338] evolutions which are a part of His nature but is allied especially to the throat and head centres; it is the active intelligent factor which enables a solar Logos, a planetary Logos or Heavenly Man, and a human being to:

- a. Use intelligently a form or vehicle.
- b. Build faculty into the causal body.
- c. Reap the benefit of experience.

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<sup>27</sup> S. D., I, 119, 493; II, 111, 112.

- d. Expand the consciousness.
- e. Make progress towards a specified goal.
- f. Discriminate between the two poles.
- g. Choose the direction in which his activity shall trend.
- h. Perfect the form as well as use it.
- i. Obtain control of active substance, and turn its forces into desired channels.
- j. Co-ordinate the different grades of matter, and synthesise the utilised forms till each and all show a unanimous line of action and express *simultaneously* the will of the Indweller.

All these ends are the result of the manasic development and perhaps the student might apprehend the underlying idea more clearly if it is realised that

- a. The Spirit employs *manas* in all that concerns matter, the electrical substance, or the active akasha.
- b. The Spirit employs *buddhi* in all that relates to the psyche, that relates to the soul of the world, to the soul of an individual, or to the soul of every form.
- c. The Spirit employs will or *atma* in all that relates to the essence of all, to itself, considering the essence and the Self as pure Spirit as distinguished from spirit-matter.

In the first case, the distinctive quality of manas is discrimination which enables the Spirit to differentiate between:

**[Page 339]** 1. The Self and the Not-Self.

- 2. Spirit and Matter.
- 3. The planes and the subplanes.
- 4. The different grades of atomic matter in the system.
- 5. Vibrations, engendered by will, working through love-wisdom, and energising substance.
- 6. All that concerns forms of every kind and in every type of essential existence.

In the second case, the buddhic principle has for its distinctive quality love, and demonstrates as wisdom working through love and producing:

- 1. Unity between all Selves.
- 2. Group coherence.
- 3. Qualities that are distinctively along the line of what we call love.
- 4. Effective work in connection with evolution, or the fundamentals of hierarchical work.

In the third case the Spirit employs the will aspect or *atma* (in man), which has, for its distinctive feature, that coherent force which keeps the purpose of the entity ever in view, working it out through love in substantial form.

I have pointed out these distinctions as it serves to bring the scope, and equally the limitations, of the active mental principle somewhat more clearly before the student. In the *Hall of Ignorance* the accumulative side of manas and its ability to store and acquire knowledge and information is being developed. A man, for instance, acquires facts, and application, and sets up vibrations which have to be worked out intelligently. The acquisitive side of this principle is showing forth. In the *Hall of Learning* the discriminative side is being developed, and the man learns not only to choose but to discard, and he begins to merge the two poles intelligently. In the **[Page 340]** *Hall of Wisdom* he



discards also, and perfectly blends the two poles, thereby producing that objective something we call light. The illuminating side of manas is shown. He becomes an intelligent creator, and by the time he has taken the four major initiations he has:

1. Developed perfectly the Brahma aspect, which—as pointed out—functions primarily in the three worlds. It is the active intelligent aspect.
2. Achieved the point of development at which a Heavenly Man, the Divine Manasaputra, commenced this circle of manifestation we call a solar system.
3. Transmuted manas into wisdom or love.
4. Synthesised the Rays of Activity or Intelligence and is beginning to merge this synthesis into the higher one of love-wisdom.

To sum it all up in words of fire: *The fire of matter has blazed out perfectly, and the vibratory activity of the man has been keyed up to synchronise with that of a Heavenly Man, thus enabling a man to function consciously, or be vitally active on the buddhic plane.*

The fire of mind has blended with the fire of matter and has stimulated it to such an extent that it has brought about the liberation of the entity, man, from the three worlds, and has occultly "obscured" his manifestation on the three planes in exactly the same way as the manifestation of a Logos "goes out" (occultly) when the fires are sufficiently fierce. As regards the fire of Spirit, or pure electric fire, this is finally synthesised with the other two and brings about the escape of the life on to another plane cosmically considered.

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#### A MAN

- a.* The blending of the fire of matter and of the fire of mind liberates from the three worlds.
- b.* The blending of electric fire with the two other fires brings about liberation from the five lower planes, and enables a man to function consciously on the cosmic physical plane.

#### A HEAVENLY MAN

- a.* The blending of the fire of matter and of mind liberates from the three planes of His manifestation.
- b.* The blending of the electric fire in His case brings about escape from the planetary ring-pass-not and enables Him to function consciously on the cosmic astral plane.

#### A SOLAR LOGOS

- a.* The blending of the fire of matter and of mind liberates Him from the solar ring-pass-not, and gives Him the freedom of the cosmic physical, astral and the lower subplanes of the cosmic mental planes.
- b.* The blending of electric fire with the other two enables Him to function consciously in His causal body thus paralleling the work of Man in the three worlds.

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## DIVISION B MANAS AS A COSMIC, SYSTEMIC AND HUMAN FACTOR

### I. THE ORIGIN OF MANAS, OR MIND

*1. Cosmic Manas.*

- a.* The process of individualisation.
- b.* The method of initiation.

*2. Planetary Manas.*

- a.* Consciousness and existence.
- b.* Will and ordered purpose.

*3. Human Manas.*

- a.* Man and the planetary Logos.
- b.* The Logos of our scheme.
- c.* Venus and the Earth chain.

*4. Manas and the Earth Chain.*

- a.* The Earth chain and the incarnating monads.
- b.* The fourth kingdom and the Hierarchy.
- c.* A Prophecy.
- d.* A Summation.

### II. THE POSITION OF MANAS

*1. Manas and Karma.*

*2. Manas and karmic purpose.*

### III. THE PRESENT STAGE OF MANASIC DEVELOPMENT

*1. In the planets.*

*2. In the system.*

*3. On the Earth.*

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#### IV. THE FUTURE OF MANAS

##### 1. *The characteristics of Manas.*

- a. Discrimination.
- b. Ordered activity.
- c. Adaptability.

##### 2. *Developments of the Human Mind.*

- a. Ray effects.
- b. Animals, men and the rays.
- c. Types of Karma.

##### 3. *Manas in the Final Rounds.*

- a. The transmutative process.
- b. Synthesis.

#### I. THE ORIGIN OF MANAS OR MIND

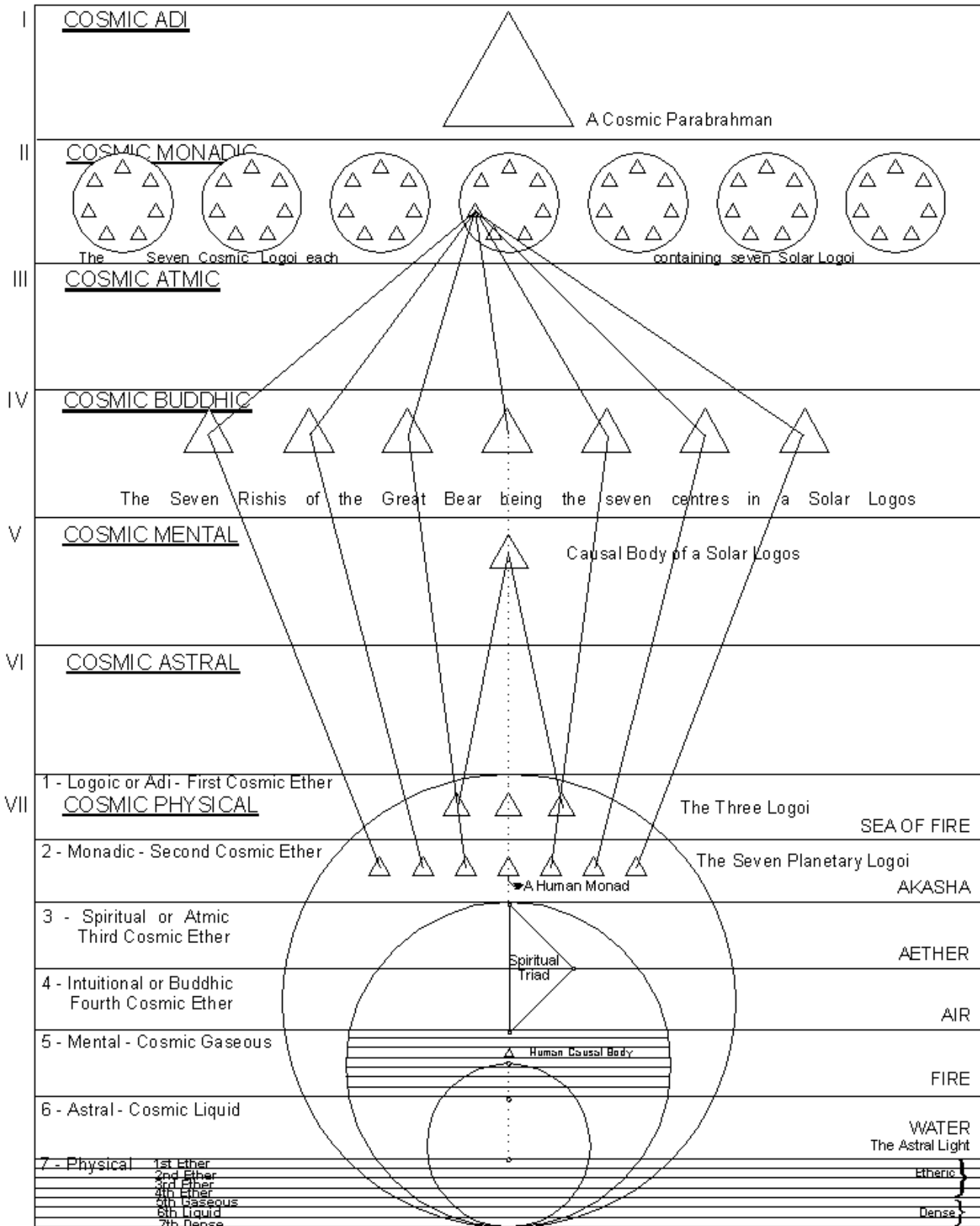
WHAT we are dealing with here (taking these three factors in their order), is the fire of mind in connection with a solar Logos. It has been earlier pointed out that mind has already been developed in a Heavenly Man, and therefore we must equally predicate anent a solar Logos that cosmic mind, or the fifth Principle, is His prime characteristic, and was perfected by Him in an earlier system. We might now consider our first subdivision:

##### 1. *Cosmic Manas.*

Whence comes this fire? Where originates this vital heat, or vibratory activity, which is predominantly a feature of all conceivable Beings? How far back is it possible for us to go? Can we conceive of its origin? What is this downpouring fire that animates the darkness of matter?

*a. The Process of Individualisation.* Perhaps it may help somewhat if we here consider the question of INDIVIDUALISATION, or the process of intelligent self-realisation

### CHART V EVOLUTION OF A SOLAR LOGOS



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which so strikingly differentiates men from the animals. At individualisation the two poles are approximated, and at their meeting light streams forth, irradiating the cave of matter, and lighting the pathway that must be trodden by the Pilgrim on his way back to his source.

This irradiation brings about, in connection with man,

Self-realisation.

Purpose.

Separation from all other individualised selves, or spheres.

Consciousness, above all.

Ability to evolve.

Capacity to "shine ever more and more unto the perfect day."

This is equally true of a solar Logos, and of a Heavenly Man.

Individualisation is literally the coming together (out of the darkness of abstraction), of the two factors of Spirit and matter by means of a third factor, the intelligent will, purpose and action of an Entity. By the approximation of these two poles light is produced, a flame shines forth, a sphere of radiant glory is seen which gradually increases the intensity of its light, its heat and its radiance until capacity is reached, or that which we call perfection. We should note and distinguish the words *light*, *heat* and *radiance*, which are the distinctive features of all individualised entities from Gods to men.

Man is beginning to arrive partially at the secret of this phenomenon through his ability to produce through scientific knowledge, that which is called electric light and which is used by man for illumination, heat and healing. As more anent this matter is discovered by physical plane students, the whole question of existence and of creative activity will become clearer.

As regards the origin of the fire of mind something **[Page 346]** more may be learned through studying *the various methods of individualisation*. In connection with man these methods are three in number as far as we can tell, though the probability of there being several other methods which are inconceivable to man's finite comprehension, is quite possible. These methods are:

*First*, the method pursued on the moon-chain (the planetary manifestation previous to ours), when, through innate force and energy, the conjunction of the three fires was brought about and the fire of matter contacted the fire of Spirit through the latent presence of the fiery spark of mind. This spark of mind, working through the instinct, drove the material form or substance, into such activity that it was enabled to reach up to heights where its opposite pole could be contacted. Animal-man aspired; Spirit answered; the vibration of the germ of mentality had permeated the substance like yeast. Thus was consciousness awakened. In the previous solar system, in connection with the Heavenly Men, this was the method pursued by Them, and These advanced cosmic Beings entered into consciousness and mastered the three lower planes of the cosmic physical,—the planes which man is endeavouring to master now. They individualised as the result of work accomplished during incomprehensible aeons of endeavour.<sup>28</sup> The earlier solar system was much longer in duration than this one will be, and force in

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<sup>28</sup> The period of the individualisation of a solar Logos goes back further still and need not concern us here, save to remember that the Law of Analogy holds good.

matter was generated by the progression of the ages. *It was the period of the vitalisation of the spirillae in the physical permanent atom of the Logos.*

In this method of individualisation, the emphasis is laid on the fact that the principle of manas is a part of the logic character, and is part of His very nature. It, therefore, has its origin in His Being or Self; it is [Page 347] part of the content of the logic Causal Body, and therefore permeates all manifestation which originates with Him. Hence the accuracy of the statement that cosmic manas originates on the cosmic mental plane, and is a portion of the fire that animates that plane.

*Second*, in the second solar system, and in connection with the method employed therein, another point merits attention. This fire of mind has its source in a constellation until recently unrecognized by exoteric science as having any relation of an intimate nature to our solar system, owing to its tremendous distance away. *The sun "Sirius" is the source of logic manas* in the same sense as the Pleiades are connected with the evolution of manas in the seven Heavenly Men, and Venus was responsible for the coming in of mind in the Earth chain. Each was primary to the other, or was the agent which produced the first flicker of consciousness in the particular groups involved. In every case the method was that of a slow evolutionary growth till the consciousness suddenly blazed forth owing to the interposition of force, apparently from an extraneous source,

1. The Logos -----Solar System----- Sirius
2. Seven Heavenly Men -----Planetary scheme----- Pleiades
3. Heavenly Man -----Earth chain----- Venus

This second method therefore is that which is brought about by the hastening of the evolutionary process through influences from outside; these tend to awaken consciousness, and to bring about the merging of the poles. The first method touched upon was that of the earlier solar system. The method we are now considering is the distinctive one of this solar system and will persist till the end of the mahamanvantara.

That the earlier method was seen in the moon-chain is only evidence of the steadfastness of the Law of Repetition by which every large cycle includes, in its earlier [Page 348] stages, all the lesser, and repeats the earlier procedure. This is a recognised fact, for instance, in the building of man's physical body, for the foetus reproduces all earlier stages and forms till the human is achieved; again, as we know, the fourth round reproduces briefly the earlier three but has its own distinctive quality.

*b. The Method of Initiation.* In this second method the "Rods of Initiation" are used to effect certain results. These rods are of four kinds:

1. *Cosmic*, used by a cosmic Logos in the initiations of a solar Logos, and of the three major planetary Logoi.
2. *Systemic*, used by a solar Logos in the initiations of a planetary Logos.
3. *Planetary*, used by a planetary Logos for initiatory purposes, and for the third, the fourth, and fifth major initiations, with the two higher.
4. *Hierarchical*, used by an occult Hierarchy for minor Initiations, and for the first two initiations of manas by the Bodhisattva.<sup>29</sup>

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<sup>29</sup> The above information about the "Rods" is taken out of *Initiation Human and Solar*, page 126.



When man individualised in Lemurian days (about eighteen million years ago), it was the application of the Rod of Initiation to the Logos of our Earth chain which brought about the event and touched into activity certain centres in His body with their corresponding groups. This application, bringing about consciousness on some plane, may be regarded as literally the awakening of the lives concerned to participate in intelligent work on the mental plane. Animal man was conscious on the physical, and on the astral planes. By the stimulation effected by the electric rod this animal man awoke to consciousness on the mental. Thus the three bodies were co-ordinated, and the Thinker enabled to function in them.

**[Page 349]**

All Rods of Initiation cause certain effects:

- a. Stimulation of the latent fires till they blaze.
- b. Synthesis of the fires through an occult activity that brings them within the radius of each other.
- c. Increase of the vibratory activity of some centre, whether in man, a Heavenly Man, or a solar Logos.
- d. Expansion of all the bodies, but primarily of the causal,—this also in speaking of all the three types of Entities.

All these results were seen when the Heavenly Man of our scheme took initiation eighteen million years ago. This initiation was brought about—as earlier pointed out—by a peculiar juxtaposition of chains, globes and schemes, and caused such a stimulation of all the latent manasic units within His body that a downflow of pure manas from the planetary manasic permanent atom was possible along the path of the planetary antaskarana—a channel which *exists* in the case of the planetary Logos, and which has not to be built as in the case of man. Along with this juxtaposition came a similar alignment with one of the Pleiades, permitting of manasic influence from that source.<sup>30 31</sup>

*Third*, the third method of individualisation is the one to be followed in the next solar system, though it will have its faint beginnings in this one. It is not based on latent activity as in the first case, nor in electrical polarity as in the second, but in a peculiar process of "*occult abstraction*" (using the word "abstraction" in its basic sense as "the drawing out" of essence). This occult abstraction is brought about by an effort of the will at present incomprehensible. The first method of individualisation **[Page 350]** is that of the third aspect, or latent activity, and follows the line of least resistance under the Law of Economy; the second method is the purely electrical one, and works under the Law of Attraction; whilst the third method lies hidden in dynamic will and is as yet to us impossible and incomprehensible.

## 2. Planetary Manas.

We sought in the foregoing, to understand somewhat the origin of manas—whether cosmic, or otherwise—through the consideration of human individualisation and the method thereof. We saw that individualisation is the conscious apprehension of the Self of its relation to all that constitutes the Not-

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<sup>30</sup> "The Secret of the Pleiades and of their relation to the Seven Rishis of the Great Bear, and therefore to our Seven Heavenly Men, is not yet to be revealed. It is known only in detail to the Chohans of the Seventh Initiation, though the fact that there is such a relation is now exoteric." H. P. B. speaks of it in the *Secret Doctrine*.

<sup>31</sup> See S. D., II, 711, 725, 726.

Self, and that it is evoked in three ways, of which only two as yet are even dimly comprehensible. In each case this awakening of consciousness is preceded by a period of gradual development, is instantaneous at the moment of Self-Realisation for the first time, and is succeeded by another period of gradual evolution. This period of gradual evolution leads up to another crisis which we call *initiation*. In one we have initiation into conscious existence, in the other initiation into spiritual existence or group identification.

For a *solar Logos* individualisation dates back to stages far anterior to the triplicity of solar systems which constitutes for Him the Eternal Now, but which from man's point of view embody the past, the present, and the future. A *planetary Logos* individualised in a previous system; a *man* individualises in this; the *planetary entities*, now involutory, will individualise in the next.

*a. Consciousness and Existence.* From the wider point of view the terms initiation and individualisation are synonymous; they both express the idea of an expansion of consciousness, or of entrance into a new kingdom of nature. The faculty of acquiring knowledge [Page 351] must be realised as paralleling the development of the sense of sight, or vision, as earlier pointed out. The fire of mind shone forth and illuminated animal man in Lemurian days, during that vast cycle wherein sight opened up for him the physical plane. The relationship between sight and mind is a very close one, and must not be lost from sight. In the first round, and in the first root-race of this round, *hearing* was the sense developed. In the second round and the second root-race *touch* was evolved. In the third round and corresponding root-race *sight* was added to the other two, and the Self which hears, and the Not-self which is touched, or apprehended as tangible, are related and connected by sight,—the correspondence to the intelligence that links. Thus is brought about the blending of the three fires, and illumination is present. But through all this evolutionary development the ONE Who hears, touches, and sees, persists and interprets according to the stage of the development of the manasic principle within Him. This basic Interpreter is the Entity Who is independent of an existence which ever necessitates a form. His is the life that causes matter to vibrate and He is therefore "fire by friction"; His is the life of pure Spirit which wills to be, and which utilises form, and is therefore electrical impulse on the cosmic physical plane or "electric fire"; His is the life that not only animates the atoms and electrifies them by His Own nature, but likewise knows itself to be one with all yet apart from all,—the thinking, discriminating, Self-realising something that we call MIND or Solar Fire. Universal mind or manas permeates all, and is equally that Self-knowing, individualised Entity Whose body contains our solar Logos as well as certain other solar Logoi; Whose fire, heat and radiation embrace certain other solar systems and unify them with our own system so that one complete vital body forms the manifestation of this mighty cosmic Being. [Page 352] Vortices of force on the cosmic etheric plane form the etheric framework of seven solar systems in the same way that the bodies of the seven Heavenly Men are the etheric centres for a solar Logos, and as the seven centres in man (existing in etheric matter), are the animating electrical impulse of his life.

To express the origin of manas apart from manifestation through a congeries of systems, a solar system, or a man is for us impossible. Only as one grasps the fact that each planetary scheme, for instance, serves as the body of a Heavenly Man Who is the directing Mind in that scheme, and the animating principle of manas or the active discriminating faculty which every atom in that scheme evinces; only when it is realised that a solar Logos is similarly the manasic principle of those large atoms we call schemes in their totality; only when it is apprehended that a cosmic Logos is again the instigating mind of the still vaster atoms we call systems; only when it is admitted that man is the animating discriminative faculty of the tiny spheres which form his body of manifestation; and finally, only when

all this is meditated upon, and its truth accepted, will this question of the origin of manas assume a less abstruse character, and the difficulty of its comprehension be less appalling.

*Man*, the Thinker, the Knower, the manasic principle in the centre of the many spheres which form his bodies, manipulates electrical force in three departments (the physical, astral and mental bodies) through seven centres which are the focal points of force, and of its intelligent dispersal throughout his little system to the myriads of lesser atoms, which are the cells in these spheres.

A *Heavenly Man* equally, and in a wider sense, the Thinker and Knower, the manasic or mind principle plus the buddhic or Christ principle, manipulates electrical force through three principal vehicles or globes in atmic, buddhic, and manasic matter, dispersing it from thence [Page 353] to the myriads of cells which correspond to the deva and human units.

A *solar Logos* in a still wider sense is the permeating universal Mind, the manasic principle, plus the buddhic and the will principle, working in three major schemes, by means of seven centres of force, and through the myriads of groups which are the cells in His body, in the same way as human beings are the cells in the body of a Heavenly Man.

The *cosmic Logos* of our system works similarly through three major systems (of which ours is not one), utilising seven solar systems (of which ours is one), for the distribution of His force and having myriads of sevenfold groups as the cells of His body.

*b. Will and ordered purpose.* Thus all that we can really predicate anent the origin of manas is that it is the unified will-activity, or the purposeful expression of the realised Identity of some great Self which colours the life and swings into intelligent co-operation all the lesser units included in its sphere of influence. Each of us, in illustration, is the thinking purposeful Entity who acts as the manasic principle, and the spring of action, to all the units included in our three bodies. Each of us sways them to our will; we act, and by acting, force co-operation as we see fit. The Logos does the same on a larger scale. In this thought lies light on the question of karma, of free-will and of responsibility. *Manas is, really WILL working itself out on the physical plane*, and the truth of this will be seen when it is realised that all our planes form the cosmic physical plane, whereon an Entity, inconceivably greater than our Logos, is working out a set purpose through the Logos, through us, through all Spirit-substance that is included within His sphere of radiatory activity.

Certain problems of real interest are prone to enter our minds, but they serve only to develop abstract thought [Page 354] and to expand the consciousness, for they are as yet insoluble and will remain so. Some of them might be enumerated as follows:

1. Who is the cosmic Entity in Whose scheme our Logos plays his little part?
2. What is the nature of the great purpose He is working out?
3. Which centre in His body is represented by our solar system?
4. What is the nature of the incarnation He is now undergoing?
5. What are the ten systems—the three and the seven—of which our solar system is one? Must we look for the major three within the seven, or extraneously?
6. What is the coloring or basic quality of this cosmic Entity?
7. Is the colouring of the fourth cosmic ether (the buddhic plane), blue, or is it violet to correspond with our fourth physical ether? Why is buddhi exoterically regarded as yellow in color?

8. Which are the primary three centres in the body of our solar Logos and which the minor four?
9. What is the karma of the different schemes?
10. What is the over-balancing karma of the Logos Himself as it affects the ten schemes within His system?

All these questions, and numbers of others, will arise in the mind of the interested student, but beyond the formulation of them he may not as yet go, though the fifth round will see the realisation, by men, of the nature of the karma of the Logos of our chain. Words, as oft we have been told, blind and stultify.

In summing up, this quality of manas may be somewhat apprehended if the student regards it as the intelligent [Page 355] will. the active purpose, and the fixed idea of some Entity which brings about existence, utilises form, and works out effects from causes through discrimination in matter, separation into form, and the driving of all units within His sphere of influence to the fulfilment of that set purpose. Man is the originating source of mind as regards the matter of his vehicles, and their latent manasic impulse. So again with a Heavenly Man and His larger sphere of influence, and so with the solar Logos. Each discriminated, and thus formed His ring-pass-not; each has a purpose in view for every incarnation; each is actively following and intelligently working to effect certain ends, and thus each is the originator of manas to His scheme; each is the animating fire of intelligence to his system; each, through this very manasic principle individualises, expands gradually this self-realisation till it includes the ring-pass-not of the Entity through Whom the fifth principle comes to him; and each attains initiation, and eventually escapes from form.

### 3. Human Manas.

We are now to consider primarily man and the manasic principle, its development in the fourth Creative Hierarchy, the human Monads, with special reference to our Earth chain.

We have seen that, to all intents and purposes, manas is the active will of an Entity working itself out through all the lesser lives who go to the content of the ring-pass-not or sphere of influence of the indwelling Existence. Therefore—as concerning man on this chain—he is but expressing the purpose and the will in action of the planetary Logos in Whose body he is a cell or lesser life.

Certain mysteries arise consequently for our consideration which are connected with the life cycles of the Heavenly Man of our scheme, and particularly in relation to that special incarnation of His which we call the cycle [Page 356] of manifestation on the dense physical globe, the earth. He wears the planetary body as man wears the robe of the physical body, and by means of this objective form He works His purposes out on the physical plane, through the factor of mind achieving certain goals. Incidentally, the cells in His body conform to that Mind which plays upon them, just as man, the intelligent principle of incarnation on the physical plane, brings into conformity with *his* purpose the atoms of his body, and stimulates ever more and more the spirillae of those atoms by the force of his mind playing upon them.

Here comes the opportunity to make clear something that is oft lost sight of in the general fog surrounding this subject. *The human and deva units* on the upward arc, who are the cells in His body, go to the formation of the centres, and not to the remainder of the cellular vital substance of His vehicles. Man has a body made up of matter which is applied to different uses, yet which forms a unit. In this unit there are certain areas of more vital importance than other areas *from the standpoint of*

*energising force.* Such an area as the heart may, in this connection, be considered and compared (as regards force value) with such an area as the calf of the leg. The entity, man, utilises both, but the heart centre is of paramount importance. Thus is it also with a Heavenly Man. The two great Hierarchies—deva and human—are force centres in the body of a planetary Logos; the other evolutions of an involutionary nature extant within the scheme, and the remainder of the active substance of the globes, and all contained therein, go to the content of the remainder of His body.

*a. Man and the planetary Logos.* With the deva evolution at this point we have nought to do. I seek to concentrate attention on man, as he functions on earth. In order to clarify the idea of manas and its relation to a human being it is necessary to point out certain things [Page 357] in connection with a Heavenly Man which must be borne in mind.

*First,* that each Heavenly Man holds the position of a centre in the body of a solar Logos; therefore, the Logos of a scheme will embody some outstanding characteristic. The ten schemes are the seven, and the synthesising three—not the seven and a lower three. The lower centres were vital in the last solar system (from the esoteric standpoint), and are not counted in this; they were synthesised and absorbed during the obscuration process of System I.

*Secondly,* each Heavenly Man is consequently the embodiment of a particular kind of electrical force which flows through His scheme as man's force flows through some one of the etheric centres in his body. Each scheme, as each human centre, will

- a.* Vibrate to some one key.
- b.* Have its own colouring.
- c.* Resemble, when seen from the higher planes, a vast lotus.
- d.* Possess, according to its vibratory capacity, a definite number of petals.
- e.* Be connected in geometrical formation with certain other centres of Heavenly Men, making systemic triangles.<sup>32</sup>
- f.* Be characterised by different stages of activity according to the initiation towards which the Logos may be working. Thus, at one period one centre or Heavenly Man may be the subject of logic attention, and of specialised stimulation, and at another period a totally different scheme may be the object of vitalisation. For some time the Logos has turned His attention to the *Earth Scheme* and to *Saturn*, whilst *Uranus* is receiving [Page 358] stimulation. Much is therefore accentuated, and increased evolutionary development is the consequence of this divine attention.

When these facts are borne in mind it will be seen that the interaction, and the complexity, is of vast proportions, and man can do no more than accept the fact, and leave the explanation until his consciousness is of greater scope.

*Third,* one of the mysteries revealed at initiation is that of the logic centre which our scheme represents, and the type of electrical fire which is flowing through it. The "Seven Brothers," or the seven types of fohatic force, express Themselves through the seven centres, and the One Who is animating our scheme stands revealed at the third Initiation. It is by knowledge of the nature and quality of the electrical force of our centre, and by realisation of the place our centre holds in the body

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<sup>32</sup> A hint of this triangle of force was conveyed in *Letters on Occult Meditation*, page 79-84, when speaking of man and his centres.

logic, that the Hierarchy achieves the aims of evolution. It will be obvious that the Heavenly Man Who stands for the kundalini centre, for instance, will work differently, and have a different purpose and method, from His Brother Who stands for the heart centre in the body logic, or to the Heavenly Man Who embodies the logic solar plexus. From this it is apparent that:

- a. The type of electrical force
- b. The vibratory action
- c. The purpose
- d. The evolutionary development
- e. The dual and triangular interaction

of all the Heavenly Men will differ, and so will the evolutions that form the cells in Their Bodies differ likewise. Little has as yet been revealed anent the types of evolutions which are to be found in the other schemes of our system. Suffice it to say that in all the schemes, on some [Page 359] globe in the scheme, human beings or self-conscious units, are to be found. Conditions of life, environment and form may differ, but the human Hierarchy works in all schemes.

It must also be borne in mind that just as all seven Heavenly Men are found in the body logic, and are Themselves under the influence of seven solar Logoi (using the word "influence" in its astrological sense), so in a planetary scheme with its seven globes each is astrologically under the influence of all the seven Heavenly Men. A scheme is but a replica of a system. Each of the Heavenly Men pours forth His radiation or influence, and stimulates in some way some other centre or globe. To word it otherwise, His magnetism is felt by His Brothers in a greater or less degree according to the work being undertaken at any one time. At present the Heavenly Men, representing centres at different stages of stimulation, being not all equally developed and being not as yet psychically unified, this magnetic interplay is little realised, and the psychic flow from one scheme to another is little utilised or comprehended. As time elapses this interplay of force will become more evident and the force will be consciously employed. When men, for instance, know

The quality of the force flowing through their particular scheme;  
 The purpose and name of the centre they stand within;  
 The centre or Heavenly Man with Whom the Logos of their scheme is allied;  
 Which two schemes form, with their own, a triangle for logic force at a certain stage of evolutionary development;  
 The secret of the cycles, or the periods of stimulation or obscurity;

then will the body logic begin to achieve its purpose; [Page 360] then will the Logos of our system begin to blend and merge and co-ordinate all His vehicles; then will the force flow through all the centres unimpeded; and then will the glory shine out, and each cell in every body—logic, planetary, deva and human, blaze forth with perfected glory, vibrate with adjusted accuracy, and a major cosmic initiation be taken.

*b. The Logos of our Scheme.* The Heavenly Man or planetary Logos of the Earth scheme can be considered in various ways, and as is our custom we will simply tabulate the statements anent Him which, when considered at length by the individual student, should serve to make the FACT of the essential Personality of this great Entity, the work that He is endeavouring to accomplish, and the relationship of the human Hierarchy to Him, a greater reality. We must bear in mind in studying this



matter that it will not be possible to reveal for general publication details as to His specific Identity, His number and His scope of conscious development. Such mysteries, as earlier pointed out, are reserved for those who are pledged to keep silent. But some general idea may be conveyed before we take up specifically this chain and round.

It might be asked wherein all this information is of use, and what purpose it serves in this hour of the world's need. Apart from the fact that the cyclic giving out of the truth works under the law, and may not be gain-said, it is suggested for consideration that much advantage will be felt when men in large numbers conceive of the purpose of specific manifestations, when they realise that all forms are but the modes of expression of certain Entities or Beings, Who occupy them for cycles of definite duration in order to attain a purpose, and that each life—great or small—serves its own ends, yet subserves the greater ends of the Being in Whose body it is a corporate part. The details of the plan may not be given. [Page 361] The general outline—solar, planetary, and hierarchical—may be suggested, and by the very suggestion, bring order into the thoughts of men as they view the apparent chaos of the moment. Let us not forget, that when order is brought about, and united thought produced on the mental plane, then order transpires eventually on the physical plane.

The planetary Logos of this scheme is one of the four minor Logoi, or Lords of the Rays, and is specially concerned therefore with the development of one attribute of manas. Each of the four minor Rays is, as we know, eventually synthesised, or absorbed into that Ray which is represented on our earth by the Mahachohan. He is the Lord of the third major Ray or Aspect, and synthesises the four. *These four Rays with their synthesising Ray make the five rays of Manas or Mind.* We can consider them as:

- a. The fivefold Brahma Aspect.
- b. They were the five Rays of prime importance in the first solar system, and were the five individualised Heavenly Men, called the Mind-born Sons of Brahma. Through the individualisation of the four in that system the individualisation of the great cosmic Entity we call Brahma was brought about. He individualised and the four go to the content of His body.
- c. They are represented on our earth by the five Kumaras Who obeyed the Law, and took human form, as H. P. B.<sup>33</sup> hints in several passages in the *Secret Doctrine*.

This scheme is considered as the fourth and the one of the most importance in the system during this particular cycle for the following reasons:

Our *solar system*, being considered as of the fourth [Page 362] order, and *our scheme* being the fourth in order, there is consequently a moment of special opportunity afforded our planetary Logos through the alignment brought about. It eventuates in the turning of the attention of the logoi kundalini fire towards this centre, our scheme, and the subsequent results are in process of working out.

Within the scheme *the chain* that concerns us the most, and which is temporarily of the most vital importance to the planetary Logos, is the Earth chain, the fourth in order again, thus bringing about another alignment of very grave moment. This carries with it special opportunity, and permits of the entry of force from the cosmos itself, or of extra-systemic electrical vitality. This super-stimulation results in what looks to us like cataclysms, and a stupendous shattering of forms, but it is simply the

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<sup>33</sup> S. D., I, 493.

necessary sequence to the vitalisation of the life within the form, and the breaking of the limiting form unable to bear the cosmic action.

Again within the chain, *the globe* at present receiving planetary polarisation, or at present embodying in a special sense the life of the planetary Logos is the Earth, the fourth in order. This brings about a still further alignment.

Add to the above facts the accepted knowledge that this is the *fourth round* and we have a fivefold alignment which is of paramount significance to us all, though it had even greater significance and force in the fourth root-race, and brought about that stupendous psychic event—the opening of the door of Initiation to the human Hierarchy.

These very important facts merit close attention, and the consideration of all occult students. They hold the key whereby some comprehension of manas and of planetary evolution may come about. What have we, therefore, in this special cyclic alignment?

**[Page 363]**

1. A solar system of the fourth order.
2. The fourth scheme in the system.
3. The fourth chain in the scheme.
4. The fourth globe in the chain.
5. The fourth round.<sup>34</sup>

All these are found active within the same cycle, and all therefore bring about a simultaneous alignment which results in the clearing of a channel direct from the heart of our scheme through every ring-pass-not to the cosmic correspondence, found outside the solar sphere.

To the above realisation, we must add yet the further fact that the fourth Creative Hierarchy is the one whose evolution we are considering, and it will be apparent to the most superficial student that in these thoughts lies hidden the clue, not only to man but to the entire cyclic evolution in which he is taking part.

The fourth Creative Hierarchy is essentially the Hierarchy of manas. This is no play on words, but a statement of deep occult significance. The statement has been made with entire accuracy that five Hierarchies out of the twelve have passed out and that seven remain. Of these seven, our human

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<sup>34</sup> Compare also the following correspondences:

The sacred Tetraktys-----The manifested Logos.  
 The Fourth Creative Hierarchy-----The Human.  
 The Fourth Principle-----Lower Mind.  
 The Fourth Race-----Kamamanas.  
 The Fourth Element-----Water, S. D., I, 95. I, 640.  
 The Four Truths -----S. D., I, 70.  
 The Four Propositions -----S. D., I, 107.  
 The Four Initiations -----S. D., I, 227.  
 The Fourth Plane -----Buddhi, fourth cosmic ether.  
 The Fourth physical sub-plane -----The Fourth Ether.  
 The Fourth Round-----The Present.

Hierarchy is the fourth, making it literally the ninth when counting the entire twelve. In this connection it would be well to link up the statements that have been made to the effect that the five Kumaras or Heavenly Men Who definitely embody the manasic principle (or the five Rays over which the systemic correspondence to the Mahachohan presides) developed [Page 364] manas in an earlier system; They passed out of the wave of manasic influence *as far as their own Nature* is concerned.

We must remember also that nine is the number of Initiation, or of the major Initiations of Manas, wherein man becomes a perfect Nine, or literally *is* the number of his Hierarchy. This is from the standpoint of the three systems, though his present systemic number may be four.

In occupying ourselves with these various statements anent our scheme and its Ruler we have seen that this particular cycle, or incarnation of His, is one of great importance, not only to Himself but to the entire system. The planetary Logos of this scheme is primarily occupied with a particular group of units, or with those Monads who vibrate to His key, are colored by the same colour as Himself, answer to the same number, and are esoterically known by the same Name. One point here needs emphasis: all Monads pass at different times under the influence of the different planetary Logoi, and all are found at some time in each scheme. This does not mean that every human unit passes a period of incarnation in each scheme. It means that on some one globe in every scheme, human units will be found either prior to physical incarnation, between different egoic cycles (a totally different thing to periods between physical lives), between different rounds or manvantaras, or between the various root-races and subraces. As stated in various occult books, many of the present advanced humanity individualised on the moon chain, and only took physical bodies in the earth chain during the fourth root-race, thus escaping incarnation during the first three rounds, and the first two races of the fourth round. In the interim, they came under the planetary influence of another Logos of a scheme, and were occupied during that immense period of time in fanning the manasic flame, and developing [Page 365] the attributes of manas, so that the Atlantean root-race found them adequately equipped to cope with life conditions.

This participation in the life and influence of the different schemes is effected in four different ways:

*First*, through passing the interim between egoic cycles of physical incarnation on the particular globe of their scheme, which numerically coincides with the particular other scheme whose influence is desired, either from deliberate choice or karmically necessitated. Each globe in a chain is occultly linked with the chain of its own number, and with the scheme of a similar number. For instance: Globe 2, Chain 2, and scheme 2 during round 2 are specially linked and vitalised, and are the focal point of peculiar attention on the part of the Logos of that scheme. Similarly (again in illustration) globe 2, chain 2 during round 2 in *any scheme* such as the fifth, for instance, are aligned or connected esoterically with the second scheme. This gives opportunity for the units in the body of any Logos to come under the influence of another Logos, and within his vibratory radiation.

*Second*, through a direct transference of the units in incarnation in any scheme (during an interlude) to some globe in another scheme where they are subjected to the stimulation and vibration peculiar to that scheme. These two methods are the most usual. This transference will seem mysteriously impossible unless the student is careful to realise that it is the transference of the individualised *lives and not the transference of the forms which they occupy*. The whole matter is psychic, and based on the unity of the anima mundi. It is only possible at those periods when two Heavenly Men are mutually finding each other—under the Law of Attraction—and thus swinging into the magnetic radius of each other.

*Third*, through a conscious passage of the initiate, [Page 366] through initiation, from one scheme to another. This is frequently done, and hints of it have been given by different writers and thinkers, though several have confused the globes of their own chain with the scheme of the same number, or have mistaken another chain within the scheme for another scheme.

*Fourth*, the fourth method of transference of consciousness, and the bringing of the life units under the focal power of a Lord of a Ray, can be brought about through knowledge of certain mantrams and formulae. On this we may not enlarge as these mantrams are esoteric and the use of them is fraught with much danger to the uninitiated.

The planetary Logos of this scheme is called "the First Kumara," the One Initiator, and the statement is made that He came to this planet from Venus, Venus being "the Earth's primary." This needs elucidation somewhat, though it may not be permitted to do more than convey a few hints as to the truth. The fact is one of the most mysterious in the development of our scheme, and in it lies hidden the secret of this world cycle. It is not easy to convey the truth and words but seem to veil and cloak.

Perhaps a hint may be given in pointing out that there is an analogy between the coming in of the Ego in full sway and its taking hold at certain periods in the life of a human being. At seven years we are told the Ego "takes hold," and again at adolescence; at twenty-one that hold may be made still firmer. Again, as lives are passed, the Ego (in connection with a human being) grips its vehicles and so sways them to his purpose with more effect and fullness. The same procedure can be seen in relation to a Heavenly Man and His body of manifestation, a scheme. It must be remembered that every scheme has seven chains; that each chain has seven globes, making a totality of forty-nine globes; [Page 367] that each globe is again in turn occupied by the life of the Logos during what we call seven rounds, making literally three hundred and forty-three incarnations, or fresh impulses to manifest. We must add to these major manifestations such lesser ones as those named by us root-races, and subraces, also branch races, and thus we are faced with a complexity that is enough to stagger the average student. The planetary wheel of life turns on its lesser scale the wheel of life of the little pilgrim we call man; as it turns, it sweeps the life of the evolving planetary Logos into ever new forms and experiences until the fire of Spirit burns up all lesser fires.

As earlier pointed out, each Heavenly Man is linked with one of His Brothers under the Law of Mutual Attraction, which manifests so degradingly as yet upon the physical plane, through the life of the human unit, imprisoned in physical form. *Psychically* the link is of a different nature, and such a link is found between the planetary Logos of the scheme we call Venus, and the Logos of our scheme. This psychic interaction has its cyclic ebb and flow, as ebbs and flows all life force. In Lemurian days came a period of close interaction which brought about an incarnation on the physical planet of the Logos of our scheme, the Head of the Hierarchy, and the One Initiator. This could not have been effected had not the planetary Logos of the Venus scheme been in a position to link up closely with ours.

*c. Venus and the Earth Chain.* This question of the coming of the Lords of Flame to the planet Earth is deeply involved (as stated above) in the relationship existing between the Heavenly Man of the Earth scheme and the Lord of the Venus scheme. Until more detailed information is permitted publication anent these two great Entities, little more can be done beyond indicating some probabilities, and pointing out certain factors which students should carefully bear in mind. The statement [Page 368] has been made that (owing to the Venusian scheme being in its fifth round) its humanity is

consequently further advanced than ours, and can help us, and that this help came in Lemurian days. This is an instance of a partial truth and its misinterpretation. The Venusian scheme is—as stated in the *Secret Doctrine*<sup>35</sup>—in its fifth and last round; its humanity is very far ahead of ours in certain particulars, but the momentous occurrence in the third root-race was due to the following causes, and not to the factor of the greater advancement of a certain group of human beings:

*First*, the Venus Scheme, viewed as a logocentric centre, is more active than ours, and therefore its radiatory magnetism is far more widely spread. Its radiation is such that on the buddhic plane it swept within its magnetic radius that chain in our scheme which is composed predominantly of buddhic matter. Then, via that chain, it magnetised the corresponding globe in our chain, and this resulted in a specific vitalisation in the dense planet itself.

*Second*, just as in the case of man, certain triangles of force are found at different stages of evolution, or (to word it otherwise) different centres become geometrically linked, such as the

- a. Base of the spine,
- b. Solar plexus,
- c. Heart;

or again,

- a. Solar Plexus,
- b. Heart
- c. Throat

so, in the case of a Heavenly Man, or of a solar Logos, a similar event occurs. Such an event transpires in this round in relation to the centre which our planetary Logos [Page 369] embodies. It became geometrically linked with two other centres, of which Venus was one, and logocentric Kundalini—circulating with tremendous force through this adjusted Triangle—brought about that intensification of vibration in the human family which resulted in individualisation. We might here enumerate the schemes as a basis for our further work:

*The seven planets, centres, or schemes:*

1. Vulcan (the sun, exoterically considered).
2. Venus.
3. Mars.
4. *Earth*.
5. Mercury.
6. Jupiter.
7. Saturn.

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<sup>35</sup> S. D., I, 187. II, 33-36, 626.

*The three synthesising planets:*

1. Uranus.
2. Neptune.
3. Saturn.

*The One Resolver.*

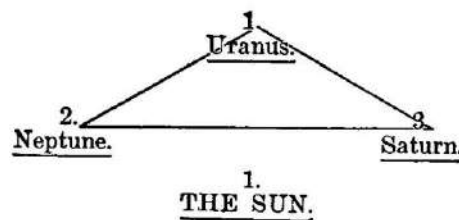
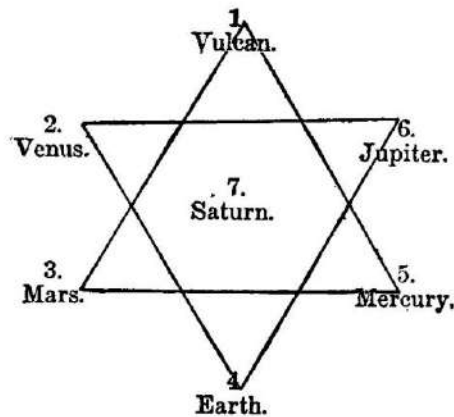
The SUN.

I would caution you here against attaching any importance to the sequence followed in numbering these seven schemes, either in connection with their order of development or importance, or their position in relation to the central planet, the sun, or to each other. Only two are to be considered numerically accurate *at this stage and in this round*, i.e., our Earth, the fourth scheme, and Venus, the second. Venus is either the second or the sixth scheme, according to whether the schemes are counted mystically or occultly. Inversely, Jupiter will be either the second or the sixth, and it must be remembered that:

**[Page 370]**

*a.* The planets Venus and Jupiter are exceedingly closely connected with the Earth, and form eventually an esoteric triangle.

*b.* Saturn is the synthesising scheme for the four planets which embody manas purely and simply, or is the major resolution of the minor four, and eventually for all the seven.



*c.* Mercury, the star of the intuition, or of transmuted manas, is, at this stage, considered as the fifth scheme.



Therefore, the Heavenly Men of Venus and Jupiter are magnetically linked with the Heavenly Man of our scheme. The relationship of the Logos of Jupiter and His influence will not be realised nor felt until the sixth [Page 371] round is in full force, though during the sixth root-race His vibration will be acknowledged and sensed; in the middle of the fifth round the Logos of Mercury will, with the Logos of the Venus scheme, and of our Earth, form a temporary triangle of force. We have here information given that has only been hinted at hitherto but for which, in this fifth subrace and in this fourth round, the world is now ready; it holds the solution of the mystery of this round.

*Third*, the statement that the great Kumara or the One Initiator came to this planet from Venus is true in so far as it embodies the fact that He came to this dense planet (the fourth) in the fourth chain *from that chain in our scheme which is called the "Venus" chain, and which is the second chain*. He came via the second globe in our chain; His scarcely felt vibration was sensed (occultly) in the second round, but only in the third root-race of the fourth round did conditions permit of His physical incarnation and of His coming as the Avatar. Very reverently might it be said that the first three rounds and the two succeeding root-races in this chain correspond to the period prior to birth; and that His coming in the fourth round with the subsequent awakening of manas in the human units find their analogy in the awakening of the life principle in the unborn infant at the fourth month.

The analogy holds good, for a Heavenly Man at the end of the seventh round reaches full maturity, but requires the final process of rounding out and perfecting which He attains during the two final periods

- a. Of synthesis into the major three schemes.
- b. Of resolution into the final one;

making again—with reverence may it be said—the nine cycles which cover the gestation of a Heavenly Man, and which precede His birth into yet higher worlds. In this lies much food for thought, and much of moment [Page 372] for the profound student. We might couple with these suggestions the recollection that we are speaking here only of the Logos of our own scheme, and must carefully differentiate other cycles for the other Logoi—a thing as yet impossible for us. As this is meditated upon and studied, the wonder and beauty of the plan will become apparent.

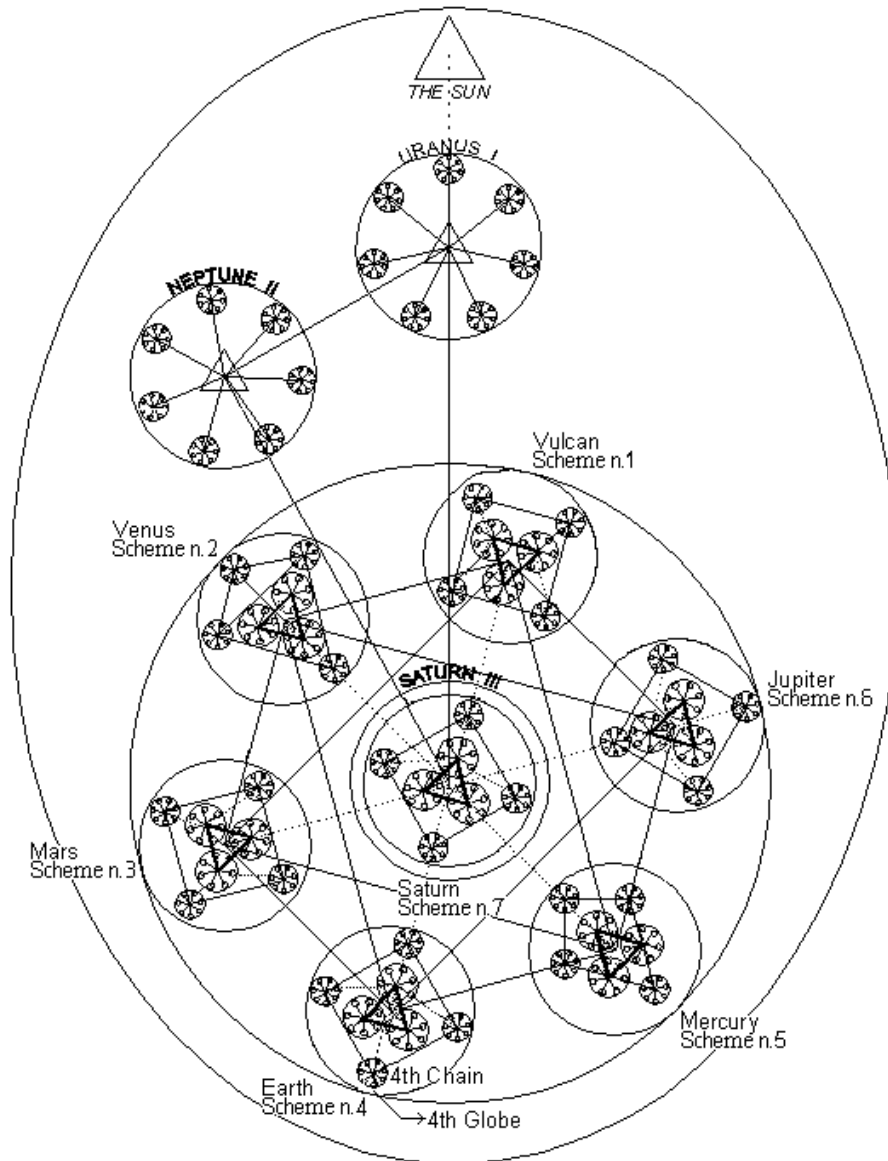
A clue to the idea of the final Avatar is likewise to be seen here. Many temporary incarnations precede this consummating one, which will be the incarnation wherein the Heavenly Man, in the full beauty of His completed seven cycles, and prior to His merging into His synthesising goal, will demonstrate as the embodiment of that perfected quality, or logoiic aspect, for which He primarily stands. As a centre in the body logoiic, He will be fully vitalised, and the logoiic kundalini will have stimulated, and aroused to perfection His systemic Lotus. For a brief period He will shine forth radiant as the Sun in His glory; then the kundalinic fire will pass in higher progressive spirals, and He will gradually become centred in the corresponding logoiic head centre, the higher triangle or the major three schemes. To illustrate by means of a human being, the microcosm: Man attains a period of high development wherein his heart and throat centre are perfected and vitalised; they become radiant whorls of fire, fourth dimensional in action, and allied with each other and with some other centre; they become likewise the object of the attention of human kundalini. This is a period of great activity and magnetic usefulness. It is succeeded by still another, wherein the three head centres are synthesising their seven minor correspondences, and the force of kundalini passes there. As above, so below.

CHART VI—The Divine Septenary hanging from the Triad thus forming the Decad and its permutations 7, 5, 4, 3, (S.D. ( Vol. I, pp. 259)

I have especially mentioned these two centres in the microcosm as they are closely concerned (on a larger scale) with the particular cycles through which our planetary Logos passes, and because they represent the third and second aspects.

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CHART VI  
The Divine Septenary hanging from the Triad thus forming the Decad  
and its permutations 7, 5, 4, 3. (S.D. Vol. I, pp. 259)



Solar Septenary Chart--From the middle of the Third Root Race, at the Fourth Round to the "Judgement Day" in the middle of the Fifth Round

THE DENSE PHYSICAL PLANETS

Earth .....	4th Chain, 4th Globe	Mars .....	4th Chain, 4th Globe
Jupiter .....	3rd Chain, 4th Globe	Vulcan .....	3rd Chain, 4th Globe
Saturn .....	3rd Chain, 4th Globe	Venus .....	5th Chain, 5th Globe
Mercury .....	4th Chain, 5th Globe		

We need to bear in mind that the stimulation of the centres is of three kinds, and the distinction between the three must be kept clear.

First, the vitalisation of the logocentric centres, or the pouring through the seven schemes, during stupendous cycles, of logocentric kundalini.

Next, the vitalisation of the planetary centres, or the pouring through the seven chains of a scheme, of planetary kundalini.

Finally, the vitalisation of the centres of a planetary Logos during some particular major incarnation, or the pouring through the seven globes of a chain, of kundalini.

It should be stated here that:

A major incarnation is one in which a planetary Logos takes some initiation. He may, and does, pass through many incarnations without taking initiation. When He does take initiation, it is interesting to note that *He does so during some incarnation in which He takes a vehicle of etheric matter as is the case at this time.*

The Logos of our scheme is preparing for initiation and hence the terrific tests and trials, incident to life on our planet during this cycle, are easily accounted for.

The Logos of our scheme, Sanat Kumara, will take a major initiation in the middle of the fifth round, but is preparing for a minor one at this time.

The Logos of our scheme has been in physical incarnation (having a body of etheric matter) since the middle of the Lemurian root-race, and will remain with us until what is called "the judgment day" in the next round. At that point in His career He will have achieved the necessary vitalisation of the particular centre which is occupying His attention, will have "seen of the travail of His Soul" in connection with the units of the human [Page 375] Hierarchy who go to the composition of this centre, and will drop His present form, will turn His attention to another and higher centre, and give of His force to the units of a different calibre, from another branch of the human Hierarchy, who respond to the vibration of that centre.

It would be well to enlarge here a little on the connection between Venus and the Earth, which is hinted at in some of the occult books, and is somewhat touched upon in this. I have stated that the interaction between the two schemes is due largely to their positive and negative polarity, and I pointed out that a similar relation underlies the relation of the Pleiades and the seven schemes of our solar system, and also the relation of Sirius and the system itself. This, therefore, sweeps into close interaction three great systems:

1. The system of Sirius,
2. The system of the Pleiades,
3. The system of which our sun is the focal point,

making, as we will have noted, a cosmic triangle. Within our system there are several such triangles, varying at different stages; according to their relation to each other, the differentiated force of the different schemes can pass from scheme to scheme, and thus the units of life on the different rays or

streams of force become temporarily intermingled. In all these triangles (cosmic, systemic, planetary, and human) two points of the triangle represent each a different polarity, and one point represents the point of equilibrium, of synthesis or merging. This should be borne in mind in studying both the macrocosmic and the microcosmic centres, for it accounts for diversity in manifestation, in forms and in quality.

A correspondence might here also be pointed out which **[Page 376]** may serve to convey light to those who have eyes to see.

The Venus scheme, being in the fifth round, had the fifth principle of manas co-ordinated and developed, the minor four manasic aspects had been synthesised, and the buddhic aspect was being provided with a means of expression through the medium of the perfected fifth. Our Heavenly Man, in the fifth round, will have attained a paralleling point in evolution, and the fifth principle will, as stated, be no longer the object of His attention as regards the human units.

Five stages of activity mark the development and utilisation of the mind principle; there are three stages of acquisition, and two wherein that which has been acquired is used. This is too intricate a calculation for us to enter into it here, and it cannot be undertaken except by an initiate, for it involves ability to study the cycles of the earlier solar system, but it might be noted that (judging from the microcosm on the earth planet) this is just what might be expected. Man developed manas in this round during the third, fourth and fifth root-races, and utilises it for the development of the intuition and of the higher consciousness during the sixth and seventh. During an incarnation by a planetary Logos in a chain, during one round He demonstrates through His seven centres or globes manas on three globes, and utilises it for specific purposes on the final two. This is a lesser cycle to that in which we view the seven chains as His seven centres. These words are chosen with care; I say not "acquires manas"; He but produces that which is inherent. It must be remembered that just as the planes of a solar system stand for a different purpose, vibrate to a different key, and serve their own specific ends, so do the globes serve an analogous function.

*a.* Globe 1, is that of ultimate abstraction, and of origination. It is the initial globe of manifestation.

**[Page 377]**

*b.* Globe 2, is the first sheath in which a Heavenly Man embodies Himself.

*c.* Globes 3, 4, 5, are those through which He demonstrates the possession of the manasic principle.

*d.* Globes 6 and 7, are the ones through which He manifests buddhi, through forms built by means of the manasic principle.

This can be equally predicated on a larger scale of a chain.

An interesting correspondence of a very occult nature can be worked out by the advanced student in connection also with the seven schemes. There are two which may be considered primarily archetypal, causal, or involving abstraction; three in which manas is manifested, and two in which already buddhi is manasically demonstrating. Of these two, Venus is one and thus we have the three and the two which make the five schemes of the five Kumaras, Who are Brahma.<sup>36</sup>

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<sup>36</sup> Students must carefully differentiate between the five Mind born Sons of Brahma, the five true Kumaras and their representatives on our earth planet, Those Who stand around Sanat Kumara Who may be stated (esoterically understood) to represent Himself.

Just as Venus is negatively polarised to our Earth scheme, so the seven stars of the Pleiades are negatively polarised to our seven schemes.

A very pertinent question might here be asked. We might justly enquire (in connection with the point that Venus is negatively polarised, and also that the Pleiades are equally so) why they should be termed negative if they are the donors and not the receivers, for to be negative is surely to be receptive. This is indeed so, but the question arises in our minds, owing to lack of information, and consequent misapprehension. Venus may have had much to do with the impartation of the stimulation which resulted in great events on Earth via the Venus chain of our scheme, but *our scheme gave, in a mysterious manner, more than was received*, though the [Page 378] gift was not of the same nature. The coming in of the Venusian influence to our chain, and to our planet, with the subsequent stimulation of certain groups in the fourth Creative Hierarchy, the human, caused a paralleling event of even greater magnitude in the Venus scheme. This affected the sixth Hierarchy, one of the deva Hierarchies, dwelling in the Venus scheme. This stimulation emanated via our sixth chain (or the second according to the angle of vision) and affected a corresponding chain in the Venus scheme. The magnitude of the difference may be seen in the fact that in our case *one globe alone* was affected, whereas the influence of our scheme on the Venusian was such that *an entire chain* was stimulated. This was brought about through the positive polarity of the Heavenly Man of the Earth scheme.

Therefore, enlarging the concept, we can note the fact that our Heavenly Men are the transmitters, via their seven schemes, to the seven stars of the Pleiades. Our solar system is negatively polarised as regards the sun Sirius, which influences our entire system psychically via the three synthesising schemes—Uranus, Neptune, Saturn—the latter, Saturn, being the focal point for the transmission of cosmic manas to the entire seven schemes.

#### *4. Manas and the Earth Chain*

We have brought our consideration of our first point, the origin of cosmic and systemic manas, down to certain facts concerning our chain, and have (with the utmost brevity) passed in review the larger aspect of the question. We touched first of all upon the subject of cosmic manas, as it concerned our Logos and the Heavenly Men. Then we considered it more specifically in its relation to the individual Heavenly Men, and finally brought it down to that which more nearly concerns ourselves— [Page 379] manas and the Heavenly Man of our scheme. Having proceeded thus far, we considered the stimulation of manas in our own chain, and saw that, in connection with our Earth, it came:

Via the Venus chain of our scheme.

As the result of a stimulation, originating in the Venus scheme.

Because logoc kundalini had vitalised one of the systemic triangles of force, of which (temporarily) Venus and the Earth formed two points of the triangle.

This produced the individualisation of those, particularly in the human Hierarchy, who form a particular centre in the body of the planetary Logos.

##### *a. The Earth Chain and the Incarnating Monads.*

We have reached, therefore, a point wherein (having cursorily dealt above with the origin of cosmic, systemic, and planetary manas), it is now possible for us to come definitely down to the consideration

of our Earth chain within the Earth scheme, and see something of the origin of the manasic principle *in the present group of incarnating egos*, units of the fourth Creative Hierarchy. It is necessary here for students to remember that only one group in the fourth Hierarchy was affected by the coming in of manas in the third root-race, and that therefore in incarnation on the planet at this time are component parts of the two groups: one group, which received the manasic stimulation during this world period, and another group which received the stimulation during the previous chain. The last named group can be seen incarnating in all those who tread the Probationary Path, who are counted as the advanced units of the race, and considered as the notables among men. Owing to the difference between the two groups may be traced much of the world unrest. This difference lies in the following [Page 380] factors, which, for purposes of clarity, it might be well to enumerate:

The fact that each group forms a different centre in the body of a Heavenly Man.

The difference in the method of individualisation.

The different rate of vibration of the two centres.

The fact, therefore, that in each chain the planetary Logos takes a different initiation, affecting different centres, and so bringing into manifestation different lesser entities.

Students, when considering these things, need to view the matter from the following angles—some quite possible lines of approach for us, others which we are only capable as yet of dimly anticipating. The occult fact, as stated by the English poet Pope, "The proper study of mankind, is man," is embodied in the investigation of all these vast cycles.

*The cosmic angle.* This involves the study of the place of the solar Logos within His greater sphere, the study of extra-systemic psychology and astronomy, and the consideration of the relation existing between our system and other constellations, and of our path in the vast arc of the heavens. It bears on the relation of the various suns with their circulating attendants, and of the planets with each other; it concerns the study of their individual polarisation, and their interaction with their polar opposites. It will lead the student into regions of logical speculation, into the study of cosmic electricity, and the universal Law of attraction, and is as yet much beyond the comprehension of even the most advanced students at this time, and will only become a science (reduced to form and text-book if I might so express it) during the final part of the next round.

*The systemic angle.* This deals with the place of the Heavenly Men within the body logocic, Their mutual [Page 381] interplay, and Their rational interdependence, and with the cycles wherein each in turn, or in dual formation, is the recipient of logocic force. It necessitates the study of the solar system as a unit, of the astronomical and orbital relation of the Sun to the planets. The systemic triangles will eventually become a subject of popular speculation, then of investigation, of scientific demonstration, and finally be known to be proved and authenticated fact,—but the time is not yet. The different polarities of the schemes will be studied, and information, that is now imparted only to initiates of the third Initiation, will eventually become exoteric. In due course of time systemic information along the lines of:

- a. The vitalisation of the schemes
- b. Interaction between two schemes
- c. The periods of incarnation of a planetary Logos on the physical plane
- d. The initiation of the planetary Logos,



will be reduced to law and order. As yet but dim speculations and hints that appeal only to the spiritual and the intuitive are in any way possible. The early part of the next round will see more widespread knowledge and interest in this matter.

*The planetary angle.* This point of view concerns itself with the history of the individual scheme, and with the consciousness, and evolution of some particular Heavenly Man. The student in studying along these lines must endeavour to get some grasp of the scheme as a unit, as a body corporate with its seven centres and forty-nine globes, and with the triangle formed between them. Separate chains are either

The object of planetary stimulation,  
The sphere of the incarnation of a planetary Logos,  
Emerging into objectivity,  
**[Page 382]**  
Manifesting,  
Gradually entering into obscurity.

This point of view is as yet impossible for the average thinker, for it involves an expansion of consciousness unattainable by man. Nevertheless the endeavour to comprehend serves a useful purpose, for it sets a goal for man and enables him to enlarge his present concept.

*The chain angle.* This brings the whole idea more within the range of possibility, and has already been indicated to students in *Volume II*, of the *Secret Doctrine*. The student is narrowed down to the contemplation of the seven globes of the chain of which he is a component, though microscopic, part. He has for investigation the globes as seen in *time*, with their mutual interplay; he has for study the part each one may be playing in the great cycle of a Heavenly Man. For instance, in the present Earth chain which concerns us the most nearly, the fourth globe is of paramount interest, inasmuch as it is the physical plane vehicle for a Heavenly Man in dense objective incarnation. Yet it must not be forgotten that, though manifesting thus objectively, He embodies in totality the chain and the scheme. The idea may be clarified for the student if it is stated that:

*A scheme*, in its totality, corresponds to the Monad, or to the monadic auric egg, in connection with a human being and his forty-nine cycles.

*A chain*,<sup>37</sup> in its totality corresponds to the body egoic of a human being, to the causal body with its seven great **[Page 383]** cycles mentioned elsewhere in these pages, and hinted at in certain occult books.

*A globe*, with its seven races corresponds to a particular series of incarnations in connection with a man, incarnate or discarnate, for all globes are not on physical levels.

*A physical globe*, in a chain corresponds to a particular physical incarnation of a man. The planetary Logos takes physical form in His planet and is its life and works out His purposes.

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<sup>37</sup> Chain—a series of seven globes or worlds which form the field of evolution during the planetary cycle or manvantara. The first three of these globes—generally known as A., B. and C. form a descending arc, the densest physical matter of the descent being reached in the fourth globe, D, of which our earth is an instance. The fifth globe, E, on the ascending arc (correspondence to C on the descending arc) usually belongs to the astral plane, and the sixth and seventh F and G (correspondence to B and A on the descending arc) to the Rupa and Arupa levels of the mental plane; these therefore are invisible to ordinary sight.<sup>37</sup>

A *root-race*, simply is analogous to the "seven parts" (as Shakespeare phrases it) as played by the midget, man. In a root-race a Heavenly Man is simply living out His life, working through some experience in the great work of developing buddhi or corporate action, (for buddhi is the unifying principle of groups) and, in the process of experiencing and developing, He sweeps into His vibratory capacity all the cells in His body. In the case of a human being the cells in his body (the material cells) are involutory lives, animated by the third Logos, co-operating with the second Logos. In the case of a planetary Logos, the cells in His body are evolutionary lives (deva and human units) animated by the life of the second Logos, co-operating with the first Logos, and utilising the activities of the third Logos for purposes of manifesting.

Having pointed out these things, the place the Earth chain and globe play in the evolution of the planetary Logos of the Earth scheme should be clearer to the student.

The wheel turns, and in its turning sweeps into objectivity one of its seven globes, or brings into manifestation on the physical plane that great Entity Whose life animates the whole scheme. It must be borne in mind that just as man is handicapped by his physical body, [Page 384] and finds himself unable to express through it the entire content of his egoic consciousness, so a Heavenly Man, when taking to Himself a dense physical vehicle in any particular chain, is also handicapped, and is unable to express in perfection on the globe the full beauty of His Life or the splendour of His manifesting Consciousness.

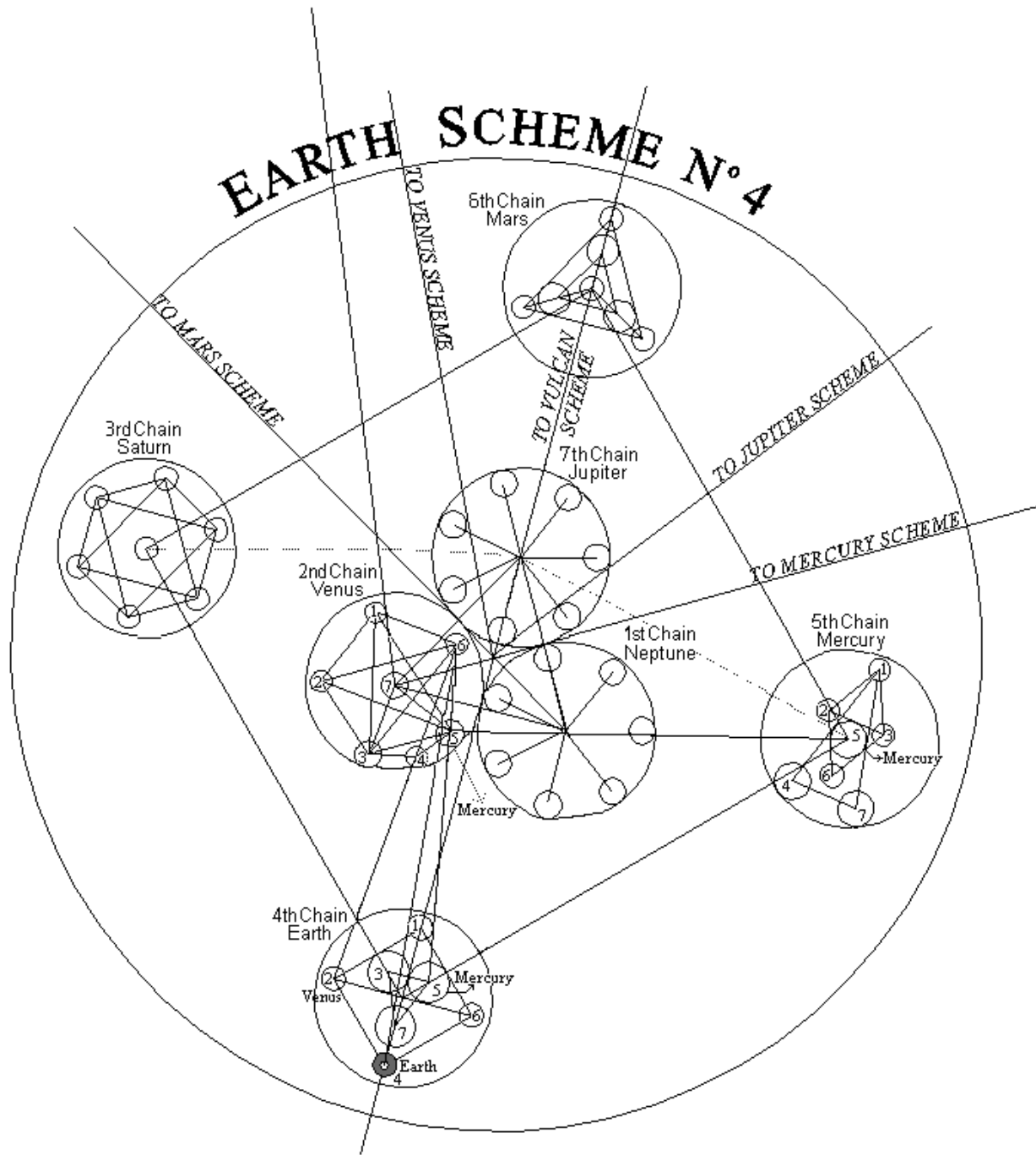
It might here be stated in connection with the planetary Logos of our scheme that:

- a. He is in physical incarnation.
- b. He is midway through His career upon the cosmic Path of Initiation, and consequently is to take the fourth Initiation in this chain. Well may this globe, therefore, be considered the globe of sorrow and of pain, for through it our planetary Logos is undergoing that which the mystic calls "the Crucifixion."
- c. The cells in His body—those cells through which He feels, and senses, and experiences,—are, in this world period, rent by pain and suffering, for His is the consciousness at the centre of the Body, and theirs is the capacity to suffer, so that by means of them He may learn the meaning of systemic dispassion, be dissociated from all forms and material substance, and upon the cross of matter eventually find liberation and the freedom of the Spirit.

The same equally can be predicated of a solar Logos with the following interesting sequence carefully borne in mind:

The solar Logos has for objective nine initiations, the third cosmic Initiation being His goal. Our planetary Logos has for objective seven initiations, the second cosmic Initiation being His goal. Man has for objective five initiations, the first cosmic Initiation being his goal.

CHART VII



*DETAIL OF EARTH SCHEME  
AS SHOWN ON  
SOLAR SEPTENARY CHART*

**[Page 386]**

If we link this up with that earlier imparted concerning initiation and the sun Sirius, we will have a clue to the triple cosmic Path.

*b. The Fourth Kingdom and the Hierarchy of the Planet.* Certain facts have already been grasped and realised by the average occult student who has been pondering this teaching with care. He is aware that the juncture of Spirit-matter and mind, or manas, was effected during the third root-race, and that the definitely human family became present upon earth from that date. He knows that this was brought about by the coming, in bodily Presence, of certain great Entities, and he has learned that these Entities came from the Venusian chain, that They achieved the necessary juncture, undertook the government of the planet, founded the occult Hierarchy, and that—though some remain with the chain—the remainder have returned to Their originating source. This in many ways sums up the totality of the present knowledge. Let us briefly enlarge upon it, correct certain erroneous interpretations, and ascertain one or two new facts. We might tabulate these as follows:

First, it should be borne in mind by the occult student that:

- a.* This advent signalled the taking of a physical vehicle by the planetary Logos, and was literally the coming of the Avatar.
- b.* That this advent was brought about by a definite systemic alignment which involved:  
The Venus scheme of the system.  
The Venus chain of the Earth scheme.  
The Venus globe of the Earth chain.
- c.* That the planetary Logos did not come from the Venus scheme but from the Venus chain of His own scheme, the Earth scheme. Owing to systemic **[Page 387]** alignment logoc kundalini could flow through a certain triangle of which two points were Venus and the Earth. This caused an acceleration of vibration, and enabled the Heavenly Man of our scheme to take a minor initiation, and to set about His preparations for a major initiation.

Next, it should also be remembered that in considering this matter we must be careful to view it not only as it affects our own globe and its present humanity, but from the systemic and cosmic point of view, or from the angle of its importance to a planetary Logos and a solar Logos. Hence it is a fact that this event was not only the result of the taking of a minor initiation by our Earth Logos, but in the Venus scheme it was signalled by the taking of a major initiation by the Venusian planetary Logos on His fifth chain. In connection with a solar Logos it followed upon the stimulation of one of His centres and from the geometrical progression of the fire through the earlier mentioned Triangle.

It has been stated that one hundred and four Kumaras came from Venus to the Earth; literally the figure is one hundred and five, when the synthesising Unit, the Lord of the World Himself, is counted as one. There remain still with Him the three Buddhas of Activity. I would call attention to the dual significance of that name, "Buddha of Activity," bearing out, as it does, the reality of the fact that Entities at Their stage of evolution are active love-wisdom and embody in Themselves the two aspects. The three Buddhas of activity have a correspondence to the three persons of the Trinity.

These Entities are divided into three groups of thirty-five each, and in Themselves embody the three major centres of the planetary Logos, those three groups which we know as the "three departments," for

it should be emphasised that each department forms a centre:

**[Page 388]**

- a. The Head centre.....The Ruling Department
- b. The Heart centre.....The Teaching Department
- c. The Throat centre.....The Mahachohan's Department. This centre synthesises the lesser four, just as the third Ray synthesises the minor four.

These Kumaras (or Their present substitutes) can also be divided into the seven groups which correspond to the seven Rays, and are in Themselves the life of the centre for which They stand. Fifteen, therefore, of these Entities (again the ten and the five) form a centre in the body of the planetary Logos, and the three Kumaras about Whom we are told (Who in Themselves are fivefold, making the fifteen) are the entifying Lives of the particular centre which is involved in the coming Initiation of the Heavenly Man, and to which the human units at this time, and during this greater cycle, belong.

Another fact that should be noted about these great Beings is, that when viewed in Their seven groups, They form:

- a. Focal points for the force or influence emanating from the other solar centres or schemes.
- b. The seven divisions of the occult Hierarchy.

They exist, as does the Heavenly Man Himself, in etheric matter, and are literally great Wheels, or centres of living Fire, manasic and electric fire; They vitalise the body of the Heavenly Man and hold all together as an objective whole. They make a planetary triangle within the chain, and each of Them vitalises one globe.

It is not permitted at this stage to state, for exoteric publication:

Which Ray, or logoc emanation is embodied by our planetary Logos.

**[Page 389]**

Which centre in the solar system is called the Earth scheme.

Which scheme is our polar opposite, or which Heavenly Man is most closely allied to ours.

Which particular centre in the body of the planetary Logos He is at present endeavouring to vitalise.

These points are, as may be inferred, too dangerous to impart, and those students whose intuition suffices to attain the information will see for themselves the necessity for silence.

*c. A Prophecy.* We might now, prior to continuing with our subject, name the different chains of the Earth scheme. We must bear carefully in mind the fact that these are simply names, affixed to the chains and globes for the sake of clarity. As this subject is more widely studied it will inevitably be found advisable to call the chains by their numbers, and to drop the names as at present used:

1. Neptune.
2. Venus.
3. Saturn.
4. Earth.

5. Mercury.
6. Mars.
7. Jupiter.

It is necessary here to take the opportunity to sound a note of warning to students in connection with the charts which have been inserted in the Treatise.

They depict only one cycle in logoc evolution, and cover only the present greater period in the working out of which we are engaged. They might be roughly described as embracing that period in the system which began for us in the middle of the third root-race of this round and continues until the period called "the Judgment" [Page 390] in the coming fifth round. When that time comes our planetary Logos will have attained the initiation which is His present goal; the fifth round of the Venusian scheme will be closing, and the Venus scheme will begin to pass into obscurity, preparatory to transferring her life to the synthesising planet with which she is connected; Mercury will be reaching the apotheosis of achievement, and with Mars and the Earth, will form a systemic triangle. We are speaking here of *schemes* and not of chains.

We must recognise another triangle within the Earth scheme, of the chains called "the Earth chain," the Venus chain, and the Mercurian chain, but this triangle entirely concerns the centres of the planetary Logos of our scheme. A systemic formation of great importance in the next round should be pointed out which will bring three schemes:

The Earth scheme,  
Mars,  
Mercury,

into such a position in relation to each other that the following results will eventuate:

1. A systemic triangle will be formed.
2. Logoc kundalini will circulate freely between these three points.
3. A certain great logoc centre will be vitalised and the attention of logoc kundalini will pass from the present triangle in process of forming (the Earth, Venus, and a scheme whose name it is advisable to withhold) to the other.
4. An entirely new group of human beings will sweep into incarnation in our Earth scheme. Three fifths of the present humanity, being on the Probationary Path, or the Path of Initiation, at that time, will have their centre of consciousness definitely on the mental plane [Page 391] whilst two fifths will remain focussed on the astral. These two fifths will pass into temporary pralaya, preparatory to their transference to another scheme, as the Earth scheme will no longer provide for them an adequate place of nurture.
5. Entities will come in from Mars to the Earth scheme, and will there find their necessary field of endeavour.



6. Mercurian life will begin to synthesise, and to be transferred to its synthesising planet. In the case of Mercury this synthesising planet is not Saturn, but one of the other two higher major centres.

7. The "Judgment Day" in the fifth round, or the point of attainment of our Heavenly Man, will see a period of planetary strife on mental levels which will cause the present world unrest to seem as nothing. As pointed out earlier, this present struggle has been to test the ability of the entities within the present human forms to appreciate their mental forces, and through the power of MIND to transcend feeling, or pain. The struggle in the fifth round will be between higher and lower mind, and the battle ground will be the causal body.<sup>38</sup> The [Page 392] struggle now being waged on the planet is between a few Egos (or the leaders of the many races who are necessarily in place and position owing to their egoic polarisation) and many personalities, who are swept into the vortex through group association; it is necessarily terrific, and forces the destruction of the form. The struggle in the fifth round, being on mental levels, will be between Egos and egoic groups, each working consciously, and with intellectual application, to bring about certain group results. It will result in the triumph (the ultimate triumph) of Spirit over matter, in the driving out of certain groups as yet unable to shake themselves free from the trammels of matter, and who prefer captivity to the life of the Spirit; it will mark the beginning of the obscuration of our scheme, and the gradual passing into pralaya, during the remaining two and a half rounds of our entire seven chains. It is an interesting occult fact that our Earth should now be in her fifth round, and paralleling the Venusian scheme, but the moon chain of our scheme saw a period of temporary retardation of the evolutionary process of our Heavenly Man; it resulted in a temporary slowing down of His activities, and caused "lost time," if such an expression might reverently be permitted. The Lords of the Dark Face, or the inherent forces of matter for a time achieved success, and only the fifth round of our chain will see their ultimate defeat. The Venusian scheme also had its battleground, but the planetary Logos of that scheme overcame the antagonistic forces, triumphed over material forms, and was consequently in a position—when the right time came—to apply the needed stimulation or an [Page 393] increased fiery vibration to our Earth scheme. The fact that outside aid was called in during the third root-race of this chain, and that the evolution of manas brought about the individualisation, in physical form, of the Avatar, needs to be pondered on. The Divine Manasaputra, the Lord of the World, took form Himself through the driving impulse of

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<sup>38</sup> *The Causal Body.*

"This influence or force, or result, or whatever it may be called, of the antecedent actions of man, forms as it were a seed, from which germinates the plant, yielding good or bad fruit, to be eaten by him during his subsequent existence. (Vishnu Purana I, XIX, 5). This seed is technically called the Karana Sarira, the causal body (Paingala Upanishad II), as it is the cause of man's enjoyment or suffering. This Karana Sarira is composed of the fifth Kosa (Anandamaya) of man and adheres to the soul so long as the soul remains enveloped in the gross or subtle body (Sthula or Sukshma Sarira); and vanishes entirely when the soul extricates itself from the trammels of the said two bodies; for then, the soul attains its primeval purity, and burns up as it were every trace of its combination with the body, including this causal body (Karana Sarira). This happens when the soul is prepared for final emancipation, Moksha. Till then, of course, the Karana Sarira, the seed, the result of prior actions, remains effective, and asserts a strong controlling influence over man's actions."—*The Theosophist*, Vol. VII, III, p. 59.

"An ordinary person will by Vasana (Aroma or smell) repeat (In Jagra, the waking state) the old story dreamt in a dream that has passed way. So also will he, who, investigating the true nature of the self has attained to real knowledge, express himself and still will never become Chidabhasa (chidabhasa is the reflection of atma in the Karana Sarira, which is the vehicle of ignorance). *He who has become a celestial being will nevertheless be called 'man' till the causal body that has already died (by the birth of Pragna, or wisdom) is completely consumed by the predominant fire of wisdom.*"—*Kaivalya-navanita*, Part II, 31.

"By the rarest fire of True Wisdom the body of avidya (i.e. the causal body) will be reduced to ashes."—*Kaivalya-navanita*, Part I, 98. Copied from *The Theosophist*, Vol. VIII.

manas, inherent in His nature, and in some mysterious way this was aided by another Heavenly Man of another scheme. His co-operation was required.

*d. Summation.* We have been studying the origin of manas, and we saw first, that it is the active will, intelligently applied, of an Entity, and then that this active intelligent will affects all lesser lives in cyclic evolution within the Body of that particular actively willing Existence. This is true of all Beings from the Logos downwards. Perhaps in summing up it might be expressed thus:

The originating source of manasic activity *in a solar system* is that great cosmic Entity Who embodies our solar Logos as a centre in His Body along with six other solar Logoi Who are, in Their totality, His seven centres.

The originating source of manasic activity *in the planetary schemes* is that cosmic Entity we call the solar Logos. He is the active, directing Intelligence Who is working with definite purpose through His seven centres.

The originating source of the manasic principle in a *planetary scheme* is that lesser cosmic Entity Whom we call a planetary Logos. He works through His seven chains as does the Logos through His seven planetary centres. It is interesting here to note that when the solar Logos is being manasically impelled to work out some purpose of His greater Source (THE ONE ABOUT WHOM NAUGHT MAY BE SAID) He may cause a vivification in one or other of His centres according to the purpose in view. This occurred in the forming of the triangle of which Earth and Venus are two points, and (affecting [Page 394] the Heavenly Men of these two schemes ) stimulated Them to take initiation, and led the planetary Logos of our scheme to form a lesser triangle within His sphere of activity, which triangle eventuated in His taking a lesser initiation, and in the manasic impregnation of animal man. Thus were swept into objective activity that group of monads who go to the composition of a particular centre.

Similarly, and microcosmically, a human being is the manasic incentive and the origin of active, intelligent will to all the cells within his threefold body,—astral, mental and physical. His is the directing intelligence, and his the source of all action and endeavour within his periphery, and, like his greater corresponding spheres, a solar Logos and a planetary Logos, he works through seven centres.

Thus we have traced the origin of manas as far as it is possible to do at this time. The mystery of manas is hidden in existence itself, and holds the secret of life and conceals and veils those Entities Whose outstanding quality and characteristic it is. To the life of that little entity we call an atom in the physical body of a man, the Thinker in the causal body, his greater directing intelligence, is as obscure and unknown as the Logos is to the Thinker, Man, himself. The analogy is nevertheless accurate.<sup>39</sup> Man's

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<sup>39</sup> *Forms.*

The *Atharva Veda*, as the summation, instructs us in the principles which equally underlie the methods of the World-process, and of the atom-process—a world in miniature. Whether 'World-process' or 'atom-process' depends on the speaker and his point of view. As every mantra of this Veda reflects the operations of the World-process, so does it reveal to us cognition within cognition, memory within memory, power within power, world within world, fact within fact, action within action, duty within duty, sin within sin, individuality within individuality, ascending and descending from every point in space, endlessly, ceaselessly. Atoms make up molecules, molecules compounds, compounds cells, cells tissues, tissues organs, organs bodies, bodies communities; communities classes and races; classes and races kingdoms; kingdoms of many grades and varied linkings make up a planet, planets make up a solar system, solar systems a vaster system, and so on, unending; nowhere is found simplicity indivisible; nowhere complexity final. All is relative.—From *Pranava-Vada*, pp.

physical body, for instance, considering it [Page 395] as a corporate whole composed of many lesser lives, suffers or prospers as its directing Intelligence acts with wisdom-love or otherwise. The manasic principle actuates all that occurs within the man's aura, and he suffers, or he makes progress, according to the application of that principle.

So, reverently may the same be said of the body of the solar Logos, a system, and so may it be said of the planetary Logos and His scheme.

## II. THE POSITION OF MANAS

### 1. *Manas and Karma.*

Having seen that *manas is the intelligent purpose of some Being, working out in active objectivity*, and having touched upon the inter-relation existing between certain of these Entities, it may now be possible to vision—even if somewhat cursorily and dimly—the true position of the manasic principle in all three cases. The whole mystery of this principle is hidden in two fundamentals:

The mystery of the resolution of the six-pointed star, into the five-pointed star.<sup>40 41</sup>

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334-335.

<sup>40</sup> It might be of interest to note the correspondences between these six forces and the "shaktis" of the Hindu philosophy.

e The *Secret Doctrine* says that:—

*The Six are the six forces of Nature.*

What are these six forces? See S. D., I, 312.

- a. They are types of energy.
- b. They are the dynamic quality or characteristic of a planetary Logos.
- c. They are the life force of a Heavenly Man directed in a certain direction.

These "shaktis" are as follows:—

1. Parashakti—Literally, the supreme force, energy and radiation in and from substance.
2. Jnanashakti—The force of intellect or mind.
3. Ichchhashakti—The power of will, or force in producing manifestation.
4. Kriyashakti—The force which materialises the ideal.
5. Kundalini shakti—The force which adjusts internal relations to the external.
6. Mantrikashakti—The force latent in sound, speech and music.

*These six are synthesised by their Primary, the Seventh.*

<sup>41</sup> The *Secret Doctrine* says that:—

*It is on the Hierarchies and the correct number of these Entities that the mystery of the universe is built.*

*Ten*--The line and the circle. The symbol of the Heavenly Men. —S. D., I, 117.

The ten are the arupa universe ----- S. D., I, 125.

The ten are manifested existence ----- S. D., I, 467.

The ten are sumtotal----- S. D., I, 428.

*Six*—The six-pointed star. The subjective life and the objective form, overshadowed by Spirit.

The six are the six forces of nature ----- S. D., I, 236.

The six Heavenly Men ----- S. D., I, 402.

The six planes ----- S. D., I, 236.

Force or energy, matter or substance, and Spirit.

The six are the double triangle----- S. D., I, 143.

The six are the symbol of objectivity ----- S. D., II, 625.

They are the deva aspect of manifestation ----- S. D., I, 241.

*Five*—This is the pentagon, the Makara, the five pointed Star. Compare S. D., I, 218, 219.

The mystery of the Lords of Karma, Who are, in themselves, the sole recipients of the Mind purposes [Page 396] of that cosmic ENTITY Who enfolds our solar Logos within His consciousness.

When, therefore, the esoteric side of astrology, and of mystical geometry, has been studied, and alliance has been made between these two sciences, a flood of light will be thrown upon this matter of the intelligent principle; when the inner workings of the Law of Cause and Effect (the law whereby the Lipika Lords govern all Their action) is better comprehended, then—and then only—will the sons of men be able to study with profit the place of manas in the evolutionary scheme. At the present time it is not possible to do more than point out the direction of the path which must be trodden before this [Page 397] abstruse matter can be made clear, and to indicate certain lines of investigation which might (if strenuously and scientifically followed) yield to the student a rich reward of knowledge. Until the intuition is better developed in the average man, the very principle of manas itself forms a barrier to its due understanding.

## 2. *Manas and karmic purpose.*

If it is realised by the student that manas and intelligent purpose are practically synonymous terms, it will be immediately apparent that karma, and the activities of the Lipika Lords, will be involved in the matter. It will also be apparent that only as the lower mind is transmuted into the abstract or higher mind and from thence into the intuition, will man be able to understand the significance of manas. We may perhaps ask why this must be so. Surely it is because the abstract mind is the agent on cosmic levels whereby the Entity concerned formulates His plans and purposes. These plans and purposes (conceived of in the abstract mind) in due course of evolution crystallise into concrete form by means of the concrete mind. What we call the archetypal plane in connection with the Logos (the plane whereon He forms His ideals, His aspirations and His abstract conceptions) is the logocic correspondence to the atomic abstract levels of the mental plane, from whence are initiated the impulses and purposes of the Spirit in man,—those purposes which eventually force him into an objective form, thus paralleling logocic manifestation. First the abstract concept, then the medium provided for manifestation in form, and, finally, that form itself. Such is the process for Gods and for men, and in it is hidden the mystery of mind and of its place in evolution.

For the sake of clarity, let us take the microcosm for momentary study. It should be realised by all students that man is Spirit or the Self, working through matter or [Page 398] the Not-Self, by means of the intelligence or manas, and it should also be realised that the statement of this fact (which is equally true of a solar Logos, a Heavenly Man, and a human being) involves the admission of certain deductions based on manifestation itself. One of these deductions is that by means of this principle of manas *form* is built. Therefore, the whole subject of the Builders has to be studied—those entities who are the embodiment of Universal Mind, who are the animating lives within the form, and who are the

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Five is the symbol of a planetary Logos----- S. D., II, 618.

Five is the symbol of the microcosm----- S. D., II, 608.

Five is the symbol of creation----- S. D., II, 613.

It is the second and the third Logos united in evolution.

In the merging of the five and the six you have the totality of manifestation, the male and female blended in the Divine Hermaphrodite. Summing up, S. D., I, 235-239. II, 610, 638.

The first order

The essential Lives. Spirit. The Self.

The sixth order

The objective form. Matter. The Not-Self.

The fifth order

Intelligence. Manas. The relation between.

Divine Manasaputras in their comprehensive totality. In the occult realisation of this lies hid the secret of the close relationship between man and the deva evolution, man being the repository (through the Heavenly Man of Whose body he forms a part) of the purpose of the Logos, and the devas in all their higher grades being the cohesive attractive factor which manipulates matter, and which moulds it into shape. The two are partners, indispensable to each other, and without the two working in close co-operation this objective solar system would immediately disintegrate, just as man's dense and etheric bodies disintegrate when the Spirit withdraws, and the Builders cease their work.

Three hierarchies in particular are concerned with objective manifestation in etheric matter, the fourth, or strictly human hierarchy, and the fifth and sixth or the deva hierarchies. The other hierarchies fulfill other purposes connected with the life of the Spirit in the higher forms in the cosmic ethers, but in connection with our present subject these three hierarchies work on the lower levels of the cosmic physical plane the subplanes of which we call the mental, astral, and physical planes. When the five and the four are perfectly blended, we shall have achieved the nine of a major initiation, and when the six is added we shall have the resolution into one of the groups embodied by a Kumara, as has been hinted earlier. [Page 399] This marks the resolution of the six-pointed star finally into the five-pointed star; this is a great mystery, and concerns primarily the Heavenly Man of our scheme, and only incidentally the groups within His body of etheric manifestation.

It will, therefore, be apparent that if all manifestation is the embodiment in *form* of a cosmic conception, and the working out of it in concrete shape, manas or intelligence is a basic factor of the process and the means whereby the link is made between the abstract and the concrete. This is already realised to be true in connection with man, and it is equally true of cosmic entities. As man progresses towards the heart of the mystery he awakens to a realisation that the aim of evolution for him is to build *consciously* the channel between the levels which are to him the planes of the abstract or of the ideal, and the concrete ones whereon he normally functions. This connecting channel has been inadequately called, and is literally "THE PATH" itself. He builds it:

By means of the manasic principle consciously applied.

By the process of transcending the karmic limitations of the three lower planes.

Through the method of dominating matter, or the Personality, considering it as the Not-Self.

Through the expansion of his consciousness through graded steps until it includes the planes he seeks to reach, and thereby demonstrating the truth of the statement that in order to tread the Path he must become that Path itself, and the accuracy of the occult truth that the antaskarana is itself but illusion. Ponder on this, for it carries illumination for those who have eyes to see.

In the process of treading that Path and of achieving the goal, man is resolved into the five-pointed star, finally into the triangle of Spirit. Between these two stages is [Page 400] a mysterious esoteric stage wherein he is resolved into the four,—not this time the four of the lower quaternary, but a higher four. He becomes part of the consciousness of that occult group hinted at in various places which stands next to the three Logoi, the four great Maharajahs, the dispensers of karma, the repositories of cosmic purpose, who are reflected (but only reflected) in the logic Quaternary, or in those four Heavenly Men Who embody (with their synthesising third) logic manas. These four with the synthesising one are in Themselves the sumtotal of manas, the Brahma aspect, or Intelligence in activity. Karma works through manas, and only as the six-pointed star (or the sumtotal of concrete mind in its various divisions) becomes the five-pointed star, or the synthesis of the lower into the abstract or higher, is the transmutation into the three, or the Spiritual Triad, made possible via the four, or the formless



repositories of karmic purpose; thus is liberation achieved, thus is man set free, and the microcosm attains BEING without the necessity of form-taking. A hint here in connection with the microcosm may help: When the microcosm has transcended the three worlds of matter and has become the five pointed star, he passes into the consciousness of the Monad, or pure Spirit, via the fourth plane of buddhi. For him the buddhic plane is the plane of karmic correspondence. On it he enters into the sphere of conscious co-operation in the working out of karma for a Heavenly Man, having completely worked out his personal karma in the lower three spheres. The student whose intuition suffices can work out the planes which correspond to the buddhic plane, for a Heavenly Man and for a solar Logos. This will only be possible if the concept is extended to cosmic levels and beyond the systemic.

Through the ideas here imparted it may be possible for the student to think out, for himself, some aspects of the [Page 401] place of manas in cosmic evolution. It necessitates a somewhat synthetic viewpoint, and the steady holding of the thought of PURPOSE in all activity, whether cosmic, systemic, planetary, or microcosmic. It is the fire of divine impulse permeating all forms and driving those forms to certain action and achievement.

The fire of matter earlier dealt with is the dynamic fire of motion, which keeps in activity each atom of matter. The fire of mind is the coherent impulse and purpose, driving the forms (built up of active matter) in a specific direction, and along certain destined paths. It is consequently karmic impulse, originating cause, and operating will. It is likewise the result or the effect of this action in time, and only as the Triad comes into play, via the esoteric four, are the fires of both mind and matter burnt out and the fire of Spirit set free.

### III. THE PRESENT STAGE OF MANASIC DEVELOPMENT IN THE THREE GROUPS

Literally, should we paraphrase this sentence, we might express it in the form of an enquiry as to the point attained in the active working out of the purposes of the great Entities involved in cosmic and systemic manifestation; we might also enquire if the intelligent will of the cosmic Logos and of the solar Logos and equally (within the system) of the different planetary Logoi, proceeded satisfactorily to a stage where it can be both appreciated and somewhat comprehended. These thoughts are involved in the consideration of this point, and open up for us much of very real interest. It should here be pointed out that the manasic principle (whether cosmic, systemic, or human) manifests in five ways, is transmuted into wisdom after its fivefold manifestation, and eventually is resolved into pure will or power. Herein lies the clue; all the objective display we see around us in connection with the Heavenly Men, and with the cells of Their bodies, [Page 402] lies hidden in this. Herein may be found the mystery of the five Kumaras, Who are awaiting the final resolution, and herein is secreted the knowledge of divine alchemy, which is based on the five elements, and is concerned with their transformation into a primal element through the medium of an intermediate stage.

#### *1. In the Planets.*

Occult students need, in considering these points, to remember very clearly the distinction between transmutation and the final resolution; between the process of transforming the five elements, esoterically understood, and the final resolution of the transmuted essences into their synthesis. This has a vital bearing upon our subject, for resolution is as yet by no means possible, and the process of transmutation is only just beginning in the majority of cases. In studying these subjects we have



necessarily to confine ourselves to the Heavenly Men, for the human units—as cells in Their body—are of course included in all that is posited about Them, and until it is known which cosmic Logos recognises our solar Logos as a centre in His body, and which six other systems are affiliated with ours, it will not be possible to touch upon the systemic stage of manasic development. But in connection with the Heavenly Men certain facts are possible of theoretical comprehension, even though not as yet demonstrable to the scientific mind. We will, as usual, tabulate our premises, and thus keep clearly in mind, and visualised, the points under investigation:

*First.* It might first be said that the third aspect, combined with the second, or Brahma and Vishnu allied, go to the totality of the Divine Manasaputras. They are Will utilising matter, or active intelligent substance, in order to demonstrate Love-Wisdom; all this is based on purpose, and has causation as a fundamental. This [Page 403] Brahma aspect is fivefold and, with the Vishnu aspect, makes the six, or the pentagon, having Mahadeva or Will in the centre of all manifestation.

*Second.* This fivefold Brahma aspect or the five Kumaras, are in full manifestation, and, with the reflection of the other two aspects, make the seven of our manifested system.

*Third.* Mercury and Venus are in process of transmutation, and the manasic principle in both these schemes, having reached a high stage of development, is being transmuted into Love-Wisdom. When three fifths of the units (deva and human) that go to the composition of the vehicles of any planetary Logos are entering upon the Path, then the process of transmutation is entered upon. The faculty of MIND is then an instrument for creative use, and not the "slayer of the real," and a barrier to the free life of the Spirit.

Again, it must be noted that Earth, Mars, Jupiter, Saturn, and Vulcan are as yet developing manas, and the stage achieved in each varies, and is not for exoteric publication. The Heavenly Men of these schemes have not yet succeeded in bringing Their bodies to the stage where transmutation on a large scale is possible. They are approaching it, and when the necessary three fifths is reached, then They will begin to transmute on a larger scale. The Earth scheme has about one fifth in process of transmutation in one or other of the globes at this time and Vulcan has very nearly two fifths.

We might here point out that though we are concerned primarily with manas in the *human* cells in the body of a planetary Logos, yet we must remember that the deva units in some schemes preponderate. Although from the standpoint of a human being the devas are in no way considered as coming under the influence of manas, as we understand it, yet from another angle they *are* manas itself, the active creative force, the fifth and the sixth [Page 404] Hierarchies in full display. We should ponder upon the relationship (a necessarily close relationship) between the fifth deva Hierarchy and the fifth logoc principle, and we should also bear in mind that—viewing the whole matter from the angle of vision of a Heavenly Man—the devas are a corporate part of His nature, and He is a Manasaputra, a creative Builder, and the fivefold aspect of Brahma. The sumtotal of manas is pure deva essence, and it is only as union is made between this fivefold third aspect and the other two aspects that what we understand as MAN—whether Heavenly Man or human—comes into being. The devas are united with these other two factors and the result is:

- a. A solar Logos.
- b. A Heavenly Man.
- c. A human being.

This is a great mystery and is allied to the mystery of electricity (or of fohatic life) which H. P. B.<sup>42</sup> refers to. The Messengers, the Builders, the devas, are flaming fire, radiant electric matter, and only in time and space, only during manifestation and only through the cycles of objectivity, is such an entity as man possible, or can a Heavenly Man come into existence. Outside a solar ring-pass-not, for instance, and as far as our evolution is concerned, we have radiant electric substance, active, intelligent ether, ensouled by the deva evolution.<sup>43</sup> These [Page 405] work blindly and under the laws of cosmic electricity. (We must differentiate with care between cosmic electricity, and the electrical akasha of the system, which is electrical substance confined and brought under another set of laws through the instrumentality of another factor, that of pure Spirit.) Outside the ring-pass-not, we have that abstraction which we call pure Spirit. This "pure Spirit," or abstract, conscious Being, through conscious karma periodically seeks to manifest, and wills to work out a purpose under the laws of Its Own being, and is thus impelled by the attractive quality of its opposite pole, intelligent substance, to blend with it. The meeting of these two polarities, and their point of merging, causes that flash in the cosmic universe which we call a sun, and results in light or objectivity. Within the ring-pass-not, therefore, the electric fire of pure Spirit can only manifest through merging or union with electrical substance, and is, therefore, during evolution and for the major portion of the process, limited by it. In fact, little as it is realised, the deva evolution controls for the greater portion of manifestation up to the beginning of the transmutative process. They build incessantly the confining form.

When the process of transmutation is effected by the five Heavenly Men, then the whole system is reaching a very high stage of evolution, and with the two schemes which will be entering into the stage of obscuration, the resolving process will commence. The plan, viewed largely, will be as follows:

The four schemes which form the logioic Quaternary [Page 406] will merge into their synthesising scheme, that of Saturn, while Venus and Mercury will merge into Uranus and Neptune. No importance need be attached to the sequence of these names. The dual fact is all that is necessary to grasp.

Neptune, Uranus, and Saturn will, therefore, have absorbed the essence of manifestation and (in connection with the solar Logos) they correspond to the three permanent atoms in the causal body of a man. We say "correspond" for the analogy is not in detail. Uranus and Neptune are reflections of the logioic astral and mental permanent atoms. Saturn is *in fact* the correspondence to the logioic physical permanent atom. This is an occult mystery and must not be separated from its allied truth in the cosmic

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<sup>42</sup> S. D., I, 107.

<sup>43</sup> *Pitris*.

"What I called spirituo-ideal constitution is what is known as swarga in our Sanscrit works and the entities that are functioning there are called the Pitris, which of course means fathers. These Pitris are often 'heard of in a sort of antithetical way to the Devas in our puranas and this has led some of our Hindoos, many theosophists included, to think that the Pitris and Devas are in two distinct spheres of life. Now Pitris and Devas always exist together, the Devas giving the consciousness and the Pitris forming the body. The two are relative terms. If the Pitris be water the Devas are the fire in the water. If the Pitris be fire, the Devas are the flame in that fire. If the Pitris be the flame, the Devas are the conscious principle that actuates the flame' and gives to the flame the power of illumining the world and making it exist as a factor of our consciousness. From the highest to the lowest plane of life, the Pitris furnish the objective aspect and the Devas the subjective aspect and life itself is a stream that forms the middle line....When instead of three lokas the cosmos is divided more accurately into seven lokas, you may assort the three higher lokas to the Devas, the three lower to the Pitris and the middle to the life stream which may be conceived as the point in which the Deva essence is changed into Pitric essence or the no loka is made fit to appear as a loka down below or the unmanifested becomes the manifested."—*Some Thoughts on the Gita*, p. 56.

scheme.

Viewing manas as the vibratory activity of all atoms and narrowing our concept down to our own scheme it is interesting to note that some correspondences can be traced as we study this fifth principle during the present round, the fourth. The manasic principle is the basis of the coming into activity and the mental recognition of the following facts in nature.

The fifth spirilla within the atom of matter will become active. This fifth spirilla is beginning faintly to vibrate, while the fourth spirilla in this fourth round is assuming a vibration that will cause the intense vitalisation of the vehicles, and eventually bring about the shattering of the form, and the subsequent escape of the Spirit into a form composed of matter which responds to the vibration of the fifth spirilla.

The fourth ether is coming into recognition, and along with it will come the knowledge of the lives which it embodies. Hence the success of spiritualistic endeavour, for the larger number of the average discarnate entities at this stage who are willing to make contact with the physical plane are clothed in matter of this ether. The devas [Page 407] of this ether will also come to be known before the end of this round, and alliance will be made between the fourth Creative Hierarchy of men, and the devas of the fourth ether.

The fourth plane, the buddhic, by the aid of manas, will gradually be realised. This will be done as manas is transmuted into wisdom. By a few in this round the fifth principle will be superseded by the principle of buddhi. Right on from now till the middle of the next round there will be an overlapping of the four and the five—manas and the buddhic principle—thus making the nine, or perfected man, the initiate.

It might also be remarked that more and more will the control of the fourth Kumara be evidenced and felt. On this I cannot enlarge, being only permitted to make the statement.

The consciousness of the mass of the human family will gradually pass on to the fourth subplane of the mental plane, and be more and more controlled by purely concrete mind. Unless this is paralleled by a steady influx of egos on to the buddhic plane in conscious activity, and thus out of the control of manas pure and simple, a very serious condition will have to be handled by the Hierarchy.

The work of the four Maharajahs who apportion karma *within* the ring-pass-not will reach its culminating point during the fourth round. In the next round, the work of the Lipikas who handle affairs in connection with our system *outside* the ring-pass-not will become more prominent. This is necessarily so, as the Lipika Lords dispense the law to those who have merged themselves with their divine principle, and are no longer held by the material forms of the three worlds. The Lords of Karma, or the Maharajahs, work with the sons of men in the three worlds, and through manasic principle.

## [Page 408]

### 2. *In the System.*

We have now for consideration some further points on the subject of manasic development within the system and then we can proceed to discuss the future of manas, our final subheading.

It will be apparent to all of us that the vastness of the subject and the enormous cycles of time involved tend to obscurity and lack of definiteness. Only the high lights stand out, and only broad general concepts, and the impartation of fundamental facts (to the exclusion of detail) are in any way possible in this treatise. Certain ideas stand out clearly against the background of intricate plans, against the apparent confusion caused by the overlapping of cycles, both great and lesser, and against accumulation of chaotic detail. This apparent chaos, and even seeming contradiction, is the result of our imperfect evolution, the result of our entire lack of perspective incident upon our place in the planetary scheme, and the result of the shortness of our vision. Broad outstanding generalisations are all that we can appreciate at our present state, and they might be summed up as three in number:

*Position* or the place of the system within its greater whole, and the corporate nature of all manifestation. This involves the concept of:

A cosmic system, involving lesser systems and holding them together by the power of a unified life.<sup>44</sup>  
 A solar system, a portion of that greater system of manifestation, [Page 409] equally involving lesser forms of objectivity, and holding them likewise unified by the power of its own life.

A planetary scheme, or subdivision of that solar system. This likewise persists as a unit by itself, yet has no existence apart from other units.

Groups or unified bodies within the scheme. These are again individualised, yet at the same time are a part of the greater whole.

Congeries or aggregations of cells, the subdivisions of groups. These must be similarly interpreted.

The cells, or the individualised units, within the groups. Each of these is a conscious entity, yet each has no existence apart from its groups.

Each of these divisions is characterised by:

*An ensouling life*, which—as far as we are concerned, emanates from the ONE ABOUT WHOM NAUGHT MAY BE SAID, Who ensouls the seven solar systems, down through the Lord of a solar system, through the cosmic Entities we call the Heavenly Men, and the solar Entities ensouling groups and through that peculiar central manifestation we call a human being to the little cell within the body of that human being, and the atom which is the basic material whereof all forms in all the kingdoms of nature are made.

*Intelligent activity*, or the display of purpose or manas, the fifth principle in every type of manifestation. This, as earlier pointed out, is the intelligent plan of the Entity concerned working out in time and space.

*Power to evolve or progress*. This is literally the distinctive ability of the ensouling life within the form to progress intelligently from lower to higher forms of manifestation. This is above all the

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<sup>44</sup> *Diversity from Unity*.

"Now, according to the Adepts of ancient Aryavarta, *seven principles* are evolved out of these three primary entities. Algebra teaches us that the number of *combinations* of things, taken *one* at a time, *two* at a time, *three* at a time, and so forth =  $2^n - 1$ . Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amount to  $2^3 - 1 = 8 - 1 = 7$ . As a general rule whenever seven entities are mentioned in the ancient occult sciences of India in any connection whatsoever, you must suppose that these seven entities come into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or Monad."—*The Theosophist*, Vol. VIII, p 449.

peculiar and perfected attribute of the fifth principle.

*Capacity to cohere.* This is the ability of all intelligent, active Lives during evolution to conform to the Law of Attraction and Repulsion, and thus form a conscious, intelligent part of a greater life. It is literally [Page 410] the transmutation of manas into wisdom. Though all that IS exists in form yet little is as yet brought under the intelligent control of the entity within the form. Only the Heavenly Men and Their superior embracing lives are consciously and intelligently working through and dominating the form, for only They, as yet, are perfected manas. Beneath them come many grades of consciousness. Man is gradually achieving that conscious control over matter in the three worlds which his divine Prototypes, the Heavenly Men, have already achieved. They are attaining a similar control on higher levels. Below man come many lives who are blind and unconscious of the congerity or subdivision of which they form part. Thus can be seen, in general outline, the place of manas at the present stage.

*Relation.* Another outstanding feature that is the result of our studies is that of relation. The realisation of this in future years will lead to the study of the different polarities of the different spheres (from a planetary scheme to an atom) within the solar ring-pass-not, and of the relation existing between:

- a. A scheme and the totality of schemes.
- b. Scheme and scheme.
- c. Chain and chain.
- d. Globe and globe.
- e. Group and group.
- f. Subdivision and subdivision.
- g. Unit and unit.<sup>45</sup>
- h. Cell and cell.

The interrelation of all these factors and their profound interdependence is one of the most important points for us to grasp; though this whole relation is governed by the law of Attraction and Repulsion, and [Page 411] therefore comes more under what we call the second aspect, yet self consciousness itself is the result of the manasic principle, and the close co-operation between these two factors of mind and love-wisdom, or the two laws of Attraction and Synthesis, must ever be carefully remembered.

*Limitation.* This is a prima factor to be borne in mind in considering a cosmos, a system, a scheme, a chain, or any form of limiting sphere down through them all to the physical atom of the scientist. It presupposes:

- a. Capacity beyond that manifested.
- b. Duality, or that which is limited and the limiting substance.
- c. Purpose, for in an ordered scheme of existence, the limitation persists just as long as it is required in order to attain certain ends. It is succeeded by "abstraction" occultly understood, and in its literal sense.

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<sup>45</sup> I use the word "unit" in connection with all that is in any degree self-conscious, or individualised. It must, therefore, be remembered that this phrase refers to nothing below the human kingdom.

When these three factors:

Position,  
Relation,  
Limitation,

are studied within the system, the close connection of all the groups within the whole will be evidenced, and the need of each part for all other parts will be brought out.

As regards cosmic position, relation and limitation, little can be said, as e'en to the Heavenly Men Themselves the matter is obscure. That this is necessarily so must be apparent when Their place in the scheme of things is realised and Their relative unimportance is considered. Therefore, we can do no more than accept the fact of the inconceivable magnitude of that EXISTENCE which is manifesting through seven solar systems, and the extension of this concept of Being to [Page 412] embrace the entire vault of the Heavens. It is interesting to bear in mind in this connection that all that is seen, being objective forms or Beings in manifestation through certain spheres of light, may not be all that IS, but that there may lie back of everything visible a vast realm or realms of Existences. The very brain of man reels in contemplation of such a concept. Yet just as there are tens of millions of human beings out of objective manifestation, or discarnate, on the subtler planes of the solar system, so there may be cosmic entities, in rank equal to the ONE ABOUT WHOM NAUGHT MAY BE SAID, Who are in a similar sense discarnate, and found in realms subtler than that of the manifestation of light.

### 3. On the Earth.

a. The five Kumaras. We might now consider briefly the subject of the five Kumaras, Who are the sum total of manas on the Earth. I have stated that the Lord of the World, the first Kumara, is the planetary Logos of our scheme in physical incarnation, but nowhere has the impression been conveyed that the three Kumaras, associated with Him, are three other planetary Logoi. This is in no way the case. These three, called the "Buddhas of Activity," are but the vicegerents upon our planet of those three planetary Logoi, Who, with our planetary Logos, make the sum total of the logoiic Quaternary. Associated with them are the three esoteric Kumaras, mentioned in the *Secret Doctrine*,<sup>46</sup> Who represent the three other Logoi, and so make focal points for all the logoiic forces within our chain. In each chain such representatives are found, six focal points embraced by the seventh, the planetary Logos of the scheme, Who holds them all within His aura.

### [Page 413]

Their work is threefold:

*First.* They are the centres in the body of the planetary Logos. Each chain corresponds to one centre, and the globes are but the lesser wheels within any particular centre. The life of the Logos in this incarnation on the Earth is flowing through three centres and beginning to stimulate a fourth, hence four globes are involved and the three Kumaras (so called for lack of a better term) are vitally intelligently active; three are in abeyance and one is beginning to function. The globes correspond to the chains. This fourth Kumara is as yet practically unrealised, but as hinted at earlier His day is about to dawn.

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<sup>46</sup> S. D., I, 493.



*Second.* They act as transmitters of a particular type of force to those units who go to the content of any particular centre. They are, in fact, the agents for the Lords of the Rays to the Monads of any ray in incarnation in any particular chain and on any particular globe.

*Third.* They are the agents for:

- a. The Lord of a Ray as stated above.
- b. The four Maharajahs.
- c. The planetary Logos of Their own scheme.
- d. The great Deva of the Earth planet.

They work with the law; They are the cognizers of the intelligent purpose of the planetary Logos, and know His plans; They are the vital activity of the planet, and in a subtle sense they are not only the Ray representatives but likewise the link between the chain and the scheme.

It might here be stated that the relative failure that was the fate of the *Moon chain* in our scheme has greatly handicapped Their work, and made it imperative for Them to employ drastic measures in order to offset that failure. Herein lies another clue to the world turmoil.

**[Page 414]**

*b. The Moon chain.* It might be of interest here, if, before passing on to other matters, we took up the very difficult subject of the moon chain and answer certain pertinent questions that may have arisen in the minds of students.

The enumeration of the chains and of the schemes as given in the two charts is entirely *for the present*, and covers a period comparatively recent, carrying forward the history of evolution to the middle of the next round in our chain. Had we been given the charts embracing pre-Lemurian days, and extending back a distance into the (humanly speaking) unfathomable past, we would have seen the moon chain portrayed with the Neptune chain omitted. In the chart as given two chains are apparently lacking, the moon chain and the Uranus chain. The reasons are abstruse, but something may be hinted at as follows:

The Moon chain with the Earth chain formed two units, or two polarities, negative and positive. The point of merging was reached, and the Earth chain absorbed or synthesised the moon chain in the same sense as certain of the schemes will merge until only three will apparently be left. Therefore the Earth chain is essentially dual in its nature, being the sumtotal of a male and a female chain. This is a mystery impossible to elucidate further, but it is dealt with in certain occult books, and hinted at by H. P. B.<sup>47</sup>

In due course of time another merging in the scheme will eventuate and then Uranus (the chain of that name in our scheme) will flash into objectivity. Forget not that the schemes manifest as seven, as ten, as three from the angle of the Eternal Now, or—from the point of view of a Heavenly Man—the manifestation may be written as (3|7) (put a circle around the 3|7—ed.). In time and space the order might be stated to be 3-7-10, and at certain stages 10-7-3. As **[Page 415]** the opposites merge the ten

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<sup>47</sup> S. D., I, Section IX, Vol. I, 176-200.

become the seven and the three, and it is during this process that entire chains and globes, and eventually schemes, will apparently vanish from objectivity, and drop out of sight. They will be simply absorbed. During the twofold process of evolution, it might be numerically expressed as:

During involution the sequence is seen as three, then seven and finally ten.

During evolution the sequence is ten, then seven and finally three.

The involutory process is over practically and the evolutionary is approximately midway through. This will be marked by the disappearance or absorption of certain chains as they find their polar opposites, and a simultaneous appearance of the more subtle chains or globes as the manasic principle enables man to see them. The moon chain is in process of disappearance, and only a decaying body is left; the life of the second and the first Logos has been withdrawn from it, and only the latent life of matter itself remains. Simultaneously Neptune arose over the horizon, and took its place as one of the seven manifesting chains of the planetary Logos. We are here dealing with the Neptune chain of the earth scheme.

The Moon chain has in itself a curious occult history, not yet to be disclosed. This differentiates it from the other chains in the scheme and even from any other chain in any scheme. An analogous situation or correspondence will be found in another planetary scheme within the solar system. All this is hidden in the history of one of the solar systems which is united to ours within a cosmic ring-pass-not. Hence the impossibility of yet enlarging upon it. Each Heavenly Man of a scheme is a focal point for the force and power and vibratory life of seven stupendous ENTITIES in exactly the same sense [Page 416] as the seven centres in a human being are the focal points for the influence of a corresponding heavenly Prototype. Our Heavenly Man, therefore, is esoterically allied to one of the seven solar systems, and in this mysterious alliance is hidden the mystery of the moon chain.

Certain brief hints may be given for the due consideration of students:

The Moon chain was a chain wherein a systemic failure was to be seen.

It is connected with the lower principles, which H.P.B. has stated are now superseded.

The sexual misery of this planet finds its origin in the moon failure.

The progress of evolution on the moon was abruptly disturbed and arrested by the timely interference of the solar Logos. The secret of the suffering in the Earth chain, which makes it merit the name of the Sphere of Suffering, and the mystery of the long and painful watch kept by the SILENT WATCHER,<sup>48</sup>

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<sup>48</sup> "...it is He, again, who holds spiritual sway over the initiated Adepts throughout the whole world. He is, as said, the 'Nameless One' who has so many names, and yet whose names and whose very nature are unknown. He is the 'Initiator,' called the 'Great Sacrifice.' For, sitting at the Threshold of Light, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this Earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the Great Sacrifice."—S. D., I, 229.

has its origin in the events which brought the moon chain to a terrific culmination. Conditions of agony and of distress such as are found on our planet are found in no such degree in any other scheme.

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The misuse of the vibratory power of a certain centre, and the perversion, or distortion of force to certain erroneous ends, not along the line of evolution, account for much of the moon mystery.

Certain results, such as the finding of its polar opposite, were hastened unduly on the moon chain, and the consequence was an uneven development and a retardation of the evolution of a certain number of deva and human groups.

The origin of the feud between the Lords of the Dark Face and the Brotherhood of Light, which found scope for activity in Atlantean days, and during the present root race, can be traced back to the moon chain.

We have here all that it is possible to give out at this time, and much that has hitherto not been permitted publication. It is necessary again to emphasise the need of attaching no importance to the names of the chains and globes, and the necessity of a numerical enumeration; at the same time should the student decide to number the chains, and globes, he must carefully bear in mind that the sequence of numbers has no reference or relation to place or time, nor to sequence of appearance, or order of manifestation.

#### IV. THE FUTURE OF MANAS

It is only intended to handle this immense subject primarily in its relation to MAN, leaving the student to work out for himself much of what might be said, and to expand the concept from the unit to the group, and from the group to the totality of groups within the solar system. We will only touch upon the development of the mind in man and hint at some probable developments; we shall endeavour to show that manas, as it evolves, leads to certain distinct characteristics, which **[Page 418]** distinguish it from other developments which may be seen. The subject therefore will be discussed under the following subheadings:

1. The characteristics of manas.
2. Probable developments of the human mind.
3. Manas in the final rounds.

In studying all these points the emphasis is, of course, to be laid upon the future, and I enlarge not upon that which is already developed.

*1. Characteristics of manas.*

The main characteristics of manas might be summed up under three heads:

- a. Discrimination.*
- b. Ordered activity.*
- c. Adaptability.*

Let us study these a little and note wherein in days and cycles to come they will be seen working out.

*a. Discrimination.* This is necessarily almost the statement of a platitude. All students recognise the discriminative quality of manas and its selective capacity; all recognise the faculty in man which enables him to distinguish intelligently between the Self and the Not-Self. What we are apt to forget is that this faculty persists on all planes, and is threefold in manifestation:

*First.* Discrimination between the I-consciousness, and that which is cognised in the external world. This is the ability to distinguish between oneself and all other forms extant. It is universally developed and has reached a fairly high stage of evolution.

*Second.* Discrimination between the Ego and the Personality. This narrows the concept down to the sphere of a man's own consciousness, and enables him to differentiate between his subjective self or soul, and the bodies which hold that soul enshrined. This is not [Page 419] by any means so universally developed. Most men do not as yet distinguish with accuracy between themselves as the THINKER, persistent in time and space, and the vehicle through which they think, which is ephemeral and transient. The real recognition of this essential duality, and the scientific appreciation of it is to be seen in the mystics, the advanced thinkers of the race, the conscious aspirants, and those nearing the Portal of Initiation.

*Third.* Discrimination between soul and Spirit, or the realisation by the man that not only can he say, "I am"; not only can he realise that "I am That"; but that he can advance to a still further realisation, and say, "I am That I am."

In all these expansions and appreciations the discriminative faculty of manas is utilised.

Therefore, we can see for ourselves the future development, and whereto it will lead mankind. Man now knows himself as a separated unit of consciousness; he NOW distinguishes between himself and all other materialised selves; he now realises himself as distinct from every other functioning sphere of matter from the materialised Logos to the cell in his own physical body, and the cell in all bodies on the physical plane. This separative instinct, this distinguishing self-centredness has been the nursery wherein the infant, man, has segregated himself until he is of full strength, and able to take his share in the work of his group. Only the voluntary merging of interest and of aim is of value, and only that is seen in man as he nears the final part of the path of evolution. It is incident upon an earlier stage of intense self-assertion and intense self-realisation. This stage is with us now; it marks all manifestation, and is the basis of the preservation of identity. It distinguishes:

**[Page 420]**

The Logos and all forms within His body.

The planetary Logoi and all forms within Their bodies.

Man and all forms within his body.

That which must be emphasised is the little realised concept that this assertion of "I am" distinguishes not only man, but is *the mantric word which preserves the integrity of all groups* likewise. When man can say "I am That" he is beginning to sense his oneness with his group. When groups make a similar assertion they are beginning to realise their identity with all other groups. When a planetary Logos

echoes the words "I am That" He is approaching the hour of synthesis, or of absorption. When a solar Logos utters the words, a year of Brahma will be drawing to a close, and the hour of conscious merging with His greater group will be approaching. Broadly (in relation to man) it might be stated that:

"*I am*" refers to the *personality* consciousness on three lower planes, or to all that is considered as inferior to the causal body. It concerns a man's realisation of his place upon the *globe* within a chain.

"*I am That*" refers to his *egoic* consciousness, and to the planes of the Triad. It concerns a man's realisation of his place within the *chain*, and his relationship to the group of which he forms a part.

"*I am That I am*" refers to a man's *monadic* consciousness, and his relationship to the planes of abstraction. It concerns his realisation of his position in the *scheme*.

When the initiate can say "I am That I am," then he has merged himself with his divine essence, and is freed from form. The first occult assertion marks his emancipation from the three lower kingdoms, and his conscious [Page 421] functioning in the three worlds. This occurred at individualisation through the instrumentality of manas. The second occult assertion marks the gradual emancipation of man from the lower three kingdoms, and his complete freeing from lower form domination at the fifth initiation. At the final assertion, the initiate not only distinguishes between the Self, and all other forms of manifestation; he not only distinguishes between his own identity and the soul, as well as matter in form, but he can discriminate between the three—Spirit, Soul, and Matter—and with this realisation he is entirely liberated from manifestation for this greater cycle. This inherent discriminative faculty of manas, displayed on ever higher spirals leads a man

*Into matter and form,*

*Through all forms of matter on all planes and*

Finally brings about his eventual abstraction *from* all forms and matter, plus the aggregate of transmuted knowledge which the evolutionary process has procured for him.

*b. Ordered activity.* Here comes in the concept of intelligent purpose, pursuing a fixed and settled plan, and working out a preconceived ideal in time and space. The Microcosm comes into incarnation through impulse based on intelligent purpose originating in his case on the mental plane—the plane of the manasic principle. An interesting point might here be indicated. The fifth plane, the mental, may be considered on a large scale as holding, in the case of a Heavenly Man, a position symbolically analogous to that held by the causal bodies of the units on His Ray. Some causal bodies are on the third and some on the second subplanes, and the intricacy is excessive and various, producing geometrical forms allied somewhat to those portrayed upon the charts. All is ordered activity of the units (each pursuing [Page 422] his own self-centred purpose and following the inclination of the lower self, whose slogan is "I am"). This will gradually give place to the ordered activity of the groups in which the units recognise the oneness of their self-interest, and therefore intelligently, actively, and with conscious purpose work for the good of the body corporate. The vibration which occultly accompanies the sounding of the words "I am That" by the units on the physical plane is only very faintly beginning to make itself felt. Units here and there are sounding it forth by their lives, and are thus passing on the vibration, and setting it in motion against the cruder, coarser one of "I am."

The time for the sounding of the final mantric phrase by ordered active groups lies ahead in the sixth and seventh rounds, and will not reach its full vibration in this solar system at all. "I am That" will peal

forth fully consummated in this system of duality, for the third initiation sees the initiate comprehending its mantric force. Nevertheless, initiates of the sixth and seventh Initiations will not preponderate in this system. After the fifth round and the passing into temporary obscurity of two fifths of the human family, the remaining units will achieve an approximate standing as follows:

One fifth will mantrically sound the words "I am That I am. "

Two fifths will achieve the fifth Initiation and will know themselves as "I am That." They will also be cultivating response to the higher note.

One fifth and a half will attain the third Initiation, and will know themselves as "I am That" in full consciousness.

The remaining units will be those who are treading the Path, and beginning to know themselves as the group.

### [Page 423]

In reference to what has been said anent the second characteristic of manas, a very interesting development may be looked for during the coming century. This is the intensification of business organisation, and the bringing (under law and order), of the entire life of:

Families and groups of families,  
 Cities and groups of cities,  
 Nations and groups of nations,

until the human race in every department of its exoteric life will conform to rule,—this voluntarily, and with manasic realisation of group need. The whole trend of mental effort during the next subraces will be towards the synthesis of endeavour, thus ensuring the good of the corporate body involved. Many interesting events will occur and many experiments will necessarily be made (some to prove successful and some failures), before manas, or purposeful, ordered, intelligent activity, will control in the life of the peoples of this world. It is not possible to enter into this in greater detail, as the subject is too vast.

Let us now take the third attribute of manas and its future demonstration.

*c. Adaptability.* This is, as we know, the prime attribute ascribed to the third Ray, or the Brahma aspect. Therefore, fundamentally it may be considered as the attribute of intelligence which adapts the matter aspect to the Spirit aspect, and is a characteristic inherent in matter itself. It works under the two laws of Economy, and of Attraction and Repulsion; the work of the Mahachohan being primarily along this line. Consequently the four lesser Rays of Attribute which are synthesised into the third Ray of Aspect, Adaptability, or Active Intelligence, are fundamentally concerned, and the future of manas is therefore involved in the growing influence of these four Rays:

### [Page 424]

1. Harmony, Beauty, Art or Unity.
2. Concrete Science or Knowledge.
3. Abstract Idealism.
4. Ceremonial Magic.



## 2. *Development of the Human Mind.*

When the future results brought about by the four types of force mentioned above are somewhat realised, and their relationship to the adaptation of matter to Spirit (through the building into form), is studied, much of profound significance will be sensed by the student. In the foretelling of mental developments along these four lines and the prophesying of definite achievement, indications may be given of the path which concrete science may follow. Let us, therefore, take these four types of force, or these four planetary influences, and study them separately, bearing ever in mind that:

- a. Each of them has swung into power during earlier world cycles.
- b. One of them, being the influence of our own planetary Logos, is ever present with us, and is the major influence or vibration on the planet.
- c. Certain of them are passing out of power at this present time, and others are coming in.
- d. During the remainder of this round and the entire fifth round these four rays of attribute will circulate into and out of power ceaselessly; towards the end of the fifth round the third Ray of Aspect will predominate, having begun its work of synthesising and its influence will be paralleled in the sixth round by the gradually growing power of the second Ray of Aspect,—the two types of influence overlapping. In the seventh round, the power of the second Ray will predominate and the influence of the third will weaken. The first Ray will make itself felt. The first Ray, that of [Page 425] Mahadeva<sup>49</sup> or the Destroyer, will set its second great impulse upon our planetary evolution by the obscuration of two-fifths of the human family. The impress to be set by the first Ray upon our human family on this globe might be considered as threefold:

*First.* At human individualisation in the middle of the third rootrace. This was produced by a vast destruction of the forms we call animal-man. This point has seldom been brought out in teaching. The advent of the Lords of the Flame, the electrical storm which ushered in the period of man, was distinguished by disaster, chaos, and the destruction of many in the third kingdom of nature. The spark of mind was implanted and the strength of its vibration, and the immediate effect of its presence caused the death of the animal form, thus producing the immediate possibility of the newly vitalised causal bodies vibrating to such purpose that new physical vehicles were taken. That was the Will aspect manifesting in the fourth round in connection with the human family.

*Second.* In the fifth round, *at the so-called Judgment.* This will bring about the apparent destruction of two-fifths of the human family, and the translation of the indwelling units of consciousness to other

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<sup>49</sup> The Trinity. "Maha-Vishnu presides over the summation and totality of all this. In every Brahmanda the activity is fourfold, and the chief functionaries are Brahma, Vishnu, and Shiva. Subdivisions of their functions give rise to the names and offices of Narayana, etc.

"Among these functions, that of making or creating goes with action and belongs to Brahma. Again, "that which has been made is maintained by knowledge;" this maintenance or preservation is the work of Vishnu. Further, because it is necessary that what has appeared should disappear, therefore is there a destroyer, and he is Shiva, connected with desire, which first affirms and next denies, acts and reacts, now attracts and then repels, begins with craving for, and, after satiety, revolts from its object and casts it off. It precedes action, or Brahma, as longing for manifestation; and it succeeds knowledge or Vishnu, after maintenance or enjoyment of that manifestation, as a sense of fatigue, a growth of inertness, a need for rest by winding up the manifestation."—From *Pranava-Vada*, pp. 82-84, 311.

spheres, more [Page 426] suited to their stage of evolution. This event will be regarded at the time as a catastrophe, but the Knowers will see and know, and three fifths of the human family will understand the reason.

*Third. At the final reabsorption* of the perfected monads into their emanating source in the seventh round. This will be marked by obscurity and the destruction of the form. Suffering will be practically nil, as the human units involved will have reached a stage where they can consciously cooperate in the process of abstraction. It is evident therefore that as regards the human family (the manasaputras in incarnation), the fourth, fifth, and seventh rounds hold hid the key to the first aspect. For the devas it is the first, second and sixth. For the involutory entity, whom we call the "spirit of the planet" it is simply the third.

The third Ray holds sway all the time, for the second Ray only came into power in the second round. It holds sway simultaneously with the second Ray until the end of the age, when it begins gradually to obscure as the first Ray swings into influence again. Remember, nevertheless, that all three are at all times present. It is simply a question of degree and of cyclic evolution.

We might now take the four minor Rays, which, with the third, make the sumtotal of manas, and see wherein their influence may be expected. The subject is so stupendous that we cannot possibly do more than touch upon certain points, nor can we enlarge along the line of the mechanistic development of forms to utilise the force. This is all hidden in the science of electricity, and as exoteric science discovers how:

To utilise the power in the air, or to reduce electrical phenomena to the uses of man;

To build forms, and create machines to contain and distribute the electrical forces of the atmosphere;

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To harness the activity of matter, and to drive it towards certain ends;

To employ the electrical force in the air to vitalise, rebuild, and heal the physical body;

then the phenomena of the Rays, working in cycles, will be comprehended, and vast opportunities will be seized by man to bring about specific ends during specific cycles.

*a. Ray effects. The Ray of Harmony, Beauty and Art*, or the second manasic aspect (adaptability being the third) will work out in the following ways:

In the development of the intuition by the means of the knowledge of sound vibration, and the higher mathematics. This is being already touched upon exoterically.

Music, as a means to be employed in building and destroying, will be recognised, and the laws of levitation and of rhythmic movement in all forms, from an atom to a solar system, will be studied. The manipulation of matter of all kinds by the means of sound will be practised on the two lower planes, and when the synthesis of the four rays into the third is in process of accomplishment, then a similar knowledge will be displayed on the mental plane.

The laws of fire will be gradually permitted exoteric publication; there are twenty-seven occult laws which are only revealed after initiation at this stage of evolution. In them are summed up the basic laws of color and of music and rhythm. When music produces warmth or stimulation, and when

pictures, for instance, glow or reveal the subjective within the objective, then will this fourth Ray of Harmony be coming to fruition.

Let us keep the numbering of the Rays clearly in mind.

The numbers preceding the names have to do with the sevenfold manifestation, and the numbers succeeding the names concern the fivefold manifestation of Brahma.

**[Page 428]**

<i>Rays of Aspect:</i>	1. Will or Power.
	2. Love or Wisdom.
	3. Adaptability or active intelligence ----- 1.
	4. Harmony, Beauty or Art ----- 2.
<i>Rays of Attribute:</i>	5. Concrete Knowledge or Science ----- 3.
	6. Abstract Idealism ----- 4.
	7. Ceremonial Magic ----- 5.

We must now continue with our consideration of the four types of force, emanating from certain great Entities, and the future results that may be expected from their effect upon man, remembering ever that these four influences (with their synthesis, the third Ray of Aspect) sum up, in themselves, the fifth logoc principle of manas. They are, literally, the radiatory effects of the Divine Manasaputras. We are concerned primarily with the results to be brought about in the units in Their bodies.

The coming into power of this fourth Ray at any time (and such an advent may be looked for towards the close of this lesser cycle, which ended in 1924) will produce a corresponding activity in connection with the fourth subplane in each plane, beginning with the fourth physical ether; this will result in the following effects:

First, physical plane scientists will be able to speak with authority anent the fourth ether, even though they may not recognise it as the lowest of the four etheric grades of substance: its sphere of influence and its utilisation will be comprehended, and "force" as a factor in matter, or the electrical manifestation of energy within definite limits, will be as well understood as is hydrogen at this time. Indications of this can already be seen in the discovery of radium, and the study of radioactive substances and of electronic demonstration. This knowledge will revolutionise the life of man; it will put into his hands that which occultists call "power of the fourth order" (on the physical plane). It will enable him to **[Page 429]** utilise electrical energy for the regulation of his everyday life in a way as yet incomprehensible; it will produce new methods of illuminating, and of heating the world at a small cost and with practically no initial outlay. The *fact* of the existence of the etheric body will be established, and the healing of the dense physical body, via the etheric body, by *force* utilisation and solar radiation, will take the place of the present methods. Healing will then fall practically into two departments:

1. Vitalisation, by means of:
  - a. Electricity.
  - b. Solar and planetary radiation.
2. Definite curative processes, through the occult knowledge of:
  - a. The force centres.

*b.* The work of the devas of the fourth ether.

Transportation on sea and land will be largely superseded by the utilisation of air routes and the transit of large bodies through the air, by means of the instantaneous use of the force or energy inherent in the ether itself, will take the place of the present methods.

Religious students will study the side of manifestation we call the "life side" just as the scientist studies that called "matter," and both will come to a realisation of the close relation existing between the two, and thus the old gap and the ancient warfare between science and religion will be in temporary abeyance. Definite methods of demonstrating the fact that life persists after the death of the physical body will be followed, and the etheric web will be recognised as a factor in the case. The connection between the different planes will be sought, and the analogy between the fourth etheric subplane and the fourth or buddhic plane (the fourth cosmic ether) will be studied, for it will be realised that the life of those Entities, Whom we recognise as the planetary Logoi, pours [Page 430] through our scheme from the fourth cosmic plane, the cosmic buddhic, and thus in a very special sense through all lesser correspondences. The alignment will be as follows:

- a.* The fourth cosmic plane, the cosmic buddhic.
- b.* The fourth cosmic ether, the fourth plane of the system, the buddhic.
- c.* The fourth etheric subplane of our physical plane.

There is thus a line of least resistance from the planes of the cosmos, producing a special activity in connection with the Heavenly Men, demonstrating on Their Own plane, and sequentially in connection with the units in Their bodies on lower levels. Lines of force, extending from our scheme extra-systemically, will be a recognised fact, and will be interpreted by scientists in terms of electrical phenomena, and by the religious man in terms of life,—the life force of certain Entities.

Philosophic students will endeavour simultaneously to link these two schools of thought, and to demonstrate the factor of the intelligent adaptation of the electrical phenomena which we call matter,—of that energised active material we call substance,—to the life purpose of a cosmic Being. In these three lines of thought, therefore,—scientific, religious, and philosophic,—we have the beginning of the *conscious* building, or construction of the antaskarana of that group which we call the fifth rootrace.

On the fourth subplane of the astral plane, a similar activity will be noted as in process. The inflowing force will cause an astral stimulation in the bodies of many of the human family who are still on that subplane, and will bring about an awakening of the desire for harmony in a new manner. This will work out relatively well in the sixth subrace. It should be remembered that numbers of the old Atlanteans (fourth rootrace men) will respond to [Page 431] the stimulation and will find their way into incarnation at that time, for the four and the six are always closely allied. We have another suggestive analogy in the fact that the devas of the fourth ether will be soon swinging into recognised utility and that in the sixth subrace the deva evolution will be exceedingly prominent. The fourth plane is the plane of at-one-ment for certain deva and human units, and certain groups (the fourth Creative Hierarchy and the sixth Deva Hierarchy) have a pronounced karma to work out together. One can now see the supreme importance of the human Hierarchy, the fourth in this sequence of planes and ideas.

Second Cosmic Plane -----Seven Cosmic Logoi.  
 Fourth Cosmic Plane -----Seven Rishis of the Great Bear.  
 Second Solar Plane -----Seven Heavenly Men.  
 Fourth Solar Plane-----Seven centres of the seven Heavenly Men in the fourth cosmic ether.  
 Fourth subplane of the solar  
 physical -----Seven centres of the human unit in ether of the fourth order.

The beauty of the interlocking system will be apparent, even though it may not be so immediately understandable wherein lies the relation between these complexities of entities. We must ever remember that we are considering the force or life-energy of these entities as it pours into, and works through definite, material, substantial forms.

On the fourth subplane of the mental plane there will be, in the immediate future, a period of intensified evolution for the units of the fifth rootrace, prior to their passing out of and into another race, globe, chain, or scheme. We have on the fourth subplane of the fifth plane the centre of interest for the present race and the day of its opportunity. Here can be seen the awakening of the higher consciousness, and the first ripple of perception of, and vibratory response to, the causal body. In this [Page 432] connection, we must ever remember that the periphery of the causal body encloses the permanent atoms. It is the plane of testing, of the major initiations of the Threshold; it is the battleground in man, and from this plane he must secure the right to enter the Path, and procure that control over his lower bodies which will make him a master, and not a slave.

Thus one could progress the idea and fill many books with suggestions as to that which may be expected during the next few centuries but it does not serve any useful purpose to enlarge further. I might, in summing up these ideas, point out that the immediate future achievement consists in the utilisation of force and of electrical energy for the more harmonious adjustment of the life of man.

One or two more suggestions might be made anent the influence of this fourth Ray of mind, and primarily it might be pointed out that more time has been given to the consideration of this Ray than will be possible with most of the others on account of its holding a place of such importance in this fourth chain of the earth scheme, and on the fourth globe, our earthly planet. Each planetary Logos pours forth His influence in different rounds, planes, chains, globes, races, and subraces according to their numerical relationship to the scheme of which He is the vitalising Life. Temporarily, and as the cycle progresses, these forms become receptive and negative, and are thus responsive to the positive influence of the planetary Logos.

One further point I would make, and as it is of an esoteric and occult nature, it can be but hinted at. At the fourth Initiation, the force of the Logos of the fourth Ray is a vital factor in the initiation. It is through the application of the Rod of Initiation that His Life energy is applied to the initiate, or the electrical force that emanates from Him is geometrically circulated through certain [Page 433] centres, producing the necessitated stimulation. At the fifth Initiation similarly the force of the third Logos may be felt, and at the sixth that of the second Logos, while at the seventh the dynamic fire of the first Logos circulates through the body of the Chohan.

It might be tabulated thus:

1. The magical force of the seventh Logos is felt at the first Initiation.
2. The aggressive fire of the sixth Logos is felt at the second Initiation.
3. The illuminating light of the fifth Logos is felt at the third Initiation.
4. The harmonising life of the fourth Logos is felt at the fourth Initiation.
5. The blending power of the third Logos is felt at the fifth Initiation.
6. The unifying heat of the second Logos is felt at the sixth Initiation.
7. The dynamic electricity of the first Logos is felt at the seventh Initiation.

Let us now pass on to the brief consideration of the future influence of the third manasic ray of "Concrete Knowledge or Science." As I have elsewhere pointed out this ray concerns itself with the building of form, with the utilisation of matter, with the embodying of ideas, or of entities, whether cosmic, systemic, lunar, or subhuman. The planetary Logos of this fifth systemic Ray holds a peculiar position in the scheme of things. He is the embodiment of the fifth logoiic principle of manas. His is the synthesising scheme for the five schemes of the five Kumaras Who are Brahma, when viewed as the sum total of the third logoiic aspect, though He is not the synthesising factor for the seven schemes which are the sum total of logoiic manifestation considered as the union of the second and third aspects. This is a point of prime importance to bear in mind. His is the influence that leads to the scientific adaptation of matter to form, [Page 434] and His is the life that unifies ever the three and the five. Let us see if, by illustration, we can make this idea more simple. He is, as we know, the embodiment of the fifth principle. His influence, therefore, may ever be felt in His numerical correspondences, for He is the Lord of the fifth Ray in the system, and Ruler of the third Manasic Ray when considering only the third aspect. At individualisation, or at the coming into incarnation of the self-conscious units, the fifth principle linked the higher three and the lower four. This took place in the third rootrace and produced a form wherein dwelt Spirit on the third subplane of the fifth plane. All these analogies will bear pondering upon and the numerical relationship is not by chance. His was the power that acted via certain schemes, chains, and globes, and produced results in the cells and groups of cells in the body of our particular planetary Logos. This is given by way of elucidation, and by way of indicating the relative importance of the influence of a planetary Logos upon another planetary Logos during different stages of evolution.

This influence has waxed and waned since that time, dying down during the fourth rootrace, and waxing steadily greater during this fifth or Aryan. The planetary Logos Whose influence it is has not yet reached the zenith of His power, in this race. For a period immediately ahead His electrical energising force will pour on to our planet, and will bring about fresh discoveries anent matter and form, and fresh revelations concerning energy in matter.

During the coming subraces His cycle will begin to pass out, and the influence of His Brother, the fourth Logos of Harmony, will reach its zenith for this round. During the fifth round the power or electrical radiation of the fifth Logos will again be strongly felt, for it is His round, and just as He was largely responsible for the manasic stimulation of animal man in the third rootrace, so in [Page 435] the fifth round will he be instrumental in causing that great separation which we call the "Judgment." Remember in this connection that these Logoi—when pouring Their influence through a scheme or other septenary—work through Their numerical correspondence in the chains and globes. In the fifth round, for instance, the fifth chain (a centre in the body of the Heavenly Man) will be the recipient of this fifth type of force and will transmit and circulate it to the other chains via their fifth globe. Until the race has further evolved the mystery lies securely hid, and the inability of man to find out the enumeration of the schemes, chains, and globes, or to discover whether they are counted from within



outwards, or vice versa, conceals that which must be hid.

The influence of this fifth Logos will be felt very considerably now on the fifth subplane of all the planes, specially in the three worlds of human endeavour, and as we are here dealing with man we can count from what is erroneously termed "the bottom up." Therefore, the mental unit of men in this fifth subrace will receive increased stimulation, enabling man to vibrate on the fifth subplane which literally is the third subplane on the abstract level of the mental plane, on which the causal body is found. The fifth spirilla will, consequently, become active and the electrical force, or the fohatic current, will pour through it, and enable those men who are at the right stage to utilise this force in order to take the first initiation.

As this fifth influence becomes more and more felt, its effects will be seen on the astral plane in an intelligent conscious control which will be based not so much on the desire for harmony as on a desire for a scientific, intelligent manipulation of astral matter. When this is the case, the higher psychism will begin to make itself felt. On the physical plane a great deal of interesting electrical phenomena will be seen, and the opportunity of the **[Page 436]** *Manu* to separate races, to segregate types, and to submerge and detach continents will be great. This is the ray of separative force, and its place, as a factor in the erection and destruction of forms, is very interesting.

It may be asked wherein this can all be interpreted in terms of fire, and thus the integrity of the thought-form of this book be preserved. Whenever the words influence, radiation, or the power of a ray, are used, we are dealing inferentially with electrical phenomena, or with energy of some kind. This energy, or electrical manifestation, this "mystery of electricity" to which H. P. B. refers,<sup>50</sup> is the foundation of all manifestations, and lies back of all evolution. It produces light in ever-growing brilliancy; it builds and moulds the form to the need of the indwelling Entity; it brings about coherence and group activity; it is the warmth that causes all growth, and that fosters not only the manifestations of the vegetable and animal kingdoms but induces interaction between the human units, and lies behind all human relationships. It is magnetism, radiation, attraction and repulsion, life, death, and all things; it is conscious purpose and essential will in objective manifestation, and he who has solved what lies back of electrical phenomena has solved not only the secret of his own Being, but knows his place within his greater sphere, a planetary Logos, is conscious of the Identity of that cosmic Existence we call a solar Logos, and realises somewhat the place of our system and its electrical relationship with the seven constellations.

We have now to deal with the influence of a force that is waning and passing out of dominance, that of the sixth Ray of Devotion or Idealism. It will not be possible to predicate much anent it, beyond pointing out certain general ideas which may be of value in the contemplation of Ray cycles in general.

### **[Page 437]**

These Ray influences work through their focal points in all cases (macrocosmic and microcosmic) and these are the etheric centres. The centres, in the case of all Beings, are ever seven in number, and are composed of deva and human units in group activity, or of force vortices which contain in latency, and hold in ordered activity, cells with the potentiality of human manifestation. Forget not the occult truism that all forms of existence pass at one stage of their career through the human kingdom.

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<sup>50</sup> S. D., I, 107.

Cosmic, or extra-systemic rays, impinge upon or circulate via centres found on the second cosmic ether, but which, at the present stage of objectivity, become systemically visible in the fourth cosmic ether, the buddhic.

One permanent cosmic Ray is the ray of our Logos Himself, and the subrays of this ray permeate His entire system. Six other cosmic Rays, animating other systems, influence ours, finding their reflections in the subrays of our logoc Ray. To these six cosmic influences our Heavenly Men respond. They absorb the influence, being centres in the body logoc, pass it through Their schemes, circulate it through Their own centres (chains), and transmit it on to other schemes, coloring it with Their Own peculiar shade and qualifying it by Their own peculiar tone or note. The whole system of ray influence, or radiatory warmth, considered both physically and psychically, is one of an intricate circulation and interaction. The radiation or vibration passes in ordered cycles from its originating source, the One Ray, or systemic Logos, to the different centres in His body. Viewed from the physical standpoint this ray force is the energising factor in matter. Viewed from the psychical point of view it is the qualitative faculty. From scheme to scheme, from chain to chain, and from globe to globe, this force or quality passes and circulates, both adding, and at the same time abstracting, and returns to its focal point with two noticeable differences:

**[Page 438]**

- a. The radiatory heat is intensified.
- b. The qualitative character or colour is increased.

The effect on the form side is equally noticeable, and the warmth or quality of a Ray not only affects the psyche of a man, a planetary Logos, and a solar Logos, but has a definite effect on material substance itself.

Ray influences work equally on the deva and human Hierarchies, as they function in a planetary or logoc body. Clarity of thought might eventuate if we ever bear in mind that all forms are dual, both in evolution and in essential nature. They are the product of the work of the Builders (deva forces) and of active intelligence (the human units) and the two are indivisible in the Divine Hermaphrodite, or Heavenly Man. They are stimulated in both aspects of their Being by the ray influence.

Let us now tabulate these ideas somewhat:

<i>Entity</i>	<i>Force Centres</i>	<i>Psychical Manifestation</i>	<i>Physical Manifestation</i>
1. Solar Logos	--- Heavenly Men They energise and are active life.	----- Deva Builders They work in matter and hold the life.	----- A solar system
2. Planetary Logos	----- Human group units	----- Deva Builders	----- A Scheme.
3. A Man	----- Seven etheric- centres	----- Elemental builders	----- Bodies.

Each of these divisions can be studied separately and in due course of time (when it may be safe to transmit information more freely anent the devas) it will be seen that a deva Lord of a plane, for instance, works through force centres, manifests objectively through the colour which is His psychical display, and ensouls the matter of [Page 439] a plane just as a Heavenly Man ensouls His scheme. The idea can be extended likewise to chains, globes, races, and rounds. Duality always will be seen,—human and deva manifestation forming the sumtotal, and always will energy and quality progress in parallel lines.

As the ray influence passes away from a race or a planet, a scheme or a solar system, it must not be supposed that it is completely abrogated; it has simply passed beyond the periphery of whatever ring-pass-not it was energising, and the force of its influence is being focussed elsewhere. The original recipient becomes a channel, or transmitting agent, and not so much an absorber or container. Words again are handicapping us, and proving their inadequacy to express an idea. What the student should recognise is that during a cycle of ray influence, the object of its immediate attention receives and absorbs it, and transmutes it according to its need, and not so much therefore is available for transmission. When the cycle is drawing to a close more and more of the ray influence or magnetism will be felt elsewhere, until practically all of it will be passed on unabsorbed.

This is what is beginning to happen in relation to this sixth Ray of Devotion. Egos who are on that particular Ray will take form elsewhere on other globes, and in other chains, and not so much on our planet. The vibrations of that Ray will quiet down as far as we are concerned, and find increased activity elsewhere. To phrase it otherwise, our planet and all thereon will become positive and non-receptive, and will temporarily repulse this particular type of force. A psychical manifestation of this can be seen in the dying down of what is called *Christian* enthusiasm. This Ray, on which the Chohan Jesus may be found, will no longer pour its force to the same extent into the form He built, and it will necessarily slowly but surely disintegrate, having served its purpose [Page 440] for close on two thousand years. Later again the same force will be felt returning, and a new form will be found slowly coming into being, but along more adequate lines.

It will consequently be apparent how the knowledge of these cycles, and of the force manifestation or obscuration of a Ray will eventually lead to a working with the Law, and to an intelligent co-operation with the plan of evolution. It might here be stated that the seven Kumaras (the four exoteric and the three esoteric) cooperate with this Law, and work exoterically, or esoterically according to the Ray in power, with the exception of the first Kumara, the Logos of our scheme, Who—being the synthesizing point for all—remains ever in objective activity.

It is this Ray activity which governs the obscuration or manifestation of a system, and a scheme with all that is included in these manifestations. Hence the emphasis laid in all occult books on the study of cycles, and on the differentiation of the one hundred years of Brahma into its component parts. In this knowledge lies hid the mystery of Being itself, of electrical force, and of fohatic synthesis.

I will make no more comments on the future effects of the Ray which is passing into temporary obscuration as far as we are concerned. We shall later take up at greater length than has been possible with the other Rays, the subject of the seventh type of force now coming into power, and which is therefore a vital factor in the immediate evolution of man.

The fifth principle of manas is at this time beginning to demonstrate mainly through the seventh type of force (or the fifth when considering only the Brahma aspect of manifestation). It will be immediately apparent, therefore, that this incoming Ray is peculiarly situated at this time, and that its influence will be manifested under very favorable conditions. It is pouring its force out upon the [Page 441] seventh plane, the physical, during the fifth rootrace and the fifth subrace, and consequently the opportunity is great. In all that has been said anent the Rays it will be apparent that from the present standpoint two are paramountly concerned with the evolution of man: the *fourth Ray of Harmony*, which is the dominant ray of the greater cycle which includes the fourth round and globe, and the *seventh Ray of Ceremonial Magic*, which is one of the foremost influences concerned in all objective manifestations. These two Rays, or the force of these two planetary Logoi, are largely instrumental in bringing about coherency in our chain, the fourth of the fourth scheme, and on our physical globe, the Earth. The fourth and the seventh interact, one acting temporarily as a negative force and the other as a positive.

The fifth Kumara, the Lord of the seventh Ray (for it is necessary to keep in mind His dual position as one of the points of the five-pointed Star of Brahma, and as one of the Triangles in the sevenfold logioic body) has a unique position as the "Ruler of the Building Devas" of the physical plane, the devas of the ethers, in cooperation with their Deva Lord. He guides and directs the production of the form by means of certain occult words. He works, therefore, through the etheric body of all forms and it is through His inflowing force that we may look for that increased stimulation of the matter of the etheric brain which will make the physical brain receptive to the higher revealing truth, and will put into the hands of scientists the secrets of the fourth and third ethers. The development of the matter of the brain parallels the stage of development of its atomic correspondence, and in the vitalisation of the fifth spirilla and the consequent reflex action of the seventh, we may look to see the mind of man assume proportions, and attain achievement, as yet unthought and undreamt.

### [Page 442]

We might consider the effect of this incoming force along three lines:

*First.* The type of force, or the logioic quality, with its function and aim.

*Second.* Its work in relation to:

- a. The animal kingdom.
- b. The human kingdom.
- c. The deva kingdom.

*Third.* The results to be looked for during the coming centuries.

The type of force, or the nature of the Heavenly Man of the seventh Ray, is fundamentally constructive. It will be necessary here to touch somewhat upon His character and His place in the logioic scheme, calling attention to the need of refraining from personalisation and externalisation. The Heavenly Man of the scheme in which the Ray of Ceremonial Magic is embodied is one of the main transmitters of radiation from the Sun to the system and has a close connection with logioic kundalini. Herein lies a hint. The Raja-Lord of the etheric levels of the physical plane works in close alliance with Him and this will be apparent if we bear in mind that the Lord of a plane is its embodied activity. He is the energising force that expresses itself as a unified Identity in the matter of a plane, and we might therefore get some idea of the coherency of Their mutual work if we bear in mind that

The Raja-Lord of a plane is the sum total of the substance of that plane.

The planetary Logos Who is most closely connected with any particular plane is its quality and colouring.

By the united action and work of these two Entities all is accomplished,—the Lord of the Builders constructing [Page 443] the forms which the Lord of Life utilises to develop consciousness within.

The force or vibration of any Ray might be summed up as:

- a.* The intelligent purpose of an Entity, a planetary Logos.
- b.* His life energy working in, through, and upon His body of manifestation.
- c.* His magnetic radiation as it affects (though in lesser degree) His Brothers in manifestation.
- d.* His peculiar colouring or quality, His main psychological aspect, demonstrating through His own activities within His own scheme.
- e.* The effect of the same as it influences His Brothers within the body corporate of the solar Logos.
- f.* His life force as it radiates beyond His own periphery as active energy and stimulating activity—being literally one of the aspects of Fohat. The activity aspect of a Heavenly Man is as much an aspect of Fohat as Brahma is the sumtotal of Fohat. The Heavenly Men are, by virtue of physical manifestation, Fohat and His Brothers.

When this is borne in mind it will be seen that each of the planetary Logoi, equally with a solar Logos, and with Their reflections, human beings, demonstrate through the aspects.

In their totality all these are the expression of the incarnating Logos; in the one case His fohatic energy builds the kingdoms of nature, giving them Body; in the other He gives them their psychical value, and finally through them all He demonstrates as Existence or Being.

Similar tables can be worked out for a Heavenly Man and a human being, laying the emphasis always upon the development of the middle or psychic aspect.

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TABULATION III  
THE ASPECTS AND EVOLUTION

<i>Aspect</i>	<i>Manifestation</i>	<i>Objectively</i>	<i>Subjectively</i>	<i>Evelutionary Aspect</i>
Activity -----	The Seven Brothers -----	Seven etheric centres ---	Seven types of force-----	Involution and evolution of the kingdoms
	<i>Sumtotal</i> -----	Fire by friction. The Mother.	The Brahma or Matter aspect.	of nature.
Love-Wisdom --	Seven Heavenly Men ----	Seven schemes -----	Seven Rays -----	Seven types of deva and human
Dragon of Wisdom.				Monads.
	<i>Sumtotal</i> -----	Solar fire. Vishnu aspect. the psyche. The Son in Manifestation.	subjectivity or	
Will -----	Seven Cosmic Entities ---	Seven Heavenly Men ---	Seven qualities -----	Seven Hierarchies.
	<i>Sumtotal</i> -----	Electric Fire, the One Life. Mahadeva. Spirit.		

With these thoughts in mind it should be possible to [Page 445] see more clearly what the coming in of a Ray, such as the present one, or its passing out, may involve. In the particular case under discussion, we have the coming in of a Ray that is intimately connected with the plane of manifestation, the physical plane, which is (within the greater cycle) responsible for man's very existence, and the source of his future hope.

This seventh Ray (fifth) ever manifests in a period of transition from one kingdom to another, and this holds hid the mystery of the particular form of service of its planetary Logos. He governs the processes of:

Transmutation  
Incarnation  
Transference.

In these three words His life-work is summed up; in these three words is embodied the nature of this great Entity, Who presides over the processes of blending and merging and adaptation; Who, through His knowledge of cosmic Sound, guides the life forces of certain solar and lunar entities from form to form, and is the link between the soul awaiting incarnation, and its body of manifestation. This is equally true whether we are considering the incarnation of a man, of a group, of an idea, or of all entities of lesser grade to the solar Being Who manifests through a globe, or the regent of the globe under the planetary Logos. All entities of higher rank than this great evolutionary Being come into incarnation through the linking work of an extra-systemic Being. In all periods of the transference of the life from

System to system,  
Scheme to scheme,  
Chain to chain,

this cosmic Deity pours forth His power and influence. In all periods of lesser transition of the life from



**[Page 446]**

Globe to globe,  
Plane to plane,  
Kingdom of nature to another kingdom,

the Lord of the seventh Ray plays a similar part.

Herein lies the reason for His inflowing force at this time, for a profound movement is in order of accomplishment, and a transference is in progress which calls for His particular type of energy. A transference is being effected of certain groups of human and deva Monads out of the human kingdom into the fifth or spiritual kingdom. During His cycle of close on two thousand five hundred years, a specific number of men will pass on to the Path of Initiation, and take at least the first Initiation, thus transferring their centres of consciousness out of the purely human into the early stages of the spiritual.

During this same cycle, a transference of units from out of the animal kingdom into the human will proceed in the fifth chain and from thence on to another chain, thus producing a period of even greater activity than on our own globe. Similarly I may point out (even though it is not possible to give more than a hint) that the force of the cosmic Transferrer is being called into activity by the transference during this cycle of a special group of highly advanced units of the human and deva kingdoms (members of the occult Hierarchy) to another scheme altogether. Certain units also—from among the Lipika Lords—are taking advantage of this cosmic influence to transfer their activity to another system, giving place to others Who will work out the karma of the new age. The power of these agencies permeates the entire globe and extends throughout the chains and schemes which lie in the line of its path. It will fundamentally affect the vegetable kingdom, obscuring old types and bringing in new; it will work in the mineral kingdom and give a new impetus to the chemical processes, causing incidentally **[Page 447]** a setting loose of radioactive units, and a consequent accretion of knowledge by the scientist. In the elemental kingdoms and the group souls found therein, it produces facility in the transference of atoms.

So far-reaching are the effects of this Ray, both on the deva and human units in their different kingdoms that entirely new environments will evolve for the utilisation of the new types and entirely new characteristics will be found emerging in the race of men.

We have somewhat considered the type of force which expresses itself by means of the seventh Ray and have seen that it is the great transmuting, and transferring agent of the Logos. We have seen that it has a powerful effect both on deva and human units; we have found that the prime function of the Logos of the seventh Ray is beyond all else, that of adaptation, or the moulding of the form and the rendering of it suitable to the needs of any particular Entity. In all the constructive work of form-building, certain factors enter in which must here be enumerated as they concern vitally this particular Heavenly Man, and the particular plane, the physical, on which we undergo experience. These are:

*First. The will* or the one-pointed purpose of some entity.

*Second. The material* through which the life proposes to manifest. This material, as we know, is found within the ring-pass-not in seven grades, and in forty-nine subgrades.

*Third. The Builders* who are the vehicle for the divine purpose, and who mould matter upon a particular plan. These Builders evolve the forms out of their own nature and substance.

*Fourth. A plan* by which the work is carried out and which is imparted to the Builders, being latent in their consciousness. They evolve the form of the Grand Heavenly Man, of the Heavenly Men, of the human units, [Page 448] and of all forms from within outwards, and produce the self-identified Existences as a mother builds and produces a conscious Son out of the matter of her own body, carrying certain racial earmarks yet independent, self-conscious, self-willed and threefold in manifestation. The fact of the identity of the deva evolution with the essence they manipulate must ever be borne in mind.

*Finally. Certain Words or Mantric Sounds*,<sup>51</sup> which—[Page 449] uttered by a greater Life—can ever drive the lesser lives to the fulfillment of constructive purpose. These Words are uttered by A solar Logos. The threefold Word gives rise to a sevenfold vibration.

A Heavenly Man, Who—through utterance—sweeps into evolutionary objectivity His scheme and all that is therein.

The Monad, whose threefold word gives rise to a sevenfold vibration.

The Ego, who—through sonorous utterance—produces a human being in the three worlds.

The analogy existing between these four should be carefully noted.

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<sup>51</sup> They have in India an ancient system of psychical teaching called Yoga, in which the recitation of certain mantrams, or verses of Sanskrit, is prescribed. Especially important is said to be the way in which the mystical syllable Om, or Aum, is pronounced. Learned Brahmans tell me that the illimitable psychic potentiality of the Sanskrit charms, or mantrams is only drawn out by the adoption of a certain very accurate rule of pronunciation (swara). They say that by formulating the words correctly a vibration is set up in the akaz, or that part of the ether of space which enwraps our globe, which makes man the master over all the spirit denizens of the various kingdoms of nature. It first re-acts upon the astral double or ethereal body of the man himself, purifying its grossness, stimulating its psychic powers out of the normal state of latency, and gradually fortifying them up to the point of mastery over nature's finer forces.—*The Theosophist*, Vol. XIII, pp. 229, 613.

"The primal single sound (Aum or Om) is the highest uttered word of power and knowledge. It is verily as Brahman itself. The regulation of the breath is the chiefest tapas-discipline. Higher than the Savitri is no mantra. Higher than silence is truth.

The Creator stored the veritable essences of the Three Vedas in the three letters that make up the Sacred Word, in the three utterances that name and form the three worlds, and in the three parts of the veda-verse that invokes the sun. Each part He milked from one Veda. Who so ponders on these, morning and evening, after having learnt the Vedas previously, he verily studies the whole of the Vedas every day. These are the gateway unto Brahman.

By repeated dwelling on their significance, and tuning his desire and modelling his thought to that significance, the seeker after Brahman shall, without fail, attain all perfection, whether he discharge any other duty or not; for the very name of the Brahmana is 'the friend of All creatures' (and the Gayatri is the prayer for the blessing of all creatures by our radiant Father in Heaven, the Sun)."—*Unknown*.

There are specific formulæ known to all initiates of a certain grade (and even to many who have not attained that grade, a number have become known and are used—sometimes in ways that result in no good to the insufficiently instructed user), some one or other of which is specially adapted to produce nearly every possible effect that can be imagined....

Well may *Isis Unveiled* (p. 514) tell us that 'sounds and colors' are all spiritual numerals; nor is that all, for odors, metals and planets are equally spiritual numerals. Each planet (or spiritual plane) has relation to a metal and a color. These again are in co-relation with a corresponding odor and sound.

The sphere of aura that surrounds every human being has one very important 'fold' or 'layer,' which invariably bears the color of the metal and planet to which that particular individual has most affinity, and it is on this layer that the magnetic part of odors and all sound vibrations impinges.—*The Theosophist*, Vol. VII, p. 218.51

Certain Words belong to the different aspects, and the Words of the first aspect set in vibration the matter that evolves through the seven cycles of solar systems. Their relation to the Words of the present solar system is analogous to the primordial substance which lies back of our present creation. The Words of the second aspect concern us closely, but the Words of Brahma are at the present stage more closely connected with our work upon the physical plane. These Words, where the three worlds are concerned, very largely fall into a group of mantrams, hidden in the consciousness of the Lords of the fifth and seventh Rays; by their intelligent utterance the third aspect (the Brahma or manasic aspect) is brought into contact with the first aspect and produces that which we call the "Conscious Son" or Sun. Upon the mental plane they are sounded by the Lord of the fifth Ray, causing a vibration not only in what we might call "the lower levels" but producing response on the first or archetypal [Page 450] plane and on the cosmic mental plane likewise. On the physical plane the words, uttered by the seventh Logos, produce the following results:

*First.* The anchoring of the permanent atoms within their group soul, or the union of matter and consciousness.

*Second.* The guidance of the stream of life into any particular kingdom, or the blending of form and consciousness.

*Third.* The transference of the conscious, sentient life from form to form, from group to group, from kingdom to kingdom within the hierarchies.

In connection with the human kingdom, the fifth Ray had to function or pour forth its influence in order to produce self-consciousness within the conscious form.

It will consequently be seen that the utterance of sound along the line of force by the trained adept can both utilize deva activity to effect certain results in connection with the form side of manifestation, and can drive the life within to definite action. Hence the extreme danger—as has been frequently pointed out—of the knowledge of these mantrams and the need to safeguard them from interference and misuse. Power over form and over force lies always ready in the hand of those who have done three things:

*First.* Developed the consciousness of the group in which they themselves find place.

*Second.* Learned the secret of the notes and tones to which that group responds.

*Third.* Apprehended certain set words and phrases and the due method of chanting and intonation.

They cannot bring about results outside the periphery of the group whose consciousness is theirs. For instance, an adept can work with forms and force within [Page 451] the ring-pass-not of his own planetary Logos within the three worlds, within the ring-pass-not of the polar opposite of his Logos, or within the ring-pass-not of three planetary Logoi who form a systemic triangle. He cannot exhibit this power in the higher planes nor within the spheres of the synthesising and neutral schemes. After the sixth Initiation his power extends to the two planes beyond the three worlds, the buddhic and the atmic, and within the spheres of the entire Brahma aspect as we visualise it as the totality of the schemes of the five Kumaras who are Brahma. At the seventh Initiation he has power on all the seven planes and

within the entire number of schemes; all the Sacred Words are then his and he can work in matter of all grades, sound all notes, and control all types of force. He stands ready then to guide the life to regions outside the solar sphere of influence. But on the physical plane he works primarily with the Words of the seventh Logos, which fall naturally into five groups:

1. Mantrams which deal with etheric matter, and control the devas of the ethers.
2. Mantrams which deal with dense physical matter and control the sub-human evolution through certain groups of devas.
3. Words specifically connected with the human Hierarchy, and which are very carefully guarded from the knowledge of man himself.
4. Words concerning the deva evolution which control, and bring different groups of devas into the line of the will of the utterer. These are in many ways the most dangerous and all knowledge of them is withheld from men below the rank of initiates of the third order.
5. Words which affect the life side of manifestation and which drive it into, or out of, form.

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There is a sixth group intimately connected with electrical manifestation, which is beginning to work out in the formula of scientists, and students of radio-activity and electrical phenomena, but fortunately for themselves they remain formulas on paper and are not as yet embodied in sound.

In dealing very briefly with the question of mantrams, it is to be recognised that "The time is not yet" for their general publication. No purpose would be immediately served by the impartation of mantric forms. Inevitably the time will come when they will be known, but at this time no one would be benefited by the knowledge of them for the following reasons:

Knowledge of things occult does not suffice for their wise utilisation.

The development of the intuition by means of aspiration, endeavour, failure, and renewed effort ending in success is of far more profit to the Ego than the quick results brought about by the use of sound.

The "Words" are used for the manipulation of matter and its bending into form along the line of evolution. Until the inner faculty of clairvoyance is somewhat developed, this knowledge of mantrams remains practically useless and may be even a menace. When a man can see a need for correction and for adjustment in a brother's vehicle, and can awaken in his brother a desire to adjust that which is amiss, wise assistance can be given by the one who sees and sounds. Think this out, for it holds the key to the reason for the safeguarding of the words.

Selflessness, sight, and sincerity of purpose must all three exist before the sounds can be imparted. Selflessness and sincerity are sometimes found but the occult use of the inner vision is still rare.

We must keep closely in mind (as we take up this matter of the incoming Ray and the effects to be looked for from its influence) that we are only considering the mind **[Page 453]** aspect in the three evolutions. I do not purpose to say much anent human development as much has been already hinted at

in the preceding pages, and a hint suffices for the true student, but it may be possible to state in broad outline the coming developments and to tabulate the results to be expected. Suggestions only are possible.

*Development of etheric vision* universally. This will be due to two causes:

First, the scientific recognition of the existence of the etheric levels, thereby freeing people from the onus of adverse public opinion, and enabling them to reveal what they have individually long realised. Etheric vision is comparatively common even now. But comment concerning it is rare, owing to the fear of criticism.

Secondly, the increased activity of the devas of the ethers, which throws the matter of the etheric levels into more active vibration, with consequent reflex action on the eye of man.

*Increased mental activity* and the spread of education (of the concrete mental kind) everywhere. This will result in:

Increased competition between units and between groups.

The organization of business on lines hitherto undreamt of.

The foundation of groups and aggregations of groups whose sole purpose will be to synthesise all the lines of human endeavour, and thus bring about unification of effort, and economy of force in the scientific, business, philosophic, educational, and religious worlds.

The foundation of schools of medicine along new lines, whose purpose will be to study the etheric body, its relation to the dense physical body, and its function [Page 454] as the receiver, storer, and transmitter of the vital fluids of the system.

The foundation of the new church, which will be no longer along devotional and idealistic lines but which will be an outgrowth of the old idealism, demonstrating through mental forms. It will have for its basis the scientific recognition of the unseen world and its due appreciation and apprehension by means of accurate scientific ceremonial. This ceremonial of the universal church—being founded on the mental unity of all peoples—will not be ceremonial as it is now understood, as it will be the guarded, guided, scientific utilisation of sound and color to bring about certain desired ends, such as

The aligning of the Ego,

The influencing of groups,

The making of contact with the Occult Hierarchy,

The co-operation with the devas in order to further the constructive ends of evolution,

and many other objects which will grow out of the scientific comprehension of the constitution of man, the nature of vibration or radioactivity, and the demonstrated reality of the hitherto metaphysical hypothesis and religious dogma of the unseen world of thought and of spiritual existence.

*Increased facility in approaching the Path.* This will be based on the fact that so many of the then existent humanity will have personal knowledge of the ruling powers and forces, will perhaps be on the Probationary Path, or will be initiates of the first degree. Thus the present scepticism will become non-

existent. The dangers then will be along other lines—those incident to the very influence of this ray itself: the dangers of crystallisation into form so that the true spiritual devotee may become rare, and the scientific aspirant will take his place.

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*The true occultist is a scientist and a devotee*, and where these two are not merged, we have the mystic and the man in danger of black magic, being governed by the intellect and not by selflessness; there are dangers incident also upon contact with the deva evolution and the knowledge of the powers and forces made available through their agency.

*The coming into incarnation* of numbers of old magicians and occultists, and the rapid growth therefore of recognised psychic powers among the people. This psychism, being tinged with mentality and not being of a purely astral quality, will be even more dangerous than in Atlantean days, for back of it will be some degree of will, conscious purpose, and intellectual apprehension, and unless this is paralleled by the growth of spiritual realisation, and by the steady grip of the Ego upon the lower personality, a period of real danger may ensue. Hence the need of pointing out and of realising the menace, so that the truth of the inner life and the need of serving the race as an essential to advancement may be proclaimed far and wide.

Paralleling the incoming of this large band of seventh Ray magicians (some linked to the Brotherhood and some to the purely manasic groups) is the proposed advent of certain members of the Hierarchy (initiates below the fourth Initiation) and of certain disciples and probationers, all on this Ray and all true psychics, who hope through their endeavours to offset the vibrations, and ward off the menace incident to the advent of the other group. The arranging of this and the preparing of the way for them in the different countries, specially in Europe and North America, is occupying the attention at this time of the Master R— and the Master H—<sup>52</sup>.

*A group of scientists* will come into incarnation on the **[Page 456]** physical plane during the next seventy-five years who will be the medium for the revelation of the next three truths concerning electrical phenomena. A formula of truth concerning this aspect of manifestation was prepared by initiates on the fifth Ray at the close of the last century, being part of the usual attempt of the Hierarchy to promote evolutionary development at the close of every cycle of one hundred years. Certain parts (two fifths) of that formula have worked out through the achievements of such men as Edison and those who participate in his type of endeavour, and through the work of those who have dealt with the subject of radium and radioactivity. Three more parts of the same formula have still to come, and will embody all that it is possible or safe for man to know anent the physical plane manifestation of electricity during the fifth subrace.

All that we have here considered covers the time till the coming in of the new subrace. This race will summarise and carry to a temporary conclusion the manasic effort of the fifth rootrace of mental growth, and will cause results of stupendous import. During the sixth subrace, the emphasis will not be so much on the *development* of mind, as it will be on the *utilisation* of the concrete mind, and its

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<sup>52</sup> The Master R. or Rakoczi, is the Hungarian Master, living at this time in Hungary, and is the Regent of Europe and America, under the "great Brotherhood." He works through various organisations and movements including Masonry. He is one of the Masters who take pupils.

The Master H. or Hilarion, is a Cretan Master, is interested in the Spiritualistic Movement and is responsible for *Light on the Path*.



acquired faculty, for the development of the powers of abstract thought. Perhaps too much importance has been attached to the statement of some occult writers that the sixth subrace will be intuitive. The intuition will be awakening, and will be more prominent than now, but the outstanding characteristic will be the ability of the units of the sixth subrace to think in abstract terms, and to use the abstract mind. Their function will be to perfect (as far as may be in this round) [Page 457] the group antaskarana,<sup>53</sup> or the link between the mental and the buddhic. This bridge will be of a usable nature during the sixth rootrace in which the intuition will show real and general signs of existing. In this rootrace, units only show signs here and there of real intuition, having built the necessary bridge in their individual selves. In the sixth rootrace small groups will be intuitive.

It is needless to say more here anent the influence of the seventh Ray upon the sons of men. More later may be available but enough has been suggested to form the basis of useful speculation.

*b. Animals and human beings and the Rays.* We will now take up two points and study the effect of the incoming force on the human and animal kingdoms.

These points are of profound interest to the occult student for two reasons. The topic we have now to consider is the effect of the incoming seventh Ray during the coming centuries upon the animal kingdom and the deva evolution. The profundity of the interest lies in the fact that in the one case we are dealing with the evolution immediately behind the human and from which man is not as yet wholly emancipated, and in the other we are concerning ourselves with a paralleling evolution, and one that is of vast importance in the scheme of things. Let us take up first this *seventh Ray and its effect upon the animal kingdom*.

Practically little is known to man concerning this kingdom of nature, save what science has vouchsafed anent the physical organisms, and a few occult statements which have been given out at various times; the development of the animal consciousness and its immediate future is as yet but little understood.

The most important of the occult facts concerning this [Page 458] third kingdom as they relate to our present subject, may be enumerated as follows:

1. The animal kingdom holds the same relation to the human kingdom as the dense physical body does to the seven principles and still finds its connecting link with man through the close correspondence between their bodies of objectivity.
2. The animal kingdom is the third of the kingdoms and is (from the esoteric point of view and as regards its relation to mankind) the mother aspect, prior to the overshadowing by the Holy Spirit, the manas aspect. Think out this resemblance, and trace the analogy between the cosmic mother, the systemic mother, and the same mother aspect as seen in the animal kingdom as a basis for the evolution of man.

Each of the kingdoms of nature acts as the mother to the succeeding one in the evolutionary process. Any group, which may be under consideration, should in due course of evolution give birth to offspring, who will—in themselves—embody some ideal, and who receive their objective *forms on*

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<sup>53</sup> *Antahkarana* is the lower manas, the path of communication between the personality and the higher manas, or human soul.—*H. P. Blavatsky*.

*some plane* from the earlier group. From the third kingdom springs the fourth, and from this fourth will emerge the fifth, each receiving

- a. Germ protection,
- b. Form,
- c. Gradual development,
- d. Nourishment,

until in each case the human child, or the Christ child, is brought to the birth. This is a very occult truth, and though the facts have been recognised and taught anent the fourth and fifth kingdoms, the work and place of the animal has not received its due recognition.

3. During the third rootrace, animal individualisation took place, and the self-conscious unit, called Man, came into being. I have somewhat dealt with the question of [Page 459] individualisation elsewhere and seek not here to enlarge upon it. I would only point out a correspondence that holds hid the key to the mystery of individualisation.

In this chain, individualisation took place during the third rootrace and in the fourth round, speaking in this connection of a round through a chain of globes, and not the life force of a planetary Logos circulating through the seven chains in a scheme. It is of peculiar interest at this time that we are in the fourth round in a chain as well as in the fourth round as regards the scheme of seven chains. It has led to evolutionary possibilities of great import. On the moon chain individualisation took place during the fifth race of the third round, and in the next chain to ours on the evolutionary arc individualisation will take place during the sixth race of the second round,—in each case this refers to a planetary round through a chain of globes.

4. In the fourth rootrace the "door" (as it is called) between the two kingdoms became closed, and no more of the animal kingdom passed into the human. Their cycle temporarily ended and—to express it in terms of fire or of electrical phenomena—the animal kingdom and the human became positive to each other, and repulsion instead of attraction supervened. All this was brought about by the swinging into power of a profoundly long cycle of the fifth Ray. This was necessitated by the need of man to develop along the manasic line, and resulted in a period of repulsion of the animal units, leaving their consciousness to be stimulated on astral lines.

Owing to this repulsion, we have one reason (and one of the least fundamental) for the destructive war and the long cycle of cruelty that has been waged between man and the animals. It can be evidenced in the terror of man in connection with wild animals of the jungles and the deserts, and in the terrible toll of life that such animals have exacted during the centuries. This must not [Page 460] be forgotten. For thousands of years, wild animals have—specially before the coming in of firearms—destroyed the defenseless, and during those years, had statistics been taken, the numbers of human beings killed would reach a stupendous figure. Now, in this age, the balancing is taking place and in the slaughter of animals equilibrium is being reached. I do not refer to the wanton cruelties practised under the name of science, nor to certain practices which take place under religious guise in different lands. The source of these enormities must be sought for elsewhere. It is hidden in the karma of that Being, Who for a period—during the moon chain—held office as the Entity Who is the informing evolutionary Life of the animal kingdom. This is a point of view needing careful pondering. Each of the kingdoms of nature is the expression of a Life or Being; man, for instance, being the expression of one or other of

the Heavenly Men; the sumtotal of humanity (the fourth Hierarchy) being found, with the deva evolution, as the centres of the solar Logos. The animal kingdom likewise is the expression of the life of a Being Who is a part of the body of the Logos or of the planetary Logos, but not a centre of conscious energy. (A correspondence is found in the human body, which has its seven centres of force or energy, but also other organs upon which objective manifestation depends in lesser degree.) Such an Entity finds expression through the animal kingdom, of which He is the informing Soul, and He has definite place in the planetary or logoc body. This is a hint which has hitherto not been exoteric and is to be commended to the consideration of students. I would add that some of the tragedies underlying existence at this time are karmically incident upon temporarily faulty relations between an entity who dominated at one period of the third or moon-chain, and the one holding analogous position in this the fourth or earth chain. This latter is the sumtotal of the [Page 461] lowest human principle, if we count the dense physical or animal body of man as a principle. In their lack of agreement lies the clue to the cruelties practised on animals by man.

We have enumerated six occult statements anent the animal kingdom, the third kingdom of nature. They related to the past, and we will now add one further statement to them and then proceed to consider the present and to foretell certain eventualities that may be looked for in the future.

As we have seen, during the third rootrace, opportunity for the animal kingdom occurred and many individualised. In the fourth rootrace this cycle of opportunity ceased temporarily, and something happened which is analogous to what will occur in the fifth rootrace in connection with man, at the so-called "Judgment Day." In Atlantean days the lives which composed the third kingdom of nature were divided into two groups:

A number of these lives were "passed," and the tide of life sweeps through them, permitting of their incarnating in animal form on earth, and their gradual evolution.

The remainder were rejected, and as a group they became temporarily quiescent, and will not manifest in physical form until the next round.

In the fifth round, a corresponding division will take place in the fourth kingdom, and the lives in that kingdom will be subjected to an analogous test; some will be passed and will continue their evolution on this planet, while others will be rejected, and will go into temporary pralaya.

After the rejection in the fourth rootrace of three-fourths of the animal units, the remaining triads (or one-fourth) proceeded on their way holding the promise of opportunity for all in time, and the guarantee of their [Page 462] own attainment in the next round. Just as the human Monads, who are passed in the fifth round, will enter into the fifth kingdom, or respond to its vibration before the climax of the seventh, so the animal monads (if I may employ such a term) who were passed in this round will achieve individualisation during the fifth and enter the fourth kingdom. This will be brought about by the strong manasic impulse which will characterise the whole cycle of the fifth round, and will thus be effected normally and as the result of due evolutionary growth. An electrical stimulation of the nature of the occurrence in Lemurian days will not be required.

Since the great division in the fourth rootrace, the animal kingdom has been primarily occupied with the stimulation and development of kama. This is the basis of the endeavour being made by the Brotherhood *by the aid of man* to fan the emotional instinct (or the embryo love aspect) through the

segregating of the domestic animals, and the consequent play made upon the third spirilla in the animal atoms by human magnetism or radiatory energy. The sumtotal of the domestic animals—the animal units brought into closest connection with man—form the heart centre in the body of that great Entity Who is the life of the animal kingdom. From the heart flow all the influences which will eventually permeate the entire body. These units are those which will be finally separated from the group soul at the reopening of the door into the human kingdom in the next round.

Let us now consider the immediate present, and the advent of this seventh ray of ceremonial magic. The effect upon the animal kingdom of the force of this ray will be far less than upon the human, for it is not yet ready to respond to the vibration of this planetary Logos, and will not be until the sixth round when His influence will bring about great events. Nevertheless, certain effects might here be noticed.

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Owing to the increased activity of the deva evolution, and specially of the devas of the ethers, the lesser builders will be stimulated to build, with greater facility, bodies of a more responsive nature, and the etheric bodies of both men and animals and also their responsiveness to force or prana will be more adequate. During the sixth subrace, disease as we know it in both kingdoms will be materially lessened owing to the pranic response of the etheric bodies. This will likewise bring about changes in the dense physical body and the bodies of both men and animals will be smaller, more refined, more finely attuned to vibration, and consequently more fitted to express essential purpose.

Owing to the recognition by man of the value of mantrams, and his gradual comprehension of the true ceremonial of evolution, coupled with the use of sound and colour, the animal kingdom will be better understood, and better trained, considered and utilised. Indications of this already can be seen; for instance, in all our current magazines at this time, stories which deal with the psychology of animals, and with their mental attitude to man, are constantly appearing, and by the means of these and through the force of the incoming Ray, man may (if he cares to do so) come to a much wider sympathy with his brothers of less degree. Thus by the turning by man of his thought force upon the animals, stimulation of their latent mentality will ensue, leading in due course of time to the crisis in the next round. More attention should be paid by occult students to the effect of the consciousness of one group upon another group, and the advancement of the lesser, by the means of the stimulating power of the greater, should be studied. The following facts should be realised:

*a.* The powerful vibration of the Lords of the three Rays, and of Their radiation, stimulates the four Heavenly **[Page 464]** Men and develops Their apprehension, enabling Them to expand Their consciousness.

*b.* The consciousness of the Heavenly Men stimulates all the units in Their bodies, but causes specialised response from those who are actively and intelligently working at the development of group consciousness. The vibration, for instance, of a planetary Logos has a peculiar effect upon all those who are initiates, adepts and chohans, and brings their three major spirillae to the necessitated vibration. This work is begun when the sixth spirilla (in the minor group of seven) is active.

*c.* The consciousness of man is stimulated and developed when—at a certain stage—he can respond to the vibration of members of the Occult Hierarchy, and is thus nearing the portal into the fifth kingdom. This coincides with the vibratory activity of the fifth spirilla.

*d.* In like manner, the less evolved units of the race, who are scarcely more than animals, are brought to the necessary stage of vibration by the play upon their mental bodies of the combined vibrations of men, whose fourth spirilla is functioning adequately. In these last two cases we are dealing with the spirillae of the mental permanent atom. In the other two we are dealing with occult mysteries, bound up in the vivification of solar and not human permanent atoms.

*e.* The fourth Creative Hierarchy, viewed as a unit functioning on this planet (and leaving out of consideration its manifestation in other schemes) works in a magnetic manner, and in a stimulative capacity upon the animal kingdom, the force of its vibration pouring on to *the astral bodies* of the animals, and producing response. This awakens to a more effective apprehension all the units of the animal kingdom. Hence it can be seen how close is the interplay, and the interdependence, and how closely united all these greater and lesser lives are with each other. Growth and development in one part of the [Page 465] body logic produces a corresponding advance in the whole. No man, for instance, can make definite and specialised progress without his brother benefiting,—this benefiting taking the form of:

The increase of the total consciousness of the group.

The stimulation of units in the group.

The group magnetism producing increased healing or blending effects upon allied groups.

In this thought lies, for the servant of the Master, incentive to effort; no man who strives for mastery, who struggles to attain, and who aims at expansion of consciousness but is having some effect—in ever widening spirals—upon all whom he contacts, devas, men, and animals. That he knows it not, and that he may be totally unaware of the subtle stimulating emanation which proceeds from him may be true, but nevertheless the law works.

The third effect of the coming in of this ray is one that may at first repel—it will cause a great destruction in the animal kingdom. During the next few hundred years many of the old animal forms will die out and become extinct. To supply the wants of man, through disease, and through causes latent in the animal kingdom itself, much destruction will be brought about. It must ever be borne in mind that a building force is likewise a destroying one, and new forms for the animal evolution are, at this time, one of the recognized needs. The immense slaughter in America is part of the working out of the plan. The inner life or fire which animates the animal groups, and which is the life expression of an Entity, will, under this seventh influence, blaze up and burn out the old, and permit the escape of the life, to newer and better forms.

Our subject for immediate consideration concerns the [Page 466] *deva evolution*, and the effect of the incoming ray upon them.

The first point to be noted is that this influence at this time affects primarily the devas of the physical plane, the devas of the ethers, or of the shadows, as they are sometimes called, and not, to the same extent, the devas of the astral or mental planes. Every Ray affects in more or less degree the plane or subplane which is its numerical correspondence; the student should bear this in mind, and should therefore recollect that for all purposes of investigation at this time the seventh Ray of Ceremonial Magic will have a powerful influence:

On the seventh or physical plane, regarding it as a unit.

On the seventh subplane or the lowest subplane on the physical, the astral and the mental planes.

On the seventh or lowest human principle: prana in the etheric body.

On all Monads in incarnation who are seventh Ray Monads.

On a peculiar group of devas who are the agents, or "mediates" between magicians (either white or black) and the elemental forces. This group is occultly known as "The Mediatory Seventh," and is divided into two divisions:

- a. Those working with evolutionary forces.
- b. Those working with involutionary forces.

One group is the agent of constructive purpose, and the other of destructive. More need not be submitted anent this group as they are not easily contacted, fortunately for man, and can as yet only be reached by a particular group ritual *accurately* performed,—a thing as yet practically unknown. The Masons eventually will be one of the chief agents of contact, and as men are as yet not ready for such power as this will put into their hands, [Page 467] true masonry will develop but slowly. Nevertheless, under the magnetic force of this seventh Ray, the growth of masonry is inevitably sure.

This Ray of Ceremonial Magic will consequently have a very profound effect upon the physical plane, for not only is this plane coming under its cyclic force but at all times its planetary Logos has a special effect upon it; the Raja-Lord of this plane is what is occultly termed the "Reflection in the Water of Chaos" of the planetary Logos. Hence in the matter of this plane (which is the body of the Raja-Lord) certain very definite events are occurring which—though invisible to the ordinary man—are apparent to the eye of the spiritual man or adept.

The matter of the plane becomes receptive to positive force for the feminine or deva aspect, being negative, becomes responsive to the positive energy of the Heavenly Man. This energy, finding the line of least resistance, pours into the substance of the plane, or the substantial body of the Deva Lords. Owing to the receptive condition of this body it follows certain lines and produces definitely *constructive* results.

Constructive results transpire in the negative etheric matter of the plane and on the four higher subplanes. On the lower three a contrary effect is produced, and the energy of the Heavenly Man will lead to the destruction of form, preparatory to the building work. The building ever originates on, and proceeds from, etheric levels. Cataclysms of a world wide nature will occur during the next one thousand years; continents will be shaken; lands will be raised and submerged, culminating in the profound material disaster which will overtake the world towards the close of the fourth branch race of the sixth subrace. This will usher in the infant sixth rootrace.

The devas of the ethers, with which we are most concerned, [Page 468] will be affected in several ways, and the results upon the other evolutions will be far-reaching. We must remember always that the devas are the qualities and attributes of matter, the active builders, who work consciously or



unconsciously upon the plane. Here I would point out that all the devas of the higher levels of the mental plane, for instance, and of the systemic planes from there on to the centre (the divine plane, the plane of the Logos, sometimes called Adi) co-operate consciously, and are of high rank in the system, and of position equal to all the ranks and grades of the Hierarchy from a first degree initiate up to, but not including, the Lord of the World Himself. Below these higher levels, where the concrete is touched, we have lesser grades of devas who work unconsciously, with the following exceptions, who are conscious forces and entities and of high position:

*a.* The Raja-lord of a plane.

*b.* Seven devas who work under Him, and are the entities who inform the matter of the seven subplanes.

*c.* Fourteen representatives of the Rays, Who cycle into and out of power, according to the Ray, waxing or waning.

*d.* Four devas who are the *plane* representatives of the four Maharajahs (the Lords of Karma) and are the focal points for karmic influence in connection with man. The four Maharajahs are the dispensers of karma to the Heavenly Men, and thus to the cells, centres, and organs of His body necessarily; but the whole system works through graded representatives; the same laws govern these agents of plane karma as govern the systemic and cosmic, and during plane manifestation they are, for instance, the only unit *in form* [Page 469] permitted to pass beyond the plane ring-pass-not. All other units in manifestation on a plane have to discard the vehicle through which they function before they can pass on to subtler levels.

*c. Types of Karma.* We might here enumerate the different types of KARMA, even though we have not the time to enlarge upon the subject. A book by itself of vast proportions could not contain all that might be said. We should bear in mind that KARMA is imposed upon the ensouling entity through the medium of matter or of substance itself (which is coloured by it) and that this matter or substance is *intelligent material composed of deva essence*.

*Cosmic Karma*—Imposed upon the solar Logos from outside of the system.

*Systemic Karma*—The working out by the Logos of effects set in motion in previous Kalpas, and which influence His present type of Body.

*Planetary Karma*—The individual karma of a Heavenly Man, which is just as different from that of another Heavenly Man, as is the karma of the different members of the human family.

*The Karma of a chain*, which is bound up in the life experience of that entity who ensouls a chain, and is a centre in the body of a Heavenly Man, in the same sense as a Heavenly Man within His scheme is a centre in the body of the solar Logos.

*Globe Karma*—The individual destiny of the entity who is a centre in the body of the ensouling Life of a chain.

These five existences above enumerated, who are worked upon by karma, are all cosmic and solar Lords of Light, Who achieved intelligence, and passed through the human kingdom many kalpas ago.

*Plane Karma*—This is inextricably mixed up with the [Page 470] karma of the planetary Logos and of the Raja-Lord, and is dependent upon the interplay between these two opposite poles,—the masculine and feminine aspect of the Divine Hermaphrodite.

*The Karma of a subplane*, or the destiny of certain lesser entities who manifest through these planes.

In these two types of karma, we have what one might term the "Karma of the Hierarchies" as it has been brought about since the manifesting of the solar system. It is the result of the past of this system, and not so much the working out of effects originating in previous solar systems.

*The Karma of the kingdoms of nature* as we know them on our planet:

- a. The mineral kingdom.
- b. The vegetable kingdom.
- c. The animal kingdom.

This is necessarily the karma of the different lunar Lords who ensoul these kingdoms, and who are working out their purposes through them. We must note that we have touched therefore upon cosmic, solar, and lunar karma. In the latter is hid the great mystery of the Moon, and her place in the planetary scheme.

*The Karma of the Human Hierarchy*<sup>54 55 56</sup> in its seven groups, and of the individual Monads. This in

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<sup>54</sup> Karma and Reincarnation, the fourth and fifth doctrines of the Wisdom-religion. These two are, in reality, the A, B, C, of the Wisdom-religion. Karma is the sum total of our acts, both in the present life and in the preceding births. It is of three kinds:—

1. *Sanchita* karma
2. *Prarabdha* karma
3. *Agami* karma

"*Sanchita karma* includes human merits and demerits accumulated in the preceding and in all other previous births. That portion of the *Sanchita karma* destined to influence human life in one or the present incarnation is called *Prarabdha*. The third kind of karma is the result of the merits and demerits of the present acts. *Agami* extends over all your words, thoughts, and acts. What you think, what you speak, what you do, as well as whatever results your thoughts, words, and acts produce on yourself, and on those affected by them, fall under the category of the present karma, which will be sure to sway the balance of your life for good or for evil in your future development."—*The Theosophist*, Vol. X, p. 235.

<sup>55</sup> "Karma (action) is of three kinds:—

1. *Agami*:—The bodily actions good and bad—done after the acquisition of the discriminative knowledge. (Vide *Sri Sankaracharya's Tatwa Bodh*, question 34).
2. *Sanchita*:—The actions formerly done, serving as seeds to grow the countless births; the store of former actions preserved. *Ibid.*, question 35).
- And 3. *Prarabdha*:—The actions of this body (i.e. birth) which give pleasure or pain in this life alone. (*Ibid.*, question 36.).—*The Theosophist*, Vol. VIII, p. 170.

<sup>56</sup> Karma. "It must be remembered that in every action of man the influence of his prior karma constitutes an important element. For the accomplishment of every action, says, Sri Krishna, we need five essentials:—

1. The actor.
2. The determined will.
3. Implements for committing the act, such as hands, tongue, etc.
4. The exercise of these implements.

itself is a vast and intricate subject and—during the particular cycle of the Earth globe—can be divided into:

**[Page 471]**

- a. World karma. (The seven root-races.)
- b. Racial karma, or the destiny and purpose of each root-race.
- c. Subrace karma, for each subrace has its own destiny to work out.
- d. National karma.
- e. Family karma.
- f. Individual karma.

All these different types of karma are intermingled and bound up in a manner inconceivable and inextricable **[Page 472]** to man; even the adepts cannot untangle the mystery beyond that of the groups affiliated with them, while the Chohans of the higher degrees work with the karma of the larger groups (which are the aggregates of the lesser groups).

All the lesser grades of devas, "The Army of the Voice," on each plane, the lesser builders and elementals in their myriads, work unconsciously, being guided and directed by words and sound. In this way vibrations are set up in the essence of the planes by the conscious Builders.

There is not much to be added at this point anent the deva evolution; much that might be imparted is perforce withheld owing to the danger arising from superficial knowledge, unaccompanied by wisdom and the inner vision. There are three more points to add to the four already given, concerning primarily the relationship of the devas to man in the future, and their closer approximation to him through the incoming type of force. This approximation, though inevitable, will not have for the human hierarchy results entirely beneficent, and before the true method of contact is comprehended, and the consequent association wisely utilised, much suffering will eventuate and much bitter experience will be undergone. When it is remembered that the devas are, in their totality, the mother aspect, the great builders of form, and the nourishers of that which is as yet unable to guard itself, any return of man to a closer dependence upon the devas is as if a full grown man returned to the care of his mother, offering up his self-reliance in exchange for material benefit. The devas are the mother of the form, but the self-conscious unit, MAN, should realize his independence of the form, and should follow the path of Self-expression. This should be pondered on, for in days to come (when units here and there contact the devas, and inevitably pay the penalty) it may be helpful **[Page 473]** if the reason is understood, and man realises his necessary separation from these Essences in *the three worlds*. Approach between the two lines of evolution becomes possible on the plane of buddhi, but then it is an approach of two

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5. The influence of antecedent conduct.

The work which a man does with his body, speech or mind, whether it be just or unjust, has these five essentials or factors engaged in the performance. (*Gita*, XVIII, 13, 14, 15.)

These five essentials of karma are divided into 2 groups in the Mahabharata:—1, man's present action (including the first four essentials) and, 2, the result of his past action (which forms the fifth essential).

"At the same time it must be remarked that the result of human existence is not the work of a day or even a cycle. It is the aggregate sum of actions committed during innumerable previous existences. Each action may in itself be as slight as can be conceived, like the minutest filaments of cotton,—such that hundreds of them may be blown away by a single breath; and yet, as similar filaments when closely packed and twisted together form a rope, so heavy and strong that it can be used to pull elephants and even huge ships with, so the articles of man's karma, however trivial each of them may be in itself, would yet by the natural process of accretion, combine themselves closely and form a formidable Pasa (rope) to pull the man with, i.e. to influence his conduct for good or evil."—*The Theosophist*, Vol. VII, p. 60.

essences, and not an approach of the concrete to the essence. Man, while functioning in material, substantial forms in the three worlds, may not trespass across the separating line between the two evolutions. Only on the planes of solar fire or on the cosmic etheric levels may contact be permitted; on the planes of the cosmic dense physical plane (our mental, astral and physical planes) disaster only results from contact. I have dwelt on this point, for the danger is real, and near at hand.

The deva evolution will, through this seventh Ray force have much to do with the transmission of prana to units of the three higher kingdoms of nature, and this easier transmission (from the etheric levels of the physical plane) will parallel a correspondingly easier transmission of spiritual or psychical force from the fourth cosmic ether, the buddhic plane. The results of this pranic transmission will be more healthy physical bodies among the sons of men. This need not be looked for at this time, and will only begin to be noticeable about three hundred years hence, when the incoming seventh Ray Egos will be numerically strong enough to be recognised as the prevailing type for a certain period. Their physical bodies, owing to their being built for seventh Ray force will respond more readily than the others, though first Ray egos and fifth Ray Egos will benefit enormously from this influence. The etheric devas will build during a peculiarly favourable period, and the physical bodies then constructed will be distinguished by:

- a.* Resilience,
- b.* Enormous physical magnetism,
- [Page 474]**
- c.* Ability to reject false magnetism,
- d.* Capacity to absorb solar rays,
- e.* Great strength and resistance,
- f.* A delicacy and refinement in appearance as yet unknown.

The etheric levels of the plane will be full of an increased activity, and slowly but surely, as the decades slip away, man will become conscious of these levels, and aware of their inhabitants. The immediate effect of this greater etheric energy will be that a numerically larger number of people will possess etheric vision, and will be able normally and naturally to live consciously on etheric levels. The majority of men only function consciously on the three lower levels of the physical—the gaseous, the liquid, and the dense—and the etheric levels are as sealed to them as are the astral. In the coming centuries, man's normal habitat will be the entire physical plane up to, though not including, the second subplane. The fourth and third etheric levels will be as familiar to him as the usual physical landscape to which he is now accustomed.

The centre of attention of medical and scientific students will be focussed on the etheric body, and the dependence of the physical body upon the etheric body will be recognised. This will change the attitude of the medical profession, and magnetic healing and vibratory stimulation will supersede the present methods of surgery and drug assimilation. Man's vision being then normally etheric, will have the effect of forcing him to recognise that which is now called the "unseen world," or the superphysical. Men in their etheric bodies will be noted, and communicated with, and the devas and elementals of the ethers will be studied and recognised. When this is so, then the true use of ceremonial ritual as a protection and safeguard to man will assume its right place.

**[Page 475]**

The work of the devas in connection with the animal and the vegetable kingdoms will be likewise

recognised, and much that is now possible through ignorance will become impossible and obsolete. The time will come, when the attitude of man to the animal kingdom will be revolutionised, and the slaughter, ill-treatment, and that form of cruelty called "sport," will be done away with.

A mysterious change in the attitude of men and women to the sex question, marriage and the work of procreation will result from the development of etheric vision, and the consequent recognition of the devas. This change will be based on the realisation of the true nature of matter, or of the mother aspect, and of the effect of the Sun upon substance. The unity of life will be a known and scientific fact, and *life in matter* will no longer be a theory but a fundamental of science. This cannot be enlarged upon here.

### 3. *Manas in the Final Rounds.*

*a. The transmutative process.* Transmutation is a subject that from the earliest ages has occupied the attention of students, scientists and alchemists. The power to change, through the application of heat, is of course universally recognised, but the key to the mystery, or the secret of the systemic formula is advisedly guarded from all searchers, and is only gradually revealed after the second Initiation. The subject is so tremendous that it is only possible to indicate in broad general outlines how it may be approached. The mind of the public turns naturally to the transmutation of metals into gold with the aim in view of the alleviation of poverty. The mind of the scientist seeks the universal solvent which will reduce matter to its primordial substance, release energy, and thus reveal the processes of evolution, and enable the seeker to build for himself (from the primordial base) the desired forms. The mind of the alchemist [Page 476] searches for the Philosopher's Stone, that effective transmuting agent which will bring about revelation, and the power to impose the will of the chemist upon the elemental forces, which work in, by, and through matter. The religious man, especially the Christian, recognises the psychic quality of this transmutative power, and frequently speaks in the sacred books, of the soul being tried or tested seven times in the fire. All these students and investigators are recognising one great truth from their own constricted angle, and the whole lies not with one or another, but in the aggregate.

In defining transmutation as it is occultly understood, we might express it thus: *Transmutation is the passage across from one state of being to another through the agency of fire.* The due comprehension of this is based on certain postulates, mainly four in number. These postulates must be expressed in terms of the Old Commentary, which is so worded that it reveals to those who have eyes to see, but remains enigmatic to those who are not ready, or who would misuse the knowledge gained for selfish ends. The phrases are as follows:

I. He who transfers the Father's life to the lower three seeketh the agency of fire, hid in the heart of Mother. He worketh with the Agnichaitans, that hide, that burn, and thus produce the needed moisture.

II. He who transfers the life from out the lower three into the ready fourth seeketh the agency of fire hid in the heart of Brahma. He worketh with the forces of the Agnishvattas, that emanate, that blend, and thus produce the needed warmth.

III. He who transfers the life into the gathering fifth seeketh the agency of fire hid in the heart of Vishnu. He worketh with the forces of the Agnisuryans, that blaze, that liberate the essence, and thus produce the needed radiance.

IV. First moisture, slow and all enveloping; then heat with ever-growing warmth and fierce intensity; then force that presses, drives and concentrates. Thus is radiance [Page 477] produced; thus the exudation; thus mutation; thus change of form. Finally liberation, escape of the volatile essence, and the gathering of the residue back to primordial stuff.

He who ponders these formulas and who meditates upon the method and suggested process will receive a general idea of the evolutionary process of transmutation which will be of more value to him than the formulas whereby the devas transmute the various minerals.

Transmutation concerns the life of the atom, and is hidden in a knowledge of the laws governing radioactivity. It is interesting to note how in the scientific expression 'radioactivity,' we have the eastern conception of Vishnu-Brahma, or the Rays of Light vibrating through matter. Hence the usually accepted interpretation of the term 'atom' must be extended from that of the atom of chemistry to include:

- a. All atoms or spheres upon the physical plane.
- b. All atoms or spheres upon the astral and mental planes.
- c. The human being in physical incarnation.
- d. The causal body of man on its own plane.
- e. All planes as entified spheres.
- f. All planets, chains and globes within the solar system.
- g. All monads on their own plane, whether human monads or Heavenly Men.
- h. The solar Ring-Pass-Not, the aggregate of all lesser atoms.

In all these atoms, stupendous or minute, microcosmic or macrocosmic, the central life corresponds to the positive charge of electrical force predicated by science, whether it is the life of a cosmic Entity such as a solar Logos, or the tiny elemental life within a physical atom. The lesser atoms which revolve round their positive centre, and which are at present termed electrons by science, are the negative aspect, and this is true not only of the atom on the physical plane, but of the human atoms, held to their central attractive point, a Heavenly Man, or the [Page 478] atomic forms which in their aggregate form the recognised solar system. All forms are built up in an analogous manner and the only difference consists—as the text-books teach—in the arrangement and the number of the electrons.<sup>57</sup> The electron itself will eventually be found to be an elemental, tiny life.

The second point I seek to make now is: *Radiation is transmutation in process of accomplishment.* Transmutation being the liberation of the essence in order that it may seek a new centre, the process may be recognised as radioactivity technically understood and applied to all atomic bodies without exception.

That science has but recently become aware of radium (an example of the process of transmutation) is but the fault of science. As this is more comprehended it will be found that all radiations, such as magnetism or psychic exhalation, are but the transmuting process proceeding on a large scale. The point to be grasped here is that the transmuting process, when effective, is superficially the result of outside factors. Basically it is the result of the inner positive nucleus of force or life reaching such a

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<sup>57</sup> Atom and Electron: See *Consciousness of the Atom*, page 17-22.



terrific rate of vibration, that it eventually scatters the electrons or negative points which compose its sphere of influence, and scatters them to such a distance that the Law of Repulsion dominates. They are then no more attracted to their original centre but seek another. The atomic sphere, if I might so express it, dissipates, the electrons come under the Law of Repulsion, and the central essence escapes and seeks a new sphere, occultly understood.

We must remember always that all within the solar system is dual, and is in itself both negative and positive: positive as regards its own form, but negative as regards its greater sphere. Every atom therefore is [Page 479] both positive and negative,—it is an electron as well as an atom.

Therefore, the process of transmutation is dual and necessitates a preliminary stage of application of external factors, a fanning and care and development of the inner positive nucleus, a period of incubation or of the systematic feeding of the inner flame, and an increase of voltage. There is next a secondary stage wherein the external factors do not count so much, and wherein the inner centre of energy in the atom may be left to do its own work. These factors may be applied equally to all atoms; to the mineral atoms which have occupied the attention of alchemists so much, to the atom, called man who pursues the same general procedure being governed by the same laws; and to all greater atoms, such as a Heavenly Man or a solar Logos.

The process might be tabulated as follows:

1. The life takes primitive form.
2. The form is subjected to outer heat.
3. Heat, playing on the form, produces exudation and the factor of moisture supervenes.
4. Moisture and heat perform their function in unison.
5. Elemental lives tend all lesser lives.
6. The devas co-operate under rule, order and sound.
7. The internal heat of the atom increases.
8. The heat of the atom mounts rapidly and surpasses the external heat of its environing.
9. The atom radiates.
10. The spheroidal wall of the atom is eventually broken down.
11. The electrons or negative units seek a new centre.
12. The central life escapes to merge with its polar opposite becoming itself negative and seeking the positive.
13. This is occultly obscuration, the going-out of the light temporarily, until it again emerges and blazes forth.

More detailed elucidation will not be possible here nor advisable:

It will be apparent, therefore, that it should be possible, [Page 480] from the standpoint of each kingdom of nature, to aid the transmuting process of all lesser atoms. This is so, even though it is not recognised; it is only when the human kingdom is reached that it is possible for an entity consciously and intelligently to do two things:

First: aid in the transmutation of his own positive atomic centre from the human into the spiritual.

Second: assist at the transmutation

- a. From the lower mineral forms into the higher forms.
- b. From the mineral forms into the vegetable.
- c. From vegetable forms into the animal forms.
- d. From animal forms into the human or consciously and definitely to bring about individualisation.

That it is not done as yet is due to the danger of imparting the necessary knowledge. The adepts understand the transmuting process in the three worlds, and in the four kingdoms of nature, which make them a temporary esoteric three and exoteric four.

Man will eventually work with the three kingdoms but, only when brotherhood is a practice and not a concept.

Three points must now be considered in this connection:

Conscious manipulation of the fires.  
Devas and transmutation.  
Sound and colour in transmutation.

It is necessary here to point out, as I have done in other matters under consideration, that only certain facts can be imparted, whilst the detailed work concerning *process* may not be dealt with owing to the inability of the race as yet to act altruistically. Much misapprehension crept in, owing to this very thing, in the early days of hierarchical effort to give out some of the Wisdom fundamentals in book form, and this is bravely dealt **[Page 481]** with by H. P. B.<sup>58 59</sup> The danger still persists, and greatly

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<sup>58</sup> The difficulty of giving one the Wisdom Religion is dealt with by H. P. B. in the *Secret Doctrine* as follows:—

1. Opinion must be reserved because:—
  - a. Complete explanation for initiates only.
  - b. Only a fragmentary portion of the esoteric meaning given.
  - c. Only adepts can speak with authority.—S. D., I, 188, 190. II, 55, 90.
  - d. The teachings are offered as a hypothesis.—II, 469.
2. We must lose sight entirely of:—
  - a. Personalities.
  - b. Dogmatic beliefs.
  - c. Special religions.—S. D., I, 3, 4.
3. We must be free from prejudice.—S. D., III, 1.  
We must also:
  - a. Be free from conceit.
  - b. Free from selfishness.
  - c. Ready to accept demonstrated truth.
4. We must find the highest meaning possible. S. D., III, 487.
5. We must be also non-sectarian.—S. D., III, 110.
6. We must remember the handicap of language.—S. D., I, 197, 290, 293.
7. We must aim to become a disciple.—S. D., 188. II, 246. III, 129.
8. We must eventually develop powers.—S. D., I, 518. II, 85.
9. We must lead the life of Brotherhood. S. D., I, 190.
10. We must remember that H. P. B. makes no claim to infallibility.—S. D., II, 25 note, 273. I, 293.

H. P. B. says:—

"I speak with 'absolute certainty' only so far as my own personal belief is concerned. Those who have not the same warrant for their belief as I have would be very credulous and foolish to accept it on blind faith...What I do believe in is:—

handicaps the efforts of Those, Who—working on the inner side—feel that the thoughts of men should be lifted from the study of the ways of physical existence to broader concepts, wider vision, and synthetic comprehension. Indication only is possible; it is not permissible here to give out the transmutative formulas, or the mantrams that manipulate the matter of space. Only the way can be pointed to those who are ready, or who are recovering [Page 482] old knowledge (gained through approach to the Path, or latent through experience undergone in Atlantean days) and the landmarks indicated hold sufficient guidance to enable them to penetrate deeper into the arcana of knowledge. The danger consists in the very fact that the whole matter of transmutation concerns the material form, and deva substance. Man, being not yet master even of the substance of his own sheaths, nor in vibratory control of his third aspect, incurs risk when he concentrates his attention on the Not-Self. It can only be safely done when the magician knows five things:

1. The nature of the atom.
2. The keynote of the planes.
3. The method of working from the egoic level through conscious control, knowledge of the protective sounds and formulas, and pure altruistic endeavour.
4. The interaction of the three fires, the lunar words, the solar words, and later a cosmic word.
5. The secret of electrical vibration, which is only realised in an elementary way when a man knows the keynote of his own planetary Logos.

All this knowledge as it concerns the three worlds is in the hands of the Masters of the Wisdom, and enables Them to work along the lines of energy or force, and not with what is usually understood when the word 'substance' is used. They work with electrical energy, concerning Themselves with positive electricity, or with the energy of the positive nucleus of force within the atom, whether it is the atom of chemistry, for instance, or the human atom. They *deal with the soul of things*. The black magician works with the negative aspect, with the electrons, if I might so term it, with the sheath, and not with the soul. This distinction must be clearly borne in mind. It holds the clue to the non-interference of the [Page 483] whole Brotherhood in material matters and affairs, and Their concentration upon the *force* aspect, upon the centres of energy. *They reach the whole through the agency of the few centres in a form*. With this preamble we will now take up the consideration of the

### *Conscious Manipulation of the Fires*

It will now be apparent that the whole process of transmutation, as we can deal with it at present, concerns itself with the two fires which reached a high stage of perfection in a past solar system:

- a. The fire of an atom in its twofold aspect—internal and radiatory.
- b. The fires of mind.

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1. The unbroken oral tradition revealed by living divine men during the infancy of mankind to the elect among men.

2. That it has reached us unaltered.

3. That the Masters are thoroughly versed in the science based on such uninterrupted teaching."—*Lucifer*, Vol. V, p.157. "The Secret Doctrine is no 'authority' *per se*; but being full of quotations and texts from the Sacred Scriptures and philosophies of almost every great religion and school, those who belong to any of these are sure to find support for their arguments on some page or another. There are, however, Theosophists, and of the best and most devoted, who do suffer from such weakness for authority."—*Lucifer*, Vol. III, p. 157.

<sup>59</sup> See Preface and Introduction, *Secret Doctrine*, Vol. I.

It is with these that transmutation concerns itself from the human standpoint, and the third fire of Spirit is not at this stage to be considered.

This *conscious* manipulation of the fires is the prerogative of man when he has reached a certain point in his evolution; the unconscious realisation of this has led naturally to the attempts of the alchemist to transmute in the mineral kingdom. A few of the older students right through the ages have comprehended the vastness of the endeavour of which the transmutation of the baser metals into gold was but preliminary and a symbol, a pictorial, allegorical, concrete step. The whole subject of transmutation is covered by the work of the Hierarchy in all its three departments on this planet, and we might get some idea of the matters involved if we studied this vast hierarchical standpoint, getting thereby a concept of the work done in aiding the evolutionary process. It is the work of transferring the life from one stage of atomic existence to another, and it involves three distinct steps, which can be seen and traced by means of the higher clairvoyance, and from the higher planes. These steps or stages are:

**[Page 484]**

*The fiery stage*—the blending, fusing, burning period, through which all atoms pass during the disintegration of form.

*The solvent stage*, in which the form is dissipated and substance is held in solution, the atom being resolved into its essential duality.

*The volatile stage*, which concerns primarily the essential quality of the atom, and the escape of this essence, later to take a new form.

Radioactivity, pralactic solution, and essential volatility might express the thought. In every transmuting process without exception these three steps are followed. Occultly expressed in the old Commentary they are thus stated:

"The fiery lives burn within the bosom of Mother.

"The fiery centre extends to the periphery of the circle and dissipation supervenes and pralactic peace.

"The Son returns to the bosom of Father, and Mother rests quiescent."

The Masters, in concert with the great Devas, concern Themselves with this transmutative process, and each department might be considered as dealing with one of the three stages:

The Mahachohan's department in its five divisions deals with the burning of the fiery lives.

The Manu's department concerns itself with the form or the ring-pass-not which encloses the burning lives.

The Bodhisattva's department deals with the return of the Son to the bosom of the Father.

Within the department of the Mahachohan, a secondary division along these lives might be outlined:

The seventh and fifth Rays are occupied with the return of the Son to the Father and are largely centred in pouring forth energising power when it becomes necessary to transfer the life of the Son from an old form into a new, from one kingdom of nature to another on the Path of Return.

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The third and sixth Rays deal with the burning of the fiery lives.  
The fourth blends the two fires within the atomic form.

It will be seen from a close study of these subdivisions, how close is the co-operation between the different groups, and how inter-related are their activities. The work of the Hierarchy can be interpreted always in terms of alchemy, and Their activities deal with a threefold transmutation. This work is carried on by Them *consciously*, and supervenes upon Their own emancipation.

A *Master* transmutes in the three worlds and principally concerns Himself with the process upon the eighteen subplanes, the great field of human evolution, and with the passage of the life throughout the dense physical body of the Logos. *The Chohans* of the sixth Initiation work in the fourth and fifth ethers of the logoc etheric body (the buddhic and atmic planes), and deal with the passage of the life of Spirit from form to form in those worlds, having in view the transmutation of units in the spiritual kingdom into the monadic. Those on still higher levels—*the Buddhas and their Confreres of the first and third Rays*—deal with the passage of the life into the sub-atomic, and atomic planes of the cosmic physical. What has been said applies to all hierarchical efforts in all schemes and on all globes, for the unity of effort is universal. In every case, conscious self-induced control, or authority, precedes ability to transmute. *Initiates* learn to transmute and superintend the passage of the life out of the animal kingdom into the human after the third Initiation, and during the earlier stages of initiation, formulas that control the lesser devas, and which produce results in the merging of the second and third kingdoms are communicated; they work under safeguards and supervision.

*Advanced intellectual man* should be able to co-operate in the synthesis of the work, and deal with the transmutation **[Page 486]** of the metals, as the ratio of their intellectual development to that of the mineral elements, and builders whom they would control, is the same as in the above mentioned cases and grades of consciousness, but owing to the disastrous developments in Atlantean days, and the consequent stultification of spiritual evolution for a time until karma has been adjusted, the art has been lost; or rather, the knowledge has been safeguarded until a period is reached in the racial progress wherein the physical body is pure enough to withstand the forces contacted, and to emerge from the process of chemical transmutation enriched, not only in knowledge and experience, but strengthened in its own inner fibre.

As time proceeds, man will gradually do four things:

1. Recover past knowledge and powers developed in Atlantean days.
2. Produce bodies resistant to the fire elementals of the lower kind which work in the mineral kingdom.
3. Comprehend the inner meaning of radioactivity, or the setting loose of the power inherent in all elements and all atoms of chemistry, and in all true minerals.
4. Reduce the formulas of the coming chemists and scientists to SOUND, and not simply formulate through experiment on paper. In this last statement lies (for those who can perceive) the most illuminating hint that it has been possible as yet to impart on this matter.

It may seem that I have not communicated much information anent this conscious manipulation of the fires. That lies in the inability of the student to read the esoteric background of the above communicated statements. Conscious transmutation is possible only when a man has transmuted the elements in his own vehicles; then only can he be trusted with the secrets of divine alchemy. **[Page**

**487]** When through the latent internal fires of the matter of his own sheaths he has transmuted the chemical and mineral atoms of those sheaths, then can he safely—through affinity of substance—aid the work of mineral transmutation of the first order. Only when (through the radiatory fires of the sheaths) he has transmuted the correspondence to the vegetable kingdom within his own organism can he alchemically do work of the second order. Only when the fires of mind in himself dominate, can he work with the transmutative processes of the third order, or with the transference of life into the animal forms. Only when the Self within, or the Ego in the causal body, is in control of his threefold personality can he occultly be permitted to be an alchemist of the fourth order, and work in connection with the transmutation of the animal monad into the human kingdom, with all the vast knowledge that is included in that idea. Much lies ahead to be accomplished, but in the appreciation of the magnitude of the task need be no place for discouragement, for in the wise outlining of the future, in the cautious promulgation of knowledge concerning the necessitated stages, will come strenuous effort and aim on the part of many aspirants, and the evolutionary bringing in of those who can achieve.

The problem of speaking clearly on this subject of transmutation is a very real one, owing to the vastness of the subject and the fact that in the transmutation process the magician or alchemist *works with deva essence through the control of the lesser Builders in co-operation with the greater Devas*. In order, therefore, to bring about clarity of thought and definiteness of conjecture in this respect, I desire primarily to lay down certain postulates which must be carefully borne in mind when considering this question of transmutation. They are five in number and concern specifically the field wherein the transmuting process is carried on. The student must **[Page 488]** recollect at this juncture the distinction that is made between the work of the black and the white magician. It might be helpful here before proceeding further to look at these distinctions as far as they concern the matter in hand:

*First.* The white Brother deals with positive electrical energy. The dark Brother deals with the negative electrical energy.

*Second.* The white Brother occupies himself with the soul of things. The black Magician centres his attention upon the form.

*Third.* The white Magician develops the inherent energy of the sphere concerned (whether human, animal, vegetable or mineral) and produces results through the self-induced activities of the central life, subhuman, human or super-human. The black Magician attains results through the agency of force external to the sphere involved, and produces transmutation through the agency of resolvents (if so I might term it) or through the method of the reduction of the form, rather than through radiation, as does the white Magician.

These differences of method need to be carefully considered and their reaction visualised in connection with different elements, atoms, and forms. To return to our statement of our five postulates anent the transmutation of substance, the resolution of the life, or the transference of energy into different forms.

## THE FIVE POSTULATES

*Postulate I.* All matter is living matter, or is the vital substance of deva entities. For instance, a plane, and forms built of that particular plane substance, is the material form or sheath of a great deva, who is the essence back of manifestation and the soul of the plane.



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*Postulate II.* All forms, vibrating to any keynote, are fabricated by the building devas out of the matter of their own bodies. Hence they are called the great Mother aspect, for they produce the form out of their own substance.

*Postulate III.* The devas are the life which produces form-cohesion. They are the third and second aspects blended, and might be considered as the life of all forms that are subhuman. A magician, therefore, who transmutes in the mineral kingdom works practically with deva essence in its earliest form on the upward arc of evolution, and has to remember three things:

- a. The effect of the backward pull of the involutory lives which lie back of the mineral, or, in effect, its heredity.
- b. The sevenfold nature of the peculiar group of devas which constitute its *being* in an occult sense.
- c. The next transition stage ahead into the vegetable kingdom, or the occult effect of the second kingdom on the first.

*Postulate IV.* All deva essences and builders on the physical plane are peculiarly dangerous to man, for they work on the etheric levels and are—as I have earlier pointed out—the transmitters of prana, or the vital, animating substance, and hence they set loose upon the ignorant and the unwary, fiery essence which burns and destroys.

*Postulate V.* The devas do not work as individualised conscious units through self-initiating purposes as does a man, a Heavenly Man or a solar Logos (viewed as Egos) but they work in groups subject to:

- a. Inherent impulse, or latent active intelligence.
- b. Orders issued by the greater Builders.
- c. Ritual, or compulsion induced through colour and sound.

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When these facts are remembered and considered, some comprehension of the place the devas play in transmutation may be achieved. The position that fire occupies in the process is of peculiar interest here, for it brings out clearly the difference of method between the two schools.

In the transmutative process as carried on by the Brotherhood, the inner fire which animates the atom, form or man is stimulated, fanned and strengthened till it (through its own internal potency) burns up its sheaths, and escapes by radiation from within its ring-pass-not. This is seen in an interesting way as occurring during the process of the final initiations when the causal body is destroyed by fire. The fire within burns up all else and the electric fire escapes. The true alchemist therefore in days to come will in every case seek to stimulate the radioactivity of the element or atom with which he is working and will centre his attention upon the *positive* nucleus. By increasing its vibration, its activity, or its positivity, he will bring about the desired end. The Masters do this in connection with the human spirit and do not concern Themselves at all with his 'deva' aspect. The same basic rule will be found to apply in the case of a mineral as well as of a man.

The process as carried on by the Dark Brotherhood is the reverse of this. They centre the attention upon the form, and seek to shatter and break that form, or the combination of atoms, in order to permit the central electric life to escape. They bring about this result through external agencies and by

availing themselves of the destructive nature of the substance (deva essence) itself. They burn and destroy the material sheath, seeking to imprison the escaping volatile essence as the form disintegrates. This hinders the evolutionary plan in the case of the life involved, delays the consummation, interferes with the ordered progress of development, and puts all [Page 491] the factors involved in a bad position. The life (or entity) concerned receives a setback, the devas work destructively, and without participation in the purpose of the plan, and the magician is in danger, under the Law of Karma, and through the materialising of his own substance by affinity with the third aspect. Black magic of this nature creeps into all religions along this very line of the destruction of the form through outer agency, and not through the liberation of the life through inner development and preparedness. It produces the evils of Hatha Yoga in India and similar methods as practised in certain religious and occult orders in the Occident also. Both work with matter on some plane in the three worlds, and do evil that good may come; both control the devas, and attempt to produce specific ends by manipulation of the matter of the form. The Hierarchy works with the soul within the form and produces results that are intelligent, self-induced and permanent. Wherever attention is centred on the form and not on the Spirit, the tendency is to deva worship, deva contact and black magic, for the *form* is made of deva substance on all planes.

This must be considered well in connection with every form for it holds the key to many mysteries.

We have seen how in this question of the transference of the life from form to form, the work proceeds under rule and order, and is effected through the co-operation of the devas in the first instance, and the application of external agents to the atom or form involved, and in the second place (involving the most important and lengthy stage of the procedure) through the subsequent reaction within the atom itself, which produces an intensification of the positive burning centre, and the consequent escape (through radioactivity) of the volatile essence.

At all the different stages, the fire elementals perform their part, aided by the fire devas who are the controlling [Page 492] agents. This is so on all the planes which primarily concern us in the three worlds—different groups of devas coming into action according to the nature of the form concerned, and the plane on which the transmutation is to take place. Electric fire passes from atom to atom according to law, and "fire by friction" responds, being the latent fire of the atom, or its negative aspect; the process is carried on through the medium of solar fire, and herein lies the secret of transmutation and its most mysterious angle. Fire by friction, the negative electricity of substance, has been for some time the subject of the attention of exoteric science, and investigation of the nature of positive electricity has become possible through the discovery of radium.

Keely, as H. P. B. hinted,<sup>60</sup> had gone far along this path, and knew even more than he gave out, and others have approached, or are approaching, the same objective. The next step ahead for science lies in this direction, and should concern the potential force of the atom itself, and its harnessing for the use of man. This will let loose upon earth a stupendous amount of energy. Nevertheless, it is only when the third factor is comprehended, and science admits the agency of mental fire as embodied in certain groups of devas, that the force of energy that is triple, and yet one in the three worlds, will become available for the helping of man. This lies as yet far ahead, and will only become possible towards the end of this round; and these potent forces will not be fully utilised, nor fully known till the middle of the next round. At that time, much energy will become available through the removal of all that obstructs. This is effected, in relation to man, at the Judgment separation, but it will produce results in

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<sup>60</sup> S. D., I, 172, 607-611.

the other kingdoms of nature also. A portion of the animal kingdom will enter into a temporary obscurity, thus releasing energy for [Page 493] the use of the remaining percentage, and producing results such as are hinted at by the prophet of Israel<sup>62</sup> when he speaks of "the wolf lying down with the lamb"; his comment "a little child shall lead them" is largely the esoteric enunciation of the fact that three fifths of the human family will stand upon the Path, 'a little child' being the name applied to probationers and disciples. In the vegetable and mineral kingdoms a corresponding demonstration will ensue, but of such a nature as to be too obscure for our comprehension.

The central factor of solar fire in the work of transmutation will come to be understood through the study of the fire devas and elementals, who are fire, and who are, in themselves (essentially and through active magnetic radiation), the external heat or vibration which produces:

The force which plays upon the spheroidal wall of the atom.

The response within the atom which produces radiation or the escape of volatile essence.

Speaking cosmically, and regarding the solar system as itself a cosmic atom, we would consider that:

The abstractions or entities who indwell the form are "electric fire."

The material substance which is enclosed within the ring-pass-not viewing it as a homogeneous whole, is "fire by friction."

The fire devas from the cosmic mental plane (of whom Agni and Indra are the embodiments along with one whose name is not to be given) are the external agencies who carry on cosmic transmutation.

This triple statement can be applied to a scheme, a chain, or a globe also, remembering ever that in connection [Page 494] with man the fire which is his third aspect emanates from the systemic mental.

We have dealt in broad and general manner with this question of electricity and have seen that fire essence or substance is resolved through internal activity and external heat in such a manner that the electric fire at the centre of the atom is liberated and seeks a new form. This is the aim of the transmutative process and the fact that hitherto alchemists working in the mineral kingdom have failed to achieve their objective has been due to three things:

*First.* Inability to contact the central electric spark. This is due to ignorance of certain of the laws of electricity, and above all, ignorance of the set formula which covers the range of the electrical influence of that spark.

*Second.* Inability to create the necessary channel or "path" along which the escaping life may travel into its new form. Many have succeeded in breaking the form so that the life has escaped but they have not known how to harness or guide it and all their labour has consequently been lost.

*Third.* Inability to control the fire elementals who are the external fire which affects that central spark through the medium of its environment. This inability is especially distinctive of the alchemists of the fifth root race who have been practically incapable of this control, having lost the Words, the formulas, and the sounds. This is the consequence of undue success in Atlantean days, when the alchemists of the time, through colour and sound so entirely controlled the elementals that they utilised them for their

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<sup>62</sup> Bible, Isaiah 11:6.

own selfish ends and along lines of endeavours outside their legitimate province. This knowledge of formulas and sounds can be comparatively [Page 495] easily acquired when man has developed the inner spiritual ear. When this is the case, the transmutative processes of the grosser kind (such as are involved in the manufacture of pure gold) will interest him not at all and only those subtler forms of activity which are connected with the transference of life from graded form to form will occupy his attention.

The following facts might also be pointed out:

*First.* That every kingdom of nature has its note or tone, and the mantric sounds, which concern any transmutative process within that kingdom, will have that note as the key or base note.

*Second.* That the note of the mineral kingdom is the basic note of substance itself, and it is largely the sounding of the note combinations, based on this key, which produces the great world cataclysms, wrought through volcanic action. Every volcano is sounding forth this note, and, for those who can see, the sound and colour (occultly understood) of a volcano are a truly marvellous thing. Every gradation of that note is to be found in the mineral kingdom which is itself divided into three main kingdoms:

- a. The baser metals, such as lead and iron, with all allied minerals.
- b. The standard metals, such as gold and silver, which play such a vital part in the life of the race, and are the mineral manifestation of the second aspect.
- c. The crystals and precious stones, the first aspect as it works out in the mineral kingdom—the consummation of the work of the mineral devas, and the product of their untiring efforts.

When scientists fully appreciate what it is which causes the difference between the sapphire and the ruby, they will have found out what constitutes one of the stages [Page 496] of the transmutative process, and this they cannot do until the fourth ether is controlled, and its secret discovered. As time progresses, the transmutation, for instance, of coal into diamonds, of lead into silver, or of certain metals into gold, will hold no appeal for man, for it will be recognised that the outcome of such action would cause deterioration of the standard, and result in poverty instead of the acquirement of riches; man will eventually come to the realisation that in atomic energy, harnessed to his need, or in the inducing of increased radioactivity, lies for him the path to prosperity and riches. He will, therefore concentrate his attention on this higher form of life transference and

- a. Through knowledge of the devas,
- b. Through external pressure and vibration,
- c. Through internal stimulation,
- d. Through colour applied in stimulation and vitalisation,
- e. Through mantric sounds

he will find the secret of atomic energy, latent in the mineral kingdom, and will bend that inconceivable power and force to the solution of the problems of existence. Only when atomic energy is better understood and the nature of the fourth ether somewhat comprehended, shall we see that control of the air which lies inevitably ahead.

*Third.* By the discovery of the note of the vegetable kingdom, by its conjunction with other of nature's notes, and by its due sounding forth in different keys and combinations will come the possibility to produce marvellous results within that kingdom, and to stimulate the activities of those devas who work with flowers, fruits, trees and herbs.

Every root race has its own particular style of vegetation, or certain basic forms and designs which can be traced in all countries where the race locates. These [Page 497] results are brought about by the interaction between the basic note of the vegetable kingdom itself, and the note of the race of men who are evolving simultaneously. The union of these two notes is that which produces distinctive vegetation, though it should be remembered that when the human note dominates too strongly it is apt to drive out the life of the forms of this second kingdom. The devas who work in this kingdom are a special group, and have a closer and more peculiar relation to it than have the builders or devas in any other kingdom. The transmutative process is effected more easily in the vegetable kingdom than in any other owing to this very factor, and also to the incentive given to this second kingdom and its evolutionary process by the coming of the Lords of the Flame from the second or Venus globe—pre-eminently the globe with which this kingdom has a mysterious connection. If I might express it in other words: the cosmic Entity, Who is the life of the second globe and its informing principle, has a close connection with the solar Entity Who is the informing life of the entire vegetable kingdom. This analogy can be worked out in connection with the other kingdoms, globes and other forms and accounts somewhat for the fact that this fourth<sup>63</sup> <sup>64</sup> globe is above everything else the globe of human evolution in this scheme; it gives also the clue to the mystery of the Presence of the great Kumara Himself upon earth. These thoughts merit close attention. [Page 498] The note of the human kingdom, sounded in quadruple intensity on this globe, has produced portentous happenings, and I would suggest to all occult investigators the close study and scrutiny of the following manifestations in time and space:

1. The fourth Creative Hierarchy ----- The human.
2. The fourth scheme----- Our earth scheme.
3. The fourth chain ----- The earth chain.
4. The fourth globe ----- Our planet.
5. The fourth kingdom ----- The human.
6. The fourth round----- The first strictly human round.
7. The four Kumaras ----- Embodiers of humanity.
8. The fourth plane ----- The buddhic, the human goal.
9. The fourth ether----- The physical correspondence of the buddhic plane.

One fundamental sound is responded to by all these varied factors; it is the note that is the cause of their existence and the basis of their being. This note, if sought for and found, will bring into close

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<sup>63</sup> The Fourth Round. The present (our) Round being the middle Round (between the 1st, 2nd, and 3rd, and the 5th, 6th and 7th) is one of adjustment and final equipoise between Spirit and matter. It is that point, in short, wherein the reign of *true* matter, its grossest state (which is as unknown to Science as its opposite pole—homogeneous matter or substance) stops and comes to an end. From that point physical man begins to throw off "coat after coat," of his material molecules for the benefit and subsequent formation or clothing of the animal kingdom, which in its turn is passing it on to the vegetable, and the latter to the mineral kingdoms. Man having evolved in the *first* Round from the animal via the two other kingdoms, it stands to reason that in the present Round he should appear before the animal world of this manvantaric period. But see the *Secret Doctrine* for particulars.—*Lucifer*, Vol. III, p. 253.

<sup>64</sup> S. D., I, 107.

alliance all of these factors till they are blended into a great occult unity; it will bring likewise into co-operation the band of devas who are the essences of the fourth human principle.

*b. Synthesis.* We have seen that during the coming races and subraces certain very definite development may be looked for in connection with manasic unfoldment; and it is worth while to note particularly that as far as the evolution of manas in this round is concerned its highest efflorescence may be looked for during the next five hundred years. The coming in of the two final root races marks the point of synthesis, and the gradual utilisation of that which has been manasically achieved; this will be brought about by a development of abstract thought, and of intuitive recognition. In other words, manas has (during the past three root races) been principally applied to the understanding of objective existence, to the adaptation of the Dweller in the form to his [Page 499] environment on the physical plane. From now on the trend of activity will be towards the understanding of the subjective side of manifestation, and towards the comprehension of the psyche of the individual life, divine, planetary, or human. In the next round, all the previous stages will be recapitulated, and manas will demonstrate in ways inconceivable as yet to the half awakened consciousness of man. In that round three-fifths of the human family will be fully aware, functioning with uninterrupted continuity of recollection on the physical, astral, and lower mental planes. The emphasis of manasic evolution will be laid upon the achievement of causal consciousness, and upon the scientific construction of the bridge which should unite the causal vehicle and the permanent manasic atom on the abstract levels.

During the sixth and seventh rounds we shall again have the synthesising process at work in a manner analogous to that which lies ahead in the sixth and seventh root races of this round.

To express the whole matter in larger terms: The Heavenly Man will be achieving the consciousness of his causal body on cosmic levels, with a consequent reaction, repolarisation and alignment of His body of manifestation. Under the law this will work out as demonstrated quality, and ordered intelligent purpose in every kingdom of nature, and will produce unifying results within those kingdoms of a kind inexplicable to man at his present stage of manasic development. We need not, therefore, give further time to the consideration of them, for the mental concept of man could not measure up to the magnitude of the theme.

In summing up what I have written anent this matter of the discriminative faculty, the intelligent activity, the adaptability nature, and the transmutative power of manas, I would like to point out that so far-reaching are these developments that every department of nature, macrocosmic [Page 500] and microcosmic, will show forth these aspects, and show them forth in a ninefold manner before the consummation is achieved, and man has found his course.

Let us, therefore, look for a brief moment at the microcosmic manifestation, leaving the student as far as he is able to work out analogous ideas in relation to the Heavenly Man and the solar Logos:

### *Manasic characteristics and the planes*

I. *On the Physical Plane:* Here this quality demonstrates as:

- a. The selective power of the atoms of the body.
- b. The adaptability of the physical form to its environment and to its circumstances.
- c. The ordered purpose of the informing Life, as it affects the physical form and atoms.



*d.* The transmutative power, inherent in man though as yet unrecognised by him, which has brought him to his present stage of physical existence from that of animal man. It concerns also the transference of the life on to manasic levels.

## II. *On the Astral Plane:*

- a.* The discriminative power of man to choose between the pairs of opposites.
- b.* His adaptability to emotional conditions, and his power to attain eventual equilibrium.
- c.* The power of man, through conscious purpose, to *clear* his astral body of foreign matter, and to ensure its translucence.
- d.* The transmutative inherent power which transmutes, or transfers the life into buddhic forms eventually.

## III. *On the Mental Plane:*

- a.* In the selective power of man to choose the form through which to manifest.
- [Page 501]**
- b.* His adaptability to mental currents and vibration, and his utilisation of them to control the lower forms.
  - c.* The working out of purpose through the medium of the two lower vehicles. Impulse emanates from the mental plane.
  - d.* The transmutative power which transforms the entire lower threefold man into a new form, the causal body. This process of transmutation is carried on through the entire series of incarnations.

## IV. *On the Abstract Levels of the Mental Plane.*

- a.* The ability of the Ego to discriminate as to time and space in the three worlds.
- b.* Egoic adaptation of matter and circumstance of time and environment to the specific need under the Law of Karma.
- c.* The 'Intelligent Purpose' which lies back of all physical objectivity, and which is seen working out in every life.
- d.* The transmutation or transference into the Triad of the life of the Ego as it functions in the causal body. This results in dissociation from manifestation in the three worlds. To effect this transmutation (which is a point at times overlooked) the Thinker in the causal vehicle has to do three things:
  1. Build and equip the causal body.
  2. Bring about conscious connection or control of the threefold lower nature through the agency of the permanent atoms.
  3. Bridge the interlude between the causal body on its own level, and the manasic permanent atom.

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## V. *On Buddhic Levels:*

- a.* Discriminative power here demonstrates as ability to distinguish between the abstract and the concrete, and to arrive at conclusions apart from the ordinary apparatus—the mental body and the physical brain.

- b.* Adaptability to Hierarchical enterprise shown by the Initiate or Master, and His receptivity to life impulses and spiritual currents emanating from the planetary Logos of His Ray—a thing at this stage impossible of conscious realisation.
- c.* In the ordered purpose which guides the choice by a Master of one of the seven Paths of endeavour. Thus choice is based on KNOWLEDGE and not on desire.
- d.* In the conscious transmutation He undertakes in the work of evolution, and in the gradual transference of His own life, and the life of His group, into the monadic aspect which is reflected in the buddhic.

#### VI. *On Atmic Levels:*

- a.* In the selective work of the adept as it relates to planetary manifestation, and the discriminative power which guides all action relating to His own planet, and the two others associated with the Earth, as a systemic triangle.
- b.* The adaptation of groups (deva and human) to certain types of influence, and vibration, which emanate extra-systemically, and which from high cosmic levels play upon groups, fostering certain attributes for which we have, as yet, no terminology.
- c.* The synthesising work of the Brahma aspect as it works out in the blending of the four minor rays into the third major.

#### **[Page 503]**

- d.* The transmutation which results in planetary obscuration in connection with five of the Heavenly Men and which—as in the previous work of synthesis—concerns microcosmic evolution and is participated in by man. I would call attention to an interesting point: as more and more of the Monads are resolved back into their source it produces a gradual obscuration of the particular Heavenly Man in Whose body they are the cells. Though this may look to human vision as extending over a profoundly long period, from the point of view of universal or group consciousness it is occurring NOW. For instance, such an event as the obscuration of the manifestation of the Logos of our Earth scheme is already in process and began in Lemurian days.

VII. As regards monadic discrimination, adaptability, purpose and transmutative power it is needless to enlarge.

All these ideas and concepts are of value only in so far as they produce within the Thinker a more intelligent appreciation of the grandeur of the divine plan, an appropriation of the energy and force which is his by right of participation in the processes of manifestation, and a wise co-operation in the furtherance of the evolutionary plan as it affects him individually and his groups.

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## DIVISION C THE EGOIC RAY AND SOLAR FIRE

### I. THE NATURE OF THE CAUSAL BODY

1. It is formed by the contact of the two fires of Spirit and matter.
2. It is produced at individualisation.

### II. THE NATURE OF THE PERMANENT ATOMS

#### *1. Their purpose.*

- a.* They are force distributors.
- b.* Conservers of faculty.
- c.* Assimilators and transmuters.
- d.* Vehicles of memory.

#### *2. Their place in the Egoic Body.*

- a.* The astral permanent atom.
- b.* The atomic triangle.

#### *3. The Spirillae and the Egoic Ray.*

- a.* The composition of the permanent atoms.
- b.* The planes and fiery energy.
- c.* The three fires.

#### *4. Summary.*

### III. THE EGOIC LOTUS

#### *1. Wheels or centres of energy.*

- a.* Centres of force.
- b.* The causal body, the monadic heart centre.

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#### *2. The twelve-petalled Lotus.*

- a.* The knowledge petals.
- b.* The love petals.
- c.* The sacrifice petals.

#### *3. Summary.*

## I. THE NATURE OF THE EGOIC OR CAUSAL BODY

The subject of the egoic Ray and its relation to the second fire is one of vital import to three types of people: Those who are interested in the true psychology, or in the evolution of the psyche; those who are on or nearing the Path, and hence are coming more and more into touch with their own Ego; those who work with the souls of men, the servers of the race.

The reason for this is because in the due comprehension of this subject, that of the Ego functioning in the causal body, comes the ability to work scientifically with the problem of one's own evolution, and to do good work in aiding the evolution of one's brother.

### *1. Egoic manifestation is produced through the medium of two fires.*

Let us therefore consider somewhat the subject of the egoic Ray and the causal body, viewing it from the standpoint of the microcosm, and leaving the student to work out for himself the analogies where the Logos is concerned, conjuring him to bear in mind that the analogy must ever be drawn with due emphasis upon the fact that all that the human unit can comprehend is the manifestation of the solar Logos in a physical body.

In all manifestation, as we well know, we have duality producing triplicity. Spirit meets and contacts matter; the result of that contact is the birth of the Son, or the Ego, the consciousness aspect. The egoic manifestation is therefore the middle aspect, the place of at-one-ment, [Page 506] and (after due evolutionary cycles) the place of balance, or of equilibrium. It should be noted that the analogy between the Logos and man is not accurate, for man has to undergo the whole process *within* the solar periphery, whilst the Logos (within that periphery) goes through the stage analogous to that which the man undergoes when his astral sheath clothes itself with etheric matter and he takes physical incarnation, which was touched upon when considering the subject of "Fire by friction." It will consequently be apparent that, in considering the manifestation of the Ego, we are dealing with the point of central emphasis in man's threefold manifestation. We are concerning ourselves with that division of his nature which concerns the process of making him the perfect six-pointed star during the preliminary stage (the threefold personality and the threefold Triad merged and blended and perfectly produced through the intermediate point the causal body) and which, when the physical body is eliminated, makes him the five-pointed star or perfected manasaputra.

To state the whole in terms of fire: The causal body is produced by means of the positive life, or fire, of the Spirit (electric fire) meeting the negative fire of matter, or "fire by friction"; this causes the blazing forth of solar fire. This central blaze inevitably in due course burns up the third fire, or absorbs its essence, and is itself eventually blended with the fire of Spirit and passes out of objective display.

I seek here to deal with the subject of the causal body in two different ways—one along the old lines and the other strictly along the lines of occult electrical phenomena.

### *2. Egoic manifestation is produced at individualisation.*

The causal body is that sheath of mental substance which is formed at the moment of individualisation by [Page 507] the contact of the two fires. The force or energy that pours through from the higher

planes (the breath of the Monad, if you care so to term it) produces a vacuum, or something analogous to a bubble in koilon, and the sheath of the causal body—the ring-pass-not of the central Life is formed. Within this sheath are to be found three atoms, which have been termed the mental unit, the astral permanent atom and the physical permanent atom; they correspond individually to the seventh principle of each of the three persons of the microcosmic triad, a reflection (in the three worlds of the microcosm) of the three Persons of the logoc Trinity. H. P. B. hints at this in connection with the Logos when she speaks of the visible sun being the seventh principle of the Brahma aspect, the physical permanent atom of the Logos.<sup>65 66</sup>

## II. THE NATURE OF THE PERMANENT ATOMS

### 1. *The purpose of the permanent atoms.*

The three permanent atoms are in themselves centres of force, or those aspects of the personality which hold hid the fires of substance, or of objectivity; it cannot be too strongly pointed out at this juncture that, in considering the threefold man in the three worlds, we are dealing with substance which (in connection with logoc manifestation) is considered the dense physical. Surrounding these three atoms is the causal sheath, answering the following purposes:

It separates one unit of egoic consciousness from another unit of consciousness, yet is itself part of the gaseous body (the fifth cosmic physical subplane) in the physical body of the planetary Logos, Who is the central life of any particular group of Monads. This fact has been little appreciated, and merits careful consideration. **[Page 508]** It holds hid spiritual potentialities in its inherent ability to respond to the higher vibration; from the moment of individualisation till it is discarded at initiation, the life within steadily develops these potentialities, and produces certain definite results by the utilisation of the three permanent atoms. It gradually vivifies and awakens them until, on the three planes, the central life has an adequate point of contact which can originate the necessitated vibration in the matter of the plane.

The permanent atoms on each plane serve a fourfold purpose as regards the central or egoic life:

They are the distributors of a certain type of force.

They are the conservers of faculty or ability to respond to a particular vibration.

They are the assimilators of experience and the transmuters of that experience into quality. This is the direct result of the work of the egoic Ray as it plays upon the atom.

They hold hid the memory of the unit of consciousness. When fully vibrant they are the *raison d'être* for the continuity of the consciousness of the man functioning in the causal body. This distinction must be carefully made.

We must always remember in studying these difficult matters that we are dealing with the logoc dense physical body and that:

The mental unit is found in logoc gaseous matter.

The astral permanent atom in logoc liquid matter.

The physical permanent atom in dense physical substance.

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<sup>65</sup> S. D., III, 143.

<sup>66</sup> S. D., I, 574.

And they therefore have their place in matter of the three lowest subplanes of the physical body of the Logos. Consequently when in the process of evolution, and through initiation, man achieves the consciousness of the Spiritual Triad, and transfers his polarisation into the three triadal [Page 509] permanent atoms, he is simply able to function *consciously* in the etheric body of his particular planetary Logos. Work out the analogy in the microcosmic development and note how in order to function consciously in his individual etheric body a man has to burn through what has been called the etheric web, and study how the fires of initiation produce something analogous in the planetary etheric body, and eventually in the cosmic etheric. As each unit of consciousness, through self-induced effort, achieves the goal and crosses the 'burning-ground,' a microscopic portion of the etheric web of the planetary etheric body is consumed by fire; this results in a definite gain for that great Entity, the planetary Logos, through the relatively unimportant liberation of the force of one cell in His body. When all the units or cells in His body have achieved, He too is set free from dense manifestation and *physically dies*. This stage is succeeded by the comparatively brief one of etheric existence (covering the period of planetary obscurity), and then He is liberated from incarnation altogether.

Viewing this process from the standpoint of the Logos, the Brahma aspect passes out, or the life withdraws from the physical permanent atom, leaving later stages on cosmic levels, with which we need not concern ourselves. These cover the withdrawal of the logoc life from out of the other two aspects. In a solar system, which is a physical incarnation of the Logos, the Brahma aspect is apparently the most important, it being the medium of expression, yet it is the subjective aspect, or the life-desire of the Logos which is fundamentally of moment; this concerns His endeavour on high levels, and on cosmic planes beyond the ken of the highest Chohan.

It might be of value here if I pointed out that the Egoic Ray of the human unit<sup>67</sup> with which we are concerning [Page 510] ourselves, manifests *as regards each ray* just as does the logoc manifestation. *Each* of the seven Rays, viewed in connection with the causal bodies of men, demonstrates as a unity on the first subplane, as a triplicity on the second and as seven on the third, forming there the forty-nine groups which most concern evolving man. According to the angle of vision, this numbering of groups may be increased or lessened, but for purposes of studying the aspects of mind, the above enumeration suffices. In the course of his many septenary lives, and as the cyclic sevens pass over him, man passes under the influence of the seven sub-rays of his own Ray. Then he begins to synthesise and merge the seven into the major three sub-rays, returning thus to unity on his own egoic Ray.

*First.* The septenary status governs the time from individualisation till he enters upon the Path.

*Second.* The threefold status governs the time up till the third Initiation.

*Third.* He achieves the unity of his Ray by the fifth Initiation, and is then *consciously* a part of the body of the Heavenly Man.

The same idea can be worked out in connection with the awakening of the life forces within the permanent atoms, viewing each atom as the seventh principle in each of the three aspects of the personality.

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<sup>67</sup> The human Ray. "Each human centre is a crystallised ray of the Absolute One that has worked through processes of evolution into what is known as a human being."— *Some Thoughts on the Gita*.



## 2. *Their Place In the Egoic Body.*

*a. The importance of the astral permanent atom.* There is one fact to be grasped in connection with the place of the permanent atom within the causal periphery and its evolution, that needs to be emphasised with care, and that is that the *astral permanent atom* in this solar system is the recipient of a great flow of force or energy, and receives more stimulation and energising than any of the others, and this for the following reasons:

### [Page 511]

*First.* The centre of polarisation for the fourth, or human kingdom, is in the astral consciousness viewing this kingdom as a unity in expression. From the astral, and through the desire nature, the majority of men inevitably direct and control the physical vehicle. The astral body is in the direct line of force via the buddhic from monadic levels, 2-4-6.

*Second.* The goal set before humanity is that of becoming Masters of the Wisdom, or conscious units in the Body of the Dragon of Wisdom or of Love. This a man achieves when he can function consciously in the buddhic vehicle, or when the astral permanent atom is superseded by the buddhic permanent atom.

*Third.* The next reason is that the second aspect of the Logos (that of love or the manifestation of the love nature of the Logos through the medium of the Son) is the one demonstrated in this system. This system is:

- a.* A Son of Necessity, or of desire
- b.* Vibrant to the key of the cosmic Ray of Love
- c.* The form through which this ray of cosmic Love (shown in the inter-relation between the Self and the Not-Self, or through duality) is expressing itself
- d.* Governed by the cosmic Law of Attraction. The monads of love are the dominating quality. (I choose this word 'quality' specifically.)

*Fourth.* The centre in the cosmic body of the ONE ABOUT WHOM NOUGHT MAY BE SAID of which our solar Logos is the embodied force is the *heart centre*. Here we have one of the clues to the mystery of electricity. The sacred planets, with certain allied etheric spheres within the ring-pass-not, are parts of that heart centre, and are 'petals in the Lotus,' or in the heart centre of that great unknown Existence Who stands to the solar Logos as He in His turn stands to the Heavenly [Page 512] Men Who are His centres, and specially as He stands to the particular Heavenly Man Who is the embodied force of the logoc Heart centre. Therefore, it will be apparent to the careful student that the entire force and energy of the system and its life quality will be that which we call (having perforce to use handicapping, misleading words) LOVE. This will account for the fact that the force that plays through that cosmic heart centre will be the paramount force found in the manifestation of a solar Logos, and of a Heavenly Man; it will likewise produce its microcosmic analogy, and reflective reactions; hence the relative importance of the astral permanent atom within the causal periphery. It is in the direct line of active force emanating from the cosmic existence, and passing to it in ever lessening degree, via the solar Logos in His system of love, and the planetary Logos within a scheme, the Dragon of Wisdom-Love.

This force when rightly directed and properly controlled is the great transmuting agency, which eventually will make of the human unit a Master of the Wisdom, a Lord of Love, a Dragon of Wisdom in lesser degree.

Finally: this solar system, the objective physical manifestation of the Logos, is interpenetrated by His astral body, as is the case with the human manifestation. As the Logos is polarised in His cosmic astral sheath and has not yet attained cosmic mental polarisation His force or desire nature is the main incentive for the subjective Life and lives that underlie the form.

If the student will ponder with care these five facts, he will get a clue to the problems of existence as realised around us, to the causes of the heat of the solar system, to the method of the cosmic Law of Attraction and Repulsion, which governs all atomic forms, and to the question of SEX which is apparent in every kingdom of nature. They give the clue also to the constitution of the Divine Hermaphrodite.

**[Page 513]**

Therefore, it is necessary to bear in mind the relative importance of the permanent atom of the second aspect of the personality within the causal periphery, and to remember that the force which flows through that atom and which is the animating force of the astral body is following the lines of least resistance and really might be considered as bearing upon his physical manifestation in a manner twice as strong as that reaching him through the other two. The Logos expresses Himself now through the Divine Ray, His second aspect, and this Ray is the sumtotal of the radiation of the Lords of Wisdom, the Heavenly Men, the Dragons Who are Unity and Who are Love. Through Them this force flows, and They in turn clothe Themselves with form, or as H. P. B. expresses it 'The primordial Ray becomes the vahan for the Divine Ray.'<sup>68</sup> Their life animates every atom of substance when built into form, and Their life is the sumtotal of Logoic magnetism, or the great desire nature of the Logos going out after the Not-Self, producing the cosmic Marriage; it is the logoic demonstration of the sex appeal, His search for His polar opposite, and their mystic union.

This process is repeated by the microcosm following the line of his being, and this brings him likewise into incarnation, or into mystic union with form.

*b. The atomic triangle.* The causal sheath is to the clairvoyant therefore a sphere of vibrant living substance; within it can be seen three fiery points. At the heart of the sphere is a central blaze of light, emitting **[Page 514]** rays; these rays are given as seven in number, and play upon these points or circles (analogous to the electrons in the atoms of science) and *at this stage* produce most effect upon the astral permanent atom. The physical permanent atom has a position relatively close to the positive centre, and the force plays through it, and passes on to the astral permanent atom in the form of five

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<sup>68</sup> *The Divine Ray contains within itself seven other rays.*

It is the swan with the seven young ones.

It is the Logos of love-wisdom with the seven planetary Logoi.

It is the Grand Man of the Heavens, with the seven Heavenly Men.

It is the One Boundless Principle, with the seven principles.

*This is subjectively.*

It is the seven planets with their informing entities.

It is the seven planes with their animating principles.

Love-Wisdom is the manifestation of the astral (or desire) nature of the Solar Logos.—S. D., I, 103.68

rays of parti-coloured light which blend with the intensely vivid hue of the astral permanent atom, and increase its intensity until the blaze is so excessive that it appears to the onlooker as if the two points blended, or the two electrons merged, and (in merging) produce such an intensity of light that they are seen as dissolving. The mental unit, having a position within the causal body analogous to the planet furthest from the sun, becomes vibrant likewise, and the two other points (considered now as one) begin to interact with the mental unit, and a similar process is set up and is pursued until these two points—circulating around their positive centre—also approach each other, blend, merge, and dissolve. The centre of positive life gathers or synthesises the three points, and thus the *three fires of the personality* repeat on their tiny scale the microcosmic procedure as seen in the synthesis of electric fire, solar fire, and fire by friction, and only a blazing unit is left. This blazing unit, through the combined heat of its being, burns up the causal body, and escapes back on to the planes of abstraction. Thus man is the Path itself, and also the pilgrim upon the Path; thus does he burn, but is also the burning-ground.

The analogy holds true in the case of the microcosm viewed from monadic levels in his manifestation as Monad, Ego and Personality, and thus the process is carried on as it concerns a Heavenly Man, and likewise a solar Logos. Should the brain suffice to hold the concept, thus [Page 515] is the process also on cosmic levels for such high existences as the seven Rishis of the Great Bear, and that still greater Being, the ONE ABOUT WHOM NOUGHT MAY BE SAID.

### 3. *The Spirillae and the Egoic Ray.*

We will take up now the subject of the spirillae within the permanent atom, and see in what manner they are affected by the egoic ray, remembering always that we are considering them as:

*First.* The interior economy of the life germ on the three planes which concern man in the three worlds; second, as the seventh principle in each of the three sheaths; and third, as the positive nucleus of force which holds together the matter of the three sheaths.

Let us therefore study two things:

The composition of the permanent atom.

The difference between the mental unit and the astral and physical permanent atoms.

To do this with clarity, and so bring some kind of definite concept into being from the dark regions of abstraction, let us tabulate:

*a. The composition of the permanent atom:* The permanent atom of the astral and physical planes is a sphere of physical or astral substance, composed of atomic matter, and characterised by the following qualities:

*Responsiveness.* This is its inherent power to respond to the vibration of some one of the Heavenly Men, as it is transmitted via the deva, or Brahma aspect, of His threefold nature. The permanent atom finds its place within the sphere of influence of one or other of the great devas who are the Raja-Lords of a plane.

*Form Building Power.* These devas sound forth two syllables of the threefold microcosmic word and are each (on their own plane) the coherent agency which gathers [Page 516] substance into form, and

attracts matter for purposes of objectivity. The *astral* sound produces the microcosmic 'Son of Necessity,' and when it reverberates on the *physical* plane produces physical incarnation, and the sudden appearance on etheric levels of the seven centres. The building of the dense physical is the result of consequent automatic action in deva essence, for it must ever be borne in mind that man is essentially (as regards the physical plane) an etheric being, and his dense physical body is esoterically regarded as 'below the threshold' and is not considered a principle.

*Relative Permanency.* In the seventh principle of all manifesting entities is stored up and developed capacity, acquired ability, and the atomic memory, or in other words the *heredity* of the Thinker, viewing him from the physical standpoint or from the emotional. There is no permanence whatever in the sheaths; they are built into temporary forms, and dissolved when the Thinker has exhausted their possibilities, but the seventh principle of each sheath gathers to itself the achieved qualities and stores them up—under the Law of Karma—to work out again and to demonstrate as the *plane impulse* at each fresh cycle of manifestation. This permanency is itself likewise only a relative one, and as the inner fire within the atom burns more brightly, as the external fires of the ego or solar fire beat upon it with ever increasing intensity, the atom in due time is consumed, and the inner blaze becomes so great that it destroys its encompassing wall.

*Heat.* Herein lies the distinction between the permanent atoms on all planes, and the atomic matter of which they form a part. It is not easy to make this distinction clear, nor is it desirable at this time; the true facts of the case are one of the guarded secrets of initiation, but the distinction between the permanent atom, and atomic matter, may be somewhat comprehended if we state:

**[Page 517]**

The permanent atom is one that has been appropriated by one of the lives that form the *centres* in the body of a solar Lord, whilst atomic matter *per se* goes to the formation of other parts of His great body of light.

A permanent atom is one which has come under the attractive power of the second aspect, whilst atomic matter itself is vitalised by the life of the third aspect.

A permanent atom follows the line of the least resistance of force, and is passing out of the control of the Deva Lord and coming under the control of positive life. This concerns the evolution of consciousness in substance.

A permanent atom comes under the direct control of the lower of the three groups of Lipika Lords, and is the agency through which They work in the imposition of karma upon the particular entity who may be utilising it. They work directly with the permanent atoms of men, and produce results through the agency of form until they have exhausted the vibratory capacity of any particular atom; when this is the case the atom passes into the stage of obscurity, as does the seventh principle of any sheath. It comes under the influence of the first aspect, manifesting as the Destroyer.

Remember that in these affirmations we are concerning ourselves with the microcosm, and with the permanent atoms which are related to him; as regards the solar Logos manifesting in the system, we are concerned with but one permanent atom, and this is His physical permanent atom. It is thus true that within the permanent physical atom of the solar Logos lies hid the ability to respond consciously to the vibration of all the planes, lies hid the secret of the karmic purpose of His incarnation, **[Page 518]** and

lies concealed the mystery of His functional activity; but we cannot penetrate the secret as yet of His three lower permanent atoms as they function as a unity within His causal vehicle. Until we can do this it is useless for us to conjecture as to His fundamental Being.

*The difference between them:* The mental unit is in a unique and peculiar position as regards man, the Thinker in the causal body. This point will be discussed shortly, suffice it to say here that its mystery lies hid in the nature of the Heavenly Men Themselves. The following correspondence holds the key to this mystery, but it can only be indicated, leaving it to the student to work out the truth for himself. On the three planes of logioic manifestation—the highest three—we have the three aspects manifesting; on the buddhic plane, the fourth cosmic ether, we have the logioic etheric centres demonstrating, or those force vortices which animate the three lower planes of the dense physical manifestation. In connection with the Heavenly Men we have a secondary manifestation, and on the buddhic plane we have Their third aspect found, leaving for Their paramount manifestation of force, the cosmic gaseous plane, or the manasic plane; They are essentially the divine Thinkers, the Manasaputras. In connection, therefore, with the Microcosm, viewing him as part of a centre in the body of a Heavenly Man, we have a lesser descent within the gaseous or fire manifestation of a solar Lord. This concerns the three higher subplanes of what might be considered as the manifestation of Man's three higher aspects in mental matter, whilst on the fourth subplane we have the mental centres of man within the periphery of his mental body, of which the mental unit is the unifying factor. This is—as has been earlier said—a deep mystery, and one that can be no further amplified.

*b. The Planes and Fiery Energy.* It seems desirable [Page 519] that we should here discuss the analogies on each plane,<sup>69</sup> with the seven sub-planes, reminding the student that we are speaking of the

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<sup>69</sup> The seven systemic planes are:

1. *Divine plane* ----- *Logos*-----*1st cosmic ether.*
2. *Monadic plane*----- *Monad* -----*2nd cosmic ether.*
3. *Spiritual plane*-----*3rd cosmic ether.*
4. *Intuitional plane*-----*4th cosmic ether.*
5. *Mental plane*----- *Ego*-----*gaseous plane.*
6. *Astral plane*-----*liquid plane.*
7. *Physical* -----*gross.*

2. *The seven differentiations in terms of fiery energy are:*

- a. *Plane of divine life* ----- *Father*-----*Sea of fire.*
- b. *Plane of monadic life*----- *Son* -----*Akasha.*
- c. *Plane of atma*-----*Holy Ghost*-----*Aether.*
- d. *Plane of buddhi, intuition.* --- *Central*-----*Air.*
- e. *Plane of mind*-----*Fire.*
- f. *Plane of desire*-----*Astral Light.*
- g. *Plane of physical*-----*Ether*  

<i>Thought</i>	<i>Thoughtforms</i>	<i>Materialisation.</i>
<i>Microcosm</i>	<i>Macrocosm.</i>	

3. *Planes of logioic evolution* ----- *the seven planes.*  
*Planes of Son's evolution* ----- *the six planes.*  
*Planes of monadic evolution* --- *the five planes.*  
*Planes of human evolution* ----- *the three worlds.*

*Seven is the number of the totality of manifestation.*  
*Three is the number of consciousness.*  
*One is the number of Life or Spirit.*

planes as the field of evolution of a solar Logos, and not only as a field for the development of man. In the solar system we have:

First, the three higher planes, which have been rightly called the planes of the three aspects; second, the seventh logioic principle is on the first plane, and we can consider it as the impulse in physical matter which produced His body of objectivity.

On the second plane are found the seven Heavenly Men, Who are His principal centres of force. There are others, but we are not here concerned with Them. These latter have achieved a certain specific goal, and are the [Page 520] embodiment of centres which are now quiescent or out of manifestation, the logioic kundalini having turned its attention elsewhere. Under another enumeration they make the ten of the esoteric life, and can also be enumerated as twelve, thus forming the twelve-petalled Lotus, or the heart centre in the Body of the ONE ABOUT WHOM NOUGHT MAY BE SAID.

On the fourth cosmic ether the buddhic plane, are found the etheric centres of the Logos. There are to be found the esoteric planets and the Sun, viewed as the centre of the buddhic principles, and from thence the Logos animates His dense physical manifestation.

Finally, on the three lower planes we have His gaseous, liquid, and dense bodies or sheaths, forming in themselves a unity in one peculiar sense; they are as much a coherent whole as the three higher planes form a unified triple expression of the three persons of the Trinity.

We have a similar analogy in the subplanes of each plane in the system, and this will become ever more apparent as man achieves a greater clarity of vision, and can consciously ascertain for himself the truth about the subjective life. Let us briefly take these planes and study the life or force manifestation on each, laying the emphasis upon the lower four, and not so much upon the planes which do not concern man so closely.

*The Logioic Plane.* The first, the second, and the third subplanes of the first cosmic ether respond specifically to the vibration of one of the three aspects, or to those cosmic Entities Whose influence reaches the matter of the planes from without the system altogether. On the fourth subplane comes a primary blending of the three fiery Lives, producing archetypally that force manifestation of electricity which eventually causes the blazing forth of the Sons of Light on the next plane. In this electrical connotation we have the three higher planes ever embodying the threefold Spirit aspect, the lower [Page 521] three embodying the threefold substance aspect, and then a plane of at-one-ment whereon an approximation is made which, on the path of return, marks the moment of achievement, and the point of triumph. This is succeeded by obscuration. Hence on every plane in the solar system we have a fourth plane whereon the struggle for perfect illumination, and subsequent liberation takes place, the battle ground, the Kurukshetra. Though for man the fourth plane, the buddhic, is the place of triumph, and the goal of his endeavour, for the Heavenly Man it is the battle-ground, while for the solar Logos it is the burning-ground.

This differentiation of the subplanes of the systemic planes *into a higher three, a lower three, and a*

4. *Electric fire ----- Solar fire----- Fire by friction.*  
*Father----- Son ----- Holy Ghost.*  
*Spirit ----- Consciousness ----- Matter.*



*central plane of harmony is only so from the standpoint of electrical phenomena, and not from the standpoint of either pure Spirit, or pure substance, viewed apart from each other. It concerns the mystery of electricity, and the production of light.* The three higher planes concern the central Forces or Lives, the three lower concern the lesser Forces or Lives. We must bear this carefully in mind, remembering that to the occultist there is no such thing as substance, but only Force in varying degrees, only Energy of differentiated quality, only Lives emanating from different sources, each distinctive and apart, and only Consciousness producing intelligent effect through the medium of space.

I would point out that the Lord Agni shows forth His fiery life on the atomic subplane of each plane; He shows forth as solar fire on the second, third and fourth, and as 'fire by friction' on the fifth, sixth and seventh. From the point of view of the microcosm, the Spark in the Flame, man demonstrates as electric fire on the second plane, or the second cosmic ether; as solar fire on the third, fourth and the three higher subplanes of the fifth **[Page 522]** plane, and as fire by friction on the lower subplanes of the fifth, on the sixth, and seventh planes.

*c. The Planes and the Three Fires.* On every plane we have, relatively speaking:

- a.* Electric fire demonstrating as the prime condition on the higher three.
- b.* Fire by friction as the most significant factor on the lower three.
- c.* Solar fire, showing forth as the blaze produced by union on the central plane.

In the solar system this is to be seen in connection with a Heavenly Man on the buddhic plane, where They blaze forth through Their etheric centres. In connection with man on the mental plane, we have a similar condition: the three higher subplanes concern the Spirit aspect in the causal body, the three lower subplanes concern primarily the mental sheath, or fire by friction; the fourth subplane is that on which the force centres of the mental body are to be found. So it is on the physical plane for man—his etheric centres being located in matter of the fourth ether.

Each of the three Persons of the Trinity manifests equally as does a man, as Spirit, Soul or Ego, and Substance. In connection with Brahma, we have the Spirit aspect animating the three higher subplanes of every plane, or the first fire aspect. His soul aspect is found on the fourth subplane of each plane whereon are situated the etheric centres of all manifested entities. His substance aspect is primarily contacted on the three lower subplanes. Hence we have the forty-nine fires of matter, or the seven fires of each plane, the union of the higher three and the lower three producing that blaze which we call the wheels of fire or the centres on the fourth subplane of each plane.

In connection with the second aspect there is a similar **[Page 523]** condition. Solar fire blazes forth in its electrical aspect on the second plane, and demonstrates thus also on the third and fourth planes, but finds its central demonstration on manasic levels, shining through the causal vehicles of the egoic groups. Only two and a half planes then remain through which the fire by friction aspect may manifest, eighteen subplanes in all which concern the third aspect of the second Person of the logoc Trinity.

For man, the microcosm, a similar differentiation is possible; His Monad can be studied in its threefold essence on its own plane, his egoic aspect likewise, and the Brahma aspect of the Ego is found within the permanent atoms. Students should therefore study with care:

1. *The Planes.* The manifestation of Brahma, the third or substance aspect, and should apply to this Entity the same triple constitution as is apparent in the other two. The planes of electric fire, the planes of his lower nature, and the point of blazing forth or conflagration for him (the etheric centres) must be carefully studied. Brahma is the positive life of matter; He is the revelation of substance and the blaze that can be seen.

2. *Vibration.* The manifestation of the second aspect. These vibrations of consciousness are the major three words which are the sumtotal of egoic life, the minor three which govern the third aspect of the Ego, and the chord of at-one-ment which is that which is sounding forth now.

The three aspects of Spirit as they are seen can only be expressed in terms of the other two in this solar system, and of their nature extra-systemically nought can profitably be said at this stage of cognition.

The above thoughts upon the planes, and the ninefold nature of all that is, take one into regions as yet almost beyond the grasp of man; yet *only when the substance* [Page 524] aspect is studied by the scientist in its triple nature will truth be approximated, and the true nature of electrical phenomena be comprehended; then and only then will electricity be harnessed and utilised by man as a unity, and not just in one of its aspects as at present; the negative electricity of the planet is all that is as yet contacted for commercial purposes. It must be remembered that this term is used in the sense of negative in relation to solar electricity. When man has found out how to contact and utilise positive solar electricity in combination with negative planetary electricity, we shall have a very dangerous condition brought about, and one of the factors which will eventually manifest in the destruction of the fifth root race by fire. At that great cataclysm—as the Bible says "the Heavens will melt with fervent heat."<sup>70</sup> This will be seen in a still greater degree in the next round, and will cause that destruction by fire of the forms of the men who have failed, which will liberate the lives on a stupendous scale, and thus temporarily 'purify' the Earth from elements which would tend to hinder the evolutionary process. As the cycles pass away, the balancing of these fiery currents will be gradually brought about, and will result in a planetary condition of harmony, and of esoteric equality, which will provide ideal environment for harmonious man.

*Only when the soul aspect* is studied by the psychologist in its threefold essential nature will the mystery of consciousness become apparent, and the nature of the three magnetic groups, in their various subdivisions with their consequent effectual radiation become a factor in the public life. This concerns itself with the definite development of the psyche under law, with the scientific expansion of the consciousness, and will eventually bring about conditions wherein the work, preliminary to the first initiation, will be purely exoteric, and no longer [Page 525] part of an esoteric process. In due course of time, it will be found that the self-induced efforts whereby a man consciously prepares his centres for the application of the Rod of Initiation at the first Initiation, will be the subject of books, and of lectures, and form part of the ordinary thought of the masses. This again will eventuate in a cleavage between the two groups in the middle of the fifth round. It must be remembered that this cleavage will be part of a natural process, and not a drastic ruling, imposed upon an unwilling people. The KNOWERS and the students of the Knowledge—actuated by group consciousness, and working consciously—will separate themselves *in group formation* from those who know not, and from those who care not. This cleavage will be self-induced, and a natural outgrowth of the group life; it will in itself be of a temporary nature for the fundamental aim in view will be the bringing about of an

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<sup>70</sup> Bible. II Peter, 3:10.

eventual closer merging; it will mark primarily the line of demarcation between the lower four Rays of consciousness, and the higher three. It is also a mystery hid in the relationship between the four exoteric Kumaras,<sup>71</sup> and the esoteric three, and from the point of view of man separates those who are developing the consciousness of the Triad from those who as yet are living the life of the Quaternary. It concerns those who respond to the solar Lords, distinguishing them from those who recognise as yet only the control of the lunar Lords. In terms of Fire: those who warm themselves by means of fire by friction and respond not to the heat of solar fire remain within the cavern, thus living in the dark; whilst those whose being is irradiated by the Sun of Wisdom, and who bask in the rays of solar heat dwell in the light, and enjoy an ever increasing freedom, and vital existence.

The true significance of the three aspects of Spirit is only becoming apparent to the initiate of high degree, [Page 526] and cannot be expressed in words, nor comprehended by man before he has passed out of the human kingdom into the spiritual. Therefore, it is needless for us to pause here to consider it at greater length.

We might sum up the matter in terms of the Old Commentary from which source H. P. B. quoted so often:

"The Blessed Ones hide Their threefold nature, but reveal Their triple essence by means of the three great groups of atoms. Three are the atoms, and threefold the radiation. The inner core of fire hides itself and is known only through radiation and that which radiates. Only after the blaze dies out and the heat is no longer felt can the fire be known."

We can now resume our consideration of the mystery of the mental unit, and note wherein it differs from the other permanent atoms; we might then briefly summarise a mass of esoteric information anent the permanent atoms, which will suffice for many years to come as the basis of investigation for occult students. The permanent atoms, and their internal economy, will remain a mystery for a long time, and only a few general indications can here be given.

The fundamental difference between the mental unit and the other two atoms consists in the fact that it contains only four spirillae instead of seven. This is brought about by the very facts of evolution itself, for the mental unit is the first aspect of the personality triad, or of man functioning, in the human kingdom on the three lower planes. At his transference into the spiritual kingdom, these three aspects—the mental body, the astral body, and the physical body—are synthesised into the higher by a dual process:

1. His polarisation shifts from out of the lower three atoms into the Triadal atoms.
2. The force which these atoms generate and embody is merged and blended into the higher force points.

### [Page 527]

A permanent atom is the positive nucleus or germ substance to the sheath wherein it is found. It is that which is the basis of form-building, and it is literally a vibrant point of force, emanating from the second aspect of the Monad, which aggregates to itself, and subsequently builds into form, the negative or third aspect. But it must here be remembered that this second aspect is itself dual, and that in

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<sup>71</sup> S. D., I, 116, 493; II, 112, 149.

considering the permanent atoms we are dealing with the feminine aspect of the second Person. The spirillae therefore are but streams of force, or second aspect vitality which circulates geometrically within the circumscribing wall of substance, composed of third aspect force or substance. What has been said of objectivity, or of the cosmic atom can be equally well predicated of the permanent atom of man the microcosm:

"The primordial ray is the vehicle of the divine Ray.<sup>72</sup> *Negative force forms a receptacle for positive force. Atoms are but force centres, and the centres as we know of them are but aggregates of force points which have reached a specific point in evolution, and are responding to the first great aspect in some degree, or to electric fire.*

This sentence, is one to be seriously pondered, for it holds hid much information for the student, and when duly comprehended will result in the light of knowledge being shed upon the problems of manifestation. It concerns the secret of the position of the different kingdoms of nature within the logoc body, and their place and part, for all depends upon the type of force which animates, upon the interplay of that force in substance, upon the dual, triple, or united aspect of force, and upon its septenary demonstration in form-building.

Every atom is a focal point of force, the force of substance itself, the life or vitality of the third aspect, the [Page 528] life of that cosmic Entity Who is *to the Logos* the negative aspect of electricity.

Every form<sup>73</sup> and aggregate of atoms, is simply a force centre produced by the action of positive force

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<sup>72</sup> S. D., I, 108.

<sup>73</sup> *Forms.*

1. *Divine ideation passes from the abstract to the concrete or visible form.*
  - a. The objective is an emanation of the subjective.—S. D., I, 407.
  - b. Impulse is spirit energy causing objectivity.—S. D., I, 349; S. D., I, 683.
  - c. The Logos renders objective a concealed thought.—S. D., II, 28.
2. *Three things required before any form of energy can become objective.*—S. D., I, 89.
  1. Privation---Separation. Initial impulse. Energy. Will.
  2. Form -----Quality or shape. Nature. Love.
  3. Matter-----Objective sphere. Intelligent activity.  
See S. D., III, 561.
3. *Life precedes form.*--S. D., I, 242.
  - a. The Thinker ever remains.—S. D., II, 28.
  - b. Force of life is the transformation into energy of the thought of the Logos.—See S. D., III, 179.
4. *Spirit evolves through form and out of form.*--S. D., I, 680.
  - a. Spirit has to acquire full self-consciousness.—S. D., I, 215.
  - b. Form imprisons spirit.—S. D., II, 775.
  - c. The principle of limitation is form.—S. D., III, 561.
  - d. Spirit informs all sheaths.—S. D., I, 669 note.
  - e. Spirit passes through the cycle of Being.—S. D., I, 160.
5. *The devas are the origin of form.*--S. D., I, 488.
 

They exist in two great groups:

  - a. The Ahhi are the vehicle of divine thought.—S. D., I, 70.
  - b. The Army of the Voice.—S. D., I, 124.

They are the sum-total of the substance of the four higher planes and of the three lower.
6. *There is a form which combines all forms.*—S. D., I, 118.
 

See S. D., I, 77.

This Form is the sum-total of all that is manifested, or the entire solar sphere or system. This contains:

  - a. The ten planetary schemes and all that is therein.

and its interaction with negative energy. It is the vitality of the second aspect working in conjunction with the third, and producing in time and space that illusion or maya which temporarily blazes forth, and attracts attention, creating the impression that matter is a concrete something. There is no such thing as concretion in reality; [Page 529] there is only force of different kinds, and the *effect* produced on consciousness by their interplay.

Back of all forms and of all substances (as yet but little contacted and realised) lies a third type of force, which utilises these two other factors to produce eventual harmony, and which is itself on its own plane the sumtotal of the second. It can be called:

- a. The one synthesising Life.
- b. Electric fire.
- c. The point of equilibrium.
- d. Unity or harmony.
- e. Pure Spirit.
- f. Dynamic Will.
- g. Existence.

It is a Force, working through a dual manifestation of differentiated force, through the energy of matter, the coherency of forms, through force centres, and force points. It is FOHAT in triple demonstration, of which the final or third is as yet unknown and inconceivable.

This brings me to the consideration of the fact earlier stated that the mental unit possesses but four of the streams of force. Each of the streams of force in the permanent atoms vibrates to the note of a particular subplane, and serves as the medium for the vitalisation of the matter of the subplane, which is built into any particular body around a permanent atom. It is the force of the Heavenly Man as it animates the cells of His form, and holds them as a coherent unity. Here it must be remembered that, from the point of view of the microcosm, the aspect of pure Spirit or of Electric Fire remains in this solar system as an abstraction. A man can attain group consciousness; he can vibrate to the note of the Heavenly Man in Whose body he is a cell; he can demonstrate in relative perfection fire by friction and solar fire, but it remains for a later mahamanvantara to reveal [Page 530] the true nature of Spirit. Therefore in man, functioning in the human family, this fact is apparent and the correspondence to be seen. Until he passes out of the three worlds, and until he becomes a Master of the Wisdom, he has this truth concealed in these three aspects. The mental is not a septenary permanent atom, but only responds to four types of force, and not to the entire range of vibrations. Herein lies a reason for tolerance. Until a man is coming consciously under the control of the Ego and is beginning to sense the vibration of the manasic permanent atom, it is useless to expect him to respond to certain ideals, or to grasp certain aspects of truth. The mental unit suffices for his need, and no bridge exists between it and the manasic permanent atom.

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- b. All the lesser interplanetary bodies.
  - c. The deva and human evolutions.
  - d. The kingdoms of nature everywhere.
  - e. The involutory and evolutionary Gods.
  - f. Every atom of substance on every plane.

7. *All forms are destroyed periodically.*

Read carefully S. D., I, 397-401.

Two and a half planes are concerned with the evolution of man, per se, in the fourth kingdom, and he only begins to transcend them as he nears the Path and treads it. From the standpoint of average man in physical incarnation, the egoic consciousness, within the causal periphery, is as abstract as is the Logos viewed as the Dweller within the system. These two and a half planes are of peculiar interest to the Logos, as they embody:

That which, for Him, lies *below* the threshold of consciousness.  
 Those centres from which logoc kundalini is turning.  
 That which is not considered a principle.  
 That which is gradually passing into obscurity.

It is impossible to enlarge further upon this mystery.

#### 4. Summary.

Before proceeding further, however, it might be well to sum up some of the facts anent the spirillae and the atom, and then we can take up the subject of the causal body and man, the individual.

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1. The four lower spirillae are definitely under the influence of the personality Ray.
2. The fifth and sixth spirillae are more specifically under the egoic Ray, whatever that Ray may be.
3. The fifth spirilla has a peculiar value inasmuch as it synthesises the lower four. It is the third when counting the streams of spiral force from the standpoint of the atomic pole. It vibrates to five types of force.
4. The spirillae are literally ten in number, three major and seven minor. But from the unity point of view, they are the four and the major three, the remaining lesser three being counted as one with their major, inasmuch as they are direct reflections.
5. The permanent atoms are not heart-shaped as portrayed in certain books. A certain number of atoms are of that type but they are not the permanent atoms which are more definitely spheroidal and are slightly flattened at the top, where the correspondence to the polar depression may be found, and equally flattened at the under surface.
6. The arrangement of the spirillae within the permanent atoms varies on each plane and the ones most frequently described are those of the physical plane. The arrangement of these tiny force vortices and their internal economy on each plane is one of the secrets of initiation and may not be revealed. One hint only may be given to guide the student: The astral permanent atom has its internal streams of force arranged so that the spirals do approach quite closely the conformation of a heart, though the pointed end is eliminated. The buddhic permanent atom has its spirillae arranged so as to form approximately a figure eight with a central stream bisecting the double spiral.
7. The closer the approach to reality the simpler will be found the arrangement of the spirilla. These streams of force show a septenary arrangement in the [Page 532] lower three permanent atoms of man, while the higher three contain but three spirillae—the major three.



8. It should be noted that there are but six permanent atoms connected with human evolution, while a Heavenly Man has but five, and even then only one in the solar system. (The mystery of a planet and its central life has not yet been revealed. It is connected with another manifestation of which as yet nought is known.)

9. It should be remembered that we are dealing with a physical incarnation of these great Entities and that Their permanent atoms, with the exception of the physical, are extra-systemic.

10. The causal body of the Heavenly Men is upon the third subplane of the cosmic mental plane, while that of the solar Logos and those of the three Persons of the logoc Trinity are upon the first subplane.

11. The permanent atoms of men are upon the atomic subplane of each plane, with the one exception of the mental unit. Those of the animal groups are upon the second subplane; those of the vegetable groups are upon the third subplane; those of the mineral groups are upon the fourth subplane. There is, therefore, a close analogy between these focal points of force of the group—human or otherwise—and a chain, a globe, and a round, and in their due application comes enlightenment. The sumtotal of the permanent atoms of any particular kingdom form the streams of force or spirillae in the greater atoms of solar entities or of lunar entities, while the sumtotal of the permanent atoms of man *in the spiritual kingdom* (the three triadal atoms, atma-buddhi-manas) form the spiral streams of force within certain centres.

12. As the permanent atoms become radioactive in due course of evolution, the result within the centre is a marked increase of vibration.

13. The permanent atoms concern solar entities when they are found on or above the higher mental. They **[Page 533]** concern lunar entities on the lower mental, the astral and the physical planes.

14. It should be noted that in this solar system the following entities manifest through:

*I. One permanent atom . . . the physical.*

1. A solar Logos.
2. The three major Rays, or Lords of Aspect.
3. The seven Heavenly Men.
4. The forty-nine Regents of the planetary chains.

*II. Two permanent atoms . . . the physical and the astral.*

1. The seven Lords of the globes in every chain.
2. The forty-nine Root Manus.
3. The seventy-seven Embodiers of form—a group of solar Lords Who are concerned with form building, working primarily on the first ray.
4. Certain of the Avatars, Who are selected by the Logos to carry a certain type of force at stated intervals and thus further the evolution of the psyche.

*III. Three permanent atoms . . . physical, astral, and mental.*

1. The Lords of the third Kingdom, the animal. They are seven Entities whose bodies are made up of animal souls just as the Heavenly Men embody for man the Buddhist principle, so these lords embody for the animal kingdom the manasic principle, which is the goal of the evolutionary process for them.

2. Certain great entities who embody a whole range of existences upon five of the planets, of which the earth is not one, but who in due course of time will come to be recognised as having a powerful effect upon man on the earth, via the three Buddhas of Activity. A hint as to this esoteric influence comes to man in the close connection existing between the Earth and Mercury. As yet it is not possible to enlarge further.

3. The entities who are the sumtotal of those group souls who contain definite permanent triads. Nine triads constitute the body of one of these entities.

*IV. Through four permanent atoms . . . physical, astral, mental and buddhic.*

1. Eight groups of solar Entities Who form the subjective life of the seven centres in the body of Brahma, viewing Him as a separate cosmic Entity, [Page 534] dissociated from His two brothers. They are the seven Sons of Fohat, with the eighth Son included, and They are the final differentiation of the forty-nine fires, prior to Their union with the fire of Eros. Thus is it expressed by H. P. B.<sup>74</sup>

2. That Entity Who works through the FORM of a planetary occult Hierarchy, using it as His body of manifestation, and regarding it as the centre through which His force can flow. It should be remembered that all such groups on every planet form a vehicle for the life of a great Individual Who gives to that Hierarchy its distinctive colouring and its unique keynote.

3. A number of solar Deities Who are the radiators of solar magnetism, and the life of *form*.

4. A peculiar group of Beings connected with a certain constellation and the lesser Dragon, who have their habitat on Neptune and work with the sixth principle in the solar system. They take physical form, animated by purified desire, controlled by mind, and are the dispensers of love-wisdom by means of certain of the "Halls of Wisdom" on the various planets. The words "Halls of Wisdom" in their esoteric significance describe a stage of consciousness not a location.

*V. Through five permanent atoms . . . physical, astral, mental, buddhic and atmic.*

1. The Lords of certain subplanes who work under the Raja-Lord of a plane and who are themselves vibration and activity.

2. The lesser Heavenly Men on the buddhic level, Who reflect Their higher prototypes on the second plane of the system.

3. The entities who are the sum-total of group consciousness on egoic levels, remembering that these groups are differentiated and are formed of aggregates of seven, until there are formed forty-nine groups of seven egoic vehicles forming one group which is the body of this lesser solar Deity. There is a multiplicity of these groups of forty-nine. This has been somewhat stated before when it has been [Page 535] announced that a Master with His particular band of disciples and initiates form a group or force centre. These groups have their permanent atoms as do all lives seeking objective expression.

4. The entities who are the sumtotal of the vegetable kingdom in its diversity of manifestation in different globes, chains and schemes.

*VI. Through six permanent atoms . . . physical, astral, two mental, buddhic and atmic.*

MAN.

All that is here stated is an enlargement of the data given about the "Army of the Voice,"<sup>75</sup> and an endeavour to show that many diverse lives (all embodying lesser lives, or embodied in greater ones

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<sup>74</sup> S. D., I, 139, 144.

<sup>75</sup> S. D., I, 121.

themselves) are to be found within the various schemes. We have dealt only with those likewise which are superhuman or human, with those who have been or are MEN. We have not dealt with the subhuman, or with the lunar lords or lesser pitris, for their day is not yet, and they progress as the tide of evolution progresses, unconsciously and not self-consciously. We have dealt with these entities and their permanent atoms in connection with their manifestation in a solar system, and have not carried it beyond the solar ring-pass-not. *All the permanent atoms concern physical matter and manifestation.* The highest permanent atom of man, the atmic, is, after all, an atom of the third cosmic ether, and this should be pondered upon and studied. We have considered these various personalities (and the word 'personality' is chosen deliberately, for what are They but personalities, or Beings, in physical incarnation?) from the standpoint of Their lowest force point first. We have discussed the permanent atom as a point of contact with the force of a plane, of a planet, of a chain, of a scheme, or of a system. This should ever be borne in mind.

It is to be recognised that much that is written above [Page 536] may seem incomprehensible, but when scientists come to understand and regulate *force*, that which is written here will become plainer; it will be seen that we have dealt with the positive force in all negative forms above, and including the human kingdom.

### III. THE EGOIC LOTUS<sup>76</sup>

We must now deal with the subject of the causal body on its own plane from the point of view of FIRE. We have studied it briefly from the more ordinary angle, and in materialistic terms, considering it as a vehicle of rarefied substance, containing within itself the seventh principle of each of the two lower sheaths of the microcosm, and the mental unit. This latter is that which embodies the first aspect in manifestation, and which is analogous to the first logocic aspect—one that in this solar system does not come to full demonstration.

I would like to point out here that in studying the solar system as the physical manifestation of a solar Logos, we are investigating:

- a. The physical permanent atom of a solar Logos as contained within the logocic causal body on its own plane.
- b. The seven types of force, or the seven logocic spirillae within that permanent atom. This, if realised, [Page 537] gives a new outlook upon the subject of plane vibration.

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<sup>76</sup> *The Egoic Lotus* "...the laws of karma are adjusted, the clue being found in the mastery of the sixteen rays of the Ego, for which sixteen rays sixteen mantras or words are given, the real pronunciation being however reserved for initiates only."—*Kali Upanishad*.

"The mystery of the sixteen rays of the Ego will be revealed when the force of the Sacred Tetraktys is merged with that of the Holy Twelve."—*The Old Commentary*.

The Primordial is the Ray and the direct emanation of the first Sacred Four.—S. D., I, 115, 116.

The Sacred Four are:—

Father-----Spirit. Existence. Unity.

The Son -----Soul. Love-Wisdom. Duality.

Mother-----Matter. The Trinity.

and their united manifestation making. The active evolving solar system, the logocic ring-pass-not. This is the Macrocosm.

c. The close correspondence between the planes and the seven spirillae in the permanent atom of a solar Logos.

We have touched upon these spirillae and their function very briefly, and can now approach the question of the egoic Ray and the fire of mind from the subjective point of view, or in terms of fire.

### 1. Centres or Wheels of Energy.

a. *Centres of force.* We shall again reach the clarity of vision desirable if we study the subject of monadic development from the angle of vision of the human unit. It has been taught in many occult text books that man has seven centres of force (or ten, according to some calculations); that three of these centres are paramount, and eventually synthesise the other four, or absorb their force or energy. This produces their eventual obscuration, or their passing out of manifestation; they occultly 'die.' This is paralleled in the logocentric centres, the planetary schemes, which also in due course of time pass into obscuration, and transmit their energy to the major three schemes. The three main centres in the Microcosm are the Head, the Heart and the Throat.

1. The Head centre ----- The Monad ----- Will ----- Spirit.
2. The Heart centre ----- The Ego ----- Love ----- Consciousness.
3. The Throat centre ----- The Personality -- Activity ----- Matter.

It will, therefore, be apparent that just as in man these centres are related to the threefold spiritual man in his total development, so the three types of centres—microcosmic or macrocosmic—come gradually more and more under the vitalising power of one of the three aspects of the Logos. These centres are recognised also as focal points of active force, manifesting to the vision **[Page 538]** of the clairvoyant as fiery wheels or the flaming petals of a lotus.

b. *The causal body . . . monadic heart centre.* In studying the egoic body it should be remembered that the causal body is the correspondence in the monadic manifestation to the *heart centre*. It is a flaming wheel of fire within the monadic auric egg, which embraces the five planes of monadic manifestation; it is also seen as the twelve-petalled Lotus. Of these twelve petals, the innermost three are unrevealed, or are embryonic, and hence the causal body is frequently considered as a nine-petalled Lotus, or as a wheel of fire with only nine spokes or whorls. This is essentially true as regards the evolutionary process, but when a man has succeeded in awakening or unfolding the nine petals, or in arousing the fire of the nine spokes or whorls (which is practically consummated at the three major Initiations) the inner three are revealed. They respond to the monadic vibration, to the aspect of pure Spirit; it is the stimulation or revelation of these inner petals, by the One Initiator at the third and fourth Initiations which brings about the final conflagration and the blazing up of the causal body with the subsequent liberation of the central positive Life or Fire.

### 2. The Twelve-Petalled Egoic Lotus

Solar Fire is dual. It is the fire of matter or substance and the fire of mind blended. This makes man the six-pointed Star of Light, for each of these fires is triple. The fire of mind is also in essence dual, bringing in another triplicity, thus making the nine. When a man has awakened the nine fires, and has unfolded the nine petals, and when he has received the stimulus which is imparted at initiation, through being brought into *conscious* contact with the electric spark of his own particular Heavenly Man, they

all blend and merge. The **[Page 539]** inner three which complete the twelve, and which are concerned with the final, and essentially spiritual stages, of his evolution, are really related more intimately to the evolution of the Heavenly Man, and are connected with the stimulus which He receives Himself in contacting the logoc electric spark, or the pure Spirit aspect of the Logos.

It should here be noted that this ninefold development is hinted at in the *Secret Doctrine* in the various places where H. P. B. deals with the Kumaras<sup>77</sup> or the Heavenly Men, of Whom the microcosm is a reflection. She calls Them the Lords of Knowledge, the Lords of Love and the Lords of Sacrifice. Each of Them is a nine-petalled Lotus in the logoc body. They are the flaming Wheels, and in Their various names, as found in the *Secret Doctrine*, may be discovered the clue to the mystery. Let us realise this clearly, nevertheless, as regards the microcosm, and later extend the idea to the Heavenly Men. Let us picture the nine-petalled egoic lotus, the heart centre in the monadic consciousness, unfolding each of its petals in groups of three upon the three subplanes of the higher mental. Their unfoldment is worked out through the evolutionary process, undergone on the three planes in the three worlds, or within the three Halls of Ignorance, of Learning, and of Wisdom.

*a. First Group of Petals—Knowledge Petals:*

1. The *Petal of Knowledge* for the physical plane. Through the breaking of the Law and the ensuing suffering the price of ignorance is paid and knowledge is achieved. This unfoldment is brought about through physical plane experience.
2. The *Petal of Love* for the physical plane. Unfolds through physical relationships, and the gradual growth of love from love of self to love of others.

**[Page 540]**

3. The *Petal of Sacrifice* for the physical plane. This unfoldment is brought about through the driving force of circumstances, and not of free will. It is the offering up of the physical body upon the altar of desire—low desire to begin with, but aspiration towards the end, though still desire. As man in the early stages of his evolution is polarised on the physical, much of this is undergone unconsciously and without any realisation of what is being consummated, but the result in the causal body is seen in a twofold increase of heat or of activity:

The physical permanent atom becomes radioactive or a radiant point of fire.  
The lower three petals become vibrant and begin to unfold until fully developed.

*b. Second Group of Petals—Love Petals:*

1. The *Petal of Knowledge*, for the astral plane; unfoldment is brought about by the conscious balancing of the pairs of opposites, and the gradual utilisation of the Law of Attraction and Repulsion. The man passes out of the Hall of Ignorance where, from the egoic point of view, he works blindly and begins to appreciate the effects of his physical plane life; by a realisation of his essential duality he begins to comprehend causes.

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<sup>77</sup> S. D., II, 257.

2. *The Petal of Love* for the astral plane; unfoldment is brought about through the process of gradually transmuting the love of the subjective nature or of the Self within. This has a dual effect and works through on to the physical plane in many lives of turmoil, of endeavour and of failure as a man strives to turn his attention to the love of the Real.

3. *The Petal of Sacrifice* for the astral plane; unfoldment is brought about by the attitude of man as he [Page 541] consciously endeavours to give up his own desires for the sake of his group. His motive is still somewhat a blind one, and still coloured by the desire for a return of that which he gives and for love from those he seeks to serve, but it is of a much higher order than the blind sacrifice to which a man is driven by circumstances as is the case in the earlier unfoldment. As this threefold enlightenment or unfoldment proceeds, again a dual result is seen:

The astral permanent atom comes into full activity and radiance, as regards five of its spirillae, and the two atoms of the physical and the astral planes are equally vibrant.

The three petals of the central ring of the egoic lotus come also into full unfoldment, and the heart centre of the Monad is seen as a wheel of fire with six of its spokes in full display of energy and rapidly rotating.

*c. Third Group of Petals—Sacrifice Petals:*

1. *The Petal of Knowledge* for the mental plane; its unfoldment marks the period wherein the man consciously utilizes all that he has gained or is gaining under the law for the definite benefit of humanity.

Each of the groups of petals is distinguished by a predominant colouring; *Knowledge*, on the physical plane, with the colouring of the other two subsidiary; *Love*, on the astral plane, with the light of sacrifice weaker in tone than the other two, which practically show forth in equal brilliancy. On the mental plane, the light of sacrifice comes to its full display, and all that is seen is coloured by that light.

2. *The Petal of Love* on the mental plane is unfolded [Page 542] through the conscious steady application of all the powers of the soul to the service of humanity with no thought of return nor any desire for reward for the immense sacrifice involved.

3. *The Petal of Sacrifice* for the mental plane: demonstrates as the predominant bias of the soul as seen in a series of many lives spent by the initiate prior to his final emancipation. He becomes in his sphere the "Great Sacrifice."

This stage can be seen objectively to the eye of the clairvoyant as dual in effect:

a. The mental unit becomes a radiant point of light; its four spirillae transmit force with intense rapidity.

b. The three higher petals unfold, and the nine-petalled lotus is seen perfected.

The causal body is then (expressed in terms of fire) a blazing centre of heat, radiating to its group warmth and vitality. Within the periphery of the egoic wheel can be seen the nine spokes rotating with intense rapidity and—after the third Initiation—becoming fourth dimensional, or the wheels "turn



upon" themselves.<sup>78</sup> In the midst forming a certain geometrical triangle (differing according to the ray of the Monad) can be seen three points of fire, or the permanent atoms and the mental unit, in all their glory; at the centre can be seen a central blaze of glory growing in intensity as the three inner petals respond to the stimulation. *When the fire of matter, of "fire by friction," becomes sufficiently intense; when the fire of mind of solar fire (which vitalises the nine petals) becomes equally fierce, and when the electric spark at the innermost centre blazes out and can be seen, the [Page 543] entire causal body becomes radioactive.* Then the fires of substance (the vitality of the permanent atoms) escape from the atomic spheres, and add their quota to the great sphere in which they are contained; the fire of mind blends with its emanating source, and the central life escapes. This is the great liberation. The man, in terms of human endeavour, has achieved his goal. He has passed through the three Halls and in each has transferred that which he gained therein to the content of his consciousness; he has in ordered sequence developed and opened the petals of the lotus—first opening the lower three, which involves a process covering a vast period of time. Then the second series of petals are opened, during a period of time covering his participation intelligently in world affairs until he enters the spiritual kingdom at the first Initiation; and a final and briefer period wherein the three higher or inner ring of petals are developed and opened.

In closing what may be said on this subject of the egoic Ray and fire of mind, I would request the student to bear the following points in mind:

*First.* That the order of the development of the petals and the stimulation of the fires depends upon the Ray of the Monad, and the subray upon which the causal body finds itself. This thought would bear expansion, and would prove a fruitful source of study to the occult investigator.

*Second.* That this unfoldment proceeds slowly in the early stages, and only proceeds with rapidity as the man himself works at it with conscious effort.

The Ego takes no active interest in the development until the second petal in the second series is beginning to open. Before that time, the work proceeds under the [Page 544] law of its being and through the inherent life of the second Logos which is the life of the petals of the lotus. The life of the first Logos, working through the SELF (who dwells in a form built by the life or energy of the second Logos out of force-substance animated by the life of the third Logos) only responds to opportunity when the above mentioned stage is reached.

Finally: The ceremony of initiation is only undergone when the causal body is in a condition to respond to the Will aspect of the Heavenly Man (the first aspect) and to do this through the glad co-operation of the fully conscious self.

More on this is not now possible, but enough has here been indicated to open up various lines of study. These, if followed, will lead the student to much of practical value and application.

### 3. Summary.

Our next subject concerns itself with the elementals of the mental plane, with the thought forms they animate, and with the consideration of them as force centres, capable of producing results—

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<sup>78</sup> Bible. Ezekiel, 1:15:21.

constructive, if rightly directed; destructive, if left blindly to follow their own course. Before taking up this matter, however, I want to gather together some threads of thought in connection with the matter just dealt with. If we have carefully followed the data given about the egoic manifestation on its own plane, and the fires of the causal body, we shall have noted the close resemblance between that egoic body, viewed as a force centre, and certain aspects of logoc manifestation.

The causal body has been seen as a wheel of fire, containing within its periphery three focal points of energy, the permanent atoms. They are analogous, as earlier pointed out, to the seventh principle of each of the three aspects—will or power, love-wisdom, and active intelligence. [Page 545] Each of these focal points has its own internal economy, as seen in the spirillae, which are essentially streams of force, responding to stimulation and vibration, aroused within and without their limiting ring-pass-not. The internal life of the permanent atom, and that which animates and produces its activity, is the life of the third aspect; the force playing upon it and through it is the life of the second aspect. As evolution proceeds the intensity of the life forces from within and those which affect it from without, grows gradually stronger and stronger, and the light of the permanent atoms increases, the petals of the lotus unfold, and the spokes of the radiatory fire come into action. Bear in mind here, that *the permanent atoms are concerned with the substance aspect of Existence or Becoming, while the petals of the lotus, or the fiery spokes of the wheel, deal specifically with the psychical aspect, or the development of consciousness; the central nucleus, or the three inner petals, embodies the aspect of pure Spirit.*

All three lines of evolution are proceeding simultaneously, and have a reflex action the one upon the other; it is this which produces the consequent perfection of unfoldment. It is neither possible nor desirable to follow each line of this threefold evolution separately, nor to consider them as dissociated from each other. The interplay is too accurate, and the mutual stimulation too important to be neglected by the student of egoic evolution.

It is, as stated elsewhere, through the permanent atoms that the Ego comes en rapport with his objective world; he works upon and through his environment successfully or blindly just in so far as he can energise his permanent atoms, and bring the spirillae out of latency into potency. This only becomes possible as he unfolds the petals of the lotus. It must be remembered that the three lower petals when fully unfolded affect, through [Page 546] their vitality, the three major spirillae in the physical permanent atom. As the second ring of petals gradually opens, the astral permanent atom undergoes a similar process, leading up to the full arousing of the spirillae within the mental unit.

Here I would point out that there is a slight difference in the case of the mental unit, for the four spirillae of the mental unit are aroused to full activity when *the knowledge petal* of the final three opens. The opening of the remaining two reveal the glowing threefold flower which lies at the centre of egoic manifestation.

It would be wise to sound a note of warning here in connection with this question of egoic unfoldment. What has been said here has been but the formulation of the general plan of egoic unfoldment as interpreted in terms of consciousness or of fire. In studying the subject with due personal application, the student should bear in mind the following facts:

*First*, that according to the Ray of the Monad, so will the petals unfold. For instance, if the Ray of the Monad is the second Ray, the knowledge petal will be the first to open, but the second petal of love will

almost parallel its development, being for that particular type of Ego the line of easiest unfoldment; the knowledge petal will be for it the most difficult to open.

*Second*, that the effects of one circle of petals opening will be felt within the next circle at an early stage and will cause a vibratory response, hence the greater rapidity of the later stages of unfoldment as compared with the first.

*Third*, that there exist many cases of uneven or unequal unfoldment. Quite frequently people are found with perhaps two petals unfolded in the first circle and one still in latency, while a petal within the central or second ring may be in full development. This is the explanation frequently of the power in service along **[Page 547]** certain lines displayed by some, coupled with a comparatively low stage of development or of consciousness (egoically speaking). This is due to varying causes, such as the karma of the Monad itself on its high plane and the strength of the monadic grip upon the ego; many lives given to a particular line of action, resulting in the setting up of a strong vibration—one so strong that it renders the development of response to subsidiary vibrations difficult of attainment; certain peculiar conditions hidden in the evolution of any particular Lord of a Ray, and the effect of that condition upon a particular group of cells; the group karma of a collection or conger of causal bodies, and their mutual interplay. Every egoic unit or monadic force centre has a definite effect upon the group or community of Egos in which it may have a place, and as the interaction proceeds results are sometimes produced of a temporarily unexpected nature.

These points should be carefully borne in mind by the student of egoic evolution. This whole subject is of interest in that it is the next step ahead for the students of occult psychology. Much will be eventually ascertained which will throw new light upon the possibility of work upon the physical plane for man. The whole secret of success in any endeavour or enterprise is primarily based on two things:

*First*, the ability of the Ego to work through the personality, using it simply as the medium of expression.

*Second*, the karma of the egoic group as it becomes more apparent on the physical plane. Hitherto, much has been said and taught about individual karma. Group karma in the future will slowly assume its rightful place in the thought of students, and this will lead to more intelligent co-operation, to a more sympathetic understanding of group responsibilities, and to a more adequate solution of group problems.

### **[Page 548]**

The study of occult psychology involves a true conception of the nature of the Ego, or the arousing of the Ego to full activity in manifestation; it will necessitate the sound formulation of the laws of egoic unfoldment, of the methods whereby, petal by petal, the lotus may be brought to perfection, and of the triple nature of its evolution; it will bring about an eventual apprehension of the true meaning of force, and of energy in its dual aspect—internal vibration and external radiation; it will produce the centering of the attention of all advanced students upon the centres—in this case *not* the physical centres on etheric levels but upon the psychical centres, such as the Ego in the causal body and egoic groups. This will produce later a better comprehension of the effect of one consciousness upon another consciousness on the physical plane, and this knowledge will be scientifically utilised to produce specific results in group evolution, and thus some of the world problems will find solution. Finally, the laws of fire will be studied, the nature of heat, of radiation and of flame will be occultly investigated,

and the action of one fire upon another fire, the result of radiation from one conscious sphere to another will be realised; the method of arousing consciousness on the different planes by action upon the fires of the causal body and their stimulation will be gradually revealed.

The whole question is slowly, very slowly, coming to the fore in human thought (even though this is little realised) through the study of vocational education, business efficiency, and the place of the human unit in any trade or enterprise. Men are being spoken of and considered in terms of potential force factors, and this is a step in the right direction.

Approaching the same question from the personality standpoint and not the egoic, the time is fast approaching when the emphasis will be laid in education upon [Page 549] how best the young can be taught to contact their own ego or higher energy; how best they can be led to appropriate the knowledge and ability of their higher self for use on the physical plane; how best they can ascertain their group formation, and thus work along with their group, and in unison with the total energy of that group; how best their threefold lower self—physical, astral, and mental—can be brought into direct alignment with their higher centre of force, and thus draw down a continuous supply of energy for the strengthening of their three vehicles, and their wise manipulation; how best the various spirillae can be awakened and the energy within their own cells released for action. All this will be a thing of gradual evolution, but I have here outlined the trend of the future study, as in the formulation of possibility lies its eventual realisation. Such a process must necessarily be slow. The powers of the ego are stupendous and if released now through the agency of an unready personality would lead to dire disaster. But the time will come, and in the meantime a due apprehension of inherent capacity will profit all who have the intuition to recognise the goal.

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## DIVISION D THOUGHT ELEMENTALS AND FIRE ELEMENTALS

### I. THOUGHT FORMS

#### *1. Their function.*

- a.* To respond to vibration.
- b.* To provide the vehicle for an idea.
- c.* To carry out specific purpose.

#### *2: The Laws of Thought.*

- a.* Three cosmic laws.
- b.* Seven systemic laws.

## II. THOUGHT ELEMENTALS AND DEVAS

1. *The Ruler of Fire . . . Agni.*
  - a. Agni and the solar Logos.
  - b. Agni and the mental plane.
  - c. Agni and the three Fires.
2. *The Fire Devas . . . the Greater Builders.*
  - a. Introductory statements.
  - b. The functions of the devas.
  - c. The devas and the planes.
3. *The Solar Angels . . . the Agnishvattas.*

Introductory remarks.

- a. On the fifth Principle.
  - b. On Individualisation.
  - c. On Incarnation.
  - d. On the Building of the Causal Body.
4. *The Fire Elementals . . . the Lesser Builders.*
    - a. Introductory.
    - b. Physical plane elementals.
    - c. Elementals of the ethers.
    - d. Elementals and the Microcosm.

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## III. MAN, AS A CREATOR IN MENTAL MATTER

1. *The creation of thought forms.*
2. *The process of thought form building.*

## IV. MAN AND THE FIRE SPIRITS

1. *The Will aspect and creation.*
  - a. The condition of the magician.
  - b. Construction of thought forms.
  - c. The occult significance of speech.
2. *The nature of Magic.*
  - a. Black magicians and white.
  - b. The source of black magic.
  - c. Conditions for white magic.

3. *Fifteen rules for Magic.*
- a. Six rules for the mental plane.
  - b. Five rules for the astral plane.
  - c. Four rules for the physical plane.

Under this division we shall briefly give an outline of the study which we will undertake upon this vast and stupendous subject, for, as it definitely concerns the evolution of man and his power eventually to create, it will be wise for us to take up the matter in some detail.

This section is not intended to give interesting bits of information anent the devas; I only seek to deal with the matter in its practical application to man, and to give as much of the necessary knowledge as will enable a man to control and build his own system, to understand the method of creation and to comprehend somewhat the lesser lives and the paralleling deva evolution with which he may be concerned.

## I. THOUGHT FORMS

### 1. *Their Function.*

It will be noted that in studying this matter we have not started with that which is most apparent, the exoteric form in mental matter, but with the inner life or Idea within the form and with the Laws that govern the creative [Page 552] aspect. This function of every thought form is threefold:

To respond to vibration  
 To provide a body for an idea  
 To carry out specific purpose.

Let us first study the logoc thought form and then turn our attention to the thought forms fabricated by the Thinker from the systemic mental planes and in mental matter. We have to note that, in the case of the Logos, all upon which we have to base our conclusions are His physical manifestation, and His quality, psychic nature, aroma, emanation or magnetism, as we see it working out through the form. Hence we are very much handicapped.

*a. Response to Vibration.* It is always recognised in occult circles that the whole object of human evolution is to enable the Thinker to respond to every contact fully and consciously, and thus to utilise his material sheath, or sheaths, as adequate transmitter of such contact. The most easily studied human thought-form is the one the Ego creates through which to function. He builds his sheaths by the power of thought, and the dense physical body is the best sheath that—at any particular stage of evolution—he can at the time manufacture. The same can be predicated of the solar Logos. He builds by the power of thought a body which can respond to that group of vibrations which are concerned with the cosmic physical plane (the only one we can study). It is not yet adequate, and does not fully express the logoc Thinker.

The vibrations to which the systemic thought-form must respond are many in number, but for our purposes might be enumerated as mainly seven:

1. The vibrations of the cosmic physical plane, viewing it as all the matter of that plane which exists



**[Page 553]** outside the logioic ring-pass-not. It concerns the pranic and akashic fluids and currents.

2. The vibrations of the cosmic astral plane as they affect the physical form of divine manifestation. This involves cosmically the action upon our solar Logos of the emotional quality of other cosmic entities, and concerns the magnetic effect upon Him of their psychic emanation. This, in view of the fact that His dense physical body is not a principle, is of a more potent nature than the first set of vibrations, as is the case also in man's evolution.

3. Vibrations from that which, within the logioic consciousness, is recognised as the logioic Higher Self, or His emanating source. This brings the solar system within the vibratory radius of certain constellations which have a position of profound importance in the general evolution of the system.

4. Vibrations from Sirius via the cosmic mental plane.

5. Vibrations from the seven Rishis of the Great Bear, and primarily from those two Who are the Prototypes of the Lords of the seventh and fifth Rays. This is a most important point, and finds its microcosmic correspondence in the place which the seventh Ray has in the building of a thoughtform, and the use of the fifth Ray in the work of concretion. All magicians who work with matter and who are occupied with form-building (either consciously or unconsciously) call in these two types of force or energy.

6. Certain very remote vibrations, as yet no more appreciable in the logioic Body than is monadic influence in that of average man, from the ONE ABOUT WHOM NAUGHT MAY BE SAID, that cosmic **[Page 554]** Existence Who is expressing Himself through seven centres of force, of which our solar system is one.

7. A series of vibrations which will become more potent as our Logos nears that period which is occultly called "Divine Maturity," which emanate from that constellation in the Heavens which embodies His polar opposite. This is a deep mystery and concerns the cosmic marriage of the Logos.

It will be apparent, therefore, how little can as yet be predicated anent the future of the solar system until the vibrations of the sixth and seventh order become more powerful, and their effects can consequently be studied more easily. It is not possible here to do more than indicate the seven types of vibrations to which our solar Logos (functioning in a material body) will in due course of time consciously, and fully, respond. He responds to vibrations of the first, second, third and fourth order quite fully at this time, but as yet (though responding) cannot fully, and consciously, utilise these types of energy. The vibration of the fifth order is recognised by Him, particularly in three of His centres, but is not as yet fully under His control. The other two are sensed, and felt, but so remotely as to be almost outside the range of His consciousness.

In carrying out these ideas in connection with man and the thought forms which he fabricates (such as his material sheaths), the correspondence can be worked out within the system, and from the point of view of the planetary schemes in which man has his place. The work of man as he builds in mental thought matter and constructs forms extraneous to himself, we shall deal with later.

The methods whereby vibratory response is brought about might be enumerated as follows:

**[Page 555]**

Through the factor of time in evolution.

Through extra-systemic stimulation and intensive training, whether for a Logos or a man.

Through the process of Initiation, and the application of the Rods of Initiation.

The factor of evolution is recognised and studied by many schools of thought, esoteric or exoteric. The extrasystemic stimulation involves a large number of factors, but the main two to be remembered are that this stimulation will be applied:

Through the group to the unit.

Through a more evolved "Kingdom of Nature" to a less evolved.

As regards the third factor of Initiation, it must be borne in mind that we are here considering only the great initiations, and not the numerous expansions of consciousness which can be traced through all kingdoms and all manifestations.

In connection with what we have considered above, anent the primary function of a thought-form (the power to respond to vibration) I would emphasise the necessity of remembering that that response must be made by the inner embodied Idea, and that it will then through a complex reflex action, bring about response from the material sheath which veils it. Vibration is the result of subjective impulse, and makes its appeal to the subjective consciousness through impact upon whatever may be understood as substance; this impact is transmitted direct to the inner life, and in due turn is retransmitted to substance in the form of recognition or realisation. An analogous process may be studied in the nerve reactions of the physical frame, and their alliance with the brain consciousness.

As will be seen in the three worlds of man's emprise, man will work as a Creator and will follow a similar procedure. **[Page 556]** His thought forms will be constructed of mental matter, chosen specifically because it vibrates to the same type of vibration as the Idea seeking embodiment, and these forms will persist—as does the logoc thought form, the solar system—for just as long as the factor of Will, or dynamic vitality, continues to hold it together.

This brings us to our next point:

*b. To Provide a Body for an Idea.* In this statement we have latent the basic principle of incarnation, and of activity, even of existence itself. It involves the expansion of our idea to include the cosmic mental plane as we consider the Logos, and as the creative faculty of man is studied we are taken to the mental plane of the solar system. One fundamental thought must here be given and pondered upon: *This creative impulse, this tendency towards the concretion of the abstract, this inherent ability to "take form" has its fullest expression as yet in physical matter. The "raison d'être" is that—for man—all substances with which he creates, all forms which he builds, and all processes of concretion which he carries on, are created, built and carried on within the physical body of the Logos.* Herein can be found the reason for the emphasis laid in nature on the sex aspect, and on that of physical reproduction; it can be seen in all the kingdoms of nature, with the exception of the first and fifth. This is a most significant point and the exceptions should be studied in their widest connotation, for they contain the basic mystery of sex on the involutory path, and on the evolutionary. In them we have the two extremes. It will have been noted that as the idea that the solar system is the physical vehicle of the Logos and His body of manifestation is grasped, many problems become elucidated, and two points

especially will gradually be apprehended by the student, if he meditates and studies:

*First.* That in due course of time, as the Logos [Page 557] achieves liberation from the trammels of physical matter, the whole objective system will come to be regarded as an idea or concept, clothed in a veil or sheath of subtler matter than the physical, and the logoc body will be viewed as the product of will and desire, and physical matter in any of its grades will not enter into its composition; it will simply be a desire body. This will bring about a condition of affairs inconceivable to us, and only to be somewhat apprehended by the man who can function upon the systemic buddhic plane the fourth cosmic ether. Bear in mind here that our astral plane is but the sixth subplane of the cosmic physical plane and that this provides us with no real grounds from which to reason concerning the cosmic astral plane. Only when the astral plane is a calm receiver of buddhic impulse, or a liquid reflector of that plane (which will not be till the close of the mahamanvantara) shall we be able to formulate any ideas anent the cosmic astral plane.

*Second.* That the entire sex aspect of manifestation, as we understand it in the different kingdoms of nature, is an expression of the energy of the Logos, as it flows through and stimulates that centre in His body which corresponds to the generative organs. All the creative functions of the vegetable, animal, and human family, viewing them as a whole, are as yet purely physical, and based on lower desire. The desire of the Logos for *physical* incarnation is as yet the dominant note. Later His desire for that will be less and will become transmuted into desire for creation on mental levels only. This is what brings the Destroyer aspect into activity, leading to eventual obscurity, and the physical "death" of the solar system. Indication that this aspect is coming into power will be seen when two great events transpire:

**[Page 558]**

- a. The ability of man consciously to create on mental levels, and the consequent transmutation of his lower sex impulses into higher.
- b. The mental vitalisation of another large section of the animal kingdom.

When these two things can be seen working out in any round, it will be indicative of a decided mental polarisation of the Logos; we can only become cognisant of this by studying His body of manifestation in its component parts.

What is here predicated anent the logoc thought form can be equally well stated about that of a Heavenly Man, and a planetary scheme. As His cosmic polarisation becomes more mental, and as His cosmic desire nature becomes transmuted, the force that plays through His centres will correspondingly be seen to vary in direction; He will withdraw force from certain of His lower centres and globes; He will cease to be interested in *physical* incarnation, and He will eventually withdraw within Himself. His thought-form will show a gradual diminution of vitality; the dense physical globe will die and pass out of objectivity, and other globes will temporarily hold His life, though not for long. In due course of time the entire scheme will be obscured, and He will function only in His cosmic astral body.

Such is the case too with a chain and its informing Life, viewing a chain as simply a centre in the body of the planetary Logos, yet having its own central factor. This can be seen in the Moon in a most interesting way. The desire of its Occupant was no longer for physical manifestation; He therefore withdrew His life. All that is left is the devitalised shell; the two other aspects have gone and only the third aspect, the inherent life of matter itself, remains gradually to dissipate also as the centuries elapse.

In connection with man, a similar condition [Page 559] is seen in the gradual disintegration of the physical body after death; the two other aspects are removed, and the form decays.

As these fundamental facts are grasped, and man begins to appreciate his position as Creator, the entire aspect of the sex question will also change; and emphasis will be laid upon the laws of *mental* creation, on the formulation of thought-forms in a scientific manner, and the dense physical aspect of creation will be in abeyance. When this is so, then will man be coming into his divine right, and the human kingdom be fulfilling its legitimate function. The sex aspect—as at present expressing itself—and the whole process of reproduction is one which man shares with the animal kingdom, and is based upon his animal instincts, and his dense physical nature, which is not a principle. When he is totally emancipated from the animal kingdom, and the third and fourth kingdoms stand distinct from each other, then the sex nature, and the organs of reproduction will be viewed by the average man in a very different manner than at present. Creation will eventually be *the result of thought impulses and not desire impulses*; the process will be then (once the initial impulse on the mental plane has been given), as normal, as safe, and as unconscious as the act of breathing is now. When this is so (and the time is a long way ahead), physical reproduction will still continue, but the physical form will be spoken of in terms of concretion and of energy, and the emphasis will be laid upon that which is to be embodied. This stage will be entered upon when the functions of the etheric body are scientifically grasped and understood and the laws of creative thought are a matter of public knowledge and discussion; it will coincide with a period wherein the animal kingdom will again be under manasic impression, and individualisation will again be permitted.

### [Page 560]

It will be generally recognised at that time that Spirit-matter are two aspects of the one Unity, and the present terminology of Spirit, and material substance, will have given place to the broader concept of negative and positive energy as the two aspects of the One Energy. All phenomena will then be expressed in force terms, and the sex question—or the union of the male and female, the negative and the positive, on the physical plane—will be redeemed and purified.

An embodied idea, therefore, is literally a positive impulse, emanating from mental levels, and clothing itself in a veil of negative substance. These two factors in turn will be regarded as emanations from a still greater force centre, which is expressing purpose through them both.

A thought form, as constructed by man, is the union of a positive emanation and a negative. These two are the emanations of a Unity, the coherent Thinker.

*c. To Carry Out Specific Purpose.* We touch here upon the most vital element in the building of thoughtforms. In our first point we touched upon the aspect of consciousness, or "response to sensation, or feeling," and thus brought into our study of the building process the second aspect logioic, that of the Ego, or the realisation of essential duality. In our second point the more objective aspect was somewhat elaborated, and the tangible form dealt with, thus bringing in the third logioic aspect, that of intelligent substance, or that through which consciousness seeks expression. Now the will or purpose aspect is to be considered, bringing therefore the first aspect logioic, or the "will-to-be" to the fore. When this third point is meditated upon with care, it will be noted (as might be expected) that it includes the other two, and synthesises them.

Certain factors must be borne in mind as we consider these words " specific purpose." By their tabulation [Page 561] we shall endeavour to make as clear as may be, this very complex matter. The ideas involved are:

*The Factor of Identity.* Specific purpose is the practical application of the will, or intent, of a conscious intelligent Existence as it shows itself in:

- a. Its source
- b. Its mission
- c. Its method
- d. Its objective.

All these will vary according to the nature of the emanating Identity. All thought forms—logioic, planetary, and human—(for no other entities of lesser grade work as mental creators), emanate from a mind, are built for the purpose of carrying out some active work, demonstrate under set rules and laws, and have a definite goal, or expected consummation.

*The Factor of Time.* Specific purpose in the solar system is the gradual evolution of a definite plan originating in the Mind of the Logos, and slowly, and cyclically, achieving consummation. Three vast periods of time are consumed in the process:

The period of construction, wherein the form is built.

The period of utilisation, wherein the form is occupied, vitalised by a central Life, and employed.

The period of dissolution, wherein the form is devitalised, destroyed and dissipated.

In the first stage, that which concerns the tangible, that which deals with objectivity, is the more emphasised, and of supreme importance. In the second stage, the life within the form, or the subjective consciousness, comes gradually to the fore, and the *quality*, or the psyche of the thought-form, becomes apparent. In the final stage, the thought form (having performed its mission), separates into its basic duality, and will or energy (which lies, as a unity, back of duality), ceases in intent.

### [Page 562]

The objective life (*spiritual* life where cosmic thought-forms are concerned; *manasic* life when solar thought-forms are constructed; and *elemental* life where human thought-forms are built) withdraws and the form dissipates.

In all these cases it will be apparent that only in the study of the development of the *quality* of the thought-form will its inherent purpose be revealed; only as its emanative processes are comprehended will the nature of its mission become recognisable. This is true fundamentally of all forms. Where the relatively unimportant forms—such as those constructed by man at this time—are concerned, this can easily be discovered, and to the trained clairvoyant each form reveals:

- By its colour,
- By its vibration,
- By its direction,
- By its keynote,

the nature of the inner life, the quality of its vibration and the nature of its goal. In the summation of all these points will the purpose reveal itself.

*The Factor of Karma.* Every thought-form comes under the law of Karma through the effect it produces. At this stage in the history of the system—that vast transitional stage between dense physical life and existence in the logoc etheric body—it is not easy for us to differentiate between those thought forms which are effects and those which are causes. It should be remembered here that *only cosmic and solar lords formulate thoughts*. The lunar Lords and all lesser intelligences do not do so. Therefore, the two above mentioned groups come under karmic law. They only are self-conscious, and therefore responsible. Where self-consciousness is not, there is no responsibility. Hence animals are not held to be responsible, and though they [Page 563] suffer on the physical plane and in their physical vehicles, on the subtler planes they are freed from karma, for they have neither memory nor anticipation; they lack the correlating faculty and as the spark of mind is missing, they are held free from the law of retribution, except where the physical body is concerned. The reason for the suffering in the animal kingdom is hidden in the mystery of the sin of the mindless,<sup>80</sup> and in that terrible period spoken of in the *Secret Doctrine*, which resulted in abortions and distortions of all kinds. Had this period not occurred, and this particular type of "miscarriage of purpose" not taken place, we should not have had the fearful karmic relationship which now exists between the third and the fourth kingdom.

The effect of the life and persistence of a thought-form, if maleficent and destructive, works out as "evil karma" if beneficent it works as "good karma" in the group in which the emanator has a place. This is what is meant by there being no karma attached to the working out of a good and altruistic deed.

*The Factor of the Lesser Builders.* Here a most interesting factor comes in upon which we shall enlarge later, when considering the elementals. The specific purpose of a thought-form is connected very closely with the type of deva essence of which it is constructed, and (in connection with man on the mental plane), with the type of elemental which he can control, and send forth as the occupier, or vitalising agency of the thoughtform. Roughly speaking, a *solar Logos* works only through the greater Builders, the Manasaputras in Their [Page 564] various grades on the two higher planes of the solar system. He works through Them, and sends Them forth upon the mission of constructing, and vitalising the systemic thought-form, with a specific purpose in view. The *planetary Logoi* work primarily through the Builders of the next three planes (atma-buddhi-manas), who construct and control the work of the planetary schemes. *Men* work through the builders of the lower mental planes, and the astral plane, for the human thought-forms are kama-manasic; the physical plane builders are swept automatically into action by the force of the currents, and energies set up in subtler matter, by the great Builders.

The inserted tabulation opposite may make this clear.

If the table is carefully studied, it will be seen that the fivefold earlier enumeration concerns the most important kingdoms in nature, whilst the final two are peculiarly interesting in that the mineral

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<sup>80</sup> *The sin of the Mindless.* See S. D., II, 195, 201. This sin has to do with the period of the Separation of the Sexes in the early third rootrace, the Lemurian. The same historical fact is hinted at also in the Bible in Genesis VI, 2:4.

"They (the sexes) had already separated before the ray of divine reason had enlightened the dark region of their hitherto slumbering minds, and had *sinned*. That is to say, they had committed evil unconsciously by producing an effect which was unnatural."

See also S. D., II, 721, 728.



kingdom can in no sense be considered a principle, but simply the densest point of concretion of the abstract, and that the vegetable kingdom has a peculiar place in the economy of the system as the transmitter of the vital pranic fluid; the vegetable kingdom is definitely a bridge between the conscious and the unconscious. Here I am using these words in their broadest and most general sense. Though it is known that the mineral kingdom has a consciousness of its own, yet *sensation* is more distinctly recognisable in the second kingdom, and the distinction between the consciousness of the mineral and that of the animal is so vast that their respective consciousnesses are basically unlike. Between these stands the vegetable kingdom, approximating more generally the animal consciousness than the mineral, and having a most esoteric relationship to the deva evolution.

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#### TABULATION IV THE BUILDING ENTITIES

	<i>Quality</i>	<i>Entity</i>	<i>Centre</i>	<i>Personality</i>	<i>Kingdom</i>
1.	Atma -----	Logos -----	Head (Brain) -----	Grand Heavenly Man -----	Seventh ----- Unity
2-3	Buddhi manas -----	Planetary Logos -----	Heart and Throat -----	Heavenly Men -----	Sixth and ----- Duality Fifth
4.	Mental -----	Man -----	Solar Plexus ----- Base of the Spine	Man -----	Fourth ----- Triplexity
5.	Astral -----	Animal -----	Generative Organs -----		Third ----- Duality
6.	Etheric -----	Vegetable -----	Spleen -----		Second ----- Transitional
7.	Dense -----	Mineral -----	None -----		First ----- Unity

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All these kingdoms of nature are "forms of thought"; all have body, vitality, quality and purpose, and all are sent out by a greater life than their own upon a specific mission; they are sent forth by those who are self-conscious and are a blend of mind, spirit and objective form. Only the self-conscious can create, and only they are capable of purpose, of co-ordination, of direction and control.

Even though it may seem that much has been left unsaid, yet in due consideration of the above four points in connection with "purpose" in a thought-form, much can be worked out by the student himself.

In extending these ideas to a solar Logos, many questions of interest arise which are profitable only in so far as they expand the concept, and widen the horizon of the Thinker. The logic purpose is not yet comprehensible to man; it does not profit him to meditate thereon, yet in the formulation of ideas, and their apprehension by thinkers may come the gradual dawning of a day of recognition, and a subsequent co-operation with that divine purpose. Let us, therefore, formulate some of these questions, leaving the future to reveal the answer:

1. What may be the purpose of the present incarnation of the solar Logos?
2. What is the purpose which may perhaps be working out in our own planetary scheme and what is the basic plan of our planetary Logos?
3. Wherein does it differ from other planetary schemes?
4. What is the purpose lying back of the relation existing between our Earth and Venus?
5. Is the purpose of the animal kingdom, as a whole, in any way to be ascertained?
6. What is the purpose back of the present root-race evolution? Can we realise it?
7. What is the purpose behind the differing national forms?

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Let us next bring the whole idea down to a more practical basis, and formulate questions along the following lines:

1. In what type of matter do I usually formulate thoughts?
2. What is the psychic quality of my thought-forms?
3. With what specific purpose do I use mental matter?
4. Do I work in mental matter consciously or unconsciously?
5. Do I vitalise my thought-forms with a high or a low order of entity?
6. Do I study the laws of construction?
7. Do I realise the power of the will to vitalise?
8. Do I destroy thought-forms when they have accomplished their purpose by a conscious act of the will?
9. Do I make forms which bring karmic effects, or do I build those which go to the good of the group?

Many such thoughts will arise, and in the study of thought man learns the laws of being.

## 2. *The Laws of Thought.*

There are three great laws, that we might term the fundamental laws of the cosmos, of that greater system (recognised by all astronomers), of which we form a part, and seven laws inherent in the solar system. These seven we might consider secondary laws, though, from the standpoint of humanity, they appear as major ones.

*a. Three Cosmic Laws.* The first of the cosmic laws is the *Law of Synthesis*. It is almost impossible for those of us who have not the buddhic faculty in any way developed, to comprehend the scope of this law. It is the law that demonstrates the fact that all things—abstract and concrete—exist as one; it is the law governing the thought form of that One of the cosmic Logoi **[Page 568]** in Whose consciousness both our system, and our greater centre, have a part. It is a unit of His thought, a thought form in its entirety, a concrete whole, and not the differentiated process that we feel our evolving system to be. It is the sumtotal, the centre and the periphery, and the circle of manifestation regarded as a unit.

The second law is the *Law of Attraction and Repulsion*. Fundamentally, the law describes the compelling force of attraction that holds our solar system to the Sirian; that holds our planets revolving around our central unit, the sun; that holds the lesser systems of atomic and molecular matter circulating around a centre in the planet; and that holds the matter of all physical plane bodies, and that of the subtle bodies co-ordinated around their microcosmic centre.

The third law is the *Law of Economy*, and is the law which adjusts all that concerns the material and spiritual evolution of the cosmos to the best possible advantage and with the least expenditure of force. It makes perfect each atom of time, and each eternal period, and carries all onward, and upward, and *through*, with the least possible effort, with the proper adjustment of equilibrium, and with the necessary rate of rhythm. Unevenness of rhythm is really an illusion of time, and does not exist in the cosmic centre. We need to ponder on this, for it holds the secret of peace, and we need to grasp the significance of that word *through*, for it describes the next racial expansion of consciousness, and has an occult meaning.

In the nomenclature of these laws much is lost, for it is well nigh impossible to resolve abstractions into the terms of speech, and not lose the inner sense in the process. In these laws we again have the threefold idea demonstrated, and the correspondence, as might be expected, holds good.

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The Law of Synthesis ---- The Will Aspect ----- 1st Aspect.

The Law of Attraction --- The Love Aspect-----2nd Aspect.

The Law of Economy ---- The Activity Aspect --3rd Aspect.

*b. Seven Systemic Laws.*—Subsidiary to the three major laws, we find the seven laws of our solar system. Again we find the law of analogy elucidating, and the three becoming the seven as elsewhere in the logoc scheme. In each of these seven laws we find an interesting correlation with the seven planes. They are:

1. *The Law of Vibration*, the basis of manifestation, starting on the first plane. This is the atomic law of the system, in the same sense that on each of our planes the first subplane is the atomic plane.
2. *The law of Cohesion*. On the second plane cohesion is first apparent. It is the first molecular plane of the system, and is the home of the Monad. Divine coherency is demonstrated.
3. *The Law of Disintegration*. On the third plane comes the final casting-off, the ultimate shedding of the sheaths, of the fivefold superman. A Chohan of the sixth Initiation discards all the sheaths beneath the monadic vehicle, from the atmic to the physical.
4. *The Law of Magnetic Control* holds sway paramountly on the buddhic plane, and in the development of the control of this law lies hid the control of the personality by the Monad via the egoic body.
5. *The Law of Fixation* demonstrates principally on the mental plane and has a close connection with manas, the fifth principle. The mind controls and stabilises, and coherency is the result.
6. *The Law of Love* is the law of the astral plane. It aims at the transmutation of the desire nature, and links it up with the greater magnetism of the love aspect on the buddhic plane.
7. *The Law of Sacrifice and Death* is the controlling factor on the physical plane. The destruction of the form, in order that the evolving life may progress, is one of the fundamental methods in evolution.

*The Intermediate Law of Karma.*—There is also an intermediate law, which is the synthetic law of the system **[Page 570]** of Sirius. This law is called by the generic term, the Law of Karma, and really predicates the effect the Sirian system has on our solar system. Each of the two systems, as regards its internal economy, is independent in time and space, or (in other words), in manifestation. We have practically no effect on our parent system, the reflex action is so slight as to be negligible, but very definite effects are felt in our system through causes arising in Sirius. These causes, when experienced as effects, are called by us the Law of Karma, and at the beginning they started systemic Karma which, once in effect, constitutes that which is called *Karma* in our occult and oriental literature.

The Lipika Lords of our system, the systemic Lords of Karma, are under the rule of a greater

corresponding Lord on Sirius.

We have therefore:

1. The three cosmic laws of Synthesis, Attraction and Economy.
2. The Sirian law of Karma.
3. The seven laws of the solar system.

As we have been told, our seven major vibrations are the vibrations of the lowest cosmic plane; there is our habitat. Our Logos Himself, the heart of His system, is on the cosmic astral plane; he is polarised there. Just as the units of the fourth Creative Hierarchy, the human, are evolving through the use of physical bodies, but are polarised at this time in their astral vehicles, so we have seen that the objective solar system forms the physical body of the Logos, though His polarity is in His astral body. It is significant that in this greater manvantara, the Logos is to take the fourth cosmic Initiation. A hint which may enlighten lies in the correspondence which exists between this statement and the **[Page 571]** fourth root-race development, and this, the fourth or astral round.<sup>81</sup>

The system of the Sirian Logos is on the cosmic mental plane, and in a subtle way, incomprehensible to us, our Logos, with His system, forms a part of a still greater Logos. This does not involve loss of identity, though the matter is too abstruse to express more adequately. It is in this analogy that the basic idea can be found of all teaching given out about the Grand Heavenly Man. The whole conception of these laws is bound up in this idea. We have the three laws of the cosmic higher planes, holding in a synthesis of beauty the greater and the lesser system. Next we have the great law of Sirius, the Law of Karma, on the third subplane of the cosmic mental plane, which law really controls our Logos, and His actions, in the same way as the ego—in due course of evolution—controls the human personality.

We need to remember that, under the Law of Correspondences, we shall have a relationship in the Cosmos, similar to that existing in the microcosm between the ego and the personality. The suggestion holds much that we might consider with benefit. We must not, however, carry the analogy too far; as we have not yet evolved to where we have planetary consciousness, still less systemic, how can we really expect even to conceive of the A B C of cosmic truth? Just broad hints, wide conceptions, and generalities, are as yet possible. Of one thing we can be sure, and that is that *identity ever remains*.

Let me explain by illustration:

Each one of us, in due process of evolution, forms part of one of the Heavenly Men, Who Themselves form the **[Page 572]** seven centres in that greater Heavenly Man, the Logos. Yet, though we are merged with the whole, we do not lose our identity, but forever remain separated units of consciousness, though one with all that lives or is. In like manner our Logos loses not His identity, even though He forms part of the Consciousness of the Logos of Sirius. In His turn, the Sirian Logos forms one of the seven Grand Heavenly Men, who are the centres in the body of ONE OF WHOM NOUGHT MAY BE SAID.

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<sup>81</sup> *The present Round*, which is the fourth, is the one in which desire, or response to contact and sensation is being brought to its fullest expression. In the next round, the fifth, the fifth principle of mind, or manas, will reach fruition.

*The Laws and the Planes.*—We might, while studying the seven laws of the solar system, take them plane by plane, showing certain things—three in all:

1. We might study their effect as they demonstrate on the path of involution.
2. As they manifest on the path of evolution, or return.
3. We might also touch on the laws as they affect the human and deva organisms that evolve by means of them.

As we do this, we shall gradually get a broad general idea of how this system of ours (the thought-form of the Logos), was gradually built up, how it is controlled and held together, and how numerous and intricate are the interrelations. Certain fundamental hypotheses are assumed, which must form the background for all we would say. We must assume first that a Builder, or some Creative Mind, is working to bring about an ordered production, and is seeking to manifest through a demonstrable objective. The objective universe is but the product of some subjective mind. Next we must posit that the material for the building of this universe lay ready to the hand of the Builder, and that this material itself is the fruit of some previous system, all that is left of some past consummated product. Given, therefore, the Builder and the material, we must next accede [Page 573] to the proposition that this Builder proceeds with His building under some definite laws that guide His choice of material, that control the form that He erects, and that indicate to Him the process to be followed in the consummating of His idea. We must not forget that three great symbols stand, in the mind of the Logos, for each of His three systems, that the whole exists for Him as a concrete thought-form, for He is learning to manipulate the matter of the cosmic mental plane on concrete levels, in the same way that man is working on the laws of thought, and on the building of thought-forms.

It is impossible to do more than sense the symbols of the systems past and present. Perhaps if we could visualise a swastika of ten arms revolving at right angles, of a radiant green colour, all the ten arms emanating from a central blazing sun, we might have some idea of the thought-form that formed the basis of *System I, the activity system*. The basic thought-form for *the second system* embodies the green swastika of the first manifestation, and adds to it concentric and interlaced circles in blue, in groups of three, linked by one large circle. Both symbols are, of course, in the higher dimensions. The symbol for the next system is unknown. After grasping and conceding these three basic ideas, we can now proceed to the working out of the laws of the system on the seven planes, remembering always that these seven laws hold good on the numerically corresponding subplane on each plane. Let me briefly illustrate:

The fourth law, Magnetic Control, for instance, holds sway on the fourth subplane of each plane, in the fourth round, and in the fourth root-race specially. We shall then have the correspondence as follows:

4th Law ----- Magnetic Control.

4th Ray ----- Harmony or beauty.

4th Plane----- The buddhic.

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4th Subplane ----- Buddhic Magnetic Control.

4th Round ----- Dense Physical Magnetism, controlling sex manifestation on the physical plane, and inspired by astral desire, the reflection of the buddhic.

4th Root-Race---- The Atlantean, in which the above qualities specially demonstrated.

1. *The Law of Vibration.*--This is the law of the first plane, and it governs all the atomic subplanes of each plane. It marks the beginning of the work of the Logos, the first setting in motion of mulaprakriti. On each plane the vibration of the atomic subplane sets in motion the matter of that plane. It is the key measure. We might sum up the significance of this law in the words, "light" or "fire." It is the law of fire; it governs the transmutation of differentiated colours back to their synthesis. It controls the breaking up of the One into the seven, and then the reabsorption back into the One. It is really the basic law of evolution, which necessitates involution. It is analogous to the first movement the Logos made to express Himself through this solar system. He uttered the Sound, a threefold Sound, one sound for each of His three systems, and started a ripple on the ocean of space. The Sound grows in volume as time progresses, and when it has reached its full volume, when it is fully completed, it forms one of the notes in the major cosmic chord. Each note has six subtones, which, with the first, make the seven; the Law of Vibration, therefore, comprises eighteen lesser vibrations and three major, making the twenty-one of our three systems. Two multiplied by nine (2x9), makes the necessary eighteen, which is the key number of our love system. Twenty-seven holds hid the mystery of the third system.

On the path of involution, the seven great Breaths or Sounds drove to the atomic subplane of each plane, and [Page 575] there the basic vibration repeated in its own little world the method of logoc vibration, giving rise itself to six subsidiary breaths. We get the same correspondence here as we did in the matter of the Rays, for we shall find that the lines of vibration are 1-2-4-6. Logically this would be so, for involution is negative, receptive, and corresponds to the feminine pole, just as the abstract rays were 2-4-6. This truth requires meditation, and an attempt to think abstractly; it is linked to the fact that the whole second system is receptive and feminine; it concerns the evolution of consciousness of the psyche.

On the path of evolution this law controls the positive aspect of the process. All is rhythm and movement, and when all that evolves on each plane attains the vibration of the atomic subplane, then the goal is reached. When, therefore, we have achieved the first main vibrations, and have perfected vehicles for all evolutions (not merely the human), of fivefold atomic subplane matter, then we have completed the round of evolution for this system. In the coming system we shall add the next two vibrations that complete the scale, and our Logos will then have completed His building.

The fourth Creative Hierarchy, that of the human Monads, has to learn to vibrate positively, but the devas proceed along the line of least resistance; they remain negative, taking the line of acquiescence, of falling in with the law. Only the human Monads, and only in the three worlds, follow the positive line, and by resistance, struggle, battle and strife learn the lesson of *divine* acquiescence. Yet, owing to the increase of friction through that very struggle, they progress with a relatively greater rapidity than the devas. They have need to do this, for they have lost ground to make up.

The Law of Vibration is the law of progress, of movement and of rotation. On the seventh or lowest plane, the vibration is slow, clogged and lethargic from the [Page 576] standpoint of the first, and it is in learning to vibrate or to rotate more rapidly, that we mount the path of return. It involves, therefore necessarily, the building in of finer matter into the vehicles, both deva and human. In this second system, on the five planes of human evolution, we have the five vehicles—physical, astral, mental, buddhic and atmic—which have all to be purified, rarefied, intensified and refined. In the two lowest, the physical and the astral, only matter of the five higher subplanes, of their respective planes, is to be found, for the two lowest subplanes are too low for deva or human bodies; they were dominated in the first system. The mental body is the first in which we find matter of all the subplanes. The aim of



evolution for us is love dominated by intelligence—or intelligence dominated by love, for the interaction will be complete. The human race came into the chain at a point where it naturally took bodies of the fifth astral and physical subplanes, and we can see here an analogy to the coming into the fourth root-race of the more advanced Egos.

2. *The Law of Cohesion.*—This is one of the branch laws of the cosmic Law of Attraction. It is interesting to notice how this law demonstrates in this Love-System in a threefold manner:

*On the plane of the Monad,* as the law of cohesion, the law of birth, if we might use that term, resulting in the appearance of the Monads in their seven groups. Love the source, and the Monad of love, the result.

*On the plane of buddhi,* as the law of magnetic control. It shows itself as the love-wisdom aspect, irradiating the ego, and eventually gathering to itself the essence of all experience, garnered, via the Ego, through the personality lives, and controlled throughout from the plane of buddhi. Magnetism, and the capacity to show love, are occultly synonymous.

*On the astral plane,* as love demonstrating through the [Page 577] personality. All branches of the law of attraction, demonstrating in this system, show themselves as a force that ingathers, that tends to coherence, that results in adhesion, and leads to absorption. All these terms are needed to give a general idea of the basic quality of this law.

This law is one of the most important of the systemic laws, if it is permissible to differentiate at all; we might term it the law of coalescence.

On the path of involution it controls the primal gathering together of molecular matter, beneath the atomic subplane. It is the basis of the attractive quality that sets in motion the molecules and draws them into the needed aggregations. It is the measure of the subplanes. The atomic subplane sets the rate of vibration; the Law of Cohesion might be said to fix the colouring of each plane. It is the same thing in other words. We need always to remember in discussing these abstract fundamentals that words but dim the meaning, and serve but as suggestions and not as elucidations.

In manifestation the cosmic Law of Attraction controls all these subsidiary laws, just as the Law of Synthesis governs pralaya and obscuration, and the law of Economy deals with the general working out, along the line of least resistance, of the logoc scheme. During manifestation we have most to do with the Law of Attraction, and it will be found, on study, that each subsidiary law is but a differentiation of that law.

This second law of the system governs specially the second plane, and the second subplane on each plane. It might be interesting to work this out and trace the underlying correspondence, bearing in mind always that all that can be done is to point out certain things, and indicate lines of thought that may lead, if pursued, to illumination.

Ray Two and Law Two are closely allied, and it is [Page 578] interesting to realise that it is on the second subplane of the monadic plane that the majority of the Monads have their habitat; there are a few Monads of power or will on the atomic subplane, but their numbers are not many, and they simply form a nucleus in evolutionary preparation for System III, the power system. The majority of the

Monads are on the second subplane and they are the Monads of love; on the third subplane can be found quite a number of the Monads of activity, but numerically not as many as the Monads of love. They are the failures of System I.

There is a direct channel, as we know, between the atomic subplane on each plane. This is more or less true of each subplane and its corresponding higher subplane numerically, and there is, therefore, a direct and quite expansive channel between the second subplane on all planes, enabling the Monads of love to link up with peculiar facility with all their vehicles when composed of second subplane matter. After initiation, the causal body is found on the second subplane of the mental plane, and monadic control then commences.

The Monads of love return (after life in the three worlds and the attainment of the goal) to their originating second subplane, that being also the goal for the monads of activity who have to develop the love aspect. In the five worlds of human evolution both groups of Monads have to control atomic and molecular matter as well and this is done by the utilisation to the full (as full as may be possible in this second system), of the will or power aspect.

The "Kingdom of God suffereth violence and the violent take it by force," or by Will or power. It is not Will, as we shall know it in the final system but it is Will as known in this system, and it has to be utilised to the uttermost by the evolving Monad in his struggle to control each *atomic* subplane. The Monads of power have [Page 579] a much greater struggle, and hence the fact so often apparent that people on what we term the power Ray, have so often a hard time, and are so frequently unlovable. They have to build in on all the six planes the love aspect, which is not prominent in their development.

A hint has been given us as to the approximate figures governing the Monads:

35 Thousand million Monads of love  
 20 Thousand million Monads of activity  
 5 Thousand million Monads of power

making a total of sixty thousand million human Monads. The Monads of power, though in manifestation, are as yet very rare in incarnation. They came in, in large numbers, at the close of the moon chain, and will come in again in full numerical strength in the last two rounds of the present chain.

We might now briefly trace the correspondence in the second round and the second root-race, showing how the Law of Cohesion was specially active at these periods. A condition of nebulousness of a pronouncedly volatile condition, marked the first round and race. Movement, and the accompaniment of heat, is their distinguishing quality, much as in System I, but in the second round, and also in the second race, a definite cohesion is noticeable, and form is more clearly recognisable in outline. Cohesion is also plainly to be seen as the distinguishing feature of our present system, the second. It is the aim of all things to unite; approximation, unification, a simultaneous attraction between two or more is ever to be seen as a governing principle, whether we look at the sex problem, or whether it demonstrates in business organisation, in scientific development, in manufacture, or in politics. Well might we say that the *At-one-ment* of the many separated is the keynote of our system.

One more suggestion may be given: On the path of [Page 580] involution this law governs the

gathering together and the segregation of matter; on the evolutionary path it controls the building of forms. It has been stated that the matter of the lowest subplane forms the basis of a new plane; therefore we have on the atomic subplane a point where merging takes place, which makes it a plane of synthesis, just as in the same way the first or logoc plane is the plane of synthesis for this system. There takes place the merging of evolution into an inconceivably higher state.

3. *The Law of Disintegration.*—This is the law that governs the destruction of the form in order that the indwelling life may shine forth in fullness. It is another aspect of the Law of Cohesion—the reverse side (if one might so express it), and is just as much a part of the divine plan as that of attraction. It is one of the laws that ends with the solar system, for the great laws of attraction, cohesion and love last on into that which is to come. The Law of Disintegration has its correspondence in cosmic law, but it is almost incomprehensible to us. The Law of Economy holds the key to this law. When the Monad has circled through all disintegrating forms, and has achieved the sixth Initiation, it is resolved into its primal monadic source, and the five lesser sheaths are destroyed. Later on the Monads themselves are synthesised, not disintegrated. This law controls only from the third plane, and ceases action in this particular fashion when the third plane is transcended.

This law is one of the most difficult for the race to understand. Some of its workings (those on the path of evolution), can be seen and somewhat comprehended, but on the path of involution, or of construction, the working out of the law is not so apparent to the superficial observer.

On the path of involution it controls the process of the [Page 581] breaking up of group souls; it governs the periods when the permanent triads are transferred from one form to another; it works through the great world cataclysms, and we need to remember that it governs, not only the physical plane catastrophes (as we erroneously term them), but the corresponding cataclysms on the astral plane, and the lower levels of the mental plane. It governs physical plane disruptions, especially those affecting the mineral world; it controls the disintegration, on the astral plane, of thought-forms; it dissolves the astral vehicle when left behind, and the mental likewise. The dissipation of the etheric double is the result of its working.

Again we can correlate this law with that of Attraction, for the two interact upon each other. This law breaks up the forms, and the Law of Attraction draws back to primal sources the material of those forms, prior to rebuilding them anew.

On the path of evolution the effects of this law are well known, not only in the destruction of the discarded vehicles touched upon above, but in the breaking up of the forms in which great ideals are embodied,—the forms of political control, the forms in which nature itself evolves, apart from those in which individual consciousness manifests, the great religious thought-forms, the philanthropic concepts and all the forms which science, art, and religion take at any one particular time. All eventually break under the working of this law.

Its workings are more apparent to the average human mind in its manifestations at this time on the physical plane. We can trace the connection between the atomic and the physical plane (demonstrating on the lower plane as the law of sacrifice and death), but its effect can be seen on all the five planes as well. It is the law that destroys the final sheath that separates the perfected Jiva. It has not yet been fully brought out [Page 582] (for the law of correspondences has been little studied, nor is it readily apparent) that on the third subplane of each plane this law works in a special manner, causing a very

definite breaking-up of something that is tending to separation. Like all that works in the system, the process is slow; the work of disintegration begins on the third subplane, and is finished on the second, when the Law of Disintegration comes under the influence of the Law of Cohesion, the disintegration having effected that which makes cohesion possible. We can see an illustration of this on the mental plane. The causal body of the average man is on the third subplane, and as a man becomes fit for the merging into the Triad, that causal body has to be discarded and done away with. Under the Law of Sacrifice and Death, the disintegration is begun on the third level and is consummated on the second, when the man merges with the Triad, preparatory to the final merging with the Monad.

Another illustration of the same thing can be found on the physical plane. When a man has reached the point where he can sense and see the fourth ether, he is ready for the burning away of the etheric web, which has its location midway between the third and second subplane matter which composes his physical body. When this disintegration is effected, the man merges with his astral vehicle, establishing a consequent continuity of consciousness. This correspondence, and this disintegration, can be traced on each plane, till finally on the atomic level on its third subplane comes the final disintegration, which results in a merging with the monadic consciousness.

The third Ray, that of adaptability or activity, has a close connection with this law. It is through activity (or the adaptation of matter to need), that the form comes into being; through activity it is employed, and through that very adaptation it becomes a perfect form, [Page 583] and at the moment of perfection loses its usefulness; it crystallises, breaks, and the evolving life escapes to find for itself new forms of greater capacity and adequacy. It is so in the life of the reincarnating Ego; it is so in the rounds and races of humanity; it is so in the solar system; it is so in all cosmic processes.

In the third chain, the moon chain, we have an interesting related fact. On the moon chain the point of attainment for the individual was the arhat or fourth Initiation,—the initiation which marks the final breaking with the three worlds, and the disintegration of the egoic body.

At the end of the third root-race came the first of the great cataclysms that broke the race form, and inaugurated a new one, for it was the first definitely human race as we now know it. The analogy will be found to hold good no matter from what angle the subject may be studied. In the third subrace a correspondence can be traced, though it is not yet apparent to the circumscribed vision which characterises most of us. Close proximity to an effect often veils a cause.

4. *The law of Magnetic Control.*<sup>82</sup>—This law is the basic law controlling the Spiritual Triad. Through this law, the force of evolution drives the Ego to progress through the cycle of reincarnation back to union with his kind. Through separation he finds himself, and then—driven by the indwelling buddhic or Christ principle—transcends himself, and finds himself again in all selves. This law holds the evolving lower self in a coherent form. It controls the Ego in the causal body, in the same way that the Logos controls the Monad on the second plane. It is the law of the buddhic plane; the [Page 584] Master is one Who can function on the buddhic levels, and Who has magnetic control in the three worlds. The lower is always controlled from above, and the effect the buddhic levels have on the three lower is paramount, though that is scarcely yet conceded by our thinkers. It is the Law of Love, in the

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<sup>82</sup> Note the correspondence that can be traced here. On the second plane we have the Law of Cohesion—love. On the second plane of the manifesting Triad, the Law of Magnetic Control—love. Again lower down on the second plane of the Personality, the Law of Love. The accuracy of the analogy is quite interesting, and provides room for speculation.

three worlds, that holds all together, and that draws all upward. It is the demonstration, in the Triad, of the Law of Attraction.

On the path of involution this law works with the permanent atoms in the causal body. It is the buddhic principle, and its relation with the lower permanent atom of the Triad is the mainspring of the life of the Ego. On the path of descent it has much to do with the placing of the permanent atoms, but this matter is very abstruse, and the time has not yet come for further elucidation. At the third outpouring, (in which the fourth kingdom, the human, was formed), it was this Law of Magnetic Control that effected the juncture of astro-animal man, and the descending Monad, using the spark of mind as the method of at-one-ment. Again we can see how it works. The monadic plane, the buddhic plane, and the astral plane are all three closely allied, and we find there the line of least resistance. Hence the facility with which the mystic contacts the buddhic and even higher planes. The lines of least resistance in the three systems are:

- System I. Physical, mental, and atmic. The atmic was the highest point of achievement in that system.
- II. Astral, buddhic and monadic.
- III. Mental, atmic and logioic.

Note the correspondence therefore to be seen between the fourth kingdom and the working of this, the fourth law. It is of vital moment in this fourth chain.

As regards human evolution, this fourth law is of prime importance at this time. The aim of human endeavour [Page 585] is both to be controlled by this law, and likewise to wield it in service. It is the law whereby sex expression, as we know it, is transmuted and elevated; sex is only the physical plane demonstration of the Law of Attraction; it is the working out of that law in the human kingdom, and in all the lower kingdoms, too. The love of all that breathes, and the attraction that works out in service, is the same thing as demonstrated in the Triad. Sex expression, the coming together of two, becomes transmuted into the coming together of many for acts of service, which will give birth to new ideals, and to a new race—the spiritual.

Here I might point out a numerical fact that may be of interest in connection with the fourth hierarchy. This human hierarchy is the fourth, as we know, yet if we count the five hierarchies that have passed on, it is in reality the ninth. Nine is the number of initiation, the number of the adept, and of the man who functions in his buddhic vehicle.

The fourth Ray also operates in close connection with the fourth Law. It is the Ray of Harmony or Beauty—Harmony through control, that control entailing the knowledge of wisdom. It is the harmony of similarity; it is the equilibrising of all through the realisation of the laws of magnetism that produce the co-ordination of the many diverse into the one homogeneous; magnetism governs the synthesis of the many aspects into a form of unity. This harmony is reached through the fifth plane, and the fifth Ray of Concrete Knowledge acts as a step to the fourth, for many who work on the fifth Ray pass eventually to the fourth. In this system the fifth Ray is of paramount importance in the development of all egos. Each must pass some time on it before definitely remaining on his monadic Ray. In many incarnations much time is spent on the fifth subplane of each plane, which is governed principally by the fifth Ray. All pass [Page 586] then on the fourth subplane governed by the fourth Ray, and in this particular period of the fourth round in the fourth chain, more time is spent on the fourth subplane by evolving Egos than on any other. Many come into incarnation directly on to this plane, and it is here

that they begin to think harmoniously.

*The Laws in the Three Worlds.*—We will now take up and briefly study the three most important laws affecting the evolving human being, as he lives his life in the three worlds. These laws are:

1. The Law of Fixation.
2. The Law of Love.
3. The Law of Sacrifice and Death.

These laws are all dominated and controlled eventually by the three higher laws in the system—the Laws of Magnetic Control, of Disintegration, and of Cohesion. There is a direct connection between these seven laws and the seven Rays or Vibrations, and if we study the correspondence we shall recognise the fact that the first law, that of Vibration, is the controlling law of the six, demonstrating through the second law, that of Cohesion, just as the solar Logos is at this time manifesting Himself through His second aspect in this the second solar system.

The first Ray of Will or Power is the first aspect of the All-self, and in the third outpouring,<sup>83</sup> came **[Page 587]** down to the fifth plane, along with the other monads. A subtle correspondence exists between the monads of Will on the fifth plane, the fifth law, and the fifth Ray.

The second Ray or the Love-Wisdom aspect wields a control on the fourth and sixth planes, and dominates the Laws of Cohesion and Magnetic Control, and the astral Law of Love. There is a direct interlinking between the abstract Rays and the laws of the planes where they specially control.

The third Ray which is the Activity aspect, controls the Laws of Disintegration and of Death, on the third and seventh planes.

Therefore, it will be apparent to the careful student of the wisdom that:

1. *The Power Aspect*—Ray 1, Planes 1 and 5, and the Laws of Fixation and Vibration, form one interlocking whole.
2. *The Love Aspect*—Ray 2, Planes 2, 4, 6, and the Laws of Cohesion, Magnetic Control, and of Love, form another unit.

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<sup>83</sup> *The Three Outpourings.* "In the diagram the symbols of the three Aspects (of the Logos) are placed outside of time and space, and only the streams of influence from them descend into our system of planes....They represent in due order what are commonly called the three Persons of the Trinity....It will be seen that from each of them an outpouring of life or force is projected into the planes below. The first of these in order is the straight line which descends from the third Aspect; the second is that part of the large oval which lies on our left hand—the stream which descends from the second Aspect until it has touched the lowest point in matter, and then rises again up the side on our right hand until it reaches the lower mental level. It will be noted that in both of these outpourings the divine life becomes darker and more veiled as it descends into matter, until at the lowest point we might almost fail to recognise it as divine life at all; but as it rises again when it has passed its nadir it shows itself somewhat more clearly. The third outpouring which descends from the highest aspect of the Logos differs from the others in that it is in no way clouded by the matter through which it passes, but retains its virgin purity and splendour untarnished. It will be noted that this outpouring descends only to the level of the buddhic plane (the fourth plane) and that the link between the two is formed by a triangle in a circle, representing the individual soul of man—the reincarnating ego. Here the triangle is contributed by the third outpouring and the circle by the second...."—*The Christian Creed*, by C. W. Leadbeater, pp. 39, 40.



3. *The Activity Aspect*—Ray 3, Planes 3 and 7, and the Laws of Disintegration, Sacrifice and Death, make still another group.

It is logical for the first Ray only to have control, as yet, on two planes, for the Power Aspect waits for another system in order to demonstrate in full development. Ray two, the synthetic Ray for our system, controls [Page 588] on three planes; it has the preponderance, for paramountly we are the Monads of Love, and Love is our synthesis. Ray three, the dominant Ray of the system which is past, its synthetic Ray, controls on two planes, and on one that is little understood, for, just as the physical body is not considered a principle, so there is a sphere of activity that is not included in our enumeration, it is past and gone. Some explanation of this lies hid in the occult words, "The Eighth Sphere."

In regard to the four minor Rays of Harmony, Concrete Science, Devotion and Ceremonial Order, their control exists in degrees on all the planes, but they have their particular emphasis in the evolution of the reincarnating ego in the three worlds at this time. These four Rays control, in a subtle and peculiar manner, the four kingdoms of nature—mineral, vegetable, animal and human—and at their merging into the three Rays of Aspect (the Activity Ray of the Mahachohan being the synthesiser of the lower four in our planetary scheme) have a correspondence with the merging of man (the product of the three kingdoms and the fourth) into the superman kingdom, the spiritual. The fourth Ray and the fourth Kingdom form a point of harmony for the lower three, and all four then pass into the major or upper three. This is worthy of our serious thought, and the analogy of the fourth plane will also be apparent. For this system, the buddhic plane, the human kingdom, and the fourth Ray of Harmony or Beauty or Synthesis, have a point of correspondence, just as the fourth rootrace is the one in which the synthesis is first observed—the door into the fifth kingdom of Spirit being then opened; the fourth rootrace also developed the astral capacity that made contact with the fourth or buddhic level possible.

In a subtle way too (I use the word subtle for lack of a better, meaning a statement of actuality that seems an [Page 589] illusion), the three minor Rays, Concrete Science, Devotion and Ceremonial Law, have each a connection with the three kingdoms of nature below the human, and with the three laws of the three lower worlds.

*The Ray of Ceremonial Order* has special significance at this time; it controls life in the mineral world, and in the final stages of involutory life at the point where the upward turn of evolution is made. Through Ceremonial Order comes the control of the lesser builders, the elemental forces, the point of synthesis in the lowest plane of all, the period of transition. In all such periods the seventh Ray comes in (as now) the Ray of Law and Order, of accurate arrangement and formation. It is the reflection on the physical plane of the Power and Activity Aspects working in synthesis. Rays 1, 3, 7, have an interplay, as we know. Ray seven is the appearance in combination of the forces of evolution. It is the manifestation of Power and Activity on the lowest plane of all. It is allied to the laws of the third and seventh planes, Disintegration and Death, for all periods of transition are periods of the destruction and building of forms, and the shattering of the old in order that newer and better chalices of life may be constructed.

*The Ray of Devotion* has a definite though little known connection with the vegetable kingdom. We must remember that it is linked to a subsidiary law of the cosmic Law of Attraction. It is in the vegetable kingdom that we find one of the first and temporary approximations between the evolving human Monad, and the evolving deva Monad. The two parallel evolutions touch in that kingdom, and then again follow their own paths, finding their next point of contact on the fourth or buddhic level, and

a final merging on the second.

The concrete Rays have an especial effect on the *negative* evolution of the devas, who form the feminine aspect of the divine hermaphroditic Man, working along [Page 590] the lines of more positive development. The abstract Rays do a similar work on the *positive* human hierarchy, tending towards a more receptive attitude. This hierarchy forms the masculine aspect of the divine Hermaphrodite. But at three points on the path of evolution the Monads of Love, working on the abstract qualities, touch the devas of activity working on concrete faculty. The perfection of the two evolutions marks the point of attainment of the divine Heavenly Man; it is the perfecting of the two major centres, creative activity and love, of the Logos. In their lower aspect these centres are known as the centres of generation and the solar plexus, but are transmuted, as evolution proceeds, into the throat and heart centres. Then, in a dual synthesis, they will pass on into the third system, that in which the Power aspect is developed, and the head centres will be complete. This achieved, our Logos has triumphed, and measured up to the sixth cosmic Initiation, just as He should measure up in this system to the fourth.

*The Ray of Concrete Science* has a peculiar relationship to the animal kingdom, in that it is the Ray that governs the merging of that kingdom into the human. The planet, Venus, in her fifth round, gave the impetus which produced the spark of mind in animal man—a fact well known. It is also the fifth Ray, and has an interesting connection with the fifth Law of Fixation. We might study, too, with profit, the analogy that can be seen between these factors and the fifth root-race, the race of peculiarly strong development of the concrete mind. The Law of Analogy always holds good.

With this as a basis, the three laws of the personality become replete with life, and can be summed up in the well-known term, "The Law of Rebirth and Death in the three worlds." The fifth law governs a fixed point in the personality, that of the fifth principle.

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The Law of Love in the astral body also has its points for consideration. There is a direct link between the astral body (love in the personality), the buddhic vehicle (love in the Triad), and the Monads of Love. Later on, this will be understood more fully, but it is the main channel for the basic law of the system, Love. These three points mark periods of completion, and likewise starting-points for fresh endeavour in the life of the evolving Monad—from the personality to the Triad, from the Triad to the Monad, from the Monad back again to its source.

5. *The Law of Fixation.*—This is the governing law of the mental plane, finding its greater correspondence in the Law of Karma on cosmic mental levels. "As a man thinks, so is he;" according to his thoughts are his desires and acts, and so results the future. He fixes for himself the resultant karma. The word "Fixation" is chosen for two purposes: First, because the word implies the capacity of the thinker to shape his own destiny, and secondly because the word implies a stabilising idea, for as evolution progresses, the Ego evolves the faculty of forming definite concrete thought-forms, and, through these stable products, of subduing the fluctuations of the astral body.

This law of the fifth, or mental plane is one of the most important laws with which we have to do at any time, and it will find its most complete demonstration in the next, or fifth round. In relation to this fourth round the following facts may be gathered about its working:

It is the law under which the evolving personality builds up, during the course of many lives, the causal body; it fixes the matter inhering in that body, placed there by the man as the ages slip away, and crystallises it. Before the fourth Initiation the crystallisation is complete, and the inevitable shattering that is the result of crystallisation in all forms, takes place, setting the [Page 592] indwelling life free for further progress. All forms are but hindrances and limitations, and ultimately must go, but they have their needed place in the development of the race. Eventually the causal body of the entire race itself disintegrates.

This law governs the crystallisation of all forms prior to their shattering in the process of evolution.

It governs the *time* of rebirth, being one of the subsidiary branches of the Law of Karma. Each of the seven subsidiary laws is linked to one of the cosmic laws, or with the Sirian Law of Karma. We need always to remember that the consciousness of the cosmic mental plane is the logocic goal of attainment, and that the Sirian Logos is to our solar Logos what the human Ego is to the personality. The Law of Karma, or cosmic Fixation, is the law of the cosmic mental plane, and controls the corresponding law in our system.

In the fifth round this law will act as the divider, temporarily crystallising and fixing into two great classes the human Monads, as they evolve. One group then (containing those who will reach the goal), will pass gradually out from under the domination of this law, and will come under the Law of Magnetic Control. The other will remain under the law in a static condition, until in a later period a fresh opportunity will come; old forms will break, and in another mahamanvantara, and in its fifth period, will come the chance for which they will have waited, when they can again swing into the current of evolution and the imprisoned spirits may mount again towards their source.

In an occult sense this law is for us the one with which we are the most intimately concerned. It plays an important part in the hands of the Lords of Flame, and is one of Their main factors in controlling the three worlds. Note here an interesting fact, that Venus is the sixth planet (esoterically the second), and is in her [Page 593] fifth round, and hence is ahead of us along every line.

This law demonstrates the static quality of love, static temporarily, but necessarily so when viewed from the standpoint of time, the great deluder. On the path of involution this law again works with the permanent atoms in the three worlds, with the building in of material around those atoms, in connection with the building devas and the reincarnating Egos. The devas are the mother aspect, the builders of the body, and the reincarnating Jivas are the son aspect; yet the two are but one, and the result is the divine hermaphroditic man.<sup>84</sup>

6. *The Law of Love.*—It is not easy, in this brief digest, to approach the tremendous problem of the place love plays in the evolving scheme of things as understood by three-dimensional man. A treatise could be written on the subject, and yet leave it unexhausted. Much light comes if we can ponder deeply on the three expressions of Love: Love in the Personality, Love in the Ego, and Love in the Monad. Love in the Personality gradually develops through the stages of love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, until it arrives at the stage of love of humanity or group love consciousness which is the predominant characteristic of the Ego. A Master of Compassion loves, suffers with, and remains with His kind and with His kin. Love

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<sup>84</sup> See page 512.

in the Ego gradually develops from love of humanity into love universal—a love that expresses not only love of humanity, but also love of the deva evolutions in their totality, and of all forms of divine manifestation. Love in the Personality is love in the three worlds; love in the Ego is love in the solar system, and all that it contains; whilst love in the Monad demonstrates a measure of cosmic love, and embraces much that is outside the solar system altogether.

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This term "The Law of Love," is after all too generic a term to apply to one law governing one plane, but will have to suffice for the present, as it conveys the type of idea that is needed, to our minds. The Law of Love is in reality but the law of the system in demonstration on all the planes. Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence; love bears all on the path of return to the Father's bosom, and love eventually perfects all that is. It is love that builds the forms that cradle temporarily the inner hidden life, and love is the cause of the disruption of those forms, and their utter shattering, so that the life may further progress. Love manifests on each plane as the urge that drives the evolving Monad onwards to its goal, and love is the key to the deva kingdom, and the reason of the blending of the two kingdoms eventually into the divine Hermaphrodite. Love works through the concrete rays in the building of the system, and in the rearing of the structure that shelters the Spirit, and love works through the abstract rays for the full and potent development of that inherent divinity. Love demonstrates, through the concrete rays, the aspects of divinity, forming the *persona* that hides the one Self; love demonstrates through the abstract rays in developing the attributes of divinity, in evolving to fullest measure the kingdom of God within. Love in the concrete rays leads to the path of occultism; love in the abstract rays leads to that of the mystic. Love forms the sheath and inspires the life; love causes the logoc vibration to surge forward, carrying all on its way, and bringing all to perfected manifestation.

In System I, Activity, Desire for Expression, and the *Impulse to Move* was the basic note. That activity produced certain results, certain permanent effects, and thus formed the nucleus for the present system. Ordered Activity is the foundation of this system of ordered **[Page 595]** Love, and leads to system three, wherein ordered Activity, with ordered Love for its impulse, results in ordered loving Power.

The sixth Ray of devotion and the sixth law of love have a close alliance, and on the sixth plane comes the powerful working out in the lower Triad, the Personality, of the Law of Love. On the astral plane, the home of the desires, originate those feelings which we call personal love; in the lowest type of human being this shows itself as animal passion; as evolution proceeds it shows itself as a gradual expansion of the love faculty, passing through the stages of love of mate, love of family, love of surrounding associates, to love of one's entire environment; patriotism gives place later to love of humanity, often humanity as exemplified in one of the Great Ones. The astral plane is, at the present time, the most important for us, for in desire—not corrected or transmuted—lies the difference between the personal consciousness and that of the Ego.<sup>85</sup>

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<sup>85</sup> Why do we consider this matter of the devas of the middle system (as we might call those connected with this system and with buddhi and kamamanas) in our consideration of thought forms? For two reasons: One is that all that is in the solar system is but substance energised from the cosmic mental and astral planes, and built into form through the power of electrical law; all that can be known is but forms ensouled by ideas. Secondly, that in the knowledge of the creative processes of the system, man learns for himself how in time to become a creator. We might illustrate this by remarking that one of the main functions of the Theosophical movement in all its many branches is to build a form which can be ensouled, in due time, by the idea of Brotherhood.

In the sixth Scheme, that of Venus, this can be seen clearly; it is the scheme of love. Viewed from one angle, the Venusian Scheme is the second, and from another it is the sixth. It depends upon whether we reason from the circumference to the centre or the reverse.

It is the home of the planetary Logos of the sixth Ray. This may sound like a contradiction, but it is not so really; we must remember the interlocking, the gradual shifting and changing, that takes place in time on all [Page 596] the Rays. In the same way the Earth chain is the third if viewed from one aspect and the fifth viewed from another.

In the sixth chain of each scheme, this sixth law and the sixth Ray have a very important significance, whilst the seventh chain of each scheme is always synthetic—Love and Activity in a perfect balance. The same effect can be demonstrated in the sixth Round. In the sixth Round of the present chain of the Earth scheme, the sixth law will demonstrate with great clarity and force, as love shown in brotherhood, love translated or transmuted from the astral to the buddhic. So in the sixth rootrace and the sixth subrace a similar analogy will be seen. Out of the shattered form of the fifth subrace of the fifth root race, built up under the fifth Ray of Concrete Knowledge, with the aid of the fifth Law of Fixation, will emerge the sixth subrace of brotherly love—love shown in the realisation of the one life latent in each Son of God.

*7. The Law of Sacrifice and Death.* This law links itself to the third law, that of Disintegration following the connection that always exists between the atmic and the physical plane. The Law of Disintegration controls the fivefold destruction of forms in the five lower worlds, and the Law of Death controls similarly in the three worlds. It is subsidiary to the third law. The Law of Sacrifice is the Law of Death in the subtle bodies, whilst what we call death is the analogous thing in the physical body. This law governs the gradual disintegration of concrete forms and their sacrifice to the evolving life, and is closely linked in its manifestation with the seventh Ray. This Ray is the one that largely controls, that manipulates, that geometrises and that holds sway over the form side, governing the elemental forces of nature. The physical plane is the most concrete exemplification of the *form side*; it holds the divine life imprisoned or [Page 597] enmeshed at its densest point, and it works at this time in line with the seventh law. In a mysterious way this law is the reverse side of the first, or the Law of Vibration. It is Vulcan and Neptune in opposition, which is as yet an almost incomprehensible thing for us. The densest form of expression on the physical plane is after all but a form of synthesis; just as the rarest form of expression on the highest plane is but unity or synthesis of a finer kind. One is the synthesis of matter, and the other the synthesis of life.

This law governs the seventh chain in each scheme; each chain having achieved the fullest expression possible in the scheme, comes under the Law of Death, and obscuration and disintegration supervenes. In a cosmic sense and analogy, it is the law that governs the coming in of pralaya at the end of a system. It is the law that shatters the cross of the cosmic Christ, and places the form of the Christ within the tomb for a period of time.

*The Principle of Mutation.* In concluding the above information about the laws, it is needful that we all recognise the extreme danger of dogmatising about these matters, and the risk of laying down hard and fast rules. Much must remain unexplained and untouched, and much also will serve to raise only questions in our minds. Comprehension is as yet impossible. Until fourth-dimensional sight is ours, it will scarcely be possible for us to do more than hint at, and get a passing vision of, the complexity and the interweaving in the system. It is not easy for us to do more than grip as a mental concept the fact



that the rays, schemes, planets, chains, rounds, races and laws form a unit; seen from the angle of human vision the confusion seems unimaginable, and the key of its solution to be so hidden as to be useless; yet, seen from the angle of logoiic sight, [Page 598] the whole moves in unison, and is geometrically accurate. In order to give some idea of the complexity of the arrangement, I would like here to point out that the Rays themselves circulate, the Law of Karma controlling the interweaving. For instance, Ray I may pass around a scheme (if it is the paramount Ray of the scheme) with its first subray manifesting in a chain, its second in a round, its third in a world period, its fourth in a root race, its fifth in a subrace, and its sixth in a branch race. I give this in illustration, and not as the statement of a fact in present manifestation. This gives us some idea of the vastness of the process, and of its wonderful beauty. It is impossible for us, sweeping through on some one Ray, to visualise or in any way to apprehend this beauty; yet, to those on higher levels and with a wider range of vision, the gorgeousness of the design is apparent.

This complexity is for us very much increased because we do not yet understand the principle governing this mutation. Nor is it possible for even the highest human mind in the three worlds to do more than sense and approximate that principle. By mutation I mean the fact that there is a constant changing and shifting, an endless interweaving and interlocking, and a ceaseless ebb and flow, in the dramatic interplay of the forces that stand for the dual synthesis of Spirit and matter. There is constant rotation in the Rays and planes, in their relative importance from the standpoint of time which is the standpoint most closely associated with us. But we can rest assured that there is some fundamental principle directing all the activities of the Logos in His system, and by wrestling to discover the basic principle on which our microcosmic lives rest, we may discover aspects of this inherent logoiic principle. This opens to our consideration a wide range of vision, and [Page 599] though it emphasises the complexity of the subject, it also demonstrates the divine magnitude of the scheme, with its magnificent intricacies. The reason the fourth is a major round is because in this round two things happened—the spark of mind was implanted and the door was opened from the animal kingdom into the human; and later, another door opened, on to the Path leading from the human kingdom into the spiritual—again a dual reason. The fifth round is a major round because it marks a point in evolution where those who will achieve the goal, and those who will not, are sharply differentiated into two groups; the seventh is a major round because it will mark the merging of the two evolutions, the human and the deva.

The major root races are chosen under the Law of Correspondence. In the third root race came the third Outpouring, the merging and the point of contact between the Spiritual Triad and the Lower Quaternary. The fifth root race marks a point where higher and lower manas approximate, and where the concrete mind, meeting its highest development of this round, gives place to the intuition from above. Here again we have a twofold reason. The seventh root race again demonstrates dual attainment, love in activity, the basis of the third system of Will or Power.

The three major Rays, being dual, are their own sufficient explanation. They are at present the mode of expression of the three aspects, and demonstrate under their appropriate Logoi, Who manipulate world affairs through the three departments, of which the rulers on our planet are the Lord Maitreya, the Manu, and the Mahachohan. The three major planes demonstrate easily their unique position—on plane two we have the home of the Monads of Love, on plane five we find the habitat of their reflections, the reincarnating Egos, and [Page 600] on the physical plane we find the working out at its densest point of the life of the Spirit.



This principle of mutation governs every department in the Law of Correspondences, and certain things can be stated as regards the system, and its component parts which will be found illuminating if we remember that they are facts *for the present*. Let me again illustrate: we have been told that the three major Rays *at this time* are the first, the second, and the seventh. But later, the Rays now major may become subsidiary, and others take their place, though for this solar system the second Ray, being the synthetic Ray, will always be a major Ray. Perhaps we can here get a hint on this great principle, though we must be careful not to draw it out to too fine a conclusion. For this system the major Rays will always be the dual Rays—the negative-positive Rays, the masculine-feminine Rays—this being the dual system. The major Rays for system three will be those in triple manifestation.

The following table may be found of interest, if regarded as relative, and as holding information for the present time, but also as being subject to change and circulation:

7 Rays-----	Major 1-2-7 -----	Four subsidiary converging on the fifth.
7 Principles-----	3 Major -----	Monad, Ego and Personality, synthesising at various stages the four subsidiary.
7 Chains -----	Major 1-4-7 -----	
7 Planes-----	Major 2-5-7 -----	
7 Manvantaras ---	Major 3-4-7 -----	
7 Rounds -----	Major 4-5-7 -----	
7 Root races -----	Major 3-5-7 -----	
7 Sub races -----	Major 1-5-6 -----	
7 Initiations-----	Major 1 4 5-----	if viewed from the angle of human attainment, and 1-5-7 if viewed from a higher.

**[Page 601]**

## II. THOUGHT ELEMENTALS AND DEVAS.

### 1. THE RULER OF FIRE—AGNI.

#### *a. Agni and the Solar Logos.*

Thus far in this treatise we have considered the first section of the book which has dealt somewhat with the internal fires of the system, both macrocosmic and microcosmic. In this the second section we are dealing with the fire of mind. This section, together with the nine introductory questions, constitutes the main part of the treatise. In it we have dealt with the nature and function of mind and with the egoic ray. We have dealt also, somewhat, with the form side of thought, with its material manifestation and with its substance.

We proceed now to take up the consideration of *the Ruler of Fire, AGNI*, and are brought to the study of the vitality that energises and the Life that animates; to the contemplation of the Fire that drives, propels, and produces the activity and organisation of all forms. The realisation of this will reveal the fact that what we are dealing with is the "Life and the lives,"<sup>86</sup>

<sup>86</sup> *The Life and the Lives*. H. P. B. says in the *Secret Doctrine*.

"Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science 'inorganic substance' means simply that the latent life, slumbering in the molecules of so-called 'inert matter' is incognisable. All is Life, and every atom of even mineral dust is a Life, though beyond our comprehension and perception....Life therefore is everywhere

as it is called<sup>87</sup> [Page 602] in the *Secret Doctrine*; with Agni, the Lord of Fire, the Creator, the Preserver, and the Destroyer; and with the forty-nine fires through which He manifests. We are dealing with solar fire per se, with the essence of thought, with the coherent life of all forms, with the consciousness in its evolving aspect, or with Agni, the sumtotal of the Gods. He is Vishnu and the Sun in His glory; He is the fire of matter and the fire of mind blended and fused; He is the intelligence which throbs in every atom; He is the Mind that actuates the system; He is the fire of substance and the substance of the fire; He is the Flame and that which the Flame destroys.

Students of the *Secret Doctrine* when they read carelessly are apt to consider Him only as the fire of matter and omit to note that He is Himself the sumtotal—and this is especially the case when they find that Agni is the Lord of the mental plane.<sup>88</sup> He is the animating life of the solar system, and that life is the life of [Page 603] God, the energy of the Logos, and the manifestation of the radiance which veils the Central Sun. Only as He is recognised as Fohat, the energy of matter, as Wisdom, the nature of the Ego and its motivation, and as essential unity, can any due conception be arrived at as to His nature or being. He is not the solar Logos on the cosmic mental plane, for the egoic consciousness of the Logos is more than His physical manifestation, but *Agni is the sumtotal of that portion of the logoiic Ego which is reflected down into His physical vehicle; He is the life of the logoiic Personality, with all that is included in that expression.* He is to the solar Logos on His own plane what the coherent personality of a human being is to his Ego in the causal body. This is a very important point to be grasped, and if meditated upon will bring to the student much enlightenment. His is the life that fuses and blends the

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in the Universe...wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is life in it however latent and unconscious."—S. D., I, 269, 281, 282.

<sup>87</sup> The Life and the Lives.

1. Everything lives and is conscious, but all life and consciousness is not similar to the human.—S. D., I, 79.

a. Life is the one form of existence manifesting in matter.

b. Matter is the vehicle for the manifesting of soul.

c. Soul is the vehicle for the manifesting of Spirit.

Therefore: 1st Logos, 2nd Logos, 3rd Logos co-operate.

Illustration:

Life of the 3rd Logos—animating atoms of matter.

Life of the 2nd Logos—animating the forms, or aggregate of atoms.

Life of the 1st Logos—animating the composite forms.

2. The one Life synthesises this triplicity.

Let us work this out in the Macrocosm and Microcosm.

Fohat, Prana, Electricity, Magnetic Fluid, are all terms used for this one vitalising life.

The Microcosm is animated and vitalised by prana, and its actions controlled by the indwelling Thinker.

The Macrocosm is animated and vitalised by Fohat; its actions are controlled by the informing Intelligence we call the

Logos.

<sup>88</sup> "...Agni, who is the source of all that gives light and heat. So that there are different species of Agni (fire); but "whatever other fires there may be, they are but the ramifications of Agni, the immortal" (Rig Veda, L, 59 I). The primary division of Agni is threefold. "Agni," says the Vishnu Parana, "has three sons, Suchi, Pavamana, and Pavaka" (I, x). Suchi means the Saura, or Solar fire; Pavamana means Nirmathana, fire produced by friction, as the friction of two pieces of wood; and Pavaka means the vaidyuta or fire of the firmament, i.e. the fire of the lightning, or electric fire.

The sources of these three fires I may observe in passing, constitute the three principal deities spoken of in the Veda, namely, Surya, the sun, representing the solar fire; Indra (and sometimes, Vayu) the rain-producing deity, representing the fire of the firmament; and Agni, representing the terrestrial fire, the fire produced by friction (Nirukta, VII, 4); and all these three, be it remembered, are merely the ramifications of one Agni; which in its turn is an emanation from the Supreme One, as the reader will find from the allegorical description given of Agni as being the mouth-born son of Brahma, in the Vishnu purana.

Now, each of the triple forms of Agni has numerous subdivisions. The solar fire is distinguished by several divisions according to the nature of the rays emitted by the great luminary."—*The Theosophist*, Vol VII, p. 196.

threefold nature of the Logos when in physical incarnation; His is the coherent force that makes a unity of the triple logic Personality, but man can only arrive at His essential nature by the study of the logic physical vehicle—hence the difficulty; he can only understand by a consideration of His psychic emanation as it can be sensed and viewed by passing the history of the races in retrospect. Man's personality reveals his nature as his life progresses; his psychic quality unfolds as the years slip away, and when he passes out of incarnation he is spoken of in terms of quality, good or bad, selfish or unselfish; the effect of his "emanation" during life is that which remains in men's minds. Thus only can the logic personality express itself, and our knowledge of His nature is consequently limited by our close perspective, and handicapped by the fact that we are participants in His life, and integral parts of His manifestation.

It is only as we begin to function upon the buddhic plane that we can in any way "live in the subjective" [Page 604] side of nature, and it is only as our knowledge of the spiritual life increases, and as we pass definitely through the portal of initiation into the fifth kingdom that we can appreciate the distinction between the dense physical, and the vital body. Only as we become polarised in the cosmic etheric body and are no longer held prisoner by a dense material sheath (for the three lower planes are but the dense body of the Logos) do we come to a fuller understanding of the psychic nature of the Logos, for we stand then in the body which bridges the gulf between the dense physical, and the astral body of the Logos. Only when this is the case do we understand the function of the Lord Agni as the vital life of the cosmic etheric, as the vitality of the Heavenly Men and the activity of Their sheaths.

*b. Agni and the Mental Plane.*

I seek to deal with a very important point here, emphasising the close connection between Agni, the sumtotal of the life force of the logic threefold personality, as He is seen at work on the mental plane (which closely concerns man), and that manifesting driving force or intelligent will which emanates from the cosmic mental plane. There is a very interesting series of correspondences to be worked out here and we might briefly indicate the lines to be followed in this connection by the ensuing tabulation:

The 5th cosmic plane -----	The cosmic mental.
The 5th systemic plane -----	The mental plane.
The 5th subplane of the physical	The gaseous.
The 5th principle -----	Manas.
The 5th Law -----	Fixation, the Law of Concretion.
The 5th Ray -----	Concrete knowledge.
The 5th round -----	The round of manasic attainment.
<b>[Page 605]</b>	
The 5th root-race -----	The Aryan. Mental development.
The 5th sub-race -----	The Teutonic and Anglo-Saxon. Concrete mind.
The 5th group of Devas -----	Fire Devas of the mental plane.
The 5th Manvantara -----	Three-fifths of the manasaputras achieve.
The 5th scheme -----	The Lord of concrete science.
The 5th Mahamanvantara (or solar system) -----	The solar Logos achieves His fifth major Initiation.
The 5th chain -----	Principal evolution—fire devas.
The 5th Hierarchy -----	The greater Builders.
Vibrations of fifth order -----	Manasic.

It will, therefore, be apparent that when the system is viewed in reverse order and the physical plane is counted as the first (as it often is when considering it as the field of strictly human evolution), that the third plane—the mental plane—comes under the same group of correspondences and Agni, as the energising factor of the dense physical body of the Logos, or as the fire of His most concrete manifestation, vitalising, warming and holding all together, has to be considered.

Three hierarchies are, in this mahamanvantara, of profound significance, the fourth or human Creative Hierarchy, and the two deva hierarchies, the fifth and sixth.

The fourth Hierarchy in the larger scheme is literally the ninth, for five hierarchies have earlier passed on and are considered as pure abstractions. In this system concretion concerns us, and the blending of form and of energy into one coherent whole. In the ninth, tenth and eleventh Hierarchies lie the clue to the nature of Agni, the Lord of fire, the sumtotal of systemic vitality. He who understands the significance of these figures, and their relation to each other as *the triple division of a Unity in time and space* will have discovered [Page 606] one of the keys which will unlock a door hitherto fast closed. They are the numbers of achievement, of potentiality brought into full activity and of innate capacity demonstrating in perfect fruition. All potentiality lies in the vitalising, energising power of Agni, and in His ability to stimulate. He is life itself, and the driving force of evolution, of psychic development and of consciousness. This fact is hidden in these figures, and not the evolution of substance, which is but a result, emanating from psychic causes. These three numbers are the basis of the cyclic calculations which concern the egoic cycles, and the cycles of Vishnu, as distinguished from the cycles dealing with the third aspect. Occult students have not sufficiently grasped the fact that objectivity is an inevitable result of an inner conscious subjective life. When this is better apprehended, bodies on the physical plane, for instance, will be purified, developed and beautified through a scientific attention paid to the development of the psyche, to the unfoldment of the Ego, and to the stimulation of the egoic vibration. The cause will be dealt with and not the effect, and hence the growing appreciation by the human family of the study of psychology, even though as yet they are but studying the kama-manasic body, and have not reached back to the egoic consciousness. The lunar Lords have had their day; now Agni, as the solar Lord of life and energy, will assume due importance in human life.

### *c. Agni and the Three Fires.*

In studying the manifestation of Agni in the solar system it should be remembered that we are considering here His essential nature as *actuating fire*. We have seen that He is the threefold logoc personality, but He is the threefold Logos in a subjective sense, and the form aspect is only subsidiary. Perhaps a tabulation may make this point clearer.

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TABULATION V  
AGNI—LORD OF FIRE

<i>Aspect</i>	<i>Fire</i>	<i>Result</i>	<i>Subjective Manifestation</i>	<i>Origin of Energy</i>	<i>Objective Manifestation</i>
First, Will	Electric Fire	Activity of Spirit	The One Life Unity Spiritual Dynamic Coherence Synthesis	Central Spiritual Sun	The solar system (etheric and dense)
Second, Love-Wisdom	Solar Fire	Activity of Consciousness Egoism Vitality Magnetism	The seven Heavenly Men The seven Rays The seven types of Mind	The Heart of the Sun	The seven Rays manifesting through the seven planetary schemes
Third, Activity	Fire by Friction	Activity in Matter Atomic vitality Energy	The seven fires The akasha	The physical Sun	The seven planes

[Page 608]

Each of these three aspects of the One Fire, showing as the Creative Fire, Preserving Fire, and Destroying Fire, must be studied as electrical phenomena, and this under the aspects of light, flame, and heat, of electricity, radiance and motion, of will, desire and action. Only thus will the true nature of Agni be apprehended. As the logic personality He is demonstrating through a triplicity of sheaths forming a unity, and only thus will it become apparent why at this stage in evolution the material aspect is the most considered.

The entire system is the physical sheath of the Logos and consequently the most easily cognised, for the Logos is as yet centred in His cosmic sheaths and can only reveal Himself through their medium.

Man's just apprehension of this mystery of electricity will only come about as he studies himself, and knows himself to be a triple fire, manifesting in many aspects.

MAN, A FIRE

Monadic fire	Electric fire	Spirit Will	The Central Spiritual Sun.
Egoic fire	Solar fire	Consciousness	Love-Wisdom The Heart of the Sun.
Personality fire	Fire by friction	Physical man	Physical Sun.

Each of these fires can also be studied in a threefold manner and under three aspects.

## THE MONAD

Will aspect	Electric fire	Flame	Spiritual Will.
Love-wisdom	Solar fire	Light	Spiritual Love.
Active Intelligence	Fire by friction	Heat	Spiritual Intelligence.

[Page 609]

## THE EGO

Will	Atma	Electric fire	The spark The Jewel in the Lotus	Conscious Will
Love- Wisdom	Buddhi	Solar fire	The rays The twelve- petalled lotus	Conscious Love
Active Intelligence	Manas	Fire by friction	Substance The permanent atoms	Conscious Activity

## THE PERSONALITY

Will	Mental body	Electric fire	Lower mind	Thought
Love	Astral body	Solar fire	Kama	Desire
Activity	Physical body	Fire by friction	Prana	Activity

I seek to emphasise here the fact that in this threefold manifestation there is a ninefold unfoldment. It should ever be borne in mind that seven is the number which governs the evolution of substance and of form building in the solar system, but that nine is the number governing the development of the consciousness within that form of the psyche. This is seen in the sevenfold display of logic life through the planetary scheme, and the ninefold nature of egoic unfoldment.

If the student here substitutes for the words, Monad, Ego and personality, the three aspects of the Logos, and will bear in mind that as yet all that he can ascertain or cognise is the lowest of the logic manifestations—the personality—it will be apparent why so much must remain mysterious to even the higher grades of initiates, and why even the perfected Dhyān Chohan cannot penetrate the secrets of the Logos outside His system.<sup>89</sup> They [Page 610] can cognise much concerning Agni, the Lord of Fire, but until They can contact that of which He is an emanation, a reflection or a ray, there is a limit to what may be known.

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<sup>89</sup> H. P. B. in the *Secret Doctrine* refers to "...the solution of the riddle...before which even the highest Dhyān Chohan must bow in silence and ignorance—the Unspeakable Mystery of that which is called by the Vedantins, Parabrahman."—S. D., I, 352.



Agni is Fohat, the threefold Energy (emanating from the logocic Ego) which produces the solar system, the physical vehicle of the Logos, and animates the atoms of substance. He is the basis of the evolutionary process, or the cause of the psychic unfoldment of the Logos, and He is that vitality which ultimately brings about a divine synthesis in which the form approximates subjective demand, and after being consciously directed, and manipulated, is finally discarded. This is the goal for the Logos as it is for man; this marks the final liberation of a human being, of a Heavenly Man and of a solar Logos.

We could divide the process into three periods:

*First.* The period wherein the fire of matter (the heat of mother) hides, nourishes and brings to birth the infant Ego. This is the period of purely personality life, when the third aspect dominates, and man is in the veil of illusion.

*Second.* The period wherein the Ego, or subjective life within the form, passes through certain stages of unfoldment, and comes to an ever fuller consciousness. This is the period of egoic development, and is produced by the gradual merging and blending of the two fires. It is the life of service and of the Path.

*Third.* The period wherein the egoic consciousness itself is superseded by spiritual realisation, and the fire of Spirit blends with the other two.

At first the personality acts the part of mother, or of material aspect, to the germ of the inner life. Then **[Page 611]** the Ego manifests its life within the personal life, and produces a shining forth which "groweth ever more and more until the perfect day."<sup>90</sup> At that perfect day of revelation it is seen what man in essence is, and the Spirit within is revealed. This can be studied from the Christian angle, and Paul was but voicing an occult truth when he enunciated the facts concerning the birth of the Christ within the heart, and the growth of the higher life at the expense of the lower. Thus also can it be taught along occult, and not mystic, lines in the recognition (by science) of the vitalisation of the permanent atoms (the force centres of the sheaths or substance), of the unfoldment of the egoic lotus, and the awakening of its petals, and in the final revelation of the jewel in the lotus.

All that can be said of man can be predicated of the Logos on an inconceivably greater scale. As man discovers the laws of his own material sheaths—the laws of substance—he is ascertaining the nature of the fires of the outer man or Fohat, as he vitalises the logocic vehicle; the fires of his own sheaths are aspects of Agni as the fire of matter. As he ascertains the nature of consciousness, and the laws of psychical unfoldment he is studying the nature of the vitality of the subjective man, and the laws of conscious being, thus studying Agni as He manifests as Light and Cool Radiance, shining through the vehicle. Later (for the time is not yet) as he comes to comprehend the nature of his Monad, the spiritual or essential life which is developing consciousness by means of the sheaths, he will discover the nature of Agni as He shews forth as pure electricity. Even though this is not yet possible, nevertheless the statement as to the lines of investigation which can be pursued, and the realisation of that which may eventually **[Page 612]** be achieved, may cause men's minds to turn to the study of the real and of the true.

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<sup>90</sup> Bible. Proverbs IV, 18.

## 2. THE FIRE DEVAS THE GREATER BUILDERS.

I have divided the groups of devas and elementals into evolutionary and involutory Builders—those who are in themselves positive force, and those which are negative force, the conscious and the blind workers. It is absolutely essential that students bear in mind here that we are studying the mystery of electricity and therefore must remember the following facts:—

### *a. Introductory Remarks.*

*The Mystery of Electricity.* The greater Builders are the positive aspect of substance or of electrical phenomena whilst the lesser Builders are the negative aspect.

Two types of force are represented in the activities of these two groups and it is their interaction and interplay which produces Light, or the manifested solar system.

Their sumtotal is substance in its totality, the intelligent active form, built for the purpose of providing a habitation for a central subjective life.

They are also the sumtotal of the Pitris,<sup>91</sup>

or Fathers of mankind, viewing mankind as the race itself, the fourth kingdom in nature, the Heavenly Men *in physical manifestation*. This is a most important point to emphasise. These deva activities in relation to Self-Consciousness (which is the distinctive characteristic of humanity) can best be studied in the large, or through [Page 613] the consideration of groups, of races, and of the life of the scheme, the manifestation of one of the Heavenly Men. When the student brings his study of deva work down to the terms of his own individual life he is apt to become confused through too close a juxtaposition.

The greater Builders are the solar Pitris, whilst the lesser Builders are the lunar ancestors. I would here explain the occult meaning of the word "ancestor," as used in esotericism. It means literally initiatory life impulse. It is that subjective activity which produces objectivity, and concerns those emanatory impulses which come from any positive centre of force, and which sweep the negative aspect into the line of that force, and thus produce a form of some kind. The word "ancestor" is used in connection with both aspects.

*The solar Logos* is the initiatory impulse or Father of the Son in His physical incarnation, a solar system. He is the sumtotal of the Pitris, in the process of providing *form*. The union of Father (positive force) and Mother (negative force) produces that central blaze which we call the form, the body of manifestation of the Son. A *Heavenly Man* holds an analogous position in relation to a planetary scheme. He is the central germ of positive life or force, which, in due course of time, demonstrates as a planetary scheme, or an incarnation of the planetary Logos. A *man* similarly is the positive life or energy which, through action on negative force, creates bodies of manifestation through which he can shine or radiate.<sup>92 93 94</sup>

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<sup>91</sup> *The Lunar Pitris.*

"The great Chohans called the Lords of the Moon, of the airy bodies: "Bring forth Men," they were told, "men of your nature. Give them their forms within. She (Mother Earth) will build coverings without (for external bodies). Males—females will they be. Lords of the Flame also....They went each on his allotted lands: Seven of them each on his lot. The Lords of the Flame remained behind. They would not go. They would not create."—*Stanza III*, 12, 13, S. D., II, 79, 81.

<sup>92</sup> The Lunar Pitris created the physical man.—S. D., I, 114, 197.

The lesser Builders<sup>95</sup> are the negative aspect and are swept into action in group formation through the play [Page 614] of positive force upon them, or through the action of the conscious Minds of the system. At the present stage of evolution—during the period of Light—it is difficult for the human being (until he has attained the consciousness of the Ego) to differentiate between the types of force, and to work *consciously* with these dual aspects. An Adept of the Light works with force in substance, viewing substance as that which is negative, and therefore occultly to be moved, and He can do this because He has (in the three worlds of His endeavour) achieved unity, or the point of balance and equilibrium, and can therefore balance forces and deal with positive and negative energies as appears best in the interests of the plan of evolution. The Brother of Darkness, knowing himself to be positive force in essence, works with negative substance, or with the lesser Builders to bring about ends [Page 615] of his own, incited thereto by selfish motive. The Brothers of Light co-operate with the positive aspect in, and of, all forms—the building devas of evolutionary intent—in order to bring about the purposes of the Heavenly Man Who is the sumtotal of planetary physical manifestation.

It can be seen, therefore, how necessary it is that the functions of the devas of all grades be comprehended. It is however equally important that man should refrain from the manipulation of these forces of nature until such time as he "knows" himself, and his own powers, and until he has fully unfolded the consciousness of the ego; then, and only then, can he safely, wisely, and intelligently co-operate in the plan. As yet, for the average man or even the advanced man this is dangerous to attempt and impossible to accomplish.

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They exist in three great classes.

1. The most developed. They form, in Round one, the sumtotal of the three kingdoms, and achieve a human form.—S. D., I, 203.  
In Rounds two and three they are the sumtotal of that which will eventually be human.  
In Round four at the beginning they form the etheric bodies of our Earth humanity.
2. Those whose bodies are taken by the Solar Angels.—S. D., I, 203.
3. The sum total of the three kingdoms at present known.

<sup>93</sup> The Earth gives man his body; the Gods give him his five inner principles...Spirit is one.—S. D., I, 248.

1. The Earth gives the dense physical.
2. The Lunar Gods give him three lower principles—
  - a. Etheric body
  - b. Prana
  - c. Kama—manas
3. The Solar Gods give him two principles—
  - d. Lower mind
  - e. Higher mind
4. The Monad is the unified two highest principles—
  - f. Buddhi
  - g. Atma

—S. D., I, 248.

<sup>94</sup> The totality of form. God is "One, notwithstanding the innumerable forms which are in Him," so is man, on earth the microcosm of the macrocosm.—S. D., II, 197; II, 303; III, 584.

Everything is comprised in man.

He unites in himself all forms.

The mystery of the earthly man is the mystery of the Heavenly Man.

The potentiality of every organ useful to animal life is locked up in man, the Microcosm of the Macrocosm.—S. D., II, 723.

<sup>95</sup> *Pitris*—The ancestors or creators of mankind. They are of seven classes, three of which are incorporeal and four corporeal. These are usually called the Lunar Pitris or Ancestors and must not be confounded with the Solar Pitris or Angels, who give *mind* to man, and create the relatively permanent body of the ego, or Higher Self.

Now, let us add a few more statements upon which the student can ponder before we pass on to study specifically the three main groups of building devas on the three planes in the three worlds which most intimately concern man.

The building devas<sup>96</sup> are the Ah-hi, or Universal Mind. They contain within their consciousness the plan logic, [Page 616] and inherently possess the power to work it out in time and space, being the conscious forces of evolution.

They not only embody the Divine Thought but are that through which it manifests, and its actuating activity. They are essentially motion. The lesser builders are more particularly the material form which is actuated, and in their cohorts are the substance of matter (considering substance as that which lies back of matter).

They are that which produces concretion and which gives form to the abstract. The terms "rupa" and "arupa" devas are relative,<sup>97</sup> for the formless levels and the formless lives are only so from the standpoint of man in the three worlds; the formless lives are those which are functioning in and through the etheric body of the Logos, formed of the matter of the four higher planes of the system. From this point of view the mental plane provides an interesting consideration:—its three higher subplanes are positive, and centralise the positive force of the plane. This focussing of the positive affects the negative substance of the four lower planes and brings about likewise:

- a. The formation of force centres on the causal levels, those force centres being egoic groups in their various divisions.
- b. The concretion of substance, or the building of the dense physical body of the Logos.

On the physical plane of the solar system an analogous process can be seen taking place as regards the physical [Page 617] body of man, or his concrete manifestation. In his case, the fourth subplane is the focal point of positive force. On that plane are located *the etheric centres of man, which have, in the evolutionary process and in the work of force direction, a relationship to his physical body similar to the relationship which groups of Egos on the mental plane have to the dense physical body of the*

<sup>96</sup> Devas. "...he would have (1) divided the Devas into two classes—and called them the "Rupa-devas" and the "Arupa-devas" (the "form" or objective, and the "formless" or subjective Dhyān Chohans; and (2) would have done the same for his class of "men" since there are Shells and "Mara-rupas"—i.e. bodies doomed to annihilation. All these are:

- (1) "Rupa-devas"—Dhyān Chohans, having forms. | Ex-men.
- (2) "Arupa-devas"—Dhyān Chohans, having no forms. | Ex-men.
- (3) "Pisachas"—(two-principled) ghosts.
- (4) "Mara-rupa"—Doomed to death (three principled).
- (5) Asuras—Elementals—having human form. | Future men.
- (6) Beasts—Elementals second class—animal elementals. | Future men.
- (7) Rakshasas—(Demons) Souls or Astral Forms of sorcerers; men who have reached the apex of knowledge in the forbidden art. Dead or alive they have, so to say, cheated nature; but it is only temporary—until our planet goes into obscurity, after which they have nolens volens to be annihilated.

It is these seven groups that form the principal divisions of the Dwellers of the subjective world around us." *Mahatma Letters to A. P. Sinnett*, 107.

<sup>97</sup> Rupa----- with form or body.

Arupa----- formless or bodiless.

Generally speaking, the term *rupa* is applied to all forms in the three worlds whilst the term *arupa* is applied to all forms through which existences manifest on the four higher levels of the solar system and the abstract levels of the mental plane.

*Logos. This is a profound occult hint.*

In the words "prana and the etheric body" (or life force and form) we have the key to the mystery of the solar and lunar pitris, and a hint as to the place of the physical body in the scheme of things.

The solar Pitris and devas find their force expression most adequately through man, with all that is included in that term. They are the source of his self-consciousness, and it is their action upon the negative aspect which produces the human Ego (on a large scale, viewing them in their totality as cosmic force); it is their action upon the negative or mother aspect which, on cosmic levels, produces that Self-conscious Unity, a solar Logos, functioning through His physical vehicle. From the Christian standpoint, the greater Builders are the Holy Spirit, or force overshadowing and fecundating matter, whilst the negative or lesser Builders correspond to the Virgin Mary.

The lunar Pitris, and lesser builders from the systemic point of view find their fullest expression in the animal kingdom. When they, as the initiatory impulse, had produced animal man they had performed their prime function, and just as (on a smaller scale and in connection with only one of the Heavenly Men) the moon is a dying and decadent world, so on a systemic scale and therefore covering a vast period of time, the work of the lunar Pitris is slowly coming to a conclusion as the power of the third kingdom, the animal, over the human is being [Page 618] superseded by spiritual power; the systemic correspondence to lunar pitric activity will occultly die out.

The lunar Pitris,<sup>98 99</sup> the builders of man's lunar body and their correspondence in the other kingdoms of nature, are the sumtotal of the dense physical body of the Logos, or the substance of the mental, astral and physical planes (the gaseous, liquid and dense bodies which form a unity, His physical vehicle, viewing it apart from the etheric). They are the product of an earlier solar system; their activities date from there. That system stands to the present one as the lunar chain to ours. That is why the physical body is considered no principle (either for man or the solar Logos); that is why the lower nature is considered evil, and why man must "slay his lunar body."<sup>1</sup>

Evil is that which can be controlled and subdued but which is permitted to govern. The positive can always manipulate the negative. When the negative line is followed and the line of least resistance to that which is no principle, is pursued, then we have evil.

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<sup>98</sup> The Lunar, or Barhishad Pitris have the following function:—S. D., II, 99.

1. They are the Ancestors of Man.—S. D., II, 107.
2. They are the Fashioners of his form.
3. They possessed the physical creative fire.
4. They could only clothe the human monads.
5. They could not make man in their likeness.
6. They could not give him mind.—S. D., II, 82.
7. They build his external form.
8. They give the lower principle.—S. D., II, 92.

<sup>99</sup> Temporarily they are the Conquerors of Spirit.—S. D., II, 66.

- a. Spirit becomes immersed in material forms.
- b. Forms are the battle ground.
- c. Eventually Spirit will slay the forms.—S. D., II, 67.
- d. Note the esoteric order.—S. D., II, 88, 92, 100; II, 116.

<sup>1</sup> In the *Voice of the Silence* the words occur:

"Before that Path is entered, thou must destroy thy lunar body, cleanse thy mind body, and make clean thy heart."

In the first solar system the negative substance aspect, the Mother aspect or matter, was perfected. The lower Pitris dominated. In this system force activity lies in the hands of the solar Pitris or greater devas. At the close of the mahamanvantara they will have built according [Page 619] to the plan a perfect sheath or vehicle of expression for the Divine Thought, and this through the manipulation of negative substance; they utilise the heat of the Mother to nourish the germ of the Divine Thought, and to bring it to fruition. When the germ has developed to maturity the Mother aspect no longer has a place, and the Man occultly is freed or liberated. This idea runs through all manifestations, and the kingdoms of nature or the form (no matter what form it may be) nourish the germ of that which is the next step on in the evolutionary process, and are considered the Mother aspect. This aspect is eventually discarded and superseded. For example, the third kingdom, the animal, in the early stages nourishes and preserves the germ of that which will some day be a man; the personality is the preserver of that which will some day unfold into spiritual man.

It will thus become apparent to students how the Heavenly Man, viewing Him as a solar Deity, a self-conscious Entity, works with His negative aspect through positive force, from logioic etheric levels upon the three aspects of the logioic dense physical, thus bringing to maturity the atoms and cells of His Body, fostering the germ of self-consciousness, fanning the flame until each unit becomes fully group conscious and aware of his place within the body corporate. Each human being likewise, functioning in the three worlds, works in a corresponding way upon the conscious cells of his bodies, until each atom eventually achieves its goal. The Heavenly Man works necessarily through egoic groups, pouring positive force upon them until they emerge from passivity and negativity into potency and activity. Man works correspondingly through his centres upon his sheaths, and has a responsibility to the lesser lives which under the karmic law must be worked out. This is the basis of the evolutionary process.

### [Page 620]

#### *b. The Functions of the Devas.*

Having predicated certain basic facts about the devas, viewing them as the sum total of the energy of substance and of substance itself, we come down to more technical details and to the more detailed consideration of these building forces as they construct the thought-form of the Logos, the solar System. From this consideration of them certain practical knowledge will eventuate:

*First.* Knowledge of how to build in mental matter in the three worlds, and how to employ the devas of the gaseous plane of the cosmic physical.

*Second.* Realisation of how to combine the pairs of opposites, and thus give body and form to concept.

*Third.* Materialisation upon the physical plane of the embodied idea.

1. *Manifestation of the Logoic Aspects.* This is achieved through the close consideration of the laws of being, and of the method pursued by the Logos in giving His conception form, thus working out His purpose, or will, through that form. In the three planes of man's endeavour we have reflected the three aspects of the Logos as they produce manifestation:

*The Mental Plane...* reflection of the first aspect. The plane of concept, of the union of Father-Spirit-Will and Mother-Matter-Energy. This is the work of the Logos, and this union produces the Son, for Divine Thought takes form. The body of the Ego is there found.



*Astral Plane*...reflection of the second aspect, the Son. Materialisation proceeds through desire, and the form grows and evolves, becoming more adequate.

*Physical Plane*...Manifestation. The thought-form (of man or the Logos) appears in activity. The Son is born on the physical plane, the thought of the Thinker (divine or human) becomes an entity, separated [Page 621] from its originating source, yet energised by the vitality emanating from him.

All this becomes possible—speaking now from the human standpoint—through the action of the devas who are that which embodies thought, and that which give it its separated energy, as distinct from the purpose which will work out to fruition as the form becomes adequate as a medium of expression.

2. *Deva force substance*. As we consider the devas of the seven planes of the solar system, and especially as we consider those who work in the three worlds, we must bear in mind the following statements:

*The First Statement*. They are the devas who are the dual force-substance of the lowest cosmic plane, the cosmic physical. As regards the three worlds, they are the deva force and substance<sup>2</sup> which compose the dense physical body of the Logos, hence man is limited, as he works on these planes, to those devas who are primarily regarded (from the higher levels) as having no part in the seven principles of the Logos; to those devas who form the gaseous, liquid, and concrete form of the Logos, the devas of concrete fire, of water and of earth in its densest aspect; to those devas who are the automatic, subconscious builders, carrying on the work of the dense physical vehicle of the Logos in the same sense as the builders in man's body work automatically and unconsciously, producing the cells and energising the bodily functions. This is the basis of the danger to man in tampering with these forces. He is too close to them in many ways; he identifies himself with them and until [Page 622] he has attained the consciousness of the Ego, and has with full knowledge established his identity with the Spirit aspect and not with substance, he is liable to be swept into the line of blind force, and become a lost soul should he trespass ignorantly, and curiously, into their domain.

He is concerned also with those devas who are as yet animated by the life and purpose which distinguished the evolution of the first solar system. That life is the life of God, and that purpose is the working out of His will, but it is evil from our present standpoint, for it is superseded as far as man is concerned by a different purpose and goal. Therefore, identification with that which is past, retrogression and the methods of the old are for a man a return along the path of self-conscious evolution, and lead eventually to a loss of the egoic principle, or of ego-ism, which distinguishes a man (human or heavenly) from the rest of evolution.

*The Second Statement*. The hope for the devas and for the form aspect lies in the fact that each of the subplanes of the cosmic physical plane comes under the direct influence of cosmic forces, originating on the six other cosmic planes. Of these forces everything is unknown and inconceivable, except the vague and general indications of these currents and forces as they may be felt as emanating from the

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<sup>2</sup> The Solar Angels are dual in Nature.

"Manas is dual—Lunar in the lower, Solar in its upper portion."—S. D., II, 520, 675.

- a. The solar aspect is attracted towards Buddhi.
- b. The other descends into, or is attracted by the lower animal.
- c. The Solar Angels form the "Soul" or Second Aspect.
- d. The chief "Soul" is Manas, or mind."—S. D., II, 521.

cosmic planes.

*The cosmic mental plane.* This manifests for us in the three types of force to be seen on the systemic mental plane. These three types have not been sufficiently studied, and are:

- a. The force which plays through all the manasic permanent atoms, and which produces basically that manifestation which we call the three worlds.
- b. The force which animates those groups of "lotuses" [Page 623] which we call egoic groups or centres-aggregations of causal bodies.
- c. The force which vitalises all the mental units and which is distributed thence to all the other permanent atoms.

These three types of force deal with the substance aspect—permanent atoms, causal vehicle, and mental units, and are therefore directly impressing themselves upon the devas who build these forms out of their own substance, and thus develop the divine plan. These three types of force affect substance, but with a psychic intent, being themselves swayed and actuated according to divine purpose, and from high levels. They emanate from the concrete levels of the cosmic mental plane (being therefore the force flowing through the mental unit of the Logos), and are concerned with the force centre which focalises the logioic mental body. They are the force of Agni in His first aspect. He is that fire which is distinctive of the cosmic mental plane, reflected in the cosmic gaseous subplane of the cosmic physical plane—our systemic mental plane.

*The Cosmic Astral Plane.* The force from this plane plays through our systemic astral plane, the cosmic liquid physical sub-plane, and it is practically subject only to two differentiations, each of them occultly embodied in two great groups of devas:

*First.* The devas who are the substance or force of the astral plane, viewing it as the sumtotal of desire, of feeling and of sensation. They are, therefore, the nerve centers, or nerve plexi, of the logioic physical body, for the systemic astral plane provides the nervous system of the logioic physical body. It is the body of intensest vibration from the physical standpoint, and the vehicle through which all is transmitted to that portion of the logioic physical body which corresponds to the brain [Page 624] in man. I can elucidate this no further, but the few words here imparted open up a tremendous range of thought, and give the key to much which transpires and which is distressing in solar evolution as well as human.

*Second.* Those devas who are the sumtotal of the astral light. They are the agents of the karmic lords, who are in themselves deva entities of an inconceivably advanced evolution and who, in their own substance,

1. Record.
2. Produce effects from cause.
3. Direct force.

This particular group of devas emanate from a great force centre which we generalise by calling it by the name of the sun Sirius. Sirius-kama-manas—the cosmic astral plane—and the systemic astral plane—make a close interlocking chain, and form the line of least resistance for a particular type of negative force to pour through.

*The Cosmic Physical Plane.* This is the force (external and internal) of the solar system itself, and of its enviroing space. It might be regarded as the pranic forces, pouring through the logoic etheric body (our four higher subplanes) which are positive to the lower three, impregnating these lower three planes (a reflection in substance, or in the Brahma aspect, of the union of Father-Mother) and producing the purely concrete manifestation. This is why the physical vehicle has such control during long stages of man's evolution, for the *force* of this type of energy is necessarily felt more strongly than any other. It is deva force, and substance, which is so close to us as powerfully to delude us. Here lies the mystery of maya, and here is to be found the secret of illusion. Here exists for man the first great stage of the battle for full Self-consciousness, and for identification with the God-aspect, and not with the [Page 625] matter-aspect. Here lies the occult reason why man is called by his father's name and not his mother's. When man has dominated the deva essences of the physical plane, he controls next those of the astral and dominates the mental essences. Having achieved this *in his own* nature he can then safely become a magician and contact, control and work with, the devas in connection with the plans of the Heavenly Man. In the realisation of the three types of force, will be found for man the key to the mystery of his centres.

The secret of the note of the head, the heart, and the throat centre is found here and their blending with the lower centres so that the note of the higher *sounds* out, and the lower produces only harmony. Upon the note of nature the Logos has to superimpose a higher note. To the natural note of the centre (which is found through the development of the lower centre, which is its reflection or correspondence) must be added the dominant note of the higher centre, and, in the dual harmony the centre vibrates as desired. The note is the result of correct activity. That is why the lower centres of man are (in the early stages of his career) the controlling factor. He has to learn their note, and from it to attain the key of the higher. Then the higher takes the prominent place, and the lower only serves the purpose of providing that which is understood as occult "depth." Why is this? Because in these notes those groups of devas who are the force and energy of the centres (which are centres in substance) are contacted and controlled. Through their activity, directed through the centres, the material sheaths—physical, astral and mental—are built.

These ideas of force and the sheaths are the basis of the astrological teaching that is one of the keys to the *Secret Doctrine*<sup>3</sup> We should therefore bear in mind that [Page 626] the Deva Lords, Agni, Varuna, Kshiti,<sup>4</sup> represent in the exoteric teaching the substance aspect of the dense body of the Logos whilst the force aspect as flowing through the etheric body of the Logos is considered under various names, such as Shiva, Surya, Brahma. Yet the two aspects are but one.

*The Third Statement.* The final point I seek to make here is that *in connection with these three lower planes and their many groups of devas it must be remembered that their polar opposites are to be found in the great devas of the highest three planes.*

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<sup>3</sup> *The Astrological Key* is referred to in the S. D., Vol. II, 26.

<sup>4</sup> Agni, the God of Fire in the Veda; the oldest and the most revered of the Gods in India. He is the triple aspect of Fire and therefore the sum total of manifestation. He is regarded also as the Lord of the mental plane (the 5th plane) whose symbol is Fire.

*Varuna*, the God of Water, in the sense of the waters of space, or the waters of matter. He is regarded also as the Ruler of the astral plane (the 6th plane) whose symbol is water.

*Kshiti*, the God of the Earth in the sense of dense substance, and not a planetary body; he is the God of the physical plane, the seventh plane.

Divine	1st Cosmic ether	Primordial Fire	Mental Plane	Fire
Monadic	2nd Cosmic ether	Akasha	Astral Plane	Astral light
Spiritual or Atmic	3rd Cosmic ether	Aether	Physical Plane	Ether

The particular type of differentiated force which they embody, when brought into union with each other is that which causes concretion, or the appearance, in space and time, of the dense physical body. This should be carefully considered, along with the very interesting fact that on the fourth plane of our system (the fourth cosmic ether, or buddhic plane) we have the sphere of certain occult happenings which cannot be more than hinted at, because their true significance is one of the secrets of initiation. They are an aspect of the plan of the Logos which can be contacted *direct* by those who have expanded their consciousness adequately.

**[Page 627]**

The buddhic plane, or fourth cosmic ether, is the plane whereon:

- a. The sacred planets function.
- b. Man will eventually function freed from the triple lower man.
- c. The true meaning of the words "Divine Hermaphrodite" is there to be comprehended.
- d. It is predominantly the plane of life-force, and one of the planes of generation.
- e. Here man will for the first time understand and utilize his relationship with the devas.
- f. It will see the fruition of the combined evolutionary process of the two solar systems.
- g. It is the plane from whence all planetary avatars emanate.
- h. The Heavenly Men take the first Initiation on this plane.
- i. On this plane the true inner significance of the "Sun" is apprehended.

More I cannot say, but careful study of that which is here given may open up much that is of significance in the study of the macrocosm and the microcosm.

*c. The Devas and the Planes.*

*Preliminary Remarks.* We have considered in broad and general terms the various types of force which animate deva substance, and its origin. Now we can study more specifically the deva entities in their various groups, having laid down the fundamentals in connection with them.

In this particular section students must remember that we are not considering those builders of involutory development which are spoken of in theosophical and occult literature as the elemental essences. We are discussing those who are on the evolutionary arc, and who are the agents of cosmic force, whilst the lesser builders are the agents specifically of solar and of lunar force. Solar force implies the various differentiations of the threefold cosmic force as it manifests within the solar **[Page 628]** system. Solar force can also (as far as the creative or building faculty of man is concerned) be termed planetary force, for every human being (be he Adept or ordinary man) builds and creates his thought forms—consciously or unconsciously—within the planetary spheres in the three worlds.

We shall now come to a considerable amount of tabulation, for all that it is wise and possible to give at this time are certain facts, names and outlines which can only be demonstrated through the law of correspondence. The key to comprehension is always this law. The basic differentiation in the solar system is as follows:

Agni.....	Electric fire.....	Spirit.....	Central Spiritual Sun.....	Energy
Surya.....	Solar fire.....	Vishnu.....	Heart of the Sun.....	Light
Brahma.....	Fire by friction.....	Sun.....	Physical visible.....	Fohat

As *electric fire* the Logos manifests as the seven aspects of Will, spiritual impulse or purpose.

As *solar fire* He manifests as the seven Rays, or as the Light of Wisdom, the Consciousness, radiating through the form.

As *fire by friction* He manifests as the seven Sons of Fohat, the seven great fires, or the active heat of intelligent substance.

These three aspects of the God of Fire, and of the fire of God, are the three Entities of the logoc Trinity, and each in turn manifests through seven other Entities Who form their total manifestation.

*Sevenfold electric fire.* The seven types of spiritual existences, or the seven Spirits before the Throne in Their essential essence; the dynamic force or will lying back of all manifestation. They form on their own plane in a peculiar sense the logoc "Jewel in the Lotus," and [Page 629] hence are inconceivable to our intelligence in this solar system, as They are not revealed until the "Son be made perfect," or the logoc consciousness is fully awakened. They are esoterically the "Spirits of Darkness."

*Sevenfold solar fire.* The seven Heavenly Men, the sumtotal of Light, the seven Rays of manifestation of the Spiritual Sun. In time and space these seven Rays of Light become the nine (the major three, with the third demonstrating as seven) and are thus esoterically the nine petals of the logoc Ego as He manifests in His physical vehicle. They are esoterically the "Sons of Light."

*Sevenfold fire by friction.* The seven brothers of Fohat. The seven manifestations of electricity, or of electrical phenomena. These are the seven Raja-Lords or Devas of the seven planes; they are the seven Fires, or those seven states of activity through which consciousness is expressing itself. They are the vehicles of consciousness and the seven vibrations. They are esoterically the "Brothers of energy."

Therefore it will be apparent that the sumtotal of logoc manifestation as it can be seen in existence in time and space is:

Seven Spirits.....sevenfold will.  
 Seven Rays.....sevenfold quality or psyche.  
 Seven Deva Lords.....sevenfold form.

*The latter are literally the seven spirillae, or force vibrations within the logoc physical permanent atom.* This needs to be carefully borne in mind and pondered upon. The seven Rays are the sumtotal of the psychic nature of the Logos, as it radiates through His physical form—His seven qualities, the aggregate of the expression of His desire, or love nature. The seven Spirits are the sumtotal of His

Will-to-be aspect, the synthetic Life of His total manifestation, that which causes the persistence **[Page 630]** of the form, and its evolution for as long as the logioic Ego seeks physical existence.

To carry the simile, or analogy, even further back and thus bear in mind the resemblance between microcosmic and macrocosmic development we have:

1. The seven Spirits who find Their originating incentive on:
  - a. The cosmic lower mental levels.
  - b. The logioic "Jewel in the Lotus."
  - c. The cosmic atmic plane.
  
2. The seven Heavenly Men are in the line of force from:
  - a. The cosmic astral plane.
  - b. The logioic nine-petalled lotus.
  - c. The cosmic buddhic plane (the seven Rishis of the Great Bear).
  
3. The seven Sons of Fohat find their vital force emanating from:
  - a. The cosmic physical plane.
  - b. The logioic permanent atoms (within the causal body).
  - c. The cosmic higher mental levels.

Yet these three are but the expressions of One Existence, for behind the Logos in physical incarnation is to be found the logioic Monad, expressing Itself through the logioic Ego, and its reflection, the logioic Personality.

All these spiritual Essences are individualised self-conscious Identities, and the "Fiery Lives" are real, and conscious, vital Existences. Thus we see the Logos manifesting as One Unity yet Three in One; we see the threefold Unity differentiating into the seven great Lives, containing within Themselves all lesser lives.

Another broad differentiation must next be touched upon:

**[Page 631]**

- a. The seven Fires form the forty-nine Fires.
- b. The seven Heavenly Men manifest through forty-nine lesser Rays.
- c. The seven Spirits shew forth as forty-nine Existences.

In connection with the Spirit aspect it will prove unprofitable to carry the thought any further. Of Spirit *per se* we can know nothing, and beyond predicating the forty-nine<sup>5</sup> solar Manus (each of the Heavenly Men is expressing Himself on the physical plane through seven Manus) it is impossible to go. Therefore, in discussing these abstract questions, we will concern ourselves only with the seven Rays

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<sup>5</sup> The forty-nine Manus. They are the patrons or guardians of the race cycles in a manvantara, or Day of Brahma. There are seven races in a world period, and there are seven world periods.



of Light, or Heavenly Men, and the seven Fires.

Each of the seven Rays of Light differentiates into seven making the forty-nine aspects of the logioic psychic nature, as it shews itself on the cosmic physical plane, and each of the seven Fires manifests as seven lesser Fires, making the forty-nine Fires referred to by H. P. B. in the *Secret Doctrine*.<sup>6</sup> The seven Heavenly Men manifest each through seven lesser Entities, Who form the psychic centres in Their body in the same manner as They—in Their turn—form the psychic centres in the logioic vahan or vehicle. Each of the seven Fires, or Deva Lords, of a plane manifest through seven lesser devas, who form the central fire, and consciousness of the substance of a subplane. It is with their mutual interplay and work that we are now concerned, or with the study of matter as it is affected and built into form through the medium of Divine Thought or Will.

Of the higher Fires (the Lords of the four higher planes) I do not seek to deal, for it only profits us to **[Page 632]** study the construction of thought-forms in the three worlds through the medium of deva essences; these are vitalised and manipulated by the Builders, the Dhyān Chohans, the Heavenly Men through the force of Their Life, through Their knowledge of the logioic Will or purpose, and through the power of Their psychic nature. Thus They are occupied in building the logioic physical body, and in carrying out His plans in that body, in this way fulfilling the purpose for which He incarnated. Their work is infinitely greater than this, for it lies primarily on cosmic levels, but this is what concerns us, and all that we can, in any way grasp. Man in the three worlds of human endeavour works at two things:

*First.* The building of his body of manifestation, a threefold body.

*Second.* The construction of thought-forms, which he builds of mental matter and vitalises by desire, and which he holds within his aura, thus constructing a tiny system of his own.

Both man, and the Heavenly Men, work in deva substance; both co-operate with the devas; both manifest will, psychic quality and intelligent activity as they pursue their work but a difference lies, not only in degree, but in consciousness. Man works usually unconsciously. The Heavenly Men, on cosmic levels, work for the most part consciously. Herein lies a hint as to the stage of evolution of our Logos.

This matter is of real difficulty, for the subject is abstruse and profound. We will now leave these basic ideas, and deal more specifically with the devas with whom we are immediately concerned, or with the three groups I have outlined—the Agnichaitans, the Agnisuryans, and the Agnishvattas. They are concerned primarily with the evolution of the dense body of the Logos, the liquid, gaseous and dense subplanes of the **[Page 633]** cosmic physical, or the three worlds of human endeavour; with the magnetic radiation of the Logos through His physical vehicle, and with the radiatory emanations of the particular Heavenly Man Who is expressing Himself through our planet. Finally they are concerned with the evolution of consciousness<sup>7</sup> in the three worlds, and particularly with the individualisation of the human unit of consciousness, and with the vitalisation of the centres in the body of the Heavenly Man with Whom we are peculiarly connected.

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<sup>6</sup> See S. D., I, 567.6

<sup>7</sup> The Lunar Angels have to reach the plane of the Solar Angels.—S. D., I, 203.  
They have to win immortality.—S. D., III, 518, 519.  
Self-consciousness is their goal.—S. D., I, 205; II, 622.

The subject of our consideration now is the fire devas of the physical plane, those great building devas who are working out the purposes of the Logos in his dense, physical body. Let us get our ideas as clear as possible on this matter; in the following tabulation, the status of these devas will be apparent at a glance:

<i>Name</i>	<i>Systemic Plane</i>	<i>Cosmic Plane</i>	<i>Nature</i>	<i>Ruler</i>
Agnichaitan.....	7th subplane..... cosmic physical	Physical.....	Densest..... concretion	Kshiti
Agnisuryan.....	6th subplane..... cosmic physical	Astral.....	Liquid.....	Varuna
Agnishvatta.....	5th subplane..... cosmic physical	Mental.....	Gaseous.....	Agni

*The Agnichaitans.* These are the devas who construct, and build in matter of the densest kind in connection with logioic manifestation. They function on the seventh subplane of the cosmic physical plane, and are the producers of the greatest concretion. In the planetary body of our planetary Logos they are the builders of the Earth, His densest form, and throughout the entire solar system they are the sum-total of that activity and vibration [Page 634] which demonstrates through what we call "solid substance."

Therefore, it will be apparent that under the law they will have a peculiarly powerful effect on the lowest subplane of the systemic physical plane; hence their esoteric appellation of the "Agnichaitans of the inner or central heat." They are the totality of the lowest vibration in the cosmic physical vehicle.

*The Agnisuryans* are the builders on the sixth subplane of the cosmic physical plane, our systemic astral plane. They represent, as I have before hinted, the sympathetic nervous system in the logioic physical body, just as their brothers of the seventh vibration represent the sumtotal of the circulatory or blood system. A hint to the student who is interested in the physiological key lies in the relationship between the two great groups of devas who build and construct the most objective portion of logioic manifestation, and the two groups of corpuscles which in their mutual interaction hold the body in health; there is an analogy also in the relationship between the devas of the astral plane, and the motor and sensory nerves of the physical body. I will not enlarge upon this angle of vision.

These devas have to do, in a very esoteric sense, with the nerve plexus in the:

- a. Solar system. (Physical Sun)
- b. Planetary scheme. (Dense Planet)
- c. Human physical body. (Dense Body)

and are therefore a powerful factor in the eventual vitalisation of the centres in man. The etheric centres, or the focal points of force of a Heavenly Man are on the fourth cosmic ether, the buddhic plane. The astral plane is closely allied to the buddhic, and as the etheric centres of our Heavenly Man, for instance, come into full activity, the force is transmitted through the astral correspondence [Page 635] to the fourth physical ether, in which the centres of man exist.

*The Agnishvattas* are the builders on the fifth or gaseous subplane of the cosmic physical, and—from the human standpoint—are the most profoundly important, for they are the builders of the body of consciousness *per se*. From the psychic standpoint of occult physiology, they have a close connection with the physical brain, the seat or empire of the Thinker, and as at this stage all that we can know must be viewed kama-manasically, it will be apparent that between the sympathetic nervous system and the brain is such a close interaction as to make one organised whole. This microcosmic correspondence is of interest, but in studying these groups of devas at present we will view them principally in their work as systemic and planetary builders, leaving the student to trace out for himself the human analogy. He will learn thereby. Having indicated certain lines of thought, we will now take up these groups one at a time and consider them.

*The Agnichaitans—Physical Plane Devas.*

These devas are the sumtotal of physical plane substance. This plane is, as we know, divided into two parts:

The four ethers, four subplanes.

The demonstrably concrete or dense three subplanes.

We have here a subdivision of the seventh subplane of the cosmic physical plane making the lowest manifestation one that is divided into forty-nine subplanes or states of activity. For purposes of active work, the devas of the system are divided into forty-nine groups—the forty-nine fires. The Agnichaitans in turn are also divided into forty-nine groups, thus reflecting the whole.

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1. The Raja-Lord. Kshiti. The life of the physical plane.

2. Three groups of Agnichaitans concerned with:

A. The force or energy of physical substance. That electrical aspect which produces activity.

B. The construction of forms. They produce the union of negative and positive substance, and thus bring into being all that can be seen, and touched in the exoteric and ordinary connotation.

C. The internal heat of substance which nourishes and causes reproduction. They form the purely mother aspect.

These three groups are subdivided again into seven groups which form the matter of each subplane, viewing that matter as the body of manifestation of one of the seven devas through whom the Raja-Lord of the plane is manifesting.

These seven groups are again divided into seven, making forty-nine.

The three groups function as follows:

Group A. on the first subplane. They are the sumtotal of the atomic matter of the physical plane.

Group B. on the second, third and fourth etheric subplanes. They are the substance of those planes, the transmitters of prana, through which prana flows to the most concrete aspects of the logoc dense vahan, or vehicle.

Group C. the lowest three subplanes; they are the devas who are the essences of all that is tangible, visible and objective.

A very real distinction must be made by students between the centres and the remainder of the body, as they investigate the construction of the body of the solar Logos or of a planetary Logos.

**[Page 637]**

The centres are allied or connected with consciousness, and are composed of self-conscious units—the human Monads. The remainder of the body is composed of deva substance, yet the two together form a unity. The deva units therefore far outnumber the human, and deva substance is also feminine and negative, the human Hierarchy being masculine. Through the positive activity of the centres, the negative deva substance is influenced, built and energized. This is true of a solar Logos, a planetary Logos and a human being.

Three types of force, therefore, play upon or through these devas:

- a. That energizing the devas of the first subplane, the atomic. This emanates directly from the first aspect of Brahma, or Agni, considering Him as a self-conscious Identity, the third Person of the logoc Trinity, and therefore Spirit, Soul and Body Himself in His separated essential nature.
- b. That energizing the devas of construction, or the form building groups; this comes from the second aspect of Brahma, and is prana, issuing from the physical Sun, and working under the Law of Attraction.
- c. That energizing the devas of the lowest three orders, emanating from Brahma in His third aspect. Thus in the dual force, or the aspects of matter itself, interacting the one upon the other, densest forms of all are produced. Yet these three function as one.

*Group C. Agnichaitans.* In considering these groups of Agnichaitans, we must remember that we are dealing with that manifestation of the Logos with which exoteric science is dealing, and that as regards Group C, science is already making fair progress in the accumulation of knowledge; it remains yet for science to **[Page 638]** acknowledge the "entified" nature of substance,<sup>8 9</sup> and thus account for the life

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<sup>8</sup> The "entified" nature of all substance is technically known as Hylozoism. H. P. B. says: "Hylozoism, when philosophically understood, is the highest aspect of Pantheism. It is the only possible escape from idiotic Atheism based on lethal materiality, and the still more idiotic anthropomorphic conceptions of the Monotheists; between which it stands on its own entirely neutral ground. Hylozoism demands absolute Divine Thought, which would pervade the numberless active creating Forces, or "Creators," which Entities are moved by, and have their being in, from and through that Divine Thought....Such active "Creators" are known to exist and are believed in because perceived and sensed by the Inner Man in the Occultist."—S. D., II, 167, 168.

<sup>9</sup> An atom is an entified abstraction.—S. D., I, 559-560.

- a. The informing entity of the system is the Logos.
- b. The informing entity of a plane is its raja-Lord.  
Such as Indra, Agni, Varuna, Kshiti.
- c. The informing entity of a planet is its planetary Logos.
- d. The informing entity in the Microcosm is a Dhyan Chohan.
- e. The informing entity in the causal body is the Divine Thinker.
- f. The informing entity in a physical atom is an elemental life.

that energizes the substance of the three lower subplanes. This recognition by science that all forms are built of intelligent lives will come about when the science of magic begins again to come to the fore, and when the laws of being are better understood. Magic concerns itself with the manipulation of the lesser lives by a greater life; when the scientist begins to work with the consciousness that animates substance (atomic or electronic), and when he brings under his conscious control the forms built of this substance, he will gradually become cognizant of the fact that all entities of all grades and of varying constitutions go to the construction of that which is seen. This will not be until science has definitely admitted the existence of etheric matter as *understood by the occultist*, and until it has developed the hypothesis that this ether is in differing vibrations. When the etheric counterpart of all that exists is allocated to its rightful place, and known to be of more importance in the scale of being than the dense vehicle, being essentially the body of the [Page 639] life, or vitality, then the role of the scientist and the occultist will merge.

H. P. B. has said<sup>10</sup> that the dense physical is not a principle, and this point is frequently overlooked in connection with man and the Logos. Its importance cannot be too strongly realised for it has the effect of transferring the point of centralisation, or of polarisation in the case of man into his etheric body, composed of matter of the four higher subplanes of the systemic physical plane, and in the case of the Logos, of the four higher subplanes of the cosmic physical plane. The point is one of a very real complexity, for it involves the realisation that, from the standpoint of the occultist, the lowest vibration with which he may concern himself is that of the systemic etheric in its four lesser allied vibrations; similarly macrocosmically the lowest logoc vibration with which the greater Adepts are concerned is the cosmic etheric. The three lowest systemic and cosmic vibrations are the result of:

*Reflex action* on the part of negative substance for the lower three are negative to the higher four.

*Synchronous vibration*, inherent in negative substance, the residue of an earlier system, and embodying therefore *past karma* for the Logos and for man.

*Vibrations* that are gradually being superseded by the imposition of a higher note; therefore for both man and the Logos, they occultly form the "body of death."

This brings us to the point which we are seeking to make anent this third group of the lowest devas. They are very destructive where man is concerned, for they embody the final and therefore powerful vibration of the past system, the conscious activity of dense matter. Hence there is consequently a profound truth in the [Page 640] statement that man is at the "mercy of the elements." Man can physically be burned and destroyed by fire; he is helpless before volcanic action, and cannot protect himself from the ravages of fire, unless in the initial stages of such deva endeavour. The occult importance of the war man wages on the fire devas for instance is very real in connection with the fire department in any city. The time lies far ahead as yet, but it will surely come, when the personnel of these departments will be chosen for their ability to control the agnichaitans when manifesting destructively, and their methods will no longer be that of water (or the calling in of the water devas to neutralise the fire devas), but that of incantation, and a knowledge of the sounds that will swing into action forces which will control the fiery destructive elements.

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Fire is in all things.—S. D., I, 146; II, 258.

a. The informing entity is Fire.—S. D., I, 145, 146.

b. The matter of the form is permeated with fire.—S. D., I, 112.

c. The developing mind is cosmic fire.—S.D., I, 114.

<sup>10</sup> See S. D., II, 621.

The third group of these devas is very definitely connected with the control of the Manu's department, and of the great devas associated with that department on this planet. Through their activity during certain cycles the entire surface of the Earth is changed through the medium of volcanic action; continents are raised and submerged; volcanoes are active or quiescent, and thus the world is purified by fire. In their own department these Agnichaitans are kept busy building the mineral forms through the agency of fire; they are the alchemists of the lower regions, and through contact with them, and through the knowledge of "the words" by which they are controlled, the future scientific alchemists (I use this expression in contradistinction to the idealistic alchemists of the past) will work with minerals and with the lives embodied in all mineral forms.

The secret of the transmutation of the baser metals into gold will be revealed when world conditions are such that gold is no longer the standard and hence the free manufacture of gold will not lead to disaster, and [Page 641] when scientists work with the life aspect, or with positive electrical life, and not with the substance or form aspect.

We have seen that the work of the lowest group of Agnichaitans is to build continents by fire, to purify by fire during alternate cycles, and to construct the metals and the minerals. It is also concerned with the tending of the fires of the hearth, or those fires which warm, cheer and produce livable conditions in a planet, and incidentally in a home. This is of very vital import, for it means that they are connected with the central basic fires in the bowels of the Earth, with the central basic fire that nourishes and warms the physical forms of all the kingdoms of nature, and consequently with the kundalini fire at the base of the spine in individual man.

It is not advisable for us further to enlarge upon their functions. It should be noted that in connection with the matter aspect there is less to be said than on consciousness, and on the hylozoistic aspect of manifestation. The reason lies in the fact that exoteric science is slowly, yet steadily, finding out the nature of phenomena, and discovering for itself the character of electrical manifestation. In their slowness of discovery lies safety. It is not wise nor right yet for the true nature of these different forces and powers to be fully known; therefore, it is not possible for us to do more than indicate certain broad general lines. In due course of time, as the human family becomes centred in the higher, and not in the lower nature, and as the force from the higher planes can more easily impose itself on the lower, the facts concerning these Lives and Builders, their methods of work, and the laws of their being will be known. Knowledge at this time would be productive of two results. It would first of all bring the human family into the power (as yet blind and destructive) of [Page 642] certain elementals, who are of a nature analogous to that of the physical body. Hence destruction of the form would ensue, or paralysis and insanity on a large scale would eventuate. Secondly, it would put power into the hands of certain of the Brothers of the Left Hand Path<sup>11</sup> and of a number of unconscious magicians (of whom there are quite a number) who would use it only for selfish, evil and material ends. Hence no more can be said anent dense physical substance and its embodiers. The Agnichaitans of the third group are as yet a menace to man, and are only handled in group formation, and on a large scale by the head of the Manu's department through their own rulers-certain devas of a development equal to that of the sixth Initiation.

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<sup>11</sup> *The left-hand Path* is that followed by the Black Magician, and by the Brothers of the Shadows. It originates in the use of the forces of nature for selfish ends; it is characterised by intense selfishness and separativeness, and ends in Avitchi, the 8th sphere, the home of lost souls, or those shells of the lower man which have become separated from their egoic or individual life principle.



The occult Hierarchy of our planet is primarily concerned with the development of self-consciousness in man, and with the intelligent interpretation of the happenings of Nature; it is concerned with a wise co-operation with the building Forces of nature; and the object of its main endeavour is the vitalisation and activity of the centres in the Heavenly Man of our planet, and in the individual units of the human family.

The occult Hierarchy is a great force centre, the heart, head, and throat of the Heavenly Man as these three centres function in a triple co-ordination. Paralleling their activities along the line of consciousness (and primarily consciousness or intelligence as it demonstrates through the third and fourth kingdoms) is to be found a great hierarchy of devas who concern themselves with the development of that portion of the body of a Heavenly Man which is not included in the active centres. Perhaps some idea of what I seek to convey [Page 643] may be gathered from an illustration. The occult Hierarchy is concerned with the unfoldment of the nine-petalled Lotus in the Heavenly Man, and in man (the former through reflex action between the cosmic physical and the cosmic mental), while the great deva Hierarchy is concerned with the permanent atoms, with the egoic body, and with the development of the spirillae. Thus the function of the Agnichaitans of the lowest furnaces—macrocosmically and microcosmically—will be seen and comprehended by the wise student.

*Group B. Agnichaitans.* In taking up the matter of the second group of Agnichaitans—Group B—we are dealing with that important group of devas who are designated in some works as the "devas of the shadows." Their function is primarily a fourfold one, and they are the basis of motion or of activity on all planes, which activity is produced by the interplay of the negative and positive aspects of Brahma, the manifested God.

First, they are the builders of the etheric bodies of all sentient existences, and primarily of all the etheric bodies of men.

Second, they are the transmitters of prana.

Third, they perform a very definite function in the evolutionary process of linking up the four kingdoms of nature, being essentially the transmuters and transmitters of the lower into the higher. They build between each kingdom—mineral, vegetable, animal and human—that which in each case corresponds to the antaskarana, or the bridge linking higher and lower manas, and which therefore is the channel for the transmission of the life from out of the lower human kingdom into the higher spiritual one. It will be found that between each of the different stages of consciousness (from the subconscious through the self-conscious to the superconscious) there is a period of linking, of building, and of bridging, and this is carried out by the agency of [Page 644] certain groups of devas on all the planes. These three groups on the physical plane find their counterparts and their work paralleled on higher levels. The point to be remembered is that this work of bridging from one stage or from one kingdom to another has to be performed under the following conditions:

*a.* As the result of an impulse emanating from the lower, or originating in the active desire of the lower to embrace or contact the higher. This is of paramount importance, for all progress must be self-induced, self-initiated, and be the result of an inner activity.

*b.* As the result of reflex action from the higher stage or kingdom; it is brought about by the activity of the lower which calls forth a response from the higher. All vibration, it must be remembered, travels

along waves of living substance.

c. As the result of extraneous stimulation produced by the activity of certain conscious powers, interested in the process of evolutionary development.

All these conditions can be seen in the process of the initiation of man, and of his transference from the fourth kingdom into the spiritual. His efforts must be self-induced, or the effect of his own self-conscious endeavour; they will meet with a response from his superconsciousness, the atmic aspect or Spirit and this dual interplay will be further aided by the Guardians of the Rites of Initiation. Yet all three effects are felt in spirit-matter; all proceed under the law of vibration, and this law is literally the response of deva substance to force emanating from some conscious or unconscious source.

Fourth, these "devas of the shadows," perform certain activities of an interesting and varied kind, but [Page 645] of such diversity as to make enumeration wellnigh impossible. We might attempt with brevity to state a few of these functions, remembering ever that what can be predicated of them on the physical plane can also be predicated of their correspondences on all the planes. This we can leave to the student to work out for himself, begging him again to bear in mind that we are dealing with the devas on the evolutionary arc, which may be divided into the following classes, amongst many others.

Class 1. The special agents of magic. They are peculiarly susceptible to the building vibrations of the seven rays.

Class 2. A group of Agnichaitans who manifest as physical plane electricity. They are a group who are coming somewhat under the control of man, and will be more and more dominated by him.

Class 3. A group who form the health auras of all the three middle kingdoms of nature (vegetable, animal and human) either collectively or individually. Man is coming into contact with them along medical lines and beginning somewhat to recognise them. One of the great errors into which the human family has fallen has been the endeavour to administer mineral drugs to man for medicinal purposes. It has resulted in a combination of deva substances which was never intended. The relation of man to the lower kingdoms, and particularly to the animal and mineral, has brought about a peculiar condition in the deva world and has tended to complicate deva evolution. The use of animal food (and the use of minerals as medicine in a lesser degree) has produced a commingling of deva substance, and of vibrations which are not attuned to each other. The vegetable kingdom is in a totally different situation, and part of its karma has lain in the providing of food for man; this has resulted in a needed transmutation of the life [Page 646] of that kingdom into the higher stage (the animal) which is its goal. The transmutation of vegetable life takes place necessarily on the physical plane. Hence its availability as food. The transmutation of the life of the animal into the human kingdom takes place on kamamanasic levels. Hence the non-availability, esoterically understood, of the animal as food for man. This is an argument for vegetarian living which needs due consideration.

Class 4. A very important class of etheric devas (as far as man is concerned) who are definitely the constituent substance of his centres. They occupy this position for karmic reasons, and are, from many angles, some of the most highly evolved of the devas of the shadows. They are distinguished by their ability to respond to a particular set of planetary vibrations in a peculiar manner, and in their essential essence, and in their own peculiar sphere enable man to react to Ray stimulation. Each centre is under the influence of one or other of the planets. In this fact lies the ability of man eventually—through the

agency of his centres—to put himself en rapport with the sevenfold soul of the world.

Class 5. We have here a very important group of devas, who are peculiarly active and esoterically dominant during this round; they are the Agnichaitans who form the centre which vibrates to the measure of kundalini in its many forms and demonstrations; this is the centre at the base of the spine. In this centre we have a very effective display of the two polarities, for the petals of the centre which is the seat of kundalini, and the fire or vitality which animates them are negative and positive to each other. This centre is to be found in some form or other in all sentient beings and upon it largely depends:

**[Page 647]**

- a. Consciousness at one of its seven stages.
- b. Continuity of existence.
- c. Perpetuation of species or reproduction on some or other of the planes.

It might be of interest here to note that this centre is literally a fourfold radiation, and the "Cross of the Holy Spirit," the equal armed Cross, is its symbol. This four-petalled lotus is the result of evolution. In the first kingdom of nature, the mineral, through which a specific Entity is manifesting, this centre is a unity on etheric levels, for only one petal is to be seen. In the vegetable kingdom, viewing it as the expression of a great Existence, two petals are becoming active. In the third kingdom, the animal, the centre at the base of the spine will be found to have three petals, whereas in man, the lotus is vibrating in a fourfold manner. At each initiation of the great Being Who is manifesting through our planet, one of these petals becomes unfolded on etheric levels, so that at individualisation, the four became active, and His selfconscious activity was brought right down on to the physical plane. The analogy can be seen typified at His great Initiation which took place in the fourth round and the third rootrace; the correspondence between the third kingdom and the fourth, and their production of the esoteric seven is one of the lines of study for the occultist.

As each of the petals of the etheric centres becomes vibrant, or an at-one-ment is brought about in deva substance, a quickening takes place on allied levels in the cosmic etheric body of the planetary Logos, and of the solar Logos. Certain correspondences in the petals of the egoic lotus of the different units of the human family, and (on cosmic levels) in the solar and planetary egoic bodies become apparent. It should also be borne in mind that these basic centres, wherein the **[Page 648]** kundalini fire lies hidden, are found in the following Existences, as They function in physical bodies:

1. A solar Logos.
2. A planetary Logos.
3. Those Entities Who are the sumtotal of consciousness as it expresses itself through the different kingdoms of nature—manifesting through them as a man manifests through his body.
4. The Lord of a chain.
5. The Lord of a globe.
6. Certain Beings Who form the life of specific groups. They are esoteric, and Their function is one of the secrets of initiation.
7. Man.
8. Animals.

It should be here also remarked that in the logoiic manifestation one of the planetary schemes forms the centre in the logoiic body which harbours kundalini. This scheme, whose name must not as yet be revealed, is largely given over to deva control—the two groups of devas meeting there, and performing their function of animating the dense physical body of the Logos in the same way as the kundalini in man at this stage animates his dense physical vehicle. Later, as the third major scheme assimilates the life-activity of the lower four, this kundalini fire will be withdrawn, and will be transmuted into the activity of the logoiic Throat centre.

In planetary manifestation, one of the chains performs a similar work in the evolutionary process of the planetary Logos. Again the same can be predicated of one of the globes in a chain. In this fourth round, therefore, it can be seen why the fire at the base of the spine (viewing it in its esoteric significance, and in connection with the Logos, and the Logoi, and not only in connection with man) plays so dominant a part in the stimulation of [Page 649] the logoiic Quaternary, or of His Lower Self. Herein is found the mystery of present evil, the source of present distress, and the basis of planetary experience. The kundalini fire in the logoiic body is at the height of its activity in stimulating His physical body—our lower three systemic planes—and the four petals of that particular centre are coming into full activity in this fourth round. It must be remembered that He is the sum-total of all the centres in manifestation, and the aggregate of all the fires of kundalini in every department of nature. The trouble in our planet, and likewise the hope for our planet, lies in this very fact. The etheric centre of our planetary Logos being in matter of the fourth cosmic ether (the buddhic plane) stimulates at present His lower quaternary, our three worlds of human endeavour. The direction of the force lies here, and not until the next round (when three-fifths of the human kingdom will be developing the buddhic vehicle), will the point of equilibrium for Him be reached, and the direction of the serpent fire be directed higher.

This holds the clue to much. A further clue to the sad condition to be seen in the world (especially along sex lines) lies in the fact that those units of the human family who contribute to the constitution of this particular centre out of the seven, are frequently at this stage over-vitalised, the physical vehicle vitality indicating to them the line of least resistance. To word it otherwise: The deva forces who form the centre, and are likewise the activity of the centre, are as yet over-dominant, and the power they acquired in the earlier solar system has not yet been transmuted into spiritual power.

We have above considered a few of the devas of the ethers but have of necessity left many untouched. The vastness of our subject will be apparent when it is remembered that in dealing with the devas we are dealing [Page 650] with that which is the basic substance of manifestation, or Spirit-matter; with the negative or the mother aspect, in the divine duality, and with the sum total of all that is. We are concerned with the tangible form, using the word "tangible" as that which can be apprehended by consciousness in one or other of its many states. The utter impossibility of cataloguing the forms and aspects of deva substance, or of tabulating the myriad groups and classes will be borne in on our comprehension. On all the planes these three groups will be found, and all are recipients of force. An analogy likewise exists between these three groups of devas on the systemic physical plane, and their correspondences on the cosmic physical plane. Briefly it might be pointed out that we have:

- Group A.....The plane Adi.....Divine evolution.  
 Systemic atomic.
- Group B.....The three worlds of the Triad.....Spiritual evolution.  
 Logoic etheric.
- Group C.....The three worlds.....Human evolution.  
 Logoic dense physical.

In this lies much of interest for the student as it makes clear the correspondence between the evolution of substance and the evolution of spirit.

As regards the devas of Group B, little more can be said. Only a few more generalities are advisable.

These devas, especially those of the fourth ether, are so closely connected with man that one of the immediate developments ahead will be his awakening to a realisation of their existence, and his consequent gradual domination of them. This domination will be the result of several things but will only be complete when he can function on the fourth cosmic ether, the buddhic plane. One of the things the Hierarchy at this stage is seeking to do, is *to retard* this awakening of the mass of mankind to this realisation, for that event will necessitate [Page 651] many adjustments, and, at the beginning, may produce many apparently evil effects. The development of the physical eye is a thing which is proceeding under the Law, and inevitably the whole race of men will at length attain that dual focus which will enable man to see both the dense and the etheric forms. At this stage his inability to do so is largely due to a lack of pranic vitality. This is mainly the result of wrong conditions of living, and the misuse of food. The present general trend towards juster and purer conditions of life, the return of man to simpler and saner ways, the widespread feeling for bathing, fresh air, and sunlight, and the greater desire for vegetable, and nut foods, will result inevitably in a more ready assimilation of the pranic fluids. This will produce certain changes, and improvements, in the physical organs, and in the vitality of the etheric body.

Therefore, those of us who see somewhat of the Plan are urged to spread the knowledge of the Wisdom Religion, and above all to break loose from the preconceived dogmas of pre-war days. It should be pointed out here that the war was a great occult event, and caused a vital change in many of the plans and arrangements of the Hierarchy. Modifications have been necessitated, and some events will have to be delayed whilst others will be hastened. One of the profoundest effects of the war was felt among the devas of the shadows, and primarily among those of the fourth order. The etheric web which protected certain groups in the human and animal kingdoms was rent in various places, and the results of that disaster have to be offset. Another effect upon the devas resulting from the war, as it worked, can be seen among the devas of Group A, or those devas who *are* (in an occult sense) the physical permanent atoms of all self-conscious beings. The fourth spirilla was tremendously stimulated, and its evolution hastened [Page 652] to an extraordinary degree, so that some of the lesser evolved men, through the stress of danger and experience, had this fourth spirilla brought up to, and beyond, that of normal humanity. Through this stimulation of the fourth spirilla of the units of the fourth Creative Hierarchy in this fourth round on the fourth globe in this fourth scheme, a tremendous push onward along the evolutionary path has been effected, and hence one of the great objects of the war has been achieved. A still more terrific stimulation was given in the fourth rootrace during the war of that period, and the result was the passing on to the Path of Initiation of many who normally would not even now be treading it. A similar effect can be looked for at this time, and the Hierarchy is preparing itself for the taking over of much of an extra-planetary nature owing to the almost immediate availability of

comparatively large numbers of the sons of man. We must not forget that this stimulation of the spirillae affects the matter aspect, or deva substance. Man is literally deva substance, and a God, thus being a true reflection of the solar Logos.<sup>12 13</sup>

<sup>12</sup> "Thus God dwells in all,  
 From life's minute beginnings, up at last  
 To man—the consummation of this scheme  
 Of being, the completion of this sphere  
 Of life: whose attributes had here and there  
 Been scattered o'er the visible world before,  
 Asking to be combined, dim fragments meant  
 To be united in some wondrous whole,  
 Imperfect qualities throughout creation,  
 Suggesting some one creature yet to make,  
 Some point where all those scattered rays should meet  
 Convergent in the faculties of man....

When all the race is perfected alike  
 As man, that is; all tended to mankind  
 And, man produced, all has its end thus far:  
 But in completed man begins anew  
 A tendency to God. Prognostics told  
 Man's near approach; so in man's self arise  
 August anticipations, symbols, types  
 Of a dim splendour ever on before  
 In that eternal circle life pursues.  
 For men begin to pass their nature's bound  
 And find new hopes and cares which fast supplant  
 Their proper joys and griefs; they grow too great  
 For narrow creeds of right and wrong, which fade  
 Before the unmeasured thirst for good; while peace  
 Rises within them ever more and more.  
 Such men are even now upon the earth,  
 Serene amid the half formed creatures round

*Paracelsus* by Robert Browning.

- <sup>13</sup> 1. Man is an animal, plus a living God, within his physical Shell.—S. D., II, 85. S. D., II, 284.  
 a. Man is the Macrocosm for the animal, therefore he contains all that is meant by the term animal.—S. D., II, 179, 187.  
 b. Divine consciousness is received from the living God.—S. D., II, 103.  
 c. The animal forms the basis and the contrast for the divine.—S. D., II, 100.  
 d. The light of the Logos is awakened in animal man.—S. D., II, 45.
2. Man is the Tabernacle, the vehicle only, of his God.—S. D., I, 233, 281; II, 316; III, 66.  
 Compare S. D., II, 174. Read Proverbs VIII.  
 Study Biblical description of Tabernacle:—  
 a. Outer court, the place of animal sacrifice and purification.  
 b. The Holy place, the place of consecration and service.  
 c. The Holy of Holies.  
 The first corresponds to the life of the personality.  
 The second to that of the Ego, or Higher Self.  
 The last to that of the Monad, or Divine Self.
3. Man contains in himself every element found in the universe.—S. D., I, 619; III, 584.  
 a. All in nature tends to become Man.—S. D., II, 179.  
 b. All the impulses of the dual, centripetal and centrifugal force are directed towards one point—Man.—S. D., II, 179.  
 c. Man is the storehouse...he unites in himself all forms.—S. D. II, 303.  
 d. The potentiality of every organ useful to animal life is locked up in Man.—S. D., II, 723.



**[Page 653]**

*Group A. Agnichaitans.* We have seen that on all planes the groups of devas can be divided into three **[Page 654]** main groups, even though usually studied in their dual capacity of involutory and evolutionary force units. Broadly speaking, these groups can be viewed as:

- a. Those which embody the positive aspect, or positive electrical phenomena.
- b. Those which embody the negative aspect.
- c. That group which—in time and space—is the union of the two aspects and which—during evolution—demonstrates the third type of electrical phenomena.

Another grouping of this triplicity can be made which brings them into line with the order of manifestation as laid down in the ancient cosmogony, and this we followed when we enumerated the groups of Agnichaitans.

Group A—Corresponds to the manifestations of existence as seen on the highest plane, or that aspect which is understood by the term Agni.

Group B—Corresponds to the Vishnu-Surya aspect.

Group C—Corresponds to the Brahma or the creative Logos aspect.

We have recapitulated thus, as it is desirable to have the thought clearly defined.

We have touched upon the two lower groups of devas. Now, we might take up the consideration of Group A, the most important group on the physical plane from the standpoint of creation, and of objectivity, for they are the life of matter itself and the intelligence animating the forms of all that exists on the systemic physical **[Page 655]** plane; they are not self-conscious intelligence, but consciousness as understood by the occultist.

Each of the atomic subplanes in the solar system is closely interrelated with the others, and the seven atomic subplanes of all the planes form a unity, and are essentially the cosmic physical plane as the term is occultly understood. The subplanes of which they are the originating source bear the same

4. Man tends to become a God and then God, like every other atom in the universe.—S. D., I, 183.

Compare the atom and the Microcosm, man. Illustration:—S. D., I, 174. Every atom has seven planes of being.—S. D., I, 205. Read S. D., I, 201.

a. Every atom contains the germ from which he may raise the tree of knowledge. (Of good and evil, therefore conscious discrimination).—S. D., II, 622.

b. It is the spiritual evolution of the inner immortal man that forms the fundamental tenet of the occult sciences.—S. D., I, 694.

c. Atoms and souls are synonymous terms in the language of the initiates.—S. D., I, 620-621.

5. Human beings...those Intelligences who have reached the appropriate equilibrium between Spirit and Matter.—S. D., I, 132.

Read also carefully:—S. D., I, 267, 449; S. D., II, 190.

a. On the descending arc Spirit becomes material.—S. D., I, 693.

b. On the middle turn of the base both meet in man.—S. D., I, 214, 271.

c. On the ascending arc Spirit asserts itself at the expense of the material.

d. This is true of Gods and of men. See S. D., II, 88.

e. Man is therefore a compound of Spirit and matter.—S. D., II, 45.

f. In man the intelligence links the two.—S. D., II, 102, 103.

See note to S. D., II, 130. Compare S. D., II, 394.

relationship to them as the six principles do to the seventh. Therefore, the devas of Group A are the concentrated creative force of the subplanes, the origin of the objective side of physical manifestation, and the source of the seven Breaths of the creative Logos on the physical plane. But it must be remembered that in each scheme the creative impulse or will is the planetary Logos of the scheme, Who as truly creates His body of Manifestation under the Law (His dense physical planet) as man—under the same Law—creates his physical body, or as the solar Logos (at the other end of the scale) creates His body, a solar system.

This has a definite and esoteric bearing upon the subject under discussion, and the essential differences between the Heavenly Men seeking manifestation will be seen in Their schemes, and therefore in the types of devas through whom They function, and out of whose essence Their form is made.

It might be expressed thus: Just as each man has a body which, in its main characteristics and form, resembles other bodies, yet in its quality and personal distinctive features is unique, so each of the Heavenly Men builds for Himself a body out of deva substance or spirit-matter which is of the same nature as that of His brothers, and yet which is distinctive, coloured by His own peculiar colouring, vibrant to His own particular key, and able to demonstrate His own unique quality. This is produced through the peculiar type of deva [Page 656] essence He chooses, or (to word it perhaps more occultly) it has involved the response of certain peculiar groups of devas to His note. They embody in themselves just those constituents which He requires to build His body or scheme. It will, therefore, be recognised that the devas of Group A, being what we might call the *key-devas*, are of prime importance, and, from our present standpoint, must remain abstract and esoteric. If we consider this under the Law of Analogy, and study the essentially esoteric nature of the plane of the Logos (the first plane, called Adi) the reason for this will be apparent. If the devas of Group A could be recognised, or even contacted by advanced men, the study of their nature, colouring and tone would reveal to unprepared humanity the colouring and tone of our particular planetary Logos. For this knowledge the race is not ready. It would reveal also, through the study of the Law of Action and Reaction, which of the incarnating Egos were on the ray of this Logos; the deductions from this would lead men into dangerous realms, and put power into hands as yet unprepared to wield it wisely.

Therefore, Group A of Agnichaitans must remain profoundly esoteric, and their true nature can only be revealed to the Adept of the great Law.

Thus only a few hints are permissible, and these deal simply with the relationship of man to these entities. He is related to them primarily because his physical permanent atom is directly energised by them, being a part of their essential nature, and having a place in their form. It will be apparent to any student that if the permanent atoms of the lower man are within the causal periphery the devas of the three worlds on the atomic subplanes must work in the closest co-operation; there must be unity of purpose and of plan.

The devas of the atomic levels of all the planes in our scheme work in close affiliation:

**[Page 657]**

- a. With each other, thus making seven groups who are the sumtotal of the Brahma aspect of our planetary Logos.
- b. With the seven groups who constitute the atomic matter of that scheme which is the polar opposite of ours.

- c. With that particular group in that scheme which is one of the points in a systemic triangle of which our scheme and our opposite scheme are the other two.
- d. With corresponding groups in lesser degree in all the systemic schemes.
- e. With the scheme which corresponds to the first aspect, or the plane of Adi.
- f. With those devas who form the spirit-substance of the manifestation of that particular Rishi of the Great Bear Who is the prototype of our particular planetary Logos.
- g. With those devas who form the substance of that one of those esoteric existences who are spoken of in the *Secret Doctrine*<sup>14</sup> as "The wives of the seven Rishis," or the seven sisters, the Pleiades. One of these seven sisters has a close connection with our Heavenly Man, and therefore we have an interesting cosmic interplay as follows:

1. One of the seven Rishis of the Great Bear.
2. One of the seven Sisters, or a Pleiad.
3. The Heavenly Man of our scheme.

This interplay will be threefold and as far as we are concerned just now will involve a transmission of life force through the atomic matter of our planes, circulating in deva substance. This will materially affect certain types of humanity more than others, according to their ray and nature, and this effect will demonstrate in **[Page 658]** a vivification of the spirillae of the permanent atoms and of the centres.

*Agnisuryans—Astral Plane Devas.*

We start here upon a consideration of those groups of devas who are the substance of the astral plane, the Agnisuryans. They may be considered in the following manner, and by the employment of synonymous terms, some general idea of their function may be arrived at before we begin to differentiate them into groups and study their relation to:

1. The various entities who are the soul of the differing kingdoms, or groups, such as the animal kingdom, the human kingdom, and higher in the scale of consciousness than men—the planetary Logos.
2. Man himself.
3. The plane as a totality.

We might consider these devas:

First, as the substance of the astral plane in its seven grades.

Second, as that aspect of logioic manifestation which corresponds to the liquid subplane in the systemic physical plane.

Third, as the vehicle of the deva lord Varuna.

Fourth, as the animating lives of that involutory matter of the astral plane which we call the elemental essence, and as the vitality energising the desire elementals of all that is sentient. Viewed in this aspect in connection especially with man, they are the correspondence on the astral plane to the

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<sup>14</sup>See S. D., II, 579-582.

"devas of the shadows," for the desire bodies of all human beings are composed of matter of the second, third and fourth subplanes of the astral plane. This is a point which should be closely considered, and the analogy between the etheric body, the vehicle of prana vitalising the dense physical, and [Page 659] man's astral body, and the method of its vitalisation will be found illuminating.

Fifth, from the standpoint of the physical plane, as the sumtotal of material activity (even though subjective) which produces that which is tangible and objective. Just as the solar system is a "Son of Necessity," or of desire, so the physical bodies of all that exist are the product of the desire of some greater or lesser entity within the system.

It might be apposite here to point out the lines along which energy—whether manasic, pranic, or astral—enters the system and reaches a particular plane, thus finding its way to all units of consciousness, from an atom to a solar Logos.

*The dense physical plane* itself is energised via:

- a. The planetary etheric body.
- b. The mental plane, or the cosmic gaseous subplane.
- c. The atmic plane, or the third cosmic ether.
- d. The plane of adi, or the first cosmic ether.

and inferentially (by means of the logoc permanent atom) a similar flow of force enters from cosmic levels.

*The astral plane* is energised via:

- a. The buddhic plane, the fourth cosmic ether.
- b. The monadic plane, the second cosmic ether.
- c. The cosmic astral plane, and thus to the Heart of all Being.

*The mental plane* is energised via:

- a. The atmic plane, the third cosmic ether.
- b. The plane adi, the first cosmic ether.
- c. The cosmic mental plane, beyond which it is unnecessary for us to go.

It will be noted by the careful student that these planes might be looked at in connection with the three worlds [Page 660] as demonstrating two types of force,—first, a force which tends to differentiation such as on the mental plane (the plane of inherent separation) and on the physical plane (the plane of actual separation); secondly, a force which tends to unity, such as on the astral plane, and on the plane of essential harmony, the buddhic plane. It must be remembered that we are considering force as it flows through, or permeates, deva substance. A hint as to the truth lies in the fact that at present the astral body of man is positive to the physical plane, negative to the mental, and positive to the buddhic plane. As evolution proceeds, the astral body should become positive to the mental, and thus prove incapable of being swayed by thought currents, and the separative processes of that plane, and negative to the buddhic plane, or receptive to the forces from that plane. When it has attained equilibrium, and the forces are evenly balanced, the astral body should become the transmitter from the buddhic plane,

the fourth cosmic ether, via the gaseous, to the dense physical plane. This thought should be studied in connection with the burning of the etheric web of the planet, thus illumination may come. Literally, there is no such division on the astral plane as we find on the mental or on the physical planes. On both those planes, we have a division into two: the mental plane being divided into higher and lower, rupa and arupa, concrete and abstract, and the physical plane into the etheric levels and the dense subplanes.

There is, therefore, a correspondence between these two. The reason for this apparent division (considering the question apart from the states of consciousness of a human being) is due to the stage of development of the great devas who embody the plane, who ensoul it, and who manifest through it as a man manifests through his body. Varuna, the Lord of the astral plane, has achieved a more unified conscious control than His brothers of [Page 661] the mental and physical planes. He comes into manifestation in connection with one of the Heavenly Men, Who is the Lord of a major Ray. The other two are linked up with the Lords of a minor Ray. There is a suggestive hint for students in this information. We may justly ask why, if this is so, it should apparently manifest so disastrously in connection with man? There are several reasons for this, one being that the force flowing through the vehicle of the great deva, the plane, is consequently stronger than in the other two cases, and this is owing to His more advanced stage of development and also to the fact that the Logos Himself is polarised in His astral body. Another reason is that he has a peculiar link with the Ruler of the animal kingdom, and as the human being has not yet dissociated himself from, nor learnt to control, his animal nature, he too comes under the influence of this tremendous force. There are other reasons hidden in the karma of our Heavenly Man, but the above reasons suffice.

1. *The Function of the Agnisuryans.* The devas of the astral plane are those with whom man is very specially connected at this time owing to his astral polarisation, and to the place desire and feeling play in his development. Consciousness expands through contact, through intelligent appreciation of that which is contacted, and through realisation of that which is to be gained through a specific contact. That which is contacted depends upon reciprocal vibration, and the place therefore of desire (which is the going out after sensation) and of feeling (which is the reflex of that desire) is of real importance; they put man constantly in touch—even though he realises it not—with deva substance of some kind or another. Even when man has reached a relatively high stage of evolution, the demonstration of that point of attainment is seen in the type of not-self which he contacts; it is only when he is an initiate that [Page 662] he begins to approximate, and to know the meaning of the essential unity which lies at the heart of Being, and to comprehend the oneness of the Universal Soul, and the Unity of that subjective Life which secretes itself behind form of every kind. It should never be forgotten that the matter aspect is found on all planes; also that forms are ever to be found, until the solar ring-pass-not is transcended and the Logos escapes from His present limitation. Owing to this the devas of the astral plane assume a very important place in the three worlds.

Previously, we considered them in a fivefold aspect, dividing them into five groups. At this point we will limit our consideration to the relationship of self-conscious units such as Man and the planetary Logos to this deva substance. A great distinction exists between man and his prototype, a Heavenly Man.

The astral plane plays a very real part in the evolution of man, having a close connection with one of his principles. Astral matter and vibration is one of the controlling factors in the lives of the great majority of people. To the Heavenly Man, astral matter corresponds to the liquid portion in the physical body of man, and is for Him therefore no principle.

The astral plane is man's principal battle-ground and the area of his most intense field of sensation,—mental sensation (esoterically understood) is for him as yet only a possibility. The astral body is the seat of man's most violent vibration, and these vibrations are a potent cause of his physical plane activities. If man only realised it, the devas of the astral plane at present very largely control what he does and says, and his goal of evolution (his immediate goal) is to liberate himself from their control in order that he, the real Ego or thinker, may be the dominating influence. To be explicit, and thus to illustrate this point: the little elemental lives which form the body of the emotions, and the positive **[Page 663]** life of any evolutionary deva who (through similarity of vibration) is linked to any particular man and who gives to him an astral body of a coherent and positive power, are as yet practically in control of the majority. Man usually does as his desires and instincts prompt him. If this evolutionary deva is of a high order (as will be the case in a highly developed man) the vibration will be high, and the desires and instincts will be good and exoterically right. Nevertheless, if the man is controlled by them, he is as yet under deva influence, and must free himself. If the deva life is of a low order, the man will demonstrate low and vicious instincts, and desires of a vile calibre.

If these remarks are rightly apprehended, some understanding will come of what is meant when the deva evolution is spoken of as being a "parallel evolution" to that of man. In the three worlds the two lines of evolution parallel each other, and must not be consciously one. In the planes of the Triad they are known as a unity, producing the Divine Hermaphrodite, or the Heavenly Man,—the self-conscious human units embodying the three aspects of divinity, while the conscious deva units embody the divine attributes. The two, blended together, form the body of manifestation, the centres and substance of the Heavenly Man. Great is the mystery, and until man knows his place within the conscious whole, he should reserve his opinion as to the meaning thereof. It will be apparent, therefore, in view of the connection between the astral plane with its unified work, and the buddhic plane with the conscious harmony there experienced, that the astral body of man calls for the closest study and understanding. A link will be found through its medium with the buddhic plane and harmonious activity on the physical plane will be produced. The student of occultism should study carefully in this connection:

**[Page 664]**

- a. The physical sun, and its relation to prana and the etheric body.
- b. The subjective sun, and its connection with the astral plane, with the kama-manasic principle, and the astral body.
- c. The central spiritual sun, and its relation to the Spirit or atma in man.<sup>15</sup>
- d. The heart of the sun, and its relation to the lower and higher mental bodies, producing that peculiar manifestation we call the causal body. In this connection it must be remembered that the force which flows from the heart of the sun, works through a triangle formed by the Venusian scheme, the Earth and the sun.

That another triangle was also formed involving two planets was to be expected under the law, and the triangles vary according to the scheme involved.

Cosmically there is a very interesting series of triangles which will be found by the student of esoteric astronomy and of occult cycles. They originate in the central sun of our particular group of solar systems. This series involves the Pleiades. The fact that this is so will not be known until the last decade of the present century, and will not be recognised by science till that time when certain lines of knowledge and discovery will bring scientists to a realisation that there is a third type of electricity,

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<sup>15</sup> S. D., II, 250, 251.



which ever balances and forms the apex of the triangle. But the time is not yet.

All that is here said is expressed in terms of deva groups and deva forces, which form (in their aggregate) substance responsive to analogous vibration. This is occultly expressed under certain definite names. It is possible, therefore, to transmit safely information of a character incomprehensible to the profane in such a phrase, for instance, as: "The triangle of...of...and of Group...of the Agnisuryans formed itself, and in the turning of the Wheel produced the third." This conveys to the mind of the occultist the knowledge [Page 665] that in the flow of force from a particular constellation, outside our system altogether, through a particular planetary scheme, and thus through the astral body of a planetary Logos, a condition was brought about which produced the appearance of the third kingdom in nature, the sentient conscious animal kingdom. Some such similar phrase embodies also the deva connection with man's individualisation, but it profits not to pass it on; the above is only quoted in order to do three things:

1. Demonstrate somewhat the nature and extent of the forces flowing through our system.
2. Show the close connection we have with the deva evolution.
3. Emphasise the triangular nature and interrelation of all that eventuates.

It might be advisable here to bring out a point in connection with the devas of the lower planes (those with whom man is peculiarly connected). They can be divided into certain groups, indicating their place in the scale of consciousness. Perhaps the question may here be asked why we are dealing only with those deva groups which are to be found in the three worlds. Occultly understood, these devas (of the type we are considering) are only found in the dense physical body of the Logos,—being the substance of the lower three subplanes of the cosmic physical. The old Commentary says as follows:

"The spheres of fire seek location upon the lower three. They originate by medium of the fifth, yet merge upon the planes of yoga. When the fiery essences permeate all, then there is no more the fifth nor sixth, nor seventh, but only the three shining by medium of the fourth."

Therefore, for the purposes of our present study, the devas are only to be found in the three worlds. Beyond those three planes we have the three aspects of [Page 666] the major three manifesting through the fourth; we have consequently the spheres of the planetary Logoi upon the plane of buddhi. They synthesise all that has been developing through the denser manifestation. From the standpoint of the esoteric philosophy, the cosmic physical plane on which our entire solar system has its place must be studied in a dual manner:

1. From the point of view of the Heavenly Men, covering the evolutions of the four higher planes, or the etheric levels. Of these we can know practically nothing until after initiation, at which time the consciousness of the human being is transferred gradually on to the cosmic etheric planes.
2. From the standpoint of the human being in the three worlds. Man is the consummating evolution in the three worlds, just as the Heavenly Men are in the higher four.

In the three worlds, we have the parallel evolutions—deva and human in their many varying grades—the human naturally concerning us the most intimately, though the two evolve through interaction with each other. In the higher four worlds, we have this duality viewed as a unity, and the aspect of the synthetic evolution of the Heavenly Men is the one considered. It would interest us much could we but understand a little of the point of view of those great devas Who co-operate intelligently in the plan of

evolution. They have Their own method of expressing these ideas, the medium being colour which can be heard, and sound which can be seen. Man reverses the process and sees colors and hears sounds. A hint lies here as to the necessity for symbols, for they are signs which convey cosmic truths, and instruction, and can be *comprehended alike by the evolved of both evolutions*. It should be borne in mind, as earlier pointed out, that:

**[Page 667]**

- a. Man is demonstrating the aspects of divinity. The devas are demonstrating the attributes of divinity.
- b. Man is evolving the inner vision and must learn to see.  
The devas are evolving the inner hearing and must learn to hear.
- c. Both are as yet imperfect, and an imperfect world is the result.
- d. Man is evolving by means of contact and experience. He expands.  
The devas evolve by means of the lessening of contact. Limitation is the law for them.
- e. Man aims at self-control.  
Devas must develop by being controlled.
- f. Man is innately Love,—the Force which produces coherency. The devas are innately intelligence,—the force which produces activity.
- g. The third type of force, that of Will, the balancing equilibrium of electrical phenomena, has to play equally upon and through both evolutions, but in the one it demonstrates as self-consciousness, and in the other as constructive vibration.

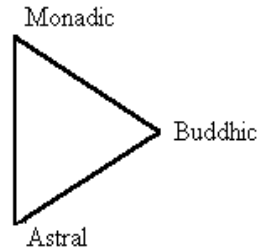
In the Heavenly Man these two great aspects of divinity are equally blended, and in the course of the mahamanvantara the imperfect Gods become perfect. These broad and general distinctions are pointed out as they throw light upon the relationship of Man to the devas.

The devas of the physical plane, though divided into the three groups A, B, C, are under another grouping spoken of as "*the Devas of the Seventh Order*." The seventh order is peculiarly linked to the devas of the first order on the first plane. They are the reflectors of the mind of God of which the first order is the expression, and manifest it as it has worked through from the **[Page 668]** archetypal plane. This seventh order of devas is directly under the influence of the seventh Ray, and the planetary Logos of that Ray works in close co-operation with the Raja-Lord of the seventh plane. As the goal of evolution for the devas is the inner hearing, it will be apparent why mantric sounds and balanced modulations are the method of contacting them, and of producing varying phenomena. This seventh order of devas is the one with which the workers on the left hand path are concerned, working through vampirism and the devitalisation of their victims. They deal with the etheric bodies of their enemies, and by means of sounds affect deva substance, thus producing the desired results. The white Magician does not work on the physical plane with physical substance. He transfers His activities to a higher level, and hence deals with desires and motives. He works through the devas of the sixth order.

*The devas of the sixth order* are those of the astral plane, and are the devas who have the most to do with the forces which produce the phenomena we call love, sex impulse, instinct, or the driving urge and motive which demonstrates later on the physical plane in activity of some kind. The positive vibration set up on the astral plane produces results on the physical and that is why the White Brother, if He works with the devas at all, works only on the astral plane and with the positive aspect.

These devas of the sixth order, as might be expected, are closely linked with those of the second order on the monadic plane, and with the heart centre of the particular Heavenly Man on Whose Ray they

may be found. They are allied too to the deva forces on the buddhic plane and in these three great orders of devas we have a powerful triangle of electrical force,—the three types of electricity which are met with in occult books. It should be borne in mind that the equilibrising [Page 669] type of force (at present an unknown type) flows in from the buddhic plane at this time, and the apex of the triangle is there.



These three orders are (in this solar system) the most potent, especially in this fourth round. They influence particularly the fourth kingdom of nature, and are the basis of that search for balance, of that aspiration towards harmony, union and yoga which distinguishes man in all grades; it shows in its lower manifestation as the sex instinct as we know it, and in its higher as longing for union with God.

These devas of the sixth order come under the special influence of the Lord of the sixth Ray of Abstract Idealism, and it is their connection with Him which facilitates the working through of the archetypal idea on to the physical plane. The sixth Creative Hierarchy likewise is specially connected with this particular order of devas, and through this dual influence is produced that physical manifestation which is definitely objective,—one type of force working through the etheric manifestation, and the other through the dense physical.

This will as yet prove an insoluble mystery to the student, but in the significance of numbers much can be discovered. This angle of the matter should be studied in order to bring out the true meaning of this sixth order of devas, whose symbol is the six-pointed Star set at a particular angle and in full manifestation. The six-pointed star is the sign that a "Son of Necessity" [Page 670] (no matter whether God or man) has sought physical incarnation. The devas of the sixth order, the Agnisuryans, are a prime factor in bringing this about. In the sixth round these devas will begin to make their presence felt more and more potently, but the strength of their vibration will be very gradually turned upwards, and not downwards into the physical plane. This will involve the transmutation of desire into aspiration, and will produce eventually the liberation of the planetary Logos, and bring a manvantara (or His cycle of physical incarnation) to a close. Withdrawal of the force of desire results likewise in the cessation of man's physical existence. The old Commentary expresses this truth in the following words:

"The Sixth retire within themselves; they turn towards the Fifth, leaving the Seventh alone."

In continuing our consideration of these deva orders, it should be pointed out that these three lower deva orders—the lower fifth, the sixth and the seventh—have a close connection with the moon. They are the building agents which (working on the involutory matter of the three worlds) construct the lower three bodies of incarnating man. They are a branch of the lunar Pitris, but the fact should be remembered that this particular branch of pitris are those functioning in our particular scheme, and are closely allied to our planetary Logos. Groups of these Pitris are found wherever man is in incarnation in all the schemes, but in other schemes they differ somewhat from ours, as the "Mystery of the Moon"

is connected with a peculiar esoteric condition which concerns our own planetary Logos.

Wherever man is in incarnation, the Builders of his bodies are to be found but they will differ in:

- a. Their rate of vibration.
- b. Their stage of development.
- [Page 671]**
- c. Consciousness.
- d. Fohatic, magnetic and dynamic force.

It should be remembered also that each round sees the deva substance or the deva evolution changing; they also evolve and, therefore, the subject of the devas in their dual aspect as the negative and positive substance which produces objectivity must be studied in a threefold manner if a true idea is to be approximated. Therefore, the devas—who are the sum-total of substance—must be considered from:

The standpoint of round development.

The standpoint of any particular planetary Logos as they form His body of manifestation, a scheme.

The standpoint of the human kingdom.

When this is not done, a wrong and narrow idea is the result. In future time, as may be seen from a study of the *Secret Doctrine*,<sup>16</sup> the Logos in His septenary Nature will be seen as the Macrocosm for Man, whilst the Microcosm, Man himself, will be seen also as the Macrocosm for the three lower kingdoms. This is simply one way of studying the evolution of the conscious Entity—God, Man, or lesser life—by means of deva substance; it involves the study of the positive and negative interaction. As says the old Commentary again:

"When Father approaches Mother, that which will be taketh form. The union of the two concealeth the true mystery of Being.

When the two great devas seek each other, when they meet and merge, the promise of life is fulfilled.

When the one who sees and knows stands midway between his parents, then can be seen the fruition of knowledge, and all is known upon the planes of consciousness.

When Anu, the infinitesimal, is seen to contain Ishvara in His potency, when the lesser spheres and cycles expand into the **[Page 672]** circle of the Heavens, then shall the essential Unity be cognised and manifested fully.

When the One that holds the life becomes the three behind which that life is hidden; when the three by revolution become the seven and the ten; when the thirty million crores of deva lives repeat the revolution; when the central point is reached and reveals the three, the nine, and the inner blazing JEWEL, then is the circle of manifestation consummated, and the One again becomes the ten, the seven, the three and the point."

Herein lies the key to the mystic marriage, and to the student of occultism much may be revealed through the study of these pairs of opposites; it will cause the revelation of the process (in time and space) whereby this union and its fruit is consummated, and the resultant creation of the divine Hermaphrodite is seen upon His Own high plane.

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<sup>16</sup> See S. D., I, 288; II, 179, 187.

We must ever keep clearly in mind that we are dealing in this section with the evolutionary devas who are the positive Life animating involutory matter or deva substance. Consequently, the correspondence of the mystic marriage of Spirit and matter can be seen working out also in deva substance itself, through the interaction of negative and positive deva lives. Substance itself represents essential duality; forms repeat the same duality, and when we arrive at man himself again, we have duality plus a third factor. These three orders of deva substance—the lower fifth, the sixth and seventh—are a very mysterious group as far as man is concerned.<sup>17</sup> [Page 673] They have scarcely been hinted at as yet in occult literature, but they contain within themselves the secret of our planetary individualisation. They were the group which had much to do with the "sin of the mindless," and are very closely associated with animal man. To the power and control which these pitris assumed must be ascribed much of the disastrous early happenings referred to in the *Secret Doctrine*, such as the above mentioned "sin," and also the early "failures" in building suitable vehicles for Spirits seeking incarnation. Here also may be found the beginnings of that mysterious divergence which we call the "left and right hand paths," which conditions (existing within the body logoc and consequently being part of the divine consciousness) originated in the remote "space of time," when the sons of God were seeking form. It has to do with a special condition in the astral body of our planetary Logos, and with His history as it lies hidden in the astral light.

It concerns that which He has to surmount and many of the problems which face the occultist, including the "sin of the mindless," the failure in Atlantean days, and even that mysterious "failure" of the Buddha (which has a planetary significance only hinted at in the *Secret Doctrine*)<sup>18</sup> can be traced back to the condition of the deva substance of which the astral body of our planet, and the astral bodies of all forms are formed. Our planetary Logos is one of the Lords spoken of as being a lesser lord, and more "full of passion" than the higher three. Not even yet is His work completed, and deva [Page 674] substance in its various living orders is not yet brought fully under His control. The deva evolution has far to travel.

If this idea be extended to the solar system, it will be apparent that the astral vehicles of the different planetary Logoi differ. This difference is necessarily dependent upon *Their cosmic astral life which directly affects the systemic astral, or the physical liquid subplane of the cosmic physical*. This is a point but little realised. The dense physical body of the planetary Logos exists, as we know, in a threefold condition—dense, liquid, and gaseous—and each is acted upon directly from the corresponding cosmic plane. The condition of the various physical planets will some day be found to be dependent upon this fact.

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<sup>17</sup>Sankaracharya and Buddha. The great sage Sankaracharya who is known to us all as the leading head of the adwaitic movement that was set on foot subsequent to the time of the equally great Sage known as Gautama Buddha, the head of the doctrine of Buddhi or Buddhism. Both are great Masters of compassion and may be conceived as the two hemispheres of the burning globe of light that is placed on the central mental mount to impart light to the East and the West. The two great Masters are mystically connected, if you will listen to H. P. B., and to understand the natures of these two beings is to understand the nature of the entire cosmos divisible as two hemispheres, the one being the land of the sun-rise of thought eternal and the other being "the Pillar to the West upon whose face the rising sun of thought eternal poureth forth its most glorious waves." They are representatives for us (the poor children of the dust of the ground) of the two great powers known in the Puranas as Siva and Vishnu, the universal sower and reaper, who by their interaction are said to support the universe of progress.—*Some Thoughts on the Gita*, pp. 92-3.

<sup>18</sup>The Stanzas at the beginning of Volume II of the *Secret Doctrine* make these failures apparent.—S. D., II, 195, 201, 721, 728.

The Failure of the Buddha. See S. D., III, 376-588.

The Imperfect Gods are referred to in S. D., I, 214, 449; II, 223; III, 209.

When the psychic nature of the planetary Logos is understood (which knowledge is entered upon after initiation, being a part of the Wisdom) the *nature* of the different schemes, as regards their watery aspect, for instance, will be found to be connected with a particular astral state. As the initiate progresses in wisdom, he intuitively comprehends the essential nature of the seven groups, or of the logic Septenate, which is that concerning their colour or quality. This colour or quality is dependent upon the psychic nature of any particular planetary Logos, and His emotional or desire nature can thereby be somewhat studied by the initiate. This will lead eventually to a scientific consideration of the effect of this nature upon His dense physical body, and particularly that portion of it which we call the astral plane, the liquid sub-plane of the cosmic physical plane. A reflection of this (or a further working out, if that term is preferred) is found in the liquid portions of the physical planet.

The seventh subplane of the cosmic physical plane can be subdivided into seven, which are our seven physical [Page 675] subplanes. It is this knowledge which enables a magician to work. Given a certain physical phenomenon—such as the weight of water, for instance, upon a planet—and an initiate of the higher orders can form deductions from it as to the quality of the exalted Life manifesting through a plane. He arrives at this knowledge through a process of reasoning from the liquid (sixth) subplane of the systemic physical plane to:

- a. The liquid subplane of the cosmic physical, our systemic astral plane.
- b. The fourth cosmic ether, the buddhic plane.
- c. The second cosmic ether, the monadic plane, or the plane of the seven Heavenly Men.
- d. The cosmic astral plane, thus getting in touch with the desire nature of the God.

This method naturally involves a vast knowledge of the deva substance and predicates an intuitive realisation of their orders and groups, the keynotes of those orders and of the planes, and also of the triple nature of substance and a knowledge of how to work with the third type of electrical force, which is the type of energy which puts a man in touch with extra-systemic phenomena. Hence that force still remains unknown, and is only contacted as yet by high Initiates.

It will again be apparent why the Agnisuryans are of such supreme importance; they embody force which is a direct emanation from the cosmic astral plane and which reveals—when triply blended—the desire nature of our Heavenly Man, and of any particular planetary Logos. In the two opposites, which are called by the theologians "Heaven and Hell," we have two of these types of force hinted at, and in this thought we have indicated one of the keys to the astral plane.

2. *Summary.* Before passing to the consideration of [Page 676] those devas who are concerned with the construction of man's causal body, and who are the linking group between the Triad and the Quaternary, both in man and the Logos, we will briefly enumerate the principal groups of Agnisuryans on the systemic astral plane, as they, in their totality, form the body of manifestation of the great deva or Raja-Lord of the plane.

*First. The Raja-Lord of the Plane,* the great deva Varuna, Who is the central Life of the substance of the astral plane of our planetary scheme. He is Himself an outpost of the consciousness of that greater Deva Who embodies the substance of the solar astral plane, or the sixth subplane of the cosmic physical plane. He again in His turn reflects His prototype, that great cosmic Entity Who ensouls the cosmic astral plane.



*Second. Seven great Devas*, who are the positive force of each of the seven subplanes of the systemic astral plane.

*Third. Various groups of devas*, performing different functions carrying out varying activities, and producing constructive results. They might be enumerated as follows, bearing in mind the fact that we are but touching upon a few of the many groups, and that there are numbers whose name is utterly unknown to man and would be unintelligible if mentioned:

1. Those devas who form the permanent atomic substance of all the Monads, both in and out of physical incarnation. They are divided into seven groups according to the Ray of the Monad.
2. Those devas who form the "liquid" aspect in the physical body of the planetary Logos and of the solar Logos. They are myriads in number, and include deva existences ranging all the way from those who ensoul the astral plane, and the astral currents of the highest religious and aspirational nature, to the little water [Page 677] spirits which are reflections of such astral entities precipitated in watery physical matter.
3. A group of devas, who form the desire body of that great entity who ensouls the animal kingdom. They are the total kamic manifestation (divorced from mentality) of animal desire in its incentive impulsive aspect.
4. Certain devas who—being of the third order—form the Heaven of the average orthodox Christian or believer of any faith. Another group—being the seventh order—form the Hell for the same class of thinker.
5. Those devas who form the astral life of any thought-form. These we will deal with later when studying thought-form construction.
6. A mysterious group of devas intimately connected at this time with the sex expression in the human family on the physical plane. They are a group who are, at this juncture, swept into being, and they embody the fire of sex expression as we understand it. They are the impulse, or instinct, back of physical sex desire. They were peculiarly dominant in the fourth root-race, at which time sex conditions reached a stage of unbelievable horror from our point of view. They are gradually being controlled, and when the last of the Lemurian Egos has passed into the fifth root-race they will be slowly passed out of the solar system altogether. They are connected with the passionate "fire" of the solar Logos and with one of His centres in particular; this centre is being gradually obscured and its fire transferred into a higher centre.
7. There is also a group of devas connected with the Lodge of Masters, whose work it is to build the aspirational forms towards which average man may aspire. They are divided into certain groups—three in number—connected with science, religion and philosophy, and through these groups of deva substance the Heads of the three departments reach men. It is one of Their [Page 678] channels for work. The Master Jesus is particularly active at this time along this line, working in collaboration with certain adepts on the scientific line, who—through the desired union of science and religion—seek to shatter the materialism of the west on the one hand and on the other the sentimental devotion of the many devotees of all faiths. This is made possible now through the passing out of the sixth Ray and the

coming in of the seventh. It should be borne in mind by all students when considering the planes, plane substance and energy that they are in a condition of flux and change all the time. The matter of all planes circulates, and cyclically certain portions become more energised than others; the matter of the planes is thus under a threefold influence, or—to word it otherwise—deva substance is subjected to a threefold cyclic stimulation:

1. *Ray stimulation*, dependent upon any Ray being in or out of power. It is inter-systemic and planetary.
2. *Zodiacal stimulation*, which is an extra-systemic stimulation, and is also cosmic and cyclic.
3. *Solar stimulation*, or the impact of direct solar force or energy upon the substance of a plane; this emanates from the "Heart of the Sun" and is peculiarly potent.

All the planes are subjected to this threefold influence but in the case of the buddhic and the astral planes, the force of this third stimulation is very great. The adepts—working in conjunction with the great devas—utilise cyclic opportunity to effect definitely constructive results.

8. A group of devas closely connected with the mysteries of initiation. They form what is esoterically called the "path of the Heart," and are the bridge between the astral and the buddhic planes. They are in no way [Page 679] connected with the permanent atoms in the causal body, but are very definitely associated with the central tier of petals in the egoic lotus, or with the "petals of love." Force interacts between these three petals on the one hand, and the devas who form the "Path of the Heart" upon the other, those who are the bridge of astral-buddhic matter whereby initiates of a certain mystic type make the "great approach."

9. Devas of all degrees and vibratory capacity who make up the bulk of the desire forms of every kind.

10. The devas of transmutative force. They are a peculiar group of devas who embody the "fires of transmutation" and are called by various names, such as:

The furnaces of purifications.  
 The melting elements.  
 The gods of incense.

It is impossible to enumerate more now, and likewise profitless and it has only been deemed advisable to bring these many types of deva substance to the notice of students on account of the pre-eminent importance of the astral body in the three worlds. It is by the domination of these deva lives, and the "transmutation of desire" into aspiration, and by the purificatory fires of the astral plane that man eventually succeeds in attaining buddhic consciousness.

It has been the recognition of the cleansing power of the occult fluids—water and blood—that has led to the emphasis laid by Christians (even though erroneously interpreted) upon these two.

### 3. THE SOLAR ANGELS, THE AGNISHVATTAS.

#### *Introductory Remarks.*

We start here upon the consideration of the Agnishvattas, or the Fire devas of the mental plane, and are [Page 680] thus launched upon the most stupendous subject in connection with our planetary evolution; it is the one having the most occult significance for man, for these solar Angels<sup>19</sup> concern his own essential nature, and are also the creative power by which he works. For all practical purposes, and for the elucidation of the spiritual evolution of man, this immediate section is of the greatest interest and importance; it should be one of the most widely studied sections of this treatise. Man is ever profoundly interested in himself, and before he can duly develop must comprehend *scientifically* the laws of his own nature, and the constitution of his own "mode of expression." He must realise likewise somewhat of the inter-relation of the three fires in order that he may himself at some future date "blaze forth."

The question of these Fire Dhyanis and their relation to man is a most profound mystery, and the entire matter is so clothed in intricate legends that students are apt to despair of ever arriving at the desired, and necessary clarity of thought. Not yet will it be possible entirely to dispel the clouds which veil the central mystery, but perhaps, by due tabulation and synthesis, and by a cautious amplification of the data already imparted, the thoughts of the wise student may become somewhat less confused.

There are two statements in the *Secret Doctrine* which are often overlooked by the casual reader but which, if [Page 681] duly pondered upon, convey much information. Let us make note of these two statements:

1. Two connecting principles are needed. This requires a living spiritual Fire of the middle principle from the Fifth and third states of Pleroma. This fire is the possession of the Triangles.
2. These Beings are Nirvanis from a preceding Mahamanvantara.

We have been considering somewhat the devas of evolutionary tendency who are grouped roughly together as the lunar Pitris.<sup>20</sup> These lunar Pitris are divided into four groups and are concerned with the building of man's dual physical body, with his astral body and with his lower mental body; these

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<sup>19</sup> Solar angels are therefore entities of a high spiritual order—with a refined consciousness that corresponds to the material substance in which they are clothed. In order to connect this with what I have said already, you may consider the solar angels as collectively forming the Lord Brahma of the lotus isle. The angels are called by various names as planetary spirits, Asuras, etc., but in order to get a proper idea of their nature, you may consider them as standing in the same relation to the spiritually regenerated and released world Brahmins or the Nirmanakayas as these stand to the ordinary humanity. The angels were such Brahmins in previous Mahamanvantaras, who spent those enormous periods in suffering and toil for the sake of rearing wisdom in the world and hence they emerged as angels from the infinite womb of Aditi under their karmic impulse after a period of Mahapralaya.—*Some Thoughts on the Gita*, page 137.

<sup>20</sup> The Lunar Pitris are all Nature Spirits.—S. D., II, 107

1. They possess, or are the containers of the fire of the third aspect.—S. D., II, 81.
2. Their work precedes that of the Solar Angels.—S. D., I, 268.
3. They exist in seven classes as do the Solar Angels.—S. D., II, 96.
  - a. Three incorporeal, which are the three elemental kingdoms of nature, providing man with his etheric, astral and mental bodies.
  - b. Four corporeal which are the forms of the four kingdoms of nature.—S. D., II, 93.
  - c. See S. D., II, 233.

sheaths are energised by their force through the medium of the permanent atoms. But for the purposes of the subjective nature of man, they are to be considered in their three groups—etheric, astral and lower mental. The work of the Agnishvattas (the self-conscious principles, the Builders or constructors of the egoic body on the higher mental levels) is to unite the higher three principles—*atma*, *buddhi*, *manas*—and the lower three, and thus become in very truth the middle principle in man. They themselves originate from the logocic middle principle.<sup>21</sup> Thus the esoteric seven is completed. The physical body in its denser manifestation is, as we know, not esoterically considered a principle.

The devas of the lower mental levels in relation to [Page 682] man work through the mental unit, and are, roughly speaking, divided into four groups, being in fact the first condensation of the threefold lower body of man. They form part of his lunar body. They are directly linked with the highest spiritual essences, and represent the lowest manifestation of force emanating from the cosmic mental plane, and finding its link with the human Hierarchy through the mental units. They are the gaseous devas of the logocic physical body. We will not deal with them in greater detail at this moment for as we study the subject of the fifth principle certain points will become clearer; their work in connection with man can be enlarged upon as we proceed. More detail at this moment would but serve to complicate.

Let us be quite clear in our minds just what we are in process of considering. We are dealing with:

1. That fifth state of consciousness called the mental plane,
2. The substance of that plane as it exists in its dual aspect, *rupa* and *arupa*,<sup>22</sup>
3. The lives who ensoul that matter, especially in their relation to man,
4. The Egos or the self-conscious units who form the middle point in manifestation,
5. The building of the causal body, the opening of the egoic Lotus, and the construction of those groups we call egoic groups,
6. The individuality of those Existences whom we call:
  - a. Agnishvattas.
  - b. Manasa devas.
  - c. Fire dhyanis.
  - d. Solar angels, or solar Pitris.
  - e. The Asuras.

and many other names mentioned in the occult books.

### [Page 683]

Much confusion exists in the minds of students as to the distinction between the Agnishvattas who incarnated in man, and those who simply were responsible for the implanting of the manasic or mental spark in animal man. This opens up for us the entire question of individualisation itself, and the incarnation of certain spiritual existences who—when in bodily form—are spoken of as Avatars, as Buddhas of Activity, or as direct manifestations of the Logos. The entire mystery is hidden in the relationship of the individual Monads who form the various centres in the body of a planetary Logos and the self-conscious Identity of that planetary Logos Himself. The student must here bear in mind the fact that the mental plane is the first aspect of the *dense* physical body of the planetary Logos, the

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<sup>21</sup> S. D., II, 83.

<sup>22</sup> For *rupa* and *arupa* definitions see pages 615, 616.

buddhic plane being a cosmic etheric plane, and the one whereon are to be found the etheric centres of a Heavenly Man.

From the buddhic plane (in a planetary or solar sense) comes the vitality and impulse which galvanises the dense physical vehicle into purposeful and coherent action; it is on the mental plane, therefore, that this impulse is first felt and the contact between the two realised. Herein lies a hint which will serve a purpose if pondered upon. The student should study the place and purpose of the mental plane, and its relation to the planetary Logos and a solar Logos. As he investigates more closely the nature of his own etheric body, he must extend that knowledge to higher levels, and must endeavour to comprehend the constitution of the greater sphere of which he is but a part. As the nature of his own centres, and their effective action upon his own dense physical body, is better understood, he will pass to a fuller comprehension of the corresponding effect in the body of the Logos.

It is on the mental plane (the reflection in the three worlds of the third and fifth states of Pleroma), that the full force of etheric vitality is felt. A hint as to the [Page 684] significance of this may be found in the fact that the etheric body of man receives, and transmits prana directly to the physical body, and that the vitality of the physical frame is to be gauged largely by the condition and action of the heart. The heart circulates vitality to the myriads of cells that constitute the dense physical sheath; something analogous is seen in the fact that these fire devas are "the Heart of the Dhyana chohan body,"<sup>23</sup> for their energy comes from the spiritual sun, in the same sense that the energy of the pranic devas of the etheric body comes from the physical sun. This energy of the Agnishvatas manifests on the mental plane, the gaseous subplane of the cosmic physical just as the energy of the etheric centres on the fourth etheric subplane manifests first and potently on the gaseous matter of the physical body. This is why the Sons of Wisdom, embodying the buddhic principle, the life force, or love aspect, are nevertheless known on the fifth plane as the self-conscious principles; buddhi uses manas as a vehicle, and occult writers often speak in terms of the vehicle. The Ego, or the self-conscious Identity is in essence and in truth Love-Wisdom, but manifests primarily as intelligent consciousness.

We should endeavor to study carefully the following statement which is concerned with kama-manas, and which deals with the conditions which produce individualisation, or which call forth into self-conscious Being the Monads seeking full self-expression. It is as follows:

*Only as the heart centre of a Heavenly Man (each in His cycle and each differing cyclically) becomes vitalised and attains a certain vibratory capacity does the individualisation of the Monads become possible under the Law.*

Again, it is only as the threefold dense physical body of a planetary Logos (as expressed by our three worlds, the mental, astral and dense physical planes) has reached [Page 685] a corresponding vibration and retraced the cyclic development of the previous mahamanvantara, that there is produced that vibratory contact which causes the shining out upon the mental plane of the egoic groups. It brings forth a manifestation of the heart impulses of the Heavenly Man, and thus swings into objectivity those Monads (energised by the life of the Heart) who form various centres. The old Commentary says:

"When the Heart of the Body throbs with spiritual energy, when its sevenfold content thrills under the spiritual impulse, then the currents spread and circulate and divine manifestation becomes a Reality;

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<sup>23</sup> This name is given to them in the *Secret Doctrine*, Volume II, page 96.

the divine Man incarnates."

The physical plane analogy is seen at the life stimulation which is felt between the third and fourth month during the prenatal period, when the heart of the child thrills with life and individual existence becomes a possibility.

This life vibration emanates from the soul of the mother (the correspondence to the Pleroma or universal soul) and is coincident with the awakening of the third spirilla in the permanent physical atom of the infant. It must be borne in mind that just as in each round all the preceding stages are rapidly recapitulated, and just as in the prenatal period the foetus recapitulates during the formative process the history of the preceding kingdoms, so in the solar system a similar procedure can be seen. When a certain point is reached and the lower three planes are vibrating, or energised, then cosmic incarnation becomes a possibility; the "Heart" occultly awakens, and the "Son of God," the expression of the desire and love of the Logos, is born.<sup>24 25</sup> The cosmic incarnation of certain exalted Beings is consummated, and one of the indications of this is the appearance of the egoic groups [Page 686] on mental levels, and the resultant individualisation. Method and time may vary according to the nature of any particular planetary Logos, but for each and all the "Heart of the Body" has to thrill with awakening life before the response comes from the lower. The lunar Pitris have to carry on their work in our scheme and system before the solar angels, thrilling with expectancy, take possession of the forms prepared through their endeavour, and stimulate them into self-conscious life and separated existence. Thus the four great schemes in the solar system, which are the vehicles for four of the planetary Logoi (Who constitute the logoiic Quaternary), have to reach a certain stage of vibratory capacity, and of consciousness before a similar happening occurs in its fullness in the solar system, and the lower four and higher three are synthesised. The logoiic heart is thrilling, and response comes already from all the schemes, as three spirillae are vibrating in all of them, but the Son of God is not yet fully and cosmically self-conscious. As response comes the centres awaken. One logoiic centre is responding fully to the heart stimulation, and that is Venus, who is passing through the final round.

If the student endeavours to dissociate our solar system from that which preceded it, and if he considers the pralaya at the close of this mahamanvantara to be a final one, and the utter consummation of all things, he errs. In the preceding system the cosmic physical plane attained a certain vibratory capacity, and the devas of the internal furnaces became (relatively speaking) highly evolved, the "fires of matter" then blazing forth. Certain Existences attained self-consciousness in that earlier system, and are the "nirvanis" spoken of by H. P. B.<sup>26</sup> As might be expected, they are characterised by active intelligence, achieved and developed by means of material evolution during a previous mahamanvantara. They [Page 687] are the Manasa devas and in their totality are the vehicles of the Divine mind, the dhyanchohanis forces, the aggregate of the Ah-hi. In this solar system the vibration of the cosmic astral plane is becoming dominant, and through that vibration, travelling via the fourth cosmic ether (whereon as earlier stated are the etheric centres of the planetary Logoi) and our systemic astral plane, certain eventualities become possible. The "Sons of desire," logoiic or human, can learn certain lessons, undergo certain experiences, and add the faculty of love-wisdom to the intelligence earlier gained.

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<sup>24</sup> Compare S. D., I, 203; II, 108, 122, 279.

<sup>25</sup> These three planes are the correspondences to the three lower spirillae in the physical permanent atom of the solar Logos and the planetary Logos.

<sup>26</sup> See S. D., II, 83, 84 243.



Our solar Logos, and the Heavenly Men, are polarised on the cosmic astral plane, and the effect of Their life energy as it flows through the systemic "Heart" can be seen in the activity of the astral plane, and in the part sex and passion play in the development of man. At the close of this mahamanvantara there will be ready for manifestation in the coming third system nirvanis who will be, in very essence, "active intelligent love"; they will have to wait until the five lower planes of the system have reached a stage of vibratory development which will permit them to enter, as the nirvanis in this system waited until the three lower planes became adequate in vibratory response. We are here speaking in terms of the Heavenly Men. In the Earth scheme, the analogy is hidden in the advent of the Egos in the third round, in the third root race and in the third chain. Individualisation, as we understand it, was not possible until the "third state of pleroma" was reached, either universally where a Heavenly Man is concerned, or relatively in connection with a human unit.

Considering the same subject from below upwards it is the animal in the third kingdom which individualises. Viewing it from above downwards it is the fifth kingdom, the spiritual, which ensouls the third and produces the fourth, or self-conscious human kingdom. These figures [Page 688] should be studied for they hold the mystery hid, and though the true occult meaning will not be revealed until the third major Initiation, nor fully comprehended until the fifth, yet light may stream in on a difficult point. Equally so in the next solar system, individualisation (if such an inadequate term may be applied to a state of consciousness inconceivable even to an initiate of the third Initiation) will not be possible until the second or sixth stage of Pleroma. Consciousness will blaze forth then on the Monadic plane, and it will be the plane of individualisation. All states of consciousness below that high level will be to the Logos what the consciousness of the three worlds is to Him now. Just as the physical body of man is not a principle, so all planes at this time below the fourth cosmic ether are not considered by the Logos to be a principle.

Our present solar Angels or fire devas will then have a position analogous to that of the lunar Pitris now, for all will form a part of the divine consciousness, and yet, will be esoterically considered as "below the threshold" of consciousness. Man has to learn to control, guide and use the deva substances of which his lower sheaths are made; this goal involves the development of full self-consciousness, which is brought about through the agency of the solar Angels or builders and vitalisers of the egoic body; they are those through whom self-consciousness becomes a fact. In the next solar system they too will no longer embody the type of consciousness towards which man aspires; he will have to rise to still greater realisations, and again by occultly "putting his foot upon" them these higher realisations will become possible. In this solar system he has to mount by the putting his foot upon the serpent of matter. He rises by domination of matter and becomes himself a serpent of wisdom. In the next solar system he will mount upward by means of the "serpent of wisdom," and by the domination [Page 689] and control of the Agnishvattas, achieve something of which even the illuminated mind of the highest Dhyana-chohan can not yet conceive.

#### *a. The Fifth Principle.*

The solar Angels are the Pitris, the builders of the body of the Ego, and the producers of individualisation or the realised consciousness, the Agnishvattas, the great devas of Mind.

Certain broad and general affirmations have been laid down with the purpose in view of opening up this stupendous and practical subject, and in an endeavour to link up this solar system in its fundamental manasic aspect with the past and the future.

The section we are now approaching concerns the development of the divine Manasaputras, viewing them as a collective whole, containing the Divine Mind, and considering the individual Monad, who responds to Their life as a part of the body of these Dhyani Buddhas.

(a.) *Cosmically considered.* An occult sentence has its place here. It holds the key to the mystery of the fivefold Dhyanis:

"The higher Three in cyclic unison sought to know and to be known. The lower Three (for we count not here the eighth) knew not nor saw; they only heard and touched. The fourth had not a place. The Fifth (which also is the fourth) formed at the middle point a cosmic TAU, which was reflected on the cosmic Seventh."

H. P. B. states<sup>27 28</sup> that the individualised Monad has more spiritual consciousness than the monad itself on its own plane, the second. It must be remembered here that the planetary Logoi are only in physical incarnation in our system, their bodies of individualisation being on the cosmic mental plane, therefore full expression for them [Page 690] is impossible during manifestation. Relatively therefore, *during manifestation*, man is able to express *himself* fully when he attains the "consciousness of the high places." It should, therefore, be pointed out at the very beginning of our study of this fifth principle that the divine Manasaputras on their own plane must be considered from the standpoint of physical incarnation, whereas man can be considered from what is, for him, a spiritual aspect.<sup>29</sup>

Human individualisation, or the emergence of the self-conscious units on the mental plane, is involved in a larger development, for it synchronizes with the appropriation of a dense physical body by the Planetary Logos; this body is composed of matter of our three lower planes. As the etheric centres of the Manasaputras on the fourth cosmic etheric plane become vitalised, they produce increased activity on the systemic mental plane, the cosmic gaseous, and the *consciousness* of the Heavenly Man and His life energy begins to make itself felt. Simultaneously, under the Law, mind force or manasic energy pours in from the fifth cosmic plane, the cosmic mental. This dual energy, contacting that which is inherent in the dense physical body of the Logos itself, produces correspondences to the centres upon that plane and the egoic groups appear. They blend in latency the three types of electricity, and are themselves electrical phenomena. They are composed of those atoms, or types of lives, which are a part of the fourth [Page 691] Creative Hierarchy, the aggregate of purely human Monads. Similarly, this triple force, produced by this conscious appropriation by the Heavenly Man, animates deva

<sup>27</sup> S. D., I, 200, 201.

<sup>28</sup> See S. D., I, 201; II, 251, 252.

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- 1.
- 2.
- 3.
- 4.

Kingdom -----Principle.

- 5.
- 6.
- 7.
- 8.

This has a cosmic and systemic significance and to throw light upon that occurrence which concerns our own scheme, the Stanzas on the coming of the Lords of Flame should here be studied.

substance and the dense physical body of the planetary Logos is manifested objectively. This is what is meant by the statements that devas are found only in the three worlds. It is a statement analogous to the one that humanity is only found in the three worlds; nevertheless, the human Monads in their seven types are found on the plane of spirit—as it is the plane of duality—the deva monads are likewise found there.

Students should ever bear in mind that these occult subjects can be expressed in a twofold manner:

In terms of the three worlds, or from the standpoint of the logoiic dense physical body.

In terms of force or energy, or from the standpoint of the logoiic body of prana or vitality, the four cosmic ethers.

What we understand by the fifth principle is but the expression on the causal plane of that force or energy which emanates from the logoiic causal body on the fifth cosmic plane, via the logoiic correspondence to the mental unit. (These correspondences involve a concept far in advance of what is possible even to an initiate at this time). In the fifth round, the inner significance may become more apparent to the disciple. As the logoiic will is gradually transmuted into desire and thus the physical incarnation is produced, a tremendous downflow of vitalising force from the fifth cosmic plane takes place, until it arrives at our fifth plane, the mental. This force it is which—at the correct cyclic moment—causes certain eventualities in time and space and in the three worlds, His dense physical body. The first of these events is the appropriation *by the Logos* of that dense physical vehicle, and the flashing into manifestation [Page 692] of the physical Sun and the physical planets. Though this, from our standpoint, covers an inconceivably vast period of time, to the Logos it is but the brief period of gestation which all bodies undergo. A second momentous occurrence is the appropriation *by the various Prajapatis*,<sup>30</sup> or Heavenly Men of their physical bodies—again at varying times and according to their evolutionary stage. This is of later date for the seven than for the three. An idea of the meaning of this distinction can be gleaned by the student, as he studies the process of the incarnating ego.

What do we consequently find? First of all, impulse, or the will-to-be, emanating from the mental plane; then desire, emanating from the astral plane, producing manifestation on the dense physical.

This idea must be extended to the three Logoi or logoiic Aspects and we then have the key to the mystery of the nine Sephiroth, the triple Trimurti.

The other event might be noted,—the appropriation at a still later period in time and space by the individual Monads of their bodies of manifestation.

The pouring in of this force of energy, emanating from the fifth logoiic Principle, brings about two things:

The appropriation by the sevenfold Logos of His dense physical body.

The appearance on the fifth systemic plane of the causal bodies of the human Monads.

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<sup>30</sup> *Prajapatis*. The Progenitors; the givers of life to all on this earth. They are seven and then ten corresponding to the seven and ten Sephiroth. Cosmically, they are the seven Rishis of the Great Bear; systemically they are the seven planetary Logoi, and from the standpoint of our planet they are the seven Kumaras.

See S. D., I, 109, 122, 459, 661; II, 33, 36; footnote 80.

or

For the greater Life it was incarnation.

For the lesser lives it was individualisation.

This needs pondering upon.

**[Page 693]**

It will, therefore, be apparent to all thinkers why this fifth principle stirred the third aspect into self-conscious activity.

(b.) *Hylozoistically considered.*<sup>31</sup> In continuing our consideration of the fifth logoc Principle, we will now view it in its hylozoistic aspect. We have seen that it can be regarded as the force, the energy or the quality which emanates from the logocic mental unit on the cosmic mental plane; this necessarily has a definite effect on the fifth systemic plane, and on the fifth subplane of the physical plane, the gaseous. Before taking up the subject of the Agnishvattas in detail, there are three points which should be borne in mind.

*First*, it should be remembered that all the planes of our system, viewing them as deva substance, form the spirillae in the physical permanent atom of the solar Logos. This has earlier been pointed out, but needs re-emphasising here. All consciousness, all memory, all faculty is stored up in the permanent atoms, and we are consequently dealing here with that consciousness; the student should nevertheless bear in mind that it is on the atomic subplanes that the logocic consciousness (remote as even that may be from the Reality) centres itself. This permanent atom of the solar system, which holds the same relation to the logocic physical body as the human permanent atom does to that of a man, is a recipient of force, and is, therefore, receptive to force emanations from another extra-systemic source. Some idea of the illusory character of manifestation, both human and logocic, may be gathered from the relation of the permanent atoms to the rest of the structure. Apart **[Page 694]** from the permanent atom, the human physical body does not exist.

Again, forms differ as do kingdoms according to the nature of the force flowing through them. In the animal kingdom that which corresponds to the permanent atom responds to force of an involutory character, emanating from a particular group. The human permanent atom responds to force emanating from a group on the evolutionary arc and the Ray of a particular planetary Logos in Whose body a human Monad has a definite place.

*Secondly*, it must be noted that in view of the above it will be apparent that we are, at this period of manasic inflow and development, concerned with the coming into full vitality and activity of the fifth logocic spirilla; this vitalisation shows itself in the intense activity of the mental plane, and the threefold nature of the electrical phenomena to be witnessed upon it.

- a. The atomic subplane...manasic permanent atoms...Positive
- b. The fourth subplane....mental units.....Negative
- c. The egoic groups.....causal bodies.....Equilibrium or neutral

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<sup>31</sup> *Hylozoism*.—From Greek "ule," matter; "zoon," animal; and "ism." Ism is a suffix embodying the doctrine or abstract idea of the noun to which it is attached. Hylozoism is the doctrine that all matter is endowed with life.

"When we have attained to this conception of hylozoism of a living material universe, the mystery of nature will be solved."—*Standard Dictionary*.<sup>31</sup>

This is in process of demonstration during the course of evolution. We are dealing here with the substance aspect and considering energy in its various manifestations. The response of deva substance to the inflow of force on the mental plane has a threefold effect in connection with the Logos or the Septenate:

1. It produces a greatly increased vitality in the logoc centres on the fourth cosmic ether, due to reflex action, which is felt both above and below the plane of activity.
2. It stimulates the efforts of the highest specimens of the third kingdom, and a dual effect is produced [Page 695] through this, for the fourth kingdom in nature makes its appearance on the physical plane and the Triads are reflected on the mental plane in the causal bodies to be found thereon.
3. As earlier said, the dense physical is linked and co-ordinated with the etheric bodies of the solar logos and of the planetary Logos. Therefore, the lower three planes are synthesised with the higher four, and the devas of an earlier mahamanvantara or solar cycle are brought into conjunction with those of a newer order who were awaiting just conditions. The physical incarnation of the Logos is completed. The lower three kingdoms, being negative to the higher force, the mutual attraction of these two and their interaction bring into being the fourth or human kingdom. The three fires of mind, Spirit and matter are brought together and the work of full self-consciousness begun.

Finally, the student should very carefully study here the significance of the numbers three, four and five in the evolution of consciousness. Numerology has hitherto been studied primarily, and rightly, from the substance aspect, but not so much from the standpoint of conscious energy. The Triad, for instance, is usually looked upon by our students as the triangle formed by the manasic-buddhic and atmic permanent atoms; the cube stands for the lower material man, and the five-pointed star has frequently a very material interpretation. All these angles of vision are necessary, and must precede the study of the subjective aspect, but they lay the emphasis upon the material rather than upon the subjective; the subject nevertheless should be studied psychologically. In this solar system, the above numbers are the most important from the angle of the evolution of consciousness. [Page 696] In the earlier system, the numbers six and seven held the mystery hid. In the next system, it will be two and one. This refers only to the psychical development. Let me illustrate: The five-pointed star on the mental plane signifies (among other things) the evolution, by means of the five senses in the three worlds (which are also capable of a fivefold differentiation) of the fifth principle, the attainment of self-consciousness, and the development of the fifth spirilla.

On the buddhic plane, when flashing forth at initiation, this number signifies the full development of the fifth principle or quality, the completed cycle of the Ego upon the five Rays under the Mahachohan, and the assimilation of all that is to be learned upon them, and the attainment—not only of full self-consciousness, but also of the consciousness of the group wherein a man is found. It infers the full unfoldment of five of the egoic petals, leaving four to open before the final initiation.

The five-pointed star at the initiations on the mental plane flashes out above the head of the initiate. This concerns the first three initiations which are undergone in the causal vehicle. It has been said that the first two initiations take place upon the astral plane and this is correct, but has given rise to a misunderstanding. They are felt profoundly in connection with the astral and physical bodies and with the lower mental, and effect their control. The chief effect being felt in those bodies, the initiate may interpret them as having taken place on the planes concerned, for the vividness of the effect, and the stimulation works out largely in the astral body. But it must ever be remembered that the major

initiations are taken in the causal body or—dissociated from that body—on the buddhic plane. At the final two initiations, which set a man free from the three worlds and enable him to function in the logioic body of vitality and to wield the force which animates that logioic [Page 697] vehicle, the initiate becomes the five-pointed star, and it descends upon him, merges in him, and he is *seen at its very centre*. This descent is brought about through the action of the Initiator, wielding the Rod of Power, and puts a man in touch with the centre in the Body of the planetary Logos of which he is a part; this is consciously effected. The two initiations, called the sixth and seventh, take place on the atmic plane; the five-pointed star "blazes forth from within itself" as the esoteric phrase has it, and becomes the seven-pointed star; it descends upon the man and he enters into the Flame.

Initiation and the mystery of numbers primarily concern consciousness, and not fundamentally "ability to function on a plane," nor the energy of matter, as might be gathered from so many occult books. They deal with the subjective life, life as part of the consciousness and self-realization of a planetary Logos, or Lord of a Ray, and not *life in matter* as we understand it. A Heavenly Man functions in His pranic vehicle, and there His consciousness is to be found as far as we are concerned in this system; He works *consciously* through His centres.

To sum up: There is a stage in the evolution of consciousness where the three, the four and the five blend and merge perfectly. Confusion on this point arises from two causes which are the point of individual achievement of the student. We interpret and colour statements according to the state of our own inner consciousness. H. P. B. hints at this<sup>32</sup> when dealing with the principles; also the interpretation of these figures varies according to the key employed. The fifth or spiritual kingdom is entered when the units of the fourth kingdom have succeeded in vitalizing the fifth spirilla in all the atoms of the threefold lower man; when they [Page 698] have unfolded three of the egoic petals and are in process of unfolding the fourth and fifth and when they are becoming conscious of the pranic force of the Heavenly Man.

(c.) *The Solar Angels and the Fifth Principle*. We can now study the Entities concerned with this fifth principle and their effect upon the evolution of consciousness.

Where man is concerned these solar Angels, the Agnishvattas, produce the union of the spiritual Triad, or divine Self, and the Quaternary, or lower self. Where the Logos is concerned, whether solar or planetary, they produce conditions whereby the etheric, and the dense physical become a unit.

They represent a peculiar type of electrical force; their work is to blend and fuse, and above all else they are the "transmuting fires" of the system, and are those agents who pass the life of God through their bodies of flame as it descends from the higher into the lower, and again as it ascends from the lower into the higher. They are connected in their highest groups with that portion of the logioic head centre which corresponds to the heart, and here is the clue to the mystery of kama-manas. The kamic angels are vitalised from the "heart" centre and the manasic angels from the logioic head centre, *via the point within that centre connected with the heart*. These two dominating groups are the sumtotal of kama-manas in all its manifestations. The solar angels exist in three groups, all of which are concerned with the self-consciousness aspect, all of which are energised and connected with the fifth spirilla of the logioic permanent atom, and all of which work as a unit.

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<sup>32</sup> See S. D., III, 456.



One group, the highest, is connected with the logoc head centre, whether solar or planetary. They work with the manasic permanent atoms and embody the will-to-be in dense physical incarnation. Their power is felt on the atomic subplane and on the second; they are the [Page 699] substance and the life of those planes. Another group is connected definitely with the causal bodies of all Egos and are of prime importance in this solar system. They come from the heart centre, and express that force. The third group, corresponding to the throat centre, show forth their power on the fourth subplane through the mental units. They are the sumtotal of the power of the Ego to see, to hear and to speak (or sound) in the strictly occult sense.

A hint may here be given to those who have power to see. Three constellations are connected with the fifth logoc principle in its threefold manifestation: Sirius, two of the Pleiades, and a small constellation whose name must be ascertained by the intuition of the student. These three govern the appropriation by the Logos of His dense body. When the last pralaya ended, and the etheric body had been co-ordinated, a triangle in the Heavens was formed under law which permitted a flow of force, producing vibration on the fifth systemic plane. That triangle still persists, and is the cause of the continued inflow of manasic force; it is connected with the spirillae in the logoc mental unit and as long as His will-to-be persists, the energy will continue to flow through. In the fifth round, it will be felt at its height.

In considering the Entities<sup>33</sup> who gave the manasic principle to man, we must remember that they are the beings who, in earlier manvantaras have achieved, and who—in this round—waited for a specific moment at [Page 700] which to enter, and so continue their work. A parallel case can be seen at the entry—in Atlantean days—of Egos from the moon-chain. The parallel is not exact, as a peculiar condition prevailed on the moon, and a peculiar karmic purpose brought them all in at that time.

It should here be remembered that in the moon the fifth principle of manas incubated normally, and instinct gradually developed until it imperceptibly merged into manas, being of a similar nature; in this round a peculiar condition necessitated extra-planetary stimulation, and this special group of Pitris effected a transition of the lower into the higher through a downflow of energy via the Earth's Primary from an extra-systemic centre.

The central three rounds, as in the planes and principles, are the most important for the evolution of the self-conscious units in this system, and this working towards perfection of the three, the four, and the five, mark, for the planetary Logos, as for man, the cycle of maturity. The earlier and later cycles mark that of growth towards maturity, and the garnering of the fruits of earlier experience. The three Halls again can be here considered from this aspect, and the central period allocated to the Hall of Learning.

On all the planets these manasadevas are found working, ever in their three groups but varying the methods employed according to the stage of the evolution of the planet concerned, and the karma of its planetary Lord. Their method of work on the Earth can be studied in the *Secret Doctrine* and has a

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<sup>33</sup> A very natural question might here be asked:—Why do we consider this matter of the devas of the middle system (as we might call those connected with this system and with buddhi and kama-manas) in our consideration of thought forms? For two reasons:—One is that all that is in the solar system is but substance energised from the cosmic mental and astral planes, and built into form through the power of electrical Law; all that can be known is but forms ensouled by ideas. Secondly, that in the knowledge of the creative processes of the system, man learns for himself how in time to become a creator. We might illustrate this by remarking that one of the main functions of the Theosophical movement in all its many branches is to build a form which can be ensouled, in due time, by the idea of Brotherhood.

most significant interest for men at this time.<sup>34</sup> The three groups should be carefully considered from the standpoint of their occult work, which is hinted at under the terms of:

- a. Those who refused to incarnate.
- b. Those who implanted the spark of manas.
- c. Those who took bodies and moulded the type.

**[Page 701]**

The second group, the intermediate, can be subdivided into two lesser groups:

- a. Those who implant the spark of manas,
- b. Those who fan and feed the latent flame in the best types of animal man,

thus again making five. These statements have been accepted at their face value, but little attention is paid to the real meaning. Much profit would come if the student would study the subject from the standpoint of energy, and of magnetic interaction. Those who refused to incarnate or to energise with their life the prepared forms, were acting under Law, and their opposition to incarnation in these forms was *based on magnetic repulsion*. They could not energise the forms provided, for it involved the opposition of that which is *occultly the same*. The lesser was not negative to the greater Life. Where the Spark was implanted we have the receptivity of the negative aspect to the positive force and therefore the progress of the work. In every case we have deva substance of one polarity energised by another polarity with the goal in view of producing—through their mutual interaction—a balancing of forces, and the attainment of a third type of electrical phenomena.

The question of the coming of the Lords of Flame is discussed hereafter under the heading "Individualisation." At this point we are only dealing with the work of these choanic forces in a systemic and cosmic sense. These solar entities, being liberated intelligent Essences were in pralaya of a secondary nature when the time came for their reappearance in manifestation. When the WORD sounded forth which produced desire in the Triad for self-expression, and when the sound of the lower manifestation had blended with it, and had risen up into the Heavens, as the occult books express it, **[Page 702]** an effect was produced which caused a response in certain allied constellations; this set loose energy which swept into the solar system, carrying with it those solar angels who "rested in the Heart of God until the hour was come." Their appearance upon the mental plane brought about the union of Spirit and matter, and from this union was born a self-conscious Identity, the Ego. On cosmic levels, an analogous process occurs in connection with such stupendous Identities as a solar Logos, and the septenary Lives.

As the energy of a human being, seeking incarnation, passes down from the plane of intensive purpose, the mental plane, into the physical vehicle on the gaseous or fifth subplane, so a somewhat analogous stimulation takes place in the body logoc. A somewhat similar process can also be seen in connection with this energy in a human body as it stimulates the life of the individual cell, and brings about relatively its intelligent co-operation in group work, and its ability to take its place in the body corporate. It is so with the human Monads, the cells in the body logoc. When science recognizes this fact (which will scarcely be yet awhile) attention will be turned to the volatile essences of the body, to the heart centre particularly, and its relation to these gaseous elements. The heart will be found to be

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<sup>34</sup> See all the earlier part of the *Secret Doctrine*, Volume II.

not only the engine which circulates the life fluids, but also the generator of a certain type of intelligent essence which is the positive factor in the life of the cell.

Some idea can be gathered from this as to the microcosmic process, for the individualization of the units is brought about through a macrocosmic happening which produces effects in the microcosm.

A final point here needs emphasising. Occultly understood, the five Kumaras or the five Mind-born Sons of Brahma are the embodiments of this manasic force on **[Page 703]** our planet; but They only reflect (in the Hierarchy of our planet) the function of the five Kumaras or Rishis who are the Lords of the five Rays manifesting through the four lesser planets and the synthesising planet.

These five Kumaras are the channels for this force and one of Them, the Lord of the planet Venus, embodies in Himself the function of the fifth Hierarchy. This accounts for the activity of Venus at the moment of individualisation in this round. In the next round, this fifth Hierarchy will be utilising our Earth scheme in this way, and we shall then see manas in full fruition working out in the human family. This fifth Hierarchy of Agnishvattas in their many grades embody the "I principle" and are the producers of self-consciousness, and the builders of man's body of realisation. In time and space, and on the mental plane, they are Man himself in essential essence; they enable him to build his own body of causes, to unfold his own egoic lotus, and gradually to free himself from the limitations of the form which he has constructed, and thus to put himself—in due course of time—into the line of another type of energy, that of buddhi. To word it otherwise, through Their work man can become conscious without the manasic vehicle, for manas is but the form through which a higher principle is making itself known. The life of God comes cyclically under the influence of the different Hierarchies or forces, all of which temporarily build for it a vehicle, pass it through their substance, give to it in this way a certain quality or colouring, and increase thereby its vibratory capacity until eventually the life is set free from hierarchical limitation. It then returns to its eternal Source plus the gain of its experiences and with the increased energy which is the result of its various transitions.

Let us bear carefully in mind, that the Rays are the positive aspect in manifestation and pass down into **[Page 704]** negative matter, deva or hierarchical substance, thus causing certain evidences of activity. The Hierarchies are the negative aspect as far as the Rays are concerned and are responsive to Ray impulse. But within each Ray and each Hierarchy in this system a dual force again will be found. The Sons of God are bisexual. The deva substance is also dual, for the evolutionary devas are the positive energy of the atom, cell or subhuman form, for instance, while the electrons or lesser lives within the form are negative.

The mystery of the Manasaputras is hidden in this, and in the function of the fifth Hierarchy, and it is not possible to reveal more of it. The secret of Buddhi, the sixth or Christ principle, which concerns these Sons of God, and the secret of the fifth Hierarchy which is the vehicle or recipient of buddhi, cannot be mentioned outside initiated circles. It holds hid the possibility of egoic unfoldment, and keeps secret the karma of the Heavenly Men, the five Kumaras.

The fifth principle of manas is embodied in the five Kumaras, and if the student studies the significance of the first five petals which are unfolded in the egoic lotus, he may touch upon the fringe of the mystery. The fifth Ray, which is the Ray of the fifth Kumara, is potently responsive to the energy flowing through the fifth Hierarchy. As the student of occultism knows, the Lord of the fifth Ray holds that place in the Septenary enumeration, but under the fivefold classification, he holds the third or

middle place.

1. The cosmic Lord of Will or Power.
2. The cosmic Lord of Love-Wisdom.
3. The cosmic Lord of Active Intelligence.....1.
4. The cosmic Lord of Harmony.....2.
5. The cosmic Lord of Concrete Knowledge.....3.
6. The cosmic Lord of Abstract Idealism.....4.
7. The cosmic Lord of Ceremonial Magic.....5.

**[Page 705]**

This should be pondered on, and His close connection therefore, as a transmitter of force within the Moon chain, the third chain, in connection with the third kingdom, the animal, and with the third round, must be borne in mind. One symbol that may be found in the archaic records in lieu of His Name or description is an inverted five-pointed star, with the luminous Triangle at the centre. It will be noted that the points involved in this symbol number eight—a picture of that peculiar state of consciousness brought about when the mind is seen to be the slayer of the Real. The secret of planetary avitchi<sup>35</sup> is hidden here, just as the third major scheme can be viewed as systemic avitchi, and the moon at one time held an analogous position in connection with our scheme. This must be interpreted in terms of consciousness, and not of locality.

In the fifth round, at its middle point, certain things will eventuate.

The fifth Hierarchy will rise to its full power. This will precede the Judgment Day, and will mark a point of tremendous struggle, for the manasic vehicle "manas" (which they embody) will rebel against the translation of the life within (the buddhi). There will, therefore, be seen on a racial scale and involving millions simultaneously, a repetition of the self-same struggle which embroils the man who seeks to transcend mind and to live the life of Spirit. This will be the final Armageddon, the planetary kurukshetra, and will be succeeded by the Judgment Day when the Sons of Manas will be cast out and the Dragons of Wisdom rule. This only means that those in whom the manasic principle is over-potent or under-developed will be considered as failures and will **[Page 706]** have to wait for a more suitable period for development, while those who are living the buddhic life, and in whom it is waxing stronger—spiritual men, aspirants, disciples of various degrees, initiates and adepts—will be left to pursue the natural course of evolution on this scheme.

The mystery of Capricorn is hidden in these five and in the Biblical words "the sheep and the goats."<sup>36</sup> The Christian hints at this when he speaks of the Christ reigning on earth a thousand years during which the serpent is imprisoned. The Christ principle will triumph for the remainder of the manvantara, and the lower material nature and mind will be held in abeyance until the next round, when fresh opportunity will arise for certain groups of the discarded, though the majority will be held over until another system. Something similar again will take place on the fifth chain but as it concerns a centre in the planetary Logos of which we know but little, we need not here enlarge upon it.

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<sup>35</sup> *Avitchi*. A state of consciousness, not necessarily after death or between births for it can take place on earth as well. Literally it means "uninterrupted hell." The last of the eight hells we are told where "the culprits die and are reborn without interruption—yet not without hope of final redemption." See S. D., III, 510, 521, 528, 529.

<sup>36</sup> Bible. Rev., 20:6-7. Matt., 25:32.

The planetary chains embody centres, and as they are awakened and come under stimulation, they swing into physical incarnation certain types of manasaputras. The type dominated by the fifth chain energy is little known as it is yet in process of evolution within another scheme, the fifth, so it is waste of our time to consider it. It is connected with the unfoldment of the fifth egoic petal of a planetary Logos on His Own plane and consequently with the activity of the fifth spirilla. When the hour strikes, these units of energy will "come in" from another scheme on a stream of cosmic energy which will swing through a particular systemic triangle, just as when the egos came in this round.

It might here be pointed out that the solar Angels concerned with the fifth Hierarchy are naturally a potent factor in the evolution of the fifth or spiritual kingdom; they are that which make it possible, for they not only [Page 707] bridge the gap between the fourth and third kingdoms, but bridge that found between the fourth and fifth.

We need not consider any further this question of the fifth principle, for two reasons:

First, that the subject has been sufficiently covered for our purpose in an earlier section, and secondly, that the full revelation in connection with cosmic manas and the entities who come in on that influence may not further be revealed at this moment. That which is given in the *Secret Doctrine*, and supplemented here by further details, will suffice for the investigations of students for another generation. Each generation should produce those able to ascertain subjective fact for themselves; they will utilize that which is exoteric and known as stepping stones on the path to perfect knowledge. They will know, and they will give out, and only the next cycle of fifty years after their work is accomplished will see the recognition by the many of the truth revealed by the few. In the case of H. P. B. this is apparent. On the tide of the present endeavour, the *Secret Doctrine* will be vindicated and her work justified.

*b. On Individualisation.*

(a.) *The Work of the Solar Angels.* Let us briefly consider the general construction of the body of the Ego enumerating its component parts and bearing in mind that the form is ever prepared prior to occupancy. From the study of this body, we can get some idea of, and some light upon macrocosmic Individualisation.

The causal body, called sometimes (though inaccurately) the "karana sarira," has its place on the third subplane of the mental plane, the lowest abstract plane, and the one whereon the Ray of the third Logos provides the necessary "light for construction." (This is because each subplane comes specially under the influence of its Number, Name, or Lord.) When the hour [Page 708] strikes and the vehicles for buddhi are to be co-ordinated certain great Beings, Lords of the Flame, or Manasadevas, through driving external force, come in conjunction with the material of that subplane, and vitalise it with Their Own energy. They form a new and positive impulse which co-ordinates the material of the plane and produces a temporary balancing of forces. Hence the meaning of the "white," or transparent condition of the new causal body. It remains with the new-born ego first to upset the equilibrium, and then to regain it, at the close of the process, producing a radiant form, full of primal colours.

At the coming in of the Manasadevas to produce self-consciousness and to bring about the incarnation of the divine Egos, four things occur on that plane. If the student adds to these four those which have

been already imparted in various occult books anent the effect of individualisation on animal man and his appearance as a self-conscious identity on the physical plane, a working hypothesis is provided whereby man can scientifically undertake his own unfoldment. These four are given in the order of their appearance in time and space:

*First.* There appear upon the third subplane of the mental plane certain vibratory impulses—nine in number—corresponding to the fivefold vibration of these Manasadevas in conjunction with the fourfold vibration set up from below and inherent in the matter of this subplane, the fifth from the lower standpoint. This produces "the ninefold egoic lotus," which is at this stage tightly closed, the nine petals folded one upon the other. They are vibrant, and scintillating "light" but not of excessive brightness. These "lotus buds" are in groups, according to the influence of the particular ones of the fivefold Dhyanis Who are acting upon it and Who form it out of Their own substance, colouring it faintly with the "fire of manas."

**[Page 709]**

*Second.* There appears a triangle on the mental plane, produced by manasic activity, and this triangle of fire begins slowly to circulate between the manasic permanent atom, and a point at the centre of the egoic lotus, and thence to the mental unit, which has appeared upon the fourth subplane through innate instinct approximating mentality. This triangle of fire, which is formed of pure electrical manasic force, waxes ever brighter until it produces an answering vibration from both the lower and the higher. This triangle is the nucleus of the antaskarana. The work of the highly evolved man is to reduce this triangle to a unity, and by means of high aspiration (which is simply transmuted desire affecting mental matter) turn it into the Path and thus reproduce in a higher synthetic form the earlier "path" along which the descending Spirit came to take possession of its vehicle, the causal body, and from thence again work through the lower personal self.

*Third.* At a certain stage of vibratory activity, the work of the Lords of the Flame having produced a body or form and a vibration calling for response, there occurs a practically simultaneous happening.

A downflow of buddhi takes place along the line of the manasic triangle until it reaches a point at the very centre of the lotus. There, by the power of its own vibration, it causes a change in the appearance of the lotus. At the very heart of the lotus, three more petals appear which close in on the central flame, covering it closely, and remaining closed until the time comes for the revelation of the "jewel in the Lotus." The egoic lotus is now composed of twelve petals, nine of these appear at this stage in bud form and three are completely hidden and mysterious.

At the same time, the three permanent atoms are enclosed within the lotus, and are seen by the clairvoyant as three points of light in the lower part of the bud, beneath **[Page 710]** the central portion. They form at this stage a dimly burning triangle. The causal body, though only in an embryonic condition, is now ready for full activity as the eons slip away, and is complete in all its threefold nature. *The matter aspect*, which concerns the material form of the man in the three worlds, or his active intelligent personal self can be developed and controlled through the medium of the mental unit, the astral permanent atom and the physical permanent atom. *The Spirit aspect* lies concealed at the heart of the lotus, in due course of time to stand revealed when the manasadevas have done their work. The will that persists forever is there. *The consciousness aspect* embodying the love-wisdom of the divine Ego as it reveals itself by the means of mind is predominantly there, and in the nine petals and their vibratory capacity lies hid all opportunity, all innate capacity to progress, and all the ability to function



as a self-conscious unit, that entity we call Man.<sup>37</sup> Mahadeva sits at the heart, Surya or Vishnu reveals Him in His essence as the Wisdom of Love and the Love of Wisdom, and Brahma, the Creative Logos makes that revelation possible. The Father in [Page 711] Heaven is to be revealed through the Christ, the Son, by the method of incarnation made possible through the work of the Holy Spirit. All this has been brought about by the sacrifice and instrumentality of certain cosmic entities who "offer Themselves" up in order that Man may be. From their very essence, they give out that which is needed to produce the individualising principle, and that which we call "self-consciousness," and thus enable the divine Spirit to enter into fuller life by means of limitation by form, by means of the lessons garnered through a long pilgrimage, and through the "assimilation of manifold existences."

The *fourth* point to be noted is that when these three events have occurred, the light or fire that circulates along the manasic triangle is withdrawn to the centre of the lotus, and this "prototype" of the future antaskarana, if so it may be expressed, disappears. The threefold energy of the petals, the atoms and the "jewel" is now centralised, because impulse must now be generated which will produce a downflow of energy from the newly made causal vehicle into the three worlds of human endeavour.

We have dealt with the method of individualisation through the coming in of the Lords of the Flame because it is the prime method in this solar system; whatever methods may be pursued in the varying schemes and chains, this—at the middle stage—is the universal rule. Karmic conditions having to do with a planetary Logos may effect modifications, and bring into action manasadevas whose activity may not be the same in working detail, but the results are ever similar, and the divine Egos in their causal bodies have analogous instruments to work through....

A *final* point which is of profound significance is that *the Agnishvattas construct the petals out of Their Own substance, which is substance energised by the principle [Page 712] of "I-ness," or ahamkara. They proceed to energise the permanent atoms with Their own positive force, so as to bring the fifth spirilla in due course of time into full activity and usefulness.* All possibility, all hopefulness and optimism, and all future success lies hid in these two points.

As we have seen, the work of the Agnishvattas on the mental plane resulted in a downflow of force or energy from the Monad (or Spirit) and this, in conjunction with the energy of the lower quaternary produced the appearance of the body of the Ego on the mental plane. In ordinary electric light, we have a faint illustration of the thought I seek to convey. By the approximation of the two polarities, light is created. By an analogous type of electrical phenomena, the light of the Monad shines forth, but we have to extend the idea to the subtler planes, and deal with seven types of force or energy in

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<sup>37</sup> *The Solar Lord, the Divine Ego.* Of the two courses of soul development referred to by H. P. B. in her "Voice of the Silence" as the path of "Dhyana" and "Dharma" or the "Paramitas," Ramayana is based upon the latter. The "Seven Portals," referred to in the book of the same name, correspond very probably to the seven cantos of this sacred poem. But I have read only the first canto, and I shall give you the analysis of it, so far as I know. Excluding the preface to the poem, the first thing, in the first canto, is a description of the peculiar circumstances that attended Rama's birth in Dasaratha's family. Dasaratha is, as you all know, a descendant of solar kings, who began to rule over this earth from the time of Manu the Vyvaswatha. As his name implies, he is a king whose car can travel in ten directions, or taking the occult microcosmic sense he is king of the human body, which has ten senses of action and perception that connect it with the ten directions. You are thoroughly familiar with the idea that our ancient philosophers used to describe the body as a town with nine gates. The nine gates are, as you know, the nine orifices of the human body. If you add to the nine one more for the orifice known as the Brahma-rundra or the door of Brahma, you get ten gates corresponding to the ten directions. The word "Dasaratha" indicates the consciousness connected with our senses, which consciousness is inferior to the consciousness which we call mind.—*The Theosophist*, Vol. XIII, p. 340.

connection with the one polarity and with four in connection with the other. A scientific formula for the process of individualisation conveys this dual approximation with its differing types of energy in one symbol and a number, but it cannot here be revealed.

The Manasadevas are themselves energised by force from the cosmic mental plane—a force which has been in operation ever since the individualisation of the solar Logos in kalpas far distant. They, in Their corporate nature, embody the will or purpose of the Logos, and are the cosmic "prototypes" of our solar Angels. The solar Angels on the mental plane of the system embody as much of that will and purpose as the Logos can work through in one single incarnation and as They, in Their groups, can develop. They work, therefore, through egoic groups and primarily, after individualisation, upon the mental units of the separated identities who go to the constituency of the groups. This is Their secondary work. Their work in part might be described as follows:

**[Page 713]**

Primarily, they bring about the union of the divine Ego and the lower personal self. This has been dealt with.

*Secondly*, they work through the mental units, impressing upon the atom that portion, microscopic as it may be, of the logocic purpose which the individual can work out on the physical plane. At first their influence is unconsciously assimilated, and the man responds to the plan blindly and ignorantly. Later, as evolution proceeds, their work is recognised by the man in a conscious co-operation with the plan of evolution.<sup>38</sup> After the third initiation, the will or purpose aspect predominates.

It might here be noted that it is the positive force of the Manasadevas that produces initiation. Their function is embodied by the Hierophant. He, seeing before Him the vehicle for buddhi, passes the voltage from the higher planes through His body, and by means of the Rod (charged with positive manasic force) transmits this higher manasic energy to the initiate so that he is enabled to know consciously and to recognise the plan for his group-centre through the immensely increased stimulation. This force descends from the manasic permanent atom via the antaskarana and is directed to whichever centre the Hierophant—under the Law—sees should be stimulated. He stabilises the force, and regulates its flow as it circulates throughout the egoic Lotus, so that when the work of unfoldment is accomplished the sixth principle at the Heart of the Lotus can stand revealed. After each initiation the Lotus is more unfolded **[Page 714]** and light from the centre begins to blaze forth—a light or fire which ultimately burns through the three enshrining petals, and permits the full inner glory to be seen, and the electric fire of spirit to be manifested. As this is brought about on the second subplane of the mental plane (whereon the egoic lotus is now situated) a corresponding stimulation takes place in the dense substance which forms the petals or wheels of the centres on the astral and etheric levels.

(b.) *Individualisation and the races.* If this treatise serves no other purpose than to direct the attention of the scientific and philosophic students to the study of force or energy in man and in groups, and to interpret man and the human family in terms of electrical phenomena, much good will have been

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<sup>38</sup> *The Sacrificer or Yajamana.* The yajamana is the person who has sacrificed himself for the good of the world and who has undertaken to mould the affairs of it, in obedience to the law. If the human body be taken as the sacrificial ground, the manas in him is the yajamana. All the doings of man in all his life from birth to death, form one grand yagnic process that is conducted by the true human entity called the Manas. He, who is willing to sacrifice his body, speech, and thought to the good of all the world, is a real yagnika and all the higher lokas are reserved for him. The central keynote of yagnika's life is to do good unto all, irrespective of caste and creed even as the sun shines for all.—*Some Thoughts on the Gita*, page 90.

accomplished. The polarity of a man, of a group, and of a conger of groups, the polarity of the planets and their relationship to each other and to the Sun, the polarity of the solar system and its relationship to other systems, the polarity of one plane to another, and of one principle to another, the polarity of the subtler vehicles, and the scientific application of the laws of electricity to the totality of existence on the physical plane will bring about a revolution upon the planet second only to that effected at the time of individualisation. I would point out here a certain significant fact which students will do well carefully to consider.

*In the third rootrace*<sup>39</sup>

individualisation took place. It was an event which became possible through certain conditions and polar relationships, and because the scientific laws were understood and the Knowers took [Page 715] advantage of a peculiar electrical condition to hasten the evolution of the race. It was electrical phenomena of a stupendous kind, and produced the "lights which ever burn." It was the result of the knowledge of natural law and its adaptation to opportunity.

*In the fourth rootrace* another adaptation of force occurred. Again time and opportunity were taken advantage of to open the door into the fifth kingdom by the method of forced initiation. A third type of electricity played its part in bringing about this event, and it is the effect of this electrical phenomenon upon the units (who are themselves centres of energy) which—scientifically viewed—indicates a man's suitability for the ceremony of initiation, and his availability as a transmitter of spiritual energy to the world. Every initiate is technically a transmitter of force and his work is consequently threefold:

1. To provide a threefold vehicle capable of the necessary resistance to the force and able to receive and hold it.
2. To transmit it as energy to the world which he serves.
3. To store up a certain amount of it for a twofold purpose:
  - a. To provide a reservoir of force for emergencies and for special work as required by the Great Ones.
  - b. To act as a dynamo for the immediate group which all advanced souls, disciples and initiates gather around them on some one or other of the planes in the three worlds.

*In the fifth rootrace*, another tremendous happening may be looked for, and the time lies immediately ahead. It had its beginning in the energy which eventually culminated in the world war. The first effect of the appearance of fresh electrical stimulation from extra-systemic [Page 716] centres, is ever to bring about a primary destruction leading on to revelation. That which is imprisoned must be loosed. So it will be in this rootrace, the fifth. Certain cosmic forces are at work and the full effect of their energy is not yet apparent. This incoming force, the Hierarchy will avail itself of in order to push forward the planetary plans. In every case the effect of the phenomenon is felt in some one or other of the kingdoms beside the human. In the individualisation period, it is apparent that a tremendous stimulation took place in *the animal kingdom*—a stimulation which has persisted, and which has led to the phenomenon of "domestic animals" as we call them, and their relatively high stage of intelligence as compared to the wild animals. In Atlantean days the opening of the door into the fifth kingdom, or

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<sup>39</sup> Root races. *The Secret Doctrine teaches that these seven groups of human units inhabit seven continents during evolution.*—S. D., II, 6, 7, 8.

- a. First race-----The Imperishable Sacred Land.
- b. The 2nd race-----The Hyperborean Land.
- c. The 3rd race-----Lemurian.
- d. The 4th race-----Atlantean.
- e. The 5th race-----Aryan.
- f. Two more races will succeed the present one.

into the stage of buddhic consciousness, had a profound effect upon *the vegetable kingdom*. This effect can be seen working out in such results as are achieved by Burbank, and which are of a nature corresponding to the initiatory process in man, involving a rapid achievement of relative perfection.

In the tremendous event which is impending, in the great revelation which is near at hand, the Hierarchy will again take advantage of the time and the energy to bring about certain events which will work out primarily in the human kingdom but which will also be seen as force regeneration in *the mineral kingdom*. The energy, when first felt in the human kingdom, brought about the conditions which caused the tremendous activity which resulted in war, and which is causing the present world stress; in the mineral kingdom it affected certain of the minerals and elements, and the radioactive substances made their appearance. This characteristic (or radioactivity) of pitchblende and the other involved units is comparatively a new development under the evolutionary law, and one which, though latent, only [Page 717] needed the drawing forth of the type of energy now beginning to pour in on the earth. This force began to flow in at the end of the eighteenth century, and its full effect is by no means yet felt, for it will be several hundred years before it passes away. By means of it, certain discoveries are possible, and the new order comes in upon it. The Great Ones, Who know the time and the hour, will bring about, in our rootrace, that which corresponds to the occurrences in the earlier third and fourth races.

(c.) *Methods of Individualisation.* We have seen how the characteristic method of individualisation in this solar system is the result of force emanating from the cosmic mental plane, which sweeps into activity those entities whose function it is to form the body of the ego out of their own living substance on the mental plane and thus, through their own quality and nature, endow human units on the physical plane with the faculty of self-consciousness, thus producing Man. It is their work also to energise the mental units of all men, and to co-ordinate, by means of the force which they embody, and to energise the sheaths of the threefold lower man, so that they may in due course of time intelligently express the will and purpose of the indwelling Thinker. Through the carrying out of this function in the case of the human family, certain planetary and systemic conditions are brought about.

The dense and etheric bodies of the Logos and of the planetary Logoi are merged, and one coherent vehicle of expression is provided for these cosmic Entities.

In the producing of self-consciousness in the human family, the full conscious occupation by the Logos involved is consummated. It is the moment of fruition, and (from a certain esoteric standpoint) marks the attainment of one perfected Septenary. The three involutory or elemental kingdoms and the three sub-human [Page 718] kingdoms find their seventh principle in the fourth kingdom in nature,  $3 + 4 = 7$ . When the life of God has circled through these seven kingdoms, then full self-consciousness is achieved from a certain relative standpoint, and the Son is on the way to attainment. This relative perfection has then to be carried on to other stages, but they are stages in which the separated self-consciousness of the Identities concerned (whether human or planetary) must eventually merge itself in universal consciousness.

Certain centres in the bodies logoiic and planetary are also stimulated and the Rays (if it might be so expressed) become radioactive. It is this radiation which will eventually bring about *conscious* group activity, which will lead to interaction between the planets, and which, under the Law of Attraction and Repulsion, will bring about eventual synthesis.

On extra-systemic or cosmic levels, the individualisation process produces a corresponding activity in the egoic body of the Logos, and hence increased vibration in that centre in the body of the ONE ABOUT WHOM NOUGHT MAY BE SAID, which our Logos represents. It also produces a reaction or "occult recognition" in the prototype of the Septenate, or in the seven Rishis of the Great Bear, and this reaction in cosmic circles will persist until the end of the mahamanvantara, when the Logos is set free (even though temporarily), from physical plane existence.

It also brings about a setting loose of force from the cosmic mental plane which is cyclic in character. In this round, the fourth, the maximum force of this cycle was felt in the third root race. In the next round, during the fourth root race, and for a very brief period, a fresh cycle will reach its zenith, and will again open the door of individualisation in order to permit the entry of certain very advanced Egos who are seeking [Page 719] incarnation in order to carry out a special piece of work. This round will provide no bodies adequate to their need. The next round may do so if the plans proceed as anticipated. In this case the Manasadevas concerned will not individualise animal men as in the previous round, but will stimulate the mental germ in those members of the present human family who—as H. P. B. says—though apparently men, are without the spark of mind.<sup>40</sup> During the next seven hundred years, these low aboriginal races will practically die out and will not—in this round—reincarnate. They will be *rejected*. In the next round opportunity will again occur, and the Manasadevas will again renew their work of forming individualistic nuclei for the development of self-consciousness. The Egos awaiting opportunity will not, of course, enter in until the human type of that era is sufficiently refined for their purpose. They are concerned with the unfoldment of the sixth petal of the logoic egoic Lotus, and are of such a nature that we can scarcely conceive of them. They are on the line of the Buddhas of Activity, but the above named are free for this mahamanvantara, whereas these particular Egos have yet somewhat to work out. They could only "come in" in the middle of the fifth round, and were a group of initiates who arrested their own evolution (technically speaking) in order to take up a special piece of work on the planet Vulcan; therefore, they must return to continue and complete that which has been left undone. Owing to the results of their experience on Vulcan, the physical vehicle necessitated is of such an order that they could not at this time, and in this round, incarnate without disaster.

Individualisation in the next round will begin to show indications of the third method,—that of the next system. [Page 720] This method has been described as that of "occult abstraction." It will concern itself with the withdrawal from out of the lowest type of the then existing men (through knowledge of the etheric constitution of the body) of the vitality latent in it, and a temporary turning of that latent fire to the increase of the activity of the germ or spark of mind; this will be effected by a dynamic action of the will. This seems impossible, and well nigh senseless phraseology when considered in terms of consciousness and of spirituality, but let the student study the phenomenon in terms of the cosmic physical plane, and from the standpoint of the gaseous and etheric subplanes, and he will see that in all these septenary fires it is ever the fire of matter in reality, and these sevenfold diversifications of electrical phenomena can ever affect each other.

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<sup>40</sup> Such are the Vedddhas of Ceylon, the Bushman of Australia, and certain of the lowest of the African races. See S. D., II, 206, 300, 439.



Thus, in the mahamanvantara, the three methods of individualisation in connection with our planetary scheme are to be seen

- a. *In the Moon chain*, the gradual evolution of self-consciousness under natural law.
- b. *In the Earth chain* that of achieved self-consciousness through the aid of extraneous agencies. It is the distinctive method of this system.
- c. *In the next round and chain* the method will be abstraction through will power, but this in an embryonic manner.

I have dealt with these three from the standpoint of our own scheme. In all the schemes whereon man is found at some period or another, these three methods will be contacted. They mark the gradual control by the Logos on cosmic levels of His threefold lower nature. In the first, the correspondence lies in the latent consciousness of matter, and works under the Law of Economy. It concerns primarily the Self-consciousness of the Logos [Page 721] in His dense physical body, and His polarisation therein. It is likewise the same for a Heavenly Man, and a part of the mystery of evil is to be found in the readiness of certain of these cosmic entities (particularly our planetary Logos in the moon chain) to remain polarised in the physical etheric body after having supposedly dominated the material aspect, or gained the control of the third Fire in an earlier system. A hint lies here for the wise student anent present evil on this planet.

The second correspondence concerns the latent "consciousness of desire," and works under the Law of Attraction; it is the law for this system, and deals with the ability of the Logos to "love wisely," in the occult sense of the term. It has relation to the polarisation of the Logos in His astral body, and produces the phenomenon called "sex activity" on all planes in the system. In the earlier system, emancipation was effected through the faculty of *discrimination*, though that word as used to-day is but a faint indication of the systemic process in those days. Through the force engendered during the process that vibration was set up which persists to-day in matter. It is evidenced by the active intelligence and the discriminative selective capacity of the atom of substance. In this system emancipation will be brought about through the line of occult *dispassion*; this likewise will leave its mark upon matter, tinging it in such a way that in the third system, primordial substance will demonstrate a second quality. In the next system "non-attachment through abstraction" is as near as we can get to the method of the liberating process but it is useless for man to speculate upon this as his mind cannot conceive of the condition.

(d.) *Avatars, Their nature and Their Work*. We have, in our discussion above, connected the phenomenon of individualisation with the appropriation by the Logos, or by a planetary Logos, of Their dense physical vehicles, [Page 722] and Their self-conscious existence through the medium of the physical body. A very difficult and mysterious subject might be touched upon here,—that of AVATARS, and though it will not be possible for us to expound it fully, as it is one of the most occult and secret of the mysteries, perhaps a little light may be thrown upon this profound subject.

For purposes of clarity and in order to elucidate a matter of extreme difficulty to the occidental mind above all (on account of the fact that it has not yet grasped the rationale of the process of reincarnation), it would be wise to divide the differing types of avatars into five groups, bearing in mind that every avatar is a Ray, emanated from a pure spiritual source, and that a self-conscious entity only earns the right to this peculiar form of work through a previous series of lives of achievement.



1. Cosmic Avatars.
2. Solar Avatars.
3. Inter-planetary Avatars.
4. Planetary Avatars.
5. Human Avatars.

As just said, an avatar is a Ray of effulgent and perfected glory, clothing itself in matter for the purpose of service. All avatars in the strict sense of the word are liberated souls, but the cosmic and solar avatars are liberated from the two lower planes of the cosmic planes. While the planetary and the interplanetary avatars are liberated from the cosmic physical plane, our systemic planes, the human avatar has achieved freedom from the five planes of human endeavour. In a strictly technical and lower sense, a Master in physical plane incarnation is a type of avatar, for He is a "freed soul" and therefore only chooses to incarnate for specific purpose, but we [Page 723] will not deal with Them. Let us again subdivide these groups so as still further to clarify our ideas:

1. *Cosmic Avatars*: They represent embodied force from the following cosmic centres among others:

- a. Sirius.
- b. That one of the seven stars of the Great Bear which is ensouled by the prototype of the Lord of our third major Ray.
- c. Our cosmic centre.

They represent entities as far removed from the consciousness of Man, as man is from the consciousness of the atom of substance. Thousands of those great cycles which we call "a hundred years of Brahma" have passed since They approximated the human stage, and They embody force and consciousness which is concerned with the intelligent co-ordination of the starry Heavens.

They have achieved all that man can conceive of as the transcendence of will, of love and of intelligence, and in the synthesis of those three have added qualities and vibrations for which we have no terms, and which cannot be visioned by even our highest adepts. Their appearance in a solar system is very unusual, and is only recognised on the highest two planes. Yet, owing to the material nature of our solar system, Their advent is literally the appearance in a physical form of a spiritual Being Who is fully conscious.

Such entities from Sirius appear at the occasion of the initiation of the solar Logos, and They have a peculiar connection with the five Kumaras and through Them (using Them as focal points for force) with the Mahachohan's department in all the occult Hierarchies of the system. Only once has such a Being visited our system, in connection with the appearance in time and space of the five mind-born Sons of Brahma. The effect of such a visit as that of the Avatar from Sirius is seen [Page 724] as the sumtotal of civilisation and culture, viewing these from the standpoint of the entire system and in one flash of time.

An avatar from the cosmic centre will appear as pralaya is nearing and will produce in the body of the Logos that which we call "Death." He is the cosmic *Reaper*, and (to reduce the above to words of an understandable nature) He belongs to a group which represents the abstracting energy of the cosmos, of which we find faint correspondences in the work of the "destroyer" aspect of the Logos, and in the forces which produce physical death, and the disintegration of the physical body of man. It is not

possible to say more on these fundamentally esoteric matters, and the value of what is said lies largely in the bringing to the mind of the student the reality of our cosmic interrelation.

2. *Solar Avatars*: These avatars are of three types though there are really many more. They are also extra-systemic visitors, and are mainly concerned with certain processes in the system, among others the administration of the law of cause and effect, or of karma. They embody the karma of the past kalpas as far as our Logos is concerned, and give the initiatory impulse to the processes of adjustment, of expiation and of recognition as it concerns the present system as a whole. One such Entity, the "Karmic Avatar" appeared upon the second logoiic vibration, being swept in on the second Breath; He has stayed until now: He will remain with us until all the schemes have entered upon their fifth round, and are nearing their "Judgment Day." At that time, He can withdraw, leaving the planetary Logoi concerned to fulfil the karmic purpose unwatched. The vibratory impulse will then be so strong and the realisation of the buddhic principle so consciously vivid that nothing can then arrest the onward march of affairs. Under Him work a number of cosmic entities who, as stated in the *Secret [Page 725] Doctrine*,<sup>41</sup> have the privilege of "passing the ring-pass-not"; these are, nevertheless, not avatars for They are Themselves evolving through the administration of karma. It is Their work, and opportunity to progress. An avatar can learn nothing from the place of His appearance. His work is to apply the force of some type of electrical energy to substance in one of its many grades, and thus bring about anticipated results.

Another type of solar avatar, Who can be seen appearing in the schemes, has relation to the heart centre of a planetary Logos, and appears on the higher planes (never on the lower) when the heart activity is making itself felt, and when the energising process is seen to bring about three things:

- a. An expansion of consciousness.
- b. An increase of spiritual light and brilliancy.
- c. Planetary radioactivity.

It is this planetary phenomenon which produces (in connection with the fourth kingdom in nature) the throwing open of the door of initiation to man. Such avatars do not come in connection with any particular Hierarchy but only in relation to the total system. They produce the blending of the colours, and the synthesis of the units in their groups.

At the initiation of a planetary Logos, an avatar may appear in His scheme on the seventh globe from that cosmic centre or star which is ensouled by the particular Rishi Who (in the constellation of the Great Bear) is His cosmic prototype. This is, for the Entity concerned, the taking of a physical form, for our higher planes are but matter from Their standpoint. This has been emphasised frequently, as its significance is not yet sufficiently grasped. By means of the appearance of this Avatar on the seventh globe, the planetary Logos is **[Page 726]** enabled to preserve continuity of cosmic consciousness even when in physical incarnation; this solar avatar performs the same function for the planetary Logos as the Guru does for His disciple. He makes certain events possible by means of the stimulation and protection of His aura, and He acts as a transmitter of electrical energy from the cosmic centre. We must be careful to hold this analogy very lightly, for the real work accomplished cannot be grasped by man. This avatar has naturally a direct effect upon the centres of the Heavenly Man and therefore upon the units or human Monads, but only indirectly and upon the Monad on its own plane. This influence

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<sup>41</sup> These are the Lipika Lords. See S. D., I, 157.

meets with little response from the Monad until after the third Initiation when its conscious life becomes so strong that it grips afresh its egoic expression in one direction, and awakens to planetary realisation in another. This type of avatar appears only at the time of the initiation of a planetary Logos. The number of initiations taken by a planetary Logos in this system vary from two to four.

3. *Interplanetary Avatars.* A very interesting group of avatars is here to be found. They are mainly concerned with three things: first with the superintendence of the transfer of force units or *egoic* groups from one scheme to another (not with individual units from chain to chain). They appear usually twice in the history of a scheme, and though unable to take physical bodies of grosser material than those formed of atomic and the buddhic substance, they work with impulse in mental matter and thus effect these group transfers. They Themselves are subdivided into three groups:

- a. Those effecting the transfer from the minor schemes or Ray manifestations on to the third Ray; They concern Themselves with the result of the merging of the polar opposites in the four [Page 727] lesser schemes until but one is left; and then with the transference of the life and quality of this remaining one on to the third Ray.
- b. Those dealing with the transference and interaction of the life forces between the three major Rays.
- c. Those producing the final systemic transfer at the end of the age.

Secondly, certain avatars from the fourth Creative Hierarchy, for esoteric and for us inexplicable reasons, leave Their Own Hierarchy, and appear in one or other of the deva Hierarchies. This happens only once in the history of each scheme and occurs at the time of its densest physical appearance, and has relation to the transference of deva impulse from one scheme to another. They are connected in this way with the appearance of the self-conscious units, being the primal embodiment of the latent self-consciousness of the atom of deva substance. They set the type for the devas of any particular scheme.

Once in the history of each scheme, an avatar from the constellation Capricorn appears on mental levels. This level is the lowest one on which these interplanetary deities appear. No more can be communicated on this matter. "The mystery of the goat" lies hidden here. This avatar makes His appearance in the third round of the third chain, and disappears in the fifth round of the fourth chain.

These interplanetary avatars come in, as the products of much earlier kalpas when systemic conditions are refined enough to permit of Their appearance. They are the nirmanakayas of an earlier solar cycle Who now again take the opportunity to effect (in an active sense and through physical manifestation) certain uncompleted work.

4. *Planetary Avatars.* These emanate from the central [Page 728] planetary Logos of a scheme and embody His will and purpose. They are of two different kinds. The first type is a manifestation on etheric physical levels of the planetary Logos Himself for a specific length of time. It involves the definite taking of a physical body by one of the Kumaras. Such an avatar is to be seen in Sanat Kumara, Who, with the three other Kumaras, embodies the four planetary quaternic principles. In a very real sense, Sanat Kumara is the incarnation of the Lord of the Ray Himself; He is the Silent Watcher, the great Sacrifice for humanity.<sup>42</sup>

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<sup>42</sup> S. D., I, 494; II, 112, 149, 333.

As noted in the above paragraph, there are secondly three Entities Who embody planetary principles. They are (speaking from the present standpoint) the dynamic energy which holds together the three lower kingdoms, viewing these kingdoms as units and not as differentiations. They are closely connected with the energy aspect of the three earlier chains, and it only needed the work of an interplanetary avatar (at the formation of the triangle which resulted in the individualisation period in Lemurian days) to enable Them to take etheric bodies and incarnate among men. They act as focal points for the energy of the planetary Logos on His own plane. The first Kumara is in a mysterious sense the energy which produces self-consciousness in the human family. The three other kumaras, or the three Buddhas of Activity, act as similar focal points for the energy which animates the three lower kingdoms, and which produces their differing grades of consciousness. It is not possible to express this great mystery more clearly but if the student couples these few hints with those earlier given in the *Secret Doctrine*, the mystery of the "Holy Four" may be somewhat clarified from the standpoint of energy and evolution.

The times and seasons of their appearing vary according [Page 729] to the particular karma of the Lord of the Ray, and nothing in connection with these great cycles, and incarnation periods, can be revealed to the unpledged and the profane.

5. *Human Avatars*. These are fully dealt with by H. P. B. and there is nothing further to add to her information, for the time is not ripe.<sup>43</sup> All the above has its place here, as it concerns the mystery of force and consciousness, and the fullest manifestation of a planetary Logos and of a solar Logos in a dense physical body is hidden in the appearance of these various avatars and in their effect.

(e.) *Individualisation, a form of Initiation*. There is but little more that can be said at this time anent individualisation. What has been said here and in the *Secret Doctrine* is but a manner of endeavouring to express profound and significant facts, concerning existence and manifestation, in terms of human thought, and through the limiting medium of language. From the most esoteric standpoint "Man is a deva;" he is Spirit and deva substance, united through the work of conscious deva energy. He unites within himself the three aspects of the Deity. He is, while in objectivity:

1. The Self, the Not-Self, and the intelligent link in a very vital sense.
2. He is Shiva, Vishnu, and Brahma, in synthetic manifestation.
3. He is the medium whereby the Will of God, the Love of God, and the Mind of God become intelligible and apparent.
4. He is positive electrical force, plus negative electrical force, plus the equilibrising medium.
5. He is the Flame, the Fire, and the Spark in essential manifestation.
6. He is electric fire, solar fire and fire by friction.

### [Page 730]

But the point which it is necessary here to emphasise, is that man does not, in space and time and in the three worlds, demonstrate all these aspects simultaneously, but only simultaneously towards the close of the process of evolution. As in the Macrocosm, Brahma manifests activity first, then the second or middle aspect and finally the first or purposeful will makes itself seen, so with the microcosm.

*The Brahma aspect*, that in which the Not-Self or material aspect is apparent and predominant. This

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<sup>43</sup> . D., III, Section 41; III, 345.

covers the sub-human stages, and the first three cycles of the Personality Life:

- a. First cycle.....savage state.
- b. Second cycle.....average man.
- c. Third cycle.....intellectual successful man.

*The Vishnu aspect*, that in which the love-wisdom aspect gradually predominates and emerges through the medium of the Brahma aspect. It covers the final two stages of the human personality life, and that period of egoic growth which embraces the final two Initiations:

- a. First cycle.....The Path of Probation.
- b. Second cycle.....The Path of Initiation.  
(till the third Initiation)
- c. Third cycle.....That covering the fourth and fifth Initiations.

This is the temporary consummation, but just as in the animal kingdom, the human mind was latent and instinctive, and just as in the human kingdom the buddhic aspect is latent and instinctive, so during the final cycle of human endeavour, the Atma, or highest aspect of the Monad, is also latent and instinctive. This must produce later stages of development. There are no gaps in evolution, and no periods wherein there is total absence of any one aspect; all are ever present but they [Page 731] "show forth" in alternation. Only when the fires of matter are blazing brightly, and become radiatory, does it become possible for the fire of mind to show forth, even though ever inherently present. Only when these two fires of matter and of mind have reached a stage of energetic heat and light, can the electric fire of Spirit show forth in its glory. Only again when these three are unitedly burning does the fire of matter die down for lack of that which it may consume, and only when that occurs is it possible for the fires of mind (on mental levels) to burn up that which it has hitherto animated. When this is accomplished, the fire of pure Spirit (increased and intensified by the gaseous essence of the fire of matter, or "fire by friction," and coloured, and rendered radiatory by the fire of mind) blazes forth in perfected glory, so that naught is seen save one vibrant flame. This idea can be extended away from Man to a Heavenly Man, and again to the Logos in His cosmic relationship.

*Individualisation* marks one stage of the process in the intensification of "fire by friction." It has relation to the achievement of Brahma, and marks a point in the energising of substance. Certain forms are ready for self-consciousness. Two cosmic Rays of differing polarities are mutually attracted.

*Initiation* marks a stage in the intensification of "solar Fire." It has relation to the achievement of Vishnu, and marks a point in the evolution of consciousness, through self-consciousness to group consciousness, or universal consciousness.

*Identification* with the aggregate of all groups might be the term used to express the final stages of the evolutionary process; it marks a period towards the close of the mahamanvantara when all groups begin *consciously* to work out the eternal Will. It involves a type of realisation, incredible to man now but which is conceivable [Page 732] (though not yet practicable) to the Chohans of the Hierarchy now on Earth. They work consciously carrying out the Will of the planetary Logos in the planet, but even They are as yet far from appreciating fully the Will and purpose of the Logos as He works through the system. Glimpses They may get, and an idea of the general plan, but the details are as yet

unrecognisable.

*c. On Incarnation.*

(a.) *Cosmic, Planetary and Human.* We leave now the consideration of self-consciousness, as it is produced through the medium of the particular type of deva substance which the Agnishvattas provided for the body of the Ego, and pass on to the study of incarnation, cosmic, planetary and human. A hint as to the constitution of these solar Pitris and Manasadevas may come to the student who ponders upon the place of the egoic unit in the body of the planetary Logos, and in the particular centre of which it forms a component part. These Manasadevas and Dhyān Chohans who produce self-consciousness in man are indeed the energy and substance of the cosmic Heavenly Man.

The word "incarnation" in its root meaning conveys the fundamental truth involved in the taking of a dense physical body, and should technically be applied only to that period of manifestation which concerns the three lower subplanes of the:

- a. Cosmic physical plane, in relation to a solar Logos and to a planetary Logos.
- b. Systemic physical plane, in relation to man.

This connotation has been preserved where the cosmic entities are concerned, but when man is under consideration the term has been applied to the unification of the etheric double with the dense physical body, or to the appropriation by man of the vehicle composed of the [Page 733] substance of the lowest subplane of the cosmic physical plane in its lowest aspects. This distinction has a certain significance and should be remembered. This appropriation is governed by the same laws which governed the appropriation by the Logos of His physical vehicle. In order to get an idea of what the procedure is, it might be of value if we considered the different kinds of pralaya, and pondered upon those periods which ensue between incarnations. From the point of view of any unit involved, a pralaya is a period of quiescence, of cessation from a particular type of activity, involving objectivity, yet from the point of view of the great whole with which the unit may be involved, a pralaya may be considered merely as a transference of force from one direction into another. Though the unit may be temporarily devitalised as regards its form, yet the greater Entity persists, and is still active.

Let us take up the matter first from the human standpoint, and study pralaya as it affects the Monad in incarnation.<sup>44</sup> There are five types of pralaya with which we may legitimately concern ourselves. We should notice first the fact that this condition is primarily one that concerns the relationship between Spirit and matter, in which a condition in substance is brought about through the action of the energising factor, the Spirit. It has, therefore, to do with the relation of the greater devas as They carry out Their work of form-building [Page 734] under the Law of Will of God to the lesser devas who represent living substance. It will be apparent to the student that it concerns the relation of the Holy

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<sup>44</sup> There are fundamentally three kinds of Pralaya. See S. D., I, 397-398.

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|-------------------------------|--|
| 1. <i>Solar pralaya.</i>      | This comes at the end of one hundred years of Brahma. It marks reabsorption into unity. It marks end of manifestation of solar system. Concerns the solar Logos. |
| 2. <i>Incidental pralaya.</i> | This succeeds the days of Brahma. It marks periods between manvantaras. Temporary form ceases but duality remains. Concerns a planetary Logos.                   |
| 3. <i>Individual pralaya.</i> | Achieved by a man at the fifth initiation. Marks attainment of perfection. Concerns the monad.   |

There is also the pralaya in connection with human evolution which we call devachanic. It concerns the personality.



Spirit to the Mother in the production of the Son, and then the relation of the Son to the Mother. If the ideas formulated in this treatise have been carefully followed, it will be obvious that in studying the question of pralaya, we are studying the relation (in time and space) of the positive energy of the solar Logos, the planetary Logos, and of Man to the substance through which alone manifestation is possible. Through this relation, existence on the objective planes can be brought about.

(b.) *The Nature of Pralaya.* We can view pralaya as the work of "abstraction," and as the method which brings the form under the Destroyer aspect of Spirit, working ever under the Law of Attraction, of which the Law of Synthesis is but a branch. The basic law of the system is that which governs the relation of all atoms to the aggregate of atoms, and of the Self to the Not-self. It is (from the occult standpoint) the most powerful force-demonstration in the system, and should the law inconceivably cease to work, instantaneously the system and all forms therein, planetary, human and other would cease to be. By an act of will the planetary schemes persist, by an act of will the system IS; by an act of the egoic will man appears. When the Will of the Logos, of the Heavenly Man, and of the human divine Ego is turned to other ends, the substance of Their vehicles is affected, and disintegration sets in. The five types of pralaya which concern the human unit are as follows:

(1) *The period of pralaya between two incarnations.* This is of a triple nature and affects the substance of the three vehicles, physical, astral and mental, reducing the form to its primitive substance, and dissipating its atomic structure. The energy of the second aspect (that of the form-builder) is withdrawn by the will of the Ego, [Page 735] and the atoms composing the form become dissociated from each other, and are resolved into the reservoir of essence to be re-collected again when the hour strikes. This condition is brought about gradually by stages of which we are aware:

The first stage is the withdrawal of the life force in the etheric vehicle from the threefold (dense, liquid and gaseous) dense physical body and the consequent "falling into corruption," and becoming "scattered to the elements." Objective man fades out, and is no more seen by the physical eye, though still in his etheric body. When etheric vision is developed, the thought of death will assume very different proportions. When a man can be seen functioning in his etheric physical body by the majority of the race, the dropping of the dense body will be considered just a "release."

The next stage is the withdrawal of the life force from the etheric body or coil, and its devitalisation. The etheric coil is but an extension of one aspect of the sutratma or thread, and this thread is spun by the Ego from within the causal body much as a spider spins a thread. It can be shortened or extended at will, and when the period of pralaya has been decided upon, this thread of light, or of solar fire (note the word "solar") is withdrawn, and gathered back to the atomic subplane where it will still vitalise the permanent atom and hold it connected within the causal body. The life impulses are then—as far as the physical plane is concerned—centralised within the atomic sphere.

The third stage is the withdrawal of the life force from the astral form so that it disintegrates in a similar manner and the life is centralised within the astral permanent atom. It has gained an increase of vitality through physical plane existence, and added colour through astral experience.

The final stage for the human atom is its withdrawal [Page 736] from the mental vehicle. The life forces after this fourfold abstraction are centralised entirely within the egoic sphere; contact with the three lower planes is still inherently possible by means of the permanent atoms, the force centres of the three personality aspects.

In each incarnation the life forces have gained through the utilisation of the vehicles,

- a. An increased activity, which is stored in the physical permanent atom.
- b. An added colouring, which is stored in the astral permanent atom.
- c. A developed quality of strength, or purpose in action, which is stored in the mental unit.

These are wrought into faculty in devachan.

Devachan<sup>45 46</sup> is a state of consciousness, reflecting, in [Page 737] the life of the Personality, that higher state which we call nirvanic consciousness, and which is brought about by egoic action. It is but a dim reflection in the separated units (and therefore tinged with selfishness and separative pleasure) of the group condition called nirvanic. In this high state of consciousness each separate identity, though self-realising, shares in the group realisation, and therein lies bliss for the unit. Separation is no longer felt, only unity and essential oneness is known. Therefore, as might be naturally deduced, there is no devachan for the savage or little evolved man, as they merit it not, and have not the mentality to realise it; hence, therefore, the rapidity of their incarnations, and the brevity of the pralayaic period. There is little in their case for the Ego, on its own plane, to assimilate in the residue of incarnations, and hence the life principle withdraws rapidly from out of the mental form, with the resulting impulse of the Ego to reincarnate almost immediately.

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<sup>45</sup> Deva-Chan. "(3) 'Who goes to Deva Chan?' The personal Ego, of course, but beatified, purified, holy. Every Ego—the combination of the sixth and seventh principles—which, after the period of unconscious gestation is reborn into the Deva-Chan, is of necessity as innocent and pure as a new-born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And while the Karma (of evil) steps aside for the time being to follow him in his future earth-reincarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Deva-Chan. 'Bad' is a relative term for us—as you were told more than once before,—and *the Law of Retribution is the only law that never errs*. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality—go to the Deva-Chan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the *effects* of the *causes* produced by them.

"Of course it is a *state*, one, so to say, of *intense selfishness* during which an *Ego* reaps the reward of his *unselfishness* on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences, thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness; for, *it is a state of perpetual 'Maya.'*...Since the conscious perception of one's *personality* on earth is but an evanescent dream that sense will be equally that of a dream in the Deva-Chan—only a hundredfold intensified."

...  
 "'Bardo' is the period between death and rebirth—and may last from a few years to a kalpa. It is divided into three sub-periods (1) when the *Ego* delivered of its mortal coil enters into *Kama-Loka* (the abode of Elementaries); (2) when it enters into 'Gestation State'; (3) when it is reborn in the *Rupa-Loka* of Deva-Chan. Sub-period (1) may last from a few minutes to a *number* of years—the phrase 'a few years' becoming puzzling and utterly worthless without a more complete explanation; Sub-period 2nd is 'very long'; as you say, longer sometimes than you may even imagine, yet proportionate to the *Ego's* spiritual stamina; Sub-period 3rd lasts in proportion to the good *Karma*, after which the *monad* is again reincarnated."

...  
 "...Every effect must be proportionate to the cause. And, as man's terms of incarnate existence bear but a small proportion to his periods of inter-natal existence in the manvantaric cycle, so the good thoughts, words, and deeds of any one of these 'lives' on a globe are causative of effects, the working out of which requires far more time than the evolution of the causes occupied."—From *Mahatma Letters to A. P. Sinnett*, pp. 100, 105-106.

<sup>46</sup> *Devachan*. A state intermediate between two earth lives into which the Ego enters after its separation from its lower aspects or sheaths.

When the life of the personality has been full and rich, yet has not reached the stage wherein the personal self can *consciously* co-operate with the ego, periods of personality nirvana are undergone, their length depending upon the interest of the life, and the ability of the man to meditate upon experience. Later, when the Ego dominates the personality life, the interest of the man is raised to higher levels, and the nirvana of the soul becomes [Page 738] his goal. He has no interest in devachan. Therefore, those upon the Path (either the probationary Path, or the Path of Initiation) do not, as a rule, go to devachan, but immediate incarnation becomes the rule in the turning of the wheel of life; this time it is brought about by the conscious co-operation of the personal Self with the divine Self or Ego.

(2) *The period between egoic Cycles.* Herein is hid the mystery of the 777 incarnations and concerns the relation of the unit to his group on the egoic plane, prior to the unfoldment of the fifth petal. It concerns man in the period between the savage stage and that of the disciple, when he is an average man but still in the two Halls. The mystery of all root races lies here, and the egoic cycles coincide with the building of racial forms, and civilisations. A man will reincarnate again and again in the various subraces of a root race until a certain cycle has been covered; then he may undergo a pralaya condition until in a later (and sometimes much later) root race he will respond to its vibratory call, and the egoic impulse to incarnate will again be felt. In illustration of this, we should bear in mind that the more advanced humanity of today did not incarnate until the fourth root race. These cycles are one of the mysteries of initiation, though one of the earlier mysteries, and are revealed at the second initiation as they enable the initiate to comprehend his position, to see somewhat the nature of the karmic impulse, and to read his own record in the astral light.

These might be considered the two lesser pralaya periods and concern primarily life in the three worlds.

(3) *Next comes the period wherein the man has attained freedom.* A man has at this stage succeeded, under law, in "abstracting" himself, the freed soul, from out of the matter of the three worlds. He has used and worked with deva substance and has gained all the vibratory [Page 739] contact possible, and has secured all the intended "realisations" and "revelations"; he can no longer be held imprisoned by the devas. He is free until, consciously and willingly, and in another round, he can return as a member of a Hierarchy to continue His work of service for the little evolved humanity of that distant time. As this concerns the seven paths of opportunity for a Master we will not deal with it here.<sup>47</sup> This is the great human pralaya.

(4) *Planetary Pralaya.* Man, after these cyclic happenings, is now a conscious part of his group, and a vibrant point in a centre in the body of a Heavenly Man, consciously alive and consciously aware of his place in the great whole. This involves a realisation as to the centre of which he is a point of energy, a knowledge of the type of force he is to transmit, and to manipulate from cosmic levels, and a conscious relation with the six other centres in the planetary Life with which he is associated.

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<sup>47</sup> The seven Paths upon one of which all must pass:—

- Path 1. The Path of Earth Service.
- Path 2. The Path of Magnetic Work.
- Path 3. The Path of the Planetary Logoi.
- Path 4. The Path to Sirius.
- Path 5. The Ray Path.
- Path 6. The Path of the Solar Logos.
- Path 7. The Path of Absolute Sonship.

This period of conscious activity in etheric substance (of which the planetary body is formed) persists according to the karma of the planetary Lord, for the unit is now consciously associated with planetary karma, and is a participant in the working out of the will and purpose of the Lord of His Ray. On the higher planes of the system, this stage persists for the length of the life of a scheme; to which a period of pralaya succeeds that has its beginning towards the end of the seventh round in any scheme or of the fifth if the Law of Persistence of a scheme is working out through cycles of five. I am [Page 740] here generalising and speaking in broad terms; the karma of the units differ and a man—according to the path he chooses after the fifth initiation—stays and works within his own scheme, but changes may occur through the following factors:

- a. Planetary karma.
- b. The will of the Lord of his Ray.
- c. Orders emanating from the solar Logos which are conveyed to him after liberation via the planetary Logos and through the medium of the chohan of his Ray.

He is then "abstracted" under a mysterious planetary law which only works on cosmic etheric levels, and is transferred to his destination. If we interpret all the above in terms of energy and of radioactivity and thus avoid the dangers of materialistic interpretation, the meaning will become clearer.

(5) *The Great Pralaya*. This interval comes at the close of every one hundred years of Brahma, and sweeps into dissolution forms of every kind—subtle and dense—throughout the entire system. It is a period analogous to that dealt with when we considered the abstraction of man from his etheric vehicle, and his ability then to function on the astral plane, dissociated from his dual physical form. Within the system a process similar to that undergone when man withdraws the etheric body out of the dense physical vehicle, will be seen towards the close of the mahamanvantara. It will cover the period wherein the lesser four Rays merge and blend, seeking duality, and their polar opposites. Eventually the four become two, the two become one, and all are then synthesised into the third major Ray. The time is not yet, but lies countless aeons ahead. It is the first appearance of the destroyer aspect in connection with the planetary schemes, and marks the beginning of the [Page 741] time when the "Heavens will melt with fervent heat," and the Sun becomes seven suns.<sup>48</sup>

The microcosmic correspondence can be seen in the following process. The physical permanent atom absorbs the entire life force of the physical body, and its inherent heat and light is thereby increased until at the fourth initiation the seven spirillae are fully vitalised, and vibrant. The internal heat of the atom, plus the external heat of the egoic body wherein it has its place, produces then that which destroys the permanent atom. Temporarily, and just prior to destruction, it becomes a tiny sevenfold sun owing to the radiation and activity of the spirillae. So with the physical sun of the system; it will in a similar manner become seven suns, when it has absorbed the life essence of the fully evolved planes, and of the planetary schemes thereon. The ensuing conflagration is the final work of the Destroyer aspect. It marks the moment of the highest development of deva substance in the system, the consummation of the work of Agni and his fire angels, and the initiation of Brahma. Atomic substance will then *individualise* (which, as we know, is the goal for the atom) and after the great pralaya the next solar system will start with the threefold Spirit manifesting through substance which is essentially distinguished by active intelligent love. This is necessarily incomprehensible to our fourth round

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<sup>48</sup> See S. D., II, 746, 747.

minds.

We have thus considered the various types of pralaya, in so far as they affect the human unit; each unit finds its way eventually into one of the cosmic astral centres of the particular cosmic Entity Who is the Lord of his Ray, and therefore at the great pralaya those human units who have achieved, and who have not passed to other distant cosmic centres, will find their place there.

Before we take up planetary and cosmic pralaya, we might here consider the relationship of the Agnishvattas [Page 742] (who caused the individualisation of animal man on this planet), to other and previous cycles of evolution, and why we have only dealt with them from the point of view of a mahamanvantara, and of a kalpa. The reason we have not considered specifically the group of Agnishvattas, Kumaras and Rudras connected with the Earth has been because we have handled the entire subject from the planetary standpoint, and not from that of the human family. The student who seeks detailed information as to the Agnishvattas of the Earth chain has but to study the *Secret Doctrine*. We have attempted to carry the thought of the student beyond his own tiny sphere to the consideration of the work of the Manasadevas in the solar system. In every scheme They have Their place, but in some—as in the Jupiter scheme—They are just beginning Their work, and in others—as in the Vulcan and Venus schemes—Their work is nearly completed. Venus is in her last round, and has nearly developed her fourth kingdom to perfection, or as much as it is possible in the system. In the Earth scheme, They are in full tide of work, and only in the next round will They demonstrate the height of Their activity. They pass cyclically through the schemes and under Law—the Law of Karma for the planetary Logos, for They are essentially concerned with His Life as it actuates His centres. They come into a scheme on a wave of manasic energy from the head centre of the Logos, and in the process of passing through his Heart centre three things occur:

1. They become differentiated into seven groups.
2. They direct Themselves as streams of energy to some particular scheme.
3. Their contact with a scheme is that which produces the manifestation of the fourth Creative Hierarchy, and leads to the Monads taking form in the three worlds.

### [Page 743]

These entities who sacrifice Themselves for the human Hierarchy (and we must note here the accuracy of the fact that They emanate from the logocic head centre, or from the will aspect), are the true Saviours who give Their lives for the good of the race. *They stand in relation to the totality of the schemes as the Occult Hierarchy of any particular planet stands to men upon that planet.* During pralaya They are withdrawn (as all else), from manifestation, and return to a cosmic centre of which the logocic head centre is but a dim reflection; they return the richer for experience.

The old Commentary says:

"The deva shineth with added light when the virtue of the will hath entered. He garnereth colour as the reaper garners wheat, and storeth it up for the feeding of the multitude. Over all this deva host the mystic Goat presideth. Makara is, and is not, yet the link persisteth."

Rounds come and go but (except from the standpoint of a particular planet), the Manasadevas are forever present, but their influence is not forever felt.

In considering planetary pralaya we might briefly enumerate the following periods of quiescence:

*Between Two Globes in a Chain.* This covers the period of abstraction of the seeds of all life, and its transference from one sphere to another. The seed manu of a globe gathers all the life forces into Himself, as does the Logos at the close of a system, and as also transpires at the close of a chain, and holds them quiescent in His aura. This covers a period of a manvantara, or of one day of Brahma.

*Between Two Chains.* This covers the period of a mahamanvantara, or of one year of Brahma. There are many ways of arriving at the greater cycles, but there is no need to confuse with the intricacies of figures. The ten Prajapatis or Rishis, or [Page 744] the ten planetary Logoi, manifest through Their ten schemes in time and space, the hour of Their appearing differing. Each likewise manifests as does the Logos through a septenate and a triad, making again a ten of perfection.

*Between Two Solar Systems.* This covers the period of one hundred years of Brahma, and through the study of the planetary cycles comprehension of these greater cycles may come. Complication comes to the student nevertheless in the fact that two of the schemes cover their cyclic periods in five rounds, while others have seven; one scheme has but three rounds, but a mystery is hidden here: on the inner round one planet has nine cycles to run before the purpose of its Lord is completed.

Certain lesser periods of pralaya do not concern man at all, but concern *the atom of matter as it is released from form of any kind in the subhuman kingdoms. Pralaya is the result of radioactivity carried to a conclusion.*

(c.) *Types of Human Rebirth.* In our study of the building of thought-forms and the agencies for their construction, we have considered:

1. The deva substance out of which they are constructed.
  2. The energy which animates them and its source.
  3. Their appearance in time and space, or their incarnation.
  4. Their disappearance or pralaya.
  5. The constructing entities who in a threefold manner produce these forms, utilising the process of:
    - a. Meditation, which is ever the preliminary to construction.
    - b. Dynamic force, or the positive energy which seizes upon its polar opposite (negative substance), and utilises it.
- [Page 745]
- c. The impartation of colour or quality, which moulds that which has been prepared.
  - d. A secondary vitalisation, which sets in separate motion the thought-form thus created.

We will now consider the mystery of rebirth, or the incarnation of those lives which exist in subtler matter, and yet which seek form according to law, and touch upon their specific intent on dense physical levels. We can consider this in connection with the cosmic entities who seek existence on the physical plane of the cosmos, our solar systemic planes, or the reincarnating jivas who are driven by the Law towards earthly manifestation in order to become fully conscious, and acquire (by means of sentient existence), added faculty and power.



H. P. B. has said that rebirths may be divided into three classes:<sup>49</sup>

- a. Those of Avatars.
- b. Those of Adepts.
- c. Those of jivas seeking development.

To those who are endeavouring to grasp somewhat the mystery of rebirth and its laws and purpose, and who are confused when considering the mystery of the Buddha, and the secret purpose of that mysterious Entity, the Silent Watcher; to those who find the problem of understanding the position of the Kumaras and Their relation to the planetary Logos almost an insuperable one, it might be wise to say: Study and meditate upon the difference existing between the lower principles and the higher three; study and meditate upon the place and position of these lower principles in the body of the planetary Logos and ponder upon the correspondence between:

- a. The devachan of the reincarnating jiva.
- b. The nirvana of the Adept.

**[Page 746]**

- c. The pralaya of a cosmic Entity, such as the Lord of a chain, the Lord of a scheme, and the Lord of a Ray.

I say *correspondence* in its esoteric significance, and do not seek to infer analogy in detail, but only in purpose and in experience. It may be said of all three states that they are periods of development, long cycles of meditation, and interludes between stages of activity. Hence the emphasis laid in the East and in all occult schools of development upon meditation, for it is the means of bringing to the unit under development the capacity which will produce:

- a. Abstraction, or liberation from form.
- b. Creative power.
- c. Direction of energy, through an act of the will.
- d. Future constructive activity.

By means of meditation, a man finds freedom from the delusion of the senses, and their vibratory lure; he finds his own positive centre of energy and becomes consciously able to use it; he becomes, therefore, aware of his real Self, functioning freely and consciously beyond the planes of sense; he enters into the plans of the greater Entity within Whose radiatory capacity he has a place; he can then consciously proceed to carry out those plans as he can grasp them at varying stages of realisation; and he becomes aware of essential unity. But when a man has thus freed himself from the objects of sense in the three worlds he again becomes aware of the need of further meditation, and it is this (to man in the three worlds), inconceivable form of meditation that engrosses the attention of the Adept, and which is undertaken by Him in two great stages, each preceding the two final Initiations, the sixth and the seventh. I refer not here only to Adepts who "make the sacrifice," and choose rebirth for service on the planet, but to all adepts. Freedom to work on any Path must be gained by occult **[Page 747]** meditation; freedom to escape beyond the ring-pass-not is also thus attained, and likewise the curious state of quiescence which is achieved by Those Who have offered for service as the occult Hierarchy in the next round. In Them have to be stored the psychic seeds of knowledge which will be available in

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<sup>49</sup> See S.D., III, 364, 365, 367.

the fifth round; this necessitates for Them an attitude of receptivity to occurrences at the close of each root-race, when there is, on subtler levels, a gathering in of psychic force, and its storing with Those prepared for its reception. Their work is analogous to that of the Seed-Manu, Who Himself works through a septenate as do these storers of the psychic life-forces.

Again for such cosmic Entities as the planetary Logoi periods of meditation transpire, but these concern Them on the cosmic planes, and only the effects are felt on this. They meditate in Their physical brains, and therefore in substance as does man, but the process is carried on in the etheric brain. This should be pondered on, for it holds the mystery hid. Also, the fact that some of these Lords of the Rays are more proficient in meditation than others, and thus achieve differing results which work out in Their schemes, should be carefully borne in mind.

*(d.) The Future Coming of the Avatar.*

### THE COMING AVATAR

"From the zenith to the nadir, from dawn to fall of night, from the emergence into being of all that is or may be to the passing into peace of all that hath achieved, gleameth the orb of blue and the inner radiant fire.

From the gates of gold down to the pit of earth, out from the flaming fire down to the circle of gloom, rideth the secret Avatar, bearing the sword that pierceth.

Naught can arrest His approach, and none may say Him nay. To the darkness of our sphere He rideth alone, and on His approach is seen the uttermost disaster, and the chaos of that which seeketh to withstand.

**[Page 748]**

The Asuras veil their faces, and the pit of maya reeleth to the foundation. The stars of the eternal Lhas vibrate to that sound,—the WORD uttered with sevenfold intensity.

Greater the chaos becometh; the major centre with all the seven circulating spheres rock with the echoes of disintegration. The fumes of utter blackness mount upwards in dissipation. The noise discordant of the warring elements greets the oncoming One, and deters Him not. The strife and cries of the fourth great Hierarchy, blending with the softer note of the Builders of the fifth and sixth, meet His approach. Yet He passeth on His way, sweeping the circle of the spheres, and sounding forth the WORD.

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From the nadir to the zenith, from eve unto the Day be with us, from the circle of manifestation to the centre of pralayaic peace, is seen the enveloping blue, lost in the flame of achievement.

Up from the pit of maya back to the portals of gold, forth from the gloom and darkness back to the splendour of day, rideth the Manifested One, the Avatar, bearing the shattered Cross.

Naught can arrest His return, none can impede His Path, for He passeth along the upper way, bearing His people with Him. Cometh the dissolution of pain, cometh the end of strife, cometh the merging of the spheres and the blending of the hierarchies. All then is re-absorbed within the orb, the circle of manifestation. The forms that exist in maya, and the flame that devoureth all, are garnered by the One Who rideth the Heavens and entereth into the timeless AEon."

*(From the Archives of the Lodge.)*

We have touched upon the subject of *Avatars* and the various classes into which they might be divided. We might now enlarge somewhat more upon the methods. The methods whereby certain cosmic Existences and certain highly evolved Entities appear among men to do a specific work might be very inadequately, and cursorily summarised, as follows:

The method of overshadowing.

The method of embodying some principle.

**[Page 749]**

The method seen in the mystery of the Bodhisattva, or the Christ.

The method of direct incarnation.

The handicap of words is great, and the above phrases but convey a hint as to the true meaning. Therein lies safety for the student, for the real significance would be incomprehensible to him, and would but mislead him and guide him along the path of misunderstanding. Until a man is a pledged initiate, he cannot comprehend the matter. Of these, the most ordinary method is the first. All these methods of manifestation will perhaps be better understood by the student if he *interprets them always in terms of force and energy*, and if he notes that dim reflections of the same processes, and faint analogies can be traced among the reincarnating jivas. When a man has reached a certain development and can be of service to the world, cases occur when he is *overshadowed* by a great adept, or—as in the case of H. P. B.—by One greater than an adept. A chela can be a centre through which his master can pour His energy and force for the helping of the world, and in certain important crises men have been overshadowed by more than one of the Great Ones.<sup>50</sup> **[Page 750]** What occurs on lower planes is but a reflection of higher processes, and in this thought may lie illumination. A man is a force centre, either for his Ego, when sufficiently evolved, or, via his Ego, of his group force; when very highly developed he can consciously be overshadowed by an exponent of a different type of force, which blends with his group, or Ray, force, and produces significant results in his life on earth.

Again when an Ego is highly evolved he may choose during any particular incarnation to work paramountly through any one principle among the lower four; when this is the case the man's life on earth is significantly that of an *embodied principle*. He seems to strike one note and to sound out one tone. His work is clearly to be seen along one line. He is a fanatic of high degree, but accomplishes big things for his subrace, even though the physical brain may not be consciously aware of the egoic impulse. This process has a curious relation to the obscuration, or fading out, of the personality, for the particular principle embodied works through a corresponding permanent atom, and its spirillae become

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<sup>50</sup> *Discipleship or Chelaship*. ...The ancient mysteries were but a school of spiritual training and perfection in true wisdom; that the preliminary qualification was the purification of the heart from all sensual passions and false preconceptions; that, while the hand of the Master might lead the neophyte through the dangers of the stage where, like the infant, he could not walk alone he was obliged, in the higher paths, to learn to guide and guard himself, as the adult man has to do in ordinary life; that the ultimate goal was the expansion of the self into infinite existence and potentialities; and, lastly, that, however the initial forms and ceremonies may have differed in appearance, an identical aim was in view.--*The Theosophist*, Vol. IX, p. 246.

The pure heart and clean mind alone permit one to attain salvation. This was his doctrine. So, likewise, is it taught in the Aryan Mahabharata (Sec. CXCIX. Vana Parva) which says:

"Those high souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not that they suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasures of the world. He that is always pure and decked with virtues, he that practices kindness all his life, is a Muni, even though he lead a domestic life."—*The Theosophist*, Vol. XIII, p. 259.

over-rapidly developed, and hence their term of service wears to a close. This is a fact which is nevertheless taken advantage of when a superman, or great adept, becomes the embodiment (during a rootrace) of a principle; the vestures or sheaths of which the permanent atom is the nucleus (through the innate strength of the developed spirillae) are preserved by the aid of mantric formulas. The vibration is perpetuated for a specific length of time, and for as long as the vesture or sheath may be required. A hint is here conveyed which may be of service.

Again, when a man has become a disciple he may, if he so wish, remain upon the astral plane and work there, and—at his pleasure, and under the adjustment of karma by [Page 751] his Guru—he may take immediate physical birth. A hint as to the *mystery of the Bodhisattva* may be found in these two thoughts, provided the student transfers the whole concept to the etheric levels of the cosmic physical plane, and remembers that on these levels the adept works altogether as a part of a group, and not as a separated Identity, as does the ego in the three worlds. Therefore, the energy pouring through Him may be:

- a. That of a particular centre in the body of the planetary Logos in its total force.
- b. That of a particular set of vibrations within that centre, or a part of its vibratory force.
- c. That of the energy of a particular principle, either one of His own higher principles which He is seeking to bring to bear upon the earth, by taking incarnation for that specific purpose, or the energy of one of the planetary logoc principles, as it pours through Him via a particular spirilla or life current in the permanent atom of the planetary Logos.

When these types of force are centralised in any particular adept, and He is expressing simply that extraneous force and nothing else, the effect is shown on the physical plane in the appearance of an avatar. *An avatar is, but an adept is made*, but frequently the force, energy, purpose or will of a cosmic Entity will utilise the vehicles of an adept in order to contact the physical planes. This method whereby cosmic Existences make Their power felt can be seen working out on all the planes of the cosmic physical plane. A striking instance of this can be seen in the case of the Kumaras, Who, under certain planetary forces, and through the formation of a systemic triangle, gave the impulse to the third kingdom which produced the fourth by bringing it into conjunction with the fifth. These Kumaras, Sanat Kumara and [Page 752] His three pupils, having achieved the highest initiation possible in the last great cycle, but having as yet (from Their standpoint) another step to take, offered Themselves to the planetary Logos of Their Ray as "focal points" for His force, so that thereby He might hasten and perfect His plans on Earth within the cycle of manifestation. They have demonstrated three out of the four methods. They are *overshadowed* by the planetary Logos, and He works directly as the Initiator (in relation to man) through Sanat Kumara, and with the three kingdoms in nature through the three Buddhas of Activity,—Sanat Kumara, being thus concerned directly with the ego on the mental plane, and His three Pupils being concerned with the other three types of consciousness, of which man is the summation. At the moment of initiation (after the second Initiation) Sanat Kumara becomes the direct mouthpiece and agent of the Planetary Logos. That great Entity speaks through Him and for one brief second (if one can use such a term in connection with a plane whereon time, as we understand it, is not) the planetary Logos of a man's Ray consciously—via His etheric brain—turns His thought upon the Initiate, and "calls him by His Name."

Again the Kumaras are *embodied principles*, but in this connection we must remember that this means that the force and energy of one of the principles of the Logos are pouring through Them via that which—to Them—corresponds to the Monad. Through Them, during Their period of incarnation and

voluntary sacrifice, the great Prototype of the planetary Logos begins to make His Presence felt, and force from the constellation of the Great Bear faintly vibrates on earth. At initiation, man becomes aware consciously of the Presence of the planetary Logos through self-induced contact with his own divine Spirit. At the fifth Initiation he becomes aware of the full extent of this planetary group influence, and [Page 753] of his part in the great whole. At the sixth and seventh Initiations the influence of the planetary Prototype is sensed, reaching him via the planetary Logos working through the Initiator.

The method of *direct incarnation* was earlier seen when the Kumaras were in physical form. This only applied to some of Them; Sanat Kumara and His Pupils are in physical form, but have not taken dense physical bodies. They work on the vital etheric levels, and dwell in etheric bodies. Shamballa, where They dwell, exists in physical matter as do the Kumaras, but it is matter of the higher ethers of the physical plane, and only when man has developed etheric vision will the mystery lying beyond the Himalayas be revealed. Therefore, *Sanat Kumara is the planetary logos yet He is not*. A reflection of this method of direct incarnation can be seen when a disciple steps out of his body and permits his Guru, or a more advanced chela, to use it.

The mystery of the Bodhisattvas<sup>51</sup> has been touched upon by H. P. B. and until students have assimilated and studied what she has said, there is no more to add. Apprehension of truth is ever the factor that calls for fresh revelation.

A very interesting period will come about the year 1966 and persist to the end of the century. It is one for which the Great Ones are already making due preparation. It concerns a centennial effort of the Lodge and of the Personages taking part therein. Each century sees a centennial effort of the Lodge along a particular line of force made to forward the ends of evolution, and the effort for the twentieth century will be upon a larger scale than has been the case for a very long time, and will involve a number of Great Ones. In a similar effort during the nineteenth century, H. P. B. was concerned, and a fairly large number of chelas. In the effort immediately ahead, [Page 754] several of the Great Ones are concerned and the Master of the Masters Himself; in Their "forthcoming" for work three out of the various methods of appearing mentioned earlier will be seen in full activity, and it is on these three that we might now touch.

In the appearing of the Bodhisattva Himself, the *mystery of the Bodhisattva* will be seen in its fullest sense, and it is not for us here to enlarge upon it. Suffice it to say that the vestures of the GREAT ONE will be used, but time will show whether the coming Lord will clothe upon those vestures a physical vehicle at this particular juncture, or whether the astral plane may not be the field of His activity. If the student ponders upon the consequences entailed in the appropriation of this vesture, much light upon probable happenings will be thrown. The vestures act in a dual capacity:

- a. They are very highly magnetised, and therefore have a profound and far-reaching effect when utilised.
- b. They act as a focal point for the force of the Lord Buddha and link up the coming Lord with Him, enabling Him to increase His Own stupendous resources by drawing upon still higher force centres, via the Lord Buddha.

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<sup>51</sup> S. D., I, 82, 83.



This force will find its expression upon the astral plane, producing vast results of a quieting nature and bringing, by reflex action, peace on earth. The transmutation of desire into aspiration, and the transformation of low desire into high desire, will be some of the effects, while the result of the force flowing through will produce profound reactions of the deva denizens of that plane. Through the vibration thus set up will come the possibility of many (who would otherwise not do so) taking the first initiation. Later, towards the end of the greater cycle, the coming Avatar will again employ the vestures [Page 755] with all that is entailed thereby, and will take a physical body, thus demonstrating on the physical plane the force of the Logos in the administration of the Law. When He comes at the close of this century and makes His power felt, He will come as the Teacher of Love and Unity, and the keynote He will strike will be regeneration through love poured forth on all. As He will work primarily on the astral plane, this will demonstrate on the physical plane in the formation of active groups in every city of any size, and in every country, which will work aggressively for unity, co-operation and brotherhood in every department of life—economic, religious, social and scientific.

These groups will achieve results now impossible, owing to the retention of buddhic force, but later this force will be set loose on earth via the medium of the Great Lord, operating as an aspect of the Logos, and as a focal point for the consciousness and energy of the Buddha.

It is this impending probability which is held in mind during the century at the annual recurrence of the Wesak festival. Students would do well to further the ends of the occult Hierarchy by a similar concentration at the time of the festival, thus setting up currents of thought which will have a great appeal in the occult sense of that term.

Indication of the nearing of this event will be seen in the reaction which will be set up during the next twenty-five years against crime, sovietism, and the extreme radicalism which is now being made use of by certain powers to achieve ends contrary to the plans of the Lord. The era of peace will be ushered in by a gathering together on earth of the forces which stand for construction, and development, and by a conscious deliberate banding together of groups in every land who embody the principle (as far as they can vision it) of Brotherhood. Watch [Page 756] the signs of the times, and be not discouraged over the immediate future. The appearance of the Great Lord on the astral plane (whether followed by His physical incarnation or not) will date from a certain Wesak festival at which a mantram (known only to those attaining the seventh Initiation) will be pronounced by the Buddha, thus setting loose force, and enabling His great Brother to fulfil his mission. Hence the gradual recognition of the Wesak festival, and its true significance in the occident is desirable, and opportunity will be offered to all who are willing to place themselves in the line of this force, and thus become vitalised by it, and consequently available for service. The reaction mentioned above, will also become possible through the pressure brought to bear by the present children, many of whom are chelas and some initiates. They have come in to prepare the way for the coming of His Feet.

When the hour strikes (five years prior to the date of His descent) they will be in the full flower of their service and will have recognised their work, even though they may not be conscious of that which the future holds hid.

When the hour has come (and already a few cases are to be found), many cases of *overshadowing* will be seen and will demonstrate in a threefold manner. In all countries, in the orient and the occident, prepared disciples and highly evolved men and women, will be found who will be doing the work along the lines intended, and who will be occupying places of prominence which will make them



available for the reaching of the many; their bodies also will be sufficiently pure to permit of the overshadowing. It will only be possible in the case of those who have been consecrated since childhood, who have been servers of the race all their lives, or who, in previous lives, have acquired the right by karma. This threefold overshadowing will manifest as:

*First.* An impression upon the physical brain of the [Page 757] man or woman, of thoughts, plans for work, ideals and intentions which (emanating from the Avatar) will yet be unrecognised by him as being other than his own; he will proceed to put them into action, unconsciously helped by the force flowing in. This is literally a form of higher mental telepathy working out on physical levels.

*Second.* The overshadowing of the chela during his work (such as lecturing, writing, or teaching), and his illumination for service. He will be conscious of this, though perhaps unable to explain it, and will seek more and more to be available for use, rendering himself up in utter selflessness to the inspiration of His Lord. This is effected via the chela's Ego, the force flowing through his astral permanent atom; and it is only possible when the fifth petal is unfolded.

*Third.* The conscious co-operation of the chela is necessitated in the third method of overshadowing. In this case he will (with full knowledge of the laws of his being and nature) surrender himself and step out of his physical body, handing it over for the use of the Great Lord or one of His Masters. This is only possible in the case of a chela who has brought all the three lower bodies into alignment, and necessitates the unfolding of the sixth petal. By an act of conscious will he renders up his body, and stands aside for a specific length of time.

These methods of overshadowing will be largely the ones used by the Great Lord and His Masters at the end of the century, and for this reason They are sending into incarnation, in every country, disciples who have the opportunity offered them to respond to the need of humanity. Hence the need of training men and women to recognise the higher psychism, and the true inspiration and mediumship, and to do this scientifically. In fifty years time, the need for true psychics and conscious mediums (such as H. P. B., for instance) will be very great [Page 758] if the Master's plans are to be carried to fruition, and the movement must be set on foot in preparation for the coming of Him for Whom all nations wait. In this work many have their share, provided they demonstrate the necessary endurance.

Naturally, the first group will be the largest, for it does not necessitate so much knowledge, but more risk is entailed with them than with the others—the risk of a perversion of the plans, and of disaster to the unit involved. The second group will be less numerous, and the last group will involve only a handful, or two or three in certain countries. In this case, it will be verily true that, through sacrifice, the Son of Man will again tread the highways of men, and His physical incarnation be a fact. Very few will be thus available for His use, as the force He carries requires a peculiarly resilient instrument, but due preparation is being made.

Again the method of *direct incarnation* will be employed by certain of the Masters and initiates through the process of:

- a. Physical birth.
- b. Appropriation of a suitable vehicle, or body.
- c. Direct creation by an act of will. This will be rare.

The second, or middle, method will be the one most frequently employed. Six of the Masters, as yet quite unknown to the average occult student by name, have already sought physical incarnation—one in India, another in England, two in northern America, and one in central Europe, whilst another has made a great sacrifice, and taken a Russian body in the desire to act as a peace centre in that distracted land. Certain initiates of the third Initiation have taken feminine bodies,—one in India will in due time do much toward the emancipation of the women of India, whilst another has a peculiar work to do in connection with the animal kingdom which likewise is awaiting the day of His appearing.

**[Page 759]**

The Master Jesus will take a physical vehicle, and with certain of His chelas effect a re-spiritualisation of the Catholic churches, breaking down the barrier separating the Episcopal and Greek churches from the Roman. This may be looked for, should plans progress as hoped, about the year 1980. The Master Hilarion will also come forth, and become a focal point of buddhic energy in the vast spiritualistic movement, whilst another Master is working with the Christian Science endeavour in an effort to swing it on to sounder lines. It is interesting to note that those movements which have laid the emphasis so strongly on the heart or love aspect, may respond more rapidly to the inflow of force at the Coming than other movements which consider themselves very advanced. The "mind may slay" the recognition of the Real, and hatred between brothers swing the tide of love-force away. The three Masters so closely allied with the theosophical movement are already making Their preparations, and will also move among men, recognised by Their Own and by those who have eyes to see. To those of Their chelas on earth who undergo the necessary discipline, opportunity will be offered to work on the astral plane and, should they so choose, an immediate incarnation, provided they have achieved continuity of consciousness. He Who is known as D. K. is planning to restore—via His students—some of the old and occult methods of healing and to demonstrate:

- a. The place of the etheric body.
- b. The effect of pranic force.
- c. The opening up of etheric vision.

It is not permissible to say more in connection with the plans of the Great Ones. Their appearing will not be simultaneous in time, for the people could not stand the tremendously increased inflow of force, and recognition of Them and of Their methods will depend upon the intuition, **[Page 760]** and the training of the inner senses. They come with no herald, and only Their works will proclaim Them.

(e.) *Impulse and Incarnation.* Perhaps light upon this very difficult question of the incarnating jivas, of adepts and of avatars may come if the student remembers that:

1. *An ordinary man* demonstrates the third aspect of intelligent activity in his personality life, and is evolving consciously the second aspect, or the egoic manifestation on the physical plane.
2. *An adept* in incarnation is demonstrating fully the second aspect as well as the third, and in his own internal life is in process of evolving the first aspect, or is endeavouring to bring through the monadic life into conscious activity on the buddhic plane.
3. *An avatar* demonstrates one of two things, according to his peculiar karma:

a. *The pure light of the Monad*, brought through by means of the perfected Ego and personality on to the physical plane. The line of force extends straight through from monadic levels to the physical.

*b. The light of the Logos Himself in one or other aspect, this being transmitted consciously via the Monad straight through to the physical plane from the planetary Logos, or even from the solar Logos Himself.*

In the first two cases, desire for sentient existence, or desire for service to humanity, are the factors which produce physical manifestation (one through the force of evolution itself, the other through a conscious act of the will). Desire for sentient existence is but the latent second aspect seeking expression by means of the Not-Self, and in the other case the manifested second aspect consciously utilises form as a means to an end. In the case [Page 761] of all avatars it is the will aspect which is brought into play, and which produces appearance—either the will of the perfected adept, such as the Buddha Himself, or (as in the case of the true Avatar, Who is, and Who has not achieved) the will of the planetary Logos or of the solar Logos, taking form for a specific purpose. It involves a higher display of the creative faculty than that displayed by the Adept in the creation of His body of manifestation, the *Mayavirupa*.<sup>52</sup> The terms "appropriation of a physical body" and "creation of a physical body" must be extended to include all the planes of the solar system, and not just our physical plane, the seventh subplane of the cosmic physical.

The causes which combine to produce incarnation, are seen to be three:

1. Egoic impulse.
2. The activity of the solar and lunar Angels.
3. Karma, or the place which antecedent action plays in producing manifestation.

We can hardly dissociate them in the consideration of our subject owing to the innate constitution of the egoic body itself and the factor the indwelling consciousness plays in producing appearance through an act of will. Let us briefly, therefore, reconsider what we have learned anent the egoic body and its constitution, and then take up the steps followed by the Ego in producing results in the three worlds.

We have seen that on the third level of the mental plane, the egoic lotus is found and the student should picture it to himself as follows:

Concealed at the very centre or heart of the lotus is a brilliant point of electric fire of a blue-white hue (the [Page 762] jewel in the lotus) surrounded, and completely hidden, by three closely folded petals. Around this central nucleus, or inner flame, are arranged the nine petals in circles of three petals each, making three circles in all. These petals are formed out of the substance of the solar angels, as are the central three,—substance which is not only sentient as is the substance of the forms in the three worlds and the lunar bodies, but which has an added quality of "I-ness" or of self-consciousness, enabling the spiritual unity at the centre (by means of it) to acquire knowledge, awareness, and self-realisation. These nine petals are of a predominant orange hue, though the six other colours are found as secondary colours in a varying degree. The inner three petals are of a lovely lemon-yellow hue. At the base of the lotus petals are the three points of light which mark the position of the permanent atoms, and which are the medium of communication between the solar Angels and the lunar Pitris. By means of these

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<sup>52</sup> *The Mayavirupa* is literally the illusory form; it is the body of temporary manifestation which the Adept creates on occasion through the power of the will and in which He functions in order to make certain contacts on the physical plane and to engage in certain work for the race.

permanent atoms the Ego, according to its state of evolution can construct his lunar bodies, acquire knowledge on the lower three planes, and thus buy his experience, and becomes *aware*. On a higher turn of the spiral, the Monad through the egoic petals, and thus with the aid of the solar Angels, acquires knowledge and equally on more exalted levels becomes aware.

The light within these permanent atoms has a dull red glow and we have, therefore, all the three fires demonstrating in the causal body—*electric fire* at the centre, *solar fire* enclosing it as the flame encloses the central nucleus or essence in a candle flame, and *fire by friction*, this latter fire resembling the glowing red wick which lies at the base of the higher flame.

These three types of fire on the mental plane—meeting and unified in the egoic body—produce in time a radiation or warmth which streams out from all sides of the lotus, and forms that spheroidal shape noted by investigators. [Page 763] The more fully developed the Ego may be, and the more the petals are unfolded, the greater the beauty of the surrounding sphere, and the more refined its colouring.

At the early stages after individualisation, the egoic body has the appearance of a bud. The electric fire at the centre is not apparent, and all the nine petals are closed down upon the inner three; the orange colour has a dead aspect and the three points of light at the base are just points and nothing more; the triangle which is later seen connecting the points is not demonstrated. The surrounding sphere is colourless and is only to be appreciated as undulatory vibrations (like waves in the air or ether) reaching barely beyond the petal outline.

By the time the third Initiation is reached, a wondrous transformation has transpired. The outer sphere is palpitating with every colour in the rainbow, and is of wide radius; the streams of electrical energy circulating in it are so powerful that they are escaping beyond the periphery of the circle, resembling the rays of the sun. The nine petals are fully unfolded, forming a gracious setting for the central jewel, and their orange hue is now of a gorgeous translucence, shot with many colours, that of the egoic ray predominating. The triangle at the base is now quickened and scintillating, and the three points are small blazing fires, showing to the eye of the clairvoyant as sevenfold whorls of light, circulating their light from point to point of a rapidly moving triangle.

By the time the fourth Initiation is reached, the activity of this triangle is so great that it looks more like a wheel in rapid revolution. It has a fourth dimensional aspect. The three petals at the centre are opening up, revealing the "blazing jewel." At this initiation, through the action of the Hierophant wielding the electric Rod of Power, the three fires are suddenly stimulated by a downflow of electric, or positive force, from the [Page 764] Monad, and their blazing out in response produces that merging which destroys the entire sphere, dissipates all appearance of form, and produces a moment of equilibrium, or of suspension, in which the "elements are consumed with fervent heat." The moment of highest radiation is known. Then—through the pronouncement of a certain Word of Power—the great solar Angels gather back into themselves the solar fire, thus producing the final dissipation of the form, and hence the separation of the life from the form; the fire of matter returns to the general reservoir, and the permanent atoms and the causal body are no more. The central electric fire becomes centralised in atma-buddhi. The Thinker or spiritual entity stands free of the three worlds, and functions consciously on the buddhic plane. Between these two stages of quiescent (though self-conscious) inertia and of that radiant activity which produces a balancing of forces, is a long series of lives.

In our consideration of the subject of the reincarnating jivas, we have touched upon three subjects:

*a. Avatars*, with the intent of disposing of the confusion in the minds of students as to certain types of appearances. In our present study we shall deal only with the process followed by ordinary men.

*b. Pralayas*, with the intent of arousing in the mind of the student the idea of interludes of quiescence dependent upon the intervening periods of activity.

*c. The appearance of the body egoic* and its general conformation, with the intent of awakening the realisation of the student to the fact that evolution affects that body also, and not only man's forms in the three worlds. The effects of the process are interdependent, and as the lower self develops, or the personality becomes more active and intelligent, results are produced in the higher body. As these effects are cumulative, and not ephemeral [Page 765] as are the lower results, the egoic body becomes equally more active and its manifestation of energy is increased. Towards the close of the evolutionary period in the three worlds a constant interchange of energy is seen to be taking place; the lower forms become irradiated with light, and reflect the higher radiance; the egoic body is the Sun of the lower system, and its bodies reflect its rays, as the moon reflects the light of the solar sun. Similarly the egoic Sun,—through the interaction—shines with ever greater intensity and glory. On the higher levels a similar interaction takes place for a brief period between the Monad and its reflection the Ego, but only in the coming solar system will this interaction be carried to its logical conclusion.

Having, therefore, very briefly dealt with these three topics, we can now proceed to consider the process followed by the Ego when seeking manifestation in the three worlds. Let us endeavour in our thoughts to interpret all these processes in terms of energy and of force.

The old Commentary says:

"When the Spark is touched to the four wicks, and when spiritual Fire in its threefold essence meets with that which is combustible, the Flame bursts forth. Faint the flicker at the first appearing, and near to death it seems, but the wicks smoulder and glow, and the heat is retained. This is cycle the first, and is called that of the *glowing* wheel.

The flicker grows into a tiny flame and the four wicks burn, but are not consumed, for the heat does not suffice. The light of these three fires is yet so small that the cave is not illumined. Nevertheless, the flame and the essential heat can be felt by the One Who approaches and watches. This is the second cycle, and is called that of the *warming* wheel.

The tiny flame becomes a lighted lamp. The fire flares up, but much smoke is there, for the wicks are burning fast, and the heat suffices for their quick destruction. The lamp, set in the midst of darkness, makes the thick blackness manifest itself; the light and warmth are felt. This, the third cycle, is called that of the *lighted* wheel.

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The four wicks and the flame appear as one, and nearly all the smoke is gone, for flame is mostly seen. The cave itself is lighted up, though the lamp is yet apparent. Cycle the fourth is called the hour of the *flaming* wheel.

The final cycle comes when even the lamp itself is burned, destroyed through the intensity of heat. The One Who watches, seeing the work accomplished, fans the central point of fire and produces a sudden flaming. The wicks are naught—the flame is all. This, so the Sacred Science says, is called the cycle of the wheel *consumed*."



Here in the arcane symbology is hid (in terms of energy and of radiant activity) the whole secret of egoic energy, and of impulse making its presence felt in the substance of the lower planes; the student should interpret the above sentences both macrocosmically and microcosmically. In all manifestation, the originating impulse comes from the first aspect which is hidden at the heart of the egoic lotus, but this hidden Identity works under law, and in the earlier stages (the first three cycles) the process goes on under the Law of Economy, which is the law of substance itself; in the final two cycles this law becomes merged (though not superseded, being still potent) with the Law of Attraction, which is the fundamental law of the divine Self. It is the failure to realise this which has resulted in the confusion existing in the minds of many metaphysicians as to which demonstrated first, desire or will, and as to the distinction between them, between impulse and purpose, and between instinct and intention. In the earlier stages man reincarnates under the Law of Economy, and though the will aspect lies back of the process, yet for a long time it is the pull of sensation and its reflex in consciousness, desire, which produces rebirth. Sensation, being a quality in matter or substance, the Self in the beginning identifies Itself with sensation. Later, when the Self is beginning to identify Itself with Itself, and to recognise the nature of the Not-Self, the Law of Attraction and Repulsion becomes [Page 767] more active, and conscious will and purpose are displayed. Here it should be remembered that a profound difference in time and space exists between the Logos, or Macrocosm, and Man, the Microcosm. Average man comes into incarnation through egoic impulse, based on desire and on the relation of the second aspect to the third aspect or of the Self to the Not-Self. He will eventually bring about (through evolution) the revelation of the first aspect, and then egoic impulse (based on conscious mental apprehension of the purpose in view) will be the dominant factor, and will demonstrate through a definite will to act. In connection with the Logos, the first stage has been left far behind, and logoi manifestation is based on will and purpose and on conscious intelligent activity. The reason for this is that the Logos, and the planetary Logoi likewise, are on the path of cosmic initiation.

Therefore, though the originating impulse comes from the central point, it is not at first apparent. At the moment of individualisation, the dim outline of a form such as earlier described has made its appearance on mental levels, and (which is a point not as yet recognised by students) it becomes apparent that a period on mental levels has transpired given over to a preparation for the imminent event. Through the activity of the solar Angels the twelve petals have gradually taken form, as the point of electric fire at the heart has begun to make itself felt even though not as yet localised. Then the first three petals take shape, and close down upon the vibrant point, or "jewel" under the potency of the Law of Attraction. One by one the nine other petals take shape as the vibrations begin to affect solar substance, the three types of petals being each under the influence of one or other of the major Rays; these, in their turn, come under the influence of force from cosmic centres.

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As earlier said, these petals form a bud, each being closely folded. Only faint vibrations are to be seen pulsating in the bud, just enough to testify to its being a living organism. Shadowy and dim can the ring-pass-not be seen, the encircling limit of the activity of the coming Consciousness. It is an ovoid or sphere, and very small as yet. This process of forming the egoic lotus has gone on silently from the moment that the lower animal man, or the lower four principles, had reached a point where the energy (generated by him) could begin to make itself felt on mental levels. When the fire of the lower prepared sheaths (the threefold fire of substance itself) becomes radioactive, this nebulous appearance on the third subplane of the mental plane begins to be organised, as the result of the downward pull of the higher by the lower, and as the response of the Spirit aspect to the radiations, or attraction, of



matter. But individualisation as we understand it is not yet effected. This process of radioactivity on the part of the lower, and of a downflow of energy from the higher, covers a long period wherein the solar Angels are working on Their Own plane and the lower Pitris are also working on theirs; one group is producing the nucleus of the egoic body, and the other the receptacle for the life of God, or the Monad in the three worlds.

Then comes a set time in the life of the planetary Logos wherein His centres become active in a particular manner; this is coincident with the incarnation of the Monads, and their descent into the three worlds. A systemic triangle is formed (for ever the three produce the seven), and through this setting loose of threefold energy, the work of the solar and lunar Pitris is co-ordinated, and the three permanent atoms are appropriated by the jiva concerned, and appear at the base of the egoic lotus. Individualisation has taken place and the work of at-one-ment is completed; the fourth kingdom [Page 769] in nature is a "fait accompli;" the Monad has clothed itself in material sheaths, and the self-conscious unit appears on the physical plane. If all that H. P. B. has to say anent the first three rounds of our Earth scheme is read as dealing with the period of condensation of the causal body upon the mental level, and as covering the time leading up to the appearance in the fourth round of man as we now have him, some light may be thrown upon this difficult matter.

The egoic lotuses can be seen grouped together, and each of them forms part of a group. These groups in their turn form part of a vaster lotus which embodies the consciousness of a still greater Entity whose "jewel" may be found on the second subplane. All these in their turn may be divided into seven fundamental groups. These seven groups or aggregates of egoic lotuses form the seven types of consciousness of those Entities Who are the seven centres of force for our own planetary Logos. These seven in their turn will be synthesised on higher levels into the three higher centres, till the entire energy and force which they represent is gathered up, and absorbed by the centre corresponding to the highest head centre of the planetary Logos. Each Logos embodies one type of cosmic energy. Each of His centres embodies this type of energy in one of its seven differentiations. Each of these seven in turn manifests through egoic groups, and these again are composed of those points of energy we call Egos.

These multitudes of egoic groups form a radiant interlocking whole, though all are diverse and differing, both as to their point of development, and their secondary colouring. Just as the petals in the egoic lotus of the incarnating jivas unfold in differing order and at different periods, so the egoic groups also unfold diversely as to time and sequence. This produces a wonderful appearance. Again just as the Master can (by [Page 770] studying the group or larger lotus of which He is a part), ascertain the condition of the human units who go to its constitution, so the planetary Logos can ascertain through *conscious identification* (note the term) the condition of the various groups through whom His work must be accomplished.

It will now be apparent to the student that the appearance of the incarnating jivas on the physical plane will be governed by three things:

First of all, on impulse based on the will-purpose of the Life animating the aggregate of groups on any subray, or one of the seven larger groups.

Second, on impulse based on the will, tinged by desire, of the Life animating a man's egoic group.

Third, on impulse, based on the desire of the Ego for physical plane manifestation.

As identification of a man with his group becomes matured the desire impulse becomes modified until it is eventually superseded by group will. If these facts are pondered upon it will be apparent that Egos come into incarnation therefore not singly but according to group urge, and thus collectively. This is the basis of collective karma, and of family karma. The individual urge, which is, of course, a reaction to group urge, is the result of personal karma. Hence, though we may by these reflections, have thrown some light upon this question of reincarnation, we have nevertheless said much to increase the magnitude of the question, and its complexity. Average man is confined to the use of the physical brain, and is, therefore, unable to think in group terms.

This egoic impulse in any group or any group unit makes itself felt as a pulsation, or access of energy, emanating from the central point. This central activity is produced by the action of the planetary Logos working through the groups in His centres, and according to the [Page 771] centre under stimulation so will the groups concerned be affected. Beyond mentioning this fact, we cannot enlarge, for the subject is stupendous, and beyond a man's comprehension; it is only necessary for him to appreciate his dependence in this matter upon the planetary Logos.

From the group centre, therefore, emanates an urge to renewed activity, and this spreads throughout the *group lotus* until the units who respond to that particular ray vibration occultly "awaken." All this time (as far as the jivas are concerned) this aspect of force has been that of the first aspect, and has passed from the central points to other central points. The positive nuclei in each case are affected by this flashing forth of electric fire, or energy. Each point concerned responds by a primary contraction followed by an outgoing or expansive display of energy. Each Identity concerned proceeds to sound a WORD. This sound expands into a mantram and the solar angels vibrate in response. There is a point of interest to be noted here.

- a. The first aspect works through a Word of Power.
- b. The second aspect works through mantric combinations.
- c. The third aspect works through mathematical formulas.

Having sounded the Word the first aspect, represented by the electric fire at the centre of the lotus, sinks back into quiescence, and becomes an abstraction as far as the self-conscious unit is concerned. The work has been begun, the necessary vibration has been set up, and the whole process then proceeds under law. The solar angels have begun their activity, and until their work has reached a very high stage, the Spirit aspect must become, in the causal body, an analogy to the Silent Watcher. As the solar Angels continue sounding out the mantram which is the basis of their work, the lunar Pitris respond [Page 772] to certain sounds in that mantram (not to all by any means at first) and gather out of those sounds the formula under which their work must proceed. So the Word is the basis of the mantram, and the mantram is the basis of the formula.

At each incarnation, finer forms are required, and the formulas therefore grow more complicated, and the sounds on which they are based become more numerous. In time, the formulas are completed, and the lunar Pitris respond no more to the sounds or mantrams chanted on the mental plane. This is indicative of the stage of perfection, and shows that the three worlds have no more a downward pull for the jiva concerned. Desire for lower manifestation and experience has no more sway, and only conscious purpose is left. Then, and only then, can the true Mayavirupa be constructed; the Master then sounds the mantram for Himself, and builds *without formulas* in the three worlds. At the time too that man begins to tread the Probationary Path, the mantrams of the solar Angels begin to die down,

and slowly (as the petals of the inner circle open up) the true Word emerges until the three enshrining petals burst open, and the central spark is revealed. Then the Word is fully known, and mantrams and formulas have no further use. Thus is the beauty of the scheme revealed. When the planetary Logos is concerned, the Word sounded on cosmic levels is being resolved into mantrams on the cosmic etheric planes, for He is in a position to create consciously on those levels; He works nevertheless through formulas on the dense physical planes of His scheme, our three worlds of endeavour.

To return to the reincarnating jivas: When the initiatory impulse has been given, the vibration thrills through the petals, and activity starts in those of them which respond to the note of that Word. The solar Angels direct the vibration, and the mantram for that particular [Page 773] type of Ego is begun. Finally the vibration reaches the mental unit at the base of the lotus bud, and the lunar Pitris are called into activity. They begin to work out their formulas for the particular type of vehicle which is required.

(f.) *Activity of the Pitris.* The joint activity of the solar and the lunar Pitris.<sup>53</sup> in the process pursued by the reincarnating Ego is our next subject of consideration. The Ego, driven by desire for physical experience, has made the initial move and a vibration, emanating from the centre of the lotus bud, has reached the lotus petals, and has consequently vibrated in deva substance, or in [Page 774] matter vitalised by the Agnishvatas. As they are galvanised into activity (according to the group affected) the vibration is increased, and a dual sound is emitted. This dual sound is the basis of the mantram upon which the Ego's cycle of incarnation is founded. The vibration, pulsating through the outer circle of petals (for the two inner circles and the three central petals are not as yet responsive) arrives at the triangle formed by the three permanent atoms, and vivifies the three lower spirillae, causing a slight

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<sup>53</sup> The joint activity of solar and lunar Pitris.—S. D., II, 258.

1. "The spark hangs from the flame by the finest thread of Fohat.
  - a. The three-tongued flame that never dies..Triad.
  - b. The four wicks ----- Quaternary.
  - c. The thread of Fohat ----- Thread of Life.
2. It journeys through the seven worlds of maya.
  - Macrocosmically----- the seven planetary schemes.
  - Planetary ----- the seven chains of a scheme.
  - Microcosmically ----- the seven globes of a chain.

Note and meditate upon:—

"...the divine Septenary hanging from the triad, thus forming the Decad and its permutations. Seven, five and three."

3. It stops in the first, and is a metal and a stone; it passes into the second and behold—a plant; the plant whirls through seven forms and becomes a sacred animal."

Compare S. D., I, 266.

Note the kabalistic aphorism:—"A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, God.—S. D., I, 267.

4. From the combined attributes of these, Manu, the Thinker, is formed.—See S. D., II, 179, 187.

5. Who forms him? The seven lives and the One Life.—See S. D., II, 268.

The seven groups of lives who form the three lower bodies. The lunar Pitris or fathers of the material forms.

6. Who completes him? The fivefold Lha.

Who unites the higher Spiritual Triad and the lower self?

- a. The fivefold Gods of the intelligence.
  - b. The fifth principle of mind.
7. Who perfects the last body? Fish, sin, and soma.
- a. Fish, sin and soma collectively compose the three symbols of the immortal being.
  - b. Fish—symbol of the buddhic principle, the manifested life on earth. Note the avatara of Vishnu. The sign of Pisces, the fish. Jesus the fisher of men.
  - c. Sin—The fall of man, involution of Spirit.
  - d. Soma—Moon. The work of lunar Pitris, providing bodies. Read stanza VII, 6, S. D., I, 285.

response in the fourth, and leaving the higher three yet dormant. In each round one of the spirillae has been 'created,' and in this fourth round (through the creation of the fourth spirilla) the fourth or human kingdom can come into being. The word 'creation' must be occultly understood, and means the appearance in active manifestation of some form of energy. Only in the next round will the fifth spirilla be an active functioning unit in a sense incomprehensible now.

Students should bear in mind that this applies primarily to the humanity individualised on this globe, and was also equally true in the earlier chain; units, however, which come into this fourth or Earth Chain from the earlier ones are much ahead of earth's humanity, and their fifth spirilla is awakening into organised activity in this round. All in Nature overlaps.

When therefore this vibration from the central Will has arrived at the atomic triangle it is an indication that the entire lotus is turning its force *downwards*, and for the period of manifestation the flow of egoic energy is towards the lower, and consequently away from the higher. There is at this stage very little turning of egoic energy in the direction of the Monad, for it has not yet generated enough force, and is not as yet radioactive towards the Spirit aspect. Its activities are primarily internal and self-centred for the greater part of the time, or are directed towards arousing the permanent atoms, [Page 775] and not towards the unfolding of the petals. This should be carefully borne in mind.

The work of the solar Angels is of a triple nature:

(1.) *Directing the vibration towards the atomic triangle.* Here a very interesting fact must be borne in mind. The three permanent atoms, or the three points of the triangle, do not always hold the same relative position as regards the centre of the lotus, but according to the stage of development so will be the position of the atoms, and so will be the apprehension of the inflowing force. In the earlier stages, the physical permanent atom is the first to receive the inflow, passing it through its system to the astral permanent atom and the mental unit. This force is circulated four times around the triangle (this being the fourth round) until the mental unit is again contacted and the energy becomes centralised in the fourth spirilla of the mental unit. Then and only then do the lunar Pitris begin their work, and commence the co-ordination of the substance which will form the mental sheath, next working with the astral body and finally with the etheric body.

At a later stage in the evolution of man (the stage wherein the average man is now) the astral permanent atom is the first contacted, and the energy circulates through it to the other two. At the stage of advanced intellectual man, the mental unit takes the primary place. In this case there is now the possibility of the alignment of the three bodies which will later be an accomplished fact. The fifth spirilla in the lower two atoms increases its vibration. As we know, there are only four spirillae in the mental unit and the moment that that is in full activity, the co-ordination of the antaskarana becomes a possibility. Changes are now taking place in the egoic lotus, and the petals are unfolding, that unfoldment being partially dependent upon the vibration in the spirillae and their awakening.

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The student should bear in mind the fact that as soon as the mental unit has become the apex of the atomic triangle a condition is brought about wherein force in the future will enter the three atoms simultaneously through the three unfolded petals of the outer circle, and the man has therefore reached a very definite stage in evolution. The direction of force, and its application to the atoms is the work of the solar Pitris. As evolution proceeds, their work in this connection becomes more complex, for the

petals are unfolding, and the triangle is revolving more rapidly.

(2.) *Pronouncing the mantram which will make possible the 777 incarnations.*

Each of the figures in this triplicity stands for:

- a. A cycle of egoic manifestation.
- b. A particular sound which will enable the Ego to express some subray of this egoic ray.
- c. The three circles of petals which will unfold as the result of incarnation.
- d. The particular group of manasadevas who form the causal body of the Ego concerned.

The mantric sounds are therefore based on these figures, and through the mantram (which grows in volume, depth and number of sounds involved as time elapses) the force is directed, the petals concerned are stimulated into activity, and the lunar Pitris become aware of the work to be done in preparation for any incarnation.

(3.) *Building into the causal body that which is required for its completion.*

In the early stages this work is comparatively small but as the third stage of development is reached, and the man is demonstrating character and ability, their work is rapidly increased, and they are kept fully occupied in the work of perfecting the egoic body, in expanding the egoic consciousness, if metaphysical terms are preferred. All [Page 777] this is accomplished by means of the material furnished by the lower self. When that lower Personality becomes gradually radioactive, these radiations are attracted to the positive ego, and are absorbed into its nature through the activity of the solar Angels.

These three activities are the main work of the solar Pitris where man is concerned. Where the group, and not the individual, is concerned, their work lies along the line of adjusting the egoic units in their groups, and of making them group conscious, but this is only possible towards the final stages of evolution when the work of the highest group of Agnishvattas is in order. The middle group who form the nine petals are always the most active. They work in connection with the lower group who are the direct transmitters of energy to the atomic triangle, receiving it from the middle group. More of their work it is not possible to detail, for the work of the Agnishvattas is vast and intricate, and differs also in the various schemes in certain particulars. Those who are working in the Uranus, the Neptune, and the Saturn scheme work somewhat differently to those functioning in the Venus, the Vulcan, the Mars, the Mercury, the Jupiter, the Earth and the exoteric Saturn scheme, and so do the Manasadevas of the inner round. We should note here that we again have a triplicity of groups, representing a triplicity of force, and herein lies a hint. In the central list of schemes the middle and lower group of Agnishvattas are active. In the others the higher group and middle group hold sway as these planets are the most occult and sacred in manifestation, and are concerned only with egos who are on the Path, and who are therefore group-active. In connection with Uranus, Neptune and Saturn, this might be expected as they are the synthesising planetary schemes, and provide conditions suitable only for the very advanced stages. They are the "reaping" planets.

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Much confusion in connection with Egos exists in the minds of our students on account of their failure to realise that (as H. P. B. has pointed out)<sup>54</sup> the *Secret Doctrine* is primarily concerned with the planetary scheme of our Earth, and has little to impart anent the other schemes, and their methods of evolving self-consciousness. The general procedure on the mental levels is the same, but as each scheme embodies one particular type of force, the peculiarity of that force will colour all its evolution, and the work of the Agnishvattas will correspond. It is not possible to state what is the peculiar colouring of the Ray which is embodied in our scheme, as it is one of the most secret of the mysteries revealed at initiation, but students must bear in mind that in the fundamentals laid down here we are not dealing specifically with our scheme.

A great deal has been said in modern occult literature anent the process followed in the perfecting of those Egos who choose to remain with the Hierarchy of our planet, and their methods of development (through chelaship to adeptship). But nothing practically has been imparted anent the many egos who reach a certain high stage of evolution in our scheme and who are then transferred to one of the three synthesising schemes, passing first to the scheme which is the polar opposite to ours, and from thence to the synthesising scheme. *They are numerically more than those who remain within the Earth scheme.* Whichever may be the synthesising scheme to which they are attracted, it marks and initiates their start upon one of the three cosmic paths. The work of the Manasadevas is carried on throughout the entire system, and a constant circulation transpires, and a constant transmission of energy, and of force units embodying that energy, goes on throughout the entire system. This transmission becomes possible in any scheme when the **[Page 779]** fourth or human kingdom becomes radioactive; it really marks the setting in of the period of obscurity. Venus is a case in point. Metaphysically stated, it marks the point when the Logoi begin to dissociate Themselves from Their dense physical bodies, or from the three worlds of human endeavour.

The three groups of Agnishvattas concerned with the evolution of man on the mental level have each a specific function, as we have already seen, and the lowest of the three deal primarily with the transmission of force or energy to the three permanent atoms. In the dual sounding of the egoic mantram by the lowest of the three groups changes are brought about and the lunar Pitris (who concern themselves with the lower three vehicles) enter upon their work, the key being given to them by the solar Angels.

These lunar Pitris embody the substance of man's lower bodies, just as the solar Pitris sacrifice themselves to give him his egoic body, and his consciousness.<sup>55 56 57</sup> They are substance in its dual

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<sup>54</sup> S. D., I, 41, 83.

<sup>55</sup> The Ego is described thus in the *Secret Doctrine*: Each is a pillar of Light. Having chosen its vehicle, it expanded, surrounding with an akashic aura the human animal, with the Divine Principle settled within the human form."—S. D., III, 494.

They are the Fire Dhyanis, and emanate from the Heart of the Sun."—S. D., II, 96.

Read the words of the Commentary on S. D., II, 96.

They are the Sons of Fire and fashion inner man.—S. D., II, 114.

<sup>56</sup> The solar Angels (Sons of Wisdom) are entities seeking fuller consciousness.—S. D., II, 176, 177; II, 643.

a. They had intellect through previous contact with matter.

b. They were incarnated under the law of Karma.—S. D., III, 517.

c. They had to become all wise.

Read carefully S. D., II, 243 note.

d. These solar Angels are high intelligences.—S. D., II, 259.



aspect, and the Lunar Pitris in their higher grades are the positive energy of atomic substance, and in their lower are the negative [Page 780] aspect of the same substance. They might be considered, *in connection with man*, as triple in their ranks:

- a. The highest group of all receives the energy from the higher levels, and ensouls the spirillae of the three permanent atoms.
- b. The second group, being the positive energy that attracts, builds and forms the body of man on the three planes.
- c. The lowest group are the negative aspect of energised substance and the matter of the three sheaths.

In connection with the solar system they embody the Brahma aspect, being the product of earlier cycles wherein conscious activity was achieved, but self-consciousness was only arrived at by certain cosmic entities who passed through conscious substance, and gave to it that potentiality which will enable atomic substance—after many kalpas—to develop self-consciousness. In connection with a planet, they are called by a mysterious name which may not be revealed, as it conceals the mystery of the scheme which preceded ours, and of which ours is a reproduction. There are Pitris who work in connection with a planet, and with a solar system as well as those working in connection with the human kingdom. They embody the energy of substance as demonstrated in a system, a scheme and a human cycle.

There are also in connection with our peculiar Earth scheme, those lunar Pitris who reached their present stage of activity in the moon chain. They are deva groups but (unlike the Agnishvattas) they have not passed through the human stage; for them it has yet to be achieved, and their present experience in connection with the human Hierarchy has that end in view. It should be remembered that it is a fundamental law in occult development that any life can only give out that [Page 781] which it has possessed, and possession of the varying attributes of consciousness from that of the atom up to the consciousness of a solar Logos, is the result of long cycles of acquirement. The solar Pitris, therefore, could give to man his consciousness; the lunar Pitris could give to him the instinctual consciousness of his vehicles. In their aggregate in all the kingdoms of nature, on this planet and elsewhere, they give to the planetary Logos and to the solar Logos the sumtotal of the *form consciousness* of Their respective bodies. This is the case in every scheme in the system, but in the Earth chain a peculiar condition of affairs was brought about through the planetary failure coincident with the moon chain; this is the cause of the present balancing of forces on this chain. The fourth chain in every scheme sees the work of the solar Pitris in connection with man begun. It sees also the Pitris of his sheaths in activity through the impulse given by the solar Angels. The matter of those sheaths has passed through three chains and three rounds and is vibrant to a note which is tuned to the....To word it otherwise, the third can be clearly sounded, and is followed naturally by the fifth, or the dominant. The simultaneous sounding of the third and the fifth, basing it upon the planetary keynote, produces the effect of a threefold chord, or a fourth tone, a complex sound. I am here dealing with the chord of the human hierarchy as a whole. Within the hierarchy there is again diversity, based upon the hierarchical chord, and this produces the many egoic chords and notes; these produce in their turn objective manifestation.

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e. They are Nirmanakayas.—S. D., II, 266.

f. They are the celestial yogis.—S. D., II, 257.

<sup>57</sup> "Nirmanakaya" is a name made up of two words which signify "having no body," and has no reference whatever to moral qualities. It is a state of consciousness. The great Teachers of Nirvanic spheres are called by this name.

We can now trace the progress of egoic energy as it passes down from the abstract levels to the permanent atoms. On each plane the work is threefold, and might be tabulated as follows:

1. The response within the permanent atom to the vibration set up by the solar Pitris; to word it otherwise: **[Page 782]** the response of the highest group of lunar Pitris to the chord of the Ego. This definitely affects the spirillae of the atom, according to the stage of evolution of the Ego concerned.
2. The response of the substance to the atomic vibration upon the particular plane involved. This concerns the second group of Pitris, whose function it is to gather together the substance attuned to any particular key, and to aggregate it around the permanent atom. They work under the Law of Magnetic Attraction, and are the attractive energy of the permanent atom. On a tiny scale each permanent atom has (to the substance of a man's sheaths) a position relative to that which the physical sun holds to the substance of the system. It is the nucleus of attractive force.
3. The response of the negative substance concerned and its moulding into the desired form through the dual energy of the two higher groups of Pitris. Some thought of the unity of this threefold work has been given in the differentiation of the substance of any plane into:
  - a. Atomic substance.
  - b. Molecular substance.
  - c. Elemental essence.

This differentiation is not entirely accurate, and a truer idea of the underlying concept might be conveyed if the word "energy" took the place of "substance and essence." This third group of Pitris is really not correctly termed Pitris at all. The true lunar Pitris are those of the first and highest group, for they embody one aspect of the intelligent will of Brahma, or of God-in-substance. The third group are literally the lesser Builders, and are blind incoherent forces, subject to the energy emanating from the two higher groups. Occultly these three groups are divided into the following:

**[Page 783]**

- a. The Pitris who see, but touch nor handle not.
- b. The Pitris who touch but see not.
- c. The Pitris who hear but neither see nor touch.

As they all have the gift of occult hearing, they are characterised as the "Pitris with the open ear"; they work entirely under the influence of the egoic mantram. If these differentiations are studied a great deal may become apparent anent a very important group of deva workers. They are a group who only come into manifestation as a *co-ordinated triplicity* in the fourth round in order to provide vehicles for man; the reason for this lies hid in the karma of the seven Logoi, as They energise the fourth, fifth and sixth Hierarchies. In the earlier round in each scheme these three groups attain a certain stage of necessitated growth, and embody the highest evolution of the substance aspect. Only the highest and most perfected of the atoms of substance find their way into the vehicles of man,—those which have been the integral parts of the higher evolutionary forms.

(g.) *The Work of Form-building.* This work of form-building proceeds under definite laws, which are the laws of substance itself; the effect is the same for human, planetary and solar vehicles. The different stages might be enumerated as follows:

1. *The Nebulous.* The stage wherein the matter of the coming sheath begins to separate itself gradually from the aggregate of plane substance, and to assume a nebulous or milky aspect. This corresponds to the "fire-mist" stage in the formation of a solar system and of a planet. The *Pitris of the Mist* are then active as one of the many subsidiary groups of the three major groups.

2. *The Inchoate.* Condensation has set in but all is as yet inchoate, and the condition is chaotic; there is no definite form. "*The Pitris of the Chaos*" hold sway, and are characterised by excessive energy, and violent activity, for the greater the condensation prior to co-ordination [Page 784] the more terrific are the effects of activity. This is true of Gods, of men, and of atoms.

3. *The Fiery.* The internal energy of the rapidly congregating atoms and their effect upon each other produces an increase of heat, and a consequent demonstration of the spheroidal form, so that the vehicle of all entities is seen to be fundamentally a sphere, rolling upon itself and attracting and repulsing other spheres. "*Pitris of the Fiery Spheres*" add their labours to those of the earlier two and a very definite stage is reached. The lunar Pitris on every scheme, and throughout the system, are literally the active agents in the building of the dense physical body of the Logos; they energise the substance of the three planes in the three worlds, the mental, the astral and the dense physical planes of the system. This needs much pondering upon.

4. *The Watery.* The ball or sphere of gaseous fiery essence becomes still more condensed and liquefied; it begins to solidify on its outer surface and the ring-pass-not of each sheath is more clearly defined. The heat of the sphere becomes increased and is centralised at the core or heart of the sphere where it produces that pulsation at the centre which characterises the sun, the planet, and the various vehicles of all incarnating entities. It is an analogous stage to that of the awakening of life in the foetus during the prenatal stage, and this analogy can be seen working out in the form-building which proceeds on every plane. This stage marks the co-ordination of the work of the two higher groups of lunar Pitris, and the "*Pitris of the Dual Heat*" are now intelligently co-operating. The heart and brain of the substance of the slowly evolving form are linked. The student will find it interesting to trace the analogy of this, the watery stage, to the place the astral plane holds in the planetary and systemic body, and the alliance between mind and heart which is hidden in the term "kama-manas." One [Page 785] of the profoundest occult mysteries will be revealed to the consciousness of man when he has solved the secret of the building of his astral vehicle, and the forming of the link which exists between that sheath and the astral light in its totality on the astral plane.

5. *The Etheric.* The stage is not to be confined to the building of the physical body in its etheric division, for its counterpart is found on all the planes with which man is concerned in the three worlds. The condensation and the solidification of the material has proceeded till now the three groups of Pitris form a unity in work. The rhythm set up has been established and the work synchronised. The lesser builders work systematically and the law of Karma is demonstrating actively, for it should be remembered that it is the inherent karma, colouring, or vibratory response of the substance itself which is the selective reaction to the egoic note. Only that substance which has (through past utilisation) been keyed to a certain note and vibration will respond to the mantram and to the subsequent vibrations issuing from the permanent atom. This stage is one of great importance, for it marks the vital circulation throughout the entire vehicle of a particular type of force. This can be clearly seen in relation to the etheric body which circulates the vital force or prana of the sun. A similar linking up with the force concerned is to be seen on the astral and the mental planes. "*The Pitris of the Triple Heat*" are now working synthetically, and the brain, the heart and the lower centres are co-ordinated.

The lower and the higher are linked, and the channels are unimpeded so that the circulation of the triple energy is possible. This is true of the form building of all entities, macrocosmic and microcosmic. It is marked by the active co-operation of another group of Pitris, termed "*The Pitris of Vitality*" in connection with the others. Group after group co-operate, [Page 786] for the three main bodies are distributed among many lesser.

6. *The Solid*. This marks the final stage in actual form building, and signifies the moment wherein the work is done as regards the aggregating and shaping of substance. The greater part of the work of the lunar Pitris stands now accomplished. The word "solid" refers not solely to the lowest objective manifestation, for a solid form may be ethereal, and only the stage of evolution of the entity involved will reveal its relative significance.

All that has been here laid down as to the progressive stages of form construction on every plane is true of all forms in all systems and schemes, and is true of all thought-form building. Man is constructing thoughtforms all the time, and is following unconsciously the same method as his Ego pursues in building his bodies, as the Logos follows in building His system, and as a planetary Logos uses in constructing His scheme.

A man speaks, and a very diversified mantram is the result. The energy thus generated swings into activity a multitude of little lives which proceed to build a form for his thought; they pursue analogous stages to those just outlined. At this time, man sets up these mantric vibrations unconsciously, and in ignorance of the laws of sound and of their effect. The occult work that he is carrying on is thus unknown to him. Later he will speak less, know more, and construct more accurate forms, which will produce powerful effects on physical levels. Thus eventually in distant cycles will the world be "saved," and not just a unit here and there.

In connection with this building of man's sheaths certain interesting points of manifestation occur which might be dealt with now, leaving the student to work out the correspondences in relation to the system and the planet, and giving only general indications which may be of use to him in his conclusions.

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In all the work of form-building, certain very vital occasions occur which concern the Ego even more than the sheaths themselves, though the reflex action between the lower personal self and the higher is so close as to be well nigh inseparable.

*The moment wherein the Ego appropriates the sheath.* This takes place only after the fourth spirilla is beginning to vibrate, and the period differs according to the power of the ego over the lower self. In connection with the dense physical vehicle, an analogy can be seen when the Ego ceases from his work of overshadowing, and at some period between the fourth and seventh year makes his contact with the physical brain of the child. A similar occurrence takes place in connection with the etheric vehicle, the astral, and the mental.

*The moment wherein the energy of the Ego is transmitted from one sheath to a lower one.* It is often overlooked that the path of incarnation is not a quick one, but that the Ego descends very slowly and takes possession gradually of his vehicles; the less evolved the man, the slower is the process. We are dealing here with the period of time which transpires after the Ego has made the first move towards

descent, and not with the time which elapses between two incarnations. This work of passing on to a plane for purposes of incarnation marks a definite crisis, and is characterised by the exertion of the will in sacrifice, the appropriation of the substance in love, and its energising into activity.

*The moment wherein the particular type of force with which any particular sheath is energised is appropriated.* This brings the sheath concerned:

- a. Under the influence of the egoic ray,
- b. Under the influence of a particular subray of the egoic ray,
- c. And through that influence,—

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Under certain astrological influences,

Under certain planetary radiations,

Under the influences of certain force currents, emanating from certain constellations.

These three events have a very interesting analogy in connection with the work of the Logos in the construction of His physical body, the solar system, and also in certain correspondences which can be seen embodied in facts dealt with at the first three Initiations.

From the standpoint of the lower self, the two most vital moments in the work of the reincarnating Ego, are those in which the mental unit is re-energised into cyclic activity, and in which the etheric body is vitalised. It concerns that which links the centre at the base of the spine with a certain point within the physical brain via the spleen. This is dealing purely with the physiological key.

We might now touch upon a very interesting point concerning the dense physical body, dealing therefore with that which is not considered a principle either in the macrocosm or the microcosm. As we know, man is essentially mental man, and astral man; then the two take to themselves an etheric sheath for purposes of objective work. That is *the true lower man, these two in the etheric body*. But later—in order to know even on the lowest plane of all—man takes to himself a coat of skin, as the Bible expresses it, and puts on (over his etheric body) that outer illusory form we know so well. It is his lowest point of objectivity and his direct "imprisoning." This appropriation of a dense sheath by the Ego is subject to a very peculiar piece of karma connected with the four Kumaras, or Heavenly Men, Who form the logoic Quaternary. In the schemes which concern the logoic Triad (or those of the three major Rays or Heavenly Men) dense physical incarnation is not the appointed **[Page 789]** lot, and man functions in his lowest manifestation in etheric matter.

This appropriation of the lowest body is distinguished in several ways from the approach to the other sheaths. For one thing, there is no permanent atom to be vitalised. The physical plane is a complete reflection of the mental; the lowest three subplanes reflect the abstract subplanes and the four etheric subplanes reflect the four mental concrete planes. The manifestation of the Ego on the mental plane (or the causal body) is not the result of energy emanating from the permanent atoms as a nucleus of force but is the result of different forces, and primarily of group force. It is predominantly marked by an act of an exterior force, and is lost in the mysteries of planetary karma. This is equally true of man's lowest manifestations. It is the result of reflex action, and is based on the force of the group of etheric centres through which man (as an aggregate of lives) is functioning. The activity of these centres sets up an answering vibration in the three lowest subplanes of the physical plane, and the interaction between the two causes an adherence to, or aggregation around, the etheric body of particles of what

we erroneously term "dense substance." This type of energised substance is swept up in the vortex of force currents issuing from the centres and cannot escape. These units of force, therefore, pile up according to the energy direction around and within the etheric sheath till it is hidden and concealed, yet interpenetrating. An inexorable law, the law of matter itself, brings this about, and only those can escape the effect of the vitality of their own centres who are definitely "Lords of Yoga" and can—through the conscious will of their own being—escape the compelling force of the Law of Attraction working on the lowest cosmic physical subplane.

An interesting analogy (accurate on general lines [Page 790] though in detail not so apparent) exists between the building of the antaskarana on mental levels between the mental unit and the manasic permanent atom (whereby the Path of Liberation is travelled, and man set free) and the opening up of the channel between the centre at the base of the spine and the brain and thence to the head centre. Through this latter channel man escapes out of the dense physical body, and continuity of consciousness (between the astral and the physical planes) is reached. In the one case, through right direction of force, the etheric web no longer forms a barrier; it is destroyed and the man is fully conscious *in the physical brain* of what transpires on the astral plane. In the other case, the causal body also is eventually destroyed through the right direction of force. We will not here take up the specific work of building upon the scaffolding of the etheric body the dense physical form. It has been sufficiently dealt with in other books. We will only want to touch upon two more points which are of interest in this consideration of the work of the lunar Pitris in building man's body.

In connection with the building of the dense body, it should be stated that it appears as a human form, much in the nature of a cross within the ovoid of the other spheres. It is notably of a fivefold nature:

Head.  
Two Arms.  
Two Legs.

According to the position assumed by the man, he is seen as a symbol of the cross and is then fourfold (the two legs being considered as one lower limb) or, if separated, as fivefold, and has been then considered as the symbol of the five-pointed star. This fivefold nature of the dense physical body is brought about through the fact that only five centres primarily are really active in average man [Page 791] up to the third Initiation; all are there, and all are vitalised, but only five in this fivefold normal evolution are dominant. The force emanating from these five, therefore, sweeps the dense substance into a close aggregation. As two of the centres are not functioning as actively as the other five, an ovoid is not formed as in the case of the etheric, astral and mental sheaths. The fivefold shape of physical man is the result of the fivefold direction of force currents from five centres.

It might be interesting also to point out that the interaction of the energy of the solar Pitris and of the lunar Pitris produces a very definite effect upon the lower group of lunar Pitris, and is one of the means whereby they will eventually reach the stage at which the solar Pitris are. This (if fully realised by man) will bring him to a very careful control of his sheaths, and to a close attention to the direction in which his force or energy is turned. He is responsible for the work of aiding in the evolution of substance, being himself a manasaputra.

(h.) *Incarnation and Karma.* In resuming our consideration of the process pursued by the reincarnating Ego, it is necessary to point out that the entire subject radically concerns *energy*, and that



according to the place in evolution of the unit of force involved, so will the length of time required for the process be brief, or the reverse. In the early stages, the initiatory impulse is heavy and slow, and the matter required for the sheaths is of a correspondingly "low" grade, that is, it is of low vibratory capacity, and the time elapsing between the first vibration outwards on the mental plane, and the coordination of the dense physical body is a long one. Later on, the vibration becomes more powerful and the effects therefore are more rapidly felt. At the close of evolution, when the human unit is upon the Path and consciously controlling his destiny, and working off [Page 792] karma, the intervals intervening between two incarnations are brief or not as the man may choose in the interests of the work to be done, and according to his intention to achieve liberation from form. It must also be remembered that as the evolutionary process proceeds, the egoic activity calls out response not only from substance in the three worlds, but also from the formless levels of the system. The response will be felt finally on monadic levels. Then, after a moment of equilibrium, the effect of the rhythm is felt entirely on the higher planes, and leaves the lower.

The word "moment" is used here in its occult significance to specify a period of time, and must be considered as a period relative to a day or year of Brahma. One of the secrets of initiation is concerned with the apprehension of cycles, and with their duration, and the following terms have to be appreciated, their duration recognised, and their antithesis (an intervening pralaya) duly considered before a man is considered a true occultist.

- a. 100 years of Brahma -----An occult century. The period of a solar system.
- b. One year of Brahma-----The period of seven chains, where the seven planetary schemes are concerned.
- c. One week of Brahma-----The period of seven rounds in one scheme. It has a chain significance.
- d. One day of Brahma-----The occult period of a round.
- e. One hour of Brahma-----Concerns interchain affairs.
- f. One Brahmic minute-----Concerns the planetary centres, and therefore egoic groups.
- g. One Brahmic moment-----Concerns an egoic group, and its relation to the whole.

These are the greater periods of time, and when their significance is comprehended, much that is now obscure [Page 793] will be revealed. As yet, it is only to initiate that the true figures are given, the figures in the *Secret Doctrine*, such as the 100 years of Brahma, strike *the general average* but it must be ever remembered that in considering the figures where a scheme, for instance, is concerned, much latitude has to be allowed for individual planetary karma, and idiosyncrasy.

The following points are worthy of consideration when upon this subject, and deal with some interesting factors.

All the planetary Rishis are not equally "long-lived," in the occult sense of the term, and the seven planetary Logoi of the seven sacred planets are at different stages of evolution; Their vibratory response, therefore, differs, producing varying effects in time.

The three major planetary schemes (Uranus, Neptune, and Saturn) have not, as yet, received their fullest stimulation, and will not do so until the "energy of the sacred seven" has been transferred to Them. Figures, therefore, as regards their duration and persistence are not in order.

The figures for the planets concerned with the "inner round" differ as to *length of time* but not as to space location from those of other planets.

The true figures in connection with any planetary scheme and its occult activity are not ascertainable by the man who cannot be trusted with the significance of the other planetary bodies (of great number) within the solar ring-pass-not. The entire solar sphere is full of such bodies, characterised by the same features as are the seven and the ten, and each of them in some degree has an effect upon the whole. Figures, therefore, cannot be considered as final until the effect of the lesser planetary bodies upon their immediate neighbours is known, and the extent of their planetary radiation has been gauged. There are more than 115 of such bodies to be reckoned with, and all are at varying stages of vibratory [Page 794] impulse. They have definite orbits, they turn upon their axis, they draw their "life" and substance from the sun, but owing to their relative insignificance, they have not yet been considered factors of moment. This attitude of mind will change when etheric vision is a fact, and the reality of the existence of an etheric double of all that is in manifestation will be recognised by scientists. This fact will be demonstrated towards the close of the century, and, during the early part of the next century a revolution in astronomical circles will occur which will result in the study of the "etheric planets." As these bodies are organs of energy, permeating the dense form, the study of the interaction of solar energy, and the occult "give and take" of planetary bodies will assume a new significance. Certain planetary bodies (both greater and lesser) are "absorbers," others are "radiators," while some are in the stage of demonstrating a dual activity, and are being "transmuted." All these circumstances require to be considered by the initiate who is dealing with cycles.

Figures also must be computed when the effect upon the planets of what are called "asteroids" is known. This is much greater than exoteric science has so far admitted, but the significance of this must eventually be interpreted in terms of energy and on etheric levels.

Another factor in computation which must also be considered is the effect of the various moons upon any planetary scheme, and the true meaning of the eighth sphere in connection with dense substance. Every moon is occultly a "point of corruption," or that which is passing off in noxious gases. The transmutation of the form has been proceeded with in their case to a point where all that represents *vital* energy has left, all solar life has passed off, no remnants of pranic energy remain, and that which is to be seen is simply the decay of the physical body,—a decay which is proceeding on etheric levels as well as [Page 795] on physical. The decay of a moon has as great an evil effect upon all that contacts it as a decaying body on earth has upon its surroundings. It is occultly "offensive." This will be more truly apprehended when the etheric double of our moon is studied. As the moon becomes small through the process of disintegration, its effect upon the Earth will be correspondingly lessened, and this stage will be paralleled by a consequent greater freedom from evil impulse of the sons of men. Better conditions among the animals will be another result above all else, and the dying out of that which is noxious in the animal kingdom. By the time the seventh round is reached, the evil effect of the then moon (which will have to all intents and purposes practically disappeared) will be finished. During the fifth round, men will discover how to neutralise any remaining effects through scientific achievement and knowledge of the necessary sounds and mantrams, and thus much evil will be offset. The etheric moon is included in these remarks. The greatest effect of moon conditions is to be seen working out predominantly in the terror, and present distress in the animal kingdom.<sup>58</sup>

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<sup>58</sup> Bible. Romans, 8:22.

A further factor in cyclic computation lies in the effect of the following stars and constellations upon our system and upon any particular scheme within the system:

- a.* The Great Bear.
- b.* The Little Bear.
- c.* The Pole Star, especially where our planet is concerned.
- d.* The Pleiades.
- e.* The constellation of Capricorn.
- f.* Draco.
- g.* Sirius.
- h.* The various constellations and stars of the Zodiac.

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The mystery is hidden in esoteric astrology, and until the subject of energy working through the etheric body, of radioactivity, and of the transmutation of all bodies from a lower state into a higher is better comprehended, the true mystery of the "influence" of these various bodies upon each other will remain at its present stage—an unrevealed secret. If the radiatory effect of a human being or of a group of human beings upon each other is as yet practically an unknown thing from the standpoint of practical science, so the occult effect of these greater forms upon each other remains unknown. Science recognises certain effects, leading and tending to the general coherence of the universe, just as the general laws of the social order among men are theoretically apprehended, but the true scientific realisation of energy-radiations emanating from the etheric bodies of all these suns and groups of suns, and from all these planets and groups of planets is little understood. Their atomic activity is recognised, but that department of their being, which finds its correspondence in "animal magnetism" in man, is little realised, while the even more potent factor of the magnetic radiation of their astral bodies is totally uncalculated, nor is it admitted. All these factors have to be allowed for in any consideration of the factor of time and cycles, and the true esoteric knowledge is not to be gained by the study of figures by the lower mind. It comes as the result of the intuition and is stimulated at initiation.

All that has here been pointed out, can be applied equally (though in a very finite sense) to the ego and its cycles, and also equally, considerations other than the purely "personal" will enter into its time periods. The influence of other groups and of other units, the effects of radiation from other rays, and of certain types of force as yet unrevealed, and thus outside our consideration, are concerned with its appearing, with the duration of its **[Page 797]** manifestation, its subsequent obscuration, and final pralalyic interval. As the Ego has time periods corresponding to those of Brahma, and its "100 years" and its "777 incarnations" have a solar analogy, so equally groups of Egos differ as to time, just as the planetary schemes are analogous in evolution but differ where their periods are concerned. The Law of Periodicity is one, but as it is based upon initial impulse, and upon the rhythmic beat of the "central heart" or the "central sun" of any organism (solar system, planetary scheme, planetary chain, egoic group or individual egoic life) the true nature or "family" of any such organism must be ascertained before cyclic pronouncements can be made with any hope of approximate accuracy. This was why H. P. B. sought to emphasise the need of studying the "astral family" and occult heredity of any person, for in the astral is to be found the clue to the "egoic family or group." With this clue the student can then ascertain the characteristics of his group on egoic levels, its place among other egoic groups, and eventually his ray or group centre. As time elapses, the true study of heredity and esoteric transmission will open up, and the whole fabric of thought built up around such modern expressions as:

- a. Consanguinity or blood ties
- b. Physical heredity
- c. Atavism
- d. Inter-marriage
- e. Family relationships
- f. The family unit
- g. Soul mates
- h. Divorce and many other terms

will be shifted to higher planes, and will be recognised and used in connection with soul relationships. They are, as yet, but a faint realisation on the physical plane of [Page 798] certain inner relations, which are seeking outer response. When all aggregates of ideas are interpreted in terms of force and energy, in terms of attraction and repulsion, or the vibratory response of units to each other, and of aggregates of units to other groups, we shall have the clearing up of many problems and a simplification of life. Men will be true to their group affiliations, and the present misgrouping and mismating will gradually, through knowledge, die out.

We can now take up the consideration of karma in its relation to the act of reincarnation. As we are well aware, the law of karma is the most stupendous law of the system and one which it is impossible for the average man in any way to comprehend, for, if traced back along its central root and its many ramifications, one eventually reaches the position where causes antedating the solar system have to be dealt with, and this point of view can only be usefully grasped by a high initiate.

This great law really concerns, or is based on causes which are inherent in the constitution of matter itself and on the interaction between atomic units whether we use this expression in connection with an atom of substance, a human being, a planetary atom or a solar atom.

We might express it also in saying that the will aspect or initiatory impulse is primarily that which produces cause, which is cause itself. It should be remembered ever that *cause* involves the idea of duality, i.e., that which initiates, and that which is produced simultaneously by the initiation. The two ideas are inseparable, yet nevertheless the second idea in its most abstract connotation must not be considered literally as an *effect*; true effect involves a third idea. Some appreciation of the problem may be gleaned by a consideration of phenomena which ever involves this dual initiatory cause and its objective effect:

[Page 799]

- a. Spirit-matter in dual activity produces the objective universe.
- b. Electric fire and fire by friction when brought into contact produce solar fire; it flashes forth from darkness, yet a darkness which is potent with energy.
- c. Will-desire is the cause of incarnation; the will-to-be reacting on substance (whose main quality is desire or responsiveness to sensation) produces the forms through which the central Life or Existence seeks expression.
- d. Ideas and thought-matter together produce thoughtforms.

If the student considers these points, it will become apparent that it is not possible for him to do more than study the *effects* produced by the juxtaposition of the pairs of opposites; he cannot dissociate them in his mind and deal with Spirit *per se*, or with matter *per se* any more than the atom of substance in

man's physical body can dissociate itself from that body, and consider itself independently of form influences. All atoms are always controlled by the following factors, just as a man in the body of a planetary Logos, and a planetary Logos within His greater Whole will be equally controlled by the same basic principles:

*The influence and quality of the organ* or unit in which it finds a place. In the human atom this means his group force or influence.

*The life influence of the entire physical body* of which any atom is a corporate part. In the human atom this means the influence of the particular centre in which his egoic group has a place, and the type of energy which it embodies.

*The life influence of the desire or astral body*, the strongest karmic agency which has to be considered. **[Page 800]** In the human atom, this involves the influence of the three centres in the body of the Heavenly Man which form any specific "force triangle," and which have much to do with the liberation of *groups of Egos* from manifestation.

*The life influences of the mental body*, or of that principle which imposes upon the atom the quality of activity in form, which governs the reaction of the atom to its group life, and which enables the quality of its life to be demonstrated. In the human atom this concerns those causes which are incident to a man's Ray, or literally the influence of the life of the planetary Logos as He functions as a self-conscious Life on His Own plane, as He works out His Own plans, and consequently sweeps into activity the cells of His body as mere incidents where He (the basic central life) is concerned.

*The life impulse of the Thinker* functioning in the causal body who—though a great abstraction or the Absolute where the cellular life is concerned—is nevertheless a potent and active factor in the imposition of rhythm upon the atom in every body. In the human atom, this brings in the influence of the life of the solar Logos, for that Life imposes rhythm upon every human atom in the system, and does so through the agency of substance and its inherent quality, sensation.

In these thoughts, we have but approached the study of karma from a fresh angle, and endeavoured to show the sources of the "influences" which play upon all atomic lives.

The atom likewise is controlled by its own "esse," or by its own inherent nature or vibration, which was the quality of matter itself before it was aggregated into a solar system, and which was the vibratory activity produced through the rhythmic life of an earlier solar system. **[Page 801]** This is equally true of all atoms of all grades, but only in connection with the atom of substance, and to some degree with the human atom, is it in any way possible to ascertain the predisposing causes. Until the mystery of the Great Bear is revealed and is known as it is, and until the influence of the Pleiades is comprehended, and the true significance of the cosmic triangle formed by

- a. The seven Rishis of the Great Bear,
- b. The seven planetary Logoi of our solar system,
- c. The seven Pleiades or Sisters,

is revealed, the karma of the seven sacred planets will remain unknown. All that we can see is its working out in the solar system. The intricacy of the whole subject will be apparent when it is borne in

mind that not only do these three groups form a cosmic triangle, but that within that triangle many lesser triangles have to be studied. Any one of the seven Rishis with one of our planetary Logoi and one of the seven Sisters may form a subsidiary triangle, and all must thus be studied.

In connection with the karma of the solar Logos, the subject is even more abstract and incomprehensible. It lies hidden—not in the seven constellations—but in the three constellations which concern the three bodies of His Personality and which in themselves are but manifestations of a central LIFE past our concept and our recognition. It concerns the manifestation in time and space of the ONE ABOUT WHOM NAUGHT MAY BE SAID, and Whose relationship to the solar Logos finds a faint analogy in that of the planetary Logos to man, the human unit. It profits not to extend the thought any further.

We are but seeking to emphasise the fact of the interdependence of all atoms and forms, to lay stress upon the reality of the variety of influences which play upon all [Page 802] that is manifesting, and to call attention to the fact of the karma of the past aeons, kalpas and that unknowable period in which the initiatory impulses were set up which are still persisting, and which God, man and atoms are still working out and off. Influences or vibrations, calling forth response, play upon every form and atom in the solar system and all that can be predicated of them is that they tend to develop consciousness of some kind, impose certain rhythms according to that conscious response, and produce aggregations or group activity.

The liberation from karma about which would-be occult students so glibly talk is after all but the freeing of the atom from its own personal problem (the problem of response to unitary sensation), and its conscious acquiescence in group response and work. It marks the dissociation of the human atom from the rhythm imposed upon him by the lower "influences" which find their channel of approach through his vehicles, or lunar bodies, and his consequent willing recognition of the will-impulse of his greater whole, or the life of the egoic group—a centre in the planetary body. It involves atomic control, but involves also conscious subjection to the karma of the Heavenly Man. Man is no longer the slave of the rhythm of matter *per se*, but controls it in the three worlds of his endeavour; he is still nevertheless controlled by the group karma of the planetary centre, by its influence, life and vibratory impulse. The same can be predicated of a Heavenly Man, and of a solar Logos.

We might, in closing, express the same thought in terms of fire, remembering that words only limit and confine the thought, and that the main reason for this mode of approach is to bring pictorially before man some aspects of the central idea.

"Electric fire, or will-impulse" in conjunction with "fire by friction" produces light or "solar fire." Electric fire is force or energy of some kind, and hence in itself [Page 803] is fundamentally an emanation. "Fire by friction" is substance with the quality of heat as its predominant characteristic; it is latent heat or sensation. Both these ideas, therefore, convey the idea of duality. An emanation must have its originating source, and heat is but the result of friction, and is necessarily dual. Both these concepts involve facts long antedating the solar system, and hidden in the Universal Mind. All that we can scientifically ascertain is the nature of that which is produced by their approximation, and this is solar fire or light. These thoughts may make clear somewhat the significance of the number five, esoterically considered. Electric fire, being an emanation is essentially dual in concept, and so is fire by friction; they together produce solar fire, and thus the esoteric fifth.



It will be apparent that when a man speaks of karma, he is dealing with something much wider than the interplay of effect and cause within the sphere of his own individual routine. He is, in all things, governed by causes originating in the aggregate of lives which form his egoic group, by the aggregate of groups which form one petal in a centre of a Heavenly Man, by force or purpose circulating through a triangle of centres, and by the life energy or purposeful will of the planetary Logos Himself. Finally he is governed by the will of the solar Logos as it demonstrates itself in initiatory activity. Beyond this we need hardly go, but enough has been said to show that every human atom is under the dominance of forces outside his own consciousness, which sweep him and others into situations from which there is no escape, and which are to him incomprehensible.

This has been at no time better illustrated than in the event of the late war and in present world conditions; these are effects of causes having their origin in the renewed activity of a certain planetary triangle, and in the vibration set up by our planetary Logos on the moon-chain, [Page 804] and which had a faint beginning in an earlier solar system. This vibration impinged primarily upon certain atoms and groups of atoms in His body, principally those composing the human and animal kingdoms, and produced the apparently dire results which we have been witnessing. So great was the effect of His energy, that the vegetable kingdom was somewhat (though not so much) affected, and the mineral kingdom felt the effect in a startling manner, far more than the vegetable kingdom and almost as much as the animal. Here we have a setting of circumstances outside human and even group control, which illustrates the helplessness of man in certain conditions, and which serves to bring in factors apparently apart from the individual vibration of the fourth kingdom.

Nevertheless, within limits, man definitely does "control his destiny," and can initiate action which produces effects recognisable by him as being dependent upon his activity along a particular line. He does, on a miniature scale, repeat the procedure of the Logos on a vaster scale, and thus is the arbiter of his own destiny, the producer of his own drama, the architect of his own home, and the initiator of his own affairs. Though he may be the meeting place of forces outside his control, yet he can utilize force, circumstance and environment and can turn them, if he so will, to his own ends.

The working out of karmic law in a man's own life might be broadly divided into three divisions, in each of which a different type of energy is demonstrating, producing effects upon the lower and higher bodies of a definite nature.

In the very early stages, when man is scarcely more than an animal, the vibratory activity of the atoms of his three sheaths (and of the lowest primarily) governs all actions on his part. He is the victim of the vibratory activity of physical substance, and much that occurs is the [Page 805] consequence of the interaction between the Ego and its lowest manifestation, the physical sheath. The centre of attention is the physical body and only faintly are the two subtler bodies responding. The egoic impulse is slow and heavy, and the vibration is directed to producing response between the egoic consciousness and the atoms of the physical body. The physical permanent atom is more active than the other two. It is the aspect of "fire by friction" which is fanned by the egoic breath, with a triple object in view:

- a.* Co-ordinating the physical body.
- b.* Increasing the resistance of the etheric web, a work which was only carried to the desired point by the middle of the Atlantean root-race.
- c.* Bringing certain of the lower centres to the necessary stage of expression.

The heat of the atoms in the bodies is increased during this stage, and their atomic life co-ordinated, while the triangle between the three permanent atoms becomes a demonstrable fact and not a faint indication.

During the second stage, the law of karma or karmic influence (through the inevitable reflex action produced by the increased activity of the sheaths) turns its attention to the working out of desire, and its transmutation into the higher aspiration. Through experience, the pairs of opposites are recognised by the Thinker, and he becomes no longer the victim of the vibratory impulses of his physical body; the factor of intelligent choice becomes apparent. The man begins to discriminate between the pairs of opposites, choosing ever in the early stages that which appeals most to his lower nature and that which he believes will bring him pleasure. The centre of the attention of the Ego is the astral body, and it becomes so closely co-ordinated with the physical body that the two form one united expression of desire. The mental body [Page 806] remains comparatively inactive at this stage. The love nature of the Ego is in process of being developed, and this stage is the longest of the three. It deals with the evolution of the petals of the egoic lotus, and with the blending of solar fire and of fire by friction. Reflex action between the lower and the higher during this middle period produces three effects, which will be seen, if carefully studied to convey much information anent the working out of the law of Karma. These three effects are:

1. The development of the astral permanent atom with a concurrent stimulation of the physical permanent atom, and thus the growth and evolution of the two sheaths concerned.
2. The co-ordination of the threefold man through the innate vitality of the astral body and its effect upon the mental and the physical. This is the kama-manasic period, and as this body is the only complete sphere in the threefold lower man, it is the most powerful body inherently for it embodies (as does the solar system) the heart aspect, or embryonic love nature, which it is the object of macrocosmic and microcosmic evolution to develop.
3. Finally the unfoldment of the nine egoic petals in three stages.

In the working out of the law we must therefore note that man is first of all the victim of the impulses of dense substance or of the brahma aspect, and thus repeats rapidly the evolutionary process of the preceding solar system; in the second stage he is the victim of desire, or of his own love nature.

In the third stage, the law of karma works through a man's mental nature, and awakens in him recognition of the law, and an intellectual apprehension of cause and of effect. This is the shortest stage but is also the most powerful; it concerns the evolution of the three inner [Page 807] petals shielding the "jewel," and their ability to disclose at the right moment that which lies hidden. It covers the period of the evolution of advanced man, and of the man upon the Path. In connection with the human family it covers the first half of the next round, prior to the great separation. Electric fire is beginning to make its radiations felt, and the will or purpose of the Ego is now consciously realised upon the physical plane. The three permanent atoms form a triangle of light, and the petals of the lotus are rapidly unfolding. When the will and purpose of the Ego are realised by man in his waking consciousness in the physical brain, then the law of karma in the three worlds is becoming neutralised, and man is on the verge of liberation. He has exhausted the initial vibration, and there is no response within his sheaths to the threefold vibration of the three worlds; he stands freed from the three kingdoms and the fourth.

*d. On the building of the Causal Body.*

We enter now upon one of the most vitally practical parts of our Treatise on Fire, that which deals with the building of the causal body, or body of manifestation of the Ego. It concerns the work of the solar Angels, or the true self-conscious Identity, man. If the student has in any way apprehended the general trend of the earlier pages, he will now be in a condition of mind which will enable him to interpret all that is said in terms of energy, or of that vibratory activity which is produced by the three major phases of electrical phenomena, the union which produces that divine manifestation called Man, or, when the aggregated units are considered, the human kingdom.

*(a) Introductory remarks.* We have studied somewhat the constitution of the Triangles, or Pitris, Who, through self-sacrifice, endow man with self-consciousness, building his egoic vehicle out of Their own essence. We [Page 808] have touched briefly upon the lunar Pitris, who endow man with his lower sheaths and principles through which the energy of the solar Lords may make itself felt, and we shall now proceed to study three things:

First, the effect of the higher energy upon the lower bodies, as it gradually makes itself felt during the evolutionary process, and thus simultaneously "redeems" man in an occult sense, and also "elevates" the lunar Pitris.

Second, the effect of this energy on the mental plane in the development and unfoldment of the egoic lotus.

Third, the awakening to activity of the central Life within the lotus. This activity demonstrates in a twofold manner:

- a.* As the realisation by the man on the physical plane within the physical brain of his divine nature, resulting in a consequent demonstration of divinity upon earth, prior to liberation.
- b.* As the conscious activity of the individual Ego on the mental plane in co-operation with its group or groups.

In the first case, we have the effect of the egoic life upon its sheaths, and their subsequent control, and in the second case we have the self-awakening of the egoic unit on its own plane; in the third case, we have a group realisation, or the entrance by the unit into the consciousness of the Heavenly Man.

It will not be possible to do more than indicate broad general lines of development. The subject of egoic evolution cannot be fully comprehended until after initiation, but it is felt now by the Teachers on the inner side that the main principles had better be given out at once in view of the unexpected development (since the opening of this century) of two great sciences:

*The Science of Electricity.* The investigations of scientists [Page 809] have been greatly stimulated by the discovery of radium, which is an electrical phenomenon of a certain kind, and by the knowledge this discovery brought of the radioactive substances; the development of the many methods of utilising electricity has also greatly aided. This science has brought man to the threshold of a discovery which will revolutionise world thought on these matters, and which will eventually solve a great part of the economic problem, thus leaving many more persons free for mental growth and work. This expansion of knowledge can be looked for before one hundred and fifty years have transpired.

*The Science of Psychology.* The psycho-analytic theories which (though indicative of progress) are yet tending in a wrong direction, may prove disastrous to the higher development of the race unless the true nature of the "psyche" is elucidated. When the public mind has apprehended, even cursorily, the following briefly stated facts, the trend of popular education, the object of political science, and the goal of economic and social endeavour will take a new and better direction. These facts might be summed up in the following postulates:

I. Man is *in essence* divine.<sup>59</sup> This has ever been enunciated throughout the ages, but remains as yet a beautiful theory or belief, and not a proven scientific fact, nor is it universally held.

**[Page 810]**

II. Man is in fact a fragment of the Universal Mind, or world soul,<sup>60</sup> and as a fragment is thus partaker of the instincts and quality of that soul, as it manifests through the human family. Therefore, unity is only possible upon the plane of mind. This, if true, must lead to the tendency to develop within the physical brain a conscious realisation of group affiliations on the mental plane, a conscious recognition of group relationships, ideals and goal, and a conscious manifestation of that continuity of consciousness which is the object of evolution at this time. It will further produce the transference of the race consciousness from the physical plane to the mental, and a consequent solving through "knowledge, love, and sacrifice" of all present problems. This will bring about emancipation from the present physical plane disorder. It must lead to the education of the public as to the nature of man, and the development of the powers latent within him—powers which will set him free from his present limitations, and which will produce in the human family a collective repudiation of the present conditions. When men everywhere recognise themselves and each other, as divine self-conscious units, functioning primarily in the causal body but utilising the three lower vehicles only as a means of contact with the three lower planes, we will have government, politics, economics and the social order readjusted upon sound, sane and divine lines.

III. Man in his lower nature, and in his three vehicles, is an aggregate of lesser lives, dependent upon him for their group nature, for their type of activity, and collective response, and who— **[Page 811]** through the energy or activity of the solar Lord—will themselves later be raised, and developed to the human stage.

When these three facts are understood, then and only then will we have a right and just comprehension of the nature of man.

Again, this realisation will bring about three changes in the thought of the age:

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<sup>59</sup> Each human being is an incarnation of God.—S. D., III, 449. Compare:—S. D., II, 541; S. D., III, 475, and the Biblical words: "I have said, Ye are Gods." "Know ye not that ye are the Temple of the Holy Spirit?"

No Being can become a God without passing through the human cycles.—S. D., II, 336.

Man therefore is like God in that he represents the pairs of opposites, good and evil, light and darkness, male and female, etc. He is a duality.

He represents also God in that He is a triplicity, being three in one, and one in three.—See S. D., II, 553.

By man the divine Monad is meant.—S. D., II, 196.

<sup>60</sup> S. D., I, Proem., pp. 42-44.

(1) *A readjustment of the medical knowledge of man*, resulting in a truer understanding of the physical body, of its treatment, and of its protection, and thus producing a juster apprehension of the laws of health. The aim of the physician will then be to find out what it is in a man's life which is preventing egoic energy from flooding every part of his being; to find out what lines of thought are being indulged in which are causing that inertia of the will aspect which is so conducive to wrongdoing; to ascertain what it is in the emotional body which is affecting the nervous system, and thus obstructing the flow of energy from the love petals of the egoic lotus (via the astral permanent atom) to the astral body, and from thence to the nervous system; to discover what is the hindrance in the etheric body which is preventing the right flow of prana, or of solar vitality to every part of the body.

It is essential that in days to come medical men should realise that disease in the physical body is incidental to wrong internal conditions. This is already being somewhat considered but the whole question will remain but a beautiful theory (even though an incontrovertible one in view of the achievements of mental scientists and of the various faith healers) until the true nature of the ego, its constitution, its powers, and its field of influence are duly apprehended.

This revelation will come when medical men accept this **[Page 812]** teaching as a working hypothesis, and then begin to note, for instance, the powers of endurance shown by the great souls of the earth, and their capacity to work at high pressure, and to remain practically immune from disease until (at the close of a long life of usefulness) the Ego deliberately chooses to "die-out" of physical existence. It will come when the medical profession concentrates upon preventative action, substituting sunshine, a vegetarian diet, and the application of the laws of magnetic vibration and vitality for the present regimen of drugs and surgical operations. Then will come the time when finer and better human beings will manifest on earth. When also physicians learn the nature of the etheric body, and the work of the spleen as a focal point for pranic emanations, then sound principles and methods will be introduced which will do away with such diseases as tuberculosis, debility, malnutrition and the diseases of the blood and of the kidneys. When doctors comprehend the effect of the emotions upon the nervous system, they will turn their attention to the amelioration of environal conditions, and will study the effects of the emotional currents upon the fluids of the body, and primarily upon the great nerve centres, and the spinal column. When the connection between the dense physical and the subtler bodies is a fact established in medical circles, then will the right treatment of lunacy, of obsessions, and of wrong mental conditions be better comprehended, and the results more successful; finally, when the nature of egoic force, or of energy is studied, and the function of the physical brain as the transmitter of egoic intent is better comprehended, then the coordination of man's entire being will be studied, and illness, debility and disease, will be traced to their just cause, and will be treated through the cause and not just through the effect.

(2) *The entire social world of thought* will apply itself to the understanding of the emotional nature of **[Page 813]** humanity, to the group relationships involved, and to the interaction between individuals and other individuals, between groups and other groups. These relationships will be interpreted wisely and broadly and a man will be taught his responsibility to the lesser lives which he ensouls. This will produce a just direction of individual force, and its utilisation for the stabilisation, the development, and the refining of the substance of the different vehicles. Men will also be taught their definite responsibility under law to their own individual families. This will bring about the protection of the family unit, and its scientific development; it will cause the elimination of marital troubles, and the abolition of abuses of different kinds, so prevalent now in many family circles.

Responsibility to the community in which a man is placed will likewise be emphasised. Men will be taught the true esoteric meaning of citizenship—a citizenship based upon egoic group relations, the law of rebirth, and the real meaning of the law of karma. They will be taught national responsibility, and the place of the community within the nation, and of the nation within the comity of nations. Men will finally be taught their responsibility to the animal kingdom. This will be brought about in three ways:

1. Man's truer understanding of his own animal nature.
2. A comprehension of the laws of individualisation, and the effect of the influence of the fourth, or human, kingdom upon the third, or animal, kingdom.
3. The work of an Avatar of a lesser order Who will come in the beginning of the next century to reveal to man his relationship to the third kingdom. His way is being prepared by the many who in these days are developing public interest through the [Page 814] various societies for the benefit and protection of animals, and through the many stories to be found in books and current periodicals.

We are told by H. P. B.<sup>61</sup> that the sense of responsibility is one of the first indications of egoic control, and as more and more of the human family come under egoic influence, conditions will be bettered slowly and steadily in every department of life.

(3) *In the educational world* an apprehension of man's true nature will bring about a fundamental change in the methods of teaching. The emphasis will be laid upon teaching people the *fact* of the Ego on its own plane, the nature of the lunar bodies, and the methods of aligning the lower bodies so that the Ego can communicate direct with the physical brain, and thus control the lower nature and work out its purposes. Men will be taught how, through concentration and meditation, they can ascertain knowledge for themselves, can develop the intuition, and thus draw upon the resources of the Ego. Then will men be taught to *think*, to assume control of the mental body, and thus develop their latent powers.

In the above few remarks are indicated very briefly and inadequately the results which may be looked for from a true understanding of the essential nature of man. It has been written in view of the necessity these days of a statement as to the real or inner man, and as to the laws of the kingdom of God. That inner man has ever been known to be there, and the "kingdom within" has ever been proclaimed until H. P. B. came and gave out the same old truths from a new angle, giving an occult turn to mystic thought. Now comes the opportunity for man to realise the laws of his own being, and in that realisation those who stand on the verge of intuitional apprehension of knowledge and those of scientific bent who are willing to accept these truths as a working [Page 815] hypothesis to be utilised as a basis for experiment until proven false, will have the chance to solve the world problems from within. Thus will the Christ principle be manifested upon earth, and thus will the Christ nature be demonstrated to be a fact in nature itself.

The value to the public thought of a true explanation of the evolution of the Ego, and its gradually developing power on earth is very great. There are two ways in which man may view this matter, both of which provide food for meditation, and well merit serious consideration. Both of them have been somewhat dealt with by thinkers of many schools of thought, and hence do not require any lengthy elucidation. The problem may be regarded as one calling for the elevation of the inner consciousness of the human unit (functioning in the physical body) to the higher levels of the mental plane, and

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<sup>61</sup> S. D., III, 580.

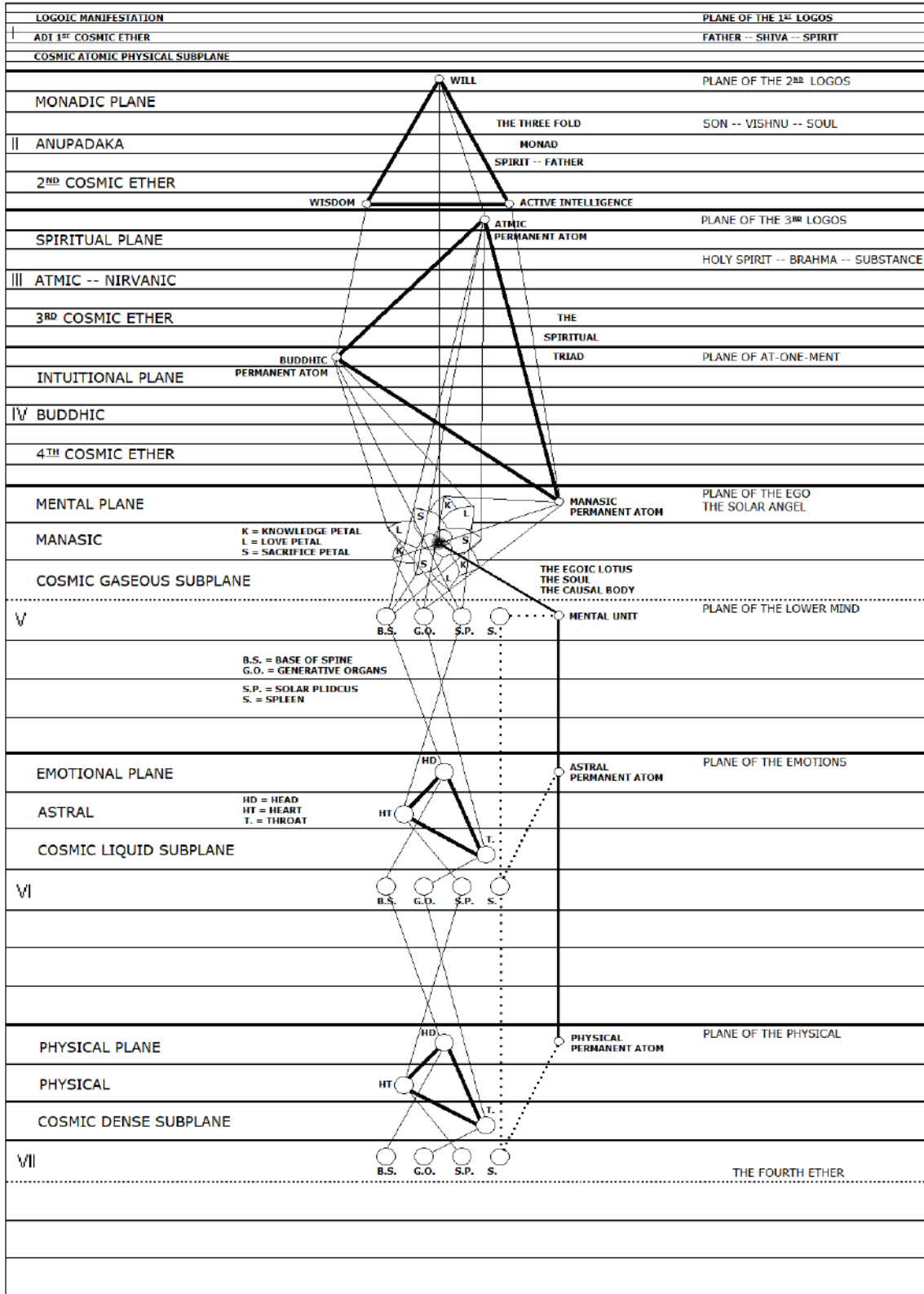


therefore involves a raising or expansion of his waking consciousness till it becomes aware of this higher life. This is the way of mystical approach, and many instances of its successful accomplishment can be studied in the lives of the mystics of all ages. By sheer devotion and strenuous application, and by a severe disciplining of the physical body, the mystic effects his entrance into the heart centre of his little system, and his life becomes irradiated by the beams of his own central sun—the egoic light divine. The problem may again be regarded as one in which the effort of the man is concentrated in an attempt to bring down into the physical brain consciousness, and thus on to the physical plane, the life and power and energy of the inner centre, the Ego. This involves necessarily a scientific apprehension of the laws of being, and a recognition of the dual nature of the Self. It involves a devotion to the work of bringing about a domination of the lunar lords through the radiant control of the solar Lord. This is the occult method. It is the method of studying the constitution of those entities who form the **[Page 816]** fourfold lower nature, the personality, and a close investigation of those divine Essences Who build the body of the Ego or higher self. To this must be added a severe application of the laws of nature to the individual problem.

What is proposed in this Treatise is to follow the latter method, as the aim is to make clear the rationale of the process.

(b) *The evolution of the petals.* The building of the causal body is the result of dual energy, that of the lower self with its reflex action upon the higher unit, and that of the natural energy of the self as it makes its direct impress upon the substance of the egoic lotus. It should here be remembered that, subtle though the material may be, the egoic lotus is as truly substance of a particular vibration as is the physical body, only (owing to its rarity) physical plane man regards it practically as nonsubstantial. It is in fact, as earlier pointed out, the result of the dual vibration of the fivefold Dhyanis or Gods in conjunction with the fourfold Quaternary, or the Pitris of the lower vehicles. Through a conscious effort of the planetary Logoi, these Dhyanis and lower Pitris are brought into a close relationship. This produces (upon the third subplane of the mental plane) a ninefold vibration or whorl in the gaseous matter of the plane—for this is the cosmic gaseous subplane—which, after a certain period of persistence, assumes the form of a nine-petalled lotus. This lotus is folded over in bud shape upon the central point, or heart of the lotus—that spark of electric fire which by its action or innate vitality working upon the substance of the lotus, attracts to itself sufficient of that substance to form three inner petals, which closely shield the central spark; these are nevertheless of the same substance or essence as the nine other petals. The student must be careful not to materialise his concept too much and it might therefore be wise for him to view this manifestation from other angles and employ other terms to express the same idea. For instance, the body of the Ego may be viewed in the following four ways:

## CHART VIII THE EGOIC LOTUS AND THE CENTERS



**[Page 818]**

As *nine vibrations*, emanating from a central point, which, in its pulsation or radiations produces three major vibrations of great force pursuing a circular activity around the centre; the nine vibrations pursue a diagonal path until they reach the periphery of the egoic sphere of influence. At this point they swing around, thus forming the well-known spheroidal form of the causal body.

As *nine petals* of a lotus, radiating from a common centre, and hiding within themselves three central petals, which conceal a central point of fire. The radiations from the tip of each petal are those which cause the illusion of a spheroidal shape.

As *nine spokes* of a wheel, converging towards a central hub, which is in itself threefold, and which hides the central energy or dynamo of force—the generator of all the activity.

As *nine types* of energy which produce definite emanations from a threefold unit, again itself an outgoing from a central unit of force.

For all purposes, the second definition will be the one of the most use to us in our attempt to picture the constitution, nature, method of development and true evolution of the Ego, functioning in the causal body.

In terms of fire, the same truths may be expressed as follows, and this should be carefully pondered upon by the student of this Treatise:

1. Electric fire.....Spirit.....Will aspect.....Jewel in the lotus.
2. Solar fire.....Consciousness....Love aspect.....The nine petals.
3. Fire by friction....Substance.....Activity aspect....The three permanent atoms.

**[Page 819]**

In *electric fire*, the Monad is represented in its threefold nature, and stands for that type of manifestation which will be brought to its highest stage of development in the next solar system.

In *solar fire*, these solar Pitris in their ninefold formation represent and make possible the unfolding of the consciousness of the Monad through the medium of the Ego in the three worlds of human evolution.

In *fire by friction*, the lunar Pitris are represented and constitute the lower self, the personality, or those vehicles by means of which the Ego in turn is to acquire experience on the lower planes.

Yet these three are one in manifestation within the egoic auric egg, and the interchange of energy and vitality proceeds steadily. Spirit uses the Soul, or the Ego, as a vehicle of enlightenment, and the Ego uses the lower Quaternary as its medium of expression. The evolution of Spirit can really therefore be divided into three stages:

First. The stage in which the lunar Pitris function primarily, and prepare the lower sheaths for occupancy. The lower vibrations control, and "fire by friction" is that which warms and nourishes to the practical exclusion of all else.

Second. The stage in which the solar Pitris gradually become predominant, in which the egoic consciousness is developed. The sheaths are occupied by the Thinker, are gradually controlled by him, are bent to his will and purpose, and are eventually discarded. The middle vibrations control and solar fire irradiates; it lights up in due course of evolution the lower sheaths; it gradually increases its heat, and eventually aids in the destruction of the forms.

Third. The stage in which electric fire is revealed, and through the intensity of its blaze puts out the other fires. The lunar Pitris have fulfilled their work, the solar Pitris [Page 820] have developed the self-conscious unit, man, and the monad (having utilised both) discards both, and withdraws into itself, this time plus the gain of material existence, and plus developed love-wisdom.

In terms of the old Commentary, the truth is thus stated:

"The Lord of Life Himself sits at the heart and watches. The Lords of solar fire pursue their task and sacrifice themselves to the lunar Lords of all the lower planes. They die, but resurrect. They pass without, and come again. Yet the Lord of Life sits still.

The lunar Lords begin to die; their power begins to wane with each successive cycle. The solar Lords shine forth in triumph and consign the fourfold ones to fire,—the fire which burns and dissipates the form.

Many times the work repeats itself; the cycles wax and wane, until the day triumphant when the solar Lord acclaims himself and knows himself the ruler.

The Lord of Life then turns Himself, and arises in His might. He consumes the solar Lords, and they perish as did the lunar Lords. He speaks a Word; the fire descends. The blaze bursts forth. Gone is the lower fire through the flame of solar burning, gone is the middle fire through the intensity of fire from Heaven.

Naught remaineth save a threefold flame of violet, indigo and yellow. THAT disappears. Then darkness reigns. Yet the Lord of Life persists, though invisible."

As we know, the egoic lotus consists of three circles,—each circle being composed of three petals, and all shielding the inner bud where hides the jewel. It is with the evolution of these petals that we are concerned, with their formation, their vitalisation, their nurturing, and eventual unfoldment. It will be useful for the student at this stage to remember that we are primarily dealing with the development of the second aspect in man, the love-wisdom aspect, and are only secondarily considering the third aspect, that of activity which finds its energising centres in the three permanent atoms.

### [Page 821]

These three circles of petals are called in the esoteric terminology:

1. The "outer knowledge" triad, or the lords of active wisdom.
2. The middle "love" triad, or the lords of active love.
3. The inner "sacrificial" triad, or the lords of active will.

The first is the summation of experience and developed consciousness; the second is the application of that knowledge in love and service, or the expression of the Self and the Not-Self in reciprocal vibration; and the third is the full expression of knowledge and love turned toward the conscious sacrifice of all to the furthering of the plans of the planetary Logos, and to the carrying out of His purposes in group work. Each of these three groups of petals come under the definite guidance of three

groups of Agnishvattas, who form them out of their own substance and who in essence *are* the threefold Ego during its manifestation. Through them flows the force and coherent energy of those mysterious Entities whom (when considering the human family as a whole) we call—

- a. The Buddhas or Lords of Activity.
- b. The Buddhas or Lords of Compassionate Love.
- c. Buddhas of Sacrifice, of Whom the Lord of the World is, to man, the best known exponent.

Through these three groups flows that threefold energy which, on the mental plane, finds its medium of expression in connection with the human kingdom, in the three groups of Agnishvattas or solar Pitris above referred to. These groups form the substance of the three circles of petals, and each group has also a special influence upon the particular petal belonging to their especial scale of vibrations. For the sake of clarity, we might tabulate the various petals so that the student may [Page 822] get a clearer comprehension of the conformation of his own causal vehicle, and some idea of the various triangular relationships:

I. *The outer "knowledge" triad:*

- a. Petal 1...Knowledge on the physical plane.  
Colours: Orange, green and violet.
- b. Petal 2...Love on the physical plane.  
Colours: Orange, rose and blue.
- c. Petal 3...Sacrifice on the physical plane.  
Colours: Orange, yellow and indigo.

These three petals are organised and vitalised in the *Hall of Ignorance*, but remain unopened and only begin to unfold as the second circle is organised.

II. *The middle "love" triad:*

- a. Petal 1...Higher Knowledge applied through love on the physical and astral planes.  
Colours: Rose, and the original three.
- b. Petal 2...Higher intelligent love on the physical and astral planes.  
Colours: Rose and the corresponding three.
- c. Petal 3...Loving intelligent sacrifice on the physical and astral planes.  
Colours: Rose and the same three.

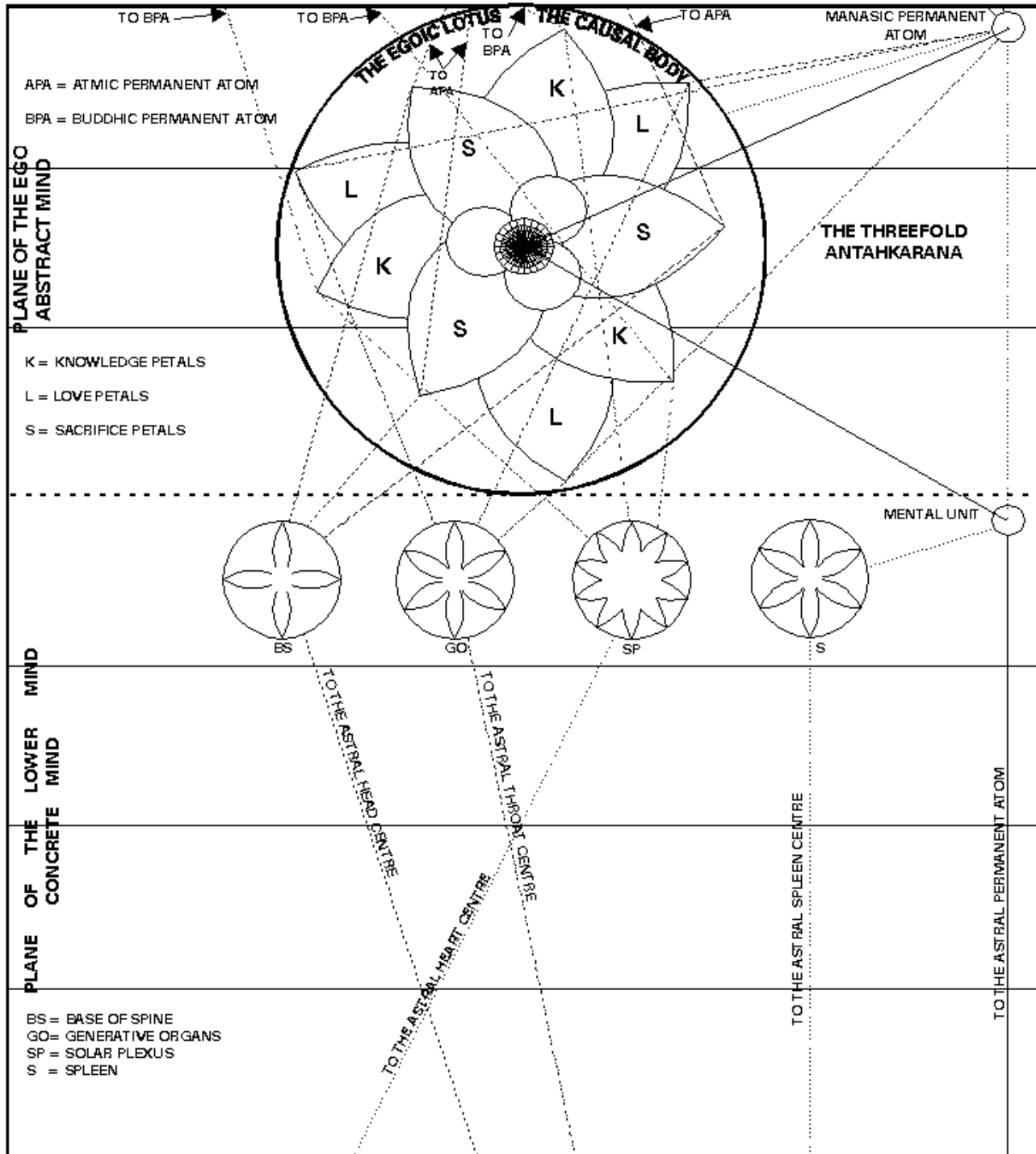
These three petals preserve the fundamental orange but add the colour rose in every petal, so that four colours are now seen. These petals are organised and vitalised in the *Hall of Learning*, but remain unopened. The outer tier of petals simultaneously unfolds till it is open entirely, revealing the second circle; the third remains shielded.

III. *The inner "sacrificial" triad:*

- a. Petal 1...The Will to sacrifice through knowledge on the mental plane, and thus intelligently to dominate the entire threefold lower man.  
Colours: Yellow and the four colours, orange, green, violet and rose.

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# CHART IX THE EGOIC LOTUS THE COSMIC GASEOUS SUBPLANE





**[Page 824]**

b. Petal 2...The will to sacrifice through love on the mental plane, and thus to serve.

Colours: Yellow and the four colours, orange, violet, rose and blue.

c. Petal 3...The utter sacrifice of all forever.

Colours: Yellow, orange, rose, blue and indigo.

In the mystery of these subsidiary colours and of the gradual shining forth within the lotus of five colours in any one petal at one time, is veiled the mystery of the five Kumaras.<sup>62</sup> The student who seeks the significance of the preponderance of orange and of rose is approaching the secret of the two Kumaras Who fell. More it is not possible to say, but the colours hold the esoteric key to this great occurrence. This inner circle of petals is organised and vitalised in the *Hall of Wisdom*, and simultaneously the middle circle unfolds, so that two rows of petals are duly opened, and only the third remains to be unclosed. This final opening is effected during the period of treading the stages of the Path of Initiation, and in this round it is hastened by the rites of initiation and by the strenuous and abnormal efforts of the man himself, aided by the electrical work of the Initiator, wielding the Rod of Power.

Though we have thus divided off the different stages of development, we have but dealt with the general average, gathering our facts from the records to which we have access and which are grouped in relation to this subject into the three groups, related to:

a. The Monads of power.

b. The Monads of love.

c. The Monads of activity.

The student must remember that according to these groupings, so will be the tendency of the petals to unfold. For instance, in the case of the majority of men, being **[Page 825]** Monads of Love, the love petals are more easily awakened, for love is the nature of the present manifestation and the line of love in some direction (low, high, or spiritual) is the line of least resistance for the many. Yet the Monads of activity are numerous and influential and the first petal in each ring is for them the easiest to unfold. For both groups the "knowledge" petal is the first opened, owing to the inherent nature of the Manasadevas themselves, and their basic vibration. For all, sacrifice is the hardest, for it involves ever the two factors of intelligence and love,—intelligent knowledge and a love that goes out to that which must be saved through sacrifice.

In these three circles of petals lies concealed another clue to the mystery of the 777 incarnations. The figures do not convey an exact number of years, but are figurative and symbolical; they are intended to convey the thought of three cycles of varying duration, based upon the septenary nature of the manifesting monad.

*First. The 700 incarnations.* These concern the unfoldment of the outer circle. This is the longest period. The initial vibration is slow and heavy, and millenia of lives have to elapse before the interchange of energy between the Ego and its reflection, the personal self (the lower threefold man) is such that the consciousness of the man occultly "awakens" in the Hall of Learning. For advanced man at this time these incarnations took place upon the moon chain and in some cases upon certain planets

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<sup>62</sup> S. D., I, 483.

connected with the inner round. This is the circumstance which necessitated his "coming-in" during the Atlantean root-race. Men of this type refused to incarnate earlier, as the bodies were too coarse; this was the cyclic reflection (on the lowest plane) of the refusal of the Monads to incarnate at the dawn of manvantaric opportunity. No real "sin" was committed; it was their privilege to discriminate, and this refusal has its [Page 826] bearing upon conditions upon Earth, being the basis of the great class distinctions which—in every land—have been so fruitful of trouble and the esoteric foundation of the "caste" system, so abused now in India. The problem of labor and capital has its roots in the subjective distinction between "equipped and unequipped" Egos, between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are yet groping in its dark and gloomy corridors; between those Egos who are only "bud" Egos, and those who have organised the outer circle of petals, and whose petals are ready to open up.

The idea of a septenate of centuries must be carefully pondered upon, and as ever in all occult matters, the idea of triplicity must be also borne in mind with a synthesising period, which is a summation of the triple coordination:

3 periods of 3 tens	90	years.
1 synthesising period	10	years.
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	100	years.
This seven times repeated	7	
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	700	years.

Each cycle (again figurative cycles) leaves one of the petals more vitalised, and has a definite effect on each.

*Second. The 70 incarnations.* These concern the unfoldment of the middle circle. Much may be learned from a consideration of the occult significance involved in the sending out of their followers by any initiate (such as the Christ) in groups of seventy, going two and two. These seventy incarnations primarily effect the development of love in the personal life, the evolution of the astral nature, based on the recognition of the pairs of opposites, and their equilibrising in love and service.

This cycle covers the period passed by the man in the [Page 827] Hall of Learning and has its correspondence in the Atlantean root-race and its conflict between the Lords of the Dark Face and the Brotherhood of Light. Within the life of each individual, a similar conflict wages during this period, ending with the final kurukshetra or battle-ground which earns for the man the right to tread the Probationary Path, and eventually the privilege to stand before the Portal of Initiation. Again the numerical significance of the numbers must be studied; this time they are hid in the number ten, or three cycles of three lesser periods, each making nine, and one synthesising period, leading up to the consummation of one period within the greater cycle; this is signified by the ten of relative perfection.

<sup>63</sup> <sup>64</sup> The interplay between kamic impulse and manasic energy has produced a realisation within the consciousness of the Ego of that [Page 828] which he has learned within the two Halls; the outer circle of petals is unfolded, and the central ring is ready to open.

*Third. The 7 incarnations.* These are those passed upon the Probationary Path. This is an interesting period in which certain things are effected which might be described in the following terms:

The two outer rings of petals are stimulated in a new and special sense through the conscious act of the probationary disciple. Much of the work hitherto has been pursued under the ordinary laws of evolution and has been unconscious. Now all that changes as the mental body becomes active, and two of the will petals are co-ordinated, and one "awakes" vitality and unfolds.

The fire or energy from these two rings begins to circulate along the atomic triangle and when this is the case it marks a very momentous epoch; a dual work has been consummated in the personal lower life and in the egoic:

- a. The permanent atoms have the four lower spirillae fully active (two groups of two each) and the fifth is in process of arousal into equal activity. The triangle is in circulatory action but has not yet achieved its full brightness nor its rotary or fourth dimensional revolution.
- b. The two circles of petals are "awake," one being wide open and the other on the verge of opening.

Thus in the life of the probationer two aspects of the divine life are making themselves apparent, and though as yet much remains to be done, nevertheless when the inner circle of petals is awakened—through the instrumentality of the curious and abnormal process of initiation—the remaining aspect

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<sup>63</sup> *The Number 10.*—See S. D., I, 125, 126.

1. *The three, enclosed within the circle are the sacred Four.*

- a. *Adi-Sanat, the Number, Unity.* The Logos, or the One in physical incarnation. God and man function as unities on their respective physical planes.
- b. *The Voice of the Word, the Numbers, for He is one and nine.* The second aspect. The embodied Idea. Consciousness.
- c. *The formless Square, the matter aspect, substance and form.* Limitation.  
Trace these out in connection with:—
  - a. A solar Logos informing a solar system.
  - b. A planetary Logos, informing a planetary scheme.
  - c. Man, informing his bodies of manifestation.

2. *The ten are the arupa universe.*

The emphasis here is laid upon the subjective Lives, or the Intelligent Consciousness within the forms.

These ten might be called:—

- I. The first Logos ----- Shiva ----- Father ----- Will.
- II. The second Logos ---Vishnu----- Son ----- Love-wisdom.
- III. The third Logos -----Brahma ----- Holy Ghost ----- Intelligence overshadowing Matter, Mother.
  1. The Lord of Cosmic Will-----First Ray.
  2. The Lord of Cosmic Love-----Second Ray.
  3. The Lord of Cosmic Intelligence-----Third Ray.
  4. The Lord of Cosmic Harmony-----Fourth Ray.
  5. The Lord of Cosmic Knowledge -----Fifth Ray.
  6. The Lord of Cosmic Devotion -----Sixth Ray.
  7. The Lord of Cosmic Ceremonial -----Seventh Ray.

They are the subjective consciousness, the cause of manifestation.

<sup>64</sup> S. D., I, 214; II, 393, 445, 446.

will be brought into similar prominence, and produce the perfected man in the three [Page 829] worlds. Thus is the work of the Solar Pitris consummated.

The fact of the abnormality of the process of initiation must here be emphasised.

Initiation is in the nature of a great experiment which our planetary Logos is making during this round. In earlier and perhaps in later rounds the whole process will follow natural law. In this round and on this chain, our planetary Logos on His high level is what is esoterically called "sitting for yoga," and is definitely undergoing certain processes of training in order to stimulate His centres. This fact is being taken advantage of by the Hierarchy on Earth to produce certain results in the races under Their guidance. The whole process is optional, and a man may—if he so choose—follow the normal process, and take aeons of time to effect what some are choosing to do in a briefer period, through a self-chosen forcing process.

At the termination of the 777 incarnations, a man passes through the door of initiation and enters upon a brief synthesising process, or a final period in which he garners the fruits of the experience in the two first halls, and transmutes knowledge into wisdom, transforms the shadow of things seen into the energy of that which is, and achieves the final liberation from all the lower forms which seek to hold him prisoner. This period of initiation itself is divided into seven stages, but only five of these concern the evolution of the Ego, just as the five Kumaras concern primarily the evolution of Humanity in the system and on this planet. Thus again we have the four exoteric Kumaras, of Whom two fell, and the three esoteric, of whom One gathers the life forces of the four exoteric, making with Them the five above mentioned. The student must study this question from the point of view of energy or life force, considering it from the aspect of polarity and of the mystic marriage, from [Page 830] the comprehension of the real meaning of the sex relation, of the meeting and merging of the pairs of opposites, and the work of the one who synthesises where every type of energy is concerned. For instance:

- a.* The Ego synthesises or gathers in the life forces of the fourfold lower man.
- b.* The Mahachohan's Ray on Earth synthesises the life forces of the lower four. This Ray is the third subray of our planetary Ray.
- c.* The third major Ray of the solar system blends the minor four.
- d.* The fifth Kumara blends and unites in Himself the work of the lower four.

The reflection of all this in the Microcosm can be studied by the man who understands how the physical body is the vehicle of all the principles.

By the time the third Initiation is taken, the inner circle of petals is opened and the full-blown lotus in all its beauty can be seen. At the fourth Initiation the inner bud bursts open through the effect of the electrical force of the Rod, which brings in the power of the synthetic ray of the solar system itself; the inner jewel is thus revealed. The work has been accomplished; the energy resident in the permanent atoms, has vitalised all the spirillae whilst the perfected force of the lotus, and the dynamic will of the central spark are brought into full and united activity. This brings about a threefold display of vital force which causes the disintegration of the form and the following results:

a. *The permanent atoms become radioactive, and their ring-pass-not is therefore no longer a barrier to the lesser units within; the electronic lives in their various groups escape, and return to the eternal reservoir. They form substance of a very high [Page 831] order, and will produce the forms of those existences who, in another cycle, will seek vehicles.*

b. *The petals are destroyed by the action of fire, and the multiplicity of deva lives which form them and give to them their coherence and quality are gathered back by the solar Pitris of the highest order into the Heart of the Sun; they will be directed outward again in another solar system.*

*The atomic substance will be used for another manvantara, but the solar Pitris will not again be called upon to sacrifice themselves until the next solar system when they will come in as planetary Rays, thus repeating upon monadic levels in the next system what they have done in this. They will then be the planetary Logoi.*

c. *The central Life electric returns to its source, escaping out of prison and functioning as a centre of energy on planes of cosmic etheric energy.*

We have endeavoured above to convey a general idea of the evolutionary process in connection with the Ego, and its progression under karmic and cyclic law. If the student ponders upon these two laws it will become apparent to him that both might be summed up under the generic term of the *Law of Rhythm*. All manifestation is the result of active energy producing certain results, and expenditure of energy in any one direction will necessitate an equal expenditure in an opposite. This in terms of the Ego and its life experience brings about three stages:

*First.* The stage wherein the energy manifested acts outwardly. The Self becomes identified with its sheaths. This is the strictly personal stage.

*Second.* The stage wherein adjustment under law is being sought, and the Self is neither entirely identified with its sheaths, nor identified entirely with Itself. It is [Page 832] learning to choose between the pairs of opposites. This is the period of the fiercest strife and turmoil, and the battlefield wherein the adjustment has to be made; it is the laboratory period wherein enough transmutative force is generated by the disciple to carry him to the opposite extreme of the earlier stage,—that stage wherein the energy will manifest *within* and not without.

*Third.* The stage wherein the energy of the Ego is centred at the heart of the circle, and not in the periphery, being applied from thence through the conscious effort of the Ego in group service. The pull of the lower nature is superseded, and the attraction of that which is higher even than the Ego is felt. The earlier process has then to be repeated on a higher turn of the spiral, and monadic energy begins to work upon the Ego as the egoic worked upon the personality. The Monad, which has been identifying Itself with the Ego (its outer manifestation) begins again to seek its own true centre "within the Heart," and on the higher levels results affecting distribution and conservation of energy may again be seen.

It is necessary to emphasise this procedure because it is important that all occultists should learn to interpret and to think in terms of energy and of force, in contradistinction to the sheaths or instruments employed. The mystic has recognised this "force" factor, but has only worked with the *positive* force aspect. The occultist must recognise and work with three types of force, or energy, and therein lies the distinction between his work and that of the mystic. He recognises:

1. Positive force.....Or that which energises.
2. Negative force.....Or that which is the recipient of energy; that which acts or assumes form

under the impact of positive force.

**[Page 833]**

3. Light, or harmonic force.....That which is produced by the union of these two. The result is *radiant energy*, and is the result of the equilibrising of the two others.

These three aspects of energy have been called, as has been often said:

- a. Electric fire.....positive energy.....Father.
- b. Fire by friction....negative energy.....Mother.
- c. Solar fire.....radiant energy.....Sun or Son.

Each of these two last aspects demonstrates within itself in a dual manner, but the effect is a unified whole as regards the great Unity in which they are demonstrating.

The problem of the devas may be somewhat better understood if it is remembered that they in themselves embody the two types of energy. For instance, the solar Pitris are the substance of the egoic bodies and groups, and the medium of expression for the Spirit aspect, for Spirit manifests by means of soul. The lunar Pitris, who form the personal lower self, being the aggregate of the lower sheaths, are energised and used by the solar Lords. These solar Angels again are in many groups and express within their own ranks a dual energy, both positive and negative. There is the positive life of the egoic lotus which co-ordinates, preserves, and actuates the petals, and there is also the energy of the petal substance itself, or the negative aspect which is swept by the positive force of the greater solar Lords into living whorls or wheels which we symbolically call "petals." There is a close analogy in connection with the planetary Logos, and the solar Logos between *prana*, the life force which animates the etheric body of man, and by means of that **[Page 834]** force coheres the dense physical body, and that synthesising life force of the Logos which animates every atom on every plane of the system. If this is meditated upon, and the fact of all our planes being the etheric and dense manifestation of the solar Logos is realised, then the place played by the solar Angels may become somewhat elucidated, and their relation to the planetary Logos and to the solar Logos may become also clearer.

We must not only study them in connection with ourselves and with our effort to identify ourselves with the solar Lords of the lunar Pitris, but must recognise also:

- a. The solar Angels of a planetary scheme.
- b. The solar Angels of the solar system.
- c. The lunar lords of the scheme and system.

The word "lunar" is here an anachronism and is technically inaccurate. The moon or moons in any scheme are systemic effects, and are not causes. In certain planetary relationships, they are considered causes, but in connection with our solar system they are not. Yet also, in connection with a system, there exist cosmically certain bodies in space which have as definite an effect upon the system as the moon has upon the earth. This is something as yet unknown and incomprehensible to metaphysicians, scientists and astronomers. War wages cosmically as yet between the systemic "lunar" lords, and those Entities who are analogous to the solar Lords on cosmic levels. Until our students extend their concept to include in their calculations the logocic astral and mental bodies as the Logos seeks to express emotion and mind on the physical plane (through His physical body, a solar system) they will not progress far towards the heart of the solar mystery. Until the force of the cosmic lunar Lords is sought



for, the fact of there being entire constellations beyond our solar system in process of disintegration in time and space in a manner similar to [Page 835] the disintegration of the moon will not be known nor the effects of this traced. Eventually our solar system will pass into a similar state. The true mystery of evil<sup>65</sup> lies here, and the true reality of the "War in Heaven" must here be sought. Similarly it must be remembered that planetary schemes pass into obscurity and "die out," through the withdrawal in all cases of the positive life and energy and of the electric fire which is the animating principle of every system, scheme, globe, kingdom in nature, and human unit. This produces again in every case the dying out of the "solar radiance," or of the light produced by the commingling of the negative and positive energy. All that is left in every case again is the habitual energy of the substance upon which, and through which, the positive energy has had such a remarkable [Page 836] effect. This negative type of force gradually dissipates, or disperses itself, and seeks the central reservoir of energy. The spheroidal form is thus disintegrated. This can be seen working out now in the case of the moon, and the same rule holds good for all bodies. We might word it otherwise:—The solar Devas (or radiant energy) return to the central Heart or to the source which breathed them out. This leaves the lesser deva substance dependent upon its own internal heat, as it involves the withdrawal of that which built substance into form. This deva substance is of many kinds and perhaps the consequent procedure can be more clearly understood if we say that as the form breaks up the lesser builders and devas return to their *group soul*. Certain of them, those who form the bodies of the fourth kingdom in nature, and who are therefore the highest kind of substance through which consciousness can manifest in the three worlds, are on the road *towards individualisation*,—they are nearer the human stage than the substance of the three other kingdoms. They occupy a place in the deva evolution analogous to that which a man holds in the human kingdom (note that I say kingdom, not evolution) who is nearing the Path. The goal for the devas (below the rank of solar Pitris) is individualisation, and their objective is to become men in some future cycle. The goal for a man is initiation, or to become a conscious Dhyana Chohan, and in some distant cycle to do for the humanity of that age what the solar Pitris have done for him, and make their self-conscious expression a possibility. The goal for a solar Pitri is, as said earlier, to become a logic Ray.<sup>66</sup>

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<sup>65</sup> *Problem of Evil.*

The following quotation is from a trance writing, given through Dr. Anna Kingsford; it runs thus:

"You have demanded also the origin of evil. This is a great subject and we should have withheld it from you longer, but that it seems to us now that you are in need of it. Understand then that Evil is the result of Creation. For Creation is the result of the projection of Spirit into matter; and with this projection came the first germ of evil. We would have you know that there is no such thing as a purely spiritual evil, but evil is the result of the materialisation of Spirit. If you examine carefully all we have said to you concerning the various forms of evil, you will see that every one is the result of the limitation of the power to perceive that the whole Universe is but the Larger Self...It is, then, true that God created evil; but yet it is true that God is Spirit, and being Spirit is incapable of evil. Evil is then purely and solely the result of the materialisation of God. This is a great mystery. We can but indicate it tonight...God is perception itself. God is universal percipience. God is that which sees and that which is seen. If we could see all, hear all, touch all, and so forth, there would be no evil, for evil comes of the limitation of perception. Such limitation was necessary if God was to produce aught other than God. Aught other than God must be less than God. Without evil, therefore, God would have remained alone. All things are God according to the measure of the Spirit in them."

That is to say, a perfected humanity will be a perfect vehicle of the divine Spirit (see the Mercaba of Ezekiel, 1st Chapter). Great is our indebtedness to the Seers who throw out for us flashes of light on the darkness and mystery of human life, where the struggling Spirit within is so often buried in the depths of this mysterious Chaos, thereby making visible the darkness, so that we are enabled to see a few steps of the Way ahead, thus encouraging us to press forward with renewed assurance that the mists and clouds will be dispelled, and we shall in due time enter the fulness of the divine Presence.—*The Theosophist*, Vol. XXIX, p. 50.

<sup>66</sup> The Goal for the Pitris:

The lunar Pitris are on a level with the lower Principles.—S. D., II, 82.

a. They create our lower principles----- S. D., II, 92.

**[Page 837]**

To return to the matter which we were considering:—Just as the moon is a deterrent or malefic force where the Earth is concerned, and productive of evil "influences," so all such disintegrating bodies are equally destructive. Such bodies exist within the solar ring-pass-not,<sup>67</sup> unrecognised as yet, and disintegrating constellations (of which there are many in the universe, unknown and unrecognised by scientists) have an equally malefic effect upon our system, and upon all that passes into their sphere of influence.

There is one such constellation, situated between the lesser Dipper and our system, and another, interrelated with the Pleiades and our system which still have a profound effect upon the physical body of the solar Logos.

The above paragraph is specifically worded thus because the effects are felt in the *lowest* sheath of all, and are responsible for much that is ignorantly termed "black magic." These two constellations have run their cycles and are "dissolving." Some of their life force and energy has been transferred to our solar system, **[Page 838]** just as the lunar life force was transferred to our earth, and this it is that is the cause of much cyclic evil. The process of decay and the evil emanations induced still have power to influence forms which are responsive to what was for them an earlier vibration. The substance of these forms is magnetically linked with the decaying body, much as the etheric double is connected with its dense sheath, and effects are therefore manifested. Purificatory fire is the only cure for this magnetic corruption, and this is being utilised freely by the planetary Logoi in Their schemes, and by the solar Logos in the system.

## PURIFICATORY FIRE

"The fire burned low. A dull red glow slumbered within the Heart of Mother. Its warmth was scarcely felt. The first and second of the inner lines throbbled with the burning, but the rest were cold.

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b. They possess creative fire but not divine fire --S. D., II, 81, 82.

c. They evolve the human form-----S. D., I, 203.

d. They will eventually become men-----S. D., I, 203.

Compare S. D., II, 99.

The higher Principles are latent in the animals-----S. D., II, 266, 279

a. The solar Pitris embody the fifth principle-----S. D., I, 241.

b. They give consciousness to man-----S. D., I, 204.

c. They furnish the vehicle for the incarnating

Monad, forming the egoic body -----S. D., I, 237.

d. They develop the human type -----S. D., II, 243.

Compare S. D., II, 96.

<sup>67</sup> Unseen Planets: "Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune, are yet discovered, although they are strongly suspected. We know that such exist and where they exist; and that there are innumerable planets "burnt out" they say,—in Obscuration we say;—planets in formation and not yet luminous, etc."...

"When so attached the 'tasimeter' will afford the possibility not only to measure the heat of the remotest of visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also. The discoverer, an F. T. S., a good deal protected by M., thinks that if, at any point in a blank space of heavens—a space that appears blank even through a telescope of the highest power—the tasimeter indicates an accession of temperature and does so invariably; this will be a regular proof that the instrument is in range with the stellar body either non-luminous or so distant as to be beyond the reach of telescopic vision. His tasimeter, he says, 'is affected by a wider range of etheric undulations than the Eye can take cognisance of.' Science will Hear sounds from certain planets before she Sees them. This is a Prophecy."—*Mahatma Letters to A. P. Sinnett*, p. 169.

The Sons of God looked down from the innermost centre. They looked, then turned away Their gaze and thoughts to other spheres. Their hour had not yet come. The elemental fires had not prepared the altar for the Lords. The sacrificial fire waited in its high place and the steady glow beneath increased.

The fire burned clearer, and the first and second slowly lighted up. Their glow became a line of brilliant fire yet the five remained untouched. The Sons of God again looked down. For one brief second They thought upon the Mother, and as They thought the third caught fire. Swiftly They looked away for the form as yet relayed to Them no call. The heat was latent and no outer warmth ascended to Their place.

The aeons passed. The glow increased. The Spheres took form, but dissipated rapidly, lacking coherent force. They passed. They came again. Action incessant, noise and fire and smouldering heat characterised Their cycles. But the Lhas in Their high heaven spurned this elemental work and gazed within Themselves. They meditated.

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The glow became a steady burning and tiny flames were seen. The first, the second, and the third became three lines of fire and one triangle was consummated. Yet the four are seen quiescent [Page 839] and respond not to the heat. Thus do the cycles and the elemental lives pass and repass, and their work continues.

The forms are set, yet brief their span. They move not, yet they pass. The hour has come for the great awakening. They pass no longer down but mount.

This is the interlude for which the Lhas in Their high place have waited. They may not enter yet the forms prepared, but feel Their hour approaching. They meditate anew, and for a minute gaze upon the myriad threefold fires until the fourth responds.

The sixty seconds passed in dynamic concentration produce forms of triple kind, three sets of forms, and myriads in the three. The Heart of Mother contracts, and expands with these sixty fiery breaths. The lines become allied, and cubes are formed, shielding the inner fire. The altar is prepared, and four square stands. The altar glows, red at the centre and warm without.

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The altar flames. Its heat mounts up, yet it burns not, nor is consumed. Its heat, which has no flame, reaches a higher sphere; the Sons of God for a brief period warm Themselves, yet approach not nearer to it until the passing of another cycle. They await the hour, the hour of sacrifice.

The solar Lords, taking the Word as sounded by the Sons of God, arise in the fierceness of their solar life and approach the altar. The four lines glow and burn. The sun applies a ray; the solar Lords pass it through Their substance and again approach the altar. The fifth line awakens and becomes a glowing point, and then a dull red line, measuring the distance 'twixt the altar and the One Who watches.

The fivefold fire dynamic begins to flicker and to burn. It lights not yet without; it simply glows. The aeons pass away, the cycles come and go.

Steadily the solar Lords sacrifice Themselves; They are the fire upon the altar. The fourth provides the fuel.

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The Sons of God still watch. The work nears its final consummation. The Eternal Lhas in Their high place call each to each, and four take up the cry: "The fire is burning. Does the heat suffice?"

**[Page 840]**

Two answer to each other: "The fire is burning; the altar is well-nigh destroyed. What happens next?" "Add to the fire with fuel from Heaven. Breathe on the blazing fire and fan its flame to utter fierceness."

Thus the command goes out from One Who watches, silent hitherto, through countless aeons. They send forth breath. Something prevents the passage of the breath. They call for aid. One makes His appearance Who has not yet been seen.

He lifts His hand. The one, the two, the three, the four and five merge into one and mingle with the sixth. The flame mounts up, responding to the breath. The final disappearance of the cube is needed and then the work stands forth."

From the archives of The Lodge.

*(c) The Names of the Egoic Lotus.* We might consider briefly the work of forming the egoic lotus on its own plane; this is as the result of the work of the Agnishvattas, after its segregation in space, and the formation of its ring-pass-not. We have touched upon the remotest and earliest stages. One point we have not yet emphasised but which is of interest to the thoughtful student. This is the fact of the difference existing between the egoic bodies owing to their varying stages of development. For instance, up till the middle of the Atlantean rotrace<sup>68</sup> (when the door of individualisation was closed), Egos were to be seen at many differing stages from the newly organised "buds," representing freshly individualised men, to the highly developed causal bodies of the different disciples and initiates, who were superintending the evolution of the race. Now the egoic bodies might be grouped from the evolutionary standpoint as follows:

*On the third subplane of the mental plane:*

*Bud egos.* Our planetary scheme, being at the midway point in its evolution, there are therefore no unopened "buds" strictly speaking. All the egoic lotuses have at least one petal open. All the lotuses are organised, but there are vast differences among those of small development, **[Page 841]** showing forth in the brilliancy of the permanent atoms, and in the stage of petal unfoldment.

*Brahmic lotuses* in which the first or knowledge petal is fully unfolded. They are so called as they represent on the physical plane the fully active intelligent unity, the man of small mental development,

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<sup>68</sup> S. D., I, 196.

the lowest type of workers, agriculturists, and peasants on every continent. They are also called "third class creators," as they express themselves only through the act of physical creation on the physical plane, and their function is largely to provide vehicles for those of their own group.

*The lotuses of Brahman*, in which the second petal is showing signs of opening and the second aspect in its lowest manifestation is showing signs of demonstration. They stand as representing certain groups of Egos from certain planetary schemes, notably Jupiter and Venus, who are a grade higher than the class above, but which have as yet a long way to go. They are called "second class creators," for though they demonstrate on the physical plane in the act of physical creation, yet they are more swayed by love than by animal instinct as in the first case. They are to be found incarnating at this time in the Orient, particularly in India and in the Latin countries, and just lately in America.

*Primary lotuses.* These are a group of special interest brought in under the influence of the Lord of the fifth Ray, and therefore fundamentally allied to the energy which is the special manifestation in this system and the basis of all achievement, that is, manas. They were quiescent during the Atlantean root-race but have come in during the fourth and fifth subraces of this rootrace. They are a group a good deal more advanced than the earlier classes but need much to develop the second petal. With them the first and the third petals in the first circle are opening, but the middle petal is yet shut. The middle tier also shows no signs of vitality. Owing [Page 842] to conditions in their emanating planet, their development has been one-sided, and hence their entering on a wave of energy into this scheme in order to "round" themselves out, as it is called. They may be seen in the purely intellectual selfish scientific type. They are responsible for much of the advanced application of mechanical science to the needs of men, and for the introduction of certain types of machinery; they work largely in connection with the energy of the mineral kingdom. By this it must be inferred that the solar Lords who embody this type are linked with a group of lunar Lords who respond magnetically to the devas of the mineral kingdom. Their work for the race has at present a deleterious effect, but when the second petal is opened, the wonders then to be achieved by them in loving service along their own particular line will be one of the factors which will regenerate the fourth kingdom. They will achieve emancipation in the fifth round, four fifths of them passing on to the Path and one fifth set back for another cycle.

*Lotuses of passion or desire.* They are so called because their fundamental nature is embodied love in some one or other form. The bulk of the Monads of Love are among this large group and they are to be seen incarnating in the bulk of the well-to-do, kindly people of the world. They are divided into five groups, of whom three individualised upon this planet, and two were the very latest to individualise upon the moon chain. They have two petals unfolded and the third is for them at this time the object of their attention. Many may succeed in unfolding it before the seventh rootrace of this round but the bulk of them will unfold it in the second rootrace of the next round, and will stand ready before the close of the round to pass on to the probationary path, having unfolded one tier of petals, and organised the second. All these lotuses of the first circle are divided into groups but interplay goes on between them; energy in any centre [Page 843] produces reflex energy in another. It must be remembered that in closing the door in Atlantean times to the animal kingdom, and the consequent temporary cessation of the forming of any more "bud lotuses" the effect was dual, in directions other than the human or the animal. It was the result of the internal decision on the part of the planetary Logos to turn His attention away from the act of creation on the systemic mental plane to the work of progressive evolution. This caused a cessation of certain types of activity, producing a quiescence in certain of His centres, and an increased activity in others. It also had an effect upon the solar Angels, and consequently upon the Heart of the solar system from whence they are drawn. Floods of energy or streams of force from the

heart of the sun (the subjective Sun) were arrested and directed elsewhere, while the Pitris already active began to centre their attention upon the work begun, and temporarily new beginnings were out of order. It must not be forgotten here that the work of the solar Pitris *from their point of view*, is not primarily the evolution of man, but is the process of their own development within the plan of the solar Logos. The evolution of the human race is, for them, but a method.

Perfected men are in the councils of the planetary Logos of their particular ray; the solar Pitris are in the council of the solar Logos.<sup>69</sup>

It might be of value here if we temporarily stopped our consideration of the egoic groups and briefly tabulated the evolutions, remembering that in this tabulation, the planes of differentiation alone are concerned; on the plane of the unmanifest or of the subjective, only unity is known. It must again be remembered that the term "unmanifest" is one of relative importance only, and concerns *man's apprehension* of all that is. To the solar Logos the planes of the unmanifest are objective. Man has not as yet achieved etheric vision, and the etheric

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## TABULATION VI

### *Lives*

### *Goal*

- |  |   |
|--|---|
| 1. Planetary Logoi<br>The major Three.                         | -----Cosmic liberation; the final cosmic Initiations.   |
| 2. The minor four planetary Logoi                              | -----Cosmic Initiation, or the first four Initiations.  |
| 3. The informing Lives of a planetary globe                    | ----Manus of a cosmic chain. Not a seed manu, but a periodical manu of lesser degree.<br>This involves an unrevealable mystery, connected with certain Hierarchies of color.  |
| 4. The informing life of a kingdom<br>in nature                | -----Transference in one of three directions:<br>a. To the line of the solar Pitris.<br>b. To Sirius, as a karmic adjuster.<br>c. To the solar system of the next order to work in connection with the planetary Logos of his own line as ruler of a kingdom or life wave in the system, and not just in a scheme.              |
| 5. The solar Pitris.   | -----The highest three groups will become major planetary Logoi; the lower four groups will become minor planetary Logoi.   |
| 6. The human evolution.  | -----To become the solar Pitris of another cycle. To follow any of the paths earlier enumerated. Those who become solar Pitris, being the bulk of humanity, return to Sirius to be breathed out again into activity.  |
| 7. The lunar Pitris  | -----To become men. They will in their higher grades pass directly into the animal evolution of the next cycle and so eventually individualise. Their three higher grades will become animal-men, and the lower four will contribute to the quaternic forms of the men of the next creation.                                    |
| 8. The animal evolution  | -----Human kingdom.   |
| 9. The vegetable evolution                                     | -----The animal kingdom.  |
| 10. The mineral evolution                                      | -----The vegetable kingdom.   |
| 11. The four higher grades of lesser<br>Builders on all planes | -----They will form the manifested double or form of that mysterious third evolution of the next system; that is, the etheric body of the planetary entity. This mysterious life is as yet an unfathomable mystery and one which will not be revealed till the final one of the triplicity of solar systems of our solar Logos. |
| 12. The three lower grades of the<br>lesser Builders.          | -----The physical body in its densest form of the planetary entity.   |

<sup>69</sup> All these will become solar Logoi of varying grades.



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subplanes are to him as yet unmanifest. The solar Logos has cosmic etheric vision fully developed, and because He is on the cosmic Path all is known and fully revealed to Him within the solar System.

It might here be noted that the planetary Entity is the sumtotal of all the elemental lives of the lesser Builders functioning as, or forming, the substance of any particular globe in physical objectivity. The mystery of the whole subject lies hidden in three things:

First, the fact that our three planes, physical, astral, and mental, form the dense body of the solar Logos, and are therefore not considered as forming principles.

The second fact is that the lesser "lives" or the elemental essence are the "refuse" of an earlier system, and react to inherent impulses so powerfully that it was only possible to control them through the dynamic will of the Logos, consciously applied. The word "refuse" must be interpreted analogically, and as is understood when it is said that man gathers to himself in each fresh incarnation matter to form his dense physical body which is tinged with the earlier vibrations of preceding incarnations. These "lives" have been gradually drawn in during the entire mahamanvantara as it became safe and possible to control and bend them to the will of the greater Builders. Much of the earlier energy-substance in systemic construction has been passed on into that force-matter which we call that of the lunar Pitris, and its place has gradually been taken by this type of energy, gathered in from the greater sphere in which our Logos has place. The twelve evolutions are after all but the twelve types of energy, manifesting ever in three groups of forces, and again as one group when synthesised during the process of manifestation. They are fourfold in interaction, and have a systemic ebb and flow about which little is known.

Third, the fact of the coming into incarnation of the **[Page 846]** informing "life" of this low grade substance, who is an entity from a point in the Heavens which may not be mentioned: He embodies influences of a manasic nature, but manas at its very lowest vibration. Perhaps some idea of this may be gathered if it is stated that there is a resemblance between this vibration, or this energising life, and the basic vibration of the solar system preceding this one. We must remember that our basic vibration was the result of the evolutionary process of the entire earlier system. This entity has the same analogous relation to the deva evolution as the mysterious "bridges" which baffle scientists, and which are found between the vegetable and the animal kingdom, and the mineral and the vegetable; they are neither the one nor the other. On a large scale, this "life" or the informing entity of the lower life of the physical plane of the solar system is neither a full exponent of the subconscious life of the earlier system, nor of the elemental life of this; only in the next system will be seen the manifestation of a form of consciousness of a type at present inconceivable to man. Esoterically he is stated to have "neither sight nor hearing"; he is neither deva nor human in essence. He is occultly "blind," utterly unaware; he is capable only of movement, and resembles the foetus in the womb; that which is coming to the birth only the next greater cycle will reveal. The mystery of the moon<sup>70</sup> or of the "divine lunatic" is connected somewhat with the revelation (through the premature compassion of our planetary Logos) of the life of this nature, informing the dense globe of the moon chain. On His high level, pity awoke in the heart of the planetary Logos for certain involutory existences within the moon chain, and (like the Buddha on a lesser scale and at a much later date) compassionate zeal brought the karmic results

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<sup>70</sup> S. D., I, 172, footnote.

with which we are still concerned. The "beast" must be driven back [Page 847] for his own good to run his cycle, hidden in his den and confined within safe limits until the dawning of a new system brings him conscious opportunity.

More we may not say. It must be remembered that the mysteries of existence are as yet but little cognised by man. In cases where profound mysteries lie, man is often totally unaware of it; and frequently man remains blind and deaf where no mystery is but only revelation for those who have eyes to see and ears to hear. When man has penetrated to those secrets which lie behind the lower kingdoms in nature, when he has solved the problem of the constitution of the interior of the Earth, and has from there worked his way back to knowledge of the working of the involutory path and the lives which tread that path, then and then only will he begin to realise the strangeness of that which lies beyond his ken.

One further hint may be given, which will serve to throw a beam of light upon the problem for those who are ready, and will add to the confusion of the non-intuitive:—From the standpoint of the ONE ABOUT WHOM NAUGHT MAY BE SAID, to Whom our solar system is but a centre (*which* centre being one of the three truths revealed at the seventh Initiation)

- a. System I was characterised by the organisation of a centre, and the mysterious life we have been speaking about was produced by the "lowest vibration of the centre."
- b. System II is characterised by the activity in three dimensions of this centre, and the evolution of three types of consciousness, deva, human and subhuman, in all their many grades and hierarchies. It is the period of the balancing of the forces in the centre.
- c. System III will be characterised by the fourth dimensional activity of the centre, and the twelve types of evolution will become four types of force.

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This is next to impossible for man to understand and will seem inexplicable, but this hint is imparted in order that man may realise the interdependence of the various systems, and the place they hold in a greater scheme; the intent is not to give the student uncorrelated facts of no apparent use to him. Without the premise of our position within a vaster scheme, man's deductions will remain inaccurate.

We will now proceed with our enumeration of the groups of Egos according to their characteristics, but it might be wise to deal first with a problem which may be in some minds and see if it is not capable of solution. Two problems come before the mind of the thoughtful student; one concerns the position (in connection with any particular planetary scheme) of those vast groups of Egos, which are embodied by Lives, emanating from any one of the seven Rays, and associated with any of the various schemes. The other deals with the effect produced by the "coming-in" of Egos on the mental plane which are not "bud" Egos, but are possibly very fully developed, such as disciples and initiates.

These thoughts may be clarified if certain statements are made relating to the mental plane, and which will serve as indications as to the direction in which the solution of these problems may be sought.

The mental plane is, as H. P. B. has pointed out, the vastest of all the planes with which we are concerned. It is the key plane of the solar system. It is the pivotal plane upon which the great Wheel turns. It is the meeting place of the three lines of evolution and has been for this reason esoterically

termed "*the council chamber of the Three Divinities.*" On this plane, the three Persons of the logic Trinity meet in united work. Below two Persons may be seen associated; above another duality functions, but only on this plane do the Three make an at-one-ment.

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All the Logoi of the differing schemes are expressing Themselves upon this plane. There are certain schemes in the system which find their lowest manifestation on this plane, and have no physical body such as the Earth, and the other dense planets. They *exist* through the medium of gaseous matter, and their spheres of manifestation are simply composed of the four cosmic ethers and the cosmic gaseous. But all the great Lives of the solar system do possess bodies of our systemic mental matter, and therefore on that plane communication between all these Entities becomes a possibility. *This fact is the basis of occult realisation, and the true ground for the at-one-ment.* Matter of the abstract levels of the mental plane enters into the composition of the vehicles for all these greater Existences and through the medium of this energised substance each can get *en rapport* with each, no matter what Their individual goal of attainment may be. The units, therefore, in Their bodies can equally get in touch with all other Egos and groups once they have achieved the consciousness of the mental plane (causal consciousness) and know the varying group "keys," the group tones and colors.

It will consequently be apparent to the careful student that in this fact lies the true relationship between the various groups of Egos, no matter what degree of evolution, or what ray and in which scheme they may be. The basic truth here involved may be better grasped if the following occult phrases are studied:

*"Within the Hall of Ignorance* kama-manas rules. The man, weighed down by much misplaced desire, seeks for the object of his heart's attention within the murky halls of densest maya. He finds it there but dies ere garnering all the longed-for fruit. The serpent stings him, and the joy desired recedes from out his grasp. All seeking thus the selfish fruits of karma must each despise each other; hence strife and greed, ill-will and hatred, death and retribution, karmic invocation and the thunderbolt of vengeance characterise this Hall.

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*Within the Hall of Learning* intellect rules and seeks to guide. Desire of a higher kind, the fruit of manas and its use, supplants the lower kamic urge. Man weighs and balances, and in the twilight Halls of Intellection seeks for the fruit of knowledge. He finds it but to realise that knowledge is not all; he dies upon the open field of knowledge, hearing a cry beat on his dying ears: Know that the knower greater is than knowledge; the One who seeks is greater than the sought.

*Within the Hall of Wisdom* the Spirit rules; the One within the lesser ones assumes supreme control. Death is not known within these halls, for its two great gates are passed. Discord and strife both disappear and only harmony is seen. The knowers see themselves as One; they recognise the field wherein knowledge grows as Brahmic dissonance and differentiation. Knowledge they know as method, an instrument of purpose utilised by all and just a germ of eventual recognition. Within this hall union of each with each, blending of one and all, and unity of action, goal and skill marks every high endeavor."

If these words are pondered on, it will be realised that true union exists in the realisation that the greater life ever includes the lesser, and that each expansion of consciousness brings man closer to this realised Oneness.

Therefore, if one might venture to express an abstraction and a state of consciousness in terms of time and space, and through the limitation of language, it might be stated that on egoic levels, or on the three higher subplanes of the mental plane, there exists a channel of communication, based on similarity of vibration and oneness of endeavour, between every one of the planetary schemes, within the solar ring-pass-not. Here, and here alone (as regards the three worlds and the human kingdom), becomes possible the establishing of egoic relationships and the transmission of thought substance between

- a. Units and egoic groups.
- b. Groups and other groups.

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- c. Greater groups with still greater or with lesser ones.
- d. Egos in one planetary scheme with those in another.

The Ah-hi, the greater Builders,<sup>71</sup> Who are the Lords working out the will of the solar Logos, mainly use two planes for communication with each other and with Their cohorts:

First, *the second plane*, where They communicate by means of a spiritual medium incomprehensible to man at present.

Second, *the mental plane*, where They communicate with all lesser lives by means of a type of mental telepathy.

The "coming-in" of advanced Egos from the inner round, or from other planetary schemes, or from subtler spheres where they have been in pralaya awaiting opportunity is produced in a triple manner and is the result of a triple activity. It is caused by an understanding between the planetary Logos of a scheme, and a brother planetary Logos whereby an exchange is effected. The student must here think in terms of force and energy, of magnetic interaction and the *conscious* transmission of energy out of the body of the planetary Logos, via centres or a centre, into the body of another planetary Logos. *The cause here is the will or purpose, the object is sensation, and the method is force transference.* Exactly the same understanding lies back of the coming in of egos from the inner round, only this time the energy is sent forth by certain existences (working in connection with any planetary Logos) who are the "custodians of the inner circle." This touches upon a mystery and deals with the coming-in of high Egos, of Avatars, of Buddhas, **[Page 852]** of masters, of initiates, and of disciples, and of all who have to wait for group, and not individual, urge for the fulfillment of cyclic karma on a large scale, and whose "wheels" are controlled by cosmic forces and not by purely systemic forces.

Another factor might be termed the karmic results of seeds sown in days long past, and hidden in the mysteries of the earlier system, scheme, or chain as the case may be. All these three groups of manifestation follow karmic impulse, and this impulse it is which controls the time period, and method of the appearance in any group of planetary egos, of newly born lotus buds, or of lotuses which are termed "mystically transplanted." These latter are probably of a high degree of unfoldment. This is possible in individual cases and in the case of entire groups.

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<sup>71</sup> From a *Sensa* word meaning "serpents." These are the Dragons of Wisdom. See S. D., I, 55, 69, 70.

A third factor has to do with the transference of Egos or lotuses from one sphere of activity to another and this necessarily produces conditions calling for the appearance of similar centres to take their place. Energy transmitted must be supplied from elsewhere, and this is another predisposing factor for the appearance of egoic lotuses in any scheme. The law of the conservation of force holds good on any plane.

This whole question of the transference of egoic lotuses from any one scheme to another, or from chain to chain, on the mental plane is one of very real intricacy, and cannot be elucidated to the unpledged disciple. Only these general indications are in any way possible.

It must also be remembered in connection with our planet that Egos appear in those groups whose lotuses are not produced as the result of the Law of Attraction working between the animal kingdom of the globe and the higher Triads, but which are Egos who have individualised elsewhere, and who therefore come in with their petals already organised, and perhaps with several **[Page 853]** petals unfolded. This has necessarily a profound effect both upon the groups in which they appear, and upon the type of man who will make his appearance subsequently in physical plane incarnation. This is touched upon in the *Secret Doctrine* when the question of the early teachers and divine kings who occupied the ill-favoured bodies of the early humanity, is broached.<sup>72 73</sup>

To continue with our consideration of egoic groups: It might be briefly stated that the egoic groups in connection with our planet may be roughly grouped according to the stage of lotus organisation, as follows:

- a. Egos who were produced through the individualisation process in Lemurian days. They are the true Earth humanity, along with the second group.
- b. Egos who have individualised during the Atlantean root-race until the door was shut.
- c. Egos who have "come-in" from the moon chain and who are much more evolved than the earth humanity.
- d. Egos who have been swept in since Atlantean days to take the place of those Egos who have achieved liberation, and whose causal bodies have disappeared, or whose lotuses have "died out" leaving a vacuum in force substance which must be supplied and filled. They usually come in from one of two schemes:
  1. From the scheme embodied by the polar opposite of our planetary Logos.
  2. From that scheme which is allied with these two in forming a systemic triangle.

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These cases are necessarily rare at present but will become more frequent as more and more of the human race take the fourth Initiation.

- e. Certain rare Egos or lotuses from schemes not enumerated in the above triplicity. They are usually only brought in so that they may perfect certain developments in their own nature, to carry out experimental work in connection with the deva kingdom, or to produce certain group results desired by

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<sup>72</sup> See the early part of the *Secret Doctrine*, Volume II.

<sup>73</sup> C. W. Leadbeater had a dim apprehension of this idea when he referred to those boat loads of Egos from the moon chain. He has of course materialised the idea far too much; if the same fundamental idea is expressed in terms of force and of the appearance of force centres within the earth chain, which force centres are the result of energy emanating from an earlier chain and producing whorls in the ether or substance of the mental plane, then the true significance may be more easily grasped.

the planetary Logos. They frequently do not descend into dense physical incarnation but work primarily on mental and astral levels, returning to their own spheres eventually for the final stages of liberation.

All these lotuses in their myriad differentiations have specific effects upon each other on mental levels, and these effects are as yet utterly unrealised by man. Nevertheless, they are the basis of the true psychology, and the grounds of all true activity. The student would do well to ponder upon the effect any advanced Ego would be likely to have upon:

- a. Other Egos in his group.
- b. The solar Pitris who are the substance of the group.
- c. The lunar Pitris, who are linked with the solar Pitris through the permanent atoms.

We have enumerated above certain classifications of groups of Egos to be found on the causal levels of the mental plane, so as to give students some idea of the vastness of the subject, and the complexity of the problem. It must be remembered that on the third subplane of the mental plane there is no individual separation such as we find when in physical manifestation, but nevertheless group separation is to be seen. These groups are far too many to enumerate in detail. We have outlined and named five of the larger groups as catalogued under **[Page 855]** one scheme of tabulation in the Hall of Records. Other methods of enumeration exist, and even under the one here used, these five groups are each subdivided into ten groups, and these again are broken up into lesser units, all of them being known and portrayed under certain symbols.

When we come to the second subplane of the mental plane (the plane whereon the egoic bodies of advanced humanity, of disciples, and of initiates are found) the method of grouping will be according to:

- a. Ray.
- b. Subray.
- c. Department (whether under the Manu, the Mahachohan or the Bodhisattva on our earth scheme or their analogies on other schemes).
- d. The Master's group.

These egoic lotuses are all organised, and have a number of petals unfolded whilst some are in the final stages of development.

They have also been grouped under the following three heads:

*Lotuses of revelation.* Those in which the "jewel" is just about to be revealed.

*Lotuses with perfume.* Those whose occult "smell" or aroma is permeating their environment. They are those Egos who have not yet completely unfolded the final tier of petals, but whose lives are of magnetic force in the three worlds, and whose careers are distinguished by altruistic service.

*Radiant lotuses,* or those whose light is beginning to shine forth as lights in a dark place.

They are grouped also according to primary colour, to subsidiary colouring, according to key or tone, and one tabulation is entirely numerical. It might be of interest **[Page 856]** to the student if we here pointed out that in the Hall of Records in connection with the human Egos certain of the records under



symbolological terminology keep a minute account of the following facts concerning each unit:

The *lunar* record. This deals with all the lower vehicles and forms, employed by the human Monads and concerns itself with:

- a. Their rate of vibration,
- b. Their type,
- c. Their key number,
- d. The particular group of lunar Lords who are concerned with those bodies,
- e. The detailed history of the elemental lives who construct the bodies.

This information is employed by the karmic official responsible for the production of a new set of vehicles at each incarnation, in order to assist the working out of karma. The history of the lunar bodies is stored up in the permanent atoms.

The *solar* record. This deals with the more permanent egoic vehicle, and concerns itself with:

- a. The rate of vibration.
- b. The history of the petal unfoldment.
- c. The history of any particular group of solar Angels concerned with the formation of the lotus.
- d. The activity of the deva substance out of which the lotus is constructed.
- e. Group relationships.

This information is used by the Master Who has made Himself responsible for the stimulation and the growth of any particular series of Egos, and also by advanced Egos who are consciously working with their group.

The *consciousness* record. This concerns the response of the indwelling Entity to its surroundings. It deals [Page 857] with the utilisation of knowledge by the knower, and is in many ways the most intricate and the most lengthy of the records.

These records are mostly used by the Lord of the World and His pupils to ascertain information in connection with the planetary centres. They are arranged in such a way that the entire record of any group, however vast and extensive, is embodied in seven sheets of symbols, each containing forty-nine symbols. These sheets are changed and corrected once every seven years, and are precipitated on astral matter by an effort of will by the Chohan responsible for the particular group involved.

(d.) *The Petals and the Etheric Centres.* It remains now to point out the close connection between the unfoldment of the petals in the egoic lotuses and the etheric centres in man. *It is through the centres that psychic energy flows.* Students should carefully bear in mind the two following facts:

First, the etheric body is vitalised, as we know, by prana. Pranic energy is the stimulator of animal activity, and of physical plane development. Its effect is primarily upon the atoms of the physical body and it has a triple effect upon the substance of the physical body:

- a.* It preserves the animal health of the body.
- b.* It constructs and builds in the body, through its energy and force currents, what is needed to replace the daily wear and tear.
- c.* It is the medium whereby man comes into physical touch with his brother man. Physical magnetism is largely, even if not wholly, dependent upon prana.

The etheric centres are the force vortices formed in etheric matter by astral impulse, transmitted via the **[Page 858]** astral centres. These astral centres in their turn are the transmitters of still higher energy, and thus the statement is technically true that the etheric centres are the source of man's psychic energy, and are therefore affected by the unfoldment of the petals. Every petal is in its turn a type of force centre, and the energy emanating from it affects the etheric centres, and produces every type of psychic energy of the true kind.

The energy flowing from the Ego is but little felt in the early stages of development. Man follows his allotted path through animal and racial instinct, and can be safely left to the stimulation emanating from his group centres, and to the ordinary driving force inherent in form, and to the earlier life waves. It is only when he has reached a comparatively advanced stage (in comparison with that of animal man) that egoic or psychic force pours through his centres in such a way as to produce results in consciousness—of these he will eventually become profoundly aware within his physical brain. I do not here refer to the ordinary animal psychism displayed by the higher animals, and found among certain of the post Lemurian races. This is a type of consciousness inherent in the atoms, and is a constituent part of the "soul of the world." It is unconscious and uncontrolled and has no part in this teaching. I refer to the conscious psychism which is displayed by advanced humanity, by disciples and initiates of all grades. This kind is the result of the pouring in of egoic energy through the etheric centres (mainly through five of them) in such a way that the consciousness of the physical brain becomes aware of it, and also aware of:

- a.* Its purpose,
- b.* Its technique,
- c.* The effects produced within the lower self of the man himself and also upon others, **[Page 859]**
- d.* His ability to employ it or not as he may desire. It is under his control.

The centres with which the student is concerned are, as we know, four in number:

- a.* The head,
- b.* The heart,
- c.* The throat,
- d.* The base of the spine.

These are the only ones which should receive consideration. His work is to transfer the force or energy out of the two lower—the spinal and the solar plexus—into the three higher. It is presumed that he has already transferred, or is in process of transferring, the energy of the generative organs into the centre of desire, the solar plexus, with the aim in view of guiding it still higher to the throat centre. The splenic centre, being the vehicle of prana, is specially developed under evolutionary law, and its energy is not transferred to another centre, but is consciously diffused. When its correspondence in the head centre is awakened, this becomes the organ of occult healing; through it the healer (by an act of will),

absorbs prana and vitality from the ethers, and then breathes it out again upon the object to be healed by an act of compassionate healing.

In connection with the etheric centres, we should note the fact that the major head centre is twofold in structure, and consists of a lotus of ninety-six petals between the eyebrows, and of a twelve-petalled lotus at the top of the head, with ninety-six petals in a subsidiary whorl. The significance of these figures is profound. In every case the figure twelve is met with, showing a definite relation to the basic psychic lotuses on egoic levels. Twelve multiplied by eight stands for the twelve petals in each case, while in the figure eight lies hidden the idea of duality:

**[Page 860]**

- a.* The four of the quaternary,
- b.* The four of the egoic auric egg (the three aspects, and the ring-pass-not.)

We must note also, that the idea of twelve in connection with the centres is found in three of them:

- a.* The higher head centre,
- b.* The secondary head centre,
- c.* The heart centre.

If the student studies this condition, and links up the idea of the three tiers of petals in the twelve-petalled lotus, he may find illumination. More it is not possible to give at this stage.

It is only when the etheric centres—the two head centres and the heart centre—are fully active with their twelve petals completely unfolded that the central circle of petals in the egoic lotus (the fourth or inner circle) unfolds. The significance of the four circles in the egoic lotus, and the eight circles of twelve petals each in the etheric lotuses on the mental plane is of great importance.

The centres with which man has to deal are necessarily five at this stage owing to the following facts, which must be studied if a man desires to awaken his centres according to plan, and if he wishes safely to follow along the line of the true psychic unfoldment:

The fact that the energy starts from the fifth plane, the mental, where man is concerned,  
 The fact that it is through the agency of the fifth principle that man can consciously work at his own unfoldment,  
 The fact that the path of evolution is for man a fivefold one, covering the five planes of human unfoldment; and is divided into five stages as regards the Ego,  
 The fact that although this is the second solar system from the standpoint of the egoic cycles of the Logos, **[Page 861]** or His second major egoic cycle, yet it is the fifth when viewed from another angle, that of the lesser cycles. It corresponds to the fifth period in human evolution, that in which man treads the Path. The Logos is now treading the cosmic Path.  
 The fact that the fifth spirilla is in process of awakening. This has to be effected before the interplay of energy between the egoic lotus and the etheric centres becomes so powerful as to awaken man's physical brain, and cause him to become aware of the inner currents. This takes place usually when the fifth petal is organised.

This whole question can also be viewed in a larger manner from the standpoint of the five Kumaras. It must be remembered that the aggregate of the etheric centres of any particular group of men form the force centres or minute "energy units" in the larger petals of their group centre. These again form petals in some particular planetary centre, and the aggregate of these petals form those larger centres of energy which we call "planetary centres." These in their turn form centres of force for the Logos.

Yet the mystery in connection with this is so profound that unless the student carefully guards himself from too mathematical and material a concept, he will go astray. The etheric centres of man are not on the same plane as the etheric centres of a planetary Logos. His centres are on the plane of the fourth cosmic ether, the systemic buddhic plane, and it is only when man has taken the final initiation that his energy becomes incorporated into that of the planetary centre on its own plane. The etheric centres of the planetary Logos are transmitters and transmuters of force, and bear the same relation to Him as do the *physical* centres to a human being. All the dense physical centres, such as the mouth, for instance, **[Page 862]** are transmitters of some type of energy arising in the human brain or will.

The understanding of force, of force transmission, and of the effects of liberated force upon the higher planes is the secret of occult knowledge. Force or energy flows in from the Ego. It works through the etheric centres and produces results on the three planes, varying according to the age of the soul. As yet, through lack of alignment, this egoic force does not reach the physical brain as fully as it later will, but it does reach the astral centres, and is frequently the cause of much of that lack of emotional control everywhere to be seen. The astral substance is as yet insufficiently organised, and when aroused by egoic energy moves violently. Astral substance is played upon by two counter streams of force: first, the egoic, and secondly, that vibration set up through countless ages on the physical plane, which is latent in substance itself, and is the result of an earlier solar system. This it is which produces the violent action and reaction to be seen in every life.

It is not possible to give more data concerning the unfoldment of the petals and their connection with the etheric centres. Three hints of practical import anent this stupendous subject may however be given which, if duly pondered upon, may carry illumination to those who are ready.

The first is that the etheric centres become active in a fourth dimensional sense (or become wheels turning upon themselves) when the aspirant has complied with certain details.

He must work upon the unfoldment of the fifth and sixth petals, or the final two in the second circle and must endeavour to bring about two things in connection with his threefold lower nature:

**[Page 863]**

*a.* He must align his three bodies so that there is a direct channel of contact formed between the Ego and the physical brain.

*b.* He must strive to bring about a stabilisation of both the astral body and the mind, and must aim at that emotional equilibrium which is produced by the conscious "balancing of forces."

He must study the laws of transmutation and be a student of that divine alchemy which will result in a knowledge of how to transmute the lower force into the higher, of how to transfer his consciousness into the higher vehicles, and of how to manipulate energy currents so that his own nature is transformed. He will then become a channel for the light of the Ego, and for the illumination of buddhi to pour through for the saving of the race, and the lighting of those who stumble in dark places. He

must demonstrate the laws of radioactivity in his own life on the physical plane. His life must begin to radiate, and to have a magnetic effect upon others. By this I mean he will begin to influence that which is imprisoned in others, for he will reach—through his own powerful vibrations—the hidden centre in each one. I do not mean by this the physical or magnetic effect that many quite unevolved souls have upon others. I refer to that spiritual radiation that is only responded to and realised by those who themselves are becoming aware of the spiritual centre within the heart. At this stage the man is recognised as one who can speak occultly "heart to heart." He becomes a stimulator of the heart centre in his brother, and one who arouses men into activity for others.

The second hint is that as the aspirant becomes progressively radioactive, and as the energy of the inner God demonstrates more and more through the lower personality, the "heat radiations" become so powerful that very definite results are produced of a personal, and also **[Page 864]** of an enviroinal, nature. A few of these results might be enumerated as follows:

The etheric web, separating the lower physical consciousness of the brain from the astral plane begins to undergo a lengthy process of destruction, and the first "rents" in the web occur. It is through these that the student becomes aware of the inner planes, becomes conscious in the physical brain of the inner happenings, and can (if a disciple) make his contacts with his Ego and (via that ego) with his Guru.<sup>74</sup> This marks a very important development.

The higher head centre increases its activity and becomes capable of receiving flashes of illumination from the higher planes. This happens only occasionally at first but with increasing frequency as the years progress, and the "rents" become more numerous.

The various triangles become vivified and proceed to increased activity in due geometrical progression, whilst the centre between the shoulder blades, the converging point for certain fires, becomes active. This marks a definite stage in the process of transferring the fires into the higher centres. Roughly speaking, this period of the transference of the heat or energy of the lower centres into the higher may be divided into two parts: first, that in which the centres in the lower part of the body (those below the diaphragm) are transferred into the centres in the higher part of the torso. These centres in the torso are three in number, the heart, the throat, and the centre between the shoulder blades. We must here note that the throat centre is situated in the lower part of the throat, and properly belongs to the torso and not to the head. It should also be stated here that the centre between the shoulder blades is not a "sacred" centre, but is of a temporary nature, and is created by the aspirant himself during the process of transference.

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The second stage is that in which the energy of the lower six centres:

- a.* The throat,
- b.* The heart,
- c.* The solar plexus,
- d.* The spleen,
- e.* The organs of generation,
- f.* The base of the spine,

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<sup>74</sup> A Guru is a spiritual teacher.

are—in due order according to a man's ray and subray—transferred into the correspondences within the head centre. These seven head centres are the reflection in the microcosm of those "mansions prepared in the Heavens" which receive the sevenfold energy of the monad. These are the chambers prepared by the lower energy which are to be the recipients of "soul or the higher psychic energy."

The final hint which can be given, may be summed up in the words that as the aspirant progresses,<sup>75</sup> he not only balances the pairs of opposites, but the secret of his brother's heart becomes revealed to him. He becomes an acknowledged force in the world, and is recognised as one who can be depended upon to serve. Men turn to him for assistance and help along his recognised line, and he begins to sound forth his note so as to be heard not only in human but in deva ranks as well. This he does, at [Page 866] this stage, through the pen in literature, through the spoken word in lecturing and teaching, through music, painting and art. He reaches the hearts of men in some way or another, and becomes a helper and server of his race.

Two more characteristics of this stage might here be enumerated.

The aspirant has an appreciation of the occult value of money in service. He seeks nothing for himself, save that which may equip him for the work to be done, and he looks upon money, and that which money can purchase, as something which is to be used for others and a means to bring about the fruition of the Master's plans as he senses those plans. The occult significance of money is little appreciated, yet one of the greatest tests as to the position of a man upon the probationary path is that which concerns his attitude to and his handling of that which all men seek in order to gratify desire. Only he who desires naught for himself can be a recipient of financial bounty, and a dispenser of the riches of the universe. In other cases where riches increase, they bring with them naught but sorrow and distress, discontent and misuse.

At this stage also the aspirant's life becomes an "instrument of destruction" in the occult sense of the term. Wherever he goes the force which flows through him from the higher planes, and from his own inner God, produces at times peculiar results upon his environment. It acts as a stimulator of both the good and the evil. The lunar Pitris who form the bodies of his brothers and his own body are likewise stimulated, their activity is increased, and their power greatly aggravated. This fact is used by Those Who work on the inner side to bring about certain desired ends. This it is also which oft times temporarily causes the downfall of advanced souls. They cannot stand the force pouring into them, or upon them, [Page 867] and through the temporary over-stimulation of their centres and vehicles they go astray. This can be seen working out in groups as well as in individuals. But, inversely, if the lunar Lords of the lower self have been earlier subjugated and brought under control, then the effect of the

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<sup>75</sup> Aspirant.

"The practices which make for union with the Soul are: fervent aspiration, spiritual reading, and complete obedience to the Master.

The word which I have rendered "fervent aspiration" means primarily "fire"; and, in the Eastern teaching, it means the fire which gives life and light, and at the same time the fire which purifies. We have, therefore, as our first practice, as the first of the means of spiritual growth, that fiery quality of the will which enkindles and illumines, and, at the same time, the steady practice of purification, the burning away of all known impurities."

"Their aim is, to bring soul-vision, and to wear away hindrances."

"The Rules are these: purity, serenity, fervent aspiration, spiritual reading, and perfect obedience to the Master."

"The perfection of the powers of the bodily vesture comes through the wearing away of impurities, and through fervent aspiration."— *Yoga Sutras of Patanjali*, Book II, 1, 2, 32, 43 (C. Johnston's Edition).



force and energy contacted is to stimulate the response of the physical brain consciousness and the head centres to egoic contact. Then the otherwise destructive force becomes a factor for good and helpful stimulation, and can be used by Those Who know how, to lead men on to further illumination.

All these stages have to work out on all the three lower planes and in the three bodies; this they do according to the particular Ray and subray. In this fashion the work of the disciple is carried forward, and his testing and training carried out until the two circles of petals are unfolded, and the third is organised. Thus he is brought, through right direction of energy and wise manipulation of force currents, to the Portal of Initiation, and graduates out of the Hall of Learning<sup>76</sup> into the great Hall of Wisdom—that Hall wherein he gradually becomes "aware" of forces, and powers, latent in his own Ego and egoic group. It is the Hall wherein he gains the right to use the force of the egoic group, for he can now be trusted to wield it only for the helping of humanity. After the fourth Initiation, he becomes a sharer in, and can be trusted with some part of the energy of the planetary Logos and thus be enabled to carry forward the plans of that Logos for evolution.

**[Page 868]**

(e.) *Initiation and the Petals.* In considering the connection of the petals and their unfoldment through initiation, there is little which it is permissible to give out at this time for the information of the general public. All that is possible is to give certain statements, containing:

- a. Hints as to the right direction of the energy,
- b. Suggestions as to the basic mysteries which man has to solve,
- c. Indications as to certain correspondences,
- d. Practical points for constructive thinking.

Students must remember that the aim of all truly occult teachers is not to give information but to train their pupils in the use of thought energy. It will therefore be apparent why this method of instruction is the one invariably used. It is the method which involves the dropping of a hint on the part of the Teacher, and the correlation perhaps of certain correspondences, coupled with a suggestion as to the sources of light. It involves, on the part of the pupil, the following recognitions:

- a. That the hint may be worth following.
- b. That meditation is the pathway to the source of light, and that *the hint dropped is the "seed" for meditation.*
- c. That facts, ill-assorted and uncorrelated, are menaces to knowledge and no help.
- d. That every aspect of truth, progressively grasped, has to be assimilated, and welded into the experience of the student.
- e. That unless the correspondences agree in an atomic, personal, planetary and cosmic fashion, they are not to be trusted.
- f. That much information is withheld until the student is a disciple, and still more until he is a pledged initiate. The reason for this is to be found in the **[Page 869]** fact that all knowledge concerns energy,

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<sup>76</sup> The three Halls through which the soul of man must progress are spoken of in *The Voice of the Silence*, pp. 19, 20.

1st Hall    Hall of Ignorance    infant humanity    physical plane.

2nd Hall    Hall of Learning    average man    astral plane.

3rd Hall    Hall of Wisdom    spiritual man    mental plane.

The longest time is spent in the Hall of Ignorance. The later period in the Hall of Learning is called the Probationary Path. In the Hall of Wisdom the Initiate approaches the central mystery of Being.

its application, and its use or misuse.

Let us now continue with our consideration of the petals and Initiation.

Each of the three circles of lotus petals is closely connected with one of the three Halls. This has been earlier referred to. Much of the work connected with the *first tier of petals* is part of the experience in the Hall of Ignorance. The act of organising and preparing for unfoldment is the most important stage, and that with which man is the most concerned. The act of petal opening is of briefer duration, and is produced by the pouring in of solar heat or fire, and thus bringing about a fresh access of energy. This is produced in our earth scheme through the co-operation of the Mahachohan, of the Chohan of a man's egoic group, and the particular Ego concerned.

The following tabulation may be found helpful:

*I. Knowledge Petals. First circle.*

- a. Organised in the Hall of Ignorance.
- b. Guided by the force and energy of the Mahachohan.
- c. The third group of solar Pitris affected.

*II. Love Petals. Second circle.*

- a. Organised in the Hall of Learning.
- b. Guided by the force of the Bodhisattva.
- c. The second group of solar Lords affected.

*III. Will or Sacrifice Petals. Third circle.*

- a. Organised in the Hall of Wisdom.
- b. Guided by the force and energy of the Manu.
- c. The first group of solar Angels affected.

At the stage which we are considering (that of the organisation and unfoldment of the first tier of petals), the egoic influence felt at the beginning is but small, but when the three petals become sufficiently active and alive through the energy accumulated and stored up in the **[Page 870]** ego during the activities of the personal life, a form of initiation then takes place which is a reflection (on a lower plane) of the great manasic initiations. The energy in the outer circle of petals causes it to spring apart from the next circle, and to unfold. This threefold energy becomes interactive and a very definite stage is thus reached. This series of initiations is seldom recognised within the physical brain consciousness owing to the relatively inchoate stage of the bodies, and the unresponsiveness of the brain matter. Yet they are nevertheless initiations of a definite though less important character, and they involve primarily the display (within the personal life of the man) of an intelligent recognition of his group relationships on earth. This recognition is frequently selfish in character, as, for instance, that which the union worker displays, but it is indicative of group interplay.

A similar process takes place when the second circle of petals is organised and ready for unfoldment. This time the World Teacher, the Master and the Ego concerned are co-operating, for these smaller initiations deal with the love nature, with astral or emotional organisation, and with the recognition (by the man in his personal life) of some form of unselfish love, and of a love for some object, person or ideal which leads to altruistic endeavor, and to the negation of the lower self.

This brings us to the third group of petals or to the unfolding of the will or sacrifice petals, based on intelligent purpose and pure love. The force in this group calls in a different factor, that of the Manu, as well as the force of the Bodhisattva, and the desired effect is produced through the full co-operation of the fully awakened Ego, aided by his own Master (if he is evolving in a cycle wherein hierarchical effort for humanity takes the form it does in this present one), and the Manu. Eventually (after the second Initiation) the Lord of the World comes [Page 871] in as a factor,—the Lord of world power, fully expressing itself in love.

Speaking generally, therefore, it might be stated that egoic groups in whom the knowledge petals are being organised and unfolded come under the primary influence of the Mahachohan; those in whom the love aspect, or the second circle of petals, is opening come under the primary influence of the Bodhisattva, with the knowledge unfoldment paralleling the work; whilst those in whom the third tier is being opened come under the energy direction of the Manu, with the two other types of force coordinated. It will be apparent to the careful reader that in this fact lies hid the secret of why the Mahachohan holds office longer than either of His two Brothers, holding it as He does for an entire world period. The key to these cycles lies hid in the following thoughts: the Bodhisattva and the Manu change more frequently and pass on to other work owing to the fact that They each embody one type of triple force, whereas the Mahachohan is the focal point for five types of energy, each in its turn triple in nature.

In each case of petal unfoldment, certain types of force are generated, dealt with, assimilated, and used, at first unconsciously and finally with full intelligence.

In the *Hall of Ignorance* the force of the energy of Brahma (the activity and intelligence of substance) is that mostly dealt with, and the man has to learn the meaning of activity based on:

- a. Inherent energy,
- b. Absorbed energy,
- c. Group energy,
- d. Material energy or that which is hidden in physical plane matter.

In the *Hall of Learning* the disciple becomes aware of, and uses the energy of, the second aspect in form-building, in social relations, in family and other group affiliations. [Page 872] He comes to the true recognition of sex and its relations but as yet views this force as something to be controlled and not something to be consciously and constructively utilised.

In the *Hall of Wisdom* the initiate comes to the knowledge of the first great aspect of energy, the dynamic use of will in sacrifice, and to him is then committed the key to the three fold mystery of energy. Of this energy in its threefold aspect he became aware in the other two halls. At the third, fourth and fifth Initiations the three keys to the three mysteries are given to him.

The key to the mystery sensed in the first Hall, the mystery of Brahma, is handed to him and he can then unlock the hidden energies of atomic substance. The key to the mystery of sex, or of the pairs of opposites, is thrust into his hand, and he can then unlock the hidden forces within all forms. The key to the mystery of sacrifice and to the secret of the Silent Watchers in the cosmos is revealed to him, and he learns to unlock the hidden energies of the will aspect. The dynamo of the solar system is shown to him, if it might so be expressed, and the intricacies of its mechanism revealed.

The following are the three basic mysteries of the solar system:

1. *The mystery of Electricity.* The mystery of Brahma. The secret of the third aspect. It is latent in the physical sun.
2. *The mystery of Polarity,* or of the universal sex impulse. The secret of the second aspect. It is latent in the Heart of the Sun, i.e., in the subjective Sun.
3. *The mystery of Fire* itself, or the dynamic central systemic force. The secret of the first aspect. It is latent in the central spiritual sun.

These three mysteries which we have touched upon above, come in a peculiar sense under the jurisdiction of **[Page 873]** certain great Lords or Existences, and They have much to do with the revealing of the mystery to those prepared initiates Who come under Their influence during the final stages of the Path.

*The mystery of electricity* has three keys, each of which is held in the hands of one of the Buddhas of Activity. Theirs is the prerogative to control the electrical forces of the physical plane, and Theirs the right to direct the three major streams of this type of force in connection with *our present globe*. These three streams are concerned with atomic substance, out of which all forms are constructed. In connection with *our chain* there are three mysterious Entities (of whom our three Pratyeka Buddhas are but the Earth reflections) Who perform a similar function in connection with the electrical forces of the chain. *In the scheme*, the planetary Logos has also three co-operating Existences Who are the summation of His third Aspect, and who perform therefore work similar to that performed by the three aspects of Brahma in the solar system. The mystery of this threefold type of electricity is largely connected with the lesser Builders, with the elemental essence in one particular aspect,—its lowest and most profound for men to apprehend as it concerns the secret of that which "substands" or "stands back" of all that is objective. In a secondary sense it concerns the forces in the ethers which are those which energise and produce the activities of all atoms. Another type deals with the electrical phenomenon which finds its expression in the light which man has somewhat harnessed, in the phenomena such as thunder storms and the manifestation of lightning, with the aurora borealis, and in the production of earthquakes and all volcanic action. All these manifestations are based on electrical activity of some kind, and have to do with the "soul of things," or with the essence of matter. The old Commentary says:

**[Page 874]**

"The garment of God is driven aside by the energy of His movements, and the real Man stands revealed, yet remains hidden, for who knows the secret of a man as it exists in his own self-recognition."

The mystery of electricity deals with the "garment" of God, just as the mystery of polarity deals with His "form."

*In the mystery of Polarity*, we have three different types of force manifesting and thus it is apparent that the two mysteries deal with the six forces. These three types of force are manipulated by the Buddhas of Love. They, through Their sacrifice, concern Themselves with the problem of sex, or of "magnetic approach" on all the planes. The Buddha of Whom we speak and Who contacts His people at the full moon of Wesak, is one of the three connected with *our globe*, having taken the place of One Who passed on to higher work in connection with *the Chain*, for the same hierarchical grading is seen as in connection with the Buddhas of Action. One group might be considered the divine Carpenters of the planetary system, the other the divine Assemblers of its parts and the Ones Who, through the magnetic influence They wield, unite the diversities and build them into form.

The present ideas anent Sex must be transmuted and raised from the existing lower connotation to its true significance. Sex—in the three worlds—has to do with the work of the lunar Pitris and the solar Lords. It signifies essentially the form-building work in substance, and its energising by the spiritual aspect. It signifies the elevation of the material aspect through the influence of Spirit as the two together perform their legitimate function in co-operation and thus—by their mutual union and blending—produce the Son in all His glory. This method of interpreting it is equally true of all the Existences manifesting on any plane, systemic and cosmic. Certain [Page 875] factors enter into the thought of sex which might be enumerated as follows:

- a. Mutual attraction,
- b. Complementary suitability,
- c. Instinctual appeal,
- d. Approach, and recognised co-operation,
- e. Union,
- f. The next stage is the temporary importance of the material aspect, that of the Mother, the feminine aspect,
- g. The withdrawal into a temporary retirement of the Father,
- h. The work of creating the Son,
- i. The evolution and growth of the Son, both materially and in consciousness,
- j. Emancipation of the Son from his Mother, or the liberation of the soul at maturity from matter,
- k. Recognition by the Son of the Father and his return to that Father.

The final result of all these successive stages being that all the three aspects have performed their functions (their dharma) on the physical plane and all three have demonstrated certain types of energy.

*The Father* aspect manifests in giving the initial impulse or the positive electrical demonstration which is the germ of the created Son, and Whose Life is embodied in the Son. The occult significance of the words of the Christ in answer to the cry "Lord, show us the Father" is little appreciated. "He that has seen Me has seen the Father, for I and my Father are One," He said.<sup>77</sup>

*The Mother*, or the negative aspect, builds and nourishes, guards and cherishes the Son through the ante-natal, and the infant stages, and stands around Him during later stages, giving of the energy of her own body and activity in ministry to His need.

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<sup>77</sup> Bible. John XIV, 8.

**[Page 876]**

*The Son*, the combined energy of Father and of Mother, embodies both types and all the dual sets of qualities, but has a character all His Own, an essence which is His peculiar nature, and an energy which leads Him to fulfil His Own ends and projects, and which will eventually cause Him to repeat the process of producing,—

1. Conception,
2. Creation,
3. Conscious growth,

as did His Father.

When we reach *the mystery of Fire*, we are concerned with that mysterious extra-systemic energy which is the basis of both the activity of Mother and the Life of the Son. The Son in very deed "becomes His Mother's husband," as say the ancient Scriptures. This is but an enigmatical phrase unless interpreted in terms of the combination of energy. Only when the Son has reached maturity and knows Himself as essentially the same as the Father can He consciously perform His Father's function, and produce and perpetuate that which is needed for the sustaining of cosmic generation.

The electricity of substance, the electricity of form, and the electricity of Life itself must blend and meet before the true Man (whether Logos, or human being) realises himself as creator. Man at this stage knows somewhat of the electricity of substance, and is coming to the belief as to the electricity of form (even though as yet he calls it magnetism) but as yet he knows nought of the electrical reality of life itself. Only when the "jewel in the Lotus" is about to be revealed, or the third circle of petals is about to open up, does the initiate begin to have a realisation of the true meaning of the word "life" or spirit. The consciousness has to be fully awakened before he can ever understand that great energising something of which the other types of energy are but expressions.

**[Page 877]**

There are only two more points to be considered in connection with the petals and initiation.

First, it should be noted that the words "knowledge, love and sacrifice" mean much more occultly than the apparent significance of the terms. Each circle of petals stands for one of these three ideas, and each circle again embodies these three aspects of existence in a greater or lesser degree. These three concepts are the modes of expression of the three great qualities which (from the standpoint of the Past, the Present and the Future) characterise the natures of all the manifesting entities—Gods, men and devas. From the standpoint of the central factor in manifestation, man, it should be realised that *knowledge* was inherent in the previous solar system, and is the faculty of which he has to avail himself. It is there available for his use. It is the hidden energy of the planetary Logos which he has to learn to focus through his physical brain, and thus apply.

*Love* is the faculty inherent in the present. It is the hidden energy of the planetary Logos of which he must avail himself and focus in his heart centre and thus apply.

*Sacrifice* is the faculty which will be his in the future, which he will intelligently focus through the highest head centre and thus apply. It is dependent upon his development of consciousness, and therefore upon his recognition of the esoteric purpose of his group, and of the planetary existences. As



it involves what is termed "a solar and lunar act of abnegation" it involves, therefore, a due comprehension of solar and of lunar energy, and a bringing of both these two groups to a stage of co-operative activity. It concerns, therefore, the nature of the Jewel in the lotus, and it is only when the three sacrifice petals in the three tiers are unfolded that this particular type of energy is released. The lunar Lords of the three bodies have been controlled, and their vibration synchronised, so that the great act of sacrifice finds them ready [Page 878] for the final process of renunciation. The solar Lords, in their three major groups, are equally ready for the final sacrifice, which involves the "rupture between the sun and the moon" as it is called. This results in the breaking of the magnetic link between the true man, and the vibratory sensitive substance of which his three world bodies are made. The need for incarnation is no longer felt, the chains of karma are broken, and the man is liberated. The "lunar Lords return to their own place" or—as the Christian expresses it—"Satan is bound for a thousand years,"<sup>78</sup> this meaning only that pralyaic peace is the lot of these entities until the return of manvantaric opportunity.

The final sacrifice involves also the disappearance of the lower triangle, or the severing of the connection between the three permanent atoms in the lower part of the causal body or egoic lotus, and the central unit of energy. The energy of these atoms is set loose through the intense heat produced by the union of the three fires and is reabsorbed into the general reservoir in interplanetary space. The fiery triangle is lost sight of in the general blaze, and the deva essences who temporarily formed it cease their activity.

Again, the solar Angels complete their initial sacrifice by a final one, and offer themselves upon the fiery altar. The causal body is completely destroyed. The four lower groups of solar Pitris return to the heart of the subjective sun, or to that inmost centre of the system from whence they came, whilst the three higher groups are carried (by the force and energy generated in the fiery furnace and blaze, and through the stimulation produced by the blazing forth of the central jewel) straight to the central spiritual sun, there to abide until another kalpa calls them forth to sacrifice Themselves, this time as planetary Logoi. The student must bear in mind that [Page 879] in thinking of the Pitris, he must ever think in group terms. The Pitris who formed the egoic body of a human being do not—alone and isolated—form planetary Logoi. The forty-nine groups of solar fires concerned in the great work are those spoken of, and they become the forty-nine planetary Logoi in connexion with seven solar systems. In them is hid the mystery of the three who become the sixteen—united or synthesised by the seventeenth—a correspondence upon cosmic levels of the seven with the eighth sphere. This must remain practically an insoluble mystery to man at present.

The four groups who found their way to the Heart of the system will reappear as the four planetary Logoi who are the twenty-eight and who thus produce the possibility of the ten of perfection in another series of manifesting systems.

The seven types of solar energy find the "path of return" to their central emanating source; by the disruption of the tie between them and the lunar lords (who are esoterically spoken of as "dead or dying on the field of battle") the great sacrifice is consummated, and they are free to return in triumph.

The occult significance of these words in connection with the energy standing behind and working through all appearance might be expressed as follows:

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<sup>78</sup> Bible. Rev. XX, 2.

*Knowledge*<sup>79</sup>

is the right apprehension of the laws of energy, of the conservation of force, of the sources of [Page 880] energy, of its qualities, its types and its vibrations. It involves an apprehension of:

- a. The different key vibrations.
- b. The centres whereby force enters.
- c. The channels along which it circulates.

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<sup>79</sup> 1. *There are seven branches of knowledge mentioned in the Puranas*:—S. D., I, 192.

2. *The Gnosis, the hidden Knowledge, is the seventh Principle, the six schools of Indian philosophy are the six principles*.—S. D., I, 299.

These six schools are:

- |   |  |
|---|--|
| a. The school of Logic                  | Proof of right perception.   |
| b. The atomic school                    | System of particulars. Elements. Alchemy and chemistry.  |
| c. The Sankhya school                   | System of numbers. The materialistic school. The theory of the seven states of matter or prakriti. |
| d. The school of Yoga                   | Union. The rule of daily life. Mysticism.  |
| e. The school of<br>Ceremonial Religion | Ritual. Worship of the devas or Gods.  |
| f. The Vedanta school                   | Has to do with non-duality. Deals with the relation of Atman in man to the Logos.                  |

3. *There are four branches of knowledge to which H. P. B. specially refers*—S.D., I, 192. These four are probably those with which man has dealt the most, in this fourth round and fourth chain.

Compare S. D., I, 70, 95, 107, 227.

The four Noble Truths. The four Vedas. The four Gospels. The four basic admissions. The four ready Elements. The four grades of Initiation.

- a. Yajna Vidya The performance of religious rites in order to produce certain results. Ceremonial magic. It is concerned with *Sound*, therefore with the Akasha or the ether of space. The "yajna" is the invisible Deity who pervades space.

Perhaps this concerns the physical plane?

- b. Mahavidya The great magic knowledge. It has degenerated into Tantrika worship. Deals with the feminine aspect, or the matter (mother) aspect. The basis of black magic. True mahayoga has to do with the form (second aspect) and its adaptation to Spirit and its needs.

Perhaps this concerns the astral plane?

- c. Guyha vidya The science of mantrams. The secret knowledge of mystic mantrams. The occult potency of sound, of the Word.

Perhaps this concerns the mental plane?

- d. Atma vidya True spiritual wisdom.

4. *Knowledge of truth is a common inheritance*.—S. D., II, 47, 3.

5. *Knowledge is a relative subject, and varies according to the grade achieved*.

- a. Ranges of further knowledge open up before a planetary Logos.—S. D., II, 740.

- b. The four truths can be arrived at by unaided man.—S. D., III, 420.

6. *Finally, Knowledge is a dangerous weapon*:

This is due to: Personal Selfishness.

It is only safe when:

- a. One gives oneself up to it, body, soul and spirit.—S. D., III, 62, 63.

- b. One has an unshakeable belief in one's own divinity.—S. D., III, 62, 63.

- c. One recognises one's own immortal Principle.

- d. One knows oneself:—S. D., III, 435, 436.

- e. All the virtues are practised.—S. D., III, 262.

- f. One has experience.—S. D., III, 481.

- g. One realises knowledge is the fruit of Spirit alone.—S. D., III, 453.

- h. Knowledge is acquired through the region of the higher mind.—S. D., III, 453.

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- d. The triangles and other geometrical figures which it produces during evolution.
- e. The cycles and the ebb and flow of energy in connection with the different types of planetary manifestation, including all the kingdoms of nature.
- f. The true significance of those force aspects which we call "periods of pralaya" and those we call "periods of manifestation." It also involves a right realisation of the laws of obscuration.

All this the man has been learning in the various Halls through practical experience, involving pleasure and pain; these, in the final initiations, bring him to a realisation not only of the existence of these forces but of how to wield and manipulate them. This is knowledge: to rightly direct force currents, first in the three worlds of human endeavour, and then in the solar system.

*Love* is the right apprehension of the uses and purposes of form, and of the energies involved in form-building, the utilisation of form, and the eventual dissipation of the superseded form. It involves a realisation of the Laws of Attraction and Repulsion, of the magnetic interplay between all forms, great and small, of group relationships, of the galvanizing power of the unifying life, and the attractive power of one unit upon another, be it atom, man, or solar system. It involves an understanding of all forms, form purposes, and form relationships; it concerns the building processes in man himself, and in the solar system; and it necessitates the development of those powers within man which will make him a conscious Builder, a solar Pitri of a coming cycle. This **[Page 882]** is one of the great revelations at initiation: the unveiling to the initiate of the particular cosmic centre whence emanates the type of force or energy which he, the initiate, will be concerned with when he becomes in due course of time a solar Pitri, or divine manasaputra to coming humanity. Hence he must have, not only knowledge, but the energy of love likewise to enable him to perform the function of linking the higher three and the lower four of a future race of men at some distant period, thus permitting of their individualising through *the sacrifice of his own fully conscious middle principle*.

*Sacrifice* involves even more than what has been already pointed out. It involves the following factors:

- a. Knowledge of the purposes and intentions of the planetary Logos,
- b. Realisation of the particular and peculiar type of energy, and of the quality of his own Ray Lord,
- c. Comprehension of the different groups of existences who are participating in planetary evolution and in solar manifestation,
- d. A revelation as to certain cosmic enterprises in which our planetary Logos is acting as an intelligent co-operator. Thus is brought in the factor of extra-systemic force.

When all these and other factors are considered, it is evident that the energy set loose in sacrifice to these plans and intentions involves such a vast field of comprehending wisdom that it is not possible for the average man ever to sense it. It deals with the purposes and plans of the Silent Watchers over the three planes—the five, and the seven; it deals with the dynamic force of the great Destroying Angels on all the planes, who will eventually—through the manipulation of the three forms of energy—bring to an end all that is. These angels are a mysterious group of fohatic Lives Who sound forth the **[Page 883]** trumpets of destruction, and by means of the notes sounded produce that shattering which will set loose the energy of forms.

The second point is very briefly given. It concerns the innermost circle of petals, or that set of three petals, or those three streams of whirling energy, which immediately surround the "jewel in the lotus." Each of these three petals is related to one of the three circles, and is organised as each of the three circles is unfolded. They form, therefore, a synthesis of knowledge, love or sacrifice, and are closely connected through the type of force flowing through them with one of the three higher centres of the planetary Logos of a man's particular ray. This central unit of threefold force is dealt with in a specific manner at initiation.

At the first, the second, and the third Initiations, one of the three petals opens up, permitting an ever freer display of the central electric point. At the fourth Initiation, the jewel (being completely revealed) through its blazing light, its intense radiatory heat, and its terrific outflow of force, produces the disintegration of the surrounding form, the shattering of the causal body, the destruction of the Temple of Solomon, and the dissolution of the lotus flower. The work of the Initiator in this connection is very interesting. Through the medium of the Rod of Initiation and of certain Words of Power, He brings about results of a co-ordinating, transmuting and liberating nature.

Through the action of the Rod as wielded at the first two Initiations, the two outer circles unfold, the energy of the two is set free and the two sets of force as embodied in the six petals are co-ordinated and become interactive. This stage of petal adjustment succeeds upon that called earlier "unfoldment" and has to do with the simultaneous action of the two tiers of petals. The interplay between the two circles is completed, and the circulation [Page 884] of the force currents perfected. According to a man's ray and subray, so is the Rod applied to what might be termed the "key" petal. This of course differs according to the unit of force involved. It is of interest to note here that, as the petal substance is deva substance and as the energy of the petals is the energy of certain manasadevas (one of the three higher orders of Agnishvattas) the initiate is overshadowed (the word is not entirely satisfactory in explaining the type of deva service here necessitated, but it must suffice) by a great deva who represents the equilibrium of substantial vibration which is brought about by the efforts of the initiate, aided by the adepts who present him, and who each represent one of the two polarities of force. This is temporarily stabilised by the Initiator. These three factors,

1. The representing deva,
2. The two adepts,
3. The initiator,

form, for a brief second, a triangle of force with the initiate at the centre. Through them circulates the terrific power, the "fire from Heaven," which is brought down from the higher triad through the agency of the electrical rod.

This application of extra-egoic force is in itself of a threefold nature, as symbolised by the three protective agencies and the threefold nature of the Rod itself. It emanates in a primary sense from the planetary Logos of a man's ray, and proceeds from that one of the planetary centres which corresponds to either the head, heart, or throat centre in a human unit. This energy is applied to the corresponding tier of petals and to the corresponding petal in a tier according to the initiation taken, and according to the primary and secondary ray. A close connection can be traced here between the petals and the centres of the etheric level of the physical plane, [Page 885] and thus it can be seen how (when the necessary work is done) it is possible to have a direct transmission of force from the higher planes to the lower in the following order:

- a. From the logocic centre, or the planetary Logos, to the Monad on its own plane.
- b. From that Monad to one of the three tiers of petals, according to the aspect or ray concerned.
- c. From the tier of petals, viewed as a unit, to one of the petals in the circle, according to the quality and type of force, using the petal as a transmitting agency.
- d. From the particular petal in which the force is momentarily centred to one of the permanent atoms, again according to ray and type of force.
- e. From the permanent atom via the atomic triangle, and the mental, and astral centres, to that one of the three higher centres in the etheric body particularly concerned.
- f. From the etheric centre to the physical brain.

We have here put very briefly the process of force transmission from the Monad to man on the physical plane, and hence it will be apparent why the emphasis is so consistently laid upon the necessity for bodily purity (in all the three bodies), and upon the alignment of those bodies so that the flow of force may be unimpeded. The effects of this downflow of force may be viewed in a twofold manner, that is, in a material and in a psychic sense.

The *material effect*, or the result of this stimulation upon the forms and upon the atoms in the forms, is to render them radioactive, or to set loose the energy of substance. This is the liberating of the energy imprisoned within the form, and concerns the Brahma aspect, and **[Page 886]** the evolution of matter itself. It affects the lunar bodies, and therefore relates to the lunar Lords or Pitris, causing a weakening of their hold upon the lesser builders, bringing them more under the force streams from the solar Angels, and leading to a situation which will eventually result in a return of the lunar Pitris of all degrees to the central point for force substance. In a *psychic sense* the result of the downflow is a stimulation of consciousness, and the acquisition (through that stimulation) of the psychic powers latent in man. His three higher physical centres, the pineal gland, the pituitary body, and the alta major centre are affected, and man becomes psychically aware in the physical brain of the higher influences, happenings and powers. According to the ray concerned, so is the centre affected. The force of the lunar Lords, which has succeeded in keeping these three organs quiescent, is superseded and the solar Angels pour in their energy.

All this again is closely connected with the threefold energy of the physical body, and produces effects within the spinal column which arouses the kundalini fire at the base of the spine, causing it to mount along the triple spinal channel, again according to ray and aspect involved. More anent this may not here be said, as the dangers of a premature knowledge along this line are far greater than the dangers of ignorance. Suffice it to point out that the fires at the lower centres,—those below the diaphragm—have, by the time the second initiation is reached, usually mounted to the centre between the shoulder blades; at the second initiation they rise as far as the head, and all the fires of the torso are then active. All that remains then to do is to centralise them, to produce the necessary geometrical interplay between the seven head centres, and then to focus them all prior to the final liberation in the highest centre of all.

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#### 4. THE FIRE ELEMENTALS, THE LESSER BUILDERS.

##### *a. Introductory.*

It will be apparent now that in our consideration of the deva Builders, great and small, of the solar system, we have hitherto practically confined ourselves to those who are the functioning agents in the three worlds of human endeavour. We have dealt briefly with the Builders on the evolutionary arc, the greater entities who either have passed through the human kingdom, and therefore have left that stage of evolution behind them in earlier cycles, or are at this time the "solar agents" of human manifestation. All these forms of divine existence represent—in their own place—aspects of *positive force*. We come now to the consideration of the lesser builders in the three worlds, those who represent the *negative* aspect of force, being on the involutory arc, and who are, therefore, the recipients of energy and influences. They are worked upon by energy, and through the activity of the greater Builders are forced into different directions in space, being built into the differing forms. The energy that works upon them, as is well known, emanates from the second aspect, and in their totality they form the great Mother.

I would call to the attention of all students the fact that these lesser builders are literally a "sea of fire" upon which the great breath, or the AUM, takes effect. Each fiery spark, or atom, becomes (through the action of the Word), vitalised with new life, and impregnated with a different type of energy. In the union of the life of atomic substance itself with that which causes the atoms to cohere, and to form vehicles of some kind or another, can be seen demonstrating the "Son of God." Herein lies the essential duality of all manifestation; this duality is later supplemented by the life of the One Who sounds the Word. Thus is the cosmic incarnation [Page 888] brought about with the three factors entering in. This has been sufficiently dealt with in earlier pages.

Much that will have to be said will be of a tabulatory nature, and the only way in which students can check up the approximate accuracy of that which is imparted will be through a careful meditation upon:

- a.* The Law of Correspondences.
- b.* The realisable probabilities.
- c.* The indications in occult literature of a corroborative nature.

Students should remember that we are dealing with involutory substance, or atomic matter. This atomic matter is *living* substance, each atom being a tiny life palpitating with the vitality of the third Logos. These lives, being negative energy, are responsive to their polar opposite, and can (under the Law of Attraction and Repulsion) be built into forms which are the expression of the second aspect. Eventually the forms themselves become in their turn negative, and responsive to still another type of force, becoming recipients of the life of the first Logos when the fourth or human kingdom is reached.

This Treatise seeks to prove, that in the fourth kingdom the three fires meet:

- a.* Fire by friction, or the negative Brahma Aspect, the third Aspect.
- b.* Solar Fire, or the positive negative Vishnu Aspect, the second Aspect.
- c.* Electric Fire, or the positive Shiva Aspect, the first Aspect.



Man in the three worlds, consciously or unconsciously, recapitulates the logoc process, and becomes a creator, working in substance through the factor of his positive energy. He wills, he thinks, he speaks, and thought-forms eventuate. Atomic substance is attracted to the [Page 889] enunciator. The tiny lives which compose that substance are forced (through the energy of the thinker), into forms, which are themselves active, vitalised and powerful. What man builds is either a beneficent or a maleficent creation according to the underlying desire, motive, or purpose.

It is essential that we endeavour to make practical what is here to be imparted, as it is useless for man to study the groups of lesser builders, their functions and their names, unless he realises that with many of them he has an intimate connection, being himself one of the great builders, and a creator within the planetary scheme. Men should remember that through the power of their thoughts and their spoken words they definitely produce effects upon other human beings functioning on the three planes of human evolution and upon the entire animal kingdom. The separative and maleficent thoughts of man are largely responsible for the savage nature of wild beasts, and the destructive quality of some of nature's processes, including certain phenomena, such as plague and famine.

It is of no value to man to know the names of some of the "army of the voice" unless he comprehends his relationship to that army, unless he apprehends the responsibility which is his to be a beneficent creator, working under the law of love, and not impelled to the creative act through selfish desire, or uncontrolled activity.

*b. Physical Plane Elementals.*

It should be remembered that the devas we have been considering are the originators of impulse, and the manipulators of energy in their own degree, and on their own plane. In connection with them are to be found, therefore, the recipients of force, or the multitude of lives of an elemental nature which form the sumtotal of the matter of a plane. These are swept on waves of energy, through the impulse of the Breath, and as the result of [Page 890] vibratory action, into all forms as we know them on the physical plane. Therefore, in connection with manifestation *on the physical plane* the devas may be divided into three groups:

1. *The transmitters of the will of God*, the originators of activity in deva substance. These are the greater builders in their various groups.
2. *The manipulators of the initiated energy*. These are the myriads of workers with force who transmit the impulse in their turn to the elemental essence. They are the builders of lesser degree, but are on the evolutionary arc as are the first group.
3. *The recipients of force*, the sumtotal of the living substance of a plane. These lives are passive in the hands of the builders of greater degree.

The three groups to be considered are:

1. The elementals of densest matter.
2. The elementals of liquid matter.
3. The elementals of gaseous matter.

We must bear in mind as we study these three groups that we are not concerned with the transmitters, but with the manipulators and with the recipients of energy.

*The Elementals of Densest Matter.* These are the workers and builders which are concerned with the tangible and objective part of all manifestation. In their totality they literally form that which can be touched, seen, and contacted physically by man. In considering these matters we must never dissociate the various groups in our minds in a too literal sense, for they all interpenetrate and blend, in the same manner as man's physical body is compounded of dense, liquid, gaseous, and etheric matter. Diversity, producing a unity, is everywhere to be seen; this fact must constantly be borne **[Page 891]** in mind by the occult student when studying the subhuman forms of existence. There is a distinct danger in all tabulations, for they tend to the forming of hard and fast divisions, whereas unity pervades all.

Among the manipulating devas of the lowest level of the dense physical plane are to be found certain subterranean forms of existence, of which hints are to be found in the ancient and occult books. There is to be found in the very bowels of the earth, an evolution of a peculiar nature, with a close resemblance to the human. They have bodies of a peculiarly gross kind, which might be regarded as distinctly physical as we understand the term. They dwell in settlements, or groups, under a form of government suited to their needs in the central caves several miles below the crust of the earth. Their work is closely connected with the mineral kingdom, and the "agnichaitans" of the central fires are under their control. Their bodies are constituted so as to stand much pressure, and they are not dependent upon as free a circulation of air as man is, nor do they resent the great heat to be found in the earth's interior. Little can here be communicated anent these existences, for they are connected with the lesser vital portions of the physical body of the planetary Logos, finding their microcosmic correspondence in the feet and legs of a man. They are one of the factors which make possible the revolutionary progressive activity of a planet.

Allied with them are several other groups of low class entities, whose place in the scheme of things can only be described as having relation to the grosser planetary functions. Little is gained by enlarging upon these lives and their work; it is not possible for man in any way to contact them, nor would it be desirable. When they have pursued their evolutionary cycle, they will take their place in a later cycle in the ranks of certain deva bodies that are related to the animal kingdom.

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It is commonly supposed that all the fairies, gnomes, elves, and like nature spirits are to be found solely in etheric matter, but this is not so. They are to be found in bodies of gaseous and liquid substance likewise, but the mistake has arisen for the reason that the basis of all that which can be objectively seen is the etheric structure, and these little busy lives frequently protect their dense physical activities through the agency of glamour, and cast a veil over their objective manifestation. When etheric vision is present then they can be seen, for the glamour, as we understand it, is only a veil over that which is tangible.

Students must at this juncture remember that all dense physical forms, whether of a tree, an animal, a mineral, a drop of water, or a precious stone, are in themselves elemental lives constructed of living substance by the aid of living manipulators, acting under the direction of intelligent architects. It will immediately become apparent why it is not possible in any way to tabulate in connection with this particular lowest group. A beautiful diamond, a stately tree, or a fish in the water are but devas after all. It is the recognition of this essential livingness which constitutes the basic fact in all occult

investigation, and is the secret of all beneficent magic. It is not my purpose, therefore, to deal more specifically with these lowest forms of divine life, except to impart two facts, and thus give indication of the solution of two problems which have oft disturbed the average student; these are, first, the problem as to the purpose of all reptilian life, and, secondly, the specific connection of the bird evolution with the deva kingdom.

The secret of the *reptile kingdom* is one of the mysteries of the second round, and there is a profound significance connected with the expression "the serpents of wisdom" which is applied to all adepts of the good law. [Page 893] The reptile kingdom has an interesting place in all mythologies, and all ancient forms of truth impartation, and this for no arbitrary reason. It is not possible to enlarge upon the underlying truth which is hidden in the karmic history of our planetary Logos, and is revealed as part of the teaching given to initiates of the second degree.

The second great life impulse, or life wave, initiated by our planetary Logos, when brought in conjunction with the first, was the basis of that activity which we call evolutionary energy; it resulted in a gradual unrolling, or revelation, of the divine form. The heavenly serpent manifested, being produced out of the egg, and began its convolutions, gaining in strength and majesty, and producing through its immense fecundity millions of lesser "serpents." The reptile kingdom is the most important part of the animal kingdom in certain aspects, if such an apparently contradictory statement can be made. For all animal life can be seen passing through it during the prenatal stage, or returning to it when the form is in advanced decomposition. The connection is not purely a physical one, but it is also psychic. When the real nature and method of the kundalini, or serpent fire, is known, this relation will be better understood, and the history of the second round assume a new importance.

The secret of life lies hidden in the serpent stage,—not the life of the Spirit, but the life of the soul, and this will be revealed as the "serpent of the astral light" is truly approached, and duly studied. One of the four Lipika Lords, Who stand nearest to our planetary Logos, is called "The Living Serpent," and His emblem is a serpent of blue with one eye, in the form of a ruby, in its head. Students who care to carry the symbology a little further can connect this idea with the "eye of Shiva" which sees and knows all, and records all, as [Page 894] does the human eye in lesser degree; all is photographed upon the astral light, as the human eye receives impressions upon the retina. The same thought is frequently conveyed in the Christian Bible, in the Hebrew and Christian recognition of the all-seeing eye of God. The application and value of the hints here given may be apparent if the subject of the third eye is studied, and its relation to the spine, and the spinal currents investigated. This third eye is one of the objects of kundalinic vivification, and in the spinal territory there is first the centre at the base of the spine, the home of the sleeping fire. Next we have the triple channel along which that fire will travel in due course of evolution, and finally we find at the summit of the column, and surmounting all, that small organ called the pineal gland, which when vivified causes the third eye to open, and the beauties of the higher, subtler planes to stand revealed. All this physico-psychical occurrence is possible to man owing to certain events which happened to the Heavenly Serpent in the second, or serpent, round. These happenings necessitated the formation and evolution of that peculiar and mysterious family we call the reptilian. These forms of divine life are very intimately connected with the second planetary scheme, being responsive to energy emanating from that scheme, and reaching the earth via the second globe in the second chain. A group of special devas (connected with a particular *open* sound in the planetary Word), work with the reptile evolution.

It should be noted here that this evolution on the etheric planes has a closer effect upon man than on the physical. If students will apply themselves to the consideration of these facts, to the investigation of the serpent lore in all lands, mythologies and scriptures, and if they will link up all this knowledge with that concerning those heavenly constellations which have a serpent appellation (such as, for instance, the Dragon), much [Page 895] illumination may come. If the intuition suffices, knowledge may then be imparted which will make clearer the connection between the physical bodies with their centres, and the psychic nature.

The *bird kingdom* is specifically allied to the deva evolution. It is the bridging kingdom between the purely deva evolution and two other manifestations of life.

*First.* Certain groups of devas who desire to pass into the human kingdom, having developed certain faculties, can do so via the bird kingdom, and certain devas who wish to get in communication with human beings can do so via the bird kingdom. This truth is hinted at in the Christian Bible and Christian religious representations by angels or devas being frequently represented as having wings. These cases are not many, as the usual method is for the devas gradually to work themselves towards individualisation through expansive feeling, but in the cases which do occur these devas pass several cycles in the bird kingdom, building in a response to a vibration which will ultimately swing them into the human family. In this way they become accustomed to the use of a gross form without the limitations, and impurities, which the animal kingdom engenders.

*Second.* Many devas pass out of the group of passive lives in the effort to become manipulating lives via the bird kingdom, and before becoming fairies, elves, gnomes, or other sprites, pass a certain number of cycles in the bird realm.

Why the two above events occur will not be apparent to the casual reader, nor will the true connection between the birds and the devas be accurately realised by the occult student unless he applies himself to the consideration of the "bird or swan out of time and space," and the place that birds play in the mysteries. Herein lies for him the clue. He must remember likewise the fact that every life of every degree, from a god to the most [Page 896] insignificant of the lesser devas, or builders, must at some time or another pass through the human family.

As H. P. B. has pointed out,<sup>80</sup> birds and serpents are closely connected with wisdom, and therefore with the psychic nature of God, of men, and of devas. The study of mythology should reveal certain stages and relationships which will make this matter clearer.

*The Elementals and Lesser Devas of Liquid Matter.* A very interesting illustration of the interpenetration of all the living matter of creation can be seen in connection with the atmosphere surrounding our planet. In it is to be found:

- a. Moisture, or those living essences which are the liquid elementals.
- b. Gaseous substance, or those lives which are linked to all fiery essences, being volatile and the result of heat.
- c. Etheric matter, or the lowest orders of the devas of the ethers.

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<sup>80</sup> S. D., Section X, Vol. I, 384, 435; II, 306.

This major triplicity, when in conjunction, produces that which we breathe, and that in which we live and move and have our being. To the thoughtful student the air is full of symbology, for it is a synthesis, and that which bridges the higher and the lower strata of manifestation.

We must centre our attention first upon those lives which constitute the sumtotal of all that is watery, and liquid throughout manifestation, and in dealing with this we must remember that we are concerned with the most occult of investigations, and with matters which are very closely connected with man's evolution.

The many groups of the water devas of the manipulatory class have been roughly grouped by mythological writers, under the terms undines, mermaids, and other [Page 897] expressions, but their diversity is great, and this will be necessarily apparent when it is remembered that the sumtotal of water upon the earth (oceans, seas, rivers, lakes and streams), far exceeds the dry portion, or land, and every drop of moisture is in itself a tiny life, fulfilling its function and running its cycle. The mythic forms above referred to are but those myriad lives built into a form through which an evolutionary deva is seeking expression.

The extreme interest of this subject might be expressed under certain statements which will give the student some idea of the close attention which should, and eventually will be paid to this subject of the deva lives of watery manifestation. As said above, the aggregate of these lives is greater than the aggregate of those lives which form the sum total of solid earth as we understand the term, even though they do not exceed the number of lives which form the gaseous portion of manifestation; this gaseous portion is found in the atmosphere, interpenetrating dense matter, and filling in a large degree the interior caverns of the planet. The microcosmic resemblance to the great Life of the planet is seen in the fact that both forms are but outer sheaths or frameworks, sheltering an inner "vault"; both forms are hollow, both have their negative and positive extremities, their poles, so to speak, and internally much proceeds affecting the outer evolutions.

One of the most occult of the planets, Neptune, presides over the "devas of the waters"; their presiding deva Lord, Varuna, the Raja of the astral plane, being an emanation from that planet. Students will find it of profound interest to study the close interaction therefore between:

1. The sixth plane, the astral plane, and the sixth subplane of the physical plane, the liquid subplane. [Page 898]
2. The sixth subplane of each plane in the solar system, and their relation to each other.

Herein will be found one reason why men of a relatively low type of physical body, and having an astral body with some sixth subplane matter in it are responsive to higher things and have a spiritual aspiration. The influence emanating from the sixth subplane of the buddhic plane calls out a reciprocal response from the sixth subplane matter in other bodies, and the sixth principle of buddhi under the Law of Correspondences intensifies that vibration.

The name Neptune is one under which the planetary Logos of one of the major three schemes is known upon our planet. Certain of His influences and energies affect paramountly the deva essence of this sixth subplane matter, reaching them via the Raja Lord Varuna. This knowledge is of practical value astrologically, for it will enable men to understand the nature of their own physical bodies, and above all of their astral bodies. It is an occult fact that the type of astral matter in a man's body decides the

quality of the watery substance of his physical body. There is, in occultism, no dissociating the physico-psychic natures, for the latter determines the former. The planet Neptune therefore has a profound effect and a close connection under the Law of Correspondences with the sixth, or astral plane, which is the plane of the liquid portion of the logoc physical body, with the sixth subplane of the physical plane, or with the liquid portion of the human physical body and of the planetary physical body, also with the sixth type of energy or force, or the sixth ray.

The major scheme over which Neptune presides forms a systemic triangle of great interest for esoteric astrologers with the sixth scheme and one other. This is symbolised in the three pronged trident which the god Neptune **[Page 899]** is always portrayed as holding, the prongs being literally the symbolic triangles connected with each other by three lines of force.

This planet has also a vital relation to the sixth logoc principle, or Buddhi, and therefore the sixth principle of man. No man begins to co-ordinate the buddhic vehicles until he comes under Neptunian influence in some life or another. When this is the case, his personality horoscope will show Neptunian influence dominating somewhere.

The Neptunian scheme governs one of the three paths of return, and gathers to itself eventually all those Egos who attain primarily through the manipulation of the sixth type of energy usually called devotion. It is Neptunian influence likewise which presides over and makes possible the second Initiation, wherein the initiate produces results in the astral body, and wherein his astral centres are the object of the Hierophant's attention. This particular type of energy flows through three centres:

- a.* That particular head centre which is linked to the heart centre.
- b.* The heart centre.
- c.* The solar plexus.

The planet Neptune, along with the planetary Logos of the sixth ray controls the astral centres in man. This statement involves much esoteric macrocosmic significance. When it is remembered that all centres—human and divine—are composed of deva essence, the connection between this influence and the devas, and their reflex effect upon man, will immediately become apparent.

In the mystery of the sea and the secret of its occult "drying up" or absorption, will be revealed eventually the significance underlying:

**[Page 900]**

- a.* The sex impulse, macrocosmically and microcosmically interpreted.
- b.* The cessation of desire.
- c.* The direction of fire to the throat centre instead of to the generative organs.
- d.* Pralaya and obscuration.
- e.* The meaning of the words "There shall be no more sea" found in the Christian Bible.

When meditating upon these thoughts, students will find it well to bear in mind the fact that Neptune is one of the major or synthesising planets, that it is an "absorbing" or "abstracting" planet, and that it is connected with the process whereby eventual perfection is demonstrated. The Son is made perfect, and the cosmic incarnation is brought to a close.



There is again a very close esoteric connection between the fact lying behind the Biblical words "the Spirit of God moved upon the face of the waters,"<sup>81</sup> and the ordered lawful activity of the Great Mother as she performs her work of body-building under the impulse of desire. The true relation between the astral plane and the physical plane will only become apparent as students carefully bear in mind that the astral plane of the solar system is the sixth subplane of the cosmic physical plane, and constitutes the sumtotal of the liquid substance of the logocic physical body. When this is realised, the work of the deva essence takes due place; the factor of desire, or of astral motion, and its reflex action upon the physical body via the sixth subplane will become apparent, and the Great Mother will be seen actively engaged, under the influence of desire, in the work of building, nourishing, and producing that warmth and moisture which make manifestation possible. The Mother is the greatest of the devas, and closely linked [Page 901] with the devas of the waters, for moisture of some kind or another is an essential to all life.

The sixth principle, therefore, or the love aspect (the Christ principle), and the sixth plane, are connected; there is an interplay of energy between the fourth cosmic ether, or buddhic energy, and the sixth plane, or astral energy. The devas on both these planes belong essentially to groups over which Neptunian influence presides, hence the astral plane can, and eventually will, directly reflect the buddhic.

The *greater building devas* on the second plane of the solar system, the monadic plane or the second cosmic ether, direct the energies of the manipulating devas of the fourth cosmic ether, the buddhic plane.

The *manipulating devas* of the fourth cosmic ether will, in due course of evolution, work out the plan in objective perfection through the medium of the living substance of the lesser devas of the liquid or astral plane. When they have done this two results will be seen: first, the astral plane will perfectly reflect the buddhic plane and, secondly, the result of that will be that the physical plane will produce the exact vehicle needed for microcosmic or macrocosmic expression through the force of water, or desire.

All this is revealed to esotericists in the symbology of the circulatory system in man. As the blood system, with its two types of channels (arteries and veins) and its two types of builders (the red and the white corpuscles), is studied from the occult standpoint, much will be ascertained of a revolutionary nature. The laws of the path of outgoing, and of the path of return, with the two groups of deva lives therein concerned, will be apprehended by man. A further hint may here be given. In the physical body of man in connection with the circulatory system, we find, in the three factors—the heart, the arteries, and the veins—the clue to the three types [Page 902] of devas, and also to the systemic triangle which they represent, and further, to the three modes of divine expression. There is a planetary as well as a systemic circulation, and it is carried on through the medium of deva substance everywhere, macrocosmically as well as microcosmically.

The devas of the sixth physical subplane can be divided into three groups, and these again into seven and into forty-nine, thus corresponding with all groups in the solar system. These groups (in their essential nature) respond to that "which lies above more than that which lies below," which is only an occult way of expressing a relationship of an intimate nature between the devas of fire and the devas of

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<sup>81</sup> Bible. Gen., 1:2.

water, and a negation of a close connection between the water devas and the earth. Occultly expressed, through the action of the fire devas, the water devas find liberation.

The devas of water find for themselves the path of service in their great work of nourishing all the vegetable and animal life upon the planet; the goal for them is to enter into that higher group of devas which we call the gaseous or fire devas. These, through the action of their fire upon the waters, produce that sequence of evaporation, condensation, and eventual precipitation which—through its constant activity—nourishes all life upon the earth. Thus again can the psychic laws of love be seen at work in the deva kingdom as in the human; first, the withdrawal or segregation of the unit from the group (called individualisation in man, and evaporation in the water realm). Next, condensation, or the amalgamation of the unit with a newer or higher group, this we call condensation for the devas of the waters, and initiation in man; finally, the sacrifice of the group of human or deva atoms to the good of the whole. So does the law of service and sacrifice govern all the second aspect divine in all its departments great **[Page 903]** or small. Such is the law. But in the human kingdom, though love is the fulfilling of the law, it is arrived at along the path of pain and sorrow, and every true lover and server of humanity is stretched upon the cross until for them the sixth principle dominates, and the sixth type of matter in their bodies is completely subjected to the higher energy.<sup>82</sup> In the case of the devas, love is the fulfilling of the law without pain or sorrow. It is for them the line of least resistance, for they are the mother aspect, the feminine side of manifestation, and the easy path for them is to give, to nourish, and to tend. Therefore, the devas of the waters pour themselves out in service to the vegetable and animal kingdoms, and in the transmutative fires all that holds them on the sixth subplane will eventually be overcome, and through occult "distillation and evaporation" these devas will eventually form part of the gaseous fiery group and become those fires which are the basis of the divine alchemy.

Speaking generally, it must be remembered that the earth devas of densest matter become, in the course of evolution, the devas of the waters, and find their way eventually on to the astral plane, the cosmic liquid; the devas of the waters of the physical plane find their way, through service, on to the gaseous subplane, and then to the cosmic gaseous, becoming the devas of the mental plane. This literally and occultly constitutes the transmutation of desire into thought.

The gaseous devas become eventually the devas of the fourth ether, and from thence in long aeons, find their way to the cosmic fourth ether, the buddhic plane. These three groups are therefore *cosmically* connected with:

**[Page 904]**

1. The cosmic astral plane and the constellation whence emotional and desire energy originates.
2. The cosmic mental plane, and therefore with the constellation Sirius.
3. The cosmic buddhic plane, and the constellation of the Pleiades.

Thus can the whole process be worked out, if man carefully studies his own nature, and the law of analogy.

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<sup>82</sup> Measure thy life by loss instead of gain,  
Not by the wine drunk but by the wine poured forth;  
Nor Love's strength standeth in Love's sacrifice;  
And he who suffers most has most to give."

—*The Disciples*, by Mrs Hamilton King.

*The Devas of the Gaseous Subplane.* In dealing with the elementals, or lesser devas, under the manipulatory devas of this extensive group, we are dealing with the devas of fire, and with the fiery essences of substantial nature which can be seen manifesting in myriads of forms. Certain of the subdivisions of this group are known to students, such as:

*The Salamanders,* or the fiery lives which can be seen by clairvoyants leaping in the flames of a furnace or of a volcano; this group can be subdivided into four groups according to color—red, orange, yellow, and violet—the last of which approximate very closely to the devas of the fourth ether.

*The Agnichaitans;* this is a term applied to the fiery lives, which are the sumtotal of the plane substance, as seen in the first part of our treatise, and also to the tiny essences which compose the fires of manifestation. As the nature of physical plane electricity is understood and studied, and its true condition realised, the reality of the existence of these agnichaitans will stand revealed.

As the race becomes clairvoyant, as it surely will in a great degree before the close of this rootrace, these gaseous devas will stand revealed, and men will realise that they are working with fiery lives, and that they are themselves closely allied to these lives through the fires of their own bodies. The clairvoyance which is in process [Page 905] of developing in this rootrace is entirely physical, and, under the law, its development is to be anticipated, for the Aryan rootrace is that one wherein man—in this fourth round—comes to full self-consciousness. This involves complete physical vision, and the use in perfection of the three physical plane senses of hearing, touch, and sight. In the next rootrace, astral clairvoyance will be prevalent, though not universal, and thus contact with the buddhic plane will be more easily achieved. In the earlier rootraces of the next round, the fifth, there will be a recapitulation of the activities of this round, until, in the fifth rootrace, the sumtotal of that achieved in this round will be seen. Men will then begin to demonstrate mental clairvoyance. Thus the cycles mingle and overlap, in order that no unit of life, however small and unimportant, may fail in opportunity.

These agnichaitans of the third subplane come particularly under the influence of Saturnian energy. They are the great fusers of substance, and it is in connection with them that the transmutation of metals becomes possible. They have a relationship to the mineral kingdom analogous to that which the watery devas have to the vegetable and animal. They are, as will be apparent, connected with the throat centre of a planetary Logos and of a solar Logos, and it is through their activity that the transmission of sound through the air becomes possible. It might surprise students and inventors could they but realise that the present rapid growth of wireless communication everywhere is due to the swinging into contact with the human vibration of a group of fiery deva lives hitherto uncontacted.

Just as each plane has its seven subplanes, so likewise each subplane can be subdivided, thus making forty-nine fires on every plane, or the three hundred and forty-three fires of the solar system. Herein can be found the clue to the mystery of the "fourth between the three" [Page 906] which has at times bewildered students of the occult records. There are several ways of reading these figures, 3 4 3, but the only occult method which can be hinted at here, lies in the recognition of the three higher planes, the three lower planes, the fourth plane of meeting between them. This fourth plane has occultly been called "the meeting place." When it is remembered that the goal for these gaseous devas is the fourth cosmic ether, or the buddhic plane and that they (in their major and minor groups) are the internal macrocosmic and microcosmic fires, some idea may be gained as to the true significance of the eventual at-one-ment between the two lines of evolution for the goal for man likewise is the buddhic plane.

On the third subplane, therefore, in its fifth division of deva essences, certain groups are now being contacted in this, the fifth rootrace; the result of this contact can be seen in the stimulation of responsive vibration, which is demonstrated already in the discovery of wireless intercourse and of radium.

There will also be seen a paralleling increased vibration of the human spirillae which will result, before the end of the round, in the awakening to full activity of the fifth spirilla of the human physical permanent atom.

Hence the work of the Mahachohan at this time in connection with seventh ray (which is temporarily acting as the synthesis of the five types of energy over which He presides), might be summed up as follows:

*First*, He is utilising the seventh type of energy in order to further the recognition by the human unit of the subtler substance of the physical plane. This seventh ray is a primary factor in the production of objectivity. The energy of the planetary Logos of the seventh scheme dominates the seventh plane; it is the ray whereon deva substance and Spirit can meet and adapt [Page 907] themselves to each other with greater facility than on any other ray except the third.

Man, at present, is fully conscious, through some one or other of his senses, on the three lower subplanes; it is intended that he shall be equally conscious on the four higher. This has to be brought about by the stimulation of the deva substance which composes his bodies. This will be accomplished through the dynamic will of the transmitting devas as they energise the manipulatory devas, and thus affect the myriads of lesser lives which compose man's body, and also by an increased responsiveness of the indwelling man or thinker to the contact made upon his body. This increased awareness will be brought about by the arousing of the fifth spirilla, by the unfolding of the fifth petal in the egoic lotus, and by the gradual opening of the third eye through the arousing and uniform activity of five factors: the centre at the base of the spine, the three channels in the spinal column, and the pineal gland.

All these factors involve the activity of deva essence, plus the resultant awareness of the thinker. This will be followed by the conscious use of the newly-awakened powers. In this manner the close interrelation and interdependence of the two lines of evolution becomes magnificently apparent.

*Second*, the Mahachohan is working specifically at this time (in co-operation with the Manu), with the devas of the gaseous subplane; this is in connection with the destroying work they are to effect by the end of this rootrace, in order to liberate Spirit from constricting forms. Volcanic action therefore may be looked for, demonstrating in unexpected localities, as well as within the sphere of the present earthquake and volcanic zones. Serious disturbance may be looked for in California before the end of the century, and in Alaska likewise.

The work of the Mahachohan can also be seen in the [Page 908] effect that the devas of the kundalini fire are producing upon man. These are a peculiar group of Agnichaitans who have reached a stage of evolution which permits of their being separated off from their group into a group connected with a certain fire in man's bodies. This fire owing to its present activity, and the direction of that activity, is responsible for the reaction against physical marriage, and for the desire evinced by highly evolved men everywhere to evade the marriage relation, and confine themselves to creation upon the mental or

astral planes. This is due to the present inclination of the manipulatory devas of the lower generative organs to seek the throat centre, and to function there, utilising the strength of the kundalini fire to bring this about. All this is under the law of evolution, but in the interim between cause and justified effect much harm, evasion of the law, and consequent suffering can be seen. Owing, therefore, to the violent reaction at this time against the safeguarding laws of civilisation, it has been decided that the nature and functions of the devas must be somewhat revealed to man, and that their place in the scheme of things, and man's close connection and dependence upon them, must be given out.<sup>83</sup> At the same time, the means whereby they can be contacted, and the words whereby they can be controlled, will be withheld.

Laxness in the marriage relation, due to this particular cause, is only seen amongst the highly evolved and amongst the independent thinkers of the race. Similar laxness amongst the masses, and the low types of humanity, is based upon a different reason, and their promiscuity is due to certain developments of the animal nature in its lowest manifestation. These two causes [Page 909] will bear consideration by those who have the present needs of civilisation at heart. They can then co-operate with the Mahachohan in the work of effecting the very necessary transfer of force from a lower to a higher centre, and prevent (through knowledge), the incidental license. This will bring about a refusal to besmirch the great love or sex impulse of nature.

The ceremonial ray has been often called "the marriage ritual of the Son," because upon this ray Spirit and matter can meet and have union. This fact also should be borne in mind during the next one hundred years, for they will see great changes in the marriage laws. The present laxity will inevitably bring a reaction, and the laws will become more stringent, in order to safeguard the race during a transition period. These laws will not be along the line of making escape from the marriage relation more difficult, but will take effect at the other end, so to speak; the rising generation will be properly taught and guarded, and indiscriminate, hasty marriage will not be permitted, nor will juveniles be allowed rashly to enter into the marriage obligation. There is no need to enlarge further upon this, for in working out their own problems men learn, and all that those upon the inner side are permitted to do is to give a hint or an indication.

Another angle of the Mahachohan's work at this time is connected with *sound*, and therefore with the particular devas whom we are considering. Through the mismanagement of men, and their unbalanced development, the sounds of earth, such as those of the great cities, of the manufactories, and of the implements of war, have brought about a very serious condition among the gaseous devas. This has to be offset in some way and the future efforts of civilisation will be directed towards the spreading of a revolt against the evils of congested living and to the dissemination of an impulse of a widespread [Page 910] nature to seek the country and wide spaces. One of the main interests in the future will be a tendency towards the elimination of noise, owing to the increased sensitiveness of the race. When the energy of water and of the atom is harnessed for the use of man, our present types of factories, our methods of navigation and of transportation, such as steamers and railway apparatus, will be entirely revolutionised. This will have a potent effect not only on man but on the devas.

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<sup>83</sup> If man can be brought to a realisation of the nature of his own being and of his constitution, and can be led to comprehend the rationale of that which can be seen occurring, and if the thinkers of the race can be shown the risks incident upon present happenings in the deva evolution, much danger may be averted. Hence the decision to extend the scope of this book to include more detailed information anent the deva evolution.

*c. The Elementals of the Ethers.*

We will consider now the etheric levels of the physical plane or the four highest subplanes of the physical plane. These etheric levels are but gradations of physical plane matter of a rarer and more refined kind, but physical nevertheless. They are termed in most textbooks:

1. The first ether, or atomic matter.
2. The second ether, or sub-atomic matter.
3. The third ether, or super-etheric matter.
4. The fourth ether, or simply etheric matter.

The fourth ether is the only one as yet recognised by scientists, and is the subject of their present investigations, little though they may realise it.

On the atomic subplane are the permanent physical atoms of all humanity and the *appropriated atoms* of the deva kingdom. The devas do not develop as do the human race. They reincarnate in groups, and not as individuals, though each group is composed of units, and has nothing of the nature of the involutory group soul. The group soul on the involutory path and that upon the evolutionary are unlike; one is passing on to differentiation and is composed of entities animated by one general life; the other has differentiated, and each entity is a separate unit of the one life, complete in itself, yet one with the whole.

**[Page 911]**

There are many types of life to be contacted on the four etheric levels, but we can only concern ourselves at present with the deva life, remembering that the deva evolution is of equal importance to that of the human. These devas are many in number, are of involutory and evolutionary nature, and of all grades and types. Ruling over them on the physical plane is the great deva Kshiti. He is a deva of rank and power equal to a Chohan of a Ray; He presides over everything outside the human kingdom upon the physical plane, and He has for His council the four subordinate deva lords of the four etheric levels. He, with these subordinate devas, presides over a subsidiary council of seven devas who handle all that concerns the deva evolution, and the work of the greater and the lesser builders.

The deva Ruler of the fourth, or lowest ether, has delegated a member of His council to meet with certain of the Masters at this time for two specific purposes, first, to see whether the approximation of the two lines of evolution, human and deva, might be now tentatively permitted, and, secondly, to reveal some of the methods of healing and the causes of physical disability which are inherent in the etheric double.

Devas of all kinds and colours are found on the physical etheric levels, but the prevailing hue is violet, hence the term so often employed, the "devas of the shadows." With the coming in of the ceremonial ray of violet, we have the amplification therefore of the violet vibration, always inherent on these levels, and the great opportunity therefore for contact between the two kingdoms. It is in the development of etheric vision (which is a capacity of the physical human eye) and not in clairvoyance that this mutual apprehension will become possible. With the coming in likewise of this ray will arrive those who belong thereon, with a natural gift of seeing etherically. Children will frequently be born who will **[Page 912]** see etherically as easily as the average human being sees physically; as conditions of harmony gradually evolve out of the present world chaos, devas and human beings will meet as friends.



As the two planes, astral and physical, merge and blend, and continuity of consciousness is experienced upon the two, it will be difficult for human beings to differentiate at first between devas of the astral plane, and those of the physical. At the beginning of this period of recognition, men will principally contact the violet devas, for those of the higher ranks amongst them are definitely making the attempt to contact the human. These devas of the shadows are of a dark purple on the fourth etheric level, of a lighter purple, much the same colour as violet, on the third etheric level, a light violet on the second, whilst on the atomic subplane they are of a glorious translucent lavender.

Some of the groups of devas to be contacted on the physical plane are as follows:

*Four groups of violet devas*, associated with the etheric doubles of all that exists on the physical plane. These four are in two divisions, those associated with the building of the etheric doubles, and those out of whose substance these doubles are built.

*The green devas of the vegetable kingdom.* These exist in two divisions also. They are of high development, and will be contacted principally along the lines of magnetisation. The greater devas of this order preside over the magnetic spots of the earth, guard the solitude of the forests, reserve intact spaces on the planet which are required to be kept inviolate; they defend them from molestation, and with the violet devas are at this time working definitely, though temporarily, under the Lord Maitreya. The Raja Lord of the astral plane, Varuna [Page 913] and his brother Kshiti, have been called to the council chamber of the Hierarchy for specific consultation, and just as the Masters are endeavouring to prepare humanity for service when the World Teacher comes, so these Raja Lords are working along similar lines in connection with the devas. They are arduous in Their work, intense in Their zeal, but much obstructed by man.

*The white devas of the air and water* who preside over the atmosphere work with certain aspects of electrical phenomena, and control the seas, rivers, and streams. From among them, at a certain stage in their evolution, are gathered the guardian angels of the race when in physical plane incarnation. Each unit of the human family has his guardian deva.

Each group of devas has some specific method of development and some means whereby they evolve and attain a particular goal.

For the *violet* devas the path of attainment lies through feeling, and through educating the race in the perfecting of the physical body in its two departments.

For the *green* devas the path of service is seen in magnetisation, of which the human race knows nothing as yet. Through this power they act as the protectors of the vegetable plant life, and of the sacred spots of the earth; in their work lies the safety of man's body, for from the vegetable kingdom for the remainder of this round comes the nourishment of that body.

For the *white* devas the path of service lies in the guarding of the individuals of the human family, in the care and segregation of types, in the control of the water and air elementals, and much that concerns the fish kingdom.

Thus in the service of humanity in some form or another lies attainment for these physical plane devas.

They have much to give and do for humanity, and in time [Page 914] it will be apparent to the human unit what he has to give towards the perfecting of the deva kingdom. A great hastening of their evolution goes forward now coincident with that of the human family.

There is another group of devas about which much may not as yet be communicated. They have come in from another planetary scheme, and are specialists in their particular line. They have attained, or passed through, the human kingdom, and are of equal rank with certain members of the Hierarchy, having chosen to stay and work in connection with the physical plane evolution. They are not many in number, being only twelve. Four work in the violet group, five in the green group, and two in the white, with a presiding officer of rank equal to a Chohan. The number of the deva evolution is six, as that of man is now five, and as ten stands for perfected man, so twelve stands for perfection in the deva kingdom. This group presides over the three earlier enumerated. Certain subsidiary groups are found.

*Under group 1* are found all the elementals working with the etheric doubles of men, all the elementals forming the etheric bodies wherein is life, and all the elementals working with the etheric counterparts of so-called inanimate objects. These are named in the order and the importance of their development. The violet devas are on the evolutionary path; the elementals are on the involutory path, the goal for them being to pass into the deva kingdom of violet hue.

*Under group 2* work the fairies of plant life, the elves who build and paint the flowers, the radiant little beings who inhabit the woods and the fields, the elementals who work with the fruits, vegetables, and with all that leads to the covering of the earth's surface with verdure. Associated with them are the [Page 915] lesser devas of magnetisation, those attached to sacred spots, to talismans and to stones, and also a special group to be found around the habitations of the Masters wherever situated.

*Under group 3* work the elementals of the air and the sea, the sylphs, the water fairies, and the devas who guard each human being.

Here only general hints are given. This list is not complete and does not include the grosser elementals, the brownies, and those that inhabit the dark spaces of the earth, the cities and the subterranean spots of the earth's crust.

The devas of the ethers carry on their foreheads a translucent symbol in the form of a crescent moon, and by this they may be distinguished from the astral devas by those able to see clairvoyantly.

As we consider the devas of the ethers, we find that they fall naturally—as far as manifestation is concerned—into two main groups. Each group is represented on each of the four subplanes, and this grouping must be considered as but one method of differentiation out of the many possible. These groups are, first, those devas who are the transmitters of prana to all forms of life; they are a group of intermediary devas, and may be regarded as the energy providers in their various differentiations; secondly, those devas who form the etheric bodies of every form in manifestation. These constitute the bulk of the lesser devas.

There are naturally many other organised intelligences in the great Army of the Voice in connection with this primary division of the physical plane, but if the student will consider these two groups, and will investigate their relationship to man and to the Heavenly Man within Whose body they are to be found, he will learn much which will enable him to comprehend problems hitherto considered

insoluble, and will find many things [Page 916] revealed which will tend to revolutionise the findings of modern science, and bring about changes in the care of the physical body.

*The Devas and Energy.* Before we take up the consideration of these two groups it might be wise here to emphasise the necessity of remembering that when we consider the etheric levels of the physical plane we are dealing with those planes upon which the *true form* is to be found, and are approaching the solution of the mystery of the Holy Spirit and the Mother. In this realisation, and its extension to include an entire solar system, will come a clarifying of the connection between the four higher planes of the system and the three worlds of human endeavour. We have, in the *macrocosm*, the four planes of super-conscious life, or those four central vibrations which are the basis of the life and energy of the etheric body of a planetary Logos and of a solar Logos, and the three planes of conscious and of self-conscious life which form the dense physical vehicle of a Heavenly Man, and of the Grand Man of the Heavens.

By a close scrutiny of these conditions in the macrocosm and in the microcosm will come a comprehension of the reason why the physical vehicle is never considered a principle at all by occultists. The Holy Spirit, the One Who overshadows and Who implants the germ of life in the waiting acquiescent Virgin Mother or matter (causing her to awaken and to commence her great work of producing the divine incarnation) is a primary factor from the standpoint of the second solar system. In a way incomprehensible to modern thinkers, the Mother, or the divine Aspirant to the mysteries of the cosmic marriage, was (in a previous system) the dominant factor. In this system in connection with substance it is the Holy Spirit. The work, therefore, on etheric levels, and the energy and activity originating therefrom, are the factors that primarily are responsible on the physical [Page 917] plane for all that is tangible, objective, and manifested. The accretion of matter around the vital body, and the densification of substance around the vital etheric nucleus are in themselves the result of interaction, and the final interchange of vibration between that which might be called the residue from an earlier manifestation, and the vibration of this present one.

It is here—in the relation between positive electrical energy in its fourfold differentiation, and the triple negative receptive lower substance—that scientists will eventually arrive at certain definite deductions and discover:

- a. The secret of matter itself, that is, matter as we know and see it.
- b. The key to the process of creation upon the physical plane, and the method whereby density and concretion on the three lower levels are brought about.
- c. The formulas for organic transmutation, or the key to the processes whereby the elements as we know them can be disintegrated and recombined.

Only when scientists are prepared to admit the fact that there is a body of vitality which acts as a focal point in every organised form, and only when they are willing to consider each element and form of every degree as constituting part of a still greater vital body, will the true methods of the great goddess Nature become their methods. To do this they must be prepared to accept the sevenfold differentiation of the physical plane as stated by Eastern occultism, to recognise the triple nature of the septenary manifestation.

- a. The atomic or Shiva energy, the energy of the first subplane or the first etheric plane.
- b. The vital form building energy of the three ensuing etheric levels.
- c. The negative receptive energy of the three planes [Page 918] of the dense physical, the gaseous, the liquid and the truly dense.

They will also eventually consider the interplay between the lower three and the higher four in that great atom called the physical plane. This can be seen duplicated in the atom of the physicist or chemist. Scientific students who are interested in these matters will find it worth while to consider the correspondence between these three types of energy, and that which is understood by the words, atoms, electrons, and ions.

All that manifests (from God to man)<sup>84</sup> is the result of these three types of energy or force, of their combination, their interplay, and their psychic action and reaction. During the great cycle of logoc appearance it is the second type of energy which dominates and which is of evolutionary importance, and this is why the etheric body which lies back of all that is visible is the most important. This is equally true of gods, of men and of atoms.

Much time is spent in speculating upon the sources of life, upon the springs of action, and upon the impulses which underlie the creative processes. Hitherto science has worked somewhat blindly and has spent much time investigating the lower three planes. It has dealt principally with the Mother, with the negative receptive matter, and is only now becoming aware of the Holy Spirit aspect, or of the energy which enables that Mother to fulfill her function, and to carry on her work.

Considering the same problem *microcosmically* it may be pointed out that men are only now beginning to be [Page 919] aware of the springs of spiritual action, and of the sources of spiritual life. The energy of the higher planes is only revealing itself as men begin to tread the Way, and to come under the influence of buddhi, which flows from the fourth cosmic etheric plane.

Finally, when scientists are willing to recognise and to co-operate with the intelligent forces that are to be found on etheric levels, and when they become convinced of the hylozoistic nature of all that exists, their findings and their work will be brought into a more accurate correspondence with things as they really are. This, as has been earlier pointed out, will be brought about as the race develops etheric vision, and the truth of the contentions of the occultist is proved past all controversy.

It will have been noted that in the enumeration of these two main groups, we did not touch upon that great group of Builders who are called esoterically "Those who transmit the Word." I have only dealt with the two groups who constitute the "Army of the Voice." This is due to the fact that in this section we are only dealing with that army, or with those builders, great and small, who are swept into activity as the Word of the physical plane sounds forth. The "Transmitters of the Word" upon the first subplane or atomic level are those who take up the vibratory sound as it reaches them from the astral plane and—passing it through their bodies—send it forth to the remaining subplanes. These transmitters may be, for purposes of clarity, considered as seven in number. In their totality they form the atomic

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<sup>84</sup> *The Secret Doctrine* says that:

*God, Monad, and Atom are the correspondences of Spirit, Mind and Body.*—S. D., I, 679.

The Logos is manifesting in this mahamanvantara as Manas (the Divine Manasaputras in their totality) utilising atomic sheaths for purposes of evolution and with the aim in view of developing the second aspect of buddhi or wisdom. Wisdom must have manas, or intelligent mind for its basis. He is the sumtotal of Intelligence, evolving in order to develop Love.<sup>84</sup>

physical bodies of the Raja Lord of the plane and in a peculiarly occult sense these seven form (in their lower differentiations on etheric levels) the sumtotal of the etheric centres of all human beings, just as on the cosmic etheric levels are found the centres of a Heavenly Man.

The connection between the centres and etheric substance, systemic and human, opens up a vast range for [Page 920] thought. The "Transmitters of the Word" on the atomic subplane of each plane are devas of vast power and prerogative who may be stated to be connected with the Father aspect, and embodiments of electric fire. They are all fully self-conscious, having passed through the human stage in earlier kalpas. They are also corporate parts of the seven primary head centres in the body of a solar Logos or planetary Logos.

Though connected with the Father aspect, they are nevertheless part of the body of the Son, and each of them, according to the plane which he energises, is a component part of one or other of the seven centres, either solar or planetary—planetary when only the particular centre is concerned, systemic when that centre is viewed as an integral part of the whole.

Each of these great lives (embodying deva energy of the first degree) is an emanation from the central spiritual sun in the first instance and from one of the three major constellations in the second instance. Systemically they fall into three groups: Group 1 includes those transmitters of the Word who are found on the three lower subplanes of the plane Adi, or the logocic plane. Group 2 comprises those great builders who transmit the Word on the three next systemic planes, the monadic, the atmic and the buddhic. Group 3 is formed of those who carry on a similar function in the three worlds of human endeavour. Fundamentally they are also emanations from one of the seven stars of the Great Bear in the third instance.

In these triple emanatory forces may be found the origin of all that is visible and objective, and through their agency our solar system takes its place within the greater cosmic scheme, and a certain basic cosmic fire is formed. They are the sumtotal of the head, the heart and the throat centres of the solar Logos, and their correspondences will be found within a Heavenly Man, a human [Page 921] being, and an atom. Hence the scientist, as he discovers the nature of the atom, is putting himself in touch with these three types of solar energy, and is unravelling the central mystery of the system. As the triple nature of the atom stands revealed, so likewise the triple nature of man and of God gradually becomes proven. The energy of these groups passes through the physical sun, and from thence they sound the Word for the particular plane of their specific endeavour.

The student must not make the mistake of thinking that these seven great transmitters are the seven Heavenly Men. They form one half of Their real nature. This is all that can be said of this great mystery, though it might be added that from another angle of vision, they form but one third of his threefold divine nature. Man is dual, being Spirit and matter; he is also, during evolution, a triplicity, so it is with a Heavenly Man, and hence the mystery.

The great Transmitter of the Word on the physical plane, which is the one under our consideration, is the energising factor of the throat centre of Brahma. An interesting tabulation of the threefold centres and the three divine aspects might here be given which may prove of use to the student, though he should carefully bear in mind that these centres are for the purpose of generating and transmitting energy.

1. The transmitter of energy on the physical plane forms the throat centre in the body of Brahma, the third aspect.
2. The transmitter of energy upon the astral plane forms the heart centre of Brahma.
3. The transmitter of the Word on the mental plane forms the head centre of this, the third aspect.

These three Raja Lords, devas, or transmitters, form the three centres of logioic force in the three worlds. They are the lowest energy aspect of Brahma.

**[Page 922]**

4. The Transmitter of the Word upon the buddhic plane forms the throat centre of Vishnu, the second aspect. From thence the Word goes forth that builds the dense physical form of a Heavenly Man or of a solar Logos.
5. The Transmitter of energy upon the monadic plane forms the heart centre of Vishnu, the second aspect.
6. The Transmitter of force upon the atmic plane forms the head centre of Vishnu.

This tabulation will be confusing to students unless it is realised that we are here considering these aspects only as dualities, and are dealing with one of the dual parts. It will be apparent that in the Vishnu aspect, for instance, which manifests upon the second plane, the energy of that plane will act as the head centre to the succeeding planes, and this apprehension, rightly grasped, will clarify the others.

The Transmitter of the Word on the first plane of Adi is the embodiment of the throat centre of a cosmic entity. From this statement will come a just realisation of our place in the cosmic scheme, and the fundamentally physical nature of the seven planes of the solar system is also here demonstrated, the nature of Brahma, or the Holy Spirit, becoming apparent.

The old Commentary says:

"Brahma is One, yet includes His brother. Vishnu is One, yet existeth not apart from His brother, younger in point of time yet older far. Shiva is One, and antedates Them both, yet He appeareth not nor is He seen, until They both have cycled through Their courses."

The above sevenfold tabulation can be, under the law of correspondences, applied equally to every plane, for the transmitters and workers on each plane form similar groups. Equally well can man consider this tabulation in connection with his seven centres, and from a study **[Page 923]** of the two together he will gain knowledge as to the type of energy which flows through any particular centre. These transmitters likewise can be heard sounding forth the Word with particular force and power in that planetary scheme which corresponds to their note and is keyed to their vibration. The planetary schemes, therefore, will fall into a similar grouping, and this will open up for students a vast field of conjecture. The seven Prajapatis fall into two groups of three, with one dominating. Students will do well to remember in studying the solar system, the planes, the schemes, man and the atom, that the groupings of the lines or streams of energy during the evolutionary cycles fall naturally into four divisions:



1. 1-3-3
2. 4-3
3. 3-4
4. 3-1-3

Division 1 can be understood under the law of correspondences when the nature of the atomic plane of the solar system, the three cosmic etheric planes, and the three planes of human endeavour are investigated in connection with each other.

Division 2 becomes easier of comprehension when the close relation between the four cosmic etheric planes and the three lower planes is grasped. This can be illuminated by a study of the four physical ethers and the three lower subplanes of our physical plane.

Division 3 finds the clue to its mystery in the constitution of the mental plane, with its three formless levels, and its four levels of form.

Division 4 can be grasped as the student arrives at a comprehension of his own nature as a spiritual triad, an egoic body and a threefold lower man. He can likewise approach the first division in a similar manner, and view himself as a primary force or Monad, a triple secondary [Page 924] force or Ego, and a threefold lower energy, or personality, remembering that we are here dealing only with creative energy and with the Brahma aspect of manifestation as it co-ordinates itself with the Vishnu aspect.

*The Transmitters of Prana.* We have in an earlier section of this treatise considered somewhat the devas who are the transmitters of prana for the etheric body of man and of the planet. They are the reflection upon the lowest plane of the Vishnu aspect of divinity; the seven subplanes of our physical plane reflect in a dim and distorted fashion the three aspects, and are a shadow, dark and unrevealing, of the Godhead. This group of transmitters are responsible for three principal results, and are active along three main lines.

They are the devas who vitalise and produce the energy of all forms of sentient life. Theirs is the life which pulsates through the etheric body of every plant and animal and of all intermediate forms of life, and which constitutes the raging fire which is seen circulating through all etheric vehicles. Among many other functions they produce the warmth of the sun and of all bodies; they are the cause of solar, planetary, and human radiation, and they nourish and preserve all forms. They occultly mediate between the Father and the Mother on each plane, whether cosmic or systemic. They originate in the sun, and are closely related to the logoc and planetary solar plexus, for the evolutionary process, as in all manifestation, is the result of desire, acting upon the creative faculties and producing that which is objective.

They are the devas who energise the myriads of minute lives which build the etheric bodies of all that is seen and tangible, and who are the instigators of the creative processes on the three lowest subplanes of the physical plane. Systemically, the devas engaged in this line of activity can be subdivided into two groups:

**[Page 925]**

- a. Those who work on the four higher systemic planes and from thence influence in the three worlds, producing through reflex action the desired results.
- b. Those who work in the three worlds of human endeavour, producing directly dense physical manifestation.

All the etheric devas who transmit energy on the physical plane belong to the second division above enumerated, and according to the subplane on which they work come under the guidance of a greater intelligence on a corresponding plane.

There are also the devas who form the attractive force of all subhuman forms, holding the forms of the three lower kingdoms of nature together in coherency, and thus producing the body of manifestation of the great Entity who is the sumtotal of the life of the kingdom, and of the lesser beings who ensoul different families and groups within any specific kingdom.

*The Devas of the Etheric Double.* The subject that we are to deal with now concerns those devas who are etheric doubles of all that is. It is full of profit therefore to the wise student, for it reveals the method whereby all forms materialise upon the physical plane.

It is not the purpose of this treatise to trace the materialisation of a form as it originates upon the archetypal planes, through the agency of divine thought, and from thence (through directed streams of intelligent energy) acquires substance as it is reproduced upon each plane, until eventually (upon the physical plane) the form stands revealed at its densest point of manifestation. No form is as yet perfect, and it is this fact which necessitates cyclic evolution, and the continual production of forms until they approximate reality in fact and in deed. The method of form production may be tabulated as follows:

**[Page 926]****FORM PRODUCTION**

1. Divine thought...The cosmic mental plane.
2. Divine desire.....The cosmic astral plane.
3. Divine activity....The cosmic physical plane (our seven systemic planes).

*The logoic Breath...First plane...The Sound<sup>85</sup> A.*

This is the first etheric appearance of a solar system upon the atomic subplane of the cosmic physical plane. The seeds of life are all latent. Faculty inheres from an earlier solar essence.

*The logoic Sound...Second plane...The Sound A U.*

This is the body of the solar system in the second ether. This plane is the archetypal plane. The seeds of [Page 927] life are vibrating or germinating. The seven centres of energy are apparent. The one deva Agni is seen as seven. The form is now potentially perfect.

*The logoic triple Word..The third plane..The Sound A U M.*

The body of the solar system in substance of the third etheric plane is seen, and the three function as one. The triple energy of the Logos is co-ordinated, and nothing now can hinder the work of evolution. The three groups of devas are active, and the archetypal form is in process of materialization.

*The logoic septenary word...The fourth plane...The seven syllabled Word. The logoic etheric Centres become active*

The etheric body of the solar system is now complete, though it will not be perfected till the end of another manvantara. The greater body of vitality is ready to energise the dense physical vehicle. The seven centres with their forty-nine major petals are vibrant, and consciousness thrills through every atom in the system.

An interlude or period of pause is to be found at this stage of development; in it the processes of co-ordination and of stabilisation are carried on; the energy or the vibration is increased until it becomes possible, by a simultaneous effort, emanating from all the three aspects, to bring into objectivity that

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<sup>85</sup> *Mantric Sounds.*

A mantram is a combination of sounds, of words and of phrases that, through virtue of certain rhythmic effects, achieve results that would not be possible apart from them. The most sacred of all the Eastern mantrams given out as yet to the public is the one embodied in the words: "Om mani padme hum." Every syllable of this phrase has a secret potency, and its totality has seven meanings and can bring about seven different results.

There are various mantric forms, based upon this formula and upon the Sacred Word, which, sounded rhythmically and in different keys, accomplish certain desired ends, such as the invoking of protective angels or devas, and definite work, either constructive or destructive upon the planes.

The potency of a mantram depends upon the point in evolution of the man who employs it. Uttered by an ordinary man it serves to stimulate the good within his bodies, to protect him, and it will also prove of beneficent influence upon his environment. Uttered by an adept or initiate its possibilities for good are infinite and far-reaching.

Mantrams are of many kinds, and generally speaking might be enumerated as follows:

1. Some very esoteric mantrams, existing in the original Sensa, in the custody of the Great White Lodge.
2. Some Sanskrit mantrams employed by initiates and adepts.
3. Mantrams connected with the different rays.
4. Mantrams used in healing.
5. Mantrams used in the departments of either the Manu, the Bodhisattva, or the Mahachohan.
6. Mantrams used in connection with the devas and the elemental kingdoms.
7. Special mantrams connected with fire.

All these mantrams depend for their potency upon the sound and rhythm and upon the syllabic emphasis imparted to them when enunciating and intoning. They depend too upon the capacity of the man who uses them to visualise and to *will* the desired effect.

which is as yet subjective. This is paralleled by man on the physical plane in the applied effort he has to make to bring through and materialise, that which he has conceived and desired. The reason so many people fail in materialising their concepts, and hence come to be reckoned as failures, is owing to the fact of their inability to make a co-ordinated applied effort, and thus set in motion substance of the three lower subplanes of the physical plane. They succeed [Page 928] in bringing their concept through from the mental plane (as does the Logos on cosmic levels) as far as the fourth etheric level of the physical, and there their energy becomes exhausted owing to three things:

- a. Lack of sustained will or concentration,
- b. Lack of alignment with the Ego,
- c. A weakness of co-ordination between the two parts of the physical vehicle.

*The logioic Phrase...Fifth plane...The plane of the logioic mantram of 35 stanzas. The gaseous body.*

The gaseous form of the solar system now appears, and the energy centres become veiled and hidden. Accretion and concretion rapidly proceeds. The three groups of builders co-ordinate their efforts afresh and a new influx of energy—bearing devas from the logioic head centre—pours in. The lesser builders respond to the logioic mantram chanted anew at each manvantara, and the seven streams of energy from the seven logioic centres are directed downwards.

*The logioic Song of Love or Desire...The Sixth plane...A poem in forty-two verses. The logioic liquid body.*

This song or vibration causes the bringing in of a body of devas from the logioic heart centre to swell the efforts of those already active. The liquid body of the solar Logos appears, and the form exists in its six differentiations. Concretion is very rapid, and activity is considerably more violent owing to the greater density of the accruing substance.

*The logioic Book of Life...Seventh plane...Exists in forty-nine chapters.*

The entire form stands revealed. During evolution it must manifest its purpose and its nature. A third group [Page 929] of devas from the logioic throat centre appear, and cooperate with their brothers. All the fires are burning, all the centres are active, and every petal, forty-nine in number, on the fourth plane of Buddhi is producing a reflex activity upon the dense physical plane.

Men, when occupied in creation of any kind, and in the process of producing forms on earth which embody an idea, work along similar lines. The analogy is perfect.

In connection with those human beings who create nothing, but who are only swept into activity under the urge of circumstance—and they are the bulk of the human race—it should be pointed out that they are a part of the creative activity of some greater, and more advanced, entity. As self-conscious evolution proceeds, more and more of the human family will become creators and intelligent workers in connection with deva substance. In the initial stages, therefore, of their dissociation from a passive attitude, there will be found a revolt against law and order, a refusal to be governed, and an ability evidenced to follow out an individual concept at the expense of the group, great or small. This apparent defect, evolution itself and experience will remedy, and as the consciousness becomes alive to higher vibrations the man will become aware of the purpose and plan of the Intelligence of his group.

He will awaken to the beauty of that plan and will begin to submerge his own interests in the greater, and to co-operate intelligently. The creative power which had before been of a separative nature will be offered as a willing sacrifice to the greater energy, and his small plans and ideas will be merged in the greater ones. He will no longer, however, be a passive unit, swept hither and thither by the energy of his group, but will become a positive, active potent force, self-immolated through intelligent recognition of the greater plan.

He will become alive to the fact that there are living [Page 930] forces in nature. As the greater energy thrills through him, his own latent powers are awakened. He sees and knows the deva forces and can consequently work with them intelligently. Some he will control and manipulate, with others he will co-operate, and others still he will obey.

It is in the realisation of these facts anent deva substance, the power of sound, the law of vibration, and the ability to produce forms in conformity with law, that the true magician can be seen. Herein too lies one of the distinctions to be found between magicians of the Good Law, and those of the Left-hand Path. A white magician can control and manipulate deva substance, and he proceeds to do it through an intelligent co-operation with the greater builders. Owing to the purity and holiness of his life, and the height of his own vibration, he can contact them in some one or other of their grades. The magician of the shadows controls and manipulates deva substance on the astral and physical plane and on the lower levels of the mental plane through the force of his own vibration and knowledge, but not through co-operation with the directing builders. He cannot contact them, as his character is impure through selfishness, and his vibration is too low; his power therefore is limited and destructive, yet immense within certain restrictions.

The devas of the etheric doubles fall into two groups. They are those who are the lesser builders, and who, under direction from the greater builders, form the etheric doubles of all that can be seen and all that is tangible on the dense physical plane. They exist in vast hosts and are omnipresent; they gather and build the material needed to form the etheric double of everything, and they do this under certain laws and work under certain restrictions. They are called in occult phraseology "*the listening devas*," for they are the ones who pick up that particular note and tone from the transmitters of [Page 931] the physical plane sound which is needed to gather the substance for any intended material form. Again, they are spoken of as "having ears but seeing not." They work in close co-operation with the elementals of the dense physical body. This second group are spoken of as the "*seeing elementals*," for they exist in matter of the three lower subplanes and can therefore see on the objective plane in the occult sense which always implies an analogy between sight and knowledge. The "*listening builders*" gather the material; the "*seeing elementals*" take that gathered material, and build it into any specific form. They exist in many groups according to their point in evolution, and some of them might be tabulated as follows:

1. *The builders of the human vehicle.*

This is the highest group of lesser builders, who are highly specialised. These will be dealt with somewhat in detail later.

## 2. *The builders of the forms in the three kingdoms of nature in their two divisions.*

*First. The builders of the mineral kingdom.* These are the workers occultly called "the elemental alchemists." They are in many groups connected with the differing elements, metals, chemicals, and minerals, and with what are called active and radioactive substances. They are the custodians of two secrets, that of the immetalisation of the Monad, and the secret of the transmutation of metals.

*Second. The builders of the vegetable kingdom.* They exist in many groups and are termed "the surface alchemists" and "the bridging units." They build the doubles of every form of vegetable life, and just as the "alchemists" of the mineral kingdom are mostly concerned with the action of fire, these other alchemical workers are concerned with the liquid action of divine [Page 932] manifestation. They work, therefore, in co-operation with the devas of the waters, or liquid substance, whilst the earlier mentioned group work with the gaseous devas. A hint is here conveyed, but greater expansion of the statement is not possible, owing to the danger of the knowledge to be reached. With them is hidden three secrets: One is concerned with the earlier solar system, or the *green* solar system; another deals with the laws of bridging, or the interaction between the kingdoms of nature, and the third is connected with the history of the second round; this secret when revealed will make clear why man (under the law) should be a vegetarian and not carnivorous. Scientists are learning already certain things connected with the second secret, and they may hope, as the knowledge of the significance of colour is extended, to glean hints as to the first. The third secret will not be indicated more clearly till the sixth race is living upon earth.

*Third. The builders of all animal etheric forms.* These are a group closely allied with those who build the human form. They came in force from a reservoir of energy which was kept in a quiescent condition until the physical condition of any particular scheme warranted their activity. With them came in much that accounts for the present sad condition, for much of the fear, hatred, and destructive condition to be found among the animals is caused by their bodies being built, and the work of evolution carried on by the "imperfect gods" (as H. P. B. expresses it) working in imperfect matter as yet imperfectly manipulated. The secret of fear is hidden in the etheric body, and the particular type of substance out of which it may be built.

## 3. *The builders of the planetary etheric web.*

Their work is exceedingly obscure and exists in three divisions:

### [Page 933]

*a. The materialisation of the web.* This is only perfected by the fourth round, and was purposely hurried in connection with our planet owing to karmic conditions, and under the law of spiritual necessity. A correspondence to this can be seen in the case of man himself. The etheric web was very loosely co-ordinated in man at the beginning of the fourth rootrace. Spiritual necessity forced its rapid consolidation, and it is now so constituted that it forms a barrier between the physical and the astral plane.

*b. The preservation of the planetary web.* This will be continued until the sixth round. During this period spiritual evolution proceeds with a certain degree of planetary safety, for the web protects from certain solar influences, and acts largely as a sifter and a distributor of solar forces.



*c. The destruction of the web.* This takes place towards the end of planetary evolution, thus permitting the escape of the imprisoned planetary life and the absorption of the life essence into its synthesiser. The process of destruction can only be described in the words perforation and disintegration.

#### 4. *The builders of the etheric body of the planetary Entity.*

This great involutory life must remain for many aeons a mystery. His etheric body is now in process of building, and only in another solar system will he assume definite physical form. Sufficient energy has not yet been generated to permit of his manifestation objectively. He remains as yet subjective. He has his solar correspondence.

#### **[Page 934]**

#### 5. *The builders of the planetary body.*

This proceeds under the same law as that of the solar system and of man, but, as in the solar system, it proceeds upon the higher planes. Students are here recommended to trace the relation between the solar and cosmic planes in this specific connection.

#### 6. *The etheric doubles of all that man creates.*

These are a special group of etheric builders who, under karma, are forced to act in conjunction with human beings.

These are but a few out of the many groups possible to touch upon; it is needless further to enlarge, as no substantial profit will eventuate from the impartation of further information. Only the briefest indications can be given and touched upon. It is neither safe nor advisable as yet to impart to men knowledge anent the workers in etheric matter, which would enable them to contact them, nor is it wise as yet to link up coherently the scattered facts already given in different occult books. Science is treading on the borderland of discovery, and trespassing already into the domain of the building devas. Caution is needed. Yet if the hints given above are studied, if the various secrets of the builders are pondered upon, and if the esoteric side of Masonry is carefully and persistently meditated upon, the work of the Great Architect and His many assistants will stand forth in a clearer and a fuller light. One hint may here be given, forgetting not that the work is twofold:

The construction of the tabernacle, or the building of the temporary forms is the work of the Divine Carpenter, whilst the building of the Temple of Solomon, or the construction of the more permanent structure is the work of the Supervising Architect. One concerns operative, and the other speculative Masonry in the true esoteric significance of the word.

#### **[Page 935]**

The devas who form the etheric doubles of all objects out of their own substance must also be considered. These builders are the sumtotal of all physical plane substance, and constitute the matter of the etheric levels of the physical plane. They exist, therefore, in four groups, and each group has a curious karmic relation to one of the four kingdoms in nature:

*Group. Plane. Kingdom.*

First.....One.....Human  
 Second.....Two.....Animal  
 Third.....Three.....Vegetable  
 Fourth.....Four.....Mineral

The substance of the highest physical form of a human being is therefore atomic. The Master's physical body is made of atomic matter, and when He wishes to materialise it on the dense physical plane, He forms a sheath of gaseous substance upon that atomic matter, perfect in its delineation of all the known physical traits. The substance of the highest form of animal body is that of the second ether, and herein is to be found a clue as to the relation between all sea and watery forms to the animal. The highest form of body possible for the vegetable form of life is that of the third ether. These facts will be demonstrated in the seventh round when the present three kingdoms of nature—the human, the animal, and the vegetable will objectively exist in etheric matter; that will be for them their densest manifestation. The mineral kingdom will find its highest manifestation in matter of the fourth ether, and this transmutation is already taking place, for all the radioactive substances now being discovered are literally becoming matter of the fourth ether. The mineral kingdom is *relatively* nearing its possible manvantaric perfection, and by the time the seventh round is reached all mineral lives (not forms) **[Page 936]** will have been transferred to another planet. This will not be so with the other three kingdoms.

The etheric deva substance is acted upon in two ways:

It is awakened into a specific activity by the sounding of the physical plane word, and it is built into forms by the lesser builders.

It will, therefore, be apparent that it comes under the influence of two types of force or energy.

We will now briefly take up the subject of the work of the devas who build man's etheric and dense physical body. By dividing our thoughts into two sections, we may be able to cover the ground somewhat more easily, dealing first with the building devas and the microcosm and then with the lesser builders of the etheric levels.

*d. The Elementals and the Microcosm.*

*Man and the building devas.* Man, in the process of evolution, as he pursues the method of reincarnation, works with four types of builders and three major grades of building essence or deva substance.

He connects with the transmitting devas who are found in connection with the microcosm on the fourth subplane of the mental plane, and on the atomic subplanes of the astral and physical plane. He connects next with the devas concerned with:

1. The mental unit.
2. The astral permanent atom.
3. The physical permanent atom.

He co-operates with the work of the building devas who form the etheric body, and influences the building devas of the dense physical substances, so that the necessary physical vehicle for his objective manifestation becomes an actuality.

These are the four main groups of devas which come under the influence of any particular Ego. They unitedly [Page 937] produce the lower man, and bring into manifestation the Personality, that reflection of the Ego and shadow of the Monad. The three grades of building essence which are built into forms through the activity of the above four groups are here briefly recognised as the mental substance, built into the mental body, the astral substance, built into the astral vehicle and the matter of the physical body. These seven groups form, in their totality, what we might call the Brahma aspect of the microcosm.

From another point of view, we may be considered as studying the action of the solar Angel, or Lord, upon the lunar angels, and the process whereby the solar Lord imposes a certain rhythm and vibration upon different aspects of lower manifestation. Esoterically, this is all hidden in the words of a very ancient writing, which says:

"As the moon revolves, she reflects. As she reflects, she causes response in that which failed to radiate. These three, the Sun, the Moon, and the Mother, produce that which pursues a tiny cycle, and burns."

The first step of the Ego towards producing a "shadow" is expressed in the words "The Ego sounds his note." He utters his voice, and (as in the logic process) the lesser "army of the voice" responds immediately to it. According to the tone and quality of the voice, so is the nature of the responsive agents. According to the depth or height of the note, and according to its volume, so is the status or grade of building deva which replies to the call. This egoic note produces, therefore, certain effects:

It sweeps into activity devas who proceed to transmit the sound. They utter a word.

It reaches the listening devas of the second grade who take up the word and proceed to elaborate it into what might be called a mantric phrase. The building process definitely begins in a sequential threefold manner. The [Page 938] mental body begins to co-ordinate in three stages. All the building stages overlap. When, for instance, the co-ordination of the mental body is in its second stage, the first stage of astral concretion begins. This is carried on for seven stages (three major and four minor) which overlap in an intricate fashion. Again, when the second stage is reached, a vibration is produced which awakens response in etheric matter on the physical plane, and the builders of the etheric double commence their activity. Again the process is repeated. When the second stage of the work of these etheric devas is begun, *conception takes place upon the physical plane*. This is a very important point to be remembered, for it brings the entire process of human birth definitely into line with established karmic law. It shows the close connection between that which is subjective and that which is tangible and seen. The building of the physical body proceeds like that of the three stages during the prenatal period:

- a. The work of the building devas during the three and a half months prior to the realisation of life. This period sees the third stage of the building of the etheric body entered upon.
- b. The building work of the next three and a half months of the gestation period.
- c. The final process of concretion carried on through the remaining two months.

Students will here find it interesting to trace out the correspondence in this method of producing evolutionary manifestation in a planetary scheme with its rounds and races, and in a solar system with its manvantaras and greater cycles.

In summing up this very cursory outline, the work of the etheric devas does not cease at the birth of the man, but is continued likewise in three stages, which find a close analogy in the life period of a solar system.

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First, their work is directed to the steady increase of the human physical vehicle, so that it may follow accurately the lines of growth of the two subtler bodies. This is carried on till maturity is reached. The next stage is that in which their work consists largely of repair work, and the preservation of the body during the years of full manhood so that it can measure up to the purpose of the subjective life. This purpose necessarily varies according to the stage of development of the man. Finally comes the stage when the work of building ceases. The vitality in the etheric body waxes dim, and the processes of destruction begin. The Ego begins to call in his forces. The "sound" becomes faint and dim; there is less and less volume for the transmitters to pass on, and the initial vibration gets fainter and fainter. The period of obscurity comes in. First the physical body waxes weak and useless; then the Ego withdraws from the centres, and functions for a few hours in the etheric double. This in turn is devitalised, and so the process is carried on till one by one the sheaths are discarded and the egoic "shadow" is dissipated.

*The work of the building devas.*

Let us now consider the work of the building devas on the three planes, dealing with them in two groups:

- a. Those who are connected with the permanent atoms.
- b. Those who are responsible for the building process.

*The devas of the permanent atoms.* This particular group of devas are the aggregate of the lives who form the mental unit and the two permanent atoms. They, as we know, have their place within the causal periphery, and are focal points of egoic energy. They are the very highest type of building devas, and form a group of lives which are closely allied to the solar Angels. *They exist in seven groups connected with three of the spirillae of [Page 940] the logoic physical permanent atom. These three spirillae are to these seven groups of lives what the three major rays are to the seven groups of rays on the egoic subplanes of the mental plane.* This phrase will bear meditating upon, and may convey much information to the intuitional thinker. There is a correspondence between the three permanent atomic triads, and the appearance of man in the third root race. A curiously interesting sequence of the three lines of force can be seen in:

- a. The triads of the involutory group soul.
- b. The appearance of triple natured man in the third root race.
- c. The triads in the causal bodies of any self-conscious unit.

These building devas are the ones who take up the sound as the Ego sends it forth through certain of the transmitting deva agencies, and by the vibration which this sets up they drive into activity the surrounding deva essence in their two groups:

- a. Those who build the form.
- b. Those who are built into the form.

They only affect those of analogous vibration. The stages of the building of any of the four forms through which lower man (the Quaternary) functions, follow exactly analogous stages to the building of the dense physical body, for instance, of a planet, or of a solar system. This can be traced all the way from the nebulous and chaotic stages through the fiery to the solid, or to the *relatively* solid where a subtle body is concerned. There is no need for us further to enlarge. H. P. B. has outlined these stages in the *Secret Doctrine*,<sup>86</sup> and they have been dealt with in an earlier part of this Treatise.

We have dealt at some length already with the work [Page 941] of the transmitting devas upon the three planes in the three worlds, and with that of the devas connected with those relatively permanent focal points—the permanent atoms within the causal periphery. We can now consider the group of builders who, responding to the note of the transmitting agencies and to the initial vibration of the second group of builders concerned with the triple lower self, begin the work of aggregating and moulding the living substance necessary for egoic manifestation upon the lower planes.

We have seen that the first three stages of the egoic work are:

1. The sounding of the appropriate note, which note is indicative of man's place in evolution, and of the nature of his "psyche," or Ego.
2. The transmission of this note by the solar Angel, and the three groups of devas connected with the three permanent atoms.
3. The vibration set up within these atoms which is in line with the note sounded, and which becomes so strong as to make itself felt in the surrounding deva substance, thus awakening response.

These may be considered as the three primary stages, and we find demonstrated (in connection with the microcosm) the three factors of sound, colour and vibration, which, under the Law of Analogy, reflect the three aspects of the macrocosm. Here too is found a resemblance to the work of the first three Sephiroths of the Kabbalah,—the primary stage of manifestation finding its dim reflection in the work of the Ego in the three worlds.

The second stage now takes place, in which the work of building proceeds until the microcosm, man, makes his appearance upon the physical plane. This is succeeded by a third stage of evolution, in which the psychic nature of man is to demonstrate through the medium of the [Page 942] created forms. Then the next two groups of Sephiroth are seen reproduced in man. He is demonstrated to be nine from another angle but we are only concerned in this section with the builders of the form.

These groups of builders are four in number:

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<sup>86</sup> S. D., I, 279, 280.86

1. The builders of the mental body.
2. The builders of the astral body.
3. The builders of the etheric body.
4. The builders of the dense physical.

Each of these groups can be subdivided into four or seven or three, according to the plane concerned. Students must remember that matter from the two lowest subplanes of the physical and of the astral planes are never built into the human body as now constituted; it is of too low a vibration, and too coarse a grade for even the lowest type of men on earth at this time. It must be pointed out also that in the average man, the matter of some subplane will preponderate according to the depth of his nature and his place on the ladder of evolution. The "builders" of the human body work under the direction of one of the Lords of Karma from the lowest group. These Lords are to be found in three groups, and a Lord out of the third group has the work of superintending the builders of the human being on the three planes. Under Him are to be found certain karmic agents, who again are divided into the following groups:

1. Three karmic agents responsible to the karmic Lords for the work on the three planes.
2. Five karmic Lords who work in close connection with the Manus of the various races, and who are responsible for the correct building of the varying race types.
3. Karmic agents responsible for the subrace types of the present time.

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4. Certain intermediary agents who represent (within these three groups) the seven Ray types.
5. Those agents of the good Law who are connected specifically with the work of the etheric centres, and their response to the different planetary centres.
6. The keepers of the records.

These various intelligences manipulate the building forces through the medium of streams of energy, which streams are set in motion when the Ego sounds his note. It must be remembered that in more or less degree upon his own plane the Ego is aware of his karma, and of what must be done to promote growth during the coming incarnation. He works, therefore, in connection with these Lords, but is only directly in touch with an agent of the sixth group and of the fourth. Through these two the work proceeds as far as the Ego is individually concerned, and they set in motion for him (*after he has sounded his note*) the machinery of the Law.

The builders of the human personality again are divided into seven main groups; all devas, just as is the case with the human Monads, come under one or other of the seven Rays, and are responsive to one or other of the seven logoc streams of fiery energy. According to a man's egoic Ray, so will be the type of deva substance influenced.

These builders work with certain elementals, but it is only upon the physical plane that any idea can be given as to their nature and work. These elementals are the little entities who, adhering to the plan as embodied by the builders, blindly construct the fabric of the body, and form the sheaths through which the Ego is to express himself. On the etheric planes they build the real "form" out of etheric substance, and produce the sheath of intricate lines of interlacing fiery strands, which is in **[Page 944]** reality an extension of the sutratma, or life thread. As it is woven and interlaced it becomes vitalised with the life energy sent down from the Ego, just as Shiva, the Father, gives to the Son the real "bios" or life, while the Mother warms, builds, and nourishes the body. The work of the etheric elementals reaches its



primary consummation when the sutratma is connected with the three centres of the physical nature within the cranium—the pineal gland, the pituitary body, and the alta major centre. Occultly, the most important connection is the entrance of the sutratma into the centre at the top of the head, that through which the life of the etheric body withdraws at the moment of death. This is the vital point. The "thread" of life there, by the time the seventh year is reached, has divided itself into three branches, reaching out to the three centres. The realisation of this fact will eventually prove of much interest to scientists. A good deal of imbecility, or of arrested development will be found to have its origin in the etheric connection with these three centres. The etheric web is literally the fine network of fiery threads which spreads itself over the centre, and forms an area of fairly large dimensions. It separates the two bodies, astral and physical. A similar corresponding area will be found in the solar system. Through it the cosmic forces must pass to the different planetary schemes.

The elemental groups of the dense physical plane who are swept into activity by the builders, are three in number:

- a.* The gaseous elementals.
- b.* The liquid elementals.
- c.* The strictly dense elementals.

One group concerns itself with the fiery channels, with the fires of the human body, and with the different gases to be found within the human periphery. Another group [Page 945] is to be seen working in connection with the circulatory system, and with all the liquids, juices, and waters of the body; whilst the third is largely involved in the construction of the frame, through the right apportioning of the minerals and chemicals. A hint in connection with medicine is here to be found; it is occultly true that just as the liquid devas and elementals are closely related to the vegetable kingdom, and both to the plane of the emotions, the logoc liquid body, so the ills of men which affect the circulatory system, the kidneys, the bladder, and the lubrication of the joints, will find a CURE in vegetable constituents and above all in the right adjustment of the emotional nature.

Several influences other than those mentioned have to be considered when the subject of the work of these builders of man's body is under discussion. Not only are they affected by:

- a.* A man's note,
- b.* The colour poured forth by the transmitting agents,
- c.* The karmic agents,

but they come under:

- d.* Group karma and vibration which will sweep in another group of agencies and builders, and thus affect a man's bodies,
- e.* Racial karma, an extension of the above,
- f.* Forces playing upon the planet from another scheme, or through the formation of a systemic triangle,
- g.* A cosmic triangle of force of some specific kind which may bring in entities and energies of any particular scheme incident upon the karma of the planetary Logos.

It will, therefore, be apparent to the student how intricate this subject is and how truly each man is the outcome of force of some kind—egoic primarily, but also [Page 946] planetary, and even systemic.

Yet withal, no man is ever put into circumstances which are insurmountable, once he has reached the point where he has *intelligently* put himself on the side of evolution, or of God. Prior to that he may, and will, be driven by the gales of circumstance; the press of group and racial karma will force him into situations necessary for the process of awakening him to his own innate possibilities. Once he becomes the conscious builder himself, seeking to control the forces and builders of his lower nature, and to construct the Temple of Solomon, then he is no longer *subject* to the earlier conditions. He becomes a ruler, a builder, and a transmitter, until the time comes when he is one with the solar Angels, and the work of human evolution is accomplished.

What has been said above is very superficial, and only that has been imparted which has a profound significance for man at this time. Much must be inferred, and more must be arrived at under the Law of Correspondences. It must ever be borne in mind likewise that our basic conception is one of *fiery energy*, of force centres set in motion, and kept in active vibration, by the pulsation of still greater centres. Every form is built of fiery atoms, or energetic lives, through the agency of greater lives, and is held in coherent form within the still greater sheaths,—that greater sheath being to the lesser what the macrocosm is to the microcosm. All these groups of building lives may be divided into three groups of energy units, and their nature deduced from the phrases:

1. Groups of lives animated by dynamic energy.
2. Groups of lives animated by radiant energy.
3. Groups of lives animated by atomic energy.

These again are the sumtotal of the three fires, electric fire, solar fire and fire by friction. In terms of the cosmic [Page 947] physical plane, the correspondence to the systemic plane can be seen in the following tabulation:

1. Dynamic energy...electric fire.....atomic subplane. First etheric substance. Plane adi.
2. Radiant energy...solar fire.....three cosmic etheric levels. Logoic etheric body.
3. Atomic energy...fire by friction...three planes of the three worlds. Logoic dense vehicle.

Each plane will be found to reflect this order in an interesting manner.

### III. MAN AS A CREATOR IN MENTAL MATTER

#### *1. The Creation of Thought Forms.*

The subject we are now to deal with cannot be handled too explicitly on account of the attendant dangers. In the creative processes man is dealing with electrical phenomena of some kind, with that which is vitally affected by each thought emanating from him, and with those lesser lives who (aggregated together) form, from certain angles of vision, a source of very real danger to man. We might embody that which can be said in certain statements.

*a. Much that is to be seen now of a distressing nature in the world can be directly traced to the wrong manipulation of mental matter by man; to erroneous conceptions as to the nature of matter itself, and to dangerous conditions brought about by the united creative attempts of human beings down the centuries.*

Misunderstandings have arisen as to the purpose of the vital fluids of the universe and this has added to the distress, as have certain distortions of the astral light, producing a subsidiary or secondary glamour, or reflected [Page 948] light which intensifies the maya already created. This secondary reflection has been produced by man himself in the evolutionary attempt to balance the pairs of opposites, and has produced a condition which must be surmounted before the true occult balancing begins. It might be regarded as the sumtotal of that great manifestation (created only by man) called "The Dweller on the Threshold."

One of the greatest impediments upon the Path of Return and one for which man is distinctly responsible within occult limits are those animated forms which he has produced ever since the middle of the Atlantean root race when the mind factor began slowly to assume increasing importance. The selfishness, the sordid motives, the prompt response to evil impulses for which the human race has been distinguished has brought about a condition of affairs unparalleled in the system. A gigantic thought form hovers over the entire human family, built by men everywhere during the ages, energised by the insane desires and evil inclinations of all that is worst in man's nature, and kept alive by the promptings of his lower desires. This thought form has to be broken up and dissipated by man himself during the latter part of this round before the conclusion of the cycle, and its dissipation will be one of the forces tending to the production of interplanetary pralaya. It is this piece of creative bungling, if so it might be called, which the Great Ones are occupied in destroying. Under the Law of Karma it has to be dissipated by those who have created it; the work of the Masters has to be carried on, therefore, indirectly, and must take the form of illuminating the sons of men in gradually increasing degree, so that they can see clearly this "Dweller on the Threshold" of the new life, and the antagonist who stands between the fourth kingdom of nature and the fifth. Every time a son of man stands upon the Probationary Path [Page 949] Their work is facilitated, for it means that one small stream of life-energy is directed into new channels, and away from the old stream, which tends to vitalise and feed the evil form, and one more *conscious* assailant can be trained to co-operate in the work of destruction. Every time an initiate is admitted to the Lodge degrees, it means that a new and powerful agent is available for the bringing down of force from higher levels to aid in the work of disintegration. In the comprehension of these two methods of aggressive work (that of the aspirant and the initiate) will come much of vital interest to the careful student of analogy. Here lies the clue to the present problem of evil, and to the vitality of the hold which the matter aspect has on the spiritual. This gigantic thought form, the product of man's ignorance and selfishness, is kept alive and vitalised in three ways:

First, by the aggregate of the evil desires, wicked intentions, and selfish purposes of each individual man. Every wrong thought, when embodied in speech or manifested in action on the physical plane, goes to swell the proportions of this evil entity.

Second, by the fostering care of the brothers of the shadow, and those representatives of what may be called "cosmic evil" who (under the karma of the fourth or human family, in this fourth round), assume stupendous responsibilities, make possible the secondary vitalisation of the thought form and produce conditions of such a dire description that under law rapid crystallisation supervenes, and ultimate destruction becomes possible. Students would do well to broaden their concept as to the purpose of evil and the place the evil forces play in the general scheme.

Third, by the energy still extant and the vibration still to be felt which is the persistence of force from [Page 950] an earlier solar system, and an emanation from that which is no longer considered in this solar system to be a principle.

These three factors are the main ones to be considered by the Great Ones in Their work of enabling men to break loose from the influence of this self-imposed form, to destroy that which they have themselves constructed, and to shake themselves free from the illusion cast by the persistent vampire which they have nourished and strengthened for millennia of years.

This work of destruction the Great Ones are bringing about in four main ways:

- (1) By the strength of Their united thoughts and meditations.
- (2) By the work of the Hierarchy in training and teaching individuals, who thus break away from blind group activity, and become conscious centres of force and co-operators in the work of destruction. This work has to be carried on from mental levels. Hence the training of disciples to meditate and work in mental matter.
- (3) By the use of certain mantrams and words which bring in interplanetary force of the fourth order. This force is then directed towards this distorted creation of the fourth Creative Hierarchy (the fourth or human kingdom) and tends to augment the work of destruction. Much of this work is carried on by the Nirmanakayas.
- (4) By stimulating the egoic bodies of men so that the solar Angels may carry on with greater precision and force their conflict with the lunar gods. This is the true war in heaven. As the solar Gods<sup>87</sup> descend ever [Page 951] nearer to the physical plane, and in their descent assume a steadily increasing control of the lunar natures, the thoughts and desires of men are consequently purified and refined. The solar fires put out the lunar light, and the lower nature is eventually purified and transmuted. In time the solar Angels blaze forth in all their glory through the medium of the lower nature on the physical plane, that lower nature providing fuel to the flames. The hated "Dweller on the Threshold" thus gradually dies for lack of sustenance, and disintegrates for lack of vitality, and man is set free.

*b. At present much of the manipulation of mental matter and its direction into forms of some kind or another emanates from lower levels, and is the result of powerful desire based on physical attraction. The desire bodies, and not the mental bodies of the majority of men are the most powerful, and set up such a strong vibration (due to the force of two groups of lunar lords) that the third group of lunar entities who construct the mental body are swept into a willing response, and the whole threefold lower nature is immediately engaged in the dire process of feeding the dreaded "Dweller." This direction of*

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<sup>87</sup> *The Solar Gods are the "Fallen Angels."*—S. D., II, 287.

- a. They warm the shadows...the human bodies.
- b. They in their turn are warmed by the Monad, or Atma.—S. D., II, 116, 117, 284.
- c. They are the Serpents of Wisdom.—S. D., II, 240.
- d. Their nature is Knowledge and Love.—S. D., II, 527.
- e. They come in from the cosmic mental plane.—S. D., III, 540.

*The Ego, or Solar Angel is imprisoned.*—S. D., I, 621.

- a. It has to liberate itself from the thralldom of sensuous perception.
- b. It has to see in the light of the one Reality.
- c. See S. D., II, 578.
- d. To redeem humanity.—S. D., II, 257.
- e. To endow him with human affections and aspirations.—S. D., II, 257.
- f. They give to men intelligence and consciousness.—S. D., I, 204.

energy follows the line of least resistance. One of the primary works of the Ego, as we well know, is to impose a new rhythm upon his shadow and reflection, the lower man, and it is this imposition which in time deflects energy away from man's distorted creation, and brings his vibration into tune with that of his solar Angel.

The devas who are the sumtotal of the energy of substance itself care not what form they build. They are [Page 952] irresponsibly responsive to energy currents, and theirs is not the problem of dealing with sources of energy. Therefore, the place of man in the cosmic plan becomes more vital and apparent when it is realised that one of his main responsibilities is the direction of energy currents from the mental plane, and the creation of that which is desired on *higher levels*. Men, as a whole, are undergoing evolutionary development in order that they may become conscious creators in matter. This involves

A realisation of the archetypal plan,

An understanding of the laws governing the building processes of nature,

A conscious process of willing creation, so that man co-operates with the ideal, works under law, and produces that which is in line with the planetary plan, and which tends to further the best interests of the race,

A comprehension as to the nature of energy, and an ability to direct energy currents, to disintegrate (or withdraw energy from) all forms in the three worlds,

An appreciation of the nature of the devas, their constitution and place as builders, and of the words and sounds whereby they are directed and controlled.

When the energy currents of the human family are directed from egoic levels only, when desire is transmuted, and the fifth principle awakened and finally illuminated by the sixth, then and only then will the strength of the impulse emanating from lower levels die out and the "Dweller on the Threshold" (who now haunts the human family) likewise die. In other words, when the dense physical body of the planetary Logos (composed of matter of the three worlds of human endeavour) is completely purified and vitalised by the force of the life flowing from etheric levels, and when all His centres (formed of human units) are fully awakened, then will [Page 953] those centres be channels for pure force, and such an entity as the "Dweller" be an impossibility.

All that I have here said anent this "Dweller on the Threshold" of the Path between the two great kingdoms, the fourth and the fifth, can be studied by the student with a personal application. Facing each earnest aspirant to the Mysteries is that vitalised form which he has himself constructed and nourished during the course of his previous incarnations, and which represents the sum total of his evil desires, motives and thoughts. For ages it has vampirised him, and for ages it has represented that which he has failed to achieve. It affects not only himself but also all those units whom he contacts and meets. In its destruction he has to pursue methods similar to those followed by the Great Ones, and through the increasing power of his solar Angel, through the force of his Ego, and through a study of law, the knowledge of the power of sound, and the control of speech, he will eventually bring about its disintegration. The old Commentary says:

"The solar Angel must put out the light of the lunar angels and then for lack of warmth and light, that which has served to hinder no longer is."

*c. As yet but few of the human family work deliberately and consciously in mental matter only.* The energy exerted by men is mostly kama-manasic or desire coupled with lower mind, with a preponderance, as might be expected, of desire force. This is to be inferred from the second statement. The whole trend of evolution is to bring about ability to build in mental matter, and two things lie ahead of the race:

*First.* The gradual dissipation of the indefinite masses of kama-manasic matter which surround practically every unit of the human family, producing a condition of murkiness and fog within, and around, each aura. Gradually [Page 954] this will clear away, and men will be seen surrounded by clear-cut thought forms, characterised by a distinctive vibration and distinguished by a particular quality incident to a man's ray and therefore to his type of mind.

*Second.* The aggregate of human thought forms which now are of a personal character, vibrating around each human being as the planets vibrate around the sun, will tend to approximate a *group* centre. Thought energy, which now emanates from each human being as a comparatively weak stream of an indefinite conglomeration of mental matter, of no particular character, forming no particularly distinct forms and persisting in animating those forms for but a brief period, will be directed towards the creation of that desired by *the group*, and not solely towards that desired by the unit. This is the basis, very largely, for the antagonism that all constructive thinkers and *group* workers encounter. The stream of energy which they emanate, and which constructs vital thought forms, runs counter to that of the masses of men, awakens opposition, and produces temporary chaos. The prominent workers and thinkers of the human family, under the direction of the Lodge, are engaged in three things:

- a.* The imposition of the newer and higher rhythm upon men.
- b.* The dissipation of the murky clouds of half-vitalised indefinite thought forms which surround our planet, thus permitting the entry of interplanetary force, and of force from the higher mental levels.
- c.* The awakening within men of the power to think clearly, to energise their thought forms accurately, and to hold in vital form those thought constructions whereby they may attain their objective, and [Page 955] bring about desired conditions upon the physical plane.

These three objectives necessitate a clear comprehension among such vital thinkers and workers, of the power of thought; of the direction of thought currents, of the science of thought building, of the manipulation under law and order of mental matter, and of the process of thought manifestation through the two factors of sound and vitalisation. It involves likewise the ability to negate or render futile all impulses arising from the lower self which are of a centralised and purely personal aspect, and the faculty of working in group form, each thought being sent upon the definite mission of adding its quota of energy and matter to some one stream which is specific and *known*. This last is of importance, for no worker for humanity becomes of real assistance until he (consciously and with full knowledge of his work) definitely directs his thought energy towards some particular channel of service to the race.

*d. In all thought building, therefore, of a high order, men have several things to do, which might be enumerated as follows:*

First, to purify their lower desires so that they are enabled to *see* clearly in the occult sense. No man has clear vision who is obsessed with his own needs, actions, and interests, and unconscious of that which is higher and of group activity. This clear vision brings about an ability to read, even if unconsciously at first, the akashic records, and thus ascertain the point of departure for the new and



incoming thought impulses, an ability to lose sight of self interest in group interest, and thus co-operate with the plan, and a faculty that enables him to become aware of the keynote of the race, and aware of the "cry of humanity."

Next, to secure control over the mind. This involves [Page 956] certain important things: A realisation of the nature of the mind and brain through concentration, an understanding of the relation which should exist between the physical brain and Man, the real Thinker on the physical plane, an ability, gradually developed once the mind is brought under control through concentration, to meditate in the occult sense, and thus bring through the plan from higher levels, ascertain his individual share in the plan, and then co-operate in the work of some particular group of Nirmanakayas. This is succeeded by a consideration of the laws of energy. A man discovers how to build a thought form of a particular quality and tone, to energise it with his own life, and thus have—on mental levels—a small creation, the child of his will, which he can use as a messenger, or as a means for the manifestation of an idea. Students will do well to consider these points with care, if they seek to become conscious operators.

Finally, having constructed a thought form, the next thing the servant of humanity has to learn is how to send it on its mission, whatever that may be, holding it through his own vital energy in its due form, keeping it vibrating to its own measure, and eventually bringing about its destruction when it has fulfilled its mission. The average man is often the victim of his own thought forms. He constructs them, but is neither strong enough to send them out to do their work, nor wise enough to dissipate them when required. This has brought about the thick swirling fog of half-formed, semi-vitalised forms in which eighty five percent of the human race is surrounded.

In his work as thought builder, man has to show forth the characteristics of the Logos, the great Architect or Builder of the universe. He has to parallel His work as:

The one who conceives the idea.

The one who clothes the idea in matter.

[Page 957]

The one who energises the idea, and thus enables the form to preserve its outline and perform its mission.

The one who—in time and space—through desire and love, directs that thought form, vitalises it continuously, until the objective is attained.

The one who, when the desired end has been accomplished, destroys or disintegrates the thought form by withdrawing his energy (occultly, the "attention is withdrawn," or "the eye is no longer upon" it), so that the lesser lives (which had been built into the desired form) fall away and return to the general reservoir of deva substance.

Thus, in all creative work in mental matter, man is likewise to be seen as a Trinity at work; he is the creator, preserver, and destroyer.

*e. In all occult work in mental matter which has to manifest upon the physical plane, and thus achieve objectivity, man has to work as a unit. This infers the ability, therefore, of the threefold lower man to be subordinated to the Ego, so that the dynamic will of the Ego may be imposed upon the physical brain.*

The method of the man on the physical plane who is engaged in conscious work in mental matter is to be considered in two divisions: first, the initial process of alignment with the Ego, so that the plan, purpose and method of achievement may be impressed upon the physical brain, and then a secondary process in which the man, using the physical brain consciously, proceeds to carry out the plan, construct through will and purpose the necessitated form, and then, having built and energised the form, to "keep his eye upon it." This is stating occultly the great truth back of all processes of energising. "The eye of the Lord" is much referred to in the Christian Bible, and occultly understood, the eye is that which brings power to its servant, the thought form. Scientists [Page 958] are becoming interested in the power of the human eye, and that faculty of control and of recognition which is everywhere seen as existing will have its scientific and occult explanation when it is studied as *an instrument of initiatory energy*.

Therefore, it will be apparent that a thought form is the result of two types of energy:

That emanating in the first instance from the Ego on abstract levels.

That originating in a secondary sense from the man on the physical plane through the medium of the brain.

That men do not recognise the first factor as a general rule is that which is responsible for much that is evil. When the "Science of the Self" has assumed due proportions men will be careful to ascertain the egoic impulses in all thought process, and to utilise true egoic energy before they begin manipulating deva substance, and building forms of deva lives.

## 2. *Thought Form Building in the Three Worlds.*

I have a few more words to say anent this subject of man as a Creator in mental matter. The words are addressed to all those students who—through their ability to concentrate—have developed a certain measure of thought control, and who desire to understand the process of creation with greater scientific accuracy. We will, therefore, consider two factors in the process of thought-form building:

- a. That of aligning with the Ego.<sup>88</sup>
- b. The process of impressing the egoic will, on the physical brain, or (to word it otherwise) the initial utilisation of egoic energy.

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Let us take them one by one:

a. *Alignment with the Ego.* This, as we know, is only possible to the man who has reached the Probationary Path, or a certain very definite point in evolution. Through knowledge and practice, the power has been acquired of automatically and scientifically utilising the sutratma (or channel) as a means of contact. When to this ability is added that of utilising with equal ease the antaskarana (or bridge between the Triad and the personality) then we have a powerful agent of the Hierarchy on the earth. We might generalise in the following manner as to the stages of growth and consequent ability to become the agent of ever increasing powers, tapping the resources of dynamic energy in the three

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<sup>88</sup> Alignment: See *Letters on Occult Meditation*, pp. 1-7.

worlds.

*Lower types of humanity* use the sutratma as it passes through the etheric body.

*Average men* utilise almost entirely that part of the sutratma which passes through the astral plane. Their reactions are largely based on desire, and are emotional.

*Intellectual men* utilise the sutratma as it passes through the lower levels of the mental plane, down through the astral to the physical in its two sections. Their activities are energised by mind and not by desire, as in the earlier cases.

*Aspirants on the physical plane* use the sutratma as it passes through the two lower subplanes of the abstract levels of the mental plane, and are beginning gradually to build the antaskarana, or the bridge between the Triad and the Personality. The power of the Ego can begin to make itself felt.

*Applicants for initiation* and initiates up to the third initiation use both the sutratma and the antaskarana, employing them as a unit. The power of the Triad begins to pour through, thus energising all human [Page 960] activities upon the physical plane, and vitalising in ever increasing degree the man's thought forms. The key to the formation of the Mayavirupa is found in the right comprehension of the process.

If students will study carefully the above differentiations, much light will be thrown upon the quality of the energy employed in thought-form building.

In the early stages of alignment, it has to be concisely and carefully brought about through concentration and meditation. Later, when the right rhythm has been set up in the bodies, and the purification of the sheaths has been rigidly pursued, the dual activity will become practically instantaneous, and the student can then turn his attention to the work of *conscious* building and vitalisation; his point of concentration will not then be given to the attainment of alignment.

Accurate alignment entails,

Mental quiescence, or stable vibration,

Emotional stability, resulting in limpid reflection,

Etheric poise, producing a condition in the head centre which would permit of the direct application of force to the physical brain via the centre.

*b. Physical brain impression.* The accurate realisation by the physical brain of what the Ego is seeking to convey concerning the work to be done only becomes possible when two things are realised:

Direct alignment.

The transmission of the egoic energy or will to one or other of the three physical centres in the head:

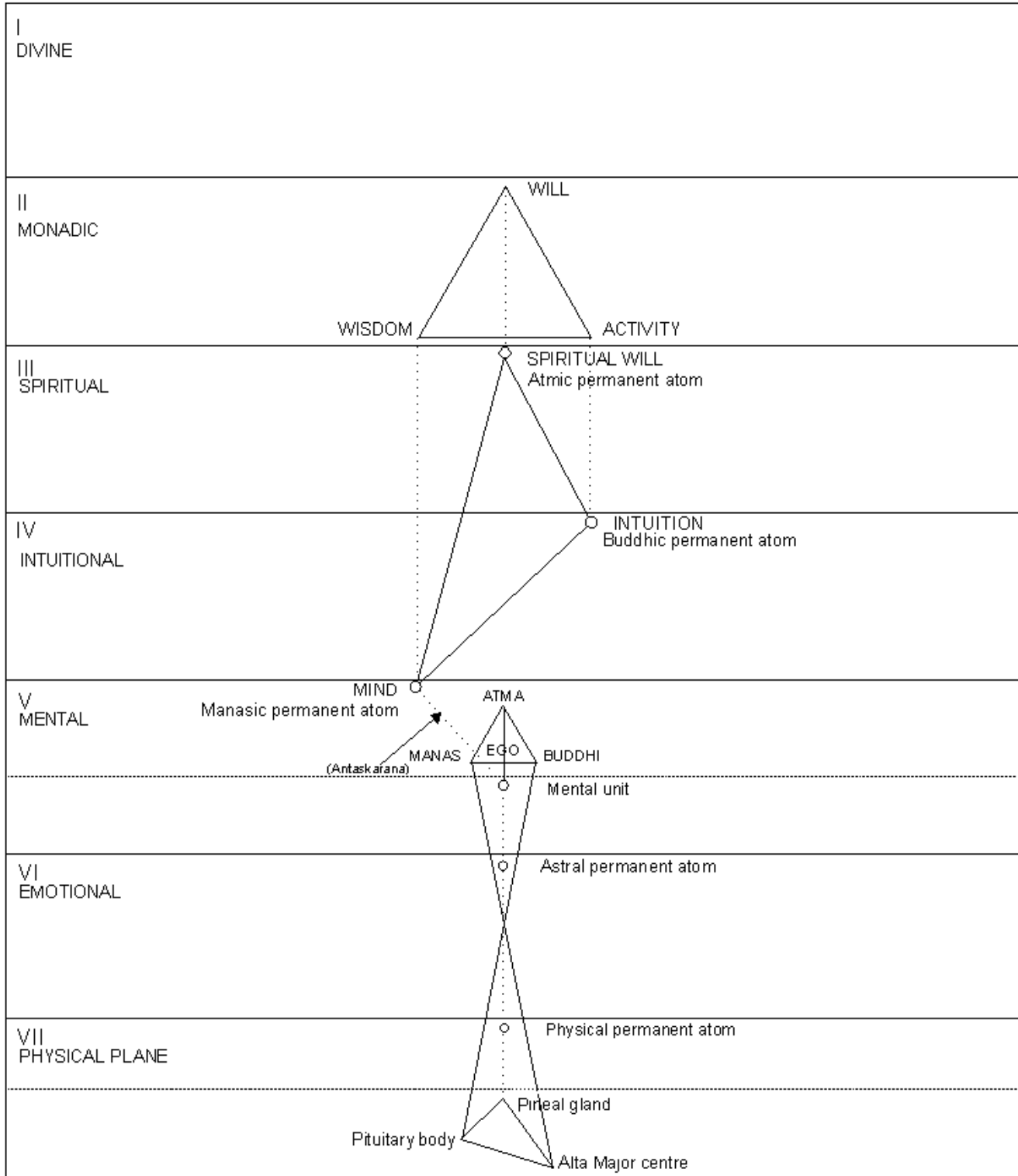
The pineal gland.

The pituitary body.

The alta major centre, or that nerve centre at the top of the spine, where the cranium and the spine make approximate contact. When this congery of nerves is fully developed, it forms a centre of communication between the vital energy of the spinal column (the kundalini fire) and the energy of the two head centres above enumerated. It is the physical correspondence to the antaskarana on higher levels.

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The pituitary body (in all cases of correct normal development) forms the centre which receives the threefold vitalisation pouring through the sutratma from the lower mental, the astral, and the etheric planes. The pineal gland comes into activity when this action is enhanced by the pouring through of energy from the Ego on its own plane. When the antaskarana is in process of utilisation the alta major centre is likewise employed, and the three physical head centres *begin* to work as a unit, thus forming a kind of triangle. By the time the third Initiation is reached, this triangle is fully awakened and the fire (or energy) is circulated freely.

It will be apparent, therefore, that man's ability to create in mental matter grows as he treads the Path. He needs to remember that (from the angle from which we are studying) we are not considering the power of the Ego to produce forms on the mental plane, but the ability of physical plane man to create upon the mental plane those vehicles for energy which—when set in motion by his conscious will—will produce certain specific effects upon the physical plane. This is brought about by egoic energy passed down the sutratma to the physical brain, and retransmitted back to the mental plane, plus or minus that which has been gained or lost in the process. The true Adept, through knowledge, conserves all energy while in process of transmission, and augments it with the energy contacted. It is, therefore, the energy of will, plus that of desire, fed by the energy of the physical brain. Literally, therefore, it is a small resume of the creative process of the Godhead, being the **[Page 963]** energy of the three persons unified, and considered from the standpoint of the physical. It is the at-one-ment of the three fires in man, being in fact:

- a. That much of the fire of spirit, or electric fire, which any particular Ego is embodying (relatively little prior to the third Initiation) or is able to transmit, coupled with,
- b. That much of the fire of the solar Angel (solar fire) or the egoic aspect which the Ego is able to transmit. This is but little in average man, a good deal in the man on the probationary path, and a full downpour by the time the third Initiation is reached.
- c. That much of the fire of substance in its purified state which can penetrate. This is dependent upon the purity of the three sheaths, and in the case of a highly advanced man is the kundalinic fire as it swells the blaze produced by the other two.

When, therefore, the alignment is corrected, and the physical head centres are awakening, it becomes possible for man to become a conscious creator in mental matter.

#### IV. MAN AND THE FIRE SPIRITS OR BUILDERS

This section we will consider in somewhat greater detail than the previous one, as it concerns much of present practical value to man. This will be seen particularly as we study the effects of speech, and the occult significance of the spoken word.

##### *1. The Will Aspect and Creation.*

In a previous division, we dealt somewhat with the transmission of the will of the Ego to the physical brain, and we saw how only in those persons who (through evolutionary development) had the sutratma and the antaskarana connected, and whose three physical head centres were more or less awakened,

was the will of the Ego capable of transmission. In the other cases, such as the average man and little developed man, the purpose [Page 964] affecting the physical brain emanated from the astral or lower mental levels, and was, therefore, more likely to be the impulse of some lunar Lord, even if of a high order, than the divine will of the solar Angel, who is the true man.

*a. The condition of the Magician.* It is of value to remember that when the physical head centres are awakened (through alignment of the etheric centres) we have *the very lowest aspect of egoic influence*. From these three centres, man on the Probationary Path, and up to the third Initiation, directs and controls his sheath, and from them spreads that illumination which will irradiate the physical plane life. By the time the third Initiation is reached, the internal triangle is in full process of circulatory transmission, and the whole life of the Personality is subjected to the will of the Ego. "The Star absorbs the light of the moon, so that the rays of the Sun may be reflected back" is the occult way of expressing the truth anent this point in evolution. It might be of value here also to point out the condition of the etheric centres during this process of direct solar control.

Before the three physical head centres awaken, man is largely subjected to force flowing through the four minor etheric centres; later the three major centres—the head, the heart, and the throat—begin to vibrate, gradually assuming a greater sweep of activity, till their energy tends to negate that of the lower centres, to absorb their vitality and deflect the direction of their vitality, until the three higher wheels are in full fourth dimensional activity. As this proceeds, the three physical head centres begin to awake from dormancy into activity, the effect being felt as follows:

- a.* As the major head centre awakens, the pineal gland begins to function.
- b.* As the heart centre becomes fully alive, the pituitary body enters into activity.

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- c.* As the throat centre assumes its right place in the process of evolution, the alta major centre vibrates adequately.

When the triangle of force that these three physical centres form is in circulatory effect, the greater triangle can be seen in circulation; it then becomes a "wheel turning upon itself." The major etheric centres are in full action, and the man is nearing the moment of liberation.

In the work of creation, as occultly carried on, all these three physical centres have to be utilised, and from a consideration of the subject it will become apparent why it has been necessary to deal with them in this order.

By means of *the pineal gland*,<sup>89</sup> the organ of spiritual perception, man ascertains the will and purpose

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<sup>89</sup> The Pineal Gland. The Third Eye.—S. D., III, 548.

1. Goal of evolution to develop the inner vision.
2. The occult significance of the eye.—S. D., III, 577.
3. The "eye of Taurus the Bull."—(Compare bull's-eye.)

The constellation of Taurus was called the Mother of Revelation and the interpreter of the divine Voice.—S. D., I, 721.

4. The organs of inner vision:
  - a. The exoteric organ.....Pineal gland.....physical.
  - b. The esoteric organ.....the third eye.....etheric.

*Note:* Students must be careful to distinguish between the third eye and the pineal gland.—See S. D., II, 308. "The third eye is dead and acts no longer." It has left behind a witness to its existence in the Pineal gland.



of the Ego, and from thence he draws the necessary energy [Page 966] from the higher levels, via the head centre and the sutratma.

By means of *the pituitary body*, the second element of desire or of the form-building energy, becomes available, and under the law of attraction he can mould, and build in deva substance.

When *the alta major* centre, the synthesis of what might be called nervous energy, is awake, it becomes possible for him to materialise and activate the desired form which, through attractive energy, he is in process of constructing.

It will be apparent, therefore, why it is that so few people ever construct thought forms which are of constructive lasting benefit to humanity, and also why it is that the Great Ones, (as They work through Their disciples) are forced to work with groups, being seldom able to find a man or woman whose three physical head centres are simultaneously active. They frequently have to work with large groups before the quota of energy supplied to Them for the accomplishment of Their ends measures up to that necessitated.

It will be obvious, likewise, that the disciple's power for service for humanity is dependent largely upon three things:

**[Page 967]**

- a. The state of his bodies and their egoic alignment.
- b. The condition of activity present in the physical head centres.
- c. The circulatory action of the triangular transmission of force.

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5. The Pineal gland is a small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain.
  6. The Pituitary Body stands to the Pineal gland as manas does to Buddhi, or mind to wisdom.—S. D., III, 504, 505.
  7. The Pineal gland reached its highest development proportionately with the Lowest Physical development.—S. D., II, 308, 313.
  8. The third eye exists in etheric matter.
    - a. In front of the head.
    - b. On a level with the eyes.
  9. It is an energy centre formed by a triangle of force:
    - a. The Pituitary Body.
    - b. The Pineal Gland.
    - c. The alta major centre.
  10. The opened or third eye does not convey direct clairvoyance but is the organ through which direct and certain knowledge is obtained.—S. D., I, 77.
    - a. The initiate directs the eye towards the essence of things.
    - b. The third eye must be acquired by the ascetic before he becomes an adept.—S. D., II, 651.
  11. Students of occultism ought to know that the third eye is indissolubly connected with karma.—S. D., II, 312, note; S. D., II, 316, 320.
    - a. From its Atlantean past, the fifth root-race is working out fourth root-race causes.
    - b. Because it reveals that which is its past.—S. D., II, 297, 320, 813.
  12. The third eye is the mirror of the soul.—S. D., II, 312.
  13. To the inner spiritual eye the Gods are no more abstractions than our soul and body are to us.—S. D., I, 694.
    - a. The inner eye can see through the veil of matter.—S. D., I, 694.
    - b. The spiritual eye reveals the super-sensual states.—S. D., II, 561.
  14. In the spiritual regenerated man the third eye is active.—S. D., II, 458.

These factors are again dependent upon others, among which might be enumerated:

1. The ability of the disciple to meditate.
2. The capacity he displays for bringing through accurately from the subtler levels the plans and purposes of which his Ego is cognisant.
3. The purity of his motives.
4. His power to "hold a state of meditation," and while in that state begin to build the form for his idea, and thus materialise the plan of his Ego.
5. The amount of energy he can pour later into his thought form and thus procure for it a period of existence, or its tiny "day of Brahma."

These subsidiary factors are again dependent upon:

- a. His place on the ladder of evolution.
- b. The condition of his bodies.
- c. His karmic condition.
- d. The tenuosity of the etheric web.
- e. The calibre of his physical body, and its relative refinement.

It is necessary here to warn the student against the error of making any hard or fast rule anent the sequential order of the development of the physical head centres, and the vitalisation of the force centres. This process is incident upon many things, such as the ray upon which the monad may be found, and the nature of the development in the past incarnations. Nature, in all departments of her corporate life, parallels her efforts, and overlaps her various processes, and it takes a seer of [Page 968] vast wisdom and experience to state exactly the stage at which any particular unit of the human family may be. He that is wise always refrains from assertion until he *knows*.

Let us now consider:

*b. The construction, vitalisation, and actuating of the thought form.* The Ego, having brought about a condition of receptivity, or of recognition in the physical brain of the man, and having drawn from him the necessary response, the process of building is thereupon begun.

This process of physical plane response is based—as is all else in nature—upon the relation of the polar opposites. The physical centres are receptive to the positive influence of the force centres. The physical brain is responsive to the positive influence of the lower nature in the earlier evolutionary stages, or to the reactions of the substance of the sheaths, the impress of the lunar Lords. It responds in the later stages to the positive influence of the Ego or the impress of the solar Lord.

As is apparent, this building process is divided into three parts, which overlap, and assume an appearance of simultaneity. When (as is the case with the majority of the human family) the process is an *unconscious* one, produced by reflex action and based largely on the accomplishment of desire, all is carried on with great rapidity, and leads to rapid results—these results being effective of accomplishment according to the ability of the man to vitalise and hold in coherent form his idea. Most of the thought forms created by average man are only relatively effective, and this within great limitations, and having but a restricted radius. When man is learning *consciously* to create, which he does through the organisation of thought, concentration and meditation, he proceeds more slowly, for

he has two primary things to do before the creative process can be carried through:

**[Page 969]**

- a. To contact or communicate with the Ego, or solar Angel.
- b. To study the process of creation and to make it conform step by step with natural evolutionary law.

The above is necessarily but another way of defining meditation and its objective.

Later on, when a man is an expert in meditation, the work of thought creation proceeds with ever increasing rapidity, until he surpasses (on a higher turn of the spiral) the activity of the earlier unconscious period.

Starting, therefore, with the recognition of the egoic intent in the physical brain, the man proceeds to build the form for his idea. He begins first to organise the material required upon the *mental plane*. It is on that plane that the impulse takes to itself its primary form. On the *desire or astral plane*, the process of vitalisation is largely pursued, for the length of the life of any thought form (even such an one as our solar system) is dependent upon the persistence of desire, and the strength of the desire.

On the *etheric levels* of the physical plane the process of physical concretion takes place; as the physical vehicle assumes the necessary proportions, the thought form becomes divorced from the one who is giving it form. Any idea of enough strength will inevitably materialise in dense physical matter, but the main work of its creator ceases when he has worked with it on mental, astral and etheric levels. The dense physical response is automatic and inevitable. Some ideas of a large and important nature, which have arisen in the consciousness of the Guides of the race, reach full manifestation only through the medium of many agents, and the dynamic impulses of many minds. A few work consciously, when this is the case, at the production of the necessitated **[Page 970]** form; many more are swept into activity and lend their aid through the very negativity of their natures; they are "forced" to be interested in spite of themselves, and are "swept into the movement," not through any mental apprehension or "vital desire," but because it is the thing to do. In this may be seen an instance of the ability of the Great Ones to utilise conditions of apparent inertia and negativity (due to little development), and thus produce good results.

We will here only deal with the man who is learning consciously to build, and will not consider the process as pursued by the adept, or the chaotic attempts of the little evolved. Having grasped the idea, and having with care discriminated the motive underlying the idea, thus ascertaining its utilitarian purposes, and its value to the group in the service of humanity, the man has certain things to do which, for the sake of clarity, we might sum up in certain statements:

He has, first of all, to hold the idea sufficiently long for it to be faithfully registered in the physical brain. Frequently the Ego will "get through" to the brain some concept, some portion of the plan, and yet will have to repeat the process continuously over quite a long period before the physical response is such that the solar Angel can rest assured that it is intelligently registered and recorded. It is perhaps unnecessary to say that the entire process is greatly facilitated if the "shadow," or the man, pursues regular meditation, cultivates the habit of a daily and hourly recollectedness of the higher Self, and before retiring at night endeavours to "hold the thought" of bringing through at the time of awakening as much as possible of any egoic impress. When the reaction between the two factors, the Ego and the receptive physical brain, is established, the interplay is reciprocal, and the two are keyed or tuned to

each other, the second stage is entered upon. The idea is conceived.

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A period of gestation is then pursued, itself divided into various stages. The man broods over the idea; he ponders upon it, thereby setting up activity in mental matter, and attracting to his germ thought the material necessary for its clothing. He pictures to himself the contour of the thought form, clothing it with colour, and painting in its details. Hence will be seen the great value of a true imagination, and its ordered scientific use. Imagination is kama-manasic in origin, being neither pure desire nor pure mind, and is a purely human product, being superseded by the intuition in perfected men, and in the higher Intelligences of Nature.

When his will, or the initial impulse is sufficiently strong, and when the imagination, or power of visualisation, is adequately vivid, the second part of the gestation period is entered upon, and the vitalisation by desire is begun. The interplay of mental impulse and desire produce what might be called a pulsation in the organising form of the idea, and it becomes *alive*. It is yet but nebulous and its tenuosity is great, but it shows signs of organisation and the outline of its form. Students must remember that this entire process is being carried on now during this stage which we are considering from within the brain. There is thus a definite correspondence to the work of the nine Sephiroth:

The initial three correspond to the egoic impulse with which we have earlier dealt.

The secondary group of Sephiroth find their analogy in the work pursued in the stage we are now dealing with, or the impulse of mind-desire, emanating consciously from man's brain.

The work of the final three is accomplished when the thought form, being clothed in mental and astral matter, passes into objectivity on the physical plane.

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A later stage in the gestation period is pursued when the thought form, being clothed in mental matter, and having become vitalised by desire, takes to itself a layer of substance of astral matter, and is consequently enabled to function on the astral plane as well as the mental. Here its growth is rapid. It should be carefully borne in mind that the process of building in mental matter proceeds simultaneously, and that the development is now twofold. Here the conscious builder must be careful to hold the balance, and not to let imagination unduly assume too large proportions. The manasic element and the kamic element must be justly proportioned, or else will be seen that too common manifestation, an idea wrongly conceived and nurtured, and therefore impossible of playing its just part in the evolutionary plan, being but a grotesque distortion.

The idea now is reaching a critical stage, and should be ready for the assumption of physical matter and to take to itself an etheric form. When on etheric levels, it receives that final impulse which will lead to what may be called its "actuating," or its reception of that motivating impulse which will lead to its dissociation from its originator, and the sending out to assume

1. A dense form.
2. A separate existence.

It should be remembered that the thought form has now passed from the mental plane, taken to itself an astral sheath, and likewise is gathering to itself a body of etheric matter. When it has reached this stage its vitalisation is proceeding apace, and the hour of its separated existence is drawing near.

This vitalisation is consciously carried out by the man who—according to the original intent or initial impulse—directs to the thought form energy of some kind. This energy is directed from one or other of the three higher centres, according to the quality of the embodied idea, [Page 973] and will be seen pouring towards the rapidly objectivising idea from the particular centre involved. We must not forget that we are considering the thought form of the *conscious* builder. The thought forms of the majority of human beings are energised from no such high source, but find their active impulse emanating from either the solar plexus, or the still lower organs of generation.

It is this constant stream of emotional or sexual energy which is responsible for the chaotic conditions of the present; the balance is not preserved, the interaction between the two, and the myriads of thought forms consequently produced of a low order and vibration are producing a condition which is going to require all the efforts of mental workers eventually to negate, offset, and transmute. These forms, which scarce merit the prefix "thought," being largely kamic with an admixture of the lowest grade of mental matter, are responsible for the heavy, slow vibrating or pulsating fog or cloak which envelops the human family, and which produces much of the present evil, crime and mental lethargy. People are mainly polarised in the astral body, as we know, and the lower centres are the most active; when an atmosphere or environment of thought-forms of a low key and vitalised by all the baser forms of astral energy is coupled to this, it will become apparent how stupendous is the task of lifting humanity to a clearer, purer and better atmosphere, and how easy it is for the lower aspects and appetites to flourish and to grow.

As the vitalisation is pursued and the energy is poured from one or other of the centres into the thought-form, the *conscious* builder begins to extend this influence in order to send it forth from him to perform its mission, whatever that may be, to make it occultly "radiant" so that its vibrations will emanate, and make themselves felt, and finally to make it magnetic, so that something [Page 974] in the thought form will call forth response from other thought forms or from the minds it may contact.

When these three objectives have been reached, the life of the form itself is now so strong that it can pursue its own little life cycle and fulfil its work, being only linked to its creator by a tiny thread of radiant substance, which is a correspondence to the sutratma. All forms have such a sutratma. It links a man's bodies to the inner Identity, or to that magnetic current which, emanating from the true Identity, the solar Logos, connects the Creator of the solar system with His great thought form by a stream of energy from the central Spiritual Sun to a point in the centre of the physical Sun.

As long as the attention of the creator of any thought form, great or small, is turned towards it, that magnetic link persists, the thought form is vitalised, and its work carried on. When the work has been accomplished, and the thought-form has served its purpose, every creator, consciously or unconsciously, turns his attention elsewhere, and his thought form disintegrates.

Hence the occult significance of all the processes occultly involved in sight, can be seen. As long as the eye of the Creator is upon that which is created, just so long does it persist; let the Creator withdraw "the light of his countenance" and the death of the thought form ensues, for vitality or energy follows the line of the eye. When, therefore, a man, in meditation, considers his work and builds his thought form for service, he is occultly looking, and consequently energising; he begins to use the third eye in its secondary aspect. The third or spiritual eye has several functions. Amongst others, it is the organ of illumination, the unveiled eye of the soul, through which light and illumination comes into the mind,

and thus the entire lower life becomes irradiated. It is also the organ through which pours the directing energy [Page 975] which streams out from the conscious creating adept to the instruments of service, his thought-forms.

The little evolved do not, of course, employ the third eye for the stimulating of their thought forms. The energy used by them in the majority of cases originates in the solar plexus, and works in two directions, either via the organs of generation, or through the physical eyes. In many people these three points—the lower organs, the solar plexus, and the physical eyes—form a triangle of force, around which the stream of energy flows before going out to the objectivised thought form. In the aspirant, and the man who is intellectual, the triangle may be from the solar plexus, to the throat centre and thence to the eyes. Later, as the aspirant grows in knowledge and purity of motive, the triangle of energy will have the heart for its lowest point instead of the solar plexus, and the third eye will begin to do its work, though as yet very imperfectly.

Just as long as the "Eye" is directed to the created form, the current of force will be transmitted to it, and the more one-pointed the man may be the more this energy will be centralised and effective. Much of the ineffectiveness of people is due to the fact that their interests are not centralised but very diffuse, and no one thing engrosses their attention. They scatter their energy and are attempting to satisfy every wandering desire, and to dabble in everything which comes their way. Therefore, no thought they think ever assumes a proper form, or is ever duly energised. They are consequently surrounded by a dense cloud of half-formed disintegrating thought forms and clouds of partially energised matter in process of dissolution. This produces occultly a condition similar to the decay of a physical form, and is equally unpleasant and unwholesome. It accounts for much of the diseased condition of the human family at this time.

Failure in thought creation is due also to the fact that [Page 976] the laws of thought are not taught, and men do not know how, through meditation, to create those children of their activity to carry on their work. Results on the physical plane are much more quickly achieved through scientific thought creation than through the directly physical plane means. This is becoming more realised, but until the race has reached a point of greater purity and unselfishness, the more detailed explanation of the process must necessarily be withheld.

Another reason for creative ineffectiveness is owing to the currents which emanate from the majority of people being of such a low order that the thought forms never reach the point of independent action, except through cumulative group work. Until matter of the three higher subplanes of the astral and physical planes finds its place in the thought form, it has to be energised principally by mob energy. When the higher substance begins to find its way into the form, then it can be seen acting independently, for the individual Ego of the man concerned can begin to work through the matter—a thing before impossible. The Ego cannot work freely in the personality until third subplane matter is found in his bodies; the correspondence consequently holds good.

Once the thought form has been vitalised and its etheric form is completed or "sealed" as it is called, it can attain the dense physical form if desired. This does not mean that the individual thought forms of every man take dense substance upon the etheric, but they will eventuate in activity upon the physical plane. A man, for instance, is thinking a kindly thought; he has built it up and vitalised it; it is objective to the clairvoyant and exists in etheric matter close to the man. It will, therefore, find physical expression in an act of kindness or a physical caress. When the act is over, the caress



consummated, the interest of the man in that particular thought form fades out and it dies. Similarly with a crime—the [Page 977] thought form has been built up and inevitably it will find its physical expression in some deed of one kind or another. All activity of every kind is the result:

- a. Of thought forms built consciously or unconsciously.
- b. Of self-initiated thought forms or of the effect of the thought forms of others.
- c. Of responsiveness to one's own inner impulses, or of responsiveness to the impulses of others, and therefore to group thought forms.

It will be apparent, therefore, how vital is this matter, and how influenced men and women are by the thought forms they themselves create, or the mental children of other men.

*c. The occult significance of speech.* The old Scripture saith: "In the multitude of words there wanteth not sin,"<sup>90</sup> because in a tide of words at this stage of man's evolution, many are spoken purposelessly or from motives which (when analysed) will be found to be based purely in the personality. The greater the progress that is made along the path of approach to the Mysteries, the greater the care that must be taken by the aspirant. This is necessary for three reasons:

First, owing to his stage in evolution, he is able to enforce his words in a manner which would surprise him could he but see on the mental plane. He builds more accurately than the average man, his subsequent thought-form is more strongly vitalised, and it performs the function whereon it is sent by the "Sound" or speech with greater precision.

Second, any word spoken and consequent thought-form built (unless along the higher path and not based on personality impulses) is apt to cause a barrier of mental matter between a man and his goal. This matter or separating wall has to be dissipated before further [Page 978] advance can be made, and this process is karmic and unavoidable.

Third, speech is very largely a mode of communication on the physical levels; on the subtler levels whereon the worker stands, and in his communications with his fellow workers and chosen co-operators it will play an ever lessening part. Intuitive perception and telepathic interplay will distinguish the intercourse between aspirants and disciples, and when this is coupled with a full trust, sympathy and united effort for the plan we will have a formation wherewith the Master can work, and through which He can pour His force. The Master works through groups (large or small) and the work is facilitated for Them if the interplay between units of the group is steady and uninterrupted. One of the most frequent causes of difficulty in group work and consequent arrest of the inflow of force from the Master temporarily is based on misuse of speech. It brings about a clogging of the channel for the time being on the mental plane.

I mention these three factors for this question of group work is of vital importance and much is hoped from it in these days. If in any organisation on the physical plane the Masters can get a nucleus of even three people who mutually interact (I choose the word deliberately) and who disinterestedly follow the path of service, They can produce more definite results in a shorter space of time than is possible with a large and active body of people who may be sincere and earnest but do not know the meaning of trust in, and co-operation with each other and who guard not the gate of speech.

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<sup>90</sup> Bible. Prov. 10:19.

If a man succeeds in understanding the significance of speech, if he learns how to speak, when to speak, what is gained by speech, and what happens when he speaks, he is well on the way to achieving his goal. The person [Page 979] who regulates his speech rightly is the person who is going to make the most progress. This has ever been realised by all leaders of occult movements. That most occult order of Pythagoras at Crotona, and many other of the esoteric schools in Europe and Asia had a rule that all neophytes and probationers were not permitted to speak for two years after entering the school and when they had learned to keep silence for that period, they were given the right to speak, for they had learned a specific reticence.

It might be of value here if students realised that every good speaker is doing a most occult work. A good lecturer (for instance) is one who is doing work that is analogous on a small scale to that done by the solar Logos. What did He do? He thought, He built, He vitalised. A lecturer, therefore, segregates the material with which he is going to build his lecture and which he is going to vitalise. Out of all the thought matter of the world he gathers together the substance which he individually seeks to use. Next he copies the work of the second Logos in wisely building it into form. He constructs the form, and then when it is constructed, he finishes up by playing the part of the first Person of the Trinity putting his Spirit, vitality and force into it so that it is a vibrant, living manifestation. When a lecturer or speaker of any kind can accomplish that, he can always hold his audience and his audience will always learn from him; they will recognise that which the thought form is intended to convey.

In everyday life when the student speaks, he is doing just the same thing, only the trouble frequently arises that in his speech he constructs something that is usually not worth while and vitalises it with the wrong kind of energy, so that the form, instead of being a constructive, vital, helpful force, is a destructive one in the world. If we study the various cosmologies of the world, we shall [Page 980] see that the process of creation was carried on by the means of sound or speech or the Word. We have it in the Christian Bible, "In the beginning was the Word, and the Word was God. All things were made by Him and without Him was not anything made that was made."<sup>91</sup> Thus, according to the Christian teaching, the worlds were made by the Word of God.

In the Hindu Scriptures we will find that the Lord Vishnu, Who stands for the second Person of the Trinity, is called "The Voice." He is the great Singer Who has built the worlds and the universe by His song. He is the Revealer of the thought of God Who has constructed the universe of solar systems. Just as the Christian speaks about the great Word, the Word of God, the Christ, so the Hindu speaks of Vishnu, the great Singer, creating by means of His song.

In physical plane manifestation, we are known by our speech; we are known by our reticence, by the things we say, and by the things we leave unsaid and are judged by the quality of our conversation. We think of people in terms of what they say, because their words disclose the type of thought-matter in which they work and the quality of energy or life which they put behind their words. To the various solar Logoi of the vast constellations that are apparent when we scan the starry heavens, the quality of the Logos of our solar system is seen through the medium of that great thought form He has built by the power of His speech, and which is energised by His particular quality of love. When God speaks, the worlds are made and at this present time He is only in process of speaking. He has not yet concluded what He has to say, and hence the present apparent imperfection. When that great divine phrase or

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<sup>91</sup> Bible. John I.

sentence which occupies His thought is brought to a close, we [Page 981] will have a perfect solar system inhabited by perfect existences.

Through speech a thought is evoked and becomes present; it is brought out of abstraction and out of a nebulous condition and materialised upon the physical plane, producing (could we but see it) something very definite on etheric levels. Objective manifestation is produced, for "Things are that which the Word makes them in naming them." Speech is literally a great magical force, and the adepts or white magicians, through knowledge of the forces and power of silence and of speech, can produce effects upon the physical plane. As we well know, there is a branch of magical work which consists in the utilisation of this knowledge in the form of Words of Power and of those mantrams and formulae which set in motion the hidden energies of nature and call the devas to their work.

Speech is one of the keys which opens the doors of communication between men and subtler beings. It gives the clue to the discovery of those entities who are contacted on the other side of the veil. But only he who has learned to keep silent, and has arrived at the knowledge of the times to speak can pass this veil and make certain esoteric contacts. Magic consists, we are told in the *Secret Doctrine*, in addressing the Gods in Their own language; therefore, the speech of average man cannot reach Them.

Therefore, those who seek to learn the occult language, those who yearn to become aware of the words which will penetrate to the ears of those who stand on the other side, and those who seek to utilise the formulae and phrases which will give them power over the Builders, have to unlearn their previous use of words and to refrain from ordinary methods of talking. Then the new language will be theirs and the new expressions, words, mantrams and formulas will be entrusted to their care.

## [Page 982]

The laws of speech are the laws of matter and students can apply the laws governing physical plane substance to their use of words, for it concerns the manipulation of matter on other levels. Speech is the great medium whereby we make apparent the nature of the little system we are constructing—that system of which each human unit is the central sun, for under the Law of Attraction he draws to himself that which he needs.

### 2. *The Nature of Magic.*<sup>92</sup>

We have considered somewhat at length the building of thought forms, and have seen that the process pursued by man is analogous to that pursued by the threefold Logos in the creation of the solar system.

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<sup>92</sup> *Magic*.—S. D., I, 284.

1. Magic is a divine science which leads to a participation in the attributes of divinity itself.—*Isis Unveiled*, I, 25-27.
2. All magical operations consist in freeing oneself from the coils of the Ancient Serpent.—*Isis Unveiled*, I, 138.
3. The object of the art of magic is the perfection of man.—*Isis Unveiled*, I, 309.
4. Magic explores the essence and power of everything.—*Isis Unveiled*, I, 282; S. D., II, 538.
5. Magic and magnetism are synonymous terms.—*Isis Unveiled*, I, 279.
6. Magic is the sum-total of natural knowledge.—*Isis Unveiled*, II, 99, 189.
7. Magic does not imply a transgression of the laws of nature.—*Isis Unveiled*, I, Preface.

#### *The Basis of Magic.*

1. Magic is based on the inner powers in man's soul.—*Isis Unveiled*, I, 459.
2. The trinity of nature is the lock of magic, the trinity of man the key that fits it.—*Isis Unveiled*, II, 635.
3. Magic is occult psychology.—*Isis Unveiled*, I, 612-616.
4. The astral light is the chief agent of magic.—*Isis Unveiled*, I, 128, 616; S. D., I, 275; II, 537.

We are to deal now with that great department in occultism which is usually termed magic. The man who masters the esoteric significance of what is here said will take his place in the ranks of those entitled to call themselves the "Brothers of White Magic." The subject is too immense to be more than briefly touched upon, for it covers [Page 983] the entire range of endeavour in the field of material construction.

We must deal first with the mental attitude of man as he faces the work of creation, and his ability to bring through, via the mental body, the purpose of the Ego, thereby impressing the building agents on the mental plane with a certain rate of rhythm, and a certain vibratory activity. This is the prime factor which results (on the physical plane) in direct egoic activity. We must also bear in mind, that in the consideration of this matter we are not dealing with the every day work of average man, but are speaking of the organised creative work, under law and rule, of the advanced man. We thereby set a standard and emphasise the ideal towards which occult students should strive.

We must also consider the work of the wise magical student upon the astral plane, whereon, through purified desire and sanctified emotion, he provides those equilibrated conditions and those stable vibrations, which will permit of the transmission without hindrance to the physical plane via the physical brain of the man, of the vibratory activity emanating from the Ego, and of the circulatory action of the higher force. Hence (if a remark of a practical nature may be interpolated for the average student) the cultivation of emotional tranquillity is one of the first steps towards the achievement of the needed equipment of the white magician. This tranquillity is not to be achieved by an effort of the will which succeeds in strangling all astral vibratory activity, but by the cultivation of response to the Ego, and a negation of all response to the inherent vibration of the astral sheath itself.

We will take up the work of force transmission on the physical plane via the etheric centres and the physical brain, studying somewhat the effect of sound as it is emitted unconsciously in everyday speech, and consciously [Page 984] in the ordered regulated words of the true worker in magic.<sup>93</sup>

In this connection, therefore, owing to the vital practical value of this section, and to the dangers attendant upon a comprehension of these matters by those who are as yet unready for the work of conscious manipulation of force, it is proposed to impart the necessary teaching under the formula of "Rules of Magic," with certain elucidating comments. In this way, the magical work is fully safeguarded, and at the same time sufficient is imparted to those who have the inner ear attentive, and the eye of wisdom in process of opening.

*a. Black Magicians and White.* Much is said among occult students these days anent white and

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<sup>93</sup> Magic.—The very word Magic bears within itself proof of its high origin. The Latin Magus, the Greek Magos, a magician, gives us all those other words that are so indicative of authority, wisdom, superiority. Then we have magnitude, magnificent, magniloquent, to express greatness in position, in action and in speech. With the termination slightly changed the same words become majesty, implying dominion, and again, we have magistrate, anything that is magisterial which again has been simplified into Master, and finally by the process of word evolution has become plain Mister. But the Latin is only a transmitter of words. We can equally follow up the historical development of this root until we reach the Zend where we find it doing duty as the name for the whole priestly caste. The magi were renowned all over the world for their wisdom and skill in occultism and no doubt our word magic is mostly indebted to that source for its present existence and meaning. That we need not pause even here for back of the Zend "mag," "looms up the Sanskrit, maha, signifying great." It is thought by good scholars that maha was originally spelled magha. To be sure, there is in the Sanskrit the word Maga meaning a priest of the Sun, but this was evidently a later borrowing from the Zend which had originally derived its root from its neighbor the Sanskrit.— *Lucifer*, Vol. X, p. 157.

black magic<sup>94</sup>

- b. and much that is said is without force, or truth. It has [Page 985] been truly said that between the two types of workers, the line of demarcation is so slight as to be difficult of recognition by those who, as yet, merit not the term "knower."

The distinction between the two exists in both motive and method, and might be summed up as follows:

The white magician has for motive that which will be of benefit to the group for whom he is expending his energy and time. The magician of the left hand path ever works *alone*, or if he at any time co-operates with others, it is with a hidden selfish purpose. The exponent of white magic interests himself in the work of constructive endeavour in order to co-operate in hierarchical plans, and to further the desires of the planetary Logos. The Brother of Darkness occupies himself with that which lies outside the plans of the Hierarchy and with that which is not included in the purpose of the Lord of the planetary Ray.

The white magician, as has been earlier said, works entirely through the greater Deva Builders, and through sound and numbers he blends their work, and thus influences the lesser Builders who form the substance of their bodies, and therefore of all that is. He works [Page 986] through group centres and vital points of energy, and from thence produces, in substance, the desired results. The dark brother works directly with substance itself, and with the lesser builders; He does not co-operate with the forces which emanate from egoic levels. The lesser cohorts of the "Army of the Voice" are his servants, and not the directing Intelligences in the three worlds, and he therefore works primarily on the astral and physical planes, only in rare cases working with the mental forces, and only in a few special cases, hidden in cosmic karma, is a black magician found working on the higher mental levels. Yet the

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<sup>94</sup> Magic.—The art of divine Magic consists in the ability to perceive the essence of things in the light of nature (astral light), and—by using the soul-powers of the Spirit—to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously.—S. D., II, 538.

Magic is the second of the four Vidyas, and is the great maha-Vidya in the Tantric writings. It needs the light of the fourth vidya (atma-vidya) thrown on it in order to be *White* magic.—S. D., I, 192.

*Black Magic* is defined by H. P. B. as follows:

- a. Black magic employs the astral light for purposes of deception and seduction, whereas the white magician employs it for purposes of information, and the aiding of evolution.—S. D., I, 274.
- b. Black magic works with opposing poles. The white magician seeks the point of equilibrium or balance, and of synthesis.—S. D., I, 448.
- c. Black magic has for its symbol the inverted 5-pointed star.  
White magic uses the same symbol with the point uppermost.
- d. Black magic is maha-vidya without the light of atma-vidya.  
White magic is maha-vidya illumined by atma-vidya.—S. D., I, 592.
- e. Black magic is ruled over by the moon.  
White magic is ruled over by the sun.
- f. Black and white magic arose during the great schism which started during the fourth root-race.—S. D., II, 221, 445, 520.
- g. Black magic is based on the degradation of sex and of the creative function.  
White magic is based on the transmutation of the creative faculty into the higher creative thought, the generative organs being neglected by the inner fire, which passes to the throat, the centre of creative sound.
- h. Black magic deals with the forces of involution.  
White magic works with the powers of evolution.
- i. Black magic is concerned with the form, with matter.  
White magic is concerned with the life within the form, with Spirit.



cases which are there to be discovered are the main contributing causes of all manifesting black magic.

The Brother of Light works ever through the inherent force of the second aspect as long as he is functioning in connection with the three lower planes. After the third Initiation, he works increasingly with spiritual energy, or with the force of the first aspect. He impresses the lower substances, and manipulates the lesser building lives with the vibration of love, and the attractive coherency of the Son, and through wisdom the forms are built. He learns to work from the heart, and therefore to manipulate that energy which streams from the "Heart of the Sun" until (when he becomes a Buddha) he can dispense somewhat the force emanating from the "Spiritual Sun." Therefore, the heart centre in the Brother of the right hand path is the transmitting agency for the building force, and the triangle he uses in this work is

- a. The centre in the head which corresponds to the heart.
- b. The heart centre itself.
- c. The throat centre.

The Brothers of the left hand path work with the forces of the third aspect entirely, and this it is which [Page 987] gives them so much apparent power, for the second aspect is only in process of reaching its vibratory consummation, whereas the third aspect is at the height of its vibratory activity, being the product of the evolutionary processes of the preceding major solar system. He works from the throat centre almost entirely, and manipulates primarily the forces of the physical sun. This is the reason why he achieves many of his ends through the method of pranic stimulation or of pranic devitalisation, and why, also, most of his effects are carried out on the physical plane. He works, therefore, through

- a. The centre in the head corresponding to the throat centre.
- b. The throat centre.
- c. The centre at the base of the spine.

The white magician works always in co-operation with others, and is himself under the direction of certain group Heads. For instance, the Brothers of the White Lodge work under the three great Lords and conform to the plans laid down, subordinating Their individual purposes and ideas to the great general scheme. The black magician usually works in an intensely individualistic way, and can be seen carrying out his schemes alone, or with the aid of subordinates. He brooks usually no known superior, but is nevertheless frequently the victim of agents on higher levels of cosmic evil, who use him as he uses his inferior co-operators, that is, he works (as far as the bigger purpose is involved) blindly and unconsciously.

The white magician, as is well known, works on the side of evolution or in connection with the Path of Return. The black brother occupies himself with the forces of involution, or with the Path of Outgoing. They form the great balancing force in evolution, and though they [Page 988] are occupied with the material side of manifestation and the Brother of Light is concerned with the aspect of soul or consciousness, they and their work, under the great law of evolution, contribute to the general purpose of the solar Logos, though (and this is of tremendous occult significance to the illuminated student) *not to the individual purpose of the planetary Logos.*

Finally, it might be briefly said in connection with the distinctions between magicians that the magician of the Good Law works with the soul of things. His brothers of darkness work with the material aspect.



The white magician works through the force centres, on the first and fourth subplanes of each plane. The black magician works through the permanent atoms, and with the substance and forms concerned. The white magician utilises in this connection the higher three centres. The black magician uses the energy of the lower three centres (the organs of generation, the spleen, and the solar plexus) synthesising their energy by an act of the will and directing it to the centre at the base of the spine, so that the fourfold energy is thence transmitted to the throat centre.

The white magician uses the kundalini force as it is transmitted via the central spinal channel. The black magician uses the inferior channels, dividing the fourfold energy in two units, which mount via the two channels, leaving the central one dormant. Hence it will be apparent that one works with duality and the other with unity. On the planes of duality, therefore, it is apparent why the black magician has so much power. The plane of unity for humanity is the mental plane. The planes of diversity are the astral and the physical. Hence the black magician is of more apparent power than the white brother on the two lower planes in the three worlds.

The white brother works under the Hierarchy, or under the great King, carrying out His planetary purposes. [Page 989] The dark brother works under certain separated Entities, unknown to him, who are connected with the forces of matter itself. Much more could be given in this connection, but what is here imparted suffices for our purpose.

*b. The Source of Black Magic.* In touching upon this point, we are trespassing into the realms of the mystery and the domain of the inexplicable. Certain statements can, however, be made here which, if pondered upon, may throw a little light upon this dark subject.

First. It should be remembered that the whole subject of planetary evil (and students must distinguish carefully between planetary and cosmic evil) lies hid in the individual life cycles and in the history of the Great Being who is the planetary Logos of the Earth. Therefore, until a man has taken certain initiations and thus achieved a measure of planetary consciousness, it is useless for him to speculate upon that record. H. P. B. has touched, in the *Secret Doctrine*,<sup>95</sup> upon the subject of "the imperfect Gods," and in these words lies the key to planetary evil.

Second. It might briefly be said that, as far as our humanity is concerned, the terms planetary evil and cosmic evil might be interpreted thus:

Planetary evil arises from certain relations existing between our planetary Logos and another planetary Logos. When this condition of polar opposition is adjusted, then planetary evil will cease. The adjustment will be brought about through the mediation (occultly understood) of a third planetary Logos. These three will eventually form an equilateral triangle, and then planetary evil will cease. Free circulation will ensue; planetary obscurity will become possible, and the "imperfect Gods" will have achieved a relative perfection. Thus will the karma of the manvantara, or secondary [Page 990] cycle, be adjusted, and so much planetary karmic evil be "worked off." All the above must be interpreted in its esoteric sense and not its exoteric.

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<sup>95</sup> S. D., III, 62; Section 6, page 67.

Cosmic evil from the standpoint of our planet consists in the relation between that spiritual intelligent Unit or "Rishi of the Superior Constellation" as He is called (who is the informing Life of one of the seven stars of the Great Bear, and our planetary prototype) and one of the forces of the Pleiades.<sup>96</sup> Students need here to remember that the "seven sisters" are occultly called the "seven wives" of the Rishis, and that the dual forces (resultant from that relationship) converge and play through that one of the planetary Logoi who is the Logos of any particular planet, and is the "reflection" of any specific Rishi. In this relation, at present lacking perfect adjustment, lies hid the mystery of cosmic evil as it makes itself felt in any particular planetary scheme. Again, when the heavenly triangle is duly equilibrated, and the force circulates freely through

- a.* One of the stars of the Great Bear,
- b.* The Pleiad involved,
- c.* The planetary scheme concerned,

then again cosmic evil will be negated, and a relative perfection achieved. This will mark the attainment of primary perfection, and the consummation of the greater cycle.

Cyclic evil, or tertiary evil, lies hid in the relation between the globes in any particular scheme, two of them ever being in opposition until equilibrated by force emanating from a third. Students will only apprehend the significance of this teaching as they study the pairs of opposites in their own cycles, and the equilibrising work of the Ego.

A fourth type of evil growing out of the above finds **[Page 991]** its main expression in the sorrows and troubles of the fourth or human kingdom, and will find its solution in two ways: by the balancing of the forces of the three kingdoms (the spiritual or fifth kingdom, the human, and the animal), and secondly, by the negation of the attractive power of the three lower kingdoms (the mineral, the vegetable, and the animal, who thus form one unit), by the spiritual kingdom, utilising the fourth or human kingdom. In all these cases, triangles of force are formed which, when balanced, procure the desired end.

Black magic is spoken of as making its appearance upon our planet during the fourth root race.<sup>97</sup> It should be borne in mind here that this means strictly in connection with the fourth kingdom and its conscious use by wrongly developed men. The forces of evil of the planetary and cosmic kind have been present since manifestation set in, being latent in the karma of the planetary Logos, but human beings began consciously to work with these forces and to use them for specified selfish ends in this round during the fourth root race.

Black magicians work under certain great Entities, six in number, who are spoken of, for instance, in the Christian Bible as having the number 666.<sup>98</sup> They came in (being cosmic, not systemic) on that stream of force emanating from cosmic mental levels which produced the three worlds of human endeavour. Students should remember here the fact that the three lower planes of our solar system are not considered as embodying a cosmic principle, for they form the dense physical body of the Logos, and the dense physical body is not considered a principle. There is an occult significance in the

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<sup>96</sup> S. D., II, 579-581.

<sup>97</sup> S. D., I, 451, 452; II, 221, 234, 519.

<sup>98</sup> Bible. Rev. 13:18.

expression "unprincipled." These entities are the sumtotal of the substance of the three lower subplanes of the cosmic physical plane (our three lower systemic [Page 992] planes), and it is under them that the black magicians are swept into activity, often unconsciously, but rising to power as they work consciously.<sup>99</sup> occult short cut to wisdom and knowledge which we call the Path of Initiation.

In the early stages of human unfoldment all men are unconscious black magicians, but are not occultly "damned" thereby. As evolution proceeds they come under the force of the second aspect, and the majority respond to it, escaping from the meshes of the black magicians, and coming under the force of a different number. The few who do not do so in this manvantara are the "failures" who have to continue the struggle at a later date. A tiny percentage wilfully refuse to "pass on," and they become the true "black magicians." For them the end is ever the same, *first*, severance of the Ego from the Monad, entailing a wait for many aeons until another solar system has its being. In the case of the "failures" the Ego severed itself from the personality or lower self, entailing a setback for a lesser period, but still having opportunity within the system. *Second*, a cycle of existence, spent in unlimited evil, and dependent upon the vitality of the severed egoic body and its innate persistence. These are the ordinary "lost souls" spoken of in the *Secret Doctrine*.<sup>1</sup> If students will study these conditions, and will extend the same concept to an earlier and more matured solar system, they will get [Page 993] some light upon the problem of the origin of evil in this solar system.

*c. Conditions for White Magic.* In considering the factors requiring adjustment prior to undertaking the work of magic, we are dealing with that which is of eminently practical value. Unless students of magic enter upon this pursuit fortified by pure motive, clean bodies, and high aspiration, they are foredoomed to disappointment and even to disaster. All those who seek to work consciously with the forces of manifestation, and who endeavour to control the Energies of all that is seen, need the strong protection of purity. This is a point which cannot be too strongly emphasised and urged, and hence the constant injunctions to self control, comprehension of the nature of man, and devotion to the cause of humanity. The pursuit of magical investigation is dangerous in three ways.

If a man's bodies are not sufficiently purified and their atomic vibration is not sufficiently high, he is in danger of over-stimulation when brought in contact with the forces of nature, and this inevitably entails the destruction and disintegration of one or other of his bodies. At times it may entail the destruction of two or more, and when this is the case, it involves a definite setback to egoic

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<sup>99</sup> It might here be asked what, if any, relation there may be in this connection with the inner round? The inner round has many meanings some impossible to give, but two things may here be said: That it concerns itself with the effect of the triangular balancing of forces towards the close of the cycle, when the force or energy involved is circulating unimpeded, even if slowly, through:

1. Two constellations of the solar system,
2. The planetary schemes
3. Three globes in the scheme.

It should be remembered that all these three are interdependent. The force begins thus to flow when any cycle is two thirds run. It deals with the greater Initiations, and is the correspondence on the higher planes to the Path of Initiation.

<sup>1</sup> No soul can be lost where:

- a. One good aspiration is present.
    - b. One unselfish deed is done.
    - c. The life is strong in virtue.
    - d. The life is righteous.
    - e. The life is a naturally pure life.—Isis Unveiled, II, 368.
- Read S.D. III, 528, 529.

unfoldment, for it requires, in such cases, a much longer interval between incarnations, owing to the difficulty of assembling the needed materials in the sheaths.

Further, unless a man is strengthened in his endeavour by right motive, he is liable to be led astray by the acquisition of power. Knowledge of the laws of magic puts into the hands of the student powers which enable him to create, to acquire, and to control. Such powers [Page 994] are fraught with menace to the unprepared and unready, for the student can, in this case, turn them to selfish ends, use them for his own temporal material advancement, and acquire in this way that which will feed the desires of the lower nature. He takes, therefore, the first step towards the left hand path, and each life may see him progressing towards it with greater readiness, until (almost unconsciously) he will find himself in the ranks of the black masters. Such a state of affairs can only be offset through the cultivation of altruism, sincere love of man, and a steady negation of all lower desire.

The third danger which menaces the unwary student of magic lies in the fact that when he tampers with these forces and energies he is dealing with that which is akin to his own lower nature. He, therefore, follows the line of least resistance; he augments these energies, thereby increasing their response to the lower and to the material aspects of his nature. This he does at the expense of his higher nature, retarding its unfoldment and delaying his progress. Incidentally also, he attracts the attention of those masters of the left hand path who are ever on the lookout for those who can be bent to their purposes, and he becomes (unwittingly at first), an agent on the side of evil.

It will be apparent, therefore, that the student has need of the following qualities before he undertakes the arduous task of becoming a conscious Master of Magic:

*Physical Purity.* This is a thing not easily to be acquired, but entailing many lives of strenuous effort. Through abstinence, right continence, clean living, vegetarian diet, and rigid self-control, the man gradually raises the vibration of his physical atoms, builds a body of ever greater resistance and strength, and succeeds in "manifesting" forth in a sheath of greater refinement.

*Etheric Freedom.* This term does not convey all that [Page 995] I seek to impart, but it suffices for need of a better. The student of magic who can safely undertake the enterprise, will have constructed an etheric body of such a nature that vitality, or pranic force and energy, can circulate unimpeded; he will have formed an etheric web of such tenuosity that it forms no barrier to consciousness. This is all that can be said on this subject, owing to the danger involved, but it suffices for the conveyance of information to those who are beginning to know.

*Astral Stability.* The student of magic aims, above all, to purify his desires, and so to transmute his emotions that the lower physical purity and the higher mental responsiveness and transmutative power may equally be available. Every magician has to learn the fact that, in this solar system, during the cycle of humanity, the astral body is the pivotal point of endeavour, having a reflex effect on both the other sheaths, the physical and the mental. He, therefore, aims at transmuting (as has often been said) lower desire into aspiration; at changing the lower cruder colors which distinguish the astral body of average man, for the clearer, purer tones of the spiritual man, and of transforming its normal chaotic vibration, and the "stormy sea of life," for the steady rhythmic response to that which is highest and the centre of peace. These things he effects by constant watchfulness, unremitting control, and steady meditation.

*Mental Poise.* These words are used in the occult sense, wherein the mind (as it is commonly understood) becomes the keen steady instrument of the indwelling thinker, and the point from which he can travel onwards to higher realms of comprehension. It is the foundation stone whence the higher expansion can be initiated.

Let not the would-be student of magic proceed in his investigations and his experiments until he has attended to these injunctions, and until the whole bent of his thought is towards their manifestation and their demonstration [Page 996] in his every day life. When he has so worked, ceaselessly and untiringly, and his physical plane life and service bear witness to the inner transmutation, then he can proceed to parallel this life with magical studies and work. Only the solar Angel can do the work of the white magician, and he effects it through the control of the lunar angels and their complete subjugation. They are arrayed against him, until, through meditation, aspiration, and control, he bends them to his will and they become his servants.

This thought brings us to the vital and real distinction between the white brother and the brother of darkness, and in this summation we will conclude the present discussion and proceed with the rules.

The worker in white magic utilises ever the energy of the Solar Angel to effect his ends. The dark brother works through the inherent force of the lunar lords, which are allied in nature to all that is objective. In an old book of magic, hidden in the caves of learning, guarded by the Masters, are the following conclusive words, which find their place in this *Treatise on Fire* through their very appropriateness:

"The Brothers of the Sun, through the force of solar fire, fanned to a flame in the blazing vault of the second Heaven, put out the lower lunar fires, and render naught that lower 'fire by friction.'

"The Brother of the Moon ignores the sun and solar heat; borrows his fire from all that triply is, and pursues his cycle. The fires of hell await, and lunar fire dies out. Then neither sun nor moon avails him, only the highest heaven awaits the spark electric, seeking vibration synchronous from that which lies beneath. And yet it cometh not."

### 3. *Fifteen Rules for Magic.*

These rules will necessarily be of an esoteric nature, and the student will need to remember that the terminology is in the nature of a blind, which ever carries [Page 997] revelation to those who have the clue, but tends to perplex and to bewilder the student who as yet is unready for the truth. I would also remind the student to bear in mind that all that is here imparted concerns "*white magic*," and is given from the standpoint of the solar Angel, and of solar Fire. Bearing these two points in mind the student will find much in these rules to produce eventual internal illumination. We will divide them into three groups of aphorisms or occult phrases; of these, the first will concern itself with the work of the magician on the mental plane, with his manipulation of solar energy, and his ability to sweep the Builders into co-operation with his purposes.

The second group will carry the work on down to the plane of desire, and of vitalisation, and will convey information as to the balancing of the pairs of opposites, and their equilibrising, so that eventual manifestation becomes possible.

The third group of rules will deal with the physical plane, with the transmission of force:

- a. Through the centres,
- b. Through the brain,
- c. Through the physical plane itself.

a. *Six Rules for the Mental Plane.* Certain of the laws of speech will be given, and the significance of colour and of sound will appear beneath the exoteric form of the phrasing to those whose perception suffices.

RULE I. *The Solar Angel collects himself, scatters not his force, but in meditation deep communicates with his reflection.*

The significance of this rule is easily to be seen. The white magician is ever one who, through conscious alignment with his Ego, with his "Angel," is receptive to his plans and purposes, and therefore capable of receiving the higher impression. We must remember that [Page 998] white magic works from above downwards, and is the result of solar vibration, and not of the heating impulses emanating from one or other of the lunar Pitris; the downflow of the impressing energy from the solar Pitri is the result of his internal recollectedness, his indrawing of his forces prior to sending them out concentratedly to his shadow, man, and his steady meditation upon the purpose and the plan. It may be of use to the student if he here remembers that the Ego (as well as the Logos) is in deep meditation during the whole cycle of physical incarnation. This solar meditation is cyclic in nature, the Pitri involved sending out to his "reflection" rhythmic streams of energy, which streams are recognised by the man concerned as his "higher impulses," his dreams and aspirations. Therefore, it will be apparent why workers in white magic are ever advanced, and spiritual men, for the "reflection" is seldom responsive to the Ego or the solar Angel until many cycles of incarnation have transpired. The solar Pitri communicates with his "shadow" or reflection by means of the sutratma, which passes down through the bodies to a point of entrance in the physical brain.

RULE II. *When the shadow hath responded, in meditation deep the work proceedeth. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceedeth.*

Here the work of the two, the Ego on its own plane, and its instrument in the three worlds, is shown as linked and co-ordinated. As we well know, the main function of meditation is to bring the lower instrument into such a condition of receptivity and vibratory response that the Ego, or solar Angel, can use it, and produce specific results. This involves, therefore, a downflow of force from the upper levels of the mental plane [Page 999] (the habitat of the real Man) and a reciprocal vibration, emanating from Man, the Reflection. When these two vibrations are attuned, and the interplay is rhythmic, then the two meditations proceed synchronously, and the work of magic and of creation can proceed unimpeded. It will, therefore, be apparent that the brain is the physical correspondence to the force centres upon the mental plane, and that the vibration has to be *consciously* set up by the man when meditating. When this is effected, the man can be a *conscious* creator, and the work proceeds therefore in a triple manner; the force circulates freely via three points of centralised activity:

*First.* From that circle of petals in the egoic lotus which the Ego chooses to use, or is in a position to use. This is conditioned by the objective in view, and the state of egoic unfoldment.



*Secondly.* The centre in the physical brain which is active in meditation. This is also conditioned by the man's point in evolution, and the particular goal in mind.

*Thirdly.* The centre of force generated by the man upon the lower mental plane, as he proceeds to form the necessitated thought form, and to sweep into activity those builders who can respond to the vibration sent forth. This is likewise conditioned by the strength of his meditation, the fullness of the note sent forth by him, and the strength of his initiated vibration.

Hence, the first thing the solar Angel does is to form a triangle, consisting of himself, the man on the physical plane, and the tiny point of force which is the result of their united endeavour. It will be of value to students of meditation to ponder upon this procedure, and to study the correspondence between it and the work of the solar Logos as He created "the Heavens and the Earth." The [Page 1000] Highest and the lowest aspects met, spirit and matter were brought into contact with each other; the consequence of this interplay was the birth of the Son, or the great solar thought form. In the three worlds, man, the lesser Deity, within his limits, proceeds along analogous lines. The three who are illumined by the light of the One are the three persons of the lower Triad, the mental body, the astral body, and the physical body. They, with the Illuminator, make the "Four" referred to, and thus becomes apparent the microcosmic Tetraktys.

The two rules above form the esoteric basis of all meditation, and need to be carefully studied if results are to be achieved.

*RULE III. The Energy circulates. The point of light, the product of the labours of the Four, waxeth and groweth. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth.*

The white magician, having, through meditation and conscious purpose, formed a focal point of energy upon the mental plane, increases the vibration through strenuous concentration; he begins then to visualise in detail the form he is seeking to build; he pictures it with all its component parts, and sees "before his mind's eye" the consummated product of the egoic meditation as he has succeeded in bringing it through. This produces what is here called "the secondary note," the first being the note emanating from the Ego on its own plane, which awakened the "reflection" and called forth response. The vibration becomes stronger, and the note sounded by the man on the physical plane ascends and is heard upon the mental plane. Hence, in all meditation that is [Page 1001] of occult value, the man has to do certain things in order to aid in bringing about the results.

He tranquilises his bodies in order that there be no impediment to the egoic intent, and listens for the "Voice of the Silence." He responds then to that Voice consciously, and broods over the imparted plans.

He then sounds the Sacred Word, taking up the note of the Ego as he believes he hears it, and sending it forth to swell the egoic sound, and to set in motion matter on the mental plane. He (synchronously with this sounding) visualises the proposed thought form which is to embody egoic purposes, and pictures it in detail.

We must not forget that we are here dealing with those conscious meditations, based on knowledge and long experience, which produce magical results on the physical plane. We are not dealing here with

those meditations which have for their purpose the revelation of the inner God, and the bringing in of the illuminating fire of the Ego.

When this process is proceeding under rule and order, the focal point of energy on the lower mental plane gains in strength; its light or fire makes itself felt; it becomes, in the occult sense, visually objective, and attracts the attention of the lesser builders through

- a. Its radiation or warmth,
- b. Its active vibration,
- c. Its sound or note,
- d. Its light.

The elemental workers of responsive capacity are gathered and swept into the radius of the force, and begin to gather around. The intended form begins to be apparent, and tiny life after tiny life takes its place in its construction. The result of this "coherency" is that the inner light becomes veiled, its brilliancy dimmed, just as the inner light of the Ego in its shadow, or thought form, man, is similarly dimmed and hidden.

**[Page 1002]**

*RULE IV. Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceedeth under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him.*

Here we have a very important piece of work of magic dealt with, and one that is little considered and known. The force used by the Ego in the work of forcing the man to carry out His purpose has been *dynamic* will, and the petal, or energy centre, employed has been one of the *will* petals. The man has, up till now, been driven by egoic will, but has blended with this much of the energy of the attraction aspect (desire or love) thereby gathering to himself on the mental plane, the material needed for his thought form. He has succeeded so far that on the concrete levels of the mental plane is to be seen a form in mental matter which is coherent, alive, vibrant, and of a desired nature. Its internal activity is such that its persistence for the length of time necessary to ensure achievement of the egoic purpose is assured; it stands ready to be sent forth upon its mission, to gather to itself material of a denser nature upon the astral plane, and to achieve greater consolidation. This is brought about by an act of will emanating from the man, and he gives the living form power "to break loose." It is exactly at this point, fortunately for the human race, that the majority of magical investigators fail in their work. They build a form in mental matter, but do not know how to send it forth, so that inevitably it will fulfill its mission. Thus many thought forms die a natural death on the mental plane owing to the inability of the man to exert the will faculty constructively, and his failure to understand the laws of thought-form construction. Another factor is his lack of knowledge **[Page 1003]** of the formula which releases the elemental builders from their surroundings, and forces them to cohere within the periphery of the thought form for as long as the thinker desires.

Finally, they die owing to the incapacity of the man, which prevents him holding a meditation long enough, and formulating his ideas clearly enough to bring about ultimate materialisation.

Men are, as yet, too impure and too selfish to be trusted with this knowledge. Their thought forms would be constructed in order to be sent on selfish missions and for destructive ends, and until they are

more spiritual, and have gained control over their lower nature, the magical words which galvanise into separated activity the form in mental substance will not be available for their use.

It might be asked how it is that men do achieve their ends, through concentration and visualisation, and do manage to send forth thought forms which reach their objective. In two ways this can be brought about:

*First.* By an unconscious recollection of methods and formulas known and used in Atlantean days, when the magical formulas were public property, and men produced results through the pronouncement of certain sounds. They did not achieve their ends through mental ability, but principally through a parrot-like capacity to repeat mantrams. These are, at times, hidden in the subconscious nature, and are used unwittingly by the man who is *feeling* strongly enough.

*Second.* Through the thoughts and ideas of the man fitting in with the plans and purposes of those who *do* know, either on the path of white or black magic. Then they utilise the form with its inherent force and galvanise it into activity, and a temporary separate identity, thus sending it forth to accomplish its purpose. This accounts for many of the apparently phenomenal results achieved by selfish or by incompetent (though good) thinkers.

#### [Page 1004]

The magical words are only communicated under the seal of secrecy, to men working under the Brotherhood of Light, to initiates, and to pledged chelas, owing to the great danger involved. Occasionally, too, they are ascertained by men and women who have brought about a condition of alignment with the Ego, and are, therefore, in touch with the inner centre of all knowledge within themselves. When this is so, the knowledge is safe, for the Ego ever works on the side of law and righteousness, and the words being emanated by the Ego are "lost in His sound" (as it is occultly termed) and will not be remembered by the physical brain when not under the influence of the solar Angel.

The six rules for the mental plane are necessarily brief, owing to the fact that the plane of mind is as yet an unknown land to the majority,—unknown in so far as its *conscious* control is concerned. These two remaining rules concern, in the first case, the brother engaged in white magic, and in the second the thought form he is constructing.

RULE V. *Three things engage the solar Angel before the sheath created passes downward: the condition of the waters, the safety of the one who thus creates, and steady contemplation. Thus are the heart, the throat, and the eye, allied for triple service.*

The focal point of energy that the man, the magician, has now created upon the mental plane, has reached a vibratory activity which makes it certain that response will be called forth from the matter required for the providing of the next, and denser sheath. This vibration will result in an aggregation of a different type of divine life-substance around the central nucleus. The form, occultly, is made to be sent forth, to descend, to [Page 1005] fly as a bird forth upon its mission, and a critical moment is near for the magician. One of the things the magician has to see to is that this form which he has constructed, and which he holds linked to him by a fine thread of animated substance (a correspondence on a minute scale of the sutratmic thread whereby the Monad or the Ego holds in connection its "form of manifestation") shall neither die for lack of vital sustenance nor return to him

with its mission unfulfilled. When this latter catastrophe is the case, the thought form becomes a menace to the magician, and he becomes the prey of that which he has created. The devas who form the body of the idea which has failed in its purpose form a drain upon his vital force. He, therefore, sees to it that the motive or desire lying back of the "idea," now clothed with its first sheath, retains its pristine purity; that no trace of selfish intent, no perversion of the initial purpose of the solar Angel has been permitted to bring in an unworthy vibration. This is what is meant by attending to the "condition of the waters." As we well know, water stands for matter, and the substances of the astral plane which are now under consideration are of prime importance in all form-building. According to the substance used and the nature of the Builders who respond to the note of the form in mental matter, will the purpose be accomplished. This is the most important stage in many ways, for the astral body of any form conditions:

- a. The nature of the physical vehicle.
- b. The transmission of force from the next highest plane.

Provided the man on the physical plane can hold the purpose steady, and refuse to permit its distortion by the influences and vibrations emanating from the lower man, then the "devas of kama" can carry on their work. [Page 1006] I would remind students at this juncture that any thought form necessarily finds its way into greater streams of force or energy, emanating from advanced thinkers of every grade, from the planetary Logos downward, and according to its nature and motive so the work of evolution is assisted or retarded. It is in this connection that the Nirmanakayas work, manipulating streams of thought energy, vitalising the forms created by men, and thus carrying on the work of construction or destruction. They have to use that which exists; hence the necessity for clear thinking. Having "purified" the waters, or safeguarded his desires, the thinker next proceeds (through the use of certain words which are imparted to him by the solar Angel) to protect himself from the devas of elemental nature with which he is purposing to work. On the mental plane, the nature and vibration of the solar Angel proved sufficient protection, but he is now proposing to work with the most dangerous elementals and existences in the three worlds.<sup>2</sup>

These protective formulas are sounded forth by the thinker, in conjunction with the solar Angel, at the moment the thought form is ready to receive its astral sheath. The mantram deals with the forces which impel activity in the Agnisuryans, and starts a stream of protective energy from one of the heart petals of the Egoic lotus. This circulates through the throat centre of the man, and sets up a circulatory stream of energy around him which automatically repulses the devas who might (through their blind unintelligent work) menace his peace. These two matters attended to—desire adjusted and the identity guarded—both the solar Angel and the worker in magic maintain an attitude of contemplation, [Page 1007] or that profound condition which succeeds that called meditation.

In contemplation, the inner eye is fixed upon the object of contemplation, and this produces (unconsciously in most cases) a steady stream of energy which is focussed upon the objective, producing vitalisation and activity. It is the basis of the "work of transmutation," for instance, when the human substance is transmuted into solar substance. The Ego contemplates his lunar bodies, and gradually the work is accomplished. When his reflection, man, has reached a point in evolution where

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<sup>2</sup> H. P. B. has said that the elementals of the air are the most wicked and dangerous. He refers there to the physical plane, and to dangers menacing the physical body. They are the most dangerous where the physical plane is concerned, but in the case we are considering, we are dealing with man, the unity in the three worlds.

he can meditate and contemplate, the work is more rapidly accelerated, and transmutation proceeds with rapidity, particularly on the physical plane. In the work of thought-form building, the man, in contemplation, pursues the work of energising and vitalising. It might here be said that the eye is the great directing agency. When the third eye is used, which is the case in contemplation, it is the synthesiser and director of triple energy; hence the powerful work performed by those in whom it is functioning. The third eye only begins to function when the third circle of egoic petals is beginning slowly to unfold.

If students will study the effect of the human eye on the physical plane, and then extend the concept to the work of the interior Thinker, as he utilises the third eye, they will get an interesting light upon the subject of thought control. The old Commentary says:

"When the eye is blind, the forms created revolve in circles and fulfill not the law. When the eye is open, force streams forth, direction is assured, fulfillment is certain, and the plans proceed under law; the eye which is blue in color, and the eye which sees not red, when open, produce that which is intended with great facility."

The final rule is contained in the words:

**[Page 1008]**

RULE VI. *The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.*

The egoic energy, transmitted via the physical brain, is directed now to the work of sending forth the form, so that it may clothe itself in astral matter. The eye of the Thinker opens, and repulsing vitality streams forth. More need not be said here, for until the eye is functioning, it is not possible for men to comprehend the nature of the energy which they will then wield or direct.

*b. Five Rules for the Astral Plane.* Before we take up the consideration of the second set of "Rules for Magic," I would like to make a few remarks anent the "eye of the Magician," to which reference has been earlier made. One of the fundamental rules back of all magical processes is that no man is a magician or worker in white magic until the third eye is opened, or in process of opening, for it is by means of that eye that the thought form is energised, directed and controlled and the lesser builders or forces are swept into any particular line of activity. Among the coming discoveries, and among the next revelations of materialistic science will be one which will concern itself with the force-directing faculty of the human eye, alone or collectively, and this will indicate one of the first stages towards the rediscovery of the third eye, or the "Eye of Shiva." Shiva is, as we know, one of the names for the first great logic aspect, and under that name is hidden much of esoteric moment. Shiva stands for:

- a. The Will aspect,
- b. The Spirit aspect,
- c. The Father in Heaven,
- d. The directing purpose,
- e. Conscious energy,
- f. Dynamic intent,

**[Page 1009]**

and in the consideration of these phrases the innate faculties of the third eye will become apparent.

The "Eye of Shiva" in the human being has its position, as is already known, in the centre of the forehead between the two physical eyes.<sup>3</sup>

It is not to be confounded with the pineal gland, which is distinctly a physical centre or gland. The third eye exists in etheric matter, and is an etheric centre of force, being made of the substance of the ethers, whereas the pineal gland is formed of matter of the three lower subplanes of the physical plane. The latter, nevertheless, has to be functioning more or less before the "Eye of Shiva" becomes in any degree active, and it is this fact that has led writers of occult books in the past purposely to confound the two, in order to protect the knowledge.

The third eye is formed through the activity of three factors:

*First*, through the direct impulse of the Ego on its own plane. During the greater part of evolution the Ego makes its contact with its reflection, physical plane man, through the centre at the top of the head. When man is more highly evolved, and is nearing or treading the Path, the indwelling Self takes a more complete grasp of its lower vehicle, and descends to a point in the head or brain which is found approximately in the centre of the forehead. This is its lowest contact. It is interesting here to note the correspondence with the evolution of the senses. The three major senses and the three first to demonstrate in order are, hearing, touch, sight. For the greater part of evolution, *hearing* is the guiding impulse of human life through egoic contact with the top of the head. Later, when the Ego descends a little lower, the etheric centre which is active in connection with the pituitary body, is added, and man becomes responsive **[Page 1010]** to subtler and higher vibrations; the occult correspondence to the physical sense of *touch* awakens. Finally, the third *eye* opens and the pineal gland simultaneously begins to function. At first, the sight is dim, and the gland is only partially responsive to vibration, but gradually the eye opens fully, the gland is fully active, and we have the "fully awakened" man. When this is the case, the *alta major* centre vibrates and then the three physical head centres are functioning.

*Second*, through the co-ordinated activity of the major head centre, the many petalled lotus above the top of the head. This centre directly affects the pineal gland, and the interplay of force behind the two (the correspondence, on a tiny scale, of the pairs of opposites, spirit and matter), produces the great organ of consciousness, the "Eye of Shiva." It is the instrument of wisdom, and in these three centres of energy we have the correspondence of the three aspects within the head of man.

1. Major head centre.....Will Aspect.....Spirit.....Father in Heaven
2. Pineal gland.....Love-Wisdom Aspect.....Consciousness.....Son
3. Third eye.....Activity Aspect.....Matter.....Mother

The third eye is the director of energy or force, and thus an instrument of the will or Spirit; it is responsive only to that will as controlled by the Son-aspect, the revealer of the love-wisdom nature of gods and man, and it is therefore the sign of the white magician.

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<sup>3</sup> S. D., I, 77; II, 297, 309, 316.



*Third*, the reflex action of the pineal gland itself.

As these three types of energy, or the vibration of these three centres, begin to contact each other, a definite interplay is set up. This triple interplay forms *in time* a vortex or centre of force, which finds its place in the centre of the forehead, and takes eventually the semblance of an eye looking out between the other two. **[Page 1011]** It is the eye of the inner vision, and he who has opened it can direct and control the energy of matter, see all things in the Eternal Now, and therefore be in touch with causes more than with effects, read the akashic records, and see clairvoyantly. Therefore, its possessor can control the builders of low degree.

The "Eye of Shiva," when perfected, is blue in colour, and as our solar Logos is the "Blue Logos" so do His children occultly resemble Him; but this colour must be interpreted esoterically. It must be remembered also that prior to the final two Initiations (the sixth and seventh), the eye of the white magician, when developed, will be coloured according to the man's ray—again esoterically understood. More anent this question of colour may not be communicated. According to the colour, so will be the type of energy manipulated, but here it must be borne in mind that all magicians work with three types of energy:

- a. That which is the same as their own Ray,
- b. That which is complementary to their own type of force,
- c. Their polar opposite,

and they work, therefore, either along the line of least resistance, or through attraction, and repulsion.

It is through the medium of this "all-seeing eye" that the Adept can at any moment put Himself in touch with His disciples anywhere; that He can communicate with His compeers on the planet, on the polar opposite of our planet, and on the third planet which, with ours, forms a triangle; that He can, through the energy directed from it, control and direct the builders, and hold any thought form He may have created within His sphere of influence, and upon its intended path of service; and that through his eye by means of directed energy currents He can help and stimulate His disciples or groups of men in any place at any time.

### **[Page 1012]**

The pineal gland is subject to two lines of stimulation: *First*, that which emanates from the Ego itself via the etheric force centres. This downflow of egoic energy (the result of the awakening of the centres through meditation and spirituality of life), impinges upon the gland and in the course of years gradually increases its secretion, enlarges its form, and starts it into a new cycle of activity.

The second line of stimulation affecting the pineal gland is that which is the consequence of the discipline of the physical body, and its subjugation to the laws of spiritual unfoldment. As the disciple lives a regulated life, avoids meat, nicotine and alcohol, and practises continence, the pineal gland becomes no longer atrophied, but resumes its earlier activity.

More cannot here be given but enough has been indicated to give the student food for thought.

In meditation, by the sounding of the word, the student awakens response in the major head centre, causes reciprocal vibration between it and the physical head centre, and gradually co-ordinates the

forces in the head. Through the practice of the power of visualisation, the third eye is developed. The forms visualised, and the ideas and abstractions which are, in the process, mentally clothed and vehicled, are pictured a few inches from the third eye. It is the knowledge of this which causes the Eastern yogi to speak of "concentration upon the tip of the nose." Behind this misleading phrase a great truth is veiled.

In proceeding with the "Rules for Magic," we will take up those concerned with the second set, which deal with the form-building impulses, and those attractive tendencies which are the basis of physical plane manifestation. We have considered certain rules which deal with the work of the solar Angel, who (in all true magical work of any kind), is the active agent. We have [Page 1013] considered the rules whereby He constructs a thought form upon the mental plane, or that germ body which will (through accretion and vibratory sound), take to itself other forms.

*RULE VII. The dual forces on the plane whereon the vital power must be sought, are seen; the two paths face the Solar Angel; the poles vibrate. A choice confronts the one who meditates.*

Upon the astral plane the thought form must now function, and a body must be provided so as to make this possible. The energy of desire enters it, and "he who meditates" has to energise the form with one of two types of force before it passes into objectivity. Upon the action taken depends the construction of the etheric body, and the consequent physical manifestation. This point is but little realised by the average thinker, but the parallel with his own life experience is exact, as is the correspondence with the cosmic process. The "nature of the deva" (as it is called), enters in, and upon the quality of its love nature, and the specific type of that which is the object of love will depend the nature of the thought form. If the deva, or solar Angel, is as yet in love with manifestation, and has a desire for objective existence, thus identifying himself voluntarily with substance, there ensues the phenomenon of reincarnated physical life. If the deva, or solar Angel, is no longer attracted by matter, then there is no identification, and objective life is no longer the law of his existence. He identifies himself then with quality, or energy, and becomes an expression of the divine attributes. Objectivity may then ensue as a voluntary offering to the good of the group or planetary existence, but identification with the separated form is no longer the case. The human vehicle then created is as much a thought form in this case as any other particularised idea, and [Page 1014] the greatest act of conscious magic is to be seen. All other magical creations are subsidiary to this. Through manipulation of negative and positive energy, thus bringing them to the point of equilibrium before informing them, the perfected body of the Adept is formed. All magical work on the astral plane has to be along the line of equilibrising activity, and the distinctive nature of this type of work on the three planes in the three worlds might be summed up as follows:

*On the mental plane, the positive force of the solar Angel drives the substance needed into the correct form.*

*On the astral plane, the equilibrising force of the solar Angel gathers the needed material and energy from all directions and builds it into the necessary astral sheath.*

*On the physical plane the negative force of the solar Angel is all that is needed to gather the desired etheric substance. By this I mean the form has now achieved a vitality and distinction of its own, so that no aggressive action emanating from the egoic centre is required to continue the work. The note and vibration of the form itself suffices.*

RULE VIII. *The Agnisuryans respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning at the point where land and water meet. The midway spot which is neither dry nor wet must provide the standing place whereon his feet are set. When water, land and air meet there is the place for magic to be wrought.*

It will be noted that in this rule, no mention is made of the fourth element, fire. The reason for this is that the magician has to accomplish the stupendous task of generating the needed fire at this triple "meeting place." This is one of the most occult and most puzzling of the [Page 1015] rules. Some light is thrown on it by the following three sentences from the old Commentary:

"When the fire is drawn from the inmost point within the heart the waters suffice not to subdue it. Like a stream of flame it issues forth, and traverses the waters, which disappear before it. Thus the goal is found."

"When the fire descends from the One Who watches above, the wind suffices not to blow it out. The very winds protect, shield and aid the work, guiding the falling fire unto the point of entrance."

"When the fire emanates from the mouth of the one who thinks and sees, then the earth sufficeth not to hide or kill the flame. It feeds the flame, causing a growth and magnitude of fire which reaches to the narrow door of entrance."

Under this symbology much is hidden anent the life-giving energy, the centres symbolised to focalise it, and to drive it forth, and the place the various types of receptive matter play in the magical work. As is ever the case in all white magic, the activity of the solar Angel is the primary factor and the work of the man upon the physical plane is regarded as secondary; his physical body, and the work engendered therein, being frequently referred to as "fuel and its warmth." This needs careful remembering, and will give the clue to the necessity of egoic alignment, and to the problem of the extinction of certain workers in magic, who were "destroyed by their own fire" or energy. The discreet magician is one who sees to the readiness of his lowest vehicle to carry the fire wherewith he works, and this he accomplishes through discipline and strict purity.

The magician guards himself from "drowning" or from coming under the influence of the water or astral elementals, through a knowledge of certain formulas, and until these sounds and mantrams are imparted and known, it is not safe for the man on the physical plane to attempt magical creation. These formulas are three in number:

**[Page 1016]**

*First*, those which blend the two notes, add a third, and thus call into activity the builders of the astral plane, the Agnisuryans, in some one or other of their grades. These are based on the initiatory sound of the Ego, and distinguish between it and the sound of the note of the builders and lives of the tiny thought form already formed. The formula is chanted on a basis of these three notes, variation of tone and note, though not of formula, producing the types of forms.

*Second*, those which are of a purely protective nature, and which, through a knowledge of the laws of sound as they are known in connection with water (or the astral plane), place a vacuum between the magician and the waters, as well as between him and his creation. This formula is based on the sounds connected with air as well, for it is through placing around himself a protecting shell of air atoms, esoterically understood, that the magician guards himself from the approach of the water builders.

*Third*, those which, when sounded, produce two results: the sending forth of the perfected creation, so that it may take to itself a physical body, and next, the dispersal of the building forces, now that their work is completed.

This last set of formulas is of exceeding interest, and were they not so powerful the magician might find himself cumbered with the produce of his thought, and the prey of a vital form, and of certain "devas of the waters" who would never leave him until they had completely drained from him all the "waters of his nature," absorbing it into their own nature, and producing his astral death. The curious phenomenon would then be seen of the Ego or solar Angel being incarnated in the mental sheath, yet separated from the physical body, owing to the occult "drowning" of the magician. There is nothing left for the Ego to do then but to snap the sutratma [Page 1017] or thread, and sever all connection with the lowest sheath. This lowest sheath then may persist for a short time, according to the strength of the animal life, but more probably death would immediately ensue.<sup>4</sup> Several magicians have perished thus.

*RULE IX. Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.*

This rule is very briefly summed up in the injunction: Let desire and mind be so pure and so equally apportioned and the created form so justly balanced that it cannot be attracted towards the destructive or "left-hand" path.

*RULE X. As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labors then, and let the inner workers enter on their cycle.*

One of the fundamental concepts which is grasped by all magical workers, is that both will and desire are *force emanations*. They differ in quality and vibration, but are essentially currents of energy, one forming an initial vortex or centre of activity, being centrifugal, and the other being centripetal, and the main factor in the accretion of matter into a form around the central vortex. This can be seen demonstrating in an interesting way in the case of the egoic lotus, where we have the will aspect forming the "jewel in the lotus," or the inner [Page 1018] centre of electrical energy, and the desire or love aspect forming the egoic lotus itself, or the form which hides the centre. The analogy in all form building holds good for gods, men and atoms. The solar system is (from the higher cosmic planes), seen as a vast blue lotus, and so on down the scale; even the tiny atom of substance can be so considered. The distinction between these various lotuses exists in the number and arrangement of the petals. The solar system is literally a twelve-petalled lotus, each petal being formed of forty-nine lesser petals. The planetary lotuses differ in each scheme, and one of the secrets of initiation is revealed when the number of the petals of

a. Our earth planet,

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<sup>4</sup> The courses open to the Divine Ego after separation are two.—S. D., III, 524.

a. It can start a fresh series of incarnations.

b. It can return to the 'bosom of the Father' and be gathered back to the Monad.

Two courses are open to the lower discarded self.—S. D., III, 525, 527.

a. If with a physical body it becomes a soulless man. In this case there is hope.

b. If without a physical body it becomes a spook, or one form of the Dweller on the Threshold.

- b. Our planetary polar opposite,
- c. Our complementary or equilibrising planet,

is committed to the initiate. Armed with this knowledge, he can then work out certain formulas of magic which enable him to create in the three spheres. It is the same basic concept which governs thought form building, and which enables a magician of white magic to produce objective phenomena on the physical plane. He works with the two types of energy, will and desire, and their equilibrising is what leads to the balancing of the pairs of opposites, and the subsequent release of energy-substance in the formation of the physical plane structure. The magician has to know the following facts:

The formulas for the two aspects of logoc energy, will and desire. This is literally apprehension of the note and formula of the Brahma or substance aspect, and the note and formula of the Vishnu, or building aspect. One he ascertains because he has mastered matter; the other is revealed to him when he has achieved group consciousness.

**[Page 1019]**

The formula for the particular type of energy substance which he is seeking to employ. This will have relation to that particular petal in the solar lotus from which the desired force emanates.

The formula for the particular type of energy which is transmitted to him via one or other of the three circles of petals in his own egoic lotus.

The formula for the particular petal in a circle of petals with which he may choose to work. All these concern primarily the will aspect, *as far as the thought form to be produced is concerned*, for the magician is the will, or purpose, or spirit behind the objective phenomenon which he is in process of producing.

The formula which sweeps into activity (and thus produces a form), those Agnisuryans who are energised by any particular aspect of solar force. Where the two forces are brought into contact, the form is produced, or the third energy centre appears or manifests:

- a. The energy of the will aspect.
- b. The energy of the desire or love aspect.
- c. The energy of the consequent thought form.

There is no contradiction here to the occult teaching that Father and Mother, or Spirit and Matter, when brought into contact, produce the Son. The difficulty which students have to surmount consists in the true interpretation of the three terms: Mother—Matter—Moisture (or the waters).

In creation, the three vibratory spheres:

1. The dense physical.....Mother.....Matter,
2. The etheric.....Matter.....Holy Spirit,
3. The astral.....Moisture...Water,

work as a unit, and in the occult teaching, during the earlier stages of creation, must not be separated or distinguished apart. On the path of involution, if the subject may be approached from a different angle,

and thus [Page 1020] somewhat clarify, distinctions are made, and on the path of evolution, or of return, they are, as we well know, surmounted; on the middle point of equilibrium, as on our globe, for instance, confusion ensues in the mind of the student owing to the occult fact that the various formulas are being employed simultaneously, the thought-forms are at all stages of construction, and the ensuing chaos is terrible.

The rule which we are commenting upon may be interpreted as stating that in the magical work, the energy of the waters becomes paramount, and desire for the form and the fulfilment of its objective increases. This takes place after the will energy has formed the central nucleus by being brought into contact with the desire force. The magician, through desire (or strong motive), increases the vitality of the form until it is so powerful and intense in its own separated life that it is ready to go forth on its mission upon the physical plane. The building devas who have been impelled to construct the form out of the myriads of elemental lives available, have completed their work, and now cease from constructing; this particular type of energy no longer drives the lesser lives in any specific direction, and the final cycle of work upon the astral plane is entered upon. This is summed up in the next rule.

*RULE XI. Three things the worker with the law must now accomplish. First, ascertain the formula which will confine the lives within the ensphering wall; next, pronounce the words which will tell them what to do and where to carry that which has been made; and finally, to utter forth the mystic phrase which will save him from their work.*

The embodied idea has now form and shape upon the astral plane; but all is as yet in a state of flux, and the lives are only held in place through the fixed attention [Page 1021] of the magician, working through the greater builders. He must, through knowledge of certain magical phrases, make the work more permanent and independent and fix the place of the vitalising elements within the form, and give them an impetus that will result in more settled concretion. Having accomplished that, he becomes, if it might so be expressed, an agent of Karma, and sends forth the dual thought form (clothed in mental and astral matter), to fulfil its mission, whatever that may be. Finally, he has to take steps to protect himself from the attractive forces of his own nature, which might eventuate in his holding the thought form so closely within the radius of his own influence that it would be rendered useless, its own inherent energy neutralised, and its purpose negated.

They might also produce such a powerful, attractive force that he would draw the form so closely to himself that he would be forced to absorb it. This can be harmlessly accomplished by the man who knows how, but results, nevertheless, in a waste of energy which is forbidden under the Law of Economy. With the majority of men, who are oft unconscious magicians, many thought forms are malicious or destructive, and react back upon their creators in a disastrous manner.

*c. Four Rules for the Physical Plane.* In the magical work of form creation, we have carried the thought form down from the mental plane where the solar Angel initiated the work, through the astral, where the equilibrising work was done, to the physical plane, or to the etheric levels. Here the work of producing objectivity is carried forward, and here the worker in magic is in critical danger of failure should he not be cognisant of the forms and mantrams by which the new group of builders can be reached, and the gap between the astral plane and the gaseous subplane of the physical be bridged. It might be useful here to remember that in the work of creation [Page 1022] the white magician avails himself *of the current Ray influence*. When the third, fifth and seventh rays are in power, either coming in, at full meridian, or passing out, the work is much easier than when the second, sixth or



fourth are dominant. At the present time, the seventh Ray, as we know, is rapidly dominating, and it is one of the easiest of the forces with which man has to work. Under this Ray it will be possible to build a new structure for the rapidly decaying civilisation, and to erect the new temple desired for the religious impulse. Under its influence the work of the numerous unconscious magicians will be much facilitated. This will eventuate in the rapid growth of unconscious psychic phenomena, in the spread of mental science, and the consequent ability of thinkers to acquire and to create those tangible benefits they desire. Nevertheless, this magic of the unconscious or selfish kind leads to karmic results of a deplorable nature, for only those who work with the law and who control the lesser lives through knowledge, love and will, evade the consequences entailed on those who manipulate living matter for selfish ends.

*The white magician utilises solar forces.* As the planet passes around the sun different types of solar energy are contacted, and expert knowledge is required to utilise the influences in due *time*, and to have the form so constituted that it can respond at the needed hour to the differentiated energy.

*He manipulates planetary force* of a triple nature:

- a. That which is the product of his own planet, and the most easily available.
- b. That which emanates from the polar opposite of our planet.
- c. That which can be felt originating from that planet which forms, with our earth and its opposite, the esoteric triangle.

### [Page 1023]

Students need here to remember that we are now dealing with etheric matter and vital energy, and are therefore concerning ourselves with the physical plane and all that is included in that term. They need likewise to remember that the magician (as he is working on the plane of objectivity) is in a position to use his own vital forces in the work of thought form creation, but this is only possible and permissible when he has reached the point in evolution where he is a channel for force and knows how to draw it within himself, transmute it, or combine it with the forces of his own body, and then transmit it to the thought form which he is in process of constructing. Much of interest will open up before the thinker who extends this idea to the planetary Logos and His work of form creating.

With these few preliminary remarks, we can now continue with the Rules of Magic for the physical plane.

RULE XII. *The web pulsates. It contracts and expands. Let the magician seize the midway point and thus release those "prisoners of the planet" whose note is right and justly tuned to that which must be made.*

It is necessary for the magician here to remember that all that takes place upon the earth is to be found within the planetary etheric web. The worker in white magic, being an occultist, deals in universals, and starts his magical work on the confines of the physical etheric sphere. His problem is to locate those lesser lives, within the web, who are of the right order to be built into the proposed thought vehicle. Such work can necessarily only be done by the man who, through the severance of the confining web of his own etheric web, can reach out to that which is consciously recognised by him as the planetary vital body. *Only he who is free can control and utilise those who are prisoners.* This is an occult axiom [Page 1024] of real moment, and much of the failure undergone by would-be workers

in magic is to be traced to the fact that they themselves are not free. The "prisoners of the planet" are those myriads of deva lives who form the planetary pranic body, and are swept in on the floods of vital force emanating from the physical sun.

RULE XIII. *The magician must recognise the four; note in his work the shade of violet which they evidence, and thus construct the shadow. When this is so, the shadow clothes itself, and the four become the seven.*

This means literally that the magician must be in a position to discriminate between the different ethers, and to note the special hue of the different levels, thereby ensuring a balanced building of the "shadow." He "recognises" them in the occult sense; that is, he knows their note and key, and is aware of the particular type of energy they embody. Enough emphasis has not been laid upon the fact that the three higher levels of the etheric planes are in vibratory communication with the three higher planes of the cosmic physical plane, and they (with their ensphering fourth level) have been called in the occult books "the inverted Tetraktys." It is this knowledge which puts the magician in possession of the three types of planetary force and their combination, or the fourth type, and thus releases for him that vital energy which will drive this idea into objectivity. As the different types of forces meet and coalesce, a dim shadowy form clothes itself upon the vibrating astral and mental sheath, and the idea of the solar Angel is attaining definite concretion.

RULE XIV. *The sound swells out. The hour of danger to the soul courageous draweth near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame [Page 1025] menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the solar Angel.*

The work of creation assumes now serious proportions, and for the final time the body of the magician is menaced by destruction. The "shadow" having been formed, it is now ready to take to itself a "fiery" or gaseous body, and it is these fire builders who menace the life of the magician, and this for the following reasons.

Firstly, because the fires of the human body are closely allied to the fires with which the magician seeks to work, and should these latent fires of the body and the latent fires of the planet be brought into too close juxtaposition, the creator is in danger of burning and destruction.

Secondly, the Agnichaitans, being *allied* to the "fire devas" of the mental plane, have much power, and can only be controlled properly by the solar Angel Himself.

Thirdly, on this planet the planetary fires are not as yet dominated by solar fire, and are very easily driven into the work of destruction.

The solar Angel must, therefore, now again be invoked. This means that the magician (when his "shadow" is completed, and prior to the final stages of concretion) must see to it that his alignment with the Ego is just and unimpeded, and the communicating currents in full play. He must literally "renew his meditation," and make direct contact afresh before proceeding with the work. Otherwise, the fires of his own body may get out of control, and his etheric body suffer in consequence. He, therefore, fights fire with fire, and draws down solar fire for his protection. This was not necessary on the astral plane. For the magician, the moments of the greatest danger in the work of creating are at certain

junctures on the astral plane, where he is in danger of occult drowning, and at the transition from etheric levels [Page 1026] to the planes of tangible concretion, when he is menaced by "occult burning." In the one case, he does not call on the Ego, but stems the tide by love and the equilibrising powers of his own nature. In the latter case, he must call in that which represents the will aspect in the three worlds, the impulsive, dynamic thinker or solar Angel. He accomplishes this by means of a mantram. No clue can be given to this, owing to the powers it confers.

RULE XV. *The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that blend the fire and water.*

Little can here be said in interpretation of these words, beyond a reference to the general sense. The gaseous sheath is created, and the hour for the formation of the sheath for the sixth subplane, the liquid, is near. The two must blend. This is the moment of the greatest danger, as far as the thought form itself is concerned. Earlier dangers have menaced the magician. Now the form he is creating must be protected. The nature of the danger is hinted at in the words: "Where fire and water meet apart from chanted sound, all dissipates in steam. The fire ceases to be." This danger is hid in the karmic enmity existing between the two great groups of devas. These groups can only be united by the mediator, man.

It might be asked of what use the fifteen rules for magic communicated above may be. Naught, as yet, as far as practical work is concerned, but much where inner intellectual development is desired. He who meditates and broods over these rules in the light of what has been earlier communicated anent the devas and building forces, will arrive at an understanding of the Laws of Construction in the macrocosm, which will avail him much, and save him much time when the magical work and formulas are put in his hands.

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## DIVISION E MOTION ON THE PLANE OF MIND

*I. Introductory Remarks.*

*II. The Nature of this Motion.*

1. Spiral-cyclic.
2. Triple.
3. Attractive.

*III. Results of its Activity.*

1. The Law of Expansion.
2. The Law of Monadic Return.
3. The Law of Solar Evolution.
4. The Law of Radiation.

- a. The cause of radiation.
- b. Radiation in the five kingdoms,
- c. Radiation and cyclic law.

#### IV. *The Turning of the Wheel.*

- 1. The solar wheel.
- 2. The planetary wheel.
- 3. The human wheel.

#### V. *Motion and the Form-Building Aspect.*

- 1. In the mental sheath.
- 2. In the causal body.

#### VI. *Effects of Synthetic Motion.*

- 1. Introductory remarks.
- 2. It produces periodic manifestation.
- 3. Causes triangular linking.
- 4. Produces a relation between three centres.

### I. INTRODUCTORY REMARKS

We have now concluded our consideration of thought forms, having viewed the whole universe (including man) as an embodied thought, and having dealt with the ability [Page 1028] of man himself to create forms for the clothing of his ideas.

We now return once more to the realm of technicalities, and to the more scientific part of our thesis. I use the word "scientific," for that which will be said concerns that which is proven and known to occultists, and deals with *facts*. The modern fact of the modern scientist is his approximation of a part, and often an infinitesimal part, of some greater whole, and even then it concerns only the most objective part of manifestation, for that which is the essence is not regarded as a reality at all by them as it is by the real occult knower. That which we see and can touch is but an *effect* of inner underlying causes. The occultist does not concern himself with effects, but only with their originating cause. The modern scientist, therefore, is not as yet occupying himself with causes, and during the past only approached the realm of these initiatory impulses when he began to comprehend the energy aspect of matter, and to consider the nature of the atom. When he can pass more directly in his thoughts to the discussion and consideration of the etheric substratum which underlies the tangible, then and only then will he be entering the domain of causes, and even in this case, only those physical causes which underlie the grossly objective; he will not really have ascertained the vital impulses which produce Being. Yet a great step will have been made for, under the Law of Analogy, he will then be in a position to comprehend some of the major secrets of solar manifestation; for the planes of our solar system constitute, as we know, and as this Treatise seeks to demonstrate, the seven subplanes of the cosmic physical plane.

It is apparent to all careful students of this *Treatise on Fire* that in this section we are concerned with:

First, that mode of activity which distinguishes the Vishnu aspect of Deity, or the motion of the Divine Manasaputras. [Page 1029] This involves, therefore, a consideration of the effects of this motion:

- a. Within the planetary schemes, Their bodies.
- b. Upon the atoms or "Points" in those bodies, the human and deva Monads.

Second, that impulse which is the basis of the Law of Periodicity, and which results in the cyclic incarnation of all Beings. This impulse manifests in three cycles or in three turns of the wheel of Being.

- a. The activity which produces involution, or the submergence in matter of Life or Spirit.
- b. The activity which produces the equilibrium of these two forces, matter and Spirit, or manifestation, or the processes of evolution.
- c. The activity which withdraws the central energy from out of the responsive form and produces obscuration.

Third, that activity which causes the interplay—attraction and consequent repulsion—between all atoms, from the great cosmic atom, a solar system, to the tiny atom of the chemist or the physicist. This activity, therefore, may be viewed as:

- a. Inter-cosmic, or affecting constellations.
- b. Inter-planetary, or affecting the schemes.
- c. Inter-chain, or affecting the chains.
- d. Inter-globular, or producing an interchange of force between the globes of the chains.
- e. Inter-sectional, or affecting the transference of force between the five kingdoms of nature.
- f. Inter-human, or relating to the interplay between the various human units.
- g. Inter-atomic, or the passage of force from one atom to another atom.

Students need here to remember that we are concerned with the energy or activity which produces *forms*, and, [Page 1030] therefore, with the forces which tend to coherence, to concretion, and to the stabilisation of the work of the builders. If they but realised it, the key to much that is connected with the production of forms, or of the Son, the second aspect, is contained in the above tabulation, for all nature holds together, and the life of any scheme, globe, kingdom, or atom, becomes in turn the animating principle of another scheme, globe, kingdom, or atom. Everything in the solar system is in a state of flux, as is everything in the universe, and the vital energy circulates, as the blood or the nervous energy of the body circulates, throughout the entire system. This is the basis of the occult fact that all in nature, for instance, will be, is, or has been, through the human kingdom.<sup>5</sup> Under this type of solar activity, the ultimate good is attained by the method of interplay, interchange, and in mutual attraction and repulsion.

It would be advisable here if students would study that which was communicated in the early part of this treatise upon motion upon the physical and astral planes. Under the Law of Analogy, much will be noted as necessarily translated on to the higher plane, and to be transmuted into the energy of the form-

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<sup>5</sup> S. D., I, 215, 242, 295.

building impulse. We will consider what we have to say in this section under the following heads:

1. The nature of this motion.....spiral cycling
2. The results of its activity. These results can be viewed as four subsidiary laws or adjuncts to the major law of Attraction, and may be called:

The Law of Expansion.

The Law of Monadic Return.

The Law of Solar Evolution.

The Law of Radiation.

**[Page 1031]**

It will, therefore, be apparent that, as we consider these laws, we are dealing with matters that concern:

The process of initiation.

The life of the divine pilgrims upon the upward arc.

The impulse which produces the Son, and which drives Him to gain experience through the medium of the solar system.

Magnetism, or Divine Alchemy.

3. The turning of the wheel,

- a.* The solar wheel,
- b.* The planetary wheel,
- c.* The human wheel.

This will involve our taking up the consideration of the orbital paths of these various spheres, their centres, inter-play and intercommunication, and of force transference, and will bring out the concept that all spiral-cyclic activity is not the result of the rotary action of matter itself, but of an impulse emanating from without any particular atom, and therefore extraneous to it.

4. Motion, or the form-building impulse latent in:

- a.* The mental sheath itself, both cosmically and humanly considered.
- b.* The causal body of the macrocosm and the microcosm.
- c.* The centres, divine and human.

5. The effects of the united activity of the sheath, the centres, and the causal body as it produces:

- a.* Periodic manifestation.
- b.* The linking of the triangles.
- c.* The relation between the throat centre, the alta major centre, and the mental centre, macrocosmically and microcosmically considered.



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## II. THE NATURE OF THIS MOTION

As we well know, the nature of the motion on the plane of matter is *rotary*. Each atom of matter rotates on its own axis, and each larger atom, from the purely physical standpoint, likewise does the same; a cosmic atom, a solar system, a planetary atom, and a human atom, man, can be seen equally rotating at differing degrees of velocity upon their own axis or around their own pole. When we arrive at the plane of mind, and have to consider the activity of the second aspect of divinity, that which builds and holds the forms in coherent form, and which is the basis of the phenomenon we call *time* (literally, the awareness of the form), a different type of force or motion becomes apparent. This type of energy in no way negates or renders useless the atomic rotary type, but involves it, and yet at the same time it brings the atoms of all degrees under the influence of its own activity, so that in every form which is in manifestation, the two types are manifested. I would here remind the student that we are primarily considering the force of the second aspect as it concerns the human and superhuman kingdoms, or as the Manasaputras and their various groups are concerned. On the involutory arc, the Vishnu force is likewise felt, but until the nature of the group soul is more apprehended, and the quality of the Life who informs each of the subhuman kingdoms of nature is known with greater accuracy, it will profit us more to deal with force as it affects the human being, the planet on which he may be found, and the system in which that planet is playing its part.

The activity of the second aspect has been called *spiral-cyclic*, which in itself involves the concept of duality. This activity is the cause of all cyclic evolution, and has been called in the occult phraseology "the activity of Brahma's year." It is that which brings about the [Page 1033] periodical appearing and disappearing of all existences, great or small. It is intimately linked with the will aspect of Divinity, and with the Lipika Lords of the highest degree and its origin is, therefore, difficult for us to comprehend. Perhaps all that can be said about it is that it is largely due to certain impulses which (as far as our solar system is concerned) can be traced to the sun Sirius. These impulses find their analogy in the impulses emanating in cyclic fashion from the causal body of man, which impulses bring about his appearance upon the plane of maya for a temporary period. A hint may here be given to the earnest student; in the threefold Ego (the lives who form the central bud, the lives of the petals, and the triple group of lives who form the three permanent atoms) is seen a correspondence to the three groups of Lipika Lords who are the karmic cause of solar manifestation, and who control its periodic manifestation. These three groups are related to Their guiding Intelligences on Sirius.

*The Law of Periodicity is the effect produced by the amalgamation of these two types of force with a third.* The two types of force or energy are the activity of the first Aspect, the logic will or purpose, and the energy of the second aspect. This purpose is hidden in foreknowledge of the Logos and is completely hidden even from the Adept of the fifth Initiation. The Adept has achieved a comprehension of the purpose of the Son, and for Him there remains the problem to recognise the purpose of the Father. The one is the impulse behind the *forward* movement of all life, and the other the impulse behind its cyclic activity, and this is called spiral-cyclic. When this blended dual force is brought in touch with the rotary activity of matter itself, we have the triple activity of the Ego, for instance, which is rotary-spiral-cyclic, and that which results in the stimulation of the self-contained atom, in the periodical emergence of form, and in the [Page 1034] steady, though slow, progress towards a goal. We might, for the sake of clarity, differentiate the effects thus:

1. Rotary activity....The internal activity of every atom viewed as a unity, the activity of Brahma or the Holy Spirit, perfected in the first solar system. It is unified *individual* consciousness..."I am."
2. Cyclic activity....The activity of all forms, viewing them from the aspect of consciousness, and of time. It is unified group consciousness..."I am That," the activity of Vishnu in process of being perfected in this the second solar system.
3. Spiral activity....The influence which impresses all forms, which emanates from their greater centre, and which merges itself a little, a very little, with the two other modes of motion, being practically lost sight of in the stronger vibration. It is the activity which will be perfected in the third solar system, and is the Shiva form of motion, and the unified consciousness of all groups. It is the consciousness which proclaims "I am That I am."

One of the primary things the occult student should remember when considering the nature of spiral-cyclic activity, is that it has two effects.

First, it is an attractive force, gathering the rotating atoms of matter into definite types and forms, and holding them there as long as necessity demands.

Secondly, it is itself gradually dominated by another and higher vibration, and through its spiralling progress through matter it sweeps those forms systematically nearer and nearer to another and stronger point of energy.

These effects are to be seen clearly demonstrated in man's evolution in the approach he makes uniformly through the cycles to the centre of the spiral-cyclic energy, [Page 1035] and subsequently to the still more impressive point, that of his "Father in Heaven." The Angel first attracts animal man; cyclically He actuates the material sheaths, thus giving them coherence, and ever swings them into closer relation to himself. Later, as the momentum is increased, the man is swung more definitely into relation with the monadic aspect, until that higher rhythm is imposed upon him. This is equally true of a planetary Logos, and of a solar Logos.

The spiral-cyclic force demonstrates, as might be expected, in seven ways; of these, the three major methods of demonstration are symbolised in the Rod of Initiation of Sanat Kumara. The Rod most frequently recognised by men is that of the Hierophant, the Bodhisattva, which consists of the straight central serpent with the two others entwined around it, thus picturing, among other things:

- a. The three outpourings,
- b. The three worlds,
- c. The spinal column and its channels,

or those main factors with which the initiate concerns himself. He has to understand somewhat the nature of matter and what is occultly involved in that expression, his own triple constitution, the three worlds in which he has to play his part, and the instrument which he has to use. This rod of the Bodhisattva is surmounted by a diamond which is not as great a diamond as the "Flaming Diamond" of the first Kumara, but is of rare beauty. At the time of initiation when the electrical forces are tapped, this diamond revolves on its axis, picturing the rotary nature of atomic matter.

The Rod of Sanat Kumara is far more intricate, and instead of the central Rod, or Serpent, standing on the tip of its tail, all the three serpents are interwoven in a spiral fashion, and the Flaming Diamond which surmounts [Page 1036] it is of such radiance that the effect is produced of a spheroidal aura, cast around the interlaced serpents, typifying the form-building nature of the Vishnu activity.

According to the initiation taken, a reflection will be seen from a part of the interlaced serpents, and the illusion will be created that the diamond is cycling up and down between the summit, and the irradiated portion.

At the same time, each serpent revolves upon itself, and likewise cycles around its neighbor, producing an effect of extraordinary brilliance and beauty, and typifying rotary-spiral-cyclic force.

The seven types of spiral-cyclic energy are suggestive of the nature of the planetary Logoi which they represent, and produce, therefore, the distinctions which exist between men; they are accountable for the nature of cycles, and this is a point oft overlooked. Students discuss the periods of the emergence of the Rays, setting arbitrary dates, such as 2500 years, for the manifestation of any particular ray. One ray does pass through its cycle in that length of time, but only one, the others being either longer or shorter. The difference has a great effect upon the egoic cycles, and is responsible for the length of time between incarnations. Some Egos cycle through their incarnations and their pralayas very rapidly; others spend untold aeons, and hence it is impossible to say that there are even "averages" connected with the appearance of Egos on the astral plane, for instance. This fact has bearing upon the statement of H. P. B. anent the Lodge effort each one hundred years. Under the particular type of cyclic force emanating from the Lodge, the high water mark of its activity is to be found once in every seven cycles. All that originates on that Ray is controlled by spiral-cyclic efforts based upon the number 10 and its multiples, and finding its highest cyclic vibration, as it happens, during the last [Page 1037] quarter of each century. What our more modern students are apt to forget in this connection is that this activity is but the demonstration of one type of force out of seven possible and that it concerns primarily that group of adepts who are on that particular line of energy, and will necessarily affect greatly all disciples and people on a similar line. At the same time, the work it initiates is endorsed by the Lodge as a whole, for it is part of the force emanation of the planetary Logos. It is naturally of great importance owing to the fact that this ray-energy is that of one of the three major Rays; but it will be, in the equilibrising process, balanced by analogous cyclic emanatory activity from the two other major Rays.

It might be added here that when this is recognised it will become apparent that the revolutionising scientific discoveries which can be traced down the centuries, such as the formulation of the Law of Gravitation, the circulation of the blood, the ascertainment of the nature of steam, the discovery by man of that form of electrical phenomena which he has harnessed, and the more recent discovery of radium, are in their own department (that of the Mahachohan), analogous to the effort made during the last quarter of each century to stimulate the evolution of men through a further revelation of some part of the *Secret Doctrine*. Newton, Copernicus, Galileo, Harvey, and the Curies are, on their own line of force, lightbringers of equal rank with H. P. B. All revolutionised the thought of their time; all gave a great impulse to the ability of man to interpret the laws of nature, and to understand the cosmic process, and only those of circumscribed vision will fail to recognise the unity of the many force impulses emanating from the one Lodge.

These cycles will not coincide, for they are not all similar to the one hundred year spiral. Some idea as to the Mahachohan's cycle of emanatory impulses may be [Page 1038] gathered by considering the dates of the foremost scientific discoveries since Plato's time; the cycles of the second ray may also be averaged by a summary of the appearances of the great Teachers down the ages.

The force emanations from the Manu, or those of the first Ray, are easily traced when the races are considered, and this has been done in the recognition of the races and subraces. What is oft overlooked is that each of these rays of energy demonstrates *constructively*, through the form-building agencies, and *destructively* through the ability of the force to destroy prior to building. Thus the cycles can be viewed from two angles.

It is at this point that students in one branch of our theosophical movement must recognise the fact that just as H. P. B. came forth on a cyclic tide of energy to destroy the limiting forms to be found in the world of science and religion, so his work must fit in with other force emanations, such as the constructive work of the second ray in conjunction with the energy of the seventh at this time.

When students learn to blend the one hundred year cycles of the first type of energy with the equally powerful impulses from the second Ray and the third, we shall then have a cessation of many controversies. *No great impulse will come from the Lodge along the line of the first Ray of Will or Power till the close of a century.* One such impulse along another line of force came when the discovery of the nature of the atom was arrived at through the study of electricity, and of radioactive substances, and *an impulse from the second aspect is imminent.* It is not safe for students with limited vision to dogmatise anent this question of cycles. Apart from the cyclic impulses continuously going forth, overlapping and superseding, and intermingling with each other, there are many which we might call lesser impulses (and the cycle of one hundred years to which H. P. B. refers [Page 1039] is but one of the lesser impulses. There is a one thousand year cycle of greater moment). There are vaster cycles, of 2500 years, of 7,000 years, of 9,000 years, of 15,000 years, and many others which only advanced initiates know of or can follow; these can break in upon any of the lesser impulses, and can be seen appearing, unexpectedly, as far as average man's knowledge is concerned, and yet they are but the returning impulses set in cyclic motion perhaps thousands of years ago.

H. P. B. is right in his affirmation as far as the impulse of the first ray is concerned; but his followers are not right, in so far as they overlook and negate the six other types of impulses, of equal or of more importance, which may emanate cyclically from the Lodge, and which will meet with response from those who vibrate to that particular type of energy.

### III. RESULTS OF ITS ACTIVITY.

These results can be studied in four ways, considering each as a subsidiary Law of the basic Law of Attraction and Repulsion. All motion is the result literally of the impact, or intercourse, between atoms, and there is no atom anywhere which escapes this force. In the case of *rotary* motion, which governs the activity of the atom of substance, the impulse emanates from within the ring-pass-not, and is produced by the impact of the positive charge upon the negative charges. This is true of all atoms, cosmic, solar, individual, chemical, and so forth.

When, however, the effect of the rotation of the atom is so strong that it begins to affect other atoms outside its individual ring-pass-not, another influence begins to make itself felt, which draws together,

or dissipates, those contacting coalescing atoms. Thus forms are built under the impulse of aggregated forces of some one kind, and these forms in turn produce effects on other cohering atomic forms, until the rhythm is built up, and a vibration [Page 1040] instigated which is a continuation of the rotary motion of the individual atoms, and the modification produced on them by their group activity. This causes progression and simultaneous rotation. The movement forward is modified considerably by the internal atomic activity, and this it is which causes that motion we call spiral cyclic. It demonstrates in all forms as a tendency to repeat, owing to the backward pull of the rotating atoms, and yet is offset by the strong progressive impulse of the form activity. Students can work this out in connection with:

*The planetary Logos*, as He manifests through the rounds, each one of which, in its earlier stages, recapitulates all that has previously occurred.

*Man*, in the ante-natal period, in which he runs through the various stages of development.

*Spiritual man*, as he creates that which will destroy the "Dweller on the Threshold."

This spiral-cyclic activity, which is distinctive of all forms, can perhaps be comprehended more practically if we study it as an expression of four laws, taking each one briefly in turn:

### 1. *The Law of Expansion.*

This law of a gradual evolutionary expansion of the consciousness indwelling every form is the cause of the spheroidal form of every life in the entire solar system. It is a fact in nature that all that is in existence dwells within a sphere.<sup>6</sup> The chemical atom is spheroidal; man [Page 1041] dwells within a

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<sup>6</sup> *The Atom*.—S. D., I, 113, 566. It is on the illusive nature of matter and the infinite divisibility of the atom that the whole Science of Occultism is built.

1. Everything is atomic—God, Monads, atoms.
  - a. The sphere of solar manifestation.....God  
The mundane egg. The logoic auric egg.....Macrocosm
  - b. The sphere of monadic manifestation.....Monads  
The monadic auric egg.....Microcosm
  - c. The sphere of the ultimate physical atom.....Atoms
2. The solar system is a cosmic atom.
3. Each plane is an atom or complete sphere.
4. Each planet is an atom.
5. Each Heavenly man is an atomic unit.
6. Each human Monad is an atom in the body of one of the Heavenly Men.
7. The causal body is an atom, or sphere.
8. The physical plane elemental is an atomic unit.

What is an atom?

1. A sheath formed of the matter of the solar system in one or other of its seven grades and indwelt by life of some kind.
  - a. Absolute intelligence informs each atom.—S. D., I, 298.
  - b. Absolute life informs each atom.—S. D., I, 278, 281; II, 742, note.
2. Atoms and souls are synonymous terms.—S. D., I, 620-622.
  - a. In this solar system atoms and souls are synonymous terms.  
The Primordial Ray plus the Divine Ray of Wisdom.
  - b. In the previous solar system atoms and mind were probably synonymous terms. It resulted in the Primordial Ray of active intelligent matter, the basis of the present evolution.
  - c. In the next system atoms and the third factor, pure spirit may be synonymous terms. The Primordial Ray and The Divine Ray plus the third cosmic Ray of Will or Power.
3. Atoms are inseparable from Spirit.—S. D., I, 367.
  - a. They are the sheaths through which the informing God manifests.
  - b. The form of the sheath is a sphere.

sphere, as does the planetary Logos and the solar Logos, this sphere being the form matter takes when its own internal activity, and the activity of the form are working in unison. It requires the two types of force—rotary and spiral-cyclic—to produce this. Scientists are beginning to recognise this more or less, and to realise that it is the Law of Relativity, or the relation between all atoms, which produces that which is called Light, and which, in its aggregated phenomena, forms that composite sphere, a solar system. The motion of the constellations *external* to the solar sphere is responsible for its form in conjunction with its own rotary motion in space. As the wave lengths of the light from the constellations, and their relation to the sun are better understood, and as the effect of those wave lengths or light vibrations (which are either attractive to, or repulsive to, the sun) are understood, much will be revealed. Little has as yet been grasped as to the effect [Page 1042] those constellations in the heavens (which are antagonistic to the solar system), have upon it, and whose wave lengths it will not transmit, whose rays of light do not pierce (if it might be expressed in so unscientific a manner) through the solar periphery.

We are told in the *Secret Doctrine* that "the seven solar Rays dilate to seven suns and set fire to the whole cosmos.<sup>7</sup> This it is which produces that final burning which ushers in the great pralaya, and brings to an end the logoc incarnation. It is produced under this Law of Expansion, and causes that eventual merging and blending of the seven sacred planetary schemes which marks the achievement of the goal, and their eventual perfection.

In occult literature this term "Law of Expansion" is limited to the discussion of the seven Rays, and to the subject of the *planetary* initiations. When dealing with the expansions of consciousness of the human being, and his initiations, we group them under the second "Law of Monadic Return."

Students should here remember that we are dealing with the expansions of consciousness of a planetary Logos through the medium of:

- a. The chains.
- b. The rounds.
- c. The kingdoms of nature.
- d. The root races.

It should be remembered that the consciousness He is in process of developing is that of the absolute will and purpose of the solar Logos, as it is the expression of the *desire* of the cosmic Logos.<sup>8</sup>

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c. The quality of the sheath is latent love.

d. The matter of the sheath is active intelligent substance.

<sup>7</sup> S. D., II, 72.

<sup>8</sup> The four sub-divisions of desire should be studied in the Brahmana of the Sama-veda. (1) The desire to know; whence (2) the desire to possess; thereafter (3) the desire to secure possession, i.e., to take the necessary steps, the action, that will bring possession; and finally (4) the attainment—these respectively are the four sub-divisions, cognitive-desire, desire-proper, active-desire and summation-desire.

"The ruler of desire is Shiva and his instruction to his sub-hierarchs takes this shape: Behold, our work is the work of destruction. The order and the way thereof are these. This should be destroyed first, this afterwards; and such and such work of the nature of negation should be performed. First, make enquiry, entertain the 'desire to know,' and thoroughly and fully understand the nature of the I and the This. Then entertain the desire to possess, 'I shall obtain the This and the I.' Having obtained them, you will pass on to the Negation, to the declaration, 'no (I want them no more).' In the Negation is the summation, sam-a-hara, 'bringing all together,' and it is the sam-hara also, the 'taking all in,' re-absorption, destruction."—*Pranava-Vada*, p. 364.



Therefore, the expansions might be grouped as follows:

**[Page 1043]**

1. The solar Logos expands His consciousness to include the desire of the cosmic Logos.
2. The planetary Logos expands His consciousness to measure up to the will and purpose of the Solar Logos.
3. The Lords of the Chains are working at the *desire* consciousness (the love nature) of the planetary Logos.
4. The informing Lives of the globe in the chain are working at the intelligent consciousness of the planetary Logos.

This can be worked out in connection with a globe in a chain (such as our earth-chain) in the following manner.

The Lord of the world, the planetary Logos, in physical incarnation, works at His own peculiar problem, the bringing through (into physical manifestation upon the planet) of the *purpose* or will of the solar Logos in any particular scheme. This He does through meditation.

The totality of Dhyan Chohans of the fifth or spiritual kingdom are occupied with the working out into active manifestation of the will and purpose of the planetary Logos.

The human family, or the fourth kingdom, is seeking to make manifest the desire, or love nature, of the planetary Logos.

The three subhuman kingdoms have for objective the **[Page 1044]** manifesting of the intelligent nature of the planetary Logos.

All this done under the Law of Expansion, by the method of spiralling progression, cyclic growth, rotary repetition, and the summation of each greater spiral is the expansion of the consciousness into that of the sphere which enclosed the lesser ovoid, and the escape of the life imprisoned in the sphere. It is merged in its greater whole. As the fires of the sphere concerned blaze up, the "fire by friction" which produces rotary motion, and "solar fire," which is the basis of the spiral-cyclic activity, blend and merge. The ring-pass-not of the confining spheroidal wall is negated, and a blaze results.

The old Commentary expressed this as follows in connection with the planets, and it is equally, though relatively, true, of the atom of substance, or the solar atom:

1. "The life pulsates, and the pole performs its function. The sphere revolves in many cycles. As it revolves it senses other spheres, and seeks to know their secret.
2. They meet each other. They seek a greater intimacy or reject with hatred any more approach. Some pass away; others return and marry. They know each other. They spiral through their courses hand in hand. Through union the fires blaze up, the two become the one, and live again in their Son, who is the Third."

Through the study of these significant words students may learn somewhat concerning "polar affinity," the "Marriage in the Heavens," the transference of the germs of life from the male attractive planet to the negative and receptive one, and finally, at a later period, the absorption of the life of the two planets by a third planet, who is called occultly "the Son." This refers to the synthesising planet which forms the apex of the solar triangle.

In summing up the effect of the union of individual atomic rotary motion and the spiral cyclic activity of all [Page 1045] atomic groups, it is necessary to point out, therefore, that the following units are affected.

*The essential individual atom.* Its evolutionary progress towards self-determination is brought about by the effect of its group activity, or the motion of the form modifying its own inherent action.

*The atomic form,* likewise an atomic unit, rotating on its own axis and influenced and driven towards the centre of force of a higher macrocosm by the activity of its embracing kingdom.

*The human atom,* self-determined and individual, yet driven progressively forward by the influence of its group, or the potent activity of the Heavenly Man in Whose body it is the cell.

*The planetary atom,* equally self-determined, a composite of all planetary groups, rotating on its own axis, yet conforming to the cyclic-spiralling action, induced by the activity of the greater sphere in which it finds its place.

*The solar Atom,* also an individualised Life, the Son in incarnation, through the medium of the Sun, pursuing its own inherent cycle, yet spiralling in cyclic fashion through the heavens, and therefore, progressing through the effect of the extra-cosmic active Lives who either attract or repulse it.

These are the main sets of atomic groups, but there are many intermediate forms upon which it is not possible as yet to touch. All in nature affects that which it contacts, and these effects work either as

- a. Attractive or repulsive impulses.
- b. Retarding or accelerating impulses.
- c. Destructive or constructive impulses.
- d. Devitalising or stimulating impulses.
- e. Energising or disintegrating impulses.

Yet all can be expressed in terms of negative and positive [Page 1046] force, manifesting as rotary or spiral activity. The lesser cycle can, from certain angles of vision, be regarded as appertaining to the rotary activity of certain atomic forms, and the greater cycles, which are so much more difficult for man to follow, as relating to the spiral action of the enclosing Life of the greater sphere. Every atom is part of a greater whole, even the solar atom is not a separated Life but a fragment of an immensity of Existence beyond the ken of man, and which is but dimly cognised by the most advanced Dhyān Chohan.

## 2. *The Law of Monadic Return.*

Here it is possible to study the Monad from the cyclic and energetic standpoint, and divorce our minds temporarily from that aspect of manifestation we call the human, or man.

In considering the "Divine Pilgrim" we can study him as demonstrating in the form of:

- a. Three focal points of energy or force.
- b. Three fires, each producing a definite effect, and each in turn producing effects upon each other.

In relation to a solar system, these three fires on the cosmic planes are called:<sup>9</sup>

### [Page 1047]

1. The central spiritual sun (essential).
2. The sun (subjective), called 'the heart of the sun.'
3. The physical sun (objective).

and the same thought can be carried through the monadic manifestation. The three monadic centres are distinguished by different types of energy:

1. Monadic—dynamic energy...electric impulse...pure fire.
2. Egoic—magnetic energy...radiatory impulse...solar fire.
3. Personal—individual energy...rotary impulse...fire by friction.

The first produces light, the second heat, and the third moisture or concretion.

By the interplay of the three types of force which constitute the three monadic aspects, a rhythm is set up which eventuates in the formation of:

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<sup>9</sup> 1. The Names of the Sun mentioned in the *Secret Doctrine* are:

- a. Maritanda.—S. D., I, 61, 126-129, 483; II, 221.
- b. Agni.—S. D., II, 60, 400.
- c. Surya.—S. D., I, 127, 643.
- d. Helios.—S. D., II, 47.
- e. Apollo.—S. D., II, 6, 129.

2. The Sun in the S. D. is used in the three following connotations:

- a. The Central Spiritual Sun.—S. D., I, 519, 520, 700, 736; S. D., II,—120, 249, 251.
- b. The visible physical Sun.—S. D., I, 628.
- c. The three secondary Suns.—As above.

Consider the Microcosm, manifesting through the causal body, which contains the three permanent atoms, the centres of force for the three bodies, the mental, astral and physical.

3. Consider the following three statements.—S. D. I., 574.

- a. In the Kosmos..The Sun is the kama-rupa, or desire body of Akasha (the second aspect of Brahma). Compare 'Son of necessity.'—S. D., I, 74.
- b. In the system...The Sun is the sixth principle, buddhi, and its vehicle. (The Dragons of Wisdom taking form on the fourth cosmic ether, our buddhic plane).
- c. As an entity...The Sun is the seventh principle of Brahma or the aspect of active intelligent matter.

Hence 'rejection' as it is called ensues because *consciousness* or the development of the Ego (logic or human) is the goal of evolution, and not the matter aspect. "The Primordial Ray is only the vehicle of the Divine Ray."—S. D., I, 108.

A *ring-pass-not*, or ovoidal sphere, wherein the pilgrim is confined, and which contains within itself three major centres of force, corresponding to

- a. The three major logic centres when the subjective or force side of existence is contemplated.
- b. The three permanent atoms if the purely objective side is in question.

A *cyclic pulsation*, which is the cause of every evolutionary impulse.

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These evolutionary impulses may be regarded as three in number for a solar system, or for a Monad:

There is the impulse which drives every atom to self-determination, and is the secret of the phenomenon called individualisation. It is largely the force called Brahma.

There is the impulse which forces the individual atom towards group determination, and is the secret of the phenomenon termed "Initiation," or the process of passing out of the human or self-determined individualised Life into the higher kingdom. It is the sum total of the force of Vishnu, the second aspect, and produces the higher states of consciousness.

There is finally the impulse which forces the planetary groups, the sum total of all atoms and forms, to a conscious realisation of the nature of the all-enclosing group, the solar atom.

The Monad, acted upon by the Heavenly Man, intelligently forms his ring-pass-not. There his work ceases from the purely monadic standpoint; the inherent life of the atomic matter thus constituted produces the later phenomena. The rotary life of the atoms, and their interplay, modified by the Life of the planetary group, or Heavenly Man, pursued through long aeons, causes the phenomena of the various involutory stages up to the point where certain of the atoms have evolved to the consciousness of animal-man. All through this inconceivable period (that is, in connection with our earth sphere) the milliards of atomic lives have pursued their courses, energised by the Life of the Monad, as it pulsates through the medium of the monadic heart on the spiritual plane; and equally they have responded to the larger rhythm of the Heavenly Man. This it is which has produced graded concretion, and brought animal-man to the stage where the upward pull of the Monad itself began to be felt. At the same time, the Monad on its **[Page 1049]** own plane began to respond to the self-engendered energy of the lower form, the two rhythms contacted, individualisation occurred and the pilgrim manifested in his true nature.

Then—as far as concerns the Monad—progressive life forward begins. It is truly cyclic, repetitive and spiralling. At first the action, or the interplay between the rotary lower atomic form, and the influence of the Monad, is lethargic, slow and heavy, and the form retards the action of the Monad, and its heavy vibration tends to offset the higher. Gradually, as the sweeping spirals play their part, the higher vibration makes itself felt, and the activity, or motion, is more balanced, but lighter. Thus the cycles run until the higher rhythm or vibration is so dominant that the influence of the form is negated, and leads to its eventual discarding. Simultaneously with this, the highest rhythm of all makes itself felt, leading to increased activity upon the highest planes, and producing in time a negation of the sheath life of the Ego. As the old Commentary again says:

"The drops of moisture grow heavier. They break as rain upon the lowest plane. They sink into the clay and cause it to blossom. Thus do the waters cover the earth and all the cycles.

Two are the objectives of the fathering drops, and each attained in vastly separated cycles; one is to sink and lose itself in the dark soil of earth; the other to rise and merge itself in the clear air of heaven.

Between the two vast periods the heat doth play its part.

But when the heat grows fierce, and the fires within the earth and beneath the waters burn hot and flow, the nature of the many drops is seen to undergo a change. They dissipate in steam. Thus doth the heat perform its part.

Later again the fire electric flashes forth, and turns the steam to that which will permit its passage through the air."

We will now sum up briefly the various vibratory impulses which have a definite effect upon the Monad, and which must be borne in mind as we consider the evolution [Page 1050] of the Divine Pilgrim. It is not the purpose of this *Treatise* to enlarge upon each distinctive impulse. It but seeks to indicate, leaving to later individual students the expansion of the imparted ideas.

1. Three impulses inherent in the three periodical vehicles, as H. P. B. terms the three main centres of energy through which the Monad manifests:

- a. The energy of the monadic ring-pass-not, viewing it as a unit.
- b. The energy of the causal body, within the monadic periphery.
- c. The energy of the physical body, the synthesis upon the physical plane of the force pouring through into manifestation through the three permanent atoms.

2. The activity set up in the seven etheric centres of force, the result of the activity of the seven principles:

- a. The head centre—esoteric seven with an exoteric three.
- b. The throat centre.
- c. The heart centre—an esoteric three and exoteric seven.
- d. The solar plexus—an esoteric three and exoteric four.
- e. The organs of generation—an esoteric two.
- f. The base of the spine—an esoteric unity.

3. The inherent activity of every atom in every sheath, which produces the rhythm of the sheath.

4. The unified activity of every sheath or form which the divine Pilgrim uses.

5. The united active motion produced by the unification of the three vehicles, the seven sheaths, the force centres, and the atomic substance.

6. The effect produced by the action of the groups karmically allied with the Pilgrim. They are:

**[Page 1051]**

- a. His Ray vibration, his monadic group.
- b. His subray vibration, or the vibration of the egoic group.
- c. His personality affiliations, such as his family, racial, and national energy. All of these play upon the

sensitive atoms in the various bodies and produce specific effects.

7. The activity or motion initiated and stimulated by the life of any of the three lower kingdoms in nature,—all of which produce definite results.

8. The vibration of the particular planet upon which the monad may be seeking expression and experience.

9. The effect produced in the substance of the sheaths by the influences, or vibrations, of the various planets. This, esoterically understood, is the influence of some one or other of the solar centres, as the forces emanating from them play upon the planetary centres and thereby affect the involved monadic units. This is hidden in the karma of the Heavenly Man, and when true esoteric astrology comes into being then more anent this will be given out. Astrology as now studied and taught misleads more than it helps, and astrological students are as yet learning but the a-b-c of this stupendous subject, and are occupied with the exoteric fringes of that great veil which has been wisely thrown over all planetary lore.

10. Another form of energy which must ever be considered is that of the planetary Logos, as He pours His force through some one chain or some one globe upon the groups of evolving human units. This—from the human standpoint—cannot as yet be calculated, as it is dependent upon the occult "turning of the attention" by the planetary Logos in meditation upon any centre in His body corporate. It is, of course, all under cosmic law, but beyond the realisation of man. It involves cognisance [Page 1052] of the planetary individual purpose, which is not revealed until the later initiations.

11. The inherent energy of the solar atom itself has likewise a rhythmic effect upon the individual Monad, and though it only reaches the monad via the greater centres of Existence yet it has its effect upon one and all. This is another factor not sufficiently recognised.

12. Finally, the energy of the greater life (in which our solar system but forms a part) has to be reckoned with, and the impulses emanating from the cosmic Logos, the ONE ABOUT WHOM NAUGHT MAY BE SAID reach the monadic lives and produce stimulation or retardation according to the nature of the cosmic ideation. These are necessarily entirely outside the ken of average man and are only touched upon as no tabulation would be complete without them.

13. There is also to be borne in mind the play of energy which emanates from any one of those "Twelve signs of the Zodiac" with which astrology concerns itself. This type of force is primarily concerned with planetary stimulation, with the planetary Logoi, and is hidden in Their cyclic karma,—a karma which of course will incidentally involve those monads and devas which form Their bodies and centres.

14. We must not ignore the three great waves of energy which sweep cyclically through the entire solar system from:

*a.* The seven stars of the Great Bear. The strength of these vibrations depends upon the closeness of the connection and the accuracy of the alignment between any particular Heavenly Man and His Prototype. The mystery here is profound; it is connected with the stage in evolution of the "imperfect gods" and the objective of the planetary deities.



**[Page 1053]**

- b. The Seven Sisters, or the Pleiades, and from that one in particular who is occultly termed "the wife" of the planetary Logos whose scheme will eventually receive the seeds of life from our planet, which is not considered a sacred planet, as has before been stated.
- c. The sun Sirius.

There are other streams of energetic force which have an effect upon the Pilgrim everywhere, but the above enumeration will serve to show the complexity of the subject and the vastness of the scheme of evolution. All these vibratory emanations pass through the sphere cyclically; they come and go, and according to their presence or their non presence and according to the stage of evolution of the emanating Existence will depend the phenomenal character of all life, will depend the nature of any specific period, and the quality of the manifesting Monads. It is the appearance or the disappearance of these waves of life-force (planetary, inter-planetary, systemic, cosmic and inter-cosmic) which sweeps into incarnation the divine pilgrims, and which brings about the cyclic manifestation of such great Lives as the "Silent Watcher" and the "Great Sacrifice"; it is this which causes also the dissolution of a scheme, and its reappearance, and is responsible for the transportation of the life seeds from one scheme to another, or from one solar system to another.

In this great tide of forces, the Monads are swept along; their aggregate is termed the "force of evolution," and the life and persistence of the initiatory Being sets the term for their duration. Man is but the plaything of the forces which gather him up and carry him on, just as the atom, in the human frame is but the obedient servant of the man's imposing direction; yet within limits man is the controller of his destiny; within **[Page 1054]** limits he wields forces and energies, he manipulates lesser lives and controls lesser centres of energy, and as time slips away his radius of control becomes ever more extensive.

The atom controls its own central life; man can control the sets of lives who form his three bodies; the initiate and the adept are controlling energies of many kinds in the three worlds, as the Chohan does on the five planes of evolution. Thus the plan is carried forward until the Army of the Voice become themselves the Sounder of the Words, and the Sounders of the Words become the Word itself.

It will, therefore, be apparent, that the "Law of Monadic Return" which we have just been considering, is the sumtotal of those influences which have a direct bearing upon the monadic atoms, which affect its progress cyclically, and which stimulate it, or retard its activity according to the strength of the initiating life. It is only after initiation that the human atom reaches a stage in its development where forces and influences begin to be comprehended. When the methods are understood whereby adjustment is consciously made to extraneous force currents, resistance to retarding forces is initiated *consciously* and with scientific accuracy, and the man consciously puts himself into line with forces which will swing him along on the path of return. There is in this thought no undue complexity or cause for discouragement, for ever the potent force of electrical energy will offset the more lethargic vibration of solar fire, and solar fire itself in due time will negate the effects of "fire by friction."

### *3. The Law of Solar Evolution.*

It is, of course, a truism to state that the Law of Solar Evolution is the sum-total of all the lesser activities. **[Page 1055]** We might consider this point in connection with the planetary atom, and the solar atom.

The planetary atom has, as all else in nature, three main activities:

First. It rotates upon its own axis, revolves cyclically within its own ring-pass-not, and thus displays its own inherent energy. What is meant by this phrase? Surely that the millions of atoms which compose the planetary body (whether dense or subtle) pursue an orbital course around the central energetic positive unit. This dynamic force centre must be considered as subsisting naturally in two locations (if such an unsuitable term is permissible) according to the stage, usage, and particular type of the indwelling planetary entity.

- a.* In what corresponds to the head centre in man, if the planetary Logos is of very advanced development.
- b.* In the planetary correspondence to the heart centre.

The throat centre is, of course, ever vibrant in all the Logoi, as all are fully intelligent Creators, having perfected this capacity in an earlier solar system.

Students should here bear in mind that these centres of force are to be found depicted in the central Triangles upon the chart on page 373, though no indication is to be found through a study of such triangles as to the relative attainment of the planetary Logos. Within the chains likewise, will be found corresponding centres of energy, and also within the dense physical body of the Logos of any scheme, the physical planet.

One such centre is to be found at the North Pole, and two more are located within the planetary sphere, and frequently the inflow of force or energy to these internal centres (via the polar centre) results in those disasters we call earthquakes, and volcanic eruptions.

There is, as we know, a cyclic shifting of polar inclination, **[Page 1056]** due to the gradually increasing responsiveness of the planetary Logos to His heavenly Prototype, whereby influences from the Great Bear draw, or occultly "attract," the attention of the Logos, and bring Him more into line with a greater impulsive Will. This shifting causes disruption in His lower manifestation, which is a condition on the cosmic Path of Initiation analogous to that undergone by a disciple.

The planetary atom revolves upon its axis and comes periodically under influences which produce definite effects. These influences are, among others, those of the moon, and of the two planets which lie nearest to it on either side—nearer and farther away from the Sun. The moon's influence is exceedingly strong, and has a curious resemblance (as far as the *physical* planet is concerned) to the "Dweller on the Threshold," which has such a familiar and potent effect upon the human atom. The resemblance must not be strained, for it should be borne in mind that the moon has no effect upon the Heavenly Man Himself, as His stage of evolution negates such a thing, but that the influence felt is by the planetary Entity the sumtotal of the elemental essences of the planet. Scientific occult students will learn much anent the planetary scheme when they consider the influence of the moon's *karmic* pull upon the earth, coupled with the effect of the two neighboring planets, occultly understood.

Second, the planetary atom also revolves orbitally around its solar centre. This is its expression of rotary-spiral-cyclic action, and its recognition of the divine central magnet. This brings it under the constant impression of other schemes, each of which produces effects upon the planet. It likewise

brings it under the inflowing streams of energy from what are termed the zodiacal constellations which reach the planetary scheme via the great centre, the Sun. It will be apparent to any student [Page 1057] who has even slightly developed the power of visualisation, and has some realisation of the force currents of the solar system, that all can be regarded as the swirling tide of intermingling currents, with numerous focal points of energy demonstrating here and there, yet in no way static as to location.

The third activity of the planetary atom is that which carries it through space along with the entire solar system, and which embodies its "drift" or inclination towards the systemic orbit in the heavens.

The solar atom must be considered as pursuing analogous lines of activity and as paralleling on a vast scale the evolution of the planetary atom. The entire solar sphere, the logoc ring-pass-not, rotates upon its axis, and thus all that is included within the sphere is carried in a circular manner through the Heavens. The exact figures of the cycle which covers the vast rotation must remain as yet esoteric, but it may be stated that it approximates one hundred thousand years, being, as might be supposed, controlled by the energy of the first aspect, and therefore of the first Ray. This of itself is sufficient to account for varying and diverse influences which may be traced over vast periods by those with the "seeing eye," for it causes a turning of varying parts of the sphere to the differing zodiacal constellations. This influence (in connection with the planets) is increased or mitigated according to the place of the planets on their various orbital paths. Hence the immense complexity of the matter and the impossibility for the average astronomical and astrological student to make accurate computations or to draw accurate horoscopes. Within the Hall of Wisdom, there exists a department of which the modern varying astrological organisations are but the dim and uncertain reflections. The Adepts connected with it work not with humanity but concern Themselves specifically with "casting the horoscopes" (thus [Page 1058] ascertaining the nature of the work immediately to be done) of the various great lives who inform the globes and kingdoms of nature, with ascertaining the nature of the karmic influences working out in the manifestation of three of the planetary Logoi:

1. Our own planetary Logos.
2. The planetary Logos of our polar opposite.
3. The planetary Logos of the scheme which makes with the two above mentioned a planetary triangle.

Beyond that, They may not go. They progress these various horoscopes for the next stated cycle, and Their records are of profound and significant interest. I would conjure students here to refrain from attempting (in years to come) to form cyclic computations of any kind, for as yet the many constellations which exist only in physical matter of an etheric nature are unknown and unseen. Yet they are potent in influence and until etheric vision is developed, all calculations will be full of error. It suffices for man as yet to master his own dharma, to fulfil group karma, and to dominate what is called "his stars."

Like the planetary atom, the solar atom not only rotates on its axis but likewise spirals in a cyclic fashion through the Heavens. This is a different activity to the *drift* or progressive dynamic motion through the Heavens. It deals with the revolution of our Sun around a central point and with its relation to the three constellations so oft referred to in this *Treatise*:

The Great Bear.  
The Pleiades.  
The Sun Sirius.

These three groups of solar bodies are of paramount influence where the spiral cyclic activity of our system is concerned. Just as in the human atom the spiral cyclic [Page 1059] activity is egoic and controlled from the egoic body, so in connection with the solar system these three groups are related to the logoiic Spiritual Triad, atma-buddhi-manas, and their influence is dominant in connection with solar incarnation, with solar evolution, and with solar progress.

Further, it must be added that the third type of motion to which our system is subjected, that of progress onward, is the result of the united activity of the seven constellations (our solar system forming one of the seven) which form the seven centres of the cosmic Logos. This united activity produces a uniform and steady *push* (if it might so be expressed) toward a point in the heavens unknown as yet to even the planetary Logoi.

The confines of the Heavens Themselves are illimitable and utterly unknown. Naught but the wildest speculation is possible to the tiny finite minds of men and it profits us not to consider the question. Go out on some clear starlit night and seek to realise that in the many thousands of suns and constellations visible to the unaided eye of man, and in the tens of millions which the modern telescope reveals there is seen the physical manifestation of as many millions of intelligent existences; this infers that what is visible is simply those existences who are in incarnation. But only one-seventh of the possible appearances are incarnating. Six-sevenths are out of incarnation, waiting their turn to manifest, and holding back from incarnation until, in the turning of the great wheel, suitable and better conditions may eventuate.

Realise further that the bodies of all these sentient intelligent cosmic, solar and planetary Logoi are constituted of living sentient beings, and the brain reels, and the mind draws back in dismay before such a staggering concept. Yet so it is, and so all moves forward to some unfathomable and magnificent consummation which will only in part begin to be visioned by us when our consciousness [Page 1060] has expanded beyond the cosmic physical plane, and beyond the cosmic astral until it can "conceive and think" upon the cosmic mental plane. That supposes a realisation beyond that of the Buddhas who have the consciousness of the cosmic physical plane, and beyond that of the planetary Logoi. It is the consciousness and knowledge of a solar Logos.

To the occult student, who has developed the power of the inner vision, the vault of Heaven can therefore be seen as a blazing fire of light, and the stars as focal points of flame from which radiate streams of dynamic energy. Darkness is light to the illumined Seer, and the secret of the Heavens can be read and expressed in terms of force currents, energy centres, and dynamic fiery systemic peripheries.

#### *4. The Law of Radiation.*

It will be found that more time will be given to this expression of divine activity than to any other in this section, as it is the one of the most practical utility. This Law of Radiation is one that is beginning to be recognised by scientists since their acceptance of the radioactivity of certain substances, and when they are willing to approximate the occult conception of the radiatory, or emanatory condition, of all substances at a specific point in evolution, then they will very definitely approach Reality.

*Radiation is the outer effect produced by all forms in all kingdoms when their internal activity has reached such a stage of vibratory activity that the confining walls of the form no longer form a prison, but permit of the escape of the subjective essence.* It marks a specific point of attainment in the evolutionary process, and this is equally true of the atom of substance with which the chemist and physicist deal, when working with the elements, as it is of the forms in the vegetable kingdom, the [Page 1061] forms in the animal kingdom, in the human, and, likewise, in the divine.

From some angles of vision, it might be regarded as the "true form" (which is to be understood occultly as the etheric form of energy) making its presence felt in such a way that it becomes apparent even to the scientist. Students should here remember two things:

First, that in all occult conclusions, it is the body of energy which is dealt with and the subjective life back of the form which is recognised as being of supreme importance.

Second, that the dense objective manifestation, as has been reiterated frequently, is not regarded as a principle at all; the occultist deals with principles alone.

It might be of value here to remind the student also that three things have to be recognised in all manifestation:

First, that the tangible objective exterior, negative, receptive, and occultly unorganised, is without form and usefulness *apart from the inner energy.*

Second, that the "true form" or the force-vehicle energises and produces the cohesion of that which is unorganised.

Third, that the "volatile essence," or the spiritual essential Life, focuses itself in some one point within the "true form."<sup>10</sup>

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<sup>10</sup> *Form*: "The model according to which nature does its external work.—S. D., II, 107; see S. D., I, 619.

1. Divine ideation passes from the abstract to the concrete or visible form.
  - a. The objective is an emanation of the subjective.—S. D., I, 407.
  - b. Impulse is Spirit energy causing objectivity.—S. D., I, 349, 683.
  - c. The Logos renders objective a concealed thought.—S. D., II, 28.
2. Three things required before any form of energy can become objective:—S. D., I, 89.
  1. Privation....Separation. Initial impulse. Energy. Will.
  2. Form....Quality or shape. Nature. Love.
  3. Matter....Objective sphere. Intelligent activity.  
See S. D., III, 561.
3. Life precedes form.—S. D., I, 242.
  - a. The Thinker ever remains.—S. D., II, 28.
  - b. Force of life is the transformation into energy of the thought of the Logos.—See S. D., III, 179.
4. Spirit evolves through form and out of form.—S. D., I, 680.
  - a. Spirit has to acquire full self-consciousness.—S. D., I, 215
  - b. Form imprisons Spirit.—S. D., II, 775.
  - c. The principle of limitation is form.—S. D., III, 561.
  - d. Spirit informs all sheaths.—S. D., I, 669, note.
  - e. Spirit passes through the cycle of Being.—S. D., I, 160.
5. The devas are the origin of form.—S. D., I, 488.  
They exist in two great groups:
  - a. The Ahhi are the vehicle of divine thought.—S. D., I, 70.

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In studying the subject of radiatory activity, we are dealing with the effect produced by the inner essence as it makes its presence felt through the form, when the form has been brought to a stage of such refinement that it becomes possible.

When this realisation is applied to all the forms in all the kingdoms, it will be found possible to bridge the gaps existing between the different forms of life, and the "elements" in every kingdom, and those unifying radiating centres will be found. The word "element" is yet confined to the basic substances in what is called essential matter, and the chemist and physicist are busy with such lives; but their correspondence (in the occult sense of the term) is to be found in every kingdom in nature, and there are forms of life in the vegetable kingdom which are occultly regarded as "radioactive," the eucalyptus tree being one such form. There are forms of animal life equally at an analogous stage and the human unit (as it approaches "liberation") demonstrates a similar phenomenon.

Again, as a planetary scheme nears its consummation, it becomes "radioactive," and through radiation transfers its essence to another "absorbent planet," or planets, as is the case with a solar system also. Its essence, or true Life, is absorbed by a receiving constellation, and the outer "case" returns to its original unorganised condition.

**[Page 1063]**

Under our consideration of the law of radiation, we will first of all take up the topic of the cause of radiation.

a. *The Cause of Radiation.* The student will only be able to get a true view of this matter if he views the subject in a large way. Two aspects of the matter naturally come before his mental vision, both of which must be dealt with if any adequate concept of this subject is to be reached,—a subject which has engrossed philosophers, scientists and alchemists for hundreds of years consciously or unconsciously. We must, therefore, consider:

- a. That which radiates.
- b. That which is the subjective cause of radiation.

It might be very briefly stated that when any form becomes radioactive, certain conditions have been fulfilled and certain results brought about, which conditions and results might be summed up as follows:

The radioactive form is one which has run through its appointed cycles, through its wheel of life, great or small, which has been turned with adequate frequency, so that the volatile life-essence is ready to escape from that form and merge itself in the greater form of which the lesser is but a part. It must be remembered in this connection that radiation occurs when the etheric or true form becomes responsive to certain types of force. Radiation, as it is occultly understood, does not concern itself with the escape from the physical or dense form, but with that period in the life of any living entity (atomic, human or divine) wherein the etheric or pranic body is in such a state that it can no longer limit or confine the

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b. The Army of the Voice.—S. D., I, 124.

They are the sum-total of the substance of the four higher planes and of the three lower.

6. There is a form which combines all forms.—S. D., I, 77, 118.



indwelling life.

Radiation comes about when the internal, self-sufficient life of any atom is offset by a stronger urge, or pull, emanating from the enveloping greater existence of whose body it may form a part. This is nevertheless only true when it is caused by the *pull upon the essential [Page 1064] life by the essential life of the greater form*; it is not due to the attractive power of the form aspect of that greater life. A very definite distinction must here be made. It is the failure to recognise this that has led so many alchemical students and scientific investigators to lose their way, and thus negate the conclusions of years of study. They confuse the impulse of the atom to respond to the vibratory magnetic pull of the more powerful and comprehensive form with the true esoteric attraction which alone produces "occult radiation,"—that of the central essential life of the form in which the element under consideration may have place. It is very necessary to make this clear from the start. Perhaps the whole subject may be clearer if we consider it in the following way.

The atom in a form revolves upon its own axis, follows its own revolution, and lives its own internal life. This concerns its primary awareness. As time progresses it becomes magnetically aware of the attractive nature of that which envelops it on all sides, and becomes conscious of the form which surrounds it. This is its *secondary* awareness but it still concerns what we might, for lack of a better term, call matter. The atom, therefore, has an interplay with other atoms.

Later, the atom in a form becomes aware that it not only revolves upon its axis, but that it also follows an orbit around a greater centre of force within a greater form. This is *tertiary* awareness, and is caused by the magnetic pull of the greater centre being felt, thus causing an urge within the atom which impels it to move within certain specific cycles. This awareness, esoterically understood, concerns itself with substance or with the true form within the objective form.

Finally, the attractive pull of the greater centre becomes so powerful that the positive life within the atom (whatever type of atom it may be and in whatever kingdom) feels the force of the central energy which holds it, [Page 1065] along with other atoms, coherently fulfilling their function. This energy penetrates through the ring-pass-not, evokes no response from what might be called the electronic or negative lives within the atomic periphery, but does evoke a response from the essential, positive nucleus of the atom. This is due to the fact that the essential life of any atom, its highest positive aspect, is ever of the same nature as that of the greater life which is drawing it to itself. When this is felt sufficiently strongly, the atomic cycle is completed, the dense form is dispelled, the true form is dissipated, and the central life escapes to find its greater magnetic focal point.

Through this process (which is found throughout the solar system in all its departments) every atom in turn becomes an electron. The positive life of any atom in due course of evolution becomes negative to a greater life toward which it is impelled or drawn, and thus the process of evolution carries every life invariably through the four stages enumerated above. Within the three lower kingdoms of nature, the process is undergone unconsciously, according to the human connotation of that term; it is consciously passed through in the human kingdom, and in the higher spheres of existence, with an enveloping consciousness which can only be hinted at in the ambiguous term "self-conscious group realisation."

It was in connection with this transmutative process that the alchemists of old occupied themselves, but seldom did they reach the stage wherein it was possible for them to concern themselves with the response of the two types of positive energy to each other, and with the consequent escape of a lesser

positive force to its greater attractive centre. When they did (with a few exceptions) they were brought up against a dead wall, for though they had succeeded in locating the radiating principle in substance, or in the true form, and had managed to pierce through (or to negate) both the dense physical [Page 1066] body and the etheric form, yet they had no perception of the nature of the central force which was drawing the life they were concerned with out of its apparently legitimate sphere into a new realm of activity. Some few did possess this knowledge but (realising the danger of their conclusions) refused to put in writing the result of their investigations.

If students will study the laws of transmutation,<sup>11</sup> as already apprehended, and above all, as incorporated in the writings of Hermes Trismegistus, bearing this in mind, some interesting results might be brought about. Let them remember that that which "seeks liberty" is the central electric spark; that this liberty is achieved first of all through the results brought about by the activity of the "frictional fire" which speeds up its internal vibration; then by the work upon the atom, or the substance of solar fire, which causes:

- a. Orbital progression,
- b. Stimulative vibration,
- c. Awakened internal response,

until finally electric fire is contacted. This is true of all atoms:

**[Page 1067]**

- a. The atom of substance,
- b. The atom of a form whatsoever it be,
- c. The atom of a kingdom in nature,
- d. The atom of a planet,
- e. The atom of a solar system.

In every case the three fires or types of energy play their part; in every case the four stages are passed through; in every case transmutation, transference, or radiation takes place, and the result of the escape of the central positive energy is achieved, and its absorption into a greater form, to be held in place for a specific cycle by the stronger energy.

This process of rendering radioactive all the elements has, as we have seen, occupied students down the ages. The alchemists of the middle ages beginning with the simpler elements and starting with the mineral kingdom sought to find out the secret of the liberating process, to know the method of release, and to understand the laws of transmutation. They did not succeed in the majority of cases because,

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<sup>11</sup> In connection with Transmutation the following ancient formula is of interest. It was the basis of the alchemical work of olden days.

"True, without error, certain and most true; that which is above is as that which is below and that which is below is as that which is above, for performing the miracles of the one Thing; and as all things were from one by the mediation of one so all things arose from this one thing by adaptation.

The Father of it is the sun, the mother of it is the moon; the wind carries it in its belly and the Mother of it is the earth. This is the Father of all perfection, and consummation of the whole world. The power of it is integral if it be turned into earth.

Thou shalt separate the earth from the fire and subtle from the gross, gently with much sagacity; it ascends from earth to Heaven, and again descends to earth; and receives the strength of the superiors and the inferiors—so thou hast the glory of the whole world; therefore let all obscurity fly before thee. This is the strong fortitude of all fortitudes overcoming every subtle and penetrating every solid thing. So the world was created."—*Emerald Tablet of Hermes*.

having located the essence, they had no idea how to deal with it when released, nor (as we have seen) had they any conception as to the magnetic force which was drawing the released essence to itself.

To comprehend the law and therefore to be able to work perfectly with it, the experimenting student must have the ability to release the essence from its form. He must know the formulae and words which will direct it to that particular focal point in the mineral kingdom which stands in the same correspondential relation to the mineral monad as the Ego on its own plane stands to the man who casts off his physical and true forms through death. This involves knowledge only committed to the pledged disciple; if chance students stumble upon the law, and theoretically know the process, they would do well to proceed no further until they have learned how **[Page 1068]** to protect themselves from the interplay of forces. As we well know, the workers with radium, and those who experiment in the world's laboratories, suffer frequently from loss of limb or life; this is due to their ignorance of the forces they are dealing with. The liberated essences become conductors of the greater force which is their magnetic centre, because they are responsive to it, and it is this force which produces the distressing conditions sometimes present in connection with radioactive substances. Every radioactive atom becomes, through this conductive faculty, a releasing agent; and they consequently cause what we call burns. These burns are the result of the process of releasing the essential life of the atom of physical substance being dealt with.

There might here be noted the curious phenomenon, in the human kingdom which is erroneously termed the prolongation of life; it might more truthfully be called the perpetuation of the form. Medical science today strains every effort to retain life in forms diseased and inadequate; these Nature, if left to herself, would long ago have discarded. They thereby imprison the life, and force back the life essence again and again into the sheath at the moment of liberation. In course of time and with more knowledge, true medical science will become purely preventative. It will concentrate its ability on preserving the atomic life of the human atom, and at furthering the preservative protective processes, and the functionary smoothness of the atomic rotary life, thus conducting to the correct following of the human orbital path. But further than that it will not go, and when the course of nature has been run, when the wheel of life has run down, when the hour for liberation has struck, when the time has come for the return of the essence to its centre, then the work will be recognised as completed, and the form discarded. But this will not, however, be possible until the human family has reached a stage **[Page 1069]** when, through pure living and clean thinking, the present corruptions have been eliminated. Men will then function on into old age, or until the Ego, realising the particular work to be accomplished in any one life has been duly worked out, calls in the lower spark of life, and withdraws the central point of fire. This naturally presupposes knowledge and faculties at present lacking.

All these thoughts can be extended to include entire kingdoms of nature, the globes of a chain, the chains themselves, a planetary scheme or a solar system.

The moon is an interesting instance of the transmutative or liberating process practically completed in a globe: the essential life of the human kingdom has withdrawn and found a new field of expression. All animal life has equally been absorbed by a greater centre in another chain. Practically the same can be said of the vegetable kingdom on the moon though there are a few of the lower forms of the vegetable life (of a kind unrecognisable by us) still to be found there; whilst the mineral kingdom is radioactive and the essence of all mineral forms is fast escaping.

In connection with the kingdoms of nature, it must be remembered that their growth and eventual radiation is dependent upon the cyclic purpose of the planetary Logos, and upon the currents of force which play upon His planetary body, and which emanate from other planetary schemes.

All atoms become radioactive as the result of a response to a stronger magnetic centre which response is brought about through the gradual evolutionary development of consciousness of some kind or another. This is known to be true in a small degree in connection with the mineral kingdom though scientists have not yet admitted that radiation is thus caused. Later they will, but only when this general theory which is here laid down in connection with all atoms is admitted by them to be a plausible [Page 1070] hypothesis. Then the goal of their endeavour will be somewhat changed; they will seek to ascertain through clear thinking and a study of the involved analogy what focal points of magnetic energy may be regarded as existing, and how they affect the atoms in their environment. One hint only can here be given. Light upon these dark problems will come along two lines.

First, it will come through the study of the place of the solar system in the universal whole, and the effect that certain constellations have upon it; secondly, it will come through a close study of the effect of one planetary scheme upon another, and the place of the moon in our own planetary life. This will lead to a close investigation of polar conditions in the earth, of the planetary magnetic currents, and of the electrical intercourse between our earth, and the Venusian and Martian planetary schemes. When this has been accomplished, astronomy and esoteric astrology will be revolutionised, and the nature of solar energy as an expression of an Entity of the fourth rank will be appreciated. This will come at the close of this century after a scientific discovery of even greater importance to the scientific world than that as to the nature of the atom. Until that time it will be as difficult to express the hylozoistic conception in terms of exact science as it would be for the sixteenth century ancestor of present humanity to conceive of the atom as being simply an aspect of force, and not objective and tangible. Hence further elucidation will but serve to confuse.

In considering this vast subject of radiation, which is the result of spiral-progressive movement, it might be of interest if I here pointed out that in every kingdom of nature there are certain focal points of energy which, as the aeons gradually sweep along, bring the atomic substance of which all forms in all kingdoms are composed to the point where they become radioactive and achieve [Page 1071] liberation. (The term "liberation" really means the ability of any conscious atom to pass out of one sphere of energised influence into another of a higher vibration, of larger and wider expanse of conscious realisation.)

Broadly speaking, it might be said that:

The *mineral kingdom* is responsive to that type of energy which is the lowest aspect of fire, of those internal furnaces which exert an influence upon the elements in the mineral world, and which resolve these atomic lives into a gradual series of ever-higher types of mineral energy. For instance, the type of energy which plays upon iron ore, or which produces tin, is emanated from a different centre in the body of the Entity informing the mineral kingdom to that which converts the elements into those wondrous jewels, the diamond, the sapphire, the emerald or the ruby. The energy of the particular centre involved is likewise responsive to force originating in the centre in the body of the planetary Logos—which centre depends upon the kingdom to be vivified. In dealing with these kingdoms, therefore, the relations might be briefly indicated—

KINGDOM	PLANETARY CENTRE
a. Human.....	Heart centre.
b. Animal.....	Throat centre.
c. Vegetable.....	Solar plexus.
d. Mineral.....	Spleen.

The planetary egoic centre is, of course, the transmitter to all the others, and it should be borne in mind in this connection that every centre transmits three types of force, with the exception of the spleen which hands on the solar fires, pranic force, pure and simple. Students will eventually ascertain how to group the various types in the different kingdoms according to the type of energy they display in fullest measure, remembering that only in the fourth kingdom, the human, is the highest of the three types (that which produces self-consciousness) [Page 1072] manifesting; in the others it is latent. This will become apparent if the method of lunar individualisation is studied.

The *vegetable kingdom* is responsive to the particular type of energy which produces the phenomenon of water, or moisture. Through the effect of water every higher type of plant life is evolved, and through the combination of heat and water results are brought about which produce new types. The herbal scientist who is producing new species is really occupied with the effect of sex energy in the second kingdom of nature; he will do well to deal with all plant life as energy points responsive to other and greater energy centres. Much will be learned along this line when electricity and colored lights are more freely used in experimental stations. Sex, in the mineral kingdom, or chemical affinity, is the display in that kingdom of the second type of magnetic force; in the vegetable kingdom the same thing can be studied in the seed life, and in the fertilisation processes of all plants. Neptune, the God of the Waters, has a curious relationship to our planetary Logos, and also to the Entity Who is the informing life of the second kingdom.

The *animal kingdom* is responsive to a type of energy which is neither fire nor water but is a combination of the two. They are also the first of the kingdoms on the physical plane to be responsive to *sound*, or to the energy emanating from that which we call noise. This is an occult fact worthy of close attention. The energy emanating from the Entity Who is the informing Life of the third kingdom in nature has five channels of approach, that is five centres. That animating the fourth kingdom has seven, for the mind and the intuition are added. In the second kingdom there are three centres, but their manifestation is so obscure as to seem practically nonexistent to the human mind. In the first or mineral kingdom, the avenue of approach is limited to one centre. [Page 1073] It will be observed, therefore, that the stimulation of magnetic energy proceeds from what might be regarded as jumps, 1-3-5-7. Each kingdom starts with a specific equipment, and during the process of evolution within the kingdom adds to it so that the liberated life enters the next kingdom with its old equipment plus one.

The *human kingdom* is equally responsive to energy. This time it is the energy of fire at its highest manifestation in the three worlds. It must be borne in mind that we are referring to the positive energy of the greater Whole as it affects the lesser *positive* energetic points. We are not referring to form energy.

The atom becomes responsive to form energy or to that which surrounds it. It becomes conscious and then becomes responsive to the force of the *kingdom* in which it is a part. It gradually becomes responsive to stronger influences or to the force emanating from the Entity Who is the life of that kingdom.

Finally, the atom becomes conscious of planetary energy, or responsive to the Heavenly Man Himself. It then transcends the kingdom in which it has been, and is elevated into another kingdom in which the cycle is again repeated.

This can all be expressed in terms of consciousness but in this section we will limit the thought simply to that of energy. In summation it might be said that:

1. The planetary Logos has seven centres, as has man.
2. The informing Life of the animal kingdom has five centres, and the animal kingdom has five prototypes on the archetypal plane, whereas man has seven prototypes.
3. The informing Life of the vegetable kingdom has three centres of force on His Own plane, and there are, therefore, but three basic types of plant life. **[Page 1074]** All that we know are but differentiations of those three.
4. The informing Life of the mineral kingdom works through one centre.

b. *Radiation in the Five Kingdoms.* We have seen that the cause of radiation is the response of the positive life in any atom to the attractive power of the positive life in a greater atom. Expressed in other words, we might say that the deva life of any atomic form proceeds with its evolution, and by a series of "releases" transfers itself during the manvantaric cycles out of one kingdom into another until every atom has achieved self-determination, and thus the purpose of the Heavenly Man for any particular mahamanvantara is satisfactorily accomplished. As might be expected, therefore, when the subject is viewed as a whole and not from the standpoint of any one kingdom, there are in the evolutionary process five major at-one-ments.

1. At-one-ment with the mineral kingdom.
2. At-one-ment of the mineral monad with the vegetable kingdom.
3. At-one-ment of the vegetable monad with the animal kingdom.  
The progressive life has now made three at-one-ments or expanded its realisation three times.
4. At-one-ment with the human kingdom.
5. At-one-ment with the Heavenly Man or with the great planetary life.

Along these five stages, one of them is considered in this solar system to be the most important, and that is the at-one-ment with the human kingdom. For this particular greater cycle, the goal of evolution is man; when individualisation is achieved and self-determination is awakened, the Monad or Divine Pilgrim has attained that which expresses the logoc purpose most perfectly. The **[Page 1075]** later stages but set the crown upon the victor, and the final at-one-ment with the divine Self is but the consummation of the fourth stage. Students will find it of interest to work out the correspondence between the five initiations and these five unifications. There is a close connection between the two. By understanding the laws of the different kingdoms, much can be learned anent the conditions



governing the five Initiations. It will be found that the initiations mark stages in response to contact and to realisation which have their interesting germs in the five kingdoms.

It might here be pointed out with propriety that radiation is the result of transmutation; transmutation marks the completion of a cycle of rotary-spiralling activity. No atom becomes radioactive until its own internal rhythm has been stimulated to a point where the positive central life is ready for the imposition of a higher vibratory activity, and when the negative lives within the atomic periphery are repulsed by the intensity of its vibration, and are no longer attracted by its drawing qualities. This is due to the coming in and consequent response to the magnetic vibration of a still stronger positive life which releases the imprisoned central spark and causes what might from some aspects be called the dissipation of the atom. This process, nevertheless, in the majority of cases covers such a vast period of time that the human mind is unable to follow the process.

The radioactive period is much the longest in the mineral kingdom, and shortest of all in the human. We are not concerned with radiation in the spiritual kingdom at the close of the mahamanvantara, so no comment will here be made.

It is interesting to note that during this round, owing to planetary decision, the process of producing human radiation or "release" is being artificially stimulated through the method which we call initiation, and the **[Page 1076]** short cut to intensive purification and stimulation is open to all who are willing to pass through the divine alchemical fire. Simultaneously, in the other kingdoms of nature a process somewhat similar in kind though not in degree is being attempted. The tremendous manipulation of ores, the scientific work of the chemist, and scientific investigation is analogous in the mineral kingdom to the world processes which are being utilised to liberate the human spark. Out of the chaos and turmoil of the World War, for instance, and the weight of metal undergoing violent disintegration the mineral monad emerged as from an initiatory test, incomprehensible as this may seem. It will be apparent that a great simultaneous movement is on foot to produce more rapid radiation in all the kingdoms of nature so that when the cycle is run the process of planetary radiation may be consummated. This intensive culture is not proceeding upon all the planets but only upon a very few. The others will run a longer cycle. The initiatory cultural process which has in view the stimulation of magnetic radiation or transmutation is but an experiment. It was tried first on Venus, and on the whole proved successful, resulting in the consummation of the planetary purpose in five rounds instead of seven. This was what made it possible to utilise Venusian energy upon the Venus chain and the Venus globe of our scheme and thus cause the phenomenon of forced individualisation in Lemurian days. It was the intensive stimulation of the third kingdom of nature during the third root race which artificially unified the three aspects. The process of stimulating through the medium of Venusian energy was really begun in the third round when the triangle of force was completed, and ready to function. It is this factor which occultly makes the third Initiation of such tremendous importance. In it the human triangle is linked, the Monad, the **[Page 1077]** Ego and the personality, or Venus, the Sun and the Earth are symbolically allied.

Enough has here been indicated to give the student room for thought, though one more word in this connection might be added. In the potentially radioactive qualities of the four kingdoms of nature with which we are most concerned will be found an interesting analogy to the functions of the four planetary schemes which (in their totality) form the logocic quaternary. This applies also in a lesser degree to the four chains which form the planetary quaternary. All have to become radioactive and all their principles have to be transmuted and the form for which they are responsible transcended.

When the subject of radiation is more completely comprehended, it will be found that it demonstrates one more instance of the unity of all life, and furnishes one more corroborative indication of the synthetic nature of the entire evolutionary process. In every instance that which radiates from each kingdom of nature is one and the same. The radioactive human being is the same in nature (differing only in degree and in conscious response) as the radioactive mineral; in every case it is the central positive life, the electric spark or that which is its correspondence, which radiates. There are, therefore, seven correspondences in this connection in the solar system, seven types which radiate, or seven classes of entities which demonstrate ability to transcend their normal motion and to transfer themselves into some greater sphere in due course of evolution. These are:

1. The mineral monad of the mineral kingdom, or the central positive nucleus in all atoms and elements.
2. The monad in the vegetable kingdom, or the central positive life of every plant and vegetable growth.
3. The monad in the animal kingdom or the positive life of each type.

**[Page 1078]**

4. The human Monads in their myriads of groups.
5. The Monad of any particular type, or form.
6. The planetary Monad, the sum total of all the lives within a planetary scheme.
7. The solar Monad or the sum total of all lives in the solar system.

Each of these is first rotary in its activity, or self-centred; later each simultaneously with its original motion demonstrates spiral-cyclic activity. Thereby it becomes "aware" of form, and finally becomes radioactive. During this final period it transcends the form, and escapes from out of it, becoming thus conscious of, and able to participate in, the activity of the still greater enveloping whole.

*c. Radiation and Cyclic Law.* Scattered throughout this *Treatise*, are numerous indications of the cyclic nature of this phenomenon, and students should bear in mind that in all which concerns radiation, as in all else, there will be periods of quiescence, and periods of intensified activity. This will be seen quite clearly in connection with the fourth kingdom of nature. A period of radioactivity is being entered upon now in which men and women will achieve a larger realisation; they will begin to transcend their human limitations, and to enter the fifth kingdom one by one, and unit by unit. This period, as far as the larger cycle is concerned, began when the Door of Initiation was opened in Atlantean days, but many lesser cycles have occurred, for the influx into the fifth kingdom is equally governed by cyclic law, by periodic ebb and flow. At the close of the fourth root race there was a period of distinctive radioactivity, and many hundreds of men passed out of the fourth Creative Hierarchy into another and a higher one. Many posts held hitherto by Venusian Entities were vacated in order that our humanity might occupy them, and a vast interchain **[Page 1079]** radiation went on as many of the Kumaras and certain lesser existences quitted our earth chain, and entered upon subtler, and more advanced work. Then the activity gradually ebbed until a recurring cycle brought in influences which produced a new

radiation, though not of such a strength as in the preceding period.

Another period of radioactivity occurred during the time of the Buddha and many achieved Arhatship in those days. That period was the highest point of what is occultly termed "a cycle of the third degree," and a similar degree of radiatory activity has not been reached since that time. Human radiation of a very slight nature was felt about the time of Christ, but it only lasted for a couple of hundred years, and though individuals here and there have since achieved the goal, yet no large numbers have passed successfully through the fires of transmutation, and thus transcended the fourth kingdom. The cycle is again on the upward turn; about the fourteenth century the human kingdom began to be noticeably radioactive, and we are on the way to the fulfilment of a "cycle of the second order" or of a period of transcendence of a still greater activity than in the time of the Buddha. It will become demonstrably great when certain conditions have been fulfilled.

First, when the present world chaos has subsided. Next, when the present generation has consummated its work of reconstruction. Third, when the coming great Lord has entered upon His mission upon earth, thereby increasing the vibration in every kingdom of nature, but particularly in the second and fourth.

Fourth, when the movement, inaugurated at the close of each century by the Trans-Himalayan Lodge is under way, and the psycho-scientific Egos who are its agents have made their presence felt.

Finally, when a movement is instituted by the Lodge, working in connection with the fourth root race; it will [Page 1080] also be part of the stimulative process, and will result in the rendering radioactive of some of the foremost thinkers of that race. It will be their day of opportunity, and so great is the importance attached to this that a Member of the Lodge, Confucius as he has been called in the past, will incarnate in order to superintend the work. The preliminary steps are being taken now, and Egos are coming in who will endeavour to direct the energies of this race on to the right line though the peak of the cycle of stimulation will not be until the middle of the next century. It is needless for me to point out that all such movements are first felt as disturbing, and only when the dust of turmoil, and the noise of clashing forces have died away will *purpose* be seen emerging. This is very apparent in Russia at the present time.

A great factor and one that it is hard to explain so that the average thinker can understand it is the cyclic coming in of egos who are at a point in evolution where they are ready for their first radioactive life. In one great department of hierarchical endeavour all egos are divided into two groups, according to their cycle and according to their type of energy. These grades are in turn subdivided according to the quality and the vibratory effect to be induced upon any one kingdom of nature by their united, or single, incarnation. This might be illustrated by pointing out that by the gradual coming in of human beings who are vegetarians by natural inclination and by the appearance of egos who are interested specifically in the welfare and nurture of the animals (as is the case so noticeably now) we have the cyclic appearance of a whole group of human units who have a definite karmic relation to the third kingdom. This relation is of a kind differing in specific detail from the meat-eating, and oft inhuman, groups of the past five hundred years.

It might be of profit and of interest if we here enumerated some of the occult terms applied to some of these [Page 1081] differentiated groups, remembering that we are only touching upon a few out of a vast number, and only name those the terminology of which conveys information and educational

benefit to the student:

1. The units of inertia,
2. Atoms of rhythmic centralisation,
3. Units of primary radiation,
4. The sons of heavy rhythm,
5. The points of fiery excellence (a name given oft to magnetic, highly-evolved types),
6. Tertiary points of secondary fire,
7. Magnetic flames (given to chelas and initiates of certain degrees),
8. Positive sons of electricity,
9. Rotating units of the seventh order,
10. Points of light of the fourth progression,
11. Electric sparks,
12. Units of negative resistance,
13. The equilibrated atoms.

Many more names might be given but these will suffice to indicate the general nature of these energy summations, under which all the members of the human family are gathered and placed according to:

- a.* Their rhythm,
- b.* Their quality,
- c.* Their heat,
- d.* Their light,
- e.* Their magnetic influence,
- f.* Their radiation,
- g.* Their activity.

This tabulation is but an extension of the major one which grouped all Egos under the divisions of colour, sound and vibration. A similar enumeration has also grouped the atoms in the other kingdoms of nature, and **[Page 1082]** even the Dhyān Chohans of the highest rank find their place in the hierarchical archives of this fifth (or third) department.

A cyclic tabulation is of equal interest but is of a totally different nature, carrying to the initiated and intuitive investigator many hints of an evolutionary and historical value. Again we might append a brief epitome of some of the expressions used and of some of the names under which human beings are grouped in the archives of this the seventh department:

1. Units of the fire-mist stage,
2. Points of lunar origin,
3. Sons of the sun,
4. Devas of the fourth degree,
5. Flames from interplanetary spheres,
6. Atoms from the crimson sphere—a reference to certain Egos who have come to the earth from the planetary scheme whose note is red,
7. The successful Vyāsians,
8. The points in the third planetary petal, and groups of others related to the twelve petalled planetary lotus,

9. The lovers of low vibration,
10. The rejectors of the eighth scheme,
11. The points of triple resistance,
12. The followers of the ARHAT,
13. The cyclic sons of peace,
14. The recurring sons of war,
15. The specks within the planetary eye,
16. The recognised points within the chakras. These naturally exist in ten groups.

Each name conveys to the mind of the initiate some knowledge as to the place in evolution of the Monad concerned, the nature of its incarnations, and its place in cyclic evolution.

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The same method of grouping is used in connection with all the kingdoms though only in the case of the fourth and the fifth kingdoms are individual atoms dealt with; the tabulations and records for the other kingdoms are concerned with groups. When a group is known, the nature, vibration, and rhythm of the atom within that group is immediately apparent.

## IV. THE TURNING OF THE WHEEL<sup>12</sup>

We come now to the consideration of another point, and one of very real moment; it emerges out of what we have been saying anent cycles and is the basis of all periodic phenomena. One of the most elementary of scientific truths is that the earth revolves upon its axis, and that it travels around the sun. One of the truths less recognised, yet withal of equal importance, is that the entire solar system equally revolves upon its axis but in a cycle so vast as to be beyond the powers of ordinary man to comprehend, and which necessitates mathematical formulae [Page 1084] of great intricacy. The orbital path of the solar system in the heavens around its cosmic centre is now being sensed, and the general drift also of our constellation is being taken into consideration as a welcome hypothesis. Scientists have not yet admitted into their calculations the fact that our solar system is revolving around a cosmic centre along with six other constellations of even greater magnitude in the majority of cases than ours, only one being approximately of the same magnitude as our solar system. This cosmic centre in turn forms part of a great wheel till—to the eye of the illumined seer—the entire vault of Heaven is seen to

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<sup>12</sup> Man must understand the nature of the wheel in which he is turned, called in Sanskrit the wheel of Samsara. This latter word derived from the root Sru, to move, indicates a motion wheel or the great wheel of changing life in which the human entities have been called upon to work and which must never be abandoned out of compassion for man and in obedience to the law of oneness which connects the many, in the opinion of all true yogees and Sri Krishna. The Teacher gives the nature of the samsaric wheel in a certain peculiar way which deserves to be thought over by you all. He says "all bhootas spring up from food and food from Parjanya or rain. Rain comes out of yagna and yagna out of Karma. Karma is out of the Veda and Veda is of the Eternal." Here you see a Septenary gamut is given with the bhoota (or manifested form) at one end and the eternal substance unmanifested to us at the other end. If we divide this seven according to the theosophical plane of a lower four dominated over by a higher triad, we get form, food, rain and yagna as the lower four and karma, Veda and eternal substance as the higher triad. The eternal substance that pervades all space, worked on by the world song and giving rise to all the laws of karma that govern the development of the world, develops a lower four and this four is started by yagna—the spirit of evolution that connects the higher and lower or in Puranic fashion, the spirit that seeks to add to the harmony of the unmanifested by giving it a field of disharmony to work upon and establish its own greatness. This spirit of yagna in its way to produce the manifested form gives rise to the Parjanya or rain. The word Parjanya is applied to rain and often times to a spirit whose function is to produce rain.—*Some Thoughts on the Gita*, p. 127.

be in motion. All the constellations, viewing them as a whole, are impelled in one direction.

The old Commentary expresses this obscure truth as follows:

"The one wheel turns. One turn alone is made, and every sphere, and suns of all degrees, follow its course. The night of time is lost in it, and kalpas measure less than seconds in the little day of man. Ten million million kalpas pass, and twice ten million million Brahmic cycles and yet one hour of cosmic time is not completed.

Within the wheel, forming that wheel, are all the lesser wheels from the first to the tenth dimension. These in their cyclic turn hold in their spheres of force other and lesser wheels. Yet many suns compose the cosmic One.

Wheels within wheels, spheres within spheres. Each pursues his course and attracts or rejects his brother, and yet cannot escape from the encircling arms of the mother.

When the wheels of the fourth dimension, of which our sun is one and all that is of lesser force and higher number, such as the eighth and ninth degrees, turn upon themselves, devour each other, and turn and rend their mother, then will the cosmic wheel be ready for a faster revolution."

It will, therefore, be apparent that the power of man to conceive of these whirling constellations, to measure their interaction, and to realise their essential unity is not as yet great enough. We are told that even to the [Page 1085] liberated Dhyan Chohan the mystery of that which lies beyond his own solar Ring-Pass-Not is hid.

Certain influences indicate to Him and certain lines of force demonstrate to Him the fact that some constellations are knit with His system in a close and corporate union. We know that the Great Bear, the Pleiades, Draco or the Dragon are in some way associated with the solar system but as yet He knows not their function nor the nature of the other constellations. It must also be remembered that the turning of our tiny systemic wheel, and the revolution of a cosmic wheel can be hastened, or retarded, by influences emanating from unknown or unrealised constellations whose association with a systemic or a cosmic Logos is as mysterious relatively as the effect individuals have upon each other in the human family. This effect is hidden in logic karma and is beyond the ken of man.

The wheels in order of their importance might be enumerated as follows:

*The wheel of the universe*, or the sumtotal of all stars and starry systems.

*A cosmic wheel*, or a group of seven constellations. These are grouped according to:

- a. Their magnitude,
- b. Their vibration,
- c. Their colour,
- d. Their influence upon each other.

These cosmic wheels, according to the esoteric books, are divided into forty-nine groups, each comprising millions of septenary constellations. For purposes of study by the Adepts, they are each known by a symbol, and these forty-nine symbols embody all that can be apprehended anent the size, magnitude, quality, vibratory activity, and objective of those great forms through which an Existence is experiencing. The Chohans of high degree [Page 1086] know the forty-nine sounds which give the



*quality* of the consciousness aspect of these great Beings Who are as far removed from the consciousness of our solar Logos as the consciousness of man is removed from that of a crystal. The knowledge thus appreciated by the Chohans is naturally but theoretical and conveys only to their relatively limited consciousness the general nature of the group of constellations, and the force occasionally emanating from them which has at times to be taken into calculation. For instance, the interest awakened in the public mind lately by the giant star Betelgeuse in the constellation of Orion is due to the fact that at this particular time there has been an interplay of force between our tiny system and this giant one, and communication between the two informing Existences.

*Systemic wheels* or the atomic life of individual constellations. These again are divided into 343 groups, known to the Adept again through a series of characters forming a word which—through its ideographic nature—conveys essential information to the Adept. The ideograph for our solar system may in part be disclosed—not the characters themselves but a digest of that for which the characters stand. Our solar system is disclosed as being:

- a.* A system of the fourth order, having its force centres upon the fourth cosmic plane, and making its objective manifestation from the fourth systemic plane, via the fourth subplane of the systemic physical plane.
- b.* Blue in colour, esoteric orange and green.
- c.* A system which is occultly known to the Adept as "in an airy sign in which the Bird can fly."
- d.* A system formed of "three fires which form a fourth."
- e.* A system in which the Bird has "four tail feathers" [Page 1087] and hence can occultly "mount to a higher plane and find its fifth."
- f.* A system which has four major cycles, and minor periods of manifestation which are multiples of that figure.
- g.* A system which in the alchemical phraseology of the Masters is viewed as being "a product of the fourth; the fourth itself in process of transmutation; and the living stone with four shells." All this can be seen at one glance by the Master who has the ideographic word before Him. Other ideograms are available for His use which give Him the immediate information as He studies the influences contacting our solar system.

*Planetary wheels.* For these there are ten modes of expression.

*Chain wheels,* called in some of the books rounds.

The revolution of any one globe.

The cycle of the three worlds.

The wheel of a plane.

The revolution or cyclic appearance of a kingdom in nature. This applies within a scheme but only to the four kingdoms in objective appearance.

The revolution of a planetary centre producing monadic appearance.

The monadic wheel, or the periodic appearance of units of the fourth Creative Hierarchy. Thus we pass down the scale through all the kingdoms and forms till we arrive at the tiny revolution of an atom of substance.

In concluding our remarks concerning the diverse wheels of the universe, we will touch with brevity upon the "wheels" which concern the human monad. This is a subject but little dealt with as yet, though a few words have been spoken anent the egoic wheel.

It must be borne in mind that the evolution of the [Page 1088] Monad is a much more intricate thing than appears in the books as yet given to the public. In those books the development of consciousness and its transition through the kingdoms of nature are the points dwelt upon. Yet there have been earlier cycles which it will be only possible to comprehend as the history and evolution of the planetary Logoi become gradually revealed. They are parts of His body of manifestation, cells within that greater vehicle, and thus vitalised by His life, qualified by His nature, and distinguished by His characteristics. This will take the history, therefore, of a Monad back to the earlier kalpas. Such history it is not possible to reveal, and no purpose would be served by such a revelation. The fact only can be touched upon as it must be considered along general lines if the true nature of the Self is to be accurately known.

We might consider that the Monad of the human being passes through cycles analogous to those through which the Heavenly Man travels. There is, first, the vast cycle of unfoldment through which a "spark" passes. This covers the period of three major solar systems—that preceding this one, the present, and the succeeding one. In these three, the totality of the cosmic Past, Present, and Future, embodying the three aspects of the divine Life of the solar Logos, are carried to the point of perfection in an individualised Monad. It must be remembered that in this solar system, for instance, certain developments are only recapitulations of evolutionary processes undergone in an earlier solar system; the clue to this lies in the consideration of the manasic or mind principle. The solar Angels, the intelligent individualising factor, were (from certain angles of vision) the product of an earlier system, and only waited for the time in the present system when the forms in the three kingdoms had reached the point of synthetic development which made it possible for them to be impressed and influenced from on high. We [Page 1089] have in this concept an idea analogous to the entering in of those Monads, during Atlantean days, who, having individualised upon another chain, tarried in the inter-planetary spaces until earth conditions were such that the occupation of adequate forms became possible. The correspondence is not exact but is indicative of the truth. The vast cycle of unfoldment (which rendered later evolution possible) preceded this solar system, and might be regarded as the monadic correspondence to a cosmic wheel. In the old Commentary this point of development is hinted at in the words:

"The fifth did not appear as the product of the present. The five spokes of that wheel had each a cycle of development, and one in which they were welded at the centre."

The Monad has cycles analogous, though on a miniature scale, to those of the one Life Who permeates and animates all lesser lives.<sup>13</sup> Certain of these cycles cover periods of time so vast, and so long past, that their history can only be conveyed to the investigating Adepts through the medium of sound and symbol. The details of that development are lost in the night of other kalpas, and all that can be seen

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<sup>13</sup> Bible. I Peter 2:4.

are the *results*,—the cause must be accepted as existing, though for us remaining inexplicable until the higher initiations are taken.

In the fact of the turning of the monadic Wheel covering the period of three solar systems, lies hid the mystery of monadic self-will, and the secret as to why some of the Monads refused to incarnate, whilst others "fell," and thus proceeded along the present lines of evolution. They refused to incarnate because of internal group conditions brought about through the evolutionary processes of the past kalpas. It will, therefore, be apparent that the question of what constitutes sin and evil is far more intricate than even appears upon the surface. From our [Page 1090] limited vision, it appears to be "sin" to fall into incarnation, and equally sin or self-will, self-satisfaction, to remain unevolved upon the higher planes. Yet both groups followed the law of their being, and the solution of the mystery lies in that which is to come.

If the student will with care meditate upon the fact that the three lower planes—the mental, the astral, and the physical—form the dense physical body of the planetary Logos and are, therefore, no principle, it will become apparent to him that through necessity certain units or cells in the body are more active in space and time than others. He must also bear in mind that groups of Monads come into incarnation according to which centre in a Heavenly Man of a particular planetary scheme, or which centre of the solar Logos, is in process of vivification or cyclic activity, and that certain of the centres of a solar Logos *and this particular solar system* are in a condition of partial pralaya through the process of the absorption of the lower solar life forces by the centres of higher vitality. Again, he must remember that the entire aspect of the Divine Life is not intended to reach its full unfoldment at any time in this solar system but must wait for the vitalising impulses of a later. This is due to the fact that there exist in this solar system effects of causes originating in earlier kalpas or—to word it otherwise—the karmic seeds of earlier logic activities.

Our solar Logos has not yet attained true rhythm, but for millenia of cycles the equilibrising process must go on. Nor has our planetary Logos achieved equilibrium, and the even balancing of forces, therefore until His point in evolution and His objective vision is known and it is known also which centre in the solar body is vitalised by His life, it will be the part of wisdom to refrain from dogmatic assertion, and a too free utterance in connection with incarnating, and non-incarnating, Monads. All are turning upon the monadic cosmic wheel; each is being [Page 1091] swept into some form of activity upon the lesser revolution of this particular systemic wheel, but not all in any particular cycle are to be found revolving upon a specific planetary wheel. Many wait for development and for more appropriate seasons in interplanetary spaces, and some must wait until the entering in of a new mahamanvantara. Students should bear carefully in mind the words of H. P. B. where he tells students of the *Secret Doctrine* that the stanzas and their Commentary deal primarily with our particular planetary Logos. This is oft forgotten.

It may interest students to know that there are certain colours, veiling these groups of non-incarnating Monads, at present totally unknown to humanity. These will sweep into the consciousness of the human being in another solar system, or after the taking of the sixth Initiation. All that we have on earth are reflections of the true colours, and likewise the reflection of the lowest aspect.

Every colour in the cosmos exists in three forms:

1. The true colour.
2. The illusory appearance of the colour.
3. Its reflection.

The reflection is that with which we are familiar; the appearance, or that which veils the reality, is contacted and known when we see with the eye of the soul, the Eye of Shiva, and the true colour<sup>14</sup> is contacted after the fifth kingdom has been passed through, and group consciousness is merging in that of the divine. Students will, therefore, note that the monadic cosmic wheel can be [Page 1092] visioned in terms of "true colour," and is seen by the illumined seer as the combined blending of the primary colours of the three solar systems.

The monadic systemic wheel, which concerns this solar system alone, is distinguished by being the totality of the seven colours of the seven Heavenly Men, and from the vision of the adept of the fifth Initiation is the sumtotal of the primary colours of the egoic groups of the differing planetary schemes.

The monadic planetary wheel, which concerns the particular group of Monads incarnating in a particular scheme, is seen by the seer as the blending of egoic groups, but with the difference that the colour is a dual one, and the colouring of the personality ray of the incarnating Ego is also seen.

The egoic cycle, or the turning of the wheel of the incarnating Ego, is of the most practical interest to man, and has already been somewhat dealt with. For purposes of clarity and elucidation, this wheel may also be seen as turning in three cycles and as making three kinds of revolutions, covering varying periods of time.

There is first, *the Wheel of the chain*, or the cycling of the Monad around an entire chain, and its passage through all the globes and kingdoms. The consideration of this is complicated by the fact that in any particular chain, the Monads seldom begin and end their evolution; they seldom emerge, pass through their cycle and achieve their objective. It is not possible to dissociate a chain from its preceding or succeeding chain. Many Monads who achieved self-consciousness in the moon chain only entered into renewed activity in the middle of the fourth root race; others, who have individualised on this earth, will not succeed in reaching their goal upon this planet. There is here a correspondence to systemic evolution, and there is an analogy between the Monads who refused to [Page 1093] incarnate and the Egos who were unable to take bodies in the Lemurian or third root race.

There is next, *the Wheel of a globe*, or the process of evolution upon any particular globe. The student must bear in mind that the Monad, after planetary dissolution, passes the time between incarnations on other and subtler globes, which are the correspondence to the interplanetary and intersystemic spheres.

There is also, *the Wheel of a race*, or the lesser cycle of incarnations—forming a definite series—wherein the incarnating Monad cycles through a number of lives in a particular race.

All these cycles of periodic manifestation are concerned primarily with the appearance, or the

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<sup>14</sup> *Colour*.—Originally meant a "covering." From root "celare" to cover or hide. Also Occultare, to hide.

Symbology of colours. The language of the prism, of which "the seven mother colours have each seven sons," that is to say, forty-nine shades or "sons" between the seven, which graduated tints are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the initiate. Of these letters each septenary is absorbed by the mother colour as each of the seven mother colours is absorbed finally in the white ray, Divine Unity symbolised by these colours.

manifesting of the "sparks" upon one or other of the three planes in the three worlds, or in some part of the physical body of the planetary Logos. The lesser cycles deal with this; the greater turning of the wheel concerns also the appearance, or flashing forth, of the sparks in the planetary or systemic etheric body, or on the four higher planes of our solar system. We can picture to ourselves the glory of this concept; the downpouring of the streams of fiery sparks; their flashing forth into points of intensified fire as they meet conditions which produce occult "ignition"; and the constant circulation of the forty-nine fires constructed of the sixty thousand million human Monads and the countless streams of deva monads: fire on every side—a network of fiery rivers of living energy, focal points of intensified brilliancy and everywhere the sparks.

There are a few more remarks to be made anent the turning of the various wheels, and we can then take up the consideration of motion and the sheaths.

Within all those wheels which we have enumerated, are many lesser wheels all governed by the same laws, actuated by the same three forms of activity, and all (in their totality) forming one great whole. It will be apparent [Page 1094] to all conscientious students that the founders of the symbolical method managed to convey in the symbol of the wheel an idea of the triplicity of all atomic activity:

- a. The central point of active-----the hub.  
positive force
- b. The negative stream of life -----the radiating spokes.
- c. The sphere of activity itself, -----the circumference of the wheel.  
the effect of the interplay  
of these two

If the student can picture those wheels in activity, if he can visualise all parts of the wheel as composed of lesser living wheels, and if he can work into his picture a hint of the interplay of all these fiery essences, coloured with certain predominant hues, he will become aware of conditions, and see before him a picture which is ever apparent to the illuminated seer. If, before doing this, he can vision the whole of the systemic wheel as in a constant state of circulation, in which the tiny lesser lives are impelled by the force of the central solar life to pass throughout the extent of the wheel so that they come in contact with all parts of the wheel, and are impressed by all the varying types of "power-substance," then the general nature of the method can be somewhat ascertained. We use the term "motion," but what do we really mean? Simply, and literally, the manifestation of the energy generated through the bringing together of certain aspects of energy, and the triple result thereby produced; the activities resulting from this stream of dynamic electrical energy, emanating from some centre, which sweeps into response all that it contacts, and which holds the responsive units in some form or another.

From the occult standpoint, all that manifests is spheroidal in form, and is appropriately called a wheel, yet (in dense physical manifestation) the forms are diverse, and many, and unless etheric vision is present, the spheroidal forms of all lives are not apparent. How can this [Page 1095] be explained? There are three major reasons for this illusion, and these we might here touch upon, finding in the word "illusion"<sup>15</sup> the key to the mystery.

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<sup>15</sup> Maya or Illusion. The word Maya is one which has to be properly understood by you in order that you may catch the spirit of the ancient philosophy. The derivation that is given for the word is Ma + Ya or not that. Maya is therefore a power that makes a thing appear as what it is not, or a *power of illusion* that arises out of limitation in the ancient concept of a true unity periodically appearing as multiplicity by the power of Maya that coexists with that unity.

We have been told in connection with the dense physical body that it is not considered a principle and is not (in this second solar system) expressing those qualities which are characteristic of the solar Logos and His present incarnation. We are told, further, that the grosser dense forms of substance, all that is objective and tangible upon the physical plane, are vibrating to a key which is characteristic of the preceding system, being a left-over (if so it might be expressed) of an earlier kalpa.

These two points must be carefully borne in mind and latitude allowed for them, when endeavouring to express the truth anent motion. Therefore, a number of the atoms of matter are as yet governed by an internal life which has for its main, distinctive feature, the faculty of a much closer adhesion, and a decisiveness of grouping that is inherently characteristic of the present body of manifestation of the solar system. We must remember when considering this, that all that is dense and gross in all forms, concerns only those forms on the three lower subplanes of the lowest systemic planes; the forms are constructed of matter of all the planes, but the percentage of gross matter is as we can plainly see but small. Interaction for the mineral monad exists, and completely negatives the vibration of the three lower subplanes of the physical plane; it passes eventually into forms which are more closely allied to the "true form."

The mineral monad has a problem slightly at variance with that of the other kingdoms, for it is specifically an [Page 1096] expression of the lives which were classed as the failures of a previous solar system, and which were doomed to immerse themselves in the forms of the mineral kingdom. Liberation for man comes when he succeeds in freeing himself from the vibration of the three lower planes of our solar system, from that part of the logico manifestation which constitutes His *dense* body, and which He does not therefore regard as a principle. It will, consequently, be apparent that there is a correspondence worthy of study to be found in the relation between the mineral monad, a human being, and a solar Logos. Viewing these three as an esoteric triplicity much light may be gained by meditation upon them as

- a. The residual vibration of system 1,
- b. The medial point of activity of system 2,
- c. The subjective energy of the present system.

In the comprehension of this, and in the realisation that there are forces present in nature which are in the nature of left-overs, we have the clue to much of the puzzling side of manifestation, to the cruelty and death, the suffering, and the agony which are seen in the vegetable and animal kingdoms. In the term animal kingdom I include man's physical body. We have also the clue to some aspects of the left hand Path, and a clue to the problem of the basic cause of the appearance of such existences as black magicians. Just as no human being can escape the effects of energy generated by him in an early life, so the solar Logos Himself is working out and so held back by influences which are the result of His earlier activities in System 1.

The dense physical forms are an illusion because they are due to the reaction of the eye to those forces about which we have been speaking. Etheric vision, or the power to see energy-substance, is true vision for the human being, just as the etheric is the true form. But until [Page 1097] the race is further evolved, the eye is aware of, and responds to the heavier vibration only. Gradually it will shake itself free from the lower and coarser reactions, and become an organ of true vision. It might be of interest here to remember the occult fact that as the atoms in the physical body of the human being pursue their



evolution, they pass on and on to ever better forms, and eventually find their place within the eye, first of animals and then of man. This is the highest dense form into which they are built, and marks the consummation of the atom of *dense* matter. Occultly understood, the eye is formed through the interplay of certain streams of force, of which there are three in the animal, and five in the human being. By their conjunction and interaction, they form what is called "the triple opening" or the "fivefold door" out of which the animal soul or the human spirit can "look out upon the world illusion."

The final reason why the spheroidal true form of everything is apparently not seen on the planet can only at this stage be expressed through a quotation from an old esoteric manuscript in the Masters' archives:

"The vision of the higher sphere is hidden in the destiny of the fourth form of substance. The eye looks downwards and, behold, the atom disappears from view. The eye looks sideways and the dimensions merge, and again the atom disappears.

Outward it looks but sees the atom out of all proportion. When the eye negates the downward vision, and sees all from within outwards, the spheres again will be seen."

## V. MOTION AND THE FORM-BUILDING IMPULSE

### *1. Motion and the Mental Sheath.*

In the first section of this treatise we dealt somewhat with various phases of activity when considering "fire by friction," and the fiery motion of substance itself. We will only touch on some further aspects of the matter, for it is necessary that the student should bear in mind certain [Page 1098] things. He should endeavour to ascertain the relationship between the universal mind (or the systemic mind) and cosmic mind, and seek to comprehend the purpose of the mental sheath, which is one of the most interesting of the various bodies on account of its fiery gaseous constitution. He should also seek to bring about through meditation that mental control and alignment which will result in stabilisation, and a responsiveness to causal impression. This will lead to the transmission of egoic instruction to the man on the physical plane.

Certain points in connection with the mental sheath require emphasising, though it is not our purpose to do more than call attention to their nature. Under the law of correspondence, the student should be able to arrive at certain conclusions and judge wisely the assignment of purpose and place to the particular set of lunar pitris who form the vehicle.

The mental body is composed of only four types of essence, whereas the astral body and the physical are formed of seven types. The devas who compose this body are grouped together as "the cohorts of the fourth order" and have a close connection with that group of cosmic Lives who (through the impress of their influence upon solar matter) are responsible for the fact that our solar system is a system of the fourth order. This group of Lives is manipulated and controlled, in the macrocosmic sense, from cosmic mental levels via the central spiritual sun, and through what is called in esoteric parlance "the fourth solar cavity." If students will meditate upon the nature of the human heart and its various divisions, and particularly upon one of the valves, light upon this complex problem may be forthcoming. There is a constant inflow of energy from these great Entities on cosmic mental levels; this inflow is the very life itself of the solar units who are the sumtotal of the four lower subplanes of the mental plane, and consequently the life [Page 1099] of the individual units who form the mental

bodies of all human beings.

It will be apparent to all careful students that on all the planes, the fourth subplane has a peculiar and close relation to the fourth Creative Hierarchy, that of the human monads, and this is peculiarly the case in connection with the mental body. Through the medium of the plane number (five), and the subplane number (four), the possibility of initiation for the human being becomes a fact and that particular form of activity which distinguishes his progress is brought about. There are, therefore, two main streams of energy responsible for the form of the mental sheaths,

- a. That emanating from the fourth subplane of the cosmic mental plane, including consequently the remaining three subplanes.
- b. That emanating from the aggregate of those lives who form the fourth Creative Hierarchy. As we know, the esoteric number of this Hierarchy is nine, the exoteric number being four.

It is the blending of these two streams of force which (within the confines of the three worlds) results in the *progressive* activity of man. When this is coupled with the self-engendered action of the individual atoms of any sheath, we have spiral-progressive motion. This is true macrocosmically and microcosmically, for the activity of the cosmic physical plane (our seven systemic planes), is largely dependent upon the co-ordinated activity of certain force manifestations, which might be enumerated as follows:

- a. That of the fourth Creative Hierarchy, who, in their aggregate, form the force centres.
- b. The emanating influences of the fourth cosmic ether, the buddhic plane, upon which is dependent, **[Page 1100]** throughout the system, the manifestation of that which is tangible and objective.
- c. The opening up, both macrocosmically and microcosmically, of the fourth aspect of the solar and human egoic lotus; this is the revelation of the "Jewel in the Lotus," and macrocosmically is the perfect co-ordination of the three aspects through the medium of substance; this is the completion of logioic purpose, which is that of the fourth group. It might be expressed otherwise:

"When all is known of the significance of fourth dimensional existence, then the fourth order with the fifth will complete the sacred nine."

- d. The specific alignment, interplay or free circulation of force simultaneously through the following manifestations of the one life:
  1. The logioic Quaternary and equally the human.
  2. The fourth systemic ether.
  3. The fourth cosmic ether, the buddhic.
  4. The fourth Creative Hierarchy.

When this has been completed, the goal universal will have been reached, and the Logos will have assumed the desired control of His physical body; the human units will be then functioning upon the buddhic plane, and the groups of lives who form the mental bodies of the human beings (who are numerically allied with the above progression) will have equally achieved.

Certain influences and forces play upon the mental sheath of any human being, and produce in it that activity which is termed "spiral progressive." These forces might be briefly considered as comprising the following:

1. The energies of the atoms of substance which compose the mental body.
2. The energies of the lunar father who is the coherent [Page 1101] life of the mental group body. These two groups concern the Not-Self, the third aspect of monadic manifestation.
3. The energies of the solar Angel, or Father, which is the co-ordinating principle behind manifestation in the three worlds.
4. The energies of the intelligent lives who form the body egoic. These lives find their emanating source on other levels than the systemic. These two groups concern the egoic principle, the middle principle which links the above and the below, and is the second aspect of monadic manifestation.
5. The energy emanating from the "Jewel in the Lotus" itself, the focal point of energy in the Upper Triad. This concerns the Self, the highest aspect of monadic manifestation.

The effects produced by the play of these five types of energy upon each other produce (through the medium of the mental unit) that which we term the mental sheath. This sheath is after all only the aggregate of those atoms within a specific area with which the Thinker has to do, which he holds magnetically within his ring-pass-not, and which serve as the medium for his mental expression, according to his point of evolution. This same definition will be recognised as true of all atomic sheaths, and one of the things which students of the occult sciences will eventually do is to investigate the nature of the informing lives of the sheaths, the qualities of the energies influencing such lives, and the character and force of the basic underlying principles. They will thus arrive at facts concerning energies in the human kingdom which will prove of inestimable value.

In order to keep the basic idea of this Treatise corresponding in its various divisions, I might call your attention to the four points we considered relative to motion [Page 1102] in the physical and astral sheaths. We found that the effects of such motion might be regarded as four altogether:

Separation.  
Momentum.  
Frictional Activity.  
Absorption.

*Separation.* This separation is brought about through the initial activity of the Ego who produces the first of those forms which he intends to use during the cycle of incarnation, through the bringing together of these energies through self-engendered impulse. He, for purposes of development, identifies himself with that form, and thus *temporarily* separates himself off from his own real Self. Through the veil of mental matter he first knows separation, and undergoes his first experiences of the three worlds. This deals with separation from the highest aspect. Viewing it from the personality standpoint, separation is again to be seen, for the activity of the monadic sheath, its own internal volition produces the formation of a sphere of activity, distinct in its nature and governed by laws of its own, which—until a certain amount of alignment has been achieved during evolution—lives its own

separate existence apart from the two lower sheaths, astral and physical. Thus it can be truly said that the "mind slays the Real"<sup>16</sup> and serves as the "great Deluder" of the Self in the one case, and as the "great Separator" in another; it comes between the centralised egoic life and the personality existences.

This life of separation becomes steadily stronger as the rotary-spiral action of the mental body becomes intensified during the cycles of manifestation, and the "individualised" [Page 1103] Idea becomes daily more dominant. The "Ahamkara" principle,<sup>17</sup> as it is called in the *Secret Doctrine*, does its work, and man becomes strongly self-centred, and self-conscious *in the lower connotation of the term*. Later, as higher energies come into play and the effort is made to balance the three types of force manifestations in the three worlds through the three vehicles, the Ego becomes aware of delusion and eventually frees himself. When this is in process of consummation during the final stages of evolution, the mental body becomes a transmitter for force currents from the egoic mind, the antaskarana between the higher mind and the mental sheath is built, and the "transmitting mind body" blends itself with the "reflecting astral body." Thus separation is negated.

Students will note, therefore, that the goal for the mental body is simply that it should become a transmitter of the thoughts and wishes of the solar Angel, and should act as the agent for the Triad. The goal for the astral body is that it should be the reflector in a similar way of the buddhic impulses, which reach the emotional body via certain petals in the egoic lotus, and the astral permanent atom. The process of equilibrising the forces in the personality (thus producing stability, and alignment) is brought about through the scientific manifestation of the electrical reactions of the three sheaths.

The *mental sheath* is regarded in its totality of force as positive. The *physical bodies* are regarded as negative to the mental. The *astral vehicle* is the point of the at-one-ment of the energies; it is the battleground whereon the dualities are adjusted to each other, and equilibrium is attained. This is the underlying thought when the words "kama-manasic" body are used, because for two-thirds of the pilgrim's journey this body serves a dual purpose. It is only during the later stage that a [Page 1104] man differentiates between will and desire, and between his mental body and his desire body.

*Momentum*: The activity of the mental sheath and its gradually increasing rate of vibration is brought about by the inflow of energies of different kinds. These various factors, as they are brought to bear upon the mental sheath produce an increased activity and speed in the rotary motion of the individual atoms, and also greater speed in the progress of the entire sheath. This means a more rapid transference of the atoms of low vibration out of the sheath and the substitution of atoms of high quality.

It involves also more rapid transition of the various energies, or increased spiral action. This is one of the factors resulting in more rapid incarnation, and more rapid assimilation of the experiences learnt. Curiously enough, from the standpoint of the average thinker, this factor causes longer devachanic periods, for these cycles of interior mental consideration are of ever increasing activity. They are cycles of intense mental adjustment, and of the generation of force until (towards the close of the cycle of incarnation) the activity which has been generated is so strong that continuity of consciousness becomes an accomplished fact. The man frequently then foregoes devachan as he needs it no more. Other results are the fourth dimensional activity of the various "wheels," which begin not only to rotate

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<sup>16</sup> "Mind the Slayer of the Real."— *Voice of the Silence*, pp. 14-15.

<sup>17</sup> *Ahamkara*. The "I" making principle necessary in order that self-consciousness may be evolved, but transcended when its work is over.

but to "turn upon themselves," and the vivification of the four spirillae of the mental unit. Some of the energies which produce increased momentum in the mental sheath might be enumerated, and as the students consider them it will again become apparent what a complicated thing human unfoldment really is. These energies are:

1. The direct increasing influence of the solar Angel.

This influence is felt in four stages:  
As the three rows of petals unfold.

**[Page 1105]**

As the "interior jewel" rays forth more powerfully.

2. The reflex action from the physical personality, or the thought currents sent through in course of time from the physical brain.

3. The activities of the astral body.

4. The thought currents or energy units initiated by identification with groups, national, family, racial and egoic.

5. The currents which impinge upon the mental bodies of all human beings as different Rays pass in and out of incarnation.

6. The forces and energies which become active or latent during different cycles.

7. The interplay between planets, or between systems and constellations, of which an illustration can be seen in the effect of Venusian energy upon our Earth

and many more factors too numerous to mention. All these energies have their effects, and serve either to speed, or in some cases, to retard the evolutionary process.

It should be borne in mind by students that all egoic groups come under the Law of Karma, but only as it affects the Heavenly Man, and not the law as it demonstrates in the three worlds. This karmic law, which is the governing impulse of His centres, will show itself in peculiar ways, and as the human monads compose those centres, each group will have its own "activity" problems, will spiral through the round of Being in its own peculiar manner, and will demonstrate qualities and motions different from its brothers. For instance, through withdrawal of energy and not through basic inertia those monads who are the sum total of the centre of creative force of the Heavenly Man show qualities of violent **[Page 1106]** reaction on the physical plane against certain "laws of nature" and in the period of their transition from the lowest centre to the throat centre of the Heavenly Man, betray qualities of revolt which make them a puzzle to their brothers.

We have now to consider the "frictional activity" of the mental sheath, and the activity of the sheath as it manifests as absorption. These two concern, let us remember, the motion of the mental sheath as a whole. The result of this activity is rotary-spiral progressive action.

*Frictional activity.* This, as is apparent from the words, deals with the "Fire by friction" aspect of substance, and therefore with the lowest aspect of the energy of the mental sheath. The force of the Life within the sheath manifests in the attractive and repulsive action of the individual atoms, and this constant and ceaseless interplay results in the "occult heat" of the body, and its increased radiation. It is one of the factors also which produces the gradual building in of new atoms of substance (ever of a better and more adequate quality) and the expulsion of that which fails to suffice as a medium for intelligent expression.

The mental unit is the synthesis of the four types of force with which we are dealing, and of the four expressions of it which we are in process of considering.

Each of the groups of lives which are the living essence of four subplanes and which focalise through one of the spirillae of the unit and thus influence

- a. The sheath itself
- b. The man on the physical plane
- c. Part of the head centre

express in greater or less degree these four qualities.

It might be noted here that the groups are called certain names by some occult teachers, which names convey **[Page 1107]** the idea of the active enterprise which is their predominant function.

The "Lives" on the fourth subplane (that on which mental unit has its place) are called "The absorbers of the above and the below" or the "Transmitting faces of the fourth order." They receive energy and absorb from the Ego on the one hand in the first stage of the incarnation process, and on the other absorb the energies of the personality at the close of the period of manifestation. They have, therefore, an activity which might be regarded as corresponding to the first aspect. When it is remembered that the cosmic process repeats itself on every plane, and that the Ego in the three worlds stands for the unmanifested, it will be seen that they are the primal separators, and the final "destroyers."

The lives of the next plane (which utilise the second spirilla of the mental unit) are called "The interacting points of cyclic momentum." These points which gather momentum through the process of attraction and repulsion represent, in the mental body, *dual force*, for it is only through the coming together and the separation of atoms, great and small, macrocosmic and microcosmic, that manifestation of any kind becomes possible.

On the subplane which is formed of lives functioning through the third spirilla, are found "the points of frictional activity" or the "heat producers" and these three—the absorbers, the points of momentum, and the heat producers, pour their united forces through the "separated lives" which form the real barrier between the next body and the mental sheath. This is only possible when their work is unified and synthesised. The student must here remember that the lives are the expression of one Life but that one or other of the spirillae will be the agency for lives which express specific qualities. We are dealing specifically with the fourth effect of motion in **[Page 1108]** the mental sheath as it manifests throughout the entire vehicle.



*Absorption:* This is the faculty which produces the forms of the mental ring-pass-not, and which (at the close of the cycle) is the active principle behind *devachanic* manifestation. The student, through a consideration of the macrocosmic process, can arrive at a knowledge of the separation of the mental body and its individual functioning. It is anent the process of "heavenly withdrawal" that we are speaking; under the law of analogy it is not easily possible to follow the various steps and stages and this for the following reasons:

All our planes, being the cosmic physical subplanes, form the logoc physical body. At His final withdrawal from manifestation, He functions in His cosmic astral body, and the cosmic devachan is as yet far from Him, and impossible to conceive of. Certain points, therefore, anent man's "rest in Heaven" are all that is possible for us to deal with.

Absorption into devachan is absorption into a definite stage of consciousness within the logoc physical body; devachan, therefore, is occultly a state of consciousness, but of consciousness thinking in terms of time and space in the three worlds. It has therefore no location for the unit of consciousness, but has location from the standpoint of the Heavenly Man. Prakriti (matter) and consciousness are—in manifestation—inseparable.

The "devachan" of the occult books is connected with the consciousness of the logoc planetary body, and with the gaseous subplane of the cosmic physical plane. It is, consequently, transcended the moment a man begins to function in the cosmic ethers, such as the fourth cosmic ether, the buddhic plane. It is closely allied with certain karmic forces for, whilst in devachan, the man is occupied with the aggregate of the thought forms he has built, [Page 1109] which are essentially of an occult, a mental, and a persistent nature.

It is in devachan that the man shapes and polishes the stones which are built into the Temple of Solomon. It is the workshop to which the individual stones (good deeds and thoughts) are taken for fashioning, after being extracted from the quarry of the personal life.

Being of mental matter, devachan might be regarded as a centre, or heart of peace, within the periphery of the sphere of influence of the mental unit. The four spirillae form four protecting streams of force. A correspondence to this stream of force can be seen in the four rivers which emanated from the Garden of Eden. Out of this garden man is driven into the world of physical incarnation and the Angel with the flaming sword protects the entrance, driving him back from entry until the time comes when evolution has progressed so far that he can come to the portal laden with stones which can withstand the action of fire. When he submits these stones to the fire and they stand the test, he can enter "Heaven" again, his time though being limited by the nature and the quality of what he brought.

When the consciousness within devachan has absorbed all the essences of life experience even that locality, or that aspect of matter, cannot enfold him, and he escapes from limitation into the causal vehicle.

## *2. Motion in the Causal Body.*

We have studied somewhat this activity as it manifests in fourfold fashion in the mental sheath, and the reason that there has not been much to say anent this matter has been that the mental sheath comes under the laws of the matter aspect, and is subject to the same rules as are the material vehicles of all

existences. It is only matter of a finer grade. The student, therefore, can apply what has been earlier said anent the astral and physical bodies [Page 1110] to the mental body, and thus negate the necessity of our entering upon the subject in greater detail. The causal body differs from the Brahma aspect in that it is a fuller embodiment of the life of the second aspect, its predominant characteristics are those of the second aspect. To study the nature of motion in the causal vehicle involves much clarity of thought, and due appreciation of the nature of that body.

It should here be remembered that in considering the causal body, we are dealing specifically with the vehicle of manifestation of a solar Angel who is its informing life and who is in process of constructing it, of perfecting it, and of enlarging it, and thus reflecting on a tiny scale the work of the Logos on His own plane.

Each part of the causal body is actuated by a type of force emanating from some one or other great centre, and it might be of interest, therefore, if we considered the component parts of this "Temple of the Soul," if we studied the type of animating activity and arrived at a knowledge of the forces playing upon it and through it. We will take them one by one, beginning with the outer row of petals.

*The Knowledge Petals.* These are the petals which represent the lowest aspect of the Triad and are responsive to the lowest forms of egoic force. These petals are three in number and come under the influence of certain streams of activity.

*a.* One stream of energy emanates from the lower triad of permanent atoms, particularly the physical permanent atom, via that one of the three petals called the knowledge petal. The stream of force engendered in the lower self circulates in a triple stream (the reflection in the lower self of the threefold Path to God) around the atomic triangle at the base of the egoic lotus. When of sufficient strength and [Page 1111] purity, it affects the outer row of petals. This begins to be felt during the third period of man's evolution when he is an average intelligent unit or atom. This energy, when it blends with the inherent life of the atomic lives which form the petals, produces eventually that intimate fusing of soul and body which makes man a living soul.

*b.* Another stream of energy emanates in time from the second tier of petals when in activity; this second tier is peculiarly instinctive with the life and quality of the Manasaputra in manifestation. The second tier of petals in any egoic lotus is the one that gives us the key to the nature of the solar Angel, just as the outer tier is—to the inner vision of the Adept—a clue to the point in evolution of the personality. By looking at the egoic lotus, the seer can tell the nature of the:

*Personal self* through the condition of the atomic triangle, and the outer tier of petals.

*Higher Self*, through the colour and arrangement of the central tier of petals. This tier gives the "family" of the solar Angel through the arrangement of atomic lives which form the petals, and the circulation of the streams of forces in those petals.

*Monad*, through the inner circle of petals; its stage of lower awareness is revealed in a similar way.

The *number of the Ray* concerned is known through the quality of the "light" of the concealed jewel.

In all these petals, groups of lives, solar and otherwise, are concerned, and streams of energy from them focus through the petals. This is apparent to the man who has the key. It is a curious fact that the streams of force which form the petals and [Page 1112] which are in constant flux produce apparently "key symbols" within the periphery of the egoic wheel, and thus reveal themselves through their

activity.

*c.* A third type of energy is that which—at the close of evolution—makes itself felt through the inner circle of petals, and which is the result of an inflow of monadic force, or atma.

*d.* Finally, therefore, when the petals are unfolded they are therefore transmitters of life or energy from three sources:

1. The lower self....Lunar Pitri.....Knowledge petals.
2. Ego.....Solar Angel.....Love petals.
3. Monad.....Father in Heaven.....Sacrifice petals.

It then becomes possible for a still higher form of energy to be felt, that which is the energy of the centre of the body of the Heavenly Man or planetary Logos, and which uses the "Jewel in the Lotus" as its focal point.

In this summation, we have dealt with the main types of energy manifesting in the egoic or causal body. Certain other influences must likewise be considered in connection with the outer tier of petals.

*e.* There is the energy reaching directly to the knowledge petals from the manasic permanent atom. The permanent atoms of the Spiritual Triad, as well as the bodies which are built around them, bring in certain groups of deva lives which have not as yet been much considered. They are not the lunar pitris, as that term is commonly understood, but have a direct connection with what is called "the cosmic moon" or to that dying solar system which has the same relation to our system as the moon has to the earth chain. This "cosmic [Page 1113] moon" transmits its energy to the manasic atomic subplane, via the planet Saturn. It is a triple energy and there is an esoteric connection between this triple energy, and Saturn's rings.

The old Commentary expresses this truth about an interesting group of sons of manas as follows:

"These Sons of mind clung to the old and dying form, and refused to leave their Mother. They chose to pass into dissolution with her, but a younger son (Saturn) sought to rescue his brothers, and to this end he built a triple bridge between the old and new. This bridge persists, and forms a path whereon escape is possible.

Some escaped and came to the help of the incarnating Sons of Mind who had left the Mother for the Father. The greater gulf was bridged. The lesser gulf persisted, and must be bridged by the living Sons of Mind themselves."

(This latter clause, refers to the building of the antaskarana.)

The energy transmitted from the manasic permanent atom of each incarnating jiva, its union with its reflection, the energy of the mental unit, and the triple stream of force thus created on the mental plane, has its planetary reflection in the relation of Saturn to another planetary scheme, and the three rings which are energy rings, and symbols of an inner verity.

*f.* Energy also pours in upon the knowledge petals from the egoic group, or from the aggregated knowledge petals of all the other lotuses in the group affiliated with any particular solar Angel. These groups have been earlier dealt with.

g. Energy is transmitted also to the petals via the groups and emanations from those planetary schemes and streams of force which form the outer petals of that great centre which is our solar system, and which we are told is seen from the higher planes as a twelve-petalled lotus. These streams [Page 1114] do not emanate from the seven sacred planets but from other planetary bodies within the solar Ring-Pass-Not. Streams of force from *the Sacred Planets* play upon the central tier of petals. Herein lies a hint to the wise student, and a clue to the nature of the lower aspect of the solar Angel.

*The Love Wisdom Petals.* The streams of energy playing upon and through this second tier of petals closely resemble those already dealt with, but originate in differing groups of lives (lunar and solar).

a. The lowest form of energy, reaching this circle, emanates from the lower self, via the astral permanent atom, and the second petal of the outer tier. It is transmuted astral energy; it is more powerful than its correspondence in the first tier, owing to the inherent nature of the astral body, and the fact that it is augmented by the energy of the outer tier itself. This is one of the factors which brings about the more rapid progress made towards the close of the evolutionary period. There are certain streams of force in the evolution of the Monad which might be regarded as embodying for it the line of least resistance and they are specifically beginning at the lowest:

- a. Emanations from the vegetable kingdom.
- b. Astral energy.
- c. The energy of the second circle of petals.
- d. Buddhic force.
- e. The activity of the second Logos, planetary or solar.

This is, of course, only true of this solar system, being the system of regenerative love.

b. Another form of influencing energy originates in the inner circle of petals, which is the focal point [Page 1115] of force for the Monad, considered as atma. It must be pointed out that the streams of force which form the "petals of will" have a dynamic activity and (when in action) produce very rapid unfoldment. It is the inner of the two types of force; their mutual interplay provides the necessary stimulus, and results in the opening of the bud and the revelation of the Jewel.

The other types of energy find their correspondence with those already enumerated but I seek only to mention one of them,—that one which reaches the second tier of love petals, via the buddhic permanent atom. The energy thus originating is of a peculiarly interesting kind being the basic energy of all manifestation, and the sum total of the forces which form the sevenfold heart of the physical sun, and which are located within its sheltering luminosity. They in their turn are transmitters of the life-impulses from the heart of the central Spiritual Sun, so that we have a direct graded chain of transmitting energies.

- a. The Heart of the central Spiritual Sun.
- b. The sevenfold heart of the physical Sun.
- c. The buddhic devas

to

- d. The central circle of petals.
- e. The astral permanent atom.
- f. The heart centre within the Head.
- g. The heart centre.

This buddhic energy is the sumtotal of the life force of Vishnu or the Son, Who is the transmitter and representative of a still greater cosmic Deity.

All the above serves to demonstrate the oneness of the tiniest unit with the one great informing Life, and shows the integral beauty of the scheme. The life of the greatest cosmic Lord of Love pulsates in infinitesimal degree [Page 1116] in the heart of His tiniest reflection, and for this reason the atom man can likewise say "I too am God; His Life is mine."

*The Sacrifice Petals.* The energies or forces flowing through, and thus producing activity in the inner tier of petals, *the Sacrifice Petals*, are again similar in nature to those already enumerated, plus a definite stimulation of power in two directions.

One stimulating influence comes from the Will Aspect of the Monad, and thus (through transmission) from the first Aspect of the planetary Logos, and the other emanates from the "Sacred Bud which veils the Jewel." This is a particularly strong vibration because, when the inner circle is unfolded, the jewel is revealed, and the three "veils" or "sacred petals" open successively when the three tiers unfold.

It is thus apparent what numerous energising agencies are responsible for the "motion," occultly understood, of the egoic lotus. There is the inherent life of the atomic units forming each petal, and the circulatory life of the petal itself, regarding it as an individual unit. There is likewise the life of the circle of three petals and to this we must add the unified activity of the outer three circles, or the blending of *knowledge forces* absorbed from the personal self, of *love forces* which are the natural energies of the solar Angel, and of *sacrifice forces* pouring in from the Monad. Thus we have a marvellous aggregate of streams of energies, all representing interior and still greater (because cosmic) energies.

Finally, we have the dynamic force of the "Jewel" at the Heart, which is itself the focal point for the life of the planetary Logos, and through the planetary Logos of all the other Logoi.

Thus the potentialities latent in the incarnating jiva are stupendous, and he can become as God, provided he submits to the evolutionary process, and does not "refrain [Page 1117] from being stretched upon the wheel." Thus the expansions of consciousness, which will admit an individual point of spiritual life into the councils, and the Wisdom of the Deity, are no idle promise but are guaranteed by the very constitution of the vehicle employed, and the place in the scheme of the "developing Point," as the Ego is sometimes called. Naught in time and space can hinder, for every form being simply an expression of energised life, tends to serve every other form. Stimulation of some kind, the tendency to increase the vibration of contacting streams of energy, the accentuation of the activity of each centralised point as it contacts other points in the general heightening of the vibration through the interplay of those forces, all this sweeps the entire system on to its consummation, and to the revelation of the "glory which shall some day be revealed."<sup>18</sup> All these forces form the aggregate of what is called

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<sup>18</sup> Bible. I. Peter, 5:1.

"fohatic life." As the system, or the body of the Logos, is carried forward through the energy in all its parts, so is each infinitesimal part speeded on to its similar individual glorification. The many which form the All, and the units which constitute the One, cannot be differentiated as the consummation is achieved. They are merged, and lost in the general "beatific light," as it is sometimes called. We can then extend the concept somewhat further, and realise the cosmic interplay which is likewise being carried forward. We can picture the cosmic stimulation and intensification which proceeds as constellations form the units in the Whole instead of planets or human atoms. Whole suns with their allied systems in their immensity play the part of atoms. Thus some idea may be gained of the unified purpose underlying the turning of the great Wheel of the cosmic Heaven, and the working through of the life purposes of those stupendous Existences Who [Page 1118] hold a position in the cosmic Hierarchy similar to that of the "ONE ABOUT WHOM NAUGHT MAY BE SAID."

It is not possible to give students an adequate idea of the beauty of the egoic lotus when it has reached the stage of complete unfoldment. The radiancy of its colour is not here referred to, but the brilliancy of the fires, and the rapid scintillation of the ceaselessly moving streams and points of energy. Each petal pulsates with quivering fire "points," and each tier of petals vibrates with life, whilst at the centre glows the Jewel, raying forth streams of energy from the centre to the periphery of the outermost circle.

The fires of living energy circulate around each individual petal and the method of interweaving and the circulation of the fires is (as may be well realised) sevenfold in nature according to the sevenfold nature of the Logos involved. Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the central Jewel, so that we have, not only the activity of the petals, not only the activity of the living points or the deva lives within the petal circumference, but likewise the unified activity of each tier of the threefold lotus. At a specific stage in evolution, prior to the opening of the central veiling bud, the three tiers of petals, considered as a unit, begin to revolve, so that the entire lotus appears to be in motion. At the final stages the central circle of petals opens, revealing that which is hid, and revolves around the Jewel, only in a contrary direction to the rapidly circulating outer lotus. The reason may not here be revealed for it is hid in the nature of the electric Fire of Spirit itself.

The Jewel itself remains occultly static, and does not circulate. It is a point of peace; it pulsates rhythmically as does the heart of man, and from it ray forth eight streams of living fire which extend to the tips of the four love petals and the four sacrifice petals. This eight-fold [Page 1119] energy is atma-buddhi. It is this final raying forth which produces the eventual disintegration of the body of the Ego. The knowledge petals, not being the subject of the attention of this central fire in due time cease to be active; knowledge is superseded by divine wisdom and the love petals have their forces equally absorbed. Naught is eventually left but the desire to "sacrifice," and as the vibratory impulse is akin to the nature of the living Jewel, it is synthesised in the central living unit and only the Jewel of fire remains. When all the petals have merged their forces elsewhere, the process of revelation is completed. The lower fires die out; the central fire is absorbed, and only the radiant point of electric fire persists. Then a curious phenomenon is to be seen at the final Initiation. The Jewel of fire blazes forth as seven jewels within the one, or as the sevenfold electric spark, and in the intensity of the blaze thus created is reabsorbed into the Monad or the One. This process is paralleled at the final consummation of solar evolution when the seven Suns blaze forth before the great Pralaya.

All these modes of expression are but pictures which serve to convey some small idea of the beauty, and the intricacy of the divine process as it is carried on in the microcosm, and in the macrocosm. They all serve to limit and circumscribe the reality, but to the man who has the divine eye in process of



opening, and to him who has the faculty of the higher intuition awakened, such pictures serve as a clue or key to the higher interpretation. They reveal to the student certain ideas as to the nature of fire.

In concluding what is to be said anent motion in the causal body, I would like to point out that it too—on its own plane—has the three characteristics of inertia, mobility and rhythm.

*Inertia* characterises the stage prior to the revolution of the different tiers of petals, and this revolution only begins [Page 1120] to be felt when the petals are becoming active. It might be stated that the passing of the Pilgrim through the Hall of Ignorance corresponds to the period of "egoic inertia." During this period, the permanent atoms are the most noticeable points of light in the lotus; they constitute the "energy feeders" of the petal. Later, as the Pilgrim on the physical plane becomes more active and the egoic lotus is consequently unfolding with greater rapidity, the stage of *mobility* supervenes, and the circles commence their revolution. Finally, when the man treads the Path and his purpose is intensified, the central bud unfolds, the revolution is unified, and through the raying forth of the fires of the Jewel, a specific rhythm is imposed upon the lotus, and its energies are stabilised. This rhythm is diverse according to the type of Monad concerned, or the nature of the planetary Logos of a man's ray, his divine Prototype.

By the use of certain terms, information is conveyed to the Workers of the planet, the Brotherhood of Light, as to the *nature* of Ego concerned, the *quality* of his Ray, the number of his vibration, and the point of evolution attained. It will be apparent therefore, why it is not permitted here to make public the names of the seven rhythmic groups.

One of the effects produced in the lower man via the centres, through the unified activity of the causal body, is the co-ordination of the lower energies of the human being. These lower energies, as we know, demonstrate through the medium of:

- a. The three groups of centres in the three bodies.
- b. The etheric body itself.
- c. Certain centres in the physical body such as the pineal gland, the pituitary body and the spleen.

We are not here referring to the work of those centres as it is self-initiated because inherent in their very nature, [Page 1121] but to the effects to be seen in them as the three tiers of petals function with increasing coherence, and the force latent in the Jewel makes its presence felt. It might specifically be said that these effects show themselves in a threefold manner:

First, they cause the group of "wheels" or centres on each plane (or in each of the subtler vehicles) to become fourth dimensional, and to function as "wheels which turn upon themselves."

Secondly, they produce the orderly distribution of force by the forming of various triangles of energy within the bodies. This has been earlier dealt with, and it is only necessary here to point out that it is the energy, accumulating in the causal body and from thence making its presence felt, which produces among the centres the esoteric circulation of force which eventually links each centre up in a peculiar geometrical fashion, thus bringing every part of the nature of the lower man into subjection.

Thirdly, they bring about the stimulation of certain of the glands of the body which are deemed at present purely physical, and thus enable the solar Angel to grip and hold to His purpose the *dense*

physical body.

It may be helpful if the student bears in mind the fact that every centre may be considered as an evidence of solar energy or fire, manifesting as a medium of lower energy or fire by friction. Where these centres exist the solar Angel is enabled gradually to impose his rhythm and vibration upon that which vibrates to what is regarded as a lower rhythm. Thus He gradually swings the entire lower form-substance into His control.

*Before* the final liberation but *after* the major part of the purificatory and aligning processes are complete, the vehicles of the initiate present a wonderful appearance, due to the streams of energy from the egoic body which [Page 1122] can reach him. The egoic lotus is unfolded, and the central "fire" displayed. Each petal and each circle of petals is pulsating with life and colour, and is in active movement, revolving with great rapidity and with the stream of living energy circulating in every part of the lotus. The three permanent atoms glow and blaze and form, through their rapid revolution and interplay, what appears to be a blazing point of fire, so that it has been called at times "the reflection of the Jewel in the Mother's forehead." The eighteen centres on the three planes (four on the mental and seven on each of the two lower planes) are radiant wheels of fire, each group distinguished by a specific colour, and revolving with such rapidity that the eye can scarce follow them. The bodies are formed of the highest grades of substance, each individual atom, therefore, being capable of intensified vibration, and glowing with the light of its own central fire. The etheric body especially is to be noticed as it is a transmitter at this stage of the purest type of prana, and deserves the name sometimes given to it of "the body of the Sun." It is the envelope which holds the fires of the microcosmic system; in it are centred not only the pranic fires, but those seven centres which are the transmitters of all the higher energies from the Ego, and from the two higher material bodies. All is centralised, and the etheric vehicle waits for use on the physical plane in co-operation with the dense medium until the man can succeed in linking the consciousness of the two aspects of the dense body so that the continuity is preserved. This work accomplished, the three centres which are of a strictly physical nature—the pineal gland, the pituitary body and the spleen-themselves become luminous and radiant, and all the fires of the body are so stimulated that the atoms which form the physical sheath appear to radiate. This is the occult truth behind the belief that every messenger from the Lodge and every Saviour [Page 1123] of man is naturally a healer. The forces which flow through a man whose atoms, centres, sheaths, and causal body form a coherent unit in full and radiant activity are of such strength and purity as to have a definite effect upon the nature of those they contact. They heal, stimulate and increase the vibration of their fellow men.

All this must be somewhat realised and visioned before a man on the physical plane will be willing to undergo the purifying discipline, and tread the Path whereby he finds his centre and works from that standpoint of power. He has to align these various factors, or energy centres, and thus bring on to the physical plane power to be used in the healing of the nations. When the glory of a man's inner God is seen, when his radiance shines forth then will it be said of him as of those who have preceded him along the Path: "Then shall the Sun of Righteousness arise with healing in his wings."<sup>19</sup>

There are, in connection with human evolution, certain factors which produce definite and important results, when connected with each other through linking streams of energy and therefore consciously functioning. These factors might be considered as follows, dividing them into two groups, each of

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<sup>19</sup> Bible. Malachi, 4:2.

them emphasising the duality of the microcosmic manifestation:

*Group I.*

1. The Knowledge Petals.
2. The knowledge petal in each of the two inner circles.
3. The centres on the mental plane.
4. The throat centre in etheric matter.
5. The alta major centre.
6. The physical brain.

*Group II.*

1. The Love Petals.
2. The love petal in each circle.
- [Page 1124]**
3. The centres on the astral plane.
4. The heart centre in etheric matter.
5. The pituitary body.
6. The sympathetic nervous system.

These various alignments (when functioning with due adjustment) result in the transmission of energy in the first case from the manasic permanent atom, and in the second case from the buddhic permanent atom. It will be apparent, therefore, how important it is that the student duly considers the process of bringing about a uniform alignment, and a conscious appreciation of the vibratory processes of these two groups. As he brings this adjustment about, the effect upon the physical plane will be the manifestation of the powers of the Soul, and of the healing capacity; the man will become a focal point for egoic energy and a server of his race. The black magician brings about similar results by means of the first group, only with the exception that he cannot align the knowledge petals in the two inner groups, as the love-wisdom aspect is atrophied in his case. He does, however, bring through the energy of the manasic permanent atom, for the force of Mahat (of which Manas is an expression) is closely connected with what is erroneously called "evil." Mahat and cosmic Evil have a close connection.

The great Existences Who are the principle of Mahat in its cosmic sense are connected with the lesser existences who express systemic evil. They are the sum total of the separative instrument, and where separation in any *form* exists, there is to be found ignorance, and therefore evil. Separation negates comprehension, or knowledge of that which is to be found outside the separated consciousness, for separative knowledge entails identification with that which is expressing itself through the medium of a form. Therefore, the Brothers of the Shadow can, and do, reach high levels along one aspect of consciousness, and touch certain specific heights of **[Page 1125]** spiritual evil, going a great way along the line of Mahat, or knowledge, the principle of Universal Mind. They can reach, in their later stages, expansions of consciousness and of power that will take them far beyond the confines of our solar system, and give them attributes and capacities which prove a menace to the unfolding of the second Aspect.

The first group of alignments, when not balanced by the second group, is the line of the black magician; it will lead him eventually out of the stream of fivefold energy we call *manasic* on to the

cosmic path of fohatic energy, the strictly mahatic. When on that Path two directions are possible to him; one will keep him in touch with the natural substance aspect concerned with the cosmic incarnations of *our* solar Logos; the other will sweep him on to that centre in the universe which is the emanating source of the mahatic principle; it is the focal point where is generated that type of energy which makes possible the *dense* physical manifestation of Gods and men.

In making this statement, it is necessary to bear in mind that the dense physical sheath is never considered a principle. It is ever deemed *occultly* evil. The matter might be more simply expressed by stating that the black adept is frankly concerned with what is termed "the residue of that which earlier was." He responds to the vibration of the solar system of an earlier greater cycle in which the knowledge, or the manasic principle, was the goal of achievement. He does not respond to the impulse of this solar system, but this lack of response is hid in the karma of the earlier manifestation. As we know, the Sons of Mind or the incarnating jivas are the returning nirvanis of a previous logocic incarnation. They have achieved mind, and need love. Some few, through a mysterious cycle of events inexplicable to man in this solar system, repudiated opportunity and linked themselves with that great deva existence which is the impulse [Page 1126] of the dense physical, and they cannot loose themselves. Their destination, as well as his, is hidden in the plans of the ONE ABOUT WHOM NAUGHT MAY BE SAID, and in this solar system there is no hope for them. Fortunately, they are little likely to make themselves known to average man; it is the Adepts of the Good Law Who meet them the most often.

The subject is most intricate, but some light may come, if we remember that manas on the mental plane is found in two expressions:—the mental unit on the form levels and the manasic permanent atom on the formless planes. These two types of manas may be regarded as embodying the qualities of the two kinds, white and black. The mental unit or the mind aspect of a man, for instance, is after all but the sixth sense, and has to be transcended by the higher mind and the intuition. The black brother carries the evolution of the senses on to a stage inconceivable to man now and this sixth mahatic sense is of vaster extent and service to them than it ever is to the white Adept. Therefore, it will be apparent that for a long cycle of time, the black magician can persist and develop his powers because one-third of the force of the egoic lotus is his and he knows well how to utilise it to the best advantage. He builds also an antaskarana, but of quality and objective different to that of the student of the white magic. It is called "the path of manasic evil," and bridges a gap between the mental unit of the magician concerned, and certain correspondences on mental levels in the vehicles of the devas of that plane. Through this medium, and through *identification with the devas*, he can escape from the three worlds to spheres of evil incomprehensible to us. The point to be remembered here is that the black magician remains ever a prisoner; he cannot escape from substance and from form.

There is no need to enlarge further on this subject. I would like to enumerate the lines of alignment of the [Page 1127] third group which eventually transcends the other two, and effects the final illumination and liberation of the man.

### *Group III.*

1. The Sacrifice Petals.
2. The sacrifice petals in the two outer groups.
3. The three major centres in each of the three planes of the three worlds, producing thus absorption of the lower four centres on each plane.

4. The head centre, or the thousand-petalled lotus.
5. The pineal gland, producing the vivification and irradiation of the entire lower nature.

These three groups of forces in man, when synthesised, produce eventually that perfect co-ordination and adaptation to all conditions, forms and circumstances which eventuate in the escape of the liberated vital spark. This is technically accomplished when the "bud" opens, and it becomes possible for the Hierophant at initiation to liberate the energy of the Monad, and to direct that energy (through the agency of the Rod) so that eventually it circulates free and untrammelled through every part of the lower threefold manifestation. As it circulates, it destroys by burning, for it arouses the kundalini aspect perfectly by the time the fifth Initiation is taken. The destroyer aspect becomes dominated, and the form is "burnt upon the altar."

These ideas can also be studied in their larger aspect; a clue to the mystery of cosmic evil may be found in the difference existing between the sacred and non-sacred planets, and in the purpose and place, hitherto unrecognised, of the lives of the informing existences of the many planets and planetoids in the solar system. Some are purely mahatic or of the third Aspect, dominated by the devas. Others (of which the sacred planets are examples) are controlled by the second Aspect, and that second aspect will work through unconquerably into manifestation. **[Page 1128]** A few, like our Earth planet, are battlegrounds, and the two Aspects are in collision, with the indication of the eventual triumph of the "white" magic.

## VI. EFFECTS OF SYNTHETIC MOTION

### *1. Introductory remarks on alignment.*

The effects of the synthetic activity of the centres, sheaths and causal body produce:

Periodicity of manifestation.

The linking of the Triangles.

The relation between:

- a. The alta major centre.
- b. The throat centre.
- c. The centres on the mental plane.

If we summarize the thoughts conveyed here, we will find that it deals with some aspects of that very necessary alignment which must take place prior to full ability to serve in final liberation. We have studied from many angles the component parts of man, the microcosm, and the mode whereby he manifests on earth in order to express that which lies hidden, and to make his energy felt in the group and place where he finds himself. The constitution of the causal body has been seen to consist of a triple form of energy, with a fourth and more dynamic type of force latent at the heart, ready to demonstrate when the other three forms are active, thus utilising them as a vehicle. We have noted also that there are also three forms of energy which we call the sheaths of the personal self, and which have also to be actively functioning before the triple egoic force can make itself felt through their medium. Added to these factors, must be mentioned the seven centres in etheric matter which find their place in the etheric body, and which awaken and become active as the sheaths swing into rhythmic activity. Of these centres the three major are of the main importance where **[Page 1129]** egoic alignment is concerned, and their vital force only begins to make itself felt *after* the lower four are fully active.

A second factor which works into the general scheme here is the latent triple kundalini fire which is aroused and mounts through the triple spinal channel just as soon as the three major centres (the head, the heart and the throat) form an esoteric triangle, and can thus pass the fiery energy hidden in each centre in circulatory fashion. To summarise therefore: we have perfected alignment just as soon as the following factors have been put in touch with each other, or as soon as their motion or activity is synthesised; this is a most important subject for students of meditation, and for those who tread the Path of attainment to consider and practically realise.

1. The three tiers of petals.
2. The three sheaths.
3. The three major centres.
4. The threefold Kundalini fire.
5. The threefold spinal channel.
6. The three head centres, the pineal gland, the pituitary body, the alta major centre.<sup>20</sup>

Another factor which must be allowed for in advanced stages of development, is the third eye which is to the occultist and true white magician what the fourth energy centre (the jewel in the lotus) is to the lotus, or to the three tiers of petals. The correspondence is interesting:

The jewel in the lotus is the director of energy from the monad, whilst the third eye directs the energy of the Ego on the physical plane.

The jewel in the Lotus is the centre of force which links [Page 1130] the buddhic and mental planes. When it is to be seen and felt, the man can function consciously on the buddhic plane. The third eye links the awakened physical plane man with the astral or subjective world, and enables him to function consciously there.

The jewel, or diamond concealed by the egoic lotus, is the window of the Monad or Spirit whereby he looks *outward* into the three worlds. The third eye is the window of the Ego or soul functioning on the physical plane whereby he looks inward into the three worlds.

The jewel in the lotus is situated between manas and buddhi whilst the third eye is found between the right and left eyes.

One of the main functions of the Master in this cycle (though not in all cycles) is to teach His pupil how to reconcile all these factors, how to synthesise their various modes of motion or expression, and how to co-ordinate them all so that the vibration is uniform. When energy from the Ego controls, or imposes its rhythm upon the various sheaths via their respective major centres, when the triple fire is mounting in orderly fashion via the triple channel, and when the three head centres are united in triangular fashion, then we have illumination or the irradiance of the entire personality life, darkness gives place to light, and the Sun of Knowledge arises and dispels the darkness of ignorance. The minor centres are concerned with the internal co-ordination of the sheath, the major with the group co-ordination or the interrelation of one sheath to another. The man becomes a burning and a shining light, radiating forth a light which burns from within.

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<sup>20</sup> The alta major centre, which is formed at the point where the spinal channel contacts the skull and is therefore situated in the lowest part of the back of the head is formed of the lowest grade of etheric matter: matter of the fourth ether, whereas the etheric centres of the disciples are composed of matter of the higher ethers.



When the next step is accomplished, and the energy of the Monad, focussed through the jewel, makes itself felt also on the physical plane, passing through the triple egoic lotus via the channels already utilised by the Ego, [Page 1131] we have a man who is "inspired," who is a spiritual creator, and who is himself "a Sun of Healing Radiance."

These are the objectives before all those who tread the path and the goal ahead for those who follow the necessary discipline of life, and the stages of unfoldment through meditation. There are, needless to say, certain modes of work and mantric formulas known to the Masters which enable Them to hasten the process (when necessary) for Their disciples, but these are secrets scrupulously guarded and not frequently used. The usual method, a lengthy and laborious one, is to let the pupil find out each step of the way for himself, to teach him the constitution of his own body, the nature of the sheaths, and the function and apparatus of energy and so let him gradually become aware of the forces latent in himself. What is meant by the "three periodical vehicles" and the seven principles or qualities of force, is slowly revealed to him, and through experience, experiment, frequent failures, occasional success, mature reflection and introspection, and frequent incarnation, he is brought to the point where he has produced a certain measure of alignment through self-induced and continuous effort. He is then taught how to utilise that alignment, and how to manipulate energy consciously so that he can bring about on the physical plane results in service that for many lives have been probably a dream or an impossible vision. When he is proficient in these two things—stabilisation and manipulation—then, and only then, are committed to him the words and secrets which produce the demonstration on the physical plane of spiritual, or monadic, energy by means of the soul or egoic energy, utilising in its turn the energy of the material forms in the worlds, or what we might call bodily energy. This has been expressed in the following mystical and occult phrase:

"When the jewel sparkles as does the diamond under the influence of the rays of the blazing sun, then the setting likewise [Page 1132] gleams and rays forth light. As the diamond shines with increasing brilliance, the fire is generated which sets on fire that which held and enclosed."

## *2. Motion produces periodic manifestation.*

We must here bear in mind, that we are considering *synthetic* alignment in connection with the second aspect, and are therefore dealing with the activity of those forms of divine manifestation which are nearing their objective. This objective might be defined as ability to vibrate synchronously with the greater unit of which it is a part. This must, therefore, be considered by the student in seven ways.

The first three ways concern the relation of the perfected or nearly perfected units in the three kingdoms of nature with their immediate group soul, and their continued manifestation in any particular kingdom.

Fourth, the relation of the disciple, or man on the path, to his immediate group, and the laws which govern his reappearance in physical incarnation.

Fifth, the relation of a planetary Spirit to His group of planets, and the processes of man's obscuration, or withdrawal, from physical plane manifestation.

Sixth, the relation of the major three planetary Spirits, or the three major aspects of the Logos and their manifestation.

Seventh, the relation of the informing Life of a solar system to the group of constellations of which He forms part, and His periodic manifestation.

These subjects have been touched upon when we studied incarnation and, earlier still, when considering pralaya or obscuration, but we dealt then with them in general terms. We might now deal more specifically with the final activities, or modes of motion, in these various congeries of lives, and see what occurs during the final stages of conscious existence, and of limited manifestation. The subject [Page 1133] is peculiarly abstruse, particularly where the elemental groups are concerned, but certain interesting points might here be brought out which will bear the closest study. Let us consider the three lower kingdoms first and pass later to the methods and activities of a human being, of a planetary Logos, and of a solar Logos.

The appearance, and the final disappearance, of any manifested Life is intimately concerned with the possession, the evolutionary development, and the final disintegration, of the permanent atom. Permanent atoms, as the term is usually understood, are the property of those lives only who have achieved self-consciousness, or individuality, and therefore relative permanence in time and space. The permanent atom may be viewed as the focal point of manifestation on any particular plane. It serves, if I may use so peculiar a term, as the anchor for any particular individual in any particular sphere, and this is true of the three great groups of self-conscious Lives:

- a. The incarnating Jivas, or human beings,
- b. The planetary Logoi,
- c. The solar Logos.

We must remember here that all the atomic subplanes of the seven planes form the seven spirillae of the logoiic permanent atom, for this has a close bearing upon the subject under consideration.

The units, therefore, in the three lower kingdoms possess no permanent atoms but contribute to the formation of those atoms in the higher kingdoms. Certain wide generalisations might here be made, though too literal or too identified an interpretation should not be put upon them.

First, it might be said that the lowest or *mineral kingdom* provides that vital something which is the essence of the physical permanent atom of the human being. It provides that energy which is the negative basis for the [Page 1134] positive inflow which can be seen pouring in through the upper depression of the physical permanent atom.

Secondly, the *vegetable kingdom* similarly provides the negative energy for the astral permanent atom of a man, and thirdly, the *animal kingdom* provides the negative force which when energised by the positive is seen as the mental unit. This energy which is contributed by the three lower kingdoms is formed of the very highest vibration of which that kingdom is capable, and serves as a link between man and his various sheaths, all of which are allied to one or other of the lower kingdoms.

- a. The mental body.....mental unit.....animal kingdom.
- b. The astral body.....astral permanent atom.....vegetable kingdom.
- c. The physical body.....physical permanent atom....mineral kingdom.

In man these three types of energy are brought together, and synthesised, and when perfection of the personality is reached, and the vehicles aligned, we have:

- a. The energy of the mental unit.....positive.
- b. The energy of the astral permanent atom.....equilibrated.
- c. The energy of the physical permanent atom....negative.

Man is then closely linked with the three lower kingdoms by the best that they can provide, and they have literally given him his permanent atoms, and enabled him to manifest through their activity. The above three groups might be studied also from the standpoint of the three Gunas:<sup>21</sup>

**[Page 1135]**

1. Tamas....inertia....mineral kingdom.....physical permanent atom.
2. Rajas.....activity...vegetable kingdom....astral permanent atom.
3. Sattva....rhythm...animal kingdom.....mental unit.

All these must be regarded only from the point of view of the personality, the lower self, or not-self. In illustration of this idea, it might be pointed out that when the animal body of prehuman man was rhythmically adjusted, and had attained its highest or sattvic vibration, then individualisation became possible, and a true human being appeared in manifestation.

Each kingdom is *positive* to the one next below it, and between them is found that period of manifestation which bridges the two, and connects the positive and the negative. The types of most intense rajas or activity in the mineral kingdom are found in those forms of life which are neither mineral nor vegetable but which bridge the two. Similarly in the vegetable kingdom, the rajas period is seen in fullest expression just before the activity becomes rhythmic and the vegetable merges in the animal. In the animal kingdom the same is seen in the animals which individualise, passing out of the group soul into separated identity. These types of activity must be regarded as constituting for the mineral, physical activity, for the vegetable, sentient activity, and for the animal, rudimentary mental activity.

When this triple activity is achieved it might be noted that the dense physical body of the solar or planetary Logos is fully developed, and conscious contact can then **[Page 1136]** be made with the etheric or vital body. *It is this contact which produces man*, for Spirit (as man understands the term) is

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<sup>21</sup> "Hence every manifested God is spoken of as a Trinity. The joining of these three Aspects, or phases of manifestation, at their outer points of contact with the circle, gives the basic Triangle of contact with Matter, which, with the three Triangles made with the lines traced by the Point, thus yields the divine Tetractys, sometimes called the Kosmic Quaternary, the three divine Aspects in contact with Matter, ready to create. These, in their totality, are the Oversoul of the kosmos that is to be. "Under Form we may first glance at the effects of these Aspects as responded to from the side of Matter. These are not, of course, due to the Logos of a system, but are the correspondences in universal Matter with the Aspects of the universal Self. The Aspect of Bliss, or Will, imposes on Matter the quality of Inertia-Tamas, the power of resistance, stability, quietude. The Aspect of Activity gives to Matter its responsiveness to action—Rajas, mobility. The Aspect of Wisdom gives it Rhythm—Sattva, vibration, harmony. It is by the aid of Matter thus prepared that the Aspects of Logoc Consciousness can manifest themselves as Beings."—*A Study in Consciousness*, by Annie Besant, p. 9.

after all but the energy, vitality, or essential life of the solar, or planetary Logos. Its correspondence in man is prana. A comprehension of this will be brought about if man realises that all the planes of our solar system are but the seven subplanes of the cosmic physical plane. It is the realisation of this which will eventually unite science and religion, for what the scientist calls energy, the religious man calls God, and yet the two are one, being but the manifested purpose, in physical matter, of a great extra-systemic Identity. Nature is the appearance of the physical body of the Logos, and the laws of nature are the laws governing the natural processes of that body. The Life of God, His energy, and vitality, are found in every manifested atom; His essence indwells all forms. This we call Spirit, yet He Himself is other than those forms, just as man knows himself to be other than his bodies. He knows himself to be a will, and a purpose, and as he progresses in evolution that purpose and will become to him ever more consciously defined. So with the planetary Logos and solar Logos. They dwell within, yet are found without, the planetary scheme or solar system.

It is useful to remember that in the three lower kingdoms, manifestation, or appearance on the physical plane, is ever *group* manifestation and not the appearance of separated units. Each group soul, as it is called, is divided into seven parts which appear in each of the seven races of a world period, and there is an interesting distinction between them and the units of the human kingdom. When portions of the group soul in one of its seven parts are out of incarnation they are to be found on the astral plane, even though the Mother group soul is found on the mental plane. Human units of the fourth kingdom when out of incarnation pass through the astral to the mental and descend again to incarnation from mental levels. [Page 1137] Each group soul, therefore, subjectively forms a triangle of force with one point (the highest) to be found on the mental plane, the lowest on the etheric levels of the physical plane, and another on the astral plane. The third point for the mineral group-soul is found on the second subplane of the astral, the vegetable on the third, and the animal on the fourth. It is owing to the fact that a centre of force for the animal group soul is found on the fourth subplane of the astral plane that it is possible for transference eventually to be made out of that kingdom into the fourth.

Certain laws govern the appearance periodically of the three kingdoms of nature, which are the laws of involution, the laws of the elemental kingdoms, and the laws of the three great groups which hold the germs and seeds of all manifested forms. We have in logic manifestation the following seven groups for consideration:

1. 2. 3. Three groups of superhuman existence:
  - a. The group forming the Father aspect of which little can here be predicated.
  - b. The group of seven planetary Logoi.
  - c. The group of seven raja devas, or the life of each of the physical planes.
4. A group of solar lives who are the manasaputras or man.
5. 6. 7. Three groups of elemental lives, who form the three involutory elemental kingdoms.

These three lower groups achieve concretion, and enter the upward arc, through the medium of the three lower kingdoms. The fourth group is the most important in some ways during the present cycle for it borrows from all the other six groups and is therefore the synthesis of energies taken from each and manifested. The higher three groups are closely allied, and until a man has passed out of the period of existence wherein he is controlled by [Page 1138] that which he has borrowed from the three lower kingdoms, he cannot comprehend the nature and purpose of the three higher. We might express the matter as follows:

The three higher groups are sattvic.  
 The three lower groups are tamasic.  
 The fourth group, or human, is rajasic.

Again, the three higher groups are energised by three streams of force which enter along the line of the three spirillae of the logoiic permanent atom. The three lower groups are energised by energy entering by the three lowest spirillae (which we call the three lowest planes) and these spirillae energise the logoiic dense body, were vitalised in the previous solar system, and are no longer in any way controlling factors in logoiic existence. The fourth group, the human, is energised by the force of the fourth spirilla, to which we give the name of buddhic energy, and this fourth group has, therefore, the problem of bringing about conditions whereby the buddhic vibrations may dominate the other, and lower, three. It is this imposition which eventually releases the human units, and permits of their passing into the higher group. The elemental group souls find correspondences in the higher—first, in the human kingdom in the three main groups of Egos, in whom the three types of energy predominate; again in the three main or major planetary groups, and finally in the three aspects.

Elemental group....animal kingdom.....Sattvic.....Solar Logos.....Uranus.....Father aspect.

Elemental group....vegetable kingdom...Rajasic.....Planetary Logoi...Neptune...Son aspect.

Elemental group....mineral kingdom.....Tamasic....Plane devas.....Saturn.....Mother, Brahma aspect.

### [Page 1139]

The fourth or human group, unites all three lives. The periodic manifestation of the three elemental groups (through the medium of the three lower kingdoms) is, therefore, governed by factors hidden in the nature of that great vibration which we call *tamasic*, or heavy rhythm. It is the vibration of Brahma, the third aspect, the mother or matter aspect. Their appearance, therefore, is one of a very slow manifestation, the seven subsidiary vibrations bringing in one or other of the seven groups of each group soul in a very slow alternation. The cycles cannot be given; two things only can be said: the appearance of these groups as units in manifestation is controlled by three factors:

1. The moon, for these are the many lunar fathers.
2. The ray in manifestation at any time.
3. The karma of the informing Life of any kingdom.

The second consideration is the karma and life-history of the planetary entity. He sleeps and awakes; he is the embodiment of *tamas*, and as he progresses and evolves so do the lower kingdoms.

The lunar pitris are to the planetary entity what the three major centres are to man or to the Logoi. The lunar Pitris who contribute the human form are (to the planetary entity) the correspondence to the *head centre*. Those who are the fathers of the vegetable forms correspond to his *heart centre*, whilst the Pitris of the mineral kingdom are analogous to the *throat centre*. This is all very obscure but hints of much value lie here.

It is not possible to give much further information relative to the periodical appearing of the subhuman forms of life. The subject is too obscure, and the detail too vast. Until the student has fitted himself to

appreciate [Page 1140] the symbolic, or hieroglyphic writings of the adepts, <sup>22</sup> it is impossible for him to grasp the matter. Much of the teaching on this matter is found in records in the department of the Manu, as it concerns primarily the initial stages of form building. It might be said that the appearance of any life in manifestation is due to primary activity on the part of some Entity, which activity is largely the expression of the first Ray. This concerns the periodical manifestation of the life or lives of any round just as it concerns also the ephemeral existence of a dragon fly; it deals with the form through which what we call a race is evolving and concerns itself with the tiny life of an individual in that race. The same laws govern all, though the response to the law may be relative and in degree. This law has the generic name of the "Law of Cycles," and is expressed in terms of time; [Page 1141] but the secret to the cycles may not as yet be given as it would convey to the intuitive too much dangerous information. It is the knowledge of this law as it concerns rounds, races, subraces, groups (involutionary and evolutionary) and individuals (human and superhuman) which enables the Lords of Karma, and the Adepts of the good Law, to manipulate force or energy, and so carry all that is, on to its triumphant conclusion. In connection with this, students may get much light on this difficult question of force if they bear in mind that every form in every kingdom on the downward, and the upward arc, is in itself a negative force impelled into activity by a positive force and demonstrating as a combination of the two. The distinctions are demonstrated in the fact that some forms are negative-positive, others positive-negative, whilst still others are at the point of equilibrium. This includes all the intermediate stages. The Builders of the cosmos work under cyclic law *consciously*, and utilise the aggregate of these forces in any kingdom, any group or any unit to bring about the consummation of the plan.

It would interest men much if they could see and interpret some of the records in the hierarchical records, for in them men and angels, minerals and elements, animals and vegetables, kingdoms and groups, Gods and ants are *specified in terms of energy formulas* and by a scrutiny of these records the approximate increase of vibration in any form of any kind can be found out at any time. This might be expressed in terms also of the Gunas; it will be found by disciples (when permitted access to the

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<sup>22</sup> *Symbols.*

"In a symbol lies concealment or revelation."—Carlyle.

1. Symbols are intended for:—
  - a. The little evolved. They teach great truths in simple form.
  - b. The bulk of humanity. They preserve truth intact and embody cosmic facts.
  - c. The pupils of the Masters. They develop intuition.
2. Symbolic books in the Master's archives used for instruction. These books are interpreted:—
  - a. By their colour.
  - b. By their position, i.e. above, on and beneath a line.
  - c. By their connection with each other.
  - d. By their key. One page may be read four ways:—
    1. From above downwards...involution.
    2. From beneath upwards...evolution.
    3. Right to left...greater cycles, etc.
    4. Left to right...lesser cycles.
3. *The three keys:*—
  1. Cosmic interpretation. The symbols standing for cosmic facts. i.e., Darkness. Light. The cross. The triangle.
  2. Systemic interpretation. Dealing with evolution of system and all therein.
  3. Human interpretation. Dealing with man himself. The cross of humanity. Seven-branched candlestick.
4. *Four kinds of symbols:*—
 

1. Symbols of extraneous objects	physical...plane things.
2. Symbols of emotional nature	astral plane things; pictures.
3. Numerical symbolism	Lower mental. Man used himself to count by.
4. Geometrical symbolism	abstract symbolism, higher mental.



records) that they themselves, along with every other expression of the divine life, are described by a triple formula which conveys to the mind of the initiate the proportions of tamas or inertia, of rajas or activity, and of sattva or rhythm to be found in any form. This, therefore, through correspondences, imparts knowledge as to past achievement, present opportunity and the immediate [Page 1142] future of any unit or embodied life, manifesting under any of the three aspects.

Another series of files in the records give—under a different formula—information as to what is esoterically called "the heat content" of any unit, "the radiating light" of any form, and the "magnetic force" of every life. It is through this knowledge that the Lipikas control the bringing in, and the passing out, of every Life, divine, superhuman, solar and human, and it is through a consideration of that formula which is the basic formula for a solar system that the physical plane appearance of a solar Logos is controlled, and the length of a cosmic pralaya settled. We must not forget that the Lipika Lords of the solar system have Their cosmic prototypes, and that These have Their feeble and groping human reflections in the great astronomical scientists who endeavour to ascertain facts anent the heavenly bodies, being subconsciously aware of the existence of these cosmic formulas conveying information as to the specific gravity, constitution, radiation, magnetic pull, heat and light of any sun, solar system, or constellation. Many of them in future and remote ages will pass to a full comprehension, and will have the formulas committed to their care, thus joining the ranks of the Lipikas. It is a peculiar line, requiring cycles of careful training in divine mathematics.

The Lipika Lords, controlling the periodical manifestation of life are, roughly speaking, divided into the following groups, which it might be of interest to note:

1. Three extra-systemic or cosmic Lords of Karma, Who work from a centre in Sirius through the medium of three representatives. These form a group around the solar Logos, and hold to Him a position analogous to the three Buddhas of Activity Who stand around Sanat Kumara.

[Page 1143]

2. Three Lipika Lords Who are the karmic agents working through the three aspects.

3. Nine Lipikas Who are the sumtotal of the agents for the Law working through what the *Qabbalah* calls the nine Sephiroth.

4. Seven presiding agents of karma for each one of the seven schemes.

These four groups correspond in manifestation to the Unmanifested, manifesting through the triple Aspects, and under Them work an infinity of lesser agents. These lesser agents might again be somewhat differentiated, each of the following groups being found in every scheme and on every ray-emanation.

1. The Lipika Lords of a scheme Who, through the manipulation of forces, make it possible for a planetary Logos to incarnate under the Law, and work out His cyclic problem.

2. Those who (under the first group) control the destiny of a chain.

3. Those who are the energy-directors of a globe.

4. Agents of every kind Who are concerned with the karmic adjustments, incident upon the periodical manifestation of such forms as:

- a.* A round, seven in all.
- b.* A kingdom in nature, seven in all.
- c.* The human kingdom.
- d.* A rootrace, subrace and branch race.
- e.* A nation, a family, a group, and their correspondences in all the kingdoms.
- f.* A plane.
- g.* The reptile and insect world.
- h.* The bird evolution.
- i.* The devas.
- j.* Human units, egoic groups, monadic lives, [Page 1144] and myriads of other forms, objective and subjective, planetary and interplanetary, in connection with the Sun, and in connection with the planetoids.

All work with energy emanations, and with force units under cyclic law, and all have the same objective,—the producing of perfected activity, intensification of heat, and of radiant magnetic light as an expression of the will or purpose of each embodied life.

Periodicity of manifestation is the cyclic appearance of certain forms of specified energy, and this is true whether a man is speaking of a solar system, of a Ray, of the appearance of a planet in space, or of the phenomenon of human birth. Certain factors extraneous to any energy unit under consideration, will inevitably affect its appearance, and act as deflecting or directing agents. The Law of Cycles has ever been regarded as one of the most difficult for a man to master, and it has been truly said that when a man has mastered its technicalities, and can understand its methods of time computation, he has attained initiation. Its intricacies are so numerous and so bound up with the still greater law, that of cause and effect, that practically the whole range of possible knowledge is thereby surmounted. To comprehend this law involves ability to:

- a.* Deal with the higher mathematical formulas of the solar system.
- b.* Compute the relationship between a unit of any degree and the greater whole upon whose vibration that unit is swept into periodic display.
- c.* Read the akashic records of a planetary system.
- d.* Judge of karmic effects in time and space.
- e.* Differentiate between the four streams of karmic effects as they concern the four kingdoms of nature.
- f.* Distinguish between the three main streams of energy [Page 1145] —the units of inertia, mobility and rhythm—and note the key of each unit, and its place in the great group of transitional points. These latter units are those who are on the crest of one of the three waves, and ready, therefore, to be transferred into a wave of a higher vibratory capacity.
- g.* Enter the Hall of Records and there read a peculiar group of documents dealing with planetary manifestation in a fourfold manner. It concerns the planetary Logos, and deals with the transference of energy from the moon chain. It concerns the transmission of energy to another planetary scheme, and concerns the interaction between the human Hierarchy (the fourth Kingdom) and the great informing Life of the animal kingdom.

When a man can do all these things and has earned the right to know that which produces the phenomenon of manifestation, he has earned the right to enter into the councils of the planetary Hierarchy, and himself to direct streams of energy upon, through and out of the planet.

Some idea of the complexity governing the periodical manifestation of a human being may be gathered by a consideration of the forces which bring human units into manifestation, which produce individualisation; this is, after all, the appearing of a third stream of energy in conjunction with two others. A man is the meeting ground of three streams of force, one or other preponderating according to his peculiar type.

Let us briefly enumerate these factors and thus get some idea as to the complexity of the matter:

The first and paramount factor is the ray upon which a particular human unit is found. This means, that there are seven specialised force streams, each with its peculiar quality, type and rhythm. The matter is further complicated by the fact that though the Ray of the Monad is its **[Page 1146]** main qualifying factor, yet two subsidiary Rays, those of the Ego and of the personality, have likewise to be considered.

Secondly, it must be borne in mind that the human units now upon this planet fall naturally into two great groups—those who reached individualisation, or became "units of self-directing energy," upon the moon, and those who attained self-consciousness upon the earth. There are important distinctions between these two groups, for the units of the moon chain are distinguished, not only by a more advanced development, owing to the longer period of their evolution, but also by the quality of great and intelligent activity, for (as might be expected) on the third or moon chain, the third Ray was a dominant factor. In this fourth chain, the quaternary dominates, or the synthesis of the three so as to produce a fourth, and this is one reason for the intensely material nature of those who entered the human kingdom on this planet. The distinctions between the two groups are very great, and one of the mysteries lying behind the main divisions of humanity—rulers and the ruled, capitalists and labourers, the governed and those who govern—is found right here. No system of sociological reform will be successfully worked out without a due consideration of this important fact. Other distinguishing features might be enumerated but would only serve at this stage to complicate the matter.

A third factor differentiating the groups of human units who reached self-consciousness on our planet is hidden in the methods employed by the Lords of the Flame at that time. They, we are told, employed three methods.

First, They themselves took bodies and thus energised certain of the higher forms of the animal kingdom, so that they appeared as man, and thus initiated a particular group. Their descendants can be seen in the highest **[Page 1147]** specimens of the earth humanity now on earth. They are not even now, however, as far advanced as the groups of units from the moon chain who came in in Atlantean days. Their heredity is peculiar.

They implanted a germ of mind in the secondary group of animal-men who were ready for individualisation. This group, for a long time, was unable to express itself, and was most carefully nurtured by the Lords of Flame, nearly proving a failure. By the time, however, that the last subrace of the Lemurian root race was at its height it suddenly came into the forefront of the then civilisation, and justified hierarchical effort.

Thirdly, They fostered the germ of instinct in certain groups of animal-men until it flowered into mind. It must never be forgotten that men have within themselves (apart from any extraneous fostering) the ability to *arrive*, and to achieve full self-consciousness.

These three methods bring us to the fourth factor which must be remembered, that of the three modes of motion which powerfully affect the incarnating jivas.

The Sons of Mind are distinguished by the three qualities of matter as has been earlier brought out, and they have been generically called:

1. The Sons of sattvic rhythm,
2. The Sons of mobility,
3. The Sons of inertia.

These qualities are the characteristics of the three major Rays, and of the three Persons of the Godhead; they are the qualities of consciousness—material, intelligent, and divine. They are the predominating characteristics of the chains of which our earth is one.

#### *Earth Planetary Scheme*

First Chain.....Archetypal.  
 Second Chain.....Sattvic Rhythm.  
**[Page 1148]**  
 Third Chain.....Mobility.  
 Fourth Chain.....Inertia.  
 Fifth Chain.....Mobility.  
 Sixth Chain.....Sattvic Rhythm.  
 Seventh Chain.....Perfection.

The factors which we have considered as affecting the different incarnating units have a vital effect on their cyclic evolution, and the ray and the three main types produce varying periodic appearance. Certain statements have been made in occult books as to the length of time varying between incarnations. Such statements are in the main inaccurate, for they make no allowance for Ray difference, and permit of no calculations as to whether the human unit involved is a unit of inertia, a sattvic point, or a rajasic entity. No hard and fast rule can be laid down at this time for the general public, though such rules exist, and are governed by seven different formulas for the three main types. Within this sevenfold differentiation, exist many lesser, and the wise student refrains from dogmatic assertion on this most peculiar and difficult subject. The fringe of the matter has but been touched upon here. It should be remembered that in the earlier stages of incarnation, the unit is governed mainly by group appearance, and comes into incarnation with his group.

As time progresses and his own will or purpose becomes more distinctive, he will at times force himself into manifestation independently of his group, as will other group units, and this leads to an apparent confusion which is detrimental to the surface calculations of the superficial student. When this is the case, the particular unit concerned has his record transferred into another file in the hierarchical archives, and becomes what is occultly termed "a self directed point of fire." He is then strongly individualised, entirely self-engrossed, free of **[Page 1149]** all group sense, except the earthly

affiliations to which he adheres from the instinct of self-protection and personal well-being. In this stage he remains for a vast period of time, and has before him the mastering of a later stage in which he returns to the earlier group recognition on a higher turn of the spiral.

The rules governing the incarnations of average man have been considered elsewhere, and much information has been given in this treatise and in *Letters on Occult Meditation* which—if collated—will provide sufficient data for study for a long time. Not much has been given anent the incarnations of disciples and the methods involved in the later stages of evolution.

It should here be borne in mind that (for a disciple) direct alignment with the Ego via the centres and the physical brain is the goal of his life of meditation and of discipline. This is in order that the Inner God may function in full consciousness and wield full control on the physical plane. Thus will humanity be helped and group concerns furthered. Again it must be remembered that the basic Ray laws and the disciple's particular type will paramountly dictate his appearances, but certain other forces begin to hold sway which might here be touched upon.

The factors governing the appearance in incarnation of a disciple are as follows:

First, *his desire to work off karma rapidly* and so liberate himself for service. The Ego impresses this desire upon the disciple during incarnation, and thus obviates any counter desire on his part for the bliss of devachan, or even for work on the astral plane. The whole objective, therefore, of the disciple after death is to get rid of his subtler bodies, and acquire new ones. There is no desire for a period of rest, and as desire is the governing factor in this system of desire, and particularly in this planetary scheme, if it exists not, there is no incentive to fulfilment. **[Page 1150]** The man, therefore, absents himself from the physical plane for a very brief time, and is driven by his Ego into a physical body with great rapidity.

Second, *to work out some piece of service* under direction of his Master. This will involve some adjustments, and occasionally the temporary arresting of his karma. These adjustments are made by the Master with the concurrence of the disciple, and are only possible in the case of an accepted disciple of some standing. It does not mean that karma is set aside, but only that certain forces are kept in abeyance until a designated group work has been accomplished.

Third, *a disciple will return into incarnation occasionally so as to fit into the plan of a greater than himself*. When a messenger of the Great Lodge needs a vehicle through which to express Himself, and cannot use a physical body Himself, owing to the rarity of its substance, He will utilise the body of a disciple. We have an instance of this in the manner the Christ used the body of the initiate Jesus, taking possession of it at the time of the Baptism. Again when a message has to be given out to the world during some recurring cycle, a disciple of high position in a Master's group will appear in physical incarnation, and be "overshadowed" or "inspired" (in the technically occult sense) by some teacher greater than he.

Fourth, a disciple may, through lack of rounded development, be very far advanced along certain lines but lack what is called the full intensification of a particular principle. He may, therefore, decide (with the full concurrence of his Ego and of his Master) to *take a series of rapidly recurring incarnations* with the intention of working specifically at bringing a certain quality, or series of qualities, to a point of higher vibratory content, thus completing the rounding of his sphere of manifestation. This accounts

for the peculiar, yet powerful, people who are [Page 1151] met at times; they are so one-pointed and apparently so unbalanced that their sole attention is given to one line of development only, so much so that the other lines are hardly apparent. Yet their influence seems great, and out of all proportion to their *superficial* worth. A realisation of these factors will deter the wise student from hasty judgments, and from rapid conclusions concerning his fellow men.

Occasionally a variation of this reason for rapid and immediate incarnation is seen when an initiate (who has nearly completed his cycle) appears in incarnation to express almost entirely one perfected principle. This he does for the good of a particular group which—though engaged in work for humanity—is failing somewhat in its objective through the lack of a particular quality, or stream of force. When this becomes apparent on the inner side, some advanced disciple puts the energy of that particular quality at the disposal of the Hierarchy, and is sent forth to *balance* that group, and frequently to do so for a period of rapidly succeeding lives.

These are a few of the causes governing the periodic manifestation of those who are grouped in the Hierarchical records as "the aligned points of fire." They are distinguished by the energy flowing through them, by the magnetic quality of their work, by their powerful group effects, and by their physical plane realisation of the plan.

The coming into manifestation of the superhuman lives (such as greater liberated Existences, or the raja-devas of a plane), the appearing of the planetary Logoi and the solar Logoi in physical incarnation is governed by laws similar in nature to those governing the human unit, but of a cosmic scope. It will be apparent to the most superficial student that the gradual emergence of a plane out of the darkness which exists between systems is produced not only as the result of vibratory response to the enunciated Word, but as the working out of the karma of a [Page 1152] cosmic Life and the relationship existing between that particular Life and the cosmic Existence Whom we call Brahma or the third Person of the Trinity. The deva Ruler of a plane is a superhuman Entity Who comes in under a great cosmic impulse to provide the vibratory form which will make possible the appearing of other and lesser forms. The Lords of the Rays, or the planetary Logoi, are similarly and karmically linked with the second aspect logoiic, or with that manifesting Life we call Vishnu. It will thus be seen that three main impulses, each emanating from the will, plan, or conscious purpose of a cosmic Entity are responsible for all that is seen and known in our solar system. This, of course, has been oft emphasised in different occult books but the following tabulation may be of service:

<i>Cosmic Entity</i>	<i>Systemic Entities</i>	<i>Number of Impulses</i>	<i>Quality</i>
1. Brahma.....	..The Raja Lords.....	...7...	Activity.....Inertia.
2. Vishnu.....	..The Planetary Logoi.....	7...	Wisdom.....Mobility.
3. Shiva.....	..The Solar Logos.....	1...	Will.....Rhythm.

It should be noted here that the above tabulation will apply to the microcosm as well as the macrocosm, and students will find it interesting to work it out.

### *3. Triangular Linking.*

Enough has been indicated in this *Treatise* to show the general plan underlying and accounting for systemic emergence or incarnation, and it is not my purpose here to enlarge at great length. Just as it is



not possible for man in an early incarnation to conceive of the effects of evolution upon him and to realise the nature of the man upon the Path, so it is not possible for even great [Page 1153] systemic existences to conceive (except in the broadest and most general terms) of the nature of the solar Logos, and of the effect evolution will have on Him. Suffice it to add, anent this matter, that when certain vast cosmic alignments have been made and the energy from the logoc causal ovoid on the cosmic mental planes is able to flow unimpeded through to the physical plane atom (our solar system) great eventualities and unconceived of possibilities will then take place.

Certain phenomena likewise of a secondary nature to this major happening will also take place as the cycles slip away which may be generally summarised as follows:

*First.* Certain systemic triangles will be formed which will permit of the interplay of energy between the different planetary schemes, and thus bring to more rapid maturity the plans and purposes of the Lives concerned. It should be noted here that when we are considering the transmission of energy through alignment and through the forming of certain triangles, it is always in connection with the energy of the first aspect. It deals with the *transmission of electric fire*. It is important to bear this in mind, as it preserves the analogy between the macrocosm and the microcosm with accuracy.

*Second.* A final systemic triangle will be formed which will be one of supreme force, for it will be utilised by the abstracted essence and energies of the septenate of schemes as the negative basis for the reception of positive electric energy. This electric energy is able to circulate through the schemes owing to the bringing about of a cosmic alignment. It is the bringing in of this terrific spiritual force during the final stages of manifestation which results in the blazing forth of the seven suns.<sup>23</sup> Though the seven have become the three, this is only in [Page 1154] connection with the dense physical planets. The blazing forth spoken of in the occult books and in the *Secret Doctrine* is in etheric matter; it is this etheric fiery energy which brings to a consummation (and so destroys) the remaining three major schemes. In this we have a *correspondence* to the burning of the causal body at the fourth Initiation through the merging of the three fires. It is only a correspondence, and the details must not be pushed too far. The Saturn scheme is esoterically regarded as having absorbed the "frictional fires of systemic space"; Neptune is looked upon as the repository of the "solar flames," and Uranus as the home of "fire electric." When, through extra-systemic activity based upon three causes:

1. Logoic alignment,
2. The taking of a logoic Initiation,
3. The action of the "ONE ABOUT WHOM NAUGHT MAY BE SAID,"

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<sup>23</sup> The rising and setting of the Sun symbolises manifestation and obscurity.—S. D., II, 72.

Pralaya is of different kinds:—

1. Cosmic pralaya.....The obscuration of the three suns, or of three solar systems.
2. Solar pralaya.....The obscuration of a system at the end of one hundred years of Brahma. Period between solar systems.
3. Incidental pralaya.....The obscuration of a scheme. Period between manvantaras.

Man repeats this at seventh, fifth initiations and at each rebirth in three worlds.

The Pleiades are the centre around which our solar system revolves.— S. D., II, 251, 581, 582.

The Sun is the kernel and matrix of all in the solar system.—S. D., I, 309, 310, 590, 591.

Kernel comes from the same word as corn.

Compare the words in Bible:—

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

The Sun is governed by the same laws as all other atoms.—S. D., I, 168, 667.

these three schemes are simultaneously stimulated and the fires pass from one to another in a triangular manner, they then too pass into obscurity. Naught is left save the blazing etheric suns and these—through very intensity of burning—dissipate with great rapidity.

**[Page 1155]**

*4. Relation between the Throat, Alta Major and Mental Centres.*

The question of the centres has always had a great deal of interest for men, and much harm has been done through the directing of attention upon the physical centres. Unfortunately, names have been given to the centres which have their counterparts in the physical form, and with the usual aptitude of man to identify himself with that which is tangible and physical, a mass of data has accumulated which is based (not on spiritual knowledge) but on a study of the effects produced through meditation on the physical centres. Such meditation is only safely undertaken when a man is no longer polarised in the lower personal self but views all things from the standpoint of the Ego with whom he is completely identified. When this is the case, the centres in physical matter are recognised as being simply focal points of energy located in the etheric body, and having a definite use. This use is to act as transmitters of certain forms of energy *consciously* directed by the Ego or Self, with the intent of driving the physical body (which is *not* a principle) to fulfil egoic purpose. To do this the Ego has to follow certain rules, to conform to law, and to have attained not only conscious control of the physical body, but a knowledge of the laws of energy, and of the constitution of the etheric body, and its relation to the physical. The attention of students must be called to certain fundamental facts anent the centres and thus supplement, correlate, and summarise that already given in this *Treatise*. That a certain amount of repetition will be necessary is of value, and the information here given and the correspondences indicated, should provide all followers of raja yoga with a basis for sane consideration, wise meditation and a fuller comprehension of the truths involved. Owing to the rapid development of the race, and the future **[Page 1156]** quick unfoldment of etheric vision, the gain will be very real if occult students have at least a theoretical concept of the nature of that which will be seen relatively so soon.

The centres, as we know, are seven in number and are formed in matter of the etheric subplanes of the physical plane. As we have been told, there are literally ten, but the lower three are not considered as subjects for the direction of egoic energy. They relate to the perpetuation of the physical form and have a close connection with:

- a. The three lower kingdoms in nature.
- b. The three lower subplanes of the physical plane.
- c. The third solar system, from the logoc standpoint.

It must be borne in mind that though the three solar systems (the past, the present and that which is to come) are differentiated in time and space where the consciousness of man is concerned, from the point of view of the Logos they represent more accurately, highest, intermediate and lowest, and the three form but one expression. The past system, therefore, is deemed esoterically the third, being the lowest and being related to the dense and negative matter. It will be apparent that the past solar system has consequently a close relation to the third or animal kingdom, and this, man has presumably transcended.

The seven centres with which man is concerned are themselves found to exist in two groups: a lower four, which are related to the four Rays of Attributes, or the four minor rays, and are, therefore, closely connected with the quaternary, both microcosmic and macrocosmic, and a higher three which are transmitters for the three rays of aspect.

These energy centres are transmitters of energy from [Page 1157] many and varied sources which might be briefly enumerated as follows:

- a.* From the seven Rays, via the seven subrays of any specific monadic ray.
- b.* From the triple aspects of the planetary Logos as He manifests through a scheme.
- c.* From what are called "the sevenfold divisions of the logoc Heart," or the sun in its sevenfold essential nature, as it is seen lying esoterically behind the outer physical solar form.
- d.* From the seven Rishis of the Great Bear; this pours in via the Monad and is transmitted downward, merging on the higher levels of the mental plane with seven streams of energy from the Pleiades which come in as the psychical force demonstrating through the solar Angel.

All these various streams of energy are passed through certain groups or centres, becoming more active and demonstrating with a freer flow as the course of evolution is pursued. As far as man is concerned at present, this energy all converges, and seeks to energise his physical body, and direct his action via the seven etheric centres. These centres receive the force in a threefold manner:

- a.* Force from the Heavenly Man and, therefore, from the seven Rishis of the Great Bear via the Monad.
- b.* Force from the Pleiades, via the solar Angel or Ego.
- c.* Force from the planes, from the Raja Devas of a plane, or fohatic energy, via the spirillae of a permanent atom.

It is this fact which accounts for the gradual growth and development of a man. At first it is the force of the plane substance, which directs him, causing him to identify [Page 1158] himself with the grosser substance and to consider himself a man, a member of the fourth Kingdom, and to be convinced, therefore, that he is the Not-Self. Later as force from the Ego pours in, his psychical evolution proceeds (I use the word "psychical" here in its higher connotation) and he begins to consider himself as the Ego, the Thinker, the One who uses the form. Finally, energy from the Monad begins to be responded to and he knows himself to be neither the man nor the angel, but a divine essence or Spirit. These three types of energy demonstrate during manifestation as Spirit, Soul, and Body, and through them the three aspects of the Godhead meet and converge in man, and lie latent in every atom.

The sevenfold energy of the planes, and therefore of substance, finds its consummation when the four lower centres are fully active. The sevenfold energy of the psyche, the consciousness aspect, demonstrates when the three higher in the three worlds are vibrating with accuracy. The sevenfold activity of spirit makes itself felt when each of these seven centres is not only fully active but is rotating as "wheels turning upon themselves," when they are fourth dimensional and are not only individually alive but are all linked up with the sevenfold head centre. A man is then seen as he is truly—a network of fire with flaming focal points, transmitting and circulating fiery energy. These centres not only receive the energy through the top of the head, or through a point slightly above the top of the head, to be more accurate, but pass it out through the head centre likewise, that which is being passed out being seen as differing in colour, being brighter and vibrating more rapidly than that which is being received. The etheric body is formed of a negative aspect of fire, and is the recipient of

a positive fire. As the various types of fire blend, merge, and circulate, they gain thereby and produce definite effects in the fires of the microcosmic system.

**[Page 1159]**

The centre at the base of the spine (the lowest with which man has consciously to deal) is one of a peculiar interest, owing to its being the originating centre for three long streams of energy which pass up and down the spinal column. This triple stream of force has most interesting correspondences which can be worked out by the intuitive student. Some hints may here be given. This channel of threefold energy has itself three points of supreme interest, which (to word it so as to convey sense to the interested) may be regarded as:

1. The basic centre at the extreme lowest point of the spine.
2. The alta major centre at the top of the spine.
3. The supreme head centre.

It is, therefore, a miniature picture of the whole evolution of spirit and matter for,

1. The lowest centre corresponds to the personality,
2. The middle centre to the Ego, or the Thinker,
3. The supreme head centre to the Monad.

In the evolution of the fires of the spine, we have a correspondence to the sutratma with its three points of interest, the monadic auric egg, its emitting point, the egoic auric egg, the medial point, and the body or gross form, its lowest point.

Another hint of interest lies in the fact that there exist between these spinal centres, certain gaps (if I may so express it) which have (in the course of evolution) to be bridged by the energetic action of the rapidly growing vibration of the force unit. Between the triple energy of the spinal column and the alta major centre, there is a hiatus, just as there exists that which must be bridged between the triple lower man and the egoic body, or between the mental unit on the fourth subplane of the mental plane and the solar Angel on the third subplane. Though we are told that the permanent atomic triad is enclosed in the **[Page 1160]** causal periphery, nevertheless, *from the standpoint of consciousness* there is that which must be bridged. Again, between the alta major centre and the supreme head centre, exists another gulf—a correspondence to the gulf found between the plane of the Ego and the lowest point of the Triad, the manasic permanent atom. When man has constructed the antaskarana (which he does during the final stages of his evolution in the three worlds) that gulf is bridged and the Monad and the Ego are closely linked. When man is polarised in his mental body, he begins to bridge the antaskarana. When the centre between the shoulder blades, referred to earlier in this *Treatise* as the manasic centre, is vibrating forcefully, then the alta major centre and the head centre, *via the throat centre* can be united.

Man, when he reaches this stage, is a creator in mental matter of a calibre different from the unconsciously working average man. He constructs in unison with the plan and the divine Manasaputra, the Son of Mind, will turn his attention from being a Son of Power in the three worlds and centre his attention in the Spiritual Triad, thus recapitulating on a higher turn of the spiral, the work he earlier did as man. This becomes possible when the growth of the triangle just above dealt with (base of spine, alta major centre and throat, as they unify in the head) is paralleled by another triplicity,

the solar plexus, the heart and the third eye; the energy merging through them is similarly unified in the same head centre. The third eye is an energy centre constructed by man; it is a correspondence to the energy centre, the causal body, constructed by the Monad. The alta major centre is similarly constructed by other streams of force and corresponds interestingly to the triple form constructed by the ego in the three worlds.

When this dual work has proceeded to a certain evolutionary point, another triplicity becomes alive within the [Page 1161] head itself as the result of these dual streams of triple energy. This triangle transmits fiery energy via the pineal gland, the pituitary body and the alta major centre and this reaches the head centre. In this way in these three triangles we have nine streams of energy converging and passing into the highest head lotus. The correspondence to certain macrocosmical forces will here be apparent to all discerning students.

We have seen the close connection between the different centres and the gradually demonstrating effects to be noted as they are linked up and eventually produce a synthetic circulatory system for egoic energy in conjunction with the energy of the lower man, which forms a kind of medium by which the egoic force makes itself felt. Macrocosmically, but little can be said which would prove intelligible to man at his present stage of evolution. Some brief statements might, nevertheless, be given which (if pondered on and correlated with each other) may throw some light on planetary evolution and on the relation of the planetary Logoi to the solar Logos.

A solar Logos uses for His energy centres the planetary schemes, each of which embodies a peculiar type of energy, and each of which, therefore, vibrates to the key of the logoi solar Angel, of which the human solar Angel is a dim reflection. It is interesting here to note that as the human solar Angel is a unity, manifesting through three tiers of petals, the logoi correspondence is even more interesting, for that great cosmic Entity demonstrates on the cosmic mental plane as a triple flame working through seven tiers of petals, and it is the energy from these seven circles of energy which pulsates through the medium of any scheme. All this is hidden in the mystery of the ONE ABOUT WHOM NAUGHT MAY BE SAID, and it is not possible for men to solve it,—the truth being obscure to even the highest Dhyān Chohan of our system.

The energy centres of the solar Logos are themselves [Page 1162] in the form of vast lotuses<sup>24</sup> or

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<sup>24</sup> See Section VIII, *Secret Doctrine*, Volume I.

The Lotus is symbolical of both the Macrocosm and of the Microcosm.

a. The seeds of the Lotus contain in miniature the perfect plant.

b. It is the product of fire and matter.

c. It has its roots in the mud, it grows up through the water, it is fostered by the warmth of the sun, it blossoms in the air.

#### MACROCOSM

The mud.....The objective physical solar system.

Water.....The emotional or astral nature.

Flower on water....Fruition of the spiritual.

Method.....Cosmic fire or intelligence.

#### MICROCOSM

The mud.....The physical body.

Water.....Emotional or astral nature.

Flower on water....Fruition of the buddhic or spiritual.

Method.....Fire of mind.

"The significance of the tradition that Brahma is born from or in the lotus, is the same. The lotus symbolises a world-system, and Brahma dwells therein representing action; he is therefore called the Kamal-asana, the Lotus-seated. The lotus,

wheels, at the centre of which lies hidden that central cosmic Life, we call a planetary Logos. He is the meeting place for two types of force, spiritual or logoic, which reaches Him (via the logoic Lotus on cosmic mental planes) from the seven Rishis of the Great Bear on Their own plane, and, secondly, of buddhic force, which is transmitted via the Seven Sisters or the Pleiades from a constellation called the Dragon in some books, and from which has come the appellation "The Dragon of Wisdom."

A third type of energy is added and, therefore, can be detected in these centres, that of manasic type. This reaches the logoic centres via the star Sirius, and is transmitted from that constellation which (as earlier I have [Page 1163] hinted) must remain obscure at present. These three great streams of energy form the total manifestation of a logoic centre. This is known to us as a planetary scheme.

Within the planetary scheme, these streams of energy work paramountly in the following manner:

- a. Spiritual energy....three higher planes....the Monads.
- b. Buddhic force.....fourth plane.....the solar Angels.
- c. Manasic force.....two lower planes.....the four kingdoms of nature.

Physical energy, the left-over of a previous solar system, demonstrates through the dense physical form and in the material which is energised during the involutory cycle. It is not considered a principle; and is regarded as the basis of maya or illusion.

The various planetary schemes are not all alike and differ as to:

- a. Type of energy,
- b. Point in evolution,
- c. Position in the general plan,
- d. Karmic opportunity,
- e. Rate of vibration.

The main distinction exists in the fact, as we have so oft repeated, that three of them form the three higher etheric energy centres of the Logos, and four constitute the lower centres.

Saturn is of interest to us here because the Logos of Saturn holds a position in the body logoic similar to that held by the throat centre in the microcosm. Three centres towards the close of manifestation will become aligned in the same way as the centre at the base of the spine, the throat centre and the alta major centre. Here it must be pointed out that there are three planetary schemes which [Page 1164] hold a place analogous to that held by the pineal gland, the pituitary body, and the alta major centre, but they are not the schemes referred to as centres, or known to us as informed by planetary Logoi. Certain of the planetoids have their place here, and one scheme which has passed out of activity, and is in a

again, is said to arise from or in the navel of Vishnu, because the navel of Vishnu or all-knowledge is *necessary desire*, the primal form of which, as embodied in the Veda-text, is: May I be born forth (as multitudinous progeny). From such central and essential desire, the will to live, arises the whole of becoming, all the operations, all the whirls and whorls, of change and manifestation, which make up life. In such becoming dwells Brahma, and from him and by him, i.e., by incessant activity, arises and manifests the organised world, the trib huvanam, the triple world. Because first *manifested*, therefore is Brahma *named* the first of the gods; by action is manifestation, and he is the actor; and because actor, therefore is he also sometimes called the preserver or protector of the world; for he who makes a thing desires also the maintenance and preservation of his handiwork, and, moreover, by the making of the thing supplies the basis and opportunity for the operation of preservation, which, in strictness, of course, belong to Vishnu."—*Pranava-Vada*, pp. 84, 311.



condition of quiescence and nonactivity. This latter scheme is the correspondence in the logioic body to the atrophied third eye in the fourth kingdom of nature. When man has developed etheric vision and thus has expanded his range of vision, he will become aware of these facts, for he will see. Many planetary schemes which are found only in etheric matter will be revealed to his astonished gaze, and he will find that (as in the body microcosmic) there are seven (or ten), paramount centres but numbers of other centres for the purpose of energising various organs. So likewise the body macrocosmic has myriads of energy focal points or feeders which have their place, their function, and their felt effects. These centres, with no dense physical globe, constitute what has sometimes been called "the inner round" and transmit their force through those greater centres which have been spoken of in occult books as having a connection with the inner round.

Each of these planetary schemes can be seen as a lotus having seven major petals, of which each chain forms one petal, but having also subsidiary petals of a secondary colour according to the nature and karma of the Entity concerned. It is in the enumeration of these solar lotuses that occult students go astray. It is, for instance, correct to say that the planetary scheme corresponding to the microcosmic base of the spine is a fourfold lotus and has, therefore, four petals. There are four outstanding petals of a peculiar hue, but there are three of a secondary colour, and nine of a tertiary nature. (To students with intuition the hint here conveyed may reveal the name of the planet, and the nature of its evolution).

### [Page 1165]

Each of these solar lotuses, or planetary schemes, unfolds in three great stages of activity, in each one of which one of the three types of energy dominates. As the unfolding proceeds, the vibratory activity increases, and the *appearance* of the manifesting activity changes.

- a. The motion of the lotus or wheel for a long time is simply that of a slow revolution.
- b. Later, for a still vaster period, each petal revolves within the greater whole, and at an angle different to that of the whole revolution.
- c. Finally, these two activities are increased by the appearance of a form of energy which, originating from the centre, pulsates so powerfully that it produces what look to be streams of energy passing backwards and forwards from the centre to the periphery.
- d. When these three are working in unison, the effect is wonderful in the extreme, and impossible for the eye to follow, the mind of man to conceive, or the pen to express in words. It is this stage, macrocosmic and microcosmic, which constitutes the different grades of alignment, for it must never be forgotten by students that all that manifests is a sphere, and alignment really consists in unimpeded communication between the heart of the sphere and the periphery or the bound of the influence of the dynamic will and the centre.

Within each planetary scheme, are found the seven chains which are the seven planetary centres, and again within the chain are the seven globes which are the chain centres, but students would do well not to study the globes from the point of view of centres until their knowledge of the mystery underlying dense physical substance is greater, or they will be led into error. The lower down one seeks to carry the correspondence, the more the likelihood of error. The correspondence must lie in quality and in principle expressed, but not in form.

[Page 1166]

## DIVISION F THE LAW OF ATTRACTION

### *I. The Subsidiary laws.*

1. Law of Chemical Affinity.
2. Law of Progress.
3. Law of Sex.
4. Law of Magnetism.
5. Law of Radiation.
6. Law of the Lotus.
7. Law of Colour.
8. Law of Gravitation.
9. Law of Planetary Affinity.
10. Law of Solar Unity.
11. Law of the Schools.

### *II. Its Effects.*

1. Association.
2. Form Building.
3. Adaptation of form to life.
4. Group Unity.

### *III. Group Relations.*

1. Three atomic relations.
2. Seven laws of group work.
3. Twenty-two methods of interplay.

This law is, as we know, the basic law of all manifestation, and the paramount law for this solar system. It might strictly be called the Law of Adjustment or of Balance, for it conditions that aspect of electrical phenomena which we call *neutral*. The Law of Economy is the basic law of one pole, that of the negative aspect; the Law of Synthesis is the basic law of the positive pole, but the Law of Attraction is the law for the fire which is produced [Page 1167] by the merging during evolution of the two poles. From the standpoint of the human being, it is that which brings about the realisation of self-consciousness; from the point of view of the subhuman beings it is that which draws all forms of life on to self-realisation; whilst in connection with the superhuman aspect it may be stated that this law of life expands into the processes conditioned by the higher law of Synthesis, of which the Law of Attraction is but a subsidiary branch.

Strictly speaking, the Law of Attraction is a generic term under which are grouped several other laws similar in nature but diverse in their manifestations. It might be useful if we enumerated a few of these laws, thereby enabling the student to get (as he studies them in their totality) a broad general idea as to the Law and its modifications, its spheres of influence and the scope of its activity. It should be noted

here as a basic proposition in connection with all atoms that the Law of Attraction governs the Soul aspect. *The Law of Economy is the law of the negative electron; the Law of Synthesis is the Law of the positive central life; whilst the Law of Attraction governs that which is produced by the relation of these two*, and is itself controlled by a greater cosmic law which is the principle of the intelligence of substance. It is the law of Akasha.

It must be borne in mind that these three laws are the expression of the intent or purpose of the three Logoic Aspects. The Law of Economy is the governing principle of Brahma or the Holy Spirit; the Law of Synthesis is the law of the Father's life; whilst the Son's life is governed by, and manifests forth divine attraction. Yet these three are the three subsidiary laws of a greater impulse which governs the life of the Unmanifested Logos.<sup>25</sup>

**[Page 1168]**

## I. THE SUBSIDIARY LAWS

The subsidiary aspects, or laws, of the Law of Attraction might be enumerated as follows:

1. *The Law of Chemical Affinity.* This law governs the soul aspect in the mineral kingdom. It concerns the marriage of the atoms, and the romance of the elements. It serves to perpetuate the life of the mineral kingdom and to preserve its integrity.

It is the cause of the immetalisation of the Monad.

2. *The Law of Progress.* It is called this in the vegetable kingdom owing to the fact that it is in this kingdom that definite objective response to stimulation can be noted. It is the basis of the phenomenon of sensation, which is the key to this solar system of love, our system being a "Son of Necessity" or of desire. This law is the working out into manifestation of the informing consciousness of a part of the deva kingdom, and of certain pranic energies. The student will find much of esoteric interest in the following line of living forces:

- a. The second chain, globe and round,
- b. The vegetable kingdom,
- c. The devas of desire in their second *reflected* groupings,
- d. The heart of the Sun,
- e. The second Ray force.

3. The Law of Sex.

This is the term applied to the force which brings about the physical merging of the two poles in connection with the animal kingdom, and of man, viewing him as responsive to the call of his animal nature. It concerns itself with the due guarding of the form in this particular cycle and its perpetuation. It is only powerful during the period of the duality of the sexes and their separation and, in the case of man, will be offset by a higher expression of the law when man is again androgynous. It is **[Page 1169]** the law of marriage, and finds some aspects of its manifestation not only in marriage of men and animals in the physical sense, but in the "occult marriage" of

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<sup>25</sup> S. D., I, 56, 73, 74.

- a. The Soul and the Spirit.
- b. The Son with his Mother (or the Soul with the physical substance).
- c. The negative planetary lives with the positive ones earlier pointed out.
- d. The systemic marriage, or the merging of the two final planetary schemes after their absorption of the other forces.
- e. The cosmic marriage, or the merging of our solar system with its opposite cosmic pole, another constellation. The cosmic marriage of stars and Systems is the cause of the occasional irregular flaring-up or intensification of suns and their increased luminosity which is sometimes seen, and which has frequently been the subject of discussion.

4. *The Law of Magnetism.* This is the law which produces the unifying of a personality, and though it is an expression of lunar force, is, nevertheless, of a much higher order than the law of physical sex. It is the expression of the law as it is demonstrated by the three major groups of lunar pitris. These three groups are not concerned with the building of the forms of the animal kingdom, for they are the builders of the body of man in the final three stages of the path of evolution:

- a. The stage of high intellectuality, or of artistic attainment,
- b. The stage of discipleship,
- c. The stage of treading the Path.

The lower four groups concern themselves with the earlier stages, and with the animal aspects of attraction in both the kingdoms.

#### [Page 1170]

5. *The Law of Radiation.* This is one of the most interesting of the laws for it only comes into activity in connection with the highest specimens of the various kingdoms, and concerns itself with the attraction that a higher kingdom of nature will have for the highest lives of the next lower kingdom. It governs the radioactivity of minerals, the radiations of the vegetable kingdom and (curiously enough) the entire question of *perfumes*. Smell is the highest of the purely physical senses; so in the vegetable kingdom a certain series of perfumes are evidence of radiation in that kingdom.

There is, moreover, an interesting link between those who are members of the fifth kingdom (the spiritual) and the vegetable, for in esotericism the two and the five, the Son, and the Sons of Mind, are closely allied. It is not possible to indicate more, but it is not without significance that certain Rays are, through the initiates and Masters, represented by vegetable perfumes. It signifies radiation, and to those who have the key reveals the *quality* of the egoic lotus and the place it holds in any particular planetary lotus, as well as a connection with certain devas who are the sevenfold life of the vegetable kingdom. We must not forget that man is occultly a "seven-leaved plant, the saptaparna."<sup>26</sup>

This law in a mysterious manner, inexplicable to those ignorant of the karma of our planetary Logos, is not operative in the animal kingdom during this Cycle or chain. One of the problems of the next chain will be the bringing in of animal radiation; thus offsetting the method of initiation now pursued. It must never be forgotten that the chain process of individualisation, and the earlier three Initiations concern the animal kingdom and man is viewed therein as an animal. In the final Initiation or the

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<sup>26</sup> S. D., I, 251; II, 626.

offering up of the entire bodily nature, [Page 1171] this part of the general karma of the planetary Logos and the Life of the informing Spirit of the animal kingdom become adjusted. If this is meditated upon, some light may be thrown upon the problem as to why the Adepts of the left hand path in Atlantean days were called "the Trees,"<sup>27</sup> and were destroyed with the entire Atlantean vegetation. In the oldest of all the Commentaries the mystery is expressed thus:

"They (the Adepts of the Left Hand Path) became thus separated through their own fault. Their smell rose not up to Heaven; they refused to merge. No perfume was theirs. They hugged to their greedy bosoms all the gains of the flowering plant."

6. *The Law of the Lotus.* This is the name given to the mysterious influence from the cosmic Law of Attraction which brought in the divine Sons of Mind, and thus linked the two poles of Spirit and matter, producing upon the plane of mind that which we call the egoic lotus, or "the Flower of the Self." It is the law which enables the lotus to draw from the lower nature (the matter aspect and the water aspect) the moisture and heat necessary for its unfoldment, and to bring down from the levels of the Spirit that which is to it what the rays of the sun are to the vegetable kingdom. It governs the process of petal unfoldment, and therefore itself demonstrates as a triple law:

- a. The Law of Solar Heat.....Knowledge petals.
- b. The Law of Solar Light.....Love petals.
- c. The Law of Solar Fire.....Sacrifice petals.

#### 7. *The Law of Colour.*

To get any comprehension of this law students should remember that colour serves a twofold purpose. It acts as a veil for that which lies behind, and is therefore attracted [Page 1172] to the central spark; it demonstrates the attractive quality of the central life.

All colours, therefore, are centres of attraction, are complementary, or are antipathetic to each other, and students who study along these lines can find out the law, and comprehend its working through a realisation of the purpose, the activity, and the relation of colours to or for each other.

8. *The Law of Gravitation.* This law is for the non-occult student the most puzzling and confusing of all the laws. It shows itself in one aspect as the power, and the stronger urge that a more vital life may have upon the lesser, such as the power of the spirit of the Earth (the planetary Entity, not the planetary Logos) to hold all physical forms to itself and prevent their "scattering." This is due to the heavier vibration, the greater accumulative force, and the aggregated tamasic lives of the body of the planetary Entity. This force works upon the negative, or lowest, aspect of all physical forms. The Law of Gravitation shows itself also in the response of the soul of all things to the greater Soul in which the lesser finds itself. This law, therefore, affects the two lowest forms of divine life, but not the highest. It emanates in the first instance from the physical sun and the heart of the Sun. The final synthesising forces which might be regarded as forms of spiritual gravitational activity are, nevertheless, not so, but are due to the working of another law, emanating from the central spiritual Sun. The one is purely systemic, the other a cosmic law.

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<sup>27</sup> S. D., II, 519, 520, 521.

9. *The Law of Planetary Affinity.* This term is used in the occult teaching specifically in connection with the interaction of the planets with each other and their eventual marriage. As we know, the planetary schemes (the seven sacred planets) will eventually synthesise, or absorb the life of the planets which are not termed sacred and the numerous planetoids, as far as the four kingdoms [Page 1173] of nature are concerned. The absorption of the Spirit aspect proceeds under the Law of Synthesis. The minor four planetary schemes become first the two, and then the one. This one, with the major three, forms a second and higher quaternary which again repeats the process, producing from the four, the two, and from the two, the one. This final one is eventually merged in the Sun, producing in this prolonged process, and over a vast period of time, the appearance of the "seven Suns who run together, and thus blaze forth, producing one flaming ball of fire."

On a lesser scale the same law governs the merging of the chains in a scheme.

10. *The Law of Solar Union.* When the interplay of the Suns is being dealt with from the material aspect and from the consciousness aspect, this term is occultly used. It is not possible to enlarge upon it, but only to point out the universality of this Law of Attraction.

11. *The Law of the Schools.* (The Law of Love and Light.) This is a mysterious term used to cover the law as it affects the expansions of consciousness which an initiate undergoes, and his ability to attract to himself through knowledge,

- a. His own Higher Self, so as to produce alignment and illumination,
- b. His Guru,
- c. That which he seeks to know,
- d. That which he can utilise in his work of service,
- e. Other souls with whom he can work.

It will be evident, therefore, to the thoughtful student that this Law of the Schools is primarily applicable to all units of divine life who have arrived at, or transcended the stage of self-consciousness. It has consequently a vital connection with the human kingdom, and there is an occult significance in the fact that this is the eleventh [Page 1174] Law. It is the law which enables a man to unite two of his aspects (the personal self and the Higher Self). It is the law which governs the transition of the human atom into another and a higher kingdom. It is the law which (when comprehended and conformed to) enables a man to enter into a new cycle. It is the law of the adept, of the Master, and of the perfected man. For this reason it might be of profit here if we dealt with it a little more fully than with the other laws, for mankind is now at the stage where a number of its units are ready to come under the specific influence of this law, and thus be transferred out of the Hall of Learning, via the Hall of Wisdom, into the fifth or spiritual kingdom.

This Law of the Schools does not specifically apply to the deva evolution. They come under another law called "The Law of Passive Resistance" which does not concern us here, nor would it profit us to consider it. Three main groups of existences are controlled by it:

1. Human beings from the moment they tread the Probationary Path.
2. All the units of the fifth kingdom, therefore, all the members of the Hierarchy.
3. The planetary Logoi throughout the system.



It will be apparent, therefore, that this law concerns the great experiment which has been inaugurated on earth by our planetary Logos in connection with the process of initiation, and it has only held sway since the Door of Initiation was opened in Atlantean days. It does *not*, therefore, apply to all the members of the human family; some of whom will achieve slowly and under the sway of the basic Law of Evolution. It does not affect, in any way, for instance, those members of the human family who have individualised on the earth chain through the fanning of the spark of mind—one of the methods employed by the Lords of the Flame, as earlier seen.

**[Page 1175]**

It can be studied in two main divisions, first, in connection with the human units passing under hierarchical influence in the Hall of Wisdom, and also in connection with the various planetary schemes. Each scheme exists in order to teach a specific aspect of consciousness, and each planetary school or Hierarchy subjects its pupils to this law, only in manners diverse. These planetary schools are necessarily governed by certain factors of which the two most important are the peculiar karma of the planetary Logos concerned, and His particular Ray.

It is not possible at this stage to convey to students the information as to the nature of each planetary school. They exist in five great groups:

1. *The exoteric non-sacred planets*, called in occult parlance "the outer round" or outer circle of initiates. Of these our earth is one, but being aligned in a peculiar fashion with certain spheres on the inner round, a dual opportunity exists for mankind, which facilitates, whilst it complicates, the evolutionary process.
2. *The sacred planets*, called sometimes (when this Law of the Schools is under consideration) the "seven grades of psychic knowledge" or the "seven divisions of the field of knowledge."
3. *The inner round*, which carries with it vast opportunity for those who can surmount its problems and withstand its temptations. This inner round has a peculiar appeal to units on certain Rays, and has its own specific dangers. The inner round is the round that is followed by those who have passed through the human stage and have *consciously* developed the faculty of etheric living and can follow the etheric cycles, functioning consciously on the three higher etheric planes in all parts of the system. They have—for certain occult and specific purposes—broken the connection between the third etheric and the four lower subplanes of the physical plane. This **[Page 1176]** round is followed only by a prepared percentage of humanity, and is closely associated with a group who pass with facility and develop with equal facility on the three planets that make a triangle with the earth, namely Mars, Mercury, and Earth. These three planets—in connection with this inner round—are considered only as existing in etheric matter, and (in relation to one of the Heavenly Men) hold a place analogous to the etheric triangle found in the human etheric body. I have here conveyed more than has as yet been exoterically communicated anent this inner round and by the study of the human etheric triangle, its function, and the type of force which circulates around it, much may be deduced about the planetary inner round. We must bear in mind in this connection that just as the human etheric triangle is but the preparatory stage to a vast circulation within the sphere of the entire etheric body, so the etheric planetary triangle—passing from the Earth to Mars and Mercury—is but the preparatory circulatory system to a vaster round included within the sphere of influence of one planetary Lord.

4. *The circle of the planetoids.* Students of the Ageless Wisdom are apt to forget that the Life of the Logos manifests itself through those circling spheres which (though not large enough to be regarded as planets) pursue their orbital paths around the solar centre and have their own evolutionary problems and are functioning as part of the solar Body. They are informed—as are the planets—by a cosmic Entity and are under the influence of the Life impulses of the solar Logos as are the greater bodies. The evolutions upon them are analogous to, though not identical with, those of our planet, and they swing through their cycles in the Heavens under the same laws as do the greater planets.

5. *The absorbing Triangles.* This term is applied to the evolutionary schools found located in the three major [Page 1177] planets of our system—Uranus, Neptune and Saturn—and to those found in the three major chains, and three major globes in a planetary scheme. The Rulers of these planets, chains and globes are called the "Divine Examiners," and Their work concerns the human kingdom specifically and entirely. They are responsible for the work of

- a. Transferring men from one school to another, and from one grade to another.
- b. For the expanding of the human consciousness under the law,
- c. For the transmutation of the forms of the human unit in the three worlds and the consequent negation of the form,
- d. For the radioactivity of the fourth kingdom in nature.

We might regard the presiding lives in these departmental schools as the custodians of the Path, and responsible, therefore, for the divine Pilgrim during the final stages of the treading of the Path of Evolution. They begin to work with men from the moment they first set foot upon the Probationary Path and They continue Their work until the seventh initiation is taken.

The Masters, therefore, Who take pupils for training, are numbered amongst them, whilst the Masters Who do not concern Themselves with individuals and their development are not.

It is not possible to give fully the types of schools and teaching which is given on the different planets. All that can be done is to give an occult phrase which will convey to the intuitive student the necessary hint.

#### *Planetary Schools*

URANUS—The School of Magic of the tenth order. It is sometimes called "the planet of the violet [Page 1178] force," and its graduates wield the power of cosmic etheric prana.

EARTH—The School of Magnetic Response. Another name given to its pupils is "The graduates of painful endeavour" or the "adjudicators between the polar opposites."

A further hint to be taken in connection with the two names above given, is that its graduates are said to undergo examination upon the third subplane of the astral plane.

VULCAN—The School for Fiery Stones. There is a curious connection between the human units who pass through its halls and the mineral kingdom. The human units on the earth scheme are called in mystical parlance "the living stones"; on Vulcan they are called "fiery stones."

JUPITER—The School of Beneficent Magicians. This planet is sometimes called in the parlance of the schools, the "College of Quadruple Force units," for its members wield four kinds of force in *constructive* magical work. Another name given to its halls is "The Palace of Opulence" for its graduates work with the Law of Supply, and are frequently called "The Sowers."

MERCURY—The pupils in this planetary school are called "The Sons of Aspiration" or "The Points of Yellow Life." They have a close connection with our Earth scheme, and the old Commentary refers to this in the words:

"The points of golden flame merge and blend with the four-leaved plant of tender green, and change its colour to a tinge of autumn yellow. The four-leaved plant through new and fresh [Page 1179] inflow becomes the plant with seven leaves and three white flowers."

VENUS—The School with five strict Grades. This again is a planetary scheme closely related to ours, but its planetary Logos is in a more advanced group of students in the cosmic sense than is our planetary Logos. Most of its hierarchical instructors come from the fifth cosmic plane, and are a peculiar group of Manasadevas of very exalted rank. They are each depicted in the archives of our Hierarchy as holding a trident of fire surmounted by five green emeralds.

MARS—The School for Warriors, or the open grades for soldiers. Four of these planetary schools are responsible for the energy flowing through the foremost exponents of the four castes and this not only in India but in all parts of the world. Its teachers are spoken of as the "Graduates of the ruddy Fire," and are frequently portrayed as clothed in red robes, and carrying ebony wands. They work under the first Aspect logic and train those whose work is along the lines of the destroyer.

NEPTUNE—This school concerns itself with the development and fostering of the desire element and its graduates are called "the Sons of Vishnu." Their symbol is a robe with a full sailed boat portrayed over the heart, the significance of which will be apparent to those who have eyes to see.

It is not permissible to touch upon the other planetary schools, nor would it profit. Certain further facts can be ascertained by the student of meditation who is aligned with his Ego, and in touch with his egoic group.

### [Page 1180]

The teaching given on our earth scheme in the Hall of Wisdom has been dealt with in many occult books, including *Initiation*, *Human and Solar*, and need not be enlarged upon here.

Some of the aspects of this law are here indicated. The ground is by no means covered but enough has been shown to indicate its magnitude and extent. In closing, it must be pointed out that the *Law of Karma* is from some angles of vision the sum total of this Law of Attraction for it governs the relation of all forms to that which uses the form, and of all lives to each other.

Students of the Law of Attraction must be careful to bear in mind certain things. These should be carefully considered and realised as the subject is studied.

They must remember first, that all these subsidiary laws are really only the manifestation of the One Law; that they are but differentiated terms, employed to express one great method of manifestation.

Secondly, that all energy, demonstrating in the solar system, is after all the energy of the logioic physical permanent atom, having its nucleus on the atomic subplane of the cosmic physical. This physical permanent atom (as is the case with the corresponding atom of the incarnating jiva), has its place within the causal body of the Logos on His own plane; it is, therefore, *impressed* by the totality of the force of the egoic cosmic lotus, or the attractive quality of cosmic love. This force is transmitted to the solar system in two ways: Through the medium of the Sun, which is in an occult sense the physical permanent atom; it, therefore, attracts, and holds attracted, all within its sphere of influence, thus producing the logioic physical body: through the medium of the planes which are the correspondences to the seven spirillae of the physical permanent atom of a human being. Thus a dual type of attractive force is found: one, basic and fundamental; the other more differentiated and secondary.

CHART XI  
ETHERIC-ATOMIC PHILOSOPHY OF FORCE.

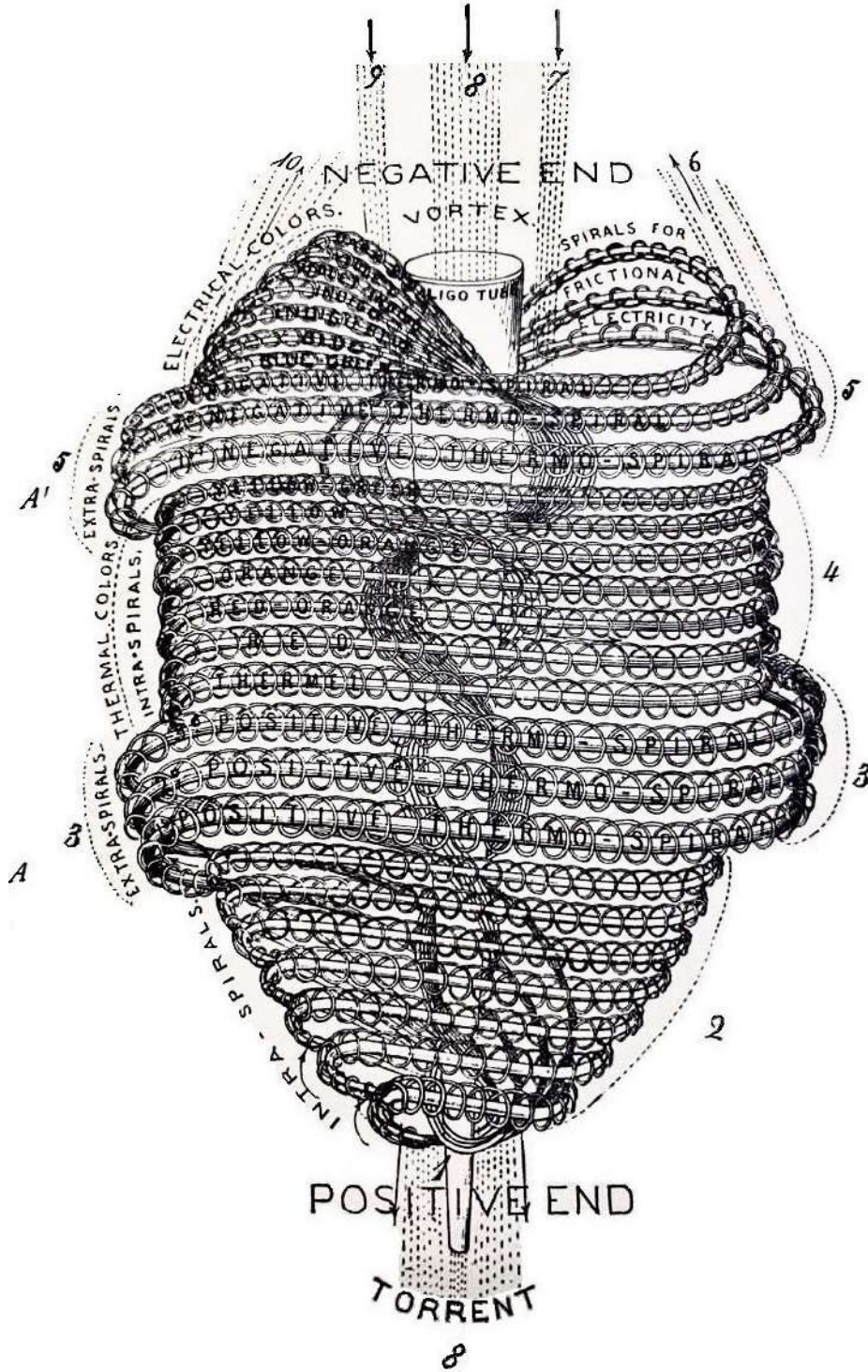


Fig. 135. The general Form of an Atom, including the spirals and 1st Spirillae, together with influx and eflux ethers, represented by dots, which pass through these spinillae. The 2nd and 3rd spirillae with their still finer ethers are not shown.

From *The Principles of Light and Color*.  
Edwin D. Babbit, New York, 1878.



**[Page 1182]**

These streams of energy, judged by their effects, are called in human terminology *laws*, because their results are ever immutable and irresistible, and their effects remain unchangeably the same, varying only according to the form which is the subject of the energetic impulse.

Thirdly, the student must bear in mind that the seven planes, or the seven spirillae of the logioic permanent atom, are not all equally vitalised by the attractive pull emanating from the logioic lotus via the heart of the Sun. Five of them are more "alive" than the other two; these five do not include the highest and the lowest. The words "the heart of the Sun" must be understood to mean more than a locality situated in the interior recesses of the solar body, and have reference to the nature of the solar sphere. This solar sphere is closely similar to the atom pictured in the book by Babbitt and later in *Occult Chemistry* by Mrs. Besant. The Sun is heart-shaped, and (seen from cosmic angles) has a depression at what we might call its north pole. This is formed by the impact of logioic energy upon solar substance.

This energy which impinges upon the solar sphere, and is thence distributed to all parts of the entire system, emanates from three cosmic centres and, therefore, is triple during this particular cycle.

- a. From the sevenfold great Bear.
- b. From the Sun Sirius.
- c. From the Pleiades.

It must be remembered that the possible cosmic streams of energy available for use in our solar system are seven in number, of which three are major. These three vary during vast and incalculable cycles.

Students may find it of use to remember that,

- a. The Law of Economy demonstrates as an *urge*,
- b. The Law of Attraction as a *pull*,
- c. The Law of Synthesis as a tendency to concentrate at a centre, or to merge.

**[Page 1183]**

The streams of energy which pour forth through the medium of the Sun from the egoic lotus and which are in reality "logioic Soul energy" attract to them that which is akin to them in vibration. This may sound rather like the statement of a platitude, but is susceptible of really deep significance to the student, being accountable for all systemic phenomena. These streams pass in different directions, and in the knowledge of occult direction comes knowledge of the various hierarchies of being, and the secret of the esoteric symbols.

The main stream of energy enters at the top depression in the solar sphere and passes through the entire ring-pass-not, bisecting it into two halves.

With this stream enters that group of active lives whom we call the "Lords of Karma." They preside over the attractive forces, and distribute them justly. They enter, pass to the centre of the sphere and there (if I may so express it) locate, and set up the "Holy Temple of Divine Justice," sending out to the four quarters of the circle the four Maharajahs, their representatives. So is the equal armed Cross formed—and all the wheels of energy set in motion. This is conditioned by the karmic seeds of an



earlier system, and only that substance is utilised by the Logos, and only those lives come into manifestation who have set up a mutual attraction.

These five streams of living energy (the one and the four) are the basis of the onward march of all things; these are sometimes esoterically called "the forward moving Lives." They embody the *Will* of the Logos. It is the note they sound and the attractive pull which they initiate which bring into contact with the solar sphere a group of existences whose mode of activity is spiral and not forward.

These groups are seven in number and pass into manifestation [Page 1184] through what is for them a great door of Initiation. In some of the occult books, these seven groups are spoken of as the "seven cosmic Initiates Who have passed within the Heart, and there remain until the test is passed." These are the seven Hierarchies of Beings, the seven Dhyana Chohans. They spiral into manifestation, cutting across the fourfold cross, and touching the cruciform stream of energy in certain places. The places where the streams of love energy cross the streams of will and karmic energy are mystically called the "Caves of dual light" and when a reincarnating or liberated jiva enters one of these Caves in the course of his pilgrimage, he takes an initiation, and passes on to a higher turn of the spiral.

Another stream of energy follows a different route, which is a little difficult to make clear. This particular set of active lives enter the heart shaped depression, pass around the *edge* of the ring-pass-not to the lowest part of the solar sphere and then mount upwards, coming into opposition therefore with the stream of downpouring energy. This stream of force is called "lunar" force for lack of a better term. They form the body of the raja Lord of each of the planes, and are governed by the Law of Economy.

All these streams of energy form geometrical designs of great beauty to the eye of the initiated seer. We have the transverse and bisecting lines, the seven lines of force which form the planes, and the seven spiralling lines, thus forming lines of systemic latitude and longitude, and their interplay and interaction produce a whole of wondrous beauty and design. When these are visualised in colour, and seen in their true radiance, it will be realised that the point of attainment of our solar Logos is very high, for the beauty of the logoc Soul is expressed by that which is seen.

[Page 1185]

## II. THE EFFECTS OF THE LAW OF ATTRACTION

The Law of Attraction produces certain effects which it might profit us to touch upon here, provided we remember that only a few effects out of many possible are being considered.

### *1. Association.*

The first effect might be called association. Under this law the karmic Lords are enabled to bring together those lives (human, subhuman, and superhuman) which have earlier been associated, and have, therefore, somewhat to work out. The seven Heavenly Men, for instance, are a few out of the great band of associated Lives who have chosen to come into incarnation in this kalpa for purposes of mutual help and mutual correction. They are really destined to work together, but nevertheless on other cosmic planes have points of contact unknown to us.

Under this attractive pull the informing existences of the various kingdoms of nature are engaged in mutual interaction, and thus swing into lesser but similar activity all the lives of these various bodies of manifestation. These lines of attraction are veiled in mystery, and all that it is possible to indicate is the karma of the Lord of the second or vegetable kingdom with the Lord of the fifth kingdom, and a close line of linking energy between the Lord of the mineral kingdom and the human. These points are only for reference to our own planetary scheme. The Lord of the Moon chain and the Lord of our present animal kingdom are "blood brothers" and in their relationship and the esoteric interference of the "Man of Men" (the human family personified) is hidden the mystery of present animal karma and the slaughter of animal forms, the terror of wild beasts and the work of vivisectionists.

Under this Law, too, is found "the Path" upon which [Page 1186] men lift themselves out of the human state of consciousness into the divine, but on this there is no need to enlarge.

## *2. Form Building.*

The second effect is form building. Upon this we will not enlarge at any length, as all that it is at present possible to impart anent this subject has already been given in this Treatise, and other works of a similar nature. It is the middle, or second aspect which is ever responsible for the construction of a form around a central nucleus. Students would find it useful to study and meditate upon the appended tabulation of energy streams and their objectivising through mutual interplay.

As time goes on, science will become aware of the basic nature and fundamental accuracy of the method whereby every form can be divided into its three aspects, and viewed as an Entity energised by three types of force, emanating from various points extraneous to the form under consideration. It can be considered also as expressing in some way or another, in its various parts, force or energy originating in the three forces of manifestation, Brahma, Vishnu and Shiva. Where this is the case and the premise admitted, the entire outlook on life, on nature, medicine and science and on methods of construction or destruction will be changed. Things will be viewed as essential triplicities, men will be regarded as a combination of energy units, and work with things and with men from the *form* aspect will be revolutionised.

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## TABULATION VII ENERGIES

### SOLAR LOGOS:

<i>Source</i>	<i>Focal Point</i>	<i>Medium</i>	<i>Type of Energy</i>	<i>Nature of Fire</i>
1. Causal Body -----	Jewel -----	Central ----- Spiritual Sun.	Cosmic Will -----	Electric Fire. Positive.
2. Causal Body -----	Lotus ----- (two petalled)	Heart of the Sun -----	Cosmic Love ----- (The Son)	Solar Fire. Harmony. Equilibrium.
3. Physical ----- Plane Nucleus.	Permanent Atom ----	The Physical Sun ----	Cosmic Activity ---- (Universal Mind)	Fire by Friction. Negative.

### PLANETARY LOGOS:

1. Planetary ----- Causal Body.	Jewel -----	Heavenly Man ----- (On his own plane)	Systemic Will -----	Electric Fire. Positive.
2. Planetary ----- Causal Body.	Lotus -----	Egoic Groups -----	Systemic Love -----	Solar Fire. Harmony. Balance.
3. Physical Plane----- Nucleus.	Permanent Atom ----	Physical Planet -----	Systemic Activity ---	Fire by Friction. Negative.

### MAN:

1. Human----- Causal Body.	Jewel -----	Monad Spirit -----	Atma-Buddhi -----	Electric Fire. Positive Force.
2. Human ----- Causal Body.	Lotus -----	Solar Angel-----	Manasic Ego-----	Solar Fire. Equilibrising Force.
3. Plane Nucleus -----	Permanent Atom ----	Lunar Angels-----	Lower ----- Three-fold Man.	Fire by Friction. Negative.

### PLANES:

1. Plane Raja ----- Lord.	A Deva Hierarchy----	Atomic Sub-plane ----	Fohatic-----	Central Fire. Initiatory.
2. Plane Devas-----	Centres-----	Prana-----	Solar Energy-----	Form building Fire.
3. Elementals -----	Elemental Essence ---	Molecular -----	Lunar Force-----	The Mother's Heat.

### ATOMS:

1. Atom-----	Nucleus -----	Plane Deva-----	Positive -----	Electric.
2. Atomic Unit ----- of Form.	Sphere-----	Plane Devas -----	Balancing-----	Solar Fire.
3. Electrons -----	Nuclei -----	Elementals -----	Negative -----	Fire by Friction.

[Page 1188]

In the tabulation much information is given anent the form building aspects of energy and the Law of Attraction as it shows itself in the working of the various groups of the Army of the Voice. It is this Army which is responsible for the attraction which is the medium of bringing together the material required by the free Spirits in order to construct their bodies of manifestation. The vibration initiated by the Sound, which is the expression of the Law of Synthesis, is succeeded by the Voice or Word, and that Word as it progresses outward from the centre to the periphery (for, occultly understood, the Word is "spoken from the Heart") becomes

- a. A phrase.
- b. Phrases.
- c. Sentences.
- d. Speech.
- e. The myriad sounds of nature.

Each of these terms can be explained in terms of attractive energy, and this attractive energy is likewise the demonstration of the life of an Existence of some grade or other.

"God speaks and the forms are made." This tabulation should form the basis of a complete phase of study along this line and is one of the most basic given in this *Treatise*.

### 3. *Adaptation of the form to the life.*

This is the process of gradually providing forms which are due expressions of the indwelling consciousness which is the great purpose of what we call "Mother Nature"; this she does, working under the Law of Attraction which we are considering. This law, therefore, governs two aspects of unfoldment, that which concerns the soul or consciousness aspect and that relating to the Spirit on its own plane. It is the cause of that continuous cycle of form taking, of form utilisation and of form rejection which characterises the incarnations of every kind and type of living being. The student should here remember that the Existences who are the attractive force in manifestation, the Dhyani Chohans, are seven in number, and that, therefore, the quality of the vehicles which form Their bodies will have the sevenfold variation according to the specific nature of the Lords of Life.

#### [Page 1189]

The only way to arrive at a realisation of the basic qualities of these planetary Logoi is through a consideration of the energy emanating from Them, and it is this which the true esoteric astrology will eventually reveal. The time is not yet; it will come when the scientific consideration of human magnetism, of the distinctions between the seven types of men, and the nature of the Ego is more truly followed. Then will be revealed the nature of planetary magnetism and the quality of any specific planetary *soul* as it is known through the aggregated nature of the men, responsive to and exponents of any particular planetary Ray. The mystery is increased by the fact that there are not only certain logoiic qualities manifesting which are not included by the term "sacred," but that there are numerous other aspects of what we might term "secondary centres of fire," generated and making their presence felt. We have a correspondence to this in the fact that there are centres of energy in man which are not purely etheric centres but are the product of the interaction of the etheric centres and certain forms of negative energy of the lowest kind. Such, for instance, is the heart. There is the heart centre, one of the major centers on the etheric planes, but there is also the physical heart which is an energy generator also; there are the lower organs of generation which are equally a reflex product with an energy which is the resultant of the higher vibrations yet which has a quality all its own. This has its correspondence in the solar system. Many are the lesser planets and numerous are the planetoids which have an energy or attractive quality all their own and which, from the systemic standpoint, must be allowed for in the measuring of the attraction producing the forms of or upon any particular planet.

As we know from a study of the *Secret Doctrine*, certain of the planetary Logoi are pure and passionless whilst others are still under the domination of desire and [Page 1190] of passion.<sup>28</sup> This quality of Theirs necessarily attracts to Them that which They need for the due expression of Their life in any scheme, and controls the nature of those egoic groups who are (for Them) generating force centres. Hence the nature of men upon earth. All human beings are paramountly governed by certain planetary attractions, impressions or influences which might be enumerated in the order of their

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<sup>28</sup> S. D., I, 214, 449; II, 223.

importance.

There is, first of all, the attractive pull of the Life of the planetary Logos of this particular planet. This is necessarily the strongest and is one of the basic factors which have settled the lines the human form has taken upon this planet. There are human beings, or exponents of self-consciousness on other planets, but the forms they utilise are not the same as ours.

There is next, the attractive pull of the planetary Logos Who is the complementary Life to that of our Logos. This involves a planetary Logos responsive to a vibration which harmonises with that of our Logos but Who, when in union with Him, forms what might be called "the Third" or His dominant, as the case may be. It is not possible to reveal whether the blending of the note will mean that our scheme will absorb that which expresses the note of another scheme, or vice versa. It means that somewhere in the solar system is a planetary scheme of some kind (not necessarily one of the seven or of the ten) which has an interplay with ours and which, therefore, inevitably affects the egoic groups. We must note also the fact that—in connection with the expression of a Heavenly Man—the egoic groups are energy centres and make His dense physical body eventually an accomplished fact.

Finally, there is the attractive pull of that planetary scheme which is esoterically regarded as our polar opposite. **[Page 1191]** (What is here said has reference to the other schemes, for the law persists throughout the solar system.)

It will be apparent, therefore, that the real and esoteric astrology will deal with four kinds of force, when it seeks to explain the nature of the Energies which influence any human being:

1. The quality of the solar system.
2. The quality of the Logos of the planet as it pours through the chains and globes and rounds in a sevenfold differentiation.
3. The quality of our earth's complementary planet.
4. The quality of the attraction of our earth's polar opposites.

This involves information as yet veiled in deepest mystery, but which will unfold as the true psychology is studied, and which will eventually embody itself in a fourth fundamental of the *Secret Doctrine* so that later students will have the three as they are now found in the Proem to that book, plus the fourth.<sup>29</sup> This might be expected in this fourth round. The true astrology will reveal the nature of this fourth proposition at some later date. More attention will eventually be paid to the planetary influences, and not so much to the signs of the zodiac where the nature of an Ego is concerned. The great signs of the zodiac concern the Heavenly Man, and necessarily, therefore, the Monads of every human being. The planetary influences must be studied to find out the quality of a man's Ray, and this in the above indicated threefold manner. Man is the Monad, therefore, he expresses a small part of his enfolding life. In this solar system he is essentially the Ego.

Astrologers should study the planetary schemes in the light of the Heavenly Man, viewing them as an incarnation **[Page 1192]** of a planetary Logos, and thus strive to cast the horoscope of the planetary Logos. They cannot succeed in doing so, but in the attempt may learn much and achieve new light upon a most difficult subject.

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<sup>29</sup> S. D., I, 42-46.

In considering this question of the adaptation of the form to vibration, or the construction of a vehicle which will be a fitting instrument for spirit, the following factors must be borne in mind:

1. That it is the *quality* of the indwelling life which decides the type of form.
2. That these qualities are the sumtotal of the attributes of divinity which the indwelling life has succeeded in unfolding.
3. That these qualities—as may well be surmised—fall into the usual septennate.
4. That they fall also into two groups, those which concern the lower principles, and are, therefore, four in number, and those which concern the higher and middle and are, therefore, three.

This is true of all men, of the Heavenly Men and of the solar Logos likewise, and there is a mysterious analogy concerned in the manifestation of the three higher principles in man (which may be considered as demonstrating through the perfected Adept, the Bodhisattva) and the three higher principles of the solar Logos as they demonstrate through the major three aspects. They form but one principle showing forth in three ways. So it is with the unmanifested Monad (unmanifested from the standpoint of the lower man). That Monad can—at a certain very advanced stage in evolution, and one far beyond that of the Adept—have its triple simultaneous manifestation, and show forth as a Master in the three worlds, as a Bodhisattva on His own plane and as the emancipated Dhyani Buddha; yet these Three will be but One, will be **[Page 1193]** the result of a great spiritual vibration and will perform the triple work which may (from the standpoint of the three worlds) appear as the work of three separate great Existences. They are forms of three monadic "vestures," worn by the one Monad as a man wears his three bodies simultaneously, and functions in them separately.<sup>30</sup>

One or other of these three can, if so He will, occupy a body on the physical plane which will not be simply a created mayavirupa. This is done in one of two ways: either through the occupancy of a willingly vacated body, as was the case when the Christ occupied the body of Jesus, or by a divine overshadowing of a disciple, as has been and will be the case. The quality of the form occupied or used, and the nature of its work depends upon which of the three higher aspects of the initiating impulse, is manifesting. Very rarely a more mysterious phenomenon occurs and the overshadowing Buddha, Bodhisattva, or Adept each makes His "appearance" **[Page 1194]** upon earth thus demonstrating the three aspects of knowledge, love and will and all taking form.

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<sup>30</sup> The Three Vestures.—"*The stream is crossed. 'Tis true thou hast a right to Dharmakaya vesture; but Sambhogakaya is greater than a Nirvani, and greater still is a Nirmanakaya—the Buddha of Compassion.*"—*Voice of the Silence*, p. 97.

"The three Buddhist bodies or forms are styled: Nirmanakaya, Sambhogakaya, Dharmakaya.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body—having in addition all the knowledge of an Adept. The Bodhisattva develops it in himself as he proceeds on the path. Having reached the goal and refused its fruition, he remains on earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it.

Sambhogakaya is the same, but with the additional lustre of three perfections, one of which is entire obliteration of all earthly concerns.

The Dharmakaya body is that of complete Buddha, *i.e.*, no body at all, but an ideal breath; consciousness merged in the universal consciousness, or soul devoid of every attribute. Once a Dharmakaya, an Adept or Buddha leaves behind every possible relation with, or thought for, this earth. Thus to be enabled to help humanity, an Adept who has won the right to Nirvana, 'renounces the Dharmakaya body' in mystic parlance; keeps, of the Sambhogakaya, only the great and complete knowledge, and remains in his Nirmanakaya. The esoteric school teaches that Gautama Buddha, with several of his Arhats, is such a Nirmanakaya, higher than whom, on account of his great renunciation and sacrifice for mankind, there is none known."—*Voice of the Silence*, p. 98.



This may seem to be a great complexity, but it is not so much stranger after all than the phenomenon of the Monad (in time and space and during evolution) demonstrating forth as the Triad, the Ego and the Personality. This type of triple Avatar only makes its appearance under a peculiar series of cycles concerned with a group of Monads who were the most progressed and advanced at the opening of the mahamanvantara. As yet, there are not many progressed enough to do this triple work; the Buddha and nine others being the only Ones as yet remaining in touch with our particular planet in this particular manner. A few are as Christ is, and have the power to make a dual appearance. This type of monad is only found on Rays two, four, six.

If the student bears in mind that the nature of the form is dependent upon the *quality* of the incarnating Life, he will have also to bear in mind the distinctions between the various groups of Hierarchies, for the Lives in those groups are of a quality diverse to each other and the forms through which they manifest are equally distinct and diverse. Therefore, we must distinguish between:

1. The involutory groups.
2. The evolutionary groups.
3. The seven groups of lives which we call the lunar Fathers:
  - a. Three incorporeal who are the elemental kingdoms.
  - b. Four material who are the forms of the four kingdoms on the upward arc.
4. The seven hierarchies of Lives.
5. The seven groups of solar Angels.

There must not be confusion as to the distinction between the hierarchies of Beings and the seven Rays, for [Page 1195] though there is close connection, there is no resemblance. The "Rays" are but the primordial forms of certain Lives who "carry in their Hearts" all the Seeds of Form. The Hierarchies are the manifold groups of lives, at all stages of unfoldment and growth who will use the forms.<sup>31</sup> The Rays are vehicles and are, therefore, negative receivers. The Hierarchies are the users of the vehicles, and it is the nature of these lives and the quality of their vibration which under this great Law of Attraction brings to them the needed forms. These are the two primal distinctions, Life and Form, and these two are the "Son of God," the second Person of the Trinity in His form-building aspect. They are the Builders and equally exist in three groups with their lesser differentiations. It is not necessary here to place these groups on certain planes in the solar system.

These hierarchies of Beings Who come in on the Ray of Light from the centre are the seeds of all that later is and it is only as they pass out into manifestation and the forms which they are to occupy are gradually evolved, that consideration of the planes becomes necessary. The planes are to certain of

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<sup>31</sup> *The Twelve Creative Hierarchies*. Students are often puzzled in trying to account for the "twelves" in the cosmos. A correspondent sends the following suggestion: In a Study in Consciousness, the three, by an arrangement of internal groupings, show seven groups; these may be represented as ABC, ACB, BCA BAC, CAB, CBA, and a seventh, a synthesis in which the three are equal. A second six would be represented by (AB) C, C (AB), A (BC), (BC) A, (CA) B, B (AC), the two bracketed being equal and the third stronger or weaker. The two groups of six, and the group in which the three are equal, would make thirteen. "This thirteen may be arranged as a circle of twelve, with one in the centre. The central one will be synthetic, and will be that class in which all three are equal. The physical correspondence of this will be the twelve signs of the Zodiac with the Sun at the centre, synthesising all of them. The spiritual correspondence will be the twelve Creative Orders with the Logos at the centre, synthesising all." The arrangement is quite legitimate.—*The Theosophist*, Vol. XXIX, p. 100.

Compare also the Twelve Signs of the Zodiac.

these hierarchies what the sheaths of the Monad are to it; they are veils for the Life indwelling; they are media of expression, and exponents of force or energy of a specialised kind. The quality of a [Page 1196] Ray is dependent upon the quality of the hierarchy of Beings who use it as a means of expression. These seven hierarchies are veiled by the Rays, but each is found behind the veil of every ray, for in their totality they are the informing lives of every planetary scheme within the system; they are the life of all interplanetary space, and the existences who are expressing themselves through the planetoids, and all forms of lesser independent life than a planet. Let me briefly give certain hints concerning these hierarchies which may serve to elucidate that contained in the *Secret Doctrine* concerning them.

What is here imparted is not in itself new, but is the synthesising of much already known and its gathering together in the form of brief enunciated facts.

Each of these seven hierarchies of Beings Who are the Builders or the *Attractive Agents* are (in their degree) intermediaries; all embody one of the types of force emanating from the seven constellations. Their intermediary work, therefore, is dual:

1. They are the mediators between Spirit and matter.
2. They are the transmitters of force from sources extraneous to the solar system to forms within the solar system.

Each of these groups of beings is likewise septenary in nature, and the forty-nine fires of Brahma are the lowest manifestation of their fiery nature. Each group also may be regarded as "fallen" in the cosmic sense, because involved in the building process, or the occupiers of forms of some degree of density or another.

*Hierarchy I.* The first great Hierarchy is emanated from the Heart of the central Spiritual Sun.<sup>32</sup> It is the Son of God Himself, the First Born in a cosmic sense, even as the Christ was the "Eldest in a vast family of [Page 1197] brothers," and the "first flower on the human plant." The symbol of this Hierarchy is the Golden Lotus with its twelve petals folded.

It should be remembered that this Hierarchy is literally the sixth, for five hierarchies have passed on, being the product of the earlier system, that wherein Intelligence or Manas was the goal. The five liberated hierarchies are in their totality the sumtotal of manas. It is the Hierarchy which is the fifth in order, and which we are told is in process of achieving final liberation, or taking its fourth Initiation, which is the cause of certain phenomena upon our planet which has merited our planet being called the "Star of Suffering." There is a karmic link between the animal kingdom and the fifth Creative Hierarchy of the earlier system which makes itself felt in man in the necessary crucifixion of the animal physical nature, particularly along sex lines. We must remember that the hierarchies work under the Law of Attraction; it is the law of the Builders.

This first (sixth) Hierarchy has for its type of energy the first aspect of the sixth type of cosmic electricity, and wields special power, therefore, in conjunction with the lowest fire, or "fire by friction," as it makes itself felt on the sixth plane. These lives are called "the burning Sons of Desire" and were the Sons of Necessity. It is said of them in the old Commentary:

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<sup>32</sup> S. D., I, 233-250; III, 565-566.

"They burned to know. They rushed into the spheres. They are the longing of the Father for the Mother. Hence do they suffer, burn, and long through the sixth sphere of sense."

*Hierarchy II.* The second Hierarchy is closely allied with the Great Bear. We are told that They entered through the second ventricle within the Sacred Heart, and are (as we are told in the *Secret Doctrine*) the prototypes of the Monads. They are the source of monadic Life, but They are not the Monads; They are far higher.

**[Page 1198]**

This Hierarchy, which is literally the seventh, is the influx into our system of those Lives who in the first solar system remained on their own plane, being too sinless and holy to find opportunity in that very material and intellectual evolution. Even in this, they will find it impossible to do more than influence the incarnating Jivas, imparting to them ability to realise the nature of group consciousness, the quality of the seven Heavenly Men, but not being able to express themselves fully. Some clue to this mystery will come if the student carefully bears in mind that in our solar system and our seven planes, we have only the physical body of the Logos, and that that physical body is a limitation of the expression of His threefold nature. The first (sixth) Hierarchy might be viewed as endeavouring to express the *mental* vibration of the solar Logos and the second, His emotional, or cosmic astral, nature.

This second (seventh) Hierarchy has for its type of force the second aspect of the seventh type of force from out of the many. Some idea of the relative point in evolution of the solar Logos may be gained by study of the varying aspects of force which He is demonstrating in this particular incarnation. It is this energy which drives the Monads through into physical incarnation for it makes itself felt on the seventh plane. The energies which are functioning are those which the Logos has unfolded, and are the *gain* of previous incarnations. Gaps necessarily occur, and certain types of force are lacking, because He has as yet much cosmically to gain.

It is the energy of this Hierarchy (whose numbers are two and seven) which results in the manifestation of the Divine Androgyne, and in the seven centres of force which are the seven Spiritual Energies.

*Hierarchy III.* The third Creative Hierarchy (or the eighth) is a peculiarly interesting one. They are called "the Triads" for they hold in themselves the potencies **[Page 1199]** of triple evolution, mental, psychical, and spiritual. These Triads of Life are inherently the three Persons and the flower of the earlier system from a certain angle. From another angle, when studied as the "flower of the earlier Eight," They are the eightfold points awaiting opportunity to flame forth. They are the devas who are ready for service, which is to give to another hierarchy certain qualities which are lacking. This Hierarchy is regarded as the great donors of immortality whilst themselves "standing aloof from incarnation." Lords of Sacrifice and Love are They, but They cannot pass out of the logoc etheric body into the dense physical vehicle.

This third Hierarchy wields the third aspect of electric force of the first type of cosmic energy. They stand for a recurrent cycle of that first type symbolised by the number 8. The formulae for these electrical energies are too complicated to be given here, but the student should bear in mind that these hierarchies express:

1. Septenary cosmic energy.
2. Cosmic prana.
3. Solar energy or electric fire, solar fire and fire by friction.

Each hierarchy manifests a triple energy or an aspect of each of the above, and that necessitates a ninefold differentiation, for the two first are triple as is the third. It is the rejection of the Triadal Lives by units in the fourth Hierarchy, that of the human Monads, which precipitates a man eventually into the eighth sphere. He refuses to become a Christ, a Saviour and remains self-centred.

We have dealt with the first three hierarchies which are regarded as ever "seeing the Face of the Ruler of the Deep," or as being so pure and holy that Their forces are in realised contact with Their emanating source.

We now take up for brief consideration two hierarchies [Page 1200] which closely concern ourselves, the human self-conscious entities. These two groups are literally three, as the fifth Hierarchy is a dual one and it is this which has led to some confusion and is the occult significance behind the ill-omened number thirteen. They are the "Seekers of satisfaction" and the cause of the second fall into generation, the fact behind the taking of a lower nature by the Ego. The fourth and the fifth Hierarchies are the ninth and tenth, or the "Initiates" and the "Perfect Ones." All human beings, or "Imperishable Jivas," are those who evolve through a graded series of initiations either self-induced or brought about on our planet with extraneous aid. This they achieve through a "marriage" with the order next to them, the fifth. They are then completed or perfected, and it is owing to this occult fact that the fourth Hierarchy is regarded as masculine and the fifth as feminine.

*Hierarchy IV.* The fourth Creative Hierarchy is the group wherein the highest aspect of man, his "Father in Heaven" finds place. These lives are the points of fire who must become the flame; this they do through the agency of the fifth Hierarchy and the four wicks, or the two dual lower hierarchies. Thus it can be seen that where man is concerned, the fourth, fifth, sixth and seventh hierarchies are, during the cycle of incarnation, his very self. They are the "Lords of Sacrifice" and "Lords of Love," the flower of Atma-buddhi.

In studying these hierarchies, one of the most valuable lessons to be learned is the place and importance of man in the scheme. The hierarchy, for instance, which is the essence of the intangible Life of Spirit, and principle of Buddhi, is the esoteric cause of the cosmic marriage of spirit and matter, based on the love and desire of the Logos, but each hierarchy also expresses itself through one particular manifestation which comes to be regarded by the finite mind of man as the hierarchy itself. This [Page 1201] is not so, and care must be taken to distinguish between these hierarchies.

They are latent germs of force centres and manifest subjectively; they warm and vitalise groups of forms; they flower forth and express themselves through the medium of a form, or another hierarchy. These hierarchies are all interrelated and are negative or positive to each other as the case may be.

As is stated in the *Secret Doctrine*, this hierarchy is the nursery for the incarnating Jivas;<sup>33</sup> and it carried in it the germs of the Lives which achieved the human stage in another solar system, but were not able to proceed beyond that owing to the coming in of pralaya, which projected them into a state of

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<sup>33</sup> S. D., I, 238.

latency. The condition of the hierarchy is similar, only on a cosmic scale, to the condition of the seeds of human life held in a state of obscurity during an interchain period. The three other hierarchies dealt with (first, second, and third) were those who have (in previous kalpas of logoc manifestation) passed beyond the human stage altogether. They are, therefore, the formless groups, as the remaining are the rupa groups or those having forms.

The fourth Creative Hierarchy, or the ninth, must ever be regarded in this solar system as occupying what might be considered as the third place,

First, the Lives or the three Persons of the Trinity.

Second, the Prototypes of man, the seven Spirits.

Third, man or the lowest manifestation of the self-conscious Spirit aspect.

This needs to be carefully considered and has no reference to the form aspect but solely to the nature of the lives expressing themselves through other lives who are also *self-conscious*, or fully intelligent. This, certain of the hierarchies are not.

### [Page 1202]

The four lower hierarchies are all concerned with manifestation in the three worlds, or in the dense physical body of the solar Logos. They are those who can discard or pass through the etheric body of the solar Logos and take forms composed of either gaseous, liquid, or dense substance. The others cannot. They cannot fall into physical generation.

Students must bear in mind that from the standpoint of the Logos, the solar Angels on the mental plane (the fifth subplane of the cosmic physical plane) are in physical incarnation, and what is called the "second fall" applies to this. The first fall has reference to the taking of a form of cosmic etheric matter, such as is the case with the Heavenly Men, the prototypes of the human jivas. In this latter case the bodies used are called "formless" from our standpoint, and are "vital bodies" animated by cosmic prana. In the case of ourselves and the remaining groups, the forms are composed of substance of the three lower planes (that which the Logos does not regard as principle) and, therefore, matter responding still to the vibration of the earlier system. This means that the four lower hierarchies are *links* between the life of the past and of the future. They are the present. They had not finished their contacts with the active intelligent principle of the preceding kalpa, and so must continue such contacts in this. They will work out of it in this system, the four will become the three and they will then be the three, higher arupa hierarchies of the next system.

Before continuing our consideration of the particular hierarchies, it is necessary to point out that in these hierarchies, certain of them are termed "dominant hierarchies" and others "subsidiary hierarchies." By this is meant that certain of them are in this solar system expressing themselves more fully than the others, and this necessarily entails the consequence that their vibration is more to be felt than that of the subsidiary groups. [Page 1203] The dominant groups are the second, fourth and fifth, and this because:

- a. *The second* is the great expression of duality, of the Son as He vitalises the Sun.
- b. *The fourth* is the hierarchy of human Monads who are the mediators or the synthesisers; they express the gain of System 1 and the goal of System 2.
- c. *The fifth* or tenth is closely linked with the five liberated hierarchies, and is an expression of their

synthesised life. It might, therefore, be said that the fifth Hierarchy serves as the representative of the five liberated groups and the fourth is the representative group in this system, whilst the second represents (for man, or these two groups united) that which is the Spirit aspect, the Father, the Unknown.

*Hierarchy V.* The fifth Creative Hierarchy is, as we know from study of the *Secret Doctrine*, a most mysterious one. This mystery is incident upon the relation of the fifth Hierarchy to the five liberated groups. This relation, *in connection with our particular planet, which is not a sacred planet*, can be somewhat understood if the history of the Buddha and his work is contemplated. This is hinted at in the third volume of the *Secret Doctrine*.<sup>34</sup>

The relation of the fifth Hierarchy to a certain constellation has also a bearing upon this mystery. This is hidden in the karma of the solar Logos, and concerns His relationship to another solar Logos, and the interplay of force between them in a greater mahakalpa. This is the true "secret of the Dragon," and it was the dragon-influence or the "serpent energy" which caused the influx of manasic or mind energy into the solar system. Entangled closely with the karma of these two cosmic [Page 1204] Entities, was that of the lesser cosmic Entity Who is the Life of our planet, the planetary Logos. It was this triple karma which brought in the "serpent religion" and the "Serpents or Dragons of Wisdom" in Lemurian days. It had to do with solar and planetary Kundalini, or serpent fire. A hint lies in the fact that the constellation of the Dragon has the same relation to the ONE greater than our Logos as the centre at the base of the spine has to a human being. It concerns stimulation, and vitalisation with a consequent co-ordination of the manifesting fires.

A clue to the mystery lies also in the relation of this fifth group to the two contracting poles. They are the fivefold Links, the "Benign Uniter" and "the Producers of the Atonement." Esoterically, they are the "Saviours of the Race" and from Them emanates that principle which—in conjunction with the highest aspect—lifts the lower aspect up to Heaven.

When these mysteries are carefully studied, and due application made to the lives of the greatest exponents of the at-one-ing principle, it will become apparent how great and all-important is their place in the scheme.

It is for this reason that the units of the fifth Hierarchy are called "The Hearts of Fiery Love"; they save through love, and in their turn these lives are peculiarly close to the great Heart of Love of the solar Logos. These great redeeming Angels, who are the Sons of Men on their own true plane, the mental, are ever, therefore, pictured as taking the form of twelve-petalled lotuses—this symbology linking them up with "the Son of Divine Love," the manifested solar system, which is said to be a cosmic twelve-petalled lotus, and with the logoc causal lotus, equally of a twelve-petalled nature.

We have, therefore, a direct flow of energy flowing through:

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<sup>34</sup> S. D., I, 239; III, Sections 43, 44, 45.



**[Page 1205]**

- a. The logioic twelve-petalled egoic Lotus. Cosmic mental plane.
- b. The solar twelve-petalled Lotus.
- c. The planetary logioic Heart, also a twelve-petalled Lotus.
- d. The twelve-petalled human egoic lotus on the mental plane.
- e. The twelve-petalled heart centre in a human being.

Or, to word it otherwise, energy flows directly from:

- a. The solar Logos via three great cosmic centres:
  1. The central spiritual Sun.
  2. The heart of the Sun.
  3. The physical Sun.
- b. The heart centre of the planetary Logos, situated on the fourth cosmic etheric plane (our buddhic plane)
- c. The egoic lotus of a human being on the mental plane, which is literally a correspondence to the "heart of the sun." The monadic point is a reflection in the human system of the "central spiritual sun."
- d. The heart centre of a man on the etheric plane of the physical plane, which is in its turn a correspondence to the physical sun.

Thus the tiny atom man is linked with the great central Life of the solar system.

This Fifth Hierarchy is equally, under the law, a distributor of energy to the fifth subplane of each plane in the system, only it must be borne in mind that in the three worlds, it is the fifth subplane counting from above downward whilst in the worlds of superhuman evolution, it is the fifth counting from below upwards. This hierarchy wields, as we know, the dual aspects of manas, one in the three worlds and one which makes itself felt in higher spheres.

**[Page 1206]**

It is necessary to bear in mind that all these groups are (even when termed "formless") the true forms of all that persists, for all are in the *etheric* body of the solar Logos or planetary Logos. This is a point requiring careful emphasis; students have for too long regarded the form as being the dense physical body, whereas to the occultist the physical body is not the form, but a gross maya, or illusion, and the true form is the body of vitality. Therefore, these hierarchies are the sumtotal of the vital lives and the substratum or the substance of all that is. We might regard the subject as follows:

- a. The four superior groups are the hierarchies expressing themselves through the three cosmic ethers, the second, third and fourth.
- b. The two lowest groups are the lives which are found functioning as the involutory matter (organised and unorganised) of the logioic dense physical body, the liquid and gaseous, with the living substance of the four higher subplanes of the systemic dense physical body.
- c. The fifth Hierarchy has an interesting position as the "mediating" body between the higher four and those which are found on the lower three subplanes. There is a vital and significant correspondence to be found between the seven head centres and the seven groups of Egos on the mental plane, and there is an occult analogy *between the three head centres (pineal gland, pituitary body, and the alta major centres) and the expression of these seven groups of Egos in the three worlds.* This is a most important esoteric fact, and all students of meditation upon the laws of at-one-ment must take this analogy into

consideration.

It is useful to remember the place of these hierarchies in the scheme, and to realise that upon the sumtotal of these vital bodies is gradually gathered the dense manifestation which we regard as the evolutionary matter. The forms are built (from the form of all atoms to the [Page 1207] body of the Ego, from the form of a flower to the vast planetary or solar lotus) because the hierarchies exist as the aggregate of germ lives, giving the impulse, providing the model, and procuring, through their very existence, the entire *raison d'être* of all that is seen on all planes.

*Hierarchies VI and VII.* These sixth and seventh Hierarchies which provide the substance forms of the three worlds have a vital use and a most interesting place. From the logocic standpoint, they are not regarded as providing principles, but from the standpoint of man they do provide him with *his* lowest principles. They hold the same relation to the Logos as the dense physical body does to man, and all that concerns the evolution of man must (in this particular place) be studied as going on within the physical, logocic vehicle. They deal with the display of physical energy; with the working out in the physical vehicle, of all divine purposes, and with the physical organisation of a certain great cosmic Life.

Particularly is this so when we view the two hierarchies under consideration. They are the lowest residue of the previous system, and the energy of that matter (liquid, gaseous and dense) which the vibration of the logocic permanent atom (on the plane adi) attracts to itself in the building of the divine form. For purposes of clarification and of generalisation, it might be noted that the seventh Hierarchy is the life or energy found at the heart of every atom, its positive aspect, and the sixth Hierarchy is the life of the forms of all the etheric bodies of every tangible object. The function of this Hierarchy is well described in the words of the old Commentary:

"The devas hear the word go forth. They sacrifice themselves and out of their own substance they build the form desired. They draw life and the material from themselves, and yield themselves to the divine impulse."

### [Page 1208]

It is not possible to say much more anent these two last Hierarchies. Much that concerns them has been covered in the section of this *Treatise* which deals with the fire of matter. I would only point out that just as we teach in the occult wisdom that there is a definite progression from one kingdom into the next higher above, so there is a similar activity in the realm of the hierarchies. The lives which compose a Hierarchy pass in ordered cycles into the next above, though the word "above" but serves to mislead. It is *consciousness* and realisation which must be considered as being transferred and the consciousness of one hierarchy expands into that of the next higher.

This can also be viewed in terms of energy. The negative lives of a hierarchy follow the following sequence:

1. Negative energy.
2. Equilibrated energy.
3. Positive energy.

The positive lives of one hierarchy become the negative lives of another when they pass into it, and this it is which leads to the general confusion of ideas under which the average student labours. If he is to comprehend the matter with accuracy, he must study each hierarchy in a threefold manner, and view it also in its transitional state, as the negative blends and merges into the positive, and the positive becomes the negative pole of a higher vibratory stage. There are, therefore, nine states of consciousness through which each hierarchy has to pass, and some idea of the significance of this and their relativity can be gained by a consideration of the nine Initiations of the fourth Creative Hierarchy. Within these nine distinct expansions through which each life in each hierarchy must pass, are to be found lesser expansions and it is here that the main difficulty for the student of divine psychology lies. The whole subject concerns the [Page 1209] psyche, or second aspect, of every life—superhuman, human and subhuman—and only when the true psychology is better understood will the subject take on its true importance. Then the nine unfoldments of each hierarchy will be somewhat comprehended, and their relative importance assigned.

Study of the matter in each kingdom will not as yet bring full enlightenment regarding the constitution of the elements of the human kingdom and its principles, which are the manifestations of the different hierarchies. The true revelation will only come as the following points are recognised:

1. The triple nature of man.
2. The distinctions between the vehicle and that which utilises the vehicle.
3. The distinction between a Ray which is the expression of logoc energy and a *positive* emanation, and a hierarchy which is a negative emanation of the Logos, upon which His positive energy impresses itself, driving that hierarchy on to self expression and forcing the "marriage of the poles."

The whole subject is very involved and difficult but light will begin to dawn before long when science recognises the nature, place and responsibility of the etheric body in man, or of his vital body, and its position as the true form, and basic unit of the dense physical body. When this has been admitted, and the illuminating facts recorded and known, when the connection between the two is grasped, and the necessary deductions and correlations are made, the whole subject of logoc manifestation and the work of the Lives on the four higher planes, with their effect upon the Logoc dense physical plane (our three worlds of expression) will take on a new colouring. The thoughts of men will be revolutionised on the subject of creation; [Page 1210] the terms and expressions now used will be corrected, and all will be expressed in terms of form-building energy, and the three modes of electrical phenomena. This realisation is rapidly on its way but only the generation after the one which the children of the present age are expressing, will see it demonstrated to such an extent as to place etheric electrical phenomena beyond all dispute. This will be done by the coming in of egos who are fully conscious on the etheric levels and who can *see* all that which is now the subject of speculation. They—from their great numbers and high stage of intellectuality—will rescue the whole matter from the realm of controversy and demonstrate the facts.

The work of building forms will never be understood till the true function of the etheric body is realised. It is the attractive agent for those lives which are so low an order as to be occultly *inert*. These lives, which are not included in the list of hierarchies, are acted upon by the sixth and seventh groups and by the energy emanating from them. They are stirred from the inertia in which they have rested, and are driven to take their place, and to form the concrete vehicles of all that is. They are the lowest manifestation of that which is abstract; they are the densest concretion of Spirit; they are the failures of the system preceding this, and their failure is so complete (from the standpoint of

consciousness) that all the response they can make to the positive vibration of the seventh Hierarchy is simply to be attracted. They can be occultly drawn into place but only at the close of this solar system will they be in a condition to pass into and become the seventh Hierarchy of the next solar system.

The goal for that which is not a principle is that it shall become a vital principle through the play of energy upon it. We are dealing here with that mysterious something which has been called "the refuse of that which earlier [Page 1211] was seen," with that latent energy which hid the lowest vibration of the system before ours, and which was so heavy, and so inert, as to be regarded beyond the ken of the Logos. He was unaware of it, and the object before these peculiar lives which live (and yet are occultly dead) is that they must force themselves into the range of His *conscious* control by response to those lives which are consciously directed by Him, and who are, therefore, the Saviours of the lowest.

#### 4. Group Unity.

Group unity must be viewed somewhat from the mystical standpoint. It is a truism in occultism to say that nothing stands alone, yet it is a fact that each infinitesimal part of the whole has three relations:

1. To those units which form its body of manifestation.
2. To its own unitary life.
3. To that greater unit of which it forms a part.

One of the main things which, it has been said, underlies logoc purpose, is the working out of ways which will result in true group unity. All that is to be seen might be regarded as a gigantic endeavour on the part of a great Intelligence to produce a group, and evolution is to be regarded, therefore, as a vast experiment with this objective in view.

This triple responsibility above referred to exists for the atom or for the solar Logos, and the trend of the evolutionary process is to make each unit, microcosm and macrocosm, an intelligent co-operator, responsive to forces impinging upon it externally, and aware of its own internal economy and of the latent forces and energies which it has to contribute to the good of the whole. Man, standing as he does at the middle point in evolution, and marking the stage in the evolution of consciousness where a triple awareness is possible,—awareness of individuality, awareness of the forces which are subhuman and [Page 1212] which must be controlled, and awareness of a place within the plan and purpose of a greater Man—must, therefore, rightly be regarded as the most important of the evolutions, for through him can be worked out intelligently the laws of group unity for all the three groups, superhuman, human, and subhuman.

Above him stand those who are too pure or, as it is called, "too cold" to be immersed in the matter of the three worlds, below him are found those lives which are too impure (occultly understood) or "too full of burning matter and veiled in smoke" to be able to mount of themselves into regions where stand the unveiled sons of God. Man, therefore, acts as the mediator, and in him and through him can be worked out group methods and laws which—in a later solar system—can form a basic law for unified work. It is this fact which brings about so much of the peculiar trouble and nature of the human kingdom, and it might here be said that on our planet, which is, it must be remembered, one of the "profane" planets, certain experiments in connection with this problem have been undertaken by our planetary Logos. These (if successful) will result in a great expansion of the knowledge of the planetary Logos regarding the laws governing all bodies, and masses. Our planetary Logos has been

given the name of the "experimenting divine Physicist." It is this condition which makes the humanity of this planet unique in some respects, for they may be regarded as working out two main problems:

1. The problem of establishing a *conscious* relation, and response, to the animal kingdom.
2. The problem of simultaneously receiving and holding vibrations from superhuman lives and of transmitting them consciously to the subhuman states.

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All this has to be accomplished by the units of the human kingdom in full individual consciousness, and the work of each human being might be regarded therefore as having in view the establishment of a sympathetic relation with other human units and with the pitris of the animal kingdom, and also the development of the power to act as the transmitter of energies from greater lives than his own, and to become a transmuting mediating agency.

It might be of interest here to note that it is the problem of establishing a relation between the animal and himself which was the original basis of what is called Hatha-Yoga and tantric magic. The link was sought in this yoga with that which was known to be similar in the two kingdoms (the physical body with its activities and purposes) and that which should be negative in the human kingdom was stimulated into a positive agency through the power of the will. That followers of Hatha-Yoga are not aware of this purpose may be true, but the originating exponents of the Hatha-Yoga mysteries were well aware of this objective, and in their zeal for unity between the two kingdoms, sought unity in the lower aspects, and neglected the real method.

### III. GROUP RELATIONS

In establishing group relation with the superhuman kingdoms, man has not so erred, though relatively little progress has as yet been made, and few are the human units who have merged their consciousness with that of the greater directing Intelligences and yet remained in the human family. This is the true Raja Yoga.

It will be apparent, therefore, that in the fourth or human kingdom, wherein the fourth Hierarchy is seeking experience, there is an effort on foot to effect the merging or centralisation of the forces of three groups,

- a.* Of the energy for which the animal kingdom stands,
- b.* Of purely human energy,

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- c.* Of the spiritual energy of the group which is the exponent of buddhic force, thus bringing in at the third great realisation, the force of atma itself, of which buddhi is but the vehicle.

These three streams of force should hold the following place:

Buddhic force.....Positive.  
 Human energy.....Equilibrised.  
 Animal energy.....Negative.

Or, to word it otherwise, the positive controlling factor in the human group should be spiritual energy, toward which the animal nature should be entirely receptive, these two holding towards each other the relative position of Father-Mother. The purely human energy serves as the balancing factor and brings about an adjustment between the Spirit aspect and the material. It is this triple group relation which makes the microcosm such a genuine reflection of the greater Man and the Fourth Kingdom a true exponent of cosmic processes.

The same laws govern the relationship of these three factors as govern the group inter-relation of the Brahma-Vishnu-Shiva aspects; time and space or "divine opportunity" play their parts in microcosmic group work as they do in the macrocosmic, and cyclic evolution proceeds in its work of group adjustment for both units, in order to produce eventual group harmony in both cases. It is the harmony of the individual with himself and with his enviring units, and his realisation of the essential oneness of all life which brings about the great expansions of consciousness and leads to individual identification with some greater whole.

The work of a human atom, therefore, is but a replica of that which proceeds in the planetary, or solar atom, and serves as an incentive to those minute individual lives which find their place in the six subhuman kingdoms (the [Page 1215] three elemental, and the three material). In one case we have a correspondence of so close a nature as to be almost a replica on a tiny scale; in the other we have analogies which produce what may be regarded as a reflection of the whole; in both cases we have basic group relations, fundamental group laws which produce group inter-relations, and bring about an essential union between all the forms of life. It is not my intention to say much anent group forms and work. It is for the student to study himself and that which surrounds him, and thus arrive at his own conclusions. We will, therefore, close this part of our *Treatise* by a brief enumeration of:

1. The three atomic relations.
2. The seven laws of group work.
3. The twenty-two methods of interplay.

These thirty-two phases and ideas must be applied in degree to all atoms, the tiny lives which are the sumtotal of all material worlds, the planetary atom, the macrocosm for all on the five planes, and the solar atom, the synthesis of all on the seven planes and of the seven evolutions.

#### *1. Three Atomic Relations.*

*Individual.* This concerns the central fire of all atoms and affects the relation of that positive centre to all within its sphere of influence.

*Systemic.* This concerns the relation of all atoms to other atoms which come within their range of influence, or their scale of contacts.

*Universal.* This deals with the identification of all atoms with these particular groups, and their consequent submergence in the interests of the greater whole.

It might be noted here that the immediate objective of the human kingdom is *consciously* to establish systemic relations, [Page 1216] and be actively, and consciously, part of group work. The individual consciousness of relationship is somewhat established owing to there being self-consciousness. The



work for the subhuman kingdoms is the establishment of conscious self-realisation, or the bringing about of a distinct individualism in every form of atomic life, whilst the object for the superhuman lives is the establishment of a universal consciousness which will enable every planet and solar life to be consciously and intelligently part of a cosmic whole.

## 2. *The Seven Laws of Group Work.*

These can only be expressed largely through the medium of mystical terms, and it is left to the intuition of the student to apply them to the more material forms of life.

*Law 1. The Law of Sacrifice.* This involves the immolation and sacrifice of that which has been realised. This is crucifixion, the basic law of all group work, the governing principle which results in each human unit eventually becoming a Saviour.

*Law 2. The Law of Magnetic Impulse.* The law governing the primary realisations by any atom of its environing contacts, and the going out, or feeling after, by that atom so that eventually a relation between that which is realised as part of the group and the unit is established. This is not the same thing as making sense contacts, as the relation established is between the Self in all, and not between aspects of the Not-Self. This law is sometimes called "The first step towards marriage," for it results in an eventual union between the man or atom and the group which produces harmonious group relations.

*Law 3. The Law of Service.* This law, for want of a better name, concerns the identification of an atom with the group interest, and the steady negation of the atom's own material interests; it really deals with the process or **[Page 1217]** method whereby an atom (positive in its own centralised life) gradually becomes responsive and receptive to the positive life of the group.

*Law 4. The Law of Repulsion.* This law concerns itself with the ability of an atom to throw off, or refuse to contact, any energy deemed inimical to group activity. It is literally a law of service, but only comes consciously into play when the atom has established certain basic discriminations, and guides its activities through a knowledge of the laws of its own being. This law is not the same as the Law of Repulsion which is used in connection with the Law of Attraction between forms which have relation to the material. The laws we are now considering have relation to the psyche, or to the Vishnu aspect. One group of laws concern energies emanating from the physical sun; the ones we are now considering emanate from the heart of the Sun. The "repulsion" here dealt with has the effect (when consciously applied through the developed heart energy of a human atom, for instance) of furthering the interests of the repulsed unit and of driving this unit closer to its own centre. Perhaps some idea of the great beauty of this law as it works out can be gathered from an occult phrase in a certain old book:

"This repulsive force drives in seven directions, and forces all that it contacts back to the bosom of the seven spiritual fathers."

Through repulsion, the units are driven home and the straying unconscious ones are forced towards their own centre. The Law of Repulsion, or the stream of energy for which it is but a name, can work from any centre, but as dealt with here, *it must emanate from the heart* if it is to bring about the necessary group work.

*Law 5. The Law of Group Progress.* This is sometimes called "the Law of Elevation" for it concerns the mysteries of group realisation, and expansions of consciousness [Page 1218] and the part each unit plays in the general progress of a group. In relation to the human family, for instance, the truth must ever be borne in mind that no human atom arrives at "fullness of life" without adding much to the general nature of his own group. The elevation of a unit results in the raising of the group; the realisation of the unit brings about eventually group recognition; the initiation of the unit leads finally to planetary initiation, and the attainment of the goal by the human atom and his achievement of his objective brings about steadily and ceaselessly group achievement. No man liveth to himself, and the crucifixion of the units throughout the aeons, and their realisation of their essential nature, only in order to offer up the best they have and realise to the interests of the group, are but the methods whereby the work of liberation is carried forward.

Sacrifice, Service, Magnetism ("*I, if I be lifted up, will draw*"), Group Progress, Divine Repulsion, these are but the inadequate terms whereby we seek to express the divine truth that the whole life and expression of the solar Logos will only be possible, and His purpose only be revealed, when He has brought each atomic unit to the stage of self-realisation. Then He will lead them on to the point of sacrificing that realised self so that divine purpose and will may be consummated, and the divine life and glory shine forth in perfect radiance.

This might be expressed in more material terms by saying that through the dominance of these laws of the Soul, the logoc physical body will become an active expression of His self-realised purpose.

The final two laws concerning group activity can only be very briefly treated as their true significance is only apparent to pledged disciples. They concern primarily the astral and the mental planes, and, therefore the corresponding vehicles of the group units. A group, it [Page 1219] should be remembered, which is functioning on the physical plane is also found in a still larger form on the astral and the mental. Just as the astral body of a man is larger than his physical body, and, therefore, has built into its structure a larger number of atomic units, so a group contains (astrally considered) more units than on the physical plane. The laws we are touching upon concern the relation of the physical plane units to those units who form a part of the group, and yet are functioning without the physical plane sheaths or vehicles. The same idea must be applied to the units devoid of a physical vehicle who form a component part of the mental body of the group.

These two laws are termed:

6. The Law of Expansive Response.
7. The Law of the Lower Four.

These laws only become operative in units on the physical plane which are becoming responsive consciously to those group workers who are discarnate.

All these laws, from the point of view of a disciple, need only be considered as operative in the three worlds, though it is needless to point out that parallels will be found on all planes. These seven laws are those which are ascertained and consciously studied in all groups working under the Masters.

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## THE LAWS AND SYMBOLS

No.	<i>Exoteric Name</i>	<i>Esoteric Name</i>	<i>Symbol</i>	<i>Ray Energy</i>
1.	Law of Sacrifice.	The Law of Those Who Choose to Die.	A Rosy Cross with Golden Bird.	Out-pouring 4th Ray. At-one-ing factor.
2.	Law of Magnetic Impulse.	The Law of the Polar Union.	Two fiery balls and triangle.	Radiatory energy 2nd Ray. Manifesting factor.
3.	Law of Service.	The Law of Water and of Fishes.	A Pitcher on the head of a man.	Out-going energy 6th Ray. Vivifying factor.
4.	Law of Repulse.	The Law of all Destroying Angels.	An Angel with a Flaming Sword.	Rejecting energy 1st Ray. Dispersing factor.
5.	Law of Group Progress.	The Law of Elevation.	The Mountain and the Goat.	Progressive energy 7th Ray. Evolving factor.
6.	Law of Expansive Response.	(Name not given.)	Flaming Rosy Sun.	Expansive energy 3rd Ray. Adapting factor.
7.	Law of the lower Four.	The Law of Etheric Union.	A Male and Female Form, placed back to back.	Fiery energy 5th Ray. Vitalizing factor.

For each of these Laws, there is a definite formula and symbol. At this stage of teaching or through this Treatise, it is not possible to reveal or impart the formulas. The symbol may be described, and if the student will carefully ponder upon the nomenclature of the Law, its occult name and its symbol, much may be gathered anent group inter-relations. It is these laws which the coming cycle of regeneration will enunciate, and which the Great Lord will demonstrate upon His appearing, and it is these laws which will gradually be applied to the working methods of all organisations, brotherhoods, fraternities and masonic circles. The symbols are as follows:

*Law 1.* A rosy cross, with a bird hovering above it.

*Law 2.* Two balls of fire united by a triangle of fire, thus picturing the triple interplay between all atomic structures.

*Law 3.* A pitcher of water, balanced on the head of a man, standing in the form of a cross. It is this law which brings in the energy, symbolised by the sign Aquarius, and this law is the governing factor of the Aquarian age. It might here be added that the symbol for Law 2 was the [Page 1221] origin of the balance or scales of the sign Libra, but in the course of the ages its true form was distorted. Not all the astrological signs can be traced to the symbols, for only a few can be traced back as far as the Master's ashram.

*Law 4.* Here we have the angel with the flaming sword turning in all directions. This symbolism is held true in the Bible where the Angel guards the treasure, and drives man forth in search of another

way of entrance, thus forcing him through the cycle of rebirth until he finds the portal of initiation. This portal is occultly regarded as freed from the intervention of the sword as man has developed the ability to soar and mount as an eagle on wings.

*Law 5.* The symbol for this is the mountain with a goat standing on the summit, and again an astrological sign, that of Capricorn, can be noted. All hard places can be surmounted, and the summit reached by the "Divine Goat," symbol of the group, viewed as a unit.

*Law 6.* The symbol contains a flaming rosy sun with a sign in the centre—a sign symbolising the union of fire and water; below this sign is found a hieroglyphic which may not be given as it gives the clue to the Earth sign, and the keynote of the physical body of the planetary Logos.

*Law 7.* This symbol takes the form of a male and female figure standing back to back, the male figure holding above his head what looks like a shield or tray of silver, a great reflector, whilst the female figure holds aloft an urn full of oil. Below this sign is another hieroglyphic which **[Page 1222]** contains the secret of the astral plane, which has to be dominated by the mental.

These seven laws can be worked out along the line of correspondences. It will be found that the energy of any particular centre and that of any one law can be brought into line with each other.

### *3. The Twenty-two methods of Group Interplay.*

These methods of group interplay can only be grasped through a consideration of the fact that all groups are to be found on one or other of the seven Rays, and that their interaction will, therefore, be triple. This must again be regarded as having:

- a.* A triple internal interplay.
- b.* A triple external interaction.

We might, therefore, take the seven Rays and give the names for the three ways in which the groups on any particular ray interact with each other, remembering that as we consider them, we are really studying the twenty-one vibrations of the Law of Attraction or motion, with the basic vibration, which is the synthesis of the twenty-one added, thus making the twenty-two:

## RAY METHODS OF ACTIVITY

### *I. Ray of Power.*

- 1. Destruction of forms through group interplay.
- 2. Stimulation of the Self, or egoic principle.
- 3. Spiritual impulse, or energy.

### *II. Ray of Love Wisdom.*

- 4. Construction of forms through group intercourse.
- 5. Stimulation of desire, the love principle.
- 6. Soul impulse, or energy.

*III. Ray of Activity or Adaptability.*

7. Vitalising of forms through group work.
8. Stimulation of forms, the etheric or pranic principle.
9. Material impulse, or energy.

**[Page 1223]***IV. Ray of Harmony, Union.*

10. Perfecting of forms through group interplay.
11. Stimulation of the solar Angels, or the manasic principle.
12. Buddhic energy.

*V. Ray of Concrete Knowledge.*

13. Correspondence of forms to type, through group influence.
14. Stimulation of logoc dense physical body, the three worlds.
15. Manasic energy or impulse.

*VI. Ray of Abstract Idealism or Devotion.*

16. Reflection of reality through group work.
17. Stimulation of the Man through desire.
18. Desire energy, instinct and aspiration.

*VII. Ray of Ceremonial Order.*

19. Union of energy and substance through group activity.
20. Stimulation of all etheric forms.
21. Vital energy.

These twenty-one methods and their synthesis sum up very largely all that can be said anent the actions and motions of all deva substance and all forms. Under the Law of Attraction, the interplay between these ray forces and all atomic forms is brought about, and manifestation becomes a fact in nature, and the great *Maya is*. It might here be noted in conclusion that the following factors:

3	Atomic Relations
7	Laws
22	Methods of activity
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32	

make the thirty-two vibrations necessary to produce, as far as man is concerned, the five planes of evolution. There are, as we know, the thirty-five subplanes, or in reality the thirty-two minor vibrations and the three which dominate. Just as the three planes of the Ego on the mental plane dominate the remaining planes in the three worlds, so in the five worlds of the Hierarchy the three higher subplanes

of the atmic plane hold an analogous place.

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#### THE SEVEN HIERARCHIES

<i>Hierarchy</i>	<i>Nos.</i>	<i>Symbol</i>	<i>Aspect</i>	<i>Force</i>	<i>Type</i>
1. The <i>Divine</i> Lives.	1 or 6.	Closed twelve petalled Lotus Golden.	One	of the	6th Cosmic Force or Shakti.
2. The Burning Sons of Desire.	2 or 7	Seven coloured Spheres, each with a central fire.	Two	of the	7th Shakti.
3. The Triads or the Triple Flowers.	3 or 8	A triple Flame hovering over a glowing altar.	Three	of the	1st Shakti or type of force.
4. The Lords of Sacrifice or The Initiates.	4 or 9.	The Son, standing with out stretched arms in space.	Second	of the	4th Cosmic energy.
5. The Crocodiles or the Perfect Ones.	5 or 10	The five-pointed Star with the symbol of System 1 in the centre.	Fourth	of the	5th Cosmic force (Mahat).
6. The Sacrificial Fires. The Aspirants.	6 or 11	A silver Moon surmounted by an equal armed Cross.	Third	of the	6th Cosmic force.
7. The Baskets of Nourishment or The Blinded Lives.	7 or 12	A Man reversed with his eyes closed.	Fourth	of the	7th Creative force.

In closing, we might give certain of the symbols for the twelve Creative Hierarchies. It is not possible to give the symbols whereby the Adepts know them, for in those symbols would be revealed much that it is deemed wiser to guard in secrecy, but the symbols, as they are [Page 1225] found in records accessible to disciples, may be given, and from the close scrutiny of these some knowledge as to the essential character of the hierarchy may be revealed.

The symbols for the five hierarchies which have passed on may be stated as follows:

1. A ball of green fire with three rays of rose.
2. A sphere, divided by a Tau, in colours green and silver.
3. A bird, with plumage dark and with the eye of radiant fire.
4. Two stars of vivid rose linked by a band of violet.
5. An ovoid of colour indigo with five letters or symbolic words within its borders.



These hierarchies are also classed together and viewed as one and are called in esoteric parlance:

"The Lives of that which appeared, rotated and gathered to themselves the fifth aspect of Mahat."

This symbol, which signifies the liberation achieved and the gains attained in System One, takes the form of a blazing altar of pure fire out of which is escaping a bird of green and gold plumage with five wings outspread. Above this symbol appear certain hieroglyphics in the earliest Sensa script signifying, "Still I seek."

The symbols of the seven Creative Hierarchies now in manifestation are all enclosed in a circle denoting limitation and the circumscribing of the Life. All these hierarchies are Sons of Desire, and are paramountly an expression of the desire for manifested life of the solar Logos. They receive their primary impulse from the cosmic astral plane. They are also the expression of a vibration emanating from the second row of petals in the logic Lotus on the cosmic mental plane.

They are, therefore, one and all an expression of His love nature, and it is for this reason that buddhi is found at the heart of the tiniest atom, or what we call in this [\[Page 1226\]](#) system, electric fire. For the positive central life of every form is but an expression of cosmic buddhi, and the downpouring of a love which has its source in the Heart of the Solar Logos; this is itself an emanating principle from the ONE ABOVE OUR LOGOS, HE OF WHOM NAUGHT MAY BE SAID.

It is love limiting itself by desire, and for that which is desired. It is love pouring itself out into forms which are stimulated and aided thereby; it is the fulfillment of divine obligations incurred in the dim and distant kalpas which antedate the triplicity of solar systems which we can dimly vision, and it is the "Father of Light" (in a cosmic connotation) pouring Himself out for that which binds Him and which it is His dharma to lift up to His Throne. It is not possible to picture the revelation of the Love of the solar Logos as it reveals itself to the eye of the illuminated seer, nor to show the nature of the cosmic Lord of Sacrifice as He limits Himself in order to save. At each step along the Path, the extent of that love and sacrifice is opened up as the disciple knows himself to be in tiny measure also a Lord of Sacrifice and Love. It can only be appreciated as the two inner rows of egoic petals are unfolded; knowledge would not reveal it, and it is only as a man transcends knowledge, and knows himself to be something non-separative, and inclusive that this particular revelation comes to him.

This is the secret behind the seven symbols, each one of which hides an aspect of the sevenfold Love of God as it is revealed through the hierarchy of Beings, or as the Son reveals it, Who is the sumtotal of the Love of God.

We might at the same time consider the type of force wielded by a particular hierarchy.

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## SECTION THREE

### (The Electric Fire of Spirit)

*Division A.* Certain Basic Statements.

*Division B.* The Nature of the Cosmic Paths.

*Division C.* Seven Esoteric Stanzas.

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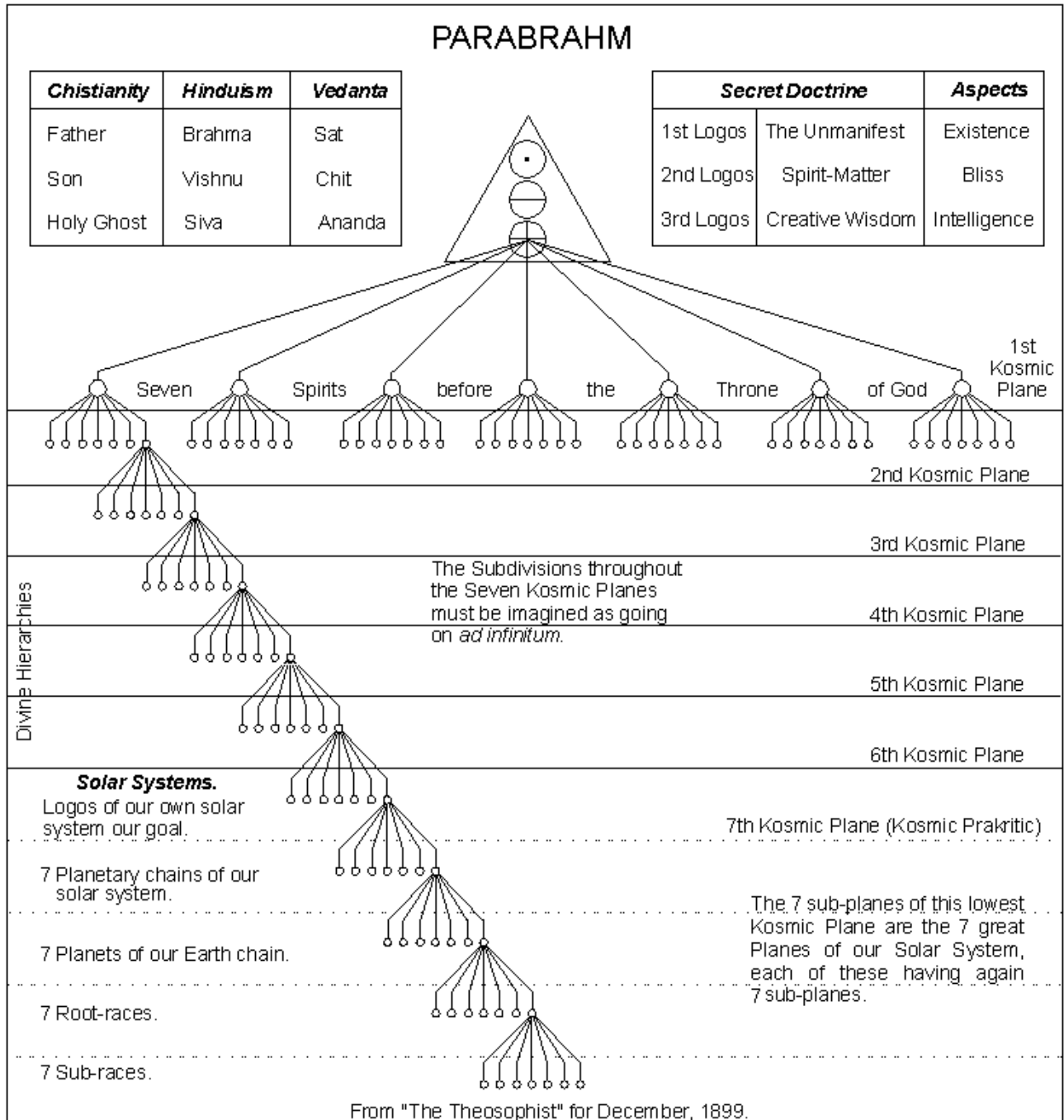
### DIVISION A - CERTAIN BASIC STATEMENTS

In connection with this final section of the *Treatise on Cosmic Fire*, dealing with the Electric Fire of Spirit it should be remembered that it will be quite impossible to impart information of a definite character; this subject is considered (from the standpoint of the esoteric student) to be devoid of form and therefore incognisable by the lower concrete mind. The nature of Spirit can only be intelligibly revealed to the higher grades of the initiates, that is, to those who (through the medium of the work effected in the third Initiation) have been put in conscious contact with their "Father in Heaven," the Monad. Esoteric students, disciples and the initiates of lower degree are developing contact with the soul, or the second aspect, and only when this contact is firmly established can the higher concept be entertained. The nature of Spirit is dealt with in the New Testament in one of the esoteric statements addressed by the Great Lord to the initiate, Nicodemus. As he was an initiate of the second degree it may be supposed that he had some glimmering of understanding as to the meaning of the words, which were spoken to him as part of his training in preparation for the third Initiation.

"The wind (prana or Spirit) bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth. So is everyone that is born of the Spirit."

Two ideas are conveyed in this thought-form,—those of an emanating sound and direction, and that which is

CHART XII



**[Page 1231]**

the result of the sound. This is evolution and the effect of the directing energy or activity of Spirit. From the point of view of consciousness these are the only things which the disciple can intelligently comprehend.

All that it will be possible for us to do in this section will be to impart the truth in three ways. Through the illumination of the student's mind as he studies the stanzas of Dzyan which will be found at the commencement of the treatise. Secondly, through the realisation that will come to the student as he correlates and ponders upon the various occult fragments found scattered through the pages, primarily centering his attention upon the following words:

"The secret of the Fire lies hid in the second letter of the Sacred Word. The mystery of life is concealed within the heart. When the lower point vibrates, when the Sacred Triangle glows, when the point, the middle centre and the apex, connect and circulate the Fire, when the threefold apex likewise burns, then the two triangles—the greater and the lesser—merge into one Flame, which burneth up the whole."

Thirdly, through the consideration of the various charts and word pictures which will be found also scattered through the *Treatise*. The student of the new era will approach much that he has to master through the medium of the eye, learning thereby to appreciate and solve that which is presented to him in the form of lines and diagrams. All is symbol and these symbols must be mastered.

It must also be borne in mind that students who approach the subject of SPIRIT need to grasp the following facts.

I. Whilst in manifestation and therefore during the period of an entire solar system, it is not possible for the highest Dhyan Chohan to think in terms of the negation of organised substance and of the non-existence of form. The goal of realisation for man is consciousness of the nature of the Soul, the medium through which the Spirit **[Page 1232]** aspect, ever works. More it is not possible for him to do. Having learnt to function as the soul, detached from the three worlds, man then becomes a conscious corporate active part of that Soul which permeates and pervades all that is in manifestation. Then, and only then, the pure light of Spirit *per se* becomes visible to him through a just appreciation of the Jewel hidden at the heart of his own being; then only does he become aware of that greater Jewel which lies hidden at the heart of solar manifestation. Even then at that advanced stage all that he can be aware of, can contact and visualise, is the light which emanates from the Jewel and the radiance which veils the inner glory.

The seer (see-er) has then become pure vision. He perceives but as yet comprehends not the nature of that which is perceived, and it remains for another solar system and another kalpa to reveal to him the meaning of that revelation, the source of that illumination, and the essence of that Life whose quality is known to him already by its vibratory rate, its heat and its light. Needless it is, therefore, for us to study and consider that which the initiate of high degree can only dimly sense; useless it is for us to seek for terms to express that which lies safely hidden behind all ideas and all thought, when thought itself is not perfectly understood, and the machinery for comprehension is not perfected. Man himself—a great idea and a specific one—knows not the nature of that which he is seeking to express.

All that we can do is to apprehend the fact that there exists THAT which may not as yet be defined, to

realise that a central life persists which permeates and animates the Soul and which seeks to utilise the form through which the soul expresses itself. This can be stated to be true of all forms, of all souls, human, subhuman, planetary and solar.

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II. The wise student will likewise regard all forms of expression as in the nature of symbols. A symbol has three interpretations; it is itself an expression of an idea, and that idea has behind it, in its turn, a purpose inconceivable as yet. The three interpretations of a symbol might be considered in the following way:

1. *The exoteric interpretation* of a symbol is based largely upon its objective utility, and upon the nature of the form. That which is exoteric and substantial serves two purposes:

*a.* To give some faint indications as to the idea or the concept. This links the symbol in its exoteric nature with the mental plane, but does not release it from the three worlds of human appreciation.

*b.* To limit and confine and imprison the idea and so adapt it to the point in evolution which the solar Logos, the planetary Logos and man have reached. The true nature of the latent idea is ever more potent, complete and full than the form or symbol through which it is seeking expression. Matter is but a symbol of a central energy. Forms of all kinds in all the kingdoms of nature, and the manifested sheaths in their widest connotation and totality are only symbols of life—what that Life itself may be remains as yet a mystery.

These exoteric symbolic forms are of many kinds and serve many purposes, and this is largely responsible for the confusion in the minds of men on these matters. All symbols emanate from three groups of Creators:

The *solar Logos*, Who is constructing a "Temple in the Heavens not made with hands."

The *Planetary Logoi*, who—in Their seven groups—create through seven ways and methods, and thus produce a diversity of symbols and are responsible for concretion.

**[Page 1234]**

*Man*, who builds forms and creates symbols in his work of every day, but who as yet works blindly and largely unconsciously. Nevertheless, he merits the name of creator, because he utilises the faculty of mind and employs the rational quality.

The lesser devas and all the subhuman entities and all those builders who must in some distant future pass through the human state of consciousness are not regarded as creators. They work under impulses emanating from the other three groups. Each of the three groups is free within certain specified limits.

2. *The subjective interpretation* is the one which reveals the idea lying behind the objective manifestation. This idea, incorporeal in itself, becomes a concretion on the plane of objectivity, and as stated above, an idea lies behind every form without exception and no matter which group of creators is responsible for its construction. These ideas become apparent to the student after he has entered the Hall of Learning, just as the exoteric form of the symbol is all that is noted by the man who is as yet in the Hall of Ignorance. As soon as a man begins to use his mental apparatus and has made even a small contact with his ego three things occur:

- a. He reaches out beyond the form and seeks to account for it.
- b. He arrives in time at the soul which every form veils, and this he does through a knowledge of his own soul.
- c. He begins then himself to formulate ideas in the occult sense of the term and to create and make manifest that soul-energy or substance which he finds he can manipulate.

To train people to work in mental matter is to train them to create; to teach people to know the nature of the [Page 1235] soul is to put them in conscious touch with the subjective side of manifestation and to put into their hands the power to work with soul energy; to enable people to unfold the potencies of the soul aspect is to put them en rapport with the forces and energies hidden in the akasha and the anima mundi.

A man can then (as his soul contact and his subjective perception is strengthened and developed) become a conscious creator, co-operating with the plans of the Hierarchy of Adepts who work with ideas, and who seek to bring these ideas (planetary ideas) into manifestation upon the physical plane. As he passes through the different grades in the Hall of Learning his ability so to work and his capacity to get at the thought lying behind all symbols increases. He is no longer taken in by the appearance but knows it as the illusory form which veils and imprisons some thought.

3. *The spiritual meaning* is that which lies behind the subjective sense and which is veiled by the idea or thought just as the idea itself is veiled by the form it assumes when in exoteric manifestation. This can be regarded as the purpose which prompted the idea and led to its emanation into the world of forms. It is the central dynamic energy which is responsible for the subjective activity.

These three aspects of a symbol can be studied in connection with all atomic forms. There is, for instance, that unit of energy which we call the atom of the physicist or chemist. It has itself a form which is the symbol of the energy which produces it. This form of the atom is its exoteric manifestation. There are likewise those atomic aspects which we call—for lack of a better term—the electrons; these electrons are largely responsible for the quality of any particular atom, just as the soul of a man is responsible for his peculiar nature. They represent the subjective aspect or life. Then, finally, there is the positive aspect, the energy responsible for the coherence [Page 1236] of the whole and for the uniformity of the dual manifestation, exoteric and subjective. This is analogous to the spiritual meaning, and who can read that meaning?

In man likewise, the human atom, these three aspects are found. Man on the physical plane is the exoteric symbol of an inner subjective idea which is possessed of quality and attributes and a form through which it seeks expression. That soul in its turn is the result of a spiritual impulse, but who shall say what that impulse is? Who as yet shall define the purpose behind the soul or idea, whether logic or human? All these three factors are yet in process of evolution; all are as yet "imperfect Gods," each in their degree and therefore unable to express fully that which is the spiritual factor lying behind the conscious soul.

III. The wise student will also ponder well the words "the mystery of electricity," which is the mystery surrounding that process which is responsible for the production of light and therefore of vibration itself. We have concerned ourselves in the other two sections primarily with *effects*, with the results produced through the operation of the subjective side of nature (that alone which the occultist considers



and works with) and the consequent production of objective manifestation. Now we arrive at the realisation that there is a cause lying behind that which has hitherto itself been regarded as a cause, for we discover that behind all subjective phenomena there lies an essentially spiritual incentive. This incentive, this latent spiritual cause, is the object of the attention of the spiritual man. The man of the world is occupied with objective phenomena, with that which can be seen, be touched, and handled; the occult student is engaged in studying the subjective side of life, and is occupied with the forces which produce all that is familiar [Page 1237] upon the terrestrial plane. These forces fall into three main groups:

- a.* Forces emanating from the mental plane in its two divisions.
- b.* Forces of a kamic nature.
- c.* Forces of a purely physical description.

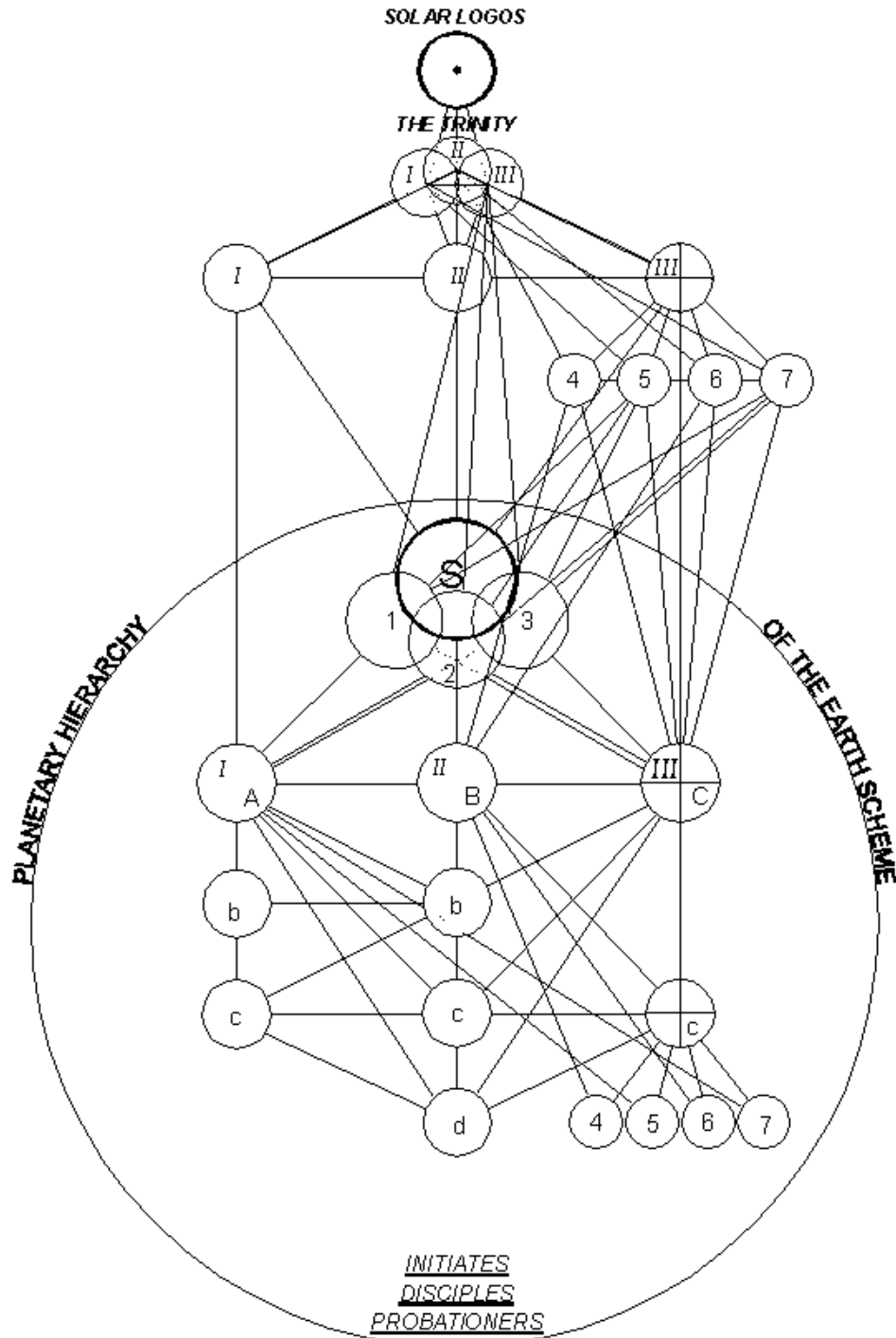
Through the occult student studies, experiments with, manipulates and correlates; through the knowledge thus gained there comes an understanding of all that can be known in the three worlds, and likewise an understanding of his own nature.

The spiritual man is he who having been both a man of the world and an occult student has reached the conclusion that behind all those causes with which he has been hitherto engaged is a CAUSE; this causal unity then becomes the goal of his search. This is the mystery lying behind all mysteries; this is the secret of which all that has hitherto been known and conceived is but the veil; this is the heart of the Unknown which holds hid the purpose and the key to all that IS, and which is only put into the hands of those exalted Beings Who—having worked their way through the manifold web of life—know Themselves indeed and in truth to be Atma, or Spirit itself, and veritable sparks in the one great Flame.

Three times the cry goes out to all the Pilgrims upon the Path of Life: "Know thyself" is the first great injunction and long is the process of attaining that knowledge. "Know the Self" comes next and when that is achieved, man knows not only himself but all selves; the soul of the universe is to him no longer the sealed book of life but one with the seven seals broken. Then when the man stands adept, the cry goes forth "Know the One" and the words ring in the adepts' ears: "Search for that which is the responsible Cause, and having known the

CHART XIII

**SOLAR AND PLANETARY HIERARCHIES**



"This diagram is an outline of a portion of the Hierarchy at the present moment, and gives only the outstanding Figures, in connection with human evolution. A similar diagram from the standpoint of the deva evolution would be differently arranged."  
 (The connecting lines indicate force currents)

KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES.

*THE SOLAR HIERARCHY.*

The Solar Logos.

|

*The Solar Trinity or Logoi.*

- I. The Father -----Will.
- II. The Son -----Love-Wisdom.
- III. The Holy Spirit----- Active Intelligence.

|

*The Seven Rays.*

Three Rays of Aspect.

Four Rays of Attribute.

- I. Will or Power.      II. Love-Wisdom.      III. Active Intelligence.

|

- 4. Harmony or Beauty.
- 5. Concrete Knowledge.
- 6. Devotion or Idealism.
- 7. Ceremonial Magic.

|

*THE PLANETARY HIERARCHY.*

S. Sanat Kumara, The Lord of the World.

(The Ancient of Days.

The One Initiator.)

|

The Three Kumaras.

(The Buddhas of Activity.)

1 2 3

*The reflections of the 3 major and 4 minor Rays.*

|

The 3 Departmental Heads.

|

- |   |   |  |
|---|---|--|
| <p>I. <i>The Will Aspect.</i></p> <p style="padding-left: 20px;">A. The Manu.</p> <p style="padding-left: 20px;"> </p> <p style="padding-left: 20px;">b. The Master Jupiter.</p> <p style="padding-left: 20px;"> </p> <p style="padding-left: 20px;">c. The Master M.</p> | <p>II. <i>The Love-Wisdom Aspect.</i></p> <p style="padding-left: 20px;">B. The Bodhisattva.</p> <p style="padding-left: 40px;">(The Christ.</p> <p style="padding-left: 40px;">The World Teacher.)</p> <p style="padding-left: 20px;"> </p> <p style="padding-left: 20px;">b. A European Master.</p> <p style="padding-left: 20px;"> </p> <p style="padding-left: 20px;">c. The Master K.H.</p> <p style="padding-left: 20px;"> </p> <p style="padding-left: 20px;">d. The Master D.K.</p> <p style="padding-left: 20px;"> </p> <p style="padding-left: 20px;"> </p> | <p>III. <i>Intelligence Aspect.</i></p> <p style="padding-left: 20px;">C. The Mahachohan.</p> <p style="padding-left: 20px;">(Lord of Civilisation.)</p> <p style="padding-left: 20px;"> </p> <p style="padding-left: 20px;">c. The Venetian Master.</p> <p style="padding-left: 20px;"> </p> <p style="padding-left: 20px;">4. The Master Serapis.</p> <p style="padding-left: 20px;">5. The Master Hilarion.</p> <p style="padding-left: 20px;">6. The Master Jesus.</p> <p style="padding-left: 20px;">7. The Master R.</p> |
|---|---|--|

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Four grades of initiates.

|

Various grades of disciples.

|

People on the probationary path.

|

Average humanity of all degrees.

**[Page 1240]**

soul, and its expression, form, search for THAT which the soul reveals."

Here is to be found the clue to the search which the adept or perfected man undertakes when He puts His foot upon one of the seven possible paths. The only way in which any light can be thrown upon the mystery lies in the consideration of those seven cosmic Paths, of their names, and symbols. Very little can be said for the secrets of the higher initiations may not be revealed, nor the information given in a book for exoteric publication. All that can be done is to make certain suggestions, caution against certain conclusions, and indicate certain symbols which, if pondered upon, may bring a certain amount of illumination.

**[Page 1241]****DIVISION B - THE NATURE OF THE SEVEN COSMIC PATHS**

It should be carefully borne in mind that when the term PATH is used, it is simply an energy term, and streams of energy are indicated,—seven streams which blend and merge to form one Path. It should also be noted that the Adept Who undergoes the discipline and who passes through initiatory rites which will enable him to tread those seven Paths, has transcended *colour*, has passed beyond the veil and has expanded His consciousness so that he is at-one with the conscious life of His planetary Logos. He has therefore arrived at a stage incomprehensible to man now; He is passing out of the realm of substantial forms altogether into the realm of energy. He knows the life of the two aspects, the soul and the body, and is passing away from the realm of *awareness* altogether. This will sound to the average reader as a foolish jingling of words and a splitting of hairs but he who reasons by the Law of Correspondences and who has grasped the basic essential relativity of the three aspects to each other has arrived at the knowledge that back of all form is a subjective Life which is known by its quality, its colour, and its attributes; he has expanded his consciousness until gradually he has ascertained and made a part of his own conscious ensemble those attributes and qualities. But the pulsating dynamic vibration which is the producing cause of both the subjective life and its qualitative form is as yet—to him—the mystery of mysteries and the ineffable secret. It becomes the goal of his endeavour as he sets foot upon one of the seven Paths which face him after the fifth Initiation. If a Master of the Wisdom and the one who has unified both the manas (intellect) and wisdom (buddhi) knows not what shall be revealed to him as he treads the cosmic Path which is his choice, surely it is needless for us to try and comprehend (at our relatively low stage of evolution) what is the true **[Page 1242]** connotation of the word "Spirit." Pondering upon these matters is (for the average man) not only useless but also dangerous. He has not yet the apparatus of thought necessary for its safe undertaking. It is as if one tried to force a child in the first grade in school to comprehend the differential calculus and the laws of trigonometry.

These seven Paths, when trodden, prepare a man to pass certain cosmic initiations, including those upon the Sun Sirius. One hint may here be given. Each of these Paths eventually leads to one or other of the six constellations which (with ours) form the seven centres in the body of the ONE ABOUT WHOM NAUGHT MAY BE SAID. Those adepts therefore who stay for a prescribed length of time upon our planet are a correspondence to those greater initiates who remain for many kalpas within the solar system, taking certain mysterious initiations concerned entirely with solar evolution. Their work is concerned with the system as a centre in the body of that Existence Who vitalises the Logos of our own system.

It might be of value here to list the seven cosmic Paths as follows:<sup>35</sup>

- Path I.....The Path of Earth Service.
- Path II....The Path of Magnetic Work.
- Path III...The Path of the Planetary Logos.
- Path IV....The Path to Sirius.
- Path V.....The Ray Path.
- Path VI....The Path of the Solar Logos.
- Path VII...The Path of Absolute Sonship.

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It must be borne in mind and no confusion of thought must be permitted that these terms are the generic names given in the mystic parlance of the Lodge of Masters to the seven methods of work, of endeavour and of aspiration whereby the perfected sons of Earth's humanity pass on to specific cosmic Paths or streams of energy, making in their totality one great cosmic WAY.

The seven paths at a certain stage which may not be defined become the four paths, owing to the fact that our solar system is one of the fourth order. This merging is effected in the following way:

The initiates upon Path I "fight their way" on to path VI.

The initiates upon Path II "alchemise themselves" on to Path VII.

The initiates upon Path III through "piercing the veil" find themselves upon Path V.

This leaves Path IV to be accounted for. Upon this Path pass all those who, through devotion and activity combined, achieve the goal but who lack as yet the full development of the manasic principle. This being the solar system of love-wisdom, or of astral buddhic development, the fourth Path includes the larger number of the sons of men. In the hierarchy of our planet the "Lords of Compassion" are numerically greater than the "Masters of the Wisdom." The former must therefore all pass to the sun Sirius there to undergo a tremendous manasic stimulation, for Sirius is the emanating source of manas. There the mystic must go and become what is called "a spark of mahatic electricity."

These seven Paths are not concerned with nature or the balancing of the pairs of opposites. They are concerned only with unity, with that which utilises the pairs of opposites as factors in the production of LIGHT. They deal **[Page 1244]** with that unknown quantity which is responsible for the pairs of opposites; therefore they are primarily concerned with that which lies outside the manifested forms, with the true abstraction or the Absolute. Spirit and matter are never dissociated during manifestation; they are the duality lying back of all that is objective. Yet some factor is responsible for them—that which is neither Spirit nor matter, that which will be regarded as nonexistent by anyone except the

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<sup>35</sup> Students must be careful to distinguish in their minds between these seven cosmic Paths and the seven ray Paths upon which all humanity are found and which have been earlier treated in this Treatise. As we have already seen the seven ray paths become three when units upon the four minor rays merge themselves into one of the three major rays. These three form the synthetic ray of Love-Wisdom by the time the sons of men have taken the final systemic Initiations. When this stage is reached and men realise the unity of the solar system not only theoretically but also as a practical reality with which they have identified themselves, then there is borne in upon their consciousness a something which transcends consciousness altogether and which can only be expressed by the limiting word *identification*. This identification is a cosmic and not a systemic process, and is itself sevenfold in nature. This sevenfold process for lack of a better term we call the sevenfold cosmic Path.

initiate. At the third Initiation some glimmering light upon this Abstraction is sensed by the initiate, and by the time the fifth Initiation is reached enough is apprehended by him to enable him to set forth with ardour on the search for its secret.

*Path I. The Path of Earth Service.*

The nature of the spiritual force which animates the group of our peculiar planetary initiates will become apparent perhaps if the methods and purposes of their work are studied from the standpoint of subjective energy, and not so specifically of the material form. This point of view can be gleaned most easily from a consideration of the animating impulse lying behind all world groups which are particularly consecrated to the uplift of the race. This will necessarily include all political, religious, scientific and metaphysical organisations. It will be found that each and all are definitely related and have a point of at-one-ment with certain of the numerous occult bodies which are (usually unknown to the affiliated group) responsible for the vitalisation of the principal units in any of these organisations doing this pioneer work.

This first path is the one that keeps a man linked to the Hierarchy which is pledged to the service of our planetary scheme. It comprises those who work under the Lord [Page 1245] of the World in the seven groups into which our Masters of the Wisdom are divided. Not so many Masters follow this Path as some of the others, and only enough are permitted to do so to carry on planetary evolution satisfactorily. More is known about this Path than about any of the others, and more will continuously be found out as members of our humanity fit themselves to contact the Brothers of the Hierarchy. Their field of employ, Their methods of work will eventually become exoteric, and as the seven groups are recognised and known, schools of development for the filling of posts in these groups will be the logical sequence.

The adepts who stay upon this Path are distinguished by a dual attribute, which is their guarantee of attainment along this line of spiritual endeavour. They are animated by *wise-compassion*. These words should be carefully studied for they hold the clue to the nature of this first Path. The adepts who choose this Path are called esoterically the "beneficent dragons," and the energy with which they work and the stream of living force upon which they are found emanates from the constellation of the Dragon, working through the zodiacal sign Libra. This special spiritual energy produces in all those groups which come under its direct influence a profound faculty for identification. This identification does not concern the form nor the soul but only the spiritual point of positive life which in the human unit we call the "Jewel in the Lotus." It should be remembered in this connection that there is a jewel at the heart of every atom. Every jewel has seven facets which are the seven doorways to the seven Paths.

The "beneficent dragons" are distinguished by their "luminosity," and it is this basic quality which lies behind the injunction given by all spiritual teachers to their pupils in the words "let your light shine forth."

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When the adept enters through the "luminous door" he has before him four very peculiar and esoteric IDENTIFICATIONS. This entrance takes place after he has passed the fifth Initiation and has demonstrated his fitness so to do through a long period of service in connection with our planetary evolution. These identifications eventually bring about within the jewel, which is essentially the true spiritual unit, a momentous happening, and are undergone within the monadic consciousness after the



transcendence of the atmic sheath. These four identifications are connected with the fourfold lotus of the solar Logos, or with His twelve-petalled heart centre. This lotus is sometimes called the "heart of the Sun," and concerns the subjective sun. It is not, however, possible to say more along this line.

These four Identifications are only undergone upon this particular Path and are each preceded by three lesser identifications which make a totality of twelve Identifications, corresponding to the twelve-petalled lotus. It will be noted by the accurate student that we are now discontinuing the use of the word "initiation" which has to do specifically with consciousness and therefore with duality and are utilising a word which connotes synthesis, though very inadequately.

The energy which is manipulated in the process of these identifications is largely that pouring through the sixth Hierarchy, which has an esoteric relation to the sixth Path on to which the initiates of Path I have eventually to fight their way. The form through which the adept must work in order to demonstrate his control of the energy concerned may not here be given. It may only be stated that luminosity is gained upon the battle ground through a fight with a dragon. The following summation may be found suggestive:

**[Page 1247]**

#### PATH I. EARTH SERVICE

Attributes.....Wise-compassion.

Source.....Constellation of the Dragon, via Libra.

Method.....Twelve cosmic Identifications.

Hierarchy.....The sixth.

Symbol.....A green dragon issuing from the centre of a blazing sun. Behind the sun and overtopping it can be seen two pillars on either side of a closed door.

Quality gained...Luminosity.

#### *Path II. The Path of Magnetic Work.*

In considering this Path students must bear in mind that they are dealing with that Path which of all the seven expresses most fully the effects of the Law of Attraction. It will be remembered by those who have carefully read this *Treatise* that this law is the expression of the spiritual will which produces the manifestation of the Son (Sun). Magnetism—physical, attractive and dynamic—is the expression of the law in the three worlds as far as the human unit is concerned. It will be apparent, therefore, that the adept who passes upon this Path is dealing with that reality which is the basis of all *coherency* in nature, and with that essence which through the force of its own innate quality produces the attractive energy which brings together the pairs of opposites; it is the force which is responsible for the interplay of electrical phenomena of every kind. The adept who chooses this cosmic stream of energy upon which to make certain cosmic approaches and upon which to make a series of cosmic unfoldments is one who has worked primarily upon the second ray path prior to the fifth Initiation, and who frequently has also been upon the fourth ray path. Adepts who have been upon the fourth ray path and who pass from thence upon the second ray do not as a rule choose this cosmic line of endeavour.

**[Page 1248]**

Those who do the work of wielding forces or electrical magnetism for the use of the Great Ones on all planes pass to this Path. They wield the elemental formative energy, manipulating matter of every

density and vibration. Great waves of ideas and surging currents of public opinion on astral levels as well as on the higher levels where work the Great Ones, are manipulated by them. A large number of fifth Ray people, those who have the Ray of Concrete Knowledge for their monadic ray, pass to this line of endeavour. The inherent quality in the type of the Monad settles the line of activity. The karma of the fifth ray is one of the factors which produces this. These Monads work with fohat, and must, to the end of the greater manvantara. They have their eventual position on the cosmic mental plane, but as yet the capacity for abstract thought is so little developed that it is impossible for us to comprehend the significance of this expression.

Three types of magnetic work have been mastered by the adept who treads this second Path. He has mastered (in the three worlds) the magical work of form construction through the manipulation of magnetic energy and the utilisation of fohatic attractive energy in order to "bind the builders." This he does through the medium of a purified lower nature which can act as a perfect transmitter.

He has learnt also the secret of group coherence on the higher levels of the mental plane in connection with his own planetary Logos, and with those two other Logoi Who form with his own Logos a systemic triangle within the solar system. He has passed on also to a comprehension of the forces which unite the various streams of living energy emanating from Them in the furthering of the plans of solar evolution. This becomes possible to him when he can function in the monadic vehicle and is conscious in that unit of force.

**[Page 1249]**

This has been expressed in the old Commentary in the following words:

"The seven Brothers love each other, yet each seeketh for many aeons the path of hatred. They hate and kill each other until they find that which dieth not and is not hurt. Together then they stand and serve and through their service the seven suns burn up."

The seven suns are destroyed because when synthesis and unity are reached and when the differentiated forces become one homogeneous force, the attractive or magnetic effect of this coherence is a manifested unit on the physical plane as well as on the subjective side of nature. This produces necessarily the destruction of all limiting forms, the merging of the fires, and the blazing forth into objectivity of the vital body of the Logos prior to the final abstraction and the subsequent dying out or obscuration of the solar system.

The will or purpose aspect which is the spiritual life behind all subjective and objective phenomena suddenly makes itself felt and also seen. It is the production of this which is the main work of the adept who passes on to Path II from off his particular ray path.

Those who tread this second Path work with magnetic or attractive energy because they have identified themselves with it. Eventually they will all pass on to Path VII, which is the Path of Absolute Sonship. All that can be said here in regard to their efforts is the statement that this Path carries them (through the medium of the logoiic head centre) into the Heart of the ONE ABOUT WHOM NAUGHT MAY BE SAID. They are swept out of systemic evolution altogether upon a great tide of attractive energy which emanates from one of the major centres of that great Existence Who is the source of the life of the solar Logos. This centre is of course one of **[Page 1250]** the seven constellations. As it is the most potent constellation as far as our system is concerned owing to the fact that this system predominantly

expresses love or attractive energy and our Logos is as yet polarised in His cosmic astral body, it is not permitted to hint at the name of the constellation. The reason is that if the name were known and if enough people could do the work of occult meditation and visualisation, accompanying the work with a vivid imagination, it might be possible to attract into our system such a downpour of attractive energy from the constellation involved as to unduly speed up the processes of evolution upon our planet, and thus upset the systemic economy most dangerously. People do not yet realise the potency of meditation and especially of group meditation.

The zodiacal sign concerned is Gemini, and the reason will be apparent to all trained initiates.

A word here is necessary in explanation of the expression used earlier in connection with the passing of adepts from off this second Path on to the Seventh Path. It is stated that they "alchemise themselves" on to it. Some idea as to the meaning of this phrase may be gained through a consideration of the purposes of heat, when divorced from moisture, and of the method of employing such heat. The adepts use the "dry alchemical fires" to produce the results they desire in aiding the evolutionary process. As they use these "dry fires" the reaction upon themselves is such that they transmute the electrical spark (or the Monad within the flame of the planetary Life) and break it up in such a manner that it can pass through the systemic etheric web and on to that stream of cosmic energy emanating from the constellation mentioned above.

They are then known as "Absolute sparks of parental love," or (in the exoteric language of the initiates) they pass on to Path VII, that of "Absolute Sonship."

### [Page 1251]

The attributes which the adept on this path has to possess prior to taking the needed training for the seventh cosmic method of approach is *responsiveness to heat and a knowledge of rhythm*. These words will, of course, mean nothing to the uninitiated but to some it will convey much and when it is noted that there will be found coupled with these two attributes an ability to "see the dancing of the particles of heat and the waves of warm vibration" (as it is called in an old manual which those in training for this path employ) it will be apparent that the effects of fire and the laws of fiery energy and vibration are here dealt with. Those sons of men who at this time search for the "heat of the love nature" of the human unit and who add to that search a cultivation of a vivid imagination and an intense power to visualise are laying a groundwork upon which this later knowledge may be superimposed. But this is not the easy thing it sounds, for it involves an identification at present impossible to the majority, and a power to realise the nature of that which is visualised which negates the idea of duality,—that which visualises and that which is visualised.

The *method* employed can only be expressed as the "entering of the burning-ground." The power to do this is gained through passing through three preliminary burning-grounds, as is easily to be seen:

1. The burning-ground which lies between the Hall of Ignorance, and the Hall of Learning. This is the destructive fire which man creates under the working of the Law of Karma.
2. The burning-ground of the dead personality which lies between the Hall of Learning and the Hall of Wisdom. It is found upon the shores of the river of life and has to be passed prior to the third Initiation.

**[Page 1252]**

3. The burning-ground which is found when a man is ready to pass out of the Hall of Wisdom as a full adept. It is a triple burning-ground and is found "upon the mountain top, being kept alive and flaming by all the winds of heaven." It is responsible for the destruction of the egoic or causal body.

The third produces a spiritual alchemicalisation, whereas the other two produced results in the objective or form side and the subjective or consciousness aspect of his triple nature. When these three burning grounds are passed then the adept is prepared for another and fiercer experience.

The hierarchies connected with this Path are mainly the third and the fourth. Only the human units can pass on to these two paths. The deva hierarchies of the third order have already passed upon them, and it is their previous work which enables man to do so. This is a great mystery and more must not be revealed about it. The group of the Silent Watchers of all degrees are closely connected with this second cosmic path. All of Them are Lords of Sacrifice, and are animated solely by love, and all have therefore passed through the sacrificial burning grounds.

It is only possible to give the most elementary of the exoteric symbols. It takes the form of a funeral pyre in full conflagration, and with four flaming torches one at each corner. From the centre of the pyre a fivefold star mounts like a rocket towards a flaming sun of a predominantly rosy hue.

## PATH II. PATH OF MAGNETIC WORK

Attributes.....Responsiveness to heat and knowledge of rhythm.

Source.....An unknown constellation via Gemini.

Method.....The entering of the burning-ground.

Hierarchy.....The third and fourth.

**[Page 1253]**

Symbol.....A funeral pyre, four torches, and a fivefold star mounting towards the sun.

Quality gained...Electrical velocity.

### *Path III. Path of training for Planetary Logoi.*

This path is one that attracts to itself only a few comparatively of the sons of men. It involves a peculiar form of development and the faculty of continued *awareness* along with spiritual identification which is the distinguishing characteristic of the seven cosmic paths.

The adept who chooses this path preserves in a peculiar way the faculty of sense-perception plus identification with the spiritual aspect. They are constantly spoken of in the occult archives as the "Lords Whose mayavirupa continuously recurs." As they work with the psyche or the soul of manifestation and are primarily concerned with the subjective side of life they are connected with that centre in the Body of the ONE ABOUT WHOM NAUGHT MAY BE SAID which is the source of conscious sensation. Therefore, they are vitalised from the solar plexus of that great Existence Whose all-embracing vitality holds our Logos, along with other solar Logoi, within the sphere of His consciousness. As is well known, the solar plexus is the centre which synthesises the reactions and the essential virtues of the lower three centres. This point must be borne in mind when studying this cosmic path.

These adepts are also called the "Lords of cosmic Maya" for they work with that faculty which is responsible for illusion and with the relation of the Knower to that which is to be known. Remember here that we are not considering the three worlds of human endeavour except in so far as they form a part of a whole.

The attributes which predispose a man for the work of training himself for the path of a planetary Logos are three in number and may be expressed thus:

**[Page 1254]**

1. Cosmic vision. These adepts are connected with the logic third eye.
2. Deva hearing.
3. Psychic correlation.

All the senses are, as we know, connected with some centre, and these centres are in turn connected with planetary centres which are themselves energised from an analogous cosmic source. The adept on this third Path has a specific connection with the energy which emanates from those cosmic centres which are related to spiritual vision and spiritual hearing. *The sense of touch* has primarily to do with the objectivity of the dense physical form, and with it this particular group of adepts has nothing to do. Sight, hearing and the power to correlate the relation between the Self and the Not-Self is theirs, but the Not-self comes specifically under the guidance and the stimulation of a totally different group of cosmic workers. It is difficult to convey a clear meaning in this connection and the student must remember that we are dealing with spirit and with the other two types of cosmic energy.

This path is trodden by those who will take up the work of the seven planetary Logoi of the next solar system, and of the forty-nine sub-planetary Logoi, Their assistants and of certain other entities working in that particular department. There will be seven systems, though we are only concerned with the major three, of which our present solar system is but the second.

Each Chohan of a Ray takes a certain number of initiates of the sixth Initiation and trains them specially for this work. Special aptitude in colour and sound predisposes the choice, and the ability to work with "psyche," or with the Spirits in evolution, marks a man out for this high post. We might say that the planetary Logoi are the divine psychologists, and therefore in the training for **[Page 1255]** this post psychology is the basic subject, though it is a psychology inconceivable as yet to us.

Every planetary Logos has, in His own special planet, schools for the development of subordinate Logoi, and there trains them, giving them opportunity for wide experience. Even the Logoi Themselves progress onward, and Their places must be taken.

Students may be surprised to know that the source of the peculiar cosmic energy which is found streaming towards our system along this cosmic Path is that of the sun Betelgeuse. This name is, however, a blind. The reason that certain facts connected with this sun have lately come more prominently before the public is in reality a subjective one. The science of the soul in its various aspects (mental, psychical, and spiritual) is making much headway now in the world, and is absorbing more and more the attention of thinkers. This is the result of certain waves of energy impinging upon our solar system and thus eventually finding their way to our planet. Betelgeuse from the occult standpoint is a system of the second order, just as our solar system is one of the fourth order. There is consequently a relation between these two numbers both in the system and the cosmos. This influence

reaches our system via *the sign Sagittarius*.

The work that adepts on this path have to accomplish primarily is to make possible the manifestation of the Monad of the solar Logos through the medium of the body of consciousness, or through the soul-form. They thus repeat on a higher level the work of those Builders who create and make manifest the body through which the soul seeks to express itself. They are not concerned with objectivity, and have a relation to that fifth Hierarchy which gives to man his egoic body.

The adepts on our Earth planet who seek this path do so through the department of the Mahachohan, which [Page 1256] works with the intelligence or mental aspects of manifestation. From this third department they pass under the direct training of one of the Buddhas of Activity, and in the final stages are personally taught by Sanat Kumara, functioning as the embodied planetary Logos. This training concerns itself with three main subjects:

1. With colour, that which veils the Spirit aspect, as dense form veils the soul.
2. With sound, that which Spirit utters in order to make itself conscious, and to produce psychic awareness. The whole science of mantra yoga is mastered by them, but only in connection with the higher planes and where the cosmic planes are concerned.
3. With the nature of duality, that which is basically the science of the soul.

It is difficult to express in words *the method* employed by a Master of the Wisdom as he enters this cosmic Path. It has been called the *method of prismatic identification*, for it concerns the colour veils which shroud the spiritual energy. Another mode of expressing the same truth is to say that it is the method of understanding the song of life. As the "stars sing together," as the "chant of the Gods" peals forth in the great choir of the Heavens, it produces a corresponding colour symphony. This particular mode of identification enables the adept to act as a director in the chorus and to produce the needed colour effects and chords. When he can do this to perfection he is then in a position to take up office as a planetary Logos. More it is not permitted to say and the above is but a symbolic way of expressing a basic and difficult truth.

The *symbol* of this Path (and the only one it is possible to make exoteric) is a radiant Cross of coloured light; it [Page 1257] has the long limb formed of the seven colours of the solar spectrum, and the transverse limb is composed of twelve gradations of colours as yet unknown to man. In the centre of the Cross is to be seen a five-pointed star in a deep indigo shade, and behind it is a blazing sun of a warm dark blue. Above the whole are certain Sensa characters, depicted in gold, and conveying to the initiated adept the name of one or other of the planetary Schools in which this particular line of study is undertaken. There are, as has been already said, seven such schools and candidates for this Path from our planetary scheme are transferred to the inner round and from thence to the Jupiter scheme.

The *quality* gained is cosmic etheric vision, the extent of the vision developed being within the seven systems which form (along with our solar system) the seven centres in the cosmic Life with whom our solar Logos is allied. This is sometimes called septenary cosmic clairvoyance.

One more fact of interest might here be added. This Path is sometimes called the "Lotus Path," as it concerns itself with the construction of the logoiic Lotuses of solar Logoi. The schools which prepare



for this work are called in the mystic parlance of the adepts the "lotus lands." The curriculum is termed at times the "Lotus sleep," as it involves a condition of complete negation where the form side of manifestation is concerned and an entire abstraction, thus producing a type of solar samadhi. Whilst this is being undergone the adept functions in a form or vehicle which is a correspondence upon the plane of atma to the mayavirupa on the plane of mind.

### PATH III. THE PATH OF TRAINING FOR PLANETARY LOGOI

Attributes.....cosmic vision, deva hearing and psychic correlation.

Source.....Betelgeuse, via the sign Sagittarius.

Hierarchy.....the fifth.

Method.....prismatic identification.

**[Page 1258]**

Symbol.....a coloured Cross, with a star at the centre, and backed by a blazing sun, surmounted by a Sensa Word.

Quality.....cosmic etheric vision or septenary clairvoyance.

#### *Path IV. The Path to Sirius.*

This path is of all the Paths the most veiled in the clouds of mystery. The reason for this mystery will only be apparent to the pledged initiate, though a clue to the secret may be gained if it is realised that in a peculiar and esoteric sense the sun Sirius and the Pleiades hold a close relation to each other. It is a relation analogous to that which lower mind holds to higher mind. The lower is receptive to, or negatively polarised to the higher. Sirius is the seat of higher mind and mahat (as it is called, or universal mind) sweeps into manifestation in our solar system through the channel of the Pleiades. It is almost as if a great triangle of mahatic energy was thus formed. Sirius transmits energy to our solar system via that

"...sevenfold brooding Mother, the silver constellation, whose voice is as a tinkling bell, and whose feet pass lightly o'er the radiant path between our worlds and hers."

Within the solar system there is an interesting correspondence to this cosmic interplay in the relation between the Venus scheme, our Earth scheme and the Venus chain in our scheme.

Curiously enough it will be through a comprehension of the human antaskarana, or the path which links higher and lower mind and which is constructed by the Thinker during the process of evolution, that light on this abstruse matter will come. There is (in connection with our planetary Logos) just such an antaskarana, and as He builds and constructs it, it forms part of the fourth Path, and permits the passage of the bulk of our humanity to this **[Page 1259]** distant objective, and this without obstruction. A clue to the nature of this Path and as to the reason why so many of the human Monads seek this particular stream of energy lies in the right understanding of the above suggestion.

The initiates who tread this way are primarily those of the fourth and the sixth order. As earlier pointed out, this is the Path that the "lords of compassion" most frequently follow, and at this time the Egyptian Master and the Master Jesus are preparing Themselves to tread it. The mystics of the Occident who have come into incarnation during the past one thousand years are a peculiar group of Egos whose impulse is towards this type of cosmic energy. In this system they have developed certain basic

recognitions and the "ecstasy" of the occidental mystic is the germ, latent within him, which will some day flower forth into that cosmic rapture for which we have as yet no name.

*Cosmic rapture and rhythmic bliss* are the attributes of the fourth path. It is a form of identification which is divorced from consciousness altogether. The reason also why the majority of the sons of men follow this Path lies in the fact of its numerical position. These units of the fourth kingdom, the bulk of the fourth Creative Hierarchy on this fourth globe of the fourth scheme in a solar system of the fourth order are innately compelled to seek this fourth WAY in order to perfect themselves. They are called the "blissful dancing points of fanatical devotion." This is as near as we can get to the true description. They have also been described as the "revolving wheels which turn upon themselves, and find the open door to perfect bliss."

The energy of Path IV reaches us from *Sirius via the Sun*. This must be understood as a blind behind which one of the signs of the zodiac veils itself.

The hierarchies concerned with this specific type of [Page 1260] cosmic force hide themselves under the numbers fourteen and seventeen. This will serve as a complete blind to the average reader, but will carry to the pledged chela the hint needed to produce illumination.

The *method* whereby the adept fits himself to pass upon this path is termed that of duplex rotary motion and "rhythmic dancing upon the square."

The *symbol*, which is first given to the pledged disciple to study but which may, however, be described, is a duality of interlocked wheels revolving at a great pace in opposite directions, and producing a unified whole. These wheels are portrayed as manifesting electric blue flame, rotating and revolving with great rapidity around an equal-armed Cross. The Cross is pictured in orange fire with a deep emerald green circle, flaming at the point in the centre where the four arms of the Cross meet. The symbolism of these colours links this fourth path to the solar system preceding this one. In that system the Sirian influence was more potent than in the present one.

It is not possible to add more to this beyond pointing out that the *quality* gained by the adept who treads this path may not be revealed. He comes under the concentrated influence of the energy which is identified with the planetary antaskarana. It is not permitted, therefore, to state what its specific quality may be, as it would convey too much information to the intelligent reader as to the nature and the objective of our particular planetary Logos.

#### PATH IV. THE PATH TO SIRIUS

Attributes.....cosmic rapture and rhythmic bliss.

Source.....Sirius via the Sun which veils a zodiacal sign.

Hierarchy.....veiled by the numbers 14 and 17.

Method.....duplex rotary motion and rhythmic dancing upon the square.

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symbol.....two wheels of electric fire, revolving around an orange Cross, with an emerald at the centre.

quality.....unrevealed.

*Path V. The Ray Path.*

This Path is one of the great distributing paths of the system, and is trodden by the adept who has a clear understanding of the laws of vibration. It leads to the next cosmic plane with great facility and is therefore called "the outer door of entry." As we know, the seven Rays which manifest throughout our solar system, are but the seven subrays of one great ray, that of Love-Wisdom. This ray Path is the one upon which the majority of the "Masters of the Wisdom" pass. In the same way many of the "Lords of Compassion" pass on to Path IV. Five-eighths of the former pass on to this path just as four-fifths of the adepts of suffering pass on to Path IV. In considering these numbers it must be borne in mind that the figures are of very great magnitude. One-fifth of the Compassionate Lords is a vast number, whilst three-eighths is a stupendous number of monads. We must remember in this connection also that we are only dealing with the adepts of the fifth Initiation, and are not taking into consideration initiates of lower degrees nor disciples of many grades. It is useless for average man to ponder upon these figures. They are too difficult to compute and involve calculations most abstruse and intricate. This can be demonstrated by pointing out that from these figures must be subtracted that two-fifths which (in the next round) pass before the Judgment Throne and are rejected. Out of the remaining three-fifths only a percentage which may not be revealed reach final adeptship, though all pass upon the Path. The five-eighths above referred to and the four-fifths have reference only to the two great groups of asekha initiates.

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Adepts who pass upon the Ray Path have to possess attributes which make them exceedingly responsive to vibration. In their group work (regarding all the units upon this Path as forming a unified Whole) the results achieved might be compared to that of a compass upon a ship. They respond primarily to a basic vibration, not through sensation but through that which is the outgrowth of sensation. It is a form of realisation which is the cosmic correspondence to the reaction which comes when the skin is touched. It is not consciousness but *knowledge through vibration*. They are themselves identified with a certain vibration and they respond to that vibration alone which is the higher correspondence upon the cosmic planes. Other vibrations they ignore.

They are taught how to insulate themselves so that no vibration save the one which reaches them from the cosmic source of the synthetic ray can touch them. Students can get some idea of the lower correspondence to this as they study the compass, its responsiveness to a certain magnetic current, and the tendency which it demonstrates to point ever towards the north. These adepts of the fifth Path are the constituent factor which occultly holds our solar system steadily equilibrated in one specific direction. Their main characteristic or attribute may be described as a *sense of cosmic direction*.

*The source of energy* to which they respond may be regarded as the Pole Star. It should nevertheless be pointed out that this star serves only as a blind for a constellation which lies behind,—a constellation which exists only in etheric matter. It is consequently ignored by astronomers, though its influence is exceedingly potent within our system. It should be borne in mind also that upon another planet within our solar ring-pass-not this fifth Path is the one that the majority of their adepts follow. Adepts who are on this Path, therefore, will pass to this other planetary scheme prior to finding their way **[Page 1263]** to the Sun and from thence to cosmic spheres. Adepts from other schemes are not transferred to our Earth scheme as a school of training as it is not a sacred planet and therefore lacks such a specific school.

The influence which emanates from the Pole Star and which is such a potent factor in our solar system reaches our planet via the sign Aquarius. The reasons will be noted if the student bears in mind the significance of water as a symbol of the emotions, which are but a lower manifestation of love-desire. Aquarius is a force centre from which the adept draws the "water of life" and carries it to the multitude. This force from the Pole Star, via Aquarius, is of special power at this time and the day of opportunity is therefore great. It is one of the agencies which make the coming of the Great Lord a possibility. He is Himself upon the fifth Path just as the Manu is upon the third. Hence the close link between the two paths, for those on the fifth path can pass to the third and vice versa. The first and the seventh, the second and the sixth, and the third and the fifth are but the two sides of one whole, or the two aspects of the one Path. These three paths (with the fourth Path) constitute two Paths and the two Paths are but one. This great mystery may not further be enlarged upon.

*The Hierarchies* which play a great part in the introduction of polar influence are *the first and the second*. It was this occult truth which had such a bearing upon the nature of the first two races of mankind and upon their habitat.

*The method* whereby the adept develops the needed powers for this Path have been hinted at above. They might be expressed as *a process of electrical insulation and the imprisonment of polar magnetism*. It is not permitted to say more.

*The symbol* of this path is five balls of fire (blue fire) confined within a sphere. This sphere is formed by a [Page 1264] serpent biting its tail, and the entire body of the serpent is closely covered with written Sensa characters; these characters embody the mantram whereby the adept insulates himself from the magnetic flow of all currents save that for which he is responsible.

*The quality* which the adept develops as he treads this Path can only be given in the words of the old Commentary:

"The depression at the northern point permits entrance of that which stabilises, and acts as the factor of resistance to that which seeketh to deter or to distract."

Perhaps *cosmic stability and magnetic equilibrium* serve best to convey the necessary idea.

#### PATH V. THE RAY PATH

Attributes.....A sense of cosmic direction.

Source.....The Pole Star via Aquarius.

Hierarchies.....The first and the second.

Method.....A process of electrical insulation and the imprisonment of polar magnetism.

Symbol.....Five balls of fire enclosed within a sphere. Sphere is formed of a serpent inscribed with the mantram of insulation.

Quality.....Cosmic stability and magnetic equilibrium.

There is no way in which we can express any teaching or give any information anent the sixth and seventh Paths. All that can be said is as follows:

*Path VI. The Path the Logos Himself is on.*

It will be apparent to all those students who have studied with care the world processes in the light of the law of correspondences that the Logos on the cosmic planes is evolving inner cosmic vision, just as man in his lesser degree is aiming at the same vision in the system. This might be called the development of the cosmic third [Page 1265] EYE. In the physical plane structure of the eye lies hid the secret and in its study may come some revelation of the mystery.

A certain portion of the eye is the nucleus of sight and the apparatus of vision itself. The remainder of the eye acts as a protecting shell; both parts are required, and neither can exist without the other. It is so in the cosmic sense also, but the analogy exists on such high levels that words only dim and blur the truth. Certain of the sons of men, a nucleus who reached a very high initiation in a previous solar system, formed an esoteric group around the Logos when He decided upon further progress. In consequence He formed this solar system, desire for cosmic manifestation urging Him on. This esoteric group remains with the Logos upon the atomic or the first plane of the system, on the subjective or inner side, and it corresponds in an occult sense to the pupil of the eye. The real home of these great Entities is upon the cosmic buddhic plane.

Gradually and by dint of hard effort, certain Masters have qualified themselves, or are qualifying themselves, to take the place of the original members of this group thus permitting of Their return to a cosmic centre around which our system, and the greater system of Sirius, revolves.

Only one adept here and there has the necessary qualities, for the development involves a certain type of response to cosmic vibration. It means a specialising of the inner sight, and the development of a certain amount of cosmic vision. More of the deva evolution pass to this Path than do the human. Human beings pass to it via the deva evolution, which can be entered by transference to the fifth, or Ray Path. On this latter Path the two evolutions merge and from the fifth, the sixth Path can be entered.

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*Path VII. The Path of Absolute Sonship.*

This sonship is a correspondence on the highest plane to that grade of discipleship which we call "Son of the Master." It is the Sonship to a Being higher than our Logos of Whom we may not speak. It is also the great controlling Path of Karma. The Lipika Lords are upon this Path, and all who are fitted for that line of work, and who are close to the Logos in a personal and intimate sense pass to this seventh Path. It is the Path of the special intimates of the Logos and into their hands He has put the working out of karma in the solar system. They know His wishes, His will and His aim, and to Them He entrusts the carrying out of His behests. This group, associated with the Logos, forms a special group linked to a still higher Logos.

These two paths enter into cosmic states of consciousness as inconceivable to man as the consciousness of the Ego of a human being is to an atom of substance. It is unnecessary and profitless therefore to enlarge further upon these exalted states.

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## DIVISION C - SEVEN ESOTERIC STANZAS

### STANZA I

*(From Archaic Formulas. No. 49)*

PATH 1. *The Path of Earth Service.*

The Dragon who hideth within the lowest of the Sacred Three ariseth in His might. In His mouth He holdeth the balances, and in the balances He weigheth the sons of men who upon the field of battle are impaled upon His spear.

In the great balance upon which His eyes are fixed, one scale is veiled in fire of vivid green; the other hides itself behind a screen of red.

Those sons of Men whose note responds not to the note of red enter the scale upon the right hand side. From thence they pass upon a path which dimly can be seen behind the dragon's form.

This path is entered by a fourfold door. The sacred phrases of the Sons of Light define it thus: "The portal of the luminous light, which leadeth from the green into the heart of indigo, by that rare fire and

NOTE: These seven stanzas form only one true stanza out of the oldest book in the world, and one which the eye of the average man has never contacted. Only the sense is here given and not a literal translation, and certain phrases are eliminated in all of them for one or other of the three following reasons: Either the manuscript from which these extracts are taken lacks certain of the words or symbols which are missing on account of the extreme age of the material upon which the text is indited, or their insertion would convey too much knowledge to the man whose perception is sufficiently awakened. Thirdly, the insertion of the omitted words would only serve to awaken confusion and even ridicule on account of the impossibility of translating them correctly; they concern realisations far in advance of the comprehension of man at this time.

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richly coloured blaze for which no name on earth hath yet been found." Its tone is hidden.

The sons of men (and few their number is) enter that door of luminous fire when they surmount the crest of gold which riseth on the dragon's head above the point where gleams "the eye of fire."

This eye of fire transmits a strong vibration from the triple Lhas unto a centre in the Adept's head. This when aroused, reveals the Life that is, the form that shall be, and the work united of the two and four.

These two are drawn together. Their essence blends. The man who seeks this path is then impaled upon the spear and thrust within the fiery light which veils the balance. The mystic process then proceeds and...Thus is the work of SATURN seen, and thus the consummation is effected.

Through SATURN'S fateful force the victor then is swiftly projected to the summit of the crest, and thence to that vibrating disk which guards the fourfold door of luminosity.



Three Words are then committed to the Liberated One. He stands triumphant on the speeding disk and when their utterance has...the door is seen ajar, and from its other side a voice is heard to say: "Son of Compassion, Master of Love and Life, the wheel turns all the time for those who battle on the fiery ground beneath the dragon's feet."

The first Word having entered on its mission, the victor lifts His head and seeks to utter forth the second Word. But, as He sounds it forth, He arrests its wide vibration, drawing again its power within His heart.

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The motion of the disk slows down. The portal of the fiery light opens more widely yet. A form is seen. Unto the Master of the Fiery Heart, this form presents three precious jewels. Their names are hidden from those sons of men who have not yet attained the dragon's crest.

These jewels three give to the Master of the Fiery Heart a portion of the triple force which circulates within the planet's sphere.

With eye intent and heart alive with burning love the Master utters not the final Word. He steps from off the disk and turns His Lotus Feet back to that Path He earlier left behind, and from the other side remounts the Dragon's crest. Himself a dragon, He now identifies Himself with those who seek the beast. And thus He serves, turning His back upon the door of light. He is the offspring of the dragon and serves His time....

Unknown and unseen by Him, a greater disk becomes apparent, turning unceasingly. He seeth not its movement for His eyes are on the world He has returned to serve. The disk revolves and brings around—before His yet unseeing eye—a greater wider Door....His eye of vision opens....He treads the first great path, yet knows it not.

The note that sounds forth from that first great WAY is yet unheard by Him. Its sound is lost in the uprising cry of the children of the lesser dragon.

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STANZA XVII

*(From Archaic Formulas. No. 49)*

PATH II. *The Path of Magnetic Work.*

The cosmic Burning-ground of living fire lieth in the nethermost part of the western heavens. Its smoke riseth unto that high place where dwell the Sacred Lhas to Whom the triple Unity within our solar space tender Their offerings and Their fealty. Its scent of spices sweet and faint aroma of incandescent...reach to the utmost confines of the starry vault.

The Two arise and pass the essential Flame through Their burning-ground, blending Their lesser smoke with the greater.

This smoke formeth a Path which reacheth forth unto those spheres within the radiant form of that Attractive Life, to Whom the sons of being and of men in all their many grades offer their prayers, their life and adoration.

The Master on this sphere, which is known as the fourth and is not holy, seeth the fiery WAY; He respondeth to its heat and seeks to warm Himself within its waves of radiant fire electric.

A centre at the midway point within the great Kumarcic Body formeth the pyre. It pulsates and it glows. It becomes a sea of living fire and draws within itself its own. The smoke which issues from this fiery wheel formeth a living WAY, veiling the steps ahead.

**[Page 1271]**

The Master—with the midway wheel on fire—enters within the smoke, and enters blind. He sees no step ahead. He hears no voice. He feels no guiding hand. Only the fifth and latest known aids Him to forward grope, and pass straight onward through the veiling clouds; only the awakening of His wheel may indicate His progress through the new magnetic field.

Only the sons of...(GEMINI) know the way in; only the sons with blazing fire, issuing from the midway point, may enter in. They throw their beams ahead to illuminate the WAY. The Adept of the funeral pyre, the Master of the blazing sphere consumes Himself. Offering Himself the One that is, the new-made threefold Word, the sacred OM, the fire of God, He treads the burning-ground, and blazes forth to those who watch as a radiant flaming sun.

He...and draws the people onward to their goal, warming their hearts, producing dual fire, and leading all towards the portal of the sun and thence to...(GEMINI).

The mystic Word is veiled by letters four—E, M, and A and O—. In the significance of their numbers and the utilisation of their colours is the smoke dissipated.

**[Page 1272]**

STANZA XXXIX

*(From Archaic Formulas. No. 49)*

PATH III. *Training for Planetary Logoi.*

The eye of Shiva opens wide and those within its range of vision awaken to another form of sleep. They sleep, but yet they see and hear; their eyes are closed, yet naught that passes in the greater cosmic Seven is missed by them. They see, and yet they vision not; they hear and yet their ears are deaf.

Three times the eye of Shiva closes and three times it opens wide. Thus three great groups of Lotus Lords are impelled upon Their way.

One group is called the "Lotus Lords of deep unseeing sleep." They dream, and as Their dreams take form, the worlds speed on. The great and cruel maya of the planes of sweet illusion comes into being, draws into its snare the points of unconnected light, and dims their lustre.

Thus is the work pursued....

The eye through which these Lotus Lords contact the planes of cosmic vision is *inward* turned. They see not that which is upon the outer rim.

The second group has for its name "the Lords of the Inner Lotus." These are They who sleep, yet not so deep. They wake enough to guard Themselves from straying o'er the secret ring-pass-not which rims the great Illusion. They straitly stand, and, through Their very steadfastness, the forms are held together.

The eye through which these Lotus Lords look out [Page 1273] upon the great Illusion is *upward* turned. They see but that which lieth just above Them; they onward look to that vast mountain top which pierceth through the circumscribing wheel. This mountain top shineth with radiant light, reflected from the face of Him Whom the Lords of worlds within our solar sphere have never seen.

\* \* \* \* \*

The third group is the strange mysterious triple group whose name must not be heard as yet within those planetary spheres whose colour blends not with the blue in just proportion.

The eye through which these Lotus Lords gaze out upon the cosmic Path is *outward* turned. Its hue is indigo. The eye through which the middle group of Lotus Lords look up is turquoise blue, whilst the Lords of deep unmoving slumber gaze in through sapphire blue. Thus is the WAY of triple blue formed into one.

This latter aspect of the eye of Shiva directs the other two, and gathers all its energy from a far distant cosmic sphere. The two respond, and in the treading of the cosmic WAY weave triple force into that path which meets the need of those who later seek to tread it.

They see; They hear; They dream, and dreaming build; Their eyes are blind; Their ears are deaf, and yet They are not dumb. They sound the several cosmic Words, and weave the seven with the twelve and multiply the five.

\* \* \* \* \*

Thus are the planets built; thus guided, ruled and known.

[Page 1274]

## STANZA LXXVII

*(From Archive 49)*PATH IV. *The Path to Sirius.*

The mysterious Lhas of the sacred hidden fire withdraw Their thought, emerge from meditation, and all that is—between the first and third—is lost to sight. Naught is. Sound dies away. The Words are lost, for there is none to hear. The colours fade, and every point grows dim.

The ocean passes into quietude. The Mother slumbers and forgets her Son. The Father too retreats within the unknown place where fire lies hidden.

The serpent stretches forth inert. Its coils smother the lower fire and choke the sparks....Silence reigns. The absent Lhas forget the worlds and play at other games....All passes into nothingness. Yet still the Lhas themselves remain.

\* \* \* \* \*

The mysterious Lhas of the fivefold force unite Their thought, sink into meditation deep and link the first and third. The worlds emerge, and—rushing into forms prepared—pursue their cycles.

The twelve-pointed play Their part and are the result of the communion of the One above the Sun with one of the seven wives.

\* \* \* \* \*

The Master of the Sacred Heart is He who builds a Path between the sphere whereon His lot is cast [Page 1275] and the great manasic orb. He builds it knowingly, calling in the aid of points of blue. These emerge from the heart of one of the seven. (The PLEIADES.)

These He bloweth upon and they find their place as stones in the one Way He constructeth for the treading of the many as they wend their way through mind to mind and thence to understanding. (Manas to mahat and thence to buddhi.)

[Page 1276]

STANZA CXLVII

(From Archive 49)

PATH V. *The Ray Path.*

The Adjuster holds the balances, and the scales are duly set. The energies converge, and shake them out of equilibrium. They descend sometimes upon the right hand side and sometimes upon the left.

The Energies are five in number and their major hue is gold.

\* \* \* \* \*

Three great Words are spoken by the Adjuster, and each Word is heard by those whose ears have been deaf for seven cycles and whose lips have been sealed for nigh upon fourteen rounded terms.

The first Word contains the value numerical of the synthetic indigo. It reverberates forth. The scales descend. He who hath ears to hear it, mounteth the scales and addeth to that Word another sound. None have heard it save he who hath stood before the Prince of Doom, and hath seen darkness descend upon the fivefold sons of flesh.

This dual Word buildeth a wall which surroundeth the Son of Man whose lips are dumb. It holdeth Him secure until the Word is spoken which will unseal the fount of speech.

This silence lasteth for seven times forty-nine years and each year for a day.

When the Silent One within the wall seeth the Ray [Page 1277] approach, when He changeth the key of the earlier spoken Word, the disruption of the wall is seen and a door openeth before Him.

\* \* \* \* \*

The second Word holds hid the number of the sacred blue. As it reverberates, the scales ascend, and the man who seeketh to mount within them seeth the moment pass and knoweth not what to do.

He struggleth for speech and raiseth His right hand in supplication to the great Adjuster. From the sacred halls of the City of the White Island there issueth a messenger who speaketh to Him the following mystic words:

"As the power enters by that which is uppermost, and as it issues from the lotus within the head of Him who hath held His peace, utter this WORD...and look within."

He who hath held His speech breaks then the silence. He utters the four deep sounds which cause the scale again to drop within His reach. Another door is seen; it opens wide and thus the WAY is trodden.

The third Word holds securely sealed the key to the outer blue. It contains the order for inversion, and only those can hear that Word whose ears have been closed for eleven aeons. It is never heard within the realms of pain. Few therefore hear it, and those few elude the scales, escape the fiery eye of the great Adjuster and in Their very blindness find the Path which lieth upon the further side of the scales.

\* \* \* \* \*

These Words of high direction issue from that which lieth upon the...of the directing Life which holdeth our Lord of Life upon His Path.

**[Page 1278]**

#### STANZA VI

*(From Archive 49)*

PATH VI. *The Path of the Solar Logos.*

The major Third carrieth within it the vibration of that which hath already been. The cosmic Lord from out the greater seven (Whose sacred Name is hid) seeketh the centre of His life from out the sacred seven. This is the mystery hid, the inner secret found in the heart of cosmic space within the groups divine.

The sacred seven with the greater seven approach their primary, the One Who standeth above, and in their cyclic outer sweep will some day touch. The two become the One and are lost in their primary.

Seek ye the same on lesser scale within the inner round and on the plane of density see the lesser primary manifest. The law holds good; the mystery dissolves in TIME.

The major Third in both the lesser and the greater, the cosmic Lord—with His dim reflection solar—completes His cycle, meets His brother, becomes the Son, contacts the Mother, and is Himself the Father. All is One, and naught divides save in transition and through the agency of time.

\* \* \* \* \*

The major fifth within the Eternal Now carrieth with it the vibration of that which is. It marks the point of cosmic knowledge that extendeth far ahead **[Page 1279]** into the lengthening present. The cosmic Lord, Whose sacred Name holdeth for us the wisdom of the spheres, seeketh a form wherein to veil the Essence, and through the progress of the aeons to perfect the great triplicity.

Hid is the mystery, and veiled by that which is. Deep is the essence, and sheathed by that which moves. Profound the darkness, lost in the heart of being; dense are the forms, which hide the inner light; gross is the sheath that acteth as a barrier, and crude the material veiling the latent life.



The major fifth includes the minor third; the double major marks the point attained. When the major third is synchronised to the greater fifth and the cosmic note—apportioned to the Lord of Cosmic Love Whose essence is the fire—the sacred Name is heard.

The cosmic Second approaches to the denser and the greater. He merges and He blends, and all is lost in dissonance adjusted. The spheres respond; the Now becomes the past and blends within the time to be. The essence and the life, the point within the circle, and the eternal ring-pass-not becomes as one, and all is peace for aeons. Time ends; space disperses; naught is. Darkness reigns and silence on the waters. The central calm persists.

\* \* \* \* \*

The completed chord, the third, the fifth and seventh within the Eternal Now, carrieth with it the vibration of that which is to be. Cometh the Day Be With Us on the greater cosmic plane. Then life and love and power shew forth as one.

The cosmic Lord, Whose sacred Name as yet is hid [Page 1280] e'en from the highest Chohan, holdeth within Himself the source of cosmic action, and the gain of cosmic love. The triple All enters—from out of time and space—into the centre of pralayaic peace.

All is, yet all is not. The wheels turn not. The fires burn not. The veils of colour dissipate. The Three retire within the point of peace. The triple ring-pass-not acteth no longer as a barrier.

[Page 1281]

#### STANZA IV

*(From Archive 63)*

#### PATH VII. *The Path of Absolute Sonship*

That which hath no beginning and no end; That which is seen and yet remains unknown; That which we touch and yet find unattained, That is the One Who passeth on His WAY.

That which we call the Father and the Son; That which we deem too high for words to grasp; That which the Mother deems her Lord and God, That is the One Who mounts the cosmic stair.

That which is seen when each point of heavenly light sends out its beam upon the midnight blue; That which we hear in every cosmic note and sense beneath the sound of every form, That is the One Who chants the heavenly lay and lends His light to swell the cosmic fire.

That which is known by every Son of God, who masters step by step the Path of Gold; That which is heard by every deva lord who hears the Word go forth as the aeons pass away; That which sounds forth the triple cyclic AUM, reserving yet another sound for higher cosmic planes, That is the One unknown, the Unrevealed, the One Who chants a note within a cosmic chord.

That which in every aeon cometh forth and passeth through His cycle upon a cosmic Path; That which in greater kalpas will play a god-like game; That **[Page 1282]** which in all the cosmic spheres is called "the One above the Son of violet hue," That is the One Who shineth in the galaxy of stars.

Such is the One to Whom the sons of glory give everlasting homage as He passes on His WAY. To Him be glory as the Mother, Father, Son, as the One Who hath existed in the past, the now and That which is to come.

**[Page 1283]**

## FINALE

The morning stars sang in their courses.

The great paeon of creation echoeth yet, and arouseth the vibration.

There comes cessation of the song when perfection is achieved.

When all are blended into one full chord, the work is done.

Dissonance in space soundeth yet. Discord ariseth in many systems. When all is resolved into harmony, when all is blended into symphony, the grand chorale will reverberate to the uttermost bounds of the known universe.

Then will occur that which is beyond the comprehension of the highest Chohan—the marriage song of the Heavenly Man.

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*THE GREAT INVOCATION*

*From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.*

*From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.*

*From the centre where the Will of God is known  
Let purpose guide the little wills of men —  
The purpose which the Masters know and serve.*

*From the centre which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.*

*Let Light and Love and Power restore the Plan on Earth.*

"The above Invocation or Prayer does not belong to any person or group but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out."

**ALICE A. BAILEY**

# THE LIGHT OF THE SOUL

## Its Science and Effect

### A PARAPHRASE OF THE YOGA SUTRAS OF PATANJALI

WITH COMMENTARY  
BY  
ALICE A. BAILEY

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*"Before the soul can see, the harmony within must be attained, and fleshly eyes be rendered blind to all illusion.*

*Before the soul can hear, the image (Man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly.*

*Before the soul can comprehend and may remember, she must unto the silent speaker be united, just as the form to which the clay is modelled is first united with the potter's mind.*

*For then the soul will hear, and will remember.*

*And then to the inner ear will speak the voice of the silence."*

*From THE VOICE OF THE SILENCE.*

**[Page vii]**

## INTRODUCTORY REMARKS

The Science of Raja Yoga, or the "Kingly Science of the Soul," as laid down by its main exponent, Patanjali, will eventually find its greatest demonstration in the West. This is owing to the fact that—under cyclic law—the fifth root race (in its fifth subrace) must inevitably touch its highest point. That point, in the economy of the races, is seen exemplified in the right use of the mind and its utilisation by the soul for the achievement of group objectives and the development of group consciousness upon the physical plane.

Hitherto the mind has either been prostituted to material ends or has been deified. Through the science of Raja Yoga, the mind will be known as the instrument of the soul and the means whereby the brain of the aspirant becomes illuminated and knowledge gained of those matters which concern the realm of the soul.

Under the law of evolution likewise, the mind, being the fifth principle, the fifth root race must be

intimately concerned with it, and its corresponding fifth subrace more intimately than any other. Students would do well to bear in mind the following correspondences:

1. The fifth root race ----- Aryan.
2. The fifth subrace----- Anglo-Saxon.
3. The fifth principle ----- manas, or mind.
4. The fifth plane ----- the mental.
5. The fifth ray ----- concrete knowledge.

**[Page viii]**

All the various Yogas have had their place in the unfoldment of the human being. In the first purely physical race, which is called the Lemurian, the Yoga at that time imposed upon infant humanity was Hatha Yoga, the Yoga of the physical body, that Yoga which brings into conscious use and manipulation the various organs, muscles and parts of the physical frame. The problem before the adepts of that time was to teach human beings, who were then little more than animals, the purpose, significance and use of their various organs, so that they could consciously control them, and the meaning of the symbol of the human figure. Therefore, in those early days, through the practice of Hatha Yoga, the human being reached the portal of initiation. At that time the attainment of the third initiation, resulting in the transfiguration of the personality, was the highest initiation that man was capable of achieving.

In Atlantean days, the progress of the sons of men was procured through the imposition of two Yogas. First, the Yoga which is called by the name of Laya Yoga, the Yoga of the centres which produced a stabilizing of the etheric body and of the centres in man and the development of the astral and psychic nature. Later on, Bhakti Yoga, growing out of the development of the emotional or astral body, was incorporated with Laya Yoga and the foundation of that mysticism and devotion, which has been the underlying incentive during our particular Aryan root race, was laid. The fourth initiation was at that time the objective. **[Page ix]** The subject of these great initiations has been discussed more at length in my previous volume, *"Initiation, Human and Solar."*

Now, in the Aryan race, the subjugation of the mental body and the control of the mind is brought about through the practice of Raja Yoga, and the fifth initiation, that of adept, is the goal for evolving humanity. Thus, all the Yogas have had their place and served a useful purpose and it will become apparent that any return to Hatha Yoga practices or those practices which deal specifically with the development of the centres, brought about through various types of meditation practices and breathing exercises, is, from a certain aspect, a retrogression. It will be found that through the practice of Raja Yoga, and through assuming that point of directional control which is to be found by the man who centers his consciousness in the soul, the other forms of Yoga are unnecessary, for the greater Yoga automatically includes all the lesser in its results, though not in its practices.

When these are studied, it will become apparent why the day of opportunity has only just arrived. The East has preserved rules for us since time immemorial. Here and there orientals (with a few Western adepts) have availed themselves of those rules and have submitted to the discipline of this exacting science. Thus has been preserved for the race the continuity of the Secret Doctrine, of the Ageless Wisdom, and thus has been gathered together the personnel of the Hierarchy of our planet. In the time of the Buddha and **[Page x]** through the stimulation He produced there was a great gathering in of Arhats. These were men who had achieved liberation through self-initiated effort. This period, in our



Aryan race, marked a climax for the East. Since then the tide of spiritual life has steadily flowed westward, and we may now look for a corresponding climax in the West, which will reach its zenith between the years 1965 and 2025. Towards this end the adepts of the East and of the West are unitedly working, for they follow always the Law.

This coming impulse is (as was that in the time of the Buddha) a second Ray impulse, and has no relation to any first Ray impulse, such as that which brought forth H. P. Blavatsky. First Ray impulses rise in the first quarter of each century and reach their climax on the physical plane during the last quarter. The interest now shown in Raja Yoga and the study of this science and the rules it provides for man's unfoldment, is indicative of the general trend of this rising second Ray impulse. This interest will be increasingly shown. Thus comes the day of opportunity.

There are three books which should be in the hands of every student, the Bhagavad Gita, the New Testament, and the Yoga Sutras, for in these three is contained a complete picture of the soul and its unfoldment.

In the *Gita* we have given us (in its eighteen chapters) a description of the soul, of Krishna, the second aspect, in his true nature as God in manifestation, culminating in that marvellous chapter where he reveals himself to Arjuna, the aspirant, [Page xi] as the soul of all things, and the point of glory behind the veil of every form.

In the *New Testament* there is depicted for us the life of a Son of God in full manifestation, wherein, freed from every veil, the soul in its true nature walks the earth. It becomes apparent to us, as we study the life of Christ, what it means to develop the powers of the soul, to attain liberation, and become, in full glory, a God walking on earth.

In the *Yoga Sutras* there are embodied for us the laws of that becoming, and the rules, methods, and means which—when followed—make a man "perfect even as your Father in Heaven is perfect." Step by step there is unfolded for us a graded system of development, leading a man from the stage of average good man, through those of aspirant, initiate and master on to that exalted point in evolution at which the Christ now stands. John, the beloved disciple, has said that "we shall be like him, for we shall see him as he is" and the revelation of the soul to man in physical plane incarnation works ever the great transformation. Christ himself has said that "Greater works than I do shall ye do," holding out to us the promise of the "kingdom, the power and the glory" provided our aspiration and endurance suffice to carry us along the thorny way of the Cross, and enable us to tread that path which "leads up hill all the way" to the summit of the Mount of Transfiguration.

How is this great change brought about? How does man, the victim of his desires and lower [Page xii] nature become man, the victor, triumph over the world, the flesh and the devil? It is brought about when the physical brain of the incarnated man becomes aware of the self, the soul, and this conscious awareness only becomes possible when the true self can "reflect itself in the mindstuff." The soul is inherently freed from objects and stands ever in the state of isolated unity. Man, however, in incarnation has to arrive, in his physical brain consciousness, at a realization of these two states of being; he has consciously to free himself from all objects of desire and stand as a unified whole, detached and liberated from all veils, from all forms in the three worlds. When the state of conscious being, as known by the spiritual man, becomes also the condition of awareness of the man in physical incarnation then the goal has been reached. The man is no longer what his physical body makes him,

when identified with it, the victim of the *world*. He walks free, with shining face (I. Cor. 3) and the light of his countenance is shed abroad upon all he meets. No longer do his desires swing the *flesh* into activity, and no longer does his astral body subjugate him and overcome him.

Through dispassion and the balancing of the pairs of opposites he has freed himself from the moods, feelings, longings, desires, and emotional reactions which characterise the life of the average man and has arrived at the point of peace. The *devil* of pride, the personification of the misused mental nature and the distorted perceptions of the mind, are overcome and he stands liberated [Page xiii] from the three worlds. The nature of the soul, the qualities and activities inherent in the love nature of the Son of God, and the wisdom which demonstrates when love and activity (the second and third aspects) are brought together, characterise his life on earth, and he can say as did the Christ, "It is finished."

The date of the birth of Patanjali is unknown and there is a good deal of controversy upon this matter. Most of the occidental authorities ascribe a date between the years 820 B. C. to 300 B. C., though one or two place him after Christ. The Hindu authorities themselves, however, who may be supposed to know something about the matter, ascribe a very much earlier date, even as far back as 10,000 B. C. Patanjali was a compiler of teaching which, up to the time of his advent, had been given orally for many centuries. He was the first to reduce the teaching to writing for the use of students and hence he is regarded as the founder of the Raja Yoga School. The system, however, has been in use since the very beginning of the Aryan race. The Yoga Sutras are the basic teaching of the Trans-Himalayan School to which many of the Masters of the Wisdom belong, and many students hold that the Essenes and other schools of mystical training and thought, closely connected with the founder of Christianity and the early Christians, are based upon the same system and that their teachers were trained in the great Trans-Himalayan School.

It should be stated here that the Sutras have [Page xiv] been dictated and paraphrased by the Tibetan Brother and the commentary upon them has been written by myself, and subjected to revision and comment by the Tibetan. It should be noted that the translation is not literal, and is not an exact definition of each original Sanskrit term. It is an attempt to put into clear and understandable English the exact meaning, insofar as it is possible to do so through the medium of that non-elastic and unimaginative tongue. The student may find it of use in the study of these sutras to compare the rendition here given, with the various other procurable translations.

ALICE A. BAILEY.

New York, May, 1927.

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## TOPICAL OUTLINE

### BOOK I. THE PROBLEM OF UNION.

- a. The higher and lower natures defined.
- b. The obstacles and their removal considered.
- c. A summation of the Raja Yoga system.

Topic: The versatile psychic nature.

### BOOK II. THE STEPS TO UNION.

- a. The five hindrances and their removal.
- b. The eight means defined.

Topic: The means of attainment.

### BOOK III. UNION ACHIEVED AND ITS RESULTS.

- a. Meditation, and its stages.
- b. Twenty-three results of meditation.

Topic: The powers of the soul.

### BOOK IV. ILLUMINATION.

- a. Consciousness and form.
- b. Union or at-one-ment.

Topic: Isolated unity.

**[Page xvii]**

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Yoga Philosophy	<i>Tookaram Tatya.</i>
A Compendium of Raja Yoga Philosophy	<i>Rajaram Tookaram.</i>
Raja Yoga	<i>Swami Vivekananda.</i>
The Yoga System of Patanjali	<i>J. H. Woods.</i>

**[Page 1]**

## BOOK I

### THE PROBLEM OF UNION

- a. The higher and lower natures defined.
  - b. The obstacles and their removal considered.
  - c. A summation of the Raja Yoga system.
- Topic: The versatile psychic nature.

**[Page 3]**

### THE YOGA SUTRAS OF PATANJALI. THE PROBLEM OF UNION

1. AUM. The following instruction concerneth the Science of Union.
2. This Union (or Yoga) is achieved through the subjugation of the psychic nature, and the restraint of the chitta (or mind).
3. When this has been accomplished, the Yogi knows himself as he is in reality.
4. Up till now the inner man has identified himself with his forms and with their active modifications.
5. The mind states are five, and are subject to pleasure or pain; they are painful or not painful.
6. These modifications (activities) are correct knowledge, incorrect knowledge, fancy, passivity (sleep) and memory.
7. The basis of correct knowledge is correct perception, correct deduction, and correct witness (or accurate evidence).
8. Incorrect knowledge is based upon perception of the form and not upon the state of being.
9. Fancy rests upon images which have no real existence.
10. Passivity (sleep) is based upon the quiescent state of the vrittis (or upon the non-perception of the senses.)
11. Memory is the holding on to that which has been known.
12. The control of these modifications of the internal organ, the mind, is to be brought about through tireless endeavour and through non-attachment.

**[Page 4]**

13. Tireless endeavour is the constant effort to restrain the modifications of the mind.
14. When the object to be gained is sufficiently valued, and the efforts towards its attainment are persistently followed without intermission, then the steadiness of the mind (restraint of the vrittis) is secured.
15. Non-attachment is freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.
16. The consummation of this non-attachment results in an exact knowledge of the spiritual man when liberated from the qualities or gunas.
17. The consciousness of an object is attained by concentration upon its fourfold nature: the form, through examination; the quality (or guna), through discriminative participation; the purpose, through inspiration (or bliss); and the soul, through identification.
18. A further stage of samadhi is achieved when, through one pointed thought, the outer activity is

quieted. In this stage, the chitta is responsive only to subjective impressions.

19. The samadhi just described passes not beyond the bound of the phenomenal world; it passes not beyond the Gods, and those concerned with the concrete world.

20. Other yogins achieve samadhi and arrive at a discrimination of pure Spirit through belief, followed by energy, memory, meditation and right perception.

21. The attainment of this state (spiritual consciousness) is rapid for those whose will is intensely alive.

22. Those who employ the will likewise differ, for its use may be intense, moderate, or gentle. In respect to the attainment of true spiritual consciousness there is yet another way.

23. By intense devotion to Ishvara, knowledge of Ishvara is gained.

24. This Ishvara is the soul, untouched by limitation, free from karma, and desire.

25. In Ishvara, the Gurudeva, the germ of all knowledge expands into infinity.

### [Page 5]

26. Ishvara, the Gurudeva, being unlimited by time conditions, is the teacher of the primeval Lords.

27. The Word of Ishvara is AUM (or OM). This is the Pranava.

28. Through the sounding of the Word and through reflection upon its meaning, the Way is found.

29. From this comes the realisation of the Self (the soul) and the removal of all obstacles.

30. The obstacles to soul cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration, failure to hold the meditative attitude when achieved.

31. Pain, despair, misplaced bodily activity and wrong direction (or control) of the life currents are the results of the obstacles in the lower psychic nature.

32. To overcome the obstacles and their accompaniments, the intense application of the will to some one truth (or principle) is required.

33. The peace of the chitta (or mind stuff) can be brought about through the practice of sympathy, tenderness, steadiness of purpose, and dispassion in regard to pleasure or pain, or towards all forms of good or evil.

34. The peace of the chitta is also brought about by the regulation of the prana or life breath.

35. The mind can be trained to steadiness through those forms of concentration which have relation to the sense perceptions.

36. By meditation upon Light and upon Radiance, knowledge of the Spirit can be reached and thus peace can be achieved.

37. The chitta is stabilized and rendered free from illusion as the lower nature is purified and no longer indulged.

38. Peace (steadiness of the chitta) can be reached through meditation on the knowledge which dreams give.

39. Peace can also be reached through concentration upon that which is dearest to the heart.

### [Page 6]

40. Thus his realization extends from the infinitely small to the infinitely great, and from annu (the atom or speck) to atma (or spirit) his knowledge is perfected.

41. To him whose vrittis (modifications of the substance of the mind) are entirely controlled, there eventuates a state of identity with, and similarity to that which is realized. The knower, knowledge and the field of knowledge become one, just as the crystal takes to itself the colours of that which is reflected in it.

42. When the perceiver blends the word, the idea (or meaning) and the object, this is called the mental condition of judicial reasoning.

43. Perception without judicial reasoning is arrived at when the memory no longer holds control, the

word and the object are transcended and only the idea is present.

44. The same two processes of concentration, with and without judicial action of the mind, can be applied also to things subtle.

45. The gross leads into the subtle and the subtle leads in progressive stages to that state of pure spiritual being called Pradhana.

46. All this constitutes meditation with seed.

47. When this super-contemplative state is reached, the Yogi acquires pure spiritual realisation through the balanced quiet of the chitta (or mind stuff).

48. His perception is now unflinchingly exact (or his mind reveals only the Truth).

49. This particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal.

50. It is hostile to, or supersedes all other impressions.

51. When this state of perception is itself also restrained (or superseded), then is pure Samadhi achieved.

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## THE YOGA SUTRAS OF PATANJALI

### BOOK I

#### THE PROBLEM OF UNION

##### 1. AUM. (OM) The following instruction concerns the Science of Union.

AUM. is the Word of Glory; it signifies the Word made flesh and the manifestation upon the plane of matter of the second aspect of divinity. This blazing forth of the sons of righteousness before the world is achieved by following the rules herein contained. When all the sons of men have demonstrated that they are also Sons of God, the cosmic Son of God will likewise shine forth with increased intensity of glory. The great initiate, Paul, had a vision of this when he said that "the whole creation groaneth and travaileth in pain . . . waiting for the manifestation of the sons of God." (Rom. VIII.)

Raja Yoga, or the science of Union, gives the rules and the means whereby:

1. Conscious contact can be made with the soul, the second aspect, the Christ within,
2. Knowledge of the self can be achieved and its control over the not-self maintained,

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3. The power of the ego or soul can be felt in the daily life and soul powers manifested,
4. The lower psychic nature can be subdued, and the higher psychic faculties demonstrated,
5. The brain can be brought en rapport with the soul and its messages received,
6. The "light in the head" can be increased, so that a man becomes a living Flame,



## 7. The Path can be found and man himself become that Path.

The following triplicities may be found of value to the student, especially if he remembers that it is the central column which contains the terms applicable to the soul or second aspect. The union to be achieved is that of the third and second aspects. This is consummated at the third initiation (in Christian terminology, the Transfiguration). A later synthesis is then effected between the united third and second aspects and the first:

<i>1st Aspect</i>	<i>2nd Aspect</i>	<i>3rd Aspect</i>
Spirit	Soul	Body
Father	Son (Christ)	Holy Ghost
Monad	Ego	Personality
Divine self	Higher self	Lower self
Life	Consciousness	Form
Energy	Force	Matter
The presence	The Angel of the Presence	The human being

A clear distinction should be made between the Christ Principle as indicated above, which is a high spiritual aspect to which each member of humanity must attain, and the same term applied to a personage of exalted rank representing that **[Page 9]** Principle, whether in the historical reference to the Man of Nazareth or otherwise.

## **2. This Union (or Yoga) is achieved through the subjugation of the psychic nature and the restraint of the chitta (or mind).**

The follower after union has two things to do:

1. To gain control of the "versatile psychic nature,"
2. To prevent the mind from assuming the many forms it so easily does. These are frequently called "modifications of the thinking principle."

These two produce control of the emotional body and therefore of desire, and control of the mental body, and therefore of lower manas or mind. The student should remember that uncontrolled desire and an unregulated mind shut off the light of the soul and negate spiritual consciousness. Union is impossible as long as the barriers exist, and the Master therefore directs the attention of the student (at the beginning of his instruction) to the practical work to be done in liberating this light so that it may "shine forth in a dark place;" *i. e.*, on the physical plane. It should be borne in mind that, occultly speaking, when the lower nature is controlled it can manifest the higher. When the second aspect of the lower personal self, the emotional body, is subjugated or transmuted then the Christ light (the second aspect egoic) can be seen. Later, in its light, the Monad, the Father, the One, will stand **[Page 10]** revealed. Equally, when the first aspect of the lower personal self, the mental body, is restrained, then the Will aspect of the ego can be known, and through its activities, the purpose of the Logos Himself will be cognized.

There are certain lines of least resistance in the spiritual life and along them certain forces or energies are released.

- a. Emotional-- intuitional or buddhic-monadic -----to the heart of the aspirant.
- b. Mental ----- spiritual or atmic -----logoic ----- to the head of the aspirant.

The student is therefore given the WORD of restraint or control as a key to all his endeavors.

The *chitta* is the mind, or mind-stuff, the mental body, the faculty of thought and of thought-form making, the sum total of the mental processes; it is the material governed by the ego or soul out of which thought forms are made.

The "*psychic nature*" is kama-manas (desire-mind), the emotional or astral body, tinged faintly with mind, and is the material clothing all our desires and feelings. Thereby they are expressed.

These two types of substance have their own line of evolution to follow and they do so. Under the logoic plan, the spirits or divine sparks are imprisoned by them, being first attracted to them through the mutual interplay of spirit and matter. By the control of these substances and the restraint of their instinctual activities, these spirits gain experience and eventually liberation. Thus union with the soul is brought about. It is [Page 11] a union known and experienced in the physical body upon the plane of densest manifestation through the conscious intelligent control of the lower nature.

### **3. When this has been accomplished, the Yogi knows himself as he is in reality.**

This might be described in the following way: The man who knows the conditions and has fulfilled them as indicated in the preceding sutra,

1. Sees the self,
2. Realises the true nature of the soul,
3. Identifies himself with the inner Reality, and no longer with the concealing forms,
4. Dwells in the centre and no longer upon the periphery,
5. Achieves spiritual consciousness,
6. Awakes to recognition of the God within. In these three verses, the method and the goal are described in clear and certain terms and the way prepared for the more detailed instruction to follow. The aspirant faces his problem, the clue to its solution is given to him, and the reward—union with the soul—is held before his seeking eye.

The past is briefly covered in the next verse.

### **4. Up till now the inner man has identified himself with his forms and with their active modifications.**

These forms are the modifications mentioned in the various translations, conveying the subtle [Page 12] truth concerning the infinite divisibility of the atom; these are the veiling sheaths and rapidly changing transformations which prevent the true nature of the soul becoming manifest. These are the externalities which hinder the light of the inner God from shining forth, and which are occultly spoken of as "casting a shadow before the face of the sun."

The inherent nature of the lives which constitute these active versatile forms has hitherto proved too strong for the soul (the Christ within, as the Christian puts it) and the soul-powers have been prevented full expression. The instinctual powers of the "animal soul," or the capacities of the aggregate of lives which form the sheaths or bodies, imprison the real man and limit his powers. These lives are intelligent units on the involutory arc of evolution, working towards self-expression. Their objective is, however, different from that of the Inner Man and they hinder his progress and self-realization. He becomes "enmeshed in their activities" and must free himself before he comes into his heritage of power and peace and bliss. He cannot attain "unto the measure of the stature of the fullness of the Christ" (Eph. 4:13) until there are no modifications to be felt, until the forms are transformed, their activities quieted, and their restlessness stilled.

The student is urged to bear in mind the nature of this aspect of evolution which is proceeding concurrently with his own. In his right apprehension of this problem comes realization of **[Page 13]** the practical work to be done, and the embryo yogi can begin his work.

The lower forms are constantly and ceaselessly active, endlessly assuming the forms of impulsive desires or dynamic mental thought forms, and it is only as this "form-taking" is controlled and the tumult of the lower nature stilled that it becomes possible for the inner ruling entity to liberate himself from thralldom and impose *his* vibration upon the lower modifications.

This is achieved through concentration—the concentrated effort of the soul to hold steadily the position of observer, or perceiver and of seer. When he can do this the lower "spectacle" of the rapidly changing forms of thought and desire fades away, and the realm of the soul, the true field of soul knowledge, can be seen and contacted.

##### **5. The mind states are five, and are subject to pleasure or pain; they are painful or not painful.**

In the original the word "pleasure" does not occur; the thought conveyed is more technical, and is usually translated as "not painful." Nevertheless, the underlying thought is the hindrance to realization caused by the pairs of opposites. The student must remember that in this sutra it is the chitta or mind-stuff which is under consideration, with the modifications it undergoes as long as its versatility and activity are controlling factors. He must not lose sight of the fact that we are **[Page 14]** dealing with the lower psychic nature, which is the term occultly applied to the lower mind processes as well as to the astral or emotional reactions. All activity in the lower nature is the result of kama-manas, or of mind tinged with feeling, of the desire-will of the lower man. The goal of the Raja Yoga system is that these impulses should be replaced by the considered intelligent action of the soul or spiritual man, whose nature is love, whose acts are wise (occultly understood) and whose motive is group development. Therefore that reaction called pain must be transcended and likewise that termed pleasure, for both of these are dependent upon identification with form. Non-attachment must supersede them.

It is interesting to note that the modifications of the internal organ, the mind, are five in number. Manas, or mind, the actuating principle of the chitta, or mind-stuff, is the fifth principle, and like all else in nature, manifests as a duality. This duality is:

1. Lower concrete mind, demonstrating as the activity of the mental body.
2. Abstract mind, demonstrating as the lowest aspect of the ego.

In the microcosm, man, this duality becomes a triple modification upon the mental plane, and in these three we have in miniature a picture of the macrocosmic manifestation. These three are:

1. The mental permanent atom, the lowest aspect of the spiritual Triad or of the soul,
2. The egoic body, the causal body, or the karana sarira,

**[Page 15]**

3. The mental body, the highest aspect of the lower personal self.

The mental body itself has five modifications or activities, and thus is a reflection, or correspondence of the fifth principle, as it manifests upon the fifth plane, the mental. The modifications are the lower shadow of manas (or mind in the microcosmic manifestation), and this mind is a reflection of mahat (the universal mind), or mind manifesting in the macrocosm. This is a great mystery but will reveal itself to the man who overcomes the five modifications of the lower mind, who through non-attachment to the lower, identifies himself with the higher, and who thus solves the mystery of the "Makara" and treads the Way of the Kumaras. Herein lies a hint to the more advanced students of this science as to the esoteric problem of the Makara, hinted at in the "*Secret Doctrine*" by H. P. Blavatsky.

**6. These modifications (activities) are correct knowledge, incorrect knowledge, fancy, passivity (sleep) and memory.**

There exists a vast field of knowledge which the seer must cognise at some time or another. It is generally conceded among occult psychologists, that there are three modes of apprehension:

1. *Direct cognition* through the avenue of the senses, each sense, when in use, putting its user into contact with a distinct range of vibrations, demonstrating as form manifestations.
2. *Deduction or inference*, the use by the cogniser of the reasoning powers of the mind in relation **[Page 16]** to that not directly perceived. This is, for the occult student, the use of the Law of Correspondences or of Analogy.
3. *The direct cognition of the yogi or seer*, centered in the consciousness of the self, the ego on its own plane. This is achieved through the right use of the mind as an organ of vision and transmission. Patanjali says:

"The seer is pure knowledge (gnosis). Though pure he looks upon the presented idea through the medium of the mind." Book II. Sutra 20.

Deduction is not a sure method of ascertaining knowledge and the other modifications refer primarily to the wrong use of the image making faculty (imagination), to the self-induced passivity of the mind, a condition of semi-trance, and to the retention of thought forms within the mental aura, through the use of the memory. Each of these is now dealt with in a separate sutra by Patanjali.

## **7. The basis of correct knowledge is correct perception, correct deduction and correct witness (or accurate evidence).**

One of the most revolutionary realizations to which the occult student has to adjust himself is the appreciation that the mind is a means whereby knowledge is to be gained. In the west the idea has mostly been held that the mind is that part of the human mechanism which utilizes knowledge. The "process of turning things over in the mind," of striving to solve problems by hard mental labor has no part ultimately in the [Page 17] unfoldment of the soul. It is only a preliminary stage and has to be superseded by a different method.

The student of Raja Yoga has to realise that the mind is intended to be an organ of perception; only thus will he arrive at a right understanding of this science. The process to be followed in relation to the mind might be described somewhat as follows:

1. Right control of the modifications (or activities) of the thinking principle.
2. Stabilization of the mind and its subsequent use by the soul as an organ of vision, a sixth sense, and the synthesis of all the five other senses.

Result: Correct knowledge.

3. Right use of the perceiving faculty, so that the new field of knowledge which is now contacted is seen as it is.
4. That which is perceived is rightly interpreted through the subsequent assent of the intuition and the reason.
5. Right transmission to the physical brain of that which has been perceived; the testimony of the sixth sense is correctly interpreted, and the evidence is transmitted with occult accuracy.

Result: Correct reaction of the physical brain to the transmitted knowledge.

When the process is studied and followed, the man on the physical plane becomes increasingly aware of the things of the soul, and the mysteries of the soul realm—or the "Kingdom of God." All group concerns and the nature of group consciousness are revealed to him. It will be noted [Page 18] that these rules are even now regarded somewhat as essential premises where all accurate testimony is under consideration in world affairs. When these same rules are carried forward into the world of psychic endeavor (both lower and higher) then we shall have a simplification of the present confusion. In an old book written for disciples of a certain degree these words occur and are of value to all probationary and accepted disciples. The translation gives the sense, and is not literal.

"Let the one who looks out take care that the window through which he gazes transmits the light of the sun. If he use it in the early dawn (of his endeavor. A. B.) let him remember that the orb is not yet risen. The clear cut outlines cannot be perceived, and wraiths and shadows, gloomy spaces and areas full of darkness as yet confuse his vision."

At the close of this sentence is found a curious symbol, which conveys to the disciple's mind the thought of "Keep silent and reserve your opinion."

### **8. Incorrect knowledge is based upon perception of the form and not upon the state of being.**

This sutra is somewhat difficult to paraphrase. Its significance consists in this: Knowledge, deduction and a decision which is based upon externals, and upon the form through which any life in any kingdom of nature is expressing itself, is (to the occultist) false and untrue knowledge. **[Page 19]** At this stage in the evolutionary process no form of any kind measures up to, or is an adequate expression of, the indwelling life. No true adept judges any expression of divinity through its third aspect. Raja Yoga trains a man to function in his second aspect and through that second aspect to put himself en rapport with the "true nature" latent in any form. It is the "being" that is the essential reality, and all beings are struggling toward true expression. All knowledge therefore which is acquired through the medium of the lower faculties and which is based upon the form aspect is incorrect knowledge.

The soul alone perceives correctly; the soul alone has the power to contact the germ or the principle of Buddhi (in the Christian phraseology, the Christ principle) to be found at the heart of every atom, whether it is the atom of matter as studied in the laboratory of the scientist, whether it is the human atom in the crucible of daily experience, whether it is the planetary atom, within whose ring-pass-not all our kingdoms of nature are found, or the solar atom, God in manifestation through the medium of a solar system. Christ "knew what was in man" and therefore could be a Saviour.

### **9. Fancy rests upon images which have no real existence.**

This means that these images have no real existence in so far as they are conjured up by men themselves, constructed within their own mental auras, energized by their will or desire **[Page 20]** and are consequently dissipated when attention is directed elsewhere.

"Energy follows thought" is a basic tenet of the Raja Yoga system and is true even where these images of fancy are concerned. These fancied images fall primarily into three groups, which the student would do well to consider.

1. Those thought forms which he constructs himself, which have an evanescent life and which are dependent upon the quality of his desires; being therefore neither good nor evil, low nor high, can be vitalized by low tendencies or idealistic aspirations, with all the intermediate stages to be found between these extremes. The aspirant has to guard himself in order that he may not mistake these for reality. An illustration might well be given here, in respect to the facility with which people judge they have seen one of the Brothers (or Masters of the Wisdom), whereas all they have perceived is a thought form of one of Them; the wish being father to the thought they are the victim of that form of incorrect perception called by Patanjali, fancy.

2. Those thought forms which are created by the race, the nation, the group or the organization. Group thought forms of any kind (from the planetary form to that constructed by any band of thinkers) form the sum total of the "great illusion." Herein lies a hint to the earnest aspirant.

3. That thought form created by a man since his first appearance in physical form, and called the "Dweller on the Threshold." Being created **[Page 21]** by the lower personal self and not by the soul, it



is impermanent and is simply held together by the man's lower energy. When the man begins to function as the soul this "image" he has created, through his "fancy" or his reaction to delusion, is dissipated by a supreme exertion. It has no real existence once there is nothing in the aspirant to feed it, and the realization of this enables him to free himself from its thralldom.

This is one of the sutras which, though apparently short and simple, is of the most profound significance; it is studied by high initiates who are learning the nature of the creative process of the planet, and who are concerned with the dissipation of planetary maya.

**10. Passivity (sleep) is based upon the quiescent state of the vrittis (or upon the non-perception of the senses).**

Some explanation as to the nature of the vrittis is perhaps necessary here. The vrittis are those activities of the mind which eventuate in the conscious relation between the sense employed and that which is sensed. Apart from a certain modification of the mental process or an assertion of the I-am-I realization, the senses might be active yet the man be unaware of them. The man is aware that *he* sees, tastes or hears; he says, "I see, I taste, I hear," and it is the activity of the vrittis (or those mental perceptions which have relation to the five senses) which enables him to recognize the fact. By withdrawing himself from active sense perception, by no longer [Page 22] utilising the "outward-going" consciousness, and by abstracting that consciousness from the periphery to the centre, he can bring on a condition of passivity,—a lack of awareness, which is not the samadhi of the yogi, nor the achievement of one-pointedness such as the student of yoga aspires to, but which is a form of trance. This self-imposed quieting is not only a detriment to the achievement of the highest yoga but is excessively dangerous in many cases.

Students will do well to remember that right activity of the mind and its correct use is the goal of yoga, and that the state called "a blank mind" and a condition of passive receptivity, with the sense relations cut off or atrophied, is not part of the process. The sleep here referred to is not the passing of the body into the state of slumber, but the putting to sleep of the vrittis. It is the negation of the contacts of the senses without the sixth sense, the mind, superseding their activities. In this condition of sleep, a man is open to hallucination, to delusion, to wrong impressions and to obsessions.

Sleep is of several kinds, and only a short tabulation is possible in such a commentary as this is.

1. The ordinary sleep of the physical body, where the brain does not respond to any sense contacts;
2. Sleep of the vrittis, or of those modifications of the mental processes which correlate the man with his environment, through the medium of the senses and the mind;

**[Page 23]**

3. The sleep of the soul, which, occultly speaking, covers that part of human experience which dates from a man's first human incarnation until he "awakens" to a knowledge of the plan, and endeavors to bring the lower man into line with the nature and will of the inner spiritual man;

4. The sleep of the ordinary medium, wherein the etheric body is partially extruded from the physical body, and is likewise separated from the astral body, bringing in a condition of very real danger;

5. Samadhi, or the sleep of the yogi, the result of the conscious scientific withdrawal of the real man from his lower threefold sheath in order to work on high levels, preparatory to some active service upon the lower;

6. The sleep of the Nirmanakayas, which is a condition of such intense spiritual concentration and focussing in the spiritual or atmic body that the outward going consciousness is withdrawn not only from the three planes of human endeavor but likewise from the two lower expressions of the spiritual Triad. For purposes of his peculiar and specific work the Nirmanakaya "sleeps" to all states save that of the third, or atmic plane.

### **11. Memory is the holding on to that which has been known.**

This memory concerns several groups of realizations, either active or latent; it deals with certain congeries of known factors, and these might be enumerated as follows:

1. The thought images of that which is tangible, [Page 24] objective and which has been known by the thinker upon the physical plane.
2. Kama-manasic (or desire-lower mind) images of past desires and their gratification. The "picture making faculty" of the average man is based upon his desires (high or low desires, aspirational or degrading, in its sense of pulling down) and their known gratification. This remains equally true of the memory of a gluttonous man, for instance, and his latent image of a satisfactory dinner, and the memory of the orthodox saint, based upon his picture making of a joyous heaven.
3. That memory activity which is the result of mental training, the accumulation of acquired facts, the consequence of reading or of teaching, and which is not purely based upon desire, but which has its basis in intellectual interest.
4. All the various contacts which the memory holds and recognises as emanating from the five lower sense perceptions.
5. Those mental images, latent in the memory making faculty, which are the total of the knowledge contacted and the realisations evoked by the right use of the mind as a sixth sense.

All these forms of the memory faculty have to be dropped and no longer held; they must be recognised as modifications of the mind, of the thinking principle, and therefore as part of that versatile psychic nature which has to be dominated before the yogi can hope to attain liberation from limitation and from all lower activity. This is the goal.

### **[Page 25]**

6. Finally (for it is not necessary to enumerate more intricate subdivisions) memory includes also the accumulated experiences gained by the soul through the many incarnations, and stored up in the true consciousness of the soul.

## **12. The control of these modifications of the internal organ, the mind, is to be brought about through tireless endeavour and through non-attachment.**

A few brief explanations are all that is necessary with a sutra as easy to apprehend as this one; intellectually its meaning is clear; in practice, however, it is difficult to carry out.

1. The *internal organ* is of course the mind. Occidental thinkers should remember that the Eastern occultist does not consider the organs to be the physical organs. The reason for this is that the physical body in its dense or concrete form is not regarded as a principle, but simply as the tangible outcome of the activity of the real principles. The organs, occultly speaking, are such centres of activity as the mind, the various permanent atoms, and the centres of force in the various sheaths. These all have their objective "shadows" or results, and these resultant emanations are the external physical organs. The brain, for instance, is the "shadow" or the external organ of the mind, and it will be found by the investigator that the contents of the brain cavity have a correspondence to the aspects of the human mechanism found upon the mental plane. This latter sentence should be emphasised; [Page 26] it conveys a hint to those capable of taking advantage of it.

2. *Tireless endeavour* means literally constant practice, ceaseless repetition and the reiterated effort to impose the new rhythm upon the old, and to efface deep seated habits and modifications by the institution of soul impression. The yogi or Master is the result of patient endurance; his achievement is the fruit of a steady effort which is based upon intelligent appreciation of the work to be done and the goal to be reached, and not upon spasmodic enthusiasm.

3. *Non-attachment* is the one thing that eventually brings all sense perceptions to perform their legitimate functions. Through non-attachment to those forms of knowledge with which the senses put a man in contact, they continuously lose their hold over him; the time eventually comes when he is liberated, and is the master of his senses and of all sense contacts. This does not involve a state wherein they are atrophied and useless, but is one in which they are useful to the yogi when and as he chooses and in so far as he chooses; they are utilized by him in increasing his efficiency in group service and in group endeavour.

## **13. Tireless endeavour is the constant effort to restrain the modifications of the mind.**

This is one of the most difficult sutras to translate so as to give its real significance. The idea involved is that of the constant effort made by the spiritual man to restrain the modifications or [Page 27] the fluctuations of the mind and to control the lower psychic versatile nature in order fully to express his own spiritual nature. Thus, and only thus, can the spiritual man live the life of the soul each day upon the physical plane. Charles Johnston in his translation seeks to give this meaning in the words "the right use of the will is the steady effort to stand in spiritual being."

The idea involved is that of applying to the mind (regarded as a sixth sense) the same restraint that the five lower senses are subjected to: their outward going activities are stopped and they are held from responding to the pull or attraction of their particular field of knowledge.

**14. When the object to be gained is sufficiently valued, and the efforts towards its attainment are persistently followed without intermission, then the steadiness of the mind (restraint of the vrittis) is secured.**

All followers of Raja Yoga must first be devotees. Only intense love of the soul and of all that knowledge of the soul entails will carry the aspirant with sufficient steadiness toward his goal. The objective in view—union with the soul, and consequently with the Oversoul and with all souls—must be justly appraised; the reasons for its achievement correctly judged, and the results to be gained most earnestly desired (or loved) before the aspirant will make that sufficiently strong effort which will give him his hold upon the modifications of the mind and consequently upon his [Page 28] entire lower nature. When this appreciation is true enough and his ability to go forward with the work of subjugation and control is *without intermission*, then the time will come when the student will know consciously and increasingly what is the meaning of restraint of the modifications.

**15. Non-attachment is freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.**

Non-attachment can also be described as thirstlessness. This is the most correct occult term to use as it involves the dual idea of water, the symbol of material existence, and desire, the quality of the astral plane, whose symbol is also water. The idea of man being the "fish" is curiously complete here. This symbol (as is the case with all symbols) has seven meanings; two are of use in this place:

1. The fish is the symbol of the Vishnu aspect, the Christ principle, the second aspect of divinity, the Christ in incarnation, whether it is the cosmic Christ (expressing Himself through a solar system) or the individual Christ the potential saviour within each human being. This is the "Christ in you, the hope of glory." (Col. I:27) If the student will also study the fish Avatar of Vishnu he will learn still more.
2. The fish swimming in the waters of matter, an extension of the same idea only carried down to its more obvious present expression, man as the personality.

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Where there is no longing for any object whatsoever, and where there is no desire for rebirth (ever the outcome of longing for "form-expression" or material manifestation) then the true thirstlessness is attained, and the liberated man turns his back upon all the forms in the lower three worlds and becomes a true saviour.

In the *Bhagavad Gita* the following illuminating words are found:—

"For the possessors of wisdom, united in soul-vision, giving up the fruit of works, freed from the bondage of rebirth, reach the home where no sorrow dwells.

"When thy soul shall pass beyond the forest of delusion, thou shalt no more regard what shall be taught or what has been taught.

"When withdrawn from traditional teaching, thy soul shall stand steadfast, firm in soul-vision, then shalt thou gain union with the Soul." (Gita II, 51, 52 and 53.)

J. H. Woods makes this clear in his translation of the comment by Veda Vyasa which is here appended:

"Passionless is the consciousness of being Master on the part of one who has rid himself of thirst for either seen or revealed objects."

"The mind stuff (chitta)—if it be rid of thirst for objects that are seen, such as women, or food or drink or power, if it be rid of thirst for the object revealed (in the Vedas) such as the attainment of Heaven or of the discarnate state or of resolution into primary matter—if even when in contact with objects either supernormal or not, it be, by virtue of elevation, aware of the inadequateness of objects—will have a consciousness of being Master..."

**[Page 30]**

The word "traditional" carries the student's thought away from that which is usually regarded as the object of sensuous perception into the world of thought forms, into that "forest of delusion" which is constructed of men's ideas about God, heaven or hell. The sublimation of all this and its highest expression in the three worlds is that "devachan" which is the goal of the majority of the sons of men. Devachanic experience must, however, be transformed eventually into nirvanic realization. It may be of value to the student to remember that heaven, the object of aspirational desire, which is the outcome of traditional teaching, and of all formulations of doctrinal faiths has several meanings to the occultist. For the purpose of a clearer understanding the following may be found to be of use:

1. *Heaven*, that state of consciousness upon the astral plane which is the concretion of the longing and desire of the aspirant for rest, peace and happiness. It is based upon the "forms of joy." It is a condition of sensuous enjoyment, and being constructed for himself by each individual is as varied as there are people participating in it. Non-attachment has to be achieved with respect to heaven. It is realized as enjoyed by the lower self, and by the man when bereft only of his physical body, prior to passing out of the astral body on to the mental plane.

2. *Devachan*, that state of consciousness upon the mental plane into which the soul passes when deprived of its astral body and functioning in, or limited by, its mental body. It is of a higher **[Page 31]** order than the ordinary heaven and the bliss enjoyed is more mental than we ordinarily understand by the word, yet nevertheless it is still within the lower world of form and will be transcended when non-attachment is known.

3. *Nirvana*, that condition into which the adept passes when the three lower worlds are no longer "attached" to him through his inclinations or karma, and which he experiences after he has:

- a. Taken certain initiations,
- b. Freed himself from the three worlds,
- c. Organized his Christ body.

Strictly speaking those adepts who have achieved non-attachment but who have chosen to sacrifice themselves and abide with the sons of men in order to serve and help them are not technically Nirvanis. They are Lords of Compassion pledged to "suffer" with, and to be governed by, certain conditions analogous to (though not identical with) the conditions governing men who are still attached to the world of form.

**16. The consummation of this non-attachment results in an exact knowledge of the spiritual man when liberated from the qualities or gunas.**

Certain points should be remembered by the student when considering this sutra:

1. That the spiritual man is the monad,
2. That the evolutionary process when carried to its climax produces not only the freeing of the soul from the limitations of the three worlds, but the freeing of the spiritual man from [Page 32] all limitations, even that of the soul itself. The goal is formlessness or freedom from objective and tangible manifestation, and the true significance of this becomes apparent as the student remembers the oneness of spirit and matter when in manifestation; *i. e.* our seven planes are the seven subplanes of the lowest cosmic plane, the physical. Consequently only "the time of the end" and the dissolution of a solar system will reveal the true meaning of formlessness.
3. The gunas are the three qualities of matter, the three effects produced when macrocosmic energy, the life of God which persists independently of form-taking, actuates or energizes substance. The three gunas are:
  1. Sattva --- Energy of Spirit -- Monad ----- Father ----- rhythm or harmonious vibration
  2. Rajas ---- Energy of Soul--- Ego ----- Son ----- mobility or activity
  3. Tamas --- Energy of Matter Personality --- Holy Ghost ----- inertia.

These three correspond to the quality of each of the three aspects which express the one Life.

In such a brief commentary as this perforce must be it is not possible to enlarge to any extent upon this subject, but some idea can be gained as to what is meant by the consummation of non-attachment when applied to the macrocosm or the microcosm. The three gunas have all been used, full experience through the use of form has been acquired, consciousness, perception or awareness through attachment to an object or to a form has been developed, all resources have been utilised, [Page 33] and the spiritual man (logocic or human) has no further use or need for them. He is therefore freed from the gunas, released from form taking as the result of attachment, and enters into a new state of consciousness upon which it is useless for us to speculate.

**17. The consciousness of an object is attained by concentration on its fourfold nature: the form, through examination; the quality (or guna), through discriminative participation; the purpose, through inspiration (or bliss) and the soul, through identification.**

It will be apparent therefore that the statement "as a man thinketh so is he" (Prov. 23:7) is based on occult facts. Every form of any kind has a soul, and that soul or conscious principle is identical with that in the human form; identical in its nature though not in its scope of development, or its degree. This is equally true of the great Lives or superhuman Existences in which man himself "lives and moves and has his being" (Acts 17: 28) and to Whose state of development he aspires.

As the aspirant chooses with care the "objects" upon which he will meditate, he through these objects, builds himself a ladder by means of which he arrives eventually at the objectless. As his mind assumes increasingly the meditative attitude of the soul, the brain becomes also increasingly subjugated to the



mind as the mind is to the soul. Thus is the lower man gradually identified with the spiritual man who is omniscient [Page 34] and omnipresent. This meditative attitude is assumed through a fourfold process:—

1. *Meditation on the nature of a particular form*, realising, as the form is pondered upon, that it is but a symbol of an inner reality, our whole tangible objective world being built up of form, of some kind (human, subhuman and superhuman), which expresses the life of hosts of sentient beings.

2. *Meditation upon the quality of any particular form*, so that an appreciation of its subjective energy may be gained. It should be borne in mind that the energy of an object may be regarded as the colour of that object, and hence the words of Patanjali IV, 17 become illuminating in this connection and serve as a commentary upon this second point. This is called "discriminative participation," and through it the student arrives at that knowledge of energy in himself which is one with the object of his meditation.

3. *Meditation upon the purpose of any particular form*. This involves consideration of the idea back of or underlying any form manifestation and its display of energy. This realisation carries the aspirant onward to a knowledge of that part in the plan or purpose of the All which is the motivating factor in the form's activity. Thus through the part, the Whole is contacted and an expansion of consciousness takes place, involving bliss or joy. Beatitude always follows upon realisation of the unity of the part with the Whole. From meditation upon the tattvas, the energies or principles, or upon the tanmatras or [Page 35] elements composing spirit-matter, a knowledge of the purpose or plan for the microcosmic or macrocosmic manifestations eventuates and with this knowledge comes bliss.

In these three are to be found correspondences to the three aspects, spirit, soul and body, and an illuminating study for the earnest student.

4. *Meditation upon the soul*, upon the One who uses the form, who energises it into activity and who is working in line with the plan. This soul, being one with all souls and with the Oversoul subserves the one plan and is group-conscious.

Thus through these four stages of meditation upon an object, the aspirant arrives at his goal, knowledge of the soul, and of the soul powers. He becomes consciously identified with the one reality, and this in his physical brain. He finds that truth which is himself and which is the truth hidden in every form and in every kingdom of nature. Thus he will eventually arrive (when knowledge of the soul itself is gained) at a knowledge of the All-Soul and become one with it.

**18. A further stage of samadhi is achieved when through one-pointed thought, the outer activity is quieted. In this stage the chitta is responsive only to subjective impressions.**

The word "samadhi" is subject to various interpretations, and is applied to different stages of yogi achievement. This makes it somewhat difficult for the average student when studying the various commentaries. Perhaps one of the easiest ways to realise its meaning is to remember that [Page 36] the word "Sama" has reference to the faculty of the mind-stuff (or chitta) to take form or to modify itself according to the external impressions. These external impressions reach the mind via the senses. When the aspirant to yoga can control his organs of sense-perception so that they no longer telegraph to the mind their reactions to that which is perceived, two things are brought about:

- a. The physical brain becomes quiet and still,
- b. The mind stuff or the mental body, the chitta, ceases to assume the various modifications and becomes equally still.

This is one of the early stages of samadhi but is not the samadhi of the adept. It is a condition of intense internal activity instead of external; it is an attitude of one-pointed concentration. The aspirant is, however, responsive to impressions from the subtler realms and to modifications arising from those perceptions which are still more subjective. He becomes aware of a new field of knowledge, though as yet he knows not what it is. He ascertains that there is a world which cannot be known through the medium of the five senses but which the right use of the organ of the mind will reveal. He gets a perception of what may lie back of the words found in a later sutra as translated by Charles Johnston, which expresses this thought in particularly clear terms:

"The seer is pure vision . . . he looks out through the vesture of the mind." (Book II. Sutra 20.)

The preceding sutra dealt with what may be [Page 37] called meditation with seed or with an object; this sutra suggests the next stage, meditation without seed or without that which the physical brain would recognise as an object.

It might be of value here if the six stages of meditation dealt with by Patanjali are mentioned as they give a clue to the entire process of unfoldment dealt with in this book:

1. Aspiration,
2. Concentration,
3. Meditation,
4. Contemplation,
5. Illumination,
6. Inspiration.

It is of value here to note that the student begins by *aspiring* to that which lies beyond his ken and ends by being *inspired* by that which he has sought to know. Concentration (or intense focussing) results in meditation and meditation flowers forth as contemplation.

**19. The samadhi just described passes not beyond the bounds of the phenomenal world; it passes not beyond the Gods and those concerned with the concrete world.**

It should be noted here that the results achieved in the processes dealt with in sutras seventeen and eighteen only carry the aspirant to the edge of the realm of the soul, to the new field of knowledge of which he has become aware. He is still confined to the three worlds. All that he has succeeded in doing is stilling the modifications of [Page 38] the mental body so that for the first time the man (on the physical plane and in his physical brain) becomes cognisant of what lies beyond those three worlds—that is, the soul, its range of vision and its knowledge. He has yet to strengthen his link with the soul (dealt with in sutras twenty-three to twenty-eight) and then having transferred his consciousness into that of the real or spiritual man, he must begin working from that new stand-point or vantage point.

The idea has been expressed by some translators as the condition in which the aspirant becomes aware "of the rain cloud of knowable things." The raincloud has not precipitated sufficiently for the rain to fall from heavenly heights onto the physical plane or for the "knowable things" to become known to the physical brain. The cloud is perceived as the result of intense concentration and the stilling of the lower modifications, but until the soul or Master has assumed control the knowledge of the soul cannot be poured into the physical brain via the sixth sense, the mind.

The science of yoga is a real science and only as students approach it by the correct stages and employ the scientific methods, will the true samadhi or realization be achieved.

## **20. Other yogins achieve samadhi and arrive at a discrimination of pure spirit through belief, followed by energy, memory, meditation and right perception.**

In the previous groups of yogins dealt with, perception was limited to the phenomenal world, [Page 39] though we must understand by that only the three worlds of mental perception, astral perception and of the physical senses. The energies producing concretion and the motive power of thought as it produces effects on the physical plane are contacted and known. Here however the yogin translates himself into more spiritual and subtler realms and becomes aware of that which the self (in its true nature) perceives and knows. He enters into the world of causes. The first group might be regarded as comprising all who are treading the path of discipleship, and covers the time from their entrance upon the Probationary Path until they have taken the second Initiation. The second group is comprised of those higher disciples who—having controlled and transmuted the entire lower nature—make a contact with their monad, spirit or "Father in Heaven" and discern what that monad perceives.

The first form of realisation comes to those who are in process of synthesising the six lower centres into the head centre, through the transmutation of the lower four into the higher three, and then of the heart and throat into the head. The second group—through a knowledge of the law—works with all the transmuted and purified centres. They know how to achieve the real samadhi or state of occult abstraction through their ability to withdraw the energies into the thousand petalled lotus of the head, and from thence to abstract them through the other two subtler bodies until all is centred and focussed in the causal vehicle, the *karana sarira*, the egoic lotus. We are told by [Page 40] Patanjali that this is produced by the following five stages. Students should bear in mind that these stages relate to soul activities, to egoic realisation and not to the reactions of the lower man and the physical brain.

1. *Belief*. On his own plane the soul rehearses a condition analogous to the belief of the aspirant in the soul or Christ aspect, only in this case the objective is the realisation of that which the Christ or soul is seeking to reveal, the spirit or Father in Heaven. First the disciple arrives at a realisation of the angel of His Presence, the solar angel, ego or soul. This is the achievement of the previous group. Then the Presence itself is later contacted and that Presence is pure spirit, the absolute, the Father of Being. The self and the not-self have been known by this group of initiates. Now the vision of the not-self dims and passes away and only spirit is known. Belief must ever be the first stage. First the theory, then the experiment, and lastly realisation.

2. *Energy*. When the theory is grasped, when the goal is perceived, then activity ensues—that right activity and that correct use of force which will bring the goal nearer and make theory fact.

3. *Memory*, or right mindfulness. This is an interesting factor in the process as it involves right forgetfulness, or the elimination out of the consciousness of the ego of all those forms which have hitherto veiled the Real. These forms are either self-chosen or self-created. This leads to a condition of true apprehension or the ability to register correctly that which the soul has perceived, [Page 41] and the power to transfer that correct perception to the brain of the physical man. This is the memory referred to here. It does not refer so specifically to recollection of the things of the past, but covers the point of realisation and the transference of that realisation to the brain where it must be registered and eventually recollected at will.

4. *Meditation*. That which has been seen and registered in the brain and which has emanated from the soul must be meditated upon and thus woven into the fabric of the life. It is through this meditation that the soul-perceptions become real to the man upon the physical plane. This meditation therefore is of a very high order as it follows upon the contemplative stage and is soul-meditation with the object of illuminating the vehicle upon the physical plane.

5. *Right perception*. The experience of the soul, and the knowledge of the spirit or Father aspect begins to form part of the brain content of the Adept or Master. He knows the plan as it is to be found on the highest levels and is in touch with the Archetype. It is, if I might illustrate in this way, that this class of yogins have reached the point where they can perceive the plan as it exists in the mind of the "Grand Architect of the Universe." They are now en rapport with Him. In the other class of Yogins, the point reached is that in which they are able to study the blue-prints of the great plan and thus can intelligently co-operate in the building of the Temple of the Lord. The perception referred to here is of such a high [Page 42] order as to be almost inconceivable to any but advanced disciples, but in an appreciation of the stages and grades there comes to the aspirant, not only an understanding of what is his immediate problem and of where he stands, but also an appreciation of the beauty of the entire scheme.

**21. The attainment of this stage (spiritual consciousness) is rapid for those whose will is intensely alive.**

This would naturally be so. As the will, reflected in the mind, becomes dominant in the disciple, he has awakened that aspect of himself which is en rapport with the will aspect of the Logos, the first or Father aspect. The lines of contact are as follows:

1. Monad or the Father in Heaven, the will aspect,
2. Atma or spiritual will, the highest aspect of the soul,
3. The mental body or intelligent Will, the highest aspect of the personality,
4. The head centre.

This is the line followed by the raja-yogins and it brings them to a realisation of the spirit and to adeptship. There is yet another line:

1. Monad,
2. The Son or Christ aspect,
3. The love aspect, or wisdom aspect,
4. Buddhi or spiritual love, the second aspect of the soul,
5. The emotional body, the second aspect of the personality,

**[Page 43]**

## 6. The heart centre.

This is the line followed by the bhakti, the devotee and the saint and brings him to a knowledge of the soul and of sainthood. The former line is that to be followed by our Aryan race. This second line was the path of attainment for the Atlanteans.

If students would follow these tabulations with care much light would come. The necessity for a strong energetic will becomes apparent if the path of Initiation is studied. Only an iron will, and a steady, strong, unswerving endurance will carry the aspirant along this path and out into the clear light of day.

**22. Those who employ the will likewise differ, for its use may be intense, moderate or gentle. In respect to the attainment of true spiritual consciousness there is yet another way.**

It would be wise here to make clear the two ways whereby men reach the goal,—knowledge of the spiritual life, and emancipation. There is the *way of Yoga* as outlined by Patanjali whereby, through the use of the will, discrimination between the self and the not-self is achieved and pure spirit is arrived at. This is the way for the fifth or Aryan race, for those whose function it is to develop the fifth principle or mind and thus become true sons of mind. It is their part to become the five-pointed star, the star of the perfected man, in all his glory. Through following this way the five planes of human and superhuman evolution are dominated and atma (or the **[Page 44]** will of God, the Father aspect) stand revealed through the medium of buddhi (or the Christ consciousness), having for its vehicle, manas or higher mind.

The other way is the way of pure devotion. Through intense adoration and entire consecration the aspirant arrives at a knowledge of the reality of spirit. This is the way of least resistance for many; it was the method of attainment for the race preceding the Aryan. It largely ignores the fifth principle and is the sublimation of sensuous perception, being the way of intense feeling. Through following this method the four planes are dominated and buddhi (or the Christ) stands revealed. Students should differentiate clearly between these two ways, remembering that the white occultist blends the two and if in this life he follows the way of Raja Yoga with fervour and love it will be because in other lives he set his foot upon the way of devotion and found the Christ, the Buddhi within. In this life he will recapitulate his experience, plus the intense exercise of the will and control of the mind which will eventually reveal to him his Father in Heaven, the point of pure spirit.

Commentators upon this sutra point out that those who follow the method of Raja Yoga and use the will are divided into three main groups. These can correspondingly be divided into nine. There are those who use the will with such intensity that exceedingly rapid results are achieved, attended however with certain dangers and risks. There is the risk of uneven development, **[Page 45]** of a negation of the heart side of nature, and of certain destructions which will later have to be remedied. Then there are those aspirants whose progress is less rapid, and who are exponents of the middle path. They proceed steadily and moderately and are called the "discriminative adepts" as they permit no excesses of any kind. Their method is to be recommended to men in this particular cycle. Again there are those gentle souls whose will may be regarded as characterised by an imperturbable pertinacity and who go steadily, undeviatingly forward, eventually arriving at their goal. They are distinguished by intense tenacity. Their progress is slow. They are the "tortoises" of the Path just as the first group are the "hares."

In some of the old books there are detailed accounts of these three groups of aspirants and they are portrayed under three symbols:

1. The intense group are depicted as *goats*, and aspirants of this type are frequently found in incarnation under the sign Capricorn,
2. The moderate group are depicted by a *fish*, and many born under the sign Pisces are found in this category,
3. The gentle or slow group are pictured as *crabs* and often come into incarnation under the sign Cancer.

In these three groups are to be found various subdivisions and it is interesting to note that in the archives of the Lords of Karma, the majority of these three groups pass into the sign of Libra (or the balances) towards the close of their endeavour. [Page 46] When in incarnation under this sign they balance the pairs of opposites with care, they equalise their one-sided development, modifying the unevenness of their efforts hitherto, and begin to "set an even pace." They frequently then enter the sign of Aquarius and become bearers of water, having to carry "on their heads the bowl of living water." Thus the rapidity of their climb up the mount of initiation has to be modified, or "the water will be spilt and the bowl be shattered." Because the water is intended to slake the thirst of the masses, they must hasten their progress for the need is great. Thus the "first shall be last and the last shall be first" and the hare and the tortoise meet at the goal.

### 23. By intense devotion to Ishvara, knowledge of Ishvara is gained.

Ishvara is the son in manifestation through the sun. This is the macrocosmic aspect. Ishvara is the son of God, the cosmic Christ, resplendent in the heart of each of us. The word "heart" is here used in its occult connotation. The following correspondences may be found illuminating and should be studied with care.

Aspect	Quality	Centre	Macrocosm
Spirit -----Father -----	Monad----- Will -----	Head -----	Central spiritual sun.
Soul.....Son.....	Ego..... Love.....	Heart -----	Heart of the sun.
Body -----Holy Spirit ----	Personality--- Active Intelligence---	Throat -----	Physical sun.

Ishvara is the second aspect, and therefore the [Page 47] real meaning of this sutra is that through intense devotion to, and love of Ishvara, the Christ in manifestation, that Christ or soul may be contacted or known. Ishvara is God in the heart of every child of God; He is to be found in the cave of the heart; He is to be reached through pure love and devoted service, and when reached He will be seen seated upon the twelve petalled lotus of the heart, holding in his hands the "jewel in the lotus." Thus the devotee finds Ishvara. When the devotee becomes the raja yogin then Ishvara will reveal to him the secret of the jewel. When Christ is known as king upon the throne of the heart, then He will reveal the Father to His devotee. But the devotee has to tread the Path of Raja Yoga, and combine intellectual knowledge, mental control and discipline before the revelation can be truly made. The mystic must eventually become the occultist: the head qualities and the heart qualities must be equally developed,



for both are equally divine.

#### **24. This Ishvara is the Soul, untouched by limitation, free from karma and desire.**

Here we have the picture of the spiritual man as he is in reality. His relation to the three worlds is shown. This is the state of the master or the adept, of the soul who has come into its birthright, and is no longer under control of the forces and energies of the lower nature. There is given in this and the following three sutras, a picture of the liberated man who has passed through the cycle of incarnation and through [Page 48] struggle and experience has found the true self. Here is depicted the nature of the solar angel, the son of God, the ego or the higher self. He is stated to be

1. *Untouched by limitation.* He is no longer "cribbed, cabined and confined" by the lower quaternary. He is no longer crucified upon the cross of matter. The four lower sheaths—dense, etheric, emotional and mental—are no longer his prison. They are but instruments which he can use or vacate at will. His will functions freely and if he stays within the realm of the three worlds, it is of his own choice, and his self-imposed limitation can be terminated at will. He is master in the three worlds, a son of God dominating and controlling the lower creations.

2. *Free from Karma.* Through knowledge of the law he has adjusted all his karma, paid all his debts, cancelled all his obligations, settled all claims against him, and through his subjective realisation has entered consciously into the world of causes. The world of effects is left behind, in so far as the three worlds are concerned. Thus he no longer (blindly and through ignorance) sets in motion conditions which must produce evil effects. He works ever with the law and every demonstration of energy (the spoken word and the initiated action) is undertaken with a full knowledge of the result to be attained. Thus nothing he does produces evil results and no karma is thereby entailed. Average men deal with effects and blindly work their way through them. The Master deals with causes, and the effects He [Page 49] produces, through the wielding of the law, do not limit or hold him.

3. *Free from desire.* No longer do the things of sensuous perception on any of the three planes attract or allure Him. His consciousness is inward and upward. It is no longer downward and outgoing. He is at the centre and the periphery no longer attracts him. The longing for experience, the craving for physical plane existence, and the desire for the form aspect in its many variations has for him no appeal. He has experienced, He knows, He has suffered, and He has been forced into incarnation through His longing for the not-self. Now all that is ended and He is the freed soul.

#### **25. In Ishvara, the Gurudeva, the germ of all knowledge expands into infinity.**

In the macrocosmic sense God is the Master of all and He is the sum total of omniscience, being (as is easily seen) the sum total of all states of consciousness. He is the soul of all things, and the soul of the atom of matter as well as the souls of men are a part of His infinite realisation. The soul of the human being is potentially the same, and as soon as the consciousness ceases to identify itself with its vehicles or organs, the germ of all knowledge begins to expand. In the disciple, the adept, Master or Mahatma, in the Christ, the Buddha, and in the Lord of the World, Who is mentioned in the Bible as the Ancient of Days, this "germ of all knowledge" can be seen at differing stages of unfoldment. God consciousness [Page 50] is theirs, and they pass from one initiation to another. At each stage a man is a master but ever beyond the point attained another possible expansion becomes apparent and ever the process is the same. This process may be summed up in the following statements:

1. An urge, or determination to achieve the new knowledge,
2. The holding of the consciousness already unfolded and its utilisation, and from the point achieved working forward towards further realisation,
3. The overcoming of the difficulties incident to the limitations of the vehicles of consciousness and to karma,
4. The occult tests which are imposed upon the pupil when he shows ability,
5. The triumph of the pupil,
6. The recognition of his triumph and attainment by the guides of the race, the planetary Hierarchy,
7. The vision of what lies ahead.

Thus does the unfoldment proceed and in each cycle of endeavor the evolving son of God comes into his birthright and takes the position of a knower, "One who has heard the tradition, experienced the dissolution of that hitherto held, seen that which is hidden from those who abide by the tradition, substituted that which is newly seen, donated the acquired possession to those who hold out empty hands, and passed on to inner halls of learning." Students would do well in studying these few **[Page 51]** sutras relating to Ishvara to bear in mind that they have reference to the son of God, the second person of the Trinity as He manifests through the medium of the solar system, to the macrocosmic soul. The secondary meaning has reference also to the divine son of God, the second aspect monadic, as He manifests through the medium of a human being. This is the microcosmic soul. The following synonyms of the Ishvara aspect may be found of value.

*The Macrocosm.*

Ishvara, the second aspect---- Whose nature is love.  
 The Son of God----- The revealer of the Father.  
 The cosmic Christ ----- God in incarnation.  
 Vishnu ----- Second person of the Hindu Trimurti.  
 The soul of all things----- Atoms and souls are synonymous terms.  
 The All-Self ----- The sum total of all selves.  
 I am That----- Group consciousness.  
 AUM ----- Word of Revelation.  
 The Word ----- God in the Flesh.  
 The Gurudeva----- The Master of all.  
 The light of the world----- Shining in darkness.

*The Microcosm.*

The second aspect ----- Love wisdom.  
 The son of the Father ----- The revealer of the Monad.  
 The Christ ----- Christ in you, the hope of glory.  
 The Soul ----- Consciousness.  
 The higher Self ----- The Lord of the bodies.

The Ego ----- The Self-realizing Identity.  
 The Word ----- God in incarnation.  
 AUM ----- The Word of revelation.  
 The Master ----- The self on the throne.  
 The radiant Augoeidas ----- The light within.  
 The spiritual Man ----- Utilizing the lower man.

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**26. Ishvara (the Gurudeva), being unlimited by time condition, is the teacher of the primeval Lords.**

Since the conditions of time and space existed there have been those who have achieved omniscience, those whose germ of knowledge has been subjected to proper culture and thus developed, until it flowered forth into the full glory of the liberated soul. This condition became possible through certain factors:

1. The identity of each individual soul with the Oversoul.
2. The attractive force of that Oversoul as it drew the separated soul of all things gradually back into Itself. This is the force of evolution itself, the great attractive agent which recalls the outgoing points of divine Life, the units of consciousness, back to their source. It involves the response of the individual soul to cosmic soul force.
3. The intensive training given towards the climax by the occult Hierarchy whereby souls receive a stimulation and vitalisation which enables them to make more rapid progress.

The occult student must remember that this process has gone on in the wheels and cycles preceding our planet Earth. The primeval Lords, or Sages, are those great Adepts Who—having "tasted experience" under the Law of Rebirth, were initiated into the mysteries by the one Initiator, the representative in our planet of the **[Page 53]** Oversoul. They in their turn became teachers and initiators into the mysteries.

The one Master is found within; it is the soul, the inner ruler, the thinker on his own plane. This one Master is a corporate part of the Whole, of the All-Soul. Each expansion of consciousness which a man undergoes fits him to be a Master to those who have not taken a similar expansion. Therefore—mastery being achieved—there is nothing (speaking in terms of the human kingdom) to be found except Masters who are likewise disciples. All are learners and all are teachers, differing only in degree of realisation. For instance:

- a. Aspirants to the Path are disciples of lesser disciples,
- b. Probationers on the Path are disciples of higher ones,
- c. Accepted disciples are the disciples of an adept and of a Master,
- d. An adept is the disciple of a Master,
- e. A Master is the disciple of a Mahatma,
- f. The Mahatmas are the disciples of still higher initiates,
- g. These in turn are the disciples of the Christ or of that official who is at the head of the teaching department,
- h. The head of the teaching department is a disciple of the Lord of the World,

i. The Lord of the World is the disciple of one of the three planetary spirits who represent the three major aspects,

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j. These are again disciples of the solar Logos.

It will be apparent therefore to the careful student how interdependent all are and how the achievement of one will profoundly affect the entire body. Discipleship can be regarded as a generic term covering all those states or conditions of being in the fourth and fifth kingdoms (human and spiritual) wherein certain expansions of consciousness are brought about through specific training.

## **27. The Word of Ishvara is AUM (or OM). This is the Pranava.** (See Book I. Sutra 1.)

Students should remember that there are three basic Words or sounds in manifestation. This is the case as far as the human kingdom is concerned. They are:

I. *The Word, or note of Nature.* This is the Word or the sound of all forms existing in physical plane substance, and as is usually known, it is sounded on the fundamental note "FA." It is a note with which the white occultist has nothing to do, for his work is concerned not with the increase of tangibility but with the demonstration of the subjective or the intangible. This is the Word of the third aspect, the Brahma or Holy Ghost aspect.

II. *The Sacred Word.* This is the Word of Glory, the AUM. This is the Pranava, the sound of conscious Life itself as It is breathed forth into all forms. It is the Word of the second aspect, and just as the Word of Nature when rightly **[Page 55]** emanated provides the forms which are intended to reveal the soul or second aspect, so the Pranava, when rightly expressed, demonstrates the Father or Spirit through the medium of the soul. It is the Word of the incarnated sons of God. In such a short commentary as this, it is not possible to write a treatise on this secret of secrets, and this great mystery of the ages. All that can be done is to collate certain facts about the AUM, and leave the student to extend the concept and grasp the significance of the brief statements made according to the state of his intuition.

III. *The Lost Word.* The idea of this Lost Word has been preserved for us in Masonry. It is the Word of the first aspect, the spirit aspect, and only the initiate of the third degree can truly begin the search for this word for only the freed soul can find it. This word concerns the highest initiations and it is profitless for us further to consider it.

The following statements about *the Sacred Word* can therefore be made and should be studied with care:

1. The AUM is the Word of glory, and is the Christ in us, the hope of glory.
2. The Word when rightly apprehended causes the second, or Christ aspect of divinity to shine forth resplendently.
3. It is the sound which brings into manifestation the incarnated soul (macrocosmic or microcosmic), the ego, the Christ, and causes the "radiant Augoeides" to be seen on earth.

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4. It is the Word which is the releaser of consciousness and when correctly understood and used, releases the soul from the limitations of form in the three worlds.
5. The AUM is the synthesiser of the three aspects and therefore is primarily the Word of the human kingdom in which the three lines of divine life meet—spirit, soul and body.
6. It is also the Word of the fifth, the Aryan race, in a special sense. The work of that race is to reveal in a newer and fuller way the nature of the inner Identity, of the soul within the form, the son of mind, the solar angel, the fifth principle.
7. The significance of the Word only becomes apparent after the "light within" is realised. By its use the "spark" becomes a radiant light, the light becomes a flame, and the flame eventually becomes a sun. By its use the "sun of righteousness arises" in the life of every man.
8. Each of the three letters has relation to the three aspects, and each can be applied to any of the known triplicities.
9. The Master, the God within, is indeed the Word, the AUM, and of this Master (found at the heart of all beings) it is true that "in the beginning was the Word, and the Word was with God (thus duality) and the Word was God." Through its use man arrives at a realisation of:
  - a. His own essential divinity,
  - b. The purpose of the form-taking process,

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- c. The constitution and nature of those forms,
- d. The reality of consciousness, or the relation of the divine self or spirit to the form, its polar opposite.

This relation, in its evolutionary working out, we call consciousness and the essential characteristic of this consciousness is love.

10. The Guru or Master who leads a pupil up to the door of initiation and who watches over him in all the initial and subsequent tests and processes likewise represents the Word, and through the scientific use of this great sound He produces a certain stimulation and vitalisation in the centres of the disciple, thus rendering certain developments possible.

More about the Sacred Word is not advisable to add here. Enough has been given to indicate to the aspirant its purpose and potency. There will have to be communicated in other ways and at other times further information as the student—through study and self initiated effort—arrives at just conclusions. It might be added, that this great Word, when meditated upon, gives the clue to the true esoteric meaning of the words in the *Secret Doctrine* by H. P. Blavatsky:

"Life we look upon as the One Form of Existence, manifesting in what we call Matter; or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the vehicle for the manifestation of Soul on this plane of existence, and Soul is the vehicle on a higher plane for the **[Page 58]** manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all."

## 28. Through the sounding of the Word and through reflection upon its meaning, the Way is found.

This is a very general paraphrase but conveys nevertheless the correct significance of the terms used in the Sanskrit. Only Vivekananda, among the many translators, gives this interpretation, putting it as follows:

"The repetition of the OM and meditating upon its meaning (is the Way)."

The other translators omit the final three words, though the inference is clear.

The expression "the sounding of the Word" must not be too literally interpreted; the esoteric "sounding forth" is based upon a study of the Law of Vibration, and the gradual tuning of the lower vibrations of the sheaths or vestures of consciousness so that they synchronise with the note or sound of the conscious indweller. Speaking correctly, the Word is to be sounded by the soul or the ego on its own plane, and the vibration will subsequently affect the various bodies or vehicles which house that soul. The process is therefore a mental one and can only really be done by those who—through meditation and discipline, coupled with service—have made a conscious at-one-ment with the soul. Aspirants to this condition have to **[Page 59]** utilise the potent factors of the imagination, visualisation and *perseverance in meditation* to reach this initial stage. It should be noted that this stage has to be reached, even if only in a relatively small degree, before the aspirant can become an accepted disciple.

The process of sounding the Word is dual, as is emphasized here.

There is, first of all, the act of the ego, solar angel, higher self or soul, as he sounds out the Word from his own place, on the abstract levels of the mental plane. He directs that sound, via the sutratma and the vestures of consciousness to the physical brain of the man in incarnation, the shadow or reflection. This "sounding forth" has to be constantly repeated. The Sutratma is that magnetic link, spoken of in the Christian Bible as the "silver cord," that thread of living light which connects the Monad, the Spirit in man, with the physical brain.

Secondly, there is the earnest reflection of the man in his physical brain upon that sound as he recognizes it. The two poles of being are hinted at here: the soul and the man in incarnation, and between these two is found the thread, along which the Pranava (or word) vibrates. Students of the esoteric science have to recognize the technique of the processes outlined. In the case of the sounding forth of the Word we have the following factors:

1. The soul who sends, or breathes it forth,
2. The sutratma or thread along which the sound vibrates, is carried or transmitted,

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3. The vestures of consciousness, mental, emotional and etheric which vibrate in response to the vibration or breath and are stimulated thereby,
4. The brain which can be trained to recognize that sound and vibrate in unison with the breath,



5. The subsequent act of the man in meditation. He hears the sound (called sometimes the "still small Voice," or the "Voice of the Silence"), he recognizes it for what it is and in deep reflection he assimilates the results of his soul's activity.

Later when the aspirant has passed on into the mysteries and has learnt how to unify the soul and the lower man so that they function as a coordinated unit on earth, the man learns to sound the Word on the physical plane with the object of awakening the forces which are latent within him and thereby arouse the centres. Thus he participates increasingly in the creative, magical and psychical work of manifestation, with the object ever in view of benefiting his fellow men and thus furthering the plans of the planetary hierarchy.

### **29. From this comes the realization of the Self (the Soul) and the removal of all obstacles.**

When the Master within is known, the assertion of his power becomes increasingly felt, and the aspirant submits his entire lower nature to the control of that new ruler.

It should be noted here that the eventual complete **[Page 61]** removal of all obstacles transpires *after* the initial flash of realization. The sequence of happenings is as follows:

1. Aspiration after knowledge of the soul,
2. Realization of the obstacles, or an understanding of the things which prevent true knowledge.
3. Intellectual comprehension as to the nature of those obstacles,
4. Determination to eliminate them,
5. A sudden flash or vision of the soul Reality,
6. Fresh aspiration and a strong determination to make that fleeting vision a permanent reality in the lower plane experience,
7. The battle of Kurukshetra, with Krishna, the soul, heartening Arjuna, the aspirant, on to steady and continuous effort. The same thought is to be found in the Old Testament, in the case of Joshua before the walls of Jericho.

It might be well here to conclude this comment with Sutras 31, 32, 33 and 34, of Book IV:

31. When, through the removal of the hindrances and the purification of all the sheaths, the totality of knowledge becomes available, naught further remains for the man to do.
32. The modifications of the mind-stuff (or qualities of matter) through the inherent nature of the three gunas come to an end, for they have served their purpose.
33. Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now.

34. The state of isolated Unity becomes possible when the three qualities of matter (the three gunas or potencies of Nature. A.B.) no longer exercise any hold over the Self. The pure Spiritual Consciousness withdraws into the One.

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**30. The obstacles to soul cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration, failure to hold the meditative attitude when achieved.**

*Obstacle I. Bodily disability.*

It is interesting to note that the first obstacle has relation to the physical body. Aspirants would do well to remember this and should seek to adjust the physical vehicle to the demands later to be made upon it. These adjustments will be great and they fall into four groups:

1. The rendering of the body immune to the attacks of disease or indisposition. This is in itself a triple process involving:
  - a. The eradication of present disease,
  - b. The refining and the purifying of the body so as to rebuild it eventually,
  - c. The protection of the body from future attack and its utilization as a vehicle of the soul.
2. The strengthening and refining of the etheric body in order that it may be finally tuned up so that the work of force direction may be safely undertaken. The disciple has to pass the forces used in his work through his body.
3. The unfoldment and awakening of the centres in the etheric body, the centralization of the fires of the body and their just progression up the **[Page 63]** spine, in order to make union with the fire of the soul.
4. The coordination of the physical body in its two divisions and its subsequent alignment with the soul via the sutratma or the thread, which is the magnetic link.

The third adjustment spoken of can only safely be undertaken after the first three means of yoga have been used and developed. These are:

1. The five commandments, (See: Book II. Sutras 28 and 29.)
2. The five rules, (See: Book II. Sutras 32 to 46.)
3. Right poise. (See: Book II. Sutras 46 to 48.)

This is a point often forgotten by aspirants to yoga, and hence the disasters and trouble so often seen amongst those who prematurely occupy themselves with the awakening of the centres and the arousing of the serpent fire. Only when the entire relation of the aspirant to the social economy (as dealt with in the commandments), only when the task of purifying and regulating the threefold lower nature has been worked at (as outlined in the rules), and only as a balanced and controlled condition of the emotional nature has been brought about and right poise achieved, can the aspirant to Raja Yoga safely proceed to

the more esoteric and occult work connected with the fires of his little system. This point cannot be too strongly emphasized. Only at a very advanced stage of discipleship will it be safe for the man to deal consciously with the vital fires and direct [Page 64] their right progression up the spine. Few there are as yet who have "kept the law and the commandments."

*Obstacle II. Mental inertia.*

The next great basic obstacle (for these obstacles are given in the order of their relative power over average man) is inability to think clearly about the problem of attainment. Unless clear thinking precedes action, insufficient momentum will be found coupled with failure to appreciate the magnitude of the problem. Mental inertia is due to the lethargic condition of the "vesture of consciousness" which we call the mental body and to the heavy rate of rhythm found in most people. That is the reason why Raja Yoga necessarily makes a greater appeal to mental types than to pure devotees, and it accounts for the fact that those whose mental bodies are well equipped and actively used can more quickly be trained in this sacred science. For the majority of people, the awakening of the mental body, the development of an intellectual interest, and the substitution of mind control in place of control by the emotions has to precede any later realisation of the need of soul culture. The apparatus of thought must be contacted and used before the nature of the thinker can be intelligently appreciated.

When this is realised, the contribution to human development by the great schools of thought we call Mental Science, Christian Science, New Thought and other groups which lay the emphasis upon the mental states will be more justly appraised. [Page 65] The human family is only now becoming aware of the "vesture of consciousness" which we call the mental body.

The majority of men have as yet to build that vesture which occult students call the mental body. From among those who are so doing, the true raja yogins will be gathered.

*Obstacle III. Wrong questioning.*

This is the next stage and is also dependent upon a certain amount of mental development. Some translators call this 'doubt.' This wrong questioning is that which is based upon lower perception and the identification of the real man with that illusory instrument, his mental body. This leads him to question the eternal verities, to doubt the existence of the fundamental realities and to seek for the solution of his problems in that which is ephemeral and transitory, and in the things of the senses.

There is a questioning which is right and proper. It is that "asking of questions" spoken of by the Christ in the words "Ask and ye shall receive." This faculty of enquiry is deliberately cultivated in their disciples by all true Masters in the Orient. They are taught to formulate questions about the inner realities and then to find the answer for themselves through a search for that source of all knowledge, latent at the heart of all beings. To ask intelligently and to find the answer, they must first free themselves from all outer imposed authority and from all tradition and from the imposition of every theological [Page 66] dogma, whether religious or scientific. Only thus can the reality be found and the truth be seen.

"When thy Soul shall pass beyond the forest of delusion, thou shalt no more regard what shall be taught, or what has been taught.

When withdrawn from traditional teaching thy Soul shall stand steadfast, firm in soul-vision, then thou shalt gain union with the Soul." Gita II.51.52.

*Obstacle IV. Carelessness.*

The attitude of mind dealt with here has been translated by some as "light-mindedness." It is really that versatile mental attitude which makes one-pointedness and attention so difficult to achieve. It is literally the thought-form-making tendency of the mind stuff which has also been described as the "mind's tendency to flit from one object to another." See Book III, Sutra 11.

*Obstacle V. Laziness.*

All the commentators agree as to this translation, employing the terms, sloth, languor or laziness. This refers not so much to mental inertia (for it may accompany acute mental perception) as to that slothfulness of the entire lower man which prevents him from measuring up to the intellectual recognition and the inner aspiration. The aspirant has been told what he has to do, the "means of yoga" have been clear to him. He has glimpsed the ideal and is aware of the obstacles; he knows theoretically just what steps he has to take but there is no correspondence between his activity and his knowledge. There is a gap between his aspiration and his performance. **[Page 67]** Though he longs to achieve and to know, it is too hard work to fulfill the conditions. His will is not yet strong enough to force him forwards. He permits time to slip by and does nothing.

*Obstacle VI. Lack of dispassion.*

This has been well translated by some as "addiction to objects." This is the desire for material and sensuous things. It is love of sense perceptions and attraction for all that brings a man back again and again into the condition of physical plane existence. The disciple has to cultivate "dispassion" or that attitude which never identifies itself with forms of any kind, but which is ever detached and aloof, freed from limitations imposed by possessions and belongings. This is covered in many places in the various sutras and need not be enlarged upon here.

*Obstacle VII. Erroneous perception.*

This inability to perceive correctly and to vision things as they really are, is the natural outcome of the six previous obstacles. As long as the thinker identifies himself with form, as long as the lesser lives of the lower vestures of consciousness can hold him in thrall, and as long as he refuses to separate himself from the material aspect, just so long will his perceptions remain erroneous. Vision is of various kinds and these might be enumerated as follows:

1. *Physical vision* reveals the nature of the physical plane, and is achieved through the medium of the eyes, photographing through the lens of the eye, the aspect of the tangible form, upon **[Page 68]** the wonderful film which every man possesses. It is circumscribed and limited.
2. *Etheric vision.* This is a rapidly developing faculty of the human eye which ultimately will reveal the health aura of all forms in the four kingdoms of nature, which will bring about recognition of the vital pranic emanations of all living centres and will make manifest the conditions of the centres.

3. *Clairvoyance*. This is the faculty of sight upon the astral plane and is one of the lower "siddhis" or psychic powers. It is achieved through a surface sensibility of the entire "body of feeling," the emotional sheath, and is sensuous perception carried to a very advanced condition. It is misleading and, apart from its higher correspondence, which is spiritual perception, is the very apotheosis of maya or illusion.

4. *Symbolic vision*. This is a faculty of the mental body and the factor which produces the seeing of colours, of geometrical symbols, fourth dimensional sight, and those dreams and visions which are the result of mental activity, and not of astral sight. Frequently these visions have a quality of prevision.

These four types of vision are the cause of wrong perception and will only produce illusion and error until that time when the higher forms of vision, enumerated below, supersede them. These higher forms of sight include the others.

5. *Pure vision*. This is spoken of by Patanjali in the words:

"The seer is pure Knowledge (gnosis). Though [Page 69] pure, he looks upon the presented idea through the medium of the mind." (Book II, Sutra 20.)

The words "pure knowledge" have been translated "pure vision." This vision is the faculty of the soul which is pure knowledge, and is manifest when the soul uses the mind as its instrument of vision. Charles Johnston translates the same Sutra as follows: "The seer is pure vision . . . He looks out through the vesture of the mind."

It is that clear apprehension of knowledge and a perfect comprehension of the things of the soul which is characteristic of the man who—through concentration and meditation—has achieved mind control. The mind then becomes the window of the soul, and through it the spiritual man can look out onto a new and higher realm of knowledge. Simultaneously with the development of this type of vision, the pineal gland becomes active, and the third eye (in etheric matter) develops with a paralleling activity.

6. *Spiritual vision or true perception*. This type of vision opens up the world of the intuitional or buddhic plane, and takes its possessor beyond the abstract levels of the mental plane. The things of pure spirit, and the basic purposes underlying all manifestation are thus realised, just as pure vision permitted its owner to tap the resources of pure wisdom. With the development of this vision the *alta major* centre becomes active, and the thousand-petalled lotus unfolded.

7. *Cosmic sight*. This is of a nature inconceivable to man and characterises the realisation of those Existences Who manifest through the [Page 70] medium of a planetary scheme in a solar system just as a man manifests through his bodies.

By the study of these types of perception, the student will arrive at a just appreciation of the work he has to do. He is thus aided to place himself where he at present stands, and consequently to prepare intelligently for the next step forward.

*Obstacle VIII. Inability to achieve concentration.*

The two last obstacles indicate the way whereby "old things can pass away" and the new man come into his heritage. The method of the disciple must not only include self-discipline or the subjugation of the vestures or sheaths, nor must it only include service or identification with group consciousness, but it must also include the two stages of concentration, focussing or control of the mind, and meditation, the steady process of pondering upon what the soul has contacted and knows. These two will later be dealt with and will not be further touched upon here.

*Obstacle IX. Failure to hold the meditative attitude.*

It will be apparent therefore that the first six obstacles deal with wrong conditions and the last three with the results of those conditions. They contain a hint as to the method whereby liberation from the wrong states of consciousness can be effected.

The next sutra is most interesting as it deals with the effects produced in each of the four bodies [Page 71] of the lower nature, in the case of the man who has not overcome the obstacles.

**31. Pain, despair, misplaced bodily activity and wrong direction (or control) of the life currents are the results of the obstacles in the lower psychic nature.**

Each of these four results expresses the condition of the lower man; they deal with the effects of wrong centralisation or identification.

1. *Pain* is the effect produced when the astral or emotional body is wrongly polarised. Pain is the outcome of failure to balance correctly the pairs of opposites. It indicates lack of equilibrium.
2. *Despair* is an effect of remorse, produced in the mental body and is itself a characteristic of what may be called "the unregenerated mental" nature. The aspirant has a perception of what might be, though the obstacles as yet overcome him; he is ceaselessly conscious of failure, and this engenders in him a condition of remorse, of disgust, despair and of despondency.
3. *Misplaced bodily activity*. The inner condition works out on the physical plane as an intense activity, a violent seeking for solution or for solace, a constant running hither and thither in search of peace. It is the main characteristic at this time of our mental Aryan race and is the cause of the aggressive intensity of endeavour found in all walks of life. To this the educational processes (as they speed up the mental body) have been largely contributory factors. The [Page 72] great contribution of education (in schools, colleges, universities and other allied activities) has been to stimulate the mental bodies of men. It is all part of the great plan, working ever towards the one objective—soul unfoldment.
4. *Wrong directions of the life currents*. This is the effect produced in the etheric body by the inner turmoil. These life currents (for the student of occultism) are two in number:
  - a. The life breath or prana,
  - b. The life force or the fires of the body.



It is the misuse of the life breath or wrong utilisation of prana that is the cause of eighty per cent of the present physical diseases. The other twenty per cent is produced through ill directed life force through the centres, and attacks primarily the twenty per cent of humanity which can be called mentally polarised. The clue for the student of occultism who aspires to liberation is not to be found in breathing exercises, however, nor in any work with the seven centres in the body. It will be found in an intense inner concentration upon rhythmic living and in the careful organisation of the life. As he does this, coordination of the subtler bodies with the physical body on the one hand, and with the soul on the other, will eventuate in the automatic subsequent adjustment of pranic and vital energies.

**32. To overcome the obstacles and their accompaniments, the intense application of the will to some one truth (or principle) is required.**

It would be wise here, if the aspirant to yoga [Page 73] would note that there are seven ways whereby peace may be achieved, and thus the goal be reached. These seven are next dealt with, and each has a distinct relation to the seven obstacles earlier considered.

<i>Obstacle</i>	<i>Remedy</i>
1. Bodily disability -----	Wholesome, sane living. (1.33.)
2. Mental inertia -----	Control of the life force. (1.34.)
3. Wrong questioning -----	One pointed thought. (1.35.)
4. Carelessness-----	Meditation. (1.36.)
5. Laziness -----	Self discipline. (1.37.)
6. Lack of dispassion-----	Correct analysis. (1.38.)
7. Erroneous perception -----	Illumination. (1.39.)

These corrections of wrong conditions are of profound importance in the early stages of yoga and hence their emphasis in Book I.

But a theoretical understanding of the obstacles and their cure is of small avail as long as the intense application of the will is omitted. Only the constant, steady, enduring effort of the will, functioning through the mind, will suffice to bring the aspirant out of darkness into light and to lead him from the condition of death into immortality.

Once the principle is understood, then the disciple can work intelligently and hence the necessity of a right understanding of the principles or qualities where the truth regarding reality or God can be known.

All forms exist in order to express truth. By the steady application of God's will in the Whole is truth revealed through the medium of matter. When the truth or basic principle is known spirit will then stand revealed. When the disciple realises [Page 74] what principle his various forms, sheaths, or bodies are intended to express, then he will know how to direct his will with exactitude so as to bring about the desired conditions. The sheaths and vehicles are simply his bodies of manifestation on the various planes of the system, and those sheaths must express the principle which is the characteristic or quality underlying each plane. For instance, the seven principles with which man is concerned are:

1. Prana ----- vital energy ----- etheric body-----physical plane.
2. Kama----- desire, feeling-----astral body -----astral plane.
3. Lower Manas ----- concrete mind ---- mental body -----mental plane.
4. Higher Manas ----- abstract mind ---- egoic body -----mental plane.
5. Buddhi ----- Intuition ----- buddhic body -----buddhic plane.
6. Atma ----- spiritual will ----- atmic body -----atmic plane.

And that which corresponds to the "boundless immutable principle" in the macrocosm, the Monad (on its own plane) constitutes the seventh principle. There are other ways of enumerating the principles, for Subba Rao is correct in one respect when he says there are only five principles. The two highest, atma and the life monadic, are not principles at all.

Through the conscious utilisation of the will on each plane, the vehicle is directed constantly into an increasingly accurate expression of the one truth. This is the true significance of the sutra under consideration and the clue to why the adepts are as yet still studying this treatise on yoga. Their understanding of truth in its entirety [Page 75] is not yet complete on all planes and the basic rules hold good throughout, though they are variously applied. Principles are applicable to all differentiations and to all states of being.

As a man studies the spheres in which his consciousness is functioning, as he comes to an understanding of the vehicles he must use in any particular sphere, as he awakens to a knowledge of the specific divine quality which the body is intended to express as a part or aspect of the one truth or reality, he becomes aware of the inadequacies present, of the obstacles which hinder and of the difficulties which must be surmounted. Then comes the application of the will and its concentration upon the principle, or upon the quality seeking expression. Thus the lower manifestation is brought into line with the higher for "as a man thinketh so is he."

**33. The peace of the chitta (or mind stuff) can be brought about through the practice of sympathy, tenderness, steadiness of purpose, and dispassion in regard to pleasure or pain, or towards all forms of good or evil.**

In this sutra we are dealing with the physical body, which undergoes experiences on the physical plane and which utilises the brain consciousness. The tendency of that body is towards all other objective forms, and it is apt (in its unregenerate state) to gravitate with facility towards material objects. The nature of those objects will be dependent upon the point in evolution of the experiencing ego. This must be carefully remembered [Page 76] when studying this sutra, otherwise there will be a misapprehension of the final clause. Discriminative action must ever be taken with reference to all demonstrations of good and evil force, and the law works in this connection, but emancipation from all the physical forms which that energy may take, eventuates when dispassion towards these objective forms is practiced. It might be useful if we note that the *sympathy* dealt with concerns our relation to all other pilgrims, or towards the fourth kingdom in nature; *tenderness* covers our relation to the animal or third kingdom; *steadiness of purpose* deals with our relation to the Hierarchy of the planet, and *dispassion* concerns our attitude to all the reactions of the lower personal self. The comprehensiveness of this sutra is therefore apparent and concerns all the brain vibrations of the disciple.

The physical body is consequently looked upon as a vehicle for the expression of:

- a. Helpfulness to our fellow men,
- b. Tender handling of the animal kingdom,
- c. Service on the physical plane in cooperation with the Hierarchy,
- d. Discipline of the physical appetites and dispassion in regard to all forms which appeal to the appetites and to the senses, whether called harmful or not. All alike must be transcended.

Thus peace is achieved, peace of the chitta or mind stuff, peace of the brain reactions and eventually complete quiet and calm. The idea is well covered by Charles Johnston in the words of his translation of this sutra, "The psychic nature [Page 77] moves to gracious peace," and the man expresses wholesomeness, a rounded out nature, and complete sanity of thought and act. All bodily disability is in this way overcome, and wholeness expresses the nature of the manifestation.

### **34. The peace of the chitta is also brought about by the regulation of the prana or life breath.**

Students will do well to note that Patanjali includes Pranayama (or the science of the breath or of pranic energy) among other methods for arriving at the "peace of the chitta." He does not however lay any special emphasis upon it. As has been earlier pointed out, pranayama is a term which can be used to cover three processes, all interrelated and allied.

1. *The science of rhythmic living*, or the regulation of the acts of daily life through the organisation of time and the wise utilisation of space. Through this the man becomes adept, a creator on the physical plane and a cooperator in the plans of the hierarchy as they demonstrate in cyclic evolution.
2. *The science of the breath*, or the vitalisation of the lower man through inhalation and exhalation. Man knows himself occultly to be a "living soul," and utilizes the factor of the breath. Through this he becomes aware of the unity of life and the relationship existing between all forms wherein the life of God is found. He becomes a brother as well as an adept and knows [Page 78] that brotherhood is a fact in nature and not a sublime theory.
3. *The science of the centres*, or laya yoga; this is the application of the law to the forces of nature and the scientific utilisation of those forces by the man. It involves the passing of certain septenates of energy through the centres up the spine and into the head by a certain specified geometrical progression. This makes a man a master psychic, and unfolds in him certain latent powers which—when unfolded—put him in touch with the soul of all things and with the subjective side of nature.

It is significant to note that this mode of arriving at peace follows upon the method of sane wholesome living and its consequent result—a sound physical body. Later on, when Patanjali again refers to the regulation of the breath and of the energy currents, he places it as the fourth means of yoga and states that only when right poise has been achieved (the third Means) as a result of keeping the Commandments and the Rules (Means one and two) is this regulation to be attempted. Students would do well to study these means and note how interest in the centres is only permissible *after* a man has so balanced his life and purified his nature that danger is no longer possible.

### 35. The mind can be trained to steadiness through those forms of concentration which have relation to the sense perceptions.

We are dealing with those forms of unfoldment [Page 79] and of control which eventuate in what has been called "gracious peace." We have seen that correct group relations and rhythmic living will produce that condition wherein stillness of the vehicles or of the sheaths is attained, and the lower man can then adequately reflect the higher or spiritual man. Now we touch upon certain aspects of the Raja Yoga philosophy and the key to the understanding of this sutra is found in the word *detachment*. The aspirant (as he makes his sense contacts and through the medium of the five senses comes into touch with the phenomenal world) will gradually assume more and more the position of onlooker. His consciousness therefore shifts slowly out of the realm of the sense vehicles into that of the "dweller in the body."

It is interesting to note here, the Hindu teaching upon the uses of the tongue and the entire region of the nose and the palate. The orthodox oriental teaching gives the following suggestions:

<i>Method</i>	<i>Sense</i>	<i>Result</i>
1. Concentration upon the tip of the nose-----	smell-----	perfumes.
2. Concentration upon the root of the tongue----	hearing -----	sounds.
3. Concentration upon the tip of the tongue -----	taste-----	flames.
4. Concentration upon the middle of the tongue touch -----	touch -----	vibration.
5. Concentration upon the palate -----	sight-----	pictures, visions.

The aspirant must not literalise these things nor seek blindly to meditate, for instance, upon [Page 80] the tip of the tongue. The lesson to be learnt, under the law of analogy, is that the tongue typifies the creative faculty, the third aspect in its five fold nature. The relation of the five senses (as synthesised here in the region of the mouth) to the five rays forming the synthesis governed by the Mahachohan (director of the third ray aspect upon our planet), will be found illuminating. Students would find it valuable to work out the analogy between these five rays and the five senses and the mouth as the organ of speech. As the study is carried forward it will be seen that two other physical organs, the pituitary body and the pineal gland, correspond to the remaining two aspects, love wisdom and organising power, will or purpose. These seven points in the head (and all are found within a comparatively small area) are the symbols in physical matter of the three great aspects manifesting as the seven.

As the aspirant therefore assumes the position of the ruler of the senses and as the analyser of all his sense perceptions, he gradually becomes more mentally concentrated, and the advanced yogi can identify himself at any moment with any one of the ray energies to the exclusion—where desired—of the others.

The student is warned not to imagine that this "gracious peace" can be achieved through definite meditation upon any specific sense. Through an understanding of the laws of creation and of sound, through a consideration of the sounding board of the mouth and the method whereby speech becomes possible, a knowledge of the world [Page 81] creative processes can be arrived at, and the man can achieve an understanding of the laws whereby all forms come into being. The senses of all yogis are naturally abnormally acute and this fact should be remembered.

**36. By meditation upon Light and upon Radiance, knowledge of the Spirit can be reached and thus peace can be achieved.**

The student should here note that each of the methods outlined above concerns certain centres. There are seven methods of attainment mentioned and therefore we can infer that the seven centres are involved.

Method I. Sutra 33. Solar plexus centre.

The peace of the chitta (or mind stuff) can be brought about through the practice of sympathy, tenderness, steadiness of purpose, and dispassion in regard to pleasure or pain, or towards all forms of good or evil.

Method II. Sutra 34. Centre at the base of the spine.

The peace of the chitta is also brought about by the regulation of the prana.

Method III. Sutra 35. Centre between the eyebrows.

The mind can be trained to steadiness through those forms of concentration which have relation to the sense perceptions.

Method IV. Sutra 36. Head centre.

By meditation upon Light and upon Radiance, knowledge of the Spirit can be reached and thus peace can be achieved.

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Method V. Sutra 37. Sacral centre.

The chitta is stabilized and rendered free from illusion as the lower nature is purified and no longer indulged.

Method VI. Sutra 38. Throat centre.

Peace (steadiness of the chitta) can be reached through meditation on the knowledge which dreams give.

Method VII. Sutra 39. Heart centre.

Peace can also be reached through concentration upon that which is dearest to the heart.

These should be carefully considered, even if no details of procedure can here be given. Only the principle and the law involved can be considered by the student. It should be remembered also that all these centres have their correspondences in the etheric matter found in the region of the head and that it is when these seven head centres are awakened that their counterparts are also safely awakened. These seven head centres correspond in the microcosm to the seven Rishis of the Great Bear, the prototypes

of the seven Heavenly Men, and the centres above enumerated relate to the energy of the seven Heavenly Men Themselves.

It is not necessary to enlarge here upon these centres beyond indicating the following:

1. The aspirant may regard each centre symbolically as a lotus.
2. This lotus is formed of energy units moving or vibrating in a specific manner and these vibration-waves assume the forms we call the petals of the lotus.

**[Page 83]**

3. Each lotus consists of:
  - a. A certain number of petals,
  - b. A pericarp or supporting calyx,
  - c. A centre of pure white light called the "jewel."
4. Each centre corresponds to a sacred planet, the body of manifestation of one of the seven Heavenly Men.
5. Every centre has to be developed through the use of the Word. This word is AUM and it must appear in the vibrant centre eventually. When it shines forth perfectly within the wheel then that centre has perfectly awakened.
6. Certain of the qualities of the sun are the qualities of the centres.
  - a. Quality of the solar plexus ----- warmth.
  - b. Quality of centre at base of spine ----- kundalini fire.
  - c. Quality of the ajna centre between the eyebrows - illuminating light.
  - d. Quality of the head centre----- cold light.
  - e. Quality of the sacral centre----- moisture.
  - f. Quality of the throat centre----- red light.
  - g. Quality of the heart centre ----- radiant or magnetic light.

In this sutra meditation upon light and radiance is enjoined and we learn that through this light and the ability to use it, knowledge of the spirit can be arrived at. At the centre of the "heart chakra" dwells Brahma, says the old Scripture and He reveals Himself in the light. The aspirant has therefore to become aware of the "point of light within become aware of the wheel with twelve **[Page 84]** spokes" and as that point of light is dwelt upon, it reveals a road which must be travelled should the aspirant seek to arrive at his goal. The first thing which is revealed is darkness. This should be remembered. In terms of occidental mysticism this brings about the "dark night of the soul." We will not, however, dwell upon the mystical aspect as it is necessary for us to keep our conclusions as much as possible along the occult line. The truth, as expressed in terms of Christian mysticism, has been frequently and adequately covered.



**37. The chitta is stabilised and rendered free from illusion as the lower nature is purified and no longer indulged.**

This translation is a particularly free one, as the words used in the Sanskrit are somewhat difficult of exact interpretation. The thought conveyed is that as the organs of perception and as the sense contacts are continually negated by the real man (who no longer seeks to identify himself with them), then he becomes "free from passion." Heat, or desire for all objects, is overcome. He stands then free from his lower sense nature. This results in a corresponding mental stability and in an ability to concentrate, for the mind stuff is no longer subject to the modifications produced by sense reactions of any kind, either those we call good or those we call bad.

This has been strongly advocated in many of the systems and one of the methods suggested [Page 85] is constant meditation upon such great identities as Krishna, the Buddha and the Christ, who have freed themselves from all sense reactions. This thought is brought out in some of the translations, but though indicated from one point of view, does not seem to be the main idea intended. Freedom from attachment is brought about as the fires of desire are overcome, and though the sacral centre is depicted as having specific relation to the sex nature, yet that sex nature (as it expresses itself on the physical plane) is symbolic of any attachment between the soul and any object of desire other than the spirit.

**38. Peace (steadiness of the chitta) can be reached through meditation on the knowledge which dreams give.**

The significant words in Sutra 38 are the phrase "the knowledge which dreams give" and in this connection the commentary on Sutra 10 is of interest. The oriental occultist uses the word "dream" in a much more technical sense than does the westerner and this must be fully grasped by the aspirant. To the oriental, the deepest dream condition is that in which the real man is sunk when in physical incarnation. This corresponds to that dream state which we recognize as caused by the vibration of the cells of the physical brain. Chaos, lack of continuity and ill regulated eventualities are present, coupled with an inability to recollect truly and accurately when awake. This condition is physical plane dreaming. [Page 86] Then there is the dream condition in which the man participates when immersed in sensuous perception of one kind or another, either of pleasure or of pain. This is experienced in the astral or emotional body. The knowledge given by the physical plane condition is largely instinctual; that achieved through the astral dream condition is largely sensuous. One is racial and group realisation, the other is relative to the not-self and to man's relation to the not-self.

There comes in again a higher state of dream consciousness in which a faculty of another kind comes into play, and this might be called the imagination, bringing its own form of knowledge. Imagination involves certain mental states such as:

- a. Memory of things as they have been known, as states of consciousness,
- b. Anticipation of things as they may be known or of states of consciousness,
- c. Visualisation of the imaginary conditions and then the utilisation of the invoked image as a form, through which a new realm of realisation may be contacted, once the dreamer can identify himself with that which he has imagined.

In these three dream states we have the condition of the thinker in the three planes in the three worlds, from the state of ignorant savagery to that of the average enlightened man. It leads on then to a much

higher state of dream consciousness.

The true use of the imagination necessitates a high degree of control and of mental power and [Page 87] where this is present leads eventually to what is called the "state of samadhi." This is that condition wherein the adept can put the entire lower man to sleep, and himself pass into that realm wherein the "dreams of God" Himself are known, and in which knowledge of the "images" which the Deity has created can be contacted and seen. Thus the adept can intelligently participate in the great plan of evolution.

Beyond this state of samadhi lies the dream state of the Nirmanakayas and of the Buddhas, and so on up the scale of hierarchical life till that great Dreamer is known, who is the One, the only Narayana, the Lord of the World Himself, the Ancient of Days, our Planetary Logos. The student can only arrive at a very dim understanding of the nature of these dream states as he studies the idea conveyed in the earlier statement to the effect that, to the occultist, life on the physical plane is but a dream condition.

### **39. Peace can also be reached through concentration upon that which is dearest to the heart.**

Sutra 39 in its very simplicity carries with it, its own powerful appeal. In it can be traced the various stages of acquirement—desire, longing, concentrated determination to possess, the negation of all that does not meet that requirement, the emptying of the hands so as to be free for new possession, then possession itself, satisfaction, peace. But with all things pertaining to [Page 88] the lower desires, the peace is but temporary, a new desire awakes and that which has been held so joyously is relinquished. Only that which is the fruition of the ages, only that which is the regaining of an old possession fully satisfies. Let the student therefore study and ascertain whether that which is dearest to his heart is temporal, transitory and ephemeral, or whether it is, as the great Lord has said, "treasure laid up in heaven."

We now come to the most comprehensive sutra in the book: (40). It might be pointed out here that these "seven ways to psychic peace," as they have been called, cover the seven methods of the seven rays in connection with the control of the psychic nature. It is important to emphasise this. These seven ways have a direct relation to the four initiations of the threshold, for there is no major initiation for any son of God who has not achieved a measure of psychic peace. Students will find it of interest to work out these seven ways to peace in relation to one or other of the seven rays, assigning the way to the ray wherever it seems to them appropriate.

### **40. Thus his realisation extends from the infinitely small to the infinitely great, and from annu (the atom or speck) to atma (or spirit) his knowledge is perfected.**

This translation does not adhere to the exact Sanskrit terms. It conveys nevertheless the exact meaning of the original which is the one thing [Page 89] of vital importance. An old verse from one of the hidden scriptures runs as follows and serves to elucidate the idea of this sutra:

"Within the speck God can be seen. Within the man God can reign. Within Brahma both are found; yet all is one. The atom is as God, God as the atom."

It is an occult truism that; as a man arrives at a knowledge of himself, under the great law of analogy he arrives at the knowledge of God. This knowledge covers five great aspects:

1. Forms,
2. The constituents of form,
3. Forces,
4. Groups,
5. Energy.

Man must understand the nature of his body and of all his sheaths. This concerns his knowledge of form. He discovers that forms are made of atoms or "points of energy" and that all forms are alike in this respect. This knowledge concerns the constituents of form. He arrives next at an understanding of the aggregate of the energy of the atoms which constitute his forms, or, in other words, at a knowledge of the varying forces; the nature of these forces is determined by the rhythm, the activity and the quality of the atoms which form the sheath or sheaths. This knowledge concerns forces. Later he discovers analogous forms with analogous vibration and force demonstration, and this knowledge concerns groups. Consequently he finds his place and knows his work. Finally he arrives at a knowledge [Page 90] of that which concerns all forms, controls all forces and is the motive power of all groups. This knowledge concerns energy; it has to do with the nature of spirit. Through the medium of these five realisations man arrives at mastery, for realisation entails certain factors which might be enumerated as follows:

1. Aspiration,
2. Study and investigation,
3. Experiment,
4. Discovery,
5. Identification,
6. Realisation.

The adept can identify himself with or enter into the consciousness of the infinitesimally small. He can identify himself with the atom of substance and he knows what is as yet unknown to modern scientists. He realizes also that as the human kingdom (composed of human atoms) is the midway point or station on the ladder of evolution, therefore the infinitely small is as far away from him relatively as the infinitely great. It is as far a road to travel to embrace the consciousness of the minutest of all God's manifestations as it is to embrace the greatest, a solar system. Nevertheless, in all these ranges of consciousness, the method of mastery is the same—perfectly concentrated meditation, leading to perfected power over the mind. The mind is so constituted that it serves the purpose of both a telescope, bringing the seer into touch with the macrocosm, and a microscope bringing him into touch also with the minutest atom.

### [Page 91]

**41. To him whose vrittis (modifications of the substance of the mind) are entirely controlled there eventuates a state of identity with, and similarity to, that which is realised. The knower, knowledge and the field of knowledge become one, just as the crystal takes to itself the colours of that which is reflected in it.**

This sutra grows naturally out of the previous one. The perfected seer in his consciousness embraces the entire field of knowledge, from the standpoint of onlooker or perceiver and from the standpoint of identification. He is one with the atom of substance, he is able to cognize the minutest universe; he is

one with the solar system, the vastest universe he is permitted to cognize in this greater cycle. His soul and their soul are seen to be identical—potentiality is seen in one, and (from the human standpoint) incomprehensible order leading to ultimate perfection is seen in the other. The activity which holds the electrons gathered around their centre is recognized as identical in nature with that which holds the planets in their orbits around the sun, and between these two divine manifestations the whole range of form is found.

The occult student has to realise that forms are diverse and many, but that all souls are identical with the Oversoul. The complete knowledge of the nature, quality, key and note of one soul (whether of a chemical atom, a rose, a pearl, a man or an angel) would reveal all souls upon the ladder of evolution. And the process is the same **[Page 92]** for all: *Recognition*, the use of the sense organs, including the sixth sense, the mind, in appreciation of the form and its constituents; *Concentration*, an act of the will whereby the form is negated by the senses and the knower passes behind it to that which vibrates in tune with his own soul. Thus knowledge is arrived at,—knowledge of that which the form (or field of knowledge) is seeking to express,—its soul, key or quality.

Then follows *Contemplation*, the identification of the knower with that within himself which is identical with the soul within the form. The two are then one and complete realisation is the case. This can be cultivated in a most practical way between human beings. There must be recognition of the contact that comes between two men who can see, hear and touch each other. A superficial form-recognition is the result. But another stage is possible wherein a man can pass behind the form and arrive at that which is the quality of his brother; he can touch that aspect of the consciousness which is analogous to his own. He becomes aware of the quality of his brother's life, of the nature of his plans, aspirations, hopes and purposes. He knows his brother, and the better he knows himself and his own soul, the deeper will be his knowledge of his brother. Finally, he can identify himself with his brother and become as he is, knowing and feeling as his brother's soul knows and feels. This is the meaning behind the occult words of St. John's Epistle "We shall be like Him for we shall see Him as He is."

### **[Page 93]**

It may be of value here if certain synonyms are again enumerated, which will, if borne in mind, clarify much of the teaching of the sutras, and enable the student to apply these thoughts in practical fashion to his own life.

Spirit.....	Soul.....	Body.
Monad.....	Ego.....	Personality.
Divine Self ---	Higher Self	Lower Self.
Perceiver-----	Perception -----	That which is perceived.
Knower -----	Knowledge -----	The field of knowledge.
Thinker -----	Thought -----	The mind (this is the crystal, reflecting the thought of the thinker).

It aids also to remember:

1. That on the physical plane the perceiver uses the five senses in order to arrive at the field of knowledge.
2. That all our three planes in the three worlds constitute the dense physical body of that One in Whom

"we live and move and have our being."

3. That on the astral or emotional plane, the lower powers of clairvoyance and clairaudience are used by the perceiver and when misused reveal the serpent in the garden.
4. That on the mental plane psychometry and symbology (including numerology and geometry) are used by the perceiver to arrive at an understanding of the lower mental levels.
5. That only when these three are seen as lower and as constituting the form aspect does the perceiver arrive at a condition where he can begin to understand the nature of the soul and [Page 94] comprehend the true significance of Sutras 40 and 41.
6. That, having reached that point, he begins to discriminate and to *use the mind* as the sixth sense, arriving thereby at that subjective quality or life which lies back of the field of knowledge (or form). This constitutes the nature of the soul within the form, and is, potentially and in fact, omniscient and omnipresent.
7. Having reached the soul in any form and contacted it through the medium of his own soul, he finds that all souls are one and can put himself with ease in the soul of an atom or of a humming bird, or he can expand his realisation in another direction and know himself one with God and with all superhuman existences.

**42. When the perceiver blends the words, the idea (or meaning) and the object, this is called the mental condition of judicial reasoning.**

In this sutra and the following one, Patanjali is enlarging upon an earlier formulation of the truth. (See Sutra 7.) He teaches that meditation is of two kinds:

1. *With an object or seed*, and therefore employing the rationalising judicial mind, the mental body with its concretising faculty, and its ability to create thought forms,
2. *Without an object or seedless*, and therefore employing a different faculty, and one which is only possible when the concrete mind is understood, and utilised with correctness. This correct [Page 95] use involves the ability to "still the modifications of the mind," reduce the "chitta" or mind stuff to quietude so that it can take on the colouring of the higher knowledge and reflect the higher realities.

The perceiver has to arrive at a knowledge of subliminal things by the process, first of all, of awareness of the external form, then a passing beyond the external form to the internal state of that form, to that which produces externality (being force of some kind), until he arrives at that which is the cause of both. These three are called in this sutra:

The idea ----- The cause back of the objective form.

The word----- The sound which produces form.

The object ---- The form produced by the sound to express the idea.

Students should realise that this covers the earlier meditative state and, because the lower mind is utilised in the process, is the *separative* method. Things become separated into their component parts

and are found to be—as all else in nature—triple. Once this is grasped the occult significance and importance of all meditation becomes apparent and the method whereby occultists are made becomes clear. Always in the process of arriving at an understanding of nature, the occultist works inwards from the external form in order to discover the sound which created it, or the aggregate of forces which produced the external shape; every aggregate of forces has [Page 96] its own sound, produced by their interplay. Having discovered that, he penetrates still further inwards till he touches the cause, idea or divine thought (emanating from the Logos, planetary or solar), which gave rise to the sound, thus producing the form.

In creative work, the adept starts on the inside and—knowing the idea which he seeks to embody in form—he utters certain words or sounds and thus calls in certain forces which produce (through their interplay) a form of some kind. The higher the level on which the adept works the more elevated the ideas touched and the simpler or more synthetic the sounds uttered.

Students of Raja Yoga have, however, to grasp the elementary facts concerning all forms and to familiarize themselves in their meditation with the work of separating the triplicities, so as to be able eventually to contact any of the component aspects *as they will*. In this way the nature of consciousness is understood, for the perceiver (who is trained in these differentiations) can enter into the consciousness of the atoms composing any tangible form, and can advance further and enter into the consciousness of the energies who produce the objective body. These are literally what has been called the "Army of the Voice." He can also contact eventually the consciousness of that Great Life who is responsible for the initial word. These are the great landmarks, but in between are many grades of lives responsible for the intermediate sounds and these can therefore be contacted and known.

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**43. Perception without judicial reasoning is arrived at when the memory no longer holds control, the word and the object are transcended and only the idea is present.**

This condition is the state of "meditation without seed," free from the rational use of the mind, and its faculty to concretise. The object (which is brought into the mind consciousness through recollection or memory) is no longer considered, and the word which designates it and expresses its power is no longer heard. Only the idea of which the other two are expressions is realized, and the perceiver enters into the realm of ideas and of causes. This is pure contemplation, free from forms and thought. In it the perceiver looks out upon the world of causes; he sees with clear vision the divine impulses; then having thus contemplated the inner workings of the kingdom of God, he reflects back into the quiescent mental body or mind that which he has seen, and that mental body throws down the knowledge gained into the physical brain.

**44. The same two processes of concentration, with and without judicial action of the mind can be applied also to things subtle.**

This sutra is clear without much explanation. The word "subtle" has a wide meaning, but (from the standpoint of Patanjali) is most frequently applied to the essential something which we become aware of after we have employed the five [Page 98] senses; *i.e.*, the rose is the objective tangible form; its scent is the "thing subtle" back of the form. This expresses its quality to the occultist and is the result of the subtler elements producing its manifestation. The grosser elements produce the form; but within that gross form is a subtler one which we can only contact through acute perception or clarified sense.



In the commentary found in Woods' translation the following words may serve to elucidate, and, if meditated upon by the more advanced students, will be found to be of profound occult significance:

"... the atom of earth is produced by the five fire elements, among which the fire element of odour predominates. Likewise the atom of water is produced from the four fire elements among which the fire element of taste predominates. Likewise the atom of fire is produced from the three fire elements, excluding the fire element of odour and of taste, and among which the fire element of colour predominates. Likewise the atom of wind is produced from the two fire elements beginning with odour and of which two the fire element of touch predominates. Likewise the atom of air from the fire element sound alone."

If this idea is extended to the macrocosm, we will find that we can meditate upon the external form of God in Nature both with and without judicial action of the mind. Then, experience in meditation having been gained, and by an act of the will, the student can meditate on the subtle subjective nature of God as manifested under the great Law of Attraction, to which the Christian [Page 99] refers when he says "God is Love." The nature of God, the great "love" or attractive force, is responsible for the "things subtle" which are veiled by the things external.

#### **45. The gross leads into the subtle and the subtle leads in progressive stages to that state of pure spiritual being called Pradhana.**

Let the student remember here the following degrees or stages through which he must pass as he penetrates into the heart of the innermost:

1. The gross ..... form, bhutas, rational tangible sheaths.
2. The subtle..... the nature or qualities, the tanmatras, the indryas, or the senses, the sense organs and that which is sensed.

These can be applied to all the planes of the three worlds with which man is concerned, and have a close relation to the pairs of opposites which he has to balance on the emotional plane. Behind all these is found that balanced state, called Pradhana, which is the cause of what is contacted physically and sensed subtly. This balanced state can well be called unresolvable primary substance, matter united with spirit, undifferentiated yet without form or distinguishing mark. Behind these three again is found the Absolute Principle but these three are all that man can know whilst in manifestation. Vivekananda in his commentary says as follows:

"The grosser objects are only the elements and everything manufactured out of them. The five [Page 100] objects begin with Tanmatras or five particles. The organs, the mind (the aggregate of all senses) egoism, the mind stuff (the cause of all manifestation) the equilibrium state of sattva, rajas and tamas (the three qualities of matter. A. B.),—called Pradhana (Chief) Prakriti (nature) or Avyakta (unmanifest) are all included in the category of five objects. The Purusa (the soul) alone is excepted from this definition.)."

Vivekananda apparently here translates purusa as soul, but it is usually translated spirit and refers to the first aspect.

#### 46. All this constitutes meditation with seed.

The last four sutras have dealt with those forms of concentration which have been built up around an object. That object may concern that which is subtle and intangible from the physical plane standpoint, nevertheless (from the standpoint of the real or spiritual man) the fact of the not-self is involved. He is concerned with that which (in any of its aspects) may lead him into realms which are not primarily those of pure spirit. We need, however, to remember here that all these four stages are necessary and *must* precede any more spiritual realization. The mind of man is not in itself so constituted that it can apprehend the things of spirit. As he passes from one stage of "seeded" meditation to another, he ever approaches nearer to the seat of all knowledge, and will eventually contact that upon which [Page 101] he is meditating. Then the nature of the thinker himself, as pure spirit, will be apprehended, and the steps, stages, objects, seeds, organs, forms (subtle or gross) will all be lost sight of and only spirit be known. Both feeling and mind will then be transcended and only God Himself be seen; the lower vibrations will no longer be sensed; colour will no longer be seen; only light will be known; vision will be lost sight of, and the sound or word will alone be heard. The "eye of Shiva" will be left and with that the seer will identify himself.

In the above fourfold elimination, the stages of realization are hinted at—those stages which lead a man out of the world of form into the realm of the formless. Students will find it interesting to compare the four stages whereby "seeded meditation" progresses, with the four above. It might be pointed out also that in any meditation wherein *consciousness* is recognized, then an object is present; in any meditation wherein the perceiver is aware of that which is to be seen, then there is as yet a condition of form perception. Only when all forms and the field of knowledge itself are lost sight of, and the knower recognizes himself for what he essentially is (being lost in contemplation of his own pure spiritual nature), can ideal, formless, seedless, objectless meditation be arrived at. It is here that the language of the occultist and mystic both fail, for language deals with objectivity and its relation to spirit. Therefore this higher condition of meditation is likened to a sleep or trance condition, [Page 102] but is the antithesis of physical sleep or the trance of the medium, for in it the spiritual man is fully awake on those planes which transcend definition. He is aware, in a full sense, of his direct Spiritual Identity.

#### 47. When this super-contemplative state is reached, the Yogi acquires pure spiritual realisation through the balanced quiet of the Chitta (or mind stuff).

The Sanskrit words employed in this sutra can only be adequately translated into clear terms by the use of certain phrases which make the English version clearer. Literally, the sutra might be stated to run as follows "Clear perspicuity follows through the quiet chitta." It should be remembered here that the idea involved is that of purity in its true sense, meaning "freedom from limitation," and therefore signifying the attainment of pure spiritual realization. Contact by the soul with the monad or spirit is the result, and knowledge of this contact is transmitted to the physical brain.

This is only possible at a very advanced stage of yoga practice, and when the mind stuff is utterly still. The Father in Heaven is known, as revealed by the Son to the Mother. Sattva (or rhythm) alone becomes manifest, rajas (activity) and tamas (inertia) being dominated and controlled. We should remember here that sattva has reference to the rhythm of the forms in which the yogi is functioning, and only as they express [Page 103] the highest of the three gunas (or qualities of matter) is the highest or spiritual aspect known. Only as rajas controls is the second aspect known; only as tamas holds sway is the lowest aspect known. There is an interesting analogy between the inertia (or tamas) aspect of

matter and the condition of the bodies of the yogi when in the highest samadhi. Then the sattvic or rhythmic motion is so complete that to the eye of the average man a condition of quiescence is achieved which is the sublimation of the tamasic or inert condition of the densest substance.

The following words from the commentary dealt with in Woods' translation of the sutras will be found helpful:

"When freed from obscuration by impurity, the sattva of the thinking-substance, the essence of which is light, has pellucid steady flow not overwhelmed by the rajas and the tamas. This is the clearness. When this clearness arises in the super reflective balanced-state then the yogin gains the internal undisturbed calm (that is to say), the vision of the flash (sputa) of insight which does not pass successively through the serial order (of the usual processes of experience) and which has as its intended object the thing as it really is . . . Impurity is an accretion of rajas and tamas. And it is the defilement which has the distinguishing characteristic of obscuration. Clearness is freed from this." (P. 93.)

The man has succeeded (through discipline, through following the means of yoga, and through perseverance in meditation) in dissociating himself [Page 104] from all forms, and in identifying himself with the formless.

He has arrived at the point at the heart of his being. From that point of pure spiritual realisation, he can increasingly work in the future. Through practice, he strengthens that realisation, and all life, work and circumstances are viewed as a passing pageant with which he is not concerned. Upon them, however, he can turn the searchlight of pure spirit; he himself is light and knows himself as part of the "Light of the World," and "in that light shall he see light." He knows things as they are and realizes that all which he has hitherto regarded as reality is but illusion. He has pierced the great Maya and passed behind it into the light which produces it and for him mistake is in the future impossible; his sense of values is correct; his sense of proportion is exact. He no longer is subject to deception but stands freed from delusion. When this point is realized, pain and pleasure no longer affect him; he is lost in the bliss of Self-Realization.

#### **48. His perception is now unfailingly exact, (or, his mind reveals only the Truth).**

Both translations are here given, as they seem to give together a truer idea than either does alone. The word "exact" is used in its occult sense and deals with the outlook of the Perceiver upon all phenomena. The world of illusion, or the world of form must be "exactly known." This means, literally, that the relation of every form to [Page 105] its *name* or originating word must be appreciated as it is. At the summation of the evolutionary process every form of divine manifestation must respond exactly to its name, or to the word which set up the original impulse and so brought a life into being. Therefore the first translation emphasises this idea and the three factors are hinted at.

1. The idea,
2. The word,
3. The resultant form.

They also inevitably bring with them another triplicity,

1. Time which connects the three,
2. Space which produces the three,
3. Evolution, the process of production.

One result of this is the demonstration of the law and the exact fulfilling of the purpose of God. This is realized by the yogi who has succeeded in eliminating all forms from his consciousness and has become aware of that which lies back of all forms. How he does this is revealed by the second translation. The mind stuff, being now perfectly still and the man being polarized in that factor which is not the mind nor any of the sheaths, can transmit to the physical brain unerringly, accurately and without mistake, that which is perceived in the Light of the Shekinah which streams from the Holy of Holies into which the man has succeeded in entering. The truth is known and the cause of every form in all the kingdoms of nature stands revealed. This is the revelation of [Page 106] the true magic and the key to the great magical work in which all true yogis and adepts participate.

**49. This particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal.**

The meaning here might be stated to be that the mind of man in its various aspects and uses can reveal those things which concern objectivity, but only identification with the spirit can reveal the nature and world of the spirit. "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath revealed him." Until a man knows himself as a Son of God, until the Christ in each man is manifesting and the Christ-life has full expression, and until the man is one with that internal spiritual reality which is his true self, the particular knowledge dealt with here (knowledge of God and of spirit, independent of matter or form) is impossible. The testimony of the ages points to a spiritual force or life in the world; the inference to be garnered from the life experience of millions is that spirit exists; the deduction to be gathered from the consideration of the world or of the great maya is that a Cause, self-persisting and self-existing, must be back of that maya. Only the man, however, who can pass behind all forms and can transcend all the limitations in the three worlds (mind, emotion and the things of sense, or the [Page 107] "world, the flesh and the devil") can *know*, past all controversy and argument, that God *is*, and that he himself *is* God. Then he knows the truth, and that truth makes him free.

The field of knowledge, the instruments of knowledge and knowledge itself are transcended and the yogi comes to the great recognition that there is nothing except God; that His life is one and is to be found pulsating in the microscopic atom and in the macrocosmic atom also. With that life he identifies himself. He finds it at the heart of his own being and can there merge himself with the life of God as it is found in the ultimate primordial atom, or expand his realization until he knows himself as the life of the solar system.

**50. It is hostile to, or supersedes all other impressions.**

Previous to attaining this true perception, the onlooker has been dependent upon three other methods of ascertaining truth, all of them limited and imperfect. They are:

1. *Sense perceptions.* In this method the dweller in the body ascertains the nature of the objective world through the medium of his five senses. Objectivity or tangibility becomes known to him and he hears, sees, touches, tastes and smells the things of the physical world. He deals, however, with the *effects* produced by the subjective life, but has no clue to the causes or to the subjective energies of which they are the product. His interpretation of them is consequently false, [Page 108] leading to wrong identification and an erroneous set of values.

2. *Mental perception.* Through the use of the mind the onlooker becomes aware of another grade of phenomena and is put en rapport with the thought world, or with that condition of substance in which is registered the thought impulses of our planet and its inhabitants, and with forms created by those vibratory impulses which express certain ideas and desires,—primarily at present the latter. Owing to the erroneous perception brought about through the use of the senses and the wrong interpretation of the things sensed, these thought forms are in themselves distortions of the reality, and express only those lower impulses and reactions which emanate from the lower kingdoms in nature. Students should remember that it is only when man is really beginning to use his mental body (and is not used by it) that he contacts the thought forms created by the guides of the race and justly perceives them.

3. *The super contemplative state.* In this condition perception is unfailingly accurate and the other modes of vision are seen in their right proportions. The senses are no longer required by the onlooker except in so far as he utilizes them for purposes of constructive work on their respective planes. He is now in possession of a faculty which safeguards him from error and of a sense which only reveals to him things as they are. The conditions governing this stage might be enumerated as follows:

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1. The man is polarized in his spiritual nature,
2. He recognizes himself and functions as the soul, the Christ,
3. He has the chitta or mind stuff in a state of quiescence,
4. The sutratma or thread is functioning adequately and the lower bodies are aligned upon it, producing a direct channel of communication with the physical brain,
5. The brain is trained to serve only as a delicate receiver of truth impressions,
6. The third eye is in process of unfoldment. Later, as the centres are awakened and brought into conscious control, they place the man en rapport with the various energy septenates in the seven planes of the system, and because the truth-perceiving faculty is developed, the man is thereby safeguarded from error and from danger.

This has been very clearly and ably stated by Charles Johnston in his commentary on this sutra as follows:

"Each state or field of the mind, each field of knowledge, so to speak, which is reached by mental and emotional energies, is a psychical state, just as the mind picture of a stage with the actors on it, is a psychical state or field. When the pure vision, as of the poet, the philosopher, the saint, fills the whole field, all lesser views and visions are crowded out. This high consciousness displaces all lesser

consciousness. Yet, in a certain sense, that which is viewed as part, even by the vision of a sage, has still an element of illusion, a thin psychical veil, however pure and luminous that [Page 110] veil may be. It is the last and highest psychic state."

**51. When this state of perception is itself also restrained (or superseded), then is pure samadhi achieved.**

The great teacher Patanjali, having led us through the various stages of the expanding consciousness, from "seeded" meditation to that in which the senses and the mind are superseded, carries us into a state for which we have no adequate terminology. The yogi of the East applies the word *Samadhi* to that state of consciousness wherein the world in which the spiritual man functions and the formless levels or planes of our solar system are contacted, seen and known. The field of knowledge of the three worlds, the realm of maya and of illusion, can be contacted at will by the seer using the instrument provided for him, but a new world opens up in which he sees his consciousness as one with all other energies, or conscious expressions of divine life. The last veil of illusion is withdrawn, the great heresy of separateness is seen in its true nature, and the seer can say with Christ:

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest [Page 111] me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John XVII. 20-23.)

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## BOOK II

### THE STEPS TO UNION

- a. The five hindrances and their removal.
  - b. The eight means defined.
- Topic: The means of attainment.

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## THE YOGA SUTRAS OF PATANJALI

### BOOK II

### THE STEPS TO UNION

1. The Yoga of action, leading to union with the soul is fiery aspiration, spiritual reading and devotion to Ishvara.
2. The aim of these three is to bring about soul vision and to eliminate obstructions.
3. These are the difficulty producing hindrances: avidya (ignorance) the sense of personality, desire,



hate and the sense of attachment.

4. Avidya (ignorance) is the cause of all the other obstructions whether they be latent, in process of elimination, overcome, or in full operation.

5. Avidya is the condition of confusing the permanent, pure, blissful and the Self with that which is impermanent, impure, painful and the not-self.

6. The sense of personality is due to the identification of the knower with the instruments of knowledge.

7. Desire is attachment to objects of pleasure.

8. Hate is aversion for any object of the senses.

9. Intense desire for sentient existence is attachment. This is inherent in every form, is self-perpetuating, and known even to the very wise.

10. These five hindrances, when subtly known, can be overcome by an opposing mental attitude.

11. Their activities are to be done away with, through the meditation process.

12. Karma itself has its root in these five hindrances and must come to fruition in this life or in some later life.

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13. So long as the roots (or samskaras) exist, their fruition will be birth, life, and experiences resulting in pleasure or pain.

14. These seeds (or samskaras) produce pleasure or pain according as their originating cause was good or evil.

15. To the illuminated man all existence (in the three worlds) is considered pain owing to the activities of the gunas. These activities are threefold, producing consequences, anxieties and subliminal impressions.

16. Pain which is yet to come may be warded off.

17. The illusion that the Perceiver and that which is perceived are one and the same is the cause (of the pain-producing effects) which must be warded off.

18. That which is perceived has three qualities, sattva, rajas and tamas (rhythm, mobility and inertia); it consists of the elements and the sense organs. The use of these produces experience and eventual liberation.

19. The divisions of the gunas (or qualities of matter) are fourfold; the specific, the non-specific, the indicated and the untouchable.

20. The seer is pure knowledge (gnosis). Though pure, he looks upon the presented idea through the medium of the mind.

21. All that exists for the sake of the soul.

22. In the case of the man who has achieved yoga (or union) the objective universe has ceased to be. Yet it existeth still for those who are not yet free.

23. The association of the soul with the mind and thus with that which the mind perceives, produces an understanding of the nature of that which is perceived and likewise of the Perceiver.

24. The cause of this association is ignorance or avidya. This has to be overcome.

25. When ignorance is brought to an end through non-association with the things perceived, this is the great liberation.

26. The state of bondage is overcome through perfectly maintained discrimination.

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27. The knowledge (or illumination) achieved is seven-fold and is attained progressively.

28. When the means to yoga have been steadily practised, and when impurity has been overcome, enlightenment takes place, leading up to full illumination.

29. The eight means of yoga are, the Commandments or Yama, the Rules or Nijama, posture or Asana, right control of life-force or Pranayama, abstraction or Pratyahara, attention or Dharana, Meditation or Dhyana, Contemplation or Samadhi.
30. Harmlessness, truth to all beings, abstention from theft, from incontinence and from avarice, constitute yama or the five commandments.
31. Yama (or the five commandments) constitutes the universal duty and is irrespective of race, place, time or emergency.
32. Internal and external purification, contentment, fiery aspiration, spiritual reading and devotion to Ishvara constitutes nijama (or the five rules).
33. When thoughts which are contrary to yoga are present there should be the cultivation of their opposite.
34. Thoughts contrary to yoga are harmfulness, falsehood, theft, incontinence, and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or delusion (ignorance); whether slight in the doing, middling or great. These result always in excessive pain and ignorance. For this reason, the contrary thoughts must be cultivated.
35. In the presence of him who has perfected harmlessness, all enmity ceases.
36. When truth to all beings is perfected, the effectiveness of his words and acts is immediately to be seen.
37. When abstention from theft is perfected, the yogi can have whatever he desires.
38. By abstention from incontinence, energy is acquired.
39. When abstention from avarice is perfected, there comes an understanding of the law of rebirth.
- [Page 118]**
40. Internal and external purification produces aversion for form, both one's own and all forms.
41. Through purification comes also a quiet spirit, concentration, conquest of the organs, and ability to see the Self.
42. As a result of contentment bliss is achieved.
43. Through fiery aspiration and through the removal of all impurity, comes the perfecting of the bodily powers and of the senses.
44. Spiritual reading results in a contact with the soul (or divine One).
45. Through devotion to Ishvara the goal of meditation (or samadhi) is reached.
46. The posture assumed must be steady and easy.
47. Steadiness and ease of posture is to be achieved through persistent slight effort and through the concentration of the mind upon the infinite.
48. When this is attained, the pairs of opposites no longer limit.
49. When right posture (asana) has been attained there follows right control of prana and proper inspiration and expiration of the breath.
50. Right control of prana (or the life currents) is external, internal or motionless; it is subject to place, time and number and is also protracted or brief.
51. There is a fourth stage which transcends those dealing with the internal and external phases.
52. Through this, that which obscures the light is gradually removed.
53. And the mind is prepared for concentrated meditation.
54. Abstraction (or Pratyahara) is the subjugation of the senses by the thinking principle and their withdrawal from that which has hitherto been their object.
55. As a result of these means there follows the complete subjugation of the sense organs.

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## THE YOGA SUTRAS OF PATANJALI

### BOOK II

#### THE STEPS TO UNION

#### 1. The yoga of action, leading to union with the soul is fiery aspiration, spiritual reading and devotion to Ishvara.

We must here bear in mind that we are beginning the book which outlines the practical part of the work, which gives the rules which must be followed if the aspirant hopes to achieve, and which indicates those methods which will bring about the realization of spiritual consciousness. The objective has been dealt with in Book I. The aspirant naturally says on concluding Book I, "how desirable and how right, but *how* shall this be? What must I do? Where shall I begin?"

Patanjali starts at the very beginning and in this second book he indicates:

1. The basic personality requirements,
2. The hindrances which can then be noted by the earnest disciple,
3. The eight "means of yoga" or the eight kinds of activity which will bring about the needed results.

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The very simplicity of this outline makes its value exceedingly great; there is no confusion, no complex dissertations, but just a clear simple statement of the requirements.

It might be of value here if we dealt with the various "yogas" so as to give to the student a clear concept as to their distinctions and thus cultivate his discrimination. The principal yogas are three in number, the various other so-called "yogas" finding their place in one of these three groups:

1. Raja Yoga ----- the yoga of the mind or will,
2. Bhakti Yoga ----- the yoga of the heart or the devotee,
3. Karma Yoga ----- the yoga of action.

*Raja Yoga* stands by itself and is the king science of them all; it is the summation of all the others, it is the climax and that which completes the work of development in the human kingdom. It is the science of the mind and of the purposeful will, and brings the higher of man's sheaths in the three worlds under the subjection of the Inner Ruler. This science coordinates the entire lower threefold man, forcing him into a position where he is nothing but the vehicle for the soul, or God within. It includes the other yogas and profits by their achievements. It synthesises the work of evolution and crowns man as king.

*Bhakti Yoga* is the yoga of the heart; it is the bringing into submission of all the feelings, desires [Page 121] and emotions, to the one beloved, seen and known in the heart. It is the sublimation of all the lower loves and the bringing captive of all longings and desire, to the one longing to know the God of love and the love of God.

It was the "kingly" or crowning science of the last root race, the Atlantean, just as the science of Raja Yoga is the great science of our Aryan civilization. Bhakti Yoga made its exponent an arhat or led him to the fourth initiation. Raja Yoga makes him an adept and leads him to the portal of the fifth initiation. Both lead to liberation, for the arhat is released from the cycle of rebirth but Raja Yoga liberates him to complete service and freedom to work as a White Magician. Bhakti Yoga is the yoga of the heart, of the astral body.

*Karma Yoga* has a specific relation to physical plane activity, and to the working out into objective manifestation of all the inner impulses. In its ancient and simplest form it was the yoga of the third or Lemurian root race and its two best known expressions are:

- a. Hatha Yoga,
- b. Laya Yoga.

The former has specifically to do with the physical body, its conscious (not subconscious and automatic) functioning and all the various practices which give man control over the different organs and the entire mechanical apparatus of the physical body. The latter has to do with the etheric body, with the force centers or chakras [Page 122] found in that body and with the distribution of force currents and the awakening of the serpent fire.

It might be pointed out that if we divide the human torso into three departments it might be stated that:

1. Karma Yoga resulted in the awakening of the four centres below the diaphragm,
2. Bhakti Yoga resulted in their transmutation and transference into the two centres above the diaphragm, yet in the torso, the heart and the throat.
3. Raja Yoga synthesises all the forces of the body in the head and from there distributes and controls them.

Raja Yoga, which Patanjali primarily deals with, includes the effects of all the others. It is only possible when the others have been worked with, but not in the sense of working with them in this life. Evolution has brought all the sons of men (who are ready to be chelas or disciples), through the various races, and whilst in the Lemurian race (or else on the preceding chain or greater cycle) they were all hatha and laya yogins. This resulted in the development and control of the dual physical body, dense and etheric.

Whilst in the Atlantean race the desire or astral body was developed, and the flower of that race were true sons of bhakti yoga and true devotees. Now the highest of the three bodies must be brought to its fullest development and this Raja Yoga is intended to do and this is the object of Patanjali's work. The Aryan race will [Page 123] contribute this fuller development to the general economy, and the entire human family (with the exception of a percentage which entered the race too late to permit of the full flowering of the soul) will manifest as Sons of God with all the powers of the God unfolded and consciously used on the physical plane and in the physical body. Patanjali says that three things will bring this about, coupled with the following of certain methods and rules, and these three are:

1. Fiery aspiration, the domination of the *physical man* so that every atom of his body is afire with zeal and endeavor,
2. Spiritual reading, which has reference to the capacity of the *mental body* to see back of a symbol or to touch the subject lying back of the object,
3. Devotion to Ishvara, which relates to the *astral* or *emotional* body, the whole heart poured out in love to God—God in his own heart, God in the heart of his brother, and God as seen in every form.

Fiery aspiration is the sublimation of karma yoga. Devotion to Ishvara is the sublimation of bhakti yoga, whilst spiritual reading is the first step to Raja Yoga.

"Devotion to Ishvara" is a large and general term covering the relation of the personal self to the higher self, the Ishvara or Christ principle in the heart. It covers also the relation of the individual Ishvara to the universal or cosmic Ishvara; it deals with the realization of the soul in man that it is an integral part of the Oversoul. This [Page 124] results in group consciousness which is the objective of the kingly science.

Devotion involves certain factors which it is valuable for the devotee to realize.

1. A capacity to decentralize oneself, to change one's attitude from self-centredness and selfishness to one of outgoing to the loved one. All things are counted as loss provided the object of one's devotion is attained.
2. Obedience to the beloved object once that beloved is known. This has been called in some translations "complete obedience to the Master" and this is the true and accurate translation but in view of the fact that the word *Master* connotes (to the occult student) one of the adepts, we have chosen to translate the word as "Ishvara," the one God in the heart of man, the divine Jiva or "point of divine life" at the centre of man's being. This is the same in all men, whether savage or adept; the difference only lies in degree of manifestation and of control. Complete obedience to any guru or mahatma in the sense of complete subjugation of the will is never taught in the true science of yoga. Subjugation of the lower man to the will of the inner God is taught and all the methods and rules of yoga are to this specific end. This should be carefully borne in mind. "Spiritual reading" is the most significant and occult preliminary thereto.

Every form is the result of thought and of sound. Every form veils or conceals an idea or concept. Every form, therefore, is but the symbol or attempted representation of an idea and [Page 125] this is true without exception on all the planes of our solar system, wherein forms are found whether created by God, man or deva.

One object of a disciple's training is to enable him to ascertain that which lies back of any form in any kingdom of nature and thus ascertain the nature of the spiritual energy which brought it into being. The vastness of this cosmic symbolism will be apparent to even the most superficial thinker and the beginner upon the path of chelaship has to learn to separate the many forms into certain specific groups standing for certain basic ideas. He has to interpret the ideas lying back of specific symbols, and he has to look for the specific impulse latent in every form. He can begin practically to do this in the environment and in the place where he is. He can look for the idea which his brother's form veils; he

can search for God behind the body of any and every man.

Thus the sutra under consideration takes the aspirant into the most practical part of life; it brings him face to face with three basic enquiries and as he seeks to answer them aright, he will inevitably equip himself to tread the path. These three enquiries are:

1. Towards what objective do all the longings and aspirations of my soul trend, towards God, or to things material?
2. Am I bringing my entire lower nature under the control of Ishvara or the true spiritual man?
3. Do I see God back of every form and circumstance in my daily contacts?

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**2. The aim of these three is to bring about soul vision and to eliminate obstructions.**

It is interesting to note here that the words "soul vision" precede the thought of the eliminated hindrances or obstructions, showing that the vision is possible even to those who have not yet perfected themselves. The vision comes in those moments of exaltation and high aspiration to which most of the sons of men are susceptible and provides the incentive needed to produce that determination and perseverance which the elimination of the obstruction necessitates. The words "elimination of the obstructions" or the "alteration of the hindrances" (as it is sometimes translated), is a large and generic expression and Hindu commentators point out that it involves even the eradication of the seeds of those hindrances, and their total destruction as by fire; that just as a burnt, dried up seed is no longer capable of propagation and becomes infertile, producing no growth, so the seeds of the obstructions to the life of the Spirit are similarly rendered infertile. These seeds are found in three groups, each producing a large crop of hindrances or obstructions on the three planes of man's evolution—the seeds latent in the physical body, those producing the obstructions of the astral body, and the seeds latent in the mental body. They are of three kinds in each case, making literally nine types or kinds of seeds:

1. Seeds brought over from previous lives,
2. Seeds sown in this life,

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3. Seeds brought into the field of one's life from the family or race with which one is allied.

It is these seeds which produce the obstructions or hindrances to soul vision and the free play of spiritual energy and Patanjali says they are of five kinds and proceeds to deal with them specifically. By some commentators the word is translated distractions, and all three terms are equally correct and any of them can be used. It may perhaps be pointed out that:

1. The word "*obstruction*" is more technically correct when applied to the physical plane,
2. The word "*hindrance*" is more illuminating when applied to those things which, through the medium of the astral body, prevent soul vision,



3. The word "*distraction*" has more specific reference to the difficulties which assail the man who seeks to quiet the mind and so achieve soul vision.

**3. These are the difficulty producing hindrances: + avidya (ignorance), and the sense of personality, desire, hate and the sense of attachment.**

These are the five wrong ideas or concepts which for aeons of time and throughout many lives, prevent the sons of men from realizing that they are sons of God. It is these concepts which lead men to identify themselves with that which is lower and material, and to forget the divine realities. It is these misconceptions which make a prodigal son of the divine Monad, and which send [Page 128] him forth into the far country to eat of the husks of mortal existence. It is these which must be overcome and eliminated before a man can "lift up his eyes" and see again the vision of the Father and the Father's Home and so be enabled to tread consciously the Path of return.

It might be pointed out that two of the hindrances, avidya and sense of personality, relate to man, the synthesis upon the physical plane, that desire has relation to his astral body or vehicle of feeling, and that hate and a sense of attachment are products of the sense of egoism (the ahamkara principle) which animate the mental body. Thus the threefold personality is the field for the seeds and in the soil of the personal life in the three worlds do these seeds propagate and flourish and grow up to obstruct and hinder the real man. These seeds must be destroyed, and in their destruction three things eventuate:

1. Karma is worked off,
2. Liberation is achieved,
3. The vision of the soul is perfected.

**4. Avidya (ignorance) is the cause of all the other obstructions, whether they be latent, in process of elimination, overcome, or in full operation.**

The comprehensiveness of this sutra is the first thing which attracts one's attention. It carries one in thought to the root cause of all evil and in its reference to the obstructions covers all possible conditions of their being. This verse sums [Page 129] up the condition of every man from the savage stage up through all intervening conditions to the state of arhatship, in which the final fetters of ignorance are cast off. It states that the reason evil exists, the reason selfishness and personal desires of any kind are evident, is found in the great basic condition which is the limitation of form itself, avidya or ignorance.

The aspirant is reminded right at the beginning of his investigations into the laws of spiritual unfoldment, that two factors must be taken into account which are based on the fact of manifestation itself:

1. The fact of the not-self towards which the divine points of spiritual life are attracted, and which in the period of evolution absorbs them,
2. The fact of the limitations which form-taking necessitates.

The above two factors must be recognized as true of the solar Logos, the planetary Logos, a man or an atom. Every form of divine life (the infinitesimally small and the infinitely great) veils or hides a fraction of spiritual energy. The result to the point of spiritual existence is necessarily a shutting in, a

cutting off, and a circumscribing of itself, and only the contacts of existence itself and the struggle of the spiritual unit within the form can bring about, eventual release.

For the time being and during the process of incarnation, the veiled point of life remains in ignorance of that which lies outside of itself and progressively has to fight its way out to ever increasing freedom and liberty.

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First the sphere of its own form is the sole thing it is aware of and it remains in ignorance of all outside of itself. The contacts, brought about by desire, are the factors whereby ignorance works out into knowledge, and the man (for we will only consider the human unit in this connection, though the basic laws hold good for all forms of divine life) gradually becomes aware of himself as he is and conscious of his environment. As this environment is triple (physical, astral and mental) and as he has three vehicles whereby he can contact the three worlds, the period covered in this awakening is immense. The old commentary says in this connection:

"In the Hall of Ignorance the triple sheaths are known. The solar life at its densest point is contacted and man emerges fully human."

Then the man becomes aware of something else, the *group* to which he belongs, and he does this through a finding of his own inner reality as latent in his personality. He learns that he, the human atom is a part of a group or centre in the body of a heavenly Man, a planetary Logos and that he must develop awareness of:

- a. His group vibration,
- b. His group purpose,
- c. His group centre.

This is the stage of the probationary path or the Path of Discipleship up to the third initiation, and the old commentary proceeds:

"Within the Hall of Learning, the central mystery is contacted. The method of release is seen, the law is well fulfilled, and man emerges well-nigh adept."

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Finally, the man enters the Hall of Wisdom to which he was admitted occasionally (and with increasing frequency) after the first great initiation, and learns of the place his group holds in the planetary plan, catching a glimpse also of the cosmic scheme. Ignorance (as we understand the term) is, of course, negated, but it cannot be too frequently emphasized that there remains much unknown even to the adept, and that the Christ Himself, the great World Teacher, knows not all that is the content of the awareness of the King of the World. The Yoga Sutras of Patanjali only deal, however, with the overcoming of the ignorance which holds a man upon the wheel of rebirth and which prevents him unfolding the true powers of the soul. The old commentary says in connection with this final stage:

"Within the Hall of Wisdom, light fully shines upon the adept's ways. He knows and sees the seventh part and visions all the rest. He is himself a septenate and from this Hall emerges God."

**5. Avidya is the condition of confusing the permanent, pure, blissful and the Self, with that which is impermanent, impure, painful and the not-self.**

This condition of ignorance, or the "state of avidya" is characteristic of all those who as yet do not discriminate between the real and unreal, between death and immortality, and between light and darkness. It governs, therefore, life in the three worlds, for the correspondence between [Page 132] avidya on the physical plane as experienced by man in incarnation is to be found on all planes. It is a limitation of Spirit itself and a necessary corollary of form-taking. The spiritual unit is born blind and senseless. It comes into form at the beginning of the ages and cycles of rebirth in a state of total unawareness. It has to become aware of that which is around it; to do this it has first to develop the senses whereby contact and awareness become possible. The method and process through which the human being has evolved five senses or avenues of approach to the not-self are well known and any standard physiological text book can supply the needed information. Three factors must be borne in mind in connection with the spiritual unit:

1. The senses have to be evolved,
2. Their recognition and use must follow,
3. A period succeeds wherein the spiritual man utilizes the senses in the fulfillment of his desire, and in so doing identifies himself with his apparatus of manifestation.

He is doubly blind, for he is not only born blind and senseless but he is mentally blinded also, and does not see himself or things as they are but makes the mistake of regarding himself as the material form, and this he does for many cycles. He has no sense of values or of proportion but looks upon the transient, suffering, unclean, material, lower man (his three sheaths in their totality) as himself, the reality, He cannot dissociate himself from his forms. The senses are part of the forms; they are not the spiritual man, the [Page 133] dweller in the form. They are part of the not-self and the medium of its contact with the planetary not-self.

Through discrimination and dispassion the self, who is permanent, pure, and blissful, can eventually dissociate itself from the not-self which is impermanent, impure, and full of pain. When this is not realized, the man is in a condition of avidya. When it is in process of accomplishment, the man is a follower of vidya or knowledge, a fourfold path. When the soul is known as it is and the not-self is relegated to its rightful place as a sheath, vehicle or implement, then knowledge itself is transcended and the knower stands alone. This is liberation and the goal.

**6. The sense of personality is due to the identification of the knower with the instruments of knowledge.**

This verse is the commentary upon the previous one. The student should remember that the knower, the spiritual man, has various instruments for contacting his environment and thus becoming increasingly aware:

1. His three sheaths or bodies which are his medium of contact on three planes:
  - a. The physical body,
  - b. The emotional or astral body,
  - c. The mental body.

2. On the physical plane he has his five senses, hearing, touch, sight, taste and smell.

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3. The mind, the great sixth sense which has a triple use. As yet for the majority of men it has but one use:

Its first and commonest use is a gathering of the realized contacts together and their transmission as information to the ego or knower, much in the same way as the nervous system telegraphs to the brain the external contacts it makes. It is this use of the mind which produces primarily the sense of personality which begins to fade out as the other uses become possible.

A second use of the mind is the one which the first five means of yoga bring about—the power to transmit to the brain the thoughts, wishes and will of the ego or soul. This brings into the personal self on the physical plane a recognition of the reality and the sense of identification with the not-self becomes steadily less.

The third use of the mind is its use by the soul as an organ of vision whereby the realm of the soul itself is contacted and known. The final three means of yoga bring this about.

It should be emphasized that this is a most important fact to note. If the aspirant will regard the development and full use of the sixth sense as his immediate objective, and will bear in mind the three purposes for which it is intended, he will make rapid progress, the sense of personality will fade away and identification with the soul will ensue. This is one of the greatest of the fetters which hold the sons of men captive. It is here that the axe must be laid to the root of the tree.

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**7. Desire is attachment to objects of pleasure.**

This is not a literal translation by any means but gives the basic idea so clearly that it is best to translate the sutra as above.

These objects of pleasure cover all the attachments which a man forms from the savage state of infant humanity up to advanced degrees of discipleship; they cover desire for gross objects on the physical plane as well as attachment to those things, occupations and reactions which the emotions or intellectual pursuits will offer; they cover the whole gamut or range of sensuous experience from the response of the savage to warmth and a good meal to the rapture of the mystic. Desire is a generic term covering the outgoing tendency of spirit towards form life. It may mean the delight of a cannibal for that which he eats, the love of a man for his family, the appreciation of the artist for a beautiful painting, or the adoration of the devotee for Christ or his guru. It is all attachment in some degree or another, and the progress of the soul seems to be in this dispensation from one object of sense to another until that time comes when he is thrown back *alone* upon himself. He has exhausted all objects of attachment, and even his guru seems to have left him alone. Only one reality is left, that spiritual reality which is himself, and his desire then turns inward. It is no longer outgoing but he finds the kingdom of God within. All desire then leaves him. He makes contacts, and continues to manifest **[Page 136]** and work upon the planes of illusion but he works from the centre where dwells his divine self, the sum total of all desire, and there is nothing to lure him forth into the byways of pleasure or of

pain.

### **8. Hate is aversion for any object of the senses.**

This sutra is the reverse of the preceding one. The true yogi neither feels aversion or desire. He is balanced between these pairs of opposites. Hate causes separation, whereas love reveals the unity underlying all forms. Hate is the result of concentration upon form and of a forgetfulness of that which every form (in more or less degree) reveals; hate is the feeling of repulsion and leads to a withdrawal of the man from the object hated; hate is the reverse of brotherhood and therefore is the breaking of one of the basic laws of the solar system. Hate negates unity, causes barriers to be built and produces those causes which lead to crystallization, destruction and death. It is energy used to repudiate instead of to synthesize and therefore runs counter to the law of evolution.

Hate is really the result of the sense of personality and of ignorance plus misapplied desire. It is almost the culmination of the other three. It was the sense of personality and of extreme ignorance coupled with desire for personal gain which produced hatred of Abel in the heart of Cain and caused the first murder, or the destruction of a brother's form. This should be carefully considered, [Page 137] for hate in some degree, aversion to some extent, is present in every human heart. Only, however, when it is entirely overcome by love or the sense of unity will death, danger and fear pass out of the ken of the human family.

### **9. Intense desire for sentient existence is attachment. This is inherent in every form, is self-perpetuating, and known even to the very wise.**

This form of attachment is the basic cause of all manifestation. It is inherent in the relationship of the two great opposites, spirit and matter; it is the governing factor in logocic manifestation and this is the reason why even "the very wise" are subject to it. This form of attachment is an automatic self-reproducing, self-perpetuating faculty, and it should be remembered that the overcoming of this tendency, even when carried to its highest stage by the adept, is but a relative overcoming. As long as the Logos of our solar system, or the Absolute Spirit, incarnates through the medium of a solar system, this tendency will be present in the highest planetary Spirit and the most elevated spiritual existence. All that is possible in overcoming attachment, or killing out desire, is to develop the power to balance the pairs of opposites on any particular plane so that one is no longer held by the forms of that plane and withdrawal becomes possible. Very secondary meanings are given by the ordinary student to the words attachment, desire, and their killing out. They are interpreted in terms of the student's [Page 138] small advancement. They are but English words which most inadequately and only symbolically seek to express an occult work. They can only be truly understood in terms of the law of Attraction and Repulsion and through an understanding of the system of occult vibrations.

The will to live or to manifest is part of the divine Life impulse, and therefore is right. The will to be or to manifest upon any specific plane or through any specific group of forms is not right when that sphere of manifestation is out-grown, and when any peculiar set of forms have served their purpose of providing media for experience-contacts and can teach no further lessons, evil enters in, for a tendency to evil is but a tendency to revert to the use of forms and practices which the Indweller has outgrown. For this reason, the gross animal sins are universally regarded as evil because it is generally recognized that the dweller in the form of man has outgrown the third or animal kingdom.

An adept, therefore, has transcended attachment to forms on three planes (physical, astral and mental) and has killed out all longing for the forms of those planes. When the life or Spirit withdraws itself, the form dies, occultly. When the thought of the ego or higher self is occupied with its own plane, there is no energy outgoing towards the matter of the three worlds and so no form-building and form-attachment is there possible. This is in line with the occult truism that "energy follows thought," and in line too with the teaching that the body of the Christ principle, [Page 139] (the buddhic vehicle) only begins to coordinate as the lower impulses fade out. It is consistent also with the fact that the causal vehicle, the body of the higher self on the abstract levels of the mental plane gains in beauty, size and activity with greater rapidity during the stages of discipleship than was previously possible in the entire cycle of previous incarnations. Egoic energy is not strictly outgoing, but is directed more literally to its own self-development. Attachment to form or the attraction of form for Spirit is the great involutory impulse. Repulsion of form and consequent form disintegration is the great evolutionary urge.

#### **10. These five hindrances, when subtly known, can be overcome by an opposing mental attitude.**

The words "subtly known" could be paraphrased as "when realized by the inner man," and the thought back of the words has been well explained by Dvivedi in his Comment as follows:

"Having described the nature of 'distractions,' the author points out the way to suppress them. They are divided into two kinds, subtle and gross. The first are those which exist in a dormant condition in the form of impressions, whereas the second are those that are concretely affecting the mind. The first can be completely suppressed only by gaining mastery over the whole of their support, viz. the thinking principle."

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This is the first work of the aspirant to yoga. He must realize the nature of the obstacles and then set in to overcome them, doing the work from the mental plane. He has to gain control of the apparatus of thought; then he has to learn how to use that apparatus, and when this has been accomplished, he begins to offset the hindrances by counter currents. The hindrances themselves are the result of wrong habits of thought and the misuse of the thinking principle. When they are subtly known as the *seeds* which produce the "obstacle-producing forms," then they can be exterminated in the latent stages by right habits of thought resulting in the setting up of the liberty-producing means.

Ignorance (avidya) must be supplanted by the true vidya or knowledge, and as is well-known, in this fourth race on this fourth globe and in the fourth round, the four vidyas and the four noble truths and the four basic elements form the sum total of this knowledge.

The four vidyas of the Hindu philosophy might be enumerated as follows:

1. Yajna Vidya.—The performance of religious rites in order to produce certain results. Ceremonial magic. Is concerned with sound, therefore with the Akasa or the ether of space. The "Yajna" is the invisible deity who pervades space.
2. Mahavidya.—The great magic knowledge. It has degenerated into Tantrika worship. Deals with the feminine aspect, or the matter (mother) aspect. The basis of black magic. True maha-yoga [Page 141] has to do with the form (2nd aspect) and its adaptation to Spirit and its needs.



3. Guhya vidya.—The science of mantrams. The secret knowledge of mystic mantrams. The occult potency of sound, of the Word.

4. Atman vidya.—True spiritual wisdom.

The four noble truths have been stated for us in the words of the Buddha in the following terms:

"Now the Exalted One thus addressed the brethren:

"Through not understanding, through not penetrating the Four Aryan Truths, brethren, we have run on and wandered round this long, long journey (or rebirth), both you and I. What are those four?

The Aryan Truth of Ill: the Aryan Truth of the Arising of Ill: the Aryan Truth of the Ceasing of Ill: the Aryan Truth of the Way leading to the Ceasing of Ill.

But, brethren, when these Four Aryan Truths are understood and penetrated, then is uprooted the craving for existence, cut off is the thread that leadeth to rebirth, then is there no more coming to be.'

Thus spake the Exalted One. When the Happy One had thus spoken, the Master added this further:

Blind to the Fourfold Aryan Truths of things,  
And blind to see things as they really are,  
Long was our journeying thro' divers births.  
Gone is the cord of life when these are seen.  
No more becoming when Ill's root is cut."

The four elements have been stated for us in the following extract from the *Secret Doctrine* (I. 95):

"The Golden Egg was surrounded by seven natural Elements, four ready (ether, fire, air, water), three secret."

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### **11. Their activities are to be done away with through the meditation process.**

The "opposing mental attitude" referred to in the previous sutra has distinct reference to the seeds or the latent tendencies as they subsist in the mental body and in the body of desire. This mental attitude has to become one of active mental meditation and one-pointed thought if the activities of the physical body are to be subjected to a like control. Much that we do is automatic and the result of long continued emotional and mental habits. Instinctively, from ancient practice and through subjection to a world of tangible forms, our physical plane activities are governed by the five hindrances. These have to be suppressed and the work of dealing with the latent seeds and with suppressing the external activities must proceed simultaneously. The steady opposition of the mental attitude deals with one; meditation which brings in the three factors of the thinker, the mind and the physical brain will take care of the other, and this must not be forgotten, otherwise theory will not become intelligent practice. This meditation process is dealt with in Book III and need not be enlarged upon here.

**12. Karma itself has its root in these five hindrances and must come to fruition in this life or in some later life.**

Just as long as man on the physical plane is subject to, or governed by these hindrances, just [Page 143] so long will he initiate those activities which will produce inevitable effects, and just so long will he be tied to the wheel of rebirth and be condemned to form-taking. The student should carefully note that these five hindrances are the cause of all the activities of the lower personality or the lower man. Everything he does is based on one or other of them and there is no action of the average man in the three worlds which is not the outcome of ignorance and its accompanying erroneous identifications and reactions.

As the hindrances are overcome and ignorance, the field of them all, is superseded by divine wisdom, there are fewer and fewer effects to work out on the physical plane, and the chains which link a man to the great wheel of physical manifestation are severed one by one. These chains are triple just as the field of ignorance is triple, being the three great planes of consciousness which are the field of human evolution. When the field of ignorance becomes the field of conscious experience and when the chains are felt to be fetters and limitations, the would be chela has made a tremendous step forward in the liberating process. When he can carry the struggle inward into what Ganganatha Jha calls "the unmanifested life" and which we frequently call "the subtler planes" he is entering the Hall of Learning and is severing those fetters which kama (or desire) and the wrong use of the mind have so subtly forged. Later he will enter the Hall of Wisdom and be taught certain esoteric and occult methods of hastening the liberating process.

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**13. So long as the roots (or samkaras) exist, their fruition will be birth, life, and experiences resulting in pleasure or pain.**

The predominant work of the occult student is the manipulation of force, and the entering of that world wherein forces are actively set in motion which result in phenomenal effects. He has to study and comprehend practically and intelligently the working of the law of Cause and Effect, and he leaves off dealing with effects and centres his attention on their producing causes. In relation to himself, he comes to realise that the primary cause of the phenomenon of his objective existence in the three worlds is the ego itself, and that the secondary causes are the aggregate of those fundamental egoic impulses which have led to the development of response to sense contacts on the three planes. These impulses have produced effects which (being under the law) must work out into objectivity on the physical plane. Therefore there is much importance attached to the necessity for establishing direct egoic contact, via the thread or sutratma, for only in this way can the aspirant ascertain the causes lying back of the present manifestations of his life, or begin to deal with the samkaras or seeds of his future activities. These seeds are kama-manasic (or partially emotional and partially mental) in nature, for desire is potent in its effects and produces the physical vehicle in its two aspects.

a. Lower manas, or concrete mind is the basic factor in the production of the etheric body.

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b. Kama, or desire is the prime factor in calling the dense physical vehicle into being.

The two together are responsible for manifested existence.

It is well known that the tree of life is depicted with the roots above and the flowering leaves downwards. In the tiny tree of life of the ego the same symbolic presentation holds true. The roots are found on the mental plane. The flowering forth into objectivity and fruition is to be seen on the physical plane. Therefore it is necessary for the aspirant to lay the axe to the root of the tree, or to deal with the thoughts and desires which produce the physical body. He must enter the subjective realm if he wants to deal with that which will continue to keep him on the wheel of rebirth. When the seeds are eradicated, fruition is not possible. When the root is separated from its externalities on any of the three planes, then the life-energy no longer flows downwards. The three words birth, life and experience sum up human existence, its object, method and goal and with them we need not deal. The whole subject of karma (or the law of Cause and Effect) is dealt with in this sutra, and is of too vast a subject to be enlarged upon here. Suffice it to say that, from the standpoint of the Yoga Sutras, karma is of three kinds:

1. *Latent Karma.* Those seeds and causes which are yet undeveloped and inactive and must work out to fruition in some part of the present or subsequent lives.
2. *Active Karma.* Those seeds or causes **[Page 146]** which are in process of fruition and for which the present life is intended to provide the needed soil for the flowering forth.
3. *New Karma.* Those seeds or causes which are being produced in this life, and which must inevitably govern the circumstances of some future life.

The beginner in this science of yoga can begin dealing with his active karma, interpreting each life-event and every circumstance as providing conditions wherein he can work off a certain specified series of effects. He can endeavor so to watch his thoughts that new seeds are not sown so that no future karma can be brought to fruition in some later life.

The seeds of latent karma are more difficult for the neophyte to work with and it is here that his Master can help him—manipulating his circumstances and dealing with his surroundings in the three worlds in order that this type of karma may more quickly work out and be done with.

**14. These seeds (or samskaras) produce pleasure or pain according as their originating cause was good or evil.**

It might be noted that good is that which relates to the one principle, to the reality indwelling all forms, to the Spirit of man as it reveals itself through the soul, and to the Father as He manifests through the Son. Evil relates to the form, to the vehicle, and to matter and really concerns the relation of the Son to his body of manifestation. If the Son of God (cosmic or human) is **[Page 147]** limited, and imprisoned and blinded by his form, that is the power of evil over him. If he is aware of his own self, unfettered by forms, and free from the thrall of matter that is the power of good. Complete freedom from matter causes bliss or pleasure—the joy of realisation. Evil causes pain, for just in so far as the Inner Ruler is limited by his body of manifestation just so far does he suffer.

**15. To the illuminated man all existence (in the three worlds) is considered pain owing to the activities of the gunas. These activities are threefold, producing consequences, anxieties and subliminal impressions.**

The three "gunas" are the three qualities of matter itself, sattva, raja and tamas, or rhythm, activity and inertia, and are inherent in all forms. The student needs to remember that every form on every plane is thus characterised, and this is true of the highest form as of the lowest, the manifestation of these qualities only differing in degree.

To the man who is achieving perfection it becomes increasingly apparent how every form through which he, the divine spiritual man is manifesting, causes limitation and difficulty. The physical vehicle of the adept, though constructed of substance predominatingly sattvic in nature, equilibrated and rhythmic, yet serves to confine him to the world of physical endeavor and limits the powers of the true man. Speaking generally it might be said that:

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1. The attribute of inertia (or tamas) characterises the lower personal self, the sheaths of the threefold lower man.
2. The attribute of activity is the prime characteristic of the soul, and it is this quality which causes the intense activity and constant labor of the man as he seeks experience and later, as he seeks to serve.
3. The attribute of rhythm, or balance, is the quality of the spirit or monad and it is this tendency to perfection which is the cause of man's evolution in time and space and the factor which carries all life through all forms to the consummation. Let us bear in mind here, however, that these three qualities are the qualities of the substance through which the triple spirit is manifesting in this solar system. The nature of spirit itself we know not as yet, for we cannot think except in terms of form, however, transcendental those forms may be. Only those souls who have attained the highest initiation and can pass beyond our solar ring-pass-not know somewhat of the essential nature of that which we call spirit.

Coming to the practical manifestation of the gunas in the three worlds (in relation to man) it can be noted that:

1. The attribute of balance or rhythm distinguishes the mental vehicle. When the mental body is organized and man is being directed by his mind, his life becomes stabilised and organized also and the direction of his affairs proceeds in a balanced manner.
2. The quality of activity or mobility is the **[Page 149]** characteristic of the emotional or astral nature and, when this is dominant the life is chaotic, violent, emotional and subjected to every mood and feeling. It is primarily the quality of the desire life.
3. Inertia is the quality dominating the physical body and the whole objective of the ego is to break down that inertia and drive its lowest vehicle into an activity which will bring about the desired ends. Hence the use and necessity for the guna of mobility and the full play of the emotional or desire nature in the earlier stages of endeavor.

Pain is the product of these form activities, for pain is the result of the inherent difference between the pairs of opposites, spirit and matter. Both the factors are "at peace" essentially until brought into conjunction and both resist each other and produce friction and suffering when united in time and space.

Patanjali points out that this pain is comprehensive, covering past, present and future.

1. *Consequences*. Pain is brought about through the activity of the past and the working out of karma as it is expressed in the adjusting of mistakes, the paying of the price of error. The settling of past obligations and debts is ever a sorrowful process. Certain past eventualities necessitate present conditions both of heredity, environment and type of body, and the form, both of vehicle and group relations, is painful to the soul, who is confined thereby.

2. *Anxieties*. This concerns the present and [Page 150] is sometimes translated—apprehensions. If the student will study this term he will note that it covers not only the fear of evil in suffering, but also the fear of failure in the spiritual body in service. These equally cause pain and distress and parallel the awakening of the real man to a realisation of his heritage.

3. *Subliminal impressions*, has relation to the future and concerns those forebodings as to death, suffering and need which dominate so many of the sons of men. It is the unknown and its possibilities that we fear both for ourselves and others, and this in its turn produces pain.

#### **16. Pain which is yet to come may be warded off.**

The Sanskrit words here give a twofold idea. They infer first of all that certain types of coming "misery" (as some translations give it) may be avoided by a right adjustment of a man's energies so that through his changed attitude of mind, painful reactions are no longer possible, and through the transmutation of his desires old "pains" are impossible. It infers secondly that life will be so lived in the present that no causes will be set in motion along the line of pain-producing effects. This dual inference will cause in the life of the yogi a dual discipline involving a set determination to practise non-attachment, and a steady discipline of the lower nature. This will bring about a mental activity of such a nature that old tendencies, longings and desires no longer [Page 151] attract, and no activities are indulged in which can produce later karma, or results.

That which is past can only now be worked out, and that type of karma, bringing pain, sorrow and misery in its train must be allowed to follow out its course. Present karma, or that precipitation of effects which the ego plans to disperse in the present life-cycle must equally play its part in the emancipation of the soul. It is, however, possible for the spiritual man so to govern the lower man that the happenings of karma (or the effects as they work out into the physical objective world) may cause no pain or distress, as they will be seen and met by the non-attached yogi. Nor will further pain-producing causes be allowed to be set in motion.

#### **17. The illusion that the Perceiver and that which is perceived are one and the same, is the cause (of the pain-producing effects) which must be warded off.**

This sutra brings us right back to the great basic duality of manifestation, the union of spirit and matter. It is their interplay which produces all the form-producing modifications or activities on the various

planes and which is the cause of the limitations which pure consciousness has imposed upon itself. In a small commentary such as this it is impossible to enter with any fullness into this subject. All that it is possible to do is to touch upon the subject as it affects man himself. It might be summed up as follows:—All pain and **[Page 152]** sorrow is caused by the spiritual man identifying himself with his objective forms in the three worlds and with the realm of phenomena in which those forms have their activities. When he can detach himself from the kingdom of the senses and know himself as the "one who is not that which is seen and touched and heard" then he can free himself from all form-limitations and stand apart as the divine perceiver and actor. He will use forms as he desires in order to attain certain specific ends but is not deluded into regarding them as himself. Students would do well to learn to hold the consciousness that in the three worlds (which is all that concerns the aspirant at this stage) he is the highest factor in the well-known triplicities:

The Perceiver ----	Perception-----	That which is perceived,
The Thinker -----	Thought -----	Thought forms,
The Knower-----	Knowledge-----	The field of knowledge,
The Seer -----	Sight -----	That which is seen,
The Observer-----	.Observation -----	That which is observed,
The Spectator ----	Vision-----	The Spectacle,

and many others equally well known.

The great objective of Raja Yoga is to free the thinker from the modifications of the thinking principle so that he no longer merges himself in the great world of thought illusions nor identifies himself with that which is purely phenomenal. He stands free and detached and uses the world of the senses as the field of his intelligent activities and no longer as the field of his experiments and experience-gaining endeavours.

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It must be remembered that the means of perception are the six senses; *i.e.* hearing, touch, sight, taste, smell and the mind, and that these six must be transcended and known for what they are. The means of perception reveal the great maya or world of illusion which is composed of forms of every kind, built of substance which must be studied as to its atomic and molecular construction and as to the basic elements which give to that substance its specific differentiations and qualities. For purposes of study the student will do well to remember that he must investigate the nature of the following factors in the polar opposite to spirit which we call matter:

1. Atoms,
2. Molecular matter,
3. The elements,
4. The three gunas or qualities,
5. The tattvas or force differentiations in their seven forms.

Through an understanding of the nature and distinctions of matter he will come to a comprehension of the world of form which has held his spirit a prisoner for so long. This Patanjali points out in the next sutra.



**18. That which is perceived has three qualities, sattva, rajas and tamas (rhythm, mobility and inertia); it consists of the elements and the sense organs. The use of these produces experience and eventual liberation.**

This is one of the most important sutras in the book for in a few concise words we have summed [Page 154] up for us the nature of substance, its constitution, its purpose and reason. Much time might be given to a consideration of each sentence, and the words, "the qualities," "the elements," "the senses," "evolution" and "liberation" express the sum total of the factors concerned in the growth of man. These five are that with which the human unit is the most concerned and cover his career from the moment when he first took incarnation and throughout the long cycle of lives until he passes through the various gates of initiation out into the larger life of the cosmos.

First *inertia* distinguishes him, and his forms are of so heavy and gross a nature that many and violent contacts are needed before he becomes aware of his surroundings and later intelligently appreciates them. The great elements of earth, water, fire and air play their part in the building of his forms and are incorporated into his very being. His various sense organs slowly become active; first, the five senses and then when the second quality of rajas or activity is firmly established, the sixth sense or the mind begins to develop also. Later he begins to perceive in all around him in the phenomenal world, the same qualities and elements as in himself, and his knowledge rapidly grows. From that he passes to a distinction between himself as the Perceiver and that which he perceives as his forms and their world of being. The sixth sense becomes increasingly dominant and is eventually controlled by the true man who passes then into the sattvic state where he is harmonised in himself and consequently [Page 155] with all around him. His manifestation is rhythmic and in tune with the great whole. He looks on at the spectacle and sees to it that those forms through which he is active in the world of phenomena are duly controlled and that all his activities are in harmony with the great plan.

When this is so, he is part of the whole yet freed and liberated from the control of the world of form, of the elements and of the senses. He uses them; they no longer use him.

**19. The divisions of the gunas (or qualities of matter) are fourfold; the specific, the non-specific, the indicated and the untouchable.**

It is interesting to note here that the gunas or qualities (the sum total of the attributes or aspects of the substance of our solar system) are fourfold. In this septenary division we have an analogy to the septenates found throughout our manifested universe. First we have the major three aspects of thought-substance:

1. Sattvic substance -----rhythm, equilibrium, harmony,
2. Rajasic substance-----mobility, activity,
3. Tamasic substance -----inertia, stability.

These three are divided into:

1. The specific -----manifested elements, form,
2. The unspecific -----the senses, force reactions, the tanmatras,
3. The indicated----- primary substance...the tattvas, atomic matter,
4. The untouchable -----the great Existence who is the sum total of all these.

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This sutra is intended to cover the technicalities of the form aspect of manifestation whether referring to the manifestation of a human atom or of a solar deity, and simply indicates the natural triplicity of substance, its septenary nature, and its various mutations. It expresses the nature of that aspect of divine life which is called Brahma by the Hindu, and the Holy Spirit by the Christian. This is the third aspect of the Trimurti or Trinity, the aspect of active intelligent matter, out of which the body of Vishnu or of the cosmic Christ is to be built in order that Shiva, the Father or the spirit may have a medium of revelation. It might therefore be of use if the nature of the four divisions of the three gunas were indicated, after giving the synonyms for these gunas.

*The three gunas:*

1. The qualities of matter,
2. The aspects of thinking substance, or of the universal mind,
3. The attributes of force-matter,
4. The three potencies.

These triplicities should be carefully studied as it is through them that consciousness in its various degrees becomes possible. We are here dealing with the great illusion of forms with which the Real Man identifies himself to his sorrow and pain throughout the long cycle of manifestation and from which he must eventually be liberated. **[Page 157]** A still vaster thought is also involved: the imprisoning of the life of a solar Logos in the form of a solar system, its evolutionary development through the medium of that form and the eventual perfection and release of that life from the form at the conclusion of a great solar cycle. The lesser cycle of man is involved in the greater and his attainment and the nature of his liberation is only relative to the greater whole.

*1. The specific division of the gunas.*

This specific or particularised division of the gunas is divided into sixteen parts which deal primarily with man's reaction to the tangible objective world.

- a. *The five elements:* ether, air, fire, water and earth. These are the directly involved effects of the unspecific or subjective sound or word.
- b. *The five sense organs:* the ear, the skin, the eye, the tongue and the nostrils, those physical organs or channels through which identification with the tangible world becomes possible.
- c. *The five organs of action:* voice, hands, feet, the excretory organs and the organs of generation.
- d. *The mind.* This is the sixth sense, the organ which synthesises all the other sense organs and eventually will make their use a thing of the past.

These sixteen means of perception and activity in the phenomenal world are channels for the real thinking man; they demonstrate his active reality and are the sum total of the physical facts relating to every incarnated son of God. Similarly **[Page 158]** in their cosmic connotation, they are the sum total of the facts demonstrating the reality of a cosmic incarnation. "The Word is made flesh" both

individually and in a cosmic sense.

### 2. *The unspecific division of the gunas.*

These are six in number and concern that which lies back of the specific; they deal with that which is subjective and intangible, and with the *force* display which produces the specific forms.

Technically these are called in the Hindu books the tanmatras. They have to do with consciousness more than form and are the "special modifications of buddhi or consciousness" (Ganganatha Jha). They are:

- I. The element of hearing, or that which produces the ear,—the rudiment of hearing,
2. The element of touch or that which produces the mechanism of touch, the skin, etc.,—the rudiment of touch,
3. The element of sight, or that which produces the eye,
4. The element of taste, or that which produces the mechanism of taste.
5. The element of smell, or that which produces the mechanism of smell.

Back of these five lies the sixth tanmatra or modification of the consciousness principle, the "feeling of personality" as it has been called, the "I am I" consciousness, the ahamkara principle. It is this which produces the sense of personal reality and of one's being a separated unit of consciousness. It is the basis of the great "heresy of [Page 159] separateness" and the cause of the real or spiritual man being lured into the great illusion. It is this which forces man for long aeons to identify himself with the things of the senses and it is this too which eventually brings him to the position where he seeks liberation.

### 3. *The indicated.*

Back of the sixteen specialized divisions and back of the six unspecialized, lies that which is the cause of them all, which is called in the Hindu books Buddhi, or pure reason, the intellect apart from the lower mind, sometimes called the intuition, whose nature is love-wisdom. This is the Christ-life or principle, which in the process of taking incarnation or form, as we know it, manifests forth as the specific and the unspecific. It is as yet for the majority only "*indicated.*" We surmise it is there. The work of Raja Yoga is to bring forth into full knowledge this vague surmise so that theory becomes fact and that which is latent and believed to exist may be recognized and known for what it is.

### 4. *The untouchable.*

Finally we come to the fourth division of the gunas or aspects, that "in which we live and move and have our being," the untouchable or unknown God. This is the great form of existence in which our little forms are found. This is the sum total of the thinking substance of which our little minds are part; this is the whole manifestation of God through the medium of the cosmic Christ of which each little Son of God is a [Page 160] part. Of this untouchable and unknown the mind of man cannot as yet

conceive.

**20. The seer is pure knowledge (gnosis). Though pure, he looks upon the presented idea through the medium of the mind.**

Reference has already been made to the excellent translation of this sutra as given by Johnston which runs as follows: "The seer is pure vision. Though pure, he looks out through the vesture of the mind." Ganganatha Jha throws still further light upon it in the words "The spectator is absolute sentience, and though pure, still beholds intellected ideas." The thought conveyed is that the true man, the spectator, perceiver or thinker is the sum total of all perception, be it through the avenues of the senses or of the lower mind; he is in himself knowledge, clear vision or true perception. All that exists in the three worlds exists because of and for him; he is the cause of its being and when he no longer seeks it or endeavours to vision it, for him it exists not. This sutra is one of the key verses in the book, and gives the clue to the entire science of yoga. Certain thoughts lie hid in its formulation which cover the whole ground of this science and students would do well to give much attention to this. It has a mantric effect and if stated as an affirmation and used constantly by the aspirant will eventually demonstrate to him the truth of the statement that "as a man thinketh, so is he."

"I am pure knowledge. Though pure, I look [Page 161] upon presented ideas through the medium of the mind."

We have here:

1. *The seer* or the one who looks on and considers (from his divine standpoint) this world of effects, this great maya of illusion,
2. *The presented idea.* The thought conveyed here is that every form which passes before the spectator in the great panorama of life in the three worlds is a "presented-idea," and that these presented ideas are therefore embodied thoughts of some kind and must be regarded as such. The task of the occultist is to work with the force which lies back of every form and not so much with the form which is but the effect of some cause. This method of endeavour can only be developed gradually. The spectator passes gradually from the forms and their true significance in his own immediate environment and in his own tiny world, through the various forms of the world process until the world of causes stands revealed to him, and the world of effects assumes a secondary position.

He perceives first the forms in the three worlds. Gradually then he becomes aware of that which caused them and of the type of force which brought them into being. Later he discovers the idea which they embody and, tracing them progressively onward or back to their originating source, he comes into touch with the great lives which are the cause of manifestation. He thus passes out of the realm of objectivity, out of the mental, emotional and physical worlds into the [Page 162] realm of the soul or of the subjective cause of this triple manifestation. This is the world of ideas and therefore of pure knowledge, pure reason and divine mind. Later, at a very advanced stage he touches the one Life which synthesises the many lives, the one Purpose which blends the many ideas into one homogeneous plan.

3. *The mind.* This is the instrument which the seer employs in order to perceive presented ideas or thought forms. For purposes of clarification it might be noted that the presented ideas fall into five

groups of thought forms:

- a. The tangible objective forms in the physical world of every day. With these the seer has for long identified himself in the earlier and more savage stages of human existence.
- b. The moods, feelings and desires, which all have form in the astral world, the world of the emotions.
- c. The thought forms in their myriad distinctions which crowd the mental world.

Through these "presented ideas," the seer achieves knowledge of the not-self.

- d. The thought forms which he can create himself after he has learned to control his instrument the mind and can discriminate between the illusory world of present ideas and those realities which constitute the world of spirit.

Through this process he arrives at a knowledge of himself. Throughout the great experience of knowing the not-self and knowing himself, he uses the mind as his medium of search, of explanation and of interpretation, for the senses and [Page 163] all his channels of contact, telegraph constant information and reactions to the mind via the lower instrument of the brain. Having reached this stage the seer is then able to use the mind in a reverse manner. Instead of turning his attention to the not-self or the illusory world of effects and instead of studying his own lower nature, he can now, owing to the mental control achieved, arrive at the fifth stage:

- e. The ideas presented by the world of spiritual life, the realm of spiritual knowledge, and the kingdom of God in the truest sense.

Through this, the seer arrives at a knowledge of God as He is and comes to an understanding of the nature of spirit. The mind then serves a triple purpose:

- a. Through it, the seer looks out upon the realm of causes, the spiritual realm.
- b. By its means, the world of causes can be interpreted in terms of the intellect.
- c. By using it correctly, the seer can transmit to the physical brain of the lower personal self (the reflection in the world of effects of the true man) that which the soul sees and knows. This triangle is then formed and comes into working activity: The seer or spiritual man, the mind, his medium of investigation, or the window through which he looks out (whether upon the world of effects, upon himself, or upon the world of cause) and the brain, which is the receiving plate upon which the seer can impress his "pure knowledge" using the mind as an interpreter and transmitting agency.

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## **21. All that is exists for the sake of the soul.**

Man in his arrogance should not take this sutra to mean that all that is created exists for him. The sense is much wider than this. The soul referred to is that of the Supreme Being of which the soul of man is but an infinitesimal part. Man's tiny world, his small environment and contacts, exist for the sake of the experience they bring him and the final liberation they bring about; he is the cause of their

manifestation and they are the result of his own thought power. But around him and through him is to be found that greater whole of which he is a part, and the entire vast universe, planetary and solar, exists for the sake of the vaster Life in whose body he is but an atom. The whole world of forms is the result of the thought activity of some life; the whole universe of matter is the field for the experience of some existence.

**22. In the case of the man who has achieved yoga (or union) the objective universe has ceased to be. Yet it existeth still for those who are not yet free.**

This sutra holds the germ of the entire science of thought. Its premise is based upon the realisation that all that we behold are modifications of thought substance, that the thinker creates his own world, whether he be God or man. When a man through the science of yoga (that science which deals with the "suppression of the activities [Page 165] of the thinking principle" or with mind control), has achieved full power over the mind and over mental substance or thought matter, he is freed from the control of those forms which hold the majority of men captive in the three worlds.

He stands then apart from the great illusion; the bodies which have hitherto held him no longer do so; the great currents of ideas and thoughts and desires which have their origin through the "modifications of the thinking principle" of men imprisoned in the three worlds no longer sway or affect him; and the myriad thought forms which are the result of these currents in the mental, astral and physical worlds no longer shut him away from the realities or from the true subjective world of causes, and of force emanations. He is no longer deceived and can discriminate between the real and the unreal, between the true and the false, and between the life of the spirit and the world of phenomena. He becomes subject then to the currents of thought, and the world of ideas emanating from great spiritual entities, from spiritual lives, and the great plan of the Architect of the Universe can unroll itself before him. He is liberated and free and subject only to the new conditions of the life of the man who has made the great at-one-ment. The laws of the three worlds are not superseded but are transcended, for the greater always includes the lesser and though—for purposes of service—he may choose to limit himself to a seemingly three dimensional life, yet he goes forth into the world of higher dimensions at his pleasure, and [Page 166] when needed for the extension of the kingdom of God.

The object of this science of yoga is to reveal to man the mode of this liberation and how he can free himself. Hence the trend of Patanjali's teaching up to this point has been to indicate man's place in the scheme, to put his finger upon the basic cause of man's restlessness and urge towards activity of one kind or another; to show the reason for the existence of the great world of effects and to tempt the aspirant to an investigation of the world of causes; and so to demonstrate the need for further unfoldment and the nature of the hindrances to that unfoldment that the man will be ready to say: If this is all so, what are the means whereby this union with the real and this dispersal of the great illusion may be brought about? This second book presents the eight great means of yoga, giving thus a clear and concise outline of the exact steps to be followed for the needed regulation of the physical, psychic and mental life.

**23. The association of the soul with the mind and thus with that which the mind perceives, produces an understanding of the nature of that which is perceived and likewise of the Perceiver.**

In this sutra the attention of the student is drawn to the primary quality which he must develop, that of discrimination. Its meaning is therefore very clear. The pairs of opposites, spirit and matter, purusha



and prakriti. are [Page 167] brought into close association and that union must come to be recognised by the soul, the perceiving consciousness. Through the process of this blending of the dualities, the soul, the thinker, comes to a comprehension of the nature which is his very own, the spiritual nature, and the nature of the phenomenal world which he perceives, contacts and uses. The organ of perception is the mind and the five senses, and from the standpoint of the soul, they form one instrument. For a long period and through many incarnations the soul or thinker identifies himself with this organ of perception and in the earlier stages with that also which he perceives through its use. He regards the phenomenal body he uses, the physical body, as himself, as witness the expression: "I am tired" or "I am hungry." He identifies himself with his body of feeling or desire, and says "I am cross," or "I want money." He identifies himself with the mental vehicle and regards himself as thinking thus and so. It is this identification which results in the theological differences, and the doctrinal and sectarian diversities everywhere to be found, and in this fifth root race and particularly in this fifth subrace this identification reaches its apotheosis. It is the era of the personal self, not of the spiritual Self. This realisation of the lower nature is part of the great evolutionary process but must be followed by a realization of the other polar opposite, the spiritual Self. This is brought about by the soul beginning to practise discrimination, at first theoretically and intellectually (hence the great value [Page 168] of the present era of criticism and polemical discussion, as it forms part of the planetary discriminative process) and later experimentally. This discrimination leads eventually to three things:

1. An understanding of the distinction between spirit and matter,
2. A comprehension of the nature therefore of the soul which is the product of this union, and is the son, produced by the union of the father-spirit and of the mother-matter,
3. A development whereby the soul begins to identify itself with the spiritual aspect and not with the phenomenal world of forms. This later stage is greatly aided and hastened through the practice of Raja Yoga and hence the determination of the Hierarchy to give this science to the critical discriminating West. It should be borne in mind that the soul passes through great stages in the unifying process and that the word *yoga* covers the evolutionary development of the human Monad.

1. The union of the soul with the form and its identification with the matter aspect,
2. The union of thinking man or the self-conscious reflection in the three worlds with the spiritual man on its own plane,
3. The union of the spiritual man or divine thinker with its Father in Heaven, the Monad or spirit aspect. Stage I covers the period from the first incarnation up to the treading of the Probationary Path. Stage II covers the period of the Probationary Path up to the third initiation [Page 169] upon the Path of Discipleship. Stage III covers the final stages of the Path of Initiation.

#### **24. The cause of this association is ignorance or avidya. This has to be overcome.**

Ignorance of the real nature of the soul and an urge to find out its own nature and its powers is the cause of the soul's identifying itself with the organs of perception, and with that which they perceive or bring within the consciousness of the soul. When through this ignorance and its consequences, the soul fails to find what it is seeking, there comes the stage when the search takes on a different form and the soul itself searches for reality. It might be expressed thus.

Identification with the phenomenal world and the use of the outgoing organs of perception covers the period which the real man spends in what is called the Hall of Ignorance. Satiety, restlessness and a search for the knowledge of the self or soul characterises the period spent in the Hall of Learning. Realization, expansion of consciousness and identification with the spiritual man cover the period spent in the Hall of Wisdom. The terms human life, mystic life and occult life apply to these three stages.

**25. When ignorance is brought to an end through non-association with the things perceived, this is the great liberation.**

During the process of incarnation, the seer, the soul, is submerged in the great maya or illusion. He is imprisoned by his own thought forms and [Page 170] thought creations and in those of the three worlds also. He regards himself as part of the phenomenal world. When, through experience and discrimination, he can distinguish between himself and those forms, then the process of liberation can proceed and eventually culminate in the great renunciation which once and for all sets a man free from the three worlds.

This process is a progressive one and cannot be effected all at once. It covers two stages:

1. The stage of probation, or, as the Christian expresses it, the Path of Purification,
2. The stage of discipleship in two parts:
  - a. Discipleship itself or the steadfast training and discipline administered to the personal lower self by the soul, directed by his guru or master,
  - b. Initiation, or the progressive expansions of consciousness through which the disciple passes under the guidance of the master.

Certain words describe this dual process:

- a. Aspiration,
- b. Discipline,
- c. Purification,
- d. The practice of the means of yoga or union,
- e. Initiation,
- f. Realisation,
- g. Union.

**26. The state of bondage is overcome through perfectly maintained discrimination.**

A word here on discrimination will be of value as it is the first great method of attaining liberation [Page 171] or freedom from the three worlds. Based as it is on a realisation of the essential duality of nature, and regarding nature as a result of the union of the two polarities of the Absolute All, spirit and matter, discrimination is at first an attitude of mind and must be sedulously cultivated. The premise of the duality is admitted as a logical basis for further work and the theory is tested out in an effort to prove the truth. The aspirant then definitely assumes the attitude of higher polarity (that of spirit,

manifesting as the soul or inner ruler) and seeks in the affairs of every day to discriminate between the form and the life, between the soul and the body, between the sum total of the lower manifestation (physical, astral and mental man) and the real self, the cause of the lower manifestation.

He seeks in the affairs of every day to cultivate a consciousness of the real and a negation of the unreal and this he carries into all his relationships and into all his affairs. He accustoms himself, through persistent unbroken practise, to distinguish between the self and the not-self, and to occupy himself with the affairs of spirit and not with those of the great maya or world of forms. This distinction is at first theoretical, then intellectual but later assumes more reality and enters into the happenings of the emotional and physical world. Finally the following of this method eventuates in the entrance of the aspirant into an entirely new dimension and his identification with a life and a world of being dissociated from the three worlds of human endeavour.

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When this is so the new environment becomes familiar to him so that he knows not only the form but the subjective Reality which produces or causes the existence of the forms.

Then he passes on to the cultivation of the next great quality which is dispassion or desirelessness. A man may be able to distinguish between the real and the true, between the substance and the Life which animates it and yet desire or "go out" towards the form existence. This too must be overcome before perfect liberation, emancipation or freedom is attained. In one of the old commentaries in the archives of the Lodge of Masters, the following words are found:

"It suffices not to know the way nor to feel the force which serveth to extract the life from out of the forms of maya. A moment of great portent must take place wherein the chela breaketh by one act and through a word of Power the illusory sutratma which bindeth him to form. Like the spider which gathereth up the thread again within himself whereby he ventured forth into unknown realms, so the chela withdraweth himself from all the forms in the three realms of being which have hitherto enticed."

The above merits close consideration and can be linked to the thought embodied in the occult phrase: "Before a man can tread the Path, he must become that Path himself."

## **27. The knowledge (or illumination) achieved is sevenfold, and is attained progressively.**

The Hindu teaching holds that the states of mind-consciousness are seven in number. The [Page 173] sixth sense and its use bring about seven modes of thought, or—to put it more technically—there are seven major modifications of the thinking principle. These are:

1. *Desire for knowledge.* It is this which drives forth the Prodigal Son, the soul into the three worlds of illusion, or (to carry the metaphor further back still) it is this which sends forth the Monad or Spirit into incarnation. This basic desire is what causes all experience.

2. *Desire for freedom.* The result of experience and of the investigations which the soul carries on in its manifold life-cycles is to cause a great longing for a different condition and a great desire for liberation and for freedom from the wheel of rebirth.

3. *Desire for happiness.* This is a basic quality of all human beings, though it shows itself in many different ways. It is based upon an inherent faculty of discrimination and upon a deep seated capacity to contrast the "Father's" home and the Prodigal's present condition. It is this inherent capacity for "bliss" or happiness which produces that restlessness and urge to change which lies back of the evolutionary urge itself. It is the cause of activity and progress. Dissatisfaction with the present condition is based upon a dim memory of a time of satisfaction and of bliss. This has to be regained before peace can be known.

4. *Desire to do one's duty.* The first three modifications of the thinking principle eventually bring evolving humanity to the state where the [Page 174] motive for life comes to be simply the fulfillment of one's dharma. The longing for knowledge, for freedom, and for happiness has brought the man to a state of utter dissatisfaction. Nothing brings him any true joy or peace. He has exhausted himself in the search for joy for himself. Now he begins to widen his horizon and to search where (in the group and in his environment), what he seeks may lie. He awakens to a sense of responsibility to others and begins to seek for happiness in the fulfillment of his obligations to his dependents, his family, friends and all whom he contacts. This new tendency is the beginning of the life of service which leads eventually to a full realization of the significance of group consciousness. H.P.B. has said that a sense of responsibility is the first indication of the awakening of the ego or the Christ principle.

5. *Sorrow.* The greater the refinement of the human vehicle, the greater the response of the nervous system to the pairs of opposites, pain and pleasure. As a man progresses and rises on the ladder of evolution in the human family it becomes apparent that his capacity to appreciate sorrow or joy is greatly increased. This becomes terribly true in the case of an aspirant and of a disciple. His sense of values becomes so acute and his physical vehicle so sensitized that he suffers more than the average man. This serves to drive him forward with increasing activity in his search. His response to outer contacts is ever more rapid and his capacity for pain, physical and emotional, becomes greatly increased. [Page 175] This is apparent in the fifth race and particularly in the fifth subrace in the increasing frequency of suicide. The capacity of the race to suffer is due to the development and refinement of the physical vehicle and to the evolution of the body of feeling, the astral.

6. *Fear.* As the mental body develops and the modifications of the thinking principle become more rapid, fear and that which it produces begin to demonstrate. This is not the instinctual fear of animals and of the savage races, which is based upon the response of the physical body to physical plane conditions, but the fears of the mind, based upon memory, imagination and anticipation, and the power to visualize. These are difficult to overcome and can only be dominated by the ego or soul itself.

7. *Doubt.* This is one of the most interesting of the modifications for it concerns causes more than effects. The man who doubts can be described perhaps as doubting himself as an arbiter of his fate, his fellowmen as to their nature and reactions, God, or the first cause as witnessed by the controversies built up around religion and its exponents, nature itself, which doubt urges him on to constant scientific investigation and finally, the mind itself. When he begins to question the capacity of the mind to explain, interpret and comprehend, he has practically exhausted the sum total of his resources in the three worlds.

The tendency of these seven states of mind, produced through the experience of the man upon the Wheel of Life is to bring him to the point [Page 176] where he feels that physical plane living, sentiency and mental processes have nothing to give and utterly fail to satisfy him. He reaches the

stage which Paul refers to when he says "I count all things but loss that I may win Christ."

The seven stages of illumination have been described by a Hindu teacher as follows:

1. The stage wherein the chela realizes that he has run the whole gamut of life experience in the three worlds and can say "I have known all that was to be known. Nothing further remains to know." His place on the ladder is revealed to him. He knows what he has to do. This relates to the first modification of the thinking principle, desire for knowledge.
2. The stage wherein he frees himself from every known limitation, and can say "I have freed myself from my fetters." This stage is long but results in the attainment of freedom and relates to the second of the modifications dealt with above.
3. The stage wherein the consciousness shifts completely out of the lower personality and becomes the true spiritual consciousness, centered in the real man, the ego or soul. This brings in the consciousness of the Christ nature which is love, peace and truth. He can say now "I have reached my goal. Nothing remains to attract me in the three worlds." Desire for happiness is satisfied. The third modification is transcended.
4. The stage wherein he can say with truth "I have fulfilled my dharma, and accomplished my whole duty." He has worked off karma, and **[Page 177]** fulfilled the law. Thus he becomes a Master and a wielder of the law. This stage has relation to the fourth modification.
5. The stage wherein complete control of the mind is achieved and the peer can say "My mind is at rest." Then and only then, when complete rest is known can the true contemplation and samadhi of the highest kind be known. Sorrow, the fifth modification, is dispelled by the glory of the illumination received. The pairs of opposites are no longer at war.
6. The stage wherein the chela realises that matter or form have no longer any power over him. He can then say "The gunas or qualities of matter in the three worlds no longer attract me; they call forth no response from me." Fear therefore is eliminated for there is nothing in the disciple which can attract to him evil, death or pain. Thus equally the sixth modification is overcome and realisation of the true nature of divinity and utter bliss takes its place.
7. Full self-realisation is the next and final stage. The initiate can now say, with full conscious knowledge, "I am that I am" and he *knows* himself as one with the All-Self. Doubt no longer controls. The full light of day or completed illumination takes place and floods the whole being of the seer.

These are the seven stages upon the Path, the seven stations of the cross as the Christian puts it, the seven great initiations and the seven ways to bliss. Now the "Path of the just shineth ever more and more until the perfect day."

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## THE EIGHT MEANS

**28. When the means to Yoga have been steadily practised and when impurity has been overcome, enlightenment takes place leading up to full illumination.**

We now come to the practical part of the book, wherein instruction is given as to the method to pursue if full yoga, union, or at-one-ment is to be achieved. The work might be described as twofold:

1. The practice of the right means whereby union is brought about,
2. The discipline of the lower threefold man so that impurity in any of the three bodies is eradicated.

This steadfast application to the twofold work produces two corresponding results, each dependent upon its cause:

1. *Discrimination* becomes possible. The practice of the means, leads the aspirant to a scientific understanding of the distinction existing between the self and the not-self, between spirit and matter. This knowledge is no longer theoretical and that to which the man aspires, but is a fact in the experience of the disciple and one upon which he bases all his subsequent activities.

2. *Discernment* takes place. As the purificatory process is carried on, the sheaths or bodies which veil the reality become attenuated and no longer act as thick veils, hiding the soul, and the world wherein the soul normally moves. The aspirant becomes aware of a part of himself, [Page 179] hitherto hidden and unknown. He approaches the heart of the mystery of himself and draws closer to the "Angel of the Presence" which can only be truly seen at initiation. He discerns a new factor and a new world and seeks to make them his own in conscious experience upon the physical plane.

It should be noted here that the two causes of revelation, the practice of the eight means to yoga and the purification of the life in the three worlds, deal with the man from the standpoint of the three worlds and bring about (in the man's physical brain) the power to discriminate between the real and the unreal and to discern the things of the spirit. They cause also certain changes of conditions within the head, reorganize the vital airs and act directly upon the pineal gland and the pituitary body. When these four:

1. Practise,
2. Purification,
3. Discrimination,
4. Discernment,

are part of the life of the physical plane man, then the spiritual man, the ego or thinker on his own plane attends to his part of the liberating process and the final two stages are brought about from above downwards. This sixfold process is the correspondence upon the Path of Discipleship, of the individualizing process, wherein animal man, the lower quaternary (physical, etheric, astral and lower mental) received that twofold expression of spirit, atma-buddhi, spiritual will and spiritual love, which completed him and made him [Page 180] truly man. The two stages of development which are brought about by the ego within the purified and earnest aspirant, are:



1. *Enlightenment.* The light in the head, which is at first but a spark, is fanned to a flame which illumines all things and is fed constantly from above. This is progressive (see previous sutra), and is dependent upon steadfast practise, meditation and earnest service.

2. *Illumination* The gradually increasing downpour of fiery energy increases steadily the "light in the head," or the effulgence found in the brain in the neighborhood of the pineal gland. This is to the little system of the threefold man in physical manifestation what the physical sun is to the solar system. This light becomes eventually a blaze of glory and the man becomes a "son of light" or a "sun of righteousness." Such were the Buddha, the Christ, and all the great Ones who have attained.

**29. The eight means of yoga are: the Commandments or Yama, the Rules or Nijama, posture or Asana, right control of life-force or Pranayama, abstraction or Pratyahara, attention or Dharana, meditation or Dhyana, and contemplation or Samadhi.**

It will be noted that these means or practices are apparently simple, but it must be carefully remembered that they do not refer to anything accomplished on one or other plane in some one body, but to the simultaneous activity and practice of these methods in all three bodies at once, [Page 181] so that the entire threefold lower man practices the means as they refer to the physical, the astral, and the mental vehicles. This is often forgotten. Therefore, in the study of these various means to yoga or union, we must consider them as they apply to the physical man, then to the emotional man and then to the mental man. The yogi, for instance, has to understand the significance of right breathing or of posture as they relate to the triple aligned and coordinated lower man, remembering that it is only as the lower man forms a coherent rhythmic instrument that it becomes possible for the ego to enlighten and illuminate him. The practise of breathing exercises, for instance, has led the aspirant frequently to concentrate upon the physical apparatus of breath to the exclusion of the analogous practice of rhythmic control of the emotional life.

It may be of use here if (before we take up the consideration of the means, one by one) we tabulated them carefully, giving their synonyms where possible:

#### *Means I.*

*The Commandments.* Yama. Self-control or forbearance. Restraint. Abstention from wrong acts. These are five in number and relate to the relation of the disciple (or chela) to others and to the outside world.

#### *Means II*

*The Rules.* Nijama. Right observances. These are likewise five in number and are frequently [Page 182] called the "religious observances" because they relate to the interior life of the disciple and to that tie, the sutratma or link which relates him to God, or to his Father in Heaven. These two, the five Commandments and the five Rules are the Hindu correspondence to the ten Commandments of the Bible and cover the daily life of the aspirant, as it affects those around him, and his own internal reactions.

*Means III.*

*Posture. Asana. Right Poise. Correct attitude. Position.* This third means concerns the physical attitude of the disciple when in meditation, his emotional attitude towards his environment or his group, and his mental attitude towards ideas, thought currents and abstract concepts. Finally, the practice of this means coordinates and perfects the lower threefold man so that the three sheaths can form a perfect channel for the expression or manifestation of the life of the spirit.

*Means IV.*

*Right control of the life-force. Pranayama. Suppression of the breath. Regulation of the breath.* This refers to the control, regulation and suppression of the vital airs, the breath and the forces or shaktis of the body. It leads in reality to the organization of the vital body or the etheric body so that the life current or forces, emanating from the ego or spiritual man on his own plane, [Page 183] can be correctly transmitted to the physical man in objective manifestation.

*Means V.*

*Abstraction. Pratyahara. Right withdrawal. Restraint. Withdrawal of the senses.* Here we get back of the physical and the etheric bodies, to the emotional body, the seat of the desires, of sensory perception and of feeling. Here can be noted the orderly method which is followed in the pursuit of yoga or union. The physical plane life, external and internal is attended to; the correct attitude to life in its triple manifestation is cultivated. The etheric body is organized and controlled and the astral body is re-oriented, for the desire nature is subdued and the real man withdraws himself gradually from all sense contacts. The next two means relate to the mental body and the final one to the real man or thinker.

*Means VI.*

*Attention. Dharana. Concentration. Fixation of the mind.* Here the instrument of the Thinker, the Real Man, is brought under this control. The sixth sense is coordinated, understood, focussed and used.

*Means VII.*

*Meditation. Dhyana.* The capacity of the thinker to use the mind as desired and to transmit to the brain, higher thoughts, abstract ideas, and idealistic concepts. This means concerns higher and lower mind.

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*Means VIII.*

*Contemplation. Samadhi.* This relates to the ego or real man and concerns the realm of the soul. The spiritual man contemplates, studies or meditates upon the world of causes, upon the "things of God." He then, utilizing his controlled instrument, the mind (controlled through the practise of concentration and meditation) transmits to the physical brain, via the sutratma or thread which passes down through the three sheaths to the brain, that which the soul knows, sees and understands. This produces full illumination.

## MEANS I. THE COMMANDMENTS

### 30. Harmlessness, truth to all beings, abstention from theft, from incontinence and from avarice, constitute yama or the five commandments.

These five commandments are simple and clear and yet, if practised, would make a man perfect in his relationships to other men, to supermen and to the subhuman realms. The very first command to be harmless is in reality a summation of the others. These commandments are curiously complete and cover the triple nature; in studying all these means we shall note their relation to one or other part of the lower threefold manifestation of the ego.

#### *I. Physical Nature.*

1. *Harmlessness.* This covers a man's physical acts as they relate to all forms of divine manifestation [Page 185] and concerns specifically his *force* nature or the energy which he expresses through his physical plane activities. He hurts no one, and injures nobody.

2. *Truth.* This concerns primarily his use of speech and of the organs of sound, and relates to "truth in the inmost part" so that truth in externality becomes possible. This is a large subject, and deals with the formulation of a man's belief regarding God, people, things and forms through the medium of the tongue and voice. This is covered in the aphorism in *Light on the Path*. "Before the voice can speak in the presence of the Master it must have lost the power to wound."

3. *Abstention from theft.* The disciple is precise and accurate in all his affairs and appropriates nothing which is not rightly his. This is a large concept covering more than the fact of actual physical appropriation of others' possessions.

#### *II. Astral Nature.*

4. *Abstention from incontinence.* This is literally desirelessness and governs the out-going tendencies to that which is not the self, which finds physical plane expression in the relation between the sexes. It must be remembered here, however, that this expression is regarded by the occult student as only one form which the out-going impulses take, and a form which allies a man closely with the animal kingdom. Any impulse which concerns the forms and the real man [Page 186] and which tends to link him to a form and to the physical plane is regarded as a, form of incontinence. There is physical plane incontinence and this should have been left behind by the disciple long ago. But there are also many tendencies towards pleasure seeking with consequent satisfaction of the desire nature and this, to the true aspirant, is likewise regarded as incontinence.

#### *III. Mental Nature.*

5. *Abstention from avarice.* This deals with the sin of covetousness which is literally theft upon the mental plane. The sin of avarice may lead to any number of physical plane sins and is very powerful. It concerns mental force and is a generic term covering those potent longings which have their seat not only in the emotional or kamic (desire) body, but in the mental body also. This commandment to abstain from avarice is covered by St. Paul when he says "I have learned in whatsoever state I am, therewith to be content." That state has to be attained before the mind can be so quieted that the things

of the soul can find entrance.

**31. Yama (or the five commandments) constitutes the universal duty and is irrespective of race, place, time or emergency.**

This sutra makes clear the universality of certain requirements, and by a study of these five commandments which form the basis of what the Buddhist calls "right conduct," it will be seen [Page 187] that they form the basis of all true law and that their infringement constitutes lawlessness. The word translated duty or obligation, could well be expressed by that comprehensive term *dharma* in respect to others. *Dharma* means literally the proper working out of one's obligations (or karma) in the place, surroundings and environment where fate has put one. Certain governing factors in conduct must be observed and no latitude is permitted in these respects no matter what one's nationality, no matter what the locality in which one finds oneself, and no matter what age one may be or what emergency may arise. These are the five immutable laws governing human conduct and when they are followed by all the sons of men, the full significance of the term "peace to all beings" will be comprehended.

## MEANS II. THE RULES

**32. Internal and external purification, contentment, fiery aspiration, spiritual reading and devotion to Ishvara constitutes nijama (or the five rules).**

As said above, these five rules govern the life of the lower personal self and form the basis of character. The yoga practices which so much interest the western thinker and aspirant, and which lure him on with their apparent ease of accomplishment and richness of reward (such as psychic unfoldment) are not permitted by the true guru or teacher until yama or nijama have [Page 188] been established as controlling factors in the daily life of the disciple. The commandments and the rules must first be kept, and when his outer conduct to his fellowmen and his inner discipline of life is brought into line with these requirements, then he can safely proceed with the forms and rituals of practical yoga, but not till then.

It is the failure to recognize this that leads to so much of the trouble among students of yoga in the west. There is no better basis for the work of Eastern occultism than strict adherence to the requirements laid down by the Master of all the Masters in the *Sermon on the Mount*, and the self-disciplined Christian, pledged to purity of life and unselfish service, can take up the practise of yoga much more safely than his more worldly and selfish yet intellectual brother. He will not run the risks that his unprepared brother takes.

The words "*internal and external purity*" relate to the three sheaths in which the self is veiled and must be interpreted in a dual sense. Every sheath has its densest and most tangible form and this must be kept clean, for there is a sense in which the astral and mental bodies can be kept cleansed from impurities coming to them from their environment, just as the physical body must be kept cleansed from similar impurities. The subtler matters of those bodies must be kept equally cleansed and this is the basis of that study of magnetic purity which is the cause of so many observances in the East which seem inexplicable to the Westerner. A shadow cast upon food by [Page 189] a foreigner produces impure conditions; this is based upon the belief that certain types of force emanations produce impure conditions and though the method of counteracting these conditions may savour of dead letter ritual yet

the thought back of the observance remains still the truth. So little is as yet known about force emanations from the human being, or acting upon the human mechanism, that what may be called "scientific purification" is as yet in its infancy.

*Contentment* is productive of conditions wherein the mind is at rest; it is based upon the recognition of the laws governing life and primarily the law of karma. It produces a state of mind wherein all conditions are regarded as correct and just, and as those in which the aspirant can best work out his problem and achieve the goal for any specific life. This does not entail a settling down and an acquiescence producing inertia, but a recognition of present assets, an availing oneself of one's opportunities and letting them form a background and a basis for all future progress. When this is done rightly the three remaining rules can be more easily kept.

*Fiery aspiration* will be dealt with more fully in the next book, but it is well to point out here that this quality of "going forth" towards the ideal or of straining towards the objective must be so profound in the aspirant to yoga that no difficulties can turn him back. Only when this quality has been developed and proved and when it is found that no problem, no darkness and no [Page 190] time element can hinder, is a man permitted to become the disciple of some Master. Fiery effort, steady persistent longing and enduring faithfulness to the ideal visioned are the *sine qua non* of discipleship. These characteristics must be found in all three bodies, leading to the constant disciplining of the physical vehicle, the steady orientation of the emotional nature and the mental attitude which enables a man to "count all things but loss" if he can only arrive at his goal.

*Spiritual reading* will be found to concern the development of the sense of subjective realities. It is fostered by study as understood in the physical sense, and by the endeavour to arrive at the thoughts which words convey. It is developed by a close scrutiny of the causes which lie back of all desires, aspirations and feelings, and thus is related to the desire or astral plane. It deals with the reading of symbols or geometrical forms ensouling an idea or thought and this concerns the mental plane. This will be dealt with later in Book III.

*Devotion to Ishvara* may be briefly stated to constitute the attitude of the lower threefold self to the service of the ego, the inner ruler, the God or Christ within. This will be triple in its manifestation, bringing that lower personal self into a life of obedience to the Master within the heart; eventually bringing the aspirant into the group of some adept or spiritual teacher, and leading him also into devoted service to Ishvara or the divine Self as found in the hearts of all men and back of all forms of divine manifestation.

[Page 191]

**33. When thoughts which are contrary to yoga are present there should be the cultivation of their opposite.**

The translation by Johnston gives the same idea in very beautiful words and the method is adequately brought out. He says:

"When transgressions hinder, the weight of the imagination should be thrown upon the opposite side."

The entire science of the balancing of the pairs of opposites is given in these two translations, neither one being fully complete without the other. It is often difficult to translate the ancient Sanskrit terms

by one word or phrase, for in that language a term will stand for an entire idea and will require several phrases in order to convey the true meaning in the more limited English tongue.

Certain basic concepts are embodied in this sutra and for the sake of clarity might be tabulated as follows:

1. As a man thinketh so is he. That which works out into physical objectivity is always a thought, and according to that thought or idea so will be the form and life-purpose.
2. Thoughts are of two kinds; those tending to form-building, to limitation, to physical plane expression; those tending away from the lower three planes and therefore from the form aspect as we know it in the three worlds, and leading to union (yoga or at-one-ment) with the soul, the Christ aspect.

**[Page 192]**

3. When it is found that the thoughts habitually cultivated are productive of astral and physical reactions and results it must be realized that they are inimical to yoga; they hinder the at-one-ing process.
4. Contrary thoughts to these must then be cultivated; these can be easily ascertained for they will be the direct opposite of the inhibiting thoughts.
5. The cultivation of the thoughts which will tend to yoga and lead a man to a knowledge of his real self and consequent union with that self involves a triple process:
  - a. The new thought concept, definitely formulated and found to be contrary to the old thought current, must be ascertained and considered.
  - b. The use of the imagination comes next in order to bring the thought into manifestation. This brings in the realm of desire and consequently the astral or emotional body is affected.
  - c. Then follows definite visualization of the effect of that which has been thought and imagined, as it will manifest in the physical plane life.

This will be found to generate energy. This means consequently that the etheric body becomes vitalized or energized by the new thought current and certain transformations and re-organizations take place which eventually cause a complete change in the activities of the physical plane man. The constant cultivation of this effects an entire transformation in the threefold lower man, and eventually the truth of the Christian phraseology **[Page 193]** becomes apparent, "only Christ is seen and heard," only the real or spiritual man can be seen expressing himself through a physical medium, as Christ did through His instrument and disciple, Jesus.



**34. Thoughts contrary to yoga are harmfulness, falsehood, theft, incontinence, and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or delusion (ignorance); whether slight in the doing, middling or great. These result always in excessive pain and ignorance. For this reason, the contrary thoughts must be cultivated.**

It will be noted that the five Commandments deal specifically with those "thoughts contrary to yoga" or union, and that the keeping of the Commandments will bring about:

- a. Harmlessness instead of harmfulness,
- b. Truth instead of falsehood,
- c. Abstention from theft instead of stealing,
- d. Self-control instead of incontinence,
- e. Contentment instead of avarice or covetousness.

No excuse is left to the aspirant, and the truth is borne in on him that transgression of the Commandments is equally productive of results whether the violation is trifling or very great. A "contrary thought" *must* produce its effect and the effect is dual; pain, and ignorance or delusion. There are three words which the occult student associates ever with the three worlds:

**[Page 194]**

1. *Maya or illusion*, having reference to the world of forms in which the true self finds itself when in incarnation, and with which it ignorantly identifies itself for long aeons;
2. *Delusion*, the process of wrong identification, in which the self deludes itself, and says "I am the form;"
3. *Ignorance* or avidya, the result of this wrong identification and at the same time the cause of it.

The self is clothed in form; it is deluded in the world of illusion. Every time, however, that "thoughts contrary to yoga" are knowingly entertained, the self submerges itself still more in the illusory world and adds to the veil of ignorance. Every time that the "weight of the imagination" is thrown on the side of the real nature of the self and turned away from the world of the not-self, the illusion is lessened, the delusion becomes weakened, and ignorance is gradually superseded by knowledge.

**35. In the presence of him who has perfected harmlessness, all enmity ceases.**

This sutra demonstrates to us the working out of a great law. In Book IV. Sutra 17, Patanjali tells us that the perception of a characteristic, of a quality and of an objective form is dependent upon the fact that in the perceiver similar characteristics, qualities and objective capacity are to be found. This similarity is the basis of perception. The same truth is hinted at in the first **[Page 195]** *Epistle of St. John* where the words are found "We shall be like Him for we shall see Him as He is." Only that can be contacted which is already present or partially present in the perceiver's consciousness. If enmity and hatred are therefore to be found by the perceiver, it is because in him the seeds of enmity and hatred are present. When they are absent naught but unity and harmony exists. This is the first stage of universal love, the practical endeavour on the part of the aspirant to be at one with all beings. He begins with himself and sees to it that the seeds of harmfulness in his own nature are eradicated. He

deals, therefore, with the cause which produces enmity towards him and others. The natural result is that he is at peace and others are at peace with him. In his presence even wild beasts are rendered impotent and this by the condition of the mind-state of the aspirant or yogin.

**36. When truth to all beings is perfected, the effectiveness of his words and acts is immediately to be seen.**

This question of truth is one of the great problems which the aspirant has to solve, and he who attempts to speak only that which is entirely accurate will find himself confronted by very definite difficulties. Truth is entirely relative whilst evolution proceeds, and is progressive in its manifestation. It might be defined as the demonstration on the physical plane of as much of the divine reality as the stage in evolution and the medium [Page 196] employed permit. Truth, therefore, involves the ability of the perceiver or aspirant to see correctly the amount of the divine which a form (tangible, objective, or of words) clothes. It involves, therefore, the capacity to penetrate to the subject and to contact that which every form veils. It involves also the ability of the aspirant to construct a form (tangible, objective, or of words) which will convey the truth as it is. This is in reality the first two stages of the great creative process:

1. Correct perception,
2. Accurate construction, and it leads on to the consummation dealt with in the sutra under consideration—the effectiveness of all words and acts to convey reality or truth as it is. This sutra gives the clue to the work of the magician and is the basis for the great science of mantras or of words of power which are the equipment of every adept.

Through an understanding of,

- a. The law of vibration,
- b. The science of sound,
- c. The purpose of evolution,
- d. The present cyclic stage,
- e. The nature of form,
- f. The manipulation of atomic substance, the adept not only sees truth in all things but comprehends how to make truth visible, thus aiding the evolutionary process and "casting images upon the screen of time." This he does through certain words and acts. For the aspirant, the development of this capacity comes through a constant [Page 197] effort to fulfill the following requirements:

1. Strict attention to every formulation of words used,
2. The wise use of silence as a factor of service,
3. The constant study of the causes lying back of every act so that the reason for the effectiveness or non-effectiveness of action is understood.
4. A steady endeavour to see the reality in every form. This literally involves a study of the law of cause and effect, or karma, the object of the karmic law being to bring the opposite pole of Spirit, matter, into strict conformity with the requirements of spirit so that matter and form can perfectly

express the nature of spirit.

### **37. When abstention from theft is perfected, the yogi can have whatever he desires.**

In this is to be found the clue to the great law of supply and demand. When the aspirant has learned to "desire nothing for the separated self" he can then be trusted with the riches of the universe; when he makes no demand for the lower nature and claims nothing for the threefold physical man, then all that he desires comes to him unasked and unclaimed. In some translations the words are found "all jewels are his."

It must be remembered with care that the theft referred to has reference not only to the taking of things tangible and physical, but has reference also to abstention from theft on the emotional or mental planes. The aspirant takes nothing; [Page 198] emotional benefits, such as love and favor, dislike or hatred are not claimed by him and absorbed when they do not belong to him; intellectual benefits, the claiming of a reputation not warranted, the assumption of some one else's duty, favour or popularity are all equally repudiated by him and he adheres with strictness to that which is his own. "Let every man attend to his own dharma" and fulfill his own role, is the Eastern injunction. "Mind your own business" is the Western attempt to teach the same truth and convey the injunction that we each of us must not steal from another the opportunity to do right, to measure up to responsibility and to do his duty. This is the true abstention from theft. It will lead a man perfectly to meet his own obligations, to shoulder his own responsibility and to fulfill his own duty. It will lead him to refrain from appropriating anything that belongs to his brother in the three worlds of human endeavour.

### **38. By abstention from incontinence, energy is acquired.**

Incontinence is usually regarded as the dissipation of the vitality or the virility of the animal nature. The power to create upon the physical plane and to perpetuate the race is the highest physical act of which man is capable. The dissipation of the vital powers through loose living and incontinence is the great sin against the physical body. It involves the failure to recognize the importance of the procreative act, the inability to [Page 199] resist the lower desires and pleasures, and a loss of self control. The results of this failure are apparent throughout the human family at this time in the low health average, in the full hospitals, and the diseased, enfeebled and anemic men, women and children everywhere to be found. There is little conservation of energy, and the very words "dissipation" and "dissipated men" carry a lesson.

The first thing a disciple has to do is to learn the true nature of creation and to conserve his energy. Celibacy is not enjoined. Self-control is. In the relatively short cycle of lives, however, in which the aspirant fits himself to tread the path, he may have to pass a life or maybe several in a definite abstention from the act of procreation in order to learn complete control and to demonstrate the fact that he has completely subdued the lower sex nature. The right use of the sex principle along with entire conformity to the law of the land is characteristic of every true aspirant.

Apart from a consideration of this along the lines of the conservation of energy, there is another angle from which the aspirant approaches the problem and that is the transmutation of the vital principle (as manifested through the physical organism) into the dynamic demonstration of it as manifested through the organ of sound, or creation, through the word, the work of the true magician. There is as all students of occultism know, a close connection between the organs of generation and the [Page 200]

third major centre, the throat centre. This is apparent physiologically in the change of voice seen during the adolescent period. Through the true conservation of energy and abstention from incontinence, the yogi becomes a creator on the mental plane through the use of the word and of sounds, and the energy which can be dissipated through the activity of the lower centre is concentrated and transmuted into the great creative work of the magician. This is done through continence, pure living and clean thinking, and not through any perversions of occult truth such as sex magic and the enormities of the sex perversions of various so-called occult schools. The latter are on the black path and do not lead to the portal of initiation.

**39. When abstention from avarice is perfected, there comes an understanding of the law of rebirth.**

This sutra gives in unequivocal terms the great teaching that it is desire for form of some kind which brings the spirit into incarnation. When desirelessness is present, then the three worlds can no longer hold the yogi. We forge our own chains in the furnace of desire and of a various longing for things, for experience and for form life.

When contentment is cultivated and present, gradually these chains drop off and no others are forged. As we disentangle ourselves from the world of illusion, our vision becomes cleared, and [Page 201] the laws of being and of existence become apparent to us and are little by little understood. The how and the why of life are answered. The reason for and the method of physical plane existence is no longer a problem, and the yogi understands why the past has been and what its characteristics are; he understands the reason for the present life cycle and experience and can make practical application of the law each day, and he knows well what he has to do for the future. Thus he frees himself, desires nothing in the three worlds and re-orientes himself to the conditions in the world of spiritual being.

In these qualities we have the carrying out of the five Commandments.

**40. Internal and external purification produces aversion for form, both one's own and all forms.**

This paraphrase of Sutra 40 does not adhere to the technical translation of the Sanskrit words on account of the misunderstanding of the words used. Literally the translation runs "internal and external purification produces hatred for one's own body and non-intercourse with all bodies." The tendency of students in the West to interpret literally necessitates a somewhat freer translation. The Eastern student, more versed in the symbolic presentation of truth is not so liable to make mistakes along this line. In considering this sutra it should be remembered that purity is a quality of spirit.

**[Page 202]**

Purification is necessarily of various kinds and relates to the four vehicles (the physical body, the etheric body, the emotional body and the mental body) through which man contacts the three worlds of his endeavor. We might, therefore, distinguish between them as follows:

- a. External purity ----- physical vehicle -- dense body,
- b. Magnetic purity ---- etheric vehicle ---- internal purity,
- c. Psychic purity ----- astral vehicle ----- emotional purity,
- d. Mental purity ----- mental vehicle ---- purity of the concrete mind.

It should be most carefully borne in mind that this purity concerns the substance out of which each of these vehicles is composed. It is attained in three ways:

1. Elimination of impure substance or of those atoms and molecules which limit the free expression of spirit, and which confine it to the form so that it can have neither free ingress nor egress;
2. Assimilation of those atoms and molecules which will tend to provide a form through which spirit can adequately function;
3. The protection of the purified form from contamination and deterioration.

On the Path of Purification or of Probation, this eliminative process is commenced; on the Path of Discipleship, the rules for the constructive or assimilative process are learnt and on the Path of Initiation (after the second initiation,) the protective work is begun.

In the occident the rules of external purification, of sanitation and of hygiene are well known and largely practised. In the orient, the rules [Page 203] of magnetic purification are better known and when the two systems are synthesized and mutually recognized, the physical sheath in its dual nature will eventually be brought to a high degree of refinement.

In this cycle, however, the interest of the Hierarchy is being largely centred on the question of psychic purity and this is the reason for the trend of the occult teaching at present developing. It is away from what is commonly understood by psychic development, lays no emphasis on the lower psychic powers and seeks to train the aspirant in the laws of the spiritual life. This produces a realization of the nature of the psyche or soul, and a control of the lower psychic nature. The great "push" of the hierarchical endeavour for this century, 1926-2026, will be along these lines, combined with a dissemination of the laws of thought. Hence the necessity for the promulgation of the teaching given in the Yoga Sutras. They give the rules for mind control but the nature of the psychic powers and the development of the psychic consciousness are also largely dealt with.

The entire third book deals with these powers and the theme of the sutras as a whole might be briefly stated to be the development of mind control with a view to soul-contact and the consequent control of the lower psychic powers, their unfoldment paralleling that of the higher powers. This should be emphasized. Aversion for form or "desirelessness," which is the generic term covering this condition of mind, is the great impulse [Page 204] which eventually leads to complete liberation from form.

It is not that form or form taking is in itself evil. Both forms and the process of incarnation are right and proper in their place but for the man who has no further use for experience in the three worlds, having learnt the needed lessons in the school of life, form and rebirth become evil and must be relegated to a position outside the life of the ego. That the liberated man may choose to limit himself by a form for specific purposes of service is true, but this he does through an act of the will and self-abnegation; he is not impelled thereto by desire but by love of humanity and a longing to stay with his brothers till the last of the sons of God has reached the portal of liberation.

**41. Through purification comes also a quiet spirit, concentration, conquest of the organs, and ability to see the Self.**

It should be remembered that both the Commandments and the Rules (Yama and Nyama) have to do with the lower fourfold self, functioning in the three worlds, and frequently called the lower quaternary. We have seen in the preceding sutra that the purification required is fourfold and concerns four vehicles. The results of this purity are also fourfold and have reference equally to the four sheaths. These results are, in the order of the vehicles:

**[Page 205]**

1. Conquest of the organs ---- The physical body,
2. A quiet spirit -----The emotional vehicle,
3. Concentration ----- The lower mind or the mental body,
4. Ability to see the self ----- The synthetic result of the triple condition  
of the above sheaths.

The "*conquest of the organs*" has reference specially to the senses and is the result of magnetic purity or the refinement of the etheric body. In this connection students should bear in mind that the physical body is not a principle, but is built in exact conformity with the etheric body. This etheric body is the magnetic vehicle on the physical plane and attracts (according to its own nature and constituents) those atoms and particles of substance out of which the dense physical is constructed. When the sense perceptions are refined and when the vibratory condition of the vital body is justly attuned, the organs of the senses are entirely dominated and controlled by the real man and put him in contact eventually with the two highest subplanes of the physical plane and not with the lower astral as is now the case. The correct order of this control of the organs of physical perception or of the five senses is as follows:

1. Correct intellectual perception of the ideal on the mental plane.
2. Pure desire, freed from love of form on the emotional or astral plane,
3. Correct use and development of the five centres **[Page 206]** up the spine (base of spine, sacral centre, solar plexus, heart and throat centres), each of which is found in the etheric body and is allied with one or other of the five senses,
4. Consequent correct reaction of the sense organs to the requirements of the true or spiritual man.

In connection with the astral body, the result of purification is a quiet spirit, or the "gentle stillness" of the vehicle so that it can adequately reflect the Christ principle, or the buddhic nature. The relation of the astral or kamic principle (using the middle vehicle of the threefold lower man) to the buddhic principle using the middle vehicle of the spiritual triad (or atma-buddhi-manas), should be carefully considered. Quieted emotions, and the control of the desire nature ever precede the re-orientation of the lower. Before the desire of a man can be towards things spiritual he has to cease to desire the things of the world, and of the flesh. This produces an interlude of great difficulty in the life of neophyte, and the process is symbolized for us in the use of the word "conversion" in orthodox Christian circles; it involves "a turning round" with its consequent temporary turmoil, but eventual quietness.



In the mental body, the effect of purification is the development of the capacity to concentrate or to be one-pointed. The mind no longer flits hither and thither but becomes controlled and quiescent and receptive to the higher impress. [Page 207] As this is discussed fully in book three we need not deal further with it here.

When these three results of purification are making themselves felt in the life of the aspirant, he nears a certain climax which is a sudden perception of the nature of the soul. He gets a vision of the reality which is himself, and finds out the truth of the words of the Christ that "the pure in heart shall see God." He beholds the soul and henceforth his desire is for ever towards reality and away from the unreal and the world of illusion.

#### **42. As a result of contentment bliss is achieved.**

There is little to say in connection with this sutra except to point out that all pain, displeasure and unhappiness are based upon rebellion, and that, from the point of view of the occultist, rebellion but stirs up increased trouble, and resistance only serves to feed the evil, whatever it may be. The man who has learnt to accept his lot, wastes no time in vain regrets, and his entire energy can then be given to the perfect fulfillment of his dharma, or obligatory work. Instead of repining, and clouding the issues of life with worry, doubt and despair, he clarifies his path by the quiet realization of life as it is and a direct appreciation of what he may make of it. Thus no strength, time or opportunity is lost, and steady progress towards the goal is made.

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#### **43. Through fiery aspiration and through the removal of all impurity, comes the perfecting of the bodily powers and of the senses.**

Though the two causes of the perfecting process are aspiration and purification, yet these two form really only one and are the two aspects of the discipline of the Probationary Path. The old commentary which forms the esoteric basis of the inner teaching on Raja Yoga has some sentences which will be found of value here in conveying the correct concept:

"As the breath of fire streams upward through the system, as the fiery element makes its presence felt, that which is hindering is seen to disappear, and that which was obscure becomes illuminated. The fire ascends and barriers are burned; the breath expands, and limitations disappear. The seven, hitherto quiescent, stir to life. The ten portals, sealed and closed or partially ajar, swing wide. The five great means of contact rush into activity. Obstacles are overcome, and barriers no longer hinder. The purified one becomes the great receiver and the One is known."

In these words the purification by fire and by air is dealt with and this is the purification undergone on the path of yoga. Purification by water has been submitted to in the later stages of the life of the highly evolved man, prior to treading the Path of Discipleship, and is hinted at in the words "waters of sorrow" so often used. Now the fiery ordeal is undergone and the entire lower nature is passed through the fire. This is the first meaning and the one with which the aspirant [Page 209] is most concerned. It is called forth when he can, from his heart, send forth the call for fire, embodied in the words:

"I seek the Way; I yearn to know. Visions I see, and fleeting deep impressions. Behind the Portal, on the other side, lies that which I call home, for the circle hath been well-nigh trod, and the end

approacheth the beginning.

I seek the Way. All ways my feet have trod. The Way of Fire calls me with fierce appeal. Naught in me seeks the way of peace; naught in me yearns for earth.

Let the fire rage, the flames devour; let all the dross be burnt;

and let me enter through that Gate, and tread the Way of Fire."

The breath of God is felt as the cleansing breeze also and is the response of the soul to the aspiration of the disciple. The soul then "inspires" the lower man.

The secondary meaning has of course direct reference to the work of the kundalini or serpent fire at the base of the spine as it responds to the soul vibration (felt in the head, in the region of the pineal gland, and called "the light in the head"). Mounting upward, it burns out all obstructions in the spinal etheric channel and vitalizes or electrifies the five centres up the spine and the two in the head. The vital airs within the ventricles of the head are also swept into activity and produce a cleansing, or rather eliminating effect therein. With this the student has as yet nothing to do, beyond seeing to it that as far as in him lies, the aspiration of his heart is of the needed "fiery" character, and that the steady purification of his physical, emotional and mental [Page 210] nature, proceeds as desired. When this is the case, the response of the soul will be effective and the consequent reactions within the etheric centres will take place safely, under law, and normally.

The three verses quoted above deal with,

- a. The seven centres, hitherto quiescent,
- b. The ten closed portals, the ten orifices of the physical body,
- c. The five senses, through which contact with the physical plane takes place, and in these terms the entire outgoing and ingoing activities of the physical plane man are comprehended.

When these have all been brought under the direction of the soul, or inner ruler, then unity with the soul is effected, and consequently identification with that one in whom we live and move and have our being.

#### **44. Spiritual reading results in a contact with the Soul (or divine One).**

This might perhaps more literally be translated as "the reading of symbols produces contact with the soul." A symbol is a form of some kind which veils or hides a thought, an idea or a truth and it might be laid down therefore as a general axiom that every form of every kind is a symbol, or the objective veil of a thought. This when applied, will be found to refer equally to a human form, which is intended to be the symbol (or made in the image) of God; it is an objective [Page 211] form veiling a divine thought, idea or truth, the tangible manifestation of a divine concept. The goal of evolution is to bring to perfection, this objective symbolic form. When a man knows that, he ceases to identify himself with the symbol which is his lower nature. He begins to function consciously as the divine inner subjective self, using the lower man to veil and hide his form, and daily dealing with that form so that it is moulded and wrought into an adequate instrument of expression. The idea is also carried forward into the daily life, in the attitude of the man to every form (in the three kingdoms of nature) he contacts. He seeks to see below the surface and to touch the divine idea.

This is the fourth of the Rules and concerns the man's inner attitude to the objective universe. It might be said therefore that the rules concern a man's attitude towards:

1. His own lower nature ----- internal and external purification,
2. His karma or lot in life----- contentment,
3. His soul or ego ----- fiery aspiration,
4. Environment and physical plane contacts ----- spiritual reading.
5. The one Existence, God ----- devotion to Ishvara.

Thus a "right attitude" to all things covers this set of rules.

#### **45. Through devotion to Ishvara the goal of meditation (or samadhi) is reached.**

The goal of meditation is ability to contact the divine inner self, and through the contact, to come **[Page 212]** to a realization of the unity of that self with all selves and the All-Self, and this, not just theoretically, but as a fact in nature. This comes about when a state called "samadhi" is achieved wherein the consciousness of the thinker is transferred out of the lower brain consciousness into that of the spiritual man or soul on its own plane. The stages of this transfer might be stated to be as follows:

1. Transfer of the consciousness of the body, the outgoing instinctual consciousness of the physical man, into the head. This necessitates a conscious withdrawal of the consciousness to a point within the brain in the neighborhood of the pineal gland, and its conscious definite centering there.
2. Transfer of the consciousness out of the head or brain into the mind or mental body. In this transfer, the brain remains keenly alert and the withdrawal is consciously undertaken via the etheric body, using the brahmarandra or opening at the top of the head. At no point is the man in trance, unconscious or asleep. He actively undertakes and carries forward this abstracting or withdrawing process.
3. Transfer of the consciousness from out of the mental body into that of the ego, the soul, lodged in the causal body or egoic lotus. There is then brought about a condition in which the brain, the mental body and the egoic body form a coherent quiescent unit, alive, alert, positive and steady.
4. The state of samadhi or spiritual contemplation **[Page 213]** can then be entered, when the soul looks out upon its own world, sees the vision of things as they are, contacts reality and "knows God."

Following upon this comes the stage in which the spiritual man transmits to the brain via the mind that which is visioned, seen, contacted and known; and in this way, the knowledge becomes part of the brain contents and is available for use upon the physical plane.

This is the goal of the meditation process, and the results in their many distinctions are the subject of Book III. and are produced by conformity to the eight means of yoga dealt with in Book II. Only devotion to Ishvara or true love of God, with its accompanying qualities of service, love of man, and patient endurance in well-doing, will carry a man along this arduous path of discipline, purification and hard work.

### MEANS III. POSTURE

#### 46. The posture assumed must be steady and easy.

This sutra is one that has led our occidental students into a great deal of trouble for they have interpreted it in an entirely physical sense. That it has a physical meaning is true but taken in reference to the lower threefold nature it might be said that it refers to a steady immovable position of the physical body when in meditation, a firm steadfast unwavering condition of the astral or emotional body in the passage through worldly existence, and an unfluctuating steady mind, one [Page 214] that is absolutely under control. Of these three, it might be said that the physical posture is of the least importance, and that the position in which the aspirant can the soonest forget that he possesses a physical body is the best. It might be generally laid down that an upright position in a comfortable chair, with the spine erect, the feet crossed naturally, the hands folded in the lap, the eye closed, and the chin a little dropped is the best posture for the occidental aspirant. In the East there is a science of postures and about eighty-four different positions, some of them most intricate and painful, are listed. This science is a branch of hatha yoga and is not to be followed by the fifth root-race; it is a remnant of that yoga which was necessary and sufficient for the Lemurian root-race man, who needed to learn physical control. Bhakti yoga, or the yoga of the devotee was the yoga of the Atlantean or fourth root-race man, plus a little hatha yoga. In this fifth root-race, the Aryan, hatha yoga should fall into desuetude altogether where the disciple is concerned, and he should occupy himself with Raja Yoga plus bhakti yoga—he should be a mental devotee.

The *Lemurian* disciple learned to control the physical body and to devote it to the service of Ishvara through hatha yoga, with aspiration towards emotional control.

The *Atlantean* disciple learned to control the emotional body and to devote it to the service of Ishvara through bhakti yoga, with aspiration towards mental control.

#### [Page 215]

The *Aryan* disciple has to learn to control the mental body and devote it to the service of Ishvara through Raja Yoga, with aspiration towards knowledge of the indweller, the soul. Thus in this root-race, the entire lower man, the personality is subjugated and the "Transfiguration" of humanity takes place.

#### 47. Steadiness and ease of posture is to be achieved through persistent slight effort and through the concentration of the mind upon the infinite.

This covers the two aspects which in meditation produce difficulty, the comfort of the body and the control of the mind. It is noteworthy that the effort to attain forgetfulness of the physical body through correct posture is brought about through steady gentle persistent practise, rather than through the violent forcing of the body into postures and attitudes unaccustomed and uncomfortable. When this can be done and when the mind can be so engrossed upon a consideration of the things of the soul, then steadiness and ease characterize the man on the physical plane. He is forgetful of the physical vehicle and hence can concentrate the mind, and his concentration of the mind is then so one-pointed that thought of the body becomes impossible.

#### **48. When this is attained, the pairs of opposites no longer limit.**

The pairs of opposites concern the desire body and it is significant that in the preceding sutra [Page 216] only the mind and the physical body were dealt with. In this sutra the emotional nature, expressing itself through desire fails to be influenced by the pull of any attractive force. The astral body becomes quiescent and non-assertive, unresponsive to any lure from the world of illusion.

There is a great mystery concerned with the astral body of man and with the astral light, and the nature of the mystery is still only known to advanced initiates. The astral light is thrown into objectivity by two producing factors, and the astral body of a man is responsive to two types of energy. They seem essentially in themselves to lack character or form but to be dependent for manifestation upon "that which is above and that which is below." The desire nature of man, for instance, seems to respond to the lure of the great world of illusion, the maya of the senses, or to the voice of the ego, using the mental body. Vibrations reach the astral body from the physical plane and from the mental world, and according to the nature of the man and to the point in evolution which he has reached, so will be the response to the higher or the lower call.

The astral body is either attentive to the egoic impression or swayed by the million voices of earth. It apparently has no voice of its own, no character of its own. This has been pictured for us in the Gita where Arjuna stands midway between the two opposing forces of good and evil and searches for the right attitude to both. The astral plane is the battleground of the soul, the place of victory or the place of defeat; it is the [Page 217] kuruksheetra, upon which the great choice is made.

In these sutras concerning posture, the same idea lies latent. The physical plane and the mental plane are emphasized and it is brought out that when they are adjusted rightly, when poise on the physical plane and one pointedness on the mental plane are attained, then the pairs of opposites no longer limit. The point of balance is reached and the man is liberated. The scales of a man's life are absolutely adjusted and he stands free.

### **MEANS IV. PRANAYAMA**

#### **49. When right posture (asana) has been attained there follows right control of prana and proper inspiration and expiration of the breath.**

Here again we come to a sutra that has led to much misunderstanding and much mischief. Teaching on the control of prana is prevalent and has led to the following of breathing exercises and to the practices dependent for their success upon the suspension of the breathing process. Most of this has been caused by a belief in the occidental mind that prana and breath are synonymous terms. This is by no means the case. Vivekananda points this out in his commentary on the sutra in the following words:

"When the posture has been conquered, then this motion is to be broken and controlled, and thus we come to pranayama; the controlling of the vital forces of the body. Prana is not breath, [Page 218] though it is usually so translated. It is the sum total of the cosmic energy. It is the energy that is in each body, and its most apparent manifestation is the motion of the lungs. This motion is caused by prana drawing in the breath, and is what we seek to control in pranayama. We begin by controlling the breath, as the easiest way of getting control of the prana."

Prana is the sum total of the energy in the body (and this applies equally to the planetary and the solar body). It therefore concerns the inflow of energy into the etheric body and its outflow through the medium of the physical body. In the physical body this is symbolized for us in the necessary inspiration and exhalation of the breath. By stressing the physical act of breathing, much of the true sense of this sutra has been lost.

Certain things should be remembered as one studies pranayama. First, that one of the main purposes of the etheric body is that it acts as a stimulator and the energizer of the dense physical body. It is almost as if the dense physical body had no independent existence but simply acted as it was swayed and motivated by the etheric body. The etheric body is the force or vital body and it permeates every part of the dense vehicle. It is the background, the true substance of the physical body. According to the nature of the force animating the etheric body, according to the activity of that force in the etheric body, according to the aliveness or the sluggishness of the most important parts of the etheric body (the centres up the [Page 219] spine) so will be the corresponding activity of the physical body. Similarly and symbolically, according to the wholeness of the breathing apparatus, and according to the ability of that apparatus to oxygenate and render pure the blood, so will be the health or wholeness of the dense physical body.

It should also be remembered that the key to the just response of the lower to the higher, lies in rhythm, and in the ability of the physical body to respond or vibrate in rhythmic unison with the etheric body. Students have found out that this is much facilitated by steady even breathing, and the majority of the breathing exercises when emphasized to the exclusion of the previous three means to yoga (the Commandments, Rules and Posture) have a definite effect upon the etheric centres and may lead to disastrous results. It is most necessary that students should follow the means of yoga in the order in which they are given by Patanjali, and so see to it that the purificatory process, the discipline of the outer and inner life and one-pointedness of the mind should be aimed at, prior to attempting the regulation of the etheric vehicle through breathing, and the awakening of the centres.

The work done through pranayama might briefly be stated to be the following:

1. The oxygenation of the blood and hence the cleansing of the blood currents and consequent physical health.
2. The bringing of the physical body into a vibration synchronous with that of the etheric [Page 220] body. This results in the complete subjugation of the dense physical body and its bringing into line with the etheric body. The two parts of the physical vehicle form a unit.
3. The transmission of energy via the etheric body to all parts of the dense physical body. This energy may come from various sources:
  - a. From the planetary aura. In this case it is planetary prana, and so concerns primarily the spleen and the health of the physical body.
  - b. From the astral world via the astral body. This will be purely kamic or desire force and will affect primarily the centres below the diaphragm.
  - c. From the universal mind or manasic force. This will be largely thought force and will go to the throat centre.
  - d. From the ego itself, stimulating primarily the head and heart centres.



Most people receive force only from the physical and astral planes, but disciples receive force also from the mental and egoic levels.

**50. Right control of prana (or the life currents) is external, internal or motionless; it is subject to place, time and number and is also protracted or brief.**

This is a most difficult sutra to understand and its meaning has been made purposely abstruse, owing to the dangers incident to the control of the bodily forces. The ideas and teaching conveyed fall into three parts:

I. The external, internal or motionless control [Page 221] of the life currents of the body (dense and etheric). This concerns:

1. The breathing apparatus and the use of the breath.
2. The vital airs and their radiation.
3. The centres, and their awakening.
4. The kundalini fire and its right progression up the spine.

II. The astrological significance and the relation of the man to his group, planetary or otherwise. This is dealt with in the words "place, time and number."

III. The process of illumination and the production of response in the physical man via the brain to the higher impressions. This ability to respond to the voice of the ego and to become quiescent and receptive must precede the last four means of yoga which do not so immediately concern the dense physical plane or the etheric levels of consciousness.

It will be obvious that much of the teaching conveyed in this sutra can only safely be given directly by the teacher to the pupil, after a proper study of the bodily conditions of that pupil. It is not possible nor right to give in a book intended for the general public those rules, practices and methods which enable the trained disciple to bring his dense physical vehicle into instantaneous synchronization with his etheric body, to densify and irradiate his aura so as to produce certain magnetic results in his environment, and to awaken his centres so that certain psychic powers are displayed. The methods for arousing the kundalini [Page 222] fire and blending it with the downpouring egoic force must also be left for direct teaching by a master in this science to his pupil. There is extreme danger attendant upon the premature awakening of the fire, and the consequent destruction of certain protective structures in the etheric body and the breaking down of the barriers between this world and the astral world, before the pupil is properly "balanced between the pairs of opposites. There is a menace in the premature growth of the lower psychic powers before the higher nature is awakened, and the effect upon the brain can be seen as insanity in some form or other, mild or the reverse. A few explanatory words can, however, be given which will enable the true occult student to gain that information which, if correctly used, acts as a key to the possession of more. This is ever the occult method. Let us, therefore, deal briefly with our three points.

I. The *external* control of the prana or life currents concerns those breathing exercises and rhythmic practices which bring the physical organs, allied with the etheric centres, into proper condition. These physical organs are themselves never specifically dealt with by the white magician or occultist. They

are dealt with in black magic, and consist of the brain, the lungs, the heart, the spleen and the generative organs.

The black magician definitely utilizes these physical parts of the body to generate a type of force which is a mixture of etheric force and dense physical energy, to enable him to do certain [Page 223] forms of magical work and also to produce effects on the physical bodies of animals and men. It is the knowledge of this which is the basis of voodooism and of all those practices which cause the depletion and death of men and women who obstruct the path of the black magician or are regarded by him as enemies. With these the aspirant to the mysteries of the Brotherhood of the great White Lodge has nothing to do. He brings about the merging of the two parts of the dense physical, and the synchronization of the rhythm of the two bodies and the consequent unity of the entire lower man through attention to the etheric breath and rhythm. This inevitably produces the "external control of the life currents."

The *internal* control of the life currents is brought about in three ways:

1. By an intellectual understanding of the nature of the etheric body and the laws of its life.
2. Through a consideration of the types of energy and of their apparatus, the system of centres, to be found in the etheric body.
3. Through certain developments and knowledge which come to the aspirant when he is ready (having attended to the previous means of yoga) and which give him the ability to tap certain types of forces, energies, or shaktis, to utilize them correctly through the medium of his own centres and to produce effects which come under the descriptive terms, illuminative, purificatory, magnetic, dynamic, psychic, and magic.

The *motionless* control of the life currents is the effect of the proper development of the other [Page 224] two, external and internal control and must be present before the fifth means of yoga, withdrawal or abstraction becomes possible. It simply indicates perfectly balanced synchronization and the complete unification of the two parts of the physical body so that there is no impediment to the outgoing or incoming forces. When motionless control is reached, the yogi can withdraw from his physical body at will or can pull in that body and manipulate at will any of the seven great planetary forces.

It should be borne in mind that the ideal condition is here dealt with and that no aspirant can achieve this means of yoga without working simultaneously at the other means also. The study of the parallelism in nature is of value here.

II. The astrological significance is also hinted at here in the three words, "place, time, and number." In these words the universal triplicities must be recognized, and right control of the life currents must be seen to be related to karma, opportunity and form; there are certain words which when rightly understood give the key to all practical occultism and make the yogi a master of life. They are:

Sound ----Number----- Colour -----Form  
 Word.....Life.....Light.....Body

and these are recognized as subject to the space-idea and the time-element. It should be borne in mind, in this connection, that "space is the first entity" (*Secret Doctrine* I. 583) and that cyclic manifestation is the law of life.

**[Page 225]**

When this is recognized, the entity, expressing itself cyclically, will make its presence felt through differentiation, through the colour or quality of the veiling form and through the form itself. These factors make up the sum total of the expression of any identity, God or man, and the appearance of any man in exoteric expression on the physical plane is dependent upon the rhythmic or cyclic outgoing or indrawing energy of the great Life in whom he lives and moves and has his being. This is the basis of the science of astrology or the relationship of the planet, or planets to the human being and of their relation to the stars and the various signs of the zodiac.

Some knowledge of this is essential to the right control of the life currents, so that the disciple can avail himself of the "times and seasons" wherein progress can be expedited.

III. The process of illuminating the lower man becomes possible through the right control of the pranas and this "illuminating process" is an exact science for which these four means of yoga have prepared the way. The fires of the body are justly arranged, the "motionless" condition can be somewhat reached, the vital airs in the head are "at peace" and the entire lower man awaits one of two processes:

- a. The withdrawal of the true or spiritual man in order to function on some higher plane,
- b. Or the bringing down into the lower brain consciousness, of light, illumination and knowledge from the planes of the ego.

**[Page 226]**

**51. There is a fourth stage which transcends those dealing with the internal and external phases.**

We have seen how the control of the life currents can be either externally active, internally active or balanced. This triple process brings the entire lower personal man into a condition, first of rhythmic response to the inner motivating factor (in this case, the ego or spiritual man on his own plane) and then of complete quiescence or stillness. This latter condition of receptive waiting, if one might so call it, is succeeded by one of a form of higher activity. This is literally the imposition of a new rate of vibration on the lower, the sounding forth of a new note, emanating from the inner spiritual man which produces certain definite effects in the three sheaths which constitute the lower self and which veil the divinity which is man. These changes are dealt with in the next two sutras.

The work of the average aspirant is most frequently given to preparing the sheaths so that this fourth stage can become possible. His attention is concentrated upon the attainment of:

1. The conscious coordination of the three bodies or sheaths,
2. Their due alignment,
3. The regulation of the rhythm of the sheaths so that they are synchronized with each other and with the rate of the egoic impression,

4. Their unification into one coherent whole [Page 227] so that the man is literally the three in one and the one in three,
5. Quiescence, or the attitude of positive receptivity to the higher inspiration and downflow of egoic life and energy.

It may help the student if he realizes that the right control of prana involves the recognition that energy is the sum total of existence and of manifestation, and that the three lower bodies are energy bodies, each forming a vehicle for the higher type of energy and being themselves transmitters of energy. The energies of the lower man are energies of the third aspect, the Holy Ghost or Brahma aspect. The energy of the spiritual man is that of the second aspect, the Christ force, or buddhi. The object of evolution in the human family is to bring this Christ force, the principle of buddhi, into full manifestation upon the physical plane and this through the utilization of the lower triple sheath. This triple sheath is the Holy Grail, the cup which is the receiver and container of the life of God. When the lower man is brought into proper response through attention to the four means of yoga already considered, two results begin to manifest in him and he is ready to use the remaining four means which will reorient him and bring him eventually to liberation.

### **52. Through this, that which obscures the light is gradually removed.**

The first result is the gradual wearing away, or attenuation of the material forms which hide [Page 228] the reality. This does not mean the wasting away of the forms but the steady refining and transmutation of the matter with which they are constructed so that they become so purified and clarified that the "Light of God" which they have hitherto hidden, can shine forth in all its beauty in the three worlds. This can be demonstrated as literally true upon the physical plane, for through the work of purification and the control of the life currents the light in the head becomes so apparent that it can be seen by those who have supernatural vision, as radiations extending all around the head, thus forming the halo so well known in pictures of the saints. The halo is a fact in nature and not just a symbol. It is the result of the work of Raja Yoga and is the physical demonstration of the life and light of the spiritual man. Vivekananda says, speaking technically (and it is good for Western occult students to master the technique and terminology of this science of the soul which the East has held in trust for so long):

"The chitta has, by its own nature, all knowledge. It is made of sattva particles, but is covered by rajas and tamas particles, and by pranayama this covering is removed."

### **53. And the mind is prepared for concentrated meditation.**

Johnston's edition gives a beautiful rendering of this sutra in the words: "Thence comes the mind's power to hold itself in the light—," the idea being that once the condition of quiescence [Page 229] has been reached, and the fourth stage of supernormal impression has been made possible, the remaining means of yoga, abstraction, attention, meditation and contemplation can be properly undertaken. The mind can be gripped and used and the process of transmitting the knowledge, light and wisdom from the ego or soul, to the brain via the mind can be safely undertaken.

## MEANS V. ABSTRACTION

**54. Abstraction (or Pratyahara) is the subjugation of the senses by the thinking principle and their withdrawal from that which has hitherto been their object.**

This sutra summarizes for us the work done in the control of the psychic nature, and gives us the result achieved when the thinker, through the medium of the mind, the thinking principle, so dominates the senses that they have no independent expression of their own.

Before attention, meditation and contemplation, (the last three means of yoga) can be properly undertaken, not only must the outer conduct be corrected, not only must inner purity be arrived at, not only must the right attitude towards all things be cultivated and the life currents consequently controlled, but the capacity to subjugate the outgoing tendencies of the five senses must be worked at. So the aspirant is taught the right withdrawal or abstraction of the consciousness which is outgoing towards the world of phenomena, [Page 230] and must learn to centre his consciousness in the great central station in the head from whence energy can be consciously distributed as he participates in the great work, from whence he can make a contact with the realm of the soul and in which he can receive the messages and impressions which emanate from that realm. This is a definite stage of achievement and is not simply a symbolic way of expressing one-pointed interest.

The various avenues of sense perception are brought into a quiescent condition. The consciousness of the real man no longer surges outwards along its five avenues of contact. The five senses are dominated by the sixth sense, the mind and all the consciousness and the perceptive faculty of the aspirant is synthesized in the head, and turns inward and upward. The psychic nature is thereby subjugated and the mental plane becomes the field of man's activity. This withdrawal or abstracting process proceeds in stages:

1. The withdrawal of the physical consciousness, or perception through hearing, touch, sight, taste and smell. These modes of perception become temporarily dormant, and man's perception becomes simply mental and the brain consciousness is all that is active on the physical plane.
2. The withdrawal of the consciousness into the region of the pineal gland, so that man's point of realization is centralized in the region between the middle of the forehead and the pineal gland.
3. The next stage is that of abstracting the [Page 231] consciousness into the head centre, the thousand petalled lotus or sahasara, by knowingly withdrawing the consciousness out of the head. This can be done in full waking consciousness when certain rules are learned and certain work accomplished. These can obviously not be given in such a work as this. The majority of people have to master the first two stages and learn to control the avenues of perception, the five senses.
4. The abstracting of the consciousness into the astral body and thus freeing it from the physical plane.
5. A still further withdrawal into the mental body or the mind so that neither the physical nor the astral any longer limit or confine the man.

When this can be done, true meditation and contemplation becomes possible.

Dvivedi says in his commentary on this sutra: "Abstraction consists in the senses becoming entirely assimilated to, or controlled by the mind. They must be drawn away from their objects and fixed upon the mind and assimilated to it, so that by preventing the transformation of the thinking principle, the sense also will follow it and be immediately controlled. Not only this but they will be ever ready to contribute collectively toward the absorbing meditation of any given thing at any moment."

The result, therefore, of correct abstraction or withdrawal is briefly:

1. The synthesis of the senses by the sixth sense, the mind.

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2. The alignment of the threefold lower man so that the three bodies function as a coordinated unit.

3. The freeing of the man from the limitations of the bodies.

4. The consequent ability of the soul or ego to impress and illuminate the brain through the medium of the mind.

**55. As a result of these means there follows the complete subjugation of the sense organs.**

In Book I a general indication was given of the objective of Raja Yoga and of the hindrances to its practice coupled with an indication of the benefits. In Book II which we have just completed, the hindrances are specifically dealt with, the method of correcting them is indicated and then the means of yoga are taken up, five out of the eight being considered and explained. These five means, when duly followed, bring a man to the point where his lower psychic nature is being controlled, the senses are being mastered and he can begin to undertake the subjugation of the sixth sense, the mind.

The methods whereby the mind is controlled and the aspirant becomes complete master of the entire lower man are taken up in the next book. The remaining three means of yoga are explained and then the results of yoga are given in detail. Students will find it useful to note the graded and accurate method outlined in this marvellous treatise. It is valuable to note its brevity and yet its **[Page 233]** concise and complete nature. It is the text book of an exact science and within its few short pages are gathered all the rules, necessary in the Aryan rotrace, for the complete control of the mind, which should be the contribution of that race to the evolutionary process.

(part 2)

## BOOK III

### UNION ACHIEVED AND ITS RESULTS

- a. Meditation, and its stages
  - b. Twenty-three results of meditation
- Topic: The powers of the soul



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## THE YOGA SUTRAS OF PATANJALI

### BOOK III

#### UNION ACHIEVED AND ITS RESULTS

1. Concentration is the fixing of the chitta (mind stuff) upon a particular object. This is dharana.
2. Sustained concentration (dharana) is meditation (dhyana).
3. When the chitta becomes absorbed in that which is the reality (or idea embodied in the form), and is unaware of separateness or the personal self, this is contemplation or samadhi.
4. When concentration, meditation and contemplation form one sequential act, then is sanyama achieved.
5. As a result of sanyama comes the shining forth of the light.
6. This illumination is gradual; it is developed stage by stage.
7. These last three means of yoga have a more intimate subjective effect than the previous means.
8. Even these three, however, are external to the true seedless meditation (or samadhi) which is not based on an object. It is free from the effects of the discriminative nature of the chitta (or mind stuff).
9. The sequence of mental states is as follows: the mind reacts to that which is seen; then follows the moment of mind control. Then ensues a moment wherein the chitta (mind stuff) responds to both these factors. Finally these pass away, and the perceiving consciousness has full sway.
10. Through the cultivation of this habit of mind there will eventuate a steadiness of spiritual perception.

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11. The establishing of this habit, and the restraining of the mind from its thought-form-making tendency, results eventually in the constant power to contemplate.
12. When mind control and the controlling factor are equally balanced, then comes the condition of one-pointedness.
13. Through this process the aspects of every object are known, their characteristics (or form), their symbolic nature, and their specific use in time-conditions (stage of development) are known and realised.
14. The characteristics of every object are acquired, manifesting or latent.
15. The stage of development is responsible for the various modifications of the versatile psychic nature and of the thinking principle.
16. Through concentrated meditation upon the triple nature of every form, comes the revelation of that which has been and of that which will be.
17. The Sound (or word), that which it denotes (the object) and the embodied spiritual essence (or idea) are usually confused in the mind of the perceiver. By concentrated meditation on these three aspects comes an (intuitive) comprehension of the sound uttered by all forms of life.
18. Knowledge of previous incarnations becomes available when the power to see thought-images is acquired.
19. Through concentrated meditation, the thought images in the minds of other people become apparent.
20. As, however, the object of those thoughts is not apparent to the perceiver, he sees only the thought and not the object. His meditation excludes the tangible.
21. By concentrated meditation upon the distinction between form and body, those properties of the

body which make it visible to the human eye are negated (or withdrawn) and the yogi can render himself invisible.

22. Karma (or effects) are of two kinds: immediate karma or future karma. By perfectly concentrated **[Page 239]** meditation on these, the yogi knows the term of his experience in the three worlds. This knowledge comes also from signs.

23. Union with others is to be gained through one-pointed meditation upon the three states of feeling—compassion, tenderness and dispassion.

24. Meditation, one-pointedly centered upon the power of the elephant, will awaken that force or light.

25. Perfectly concentrated meditation upon the awakened light will produce the consciousness of that which is subtle, hidden or remote.

26. Through meditation, one-pointedly fixed upon the sun, will come a consciousness (or knowledge) of the seven worlds.

27. A knowledge of all lunar forms arises through one-pointed meditation upon the moon.

28. Concentration upon the Pole-Star will give knowledge of the orbits of the planets and the stars.

29. By concentrated attention upon the centre called the solar plexus, comes perfected knowledge as to the condition of the body.

30. By fixing the attention upon the throat centre, the cessation of hunger and thirst will ensue.

31. By fixing the attention upon the tube or nerve below the throat centre, equilibrium is achieved.

32. Those who have attained self-mastery can be seen and contacted through focussing the light in the head. This power is developed in one-pointed meditation.

33. All things can be known in the vivid light of the intuition.

34. Understanding of the mind-consciousness comes from one-pointed meditation upon the heart centre.

35. Experience (of the pairs of opposites) comes from the inability of the soul to distinguish between the personal self and the purusa (or spirit). The objective forms exist for the use (and experience) of the spiritual man. By meditation upon this, arises the intuitive perception of the spiritual nature (the purusa).

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36. As the result of this experience and meditation, the higher hearing, touch, sight, taste and smell are developed, producing intuitional knowledge.

37. These powers are obstacles to the highest spiritual realisation, but serve as magical powers in the objective worlds.

38. By liberation from the causes of bondage through their weakening and by an understanding of the mode of transference (withdrawal or entrance), the mind stuff (or chitta) can enter another body.

39. By subjugation of the upward life (the udana) there is liberation from water, the thorny path, and mire, and the power of ascension is gained.

40. Through subjugation of the samana, the spark becomes the flame.

41. By the means of one-pointed meditation upon the relationship between the akasha and sound, an organ for spiritual hearing will be developed.

42. By one-pointed meditation upon the relationship existing between the body and the akasha, ascension out of matter (the three worlds) and power to travel in space is gained.

43. When that which veils the light is done away with, then comes the state of being called discarnate (or disembodied), freed from the modification of the thinking principle. This is the state of illumination.

44. One-pointed meditation upon the five forms which every element takes, produces mastery over every element. These five forms are the gross nature, the elemental form, the quality, the pervasiveness and the basic purpose.

45. Through this mastery, minuteness and the other siddhis (or powers) are attained, likewise bodily perfection and freedom from all hindrances.

46. Symmetry of form, beauty of colour, strength and the compactness of the diamond, constitute bodily perfection.

47. Mastery over the senses is brought about through concentrated meditation upon their nature, peculiar attributes, egoism, pervasiveness and useful purpose.

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48. As a result of this perfection, there comes rapidity of action like that of mind, perception independent of the organs, and mastery over root substance.

49. The man who can discriminate between the soul and the spirit achieves supremacy over all conditions and becomes omniscient.

50. By a passionless attitude towards this attainment and towards all soul-powers, the one who is free from the seeds of bondage, attains the condition of isolated unity.

51. There should be entire rejection of all allurements from all forms of being, even the celestial, for the recurrence of evil contacts remains possible.

52. Intuitive knowledge is developed through the use of the discriminative faculty when there is one-pointed concentration upon moments and their continuous succession.

53. From this intuitive knowledge is born the capacity to distinguish (between all beings) and to cognize their genus, qualities and position in space.

54. This intuitive knowledge, which is the great Deliverer, is omnipresent and omniscient and includes the past, the present and the future in the Eternal Now.

55. When the objective forms and the soul have reached a condition of equal purity, then is At-one-ment achieved and liberation results.

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## THE YOGA SUTRAS OF PATANJALI

### BOOK III

### UNION ACHIEVED AND ITS RESULTS

#### **1. Concentration is the fixing of the chitta (mind stuff) upon a particular object. This is dharana.**

We have now reached the part of the Yoga Sutras which deals specifically with mind control and with the effect of that control. The first fifteen sutras are given to the control of the mind and how it is to be attained and the remaining forty sutras concern the results which take place after this control has been gained. Twenty-four results are enumerated, and these are all along the line of expansions of consciousness and the demonstration of psychic faculties, both lower and higher.

The first step towards this unfoldment is concentration, or the ability to hold the mind steadily and unwaveringly upon that which the aspirant chooses. This first step is one of the most difficult **[Page 244]** stages in the meditation process and involves constant unremitting ability to keep bringing the mind back to that "object" upon which the aspirant has chosen to concentrate. The stages in concentration are themselves well marked and can be stated as follows:

1. The choice of some "object" upon which to concentrate,
2. The withdrawing of the mind-consciousness from the periphery of the body, so that the avenues of outer perception and contact (the five senses) are stilled, and the consciousness is no longer outgoing,
3. The centering of the consciousness and its steadying within the head at a point midway between the eyebrows,
4. The application of the mind, or the paying of close attention to the object chosen for concentration,
5. The visualization of that object, imaginative perception of it and logical reasoning about it,
6. The extension of the mental concepts which have been formed from the specific and particular to the general and the universal or cosmic,
7. An attempt to arrive at that which lies back of the form considered, or to reach the idea which is responsible for the form.

This process gradually steps up the consciousness and enables the aspirant to arrive at the life side of manifestation instead of the form side. He begins however with the form or "object." Objects upon which to concentrate are of four kinds:

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1. *External objects*, such as images of the deity, pictures or forms in nature,
2. *Internal objects*, such as the centres in the etheric body,
3. *Qualities*, such as the various virtues, with the intent to awaken desire for these virtues and thus to build them into the content of the personal life,
4. *Mental concepts* or those ideas which embody the ideals lying back of all animated forms. These may take the form of symbols or of words.

In one of the Puranas the idea embodied in concentration is expressed most beautifully. The aspirant is told, after he has made use of the first five means of yoga (dealt with in Book II), that he "should make a localization of the mind stuff upon some auspicious support" and this localization is illustrated by a description of the fixing of the attention upon a form of God.

"The incarnated form of the Exalted One leaves one without desire for any other support. This should be understood to be fixed attention, when the mind stuff is fixed upon this form. And what is this incarnate form of Hari on which one should ponder, let that be heard by thee, O Ruler of Men. Fixed attention is not possible without something on which to fix it." (Vishnu Purana VI. 7. 75-85.)

Then follows a description of the incarnated form of the Exalted One, concluding with these words:

". . . upon Him let the yogin ponder; and lost in Him, concentrate his own mind until, O, King, the fixed attention becomes firmly fixed upon Him only. While **[Page 246]** performing this or while

doing, as he wills, some other action wherein his mind does not wander, he should then deem this fixed attention to be perfected." (Naradiya Purana LXVII. 54-62.)

It is the realization of the necessity for "objects" in concentration that originated the demand for images, sacred sculptures and pictures. All these objects entail the use of the lower concrete mind and this is the necessary preliminary stage. Their use brings the mind into a controlled condition so that the aspirant can make it do just what he chooses. The four types of objects mentioned above carry the aspirant gradually inwards and enable him to transfer his consciousness from the physical plane into the etheric realm, from thence into the world of desire or of the emotions, and so into the world of mental ideas and concepts. This process, which is carried on within the brain, brings the entire lower man into a state of one-pointed coherent attention, all parts of his nature being directed to the attainment of fixed attention or a concentration of all the mental faculties. The mind then is no longer scattering, unsteady and outgoing, but is fully "fixed in attention." Vivekananda translates "dharana" as "holding the mind to one thought for twelve seconds."

This clear, one-pointed, still perception of an object, without any other object or thought entering into one's consciousness is most difficult of achievement, and when it can be done for the space of twelve seconds, true concentration is being achieved.

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## **2. Sustained Concentration (dharana) is meditation (dhyana).**

Meditation is but the extension of concentration and grows out of the facility a man achieves in "fixing the mind" at will on any particular object. It falls under the same rules and conditions as concentration and the only distinction between the two is in the *time* element.

Having achieved the capacity to focus the mind steadily upon an object, the next step is developing the power to hold the mind stuff or chitta unwaveringly occupied with that object or thought for a prolonged period. The Purana quoted above continues:

"An uninterrupted succession of presented ideas single in intent upon His form, without desire for anything else, that, O King, is contemplation. It is brought about by the first six aids of yoga."

The word contemplation here is synonymous with meditation. This meditation is still with seed or with an object.

Dvivedi says in his comment on this sutra:

"... Dhyana is the entire fixing of the mind on the object thought of (to the extent of making it one with it). In fact, the mind should, at the time, be conscious only of itself and the object." The man's attitude becomes pure fixed attention; his physical body, his emotions, surroundings, and all sounds and sights are lost sight of and the brain is conscious only of the object which is the topic or seed of meditation, and the thoughts which the mind is formulating in connection with that object.

**[Page 248]****3. When the chitta becomes absorbed in that which is the reality (or idea embodied in the form), and is unaware of separateness or of the personal self, this is contemplation or samadhi.**

The simplest way in which to comprehend this sutra is to realize that every form or object is a manifested life of some kind or another. In the early stages of the meditation process, the student becomes aware of the nature of the form and of his relation to it. The two states in which he is conscious of himself and of the object of his meditation are entirely mental conditions; they exist within his mind.

This condition is followed by one in which his realization travels inward on to the subjective plane and he becomes aware of the *nature* of the life which is expressing itself through the form. Quality and subjective relationships engross his attention and the form aspect is lost sight of, but still the sense of separateness or of duality persists. He is still aware of himself and of that which is the not-self. Similarity of quality and response to analogous vibration are his, however.

In the two stages of dharana and dhyana, of concentration and of meditation, the mind is the important factor and is the producer in the brain. A great Hindu teacher, *Kecidhvaja*, expresses this idea in the following words:

"The soul has the means. Thinking is the means. It is inanimate. When thinking has completed its task of release, it has done what it had to do and ceases." (From the Vishnu Parana. VI. 7:90.)

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The truth of this makes any description or explanation of the high state of samadhi or contemplation exceedingly difficult, for words and phrases are but the effort of the mind to submit to the brain of the personal self that which will enable it to appreciate and comprehend the process.

In contemplation, the yogi loses sight of:

1. His brain consciousness or the physical plane apprehensions as to time and space.
2. His emotional reactions to the subject of his meditation process.
3. His mental activities, so that all the "modifications" of the thinking process, all the emotional reactions of the desire-mind (kama-manas) vehicle are subdued and the yogi is unaware of them. He is, however, intensely alive and alert, positive and awake, for the brain and the mind are held by him in a steady grip, and are used by him without any interference on their part.

This literally means that the independent life of these forms through which the real self is functioning is still, quieted and subdued, and the real or spiritual man, awake on his own plane, is able to function with full use of the brain, sheaths and mind of the lower self, his vehicle or instrument. He is, therefore, centred in himself or in the soul aspect. All sense of separateness or of the lower personal self are lost sight of, and he becomes identified with the *soul* of that form which has been the object of his meditation.



Unhindered by the mind stuff, or by the desire [Page 250] nature he "enters into" that condition which has four outstanding characteristics:

1. *Absorption in the soul consciousness* and therefore awareness of the soul of all things. Form is no longer seen, and the vision of the reality, veiled by all forms, is revealed.
2. *Liberation from the three worlds* of sense perception, so that only is known and contacted which is free from form, from desire and from lower concrete mental substance.
3. *Realization of oneness* with all souls, subhuman, human, and superhuman. Group consciousness somewhat expresses the idea, just as separated consciousness, or realization of one's own individual identity, characterizes consciousness in the three worlds.
4. *Illumination* or perception of the light aspect of manifestation. Through meditation the yogi knows himself to be light, a point of fiery essence. Through facility in the meditation process he can focus that light on any object he chooses and come "en rapport" with the light which that object is hiding. That light is then known to be one in essence with his own light-centre, and comprehension, communication and identification then become possible.

**4. When concentration, meditation and contemplation form one sequential act, then is sanyama achieved.**

This is a most difficult idea to express for we have not in the English language the equivalent [Page 251] of the Sanskrit term "sanyama." It is the synthesis of the three stages of the meditation process and is only possible to that student who has learnt and mastered the three states of mind control. Through that mastery he has produced certain results, which are as follows:

1. He has freed himself from the three worlds of mind, emotion and physical plane existence. They no longer attract his attention. He is not concentrated upon, or engrossed by them.
2. He can focus his attention at will and can hold his mind steady indefinitely, whilst working intensively in the mental world, should he so choose.
3. He can polarize or centre himself in the consciousness of the ego, soul or spiritual man, and knows himself as separate from the mind, the emotions, desires, feelings and form which constitute the lower man.
4. He has learnt to recognize that lower man (the sum total of mental states, of emotions and physical atoms) as simply his instrument for communicating at will with the three lower planes.
5. He has acquired the faculty of contemplation or the attitude of the real Identity towards the realm of the soul and can look out on the soul-realm in a sense corresponding to the way a man can use his eyes to see on the physical plane.
6. He can transmit to the brain, via the controlled mind, that which he sees, and can thus impart knowledge of the self and of its kingdom to the man on the physical plane.

This is perfectly concentrated meditation and [Page 252] the power so to meditate is called sanyama in this sutra. It is the attainment of the power of meditation which is the objective of the Raja Yoga system. Through this achievement, the yogi has learnt to differentiate between the object and that which the object veils or hides. He has learnt to pierce through all veils and contact the reality behind. He has achieved a working knowledge of duality.

There is yet a higher consciousness than this, that realization which is covered by the term unity, but as yet it is not his. This is, however, a very high stage and produces in the physical man astounding effects and introduces him to various forms of phenomena.

### **5. As a result of sanyama comes the shining forth of the light.**

There are several terms used here by various commentators and translators and it might be of interest to consider some of them, for in the various interpretations will come a full understanding of the Sanskrit terms.

Briefly, the idea involves the conception that the nature of the soul is light, and that light is the great revealer. The yogi, through steady practise in meditation, has reached the point where he can at will, turn the light which radiates from his very being, in any direction, and can illumine any subject. Nothing can therefore be hid from him and all knowledge is at his disposal. This power is therefore described as:

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1. *Illumination of perception.* The light of the soul pours forth and the man on the physical plane, in his brain consciousness, is thereby enabled to perceive that which before was dark and hidden from him. The process may technically be described in the following concise terms:

- a. Meditation,
- b. Polarization in the soul or egoic consciousness,
- c. Contemplation, or the turning of the soul-light upon that which is to be known or investigated,
- d. The subsequent pouring down of the knowledge ascertained, in a "stream of illumination" into the brain, via the sutratma, the thread-soul, silver cord, or magnetic link. This thread passes through the mind and illumines it. The thoughts engendered in the automatic response of the chitta (or mind stuff) to the knowledge conveyed, are then impressed upon the brain and the man, in his physical consciousness, becomes cognizant of what the soul knows. He becomes illumined.

As this process becomes more frequent and steady, a change takes place in the physical man. He becomes more and more synchronized with the soul. The time element in transmission recedes into the background and the illumination of the field of knowledge by the light of the soul and the illumining of the physical brain, becomes an instantaneous happening.

The light in the head increases in a corresponding degree and the third eye develops and functions. On the astral and mental plane a corresponding [Page 254] "eye" develops, and thus the ego or soul can illumine all the three planes in the three worlds as well as the soul realm.

2. *Lucidity of consciousness.* A man becomes lucid and clear sighted. He is conscious of a growing power in himself which will enable him to explain and solve all problems, and not only this, but

"lucidly to speak" and thus become one of the teaching forces of the world. All knowledge, consciously acquired by self illumination must be shared, and clearly imparted to others. It is the corollary of illumination.

3. *The shining forth of insight.* This gives a new angle on the subject and a most important one. It is the definition of the capacity to "see into" a form, to arrive at that subjective reality which has made the objective sheath what it is. This insight is more than understanding, sympathy or comprehension. They are but the effects of it. It is the capacity to pierce through all forms and arrive at that which they veil, because that reality is identical with the reality in oneself.

4. *The illumining of the intellect.* Unless the mind or intellect can grasp and transmit that which the soul knows, the mysteries remain unexplained to the physical brain and the knowledge possessed by the soul must remain nothing more than a beautiful and unattainable vision. But once the intellect is illumined, it can transmit to and impress upon the brain those hidden things which only the sons of God on their own plane know. Hence the need for Raja Yoga or the [Page 255] science of union through mind control and development.

## **6. This illumination is gradual; it is developed stage by stage.**

The evolutionary nature of all growth and unfoldment is dealt with here and the aspirant is reminded that nothing is accomplished at once but only as the result of long and steady effort.

One thing that every aspirant to the mysteries should remember is that growth that is gradual, and relatively slow, is the method of every natural process and this soul unfoldment is, after all, but one of the great processes of nature. All that the aspirant has to do is to provide the right conditions. The growth then will take care of itself normally. Steady perseverance, patient endurance, the achievement of a little every day, are of more value to the aspirant than the violent rushing forward and the enthusiastic endeavour of the emotional and temperamental person. The undue forcing of one's development carries with it certain most definite and specific dangers. These are avoided when the student realizes that the path is long and that an intelligent understanding of each stage of the path is of more value to him than the results achieved through the premature awakening of the psychic nature. The injunction to grow as the flower grows, carries with it a tremendous occult truth. There is an injunction in Ecc. VII. 16, which carries this thought, "Be not righteous over much, . . . why shouldest thou die?"

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## **7. These last three means of yoga have a more intimate subjective effect than the previous means.**

The first five means of yoga have for their primary objective the preparation of the would-be yogi. Through keeping the Commandments and the Rules, through the achievements of poise and rhythmic control of the energies of the body, and through the power to withdraw his consciousness and centre it in the head, the aspirant is enabled to take full advantage of, and safely to cultivate the powers of concentration, meditation and contemplation.

Having contacted the subjective in himself and become aware of that which is interior, he can begin to work with the interior, internal and intimate means.

The entire eight means of yoga themselves only prepare a man for that state of spiritual consciousness which transcends thought, which is apart from any of the seeds of thought, which is formless, and which can only be described (and then inadequately) by such terms as unification, realization, identification, nirvanic consciousness, etc.

It is useless for the neophyte to attempt to comprehend until he has developed the internal instrument for comprehension; it is fruitless for the man of the world to question and seek to be shown unless at the same time he is willing (as in the acquirement of any science) to learn the A.B.C. and graduate in the technique.

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Johnston in his commentary says:

". . . The means of growth previously described were concerned with the extrication of the spiritual man from psychic bondages and veils; while this threefold power is to be exercised by the spiritual man thus extricated and standing on his feet, viewing life with his open eyes."

**8. Even these three, however, are external to the true seedless meditation (or samadhi) which is not based on an object. It is free from the effects of the discriminative nature of the chitta (or mind stuff).**

In all the previous stages the thinker has been aware of both himself, the knower, and of the field of knowledge. In the earliest stages he was aware of triplicity, for the instrument of knowledge was likewise recognised, later to be transcended and forgotten. Now comes the final stage, the object of all yoga practices, where *unity* is known and even duality is seen to be a limitation. Naught remains but awareness of the self, of that omniscient, omnipotent knower who is one with the All, and whose very nature is awareness and energy. As has been well said:

"There are therefore these two types of perception: That of living things and that of the Life; that of the soul's works and that of the soul itself."

The expounder of yoga is now desirous of describing the results of meditation (some along the line of the higher psychism and some along the line of the lower); the next seven sutras, therefore, **[Page 258]** deal with the nature of the objects seen and the control of the mind as the real man seeks to focus the illuminating ray of his mind upon them.

In studying these results of meditation in the psychic realm, it should be borne in mind that the eight means of yoga do produce definite effects in the lower nature and that this causes certain unfoldments and experiences to take place; these put the aspirant more consciously en rapport with the interior planes in the three worlds. This is a safe and necessary process provided it is the outcome of the awakening of the man on his own plane, and the turning of the eye of the soul, via the mind and the third eye, upon these planes. The presence of the lower psychic power may, however, mean that the soul is (from the physical plane standpoint) asleep and unable to use its instrument, and that these experiences are therefore only the result of the activity of the solar plexus producing awareness of the astral plane. This type of psychism is a *reversion* to the animal state and to the child stage of the human race. It is undesirable and dangerous.

**9. The sequence of mental states is as follows: the mind reacts to that which is seen; then follows the moment of mind control. Then ensues a moment wherein the chitta (mind stuff) responds to both these factors. Finally these pass away, and the perceiving consciousness has full sway.**

If the student will look at any of the translations of the sutras he will find that this one is [Page 259] variously translated and most of the translations are exceedingly ambiguous. This can be illustrated by giving the translation of Tatya:

"Out of the two trains of self-reproductive thought resulting from the Vyutthana and the Nirodha (respectively), when the former is subdued and the latter is manifested, and, at the moment of manifestation the internal organ (Chitta) is concerned in both of the trains, then such modifications of the internal organ is the modification in the shape of Nirodha."

The others are still more vague, with the exception of Johnston's translation. He gives us the following which throws much light upon the thought involved:

"Out of the ascending degrees is the development of control. First there is the overcoming of the mind-impress of excitation. Then comes the manifestation of the mind-impress of control. Then the perceiving consciousness follows after the moment of control. This is the development of control."

Perhaps the simplest way to understand this thought is to realize that the man in his physical brain is aware of three factors as he attempts to meditate:

1. He is aware of the object of his meditation. This excites or impresses his mind, and throws into activity the "modifications of the thinking principle," or stimulates the tendency of the mind to create thought-forms, and throws the chitta or mind stuff into shapes corresponding to the object seen.

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2. He then becomes aware of the necessity to subdue this tendency and so brings in the action of the will and steadies and controls the mind stuff so that it ceases to modify itself and take on shape.

By dint of steady persevering endeavour the sequential nature of these two states of consciousness are gradually offset, and in time they become simultaneous. Recognition of an object and the immediate control of the responsive chitta occur like a flash of lightning. This is the state technically called "nirodha." It must be remembered that (as Vivekananda says):

"If there is a modification which impels the mind to rush out through the senses and the yogi tries to control it, that very control itself will be a modification."

The impress of the will upon the mind will naturally lead to the mind assuming the shape that controls it and it will be thrown into a modification, dependent largely upon the point in evolution the aspirant has reached, the trend of his daily thought, and the extent of his egoic contact. This is not the true and highest form of contemplation. It is but one of the earlier stages, but it is much higher than concentration and meditation with seed as usually understood, for it is inevitably succeeded by the third stage which is one of great interest.

3. He then slips suddenly out of the lower state of consciousness and realizes his identity with the perceiver, with the thinker on his own plane, and because the mind is controlled and the [Page 261] object seen excites no response, the true identity is able to perceive that which has hitherto been veiled.

It should be made clear, however, that the perceiver on his own plane has always been aware of that which is now recognized. The difference lies in the fact that the instrument, the mind, is now in a state of control, it is therefore possible for the thinker to impress the brain, via the controlled mind, with that which is perceived. Man on the physical plane simultaneously *also* perceives, and true meditation and contemplation for the first time become possible. At first this will only be for a brief second. A flash of intuitive perception, a moment of vision and of illumination and all has gone. The mind begins again to modify itself and is thrown into activity, the vision is lost sight of, the high moment has passed, and the door into the soul-realm seems suddenly to shut. But assurance has been gained; a glimpse of reality has been registered on the brain and the guarantee of future achievement is recognized.

**10. Through the cultivation of this habit of mind there will eventuate a steadiness of spiritual perception.**

The point of balance between excitation of the mind and control can be achieved with greater frequency by constant repetition, until the habit of stabilizing the mind is acquired. When this is accomplished two things occur:

**[Page 262]**

1. An instantaneous control of mind at will, producing
  - a. A still mind, free from thought forms,
  - b. A quiescent responsive brain.
2. A downflow into the physical brain of the consciousness of the perceiver, the soul.

This becomes increasingly clearer, more informative and less interrupted as time elapses, until a rhythmic response is set up between the soul and the physical plane man. The mind and brain are completely subdued by the soul.

It should be remembered here that this condition of the mind and brain is a *positive one*, not a negative state.

**11. The establishing of this habit, and the restraining of the mind from its thought-form-making tendency, results eventually in the constant power to contemplate.**

Little need be said in explanation of this sutra owing to its clarity. It is in the nature of a summation of the previous sutras.

The idea conveyed is that of the achievement of a constant state of meditation. Though periods in which definite work is done at certain specific and stated hours are of exceeding value, particularly in the early stages of soul unfoldment, yet the ideal condition is that of being in a state of realization all day every day. The ability at will to draw upon the resources of the ego, the constant recognition that



one is a Son of God incarnate [Page 263] upon the physical plane, and the ability to draw down, when needed, the power and the force of the soul, is one which will be eventually achieved by every aspirant! But first, however, the habit of recollection has to be instituted and the instantaneous ability to restrain the modifications of the thinking principle has to precede this desirable state of being.

**12. When mind control and the controlling factor are equally balanced, then comes the condition of one-pointedness.**

The Sanskrit term used is difficult to explain clearly. Such terms as one-pointed, single in intent, fixed, synthesized, perfected concentration, all give some idea of the mind condition under consideration.

The aspirant is now deliberately unconscious of all states of mind relating to the three worlds. His attention is focussed upon a specific object, and primarily upon the reality or subjective life, veiled by the form of the object. He is likewise unconscious of himself, the thinker or knower, and only that which is contemplated is realized in the true sense of the term. This is the negative aspect.

It should be remembered, however, that this is a very active mental state, for the perceiving consciousness is aware of the object in a most comprehensive manner. The sum of its qualities, aspects and vibration is revealed to him, as well as the essential central energy which has called that [Page 264] particular object into manifestation. This is revealed by the illuminating light of the mind being steadily directed upon that object. The perceiving consciousness is also aware of its identification with the reality behind the form. This is the true occult realization, but it is not the realization of the object so much as a realization of unity with, or identification with the life it veils.

This is in itself a dual condition but not in the ordinarily accepted sense. There is, however, a still higher state of consciousness when the unity of the life in *all* forms is realized, and not simply unity with the life in one specific object.

**13. Through this process the aspects of every object are known, their characteristics (or form) their symbolic nature, and their specific use in time-conditions (stage of development) are known and realised.**

It should here be borne in mind that every form of divine manifestation has three aspects and hence is made truly in the image of God with all divine potentialities. In the human kingdom this is recognised. It is equally true of all forms. This triple nature is grasped by the truly concentrated yogi and the three are seen as they exist and yet are recognised as constituting one whole. In his commentary, Johnston gives us a picture of the ideas involved, in the following words:

"...we get a twofold view of this object, seeing at once all its individual characteristics, [Page 265] its essential character, species and genus; we see it in relation to itself and in relation to the Eternal."

In a curious way these three aspects cover the three aspects of the time equation or of the relationship of the object to its environment.

1. *Characteristics of the form.* In this phrase the tangible outward aspects of the form are seen. The matter-side of the manifesting idea is dealt with, and that which can be contacted through the medium of the senses is first considered and dismissed. This form is the result of the past, and the limitations

due to the point in evolution are recognised. Every form carries in itself the evidence of the previous cycles and this can be seen in:

- a. Its rate of vibration,
- b. The nature of its rhythm,
- c. The amount of light which it permits to manifest,
- d. Its occult colour.

2. *Symbolic nature.* Every object is but the symbol of a reality. The difference in the development of the forms which symbolize or embody that reality is the guarantee that at some future date all the symbols will achieve the fruition of their mission. A symbol is an embodied idea, the working out in objective existence of some life. This is the consciousness aspect and two great revelations are latent in every symbol or form.

**[Page 266]**

a. The revelation of full consciousness, or the streaming forth of that response to contact which is potential or differing as yet in all forms but which can and will be carried forward to the full flood-tide of awareness.

b. The revelation of that which the consciousness aspect (the second aspect) is in its turn veiling. The unveiling of the soul leads to the manifestation of the one life. The manifestation of the Son of God leads to a knowledge of the Father. The shining forth of the higher self, through the medium of the lower self, produces the revelation of the divine or spiritual self. The matrix holds the diamond and when the matrix reveals its hidden gem, and the work of cutting and polishing is accomplished, the glory of the jewel will be seen. When the lotus plant has grown to maturity, the flower comes to fruition and in the centre of its petals the "Jewel in the Lotus" (Om mani padme hum) can be seen.

This symbolic aspect of forms is true of all, and whether the symbol is the atom of substance, the mineral, or a tree, an animal or the "form of the Son of God" the jewel of the first aspect will be found hidden. It will make its presence known through the quality of consciousness in one or other of its many states.

3. *Specific use in time conditions.* As the yogi one-pointedly concentrates on the form, or object, meditates on its quality (the subjective aspect or symbolic nature), and contemplates the life veiled by the form but testified to by the factor of consciousness, he becomes aware of the *present* stage **[Page 267]** of development, and thus the future, past and present, stand revealed to his intuition.

It will be apparent therefore to even the casual reader, that if meditation in its three above mentioned stages is carried forward correctly, all knowledge becomes possible to the yogi, the Eternal Now is a realized fact in nature and intelligent cooperation with the evolutionary plan becomes possible. Service is then based on complete understanding.

**14. The characteristics of every object are acquired, manifesting or latent.**

Much the same idea is covered in this sutra as in the previous one. In time and space all characteristics have relative values. The goal is one; the origin is one, but owing to the differing rates of vibration of the seven great breaths or streams of divine energy, every life borne forth upon them differs and is

distinctive. The stage of development of the seven Lords of the Rays is not equal. The unfoldment of the life of the various planetary Logoi, or of the seven Spirits before the Throne of God, is not uniform and the atoms in Their bodies, or the monads who constitute Their vehicles are therefore not uniform in unfoldment.

This is a vast subject and cannot be more than touched upon here. Students will find it of interest to search for information given in the different presentations of the one truth anent the great Lives in whom we "live, and move and have [Page 268] our being." They can be studied under the following names:

1. The seven Rays,
2. The seven Spirits before the Throne,
3. The seven planetary Logoi,
4. The seven great Lords,
5. The seven Aeons,
6. The seven Emanations,
7. The seven Prajapatis,

and other less known terms, and much light will be forthcoming.

In the characteristic form (taking into consideration its specific point in development, and its lack of development) is revealed to the knower:

- a. The sum total of acquirement. That which the *past* has given. This is the total chord which the soul of that object is as yet capable of sounding.
- b. The particular range of qualities out of that total acquisition which the life is manifesting through any specific form. This is the *present* note in the acquired chord which the soul of the object has chosen to sound.
- c. That which is latent and possible. This knowledge will be dual, revealing first, the latent possibilities to be unfolded through the medium of the form contemplated, and secondly, the latent possibilities capable of unfoldment in the present world cycle through various forms. This covers *future* developments. This will give the yogi the completed chord when the great evolutionary cycle has run its course.

**[Page 269]**

**15. The stage of development is responsible for the various modifications of the versatile psychic nature and of the thinking principle.**

This is a very general paraphrase of the idea involved and is in the nature of a summing up of the rather abstruse ideas of the text. The sutras following upon this one deal (for the remainder of Book III) with the results of meditation. The preceding sutras have considered the hindrances and difficulties that have to be overcome before true meditation becomes possible. The key to that overcoming and the difference between aspirants to the path is made apparent in this sutra. The ascertaining of one's approximate place upon the ladder of evolution, the summing up of one's assets and debits is one of the most useful activities the would-be aspirant can undertake. An understanding of the stage reached and

of the next step to be taken is essential for all true progress.

Johnson translates this sutra in the words: "Difference in stage is the cause of difference in development," and goes on to say: "The first stage is the sapling, the caterpillar, the animal. The second stage is the growing tree, the chrysalis, the man. The third is the splendid pine, the butterfly, the angel ..."

**16. Through concentrated meditation upon the triple nature of every form, comes the revelation of that which has been and of that which will be.**

The sutra which we are considering sums the [Page 270] preceding ideas and it is interesting to note how this first great result of meditation takes one right back to the true facts anent divine manifestation and emphasizes the three aspects through which every life (from an atom of substance to a solar Logos) expresses itself. The great Law of Cause and Effect and the entire process of evolutionary unfoldment are recognized and that which is, is seen to be the result of that which has been. Similarly that which will later eventuate is recognized to be the working out of causes set in motion in the present, and thus the cycle of development is seen to be one process existing in three stages.

These three stages in the three worlds of human unfoldment correspond to the three dimensions, and students will find it interesting to work out these analogies of the various triplicities, remembering that the third aspect (intelligent substance), the Holy Ghost or Brahma aspects, corresponds to the past (hence a hint as to the nature of evil). The second aspect (consciousness) or the Christ or Vishnu aspect relates to the present, whilst only the future will reveal the nature of spirit, the highest or Father aspect. This line of thought, through concentrated meditation will become clear, and a sense of proportion and a sense of just values as to the present point in time will grow. A recognition also of the relation of all lives to each other will be developed and the life of the aspirant will be stabilized and adjusted so that past karma will be adjusted and possible future karma negated and the process of liberation will proceed with rapidity.

**[Page 271]**

**17. The Sound (or word), that which it denotes (the object) and the embodied spiritual essence (or idea) are usually confused in the mind of the perceiver. By concentrated meditation on these three aspects comes an (intuitive) comprehension of the sound uttered by all forms of life.**

This is one of the most important sutras in the book, and holds the key to the object of the entire meditation process. This is to reveal or to unveil to the perceiver or spiritual man, the true nature of the self, the second aspect, and the correspondence to the second aspect in all forms of subhuman life, as well as to put him en rapport with the second aspect in all superhuman forms. Thus it concerns the subjective side of all manifestation and deals with those forces which in every form constitute the consciousness aspect, which concern the Christ or buddhic principle and which are the direct cause of objective manifestation and the revelation of spirit through the medium of form.

This is the AUM. First the breath, then the word and all that is, appeared.

Just as long as the great Existence who is the sum total of all forms and of all states of consciousness continues to sound the cosmic AUM, just so long will the objective tangible solar system persist.

The following synonyms in connection with this sutra must be borne in mind if clarity of thought is to be achieved:

**[Page 272]**

*I. Spiritual Essence.*

1. Spirit.
2. Pneuma.
3. The Father. Shiva.
4. The Monad. The One.
5. The eternal Will or Purpose.
6. One great Breath.
7. Life.
8. Synthesising Energy.
9. First Aspect.

*II. The Sound or Word.*

1. The Soul.
2. The Psyche.
3. The Son. Vishnu.
4. The cosmic Christ.
5. Eternal Love-Wisdom.
6. The AUM.
7. Consciousness Aspect.
8. Attractive Force.
9. Second Aspect.

*III. The Object.*

1. Body.
2. Form.
3. The Holy Spirit. Brahma.
4. The vehicle of life and of incarnation.
5. Eternal activity and intelligence.
6. The Worlds.
7. Activity Aspect.
8. Matter.
9. Third Aspect.

In the mind of man these three aspects are confused and that which is outward and objective is usually recognized as reality. This is the great maya or illusion and can only be dissipated when the perceiver can distinguish the three great aspects in every form, his own included. When the second aspect, the soul, the middle or mediating principle is known, the nature of the form is also known, and the essential nature of spirit can be inferred. The immediate field of knowledge, however, which the yogi has to master is that of the second aspect. He must arrive at the Sound or Word which brought every form into manifestation, and which is the result of the breath, the essence or spirit.

"In the beginning was the Word and the Word **[Page 273]** was with God and the Word was God. All things were made by Him. . . " (John I. 1:2.)

Here, in the Christian Bible, is the substance of the entire teaching, and in the significance of the three letters of the Sacred Word, AUM, lies the clue to the entire cosmic process. The meditation process when duly and correctly carried out reveals therefore the second or soul aspect, and the Sound, or Word (the Voice of the Silence) can then be heard.

Once heard and the work carried steadily forward, the realm of consciousness is revealed and the yogi is in rapport with the second aspect of his own nature and with the second aspect in every form. This is the basis of the whole science of the soul and leads a man to know his own soul or psyche and the psyche in every form of divine life. It is the foundation for the entire science of psychism, both in its higher and lower aspects.

When a man is a lower psychic he is aware of, and responds to the soul aspect of the material forms and the third or Brahma aspect (the body), dominates, for every atom of matter has a soul. This concerns all that is subhuman.

When he responds to the higher correspondence of this, to the reality of which the lower is but the shadow, he is in touch with the Christ consciousness, with the soul of his being which is one with the soul in all the superhuman kingdoms.

In connection with this, two things must be remembered. If he is a lower psychic he is in touch with the second aspect of the lower man, the astral body, the middle principle in the lower [Page 274] man, linking the mental body and the etheric. He is, therefore, en rapport with all that can be contacted on that plane.

If, however, he is a higher psychic he is en rapport with the second aspect of divine manifestation, the ego or soul on its own plane, mediating between and linking the monad with the personality, spirit with the body.

It is interesting here to note that a clue to the truth of this can be found in the manifestations of lower psychism such as are seen in the average mediumistic seance and the ordinary type of spiritualism. Contact with the astral plane is made through that great centre, the solar plexus which links the higher three centres and the lower. It accounts also for the fact that flowers are such a feature in materializations at seances, for the vegetable kingdom is the middle kingdom of the three subhuman kingdoms, mineral, vegetable, and animal. The explanation as to the prevalence of Indian guides is also found here, for they are the shells and powerful thought-forms left by the second of the three strictly human races, Lemurian, Atlantean and Aryan. No Lemurian shells or thought-forms are left now, but many Atlantean shells are still to be found preserved through the use of certain forms of Atlantean magic.

By concentrated meditation upon the distinction between these aspects there will eventually come a hearing of the Voice of the Silence and contact with a man's own second aspect. He will know himself as the "Word made flesh" and will recognize himself as the AUM.

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When this is the case he will then hear the word in other units of the human family, and will awaken to a recognition of the sound, as it is emanated by all forms in all the kingdoms of nature. The realm of the soul will stand open to him and this, when it includes recognition of the sound in all the four kingdoms, will lead him to know himself as Master. Soul knowledge and the power to work with the soul of all things in the three worlds is the distinctive mark of the Adept.

### **18. Knowledge of previous incarnations becomes available when the power to see thought images is acquired.**

The significance of this sutra is very great, for it gives the basis for the regaining of a knowledge of past experience. This basis is strictly mental, and only those mentally polarised and with the mind under control can regain this knowledge if they so wish. The power to see thought-images only comes through mind control, and the mind can only be controlled by the real or spiritual man. Therefore only egoically centred people can truly acquire this knowledge. It might be asked here what therefore do those people see who are emotional and *not* mental, when they claim to know who they are, and to relate the past lives of their friends? They are reading the akashic records and because their mental control and equipment are not adequate, they cannot discriminate nor ascertain accurately what they see.

The akashic record is like an immense photographic [Page 276] film, registering all the desires and earth experiences of our planet. Those who perceive it will see pictured thereon:



1. The life experiences of every human being since time began,
2. The reactions to experience of the entire animal kingdom,
3. The aggregation of the thought-forms of a kamic nature (based on desire) of every human unit throughout time. Herein lies the great deception of the records. Only a trained occultist can distinguish between actual experience and those astral pictures created by imagination and keen desire.
4. The planetary "Dweller on the Threshold" with all that appertains to that term and all the aggregations of forms which are to be found in its environment.

The trained seer has learnt to dissociate that which pertains to his own aura and the aura of the planet (which is in actuality the akashic record). He can distinguish between those records which are:

- a. Planetary,
- b. Hierarchical or pertaining to the work of the twelve Creative Hierarchies as they bring to concretion the plan of the Logos.
- c. Imaginative forms, the result of the desire-thought activity of the myriads of men, animated by desire for some form of experience or other.
- d. The historical record pertaining to races, nations, groups and families in their two great divisions on the physical plane and on the astral. **[Page 277]** It should be borne in mind that every human being belongs to a *physical* family which constitutes his link with the animal kingdom, and also belongs to an astral family. Through that affiliation on the upward arc he is linked with his egoic group and on the downward arc with the vegetable kingdom.
- e. The astrological record, or the forms taken on the astral plane under the influence of the planetary forces. These are in two great groups.
  1. Those forms or pictures in the akasha produced by the inflow of solar force via the planets.
  2. Those forms or pictures which are produced by the inflow of cosmic force from one or other of the signs of the zodiac, that is, from their corresponding constellations.

These points are enumerated to show how impossible it is that the majority of the claims regarding past incarnations can be true. They are the result of a vivid imagination and the assumption that the flashes of astral sight which reveal glimpses of the akashic film give that which pertains to the one who sees. This is not the case any more than the people and activities seen out of any window in a big city reveal to the onlooker his own relatives, friends and pursuits.

The knowledge referred to in the sutra comes in three ways:

1. Direct ability to see the records if so desired. This form of acquiring knowledge is seldom employed except by initiates and adepts in connection with their pledged disciples.

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2. Through direct knowledge of the group activities and relations of a man's own ego. This, however, only covers that cycle of time which began when a man stepped upon the probationary path. Experiences prior to that are relatively of no more vital importance than is a second in the life of an old man as he passes in retrospect his long life. All that stands out are events and happenings and not the individual hours and seconds.

3. Through the instinctual life. This is based on *memory*, on acquired faculty and capacity and on the possession of those qualities which go to the equipment of the ego. The ego knows that the possession of the power to do thus and so in the three worlds, is the direct result of past experience, and knows too that certain effects are only to be achieved through certain causes. These he arrives at through concentrated meditation.

The thought images he becomes aware of are:

1. Those in his aura at the time of his meditation,
2. Those in his immediate environment,
3. Those of his present family, group and race,
4. Those of his present life cycle,
5. These of his egoic group.

Thus through the process of elimination he gradually works his way through grade after grade of thought images until he arrives at the particular layer of thought impression which deals with the cycle about which he is concerning himself. This is not therefore simply a perception of certain aspects of the records, but a definitely **[Page 279]** scientific process, known only to the trained occultist.

**19. Through concentrated meditation, the thought images in the minds of other people become apparent.**

It should be remembered that the result of the eight means of yoga is to produce a yogi or trained knower. He is, therefore, one who concerns himself with causes and not with effects. He perceives that which causes the tangible to appear, that is the thoughts which start into motion the forces of substance and eventually produce the concretion of that substance.

The use of this power to read the minds of others is only permitted to the yogi in those cases where it is necessary for him to understand the *causes*, lying back of certain events, and this only in order to work out intelligently the plans of the Hierarchy and of evolution. The power here is analogous to that of telepathy but it is not identical. Telepathy entails the tuning in of one mind with another, and necessitates their being en rapport. This faculty of the trained seer is more in the nature of *an act of the will* and the manipulation of certain forces whereby he can instantly see what he wants in any aura at any time.

The subject of his investigation may be attuned to him or not; through intense meditation and the use of the will faculty thought images stand revealed. This power is a dangerous one to use and is only permitted to trained disciples.

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**20. As however the object of those thoughts is not apparent to the perceiver, he sees only the thought and not the object. His meditation excludes the tangible.**

All that he is "awake" to in his meditation is thought substance, his own chitta (or mind-stuff) and that of others.

It is the inherent activity of this chitta which is the cause of the eventual appearing of forms, tangible and objective, on the physical plane.

Everything that *appears* is the result of a subjective happening. All that exists in the mind of the thinker, not in the sense that is usually understood but in the sense that *thought* sets in motion certain currents of force. These currents of force gradually sweep into shape forms which correspond to the thinker's idea and those forms persist as long as the mind of the thinker is on them and disappear when he "takes his mind off" them.

It is the nature of the thought force or current which is perceived through concentrated meditation. The form which will be ultimately produced does not interest the seer. He knows from the cause what the inevitable effect will be.

**21. By concentrated meditation upon the distinction between form and body, those properties of the body which make it visible to the human eye are negated (or withdrawn) and the yogi can render himself invisible.**

This is one of the most difficult of the sutras to the western thinker for it involves certain recognitions [Page 281] which are foreign to the occident. It involves primarily the recognition of the etheric or vital body and its functions as the attractive force holding the dense physical vehicle in shape. Through this etheric substratum the physical body is realized as a coherent whole and its objectivity is observable. This vital body is the true form from the standpoint of the occultist and not the dense tangible sheath.

The yogi, through concentration and meditation, has acquired the power to center his consciousness in the true or spiritual man and to control the thinking principle. It is an occult law that "as a man thinketh, so is he" and it is equally true occultly that "where a man thinketh there is he." At will the trained seer can withdraw his consciousness from the physical plane and center it on the mental. At will he can "shut off the light" and when that is the case visibility is negated and (from the standpoint of the human eye) he disappears. He also becomes intangible from the point of view of touch, and inaudible from the standpoint of hearing. It is this fact that demonstrates the reality of the hypothesis that there is nothing but energy of some form or other, and that that energy is triple; in the East they call the nature of energy sattvic, rajasic, or tamasic. That is translated as follows:

Sattva ----- rhythm-----spirit ----- life  
 Rajas ----- mobility -----soul----- light  
 Tamas----- inertia -----body----- substance

All are differentiations in time and space of the one eternal primordial spirit-essence. It may [Page 282] be suggested that the modern western correspondences are to be found in the terms:

Energy ----- spirit ----- life  
 Force ..... soul ..... light  
 Matter----- form            substance

The outstanding characteristic of spirit (or energy) is the life-principle, that mysterious something which causes all things to be and to persist. The outstanding characteristic of the soul (or of force) is light. It brings into visibility that which exists.

The outstanding characteristic of living matter is that it is that which "sub-stands" or is found back of the objective body; and provides the true form. It should be remembered here that the basis of all occult teaching and of all phenomena is to be found in the words:

"Matter is the vehicle for the manifestation of soul on this plane of existence; and soul is the vehicle on a higher turn of the spiral for the manifestation of spirit." (*Secret Doctrine* I. 80.)

When the soul (or force) withdraws itself out of the matter aspect (the tangible objective form), that form is no longer to be seen. It disappears, and temporarily is dissipated. At present this can be adequately accomplished by the seer through a concentration of his consciousness in the ego, the spiritual man or soul, and (through the use of the thinking principle and an act of the will) his withdrawal of the etheric body from the dense physical. This is covered by the word "abstraction" and entails:

**[Page 283]**

1. A gathering together of the life or vital forces of the body into the physical plane nerve centres up the spine,
2. Their direction up the spine to the head,
3. Their concentration there and subsequent abstraction along the thread or sutratma, via the pineal gland and the brahmarandra,
4. The seer then stands in his true form, the etheric body, which is invisible to the human eye. As etheric vision develops in the race this will necessitate a further abstraction, then the seer will likewise withdraw the vital and luminous principles (the qualities of sattva and of rajas) out of the etheric body and stand in his kamic or astral body and thus be also etherically invisible. However, that time is still distant.

W. Q. Judge, in his commentary, makes certain interesting remarks, as follows: "Another great difference between this philosophy and modern science is here indicated. The schools of today lay down the rule that if there is a healthy eye in line with the rays of light reflected from an object—such as a human body—the latter will be seen, and that no action of the mind of the person looked at can inhibit the functions of the optic nerves and retina of the onlooker. But the ancient Hindus held that all things are seen by reason of that differentiation of Satwa—one of the three great qualities composing all things—which is manifested as luminosity, operating in conjunction with the eye, which is also a manifestation of Satwa in another aspect. The two must conjoin; the absence of luminosity **[Page 284]** or its being disconnected from the seer's eye will cause a disappearance. And as the quality of

luminosity is completely under the control of the ascetic, he can, by the process laid down, check it, and thus cut off from the eye of the other an essential element in the seeing of any object."

This entire process is only possible as the result of concentrated and one pointed meditation, and hence is impossible to the man who has not passed through the long discipline and training involved in the work of gaining control of the thinking principle and setting up that direct alignment and functioning which is possible when the thinker on his own plane, the mind, and the brain, are all aligned and coordinated via the sutratma, thread or magnetic silver cord.

**22. Karma (or effects) are of two kinds: immediate karma or future karma. By perfectly concentrated meditation on these, the yogi knows the term of his experience in the three worlds. This knowledge comes also from signs.**

This sutra can be somewhat elucidated if read in connection with Sutra 18 of Book III. The karma referred to here deals primarily with the present life of the aspirant or seer. He knows that every event in that life is the effect of a previous cause, initiated by himself in an early incarnation; he knows also that every act of the present life must produce an effect (to be worked [Page 285] out in another life) unless it is done in such a way that:

1. The effect is immediate and culminates within the scope of the present life time,
2. The effect involves no Karma, for the act has been done from a selfless motive and carried out with complete detachment. He then produces the effect desired in accordance with the law but it carries no consequences for himself.

When the seer enters into incarnation in a life wherein only a few more effects remain to be worked out, and when all that he initiates is freed from karma, then he can set a term to his life experience and he knows that the day of liberation is at hand. Through meditation and ability to function as the ego he can arrive at the world of causes, and he knows therefore what acts must be performed to release the few remaining effects. Through strict attention to the motive underlying every act of the present life he obviates the necessity for their effects to tie him in any way to the wheel of rebirth. Thus he consciously and intelligently nears his goal and every deed, act and thought is governed by direct knowledge, and in no way chains him.

The signs or portents referred to, relate primarily to the mental world, where the real man dwells. Through an understanding of three things:

- a. Numbers,
- b. Colours,
- c. Vibrations,

the seer becomes aware of the freedom of his [Page 286] aura from "death producing" effects. He knows there is nothing more written, symbolically, in the records which can bring him back to the three worlds, and therefore "by signs" his path is seen to be clear.

This has been expressed for us in the ancient writings found in the Masters' archives as follows:

"When the star with five points shines with clarity and no forms are seen within its points, the way is clear.

When the triangle encloses naught but light, the path is freed for the passing of the pilgrim.

When within the aura of the pilgrim the many forms die out and colours three are seen, then the road is freed from that which might obstruct.

When thoughts call not to forms and when no shadows are reflected, the thread provides a way direct from the circle to the center.

From that point of rest, no return is possible. The term of necessary experience in the three worlds is at an end. No karma then can draw the freed spirit back to earth for further lessons, or the working out of prior causes. He may, however, continue or resume his work of service in the three worlds, without ever really leaving his true home in the subtler realms and higher spheres of consciousness.

### **23. Union with others is to be gained through one-pointed meditation upon the three states of feeling—compassion, tenderness and dispassion.**

Some understanding of this will come if the student will compare this sutra with one in the [\[Page 287\]](#) first book (Sutra 33). The union here dealt with marks a step further than the previous attainment. In that, the nature of the aspirant is being trained to harmonious peaceful association with all around him. In this, he is taught to identify himself with all other selves through concentration upon what are sometimes called the "three states of feeling." These are:

- a. *Compassion*, the antithesis of passion which is selfish and grasping,
- b. *Tenderness*, the antithesis of self-centredness, which is always hard and self-absorbed,
- c. *Dispassion*, the antithesis of lust or desire.

These three states of feeling when understood and entered into, put a man en rapport with the soul of all men.

Through compassion, he is no longer occupied with his own selfish interests but enters into and suffers with his brother; he can adapt his vibration so that it responds to his brother's need; he is enabled to share in all that is taking place in his brother's heart. This he does through the keying up of his own vibration to respond to the love nature of his own ego, and through that unifying principle all hearts everywhere are open to him.

Through tenderness, that compassionate understanding works out into practical expression. His activities are no longer in-going and self-centred but are out-going and inspired by an unselfish heartfelt desire to serve and aid. This state of feeling is sometimes called mercy, and characterizes all the servers of the race. It involves active [\[Page 288\]](#) help, unselfish intent, wise judgment and loving activity. It is free from any wish for reward or recognition. This has been beautifully covered by H. P. Blavatsky in *The Voice of the Silence* in the following words:



"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed. These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal."

Through dispassion, the aspirant and server stands free from the karmic results of his activity on behalf of others. It is, as we know, our own desire which binds us to the three worlds and to others. "Binding to" is of a different nature to "union with." One is full of desire and causes obligation and effects; the other is free from desire, produces "identification with" and has no binding effects in the three worlds. Dispassion has more of a mental quality than the other two. It might be noted that dispassion brings in the quality of lower mind, tenderness is the emotional result of dispassionate compassion and involves the kamic or astral principle, whilst compassion concerns also the physical plane for it is the working out into physical manifestation of the two other states. It is the practical ability to identify oneself with another in all the three world conditions.

This union is the result of the egoic oneness [Page 289] brought down into full activity in the three worlds through meditation.

#### **24 Meditation, one-pointedly centred upon the power of the elephant, will awaken that force or light.**

This sutra has given rise to much discussion and its usual interpretation has given the idea that meditation upon the elephant will give the strength of the elephant. Many commentators infer from these words, that meditation upon other animals will give their characteristics.

It should be remembered that this is a scientific text-book, having for its objective the following:

1. Training the aspirant so that he can enter into subtler realms.
2. Giving him power over the mind, so that it is his instrument to use as he will as an organ of vision into the higher worlds and as a transmitter or intermediary between the soul and the brain.
3. Awakenning the light in the head so that the aspirant can become a radiant centre of light and illumine all problems, and through its light see light everywhere.
4. Arousing the fires of the body so that the centres become active, luminous, connected and coordinated.
5. Producing a coordination between:
  - a. The ego or soul on its own plane,
  - b. The brain via the mind,
  - c. The centres. By an act of the will they can then all be thrown into uniform activity.

6. This effected, the fire at the base of the spine, dormant hitherto, will be aroused and can proceed upward with security, blending ultimately with the fire or light in the head, and so pass out, having "burned out all dross, and left all channels clear" for the use of the ego.

7. Developing thus the powers of the soul; the siddhis, higher and lower, so that an efficient server of the race is produced.

When these seven points are borne in mind, it is interesting to note that the symbol of the centre at the base of the spine, the muladhara centre, is the elephant. It is the symbol of strength, of concentrated power, of the great moving force, which once aroused, carries all before it. It is for our fifth root race, the symbol of the most powerful and mighty of the animal kingdom. It is a picture of the transmutation or sublimation of the animal nature, for at the base of the spine is the elephant and in the head is the thousand petalled lotus hiding Vishnu, seated in the centre. Thus is the animal nature carried upward into heaven.

By meditation upon this "elephant force," the power of the third aspect, the energy of matter itself and therefore of God the Holy Ghost or of Brahma, is aroused and conjoined to that of the second or consciousness aspect, to soul energy, that of Vishnu, the second aspect, the Christ force. This produces the perfect at-one-ment, or union between soul and body, which is the true goal of Raja Yoga.

Will the students of this science remember here, [Page 291] however, that these forms of one-pointed meditation are only permitted after the eight means of yoga (dealt with in Book II) have been followed.

**25. Perfectly concentrated meditation upon the awakened light will produce the consciousness of that which is subtle, hidden or remote.**

Throughout all teachings of an occult or mystical nature reference is found frequently to what is called the "*Light*." The Bible has many such passages as have all the Scriptures of the world. Many terms are applied to this but space only permits us to consider those to be found in the various translations of the *Yoga Sutras of Patanjali*. They might be enumerated as follows:

- a. The awakened inner Light (Johnston),
- b. The Light in the head (Johnston),
- c. The Light of immediate cognition (intuitive knowledge) (Tatya),
- d. That effulgent Light (Vivekananda),
- e. The Light from the top of the head (Vivekananda),
- f. The coronal Light (Ganganatha Jha),
- g. The Light of the luminous disposition (Ganganatha Jha),
- h. The inner Light (Dvivedi),
- i. The mind, full of Light (Dvivedi),
- j. The radiance in the head (Woods),
- k. The luminosity of the central organ (Rama Prasad),
- l. The Light of the higher sense-activity (Rama Prasad).

From a study of these terms it will be apparent [Page 292] that within the physical vehicle there is to be found a point of luminosity which (when contacted) will pour the light of the spirit upon the path of the disciple, thus illuminating the way, revealing the solution of all problems, and enabling him to stand as

a light bearer to others.

This light is in the nature of an internal radiance, its position is in the head, in the neighborhood of the pineal gland, and it is produced by the activity of the soul.

A good deal of discussion has been aroused, by the term "central organ" associated with this light. Some commentators refer this to the heart, others to the head. Technically neither of them are entirely right, for to the trained adept the "central organ" is the causal vehicle, the *karana sarira*, the body of the ego, the sheath of the soul. This is the middle of the "three periodical vehicles" which the divine Son of God discovers and utilizes in the course of his long pilgrimage. These find their analogies in the three temples found in the Christian Bible:

1. The transitory ephemeral tabernacle in the wilderness, typical of the soul in physical incarnation, persisting for one life.
2. The more permanent and beautiful temple of Solomon, typical of the soul body or causal vehicle, of longer duration and persisting for aeons, and increasingly revealed in its beauty upon the Path up to the third initiation.
3. The, as yet, unrevealed and inconceivably beautiful, temple of Ezekiel, the symbol of the sheath of the spirit, the home of the Father, one [Page 293] of the "many mansions," the "auric egg" of the occultist.

In the science of yoga, which has to be wrought out and mastered in the physical body the term "central organ" is applied to the head or the heart, and the distinction is one of time primarily. The heart in the earlier stages of unfoldment upon the Path is the central organ; later it is the organ in the head where the true light has its abiding place.

In the process of unfoldment, heart development precedes head development. The emotional nature and the senses unfold prior to the mind, as can be seen if we study humanity as a whole. The heart centre opens before the head centre. Love must ever be developed before power can be safely used. Therefore the light of love must be functioning before the light of life can be consciously employed.

As the lotus centre of the heart opens and reveals the love of God, through meditation a synchronous unfoldment takes place within the head. The twelve petalled lotus in the head (which is the higher correspondence of the heart centre, and the intermediary between the twelve petalled egoic lotus on its own plane and the head centre) awakens. The pineal gland is gradually brought from a state of atrophy to full functioning activity and the centre of consciousness is transferred out of the emotional nature into the illuminated mind consciousness. This marks the transition which the mystic has to make onto the path of the occultist, keeping, as he always does, his mystical [Page 294] knowledge and awareness but adding to it the intellectual knowledge and conscious power of the trained occultist and yogi.

From the point of power in the head the yogi directs all his affairs and undertakings, throwing upon all events, circumstances and problems the "awakened inner light." In this he is guided by the love, insight and wisdom which is his through the transmutation of his love nature, the awakening of his heart centre and the transference of the fires of the solar plexus to the heart.

It might be asked very pertinently here how this junction between head and heart, producing the luminosity of the central organ and the emission of the inner radiance can be brought about. Briefly stated, it is produced as follows:

1. *Through the subjugation of the lower nature* which transfers the activity of all the life below the solar plexus and including the solar plexus, into the three centres above the diaphragm, the head, heart and throat. This is done through life, love and service, not through breathing exercise and sitting for development.
2. *Through the practice of love*, the focussing of the attention upon the heart life and service, and the realization that the heart centre is the reflection in man of the soul, and that this soul should guide the heart issues from the throne or the seat between the eyebrows.
3. *Through a knowledge of meditation*. Through meditation, which is the exemplification of the basic yoga aphorism "energy follows thought," all the unfoldments and developments [Page 295] which the aspirant desires are brought about. Through meditation, the heart centre, which in undeveloped man is pictured as a closed lotus *turned downwards*, is reversed, turned upwards and unfolded. At its heart is the light of love. The radiance of this light, being turned upwards, illumines the path to God, but is not the Path, except in the sense that as we tread upon that which the heart desires (in a lower sense) that path leads us on to the Path itself.

Perhaps clarity will come if we realize that part of the path is within ourselves and this the heart reveals. It leads us to the head, where we find the first portal of the Path proper and enter upon that part of the path of life which conducts us away from the body-life, to the fullest liberation from experience in the flesh and in the three worlds.

It is all one path, but the Path of Initiation has to be trodden consciously by the thinker functioning through the central organ in the head, and from there intelligently traversing the Path which leads through the three worlds to the realm or kingdom of the soul. It might be stated here that the awakening of the heart centre leads a man to consciousness of the source of the heart centre within the head. This in turn leads a man to the twelve-petalled lotus, the egoic centre on the higher levels of the mental plane. The path from the heart centre to the head, when followed, is the reflection in the body of the building of the antaskarana on the mental plane. "As above, SO below."

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4. *Through perfectly concentrated meditation in the head*. This carries on automatically the increased stimulation and awakening of the centres up the spine, five in number, arouses the sixth centre, the one between the eyebrows, and in time reveals to the aspirant, the exit at the top of the head, which can be seen as a radiant circle of pure white light. This begins as a mere pin point and passes through various stages of increasing glory and radiant light until the Portal itself stands revealed. More along this line is not permissible.

This light in the head is the great revealer, the great purifier, and the medium whereby the disciple fulfills the command of the Christ, "Let your light shine." It is the "path of the just which shineth ever more and more until the perfect day." It is that which produces the halo or circle of light seen around the heads of all the sons of God who have come or are coming into their heritage.

Through this light, as Patanjali here points out, we become conscious of that which is subtle, or of those things which can only be known through a conscious use of our subtle bodies. These subtle bodies are the means whereby we function upon the inner planes, such as the emotional or astral plane and the mental. At present the majority of us function on these planes unconsciously. Through this light we also become conscious of that which is hidden or as yet unrevealed. The Mysteries are revealed to the man whose light is shining and he becomes a knower. [Page 297] That which is remote or the future is likewise unfolded to him.

## 26. Through meditation, one-pointedly fixed upon the sun, will come a consciousness (or knowledge) of the seven worlds.

This passage has been commented upon at length by many writers for many centuries. Simply for the sake of clarity let us modernize the statement and reduce its terms to those of modern occultism.

"By constant steady meditation upon the emanating cause of our solar system will come a realization of the seven states of being." The various terms used here serve frequently to confuse the student and it might be wise if we used only two sets of terms, one conveying the orthodox oriental terminology as found in the best commentaries, and the other the one most easily recognizable by the western investigator. Using Wood's translation we find the following:

Svar	{	Brahme	{	7. Satya ...the world of those Gods who are unmanifest.		
				6. Tapas.. the world of the self-luminous Gods.		
				5. Jana.....the lowest of the Brahma world.		
						4. Mahar Prajapatya .....the great world
						3. Mahendra .....the home of the Agnishvattas(the Egos).
						2. Antariksa .....the intermediate space.
						1. Bhu. ....the earth world.

This differentiation of the world into seven [Page 298] great divisions is also interesting in so far as it demonstrates the equal accuracy of the fivefold division which some of the commentators hold.

These seven worlds correspond to the modern occult division of our solar system into seven planes embodying seven states of consciousness and enfolding seven great types of living beings. The analogy will be seen as follows:

- |  |   |
|--|---|
| 1. Physical Plane --- Bhu -----          | Earth world.<br>Physical consciousness.                                       |
| 2. Astral Plane ----- Antariksa -----    | World of the emotions.<br>Kamic or desire consciousness.                      |
| 3. Mental Plane ----- Mahendra-----      | World of the mind and of the soul.<br>Mind consciousness.                     |
| 4. Buddhic Plane --- Mahar Prajapatya -- | Christ world.<br>Intuitional or Christ consciousness.<br>Group consciousness. |

5. Atmic Plane ----- Jana ----- Spiritual world.  
Planetary consciousness.  
World of the third aspect.
6. Monadic Plane --- Tapas----- Divine world.  
God-consciousness.  
World of the second aspect.
7. Logoic Plane ----- Tatya ----- World of the emanating cause.  
Absolute consciousness.  
World of the first aspect.

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It is interesting to note certain comments of Vyasa on this differentiation, for they blend in with modern Theosophical thought.

The earth plane is described by him as "supported respectively by solid matter, by water, by fire, by wind, by air and by darkness..... wherein living creatures, having been allotted a long and grievous length-of-life, feeling the misery incurred as the result of their own karma, are born." Comment here is needless.

In connection with the second plane, the astral, reference is made to the fact that the stars (the lives), on that plane are "driven by the wind as cows are driven by the ploughman in a circle around the threshing floor" and that they are "regulated by the steady impulsion of the wind." We have here a wonderful picture of how all lives are driven by the force of their desires on the wheel of rebirth.

Vyasa notes that the mind world is peopled by six groups of Gods (the six groups of egos and their six rays, the six subrays of the one synthetic ray, which is apparently inferred). These are the sons of mind, the Agnishvattas (referred to at length in the *Secret Doctrine* and in *A Treatise on Cosmic Fire*) and they are portrayed as:

1. Fulfilling their desires, therefore driven by desire to incarnate,
2. Endowed with atomisation and other powers, therefore able to create their vehicles of manifestation,
3. Living for a mundane period, therefore in incarnation during a world period,

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4. Goodly to behold, for the sons of God are luminous, radiant and full of beauty,
5. Delighting in love, for love is the characteristic of the soul, and all sons of God, or sons of Mind reveal the love of the Father,
6. Possessing bodies of their own "not caused by parents," that body "not made by hands, eternal in the heavens" mentioned by St. Paul.

In connection with the fourth world, Vyasa notes that it is the world of mastery, therefore the home of the Masters, and all liberated souls whose "food is contemplation" and whose lives are "for a thousand mundane periods," therefore who have immortality.



Then he describes the three highest planes, with the great existences who are the lives of those planes and in whom we "live and move and have our being." These correspond to the three planes of the Trinity and of these existences in their various groups, the following comments by Vyasa are illuminating. He states:

1. "Their lives are chaste," *i. e.*, free from impurity, or the limitations of the lower forms.
2. "Upwards there is no impediment to their thinking and in regions below there is no object obscure to their thought." They know all things within the solar system.
3. "By them no laying down of foundations for a dwelling is made," therefore they have no dense bodies.
4. "They are grounded in themselves and live as long as there are creations." They are the great lives back of all sentient existence.

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5. They delight in contemplation of varying kinds. Our worlds are but the reflection of God's thought; and they are the sum total of the mind of God.

The ancient commentator sums up by making two basic statements which should be noted by the student. He says:

"This whole well-founded configuration stretches out in the midmost part of the (World) Egg. And the Egg is a minute fragment of the primary cause, like a firefly in the sky."

This means that our solar system is but a cosmic atom and is itself only a part of a still greater spheroidal whole. Then he states:

"By performing constraint upon the door of the sun, the yogin should directly perceive all this." Constraint is a term frequently used in translating phrases which mean "the harnessing or restraining of the modifications of the thinking principle;" in other words, perfect one-pointed meditation. By meditation upon the door of the sun full knowledge can be achieved. This means very briefly that through a knowledge of the sun within one's own heart and, through the light emanating from that sun, having found the portal of the path, one enters into relationship with the sun which is at the heart of our solar system and eventually finds that portal which admits a man to the sevenfold cosmic path. Of this no more need be said, as the object of Raja Yoga is to enable a man to find the light within himself and in that light see light. It enables him also **[Page 302]** to find the door to life and subsequently to tread the path.

Only one more point need be touched upon. Esoterically the sun is regarded as triple:

1. The physical sun----- body ----- intelligent form.
2. The heart of the sun ----- soul ----- love.
3. The central spiritual sun ----- spirit-----life or power.

In man, the microcosm, the correspondences are:

1. The personal physical man ---- body ----- intelligent form.
2. The ego or Christ ----- soul ----- love.
3. The monad ----- spirit-----life or power.

### **27. A knowledge of all lunar forms arises through one-pointed meditation upon the moon.**

There are two translations permissible here, the above and the following:

"A knowledge of the astral world comes to him who can meditate upon the moon." Either is correct and probably a true understanding of the Sanskrit is only arrived at through combining the two. It might suffice here to give a simple English paraphrase which will give the essence of the significance of this sutra:

"One-pointed concentration upon the mother of forms (the moon) will reveal to the aspirant the nature and purpose of form."

If the student will remember that the moon is the symbol of matter, whereas the sun in its aspect of light is the symbol of the soul, he will have no difficulty in ascertaining the meaning of the two sutras we have just considered. One deals with the soul and the various states of consciousness; the other deals with the body, the [Page 303] vehicle of consciousness. One concerns the body incorruptible, not made with hands, eternal in the heavens. The other deals with the "lunar mansions" (as one translator calls it) and with the home of the soul in the three worlds of human endeavour.

We must be careful however to remember that the moon aspect is the governing one in all the kingdoms below the human, whilst the sun aspect should dominate in the human.

A knowledge of the lunar mansions or of forms would give an understanding of the physical body, of the astral or desire vehicle and of the mental sheath.

### **28. Concentration upon the Pole-Star will give knowledge of the orbits of the planets and the stars.**

This sutra is of small significance to the ordinary student, but is of profound use to the initiate or pledged disciple. Suffice it here to say that this sutra forms the background for all astrological investigation and from an appreciation of its meaning will eventuate an understanding of:

1. The relation of our solar system to the other six constellations which (with ours) form the seven force centres of which the seven great spiritual influences of our system are the reflections and agents.
2. The path of our sun in the Heavens and the twelve signs of the Zodiac through which our sun apparently passes. Therefore it will be apparent that this sutra is the key to the purpose of the [Page 304] seven and the twelve upon which all our creative processes are built.
3. The meaning of the twelve labours of Hercules in their relation to man, the microcosm.

4. The purpose of our planet, gained by the adept through an understanding of the triplicity formed by:
- a. The Pole Star,
  - b. Our Earth Planet,
  - c. The Great Bear.

Other meanings are available to those who hold the key, but the above will suffice to show the deep, though esoteric significance attached to these brief words.

**29. By concentrated attention upon the centre called the solar plexus, comes perfected knowledge as to the condition of the body.**

In the commentary upon Book I Sutra 36, the various centres were enumerated and their qualities given. In this section of the book, five of these centres are mentioned and they are the five which most closely concern the aspirant, and which are the most dominant in the fifth or Aryan race, being awakened but not unfolded in the fourth race. These are:

1. The centre at the base of the spine ----- 4 petals,
2. The solar plexus centre ----- 10 petals,
3. The heart centre ----- 12 petals,
4. The throat centre----- 16 petals,
5. The head centre ----- 1000 petals.

With these five, the aspirant is primarily concerned. The centre called the spleen was dominant [Page 305] in Lemurian days but is now relegated to the domain of the fully functioning and therefore automatic centres, and has sunk below the threshold of consciousness. The centre between the eyebrows is the one through which the light in the head is cast upon things "subtle, obscure, hidden or remote" and is a result of the unfolding of the head and heart.

The three major centres are so powerful in the most unevolved person even in their unopened state that they have produced physical correspondences or glands. Their vibration is such that already in all men they *sound*, and through sounding attract and consequently produce a form. In the disciple or initiate these three centres not only sound but *form words*; they therefore command the building of vital forces and take the entire man under control.

The glands corresponding to the three centres are:

1. The pineal gland and pituitary body --- Head centre,
2. The thyroid gland----- Throat centre,
3. The spleen..... Heart centre.

"Out of the heart are the issues of life"; from it the current of the life blood circulates; from its development in the Atlantean race and the consequent coordination and growth of the astral or emotional body, the heart centre has become the most important in the body. Its activity and development has been paralleled by the spleen, which is the organ of vitality, of prana or physical sun force, in the body.

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There are other glands having a close relation to the various centres but the subject is too vast to be more than hinted at here. There is not, however, the same close relation existing between the glands associated with the centres below the diaphragm as with those connected with the major centres, situated above the diaphragm.

In the sutra under consideration we are dealing with one of the five most important centres, and this for the reason that:

1. It is situated in the centre of the trunk. It is therefore a correspondence of the middle principle. In man in Atlantean days the three major centres for that race were:

- a. The Head ----- Father or spiritual aspect,
- b. The Solar Plexus----- The Son or soul aspect,
- c. The Base of the Spine----- The Holy Ghost or matter aspect.

The soul was not then so individualized as it is now. The animal soul controlled, and consequently full contact with the anima mundi was the dominant factor. As time elapsed, the soul became more individualized in each human being, and more and more separative, as the mind aspect (the great dividing factor) dominated. At the close of this race, the three main centres will be the head, the heart, and the base of the spine. In the sixth race we shall have, the head, the heart, and the throat.

In the final race of the illuminated sons of God, the seventh, we shall have as the centres through which they work:

**[Page 307]**

- a. The thousand petalled head center ----- life or spiritual aspect,
- b. The centre between the eyebrows----- Son or consciousness aspect,
- c. The throat----- The Holy Ghost or creative aspect.

Through the first, spiritual life will pour in from the monad; through the second, the Christ principle, the light of the world, the soul will work, pouring light and life on all things, and using it as the great organ of awareness. Through the last, the work of creation will be carried on, and the creative word sent forth.

This general view is given so as to present to the student the vision of what lies ahead. It is, however, of no present value; most aspirants are concerned with the solar plexus and hence the necessity of our present consideration.

2. It is the organ of the astral nature, of the emotions, moods, desires and feelings and hence is most active in all. It is through it that the lower bodily functions are aroused—desire to eat, to drink, and to procreate, and through it the lower centres are contacted and work with them is carried forward. In the disciple, the heart supersedes the solar plexus; in the Master, the head. All the centres, however, are the expression of the life and love of God, and in their totality and perfection express the Christ life.

3. It is the centre wherein is carried forward the great work of transmuting all the lower and animal desires into the higher. Through it literally **[Page 308]** must be passed the forces of the lower nature. It

gathers up the forces of the body below the diaphragm and directs them upward.

4. In the solar plexus, the animal soul becomes merged in the soul of man, and the Christ consciousness is seen in germ. Taking the analogy of the antenatal state and the germinating of the Christ in each human being, students who have their intuition developed will see the correspondence between the activity of the solar plexus and its function, and the first three and one-half months of the antenatal period. Then comes what is called the "quickenings" and life makes itself felt. A rising up takes place, and the correspondence can then be seen between the natural physiological process and the birth of the Christ in the cave of the heart. Herein lies the deep mystery of initiation, and it is only revealed to those who tread the Path of Discipleship to the end.

We are told in this sutra that knowledge as to the condition of the body comes through meditation upon this centre. The reason is this: when man arrives at an understanding of his emotional body and of the force centre through which it functions upon the physical plane, he finds that all that he is (physically and etherically) is the result of desire, of kama, and that it is his desires which chain him upon the wheel of rebirth. Hence the emphasis laid by the yogi upon that basic *discrimination* through which a man develops the capacity to choose between the real and the unreal and which cultivates in him a just **[Page 309]** sense of values. Then follows *dispassion* which, when developed, gives him a distaste for the life of sensuous perception.

When the aspirant can grasp the place that desire plays in his life, when he realizes that it is his emotional or astral body which produces the greater part of the trouble in his lower nature, and when he can grasp the technical side of the process which desire-energy follows, then the work of the solar plexus is understood and he can begin the great dual work of transference and transmutation. He has to transfer the energy of the centres below the diaphragm into those above, and in the process transmute and change the energy. The centres are to be found up the spine, but it aids the student considerably if he can grasp the idea of the relative localities in the body which are energized and affected by these centres. All these centres have physical plane organs which are the result of the response of dense substance to their vibration.

#### The Three Major Centres.

1. Head centre----- brain, pineal gland and pituitary body.
2. Throat ----- larynx, vocal cords and palate, thyroid gland.
3. Heart ----- pericardium, ventricles, auricles with spleen affected.

#### The Four Minor Centres.

4. Solar plexus ----- stomach.
5. Spleen----- spleen.
6. Sacral----- generative organs.
7. Base of spine ----- eliminative organs, kidneys, bladder.

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These physical organs are results or effects; the centres are their physical cause and they are produced through the activity of the etheric centres.

These details have been given and the above information collated, owing to the importance of the solar plexus in this fourth round of the fourth creative Hierarchy (the Hierarchy of human monads or spirits), the fourth centre in man whether considered upward or downward. One more technical point might here be given. In the process of transmutation the student should remember that:

- a. The energy at the base of the spine must go to the head,
- b. The energy of the sacral centre must go to the throat,
- c. The energy of the solar plexus must go to the heart. Splenic energy concerns solely the physical body. It goes to all the centres.

**30-31. By fixing the attention upon the throat centre, the cessation of hunger and thirst will ensue. By fixing the attention upon the tube or nerve below the throat centre, equilibrium is achieved.**

It should be remembered that all the sutras which deal with psychic powers are capable of a lower and a higher interpretation. This is nowhere more apparent than in this sutra. Through an understanding of the nature of the throat centre and a steady meditation upon it, the yogi can arrest the pangs of hunger and of thirst and thus [Page 311] do without food indefinitely, whilst through directing energy to that portion of the great nerve in the throat which lies just below the throat centre (found in the well or pit of the throat) he can achieve absolute immobility and rigidity of the human form. Similarly through concentration upon the solar plexus he can become aware in full consciousness of every part of his physical body. But these concern the lower siddhis or powers and with these the student of Raja Yoga is not concerned, regarding them as the secondary effects of soul development. He knows them to be the result of the correct following of the eight means of yoga, and therefore automatic and inevitable results. He knows too the danger to the physical organism when their lower or physical aspect is emphasized.

The true significance of the above sutras which are here bracketed together, grows out of an understanding of the transmutative process and the transference which is effected in the solar plexus.

The energy of the sacral centre which feeds the generative organs is in due course of time transferred into the throat centre. The creative process is then carried on by thought, sound and the spoken Word. Hunger and thirst are the two aspects of desire, the one, hunger, being positive, masculine and grasping; the other, thirst, being negative, feminine and receptive. Those two words are but symbols of the two great impulses underlying the sex impulse. When these impulses are dominated and controlled, then the energy of the centre lying behind the organs concerned, can [Page 312] be carried upward to the throat, and hunger and thirst are arrested in the esoteric sense. It should be borne in mind here that these two words are the physical plane analogies to the great pairs of opposites which the yogi has to balance and which he does balance when the solar plexus is performing its highest function.

On the astral or desire plane, within the astral body of the aspirant, must this balancing process be wrought out to completion. This is the great battleground, symbolized so beautifully for us in the human body, with its three higher centres, its lower energy focal points and that great middle centre, the solar plexus, typifying the astral plane and its work. It will now be apparent why the two sutras are read as one, for they cover one completed work.



After achieving some measure of equilibrium, the aspirant learns to perfect that balancing process and gains the power to stand firm and immovable, preserving an unshakable equilibrium between the pairs of opposites. The nerve, called "kurma-nadi" or the "tortoise tube" is the physical correspondence to the point the aspirant has reached. He stands erect and unshaken before the entrance to the path; he is at the point in his evolution where he can "escape upward" and function in the head.

The tortoise has from the earliest ages been the symbol of the slow creative process, and of the long evolutionary road travelled by the spirit. Hence the appropriateness of this term, as applied to what is considered the lowest of the three major [Page 313] centres, and the one which represents the Creator or Brahma aspect of divinity, of God, the Holy Ghost, with His function as the energizer of matter or body.

**32. Those who have attained self-mastery can be seen and contacted through focussing the light in the head. This power is developed in one-pointed meditation.**

This is a paraphrase of a very general nature, but gives the exact sense of the terms employed. In the twenty-fifth sutra we considered the nature of the light in the head. Here it might briefly be stated that when the aspirant is aware of the light in the head, and can utilize it at will, turning its radiance upon all that he seeks to know, the time comes when he can not only turn it *outward* on to the field of knowledge wherein he functions in the three worlds, but can turn it inward and direct it upward into those realms wherein the saints of God, the great "Cloud of Witnesses" walk. He can, therefore, through its medium, become aware of the world of the Masters, Adepts and Initiates and thus contact them in full waking consciousness, registering those contacts with his physical brain apparatus.

Hence the necessity of becoming aware of one's own light, of trimming one's lamp and of using the light that is in one, to the full. By use and care, the power of the spiritual light grows and waxes and develops a dual function.

The aspirant becomes a light or lamp set in a [Page 314] dark place and illumines the way for others. Only thus can the light within be fanned to a flame. This process of lighting others and being a lamp must always precede that wonderful experience wherein the mystic turns his lamp and light into other realms and finds the "way of escape" into those worlds where the Masters work and walk.

This point needs emphasis for there is too strong an inclination among students to search for the Masters or some Guru or Teacher who will "give" them light. They can only be found by the one who has lit his own light, trimmed his own lamp and thus provided himself with the means of penetrating into Their world. The more technical side of this matter has been well covered in the words of W. Q. Judge:

"There are two inferences here which have nothing to correspond to them in modern thought. One is, that there is a light in the head; and the other, that there are divine beings who may be seen by those who thus concentrate upon the 'light in the head.' It is held that a certain nerve, or psychic current, called Brahma-randhra-nadi, passes out through the brain near the top of the head. In this there collects more of the luminous principle in nature than elsewhere in the body and it is called jyotis—the light in the head. And, as every result is to be brought about by the use of appropriate means, the seeing of divine beings can be accomplished by concentration upon that part of the body more nearly connected with them. This point—the end of Brahma-randhra-nadi—is [Page 315] also the place where the

connection is made between man and the solar forces."

It is this light which causes the "face to shine" and is responsible for the halo depicted around the head of all saints and Masters and which is seen by those with clairvoyant vision around the head of all advanced aspirants and disciples.

Dvivedi also gives the same teaching in the following words:

"The light in the head is explained to be that collective flow of the light of sattva which is seen at the Brahmrandhra which is variously supposed to be somewhere near the coronal artery, the pineal gland, or over the medulla oblongata. Just as the light of a lamp burning within the four walls of a house presents a luminous appearance at the keyhole, so even does the light of sattva show itself at the crown of the head. This light is very familiar to all acquainted even slightly with Yoga practices and is seen even by concentration on the space between the eyebrows. By Samyama (meditation) on this light the class of beings called siddhas—popularly known in theosophic circles as Mahatmas or high adepts—able to walk through space unseen, are immediately brought to view, notwithstanding obstacles of space and time."

### **33. All things can be known in the vivid light of the intuition.**

There are three aspects of knowledge associated with the light in the head.

First, there is that knowledge which the ordinary [Page 316] man can possess, which perhaps is best expressed in the word *theoretical*. It makes a man aware of certain hypotheses, possibilities and explanations. It gives to him an understanding of ways, means and methods, and enables him to take the first step towards correct ascertainment and achievement. This is true of that knowledge which Patanjali deals with. By acting upon this knowledge and by conforming to the requirements of the intended investigation or development, the aspirant becomes aware of the light in the head.

Secondly, discriminative knowledge is the next type utilized by the aspirant. The light having been contacted, is used, and the result is that the pairs of opposites become apparent, duality is known, and the question of choice comes in. The light of God is cast upon either side of the razor edged path the aspirant is endeavouring to tread, and at first this "noble middle" path is not so apparent as that which lies on either side. By the addition of dispassion or non-attachment to discriminative knowledge, hindrances are worn away, the veil which hides the light becomes increasingly thin until eventually the third or highest light is touched.

Thirdly, the "light of the intuition" is one of the terms which can be applied to this type of illuminative knowledge. It results from the treading of the path and the overcoming of the pairs of opposites, and is the forerunner of complete illumination and the full light of day. Ganganatha Jha in his brief commentary touches on all these three. He says:

#### **[Page 317]**

"Intelligence is the emancipator—the forerunner of discriminative knowledge, as the dawn is of sunrise. On the production of intuitional insight, the yogi comes to know everything."

These flashes of intuition are at first simply vivid flashes of illumination, breaking forth into the mind

consciousness and disappearing almost instantaneously. But they come with increasing frequency as the habit of meditation is cultivated and persist for increasingly long periods as stability of the mind is achieved. Gradually the light shines forth in a continuous stream until the aspirant walks in the full light of day. When the intuition begins to function, the aspirant has to learn to utilize it by turning the light which is in him upon all matters "obscure, subtle and remote," and thus enlarging his horizon, solving his problems, and increasing his efficiency. What he sees and contacts through the use of this spiritual light has then to be registered, understood and adapted for use by the man upon the physical plane, through the medium of the brain. Here is where the rational mind plays its part, interpreting, formulating and transmitting to the brain that which the true spiritual man on his own plane knows, sees, and understands. Thus this knowledge becomes available in full waking consciousness to the incarnated son of God, the man on the physical plane.

Another side of this, equally true and necessary, is pictured for us by Charles Johnston on page 123 of his edition. He says:

"This divining power of intuition is the power [Page 318] which lies above and behind the so-called rational mind; the rational mind formulates a question and lays it before the intuition, which gives a real answer, often immediately distorted by the rational mind, yet always embodying a kernel of truth. It is by this process, through which the rational mind brings questions to the intuition for solution, that the truths of science are reached, the flashes of discovery and genius. But this higher power need not work in subordination to the so-called rational mind, it may act directly, as full illumination, 'the vision and the faculty divine.'"

#### **34. Understanding of the mind-conscious comes from one-pointed meditation upon the heart centre.**

The sons of men are distinguished from the animal kingdom by the possession of intelligence, of the rational reasoning mind. Hence in the Ageless Wisdom, the Secret Doctrine of the world, human beings are frequently called "sons of mind." It is this which gives them their sense of individuality, of their separate identity; it is this which makes them egos.

In the centre of the brain, seated in the pineal gland, we are told is the home of the soul, an outpost of the life of God, a spark of pure spiritual fire. This is the lowest point which pure spiritual life, direct from the Monad, our Father in Heaven, contacts or reaches. It is the termination of the sutratma, or thread which links and connects [Page 319] the various sheaths and passes from the monad on its own high plane, via the soul body on the higher levels of the mental plane down into the physical vehicle. This life of God is triple and combines the energy of the Father, the Son and the Holy Ghost, and is therefore responsible for the full functioning of all the parts of man's nature on all planes, and for all states of consciousness. One strand of this triple thread or path, the first, is the giver of life, of spirit, of energy. Another, the second, is responsible for the consciousness or intelligence aspect, for the power of spirit to respond to contact and to evolve response. The third concerns the life of the matter or body aspect.

The first aspect via the monad reaches to the pineal gland—the point where spirit resides in man. The second or consciousness aspect, via the ego, makes a point of contact with the heart centre, whilst the third aspect or third part of the sutratma links up with the centre at the base of the spine, which is the main source of the personality or bodily activity.

Through concentration, therefore, on the light in the head, knowledge of the spiritual worlds and of those pure spirits who work and walk in them is achieved, for Atma or spirit shines there. Similarly through concentrated meditation upon the heart, knowledge of the second aspect, of the conscious intelligent principle which makes a man a son of God, is gained.

Through the development of the head and the use of the head centre, the will is brought into [Page 320] functioning activity. It is the characteristic of spirit, and demonstrates purpose and control. Through the unfolding and use of the heart centre the love-wisdom aspect is similarly brought into use and the love of God is seen working out in a man's life and work. For the mind of God is love, and the love of God is intelligence, and these two aspects of one great quality are brought into play for the working out of His will and purpose. Of this the Christ was the outstanding example to the Occident, as Krishna was to India, and this has to be reflected and manifested also in every man.

**35. Experience (of the pairs of opposites) comes from the inability of the soul to distinguish between the personal self and the purusa (or spirit). The objective forms exist for the use (and experience) of the spiritual man. By meditation upon this, arises the intuitive perception of the spiritual nature.**

Again we have quite a loose paraphrase of the original text, but one which nevertheless conveys the correct interpretation.

We have seen in the preceding sutras that the narrow path to be trodden between the pairs of opposites (through the practice of discrimination and dispassion) is the path of equilibrium, of balance, the noble middle path. This sutra is in the nature of a comment upon this stage of the soul's experience and points out the following lessons:

**[Page 321]**

First, that the reason we are confronted by the pairs of opposites, and so frequently choose that line of activity or attitude of mind which produces in us pleasure or pain, is because we fail to distinguish between the lower nature and the higher, between the personal self (functioning as a physical, an emotional, and a mental unit) and the divine spirit to be found in each of us. We identify ourselves with the form aspect, and not with the spirit. We regard ourselves as the not-self, for aeons of time and forget our sonship, our unity with the father and the fact that we are, in reality, the indwelling self.

Second, that the purpose of form is simply to enable the self to contact worlds otherwise closed to it, and to develop full awareness in all parts of the Father's kingdom, and thus demonstrate as a fully conscious son of God. Through the form, experience is gained, consciousness awakened, faculty is developed and powers are unfolded.

Third, that as this fact is grasped intellectually and meditated upon interiorly, awareness of one's identity with the spiritual nature and one's distinction from the form is developed. One knows oneself in truth to be, not the form but the indweller, not the material self but the spiritual, not the differentiated aspects but the One alone, and thus the great process of liberation is carried forward. One becomes what one is, and one accomplishes this through meditation on the intelligent soul, the middle aspect, the Christ principle which links the Father (spirit) and the Mother (matter).

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Thus the great triplicity is again to be seen:

1. The Father, or spirit, the one who manifests, who creates, who indwells,
2. The Son who reveals, meditates and links the highest aspect with the lower,
3. The Holy Ghost, overshadowing the Mother, intelligent material substance providing the forms through which experience and development are gained.

The one who experiences, who incarnates and who achieves divine expression through the medium of form is the soul, the self, the spiritual conscious man, the Christ within. When through this experience he has achieved maturity, he reveals the Father or spirit and so fulfills the words of Christ, when He said (in reply to Philip's question "Lord, show us the Father"), "He that hath seen me hath seen the Father" (John XIV.).

**36. As the result of this experience and meditation, the higher hearing, touch, sight, taste and smell are developed, producing intuitional knowledge.**

Through meditation the aspirant becomes aware of the counterparts of the five senses as they are found in the subtler realms, and through their awakening and conscious use he becomes able to function as freely on the inner planes as he does on the physical. He can then serve intelligently in those realms and cooperate with the great evolutionary scheme.

The senses may be defined as those organs **[Page 323]** whereby man becomes aware of his surroundings. In the animal these five senses exist, but the thinking correlating faculty is lacking. They demonstrate as group faculty, analogous to a racial instinct in the human kingdom.

Each of these five senses has a definite connection with one or other of the seven planes of manifestation, and has also a correspondence on all the planes.

<i>Plane</i>	<i>Sense</i>
1. Physical -----	Hearing
2. Astral -----	Touch or feeling
3. Mental.....	Sight
4. Buddhic.....	Taste
5. Atmic.....	Smell

A further tabulation taken from *A Treatise on Cosmic Fire* will serve to make clear the five different aspects of the five senses on the five planes, and for further information, the student is referred to that *Treatise* pages 186-202.

## MICROCOSMIC SENSORY EVOLUTION

<i>Plane</i>	<i>Sense</i>	<i>Subplane</i>
Physical	1. Hearing -----	5th---- gaseous
	2. Touch, feeling -----	4th---- first etheric
	3. Sight.....	3rd.... super ethric
	4. Taste -----	2nd   sub-atomic
	5. Smell.....	1st..... atomic
Astral -----	1. Clairaudience -----	5th
	2. Psychometry -----	4th
	3. Clairvoyance -----	3rd
	4. Imagination -----	2nd
	5. Emotional idealism -----	1st
<b>[Page 324]</b>		
Mental -----	1. Higher clairaudience -----	7th   Form
	2. Planetary psychometry ----	6th   Form
	3. Higher clairvoyance -----	5th   Form
	4. Discrimination -----	4th   Form
	5. Spiritual discernment -----	3rd   Formless
	Response to group -----	
	vibration-----	2nd   Formless
	Spiritual telepathy-----	1st   Formless
Buddhic-----	1. Comprehension -----	7th
	2. Healing.....	6th
	3. Divine vision	5th
	4. Intuition.....	4th
	5. Idealism.....	3rd
Atmic.....	1. Beatitude.....	7th
	2. Active service-----	6th
	3. Realisation -----	5th
	4. Perfection -----	4th
	5. All knowledge -----	3rd

In the following table the numbers one, two, three, four and five under each sense refer to the planes of manifestation as given in the first tabulation above.

*a. The First Sense..... Hearing.*

1. Physical hearing.
2. Clairaudience.
3. Higher clairaudience.
4. Comprehension (of four sounds).
5. Beatitude.



*b. The Second Sense ..... Touch or feeling.*

1. Physical touch.
2. Psychometry.
3. Planetary psychometry.
4. Healing.
5. Active service.

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*c. The Third Sense ..... Sight.*

1. Physical sight.
2. Clairvoyance.
3. Higher clairvoyance.
4. Divine vision.
5. Realisation.

*d. Fourth Sense ..... Taste.*

1. Physical taste.
2. Imagination.
3. Discrimination.
4. Intuition.
5. Perfection.

*e. The Fifth Sense ..... Smell.*

1. Physical smell.
2. Emotional idealism.
3. Spiritual discernment.
4. Idealism.
5. All knowledge.

**37. These powers are obstacles to the highest spiritual realisation, but serve as magical powers in the objective worlds.**

One fact continuously emerges in this text book of spiritual development, and that is, that the psychic powers, higher and lower, are hindrances to the highest spiritual state and must be left behind by the man who can function freed from the three worlds altogether. This is a hard lesson for the aspirant to grasp. He is apt to think that a tendency towards clairvoyance or clairaudience is indicative of progress and a sign that his practice of meditation is beginning to take effect. It might prove just the opposite and inevitably **[Page 326]** will, should the aspirant be attracted by, or attached to, any of these forms of psychic faculty. An old Hindu writer says in connection with these powers:

"A mind whose mind stuff is emergent thinks highly of these perfections, just as a man born in misery considers even a small bit of wealth a pile of wealth. But a yogin whose mind-stuff is concentrated must avoid these perfections, even when brought near to him. One who longs for the final goal of life, the absolute assuagement of the threefold anguish, how could he have any affection for those perfections which go counter to the attainment of that goal."

Dvivedi says:

"The occult powers described hitherto and to be described hereafter...serve as obstacles because they become the cause of distracting the mind by the various feelings they excite. But they are not quite useless inasmuch as they are great powers for good in moments when samadhi is suspended." It is of value to the aspirant to know what these powers are, how to control them and not be controlled by them, and how to use them in the service of his brother and of the Hierarchy, but they must be regarded as instruments and be relegated to the form side. It must be realised that they are the qualities or capacities of the sheaths or the *form* aspect, otherwise they will assume undue importance, engross undue attention and prove stumbling blocks to the progress of soul unfoldment.

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**38. By liberation from the causes of bondage through their weakening, and by an understanding of the mode of transference (withdrawal or entrance), the mind stuff (or chitta) can enter another body.**

This entire science of Raja Yoga is based upon an understanding of the nature, purpose and function of the mind. The basic law of this science can be summed up in the words "energy follows thought" and the sequence of activity might be stated as follows:

The thinker on his own plane formulates a thought embodying some purpose or some desire. The mind vibrates in response to this idea and simultaneously produces a corresponding reaction in the kamic, desire or emotional body. The energy body, the etheric sheath vibrates synchronously, and thereby the brain responds and energises the nerve-system throughout the dense physical body, so that the impulse of the thinker works out into physical plane activity.

There is a close connection between the mind and the nervous system so that we have an interesting triplicity,

1. The mind,
2. The brain,
3. Nervous system,

and this triplicity must be carefully borne in mind by the student of Raja Yoga in the initial stage of his work. Later a second triplicity will engross his attention,

**[Page 328]**

1. The thinker,
2. The mind,
3. The brain,

but this will be during the demonstration side of his work.

It is through an understanding of the method of energising the nerves that the thinker can galvanise its instrument into activity during incarnation, and similarly produce trance, samadhi, or death. The same basic knowledge enables the adept to raise a dead body, as Christ did in Palestine, or occupy the vehicle of a disciple for purposes of service, as Christ occupied the body of the disciple Jesus. This

knowledge and its use, we are told, is subject to the great law of karma, of cause and effect, and even the Christ Himself may not set the law aside in any case unless there is adequate "weakening" of the cause producing the bondage.

**39. By subjugation of the upward life (the udana) there is liberation from water, the thorny path, and mire, and the power of ascension is gained.**

Pervading the whole body is that sum total of nervous force, called by the Hindu, prana. It is controlled by the mind via the brain; it is the vitality which brings into activity the sense-organs and produces the outward-going life of the man; its medium of distribution is the nervous system through certain great distributing centres called plexi, or lotuses. The nerve ganglia known [Page 329] to orthodox medicine, are the reflections or shadows of the more vital plexi. The student will not go far astray if he regards the sum total of prana in the human body as constituting the vital or etheric body. This etheric body is formed entirely of energy currents, and is the substratum of living substance which underlies the dense physical form.

One term applied to this energy is the "vital airs." Prana is fivefold in its manifestation, thus corresponding to the five states of mind, the fifth principle and to the five modifications of the thinking principle. Prana in the solar system works out as the five great states of energy which we call *planes*, the medium of consciousness; these are:

1. The atmic or spiritual plane,
2. The buddhic or intuitional plane,
3. The mental plane,
4. The emotional, astral or kamic plane,
5. The physical plane.

The five differentiations of prana in the human body are:

1. *Prana*, extending from the nose to the heart and having special relation to the mouth and speech, the heart and lungs.
2. *Samana* extends from the heart to the solar plexus; it concerns food and the nourishing of the body through the medium of food and drink and has a special relation to the stomach.
3. *Apana* controls from the solar plexus to the soles of the feet; it concerns the organs of elimination, of rejection and of birth, thus having special [Page 330] relation to the organs of generation and of elimination.
4. *Vpana* is found between the nose and the top of the head; it has a special relation to the brain, the nose and the eyes, and when properly controlled produces the coordination of the vital air~ and their correct handling.
5. *Vyana* is the term applied to the sum total of pranic energy as it is distributed evenly throughout the entire body. Its instruments are the thousands of nadis or nerves found in the body, and it has a peculiar definite connection with the blood channels, the veins and arteries.

In this sutra we are told that by mastery of the fourth of these vital airs, certain definite results can be achieved and it will be interesting to note what they are. This mastery only becomes possible as the Raja Yoga system is understood and mastered, for it involves the capacity to function in the head and to control the entire nature from the point within the brain. When a man becomes polarised there, then the nervous force or energy found in the top of the head becomes active and through its correct control and through mastery of it, the right direction of the pranas of the body becomes possible and man reaches liberation; through it, noncontact in the three worlds is brought about. The language used is necessarily symbolic and its meaning must not be lost through a materializing of its real significance. Levitation, the power to walk on water, and ability to withstand the gravitational pull of the earth is its lowest and least important significance.

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1. *Freedom from water* is a symbolic way of stating that the astral nature is subjugated and the great waters of illusion can no longer hold the emancipated soul. The energies of the solar plexus no longer dominate.

2. *Liberation from the thorny path* refers to the path of physical life, and is nowhere more beautifully referred to than by the Christ in His parable of the Sowers, where some of the seed fell among thorns. The explanation is given that the thorns are the cares and troubles of worldly existence which succeed in choking the spiritual life and in veiling the true man for so long. The thorny path must lead to the northern path and that in turn to the Path of Initiation. In one of the old books in the Archives of the Lodge, are found these words:

"Let the seeker after truth escape from drowning and climb the river's bank. Let him turn towards the northern star and on firm ground stand, his face directed towards the light. Then let the star lead."

3. *Liberation from the mire* refers to that mixed nature of kama-manas, desire and lower mind, which causes the unique problem of humanity. It is a symbolic way also of referring to the great illusion which snares the pilgrim for so long. When the aspirant can walk in the light, having found the light (the Shekinah) within himself in the Holy of Holies, then the illusion is dissipated. It is of value to the student to trace the analogy between the three parts of Solomon's Temple, and that of the "Temple of the Holy Spirit," the human frame.

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The *outer court* corresponds to those energies and their corresponding organs found below the diaphragm. The *Holy Place* is the centres and organs in the upper part of the body from the throat to the diaphragm. The *Holy of Holies* is the head where is the throne of God, the Mercy Seat, and the overshadowing glory.

When these three aspects of freedom have been gained and the man is no longer dominated by the water, the mire or physical plane life, then "the power of ascension" is gained and he can ascend into heaven at will. The Christ or spiritual man can stand upon the mountain of ascension, having passed through the four crises or points of control from the birth to the crucifixion. Thus the "udana" or upward life becomes the controlling factor and the downward life no longer dominates.

#### **40. Through subjugation of the samana, the spark becomes the flame.**

This sutra is one of the most beautiful in the book and the translation by Charles Johnston should here be noted: "By mastery of the binding life comes radiance." Another interpretation might be "through control of samana the AUM (the Word of Glory) manifests." Out of the heart are the issues of life, and the vital energy called samana controls the heart and the life breath through the lungs. When the body is purified and its energies rightly directed, and when rhythm is achieved, then a radiant life is seen.

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This will work out literally and not simply metaphorically, for when the life currents are directed by the soul upon the throne, through the nerves and the blood channels, then only the purest atoms will be built into the body and the result will be a shining forth of light through the entire man. Not only will the head be radiating light so that the clairvoyant will see a halo or circle of brilliant colors, but all the body will be irradiated by the vibrant centres of electrical force distributed throughout the body.

#### **41. By the means of one-pointed meditation upon the relationship between the akasha and sound, an organ for spiritual hearing will be developed.**

To understand this sutra, it is essential that certain relationships are comprehended—relationships between matter, the senses and the one who experiences.

The Christian believes that "all things were made by the word of God." The oriental believer holds that sound was the originating factor in the creative process and both teach that this word or sound is descriptive of the second Person of the divine Trinity.

This sound or word threw into peculiar activity the matter of the solar system, and was preceded by the breath of the Father which started the original motion or vibration.

First, therefore, the breath (pneuma or spirit) impinging upon primordial substance and setting up a pulsation, a vibration, a rhythm. Then the **[Page 334]** word or sound, causing the pulsating vibrating substance to take form or shape, and thus bringing about the incarnation of the second Person of the cosmic Trinity, the Son of God, the Macrocosm.

This process eventuated in the seven planes of manifestation, the spheres wherein seven states of consciousness are possible. All of these are characterized by certain qualities and differentiated from each other by specific vibrating capacities and called by certain terms.

The following tabulation may prove useful if the student will bear in mind that the first triplicity of planes are those of divine manifestation and the lower triplicity constitute the reflection of that divine process and are the three planes of our normal experience. These two triplicities of God and man are connected by the middle plane of at-one-ment or union whereon God and man are made one. This is the Christ plane in Christian phraseology, the buddhic plane in the eastern terminology.

## THE DIVINE PLANES.

- Plane I. Logoic  
or divine ----- The Sea of  
Fire..... God the  
Father..... Will.
- Plane II. Monadic ----- The Akasha----- God the Son----- Love-  
Wisdom.
- Plane III. Spiritual  
or atmic ----- The Ether ----- God the Holy-  
Ghost..... Active  
Intelligence.

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## THE PLANE OF UNION OR ATONEMENT

- Plane IV. Christ or  
buddhic----- Air ----- Union ---- Harmony ----- At-one-ment.

## PLANES OF HUMAN ENDEAVOR.

- Plane V. Mental ----- Fire----- Reflection of  
the Sea of Fire----- Human will.
- Plane VI. Emotional  
or astral----- Astral  
Light----- Reflection of  
the Akasha----- Human love and desire.
- Plane VII. Physical ----- Ether ----- Reflection of  
the Ether ----- Human activity.

On all these planes, consciousness manifests and the senses, exoteric and esoteric, produce contacts.

- Plane
- I. Fire ----- The Breath.
  - II. Akasha ----- The Sound----- Hearing -- The Ear.
  - III. Ether----- Vibratory-response--- Touch ---- The Skin.
  - IV. Air..... Vision..... Sight..... The Eye.
  - V. Fire ----- Discrimination----- Taste ----- The Tongue.
  - VI. Astral Light--- Desire----- Smell----- The Nose.
  - VII. The Physical counterparts to all of these.

Another method of working these out is as follows:



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- VII. Physical Plane - Smell -----Ether.
- VI. Astral -----Taste ----- Astral Light.
- V. Mental -----Sight ----- Fire.
- IV. Buddhic -----Touch ----- Air.
- III. Atmic-----Hearing -----Ether.
- II. Monadic-----Mind -----Akasha.
- I. Logoic ----- Synthesis.

It will be apparent, however, that one gives the microcosmic standpoint, the other gives the macrocosmic, and as the aspirant is one who seeks to function as "free in the macrocosm" and to transcend his microcosmic limitations, it is the first category with which we will concern ourselves.

In considering this sutra and its clarification by an understanding of the nature of the planes, their symbols and substance, it becomes apparent that the man who understands the nature of the word and of the second aspect, arrives at the realization of hearing.

This might also be grasped mystically by the aspirant when he realizes that when the voices of desire (astral voices or vibratory response to the second aspect of the reflection, the three lower planes) are superseded by the Voice of the Silence or of the Christ within, then the word or sound is known and the second aspect of divinity is contacted.

1. The Akasha....The word....The sound. ..The second aspect in manifestation.
2. The Astral Light....The voices of desire... The reflection of the second aspect.

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There are many sounds to be heard on all the planes but on the physical is the greatest diversity. The aspirant has to develop the power to distinguish between:

1. The voices of earth. .... physical,
2. The voices of desire. ....astral,
3. The speech or formulated thoughts  
of the mind ..... mental,
4. The still small voice of the Christ within. .... buddhic,
5. The sounds of the Gods..... The creative  
words ..... atmic,
6. The word or sound.....The AUM. .... monadic,
7. The breath .....logoic,

and in these distinctions are symbolically conveyed the problem of correct hearing on the various planes and in the various states of consciousness. Only the true mystic and aspirant will comprehend the nature of these distinctions.

Just as all the substances of our manifested solar system are differentiations of the akasha, the first differentiation of the primordial stuff, so all these distinctions of sound are differentiations of the one sound; all are divine in time and space. But all have to be heard correctly and all lead eventually to and form in their totality the AUM, the Word of Glory, the Macrocosmic Word.

With the student of Raja Yoga, however, there are three main voices or sounds with which he is temporarily concerned:

1. The speech of the Earth, so as to rightly use it,
2. The Voice of the Silence, so as to hear it. This is the voice of his own inner God, the Christ,

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3. The AUM, the Word of the Father, expressed through the Son, which will, when heard, put him in touch with the Word of God, incarnate in all nature.

When speech is rightly used and the sounds of earth can likewise be stilled, then the Voice of the Silence can be heard. It might be noted here that clairaudience is awareness of the voice of the great illusion and gives a man power to hear on the astral plane. This in its right place and when controlled from above through knowledge, opens the ear to certain aspects of divine expression in the three worlds. It is not the divine hearing referred to in the sutra. In Charles Johnston's comments on this sutra, he covers the ground beautifully as follows: "The transfer of a word by telepathy is the simplest and earliest form of the 'divine hearing' of the spiritual man, as that power grows, and as, through perfectly concentrated meditation, the spiritual man comes into more complete mastery of it, he grows able to hear and clearly distinguish the speech of the great Companions, who counsel and comfort him on his way. They may speak to him either in wordless thoughts, or in perfectly definite words and sentences."

**42. By one-pointed meditation upon the relationship existing between the body and the akasha, ascension out of matter (the three worlds) and power to travel in space is gained.**

The akasha is everywhere. In it we live and move and have our being. All is but one substance, **[Page 339]** and in the human body are found the correspondences to the various differentiations.

When a man knows himself, and is aware of the relationship existing between the energies working through the seven centres and the seven states of matter and consciousness, then he is liberated and free and can contact at will and without time limitations all those states. There is a relation between one of the seven states of matter and one or other of the centres; through each one of the centres is the door to a certain plane of the planetary spheres. When the disciple has worked out into his life in correct realization the various means of yoga dealt with in the previous books, certain keys and knowledge, certain words and formulas, can be entrusted to him which will, through concentrated meditation give him the freedom of the heavens and the right to pass through certain gateways into the Kingdom of God.

**43. When that which veils the light is done away with, then comes the state of being called discarnate (or disembodied), freed from the modification of the thinking principle. This is the state of illumination.**

Again, we have a free, rather than a literal translation, and in this the true sense of the archaic terms used is preserved instead of academic correctness. The reason for this will be apparent if certain well-known translations are given. They are correct translations but demonstrate **[Page 340]** the ambiguity

which is inevitable when a literal translation of the Sanskrit terms is used.

"An outwardly unadjusted fluctuation is the great Discarnate; as a result of this the dwindling of the covering to the brightness." Woods.

"The external modification (of the internal organ) . . . thoughtless is (called) the great incorporeal (modification); therefrom (results) the destruction of the obscuration of the illumination (of intellect)." Tatya.

Vivekananda expresses the sutra in the following terms:

"By making sanyama on the real modifications of the mind, which are outside, called great disembodiedness, comes disappearance of the covering of light."

The great difficulties under which all translators labour is apparent from this and hence the frank paraphrasing of this passage.

There are two thoughts seeking expression in this sutra. One refers to the veil or covering which prevents the illumination of the mind, and the other to the state of realization which is achieved when a man has freed himself from this veil. That which covers up the light (the "bushel" referred to by the Christ in the New Testament) is the changing, fluctuating sheaths or bodies. When they are transmuted and transcended the light of God (the second divine aspect) can flood the lower man and he knows himself as he is. Illumination pours in and he knows himself as something different to the forms through which he is functioning. He is no longer centred, no [Page 341] longer polarized in his forms, but is actually in a condition of disembodiedness. His consciousness is that of the man out of incarnation, of the true man on his own plane, the real discarnate thinker. St. Paul, as has been pointed out by several thinkers, had a touch of this state of being. He referred to it in these words:

"I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth); such an one caught up to the third heaven. And I knew such a man . . . how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." (I Cor. XII)

This "third heaven" can be understood in two ways: first, as standing for the mental plane on which is the true home of the spiritual man, the thinker, or a more specific state to be understood as that found on the third or highest of the three abstract levels of the mental plane.

**44. One-pointed meditation upon the five forms which every element takes, produces mastery over every element. These five forms are the gross nature, the elemental form, the quality, the pervasiveness and the basic purpose.**

It should be remembered that this will have a dual reference, to the macrocosm and to the microcosm. It can refer to the five planes of monadic evolution, or to the five forms which every element [Page 342] takes on each and every plane, bearing in mind that this is the case as regards the mind apprehension and the modifications of the thinking principle, for mind is the fifth principle, and man is the five pointed star and therefore can (as man) achieve only a fivefold illumination. There are, however, two higher forms and two other modes of perception, *i. e.*, the intuitional and spiritual

realization. With these, however, the present sutra has not to do. The head centre is dual in itself and is composed of the centre between the eyebrows and the highest chakra, the thousand petalled lotus.

The study and understanding of this sutra would result in the complete equipping of the white occultist for all forms of magical work. Students must remember that this does not refer to the elements as we have them, but has relation to the elemental substance out of which all gross forms are made. According to the Ageless Wisdom there are five grades of substance having certain qualities. These five grades of substance form the five planes of monadic evolution; they compose the five vibratory spheres in which man and superhuman man are found. These five planes have each an outstanding quality, of which the five physical senses are the correspondence.

<i>Plane</i>	<i>Nature</i>	<i>Sense</i>	<i>Centre</i>
Earth	Physical	Smell	Base of spine
Astral	Emotional	Taste	Solar Plexus
Manasic	Mental	Sight	Head
Buddhic	Intuitional	Touch	Heart
Atmic	Spiritual	Sound	Throat

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As pointed out in *A Treatise on Cosmic Fire*, these senses and their correspondences are dependent upon the point in evolution of the man, just as H. P. Blavatsky stated in connection with the enumeration of the principles.

The above sutra therefore can be applied to the mastery of each plane as well as to the mastery of elements composing that plane. It has reference to the mastery and utilization of all the subtler sheaths through which a man contacts a plane or peculiar rate of vibration.

Ganganatha Jha in his able commentary says: "The specific qualities, sound and the rest belonging to the earth, together with the properties of shape and the rest, are named 'gross.' This is the first form of the elements. The second form is their respective generic characteristic: Shape for the earth, viscosity for the water, heat for fire, velocity for air and omnipresence for the akasa. The specific forms for these generic ones are sound and the rest." He gives a translation of this forty-fourth sutra which is analogous to all the others with the exception of Johnston's, and which runs as follows:

"Mastery over the elements, from the sanyama with the reference to grossness, character, subtlety, concomitance and usefulness."

1. Crossness, gross nature.

Sound and the other senses as they show forth on the physical plane. We must bear in mind that this plane is the gross summation of all the others. Spirit is matter at its lowest point.

2. Character, elemental form.

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The nature of the specific characteristics of the elements.

## 3. Subtlety, or quality.

The basic atomic substance of any one element. That which produces its phenomenal effect. It is that which lies back of all sense perception, and of all the five senses. Another word for this "subtle" form is tanmatra.

## 4. Concomitance, or pervasiveness.

This is the all-pervasive nature of every element; its inherence. It is the sum total of the three gunas, tamas, rajas and sattva. Every element according to its place in the manifested scheme is characterised by inertia, activity or rhythm. It is inherent in substance. Only the rate of vibration differs. There is the correspondence to every element on every plane.

## 5. Usefulness, or basic purpose.

This is the right use of every element in the great work of evolution. It is literally the power hidden in every atom of substance which drives it on (through all the kingdoms of Nature) to self expression, and enables it to perform its work in time and space and to proceed towards eventual fruition.

When, through concentrated meditation upon the five distinctive forms of all the elements, the knower has arrived at a knowledge of all their qualities, characteristics and nature, he can then cooperate intelligently in the plan and become a white magician. For the majority it is as yet only possible for us to arrive at three of the forms, and this is touched upon in Light on the Path in **[Page 345]** the words: "Inquire of the earth, the air and the water, of the secrets they hold for you. The development of your inner sense will enable you to do this."

**45. Through this mastery, minuteness and the other siddhis (or powers) are attained, likewise bodily perfection and freedom from all hindrances.**

Towards the close of each of these three books on Raja Yoga, there comes a sutra summing up results and giving a vision of that which is possible to the faithful intelligent aspirant. They are as follows:

"Thus his realization extends from the infinitely small to the infinitely great, and from annu (the atom or speck) to atma (or spirit) his knowledge is perfected." (Book I. Sutra 40.)

"As a result of these means there follows the complete subjugation of the sense organs." (Book II. Sutra 55.)

"Through this mastery minuteness and the other siddhis (or powers) are attained, likewise bodily perfection and freedom from all hindrances." (Book III. Sutra 45.)

It will be seen from this how, first there is the attaining of the vision and the inner realization of God; then the complete subjugation of the lower nature and the control of the senses and their organs so that the realization becomes fact in physical plane experience, and there comes the manifestation of that

control by the display of certain powers.

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The entire fourth book deals with the great consummation growing out of the three above results, producing:

1. Cessation of sorrow and toil. (Sutra 30.)
2. Attainment of infinite knowledge. (Sutra 31.)
3. Eternity entered. (Sutra 33.)
4. Return of consciousness to its centre. (Sutra 34.)

In connection with the sutra which is our present consideration, the eight siddhis or psychic powers are frequently called the eight perfections and with the two others make up the ten of perfection as it concerns the lower man. These powers are:

1. *Minuteness . . . anima*. This is the power which the yogi possesses to become as small as an atom, to identify himself with the smallest part of the universe, knowing the self in that atom to be one with himself. This is due to the fact that the anima mundi, or soul of the world, is universally spread throughout all aspects of divine life.
2. *Magnitude . . . mahima*. This is the power to expand one's consciousness and thus enter into the greater whole as well as into the lesser part.
3. *Gravity . . . garima*. This concerns weight and mass and deals with the law of gravity which is an aspect of the Law of Attraction.
4. *Lightness . . . Laghima*. This is the power underlying the phenomenon of levitation. It is the capacity of the adept to offset the attractive **[Page 347]** force of the planet and to leave the earth. It is the opposite to the third siddhi.
5. *The attainment of the objective . . . prapti*. This is the capacity of the yogin to achieve his goal, to extend his realization to any locality, to reach anything or any place he desires. It will be apparent that this will have an application on all the planes in the three worlds, as indeed all the siddhis have.
6. *Irresistible will . . . prakamya*. This is sometimes described as sovereignty, and it is that driving irresistible force found in every adept which bring about the fruition of his plans, the attainment of his desires, and the completion of his impulses. It is this quality which is the distinguishing characteristic of the black and the white magician alike. It necessarily demonstrates with greatest force on that plane in the three worlds which reflects the will aspect of divinity, the mental plane. All the elements obey this force of will as used by the yogin.
7. *Creative power . . . isatva*. This concerns the power of the adept to deal with the elements in their five forms and produce with them objective realities, and thus to create on the physical plane.



8. *The power to command . . . vashitva.* The magician as he controls the elemental forces of nature, utilizes this power and it is the basis of mantra yoga, the yoga of sound or of the creative word. Creative power, the seventh siddhi, concerns the elements and their vitalizing, so that they become "effective causes;" this siddhi, the [Page 348] eighth, concerns the power of the Word to drive the building forces of nature into coherent activity so that forms are produced.

When these eight powers are functioning, then the ninth, bodily perfection, results, for the adept can construct a vehicle adapted to his need, can do with it as he will and through its medium attain his objective. Finally, the tenth power will be seen in full manifestation and no form provides any hindrances or obstacles to the fruition of the yogin's will. He is liberated from the form and its qualities.

#### **46. Symmetry of form, beauty of colour, strength and the compactness of the diamond, constitute bodily perfection.**

Though many commentators, give to this sutra a purely physical interpretation, a much wider concept is involved. In it we have pictured for us in carefully chosen terms (of which the English is but a paraphrase, lacking the expression fully to convey the idea) the condition of the third or form aspect through which the second or Christ aspect is manifesting. This third aspect is itself triple, yet forms one coherent whole and hence the use of four terms to express this lower personal self. The occultist never concerns himself with the dense physical vehicle. He considers the etheric body to be the true form and the dense as simply the material used to fill in the form. The etheric body is the true substantial form, the framework, the scaffolding, to which the dense [Page 349] body necessarily conforms. This form must be symmetrical, or built truly according to number and design, and its basic distinction will be the geometrical exactness of its many units. The emotional or astral body is, as is well known, distinguished by its colourfulness, and according to the stage of unfoldment so will the colours be beautiful, clear and translucent, or ugly, dark and cloudy. The astral body of the adept is a thing of radiant loveliness, lacking all the colours of low vibration. Then the highest aspect of the personal self, the mental body will vibrate to the highest aspect of the spirit, which is will, power or strength—any of these words suffice. Strength, beauty and form, the reflections of power, love and activity, these are the characteristics of the body of manifestation of any son of God who has entered into his kingdom. Then the fourth expression conveys the idea of the unity, the coherence of the three, so that they function as a whole and not independently and separately. Man is thus the Three in One and the One in Three, as is his Father in Heaven, being "made in the image of God."

Two words are used by translators to convey this idea of compact cohering force, *i. e.*, the diamond, and the thunderbolt. The human being who has taken the highest of all our planetary initiations is termed "the diamond-souled"—the man who can perfectly transmit the pure white light and yet reflect equally all the colours of the rainbow, the seven colours of the chromatic scale. His personality is here called by the same term [Page 350] for it has become a transmitter of the inner light or radiance.

The term "thunderbolt" is equally expressive, conveying as it does the idea of electrical force. All that we can know of God or of man is the quality of his energy as it demonstrates in force and activity, hence in the *Secret Doctrine*, the highest aspect of divinity is called electric fire.

**47. Mastery over the senses is brought about through concentrated meditation upon their nature, peculiar attributes, egoism, pervasiveness and useful purpose.**

Sutra 44, dealt very largely with objectivity and the nature of the five forms which every element assumes. This sutra concerns itself with that which is subjective, and with the subtle apparatus through which forms are contacted and likewise turned to specific purposes. We are dealing here with the *indriyas*, or senses, which are usually divided by Hindu philosophers into ten instead of five. They divide the five senses into two groups, those which we call the organs of sense, such as the eye, the nose, etc., and then the faculty which makes it possible for the eye to see and the nose to smell.

In considering the senses, the student studies them, therefore, in five connections and this likewise in relation to their counterparts on the astral and mental planes. The five divisions are as follows:

1. *Their nature.* He studies each sense in its twofold condition, that of the external instrument [Page 351] and the internal capacity of that instrument to respond to certain vibratory impacts. He knows why, for instance, the organ of sense called the eye vibrates to those impacts which produce the condition of sight, but fails to respond to those impacts which cause scent or smell. He discriminates therefore between the senses and learns thereby to follow a vibratory impulse back to its source along one or other of the five possible lines of approach, and this he does intelligently and not simply blindly.

2. *Their peculiar attributes.* He studies then the quality of the senses, laying the emphasis not so much upon the particular sense concerned (this is covered above) as upon the peculiar attribute of the sense and of that to which it gives the key in the macrocosm.

3. *Egoism,* refers to the "I" making faculty which so predominantly distinguishes the human being and thus brings in the sixth sense, the mind, as the interpreter and synthesizer of the other five. It is the capacity of the human being to say "I see," "I smell,"—a thing the animal cannot do.

4. *Pervasiveness.* All the senses are capable of infinite extension and every sense when consciously followed and utilized can lead a man in three main directions:

- a. To the centre of all things, back to the heart of God,
- b. Into close communication with his fellow man, putting him en rapport with him, when so desired,
- c. Into touch with all forms.

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To the average man there is only that which he can hear, touch, see, taste and smell, only five ways in which he can know. There are only five responses possible to him as he contacts vibration of any kind and in our solar system there is naught else but vibrating energy, God in active motion. These five methods put him en rapport with the five elements and when this is realized, the infinite possibilities open to the aspirant, begin to appear. Later to the advanced man another and higher range of vibration opens up when he can use the mind itself, not only as the unifier of all the five senses but as a sixth sense also. This is the object of all Raja Yoga practice. Through the mind, the soul realm is cognized, just as through the senses the objective world was contacted.

5. *Useful purpose.* When the relation of the five senses to the five elements is understood, and the Law of Vibration is studied and mastered, the adept can then turn to useful purposes all the powers of his

nature. He not only can enter into communication with all parts of our planetary system but can also use discriminatingly and wisely all those parts of his own nature which are allied to, or correspondences of the nature of God as shown in the macrocosm.

**48. As a result of this perfection, there comes rapidity of action like that of mind, perception independent of the organs, and mastery over root substance.**

We have been considering the many results of [Page 353] the meditation process when carried forward to perfection and we are now reaching a climax. The seer has achieved the consummation of the alignment process. His triple personal self has been purified, adjusted and controlled. Each of the three bodies is vibrating in tune with the note of the ego or higher self, which in turn is in process of synchronizing with the Monad or divine self, the spirit on its own plane. The great "Son of Mind," the thinker on the higher levels of the mental plane, is the dominating factor now, and the result of this domination is triple, each effect manifesting on all planes yet primarily on one or another. These results are:

1. *Rapidity of action like that of the mind.* The term "swift as a thought" is frequently used when an expression of the intensest rapidity is required. In the yogin his acts on the physical plane are so synchronized with his thought processes, his decisions are so instantaneous and his ends so swiftly achieved that his physical plane life is characterized by a most startling activity and most amazing results. Of him it can be said in degree as is said of the Creator: "God meditated, visualized, spoke, and the worlds were made."

2. *Perception independent of organs.* The adept is not dependent upon the organs of sense for the acquiring of knowledge, nor is he dependent upon the sixth sense, the mind.

With him, the intuition has been developed into a usable instrument, and direct apprehension of all knowledge, independently of the reasoning faculty [Page 354] or rationalizing mind is his privilege and right. The mind need no longer be used to apprehend reality, the senses need no longer be employed as mediums of contact. He will employ all six but in a different manner. The mind will be utilized as a transmitter to the brain of the wishes, and plans and purposes of the one Master, the Christ within; the five senses will be transmitters of different types of energy to the chosen objectives, and herein opens up a vast field of study for the interested investigator. The eye is one of the most potent transmitters of energy, and it was the knowledge of this in the olden days which gave rise to the belief anent the evil eye. There is much to be discovered concerning sight for this study will include not only physical vision, but the development of the third eye, clairvoyance, perfect spiritual vision and on up to that inconceivable mystery covered by the terms the "All-seeing Eye" and the "Eye of Shiva." The hands are potent factors in all magical work of healing and utilization of the sense of touch is an esoteric science. The sublimation of the sense of hearing and its utilization to hear the Voice of the Silence, or the music of the spheres, is a department of occult teaching of the most profound kind and those adepts who have specialized in the science of sight, and the science of sound are some of the most erudite and advanced in the hierarchy.

The other senses are capable too of profound unfoldments, but they are peculiarly hidden in [Page 355] the mysteries of initiation, and more anent them is not possible here. The three senses of hearing, touch and sight are the three characteristics of the three human races and the three planes in our three worlds.

1. Hearing ---- Lemurian-----Physical plane ----Ear -----Response to sound.
2. Touch ----- Atlantean-----Astral plane -----Skin-----Response to touch or vibration.
3. Sight ----- Aryan----- Mental body -----Eye-----Response to vision.

This third sense primarily affects our race and hence the word of the prophet "Where there is no vision the people perish." The development of sight and the achievement of spiritual insight is the great objective of our race, and the objective of all Raja Yoga work. This may be called "illumination" by the mystic or "pure vision" by the occultist but it is one and the same thing.

The two other senses are as yet *veiled*; their true significance will be unfolded in the sixth or seventh races which are to succeed ours, and their true relation is to the buddhic or intuitional and the atmic or spiritual planes.

3. *Mastery over root substance.* This root substance is the pradhana and is sometimes called the root of all, primordial substance, and root matter. Rama Prasad in his translation and commentary has these words: "Mastery over the Pradhana means the power of control over all [Page 356] the modifications of the Prakriti. These three attainments are obtained by conquering the substantive appearance of the five instruments of sensation."

It is interesting to note that these three attainments demonstrate:

- a. The inability of matter and form to hold the yogi confined,
- b. The powerlessness of substance to prevent the yogi cognizing any aspect of manifestation he desires,
- c. The helplessness of matter to withstand the will of the yogi.

These three factors explain how it is that the adept can create at will and his freedom from the limitations of matter forms the basis of all white magic.

It might be noted in conclusion that this capacity is in itself relative, for the adept is freed from limitation in the three worlds of human endeavour. The Master has perfect freedom of action in the three worlds plus the buddhic realm, whilst the Christ and those of similar initiation have this freedom in the five worlds of human evolution.

#### **49. The man who can discriminate between the soul and the spirit achieves supremacy over all conditions and becomes omniscient.**

The condition of the man who can do this has been well described in the comment of Charles Johnston on this sutra and the beauty of his [Page 357] thought will be seen by the study of his words as follows:

"The spiritual man is enmeshed in the web of the emotions; desire, fear, ambition, passion; and impeded by the mental forms of separateness and materialism. When these meshes are sundered, these obstacles completely overcome, then the spiritual man stands forth in his own wide world, strong, mighty, wise. He uses divine powers, with a divine scope and energy, working together with divine Companions. To such a one it is said: 'Thou art now a disciple, able to stand, able to hear, able to see, able to speak, thou hast conquered desire and attained to self-knowledge, thou hast seen thy soul in its bloom and recognized it, and heard the voice of the silence.'"

The wonderful synthesis of the teaching is nowhere more apparent than in this sutra, for the point reached here is of a higher order again than the one referred to in Book II. Sutra 45, and intermediate to the condition mentioned there and that referred to in Book IV. Sutra 30 to 34.

In Book I. Sutra 4, we find the true man entangled in the meshes of the psychic nature and the light in him veiled and hidden. By learning to discriminate between the true self and the lower personal self he disentangles himself, the light which is in him is seen and he is liberated. Having achieved liberation, developed the soul-powers and attained mastery, there opens up before him a still vaster and wider experience and realization. He can begin to expand his consciousness from the planetary to the solar, and group consciousness [Page 358] can be developed into God consciousness. The first step towards this is stated in the sutra we are now considering, which is more fully dealt with and hinted at in the final book. The rules for this expansion are not given, for they concern the development of the Master and the unfoldment of the Christ into that higher state of being which is for Him possible, but the fourth book touches on the preparatory stages and hints at further possibilities. Here the first basic requirement is touched upon, discrimination between the soul, the Christ within and the spirit or Father aspect. Intelligent activity has been demonstrated, based upon an unfoldment of the love nature. With safety now the spirit or will aspect can be developed and power delivered into the hands of the Christ.

Three terms serve to throw light on this process of unfoldment.

The first great realization which the aspirant has to achieve is that of *omnipresence*; he has to realize his unity with all, and the oneness of his soul with all other souls. He has to find God in his own heart and in every form of life. Then, as an initiate, he arrives at *omniscience* or all-knowledge, and the Halls of Learning and of Wisdom render up to him their secrets. He becomes a Christ, a knower of all things, knowing what is in the heart of the Father and in the hearts of men. Finally, he can eventually achieve *omnipotence* or all-power, when the keys of Heaven will be handed to the Son of Man and all power will be his.

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**50. By a passionless attitude towards this attainment and towards all soul-powers, the one who is free from the seeds of bondage, attains the condition of isolated unity.**

The isolated unity referred to here is that of complete separation from all form aspects and the achievement of spiritual Oneness. It is aloofness from the material consciousness and a living in the spiritual consciousness. It is harmony with the spirit and disharmony with matter. It involves identification with the Father in Heaven, and a true understanding of the word of the Master of all the Masters, "I and My Father are one." A proper sense of values has been established and the powers which have been developed, and the perceptions which have been gained are seen as having in them the "seeds of bondage" and therefore with them the true yogin does not concern himself. At will and in service he will perceive that which is needed; at will and in service he will employ the occult powers, but he himself remains detached, and freed from all karmic limitations.

**51. There should be entire rejection of all allurements from all forms of being, even the celestial, for the recurrence of evil contacts remains possible.**

Rama Prasad's translation is illuminating and should be quoted here. It runs as follows:

"When the presiding deities invite, there should [Page 360] be no attachment and no smile of satisfaction, contact with the undesirable being again possible."

And Dvivedi's interpretation gives still another angle:

"There should be entire distinction of pleasure or pride in the invitations by the powers of various places, for there is possibility of the repetition of evil."

The yogin or disciple has achieved his objective. He has (through dispassion and discrimination) freed himself from the trammels of form and stands free and liberated. But he needs to be on his guard for "Let him that thinketh he standeth take heed lest he fall." Form life ever beckons, and the allurements of the great illusion are ever present. The emancipated soul must turn his eyes away from the invitation of the "presiding deities" (those lives who in the three worlds form the sum total of plane life) and fix them on those more spiritual aspects which constitute the life of God Himself.

Even the realm of the soul itself, and the "Voice of the Gods," as it is called, are seen to have latent in them the seeds of attachment; therefore, turning his back upon all that he has gained, and putting behind him all thought of the perfections achieved and the powers developed, the Son of God, the Christ in manifestation, again presses forward towards a higher goal. At every stage of the path, the injunction sounds forth: "Forgetting the things which are behind, press forward" (Phil: IV.), and every new initiation but marks [Page 361] the commencement of a new cycle of endeavour.

Commentators upon this sutra point out that there are four classes of chelas or disciples. These are:

1. Those whom the light is just beginning to illumine. They are called "observant of practice," and are those who are just entering the Path. These are the probationers, the aspirants.
2. Those whose intuition is awakening and who demonstrate a corresponding development of psychic power. This is a stage of great danger for such disciples are apt to be allured by the possibilities of power which the possession of psychic faculty opens up. They are apt to be deluded and to consider that psychic power is an indication of spiritual growth and unfoldment. Such is not the case.
3. Those disciples who have overcome all sense attractions and cannot be deluded by the form aspect in the three worlds. They have conquered the senses and are victors over the form nature.
4. Those who have passed beyond all the above and who stand firm in the true spiritual consciousness. These are the illuminated ones, who have progressed through the seven stages of illumination. See Book II., Sutra 27.

If the student will here study Book III. Sutra 26, and the commentary upon it, he will gain some idea of the nature of these worlds of form and their presiding deities whose voices seek to lure the aspirant off the path into the realm of illusion. He will find it also of interest to contrast and compare the first four



classes of spirits enumerated [Page 362] there with these four types of disciples. Everything in the three worlds is a reflection of that which is found in the heavenly realms and much may be gained through a comprehension of the great Hermetic aphorism, "As above, so below." That reflection is what constitutes evil; that reverse aspect of reality forms the great illusion, and with these the sons of God have no concern. It is evil where they are concerned but in no other sense. The forms of life in these worlds, and the lives animating those forms are good and right in themselves and are pursuing their own evolutionary path, but their immediate objective and their state of consciousness is not synchronized with that of the evolving disciple and therefore with them there must be no trafficking.

**52. Intuitive knowledge is developed through the use of the discriminative faculty when there is one-pointed concentration upon moments and their continuous succession.**

It has been said that a complete understanding of the Law of Cycles would bring man to a high degree of initiation. This Law of Periodicity underlies all the processes of nature and its study would lead a man out of the world of objective effects into that of subjective causes. It has also been said that time itself is simply a succession of states of consciousness and this is true of an atom, a man or a God. It is this truth which underlies the great systems of mental science and Christian Science in the occident, and many of the [Page 363] oriental philosophies. This sutra gives the key to the relation between matter and mind, or between substance and its informing soul, and this can be realized when the words of a Hindu commentator are considered. He says:

"As an atom is a substance in which minuteness reaches its limit, so a moment is a division of time in which minuteness reaches its limit. Or a moment is that much of time which an atom takes in leaving the position in space it occupies and reaching the next point. The succession of moments is the non-cessation of the glow thereof."

When we can realize that an atom and a moment are one and the same, and that back of these lies the Realizer or Cognizer of both, we have got the clue to all states of consciousness itself, and to the nature of energy. We shall also have reached a true understanding of the Eternal Now, and a just appreciation of the significance of the past, the present, and the future. This, we are told here, can be gained by concentrated meditation upon time and its units.

It might be appropriate here to point out that the various kinds of concentration dealt with in this third book are not applicable or appropriate to all types of aspirants. Men are found to exist in seven main types, with distinguishing characteristics and natures and with definite qualities predisposing them to certain definite aspects of the Path of Return. Certain types with mathematical bent and with a tendency to divine geometry and space and time concepts, will with wisdom follow the method of developing intuitive [Page 364] knowledge, dealt with in this sutra; others will find it of great difficulty and would wisely turn to other forms of concentrated meditation.

**53. From this intuitive knowledge is born the capacity to distinguish (between all beings) and to cognize their genus, qualities and position in space.**

The difficulty of this sutra will be obviated if a free paraphrase is here given.

"Through the development of the intuition there will arise exact knowledge of the sources of the manifested life, of its characteristics or qualities, and of its location within the whole."

Right through the *Yoga Sutras* it has been made apparent that the divine triplicities are everywhere to be found, and that every form ensouling a life (and there is naught else in manifestation) is to be known as:

1. *Life*. The life of God emanates from its source in seven streams, emanations or "breaths," and every form in the objective world is the expression of a life as breathed forth on one or other of these streams. The development of the intuition enables the seer to know the nature of the life atom. This is inferred in the word "genus." The modern occultist might prefer the word "ray," and the Christian "pneuma" or spirit, but the thought is one.

2. *Consciousness* or soul. All these living forms of divine life are conscious, even though all states of consciousness are not the same but range from the life of the atom of substance, limited [Page 365] and circumscribed as it may be, to that of a solar Logos. The state of the conscious response of all forms to their environment, exoteric and unseen, produces the varying characteristics plus the distinction produced by:

- a. Ray,
- b. Plane of manifestation,
- c. Rate of vibration,
- d. Point of development,

and these characteristics form the *quality* referred to in the sutra. This is the subjective aspect in contradistinction to the objective and the essential.

3. *Form or body*. This is the exoteric aspect, that which emerges from the subjective as a result of spiritual urge. The *position in space* is that part of the body of the Heavenly Man in which any atom or form has its locale. Here it should be remembered that according to the occult student "space is an entity" (*Secret Doctrine* I. 583), and this entity is one and the same as the cosmic Christ, the "body of Christ," referred to by St. Paul in I. Cor. XII.

In this sutra, therefore, it is made apparent that the liberated yogi who has developed the intuition can know all things about all forms of life, and this involves a knowledge of:

1. <i>Genus</i> .	2. <i>Quality</i> .	3. <i>Position in Space</i> .
Ray-----	Character-----	Place in body of Heavenly Man.
Spirit-----	Soul-----	Body.
Life aspect-----	Consciousness	Form.
Essence-----	Subjective nature-----	Objective form.

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Of this knower we can apply the words of the teacher whose works are found in the archives of the Lodge:

"To him, standing before the Spark, the flame and the smoke are equally to be seen.

To him, the shadow veils the reflection and yet the light is seen.

To him, the tangible but demonstrates the intangible, and both reveal the spirit, whilst form, color and

number speak aloud the word of God."

**54. This intuitive knowledge, which is the great Deliverer, is omnipresent and omniscient and includes the past, the present and the future in the Eternal Now.**

The only part of this sutra which is not clear even to the superficial reader is the significance of the words Eternal Now, and these it is not possible to comprehend until soul-consciousness is developed. To say that time is a succession of states of consciousness and that the present is lost in the past instantaneously, and merged in the future as it is experienced, is of small avail to the average student. To say that there is a time when sight is lost in vision, when the sum total of life anticipations are realized in a moment of accomplishment and that this persists for ever, and to point to a state of consciousness in which there is no sequence of events and no succession of realizations is to speak in a language of mystery. Yet so it is and will be. When the aspirant has reached his goal he knows the true significance of his immortality and the true nature of his liberation. [Page 367] Space and time become for him meaningless terms. The only true Reality is seen to be the great central life force, remaining unchanged and unmoved at the centre of the changing evanescent temporal forms.

"I am," says the human unit and regards himself as the self, and identifies himself with the changing form. Time and space are for him the true realities. "I am That," says the aspirant and seeks to know himself as he truly is, a living word, part of a cosmic phrase. For him space no longer exists; he knows himself as omnipresent. "I am That I am," says the freed soul, the liberated man, the Christ. Neither time nor space exist for him, and omniscience and omnipresence are his distinctive qualities.

In his comment upon this sutra, Charles Johnston quotes from St. Columba and says:

"Some there are, though very few, to whom divine grace has granted this: that they can clearly and most distinctly see, at one and the same moment, as though under one ray of the sun, even the entire circuit of the whole world with its surroundings of ocean and sky, the innermost part of their mind being marvellously enlarged."

It might be helpful also if the brief comment of Dvivedi were quoted here as it is well put, and the state of consciousness arrived at concisely summed up:

"In aphorism XXXIII. of this section we have already described the nature of taroka-jnana—the knowledge that saves from the bonds of the world. The discriminative knowledge described [Page 368] here results in taraka, the knowledge which is the end and aim of yoga. It relates to all objects from the pradhana (spirit-matter. A.B.) to the bhutas (elements. forms. A.B.), as also to all conditions of these objects. Moreover it produces knowledge of all things simultaneously, and is quite independent of the ordinary rules of cognition. Hence it is the highest knowledge which can be desired by the yogin, and it is a sure index of Kaivalya (state of absolute oneness. A. B.) to be described in the following aphorism as its result."

**55. When the objective forms and the soul have reached a condition of equal purity, then is At-one-ment achieved and liberation results.**

That which veils the light of the soul has been rendered pure, and thus the light of God streams forth. That which proved a hindrance and an obstacle to the full expression of divinity in manifestation has

been so dealt with that now it serves as an adequate expression and means of service. The soul can now function freely and intelligently in the three worlds because complete unity has been reached between the lower and the higher man.

The soul and its vehicles form a unit and are at one; complete alignment of the bodies has been achieved and the Son of God can function freely on earth. Thus has the great objective been reached and through a following of the eight means of yoga the soul can manifest through the [Page 369] lower threefold man, and in its turn form a medium of expression for the spirit. Matter has been brought into a state where its vibration can synchronise with that of the soul, and the result is that—for the first time—spirit can make its presence felt, for "matter is the vehicle for the manifestation of soul on this plane of experience and the soul is the vehicle for the manifestation of spirit on a higher turn of the spiral. These three are a trinity synthesized by life which pervades them all." To the man who has achieved this there is no rebirth. He is free and liberated, and can say with full conscious realization of the significance of the words:

"My life (the lower physical life) is hid with Christ (the soul life) in God (the spirit)." (Col: III. 3.)

## BOOK IV

### ILLUMINATION

- a. Consciousness and form.
  - b. Union or at-one-ment.
- Topic: Isolated unity.

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## THE YOGA SUTRAS OF PATANJALI

### BOOK IV

### ILLUMINATION

1. The higher and lower siddhis (or powers) are gained by incarnation, or by drugs, words of power, intense desire or by meditation.
2. The transfer of the consciousness from a lower vehicle into a higher is part of the great creative and evolutionary process.
3. The practices and methods are not the true cause of the transfer of consciousness but they serve to remove obstacles, just as the husbandman prepares his ground for sowing.
4. The "I am" consciousness is responsible for the creation of the organs through which the sense of individuality is enjoyed.
5. Consciousness is one, yet produces the varied forms of the many.
6. Among the forms which consciousness assumes, only that which is the result of meditation is free from latent karma.
7. The activities of the liberated soul are free from the pairs of opposites. Those of other people are of three kinds.

8. From these three kinds of karma emerge those forms which are necessary for the fruition of the effects.

9. There is identity of relation between memory and the effect-producing cause, even when separated by species, time and place.

10. Desire to live being eternal, these mind-created forms are without known beginning.

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11. These forms being created and held together through desire, the basic cause, personality, the effective result, mental vitality or the will to live, and the support of the outward going life or object, when these cease to attract then the forms cease likewise to be.

12. The past and the present exist in reality. The form assumed in the time concept of the present is the result of developed characteristics and holds latent seeds of future quality.

13. The characteristics, whether latent or potent, partake of the nature of the three gunas (qualities of matter).

14. The manifestation of the objective form is due to the one-pointedness of the effect-producing cause (the unification of the modifications of the chitta or mind stuff).

15. These two, consciousness and form, are distinct and separate; though forms may be similar, the consciousness may function on differing levels of being.

16. The many modifications of the one mind produce the diverse forms, which depend for existence upon those many mind impulses.

17. These forms are cognized or not, according to the qualities latent in the perceiving consciousness.

18. The Lord of the mind, the perceiver, is ever aware of the constantly active mind stuff, the effect-producing cause.

19. Because it can be seen or cognized it is apparent that the mind is not the source of illumination.

20. Neither can it know two objects simultaneously, itself and that which is external to itself.

21. If knowledge of the mind (chitta) by a remoter mind is postulated, an infinite number of knowers must be inferred, and the sequence of memory reactions would tend to infinite confusion.

22. When the spiritual intelligence which stands alone and freed from objects, reflects itself in the mind stuff, then comes awareness of the Self.

23. Then the mind stuff, reflecting both the knower and the knowable, becomes omniscient.

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24. The mind stuff also, reflecting as it does an infinity of mind impressions, becomes the instrument of the Self and acts as a unifying agent.

25. The state of isolated unity (withdrawn into the true nature of the Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man.

26. The mind then tends towards discrimination and increasing illumination as to the true nature of the one Self.

27. Through force of habit, however, the mind will reflect other mental impressions and perceive objects of sensuous perception.

28. These reflections are of the nature of hindrances, and the method of their overcoming is the same.

29. The man who develops non-attachment even in his aspiration after illumination and isolated unity, becomes aware, eventually, through practised discrimination, of the overshadowing cloud of spiritual knowledge.

30. When this stage is reached then the hindrances and karma are overcome.

31. When, through the removal of the hindrances and the purification of all the sheaths, the totality of knowledge becomes available, naught further remains for the man to do.

32. The modifications of the mind stuff (or qualities of matter) through the inherent nature of the three gunas come to an end, for they have served their purpose.

33. Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now.

34. The state of isolated unity becomes possible when the three qualities of matter (the three gunas or potencies of nature) no longer exercise any hold over the Self. The pure spiritual consciousness withdraws into the One.

## THE YOGA SUTRAS OF PATANJALI

### BOOK IV

### ILLUMINATION

**1. The higher and lower siddhis (or powers) are gained by incarnation, or by drugs, words of power, intense desire or by meditation.**

We have now come to the fourth book in which the powers and the results gained by the practice of Raja Yoga are carried forward into group realization and it is seen that they produce universal consciousness and not simply self-consciousness. It seems the part of wisdom to protest here against the use of the words "cosmic consciousness" as untrue and misleading, for even the highest adept (note this term with care) is only gifted with solar consciousness and has no contact with that which is outside our solar system. The planetary Logoi (the seven Spirits before the Throne), and the Lords of Karma (the "four wheels" of Ezekiel) have a realization beyond that of our solar system. Lesser existences may sense it as a possibility but it is not yet part of their experience.

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The powers gained fall into two main groups called:

- a. Lower psychic powers, the lower siddhis.
- b. Spiritual powers or the higher siddhis.

The lower powers are the result of the consciousness of the animal soul in man being en rapport with the anima mundi or the soul of the world, the subjective side of all forms in the three worlds, of all bodies in the four kingdoms of nature. The higher powers are the result of the development of group consciousness, of the second aspect of divinity. They not only include the lesser powers but put a man en rapport with those existences and forms of life which are to be found in the spiritual realms, or, as the occultist would say, on those two planes which are beyond the three worlds, and which cover the entire scale of man's evolution, human and superhuman.

The goal of the true aspirant is the unfoldment of these higher powers which can be covered by the terms direct knowledge, intuitive perception, spiritual insight, pure vision, the attainment of the wisdom. They are different from the lower powers, for they abrogate them. These latter are accurately described for us in Book III, Sutra 37:

"These powers are obstacles to the highest spiritual realization, but serve as magical powers in the objective worlds."



These higher powers are inclusive and are distinguished by their accuracy and infallibility when rightly employed. Their working is as instantaneous [Page 379] as a flash of light. The lower powers are fallible, the time element is present in its sequential sense and they are limited in their working. They form part of the great illusion and to the true aspirant constitute a limitation.

In the sutra we are considering, five means are given whereby the psychic powers are developed and it is interesting to note that we have in these words an instance of the fact that the *Yoga Sutras* can still be the study and teaching manual of even such advanced aspirants as the Masters of the Wisdom. These five methods are capable of application upon all the five planes of human evolution, which include the two higher planes whereon initiates of the Mysteries function.

1. Incarnation ----- The physical plane method.
2. Drugs ----- The release of the astral consciousness.
3. Words of Power ----- Creation by speech, or the method of the mental plane.
4. Intense desire ----- The sublimation of aspiration or the method of the buddhic plane, the sphere of spiritual love.
5. Meditation ----- The method of the atmic plane, the sphere of spiritual will.

In this enumeration, it might be noted that just as intense desire of a spiritual kind is a sublimation of astral or emotional desire, so meditation, as practised by the initiates, is the sublimation of all the mental processes. Therefore the two final methods given as resulting in the unfoldment of the siddhis are the only ones that are practised by [Page 380] initiates, being the synthesis and sublimation of the realizations achieved on the astral and mental planes.

It might, therefore, be observed that (for the seeker after truth) incarnation, intense desire and meditation are the three permissible methods, and the only ones to be practised; drugs and words of power or mantric incantations are the tools of black magic and concern the lower powers.

The question might here be asked, is it not true that words of power and the use of incense form part of the ceremonies of initiation and therefore are used by initiates and aspirants. Certainly, but not in the sense understood here, or for the purpose of developing psychic powers. The Masters and their disciples use words of power in order to deal with the non-human existences, to invoke the aid of the angels, and to manipulate the building forces of nature, and they employ herbs and incenses in order to purify conditions, eliminate undesirable entities and so make it possible for those higher upon the ladder of evolution to make their presence felt. This is, however, a very different thing to their use in order to become psychic.

It is interesting to note here that the first cause producing the unfoldment of soul powers, whether higher or lower, is the great wheel of rebirth. This must ever be taken into account. Everyone is not yet at the stage where it is possible for him to unfold the powers of the soul. The soul aspect is still dormant for many because full experience and development of the lower nature has not yet [Page 381] been undergone. The forty years' wandering in the wilderness with the Tabernacle and the conquest of Canaan, had to precede the rule of the kings and the building of the Temple of Solomon. Lives must be passed before the body, or the Mother aspect, is so perfected that the Christ Child can be formed within

the prepared vessel. It should also be remembered that the possession of the lower psychic powers is in many cases a symptom of a low stage of evolution and of the close association of their owner with the animal nature. This has to be outgrown before the higher powers can blossom forth.

It is needless to point out that the use of alcohol and of drugs can and does release the astral consciousness, as also the practice of sex magic, but this is astralism pure and simple and with this the true student of Raja Yoga has naught to do. It is part of unfoldment on the left-hand Path. The gaining of the soul powers by intense desire (or fervent aspiration) and by meditation has been covered in the other books and need not be enlarged upon here.

## **2. The transfer of the consciousness from a lower vehicle into a higher is part of the great creative and evolutionary process.**

This is a very free translation but conveys a clear interpretation of the truth to be grasped. The evolution of consciousness and the effect of that evolution upon the vehicles in which the conscious entity functions, is the sum total of the [Page 382] processes of nature and from the standpoint of the intelligent human unit, three words cover the process and the result. These words are, transfer, transmutation, and transformation.

One of the basic laws in occult development and in spiritual unfoldment is given in the words "As a man thinketh, so is he," and to it one can link the oriental truism, "Energy follows thought" as an explanation. As a man changes his desires, so he changes himself; as he shifts his consciousness from one objective to another, so he alters himself, and this is true in all realms and states, higher or lower.

The effect of the transference of our conscious thinking state from a low objective to a high one produces a flow of energy of a vibratory quality equivalent to the higher objective. This produces a change or a mutation in the vestures of the thinking entity, and they become transmuted and brought to a condition where they are adequate to the thought or desire of the man. Carried to their conclusion, a transformation is produced, and the words of St. Paul become therefore clear: "Be ye therefore transformed by the renewing of your mind."

Change your line of thought and you will change your nature. Desire that which is true and right, pure and holy, and your consciousness of these things will create out of the old a new vehicle or new man, an "instrument meet for use."

This transfer, transmutation and eventual transformation is due to one of two methods:

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1. A slow method, that of repeated lives, experiences and physical incarnation until eventually the driving force of the evolutionary process brings a man, stage by stage, up the great ladder of evolution.

2. A more rapid process, wherein through such a system as outlined by Patanjali and as taught by all the custodians of the mysteries of religion, a man definitely takes himself in hand, and through conformity to the rules and the laws laid down, brings himself, by his own effort, to a state of spiritual unfoldment. It might be noted here that these three processes bring a man to that initiation called the Transfiguration.

**3. The practices and methods are not the true cause of the transfer of consciousness, but they serve to remove obstacles, just as the husbandman prepares his ground for sowing.**

This is one of the simplest and clearest of the sutras and needs but little comment.

The practices refer primarily to:

1. The means for removing obstacles. (See Book I. Sutras 29 to 39.) This is affected, we are told earlier, by:

- a. Steady application to a principle,
- b. Sympathy with all beings,
- c. Regulation of the prana or life-breath,
- d. Steadiness of the mind,
- e. Meditation upon light,
- f. Purification of the lower nature,
- g. The understanding of the dream state,
- [Page 384]**
- h. The way of devotion.

2. The way of eliminating obstructions. (See Book II. Sutras 2 to 33.) These obstructions are eliminated by:

- a. An opposing mental attitude,
- b. Meditation,
- c. The cultivation of right thought.

They concern more specifically the life preparation for the true training in yoga practice, and when practiced, bring the entire lower nature into such a condition that the more drastic methods can produce rapid effects.

The *methods* refer to the eight means of yoga or union, enumerated as follows: the commandments, the rules, posture or attitude, right control of the life force, abstraction, attention, meditation and contemplation. (See Book II, Sutras 29 to 54, and Book III. Sutras 1 to 12.)

The Commandments, the Rules, posture or attitude, right control of the life force, abstraction, attention, meditation and contemplation.

It might be noted, therefore, that we could refer the practices more specifically to that stage in the life of the aspirant in which he is upon the probationary path, the path of purification, whilst the methods relate to the final stages of that path, and to the path of discipleship. When the practices and methods are followed they bring about certain changes within the forms occupied by the real or spiritual man, but are not the main cause of the transfer of his consciousness to the soul aspect and away from the body aspect. That great change is the result of certain causes, extraneous **[Page 385]** to the body-nature, such as the divine origin of the man, the fact that the Christ or the soul consciousness is found latent within those forms, and the urge of the evolutionary process which carries the life of God within all forms onward into ever fuller expression. It should be remembered that as the one Life in Whom

we live and move and have our being, moves on to greater achievement, so the cells and atoms in His body are correspondingly influenced, stimulated and developed.

#### **4. The "I am" consciousness is responsible for the creation of the organs through which the sense of individuality is enjoyed.**

Here we have the key to manifestation itself and the reason for all appearances. Just as long as the consciousness of any entity (solar, planetary or human) is outward going towards objects of desire, towards sentient existence, towards individual experience, and towards the life of sensuous perception and enjoyment, just so long will the vehicles or organs be created whereby desire can be satisfied, materialized existence can be enjoyed, and objects perceived. This is the great illusion by which consciousness is glamoured, and as long as the glamour exerts any power, just so long will the Law of Rebirth bring the outward-going consciousness into manifestation upon the plane of materiality. It is the will-to-be and desire for existence that swings outward into the light both the cosmic Christ, functioning [Page 386] on the material plane through the medium of the solar system, and the individual Christ, functioning through the medium of the human form.

In the early stages the "I am" consciousness creates forms of matter inadequate for the full expression of the divine powers. As evolution proceeds these forms become increasingly suitable until the "organs" created enable the spiritual man to enjoy the sense of individuality. When this stage is arrived at, there comes the great realization of illusion. The consciousness awakes to the fact that in form and sense perception, and in the outward going tendency, lie no real joy or pleasure, and there starts a new effort which is characterized by a gradual withdrawal of the outward-going tendency and an abstraction of the spirit from out of the form.

#### **5. Consciousness is one, yet produces the varied forms of the many.**

Here Patanjali lays down a basic formula which serves to explain not only the purpose and reason of manifestation itself but covers in one short phrase the state of being of God, man and atom. Behind all forms is found the one Life; within every atom (solar, planetary, human and elemental) is found the one sentient existence; back of objective nature, the sum total of all forms in all the kingdoms of nature is found the subjective reality which is essentially a unified whole or unity, producing the diversified many. [Page 387] The homogeneous is the cause of the heterogeneous, unity produces diversity, the One is responsible for the many. This the student can appreciate more intelligently if he follows the golden rule which reveals the mystery of creation and studies himself. The microcosm reveals the nature of the macrocosm.

He will find that he, the real or spiritual man, the thinker, or the one life in his tiny system, is responsible for the creation of his mental, emotional and physical bodies, his three lower aspects, the "shadow" of the Trinity, just as his spirit, soul and body are the reflections of the three divine aspects, Father, Son and Holy Spirit. He will find that he is responsible for the formation of all the organs in his body, and for all the cells of which they are composed and as he studies his problem more closely he will become aware that his consciousness and life pervades, and is therefore responsible for, myriads beyond number of tiny infinitesimal lives; that he is the cause of their aggregation into organs and forms, and the reason those forms are held in being. Gradually there dawns on him a true understanding of the significance of the words "made in the image of God." His "consciousness is one and yet has produced the varied forms of the many" within his little cosmos, and what is true of him is

true of his great prototype, the Heavenly Man, the planetary Logos, and true again of the prototype of his prototype, the Grand Man of the Heavens, the solar Logos, God in manifestation through the solar system.

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**6. Among the forms which consciousness assumes, only that which is the result of meditation is free from latent karma.**

Forms are the result of desire. Meditation of the right kind is a purely mental process and into it desire enters not. Forms are the result of an outward-going urge or tendency. Meditation is the result of an inward-turning tendency, of the capacity to abstract the consciousness from form and substance and to centre it within itself.

Form is an effect produced by the love or desire nature of the conscious one; meditation is a producer of effects and relates to the will or life aspect of the spiritual man.

Desire produces effects, and the organs of sentient consciousness then come inevitably the law of cause and effect, of karma, which governs the relation of form—consciousness, The meditation process, when rightly understood and carried on, necessitates the withdrawal of the consciousness of the spiritual man from all forms in the three worlds, and his abstraction from all sense perception and tendencies. Thus he stands *at the moment of pure meditation* free from that aspect of karma which deals with the producing of effects. Temporarily, he is so abstracted that his thought, perfectly concentrated and having no relation to aught in the three worlds, produces no outward-going vibration, relates to no form, affects no substance. When this concentrated meditation becomes a habit and is the normal daily attitude of his life, then the man becomes free from the law **[Page 389]** of karma. He becomes aware then of the effects still remaining to be worked off, and learns to avoid the creation of new ones, initiating no actions which will "create organs" in the three worlds. He dwells on the plane of mind, persists in meditation, creates by an act of will and not through the helplessness of desire, and is a "free soul," a master and a liberated man.

**7. The activities of the liberated soul are free from the pairs of opposites. Those of other people are of three kinds.**

This sutra expresses the teaching in connection with the law of karma in such a strictly oriental manner as to confuse the western student considerably. An analysis of the significance of these words and a study of the commentary of the great teacher Vyasa may serve to elucidate the meaning. It should also be borne in mind that in the fourth book we are dealing with the exalted stages of consciousness reached by those who have followed the eight means of yoga and have experienced the effects of meditation, detailed in Book III. The yogi is now a liberated man, freed from form conditions and focussed in his consciousness outside the bounds of the three worlds of human endeavor. He has reached the realm of pure thought and can hold his consciousness untrammelled and free from desire. Therefore, though he formulates ideas and though he can carry on powerful meditations and though he can direct and control the "modifications of the thinking **[Page 390]** principle," he creates no conditions which can serve to draw him back into the vortex of lower plane existence. He is freed from karma and originates nothing and no effects can serve to attach him to the wheel of rebirth.

Vyasa in his commentary points out that karma (or action) is of four kinds which are expressed for us as follows:

1. That type of activity which is evil, wicked and depraved. This is called *black*. This class of action is the product of the deepest ignorance, of the densest materiality, or of deliberate choice. Where it is the result of ignorance, the development of knowledge will gradually bring about a state of consciousness where this type of karma is no longer known. Where dense materiality produces what we call wrong action, the gradual development of the spiritual consciousness will change darkness to light and karma again is obviated. Where, however, it is the result of deliberate choice, or of preference for wrong action, in spite of knowledge and in defiance of the voice of the spiritual nature, then this type of karma leads to what the oriental occultist called "avitchi" or the eighth sphere,—a term synonymous with the Christian idea of the condition of being a lost soul. These cases are, however, exceedingly rare, and have relation to the left hand path, and the practice of black magic. Though this condition involves the severing of the highest principle (that of pure spirit from its two expressions, the soul and the body, or from the six lower principles), yet the life itself remains, and after the [Page 391] destruction of the soul in avitchi, a fresh cycle of becoming will again be offered.

2. That type of activity which is neither all good nor all bad, which is spoken of as the *black-white*. It concerns the karmic activity of the average man, who is governed by the pairs of opposites, and whose life experience is characterized by a swinging back and forth between that which is kindly, harmless, and the result of love, and that which is harsh, harmful, and the result of hate. Vyasa says:

"The black-white is brought about by external means, as in this, the vehicle of actions grows by means of causing pain to, or acting kindly towards others."

It becomes apparent therefore that the growth of the human unit and his record are dependent upon his attitude towards others and the effect he has upon them. Thus is the return to group consciousness brought about and thus is karma generated or offset. Thus, also, is the swing of the pendulum between these pairs of opposites gradually adjusted until the point of equilibrium is reached, and man acts rightly because the law of love or of the soul, directs from above, and not because either good or bad desire attract him on either hand.

3. That type of activity which is called white. This is the type of living thought, and work, practised by the aspirant and the disciple. It characterizes the stage of the Path prior to liberation. Vyasa explains it thus:

[Page 392]

"The white is of those who resort to the means of improvement, of study and meditation. This is dependent upon the mind alone. It does not depend upon external means, it is not, therefore, brought about by injuring others."

It will be apparent now that these three types of karma have direct reference to:

- a. The plane of materiality .....the physical plane.
- b. The plane of the pairs of opposites...the astral plane.
- c. The plane of one-pointed thought. ...the mental plane.



Those whose karma is white are those who, having made progress in balancing the pairs of opposites, are now engaged in the process of conscious intelligent emancipation of themselves from the three worlds. This they do through:

- a. *Study*, or mental development, through an appreciation of the law of evolution and an understanding of the nature of consciousness and its relation to matter on the one hand and to spirit on the other.
  - b. *Meditation*, or mind control and thus the creation of that mechanism which renders to the soul the control of the lower vehicles, and makes possible the revelation of the soul realm.
  - c. *Non-injury*. No word, thought or deed brings harm to any form through which the life of God is expressing itself.
4. The final type of karma is described as *neither black nor white*. No karma of any kind is engendered; no effects are set up through causes initiated by the yogi that can serve to hold him to the form side of manifestation. Acting as he does from the standpoint of non-attachment, desiring [Page 393] nothing for himself, his karma is nil, and his acts produce no effects upon himself.

#### **8. From these three kinds of karma emerge those forms which are necessary for the fruition of effects.**

In every life, as it comes into physical manifestation, are latent those germs or seeds which must bear fruit, and it is these latent seeds which are the efficient cause of the appearance of the form. Those seeds have been sown at some time and must come to fruition. They are the causes or skandas which produce those bodies in which the effects are to work themselves out. They are the desires, impulses and obligations which keep a man upon the great wheel, which ever turning, carries a man down into physical plane existence, there to bring to fruition as many of those seeds, as under the law, he can handle or deal with in any one life. These are the subjective germs which produce the form in which they fructify, mature and come to completion. If the karmic seeds are black, the man will be grossly selfish, material, and inclined to the left hand path; if black-white, they will carry him into a form suitable for the working out of his obligations, of his debts, duties and interests and the fulfilling of his desires; if they are white they tend to build that body which is the final one to be destroyed, the causal body, the temple of Solomon, the karana sarira of the occultist. That body, at the final liberation, is itself destroyed and [Page 394] naught then separates the man from his Father in Heaven, and nothing keeps him linked to the lower material plane.

#### **9, There is identity of relation between memory and effect producing cause, even when separated by species, time and place.**

A paraphrase of the sutra might serve to elucidate, and might be expressed as follows: No matter what the race may have been, no matter in what continent, past or present, a life may have been passed, and no matter how distant that life may be or how many millenia of years may have elapsed, the memory remains with the ego or soul. In due time, under proper adjustment, every cause then initiated must inevitably work out into effects and those effects will appear, working out in some one life. Nothing can prevent it, nothing can stop it. Charles Johnston expresses it in his commentary in the following words: "In like manner, the same over-ruling selective power, which is a ray of the Higher Self, gathers together from different births and times and places those mind-images which are conformable,

and may be grouped in the frame of a single life or a single event. Through this grouping, visible bodily conditions or outward circumstances are brought about, and by these the soul is taught and trained.

Just as the dynamic mind-images of desire ripen out in bodily conditions and circumstances, so the far more dynamic powers of aspiration, [Page 395] wherein the soul reaches toward the Eternal, have their fruition in a finer world, building the vesture of the spiritual man."

#### **10. Desire to live being eternal, these mind-created forms are without known beginning.**

Another term which might be used in connection with the words "desire to live" is "the will to experience." Inherent in the informing self-conscious lives of our system (those existences who are superhuman and human) is this desire to be, this longing to become, this urge to contact the unknown and the distant. The explanation of this urge, being cosmic and dependent upon the evolutionary standpoint of that great Life in whom we live and move and have our being and in Whose body every form is but a cell or atom, is impossible for us to comprehend. All that a man can do is to build the mechanism which will make this comprehension possible, and to develop those powers which will enable him to contact and thus be en rapport with that which lies both without and within him. When this becomes possible he awakes to the realization that those desires which drive and impel him to action, those longings which force him into varied activities are something which are not only personal and real, but which are also part of the activity of the whole of which he is a tiny part. He discovers that the stream of desire-impelled mind images which occupy his attention and form the motive power of his life are formulated by himself, [Page 396] but are also part of a stream of cosmic mind images arising in the Universal Mind, as the result of the activity of that cosmic Thinker who functions as the Life of our solar system.

Thus the truth and teaching which has been formulated in the three previous books is lifted from the realm of the personal and the individual, and becomes wider, broader and more general. For the human unit the mind images, the result of desire and of thought action are therefore without known beginning. They surround him on all sides, the stream of their activity beats upon him at all times and draws forth from him that response which bears witness to the existence of desire within himself.

Therefore for him there must come two new activities; first, that of transmuting and transcending those desires and longings for sensuous perception which are found within himself, and secondly the task of insulating himself or isolating himself from the allure and influence of those greater streams of mind images which eternally exist. Thus only can he achieve the "condition of Isolated Unity" described in Book III. Sutra 50.

#### **11. These forms, being created and held together through desire, the basic cause, personality, the effective result, mental vitality or the will to live, and the support of the outward-going life or object, when these cease to attract, then the forms cease likewise to be.**

This sutra expresses a law of nature, and is so clear that but little explanation is needed. It [Page 397] might be of value, however, if we analyzed briefly the teaching given here.

We learn that four factors contribute to the existence of mind-images, or the forms which come into being as the result of the desire nature.

1. The basic cause. ....desire.
2. The effect or result .....personality.
3. The will to live .....mental vitality.
4. The outward going life..... the object.

When the cause, desire, has produced its effect, the personality or form aspect of man, then as long as the will to live exists, so long will the form persist. It is kept in manifestation through mental vitality. This has been demonstrated time and again in the annals of medicine, for it has been proven that as long as the determination to live persists so will be the probable duration of the physical plane life, but that the moment that will is withdrawn, or the interest of the dweller in the body is no longer centered upon personality manifestation, death ensues and the disintegration of that mind-image, the body, takes place.

It is interesting to note the occult meaning conveyed in the words "the support of the outward going life, or object" for it substantiates the occult teaching that the life stream passes downward from the originating cause and finds its object or final manifestation in the vital or etheric body which is the true substance of every form, and which constitutes the support or scaffold of the dense physical vehicle.

These four factors can be well divided into **[Page 398]** two groups or pairs of opposites, the cause and the effect, the will to be and the true form or object.

For a long period in the evolutionary process the object or form-existence is the sole interest of the indweller, and the outward going life becomes the sole centre of attraction.

But as the wheel turns and experience after experience is entered into, the desire nature reaches satiety and is satisfied, and little by little the formulating of mind images and the production of their effects come to an end. Form consequently ceases, objective manifestation is no longer sought after, and liberation from maya or illusion takes place.

## **12. The past and the present exist in reality. The form assumed in the time concept of the present is the result of developed characteristics, and holds latent seeds of future quality.**

In this sutra the three aspects of the Eternal Now are formulated for us and it is seen that what we are today is the product of the past, and that what we shall be in the future is dependent upon the seeds either latent and hidden, or sown in the present life. That which has been sown in the past exists and nothing can arrest or stop those seeds from coming to fruition. They must bear fruit in this present life or be concealed until a more favorable soil and more suitable condition can cause them to germinate, unfold, grow and flower forth into the clear light of day. There **[Page 399]** is nothing hidden or concealed which shall not be revealed nor anything secret which shall not be made known. The sowing of fresh seeds, and the originating of activities which must bear fruit at a later date is, however, a different matter and one more completely under the control of the man. By the practice of dispassion and of non-attachment, and by the strenuous control of the desire nature it becomes possible for the man to re-orient himself so that his attention is no longer attracted outward by the stream of mind-images but is withdrawn, and fixed one-pointedly upon reality.

This is first attempted through the control of the vehicle of thought, the mind, and the conquest of the

modifications of the thinking principle, and then the work of using that mechanism and its employment in right directions and for the achieving of knowledge of the soul-realm instead of the matter realm proceeds. Thus again liberation is brought about.

### **13. The characteristics, whether latent or potent, partake of the nature of the three gunas (the three qualities of matter).**

The characteristics are in reality the qualities, capacities and faculties which the man is manifesting or can manifest (given the right conditions). These are, as we have seen, the result or the effects of his entire past experience carried over the entire cycle of lives up to date. The product of the contacts, unfoldments and developments which have governed him from the earliest [Page 400] dawn of his individuality until the present life-cycle, produce what he is and has, in the present. It must be borne in mind that all these factors which are summed up under the general title of "characteristics" are concerned with the form and its responsiveness to the indwelling spiritual life.

They are produced just as rapidly as the spiritual Indweller can set his impress upon the substance of those forms, bend them to his will, control and subject them. Form has certain vibratory activities of its own, inherent in its own nature. By identification with the form and utilization of it, the Indweller develops a dual set of characteristics. One set demonstrates in the form of the lower self and concerns the adaptability of the form to inner influence, and to outer environment. The other concerns tendencies, impulses and desires which tend to affect permanently the body of the higher, or causal Self. Hence these characteristics are in both cases concerned with the rhythm or gunas of matter.

It might be said that what we are is the product of the past and shows as the characteristics of the form of the personality. What we shall be in the next incarnation is decided by the ability of the true man to influence that personal self, bend it to the higher ends and raise its rate of vibration. Man is one thing when he enters into incarnation; he is another when he passes out of incarnation, for he is then the product of the past, plus the achievement of the present life, and that achievement under the great evolutionary urge inevitably has carried him forward towards [Page 401] a sattvic or rhythmic, harmonious condition, and away from the tamasic condition of inertia, of immobility. This is achieved through the imposition of the characteristics of activity, the middle guna, and that which predominantly controls the outward-going activity and drives the man into sensuous experience.

### **14. The manifestation of the objective form is due to the one-pointedness of the effect-producing cause (the unification of the modifications of the chitta or mind stuff).**

The urge towards involution or towards form taking is so dominant and so one-pointedly the result of the egoic thought that it makes objective manifestation inevitable. The chitta or mind stuff (in the great process of form appropriation) is so thoroughly unified and the desire to experience through physical plane contacts is so dominant, that the many modifications of the mind are all turned towards the same object.

When the condition is reversed and the man on the physical plane effects his own liberation, it is also by the same method, one-pointedness and unification. The old commentary makes this clear in certain lines found in relation to the symbolism of the five-pointed star. They are as follows:

"The plunge is downward into matter. The point descends, darts through the watery sphere and pierces into that which looms inert, immobile, darkling, silent and remote. The point of fire and stone unite, and harmony and union on the downward path are reached.

**[Page 402]**

"The flight is upward into spirit. The point ascends, lifting the two behind and reaching out the three and four towards that which lies behind the veil. The water fails to quench the point of fire; thus fire meets fire and blends. Harmony, union on the upward arc are reached. Thus shall the sun move northward."

**15. These two, consciousness and form, are distinct and separate; though forms may be similar, the consciousness may function on differing levels of being.**

This sutra should not be considered apart from the succeeding one, which predicates the fact of the one Mind, or the one Life being the potent cause of all differentiated lesser minds and lives. This must ever be realized. Three main thoughts therefore lie involved in this sutra.

First, that there are two main lines of evolution, that which concerns matter and form, and that which concerns the soul, the consciousness aspect, the thinker in manifestation. For each of these the path of progress differs and each pursues its course. As has been noted, for a long period of time, the soul identifies itself with the form aspect and endeavors to follow the "Path of Death" for that is what the dark path is in fact to the thinker. Later, through strenuous effort, this identification ceases; the soul becomes aware of itself, and of its own path, or dharma, and follows then the way of light and of life. It should ever be borne in mind, however, that for the two aspects their own path is the right path and that the impulses which lie hidden in the physical vehicle **[Page 403]** or in the astral body are not in themselves wrong. They became wrong from certain angles when twisted from their right use, and it was this realization that led the disciple in the Book of Job to cry out and say "I have perverted that which was right." The two lines of development are separate and distinct, and this every aspirant has to learn.

When this is grasped, he seeks to aid the evolution of his forms in two ways; first by refusing to identify himself with them, and secondly, by stimulating them.

Through the bringing in of spiritual force, he will also realize the point in evolution at which his brothers stand, and cease to criticize them for what may be to him wrong action, but which is for them the natural activity of the form during the cycle wherein form and soul are identified and considered the same.

The second main line of thought involved in Sutra 15 is more difficult to express. It lends colour and veracity to the contention of many thinkers that things exist and have form and activity only in so far as the mind of the thinker formulates them. In other words, that through the modifications of our own thinking principle we build our own world, and create our own environment. The inference, therefore, is that (given the one basic substance, spirit-matter) we weave it into forms by our own thought impulses. Others perceive that which we see, because some of the modifications of their minds are analogous to ours and their reactions and impulses are similar **[Page 404]** in some respects. Yet no two people see an object in exactly the same way. "Things" or forms of matter do exist; they are created or in process of creation and for them some mind or minds are responsible. It becomes then a question as to who is responsible for the thought forms by which we are surrounded. Dvivedi's commentary and

translation leans more to this second line of thought than does the paraphrase of the Tibetan, and it is of profit to study it, for in the approach of many minds to a problem, its magnitude can be appreciated, idle and light conclusions are avoided, and approximation to truth becomes possible. The synthetic point of view is nearer to universal truth than is the specialized. He says: "Though things are similar, the cause of mind and things is distinct in consequence of the difference of minds." "The preceding considerations establish, in an indirect manner, the existence of things as objects external to the mind. The Vijnanavadi-Buddhas who maintain that things are but the reflections of our thinking principle, would object to such a position. The objection could not bear examination, for the existence of things apart from the thinking principle is certain. Though there is, indeed, complete similarity among objects of the same class, still the way in which the objects affect the mind, and the way in which the mind is affected by them, are entirely distinct. Hence objects exist out of the thinking principle. Though objects are similar they are not presented to different minds in the same light, which shows [Page 405] that they are apart from the mind. Again, we often hear more than one person saying that he has seen the same object as is seen by another. This would prove that though the object is one, the cognizers are many. This circumstance proves the distinction of the object and the mind. Again the seer and the sight, *i. e.*, the mind and the object or the instrument of knowledge and the object of knowledge cannot be one and the same, for then all distinctive knowledge will be impossible, which, however, is absurd. To attempt a solution of this difficulty by saying that eternal *vasana* of the form of external objects is the cause of all our distinctive knowledge is useless, for that which has already spent itself cannot become the cause. Hence objective existence must be granted as independent of the subject. Nor should it be imagined how one substance (*viz.* Prakriti) could produce in this case all the multifarious differences of our experience, for the three *gunas* and their various combinations in different degrees are enough to account for all that. In the case of Yogins properly enlightened it is but proper that knowledge having produced in them supreme Vairagya they do not care for the *gunas*, which also assume a state of equilibrium and produce no effect."

The third line of thought deals more specifically with the realization aspect, or with the condition of awareness of the indwelling thinker and is therefore of immediate practical value to the student of Raja Yoga. It involves certain questions which might be expressed as follows:

**[Page 406]**

1. On what level of being or of realization (for the thought is identical to the occult student) do I function?
2. Do I identify myself with the form or with the soul?
3. Which path am I following, the high way of the soul, or the low way of matter?
4. Am I in a transition period, wherein my realization is being transferred from the lower to the higher consciousness?
5. Though in the body, is it just my instrument, and am I awake on another plane of awareness?

These, and similar questions are of profound value to the aspirant, if asked sincerely and he builds and creates his own environment served truthfully, as in the presence of God and of the Master.



**16. The many modifications of the one mind produce the diverse forms, which depend for existence upon those many mind impulses.**

In these words, the whole concept is swung out of the realm of the particular into the kingdom of universals. We are brought face to face with cosmic and solar impulses and the smallness and littleness of our individual problem becomes apparent. Every form in manifestation is the result of God's thought; every objective vehicle through which the life impulses of the universe flow is produced and kept in objective manifestation through the steady flow of thought currents emanating from one stupendous cosmic thinker. His mysterious ways, His secret hidden plan, the [Page 407] great purpose towards which He is working in this solar system, is as yet not apparent to man. However, as man's capacity to think in large terms, as his power to visualize the past as a whole, and to unify what knowledge he has of the life of God as it works through the kingdoms of nature, and as his understanding of the nature of consciousness grows, the will of God (based on loving activity) will become apparent.

The clue to the how and the why lies in man's comprehension of his own mental activities. An appreciation of God's great thought form, a solar system and its maintenance, will grow as man comprehends his own thought forms and the way he builds and creates his own environment and colours his own life. He constructs his own worlds by the power of his mental processes and the modifications of that fragment of the universal thinking principle which he has appropriated for his own use.

The solar Logos, God, let it be remembered, is the sum total of every state of consciousness or awareness. Man,—humanity as a whole, or an individual unit—is part of that total. The many minds, from the mind of the atom (recognized by science) to the mind of God Himself, through all grades of thinkers and stages of awareness, are responsible for every form found in our system. As we work from the infinitely small to the infinitely great, from the microcosm to the macrocosm, a gradually expanding state of consciousness and a steadily increasing condition of awareness becomes apparent. In this scale of development [Page 408] three outstanding types of forms are found, as the result of mind;

1. The form of the atom, the true microcosm.
2. The form of man, the macrocosm for all the subhuman kingdom.
3. The form of God, a solar system, the macrocosm for man and all the superhuman stages.

All these forms, with all intermediate forms are dependent upon some life, endowed with the capacity to think, and through thought impulse to modify and influence sentient substance, and build it into forms.

**17. These forms are cognized or not, according to the qualities latent in the perceiving consciousness.**

This has been translated most ably by Charles Johnston in the words:

"An object is perceived or it is not perceived, according as the mind is, or is not, tinged with the colour of the object."

We see what we are ourselves; we become aware of that in other forms which is developed in ourselves. We fail to see aspects of life because as yet in ourselves, those aspects are undeveloped and latent. To illustrate: we fail to see the divine in our brother because as yet the divine in ourselves is uncontacted and unknown; the form aspect and its limitations are developed in us and the soul is so hidden that we only become aware of the form of our brother, and fail to see his soul. The moment we contact our own soul and live by its light we see the soul of our brother, [Page 409] become aware of his light and our entire approach to him is changed.

Herein lies the clue to our limitations. Herein lies the promise of our success. Latent faculty, when developed, will reveal to us a new world. The hidden powers of the soul when brought to full expression will make us aware of a new world and reveal to us a scheme of life and a kingdom of being hitherto negated by us, because not seen. Hence the need for every investigator of the mysteries of existence to bring to his search his full equipment, and hence the necessity therefore for this process of soul unfoldment to be carried forward and potential faculties to be developed if the truth in its fullness is ever to be realized.

**18 The Lord of the mind, the perceiver, is ever aware of the constantly active mind stuff, the effect-producing cause.**

We have in this sutra a statement which is the key to effective and safe meditation work. The one who meditates is the soul, the ego, and his work is a positive activity, not a negative state or condition. Much of the work done under the name of meditation is dangerous and useless, because that which seeks control is the man on the physical plane, and his endeavour is concentrated on the attainment of brain stillness. He seeks to quiet the brain cells, and render them negative, quiescent and receptive. True meditation, however, concerns the soul and the mind; the receptivity of the brain is an automatic reaction to the higher condition. In Raja Yoga, therefore, contact [Page 410] with the true man, the ego, and the power to "still the modifications of the thinking principle" must precede all brain activity and responsiveness. The Lord of the mind is ever awake, ever aware of the tendency of the mind to respond to force currents, produced by thought or desire; he therefore watches every emanation of force issuing from him, and controls every thought and impulse so that only those streams of energy and those impulses originate with him which are in line with the purpose held constantly in view, and in pursuance of the group plan.

It must never be forgotten that all egos work in group formation and under the direct control of those Thinkers who embody the divine logioic thought. The work every aspirant, therefore, seeks to do is to bring the brain consciousness in line with that thought which reaches him via his own soul-consciousness, and in the consummation of this, the divine plan is gradually worked out into manifestation on the physical plane.

As each son of God brings the active mind stuff for which he is responsible into such a condition that it becomes responsive to divine thought, then will the plan of the ages be carried to a conclusion. No man need despair because of his seeming incompetence or apparent littleness for to each of us is entrusted some part of the plan and we must work it out; without our cooperation there comes delay and confusion. Sometimes there comes much trouble when a tiny part of a big mechanism refuses to function correctly. Frequently much adjustment is needed before the complete machine [Page 411] can go forward successfully in its work, and in the realm of human cooperation an analogous situation is apt to occur.

The constantly active mind stuff can respond to the lower vibration, emanating from the three-fold lower man and to the higher impulse, issuing from the soul, as the intermediary between spirit and matter. The soul is ever aware of this condition; man on the physical plane is blind to it or just awaking to the dual possibility. The work of the aspirant to union is to swing the mind stuff gradually and increasingly under the higher impulse and away from the lower vibration, until the responsiveness to the higher becomes a stable condition and the vibratory activity of the lower man fades and dies out.

**19. Because it can be seen or cognized, it is apparent that the mind is not the source of illumination.**

This sutra and the two following give us a typical oriental approach to a very difficult problem, and this method of reasoning is not an easy one for western minds to grasp. In the six schools of Hindu philosophy this whole problem of the source of creation and of the nature of the mind is dissected and discussed and so completely covered that practically all our modern schools can be regarded as outgrowths or logical sequential results of the varied Hindu positions. The clue to the diversity of opinions on these two points may perhaps be found in the six types into which all human beings fall, for the seventh is but the synthesis [Page 412] of them all and inclusive, not exclusive.

In the *Yoga Sutras*, the mind is relegated simply to the position of an instrument, of an intermediary, of a sensitive plate, registering either that which pours into it from above or that which affects it from below. It has no personality of its own; it has no life or light of its own, except that which is inherent in all substance and therefore to be found in the atoms which constitute the mind stuff. These latter, being along the same evolutionary line as the rest of the lower nature, swell the tide of material forces which seeks to hold the soul prisoner, and constitute the great illusion.

The mind, therefore, can be cognized in two directions: first, it can be known, recognized and seen by the thinker, the soul on its own plane, and secondly, it can be seen and known as a vehicle of the man on the physical plane. For a long time man became that with which he identified himself to the exclusion of the true spiritual man, who can be known, contacted and obeyed once the mind is relegated to its rightful place as an instrument of knowledge.

A physical plane analogy may help here. The eye is one of our major senses, that whereby we acquire knowledge, a medium through which we see. We, however, do not make the mistake of regarding the eye itself as a source of light and as that which produces revelation. We know it as an instrument which is responding to certain light vibrations whereby certain information is conveyed anent the physical plane to our brain, [Page 413] that great receiving plate upon the physical plane. To the soul, the mind acts also as an eye or a window through which information comes, but is not itself the source of light or illumination.

It is interesting here to note that as the brain and the mind became coordinated, (as was first the case in Lemurian days) the sense of sight was simultaneously developed. As evolution proceeds, a higher coordination takes place, and the soul and the mind become at-oned. Then, that organ of subtle vision (the third eye) begins to function, and instead of mind, brain, and two eyes, another triplicity supersedes and we have soul, mind and the third eye. The brain, therefore, is not the source of illumination but becomes aware of the light of the soul and of what it reveals in the realm of the soul. The third eye simultaneously develops and admits its possessor into the secrets of the subtler realms in

the three worlds, so that the brain receives illumination, information and knowledge from two directions; from the soul via the mind, and from the subtler planes in the three worlds via the third eye. It should be remembered here that the third eye reveals primarily the light to be found in the heart of every form of divine manifestation.

**20. Neither can it know two objects simultaneously, itself and that which is external to itself.**

None of the sheaths through which the soul functions has self-knowledge; they are only the channels through which knowledge is gained and [Page 414] life experience undergone. The mind does not know itself, for that would predicate self-consciousness, and therefore not having individual consciousness it is unable to say "this is I, myself, and this is external to me, and consequently the not-self." It is simply another sense whereby information is gained and a further field of knowledge revealed. It is naught but an instrument, as said before, capable of a dual function, registering contacts from one of two directions and transmitting that knowledge to the brain from the soul or to the soul from the lower man. This must be meditated upon and the whole trend of one's endeavor be to bring that instrument into such a condition that it can be used to the best possible advantage. This is what the three last means of yoga seek to do. As this has been covered earlier it is needless to enlarge upon this here.

**21. If knowledge of the mind (chitta) by a remoter mind is postulated, an infinite number of knowers must be inferred, and the sequence of memory reactions would tend to infinite confusion.**

One of the explanations of the functions of the mind is to predicate its capacity to detach itself from itself and view itself as a thing apart. In this way, it becomes a confusion of detached parts, remote from each other and leading (as the idea is carried forward to a logical conclusion) to a chaotic condition. All this has risen from the refusal of orthodox thinkers along philosophical and mental [Page 415] lines to admit the possibility of there being an entity, detached and apart from the mind who simply seeks to use it as a means to knowledge. The problem has arisen very largely from the fact that this thinker cannot be *known* until the mind is developed; he can be sensed and felt by the mystic and the devotee but knowledge of him (in the usual significance of the term) is not available until the instrument of knowledge, the mind, has been developed. Here is where Eastern knowledge comes in and clarifies the work so marvellously done by the mental and Christian scientists. They have emphasized the fact of mind, individual and universal, and our debt to them is great. The nature of mind, its purpose, control, its problems and processes are subjects of common discussion today whereas one hundred years ago this was not the case. But with it all, much confusion remains as the result of our modern tendency to deify the mind and to regard it as the one important factor. Eastern science comes to our rescue and says to us that back of the mind is the thinker, back of perception, the perceiver is to be found, and behind the object of observation lies the one who observes. This perceiver, thinker and observer is the immortal imperishable ego, the soul in contemplation.

**22. When the spiritual intelligence, which stands alone and freed from objects, reflects itself in the mind stuff, then comes awareness of the self.**

This spiritual intelligence, which is the real [Page 416] man, the Son of God, eternal in the Heavens, is known by many and varied names, according to the school of thought. The appended list of synonyms is of value to the student, for it gives him a broader vision and an inclusive understanding, revealing to

him the fact that the Sons of God, revealed or unrevealed, are everywhere to be found.

The spiritual Intelligence.	The inner Ruler.	The Word made Flesh.
The Soul.	The second aspect.	The AUM.
The self-conscious Entity.	The second Person.	The Thinker.
The Christ.	God in incarnation.	The Observer, Perceiver.
The Self.	The Son of Mind.	The Form builder.
The higher Self.	The divine Manasaputra.	Force.
The Son of God.	The Agnishvattva.	The Dweller in the body.

These and many other terms will be found scattered throughout the scriptures and literature of the world. In no book, however, is the nature of the soul, whether macrocosmic (the cosmic Christ), or microcosmic (the individual Christ), so wonderfully portrayed as in the *Bhagavad Gita* and in the three books, the *Bhagavad Gita*, the *New Testament* and the *Yoga Sutras* is contained a complete picture of the soul and its unfoldment.

### **23. Then the mind stuff, reflecting both the knower and the knowable, becomes omniscient.**

This sutra is in the nature of a summation and emphasizes the fact that the mind, being stilled and quiescent through the practise of concentration [Page 417] and meditation, becomes the reflector of "that which is above and of that which lies below." It is the transmitter of the knowledge of the self to the physical brain of the man in incarnation, and the transmitter also of all that which the self knows and perceives. The field of knowledge is seen and known. The knower is also perceived, and the "perception of all objects" becomes possible. It becomes literally true, therefore, that for the yogin nothing remains hidden or unknown. Information on all subjects becomes possible to him, for he has an instrument which he can use to ascertain that which the soul knows concerning the Kingdom of God, the realm of spiritual truth. He can also enter into communication and convey to the soul that which is known to the man in physical incarnation. Thus the knower, the field of knowledge and knowledge itself are brought into conjunction and the medium of this union is the mind.

This is one great stage upon the path of return, and though in due time the intuition will supersede the mind, and direct spiritual perception take the place of mental perception, yet this stage is an advanced and important one, and opens the door to direct illumination. Nothing need now hinder the downflow of spiritual force and wisdom into the brain, for the entire lower threefold man has been purified and dominated, and the physical, emotional and mental bodies form simply a channel for the divine light, and constitute the vehicle through which the life and love of God may manifest.

### **[Page 418]**

### **24. The mind stuff also, reflecting as it does an infinity of mind impressions, becomes the instrument of the Self and acts as a unifying agent.**

Nothing remains for the spiritual man to do in connection with this purified lower self but to learn to use his instrument, the mind, and through it the other two bodies are directed, controlled and utilized. Through the eight means of yoga his instrument has been discovered, developed and mastered and must now be brought into active use, and employed in three ways.

1. As a vehicle for the life of the soul.
2. In the service of the Hierarchy.
3. In cooperation with the plan of evolution.

In Book I. Sutra 41, we find these words: "To him whose Vrittis (modifications of the substance of the mind) are entirely controlled there eventuates a state of identity with, and similarity to, that which is realized. The knower, knowledge and the field of knowledge become one, just as the crystal takes to itself the colours of that which is reflected in it." This gives us a picture of what happens to the man who has mastered his instrument. He registers in his brain, via the mind, that which is true and real; he becomes aware of the nature of the ideal and bends every power which he possesses to the work of bringing that ideal into objective manifestation; he sees the vision of the kingdom of God as it will be in the latter days, and all that he has and is he renders up in order that the vision may be seen by all; **[Page 419]** he knows the plan, for it is revealed to him in the "secret place upon the Mount of God," and he cooperates with it intelligently upon the physical plane; he hears the Voice of the Silence and obeys its injunction, working steadily at the task of spiritual living in a world consecrated to things material.

All this is possible to the man who has stilled the versatile psychic nature and has mastered the kingly science of Raja Yoga.

In the hidden literature of the adepts the following stanzas sum up the state of the man who has achieved, who is master and not servant, conqueror and not slave:

"The fivefold one hath entered into peace, yet walks our sphere. That which is dense and dark now shineth with a clear pure light, and radiance poureth from the seven sacred lotuses. He lighteneth the world, and irradiateth the nethermost place with fire divine.

That which hath hitherto been restless, wild as the ocean, turgid as the stormy sea, lies quiet and still. Limpid the waters of the lower life and fit to offer to the thirsty ones who, groping, cry of thirst.

That which hath slain and veiled the Real for many lengthy aeons is itself slain, and with its death the separated life is ended. The One is seen. The Voice is heard. The Real is known, the Vision glimpsed. The fire of God leaps upward into a flame.

The darkest place receives the light. The dawn appears on earth. The dayspring from on high, sheds its bright beams in hell itself, and all is light and life."

Then before the liberated yogi a choice is placed. He faces a spiritual problem and its nature has been conveyed to us in the following fragment of an old esoteric catechism:

**[Page 420]**

"What dost thou see, Oh! liberated one? Many who suffer, Master, who weep and cry for help.

What will thou do, Oh! man of peace? Return from whence I came.

Whence comest thou, Pilgrim divine? From the lowest depths of darkness, thence upwards into light.



Where goest thou, Oh! Traveller upon the upward way? Back to the depths of darkness, away from the light of day.

Wherefore this step, Oh! Son of God? To gather those who stumble in the darkness and light their steps upon the path.

When is the term of service, Oh! Saviour of men? I know not, save that whilst one suffers I stay behind and serve."

**25. The state of isolated unity (withdrawn into the true nature of the Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man.**

This state of isolated unity must be regarded as the result of the attainment of a particular state of mind, rather than as a separative reaction.

All meditation work, all moments of reflection, all affirmative exercises, all hours of recollection of one's true nature are means employed to detach the mind from the lower reactions and tendencies, and build in the habit of a constant realization of one's true divine nature. When this realization is achieved, the need for such exercises ceases and one enters into one's heritage. The isolation referred to is the detachment of the self from the field of knowledge, the involving of the refusal of the self to seek outward-going sensuous [Page 421] experience and its standing firm in the state of spiritual being.

The man becomes conscious of himself as the knower and is no longer primarily concerned with the field of knowledge, as in the early stages of his unfoldment; neither is he engaged with knowledge itself, as during the stage of mental development either as an advanced man or as a disciple. He can discriminate between all three, and identifies himself henceforth neither with the field of knowledge, life in the three worlds through the medium of his three vehicles, and the five senses plus the mind, nor with the knowledge gained nor the experience undergone. He knows the self; he identifies himself with the true knower, and thus sees things as they are, dissociating himself entirely from the world of sensuous perception.

He does this, however, whilst functioning as a human being on earth. He participates in earth experience; he involves himself in human activities; he walks among men, eating and sleeping, working and living. Yet all the time he "is in the world, yet not of the world," and of him it can be said as it was said of the Christ, "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. II. 6. 7. 8.)

**[Page 422]**

He is at-one with the soul of all, but isolated off, separated from all that concerns the form or material nature. The next three sutras should be read as one, giving as they do a picture of the gradual growth of the spiritual nature in the man who has arrived at the state of discriminating detachment, and through utter dispassion, knows the meaning of isolated unity.

**26, 27, 28. The mind then tends towards discrimination and increasing illumination as to the true nature of the one Self. Through force of habit, however, the mind will reflect other mental impressions and perceive objects of sensuous perception. These reflections are of the nature of hindrances and the method of their overcoming is the same.**

The right tendencies and rhythm having been set up, it becomes simply a question of steady perseverance, common sense and endurance. Unless the utmost vigilance is exerted, the old habits of mind will very easily reassert themselves, and even until the final initiation the aspirant must "watch and pray." The rules which govern victory, the practices which bring success are the same for the advanced expert warrior and initiate as they are for the humblest neophyte. In Book II. the methods whereby the hindrances and obstacles could be overcome and negated are most carefully given and from the moment of stepping upon the probationary path until that high moment when the [Page 423] last great initiation has been experienced, and the liberated man stands forth in the full light of day, these methods and modes of disciplined living must be adhered to unswervingly. This involves patience, the capacity to go on after failure, to persevere when success seems far away. This was well known to the great initiate, Paul, and was the cause of his injunction to the disciples he sought to help. "Stand therefore ... and having done all, stand." James gives us the same thought where he says "Behold we count them happy that endure." It is the going on when the point of exhaustion has been reached, the taking of another step when the strength to do so seems gone, the holding steady when there seems nothing but defeat ahead, and the determination to endure whatever may be coming, when endurance has been taxed to the limit, which is the hallmark of disciples of every degree. To them goes out the clarion call of Paul:

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;  
And your feet shod with the preparation of the gospel of peace;  
Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.  
And take the helmet of salvation, and the word of the Spirit, which is the word of God." (Eph. VI. 14. 15. 16. 17.)

The equally clear command of Krishna to Arjuna sounds out also:

"Having regard to thy duty, deign not to shrink back. For nothing is better for a warrior than a righteous [Page 424] battle. And such a battle has come to thee of its own accord, a very door of heaven will be opened; happy the warriors ... who find such a fight as this.... Therefore, arise, determined to do battle. Making equal good and ill fortune, gain and loss, victory and defeat, gird thyself for the fight." (Gita II. 31. 32. 38. 37.)

**29. The man who develops non-attachment even in his aspiration after illumination and isolated unity becomes aware, eventually, of the overshadowing cloud of spiritual knowledge.**

It is difficult for the neophyte to be impersonal where his own spiritual unfoldment is concerned. Yet the very earnestness of his aspiration may serve as a hindrance, and one of the first things he has to learn is to go forward along the path, adhering to the rules, following the practices, employing the means and steadily fulfilling the law and at the same time to be occupied with the vision and with service and not with himself. It is so easy to be the victim of high desire and so busy with the reactions

and emotions of the aspiring lower man that rapidly one is enmeshed afresh in the toils of the versatile psychic nature.

Non-attachment to all forms of sensuous perception, the high as well as the low, has to be developed.

Many people, when they are transferring from the path of feeling and the devotional heart approach (the mystic line) on to the path of intellectual control,—the approach via the head, the occult method,—complain that the old moments of joy and bliss, experienced in meditation, [Page 425] have gone. The system now followed seems arid, dry and unsatisfactory. But joy and peace are registrations of the emotional nature and in no way affect reality. It is immaterial from the standpoint of the soul whether its reflection, man in incarnation, is happy or not, blissful or sad, contented or in trouble. Only one thing matters, the attainment of soul contact, the arriving at union (conscious and intelligent) with the One. This union may work out in the physical plane consciousness as a sense of peace and joy; it must work out in increased capacity to serve the race and to serve it more efficiently. The feelings of the disciple are of small moment; his understanding and usefulness as a channel for spiritual force are of importance. It should be remembered that on the path neither our virtues nor our vices count (except in so far as we escape from the pairs of opposites). That alone counts which impels us forward on that path which "shineth more and more until the day be with us." When a man can detach his eyes from all that concerns the physical, emotional and mental, and will raise his eyes and direct them away from himself, he will become aware of "the overshadowing cloud of spiritual knowledge," or of the "raincloud of knowable things," as it has also been translated.

Here we have, esoterically, and symbolically given, the indication that there lies before the initiate (advanced as he is) a still further progress, another veil to be penetrated. He has made a [Page 426] great at-one-ment and has unified soul and body. He stands (as regards the three worlds) at the stage called that of isolated unity. But another union becomes possible, that of the soul, with the spirit. The Master must become the Christ and to do this the raincloud of spiritual knowledge must be reached, used and penetrated. What lies on the other side of that veil which hides the Father it is needless for us to consider. In our *New Testament*, when the Father communicated with the Christ, the voice issued out of a cloud. (See Matt. XVII.)

### **30. When this stage is reached then the hindrances and karma are overcome.**

The two verses we have just studied have carried the aspirant on from the stage of adept to that of the Christ.

All that hindered, veiled or prevented the full expression of the divine life has been overcome; all barriers are down, all obstacles removed. The wheel of rebirth has served its purpose and the spiritual unit which has entered into form, carrying with it potential powers and latent possibilities, has developed them to their full extent and unfolded the full flower of the soul. The law of cause and effect as it functions in the three worlds no longer controls the liberated soul; his individual karma comes to an end, and though he may still be subservient to group karma (planetary or solar), he himself has nothing to work [Page 427] out nor does he initiate anything which can serve to bind him, by the chains of desire, to the three worlds. His state is summed up for us in the next sutra.

**31. When, through the removal of hindrances and the purifications of the sheaths, the totality of knowledge becomes available, naught further remains for the man to do.**

The dual work is accomplished. Those hindrances which are the result of ignorance, blindness, environment and activity have been done away with; the grossness of the sheaths has been corrected and because of this, and through following the means of yoga, all knowledge becomes available. The yogi is now aware of his essential omnipresence or that his soul is one with all souls and part therefore of the one essential unity, the one all-pervading life, the boundless immutable principle which is the cause of all manifestation. He is likewise omniscient, for all knowledge is his and all avenues of knowledge are open to him. He stands free of the field of knowledge, yet can function in it; he can utilize the instrument of knowledge and ascertain all that he seeks to know, but is himself centered in the consciousness of the knower. Neither space nor time can hold him, nor can the material form imprison him, and there comes for him the grand consummation given to us by Patanjali in his three concluding sutras:

**[Page 428]**

**"Sutra 32. The modifications of the mind stuff (or qualities of matter), through the inherent nature of the three gunas come to an end, for they have served their purpose.**

**Sutra 33. Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now.**

**Sutra 34. The state of isolated unity becomes possible when the three qualities of matter (the three gunas or potencies of nature) no longer exercise any hold over the Self. The pure spiritual consciousness withdraws into the One."**

# THE SOUL AND ITS MECHANISM

## The Problem of Psychology

BY  
ALICE A. BAILEY

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Dedicated with my grateful love to  
ALICE E. DUPONT ORTIZ

### [Page viii]

"It is easy to show that in the interaction between body and soul there lies no greater riddle than in any other example of causation, and that only the false conceit that we understand something of the one case, excites our astonishment that we understand nothing of the other."

Rudolph Hermann Lotze

"The meaning which descends from the central hope of the self envelops the body; it becomes a city of meanings, and not merely a city of cells. Its organs are no mere facts, but symbols, perilous and profound. It becomes as a whole an object of value, of beauty or deformity, of grace and mechanism, of an implicit philosophy; and attitudes of pride and shame, the infinite interest of art, the versatile significance of the dance, all become intelligible. Posture, gesture, and a million subtle expressive changes of color and tension become the immediate indeliberate manifestations of an inner play. Poetry and morality, religion and logic, regain their seat in our members as well as in our minds, and the world recovers the concrete unity of which our analyses threatened to despoil us."

*Self, Its Body and Freedom*, by Wm. E. Hocking, p. 97.

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## FOREWORD

Our attitude toward the philosophical and psychological thought of the East is, for the most part, one either of indiscriminating awe or of equally indiscriminating distrust. It is a pity that this is so. The

worshippers are as bad as the distrusters. Neither advance us toward a fair appraisal of that large body of Eastern thinking which is so curiously different from our own and yet, as one discovers after a while, is so fundamentally the same in its essential quest.

It is this indiscriminating attitude which is no doubt to blame for the well-nigh entire omission of Eastern thought from our philosophical and psychological books—this, and another thing. The East has its own idioms which are difficult for the West to understand. Untranslated, they make Eastern writing seem a strange jargon either of confused poetizing or of self-mystification.

Mrs. Bailey, in this book, has done the great service of bringing a critical mind to bear upon Eastern thought, a mind ready to recognize that Eastern, precisely like Western thought, can lay no claim to a finality of wisdom. She does not come with awe-inspiring garb and gesture, bidding the Westerner relinquish his crude inadequacies to embrace a mysterious doctrine all the more wonderful because, to him, it may seem absurd. She says, in effect: "This Eastern thought [Page 10] has the significance of a research into the deeper problems of existence. It is not necessarily better than the Western. It is different. It starts from another angle of approach. Both East and West have specialized in their thinking. Each, therefore, has the virtue of its own sincerity and its own peculiar penetration. But specialization has its value only as it leads to an ultimate integration. Is not the time ripe for bringing East and West together in this profoundest region of the life of each of them, the region, namely, of their philosophical and psychological thinking?"

If for no other reason, this book is significant as an attempt, not only to interpret East to West and West to East, but to bring the two trains of thinking into the harmony of a single point of view. Whether she has successfully achieved the integration remains for the reader to decide. But the attempt is a notable one and should bear fruit in a more intelligent approach to both types of thought.

What gives this book its especial significance, however, is the unique comparison which the author makes between the Western study of the glands and the Eastern study of the "centers." The Western philosopher, Spinoza, long ago noted the indis severable parallelism of what he called body and mind in the life of the Absolute and in the life of those expressions of the Absolute that we call individuals. If such a parallelism exists, one will expect to find, for every outer manifestation, the inner, or psychic force that thus manifests [Page 11] itself. Hitherto we have taken that assumption of inner and outer only in the most general way. This book, by centering, in the main, on the study of the glands, that are the pace-makers, so to speak, of our personality, presents the body-mind relation not only in a way unexpectedly rich in suggestion for a more adequate training of the individual, but in a way that opens up fascinating possibilities of further research. In the West, we speak of the thyroid or the adrenals altogether in terms of their physiological behaviour. Is there likewise a psychic counterpart of this behaviour? It seems a queer question to ask and one that at first blush would be scoffed at by the physiological scientists. And yet, unless we are hardened dogmatists who have not yet emerged from the darkness of nineteenth century materialism, we do speak of the psychic counterpart of that physiological organ we call the brain. Why not, then, the psychic counterparts of the thyroid, adrenals, and the rest?

If we pursue this question to its logical end, we shall doubtless learn to extend our thought of what the psychic life of the individual is far beyond the rather naive intellectualistic point which regards that life as centering solely in the brain.



I am holding no brief for the tentative conclusions reached by the author of the book. The particular conclusions may need modification or even rejection. But that the author has opened up new possibilities which may eventually lead to physiological and psychological research that will be of [Page 12] profound significance I have no doubt whatever. The book is not only challenging but singularly illuminating. It will come as a surprise to the Western mind, but with the surprise will, I think, be mingled a very real admiration for processes of Eastern thinking with which we, in the West, are altogether too unfamiliar.

H.A. Overstreet, New York City, May 1930

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## CHAPTER I

### INTRODUCTION

Three desires prompt the writing of this book: the desire to bring together the materialistic or external psychology and the introspective or internal psychology, and, secondly, looking past scientific psychology to the larger realm of race thought and race psychology, the desire to harmonise the materialistic West and the introspective East, and finally to show that all these conflicting aspects are but facets of the one truth and that, together, they constitute the one Reality.

These desires grow out of the present position of psychological teaching in the world. There are today two dominant types of psychology, and Will Durant, in "The Mansions of Philosophy," has well summarised them as follows:

"There are, as we have seen, two ways of studying man. One begins outside with the environment, and [Page 14] considers man as a mechanism of adjustment; it reduces thought to things and 'mind' to 'matter,' and issues in the disguised materialism of Spencer and the behaviourism of Watson. The other way begins within; it looks upon man as a system of needs, impulses, and desires impelling him to study, to use, and to master his environment; it would love to reduce things to thought, and matter to mind; it starts with the 'entelechy' of Aristotle (who held that an inner purpose determines every form), and issues in the vitalism of Bergson and the pragmatism of William James."\*

Dr. W.B. Pillsbury believes this twofold system involves a needless duplication:

"If the behaviouristic theory is retained it means that we must have two psychologies, an external and an internal, a psychology viewed from the outside and one viewed from the inside. This seems at the best an unnecessary complication."\*\*

Recognising this duplex situation, and agreeing with Dr. Pillsbury that two lines of interpretation are unnecessary, I am convinced of the possibility of fusing the two into a third, a single unit. I seek,

\* Durant, Will, *The Mansions of Philosophy*, p. 257.

\*\* Pillsbury, W.B., Dr., *The History of Psychology*, p. 298.

therefore, to present an hypothesis to prove the correctness of the mechanistic school, and the equally correct position of the school of introspectionists, and I seek also to show that both schools are necessary to account for all the facts, and that each is really complementary to the other. Thus we may establish a third or composite school, [Page 15] based upon the exact knowledge of the Occident and the introspective wisdom of the Orient.

In considering these two schools of psychology, it is evident that modern psychology is largely materialistic and the most popular school entirely so. A study of the latest books on psychology, emanating from the many and varied schools in Europe and America, shows that the majority are primarily concerned with endorsing or rejecting the mechanistic philosophy of the Behaviouristic School. If they are not thus occupied they are presenting another form of a materialist psychology. Dr. Wolfgang Köhler in *Gestalt Psychology* says, for instance:

"It is the layman's belief that in general, he himself directly feels *why* at one time he has one attitude, and later on another; also that, for the most part, he knows and understands directly *why* he is inclined to do one thing in a certain particular situation and *why* a definitely different thing under subsequent different conditions. In his view, then, he is experiencing directly and truly much of that dynamical context, the development of which constitutes mental life. Opposed to this belief and altogether foreign to it, we have the view of most learned psychologists at the present time. From their viewpoint, one is inclined to do one thing now and then another, because, in the first instance, certain nerve paths are most available, and, in the second instance, certain other paths are most open. Fortunate those people in whom the most permeable nerve paths in practice are usually the right and appropriate ones!"\*

### [Page 16]

All is, however, in a state of confusion, and, as has been said by Will Durant—"Psychology has hardly begun to comprehend, much less to control, human conduct and desire; it is mingled with mysticism and metaphysics, with psycho-analysis, behaviourism, glandular mythology and other diseases of adolescence."\*\*

Psychology is wandering in that borderland of the unseen which we dignify with the words *energy*—whether nervous, atomic or vital—*force*, etheric vibrations, and *electric currents and charges* and *the freely floating force* of the psychologists, to which has been given the name *libido*. All the sciences seem to be converging on this same no-man's land, on the indefinable. Perhaps the veil, when lifted, will reveal to us the promised land of man's dreams and aspirations. A spirit of uncertainty and expectancy is paralleling the certainties and cold facts of modern science. It is almost as if mankind were standing before the curtain in a cosmic proscenium, waiting for it to rise and reveal the next act, in which humanity can participate intelligently. It is a humanity with a long past, much gained experience and accumulated knowledge, which stands thus waiting, but it is also a humanity which realises that it may be called upon to take part in a revelation and a development wholly unexpected, and for which its present equipment and understanding of life may prove inadequate.

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\* Köhler, Wolfgang, *Gestalt Psychology*, p. 349.

\*\* Durant, W., *Mansions of Philosophy*, p. 376.

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Meanwhile in this cosmic proscenium, and in the approach to truth through various lines, science has arranged the known facts and is deducing the next possible development and is proceeding in its many branches and activities upon hypotheses which, correct or incorrect, merit experiment and test. Voicing what should be the attitude of mind for students in all fields of human knowledge, Bertrand Russell says: "What we need is not the will to believe, but the wish to find out, which is the exact opposite."\*

The best type of mind to cope with this scientific situation today is that which is sceptical, yet willing to be convinced; agnostic, yet determined to investigate fairly; questioning, yet open to conviction when supposed facts are proved to be favourable of demonstration; and above all broadminded, realising that only in the formulated truths of the many can the one Truth be known. Only the small mind, the little man, is atheistical, dogmatic, destructive in criticism, static, with back turned to the light, and to the new day.

This searching, enquiring, scientific type of mind and of investigation is especially appropriate in psychology, the oldest branch of knowledge in the world, and yet the youngest to enter the realm of true scientific study. Only a willingness to consider the field as a whole, and not a particular school alone, only by reserving opinion until more is known, will the investigator avoid the dangers **[Page 18]** of one whose vision is limited, who sees only isolated points but never the panorama in which they lie, and who deals in fractions and decimals without ever achieving an integral unit.

One of the most hopeful signs of the time is the growing understanding of the Oriental point of view, and the tendency to investigate it. The psychology of our two hemispheres is so widely different, the approach to truth so dissimilar, that only lately have students considered the possibility of their fundamental unity, and that a new outlook on man and his environment may emerge out of the fusion of the Eastern and Western interpretations of life. Old interpretations may fail, yet ancient truths will stand: old misconceptions may be recognised as misleading, but reality will radiate clearer light and beauty. From the union of our different sciences, thought and deductions, a new psychology may emerge based on the comprehension, so familiar to the West, of the structure which man uses, and the comprehension, so familiar in the East, of the energy or spirit with which man animates and directs his structure. These—the structure and the motivating energy—are not antagonistic but mutually interdependent. They have an essential unity.

Western psychology concerns itself primarily with the structure, with the tangible objective universe and with the reaction of objective man to that world. It deals with man as an animated body; it emphasises the mechanics of his nature, **[Page 19]** and the instrument he uses. It is therefore mechanistic and deals only with that which can be subjected to tests and experiment. It investigates the body and accounts for the emotions and the mentality, and even for what it calls the soul, in terms of the body. Durant points out this position in the following words: "As for the Self or Soul, it is merely the sum total of the hereditary character and the acquired experiences of the organism."\*\* It explains various types and temperaments in terms of the mechanism. Louis Berman sums up this position in his interesting book as follows:

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\* Russell, Bertrand, *Sceptical Essays*, p. 157.

\*\* Durant, Will, *The Mansions of Philosophy*, p. 75.

"The most precious bit of knowledge we possess today about Man is that he is the creature of his glands of internal secretion. That is, Man as a distinctive organism is the product, the by-product, of a number of cell factories which control the parts of his make-up, much as the different divisions of an automobile concern produce the different parts of a car. These chemical factories consist of cells, manufacture special substances, which act upon the other cells of the body, and so start and determine the countless processes we call Life. Life, body and soul emerge from the activities of the magic ooze of their silent chemistry precisely as a tree of tin crystals arises from the chemical reactions started in a solution of tin salts by an electric current.

Man is regulated by his Glands of Internal Secretion. At the beginning of the third decade of the twentieth century, after he had struggled, for we know at least fifty thousand years, to define and know himself, that summary may be accepted as the truth about **[Page 20]** himself. It is a far-reaching induction, but a valid induction, supported by a multitude of detailed facts."\*

Thus Western psychology emphasises the physical and seen and, in its chosen field, is scientific. It is constitutionally opposed to the idle and dreaming speculations of the visionary mystic. The result of its efforts has been to isolate a body of facts which do effectively embody the truth about man, his behaviour and equipment. This knowledge should be invaluable in producing a better mechanism through which a finer race can function.

Western psychology, in its more extreme schools, is actively deterministic for it relates all feeling, thinking and activity to the functioning of the physical cells and the bodily organs. Freewill is therefore largely ruled out in favour of the organism, the nervous apparatus, and of the endocrine system. The following quotations bear this out.

"Watson in his 'Psychology from the standpoint of a Behaviorist,' would teach that 'emotion is an heredity pattern-reaction involving profound changes of the bodily mechanism as a whole, but particularly of the visceral and glandular systems' (p. 195); and that 'thought is the action of language mechanisms' (page 316); is 'highly integrated bodily activity and nothing more' (p. 325); and that 'when we study implicit bodily processes we are studying *thought*.' By this Watson does not mean to identify thought with the correlated cortical activity of the brain—not at all; **[Page 21]** but with all the bodily processes that are involved, implicitly and explicitly, in the production of spoken, written and sign language—the muscular activity of the vocal apparatus, diaphragm, hands, fingers, eye-movements, etc. (p. 324).\*\*

"Psychology studies the world with man left in it, i.e., it studies experience as dependent upon the nervous system, whereas physics studies experience as though existing independently of the nervous system. Psychology should, therefore, be classified with the general sciences as a discipline laying bare the general traits of mind, where mind is defined as the 'sum total of human experience considered as dependent upon a nervous system.'... Psychology studies the total environment viewed as existing only at the moment when it affects the (human) nervous system, whereas physics studies the total environment viewed as existing beyond the moment when it affects the (human) nervous system.\*\*\*

"Thirdly, the faith of the mechanist implies two assumptions which we must carefully distinguish; for one of them may be false, though the other be true. These two assumptions are (1) that all processes in

\* Berman, Louis, M.D., *The Glands Regulating Personality*, p. 26.

\*\* Prince, Morton, *Psychologies of 1925*, p. 208.

\*\*\* Hunter, Walter S., *Psychologies of 1925*, p. 95.

the world are fundamentally of one kind only (2) that all these processes are of the kind commonly assumed by the physical sciences in their interpretations of inorganic nature; namely mechanistic, or strictly determined, and therefore strictly predictable, events."\*

Dr. Rubin says, "the physical appearance of the individual, his psychic traits, or what might be called the chemistry of his soul, are demonstrated [Page 22] in a great measure by the character and amount of the internal secretions of his various glands."\*\*

Some schools go so far to deny consciousness altogether and regard it (the Eastern investigator would say they rightly regard it) as inherent in matter. Dr. Leary says, "Consciousness characterizes nerves as vibration characterizes other forms of matter."\*\*\*

Thus it is defined elsewhere as "a complex integration and succession of bodily activities which are closely related to or involve the verbal and gestural mechanisms and hence most frequently come to social expression."\*\*\*\*

Watson warns his readers that they "will find no discussion of consciousness and no reference to such terms as sensation, perception, attention, will, image and the like. These terms are in good repute, but," he says, "I have found I can get along without them both in carrying out investigation and in presenting psychology as a system to my students. I frankly do not know what they mean nor do I believe that anyone else can use them consistently."\*\*\*\*\*

Finally we are told that "When psychology has become quite divorced from *psyche* and gets in bed with living beings we shall be able to throw the word 'consciousness' into the discard—along [Page 23] with 'mind' and 'memory.' Human behavior then will be on a scientific basis and not a branch of literature, or philosophic or religious speculation. 'Mind' will give way to personality, 'consciousness' in general to specific exhibitions of learned behavior, and 'memory' to the calling out of some part of the individual's striped or unstriped muscle-tissue organization."\*\*\*\*\*

This intensely materialistic trend of Western psychology is the more surprising when we remember that, according to its derivation, psychology is the 'logos' or word of the psyche or soul.

The West, however, has its dissenting voices. There is the introspective school of psychology, more frequently called the introspectionist, and also the mentalist. They admit the fact of consciousness and assume a conscious entity. Dr. Leary defines these groups as follows:

"The introspectionist is interested in consciousness, awareness, awareness of awareness, the self, the 'I' images, and all sorts of other things that the behaviorist of strict training and rigid technology scorns, ignores and denies. The introspectionist turns his attention inwardly; remembers, compares mentally, derives data from self-communion, asks others to do the same; the behaviorist theoretically treats the human animal the same as he would any lower form of life, and observes merely the overt and objective responses the animal makes in much the same manner as would be used by the physicist or

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\* McDougall, William, *Psychologies of 1925*, p. 303.

\*\* Rubin, Herman H., M.D., *Your Mysterious Glands*, p. 54.

\*\*\* Leary, Daniel H., Ph.D., *Modern Psychology: Normal and Abnormal*, p. 116.

\*\*\*\* Hunter, Walter S., *Psychologies of 1925*, p. 91.

\*\*\*\*\* *Psychologies of 1925*, p. 201, footnote.

\*\*\*\*\* Dorsey, George A., *Why We Behave Like Human Beings*, p. 333.

chemist in observing the reactions of bodies or compounds in their laboratories. [Page 24] Furthermore, the subjective school is apt to be ultra-rational and systematic; the behavioristic more empirical and pragmatic....

"The mentalists insist that psychical activity is not the mere reflection of physical activity; that over and above the body and the brain there is something different, on a different level, call it mind, spirit, consciousness, what you will. Thought is not the functioning of matter. The materialists on the other hand, while differing among themselves, would hold just the reverse, namely, that all is physical, and that all human conduct, be it thinking, feeling, emotions, muscle activity or nerve activity, is all the functioning of physical, material cells, and that without such structure there can be no activity at all. Whatever acts is physical, however it acts. On the one hand we have an informing power or spirit using the structure of the physical body; on the other we have structure as the basis, solely and indispensably, of function, however complex, however delicate, however noble that functioning may be in terms of morals or religion."\* The introspectionists and mentalists have not, however, demonstrated their point scientifically, and the position of these schools is still further weakened by the many diverse groups into which psychology is divided. Dr. Hocking, of Harvard, says:

"True, psychology does not speak with a single voice. There is dynamic psychology and purposive psychology, Gestalt psychology and reaction psychology, Freudian psychology, structural psychology, behavioristic psychology, and various other schools. They produce [Page 25] different portraits of the self. But the composite of them has a distinctly physiological cast; and we may take behaviourism as the pure instance, because it is the extreme instance, of this character."\*\*

A broad and general division is outlined for us by Dr. Prince as follows:

"Psychologists are divided into three camps—the self-psychologists, the selfless psychologists and the middle grounders. The first group maintain that the content of every conscious process includes a self—an awareness of self, a self-consciousness. Hence that all consciousness is a consciousness or awareness of something by a *self*.

"The second group, the selfless ones, claim to be unable to find any self, or consciousness of self by introspection; deny its reality and hold that mental processes function without any such reality. The `I' and the `You' are merely compulsory expressions required by the necessities of language."\*\*\*

Western psychology in the mass is clearly materialistic. It is mechanistic, thriving in an age of machines and machinery.

The position of the Western mechanistic psychologist is, therefore, almost impregnable strong, for it is based upon known truths and demonstrated facts. He can prove his position and cite his cases, and his knowledge of the mechanism of man which he claims is the entire man, is based upon experiment and tests, with objective and tangible results.

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\* Leary, Daniel B., Ph.D., *Modern Psychology: Normal and Abnormal*, pp. 6-7.

\*\* Hocking, Wm. E., *Self, Its Body and Freedom*, pp. 17, 18.

\*\*\* Prince, Morton, *Psychologies of 1925*, p. 223.



**[Page 26]**

Against this materialistic psychology, the criticism which emerges immediately is the almost exclusive consideration that the Western Psychologist gives to subnormal, deficient, and pathological cases. The super-normal, the genius, and the so-called highly spiritual individual have been neglected, and much that is beautiful, essential and true to the average man is explained away. Had He been subjected to psycho-analysis, Christ would no doubt have found Himself neatly tabulated and classified, as suffering from a "Jehovah complex" and regarded as subject to hallucinations. Yet the type of structure that He used, and the quality of the "consciousness characterizing His nervous system" was such that He has set His mark upon the ages. How can such a structure again be duplicated? What can be done to reproduce a similar mechanism?

Modern psychology is only at the threshold of its career, and Walt Whitman visions the greater field thus:

"Hurrah for positive science! Long live exact demonstration!"...  
Your facts are useful, and yet they are not my dwelling,  
I but enter by them to an area of my dwelling."\*

In sharp contrast with the Western School is the Eastern one of which the introspectionists and mentalists in the West, though arising independently, **[Page 27]** are but a hazy reflection. Eastern psychology deals with that which it claims lies back of the form. It is spiritual and transcendental. It assumes a soul and a spirit and all its deductions and conclusions are based on this premise. It fully admits the form and the structure, but lays the emphasis upon the one who uses the form and the energy with which he drives it forward. It is the psychology of life and energy.

From time immemorial this has been the thought of the East, and it is clearly pictured in that venerable scripture of India, *The Bhagavad Gita*:

"The Supreme Spirit, here in the body, is called the Beholder, the Thinker, the Upholder, the Taster, the Lord, the Highest Self.

"Illuminated by the power that dwells in all the senses, yet free from all sense-powers, detached, all supporting, not divided into powers, yet enjoying all powers.

"Without and within all beings, motionless, yet moving, not to be perceived is That, because of its subtlety, That stands afar, yet close at hand. XIII:22, 14, 15.

"These temporal bodies are declared to belong to the eternal lord of the body, imperishable, immeasurable. II:17.

"They say the sense powers are higher than objects; than the sense powers, emotion is higher; than emotion, understanding is higher; but higher than understanding is He. III:42."

Thus Oriental psychology deals with the cause, with the creator, with the self, whether that self **[Page 28]** is the human divine self, functioning in its own little world of mental, emotional and physical

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\* Whitman, Walt, *Leaves of Grass*, p. 10.

activities, or the great Self, in whom all lesser selves live and move and have their being. It claims its great Demonstrators, and has produced those claiming to know the Self, and through that knowledge to be in touch with the subjective Self, with the Over Soul. These claims, they state, can be substantiated and proven by any who will study their methods and submit to their special training. In the sphere of the energising Self, of the spirit behind and beyond, their position is as clear as that of the Western psychologist in the realm of the energised form.

The defects of the two systems are plain and produce deplorable results in each case. The West emphasises the mechanism, and its tendency is towards the denial of the soul and of a motivating intelligent power. For it, man is but dust of the ground and into his nostrils was never breathed the spirit of God. The East recognises the physical but scorns it, and, in so doing, becomes responsible for the miserable physical conditions of the Orient. Serious as these defects are, is it not true in this field also that in union there is strength?

If the Self exists—and this must be demonstrated—and is the conscious divine Soul, can it not be aware of the physical plane as well as of its divine affiliations? If it is the dominant energy, producing all manifestation—and this too must be proved—cannot that energy be adapted to the **[Page 29]** structure which it uses in such a wise and significant manner that the best results may be achieved? Cannot the scientific knowledge of the West about the form, and the accumulated and inherited wisdom of the East about the nature of the Soul be brought together intelligently so that a perfect expression of the Soul may be produced through the medium of the mechanism? Cannot matter reach upwards towards mind and Soul and Spirit—call it what you will—and cannot Spirit, assisting that urge upward, perfect the vehicle through which it demonstrates, and thus shine more radiantly?

It is in this hope that I write—the hope of combining the materialistic and introspective psychologies, and of harmonising the West and the East, and so indicate that in their union lies strength and reality.

**[Page 30]**

## CHAPTER II

### THE GLANDS AND HUMAN BEHAVIOUR

The study of the glands is in its infancy. Throughout the literature on this subject, one finds statements to the effect that little is known, and that the inner essence—technically called "hormones"—of any particular glandular secretion has not yet been discovered, and that mystery veils the subject. It is true that the secretions of certain glands have been discovered, and that even in common parlance one hears of the thyroid gland and of the administration of thyroid extract in certain cases, but the secretions of most glands are unknown or have only partly been isolated.

Under these circumstances, an intelligent layman, even if not scientifically trained in medicine or in academic psychology, but armed with patience and a stout dictionary, need not hesitate to venture upon the subject of glands and their secretions and effects, and, after diligent study of the available material, to survey the field and report on it. Such a survey, in fact, may be of real value to the general public by

supplying it with a ready summary of an important branch of inquiry. It may also be of substantial help even to the trained exponent, not merely enabling him to ascertain **[Page 31]** the impression which the technical literature makes on others, but especially because a fresh mind, unhampered with scientific data, frequently gains a better perspective of the whole field. This would be particularly so if the one, so surveying and reporting, has long been versed in the race-old beliefs and age-long convictions of the East on the general subject of psychology.

In considering the endocrine system, it is not my intention to describe it in its ordinary physiological terms and effects, such as its relation to the growth of the body, to the hair, heart, blood and organs of generation. All this can be gathered out of any medical book, even those published in the last century. Rather is it my intention to ascertain what advanced and modern investigators, medical men and psychologists, infer from a study of the glands, and what they judge their effects to be on human behaviour, and to check the claims, so often made, that the mysterious internal secretions are responsible for man's actions, emotions and mentality—in short, for the man himself. Understand the glands, they say, and behold the man.

In considering glands in this sense, I shall quote largely from the available books, not merely because one is then more likely to speak as having authority, but also because one thus reflects the given view more freshly and vividly. A partial bibliography will be found at the close of this book.

### **[Page 32]**

These books, and the trained investigators as a whole, use a terminology that staggers the general reader. The secretion of the thyroid gland, for example, has been labelled as "tri-iodo-tri-hydroxyindole-propionic acid!" As far as possible, I shall avoid such playful expressions.

Before considering the glands themselves, it is well to decide what we understand by "psychology." In the West at least, it has abandoned its derivative meaning, already given, of the logos or law, of the psyche or soul. A recent and clear definition is given by Dr. Leary:

"The science of human behavior in the largest sense of the word behavior, the sense which includes all that human beings do, all that human beings have. In this sense of behavior it is the behavior of the whole, integrated personality which is under investigation.

"Psychology deals with the organism as a whole, as an integrated and orientated individual in contact with other individuals in a complex external environment, partly physical and partly social, in short, as a personality.

"The behavior of human beings, psychologically speaking, ... reduces to physiological facts and findings, in turn to those of the field of biology, then to those of bio-chemistry, then to chemistry in general and then, inevitably, to physics as the science of matter in motion."<sup>\*</sup>

Psychology, therefore, is the science of the activity of man, as a living organism, in the environment **[Page 33]** in which he finds himself—the science of the interplay between man and that environment. It is the science of human conduct, but not in the ethical sense of right or wrong conduct. It is the science of human behaviour, of personality. But what is there behind this behaviour? Hocking says,

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<sup>\*</sup> Leary, Daniel B., *Modern Psychology: Normal and Abnormal*, pp. 10, 14, 18.

"The self is indeed a system of behavior. But it is a system of *purposive behavior emerging from a persistent hope*. The kernel of the self is its hope."<sup>\*</sup>

This hope that life may be made something that is greater than it has ever hitherto been, is indeed a persistent hope—we know, however, that if it is to be realised, we ourselves must help to bring about that realisation. Hence the purposive behaviour of which Hocking speaks.

In this field of human behaviour and personality, there are three main factors. There is, first, the environment. This is much more than a mere present fact, or set of facts, or a mere passive stage upon which the drama is played. It has been defined as "all that is not the organism, whether cultural, social, physical, or what-not, present in fact or in record."<sup>\*\*</sup> There is, secondly, the human apparatus, especially the response apparatus which we shall presently discuss in greater detail. There is, finally, conduct, or the result of the interrelation between the environment and the response apparatus, and, given a certain environment and [Page 34] a certain response apparatus, certain lines of conduct, it is claimed, are inevitable—the interplay of these three results in human behaviour.

Our concern here is naturally with the second main factor, the response apparatus.

In that apparatus, certain aspects of the mechanism warrant closer attention than others, namely the nervous system, and the system of ductless glands, which two systems are found functioning in close coordination in the human frame.

It is through the nervous system, perhaps the most intricate and wonderful part of the human structure, that we contact our environment, the external world, and are adapted to function in it. Through this system we become aware of the tangible, and through the network of nerves, plus the spinal cord and brain, we become aware of information ceaselessly conveyed to us. Messages are carried along the millions of telegraph lines of our nerves to the central power house of our brain, and are then transformed in some mysterious way into information. To that information we respond: a reverse activity is instituted and we are galvanised into action.

Along with this display of incoming and outgoing nervous energy there are parallel activities in the system of ductless glands (and the muscular system) and the interlocking of activity is so great that, unless the ductless glands are functioning normally, there will be no adequate response [Page 35] to the information telegraphed and no transformation of one type of energy into another.

The whole response apparatus, and the mechanics of the case, have been summed up in the following terms:

"An organism is a transforming device which changes the incoming energy of the environment, received through the receptors, into outgoing energy in the form of the work of the muscles and glands and, at the same time, as transforming device, also transforms itself in terms of these and other, inwardly originating stimuli, both sets of stimuli and both outputs of energy co-operating in the complete act or behavior of the organism."<sup>\*\*\*</sup>

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<sup>\*</sup> Hocking, Wm. E., *Self, Its Body and Freedom*, p. 46.

<sup>\*\*</sup> Leary, Daniel B., *Modern Psychology: Normal and Abnormal*, p. 45.

<sup>\*\*\*</sup> Leary, Daniel B., *Modern Psychology: Normal and Abnormal*, p. 33.

The nervous system and muscles may be loosely described as the physical response apparatus, and the means by which physical response to the environment is made, but the nervous system and the ductless glands as the intelligent and emotional response apparatus, and the means by which actual response is made.

It is claimed that this latter interaction between the apparatus and the environment produces conduct and behaviour, that feeling and thought activity have their seat in the endocrine system, and that even the nature of man is thus accounted for!

"It is probably true," continues Dr. Leary, "that, in the long run, when present speculation has been replaced by more adequate and better [Page 36] grounded knowledge, we will find the seat of temperament in, or in connection with, the ductless glands."\*

Dr. Rubin says "we are now rapidly coming to believe that all we are and all we may ever hope to be, depends very largely upon whether or not we have been born with normal ductless glands."\*\* And Dr. Leary says, "The emotions are more nearly concerned with interoceptors and unstriped muscles and ductless glands" than instincts are.\*\*\* Dr. Cobb tells us:

"... only three and a half grains of the thyroid secretion stands between intelligence and idiocy. It is a gruesome thought to realize that the absence of one chemical can result in a failure of development of the mind and body of an individual."\*\*\*\*

Dr. Cobb also tells us in his Introduction that:

"The action of the glands in determining the bodily build is indisputable; and the mental outlook—the 'behavior complexes'—of the individual appears to depend on the physical well-being; and the physical well-being undoubtedly depends upon the successful action and interaction of the various glandular secretions....

"Although we are as yet only on the fringe of the subject, we have advanced sufficiently to realize that, just as certain patterns are formed in the body by a [Page 37] particular arrangement of the ductless glands, so does the mind receive its quota from the same source."\*\*\*\*\*

Professor J.S. Huxley in a recent lecture says, "It seems clear that temperament, even more important than pure intellect in achieving success, is largely an affair of the balance of the various glands of internal secretion—thyroid, pituitary, and the rest. It may well be that the applied physiology of the future will discover how to modify temperament."\*\*\*\*\*

In regard to this matter of temperament, Dr. Hocking remarks:

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\* *Ibid.*, p. 189.

\*\* Rubin, H. H., *Your Mysterious Glands*, p. 10.

\*\*\* Leary, Daniel B., *Modern Psychology: Normal and Abnormal*, p. 61.

\*\*\*\* Cobb, I.G., M.D., *The Glands of Destiny*, p. 5.

\*\*\*\*\* Cobb, I.G., M.D., *The Glands of Destiny*, pp. 3, 6.

\*\*\*\*\* *Ibid.*, pp. 11, 12.

"There is not the slightest reason to doubt the broad fact of the profound effect on temperament exercised by the glands of internal secretion, such as the thyroid or the interstitial glands or the adrenals. The stimulation of certain of these glands, or the injection of their products, or feeding therewith, may produce changes which would once have been thought miraculous. By administering thyroxin a cretin may be brought to something resembling normality; if the dosage is stopped he returns to his original condition. If the dosage is increased, unfortunately, neither he nor anyone is raised from normality to genius; we only produce another form of abnormality. And so far, no chemical discoveries justify any bright hopes of improving the human normal. There are, indeed, certain drugs which make an individual feel like a genius, but unless the results are judged under the same influence they are strangely disappointing. We must, therefore, not build at once too high hopes for [Page 38] the future of mankind on these discoveries. But there is a genuine sense in which the soul has its chemistry, and `a deficiency of iodine will turn a clever man into an idiot.'"

The consideration, therefore, of the ductless glands and of their effect not only on physical structure, but on conduct as well, is of vital importance. What then are the glands? And, especially, what are the ductless glands often mentioned? Dr. Cobb tells us:

"Glands may be divided into two main groups, those which are concerned with the drainage system—the lymphatic glands—and those which *secrete* products for use in the bodily work. The lymphatic glands do not concern us here. The second group, whose duty is to contribute fluids which, acting in concert with each other, control and regulate the bodily processes, consist of two subdivisions.

"The first of these contain glands with ducts, down which they discharge their contents. The second possess no ducts, and their secretions are absorbed directly into the blood stream. These are known as the *ductless glands*, or `endocrine organs' and their products have been called internal secretions. The term `endocrinology' has been applied to the study of the glands of internal secretion."\*

The word "endocrine" it may be noted is from the Greek word "krinein," meaning "to separate."

Dr. Rubin says:

**[Page 39]**

"These ductless glands or organs of secretion are often referred to as the `endocrine glands.' Their secretions are absorbed directly into the blood, and into the streams of nutrient lymph—the body, it would appear, thereby dispensing its own drugs.

"These secretions contain the `hormones' or chemical messengers of the organism which excite some of the most marvellous reactions known in physiology. In fact, it has been stated that hormones are to physiology what radium is to chemistry."\*\*

This system of endocrine glands forms a unit functionally, working in the utmost cooperation and interdependence. Dr. Berman tells us, "The body mind is a perfect corporation. Of this corporation the glands of internal secretion are the directors. Behind the body, and behind the mind is this board of

\* Hocking, Wm. E., *elf, Its Body and Freedom*, pp. 58, 59.

\*\* Cobb, I.G., M.D., *The Glands of Destiny*, p. 1.

\*\*\* Rubin, H. H., M.D., *Your Mysterious Glands*, pp. 8, 9.



governors."\* All the glands, in fact, work in unison. They are known to correlate their activity, to balance each other, and through their united effect, it is claimed, to make a man what he is.

They form, in fact, a close interlocking system with functions and organisms clearly distinct from those of other systems within the mechanism of the human frame. The blood system and the nervous system pursue their own activities, but are closely linked to the endocrine system. The blood acts mysteriously as the carrier of the peculiar hormones of the different glands, and the nervous system [Page 40] seems more specifically related to the psychological development incident to the normal, or abnormal, functioning of the endocrine glands.

From this discussion of the endocrine system we come naturally to the question: What, then, are the ductless glands, one by one?

Beginning with the head, and working downwards, there are seven glands of special importance to be listed. These are:

	<i>Name</i>	<i>Location</i>	<i>Secretion</i>
1.	Pineal gland	Head	Unknown
2.	Pituitary- anterior posterior	Head	Unknown Pituitrin
3.	Thyroid	Throat	Thyroxin
4.	Thymus	Upper Chest	Unknown
5.	Pancreas	Solar Plexus region	Insulin
6.	Adrenals- cortex medulla	Behind the kidneys	Unknown Adrenalin
7.	Gonads	Lower Abdomen	Of the testes and ovaries

(Publisher's Note: Since this chapter was written, experiments with the ductless glands have continued. Details given here are not final or conclusive but the basic postulates of the Author remain untouched. F.B.)

Thus we have distributed over the head and torso a network of important glands, which, it is claimed, physiologically govern the structure, growth and chemical changes of the body, and, psychologically, are responsible for the emotional reactions and the thought processes of the human being. Hence, they

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\* Berman, Louis, M.D., *The Glands Regulating Personality*, pp. 96, 97.

would be the producers of his [Page 41] qualities, good and bad, of his behaviour and conduct of affairs, and of his very character.

We shall now consider the seven glands mentioned, but confining our discussion to their mental and psychic effects.

1. The pineal gland—location, head—secretion, unknown.

The pineal gland is cone-shaped, about the size of a pea, and is in the centre of the brain in a tiny cave behind and above the pituitary gland which lies a little behind the root of the nose. The pineal gland is attached to the third ventricle of the brain. It contains a pigment similar to that in the retina of the eye, and also collections of what have been called "brain sand particles." Dr. Tilney says:

"Numerous attempts have been made to determine what function, if any, the pineal body possesses. Is it indispensable to life, or does it play some role important to a particular phase of metabolic activity? We may perhaps concede that this organ does possess a function in man and in most mammals. It is not improbable that this function is particularly determined by an internal secretion, a secretion, however, which is certainly not indispensable to life. The exact influence of the pineal secretion is still obscure."\*

It has also been suggested that this gland regulates our susceptibility to light, that it has a definite effect upon the sex nature, that it is related to brain growth and that its active functioning [Page 42] causes intellectual precocity as is clearly indicated in the historic case discussed below. This gland has also been called the third eye, and the eye of the Cyclops. Beyond these facts or conjectures, investigators frankly say they know nothing, and experiments have produced little information. In the experiment of feeding pineal gland extract to children and to defectives the response was nothing when the subject was over fifteen years of age, and contradictory in all other cases, so deduction was impossible.

Until a few decades ago scant attention was paid to the pineal gland. Then came the case, noted by Dr. Berman, in which a child was brought to a German clinic suffering from eye trouble and headaches. He was five years old and very mature, and apparently had reached the age of adolescence. He was abnormally bright mentally, discussing metaphysical and spiritual subjects. He was strongly group-conscious and only happy when sharing what he had with others. After his arrival at the clinic, he rapidly grew worse and died in a month. An autopsy showed a tumour of the pineal gland.\*\*

As will be seen later, this historic case has a special interest in view of the conclusions of Oriental philosophers.

Most of the books note that the pineal gland is stated by ancient philosophers to be the seat of the soul, and Descartes is frequently quoted as [Page 43] saying, "In man, soul and body touch each other only at a single point, the pineal gland in the head."

In the ancient belief that the pineal gland is the seat of the soul and in the fact apparently established that the pineal gland is a distinctive gland of childhood and atrophies later, is there not, perhaps, some real connection, some indication of hidden truth? Children have a ready belief in God and recognition

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\* Tilney, Frederick, M.D., *The Pineal Gland*, pp. 537, 542.

\*\* Berman, Louis, M.D., *The Glands Regulating Personality*, p. 89.

of Him. Christ said, "The Kingdom of Heaven is within you" and "Except ye become as little children ye shall not enter into the Kingdom of Heaven."

One is mindful too, of Wordsworth's "Ode on Intimations of Immortality from Recollections of Early Childhood."

"Our birth is but a sleep and a forgetting;  
 The soul that rises with us, our life's star,  
 Hath had elsewhere its setting  
 And cometh from afar;  
 Not in entire forgetfulness,  
 And not in utter nakedness,  
 But trailing clouds of glory do we come  
 From God who is our home:  
 Heaven lies about us in our infancy!  
 Shades of the prison-house begin to close  
 Upon the growing Boy,  
 But he beholds the light, and whence it flows,  
 He sees it in his joy.  
 The youth, who daily farther from the East  
 Must travel, still is Nature's priest,  
 And by the vision splendid  
 Is on his way attended;

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At length the Man perceives it die away,  
 And fade into the light of common day."

Oriental philosophy confirms this possible connection between the pineal gland and the soul.

2. Pituitary—location head—secretion of anterior gland unknown, secretion of posterior, pituitrin.

Interest in the pituitary gland has been evidenced for centuries but until the late eighties so little was known about it that it was regarded as an organ of external secretion. It is really two glands in one. It is about the size of a pea and lies at the base of the brain a short distance behind the root of the nose.

This gland has been called "nature's darling treasure," being cradled in a niche, like a "skull within a skull." As most of the glands do, in some form or other, it has a close relation to sex, and is also related to such periodic phenomena as sleep and sex epochs. We are told that it is a gland of continued effort, of energy consumption, and is essential to life. It is believed to stimulate the brain cells and to have a "direct and important bearing upon the personality." We are also informed that insufficient pituitary development causes, or at least accompanies conspicuous moral and intellectual inferiority, and lack of self-control; but that with a good pituitary development there will also be pronounced mental activity and endurance. It seems to have a very close connection with our emotional and mental qualities.

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The pituitary, as we have said, is really two glands in one. The secretion of the post-pituitary is pituitrin.

"The post-pituitary governs the maternal-sexual instincts and their sublimations, the social and creative instincts.... It might be said to energize deeply the tender emotions.... For all the basic sentiments (as opposed to the intellectualized self-protective sentimentalism), tender-heartedness, sympathy and suggestibility, are interlocked with its functions."

The secretion of the ante-pituitary is unknown.

"The ante-pituitary has been depicted as the gland of intellectuality.... By intellectuality we mean the capacity of the mind to control its environment by concepts and abstract ideas."\*

Dr. Berman also adds, "Mental activity is accompanied by increased function of the ante-pituitary, if intellectual, or of the post-pituitary, if emotional."\*\*

From a study of these comments, it becomes apparent that the personality qualities—emotions, whether we mean maternal instincts shared with all animals, love of one's fellowmen, or love of God—are regarded as largely dependent upon the condition of the pituitary gland, as is also the ability to intellectualise.

Approaching the problem from a different angle, the student of the Eastern wisdom proves the relative correctness of all these inferences.

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#### 3. Thyroid—location, throat—secretion, thyroxin.

Of the thyroid gland, more is known than of the pineal gland or the pituitary body, and from the standpoint of Eastern wisdom, this was to be expected. This gland is found astride the neck, above the wind-pipe, close to the larynx, and is a very large gland. It was once a sex gland, is frequently called the "third ovary," is always involved in ovarian cases. In the lower vertebrates it is clearly connected with the ducts of the sexual organs, but in the march of evolution upwards, "that relationship is lost, the thyroid migrates more and more to the head region, to become the great link between sex and brain."\*\*\* We are told also that it is the great differentiator of tissues, and has anti-toxic power, preventing poisoning and increasing resistance to poison.

Above everything else, however, the thyroid gland is the controller of the metabolism of energy. It has been called the efficient lubricator of energy transformation, and is the great catalyst of energy in the body. It controls the speed of living and is the keystone of the endocrine system. It is indispensable to life.

Through the work done with subnormal people, deficient and idiots, investigators have come to the conclusion that, in the words of Dr. Berman:

"Without thyroid there can be no complexity of thought, no learning, no education, no habit-formation, [Page 47] no responsive energy for situations, as well as no physical unfolding of faculty and function and no reproduction of kind, with no sign of adolescence at the expected age, and no exhibition of sex

\* Berman, Louis, Ph.D., *The Glands Regulating Personality*, p. 178.

\*\* Ibid., p. 236.

\*\*\* Berman, Louis, Ph.D., *The Glands Regulating Personality*, p. 46.

tendencies thereafter."\*

We are also told that

"Sensitivity, the ability to discriminate between grades of sensation or acuteness of perception is another thyroid quality. Just as the thyroid plus is more energetic, so is he more sensitive. He feels things more, he feels pain more readily, because he arrives more quickly at the stage when the stimulus damages his nerve apparatus."\*\*

The thyroid, like the pituitary, has also close connection with the memory.

"... the pituitary seems to be related to preservation of the memory deposit.... The thyroid memory applies particularly to perception and precepts, the pituitary to conception (reading, studying, thinking) and concepts."\*\*\*

4. Thymus—location, upper chest—secretion, unknown.

Of the thymus gland, we know practically nothing, and it is one of the most mysterious of all. Like the pineal gland, it is regarded as a gland of childhood, but both as yet baffle investigation.

The thymus gland is situated in the chest, covers the upper portion of the heart, and, perhaps, has relation to nutrition and growth. It seems to be [Page 48] connected with the irresponsible nature of children, and, when over-functioning in adult years, produces the irresponsible man or woman, and the amoral people.

5. Pancreas—location, solar plexus region—secretion, insulin.

Most of the information given in connection with the pancreas is strictly physiological, and, therefore, out of place here. Suffice it to say, however, that it lies in the abdomen and is close to the solar plexus (which is the brain of the instinctual animal nature) and is closely concerned with the "mobilization of energy for physical and mental purposes. It has two secretions, both insulin, one concerned with the digestive processes and the other known to be vital to the metabolism of sugar. Without sufficient sugar for the cells, no muscle work or nerve work—essentials in the struggle for existence—are possible."\*\*\*\*

6. Adrenals—location behind the kidneys—secretion of the cortex adrenals unknown, of the medulla adrenalin.

The adrenal glands are each of them dual and are situated on both sides of the abdomen, astride and back of the kidneys. They are concerned with general growth, and the growth of the brain cells. The adrenal cortex secretion (to which no name has been given) is one source of the internal secretions producing maturity.

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\* Ibid., p. 55.

\*\* Ibid., p. 180.

\*\*\* Berman, Louis, Ph.D., *The Glands Regulating Personality*, p. 182.

\*\*\*\* Ibid., p. 93.

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The adrenal glands, however, are primarily the glands of combat. They produce that immediate and active response which men exhibit in times of danger or anger, and their secretion is stimulated in times of emergency. Pain, rage and fear have a definite effect upon the discharge, and we are told, "all the evidence points to its medulla as the secretor of the substance which makes for the phenomena of fear, and to its cortex as dominant in the reactions of anger."\*

Also:

"Courage is so closely related to fear and anger that all are always associated in any discussion. Courage is commonly thought of as the emotion that is the opposite of fear. It would follow that courage meant simply inhibition of the adrenal medulla. As a matter of fact the mechanism of courage is more complex. One must distinguish animal courage and deliberate courage. Animal courage is literally the courage of the beast. As noted, animals with the largest amounts of adrenal cortex are the pugnacious, aggressive, charging kings of the fields and forests. The emotion experienced by them is probably anger with a sort of blood-lust, and no consideration of the consequences. The object attacked acted like a red rag waved at a bull—it had stimulated a flow of the secretion of the adrenal cortex, and the instinct of anger became sparked, as it were, by the new condition of the blood. In courage, deliberate courage, there is more than instinct. There is an act of volition, a display of will. Admitting that without the adrenal cortex such courage would be impossible, the chief credit for courage **[Page 50]** must be ascribed to the ante-pituitary. It is the proper conjunction of its secretion and that of the adrenal cortex that makes for true courage. So it is we find that acts of courage have been recorded most often of individuals of the ante-pituitary type."\*\*

7. Gonads—location, lower abdomen—secretion, that of male testes and female ovaries.

The gonads or interstitial glands are the sex glands of external secretion, but are known to have an internal secretion also. Their gross secretion is the medium for reproduction. It is unnecessary to dwell at length upon the effects of the gonads on personality. The sex impulse and its various subsidiary effects, both physical and psychical, are well recognised and much studied, and this study, largely of perversions and inhibitions, has proved of paramount importance to the understanding of humanity. Some psychologists relate all human reactions—physical, emotional and mental—to sex and sex alone, and, back of every extreme position, we know there lies a substratum of truth. Others regard sex as playing an important part, but not as responsible for the entire story. The Eastern wisdom offers an interpretation which warrants consideration and which will appear when we consider the force centres and their relation to the glands.

Of all the foregoing, and of many books and articles on the subject, the following may be given as a brief summary.

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The whole subject is in an experimental stage, and much remains to be done. Clearly, however, there is a close relationship between the glands and a similarity of function, and most of them have to do with

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\* Berman, Louis, Ph.D., *The Glands Regulating Personality*, p. 76.

\*\* Berman, Louis, Ph.D., *The Glands Regulating Personality*, p. 177.



the metabolism of the body and with growth, and all of them seem closely related to sex life. Finally, they determine, apparently, the type and temperament of the personality.

Experimental as the science is, man seems to have been psycho-analysed and understood at last. Those elusive and intangible processes, called emotions and mental concepts, are accounted for in terms of matter. To the glands and to the nervous system, and to the poor or good development and functioning of man's apparatus of contact and response, is ascribed all that he is. A saint can be made into a sinner and the sinner into a saint, and this merely by increasing or decreasing certain internal secretions. Thus a man is no better, no worse, than the equipment with which he comes into the world and his mechanism is the sum total of him. He can improve it or misuse it, but the apparatus is the determining factor. Free-will is eliminated and immortality denied. The best a man can do is so to act that he is happy and, also, to shoulder the responsibility of building better bodies in order that the next generation can manifest better psychically.

Whether we agree with those conclusions or disagree, we must at least admit that, with the mechanism the object of all study, it should eventually [Page 52] be possible to ascertain the laws and methods by which perfect bodies may be constructed which, in turn, can be the instruments through which a perfect psychic nature can function.

But are all these conclusions as to the endocrine glands, in fact correct? Has man, in outline, been classified and labelled, and does there remain only the filling of blanks in the general outline? Who can say? But to my mind the answer lies in two questions or groups of questions, the one primarily a matter of the individual, and the second all-embracing.

As for the individual, are glands and glandular functions primary causes, or are they merely effects or instrumentalities? Is there not, in truth, something greater which lies beyond? Is there not in each of us a soul which functions through the whole physical and psychic mechanism? Was not St. Paul, in short, right in saying that man has a natural body and a spiritual body, and in implying that the glory of the natural is one, and the glory of the spiritual another?

And as for the second and broader question, is a mere mechanism the be-all and end-all of existence, and our only guiding star the perfecting of that mechanism? Then, indeed, "let us eat and drink, for tomorrow we die." Is it not that there is not only a finer self in us—call it spirit, soul, or what you will—but does it not, itself form a part of a transcendent whole—call it God as religion does, or Oversoul as Emerson does, or by any other [Page 53] name—but in any case a transcendent whole, the glory and radiance of which surpass all understanding? Shall we never be at-one with That, and meanwhile the longing for that at-one-ment lead us onward? Shall this corruptible never put on incorruption, or this mortal never put on immortality? Shall death never be swallowed up in victory?

For answers to these questions, let us turn to the Wisdom of the East.

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## CHAPTER III

### THE THEORY OF THE ETHERIC BODY

The Oriental psychologist starts with that which the Occidental regards as hypothetical. He lays the emphasis upon the spiritual nature of man, and believes that the physical nature itself is the result of spiritual activity. He asserts that all that is objectively seen is but the outward manifestation of inner subjective energies. He regards the entire mechanics of the cosmos and of man as effects, and believes the scientist is dealing only with effects. His position may be summed up as follows:

First: There is nothing but energy, and it functions through a substance which interpenetrates and actuates all forms, and which is analogous to the ether of the modern world. Matter is energy or spirit in its densest form, and spirit is matter in its most sublimated aspect.

Second: As all forms are interpenetrated by this ether, every form has an etheric form or etheric body.

Third: As the tiny atom has a positive nucleus, or positive nuclei, as well as negative aspects, so in every etheric body there are positive centres of force in the midst of negative substance. The human being too has an etheric body which is positive to the negative physical body, which galvanises it [Page 55] into activity, and which acts as its coherent force, holding it in being.

Fourth: The etheric body of man has seven main nuclei of energy through which various types of energy flow, producing his psychical activity. These nuclei are related to the cerebro-spinal system, and the base of this psychical activity, or the seat of the soul nature, is situated in the head. The governing principle therefore is in the head and from this centre the entire mechanism should be directed, and energised through the medium of the other six force centres.

Fifth: Only certain centres are now functioning in man and the rest are quiescent. In a perfect human being all the centres will function fully and produce perfect psychical unfoldment and a perfect mechanism.

This Oriental emphasis upon spiritual energy and the Occidental emphasis upon the structure or mechanism, it will be seen, accounts fully for the psychical nature of man, both in its higher and in its lower aspects.

To unite the Eastern or vitalistic conception, and the Western or mechanistic conception, and so bridge the gap between them, it is necessary to establish the fact of the existence of the etheric body.

The Oriental system is abstruse and intricate, and defies summarisation. Still, some brief introduction must be made and the following outline is therefore given. It is incomplete, but if it gives an [Page 56] intelligible survey of the field, however brief, it will serve its purpose.

In giving this outline, we shall make positive statements instead of continually repeating that "the Eastern psychologist believes" or "the Orientalist states" or similar expressions. It is enough to

recognise once and fully that to the Western mind it must be presented as an hypothesis, to be submitted to test, to stand proved or fall disproved.

With this introduction we proceed to outline the Eastern theory.

There is a universal substance, the source of all, but so sublimated, so subtle that it is truly beyond the real grasp of human intelligence. In comparison with it, the most delicate fragrance, the dancing radiance of sunbeams, the crimson glory of the sunset, are gross and earthly. It is "a web of light," forever invisible to human eye.

The key word "substance" with its suggestion of materiality is a misnomer. It is helpful however, to reduce this word to its Latin roots: "sub" under and "sto" to stand. So, substance is that which stands underneath, or underlies. The spelling, or misspelling "sub-stans" is more indicative and suggestive.

Subtle and fugitive as this universal substance is, yet in another sense it is denser even than matter. If we could conceive of an agent outside of universal substance—an hypothesis contrary to all fact and possibility—and if such an external agent attempted to compress universal substance, or in some **[Page 57]** other way affect it from without, then substance would be found denser than any known material.

Inherent in substance, and a perpetual counterpart of it, is life, incessant life. Life and substance are one and the same, one and forever inseparable, but different aspects however, of the one reality. Life is as positive electricity, substance negative. Life is dynamic, substance static. Life is activity or spirit, and substance form or matter. Life is the father and begets, substance is the mother and conceives.

In addition to these two aspects of life and substance, there is still a third. Life is theoretical or potential activity, and needs a field of operation. Substance furnishes this and in the union of life and substance, there flames forth active energy.

Thus we have a single reality, universal substance—but at the same time a co-existent duality—life and substance; and at the same time, a coexistent trinity, life, substance, and the resultant interaction which we call consciousness or soul.

The entire manifested world arises from energy (and the co-factors substance and consciousness). All that is seen, from the tiniest grain of sand to the widest sweep of starry heaven, from an African savage to a Buddha or a Christ, all are outgrowths of energy. Matter is energy in its densest or lowest form; spirit is this same Energy in highest or most subtle form. So matter is spirit descending and debased; spirit, conversely, is matter ascending and glorified.

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In taking on density, energy takes on, or descends into, seven degrees or planes. Man exemplifies three. He has his physical body, his emotional mechanism and his mind-body, and consequently functions on three planes, or is awake on three, the physical, the emotional and the mental. He is on the threshold of the recognition of a fourth and higher factor, the Soul, the Self, and will next awaken to that realisation. The three higher planes require no comment in this elementary discussion.

In addition to seven planes, each plane has seven subplanes. We shall discuss only the seven subplanes of the lowest or physical plane.

Three subplanes of the physical are known to every school-boy—the solid, liquid and gaseous, for example, ice, water and steam. In addition there are four subtler planes, or rather four different types of ether. These four are co-existent with each of the three well known subplanes, and interpenetrate them.

The physical body of man is no exception. It, too, has its etheric counterpart, its etheric body. This is positive, while the dense physical body is negative. The etheric body is the cohesive factor, and maintains the physical body in life and being.

The etheric counterpart, whether of man or of any physical thing, is of the universal substance, of universal life, and of universal energy. It partakes of all of these. But it is not self-sufficient or independently existing. It draws upon the reservoir [Page 59] of universal energy, and in it the etheric counterpart lives and moves and has its being. Energy is thus functioning through the etheric.

This is true of man also. The universal energy functions through his etheric body. And as man exists on seven planes, so the etheric body has seven points of contact with energy—but as only three planes are active, and four dormant, so only three force centres are fully developed and four as yet undeveloped. Of this, more later.

In harmonising the two schools, the question naturally arises, does Western Science corroborate the Eastern theory?

No less a scientist than Sir Isaac Newton accepts the universal medium of ether without question. In the last paragraph of his *Principia*, he says:

"And now we might add something concerning a certain most subtle spirit which pervades and lies hid in all gross bodies; by the force and action of which spirit the particles of bodies mutually attract one another at near distances, and cohere if contiguous; and electric bodies operate to greater distances, as well repelling as attracting the neighbouring corpuscles; and light is emitted, reflected, refracted, inflected, and heats bodies; and all sensation is excited, and the members of animal bodies move at the command of the will, namely by the vibrations of this spirit, mutually propagated along the solid firmaments of the nerves, from the outward organs of sense to the brain, and from the brain into the muscles. But these are things that cannot be explained in few words, nor are we furnished with that sufficiency of experiments which is required to an accurate determination and [Page 60] demonstration of the laws by which this electric and elastic spirit operates."\*

Thus it can be argued from the above that Newton recognised the facts of the etheric body, underlying all forms, including the human.

As Newton is not of this century or the last, let us turn to a recent edition (1926) of the *Encyclopaedia Britannica*. The following discussion is given under the heading of "ether."

"Whether space is a mere geometrical abstraction, or whether it has definite physical properties which can be investigated, is a question which in one form or another has often been debated. As to the parts which are occupied by matter, that is by a substance which appeals to the senses, there has never been any doubt; and the whole of science may be said to be an investigation of the properties of matter. But

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\* Burt, Edwin Arthur, Ph.D., *Metaphysical Foundations of Modern Physical Science*, p. 275.

from time to time attention has been directed to the intervening portions of space from which sensible matter is absent; and this also has physical properties, of which the complete investigation has hardly begun.

"These physical properties do not appeal directly to the senses, and are therefore comparatively obscure; but there is now no doubt of their existence; even among those who still prefer to use the term space. But a space endowed with physical properties is more than a geometrical abstraction, and is most conveniently thought of as a substantial reality, to which therefore some other name is appropriate. The term used is unimportant, but long ago the term ETHER was invented; it was adopted by Isaac Newton, and is good enough for us. The term ether therefore [Page 61] connotes a genuine entity filling all space, without any break or cavity anywhere, the one omnipresent physical reality, of which there is a growing tendency to perceive that everything in the material universe consists; matter itself being in all probability one of its modifications....

"Thus an ether is necessary for the purpose of transmitting what is called gravitational force between one piece of matter and another, and for the still more important and universal purpose of transmitting waves of radiation between one piece of matter and another however small and distant they be....

"The properties of the ether are not likely to be expressible in terms of matter; but, as we have no better clue, we must proceed by analogy, and we may apologetically speak of the elasticity and density of the ether as representing things which, if it were matter, would be called by those names. What these terms really express we have not yet fathomed; but if, as is now regarded as very probable, atomic matter is a structure in ether, there is every reason for saying that the ether must in some sense be far denser than any known material substance....

"Matter therefore is comparatively a gossamer structure, subsisting in a very substantial medium "\*

These views are amplified by other scientists of note.

Writing in the 17th century, Henry More, the Cambridge Platonist as quoted by Dr. Burttt said:

"Whence, I ask if it be unworthy of a philosopher to inquire of a philosopher if there be not in nature an incorporeal substance, which, while it can impress on any body all the qualities of body, or at least most [Page 62] of them, such as motion, figure, position of parts, etc., would be further able, since it is almost certain that this substance removes and stops bodies, to add whatever is involved in such motion, that is, it can unite, divide, scatter, bind, form the small parts, order the forms, set in circular motion those which are disposed for it, or move them in any way whatever, arrest their circular motion, and do such similar further things with them as are necessary to produce according to your principles light, colours, and the other objects of the senses.... Finally, incorporeal substance having the marvellous power of cohering and dissipating matter, of combining it, dividing it, thrusting it forth and at the same time retaining control of it, by mere application of itself without bonds, without hooks, without projections or other instruments; does it not appear probable that it can enter once more in itself, since there is no impenetrability to frustrate it, and expand itself again, and the like."

In discussing Henry More, Dr. Burttt goes on to say:

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\* *Encyclopaedia Britannica*, 13th Edition, Article: Ether.

"In this passage More extends his reasoning from the conclusion of an incorporeal substance in human beings to the assumption of a similar and greater incorporeal substance in nature as a whole, for he was convinced that the facts of science showed nature to be no more a simple machine than is a human being."\*

Also writing in the 17th century, Robert Boyle brought forward the same hypothesis and ascribed two functions to ether, to propagate motion by successive impacts and to be a medium through which [Page 63] curious phenomena manifested, such as magnetism, Boyle said:

"That there may be such a substance in the universe, the asserters of it will probably bring for proofs several of the phenomena I am about to relate; but whether there be or be not in the world any matter that exactly answers to the descriptions they make of their first and second elements I shall not here discuss, though divers experiments seem to argue that there is an ethereal substance, very subtle and not a little diffused."\*

Coming again to modern times Sir William Barrett said:

"The universe presents us with an assemblage of phenomena—physical, vital, and intellectual—the connecting link between the worlds of intellect and matter being that of organized vitality, occupying the whole domain of animal and vegetable life, throughout which, in some way inscrutable to us, movements among the molecules of matter are originated of such a character as apparently to bring them under the control of an agency other than physical, superseding the ordinary laws which regulate the movements of inanimate matter, or in other words, giving rise to movements which would not result from the action of those laws uninterfered with; and therefore implying, on the very same principle, the origination of force."\*\*\* The Eastern teaching regards the vital body as the intermediary between the physical and the intellectual: it acts as the agency of the mind in a human being and of the Universal Mind in a solar [Page 64] system, and it is interesting to note in this connection Sir William Barrett's threefold enumeration of "physical, vital and intellectual."

Sir Oliver Lodge, though often criticised for his views as to communication between the living and the dead, is, in matters of pure science, in the front rank of this age. He says:

"What about the Ether which holds the atoms together, the welding ether which is essential to the characteristic configuration of a body—which is as essential as the matter itself?"

"We do not usually attend to the ether aspect of a body; we have no sense organ for its appreciation, we only directly apprehend matter. Matter we apprehend clearly when young children, but as we grow up we infer the Ether, too, or some of us do. We know that a body of characteristic shape, or indeed of any definite shape, cannot exist without the forces of cohesion—cannot exist therefore without the Ether—meaning by the Ether now, not the whole, but the unmaterialized part of it, the part which is the region of strain, the receptacle of potential energy, the substance in which the atoms of matter are embedded. Not only is there a matter body, there is also an ether body: the two are coexistent."\*\*\*\*

\* Burt, Edwin Arthur, Ph.D., *Metaphysical Foundations of Modern Physical Science*, pp. 131-132.

\*\* *Ibid.*, pp. 182, 183.

\*\*\* Barrett, Sir William, *On the Threshold of the Unseen*, p. 274.

\*\*\*\* Lodge, Sir Oliver, *Ether and Reality*, pp. 161, 162.



He takes up the same subject again in an article which appeared in *The Hibbert Journal* and presents some most interesting and suggestive conclusions, as follows:

"Light is an affection of the ether. Light is to ether as sound is to matter.... Subject to all the laws of [Page 65] time and space, fully amenable to the laws of energy, largely the source of terrestrial energy, governing all the manifestations of physical forces, at the root of elasticity and tenacity and every other static property of matter, the ether is just beginning to take its rightful place in the scheme of physics....

"Electric charges, composed of modified ether, are likely to prove to be the cosmic building material.... There is the great bulk of undifferentiated ether, the entity which fills all space and in which everything material occurs. A duality runs through the scheme of physics—matter and ether.

"All kinetic energy belongs to what we call matter, whether in the atomic or the corpuscular form; movement or locomotion is its characteristic. All static energy belongs to the ether, the unmodified and universal ether; its characteristics are strain and stress. Energy is always passing to and fro from one to the other—from ether to matter or vice versa—and in this passage is all work done.

"Now, the probability is that every sensible object has both a material and an ethereal counterpart. One side only are we sensibly aware of, the other we have to infer. But the difficulty of perceiving this other side—the necessity for indirect inference—depends essentially and entirely on the nature of our sense organs, which tell us of matter and do not tell us of ether. Yet one is as real and substantial as the other, and their fundamental joint quality is coexistence and interaction. Not interaction everywhere and always, for there are plenty of regions without matter—though there is no region without ether; but the potentiality of interaction, and often the conspicuous reality of it, everywhere prevails and constitutes the whole of our purely mundane experience."

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In a supplementary note to the article, he says:

"Ether belongs to the physical frame of things, no one supposes it be a psychic entity; but it probably subserves psychical purposes, just as matter does. Professors Tait and Balfour Stewart surmised a psychic significance for the ether of space so long ago as 1875, and treated it from a religious point of view in that much criticized book *The Unseen Universe*. And that great mathematical physicist, James Clerk Maxwell, concluded his article "Ether" in the ninth edition of the *Encyclopedia Britannica* with an expression of faith, not indeed in this speculation, about which he evinced great caution, but in the real existence of a supersensuous universal connecting medium, and in the probability of its having many unsuspected functions."\*

Dr. Sajous, Professor of Endocrinology in Pennsylvania University asserts his belief in this universal medium in the following terms:

"It seems plain that the need of a primary intelligent and coordinative creative medium such as the ether asserts itself on all sides....

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\* Lodge, Sir Oliver, *Ether, Matter and the Soul*, Hibbert Journal, January, 1919.

"The ether, as interpreted by scientists, meets all these conditions and is the only medium known to science that is capable of doing so. It is invisible, permeates all matter and pervades all space by wave motion, without limit in the universe. It offers practically no resistance to radiant energy, even to light from the sun and the most distant stars discovered. It is the medium which transmits `radio' waves, wireless telegraphy waves, Becquerel rays, X- or Roentgen rays, etc.

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"The ether is endowed with creative power in space and on earth. ...The ether of space, therefore, builds solar systems as it does matter, with co-ordination and intelligence, and endows all chemical elements it forms with the properties they are known to possess...."\*

Dr. Joad of Oxford University pictures for us the activity of this vital force, of the `livingness' animating matter and shows the relationship between life and form. He comes close indeed, to the Eastern theory of the etheric counterpart and the energy functioning through it.

*"The Life Force.* Let us suppose that in the first instance the universe was purely material. It was chaos, deadness and blankness, without energy or purpose, and devoid of life. Into this inorganic universe there is introduced at some stage or other, and from some source unexplained, a principle of life, and by life I mean a something which is not expressible in terms of matter. At first blind and stumbling, a purely instinctive thrust or pulse, it seeks to express itself by struggling to achieve an ever higher degree of consciousness. We may conceive the ultimate purpose of the life force to be the achievement of complete and universal consciousness, a result which can only be secured by the permeation of the whole universe with life and energy, so that beginning as a world of `matter' it may end as a world of `mind,' or `spirit.' With this object it works in and through matter, infusing and permeating matter with its own principle of energy and life. To matter so infused we give the name of a living organism. Living organisms are to be regarded **[Page 68]** in the light of the tools or weapons which the life force creates to assist it in the accomplishment of its purpose. Like the universe itself, each living organism is formed of a substratum of matter which has been animated by life, much as a length of wire may be charged with an electric current. It is a current of life which has been insulated in a piece of matter.

"The life force is far from being all-powerful. It is limited by the matter which it seeks to overcome, and its methods are experimental, varying according to the stage of evolution which, in the persons of the organisms created by it, it has succeeded in reaching. Different types of beings best serve its purpose at different stages."\*\* Will Durant, doubtless the most widely read and popular author on philosophical subjects, says:

"The more we study matter the less we see it as fundamental, the more we perceive it as merely the externality of energy, as our flesh is the outward sign of life and mind. ... In the heart of matter, giving it form and power, is something not material, possessed of its own spontaneity and life; and this subtle, hidden and yet always revealed vitality is the final essence of everything that we know. ... Life is first, and within; matter, coeval with it in time and inextricable from it in space, is second to it in essence, in logic, and in significance; matter is the form and visibility of life....

\* Sajous, Chas. E. de M., M.D., ScD., LL.D., *Strength of Religion as Shown by Science*, pp. 152, 153.

\*\* Joad, C.E.M., B.A., *Mind and Matter*, pp. 178, 179.

"The life is not a function of the form, the form is a product of the life; the weight and solidity of matter are the result and expression of intra-atomic energy, and every muscle or nerve in the body is the moulded instrument of desire."\*

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These books and scientists show that the Eastern doctrine of an etheric body, the medium of a vital force, of energy or life, is not the vague dream of a mystically inclined people, but is regarded as a fact in nature by many practical minded Occidental investigators.

In summarising our ideas we might formulate them as follows:

Behind the objective body lies a subjective form constituted of etheric matter and acting as a conductor of the life principle of energy, or prana. This life principle is the force aspect of the soul, and through the medium of the etheric body the soul animates the form, gives it its peculiar qualities and attributes, impresses upon it its desires and, eventually directs it through the activity of the mind. Through the medium of the brain the soul galvanises the body into conscious activity and through the medium of the heart all parts of the body are pervaded by life.

This theory has a close correspondence to the animistic theory of the West and will be defined later. The term animism has sufficed up to the present, but is likely to be superseded by that of "dynamism," owing to the developments taking place within the human consciousness itself. Man, being now a fully self-conscious entity and the personality being now integrated and functioning, the time has come when he can, for the first time, demonstrate conscious purpose and directive will.

The three states of man's nature, referred to **[Page 70]** earlier in this chapter—physical, sentient and mental—form a coordinated unity for the first time in the history of the race. The directing self, therefore, can now take control, and, through the mind, acting on the vital or etheric body and having its point of contact in the brain, drive its instrument into fully controlled expression, and subsequent creative activity. Thus will emerge what Keyserling calls the "deeper Being." He says:

"The next question is whether and how it is possible to develop deeper Being. When we speak of the Being of a man in contradistinction to his ability, we mean his vital soul; and when we say that this Being decides, we mean that all his utterances are penetrated with individual life, that every single expression radiates personality, and that this personality is ultimately responsible. Now such a penetration can actually be achieved where it does not already exist. It is possible, thanks for the fact that man as a being possessing a mind and a soul represents a Sense connection within which his consciousness moves freely. He is free to lay the emphasis wherever he pleases; according to the 'place' thus stressed the psychic organism actually shifts its centre, and thus actually obtains a new centre of Being. Therefore, if theoretical inquiry shows that it depends upon the centring of consciousness, whether the centre of a man lies in his Being or at the surface, then it must be practically possible to induce the necessary process of shifting. Hence in principle everybody can succeed in raising his Being; to this end he need only persistently lay the emphasis on his essential Being, persistently demand of himself that he should never utter anything but what is really consistent with his inner Being. Surely the task is a **[Page 71]** hard one. Its solution is not only a very slow

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\* Durant, Will, *Mansions of Philosophy*, pp. 66, 67, 80, 81.

process; it necessitates a specific technique of training."\*

The possibility of man functioning as a soul, as a synthesis of mechanism, life and purpose, will, I believe, be greatly hastened when the Eastern and Western psychologies are merged and the relationship of the *Glands* to the vital body, with its centres of force, studied and understood. Hocking, in this connection, comes to this conclusion:

"There seems reason to hope for a better physical future of the race by the aid of a sound mental hygiene. After the era of the charlatans has gone by, and to some extent by their aid, there appears a possibility of steadily enlarging self-mastery, as the spiritual sense of such discipline as the Yoga joins with the sober elements of Western psychology and a sane system of ethics. No one of these is worth much without the others."\*\*

Two points merit discussion, before we pass on to a detailed account of the Eastern teaching as to the force centres. One is a consideration as to the nature of the soul, and the other is an attempt to consider the testimony of the centuries as to the probable location of the soul consciousness.

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## CHAPTER IV

### THE NATURE OF THE SOUL AND ITS LOCATION

Throughout the ages the soul has been the subject of discussion, of argument, and of attempted definition. It has been, and still is, the paramount intellectual interest of the ages, and the outstanding theme of all religions and philosophies. From this alone, we may perhaps deduce that the soul is possibly a fact in nature, for the testimony of millennia must have some basis in reality. After the elimination of all conclusions founded on the visions and experiences of hysterics, of neurotics, and of pathological cases, there remains a residue of testimony and a structure of deduction, emanating from sane and reputable thinkers, philosophers and scientists, which evades negation and warrants recognition by humanity.

Dr. Richard Müller-Freienfels says, "To write the history of man's belief in the soul one would have at the same time to write the history of the whole human race."\*\*\*

The problem has been well summarized for us by Professor Ames:

"On the one side was this self or soul, with its thinking; on the other, all the world of objects, other persons [Page 73] and God. The efforts of wise men for centuries have been to find a way to span the chasm between the self and other objects. But with ideas as events in the head, and things existing outside, there was no sure bridge upon which to make the passage that alone could guarantee that the

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\* Keyserling, Count Hermann, *Creative Understanding*, pp. 180, 181.

\*\* Hocking, Wm. E., *Self, Its Body and Freedom*, p. 75.

\*\*\* Müller-Freienfels, Richard, *Mysteries of the Soul*, p. 24.

representations in the head were true to the objects in the outer realm. Upon the two sides of this gulf have been arrayed the armies of philosophers: the idealists upon the side of the self, vainly trying to stretch themselves to reach the reality they have posited as separated from their grasp; and on the opposite side the materialists, striving to ignore the self or to regard it as a phantom, or epiphenomenon, a breath or mist, exuding from the physical world itself. Some, called dualists, assumed the reality of both the psychical and the physical, but allowed each its place and never succeeded in an adequate answer to the question as to how the mind goes out of itself to so different an object, or how the object could be itself and yet be known."\*

Some definitions of the soul might here have place. They have been gathered out of a vast number. It is noticeable that there is a very remarkable uniformity in definition and exegesis. Webster defines the soul in most interesting terms, and from the standpoint of the Eastern wisdom, with great exactitude.

"An entity, conceived as the essence, substance, or actuating cause of individual life, especially of life manifested in psychical activities; the vehicle of individual existence, separate in nature from the body and usually held to be separable in existence."

#### [Page 74]

As one investigates the different interpretations as to the nature of the soul, three points of view emerge and these have been well summarised for us in Webster's Dictionary:

"First, the soul has been treated as an entity or subject, manifested especially in man's volitional thinking activities; it is the subject of the experience meditated by the body; it is not the mind, but that which thinks and wills.

"Second, the soul is identified with the mind or with conscious experience; this is the usual sense of the word in psychology, and is the general conception of idealists.

"Third, the soul is treated as a function or the sum of the functions of the brain; thus Pierre J. G. Cabanis (1757-1808) taught that the brain secretes thought as the stomach digests food."

Webster adds the following comment which is appropriate in its application to the present trend of world thought:

"Some conceptions, such as that of Fechner, that the soul is the whole unitary, spiritual process in conjunction with the whole unitary bodily process, appear to stand mid-way between the idealistic and materialistic views."\*\*

Perhaps, after all, the "noble middle path" which the Buddhist emphasises, holds for the coming generation a way of escape from these extreme positions.

The Egyptians held the soul was a divine ray, [Page 75] acting through a peculiar, fluid-like compound, whilst the Jews regarded it as the vital principle. The Hindus teach that the human soul is a portion of an immutable Principle, the Soul of the World, the Anima Mundi, the all-pervading Ether

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\* Ames, Edward Scribner, Prof. of Philosophy, University of Chicago, *Religion*, pp. 127-128.

\*\* *Webster's Dictionary*, Edition of 1923.

(Akasa) of space. This Ether is simply the conductor of certain types of energy and serves as the interrelating medium between essential spirit and tangible matter.

Pythagoras, who did so much in his day to link the Eastern and Western philosophies, gave the same teaching. In China, Lao-tse taught that the spiritual soul is united to the semi-material vital soul, and between them they animate the physical body. The Greeks, in their turn, held that the soul (with all the mental faculties) was separable from the body, whilst the Romans regarded the soul as a triplicity—a spiritual soul, an intellectual soul or the mind, and a vital body. Many, such as Theophrastus, regarded it as "the real principle of passion" and

"The Stoics gave currency to a new designation of the animating principle or theory of the vital processes, namely pneuma.... With the introduction of the pneuma began that trichotomy of human personality into body, soul and spirit, which has figured prominently in the speculations of theologians. The conception of the soul or psyche ... became differentiated into two conceptions ... namely, on the one hand, the vital force of the physiologists, and on the other hand the spirit or immaterial soul of man."\*

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The Stoics therefore emphasised a teaching which is entirely in line with the Oriental philosophy. They bridged the gap therefore between the two hemispheres.

Plato expounded the doctrine of the soul in the following manner:

"He believed the soul to have three parts. One, an immortal or rational part, coming from God; another a mortal, animal or sensitive part, the seat of appetite and sensation, belonging to the body; and a third, lying between these and making their interaction possible—will or spirit—by means of which reason conquered desire. Plants have the lowest part; animals the two lower; but the rational part is exclusively human.

"This rational soul he regarded as immaterial and metaphysical in nature, incapable of being perceived by the senses, and only to be grasped by the intellect. The union with the mortal, material and physical body was only a minor incident of its long career Plato thus drew a fundamental distinction between soul and body."\*\*

Aristotle regarded the soul as the sum of the vital principles and as being to the body what vision is to the eye. The soul was to him the true Being in the body, and with him Plotinus was in agreement. He regarded the soul as the living sentiency of the body, belonging to a higher degree of being than matter. Tertullian divided the soul into two parts, a vital and a rational principle, as did St. Gregory. Most of the Oriental schools regard **[Page 77]** the soul as the self, the individual, and Christian mysticism is concerned with the elaboration of the teaching of St. Paul, that there dwells in each human being a potentiality which is called by him "Christ in you," and which, through its presence, enables every man eventually to attain the status of the Christ. A close comparison of the Christian and Oriental teachings leads to the conclusion that the terms: Self, Soul, Christ, connote the same state of being or consciousness, and indicate the subjective reality in every man.

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\* Hollander, Bernard, M.D., *In Search of the Soul*, Vol. I, pp. 53-54.

\*\* Ibid. p.35.



The early Christian Fathers were tremendously influenced by Greek ideas as to the Soul, and their teaching was later coloured by Gnosticism and Manicheanism. By them the soul was regarded as light and the body as darkness; light must irradiate the body and eventually be liberated from the body. St. Gregory in the 4th century emphasised the triplicate of body, soul and spirit as did St. Paul. He summed up in his teaching the point of view of the best thinkers of his time, and (quoting Dr. Hollander) taught that:

"... the Soul has no parts, yet Gregory distinguished nutritive, sensitive, and rational faculties, corresponding to the body, soul and spirit. The rational nature is not equally present in all parts of the body. The higher nature uses the lower as its vehicle. In matter resides the vital power; in the vital dwells sensitive power, and to the sensitive power is united the rational. The sensitive soul is thus a medium, purer than flesh and grosser than the rational soul. The soul thus [Page 78] united with the body is the real source of all activities."\*

From the 5th century on to the 17th we have the ideas of various schools; of Scholastics, of Arabian philosophers, of Kabbalists, also the philosophers of the Middle Ages, and that notable group of men who brought about the Reformation and Renaissance. They discussed the various theories accounting for the soul, but not much progress was made, for all was gradually tending towards the emergence of modern science, the establishment of modern medicine, and the revelations of the age of electricity. Gradually the form aspect of nature and the laws governing natural phenomena engrossed attention, until speculations as to the soul and its nature were increasingly relegated to the theologians.

In the 17th century, Stahl wrote fully upon the subject of the soul and summarised a great deal of the teaching extant in his time. This has been termed the Theory of Animism. It is the doctrine that the soul is the vital principle, and responsible for all organic development. We speak of the animism of the little evolved races, who personified and worshipped the forces of nature; we recognise the animism outlined by Stahl in the later cycles of our own time as having been always present; we study the modern scientists' teaching as to force, as to energy, as to the atom, and we find that we are [Page 79] confronted by a world of energies which cannot be negated. We live in a universe animated by forces. Speed, activity, vitality, transportation, the transmission of sound, electrical energy, and many such phrases are the catch-words of today. We speak and think in terms of force.

Stahl summed up the teaching in the following terms:

"The body is made for the soul; the soul is not made for, and is not the product of, the body .... The source of all vital movement is the soul, which builds up the machine of the body, and maintains it for a time against external influences.....The immediate cause of death is not disease, but the direct action of the soul, which leaves the bodily machine, either because it has become unworkable through some serious lesion or because it does not choose to work it any longer."\*\*

Berkeley's definition of the soul is interesting, for he defines it as a simple, active being, revealed to us through experience.

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\* Hollander, Bernard, M.D., *In Search of the Soul*, Vol. I, p. 88.

\*\* Hollander, Bernard, M.D., *In Search of the Soul*, Vol. I, p. 169.

The modern materialistic psychology which regards the soul as the product of brain activity is perhaps not entirely wrong but is dealing with a secondary demonstration of the vital soul.

Dr. Müller-Freienfels says:

"... we must not regard the body as an atomistic mechanism but rather as the vehicle of a comprehensive vital energy; whereupon the `body' ceases to be merely matter and is conceived of as being `animated'."

**[Page 80]**

He goes on to say also:

"And now at last we see a possibility of arriving at a conception of the soul! Let us remember how mankind came to form this conception. Not in order to explain the `consciousness' (for the `soul' can exist without consciousness), but in order to make comprehensible that complex continuity of activities which we call life, mankind created the conception of the soul. We have already stressed the fact that in all primitive cultures the `soul' is by no means identical with the consciousness, and that this equivalence is a late philosophical reservation. As a matter of fact, what primitive man understands by `soul' is what we today call `life.' `Animated' and `alive' are, as conceptions, completely identical, just as the conceptions `inanimate' and `dead' are identical. The Greek word *psyche* does not by any means signify merely consciousness, but can usually be translated simply by `life,' and similarly, in many cases the German words *Leben* and *Seele*, as the English words `life' and `soul,' are interchangeable....

"In this, however, we are at one with both the main tendencies of recent philosophy. Even the later materialists had come to admit that the soul is not a substance, but that the psychical processes occur in substance, and they therefore regarded it as equivalent to `motion.' On the other hand, the conscientialists also regarded psychical processes as `events' which they had somehow to bring into relation with physical movements.

"We accept both these notions. What we call `soul' is neither an extended `substance' nor a thinking `substance'; it is not a `substance' at all, but a highly complicated event, a continuity of effects, which reveals itself on the one hand in the building up of the body, and on the other in the consciousness.

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"Nevertheless, this doctrine of ours, which does not divide the universe into substance and consciousness, but places a connecting-link between the two, which on the one hand reveals itself materially, but is also the hypothesis of the consciousness, differs from both materialism and conscientialism in this, that it does not conceive of the soul as existing in substance alone nor yet in consciousness alone. On the contrary, both consciousness and body appear to us only as effect of a third thing which comprehends them both, producing the consciousness and also giving form to the raw material. We have already seen that the consciousness must necessarily demand such a profounder `being,' whereas the materialistic theory demands a formative `power,' which forms the body and with it the soul. One might call this theory `monistic,' though it avoids one-sidedness just as it avoids dualism, only that the conception has been overworked, and both the consciential theory and the materialistic theory are—though, after all, incorrectly—described as monistic. We call the theory towards which we are working the *dynamistic* theory, because it represents the nature of the soul as directed force; and we may also call it *vitalistic*, because this force, which gives the body form and

engenders the consciousness, proves to be identical with life."\*

We get a hint of the relation between these three, spirit, soul and body, in the words of *The Secret Doctrine*.

"Life we look upon as the One Form of Existence, manifesting in what is called Matter; or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the Vehicle for the manifestation [Page 82] of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all."\*\*

The soul, the self are synonymous terms in Oriental literature. The main treatise upon the Soul, its nature, purpose and mode of existence, is that most famous of all the Eastern Scriptures, the *Bhagavad Gita*. Deussen summarises the teaching as to the Atma, the self or soul, as follows:

"If for our present purpose we hold fast to this distinction of the Brahman as the cosmical principle of the universe, the atman as the psychical, the fundamental thought of the entire Upanishad philosophy may be expressed by the simple equation:

Brahman = Atman

This is to say—the Brahman, the power which presents itself to us materialized in all existing things, which creates, sustains, preserves, and receives back into itself again all worlds, this eternal infinite divine power is identical with the atman, with that which, after stripping off everything external, we discover in ourselves as our real most essential being, our individual self, the soul. This identity of the Brahman and the atman, of God and the soul, is the fundamental thought of the entire doctrine of the Upanishads....

"The atman is, as has often already been pointed out, an idea capable of very different interpretations. The word signifies no more than `the self,' and the question then arises what we regard as our self. Three positions are here possible, according as by the atman is [Page 83] understood (1) the corporeal self, the body; (2) the individual soul, free from the body, which as knowing subject is contrasted with and distinct from the object; or (3) the supreme soul, in which subject and object are no longer distinguished from one another, or which, according to the Indian conception, is the objectless knowing subject."\*\*\*

An Oriental writer comments as follows:

"All organic beings have a principle of self-determination, to which the name of `soul' is generally given. In the strict sense of the word, `soul' belongs to every being that has life in it, and the different souls are fundamentally identical in nature. The differences are due to the physical organizations that obscure and thwart the life of the soul. The nature of the bodies in which the souls are incorporated accounts for their various degrees of obscurity.

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\* Müller-Freienfels, Richard, *Mysteries of the Soul*. pp. 40, 41, 42.

\*\* Blavatsky, H.P., *The Secret Doctrine*, Vol. I, pp. 79, 80.

\*\*\* Deussen, Paul, M.D., *The Religion and Philosophy of India*. pp. 39, 94.

"Each buddhi, with its grasp of senses and the like, is an isolated organism determined by its past karma, and has its own peculiarly associated ignorance (avidya). The ego is the psychological unity of that stream of conscious experiencing which constitutes what we know as the inner life of an empirical self.

"The Empirical Self is the mixture of free spirit and mechanism, of purusa and prakriti.... Every ego possesses within the gross material body, which suffers dissolution at death, a subtle body, formed of the psychical apparatus, including the senses."\*

An Indian scripture sums up this teaching as follows:

**[Page 84]**

"So there are four Atmas—the life, the mind, the soul, the spirit. The ultimate force which lies at the root of macrocosmic power of the manifestations of soul, mind, and the life-principle, is the spirit."\*\*

All, therefore, appears to be an expression of the life force, and we begin to approach the truth as formulated in the East, that matter is spirit or energy in its lowest manifestation, and spirit is matter in its highest expression. In between these two extremes, and thus manifesting in time and space, come those diversities of the manifested life-consciousness which engross the interest of the religious man, the psychologist, the scientist, and the philosopher, according to their peculiar predilections and tendencies. All are studying the varying aspect of the one animating life.

The differentiations, the terminologies, and the tabulations in connection with these various approaches to truth are the cause of much of the confusion. We are engaged in separating a unified Reality into parts, and in so doing we lose our sense of proportion and over-emphasise that particular part which we happen temporarily to be dissecting. But the whole remains intact, and our realisation of this Reality grows as we become inclusive in our consciousness and participate in a veritable experience.

The testimony to this experience can be traced from the very night of time. From the emergence **[Page 85]** of the human family in the unfolding evolutionary development of the world plan there has been a paralleling progressive development of the God idea to account for nature and the soul idea to account for man. An anthology of the soul remains as yet to be compiled, the very magnitude of the task probably serving as a deterrent.

Speculation has always been rife as to where the soul was to be found, and where, within the human form, it might be located. A few of the theories propounded might be touched upon here.

*Plato* held that the vital principle was in the brain and that brain and spinal cord were coordinators of vital force, whilst

*Strato* placed it in the forepart of the brain, between the eyebrows.

*Hippocrates* placed the consciousness or soul in the brain and

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\* Radhakrishnan, S., *Indian Philosophy*, Vol. II, pp. 279, 283, 284, 285.

\*\* Prasad, Rama, *Nature's Finer Forces*, p. 121. (Quoted from the Prashnopanishad.)

*Herophilus* made the calamus scriptorius the chief seat of the soul.

*Erasistratos* located the soul in the cerebellum, or the little brain, and stated that it was concerned in the coordination of movement.

*Galen*, the great forerunner of modern medical methods, argued for the fourth ventricle of the brain as the home of the soul in man.

*Hippolytus* (3rd century A.D.) says: "The membranes in the head are gently moved by the spirit which advances toward the pineal gland. Near this is situated the entrance to the cerebellum which admits the current of spirit and distributes [Page 86] it into the spinal column. This cerebellum by an ineffable and inscrutable process attracts through the pineal gland the spiritual and life giving substance."

*St. Augustine* regarded the soul as located in the middle ventricle.

*The Arabian philosophers*, who so strongly moulded thought in the Middle Ages, identified the ventricles of the brain as the seat of the soul or conscious life.

Dr. Hollander tells us that:

"The reason why the ancient philosophers, from whom the Arabs adopted this localization, placed the faculties in certain cells, meaning cavities or ventricles, probably was to give more room for the pneuma, the gaseous substance, to expand.... Some distinguished four regions, as follows: The *first* or anterior ventricle of the brain, which was supposed to look towards the front, was the ventricle of common sense; because from it the nerves of the five outer senses were presumed to branch off, and into it, by the aid of these nerves, all sensations were brought together. The *second* ventricle, connected by a minute opening with the first, was fixed upon as the seat of the imaginative faculty, because the impressions from the five outer senses are transmitted from the first ventricle into it, as a second stage in their progress through the brain. The *third* ventricle was the seat of the understanding; and the *fourth* was sacred to memory, because it was commodiously situated as a storehouse into which the conceptions of the mind, digested in the second ventricle, might be transmitted for attention and accumulation. As a matter of fact, the so-called *anterior* ventricle consists of two ventricles: the right and left lateral [Page 87] ventricles, which communicate with one another and are continuous with the third ventricle—called in ancient times the *middle* ventricle—by the Foramen of Monro; and the third ventricle communicates with the fourth ventricle—called by the ancients the *posterior* ventricle—by the Aqueduct of Sylvius.

"The lateral ventricles are roofed over by the corpus callosum; the third is covered by the optic thalamus; and the fourth is situated between cerebellum and pons. If the sense of sight and sense of hearing are stimulated at the same time, their effects somehow cohere in consciousness, and the knowledge of this fact inspired the hypothesis of a sensory centre to which the term sensorium commune or common sense was applied. By some this was regarded as the seat of the soul. As parts of the brain are double, the localities to be selected were very limited, and only structures in the middle line could be chosen; as, for example, the pineal gland by Descartes and, as late as the nineteenth century, the optic thalamus by W.B. Carpenter, and the pons cerebri by Herbert Spencer."\*

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\* Hollander, Bernard, M.D., *In Search of the Soul*, Vol. I, p. 97.

*Roger Bacon* regarded the centre of the brain as the place where the soul could be found.

*Ludovico Vives* "regarded the soul as the principle, not only of conscious life, but of life in general; the heart is the centre of its vital or vegetative activity, the brain of its intellectual activity."\*

*Mundinus*, a famous anatomist of the Middle Ages, believed firmly in "animal spirits." He taught that these animal spirits passed into the third ventricle by a narrow passage. He also [Page 88] taught that the cellules of the brain are the seat of the intellect.

*Vesalius*, the first to discern the difference between the grey and white matter of the brain and to describe the five ventricles, "distinguished three souls ... and he assigned to the brain the chief soul, the sum of the animal spirits, whose functions were distinctly mental."\*\*

*Servetus* located the soul in the Aqueduct of Sylvius, the channel connecting the third and fourth ventricle of the brain.

*Telesio* in *De Rerum Natura* "taught that the soul was the subtlest form of matter, a very delicate substance, enclosed within the nervous system and therefore eluding our senses. Its seat is chiefly the brain, but it extends also to the spinal cord, the nerves, arteries, veins, and the covering membranes of the internal organs.... Recognizing that the nervous system is in close connection with soul-life, he acknowledged that the soul in man differs only in degree from the soul in animals. He assumed beside the material soul in man, a divine non-corporeal soul directly implanted by God, which united with the material soul."\*\*\*

*Willis* ascribed the various faculties of the soul, such as mentality, vitality, memory, etc., to different parts of the brain.

*Vieussens* located the soul in the centrum ovale.

*Swedenborg* says: "The royal road of the sensations [Page 89] of the body to the soul ... is through the corpora striata.... All determinations of the will also descend by that road.... It is the Mercury of Olympus; it announces to the soul what is happening to the body, and it bears the mandates of the soul to the body."\*\*\*\*

The corpora striata are a pair of large ganglia of the brain immediately under the anterior and superior region of the brain.

*Hollis* concluded that "both sensation and movement have their power in the medulla of the brain. This therefore is the seat of the soul," and

*Charles Bonnet* said: "The different senses ... with which we are endowed ... have, somewhere, in the brain, secret communications by means of which they may act on one another. The part where the communications take place is that which must be regarded as the seat of the soul. It is by this part that the soul acts on the body, and by the body on so many different beings. Now the soul acts only by the

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\* Ibid.p.119.

\*\* Hollander, Bernard, M.D., *In Search of the Soul*, Vol. I, p. 129.

\*\*\* Ibid., p. 132.

\*\*\*\* Hollander, Bernard, M.D., *In Search of the Soul*, Vol. I, p. 186.



agency of the nerves."\*

*von Sommering* localized the seat of the soul in the fluid of the cerebral ventricles, whilst

*W. B. Carpenter*, the physiologist, regarded the optic thalamus as the seat of the soul life.\*\*

However, from the time of Francis Joseph Gall, the great animist and physician and the founder of the Science of Phrenology, emphasis is no longer [Page 90] laid on the probable location of the soul. The mind has emerged into the limelight; character, ethics and what has been called the Science of Ethology has come into being. The relation of psychical qualities to the brain has become the subject of consideration, and today we have included the glands in our speculation and so carried the idea forward. The modern mechanistic teachings of psychology have temporarily taken the place of the older vitalistic, animistic, and mystical ideas. The materialistic approach, however, has been of profound value. It has brought about two things among many others: It has preserved the balance, first of all, and produced a structure of knowledge, based on natural facts, which has off-set the errors and deductions of the visionary mystic and the superstitions of the religious theologians. Secondly, by means of the conclusions arrived at through the work of the modern psychologists, through the study of the mind, and of its power, and through the influence of such organisations as Christian Science and New Thought, a bridge has been constructed between the East and the West. It is now possible for the Oriental teaching as to the triplicity of soul, mind and brain, to be appreciated and understood. After eliminating certain undesirable features (and there are several) and in collaboration with Western science, light again may stream forth from the East and point the way for humanity into a new state of being, into a fuller realisation of power, and into a truer appreciation [Page 91] of the nature of the human soul. Then perhaps we shall appreciate the truth of Browning's conception of this integrated human being:

"Three souls which make up one soul; first, to wit,  
 A soul of each and all the bodily parts,  
 Seated therein, which works, and is what Does,  
 And has the use of earth, and ends the man  
 Downward: but, tending upward for advice,  
 Grows into, and again is grown into  
 By the next soul, which, seated in the brain,  
 Useth the first with its collected use,  
 And feeleth, thinketh, willeth—is what Knows:  
 Which, duly tending upward in its turn,  
 Grows into, and again is grown into  
 By the last soul, that uses both the first,  
 Subsisting whether they assist or no,  
 And, constituting man's self, is what Is—  
 And leans upon the former, makes it play,  
 As that played off the first; and, tending up,  
 Holds, is upheld by, God, and ends the man  
 Upward in that dread point of intercourse,

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\* *Ibid.*, p. 190.

\*\* The speculations of these various writers have been taken from Dr. Hollander's work quoted above.

Nor needs a place, for it returns to Him.  
What Does, what Knows, what Is; three souls, one man."\*

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## CHAPTER V

### ORIENTAL TEACHING AS TO THE SOUL, ETHER AND ENERGY

"As from its fineness, the all-pervading ether is not touched, so the soul, located in every body, is not touched.

"As the one Sun illumines all this world so He that abideth in the body lights up the whole field.

"They, who with the eye of Wisdom perceive the distinction between the field and the Knower of the field, and the liberation of being from nature, go to the Supreme."\*\*

The literature of the East dealing with the soul and its expression, the etheric or vital body, on the physical plane is immense as a study of the very incomplete bibliography will show. Scattered throughout the Upanishads and the Puranas are thousands of passages dealing with this teaching. Two of the most important sources of information are the *Shiv-Samhita* and the *Shatchakra Nirupanam*.

Sir John Woodroffe (Arthur Avalon) has done much, through his books, to bring a knowledge of this Eastern teaching and of this technique of soul development to the West; he has, through the form in which he has presented it, safeguarded the public also from a too quick comprehension of a most [Page 93] dangerous science. A little book by a Hindu physician, well grounded in Western medicine and science, entitled *The Mysterious Kundalini* (Vasant G. Rele) is of real value also.

The danger of this science is well recognised by those who know anything about it. It lies in the fact that through a knowledge of a certain technical method it becomes possible for a man to work actively with the forces of his own nature, as they function through the medium of the vital body. Modern physicians are recognising increasingly the energy factor in connection with man. The electrical nature of the human unit is a natural out-growth of a necessary recognition that the physical body is formed of atoms, as are all forms in the natural world.

The Occidental scientist recognises ether and motion. The Oriental teacher speaks of the akasha and of prana. Both are dealing with the vital livingness which permeates all forms, and is the cause of their coherency, sentiency, and terms of existence. The following passage from the *Kenopanishad* will substantiate this.

"Unmanifested, formless, the one giver of light, is the Great Power; from that appeared the sonoriferous ether (Akasha); from that had birth the tangiferous ether.

"From the tangiferous ether, the luminiferous ether, and from this the gustiferous ether; thence was the

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\* Browning, Robert, *A Death in the Desert*.

\*\* *Bhagavad Gita*, XIII, pp. 32, 33, 34.

birth of the odoriferous ether. These are the five ethers and they have fivefold extension.

**[Page 94]**

"From these the universe came forth; by these it continues; into these it disappears; among these also it shows itself again."\*

A resemblance between the luminiferous ether of the ancient Indian scriptures, and the light waves of the modern scientist is obvious. Rama Prasad in an amazingly interesting book called *Nature's Finer Forces* lists four states of subtle matter:

1. Prana or life matter
2. Psychic matter
3. Mental matter
4. Spiritual matter

and it becomes apparent that these four are qualities of the energies which use the Akasha as their medium of expression. A study of the Oriental books gives us a picture of a material world which is brought into being and animated by a subjective world of forces, which use the ether (Akasha) as their playground, and are responsible for all forms, qualities and differentiations in the phenomenal world.

The following extracts from *The Serpent Power* give the Oriental teaching about matter and ether.

"Recent scientific research has shown that this original substance cannot be scientific 'matter'—that is, that which has mass, weight, and inertia. Matter has been dematerialised and reduced, according to current hypotheses, **[Page 95]** to something which differs profoundly from 'matter' as known by the senses. This ultimate substance is stated to be Ether in a state of motion. The present scientific hypothesis would appear to be as follows. There is no such thing as scientific 'Matter.' If there seems to be such, this is due to the action of Shakti as Maya. The ultimate and simplest physical factor from which the universe has arisen is motion of and in a substance, called 'ether,' which is not scientific 'matter.' The motions of this substance give rise from the realistic point of view to the notion of 'matter.' Matter is thus at base one, notwithstanding the diversity of its forms. Its ultimate element is on the final analysis of one kind, and the differences in the various kinds of matter depend on the various movements of the ultimate particle and its succeeding combinations. Given such unity of base, it is possible that one form of matter may pass into another."\*\*

In another book Arthur Avalon says:

"In the first place, it is now admitted that 'matter,' even with the addition of all possible forces, is insufficient to explain many phenomena, such as those of light; and it has, accordingly, come to be an article of scientific faith that there is a substance called 'Ether'; a medium which, filling the universe, transports by its vibrations the radiations of light, heat, electricity, and perhaps action from a distance, such as the attraction exercised between heavenly bodies. It is said, however, that this Ether is not

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\* Kenopanishad—Quoted by Rama Prasad in *Nature's Finer Forces*, pp. 187-188.

\*\* Avalon, Arthur (Sir John Woodroffe), *The Serpent Power*, p. 89.

`matter,' but differs profoundly from it, and that it is only our infirmity of knowledge which obliges us, in our attempted description of it, to borrow comparisons from `matter' in its ordinary physical sense, which alone is known by our senses. But if we assume the existence of Ether, we know that [Page 96] `material' bodies immersed in it can change their places therein. In fact, to use an Indian expression, the characteristic property of the vibrations of the Akasha Tattva is to make the space in which the other Tattvas and their derivatives exist. With `Matter' and Ether as its materials, Western purely `scientific' theories have sought to construct the world."\*

"Many people were wont, as some still are, to laugh at the idea of Maya. Was not matter solid, permanent and real enough? But according to science what are we (as physical beings) at base? The answer is, infinitely tenuous formless energy which materialises into relatively stable, yet essentially transitory, forms. The process by which the subtle becomes gradually more and more gross continues until it develops into what a friend of mine calls the `crust' of solid matter (Parthivabhuta). This whilst it lasts is tangible enough. But it will not last for ever and in some radio-active substances dissociates before our eyes."\*\*

Vivekananda, who did so much to reveal the soul of India to the West, says:

"According to the philosophers of India, the whole universe is composed of two materials, one of which they call *Akasa*. It is the omnipresent all penetrating existence. Everything that has form, everything that is the result of the compounds, is evolved out of this *Akasa*. It is the *Akasa* that becomes the air, that becomes the liquids, that becomes the solids; it is the *Akasa* that becomes the sun, the earth, the moon, the stars, the comets; it is the *Akasa* that becomes the body, the animal body, the planets, every form that we see, everything that can be sensed, everything that exists. It itself cannot be perceived; it is so subtle that [Page 97] it is beyond all ordinary perception; it can only be seen when it has become gross, has taken form. At the beginning of creation there is only this *Akasa*; at the end of the cycle the solids, the liquids, and the gases all melt into the *Akasa* again, and the next creation similarly proceeds out of this *Akasa*."

"By what power is this *Akasa* manufactured into this universe? By the power of *Prana*. Just as *Akasa* is the infinite omnipresent material of this universe, so is this *Prana* the infinite omnipresent manifesting power of this universe. At the beginning and at the end of a cycle everything becomes *Akasa*, and all the forces that are in the universe resolve back into the *Prana*; in the next cycle, out of this *Prana*, is evolved everything that we call energy, everything that we call force. It is the *Prana* that is manifesting as motion; it is the *Prana* that is manifesting as gravitation, as magnetism. It is the *Prana* that is manifesting as the actions of the body, as the nerve currents, as thought force. From thought, down to the lowest physical force, everything is but the manifestation of *Prana*. The sum-total of all force in the universe, mental or physical, when resolved back to its original state, is called *Prana* "\*\*\*

A more modern writer, Ramacharaka, says:

"In order to avoid misconceptions arising from the various theories regarding this great principle, which theories are usually attached to some name given the principle, we, in this work, will speak of the principle as `Prana,' this word being the Sanscrit term meaning `Absolute Energy.' Many occult

\* Woodroffe, Sir John (Arthur Avalon), *Shakti and Shakta*, p. 167.

\*\* Woodroffe, Sir John (Arthur Avalon), *Shakti and Shakta*, p. 170.

\*\*\* Vivekananda, Swami, *Raja Yoga*, pp. 29, 30.

authorities teach that the principle which the Hindus term `Prana' is the universal principle of energy or force, and that all energy or force is derived from that principle, or, rather, [Page 98] is a particular form of manifestation of that principle.... We may consider it as the active principle of life—Vital Force, if you please. It is found in all forms of life, from the amoeba to man—from the most elementary form of plant life to the highest form of animal life. `Prana' is all pervading. It is found in all things having life, and as the occult philosophy teaches that life is in all things—in every Atom—the apparent lifelessness of some things being only a lesser degree of manifestation, we may understand their teachings that `Prana' is everywhere, in everything. `Prana' must not be confounded with the Ego—that bit of Divine Spirit in every soul, around which clusters matter and energy. `Prana' is merely a form of energy used by the Ego in its material manifestation. When the Ego leaves the body, the `Prana,' being no longer under its control, responds only to the order of the individual atoms, or groups of atoms, forming the body, and as the body disintegrates and is resolved to its original elements, each atom takes with it sufficient `Prana' to enable it to form new combinations, the unused `Prana' returning to the great universal storehouse from which it came. With the Ego in control, cohesion exists and the atoms are held together by the Will of the Ego."

"`Prana' is the name by which we designate a universal principle, which principle is the essence of all motion, force or energy, whether manifested in gravitation, electricity, the revolution of the planets, and all forms of life, from the highest to the lowest. It may be called the soul of Force and Energy in all their forms, and that principle which, operating in a certain way, causes that form of activity which accompanies life."\*

This prana is therefore the universal life principle in all forms, and the so-called energies or [Page 99] life of the human body are the differentiated quota of that universal principle which any particular human soul has appropriated.

The energies which utilise the akasha (ether) in the universe are divided into three main divisions according to the Ageless Wisdom.

1. *Fohat*, is analogous to what the Christian regards as the spirit; it is the will-to-exist, the determining life principle of God, Who, we can predicate, is the sum total of all forms, and of all states of consciousness; it is divine Purpose, actively functioning.
2. *Prana*, is analogous to the activity of the consciousness principle, the Soul of the Christian. This prana is an effect of the union of spirit or life, and matter or substance, and demonstrates as the energy of the form, as it produces cohesion, animation and sensitivity, carrying out divine purpose.
3. *Kundalini*, as it is called in connection with the human form, is the force latent in matter itself; it is the integral life of the atom, apart from any form in which that atom may participate in its tiny cycle of experience.

Shakti is power or energy. Arthur Avalon defines it as follows:

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\*Ramacharaka, Yogi, *The Hindu-Yogi Science of Breath*, pp. 16, 17.

"What then is Shakti and how does it come about that there is some principle of unconsciousness in things; a fact which cannot be denied. Shakti comes from the root `shak' `to be able,' `to have power.' It [Page 100] may be applied to any form of activity. The power to burn is Shakti of fire and so forth. These are all forms of activity which are ultimately reducible to the Primordial Shakti (Adya Shakti) whence every other form of Power proceeds."\*

These three types of energy are therefore aspects of the one universal life, as it expresses itself through a solar system, utilising the ether as its medium or field of activity, and producing therefrom all the objective forms. The process repeats itself in man, according to the Hindu philosophy.

The physical body is the expression in its component parts or atoms of the third type of energy, and the sum-total of that atomic energy is called Kundalini:

"The centre where all residual sensations are, as it were, stored up is called Mul-adhara chakra, and the coiled up energy of action is Kundalini, `the coiled up'."

"It is the individual bodily representative of the great cosmic power (Shakti) which created and sustains the universe."\*\*

The physical body itself is often regarded as an atom in the body of the human kingdom, and in this case the Kundalini energy, localised as it is supposed to be in a centre at the base of the spine, would be a positive nucleus, with the other atoms of the body regarded as electronic in nature.

The vital body, or body of ether, is the medium [Page 101] for the expression of the life soul, that sentient vivifying duality which we call *prana*. This dual energy has two positive centres in the vital body and consequently in the physical—one in the heart, where feeling and sentiency are claimed to be centred, and another in the head where the mind and the spiritual consciousness find expression.

Dr. Rele says that "Prana proper is located between the larynx and the base of the heart."

"The heart more than the head occupies the attention of the thinkers of the Upanishads. It is there that the vital breaths reside. Not only the five pranas, but also eye, ear, speech, and manas originate from the heart. The heart and not the head is the home of manas; and the former therefore is the centre also of conscious life. In sleep the organs of the soul remain in the heart, and there also they gather at death; `through the heart we recognize forms,' through the heart we recognize faith, beget children, know the truth, on it speech also is based, while the further question on what the heart is based is angrily rejected. Not the organs however alone, but all beings are based upon and supported by the heart; and even setting aside the actual definition of the heart as Brahman, it is yet the empirical home of the soul, and therefore of Brahman—`here within the heart is a cavity, wherein he resides, the lord of the universe, the ruler of the universe, the chief of the universe.' The heart is called *hridayam*, because `it is he' who dwells `in the heart' (*hridi ayam*, Chand. 8.3.3.), small as a grain of rice or barley; an inch in height the purusha dwells in the midst of the body, as the self of created things in the heart."\*\*\*

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\* Woodroffe, Sir John (Arthur Avalon), *Shakti and Shakta*, p. 207.8

\*\* Rele, Vasant G., *The Mysterious Kundalini*, p. 40.

\*\*\* Deussen, Dr. Paul, *The Philosophy of the Upanishads*, pp. 286, 287.



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"Similarly numerous passages in the later Upanishads celebrate Brahman as 'implanted in the cavity of the heart.'" The identity of the atman in us with the atman of the universe is expressed by the *tat tvam asi* of Chand. 6.8-16, and also by the *etad vai tad*, 'in truth this is that,' of Brih. 5.4, which is probably an imitation of the other. The same formula is found twelve times in Kath. 4.3-6.1, in a prose passage appended to the verses. The highest bliss, according to Kath. 5.14, consists in the consciousness of this thought. We quote in this connection only Kath. 4.12-13:

"An inch in height, here in the body  
The purusha dwells,  
Lord of the past and the future;  
He who knows him frets no more—  
    In truth, this is that."

"Like flame without smoke, an inch in height  
The purusha is in size,  
Lord of the past and the future;  
It is he to-day and also to-morrow—  
    In truth, this is that."\*

As here the purusha is compared to a smokeless flame, so in imitation of this passage, in S'vet. 6.19, it is likened to a fire whose fuel is consumed; while in S'vet. 5.9, the contrast between the atman within us and the atman in the universe is pushed to an extreme:

"Split a hundred times the tip of a hair,  
And take a hundredth part thereof;  
That I judge to be the size of the soul,  
Yet it goes to immortality."

**[Page 103]**

"The description of the atman as a smokeless flame in the heart has been developed in the Yogi Upanishads into the picture of the tongue of flame in the heart, the earliest occurrence of which is perhaps Mahan. 11.6-12."\*\*

The Scriptures are full of references to the fact that Atman, the self, is found in the heart, from whence it expresses itself as the *life principle through the medium of the blood. The soul nature, or the rational mind and the self-conscious individual, expresses itself in the head* and from that position governs the nervous system:

"It has now been proved, that the highest centres are located in the cortex of the brain, where knowledge of action and sensation is manifested. These centres are both receiving i.e. sensory; and directing i.e. motor, and have their subsidiary centres in the two large swellings called the basal-ganglia in each hemisphere of the brain. They are known as thalamus and corpus striatum. The first one is auxiliary to the chief sensory centre and the second one auxiliary to the chief motor centre in the cortex

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\* Deussen, Dr. Paul, *The Philosophy of the Upanishads*, p. 170.

\*\* Deussen, Dr. Paul, *The Philosophy of the Upanishads*, p. 171.

of the brain. Normally, the auxiliary motor centres are more or less under the control of the will. The Yogi is concerned with the subsidiary nerve centres in the thalamus. The normal function of the thalamus is to receive sensations from all parts of the body, which are relayed to it through the spinal cord, before they reach the chief centre.

As this is the highest reflex centre in the brain and as all impressions ascend to it, it is called the Udana-prana. The last relay in the cord, from which it receives impulses, is from that portion of the cord, [Page 104] called the Bulb, which is on a level with the root of the nose. Udana-prana is, therefore, said to rule the portion of the head above this point.

The Yogi, by a conscious control over the Udana-prana, suppresses all incoming and outgoing sensations into it, and this is necessary to prevent the distraction of the mind which he is anxious to control."\*

Srinivasa Iyengar makes the following postulates and states that all the schools of thought, except the school of crude Nihilism, accept them.

1. Man is a complex of consciousness, mind and body.
2. The Atma (self) is of the nature of the consciousness and is immutable.
3. Mind, though an inner organ, is material, and is other than the atman.
4. All energy in the universe is personal, *i.e.*, bound up with consciousness.
5. This energy is prana, which is intermediate between mind and matter.

"Hindu philosophy regards Prana and not motion as the fundamental energy of the cosmos. Prana is conceived as a power coming from or started by the Purusha (Spirit aspect—A.A.B.) and acting on matter."

"All the energy of animals is nervous energy till it leaves the muscles and acts on outside objects. This nervous energy is called Prana. Western Science has for a hundred years unsuccessfully tried to explain nervous energy as a form of mechanical motion; Eastern Philosophy reverses the process and derives mechanical [Page 105] motion from Prana, or energy accompanied by consciousness."

"Prana corresponds to the Psychikon pneuma, animal spirits, of Greek philosophy, a category which is intermediate between spirit and matter, and brings them into relation with each other."\*\*

Arthur Avalon says:

"Various people have in antiquity assigned to various parts of the body the 'seat of the soul' or life, such as the blood, the heart, and the breath. Generally the brain was not so regarded. The Vaidik system posits the heart as the chief centre of Consciousness—a relic of which notion we also still preserve in such phrases as 'take it to heart' and to 'learn by heart.' Sadhaka, which is one of the five functions of Pitta, and which is situated in the heart, indirectly assists in the performance of cognitive functions by keeping up the rhythmic cardiac contractions, and it has been suggested that it was perhaps this view of the heart's construction which predisposed Indian physiologists to hold it to be the seat of cognition.

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\* Rele, Vasant G., *The Mysterious Kundalini*, p. 70.

\*\* Iyengar, P.T. Srinivasa, *Outlines of Indian Philosophy*, pp. 58. 59.

According to the Tantras, however, the chief centres of consciousness are to be found in the Chakras of the cerebro-spinal system and in the upper brain (Sahasrara), which they describe, though the heart is also recognized as a seat of the Jivatma, or embodied spirit, in its aspect as Prana."\*

These two points of view account probably for the phenomenon of the human being. As evolution proceeds it may be found and demonstrated that the positive centre or nucleus for the life of [Page 106] the material form is located at the base of the spine, that the positive centre for the life of the sentient conscious man is in the heart, whilst the positive centre for the mind and the spiritual life principles is in the head.

The whole scheme and technique of the Oriental teaching as to the centres in man have in view the increasing display of prana or life-soul energy. Through an understanding of this a man can demonstrate (through the automaton of the physical body) those soul powers and spiritual qualities which are the inheritance of the spiritual man, the Soul.

The object, therefore, of all methods and practices is to bring about conscious union with the soul, and produce the subordination of the two lower energies, those of matter and those of the sentient mental nature, to the highest of the three energies, the spiritual life. When this is accomplished, the spiritual life principle animates a soul which knows no barriers and limitations because it has brought its mechanism to the highest state of perfection. Matter has been raised into heaven, and hence the Hindu teaching that the Kundalini fire, the energy of matter (sometimes called the mother) has eventually to be raised from its position at the base of the spine up into the head. This is a correspondence to the Roman Catholic teaching as to the Assumption of the Virgin-Mother into Heaven to take her place by the side of her Son, the Christ, the Soul. This has to be brought about [Page 107] consciously by the soul or self, seated in the mind and brain consciousness, and from there assuming control of the energies of the entire natural man. This is Yoga or union, which is not only a mystical experience, but a vital or physical one also. This is the at-one-ment of the Christian. It is an integration of the entire man, physical, sentient, and mental, and then a conscious unification with the universal soul. Dr. Rele says:

"The word `Yoga' is derived from the root `Yuga' to join or to weld together. Just as in welding, two pieces of the same metal are made to become one by the process of heating and hammering, so also in the Yoga of Indian Philosophy, the embodied spirit `Jivatma,' which is a part of the universal spirit `Paramatma,' is made to become one with the Universal Spirit by certain physical and mental exercises.

"Yoga is the science which raises the capacity of the human mind to respond to higher vibrations, and to perceive, catch, and assimilate the infinite conscious movements going on around us in the universe."\*\*

René Guénon sums up the result of this union in the following terms:

"Deliverance or Union, which is one and the same thing, involves, as we have already stated, `over and above,' the possession of all states, since it is the perfect realization (*sadhana*) and totalization of the being; it is moreover of little import whether these states are or are not actually manifested, since it is only as permanent and immutable possibilities that they are to be metaphysically considered. `Lord of

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\* Avalon, Arthur (Sir John Woodroffe), *The Serpent Power*, p. 3.

\*\* Rele, Vasant G., *The Mysterious Kundalini*, pp. 13, 14.

many states by [Page 108] the simple effect of his will, the Yogi only concerns himself with one, leaving the others void of the animating breath (*prana*), as so many unused instruments, he can animate more than one form in the same way that a single lamp may supply more than one wick.' `The *Yogi*,' says Aniruddha, `is in direct connexion with the primordial principle of the Universe, and in consequence (secondarily) with the whole of space, of time and of things,' that is to say, with manifestation, and, more particularly, with the human state in all its modifications."\*

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## CHAPTER VI

### SEVEN CENTRES OF FORCE

In the previous chapter we have seen that, according to the Eastern teaching, the vital or etheric body is constituted of ether and acts as the conductor of prana which is the life principle and energises matter and produces form. The vital body also embodies that sentient principle in nature called the soul, or rather the vital body is the expression and vehicle of the soul.

The main characteristic of the soul is consciousness. The soul as life is "seated in the heart," and as rational spiritual consciousness is "seated on the throne between the eyebrows." René Guénon expresses this as follows:

"Thus, what dwells in the vital centre, from the physical point of view, is ether; from the psychic point of view, it is the 'living soul,' and so far we are not transcending the realm of individual possibilities; but also, and above all, from the metaphysical point of view, it is the principal and unconditioned 'Self.' It is, therefore, truly the 'Universal Spirit' (*Atma*), which is, in reality, *Brahma* Itself, the 'Supreme Ruler'; and thus the designation of this centre as *Brahma-pura* is found to be fully justified. But *Brahma*, considered in this manner as within man (and one might consider it in like manner in relation to every state of being) is called *Purusha*, because It rests or dwells in the individuality [Page 110] ... as in a town (*puri-shaya*) for *pura*, in its proper and literal sense, signifies town."\*\*

The life force has seven main points of contact with the physical body, called the seven centres.

These seven force centres transmit the life force, and are the agents of the soul. They maintain bodily existence and produce its activity.

The Dreamer in his book, says:

"What then are the centres of man? They are the reflections in the respective nuclei of the upadhi of the one Self. If we study the workings of the impregnation of matter by Divine Energy, sometimes spoken of as the life waves, we shall see how, from the projection of the Self into the limits of objectivity called matter, certain qualities are imparted to matter developing into what are called tattvas. Each

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\* Guénon, René, *Man and His Becoming*, p. 238.

\*\* Guénon, René, *Man and His Becoming*, pp. 44, 45.

tattva has got for its ensouled life a tanmatra, or a modification of the Divine consciousness. In each tattva, therefore, we have the Divine consciousness as the central life, while the idea of resistance forms the outer wall."

"We have seen that the Self, in virtue of its power of manifestation, reflects itself in the various upadhis, developing in them artificial centres which form, so to say, at one and the same time the nucleus of the upadhis as well as the representatives of the Self in the respective planes."\*

The Indian name of a force centre is "chakra." The location of the seven centres of force (with their complete Indian names) are as follows, from the head downwards:

**[Page 111]**

1. Head centre — sahasrara chakra
2. Centre between eyebrows — ajna chakra
3. Throat centre — vishuddha chakra
4. Heart or cardiac centre — anahata chakra
5. Solar plexus centre — manipura chakra
6. Sacral or sexual centre — svadhisthana chakra
7. Centre at base of spine — muladhara chakra

It will be noted that there are four centres above the diaphragm and three below.

Much has been written and more could be said, about these force centres or chakras, but the following will serve as an introductory summary.

The force centres carry pranic energy for every part of the body and are in close relation to the nervous system in its three divisions, namely: the cerebro-spinal, sympathetic and peripheral.

From the force centres the vital or pranic energy is distributed along subtle lines of direction. These lines are called "nadis" and are closely related to the nerves and at the same time to the arteries; they apparently underlie the corporeal nervous system. In *Man and His Becoming* we read:

"As regards the nadis or arteries of the subtle form, they must not be confounded with the corporeal arteries through which the circulation of the blood is effected, and, physiologically, they correspond rather to the ramifications of the nervous system, for they are **[Page 112]** expressly described as luminous; but as fire is in some sort polarized into heat and light, the subtle state is linked to the corporeal state in two different and complementary ways, by the blood as to the caloric quality, and by the nervous system as to the luminous quality. However, it must be clearly understood that, between the *nadis* and the nerves, there is still only a simple correspondence and not an identification, since the former are not corporeal, and that we are dealing in reality with two different realms in the integral individuality. Similarly, when a relation is affirmed between the function of these *nadis* and respiration, because this is essential to the maintenance of life and corresponds truly with the principal vital activity, it must by no means be concluded on this account that they can be conceived as a kind of

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\*Dreamer, The, *Studies in the Bhagavad Gita*, pp. 37, 40, 107.

channel in which the air circulates; this would be to confuse the `vital breath' (*prana*), which properly belongs to the subtle manifestation, with a corporeal element.

It is stated that the total number of nadis is seventy-two thousand; according to other texts, however, it should be seven hundred and twenty millions; but the difference here is more apparent than real, since, as always holds good in such cases, these numbers must be taken symbolically, not literally."\*

Rama Prasad, who uses the Indian word lotus for chakra or force centre, makes an interesting comment in this connection:

"The nervous plexuses of the modern anatomists coincide with these centres. From what has been said above it will appear that the centres are constituted by bloodvessels. But the only difference between the nerves and the bloodvessels is the difference between [Page 113] the vehicles of the positive and negative Pranas. The nerves are the positive, the bloodvessels the negative system of the body. Wherever there are nerves there are corresponding bloodvessels. Both of them are indiscriminately called Nadis. One set has for its centre the lotus of the Heart, the other the thousand-petalled lotus of the brain. The system of bloodvessels is an exact picture of the nervous system, is, in fact, only its shadow. Like the heart, the brain has its upper and lower divisions—the cerebrum and the cerebellum—and, as well, its right and left divisions."\*\*

The force centres are situated up the spinal column and in the head. Arthur Avalon says:

"A description of the Chakras involves, in the first place, an account of the Western anatomy and physiology of the central and sympathetic nervous systems; secondly, an account of the Tantrik nervous system and Chakras; and, lastly, the correlation, so far as that is possible, of the two systems on the anatomical and physiological side, for the rest is in general peculiar to Tantrik Occultism.

The Tantrik theory regarding the Chakras and Sahasrara is concerned on the physiological side ... with the central spinal system, comprising the brain or encephalon, contained within the skull, and the spinal cord, contained within the vertebral column (Merudanda). It is to be noted that, just as there are five centres (Chakras) hereinafter described, the vertebral column itself is divided into five regions, which, commencing from the lowest, are the coccygeal, consisting of four imperfect vertebrae, often united together into one bone called the coccyx; the sacral region, consisting of five vertebrae united together to form a single [Page 114] bone, the sacrum; the lumbar region, or region of the loins, consisting of five vertebrae; the dorsal region, or region of the back, consisting of twelve vertebrae; and the cervical region, or region of the neck, consisting of seven vertebrae. As exhibited by segments, the cord shows different characteristics in different regions. Roughly speaking these correspond to the regions which are assigned to the governing control of the Muladhara, Svadhishthana, Manipura, Anahata, and Vishuddha centres, or Chakras.\*\*\* The central system has relation with the periphery through the thirty-one spinal and twelve cranial nerves, which are both afferent and efferent or sensory and motor, arousing sensation or stimulating action. Of the cranial nerves, the last six arise from the spinal bulb (medulla), and the other six, except the olfactory and optic nerves, from the parts of the brain just in front of the bulb. Writers of the Yoga and Tantra schools use the term Nadi, by preference, for nerves.

\* Guénon, René, *Man and His Becoming*, pp. 136, 137.

\*\* Prasad, Rama, *Nature's Finer Forces*, pp. 45-46.

\*\*\* These regions are the base of the spine, sacral centre, solar plexus centre, heart centre and throat centre.



They also, it has been said, mean cranial nerves when they speak of Shiras, never using the latter for arteries, as is done in the medical literature. It must, however, be noted that the Yoga Nadis are not the ordinary material nerves, but subtler lines of direction along which the vital forces go. The spinal nerves, after their exit from the inter-vertebral foramina, enter into communication with the gangliated cords of the sympathetic nervous system which lie on each side of the vertebral column. The spinal cord extends in the case of man from the upper border of the atlas, below the cerebellum, passing into the medulla, and finally opening into the fourth ventricle of the brain, and descends to the second lumbar vertebra, where it tapers to a point, called the filum terminale."\*

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As the foregoing quotation refers to the Tantrik system, it should be noted that reference is made to an Indian system of energy control safe only for those of the highest moral character and purity of life and thought. Certain degraded practices and schools, occurring both in the East and the West, teaching so-called Tantrik practices cannot be too severely condemned.

These force centres are not merely situated up the spinal column and in the head as we have just shown, but they are related to one another through the medium of the spinal column—a relationship too intricate to be detailed here.

Of the seven centres, two are in the head and five in the spinal column. The two centres in the head have a direct relation to the faculties of mind and motion. The sahasrara centre (head centre) called usually the thousand-petalled lotus, is the embodiment of spiritual energy, demonstrating as Will, as the abstract or spiritual mind, and as the intuition. The ajna centre, or the centre between the eyebrows, concerns the lower mind and psychic nature of that integrated organism we call man, the personality.

The five centres in the spinal column concern the varying activities of the organism as the man demonstrates his animal instinct, his emotional reactions and his life intention. They are largely directed by the force pouring into and issuing from the head centres.

In *The Serpent Power* it is stated that:

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"The centres influence not only the muscular combinations concerned in volitional movements, but also the functions of vascular innervation, secretion, and the like, which have their proximate centres in the spinal cord. The cerebral centres are said, however, to control these functions only in relation with the manifestations of volition, feeling, and emotion; whereas the spinal centres with the subordinate sympathetic system are said to constitute the mechanism of unconscious adaptation, in accordance with the varying conditions of stimuli which are essential to the continued existence of the organism. The Medulla, again, is also both a path of communication between the higher centres and the periphery and an independent centre regulating functions of the greatest importance in the system. It is to be noted that the nerve fibres which carry motor impulses descending from the brain to the spinal cord cross over rather suddenly from one side to the other on their way through the spinal bulb (medulla), a fact which has been noted in the Tantras in the description of the Mukta Triveni. The latter is connected by numerous afferent and efferent tracts with the cerebellum and cerebral ganglia. Above the cerebellum is the cerebrum, the activity of which is ordinarily associated with conscious volition and ideation and

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\* Avalon, Arthur, *The Serpent Power*, pp. 123-125.

the origination of voluntary movements. The notion of Consciousness, which is the introspective subject-matter of psychology, must not, however, be confused with that of physiological function. There is therefore no organ of consciousness, simply because 'Consciousness' is not an organic conception, and has nothing to do with the physiological conception of energy, whose inner introspective side it presents. Consciousness in itself is the Atma. Both mind and body, of which latter the brain is a part, are imperfect or veiled expressions of Consciousness, which in the case of body is so veiled [Page 117] that it has the appearance of unconsciousness. The living brain is constituted of gross sensible matter (Mahabhuta) infused by Prana. Its material has been worked up so as to constitute a suitable vehicle for the expression of consciousness in the form of mind (Antahkarana). As consciousness is not a property of the body, neither is it a mere function of the brain. The fact that mental consciousness is affected or disappears with disorder of the brain proves the necessity of the latter for the expression of *such* consciousness, and not that consciousness is inherent alone in brain or that it is the property of the same. On each side of the vertebral column there is a chain of ganglia connected with nerve fibre, called the sympathetic cord (Ida and Pingala), extending all the way from the base of the skull to the coccyx. This is in communication with the spinal cord. It is noteworthy that there is in the thoracic and lumbar regions a ganglion of each chain corresponding with great regularity to each spinal nerve, though in the cervical region many of them appear to be missing; and that extra large clusters of nervous structure are to be found in the region of the heart, stomach, and lungs, the regions governed by the Anahata, Manipura, and Vishuddha, respectively, the three upper of the five Chakras hereinafter described. From the sympathetic chain on each side nerve fibres pass to the viscera of the abdomen and thorax. From these, nerves are also given off which pass back into the spinal nerves, and others which pass into some of the cranial nerves; these are thus distributed to the blood vessels of the limbs, trunk, and other parts to which the spinal or cranial nerves go. The sympathetic nerves chiefly carry impulses which govern the muscular tissue of the viscera and the muscular coat of the small arteries of the various tissues. It is through the sympathetic that the tone of the [Page 118] bloodvessels is kept up by the action of the vaso-motor centre in the spinal bulb. The sympathetic, however, derives the impulses which it distributes from the central nervous system; these do not arise in the sympathetic self. The impulses issue from the spinal cord by the anterior roots of the spinal nerves, and pass through short branches into the sympathetic chains. The work of the sympathetic systems controls and influences the circulation, digestion, and respiration.

The anatomical arrangement of the central nervous system is excessively intricate, and the events which take place in that tangle of fibre, cell and fibril, are, on the other hand, even now almost unknown. And so it has been admitted that in the description of the physiology of the central nervous system we can as yet do little more than trace the paths by which impulses *may* pass between one portion of the system and another, and from the anatomical connections deduce, with more or less probability, the nature of the physiological nexus which its parts form with each other and the rest of the body. In a general way, however, there may (it is said) be reasons to suppose that there are nervous centres in the central system related in a special way to special mechanisms, sensory, secretory, or motor, and that centres, such as the alleged genito-spinal centre, for a given physiological action exist in a definite portion of the spinal cord. It is the subtle aspect of such centres as expressions of consciousness (Chaitanya) embodied in various forms of Maya Shakti which is here called Chakra. These are related through intermediate conductors with the gross organs of generation, micturition, digestion, cardiac action, and respiration in ultimate relation with the Muladhara, Svadhishtana, Manipura, Anahata, and Vishuddha Chakras respectively, just as tracts have been assigned in special,

even if not exclusive, relation with **[Page 119]** various perceptive, volitional, and ideative processes."\*

These centres vary in activity according to the evolutionary status of the individual. In some people certain centres are "awake" and in others the same centres may be relatively quiescent. In certain types, the solar plexus centre will be active or dominant, in others the heart, in still others the throat. In very few as yet, is the head centre active. Speaking largely, in savage people and the little evolved, the three centres below the diaphragm—the centre at the base of the spine, the sacral centre and the solar plexus centre—are alive and dominant, but the centres above the diaphragm are "asleep." In average humanity the throat centre is beginning to make itself felt with the head and heart centres still asleep. In the highly evolved human being, the race leader, the intuitive philosopher and the scientist, and in the great saints, both the head and heart centres are making their vibrations felt, priority between head and heart being determined by type, and the quality of the emotional and mental consciousness.

According, then, to the development of the man these force centres become alive and dominant, and according to their aliveness various types of activity make their presence felt. The centres below the diaphragm govern the physical life of the material form and the animal psychic life, found both **[Page 120]** in man and in the animal. Those above the diaphragm concern the intellectual and spiritual life and bring about those activities in which man demonstrates that his status is different to, and higher than that of the animal, and that he is climbing upward on the ladder of evolution.

Such in brief is the teaching of the East with regard to the seven centres of force or chakras.

When we compare the Eastern Doctrine of the seven centres with the Western doctrine of glands, we find first of all a striking fact with regard to locality. The seven centres of force are to be found in the same region where the glands are located, and each centre of force might well be (and according to Indian teaching is) the source of power and of life for the corresponding gland. The following comparative table shows this identity of location.

CENTRES	GLANDS
Head centre	Pineal gland
Centre between eyebrows	Pituitary body
Throat centre	Thyroid gland
Heart centre	Thymus gland
Solar plexus centre	Pancreas
Sacral centre	The gonads
Centre at base of spine	Adrenal glands

A second fact, even more striking than the first, is that the force centres which are awake conform to the glands whose functions are known and of **[Page 121]** which most of the secretions or hormones, have been discovered. The centres that are asleep or awakening in advanced members of the race, conform to the glands whose functions are relatively unknown and whose secretions in the main have not been isolated. It will be noted for example that Dr. Berman states that the secretion of the pineal gland, one of the two in the pituitary body and the thymus gland, are listed as unknown, as is the secretion of the cortex adrenal gland. These conform to the sleeping or awakening heart centre, throat

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\* Avalon, Arthur, *The Serpent Power*, pp. 126-129.

centre, centre in the head, and at the base of the spine.

Is this an interesting coincidence? Or are we faced with the fact that in each case these glands with the undiscovered hormones, are allied to a centre which is asleep, not yet awakened in average humanity?

I believe it will eventually be established that the glands have been brought into being through the energy of the centres, for those centres which, in average humanity, are awake and functioning seem to be related to glands, whose peculiar secretion has been isolated, and its action in relation to the bloodstream known, whilst those centres which are as yet asleep and undeveloped seem to be allied to glands whose secretion is only partially known or totally unknown. It is in any case worthy of consideration.

The Occidental psychologists are consequently right when they state that a man is what his glands [Page 122] make him, and that we are no better or worse than our peculiar endocrine system. But the reason for this may lie in the correctness of the Oriental theory as to the force centres. The condition of the glands and their super-activity or sub-normality, and their right or wrong functioning may be determined by the state of those centres. The glands are only outer symbols, the visible, material aspect of a far greater and more intricate system. They are determined by the character of the soul life which plays through them, and the soul which controls and dominates all.

The state of the centres, then, is dependent upon the type and quality of soul force vibrating through them. In the undeveloped person it is simply the life force, prana, which is active and registers. This nurtures the animal life and brings the lower centres (the centre at the base of the spine and the sacral centre) into activity. Later, as man develops, the consciousness, soul-aspect, gradually makes its presence felt and brings the solar plexus centre into activity. This centre is the seat of the lower psychic sentient life both in man and in the animal, and is often referred to as the instinctual brain. Bhagavan Das teaches us that:

"It is worth noting that in Sanskrit literature the navel is often treated as more central and almost more essential to the organism than the heart. Indications of the importance of the heart are not wanting, it is true, ... but it is probable that physiologically the `navel' was the more vital organ in the earlier stages [Page 123] of evolution, and is even at the present stage more essentially connected with desire proper than the heart which may perhaps be regarded as connected with the actional sub-division of desire."\*

He quotes Mrs. Besant also in the following paragraph:

"The `navel' represents the solar plexus, perhaps the most important plexus of the sympathetic system; it controls the digestive tract, and sends its branches to liver, spleen, stomach, as well as to the alimentary canal and generative organs. Nor is it unconnected with the lungs and heart. It may be regarded as the brain of the sympathetic system, and responds with dangerous facility to thought; concentration on it, often rashly undertaken, is apt to result in a peculiarly intractable form of nervous disease. Emotions set up in it violent disturbances, and the feeling of a nausea, which often follows an emotional shock, is due to its excited action."\*\*

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\* Das, Bhagavan, *The Science of the Sacred Word*, Vol. I., p. 82, footnote.

\*\* Das, Bhagavan, *The Science of the Sacred Word*, Vol. I., p. 83.

Man functions today through the medium of these three centres for the most part. The forces of the body serve to feed and stimulate the sex life through the gonads, they create the urge to combat and to evolve through the adrenal glands, the glands of combat, and of struggle; they govern the psychic instinctual life through the solar plexus. Thus the personal man is mobilised and becomes a conscious sentient human being. As his evolution proceeds, the self or soul becomes more and more **[Page 124]** active and dominant in man and in his corporeal existence, and little by little all parts of the etheric structure become vitally awake. Gradually the higher centres come into increased activity, and the emphasis of the force pouring through the body shifts to the centres above the diaphragm. The throat centre awakens and becomes the organ of creative work; the heart centre is vivified and the man becomes aware of his soul relationships, his group responsibilities and the inclusiveness of the life-soul. Finally the head centres awaken and another range of perceptions enters into his consciousness. He becomes aware of himself as a soul, integrated as a personality, and later still he becomes aware of the world of spirit, of divine life, of the unseen world of spirits, and of that "cloud of witnesses" who testify to the reality of the soul life.

One of the objectives of human evolution is to accomplish this. The centre at the base of the spine, the heart and head centres, must come into full functioning activity and thus, through a blending of the energy latent in matter itself and stored up in the centre at the base of the spine, of the energy of the soul, which has its seat in the heart, and of the energy of the spirit, centred in the head, bring the human being to the highest point of perfection. Through this fusion of energies he becomes an active expression of God—spirit, soul, body, blended and united so that the body is indeed the vehicle for the soul, and that soul is indeed the expression of the will and purpose of the spirit.

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What did Christ say when on earth? "He that hath seen me hath seen the Father." (John XIV: 9). He said also, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John XIV: 12). He was the Soul incarnate in the body, revealing the Father, the Spirit, and through the mechanism of the body, demonstrating the powers of the soul, which, the Hindus claim, follow upon the awakening of the centres, and which they list as follows:

1. Anima . . . the power to penetrate all bodies, and to bring the dead to life. Christ could pass unseen into rooms, and could raise the dead. (See Luke 24:36, Mark 16:14, John 20:19, John 11.)
2. Mahima . . . the power to include or make oneself large or to comprehend the universe. Christ knew all things. (Matt. 12:25, John 2:24, John 6:64.)
3. Laghima . . . the power to make oneself light so that one could float in the air or walk on the water. Christ walked on the water. (Matt. 14:25, 26, Mark 6:48.)
4. Garima . . . the power to make oneself heavy. There is no record in the Christian Scripture of Christ exercising this power.
5. Prapti . . . the predicting of events (Christ foretold his crucifixion Matt. 26:2, Luke 24:7) and of the power to cure diseases (Christ healed hundreds, Matt. 12:15, 14:15), and of clairvoyance **[Page 126]** and clairaudience. (Christ was both clairvoyant, John 1:48, and clairaudient, John 12:29.)

6. Prakamega . . . the power to preserve the body. Christ reappeared to His disciples after death with the same body, apparently, that they knew. (John 20:20-27.)

7. Visitvan . . . the power of self control, the power to control animals, and people. All these Christ demonstrated, even to the control of the demon-possessed persons, and of the hogs who ran down a steep place into the sea. (Matt. 8, Mark 5, Mark 9.)

8. Ishatvan . . . the power of universal dominion. This is everywhere claimed for Christ, and is indicated by his being seated on the right hand of God.

And is the possession of these powers and the fulfilment of Christ's prophecy that we shall do these greater things, so contrary to what the West calls common sense? In the radio, we broadcast waves of sound and we time and amplify them, but after all we merely re-enforce the sound waves which in their original subtle form, are pouring in upon us. What more natural than this, that man, who has constructed mechanical re-enforcements, should himself become so sensitive as to pick up the sound waves unaided, and thus be termed clairaudient? And is not thought transference (which even the most sceptical must recognise) none other than a special kind of broadcasting? And so with other "miracles," is not the material world controlled [Page 127] by subtler forces and powers, and may not man learn in time to operate in the subtler field and thereby acquire dominance over the merely physical and material?

Such is the age-long belief of India—that through the development of the soul and spirit, through the awakening of all the centres, man comes to his maturity and his glory.

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## CHAPTER VII

### CONCLUSION

In this book we have considered the two systems of psychology, the Eastern and the Western. Taken together we have a complete picture of man as a living soul, functioning through a certain mechanism. Part of this, the etheric body with its centres, is subtle, unseen and beyond the reach of our five senses, and another part is in the dense physical realm, namely the endocrine glands and the nervous system, which control the rest of the dense physical manifestation. These two parts, we believe, form one whole.

The soul is always the great reality, the expression of the one life, which is made up of the etheric and dense bodies. It is the soul force playing upon and functioning through the etheric body which evolves the specialised centres in that body, and which in turn acts upon the dense physical.

The question which appeals most strongly to the Western mind is how to achieve greater efficiency in operation. Man, the soul, is limited in his operating efficiency by the condition of his instrument. If the glands, nervous system and the etheric body with its centres are out of adjustment and not functioning



properly, man, the soul, must repair or heal them. It is only because man is essentially **[Page 129]** a living soul that we can even conceive of his glands as not functioning properly, much less proceed to study, correct and perfect them.

Work directly upon the glands and the nerve centres through the use of medicines and by other means is essentially repair work, and is limited to the highest state of those particular glands and nerve centres originally created by the particular man in question. The same is equally, and if anything, more emphatically true of the centres in the etheric body which can be affected by certain Oriental practices of breathing, mantras and posture. Such practices are most dangerous, often, indeed, leading to insanity. Eventually, it is to be hoped, we shall have sufficient knowledge and experience to work with intelligence directly upon the centres and thus be able to control more effectively the neuroses and glands of the physical body.

Three theories apparently emerge as the result of our investigation, and form a triple hypothesis to account for man as an organism, demonstrating life, self-consciousness and intelligent purpose.

The first is: *As a man's glands and nervous system, so is he.* His temperament, natural qualities and intelligent handling of his life experiences and of his environment are determined by his endocrine system. So says the West.

The second is: *As a man's centres, so is he.* The quiescence or the activity of certain focal points of energy in the human, etheric body, determine his character, his method of expression, his type and **[Page 130]** also the tenure of his body. His activities on the physical plane are entirely dependent upon the qualities of force flowing through his centres. So says the East.

The third is: *The glands and neuroses as well as the centres are conditioned by the control or lack of control exerted by the soul.*

It might be argued that we have only succeeded in pushing the whole matter back into the realms of the unseen and the unprovable. But is this really so? Have not many factors now accepted as realities emerged from the speculations and vague hypotheses of the past ages? Has not what was regarded as unprovable in the past been proved and demonstrated in the present age? Might it not be possible to apply a technique and employ a method which may in time suffice, through the mass of direct available evidence, to give us a clearer perception of the factors which are at present so obscure to us?

The West comes forward as we have seen with its facts concerning the structure. Man's mechanism is determined by his endocrine system plus the nervous system, the response apparatus. Can we approach the subject from this standpoint and by a treatment of the human glands produce perfection of the human body and thus eventually lead man out into the full light of the soul? Can divinity be unfolded through physical means? Or, accepting the Eastern position that the centres are the mediums of expression for the soul, and responsible **[Page 131]** for the building and control of the body, through the nervous system and the glands, can we investigate and apply a recognisably dangerous method and work directly on or through the centres?

Is there a third way by means of which we can avoid the purely physical approach and also the danger of awakening the centres prematurely? May it not be possible to arrive at a solution and a method which will give the soul the full use of its instrument, and produce that perfect interplay between soul

and body which a right activity of the centres is claimed to bring about?

There is a way whereby man can ascertain that he is really a soul, and therefore is able to control his instrument of expression, the threefold lower nature, the sum total of psychical and mental states. Through this method it is possible to bring about a union of the wisdom of the East and the knowledge of the West, so that the best aspects of each system can be available to mankind as a whole.

In considering the possibility of man discovering his soul, there must be, to start with, a willingness to accept an hypothesis, for hypotheses have always been the starting point for knowledge. We assume then, as a working hypothesis that man is a soul and possesses a body, and that there is a unifying medium linking these two in the form of an energy body.

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Those who have sought to ascertain the fact of the existence of the soul and of its vitalising apparatus hitherto can be divided into two groups. There are the mystics who have employed aspiration and emotion, plus physical means, and there are those who are more purely mental in calibre, and who have utilised the intellect and the mind, in order to arrive at spiritual knowledge. This long line of knowers of God have used different terminologies, but it is immaterial for our purpose whether they call the soul the self, the Beloved, the One, or God, or Christ. The mystic flagellated and misused his body through fasting and over-discipline. He thus reduced the claims of the fleshly appetites. To this he added an intense devotion for the Beloved and a longing for the Vision. At the close of years of strenuous exercise he found that which he sought, and was united with that Beloved.

The second group employed the reason and practised mind control, plus stern emotional and physical control. Through the one-pointedness of their search they, too, found reality and came into a wide consciousness of the eternal plan, arriving at union with the Universal Soul.

Both groups bear testimony to the truth of the existence of the Soul, but, limited by their peculiar bent and method, their testimony is one-sided. One is too visionary, mystical and emotional; the other too academic, intellectual and form-building. Now, through the wide dissemination of human **[Page 133]** knowledge and the close intercourse existing between minds through the medium of literature, the spoken word and travel, the time has come when a fusion is, for the first time, generally possible, and, from the past conclusions of the philosophers and saints of both hemispheres, we should be able to work out a system and a method which will be for our day and generation the mode of spiritual achievement.

It becomes therefore practical for certain initial steps to be taken and these might be summarised as follows:

- (a) A sane treatment of the physical body, utilising the knowledge of the West, particularly with reference to preventive medicine and the general health of the endocrine system.
- (b) An intellectual understanding and application of the basic facts of modern psychology and a sane psycho-analysis, thus arriving at a knowledge of the mechanism, mental, emotional and physical, through which the soul seeks expression.
- (c) A recognition of the fact that, as the physical body is an automaton, responsive to and controlled by

the desires and the emotional nature, so these emotional states of consciousness (extending all the way from love of food to love of God) may be controlled by the reasoning mind.

(d) Growing out of all this will come a study of the laws of mind, and thus the relationship between the mind and the brain may be understood and utilised.

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When these four points are grasped and their effect is felt in man's personality, we shall have the integrated and coordinated organism; the structure can then be regarded as ready for direction by the soul. The above stages must be understood, not as proceeding sequentially, but as going forward simultaneously. It is also apparent that perfect intellectual knowledge of the soul and of the world which that soul reveals is only possible to the man who has this outlined equipment. A sense of God, an appreciation of the true and beautiful, and a contact with the mystical vision is at all times possible to those whose heart centre is awake and functioning. Such Lovers of God have existed through the ages; they feel, sense, love and adore, but the link between soul, mind and brain is lacking. When to this mystical equipment there is added the intellectual, then the head centre is awakened, the pineal gland is no longer in an atrophied condition, but is known to be the seat of the soul and of the directing spiritual will. When both these centres are awakened we have the great outstanding spiritual personalities who work with consecrated heart and brain and set their seal on world thought. Hitherto the way of the mystic has been the way of the majority, and the way of the intellect has been for the few. But the race is now at the stage where, basing its hypothesis upon the mystical experiences of the many, it can go forward from feeling and adoration to knowledge, and from love of God into knowledge of God.

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This will be the case when the wisdom of the East is added to the knowledge of the West and the technique of the science of the soul is imposed upon our Western intellectual types. It is impossible to enlarge at length upon this technique. It might, however, be briefly described as being divided into eight stages which can be listed as follows:

1. Control of our relations to others, summed up under the word *harmlessness* which is defined in the East by the Five Commandments. These are: Harmlessness, truth to all beings, abstention from theft, from incontinence and from avarice.\*
2. Purity of life as outlined in the Five Rules: Internal and external purification, contentment, fiery aspiration, spiritual reading and devotion to Ishvara (the divine Self).\*\*
3. Poise.
4. Right control of the life force and hence direct action by the soul upon the etheric body. This control of energy and therefore of the centres and of the physical body is only possible after a man has achieved purity and poise. He is not permitted knowledge of the laws governing energy until such time as he has learned, through discipline, the control of the animal nature, and has reached a point where he is no longer swayed by moods and selfishness.

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\* Bailey, Alice A., *The Light of the Soul*, p. 184.

\*\* Ibid. p.187.

5. Abstraction. A term which covers the power to centre one's consciousness in the head and there **[Page 136]** to function as a soul, or to withdraw the outgoing consciousness from things objective and tangible, and so turn it within.

6. Attention or concentration. This is one-pointed living, and involves also the bringing the mind into activity in the place of the emotions. Thus the emotional and physical man are controlled by the focussed mind.

7. Meditation is prolonged attention or concentration and gives the power to focus the mind upon the soul and its concerns. This produces radical changes in the organism and substantiates the truth of the statement that, "as a man thinketh, so is he."

8. Contemplation is the act of the soul in its own realm as it looks out over the forms and contacts the energies found in the fifth or spiritual kingdom in nature. This act is followed by the pouring down into the brain (by way of the controlled mind) of soul knowledge and energy. This activity of the soul produces what has been called illumination: it brings about the energising of the entire man and awakens the centres in proper rhythm and progression.

This consciously directed spiritual energy playing through the vital body and the centres should, it is claimed, bring physical man and the endocrine system eventually into such a condition that we should have perfect health and therefore a perfect apparatus for soul expression. In this way we are taught that man can arrive at a definite knowledge of the soul, and can know himself to be "the deeper **[Page 137]** Being," able to use his mechanism with definite purpose, and thus function as a soul.

A study of the lives of the great mystics, saints and adepts of both hemispheres will give much information about the phenomenal effects resulting from following the above method, even after we have eliminated much that savours of hallucination and psychopathic conditions. Forms of clairvoyance, of prevision and of telepathic communication, clairaudient faculties and the peculiar power to psychometrise are frequently seen. It should be remembered, however, that all these powers have their spiritual manifestations and also their lower. A. E. Powell says:

"There are, roughly, two main kinds of clairvoyance, the lower and the higher. The lower variety appears sporadically in undeveloped people, such as the savages of Central Africa, and is a sort of massive sensation vaguely belonging to the whole etheric body, rather than an exact and definite sense-perception communicated through a specialized organ. It is practically beyond man's control. The Etheric Double being in exceedingly close relationship with the nervous system, any action on one of them reacts speedily on the other. In the lower clairvoyance the corresponding nervous disturbance is almost entirely in the sympathetic system.

In more developed races the vague sensitiveness usually disappears as the mental faculties are developed. Later on, when the spiritual man begins to unfold, he regains clairvoyant power. This time, however, the faculty is precise and exact, under the control of the will, and exercised through a sense-organ. Any **[Page 138]** nervous action set up is almost exclusively in the cerebro-spinal system.

The lower forms of psychism are most frequent in animals and very unintelligent human beings. Hysterical and ill-regulated psychism is due to the small development of the brain and the dominance of the sympathetic system, the large nucleated ganglionic cells in this system containing a very large

proportion of etheric matter, and thus being easily affected by the coarser astral vibrations."\*

It has been frequently noticed that cats and dogs and low-grade human beings can frequently see and hear that which the normal and more intelligent person fails to register. This faculty is, however, unconscious, and the man is frequently an hallucinated victim. The saint and seer likewise see and hear, but their powers are utilised at will and are entirely under their control. A large field for investigation in these matters lies open to all psychical investigators, and when the hypothesis of the vital body and the centres is admitted, much real knowledge may come.

It is claimed by the teachers of the Eastern science of the soul that the awakening of the various centres reveals states of subtler matter than the physical. It is mainly, however, with the centres above the diaphragm that the spiritual man concerns himself, conferring, as they do, such powers as spiritual perception, correct understanding and interpretation of one's fellowmen, so that, like Christ, we know what is in man, and can grasp why [Page 139] a man is what he is, and acts as he does. The force of inspiration, the highest power of them all, works out as the inspiring of creative work through the medium of the throat centre, and of humanitarian enterprises through the medium of the heart centre.

The second effect claimed by this group is the transference of the force below the diaphragm to the centres above. Through evolution and the effect of meditation work a man is able to function consciously through his three major centres, (head, heart and throat) leaving the three lower centres, (the base of the spine, sacral centre and solar plexus) to carry on their normal function of energising the body automatically, so that the digestive apparatus and the reproductive system and certain aspects of the nervous mechanism can carry forward their work. According to this theory, the majority of people live "below the diaphragm" and the life force is centred in the purely animal and sensory life; the sex life and the emotional life are dominant, and all the force flowing into and through the sacral centre and the solar plexus go to the stimulation of certain physiological and lower psychical processes. As man evolves, however, the direction of the force changes. We have seen that the force is dual, being partially life force and partially soul force, one expressing itself through the blood and the other through the nervous system. The life force aspect continues to carry forward its function of vitalising and empowering all [Page 140] the organs and structures of the body, but the soul force, hitherto relatively quiescent, begins to turn upwards. The soul force in the centre at the base of the spine is carried to the head via the spinal canal, passing through each centre in turn, gathering increasing soul energy at each point.

The psychological effects of this transfer of consciousness are interesting. When the soul is "enthroned" (as the scientific Oriental books put it) in the head, it attracts upward to itself, through the power of its magnetism, the force latent at the base of the spine. Thus is produced the complete blending of spiritual energy and the force in matter itself through the attractive energy of the soul. This is what is meant by the arousing of the Kundalini power and it should be done by the magnetism of the dominant soul, and not by meditation on any specific centre or by conscious action on the force of matter.

The soul energy of the sacral centre must be carried to the highest creative centre, the throat. The emphasis will then be laid on creative work carried forward for the sake of the group and not on the active sex life of the man concerned.

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\*Powell, A.E., *The Etheric Double*, pp. 102, 103.

The energy of the solar plexus centre has, equally, to be transferred and carried to the heart, and the consciousness then is no longer self-centred and purely selfish, but the man becomes group-conscious and inclusive in his attitude to people and to life. He is no longer antagonistic and exclusive. He knows and understands. He pities, [Page 141] loves and serves. There is a wide field for research once this relationship between centre and centre, and between centre and glands, is grasped; the effects, physiological as well as psychical, will warrant close study.

It is interesting also to note another claim made by students of the Ageless Wisdom. When man has reached a fairly high state of evolution the throat centre is functioning and he is beginning to take his place in the work of the world; he has a definite output in some field of world activity. His personality then may be regarded as organised, and he can be deemed to have reached his maturity. The psychologists tell us that the pituitary body is the seat of the emotional and mental characteristics. In one lobe the reasoning mind has its seat, whilst the other is responsible for the imaginative emotional faculties, and the power to visualise. In man, with creative power, and, therefore, with a developed personality, the two lobes of the pituitary body are equal to the demand, and from them can be deduced the status of the material aspect, the mechanism through which the soul moves and expresses itself. This gland is concerned with the centre between the eyebrows. This centre is negative to the centre in the head which is responsive to the energy of the Soul. When through conformity to the outlined technique, the soul assumes control, energises the head centre and brings the pineal gland from an atrophied to a functioning condition as in the days of childhood, the positive aspect [Page 142] begins to play its part. A relationship is set up between the negative centre and its counterpart, the pituitary body, and the positive centre and its counterpart, the pineal gland. As time proceeds, it is claimed, a magnetic field is set up, soul and body meet, the father and mother come into relationship and the soul is brought to the birth in the consciousness of man. This is the birth of the Christ in the House of God, and the coming into being of the true man; of this the sex organs and their reproductive activities on the physical plane are the outer concretised symbol. The perversions of sex magic so widely prevalent are a distortion of this true spiritual union or fusion between the two centres of energy in the head, which are, in their turn, figurative of the relation between soul and body. Sex magic relegates the process to the centre below the diaphragm and to a relation between two persons on the physical plane. The true process is carried forward within a man's own nature, centred in the head and the relation is between the soul and the body, instead of between man and woman.

Another effect claimed for this relationship between the two head centres and their corresponding glands is that the interplay between the two produces the shining forth of a light. There is much corroborative evidence in this connection in the Scriptures of the world, including Christ's injunction to His followers to "let their light shine." There is cumulative evidence also in the lives of [Page 143] the mystics, who again and again in their writings bear testimony to a light that has been seen. I sent out a letter to a group of students (who have been studying meditation for several years) asking if they were aware of any phenomena of interest as the result of their work. The letter was not sent to neurotics and visionary types, but to men and women of good standing in the business, artistic and literary fields, and with accomplishment to their credit. Seventy-five per cent testified to seeing a light in the head. Were they hallucinated? Were they the victims of their imaginations? What was it they saw? and constantly see?

An interesting field for investigation lies here also, and the results may have a basis in the fact, now recognised by science, that light is matter, and matter is light. When the soul is functioning and the man



has achieved conscious union with that soul, he may then, through the extra stimulation involved, become aware of the light of the etheric body at its main point of junction with the physical body at the most important centre in the body, the head centre. Professor Bazzoni says:

"We have seen that all forms of matter on the earth are made up of 92 different kinds of atoms grouped into molecules which, taken together in countless millions, form all of the bodies which we see about us and indeed for that matter, our own bodies. Now, any one of these 92 kinds of atoms when stimulated in certain ways well known to science can be made to give off light—generally coloured light—and the nature of [Page 144] this light is peculiar and characteristic for each of the 92 atoms."\*

Does this throw any light on our problem, provided the hypothesis of an etheric body is admitted? Is the halo around the heads of saints and of deity in all the ancient pictures of both hemispheres an indication that the artists knew they were painting illuminated men in the physical as well as in the spiritual sense? These things should be investigated, and either proved or disproved.

The possibility of unifying the two great schools of thought which seek to account for the unit man in terms of Western achievement and of Eastern philosophy based on a technique of soul control is therefore in the nature of an experiment. Given the willingness to accept what the Western student regards as hypothetical and given an open mind, what can be done of specific and practical import to demonstrate as truth or to reject as false the arguments put forward in this book?

Maeterlinck quotes Herbert Spencer to the effect that:

"Perpetually to construct ideas requiring the utmost stretch of our faculties and perpetually to find that such ideas must be abandoned as futile imaginations, may realize to us more fully than any other course the greatness of that which we vainly strive to grasp.... By continually seeking to know and being continually thrown back with a deepened conviction of the impossibility of knowing, we may keep alive the consciousness [Page 145] that it is alike our highest wisdom and our highest duty to regard that through which all things exist as the Unknowable."\*\*

But may it not be possible, however, to clear our vision somewhat and "deepening our conviction," arrive at a better understanding of the forms and aspects which veil that unknowable Essential Reality in whose Body we "live and move and have our being?"

Granted that it is the phenomenal world, whether it is the human family we are considering, or the forms visioned and contacted in the Kingdom of the Soul, it may be eventually proved true that, progressively, the forms (as they mount in the scale of being) may reveal to us expanding truths about that Essential Life. As the mechanism develops and improves so may our concepts of Divinity. Edward Carpenter expresses this idea in the following words:

"Dr. Frazer, in the conclusion of his great work, *The Golden Bough*, bids farewell to his readers with the following words: `The laws of Nature are merely hypotheses devised to explain that ever-shifting phantasmagoria of thought which we dignify with the high-sounding names of the World and the Universe. In the last analysis magic, religion and science are nothing but theories (of thought); and as

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\* Bazzoni, C.B., *Kernels of the Universe*, p. 31.

\*\* Maeterlinck, Maurice, *The Light Beyond*, p. 95.

science has supplanted its predecessors, so it may hereafter itself be superseded by some more perfect hypothesis, perhaps by some perfectly different way of looking at phenomena, of registering the shadows on the screen—of [Page 146] which we in this generation can form no idea.' I imagine Dr. Frazer is right in thinking that 'a way of looking at phenomena' different from the way of science, may some day prevail. But I think this change will come, not so much by the growth of Science itself or the extension of its 'hypotheses,' as by a growth and expansion of the human *heart* and a change in its psychology and powers of perception."\*

Maeterlinck sums this up very succinctly when he says: "It behooves us therefore to clear away conceptions that emanate only from our body, even as the mists that veil the daylight from our sight emanate only from the lowlands. Pascal has said, once and for all: 'The narrow limits of our being conceal infinity from our view'."\*\*

Practical suggestions must be made in the attempt to disprove the supernatural (if it might be so expressed) and prove that the subjective states to which the mystic and seer testify are simply demonstrations of natural forces and powers. These powers man has failed as yet to recognise and control, just as he failed centuries ago to cognise those forces which he is now able, to some extent at least, to understand and use, and which are the glory of our present civilisation. Let us prove one of these soul powers to be a fact in nature and the portals of a new world will open before humanity. Dr. Leary appreciates this when he says:

**[Page 147]**

"It is somehow felt that there are some qualities, some traits at least of some personalities, which cannot be accounted for in terms of the activity of any physical structure. Nor is this an unimportant point which can be summarily dismissed as mere superstition; it is too widespread, too highly charged with emotion, too much shared in even by some psychologists to be ignored. And it is worth while once more mentioning, if there be any such traits, spiritual or what not, which by definition or assumption are not based on structure, the admission of even the smallest and seemingly most unimportant of these will inevitably and completely negative the whole field of science, for determinism to be true determinism must be completely so."\*\*\*

First it should be possible to found a laboratory where the claims of the student of the Oriental philosophy in connection with the vitalising soul can be substantiated or proved false. The phenomena of death can be studied from the angle of the withdrawal of the soul. The radiations from the human body have, of course, received attention, but specific investigation of the spine and its relation to the centres is as yet a new field of study, though Dr. Baraduc of the Sorbonne, Paris, did some interesting work in this connection forty-five years ago. His book, *L'Ame Vitale*, is suggestive, though conjectural, and his contentions need substantiating.

The whole subject of the vital body and its effects on the nervous system and the glands open up an immense field for study; whilst the relationship [Page 148] of the ether-body of man not only to his nerve apparatus but to the planetary etheric body or the ether in which he, as an organism, has his place, is yet an untouched field.

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\* Carpenter, Edward, *Pagan and Christian Creeds; Their Origin and Meaning*, p. 278.

\*\* Maeterlinck, Maurice, *The Light Beyond*, p. 73.

\*\*\* Leary, Daniel H., Ph.D., *Modern Psychology: Normal and Abnormal*, pp. 191, 192.

Secondly it should be possible to gather testimony as to the fact and nature of the light in the head to which so many testify.

The recent spectacular experiments into the nature of telepathy are tending in the right direction, but this technique of telepathy is as yet in its infancy; much will be revealed when a distinction is made between communication from mind to mind, which is mental telepathy, and that much rarer form of communication between soul and soul and between soul and brain. This latter form has been called inspiration and has brought into being the Scriptures and the so-called "inspired" writings of the world, and has guided the mental processes of the great inventors and scientists, poets and artists.

Telepathy and inspiration are as dependent upon the individual human etheric body and its relation to the universal ether as is light itself or the radio. They bear witness to this subtler world of spirit and of soul.

Pupin in the epilogue to *The New Reformation* says:

"The creative power of the soul is the only guide in our attempts to decipher the meaning of this ultra-material substance. It furnishes the most reliable standard of comparing the soul of one man with the soul of another man and with that of lower animals. [Page 149] This comparison, resembling, to some extent, the scientific methods of quantitative measurement, has been going on ever since civilization began. The procedure of this inquiry is in many ways equivalent to the scientific method of inquiry by observation, experiment and calculation; what it lacks in precision it makes up by its vast number of trials and errors extending over many centuries of qualitative measurements by careful comparison. It resulted in the universal verdict, that not only is the soul of man far superior to the animal soul, but that this difference is immeasurably greater than the difference in their bodily structures. The comparison revealed also an element in this difference which towers high above all the other differentiating elements; it is the *spiritual* element. The creative power of the human soul has created a new world in human consciousness; it is the spiritual world."\*

Among other possible avenues of research is the carrying forward of the work of Dr. Kilner with the human aura, which he has embodied in his book, *The Human Atmosphere*. Still further lines of investigation into the supernormal powers have been well summed up for us in a recent statement from an Australian periodical called *The Federal Independent*, and from which two paragraphs are here quoted:

"New light on Christ's walking on the waters was thrown recently by a scientist who has been making a special study of Einstein's newest theory of relativity. As a result of his investigations Professor H.H. Sheldon says that he may find it possible to assert that the Biblical narrative at which the sceptics have so long [Page 150] mocked is a fact explicable by scientific laws. 'The miracle can be accepted by the most sceptical minds as soon as they recognize the fact that the basic laws of relativistic mechanics and of electricity can be reduced to one formula, and that the power of electromagnetism can influence and completely control gravitation,' said Professor Sheldon. According to Einstein's latest mathematical theory there is only one substance and one universal law containing electric and gravitational components, both of which are united into a single formula, and each of which influences the other. Dr. Sheldon now believes that as a result of this discovery such things as keeping aeroplanes aloft without

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\*Pupin, Michael, *The New Reformation*, pp. 264, 265.

engines or material support, and stepping out of a window into the air without fear of falling, are avenues of investigation easily suggested. 'If this theory stands up as a proof that electricity and gravitation are virtually the same, we can actually isolate ourselves from the force of gravitation,' he declared. In actual proof of these seemingly incredible possibilities, Dr. Sheldon showed how a bar of permalloy, which is usually sensitive to magnetism, will remain suspended seemingly by air alone, if a magnet is placed underneath it.

In the light of Einstein's new theory, therefore, it may be that Christ's freedom from the accepted laws of gravitation, which would have forced Him to sink as soon as His feet touched the surface of the sea, was due to a prodigious amount of electro-magnetism in His own body, and from a force springing from the strength of His personality and vitality. In all the paintings of Christ He is shown with a halo about His head. Once this halo was regarded as the product of His disciples' overwrought imaginations. But during the last few years science, along with many students of psychic phenomena, has shown by means of actual experiments that every human being has an aura which **[Page 151]** strongly resembles that refulgence emanating from any powerful electric machine.

Such a statement is a further proof that science is rapidly crossing the border-line separating things material from things spiritual. Once we realize that the knowledge of higher laws can overcome the resistance of lower laws, then we shall enter our true spiritual heritage."

We stand expectantly awaiting the dawn of that day when religion will stand upon a scientific basis and the truths to which the ages bear witness will be substantiated and proven, for, as Dr. Pupin further tells us:

"Yes, God's spiritual realities are invisible, but they are illustrated and made intelligible by the physical realities revealed in the physical things which are made. According to this interpretation of the Apostle's words the physical and the spiritual realities supplement each other. They are the two terminals of the same realities, one terminal residing in the human soul, and the other in the things of the external world. Here is one of the fundamental reasons why Science and Religion supplement each other. They are the two pillars of the portal through which the human soul enters the world where the divinity resides."\*

Then there will emerge a new race, with new capacities, new ideals, new concepts about God and matter, about life and spirit. Through that race and through the humanity of the future there will be seen not only a mechanism and a structure, but a soul, an entity, who, using the mechanism, will **[Page 152]** manifest its own nature, which is love, wisdom and intelligence.

Science has even recognised this ultimate possibility and noted that the trend of the evolutionary process is towards a more perfect adaptation between the form and the life. Everywhere throughout creation a purpose is working out, a will towards perfection is manifesting. That purpose and that will are controlled by love and wisdom and those two types of energy—the purpose of spirit and the attractive force of the soul—are intelligently applied to the perfecting of the matter aspect. Spirit, soul and body—a divine triplicity—manifest in the world and will carry all forward towards a consummation that is pictured for us in the Scriptures of the world in a wealth of imagery, of colour and of form. Browning's vision of this truth and his expression of it will sum up for us the results of our

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\*Pupin, Michael, *The New Reformation*, p. 272.

study and will be a fitting close for this essay:

"—and God renews  
 His ancient rapture. Thus He dwells in all,  
 From life's minute beginnings, up at last  
 To man—the consummation of this scheme  
 Of being, the completion of this sphere  
 Of life; whose attributes had here and there  
 Been scattered o'er the visible world before,  
 Asking to be combined, dim fragments meant  
 To be united in some wondrous whole,  
 Imperfect qualities throughout creation,  
 Suggesting some one creature yet to make,  
 Some point where all these scattered rays should meet

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Convergent in the faculties of man....  
 When all the race is perfected alike  
 As man, that is; all tended to mankind,  
 And, man produced, all has its end thus far;  
 But in completed man begins anew  
 A tendency to God. Prognostics told  
 Man's near approach; so in man's self arise  
 August anticipations, symbols, types  
 Of a dim splendour ever on before  
 In that eternal circle life pursues.  
 For men begin to pass their nature's bound,  
 And find new hopes and cares which fast supplant  
 Their proper joys and griefs; they grow too great  
 For narrow creeds of right and wrong, which fade  
 Before the unmeasured thirst for good; while peace  
 Rises within them ever more and more.  
 Such men are even now upon the earth,  
 Serene amid the half-formed creatures round."\*

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## APPENDIX

### NOTE I (ON CHAPTER IV)

The following extract from a recent publication puts the question of the soul in another way, and perhaps, will give us some idea of the trend of modern Western thought regarding it.

The phrase religious insight is in itself vague. Is it not possible to give the phrase a definite content

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\*Browning, Robert, *Paracelsus*.

without departing from the critical attitude? One may be helped to such a definition by asking oneself what element has tended to fall out of the life of the modern man with the decline of the traditional disciplines. According to Mr. Walter Lippmann, the conviction the modern man has lost is that "there is an immortal essence presiding like a king over his appetites." But why abandon the affirmation of such an "essence" or higher will, to the mere traditionalist? Why not affirm it first of all as a psychological fact, one of the immediate data of consciousness, a perception so primordial that, compared with it, the deterministic denials of man's moral freedom are only a metaphysical dream? One would thus be in a position to perform a swift flanking movement on the behaviourists and other naturalistic psychologists who are to be regarded at present as among the chief enemies of human nature. One might at the same time be in a fair way to escape from the modernist dilemma and become a thorough-going and complete modern.

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The philosophers have often debated the question of the priority of will or intellect in man. The quality of will that I am discussing and that rightly deserves to be accounted super-rational, has, however, been associated in traditional Christianity not primarily with man's will, but with God's will in the form of grace. The theologians have indulged in many unprofitable subtleties apropos of grace. One cannot afford, however, as has been the modern tendency, to discard the psychological truth of the doctrine a long with these subtleties. The higher will must simply be accepted as a mystery that may be studied in its practical effects, but that, in its ultimate nature, is incapable of formulation. Herein the higher will is not peculiar. "All things," according to the scholastic maxim, "end in a mystery." The man of science is increasingly willing to grant that the reality behind the phenomena he is studying not only eludes him, but must in the nature of the case ever elude him. He no longer holds, for example, as his more dogmatic forbears of the nineteenth century incline to do, that the mechanistic hypothesis, valuable as it has proved itself to be as a laboratory technique, is absolutely true; its truth is, he admits, relative and provisional.

The person who declines to turn the higher will to account until he is sure he has grasped its ultimate nature is very much on a level with the man who should refuse to make practical use of electrical energy until he is certain he has an impeccable theory of electricity. Negatively one may say of the higher will, without overstepping the critical attitude, that it is not the absolute, nor again the categorical imperative; not the organic and still less the mechanical; finally, not the "ideal" in the current sense of that term. Positively one may define it as the higher immediacy that is known in its relation to the lower immediacy—the merely temperamental **[Page 156]** man with his impressions and emotions and expansive desires—as a power of vital control. Failure to exercise this control is the spiritual indolence that is for both Christian and Buddhist a chief source, if not the chief source, of evil. Though Aristotle, after the Greek fashion, gives the primacy not to will but to mind, the power of which I have been speaking is surely related to his "energy of soul," the form of activity distinct from a mere outer working, deemed by him appropriate for the life of leisure that he proposes as the goal of a liberal education. The energy of soul that has served on the humanistic level for mediation appears on the religious level in the form of meditation. Religion may of course mean a great deal more than meditation. At the same time humanistic mediation that has the support of meditation may correctly be said to have a religious background. Mediation and meditation are after all only different stages in the same ascending "path" and should not be arbitrarily separated.

Article: Humanism: An Essay on Definition by Irving Babbitt, pp. 39-41. From *Humanism and America: Essays on the Outlook of Modern Civilization*, edited by Norman Foerster.



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**NOTE II (ON CHAPTER VII)**

It has been interesting to note the spread of hyperthyroidism at this time, and various troubles connected with the thyroid gland. May not these conditions be a substantiation of the Oriental theory? Many people from force of circumstances and strained economic conditions are leading an abnormal sex life, and are celibate. Others, from what may be a mistaken idea of spiritual demands, reject the normal marriage state, and pledge themselves to a life of celibacy. Owing to these conditions the force is raised to the centre which is its goal, and reaches the throat. The whole condition being abnormal and the man or woman being as yet emotionally centred, and the mental equipment (so necessary in true creative work) being relatively mediocre, there is no ability to use this creative power, and there ensues an over-stimulation of the thyroid gland. Several such cases have been noted by us and seem to substantiate this position. This is one direction in which investigation and use of the scientific method of massing evidence to prove or disprove an hypothesis would appear to be capable of application. In the aggregate of cases and of testimony, light on this matter may appear. When the transfer is normal and not premature the outcome is along the line of recognised creative work, literature, the drama, music and the arts in general.

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# FROM INTELLECT TO INTUITION

BY  
ALICE A. BAILEY

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First Printing 1932

The publication of this book is financed by the Tibetan Book Fund which is established for the perpetuation of the teachings of the Tibetan and Alice A. Bailey.

This Fund is controlled by the Lucis Trust, a tax-exempt, religious, educational corporation.

The Lucis Publishing Company is a non-profit organization owned by the Lucis Trust. No royalties are paid on this book.

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This title is also available in Dutch, French, German, Greek, Italian, Spanish.

## CHAPTER ONE

### INTRODUCTORY THOUGHTS

"The scientific method — apart from a narrowly agnostic and pragmatist point of view — is therefore by itself incomplete and insufficient: it demands in order to make contact with reality the complement of some metaphysic or other."

Joseph Maréchal, S.J.

#### [Page 3]

THE present widespread interest in the subject of Meditation is an evidence of a world need which requires clear understanding. Where we find a popular trend in any particular direction, which is one-

pointed and steady, it may be safe to assume that out of it will emerge that which the race needs in its onward march. That meditation is regarded, by those who define loosely, as a "mode of prayer" is, unfortunately, true. But it can be demonstrated that in the right understanding of the meditation process and in its right adaptation to the needs of our modern civilization will be found the solution of the present educational impasse and the method whereby the fact of the soul may be ascertained — that living something which we call the "Soul" for lack of a better term.

The purpose of this book is to deal with the nature and true significance of meditation, and with its use on a large scale in the West. It is suggested that it may eventually supplant the present methods of memory training, and prove a potent factor in modern educational procedure. It is a subject that has engrossed the attention of thinkers in the East **[Page 4]** and in the West for thousands of years, and this uniformity of interest is in itself of importance. The next developments which will carry the race forward along the path of its unfolding consciousness must surely lie in the direction of synthesis. The growth of human knowledge must be brought about by the fusion of the Eastern and the Western techniques of mental training. This has already proceeded apace and thinkers in both hemispheres are realizing that this fusion is leading towards some most significant realization. Edward Carpenter says that:

"We seem to be arriving at a time when, with the circling of our knowledge of the globe, a great synthesis of all human thought...is quite naturally and inevitably taking place Out of this meeting of elements is already arising the dim outline of a philosophy which must surely dominate human thought for a long period."\*

Herein lies the glory and hope of the race and the outstanding triumph of science. We are now one people. The heritage of any race lies open to another; the best thought of the centuries is available for all; and ancient techniques and modern methods must meet and interchange. Each will have to modify its mode of presentation and each will have to make an effort to understand the underlying spirit which has produced a peculiar phraseology and imagery, but when these concessions are made, a structure of truth will be found to emerge which will embody the spirit of the New Age. Modern thinkers are realizing this and Dr. Overstreet points out that:

### **[Page 5]**

"Eastern philosophy, one suspects, has had small effect upon western thought chiefly because of its manner. But there is every reason to believe that as the influence of western thinking — particularly its experimental hard-headedness — is felt in the East, a new philosophic manner will be adopted, and the profound spirituality of eastern thought will be expressed in ways more acceptable to the western mind."\*\*

Both schools have hitherto tended to antagonize each other, yet the quest for truth has been one; the interest in that which is, and that which can be, is not confined to either group; and the factors with which each has had to work have been the same. Though the mind of the eastern thinker may run to creative imagery and that of the western worker to creative scientific achievement, yet the world into which they enter is curiously the same; the instrument of thought which they employ is called the "mind" in the West and "mind-stuff" (chitta) in the East; both use the language of symbology to express

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\* Carpenter, Edward, *The Art of Creation*, p. 7.

\*\* Overstreet, H.A., *The Enduring Quest*, p.271.

their conclusions and both reach the point where words prove futile to embody the intuited possibilities.

Dr. Jung, one of the people who is seeking to bring these hitherto discordant elements together, touches on this in the following extract from his Commentary on an ancient Chinese writing. He says

"Western consciousness is by no means consciousness in general, but rather a historically conditioned, and geographically limited, factor, representative of only one part of humanity. The widening of our own consciousness ought [Page 6] not to proceed at the expense of other kinds of consciousness, but ought to take place through the development of those elements of our psyche which are analogous to those of a foreign psyche, just as the East cannot do without our technique, science and industry. The European invasion of the East was a deed of violence on a great scale, and it has left us the duty — *noblesse oblige* — of understanding the mind of the East. This is perhaps more necessary than we realize at present."\*

Dr. Hocking of Harvard also brings us the same idea when he says:

"There seems reason to hope for a better physical future of the race by the aid of a sound mental hygiene. After the era of the charlatans has gone by, and to some extent by their aid, there appears a possibility of steadily enlarging self-mastery, as the spiritual sense of such discipline as the Yoga joins with the sober elements of Western psychology and a sane system of ethics. No one of these is worth much without the others."\*\*

Those who have studied in both schools tell us that the mystical imagery of the East (and also of our Western mystical exponents) is only a veil behind which those gifted with intuitive perception have always been able to penetrate. The science of the West, with its emphasis upon the nature of the form, has also led us into the realm of the intuition and it would seem as if the two ways could blend and that it should be possible for each — discarding the non-essentials — to arrive at a basis of understanding. [Page 7] Thus they work out a new approach to the central mystery of man founded on old and demonstrated truths. Dr. Jung again takes this up as follows:

"Science is the best tool of the Western mind and with it more doors can be opened than with bare hands. Thus it is part and parcel of our understanding and only clouds our insight when it lays claim to being the one and only way of comprehending. But it is the East that has taught us another, wider, more profound, and a higher understanding, that is, understanding through life. We know this way only vaguely, as a mere shadowy sentiment culled from religious terminology, and therefore we gladly dispose of Eastern 'wisdom' in quotation marks, and push it away into the obscure territory of faith and superstition. But in this way Eastern 'realism' is completely misunderstood. It does not consist of sentimental, exaggeratedly mystical, intuitions bordering on the pathological and emanating from ascetic recluses and cranks; the wisdom of the East is based on practical knowledge...which we have not the slightest justification for undervaluing."\*\*\*

It is in the training of the mind that the crux of the situation lies. The human mind is apparently an instrument which we are able to use in two directions. One direction is outward. The mind, in this mode of functioning, registers our contacts with the physical and mental worlds in which we live, and

\* Wilhelm, Richard, and Jung, Dr. C. G., *The Secret of the Golden Flower*, p. 136.

\*\* Hocking, Wm. E., *Self, Its Body and Freedom*, p. 75.

\*\*\* Wilhelm, Richard, and Jung, Dr. C. G., *The Secret of the Golden Flower*, p. 78.



recognizes emotional and sensory conditions. It is the recorder and correlator of our sensations, of our reactions, and of all that is conveyed to it via the five senses and the brain. This is a field of knowledge [Page 8] that has been extensively studied, and much headway has been made by psychologists in understanding the processes of mentation. "Thinking," Dr. Jung tells us, "is one of the four basic psychological functions. It is that psychological function which, in accordance with its own laws, brings given presentations into conceptual connection. It is an apperceptive activity — both active and passive. Active thinking is an act of the will; passive thinking is an occurrence."\*

As we shall see later, it is the thought apparatus which is involved in Meditation and which must be trained to add to this first function of the mind an ability to turn in another direction, and to register with equal facility the inner or intangible world. This ability to re-orient itself will enable the mind to register the world of subjective realities, of intuitive perception and of abstract ideas. This is the high heritage of the mystic, but seems as yet not to be within the grasp of the average man.

The problem facing the human family today in the realms both of science and of religion results from the fact that the follower of both schools finds he is standing at the portal of a metaphysical world. A cycle of development has come to an end. Man, as a thinking, feeling entity, seems now to have arrived at a fair measure of understanding the instrument with which he has to work. He is asking himself: What use is he to make of it? Where is the mind, [Page 9] which he is slowly learning to master, going to lead him?

What does the future hold for man? Something, we feel, of greater beauty and certainty than anything we have hitherto known. Perhaps it will be a universal arrival at that knowledge which the individual mystic has had. Our ears are deafened by the din of our modern civilization and yet at times we catch those overtones which testify to a world which is immaterial. Our eyes are blinded by the fog and the smoke of our immediate foreground, yet there do come flashes of clear vision which reveal a subtler state of being, and which lift the fog, letting in "the glory which never was on sea or land." Dr. Bennett of Yale expresses these ideas in very beautiful terms. He says:

"A film falls from the eyes and the world appears in a new light. Things are no longer ordinary. There comes the certainty that *this* is the real world whose true character human blindness has until now concealed.

Not where the wheeling systems darken  
 And our benumbed conceiving soars; —  
 The drift of pinions, would we harken,  
 Beats at our own clay-shuttered doors.  
 The angels keep their ancient places;  
 Turn but a stone and start a wing!  
 'Tis ye, 'tis your estrangèd faces  
 That miss the many-splendoured thing.

"The experience is at first tantalizing, alluring. There is a rumor of a new world and the spirit is eager for the voyage upon strange seas. The familiar world must be left behind. The great adventure of religion begins....

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\* Dibblee, George Binney, *Instinct and Intuition*, p. 85.

**[Page 10]** "There must somewhere be a point of certainty. A growing universe may provide for open futures, but whoso declares that the universe is growing states an unalterable fact about its structure, which fact is the eternal guarantee of the possibility and validity of experiment....

"Man is a bridge. Even the superman, once we perceive that he is only the symbol of the strenuous ideal, turns out to be a bridge too. Our only assurance is that the gates of the future are always open."\*

Perhaps the problem consists in this: that the gates of the future seem to open upon an immaterial world, and upon a realm that is intangible, metaphysical, supersensuous. We have well-nigh exhausted the resources of the material world, but we have not yet learned to function in a non-material one. We even deny its existence at times. We face the inevitable experience, which we call death, and yet take no rational steps to ascertain whether there really is a life beyond. The progress of evolution has produced a wonderful race, equipped with a sensitive response apparatus and a reasoning mind. We possess the rudiments of a sense which we call the intuition and, with this equipment, we stand before the gates of the future and ask the question: "To what purpose shall we put this composite, complex mechanism which we call a human being?" Have we reached our full development? Are there shades of meaning to life which have hitherto escaped our attention, and have they escaped our attention because we have latent powers and capacities as yet **[Page 11]** unrealized? Is it possible that we are blind to a vast world of life and of beauty, with its own appropriate laws and phenomena? Mystics, seers and thinkers of all ages and in both hemispheres have said such a world exists.

With this equipment, which we might call the personality, man stands with the past behind him, in a present that is full of chaos, and before a future into which he cannot look. He cannot stand still. He must go forward, and the vast educational, scientific, philosophic and religious organizations are all doing their utmost to tell him which way to go and to present to him a solution of his problem.

That which is static and crystallized eventually falls to pieces and, where there is arrested growth, abnormalities will occur and retrogression be found. Someone has said that the danger which we must avoid is that of a "disintegrating personality." If humanity is not potential, if man has reached his zenith and can go no further, then he should recognize this fact and make his decline and fall as easy and as beautiful as possible. It is encouraging to note how in 1850 the dim outlines of that portal into the New Age were vaguely seen and how much concern thinkers then evinced that man should not fail to learn his lesson and go forward. Read the words of Carlyle and note how appropriate they are to the present time.

"In the days that are passing over us, even fools are arrested to ask the meaning of them; few of the generations of men have seen more impressive days. Days of endless **[Page 12]** calamity, disruption, dislocation, confusion worse confounded....It is not a small hope that will suffice us, the ruin being clearly...universal. There must be a new world if there is to be a world at all. That human beings in Europe can ever return to the old sorry routine, and proceed with any steadiness or continuance therein, — this small hope is not now a tenable one. These days of universal death must be days of universal rebirth, if the ruin is not to be total and final. It is a time to make the dullest man consider whence he came and whither he is bound."\*\*

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\* Bennett, Charles A., *A Philosophical Study of Mysticism*, pp. 23, 117, 130.

\*\* Jacks, L. P., *Religious Perplexities*, p. 46.

Looking back over the seventy or more years that have elapsed since Carlyle wrote these words, we know that mankind did not fail to go forward. The electrical age was inaugurated and the wonders of the scientific achievements of our time are known by us all. With optimism, therefore, in a time of fresh crisis, we can go forward with true courage, for the portals into the New Age are far more clearly seen. Perhaps it is true also that man is only now attaining his majority and is about to enter upon his inheritance and to discover within himself powers and capacities, faculties and tendencies which are the guarantee of a vital and useful manhood, and of eternal existence. We are completing the stage wherein the emphasis has been laid upon the mechanism, upon the sum-total of cells, which constitute the body and the brain, with their automatic reaction to pleasure, to pain and to thought. We know much about Man, the machine. The mechanistic school of psychologists have placed us deeply in their debt [Page 13] with their discoveries about the apparatus whereby a human being comes into contact with his environment. But there are *men* among us, men who are not mere machines. We have the right to measure our ultimate capacities and our potential greatness by the achievements of the best among us; these great ones are not "freak" products of divine caprice or of blind evolutionary urge, but are themselves the guarantee of the ultimate achievement of the whole.

Irving Babbitt remarks, that there is a something in man's nature "that sets him apart simply as man, from other animals, and that something Cicero defines as a 'sense of order and decorum and measure in deeds and words'." Babbitt adds (and this is the point to note) that "the world would have been a better place if more persons had made sure they were human before setting out to be superhuman."\*\*\* There is, perhaps, an intermediate stage wherein we function as men, sustain our human relations, and discharge our just obligations, thus fulfilling our temporary destiny. The question arises here as to whether such a stage is even yet generally possible when we remember that there are millions of illiterate persons on our planet at this time!

But, along with this tendency toward pure humanity and the drift away from the standardization of the human unit, there emerges a group to whom we give the name of mystics. They testify to another world of experience and contacts. They bear witness [Page 14] to a personal realization and to a phenomenal manifestation and satisfaction of which the average man knows nothing. As Dr. Bennett says "the mystics themselves have described their attainment as a seeing into the meaning of the universe, a seeing of how all things belong together. They have found the clue."\*\*\* Down the ages they have come forth and said in unison: there is another kingdom in nature. This kingdom has its own laws, its own phenomena and its own intimate relationships. It is the kingdom of the spirit. We have found it and you too can ascertain its nature. These witnesses fall into two groups; the purely mystical and emotional quester who sees the vision and falls down in an illuminated rapture before the beauty that he has sensed, and secondly, the knowers, who have added to the emotional rapture an intellectual achievement (an orientation of the mind) which enables them to do more than sense and enjoy. They understand; they know, and have become identified with that new world of being towards which the pure mystic reaches. The line of demarcation between these knowers of divine things and those who sense the vision is very slight.

There is, however, a no-man's ground between the two groups on which a great transition takes place. There is an interlude in experience and in development which changes the visionary mystic into the practical knower. There is a process and a technique to which the mystic can subject himself which

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\* Babbitt, Irving, *Humanism: An Essay at Definition*.

\*\* *Ibid.*

\*\*\* Bennett, Charles A., *A Philosophical Study of Mysticism*, p. 81.

coordinates him and develops in him a new and subtle [Page 15] apparatus, by means of which he no longer *sees* the vision of divine reality but knows himself to be that reality itself. It is with this transitional process and with this work of educating the mystic, that the meditation technique has to do. It is this with which we deal in this book.

The problem of leading man into his heritage as a human being is the function of the educators and of the psychologists. They must lead him up to the door of the mystical world. Paradoxical as it may sound, the work of leading him into his spiritual heritage is the work of religion and of science. Dr. Pupin tells us that "science and religion supplement each other, they are the two pillars of the portal through which the human soul enters into the world where divinity resides."\*

Let us give the word "spiritual" a wide connotation! I do not here speak of religious truths; the formulations of the theologians and the churchmen in all the big religious organizations, both Eastern and Western, may, or may not, be true. Let us use the word "spiritual" to signify the world of light and beauty, of order and of purpose, about which the world Scriptures speak, which is the object of the attentive research of the scientists, and into which the pioneers of the human family have always penetrated, returning to tell us of their experiences. Let us regard all manifestations of life as spiritual, and so widen the usual meaning of this word to signify [Page 16] the energies and potencies which lie back of every form in nature and which give to each of them their essential distinguishing characteristics and qualities. For thousands of years all over the planet, the mystics and knowers have borne witness to experiences in subtler worlds where they have been brought into contact with forces and phenomena which are not of this physical world. They speak of meeting with angelic hosts; they refer to the great cloud of witnesses; they commune with the elder brothers of the race who work in other dimensions and who demonstrate powers about which ordinary human beings know nothing; they speak of a light and of a glory; of a direct knowledge of truth and of a world of phenomena which is uniform to the mystics of all races. That much of the testimony can be discarded on the grounds of hallucination may be true; that many of the saints of old were psychopathic cases and neurotics may be equally true; but there still remains a residue of testimony and a sufficient number of reputable witnesses, substantiating this testimony, to force our belief in its verity. These witnesses to the unseen world spoke with words of power and gave forth messages which have moulded the thoughts of men, and directed the lives of millions. They claimed there was a science of spiritual knowledge and a technique of development whereby men could attain to the mystical experience and whereby they could know God.

It is this science which we will study in this book, [Page 17] and this technique which we will seek to unfold. It deals with the right use of the mind, whereby the world of souls reveals itself and that secret door is found and opened which leads from darkness to light, from death to immortality and from the unreal to the Real.

The ultimate solution of our world problem lies in our arrival at this knowledge — a knowledge that is neither eastern nor western, but which is known to both. When we have joined hands with the Orient and when we have united the best thoughts of the East with those of the West, we shall have a synthetic and balanced teaching which will liberate the coming generations. It must begin in the educational field and with the young.

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\* Pupin, Michael, *The New Reformation*, p.217

In the West, consciousness has been focused upon the material aspects of living, and all of our mental power has been concentrated upon the control and utilization of material things, the perfecting of physical comforts, and the accumulation of possessions. In the East, where the spiritual realities have been more uniformly held, mental power has been used in concentration and meditation and in deep philosophical and metaphysical study, but the masses of the people, not capable of these activities, have been left in peculiar and strikingly terrible conditions, from the standpoint of physical living. Through the blending of the achievements of the two civilizations (now going on with increasing rapidity) a balance is being struck by means of which the race [Page 18] as a whole will be able to demonstrate its full potency. Both the East and the West are gradually learning to take from each other to mutual advantage, and work in this field is one of the fundamental and necessary things of the present cycle.

## CHAPTER TWO

### THE PURPOSE OF EDUCATION

"...education is undergoing important transformations. From a relatively external process of pouring in facts, it is increasingly becoming a process of evoking the deeper, generative possibilities that lie within the individual."

H. A. OVERSTREET

#### [Page 21]

One of the many factors which have brought humanity to its present point of development has been the growth and perfecting of its educational methods and systems. At first this was in the hands of the organized religions, but now it is practically divorced from the control of the religious bodies, and lies in the hands of the state. In the past, education was largely colored by theology and its methods were dictated by the churchmen and the priests. Now the vast body of teachers are trained by the state; any religious bias is ignored on account of the many differentiated religious bodies, and the trend of the teaching is almost entirely materialistic and scientific. In the past, both in the East and in the West, we have had the education of the more highly evolved members of the human family. Today we have mass education. In approaching any understanding of the future and (we believe) higher education, these two facts must be borne in mind for it will be in a synthesis of these two methods — individual and mass education — religious and scientific — that the way out will be found.

Like everything else in this transitional period, our educational systems are in a state of flux and [Page 22] of change. A general feeling that much has been done to raise the level of the human mind is everywhere to be found, coupled with a deep undercurrent of dissatisfaction with the results. We are questioning whether our educational systems *are* achieving the widest good. We appreciate the enormous advance that has been made during the past two hundred years, and yet we wonder whether we are, after all, getting as much out of life as should be possible to people with an adequate system of training. We are smugly satisfied with our growth in knowledge, our accumulation of information, and our control of the forces of nature, and yet we hold collegiate debates as to whether we have any true culture. We teach our children to memorize an enormous array of facts, and to assimilate a vast

amount of widely diversified detail, and yet we question sometimes whether we are teaching them to live more satisfactorily. We use billions of dollars to build and endow universities and colleges and yet our most far-sighted educators are gravely concerned as to whether this organized education is really meeting the needs of the average citizen. It certainly seems to fail in its mission with the unusual child and with the gifted man or woman. Our mode of training our youth is standing decidedly before the bar of judgment. Only the future can settle whether some way out will not have to be found whereby the culture of the individual can proceed alongside the civilizing, through education, of the masses.

In an age of scientific achievement and of a synthesis [Page 23] of thought in every department of human knowledge, one of our educators, Dr. Rufus M. Jones says:

"But, alas, none of these achievements makes us better men. There is no equation between bank accounts and goodness of heart. Knowledge is by no means the same thing as wisdom or nobility of spirit....The world has never seen before such an immense army of educators at work on the youth of the country, nor has there ever been before in the history of the world, such a generous outlay of money for education both lower and higher. The total effect, however, is disappointing, and misses the central point. Our institutions of learning produce some good scholars and give a body of scientific facts to a great number. But there is a pitiable failure in the main business of education which is, or should be, the formation of character, the culture of the spirit, the building of the soul."\*

Old Mother Asia and Europe, up to the eighteenth century, trained and cultured the individual. An intensified training was given to the so-called upper classes, and to the man who showed a marked aptitude for spiritual culture. Under the Brahmanical system in the East, and in the monasteries in the West, a specialized culture was imparted to those who could profit by it, and rare individuals were produced, who, to this day, set their mark upon human thought. For this our modern Occidental world has substituted mass education. For the first time, men in their thousands are being taught to use their minds; they are beginning to assert their own individualities, [Page 24] and to formulate their own ideas. The freedom of human thought, liberation from the control of theologies (religious or scientific) are the war cries of the present, and much has thereby been gained. The masses are beginning to do their own thinking. But it is largely mass thinking, and haphazard public opinion now moulds thought just as much as theologies formerly did. The pioneering individual has still as much difficulty in making himself felt in the present world of thought and of endeavor, as of old.

Perhaps in the turning of the great wheel of life, we are due again to revert to the ancient method of specialized training for the special individual—a reversion which will not involve a discarding of mass education. In this way, we may ultimately unify the methods of the past and of the East with those of the present and of the West.

Before considering these two methods let us attempt to define education, to express to ourselves its goal and so clarify our ideas as to the objectives ahead of all our endeavor.

This is no easy thing to do. Viewed from its most uninteresting aspect, education can briefly be defined as the imparting of knowledge to a student, and usually to an unwilling student, who receives a mass of information that does not interest him in the least. A note of dryness and of aridity is struck; we feel that this presentation deals primarily with memory training, with the impartation of so-called

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\* Jones, Rufus M., *The Need for a Spiritual Element in Education*, World Unity Magazine, October, 1928.



facts, and with giving the student a little information [Page 25] on a vast number of unrelated subjects. The literal meaning of the word, however, is "to lead out of," or "to draw out," and this is most instructive. The thought latent in this idea is that we should draw out the inherent instincts and potentialities of the child in order to lead him out of one state of consciousness into another and wider one. In this way we lead children, for instance, who are simply conscious of being alive, into a state of self-consciousness; they become aware of themselves and of their group relationships; they are taught to develop powers and capacities, especially through vocational training, in order that they may be economically independent, and thus self-supporting members of society. We exploit their instinct of self-preservation in order to lead them on along the path of knowledge. Could it be said that we begin with the utilization of their instinctive apparatus to lead them on to the way of the intellect? Perhaps this may be true, but I question whether, having brought them thus far we carry on the good work and teach them the real meaning of intellection as a training whereby the intuition is released. We teach them to utilize their instincts and intellect as part of the apparatus of self-preservation in the external world of human affairs, but the use of pure reason and the eventual control of the mind by the intuition in the work of self-preservation and of continuity of consciousness in the subjective and real worlds, is as yet but the privileged knowledge of a few pioneers.

### [Page 26]

If Professor H. Wildon Carr is right, in his definition of the intuition, then our educational methods do not tend to its development. He defines it as "the apprehension by the mind of reality directly as it is, and not under the form of a perception or a conception, nor as an idea or object of the reason, all of which by contrast are intellectual apprehension."\*

We rate the science of the mind or the modifications of the thinking principle (as the Hindu calls it) as strictly human, relegating man's instinctual reactions to qualities he shares in common with the animals. May it not be possible that the science of the intuition, the art of clear synthetic vision, may some day stand to the intellect as it, in its turn, stands to the instinctual faculty.

Dr. Dibblee of Oxford makes the following interesting comments upon instinct and intuition, which have their place here on account of our plea in this book for the recognition of an educational technique which would lead to the development of a faculty of a higher awareness. He says:

"...both instinct and intuition begin within the extra-conscious parts of ourselves, to speak in a local figure, and emerge equally unexpectedly into the light of every day consciousness....The impulses of instinct and the promptings of intuition are engendered in total secrecy. When they do appear, they are necessarily almost complete, and their advent into our consciousness is sudden."\*\*

### [Page 27]

And he adds in another place that intuition lies on the other side of reason to instinct. We have, therefore, this interesting triplicity — instinct, intellect and intuition — with instinct lying below the threshold of consciousness, so to speak, with the intellect holding the first place in the recognition of man, as human, and with the intuition lying beyond both of them, and only occasionally making its presence felt in the sudden illuminations and apprehensions of truth which are the gift of our greatest thinkers.

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\* Carr, H. Wildon, *Philosophy of Change*, p. 21.

\*\* Dibblee, George Binney, *Instinct and Intuition*. p. 128.

Surely there must be something more to the educational process than just fitting a man to cope with external facts and with his arbitrary environment? Humanity must be led out and into a deeper and wider future and realization. It must be equipped to meet and handle whatever may come, so as to get the highest and the best results. Men's powers should be drawn out to their fullest constructive expression. There must be no standardized limit of achievement, the attainment of which will leave them complacent, self-satisfied and, therefore, static. They must always be led from lower to higher states of realization, and the faculty of awareness must be steadily expanded. Expansion and growth is the law of life and while the mass of men must be lifted by a system of education, fitted to bring the greatest good to the greatest number, the individual must be given his full heritage, and special culture provided which will foster and strengthen the finest and the best amongst us, for in their achievement lies the [Page 28] promise of the New Age. The inferior and the backward must also have special training in order that they may come up to the high standard which the educators set. But it is of even greater importance that no man, with a special aptitude and equipment, should be held down to the dead level of the mass standard of the educated class.

It is right here that the difficulty of defining education becomes apparent, and the questions arise as to the real goal and the true objectives. Dr. Randall realizes this in an article he wrote, in which he says:

"I would like to recommend the defining of education as a possible exercise for private meditation. Let each one ask himself what he means by 'education'; and if he ponders the question deeply he will discover that in order to answer it he will have to probe down to the innermost meaning of life itself. Thinking earnestly about the meaning of education compels us to face the fundamental questions of life as we never have before....Is the goal of education knowledge? Assuredly yes, but knowledge for what? Is its goal power? Again yes, but power to what end? Is its goal social adjustment? The modern age replies emphatically, yes, but what kind of adjustment shall it be, and determined by what ideals? That education aims not at mere knowledge or mere power of any kind, but at knowledge and power put to right uses is clearly recognized by the most progressive educational thought, though not by the popular opinion of the day....

"The new education has for its great end, therefore, the training and development of the individual for social ends, that is, for the largest service to man....

"We commonly classify education under three heads — primary, secondary and higher. To these three I should like [Page 29] to add a fourth, *highest*. The highest education is religion but it is also education."\*

It is interesting to note that the same ideas are expressed by Bhagavan Das at the First All-Asia Educational Conference. He says:

"The rules of Religion, i.e., of the larger Science, enable us...to discharge all these wider debts and duties. Religion has been described as the command or revelation of God. This only means, in other words, the laws of God's Nature, as revealed to us by the labours, intellectual, intuitional, inspirational, of the seers and scientists of all religions and all nations. We have heard of the three R's long enough. This fourth R, of genuine Religion, is more important than them all....But it has to be carefully discovered and thought out first. It behooves all sincere educators to help in this work by applying the

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\* Randall, John Herman, *Education and Religion*, World Unity Magazine, October 1928.

scientific method of ascertaining agreements amidst differences."\*

Both East and West seem to feel that an educational system that does not eventually lead a man out of the world of human affairs into the wider consciousness of spiritual things has failed in its mission and will not measure up to the soaring demand of the human soul. A training that stops short with the intellect, and ignores the faculty to intuit truth which the best minds evidence, lacks much. If it leaves its students with closed and static minds, it has left them without the equipment to touch that intangible and finest "four-fifths of life" which Dr. Wiggam tells us, lies outside the realm of scientific [Page 30] training altogether.\*\* The door must be opened for those who can go beyond the academic training of the mind with relation to physical plane living.

The success of the future of the race is bound up with the success of those individuals who have the capacity to achieve greater, because more spiritual, things. These units of the human family must be discovered and encouraged to go on and to penetrate into the realm of the intangible. They must be cultured and trained and given an education which will be adapted to the highest and the best that is in them. Such an education requires a proper perception of individual growth and status, and a right understanding of what the next step in any given case should be. It requires insight, sympathy and understanding on the part of the teacher.

There is an increasing realization among educators of this need to lift the more advanced educational processes and so raise those subjected to their influence out of the realm of the purely analytical critical mind into that of pure reason and intuitive perception. Bertrand Russell points out that "Education should not aim at a passive awareness of dead facts but at an activity directed towards the world that our efforts are to create." But we must remember that creation posits an alive and functioning creator, acting with intention and utilizing the creative imagination. Could it be said that this is the effect of our modern educational systems? Is not the mind standardized and held down by our mass system [Page 31] and by the method of cramming the memory with ill digested facts? If Herbart is right when he says that the "chief business of education is the ethical revelation of the universe" then perhaps Dr. Moran is also right when he points out that "one of the underlying causes, perhaps the greatest, of our materialistic age is the lack of the spiritual element in our formal education."

Some of us feel also that there exists an even wider goal than an ethical revelation; and that it is possible that humanity is the custodian of an illumination and a glory which will only be realized in its fulness when the masses achieve some of the magnificence which has characterized the World Figures of the past. Is it not in line with evolutionary development that the real goal of education is *to lead humanity out of the fourth or human kingdom into that spiritual realm* where the pioneers whom we call Mystics, and the standard-setting Figures of the race live and move and have their being? Thus mankind will be raised out of the objective material world into the realm of spirit, where the truer values are to be found, and wherein that larger Self is contacted which the individual selves exist only to reveal. Keyserling hints at this in the following words:

"We are aware of the limits of human reason; we understand the significance of our striving; we are the masters of nature. We can simultaneously overlook the inner and the outer world. Since we can scientifically determine what are our real intentions, we need no more become the prey [Page 32] of

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\* Das, Bhagavan, *The Unity of Asiatic Thought, and of All Religions*, p.12.

\*\* Wiggam, Albert Edward, *The New Decalogue of Science*.

self-deceptions....From now on, this possibility must become the *conscious* motive of life. Hitherto it has not yet played that part. Yet this precisely is all-important for the centre of consciousness determines the starting-point of man. Wherever he shifts the emphasis within himself, there it actually rests; the whole Being of man is reorganized accordingly...therefore, an education to the synthesis of understanding and action is necessary for a life based on recognition.

"All education in the East is purely directed towards Sense-understanding, which...is the only way that can be shown as leading to a raising of the level of essential Being....*The essential thing is not information, but understanding*, and understanding can be attained only by personal creative application....Sense-perception always means *giving a thing meaning*; the dimension of Significance lies in the direction from within to the outside. Therefore, knowledge (in the sense of information) and understanding in reality, bear the same relationship to each other as nature and Spirit. Information is gained from without to the inside; understanding is a creative process in the opposite direction. Under these circumstances, there is no direct way leading from one goal to the other. One may know everything without at the same time understanding anything at all. And that is precisely the pass to which our education, that aims at a hoarding of information, has brought the majority."\*

This book seeks to deal with the method whereby the capacity to function in the larger consciousness can be developed, and man can re-organize his Being towards the wider issues. It concerns itself with the technique by which a specialized training and self-culture can be applied by every individual unit who [Page 33] is capable of desiring this larger goal. If that desire can take a clear and rational form in his mind and can be appreciated as a perfectly legitimate objective, capable of successful achievement, he will eagerly grasp at it. If society can provide the means and opportunity for such advancement, many will gladly seek the way. The method proposed is an individual technique which will enable the student, who has profited by the usual academic educational advantages and the experiences of life, to expand his consciousness until he gradually transcends his present limitations and reorients his mind to wider realizations. He will discover the soul as the great Reality, thus gaining direct experience of spiritual things.

Everett Dean Martin defines education for us as a "spiritual revaluation of human life. Its task is to *reorient* the individual, to enable him to take a richer and more significant view of his experiences, to place him above and not within the system of his beliefs and ideals."\*\* This definition necessarily opens the door to controversy, for we live, each of us, in a different environment; we have each our special problems and characteristics, based upon our heredity, our physical condition and many other factors. The consequent standard of values will have to be modified for each person, for each generation, country and race. That education is intended to prepare us for "complete living" (as Herbert Spencer [Page 34] says) may be true, but the scope and capacity of each man differs. The lowest and the highest attainable point for men varies infinitely, and a man, moreover, who is equipped to function in one particular sphere might prove ludicrously inadequate in another. Some standard of "complete living" must therefore be worked out if the definition is to be useful. To do this we shall have to ascertain what is the pure type of the rounded out and perfected man, and what is the sum total of his range of contacts. It does not seem possible that we have exhausted the possibilities of man's response apparatus, nor of the environment with which it can put him in touch. What are the limits within which man can function? If there are states of awareness, ranging all the way from that of the Hottentot up to that of our intelligentsia and on to the geniuses and leaders in all fields of human expression, what

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\* Keyserling, Count Hermann, *Creative Understanding*, pp. 257, 216, 217.

\*\* Martin, Everett Dean, *The Meaning of a Liberal Education*, p. viii, Preface.

constitutes the difference between them? Why are their fields of perception so widely diverse? Racial development, one will reply; glandular stability, or instability, another will say; the possession, or the lack, of adequate educational advantages, differences in environment and in heritage, other groups of thinkers will decide.

But out of the welter of opinion emerges the basic fact of the wide range of the human states of awareness, and the wonder of the realization that humanity has produced such marvels of comprehensive understanding, of purity of expression and of perfected world-wide influence as we see evidenced by [Page 35] the Christ, the Buddha, Plato and many others, whose thoughts and words have set their mark upon the minds of men for thousands of years. What has made them what they are? Are they miracles, emerging from the heart of the Infinite, and, hence, can never find their equal? Are they products of the evolutionary process, and so have become potent through vast experience and unfoldment? Or are they the flower of the human race, who added to their equipment and training a specialized culture which enabled them to enter a spiritual world, which is sealed to the majority, and to function in a dimension of which even our most advanced thinkers know nothing? Have our present educational systems brought humanity, as a whole, to a condition where many thousands are ready for this specialized culture, and, therefore, are we facing a crisis in the educational field which has its roots in a success, which, if carried forward along the same lines, will become a detriment instead of a help, — because man is ready for something new? Some of us believe that this is possible, and that it is time that educators should begin to prepare men for the new and divine experience and for that wonderful experiment which will put them everywhere in possession of themselves — a thing hitherto the choice prerogative of the mystics and knowers of the race. These knowers have testified to a wider world than the one revealed to us by the mechanism of the nerves, and investigated by the chemist, the physicist, the biologist and the anthropologist. They have spoken in no uncertain [Page 36] terms of a realm of contacts and of awareness in which the ordinary senses are useless. They claim to have lived and moved in these subtler realms, and the perseverance displayed in the mystical search for reality, and the similarity of their testimony down the ages lead one to believe in the possibility of that intangible world and of a response apparatus, by means of which it can be contacted. The ranks of these "deluded" mystics and intuitional thinkers number tens of thousands of the best minds of the race. They say to us in the words of Walt Whitman: "I and my kind do not convince by argument; we convince by our presence."\*

Education has also been expressed as "an adventurous quest for the meaning of life, involving an ability to think things through." Who said this I do not know, but it seems to me a most excellent description of the way of the mystic and the technique of meditation whereby the mystic becomes the fully conscious knower. However much one may seek to explain it away, the fact remains that man goes questing through the ages, and his quest leads him far deeper than the concrete externals of the world in which he lives. Dr. Overstreet calls this to our attention in words that carry the true mystical message. He says:

"In the main, we are creatures who see 'things'. We see what we see and usually not beyond what we see. To experience the world as merely a world of things is doubtless to fail of something that is significant. The experience of [Page 37] things, to be sure, is good as far as it goes. It enables us to move about our world and to manipulate the life-factors with some success. It is possible, however, to get a different 'feel' of one's world if one is able to develop another habit of mind. It is, in short, the

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\* Whitman, Walt, *Leaves of Grass*.



habit of seeing the invisible in the visible reality; the habit of penetrating surfaces, of seeing through things to their initiating sources."\*

Men are now perhaps ready to penetrate beneath the surface and to carry their search within the outer form of nature to that which is its cause. We are perhaps, too apt to confuse the religious spirit with the mystic search. All clear thinking about life and about the great laws of nature, if carried forward with persistence and steadfastness, leads eventually into the mystic world, and this the foremost scientists of our day are beginning to realize. Religion starts with the accepted hypothesis of the unseen and the mystical. But science arrives at the same point by working from the seen to the unseen and from the objective to the subjective. Thus, as has been said, by the process of investigation and of passing inwards from form to form, the mystic arrives eventually at the glory of the unveiled Self. It seems to be unalterably true that all paths lead to God — viewing God as the ultimate goal, the symbol of man's search for Reality. It is no longer a sign of superstition to believe in a higher dimension and in another world of Being. Even the word "supernatural" has become deeply and profoundly respectable, and it seems possible that some day our [Page 38] educational systems may regard the preparation of the individual to transcend his natural limitations as an entirely legitimate part of its affairs. It is interesting to note what Dr. C. Lloyd Morgan in the Gifford Lectures, delivered in 1923, has to say about this word "supernatural." He says:

"There is, I submit, an intelligible sense in which it may be said that, in the ascending hierarchy of stages of progress, regarded as manifestations of Divine Purpose, each higher stage is in turn *supernatural* to that which precedes it. In this sense life is supernatural to the inorganic; reflective comprehension in thought is supernatural to naive unreflective perception; the religious attitude, with acknowledgement of Divine Purpose, is supernatural to the ethical attitude in social affairs. For those who reach this highest stage, as they deem it, the religious attitude affords the supreme exemplar of the supernatural. It is distinctive of the spiritual man."\*\*

and, he adds most beautifully and most appositely, as far as our subject is concerned, that "The stress for us is on a new *attitude*, for it is this that is, as I think, emergent. Hence we may speak of a new 'vision,' and a new 'heart,' capable of a higher and richer form of joy."\*\*\*

In Dr. Hocking's notable book "*Human Nature and Its Remaking*" he points out that education has two functions. It must first of all communicate the type and then provide for growth beyond that type. Education is intended to make man truly human; it must round out and perfect his nature, and so reveal [Page 39] and make possible those deeper potentialities towards which all humanity tends. The evocation of the will-to-know, and, later, of the will-to-be, must follow a natural process of development. It is in this connection that the method of meditation will be seen as a part of the technique of the higher education which the New Age will see developed; it will be found to be the means whereby the rounded out human being can be still further developed, and led forth into a new kingdom in nature. Meditation is primarily a self-initiated process of education, calling forth all the powers of the will, basing itself upon the equipment present, but producing at the end a new type, the soul type, with its own internal apparatus, and holding within itself again the seeds of still greater unfoldment.

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\* Overstreet, H.A., *The Enduring Quest*, p.114.

\*\* Morgan, C. Lloyd, *Life, Mind and Spirit*, p. X, Preface.

\*\*\* *Ibid.*



From being something imposed from without, the new educational process wells up from within, and becomes that self-imposed mental discipline, which we cover by those much misunderstood words — concentration, meditation, and contemplation. From being a process of memory training, and the development of a quick handling of the response apparatus which puts us in touch with the external world, the educational technique becomes a system of mind-control, leading eventually to an inner awareness of a new state of being. It produces at length a rapid reaction and responsiveness to a world, intangible and unseen, and to a new series of instinctual recognitions which have their seat in a subtler response apparatus. The soul type imposes itself upon the [Page 40] human type, as the human has done upon the animal, and just as the human type is the product of mass training and instinct and has been tremendously unfolded by our modern educational systems, so the soul type is the product of a new method of mental training, imposed on the individual by his soul, and called forth by the urgency of the quest and by the act of his will. This soul is always latent in the human form, but is drawn into demonstrated activity through the practice of meditation.

These two methods of rounding out the human being and raising him to a mass standard, and of producing the emergence of the new type, the soul, constitute the main distinction between the western and eastern educational methods.

The contrast between the two ways of development is most instructive. In the East we have the careful culture of the individual, with the masses left practically without any education. In the West we have mass education, but the individual is left, speaking generally, without any specific culturing. These two great and divergent systems have each produced a civilization, expressing its peculiar genius and manifestations, but also its marked defects. The premises upon which the systems are based are widely divergent, and it would be worth our while to consider them, for in understanding them and in the eventual union of the two it is possible that the way out may be found for the new race in the New Age.

First: In the eastern system, it is assumed that [Page 41] within every human form dwells an entity, a being, called the self or soul. Second: This self utilizes the form of the human being as its instrument or means of expression, and through the sum total of the mental and emotional states will eventually manifest itself, utilizing the physical body as its functioning mechanism on the physical plane. Finally, the control of these means of expression is brought about under the Law of Rebirth. Through the evolutionary process (carried forward through many lives in a physical body) the self gradually builds a fit instrument through which to manifest, and learns to master it. Thus the self or soul becomes truly creative and self-conscious in the highest sense and active in its environment, manifesting its true nature perfectly. Eventually it gains complete liberation from form, from the thralldom of the desire nature, and the domination of the intellect. This final emancipation, and consequent transfer of the centre of consciousness from the human to the spiritual kingdom, is hastened and nurtured by a specialized education, called the meditation process, which is superimposed upon a mind widely and wisely cultured.

The result of this intensive and individual training has been spectacular in the extreme. The eastern method is the only one which has produced the Founders of all the world religions, for all are Asiatic in origin. It is responsible for the appearance of those inspired Scriptures of the world which have moulded the thoughts of men, and for the coming [Page 42] forth of all the world Saviours — the Buddha, Zoroaster, Shri Krishna, the Christ, and others. Thus the East has manifested forth, as the result of its particular technique, all the Great Individuals, who have sounded the note for their particular age, given the needed teaching for the unfoldment in the minds of men of the God-Idea, and

so led humanity forward along the path of spiritual perception. The exoteric result of their lives is to be seen in the great organized religions.

In the training of the highly developed individuals, however, the masses throughout Asia have been neglected, and the system, consequently, (from the angle of racial development), leaves much to be desired. The defects of the system are the development of visionary and impractical tendencies. The mystic is frequently unable to cope with his environment, and where the emphasis is laid entirely upon the subjective side of life, the physical welfare of the individual and the race is neglected and overlooked. The masses are left to struggle in the mire of ignorance, disease and dirt, and, hence, we have the deplorable conditions found throughout the Orient, alongside the highest spiritual illumination of the favored few.

In the West the emphasis is entirely reversed. The subjective is ignored and regarded as hypothetical, and the premises upon which our culture is based are as follows: First, there is an entity, called the human being, who possesses a mind, a set of emotions and a response apparatus through which he is [Page 43] brought into contact with his environment. Second, according to the calibre of his apparatus and the condition of his mind, plus the nature of his enviring circumstances, so will be his character and disposition. The goal of the educational process, applied wholesale and indiscriminately, is to make him physically fit, mentally alert, to provide a trained memory, controlled reactions, and a character which makes him a social asset and a contributing factor in the body economic. His mind is regarded as a storehouse for imparted facts and the training given every child is intended to make him a useful member of society, self-supporting and decent. The product of these premises is the reverse of the Oriental. We have no specific culture of a kind to produce such world figures as Asia has produced, but we have evolved a mass system of education, and we have developed groups of thinkers. Hence, our universities, colleges and public and private schools. These set their mark upon tens of thousands of men, standardizing them and training them so that we turn out a human product, possessing a certain uniform knowledge, a certain stereotyped store of facts and a smattering of information. This means that there is no such deplorable ignorance as we find in the East, but a fairly high level of general knowledge. It has produced what we call civilization, with its wealth of books, and its many sciences. It has produced the scientific investigation of man, and (on the crest of the wave of human evolution) the great Groups in contradistinction to the great Individuals. [Page 44] The contrasts might be crudely summed up as follows:

WEST	EAST
Groups.....	Individuals
Books.....	Bibles
Knowledge	Wisdom
Objective Civilization -----	Subjective Culture
Mechanical Development ----	Mystical Development
Standardization -----	Uniqueness
Mass Education-----	Specialized Training
Science.....	Religion
Memory Training	Meditation
Investigation -----	Reflection

Yet the cause is basically one — a method of education. Both are also fundamentally right, yet both are needed to supplement and complement each other. The education of the masses of the Orient will

lead to the rectifying of their physical plane problems which call aloud for solution. A wide general system of education reaching down among the illiterate masses of the people in Asia is the outstanding need. The culturing of the individual in the West, and the grafting upon his body of imposed knowledge, of a technique of Soul Culture, as it has come to us from the Orient, will lift and salvage our civilization which is so fast breaking down. The East needs knowledge and the imparting of information. The West needs wisdom and the technique of meditation.

This scientific and cultural system, when applied to our highly educated human beings, will produce [Page 45] that bridging body of men, who will unify the achievements of the two hemispheres and link the subjective and objective realms. They will act as the pioneers of the New Age, when men will be practical men of affairs with their feet firmly planted on earth and yet, at the same time, be mystics and seers, living also in the world of spirit and carrying inspiration and illumination with them into the life of every day.

For the bringing about of these conditions and the production of that great group of practical mystics who will eventually save the world, two things are needed: — trained minds with wide general knowledge as a foundation (and this our western system can give), plus a spiritual awareness of the indwelling divinity, the soul, to be achieved through the eastern system of scientific meditation. Our greatest need in the West lies in our failure to recognize the Soul and the faculty of the intuition which in its turn leads to illumination. The late Professor Luzzatti, Prime Minister of Italy, in the Preface to his most valuable and scholarly book *"God and Freedom"* says: "It is everywhere noticed that the growth of the empire of man over himself does not keep step with the growth of the empire of man over nature."\* It is essential that the western world should perfect its educational systems in such a way as to bring about this conquest of the empire of ourselves.

## CHAPTER THREE

### THE NATURE OF THE SOUL

"Philosophers say the Soul is double-faced, her upper face gazes at God all the time and her lower face looks somewhat down, informing the senses; and the upper face, which is the summit of the soul, is in eternity and has nothing to do with time: it knows nothing of time or of body."

MEISTER ECKHART

[Page 49]

IN DETAILING the technique whereby it is claimed the educated intellectual can become the intuitional knower it might be well to state the hypotheses upon which the science of meditation is based. In the process the various aspects (in nature, or of divinity, whichever is preferred) of which man is the expression have to be recognized, but the basic connection which holds him together as an integrated unity must never be forgotten. Man is an integrated being, but existence means more to

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\* Luzzatti, Luigi, *God and Freedom*.

some men than to others. For some it is purely animal existence; for many it connotes the sum total of emotional and sensory experience; for others, it involves all this, plus a mental awareness which greatly enriches and deepens life. For a few (and those the flower of the human family) Being stands for a recognition of ability to register contacts that are universal and subjective as well as individual and objective. Keyserling says that:

"When we speak of the Being of a man in contradistinction to his ability, we mean his vital soul; and when we say this Being decides, we mean that all his utterances are penetrated with individual life, that every single expression [Page 50] radiates personality, and that this personality is ultimately responsible."\*

It might be stated here as *sine qua non* that only those people who are responsible thinking beings are ready for the application of those rules and instructions which will enable them to make that transition and to come to that consciousness which is the hallmark of the illuminated mystic and the intuitional knowers. The beautiful lines found in Dr. Winslow Hall's *Illuminanda* point the goal:

"In all men lurks The Light; yet, in how few  
Has it blazed forth, as rightfully it ought,  
Illuming, from within, our fleshly lamp,  
And kindling cosmic time in nigh-brought souls!  
Splendour of God, how few! And ours the blame;  
For, ever, crassly, by routine and wrath,  
We undiscerningly damp down and choke  
The spark of God that glints in every child.  
All children are, by nature, bits of God;  
And God, if they but had their freedom, would  
Unfold himself in them, would burgeon forth  
Tinting and moulding, till, as perfect flowers  
They bloomed, fulfilled of loveliness unveiled."\*\*

This is the goal of the meditation process — to lead men forth into the Light that is within themselves and enable them, in that light, to see Light. This work of revelation is based on certain definite theories as to the constitution and nature of the human being. The evolution and perfecting of the mind faculty in man, with its keenness and capacity for [Page 51] concentration gives the West at this time the opportunity to put these theories to the test. An intelligent experiment is now naturally in order. "The new synthesis of mind and soul," Keyserling says, "must originate from the mind, on the height of supreme intellectuality, if something decisive is to happen."\*\*\*

But to do this, there must be a clear understanding of three points upon which the Oriental position is based, and which, if true, validate the entire contention of the student of the Oriental technique of meditation, never forgetting, however, the proverb of the Chinese which says that, "If the wrong man uses the right means, the right means work in the wrong way." These three premises are:

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\* Keyserling, Count Hermann, *Creative Understanding*, p. 180.

\*\* Hall, W. Winslow, M.D., *Illuminanda*, p. 218.

\*\*\* Keyserling, Count Herman, *Creative Understanding*, p. 125.

First: There is a soul in every human form, and that soul uses the lower aspects of man simply as vehicles of expression. The objective of the evolutionary process is to enhance and deepen the control of the soul over this instrument. When this is complete, we have a divine incarnation.

Secondly: The sum total of these lower aspects, when developed and co-ordinated we call the Personality. This unity is composed of the mental and emotional states of being, the vital energy and the physical response apparatus, and these "mask" or hide the soul. These aspects develop sequentially and progressively, according to the eastern philosophy, and only on reaching a relatively high state of unfoldment does it become possible for man to [Page 52] coordinate them and later to unify them, in consciousness, with the indwelling soul. Later comes control by the soul, and a steadily increasing expression of the nature of the soul. This is sometimes symbolically expressed as a light in a lamp. At first the lamp gives forth no radiance, but gradually the light makes its presence felt, till the meaning of the words of the Christ becomes clear. He said, "I am the light of the world," and enjoined upon His disciples to "let your light shine that man may see."

Thirdly: When the life of the soul, acting under the Law of Rebirth, has brought the personality to such a condition that it is an integrated and coordinated unit, then there is set up between the two a more intensive interaction. This interaction is brought about through the processes of self-discipline, an active will towards spiritual Being, unselfish service (for that is the mode in which the group-conscious soul manifests itself) and meditation. The consummation of the work is the conscious realization of union — called, in Christian terminology, the at-one-ment.

These three hypotheses must be accepted, at any rate, tentatively, if this process of education through meditation is to be rendered effective. In Webster's Dictionary, the soul is defined in line with these theories, and the definition runs as follows:

"An entity conceived as the essence, substance, or actuating cause of individual life, especially of life manifested in psychical activities; the vehicle of individual existence, [Page 53] separate in nature from the body and usually held to be separable in existence."\*

Webster adds the following comment which is appropriate in its application to our theme that "some conceptions, such as that of Fechner, that the soul is the whole unitary spiritual process in conjunction with the whole unitary bodily process, appear to stand midway between the idealistic and materialistic views."\*\* The strictly Oriental position is given us by Dr. Radhakrishnan, of the University of Calcutta, as follows:

"All organic beings have a principle of self-determination, to which the name of 'soul' is generally given. In the strict sense of the word, 'soul' belongs to every being that has life in it, and the different souls are fundamentally identical in nature. The differences are due to the physical organizations that obscure and thwart are the life of the soul. The nature of the bodies in which the souls are incorporated accounts for their various degrees of obscurity. The ego is the psychological unity of that stream of conscious experiencing which constitutes what we know as the inner life of an empirical self.

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\* *Webster's New International Dictionary*, Edition of 1923.

\*\* *Ibid.*

"The empirical self is the mixture of free spirit and mechanism, of purusa and prakriti....Every ego possesses within the gross material body, which suffers dissolution at death, a subtle body, formed of the psychological apparatus, including the senses."\*

This soul, we are told, is a fragment of the Oversoul, a spark of the one Flame, imprisoned in the body. It is that life aspect which gives to man — as to [Page 54] all forms in manifestation — life, or being and consciousness. It is the vital factor, that integrating coherent something which makes the human being (composite, yet unified, as he is) a thinking, feeling and aspiring entity. The intellect in man is that factor or quality of soul-awareness which enables him to orient himself to his environment during the stages in which his personality is under development, but which later, through proper meditation, enables him to orient himself towards the soul, as detached from the mechanism, and thus, therefore, towards a new state of awareness of being.

The relation of the soul to the Oversoul is that of the part towards the Whole, and it is this relation and its consequent recognitions, which develop into that sense of oneness with all beings and with the supreme Reality to which the mystics have always testified. Its relation to the human being is that of the conscious entity towards its medium of expression; of the one who thinks, towards the instrument of thought; of the one who registers feeling, towards the field of sensuous experience, and of the actor, towards the physical body — the sole means of contact with that particular field of activity, the world of physical life. This soul expresses itself through two forms of energy, that which we call the vital principle or fluid, the life aspect, and the energy of pure reason. These energies are focussed during life in the physical body. The life stream centres itself in the heart, utilizing the blood stream, the arteries and the veins, and animating every part of the organism; [Page 55] the other stream, of intellectual energy, centres itself in the brain, and utilizes the nervous apparatus as its medium of expression. In the heart, therefore, is the seat of the life-principle; in the head is the seat of the reasoning mind and of the spiritual consciousness, which latter is attained through a right use of the mind. Dr. C. Lloyd Morgan says in connection with this word, "soul:"

"In any case what is currently understood by 'the soul-theory' has its roots in dualism. And what some people mean when they speak of 'a psychology without a soul' is a psychology other than dualistic. There is, however, a sense in which he may, under suitable definition, speak of the soul as distinctive of that level of mental development at which a *concept* of Spirit is within the field of reflective reference."\*\*

Earlier in the same book he says that:

"Each of us *is* a life, a mind, and Spirit — an instance of life as one expression of world-plan, of mind as a different expression of that world-plan, of Spirit in so far as the Substance of that world-plan is revealed within us. The world-plan, through and through, from its lowest to its highest expression, is manifestation of God; in you and me — in each of us severally — God as Spirit is partially revealed."\*\*\*

It is this revelation of Deity that is the goal of the mystical endeavor and the object of the dual activity of mind — God as life in Nature, God as love, subjectively, and as plan and as purpose, and it is this

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\* Radhakrishnan, S., *Indian Philosophy*, Vol. II, pp. 279, 283, 285.

\*\* Morgan, C. Lloyd, *Life, Mind and Spirit*, p.35.

\*\*\* *Ibid.*, p.32.



that the unification, which meditation brings about [Page 56] reveals to man. Through its ordered technique, man discovers that unity which is himself. Through it, he later discovers his relation to the universe; he finds that his physical body and his vital energies are part and parcel of Nature itself, which is, in fact, the outer garment of Deity; he finds that his ability to love and to feel makes him aware of the love that pulses at the heart of all creation; and he discovers that his mind can give him the key which unlocks for him the door of understanding and that he can enter into the purposes and the plans which guide the Mind of God Himself. In fact, he arrives at God and discovers God as the central Fact. Knowing himself to be divine, he finds the whole is equally divine. Dr. F. Kirtley Mather of Harvard University has said in a most illuminating article:

"That there is an administration of the Universe cannot be denied. Something has determined and continues to determine the functioning of natural law, the orderly transformation of matter and of energy. It may be the 'curvature of the cosmos', or 'blind chance', or 'universal energy', or 'an absentee Jehovah', or an 'all-pervading Spirit', but it must be something. From one point of view, the question: Is there a God? is promptly answered in the affirmative."

Thus, through finding himself and understanding his own nature, man arrives at that centre within himself which is one with all that is; he finds he is equipped with an apparatus which can put him in touch with the differentiated manifestations through which Deity seeks to express itself. He possesses a [Page 57] vital body, responsive to universal energy, and the vehicle for the two forms of soul energy to which I referred above. The subject of the vital body, its relation to this universal energy, and its seven points of contact with the physical organism are covered in my book, *The Soul and Its Mechanism*, and will not be enlarged upon here, beyond quoting one paragraph.

"Behind the objective body lies a subjective form constituted of etheric matter, and acting as a conductor of the life principle of energy, or prana. This life principle is the force aspect of the soul, and through the medium of the etheric body the soul animates the form, gives it its peculiar qualities and attributes, impresses upon it its desires and, eventually, directs it through the activity of the mind. Through the medium of the brain the soul galvanizes the body into conscious (directed) activity and through the medium of the heart all parts of the body are pervaded by life".\*

There is also another "body" which is composed of the sum-total of all emotional states, moods and feelings. This body reacts to a man's physical environment in response to information received by the brain through the medium of the five senses, and conveyed to it via the vital body. Thus it is swept into activity of a purely selfish and personal nature; or it can be trained to react primarily to the mind, regarding the mind (as it so seldom is) as the interpreter of the spiritual self, the soul. It is this emotional body, characterized by feeling and desire, that acts most potently, in the majority of cases, upon [Page 58] the physical body. This latter is regarded by the esotericist as a pure automaton, driven into action by the desire nature and energized by the vital energy.

As the race progresses, another "body," the mind body, comes into being and activity, and gradually assumes an active and natural control. Like the physical and emotional organisms, this mental mechanism is at first entirely objective in its orientation, and swings into activity through impacts coming to it from the outer world, via the senses. Becoming increasingly positive, it slowly and surely begins to dominate the other phenomenal aspects of man until the personality, in all its four aspects, is

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\* Bailey, Alice A., *The Soul and Its Mechanism*, p. 62.

completed and unified as a functioning entity on the physical plane. When this happens, a crisis is reached and new developments and unfoldments become possible.

All this time, the two energies of the soul, life and mind, have been working through the vehicles, without the man being aware of their source or purpose. As a result of their work, he is now an intelligent, active, high-grade human being. But, as Browning puts it: "In completed man begins anew a tendency to God,"\* and he is driven by a divine unrest towards a conscious awareness of, and a conscious contact with, his soul — the unseen factor which he senses, but of which he remains personally unaware. Now he enters upon a process of self-education and of an intensive investigation into his true nature. **[Page 59]** His personality, which has been outgoing towards the world of physical, emotional and mental life, with its attention focussed objectively, goes through a process of reorientation, and turns inward towards the Self. Its focus becomes subjective and has for its purpose the emergence into manifestation of that "Deeper Being" about which Keyserling speaks. Conscious union with the soul is sought, and this not only from the emotional and sensuous angle of the devotee and mystic. Direct experience is sought. Knowledge of the divine Self, and mental assurance as to the fact of the indwelling Son of God becomes the goal of all endeavor. This method is not that of the mystical devotee who through the driving love of his emotional nature has sought after God. It is the method of intellectual approach and of the subordination of the entire personality to the drive towards spiritual realities. All purely mental types and all truly coordinated personalities are mystics at heart, and have passed through the mystical stage at some time or other *in some life*. As the intellect takes hold and the mind develops, this may temporarily fade into the background and be relegated for a time to the realm of the subconscious. But the emphasis is eventually and inevitably laid upon the will to know, and the drive of the life (no longer satisfied with the outer and external aspects of manifestation) is towards knowledge of the soul and the use of the mind in the apprehension of spiritual truth.

The head and the heart become united in their endeavor. Mind and pure reason are blended with **[Page 60]** love and devotion in an entire re-adjustment of the personality to a new realm of awareness. New states of consciousness are registered, a new phenomenal world is gradually perceived, and it begins to dawn upon the aspirant that his life-focus and his consciousness can be lifted entirely out of all past fields of endeavor. He finds that he can walk with God, dwell in Heaven, and be aware of a new world lying within the familiar outer forms. He begins to regard himself as a conscious denizen of another kingdom in nature, the spiritual, which is as real and as vital, as ordered and as phenomenal as any we now know. He steadily assumes the attitude of the soul towards his instrument, the human body. He regards himself no longer as a man, controlled by his emotions, impelled by energy, and directed by his mind, but knows himself to be the Self, thinking through the mind, feeling through the emotions, and acting consciously. As this consciousness stabilizes and becomes permanent, the work of evolution in his case is consummated, the great at-one-ment is made, and the union between the Self and its vehicle of expression is established. Thus a divine Son of God consciously incarnates.

Through the work of education in all its many branches, the co-ordination of the personality has been tremendously hastened. The mentality of the race is steadily mounting the ladder of achievement. Humanity, through its vast groups of educated and mentally focussed people is ready for self-determination and soul-direction. Now the intensive culture **[Page 61]** of the individual, as taught in the Eastern system, can be undertaken. The education and reorientation of the advanced human being must find its place in our mass education. This is the plea of this book and the object of its writing.

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\* Browning, Robert, *Paracelsus*.

How can a man find his soul, or ascertain the fact of its existence? How can he re-adjust himself to the conditions of soul life, and begin to function consciously and simultaneously as a soul and as a man? What must he do to bring about that union between the soul and its instrument which is essential if the driving urge of his nature is ever to be satisfied? How can he know, and not just believe and hope and aspire?

The experienced voice of the eastern wisdom comes to us with one word: — Meditation. The question naturally arises: "Is that all?" and the answer is: "Yes." If meditation is rightly followed, and if perseverance is the keynote of the life, then increasingly soul contact is established. The results of that contact work out in self-discipline, in purification, and in the life of aspiration and of service. Meditation in the eastern sense is, as we shall see, a strictly mental process, leading to soul knowledge and illumination. It is a fact in nature that "as a man thinketh so is he."

## CHAPTER FOUR

### THE OBJECTIVES IN MEDITATION

"Union is achieved through the subjugation of the psychic nature, and the restraint of the mind-stuff.  
When this has been accomplished, the Yogi knows himself as he is in reality."

PATANJALI

#### [Page 65]

ASSUMING the correctness of the theories outlined in the preceding chapters, it might be of value if we were to state clearly toward what definite goal the educated man aims as he enters on the way of meditation, and in what way meditation differs from what the Christian calls prayer. Clear thinking on both these points is essential if we want to make practical progress, for the task ahead of the investigator is an arduous one; he will need more than a passing enthusiasm and a temporary endeavor if he is to master this science and become proficient in its technique. Let us consider the last point first, and contrast the two methods of prayer and of meditation. Prayer can perhaps be best expressed by certain lines, by J. Montgomery, well known to all of us.

Prayer is the soul's sincere desire  
Uttered or unexpressed,  
The motion of a hidden fire,  
That trembles in the breast.

The thought held is that of desire, and of request; and the source of the desire is the heart. But it must be borne in mind that the heart's desire may be either for the acquisition of those possessions [Page 66] which the personality desires, or for those heavenly and transcendental possessions which the soul craves. Whichever it may be, the basic idea is demanding what is wanted, and the anticipation factor enters in; also something is eventually acquired, should the faith of the petitioner be sufficiently strong.

Meditation differs from prayer in that it is primarily an orientation of the mind, which orientation brings about realizations and recognitions which become formulated knowledge. Much confusion exists in the minds of many on this distinction and Bianco of Siena was really speaking of meditation when he said: "What is prayer but upward turning of the mind to God direct."

The masses of the people, polarized in their desire nature, and being predominantly of a mystical tendency, ask for what they need; they wrestle in prayer for the acquiring of longed-for virtues; they beg a listening Deity to assuage their troubles; they intercede for those near and dear to them; they importune high Heaven for those possessions — material or spiritual — which they feel essential to their happiness. They aspire and long for qualities, for circumstances and for those conditioning factors which will make their lives easier, or release them for what they believe will be freedom to be of greater usefulness; they agonize in prayer for relief from illness and disease, and seek to make God answer their request for revelation. But it is asking, demanding and expecting which are the main characteristics of [Page 67] prayer, with desire dominant, and the heart involved. It is the emotional nature and the feeling part of man which seeks after that which is needed, and the range of needs is wide and real. It is the heart approach.

Four degrees of prayer might be recognized:

1. Prayer for material benefits, and for help.
2. Prayer for virtues and for graces of character.
3. Prayer for others, intercessory prayer.
4. Prayer for illumination and for divine realization.

It will be seen from a study of these four types of prayer that all have their roots in the desire nature, and that the fourth brings the aspirant to the point where prayer can end and meditation begin. Seneca must have realized this when he said: "No prayer is needed, except to ask for a good state of mind, for health (wholeness) of soul."

Meditation carries the work forward into the mental realm; desire gives place to the practical work of preparation for divine knowledge and the man who started his long career and life experience with desire as the basic quality and who reached the stage of adoration of the dimly seen divine Reality, passes now out of the mystical world into that of the intellect, of reason, and eventual realization. Prayer, plus disciplined unselfishness, produces the Mystic. Meditation, plus organized disciplined service, produces the Knower. The mystic, as we have earlier seen, senses divine realities, contacts (from the heights of his aspiration) the mystical vision, [Page 68] and longs ceaselessly for the constant repetition of the ecstatic state to which his prayer, adoration and worship have raised him. He is usually quite unable to repeat this initiation at will. Père Poulain in *Des Grâces d'Oraison* holds that no state is mystical unless the seer is unable to produce it himself. In meditation, the reverse is the case, and through knowledge and understanding, the illuminated man is able to enter at will into the kingdom of the soul, and to participate intelligently in its life and states of consciousness. One method involves the emotional nature and is based on belief in a God who can give. The other involves the mental nature and is based on belief in the divinity of man himself, though it does it negate the mystical premises of the other group.

It will be found, however, that the words mystic and mystical are very loosely used and cover not only the pure mystic, with his visions and sensory reactions, but also those who are transiting into the realm

of pure knowledge and of certainty. They cover those states which are unexpected and intangible, being based on pure aspiration and devotion, and also those which are the outcome of an ordered intelligent approach to Reality, and which are susceptible of repetition under the laws which the knower has learnt. Bertrand Russell deals with these two groups in a most interesting way, though he uses the one term Mystic in both relations. His words form a most fascinating prelude to our theme.

**[Page 69]**

"Mystical philosophy, in all ages and in all parts of the world, is characterized by certain beliefs which are illustrated by the doctrines we have been considering.

"There is, first, the belief in insight as against discursive analytic knowledge; the belief in a way of wisdom, sudden, penetrating, coercive, which is contrasted with the slow and fallible study of outward appearance by a science relying wholly upon the senses....

"The mystic insight begins with the sense of a mystery unveiled, of a hidden wisdom now suddenly become certain beyond the possibility of a doubt. The sense of certainty and revelation comes earlier than any definite belief. The definite beliefs at which mystics arrive are the result of reflection upon the inarticulate experience gained in the moment of insight....

"The first and most direct outcome of the moment of illumination is belief in the possibility of a way of knowledge which may be called revelation or insight or intuition, as contrasted with sense, reason and analysis, which are regarded as blind guides leading to the morass of illusion. Closely connected with this belief is the conception of a Reality behind the world of appearance and utterly different from it. This Reality is regarded with an admiration often amounting to worship; it is felt to be always and everywhere close at hand, thinly veiled by the shows of sense, ready, for the receptive mind, to shine in its glory even through the apparent folly and wickedness of Man. The poet, the artist, and the lover are seekers after that glory: the haunting beauty that they pursue is the faint reflection of its sun. But the mystic lives in the full light of the vision: what others dimly seek he knows, with a knowledge beside which all other knowledge is ignorance.

"The second characteristic of mysticism is its belief in unity, and its refusal to admit opposition or division anywhere....

"A third mark of almost all mystical metaphysics is the **[Page 70]** denial of the reality of Time. This is an outcome of the denial of division; if all is one, the distinction of past and future must be illusory....

"The last of the doctrines of mysticism which we have to consider is its belief that all evil is mere appearance, an illusion produced by the divisions and oppositions of the analytic intellect. Mysticism does not maintain that such things as cruelty, for example, are good, but it denies that they are real: they belong to that lower world of phantoms from which we are to be liberated by the insight of the vision. "\*

But the mystical way is a preparation for the way of knowledge and where the mystic stops in adoration of the vision and in yearning after the Beloved, the seeker after true knowledge takes up the task and carries the work forward. Dr. Bennett of Yale says, at the close of his book on Mysticism, "The mystic at the end of his preparation is simply waiting for an apparition and an event which he is careful not to define too particularly; he is waiting, too, with the full consciousness that his own effort has now carried him as far as it can go and that it needs to be completed by some touch from without."\*\* This thought confines the whole idea within the realm of sensuous perception, but there is something more. There is direct knowledge. There is an understanding of the laws governing this new realm of being.

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\* Russell, Bertrand, *Mysticism and Logic*, pp. 8, 9, 10, 11.

\*\* Bennett, Charles A., *A Philosophical Study of Mysticism*, 192.

There is submission to a new procedure and to those steps and passwords which lead to the door and procure its opening. It is here that meditation plays its part [Page 71] and the mind steps in to fulfil its new function of revelation. Through meditation, the union for which the mystic yearns, and which he senses, and of which he has brief and fleeting experience, becomes definite and is known past all controversy, being recoverable at will. Father Joseph Maréchal in his notable book points out that:

"...the symbol vanishes, imagery fades, space disappears, multiplicity is reduced, reasoning is silent, the feeling of extension gathers itself together and then breaks down; *intellectual activity is entirely concentrated in its intensity*; it seizes without intermediary, with the sovereign certitude of intuition, Being, God....

"The human mind, then, is a *faculty in quest of its intuition* — that is to say of assimilation of Being, Being pure and simple, sovereignly *one*, without restriction, without distinction of essence and existence, of possible and real." (Italics by A. A. B.)\*

To take the Mind and bend it to its new task as a revealer of the divine is now the objective of the convinced mystic. To do this with success and with happiness, he will need a clear vision of his goal and a lucid understanding of the results eventually to be demonstrated. He will need a keen formulation of the assets with which he approaches his endeavor, and an equally keen appreciation of his lacks and defects. A view, as balanced as may be, of himself and of his circumstances, should be gained. Paralleling this, however, there should be also an equally balanced view of the goal and an understanding of [Page 72] the wonder of the realizations and gifts which will be his, when his interest has been transferred from the things that now engross his attention, and his emotions, to the more esoteric values and standards.

We have touched upon the point that meditation is a process whereby the mind is reoriented to Reality, and, rightly used, can lead a man into another kingdom in nature, into another state of consciousness and Being and into another dimension. The goal of achievement has shifted into higher realms of thought and realization. What are the definite results of this reorientation?

It might be stated first of all that meditation is the science which enables us to arrive at direct experience of God. That in which we live and move and have our being is no longer the object of aspiration, or a symbol to us of a divine possibility. We know God as the Eternal Cause and the source of all that is, including ourselves. We recognize the Whole. We become one with God by becoming one with our own immortal soul, and when that tremendous event takes place we find that the consciousness of the individual soul is the consciousness of the whole, and that separateness and division, distinctions and the concepts of me and thee, of God and a child of God, have faded away in the knowledge and realization of unity. Dualism has given place to unity. This is the Way of Union. The integrated Personality has been transcended through an ordered process of soul unfoldment, and a conscious at-one-ment has been brought about between the lower or personal self [Page 73] and the higher or divine self. This duality has to be first realized and then transcended before the Real self becomes, in the consciousness of the man, the Supreme Self. It has been said that the two parts of man have had for long ages nothing in common; these two parts are the spiritual soul and the form nature, but they are joined eternally (and here lies the solution of man's problem) by the mind principle. In an ancient book of the Hindus, *The Bhagavad Gita*, these significant words are found:

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\* Maréchal, Joseph, S.J., *Studies in The Psychology of the Mystics*, pp. 33, 101.



"Self is the friend of self for him in whom the self is conquered by the Self; but to him who is far from the Self his own self is hostile like an enemy".\*

and St. Paul says practically the same thing in his desperate cry:

"For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not....For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me (the real Self) from the body of this death?"\*\*

This real self is God — God the triumphant, God the Creator, God the Saviour of man. It is, in the words of St. Paul, "Christ in us, the hope of glory." This becomes a fact in our consciousness and not simply a much hoped for theory.

#### [Page 74]

Meditation causes our beliefs to change into ascertained facts, and our theories into proven experience. The statement of St. Paul's remains only a concept and a possibility until, through meditation, the Christ life is evoked and becomes the dominating factor in daily life. We speak of ourselves as divine and as sons of God. We know of those who have demonstrated their divinity to the world, and who stand in the forefront of human achievement, testifying to faculties beyond our scope of accomplishment. We are conscious, within ourselves, of strivings which drive us on towards knowledge, and of interior promptings, which have forced humanity up the ladder of evolution to its present status of what we call educated human beings. A divine urge has driven us forward from the stage of the cave dweller to our modern civilized condition. Above all, we are aware of those who possess, or claim to possess, a vision of heavenly things which we long to share, and who testify to a direct way into the centre of divine Reality which they ask us also to follow. We are told that it is possible to have direct experience, and the keynote of our modern times can be summed up in the words "From authority to experience." How can we know? How have this direct experience, free from the intrusion of any intermediary? The answer comes that there is a method which has been followed by countless thousands and a scientific process which has been formulated and followed by thinkers of all periods, and by means of which they become knowers.

#### [Page 75]

The educational process has perhaps done its main theorizing in preparing the mind to undertake the work of meditation. It has taught us that we possess such an apparatus and has presented to us some of its ways of use. The psychologists have told us much about our mental reactions, and our instinctual habits. Now man must possess himself consciously of his instrument and pass out of the initial stages of the educational process into that classroom and interior laboratory where it is possible to ascertain God for himself as the objective of all education. Who was it said that the world is not a prison house but a spiritual kindergarten, where millions of bewildered children are trying to spell God? The mind sends us hither and thither in the work of spelling out truth until the day dawns when, exhausted, we

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\* *Bhagavad Gita*, VI, 6.

\*\* *Romans*, VII, 18, 22, 23, 24.

retire within ourselves and meditate and then find God. As Dr. Overstreet says: "All our enduring quest then gets its explanation and its significance. It is the God operative within ourselves. As, then, we discover the more enduring values, or as we create them, we enact God in our own lives."\*

Again, we might define meditation as the method whereby a man reaches the glory of the unveiled self by the process of rejecting form after form. Education is not only purveyed in our schools and universities. The greatest school of all is life experience itself, and the lessons we learn are those we bring upon ourselves by identifying ourselves with a succession of forms — forms of pleasure, forms of those [Page 76] we love, forms of desire, forms of knowledge — the list is endless! For what are forms but those substitutes which we create and then set in front of ourselves as objects of worship, or those ideas about happiness and truth which others have created and after which we endlessly run, only to find them fade away into mist before our tired eyes. We seek satisfaction in phenomena of all kinds, only to find them turn to dust and ashes, until we reach that something — intangible yet infinitely real — which gave being to them all. He who sees all forms as symbols of reality is well on the way to touching the unveiled Self. But it takes a mental apprehension and a guided intuition to do this. Did Sir James Jeans have a glimpse of this when he said:

"Phenomena come to us disguised in their frameworks of time and space; they are messages in cipher of which we shall not understand the ultimate significance until we have discovered how to decode them out of their space-time wrappings."\*\*

Man is a point of divine light, hidden within a number of enveloping sheaths, as a light is hidden within a lantern. This lantern may be either closed and dark, or open and radiant. It may be either a light shining before men's eyes, or a hidden thing and, therefore, of no use to others. We are assured in that basic text book on meditation, the *Yoga Sutras of Patanjali*, of which an English paraphrase and commentary is furnished in my book *The Light of the Soul*, that through right discipline and meditation [Page 77] "that which obscures the light is gradually removed," and that "when the spiritual intelligence...reflects itself in the mind-stuff then comes awareness of the Self."\*\*\* At one point in the history of every human being there comes a momentous crisis when the light must be sensed, through a rightly used intelligence, and the Divine inevitably contacted. This Patanjali emphasizes when he says: "The transfer of the consciousness from a lower vehicle into a higher is part of the creative and evolutionary process."\*\*\*\* Slowly and gradually the work of direct knowledge becomes possible, and the glory which is hidden behind every form can stand revealed. The secret is to know when that time has come and to seize the moment of opportunity. Meister Eckhart says:

"If the soul were stripped of all her sheaths, God would be discovered all naked to her view and would give himself to her, withholding nothing. As long as the soul has not thrown off all her veils, however thin, she is unable to see God."\*\*\*\*\*

Thus, East and West teach the same idea and in the same symbology.

Meditation is, therefore, an ordered process whereby a man finds God. It is a system, well-tried out

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\* Overstreet, H.A., *The Enduring Quest*, p.265.

\*\* Jeans, Sir James, *The Universe Around Us*, p. 339.

\*\*\* Bailey, Alice A., *The Light of the Soul*, II., 52.

\*\*\*\* *Ibid.*, IV., 2.

\*\*\*\*\* Pfeiffer, Franz, *Meister Eckhart*, p.114.

and much used, which unfailingly reveals the divine. The important words here are "ordered process." There are certain rules to be followed, [Page 78] certain definite steps to be taken, and certain stages of unfoldment to be experienced before a man can garner the fruits of meditation. It is a part of the evolutionary process, as we have seen, and like all else in nature it is slow but sure, and unailing in its results. There is no disappointment to the man who is willing to obey the rules and work with the system. Meditation calls for self-control in all things, and unless the work of meditating is itself accompanied by the other requirements under the "ordered process" (such as self-control and active service) it will fail in its objective. Fanaticism is not required. This is made clear in the *Bhagavad Gita*:

"There is no meditation for the man who eats too little or for the man who eats too much, or for him whose habit it is to sleep too much or too little. But for him who is regulated in food, in work; regulated also in sleep and in waking, meditation becomes the destroyer of all suffering."\*

Meditation can be regarded rightly as part of the natural process which thus far has carried man forward along the path of evolution from a stage but little removed from the animal to his present position of mental attainment, scientific achievement and divine unrest. Steadily his centre of consciousness has shifted, and steadily his attention has been focussed on an ever widening range of contacts. Man has already passed from the purely animal and physical state of being into that of an intensely emotional and sensory awareness and in this state millions [Page 79] remain at this time. But other millions are progressing beyond this into another and higher field of awareness which we call that of the mind. Still another group, much fewer in number, are passing into a sphere where a universal range of contacts becomes possible. These we call the Knowers of the race. Through all methods employed runs the golden thread of divine purpose, and the way by which the transfer of the human consciousness into that of soul realization and soul awareness is effected is that of meditation.

This process of unveiling the Self through the negation of the form-side of life and the eventual inability of the various sheaths to hide it, can be described in terms of transmutation as well as in those of transference of consciousness.

Transmutation is the changing, and re-directing of the energies of the mind, of the emotions and of the physical nature so that they serve to reveal the Self, and not simply to reveal the psychical and body natures.

We are told, for instance, that we have five main instincts, which we share in common with all animals. These, when used with selfish and personal objectives, enhance the body life, strengthen the form or material nature and so serve increasingly to hide the Self, the spiritual man. These must be transmuted into their higher counterparts, for every animal characteristic has its spiritual prototype. The instinct of self-preservation must eventually be superseded by realization of immortality, and [Page 80] "dwelling ever in the Eternal," man will walk the earth and fulfill his destiny. The instinct which causes the lower self to thrust its way forward, and force itself upward, will eventually be transformed into the domination of the higher or spiritual Self. The assertion of the little or lower self will give way to that of the higher Self. Sex, which is an animal instinct powerfully governing all animal forms, will give place to a higher attraction, and will, in its noblest aspects, bring about conscious attraction and union between the soul and its vehicle; whilst the herd instinct will be transmuted into group consciousness. A fifth instinct, namely the urge to inquire and to investigate, which characterizes all minds at a high or

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\* *Bhagavad Gita*, VI., 16-17.

a low level, will give place to intuitive perception and understanding, and so the great work will be accomplished and the spiritual man will dominate his creation, the human being, and lift all his attributes and aspects into heaven.

Through meditation, spiritual knowledge grows up within the mind, and from the basis of ordinary knowledge, we steadily expand our understanding of the term, until knowledge merges into wisdom. This is direct knowledge of God by means of the mental faculty, so that we become what we are, and are enabled to manifest our divine nature. Tagore, in one place, defines meditation as "the entering into some great truth until we are possessed by it," and truth and God are synonymous terms. The mind knows two objects, we are told — the outer world through the medium of the five senses and the brain, and the soul [Page 81] and its world through what we might call an introverted use of the mind and its intense focussing upon a new and unusual field of contact. Then "the mind stuff reflecting both the knower (the Self) and the knowable, becomes omniscient...it becomes the instrument of the Self and acts as a unifying agent."\* All things will stand revealed to the man who truly meditates. He will comprehend the hidden things of nature, and the secrets of the life of the spirit. He will also know *how* he knows.

Thus, meditation brings about union, or at-one-ment.

The Occidental mystic may speak of the At-one-ment, whilst his brother in the Orient may speak of Raja Yoga, or of Union and of liberation, but they mean the same thing. They mean that the mind and the soul (the Christ within us or the Higher Self) function as a unit, as a co-ordinated whole, thus expressing perfectly the will of the indwelling God. René Guénon, in his book *Man and His Becoming*, makes the following interesting comments on the word "union," which have a place here.

"The realization of this identity is effected by *Yoga*, that is, the intimate and essential union of being with the Divine Principle, or, if preferred, with the Universal. The proper meaning of this word *Yoga* is in fact 'union' and nothing else. It should be noted that this realization ought not strictly to be regarded as an 'achievement,' or as 'the production of a non-pre-existent result,' according to Shankarâchârya's expression, for the union in question, although not actually realized in the sense in which we here [Page 82] intend it, exists none the less potentially, or rather virtually; what is involved is merely the effectual attainment by the individual being...of the consciousness of that which truly is from all eternity."\*\*

Through the ordered stages of the meditation process, a relationship is gradually and steadily established between the soul and its instruments until the time comes when they are literally one. Then the sheaths serve simply to reveal the light of the indwelling Son of God; the physical body is under direct control of the soul, for the illuminated mind transmits (as we shall see later) soul knowledge to the physical brain; the emotional nature is purified and simply reflects the love nature of the soul, as the mind reflects the purposes of God. Thus, the hitherto disorganized and separative aspects of the human being are synthesized and unified and brought into harmonious relation with each other and with the soul, their creator, their source of energy, and their motivating power.

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\* Bailey, Alice A., *The Light of the Soul*, IV., 22-24.

\*\* Guénon, René, *Man and His Becoming*, p. 37.

This science of union involves the disciplining of the life, and an experimental system of co-ordination. Its method is that of focussed attention, of mind control, or of meditation, and is a mode of development whereby we effect union with the soul, and become aware of inner states of consciousness. This is summed up for us in the familiar words of Browning:

"Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.

**[Page 83]**

There is an inmost centre in us all,  
Where truth abides in fulness; and around  
Wall upon wall, the gross flesh hems it in,  
...and to know  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without."\*

The whole object of the science of meditation is, therefore, to enable man to become in outer manifestation what he is in inner reality, and to make him identify himself with his soul aspect and not simply his lower characteristics. It is a quick process for the unfolding of the reasoning consciousness, but in this instance must be self-applied and self-initiated. Through meditation, the mind is used as an instrument for observing the eternal states, and becomes in time an instrument for illumination, and through it the soul or Self transmits knowledge to the physical brain.

Finally, meditation brings about illumination. Meister Eckhart in his book of Sermons, written in the fourteenth century, says:

"Three kinds of men see God. The first see him in faith; they know no more of Him than they can make out through a partition. The second behold God in the light of grace but only as the answer to their longings, as giving them sweetness, devotion, inwardness and other such-like things....The third see him in the divine light."\*\*

**[Page 84]**

It is this light that the process of meditation reveals and with which we learn to work.

The heart of the world is light and in that light shall we see God. In that light we find ourselves. In that light all things are revealed. Patanjali tells us that "when the means to union have been steadily practised and when impurity has been overcome, enlightenment takes place, leading up to full illumination." "The mind then tends towards increasing illumination as to the true nature of the Self."\*\*\*

As a result of meditation comes the shining forth of the light. This "illumination is gradual and is developed stage by stage."\*\*\*\*

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\* Browning, Robert, *Paracelsus*.14

\*\* Pfeiffer, Franz, *Meister Eckhart*, p. 191.

\*\*\* Bailey, Alice A., *The Light of the Soul*, II., 27-28, IV., 26.

\*\*\*\* *Ibid*, III., 5-6.

This we shall take up in greater detail later on.

Through meditation, as a consequence of all the preceding factors, the powers of the soul are unfolded. Each vehicle through which the soul expresses itself carries latent within itself certain inherent potencies, but the soul, which is the source of them all, has them in their purest and most sublimated form. The physical eye, for instance, is the organ of physical vision. Clairvoyance is the same potency demonstrating in what is regarded as the psychical world — the world of illusion, of feeling and of emotion. But in the soul, this same power shows forth as pure perception, and infallible spiritual vision. The higher correspondences of the lower physical and psychical powers are brought [Page 85] into functioning activity through meditation, and so supersede their lower expressions.

These powers unfold normally and naturally. This they do, not because they are desired and consciously developed, but because as the inner God assumes control and dominates His bodies, His powers become apparent upon the physical plane and potentialities will then demonstrate forth as known realities.

The true mystic does not concern himself with the powers and faculties, but only with the Possessor of those powers. He concentrates upon the Self, and not upon the potencies of that Self. As he merges himself more and more in the Reality who is himself, the powers of the soul will begin to demonstrate normally, safely and usefully. The process is summed up for us by Meister Eckhart in these words:

"The soul's lower powers should be ordered to her higher and her higher ones to God; her outward senses to her inward, and her inward ones to reason; thought to intuition and intuition to the will and all to unity "\*

The words of Dr. Charles Whitby, the translator of Rene Guenon's book, *Man and His Becoming*, are pertinent to this chapter on the objectives of the meditation process. He refers to the

"... overwhelming testimony to the mutually-confirmatory agreement, on all essential points, of the Western, Hindu, Moslem and Far-Eastern esoteric traditions. The Truth we so rashly term unattainable awaits us there in [Page 86] unchanged and changeless majesty, veiled indeed from hasty and scornful eyes but ever increasingly apparent to earnest unbiased seekers. According to Plotinus, the act of contemplation which essentially constitutes the life of every individual and that of mankind as a whole, ascends gradually and by a natural and inevitable progression from Nature to Soul, from Soul to pure Intellect, from Intellect to the supreme 'One'. If this be so, the present preoccupation with psychic or quasi-psychic matters of the more advanced representative of Western thought and science, may or rather must sooner or later be succeeded by an equally serious attention to matters of higher and even of highest import."\*\*

Thus it will be seen that the claims made for meditation are very high, and the weight of the testimony of the mystics and initiates of all the ages can be brought in corroboration of them. The fact that others have achieved may encourage and interest us but does no more unless we ourselves take some definite action. That there is a technique and a science of union, based on the right handling of the mental body

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\* Pfeiffer, Franz, *Meister Eckhart*, p. 40.

\*\* Guénon, René, *Man and His Becoming*, p. X.



and its correct use may be profoundly true, but this knowledge serves no purpose unless each educated thinker faces the issue. He must decide upon the values involved and set himself to demonstrate the fact of the mind, its relation in the two directions (to the soul on the one hand and to the outer environment on the other) and finally his ability to use that mind at will as he may choose. This involves the development of the mind as a synthesized, or common sense, and governs its use [Page 87] in relation to the world of the earthly life, of the emotions and of thought. It involves also its orientation at will to the world of the soul, and its capacity to act as an intermediary between the soul and the physical brain. The first relation is developed and fostered through sound methods of exoteric education and of training; the second is made possible through meditation, a higher form of the educational process.

## CHAPTER FIVE

### STAGES IN MEDITATION

"What would you do within, O Soul, my Brother?

What would you do within?

Bar door and window that none may see:

That alone we may be

(Alone! face to face

In that flame-lit place!)

When first we begin

To speak one with another."

EVELYN UNDERHILL

#### [Page 91]

We have studied briefly the objectives which we set before ourselves as we seek to reorient the mind to the soul, and through the union thus effected, enter into communication with a higher world of Being. We are seeking to utilize the equipment with which a long series of life experiments and experience has endowed us, and whether we undertake the work from the standpoint of the mystical devotee or the intellectual aspirant, there are certain basic requirements which must precede any definite exercises. The words of the Rev. R. J. Campbell state succinctly our story and our task. He says:

"For the purpose of realizing the nature of the Self, we have had to come out from our eternal home in God that we might strive and suffer amid the illusions of time and sense. We have to overcome before we can enter into the eternal truth that lies beyond all seeming. In that overcoming we have to master the flesh and magnify the spirit, despise the world to save it, and lose the life to find it."

Now let us consider the situation and the processes to which we must subject ourselves if the goal is ever to be attained. The preliminary requirements need only just be noted, for they are universally recognized and are met in part by every beginner, or [Page 92] he would not be entering upon this particular phase in the age-long pursuit of truth. We are conscious within ourselves of duality, and of a state of warfare between the two aspects of which we are constituted. We are conscious of a profound

dissatisfaction with physical life as a whole, and with our inability to grasp and understand the divine Reality which we hope exists. But it remains for us a matter for faith, and we want certainty. The life of the senses does not seem to carry us far enough along the path towards our goal. It is a fluid existence which we lead, being sometimes carried by our high desires to a mountain top of wonder on which we stay just long enough to get a vision of beauty, and then are hurled into the abyss of our daily environment, our animal nature and the chaotic world in which our destiny places us. We sense a certainty which ever eludes us; we strive for a goal which seems outside ourselves and which evades our most frantic efforts; we struggle and fight and anguish to achieve a realization to which the saints have testified and to which the Knowers of the race bear continuous witness. If our will is strong enough and our determination rooted in steadfast and undeterred perseverance, and if the ancient rules and formulas are grasped, we can approach our problem from a new angle and utilize our mental equipment in place of emotional application and feverish desire.

The heart activity has its place, however, and Patanjali in his well known *Aphorisms*, which have **[Page 93]** guided the enterprise of hundreds of Knowers, says that:

"The practices which make for union with the soul are first, fiery aspiration, then spiritual reading and, lastly, complete obedience to the Master."\*

The word "aspiration" comes from the Latin "*ad*"="to", and "*spirare*"="to breathe, to breathe towards," as Webster puts it. The word "spirit" comes from the same root. Aspiration must precede inspiration. There must be a breathing out from the lower self before there can be a breathing in by the higher aspect. From the standpoint of eastern mysticism, aspiration involves the idea of fire. It denotes a burning desire, and a fiery determination which eventually does three things for the aspirant. It throws a fierce light upon his problems, and constitutes the purificatory furnace into which the lower self has to go in order that all dross may be burned out, and it also destroys all hindrances which might keep him back. This same idea of fire runs through all books on Christian mysticism, and many passages in the Bible of a similar nature will come readily to mind. Willingness to "bear the cross," to "enter the fire," to "die daily," (it matters not what the symbology employed may be), is the characteristic of the true aspirant, and, before we pass on to the way of meditation and place our footsteps in those of the myriads of sons of God who have preceded us, we must gauge the depth and the **[Page 94]** height and brace ourselves for the arduous climb and the fierce endeavor. We must say with J. C. Earle:

"I pass the vale. I breast the steep.  
I bear the cross: the cross bears me.  
Light leads me on to light. I weep  
For joy at what I hope to see  
When, scaled at length the arduous height,  
For every painful step I trod,  
I traverse worlds on worlds of light  
And pierce some deeper depth of God."\*\*

We start with an emotional realization of our goal and from then pass on, through the fire of discipline, to the heights of intellectual certainty. This is beautifully pictured for us in the Bible in the story of

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\* Bailey, Alice A., *The Light of the Soul*, II., 1, 2.

\*\* Earle, John Charles, *Onward and Upward* (Oxford Book of English Mystical Verse), p. 508.

Shadrach, Meschach and Abednego. We read that they were cast into the midst of the burning fiery furnace, yet the result of that apparent tragedy was the releasing in their midst of the form of a fourth identity, whose appearance was like unto that of the Son of God. These three friends are symbols of the threefold lower man. The name *Meschach* means "agile," a faculty of the discriminative mind, the mental body. *Shadrach* means "rejoicing in the Way" and describes the transmutation of the emotional body, and the turning of the desire towards the Way: *Abednego* means "a servant of the Sun," and thus emphasizes the fact that the sole function of the physical body is to be the servant of the Son [Page 95] (Sun), of the ego or soul (see Daniel III, 23-24). There is no escaping the fiery furnace, but the reward is commensurate with the trial.

The significance of the second requirement, spiritual reading, must also be grasped. The word, to "read," is very obscure in its origin, and philologists seem to think that two words are responsible. One is the Latin word "*rerī*," to think, and the other the Sanskrit word "*radh*," to be successful. Perhaps both ideas are permissible, for it is certainly true that the man who can think the most successfully, and who can control and utilize his apparatus of thought, is the man who can the most easily master the technique of meditation.

Prayer is possible to all. Meditation is only possible to the mentally polarized man, and this is a point which needs emphasis and which frequently meets with opposition when stated. All men who are willing to subject themselves to discipline and transmute emotion into spiritual devotion can be saints, and many do so subject themselves. But *all men cannot yet be knowers*, for it involves all that the saint has achieved, plus the use of the intellect and the power to think through to knowledge and understanding. The man who is successful is the man who can think, and who can utilize the sixth sense, the mind, to produce certain specific results. Other suggested origins have to do with words denoting the taking of counsel or of advice, so that three basic ideas are brought out: — the attainment of success through the agency of the mind, the achievement of [Page 96] perfection, the taking of counsel, and the utilization of all channels of information in order to gain knowledge.

This is fundamentally the meaning of Patanjali when he uses the expression translated "spiritual reading." It really signifies reading with the eyes of the soul, with the inner vision alert to find out that which is sought. It is realized that all forms are only symbols of an inner or spiritual reality, and spiritual reading involves the development of the faculty of "reading" or seeing the life aspect which the outer form veils and hides. This will be found to apply equally to a human form as to any other form in nature; all forms veil a divine thought, idea, or truth and are the tangible manifestation of a divine concept. When a man knows this he begins to read spiritually, to see below the surface and so contact the idea which gave birth to the form. Gradually, as he gains practice in doing this, he arrives at a knowledge of Truth and is no longer taken in by the illusory aspects of the form. This, in its most practical application, will lead a man for instance, to negate the form aspect which his fellowman may assume, and deal with him on the basis of the hidden divine reality. This is no easy thing to do, but it is possible through training in spiritual reading.

The third requirement is obedience to the Master. This is no servile attention to the commands of some supposed hidden Teacher, or Master, functioning mysteriously behind the scenes, as so many [Page 97] schools of esotericism claim. It is much simpler than that. The real Master, claiming our attention and subsequent obedience, is the Master in the Heart, the soul, the indwelling Christ. This Master first makes His presence felt through the "still small voice" of conscience, prompting us to higher and more unselfish living, and sounding a quick note of warning when there is deviation from the strict path of

rectitude. Later this comes to be known as the Voice of the Silence, that word that comes from the "Word incarnate," which is ourselves. Each of us is a Word made flesh. Later still, we call it the awakened intuition. The student of meditation learns to distinguish accurately between these three. This requirement, therefore, calls for that implicit obedience which the aspirant renders promptly to the highest impulse which he can register at all times and at any cost. When this obedience is forthcoming it calls forth from the soul a downpouring of light and knowledge, and Christ points this out in the words: "If any man shall do his will, he shall know..." (John 7, 17).

These three factors — obedience, a search for truth in every form, and a fiery longing for liberation — are the three parts of the stage of aspiration and must precede that of meditation. They need not be expressed in their fullness and completeness, but must be incorporated in the life as working rules of conduct. They lead to detachment, a quality which is emphasized both in the East and in the West. This is the freeing of the soul from the thralldom of the [Page 98] form life, and the subordination of the personality to the higher impulses. Dr. Maréchal expresses the Christian intention along these lines as follows:

"This 'detachment from self', what does it mean?

"First of all, clearly, it is detachment from the lower and sensible Ego — that is, the habitual subordination of the fleshly to the spiritual point of view, the co-ordination of the lower multiplicity under a higher unity.

"Again, it is detachment from the 'vainglorious Ego,' the dispersed and capricious Ego, the plaything of external circumstances, the slave of fluctuating opinion. The continuity of the inner life could not accommodate itself to so fluctuating a unity.

"Above all, it is detachment from the 'proud Ego.' We must have a right understanding of this, for humility is rightly considered as one of the most characteristic notes of Christian asceticism and mysticism."\*

Here we have the subordination of the physical, emotional, and mental life to the divine project of achieving unity, emphasized, for capriciousness is a quality of the sensory apparatus, and pride that of the mind.

The meditation process is divided into five parts, one part leading sequentially to another. We will take these various stages and study each of them separately, for in their mastery we can trace the steady ascent of the conscious spiritual man out of the realm of feeling into that of knowledge and then of intuitive illumination. These stages might be briefly enumerated as follows: [Page 99]

1. *Concentration*. This is the act of concentrating the mind, learning to focus it and so use it.
2. *Meditation*. The prolonged focussing of the attention in any direction and the steady holding of the mind on any desired idea.
3. *Contemplation*. In activity of the soul, detached from the mind, which is held in a state of quiescence.

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\* Maréchal, Joseph, S. J., *Studies in the Psychology of the Mystics*, p. 166.

4. *Illumination*. This is the result of the three preceding processes, and involves the carrying down into the brain consciousness of the knowledge achieved.

5. *Inspiration*. The result of illumination, as it demonstrates in the life of service.

These five stages, when followed, lead to union with the soul and direct knowledge of divinity. For the majority of those who take up the study of meditation, the stage which should engross their attention for a long time — practically to the exclusion of the others — is that of concentration, the gaining control of the mental processes. Aspiration is presumably present to some degree or there would be no desire to meditate. It should be pointed out, however, that aspiration avails nothing unless it is endorsed by a strong will, a capacity to endure, and patient persistence.

### I. The Stage of Concentration.

In all schools of advanced or intellectual mysticism, the first and necessary step is the attainment of mind control. Meister Eckhart, writing in the fourteenth century, tells us that!

"St. Paul reminds us that we being planted in the likeness of God may attain to higher and truer vision. For this [Page 100] St. Dionysius says we require three things. The first is, possession of one's mind. The second is, a mind that is free. The third is, a mind that can see. How can we acquire this speculative mind? By a habit of mental concentration."\*

This is in the strictest conformity with the eastern method, which aims first to put a man in control of his mental apparatus, so that he becomes the one who uses it at will and is not (as is so often the case) the victim of his mind, swayed by thoughts and ideas over which he has no control, and which he cannot eliminate, no matter how strong may be his desire to do so.

The same ideas that Meister Eckhart expressed can also be found in that ancient Indian scripture, the *Bhagavad Gita*:

"The mind wavers, Krishna, turbulent, impetuous, forceful; I think it is as hard to hold as the wind. Without doubt...the wandering mind is hard to hold; but through assiduous practice...it may be held firm.

"When thy soul shall pass beyond the forest of delusion, thou shalt no more regard what shall be taught or what has been taught.

"When withdrawn from traditional teaching, thy soul shall stand steadfast, firm in soul vision, then thou shalt gain union with the soul."\*\*

The first step, therefore, is mind control. This means the power to make the mind do as you want, to think as you choose, to formulate ideas and sequences of thought under direction. The function of [Page 101] the mind, in the majority of cases, is first of all to receive messages from the outer world, via the five senses, and transmitted by the brain. Hume tells us that the "mind is a kind of theatre, where several perceptions successively make their appearance." It is the seat of the intellectual functions, and a great recording centre for impressions of all kinds, upon which we act, or to which we

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\* Pfeiffer, Franz, *Meister Eckhart*, pg.196-197.

\*\* *Bhagavad Gita*, VI., 34-35, II., 52-53.

refuse admission if we do not like them. The mind has a tendency to accept what is presented to it. The ideas of the psychologists and of science as to the nature of the mind are too much to touch upon here. Some regard it as a separate entity; others as a mechanism, of which the brain and the nervous system are integral parts. One school deals with it as "a sort of superior, nonphysical structure...capable of strict scientific study and liable to its own disorders." Some look upon it as a form of the self, with a life of its own; as a defense mechanism built up during the ages; as a response apparatus through which we contact aspects of the Universe otherwise untouchable. To some, it is simply a vague term signifying that by which we register thought or respond to vibrations, such as those incorporated in public opinion and in the books written throughout the ages. To the esotericist, it is simply a word standing for an aspect of man which is responsive in one direction — the outer world of thought and of affairs — but which could be equally responsive in another — the world of subtle energies and of spiritual being. This is the concept we shall hold in our thoughts as we study **[Page 102]** the technique of meditation. Dr. Lloyd Morgan sums it up for us in such a way that all lesser definitions are included. He says:

"...the word 'mind' may be used in three senses; first, as Mind or Spirit in reference to some Activity, for us God; secondly, as a quality emergent at a high level of evolutionary advance; and thirdly, as a psychical attribute that pervades all natural events in universal correlation."\*

Here we have the idea of the divine purpose, the universal mind, of that human mentality which distinguishes man on the ladder of evolution from the animals, and reference also to that universal psychical consciousness which pervades the animate and the so-called inanimate. It is with mind as a quality emerging at a high level of evolution that we as human beings deal. It is for us a mode or means of contact, receiving information from various sources, and by different means. Through the five senses, information is conveyed, and the man becomes aware of the world of physical phenomena and of psychical life in which he is immersed. Not only that, but the mind registers impressions emanating from other minds, and the thoughts of men (both ancient and modern) are conveyed to him through the medium of leading and the spoken word, through the drama, through pictures and through music. Most of it is simply registered and stored up, finding later expression as memory and anticipation. Moods, emotional reactions, feelings and desires, are also recorded **[Page 103]** by the mind, whether of a high grade or a low, but with the average person that is all that happens. Very little real thinking follows upon the registering of information, and no clear formulation of thoughts occurs. The clothing of ideas with words which clearly express them is one of the functions of the mind, yet, how few people have ideas or originate really intelligent thoughts! Their minds respond to that which is conveyed to them from the outer world, but have no inherent or self-initiated activities of their own.

Therefore, the process at present controlling in the case of the average man is from the outside world inwards, through the senses, to the brain. The brain then "telegraphs" the information registered to the mind, which, in its turn, records it. That usually closes the incident.

But, in the case of the truly thoughtful, there is more than this. Upon the recording follows an analysis of the incident or the information, its correlation with other incidents, and a study of cause and effect. The "mind-stuff," as the Oriental calls it, is swept into activity, and thought-forms are created and mental images built in connection with the presented idea. Then, if desired, the clear thinking of the man is impressed upon the brain and so a return activity is instituted. But, in the case of the mystic and

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\* Morgan, C. Lloyd, *Emergent Evolution*, p. 37.



of the man who is beginning to meditate, something further is discovered. He finds that the mind, when properly governed and disciplined, is capable of wider and deeper responses; that it can become [Page 104] aware of ideas and concepts which emanate from a deeply spiritual realm and which are communicated by the soul. Instead of impressions from the outer daily life recorded on the sensitive receiving-plate of the mind, they may come forth from the kingdoms of the soul and are caused by the activity of a man's own soul, or by other souls with whom his soul may be in touch.

Then the mind enters upon a new and fresh usefulness and its range of contact includes not only the world of men but also the world of souls. Its function is to act as an intermediary between the soul and the brain and to transmit to the brain that of which the man, as a soul, has become aware. This becomes possible when the old mental activities are superseded by the higher, and when the mind can be rendered temporarily insensitive to all outer calls upon its attention. This, however, is not brought about by any methods of rendering the mind passive and receptive, or by any system of "blinking" the mind, or stunning it into negativity, or other forms of self-hypnotism. It is caused by the expulsive force of a new and bigger interest, and by the one-pointed attention of the focussed mental faculties to a new world of phenomena and of force. This system is that of concentration, the first and most arduous step towards the illumination of the life.

The word "concentration" comes from the Latin words "*con*"="together" and "*centrare*"="to centre." It means the "bringing together or the [Page 105] drawing to a common centre or focal point;" it connotes the gathering together of our wandering thoughts and ideas, and holding the mind firmly and steadily focussed or centred on the object of our immediate attention, without wavering or distraction. It involves the elimination of all that is foreign or extraneous to the matter under observation. Patanjali defines it thus: "The binding of the perceiving consciousness to a certain region is attention or concentration."<sup>\*</sup>

This necessarily involves a distinction between the Thinker, the apparatus of thought, and that which is to be considered by the Thinker. We need, therefore, to distinguish between ourselves, the one who is thinking and that which are use to think with, the mind. Then there comes in the third factor, that which is thought.

Students would do well at the very beginning of their meditation work to learn to make these basic differentiations, and to cultivate the habit every day of making these distinctions. They must distinguish always between:

1. The Thinker, the true Self, or the Soul.
2. The mind, or the apparatus which the Thinker seeks to use.
3. The process of thought, or the work of the Thinker as he impresses upon the mind (when in a state of equilibrium) that which he thinks.
4. The brain, which is in its turn impressed by the mind, acting as the agent for the Thinker, in order to convey impressions and information.

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\* Bailey, Alice A., *The Light of the Soul*, III., 1.

**[Page 106]**

Concentration is, therefore, the power to focus the consciousness on a given subject and to hold it there as long as desired; it is the method of accurate perception, and the power to visualize correctly, being the quality which enables the Thinker to perceive and know the field of perception. Another word for concentration is attention, that is, one-pointed attention. It is interesting to note what Father Maréchal says in this connection. He points out that "attention is a *direct path* to full perception, to hallucination, or, more generally, to belief....It brings about an at least momentary *unification* of the mind by the predominance of one mental group....But this 'mental unity,' realized to some degree in the phenomenon of attention, is also the *sole subjective condition* which, we have seen, accompanies *always* the true or false perception of the real."<sup>\*</sup>

The question may be asked, what is the easiest way to teach oneself to concentrate? One might reply, in the words of the French proverb: "Le meilleur moyen de déplacer est de remplacer;" — "the best way to eliminate is to substitute," and one way that may be employed is to utilize what has been called the "expulsive power of a new affection." To be profoundly interested in some new and intriguing subject, and to have one's attention focussed on some fresh and dynamic matter will automatically tend to make the mind one-pointed.

**[Page 107]**

A second answer might be given: Be concentrated in all that you do all day every day. Concentration will be rapidly developed if we cultivate the habit of accuracy in all the affairs of life. Accurate speech should necessitate accurate attention to that which is said, read or heard, and this would necessarily involve concentration and so develop it. True meditation is after all an attitude of mind and will grow out of an attitude of concentration.

The objective, therefore, of all our endeavor is to train the mind so as to make it our servant and not our master, and to cultivate the power of concentration preparatory to true meditation work. The earnest student, therefore, will carry this close attention into the affairs of everyday life and will thereby learn to regulate his mind as an apparatus for his thought.

Let me emphasize here the necessity of a constantly concentrated attitude to life. The secret of success can be expressed in the simple words: Pay attention. In talking to people, in reading a book, in writing a letter, let us steadily focus our thought on what we are doing and so gradually develop the capacity to concentrate.

To this cultivated attitude there must be added definite concentration exercises, carried forward each day, with perseverance. This involves the fixing of the mind upon a particular object, or a chosen topic for thought. To this succeeds a process of steadily and quietly learning to abstract the consciousness **[Page 108]** from the outer world and exoteric conditions and focus it at will on any subject.

The regular unremitting work of daily concentration gradually overcomes the difficulty of control and brings about results which might be enumerated as follows:

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\* Maréchal, Joseph S.J., *Studies in the Psychology of the Mystics*, p. 90.

1. The reorganization of the mind.
2. The polarizing of the man in his mental, instead of his emotional vehicle.
3. The withdrawal of the man's attention from the sense perceptions and his learning to centre himself in the brain. Most people, like the animals, use the solar plexus.
4. The development of a faculty of instantaneous concentration as a preliminary to meditation.
5. The capacity to focus the attention unswervingly upon any chosen seed thought.

## II. The Stage of Meditation.

Patanjali defines concentration as the holding of the perceiving consciousness in a certain region and meditation as the prolonged holding of the perceiving consciousness in a certain region. This implies only a difference in the time factor and would seem to make of both stages an achievement of control. Through the practice of concentration sufficient control should be achieved, so that the student is not bothered by the necessity of repeatedly recollecting his thought. Therefore, an act of prolonged concentration gives opportunity for the mind to act upon whatever object lies within the ring-pass-not of the region chosen. The choosing of a word or a phrase as the subject of the meditation establishes this ring-pass-not [Page 109] and if the meditation is well conducted the mind never leaves its consideration of the object so chosen. The mind remains focussed and is continuously active during the entire meditation period. Moreover, the mind is not allowed to do as it pleases with the object, or seed thought. In concentration there should be a consciousness in the meditator all the time that he is using his mind. In meditation this consciousness of the mind being used is lost, but there can be no day-dreaming and no following of chance ideas which emerge in relation to the object of thought. The seed thought has been chosen for a purpose, — either for its effect on the meditator or for its effect in service upon some other person or in relation to some spiritual work, or in some phase of the search for wisdom. If the process is successful, there is evoked little or no reaction in the meditator, either of pleasure or absence of pleasure. Emotional reactions are transcended and the mind is, therefore, left free to act in its own right. The result is a clarity of thought never before achieved, because the mind in ordinary activity is always associated with and affected by desire of some sort. In this state of consciousness desire is transcended, just as later in the stage of contemplation, thought is transcended. When the mind is stunned into inaction by inhibition or persistent repetitions, it cannot be transcended in contemplation, nor used in meditation. To practice making the mind blank, is not only foolish, but actually dangerous.

### [Page 110]

In *The Yoga Sutras of Patanjali* we find these words:

"The gradual conquest of the mind's tendency to flit from one object to another and the power of one-pointedness make the development of contemplation."\*

Meditation is the result of experience. It is the instantaneous attainment of an attitude of mind as a consequence of long practice. In the *Bhagavad Gita* we find it is stated that in all action the five

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\* Bailey, Alice A., *The Light of the Soul*, III., 11.9

following factors are involved:

- "1. The material instrument-----the brain
2. The doe.....the Self
3. The organ                                  the mind
4. The impulse -----energy
5. Destiny.....Karma"\*

Meditation is activity of a very intense kind and it will be found that all these five factors are involved. The material instrument which we have to use in meditation is the physical brain. Many people think that they must transcend the brain, reach some tremendous altitude and stay upon some pinnacle of thought until something transcendent happens, and they can then say they know God. What is really needed is that we should get control of the mind and of the brain processes, so that the brain becomes a sensitive receiver of the thoughts and desires of the soul, the Higher Self, as He transmits them through the medium of the mind. The mind is regarded as in [Page 111] the nature of a sixth sense, and the brain as a receiving plate. We are already utilizing the five senses as avenues of perception, and they telegraph constant information to the brain. Through their medium, information as to five vast fields of knowledge, or of five ranges of vibrations, is made available to man. It is intended that the mind should serve a similar purpose. This is summarized for us by Meister Eckhart, and embodies the position of all the mystics in both hemispheres:

"First, see that thy outward senses are properly controlled....Now turn to the inward senses or noble powers of the soul, lower and higher. Take the lower powers first. These are intermediate between the higher powers and the outward senses. They are excited by the outward senses; what the eye sees, what the ear hears, they offer forthwith to desire. This offers it again, in the ordinary course, to the second power, called judgment, which considers it and once more passes it on to the third power, reckoning or reason....

"A man, moreover, must have a mind at ease the body should be rested from bodily labor, not only of the hands but of the tongue as well and all five senses. The soul keeps clear best in the quiet, but in jaded body is oft overpowered by inertia. Then by strenuous effort we travail in divine love for intellectual vision, till, clearing a way through recollected senses, we rise past our own mind to the wonderful wisdom of God. Man rising to the summit of his mind is exalted God."\*\*

Through the agency of the mind as a directed instrument, the soul can manipulate the impulses or thought currents. These forces pour into the field of [Page 112] experience of the Thinker and he must learn to direct them consciously and to work with them, so as to produce the desired result.

The fifth factor reminds us that a certain stage of evolutionary development must be reached before true meditation becomes possible; certain work must be done and certain refinements in our instrument made, before a man can safely and wisely meditate. All men are not equipped to meditate with hope of complete success. This need in no way discourage any student. A beginning can always be made and a sound foundation laid. The control of the mental processes can be begun, and brought to a high point of achievement, making it possible for the soul to have an apparatus of thought ready to its use. Reacting to the three parts of the meditation, but reacting in a unified manner the physical or form

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\* *Bhagavad Gita*, XVIII., 13-14.

\*\* Pfeiffer, Franz, *Meister Eckhart*, pp. 279, 47.

nature has been studied, the quality animating it and the motive or cause of the manifestation of the form has been considered. At the same time there has been an ever deeper concentration, and a more intense meditation. The attention has sunk inward increasingly, and outer things have been steadily negated; this has not been accomplished through a passive attitude, but through one of a most keen and vital interest. The meditation has been positive in its method and has not led to a negative or trance condition. The mind has been busy all the time, but busy in one direction.

Finally, there comes the stage which is called **[Page 113]** bliss, or identification. The consciousness is no longer focussed in the intellect but becomes identified with the object of the meditation work. This we will consider later.

We have, therefore, the four stages briefly summarized as follows and constituting what is called "meditation with seed:"

1. Meditation on the nature of a particular form.
2. Meditation upon the quality of a particular form.
3. Meditation upon the purpose of a particular form.
4. Meditation upon the life animating a particular form.

All forms are symbols of an indwelling life, and it is through meditation with seed that we arrive at the life aspect.

In *A Treatise on Cosmic Fire* the following words occur:

"The wise student regards all forms of expression as in the nature of symbols. A symbol has three interpretations; it is itself the expression of an idea, and that idea has behind it, in its turn, a purpose or impulse inconceivable as yet. The three interpretations of a symbol might be dealt with as follows:

"1. *The exoteric interpretation* of a symbol is based largely upon its objective utility, and upon the nature of the form. That which is exoteric and substantial serves two purposes:

**[Page 114]**

"a. To give some faint indications as to the idea and concept. This links the symbol...with the mental plane, but does not release it from the three worlds of human appreciation.

"b. To limit and confine and imprison the idea and so adapt it to the point in evolution which the man has reached. The true nature of the latent idea is ever more potent and complete than the form or symbol through which it seeks expression. Matter is a symbol of a central energy. Forms of all kinds in all the kingdoms of nature, and the manifested sheaths in their widest connotation and totality are but symbols of life — what that Life itself may be remains as yet a mystery.

"2. *The subjective interpretation* or meaning is the one which reveals the idea lying behind the objective manifestation. This idea, incorporeal in itself, becomes a concretion on the plane of objectivity....These ideas become apparent to the student after he has entered into Meditation, just as

the exoteric form of the symbol is all that is seen by the man who is just beginning. As soon as a man begins consciously to use his mental apparatus and has made even a small contact with his soul three things occur:

"a. He reaches out beyond the form and seeks to account for it.

"b. He arrives in time at the soul which the [Page 115] form veils, and this he does through the understanding of his own soul.

"c. He begins then to formulate ideas and to create and make manifest that soul-energy or substance which he finds he can manipulate.

"To train people to work in mental matter is to train them to create; to teach people to know the nature of the soul is to put them in conscious touch with the subjective side of manifestation and to put into their hands the power to work with soul-energy; to enable people to unfold the potencies of the soul aspect is to put them *en rapport* with the forces and energies hidden in all the kingdoms of Nature.

"A man can then — as his soul contact and his subjective perception is strengthened and developed — become a conscious creator, co-operating with the plans of evolution and of God. As he passes through the different stages, his ability so to work and his capacity to get at the thought lying behind all symbols and forms increases. He is no longer taken in by the appearance but knows it as the illusory form which is veiling, imprisoning and confining some thought.

"3. *The spiritual meaning* is that which lies behind the subjective sense and which is veiled by the idea or thought just as the idea is veiled by the form it assumes when in exoteric manifestation. This can be regarded as the purpose which prompted the idea and led to its emanation into the world of forms. It is the central [Page 116] dynamic energy which is responsible for the subjective activity "\*.

It is this process of arriving at the reality behind each and every form which is the result of meditation with seed. It involves the realization of these three aspects of the divine Life. This is why students are advised to take some specific words or a verse from some sacred book for their meditation so as to train them in their power to get behind the form of the words and so to arrive at the true meaning.

We have penetrated into the world of causes; we have to seek to apprehend the Plan as it exists in the mind of God and as it expresses itself through the love, emanating from the Heart of God. Is it possible for human minds to reach any further than the love and will of God? Right at this point, Divinity is contacted. The mind ceases to function, and the true student of meditation slips into a state of conscious identification with that spiritual reality we call the indwelling Christ, the divine Soul. Man, at this point, enters into God.

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\* Bailey, Alice A., *A Treatise on Cosmic Fire*, pp. 1233 et seq.12



## CHAPTER SIX

### STAGES IN MEDITATION (*Continued*)

Milarepa was one who eventually rid himself of the Two-Fold Shadow and soared into Spiritual Space, till he attained the Goal wherein all doctrines merge in at-one-ment. ...Having all his ideas and concepts merged with the Primal Cause (he) had eliminated the Illusion of Duality.  
RECHUNG (from the Tibetan)

#### [Page 119]

WE HAVE carried our meditation work forward along what might be termed secular lines, for the use of the mind has been involved, and though the subject of the meditation process has presumably been religious, yet the same results can be equally well reached with a purely worldly theme as the "object" or "seed thought." The educating of the mind to hold itself attentively upon a chosen idea has been the aim. We have, therefore, been dealing with what might legitimately be called a part of the educational process.

It is at this point that the divergence of our eastern and western methods becomes apparent. One school teaches its students to gain control of the instrument of thought before anything else is done, to discover the existence of this instrument through primary failure in control, and then, through concentration and meditation, to achieve facility in forcing the mind to be one-pointed in any direction. The other school posits the possession of something that is called the mind, and proceeds then to fill it with information, and to train the memory aspect to be retentive, and the content of that memory to be easily available to the student. From this stage a [Page 120] relatively few in number pass on to a real use of the mind through a profound interest in some science or some way of living, but the majority never attain mind control. Educational methods as we now have them do not teach their students this preliminary technique, and, hence, the wide confusion as to the nature of the mind and as to the distinction between the mind and the brain.

If the brain and the brain cells are all that there is, then the position of the materialistic thinker, that thought is entirely dependent upon the quality of the brain cells, is logical and correct. The part that the brain plays in the process is ably put for us in Ludwig Fischer's book, *The Structure of Thought*:

"The perfection of processes of apprehension depends in the main on the structure and functioning of a certain organ which receives and connects the different impressions of the senses, and which, further, partly retains the traces of previous impressions and allows them indirectly to enter into action. This organ is the brain with its ramifications and subsidiary organs. The perfection of the structure and of the functioning of this organ determines the perfection with which we can succeed in a deliberate attempt at producing a representation of the complex of the Whole, using the specific forms of sensual perception which are at our command....

"The brain allows us to have an intuition and an intellectual apprehension of the world in its complexity. The manner in which this is brought about depends on the exceedingly complicated internal structure of this organ, and on its reciprocal relation to the other parts of the Whole, a relation

which has many gradations."\*

**[Page 121]**

If perception and sensuous apprehension, with their consequent rationalizings and the institution of a subsequent mental process, have their source in the brain, then Dr. Sellars is right in his book, *Evolutionary Naturalism*, when he says that mind can be regarded as a "physical category" and that "we should mean by it the nervous processes which find expression in intelligent conduct."\*\*

But this idea fails to satisfy the majority of thinkers and most of them — belonging to other schools than the purely materialistic — posit something more than matter, and regard the mind as distinct from the brain; they hold the hypothesis that it is a subjective substantial reality, which can use the brain as its terminal of expression and which it can impress in order to express those concepts and intuitions which a man can consciously utilize. What we are considering is in no wise a supernormal faculty, or the possession of a specialized instrument by a gifted few; the mind should be used by all educated people, and at the close of the educational process (carried on in the formative years) a man should be in possession of a faculty that he understands and uses at will. Dr. McDougall points out in *Psychology, the Science of Behavior* that our mental activity (which is usually unconscious) can be either subnormal, normal or supernormal.\*\*\* In the first case, you will have the idiot or the feeble-minded; in the second, you will have the intelligent average citizen **[Page 122]** whose mind is a theatre or rather a cinematograph, registering anything that happens to come along; and, finally, we shall discover those rare souls whose consciousness is illuminated and whose minds record that which is hidden to the majority. With this last class we have as yet nothing to do. They are the product of the final stages of the meditation work, — contemplation and illumination. Concentration and meditation have definite reference to the many and to the normal.

In the East, and by many in the West, the mind is regarded as separate and distinct from the brain. Dr. C. Lloyd Morgan in *Emergent Evolution* quotes Descartes as saying that "there are indeed (1) corporeal substance (*res extensa*), and (2) mental or thinking substance (*res cogitans*); but they need for their being the concurrence of God. Apart from this common dependence on God neither is dependent on the other."\*\*\*\* He sums up his own point of view in another book, *Life, Mind, and Spirit*, as follows:

"Spirit is nowise separable from life and mind, nor they from it. What is given for reflective contemplation is a world-plan of natural events. I hold that this world-plan is a manifestation of Divine Purpose....We too are manifestations of Spirit which is 'revealed' within us. Each of us *is* a life, a mind, and Spirit — an instance of life as one expression of the world-plan, of mind as a different expression of that world-plan, of Spirit in so far as the Substance of that world-plan is revealed within us. This revelation is only partial since each of us is only an individual **[Page 123]** instance of that which in full manifestation is universal."\*\*\*\*\*

God reveals His purpose through the activity of the form. He does the same through the activity of the mind which impresses in its turn the brain, attuned to receptivity. Later again, the mind becomes responsive to an illumination, emanating from the Spirit aspect, and this we will shortly consider. This approaches very close to the Oriental position which infers a "mind-stuff" which is thrown into activity

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\* Fischer, Ludwig, *The Structure of Thought*, p. 135.

\*\* Sellars, Dr. Roy Wood, *Evolutionary Naturalism*, p. 300.

\*\*\* McDougall, William, *Psychology, the Science of Behavior*.

\*\*\*\* Morgan, C. Lloyd, *Emergent Evolution*, p. 291.

\*\*\*\*\* Morgan, C. Lloyd, *Life, Mind, And Spirit*, p. 32.

from the outer world of human affairs by the agency of the senses, by the emotions and by other minds. This intense activity of the mind-stuff has to be definitely offset through concentration and meditation if the mind is to be brought into a condition wherein it can be refocussed and reoriented to another field of perception and another range of ideas. For the esotericists, therefore, the objective of the meditation (carried forward into its later stages) is that the mind should cease to register any form activity whatsoever, no matter of how high an order, but should begin to register impressions emanating from that steadily manifesting Factor which we call (for lack of a better term) the Mind of God, the Universal Mind. This mind is distinguished by a sense of Wholeness, and of synthesis.

The entire history of evolving humanity might be considered from the angle of this Plan concept, and the focus of interest might be noted to be that of a growing consciousness in man of a Universe which [Page 124] is a revelation of a Life and of Deity, and in which mankind plays its part in the greater Whole. Ludwig Fischer calls our attention to the fact that all our faculties "are founded on the mysterious and unconscious something which dominates the whole of our intellectual life," and points out the necessity for what he calls the non-rational element in the answers which we give to the complex questions of every day. His conclusions as to the basic situation which man has to face in connection with thought and our progress into higher and non-rational realms are true and forceful. He says:

"One way of advancing only is possible. The way is led by the intuition of minds of a more than average instinctive sensitiveness; analytical reason follows, consolidating the position and making practicable the road for the rest of mankind. The advance into the unknown begins with a hypothesis, and a hypothesis is nothing but a more or less non-rational structure, obtained intuitively. Once it has been set up, it is compared in all its implications with experience, so that, if possible, the hypothesis can be tested and rationalized."\*

We have reached the stage in our study of the process of mind control when we must proceed upon hypothesis. Yet, primarily, it will be hypothesis only to the materially-minded, for the conclusions reached and the realm of knowledge entered are recorded as truth and proven fact by many thousands down the ages.

We have outlined a method, old and tried, whereby it is claimed the mind can be grasped and used at [Page 125] will, and we have pointed out a way in which the factors which have hitherto engrossed its attention can be negated and a new field of awareness become possible. Before carrying the instructions forward, it might be of value if we defined the hypothesis upon which we will now proceed. It might be expressed as follows:

There is a kingdom of the soul, called often the kingdom of God, which is in reality another kingdom in nature, a fifth kingdom. Entry into that kingdom is as much a natural process as has been the transit of the evolving life from any kingdom in nature to another in the process of evolution. When the senses, and all that they convey, are focussed into that "common-sense," which was the name that mystics such as Meister Eckhart gave to the mind, they enrich that mind and open up to it many states of awareness. When these activities can be negated and the rich and sensitive mind can be refocussed in its turn, it becomes a sensitive apparatus (a sixth sense, if you like) which registers "the things of the kingdom of God" and opens up, to the man in deep meditation, states of consciousness and ranges of knowledge

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\* Fischer, Ludwig, *The Structure of Thought*, p. 361.

which have hitherto been sealed to him but which are just as much a part of the Whole and of the world content as any other field of investigation. This is our hypothesis and upon it we will proceed. Instinctual awareness has given place in man to intellectual knowledge. Is it not possible that this intellectual perception may, in its turn, be transcended and superceded by intuitional awareness?

**[Page 126]**

Certain propositions seem necessary at this point in our argument and may be of value in elucidating the theme of this book: They are three in number.

First: In the long evolutionary process which has led man from the animal stage to that of the human being, we find that we have now arrived at the phase in which he is self conscious, or self-referring. He stands at the centre of his own world, and the universe revolves around him. All that occurs has reference to him and to his affairs, and to the effect of life and circumstance upon him as the important factor.

Second: As man grows in knowledge and in intellectual awareness, the brain and the mind become coordinated. The former becomes simply the tool or instrument of the trained instincts and of the controlled mind. This mind draws on what has been called "the content of the subconscious," on the active memory, and on the environment, for what is needed to carry forward the process of living in an exigent world. Man becomes an efficient and useful human being, and takes his place as a conscious cell in the body of humanity. He is beginning to get some realization of group relations. But more remains.

Third: From the earliest stage of human existence up to that of the high grade co-ordinated functioning man, there has always been present a consciousness of something Other, of a factor lying beyond known human experience, of a goal or quest, of a Deity. This subtle and indefinable awareness **[Page 127]** emerges inevitably and keeps man pushing forward, and seeking for that which neither the mind (as he knows it) nor his circumstances and environment seem able to give. This can be called the search for certainty, an endeavor after the mystic experience, or the religious impulse. But no matter by what name we call it, it is unfailingly present.

These three propositions roughly outline the way that man, in his consciousness, has travelled. They portray the condition in which we find a vast number of human beings at this time — efficient, intellectual, well-informed, responsible, but at the same time, dissatisfied. They look with questioning into the future or face the inevitability of death; they are anxious to go forward into a wider consciousness and into a certainty as to spiritual things and as to the ultimate Reality. This urge to a wider understanding and knowledge is being demonstrated on a large scale at this time, and the sequence of the evolutionary growth, already established, is apparently persisting and must do so if another kingdom or state of consciousness is to be added to those already achieved.

It is at this point that all the great world religions offer to man a way of knowledge and a process of unfoldment which can and does hasten the work of development. Dr. Otto in *The Idea of the Holy* says that man "must be guided and led on by consideration and discussion of the matter through the ways of his own mind, until he reach the point at which **[Page 128]** the 'numinous' in him perforce begins to

stir, to start into life and into consciousness."\*

The word "numinous," we are told, comes from the Latin *numen*, meaning supernatural divine power. It stands for "the specific non-rational religious apprehension and its object, at all its levels, from the first dim stirrings where religion can hardly yet be said to exist to the most exalted forms of spiritual experience."\*\*

His translator, Dr. Harvey, Professor of Philosophy at Armstrong College, adds that there develops in man a "growing awareness of an object, deity...a response, so to speak, to the impact upon the human mind of 'the divine', as it reveals itself whether obscurely or clearly. The primary fact is the confrontation of the human mind with a Something, whose character is only gradually learned, but which is from the first felt as a transcendent presence, 'the beyond', even where it is also felt as 'the within' man."\*\*\*

Through attention to life purpose, through concentration on life work, through keen interest in the sciences which engage the attention of our best minds, and through meditation, as practised by a few in the religious field, many have arrived at a point where two things happen: the idea of the holy, of Being and of relationship to that Being enter in as dominating factors in the life. Secondly, the mind [Page 129] begins to demonstrate a new activity. Instead of registering and storing up in memory the contacts which the senses have communicated, and absorbing that information which is the common heritage of the day through books and the spoken word, it reorients itself to new knowledge and begins to tap new sources of information. Instinct and intellect have done their work; now the intuition begins to play its part.

It is to this point that the meditation work we have been considering has brought us and for which the education of the memory and the cataloguing of world knowledge has prepared us. They have had their day. For many thousands, therefore, a new endeavor is in order. Is it perhaps possible that for those souls now being born into world experience, the old education with its memory training, its books and lectures and its appropriation of so-called facts has become insufficient? For them we must either formulate a new method, or modify the present technique and so find time for the process of mind reorientation which will enable a man to be aware of more fields of knowledge than he now contacts. Thus we shall demonstrate the truth of the words of Mr. Chaplin in his valuable little book *The Soul*, that "...it is through Soul that bodily processes attain their significance."\*\*\*\*

The conquest of the kingdom of the soul looms before man. The day when the word *Psychology* will return to its original meaning is at hand. Education [Page 130] will then have two functions. It will fit man to handle his worldly contacts with the greatest efficiency and use intelligently that apparatus which the Behaviorists have done so much to explain, and it will also initiate him into the realm to which the mystics have always testified and to which the mind — rightly used — holds the key.

In the preceding chapter the method was dealt with through which a man could begin to be master of his instrument, the mind, and learn so to focus his thought upon a chosen theme or idea that he could close out all outer concepts and shut the door entirely on the phenomenal world. We shall consider the

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\* Otto, Rudolf, *The Idea of the Holy*, p. 7.

\*\* Otto, Rudolf, *Ibid.*, p. XVII of Translator's Preface.

\*\*\* *Ibid.*, p. XV of Translator's Preface.

\*\*\*\* Chaplin, F. K., *The Soul*, p. 63.

manner how he could carry his focussed thought higher and higher (to use the language of the mystic) until mind itself failed, and he found himself on a peak of thought from which a new world could be visioned. In the meditation process up to this stage there has been an intense activity, and no condition of quiescence, of negativity, or of passive receptivity. The physical body has been forgotten and the brain held in a state of positive receptiveness, ready to be swept into action by the mind when it again turns its attention downwards. We must remember that in using all such words as "upwards" and "downwards," "higher" and "lower," we are talking symbolically. One of the first things a mystic learns is that dimensions do not exist in consciousness, and that the "within" and "without," the "higher" and the "lower" are only figures of [Page 131] speech, by which certain ideas are conveyed as to realized conditions of awareness.

The point that we now have reached brings us to the verge of the transcendental. We proceed upon hypothesis. The tangible and the objective are temporarily forgotten and no longer engross the attention, nor is any form of sensation the aim. All manner of feeling must be, for the time, shut off. Petty annoyances and the like, along with sorrow, will be forgotten, and likewise joy, for we are not seeking the "consolations of religion." The attention is focussed in the mind and the only reactions recorded are mental. Thought has dominated the consciousness during the stage of "meditation with seed" or with an object, but now even this has to go. As one mystical writer puts it: "How shall I put mind out of mind?" For as my objective is neither sensation nor feeling, neither is it thought. Here lies the greatest obstacle to the intuition and the state of illumination. No longer is the attempt to hold anything in the mind to be prolonged, nor is there anything to be thought out. Ratiocination must be left aside, and the exercise of a higher and hitherto probably unused faculty must take its place. The seed thought has attracted our attention, and awakened our interest, and this has sustained itself into the phase of concentration. This again prolongs itself into contemplation, and the result of the latter is illumination. Here we have a brief summation of the entire process — Attraction, Interest, [Page 132] Concentrated Attention and prolonged one-pointed Reflection or Meditation.

What have been the results of the meditation process up to this point? They might be enumerated as follows :

1. The reorganizing of the mind and its reorientation.
2. The centering of a man's attention in the world of thought, instead of on the world of feeling, and hence the withdrawal of the focus of attraction from the senses.
3. The development of a faculty of instantaneous concentration as a preliminary to meditation, and the capacity to focus the mind unswervingly upon any chosen subject. Evelyn Underhill defines this faculty as follows:

"The act of perfect concentration, the passionate focussing of the self upon the one point, when it is applied in 'the unity of the spirit and the bonds of love' to real and transcendental things, constitutes in the technical language of mysticism the state of meditation or recollection, and...is the necessary prelude of pure contemplation."\*

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\* Underhill, Evelyn, *MYSTICISM*, p. 58.



### III. The Stage of Contemplation

We are entering a realm of realization now which is much handicapped by two things: the use of words, which only serve to limit and distort, and the writings of the mystics themselves which — while they are full of wonder and of truth — are colored by the symbolism of their race and age, and by the [Page 133] quality of feeling and emotion. The mystics, as a general rule, drift to and fro between moments of high illumination or of vision, and "the misty flats" of intense feeling and longing. They are either undergoing the joy and ecstasy of realization that lasts but a fleeting moment, or the agony of desire for the continuation of the experience. There seems (in the majority of cases) no sense of security or certainty of repetition, and only a longing for the attainment of such a state of holiness that the condition could be continuously present. In the ancient technique and the orderly meditation with which the East has lately dowered us, it seems possible that through knowledge of the way and through understanding of the process, the mystical experience may itself be transcended, and knowledge of divine things, and identification with the indwelling Deity may be brought about *at will*. The race now has the necessary mental equipment and can add to the way of the mystic that of the conscious intellect.

But between the stage of prolonged concentration, which we call meditation, and that of contemplation, which is of an entirely different category, there comes a transition period, which the Oriental student calls "meditation without seed," or, "without an object." It is not contemplation. It is not a process of thought. That is past, while the later stage is not yet achieved. It is a period of mind steadiness, and of waiting. Fr. Nouet describes this perhaps as well as anyone in the following words:

#### [Page 134]

"When the man of prayer has made considerable progress in meditation, he passes insensibly to affective prayer, which, being between meditation and contemplation, as the dawn is between the night and the day, possesses something both of the one and of the other. In its beginnings it contains more of meditation, because *it still makes use of reasoning*;...because having acquired much light by the prolonged use of considerations and reasonings, *it enters at once into its subject*, and sees *all its developments without much difficulty*....Hence it follows as it perfects itself it discards reasonings. "\*"

The versatility of the rapidly moving and sensitively responsive mental substance can be brought, we have seen, into a stabilized condition, through prolonged meditation. This brings about a state of mind which renders the thinker unresponsive to vibrations and contacts coming from the outer phenomenal world and from the world of the emotions, and so renders passive the sensory apparatus, the brain and that vast inter-locking network which we call the nervous system. The world in which man usually functions is shut off, yet he preserves at the same time an intense mental attention and a one-pointed orientation to the new world in which that which we call the soul lives and moves. The true student of meditation learns to be wide awake mentally, and potently aware of phenomena, vibration and states of being. He is positive, active and self-reliant, and the brain and the focussed mind are closely coordinated. He is no impractical dreamer, yet the [Page 135] world of practical and physical affairs is temporarily negated.

If the student is not naturally of the positive mental type, some serious, persistent, intellectual training (designed to create mental alertness and polarization) should be taken up along with the practice of meditation, otherwise the process will degenerate into an emotional revery, or a negative blankness.

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\* Nouet, Fr., *Conduite de l'Homme d'Oraison*, Book IV, ch. 1.

Both conditions carry with them their own dangers, and, if prolonged, will tend to make a man an impractical person, impotent and inefficient in daily affairs. His life will become less and less useful to himself or to others. He will find himself dwelling more and more in uncontrolled irrational fancies, and emotional fluctuations. In such a soil the seeds of egoism easily sprout, and psychism flourishes.

The mind, therefore, positive, alert and well-controlled, is carried forward on the wings of thought and then held steady at the highest attainable point. A condition is then brought about in the mind which is analogous to one which has already taken place in the brain. It is held in a waiting attitude, whilst the consciousness of the thinker shifts into a new state of awareness and he becomes identified with the true inner and spiritual man. What is technically called the "perceiving consciousness" waits.

These two stages of meditation, one of intense activity and the other of an intense waiting, have been called the Martha and Mary states, and the idea, through this metaphor, becomes somewhat clearer. It is a period of silence whilst something inner [Page 136] transpires, and is perhaps the hardest part of the technique to master. It is so easy to slip back into the intellectual activity which ordinary meditation connotes, for one has not yet learnt to contemplate. Dr. Bennett describes this stage in some comments upon Ruysbroeck. He says:

"Ruysbroeck here distinguishes two marks of 'true' passivity: first, it is 'actively sought,' that is, a certain effort is necessary to maintain it. Second, it differs from any natural or automatic type of relief by the moral preparation which precedes it....This enforced waiting, this self-imposed receptivity, which is the defining mark of the stage of contemplation, is not the end of the mystic's career. It is the end of his efforts, in the sense that he can do no more, but it is destined to give way to the stage of ecstasy when matters are taken out of the hand of the individual and he becomes the vehicle of a power greater than himself. 'Remain steadfastly in thyself until thou art drawn out of thyself without any act of thine'."\* He speaks later on in the same chapter of the breathless attention, the hard-earned and hard-held waiting for the divine revelation. The ancient sage of India, Patanjali, tells us the same thing, when he says that, when "the mind-stuff becomes absorbed in that which is the Reality (or the idea embodied in the form) and is unaware of separateness or of the personal self," this brings him to the stage of contemplation and he enters into the consciousness of the soul. He discovers that all the time it has been the soul which has lured him on into union with itself. How? Another Hindu teacher tells us that [Page 137] "the soul has the means. Thinking is the means. When thinking has completed its task of release, it has done what it had to do and ceases."\*\*

In contemplation, a higher agent enters in. *It is the Soul that contemplates.* The human consciousness ceases its activity and the man becomes what he is in reality — a soul, a fragment of divinity, conscious of its essential oneness with Deity. The Higher Self becomes active, and the lower or personal self is entirely quiescent and still, whilst the true spiritual Entity enters into its own kingdom and registers the contacts that emanate from that spiritual realm of phenomena.

The world of the soul is seen as a reality; the transcendental things are known to be facts in nature; union with Deity is realized as constituting as much a fact in the natural process as is the union between the life of the physical body and that body.

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\* Bennett, Charles A., *A Philosophical Study of Mysticism*, p. 62.

\*\* *The Vishnu Purana*, VI., 7, 90.

The man's consciousness, therefore, is no longer focussed in that waiting mind, but has slipped over the borderland into the realm of spirit and he becomes literally the soul, functioning in its own realm, perceiving the "things of the Kingdom of God," able to ascertain truth at first hand, and aware in full waking consciousness of its own nature, prerogatives and laws. Whilst the true spiritual man is thus active in his own nature and in his own world, the mind and brain are held steady and positive, oriented to the soul, and according to the facility with [Page 138] which this is done will be the capacity of both to register and record that which the soul is perceiving.

In meditation we endeavor to receive impressions from the inner God, the Higher Self, direct to the physical brain, via the mind. In contemplation a still higher stage is entered upon and we endeavor to receive into the physical brain that which the *soul itself perceives* as It looks outward upon those new fields of perception.

In the average man, the soul is occupied (as the Perceiver) with the three worlds of human endeavor, and looks out, therefore, upon the physical, emotional and mental states of being. The soul identifies Itself for aeons with the forms through which contact has to be made if those lower states of consciousness are to be known. Later, when a man has gained control of the mind and can offer it to the soul as a transmitting agent, then a vast region of spiritual awareness can unfold itself. The soul itself can then become a transmitting agent, and can pass on, via the mind and from thence to the physical brain, some of the realizations and concepts of the Spirit aspect. Students would do well to remember the words in *The Secret Doctrine*.

"Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all."\*

This, in the academic language of occultism, is the realization of the mystic. Cardinal Richelieu [Page 139] calls contemplation that state "in which man sees and knows God without using the imagination and without discursive reasoning," and Tauler expresses it thus:

"God desires to dwell in the superior faculties — the memory, the intellect, and the will, and to operate in these after a divine manner. This is His true abode, His field of action; it is there that He finds His likeness. It is there that we must seek Him if we desire to find Him and by the shortest way. Then the spirit is transported high above all the faculties into a void of immense solitude whereof no mortal can adequately speak....When, afterwards, these persons come to themselves again, they find themselves possessed of a distinct knowledge of things, more luminous and more perfect than that of others."\*\*

Contemplation has been described, as a psychic gateway, leading from one state of consciousness to another. Jeremy Taylor calls it the "transition from intense meditation to that contemplation which attains to the vision of the wonders of God, as the human soul enters the realm of the divine light."\*\*\* Francois Malaval, who lived and wrote in the 17th century puts it most beautifully. He says:

"This act (contemplation) is also more perfect than reasoning because in reasoning the soul speaks, whilst in this act it enjoys. Reasoning...convinces the soul by its principles, but here the soul is rather

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\* Blavatsky, H. P., *The Secret Doctrine*, Vol. I, p. 80.

\*\* Quoted by Poulain, R. P., S.J. *Graces of Interior Prayer*, p. 272.

\*\*\* Puglisi, Mario, *Prayer*, p. 181.

illuminated than convinced, it sees rather than examines. Reasoning occupies itself in the consideration of a word, a proposition, or a discourse; but this simple sight of God, supposing all [Page 140] reasonings as things passed and known, contemplates its object in God Himself. "\*"

Through this gateway of vision the man passes and finds himself to be the soul. From the vantage of the soul, he realizes himself to be the Perceiver, who can perceive equally the world of spiritual realities and the world of daily experience; he can look, if he so chooses, in either direction.

The problem is to acquire an equal facility in the work of perception on spiritual levels as we have learned on worldly levels, and one of the important points to remember is that in both cases the triplicity of soul, mind, and brain must play their part, but with a differing orientation and attention. It becomes simply a question of focus. The brain is active in practically a subconscious manner towards the instincts and habits which guide our physical plane life and appetites. Through right education, it learns to be receptive towards impressions emanating from the mind, and instead of being only a sensory register or recorder, it learns to respond to thought impressions. The mind in its turn has an instinctive tendency to record all outer information, but can be trained to be receptive towards the soul, and to register information coming from that higher source. In time we can acquire facility and practice in utilizing either brain or mind actively or passively, and eventually bringing about a perfect interplay between them and finally between the soul, the mind [Page 141] and the brain. We can sum up all that has happened during the three stages we have considered in the words of Patanjali —

"The gradual conquest of the mind's tendency to flit from one object to another (that is, concentration) and the power of one-pointedness (that is, meditation) make the development of contemplation."\*\*

and when these three are simultaneously performed we are told that "this threefold power of attention, meditation and contemplation is more interior than all means of growth previous described." It is interesting to note that Malaval in his second Treatise, Dialogue III, makes the same point, linking faith, meditation and contemplation together as a synthetic act. The knowers in both the East and the West think alike.

Contemplation has been also defined by Evelyn Underhill in her most useful book, *Mysticism*, as the "lull between two activities." During this lull a new method of knowing and of being is instituted. This is perhaps one of the simplest and the most practical ways of understanding contemplation. *It is the interlude wherein the soul is active.* This soul activity is preceded by what we might call an upward activity. The physical brain has been quieted and held steady; the feeling or sensory apparatus has also been stilled and is no longer permitted to register information from its usual field of awareness; the mind has been focussed and held actively passive in the light which streams from the kingdom of the [Page 142] soul. We refuse the passage of any information from the world of ordinary phenomena. This has been brought about through right concentration and meditation. This achieved, there ensues the interlude wherein the man knows himself to be a soul, dwelling in the eternal and freed from the limitations of form. This interlude is necessarily brief at first but as progress in control develops, it lengthens. The key to the whole process is the sustained concentration and attention of the mind "whilst the soul, the spiritual man, the perceiving being, contemplates."

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\* Malaval, F., *A Simple Method of Raising the Soul to Contemplation*, p. 102.

\*\* Bailey, Alice A., *The Light of the Soul*, III., 11.

In a former book I have dealt more fully with this use of the mind as the instrument of the soul, and will repeat one paragraph here:

"It should be made clear, however, that the perceiver on his own plane has always been aware of that which is now recognized. The difference lies in the fact that the instrument, the mind, is now in a state of control. It is, therefore, possible for the thinker to impress the brain, via the controlled mind, with that which is perceived. Man on the physical plane simultaneously *also* perceives, and true meditation and contemplation for the first time become possible. At first this will only be for a brief second. A flash of intuitive perception, a moment of vision and of illumination and all has gone. The mind begins again to modify itself and is thrown into activity, the vision is lost sight of, the high moment has passed, and the door into the soul realm seems suddenly to shut. But assurance has been gained; a glimpse of reality has been registered on the brain and the guarantee of future achievement is recognized."\*

**[Page 143]**

The second activity concerns itself with a dual work carried on by the mind. Having been held steady in the light, it now records and registers the ideas, impressions and concepts imparted to it by the contemplating soul, formulating them into phrases and sentences, building them into thought forms and constructing clear mental images. It is for this that the need of a good mental apparatus will become apparent. A trained mind and a well-stocked memory and a carefully cultured mentality will greatly facilitate the work of the soul in gaining a right record and an accurate registering of its knowledge. Then, following upon this mental activity, will ensue a process of transmitting the gained information to the waiting quiescent brain.

When the soul has learned to handle its instrument, through the medium of the mind and the brain, direct contact and interplay between the two becomes increasingly possible and steady, so that a man at will can focus his mind upon earthly affairs and be an efficient member of society, or upon heavenly things and function in his true being as a son of God. When this is the case, the soul utilizes the mind as a transmitting agent and the physical brain is trained to be responsive to that which is transmitted. The true son of God can live in two worlds at once; He is a citizen of the world and of the Kingdom of God. I cannot do better than close this chapter with some words of Evelyn Underhill:

"The full spiritual consciousness of the true mystic is developed not in one but in two apparently opposite but **[Page 144]** really complementary directions....On the one hand he is intensely aware of, and knows himself to be at one with that active world of becoming....Hence though he has broken forever with the bondage of the senses, he perceives in every manifestation of life a sacramental meaning; a loveliness, a wonder, a heightened significance which is hidden from other men....On the other hand, the full mystic consciousness also attains to what is, I think, its really characteristic quality. It develops the power of apprehending the Absolute, Pure Being, the utterly Transcendent....This all-round expansion of consciousness, with its dual power of knowing by communion the temporal and eternal, immanent and transcendent aspects of reality...is the peculiar mark, the *ultimo sigillo* of the great mystic "\*\*

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\* Bailey, Alice A., *The Light of the Soul*, III., 9.

\*\* Underhill, Evelyn, *Mysticism*, pp. 42-43.

The results of this dual activity and facility of interplay we will consider next. The intuition begins to function; illumination is experienced, and the life of inspiration, with its many special characteristics must be studied, and this we will attempt in our next chapter.

## CHAPTER SEVEN

### INTUITION AND ILLUMINATION

"And God said:  
Let there be light!  
And there was light."  
BIBLE

#### [Page 147]

We have laid down the general premise that modern educational methods in the West have familiarized man with the idea that he possesses a mind; they have brought him to an appreciation of the intellect, so much so, that to many the achievement of intellectual ability is the consummation of the work of evolution. We have suggested further that when the eastern technique of meditation (with its stages of concentration, meditation and contemplation) has been applied by the western intellectual, the mind processes can be trained to reach their highest point of development and can then be superseded by a still higher faculty, that of the intuition. We have, in the West, noted also that the finest minds we have, through an intense interest and application, reach the same standard of achievement to which meditation brings the eastern aspirant to knowledge. But at this point the parallel breaks down. Education in the Occident fails to carry its exponents on into the realm of the intuition, or of illumination. In fact, we rather smile at the idea of an illumined consciousness and ascribe much of the testimony available to the hallucinations of the over-stimulated mystic or to [Page 148] the psychopathic cases with which our psychologists are constantly dealing.

But it can be proved, I believe, that the developed spiritual perception and an illumined intellect can be part of the equipment of the sane and balanced business man or scientist, and need not necessarily indicate a lack of psychic balance, or emotional instability. The light of illumination and of inspiration is quite compatible with the pursuit of one's daily occupations, and this has been told us for centuries in an ancient Chinese teaching, dating back to the eighth century:

"Master Lü Tzu said: When there is gradual success in producing the circulation of the Light, a man must not give up his ordinary occupation in doing it. The ancients said: When occupations come to us, we must accept them; when things come to us, we must understand them from the ground up. If the occupations are regulated by correct thoughts, the Light is not scattered by outside things, but circulates



according to its own law."\*

These characteristics of illumination and its results are to be found working out in the consciousness of the man who has progressed through the stages we have earlier outlined, and form the theme of this chapter. Illumination is a stage in the meditation process, for it entails careful control of the mind and a scientific approach to the subject; it is a result of the true contemplative state and of soul contact, and indicates, with its sequential effects, the [Page 149] institution of the second activity of the mind, considered a few pages earlier.

According to the pioneers into the realm of the soul, the condition of illumination supervenes directly upon the stage of contemplation, and might be described, in its turn, as producing three effects: That of an illumined intellect, of intuitive perception, and an inspired life upon the physical plane of existence. This condition is recognized by all mystics, and by all writers upon the subject of the mystic revelation. The thought of a Light which enters in and which shines upon our way, the symbolism of an intense irradiation or blinding radiance which accompanies the phase of divine contact, are so general in their use that we have come to look upon them simply as something couched in mystical phraseology, which means relatively little more than an attempt of the visionary aspirant to express in words the wonders that he has sensed.

It seems, however, on investigation, that there is a good deal of meaning in this special terminology and these symbolic phrases. The uniformity of the language, the testimony of the many thousands of reputable witnesses and the similarity of the related occurrences seem to indicate something in the nature of a genuine phenomenal happening. Dr. Overstreet, in *The Enduring Quest*, mentions a large number of those great individuals for whom it is claimed that they were illumined, and points out that "these men do not reason their way to conclusions, although reason — the search for truth — apparently played a [Page 150] part in preparation for their final insight. In every case," he adds, "they experienced what, for want of a better term, we may call 'illumination'." He goes on to warn us also that "we may, to be sure, brush these experiences aside as aberrations. " But he says "these men do not act after the manner of men suffering from an aberration. Out of them has come a great portion of the spiritual wisdom of the race. They are, as it were, among the illuminati of mankind. If 'by their fruits ye shall know them,' these men have shown fruits so far above the average as to make them spiritual leaders of mankind."\*\*

The trouble has been that with the average mystic, though not with the outstanding figures to whom Dr. Overstreet refers, there has usually been an inability to define or express clearly this state of illumination. "The mystic," we are told in the Bampton Lectures for 1930, "cannot explain, but he knows that he has known and not merely felt, and often that knowledge remains an abiding possession which no criticism can touch...though the mystics seem to be unable to convey to others any body of truth which cannot be reached by more ordinary channels of experience and reasoning, it is nevertheless possible that the intensity of their special apprehension of reality may serve, as extreme cases serve to test the truth of some general geometrical theorem, to set our fundamental problem in a clearer light."\*\*\*

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\* Wilhelm, Richard, and Jung, C. G., *The Secret of the Golden Flower* p. 57.

\*\* Overstreet, H. A., *The Enduring Quest*, pp. 238, 239, 240.

\*\*\* Grensted, Rev. L. W., *Psychology and God*, pp. 203-204.

**[Page 151]**

It is here that the East steps in and shows the system whereby illumination can be gained, and produces for our consideration an ordered process and method which carries man to the state of identification with the soul. It posits — as a result of that identification and its subsequent effects — an illuminated perception and an intuitive apprehension of truth. It is, we are told in the eastern Scriptures, the mind that reflects the light and knowledge of the omniscient soul, and the brain that, in its turn, is illuminated. This is only possible when the interplay between the three factors of soul, mind and brain is complete. Patanjali tells us in his *Yoga Sutras*,

"The Lord of the mind, the perceiver, is ever aware of the constantly active mind stuff.

"Because it can be seen or cognized it is apparent that the mind is not the source of illumination.

"When the spiritual intelligence which stands alone and freed from objects, reflects itself in the mind stuff, then comes awareness of the Self.

"Then the mind stuff, reflecting both the knower and the knowable, becomes omniscient.

"The mind then tends towards discrimination and increasing illumination.

"When the means to union have been steadily practised, and when impurity has been overcome, enlightenment takes place, leading up to full illumination.

"The knowledge (or illumination) achieved is seven-fold and is attained progressively."\*

Patanjali goes on later to point out that, after proper concentration, meditation and contemplation, **[Page 152]** that which obscures the light is gradually removed, and he adds:

"When that which veils the light is done away with, then comes the state of being called discarnate (or disembodied) freed from the modification of the thinking principle. This is the state of illumination."\*\*

It is perhaps possible, therefore, that when Christ enjoined upon His disciples that they should "let their light shine," He was not speaking symbolically at all, but was urging upon them the necessity of arriving at a state of freedom from the body consciousness in order that the light of the soul could pour through the mind into the brain and produce that illumination which enables a man to say: "In that Light shall we see light."

The way to that freedom has always been understood by the Christian Church and is called the "Way of Purification." It entails the purifying or rarefaction of the lower body nature, and the wearing away of the veil of matter, which hides the light within each human being. The veil must be pierced and there are many ways of doing it. Dr. Winslow Hall in *Illuminanda*\*\*\* tells us of three ways, — the way of Beauty the way of the Intellect, and the way of the Soul. Through beauty and the search for the reality which has produced it, the mystic forces himself behind the outer form and finds the good and the wonderful. Dr. Otto\*\*\*\* deals with this in his **[Page 153]** exegesis of the faculty of "divination," that capacity to recognize with awe and wonder the essential holy and beautiful behind all forms. His chapter is well worth careful consideration. Thus the mystic "divines" (through the divine within himself) the reality which the veil of matter hides. This is the way of the senses. Then there is the way of the intellect, of the intense focussing of the mind upon a problem and upon the form aspect in order to arrive at the cause of its being. In this way, the scientists have made so much progress and have

\* Bailey, Alice A., *The Light of the Soul*, pp. 408, 409, 415, 416, 422, 178, 172.

\*\* Bailey, Alice A., *The Light of the Soul*, pp. 118, 240.

\*\*\* Hall, W. Winslow, M.D., *Illuminanda*, p. 93.

\*\*\*\* Otto, Rudolf, *The Idea of the Holy*.

penetrated so far within the veil that they have arrived at a something which they call "energy". Dr. W. Winslow Hall defines the third way, as follows:

"The way of the soul is at once the oldest and the widest of the three ways...for the soul does more than pierce the veil of matter; it identifies itself both with the veil and with the Reality behind the veil. Thereby soul and veil and Reality are felt to be one."\*

We are thus brought back to the idea of Wholeness and of Oneness with the Universe, which we touched upon earlier, and Dr. Hall adds that "I would define illumination as an overwhelming sense of oneness with The Whole."\*\*

Let us attempt at this point to express as simply as possible where our conclusions have led us, and see what has happened to the man who has carried forward his education from the stage of memory training and the grasping of information to that of [Page 154] a conscious use of the intellect and from then on into the realm of the conscious knower.

Through concentration and meditation he has achieved a large measure of mind control and learned how "to hold the mind steady in the light." The consciousness then slips out of the lower self (out of the realm of awareness of the brain and the mind) and the mystic passes into the contemplative state, wherein he functions as the soul, and realizes himself as a Knower. The nature of the soul is knowledge and light, and its realm of existence is the kingdom of God. All the time that this identification with the soul continues, the mind is held steady and refuses all response to contacts emanating from other states of awareness, such as those coming from the emotional and physical worlds. Absorbed in union with God, transported into the "Third Heaven" (like St. Paul) and contemplating the beatific vision of Reality, he knows nothing, sees nothing, hears nothing except the phenomena which are appropriate to the world in which he is living. But in that world, he hears, and sees, and knows; he becomes aware of Truth, unveiled and freed from the glamour which the veil of matter casts upon it; he listens to the Wisdom which is stored up in his own unfathomable soul, and is that Wisdom itself, for subject and object no longer exist for him: he is both and knows it. He enters into the Mind of God — that universal storehouse of knowledge whose door stands ever open to those individual minds which can be sufficiently quieted and controlled to permit [Page 155] of their visioning the door and passing through it. And still, throughout all this transcendental process, the mind has been held steady in the Light.

Presently, however, the contemplative state comes to an end, and the mind is swept into a renewed activity, an activity based on its reaction to the light, and on its power to register and record the information with which the soul seeks to dower it. The energies of the soul have been outward-going into the world of divine realities. Now the focus of attention changes, and Deity turns its eyes upon the waiting instrument, and seeks to impress upon it as much of its Wisdom and Knowledge as it is capable of receiving and reflecting.

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\* Hall, W. Winslow, M.D., *Illuminanda*, p. 94.

\*\* *Ibid*, p. 21.

There is an aptitude among those writers on mysticism who are concerned with the purely mystic way, and have not studied adequately the technique of the East, to confound illumination with feeling. Evelyn Underhill, for instance, says "...The illuminated state entails a vision of the Absolute: a sense of the Divine Presence: but not true union with it." "It is," she says, "a state of happiness."\* The illumination of the mind with knowledge and with a realization of union with Deity and its apprehension of the laws which govern the spiritual realm may, ultimately, produce happiness, but that happiness is an after effect and not a part of the illumined state. True illumination is related to the intellect, and should be — in its purest aspect — divorced from feeling altogether. It is a condition [Page 156] of knowledge, it is a state wherein the mind is brought into relation with God, and the longer that condition can be held free from emotional reactions, the more direct will be the communication between the soul and its instrument, and the freer from deterioration will be the imparted truths.

A comparison of the way of the Knower and the way of the mystic might be of value here. The mystic, especially in the West, gains his flash of insight; he sees the Beloved; he touches heights of awareness, but his approach, in the majority of cases, has been the *heart* approach, and has involved feeling, sensory perception, and emotion. The result has been ecstasy. His technique has been that of devotion, discipline, an emotional striving forward, the "lifting up of the heart unto the Lord," the "vision of the Beloved," and "the marriage in the Heavens," the pouring out of the love nature at the feet of the Beloved, and consequent ecstasy. Afterwards, if we are to believe the writings of the mystics themselves, there has followed a period of readjustment to the life of every day, and, frequently, a sense of depression and disappointment that the high moment has passed, coupled with an inability to speak with clarity of that which has been experienced. Then a fresh cycle of devotion and discipline is initiated, until again the vision is seen and the Beloved contacted anew. From certain angles the self-centeredness of the Western mystic is notable, and his failure to use the intellect most remarkable. We must except, however, such mystics [Page 157] as Boehme, Ruysbroeck, or Meister Eckhart, in whose writings the element of the intellect is strongly stressed, and the quality of knowledge most apparent. Note what Meister Eckhart himself says:

"There is one power in the soul: intellect, of prime importance to the soul for making her aware of, for detecting, God....The soundest arguments expressly state (what is the truth) that the kernel of eternal life lies rather in knowledge than in love. The soul is not dependent upon temporal things but in the exaltation of her mind is in communication with the things of God"\*\*\*

The Knower has a different method from that of the mystic. His is the directing of the intellect to the object of its search; his is the way of the mind, and its discipline and control. He steadies the mind; he stops its versatility and focusses it; he seeks out after God; he divorces himself from feeling and is not interested in his own personal satisfaction, for the mind is the "common-sense," and in its highest use is dowered with the faculty of synthesis, of Wholeness. He will, as Dr. Müller-Freienfels puts it, "no longer speak of *'his'* soul, but of the universal soul which manifests itself in him, and unfolds itself in him as in all other creatures, and will endure even though this illusion of individuality perishes. He will live his life as 'life', that is, as self-realization and self-completion, with the consciousness that it is not merely his own self that is [Page 158] being realized and perfected, but the universe, the deity, of whom this apparent self is a part."\*\*\*

\* Underhill, Evelyn, *Mysticism*, p. 206.

\*\* Pfeiffer, Franz, *Meister Eckhart*, pp. 114, 83, 288.

\*\*\* Müller-Freienfels, Richard, *Mysteries of the Soul*, p. 336.

Personal feeling is ruled out. The aspirant masters the mind, holds it steady in the light and then sees and knows. Then the stage of ILLUMINATION follows. Meister Eckhart sums up the difference between the two ways as follows:

"Knowledge raises the soul to the rank of God; love unites the soul with God; use perfects the soul to God. These three transport the soul right out of time into eternity."\*

These distinctions should be carefully noted. For many at this time, the achievement of knowledge of God is of greater importance than love of God. That they already possess; it is the background of their effort, but not of their present objective and discipline. For the vast and unthinking majority, it is perhaps true that the mystic way of love and devotion should be the goal, but for the thinkers of the world the attainment of illumination should be the goal of their endeavor.

In the truly illuminated man, we have that rare combination of the mystic and the knower; we have the product of the mystical methods of the East and of the West; we have the union of head and heart; of love and the intellect. This produces what, in the Orient, is called the Yogi (the knower of union) and, in the Occident, is termed the practical mystic — which is our rather unsatisfactory way of designating **[Page 159]** that mystic who has combined the intellect with the feeling nature, and is, therefore, a co-ordinated human being — with brain, mind and soul functioning with the most perfect unity and synthesis.

The illumination of the mind by the soul, and the throwing down into the waiting and attentive "mind-stuff" of that knowledge and wisdom which is the prerogative of the soul, produce, in the truly unified and co-ordinated man, results which differ according to the part of his instrument with which contact is effected. Leaving the subject of Union and the growth of transcendental powers for later consideration, we will confine ourselves to the direct effects of illumination. We might, for the sake of clarity, sum up these results as follows:

The effect on the mind is direct apprehension of truth and direct understanding of a knowledge which is so wide and synthetic in its grasps that we cover it by the nebulous term, the Universal Mind. This type of knowledge is sometimes called the Intuition, and is one of the main characteristics of illumination. A second effect on the mind is responsiveness to telepathic communication and a sensitiveness to other minds which have achieved an ability to function on soul levels. I do not here refer to so-called telepathic communication on psychic levels, or to that between brain and brain in the ordinary intercourse of daily life, with which we are all familiar. I refer to the interplay that can be set up between souls, divinely attuned, and which has resulted in **[Page 160]** the past in the transmission of the inspired utterances of the world, in the world Scriptures, and in those divine pronouncements which have emanated from certain great Sons of God, such as the Christ and the Buddha. Intuition and telepathy in its purest form are, therefore, two results of illumination upon the mind.

On the emotional nature, or, in the language of the esotericist, in the desire or feeling body, we have the registering of joy, of happiness, and the experience of ecstasy. There is a sense of completion, of satisfaction and a joyous expectancy, so that the world is seen in a new light and circumstances take on a happier coloring.

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\* Pfeiffer, Franz, *Meister Eckhart*, p. 286.

"Heaven above is brighter blue,  
 Earth beneath is sweeter green,  
 Something lives in every hue  
 Christless eyes have never seen."

In the physical body there are certain most interesting reactions. These fall into two main groups: First, a stimulation to an intense activity, which has a definite effect upon the nervous system, and secondly, there is frequently the appearance of a light within the head, which can be seen even when the eyes are closed, or in the dark.

Dr. W. Winslow Hall, in his book on illumination, deals with this aspect of the light, and says in one place that he wishes to prove that "Illumination is — not only a psychological, but also — a physiological fact."\*

### [Page 161]

These results on the triple instrument — mental, sensory and physical — which we designate as a human being, are only manifestations of the same basic energy as it is transferred from one vehicle to another. It is the same divine consciousness making its presence felt in different spheres of human awareness and behavior.

Let us deal first with the mental reaction. What is this mysterious thing we call the intuition? It is interesting to note that the word is totally ignored in some books on psychology, and those often by the biggest men in the field. The intuition is not recognized. We might define it as direct apprehension of truth, apart from the reasoning faculty or from any process of intellection. It is the emergence into the consciousness of some truth or beauty never before sensed. It does not emerge from the subconscious, or from the stored up memory, racial or individual, but drops into the mind directly from the superconscious, or from the omniscient soul. It is immediately recognized as infallibly true and arouses no questioning. All sudden solutions of apparently insoluble or abstruse problems, and numbers of the great revolutionizing inventions, come under this category. Evelyn Underhill speaks of this in the following terms:

"...this illuminated apprehension of things, this cleansing of the doors of perception, is surely what we might expect to occur as man moves towards higher centres of consciousness. His surface intelligence, purified from the domination of the senses, is invaded more and more by [Page 162] the transcendent personality, the 'New Man' who is by nature a denizen of the independent spiritual world, and whose destiny, in mystical language, is a 'return to his Origin'. Hence an inflow of new vitality, extended powers of vision, an enormous exaltation of his intuitive powers."\*\*

This immediate access to Truth is the ultimate destiny of all human beings, and it seems probable that some day the mind itself will lie as much below the threshold of consciousness as the instincts now do. We shall then function in the realm of the intuition and shall talk in terms of the intuition with as much facility as we now talk in terms of the mind, and endeavor to function as mental beings.

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\* Hall, W. Winslow, M.D., *Illuminanda*, p. 19.

\*\* Underhill, Evelyn, *Mysticism*, p. 311.



Father Maréchal, in *Studies in the Psychology of the Mystics*, defines the intuitive perception in these terms:

"Intuition — defined in a quite general manner — is the direct assimilation of a knowing faculty with its object. All knowledge is in some sort an assimilation; intuition is an immediate 'information,' without an objectively interposed intermediary; it is the only act by which the knowing faculty models itself, not on an abstract likeness of the object, but on the object itself; it is, if you will, the strict coincidence, the common line of contact of the knowing subject and the object."<sup>\*</sup>

One of the most notable and suggestive books on the subject of the intuition, and one which gears in amazingly with both the eastern and western positions, is entitled *Instinct and Intuition*, by Dr. Dibblee [Page 163] of Oriel College, Oxford. In it, he gives us several interesting definitions of the intuition. He remarks that "as sensation is to feeling, so intuition acts to thought, in presenting it with material,"<sup>\*\*</sup> and he quotes Dr. Jung as saying that it is an extraconscious mental process of which we are from time to time dimly aware. He also gives us Professor H. Wildon Carr's definition: "Intuition is the apprehension by the mind of reality directly as it is and not under the form of a perception or conception, (nor as an idea or object of the reason), all of which by contrast are intellectual apprehension."<sup>\*\*\*</sup> The intuition, he tells us "is interested in purely intangible results and, if it disregards time, it is also independent of feeling."<sup>\*\*\*\*</sup> In a particularly clear passage, he defines (perhaps unintentionally, for his theme is with other matters) the co-ordinated practical mystic or knower.

"...intuitive inspiration and instinctive energy are finally tamed and unified in the complete self, which ultimately forms one single personality."<sup>\*\*\*\*\*</sup>

Here we have the mechanism guided and directed in its physical relations and reactions by the apparatus of the instincts, working through the senses, and the brain, and the soul in its turn, guiding and directing the mind through the intuition, and having its physical point of contact in the higher brain. [Page 164] This idea Dr. Dibblee sums up in the words: "The point at which I have arrived is the definite acceptance of two distinct organs of intelligence in human beings, the thalamus, which is the seat of instinct, and the cerebral cortex, which is the seat of the allied faculties of intellect and intuition."<sup>\*\*\*\*\*</sup> This position is closely paralleled with that of the Oriental teaching, which posits the functioning co-ordinating centre of the entire lower nature to be in the region of the pituitary body, and the point of contact of the higher Self and the intuition to be in the region of the pineal gland.

The situation is, therefore, as follows: The mind receives illumination from the soul, in the form of ideas thrown into it, or of intuitions which convey exact and direct knowledge, for the intuition is ever infallible. This process is in turn repeated by the active mind, which throws down into the receptive brain the intuitions and knowledge which the soul has transmitted. When this is carried forward automatically and accurately, we have the illumined man, the sage.

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\* Maréchal, Joseph, S.J., *Studies in the Psychology of the Mystics*, p. 98.

\*\* Dibblee, George Binney, *Instinct and Intuition*, p.85.

\*\*\* Carr, H. Wildon, *Philosophy of Change*, p. 21.

\*\*\*\* Dibblee, George Binney, *Instinct and Intuition*, p. 132.

\*\*\*\*\* *Ibid.*, p. 130.

\*\*\*\*\* Dibblee, George Binney, *Instinct and Intuition*, p. 165.

The second activity to which the mind responds as the result of illumination is telepathy. It has been said that "illumination itself may be regarded as the highest known example of telepathy; for throughout the blazing forth of that supreme enlightenment, the human soul is a percipient and the Father of Lights, the agent." The agent may work through the medium of many minds, for the world [Page 165] of the soul is the world of group awareness, and that opens up a field of contacts which is wide indeed. Not only is the soul of man *en rapport* with the Universal Mind, but also with all minds through which that Divine Purpose we call God may be working. In this way we can account for the coming forth of the steady stream of illuminated writings and of the world messages down the ages, which have guided the thoughts and destiny of men and brought them forward along the path of realization from the stage of animism and fetishism to that of our present concept of an immanent Deity. From the point of view of man and nature we have progressed to that of a divine Whole in which we live and move and have our being, and with which are identified in consciousness. We know ourselves to be divine. One after another the Sons of God have entered into their heritage and found themselves sensitive to the world plan. They have, though steadfastness in contemplation, equipped themselves to act as interpreters of the Universal Mind and as intermediaries between the non-telepathic multitude and the eternal fountain of wisdom. To the illuminates of the world, to the intuitive thinkers in all fields of knowledge, and to the telepathic and inspired communicators can be traced the best that man now knows, the origin of the great world religions, and the triumphs of science.

This telepathic communication must not be confused with mediumship, or with the mass of so-called inspirational writings, which are flooding our [Page 166] markets at this time. Most of these communications are mediocre in character, and carry nothing new, or any message which will lead man on another step into the New Age, or guide his feet, as he mounts the stair towards the Heavenly Places. The tapping of the sub-conscious, the enunciations of a worthy and high-grade mentality, will account for ninety-eight percent of the material now appearing. They indicate that man has achieved much, and that he is becoming co-ordinated. They do not indicate the functioning of the intuition, nor the activity of the faculty of spiritual telepathy. People need most carefully to distinguish between the intuition and instinct; between the intellect in its lower aspects and the higher or abstract mind. The line of demarcation must be preserved between the inspired utterances of a soul in touch with Reality, and with other souls, and the platitudes of a nice and cultured mentality.

The effect of the illuminative process on the emotional nature takes two forms — and, paradoxical as it may seem — two exactly opposite forms. It will produce in some types the quieting of the nature, so that all anxieties and mundane worries cease and the mystic enters into the peace that passeth understanding. He can then say:

"There is a flame within me that has stood  
Unmoved, untroubled through a mist of years,  
Knowing nor love nor laughter, hope nor fears,  
Nor foolish throb of ill, nor wine of good.

[Page 167]

I feel no shadow of the winds that brood,  
I hear no whisper of a tide that veers,  
I weave no thought of passion, nor of tears,  
Unfettered I of time, of habitude.  
I know no birth, I know no death that chills;

I fear no fate, nor fashion, cause nor creed,  
 I shall outdream the slumber of the hills,  
 I am the bud, the flower, I the seed;  
 For I do know that in whate'er I see  
 I am the part, and it the soul of me."\*

Contrariwise, it may produce the mystical ecstasy — that uplifting and outpouring of the heart towards Divinity, to which our mystical literature bears constant witness. It is a condition of exaltation and of joyous certainty as to felt realities. It carries its possessor forward on the wings of bliss, so that temporarily, at any rate, nothing can touch or hurt. Figuratively, the feet are fleet to speed to the Beloved, and the interplay between the Lover and the Loved One is great, but always there is the sense of duality, of something other or beyond that which has been reached. This must be held in consciousness as long as possible or else the ecstatic vision will disappear, the clouds will veil the sun, and the world, with all its cares, will obscure the heavens. We are told in *Mysticism* that ecstasy, physically considered, is trance. It is a state of rapture, and can be either good or bad. Evelyn Underhill quotes Father Malaval as follows:

**[Page 168]**

"The great doctors of the mystic life teach that there are two sorts of rapture which must be carefully distinguished. The first are produced in persons but little advanced in the Way, and still full of selfhood; either by the force of a heated imagination which vividly apprehends a sensible object, or by the artifice of the Devil...The other sort of Rapture is, on the contrary, the effect of pure intellectual vision in those who have a great and generous love for God. To generous souls who have utterly renounced themselves, God never fails in these raptures to communicate high things."\*\*

The same writer goes on to tell us what, psychologically, is ecstasy. "The absorption of the self in the one idea, the one desire, is so profound — and in the case of the great mystics — so impassioned that everything else is blotted out."\*\*\* It will be noted how the idea of desire, of feeling and of duality characterizes the ecstatic condition. Passion, devotion and a rapturous going-out to the source of the realization are ever present, and a careful distinction has to be made by the experiencer or they will degenerate into morbidity. With this condition of sensory awareness, we have basically nothing to do. Our goal is the high one of constant intellection and steady mental control, and it is only in the early stages of illumination that this condition will be found. Later it will be seen that true illumination automatically rules out all such reactions. The soul knows itself to be free from the pairs of opposites — pleasure as well as pain — and stands steadily in **[Page 169]** spiritual being. The line or channel of communication eventually is direct and eliminative from the soul to the mind, and from the mind to the brain.

When we arrive at the physical level of consciousness and of the reaction to the illumination which is streaming down into the brain, we have two predominant effects, usually. There is a sense or an awareness of a light in the head, and frequently also a stimulation to an activity which is abnormal. The man seems driven by the energy pouring through him, and the days are all too short for what he seeks to accomplish. He finds himself so anxious to co-operate with the Plan which he has contacted that his judgment is temporarily impaired and he works, and talks, and reads and writes with a tireless

\* Muirhead, John Spencer, *Quiet (The Oxford Book of English Mystical Verse)*, p. 629.

\*\* Underhill, Evelyn, *Mysticism*, p. 431.

\*\*\* *Ibid.*, p. 434.

vigor which does, nevertheless, wear out the nervous system, and affect his vitality. All who have worked in the field of meditation, and who have sought to teach people along these lines are well aware of this condition. The aspirant does enter the realm of divine energy, and finds himself intensely responsive to it; he senses his group relations and responsibilities and feels as if he must do his uttermost to live up to them. This registering of a constant pouring in of vital force is eminently characteristic, for the co-ordination between the soul and its instrument, and the subsequent reaction of the nervous system to the energy of the soul is so close and exact that it takes the man quite a little time to learn the necessary adjustments.

A second effect, as we have seen, is the recognition [Page 170] of the light in the head. This fact is so well substantiated that it needs little reinforcing. Dr. Jung refers to it in the following manner:

"...the light-vision, is an experience common to many mystics, and one that is undoubtedly of the greatest significance, because in all times and places it appears as the unconditional thing, which unites in itself the greatest power and the profoundest meaning. Hildegarde von Bingen, a significant personality quite apart from her mysticism, expresses herself about her central vision in a quite similar way. 'Since my childhood,' she says, 'I always see a light in my soul, but not with the outer eyes, nor through the thoughts of my heart; neither do the five outer senses take part in this vision. The light I perceive is not of a local kind, but is much brighter than the cloud which bears the sun. I cannot distinguish in it height, breadth, or length...What I see or learn in such a vision stays long in my memory. I see, hear, and know at the same time, and learn what I know in the same moment. I cannot recognize any sort of form in this light, although I sometimes see in it another light that is known to me as the living light....While I am enjoying the spectacle of this light, all sadness and sorrow disappear from my memory '

"I know a few individuals who are familiar with this phenomenon from personal experience. As far as I have ever been able to understand it, the phenomenon seems to have to do with an acute condition of consciousness as intensive as it is abstract, a 'detached' consciousness...,which, as Hildegarde pertinently remarks, brings up to consciousness regions of psychic events ordinarily covered with darkness. The fact that, in connection with this, the general bodily sensations disappear, shows that their specific energy has been withdrawn from them, and has apparently gone toward heightening the clearness of consciousness. As a rule, [Page 171] the phenomenon is spontaneous, coming and going on its own initiative. Its effect is astonishing in that it almost always brings about a solution of psychic complications, and thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being, which is universally felt as a 'release.'"\*

These words any experienced teacher of meditation can unequivocally endorse. The phenomenon is most familiar and goes to prove surely that there is a close physical correspondence to mental illumination. Hundreds of cases could be proved, were people willing to relate their experiences, but too many refrain from so doing because of the mockery and scepticism of the man who knows little. This light in the head takes various forms, and is often sequential in its development. A diffused light is first seen, sometimes outside the head and, later, within the brain, when in deep thought or meditation; then it becomes more focussed and looks, as some express it, like a radiant and very brilliant sun. Later, at the centre of the radiance, a point of vivid electric blue appears (perhaps the "living light" referred to above) and from this a golden pathway of light leads out. This has sometimes been called "the Path," and there is a possibility that the prophet was not speaking merely symbolically

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\* Wilhelm, Richard, and Jung, C. G., *The Secret of the Golden Flower*, pp. 104-105.

when he said that "the path of the just is as a shining light that shineth more and more until the day be with us."

In this light in the head, which seems a universal accompaniment of the illuminative state, we have [Page 172] probably also the origin of the halo depicted around the heads of the illuminati of the world.

Much investigation remains to be done along this line, and much reticence and prejudice has to be overcome. But many are beginning to record their experiences and they are not the psychopathics of the race, but reputable and substantial workers in the varying fields of human endeavor. The time may shortly be with us when the fact of illumination may be recognized as a natural process, and the light in the head be regarded as indicating a certain definite stage of co-ordination and of interplay between the soul, the spiritual man, and the man on the physical plane. When this is the case, we shall have brought our human evolution to such a point that instinct, intellect and intuition can be used at will by the trained and fully educated man, and the "light of the soul" can be turned upon any problem. Thus the omniscience of the soul will be manifested on earth.

Let me close this chapter with some words written by a Hindu mystic and some by a modern Christian mystic, typical examples of the two points of view of the mystic and the knower. The Hindu says:

"They are called Brahmins only that have an inner light working in them...the human soul is a lamp not covered over with a bushel. The lamp emits not the rays of the flesh but the rays of mental light to illuminate all humanity and is therefore the channel for the world soul. The rays of mental light assist all humanity in its mental growth and expansion, and the lamp is therefore one of the Eternal [Page 173] World Brahmins. It gives light unto the world but takes nothing that the world can give."

The Christian writes:

"I saw a life ablaze with God!  
 My Father, give to me  
 The blessing of a life consumed by God  
 That I may live for Thee.  
 A life of fire! a life ablaze with God.  
 Lighted by fires of pentecostal love!  
 A life on fire! on fire with love for men  
 Lit by divine compassion from above.  
 A burning life, which God can take and drop  
 In house, or street, or whereso'er He will,  
 To set some other life alight for Him  
 And thus to spread the fire on further still."

Then we shall have evidenced the final stage of the meditation process which we call Inspiration. To the possibility of such a life the Great Ones of the ages testify. They knew themselves to be Sons of God and they carried that knowledge down into full realization in physical incarnation. They are inspired Declarers of the reality of truth, of the immortality of the soul, and of the fact of the kingdom of God. They are lights set in a dark place to light the way back to the Father's Home.

## CHAPTER EIGHT

### THE UNIVERSALITY OF MEDITATION

"To every man there openeth  
 A Way, and Ways, and a Way.  
 And the High Soul climbs the High Way  
 And the Low Soul gropes the Low;  
 And in between, on the misty flats,  
 The rest drift to and fro.  
 But to every man there openeth  
 A High Way and a Low,  
 And every man decideth  
 The Way his Soul should go."

JOHN OXENHAM

#### [Page 177]

WE HAVE outlined the method through which the mystic can become the conscious knower, and have defined the sequence of the development which eventually brings about illumination of the physical brain, and the living of an inspired life upon earth. We started with the man who, having exhausted the resources and the satisfactions of physical living and facing the inevitability of a great transition to another dimension of living, seeks the way to knowledge and certainty. He discovers — when he investigates with impartiality — that there have been at all times those who knew, those who had penetrated to the heart of the mystery of being, and who have returned carrying the assurance of the immortality of the soul, and of the reality of the Kingdom of God. They speak, likewise, of a method by means of which they have arrived at this apprehension of divine Truth, and of a technique which has made possible their transition out of the fourth into the fifth kingdom in nature.

We found that these illuminated men, right down the ages, testify to the same truth, and that they claim for this universal method that it brings them certain results that might be enumerated as follows:

#### [Page 178]

First: They achieve direct experience of divine realities, of transcendental truths and of the supernatural world. These appear, when contacted, to be as much a natural process and as vitally a part of the evolutionary development as are any of the processes to which the sciences of biology, of physics or of chemistry bear witness. Just as these three great sciences are occult to, and practically unattainable by, the average grade school student, so the higher metaphysics is occult and unattainable, even to the academician who lacks the needed open-mindedness, the definite training and the equipment.

Second: Another development is the unveiling of the Self. Through the mental and spiritual education which advanced meditation practices confer, the problem of the psychologists as to the nature of the Self, the soul, the psyche, is solved, and the word can be resolved back into its original meaning — Psyche, the name of the soul. The process has been that of a gradual unveiling, and of a sequential



approach nearer and nearer to the soul. The psyche emerges in its true being.

Back of matter, there can be found an immanent and potent factor which is responsible for the coherence of the form nature, and which constitutes the acting personality in the physical world. This can be regarded as the life aspect, and scholars are wrestling all the time with the problem of life, trying to arrive at its origin and its cause. More deeply seated still can be found the feeling, suffering, experiencing emotional aspect of the Self, working [Page 179] through the nervous system and the brain, and governing most potently all activities in the world of human affairs. It feels pleasure and pain; it is engrossed with moods and emotional reactions to life, and with worries and desires of all kinds. This is the usual personal life for most of us, for we feel more than we think at this stage of human development. The reason for this is told us with clarity by Patanjali as follows:

"The sense of personality is due to the identification of the knower with the instruments of knowledge....The illusion that the Perceiver and that which is perceived are one and the same is the cause of the pain-producing effects which must be warded off."\*

We are told by him in another place that life experience and the process of physical plane living and feeling come from "the inability of the soul to distinguish between the personal self and the spirit. The objective forms exist for the use and experience of the spiritual man. By meditation upon this, arises the intuitive perception of the spiritual nature."\*\*

Through this vital experience and through the process of sensory desire and subsequent awareness, the man exhausts that aspect of his nature and penetrates deeper until he arrives at a third factor, the mind. At this point of investigation man now stands, and the close consideration of the mental processes and the study of mind reactions, their causes and objectives, are engrossing the attention [Page 180] of psychologists everywhere. Amongst them are many schools of thought, holding widely opposing views, but that a something called the mind exists, and that it is increasingly influencing the race, is now universally recognized.

Whither do we go from this point? It has been a steady progression down the ages of the evolving human consciousness, and a steady growth of awareness of nature, of the world in which men live, and an increasing grasp of the Whole, until now the entire world is knit together through the radio, the telegraph and television. Man is omnipresent, and the mind is the main factor in the bringing about of this apparent miracle. We have arrived at an understanding of the laws which govern the natural world, and some of those which govern the psychical. The laws of the spiritual realm, so-called, remain to be scientifically discovered and utilized. A few have known them and spoken to humanity about them, but they are only utilized by the pioneering spirits of our race. Among these few who stand out as the eminent Knowers, are the Buddha, the Christ, Plato, Aristotle, Pythagoras, Meister Eckhart, Jacob Boehme, Spinoza — the list is long. We are now beginning to ask the pertinent question: Is it not possible that many hundreds now are at the point where they can co-ordinate the brain, the mind and the soul, and so pass through the portal of mental awareness into the realm of light, of intuitive perception, and the world of causes? From the standpoint of the mental world into which we have now penetrated, [Page 181] leaving behind us the veils of the physical body and the psychical nature, may we not be able now to pass on to our next evolutionary development? Having arrived at some

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\* Bailey, Alice A., *The Light of the Soul*, pp. 115, 116.

\*\* *Ibid.*, p. 239.

understanding of the nature of humanity and the mind, can we not begin to grasp the nature of the intuition and to function in another kingdom in nature with as much realization and facility as we function as men? The Knowers say that we can, and they tell us of the way.

Third: In the language of some of the pioneers into the spiritual realm, the third result of meditation is that we find God. It is relatively unimportant what we mean in detail by that little word of three letters. It is but a symbol of Reality. Every world religion posits a Life that is immanent in form, and a Cause that has brought all things into being. Every human being is conscious within himself of the dim struggles (becoming more fierce as the intellect develops) to know, to understand, and answer the questions of Why and Wherefore. The majority of men, no matter what their theology, when they stand before the portal of death, assert their belief in the Father of Beings and accept the implications of that Fatherhood. Let us regard God as that "High and Unknown Purpose" which can be recognized as the sum-total of all forms which express the Life, of all states of consciousness, and as the Life itself; let us regard Deity as that in which we live and move and have our being, and which is working out through every form in nature (including the human form), His own inclusive and **[Page 182]** synthetic Plan. The Knowers tell us that when they have arrived, through a method at a Way, and through the following of that Way have entered into a new state of being, the Divine Purpose and Plan stands revealed to them. They can enter into active participation with it, and become conscious and intelligent workers on the side of evolution. They know what is happening, for they have seen the blue prints.

Fourth: In the words of all schools of mystics in both hemispheres, these results are summed up in the words: Union with God, or At-one-ment with Divinity. God and man are at-one. The Self and Not-Self are unified. Tauler expresses it thus:

"In this union...the man does not attain to God by images or meditations, nor by a higher mental effort, nor as a taste or a light. But it is *truly Himself* that he receives inwardly, and in a manner that greatly surpasses all the savour, all the light of created beings, all reason, all measure, all intelligence."\*

All other factors below the spiritual reality are but ways to the centre, and must be entirely superseded in the contemplative state wherein the man slips out of the form consciousness into that of the spiritual reality, the soul. This, being a conscious indivisible part of the Universal Soul (paradoxical as those words may be), is devoid of all sense of separateness; hence the union with God is a realization of a fact in nature which has always been. The **[Page 183]** soul consciously knows itself to be one with God. With this idea in our minds and with an understanding of the part that intellection has played, the words of St. Paul take on a new clarity, when he says: "Let this mind be in you which was also in Christ Jesus, Who, being in the form of God thought it not robbery to be equal with God."

The results of this realized union (realized when in the contemplative state) is illumination of the mind and of the brain, provided that they have both been held positively steady and in a waiting condition. The illumination, when it has become frequent and, finally, when it can be drawn upon at will, produces eventually the life of inspiration.

If these stages are grasped and mastered and if the intelligent man or woman can be found willing to submit to the outlined technique, we shall have many coming forth as demonstrators of this divine

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\* Quoted by Poulain, R. P., S.J., *The Graces of Interior Prayer*, p. 80.3

science. The words that I used in my book, *The Soul and Its Mechanism*, will be found true that "there will emerge a new race, with new capacities, new ideals, new concepts about God and matter, about life and Spirit. Through that race and through the humanity of the future there will be seen not only a mechanism and a structure, but a soul, an entity, who, using the mechanism, will manifest its own nature, which is love, wisdom and intelligence."\*

It is interesting here to note the uniformity of the teaching of all religions and races as to the technique of entrance into the kingdom of the soul. At a [Page 184] certain point on the path of evolution, it would appear as if all ways converge and all pilgrims arrive at the same identical position on the Way. From this point of junction, they travel the same way, and employ the same methods, and use a curiously similar phraseology. That the time has come when this should be definitely realized becomes apparent when we note the wide study of comparative religion, and the interplay between the races. These two factors are steadily breaking down the old barriers, and demonstrating the oneness of the human soul.

Speaking generally, this Way is almost universally divided into three main divisions, which are to be seen, for instance, in the three great religions, the Christian, the Buddhist and the Hindu faiths. In the Christian church, we speak of the Path of Probation, the Path of Holiness, and the Path of Illumination. Dr. Evans-Wentz of Oxford, in his introduction to *Tibet's Great Yogi, Milarepa*, quotes a Hindu teacher in the following terms:

"The three chief Tibetan schools, to my mind, mark three stages on the Path of Illumination or spiritual progress. In the first, the devotee is subject to injunctions and prohibitions...i.e., 'bound by the ordinances'. In the second, he adheres to traditional ways...wherein the ordinary restrictions are to a certain extent relaxed, although the devotee is not yet altogether free. In the third, the Adi-Yoga, when through *yoga* practices the Light is seen, there are no longer any restrictions; for the state of Buddha...has been attained. These three stages correspond, roughly speaking, with what the *Tantras* mean by [Page 185] the...State of the Animal-Man...State of the Hero, and State of the Divine or Enlightened."\*\*

### The Method in Tibetan Buddhism

In studying the life of Milarepa, the Holy One of Tibet, who lived in the eleventh and twelfth centuries, A.D., we find it claimed for him that he attained union through the method of discipline, meditation and practice, and, ultimately, Illumination. We read as follows:

"He was one, who, having mastered the mystic and occult sciences, had communicated to him...continuously the four blissful states of ecstatic communion....

"He was one, who having attained to omniscience, all-pervading goodwill, and glowing love, together with the acquisition of transcendental powers and virtues, became a self-developed Buddha who towered above all conflicting opinions and arguments of the various sects and creeds....

"He was a being most diligent and persevering in meditation upon the Rare Path. Having acquired full power over the mental states and faculties within, he overcame all dangers from the elements without....

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\* Bailey, Alice A., *The Soul and Its Mechanism*, p.130.

\*\* Evans-Wentz, W. Y., *Tibet's Great Yogi, Milarepa*, p. 5.

"He was a being perfect in the practice of the four stages of meditation (analysis, reflection, fondness, bliss. These are the four progressive mental states, leading to complete concentration of mind, producing ecstatic illumination)....

"He was a most learned professor in the Science of the Mind, having proved the Mind to be, beyond dispute, the Beginning and End of all visible phenomena, both material and spiritual, the Rays whereof, being allowed to shine unobstructedly, develop themselves, as he knew, into the three-fold [Page 186] manifestation of the Universal Divine Being, through their own free, inherent power."\*

Thus we have the same procedure — mental activity, contemplation, union and illumination.

### The Method in Chinese Buddhism

One of the main contributions to the process of enlightenment is an understanding of the way in which the Buddha found the Light. It demonstrates in a most remarkable way the use of the mind to overcome ignorance and its subsequent futility to carry a man on into the world of Light and spiritual being. Dr. Suzuki, Professor of Zen Buddhism at the Buddhist College at Kyoto, tells us about it in the following illuminating paragraphs. He tells us that it was through "supreme perfect knowledge" that the Buddha arrived at the wisdom which changed him from a Bodhisattva into a Buddha. This knowledge is

" a faculty both intellectual and spiritual, through the operation of which the soul is enabled to break the fetters of intellection. The latter is always dualistic inasmuch as it is cognisant of subject and object, but in the Prajña which is exercised 'in unison with one-thought-viewing' there is no separation between knower and known, these are all viewed in one thought, and enlightenment is the outcome of this....

"Enlightenment we can thus see is an absolute state of mind in which no 'discrimination' takes place, and it requires a great mental effort to realize this state of viewing [Page 187] all things 'in one thought'. In fact our logical as well as practical consciousness is too given up to analysis and ideation; that is to say, we cut up realities into elements in order to understand them; but when they are put together to make the original whole, its elements stand out too conspicuously defined, and we do not view the whole 'in one thought'. And as it is only when 'one thought' is reached that we have enlightenment, an effort is to be made to go beyond our relative empirical consciousness....The most important fact that lies behind the experience of Enlightenment, therefore, is that the Buddha made the most strenuous attempt to solve the problem of Ignorance and his utmost will-power was brought forth to bear upon a successful issue of the struggle Enlightenment therefore must involve *the will as well as the intellect*. It is an act of intuition born of the will....The Buddha attained this end when a new insight came upon him at the end of his ever-circulatory reasoning from decay and death to Ignorance and from Ignorance to decay and death. But he had an indomitable will; he wanted, with the utmost efforts of his will, to get into the very truth of the matter; he knocked and knocked until the doors of Ignorance gave way; and they burst open to a new vista never before presented to his intellectual vision."\*\*

Earlier he points out that the attainment of Nirvana is after all essentially the affirmation and realization of Unity. In the same essays we find the words:

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\* Evans-Wentz, W. Y., *Tibet's Great Yogi, Milrepa*, pp. 32, 33, 35, 38.

\*\* Suzuki, Daisetz Taitaro, *Essays in Zen Buddhism*, pp. 113-115.

"They (Buddhists) finally found out that Enlightenment was not a thing exclusively belonging to the Buddha, but that each one of us could attain it if he got rid of ignorance by abandoning the dualistic conception of life and of the world; they further concluded that Nirvana was not vanishing into a state of absolute non-existence which [Page 188] was an impossibility as long as we had to reckon with the actual facts of life, and that Nirvana in its ultimate signification was an affirmation — an affirmation beyond opposites of all kinds."\*

The term Prajña used above is very interesting. It is "the presence in every individual of a faculty....This is the principle which makes Enlightenment possible in us as well as in the Buddha. Without Prajña there could be no enlightenment, which is the highest spiritual power in our possession. The intellect...is relative in its activity The Buddha before his Enlightenment was an ordinary mortal, and we, ordinary mortals, will be Buddhas the moment our mental eyes open in Enlightenment."\*\*

Thus we have the mind focussed and used to its utmost capacity, and then the cessation of its work. Next comes the use of the will to hold the mind steady in the light, and then — the Vision, Enlightenment, Illumination!

### The Method in Hindu Yoga

The Hindus have analyzed the process of mental approach to Reality, and the part the mind should play, more clearly, perhaps, than any other group of thinkers. Shankarâchârya tells us that:

"The Yogi, whose intellect is perfect, contemplates all things as dwelling within himself (in his own 'Self,' without [Page 189] any distinction of outer and inner), and thus, by the eye of Knowledge (Jnâna-chaksus, an expression which might be rendered fairly accurately as 'intellectual intuition'), he perceives (or rather conceives, not rationally or discursively, but by a direct awareness and an immediate 'assent') that everything is Atma."\*\*\*

The Yogi, or the one who has achieved union (for Yoga is the science of union) knows himself as he is in reality. He finds, when ignorance gives place to transcendental awareness, that he is identified with Brahma, the Eternal Cause, the One and the Alone. He knows himself to be, past all controversy, God — God immanent and God transcendent. The seer goes on to tell us that

"He is 'the supreme *Brahma* which is eternal, pure, free, alone (in Its absolute perfection), incessantly filled with Beatitude, without duality, (unconditioned) Principle of all existence, knowing (without this Knowledge implying any distinction of subject and object, which would be contrary to 'non-duality'), and without end'.

"He is *Brahma*, by which all things are illumined (partaking of Its essence according to their degrees of reality), the Light of which causes the sun to shine and all luminous bodies, but which is not made manifest by their light.

"The 'Self' being enlightened by meditation...,then burning with the fire of Knowledge (realizing its essential identity with the Supreme Light), is delivered from all accidents,...and shines in its own splendour like gold which is purified in fire.

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\* Suzuki, Daisetz Taitaro, *Essays in Zen Buddhism*, p.47.

\*\* *Ibid.*, pp. 52, 53.

\*\*\* Quoted by Guénon, René, in *Man and His Becoming*, p. 254.

"When the sun of spiritual Knowledge arises in the heart's heaven (that is to say at the centre of the being...), it dispels the darkness (of ignorance veiling the [Page 190] single absolute Reality), it pervades all, envelops all, and illumines all."\*

Father Maréchal tells us that the

"... psychological experience lived by the contemplative passes through the two phases of mental concentration and unconsciousness described by M. Oltramare, according to the *Sarvadasanasangraha*: 'It is in two successive phases that the Yogi saps by anticipation the basis of further existences and effaces the impressions that determine the present existence. In the first it is *conscious*...; thought, then, is exclusively attentive to its proper object, and all the modifications of the thinking principle are suspended in the degree that they depend on exterior things; the fruits it gains under this form are either visible — the cessation of suffering — or invisible — immediate perception of Being which is the object of the meditation....The second period of Yoga is that in which it is *unconscious*...the thinking organ is resolved into its cause...the feeling of personality is lost; the subject who is meditating, the object on which his thought dwells, the act of meditation itself, make but one thing "\*\* Patanjali, the greatest teacher of the science of Yoga in the world, has summed up the final stages in his fourth Book in the following words:

"The state of isolated unity (withdrawn into the true nature of the Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man.

"The state of isolated unity becomes possible when the three qualities of matter (the three gunas or potencies of [Page 191] nature) no longer exercise any hold over the Self. The pure spiritual consciousness withdraws into the One.

"When the spiritual intelligence which stands alone and freed from objects, reflects itself in the mind stuff, then comes awareness of the Self....The mind then tends towards...increasing illumination. "\*\*\*

Here again the same idea. The use of the mind, final withdrawal from the mind consciousness, and the realization of unity. This tends to steady illumination.

### The Method of Sufism

The writings of the Sufis are much veiled in imagery and symbolism and have a stronger sense of duality than perhaps any other religious esoteric system, except the Christian mystical writings. But there emerges even from them the same expression of truth and the same basic method. The following excerpts from the oldest Persian Treatise on Sufism will show. It is interesting to note that those writings persist the longest and show the most wide usefulness which come from those who are Knowers, and who can relate their experience of divinity in such a way that they can teach and outline, as well as declare and affirm.

"The first step in unification is the annihilation of separation because separation is the pronouncement that one has become separated from imperfections, while unification is the declaration of a thing's unity Accordingly, the first step in unification is to deny that God has a partner and to put admixture

\* Guénon, René, *Man and His Becoming*, pp. 256, 258, 259, 260.

\*\* Mar Bailey, Alice A., *The Light of the Soul*, IV., 25, 34, 22.13échal, Joseph, S.J., *Studies in the Psychology of the Mystics*, pp. 312-313.

\*\*\* Bailey, Alice A., *The Light of the Soul*, IV., 25, 34, 22.



aside....

**[Page 192]** "Our principles in unification are five; the removal of phenomenality, and the affirmation of eternity, and departure from familiar haunts, and separation from brethren and forgetfulness of what is known and unknown.

"The removal of phenomenality consists in denying that phenomena have any connection with unification or that they can possibly attain to His holy essence; and the affirmation of eternity consists in being convinced that God always existed...; and departure from familiar haunts means, for the novice, departure from the habitual pleasures of the lower soul and the forms of this world, and for the adept, departure from lofty stations and glorious states and exalted miracles; and separation from brethren means turning away from the society of mankind and turning towards the society of God, since any thought of other than God is a veil and an imperfection, and the more a man's thoughts are associated with other than God the more is he veiled from God, because it is universally agreed that unification is the concentration of thoughts, whereas to be content with other than God is a sign of dispersion of thought. "\*"

Again we find these words:

"One of the Shaykhs says: 'Four things are necessary to him who prays: annihilation of the lower soul, loss of the natural powers, purity of the inmost heart, and perfect contemplation.' Annihilation of the lower soul is to be attained only by concentration of thought; loss of the natural powers only by affirmation of the Divine Majesty, which involves the destruction of all that is other than God; purity of the inmost heart only by love; and perfect contemplation only by purity of the inmost heart. "\*\*"

Thus again we have the same truth.

**[Page 193]**

### **The Method in Christianity**

It is, of course, easy to find many passages which link the way of the Christian Knower with that of his brother in the East. They bear witness to the same efficacy of method and they too use the intellect just as far as it will go and then suspend all effort whilst a new condition of being is instituted and a new state of awareness supervenes. St. Augustine says: "Just as that is ineffable out of which the Son leaps from the Father in the first procession, so there exists some occult thing behind the first procession, intellect and will." Meister Eckhart links himself with the Oriental Knowers in the following words:

"Intellect is the highest power of the soul and therewith the soul grasps the divine good. Free will is the power of relishing the divine good which intellect makes known to it. The spark of the soul is the light of God's reflection, which is always looking back to God. The arcanum of the mind is the sum-total, as it were, of all the divine good and divine gifts in the innermost essence of the soul, which is as a bottomless well of divine goodness.

"The soul's lower powers should be ordered to her higher, and her higher ones to God; her outward senses to her inward, and her inward ones to reason; thought to intuition, and intuition and all to unity so that the soul may be alone with nothing flowing into her but sheer divinity, flowing here into itself. "When a man's mind has lost touch with everything, then, and not till then, it comes in touch with God. "In this inflowing grace there forthwith arises that light of the mind into which God is sending a ray of

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\* Nicholson, Reynold A., *The Kashf Al-Mahjúb*, pp. 281, 282.

\*\* *Ibid.*, pp. 302-303.

his unclouded splendour. In this powerful light a mortal is as far [Page 194] above his fellows as a live man is above his shadow on the wall.

"The man of the soul, transcending his angelic mode and guided by the intellect, pierces to the source whence flowed the soul. Intellect itself is left outside with all named things. So the soul is merged into pure unity."\*

Thus, the great schools of intellectual meditation (devoid in the final stages of feeling and emotion) all lead to the same point. From the standpoint of Buddhism, of Hinduism, of Sufism, and of Christianity, there is the same basic goal: Unification with Deity; there is the same transcendence of the senses, the same focussing of the mind at its highest point, the same apparent futility of the mind beyond that point to carry the aspirant to his objective; there is the same entering into the state of contemplation of Reality, the same assimilation into God, and awareness of identity with God, and the same subsequent Illumination.

All sense of separateness has disappeared. Unity with the Universe, realized Identity with the Whole, conscious awareness of the Self and assimilation in full waking consciousness with both interior and exterior Nature — this is the definite goal of the seeker after knowledge.

The self, the not-self, and the relation between the two, are known as one fact, without differentiation. God, the Father, God, the Son, and God, the Holy Ghost, are realized as working smoothly together as one Identity — the Three in One and the One in [Page 195] Three. This is the objective of all the schools wherein the mystic transcends feeling, and even thought, in the last analysis, and becomes united with the ALL. Individuality, however, remains in consciousness, but it is so identified with the sum-total that all sense of separateness disappears. Naught is left but realized Unity.

## CHAPTER NINE

### THE PRACTICE OF MEDITATION

"It is to be noticed that the Doctrine of this Book instructs not all sorts of Persons, but those only who keep the Senses and Passions well mortified, who have already advanced and made progress in Prayer, and are called by God to the Inward Way, wherein He encourages and guides them, freeing them from the obstacles which hinder their course to perfect Contemplation."

MICHAEL DE MOLINOS, *The Spiritual Guide*

#### [Page 199]

UP TO this point our discussion has been academic and comparative, discursive and indicatory. The Way that many have trodden has been pointed out, and the Path to Illumination has been considered. Now it behoves us to apply ourselves to an understanding of the practical work that we ourselves can do. Otherwise the entire objective of our study of meditation will be lost, and we shall only have

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\* Pfeiffer, Franz, *Meister Eckhart*, pp. 338, 144, 66, 101.

increased our responsibility, without having made any real advance upon the Way.

Two pertinent questions immediately arise and should receive attention.

First: Can anyone, who has the desire, profit by and master the technique of Meditation?

Second: The Knowers of the East gained Illumination by retiring from the world into seclusion and silence. Owing to conditions of life in our Occidental civilization, this is not possible. Can there be hope of success without this disappearance into the solitudes of the world, into the forests and jungles, and into monastic seclusion?

Let us take each question and deal with it. These two questions must be disposed of and answered before we can go on to outline meditation work and indicate the method which it is advisable to follow.

### [Page 200]

In replying to the first question, as to the general suitability of all aspirants for this arduous work, it should be remembered, at the outset, that the very urge itself to do so can be taken as indicating the call of the soul to the Path of Knowledge. No one should be deterred if he discovers that he lacks in certain essentials the needed qualifications. Most of us are bigger and wiser, and better equipped than we realize. We can all begin to concentrate at once if we choose. We possess a great deal of knowledge, mental power, and capacities, which have never been drawn forth from the realm of the subconscious into objective usefulness; anyone who has watched the effect of Meditation upon the beginner will substantiate this statement — often to the mental bewilderment of the beginner, who does not know what to do with his discoveries. The results of the first step in the Meditation discipline, i.e., of Concentration, are often amazing. People "find" themselves; they discover hidden capacities and an understanding never used before; they develop an awareness, even of the phenomenal world, which is, to them, miraculous; they suddenly register the fact of the mind, and that they can use it, and the distinction between the knower and the instrument of knowledge becomes steadily and revealingly apparent. At the same time there is also registered a sense of loss. The old dreamy states of bliss and peace, with which the mystic prayer and meditation had dowered them, disappear; and, temporarily, they experience a sense of aridity, of lack and of an [Page 201] emptiness which is frequently most distressing. This is due to the fact that the focus of attention is away from the things of the senses, no matter how beautiful. The things that the mind knows and can record are not yet registered, nor is the feeling apparatus making its familiar impacts upon the consciousness. It is a period of transition, and must be supported until such time as the new world begins to make its impress upon the aspirant. This is one reason why persistence and perseverance must play their part, particularly in the early stages of the meditation process.

One of the first effects of the meditation work is usually an increased efficiency in the daily life, whether lived in the home, the office, or in any field of human endeavor. Mental application to the business of living is in itself a concentration exercise and brings notable results. Whether a man achieves final illumination or not through the practice of concentration and meditation, he will nevertheless have gained much, and greatly enriched his life; his usefulness and power will be enormously increased and his sphere of influence widened.

Therefore, from a purely mundane point of view, it is useful to learn to meditate. Who shall say whether an increased efficiency in living and in service is not just as much a step on the path of spiritual progress as any of the visions of the mystic? The spiritual results of the mental application

which our Western business world demonstrates may, in the last analysis, be as vital a contribution [Page 202] to the sum-total of spiritual endeavor as any effects which may be noted in the world of organized religious effort. Confucius taught us, centuries ago, that implements of civilization were highly spiritual in nature, for they were the results of *ideas*, and Hu Shih tells us in that interesting symposium, *Whither Mankind*, "...that civilization which makes the fullest possible use of human ingenuity and intelligence in search of truth in order to control nature and transform matter for the service of mankind, to liberate the human spirit from ignorance, superstition, and slavery to the forces of nature, and to reform social and political institutions for the benefit of the greatest number — such a civilization is highly idealistic and spiritual."\* Our idea as to what constitutes spirituality has steadily grown. Through the use of desire, feeling and the reactions of the emotional nature, we have seen many thousands of human beings arrive at the point where they have been driven to transmute desire into aspiration, feeling into sensitivity to the things of the spirit, and love of self into love of God. Thus the mystic emerges.

Through the use of the mind in the business world, in professional work, in science and in art, we have seen two amazing things occur: Organized big business, with its selfish interests and material ideas, has, notwithstanding, been brought to a condition where it is group-conscious; group interplay and the interests of the greatest number are being for [Page 203] the first time seriously considered. These are purely spiritual results; they indicate a growing soul awareness, and are the faint indications of the coming brotherhood of souls. Applied science in all fields has now been so developed that it has entered the realm of energy and of pure metaphysics. The study of matter has landed us in the realm of mysticism and of transcendentalism. Science and Religion are joining hands in the world of the unseen and intangible.

These are steps in the right direction. When the mental faculties have been developed racially through our Occidental technique in the business world (a vast school of concentration), a transmutation analogous to that which occurs in the realm of the desire nature, must inevitably take place, and has frequently done so. The mind can then be reoriented to the truer and higher values, and focussed in a direction other than that of material living. Thus the knower will emerge.

Therefore, any one who is not purely emotional, who has a fair education, and who is willing to work with perseverance, can approach the study of meditation with good courage. He can begin to organize his life so that the first steps can be taken on the path towards illumination, and this organization is one of the most difficult of steps. It is well to remember that all initial steps are hard, for the habits and rhythms of many years have to be offset. But once these have been taken and mastered, the work [Page 204] becomes easier. It is far harder to learn to read, than it is to master a difficult book.

The ancient science of Meditation, the "royal road to Union," as it has been called, might equally well be entitled the science of co-ordination. We have already, through the medium of the evolutionary process, learnt to co-ordinate the emotional-feeling-desire nature and the physical body, so much so that the states are automatic and often irresistible; the physical body is now simply an automaton, the creature of desire — high or low — good or bad — as the case may be. Many are now co-ordinating the mind with these two, and, through our present widespread educational systems, we are welding into a coherent unity that sum-total which constitutes a human being: the mental, emotional and physical natures. Through concentration and the earlier aspects of the meditation work, this co-ordination is

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\* Beard, Charles A., *Whither Mankind*, p. 41.

rapidly hastened, and is followed later by the unifying with the trinity of man of another factor, — the factor of the soul. This has always been present, just as mind is always present in human beings (who are not idiots), but it is quiescent until the right time comes and the needed work has been done. It is all a question of consciousness. Professor Max Müller in his book *Theosophy or Psychological Religion* says that:

"We must remember that the fundamental principle of the Vedanta-philosophy was not 'Thou art *He*,' but 'Thou art *That*!' and it was not Thou *wilt* be, but Thou *art*. This 'Thou art' expresses something that is, that has been, and [Page 205] always will be, not something that has still to be achieved, or is to follow, for instance, after death. By true knowledge the individual soul does not become Brahman, but *is* Brahman, as soon as it knows what it really is, and always has been."\*

St. Paul emphasizes the same truth when he speaks of "Christ in me, the hope of glory." Through the trained and focussed mind this indwelling Reality is known, and the Three in One and the One in Three are proven facts in the natural evolution of the life of God in man.

It becomes apparent, therefore, that the answer to our first question is as follows:

First: We accept the hypothesis that there is a soul, and that soul can be cognized by the man who can train and control his mind.

Second: Upon the basis of this hypothesis, we begin to co-ordinate the three aspects of the lower nature, and to unify mind, emotion and physical body into an organized and comprehended Whole. This we do through the practice of concentration.

Third: As concentration merges into meditation (which is the act of prolonged concentration) the imposition of the will of the soul, upon the mind, begins to be felt. Little by little the soul, the mind and the brain are swept into a close rapport. First, the mind controls the brain and the emotional nature. Then the soul controls the mind. The first is brought about through concentration. The second through meditation.

Out of this sequence of activities, the interested investigator will awaken to the realization that there is a real work to be done and that the primary qualification [Page 206] that he needs is *perseverance*. Here it might be remarked that two things aid in the work of co-ordination: First, the endeavor to gain control of the mind, through the endeavor to live a concentrated life. The life of consecration and dedication, which is so distinctive of the mystic, gives place to the life of concentration and meditation — distinctive of the knower. The organization of the thought life at all times everywhere, and, secondly, the practice of concentration, regularly, every day, at some set time, if possible, make for the one-pointed attitude, and these two together spell success. The former takes some time, but it can be entered upon at once. The latter requirement of stated concentration periods, can also be entered upon, but its success depends upon two things: regularity and persistence. The success of the former depends upon persistence largely, but also upon the use of the imagination. Through the imagination, we assume the attitude of the Onlooker, the Perceiver. We imagine ourselves to be the One who is thinking (not feeling), and we steadily guide our thoughts at all times along certain chosen lines, making ourselves think what we choose to think and refusing entrance to those thoughts we choose to exclude, not by the method of inhibition, but by the method of a dynamic interest in something else. We refuse to permit our minds to range the world at will, or to be swung into activity by our feelings

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\* Müller, Max, *Theosophy or Psychology Religion*, p. 284.

and emotions, or by the thought currents in the world around us. We force ourselves to pay attention to all that we do, whether [Page 207] it is reading a book, going about our business in home or office, social life or profession, talking to a friend, or whatever may be the activity of the moment. Should the occupation be such that it can be carried forward instinctively and call for no active use of thought, we can choose a line of mental activity or chain of reasoning and follow it out understandingly, whilst our hands or eyes are busy with the work to be done.

True concentration grows out of a concentrated, thought-governed life, and the first step for the aspirant is to begin to organize his daily life, regulate his activities, and become focussed and one-pointed in his manner of living. This is possible to all who care enough to make the needed effort and who can carry it forward with perseverance. This is the first and basic essential. When we can organize and rearrange our lives, we prove our mettle and the strength of our desire. It will be seen, therefore, that no neglect of duty is possible to the one-pointed man. His duties to family and friends and to his business or profession will be more perfectly and efficiently performed, and he will find time for the added duties that his spiritual aspiration confer, because he is beginning to eliminate the non-essentials out of his life. No obligation will be evaded, for the focussed mind will enable a man to do more in a shorter time than heretofore and to get better results from his efforts. People who are governed by their emotions waste much time and energy, and accomplish less than the mentally focussed person; [Page 208] it is far easier for an individual who has been trained in business methods and who has risen to the rank of an executive, to practise meditation, than it is for the unthinking mechanical worker, or for the woman who is living a purely social or family life. These last have to learn to organize their days and leave out the non-essential activities. They are the ones who are always too busy to do anything, and to whom the finding of twenty minutes each day for meditation or an hour for study presents insuperable difficulties. They are so busy with the social amenities, with the mechanics of housekeeping, with a multitude of petty activities and pointless conversations that they fail to realize that the practice of concentration will enable them to do all they have hitherto done and more, and do it better. The trained executive, with a busy and full life, seems to find it much easier to obtain the extra time required for the soul. He has always time for the one thing more. He has learned to concentrate, and, frequently, to meditate; all that he needs to do is to change the focus of attention.

The answer to the second question as to the necessity to withdraw into the solitudes in order to evoke the soul opens up one or two interesting considerations. It would appear from the study of conditions that the modern western aspirant has either to forego the culture of the soul nature until such time as he can conform to the ancient rule of withdrawal, or he has to formulate a new method and take a new position. Few of us are so situated that we can renounce [Page 209] our families and responsibilities and disappear from the world of men to meditate and seek illumination under our particular Bo tree. We live in the midst of a thronging multitude and a chaotic situation which makes all vision of environing peace and quiet utterly out of the question. Is the problem then insuperable? Is there no way of overcoming the difficulty? Have we to renounce all hope of illumination because we cannot (from circumstances and climate, and from economic causes) disappear from the world of men and seek the kingdom of the soul?

Undoubtedly the solution does not lie in renunciation of the possibilities to which men in earlier races and centuries bear witness. It lies in a right understanding of our problem and of the privilege which is ours in demonstrating a newer aspect of the old truth. We belong, in the West, to a younger race. In the old, old East, the few adventurous pioneers sought seclusion and ascertained for us the opportunities, and safeguarded for us the rules. They held in safety for us the technique until such time



as the masses of men were ready for a move forward in their numbers, and not in their ones and twos. That time has now come. In the stress and stir of modern living, in the jungles of our great cities, in the roar and bustle of daily life and intercourse, men and women everywhere can and do find the centre of peace within themselves, and they can and do enter into that state of silent positive concentration which enables them to reach the same goal, and attain the same knowledge, and enter into the same **[Page 210]** Light to which the great Individuals of the race have borne witness. The secluded point to which a man withdraws, he finds to lie within himself; the silent place in which the life of the soul is contacted is that point within the head where soul and body meet, that region we earlier referred to where the light of the soul and the life of the body merge and blend. The man who can train himself to be sufficiently one-pointed can withdraw his thought at any time and in any place to a centre within himself, and in this centre within the head the great work of at-one-ment is carried forward. It involves a more dynamic attention and a more powerful meditation, but the race has progressed and grown in mental power and strength within the past three thousand years and can do what was not possible to the seers of old.

A third question arises at this point: What really happens to the aspirant, psychologically and physiologically, in meditation? The answer is: A great deal. Psychologically speaking, the mind becomes controlled, and passes under the domination of the soul; at the same time there is no negation of the ordinary mental faculties. They can be used more easily and the mind is keener than ever before. There is a capacity to think with clarity. The aspirant discovers that besides being able to record impressions from the phenomenal world, he is able to register also impressions from that of spirit. He is mental in two directions, and the mind becomes a cohering, unifying agency. The emotional nature, in **[Page 211]** its turn is controlled by the mind, and is rendered still and untroubled, and, therefore, presents no barrier to the inflow of spiritual knowledge to the brain. When these two effects have been produced certain changes take place in the mechanism of thought and awareness in the human head — so the eastern knowers tell us, and so the evidence seems to indicate. Advanced thinkers in the West, as we have seen earlier in this book, place the higher mental faculties and the seat of the intuition in the higher brain, and the lower mental faculties and the higher emotional reactions in the lower brain. This is in line with the eastern teaching that the soul (with the higher knowledge and the faculty of intuitional perception) has its seat in a centre of force in the region of the pineal gland, whereas the personality has its seat in a centre of force in the region of the pituitary body.

The hypothesis upon which the newer school in the educational field will eventually proceed (if the theories propounded in this book have any basis in fact) might be expressed in the following propositions:

One: The centre of energy through which the soul works is in the upper brain. During meditation, if effective, energy from the soul pours into the brain, and has a definite effect upon the nervous system. If, however, the mind is not controlled and the emotional nature dominates (as in the case of the pure mystic) the effect makes itself felt primarily in the feeling apparatus, the emotional states of being. **[Page 212]** When the mind is the dominant factor, then the thought apparatus, in the higher brain, is swung into an organized activity. The man acquires a new capacity to think clearly, synthetically and potently as he discovers new realms of knowledge.

Two: In the region of the pituitary body, we have the seat of the lower faculties, when co-ordinated in the higher type of human being. Here they are co-ordinated and synthesized, and — as we have been told by certain reputable schools of psychologists and endocrinologists — here are to be found the

emotions and the more concrete aspects of the mind (growing out of racial habits and inherited instincts, and, hence, calling for no exercise of the creative or higher mind). This was the theme of my earlier book, *The Soul and Its Mechanism*, and cannot be enlarged upon here.

Three: When the personality — the sum-total of physical, emotional and mental states — is of a high order, then the pituitary body functions with increased efficiency, and the vibration of the centre of energy in its neighborhood becomes very powerful. It should be noted that according to this theory, when the personality is of a low order, when the reactions are mainly instinctual and the mind is practically non-functioning, then the centre of energy is in the neighborhood of the solar plexus, and the man is more animal in nature.

Four: The centre in the region of the pineal gland, and the higher brain, are brought into activity through learning to focus the attentive consciousness [Page 213] in the head. In the Oriental books this is called by the interesting term "right withdrawal" or "right abstraction." This means the development of the capacity to subjugate the outward-going tendencies of the five senses. So the aspirant is taught the right withdrawal or abstraction of the consciousness which is outgoing towards the world of phenomena, and must learn to centre his consciousness in the great central station in the head from whence energy can be consciously distributed as he participates in the great work, from whence he can make a contact with the realm of the soul, and in which he can receive the messages and impressions which emanate from that realm. This is a definite stage of achievement and is not simply a symbolic way of expressing one-pointed interest.

The various avenues of sense perception are brought into a quiescent condition. The consciousness of the real man no longer surges outwards along its five avenues of contact. The five senses are dominated by the sixth sense, the mind, and all the consciousness and the perceptive faculty of the aspirant is synthesized in the head, and turns inward and upward. The psychic nature is thereby subjugated and the mental plane becomes the field of man's activity. This withdrawal or abstracting process proceeds in stages:

1. The withdrawal of the physical consciousness, or perception through hearing, touch, sight, taste and smell. These modes of perception become temporarily dormant, and man's perception becomes simply [Page 214] mental and the brain consciousness is all that is active on the physical plane.
2. The withdrawal of the consciousness into the region of the pineal gland, so that man's point of realization is centralized in the region between the middle of the forehead and the pineal gland.\*

Five: When this has been done, and the aspirant is acquiring the ability so to focus in the head, the result of this process of abstraction is as follows:

The five senses are being steadily synthesized by the sixth sense, the mind. This is the co-ordinating factor. Later it is realized that the soul has an analogous function. The threefold personality is thus brought into a direct line of communication with the soul, and the man, therefore, in time becomes unconscious of the limitations of the body nature, and the brain can be directly impressed by the soul, via the mind. The brain consciousness is held in a positive waiting condition with all its reactions to the phenomenal world utterly, though temporarily, inhibited.

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\* Bailey, Alice A., *The Light of the Soul*, pp. 229, 230.

Sixth: The high grade intellectual personality, with its focus of attention in the region of the pituitary body, begins to vibrate in unison with the higher centre in the region of the pineal gland. Then a magnetic field is set up between the positive soul aspect and the waiting personality which is rendered receptive by the process of focussed attention. Then the light, we are told, breaks forth, and we have the illumined man, and the appearance of the phenomenal [Page 215] light in the head. All this is the result of a disciplined life, and the focussing of the consciousness in the head. This is, in its turn, brought about through the attempt to be concentrated in the daily life, and also through definite concentration exercises. These are followed by the effort to meditate, and later — much later — the power to contemplate makes itself felt.

This is a brief summation of the mechanics of the process, and is necessarily terse and incomplete. These ideas have to be accepted tentatively, however, before there can be an intelligent approach to the meditation work. It is as justifiable to accept such an hypothesis as the above as to accept any hypothesis, as a working basis for investigation and conduct. It is perhaps more justifiable, for so many thousands have proceeded upon these assumptions, have fulfilled the needed requirements, and — as a result — have changed assumption into certainty and reaped the reward of open-mindedness, persistence, and investigation.

Having formulated our hypothesis and accepted it temporarily we proceed with the work, until it proves false, or until our attention is no longer engaged. An hypothesis is not necessarily false because it fails to prove itself in the time we deem proper. People frequently give up their pursuit in this field of knowledge because they lack the needed perseverance, or their interest becomes engaged elsewhere. However, we are determined to go forward with our investigation and give the ancient [Page 216] techniques and formulas time to prove themselves. We proceed, therefore, to comply with the first requirements and endeavor to bring to bear upon life a more concentrated attitude of mind, and to practice daily meditation and concentration. If we are beginners, or are possessed of an unorganized mind, fluidic, versatile and unstable, we start in to practice concentration. If we are trained intellectuals, or have the focussed attentiveness that business training confers, we need only to reorient the mind to a new field of awareness and begin truly to meditate. It is easy to teach meditation to the interested business executive.

Next, the regular meditation work is attempted, and a certain time is set apart each day for this particular work. At the beginning fifteen minutes is ample time, and no more should be attempted for a year at least. May it not be truly said, if any one claims not to be able to find fifteen minutes out of the one thousand four hundred and forty minutes which constitute a day, that they are not interested? Fifteen minutes can always be found, if the will is on the side of the effort; it is always possible to rise fifteen minutes earlier every morning, or to forego that early morning gossip with the family, or to take the needed time from a book, or the movies, or from another gossip later on in the day. Let us be truthful with ourselves, and recognize things for what they are. The plea, "I have no time," is an utterly futile one, and indicates simply lack of interest. Let [Page 217] us consider now the rules upon which we will proceed.

First of all, we shall endeavor to find time early in the morning for our meditation work. The reason for this is, that after we have participated in the happenings of the day and in the general give and take of life, the mind is in a state of violent vibration; this is not the case if the meditation is performed first thing in the morning. Then it is relatively quiet, and the mind can be more rapidly attuned to the higher

states of consciousness. Again, if we start the day with the focussing of our attention on spiritual things and on the affairs of the soul, we shall live the day in a different manner. If this becomes a habit, we shall soon find our reactions to the affairs of life changing and that we are beginning to think the thoughts that the soul thinks. It then becomes the process of the working of a law, for "as a man thinketh so is he."

Next, we shall endeavor to find a place that is really quiet and free from intrusion. I do not mean quiet in the sense of freedom from noise, for the world is full of sounds and as we grow in sensitiveness we are apt to find it fuller than we thought, but free from personal approach and the calls of other people. I should like here to point out an attitude which the beginner should assume. It is the attitude of *silence*. Aspirants to meditation talk much about the opposition they meet from their family and friends; the husband objects to his wife meditating, or vice versa; sons and daughters are [Page 218] inconsiderate and thoughtless in interrupting the devotions of the parent; friends are unsympathetic at the attempts. In the majority of cases this is the fault of the aspirant himself, and women are the worst offenders in this respect. People talk too much. It is nobody's business what we do with fifteen minutes of our time every morning, and there is no need to talk about it to our households, or to enjoin upon them that they must be quiet because we want to meditate. This will inevitably evoke a wrong reaction. Let us say nothing about the way we are seeking to unfold the spiritual consciousness; that is entirely our own affair. Let us keep silent about what we are doing; let us keep our books and papers shut away from people, and not litter up the family sitting room with a lot of literature in which they are not the least interested. If it is impossible to get a moment for meditation before the family disperses for the day's work, or before we ourselves betake ourselves to our business, let us find some time for it later on in the day. There is always a way to be found out of a difficulty, if we want a thing badly enough, and a way that involves no omission of duty or of obligation. It simply involves organization and silence.

Then, having found the time and the place, we shall sit down in a comfortable chair and begin to meditate. The questions then arise: How shall we sit? Is the cross-legged attitude the best, or shall we kneel, or sit, or stand? The easiest and most normal position is the best always. The cross-legged attitude [Page 219] has been, and still is, much used in the Orient, and many books have been written upon the postures, of which there are approximately eighty. But because it has been done in the past, and in the East, is no indication that it is the best for us in the present and in the West. These postures are the remains of a day when the race was being trained psychologically and emotionally, and much resemble the discipline that we impose upon a child when we set it in a corner and tell it to keep quiet. Some of the postures have relation also to the nervous body and that inner structure of fine nerves, called by the Hindus, the nadis, which underlie the nervous system as recognized in the West.

The trouble with such postures is that they lead to two rather undesirable reactions; they lead a man to concentrate the mind upon the mechanics of the process and not upon the goal, and, secondly, they frequently lead to a delightful sense of superiority, that has its basis in our attempt to do something that the majority is not doing, and which sets us apart as potential knowers. We become engrossed with the form side of meditation and not with the Originator of the form; we are occupied with the Not-self instead of with the Self. Let us choose that posture that enables us, the most easily, to forget that we have a physical body. This is probably for the Westerner the sitting attitude; the main requirements are that we should sit erect, with the spine in a straight line; that we should sit relaxed (without slumping) so that there is no tenseness [Page 220] anywhere in the body, and that we should drop the chin somewhat, so as to release any tension in the back of the neck. Many people sit, when meditating, gazing at the ceiling with tightly closed eyes, as if the soul was up above somewhere; they look as if

they had swallowed the poker, and their teeth are often tightly clenched (perhaps to prevent some inspired utterance escaping them, which must have dropped from the soul). The whole body is poised and tense and tightly locked. They are then surprised when nothing occurs, except fatigue and headaches. The withdrawal of the consciousness from the channels of the senses does not involve the withdrawal of the blood in the body to the head, or the uncontrolled speeding up of the nervous reactions. Meditation is an interior act, and can only be performed successfully when the body is relaxed, rightly poised and then forgotten.

The hands should be folded in the lap, and the feet crossed. If the western scientist is right when he tells us that the human body is really an electric battery, then perhaps his Oriental brother is also right when he says that in meditation there is a bringing together of negative and positive energy, and that by this means we produce the light in the head. Therefore, it is wise to close the circuit.

Having attained to physical comfort, relaxation, and having withdrawn ourselves from the body consciousness, we next note our breathing and ascertain whether it is quiet, even and rhythmic. I would like here to sound a note of warning as to the practice of [Page 221] breathing exercises, except by those who have first given years to right meditation and to purification of the body nature. Where experience and purity are not present, the practice of breathing exercises entails very real dangers. It is impossible to put this too strongly. There are many schools giving breathing instruction at this time, and many exponents of breathing as a means to spiritual development. It has nothing whatever to do with spiritual development. It has much to do with psychical development, and its practice leads to much difficulty and danger. It is possible for instance, to become clairaudient or clairvoyant through the practice of certain breathing exercises, but where there is no true understanding of the process or right control by the mind of the "versatile psychic nature", the practicer has only succeeded in forcing entrance into new fields of phenomena. He has developed faculties he is totally unable to control, and he finds very often that he is unable to shut out sounds and sights which he has learned to register and being helpless to escape from the contacts of both the physical and the psychical, he is torn in two directions, and gets no peace. Physical sounds and sights are his normal heritage, and naturally make their impacts upon his senses, but when the psychic world — with its own sights and sounds — also makes an impact he is helpless; he cannot shut his eyes and remove himself from undesirable psychic surroundings.

A Doctor of Divinity and pastor of a large church wrote me not long ago that he had been taking [Page 222] breathing exercises, with the idea of improving his health, from a teacher who had come to his city. The result of his well-intentioned ignorance was that he opened up the inner hearing in the psychic sense. He said in his letter to me, "As I write to you upon my typewriter I can hear all sorts of voices and words and sounds which are not physical. I cannot stop them and I fear for my mind. Won't you please tell me what I ought to do to tune them out?" During the past ten years, many hundreds of people have come to me, asking for help, owing to the effects of indiscriminate following of the advice of teachers of breathing. They are quite desperate and frequently are in a serious psychic condition. Some we can help. Some few for whom we can do nothing end in asylums for the insane or in sanatoriums for the unbalanced. Much experience of these cases leads me to sound this warning, for in the majority of cases of uncontrolled psychic troubles, the cause is breathing exercises.

In the ancient teachings of the East, the control of the breath was only permitted after the first three "means to union," as they are called, had been somewhat wrought out in the life. These "means" are: First, the five commandments. These are, harmlessness, truth to all beings, abstention from theft, from



incontinence, and from avarice. Second, the five rules, which are internal and external purification, contentment, fiery aspiration, spiritual reading, and devotion. Third, right poise. When a person is harmless in thought and word and deed, [Page 223] when he is unselfish and knows the meaning of poise — emotional as well as physical posture — then indeed he may practice breathing exercises, under proper instruction, and practice them with security. Even then he will only succeed in unifying the vital energies of the body, and in becoming a conscious psychic, but this may have its place and purpose, if he classes himself as a research experimenter.

Failure to conform to the necessary preliminary steps has landed many a worthy investigator in trouble. It is dangerous for an emotional and weak person to take breathing exercises in order to hasten development, and any teacher who seeks to teach these exercises to large groups, as is frequently done, is laying up trouble for himself and his followers. It is only here and there that, in the ancient days, the teachers picked a man for this form of tuition, and it was added to a training which had produced a certain measure of soul contact, so that the soul could guide the energies evoked by the breath for the furtherance of its objectives and for world service.

Therefore, we will do no more than see that our breathing is quiet and regular, and will then withdraw our thoughts from the body altogether and begin the work of concentration.

The next step in the practice of meditation is the use of the imagination; we picture to ourselves the threefold lower man, aligned or in direct communication with the soul. There are many ways in which this can be done. We call it work in visualization. It [Page 224] would seem that visualization, imagination and will are three very potent factors in all creative processes. They are the subjective causes for many of our objective effects. At the beginning, visualization is mostly a matter of experimental faith. We know that through the reasoning process, we have arrived at an understanding that, within and beyond all manifested objects, there lies an Ideal Object or Ideal Pattern, which is seeking to become manifest upon the physical plane. The practice of visualization, imagination and the use of the will are activities that are calculated to hasten the manifestation of this Ideal.

When we visualize, we use our highest conception of what that Ideal might be, clothed in some sort of material, usually mental, because we are not yet in a position to be able to conceive of higher forms or types of substance with which to envelop our Images. When we make a mental picture, the mental substance of our mind sets up a certain rate of vibration, which attracts to itself a corresponding grade of mental substance, in which the mind is immersed. It is the will which holds this image steady and which gives it life. This process goes on, whether we are, as yet, able to see it with the mental eye or not. It does not matter that we are not able to see it, as the creative work is going on just the same. Perhaps at some time we shall be able to follow and consciously perform that whole process.

In connection with this work, at the stage of the [Page 225] beginner, some people picture the three bodies (the three aspects of the form nature) as being linked with a radiant body of light, or they visualize three centres of vibrating energy receiving stimulation from a higher and more powerful centre; others imagine the soul as a triangle of force to which is linked the triangle of the lower nature — linked by the "silver cord" mentioned in the Christian Bible, the sutratma or thread soul of the Eastern Scriptures, the "life-line" of other schools of thought. Still others prefer to preserve the thought of a unified personality, linked to and hiding within itself the indwelling Divinity, Christ in us, the hope of glory. It is relatively immaterial what imagery we choose, provided that we start with the basic idea of the Self seeking to contact and use the Not-self, its instrument in the worlds of human expression,



and vice versa, with the thought of that Not-self being impelled to turn itself towards its source of being. Thus, through the use of the imagination and visualization, the desire body, the emotional nature, is brought into line with the soul. When this has been done we can continue with our meditation work. The physical body and the desire nature, in their turn, sink below the level of consciousness, we become centred in the mind and seek to bend it to our will.

It is just here that we find our problem confronting us. The mind refuses to mould itself into the thoughts which we choose to think, and rushes all [Page 226] over the world in its usual quest for material. We think of what we are going to do that day, instead of thinking upon our "seed-thought," we remember some one we must manage to see, or some line of action which calls for attention; we begin to think of some one we love, and immediately we drop back into the world of the emotions and have all our work to do over again. So we re-collect our thoughts and start afresh with much success for half a minute, and then we remember some appointment we have made, or some piece of business which some one is doing for us, and again we are back in the world of mental reactions, and our chosen line of thought is forgotten. Again we re-collect our scattered ideas and recommence our labor of reducing the wayward mind to submission.

Will Levington Comfort, in his 113th Letter, sums this up for us as follows:

"Our shattered attention — we do not dream how shattered until we begin to concentrate, until from the practice of concentration, a new fairness and fixity dawns, in the midst of the seething ineffectiveness of personal life. In our earlier attempts at meditation, we jumped over such commonplace instructions as choosing the subject, and holding the mind closely and faithfully to it; we rushed past all that, passion for ecstasy, for initiation, for means by which we could shine and lord it over others. We were permitted to pasture up in the boggy meadows of emotion, calling them the bright fields of spirit; we were permitted to think we think...until in the pinch of lack, or the droop of importance, the breathtaking uncertainties and instabilities of our ground-work were shown up. Convinced [Page 227] at last, we became very eager to begin all over again at the bottom, and the word Stability looms."\*

He goes on in the same letter to tell us that

"Our concentrations are breathless at first from the very effort we put into them. This rigidity fends off the results we seek for a time, but with practice we become skilful at length in holding a mental one-pointedness with a kind of effortless content which may safely be empowered."\*\*

How is this condition of empowering reached? By following a form or outline in our meditation work which automatically sets a ring-pass-not around the mind, and which says to the mind, "thus far shalt thou go, and no farther." We deliberately and with intelligent intent set the limits of our mental activity in such a form that we are forced to recognize when we stray beyond those limits. We know then that we must retire again within the sheltering wall we have defined for ourselves. This following of a form in meditation is necessary usually for several years, unless one has had previous practice, and usually even those who have arrived at the stage of contemplation test themselves out quite often by the use of a form in order to make sure that they are not dropping back into a negative emotional quiescent state.

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\* Comfort, Will Levington, *Letters*.

\*\* *Ibid.*

I have used such forms as the following in working with approximately three thousand students of the meditation technique during the last seven years, [Page 228] and it has proved itself in so many cases that I am including it here.

## MEDITATION FORM

### *To Develop Concentration*

#### *Stages*

1. The attainment of physical comfort and control.
2. The breathing is noted as rhythmic and regular.
3. Visualization of the threefold lower self (physical, emotional and mental) as
  - a. In contact with the soul.
  - b. As a channel for soul energy, through the medium of the mind, direct to the brain. From thence the physical mechanism can be controlled.
4. Then a definite act of concentration, calling in the will. This involves an endeavor to keep the mind unmoving upon a certain form of words, so that their meaning is clear in our consciousness, and not the words themselves, or the fact that we are attempting to meditate.
5. Then say, with focussed attention —  
 "More radiant than the sun, purer than the snow, subtler than the ether is the Self, The spirit within me. I am that Self. That Self am I."
6. Concentrate now upon the words: "Thou God seest me." The mind is not permitted to falter in its concentration on their significance, meaning, and implications.
7. Then, with deliberation bring the concentration work to a close, and say — again with the mind re-focussed on the underlying ideas — the following concluding statement:  
 "There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal. There is a power that maketh all things new; it lives and moves in those who know the Self as one."

#### [Page 229]

This is definitely a beginner's meditation. It has several focal points in it where a re-collection process and a re-focussing method is employed. There are many other meditation outlines which can bring about the same results, and many more that are for advanced workers. There are meditation outlines which are drawn up to produce certain specific results in particular people, but it is obvious that they cannot be included in such a book as this. A safe and general meditation form is all that is possible. In all of them, however, the primary thing to bear in mind is that the mind must be kept *actively occupied with ideas* and not with the effort to be concentrated. Behind every word spoken, and every stage followed there must be the will to understand and a mental activity of a one-pointed nature.

In the sixth stage where the effort is made to meditate definitely upon a form of words, veiling a truth, there should be nothing automatic in the process. It is quite easy to induce in oneself an hypnotic condition by the rhythmic repetition of certain words. We are told that Tennyson induced in himself a heightened state of consciousness by the repetition of his own name. This is not our object. The trance or automatic condition is dangerous. The safe way is that of an intense mental activity, confined within the field of ideas opened up by any particular "seed-thought" or object in meditation. This activity excludes all extraneous thoughts, except those which the words under consideration arouse. The words taken in this particular form can illustrate [Page 330] this, and the process depicts a sequence of thought as follows :

Thou God seest me.  
 This God is the divine in me, the indwelling Christ, the Soul.  
 For long ages this soul has perceived and observed me.  
 Now for the first time I am in a position to see God.  
 Up till now, I have been negative to this divine Reality.  
 The positive relation is becoming possible.  
 But — this seems to involve the idea of duality.  
 But I and God are one.  
 I am God, and have been all the time.  
 Therefore I have been seen by my Self.  
 I am that Self, That Self am I.

This is easily written down, but if the mind is kept actively intent upon the sense and meaning, much hard and focussed thinking will have to be done, and much difficulty will be found to eliminate all thoughts other than those having a bearing upon the subject. Sometimes I have found it helpful to say to the puzzled beginner, who is discouraged by his inability to think when and as he chooses: "Imagine you have to give a lecture upon these words to an audience. Picture yourself as formulating the notes upon which you will later speak. Carry your mind on from stage to stage and you will find that five minutes [Page 231] will have gone by without your attention wavering, so great will have been your interest."

Verses should be chosen which are positive in their effect. Those that induce a waiting and negative state of mind should be avoided. A certain amount of realization and experience is necessary before such words (so frequently chosen by well-meaning beginners) as "be still, and know that I am God," can be safely carried into the meditation work. The call for too great a quiescence of the untrained personality, and the energy they evoke goes to the stimulation of the psychic nature. Mr. Comfort points this out most beautifully in the same letter.

"I believe that such meditations as 'be still and know I am God,' if strenuously indulged in may prove disastrous. More than one unripe personality has opened within itself receptivity to power which played upon its unfulfillments, arousing secret passions and ambitions beyond his power to cope with. The meditation 'I am God' might therefore, be said to be almost too direct and efficacious until such time as the workman knows exactly what he is about. One cannot play up to the Ego and continue long to act the part before men. The end of that is disease and desperate fatigue and loss of the way while shouting it to others. This is not a matter of getting something to show men. It is a matter of understanding what we are made of as personalities; of sensing the Key to a new potency altogether and of rendering with ardent entirety the whole human nature to the game of reaching and turning that Key. I realize that this paragraph touching the 'I am God' meditation contains a lure as well as a warning. It is quite true that the time must come for all of us when we shall operate from the office of the Ego, instead of from the personality, [Page 232] but a fine integrity of the personality must be established before we can carry the power."\*

The sequential method suggested above is a safe way for the neophyte. There are others that will occur to the mind of the intelligent student. Whole worlds of thought are open over which the mind can

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\* Comfort, Will Levington, *Letters*.

range at will (note those words) provided they have a bearing upon the seed-thought and have a definite relation to the chosen idea upon which we seek to concentrate. It is obvious that each person will follow the bent of his own mind — artistic, scientific or philosophical — and for them that will be the line of least resistance. We shall all formulate our own concepts in our own way. But the "Be still" attitude is not for us. We inhibit other mental activities by an intense interest, not by a mental stunning of ourselves into silence, or by the adoption of a method which induces trance or utter thoughtlessness. We are definitely thinking. Any person who is teaching meditation knows how difficult it is to induce the mystic to renounce his quiescent condition (which is the result of an endeavor to make the emotional nature one-pointed) and force him to begin to use his mind. How often one hears the complaint: "I do not like this technique; it is too intellectual and mental and not a bit spiritual." What they really mean is something like this: "I am too lazy to use my mind; I suffer from mental inertia; I much prefer emotional rhapsodies, and the imposition of a peaceful state upon my emotional nature. I feel [Page 233] better. This way involves too much hard work." Why should spirituality be confounded with emotions? Why should not knowledge be just as divine as feeling? Of course, this way does involve hard work, particularly at first. But it can be done, if the initial laziness can be overcome, and those who have achieved know of its supreme value.

In concluding this attempt to indicate the initial work that the aspirant to this way has to undertake, it should be noted that the key to success lies in constant and unremitting practice. Often, in our work with students all over the world, we find the brilliant mind coming out second, because it lacks persevering effort, and the more ordinary mind suddenly breaking through into the realm of ascertained knowledge and leaving its more brilliant brother behind, because it possesses the capacity to keep on going on. Sporadic efforts get the aspirant nowhere; in fact they are definitely harmful, inasmuch as they breed a constant sense of failure. A little consistent and faithful work done every day, over a long period of time, will bring results infinitely greater than enthusiastic but spasmodic efforts. A few minutes of concentration or meditation work done with regularity, will carry the aspirant much farther than hours of effort given three or four times a month. It has been truly said that "meditation to be effective in producing results must not be merely a sporadic effort in which we engage when we feel inclined, but it is a steady unremitting pressure of the will."

#### [Page 234]

Another point to be remembered is that the last person to appreciate the results of his work is the student himself. The goal he has set himself is so wonderful, that he is more apt to be discouraged than satisfied. The only wise thing to do is to put all thought of eventual results and their phenomenal effects entirely out of the mind definitely, once and for all, and simply follow the ancient rules. This must be done without a constant plucking of oneself up by the roots to see how one is growing. Those around us will know surely and truly what progress we are making by our increased efficiency, self-control, stability and helpfulness. We have found it wise to gauge the growth of a student in the meditation work by the extension of his field of service and by the things his friends say of him, rather than by his own reports about himself. Our work is to go steadily forward, doing the demanded task "without attachment" as the Hindu aspirant calls it.

If success is to be achieved, there must be a genuine and persistent desire, a clear picture of the value of the results, a realization that the goal can be achieved and definite knowledge of the technique of the method. This, with the unremitting pressure of the will is all that is needed, and this is possible for every reader of this book.

## CHAPTER TEN

### THE NEED FOR CARE IN MEDITATION

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction,...a willing obedience to the behests of Truth,...a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts; these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

H. P. BLAVATSKY

#### [Page 237]

THE meditation work outline in the previous chapter constitutes a good concentration exercise for the beginner and will eventually lead him — if he possesses persistence — to the genuine practice of meditation. A concentration that lasts one minute is difficult to achieve but is a real step upon the way to meditation, which is the act of prolonged concentration. The outline will help to produce the condition of active attention. Many such outlines are available, and can be drawn up, by those who know the rules and who are good psychologists, to suit the needs of differing types of people. A few such outlines will be found at the close of the book, but it is obvious that in a book of this description the more advanced practices and the more intensive work have no place. They can be wisely carried forward only when the earlier stages have been mastered.

It should be noted that any thought process, followed with undeviating attention, which leads "inward" from the outer form to the energy or life aspect of that form and which enables the thinker to be identified with it, will serve a purpose similar to a technical outline. Any noun, for instance, when properly understood as the name of a thing and, [Page 238] therefore, of a form, will serve as a seed thought in meditation. The form will be studied as to its quality and purpose, and all can in time be traced back to an idea, and all true ideas emanate from the realm of the soul. If the right attitude, therefore is assumed and the processes outlined in Chapter Five are followed, the thinker will find himself led out of the phenomenal world into the world of Divine Realities. As practice in concentration is gained, the consideration of the outer form, and of its quality and aspect can be omitted, and the act of concentration, having become (through persistence and practice) automatic and instantaneous, the student can start with the *purpose* aspect, or with the underlying idea which brought the outer form into being. This entire concept has been expressed for us by Plutarch in these words:

"An idea is a Being incorporeal, which has no subsistence of itself, but gives figure and form unto shapeless matter and becomes the cause of the manifestation." (*De Placit. Philos.*)

These are significant words and hold much information for the student of this ancient technique of meditation.

The goal of meditation, from the angle of the mind, might therefore, be stated to be the attainment of the world of ideas; from the angle of the soul, it is the identification of the individual soul with the world originator of all ideas. Through mind control, we become aware of the ideas which lie back of our [Page 239] world evolution, and the manifestation (through matter) of the form that they take. Through meditation, we contact a part of the Plan; we see the blue prints of the Great Architect of the Universe, and are given opportunity to participate in their emergence into objective being through our contact with, and right interpretation of, the ideas we succeed in contacting in meditation.

It will, therefore, be apparent how necessary it is that the aspirant should be possessed of a well trained and well-stocked mind, if he is to interpret with accuracy that which he sees; it is evident that he should be able to formulate with clarity the thoughts with which he seeks to clothe the nebulous ideas, and in turn, through this clear thinking, impress the waiting brain. It may be true that "God" works out, in many cases, His plans through the agency of human beings, but He needs intelligent agents; He needs men and women who are not more stupid than those chosen by the leaders of the race to participate in their endeavors. Just to love God is not entirely sufficient. It is a step in the right direction, but devotion, unbalanced by good sense and brains, leads to much stupid action and much unconsidered effort. God looks for those who have trained and highly developed minds, and fine brains (to act as sensitive recorders of the higher impressions), so that the work may be carried forward rightly. Perhaps it might be said that the saints and mystics have revealed to us the nature of the Divine Life, and the quality of the ideas which govern His [Page 240] activities in the world of phenomena, and that the knowers of the world and the intellectuals of the race must, in their turn, reveal to the world the synthetic Plan and the Divine Purpose. Thus shall we find the thread of gold which will guide us out of the maze of our present chaotic world condition into the light of truth and of understanding.

It should be remembered that we live in a world of energies and of forces. The power of public opinion (emotional as it usually is, and frequently set in motion by some basic ideas, formulated by thinkers, good, bad and indifferent) is well known, and is a form of energy, producing big results. The devastating effect of uncontrolled emotion, for instance, is equally well known, and is again a demonstration of force. The expression, so constantly used, "the forces of nature," shows us that since man began to think at all he has known that all is energy. The scientists tell us that everything is a manifestation of energy. There is nothing but energy, pouring through us, and working in us, and in it we are immersed. All forms are built of atoms, we are told, and atoms are units of energy. Man, therefore, is himself energy, formed of energy units, living in a world similarly constituted and working with energy all the time.

The fundamental law governing all meditation work is the ancient one formulated by the seers in India centuries ago, that "energy follows thought." From the realm of ideas (or of soul knowledge) energy pours through. The "public opinion" of the [Page 241] soul realm seeps little by little into the dense minds of men, and to it can be traced all the forward movements of the present time, all organization of general welfare and of group betterment; all religious concepts and all outer knowledge of the Causes which produce objectivity. These ideas assume a mental form, first of all, and some mind grasps them and ponders upon them, or passes them on to some group of thinkers, and the work of "thinking through" goes forward. Then the quality of desire begins to enter in, and there is an emotional reaction to the thoughts which the ideas have evoked, and the form is gradually built. Thus the work goes on and the energy of the soul and of the mind and of the desire nature correlate with the energy of matter, and a definite form comes into being. Every form, whether it be the form of a sewing machine, of a social order or of a solar system, can be posited as the materialization of the thought of some thinker, or



of some group of thinkers. It is a form of creative work, and the same laws of emergence into being have governed the entire process, and all the work has been concentrated with energy of some type or another. The student of meditation must, therefore, remember that he is always working with energies, and that these varying energies will have a definite effect upon the energies of which he himself is composed (if such an expression is permissible).

It will be apparent, therefore, that the man who is learning to meditate must endeavor to do two things:

First: He must learn to "bring through" into his [Page 242] mind and then interpret correctly what he has seen and contacted, and later transmit it correctly and accurately to the attentive and impressionable brain. Thus the man, in physical waking consciousness becomes aware of the things of the Kingdom of God.

Second: He must learn the nature of the energies he is contacting, and train himself to utilize them correctly. A practical illustration of this can be given here, and one universally recognized. We are swept by anger or irritation. Instinctively we begin to shout. Why? Emotional energy has us in its grip. By learning to control the energy of the spoken word we begin to master that particular type of emotional energy.

In these two ideas of right interpretation and right transmission, and of right use of energy, the whole story of the meditation work is summed up. It becomes apparent also what is the problem confronting the student, and why all wise teachers of the technique of meditation urge upon their pupils the need of care and slow procedure.

It is essential that we realize that meditation can be very dangerous work and may land a man in serious difficulty. It can be destructive and disrupting; it can do more harm than good and lead a man towards catastrophe if he enters upon the Way of the Knower without a proper understanding of what he is doing and where it will lead him. At the same time, it can be, indeed, the "work of salvation" and lead a man out of all his difficulties; it can be constructive and liberating, and guide the man by right [Page 243] and sane methods along the way that leads from darkness to light, from death to immortality, and from the unreal to the Real.

It might be of value here if we considered these two points a little more closely.

We have seen that the deep need of the aspirant is to see that he succeeds in bringing through into his physical brain-consciousness, with accuracy, the phenomena of the spiritual world which he may succeed in contacting. The probability is, however, that it will be a long time before he can penetrate into that world at all. Therefore, he has to learn to discriminate between the fields of awareness which may open up before him as he becomes more sensitive, and know the nature of what he is seeing and hearing. Let us look for a moment at some of the phenomena of the lower mind which students are so constantly misinterpreting.

They record, for instance, a rapturous encounter with the Christ or with some Great Soul, who appeared to them when meditating, smiled at them, and told them to "be of good cheer. You are making good progress. You are a chosen worker and to you truth shall be revealed," or something equally fatuous. They thrill to the event; they record it in their diary and they write joyously to me that the occurrence is a most momentous happening in their lives. It may be, if they handle it right, and learn its lesson.

What has really happened? Has the student really seen the Christ? Here we remember the truism that "thoughts are things" and that all [Page 244] thoughts take form. Two things have produced the occurrence, if it has really happened and is not the result of a vivid and overstimulated imagination. The power of the creative imagination is only just beginning to be sensed, and it is quite possible to see just what we desire to see, even if it is not there at all. The desire of the aspirant to make progress, and his strenuous effort, has forced him to become awake or aware upon the psychic plane, the plane of vain imaginings, of desire and its illusory fulfillments. In that realm, he contacts a thought-form of the Christ or of some great and revered Teacher. The world of illusion is full of these thought-forms, constructed by the loving thoughts of men down the ages, and the man, working through his own psychic nature (the line of least resistance for the majority) comes in touch with such a thought-form, mistakes it for the real, and imagines it saying to him all the things he wants said. He wants encouragement; he seeks, like so many, the justification of phenomena for his endeavour; he quiets the brain and gently slips into a psychic and negative condition. Whilst in that condition, his imagination begins to function, and he sees what he wants to see, and he hears the magnificent words of recognition for which he hankers. It does not occur to him that the Guides of the race are too busy with group activities and with the training of the advanced thinkers and leaders of humanity, through whom They *can* work, to spend any time with the children of the race. The latter may be left, with complete success, to the tuition of [Page 245] less highly evolved beings. Nor does it occur to them that, should they be so advanced and so highly evolved as to have won the privilege of making such a contact, the Master would not waste His time and theirs by patting them on the back and pronouncing high sounding but inane platitudes. He would improve the brief moment by pointing out some weakness to be eliminated, or some constructive work to be undertaken.

Again, some "force" — a word frequently used — or some entity comes to the student, as he meditates, and outlines to him some great work that he has been chosen to do; some world message that he has to give and to which the entire world is to listen, or some great invention he is to present some day to a waiting world if he continues to be good. Gladly he grasps the mantle of the prophet, and with unshaken belief in his capacity, his ability to influence thousands, even if he is relatively impotent to influence those around him at present, he prepares to carry out his divine mission. In one year, three "World Teachers," who have been studying meditation in some school or other, made application to the group with whom I am associated. This they did, not because they wanted to carry their meditation forward, but because they felt we would be happy to have them "feed" into the group some of the many hundreds they were to be instrumental in saving. I had to decline the honor, and they disappeared, and nothing has since been heard of them. The world still awaits them. Of their sincerity there is absolutely [Page 246] no doubt. They believed what they said. Neither is there any doubt of their being hallucinated. All of us are in danger of being deluded in just this way, when we start to meditate, if the discriminating mind is not on the watch, or if we have a secret longing for spiritual prominence, or suffer from an inferiority complex which must be offset. Another cause for the delusion lies in the fact that these people have perhaps made a real contact with the soul. They have had a flash of its omniscience and are swept off their feet by the very wonder of the contacted vision and knowledge. But they overestimate their capacity; the instrument of the soul is totally unable to measure up to requirements; there are aspects of their life upon which the light may not shine; there are secret faults which they know but cannot break; there is the desire for fame and power; there is ambition. They are not yet the soul in functioning activity. They have simply had a vision of a possibility. Hence they crash through their failure to see the personality as it is.

Yet, in spite of the truth of the above, let us always remember that it *is* the privilege of the true knower

to work in the closest co-operation with the Guides of the race, but that the method of co-operation is not the one which deceived the aspirant. Only when we have begun consciously to function as souls, and only when we are busy with self-forgetting service — a service that is self-initiated, and carried forward because the soul is group conscious, and it is in the nature of the soul to serve — will we make such a contact. [Page 247] The Christ is the Son of God in full functioning activity, the "Eldest in a great family of brothers." He has a consciousness which is universal in its scope, and through Him the love of God pours, and the purposes of God are working to fruition. He is the Master of all the Masters, and the Teacher alike of Angels and of men. When He and those associated with Him find an aspirant who is engrossed with the work to be done in self-discipline, who is faithful and conscientious in his endeavor, they look to see if the light within him has reached the point of "the shining forth." If they find one who is so anxious to serve his fellowmen that he is looking for no phenomenal contacts for himself and is not interested in being patted on the back and having his pride and self-satisfaction fed in this manner, then they may reveal to him the work that he can do in his own sphere of influence to further the Divine Plan. But he will have to begin where he is; he will have to make his demonstration first of all in his home or office; he will have to prove himself in the small things before he can be safely trusted with the big. The ludicrous arrogance of some of the writings which record the psychic contacts of the writers is almost beyond belief. They certainly lack a sense of humor at least.

The point that every student of meditation should always bear in mind is that all knowledge and instructions are conveyed to the mind and brain by a man's own soul; it is the soul that illumines his way. The Teachers and Masters of the race work through [Page 248] souls. This cannot be too often reiterated. Therefore, the prime duty of every aspirant should be the perfect performance of meditation and service and discipline, and not the making of contact with some great Soul. It is less interesting, but preserves him from illusion. If he does this, the higher results will take care of themselves. Should an apparition appear to him, therefore, and should such an entity make platitudinous comments, he will use the same judgment as he would in business or ordinary life with a man who came and said to him, "A great work lies in your hands, you are doing well. We see and know, etc., etc." He would probably laugh and continue with the activity or duty of the moment.

Another effect of meditation, and a very prevalent one at this time, is the flood of so-called inspirational writings which are coming out, with high claims made for them, everywhere. Men and women are busily writing automatically, inspirationally, and prophetically, and giving to the public the result of their labors. These writings are distinguished by certain uniform features and can be explained in several ways. They emanate from many different interior sources. They are curiously alike; they indicate a lovely aspirational spirit; they say no new thing, but repeat what has often been said before; they are full of statements and phrases which link them up with the writings of the mystics or with the Christian teaching; they may contain prophecies as to future events (usually dire and dreadful, and seldom, if ever, of a happy nature) they carry much [Page 249] comfort to the writer and make him feel he is a great and wonderful soul; and, fortunately, they are generally innocuous. Their name is legion, and they become exceedingly tiresome after one has toiled through a few of the manuscripts. Some few are definitely destructive. They foretell great and immediate cataclysms, and breed fear in the world. Even suppose these predictions are true, one is tempted to ask whether anything is gained by frightening the public and whether it is not more constructive to build the realization of their immortal destiny into people than to tell them they are going down in a tidal wave, or will be submerged in the catastrophe which is going to wipe their particular city off the map. What are these writings — good and innocuous, or harmful and destructive and subversive of public order? They fall roughly into two classes. First, there are the writings of those sensitive souls who can tune in

— again on psychic levels — with the mass of aspirations, longings and ideas of the mystics of all times, or, equally, them can tune in on the fears of the ages, the racial and hereditary fears, or the fears engendered by world conditions prevailing at this time. These they record and write down and hand around to their friends. Under this category come the writings of those who are sensitive in a more mental manner, and can tune in telepathically with the mental world; they are responsive to the mind of some powerful thinker, or to the massed concepts of the religious world; they register, on mental levels, the fear and hatred and separativeness [Page 250] of the masses. Whether the material they record is good or bad, whether it is happy, which it seldom is, or unhappy in nature, and whether it carries a vibration of fear and foreboding, it is all psychic stuff, and it in no way indicates the revealing quality of the soul. The prophecies in the Books of Daniel and Revelations have been responsible for the building up of a thought-form of fear and of terror which has led to much writing of a psychic nature, and the exclusiveness of organized religion has led many to separate themselves off from the rest of humanity and to regard themselves as the elect of the Lord, with the mark of the Christ on their foreheads and, therefore, to take the position that they are safe and the rest of the world must perish, unless they can be brought to interpret truth and the future in the exclusive terms of the anointed and select.

Secondly, these writings can indicate a process of self unfoldment, and a method whereby the introverted mystic can become the extrovert. The writer may be tapping the wealth of the subconscious knowledge which is his, and which he has accumulated through his reading, thinking and contacts. This mind has recorded and stored up much of which he remains for years totally unaware. Then he begins to meditate and suddenly taps the depths of his own nature and penetrates to the resources of his own subconsciousness and to information which has dropped below the threshold of his ordinary consciousness. He begins to write assiduously. Why he should regard these thoughts as emanating from the [Page 251] Christ, or from some great Teacher is a puzzle. It probably feeds his pride — again quite unconsciously — to feel he is a channel through which the Christ can communicate. I am not referring here to the mass of automatic writings which are so popular now. I am supposing that the student of meditation refuses to have anything to do with this kind of dangerous work. No true aspirant, in his efforts to be master of himself, will hand over the reins of government and submit to the control of any entity, incarnate or discarnate; neither will he render up his hand blindly for any force to use. The dangers of this kind of work are becoming too well known and have landed so many people in the psychopathic wards, or necessitated their being freed from obsessions or from "idéés fixes", that there is no need for me to enlarge upon it.

How, it might be pertinently asked, can one can distinguish between the truly inspired writings of the true knower, and this mass of literature which is flooding the minds of the public at this time? First, I should say that the true inspirational writing will be entirely without self-reference; it will sound a note of love and will be free from hatreds and racial barriers; it will convey definite knowledge and carry a note of authority by its appeal to the intuition; it will respond to the law of correspondences, and fit into the world picture; above all, it will carry the impress of Divine Wisdom and lead the race on a little further. As to its mechanics; the writers of such a type of teaching will have a real understanding [Page 252] of the methods they employ. They will have mastered the technique of the process; they will be able to guard themselves from illusion, and from the intrusion of personalities, and will have a working knowledge of the apparatus with which they are working. If they are receiving teachings from discarnate entities, and from great Masters, they will know how to receive it, and will then know all about the agent transmitting the teaching.

True servers of the race and those who have contacted the world of the soul, through meditation, have no time for platitudes; these can safely be left to the parrots of the world; they are too busy serving constructively to care to pick up mantles which are only a veil to pride; they are not interested in the good opinion of any person, incarnate or discarnate, and care only for the approval of their own soul, and are vitally interested in the pioneering work of the world. They will do nothing to feed hatred and separativeness or to foster fear. There are numbers of people in the world only too ready to do that. They will fan the flame of love wherever they go; they will teach brotherhood in its true inclusiveness, and not a system which will teach brotherhood to a few and leave the rest outside. They will recognize all men as sons of God and will not set themselves upon a pedestal of righteousness and knowledge from whence they proclaim the truth as they see it and consign those to destruction who do not see as they do, or do not act as they feel they should, placing them outside the pale; they will not **[Page 253]** regard one race as better than another, though they may recognize the evolutionary plan and the work that each race has to do. They will, in short, occupy themselves by building up the characters of men, and not waste their time in tearing down personalities, and dealing with effects and with results. They work in the world of causes, and enunciate principles. The world is full of those who tear down, and who feed the present hatreds, and who widen the divisions between races and groups, between rich and poor. Let the true student of meditation remember that when he makes a contact with his soul, and becomes at-one with Reality, he is entering into a state of group awareness, which breaks down all barriers, and leaves none of the sons of God outside its field of knowledge.

It is possible to mention other forms of illusion, for the first world the aspirant contacts seems usually to be the psychic world, and that is the world of illusion. This world of illusion has its uses, and entering it is a most valuable experience, provided that the rule of love and of non-self-reference is carried there, and that all contacts made are subjected to the discriminating mind and ordinary commonsense. So many aspirants lack a sense of humor, and take themselves far too seriously. They seem to leave behind them their good sense, when they enter a new field of phenomena. It is useful to record what is seen and heard and then to forget about it until such time as we have begun to function in the kingdom of the soul; then we will be no longer interested **[Page 254]** in its recollection. We must also avoid personalities and pride, for they have no place in the life of the soul, which is governed by principles and love to all beings. If these things are developed, there is no danger of any student of meditation being side-tracked, or delayed; he will inevitably enter some day into that world of which it is said "eye hath not seen or ear heard, the things which God hath revealed to them that love him", the time being dependent upon his persistence and patience.

The second type of difficulty which we should consider is the one that can be interpreted in terms of energy.

Students frequently complain of over-stimulation and of such an increased energy that they find themselves unable to cope with it. They tell us that, when attempting to meditate, they have an inclination to weep, or to be unduly restless; they have periods of intense activity wherein they find themselves running hither and thither serving, talking, writing and working so that they end by undergoing a violent reaction, sometimes to the point of nervous collapse. Others complain of pains in the head, of headaches immediately after meditating, or of an uncomfortable vibration in the forehead, or the throat. They also find themselves unable to sleep as well as heretofore. They are, in fact, over-stimulated. The nervous system is being affected through the medium of fine and subtle "nadis" which underly the nerves and to which we earlier referred. These troubles are the troubles of the neophyte in the science of meditation **[Page 255]** and must be dealt with carefully. Rightly handled, they will soon



disappear, but if they are ignored they may lead to serious trouble. The earnest and interested aspirant, at this stage, is himself a difficulty, for he is so anxious to master the technique of meditation, that he ignores the rules given him and drives himself, in spite of all the teacher may say or the warnings he may receive. Instead of adhering to the fifteen minute formula which is given him, he endeavors to force the pace and do thirty minutes; instead of following his outline, which is so arranged that it takes about fifteen minutes to complete, he tries to hold the concentration as long as possible, and at the height of his effort, forgetting that he is learning to *concentrate*, and not to meditate, at this stage of his training. So he suffers, and has a nervous breakdown, or a spell of insomnia, and his teacher gets the blame and the science is regarded as dangerous. Yet all the time, he himself is the one in fault.

When some of these primary troubles occur, the meditation work should be temporarily stopped, or slowed down. If the condition is not sufficiently serious to warrant the complete cessation of the work, a close observation should be made of where (in the human body) the inflowing energy seems to go. Energy is tapped in meditation, and it will find its way to some part or other of the mechanism.

In *mental* types, or in the case of those who have already some facility in "centering the consciousness" in the head, it is the brain cells which become [Page 256] over-stimulated, leading to headaches, to sleeplessness, to a sense of fulness, or to a disturbing vibration between the eyes or at the very top of the head. Sometimes there is a sense of blinding light, like a sudden flash of lightning or of electricity, registered when the eyes are closed, and in the dark equally as in the light.

When this is the case, the meditation period should be reduced from fifteen minutes to five, or meditation should be practiced on alternate days, until such time as the brain cells have adjusted themselves to the new rhythm and the increased stimulation. There is no need for anxiety, if wise judgment is used, and obedience to the advice of the teacher is present, but should the student at this time begin to push his meditation, or to increase the time period, he may lay up for himself a good deal of trouble. Again common-sense comes into play, and with the reduction of the time, and with the practice of a little meditation every day, it should soon be possible to bring the work back again to normal. We have had students who have suffered this way, but who, by obedience to suggested rules, and the use of common-sense, are now doing their thirty minutes' or an hour's meditation daily.

In *emotional* types, the trouble is first sensed in the region of the solar plexus. The student finds himself prone to irritation and to anxiety and worry; also, particularly in the case of women, there may be found a disposition to cry easily. Sometimes there is a tendency to nausea, for there is a close [Page 257] relation between the emotional nature and the stomach, as is evidenced by frequency of vomiting in moments of shock, or fright, or intense emotion. The same rules apply as in the first set of cases: common-sense and a careful and slower use of the meditation process.

Another result of over-stimulation might be mentioned. People find themselves becoming over-sensitive. The senses work overtime and all their reactions are more acute. They "take on" the conditions, physical or psychic, of those with whom they live; they find themselves "wide open" to the thoughts and moods of other people. The cure for this is not to lessen the meditation periods — these should be continued as per schedule, — but to become more mentally interested in life, in the thought world, in some subject which will tend to develop the mental capacity and so bring about the ability to live in the head and not in the emotional region. Focussed attention to life and its problems, and some potent mental occupation will effect a cure. It is for this reason that wise teachers of meditation parallel the meditation work with some course of reading and study, so as to preserve the balance of



their students. A rounded out development is needed always, and a trained mind should accompany growth in the spiritual life.

There is a third category of undesirable results which should not be omitted. Many students of meditation complain that their sex life has been tremendously stimulated and is giving them much trouble. [Page 258] We have come across such cases. On investigation, it will usually be found that these students are people whose animal nature is very strong, who have led an active and ill-regulated sex life, or whose thoughts are much engrossed with sex, even if the physical life is controlled. A strong mental complex as to sex is often discovered, and people who would regard it as wrong to lead an abnormal sex life, or to practice perversions, are mentally occupying themselves with sex or are discussing it all the time and letting it play an undue part in their thought life.

Some most worthy people have also a settled conviction that celibacy must always accompany the life of the spirit. May it not be possible that the true celibacy to which the ancient rules are intended to refer concerns the attitude of the soul, or spiritual man, to the world, the flesh and the devil, as our Christian Scriptures put it? May not the true celibacy have reference to our abstaining from all appearance of evil? This may in one man involve his abstaining from all sex relations in order to demonstrate to himself his control over the animal nature; in other cases, it may, for instance, involve refraining from all gossip and idle speech. There is nothing sinful in marriage and it is probably the way out for many who would otherwise lead an unduly active mental life where sex is concerned. It is needless, surely, to add here that the true student of meditation should not tolerate in his life promiscuous or illegitimate sexual relations. The aspirant to the [Page 259] life of the spirit conforms not only to the laws of the spiritual kingdom but to the legalized customs of his age and time. He, therefore, regularizes his physical every day life so that the man in the street recognizes the morality, the uprightness and the correctness of his presentation to the world. A home that is based upon a true and happy relation between a man and a woman, upon mutual trust, co-operation and understanding, and in which the principles of spiritual living are emphasized, is one of the finest aids that can be given to the world at this time. A relation that is based on physical attraction and the gratification of the sex nature, and which has, as its primary objective, the prostitution of the physical nature to animal desire, is evil and wrong. If the goal of our effort is to demonstrate God immanent in form, then no level of consciousness is more intrinsically divine than another, and divinity can be expressed in all human relations. If a married man or woman cannot attain illumination and achieve the goal, then there is something wrong and divinity cannot express itself on one plane, at least, of expression; to put in terms that may sound blasphemous but which will enable us to grasp the futility of these reasonings: God is defeated in one part of His Kingdom.

This point has been enlarged upon because so many people, and particularly men, find that the animal nature requires attention when they begin to meditate. They discover within themselves uncontrolled desires, plus physiological effects which [Page 260] cause them acute trouble and discouragement. A person may have a high aspiration and a strong urge towards spiritual living and yet have aspects of his nature still uncontrolled. The energy that pours in during meditation pours down through the mechanism and stimulates the entire sex apparatus. The weak point is always discovered and stimulated. The cure for this situation can be summed up in the words: — control of the thought life and transmutation. An intense mental preoccupation and interest should be cultivated in other directions than the line of least resistance — sex. There should be an endeavor at all times to keep the energy contacted in the head and to permit it to work out through creative activity of some kind. The eastern teaching tells us that energy, usually directed to the functioning of the sex life, has to be raised

and carried to the head and throat, particularly the latter, as it is, we are told, the centre of creative work. To put it in western terms, this means that we learn to transmute the energy utilized in the procreative process or in sex thoughts and use it in the work of creative writing, in artistic endeavor, or in some expression of group activity. The tendency in modern times to find the one-pointed thinker and purely mental type evading marriage and as he frequently does leading a purely celibate life, may be a demonstration of the truth of the eastern position. It is causing a good deal of concern among those who study our falling birth rate. Transmutation is not surely the [Page 261] death of an activity or a cessation of functioning on any level of consciousness for the sake of a higher. It is the right utilization of the various aspects of energy wherever the Self feels they should be used for the furthering of the ends of evolution, and the helping of the Plan. The mind, illumined by the soul, should be the controlling factor, and when we think straight, live straight, and raise all thoughts and energies into the "Heavenly places" we shall solve our problems through the development of a spiritual normality which is greatly needed at this time, particularly among aspirants and esoteric students.

It might be well also, before this chapter comes to a close, to refer to the dangers to which many are liable if they respond to the appeal of teachers for pupils to "sit for development." They are then taught to meditate upon some centre of energy, usually the solar plexus, sometimes the heart, curiously enough never the head. Meditating upon a centre is based upon the law that energy follows thought, and leads to the direct stimulation of that centre and the resultant demonstration of the particular characteristics for which these focal points — scattered throughout the human body — are responsible. As the majority of people function primarily through the collected energies that lie below the diaphragm (the sex energies and the emotional energies) their stimulation is most dangerous. In view of this, why take risks? Why not be warned by the experience of others? Why not learn to function as the spiritual [Page 262] man from that point, so quaintly described by the Oriental writers, as "the throne between the eyebrows," and from that high place control all aspects of the lower nature, and guide the daily life in the ways of God.

## CONCLUSION

"The Spirit within is the long-lost Word,  
Besought by the world of the soul in pain  
Through a world of words which are void and vain.  
O never while shadow and light are blended  
Shall the world's Word-Quest or its woe be ended,  
And never the world of its wounds made whole  
Till the Word made flesh be the Word made soul!"  
ARTHUR EDWARD WAITE

### [Page 265]

WHAT is to be the result of all our effort? Personal satisfaction or a joyous heaven of endless rest and beatitude? God forbid! The search in the world goes on; the cry of humanity rises from the depths and mounts to the very throne of God Himself. From the heart of the Temple of God, to which we may have fought and wrestled our way, we turn back and work on earth. We rest not in our endeavor till the

last of the world's seekers has found his way home.

What is going to save this world from its present agony, economic distress, and chaos? What is going to usher in the New Age of brotherhood and group living? Who, or what, will save the world? May it not be the emergence into active being of a group of practical mystics, who, banded together in the sense of a divine unity, work in practical ways on earth? They will not retire into monasteries or to the silent places of the world, no matter how alluring that may appear, but they will participate in the normal life of the planet. They will be the business executives in our great cities; they will carry forward our political programs; they will lead the young along the paths of right education; they will control our economic, social and national destinies. They will do all this from the centre of their being and from [Page 266] the standpoint of the soul; they will know the secret of illumination; they will know how to submit all problems to the omniscience of the soul; they will know the secret of the life that makes all men brothers.

They will recognize all those they meet as Sons of God, but they will know also the signs of the illumined man and with him they will seek to work for the good of the whole. Telepathically they will find each other, and work, therefore, in the closest co-operation.

This group is already in existence and the members of it are in the closest touch with one another. They are to be found in every country in the world, yet daily they meet in the Kingdom of the soul. They speak the same language; they have the same ideals; they know no barriers or divisions; they have no hatreds or class distinction; they set up no racial barriers; they see things as they are. They are not wild idealists, but they concentrate on the next step that humanity must take, and not upon the final stages of their own development. They work with worldly wisdom as well as spiritual insight. Above all, they work together and come into touch with one another through the power of a unified realization.

This integrating group of mystics and knowers is the hope of the world and constitutes the World Savior. They are above and beyond all creeds and theologies; they work in all fields of human achievement — the scientific field, the political, the religious, the educational and the philosophical. They are not [Page 267] interested in terminologies, nor do they waste time seeking to impose on others their pet theories, their peculiar terms, or their particular approach to truth. They recognize the truth underlying all presentations and are only interested in the principles of brotherhood, in the emphasizing of essentials and in living the life of the spirit in the world of every day.

They know the meaning of meditation and they are with us now. Ours is the privilege of joining their ranks by submitting ourselves to the technique of meditation, to the discipline of right daily living and to the influence of the pure motive of SERVICE.

**A TREATISE ON WHITE MAGIC**  
**OR**  
**THE WAY OF THE DISCIPLE**

BY  
ALICE A. BAILEY

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*RULES FOR MAGIC*

**[Page xii]**

RULE ONE

*The Solar Angel collects himself, scatters not his force, but, in meditation deep, communicates with his reflection.*

RULE TWO

*When the shadow hath responded, in meditation deep the work proceedeth. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceedeth.*

RULE THREE

*The Energy circulates. The point of light, the product of the labours of the four, waxeth and groweth. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth.*

RULE FOUR

*Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceedeth under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him.*

RULE FIVE

*Three things engage the Solar Angel before the sheath of the one who thus creates, and steady contemplation. Thus are the heart, the throat, and eye, allied for triple service.*

[Page xiii]

#### RULE SIX

*The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.*

#### RULE SEVEN

*The dual forces of the plane whereon the vital power must be sought are seen; the two paths face the solar Angel; the poles vibrate. A choice confronts the one who meditates.*

#### RULE EIGHT

*The Agnisuryans respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning at the point where land and water meet. The midway spot, which is neither dry nor wet, must provide the standing place whereon his feet are set. When water, land and air meet, there is the place for magic to be wrought.*

#### RULE NINE

*Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.*

#### RULE TEN

*As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labors then, and let the inner workers enter on their cycle.*

#### RULE ELEVEN

*Three things the worker with the law must now accomplish. First, ascertain the formula which will confine the lives within the ensphering wall; next, pronounce the words which will tell them what to do and where to carry [Page xiv] that which has been made; and finally, utter forth the mystic phrase which will save him from their work.*

#### RULE TWELVE

*The web pulsates. It contracts and expands. Let the magician seize the midway point and thus release those "prisoners of the planet" whose note is right and justly tuned to that which must be made.*

#### RULE THIRTEEN

*The magician must recognize the four; note in his work the shade of violet they evidence, and thus construct the shadow. When this is so, the shadow clothes itself, and the four become the seven.*

#### RULE FOURTEEN

*The sound swells out. The hour of danger to the soul courageous draweth near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the solar Angel.*

#### RULE FIFTEEN

*The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that blend the fire and water.*

*From "A TREATISE ON COSMIC FIRE"*

**[Page 1]**

## INTRODUCTORY REMARKS

### Man's Three Aspects

**[Page 3]**

In the study of the ideas outlined in this book and their careful consideration certain basic concepts are borne in mind:

First, that the matter of prime importance to each student is not the fact of a particular teacher's personality but the measure of truth for which he stands, and the student's power to discriminate between truth, partial truth, and falsity.

Second, that with increased esoteric teaching comes increased exoteric responsibility. Let each student with clarity therefore take stock of himself, remembering that understanding comes through application of the measure of truth grasped to the immediate problem and environment, and that the consciousness expands through use of the truth imparted.

Third, that a dynamic adherence to the chosen path and a steady perseverance that overcomes and remains unmoved by aught that may eventuate, is a prime requisite and leads to the portal admitting to a kingdom, a dimension and a state of being which is inwardly or subjectively known. It is this state of realisation which produces changes in form and environment commensurate with its power.

These three suggestions will merit a close consideration by all, and their significance must be somewhat grasped before further real progress is possible. It is not my function to make individual and personal application of the teaching given. That must be done by each student for himself.

You have wisely guarded the teaching from the taint of superimposed authority, and there lies back of your **[Page 4]** books no esoteric principle of hierarchical authority or support, such as has produced the narrow limits of certain ecclesiastical bodies and groups, differing as widely as the Catholic Church, Christian Science, those who believe in the verbal inspiration of the Scriptures, and numerous (so-called) esoteric organisations. The curse of many groups has been the whispered word that "Those who know wish...." "The Master says...." "The Great Ones command..." and the group of silly sheep feebly and blindly tumble over themselves to obey. They think thereby, through their misplaced devotion, to contact certain authoritative personages, and to get into heaven by some short cut.

You have wisely guarded your books from the reaction accorded to those who claim to be masters, adepts and initiates. My anonymity and status must be preserved, and my rank be regarded as only that of a senior student and of an aspirant to that expansion of consciousness which is for me the next step



forward. What I say of truth alone is of moment; the inspiration and help I can accord to any pilgrim on the path is alone vital; that which I have learned through experience is at the disposal of the earnest aspirant; and the wideness of the vision which I can impart (owing to my having climbed higher up the mountain than some) is my main contribution. Upon these points the students are at liberty to ponder, omitting idle speculation as to the exact details of unimportant personalities, and environing conditions.

Our theme is to be that of the Magic of the Soul, and the key thought, underlying all that may appear in this book, is to be found in the words of the *Bhagavad Gita* which runs as follows:

"Though I am Unborn, the Soul that passes not away, though I am the Lord of Beings, yet as Lord over My nature I become manifest, through the magical power of the Soul." Gita IV.6.

### [Page 5]

The statistical and the academic is a necessary basis and a preliminary step for most scientific study, but in this book we will centre our attention on the life aspect, and the practical application of truth to the daily life of the aspirant. Let us study how we can become practical magicians, and in what way we can best live the life of a spiritual man, and of an aspirant to accepted discipleship in our own peculiar times, state and environment.

To do this we will take the Fifteen Rules for Magic to be found in my earlier book, entitled *A Treatise on Cosmic Fire*. I will comment on them, dealing not with their cosmic significance or with solar and other correspondences and analogies, but applying them to the work of the aspirant, and giving practical suggestions for the better development of soul contact and soul manifestation. I shall take for granted certain knowledges and assume the students can follow and comprehend certain technical terms that I may be led to use. I am not dealing with babes but with matured men and women who have chosen a certain way and who are pledged to "walk in the light."

I seek in this book to do four things, and to make appeal to three types of people. It is based, as regards its teaching, upon four fundamental postulates. These are intended to:

1. Teach the laws of spiritual psychology as distinguished from mental and emotional psychology.
2. Make clear the nature of the soul of man and its systemic and cosmic relationships. This will include its group relationship as a preliminary step.
3. Demonstrate the relations between the self and the sheaths which that self may use, and thus clarify public thought as to the constitution of man.
4. Elucidate the problem of the supernormal powers, [Page 6] and give the rules for their safe and useful development.

We stand now towards the close of a great transition period and the subtler realms of life are closer than ever before; unusual phenomena and inexplicable happenings are commoner than at any time heretofore, whilst matters telepathic, psychic, and peculiar occupy the attention even of sceptics, scientists, and religionists. Reasons for the appearance of phenomena are being everywhere sought, and societies are formed for their investigation and demonstration. Many are likewise going astray in the effort to induce in themselves psychic conditions and the energy-producing factors which give rise to the manifestation of peculiar powers. This book will endeavor to fit the information given into the scheme of life as we today recognize it and will show how basically natural and true is all that is termed mysterious. All is under law, and the laws need elucidation now that man's development has

reached the stage of a juster appreciation of their beauty and reality.

Three types of people will respond to this book. They are:

1. Those *open minded investigators* who are willing to accept its fundamentals as a working hypothesis until these are demonstrated to be erroneous. They will be frankly agnostic, but willing temporarily, in their search for truth, to try out the methods and follow the suggestions laid down for their consideration.
2. *Aspirants and disciples*. They will study this treatise in order to understand themselves better and because they seek to help their brother man. They will not accept its dicta blindly but will experiment, check and corroborate with care the stages [Page 7] and steps laid down for them in this section of the teachings of the Ageless Wisdom.
3. *Initiates*. These persons will arrive at a meaning which will not be apparent to those in the first group and which will only be suspected by the more advanced members of the second. Within themselves they know the truth of many of its statements and will realise the subjective working out of many of the laws. These laws of nature have effects in three distinct realms:
  - a. Physically, where they demonstrate as effects in the dense form.
  - b. Etherically, where they demonstrate as the energy lying back of those effects.
  - c. Mentally, where they concern the impulses which produce the other two.

The *Treatise on Cosmic Fire* dealt primarily with the solar system and only touched upon human aspects and correspondences insofar as they demonstrated the relation of the part to the whole, and of the unit to the totality.

The present book will deal more specifically with human development and unfoldment, elucidating the causes which are responsible for the present effects, and pointing to the future and its possibilities, and to the nature of the unfolding potentialities.

This book will be based also upon four fundamental postulates which must be admitted by the student of the succeeding pages as providing an hypothesis worthy of his consideration and trial. No true investigator of the Ageless Wisdom is asked to give blind adherence to any presentation of truth; he is asked, however, to have an open mind and seriously to weigh and consider the theories and ideals, the laws and the truths which have guided so many out of darkness into the light of knowledge [Page 8] and experience. The postulates might be enumerated as follows and are given in the order of their importance.

I. First, that there exists in our manifested universe the expression of an Energy or Life which is the responsible cause of the diverse forms and the vast hierarchy of sentient beings who compose the sum total of all that is. This is the so-called hylozoistic theory, though the term but serves to confuse. This great Life is the basis of Monism, and all enlightened men are Monists. "God is One" is the utterance of truth. One life pervades all forms and those forms are the expressions, in time and space, of the central universal energy. Life in manifestation produces existence and being. It is the root cause, therefore, of duality. This duality which is seen when objectivity is present and which disappears when the form aspect vanishes is covered by many terms, of which for the sake of clarity, the most usual might be here listed:

<i>Spirit</i>	<i>Matter</i>
Life -----	Form
Father -----	Mother
Positive -----	Negative
Darkness -----	Light

Students must clearly have this essential unity in mind e'en when they talk (as they needs must) in finite terms of that duality which is everywhere, cyclically, apparent.

II. The second postulate grows out of the first and states that the one Life, manifesting through matter, produces a third factor which is consciousness. This consciousness, which is the result of the union of the two poles of spirit and matter is the soul of all things; it permeates all substance or objective energy; it underlies all forms, whether it be the form of that unit of energy which we call an atom, or the form of man, a planet, or a solar system. This is the *Theory of Self-determination* [Page 9] or the teaching that all the lives of which the one life is formed, in their sphere and in their state of being, become, so to speak, grounded in matter and assume forms whereby their peculiar specific state of consciousness may be realised and their vibration stabilised; thus they may know themselves as existences. Thus again the one life becomes a stabilised and conscious entity through the medium of the solar system, and is essentially, therefore the sum total of energies, of all states of consciousness, and of all forms in existence. The homogeneous becomes the heterogeneous, and yet remains a unity; the one manifests in diversity and yet is unchanged; the central unity is known in time and space as composite and differentiated and yet, when time and space are not (being but states of consciousness), only the unity will remain, and only spirit will persist, plus an increased vibratory action, plus capacity for an intensification of the light when again the cycle of manifestation returns.

Within the vibratory pulsation of the one manifesting Life all the lesser lives repeat the process of being,—Gods, angels, men, and the myriad lives which express themselves through the forms of the kingdoms of nature and the activities of the evolutionary process. All become self-centered and self-determined.

III. The third basic postulate is that the object for which life takes form and the purpose of manifested being is the unfoldment of consciousness, or the revelation of the soul. This might be called the *Theory of the Evolution of Light*. When it is realised that even the modern scientist is saying that light and matter are synonymous terms, thus echoing the teaching of the East, it becomes apparent that through the interplay of the poles, and through the friction of the pairs of opposites light flashes forth. The goal of evolution is found to be a gradual series of light demonstrations. Veiled and [Page 10] hidden by every form lies light. As evolution proceeds, matter becomes increasingly a better conductor of the light, thus demonstrating the accuracy of the statement of the Christ "I am the Light of the World".

IV. The fourth postulate consists of the statement that all lives manifest cyclically. This is the *Theory of Rebirth* or of re-incarnation, the demonstration of the law of periodicity.

Such are the great underlying truths which form the foundation of the Ageless Wisdom—the existence of life, and the development of consciousness through the cyclic taking of form.

In this book, however, the emphasis will be laid upon the little life; upon man "made in the image of God", who through the method of re-incarnation unfolds his consciousness until it flowers forth as the

perfected soul, whose nature is light and whose realisation is that of a self-conscious identity. This developed unit has eventually to be merged, with full intelligent participation, in the greater consciousness of which it is a part.

Before we take up our subject it might be of value if we defined certain words which will be in constant use, so that we will know what we are talking about, and the significance of the terms we use.

1. *Occult*. This term concerns the hidden forces of being and those springs of conduct which produce the objective manifestation. The word "conduct" is used here deliberately, for all manifestation, in all the kingdoms of nature, is the expression of the life, purpose and type of activity of some being or existence, and thus is literally the conduct (or outer nature or quality) of a life. These springs of action lie hid in the purpose of any life, whether it be a solar life, a planetary entity, a man, or that Being who is the *sum total* of the states of consciousness and of the forms of any kingdom in nature.

2. *Laws*. A law presupposes a superior being who, [Page 11] gifted with purpose, and aided by intelligence, is so coordinating his forces that a plan is being sequentially and steadily matured. Through a clear knowledge of the goal, that entity sets in activity those steps and stages which when carried forward in order will bring the plan to perfection. The word "law", as usually understood, conveys the idea of subjection to an activity which is recognised as inexorable and undeviating, but which is not understood by the one who is subjected to it; it involves, from one standpoint, the attitude of the submersed unit in the group impulse and the inability of that unit to change the impulse or evade the issue; it inevitably brings about in the consciousness of the man who is considering these laws, a feeling of being a victim—of being driven forward like a leaf before the breeze towards an end about which speculation only is possible, and of being governed by a force which acts apparently with an unavoidable pressure and thus produces group results, at the expense of the unit. This attitude of mind is inevitable until the consciousness of man can be so expanded that he becomes aware of the greater issues. When, through contact with his own higher self, he participates in the knowledge of the objective, and when through climbing the mountain of vision his perspective changes and his horizon enlarges, he comes to the realisation that a law is but the spiritual impulse, incentive and life manifestation of that Being in which he lives and moves. He learns that that impulse demonstrates an intelligent purpose, wisely directed, and based on love. He then himself begins to wield the law or to pass wisely, lovingly and intelligently through himself as much of that spiritual life impulse which his particular organism can respond to, transmit and utilise. He ceases to obstruct and begins to transfer. He brings to an end the cycle of the closed self-centered life, and opens the doors wide to spiritual energy. In so doing he finds that the law [Page 12] which he has hated and mistrusted is the vitalising, purifying agency which is sweeping him and all God's creatures on to a glorious consummation.

3. *Psychic*. There are two types of the above force in manifestation as far as the human kingdom is concerned, and these must be clearly grasped. There is the force which animates the subhuman kingdoms in nature,—the ensouling energy which, brought into conjunction with the energy of matter and self, produces all forms. The effect of this junction is to add to the embryo intelligence of substance itself a latent sentiency and responsiveness that produces that subjective something we call the animal soul. This exists in four degrees or states of sentient awareness:

- a. The consciousness of the mineral kingdom.
- b. The consciousness of the vegetable kingdom.
- c. The consciousness of the animal kingdom.

d. The consciousness of the animal form through which the spiritual man functions, which after all is but a department of the former group in its highest presentation.

Secondly, there is that psychic force which is the result of the union of the spirit with sentient matter in the human kingdom and which produces a psychic centre which we call the soul of man. This psychic centre is a force centre, and the force of which it is the custodian or which it demonstrates, brings into play a responsiveness and an awareness which is that of the soul of the planetary life, a group consciousness which brings with it faculties and knowledge of a different order than that in the animal soul. These supersede eventually the powers of the animal soul which limit, distort, and imprison, and give man a range of contacts and a knowledge which is infallible, free from error, and which admits him to "the freedom of the heavens". The effect of the free [Page 13] play of the soul of man serves to demonstrate the fallibility and relative uselessness of the powers of the animal soul. All I desire to do here is to show the two senses in which the word "psychic" is used. Later we will deal with the growth and development of the lower psychic nature or the soul of the vehicles in which man functions in the three worlds, and then will seek to elucidate the true nature of the soul of man and of the powers which can be brought into play once a man can contact his own spiritual centre, the soul, and live in that soul consciousness.

4. *Unfoldment.* The life at the heart of the solar system is producing an evolutionary unfoldment of the energies of that universe which it is not possible for finite man as yet to vision. Similarly the centre of energy which we call the spiritual aspect in man is (through the utilisation of matter or substance) producing an evolutionary development of that which we call the soul, and which is the highest of the *form* manifestations—the human kingdom. Man is the highest product of existence in the three worlds. By man, I mean the spiritual man, a son of God in incarnation. The forms of all the kingdoms of nature—human, animal, vegetable and mineral—contribute to that manifestation. The energy of the third aspect of divinity tends to the revelation of the soul or the second aspect which in turn reveals the highest aspect. It must ever be remembered that *The Secret Doctrine* of H. P. Blavatsky expresses this with accuracy in the words "Life we look upon as the one form of existence, manifesting in what is called Matter; or what, incorrectly separating them, we name spirit, soul and matter in man. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by life, [Page 14] which pervades them all." (*The Secret Doctrine*. Vol: I. p. 79. 80.)

Through the use of matter the soul unfolds and finds its climax in the soul of man, and this treatise will concern itself with the unfoldment of that soul and its discovery by man.

5. *Knowledge* might be divided into three categories:—First, there is *theoretical knowledge*. This includes all knowledge of which man is aware but which is accepted by him on the statements of other people, and by the specialists in the various branches of knowledge. It is founded on authoritative statements and has in it the element of trust in the writers and speakers, and in the trained intelligences of the workers in any of the many and varied fields of thought. The truths accepted as such have not been formulated or verified by the one who accepts them, lacking as he does the necessary training and equipment. The dicta of science, the theologies of religion, and the findings of the philosophers and thinkers everywhere colour the point of view and meet with a ready acquiescence from the untrained mind, and that is the average mind.



Then, secondly, we have *discriminative knowledge*, which has in it a selective quality and which posits the intelligent appreciation and practical application of the more specifically scientific method, and the utilisation of test, the elimination of that which cannot be proved, and the isolation of those factors which will bear investigation and are in conformity with what is understood as law. The rational, argumentative, scholastic, and concretising mind is brought into play with the result that much that is childish, impossible and unverifiable is rejected and a consequent clarifying of the fields of thought results. This discriminating and scientific process has enabled man to arrive at much truth in relation to the three worlds. The scientific method is, in relation to the [Page 15] mind of humanity, playing the same function as the occult method of meditation (in its first two stages of concentration and prolonged concentration or meditation) plays in relation to the individual. Through its right processes of thought are engendered, non-essentials and incorrect formulations of truth are ultimately eliminated or corrected, and the steady focussing of the attention either upon a seed thought, a scientific problem, a philosophy or a world situation results in an ultimate clarifying and the steady seeping in of right ideas and sound conclusions. The foremost thinkers in any of the great schools of thought are simply exponents of occult meditation and the brilliant discoveries of science, the correct interpretations of nature's laws, and the formulations of correct conclusions whether in the fields of science, of economics, of philosophy, psychology or elsewhere is but the registering by the mind (and subsequently by the brain) of the eternal verities, and the indication that the race is beginning also to bridge the gap between the objective and the subjective, between the world of form and the world of ideas.

This leads inevitably to the emergence of the third branch of *knowledge, the intuitive*. The intuition is in reality only the appreciation by the mind of some factor in creation, some law of manifestation and some aspect of truth, known by the soul, emanating from the world of ideas, and being of the nature of those energies which produce all that is known and seen. These truths are always present, and these laws are ever active, but only as the mind is trained and developed, focussed, and open-minded can they be recognized, later understood, and finally adjusted to the needs and demands of the cycle and time. Those who have thus trained the mind in the art of clear thinking, the focussing of the attention, and consequent receptivity to truth have always been with us, but hitherto have been few and far between. They [Page 16] are the outstanding minds of the ages. But now they are many and increasingly found. The minds of the race are in process of training and many are hovering on the borders of a new knowledge. The intuition which guides all advanced thinkers into the newer fields of learning is but the forerunner of that omniscience which characterises the soul. The truth about all things exists, and we call it omniscience, infallibility, the "correct knowledge" of the Hindu philosophy. When man grasps a fragment of it and absorbs it into the racial consciousness we call it the formulation of a law, a discovery of one or other of nature's processes. Hitherto this has been a slow and piecemeal undertaking. Later, and before so very long, light will pour in, truth will be revealed and the race will enter upon its heritage—the heritage of the soul.

In some of our considerations, speculation must perforce enter in. Those who see a vision that is withheld from those lacking the necessary equipment for its apprehension are regarded as fanciful, and unreliable. When many see the vision, its possibility is admitted, but when humanity itself has the awakened and open eye, the vision is no longer emphasised but a fact is stated and a law enunciated. Such has been the history of the past and such will be the process in the future.

The past is purely speculative from the standpoint of the average man and the future is equally so, but he himself is the result of that past and the future will work out of the sum total of his present



characteristics and qualities. If this is true of the individual it is then also equally true of mankind as a whole. That unit in nature, which we call the fourth or human kingdom, represents that which is the product of its physical heritage; its characteristics are the sum of its emotional and mental unfoldments and its assets are those which it has succeeded in accumulating during the cycles wherein it has [Page 17] been wrestling with its environment—the sum total of the other kingdoms in nature. Within the human kingdom lie potentialities and latencies, characteristics and assets which the future will reveal and which in their turn determine that future.

I have purposely chosen to begin with the undefinable and the unrecognised. The soul is as yet an unknown quantity. It has no real place in the theories of the academic and scientific investigators. It is unproven and regarded by even the more open-minded of the academicians as a possible hypothesis, but lacking demonstration. It is not accepted as a fact in the consciousness of the race. Only two groups of people accept it as a fact; one is the gullible, undeveloped, childlike person who, brought up on a scripture of the world, and being religiously inclined, accepts the postulates of religion—such as the soul, God and immortality—without questioning. The other is that small but steadily growing band of Knowers of God, and of reality, who know the soul to be a fact in their own experience but are unable to prove its existence satisfactorily to the man who admits only that which the concrete mind can grasp, analyse, criticise and test.

The ignorant and the wise meet on common ground as extremes always do. In between are those who are neither totally ignorant nor intuitively wise. They are the mass of the educated people who have knowledge but not understanding, and who have yet to learn the distinction between that which can be grasped by the rational mind, that which can be seen by the mind's eye, and that which only the higher or abstract mind can formulate and know. This ultimately merges in the intuition, which is the "knowing faculty" of the intelligent and practical mystic who—relegating the emotional and feeling nature to its own place—uses the mind as a focussing [Page 18] point and looks out through that lens upon the world of the soul.

### MAN'S THREE ASPECTS

One of the main means whereby man arrives at an understanding of that great sum total we call the Macrocosm—God, functioning through a solar system—is by an understanding of himself, and the Delphic injunction "Man, know thyself" was an inspired utterance, intended to give man the clue to the mystery of deity. Through the Law of Analogy, or correspondences, the cosmic processes, and the nature of the cosmic principles are indicated in the functions, structure, and characteristics of a human being. They are indicated but not explained or elaborated. They serve simply as sign posts, directing man along the path whereon future sign posts may be found and more definite indications noted.

The comprehension of that triplicity of spirit, soul, and body lies as yet beyond man's achievement, but an idea as to their relationship and their general coordinated function may be indicated by a consideration of man from the physical side, and his objective functioning.

There are three aspects of man's organism which are symbols, and symbols only, of the three aspects of being.

1. The energy, or activating principle, which withdraws mysteriously at death, partially withdraws in the hours of sleep or of unconsciousness, and which seems to use the brain as its main seat of activity and from there to direct the functioning of the organism. This energy has a primary direct relation with the three parts of the organism which we call the brain, the heart, and the breathing apparatus. This is the microcosmic symbol of spirit.

2. The nervous system, with its complexities of nerves, nerve centres and that multiplicity of interrelated and sensitive parts which serve to coordinate the organism, [Page 19] to produce the sensitive response which exists between the many organs and parts which form the organism as a whole, and which serve also to make the man aware of, and sensitive to, his environment. This entire sensory apparatus is that which produces the organised awareness and coordinated sensitivity of the entire human being, first, within itself as a unit, and secondly, its responsiveness and sensitive reaction to the world within which it plays its part. This nervous structure, coordinating, correlating, and producing an outer and inner group activity demonstrates primarily through the three parts of the nervous system.

- a. Cerebro-spinal system.
- b. Sensory system of nerves.
- c. Peripheral system of nerves.

It is closely associated with the energy aspect, being the apparatus utilised by that energy to vitalise the body, to produce its coordinated activity and functioning, and to bring about an intelligent rapport with the world in which it has to play its part. It lies back, if one might use such an expression, of the body-nature proper, back of the mass of the flesh and bone and muscle. It in its turn, is motivated by and controlled by two factors:

- a. The sum total of the energy which is the individual quota of vital energy.
- b. The energy of the environment in which the individual finds himself and within which he has to function and to play his part.

This coordinating nervous system, this network of interrelating and sensitive nerves is the symbol in man of the soul, and an outer and visible form of an inner spiritual reality.

3. There is finally what might be described as the body, the sum total of flesh, of muscle, and of bone which the [Page 20] man carries around, correlated by the nervous system and energised by what we vaguely call his "life".

In these three, the life, the nervous system and the body mass we find the reflection and the symbol of the greater whole, and by a close study of these, and a comprehension of their functions and group relation, we can arrive at an understanding of some of the laws and principles which direct the activities of "God in nature"—a phrase, sublimely true and equally finitely false.

The three aspects of divinity, the central energy, or spirit, the coordinating force or soul, and that which these two use and unify are in reality one vital principle manifesting in diversity. These are the Three in One, the One in Three, God in nature, and nature itself in God.

Carrying the concept, for the sake of illustration, into other realms of thought this trinity of aspects can be seen functioning in the religious world as the esoteric teaching, the fundamental symbology and doctrines of the great world religions and the exoteric organisations; in government it is the sum total of the will of the people whatever that will may be, the formulated laws, and the exoteric administration; in education it is the will to learn, the arts and sciences, and the great exoteric educational systems; in philosophy it is the urge to wisdom, the interrelated schools of thought, and the outer presentation of the teachings. Thus this eternal triplicity runs through every department of the manifested world, whether viewed as that which is tangible, or as that which is sensitive and coherent, or that which is energising. It is that intelligent activity which has been clumsily called "awareness"; it is the capacity of awareness itself, involving as it does sensitive response to environment, and the apparatus of that response, the divine duality of the soul; it is finally the sum total of that which is contacted and known; it is that of which the sensitive apparatus [Page 21] becomes aware. This, as we shall see later, is a gradually growing realisation, shifting ever into more esoteric and inner realms.

These three aspects are seen in man, the divine unit of life. First he recognises them in himself; then he sees them in every form in his environment, and finally he learns to relate these aspects of himself to the similar aspects in other forms of divine manifestation. Correct relation between forms will result in the harmonising and right adjustment of physical plane life. Correct response to one's environment will result in correct rapport with the soul aspect, hidden in every form, and will produce right relations between the various parts of the inner nervous structure to be found in every kingdom of nature, subhuman and superhuman. This is as yet practically unknown but is rapidly coming into recognition, and when it is proven and realised it will be discovered that therein lies the basis of brotherhood and of unity. As the liver, the heart, the lungs, the stomach, and other organs in the body are separate in existence and in function and yet are unified and brought into relation through the medium of the nervous system throughout the body, so will it be found that in the world such organisms as the kingdoms in nature have their separate life and functions yet are correlated and coordinated by a vast intricate sensory system which is sometimes called the soul of all things, the anima mundi, the underlying consciousness.

In dealing with the triplicities so often used when speaking of deity, such as spirit, soul, and body,—life, consciousness, and form,—it is of value to remember that they refer to differentiations of the one life, and that the more of these triplicities with which one can familiarise oneself the more one will be in rapport with a wider circle of men. But when one is dealing with things occult and subjective, and when the subject about which [Page 22] one writes deals with the undefinable, then difficulty is encountered. It is no difficult matter to describe a man's personal appearance, his clothing, his form, and the things with which he is surrounded. Language suffices satisfactorily to deal with the concrete and with the world of form. But when one endeavours to convey an idea of his quality, character, and nature one is immediately faced with the problem of the unknown, with that undefinable unseen part which we sense, but which remains in a large sense unrevealed, and unrealised even by the man himself. How then shall we describe him through the medium of language?

If this is so of man, how much greater is the difficulty when we seek through words to express that inexpressible sum total of which the terms spirit, soul, and body are regarded as the main component differentiations? How shall we define that undefinable life that men have (for the sake of understanding) limited and separated into a trinity of aspects, or persons, calling the whole by the name of God?

Yet where this differentiation of God into a trinity is universal and age-long in use, where every people—ancient and modern—employ the same triplicity of ideation to express an intuitive realisation, there is warrant for the usage. That some day we may think and express the truth differently may indeed be so, but for the average thinker of today the terms spirit, soul, and body stand for the aggregate of divine manifestation, both in the deity of the universe and in that lesser divinity, man himself. As this treatise is intended for the thinking human being and not for the crystallised theologians or the theoretically biased scientists we will adhere to the well-used terminology and seek to understand what has lain back of the phrases in which man has sought to explain God Himself.

"God is Spirit, and they that worship Him must worship **[Page 23]** Him in Spirit and in Truth," states one of the scriptures of the world. "Man became a living soul," is to be found in another place in the same scripture. "I pray God your whole spirit and soul and body may be preserved blameless," said a great initiate of the White Lodge; and the greatest of them all yet present with us in physical form on earth, repeated the words of an earlier sage when He said: "I have said ye are Gods, and ye are all the children of the most High". In those words the triplicity of man, his divinity and his relationship to the life in Whom he lives and moves and has his being, is touched upon from the Christian standpoint, and all the great religions deal in analogous phrases with that relationship.

*a. Spirit, Life, Energy.*

The word spirit is applied to that undefinable, elusive, essential impulse or Life which is the cause of all manifestation. It is the breath of Life and is that rhythmic inflow of vital energy which manifests in its turn as the attractive force, as the consciousness, or soul, and is the sum total of atomic substance. It is the correspondence in the great Existence or Macrocosm of that which in the little existence or microcosm is the vital inspiring factor which we call the life of man; this is indicated by the breath in his body, which is abstracted or withdrawn when the life course is run.

What this something is, who shall say? We trace it back to the soul or consciousness aspect, and from the soul to the spirit (as we call the three aspects of the one breath) but what these words really signify, who has the courage to declare? We call this unknown something by differing names, according to our particular school of thought; we seek to express it in words, and end by call it Spirit, the One Life, the Monad, Energy. Again we must remember that understanding as to the nature **[Page 24]** of this one life is purely relative. Those who are engrossed in the form side of existence think in terms of physical vitality, of feeling, impulse, or of mental force and do not pass beyond that unified life-consciousness of which all the above are differentiations. Those again who are interested in the more metaphysical approach and in the soul-life more than in the form aspect express their concept in terms of soul manifestation and—passing beyond the personal selfish reactions of the body nature—think in terms of life, in terms of quality, of group will or power, group coordination or love-wisdom, and of group intelligence or knowledge, covering all by the generic term of brotherhood.

But even that is found to be separative, through the separation into larger units than the lower is capable of grasping. Therefore the initiate, especially after the third initiation, begins to think even more synthetically and to express truth to himself in terms of Spirit, Life, the One. These terms mean to him something significant, but something so far removed from the concept of ordinary thinking humanity that it is needless for me to enlarge further upon it.

This brings me to a point, that should be dealt with here, prior to any further expansion of our subject. In the *Treatise on Cosmic Fire* and in the above passage it frequently appears that teaching is carried forward to a certain point and then dropped with the statement that, owing to the point in evolution of the average man, his reaction to truth and the reaction of the disciple-student or the initiate will differ. This is necessarily so; each will read into the words his own state of consciousness; each will fail to interpret in terms of the more advanced reaction of those on a higher stage of the ladder of evolution. The average reader, however, objects to being forced to recognise wider points of view than his own, and the phraseology which says: "It is needless to enlarge on [Page 25] this for it would only be understood by the initiate", serves only to aggravate him, tends to make him believe that evasion is intended, and that the writer (having got out of his depth) is seeking to save his face by some such statement. Just as a scientific treatise would prove meaningless and a mere jumble of words to the average grammar school child, but would carry a clear definition and meaning to experts in the subject owing to training and mental development, so there are those to whom the subject of the soul and its nature as dealt with in such an instruction as this is as clear and lucid as current literature is to the average reader, and the best sellers, as you call them, to the general public. Equally, though fewer in number, there are those advanced souls to whom the spirit and its nature is also a rational and understandable subject, to be appreciated and comprehended through the medium of the soul and its powers just as it is possible to arrive at an understanding of the soul through the medium of the mind, correctly employed. On a lower level altogether, we know it is easy to understand the nature of the physical body through a study and right use of the desire nature. It is a form of pride, and a refusal to recognize one's temporary limitations that awakens in readers a dislike for phrases which aptly and truly say: "When you are further developed, you will understand the above." This should be made clear.

To the Master of the Wisdom, the nature of the spirit, or that positive centre of life which every form hides is no more a mystery than is the nature of the soul to the esoteric psychologist. The source of the one life, the plane, or state from which that life emanates is the great Hidden Mystery to the members of the hierarchy of adepts. The nature of spirit, its quality and type of cosmic energy, its rate of vibration and its basic cosmic differentiations are the study of initiates above the third degree and the subject of their investigations. They [Page 26] bring to that study a fully developed intuition, plus that mental interpretive capacity which their cycle of incarnation has developed. They employ the awakened and developed inner light of their souls to interpret and comprehend that life which (divorced from the world of form) persists on the higher levels of consciousness and penetrates into our solar system from some exterior centre of being. They throw this light (which is in them and which they manipulate and use) in two directions therefore, standing as they do in the midmost state and functioning as they choose to function on the plane of the intuition or of buddhi. They cast that light into the world of form and know all things, interpreting all with correctness; they cast that light into the formless realms of the higher three planes (formless from the standpoint of man in the three worlds below the intuitional plane) and seek to understand, through steady expansive growth, the nature and purpose of that which is neither body nor soul, neither force nor matter, but which is the cause of both in the universe.

Eventually, when the initiate has undergone the higher solar initiations and can function in the full consciousness of the monad, awareness of that which is divorced even from group form and from those nebulous sheaths which veil and hide the One, becomes possible. The highest types of consciousness work from the plane of the monad as the initiate of lower degree works from the plane of the soul and uses the organs of perception (if such an unsatisfactory phrase is legitimate) and means of knowledge



of which average man has no idea; they penetrate or include within their radius of awareness that sum total of life, consciousness and form which we designate God. These initiates of high degree then begin to be aware of a vibration, a revealing light, a note or directional indicating sound which emanates from outside our solar system altogether. The only way in which [Page 27] we can get an appreciation of the process followed in the expansion of the divine consciousness in man is to study the relation of the mind and the brain and note what follows when the brain becomes the intelligent instrument of the mind; then study the relation of the soul to the mind and what eventuates when man is directed by his soul and utilises the mind to control the physical plane activities through the medium of the brain. In these three—soul, mind and brain—we have the analogy and the clue to the understanding of spirit, soul and body, and their mutual functions. This was the subject matter of the book, *The Light of the Soul*. Upon the perfecting of the conditions dealt with in that book there follows still another expansion when the spirit aspect, man's emanating source of energy, begins to use the soul (via the intuition) and to impress upon the soul-consciousness those laws, knowledges, forces and inspirations which will make the soul the instrument of the spirit or monad, just as the personal man became, at an earlier stage (via the mind), the instrument of the soul. In that earlier stage the development was two-fold. As the soul assumed control, via the mind, so the brain became responsive to the soul. Man was awakened to a knowledge of himself as he really was and to the three worlds of his normal evolution; later he became group conscious and was no longer a separated individual. As the soul is brought under the dominance of the spirit, an analogous two stages are likewise seen:

First, the disciple becomes aware not only of his group and allied groups, but his consciousness is expanded until it might be called planetary consciousness.

Secondly, he begins to merge that planetary awareness into something more synthetic still, and gradually develops the consciousness of the greater life which [Page 28] includes the planetary life as man includes in his physical expression such living organisms as his heart or brain. When this takes place, he begins to comprehend the significance of spirit, the one life back of all forms, the central energy which is the cause of all manifestation.

The first reaction of the average student on reading the above is to think immediately of the body nature as it expresses some type or other of energy. Thus the duality is the thing noted, and that which employs the thing is present in his mind. Yet one of the main necessities before occult aspirants at this time is to endeavour to think in terms of the one reality which is energy itself and nothing else. Therefore, it is of value to emphasise in our discussion of this abstruse subject, the fact that spirit and energy are synonymous terms and are interchangeable. Only in the realisation of this can we arrive at the reconciliation of science and religion and at a true understanding of the world of active phenomena by which we are surrounded and in which we move.

The terms, organic and inorganic, are largely responsible for much of the confusion and the sharp differentiation existing in the minds of many people between body and spirit, between life and form, and have led to a refusal to admit the essential identity in nature of these two. The world in which we live is regarded by the majority as really solid and tangible, yet possessing some mysterious power (lying concealed within it) which produces movement, activity and change. This is of course putting it crudely, but it suffices to sum up the unintelligent attitude.

The orthodox scientist is largely occupied with structures and relationships, with the composition of forms and with the activity produced by the component form parts and their interrelations and dependencies. The [Page 29] chemicals and elements, and the functions and parts they play, and their



mutual interactions as they compose all forms in all the kingdoms of nature, are the subject of their investigation. The nature of the atom, of the molecule, and the cell, their functions, the qualities of their force manifestations and the varying types of activity, the solving of the problem as to the character and nature of the energies—focalised or localised in the differing forms of the natural or material world—demand the consideration of the ablest minds in the world of thought. Yet, the questions, What is Life? or What is Energy? or What is the process of Becoming and the nature of Being? remain unanswered. The problem as to the Why and the Wherefore is regarded as fruitless and speculative and almost insoluble.

Nevertheless, through pure reason, and through the correct functioning of the intuition these problems can be solved and these questions answered. Their solution is one of the ordinary revelations and attainments of initiation. The only true biologists are initiates of the mysteries, for they have an understanding of life and its purpose and are so identified with the life principle that they think and speak in terms of energy and its effects, and all their activities in connection with the work of the planetary hierarchy are based on a few fundamental formulas which concern life as it makes itself felt through its three differentiations or aspects:—energy, force, matter.

It should be noted here, that only as a man understands himself can he arrive at an understanding of that which is the sum total that we call God. This is a truism and an occult platitude but when acted upon leads to a revelation which makes the present 'Unknown God' a recognised reality. Let me illustrate.

Man knows himself to be a living being and calls death that mysterious process wherein something which he [Page 30] commonly designates as the breath of life is withdrawn. On its withdrawal, the form disintegrates. The cohesive vitalising force is gone and this produces a falling apart into its essential elements of that which has hitherto been regarded as the body.

This life principle, this basic essential of Being, and this mysterious elusive factor is the correspondence in man of that which we call spirit or life in the macrocosm. Just as the life in man holds together, animates, vitalises and drives into activity the form and so makes of him a living being, so the life of God—as the Christian calls it,—performs the same purpose in the universe and produces that coherent, living, vital ensemble which we call a solar system.

This life principle in man manifests in a triple manner:

1. As the directional will, purpose, basic incentive. This is the dynamic energy which sets his being functioning, brings him into existence, fixes the term of his life, carries him through the years, long or short, and abstracts itself at the close of his life cycle. This is the spirit in man, manifesting as the will to live, to be, to act, to pursue, to evolve. In its lowest aspect this works through the mental body or nature, and in connection with the dense physical makes itself felt through the brain.

2. As the coherent force. It is that significant essential quality which makes each man different, which produces that complex manifestation of moods, desires, qualities, complexes, inhibitions, feelings, and characteristics which produce a man's peculiar psychology. This is the result of the interplay between the spirit or energy aspect and the matter or body nature. This is the distinctive subjective man, his colouring, or individual note; this it is which sets the [Page 31] rate of vibratory activity of his body, produces his particular type of form, is responsible for the condition and nature of his organs, his glands, and his outer aspects. This is the soul and—in its lowest aspect—is to be seen working through

the emotional or astral nature and, in connection with the dense physical body, through the heart.

3. As the activity of the atoms and cells of which the physical body is composed. It is the sum total of those little lives of which the human organs, comprising the entire man, are composed. These have a life of their own and a consciousness which is strictly individual and identified. This aspect of the life principle works through the etheric or vital body and, in connection with the solid mechanism of the tangible form, through the spleen.

Therefore let us remember that the definition of spirit is not possible of accomplishment, nor is the definition of God. When one says that spirit is the inexpressible, undefinable cause, the emanating energy, the one life and source of being, the totality of all forces, of all states of consciousness and of all forms, the aggregate of life and that which is actively manifested of that life, the self and the not-self, force, and all that force motivates, one is in reality evading the issue, attempting the impossible and hiding truth behind a form of words. This cannot however be avoided until such time as the soul-consciousness is touched and known and the formless One can be perceived through the clear light of the intuition.

One of the first lessons we need to learn is that our minds, being as yet unresponsive to the hidden intuitions, make it impossible for us to say with assurance that such a condition is this, that or the other; that, until we can function in our soul-consciousness, it is not for us to say what is or what is not; that until we have submitted ourselves [Page 32] to the needed training we are in no position to deny or affirm anything. Our attitude should be that of reasonable enquiry and our interest that of the investigating philosopher, willing to accept an hypothesis on the basis of its possibility, but being unwilling to acknowledge as proven truth anything until we know it for and in ourselves. I, an aspirant to the higher mysteries, and one who has searched into them for a longer period than has been possible as yet to many, may write of things as yet impossible of demonstration to you or to the public who may read these instructions. To me they may be and are truth and proven fact and for me that may suffice. For you they should be regarded as significant possibilities and hints as to the direction in which truth may be sought, but beyond that you should not permit yourself to go. The value of these instructions lies in their sum total and is to be found in the underlying structure or skeleton of coordinated and correlated statements which must be considered as a whole and not in detail and this for two reasons:

1. Language, as earlier said, hides truth and does not reveal it. If truth is recognised, it is because the investigating student has found a point of truth in himself which serves to illumine his steps as he slowly and gradually presses forward.

2. There are many types of minds, and it is not to be expected that the information given, for instance, in this Treatise will appeal to all. It should be remembered that all people are units of consciousness breathed forth on one of the seven emanations from God. Therefore, even their monads or spiritual aspects are inherently different just as in the prism (which is one) there are the seven differentiated colours. Even this is so only because of the nature and point of view and the perceiving apparatus of the man whose eye [Page 33] registers and differentiates the varying rates of vibratory light. These seven subsidiary groups again produce a varying outlook, mentality, and approach, all equally right, but all presenting a slightly different angle of vision. When the above realisation is coupled to such factors as the different points in evolution, varying nationalities and characteristics, the inherent distinctions brought about through the interplay between the physical body involved and the environment, it will be apparent that no approach to such abstruse subjects as the nature of spirit and soul could have a general

definition and submit themselves to a universal terminology.

*b. The Soul, the Mediator or Middle Principle.*

There are two angles or points of view from which the nature of the soul must be grasped: one is the aspect of the soul in relation to the fourth kingdom in nature, i.e. the human, and the other that of the subhuman kingdoms in nature, which, it must be remembered, are reflections of the three higher.

It should be borne in mind that the soul of matter, the *anima mundi*, is the sentient factor in substance itself. It is the responsiveness of matter throughout the universe and that innate faculty in all forms, from the atom of the physicist, to the solar system of the astronomer, which produces the undeniable intelligent activity which all demonstrate. It can be called attractive energy, coherency, sentiency, aliveness, awareness or consciousness, but perhaps the most illuminating term is that the soul is the *quality* which every form manifests. It is that subtle something which distinguishes one element from another, one mineral from another. It is the intangible essential nature of the form which in the vegetable kingdom determines whether a rose or a cauliflower, an elm [Page 34] or a watercress shall come into being; it is a type of energy which distinguishes the varying species of the animal kingdom and makes one man different from another in his appearance, nature and character. The scientist has tabulated, investigated and analysed the forms; names have been selected and given to the elements, and the minerals, the forms of vegetable life and the varying species of animals; the structure of the forms and the history of their evolutionary progress have been studied and deductions and conclusions have been reached, but the solution of the problem of life itself still eludes the wisest, and until the understanding of the "web of life" or of the body of vitality which underlies every form and links every part of a form with every other part is recognised and known to be a fact in nature, the problem will remain unsolved.

The definition of the soul may be regarded as somewhat more feasible than that of spirit owing to the fact that there are many people who have experienced at sometime or another an illumination, an unfoldment, an uplifting, and a beatitude which has convinced them that there is a state of consciousness so far removed from that normally experienced as to bring them into a new state of being and a new level of awareness. It is something felt and experienced, and involves that psychic expansion which the mystic has registered down the ages, and which St. Paul referred to when he spoke of being "caught up to the third Heaven," and of hearing things there which it is not lawful for man to utter. When hearing and sight on those levels are both producing registered experience then we have the occultist plus the mystic.

1. The soul, macrocosmic and microcosmic, universal and human, is that entity which is brought into being when the spirit aspect and the matter aspect are related to each other.

**[Page 35]**

*a.* The soul therefore is neither spirit nor matter but is the relation between them.

*b.* The soul is the mediator between this duality; it is the middle principle, the link between God and His form.

*c.* Therefore the soul is another name for the Christ principle, whether in nature or in man.

2. The soul is the attractive force of the created universe and (when functioning) holds all forms together so that the life of God may manifest or express itself through them.

- a.* Therefore the soul is the form-building aspect, and is that attractive factor in every form in the universe, in the planet, in the kingdoms of nature and in man (who sums up in himself all the aspects) which brings the form into being, which enables it to develop and grow so as to house more adequately the indwelling life, and which drives all God's creatures forward along the path of evolution, through one kingdom after another, towards an eventual goal and a glorious consummation.
- b.* The soul is the force of evolution itself and this was in the mind of St. Paul when he spoke of the "Christ in you, the hope of glory."

3. This soul manifests differently in the various kingdoms of nature, but its function is ever the same, whether we are dealing with an atom of substance and its power to preserve its identity and form, and carry forward its activity along its own lines, or whether we deal with a form in one of the three kingdoms of nature, held coherently together, demonstrating characteristics, pursuing its own instinctual life and working as a whole towards something higher and better.

**[Page 36]**

- a.* Therefore the soul is that which gives distinctive characteristics and differing form manifestations.
- b.* The soul plays upon matter, forcing it to assume certain shapes, to respond to certain vibrations and to build those specified phenomenal forms which we recognise in the world of the physical plane as mineral, vegetable, animal and human,—and for the initiate certain other forms as well.

4. The qualities, vibrations, colours, and characteristics in all the kingdoms of nature are soul qualities, as are the latent powers in any form seeking expression, and demonstrating potentiality. In their sum total at the close of the evolutionary period, they will reveal what is the nature of the divine life and of the world soul,—that oversoul which is revealing the character of God.

- a.* Therefore the soul, through these qualities and characteristics, manifests as conscious response to matter, for the qualities are brought into being through the interplay of the pairs of opposites, spirit and matter, and their effect upon each other. This is the basis of consciousness.
- b.* The soul is the conscious factor in all forms, the source of that awareness which all forms register and of that responsiveness to surrounding group conditions which the forms in every kingdom of nature demonstrate.
- c.* Therefore the soul might be defined as that significant aspect in every form (made through this union of spirit and matter) which feels, registers awareness, attracts and repels, responds or denies response and keeps all forms in a constant condition of vibratory activity.
- d.* The soul is the perceiving entity produced through the union of Father-Spirit and Mother-Matter. It is that which in the vegetable world, for instance, produces **[Page 37]** response to the sun's rays, and the unfolding of the bud; it is that in the animal kingdom which enables it to love its master, hunt its prey, and follow out its instinctual life; it is that in man which makes him aware of his environment and his group, which enables him to live his life in the three worlds of his normal evolution as the onlooker, the perceiver, the actor. This it is which enables him eventually to discover that this soul in him is dual and that part of him responds to the animal soul and part of him recognises his divine soul. The majority however, at this time will be found to be functioning fully as neither purely animal nor purely divine, but can be regarded as human souls.

5. The soul of the universe is—for the sake of clarity—capable of differentiation or rather (owing to the limitations of the form through which that soul has to function) capable of recognition at differing rates

of vibration and stages of development. The soul nature in the universe therefore manifests in certain great states of awareness with many intermediate conditions, of which the major can be enumerated as follows:

*a. Consciousness*, or that state of awareness in matter itself, due to the fact that Mother-Matter has been fecundated by Father-Spirit and thus life and matter have been brought together. This type of consciousness concerns the atom, molecule and cell of which all forms are constructed. Thus the form of the solar system, of a planet, and of all that is found upon or within a planet is produced.

*b. Intelligent sentient consciousness*, i.e. that evidenced in the mineral and vegetable kingdoms. It is this which is responsible for the quality, shape, and colouring of the vegetable and mineral forms and for their specific natures.

*c. Animal consciousness*, the awareness of soul response [Page 38] of all forms in the animal kingdom, producing their distinctions, species and nature.

*d. Human consciousness, or self-consciousness*, towards which the development of the life, form and awareness in the other three kingdoms has gradually tended. This term concerns the individual consciousness of man; and in the early stages is more animal than divine, owing to the dominance of the animal body with its instincts and tendencies. H.P.B. defines man accurately as an "animal plus a God". Later it is more strictly human, neither purely animal nor entirely divine, but fluctuating between the two stages, thus making the human kingdom the great battleground between the pairs of opposites, between the urge or pull of spirit and the lure of matter or mother-nature, and between that called the lower self and the spiritual man.

*e. Group consciousness*, which is the consciousness of the great sum totals, is arrived at by man through the development, first of all, of his individual consciousness, the sum total of the lives of his animal, emotional and mental natures, plus the spark of divinity dwelling within the form which they make. Then comes awareness of his group, as specified for him in that group of disciples, working under some one Master who represents to him the Hierarchy. The Hierarchy might be defined as the sum total of those sons of men who are no longer centered in the individualised self-consciousness, but who have entered into a wider realisation, that of the planetary group life. There are stages in this realisation, mounting all the way from that tiny group recognition of the probationary disciple up to the completed group awareness of the life in Whom all forms have their being, the consciousness of the planetary Logos, that "Spirit before the Throne" Who manifests through the form of a planet, [Page 39] as man manifests through his form in the human kingdom.

The soul therefore may be regarded as the unified sentiency and the relative awareness of that which lies back of the form of a planet and of a solar system. These latter are the sum total of all forms, organic or inorganic, as the materialist differentiates them. The soul, though constituting one great total, is, however, limited in its expression by the nature and quality of the form in which it is found and there are consequently forms which are highly responsive to and expressive of the soul, and others which—owing to their density and the quality of the atoms of which they are composed—are incapable of recognising the higher aspects of the soul or of expressing more than its lower vibration, tone or color. The infinitely small is recognised, the infinitely vast is assumed; but it remains as yet a concept until such time as the consciousness of man is inclusive, as well as exclusive. This concept will be understood when the second aspect is contacted and men understand the nature of the soul. It must be also remembered that just as the basic triplicity of manifestation worked out symbolically in man as his quota of energy (physical energy), his nervous system and the body mass, so the soul can also be known as a triplicity, the higher correspondences of the lower.

There is first of all what might be called *the spiritual will*,—that quota of the universal will which any one soul can express, and which is adequate for the purpose of enabling the spiritual man to co-operate in the plan and purpose of the great life in which he has his being. There is also the second soul quality which is *spiritual love*, the quality of group consciousness, of inclusiveness, of mediatorship, of attraction and of unification. This is the paramount soul characteristic, for only the soul has [Page 40] it as the dynamic factor. The spirit, or monad is primarily the expression of will with love and intelligence as secondary principles, and the body nature, the personality, is paramously distinguished by intelligence, but the soul has outstandingly the quality of love which demonstrates as wisdom also when the intelligence of the body nature is fused with the love of the soul. The following tabulation may make the thought clearer.

<i>Monad</i> -----	<i>Will</i> -----	<i>Purpose</i>
1st Aspect-----	Will, enabling the Monad to participate in the universal purpose.	
2nd Aspect-----	Love, the energy which is poured forth into the soul, making it what it is.	
3rd Aspect -----	Intelligence, transmitted via the soul and brought into manifestation through the medium of the body.	

<i>Soul</i> -----	<i>Love</i> -----	<i>the Method</i>
1st Aspect -----	Will, held in abeyance but expressing itself through the mind aspect of the personality and through Kundalini, which when aroused correctly makes possible the final initiations into the consciousness of the Monad.	
2nd Aspect -----	Love, the dominating force of the soul life; through this possession and this type of energy, the soul can be in rapport with all souls. Through the emotional body, the soul can be in touch with all animal or subhuman souls, through its work on its own plane, with the meditating souls of all men; and through the principle of buddhi, with the second aspect of the Monad.	
3rd Aspect -----	Knowledge. This aspect is brought into touch with the intelligence of all cells in the threefold body mechanism.	

By a close study of the above it becomes apparent in what way the soul acts as the mediator between the monad and the personality.

The personality hides within itself, as a casket hides [Page 41] the jewel, that point of soul light which we call the light in the head. This is found within the brain, and is only discovered and later used when the highest aspect of the personality, the mind, is developed and functioning. Then the union with the soul is made and the soul functions through the lower personal nature.

The soul hides within itself, as the "jewel in the lotus," that faculty of dynamic energy which is the manifested attribute of the monad, the will. When the soul has unfolded all its powers and has learnt to include within its consciousness all that is connoted by the "myriad forms that Being takes," then in turn a higher or more inclusive state becomes possible and soul life is superseded by monadic life. This involves an ability to know, to love, and to participate in the plans of a life which has the power to include within its radius of consciousness not only the sum total of the lives and consciousness of the life of the Logos of our planet, but all the lives and consciousnesses within our solar system. The nature of this awareness is only possible of comprehension by the man who has arrived at soul-



knowledge. The great need at this time is for experts in the life of the soul and for a group of men and women who, undertaking the great experiment and transition, add their testimony to the truth of the statements of the mystics and occultists of the ages.

*c. The Body, the Phenomenal Appearance.*

Not much need be written here anent this, for the body nature and the form aspect have been the object of investigation and the subject of thought and discussion of thinking men for many centuries. Much at which they have arrived is basically correct. The modern investigator will admit the Law of Analogy as the basis of his premises and recognise sometimes the Hermetic theory that "As above, so below" may throw much light on the [Page 42] present problems. The following postulates may serve to clarify:—

1. Man, in his body nature, is a sum total, a unity.
2. This sum total is subdivided into many parts and organisms.
3. Yet these many subdivisions function in a unified manner and the body is a correlated whole.
4. Each of its parts differs in form and in function but all are inter-dependent.
5. Each part and each organism is, in its turn, composed of molecules, cells, and atoms and these are held together in the form of the organism by the life of the sum total.
6. The sum total called man is roughly divided into five parts some of greater importance than others, but all completing that living organism we call a human being.
  - a. The head.
  - b. The upper torso, or that part which lies above the diaphragm.
  - c. The lower torso, or that part lying below the diaphragm.
  - d. The arms.
  - e. The legs.
7. These organisms serve varied purposes and upon their due functioning and proper adjustment the comfort of the whole depends.
8. Each of these has its own life which is the sumtotal of the life of its atomic structure and is also animated by the unified life of the whole, directed from the head by the intelligent will or energy of the spiritual man.
9. The important part of the body is that triple division, the head, upper and lower torso. A man can function and live without his arms and legs.
10. Each of these three parts is also triple from the [Page 43] physical side, making the analogy to the three parts of man's nature and the nine of perfected monadic life. There are other organs, but those enumerated are those which have an esoteric significance of greater value than the other parts.

*a.* Within the head are:

1. The five ventricles of the brain, or what we might call the brain as a unified organism.
2. The three glands, carotid, pineal and pituitary.
3. The two eyes.

*b.* within the upper body are:

1. The throat.
2. The lungs.
3. The heart.

*c.* Within the lower body are:

1. The spleen.
2. The stomach.
3. The sex organs.

11. The sum total of the body is also triple:

- a.* The skin and bony structure.
- b.* The vascular or blood system.
- c.* The three-fold nervous system.

12. Each of these triplicities corresponds to the three parts of man's nature:

- a.* Physical nature:—The skin and bony structure are the analogy to the dense and etheric body of man.
- b.* Soul nature:—The blood vessels and circulatory system are the analogy to that all pervading soul which penetrates to all parts of the solar system, as the blood goes to all parts of the body.
- c.* Spirit nature:—The nervous system, as it energises and acts throughout the physical man is the correspondence to the energy of spirit.

13. In the head we have the analogy to the spirit aspect, the directing will, the monad, the One:

**[Page 44]**

- a.* The brain with its five ventricles is the analogy to the physical form which the spirit animates in connection with man, that fivefold sum total which is the medium through which the spirit on the physical plane has to express itself.
- b.* The three glands in the head are closely related to the soul or psychic nature (higher and lower).
- c.* The two eyes are the physical plane correspondences to the monad, who is will and love-wisdom, or atma-buddhi, according to the occult terminology.

14. In the upper body we have an analogy to the triple soul nature.

- a.* The throat, corresponding to the third creative aspect or the body nature, the active intelligence of the soul.
- b.* The heart, the love wisdom of the soul, the buddhi or Christ principle.
- c.* The lungs, the analogy for the breath of life, is the correspondence of spirit.

15. In the lower torso again we have this triple system carried out:

- a.* The sex organs, the creative aspect, the fashioner of the body.
- b.* The stomach, as the physical manifestation of the solar plexus is the analogy to the soul nature.
- c.* The spleen, the receiver of energy and therefore the physical plane expression of the centre which receives this energy is the analogy to the energising spirit.

The vital body is the expression of the soul energy and has the following function:

1. It unifies and links into one whole the sum total of all forms.

**[Page 45]**

2. It gives to every form its particular quality, and this is due to:

- a.* The type of matter drawn into that particular part of the web of life.
- b.* The position in the body of the planetary Logos, for instance, of any specific form.
- c.* The particular kingdom in nature which is being vitalised.

3. It is the principle of integration and the cohesive force of manifestation, from the strictly physical sense.

4. This web of life is the subjective analogy to the nervous system, and beginners in the esoteric sciences can, if they remember this, picture to themselves a network of nerves and plexus running throughout the entire body, or the sum total of all forms, coordinating and linking, and producing an essential unity.

5. Within that unity is diversity. Just as the varied organs of the human body are inter-related by the ramification of the nervous system, so within the body of the planetary Logos are the various kingdoms in nature and the multiplicity of forms. Back of the objective universe is the subtler sensitive body—one organism, not many, one sentient, responsive, connected form.

6. This sensitive form is not only that which responds to the environment but is the transmitter (from inner sources) of certain types of energy, and the object of the Treatise might here be stated to be that of considering the various types of energy transmitted to the form in the human kingdom, the responsiveness of the form to the types of force, the effects of that force upon man, and his gradual responsiveness to force emanating:

**[Page 46]**

- a.* From his environment, plus his own outer physical body.
- b.* From the emotional plane, or astral force.
- c.* The mental plane or thought currents.
- d.* Egoic force, a force only registered by man and of which the fourth kingdom in nature is the custodian and which has mysterious and peculiar effects.
- e.* The type of energy which produces the concretion of ideas on the physical plane.
- f.* Strictly spiritual energy, or force from the plane of the monad.

The different types of force can all be registered in the human kingdom. Some of them can be registered in the subhuman kingdoms, and the apparatus of the vital body in man is so constructed that through its three objective manifestations, the triple nervous system, through the seven major plexi, the lesser nerve ganglia, and the many thousands of nerves, the entire objective man can be responsive to:

- a. The above mentioned types of force.
- b. Energies generated in and emanating from any part of the planetary etheric web of life.
- c. The solar web of life.
- d. The constellations of the Zodiac which appear to have a real effect upon our planet and of which astrology is as yet the immature study.
- e. Certain cosmic forces which, it will be recognised later, play upon and produce changes in our solar system and consequently upon our planet and upon all forms upon and within that planetary life. This has been touched upon in the *Treatise on Cosmic Fire*.

To all of these the planetary web of life is responsive, and, when astrologers work in the occult way and consider [Page 47] the planetary horoscope, they will arrive more quickly at an understanding of the zodiacal and cosmic influences.

The anima mundi is that which lies back of the web of life. The latter is but the physical symbol of that universal soul; it is the outer and visible sign of the inner reality, the concretion of the sensitive responsive entity which links spirit and matter together. This entity we call the Universal Soul, the middle principle from the standpoint of the planetary life. When we narrow the concept down to the human family, and consider the individual man, we call it the mediating principle, for the soul of mankind is not only an entity linking spirit and matter, and mediating between monad and personality, but the soul of humanity has a unique function to perform in mediating between the higher three kingdoms in nature and the lower three. The higher three are:

1. The Spiritual Hierarchy of our planet, nature spirits or angels and human spirits, who stand at a peculiar point on the ladder of evolution. Of these Sanat Kumara, embodying a principle of the planetary Logos is the highest, and an initiate of the first degree is the lowest, with corresponding entities in what we call the angel or deva kingdom.
2. The Hierarchy of Rays—certain groupings of the seven rays in relation to our planet.
3. A Hierarchy of Lives, gathered by an evolutionary process out of our planetary evolution and from four other planets, who embody in themselves the purpose and plan of the solar Logos in relation to the five planets involved.

In narrowing the concept down to the microcosm, the ego or soul acts verily as the middle principle connecting [Page 48] the Hierarchy of Monads with outer diversified forms which they use sequentially in the process of:

- a. Gaining certain experiences, resulting in acquired attributes.
- b. Working out certain effects, initiated in an earlier system.
- c. Cooperating in the plan of the solar Logos in relation to His (if one may use a pronoun in speaking of a life which is an existence and yet is an extended concept) Karma—a point oft overlooked. This Karma of His must be worked out through the method of incarnation and the subsequent result of the incarnated energy upon the substance of the form. This is symbolised for us, if we could but grasp it, in the relation of the sun to the moon. "The Solar Lord with his warmth and light galvanises the

moribund Lunar Lords into a spurious life. This is the great deception; and the Maya of His Presence."—So runs the *Old Commentary* oft quoted by me in earlier books. The above concept has in it truth for the individual soul likewise.

This middle principle is in process of revelation now. The lower aspect is functioning. The higher remains unknown, but that which links them (and at the same time reveals the nature of the higher) is on the verge of discovery. The structure, the mechanism, is now ready and developed to its point of usefulness; the vital life that can guide and motivate the machine is likewise present, and man now can intelligently use and control, not only the machine, but the active principle.

The great symbol of the soul in man is his vital or etheric body and for the following reasons:

1. It is the physical correspondence to the inner light body we call the soul body, the spiritual body. It **[Page 49]** is called the "golden bowl" in the Bible and is distinguished by:
  - a. Its light quality.
  - b. Its rate of vibration, which synchronises always with the development of the soul.
  - c. Its coherent force, linking and connecting every part of the body structure.
  
2. It is the microcosmic "web of life" for it underlies every part of the physical structure and has three purposes:
  - a. To carry throughout the body the life principle, the energy which produces activity. This it does through the medium of the blood, and the focal point for this distribution is the heart. It is the conveyor of physical vitality.
  - b. To enable the soul, or human yet spiritual man to be en rapport with his environment. This is carried forward through the medium of the entire nervous system and the focal point of that activity is the brain. This is the seat of conscious receptivity.
  - c. To produce eventually, through life and consciousness, a radiant activity, or manifestation of glory which will make of each human being a centre of activity for the distribution of light and attractive energy to others in the human kingdom, and through the human kingdom, to the subhuman kingdoms. This is a part of the plan of the planetary Logos for the vitalising and renewing of the vibration of those forms which we designate subhuman.
  
3. This microcosmic symbol of the soul not only underlies the entire physical structure and thus is a symbol of the anima mundi, or the world soul, but is indivisible, coherent and a unified entity, thereby symbolising the unity and homogeneity **[Page 50]** of God. There are no separated organisms in it, but it is simply a body of freely flowing force, that force being a blend or unification of two types of energy in varying quantities, dynamic energy, and attractive or magnetic energy. These two types characterise the universal soul likewise—the force of will, and of love, or of atma and buddhi, and it is the play of these two forces on matter that attracts to the etheric body of all forms the needed physical atoms and that—having so attracted them—by the will force drives them into certain activities.
  
4. This coherent unified body of light and energy is the symbol of the soul in that it has within it seven focal points, wherein the condensation, if it must be so called, of the two blended energies is intensified. These correspond to the seven focal points in the solar system, wherein the Solar Logos, through the seven Planetary Logoi, focuses His energies. This will be later elaborated. The point to be

noted here is simply the symbolic nature of the etheric or vital body, for it is by understanding the nature of the energies displayed and the unified nature of the form and work that some idea as to the work of the soul, the middle principle in nature, can be grasped.

5. The symbolism is also carried forward when one remembers that the etheric body links the purely physical, or dense body with the purely subtle, the astral or emotional body. In this is seen the reflection of the soul in man which links the three worlds (corresponding to the solid, liquid and gaseous aspects of the strictly physical body of man) to the higher planes in the solar system, linking thus the mental to the buddhic and the mind to the intuitional states of consciousness.

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### **RULE ONE**

The Solar Angel collects himself, scatters not his force but, in meditation deep, communicates with his reflection

Some Basic Assumptions.  
The Way of the Disciple.

**[Page 53]**

### **RULE ONE**

#### **SOME BASIC ASSUMPTIONS**

We are entering upon a course of study wherein the entire tendency will be to throw the student back upon himself, and thus upon that larger self which has only, in most cases, made its presence felt at rare and highly emotional intervals. When the self is *known* and not simply felt and, when the realisation is mental as well as sensory, then truly can the aspirant be prepared for initiation.

I would like to point out that I am basing my words upon certain basic assumptions, which for the sake of clarity, I want briefly to state.

Firstly, that the student is sincere in his aspiration, and is determined to go forward no matter what may be the reaction of and upon the lower self. Only those who can clearly differentiate between the two aspects of their nature, the real self and the illusory self, can work intelligently. This has been well expressed in the *Yoga Sutas of Patanjali*.

"Experience (of the pairs of opposites) comes from the inability of the soul to distinguish between the personal self, and the purusa (or spirit). The objective forms exist for the use and experience of the spiritual man. By meditation upon this arises the intuitive perception of the spiritual man." Book III.35.

The forty-eighth Sutra in the same book gives a statement covering a later stage of this discriminative realisation. This discerning quality is fostered by a re-collected attitude of mind, and by careful attention to the method of a constant review of the life.



**[Page 54]**

Secondly, I am acting upon the assumption that all have lived long enough and battled sufficiently with deterrent forces of life to have enabled them to develop a fairly true sense of values. I assume they are endeavouring to live as those who know something of the true eternal values of the soul. They are not to be kept back by any happenings to the personality or by the pressure of time and circumstance, by age or physical disability. They have wisely learnt that enthusiastic rushing forward and a violent energetic progress has its drawbacks, and that a steady, regular, persistent endeavour will carry them further in the long run. Spasmodic spurts of effort and temporary pressure peter out into disappointment and a weighty sense of failure. It is the tortoise and not the hare that arrives first at the goal, though both achieve eventually.

Thirdly, I assume that those who set themselves seriously to benefit by the instructions in this book are prepared to carry out the simple requirements, to read what is written thoughtfully, to attempt to organise their minds and adhere to their meditation work. The organising of the mind is an all-day affair, and the application of the mind to the thing in hand throughout the daily avocations, is the best way to make study and meditation periods fruitful and bring about fitness for the vocation of disciple.

With these assumptions clearly understood, my words are for those who are *seeking* to measure up to the need for trained servers. I say not, you note, those who measure up. Intention and effort are considered by us of prime importance, and are the two main requisites for all disciples, initiates and masters, plus the power of persistence.

In our consideration of these rules, I am not so much interested in their application to the magical work itself as in training the magician, and in developing him from **[Page 55]** the standpoint of his own character. Later we may get down to the application of knowledge to the outer manifestation of world forces, but now our objective is something different; I seek to interest the minds and brains (and therefore the lower self) of students in the higher self, thereby keying up their mental interest so that sufficient impetus is generated to enable them to go forward.

Also, let it not be forgotten that once the magic of the soul is grasped by the personality, that soul steadily dominates and can be trusted to carry forward the training of the man to fruition, unhampered (as you necessarily are) by thoughts of time and space, and by an ignorance of the past career of the soul concerned. It should always be borne in mind that, when dealing with individuals, the work required is twofold:

1. To teach them how to link up the personal lower self with the overshadowing soul so that in the physical brain there is an assured consciousness as to the reality of that divine fact. This knowledge renders the hitherto assumed reality of the three worlds futile to attract and hold, and is the first step, out of the fourth, into the fifth kingdom.

2. To give such practical instruction as will enable the aspirant to—

- a* Understand his own nature. This involves some knowledge of the teaching of the past as to the constitution of man and an appreciation of the interpretations of modern Eastern and Western investigators.

- b* Control the forces of his own nature and learn something of the forces with which he is surrounded.

c. Enable him so to unfold his latent powers that he can deal with his own specific problems, stand on his own feet, handle his own life, solve his [Page 56] own difficulties and become so strong and poised in spirit that he forces recognition of his fitness to be recognized as a worker in the plan of evolution, as a white magician, and as one of that band of consecrated disciples whom we call the "hierarchy of our planet".

Students of these matters are therefore begged to extend their concept of that hierarchy of souls so that they include all the exoteric fields of human life (political, social, economic, and religious). They are begged not to narrow down the concept as so many do, to only those who have brought their own little particular organisation into being, or to those who are working purely on the subjective side of life, and along what are recognised by the conservative as the so-called religious or spiritual lines. All that tends to lift the status of humanity on any plane of manifestation is religious work and has a spiritual goal, for matter is but spirit on the lowest plane, and spirit, we are told, is but matter on the highest. All is spirit and these differentiations are but the products of the finite mind. Therefore, all workers and knowers of God in or out of fleshly bodies, and working in any field of divine manifestation form part of the planetary hierarchy and are integral units in that great cloud of witnesses who are the "onlookers and observers". They possess the power of spiritual insight or perception as well as objective or physical vision.

In studying Rule I we could summarize it simply yet profoundly under the following words:—

1. Egoic Communication.
2. Cyclic Meditation.
3. Coordination, or At-one-ment.

The rules start off in *A Treatise on Cosmic Fire* with a brief summary of the process and a statement as to the nature of the white magician.

### [Page 57]

I would like in this first consideration of our subject to enumerate briefly the facts given in the commentary so as to demonstrate to the aspirant how much is given him for his consideration and helping if he knows how to read and ponder upon that which he reads. The brief exegesis of Rule I gives the following statements:

1. The white magician is one who is in touch with his soul.
2. He is receptive to and aware of the purpose and the plan of his soul.
3. He is capable of receiving impressions from the realm of spirit and of registering them in his physical brain.
4. It is stated also that white magic—
  - a. Works from above downwards.
  - b. Is the result of solar vibration, and therefore of egoic energy.
  - c. Is not an effect of the vibration of the form side of life, being divorced from emotion and mental impulse.

5. The downflow of energy from the soul is the result of
  - a. Constant internal re-collectedness.
  - b. Concentrated one-pointed communication by the soul with the mind and the brain.
  - c. Steady meditation upon the plan of evolution.
6. The soul is, therefore, in deep meditation during the whole cycle of physical incarnation, which is all that concerns the student here.
7. This meditation is rhythmic and cyclic in nature as is all else in the cosmos. The soul breathes and its form lives thereby.
8. When the communication between the soul and its instrument is conscious and steady, the man becomes a white magician.
9. Therefore workers in white magic are invariably, and through the very nature of things, advanced human beings, for it takes many cycles of lives to train a magician.
10. The soul dominates its form through the medium of the sutratma or life thread, and (through it) vitalises its triple instrument (mental, emotional and physical) and thus sets up a communication with the **[Page 58]** brain. Through the brain, consciously controlled, the man is galvanised into intelligent activity on the physical plane.

The above is a brief analysis of the first rule for magic and I would like to suggest that in the future as the students meditate on the rules that they make such an analysis themselves. If they do this during their consideration of each rule they will approach the whole matter with greater interest and knowledge. They will also save themselves much looking back and reference.

It will be seen from a consideration of the above analysis that a very clear summation is given and that the student is started in his study of magic with a brief understanding of the past situation, his equipment and the method of approach. Let us realize from the start the simplicity of the idea intended to be conveyed by my remarks hitherto. Just as in the past the instrument and its relation to the outer world has been the paramount fact in the experience of the spiritual man, so now it is possible for a readjustment to take place wherein the outstanding fact will be the spiritual man, the solar angel or soul. It will also be realised that his relationship (through the form side) will be to the inner as well as the outer worlds. Man has included in his relation only the form side of the field of average human evolution.

He has used it and has been dominated by it. He has also suffered from it and consequently in time revolted, through utter satiety, from all that pertains to the material world. Dissatisfaction, disgust, distaste, and a deep fatigue are characteristic very frequently of those who are on the verge of discipleship. For what is a disciple? He is one who seeks to learn a new rhythm, to enter a new field of experience, and to follow the steps of that advanced humanity who have trodden ahead of him the path, leading from darkness to light, from the unreal to the real. He has tasted the joys of life in the **[Page 59]** world of illusion and has learnt their powerlessness to satisfy and hold him. Now he is in a state of transition between the new and the old states of being. He is vibrating between the condition of soul awareness and form awareness. He is "seeing double".

His spiritual perception grows slowly and surely as the brain becomes capable of illumination from the soul, via the mind. As the intuition develops, the radius of awareness grows and new fields of knowledge unfold.

The first field of knowledge receiving illumination might be described as comprising the totality of forms to be found in the three worlds of human endeavour, etheric, astral and mental. The would-be disciple, through this process, becomes aware of his lower nature and begins to realize the extent of his imprisonment and (as Patanjali puts it) "the modifications of the versatile psychic nature." The hindrances to achievement and the obstacles to progress are revealed to him and his problem becomes specific. Frequently then he reaches the position in which Arjuna found himself, confronted by enemies who are those of his own household, confused as to his duty and discouraged as he seeks to balance himself between the pairs of opposites. His prayer then should be the famous prayer of India, uttered by the heart, comprehended by the head, and supplemented by an ardent life of service to humanity.

"Unveil to us the face of the true spiritual sun,  
Hidden by a disk of golden light,  
That we may know the truth and do our whole duty  
As we journey to Thy sacred feet."

As he perseveres and struggles, surmounts his problems and brings his desires and thoughts under control, the second field of knowledge is revealed—knowledge of the self in the spiritual body, knowledge of the ego as it expresses itself through the medium of the causal body, [Page 60] the Karana Sarira, and awareness of that source of spiritual energy which is the motivating impulse behind the lower manifestation. The "disk of golden light" is pierced; the true sun is seen; the path is found and the aspirant struggles forward into ever clearer light.

As the knowledge of the self and as the consciousness of that which the self sees, hears, knows and contacts is stabilized, the Master is found; his group of disciples is contacted; the plan for the immediate share of work he must assume is realized and gradually worked out on the physical plane. Thus the activity of the lower nature decreases, and the man little by little enters into conscious contact with his Master and his group. But this follows upon the "lighting of the lamp"—the aligning of the lower and higher and the downflow of illumination to the brain.

It is essential that these points should be grasped and studied by all aspirants so that they may take the needed steps and develop the desired awareness. Until this is done, the Master, no matter how willing He may be, is powerless, and can take no steps to admit a man to His group and thus take him into His auric influence, making him an outpost of His consciousness. Every step of the way has to be carried out by a man himself, and there is no short or easy road out of darkness into light.

### THE WAY OF THE DISCIPLE

The white magician is ever one who, through conscious alignment with his ego, with his "angel", is receptive to his plans and purposes, and therefore capable of receiving the higher impression. We must remember that while magic works from above downwards, and is the result of solar vibration, and not the impulses emanating from one or the other of the lunar pitris, the downflow of the impressing energy

from the solar pitri is the result of his internal recollectedness, the indrawing of his [Page 61] forces, prior to sending them concentratedly to his shadow, man, and his steady meditation upon the purpose and the plan. It may be of use to the student if he here remembers that the ego (as well as the Logos) is in deep meditation during the whole cycle of physical incarnation. This meditation is cyclic in nature, the pitri involved sending out to his "reflection" rhythmic streams of energy, which streams are recognised by the man concerned as his "high impulses," his dreams and aspirations. Therefore, it will be apparent why workers in white magic are ever advanced and spiritual men, for the "reflection" is seldom responsive to the ego or the solar angel until many cycles of incarnation have transpired. The solar pitri communicates with his "shadow" or reflection by means of the sutratma, which passes down through the bodies to a point of entrance in the physical brain, if I might so express it, but the man, as yet, cannot focus or see clearly in any direction.

If he looks backward he can see only the fogs and miasmas of the planes of illusion, and fails to be interested. If he looks forward he sees a distant light which attracts him, but he cannot as yet see that which the light reveals. If he looks around, he sees but shifting forms and the cinematograph of the form side of life. If he looks within, he sees the shadows cast by the light, and becomes aware of much impedimenta which must be discarded before the light he sees in the distance can be approached, and then enter within him. Then he can know himself as light itself, and walk in that light and transmit it likewise to others.

It is perhaps well to remember that the stage of discipleship is in many ways the most difficult part of the entire ladder of evolution. The solar angel is unceasingly in deep meditation. The impulses of energy, emanating from him are increasing in vibratory rate and are becoming more and more powerful. The energy is [Page 62] affecting more and more the forms through which the soul is seeking expression, and endeavouring to control.

This brings me to the consideration of the seventh point I made in my earlier analysis of Rule I. I said, "The soul's meditation is rhythmic and cyclic in its nature as is all else in the cosmos. The soul breathes and its form lives thereby". The rhythmic nature of the soul's meditation must not be overlooked in the life of the aspirant. There is an ebb and flow in all nature, and in the tides of the ocean we have a wonderful picturing of an eternal law. As the aspirant adjusts himself to the tides of the soul life he begins to realise that there is ever a flowing in, a vitalising and a stimulating which is followed by a flowing out as sure and as inevitable as the immutable laws of force. This ebb and flow can be seen functioning in the processes of death and incarnation. It can be seen also over the entire process of a man's lives, for some lives can be seen to be apparently static and uneventful, slow and inert from the angle of the soul's experience, whilst others are vibrant, full of experience and of growth. This should be remembered by all of you who are workers when you are seeking to help others to live rightly. Are they on the ebb or are they being subjected to the flow of the soul energy? Are they passing through a period of temporary quiescence, preparatory to greater impulse and effort, so that the work to be done must be that of strengthening and stabilising in order to enable them to "stand in spiritual being", or are they being subjected to a cyclic inflow of forces? In this case the worker must seek to aid in the direction and utilisation of the energy which (if misdirected) will eventuate in wrecked lives but which when wisely utilised will produce a full and fruitful service.

The above thoughts can also be applied by the student of humanity to the great racial cycles and much of interest will be discovered. Again, and of more vital importance [Page 63] to us, these cyclic impulses in the life of the disciple are of a greater frequency and speed and forcefulness than in the life

of the average man. They alternate with a distressing rapidity. The hill and valley experience of the mystic is but one way of expressing this ebb and flow. Sometimes the disciple is walking in the sunlight and at other times in the dark; sometimes he knows the joy of full communion and again all seems dull and sterile; his service is on occasion a fruitful and satisfying experience and he seems to be able to really aid; at other times he feels that he has naught to offer and his service is arid and apparently without results. All is clear to him some days and he seems to stand on the mountain top looking out over a sunlit landscape, where all is clear to his vision. He knows and feels himself to be a son of God. Later, however, the clouds seem to descend and he is sure of nothing, and seems to know nothing. He walks in the sunlight and is almost overpowered by the brilliance and heat of the solar rays, and wonders how long this uneven experience and the violent alternation of these opposites is to go on.

Once however that he grasps the fact he is watching the effect of the cyclic impulses and the effect of the soul's meditation upon his form nature, the meaning becomes clearer and he realises that it is that form aspect which is failing in its response, and re-acting to energy with unevenness. He then learns that once he can live in the soul consciousness and attain that 'high altitude' (if I might so express it) at will, the fluctuations of the form life will not touch him. He then perceives the narrow-edged razor path which leads from the plane of physical life to the soul realm, and finds that when he can tread it with steadiness it leads him out of the ever changing world of the senses into the clear light of day and into the world of reality.

The form side of life then becomes to him simply a **[Page 64]** field for service and not a field of sensuous perception. Let the student ponder upon this last sentence. Let him aim to live as a soul. Then the cyclic impulses, emanating from the soul, are known to be impulses for which he himself is responsible and which he has sent forth; he then knows himself to be the initiating cause and is not subject to the effects.

Looked at from another angle we get two factors, the breath and the form which the breath energises and drives into activity. Upon careful study, it becomes apparent that we have, for aeons of time, identified ourselves with the form; we have emphasised the effects of the imparted activity but have not understood the nature of the breath, nor known the nature of the One who breathes. Now in our work we are concerning ourselves with that One Who, breathing rhythmically, will drive the form into right action and right control. This is our objective and our goal. A right understanding is necessary nevertheless if we are to appreciate intelligently our task and its effects.

Much more could be said on this rule but enough has been here given for the average applicant to discipleship to consider and upon which to base action. Most of us are average, are we not? If we regard ourselves otherwise, we divorce ourselves from others and become guilty of the sin of separateness—the one real sin.

An appreciation of the above thoughts should build in the aspirant a realisation of the value of his meditation work, whilst the idea of a cyclic response to soul impulse lies back of the activities of a morning meditation, a noonday recollection, and an evening review. A larger ebb and flow is also indicated in the two aspects of the full moon and the new moon. Let this be borne in mind.

May there be a full and steady play of cyclic force from the kingdom of spirit upon each one of us calling us forth into the realm of light, love and service and producing **[Page 65]** a cyclic response from



each one! May there be a constant interchange between those who teach and the disciple who seeks instruction!

Much preliminary work will have to be done. The disciple on the physical plane and the inner teacher (whether one of the Great Ones or the "Master within the Heart") need to know each other somewhat, and to accustom themselves to each other's vibration. Teachers on the inner planes have much to contend with owing to the slowness of the mental processes of students in physical bodies. But confidence and trust will set up the right vibration which will produce eventually accurate work. Lack of faith, of calmness, of application, and the presence of emotional unrest will hinder. Long patience those on the inner side need in dealing with all who must, for lack of other and better material, be utilized. Some physical injudiciousness may make the physical body non-receptive; some worry or care may cause the astral body to vibrate to a rhythm impossible for the right reception of the inner purpose; some prejudice, some criticism, some pride, may be present that will make the mental vehicle of no use. Aspirants to this difficult work must watch themselves with infinite care, and keep the inner serenity and peace and a mental pliability that will tend to make them of some use in the guarding and guiding of humanity.

The following rules might therefore be given:

1. It is essential that there should be an endeavor to arrive at absolute purity of motive.
2. The ability to enter the silence of the high places will follow next. The stilling of the mind depends upon the law of rhythm. If you are vibrating in many directions and registering thoughts from all sides, this law will be unable to touch you. Balance and poise must be restored before equilibrium can be reached. The law of vibration and the study of atomic substance are closely **[Page 66]** intertwined. When more is known about these atoms and their action, reaction and inter-action, then people will control their bodies scientifically, synchronizing the laws of vibration and of rhythm. They are the same and yet unlike. They are phases of the law of gravitation. The earth is itself an entity which, by the force of will, holds all things to itself. This is an obscure matter, little has been learned about it as yet. The inbreathing and outbreathing of the entity of the earth affects vibration potently,—that is the vibration of the physical plane matter. There is a connection also between this and the moon. Those members of humanity who are specially under lunar influence respond to this attraction more than any others, and they are difficult to use as transmitters. The silence that comes from the inner calm is the one to cultivate. Aspirants are urged to remember that the time will come when they too will form part of the group of teachers on the inner side of the veil. If then they have not learnt the silence that comes from strength and from knowledge, how will they bear the apparent lack of communication that they will then find exists between them and those on the outer side? Learn therefore, how to keep quiet or usefulness will be hampered by astral fretfulness when on the other side of death.
3. Remember always that lack of calm in the daily life prevents the teachers on egoic levels from reaching you. Endeavor therefore to remain quiescent as life unrolls, work, toil, strive, aspire, and hold the inner calm. Withdraw steadily into interior work and so cultivate a responsiveness with the higher planes. A perfect steadiness of inner poise is what the Masters need in those whom They seek to use. It is an inner poise that holds to the vision yet does its outer work on the physical plane with a concentrated physical brain attention which is in no way deviated by the inner receptiveness. It involves a dual activity.

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4. Learn to control thought. It is necessary to guard what you think. These are days when the race as a whole is becoming sensitive and telepathic and responsive to thought interplay. The time is approaching when thought will become public property, and others will sense what you think. Thought has, therefore, to be carefully guarded. Those who are contacting the higher truths and becoming sensitive to the Universal Mind must protect some of their knowledge from the intrusion of other minds. Aspirants must learn to inhibit certain thoughts, and prevent certain knowledge from leaking out into the public consciousness when in contact with their fellow men.

It is of course of vital interest to appreciate the significance of the words "scatters not his force." There are so many lines of activity into which the soul-inspired disciple may throw himself. Assurance as to varying lines of activity is not easy to reach and every aspirant knows perplexity. Let us put the problem in the form of a question, relegating it to the plane of every-day endeavour, as we are not yet in a position to comprehend in what way a soul can "scatter its forces" on the higher planes.

What is the criterion whereby a man may know which out of several lines of activity is the right line to take? Is there, in other words, a revealing something which will enable a man unerringly to choose the right action and go the right way? The question has no reference to a choice existing between the path of spiritual endeavour and the way of the man of the world. It refers to right action when faced with a choice.

There is no question but that a man is faced, in his progress, with increasingly subtle distinctions. The crude discrimination between right and wrong which occupies the child soul is succeeded by the finer distinctions of right, or of more right, of high, or higher, and the **[Page 68]** moral or spiritual values have to be faced with the most meticulous spiritual perception. In the stress and toil of life and in the constant pressure on each one from those who constitute their group, the complexity of the problem is very great.

In solving such problems, certain broad discriminations can precede the more subtle and when these decisions have been made the more subtle can then take their place. The choice between selfish and unselfish action is the most obvious one to follow upon the choice between right and wrong, and is easily settled by the honest soul. A choice which involves discrimination between individual benefit and group responsibility rapidly eliminates other factors, and is easy to the man who shoulders his just responsibility. Note the use of the words "just responsibility." We are considering the normal, sane man and not the over-conscientious morbid fanatic. There follows next the distinction between the expedient, involving factors of physical plane relations of business and of finance, leading up to a consideration of the highest good for all parties concerned. But having through this triple eliminative process arrived at a certain position, cases arise where choice still remains in which neither common sense nor logical, discerning reason seem to help. The desire is only to do the right thing; the intent is to act in the highest possible way and to take that line of action which will produce the best good of the group apart from personal considerations altogether. Yet light upon the path, which must be trodden, is not seen; the door which should be entered is unrecognized and the man remains in the state of constant indecision. What, then, must be done? One of two things:

First the aspirant can follow his inclination and choose that line of action out of the residue of possible lines which seems to him the wisest and the best. This involves belief in the working of the law of Karma and also **[Page 69]** a demonstration of that firm decisiveness which is the best way in which his

personality can learn to abide by the decisions of his own soul. It involves also the ability to go forward upon the grounds of the decision made, and so to abide by the results without forebodings or regrets.

Secondly, he can wait, resting back upon an inner sense of direction, knowing that in due time he will ascertain, through the closing of all doors but one, which is the way he should go. For there is only one open door through which such a man can go. Intuition is needed for its recognition. In the first case mistakes may be made, and the man thereby learns and is enriched; in the second case, mistakes are impossible and only right action can be taken.

It is obvious, therefore, that all resolves itself into an understanding of one's place upon the ladder of evolution. Only the highly advanced man can know the times and seasons and can adequately discern the subtle distinction between a psychic inclination and the intuition.

In considering these two ways of ultimate decision let not the man who should use his common sense and take a line of action based upon the use of the concrete mind, practice the higher method of waiting for a door to open. He is expecting too much in the place where he is. He has to learn through right decision and right use of the mind to solve his problems. Through this method he will grow, for the roots of intuitive knowledge are laid deep within the soul and the soul, therefore, must be contacted before the intuition can work. One hint only can here be given:—the intuition ever concerns itself with group activity and not with petty personal affairs. If you are still a man centered in the personality, recognize it, and with the equipment available, govern your actions. If you know yourself to be functioning as a soul and are lost in the interest of others, untrammelled by selfish desire, then **[Page 70]** your just obligation will be met, your responsibilities shouldered, your group work carried forward, and the way will unfold before you, whilst you do the next thing and fulfill the next duty. Out of duty, perfectly performed, will emerge those larger duties which we call world work; out of the carrying of family responsibilities will come that strengthening of our shoulders which will enable us to carry those of the larger group. What, then, is the criterion?

For the high grade aspirant, let me repeat, the choice of action depends upon a sound use of the lower mind, the employment of a sane common-sense and the forgetfulness of selfish comfort and personal ambition. This leads to the fulfillment of duty. For the disciple there will be the automatic and necessary carrying forward of all the above, plus the use of the intuition which will reveal the moment when wider group responsibilities can be justly shouldered and carried simultaneously with those of the smaller group. Ponder on this. The intuition reveals not the way ambition can be fed, nor the manner in which desire for selfish advancement can be gratified.

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## RULE TWO

When the shadow hath responded, in meditation deep the work proceedeth. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceedeth.

The Hindrances to Occult Study.  
The Overcoming of the Hindrances.

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## HINDRANCES TO OCCULT STUDY

This rule is one of the most difficult in the book and yet one of the most comprehensive. It will take us some time rightly to handle it. We have in it an interesting illustration of the microcosmic correspondence to the macrocosm. It can be elucidated in two ways in relation to the light it mentions.

Reference is made to the "greater light" which illuminates the three and, secondly, to the throwing upward of the "lower light".

The "greater light" is that of the soul, who is light itself illuminating the manifestation of the three-fold personality. Herein lies the correspondence to the macrocosm as it is symbolized for us in God, the manifesting light of the solar system. The solar system is three in one, or one in three, and the light of the Logos illuminates the whole. The "lower light" is that which is hidden within the human being on the physical plane. This light, at a certain stage of man's experience, is awakened throughout the physical body and blends eventually with the "greater light". The light and life of God Himself may emanate from the central Spiritual Sun, but it is only as the light within the solar system itself is awakened and aroused that there will come that eventual blazing forth which will typify the glory of the Sun shining in its strength. Similarly, the light of the soul may emanate from the Monad, but it is only as the light within the little system (directed by the soul) is awakened and aroused that there will come the eventual shining forth of a son of God.

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In these instructions, however, we are dealing primarily with the microcosm and the light within it; we shall not enlarge upon the macrocosmic analogies.

In considering this second rule, we must note that a conscious relation has been established between the soul and its shadow, the man on the physical plane. *Both have been meditating.* Students would do well to note this and to remember that one of the objectives of the daily meditation is to enable the brain and mind to vibrate in unison with the soul as it seeks "in meditation deep" to communicate with its reflection.

The correspondence to this relation, or synchronizing vibration is interesting:

Soul-----Man on the Physical Plane  
Mind-----Brain  
Pineal Gland -----Pituitary Body

The relation also between the centers, and their synchronization is interesting and in it is epitomized the evolution of the race as well as the racial unit, man.

Head Center -----Base of the Spine  
 Heart Center -----Solar Plexus  
 Throat Center -----Sacral Center

In the above lies a hint for the more advanced student (and he is the one who hesitates so to regard himself). It is also symbolized for us in the relation between the Eastern and the Western hemispheres and between those great bodies of truth which we call Religion and Science.

The life of meditation proceeds and the rapport between the soul and its triple instrument becomes steadily closer, and the resulting vibration more powerful. How many lives this will take depends upon various factors, which are too numerous to be mentioned here but which the student will find it useful to consider. Let him list the factors which he feels he needs to take into account as he seeks to decide his evolutionary standpoint.

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The result of this response is a reorientation of the lower man in order to produce a synthesis of the Three and the One so that the work of the Four may proceed. Here you have the reflection consummated in the microcosm of that with which the Solar Logos started, the "Sacred Four" of the Cosmos; man in his turn becomes a "Sacred Four"—spirit and the three of manifestation.

Four words should be pondered upon here:

1. Communication
2. Response
3. Reorientation
4. Union

The *Old Commentary* expresses it in the following terms:

"When communion is established, words are forthwith used, and mantric law assumes its rightful place, provided that the One communicates the words and the three remain in silence.

"When response is recognized as emanating from the three, the One, in silence, listens. The roles are changed. A three-fold word issues from out the triple form. A turning round is caused. The eyes no longer look upon the world of form; they turn within, focus the light, and see, revealed, an inner world of being. With this the Manas stills itself, for eyes and mind are one.

"The heart no longer beats in tune with low desire, nor wastes its love upon the things that group and hide the Real. It beats with rhythm new; it pours its love upon the Real, and Maya fades away. Kama and heart are close allied; love and desire form one whole—one seen at night, the other in the light of day....

"When fire and love and mind submit themselves, sounding the three-fold word, there comes response.

"The One enunciates a word which drowns the triple sound. God speaks. A quivering and a shaking in the form responds. The new stands forth, a man remade; the form rebuilt; the house prepared. The fires unite, and **[Page 76]** great the light that shines: the three merge with the One and through the blaze a four-fold fire is seen."

In this pictorial writing which I have sought to convey in modern English, the sages of old embodied an idea. The *Old Commentary* from which these words are taken has no assignable date. Should I endeavor to tell you its age I have no means of proving the truth of my words and hence would be faced with credulity—a thing aspirants must avoid in their search for the essential and Real. I have sought in the above few phrases to give the gist of what is expressed in the Commentary, through the means of a few symbols and a cryptic text. These old Scriptures are not read in the way modern students read books. They are seen, touched and realized. The meaning is disclosed in a flash. Let me illustrate:—The words "the One enunciates the word which drowns the triple sound" are depicted by a shaft of light ending in a symbolic word in gold superimposed over three symbols in black, rose and green. Thus are the secrets guarded with care.

I felt it might be of interest to students to know this much about this ancient text book of the Adepts.

Our consideration of this rule will fall into two parts:

The relation between the soul and the personality. This will be handled particularly with reference to meditation in the daily life, more than from the theoretical and the academical.

The significance of the words, "the lower light is thrown upward." These deal with the centers and the Kundalini Fire.

I would like here to point out the advisability of each student arriving at an understanding of his etheric body, and this for certain reasons.

First, the etheric body is the next aspect of the world substance to be studied by scientists and investigators. This time will be hastened if thinking men and women [Page 77] can formulate intelligent ideas anent this interesting subject. We can aid in the revelation of the truth by our clear thinking and from the standpoint of the present pronouncements about the ether, scientists will eventually arrive at an understanding of etheric forms or bodies.

Secondly, the etheric body is composed of force currents, and in it are vital centers linked by lines of force with each other and with the nervous system of the physical man. Through these lines of force, it is connected also with the etheric body of the enviroing system. Note that in this lies the basis for a belief in immortality, for the law of brotherhood or unity and for astrological truth.

Thirdly, the need of realizing that the etheric body is vitalized and controlled by thought and can (through thought) be brought into full functioning activity. This is done by right thinking and not by breathing exercises and holding the nose. When this is grasped, much dangerous practice will be avoided and people will come into a normal and safe control of that most potent instrument, the vital body. That this end may rapidly be consummated is my earnest wish.

Occult study is of profound importance, and students of these sciences must bring to bear upon them, all that they have of mental application and concentrated attention. It involves also the steady working out of the truths learnt.

Occult study, as understood in the Occident, is intellectually investigated but not practically followed. Theoretically some glimmering of light may be appreciated by the man who aspires to the occult path,



but the systematic working out of the laws involved has made small progress as yet.

Wherein lies the hindrance? It may be of value if we study three things:

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1. The Occidental hindrances to correct occult study.
2. How these hindrances may be surmounted.
3. Certain things the aspirant may safely undertake in the equipping of himself for treading the occult path, for that is the stage, and for the majority, the only stage at present possible.

One of the main hindrances to the correct apprehension of the laws of occultism and their practical application lies in the fact of the comparative newness of the occident, and the rapid changes which have been the outstanding feature of European and American civilisation. The history of Europe dates back a bare three thousand years, and that of America, as we know, barely as many centuries. Occultism flourishes in a prepared atmosphere, in a highly magnetised environment, and in a settled condition which is the result of age-long work upon the mental plane.

This is one reason why India provides such an adequate school of endeavour. There knowledge of occultism dates back tens of thousands of years and time has set its mark even upon the physique of the people, providing them with bodies which offer not that resistance which occidental bodies so oft afford. The environment has been long permeated with the strong vibrations of the great Ones who reside within its borders and who, in Their passage to and fro, and through Their proximity, continuously magnetise the environing ether. This in itself affords another line of least resistance, for this etheric magnetisation affects the etheric bodies of the contacted population. These two facts, of time and of high vibration, result in that stability of rhythm which facilitates occult work, and offer a quiet field for mantric and ceremonial enterprise.

These conditions are not to be found in the West, where constant change in every branch of life is found, where **[Page 79]** frequent rapid shifting of the scene of action causes wide areas of disturbance which militate against any work of a magic nature. The amount of force required to effect certain results does not warrant their use, and time has been allowed to elapse in an effort to produce an equilibrising effect.

The climax of the disturbed condition has been passed, and a more stable state of affairs is gradually being brought about, and this may permit of definite occult work being attempted with success. The Master R. is working upon this problem, and likewise the Master of the English race,—not the Master who occupies Himself with the Labour Movement or the betterment of social conditions. They are aided by a disciple of rare capability in Sweden, and by an initiate in the southern part of Russia, who works much on the mental levels. Their aim is so to tap the resources of force stored up by the Nirmanakayas that its downflow may sweep out lower grade matter, and thus permit the free play of a higher vibration.

Another hindrance may be found in the strong development of the concrete mind. I would here impress upon you that this development must in no way be considered a detriment. All has been in due course of evolution, and later when the Orient and the Occident have reached a point of better understanding and interplay their interaction will be of mutual benefit; the East will profit from the mental stimulation afforded by the strong mental vibration of its Western brother, whilst the Occidental will gain much

from the abstract reasoning of the Oriental, and, through the effort to grasp that which the first subrace of the Aryan root race so easily apprehended, he will contact his higher mind, and thus build with greater facility the bridge between the higher and the lower mind. The two types need each other, and their effect upon each other tends to eventual synthesis.

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The concrete mind, in itself, offers opportunity for a treatise of great length, but here it will suffice to point out a few of the ways in which it hinders those races who so paramouly represent it.

*a.* By its intense activity and stimulated action it hinders the downflow of inspiration from on high. It acts as a dark curtain that shuts out the higher illumination. Only through steadiness and a stable restfulness can that illumination percolate, via the higher bodies, to the physical brain and so be available for practical service.

*b.* The wisdom of the Triad exists for the use of the personality, but is barred by the disquisitions of the lower mind. When the fire of mind burns too fiercely, it forms a current which counteracts the higher downflow, and forces the lower fire back into seclusion. Only when the three fires meet, through the regulation of the middle fire of mind, can a full light be achieved, and the whole body be full of light, the fire from above—the triadal light—the fire of the lower self,—kundalini—and the fire of mind,—cosmic manas—must meet upon the altar. In their union comes the burning away of all that hinders and the completed emancipation.

*c.* By discrimination—a faculty of the concrete mental body—the lower bodies are trained in the art of distinguishing illusion from the centre of reality, the real from the unreal, the self from the not-self. Then ensues, consequently, a period that must be surmounted wherein the attention of the Ego is centred necessarily on the lower self and its vehicles, and wherein, therefore, the vibrations of the Triad, the laws that deal with macrocosmic evolution, and the subjugation of fire for the use of the **[Page 81]** Divine, have temporarily to be in abeyance. When man quickly sees the truth in all that he contacts, and automatically chooses truth or the real, then he learns next the lesson of joyful action, and the path of bliss opens before him. When this is so, the path of occultism becomes possible for him, for the concrete mind has served its purpose, and has become his instrument and not his master, his interpreter and not his hinderer.

*d.* The concrete mind hinders in another and more unusual way, and one that is not realised by the student who attempts, at first, to tread the thorny road of occult development. When the concrete mind is rampant, and dominates the entire personality the aspirant cannot cooperate with these other lives and diverse evolutions until love supersedes concrete mind (even though he may, in theory, comprehend the laws that govern the evolution of the Logoc plan and the development of other solar entities besides his own Hierarchy). Mind separates; love attracts. Mind creates a barrier betwixt a man and every suppliant deva. Love breaks down every barrier, and fuses diverse groups in union. Mind repels by a powerful, strong vibration, casting off all that is contacted, as a wheel casts off all that hinders its whirling periphery. Love gathers all to itself, and carries all on with itself, welding separated units into a unified homogeneous whole. Mind repels through its own abundant heat, scorching and burning aught that approaches it. Love soothes and heals by the similarity of its heat to the heat in that which it contacts, and blends its warmth and flame with the warmth and flame of other evolving lives. Finally, mind disrupts and destroys whilst love produces coherence and heals.

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Every change, in human life, is subject to immutable laws, if such a paradoxical statement may be permitted. In the attempt to find out those laws, in order to conform to them, the occultist begins to offset karma, and thus colours not the astral light. The only method whereby these laws can as yet be apprehended by the many who are interested is by a close study of the vicissitudes of daily existence, as spread over a long period of years. By the outstanding features of a cycle of ten years, for instance, as they are contrasted with the preceding or succeeding similar period a student can approximate the trend of affairs and guide himself thereby. When the point in evolution is reached where the student can contrast preceding lives, and gain knowledge of the basic colouring of his previous life cycle, then rapid progress in adjusting the life to law is made. When succeeding lives can be likewise apprehended by the student, and their colouring seen and known, then karma (as known in the three worlds) ceases, and the adept stands master of all causes and effects as they condition and regulate his lower vehicle.

He aspires to the occult path and considers changes and events in the light of all preceding events, and the longer and more accurate his memory the more he can dominate all possible situations.

Thus two of the hindrances will be found to be:

- a.* The comparative newness and change which is characteristic of the Occident.
- b.* The development of the concrete mind.

Our third hindrance grows out of the preceding one. It consists of the emphasis that has been laid in the West upon the material side of things. This has resulted in a three-fold condition of affairs. First, the world of spirit, or the formless abstract world of subjective consciousness is not recognised in a scientific sense. It is recognised **[Page 83]** innately by those of mystic temperament, and by those who are able to study the subjective history of men and races, but science recognises not this aspect of manifestation, nor do scientific men, as a whole, believe in a world of super-physical endeavour. All that in the earlier races held paramount place in the lives and thought of the peoples is now approached sceptically, and discussions are preceded by a question mark. But progress has been made and much has arisen out of the war. The question, for instance, is rapidly changing from the formula "Is there a life after death?" to the enquiry "Of what nature is the future life?" and this is a portent of much encouragement.

Secondly, the masses of the people are suffering from suppression and from the effects of inhibition. Science has said, There is no God and no spirit within man. Religion has said, There must be a God, but where may He be found? The masses say, We desire not a God constructed by the brains of theologians. Therefore the true inner comprehension finds no room for expansion, and the activity that should be finding its legitimate expression in the higher aspiration, turns itself to the deification of things,—things pertaining to flesh, connected with the emotions, or having a relation to the mind. The war, again, has accomplished much by relegating things to their just position, and, by the removal of possessions, many have learnt the value of essentials, and the necessity of eliminating that which is superfluous.

A third condition of affairs grows out of the above two. A right apprehension of the future does not exist. When the life of the spirit is negated, when the manifesting life concentrates itself on things concrete and apparent then the true goal of existence disappears, the true incentive to right living is lost, and the sarcastic words of the initiate, Paul, "Let us eat and drink for tomorrow we die"

characterise the attitude of the majority of men.

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Men deaden the inner voice that bears witness to the life hereafter, and they drown the words that echo in the silence by the noise and whirl of business, pleasure and excitement.

The whole secret of success in treading the occult path depends upon an attitude of mind; when the attitude is one of concrete materialism, of concentration upon form, and a desire for the things of the present moment, little progress can be made in apprehending the higher esoteric truth.

A fourth hindrance is found in the physical body, which has been built up by the aid of meat and fermented foods and drinks, and nurtured in an environment in which fresh air and sunlight are not paramount factors. I am here generalising, and speaking for the masses of men, and not for the would-be earnest occult student. For long centuries food that has been decomposing, and hence in a condition of fermentation, has been the basic food of the occidental races; and the result can be seen in bodies unfitted for any strain such as occultism imposes, and which form a barrier to the clear shining forth of the life within. When fresh fruit and vegetables, clear water, nuts and grains, cooked and uncooked, form the sole diet of the evolving sons of men, then will be built bodies fitted to be vehicles for highly evolved Egos. They patiently await the turning of the wheel, and the coming in of a cycle which will permit of their fulfilling their destiny. The time is not yet, and the work of elimination and adjustment must be slow and tedious.

### THE OVERCOMING OF THE HINDRANCES

Certain paramount realisations must precede this work of removing hindrances, and they might be enumerated as follows:

- a.* A realisation that in obedience to the next duty and **[Page 85]** adherence to the highest known form of truth lies the path of further revelation.
- b.* A realisation that dispassion is the great thing to cultivate, and that a willingness to undergo joyously any amount of temporary inconvenience, pain or agony, must be developed, having in view the future glory which will blot out the clouds of the passing hour.
- c.* A realisation that synthesis is the method whereby comprehension is attained, and that, by blending the pairs of opposites, the middle path is gained that leads straight to the heart of the citadel.

With these three things paramountly controlling his views on life, the student may hope, by strenuous endeavour, to overcome the four hindrances which we have touched upon.

In taking up our consideration of the second Rule we will deal first with the relation of the soul to the personality, primarily from the standpoint of meditation. We are dealing therefore with "the greater light" and will take up later the "throwing upward of the lower light". This is in line also with the law of occult knowledge that one begins with universals.

It should be borne in mind that these rules are only for those whose personality is coordinated and whose minds are gradually being brought under control. The man therefore is utilising the lower mind, the reasoning mind, whilst the soul is utilising the higher or abstract mind. Both units are working with two aspects of the universal principle of mind, and on this ground their relation becomes possible. The

man's work with his mind is to render it negative and receptive to the soul, and this is his positive occupation (note the use here of the word 'positive' in the attempt to make the mind receptive, for herein lies the clue to right action). The soul's work in [Page 86] meditation is to make the point of that meditation so positive that the lower mind can be impressed, and so the lower man can be brought into line with the Eternal Plan.

Thus, again, we have a relation established between a positive and a negative vibration, and the study of these relations carries much information to the student, and is part of the teaching given in preparation for the first initiation. A list of these related situations might here be given showing them in their progressive relation on the path of evolution.

1. The relation between male and female physical bodies, called by man, the sex relation, and deemed of such paramount importance at this time. In the vale of illusion, the symbol oft engrosses attention and that which it represents is forgotten. In the solving of this relationship will come racial initiation, and it is with this that the race is now engrossed.
2. The relation between the astral body and the physical, which, for the majority, is the control, by the positive astral nature, of the negative automatic physical. The physical body, the instrument of desire, is swayed and controlled by desire,—desire for physical life, and desire for the acquisition of the tangible.
3. The relation between the mind and the brain, which constitutes the problem of the more advanced men and races and of which the vast system of schools, colleges, and universities indicate the importance. Much progress in this relation has been made during the past fifty years, and the work of the psychologists marks its highest point. When this is understood, the mind will be regarded as the positive factor and the other two aspects of the form nature will respond receptively. They will be the automatons of the mind.
4. The relation between the soul and the personality, which is the problem engrossing the attention of aspirants now, for they are the pioneers of the human family, the pathfinders into the world of the soul. With this [Page 87] relation, the mystics and the occultists concern themselves.
5. The relation between the centres below the diaphragm and those above, or between:
  - a.* The centre at the base of the spine and the thousand petalled lotus, the head centre. In this the four petals of the basic centre become the many, or the quaternary is lost in the universal.
  - b.* The sacral centre and the throat. In this there comes a union between the twelve Creative Hierarchies and the quaternary, and the secret of the sixteen petals of the throat lotus is seen.
  - c.* The solar plexus centre and the heart, in which the ten of the perfect man in this solar system is lost in the consummated twelve. As the twelve Creative Hierarchies (in their outer and creative aspect) are contacted by the man, who is the perfected quaternary from the standpoint of the form, so in the relation between the solar plexus and heart is the second aspect perfected; the love of the soul can express itself perfectly through the emotional nature.
6. The relation between the two head centres, or between the centre between the eyebrows and the centre above the head. This relation is set up and stabilised when soul and body are a functioning unit.

7. The relation between the pineal gland and the pituitary body as a result of the above.

8. The relation between the higher and the lower mind, involving steady and increasing soul contact. The meditative attitude of the soul is duplicated in the three bodies (or by the spiritual man) and the steady meditation of the soul goes on also on its own plane. It is with this and with its effects that we are primarily concerned in this rule.

A later relationship, which in no way concerns us, is [Page 88] set up after the third initiation between the soul and the monad, and throughout the course of cosmic evolution these relationships will emerge. The race as a whole is, however, only concerned with the setting up of a relation between soul and body and beyond this there is no need to go.

As the man seeks to reach control of the mind, the soul in its turn becomes more actively aggressive. The work of the solar Angel has hitherto been largely in its own world and concerned with its relation to spirit, and with this the man, working through his cycles on the physical plane, has had no concern. The main expenditure of energy by the soul has been general, and outward-going into the fifth kingdom. Now the solar Angel approaches a time of crisis and of re-orientation. In the early history of humanity there was a great crisis which we call individualisation. At that time the solar Angels, in response to a demand or a pull from the race of animal-men (as a whole, note that), sent a portion of their energy, embodying the quality of mentalisation, to these animal-men. They fecundated, if I might so express it, the brain. Thus was humanity brought into being. This germ, however, carried within it two other potentialities, that of spiritual love and spiritual life. These must in due time make their appearance.

The flowering forth of the mind in men, which so distinguishes the present age, indicates to the solar Angel a second crisis, of which the first was but the symbol. That for which the solar Angel exists is making its presence felt within humanity, and another strong pull is being exerted upon the solar Angel which this time will produce a second fecundation. This will give to man those qualities which will enable him to transcend human limitations, and become a part of the fifth or spiritual Kingdom in nature. The first effort of the solar Angel turned animal-men into human beings; the second will [Page 89] turn human beings into spiritual entities, plus the gains of experience in the human family.

For this the solar Angel, the soul, is organising itself and re-orienting itself so that its power can be redirected into the world of men. Contact must be made by the soul between the lower aspect of its triple nature and the aspect which has already found lodgment in the brain of man. Intelligent activity and love wisdom must be united, and the union must take place on the physical plane. In order to do this the soul is entering into "meditation deep", in union with all other souls who may have brought their instrument into a responsive state. This is the basic group meditation, and when a man achieves what the oriental books call "samadhi", he has succeeded in participating, as a soul, in this group meditation, and enters upon that cycle of service which expresses itself through the planetary Hierarchy. The rational mind and the abstract mind function as a unit, and the motivating principle is love. The soul, expressing love and abstract intelligence, is at one with its expression on the physical plane through the brain, and, when this is the case, the lower man has synchronised his meditation with that of the soul.

This is the objective of our work. Let this not be forgotten, and let every effort be made to bring mind and brain into such a functioning condition that a man can slip out of his own meditation and (losing



sight of his own thoughts) become the soul, the thinker in the kingdom of the soul.

It is perhaps a new thought to some that the soul is organising itself for effort, re-orienting its forces, and preparing for a fresh and powerful impulse, but so it is. All forms of life under the force of evolution pass from initiation to initiation and the soul is not exempt from the process. Just as the soul of animal-man became united with another divine principle, and so brought into [Page 90] being the fourth kingdom in nature, so the soul in humanity is seeking contact with another divine aspect. When that contact is made the Kingdom of God will come on earth; the physical plane will thereby be transformed and that peculiar period, presented symbolically under the term millennium, will come.

The Knowers of God in that era will preponderate over those who are simply aspiring to that knowledge, and their contact and the results of the force they transmit will be felt in all the kingdoms of nature. Dominion over all forms, and the power to act as transmitters of that spiritual energy we call love is the promised reward of the triumphant solar Angels, and the prized goal of their meditation work. The Sons of God will triumph on earth in full incarnated expression, and will bring light (therefore life) to all the manifested forms. This is the "life more abundant" of which the Christ speaks. This is the achievement of the true Nirvanee who, living in unbroken meditation in the spiritual realm yet can work on earth. The work of initiation is to enable a man to live ever at the centre, but to act as a distributor of divine energy in any direction and—after the later initiations—in all directions.

We will now, in our consideration of the next rule, take up the work of the "lesser light" of man on the physical plane. I, who have entered somewhat into an understanding of the life of the solar Angel, seek to assure my fellow pilgrims that the passing things of the senses are but trivial, and of no value compared to the rewards, here and in this life, to the man who seeks to merge his everyday consciousness with that of his own soul. He enters then into the community of souls, and stands not alone. The only lonely periods are the result of wrong orientation and the holding on to that which hides the vision, and fills the hands so full that they cannot grasp what has been called "the jewel in the lotus."

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### RULE THREE

The Energy circulates. The point of light, the product of the labours of the four, waxeth and groweth. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth.

Soul Light and Body Light.  
Principles and Personalities.

[Page 93]

## SOUL LIGHT AND BODY LIGHT

In these Rules for Magic, the laws of creative work are embodied and the means whereby man can function as an incarnated soul. They do not deal primarily with the rules governing man's development. Incidentally, of course, much may be learnt in this connection, for man grows through creative work and understanding, but this is not the primary objective of the teaching.

Through the gradually growing synthesis of the meditation process carried on by the soul on its own plane and that of the aspirant the man manifests (in the physical brain) a point of light which has been occultly lighted on the plane of the mind. Light ever signifies two things, energy and its manifestation in form of some kind, for light and matter are synonymous terms. The thought of the man and the idea of the soul have found a point of rapport, and the germ of a thought form has come into being. This thought form, when completed, will embody as much of the great plan (on which the Hierarchy is working) as the man can vision, grasp, and embody on the mental plane. This, in the early stages of a man's aspiration, in his first steps along the Path of Discipleship, and for the first two initiations, is covered by the word "Service". He grasps, gropingly at first, the idea of the unity of the Life, and its manifestation as the Brotherhood existing between all forms of that divine Life. This subjective ideal gradually leads to an appreciation of the way in which this essential relationship can work out practically. This can be seen finding its expression in the great humanitarian efforts, in the organisations [Page 94] for the relief of human and animal suffering, and in world wide efforts for the betterment of the internal relations of nations, religions and groups.

Enough human units have now contacted the hierarchical plan so that it may be safely concluded that the collective brain of the human family (that entity which we call the fourth Kingdom of Nature) is susceptible to the vision, and has fashioned its lighted form on the mental plane. Later, the thought of service and of self will be found inadequate, and a more suitable form of expression will be found, but this suffices for the present.

This thought form, created by the aspirant, is brought into being by the focussed energies of the soul and the re-oriented forces of the personality. This is pictured as covering three stages.

1. The period wherein the aspirant struggles to achieve that inner quiet and directed attentiveness which will enable him to hear the Voice of the Silence. That voice expresses to him, through symbol and interpreted life experience the purposes and plans with which he may cooperate. According to his stage of development those plans will express either:

- a. The already materialized plans, taking group form on the physical plane, with which he may cooperate and in whose interest he may submerge his own.
- b. The plan, or fraction of a plan, which is his individual privilege to bring through into manifestation and thus cause to materialize as a group activity on the physical plane. It is the function of some aspirants to aid and help those groups which are already in functioning activity. It is the function of others to bring into being those forms of activity which are, as yet, on the subjective plane. Only those aspirants who are freed from personal [Page 95] ambition can truly cooperate in this second aspect of the work. Therefore "Kill out ambition."

2. The period wherein he habituates himself to the clear hearing and correct interpretation of the inner voice of the soul and broods reflectively upon the imparted message. During this period "the Energy circulates." A constant rhythmic response to the thought energy of the soul is set up, and, figuratively speaking, there is a steady flow of force between that centre of energy we call the soul on its own plane, and that centre of force which is a human being. The energy travels along the "thread" we call the sutratma and sets up a vibratory response between the brain and the soul.

An interesting angle of information might here be given, as it is my intent in these Instructions ever to link up the analogies between the different aspects of divinity, as they express themselves in man or in the macrocosm, the Heavenly Man.

The ancient yoga of Atlantean days (which has come down to us in the necessarily fragmentary teaching of the yoga of the centres) conveys to us the information that the reflection of the sutratma in the human organism is called the spinal cord, and expresses itself in three nerve channels. These three are called ida, pingala, and the central channel, the sushumna. When the negative and positive forces of the body, which express themselves via the ida and pingala nerve routes, are equilibrated, the forces can ascend and descend by the central channel to and from the brain, passing through the centres up the spine without hindrance. When this is the case we have perfected soul expression in the physical man.

This is in reality a correspondence to the sutratma as it links the physical man and the soul, for the sutratma in its turn expresses the positive energy of spirit, the negative energy of matter, and the equilibrated energy [Page 96] of the soul—the attainment of equilibrium being the present objective of humanity. During the period of the later initiations, the positive use of the spiritual energy supersedes the equilibrated use of soul force, but that is a later stage with which the aspirant need not as yet trouble himself. Let him find the "noble middle Path" between the pairs of opposites, and incidentally he will find that the forces he uses on the physical plane will employ the central nerve channel up the spine. This will occur as the transmission of light and truth to the physical brain, via the central channel of the linking sutratma, really works out into satisfactory usefulness. Those ideas and concepts (speaking in symbol) which come via the sutratmic negative channel are well meaning, but lack force and peter out into insignificance. They are emotionally coloured, and lack the organized form which pure mind can give. Those which come via the opposite channel (speaking figuratively) produce too rapid concretion, and are motivated by the personal ambition of a ruling mentality. The mind is ever egoistic, self-seeking, and expresses that personal ambition which carries within it the germ of its own destruction.

When, however, the sutratmic sushumna, the central nerve channel and its energy is employed, the soul, as a magnetic intelligent creator, transmits its energies. The plans can then mature according to divine purpose and proceed with their building activities "in the light". The point of egoic and lunar contact emits ever the point of light, as we have seen from our Rules for Magic, and that has its focus at the point in the sutratma which has its correspondence in the light in the head of the aspirant.

3. The period wherein he sounds the sacred Word and—blending it with the voice of the Ego or Soul—sets in motion mental matter for the building of his thought form. It is the man on the physical plane who now sounds the Word, and he does it in four ways:

**[Page 97]**

- a. He becomes the Word incarnated, and endeavours "to be what he is."
- b. He sounds the Word within himself, seeking to do it as the soul. He visualizes himself as the soul

breathing out energy through the medium of that Word through the entire system which his soul animates—his mental, emotional, vital, and physical instruments.

c. He sounds the Word literally on the physical plane, thus affecting the three grades of matter in his environment. All the time that he is thus occupied he is "holding the mind steady in the light", and is keeping his consciousness immovably in the realm of the soul.

d. Also he carries forward (and this is the most difficult stage) a paralleling activity of a steady visualization of the thought form through which he hopes to express that aspect of the plan which he has contacted, and which he hopes to bring into active being through his own life and in his own environment.

This is only truly possible when a steady rapport has been established between the soul and the brain. The process involves the capacity of the brain to register what the soul is visioning and becoming aware of in the Kingdom of the Soul. It involves also a paralleling activity in the mind, for the aspirant must interpret the vision and utilize the concrete intelligent faculty for the wise adaptation of time and of form to the true expression of that which has been learnt. This is by no means an easy thing to do, but the aspirant has eventually to learn to express himself in full consciousness in more than one way and that simultaneously. He begins to learn a triple activity in this manner. This the *Old Commentary* expresses as follows:

**[Page 98]**

The Solar Orb shines forth in radiant splendor. The illuminated mind reflects the solar glory. The lunar orb rises from the centre to the summit, and is transformed into a radiant sun of light. When these three suns are one, Brahma breaks forth. A lighted world is born.

This literally means that when the soul (symbolized as the Solar Orb) the mind, and the light in the head form one unit, the creative power of the solar Angel can express itself in the three worlds, and can construct a form through which its energy can actively express itself. The lunar orb is a symbolic way of expressing the solar plexus which eventually must do two things:

1. Blend and fuse the energies of the lower two centres of force, and
2. Raise these fused energies and so, blending with the energies of the other and higher centres, reach the head.

All the above embodies a teaching and a theory. This has to be wrought out in the practical experiment and experience and conscious activity of the aspirant.

I would like also to point out the nature of the service humanity as a whole is rendering in the general plan of evolution. The rule under our consideration applies not only to the individual man but to the predestined activity of the fourth Kingdom in Nature. Through his meditation, discipline and service, man fans into radiant light, illuminating the three worlds, that point of light which flickered into being at the time of his individualization in past ages. This finds its reflection in the light in the head. Thus a rapport is set up, which permits not only of vibratory synchronization but of a radiation and display of magnetic force, permitting of its recognition in the three worlds of a man's immediate environment.

So it is with the human kingdom. As its illumination increases, as its light waxes more potent, its effect upon **[Page 99]** the sub-human kingdoms is analogous to that of the individual soul, its reflection, upon man in physical incarnation. I say analogous as a causative force, though not a correspondence in

effects. Note this difference. Humanity is macrocosmic in relation to the sub-human states of consciousness, and this H. P. B. has well pointed out. The effect upon these lesser and more material states is primarily four-fold.

1. The stimulating of the spiritual aspect, expressing itself as the soul in all forms, such as the form of a mineral, a flower, or an animal. The positive aspect of energy in all these forms will wax stronger, producing radiation, for instance, increasingly in the mineral kingdom. In this lies a hint of the nature of the process that will set a term to our own planetary existence and eventually, to our solar system. In the vegetable kingdom, the effect will be the demonstration of increased beauty and diversity, and the evolution of new species with an objective impossible to explain to those not yet initiate. The production of nutritive forms which will serve the needs of the lesser devas and angels will be one of the results.

In the animal kingdom the effect will be the elimination of pain and suffering and a return to the ideal conditions of the Garden of Eden. When man functions as a soul, he heals; he stimulates and vitalizes; he transmits the spiritual forces of the universe, and all harmful emanations and all destructive forces find in the human kingdom a barrier. Evil and its effects are largely dependent upon humanity for a functioning channel. Humanity's function is to transmit and handle force. This is done in the early and ignorant stages destructively and with harmful results. Later when acting under the influence of the soul, force is rightly and wisely handled and good eventuates. True indeed it is that "the whole creation travaileth in pain until now, waiting for the manifestation of the sons of God."

**[Page 100]**

2. The bringing of light. Humanity is the planetary light bearer, transmitting the light of knowledge, of wisdom, and of understanding, and this in the esoteric sense. These three aspects of light carry three aspects of soul energy to the soul in all forms, through the medium of the anima mundi, the world soul. Physically speaking, this can be realized if we can appreciate the difference between our planetary illumination today and that of five hundred years ago—our brilliantly lit cities, our rural districts, shining through the night with their lighted streets and homes; our airways, outlined with their search-lights and fields of blazing globes; our oceans, dotted with their lighted ships, and increasingly our lighted airships will be seen, darting through the skies.

These are but the result of man's growing illumination. His knowledge aspect of light has brought this into being. Who shall say what will eventuate when the wisdom aspect predominates? When these are welded by understanding, the soul will control in the three worlds and in all kingdoms of nature.

3. The transmission of energy. The clue to the significance of this can be grasped as a concept, though as yet it will fail of comprehension, in the realization that the human kingdom acts upon and affects the three sub-human kingdoms. The downpouring spiritual Triangle and the uprising matter Triangle meet point to point in humanity when the point of balance can be found. In man's achievement and spiritualization is the hope of the world. Mankind itself is the world Saviour, of which all world Saviours have been but the symbol and the guarantee.

4. The blending of the deva or angel evolution and the human. This is a mystery which will be solved as man arrives at the consciousness of his own solar Angel, only to discover that that too is also but a form of life which, **[Page 101]** having served its purpose, must be left behind. The angel or deva evolution is one of the great lines of force, contained in the divine expression and the solar Angels, the

Agnishvattas of *The Secret Doctrine* and of *A Treatise on Cosmic Fire* belong—in their form aspect—to this line.

Thus humanity serves, and in the development of a conscious aptitude for service, in the growth of a conscious understanding of the individual part to be played in the working out of the plan and in the rendering of the personality subject to the soul, will come the steady progress of humanity towards its goal of world service.

May I speak a word here so as to make this consummation a practical goal in your life? Harmful magnetic conditions, as the result of man's wrong handling of force are the causes of evil in the world around us, including the three sub-human kingdoms. How can we, as individuals, change this? By the development in ourselves of Harmlessness. Therefore, study yourself from this angle. Study your daily conduct and words and thoughts so as to make them utterly harmless. Set yourself to think those thoughts about yourself and others which will be constructive and positive, and hence harmless in their effects. Study your emotional effect on others so that by no mood, no depression, and no emotional reaction can you harm a fellow-man. Remember in this connection, violent spiritual aspiration and enthusiasm, misplaced or misdirected, may quite easily harm a fellow-man, so look not only at your wrong tendencies but at the use of your virtues.

If harmlessness is the keynote of your life, you will do more to produce right harmonious conditions in your personality than any amount of discipline along other lines. The drastic purgation brought about by the attempt to be harmless will go far to eliminate wrong [Page 102] states of consciousness. See to it therefore, and bring this idea in your evening review.

I would like to urge each one who reads these pages to make a fresh beginning in spiritual living. I would say to him, forget all past achievements, realize fervour, and concentrate upon the Plan.

By this time some progress in group realization has surely been made, and less interest in the separated self has been gained. More faith in the Good Law which guides all creation to ultimate perfection has been visioned without doubt, and, through this vision, has come the capacity to take one's eyes off the affairs of individual experience, and fasten them on the working out of the purpose for the whole. This is the objective and the goal. Breadth of vision, inclusiveness of understanding and a widened horizon are the preliminary essentials to all work under the guidance of the hierarchy of adepts; the stabilizing of the consciousness in the one life, and the recognition of the basic unity of all creation has to be somewhat developed before any one can be trusted with certain knowledges and Words of Power and the manipulation of those forces which bring the subjective reality into outer manifestation.

Therefore, I say to you at this time, I—an older and perhaps more experienced disciple and worker in the great vineyard of the Lord—practice harmlessness with zest and understanding, for it is (if truly carried out) the destroyer of all limitation. Harmfulness is based on selfishness, and on an ego-centric attitude. It is the demonstration of forces concentrated for self-enforcement, self-aggrandisement, and self-gratification. Harmlessness is the expression of the life of the man who realizes himself to be everywhere, who lives consciously as a soul, whose nature is love, whose method is inclusiveness, and to whom all forms are alike in that they veil and hide the light, and are but externalizations of [Page 103] the one Infinite Being. This realization, let me remind you, will demonstrate in a true comprehension of a brother's need, divorced from sentiment and expediency. It will lead to that silence of the tongue which grows out of non-reference to the separate self. It will produce that instantaneous



response to true need which characterizes the Great Ones who (passing beneath the outer appearance) see the inner cause which produces the conditions noted in the outer life, and so, from that point of wisdom, true help and guidance can be given. Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit. So, free passage can be given to the forces of true love, and to those spiritual energies which seem to vitalize the personality, leading consequently to right action.

Let harmlessness, therefore, be the keynote of your life. An evening review should be carried forward entirely along this line; divide the review work in three parts and consider:

1. Harmlessness in thought. This will primarily result in the control of speech.
2. Harmlessness in emotional reaction. This will result in being a channel for the love aspect of the soul.
3. Harmlessness in act. This will produce poise, skill in action and the release of the creative will.

These three approaches to the subject should be studied from their effects upon one's own self and development, and from their effect upon those whom one contacts and upon one's environing associates.

May I interpolate here the remark that I make suggestions, based on experience in occult work. There is no obligation to obey. We seek to train intelligent servers of the race, and these are developed by self-initiated [Page 104] effort, freedom in action and discrimination in method and not by unquestioning obedience, negative acquiescence, and blind following. Let this not be forgotten. If any command may ever emanate from the subjective band of teachers of whom I am a humble member, let it be to follow the dictates of your own soul and the promptings of your higher self.

Before we proceed to an analysis of this Rule and of the previous one, for Rules II and III are the two halves of a whole, I would like to remind you that, in this series of meditations upon these ancient formulas, we are concerned with the magical work of the aspirant as a co-worker in the enterprises of the Great White Lodge. We are dealing with the methods of white magic. Let me remind you also, that the magical work of our planetary Hierarchy consists of tending the psyche in the world of forms, so that the unfolding flower of the soul may be nurtured and fostered in such wise that radiant glory, magnetic force and (ultimately) spiritual energy may be demonstrated through the medium of the form. Thus the power of the three Rays of divine Manifestation may be seen.

First Ray-----Spiritual Energy  
 Second Ray-----Magnetic Force  
 Third Ray-----Radiant Glory

These rays likewise find their microcosmic reflections in the aura of perfected man.

First Ray ----- Monadic -----Spiritual Energy----- Head Centre  
 Second Ray----- Egoic -----Magnetic Force----- Heart Centre  
 Third Ray ----- Personality-----Radiant Glory ----- Solar Plexus

You inquire, Why do I not say the throat centre? Because the centres below the diaphragm symbolize primarily the personal lower self, and in their synthesising centre, the solar plexus, express the

magnetic force of the matter aspect in man. The throat centre is swept [Page 105] into increasing creative activity as the personality vibrates to the soul.

Let us now consider the words at the end of the previous rule: "*The lower light is thrown upward and the greater light illuminates the three; the work of the four proceedeth.*"

What of this lower light? The student should remember that for the present purposes he has three bodies of light to consider:

There is the radiant body of the soul itself, found on its own plane, and called, frequently, the Karana Sarira or the causal body.

There is the vital or etheric body, the vehicle of prana which is the body of golden light, or rather the flame coloured vehicle.

There is the body of "dark light", which is the occult way of referring to the hidden light of the physical body, and to the light latent in the atom itself.

These three types of energy are referred to in the *Old Commentary* under the following symbolic terms:

"When the radiant light of the Solar Angel is fused with the golden light of the cosmic intermediary, it awakens from darkness the rush light of anu, the speck."

The "cosmic intermediary" is the term given to the etheric body, which is part and parcel of the universal ether. It is through the etheric body that all the energies flow, whether emanating from the soul, or from the sun, or from a planet. Along those living lines of fiery essence pass all the contacts that do not emanate specifically from the tangible world.

The dark light of the tiny atoms of which the physical vehicle is constructed is responsive to the stimulation passing down from the soul into its vehicle, and, when the man is under control of the soul, there eventuates the shining forth of the light throughout the body. This [Page 106] shows as the radiance emanating from the bodies of adepts and saints, giving the effect of bright and shining light.

When the radiant light of the soul is blended with the magnetic light of the vital body, it stimulates the atoms of the physical body to such an extent that each atom becomes in turn a tiny radiant centre. This only becomes possible when the head, heart, the solar plexus and the centre at the base of the spine are connected in a peculiar fashion, which is one of the secrets of the first initiation. When these four are in close cooperation the "floor of the triangle" as it is symbolically called, is prepared for the magical work. In other words—these can be enumerated as follows:

- a. The physical material form with its centre at the base of the spine.
- b. The vital body working through the heart centre where the life principle has its seat. The activities of the body which are due to this stimulation are carried through the circulation of the blood.
- c. The emotional body, working through the solar plexus centre.
- d. The head centre, the direct agent of the soul and its interpreter, the mind. These four are in complete accord and alignment.

When this is the case, the work of initiation and its interludes of active discipleship become possible. Before this time the work cannot proceed. This is foreshadowed in the aspirant when there is enacted a symbolic happening in the light in the head which is the forerunner of the later stage of initiation.

In this stage, the soul light penetrates into the region of the pineal gland; there it produces an irradiation of the ethers of the head, of the vital airs; this produces a stimulation of the atoms of the brain so that their light [Page 107] is fused and blended with the other two, the etheric light and the soul light, and there is then produced that inner radiant sun of which the aspirant becomes conscious in his physical brain experience. Frequently students speak of a diffused light or glow, this is the light of the physical plane atoms of which the brain is composed; later they may speak of seeing what appears to be like a sun in the head. This is the contacting of the etheric light, plus the physical atomic light. Later they become aware of an intensely bright electric light; this is the soul light, plus the etheric and the atomic. When that is seen, they frequently become aware of a dark centre within the radiant sun. This is the entrance to the Path disclosed by the "shining of the light upon the door."

Students must remember that it is possible to have reached a high stage of spiritual consciousness without seeing any of this brain radiance. This is altogether in the nature of phenomena, and is largely determined by the calibre of the physical body, by past karma and achievement, and by the ability of the aspirant to bring down "power from on high", and to hold that energy steady in the brain centre whilst he himself in meditation is detached from the form aspect, and can look serenely at it.

When this has been accomplished (and it is not an objective to be worked for, but is simply an indication to be registered in the consciousness and then dismissed) the consequent stimulation produces a reaction of the physical body. The magnetic power of the light in the head, and the radiant force of the soul produce stimulation. The centres begin to vibrate, and their vibration awakens the atoms of the material body until eventually the powers of the vibrating etheric body have swung even the lowest centre into line with the highest. Thus the fires of the body (the sum total of the energy of the atoms) are swept into increased activity until such time [Page 108] as there is a rising up the spine of that fiery energy. This is brought about by the magnetic control of the soul, seated "on the throne between the eyebrows".

Here enters in the work of one of the means of yoga, abstraction or withdrawal. Where the three lights are blended, where the centres are aroused and the atoms are also vibrating, it becomes possible for the man to centre all three in the head at will. Then, by the act of the will and the knowledge of certain words of Power he can enter into samadhi and be withdrawn from his body, carrying the light with him. In this way the greater light (the three fused and blended) illuminates the three worlds of man's endeavours and "the light is thrown upward" and illuminates all the spheres of man's conscious and unconscious experience. This is spoken of in the occult writings of the Masters in these words:

"Then the Bull of God carries the light in his forehead, and his eye transmits the radiance; His head, with magnetic force, resembles the blazing sun, and from the lotus of the head, the path of light issues. It enters into the Greater Being, producing a living fire. The Bull of God sees the Solar Angel, and knows that Angel to be the light wherein he walks."

Then the work of the four proceeds. The four are at-one. The Solar Angel is identified with his instrument; the life of the sheaths is subordinated to the life of the inner divinity; the light of the sheaths is fused with the light of the soul. The head, the heart, and the base of the spine are

geometrically aligned and certain developments then become possible.

In these two Rules, the foundation of the magical work of the soul has been laid down. Let us list, for the sake of clarity, the steps outlined:

1. The Solar Angel begins the work of initiating the Personality.

**[Page 109]**

2. He withdraws his forces from soul enterprises in the spiritual Kingdom, and centres his attention on the work to be done.

3. He enters into deep meditation.

4. Magnetic rapport with the instrument in the three worlds is instituted.

5. The instrument, man, responds, and also enters into meditation.

6. The work proceeds in ordered stages and with cyclic activity.

7. The light of the soul is thrown downwards.

8. The light of the vital body and the physical form is synchronised with that of the head.

9. The centres swing into activity.

10. The light of the soul and the two other aspects of light are so intense that now all life in the three worlds is illumined.

11. Alignment is produced, the work of discipleship and of initiation becomes possible and proceeds according to the Law of Being.

### PRINCIPLES AND PERSONALITIES

There is, however, a point which merits consideration and which could be approached in the form of a question. The student might well enquire into the matter as follows:

"Some people approach the problem of Being through mental appreciation; others through heart understanding; some are motivated through the head and others through the heart; some do things or avoid doing them because they know, rather than feel; some react to their surroundings mentally rather than emotionally.

"The point on which to seek illumination is whether the path for some is not to serve because they know rather than love God, Who, after all, is but their innermost selves. Is **[Page 110]** this not the path of the occultist and of the sage rather than of the mystic and the saint? When all is said and done, is it not a question, primarily, of the ray one is on and the Master under whom one serves one's apprenticeship? Is not true knowledge a species of intellectual love? If a poet can pen an ode to intellectual beauty why may not we express appreciation of a unity that is conceived of the head rather than of the heart? Hearts are well enough in their way but they are not suited to the world's rough usage.

"Can one do aught but accept his present limitation while seeking such transcendence as is his by the Divine Law of evolution? Is there not such a thing (by comparison) as a spiritual inferiority complex on the part of such as are sensible (and perhaps over-sensitive) of the fact that while their lives intellectually are replete with interest, the desert of their hearts has not yet been made to blossom like the rose?

"In other words, provided one repairs to his appointed station and there serves in his acceptance of Brotherhood in the Presence of Fatherhood, what difference does it make that the fundamental postulate is with him a thing of the head rather than of the heart?"

I would answer such a questioning as follows:

It is not a question of ray or even of the basic distinction between the occultist and the mystic. In the rounded-out individual both head and heart must function with equal power. In time and space, however, and during the process of evolution, individuals are distinguished by a predominating tendency in any one life; it is only because we do not see all the picture that we draw these temporary distinctions. In one life a man may be predominantly mental and for him the path of the Love of God would be unsuited. The Love of God is shed abroad in his heart and to a considerable degree his occult approach is based on the mystic perception of past lives. For him the problem is to know God, with the view of interpreting that knowledge in love to all. Responsible [Page 111] love, demonstrated in duty to group and family, is therefore for him the line of least resistance. Universal love, raying out to all nature and all forms of life, will follow on a more developed knowledge of God, but this will be part of his development in another life.

Students of human nature (and this all aspirants should be) would do well to bear in mind that there are temporary differences. People differ in:

- a. Ray (which affects predominantly the magnetism of the life).
- b. Approach to truth, either the occult or the mystic path having the stronger drawing power.
- c. Polarisation, deciding the emotional, mental or physical intent of a life.
- d. Status in evolution, leading to the diversities seen among men.
- e. Astrological sign, determining the trend of any particular life.
- f. Race, bringing the personality under the peculiar racial thought form.

The sub-ray on which a man is found, that minor ray which varies from incarnation to incarnation, largely gives him his coloring for this life. It is his secondary hue. Forget not, the primary ray of the Monad continues through the aeon. It changes not. It is one of the three primary rays that eventually synthesise the sons of men. The ray of the ego varies from round to round, and, in more evolved souls, from race to race, and comprises one of the five rays of our present evolution. It is the predominating ray to which a man's causal body vibrates. It may correspond to the ray of the monad, or it may be one of the complementary colours to the primary. The ray of the personality varies from [Page 112] life to life, till the gamut of the seven sub-rays of the Monadic ray has been passed through.

Therefore, in dealing with people whose monads are on a similar or complementary ray it will be found that they approach each other sympathetically. We must remember however that evolution must be far advanced for the ray of the monad to influence extensively. So the majority of cases come not under this category.

With average advanced men, who are struggling to approximate themselves to the ideal, similarity of the egoic ray will produce mutual comprehension, and friendship follows. It is easy for two people on the same egoic ray to comprehend each other's point of view, and they become great friends, with unshaken faith in each other, for each recognizes the other acting as he himself would act.

But when (added to the egoic similarity of ray) you have the same ray of personality, then you have one of those rare things a perfect friendship, a successful marriage, an unbreakable link between two. This is rare indeed.

When you have two people on the same personality ray but with the egoic ray dissimilar, you may have those brief and sudden friendships and affinities, that are as ephemeral as a butterfly. These things need bearing in mind and with their recognition comes the ability to be adaptable. Clarity of vision results in a circumspect attitude.

Another cause of difference can be due to the polarization of the bodies. Unless this too meets with recognition in dealing with people lack of comprehension ensues. When you use the term: "a man polarized in his astral body"—you really mean a man whose ego works principally through that vehicle. Polarity indicates the clarity of the channel. Let me illustrate. The ego of the average **[Page 113]** man has its home on the third sub-plane of the mental plane. If a man has an astral vehicle largely composed of third sub-plane astral matter, and a mental vehicle mostly on the fifth sub-plane, the ego will centre his endeavour on the astral body. If he has a mental body of fourth sub-plane matter and an astral body of fifth sub-plane, the polarization will be mental.

When you speak of the ego taking more or less control of a man you really mean that he has built into his bodies matter of the higher sub-planes.

The ego takes control with interest only when the man has almost entirely eliminated matter of the seventh, sixth, and fifth sub-planes from his vehicles. When he has built in a certain proportion of matter of the fourth sub-plane the ego extends his control; when there is a certain proportion of the third sub-plane, then the man is on the Path; when second sub-plane matter predominates then he takes initiation, and when he has matter only of atomic substance, he becomes a Master. Therefore, the sub-plane a man is on is of importance, and the recognition of his polarization elucidates life.

The third thing you need to remember is that even when these two points are admitted, the age of the soul's experience frequently causes lack of comprehension. The above two points do not carry us very far, for the capacity to sense a man's ray is not for this race as yet. Approximate supposition and the use of the intuition is all that is now possible. The little evolved cannot comprehend completely the much evolved, and in a lesser degree, the advanced ego comprehends not an initiate. The greater can apprehend the lesser but the reverse is not the case.

As regards the action of those whose point of attainment greatly transcends your own, I can only ask you to do three things:

**[Page 114]**

*a.* Reserve judgment. Their vision is greater. Forget not that one of the greatest qualities members of the Lodge have achieved is their ability to view the destruction of form as unimportant. Their concern is with the evolving life.

*b.* Realize that all events are brought around by the Brothers with a wise purpose in view. Lesser grade initiates, though utterly free agents, fit into the plans of their superiors just as do you in your lesser way. They have their lessons to learn, and the rule of learning is that all experience has to be bought. Apprehension comes by the punishment that follows an ill-judged act. Their superiors stand by to turn to good account situations brought about by the errors of those inferior in point of development.

*c.* Remember also that the Law of Rebirth holds hidden the secret of the present crisis. Groups of egos come together to work out certain karma involved in past days. Men have erred grievously in the past. Punishment and transmutation are the natural working out. Violence and cruelty in the past will reap its heavy karma, but it lies in the hands of you all now to transmute the old mistakes.



Also bear in mind that principles are eternal, personalities temporal. Principles are to be viewed in the light of eternity; personalities from the standpoint of time. The trouble is that, in many situations, two principles are involved, one of which is secondary. The difficulty lies in the fact that (both being principles) both are right. It is a rule for safe guidance always to remember that usually basic principles (for their wise comprehension and fruitful working out) call for the play of the intuition whilst secondary principles are more purely mental. The methods hence necessarily differ. When holding to the basic principles, the wisest methods are [Page 115] silence and a joyful confidence that the Law works, an avoidance of all personality innuendo except wise and loving comment, and a determination to see all in the light of eternity and not of time, coupled with a constant endeavour to follow the law of love and see only the divine in your brothers, e'en if on an opposing side.

In secondary principles, which all opposing forces are at present emphasizing, the use of the lower mind involves the danger of criticism, the employment of methods sanctioned by time in the three worlds—methods involving personal attack, invective and the expenditure of force along destructive lines, and a spirit contrary to the law of the plane of unity. The term "opposing forces" is used rightly if you employ it only in a scientific sense and mean the contrasting pole that leads to equilibrium. Remember therefore, that opposing groups may be quite sincere, but the concrete mind acts in them as a barrier to the free play of the higher vision. Their sincerity is great but their point of attainment along some lines less than that of those who adhere to basic principles, seen in the light of the intuition.

A principle is that which embodies some aspect of the truth on which this system of ours is based; it is the seeping through to the consciousness of the man of a little of the idea on which our Logos bases all He does. The basis of all Logoic action is love in activity, and the fundamental idea on which He bases action connected with the human Hierarchy is the power of love to drive onward,—call it evolution, if you like, call it inherent urge, should you so prefer, but it is love causing motion and urging onward to completion. It is the driving of one and all to further expression. Hence, this principle should underlie all activity, and the government of the lesser organizations, if founded on love leading to activity, would lead to a divine urge in all its members, driving them likewise on to fullest expression, and thus tend [Page 116] to more adequate completeness and more satisfactory endeavour.

A principle, when really fundamental, appeals at once to the intuition and calls out an immediate reaction of assent from the man's higher Self. It makes little or no appeal to the personality. It embodies a conception of the ego in his relationship to others. A principle is that which governs always the action of the ego on his own plane, and it is only as we come more and more under the guidance of that ego that our personality conceives of, and responds to these ideas. This is a point to be borne in mind in all dealings with others and should modify judgments. To apprehend a principle justly marks a point in evolution.

A principle is that which ensouls a statement dealing with the highest good of the greatest number. That a man should love his wife is a statement of a principle governing the personality but it must later be transmuted into the greater principle that a man must love his fellow men. Principles are of three kinds and the higher must be reached via the lower:

(a) Principles governing the lower personal self, dealing with the actions or active life of that lower self. They embody the third aspect or the activity aspect of logoic manifestation and form the basis of later progress. They control the man during his little evolved state, and during his period of thoughtlessness and might be comprehended more easily if I were to say that they are embodied in the

commonly accepted rules of decent living. Thou shalt not kill, thou shalt not steal, have to do with a man's active life, with the building up of character.

(b) Principles governing the higher self and dealing with the love or wisdom aspect. It is with these that we are now concerned and half the troubles in [Page 117] the world at present arise from the fact that these higher principles, having to do with love or wisdom in all their fullness, are only now beginning to be apprehended by the rank and file of mankind. In the quick recognition of their truthfulness and the attempt to make them facts, without previously adjusting the environment to those ideals, comes the frequent clashing and warfare between those actuated by the principles governing the personality and those governing the higher Self. Until more of the race are governed by the soul consciousness this warfare is inevitable and cannot be avoided. When the emotional plane is dominated by the intuitional, then will come universal comprehension.

The first set of principles is learnt by the man through grasping, and the subsequent disaster that results from that seizure. He stole, he suffered the penalty and he stole no more. The principle was wrought into him by pain and he learnt that only that which was his by right and not by seizure could be enjoyed. The world is learning this lesson in groups now, for, as its revolutionaries seize and unlawfully hold, they find the stolen property suffices not but brings sorrow. Thus in time they learn the principles.

The second set of principles is learnt through renunciation and service. A man looks away (having learnt first principles) from the things of the personality and in service learns the power of love in its occult significance. He spends and consequently receives; he lives the life of renunciation and the wealth of the heavens pours in on him; he gives all and is full to completeness; he asks nothing for himself and is the richest man on earth.

First principles deal with the differentiated unit and with evolution through heterogeneity. Principles such as the race is learning now have to do with groups; the [Page 118] question is not—"What will be best for the man?" but "What will be best for the many?" and only those who can think with vision of the many as one, can state these principles satisfactorily. They are the most important, for they are the basic principles of this love system. The trouble today is that men are confused. Certain first principles, the lower activity fundamentals are ingrained and inherent now, and a few of the higher egoic or love principles are seeping through into their bewildered brains causing an apparent momentary clashing of ideas. Therefore like Pilate they say: "What is truth?" If they will but remember that the higher principles deal with the good of the group and the lower with the good of the individual, mayhap clarity, will ensue. The lower activity of personal life, no matter how good or how worthy, must eventually be transcended by the higher love life that seeks the good of the group and not of the unit.

All that tends to synthesis and divine expression in collections of units is approaching closer to the ideal and approximating the higher principles. In thinking out these ideas may come some helpfulness. You have an illustration of what I say in the fact that many of the struggles that arise in organizations are based on the fact that some worthy people follow personalities, sacrificing themselves for a principle, yes, but a principle governing the personality life. Others, dimly glimpsing something higher and seeking the good of the groups and not of a person, stumble onto a higher principle, and in so doing bring in the force of the ego. They are working for others and aiming at the helping of their group. When egos and personalities clash, the victory of the higher is sure; the lower principle must give way

to the higher. One is concentrated on what seems to him to be of paramount value, the fulfilling of the wish of the personal life, and (at this period) is only secondarily [Page 119] interested in the good of the many though he may have moments when he thinks that is his primary intent. The other cares naught for what becomes of the personal self and is only interested in the helping of the many. It boils down, to use an apt expression, to the question of selfish or unselfish motive, and, as you know, motives vary as time speeds by and the man nears the goal of the probationary path.

(c) Still higher principles are those comprehended by the Spirit and are only readily comprehended by the monadic consciousness. Only as the man transcends his active personal life and substitutes the life of love or wisdom as led by the ego can he begin to understand the scope of that life of love and know it as demonstrated power. Just as the personality deals with the principles governing the life of activity of the lower self, and the ego works with the law of love as demonstrated in group work, or love showing itself in the synthesis of the many into the few, so the Monad deals with the active life of love shown in power through the synthesis of the few into the one.

One deals with the life of the man on the physical plane, or in the three worlds, the second with his life on causal levels, and the last with his life after the attainment of the goal of present human endeavour. One deals with units, another with groups and the last with unity. One deals with differentiation at its most diverse point, the second with the many resolved into the egoic groups, whilst the third sees the differentiation resolved back into the seven, which marks unity for the human hierarchy.

All these factors and many others produce differences among human beings, and in sizing himself up a man must needs bring them into his consideration.

It should therefore be borne in mind that a disciple of any of the Masters will have his peculiar equipment, and his individual assets and deficiencies. He can nevertheless [Page 120] rest assured that, until the path of Knowledge has been added to the path of Love, he can never take the major initiations, for these are undergone on the higher levels of the mental plane. Until the path of light is united to the path of life the great transition from the fourth into the fifth kingdom cannot be taken. Certain expansions of consciousness are possible; initiations on the astral and lower mental planes can be taken; some of the vision can be seen, the sense of the Presence can be felt; the Beloved can be reached by love, and the bliss and the joy of this contact can carry with it its abiding joy, but that clear perception which comes from the experience undergone on the Mount of Illumination is a different thing to the joy experienced on the Mount of Blessing. The Heart leads in the one, the Head leads in the other.

To answer categorically: The path of knowledge is that of the occultist and the sage; that of love is that of the mystic and the saint. The head or the heart approach is not dependent upon the ray, for both ways must be known; the mystic must become the occultist; the white occultist has been the saintly mystic. True knowledge is intelligent love, for it is the blending of the intellect and the devotion. Unity is sensed in the heart; its intelligent application to life has to be worked out through knowledge.

It is of prime value to recognize the tendency of the life purpose, and to know whether the head or the heart method is the objective of any specific life. A fine spiritual discrimination is needed here however, lest the glamour of illusion tempt to the path of inertia. Ponder these words with care, and see that the question is based on a true foundation and does not grow out of an inferiority complex, the consideration of a brother's enterprise and a consequent jealous tendency, or upon a placid

complacency which negates activity.

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As a general rule for the average aspirant to discipleship, it may be safely assumed that the past has seen much application of the heart way, and that in this incarnation the mental unfoldment is of prime importance.

An ancient Scripture says:

"Seek not, Oh twice-blessed One, to attain the spiritual essence before the mind absorbs. Not thus is wisdom sought. Only he who hath the mind in leash, and seeth the world as in a mirror can be safely trusted with the inner senses. Only he who knoweth the five senses to be illusion, and that naught remaineth save the two ahead, can be admitted into the secret of the Cruciform transposed.

"The path that is trodden by the Server is the path of fire that passeth through his heart and leadeth to the head. It is not on the path of pleasure, nor on the path of pain that liberation may be taken nor that wisdom cometh. It is by the transcendence of the two, by the blending of pain with pleasure, that the goal is reached, that goal that lieth ahead, like a point of light seen in the darkness of a winter's night. That point of light may call to mind the tiny candle in some attic drear, but—as the path that leadeth to that light is trodden through the blending of the pairs of opposites—that pin-point, cold and flickering, groweth with steady radiance till the warm light of some blazing lamp cometh to the mind of the wanderer by the way.

"Pass on, O Pilgrim, with steady perseverance. No candle is there nor earth lamp fed with oil. Ever the radiance groweth till the path ends within a blaze of glory, and the wanderer through the night becometh the child of the sun, and entereth within the portals of that radiant orb."

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## RULE FOUR

Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceedeth under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him.

The Creative Work of Sound.

The Science of the Breath.

**[Page 125]**

## THE CREATIVE WORK OF SOUND

Before centering our attention upon this rule, it would be well to recollect certain things, so that our reflection on the rule may proceed with profit.

First, the rule we are at present considering concerns work on the mental plane, and before such work is possible it is important to have a developed mind, a well-nurtured intelligence, and also to have achieved some measure of mind control. These rules are not for beginners in the occult sciences; they

are for those who are ready for magical work and for labour on the plane of mind. Love is the great unifier, the prime attractive impulse, cosmic and microcosmic, but the mind is the main creative factor and the utiliser of the energies of the cosmos. Love attracts, but the mind attracts, repels and coordinates, so that its potency is inconceivable. Is it not possible dimly to sense a state of affairs in mental realms analogous to that now seen in the emotional? Can we picture the condition of the world when the intellect is as potent and as compelling as is the emotional nature at this time? The race is progressing into an era wherein men will function as minds; when intelligence will be stronger than desire, and when thought powers will be used for appeal and for the guidance of the world, as now physical and emotional means are employed.

There lies in this thought a profoundly necessary incentive for a right understanding of the laws of thought, and a correct instruction to be given of the use of mental **[Page 126]** matter, and the building of that matter into thought forms.

These rules concern themselves with this information. The second necessary recollection is that the worker in magic and the potent entity wielding these forces must be the soul, the spiritual man, and this for the following reasons:

1. Only the soul has a direct and clear understanding of the creative purpose and of the plan.
2. Only the soul, whose nature is intelligent love can be trusted with the knowledge, the symbols and the formulas which are necessary to the correct conditioning of the magical work.
3. Only the soul has power to work in all three worlds at once, and yet remain detached, and therefore karmically free from the results of such work.
4. Only the soul is truly group-conscious and actuated by pure unselfish purpose.
5. Only the soul, with the open eye of vision, can see the end from the beginning, and can hold in steadiness the true picture of the ultimate consummation.

You ask, whether workers in black magic possess not an equal power? I answer, no. They can work in the three worlds, but they work from and in the plane of mind, and do not function, therefore, outside their field of endeavour, as does the soul. They can achieve, from their proximity and identification with their working materials, results more potent temporarily and more rapid in accomplishment than the worker in the White Brotherhood, but the results are ephemeral; they carry destruction and disaster in their wake, and the black magician is eventually submerged in the resulting cataclysm.

Let us therefore remember the necessity of a correct **[Page 127]** use of the mind, and (at the same time) let us ever hold a position beyond and detached from the creative work of our minds, desires and physical accomplishment.

Four words stand forth as one considers Rule IV. First, *sound*, the formula, or word of power which the soul communicates and so starts the work. This word is dual. It is sounded forth on the note to which the soul responds, his own peculiar note, blended with that of his personality. This chord of two notes is the producer of the resulting effects, and is more important than the set phrase composing the word of power.

Herein lies the problem—to sound these two notes synchronously and with the mind focussed. Herein lies a clue to the significance of the AUM or OM. In the early stages of meditation work, the word is sounded audibly, whilst later it is sounded inaudibly. This training in the sound of the AUM is an

unconscious preparation for the dual work of spiritual creation; and facility comes as the attentive aspirant accustoms himself to hear within his brain the soundless sound of OM.

I would suggest here, that students accustom themselves to work in this manner, sounding the word audibly and with much frequency at the close of the morning meditation, but emphasizing in the early part that close attention to the inaudible hearing which will develop the sensitivity of the inner ear, the etheric ear. Later, when the personal note or sound is established and the inner sound is sensed, there can be definite practise in blending the two. This entails the closest attention and the power to perform two activities simultaneously, with the mental attitude of attention to both.

Students whose aspiration is keen and clear would do well to face the issue where the magical work is concerned, and study their aptitude in meditation and their willingness to proceed with stability and caution with the needed discipline. To facilitate this I would suggest [Page 128] that any who are deeply concerned in the work should study and answer the following questions in the light of their souls, and to their higher selves make reply.

1. Do you feel you have reached the stage wherein you can:
  - a. Eliminate the meditation form as you now have it.
  - b. Enter with relative facility into the state of contemplation.
  - c. Recognize the vibration of your own soul.
2. Does the Sacred Word mean anything to you, and could you formulate clearly the reason you sound it?
3. Are you anxious to proceed in this work because your personality aspires, or because your soul is beginning consciously to utilize its mechanism?

In connection with this last question, a close analysis is called for, and I conjure you to speak truth to yourself and thus clearly ascertain the true position. This question lies between a man's soul and himself.

I would like to interpolate here a few words in connection with myself. Students can side-track their energies in idle speculation as to my identity. Of what moment is it? My province in relation to the group is to give needed assistance to those who seek to fit themselves for active work as disciples. I am a disciple and, having progressed further along the Path of Return than the aspirants who study these instructions, know somewhat the pitfalls, understand what is needed, and can aid in the preparation for the momentous moment when they pass the portal. Is more necessary? Is not truth of equal value if enunciated by an aspirant, a disciple or a Master, or e'en a Christ? Mayhap the nearer I am to you the greater may be my usefulness. My anonymity will not be broken and speculations as to my identity are fruitless [Page 129] waste of time. Suffice it that I am an Oriental, that I am on the Teaching Ray, and closely associated with the Master K. H., that part of my work is the steady search for aspirants of strong heart, fervent devotion and trained minds, and that I am a disciple, as are all from the humblest probationer up to the greatest of the Great Ones. One lesson all aspirants need to learn and to learn early and that is, that concentration upon the personality of the Teacher, hoping for personal contact with him, and constant visioning of that condition called "accepted chelaship" serves to postpone that contact and delay the acceptance. Seek to equip your instrument, learn to function in



quietness, fulfill your obligations and do your duty, develop restraint of speech and that calm poise that comes from an unselfish life motive and forget the selfish satisfaction that might well up in the heart when recognition of faithfulness comes from the watching Hierarchy.

Give this Instruction careful consideration. These are days wherein many adjustments and changes are being wrought in the world of men. In the resulting confusion, individuals are appreciating the necessity for the uniting of their forces and for cooperation in their efforts, and the need for group work is more apparent than ever before. These are days, therefore, wherein quietness and confidence must be your strength, and wherein the only safeguard lies in a close searching of all underlying motives. As seen on the surface, many apparently diverse principles emerge and the surge of battle appears to go, first one way and then another. As seen on the inner side, the emerging factors are simpler. The contest leads primarily to a testing of motives, and through this testing it is made apparent (to the watching Guides) who, in every group, are capable of clear thinking, accurate discrimination, patient endurance, and an ability to proceed along the probationary path toward the portal of initiation, **[Page 130]** untrammelled and undisturbed in their inner life by the upheavals on the surface. Could you but see it, the unrest and difficulty everywhere is producing a good which far outweighs the seeming evil. Souls are finding themselves and learning dependence upon the inner Ruler. When all outward props fail and when all the apparent authorities differ in the solution proffered, then souls are thrown back upon themselves and learn to seek within. This inner contact with the higher self is becoming apparent in gradually unfolding degree, and leads to that self-reliance and inward calm which is based upon the rule of the inner God and which, therefore, makes a man an instrument for service in the world.

Several things are apparent at this juncture to the careful thoughtful student of men and of motives.

First: That idealism and the sensing of the plan for humanity have a close relationship. Idealism is analogous to the thought that precedes creation. The capacity for abstract thought and for concentration on the ideal is only now in process of development, for this capacity involves the utilization of certain atoms, the employment of matter of the higher sub-planes and the ability to synchronize one's vibrations with the Great Ones. Only a few people in the race are true idealists (though their numbers are increasing); the small minority only, employ the concrete mind; while the masses are swayed entirely by the emotions. The time is coming when the intuitional body (the buddhic vehicle) will be organized, utilizing the higher spiritual mind as its medium. When that organization is completed the lower concrete mind will be nothing but a transmitter or an interpreter. Even abstract or concrete thought will be superseded, and we shall have simply the inflow of the intuition, taking form through the medium of the mind stuff. We shall, therefore, have the apprehension of much that is now incomprehensible to our lower plane vision.

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In all great movements you have some thought or aggregation of thoughts cast into the minds of the so-called idealists by the Great White Brotherhood. The idea is sounded forth by Them. They choose a man or a group of men and cast into their minds some idea. There it germinates and is embodied by them in other thoughts, not so pure or so wise but necessarily colored by the individuality of the thinker. These thought-forms are, in their turn, picked up by the concrete thinkers of the world who—grasping the main outline of the idea—crystallize it and build it into more definite shape, into one more easily apprehended by the general public. It has therefore now reached the lower levels of the mental plane, and a further development becomes possible. It is then seized upon as desirable by those who are focussed upon the astral plane; to them it makes an emotional appeal, becoming public opinion. It

is now practically ready to take shape upon the physical plane, and we have the practical adaptation of an ideal to the needs of the physical life. It has been stepped down; it has lost much of its original beauty; it is not as pure and as lovely as when first conceived, and it is distorted from its original shape but it is, nevertheless, more adapted to public use and can be employed as a stepping-stone to higher things.

Secondly: In this sensing of the plan and its later materialization, human units are involved and men have perforce to be employed. A vision is given of tremendous possibilities and indications are also granted of the manner in which these possibilities may become facts, but beyond that the Great Ones do not go. The detail and the method of concretizing the ideal and the necessary work is left to the sons of men. To the disciple who is an organizer and transmitter of the Plan falls the work of filling in the details and of taking the necessary action. At this point it is wise for him to remember that he comes (with his little plans) under the same law as do the Great **[Page 132]** Ones in Their large endeavours, and that it is in his dealings with people and his manipulation of the human equation that the difficulties arise.

Units for work fall into three groups:

- (a) Those who can sense the plan and are commissioned to work it out.
- (b) Those who can be used but who are blind to the greater issues.
- (c) Those who can sense nothing except those things which concern their own selfish interests.

The first group the Masters can contact. They work with these units of the human family and expect fair promise of average success. These both hear the sound, and vision the Plan. The second group have to be utilized as best may be, by the disciples of the world. The final group are frequently to be offset from the energy standpoint, and only used when necessary.

One of the primary conditions that a disciple has to cultivate, in order to sense the plan and be used by the Master, is solitude. In solitude the rose of the soul flourishes; in solitude the divine self can speak; in solitude the faculties and the graces of the higher self can take root and blossom in the personality. In solitude also the Master can approach and impress upon the quiescent soul the knowledge that He seeks to impart, the lesson that must be learnt, the method and plan for work that the disciple must grasp. In solitude the sound is heard. The Great Ones have to work through human instruments and the plan and the vision are much handicapped by failure on the part of these instruments.

Third: This brings me to the third point, the problems and the difficulties with which the Masters have to contend as They seek to further the plans of evolution through the medium of the sons of men. In conclave wise They make Their plans; with judgment, after due **[Page 133]** discussion, They apportion the tasks; then, to those who offer themselves for service and who have some measure of soul contact, They seek to transmit as much of the plan as possible. They impress the plan and some suggestion as to its scope upon the mind of some man or some woman upon the physical plane. If that mind is unstable or oversatisfied, if it is filled with pride, with despair, or with self-depreciation, the vision does not come through with clarity of outline; if the emotional body is vibrating violently with some rhythm set up by the personality, or if the physical vehicle is ailing and concentrated attention is therefore prevented, what will happen? The Master will turn sadly away, distressed to think of the opportunity for service that the worker has lost through his own fault, and He will seek someone else to fill the need,—someone perhaps not so fundamentally suitable, but the only one available on account of the

failure of the first one approached.

It might incidentally be of value here to remind aspirants to service that much work done by many is the result of over-zealousness and is not a carrying forward of the Master's work. With wise discrimination He apportions the work and never lays upon one human being more than he can adequately accomplish. He can and does train His disciple so that it appears to the on-looking world as if he accomplishes miracles but forget not that the vast amount of work accomplished by one useful disciple only becomes possible when the control of all his three bodies is co-ordinated and his alignment accomplished. He who has a stable mental body that is strongly positive in reception from above, whilst negative to lower vibrations, he who has an astral body that is clear, uncoloured and still, he who also has a physical body with steady nerves and stable rhythm (it will be like a casket, beautiful, yet strong as steel) will serve as a vessel meet for the Master's use, a channel **[Page 134]** through which He can unhindered pour His blessing upon the world.

Fourth: It should be noted that even the Great Ones Themselves have to lay Their plans largely allowing for the lack of perception of those on the physical plane through whom They have to work. They are handicapped and dependent upon Their physical plane instruments and Their main trouble concerns the point of evolution reached by the mass of men in the Occident.

Remember that this point is indicative of the success of the evolutionary process and not of its failure but, because much yet remains to be done, the work of the Lodge is often hindered. The point reached at this time might be expressed as a swinging from the rank materialism of the past into a growing and profound realization of the unseen worlds without the balance that comes from self-acquired knowledge. The forces that have been set in motion by the thinkers—the scientists of the world, the truly advanced religious men, the Spiritualists, the Christian Scientists, the New Thought workers, the Theosophists and the modern philosophers and workers in other fields of human thought—are gradually and steadily affecting the subtler bodies of humanity and are bringing them to a point where they are beginning to realize three things:

- a. The reality of the unseen worlds.
- b. The terrific power of thought.
- c. The need for scientific knowledge on these two matters.

Fifth: Certain dangers which aspirants must watch as they seek to be of use should here be mentioned:

They must guard against overemphasizing one aspect at the expense of another part of the plan or vision.

They must avoid unequal concentration of thought **[Page 135]** upon that part of the plan which appeals the most to them personally.

They must recognize the inability of the workers to continue to bring through the plans and to work together peacefully and steadily. Friction is oft unavoidable.

They must watch for the creeping in of self-interest and of ambition.

They must guard against fatigue, due to long effort in materializing the plan and the strain incident

upon high endeavour.

They must develop the capacity to recognize those who are sent to help them in the work.

They must above all watch against failure to keep in touch with the higher self and with the Master.

Another point that has to be remembered is that the problem to be solved by all who are seeking to cooperate with the Great White Lodge has four objects in view.

First, that in the working out of the plan there is also the working out of karma. This karma is not merely individual nor purely national, but is part of the total working out of world karma.

Second. Another object is the preparing of an instrument for service in the inauguration of the New Age during the next two hundred years. The integration of a group of knowers and of mystics is going on steadily in all parts of the world and in all organizations. One group is being gathered but its members belong to many groups. To this group of knowers and mystics is given the opportunity of being the channel through which the Hierarchy can work, and through which the Great Ones can send Their illuminating thought. Through it also they can work for the uplift (in the occult sense) of humanity and thus aid evolution on every plane. According to the response of disciples, of mystics and of knowers everywhere, so will be the rapid coming in of the New Age.

### **[Page 136]**

I here seek to sound a word of warning: In the failure to respond, in the failure to adjust, construct and refine, in the failure to turn the inner ear to those voices on the subtler planes which utter "the Words of Reconstruction" may come the ultimate transference of the forces of reconstruction to other channels, the consequent withholding of opportunities and the ultimate discarding of the instrumentality of the group as a medium of service. I would like to emphasize the statement anent "the words of Reconstruction," begging all of you who earnestly desire to hear these words to study the Introduction to the book, *Light on the Path*. Let it be remembered that if the Great Ones have to change Their plans as to this integrating group of mystics, it will be changed by the mystics themselves—viewed as a group.

The third objective is the development of the intuition and discrimination of the disciples in the world, and their ability to sense the higher vision and to achieve at the cost of the lower, the consciousness of that higher plane. They will have to remember that the lower objective, owing to its proximity, will loom in many ways more attractive, and can only be transcended at infinite cost. Intuition must be developed in many people, and their sense of values adequately adjusted before this group, which must inaugurate the New Age, can measure up to the requirements.

Present day troubles are largely due to the lack of intuitive perception in the past and this fault lies primarily among the mystics of the world and not so much among the lower aspirants. The trouble has not lain in lack of idealism or even in a lack of intelligence and sincerity, it consists in the failure to sacrifice the personality at all times in order to make the intuitive realization demonstrate its realities. Compromise has been permitted and in the occult world compromise is forbidden. When indulged in, it leads to disaster and sweeps away eventually, **[Page 137]** in ruin and in storm, the personalities of those who so stoop. People have sought to adjust the truth to the hour instead of adjusting the hour to the truth, and in diplomacy they have endeavored to bring about as much of the reality as they deem

wise. The Masters are looking out for those with clear vision, uncompromising adherence to the truth as sensed, and capacity to drive steadily forward toward the ideal. This entails the following factors:

1. A recognition of that ideal through meditation.
2. Its application to the present through one-pointedness.
3. Removal of the old and hindering thought-forms through self-sacrifice.
4. A refusal to compromise, through clear vision.
5. A discrimination that enables the disciple always to distinguish between the acts of an individual and the individual himself.
6. Realization that, in the occult work, it is not permitted to interfere with personal karma any more than it is permitted to shield from the consequences of action. This entails therefore a refusal to interfere in anyone's business—that is, as regards the personality life, and yet involves a refusal to shirk the business of the larger cause. It is essential that the workers learn to discriminate between the factors which make for personal liberty and those which militate against group liberty.

The fourth result to be brought about by the present opportunity to work is the bringing in the new cycle and the new group of participants. Workers in the new era will be drawn from all groups and the test of their choice depends largely upon the measure of impersonality with which they work and the strength of their **[Page 138]** inner contact with the soul. It is not easy for any of you, therefore, submerged as you are in the smoke and roar of battle, to judge results with accuracy or to judge people with perfect propriety. These things have to be dealt with on the inner planes and are noted by the watching guides of the race. I would like here briefly to point out a few of the things for which the Great Ones look.

They look to see whether the inner flame—the result of effort wisely to work and think and do—burns with increased brilliance; they note whether it remains hidden and dim through the whirl of astral currents and by thought forms of personal antagonism, ambition and envy. As a result of world work some will be drawn into closer connection with the work of the Hierarchy, and others will be temporarily set back. Capacity to dominate the astral and to work from mental levels will largely count.

They look to see who can struggle and contend for principle with personalities, and yet keep the link of love intact. This counts perhaps more than men realize and a man who can stand for principle and yet love all human beings—refusing compromise and yet refusing hate—has something rare to offer in these days and the Great Ones can use him. See to it, therefore, all of you who work, that with clear vision, upright purpose and firm undeviating action you forge ahead. See to it that you deal with patience and forbearance with those of your brothers who choose the lesser principle and the lesser right, who sacrifice the good of the group for their own personal ends or who use unworthy methods. Give to them love and care and a ready helping hand, for they will stumble on the way and sound the depth of the law. Stand ready then to lift them up and to offer to them opportunities for service, knowing that service is the great healer and teacher.

### **[Page 139]**

The Great Ones look to see the faculty of pliability and adaptability working out, that faculty of adaptation that is one of the fundamental laws of species which nature so wonderfully demonstrates. The transference of this law to the inner planes and its working out in the new cycle of effort must be undertaken. This law of adaptation involves the appreciation of the need, the recognition of the new

force coming in with the new cycle and the consequent bringing together in wide synthesis of the need and of the force, regarding the personal self simply as a focal point for action and transmutation. It involves the transmutation of the five senses and their extension into the subtler planes so that sight, hearing, touch, taste and smell are welded into one synthetic cooperating whole, for use in the great work. On the physical plane, these tend to the unification of the personal life and to the adaptation of the physical world to the needs of the personal self. On the subtler planes they must be transmuted until they are adequate to the needs of the group of which the individual forms a fragmentary part. The ability to do this is one of the things that the Great Ones look for in those individuals whose privilege it may be to inaugurate the New Age.

Above all, They look for an enlarged channel from the soul to the physical brain, via the mind. Such an enlarged channel indicates that a man can be used. One might almost express it by saying that They look for the perfecting of the antaskarana, that channel of communication between the soul consciousness and the brain whose possessor is one whom the Masters can successfully use. They are guided in their choice of workers by a man's personally achieved capacity and by his own hard won ability. When there is capacity, ability, and faculty, then the Great Ones joyfully employ him. The wrong angle has been, at times, over-emphasized and the reverse of this taught. The Masters must not be sought [Page 140] because a man seeks capacity. They will be found when a man has capacity—capacity that makes him available for group work and that can be extended under careful instruction into the higher powers of the soul. Leadership in groups controlling the work of the New Age will grow out of the discipline of the individual, and leaders will be found among those who sense the inner issue. Leadership that endures does not come to those who strive for place and power nor for those who have their eyes only on outward conditions and overlook the underlying causes. Leadership does not come to those who place the personal self and its position and power before the good of the group. It comes enduringly to those who seek nothing for the separated self, to those who lose themselves in the good of the whole.

To resume our consideration of the AUM. The Sound or the Sacred Word when correctly used has various effects which might be touched upon here.

OM sounded forth, with intent thought behind it, acts as a disturber, a loosener of the coarse matter of the body of thought, of emotion, and of the physical body. When sounded forth with intense spiritual aspiration behind it, it acts as an attractive medium, and gathers in particles of pure matter to fill the places of those earlier thrown out. Students should strive to have these two activities in their minds as they use the Word in their meditation. This utilization of the Word is of practical value, and results in the building of good bodies for the use of the soul.

The use of the OM serves also to indicate to the workers on the universal planes, and to those in the outer world who are gifted with spiritual perception that a disciple is available for work and can be utilized actively in the needed places of the earth. This should be borne in mind by all aspirants and should serve as an [Page 141] incentive in making the outer phenomenal life coincide with the spiritual impulse.

The use of the Sacred Word has its place also in the magical work of the Hierarchy. Thought forms are created for the embodiment of ideas and these embodied forms are sent forth to contact the minds of the disciples who are responsible in the group of a Master for the carrying forward of the plan.



Through the cultivated receptivity of the developed and controlled mental body, aspirants become aware of the ideas which the Masters bring through from the plane of the Universal Mind, and hence are in a position to co-operate intelligently. They, in their turn, as this Rule seeks to indicate, create thought forms of those received ideas, and utilize them in their groups for the helping of the world. The main work of a disciple on the mental plane is to train himself to do four things:

1. To be receptive to the mind of the Master.
2. To cultivate a right intuitive understanding of the thoughts sent him by the Master.
3. To embody the ideas received in such form as will be suitable for those he is engaged in helping.
4. Through sound, light and vibration to make his thought form active (embodying as much of the universal thought as is desirable) so that other minds may contact it.

Thus are groups gathered, organized, taught and lifted, and thus the Hierarchy of Adepts can reach the world.

There are many other uses, of course, but if the students will ponder on these three they will make it possible for further uses to be imparted later.

May I add, that the sound is only truly potent when the disciple has learnt to subordinate the lesser sounds. Only as the sounds he sends forth normally into the **[Page 142]** three worlds are reduced in volume and in activity, as well as in quantity will it be possible for the Sound to be heard, and so to accomplish its purpose. Only as the multitude of spoken words is reduced, and silence in speech is cultivated, will it be possible for the Word to make its power felt on the physical plane. Only when the many voices of the lower nature and of our environment are silenced, will the "Voice that speaketh in the stillness" make its presence felt. Only when the sound of many waters dies away in the adjustment of the emotions will the clear note of the God of the waters be heard.

People seldom realize the potency of a word, yet it is stated, "In the beginning was the Word, and the Word was God. Without Him was not anything made that was made." When therefore we read those words our minds go back to the dawn of the creative process when, through the medium of sound, God spoke and the worlds were made.

It has been said that, "the chief agency by which Nature's wheel is moved in a phenomenal direction is sound," for the original sound or word sets in vibration the matter of which all forms are made and initiates that activity which characterizes even the atom of substance.

The literature and the scriptures of all the ancient nations and great religions bear testimony to the efficacy of sound in producing all that is tangible and visible. The Hindus say very beautifully that "the Great Singer built the worlds, and the Universe is His Song." This is another way of expressing the same idea. If this is realized and the science of this concept somewhat understood, the significance of our own words and the utterance of sound in speech, becomes almost a momentous happening.

Sound or speech and the use of words have been regarded **[Page 143]** by the ancient philosophers (and are increasingly so regarded by modern thinkers) as the highest agent used by man in moulding himself and his surroundings. Thought, speech and the resultant activity on the physical plane complete the triplicity which make a man what he is, and place him where he is.

The purpose of all speech is to clothe thought and thus make our thoughts available for others. When we speak we evoke a thought and make it present, and we bring that which is concealed within us into audible expression. Speech reveals, and right speech can create a form of beneficent purpose, just as wrong speech can produce a form which has a malignant objective. Without realizing this, however, ceaselessly and irresponsibly, day after day, we speak; we use words; we multiply sounds; and surround ourselves with form worlds of our own creation. Is it not essential, therefore, that before we speak we should think, thus remembering the injunction, "You must attain to knowledge, ere you can attain to speech"? Having thought, let us then choose the right words to express the right thought, attempting to give correct pronunciation, proper values, and true tonal quality to every word we utter.

Then will our spoken word create a thought form which will embody the idea we have in our minds. Then too will our words carry no discord, but will add their quota to that great harmonizing chord or unifying word which it is the function of mankind ultimately to utter. Wrong speech separates, and it is interesting to bear in mind that the word, the symbol of unity, is divine, whereas speech in its many diversifications is human.

As evolution proceeds, and the human family rises into its true position in the great plan of the universe, right and correct speech will be increasingly cultivated, because we shall think more before we utter words, or, as a great teacher has said, "through meditation we shall [Page 144] rectify the mistakes of wrong speech;" and the significance of word forms, true and correct sounds, and vocal quality will become ever more apparent.

The second word of importance in this fourth Rule is the word *light*. First the sound and then the first effect of sound, the pouring forth of light, causing the revelation of the thought form.

Light is known by what is revealed. The absence of light produces the fading away, into apparent non-existence, of the phenomenal world.

The thought form created by the Sound is intended to be a source of revelation. It must reveal truth, and bring an aspect of reality to the cognisance of the onlooker. Hence the second quality of the thought form in its highest use is that it brings light to those who need it, to those who walk in darkness.

I deal not here with light as the soul, cosmically or individually. I touch not upon light as the universal second aspect of divinity. I seek only in these Instructions to deal with that aspect of truth which will make the aspirant a practical worker, and so enable him to work with intelligence. His main work (and increasingly he will find this to be so) is to create thought-forms to carry revelation to thinking human beings. To do this he must work occultly, and through the sound of his breathed forth work, through the truth revealed in form, will he carry light and illumination into the dark places of the earth

Then he finally makes his thought form live through the power of his own assurance, spiritual understanding and vitality. Thus the significance of the third word, *vibration*, appears. His message is heard, for it is sounded forth; it carries illumination, for it conveys the Truth and reveals Reality; it is of vital import, for it vibrates with the life of its creator, and is held in being as long as his thought and sound and intelligence animate [Page 145] it. This is true of a message, of an organization, and of all forms of life, which are but the embodied ideas of a cosmic or a human creator.

Students would find it of value to take these three vital words and trace their relation to all embodied thought forms—a cosmos, a plane, a kingdom in nature, a race, a nation, a human being. Consider the diverse groups of creating agencies—solar Logoi, solar Angels, human beings, and others. Consider the spheres of the creative process and see how true the *Old Commentary* is when it says:

"The sound reverberated amidst varying wheels of uncreated matter; and lo, the sun and all the lesser wheels appeared. The light shone forth amidst the many wheels, and thus the many forms of God, the diverse aspects of his radiant robe blazed forth.

"The vibrant palpitating wheels turned over. Life, in its many stages and in its many grades commenced the process of unfolding, and lo, the law began to work. Forms arose, and disappeared, but life moved on. Kingdoms arose, holding their many forms which drew together, turned together, and later separated, but still the life moved on.

"Mankind, hiding the Son of God, the Word incarnate, broke forth into the light of revelation. Races appeared and disappeared. The forms, veiling the radiant soul, emerged, achieved their purpose and vanished into night, but lo, the life moved on, blended this time with light. Life merged with light, both blending to reveal a beauty and a power, an active liberating force, a wisdom and a love that we call a Son of God.

"Through the many Sons of God, who in their inmost centre are but one, God in his Fatherhood is known. Yet still that lighted life moved on to a dread point of power, of force creative, concerning which we say: It is the All, the Container of the Universe, the persistent centre of the Spheres, the One."

We have touched upon two words of significance in the fourth Rule,—sound and light,—and one paramount idea emerges. The soul is to be known as light, as the [Page 146] revealer, whilst the Spirit aspect will later be recognized as sound. Complete light and illumination is the right of the disciple who attains to the third initiation, whilst the true comprehension of the sound, of the triple AUM, the synthesizing factor in manifestation appears only to the one who stands master of the three worlds.

The word *vibration* must next engage our attention but it may not be dissociated from the next word in the sequence *form*. Vibration, the effect of divine activity, is two-fold. There is the first effect in which the vibration (issuing from the realm of subjectivity in response to sound and light) produces response in matter, and therefore attracts or calls together the atoms out of which molecules, cells, organisms and finally the integrated form can be built. This effected, the aspect of vibration is to be noted as a duality.

The form, through the medium of the five senses, becomes aware of the vibratory aspect of all forms in the environment wherein it, itself, is a functioning entity. Later, in time and space, that functioning form becomes increasingly aware of its own interior vibration, and by tracing back that vibration to its originating source becomes aware of the Self, and later of the Kingdom of the Self. Humanity as a whole is aware of its environment and, through the information conveyed by the sense of sight, hearing, touch, taste and smell, the phenomenal world, the outer garment of God, is known, and communication between the Self and what we call the natural world is set up. As the mind appropriates and synthesizes this knowledge, the dweller in the form passes through the following stages:

1. Vibration is registered, and the environment has its effect upon the form.
2. This effect is noted, but not understood. The man, under the slow and steady impact of this vibratory [Page 147] effect, slowly awakens to consciousness or awareness.
3. The environment begins to interest the man and he regards it as desirable. Steadily the attraction of the three worlds grows and holds the man in reiterated incarnation. (The word "re-iterated" is literally and more academically correct than the word "repeated." Each of us is really a re-iterated word, sounding in time and space.)
4. Later, when the vibration of the environing forms of the natural world becomes monotonous through constant impact over many lives, the man begins to turn a deaf ear and an un-seeing eye upon the familiar phenomenal world of desire. He becomes insensitive to its vibratory impact and increasingly aware of the vibration of the Self.
5. Later, on the Path of Probation and of Discipleship, this subtler vibratory activity exerts an increasing allure. The outer world ceases to attract. The inner world of the self assumes paramount place in the desire nature.
6. Little by little, using the language of modern psychology, within the outer form, which is the response apparatus for the process of becoming aware of the phenomenal world, the disciple builds a new subtler response apparatus whereby the subjective worlds can be known.

When this stage is reached there ensues a steady turning away from vibratory contact with the outer worlds of form, and an atrophying of desire in that direction. All seems arid and undesirable, and all fails to satisfy the ardent and aspiring soul. The difficult process of re-orientation toward a new world, a new state of being and a new condition of awareness is set up, and because the inner subtle response apparatus is only in an embryonic [Page 148] condition there is a devastating sense of loss, a groping in the dark, and a period of spiritual wrestling and exploration that tests the endurance and steadfastness of purpose of the aspirant to the very limits.

But (and this is the encouraging point to be remembered) all "*proceedeth under the law and naught can hinder the work from going forward.*" Note these words in Rule IV. There comes a stage when a man is verily and indeed "founded on the rock," and though he may experience the alternation of light and shade, though the waves of the purifying waters may roll over him, and threaten to sweep him off his feet, and though he may feel himself deaf and dumb and blind, naught can ultimately defeat the purpose of the soul. All that is lacking is the developed spiritual body which is equipped to respond to the vibration of the inner spiritual world. It exists in embryo, and the secret of its use lies in the attitude of the brain to the functions of the etheric body, as it exists as an intermediary between the brain, nervous system and the mind, or between the soul, mind and the brain. This cannot be elaborated here but the hint can be given for the reflection of the keen aspirant.

We have therefore the following stages dealt with in Rule IV and pointed out with lucid clarity, yet with that parsimony of phrase which distinguishes all occult and symbolic writings:

1. The integration of the form, as the result of the activity of the soul, through the use of
  - a. Sound,
  - b. Light,
  - c. Vibration.
2. The development of a response apparatus for use in the phenomenal world.
3. The eventual turning away from the phenomenal world, as the result of use and consequent satiety, **[Page 149]** and the gradual use of the subtler response apparatus.
4. The response apparatus of the soul—mind, etheric body, brain and nervous system—is re-oriented, and the man becomes aware of the kingdom of the soul, another kingdom in nature.
5. The turning away from the kingdom of the world to the kingdom of the soul becomes an esoteric habit, and in this thought lies hid the secret of esoteric psychology. The man is stabilized in the spiritual life. Naught can now hinder.

### THE SCIENCE OF THE BREATH

Now we come to the significant words in Rule IV. "The man breathes deeply." This is a phrase covering many aspects of rhythmic living. It is the magical formula for the science of pranayama. It covers the art of the creative life. It sweeps a man into tune with the pulsating life of God Himself, and this through detachment and re-orientation.

It is notably interesting as a demonstration of the succinctness and inclusiveness of occult phrases as in Rule IV. The art of breathing is dealt with in three phases, and these I commend to each of you for the most careful consideration.

There is first the aspect of *Inhalation*. "The man breathes deeply." From the very depths of his being he draws the breath. In the process of phenomenal living, he draws the very breath of life from the soul. This is the first stage. In the process of detaching himself from phenomenal living, he draws from the depths of his being and experiences the life, that it may be rendered again back to the source from whence it came. In the occult life of the disciple, as he develops a new and subtler use of his response apparatus, he practices the science of the breath, and discovers that through deep **[Page 150]** breathing (including the three stages of the deep, middle, and top breath) he can bring into activity, in the world of esoteric experiences, his vital body with its force centres. Thus the three aspects of "deep breathing" cover the entire soul experience, and the relationship to the three types of breath, touched upon above, can be worked out by the interested aspirant.

Next we read "he concentrates his forces." Here we have the stage indicated which can be called *retention of the breath*. It is a holding of all the forces of the life steadily in the place of silence, and when this can be done with ease and with forgetfulness of process through familiarity and experience, then the man can see and hear and know in a realm other than the phenomenal world. In the higher sense this is the stage of contemplation, that "lull between two activities" as it has been so aptly called. The soul, the breath, the life has withdrawn out of the three worlds, and in the "secret place of the most high" is at rest and at peace, contemplating the beatific vision. In the life of the active disciple it

produces those interludes which every disciple knows, when (through detachment and the capacity to withdraw) he is held by nothing in the world of form. As he is but wrestling toward perfection and has not yet attained, these interludes of silence, withdrawingness, and of detachment are frequently difficult and dark. All is silence and he stands appalled by the unknown, and by the apparently empty stillness in which he finds himself. This is called, in advanced cases, "the dark night of the soul"—the moment before the dawn, the hour before the light streams forth.

In the science of Pranayama it is the moment following upon inhalation wherein all the forces of the body have (through the medium of the breath) been carried upward to the head and concentrated there, prior to the stage of breathing forth. This moment of retention, when [Page 151] properly carried forward, produces an interlude of intense concentration and it is in this moment that the aspirant must seize opportunity. Herein lies a hint.

Then comes the process of *exhalation*. We read in Rule IV "he drives the thought-form from him." This is ever the result of the final stage of the science of the breath. The form, vitalized by the one who breathes in correct rhythm, is sent forth to do its work and fulfil its mission. Study this idea with care, for it holds the secret of creative work.

In the experience of the soul, the form for manifestation in the three worlds is created through intense meditation, which is ever the paralleling activity of breathing. Then by an act of the will, resulting in a "breathing forth", and engendered or arrived at dynamically in the interlude of contemplation or retention of the breath, the created form is sent forth into the phenomenal world, to serve as a channel of experience, a medium of expression and a response apparatus in the three worlds of human living.

In the life of the disciple, through meditation and discipline he learns to reach high moments of interlude whenever he concentrates his forces on the plane of soul life, and then again by an act of his will, he breathes forth his spiritual purposes, plans and life into the world of experience. The thought form that he has constructed as to the part he has to play, and the concentration of energy which he has succeeded in bringing about become effective. The energy needed for the next step is breathed forth by the soul and passes down into the vital body, thus galvanizing the physical instrument with the needed constructive activity. That aspect of the plan which he has appreciated in contemplation, and that part of the general purpose of the Hierarchy in which his soul feels called upon to co-operate is breathed forth simultaneously, [Page 152] via the mind into the brain, and thus "he drives the thought forms from him."

Finally, in the science of Pranayama, this stage covers that exhaling breath which, when carried forward with thought and conscious purpose behind it, serves to vitalize the centres and fill each of them with dynamic life. More need not be said here.

Thus, in this science of "breathing deeply" we have the whole process of creative work and of the evolutionary unfoldment of God in nature covered. It is the process whereby the Life, the One Existence, has brought the phenomenal world into being, and Rule IV is a digest of the Creation. It is equally the formula under which the individual soul works as it centres its forces for manifestation in the three worlds of human experience.

The right use of the Life-Breath is the whole art at which the aspirant, the disciple, and the initiate work, bearing in mind however that the science of the physical breath is the least important aspect and



follows sequentially upon the right use of energy, which is the word we apply to the divine breath or life.

Finally, in the mental life of the disciple, and in the great work of learning to be a conscious creator in mental matter and so produce results in the phenomenal world, this fourth Rule holds the instructions upon which the work is based. It embodies the science of the entire magical work.

Therefore, this Rule warrants the closest consideration and study. Rightly understood and rightly studied it would lead each aspirant out of the phenomenal world into the kingdom of the soul. Its instructions, if carried out, would lead the soul back again into the phenomenal world as the creating force in soul magic and as the manipulator and dominating factor of, and through, the medium of the form.

In the training of the occidental student, blind unquestioning [Page 153] obedience is never asked. Suggestions are made as to method and as to a technique which has proved effective for thousands of years and with many disciples. Some rules as to breathing, as to helpful process and as to practical living on the physical plane will be imparted, but in the training of the new type of disciple during the coming age, it is the will of the watching Gurus and Rishis that they be left freer than has heretofore been the case. This may mean a slightly slower development at the beginning but will result, it is hoped, in a more rapid unfoldment during the later stages upon the Path of Initiation.

Therefore, students are urged to go forward during their period of training with courage and with joy, knowing that they are members of a band of disciples, knowing that they are not alone but that the strength of the band is theirs, the knowledge of the band is theirs too as they develop the capacity to apprehend it,—and knowing also that the love and wisdom and understanding of the watching Elder Brothers are back of every aspiring Son of God, e'en though apparently (and wisely) he is left to wrestle through to the light in the strength of his own omnipotent soul.

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## RULE FIVE

Three things engage the Solar Angel before the sheath created passes downward; the condition of the waters, the safety of the one who thus creates, and steady contemplation. Thus are the heart, the throat, and eye, allied for triple service.

The Soul and its Thought-forms.  
Heart, Throat and Eye.  
The Awakening of the Centres.

**[Page 157]**

## THE SOUL AND ITS THOUGHT-FORMS

We have been dealing with the processes of creation as they concern:

1. The Creator of a solar system or a planetary scheme.
2. The Ego, as it creates its body of manifestation. It should here be remembered that the entire human family has been brought into manifestation by a paralleling group of egos.
3. Man, as he creates those thought-forms by which he expresses himself, through which he works, and by which he is surrounded. It should also here be borne in mind that this definite creative work is only possible to those who function on mental levels—the thinkers of the world and the disciples of the Masters.

In every case, as we have seen, the objective form has been the result of meditation on the part of the creating agency, of response from the material acted upon by the force generated in meditation, thus producing the building of the form, and its utilization through sound. This is succeeded by the stage wherein the form is seen objectively and becomes a vibrant living entity. Thus is "the Word made Flesh," and thus do all forms—universes, men, and ensouled thoughts—come into being.

This fifth rule touches upon three factors which engage the attention of the creating agent before the physical form emerges into view on the exterior plane. These three are:

**[Page 158]**

1. The condition of the waters.
2. The safety of the one who thus creates.
3. Steady contemplation.

We will deal briefly with these three and then we will consider the three factors which the disciple needs to relate if he ever aims to become an active and potent co-operator with the Hierarchy. These are the Eye, the Heart, the Throat. The interpretation and significance of these rules can be carried forward along several lines. For our purposes, the one followed will be that relating to the disciple and his work, and will deal with his training in the magical work of the ego, as that ego occupies and employs a physical form. These teachings are intended to be practical; they will emphasize the training and discipline of the disciple, and, scattered throughout, will be found those hints and esoteric suggestions which, when followed, will lead the aspirant on to experiment and to experience of truth. Those who are not true aspirants will fail to recognize the hints and thus will be preserved from danger and premature experience.

Let us therefore take up the three factors which engage our attention, and let us consider them from the standpoint of the human being who is creating thought-forms, and not primarily from the standpoint of a solar Creator or of an ego, preparing to take incarnation through the medium of form. Two collateral thoughts are here of value. One is that the process of creating thought-forms is part of the work done by every aspirant in the daily meditation process. If the student would remember that every time he sits down to his morning meditation he is learning to build and vitalize thought-forms, his work might assume greater interest. The tendency of most aspirants is to be occupied with their deficiencies in the work of meditation and their inability to control their minds, whereas both those aspects of their endeavour **[Page 159]** would be aided if they were to be occupied by the profoundly engrossing work

of thought-form building.

A secondary and less important thought is that as egos, preparing to take human bodies, are deeply engaged in meditation work, it is highly improbable that they can be reached by the ordinary medium in the ordinary seance. At the most, only those who have passed over quite recently can be thus contacted, and they are, in most cases, in a condition of deep abstraction of a different kind. There is no time or purpose in enlarging upon this theme here but it is of interest to those investigating these matters.

### *1. The Condition of the Waters*

The creating agency, man, has through the incentives of a co-ordinating purpose, intent meditation, and creative activity built the thought-form which he is ensouling with his own vitality and directing with his will. The time has come for that thought-form to be sent upon its mission and to carry out the purpose of its being. As we saw in the earlier rule, the form is "driven" from its creator by the power of the expulsive breath. This is a symbolic statement but, at the same time, an experimental fact in the magical work. In the disciple's work, there is often failure owing to his inability to understand both the esoteric and the literal significance of this expulsive breath as he carries forward his meditation work. This expulsive breath is the result of a preceding period of rhythmic breathing, paralleled by concentrated meditation work, then a definite focussing of the attention and the breath, as the purpose of the created form is mentally defined, and finally, the vitalizing of the thought-form, by its creator, and its consequent energizing into independent life and activity.

The first hindrance to the potency of the work comes through the failure of the disciple to carry on these activities [Page 160] simultaneously. The second cause of failure lies in his neglecting to consider the condition of the waters or the state of the emotional substance into which this mental form must go and so gather to itself the matter of the astral plane which will enable it to become a functioning entity on that plane. If it cannot do this, it becomes simply and eventually a dead form on the plane of mind, for it will lack that motivating power of desire which is necessary to carry it forward to completion on the physical plane.

It is interesting to remember this: If a thought-form is sent forth into the emotional world to gather to itself a body of desire (the impelling force which produces all objectivity) and is immersed in a "condition of the waters" which can best be described as purely selfish, all that occurs is as follows: It is lost, by being drawn into the astral body of the disciple, which is the focal point for all astral energy employed by the disciple. It is swept into a vortex of which the individual astral body is the centre and loses its separate existence. The simile of the whirlpool is of value here. The thinker is like a man throwing a toy boat from the shore into a stream of water. If he throws it into a whirlpool, it is sucked in time into the central vortex and so disappears. Many forms, thus constructed by an aspirant in his meditation work are lost and fail in their objective because of the chaotic and whirling state of the aspirant's emotional body. Thus good intentions come to naught; thus good purpose and planned work for the Master fail to materialize because, as the thought-form passes downward on to the plane of desire and emotion, it contacts only the seething waters of fear, of suspicion, of hatred, of vicious or purely physical desire. These being more potent than the little form, drown it, and it passes out of sight and out of existence, and the man becomes conscious of another abortive effort.

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Or again, the "condition of the waters" is not that of a self-engendered whirlpool, but is more allied to that of a pool, stirred into a frothy and boiling surge, through the activities of others. There are many disciples who have achieved a fair measure of self-control and of personal disinterestedness. They are not the victims of personality desire and aims, and are comparatively free from the whirlpool of selfish tendencies. But their astral bodies are again and again swept into a state of agitation by the group for, and in which, they work. They are elated or depressed, satisfied or dissatisfied by the results they achieve or fail to achieve; this achievement or lack of achievement and the steadiness or disloyalties of their fellow servers produce agitation and emotional upset, and on this powerful reaction their thought-forms, constructed so diligently and prayerfully, come to naught. Their "skill in action" is lost, because they are tied to the desired result and so their labour produces nothing.

There are many other "conditions of the waters" which each aspirant can for himself supply. There is one more however upon which I would like to touch. The emotional body of the disciple which must feed and nurture the baby thought-form (with its mental nucleus) is necessarily part of the planetary emotional form and hence vibrates in unison with that form. This should also be carefully considered, for the emotional body is thrown into a state of activity by the general astral condition and must be handled wisely from this angle.

At this time there are three qualities predominating in the planetary form—fear, expectancy and a climaxing desire (in the human family) for material possession. Note the word "climaxing". The summation of human desire for material happiness has been reached, and the peak of that desire has been passed; thus mankind has achieved and surmounted much. But the rhythm of the ages is strong.

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These three qualities have to be grasped and discounted by the aspirant as he seeks to serve from mental levels. In the place of fear he must substitute that peace which is the prerogative of those who live always in the Light of the Eternal; in the place of questioning expectancy he must substitute that placid, yet active, assurance of the ultimate objective which comes from a vision of the Plan and his contact with other disciples and later with the Master. Desire for material possession must be superseded by aspiration for those possessions which are the joy of the soul—wisdom, love and power to serve. Peace, assurance and right aspiration! These three words, when understood and experienced in the life of every day, will bring about that right "condition of the waters" which will ensure the survival of every thought-form, rightly engendered in meditation by the man, functioning as a soul.

*2. The Safety of the One Who Thus Creates*

It might be said here with emphasis, even if it is a recognized truism, that people are frequently slain (in the occult and therefore in the more important sense) by their own thought-forms. Thought creation, through concentration and meditation, is a potently dangerous matter. This must never be forgotten. There are forms of thought, unencumbered by much desire matter, which, failing to pass downward, poison the man on mental levels. This they do in two ways:

1. By growing so potent on the mental plane that the man falls a victim to the thing he has created. This is the "idée fixe" of the psychiatrist; the obsession which drives to lunacy; the one-pointed line of thought which eventually terrorises its creator.
2. By multiplying so fast that the mental aura of the man becomes like unto a thick and dense cloud,

through [Page 163] which the light of the soul must fail to penetrate, and through which the love of human beings, the lovely and beautiful and comforting activities of nature and of life in the three worlds equally fail to pierce. The man is smothered, is suffocated by his own thought-forms, and succumbs to the miasma which he himself has engendered.

Or again, there are lines of thought which draw forth from the emotional body a reaction of a poisonous nature. A certain line of thought is followed by a human being in relation to his brethren. It breeds hatred, jealousy and envy, and works through into manifestation in such a manner that it produces those physical plane activities which cause the death of their creator. This may be literal as in the case of murder, which is in many cases the result of crystallised intent, or it may result in disease. Pure thought, right motive and loving desire are the true correctives of disease, and where the desire for these (which does animate many) is raised to constructive thinking there will be the gradual elimination of disease. As yet, though many desire, few think. Let it never be forgotten that the Great Ones do not look for those who only desire and aspire. They look for those who blend with their desire the determination to learn to use their mental bodies and become creators, and who will work constructively towards these ends.

Thus it will be seen why, in all systems of true occult training, the emphasis is laid on right thinking, loving desire, and pure, clean living. Only thus can the creative work be carried forward with safety, and only thus can the thought-form pass downward into objectivity, and be a constructive agent on the plane of human existence.

### *3. Steady Contemplation*

You will note here that the word 'meditation' is not used. The thought is a different one. The meditation [Page 164] process, involving the use of thought and the mental building of the form so that it can be completed and rounded out and in line with the thought-form of the disciple's group of co-disciples, and therefore with the Plan, has been completed to the best of the man's ability. Now he must, with steadiness, contemplate that which he has created, and with equal steadiness inspire it with needed life, so that it can fulfill its function.

He ceases to reason, to think, to formulate, and to build in mental matter. He simply pours his life into the form and sends it forth to carry out his will. Just as long as he can contemplate and hold steady, so will his creation fulfill his intention and act as his agent.

Just so long as he can focus his attention on the ideal for which he created his thought-form and can link the form and the ideal together in one steady vision, just so long will it serve his purpose and express his ideal. Herein lies the secret of all successful co-operation with the Plan.

We will now study for a while the words "heart, throat, and eye," for they have a peculiar significance. These three form the apparatus to be employed by all disciples during the world cycle which is so rapidly coming.

That there is not as yet a very large body of disciples in incarnation at this time, and that the apparatus with many who are functioning on the level of discipleship is but in embryo, is profoundly true. It should be remembered however, that the world cycle has only just been inaugurated and will cover a vast period of time. There are only about four hundred accepted disciples in the world at this time—

that is, men and women who really know they are disciples and know what their work is and are doing it. There are nevertheless many hundreds (out of the present generation of young people) who stand on the verge of acceptance, and thousands are upon the probationary path.

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In all truly esoteric groups, there should be forming a group in which an intellectual understanding of this mechanism of heart, throat, and eye, will be found. It should be constituted of those who are submitting themselves to a discipline and a training which will make its use a demonstrated fact in nature to them. I would call attention to those words, and request their careful study.

A mechanism in the natural body comes into use in two ways: First, its use is involuntary, and there is no comprehension of how, or why, or when, the apparatus is used. An animal employs a mechanism, analogous in many respects to that employed by man. He sees, and hears and functions organically along similar lines to the human, but lacks the mental understanding and the linking of cause and effect which are characteristic of the higher kingdom in nature.

A similar state of affairs exists in the early stages of the path of discipleship, and the final stages of the probationary path. The disciple becomes aware of capacities and powers which are not as yet intelligently under his control. He experiences flashes of insight, and of knowledge which seem unaccountable and of no immediate value. He contacts vibrations and the phenomena of other realms but remains unaware of the process whereby he has done so, and is incompetent either to renew or recall the experience. Within his etheric body, he senses active forces. Sometimes he can localise them, and in any case he admits theoretically that there is awakening into conscious activity, a sevenfold structure, which is symbolic in form, and potent when employed. He cannot as yet control it and he is quite incapable of calling it into intelligent co-operation with his purposes and ideas, no matter how hard he tries. All that he can do is to register such phenomena and keep a record of these experiences, bearing always in mind that in the early stages of his unfoldment only the coarsest and most material **[Page 166]** of the vibrations will be registered on his brain consciousness. He simply has to wait and to bring his mind to bear upon the purifying of his vehicles and the elimination of all that he recognises as liable to distort his vision. This period may be long or short according as the aspirant is entering into the subjective consciousness for the first time or is taking up the thread of an older or partially achieved undertaking.

I would like here, to make perfectly clear to all true and earnest aspirants that, in the training to be given during the next few decades, the unfoldment of astral vision and hearing will be entirely ruled out, or (if it exists) will eventually have to be overcome. The true disciple has endeavoured to centre himself on the mental plane with the object in view of transferring his consciousness higher still, into the wider and inclusive awareness of the soul.

His aim is to include the higher, and there is no need for him, at this stage, to regain that astral facility which was the possession, as you well know, of the little evolved races of the earth, and of many of the higher animals. Later on, when adeptship has been reached, he can function on the astral plane should he so choose, but it should be remembered, that the Master works with the soul aspect of humanity (and of all forms) and does not work with their astral bodies. This has been oft forgotten by teachers both in the East and in the West.



In working with souls the true technique of evolution is carried forward, for it is the soul within the forms in every kingdom in nature which is responsible for the developing work of, and within, the form. May I say therefore to students that their main objective is to become aware of the soul, to cultivate soul consciousness, and to learn to live and work as souls. Until such time as their use of their apparatus becomes voluntary they would be well advised to train their minds, study the [Page 167] laws governing manifestation, and learn to include all that which we now cover by the word 'higher'—a misnomer, but it must suffice.

Second, when the use of the subjective instrument becomes *voluntary* and a man knows how it should be employed, when he is using it, and can discontinue its use or resume it at will, then his whole status changes and his usefulness increases. Through the use of the mind, humanity has become aware of the purposes and employment of the physical apparatus. Now through the use of a still higher faculty, which is a characteristic of the soul, he enters into voluntary and intelligent control of his instrument and learns to understand the purposes for which it exists. This higher faculty is the *intuition*.

May I add with emphasis that only as the man becomes intuitive does he become of use in a Master's group and I commend to all aspirants that they most carefully study the meaning and significance of the intuition. When it is beginning to function, then the disciple can pass from the stage of probation to that of acceptance in a Master's group.

You might ask here how this can be known or ascertained by the probationer.

A great deal of training is given to a probationer without his really recognising it consciously. Fault tendencies are indicated to him as he seeks with sincerity to train himself for service, and the analysis of motive when truthfully undertaken, serves amazingly to lift the would-be disciple out of the astral or emotional world into that of the mind. It is in the mental world that the Masters are first contacted, and there They must be sought.

But the time has come when the Light in the head is not only present but can be somewhat used. The karma of the aspirant is such that it becomes possible for him, through strenuously applied effort, to handle his life in [Page 168] such a way that he can not only fulfill his karma and carry out his obligations, but has sufficient determination to enable him to handle the problems and obligations of discipleship also. His service to others is carried out with the right motive, and is beginning to count and make its power felt, and he is losing sight of his own interests in those of others. When this occurs certain esoteric happenings take place.

The Master confers with some of His senior disciples as to the advisability of admitting the aspirant within the group aura, and of blending his vibration with that of the group. Then, if decision is arrived at, for the space of two years a senior disciple acts as the intermediary betwixt the Master and the newly accepted aspirant. He works with the new disciple, stepping down (if I so might express it) the vibration of the Master so as to accustom the disciple's bodies to the higher increased rate. He impresses the disciple's mind, via his Ego, with the group plans and ideals, and he watches his reaction to life's occurrences and opportunities. He practically assumes, pro tem, the duties and position of Master.

All this time the aspirant remains in ignorance of what has happened and is unaware of his subjective contacts. He, however, recognizes in himself three things:

*Increased mental activity.* This at first will give him much trouble, and he will feel as if he were losing in mind control instead of gaining it, but this is only a temporary condition and gradually he will assume command.

*Increased responsiveness to ideas* and increased capacity to vision the plan of the Hierarchy. This will make him, in the early stages, fanatical to a degree. He will be continually swept off his feet with new ideals, new isms, new modes of living, new dreams for race betterment. He will take up one cult after another as they seem to make possible the coming millennium. But after [Page 169] a time he regains his poise, and purpose assumes control of his life. He works at his own job, and carries forward his contribution to the activity of the whole, to the best of his ability.

*Increased psychic sensitiveness.* This is both an indication of growth and at the same time a test. He is apt to be taken in by the allurements of the psychic powers; he will be tempted to side-track his efforts from specialised service to the race into the exploitation of the psychic powers, and their use for self assertion. The aspirant has to grow in all parts of his nature, but until he can function as the soul, the psyche, consciously and with the use of cooperative intelligence, the lower powers must be quiescent. They can only be safely used by advanced disciples and initiates. They are weapons and instruments of service to be then used in the three worlds by those who are still tied by the Law of Rebirth to those worlds. Those who have passed through the great Liberation and have "occultly crossed the bridge" have no need to employ the powers inherent in the lower sheaths. They can use the infallible knowledge of the intuition, and the illumination of the principle of Light.

There is much misapprehension in people's minds as to how a Master lets an accepted disciple become aware that he is accepted. An impression is abroad that he is told so and that an interview is accorded wherein the Master accepts him and starts him to work. Such is not the case. The occult law holds good in discipleship as in initiation, and the man goes forward blindly. He hopes, but he does not know; he expects that it may be so, but no tangible assurance is given; from a study of himself and of the requirements he arrives at the conclusion that perhaps he has reached the status of accepted disciple. He therefore acts on that assumption and with care he watches his acts, guards his words, and controls his thoughts so that no overt act, unnecessary word or unkind [Page 170] thought will break the rhythm which he believes has been set up. He proceeds with his work but intensifies his meditation; he searches his motives; he seeks to equip his mental body; he sets before himself the ideal of service and seeks ever to serve; and then (when he is so engrossed in the work on hand that he has forgotten himself), suddenly one day he sees the One Who has for so long seen him.

This may come in two ways: in full waking consciousness or by the registering of the interview on the physical brain as it has been participated in during the hours of sleep.

But accompanying this recognition of the event by the disciples will come certain other recognitions.

1. The event is recognised as fact past all controversy. No doubt remains in the disciple's mind.
2. There is recognised an inhibition on the disciple's part to mention the happening to any one. Months or years may slip away before the disciple will mention it, and then only to those who are also recognised as disciples or to some fellow worker, also under *the same group influence*, whose right it is to know and whose right is sanctioned by the Master of the group.

3. Certain factors, governing the Master's relation to the disciple, are gradually recognised and begin increasingly to govern the disciple's life.

*a.* He recognises that his points of contact with his Master are governed by group emergency and need, and deal with his group service. It gradually dawns on him that his Master is only interested in him insofar as his ego can be used in service, through the personality on the physical plane. He begins to realise that his Master works with his soul and that it is his ego, therefore, which is en rapport with the Master and not the personal self. His problem, therefore, becomes increasingly clear and this is the problem of all disciples. It is to keep the [Page 171] channel of communication open between the soul and the brain, via the mind, so that when the Master seeks to communicate, He can do so at once and easily. Sometimes a Master has to wait weeks before He can get His disciple's ear, for the channel upward is closed and the soul is not en rapport with the brain. This is especially true of the early stages of discipleship.

*b.* He finds that it is *he* who shuts the door in the majority of cases through lower psychism, physical disability, and lack of mind control, and he therefore discovers that he has to work constantly and ceaselessly with his lower self.

*c.* He finds that one of the first things he has to do is to learn to discriminate between:

His own soul's vibration.

The vibration of the group of disciples with whom he is associated.

The vibration of the Master.

All three are different and it is easy to confuse them, especially at first. It is a safe rule for aspirants to assume when they contact a high vibration and stimulus, that it is their own soul contacting them, the Master in the heart, and not run off with the idea (so flattering to their pride and personality) that the Master is endeavouring to reach them.

*d.* He finds also that it is not the habit of the Masters to flatter or to make promises to their disciples. They are too busy and too wise, nor do They trouble Themselves to tell Their disciples that they are destined for high office, or that they are Their intermediaries and that the Hierarchy is depending upon them. Ambition, love of power, and the self-sufficiency which characterises many mental types test out the struggling aspirant, and he gets from his personality all that he needs in that line. These qualities delude him and lead him astray, forcing [Page 172] him onto a pedestal from which eventually he must descend. The Masters say nothing to feed pride in Their disciples, nor do They speak words to them which could foster in Their chelas the spirit of separateness.

*e.* The disciple soon finds also that the Masters are not easily accessible. They are busy men, ill able to spare even a few moments in which to communicate with the disciple, and only in emergencies, in the case of a beginner on the Path of Discipleship, do the Masters expend the necessary energy with which to get en rapport. With old and tried disciples, the contacts are more frequent, being more easily achieved and bearing more rapid results. It should be remembered, however, that the newer the disciple the more he demands attention and considers he should have it. The old and more experienced servers seek to fulfil their obligations and carry forward their work with as little contact with the Masters as possible. They seek to save the Master's time and frequently consider an interview with the

Master as demonstrating failure on their part, and producing, therefore, regret that they have had to take the Master's precious time, and force Him to use His energy in order to safeguard the work from error and the disciple perhaps from harm. The aim of every high disciple is to carry out his work and be in rapport with the spiritual force centre which is his group, and thus in steady touch with the Master, without interviews and phenomenal contacts. Many only expect to contact their Master once a year, usually at the time of the full moon in May.

*f.* He finds also that the relationship between Master and disciple is governed by law and that there are definite stages of contact and grades in the desired rapport. These can be enumerated, but cannot be enlarged upon.

1. The stage wherein a disciple is contacted by the Master through another chela on the physical plane. This is the stage of "Little Chelaship".

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2. The stage wherein a higher disciple directs the chela from the egoic level. This is the stage called a "Chela in the Light".

3. The stage wherein, according to necessity, the Master contacts the chela through:

- a.* A vivid dream experience.
- b.* A symbolic teaching.
- c.* A using of a thought form of the Master.
- d.* A contact in meditation.
- e.* A definite, remembered interview in the Master's Ashram.

This is definitely the stage of Accepted Disciple.

4. The stage wherein, having shown his wisdom in work, and his appreciation of the Master's problem, the disciple is taught how (in emergencies) to attract the Master's attention and thus draw on His strength and knowledge and advice. This is an instantaneous happening, and practically takes none of the Master's time. This stage has the peculiar name of "a chela on the Thread, or Sutratma."

5. The stage wherein he is permitted to know the method whereby he may set up a vibration and a call which will entitle him to an interview with the Master. This is only permitted to those trusted chelas who can be depended upon not to use the knowledge for anything except the need of the work; no personality reason or distress would prompt them to use it. At this stage the disciple is called "one within the aura."

6. The stage wherein the disciple can get his Master's ear at any time. He is in close touch always. This is the stage wherein a chela is being definitely prepared for an immediate initiation or, having taken initiation, is being given specialised work to do in collaboration with his ——. At this stage he is described as "one within his Master's heart."

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There is a later stage of a still closer identification, where there is a blending of the Lights, but there is no adequate paraphrase of the terms used to cover the name. The six stages above mentioned have

been paraphrased for occidental understanding and must in no way be considered as translations of the ancient terms.

Such are some of the teachings concerning disciples and their recognitions and it is valuable for aspirants to ponder them. It should be realised that though good character, high ethics, sound morality and spiritual aspiration are basic and unalterable requirements, yet more is needed if the right to enter the Master's Ashram is to be granted.

To be admitted to the privilege of being an outpost of His consciousness requires an unselfishness and a self-surrender for which few are prepared; to be drawn within His aura so that the disciple's aura forms an integral part of the group aura presupposes a purity which few can cultivate; to have the ear of the Master and to earn the right to contact Him at will necessitates a sensitiveness and a fine discrimination which few would care to purchase at the price. Yet a door stands wide open to all who care to come, and no earnest, sincere soul, who meets the requirements, ever receives a rebuff.

There is no question at this time that those who are in any way advanced in evolution are having that evolution hastened as never before in the history of the world. The crisis is so grave and the need of the world so great, that those who can contact the inner side of life, who can even in a small way sense the vibrations of the senior disciples and the Elder Brothers of the race, and who can bring down the ideals, as known on the higher planes, are being very carefully, forcefully, yet strenuously trained. It is necessary that they should be enabled to act accurately and adequately as transmitters and interpreters.

I would like to point out certain factors and methods [Page 175] which should be borne in mind in connection with inspirational writing and mediumship, and which have a bearing on the writing of such books as *The Secret Doctrine*, the Scriptures of the world and those transmitted volumes which potently affect the thought of the race. The interpretation of the process arises from many causes; the status of the writers can be overestimated or not sufficiently appreciated; the terms used by the transmitter being dependent upon his educational status may also be incorrect or give rise to misinterpretation. It is necessary, therefore, that some understanding of the process should be found.

Some transmitters work entirely on astral levels and their work is necessarily part of the great illusion. They are unconscious mediums and are unable to check the source from whence the teachings come; if they claim to know that source, they are frequently in error. Some receive teaching from discarnate entities of no higher evolution, and frequently of lower, than themselves. Some are simply abstracting the content of their own subconsciousnesses, and hence we have the beautiful platitudes, couched in Christian phraseology, and tintured by the mystical writings of the past, which litter the desks of disciples, working consciously on the physical plane.

Some work only on mental levels, learning, through telepathy, that which the Elder Brothers of the race and their own souls have to impart. They tap the sources of knowledge stored in the egoic consciousness. They become aware of the knowledge stored up in the brains of disciples on the same ray as themselves. Some of them, being outposts of the Master's consciousness, become also cognizant of His thought. Some use several of the methods, either consciously or unconsciously. When they work consciously, it is then possible for them to correlate the teaching given and, under the Law of Correspondences [Page 176] and through the use of symbols (which they see through mental clairvoyance), to ascertain the accuracy of their teaching. Those who work unconsciously (I refer not to astral psychics), can use only trust and discrimination until they are further evolved. They must

accept nothing that contradicts facts imparted through the Lodge's great Messengers, and they must be ready to superimpose upon the modicum of knowledge which they possess a further structure of greater extent.

Each generation now should produce its seers. I like the word spelt "see-ers", for to see is to know. The fault of all of you is that you see not; you perceive an angle, a point of vision, a partial aspect of the great fabric of truth, but all that lies hidden behind is occult to your three dimensional vision. It is necessary for those who want to act as true transmitters and intermediaries between the Knowers of the race and the "little ones" that they keep their eyes on the horizon and seek thus to extend their vision; that they hold steadily the inner realization that they already have and seek to increase its scope; that they hold on to the truth that all things are headed towards the revelation, and that the form matters not. They must seek pre-eminently to be dependable instruments, unswayed by passing storms. They must endeavor to remain free from depression, no matter what occurs; liberated from discouragement; with a keen sense of proportion; a right judgment in all things; a regulated life; a disciplined physical body and a whole-hearted devotion to humanity. Where these qualities are present, the Masters can begin to use Their destined workers; where they are absent, other instruments must be found.

Some people learn at night and regularly bring over into their physical brain consciousness the facts they need to know and the teachings they should transmit. Many methods are tried, suited to the nature of the aspirant [Page 177] or chela. Some have brains that act telepathically as transmitters. I deal with safer and rarer methods which utilize the mental vehicle as the intermediary between the soul and the brain, or between the teacher and the disciple. Methods of communication on the astral level, such as the ouija board, the planchette pencil, automatic writing, the direct voice and statements made by the temporarily obsessed medium are not utilized as a rule by chelas, though the direct voice has had its use at times. The higher mental methods are more advanced and surer—even if rarer.

The true transmitters from the higher egoic levels to the physical plane proceed in one or other of the following ways:

1. They write from personal knowledge, and therefore employ their concrete minds at the task of stating this knowledge in terms that will reveal the truth to those that have the eyes to see, and yet will conceal that which is dangerous from the curious and the blind. This is a hard task to accomplish, for the concrete mind expresses the abstract most inadequately and, in the task of embodying the truth in words, much of the true significance is lost.
2. They write because they are inspired. Because of their physical equipment, their purity of life, their singleness of purpose, their devotion to humanity and the very karma of service itself, they have developed the capacity to touch the higher sources from which pure truth, or symbolic truth, flows. They can tap thought currents that have been set in motion by that great band of Contemplators, called Nirmanakayas, or those definite, specialized thought currents originated by one of the great staff of teachers. Their brains, being receptive transmitters, enable them to express these contacted thoughts on paper—the accuracy of the transmission being dependent upon the receptivity of the instrument (that is, [Page 178] the mind and the brain) of the transmitter. In these cases, the form of words and the sentences are largely left to the writer. Therefore, the appropriateness of the terms used and the correctness of the phraseology will depend upon his mental equipment, his educational advantages, the extent of his vocabulary and his inherent capacity to understand the nature and quality of the imparted thought and ideas.



3. They write because of the development of the inner hearing. Their work is largely stenographic, yet is also partially dependent upon their standard of development and their education. A certain definite unfoldment of the centres, coupled with karmic availability, constitutes the basis of choice by the teacher on the subtler planes who seeks to impart a definite instruction and a specialized line of thought. The responsibility as to accuracy is therefore divided between the one who imparts the teaching and the transmitting agent. The physical plane agent must be carefully chosen and the accuracy of the imparted information, as expressed on the physical plane, will depend upon his willingness to be used, his positive mental polarization, and his freedom from astralism. To this must be added the fact that the better educated a man may be, the wider his range of knowledge and scope of world interests, the easier it will be for the teacher on the inner side to render, through his agency, the knowledge to be imparted. Frequently the dictated data may be entirely foreign to the receiver. He *must* have a certain amount, therefore, of education, and be himself a profound seeker of truth before he will be chosen to be the recipient of teachings that are intended for the general public or for esoteric use. Above everything else, he must have learnt through meditation to focus himself on the mental plane. Similarity of vibration and of interests hold the clue to the choice of a transmitter. **[Page 179]** Note that I say; similarity of vibration and of interests and not equality of vibration and of interests.

This form of work might be divided into three methods: There is first the higher clairaudience that speaks directly from mind to mind. This is not exactly telepathy but a form of direct hearing. The teacher will speak to the disciple as person to person. A conversation is therefore carried on entirely on mental levels with the higher faculties as the focusing point. The use of the head centres is involved and they must both be vivified before this method can be employed. In the astral body the centres corresponding to the physical have to be awakened before astral psychism is possible. The work that I refer to here involves a corresponding vivification in the mental body counterparts.

Secondly, we have telepathic communication. This is the registry in the physical brain consciousness of information imparted:

- a. Direct from Master to pupil; from disciple to disciple; from student to student.
- b. From Master or disciple to the ego and thence to the personality, via the atomic sub-planes. You will note therefore that only those in whose bodies atomic sub-plane matter is found can work this way. Safety and accuracy lie in this equipment.
- c. From ego to ego via the causal body and transmitted direct according to the preceding method or stored up to work through gradually and at need.

Thirdly, we have inspiration. This involves another aspect of development. Inspiration is analogous to mediumship, but is entirely egoic. It utilizes the mind as the medium of transmission to the brain of that which the soul knows. Mediumship usually describes the process when confined entirely to the astral levels. On the egoic plane this involves inspiration. Ponder on this explanation for it explains much. Mediumship is dangerous. **[Page 180]** Why is this so? Because the mental body is not involved and so the soul is not in control. The medium is an unconscious instrument, he is not himself the controlling factor; he is controlled. Frequently also the discarnate entities who employ this method of communication, utilizing the brain or voice apparatus of the medium, are not highly evolved, and are quite incapable of employing mental plane methods.

Some people combine the method of inspiration and of receiving instruction along various lines and, when this is the case, great accuracy of transmission is found. Occasionally again, as in the case of H. P. B. you have deep knowledge, ability to be inspired and mental clairaudience combined. When this is the case you have a rare and useful instrument for the aiding of humanity.

Inspiration originates on the higher levels; it presupposes a very high point in evolution, for it involves the egoic consciousness and necessitates the use of atomic matter, thus opening up a wide range of communicators. It spells safety. It should be remembered that the soul is always good; it may lack knowledge in the three worlds and in this way be deficient; but it harbors no evil. Inspiration is always safe, whereas mediumship is always to be avoided. Inspiration may involve telepathy, for the person inspiring may do three things:

- a.* He may use the brain of the appointed channel, throwing thoughts into it.
- b.* He may occupy his disciple's body, the latter standing aside, consciously, in his subtler bodies, but surrendering his physical body.
- c.* A third method is one of a temporary fusing, if I might so call it,—an intermingling when the user and the used alternate or supplement, as needed, to do the appointed work. I cannot explain more clearly.

4. They write what they see. This method is not of such a high order. You will note that in the first case [Page 181] you have wisdom or availability on buddhic or intuitional levels; in the second case you have transmission from the causal body, from the higher mental levels; in the third case you have sufficient development to enable the aspirant to receive dictation. In the fourth case, you have the ability to read in the astral light but frequently no ability to differentiate between that which is past, that which is, and that which will be. Therefore you have illusion and inaccuracy. This is a method, however, sometimes used but—unless directly used under stimulation applied by a Master—it is liable to be most misleading, as is its corollary, astral clairaudience. It is the method of mental clairvoyance, and requires a trained interpreting mind, which is rare indeed to find.

In all these cases that I have cited error may creep in owing to physical limitation and the handicap of words, but in the case of those who write from personal knowledge the errors in expression will be of no real moment; whilst in the second and third cases the errors will be dependent upon the point in evolution of the transmitting agent. If, however, he couples intelligence, devotion and service, with his capacity to receive and hear, he will soon correct the errors himself and his understanding will grow.

Later two new methods will be employed which will facilitate the transmission of truth from the inner side to the outer plane. Precipitated writing will be given to those who can be trusted, but the time is not yet for its general use. It will be necessary to wait until the work of the esoteric schools has reached a more definite phase of development. Conditions as yet are not appropriate, but humanity is urged to be ready and open-minded and prepared for this development. Later will come the power to materialize thought-forms. People will come into incarnation who will have the ability temporarily to create and vitalize these thought-forms, and [Page 182] so enable the general public to see them. The time, however, is not yet. There is too much fear, and not enough experience of truth in the world. More knowledge must be acquired as to the nature of thought and of matter, and this must be followed experimentally by those with acute trained minds, a high rate of vibration, and bodies built of the finest matter. The attainment of this will involve discipline, pain, self-abnegation and abstinence. See you to it.

The group of Teachers with whom the average aspirants and probationary disciples may be in touch on the mental plane are but men of like passions but with a longer experience upon the path and a wiser control of themselves. They do not work with aspirants because They personally like or care for them, but because the need is great and They seek those whom They can train. The attitude of mind that They look for is that of teachableness and the ability to record and refrain from questioning until more is known. Then the aspirant is urged to question everything. May I remind you of the words of one Teacher who said, "Know us for sane and balanced men who teach as we taught on earth, not flattering our pupils but disciplining them. We lead them on, not forcing them forward by feeding their ambitions by promises of power, but giving them information and leading them to use it in their work, knowing that right use of knowledge leads to experience and achievement of the goal."

How often does one find a student more occupied with the Master and what He will do than he is with his own side of the question! And yet the fitting of himself for service and the equipping of himself for useful cooperation is, or should be, his main preoccupation.

Inquiry about the Master is more interesting than inquiry about the needed qualifications for discipleship. Interest for the data available in relation to the Adepts is more potent than the steadfast investigation into limitations **[Page 183]** and disabilities which should engross the aspirant's attention. Curiosity as to the habits and methods of specific Masters and Their ways of handling Their disciples is more prone to be displayed than patient application to right habits and ways of work in the life of the would-be disciple. All these matters are side issues and only handicap and limit, and one of the first things we advise one who would enter into communication with the Masters is to take his eyes off those things which concern him not, focus his attention on the needed steps and stages which should demonstrate in his life, and eliminate those wasted moments, moods and thought periods which so often occupy the major part of his thought life.

When a Master seeks to find those fitted to be instructed and taught by Him, He looks for three things first of all. Unless these are present, no amount of devotion or aspiration, and no purity of life and mode of living suffices. It is essential that all aspirants should grasp these three factors and so save themselves much distress of mind and wasted motion.

1. The Master looks for the light in the head.
2. He investigates the karma of the aspirant.
3. He notes his service in the world.

Unless there is indication that the man is what is termed esoterically "a lighted lamp" it is useless for the Master to waste His time. The light in the head, when present, is indicative of:

*a.* The functioning to a greater or less extent of the pineal gland, which is (as is well known) the seat of the soul and the organ of spiritual perception. It is in this gland that the first physiological changes take place incident upon soul contact and this contact is brought about through definite work along meditation lines, mind control, and the inflow of spiritual force.

**[Page 184]**

*b.* The aligning of the man on the physical plane with his ego, soul or higher self, on the mental plane and the subordination of the physical plane life and nature to the impress and control of the soul. This

is covered sufficiently in the first two or three chapters of *Letters on Occult Meditation* and these should be studied by aspirants.

c. The downflow of force via the sutratma, magnetic cord, or thread from the soul to the brain via the mind body. The whole secret of spiritual vision, correct perception and right contact lies in the proper appreciation of the above statement, and therefore the *Yoga Sutras of Patanjali* are ever the text-book of disciples, initiates and adepts, for therein are found those rules and methods which bring the mind under control, stabilize the astral body and so develop and strengthen the thread soul that it can and does become a veritable channel of communication between the man and his ego. The light of illumination streams down into the brain cavity and throws into objectivity three fields of knowledge. This is often forgotten and hence the undue distress and premature interpretations of the partially illuminated disciple or probationer.

The light first throws into relief and brings into the foreground of consciousness those thought-forms and entities which depict the lower life, and which (in their aggregate) form the Dweller on the Threshold.

Thus the first thing of which the aspirant becomes aware is that which he knows to be undesirable and the revelation of his own unworthiness and limitations, and the undesirable constituents of his own aura burst on his vision. The darkness which is in him is intensified by the light which glimmers faintly from the centre of his being and frequently he despairs of himself and descends into the depths of depression. All mystics bear witness to this and it is a period which must be [Page 185] lived through until the pure light of day drives all shadows and darkness away and little by little the life is brightened and lightened until the sun in the head is shining in all its glory.

d. Finally, the light in the head is indicative of the finding of the Path and there remains then for the man to study and understand the techniques whereby the light is centralized, intensified, entered and eventually becomes that magnetic line (like unto a spider's thread) which can be followed back until the source of the lower manifestation is reached and the soul consciousness is entered. The above language is symbolic and yet vitally accurate but is expressed thus in order to convey information to those who know, and protect those who as yet know not.

"The path of the just is as a shining Light" and yet at the same time a man has to become that path itself. He enters the light and becomes the light and functions then as a lamp set in a dark place, carrying illumination to others and lighting the way before them.

The next point that a Master has to consider before admitting a man into His group is whether or no such a step is karmically possible or whether there exist in a man's record those conditions which negate his admission in this life.

There are three main factors to be considered separately and in their relation to each other.

First, are there such karmic obligations in a man's present life as would render it impossible for him to function as a disciple? In this connection it must be carefully borne in mind that a man can become a disciple and merit the attention of a Master only when his life counts for something in the world of men, when he is an influence in his sphere, and when he is moulding and acting upon the minds and hearts of other men.

Until that is the case it is waste of a Master's time to [Page 186] personally deal with him, for he can be adequately helped in other ways and has, for instance, much knowledge from books and teachers which is as yet theory and not practice, and much experience to pass through under the guidance of his own ego, the Master in his heart. When a man is a disciple he is one because he can be used for working out the plan of the Hierarchy, and can be influenced to materialize those endeavours which are planned to enable humanity to make the needed forward steps. This involves (in his physical plane life) time, and thought, right circumstance, and other considerations and it is quite possible for a man to have reached the stage *from the character standpoint*, where he merits the recognition of a Master, and yet have obligations and duties to work through which would handicap him for active service in some particular life. This the Master has to consider and this a man's own ego also considers.

The result quite frequently at this time is that (perhaps unconsciously to the physical brain) a man will shoulder a great amount of experience, and undertake the working out of an abnormal amount of responsibility in one particular life, in order to free himself for service and chelaship in a later life. He works then at the equipping of himself for the next life, and at the patient performance of duty in his home, his circle of friends, and his business. He realises that from the egoic standpoint one life is but a short matter and soon gone and that by study, intelligent activity, loving service, and patient endurance, he is working out of those conditions which are preventing his prompt acceptance in a Master's group.

A Master also studies the condition of an aspirant's physical body and of the subtler bodies to see whether in them are to be found states of consciousness which would hinder usefulness and act as obstacles. These conditions are likewise karmic and must be adjusted before his admission among other chelas becomes possible. A sick [Page 187] physical body, an astral body prone to moods, emotions and psychic delusions, and a mental body uncontrolled or ill-equipped are all dangerous to the student unless straightened out and perfected. A chela is subjected constantly to the play of force coming to him from three main sources:

1. His own ego,
2. His Master,
3. The group of co-disciples,

and unless he is strong, purified and controlled, these forces will serve but to stimulate undesirable conditions, to foster that which should be eliminated and to bring to the surface all the hidden weaknesses. That this has to be done inevitably is so, but much must be done along this line before admission into a group of disciples; otherwise much of the Master's valuable time will perforce be given to the elimination and nullifying of the effects of the chela's violent reactions on other chelas in the same group. It is better to wait and work gradually and intelligently oneself than force one's way unprepared into lines of forces before one can handle either them or their consequences.

Another factor that an adept has to consider is whether there are in incarnation those chelas with whom a man has to work and who are karmically linked to him by ancient ties and old familiarity in similar work.

Sometimes it may be deemed wiser for a man to wait a little while before being permitted to step off the physical path until a life comes in which his own co-workers, keyed to his vibration, and accustomed to work with him, are also in physical bodies, for a Master's group is entered in service to

be rendered and specific work to be done, and not because a man is to receive a cultural training which will make him an adept some day. Chelas train themselves and when ready for any work a Master uses [Page 188] them. They develop themselves and work out their own salvation and as step by step is taken their particular Master lays more and more responsibility upon them. He will train them in service technique, and in vibratory response to the Plan, but they learn to control themselves and to fit themselves for service.

There are other karmic factors to be considered by a Master but these are the three paramount ones and of the most importance for aspirants to consider now. They are specified so that no true and earnest worker need be depressed and discouraged if he has no conscious link with the Master and is unaware of any affiliation with an esoteric group of chelas. It may not be because he is not fit. It may simply be because his ego has chosen this life to clear the decks for later action, to eliminate hindrances in one or other, or all of the three lower bodies, or to wait for that time when his admission may count the most.

The third factor, that of service, for which the Master looks is one upon which the aspirant has the least to say and may very probably misinterpret. Spiritual ambition, the desire to function as the centre of a group, the longing to hear oneself speaking, teaching, lecturing, or writing are often wrongly interpreted by the aspirant as service. The Master looks not at a worker's worldly force or status, not at the numbers of people who are gathered around his personality but at the motives which prompt his activity and at the effect of his influence upon his fellowmen. True service is the spontaneous outflow of a loving heart and an intelligent mind; it is the result of being in the right place and staying there; it is produced by the inevitable inflow of spiritual force and not by strenuous physical plane activity; it is the effect of a man's being what he truly is, a divine Son of God, and not by the studied effect of his words or deeds. A true server gathers around him those whom it is his duty to serve [Page 189] and aid by the force of his life and his spiritualised personality, and not by his claims or loud speaking. In self-forgetfulness he serves; in self-abnegation he walks the earth, and he gives no thought to the magnitude or the reverse of his accomplishment and has no pre-conceived ideas as to his own value or usefulness. He lives, serves, works and influences, asking nothing for the separated self.

When a Master sees this manifestation in a man's life, as the result of the awakening of the inner light and the adjustment of his karmic obligations, then He sounds out a note and waits to see if the man recognises his own group note. On this recognition, he is admitted into his own group of co-workers, and can stand in the presence of his Master.

### **HEART, THROAT AND EYE**

Later, when the knowledge here conveyed is assimilated, the aspirant will come to an understanding of the true meaning of the heart, the throat, and the eye—which it is the effect of the Guides of the race to stimulate into functioning activity at this time. We will therefore consider now:

1. The heart centre, the throat centre, and the centre between the eyes.
2. Their awakening and co-ordination.
3. To what uses they will be put in the coming world cycle.

This subject is of vital importance to the modern aspirant, for the mechanism of the heart, the throat, and the eye—constituting part of the inner structure which he must learn to use—has to be mastered and consciously employed by him before any true creative work is possible. When I use the words



'creative work' I am speaking esoterically and am not referring to the valuable work [Page 190] done by the artists of the world in their many lines of expression. Their efforts, to the seer, are indicative of an inner stirring, of an inner co-ordination and a motivated activity which will lead to true esoteric endeavour and to creative work on the subtler planes.

I am assuming in the student an elementary knowledge of the vital body and of its force centres and I am assuming that these seven centres or lotuses have, theoretically, a place in his imagination. I use the word imagination with purposeful intent, for until there is knowledge and clear vision, imaginative assumption is a potent factor in bringing about the activity of the centres.

Let us, for the sake of clarity, list these lotuses with their petal numbers, and their location. Their colours are immaterial at present from the standpoint of the student, for much that has been given out is erroneous or in the nature of a blind, and in any case, the esoteric colours are widely different from the exoteric.

1. The base of the spine ----- 4 petals.
2. The sacral centre ----- 6 petals.
3. The solar plexus centre ----- 10 petals.
- Diaphragm.
4. Heart centre ----- 12 petals.
5. Throat centre ----- 16 petals.
6. Centre between the eyebrows ----- 2 petals.
7. Head centre ----- 1000 petals.

Next, let the student remember two important facts, which may be regarded as elementary and preliminary but which nevertheless have to be worked out into conscious realisation and become part of the purposed intent of the aspirant's training. It is easy to generalise. It is difficult to realise. It is simple to grasp the informative intellectual data regarding the centres of force; it is most difficult to bring about the rearrangement of the forces flowing through these vortices, and to learn to function consciously through the higher centres, subordinating the [Page 191] lower ones. This has to be done also without laying the emphasis upon the form aspect as is the case in many practices used to vitalise the centres. The two facts of importance are:

1. The three centres below the diaphragm,
  - a. Base of spine,
  - b. Sacral centre,
  - c. Solar plexus centre,

which are, at present, the most potent in average humanity and the most 'alive', require to be re-organised, re-oriented, and to be brought from a state of positivity into that of negativity.

Equally, the four centres above the diaphragm,

- a. The heart centre,
- b. The throat centre,
- c. The centre between the eyebrows,

*d.* The head centre,

must be awakened and brought from a state of negativity into that of positivity.

This has to be brought about in two ways. First, by the transference of the positive energy of the lower centres into that of the higher, and secondly by the awakening of the head centre by the demonstration of the activity of the will. The first effect is produced by character building, and by the purification of the bodies, as used by the soul in the three worlds. The second is the result of meditation and the development of organised purpose, imposed by the will upon the daily life. Character building, clean living, controlled emotional reactions, and right thinking are the platitudes of all religious systems and have lost weight from our very familiarity with them. It is not easy to remember that as we live purely and rightly, we are verily and indeed working with forces, subjecting energies to our needs, subordinating [Page 192] elemental lives to the requirements of spiritual being, and bringing into activity a mechanism and a vital structure which has hitherto been only latent and quiescent. Nevertheless, it remains a fact that when the energies, latent at the base of the spine, are carried to the head and are brought (via the solar plexus, that clearing house of energy, and the medulla oblongata) to the centre between the eyebrows, then the personality, the matter aspect, reaches its apotheosis and the Virgin Mary—in the individual sense, which is a finite parallel of an infinite Reality—is "carried up into Heaven" there to sit by the side of her son, the Christ, the soul.

When the energies of the sacral centre, focussed hitherto on the work of physical creation and generation and therefore the source of physical sex life and interest, are sublimated, re-oriented and carried up to the throat centre, then the aspirant becomes a conscious creative force in the higher worlds; he enters within the veil, and begins to create the pattern of things which will bring about eventually the new heavens and the new earth.

When the energies of the solar plexus—expressions hitherto of the potent desire nature, feeding the emotional life of the personality—are equally transmuted and re-oriented, then they are carried to the heart centre and there is brought about as a result a realisation of group consciousness, of group love, and group purpose which makes the aspirant a server of humanity and a fit associate of the Elder Brethren of the race.

When these three transfers have been consummated then an activity transpires in the head centre, the ultimate governing factor, and by an act of the will of the indwelling ruling soul, certain happenings take place which we can consider later in our studies.

2. The second fact to bear in mind is that as these changes and re-orientations take place, the disciple begins to awaken psychologically to new states of consciousness, [Page 193] to new states of existence, and to new states of being. It will be apparent therefore how necessary it is to go slowly in these matters, so that the mental apprehension and ability to reason logically and sanely may parallel the growth of the intuition and of spiritual perception. Many schools are simply forcing schools, prematurely developing the higher faculties and leading the aspirant (if I might express it in mystical language) directly out of the realm of feeling and of desire into that of the intuition, but leaving the intellectual faculties and the mental apparatus totally undeveloped and latent. When this is the case then—again speaking mystically—an hiatus or a gap occurs, in part of the equipment which the soul must perforce use in the three worlds of its endeavour. The interpreting, organising, understanding mind is unable to play its part. Where there is lack of understanding and of mental ability, there is

danger of misapprehension, of credulity and of wrong interpretation of the phenomena of other states of being. A sense of values will be lacking, and the aspirant will over-estimate the non-essentials and fail to grasp the value of the spiritual realities.

Energy may pour into the force centres in these cases, but because there is no directing intelligence it will run riot and we then have those sad cases which strew the path of occult endeavour and have brought the work of the Lodge into disrepute—cases of over-emphasized personalities, of superstitious devotees, of credulous followers of leaders, of fanatical unbalanced idealists, and of those warped minds which arrogate to themselves powers which are not theirs. Men and women become swayed by astralism and wander in the vale of illusion regarding themselves as different from other men, placing themselves upon a pedestal far above average humanity. They fall consciously into the sin of separateness. Add to the above category, the cases of sex perversion, [Page 194] brought about by over-stimulation of the sacral centre, the cases of neuroticism and over-sensitivity and emotionalism, brought about by the premature vitalisation of the solar plexus centre, and lastly the cases of insanity, brought about by over-stimulation of the brain cells through unwise meditation work, and it will become increasingly clear why it is deemed necessary to proceed slowly and to develop the mental processes as well as the spiritual nature.

The average student starts with the knowledge that he has centres, and with a desire for purity of character. He is assured by those who know that, as he strives, meditates, studies and serves, certain changes will take place within him, and that there will arise from the depths of his being, an awakening which will be dynamic. He is told that there will follow a breathing forth, a stirring and a vitalising which will bring his subjective spiritual life into prominence. This subjective life expresses itself as spiritual energy, through the medium of the energy or vital body and the energy thus expressed will change his life focus and interests, and produce a magnetic and dynamic effect which will attract and lift humanity. This energy is sevenfold in nature and utilises seven focal points in the etheric body as its agents.

It is not possible for the aspirant to work with and utilise all these seven types of energy intelligently in the early stages of the path of Discipleship. The emphasis, for training purposes, is laid upon only three of them. These are:

1. *That of Will, strength or power*, through the medium of the head centre. This is the energy of the spiritual man, and comes directly from the Monad, via the soul. Up to the third initiation however, all that the disciple needs to grasp is that the will aspect of the soul should control the personality, via the mental [Page 195] body to the head centre. When this is the case the thousand-petalled lotus begins to function. The line of this stream of force is:

*Monad.*

Atma. Spiritual will.

The inner circle of petals in the egoic lotus, the will petals.

The mental body.

The head centre in the etheric body.

The nervous system and brain.

2. *That of Love-Wisdom*, through the medium of the heart centre. This centre, when awakened, leads to that expansion of consciousness which initiates a man into his group life. He loses the sense of

separateness, and finally emerges into the full light of realisation—a realisation of unity with his own indwelling God, with all humanity, with all souls in all forms of nature, and so with the Oversoul. This force stream comes likewise from the Monad, via the soul, and its line is as follows:

*Monad.*

Buddhi. Spiritual love. The intuition.  
 The second circle of petals in the egoic lotus, the love petals.  
 The astral body.  
 The heart centre.  
 The blood stream.

In the little evolved man, this force stream simply passes through the heart centre direct to the solar plexus and expends its two aspects of vital life and of soul quality, one energising the blood stream and the other awakening the solar plexus centre. This then becomes the dominant factor in the energy life of the man, and the force through which his desire nature expresses itself, until such time as the aspirant brings [Page 196] about the needed transmutation and re-orientation of his emotional desire nature. Then the heart awakens into activity and the life of the solar plexus centre becomes subordinated to that of the heart. This is brought about by the development of group interests, by the cultivation of inclusiveness and the steady loss of interest in the personality, and in things separative and selfish.

3. *That of active intelligence*, or the energy which animates the form aspect, and which creates forms in line with the subjective purposes of the presiding intelligence—God or man, human or divine. This also proceeds from the third aspect of the Monad, and the line of its contact is:

*Monad.*

Manas. Spiritual intelligence. The higher mind.  
 The third or outer circle of petals in the egoic lotus, the knowledge petals.  
 The etheric body as a whole, as it pervades the dense physical body.  
 The throat centre.  
 The cells of the body.

In the little evolved man, as in the case of the second aspect and its unfoldment, the energy simply passes through the throat centre and goes directly to the sacral centre, and thus brings into activity the generative processes and creative faculties, utilised in the reproductive work and sex life of the race.

This is a broad and general outline of the three main streams of force or divine energy and their direction.

The relationship of the head centre to the base of the spine, where lies the sleeping fire, will not be considered here, nor will the function of the solar plexus centre as a clearing-house for the lower energies be touched upon. I [Page 197] am anxious for the students simply to grasp the general idea and the skeleton of the teaching.

Every human being in the course of time works his way back on the Path of Return to one of the three major rays. All have eventually to express intelligent creative faculty, to be animated by divine love, and to bring into functioning activity the Will, as it works out divine purpose and plan.

The first centre which the aspirant seeks consciously to energise and on which he concentrates during the early stages of his novitiate, is the heart centre. He has to learn to be group conscious, to be sensitive to group ideals, and to be inclusive in his plans and concepts; he has to learn to love collectively and purely, and not be actuated by personality attraction, and the motive of reward. Until there is this awakening in the heart, he cannot be trusted to wield the creative powers of the throat centre, for they would be subordinated to self-aggrandisement and ambitions of various kinds.

Here it should be noted that none of these unfoldments can ever be approached from the standpoint of complete static passivity or from the angle of an entirely new undertaking. We are in process of evolution. Certain aspects of our force centres are already awakened, and functioning in relation to the form aspect, but are not yet expressing soul qualities. We have behind us a long and fruitful past. We are none of us purely selfish or separative. Human society is now cohesive and inter-dependent. Humanity, as a whole, has already done much in bringing the heart centre into partial activity, and in awakening some of the more important aspects of the throat centre.

The problem with many aspirants today is that of the solar plexus, for it is wide open, actively functioning and almost fully awakened. The work of transmutation is however going on simultaneously, leading—as one might [Page 198] naturally suppose—to a good deal of difficulty and to chaotic conditions. The heart centre is also beginning to vibrate, but is not yet awakened; the throat centre is frequently prematurely awakened, through the transfer of energy from the sacral centre. This is due to several causes—sometimes to spiritual purpose and intent, but more frequently to a negation of the normal sex life, owing to economic conditions, or to a lack of physical vitality, which predisposes to celibacy. This lack of vital force is in its turn due to many factors, but primarily to a long heredity, producing a degeneracy of the physical body, or to enforced celibacy in past lives; this enforced celibacy was very often the result of monasticism and the living of the mystical life. When this creative awakening finds expression through any of the arts—literature, painting, music,—or in group organization and executive work there is no harm wrought, for the energy finds a normal creative outlet. These points should be remembered by the aspirant. He is facing a most complex problem. He enters blindly into a situation which is the result of a long evolutionary process and to which he has not the key. Especially in the early stages and prior to the first initiation is this the case, for he has no knowledge of the history of the past, nor any prevision as to the future. He has simply to take his equipment and his opportunity and do the best he can, guided by the age-old rules of Raja Yoga, and the light of his own soul.

As the heart centre is awakened and the throat centre swings into creative work, a definite relation is set up and there is an interplay of energy between the two. This activity in its turn brings about a response from that aspect of the thousand petalled lotus (a synthetic lotus) through which the energy always animating the heart and throat centres normally passes. This responsive [Page 199] activity and interaction brings about two results, and these should be most carefully noted.

First, the light in the head makes its appearance. A sparking (if I might so express it) is set up between the higher positive over-shadowing energy as it is centralised within the form of the thousand-petalled lotus, and the steadily heightening vibration of the heart and throat centres or lotuses. These two lower centres in their turn are responding to the energies being lifted and raised from the centres below the diaphragm.

Secondly, the centre between the eyebrows also begins to make its presence felt, and this significant two-petalled lotus begins to vibrate. It symbolises the work of at-one-ing the soul and the body, the subjective and the objective. In some occult books it is called the lotus with the ninety-six petals, but this is only a differentiation dealing with the energies focussed in the two petals. It will be noted that the sum total of the force petals in the centres (excluding the two head centres) amount in all to forty-eight petals. These energies in their two aspects of physical vital energy and soul qualities make up the ninety-six aspects or vibrations of the two petals of the Ajna or eyebrow centre. It must be remembered also that the word 'petal' only symbolises an expression of force and its apparent effect in matter.

The five centres with their forty-eight petals are synthesised therefore into the two-petalled lotus, and then we have forty-eight plus two equals fifty, the number of the perfected personality, for five is the number of man and ten is that of perfection. Symbolically also, if the sum total of the forty-eight petals of the five centres is added to the ninety-six petals of the centre between the eyebrows, the number one hundred and forty-four appears. This number signifies the completed work of the twelve creative Hierarchies, twelve times twelve, and thus the bringing together of the subjective soul and the [Page 200] objective body in perfect union and at-one-ment. This is the consummation. To these figures, one hundred and forty-four add that of the number one thousand (the number of the petals in the lotus of the head centre) and you have the number of the saved in the Book of Revelations, the one hundred and forty-four thousand who can stand before God, for the three ciphers which are found indicate the personality. When man has completed within himself the great work, when the number one hundred and forty-four thousand is seen as symbolising his point of attainment, then he can stand before God—standing now not only before the Angel of the Presence, but before the very Presence Itself.

### THE AWAKENING OF THE CENTRES

The question now arises: How can this awakening and co-ordination be brought about? What steps must be taken in order to produce this vitalisation and the eventual synthetic activity of the three centres? Faced with these questions, the true teacher finds a difficulty. It is not easy to make clear the esoteric and paralleling activities which are the result of character building. So oft the aspirant is anxious to be told some new thing and when he is told some old truth—so old and so familiar that it fails to call forth a registering response—he feels that the teacher has failed him and so succumbs to a sense of futility and depression. However, this must be met and the questions must be answered. I will state therefore the necessary requirements as succinctly as possible, giving them in their sequential order and according to their importance from the standpoint of the average aspirant. Let us then enumerate them in tabulated form, and then we will deal briefly with each point afterwards.

1. Character building, the first and essential requisite.
2. Right motive.
- [Page 201]
3. Service.
4. Meditation.
5. A technical study of the science of the centres.
6. Breathing exercises.
7. Learning the technique of the Will.
8. The development of the power to employ time.
9. The arousing of the Kundalini fire.



This last and ninth point will not be considered at this stage of our training. The reason is obvious. Most aspirants are at the stage of the third and fourth points and are just beginning to work at the fifth and sixth. Let us touch briefly upon each of these necessary steps, and let me enjoin upon you the need there is to realise in some measure the responsibility entailed by knowledge. Do you appreciate the fact that if you were making full use of each piece of information given in the course of the training, and making it a fact in your experience, and were living out in your daily life the teaching so steadily imparted, you would be standing ere now before the Portal of Initiation? Do you realise that truth has to be wrought out in the texture of daily living before new truth can be safely imparted?

1. *Character building.* These nine points are to be studied from their force aspect, and not from their ethical or spiritual import. It is the "world of force into which the initiate enters," and it is the training he receives as an aspirant that makes such a step possible. Each of us enters life with a certain equipment—the product of past lives of endeavour and of experience. That equipment has in it certain deficiencies or lacks, and is seldom of a balanced nature. One man is too mental. Another is too psychic. A third is primarily physical, and still another is too mystical. One man is sensitive, irritable, and impressionable. Another is the reverse of all these qualities. One person is centred in [Page 202] his animal nature, or is strictly material in his outlook on life, whilst another is visionary and free from the sins of the flesh. The diversities among men are innumerable, but in each life there is a predominant trend towards which all the energies of his nature turn. Perhaps he is swayed strongly by his physical forces and lives consequently the life of an animal. Or he is swayed by astral energy and lives a potently emotional and psychic life. Perhaps—like so many—he is swayed by three types of energy, physical, emotional and an occasional flow of soul energy. The point to be remembered is that the bodies in which we, as souls, are functioning, constitute primarily energy bodies. They are composed of energy units, atoms in a state of constant flux and movement and find their place in an environment of a similar nature. Acting as the positive nucleus in these energy bodies, and at present, in the majority of cases relatively static, is the soul. It exerts as yet little pressure upon its sheaths and identifies itself with them, thus temporarily negating its own intrinsic life.

The day comes, however, when the soul awakens to the need of dominating the situation and of asserting its own authority. Then the man (spasmodically at the beginning) takes stock of the situation. He has to discover first which type of energy preponderates and is the motivating force in his daily experience. Having discovered this, he begins to re-organize, to re-orient and to re-build his bodies. The whole of this teaching can be summed up in two words: Vice and Virtue.

Vice is the energy of the sheaths, individual or synthesised in the personality, as it controls the life activities and subordinates the soul to the sheaths and to the impulses and tendencies of the lower self.

Virtue is the calling in of new energies and of a new vibratory rhythm so that the soul becomes the positive controlling factor and the soul forces supersede those of [Page 203] the bodies. This process is that of character building. Let me illustrate! A man is the victim of an irritable and nervous disposition. We say to him that he needs to be calm and peaceful and to cultivate detachment and so gain control of himself. We teach him that in place of a cross disposition there should be sweetness and calm. This sounds a platitude and most uninteresting. Yet what is really being stated is that in place of the restless self-centered emotional nature and the activity of the solar plexus centre (carrying the powerful forces of the astral plane) there should be imposed the steady detached and harmonising rhythm of the soul, the higher self. This work of imposing the higher vibration on the lower is

character building, the first pre-requisite upon the Path of Probation. On reading this the earnest student can begin to sum up his energy assets; he can tabulate the forces which he feels control his life, and thus arrive at a reasonable and truthful understanding of the forces which require to be subordinated and those which require to be strengthened. Then in the light of true knowledge, let him go forward upon the path of his destiny.

2. *Right Motive.* The Master of the Wisdom, we are told, is the "rare efflorescence of a generation of enquirers." The question which the seeker now asks and which he only has the right to answer is: What is the motive governing my aspiration and my endeavour? Why do I seek to build upon a true foundation? Why do I so diligently invoke my soul?

The development of right motive is a progressive effort, and constantly one shifts the focus of one's incentive when one discovers himself, as the Light shines ever more steadily upon one's way, and constantly a newer and higher motive emerges. Again, let me illustrate: An aspirant in the early stages is practically always a devotee. To measure up to the standard set by a loved friend and teacher, he struggles and strives and gains [Page 204] ground. Later, this object of his devotion and ardent effort is superseded by devotion to one of the Great Ones, the Elder Brothers of the race. He bends all his powers and the forces of his nature to Their service. This incentive is, in its turn, surely and steadily superseded by a vital love for humanity, and love of one individual (be he ever so perfect) is lost sight of in love for the whole brotherhood of men. Unceasingly, as the soul takes more and more control of its instrument and the soul nature steadily manifests, this too is superseded by love of the ideal, of the Plan, and of the purposes underlying the universe itself. The man comes to know himself as naught but a channel through which spiritual agencies can work, and realises himself as a corporate part of the One Life. Then he sees even humanity as relative and fractional, and becomes immersed in the great Will.

3. *Service.* A study of right motive leads naturally to right service, and often parallels in its objective form, the motivating consciousness. From service to an individual as an expression of love, to the family, or to the nation, there grows service to a member of the Hierarchy, to a Master's group and thence service to humanity. Eventually there is developed a consciousness of and service of the Plan, and a consecration to the underlying purpose of the great Existence Who has brought all into being for the fulfillment of some specific objective.

4. *Meditation.* Upon this matter we will not enlarge as it has formed the basis of much of the teaching in my other books and many of you are working steadily upon the work of meditation. I have placed it fourth upon the list, for meditation is dangerous and unprofitable to the man who enters upon it without the basis of a good character and of clean living. Meditation then becomes only a medium for the bringing in of energies which but serve to stimulate the undesirable aspects of his life, just [Page 205] as the fertilising of a garden full of weeds will produce a stupendous crop of them, and so crush out the weak and tiny flowers. Meditation is dangerous where there is wrong motive, such as desire for personal growth and for spiritual powers, for it produces, under these conditions only a strengthening of the shadows in the vale of illusion and brings to full growth the serpent of pride, lurking in the valley of selfish desire. Meditation is dangerous when the desire to serve is lacking. Service is another word for the utilisation of soul force for the good of the group. Where this impulse is lacking, energy may pour into the bodies, but—lacking use and finding no outlet—will tend to over-stimulate the centres, and produce conditions disastrous to the neophyte. Assimilation and elimination are laws of the soul life as well as of the physical life, and when this simple law is disregarded serious consequences will follow as inevitably as in the physical body.

5. *Study of the centres.* This we are now beginning. It is a study as yet in its infancy in the West, and little applied in the East. Our approach will be somewhat new, for though we will accustom ourselves to the names, locations and relationships of the centres *we shall do no meditation work upon them.* Eventually we shall arrive at an appreciation of their vibration, of their tone and colours and of the astrological significances. We shall not work with the centres down the spinal column, nor aim at their conscious utilisation as does the clairvoyant and clairaudient person. All the work done by students must be done entirely in the head and from the head. There is the seat of the Will, or Spirit aspect, working through the soul. There also is the synthetic expression of the personality, and in the understanding of the relation of the two head centres and their mutual interplay will come gradually the domination of the personality by the soul. This will lead to the consequent and subsequent [Page 206] guided activity of the five other centres. The work in these five centres will eventually be as automatic as the present functioning of the heart and the lungs in the physical body.

The presiding Intelligence, the Self, "seated on the throne between the eyebrows" and guided by the Light in the head will be awake to the interests of the soul and as alert as is the 'I' consciousness of the average self-centered man. By the rhythm of his divine life and by his conscious cooperation with the Plan, and functioning through the use of the Will, must the disciple in incarnation act as the agent of his soul in the three worlds.

6. *Breathing Exercises.* Little by little as progress is made will the needed instruction be imparted. Let me point out however that no breathing exercises can be safely used where there is no attempt to impose rhythm upon the life of every day. The two activities must go hand in hand.

The effect of breathing exercises is varied:

- a. There is an oxygenating effect. The blood stream is purified and pressure is relieved. A symbolism underlies this:—for as the blood is oxygenated so is the life of the man in the three worlds permeated by spiritual energy.
- b. There is the imposition of a peculiar rhythm, brought about by the particular spacing and time limit of the breaths—*inhalation, retention, and exhalation*—and this will vary according to the counts.
- c. There is a subtle effect of prana (which is the subjective element underlying the air breathed in and out) which affects most potently the body of prana, the vital or etheric body. Students should remember that subtle effects are more powerful than the physical effects. They produce results [Page 207] in two directions; on the physical body and on the etheric body. The entire vital body assumes a particular rhythm according to the breathing exercises. This kept up for a long period of time will have a shattering or a cohesive effect upon the physical body, and devitalise or vitalise the etheric body correspondingly.
- d. There is the effect upon the centres, which is most effectual and which follows the trend of the aspirant's thought. If, for instance, a man thinks upon the solar plexus, that centre will inevitably be vitalised and his emotional nature be strengthened. Hence the need for students to hold their meditation *steady in the head* and so awaken the head centre.

Let no one doubt the effect of breathing exercises upon the vital body. As surely as eating and drinking build or destroy the physical body, and aid or hinder its right functioning, so do breathing exercises produce potent effects, if rightly used over a long enough period of time.

And what shall I say about the last three requirements? Nothing much, for the time is not yet ripe for their correct understanding. Step by step must the aspirant proceed and his theory must not persistently run ahead of his experience. Perhaps I can give the clue to each of these three through the formulation of a simple rule for daily living. This will be grasped by those for whom it is intended and will not work harm to the unevolved. This rule, when followed will bring about, gently and subjectively, the necessary conditions for the manifestation of the requirement.

Learn to use the will through the development of steady purpose and the organising of the daily life, so that that purpose may reach fulfillment.

Learn to do something else with time besides organise [Page 208] it and use it. Learn to do several things simultaneously, and utilise therefore all the three bodies synchronously. Let me illustrate:— When you are practicing your daily breathing exercise keep your count with accuracy, listen attentively for the sound that "soundeth in the silence" of the interlude. At the same time think of yourself as the soul, the imposer of rhythm, and the voice that speaks. This is something which can be acquired by practice by each of you.

Discover the serpent of illusion by the help of the serpent of wisdom and then will the sleeping serpent mount upwards to the place of meeting.

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## RULE SIX

The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.

The Work of the Eye

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## THE WORK OF THE EYE

We have for consideration now one of the simplest of the Rules for Magic yet at the same time one of the most practical, and one upon which the entire success of all magical work depends.

I would like to point out to the investigating aspirant that the key to the situation depicted in the rule lies in the word *contemplation* found in the preceding one. Let us therefore study that word with care and seek its accurate definition.

To contemplate involves steady vision, one-pointedly directed towards a specific objective. The soul or solar angel might be regarded as gazing in three directions.

1. Towards the Light Supernal, towards that central Life or Energy which holds hid within Itself the purpose and plan towards which all Being tends. I know not how to express this more clearly. What that directive force may be, what is the secret of Being Itself is only revealed during the more advanced initiations, and is only finally grasped when the causal body itself, the *karana sarira*, disintegrates and the final limitation slips away. With this direction of the solar Angel's vision we need not concern

ourselves.

2. Over the kingdom wherein the solar Angel reigns supreme, over the world of souls, or egoic impulses, of hierarchical work and of pure thought. This is the Kingdom of God, the world of heavenly Being. It is the state whereof disciples are becoming increasingly aware, wherein initiates work, and from which the Masters in Their graded ranks direct the evolutionary process of [Page 212] the planet. These two directions in which the soul looks constitute the world of its spiritual experience and the object of its aspiration. Let it not be forgotten that the spiritual man, the solar Angel, has also his goal of endeavour, and that his becomes the predominant impulse once the subjugation of the vehicle in the three worlds is brought about. Just as the fully intelligent human being can only begin consciously to function as a soul and to contact the kingdom of the soul, so only the fully active and dominant soul, in which the buddhic principle is potentially controlling, can begin to contact the state of pure Being in which the monad or spirit eternally rests.

The development of the intellect in man marks his fitness for the work of treading the Path, back to full soul consciousness. The development of the buddhic or wisdom-love aspect in the solar Angel demonstrates his fitness for further progression in the awareness of the state of pure Being.

3. The third direction in which the soul looks and wherein he exercises the faculty of contemplative vision is towards his reflection in the three worlds. The object of the long struggle between the higher and the lower man has been to make the lower responsive to and sensitively aware of the forces emanating from the soul as the soul "contemplates" his triple instrument.

There is an interesting relation between these three "directions of contemplation" and the awakening in the three major centres. This cannot be more than hinted at owing to the abstruseness of the subject. So many factors govern this awakening, and each aspirant has to determine for himself the order and mode of his awakening.

The centre between the eyebrows, commonly called the third eye has a unique and peculiar function. As I have pointed out elsewhere, students must not confound the pineal gland with the third eye. They are related, but not the same. In *The Secret Doctrine* they are apparently [Page 213] regarded as the same, and the casual reader can easily confound them but they are by no means identical. This H. P. B. knew, but the apparent confusion was permitted until more of the etheric nature of forms was known. The third eye manifests as a result of the vibratory interaction between the forces of the soul, working through the pineal gland, and the forces of the personality, working through the pituitary body. These negative and positive forces interact, and when potent enough produce the light in the head. Just as the physical eye came into being in response to the light of the sun so the spiritual eye equally comes into being in response to the light of the spiritual sun. As the aspirant develops he becomes aware of the light. I refer to the light in all forms, veiled by all sheaths and expressions of the divine life, and not just to the light within the aspirant himself. As his awareness of this light increases so does the apparatus of vision develop, and the mechanism whereby he can see things in the spiritual light comes into being in the etheric body.

This is the eye of Shiva, for it is only fully utilized in the magical work when the monadic aspect, the will aspect, is controlling.

By means of the third eye the soul accomplishes three activities:

1. *It is the eye of vision.* By its means, the spiritual man sees behind the forms of all aspects of divine expression. He becomes aware of the light of the world, and contacts the soul within all forms. Just as the physical eye registers forms, so does the spiritual eye register the illumination within those forms which "illumination" indicates a specific state of being. It opens up the world of radiance.

2. *It is the controlling factor of the magical work.* All white magical work is carried forward with a definitely constructive purpose, made possible through the use of the intelligent will. In other words, the soul knows the [Page 214] plan, and when the alignment is right and the attitude correct, the will aspect of the divine man can function and bring about results in the three worlds. The organ used is the third eye. The analogy to this can be seen in the often noticed power of the human eye as it controls other human beings and animals by a look, and through steady gazing can act magnetically. Force flows through the focused human eye. Force flows through the focused third eye.

3. *It has a destructive aspect* and the energy flowing through the third eye can have a disintegrating and destroying effect. It can, through its focused attention, directed by the intelligent will, drive out physical matter. It is the agent of the soul in the purificatory work.

It should be noted here that in each of the subtle bodies in the three worlds there is a corresponding point of focus, and the centre between the eyebrows is but the physical counterpart (for etheric matter is physical) of inner correspondences.

Through this point of focus the soul looks out upon, or contemplates the mental plane, including the mental mechanism. Similarly on the emotional plane, the soul is brought into a state of awareness or vision of its emotional sheath and the world of astral phenomena, and the physical parallel exists for the etheric body.

It is this third work of the soul that is touched upon here, the destructive work of getting rid of the old forms, of shaking out of the bodies matter of an undesirable nature and of breaking down the barriers and limitations to true soul activity.

These three activities of the soul, through the medium of the third eye, are the correspondences to the three aspects, and students would find it of interest to work these out.

The seeing of the light within all forms through the agency of the third eye (brought into being through the realization of the light in the head, the spiritual light) is [Page 215] but the correspondence to the physical eye, revealing forms in the light of the physical sun. This corresponds to the personality.

The aspect of control through magnetic energy and the attractive force in the spiritual eye, which is the dominant factor in magical work, is the correspondence to the soul. In a most mysterious sense, the soul is the eye of the monad, enabling the monad, which is pure Being, to work, to contact, to know, and to see.

The aspect of destruction is the correspondence to the monad or will aspect; in the last analysis it is the monad that brings about the final abstraction, destroys all forms, withdraws itself from manifestation and ends the cycle of creative work.



Bringing these concepts down to practical expression in relation to the Rule under consideration, it can be noted that all these three activities are dealt with in this Rule. The third eye opens as the result of conscious development, right alignment and the inflow of soul life. Then its magnetic controlling force makes itself felt, controlling the lives of the lower bodies, driving forth the lower four elementals (of earth, water, fire, air) and forcing the lunar lords to abdicate. The personality, which has hitherto been the master, no longer can control, and the soul comes into full domination in the three worlds.

The elemental of earth, who is the sum total of the many lives which form the physical body, is controlled and feels the eye of the Master (the one Master in the head) upon it. The gross elements constituting that body are "driven forth" and better and more adequate atoms or lives are built in.

The elemental of the astral or body of water undergoes a similar activity plus a stabilising effect which brings to an end the restlessness and fluidic tempestuousness which have hitherto characterised it. Through the controlling magnetic power of the spiritual eye, the soul [Page 216] rebuilds the astral body and holds it steady and coherent through its focused attention.

Again, an analogous process goes forward in the mental body. Old forms disappear before the clear light in which the spiritual man is working and as the Old Commentary puts it:

"One glance the soul doth cast upon the forms of mind. A ray of light streams out and darkness disappears; distortions and evil forms fade out, and all the little fires die out; the lesser lights are no more seen.

"The eye through light awakens into life the needed modes of Being. To the disciple this will carry knowledge. To the ignorant no sense is seen for a sense lacks."

The elemental of the air symbolically understood is that substratum of energy which works through the forms of the etheric body, which is dealt with through the breath, and handled through the science of pranayama. This elemental form is the intricate etheric structure, the nadis and centres, and all advanced students know well how these are controlled by the focused attention of the soul in contemplation, acting through the head centre, focused in the region of the third eye and swept into right and specific activity by an act of the will. In the above sentence I have concentrated the formula for all magical work on the physical plane. It is through the etheric body and the force, directed through one or other of the centres, that the soul carries on the work in magic.

It is through the intense focusing of intention in the head and the turning of the attention through the third eye towards the centre to be used that the force finds its correct outlet. That force is made potent by the energising, directed intelligent will. Study these points, for in them you will find the clue to the magical work in your own life reconstruction, to the magical work of human reconstruction which certain adepts are carrying on, and to the magical work of the evolution of the divine plan which is the motivating power of the occult Hierarchy.

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## RULE SEVEN

The dual forces on the plane (whereon the vital power must be sought) are seen; the two paths face the solar Angel; the poles vibrate. A choice confronts the one who meditates.

The Battleground of the Astral Plane.  
The two Paths.

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## THE BATTLEGROUND OF THE ASTRAL PLANE

We must start our study and consideration of the seventh Rule for Magic. We have completed the first six Rules which deal specifically with work on the mental plane, and hence have a practical value only for those who are beginning to utilize the power of the mind in the magical work of creation.

It is interesting to note in this connection that, as humanity enters into its heritage of mind, there appears simultaneously a growing tendency towards magical work. Schools of affirmation are cropping up on all sides, whose announced intent is to create those natural conditions wherein a man may have what he deems to be admirable and advisable. Books on the subject of the creative mind are flooding the markets, and discussions on the force back of the creative arts are deemed of vital interest. Psychologists are giving the entire matter much consideration, and though at present the ideal is viewed almost entirely in terms of the physical plane, yet the sum total indicates a vibratory activity in the world soul, as it expresses itself through humanity, and issues forth from the mental realm. The pioneers of the race, and the foremost thinkers and creative workers of humanity are but the sensitives who respond most readily to the mental impulses. They are in the minority as yet, and most people respond to the forces and vibrations emanating from the plane of the emotions and of desire. More and more however are awakening, and the significance of the six first Rules of Magic will become increasingly apparent.

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These fifteen rules are divided into:

Six rules on the mental plane.  
Five rules on the desire or astral plane.  
Four rules on the physical plane.

The main thought to be held clearly in the mind is that they confine themselves to the use of energy in the three worlds, and that this energy is either consciously manipulated by the governing soul or is swept into activity by the force inherent in the matter of the three worlds, independently of the soul. When this is the case, the man is a victim of his own form energies and the matter aspect of all manifestation. In the other case, he is the intelligent ruler, controller of his own destinies, and swings the lower energies into forms and activities through the power of his mind impulses, and the focussed attention of his own soul. In the six rules already considered one or two thoughts most clearly emerge

and might be summed up in the following terms:

- Rule 1—Recollection, resulting in concentration.
- Rule 2—Response, resulting in an interaction between higher and lower.
- Rule 3—Radiation, resulting in a sounding forth.
- Rule 4—Respiration, resulting in creative work.
- Rule 5—Re-union, resulting in the at-one-ment.
- Rule 6—Re-orientation, resulting in a clear vision of the Plan.

Students would do well to consider these relationships, and to work out the underlying synthesis.

In the words of this rule the astral plane, with its function and problem, is ably synthesized. Note the terms used in the description given in a few short phrases:

1. The plane of dual forces.
2. The plane of the two paths.
3. The plane whereon the vital power is sought.
- [Page 221]**
4. The plane of the vibrating poles.
5. The plane whereon a choice is made.

One of the most vital things every aspirant has to do is to learn to understand the astral plane, to comprehend its nature and to learn both to stand free from it and then to work on it. In this instruction, I seek to give some clear teaching on this plane, for the moment a man can "see" on the astral plane, and can achieve equilibrium and hold steady in the midst of its vibrating forces, that moment he is ready for initiation.

First, let us gather together some of the terms which are used to describe this sphere of divine Being wherewith a man has first to identify himself, penetrate to the centre, pierce through its veiled illusion, and eventually stand poised, untouched, detached, uninfluenced and free.

The term "astral" so often used is in reality a misnomer. H. P. B. was basically right when she used the term in connection with the etheric or vital planes of the physical plane. When contact is made with the etheric world, the first impression given is always of a starry light, of brilliance, of scintillation. Gradually, however, the word became identified with Kama or desire, and so was used for the plane of emotional reaction.

It is interesting to note this for it is in itself an instance of the effect of the astral plane upon the human brain, which in its uninformed condition reverses the reality and sees things in an upside down state. The appearance of the astral plane when first definitely *seen* by the "opened eye" of the aspirant is one of dense fog, confusion, changing forms, interpenetrating and intermingling colours, and is of such a kaleidoscopic appearance that the hopelessness of the enterprise seems overwhelming. It is not light, or starry or clear. It is apparently impenetrable disorder, for it is the meeting ground of forces. Because the forces in the aspirant's **[Page 222]** own body are equally in disorder, he blends in with the surrounding chaos to such an extent that it is at first almost impossible for the onlooking soul to dissociate its own astral mechanism from the astral mechanism of humanity as a whole, and from the astral mechanism of the world.

One of the first things then that the aspirant has to learn is to dissociate his own aura in the emotional sense from that of his surroundings and much time is expended in learning to do this. It is for this reason that one of the first qualifications of discipleship is *discrimination*, for it is through the use of the mind, as analyzer and separator, that the astral body is brought under control.

Secondly, the astral plane is the plane of illusion, of glamour, and of a distorted presentation of reality. The reason for this is that every individual in the world is busy working in astral matter, and the potency of human desire and of world desire produces that constant "out-picturing" and form building which leads to the most concrete effects of astral matter. Individual desire, national desire, racial desire, the desire of humanity as a whole, plus the instinctual desire of all subhuman lives causes a constant changing and shifting of the substance of the plane; there is a building of the temporary forms, some of rare beauty, some of no beauty, and a vitalising by the astral energy of its creator. Add to these forms that persistent and steadily growing scenario we call the "akashic records" which concern the emotional history of the past, add the activities of the discarnate lives which are passing through the astral plane, either out of or towards incarnation, add the potent desire, purified and intelligent, of all superhuman Lives, including those of the occult planetary Hierarchy, and the sum total of forces present is stupendous. All play upon, around and through every human being, and according to the calibre of his physical body, and the condition of his centres [Page 223] will be his response. Through this illusory panorama, the aspirant has to make his way, finding the clue or thread which will lead him out of the maze, and holding fast to each tiny fragment of reality as it presents itself to him, learning to distinguish truth from glamour, the permanent from the impermanent and the certainty from the unreal. As the *Old Commentary* puts it:

"Let the disciple seize hold of the tail of the serpent of wisdom, and having with firmness grasped it, let him follow it into the deepest centre of the Hall of Wisdom. Let him not be betrayed into the trap set for him by the serpent of illusion, but let him shut his eyes to the colourful tracery upon its back, and his ears to the melody of its voice. Let him discern the jewel, set in the forehead of the serpent whose tail he holds, and by its radiance traverse the miry halls of maya."

No glamour, no illusion can long hold the man who has set himself the task of treading the razor-edged Path which leads through the wilderness, through the thick-set forest, through the deep waters of sorrow and distress, through the valley of sacrifice and over the mountains of vision to the gate of Deliverance. He may travel sometimes in the dark (and the illusion of darkness is very real); he may travel sometimes in a light so dazzling and bewildering that he can scarcely see the way ahead; he may know what it is to falter on the Path, and to drop under the fatigue of service and of strife; he may be temporarily sidetracked and wander down the by-paths of ambition, of self-interest and of material enchantment, but the lapse will be but brief. Nothing in heaven or hell, on earth or elsewhere can prevent the progress of the man who has awakened to the illusion, who has glimpsed the reality beyond the glamour of the astral plane, and who has heard, even if only once, the clarion call of his own soul.

The astral plane is also the Kurukshetra, both of humanity [Page 224] as a whole and of the individual human unit. It is the battle-ground whereon must be found the Waterloo of every aspirant. In some one life, there comes an emotional crisis in which decisive action is taken, and the disciple proves his control of his emotional nature. This may take the form of some great and vital test, covering a brief time but calling forth every resource of wisdom and of purity that the disciple possesses, or it may be a long and protracted emotional strain, carried over many years of living. But in the attaining of success

and in the achievement of clear vision and right discernment (through right discrimination) the disciple testifies to his fitness for the second initiation.

I would like to point out that it is this test and crisis through which humanity is now passing, and which began in those conditions which culminated in the world war and the present world strain. The first initiation of humanity, as an entity, took place when individualization became possible, and the soul was born in the body of humanity. This was preceded by a period of fearful stress and strain, dimly sensed by the pioneers into the human kingdom from the ranks of the animal-men. Should this crisis be successfully passed, the second initiation of humanity will be the result—the passing through the baptism and the entering of the stream. So the world war and its resulting effects constitute the Kurukshetra of the world Arjuna, and the outcome is still in the balance. Let this not be forgotten. There is however no cause for pessimism. The outcome of good is inevitable. It is however a question of a slow or a rapid realization and liberation from the great world illusion, and to this end every aspirant is begged to work strenuously and to lend his aid. Every man who liberates himself, who sees clearly, and who releases himself from the glamour of illusion aids in the Great Work.

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Again, the astral plane is that whereon the pairs of opposites act and interact, and whereon the pull of the great dualities is most potently felt. Primarily, the interaction is between the soul and its vehicle, matter, but there are many lesser dualities which play their part and are more easily recognized by the average man.

Light and darkness interact, as do pleasure and pain; good and evil meet and form the playground of the Gods, and poverty and riches are offset one against the other. The entire modern economic situation is of an astral nature; it is the outcome of desire and the result of a certain selfish use of the forces of matter. Heat and cold, as we understand the term, in a most peculiar manner are the result of the interplay of the pairs of opposites, and an interesting line of occult study concerns itself with the effects of racial emotions on climatic conditions. We must truly make our climate in one significant sense. When desire has burnt itself out, planetary life comes to an end, as climatic conditions will negate form-life as we understand it.

In relation to the human unit, the secret of liberation lies in the balancing of the forces and the equilibrising of the pairs of opposites. The Path is the narrow line between these pairs which the aspirant finds and treads, turning neither to the right nor to the left.

It must be remembered always that when the pairs of opposites are discerned, when a man balances the forces of his own nature, when he has found the Path and become the Path, then he can work with the world forces, can preserve the balance and the equilibrium of the energies of the three worlds and so become a co-worker with the Masters of the Wisdom. Let us pray and hope that this may be the practical outcome of our understanding of the nature of the battleground of the astral plane.

### [Page 226]

## THE TWO PATHS

Passing from our consideration of the nature of the astral plane we will deal with its functions and the relation of the disciple to its activities. Let us remember certain things about it. First, it is pre-eminently the battle-ground, and on it is fought the warfare which eventuates in the final release of the

imprisoned soul. It is useful to have in mind the outstanding characteristics of the three planes and the three bodies which function on them.

The *physical* plane is the plane of active experience in and through matter. It is the plane of externalisation and, according to the condition and point of development of the inner man, so will be the outer form and its activities.

The *astral* plane is the plane whereon the man passes through three stages of consciousness:

*a.* He gains, through his sensory apparatus, consciousness in the world of forms, and develops ability to re-act to those forms with wisdom and intelligence. This consciousness he shares with the animal world, though he goes far beyond them in some respects, owing to his possession of a correlating and co-ordinating mind.

*b.* Sensitivity, or awareness of moods, emotions and feelings, desires and aspirations which have their roots within him in the principle of self-consciousness, or in the *ahamkara* principle, as the occultist (who loves difficult phrases) is apt to call it. This he shares in common with his fellow-men.

*c.* Spiritual awareness or sensitiveness to the spiritual world, and the feeling aspect of the higher consciousness. This has its roots in the soul, presupposes the dominance of the mental nature, and is that faculty [Page 227] which constitutes him a mystic. This awareness he shares in common with all disciples and it is the reward of the gained victories of his astral plane experience.

The *mental* plane comes next. In it the right use of the intellect is the outstanding achievement. This is also characterised by three stages:

*a.* The stage wherein the mind is the receiver of impressions from the outer world, via the five senses and the brain. This is a negative condition, and, in it, the "modifications of the thinking principle" are brought about through the impacts of the external world, and the re-actions of the astral world.

*b.* The stage wherein the mind initiates its own activities, and wherein the intellect is a dominating factor. Though thrown into activity by the factors enumerated above, it is responsive also to the thought currents of the mental plane as well, and becomes exceedingly active as the result of these two contacts. Out of these a third activity supervenes wherein the reasoning principle acts upon the information gained in these two ways, sets its own streams of thoughts, and formulates its own thought forms, as well as registering those of others.

*c.* The stage wherein the soul, through concentration and meditation succeeds in imposing its ideas and impressions upon the mind held "steady in the light" and so enables the mental body to respond to impressions and contacts emanating from the subjective and spiritual worlds.

Yet the battle, par excellence, is fought out in the astral body, and only reaches its most intense point and its potent fierceness when there is a good physical instrument and a well-equipped mentality. The greater the sensitivity of the astral body, the greater its reactions to [Page 228] the physical world and to the mental condition and hence the fact emerges that disciples and the more highly evolved people in the world have a more potent astral body and work under greater emotional strain than the less highly evolved and the liberated sons of God.

Students are therefore begged to deal drastically and potently with their emotional natures, remembering that victory descends from above and cannot be worked up to from below. The soul *must*



govern and its instrument in the warfare is the consecrated mind.

It is interesting to note the occult sequence in the description given of this plane in the rule under consideration.

It is first of all the plane of dual forces. The first thing the aspirant becomes aware of is duality. The little evolved man is aware of synthesis, but it is the synthesis of his material nature. The highly spiritual man is aware also of synthesis but it is that in his soul, whose consciousness is that of unity. But in between is the wretched aspirant, conscious of duality above all else and pulled hither and thither between the two. His first step has, for its objective, to make him aware of the pairs of opposites and of the necessity to choose between them. Through the light, which he has discovered in himself, he becomes aware of the dark. Through the good which attracts him, he sees the evil which is for him the line of least resistance. Through the activity of pain, he can visualize and become aware of pleasure, and heaven and hell become to him realities. Through the activity of the attractive life of his soul, he realizes the attraction of matter and of form, and is forced to recognize the urge and pull of both of them. He learns to feel himself as "pendant 'twixt the two great forces", and, once the dualities are grasped, it dawns on him slowly and surely that the deciding factor in the struggle is his divine will, in contradistinction to his selfish will. [Page 229] Thus the dual forces play their part until they are seen as two great streams of divine energy, pulling in opposite directions, and he becomes then aware of the two paths, mentioned in our rule. One path leads back into the dreary land of rebirth, and the other leads through the golden gate to the city of free souls. One is therefore involutory and involves him in deepest matter; the other leads him out of the body nature, and makes him eventually aware of his spiritual body, through which he can function in the kingdom of the soul. One path, later on (when he is a true and pledged chela) is known to him as the left hand path and the other the path of right activity. On one path, he becomes proficient in black magic, which is only the developed powers of the personality, subordinated to the selfish purposes of a man whose motives are those of self interest and worldly ambition. These confine him to the three worlds and shut the door which opens on to life. On the other path, he subordinates his personality and exercises the magic of the White Brotherhood, working always in the light of the soul with the soul in all forms, and laying no emphasis upon the ambitions of the personal self. Clear discrimination of these two paths reveals what is called in some occult books that "narrow razor-edged Path" which lies between the two. This is the "noble middle Path" of the Buddha and marks the fine line of demarcation between the pairs of opposites, and between the two streams which he has learnt to recognize—one going up unto the gates of heaven, and the other passing down into the nethermost hell.

By the exercise of the two main weapons of the aspirant, discrimination and dispassion, he gains that quality which is called in this rule "the vital power". Just as the eye is the instrument of choice in choosing the way of travel on the physical plane and has besides a potency all its own whereby it attracts and develops its [Page 230] own sign language, so a vital power is felt in the aspirant. This eventually brings the third eye into activity, and so there is gained a potency and a clear vision which make right choice and quick progress upon the way a steady progression. We are told that power is grown or developed in silence, and only he who can find a centre of peace within his head, where the paths of the bodily forces and the spiritual inflowing tides meet, can rightly practice true discrimination and that dispassion which bring the controlled astral and mental bodies under the guidance of the soul.

Then he can understand the significance of "the vibrating poles", and achieve that point of equilibrium which is the result of their interaction and vibration.

The sensing of the dual forces and the clear discrimination of the two paths leads to the development of the vital power. This vital power demonstrates its first activity in enabling the aspirant to achieve a point of balance and so stand on that pinnacle of achievement whereon "a choice is made".

What is that choice? For the aspirant, it is that between rapid and slow progress. For the disciple, accepted and loyal, it is the choice between methods of service. For the initiate it oft lies betwixt spiritual advancement and the arduous work of staying with the group and working out the plan. For the Master it is the choice between the seven Paths, and it will therefore be apparent how much more strenuous and difficult is his problem.

All however prepares the aspirant for right choice through right discrimination leading to right action, and made possible through practiced dispassion. In this sentence is summed up the technique of the warrior upon the battle-field of the desire plane.

It should here be noted that in the steadily developing power of choice, and the loyally fought battle of the astral [Page 231] plane, the consciousness in the man shifts stage by stage. First, it is the battered earth-weary aspirant who has to struggle with desire, with glamour, with ambition and with his sensitive emotional body. He thinks the battle is stupendous but from the wider angle it is relatively small—yet all that he can stand.

Later, it is the experienced probationary disciple who wrestles in the vale of illusion, and deals not alone with his own nature but with the forces of that vale also, recognising its dual nature. Then, the disciple comes forth to battle and faces with courage (and often with clear vision) the forces arrayed against him. They involve not only those in his own nature and in those aspects of the astral plane to which he naturally re-acts, but also involve the forces of illusion arrayed against the group of disciples to which he belongs. Let all disciples take note of this and have it in mind in these difficult and strenuous days. Such disciples are in conscious contact at times with their soul forces and for them there is no defeat nor turning back. They are the tried warriors, scarred and tired, yet knowing that triumphant victory lies ahead, for the soul is omnipotent. Accepted disciples, who battle all the above enumerated factors, plus the black forces arrayed against the Elder Brothers, can call upon the spiritual energies of their group and at rare and indicated moments upon the Master under whom they work. Thus the work and labour expands; thus the responsibility and struggle steadily increases; yet at the same time there is also a steadily growing reception of potencies which can be contacted and utilized and which when correctly contacted insure victory at the end.

The phrase "the one who meditates" relates to the soul. Arjuna, the aspiring disciple, resigns the struggle and hands the weapons and the reins of government to Krishna, the soul, and is rewarded at last by understanding [Page 232] and by a vision of the divine form which veils the Son of God Who is Himself.

When this battle has been fought and won the disciple steps into the ranks of the white magicians of our planet and can wield forces, cooperate with the plan, command the elementals, and bring order out of chaos. He is no longer immersed in the world illusion but has risen above it. He can no longer be held down by the chains of his own past habits and his karma. He has gained the vital power and stands forth an Elder Brother.

Such is the path ahead of each and all who dare to tread it. Such is the opportunity offered to all students who have made their choice with dispassion and are prompted by love and the desire to serve.

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## RULE EIGHT

The Agnisuryans respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning, at the point where land and water meet. The midway spot, which is neither dry nor wet, must provide the standing place whereon his feet are set. When water, land and air meet there is the place for magic to be wrought.

Types of Astral Force.  
Cyclic Ebb and Flow.

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## TYPES OF ASTRAL FORCE

It would be advisable for the student to read with care the commentary on this rule as given in the *Treatise on Cosmic Fire*. It will be noted how extremely abstruse it is and how full of almost blind occult information. This should however be studied. The word "astral plane" should also be looked up and a general idea gained as to its nature and its function as the battle-ground of the senses, and as the place from which magic is wrought. The intelligent and constructive desire of the white magician, acting under the instruction of his own soul and therefore occupied with group work, is the motivating power back of all magical phenomena. This magical work is begun in the magician's own life, extends to the world of the astral plane and from thence (when potent there) can begin to demonstrate on the physical plane and on the higher planes eventually.

We shall, therefore, take a good deal of time over this rule for it covers the immediate work and activity of the intelligent aspirant. It is the most important in the book from the standpoint of the average student. It cannot be understood where there is no soul contact, nor can the magical force of the soul work out in manifestation upon the physical plane until the meaning of its esoteric phrases has been somewhat wrought out in the inner experience of the magician.

Most true aspirants are now at the midway spot, and can either drown (and so make no further progress this life), stand and so hold the ground gained, or become true practicing magicians, efficient in white magic, which is [Page 236] based on love, animated by wisdom and intelligently applied to forms.

We will, therefore, divide this rule into several parts, the more easily to study it and take them up step by step, so as to grasp their application to the average life of the probationary disciple, and to gain a wise understanding of their wide implications.

These three divisions are:

1. The response of the astral elementals and the consequent ebb and flow of the waters.
2. The dangers of the midway spot, its nature and the opportunity it affords.
3. The place where magic is wrought.

We will study now the first point which is summed up for us in the words:

"The Agnisuryans respond to the sound.  
The waters ebb and flow."

The situation might be stated in the following terse statements. The rules already studied convey the truth anent the magician.

1. The soul has communicated with his instrument in the three worlds.
2. The man on the physical plane recognises the contact, and the light in the head shines forth, sometimes recognised and sometimes unrecognised by the aspirant.
3. The soul sounds forth its note. A thought-form is created in consonance with the *united* meditation of the soul and the man, his instrument.
4. This thought-form, embodying the will of the ego or soul, cooperating with the personality, takes to itself a triple form, constituted of the matter of all three planes, and vitalized through the activity and by the emanations from the heart, throat and **[Page 237]** ajna centres of the white magician—the soul in conjunction with its instrument.
5. The personality sheaths, each with its own individual life, feel they are losing their power and the battle between the forces of matter and the force of the soul is violently renewed.
6. This battle must be fought out on the astral plane and will decide three things:
  - a. Whether the soul will, in any one life (for some life holds the critical stage), be the dominant factor and the personality from henceforth be the servant of the soul.
  - b. Whether the astral plane is no longer the plane of illusion, but can become the field of service.
  - c. Whether the man can become an active co-operator with the Hierarchy, able to create and to wield mental matter, and so work out the purposes of the Universal Mind, which are prompted by boundless and infinite love, and are the expression of the One Life.

This is the crux of the entire situation, and when the man has mastered the forces opposed to him, he is ready for the second initiation which marks the release of the soul from the prison of the astral body. Henceforth the soul will use the astral body, and mould desire into line with divine purpose.

It is of value for the student to know where he stands and what his particular problem is. The average man is learning the control of the physical body and the organizing of his physical plane life. The student on the probationary path is learning a similar lesson in relation to his astral body, its focus, its desires and its work. The student on the path of accepted discipleship has to demonstrate this control

and begin to discipline the mind nature and so function consciously in the mental body. [Page 238] The work of the initiate and the adept grows out of these achievements and they need not be dealt with here.

The battle is spread over quite a series of lives, but in some one life it becomes critical; the final stand is made and Arjuna triumphs in the fight, but only by letting Krishna assume the reins of control, by learning mind control and by the revelation of the form of God. By distinguishing between the soul and the form, and by a vision of the perfection of the glory which can radiate from the forms "indwelt by God", he learns to choose the Way of light and to see his form and all forms as custodians of the light. So he buckles down to the work of making the astral body simply a reflector of that light and by the quelling of desire, through the subjugation of the "Agnisuryans" who constitute his astral body and are the living substance of the astral plane, he learns to function as an adept on that plane, to pierce through its illusion and to see life *true*.

Speaking symbolically the substance of the astral plane is animated by three types of divine force, which, when brought together, produce the great Illusion. These are:

First, the force of selfish desire. This involutory energy plays a big part in bringing about evolution, for selfishness is the nursery of infant souls. Hence the aspirant refuses to be held by it.

Second, the force of fear. This is the product of ignorance, and in its initial stages it is not the product of wrong thinking. It is basically instinctual and is found dominating in the non-mental animal kingdom as well as in the human kingdom. But in the human, its power is increased potently through the powers of the mind, and through *memory* of past pain and grievance and through anticipation of those we foresee, the power of fear is enormously aggravated by the thought-form we ourselves have built of our own individual fears and [Page 239] phobias. This thought form grows in power as we pay attention to it, for "energy follows thought" till we become dominated by it. Second ray people are peculiarly a prey to this. For the majority of them it constitutes the "dweller on the threshold", just as ambition and love of power, backed by frantic desire and unscrupulousness form the "Dweller" for the first ray types. The crystallized thought form of intellectual achievement for selfish ends, and the use of knowledge for personality objectives stand before the portal of the path in the case of the third ray person, and unless broken up and destroyed will dominate him and turn him into a black magician.

You oft have been told that fear is an illusion. Yet this statement does not help. It is a generalisation that one can admit, yet which remains profoundly difficult to apply individually. The fears to which aspirants are subject (note the mode of wording this) are seldom of a selfish nature except insofar as suffering has caused them to recoil from a further continuation of untoward happenings. Their fears are wrapt in seeming love around their loved ones. Yet should each disciple ask himself a most practical question: How many of the torturing hours have been expended on realities and on tangible happenings, and how many on illusory premonitions and on doubts and questionings, based on that which has never happened? I would like to point out to my brothers that they need to do two things: To meditate on *truth in daily life*, using the concept of *truth practised and lived by* as their seed thought in meditation; to this end I would suggest that they memorise and use at all times when swept by illusory fears and needless foreboding the following formula or prayer:

"Let reality govern my every thought, and truth be the master of my life."

Let each say this to himself as constantly as need requires, [Page 240] forcing his mind to focus attention upon the significance of these spoken words.

I would suggest also sound common sense and the cultivation of an attitude of mind which refuses to permit *time* for illusory fears to grow.

Fear is the main obstacle frequently to a very vital step forward which could be taken in this life, but may have to be delayed to another if due opportunity is not taken and the will nature powerfully excited.

The first ray aspirant who fails to overcome his Dweller may become a "destroyer of souls", as it is called, and be condemned (until he learns his lesson) to work in the forces of matter, and with the forms which hold all souls in prison. This is the occult significance of the misunderstood words, death and destruction. Of this type, the Devil is the great prototype.

The second ray aspirant who builds his Dweller and permits its steady and increasing control becomes a "deluder of souls". He is the true Anti-Christ, and through false teaching and the working of so-called miracles, through hypnotism and mass suggestion he draws a veil over the world and forces men to walk in the great illusion. It is interesting to note that the work of the Devil, the imprisoner of souls, is beginning to lose its power, for the race is on the verge of understanding that true death is immersion in form, and that matter is but a part of the divine whole. The thought form of this "Dweller on the Threshold" which humanity has built for millions of years is on the verge of destruction. But the work of Anti-Christ is only rising now to its height, and the delusion of riches, of possession, of false teaching will increasingly hold sway but the term of the delusion will be shorter than the term of destruction, for all these factors function under their own cycles and have their own ebb and flow.

The third ray person who also fails to shatter his [Page 241] "Dweller" becomes what is called a "manipulator of souls" and uses the mind to destroy the real and to put a veil between the man and reality. It must be remembered that none of these names and these activities refer to the soul on its own plane but only to human souls in incarnation on the physical plane. This must be stressed, for on its own plane the souls of all men stand free from illusion, and neither can be destroyed, deluded nor manipulated. It is only "the souls in prison" who are subject to the activities of the forces of evil and only for a term. The first group works through governments, through politics, and the interplay between nations and is relatively small in number. The second ray group who delude and deceive, work through religious agencies, through mass psychology, and the misuse and misapplication of devotion and of the arts. They are largest in number. The third group work primarily through commercial relations in the business world, and through the use of money, the concretisation of prana or universal energy, and the outer symbol of the universal flux and flow. These thoughts are suggestive but not vital, dealing as they do with the cosmic tendencies.

Thirdly, the force of sex attraction. This is a pull from the physical plane and the swinging back of a type of involutory energy on to the path of return. Cosmically speaking, it manifests as the attractive force between spirit and matter; spiritually speaking, it is demonstrated as the activity of the soul, as it seeks to draw the lower self into full realisation. Physically speaking, it is the urge which tends to unite male and female for the purpose of procreation. When man was purely animal, no sin was involved. When to this urge was added emotional desire, then sin crept in, and the purpose for which the urge manifested was perverted into the satisfaction of desire. Now that the race is more



mental, and the force of mind is making itself felt in [Page 242] the human body, an even more serious situation is apparent, which can only be safely worked out when the soul assumes control of its triple instrument.

Humanity is now at the midway point as this rule shows. Man is swept by selfish desire and by ambition, for all of us have first ray qualities. He is racked by fear—his own, family fears, national fears and racial, for all of us swing to the rhythm of the second ray. He is dominated by sex and by money which is another manifestation of the energy of matter and hence has a triple problem with which he is well equipped to deal through the medium of his triple vehicle and the triple potencies of his divine soul. Let us close the instruction on that note—well equipped to deal. We can overcome mental inertia and begin to function as souls in command of our environment. The soul is omniscient and omnipotent.

### CYCLIC EBB AND FLOW

Let us consider now the words "the ebb and flow of the waters."

In the understanding of the law of cycles, we gain knowledge of the underlying laws of evolution and come to a realization of the rhythmic work of creation. Incidentally also we gain poise as we study our own life impulses, for they also have their ebb and flow, and alternate between periods of light and periods of darkness.

We have with us always that symbolic daily occurrence wherein the part of the world in which we live swings out into the clear light of the sun, and later returns into the healing dark of the night. Our very familiarity with the phenomenon causes us to lose sight of its symbolic significance and to forget that under the great law, periods of light and dark, of good and evil, of submergence and emergence, of progress into illumination [Page 243] and apparent betrayal into darkness, characterize the growth of all forms, distinguish the development of races and nations, and constitute the problem of the aspirant who has built for himself a picture of walking in a constant illumined condition and of leaving all dark places behind.

In these Instructions, it is not possible for me to deal with the ebb and flow of the divine life as it manifests in the various kingdoms in nature and through the evolutionary growth of humanity, through experience in races, nations and families. I seek, however, to elaborate somewhat the cyclic experience of a soul in incarnation, indicating the apparent ebb and flow of its unfoldment.

The outstanding cycle for every soul is that of its forthgoing into incarnation and its return or flowing back into the centre from whence it came. According to the point of view will be the understanding of this ebb and flow. Souls might esoterically be regarded as those "seeking the light of experience" and therefore turned towards physical expression, and those "seeking the light of understanding", and therefore retreating from the realm of human undertaking to forge their way inward into the soul consciousness, and so become "dwellers in the light eternal". Without appreciating the significance of the terms, the psychologists have sensed these cycles and call certain types, extraverts, and others, introverts. These mark an ebb and flow in individual experience and are the tiny life correspondences to the great soul cycles. This passing into, and passing out of, the web of incarnated existence are the major cycles of any individual soul, and a study of the types of pralaya dealt with in *The Secret Doctrine* and *A Treatise on Cosmic Fire* would be found of real value by the student.

There is also an ebb and flow in soul experience on any one plane and this, in the early stages of development, will cover many lives. They are usually quite extreme in [Page 244] their expression. A study of the racial ebb and flow will make this clearer. In Lemurian days the "flow", or the outward going cycle, spent itself on the physical plane and the ebb carried the life aspect right back to the soul itself, and there was no secondary ebb and flow on the astral or mental planes.

Later, the tide broke on the shores of the astral plane, though including the physical in less degree. The flow directed its attention to the emotional life, and the drift back to the centre took no account of the mental life at all. This was at its height for humanity in Atlantean days and is true also of many today. Now the ebb and flow is increasingly inclusive, and the mental experience has its place so that all three aspects are swept by the life of the soul; all are included in the outgoing energy of the incarnating soul, and for many lives and series of lives this cyclic force spends itself. Within the aspirant there arises an understanding of what is going on and he awakens to the desire to control consciously this ebb and flow or (to put it in simple words) to turn the forces of the outgoing energy in any direction he chooses, or to withdraw to his centre at will. He seeks to arrest this process of being swept out into incarnation without having any conscious purpose, and refuses to see the tide of his life beat out on emotional or mental spheres of existence, and then again see that life withdrawn without his conscious volition. He stands at the midway point and wants to control his own cycles, the "ebb and flow" as he himself may determine it. With conscious purpose he longs to walk in the dark places of incarnated existence and with equally conscious purpose he seeks to withdraw into his own centre. Hence he becomes an aspirant.

The life of the aspirant begins to repeat earlier cycles. He is assailed by a sudden stimulation of the physical nature and violently swept by ancient desires and lusts. [Page 245] This may be succeeded by a cycle wherein the physical body is conscious of the flowing away from it of vital energy and is devitalised, because not the subject of attention. This accounts for much of the sickness and lack of vitality of many of our most cherished servers. The same process can affect the emotional body, and periods of exaltation and of highest aspiration alternate with periods of the deepest depression and lack of interest. The flow may pass on to the mental body and produce a cycle of intense mental activity. Constant study, much thought, keen investigation and a steady intellectual urge will characterize the mind of the aspirant. To this may succeed a cycle wherein all study is distasteful, and the mind seems to lie entirely fallow and inert. It is an effort to think, and the futility of phases of thought assail the mind. The aspirant decides that *to be* is better far than *to do*. "Can these dry bones live?" he asks, and has no desire to see them revitalised.

All true seekers after truth are conscious of this unstable experience and frequently regard it as a sin or as a condition to be strenuously fought. Then is the time to appreciate that "the midway spot which is neither dry nor wet must provide the standing place whereon his feet are set."

This is a symbolic way of saying that he needs to realize two things:

1. That states of feeling are quite immaterial and are no indication of the state of the soul. The aspirant must centre himself in the soul consciousness, refuse to be influenced by the alternating conditions to which he seems subjected, and simply "stand in spiritual being" and then "having done all, stand."

2. That the achievement of equilibrium is only possible where alternation has been the rule, and that the cyclic ebb and flow will continue just as long as the soul's [Page 246] attention fluctuates between one or other aspect of the form and the true spiritual man.

The ideal is to achieve such a condition of conscious control that at will a man may be focussed in his soul consciousness or focussed in his form aspect,—each act of focussed attention being brought about through a realised and specific objective, necessitating such a focussing.

Later when the words of the great Christian teacher have significance, he will be able to say "whether in the body or out of the body" is a matter of no moment. The act of service to be rendered will determine the point where the self is concentrated, but it will be the same self, whether freed temporarily from the form consciousness or immersed in the form in order to function in different aspects of the divine whole. The spiritual man seeks for the furthering of the plan and to identify himself with the divine mind in nature. Withdrawing to the midway spot, he endeavours to realize his divinity and then, having done so, he focusses himself in his mental form which puts him en rapport with the Universal Mind. He endures limitation so that thereby he may know and serve. He seeks to reach the hearts of men and to carry to them "inspiration" from the depths of the heart of spiritual being. Again he asserts the fact of his divinity and then, through a temporary identification with his body of sensory perception, of feeling, and of emotion, he finds himself at-one with the sensitive apparatus of divine manifestation which carries the love of God to all forms on the physical plane.

Again he seeks to aid in the materialising of the divine plan on the physical plane. He knows that all forms are the product of energy rightly used and directed. With full knowledge of his divine Sonship and a potent mind realisation of all that that term conveys, he focusses his forces in the vital body and becomes a focal point for the transmission of divine energy and hence a builder in [Page 247] union with the building energies of the Cosmos. He carries the energy of illumined thought and sanctified desire down into the body of ether, and so works with intelligent devotion.

You ask for a clearer definition of the "midway" spot.

For the *probationer* it is the emotional plane, the Kurukshetra, or the plane of illusion, where land (physical nature) and water (emotional nature) meet.

For the *disciple* it is the mental plane where form and soul make contact and the great transition becomes possible. For the advanced disciple and the initiate, the midway spot is the causal body, the *karana sarira*, the spiritual body of the soul, standing as the intermediary between Spirit and matter, Life and form, the monad and the personality.

This can also be discussed and understood in terms of the centres.

As every student knows, there are two centres in the head. One centre is between the eyebrows and has the pituitary body as its objective manifestation. The other is in the region at the top of the head and has the pineal gland as its concrete aspect. The pure mystic has his consciousness centred in the top of the head, almost entirely in the etheric body. The advanced worldly man is centred in the pituitary region. When, through occult unfoldment and esoteric knowledge, the relation between the personality and the soul is established there is a midway spot in the centre of the head in the magnetic field which is called the "light in the head", and it is here that the aspirant takes his stand. This is the spot of vital

import. It is neither land or physical, nor water or emotional. It might be regarded as the vital or etheric body which has become the field of conscious service, of directed control, and of force utilisation towards specific ends.

Here the magician takes his stand and through the [Page 248] medium of his force or energy body performs the magical creative work.

One point is rather abstrusely dealt with in this rule, but it clarifies, if the words are studied with care. At the close of the rule we are told that when "water, land and air meet" there is the place for the working of magic. Curiously in these phrases the idea of location is omitted and only the time equation considered.

Air is the symbol of the buddhic vehicle, of the plane of spiritual love, and when the three above enumerated (in their energy aspects) meet, it is indicative of a focussing in the soul consciousness and a centralisation of the man in the spiritual body. From that point of power, outside of form, from the central sphere of unification and from the focussed point within that circle of consciousness, the spiritual man projects his consciousness into the midway spot within the brain cavity where the magical work must, in relation to the physical plane, be carried out. This ability to project the consciousness from the plane of soul realisation into that of creative magical work on the etheric subplanes is gradually made possible as the student in his meditation work develops facility in focussing his attention in one or other of the centres in the body. This is accomplished through the medium of the force centres in the etheric body. He gradually gains that plasticity and that fluidity of the self-directed consciousness which will enable him to play on the centres, as a musician utilises the seven notes of music. When this has been achieved he can begin to train himself in wider and more extended focussings and must learn to withdraw his consciousness, not only to the brain, but to the soul on its own plane and thence re-direct his energies in the performance of the magical work of the soul.

The fundamental secret of the cycles lies in this withdrawal and the subsequent re-focussing of attention and [Page 249] it must be remembered in this connection that the basic law underlying all magical work is that "energy follows thought". If aspirants would remember this they would live through their periods of aridity with greater ease and would be conscious of the underlying purpose.

It might here be asked what are the dangers of this midway spot?

The dangers of too violent fluctuation between land and water, or between the emotional response to life and truth or life on the physical plane. Some aspirants are too emotional in their reactions; others too materialistic. The effect of this is felt in the midway spot and produces a violent instability. This instability has a direct effect on the solar plexus centre which was the "midway spot" in early Atlantean times, and is still the midway point in the transmutation processes of the aspiring personality. It transmutes and transmits the energies of the sacral centre and of the centre at the base of the spine, and is the clearing house for all energies focussed in the centres below the diaphragm.

The dangers incident to a premature and uncontrolled pouring in of pure spiritual energy to the mechanism of the personality. That vital spiritual force enters through the cranial aperture, and pours into the head centres. From them will follow the line of least resistance which is determined by the daily trend of the aspirant's thought life.

Another and rather potent danger is the result, literally, of the bringing together of the land and water. It demonstrates as the pouring into the brain consciousness (the land aspect) of the knowledges of the astral plane. One of the first things an aspirant becomes aware of is a tendency to the lower psychism. It is a reaction from the solar plexus centre. But this midway point can be utilised as a "jumping off place" into the world of astral phenomena. This will produce "death by drowning", [Page 250] for the aspirant's spiritual life can be swamped and entirely submerged in the interests of the lower psychical experiences. It is here that many worthy aspirants go astray—temporarily it may be, but the times are so critical that it is a matter to be deplored if any time is lost in futile experimentation and the retracing of any path chosen.

A clue to the significance of these words is to be found in the recognition of the following occult fact. The place where water and land meet is the solar plexus centre. The place where water, land and air meet is in the head. Land is the symbol of the physical plane life, and of the exoteric form. Water is the symbol of the emotional nature. It is from the great centre of the personality life, the solar plexus, that the life is usually ruled and government administered. When the centre of direction lies below the diaphragm there is no magic possible. The animal soul controls and the spiritual soul is perforce quiescent. Air is the symbol of the higher life in which the Christ principle dominates, in which freedom is experienced and the soul comes to full expression. It is the symbol of the buddhic plane, as water is of the emotional. When the life of the personality is carried up into Heaven, and the life of the soul comes down on to earth, there is the place of meeting, and there the work of transcendental magic becomes possible.

This meeting place is the place of fire, the plane of mind. Fire is the symbol of the intellect and all magical work is an intelligent process, carried out in the strength of the soul, and by the use of the mind. To make itself felt on the physical plane, a brain is required which is receptive to higher impulses and which can be impressed by the soul utilizing the "chitta" or mental substance in order to create the needed thought forms, and so express the ideas and purposes of the intelligent loving soul. These are recognized by the brain and are [Page 251] photographed upon the "vital airs" found in the brain cavity. When these vital airs can be sensed by the magician in meditation, and the thought-forms imprinted on this miniature reflection of the astral light, then the real potency in magic can begin to make itself felt. The brain has "heard" occultly the injunctions and instructions of the mind as it relays the behests of the soul. The vital airs are swept into form-making activity just as their higher correspondence, the "modifications of the thinking principle, the mind stuff" (as Patanjali calls it), are thrown into an analogous form-making activity. These can then be seen interiorly by the man who is seeking to perform the magical work and much of his success is dependent upon his ability to register impressions exactly, and to see with clarity the *forms* of the process in magic which he is seeking to demonstrate as magical work in the outer world.

It might therefore be said that there are three stages in the form-making process. First, the soul or spiritual man, centered in the soul consciousness and functioning in "the secret place of the Most High", visualizes the work to be done. This is not a sequential act, but the *finished* completed work of magic is visioned by a process that does not involve the time element or spatial concepts at all. Secondly, the mind responds to the soul (calling attention to the work to be performed), and is swept into thought-form making activity by this impression. According to the lucidity and illumination of the mind-stuff so will be the response to the impression. If the mind is a true reflector and receiver of soul impress, the corresponding thought-form will be true to its prototype. If it is not true (as is usually the case in the early stages of the work) then the thought-form created will be distorted and incorrect,

unbalanced and "out of drawing".

It is in meditation that this work of accurate reception [Page 252] and correct building is learnt and hence the emphasis laid in all true schools of esoteric training upon a focussed mind, a capacity to visualize, an ability to build thought-forms, and an accurate grasp of egoic intent. Hence also the need of the magician beginning the practical work of magic with himself as the subject of the magical experiment. He begins to grasp the vision of the spiritual man, as *he is in essence*. He realizes the virtues and reactions which that spiritual man would evidence in physical plane life. He builds a thought-form of himself as the ideal man, the true server, the perfect master. He gradually coordinates his forces so that power to be these things in external reality begins to take shape so that all men can see. He creates a pattern in his mind which hews as true as he can make it to the prototype, and which serves to model the lower man and force conformity to the ideal. As he perfects his technique he finds a transmuting, transforming power at work upon the energies which constitute his lower nature, until all is subordinated and he becomes in practical manifestation what he is esoterically and essentially. As this takes place, he begins to be interested in the magical work in which it is the function of all true souls to participate.

Then the third aspect of the form-making process can manifest. The brain is synchronized with the mind, and the mind with the soul, and the plan is sensed. The vital airs in the head can be modified and respond to the force of the building magical work. A thought-form exists then as the result of the previous two activities, but it exists in the place of the brain activity and becomes a focussing centre for the soul, and a point through which energy can flow for the performance of the magical work.

This magical work, carried out under the direction of the soul (inspiring the mind which in its turn impresses the brain), leads then (as the result of this triple coordinated activity) to the creation of a focussing centre, [Page 253] or form, within the head of the magician. The energy which flows through this focal point acts through three distributing agents, and hence all three are involved in all magical work.

1. The right eye, through which the vital energy of the spirit can express itself.
2. The throat centre, through which the Word, the second aspect or the soul expresses itself.
3. The hands, through which the creative energy of the third aspect works.

"The White Magician" works "with the eyes open, the voice proclaiming and the hands conferring."

These points are of technical interest to the experienced worker in magic, but of symbolic interest only to the aspirants for whom these letters are intended.

That the inner vision may be ours, the eye see clearly the glory of the Lord, and the voice speak only in benediction, and the hands be used only in helpfulness, may well be the prayer of each of us.



[Page 255]

## RULE NINE

Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician get his form upon the proper path.

The Necessity for Purity.  
Fundamental Forms.

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### THE NECESSITY FOR PURITY

Rule number nine is found on page 1017 in *A Treatise on Cosmic Fire*, and the comment given in the Treatise is noticeably brief:

"The rule is very briefly summed up in the injunction: Let desire and mind be so pure and so equally apportioned and the created form so justly balanced that it cannot be attracted towards the destructive or 'left-hand' path."

The reasons for this brevity may be stated to be due to the extreme simplicity of this rule in the consciousness of the man who knows, and its extreme complexity from the standpoint of the casual reader. Only the simplest and most practical of its significances is there given but perhaps a few of the deeper meanings can be imparted.

It is interesting to note that as progress is made upon the path, the forms in which truth can be given become more and more simple, whilst the meaning grasped becomes more and more wide and inclusive, and hence involves (on analysis) more and more complexity. Finally, resort is had to symbols and the cosmic plan is grasped through the presentation of geometrical forms to the inner eye of the aspirant.

The cardinal point emphasized in this rule is *purity* and, in the last analysis, purity is largely a question of motive. If the incentive to action of any kind in the three worlds is based on personality desire and brought about by the applied use of the mind, then impurity characterizes that action. If the impulse emanates from the [Page 258] Dweller in the form, it is then subordinated and controlled by the Dweller to the desired end. Then the characteristic is purity within the group limitations, for absolute purity only exists when entire freedom from control has been brought about. The soul is group conscious and group controlled, and (until the causal body has been overcome and liberation from its control achieved) the real significance of purity will not be comprehended. Suffice it to say that there is a close connotation between impurity and limitation of any kind, physical, emotional and mental.

But absolute purity need not here be considered by the aspirant. No one in the esoteric groups of the world has yet achieved the fifth initiation, wherein the meaning will enter the consciousness in a blaze of intensest realisation. For the majority, physical and emotional purity are the objectives, and primarily therefore liberation from emotional control and desire. Hence the constant, e'en though badly

worded injunction in many of the esoteric books "Kill out desire". Perhaps a more just rendering for the immediate present would be "re-orient desire" or "re-direct desire", for a constant process of re-orientation of the entire desire nature so that it eventually becomes a habitual state of mind is the clue to all the transmutation processes, and to effective magical work.

As progress on the Path is made the thought processes of the aspirant become more potent, and the thought-forms—created with definite purpose and in the meditation work—become more effective in the bringing about of results. It will be apparent therefore that in magical work (which has ever to be wrought out on the physical plane) there will always exist the tendency towards the "left-hand path" until soul consciousness is permanently established, and purity of motive has become a habit of the mind.

**[Page 259]**

May I remind all who read that the establishing and stabilizing of right habits is, for the aspirant to discipleship, a prime requisite. Those who are working in the field of planetary evolution are looking for dependable instruments, and this cannot be too emphatically impressed upon all of you. People whose emotional moods and feelings run riot or who lack physical control cannot be counted upon in an emergency by those who are seeking helpers. People whose minds are clouded or whose inability to hold the mind "steady in the light" is inherent, are unsuitable workers in the high places of world endeavour. This remark need deter no one in these groups from pushing forward, for the recognition of a defect is a preliminary step towards its overcoming. These groups are in training and this must be borne in mind or else discouragement is apt to ensue when the ideal is enunciated. World need and opportunity go hand in hand at this time. The Great Ones, who stand as a wall between humanity and planetary Karma are, we are told, hard pressed at this time, and I assure you that this is but an inadequate statement of the case.

The thoughts of men since the middle of the Atlantean period have steadily been attracted toward the destructive or left-hand path, because selfishness has been the motive, and self-interest the dominant factor. Part of the work of the Christ when He came 2000 years ago was to offset this tendency by the inculcation, through example and precept, of sacrifice and unselfishness, and the martyr spirit (tinctured as it oft was by hysteria and a heavenly self-interest) was one of the results of this endeavour. Seen from the standpoint of the Hierarchy, the effort has been successful, for the Christian spirit stands for re-orientation to heavenly things. Hence purity of motive and the instinct for service, which latter keynote is new from the standpoint of the past eternities.

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In spite of this, however, the tendency to selfish interest is the most potent factor in the world at this time, and hence the critical situation existing between the Hierarchy of Light and the hierarchy controlling the left-hand path, or the path of control by form and desire.

Let there be no discouragement, however, for the spiritual thought, resulting in magical work, of one brother of pure intent is of far greater potency than that of many brothers who follow the tendencies of the personality. Though every true aspirant as he grasps the magnitude of the Plan and surveys the forces arrayed against him may be overcome by the apparent futility of his effort and the seeming smallness of the part he plays, let him remember that there is a steadily growing group of those similar to him and that this is a group effort. Under the Law the Great Ones work through Their disciples in all countries and never before have there been so many endeavouring to fit themselves for this function of

being "Transmitters of the Purpose," and never before has there existed such a strong inner integrity and subjective relation between workers in all fields in all parts of the world. For the first time in history is there a coherent group for the Masters to use. Heretofore, there have been lonely isolated workers or tiny detached groups, and this has greatly hampered the work. Now this is changed.

I want to charge you all to realize this and to work to substantiate this group integrity and to develop the power to recognize all such workers everywhere under any name or organization and to cooperate with them when so recognized. This is no easy thing to do. It presupposes the following:

1. An inner sensitiveness to the Plan.
  2. An ability to recognize principles, governing conduct and administration.
- [Page 261]**
3. A capacity to overlook the non-essentials and to emphasize the essentials.
  4. A submergence of personal ambition and interest in the furthering of the group ideals and
  5. A steady preservation of the inner contact through meditation and the overlooking and non-emphasis of personality reactions.

These are basic pre-requisites and should receive the attention of workers and students in all groups.

It would be of value if each student would link up every day at five o'clock by an act of the will with this rapidly integrating group of servers, mystics and brothers. To this end it might be wise to commit to memory the following brief dedication to be said silently at that hour with the attention focussed in the head:

"May the Power of the one Life pour through the group of all true servers.

"May the Love of the One Soul characterize the lives of all who seek to aid the Great Ones.

"May I fulfil my part in the One work through self-forgetfulness, harmlessness and right speech."

Then carry the thought forward from the rapidly forming group of world-servers to the Great Ones who stand back of our world evolution.

This can be done in a few seconds of time wherever one may be and in whatever company, and will not only aid in the magical work of the forces of light, but will serve to stabilize the individual, to increase his group consciousness, and to teach him the process of carrying forward interior subjective activities in the face of and in spite of outer exoteric functioning.

## FUNDAMENTAL FORMS

The simplicity of this Rule nine is such that in a few words the entire process of creative evolution is summarized. On the mental plane an idea takes form. On **[Page 262]** the desire plane sentient energy pervades that form. Under the evolutionary process the form "swells and grows". Through the right direction of the form and its orientation in the needed direction, the purpose of the thinker is fulfilled.

All life is vibration and the result of vibration is form, dense or subtle, and ever subtler as ascension takes place. As the pulsating life progresses its rate of vibration changes, and in this changing of vibration lies hid the secret of form-shattering and form-building. Forms are of four kinds in this era of the fourth round:

1. *The Form of the Personality*, that vehicle of physical, astral and mental matter that provides the means of contact in the three worlds. It is built in each life, the key of the vibration being set up in the life preceding the present. That form proves adequate for the average man and serves him till death. The man who is entering on the occult path starts with the vehicle provided, but during incarnation builds for himself ever a newer and better vehicle, and the more progressed he is the more consciously he works. Hence eventuates that constant turmoil and frequent ill-health of the beginner in the occult life. He senses the law, he realises the need of raising his key, and frequently he begins with mistakes. He starts to build anew his physical body by diet and discipline, instead of working from the inner outward. In the careful discipline of the mind and the manipulation of thought-matter and in transmutation of emotion comes the working out on the physical plane. Add to the two above, physical plane purity as to food and manner of life, and in seven years time the man has built for himself three new bodies around the permanent atoms.

2. *The Form of the Environment*. This is really the evolutionary working out of the involutory group soul. It relates to our contacts, not just exterior, but on the inner planes as well. In similarity of vibration [Page 263] comes coherency. When therefore a man raises his vibration and builds anew from om the beginning, and alters consequently his key, it results in dissonance in his surroundings and subsequent discord. Therefore—under the law—there comes always to the striver after the Mysteries and the manipulator of the law, a period of *aloneness* and of sorrow when no man stands by and isolation is his lot. In lesser degree this comes to all, and to the arhat (or initiate of the fourth degree) this complete isolation is a characteristic feature. He stands midway between life in the three worlds and that in the world of adepts. His vibration does not synchronise, prior to initiation with the vibrations of either group. Under the law he is alone, But this is only temporary. When the environment satisfies then is the moment of anxiety; it indicates stagnation. The application of the law causes primary disruption.

3. *The Form of the Devotee*. Yes, I mean just that word, for it expresses an abstract idea. Each person of every degree has his devotion, that for which he lives, that for which—in ignorance, in knowledge or in wisdom—he wields as much of the law as he can grasp. Purely physical may that devotion be, centred in flesh, in lust for gold, in possessions concrete. He bends all his energies to the search for the satisfaction of that concrete form and therein learns. Purely astral may be the aim of the devotee—love of wife or child, or family, pride of race, love of popularity, or lust of some kind—to them he devotes the whole of his energy, using the physical body to fulfil the desire of the astral.

Higher still may be the form of his devotion,—love of art, or science or philosophy, the life religious, scientific, or artistic—to them he consecrates his energies, physical, astral and mental, and always the form is that of devotion. Always the vibration measures up to the goal, finds that goal, passes it and disintegrates. Pain enters [Page 264] into all shattering of the form, and changing of the key. Many lives, for millennia of years, are spent under the lower vibrations. As evolution progresses, more rapid is the development, and the key changes from life to life, whereas in the earlier stages one key or tone might be sounded for several lives in their entirety. As a man nears the Path, the Probationary Path becomes strewn with many shattered forms, and from lesser cycle to lesser cycle he changes the key, often in one life heightening his vibration several times. See therefore how the life of all aspirants, if progressing with the desired rapidity, is one of constant movement, constant changes and differentiations, and continuous building and breaking, planning and seeing those plans disrupted. It is a life of ceaseless suffering, of frequent clashing with the enviring circumstances, of numerous

friendships made and transferred, of mutation ceaseless and consequent agony. Ideals are transcended only to be found to be stations on the road to higher; visions are seen, only to be replaced by others; dreams are dreamt only to be realized and discarded; friends are made, to be loved and left behind, and to follow later and more slowly the footsteps of the striving aspirant; and all the time the fourth form is being built.

4. *The Form of the Causal Body.* This is the vehicle of the higher consciousness, the temple of the indwelling God, which seems of a beauty so rare and of a stability of so sure a nature that, when the final shattering comes of even that masterpiece of many lives, bitter indeed is the cup to drink, and unutterably bereft seems the unit of consciousness. Conscious then only of the innate Divine Spirit, conscious only of the Truth of the Godhead, realizing profoundly and to the depths of his being the ephemeral nature of the form and of all forms, standing alone in the vortex of initiatory rites, bereft of all on which he may have leant (be it friend, Master, doctrine [Page 265] or environment), well may the Initiate cry out: "I am that I am, and there is naught else." Well may he then figuratively place his hand in that of his Father in Heaven, and hold the other out in blessing on the world of men, for only the hands that have let slip all within the three worlds are free to carry the ultimate blessing to struggling humanity. Then he builds for himself a form such as he desires,—a new form that is no longer subject to shattering, but suffices for his need, to be discarded or used as occasion warrants.

In these days you will need to ponder on this matter of the form, for with the entering in of a new ray, and the commencement of a new era comes ever a period of much disruption until the forms that be have adapted themselves to the newer vibration. In that adaptation those who have cultivated pliability and adaptability, or who have that for their personality ray, progress with less disruption than those more crystallized and fixed.

Particularly now should pliability and responsiveness of form be aimed at, for when He Whom we all adore comes, think you His vibration will not cause disruption if crystallization is present? It was so before; it will be so again.

Cultivate responsiveness to the Great Ones, aim at mental expansion and keep learning. Think whenever possible in terms abstract or numerical, and by loving all, work at the plasticity of the astral body. In love of all that breathes comes capacity to vibrate universally, and in that astral pliability will come responsiveness to the vibration of the Great Lord.

This summation of process and of the forms is equally true of God and His cosmic creative work; of the soul, as it builds its instrument for expression, either unconsciously in the early stages or consciously in the later; of the disciple, as he seeks to express his realization of the work through group work and the organization of his [Page 266] life; and of perfected man, as he learns, through experience, to centre his forces on the mental plane and from there accomplish his purpose in generating and producing those thought-forms which mould the minds of men, and embody in themselves that aspect of the Universal Mind which is needed for the right production of that immediate fraction of the Plan which his age and generation require.

All these various applications of the rule could be elucidated and enlarged upon. Our problem, however, must be kept clearly in mind. We are conscious souls, or in process of becoming conscious. We are beginning, through our meditation work and our application to study, to work on mental levels. We are creating forms continuously, pervading them with energy and sending them out to fulfill their

function in line with our realized subjective purpose.

The emphasis should be laid upon the word *realized* in the above paragraph. According to the clarity of vision and the depth of the inner realization so will be the adequacy of the created form, and so will be the strength of the life which will enable it to perform its intended function.

Up to the present time the majority of aspirants in the world express the results of little and weak thought, but rapid action. The goal for students should at this time be rapid concentrated thought and slow action. That slow action however will be potent in result; there will be no lost motion, no delayed reactions, and no tendency towards hesitation. The attention of the thinker being focussed on the mental plane, the progress of his manifested thought will be sure and inevitable. When the idea is clearly grasped, the attention closely focussed, and the energy or life aspect steadily applied, the result will be irresistible appearance and potent action on the physical plane.

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This thought must be borne in mind if the dangers of the left hand path are to be avoided. Let me here make some statements in brief tabulated form, which will produce a truer understanding of the words "left hand path". We are dealing here primarily with those thought-forms which man creates:

1. The left hand path concerns the matter aspect and the life poured into the form serves only to vitalize the atoms in substance. The potency of the love aspect—as wielded by the soul—is lacking.
2. The form created is constituted of mental matter, of astral matter and of physical substance. It lacks the soul contribution. Its purpose is in line with the development of form, but not in line with soul expression.
3. The left hand path, therefore, is the path of progress for substance or matter. It is not the path of progress for the soul aspect. It is the "way of the Holy Ghost" but not the way of the Son of God. I express this truth in these words as it serves peculiarly to make the distinction clear and yet preserves the integrity of substance-matter and their Unity within the One Life.
4. All forms created at every stage are either confined to the left hand path or embrace it and yet go beyond it, and follow the right hand way. This sentence provides food for thought and its meaning is difficult to gather. It should be borne in mind that all forms, whether they follow the right or left hand way are alike up to a certain point; they travel the same progressive stages and at one time in their career they appear uniform and alike. Only when their purpose appears does the distinction become apparent, and hence the training of the aspirant in right motive as a preparatory step to true occult work.

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The question might be asked: What is meant by occult work?

True occult work involves:

1. The contacting of the Plan.
2. Right desire to co-operate with the Plan.
3. The work of thought-form building and the confining of the attention of the creator of these thought-forms to the mental plane. This is of so potent a nature that the thought-forms created have a life cycle



of their own and never fail to manifest and perform their work.

4. The direction of the thought-form from the mental plane and the confining of the attention to that specific enterprise, knowing that right thought and right orientation lead to correct functioning and the sure avoidance of the left hand path.

This is a lesson little appreciated by aspirants. They engage in emotional desire for the appearance of their thought-form and the manifestation of the idea. They spend much time following the orthodox methods of work and in physical plane activities. They wear themselves out by identifying themselves with the form they have created instead of remaining detached from it, and acting solely as the directing agents. Learn to work on the plane of mind. Build there your form, remembering that if you submerge yourself in the form for which you are responsible it may obsess and dominate you and then the form will be the dominant factor and not the purpose of its existence. When the form controls then comes the danger that it may be turned in the wrong direction and find its way on to the left hand path and so increase the power of matter and its hold over sentient souls.

It might be briefly added that anything that tends to increase the power of matter and add to the potent energy of form-substance produces a tendency to the left **[Page 269]** hand path and a gradual attraction away from the Plan and the Purpose which it veils and hides.

All work and all created thought-forms (whether they materialize as an organization, a religion, a school of thought, a book or a life work of any kind) which express spiritual ideals and lay the emphasis upon the life-aspect come under the category of white magic. They then form part of the stream of life which we call the right hand Path, because it leads humanity out of form into life, and away from matter into consciousness.

In an ashram of one of the Great Ones not long ago, a disciple asked his master to express this truth to him in such a way that though the words might be few yet the import would be worthy of continuous consideration. His master made this reply:

"Only the Sons of Men know the distinction between the magic of the right and left hand ways and when they have achieved, these two ways will disappear. When the Sons of Men know the distinction which exists between matter and substance, the lesson of this epoch will be grasped. Other lessons will be left but this one passes. Matter and substance together work out the way of darkness. Substance and purpose blended indicate the way of light."

**[Page 271]**

## RULE TEN

As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labours then, and let the inner workers enter on their cycle.

Thought-Form Building.

The Centres, Energies, and Rays.

Astral Energy and Fear.  
 The Right Use of Energy.  
 The Present Age and the Future.  
 The Founding of the Hierarchy.  
 The New Group of World Servers.  
 Astrology and the Energies.

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## THOUGHT-FORM BUILDING

In Rule Ten two facts about the form are stated, which are true of all forms, and three strong injunctions are given in the following terms:

The facts are:

1. The form absorbs and uses the waters in which it is immersed.
2. As a result it grows in strength.

The three injunctions are:

1. Let the magician go on building his form until its adequate potency is assured.
2. Then let the "outer builders" cease from labour.
3. Let the "inner builders" enter on their cycle.

We have seen how, in the process of thought-form building, the time came when the form had to be oriented in the right direction and set upon the proper path in order to carry out its creator's will and purpose. This takes place fairly early in the work and after the process of orientation the work of building proceeds, for the thought-form is not yet ready for an independent life. There is a true analogy between the gestation period of an infant and that of a thought-form. The importance of the right placement of the child within the womb is never overlooked by a good physician, and where there is analogously a wrong position upon the path to be followed into manifested existence, death and trouble oft ensue. The analogy is close—as you well know. Birth is preceded by the "breaking of the waters" (in medical [Page 274] parlance), and before the thought-form brings about the desired results on the physical plane there comes too a similar reaction; the waters of desire become so potent as to cause precipitation, and the consequent appearance of the desired form of expression.

Let us take the facts and analogies as they stand and study them from the standpoint both of the macrocosm and the microcosm.

We note that the form absorbs and uses the substance wherein it is immersed. Our solar system is one of many, and not the greatest. It constitutes a fragment of a greater whole. This greater whole, formed of seven parts (or seven solar systems), is itself immersed in the waters of space, is born of desire and, therefore, a child of necessity. It draws its life from its surroundings. Streaming into our solar system from all sides are force currents, emanating from what *A Treatise on Cosmic Fire* calls the "One about Whom naught may be said". These currents embody His will and desire, express His love or attractive capacity, and manifest as that great thought-form we call our system.

In parentheses, it is well to note that this Existence is termed "the One about Whom naught may be said", not because of secrecy or mystery, but because all formulation of ideas about His life and purpose are impossible until one has completed the term of evolution in our solar system. Note, I say, our solar system, not just our planetary existence. Speculation about the Existence who, through His life, informs seven solar systems is wasted energy. On our planet, only such great lives as the Buddha, the Kumaras and the planetary Logos, are beginning to sense the dynamic impulse of the greater Whole, and even they are only sensitive to it but are, as yet, utterly unable to conceive of its trend, for it lies beyond mind and love and will. It brings into play factors [Page 275] for which we have no terms and tendencies which are as yet not even remotely visioned on our planet.

We have generated a term we call the ether. Occultly speaking, this is the modern way of expressing "the waters of space", which are the waters of desire, in which we are immersed. It is in constant ebb and flux, and is the stream of life, constituted of forty-nine types of energy, which pours through the cosmic egoic lotus, and (radiating forth from it) feeds with its measure of sustenance the form—solar, planetary, or human—for which it is responsible. This is dealt with in *A Treatise on Cosmic Fire*.

Man is immersed in forces which are to him as the waters of space are to our solar system. He finds himself, as does our sun and its attendant planets, forming part of a whole, and just as our system is but one of seven systems, drawn together to form the body, or manifested expression of a life, so is the human kingdom of which he is an infinitesimal part, one of seven kingdoms. These are the correspondences in the life of the planetary Logos to the seven solar systems. When he begins to sense the life of the solar Logos as it expresses itself through the seven planetary schemes we will have touched the consciousness of the planetary Logos of our special scheme, who is sensing somewhat the united vibrations of the lives of the seven solar Logoi.

Bringing the analogy down closer still, the human kingdom itself is an analogous state of consciousness to the human unit through its subjective force existence, and from the standpoint of consciousness provides "the waters of space" in which a human being thrives and grows. Again, we are met in the fourth kingdom with expressions of the same seven forces, and as man awakens to a recognition of the seven rays or types, and begins to work consciously with them, he is taking the first step towards transcending them and controlling them [Page 276] within his field of operation. This is now taking place. Knowledge of the seven ray types is beginning to permeate among the thinkers of the race and this knowledge was in past aeons the prerogative of the initiates of the time. Held latent in the astrological presentation is that information which will lead disciples to realization, and which will put them en rapport with the seven planetary schemes. Real developments in astrology may not be looked for, however, until the New Age is really with us and the new orientation achieved.

The form of humanity is completed. Its right placement within the womb of matter is the objective of the Hierarchy, with all the consequent implications. Note these words. The need at this time is terrific, and the soul is at the birthing in humanity as a whole. Cosmically speaking, if right direction of the forces of the human kingdom is now achieved, there will be manifested on the earth a humanity which will manifest a purpose, a beauty and a form which will be full expressions of an inner spiritual reality and in line with egoic purpose. Other eventualities can be sensed as sadly possible but these we will not consider for it is the hope and the belief of the watching Brothers that men will transcend all undesirable eventualities and make the goal. One word here, and one hint. The Hierarchy of the planet constitutes symbolically the head centre of humanity and their forces constitute the brain forces. On

the physical plane are a large band of aspirants, probationary disciples and accepted disciples who are seeking to be responsive to the "head centre", some consciously, others unconsciously. They are gathered from all fields of expression but are all creative in some way or other. They in their turn constitute what might be symbolically called the "pineal gland" of humanity. As in individual man this is usually dormant and asleep, so, in humanity, this group of cells within the brain of the body corporate is dormant, [Page 277] but thrilling to the vibrations of the head centre—the occult Hierarchy. Some of the cells are awake. Let them intensify their endeavour and so awaken others. The pioneers of the human family, the scientists, thinkers and artists constitute the pituitary body. They express the concrete mind but lack that intuitive perception and idealism which would place them (symbolically speaking) in the pineal gland; they are nevertheless brilliant, expressive and investigating. The objective of the Hierarchy (again symbolically speaking) is to make the pineal gland so potent and, therefore, so attractive that the pituitary body of cell lives may be stimulated and thus a close interplay be brought about. This will lead to such potent action that there will be a streaming forth of new cells to the pineal gland and at the same time such a strong reaction set up that the entire body will be affected, resulting in the streaming upward of many stimulated lives to take the places of those who are finding their way into the centre of hierarchical endeavour.

The "waters of space", in which this re-orientation and reversal of tendencies is progressing, are in a state of violent turmoil. The vortex of conflicting desire in which men find themselves is now chaotic and so potent that these waters are stirred to the very depths. Students of modern history and of social order are faced with an unprecedented condition, corresponding in the corporate body of humanity to that upheaval in the life of an individual aspirant which always precedes the passing onto the Path of Discipleship. Hence there is no cause for depression or undue anxiety, but only ardent desire that the transition may be made in due time and order and be neither too rapid—hence destructive to all right ties and affiliations—nor too prolonged and so strain beyond endurance the sorely tried fabric of humanity. All new manifestations in all kingdoms in all ages must come slowly, and therefore safely, to the birthing. [Page 278] All new forms, if they are ultimately to carry weight and gather adequate momentum to carry them through their life cycle, must be built in silent subjectivity, in order that the building may be strong and sure and the inner contact with the creator (human or divine) and true conformity to the pattern may be substantial and unbreakable. This is true of a universe, a kingdom in nature, or a thought-form created by a human thinker.

In all form-building the technique of construction remains basically the same, and the rules and realizations may be summed up in the following aphoristic phrases.

Let the creator know himself to be the builder, and not the building.

Let him desist from dealing with the raw material on the physical plane, and let him study the pattern and the blue prints, acting as the agent of the Divine Mind.

Let him use two energies and work with three laws. These are the dynamic energy of purpose, conforming to the Plan, and the magnetic energy of desire, drawing the builders to the centre of endeavour.

Let these three laws hold sway, the law of synthetic limitation, of vibratory interplay, and of active precipitation. The one concerns the life, the second concerns the building, and the third produces manifested existence.

Let him deal first with the outer builders, sending his call to the periphery of his circle of influence.

Let him set the waters of living substance in motion by his idea and impulse, bending the builders to his purpose and plan.

Let him build with judgment and with skill, preserving always the "stool of the director" and coming not down into close contact with his thought-form.

Let him project, in time and space, his form through [Page 279] visualization, meditation and skill in action, and so produce that which his will commands, his love desires, and his need creates.

Let him withdraw the builders of the outer form, and let the inner builders of dynamic force push it forth into manifestation. Through the eye of the creator are these inner builders brought to functioning, directed action. Through the word of the creator were the outer builders guided. Through the ear of the creator the volume of the greater Word vibrates through the waters of space.

Let him remember the order of creative work. The waters of space respond to the word. The builders build. The cycle of creation ends and the form is adequate in manifestation. The cycle of performance succeeds and depends for its duration on the potency of the inner builders, who constitute the subjective form and transmit the vitalising life.

Let him remember that the cessation of the form ensues when purpose is achieved, or when impotency of will produces failure of functioning in the cycle of performance.

Students would do well to study these cycles of creative building, of performance and of subsequent disintegration. They are true of a solar system, of a human being, and of the thought-forms of a creative thinker. The secret of all beauty lies in the right functioning of these cycles. The secret of all success on the physical plane lies in right understanding of law and of order. For the aspirant the goal of his endeavour is the correct building of forms in mental matter remembering that "as a man thinketh so is he"; that for him the control of mental substance and its use in clear thinking is an essential to progress.

This will demonstrate in organization of the outer life, [Page 280] in creative work of some kind—a book written, a picture painted, a home functioning rhythmically, a business run along sound and true lines, a life salvaged, and the outer dharma carried out with precision, whilst the inner adjustments proceed in the silence of the heart.

For the disciple, the work extends. For him there has to be realization of the group plan and purpose and not simply of his own individual spiritual problem. There has to be conformity to the purpose for his immediate cycle and life period; the subordinating of his personal dharma and ideas to the need and service of that cycle. For him there has to be that attainment of knowledge, of strength, and of coordination between the personal self and the soul which will result in ability to build organized forms and groups on the physical plane and to hold them coherently together. This he does, not through the force of his own character and equipment but because that character and equipment enable him to act as a transmitter of the greater life energies and to serve as an efficient cooperator with a plan of which he can only vision a fragment. He works, however, faithfully at the building of his aspect of the great plan and finds one day when the building is completed and he sees the whole, that he has built true to design and in conformity with the blue prints as they have been carried in the minds of the architects (the Elder Brothers) who—in Their turn—are in touch with the Mind of the one Existence.

The practical application of these truths is of utmost importance. There is no life so circumscribed and no person so situated who cannot begin to work intelligently and to build thought-forms under law and with understanding. There is no day in any man's life, particularly if he is an aspirant or a disciple, when a man cannot work in mental matter, control his use of thought, watch the effect of his mental processes on those he contacts, and [Page 281] so handle his "chitta" or mind-stuff (as Patanjali calls it) that he becomes more and more useful.

## THE CENTRES, ENERGIES AND RAYS

There are two connections in which this Rule Ten can be studied and thereby results of practical value can be achieved. We can study it from the standpoint of the work which the soul does in relation to its instrument, the human being, and we can also study it from the standpoint of organisation work and of that form-building which the disciple does in relation to his service for the Hierarchy.

Back of the outer form of a human being, responsible for its creation, its maintenance and its use, lies, we know, the soul. Back of all activity for the furthering of human evolution as well as of other evolutionary processes stands the Hierarchy. Both represent centres of energy; both work under Law creatively; both proceed from subjective activity to objective manifestation and both are responsive (in the great sequence of graded lives) to vitalisation and stimulation from higher centres of energy. Some of the factors that the disciple has to learn to recognize as his particular series of lives unfolds falls into two main groups, each of them bringing his form aspect under seven types of energy, or influences.

There is first the group of forces which concerns purely the form side, that are the work of the outer Builders, and which are the predominant factors right up to the stage of the Probationary Path. These are the forces inherent in matter itself; they deal with the body nature and might be listed as follows:

1. Physical forces. These are due to the life of the cells which constitute the body. This cell life is responsive to the cell life of the environment. Never let it be forgotten that the occultist always sees the correlation [Page 282] between the factors in himself and the corresponding factors in his surroundings. We live in a world of forms. These forms are made up of lives and these lives have their own emanatory and contributory influence. They fall in their turn into three main groups:

*a* Those emanations, which issuing from the cells themselves and dependent upon their quality, produce a good or a bad effect, are coarsening or refining in their influence, and raise or lower the physical vibration of the united cell body. Thus, as we well know, the physical effect of a coarse brutal animal natured man will be different to that of the refined beautifying results of contact with an older soul, functioning in a body, cultured, clean, disciplined and purified.

*b* Those emanations, of a purely physical kind which are responsible for that chemical affinity between one animal body and another which produces the coming together of the sexes. It is an aspect of animal magnetism and is the response of the cells to the call of other cells, acting under the Law of Attraction and Repulsion. It is shared by man with the animals, and is instinctive and free from all mental reactions.

*c* Those forces or emanations, which are the response of the cells to harmonious rhythms and therefore dependent upon the cell having in itself something of that to which it responds. These emanations are little understood as yet, but will increasingly come to the fore as the race progresses. This type of force is that mysterious something which enables the physical body to recognise as harmonious or congenial a physical surrounding or environment, for instance. It is that undefinable reaction which results in two human beings (apart [Page 283] from all sex attraction, for people of the same sex experience it with each other) having a harmonious effect physically upon each other. This is, on the outer plane, the esoteric basis for all group relation, and it is the understanding of these emanations that enables the isolation and segregation of races to be carried forward under the great evolutionary plan.



These three might be described as the *quality* of the cell forces operating entirely on the physical plane which produce a peculiar type of physical body, the *magnetic attraction* between two physical bodies, and the *racial types*. These three factors guide the Manu of the race as He builds a new race and impresses the outer Builders with His ideas. They also guide a Master of the Wisdom as He builds His physical body at will for the carrying forward of His work in any time or place. These emanations should, in measure, be understood somewhat by all those engaged in forming organisations and groups for active service in the world. What, should the disciple ask himself, should be the vibratory quality of the cells of that body, of the individuals who compose it? What should be the quality of its attractive force, and of the magnetic effect it is to have in the world? What does the group possess through the medium of its corporate units which will put it en rapport with other groups and so make it harmonious in its relations with them? These questions warrant careful attention and should be considered by all group builders.

2. Vital forces. These are often regarded by the materialists as intangible and therefore not material at all. But the occultist regards the etheric medium as a form or aspect of matter and as relatively tangible as the outer objective form. To him the ether of space, which term necessarily includes the etheric form of all bodies, the [Page 284] astral or emotional sentient body and the mental body, constituted of mind-stuff, are all of them material and are the substance of the form side of life. As the basis of correct understanding, it should be noted that the cell life to which we have above referred is coordinated, influenced and vitalised by the blood stream, that intricate system which interpenetrates every part of the body, is responsible for its welfare and demonstrates in a manner not yet truly comprehended the fact that the "blood is the life". The blood is an aspect of energy, as is the sap in the vegetable kingdom.

The sympathetic nervous system, that marvellous apparatus of sensation, is closely related to the emotional or astral body. The contact is made via the solar plexus, just as the vitality, governing the quality of the blood stream, makes its contact via the heart. In the heart is the centre of physical plane existence. The cerebrospinal system works in close relation to the chitta or mind stuff. Therefore we have the following to consider:

1. Cell life ----- Blood stream -----Heart centre----- Thymus gland.
2. Sensory life----- Sympathetic nervous system-----Solar plexus centre --- Pancreas.
3. Mental life----- Cerebro-spinal system-----Ajna centre----- Pituitary body.
4. Vital life ----- Seven centres ----- Spleen.

This, as you see, governs the manifestations of the quaternary, but there are other aspects of humanity which manifest through the objective form and which complete the entire man and make the seven of his manifold objective existence.

5. Self-conscious ---- upper brain----- Head centre ----- Pineal gland.
6. Self-expression ---- lower brain----- Throat centre----- Thyroid.
7. Self-perpetuation -- sex organs----- Sacral centre ----- Reproductive organs.
8. Self-assertion----- entire man----- Centre at base of spine----- Adrenals.

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You will notice that eight factors are here enumerated, and it is here that many of the schools go astray. The heading 'vital life' is a comprehensive one, but it must be remembered that it relates entirely to the

physical vitalisation of man through the lowest aspect of the centres. This vital life of the universe of matter enters into the human organism through the spleen.

The centres have three main functions:

First, to vitalise the physical body.

Second, to bring about the development of self-consciousness in man.

Third, to transmit spiritual energy and sweep the entire man into a state of spiritual being.

The vitality aspect is shared by man with the animals and with all created forms, and his capacity to move freely in a three dimensional world is the outstanding achievement of that aspect. The self-consciousness aspect is the prerogative of the human family. When man has evolved, when all parts of his nervous system, his endocrine system, and his centres are coordinated and working in harmonious rhythm then the highest aspect (the spiritual) makes its presence felt. The spiritual energy and not just the consciousness or sentient energy pours through Man, the instrument of divine Life, and the custodian of forces, to be held and used for the other and lower kingdoms in nature.

The above enumeration might therefore be arranged in the following order. The table gives man as he is intended to be and not as he now is in the course of his evolutionary progress.

1. Self-assertion (full development)..the coordinated quaternary..Centre at base of spine...Adrenals.

2. Self-expression (creative work)..Lower brain....Throat centre...Thyroid.

3. Self-conscious life (personality)..Upper Brain..Head centre ....Pineal gland.

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4. Self-perpetuation..Sex organs..Sacral centre..Sex glands.

5. Mental life...Cerebro-spinal system..Ajna centre... Pituitary.

6. Sensory life...Sympathetic nervous system...Solar plexus..Pancreas.

7. Cell life.....Blood stream...Heart centre..Heart.

The eighth point, the vital life, functioning through the seven centres and a whole system of lesser chakras and the nadis (which underlie the nerves and are the cause of their existence as the centres are of the glands) is the medium of many forces and energies—some purely physical, others related to the Anima Mundi, the World Soul, and others unknown as yet, because they will only make their presence felt later in the evolutionary programme. They will then express divinity, the energy of the Father or the highest aspect.

It should be noted that the above tabulation pictures the second ray unfoldment, and also that the self referred to is the self-realisation of the spiritual man. The lowest aspect of the vital life of God is the perpetuation of the species, and this is the result of the livingness of the incarnated Life; and the next is simply expressive of the stage when the "I" consciousness is dominant and has reached its consummation in the completed personality. Then comes the expression of the indwelling self, hidden by the personality, through its creative activity of a non-physical character. Finally, we have the assertion or full manifestation of the divine nature. This, curiously enough, can only occur when the lower spinal centre is aroused, when the energy of the material nature is carried by an act of the will up into Heaven, and when therefore the entire nature—material, sensitive or psychic, and the existence aspect—are unified and realised. Meditate upon these words, for they connote the consummation as far as humanity is concerned.

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The occult aphorism: "*To will, to know, to dare, and to be silent*", has a special significance not hitherto revealed and at which it is only possible for me to hint. Those of you who have the inner knowledge will comprehend at once.

*To Will.* These words relate to the ultimate achievement, when, by an act of the combined will of the soul and of the lower man, unification and realisation are brought about. It concerns the centre at the base of the spine.

*To Know.* These words concern the Ajna centre, the centre between the eyebrows. A hint lies in the words 'Let the Mother know the Father'. It has relation to the marriage in the Heavens.

*To Dare.* These words give the clue to the subordination of the personality, and have a close connection with the solar plexus, the great clearing house of desire and of the astral forces, and also the main centre of the transmutative work.

*To Be Silent.* This phrase relates to the transmutation of the lower creative energy into the higher creative life. The sacral centre has to relapse into silence.

It will be seen then that for the disciple the following centres are of paramount importance:

1. The ajna centre, through which the purified personality expresses itself.
2. The centre at the base of the spine, which is the centre through which complete and utter control and coordination is achieved, through the arousing of the purifying agency of fire.
3. The sacral centre, wherein the basic force of our particular solar system, the force of attraction of form to form is transmuted, and the attractive force of the soul takes the place of the reproductive creative material activity.

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4. The solar plexus centre which, situated in the centre of the body and being the organ of the astral body and of the lower psychism, gathers together all lower forces and redirects them under the impulse of the soul to their higher repositories.

I realise that the teaching given here is both deep and abstruse, but it is needed for the few, and their numbers will increase as time elapses.

The complexity of the subject is also increased by the fact that each ray holds within its teaching a different approach and a different method for those souls who are found responsive to its peculiar impulse.

I give here the seven keys for each of the ray methods. These can be studied in relation to the above tabulations and in connection with the four words we have been considering. We must remember that 'To Will' is the prerogative of Spirit, 'To Know' is the function of the Soul, 'To Dare' is the duty of the personality, and 'To Be Silent' is the ultimate dharma or destiny of the matter aspect, of the animal nature in its interplay with the soul.

*First Ray:*—"Let the Forces come together. Let them mount to the High Place, and from that lofty eminence, let the soul look out upon a world destroyed. Then let the word go forth: 'I still persist!'"

*Second Ray:*—"Let all the life be drawn to the Centre, and enter thus into the Heart of Love Divine. Then from that point of sentient Life, let the soul realise the consciousness of God. Let the word go

forth, reverberating through the silence: 'Naught is but Me!'"

*Third Ray:*—"Let the Army of the Lord, responsive to the word, cease their activities. Let knowledge end in wisdom. Let the point vibrating become the point quiescent, and all lines gather into One. Let the soul realise the One in Many and let the word go forth in [Page 289] perfect understanding: 'I am the Worker and the Work, the One that Is.'"

*Fourth Ray:*—"Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak: Let the word roll forth: 'Beauty and glory veil me not. I stand revealed. I am.'"

*Fifth Ray:*—"Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the soul look out upon an inner world of light divine. Let the Word triumphant go forth: 'I mastered energy for I am energy Itself. The Master and the mastered are but One.'"

*Sixth Ray:*—"Let all desire cease. Let aspiration end. The search is over. Let the soul realise that it has reached the goal, and from that gateway to eternal Life and cosmic Peace, let the word sound: 'I am the seeker and the sought. I rest!'"

*Seventh Ray:*—"Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: 'The creative work is over. I, the Creator, Am. Naught else remains but Me.'"

The vital forces, which are simply the passing through the outer sheath of the constantly moving ether of space, are of many kinds. One of the concepts, lying back of the astrological theories, is that the etheric body of any form constitutes part of the etheric body of the solar system, and is therefore the medium for the transmission of solar energies, of planetary forces, and of extra-solar or cosmic impulses, esoterically called 'breaths'. These forces and energies of the cosmic rays are constantly circulating and following definite paths through the ether [Page 290] of space in all parts, and are therefore constantly passing through the etheric bodies of every exoteric form. This is a basic truth and must be carefully borne in mind, for its implications are many and varied; but all lead back to the idea of unity, and of the Oneness of all manifestation, only to be known and realised on the subjective side.

The second basic idea is that the response of the etheric vehicle of all forms and its capacity to appropriate, to utilise, and to transmit are dependent upon the condition of the centres, of the chakras, as they are called in the East. These include not only the well known seven major centres but numbers of lesser vortices of force, as yet unnamed and unknown in the occident. It is dependent also upon the quality of the etheric vehicle, upon its aliveness, and also upon the interlacing network in which the centres have their place, and which in its entirety is called 'the web' or the 'golden bowl'. If this is clear of impediments and of sediment, and if its channels are not clogged then the circulating rays, energies and forces can find an easy medium and can circulate unimpeded throughout the entire body. They can then utilise those centres which are responsive to their vibrations, and can be passed on and through to forms in other or the same kingdoms in nature. Here lies the secret of all scientific and occult healing. Healers are experimenting with the etheric body and yet little real knowledge is theirs. They know little or nothing of the centres in their own body through which the magnetic or other currents must flow; they are unaware of the condition of the etheric centres of those they seek to heal and of the nature of the forces they wish to employ. All they can do is to discipline their lives, and so control their appetites that they build a clean body and provide clear channels for the passage of forces from and through themselves to others.

The third concept to be noted is that forms are, as yet [Page 291] primarily responsive to the forces which reach them from other forms on the planet, to the seven basic types of energies emanating from the seven planets, and also to the life-giving solar ray. All forms in all the four kingdoms respond to these many forces, to these seven energies and to the one ray. The human family are responsive also to other energies and to solar rays,—all however coloured by the force generated within the solar ring-pass-not.

The work of the occultist and of the aspirant is to arrive at an understanding of these forces and so learn their nature and their use, their potency and vibratory rate. He has also to learn to recognise their source and be able to differentiate between forces, energies and rays. For the beginner a clear distinction can be made between forces and energies by appreciating the fact that personalities affect us through the forces emanating from their form aspect, but that these same personalities, purified and aligned, can be transmitters of the energies of the soul.

Broadly speaking, the work of the human kingdom is to transmit energy to the lower kingdoms in Nature, whilst the work of the Hierarchy, in its relation to the human kingdom, is to transmit energies from the spiritual realm, from other planetary centres, and from the solar system. These energies when stepped down for transmission differentiate into forces.

Students must not get confused by the complexity of the subject. They must learn certain large generalisations, and remember that as the omniscience of the soul is tapped, the more detailed knowledge will gradually fall into place.

The other types of energy which concern the first two main groups with which the aspirant has to deal are related entirely to the form side. The third and succeeding groups are:

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3. Astral energy.
4. The energy of the lower concrete mind, of the chitta, the mind-stuff.
5. The energy of the Personality.
6. Planetary energy.
7. Solar energy, or the Life Breath.

These can be subdivided as follows:

3. *Astral Energy*. Emanating from:

- a. A man's own astral or sentient body.
- b. The human family as a whole.
- c. The astral plane in the large sense.
- d. The 'heart of the Sun'

4. *Mental Energy*. Emanating from:

- a. The individual chitta or mind-stuff.
- b. The mentality of:
  1. The human family as a whole.

2. The particular race to which a man belongs.
- c. The mental plane as a whole.
- d. The Universal Mind.

5. *Personality Energy*. Emanating from:

- a. The coordinated form of man.
- b. Advanced human beings who are dominant personalities.
- c. Groups, i.e.
  1. The Hierarchy of the Planet. Subjective.
  2. The integrating group of Mystics. Objective.

6. *Planetary Energy*. Emanating from:

- a. The seven planets. This is the basis of astrological practice.
- b. The Earth.
- c. The Moon.

7. *Solar Energy*. Emanating from:

- a. The physical Sun.
- b. The Sun, acting as a transmitter of cosmic Rays.

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## ASTRAL ENERGY AND FEAR

The subject now to be considered is of most practical application for it concerns the astral body—the body in which a man is pre-eminently polarised and of which he is more potently conscious than of any other body. The etheric body is really below the threshold of consciousness. Human beings remain unaware of the passage of forces through this vehicle and the nearest they get to the recognition of it is when they speak in terms of vitality or lack of vitality. The physical body makes its presence felt when something goes wrong or through the gratification of one or other of the appetites. The situation is however different in connection with the astral body for there is the vehicle of experience for the majority, and few there are who do not pass the greater part of their conscious life, recording the reactions of that body and vibrating between the two poles of happiness and misery, of satisfaction or non-satisfaction, of assurance or doubt, of courage or of fear. This really means that the inherent force and life of the emotional sentient vehicle govern the life-expression and mould the experience of the incarnated soul. Therefore, it is of value to us to understand something of what those forces are, where they come from, and how they act and react on the man. There lies his battleground and there also lies his field of victory.

To begin with, it is advisable to bear in mind that all astral energy is part of the astral energy of the solar system and that therefore:

1. The sentient body of a human being is an atom of substance in the sentient body of the planetary Logos.



2. The sentient body (a term I much prefer to the term astral, and which I shall continue to use) of **[Page 294]** the planetary Logos is an aspect—not an atom—of the sentient body of the solar Logos.
3. This in its turn is influenced by, and is a channel for sentient forces, emanating from vast centres of energy outside our solar system altogether.

If this is borne in mind it becomes apparent that man, being but a tiny fragment of a vaster whole which in its turn is incorporated into a still vaster vehicle, is the meeting ground of forces greater and more diversified than his brain is capable of recognizing. Hence the complexity of his problem and hence all the possibilities growing out of those expansions of consciousness which we call initiation. Every stream of energy pouring through his body of desire and of sentient reaction, is but a pathway leading him to wider and every widening contacts and realisations. Here also lies the safeguard for the majority of human beings, in the fact that they possess as yet an apparatus inadequate for the registering and recording of those infinite possibilities which these avenues of realisation offer. Until the mental apparatus is sufficiently awakened and controlled it would not be possible for man to interpret rightly and utilise correctly the information which his body of sensitive response could, but fortunately does not yet, convey to him.

Apart from the constant circulation through his astral body of planetary and solar and cosmic energies, every human being has appropriated, out of the greater Whole, enough of the astral energy wherewith to construct his own individual and separate astral body, responsive to his peculiar note, coloured by his peculiar quality, and limiting him or not according to his point on the ladder of evolution.

This constitutes his astral ring-pass-not, defining the limits of his emotional response to life experience, embodying **[Page 295]** in its quality the range of his desire life, but being at the same time capable of tremendous expansion, development, adjustment and control under the impulse of the mental body and of the soul. It is subject also to vibratory activity as the result of the interplay between it and the physical plane life experience, and thus the great wheel of experience is set in motion and will persist until the four Noble Truths of the Buddha are understood and realised.

This astral body has in it the counterparts of the etheric or laya centres, and through them stream the forces and energies, earlier dealt with, into the etheric body. These centres carry energies from the seven planets and from the sun to every part of the astral organism, thus putting man en rapport with all parts of the solar system. This results in the fixation of a man's life destiny, until such a time as the man awakens to his immortal heritage and so becomes sensitive to forces that are as yet—for the many—unrecognised. These emanate from the form. This is the reason why a horoscope is frequently quite accurate in its delineation for the unevolved and for the unawakened, but is quite in error and at fault in the case of the highly evolved man. Man is, en masse, what his desire body makes him. Later, "as a man thinketh so is he". The astral body, with its longings, appetites, moods, feelings, and cravings moulds the physical body through the attractive forces which flow through it, and so guides the man on unerringly to the fulfilment of his desires. If the cravings of the sentient nature are dominantly animal in their objective we shall have the man with strong appetites, living a life given over to the effort to satisfy them. If the craving is for comfort and for happiness, we shall have the man with a sensuous, beauty-loving and pleasure-loving disposition, governed practically entirely by selfish effort. So it is through all the many grades of desire, good, bad, **[Page 296]** and ordinary, until that re-orientation takes place which so refocusses the astral energies that they are turned in a different direction. Desire becomes aspiration. Thus liberation from the wheel of birth is brought about and a man is freed from the necessity to reincarnate. Then the horoscope as now understood proves futile,

untrue and useless and the term sometimes used, but wrongly, 'the horoscope of the ego or the soul' means nothing. The soul has no individual destiny, but is submerged into the One. Its destiny is the destiny of the group, and of the Whole; its desire is the working out of the great Plan, and its will is the glorification of the incarnated Logos.

I would like to suggest to students that they procure if possible *The Science of the Emotions* by Bhagavan Das. It is an able treatise on the astral and sentient body, and deals with the factors that most nearly concern the aspirant as he faces the problem of understanding and of controlling his emotional nature, of mastering the technique of development, and of reorienting it to wider experience and of preparing it for the tests and expansions of the second major initiation—the baptism and the final entering of the stream. Metaphorically speaking, the experience that lies ahead upon the Path is covered in the following esoteric phrases:

"When the stream enters the River of Life, its passage can be traced for a short moment and then is lost. When the currents of the sentient life meet where the river passes round the mountain's massive foot, then one vast stream is seen which floweth north."

The symbology of this is apparent, and can be also used to depict the flow of the two currents—Ida and Pingala—and their blending in the river of energy that mounts to the head. There is the meeting place, and there the sacrifice, enacted upon the mount of Golgotha (the place of the skull).

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In considering the sentient body of a human being I will probably help the most if I deal with it in terms of its moods and ordinary expressions, for it is only in dealing with its effects and in seeking to master them that man arrives at knowledge of himself and so becomes a Master. The most ordinary manifestations of astral activity are:

- I. Fear.
- II. Depression or its opposite pole, hilarity.
- III. Desire for the satisfaction of the animal appetites.
- IV. Desire for happiness.
- V. Desire for liberation. Aspiration.

In these five are summed up practically most of the sentient experiences of man and we will consider each one from the following angles:

1. The cause.
2. The effect.
3. The method of direction.

You will note that I say 'method of direction' not method of control. Aspirants must learn that they are working with, and in, forces, and that right and wrong activity on the physical plane is due simply to a right or wrong direction of the force currents and not to anything inherently wrong or right in the energies themselves.

I. *Fear*. This is one of the most usual of the manifestations of astral energy, and is put first because it constitutes, for the vast majority, the Dweller on the Threshold and also in the last analysis is the basic

astral evil. Every human being knows fear and the range of the fear vibrations extends from the instinctual fears of the savage man based on his ignorance of the laws and forces of nature, and on his terror of the dark and the unknown, to the fears so prevalent today of loss of friends and loved ones, of health, of money, of popularity [Page 298] and on to the final fears of the aspirant—the fear of failure, the fear which has its roots in doubt, the fear of ultimate negation or of annihilation, the fear of death (which he shares equally with all humanity) the fear of the great illusion of the astral plane, of the phantasmagoria of life itself, and also fear of loneliness on the Path, even to the very fear of Fear itself. This list could be largely extended but suffices to indicate the prevalence of fears of all kinds. They dominate most situations and darken many happy moments. They reduce man to a timid and frightened atom of sentient life, standing afraid before the stupendousness of the problems of existence, aware of his insufficiency as a man to cope with all situations and unable to leave his fears and questionings behind and step into his heritage of freedom and of life. Often he is so ridden by fear that he becomes afraid of his very reason. The picture cannot be too blackly coloured, for fear is the dominant astral energy at this time and sensitive humanity succumbs all too easily to it.

You ask: What are the basic causes of fear? To that question, if carried far enough back into the esoteric history of the solar system there is no intelligible answer to be given. Only the advanced initiate can comprehend. Fear has its roots in the warp and woof of matter itself, and is par excellence, a formulation or effect of the mind principle, and a result of mental activity. The fact that birds and animals know fear puts the whole subject upon a wider footing than if it were simply a human failing and the result of the activity of the functioning of the human mind. It is not incident upon a man's possessing a reasoning mind; if he used his reason in the correct way he could eliminate fear. It lies in what is called cosmic Evil—a high sounding phrase, conveying little. It is inherent in the fact of matter itself and in the play of the pairs of opposites—soul and matter. The sentient souls [Page 299] of animals and of men are subconsciously aware of factors such as:

1. The vastness and therefore the sensed oppression of the Whole.
2. The pressure of all other lives and existences.
3. The working of inexorable Law.
4. The sense of imprisonment, of limitation, and of consequent inadequacy.

In these factors, growing out of the manifested process itself and persisting and growing in potency during the ages, are found the causes of all modern fear and the basis of all terror, above all that which is purely psychological and not just the instinctual fear of the animal.

To concretise the matter more clearly would not help. Of what use is it to be told that fear is a quality of evil (or of matter) which colours fundamentally or characterises the astral or sentient body of our planetary Logos? What have you gained if I outlined to you the problem of the great Life in Whom we live and move and have our being as He, on His Own cosmic plane, seeks liberation and faces His Own peculiar trials and tests? How can words adequate be found to convey a cosmic struggle between Lives so impersonal and exalted in consciousness that the words his, or he or tests prove simply laughable and convey no possible aspect of truth or reality whatsoever? Cosmic evil, cosmic progression, or cosmic problems can well be left to that distant time when aspirants have taken the third initiation, have lost all sense of separateness, and—being identified with the Life Aspect and not with the form side—can therefore enter somewhat into the state of consciousness of our planetary Logos, sense His destiny, and vision fleetingly the wonder of the consummation.

Let us confine our attention therefore to man and more [Page 300] particularly to average man, and see whence come the waves of fear which sweep him so constantly off his feet.

1. *The Fear of Death* is based upon:

- a. A terror of the final rending processes in the act of death itself.
- b. Horror of the unknown and the indefinable.
- c. Doubt as to final immortality.
- d. Unhappiness at leaving loved ones behind or of being left behind.
- e. Ancient reactions to past violent deaths, lying deep in the subconsciousness.
- f. Clinging to form life, because primarily identified with it in consciousness.
- g. Old erroneous teaching as to Heaven and Hell, both equally unpleasant in prospect to certain types.

I speak about Death as one who knows the matter from both the outer world experience and the inner life expression:—There is no death. There is, as you know, entrance into fuller life. There is freedom from the handicaps of the fleshly vehicle. The rending process so such dreaded does not exist, except in the cases of violent and of sudden death and then the only true disagreeables are an instant and overwhelming sense of imminent peril and destruction, and something closely approaching an electric shock. No more. For the unevolved, death is literally a sleep and a forgetting, for the mind is not sufficiently awakened to react, and the storehouse of memory is as yet practically empty. For the average good citizen, death is a continuance of the living process in his consciousness and a carrying forward of the interests and tendencies of the life. His consciousness and his sense of awareness are the same and unaltered. He does not sense much difference, is well taken care of, and oft is unaware that he has passed [Page 301] through the episode of death. For the wicked and cruelly selfish, for the criminal and for those few who live for the material side only, there eventuates that condition which we call 'earth-bound'. The links they have forged with earth and the earthward bias of all their desires force them to remain close to the earth and their last setting in the earth environment. They seek desperately and by every possible means to re-contact it and to re-enter. In a few cases, great personal love for those left behind or the non-fulfilment of a recognised and urgent duty holds the good and beautiful in a somewhat similar condition. For the aspirant, death is an immediate entrance into a sphere of service and of expression to which he is well accustomed and which he at once recognises as not new. In his sleeping hours he has developed a field of active service and of learning. He now simply functions in it for the entire twenty-four hours (talking in terms of physical plane time) instead of for his usual few hours of earthly sleep.

As time progresses and before the close of the next century death will be finally seen to be non-existent in the sense in which it is now understood. Continuity of consciousness will be so widely developed and so many of the highest types of men will function simultaneously in the two worlds that the old fear will go and the intercourse between the astral plane and the physical plane will be so firmly established and so scientifically controlled that the work of the trance mediums will rightly and mercifully come to an end. The ordinary common trance mediumship and materialisations under controls and Indian guides are just as much perversions of the intercourse between the two planes as are sex perversions and the distortions of the true relationship and intercourse between the sexes. I refer not here to the work of clairvoyants, no matter how poor, nor to the taking possession of the body by entities of high calibre, but of [Page 302] the unpleasant phenomena of the materialisation seance, of ectoplasm, and the blind unintelligent work done by old Atlantean degenerates and earthbound souls, the average Indian chief and guide. There is nothing to be learned from them and much to be avoided.

The reign of the fear of death is well-nigh ended and we shall soon enter upon a period of knowledge and of certainty which will cut away the ground from under all our fears. In dealing with the fear of death, there is little to be done except to raise the whole subject onto a more scientific level, and—in this scientific sense—teach people to die. There is a technique of dying just as there is of living, but this technique has been lost very largely in the West and is almost lost except in a few centres of Knowers in the East. More of this can perhaps be dealt with later but the thought of the needed approach to this subject can rest in the minds of the students who read this and perhaps as they study and read and think, material of interest will come their way which could be gradually assembled and published.

2. *Fear of the Future.* This is a fear that will as yet show a growing tendency to develop and will cause much distress in the world before it is obliterated. It grows out of three human capacities:

a. *Instinctive psychological thought habits*, which have their roots deep in the animal nature and hark back to the primal instinct of self-preservation. Savage races however, have little of this. That forward looking anticipatory state of mind is predominantly a human characteristic and is that germ of the imaginative faculty, linked to the mental processes, which will eventually merge into that intuitive meditation, plus visualisation, which is the true basis of all creative work. But at present it is a menace and a hindrance. Ancient suffering, dire memories, haunting miseries, deep-seated in the subconscious rise to the surface frequently and cause a condition [Page 303] of fear and of distress which no amount of reasoning seems able to quiet. Facilities of communication put even the most unimportant en rapport with the tragedies, pains and sufferings of his brother thousands of miles away. The economic catastrophe of the present time has brought about a condition of mass terror, and the more sensitive the individual the more he will react to this state of mind. Fear of the future is therefore a distressing blend of instinctual memory and anticipatory imagination, and few there are who escape this menace. Worry and anxiety are the lot of every man and cannot and will not be offset and overcome by any lesser factor than the soul itself.

b. *The flashes of prevision* emanating from the soul who is dwelling in the consciousness of the Eternal Now. When contact with the soul is firmly established and the consciousness of the Knower is stabilised in the brain then prevision will carry with it no terror. The picture will then be seen as a whole, and not as a passing and fragmentary glimpse as is now the case. So again, the remedy remains the same: the establishing of such close relations between the soul and the brain, via the trained and controlled mind, that cause and effect will be seen as one, and right steps can be taken to handle situations correctly and to the best advantage. Prevision seldom takes the form of forecasting happiness, and the reason is not far to seek. The race is at a point where the prodigal son is conscious of the husks and of the futility of earthly life. He is ready for a careful consideration of the Buddha's message, and he is ready because he has been devoured for centuries by war and famine, by desire and by the economic struggle. The vista he sees before him appears black and forbidding and full of cataclysmic disaster.

Yet if men carried the concept of brotherhood with all its implications into the life and work of every day, into [Page 304] all intercourse whether between the capitalist and the labourer, the politician and the people, between nation and nation, or between race and race, there would emerge that peace on earth which nothing could upset or overturn. So simple a rule, and yet utterly beyond the mental grasp of the majority!

*c. A mass of individual distress and fear* can be taken on by an individual and yet have nothing to do with him whatsoever. It is quite possible for a man to tune in on the fears of other people whilst he himself has literally nothing to fear of any kind. He can so identify himself with their forebodings of future disaster that he interprets them in terms of his own coming experience. He is unable to dissociate himself from their reactions and absorbs so much of the poison in their emotional and mental auras that he is swept into a very vortex of terror and of fear. Yet, if he did but know it, the future holds for him no hidden catastrophes. He is simply deluded, but the effect on his astral body and upon his solar plexus is identically the same. This is painfully the case now that there are so many thousands of sensitive aspiring souls, inexperienced in the handling of the world karma, wide open to the suffering of others and unable to distinguish between their own destiny in the immediate future and the destiny of others in their environment.

It is possible also for the more advanced aspirant and those upon the Path of Discipleship to contact ancient vibrations of evil and misery on the astral plane—evil long past and gone; it is possible for them to read a tiny fragment of the akashic records which concerns coming distress to an individual or a group, which they themselves may never see and yet nevertheless appropriate the conveyed information to themselves and suffer consequently.

3. *Fear of Physical Pain.* Some people have this fear as the underlying cause of all their anxieties, little though **[Page 305]** they may recognise it. It is really a result of the other three classes of fears; of the strain which they put upon their astral body, and the tension caused by the use of the imaginative faculty and the reasoning tension in the physical nervous system. This system becomes very much oversensitised and capable of the most acute physical suffering. Ills and ails which would seem of no vital importance to the ordinary and more phlegmatic types are aggravated into a condition of real agony. This should be recognised by those who care for the sick and steps should be taken to minimise the physical condition through the use of sedatives and of anesthetics so that undue strain should not be put on an already overworked nervous system.

You ask me whether I am endorsing the use of ether and chloroform in operations, and of sedative drugs. Not basically, but most certainly temporarily. When man's contact with his soul is firmly established, and when he has developed the faculty of passing in and out of his physical body at will, these helps will no longer be needed. They may be regarded in the meantime as emergency measures, necessitated by world karma and the point of evolution of the race. I am not of course referring to the use of narcotics and of drugs by hysterical and unbalanced people, but to the judicious use of ameliorants of pain under the wise guidance of the physician.

4. *Fear of Failure.* This affects many people along many lines. The fear that one may fail to make good, the fear that we may not gain the love and admiration of those we love, the fear that others despise us or look down upon us, the fear that one may fail to see and grasp opportunity, these are all aspects of the fear complex which colours the lives of so many worthy people. This can be based upon an environment which is uncongenial and unappreciative, on an equipment which seems inadequate **[Page 306]** to its task, and in many cases has its roots in the fact that a man is a disciple, or a really big soul ready to tread the Probationary Path.

He has had a touch of soul contact; he has seen the vision and the possibility; he looks at his personality and ranges it up alongside the work to be done, and the quality of the people with whom that has brought him into contact. The result is an inferiority complex of a most powerful kind, because fed by



real streams of force from above. Energy, we know, follows thought and is tintured by the quality of that thought. The man turns a critical and disgusted eye upon his personality and by so doing feeds the very things which he deplures and thus renders himself still more inadequate to the task. It is a vicious circle of effort and must be offset by a complete realisation of the truth contained in the words: "As a man thinketh, so is he." As he dwells upon the nature of his omniscient soul, he becomes like that soul. His thought is focussed in the soul consciousness and he becomes that soul in manifestation through the medium of the personality.

This is but a brief summation of the major fears which afflict humanity and serves only to open up the subject and give opportunity for a few practical suggestions.

II. *Depression or its polar opposite, hilarity.* When we touch on the subject of depression we are dealing with something so widespread that few escape its attacks. It is like a miasma, a fog which environs the man and makes it impossible for him to see clearly, walk surely, and cognise Reality. It is part of the great astral illusion and, if this is grasped, it will become apparent why depression exists, for the cause of it is either astral or physical and incident to a world situation or a personal situation. We might therefore study depression in individuals and look at its causes. It is caused by:

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1. The world glamour. This sweeps an isolated unit, otherwise free from individual conditions producing depression, into the depths of a world reaction. This world glamour with its devitalising and depressing results has its roots in various factors which we have only the time to briefly indicate:

- a. Astrological factors, either affecting the planetary chart and hence individuals, or primarily racial. These two factors are oft overlooked.
- b. The path of the sun in the heavens. The southern path tends to a lowered vibratory influence and aspirants should bear this in mind in autumn and the early winter months.
- c. The dark half of the moon, the period towards the end of the waning moon, and the early new moon. This, as you well know, affects the meditation work.
- d. Psychological factors and mass inhibitions due undoubtedly to forces external to the planet and to plans, obscure in their intent to ordinary humanity. These forces, playing upon the human race, affect the most sensitive; they in their turn affect their environment and gradually a momentum is established which sweeps through a race or a nation, through a period or a cycle of years, and produces conditions of profound depression and of mutual distrust. It causes a sad self-absorption and this we term a panic or a wave of unrest. The fact that the working out may be military, economic, social or political, that it may take the form of a war, of a religious inquisition, of financial stringency or international distrust is incidental. The causes lie back in the blue prints of the evolutionary process and are governed—even if unrealised—by the good Law.

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2. Astral polarisation. Just as long as a man identifies himself with his emotional body, just as long as he interprets life in terms of his moods and feelings, just as long as he reacts to desire, just so long will he have his moments of despair, of darkness, of doubt, of dire distress, and of depression. They are due to delusion, to the glamour of the astral plane, which distorts, reverses and deceives. There is no need to dwell on this. If there is one factor aspirants recognise it is the need of freeing themselves from the Great Illusion. Arjuna knew this, yet succumbed to despair. Yet in his hour of need, Krishna failed him not, but laid down in the *Gita* the simple rules whereby depression and doubt can be overcome.

They may be briefly summarised as follows:

- a.* Know thyself to be the undying One.
- b.* Control thy mind, for through that mind the undying One can be known.
- c.* Learn that the form is but the veil which hides the splendour of Divinity.
- d.* Realise that the One Life pervades all forms so that there is no death, no distress, no separation.
- e.* Detach thyself therefore from the form side and come to Me, so dwelling in the place where Light and Life are found. Thus illusion ends.

It is his astral polarisation which lays a man open to his many emotional reactions and to waves of mass feeling of any kind. This is the cause of his being swept into that vortex of uncontrolled energy and misdirected emotional force which eventuates in a world war, a financial panic, a religious revival, or a lynching. It is this also that raises him to the heights of hilarity and of spurious happiness in which the "light deceptive" of the astral plane uncovers to him false sources of amusement, or the mass hilarity—owing to his sensitivity—sweeps him into that hysterical condition which finds its vent [Page 309] in unrestrained merriment and which is the opposite pole of unrestrained weeping. I refer not here to true merriment nor the proper sense of humour, but to those hysterical outbreaks of hilarity which are so common among the rank and file of humanity and lead to reactions of fatigue.

3. A devitalised condition of the physical body. This is due to various causes, such as:

- a.* A depleted etheric or vital body.
- b.* Physical disease, either inherent or brought over from another life, accidental, or due to wrong emotional reactions, or produced as the result of group karma, such as an epidemic.
- c.* Atmospheric. This is sometimes overlooked, but the condition of the atmosphere, the nature of the climate, the density, humidity or dryness, the heat or cold have a definite effect upon the psychological outlook.

You will find, if you study, that all subsidiary and temporary causes of depression and its opposite can be grouped under one of these three heads, and when one has ascertained the cause, the cures will become apparent.

I have dealt somewhat at length with the two first manifestations of astral force—Fear—fear of death, of the future, of suffering, of failure, and the many lesser fears to which humanity is subject—and Depression—because these two fears constitute for man the Dweller on the Threshold in this age and cycle. Both of them indicate sentient reaction to psychological factors and cannot be dealt with by the use of another factor such as courage. They must be met by the omniscience of the soul working through the mind,—not by its omnipotence. In this is to be found an occult hint. I shall not deal with the other factors listed, such as desire for happiness, for the satisfaction of the animal appetites, and [Page 310] for liberation, for these do not constitute for the majority such a problem as the first two. One could write at length on the manifestation and the cause of all these, but when fear and depression are overcome, the race will enter into its heritage of happiness, of true satisfaction (of which the cravings above indicated are but the symbols) and of liberation. Let us deal with the basic evils first. Once they have been dominated all that remains is right orientation and polarisation in the soul.

We will next consider the overcoming of wrong vibration in the astral body and the use of astral energy in the right direction.

We have been dealing at length with the subject of the astral or sentient body, and have considered the various wrong ways in which it makes its presence felt. Humanity vibrates primarily in one or other of these ways, and the sentient body of the average human being is scarcely ever free from some mood, some fear, some excitement. This has provided a condition whereby the solar plexus centre is abnormally developed. In the bulk of humanity the sacral centre and the solar plexus govern the life, and that is why desire for material living and for the sex life are so closely blended. The solar plexus in the animal is the brain and governs all the instinctual reactions, but is not so closely allied with the purely sex expression as it is in the human being. When the brain is becoming sensitive to the awakening mind and is not so entirely occupied with the mechanism which registers sensory impression, we shall have the orientation which will eventually raise the consciousness into those centres which lie above the diaphragm. The solar plexus will then again be relegated to its old function as a directing agent of the purely instinctual animal life. For the advanced pupil in the world, the solar plexus is largely the organ of psychic sensitivity and will remain so until the higher psychic powers supersede the lower **[Page 311]** and man functions as a soul. Then the sensory life will drop below the threshold of consciousness.

### THE RIGHT USE OF ENERGY

In considering the overcoming of wrong vibration and the right direction of astral energy it might be of value here if we were very briefly to list the major energies which impress the human organism and circulate through the sentient body of man.

1. Energies passing and re-passing through the sentient body of the planet itself. This is, in other words, the astral body of the spirit of the earth. This entity is *not* the planetary Logos, but a being of great power on the involutory arc, who holds the same relation to the planetary Logos as the astral elemental does to the human being. Facts about this life will be found in the *Treatise on Cosmic Fire*. Its life is the aggregate of a vast number of lives, and those lunar pitris or lesser builders who constitute the sentient life of the personality aspect of the planetary Logos—a more potent force for good and also for evil, as we use the word "evil". Evil, per se, is non-existent, as is good in the sense of the pairs of opposites. Only in time and in space are there varying states of consciousness, producing differing outer effects. The energy of this involutory life has a potent effect on that other tiny involutory life which constitutes our astral elemental. The fact that protects from complete sensitive identification with this greater life is man's individuality and the potency of his rapidly coordinating personality.

Man is an individual. He is the result of other factors and the combination of these factors constitutes his protection from complete absorption in the planetary sentient life, as is the case with the animals. At death, man's astral body disintegrates and then its particles **[Page 312]** again constitute undifferentiated fragments of the great whole.

2. Certain astral energies, emanating from some planetary forms which as yet exist not in the form of physical planets, nor yet in the etheric realm, but which are enclosed within the ring-pass-not of our solar system. They represent, in the planetary sense, two groups of lives:—First, those astral shells of decaying and disintegrating planets which are to be seen by the initiate, still revolving around our sun, but which are nevertheless fast disappearing. Our moon will join their number when the complete disintegration of the outer form has taken place. Second, the astral forms of those lesser solar lives on the evolutionary arc who are taking form slowly but have not yet taken an etheric body, and will never

in this world period take a physical body. These two groups are the planetary correspondences to the re-incarnating types of men, and to those who have passed over and are slowly shedding their bodies, prior to eventual rebirth, or who have completely vacated their shells.

There are two of these astral forms in close proximity to our Earth, which are rapidly "decomposing", if I may so term it, and yet have a very potent influence. On account of this close relation, they produce two types of desire or of astral tendency among men. One produces much of that instinctual tendency to cruelty which one sees in children and in certain types of men, and the other has an effect upon the sex life and produces some of those tendencies to perversions which cause so much difficulty now. Sadistic tendencies and sex perversions find much strengthening influence from these dying astral emanations. In ancient days they were still more potent, being closer to our earth than now; hence the ritualistic cruelties and the horrors, for instance, of Sodom and Gomorrah. Their power is rapidly declining and it should be remembered that they would have no [Page 313] power at all were there not in humanity itself certain instincts upon which these energies can work. It should also be remembered that in Lemurian times their influence was constructive, for in those days, the lesson of sex and the intelligent registering of pain had a place in the schemes of those who were endeavouring to lead animal man into human consciousness—not into soul consciousness or even into self-consciousness in those very early times.

Close to our earth, on the road to rebirth, is a great Life in process of taking etheric form. This Life, being on the evolutionary arc and not constituting the life of a decaying shell, is having a real effect in the inauguration of the New Age. This effect is twofold:—through the emanations from the astral body of this great Life the work of breaking down the separative wall of individualism which demonstrates in man as selfishness and in nations as nationalism is carried forward. Through this rapidly integrating etheric body this Life is bringing the etheric body of our planet into a state of increased rapid vibration. Reference will be found in the *Treatise on Cosmic Fire* to an avatar from Sirius who comes to bring about certain planetary effects. This Life is not that avatar but is in the nature of a forerunner—of a St. John the Baptist, who "baptiseth with water (astral emanations) and the Holy Ghost". More information along these lines is not possible, but mention is made of it, as the energies coming from these two factors must be borne in mind.

3. Astral energies emanating from the new sign of the zodiac into which we are now entering, the sign Aquarius. This sign, that of the water-carrier, is a living sign and an emotional sign. It will (through the effect of its potent force) stimulate the astral bodies of men into a new coherency, into a brotherhood of humanity which will ignore all racial and national differences and will [Page 314] carry the life of men forward into synthesis and unity. This means a tide of unifying life of such power that one cannot now vision it, but which—in a thousand years—will have welded all mankind into a perfect brotherhood. Its emotional effect will be to "purify" the astral bodies of men so that the material world ceases to hold such potent allure, and may in its later stages bring about a state of exaggeration as potent in the line of sentiency as that which we have undergone in the line of materiality! The final stages of all signs produce over-development of the factor on which they most potently work. At present the effect of this sign is constructive among the pioneers of the race, and destructive among the rank and file of humanity. Facts about the coming Aquarian age can be searched for in the current books on the subject and it profits not for me to enlarge upon them here.

4. Faint emanations from the sacred "heart of the sun", unrecognized by the masses but instantly calling forth response from the mystics of the race who are asserting increasingly a group integrity of a very

real moment and interest. These emanations are too high to be sensed by humanity at large, but the mystics react and are drawn together by the sensing of the new vibration. Their work is then to step down the vibration so that its effects can be sensed in time by the foremost of the race. The work of this group of mystics must therefore inevitably grow, for the "heart of the solar Logos" beats now in closer rhythm with this planet than has heretofore been the case (this not being a sacred planet.) The love and thought of that divine Life is turned towards this "little daughter of a long lost son", as our planet is sometimes called in the occult books of the Great Ones.

5. Another mass emanation which sweeps the astral body of man into strenuous activity is the impulsive desire of the astral body of the fourth or human kingdom, [Page 315] viewing it as a whole, or as the expression of a life. This sentient body of humanity responds in an unrealised manner to all the four above types of astral energy and according to the calibre of the individual astral body, and according to the stage of development so will come response. It is in this fact that the roots of mass psychology and of mob rule lie. Also the roots of public opinion, so-called, are to be found here, but it will be long before the psychologists of the academic schools will recognize these four factors. It is with this type of sentient response that the leaders of men seek to work, moulding the thoughts of men in order to awaken desire for this, that and the other. They work with this type of sentient matter without the least understanding of the situation, and without any comprehension of the factors with which they are dealing; they work magnetically if on the second ray, and with the inspiring of fear through destruction if on the first ray. If on the third ray, they use the Law of Expediency. Thus all three work with the astral bodies of men, and their capacity to succeed is dependent largely upon their own type of astral body, and its power to attract others who are sufficiently developed to respond with adequate sentiency and then to carry forward the good work. The man in the street is therefore the victim of the astral potency of those who drive him either for their own ends or for the good of his soul—for it works in both directions.

6. The astral life, or sensitive emanations of a man's surrounding family or friends. They affect him far more than he may credit, or he may affect them, according to which side is positive and which is negative. Everyone we meet, or contact, every person with whom we live or daily consort has an effect upon us, either for good or evil. They either stir up our emotional nature in a good and high sense, and so aid its work of re-orientation, or they lower its standard so that progress is hindered and [Page 316] the work of drawing downwards towards materiality is carried forward. This we know well, and it is unnecessary for me to enlarge upon it here.

7. The emotional (astral sentient) equipment with which a man enters into life, which he utilises, and which he builds as life progresses. Many a man is the victim of an emotional body which he has himself constructed as he responded to the energies of the groups enumerated above. The astral body reacts to all emanations of a sensitive character in three ways:

*a Emotional.* The astral body is swept into response of some kind to the emanations of the astral bodies—group bodies or individual—of those surrounding him. This phrase warrants careful study.

*b Sensitive.* There is always a registering of all impressions by the sensitive astral body, even if emotional response lacks, and disciples have to learn to distinguish carefully between the two. Sometimes when emotional reaction lacks, as generally understood, there is nevertheless a registering of the originating cause which sought to bring about an effect on the emotional body.

*c Simple reaction.* The registering or the refusal to register or respond to an impact, to an emotional impression. This can be either good or bad.



In all three cases, one or other of the pairs of opposites is chosen and the choice depends upon the quality of the astral mechanism of the man concerned. A fourth method involves complete detachment from the emotional body altogether, and a complete capacity to isolate oneself from any sensory impression at will—in order to serve with greater efficiency and to love with greater intelligence. Forget not that in the last analysis, love and emotion are *not* the same.

**[Page 317]**

The practical question now arises: How is one to overcome the wrong vibration?

First:—It is necessary that one recognises what wrong vibration is, and that one is able to register reaction. A vibration, an impulse, an emotion, a desire originate in a lower aspect of the form side. They differ from an emanation coming from the soul. The two impacts upon the sentient body must be recognised as different. The question has to be asked: Is this reaction a response to personality life or is it a response to the soul consciousness? Does this impulse which seeks to sweep my sentient body into activity come from the divine Life within me or is it coming from the form aspect in any of its manifestations? Does it cause my astral body to become active in such a way that those who are en rapport with me are hurt thereby or helped? Are they hindered or aided?

A close study of one's emotional reactions brings one to the consideration of that basic characteristic which cannot be over-emphasized in view of the world's present condition. *Harmlessness*. I tell you that the achieving of harmlessness in the positive sense (not in the negative) means the attainment of that step which leads definitely to the Portal of Initiation. When first mentioned, it sounds of small moment, and to bring the whole subject of initiation into such small account that it becomes unimportant. But let him who so thinks practice that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve. It is not the harmlessness that comes from weakness and sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent **[Page 318]** discomfort. It is not the harmlessness of the little evolved negative impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done.

It is the harmlessness that springs from true understanding and control of the personality by the soul, that leads inevitably to spiritual expression in every-day life. It emanates from a capacity to enter into the consciousness and to penetrate into the realisation of one's brother, and when this has been accomplished—all is forgiven and all is lost sight of in the desire to aid and to help.

Response to wrong vibration will not be basically prevented by the methods of either "building a shell", or by "insulation" through the power of mantrams and visualisation. These two methods are temporary expedients by which those who as yet have somewhat to learn seek to protect themselves. The building of a shell leads to separativeness, as you well know, and necessitates the eventual overcoming of the habit of shell-building, and a shattering and consuming of the shells already built. This latter can be more easily done than the overcoming of the habit. Automatically the building process goes on until finally the aspirant has built so many ramparts around himself that he can neither get out nor can any contacts be made with him. The process of insulation, which is a more advanced practice and calls for more magical knowledge, consists of the emanating of certain energies of the vital body in a particular



direction, which serve to keep other energies at a distance through what is called impact. Through this impact upon approaching energies, they are reversed and sent in another direction. But those energies must go somewhere, and should they damage another person, is not the one who reversed their direction through a desire to protect himself responsible?

The practice of *harmlessness* is the best and easiest [Page 319] way for the aspirant to work. There is then nothing in him which is inimical to any life in any form, and he therefore attracts to himself only that which is beneficent. He uses the beneficent forces thus attracted for the helping of other beings. This has to be the first step, and the discipline it entails and the constant supervision of all the activities on the three planes of human evolution and of all reactions bring the emotional body under the dominance of the illumined mind. They also bring about the understanding of one's fellow men.

There is secondly, a later stage wherein the disciple learns to absorb and transmute the wrong vibrations and the energies which are destructive. He has no shells nor barriers. He does not insulate himself nor isolate himself from his brothers. Through harmlessness he has learnt to neutralise all evil emanations. Now he acts with a positiveness of a new kind. Definitely and with full awareness of what he is doing, he gathers into himself all the evil emanations (destructive energies, and wrong forces) and he breaks them up into their component parts and returns them whence they came, neutralised, impotent and harmless, yet intact in nature. You say that this is a hard teaching and conveys but little to the average aspirant? Such is ever the way in esoteric teaching, but those who know will understand and for them I speak.

Another method is still more advanced and is utilised by the initiate. Through a knowledge of the law and of certain Words of Power he can command the energies to reverse themselves and to return to their originating centre. But with this method we have nothing to do. There must as yet be much practice in harmlessness and a close watch kept upon its application in the daily life.

The right direction of astral energy can be summed up in its three aspects from the ancient Book of Rules, given to chelas of the entering degrees. All true esoteric [Page 320] schools begin with the control of the astral body and, the chela had to memorise and practice these three rules after he had made some real growth in the manifestation of harmlessness.

Rule I. Enter thy brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet loose them not thyself. Thine is the work to speak with understanding. The force received by him will aid him in his work.

Rule II. Enter thy brother's mind and read his thoughts, but only when thy thoughts are pure. Then think. Let the thoughts thus created enter thy brother's mind and blend with his. Yet keep detached thyself, for none have the right to sway a brother's mind. The only right there is, will make him say: "He loves. He standeth by. He knows. He thinks with me and I am strong to do the right." Learn thus to speak. Learn thus to think.

Rule III. Blend with thy brother's soul and know him as he is. Only upon the plane of soul can this be done. Elsewhere the blending feeds the fuel of his lower life. Then focus on the plan. Thus will he see the part that he and you and all men play. Thus will he enter into life and know the work accomplished.

A note, appended to these three rules says:

"These three energies—of speech, of thought, and of purpose—when wielded with understanding by the chela and blended with the awakening forces of his brother whom he seeks to aid, are the three energies with which all adepts work."

It is almost impossible to translate these ancient formulas into adequate terms, but the above rough paraphrase will convey the idea to the illumined; these rules [Page 321] sum up the few thoughts which the average aspirant needs to grasp about the right direction of energy, and for which he is ready.

### THE PRESENT AND THE FUTURE

Thus we have seen the place that the tiny sentient unit, employed by an individual human being, plays in relation to the Great Whole. We have noted the various forms which astral evolution assumes. We have also recorded some of the sources from which astral energy comes. We have found that each of us is immersed in a sea of sentient forces which have their effect upon us because—under the Law—we have appropriated for our own use a portion of that universal energy, through the medium of which we are en rapport with the whole. One of the types of astral energy upon which we did not touch emanates, we are told, from the "Heart of the Sun". I cannot, however, touch upon it at length owing to the inability of the human brain to understand it or the human heart to appropriate it until such time as the heart centre is opened and functioning. This stream of living energy can nevertheless be sensed in a large way, though not as yet appropriated in its pure essence. We call it the "love of God". It is indeed that free flowing, outgoing, magnetically attractive force which leads each pilgrim home to the Father's House. It is that force which stirs in the heart of humanity and finds expression through the medium of world avatars, through the mystical yearning found in every human being, through all movements that have for their objective the welfare of humanity, through philanthropic and educational tendencies of every kind, and (in the natural world so-called) through the instinct of protective motherhood. But it is essentially a group sentiency, and only in the coming Aquarian Age will its true nature find correct understanding and right appropriation. I touch on it here as it is one of [Page 322] the factors to be considered. Only those, however, whose "hearts are opened and lifted up unto the Lord" will know whereof I speak.

It is needless for us to concern ourselves with that which lies far ahead of the race. Immediate problems call for attention—problems which are personal or racial and which all concern the control of the astral vehicle. Opportunity is offered to demonstrate in chaos the potentialities of the ego or soul, and its capacity to control and dominate in its little sphere of influence. Therein lies for all aspirants at this time the peculiar effort of the coming days, and I would—for your guidance—make certain suggestions to be followed by you or not as deemed wise.

We must remember that every aspirant is a focal point of energy and should be, in his place, a conscious focal point. In the midst of the whirl and storm he should make his presence felt. The Law of action and re-action works here, and often the Great Ones (foreseeing the need of just such points of inner contact in periods of world unrest, such as the present) gather into certain localities those who are aspirants to service. They act as a balance and aid the general plan, and at the same time they themselves learn much needed lessons.

The effort on the part of all aspirants should not be to resist and repel the pressure or to fight and ward off. Such a method centres the attention upon the not-self and leads to added chaos. The effort should be along the lines of an endeavour to make contact with the higher self, and keep it stable and steady, and to be in such direct alignment that the force and power of the soul may be poured upon and through the lower threefold nature. This pouring through will bring about a steady radiation which will affect the surroundings exactly in proportion to the extent of the inner contact, and in direct relation to the clarity of the channel linking the [Page 323] physical brain to the causal body. The aspirant should also strive after that self-forgetfulness which merges itself in the good of those contacted. This self-forgetfulness refers to the lower self. Self-recollection and self-forgetfulness should be companions.

The man who aims at providing a point of contact, between conditions of chaos and Those Who work for constructive ends and order, should likewise use that most necessary factor of *common-sense* in all that he does. This involves always obedience to the law of economy of force, due to discrimination, and a true sense of values. Where these are present, time will be economised, strength will be husbanded, energy will be wisely distributed, excessive zeal will be eliminated, and the Great Ones will be able to depend upon an aspirant's sagacity and thus find a helper.

All occult training has in view the development of the aspirant so that he may indeed be a focal point of spiritual energy. It should be remembered, however, that under the law, this training will be cyclic, and will have its ebb and flow, as all else in nature. Times of activity succeed times of pralaya, and periods of registered contact alternate with periods of apparent silence. Note here the choice of words. This alternation is due to the imposition of the Law of Periodicity and if the student develops as desired, each pralayaic period is succeeded by one of greater activity, and of more potent achievement. Rhythm, ebb and flow, and the measured beat of the pulsating life are ever the law of the universe, and in learning to respond to time vibration of the high Places this rhythmic periodicity must be borne in mind. The same law governs a human being, a planet, a solar system—all centres or focal points of energy in some greater Life. If such work as you are doing is to succeed (and it is largely the work of developing the ability to touch certain currents on mental levels—currents which [Page 324] emanate from the higher self, from your egoic group, or from the Master) definite planned conditions must be provided. Certain factors must be present. If they do not exist, then the currents are (if I may so express it) deflected, and contact fails of accomplishment. If occupation with mundane affairs is necessitated—and such periods come in every life cycle—then the attention should be concentrated on these details, and the higher contact may be then temporarily unrealised. Such attention to affairs on the physical plane is not necessarily loss of time, for it may be as much a part of the plan at that particular time as any other kind of service. Full expression and consciousness on each and every plane is the objective, remembering that each plane with its varying states of consciousness is equally a part of the divine Life. What is lacking as yet with the majority of aspirants is a synthetic consciousness and the capacity to hold and register continuity.

If emotional or mental chaos exists, then again the currents are deflected and the brain makes no record of that which may be inwardly seen and heard. If fatigue is present and the physical body is in need of rest, then likewise the inner fails to be recorded. It is the centres in the etheric vehicle which are vitalised and become active in this work of contact and consequent transmission of energy; if therefore the vitality is low and the pranic fluids are not assimilated, then the whole vibratory contact is lowered and the centre fails to register vibration and response. When again the stimulation is adequate and the other conditions are resolved into the necessary quietude, then again the currents may be encountered,

response follows and a fresh cycle of receptivity eventuates. I have entered thus into explanation as I have seen many questioning, and am anxious that the process followed may be somewhat clarified. It is wise that all who work should have a clear understanding [Page 325] of that work and should—along lines so closely affecting their power to serve—be fully aware of each step taken.

As regards the problems occupying the attention of all of you who are living in this time of world unrest and upheaval, I have a word of cheer to give you. Though, to you, the whole situation may have seemed clouded and the horizon darkened by storms, bear in mind that when the disturbance is general, as now, and the whole area involved, then the end is near. In nature, a general electric storm serves to clear the atmosphere, and ushers in a period of sunshine and more grateful living conditions. We have had the electrical storm of the world war, and the period of gradual dispersion of the clouds has been with us, with the thunder rumbling round, and sudden sharp storms of wind and rain upsetting the hopefulness of those desiring sunshine. Those who with patience carry on the work, who keep the inner calm and surety who lose sight of the foreground of personalities, and bear only in mind the formless forces that are at work through all forms and seasons, will see order brought out of chaos, construction out of past destruction and present adjustments; they will see the setting loose of fresh life forces, hitherto shut out by the crystallising shells built by man. So hold the inner vision steadily and have that long patience which endures through the lesser cycle, because the key to the greater cycle has been held with firmness.

It might be of value to touch briefly upon certain main lines of thought which are emerging at the present time and which are the outgrowth of the past and the promise of the future.

The thoughts of men have ever been religious. There has never been a time when religion or the thoughts of men about God, about the infinite, and about the Life which has brought all into being has not been present. [Page 326] Even the most ignorant of savage races have recognized a Power and have attempted to define their relationship to that Power in terms of fear, of sacrifice or of propitiation. From the rudiments of nature worship, from the fetichism and degraded idol worship of primitive man we have built up a structure of truth which though as yet imperfect and inadequate, does verily lay the foundation of the future Temple of Truth where the light of the Lord will be seen and which will prove adequate as an expression of Reality.

Out of the darkness of time there have emerged the great religions. These religions though diverse in their theologies and forms of worship, though characterized by distinctions of organization and ceremonial, and though differing in their methods of application of truth, are united in three basic aspects:

1. In their teaching as to the nature of God and of man.
2. In their symbolism.
3. In certain fundamental doctrines.

When men recognize this and succeed in isolating that inner significant structure of truth which is the same in all climes and in all races, then there will emerge the universal religion, the One Church, and that unified though not uniform approach to God, which will demonstrate the truth of St. Paul's words "One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." Theologies will disappear into the knowledge of God; doctrines and dogmas will no longer be regarded as necessary, for faith will be based on experience, and authority will give place to personal

appreciation of Reality. The power of the Church over the group will be supplanted by the power of the awakened soul in men; the age of miracles and the disputations as to the why and how of those miracles [Page 327] with the consequent scepticism or agnosticism will give way to the understanding of the laws of nature which control the superhuman realm and the supernatural stage of the evolutionary process. Man will enter into his divine heritage and know himself as the Son of the Father, with all the divine characteristics, powers and capacities which are his because of his divine endowment. But in the meantime what have we? A breaking away from old established tradition, a revolt from authority, whether of the Church, of dogma, doctrine or theology; a tendency towards self-determination and an overthrowing of the old standards, and of old barriers of thought and the divisions existing between races and faiths.

Hence we are passing through an intermediate stage of change and of questioning, of rebellion and consequent apparent license. The methods of science,—investigation and analysis, comparison and deduction,—are being applied to religious belief. The history of religions, the foundations of doctrine, the origin of ideas and the growth of the God idea are being subjected to research and study. This leads to much disputation; to the rejection of old established ideas as to God, the soul, man and his destiny. Schools of thought have ever existed differing in their ideas and methods and the six Schools of Indian Philosophy have embodied in themselves practically all the basic speculations of man as to the why and wherefore of manifestation. Little which is new has been added by the occident to these six speculative schools, though the western mind, with its genius for scientific techniques and method, has elaborated the ideas and differentiated the six theories into a multiplicity of lesser propositions. Out of the medley of ideas, theories, speculations, religions, churches, cults, sects and organizations, two main lines of thought are emerging—one doomed eventually to die out, the other to strengthen and grow until it, in its turn, gives birth to that (for us) [Page 328] ultimate formulation of truth which will suffice for the next age and carry man to a high pinnacle of the Temple to the Mount of Initiation. These two lines are:

1. Those who look back to the past, who hang on to the old ways, the ancient theologies, and the reactionary rejection methods of finding truth. These are the people who recognize authority, whether that of a prophet, a bible or a theology. These are those who prefer obedience to imposed authority to the self-imposed guidance of an enlightened soul. These are the followers of a Church and a government, who are distinguished by a pure devotion and love, but refuse recognition to the divine intelligence with which they are gifted. Their devotion, their love of God, their strict but misguided conscience, their intolerance mark them out as devotees, but they are blinded by their own devotion and their growth is limited by their fanaticism. They belong mostly to the older generation and the hope for them lies in their devotion and the fact that evolution itself will carry them forward into the second group.

To this first group is committed the work of crystallization which will result in the complete destruction of the old form; to them is given the task of defining the old truths so that the mind of the race will be clarified, that non-essentials and essentials will be recognized for what they are, and fundamental ideas so contrasted with the formulation of dogmas that that which is basic will be seen and the secondary and unimportant beliefs therefore rejected, for only the basic and causative will be of value in the coming age.

2. The second group is as yet a very small minority, but a steadily growing one. It is that inner group of lovers of God, the intellectual mystics, the knowers of reality who belong to no one religion or



organization, but who regard themselves as members of the Church universal and as "members one of another". They are [Page 329] gathered out of every nation, race and people; they are of every color and school of thought, yet they speak the same language, learn by the same symbols, tread the same path, have rejected the same non-essentials, and have isolated the same body of essential beliefs. They recognize each other; they accord equal devotion to the spiritual leaders of all races, and use each other's Bibles with equal freedom. They form the subjective background of the new world; they constitute the spiritual nucleus of the coming world religion; they are the unifying principle which will eventually save the world.

In the past we have had world Saviours—Sons of God who have enunciated a world message and brought an increase of light to the peoples. Now, in the fullness of time, and through the work of evolution there is emerging a group who perhaps will bring salvation to the world, and who—embodying the group ideas and demonstrating the group nature, manifesting in a small way the true significance of the body of Christ, and giving to the world a picture of the true nature of a spiritual organism—will so stimulate and energize the thoughts and souls of men that the new age will be ushered in by an outpouring of the love, knowledge and harmony of God Himself.

Religions in the past have been founded by a great soul, by an Avatar, by an outstanding spiritual personality, and the stamp of their lives and words and teaching has been set upon the race and has persisted for many centuries. What will be the effect of the message of a group Avatar? What will be the potency of the work of a group of knowers of God, enunciating truth and banded together subjectively in the great work of saving the world? What will be the effect of the mission of a group of world Saviours, not as Christs, but all knowers of God in some degree, who supplement each other's efforts, reinforce each other's message, and constitute an organism [Page 330] through which the spiritual energy and principle of spiritual life can make their presence felt in the world?

Such a body now exists with its members in every land. Relatively they are few and far between, but steadily their numbers are increasing and increasingly their message will be felt. In them is rested a spirit of construction; they are the builders of the new age; to them is given the work of preserving the spirit of truth, and the reorganizing of the thoughts of men so that the racial mind is controlled and brought into that meditative and reflective condition which will permit it to recognize the next unfoldment of divinity.

Connected with these two groups, the reactionary doctrinaires and the subjective band of mystics, is the majority of the new generation of young people who are part of neither band and whose ideas are largely disorganized by the recognition of both. This majority do not belong to the past and refuse to accept the authority of that past. They do not belong to the inner group of Knowers who are working at the task of swinging the thoughts of men into right channels, for they have not reached as yet the point of knowledge. They only recognize two things: their need for freedom, and an intense eagerness for knowledge. They despise the tradition of the past; they reject the old formulations of truth ; and because as yet they stand on no sure ground but are only in the position of seekers and enquirers, we have our present state of world upheaval, of apparent license and disruption. It should not be forgotten that this world state is therefore the result of the clashing of the three types of force prevalent in the world of today.

1. That emanating from the holders with the old tradition, who, emphasizing the forms and the past produce the destruction of those forms.



2. That emanating from the inner group of mystics, [Page 331] who, under the guidance of the planetary Hierarchy are building the new form.
3. That emanating from the masses who belong to neither group and who are wielding force as yet blindly and often unwisely until such time comes when they recognize those constructive channels into which it can wisely be poured.

Hence the problem of this transition period and hence the necessity for the giving out of teaching which will enable the seeking aspirant and enquirer to find himself. Hence the need for the laws of the soul and for the truth as to individual unfoldment to be made clear to those who, rejecting the old tradition, and refusing recognition to the mystic, yet seek to know themselves as liberated souls. With that knowledge will come the steady growth of the Building Mystics, for when a man has found his soul and recognizes its relationship to its mechanism of expression, the threefold lower man, he automatically passes into the consciousness of the subjective life, begins to work with cause and is no longer lost in the world of effects. Then he finds himself standing shoulder to shoulder with the mystics and knowers of all time. This is the trend of the religious impulse at this time and this is the glory of the coming age.

If it is true that there is being gathered together in the background of our present world-state a group of mystics who are distinguished by knowledge, vision, and a power to work on mental levels, unseen and unrecognized by men, it could also be noted that this band is not confined to the strictly religious types. Men and women in every branch of human thought are found among this group including scientists and philosophers.

Like all else at this time, science itself is in process of transformation, and little as it is realized by many, their work with what they call matter, and their investigations of the atom are entering into a new field. In this [Page 332] field the older techniques and mechanisms will gradually be discarded and a new approach and a different fundamental concept as to the nature of matter will mark the new age. Within the next twenty-five years, emerging out of the two seemingly different ideas as to the nature of the atom, a recognition of certain energy impulses will be seen and this will be based on the discovery of those energies which (playing on the atom and on atomic forms) produce the tangible concrete shapes to which we give names in the various kingdoms of nature. The truth of certain basic premises of the Ageless Wisdom will be demonstrated, such as:

1. The soul is the form-building principle, producing attraction and cohesion.
2. This soul is an aspect or type of energy, distinguished from that of matter itself.
3. The atom has been recognized as an energy unit, but as yet the energy which sweeps atoms into aggregates which we call organisms and forms has not been isolated. This the mystics in the scientific world will sense and work to demonstrate during the next generation. It is this type of energy, the energy of the form building aspect of manifestation which is the source of all magical work; and it is this energy in the various kingdoms of nature that produces form, shape, species, kind, type and the differentiations which mark and distinguish the myriad forms through which life itself manifests. It is the quality of the energy which produces the quantity of forms; it is the light which causes the emergence into consciousness of the race of heterogeneous shapes which aggregates of atoms can

assume.

4. This type of energy which produces the shapes and forms and coherent organisms in all the kingdoms of nature is not the life principle. The life principle will remain undiscovered and unrecognized until such time as [Page 333] the soul or qualifying principle, the builder of the forms is studied, recognized and in its turn investigated.

5. This is only possible as man steps forth into a fuller conscious possession of his divine heritage, and working as a soul and in control of his mechanism (physical, emotional, and mental) can work consciously en rapport with the soul in all forms.

This will be possible only as the race grasps the above hypothesis, and recognizes it as a possibility and seeks to demonstrate the fact of the soul-factor lying back of its structure or body of manifestation, or equally, seeks to disprove it. All great scientists and workers in the realm of objective nature have worked as souls, and all the most amazing of the developments in the realm of physics and chemistry, as in other departments of human knowledge, have been made when the worker in any particular field has launched forth with faith in some hypothesis he has formed, and has investigated and progressed his work forward stage by stage until he has contacted an aspect of the truth hitherto unformulated by man. Then, having through the use of his intuition entered into a new realm of thought, he takes the knowledge there discovered and formulates it in such way by theory, principle, experiment and mechanical contrivance that it becomes the possession of the group, and in due time is understood and utilized by the world. But in its genesis it has been mystical work and based on a mystical intuition.

It might be noted here that three great discoveries are imminent and during the next two generations will revolutionize modern thought and life.

One is already sensed and is the subject of experiment and investigation, the releasing of the energy of the atom. This will completely change the economic and political situation in the world, for the latter is largely dependent upon the former. Our mechanical civilization will be simplified, and an era ushered in which will be [Page 334] free from the incubus of money (its possession and its non-possession), and the human family will recognize universally its status as a bridging kingdom between the three lower kingdoms of nature and the fifth or spiritual kingdom. There will be time and freedom for a soul culture which will supersede our modern methods of education, and the significance of soul powers and the development of the superhuman consciousness will engross the attention of educators and students everywhere.

A second discovery will grow out of the present investigations as to light and color. The effect of color on people, animals and units in the vegetable kingdom will be studied and the result of those studies will be the development of etheric vision or the power to see the next grade of matter with the strictly physical eye. Increasingly will people think and talk in terms of light, and the effect of the coming developments in this department of human thought will be triple.

*a.* People will possess etheric vision.

*b.* The vital or etheric body, lying as the inner structure of the outer forms, will be seen and noted and studied in all kingdoms of nature.

*c.* This will break down all barriers of race and all distinctions of color; the essential brotherhood of man will be established. We shall see each other and all forms of divine manifestation as light units of

varying degrees of brightness and shall talk and think increasingly in terms of electricity, of voltage, of intensity and of power. The age and status of men, in regard to the ladder of evolution, will be noted and become objectively apparent, the relative capacities of old souls, and young souls will be recognized, thereby re-establishing on earth the rule of the enlightened.

Note here, that these developments will be the work of the scientists of the next two generations and the result [Page 335] of their efforts. Their work with the atom of substance, and their investigations in the realm of electricity, of light and of power, must inevitably demonstrate the relation between forms, which is another term for brotherhood, and the fact of the soul, the inner light and radiance of all forms.

The third development, which will be the last probably to take place, will be more strictly in the realm of what the occultists call magic. It will grow out of the study of sound and the effect of sound and will put into man's hands a tremendous instrument in the world of creation. Through the use of sound the scientist of the future will bring about his results; through sound, a new field of discovery will open up; the sound which every form in all kingdoms of nature gives forth will be studied and known and changes will be brought about and new forms developed through its medium. One hint only may I give here and that is, that the release of energy in the atom is linked to this new coming science of sound.

The significance of what has happened in the world during the last century in the realm of sound is not appreciated yet nor understood. Terrific effects are however being produced by the unbelievably increased noise and sound emanating from the planet at this time. The roar of machines, the rumble of the transportation mechanisms in all parts of the world—trains, vessels and airplanes—the focussing of the sounds of men in such congested areas as the great cities, and, at this time, the universal use of the radio bringing musical sounds into every home and into street life are producing effects upon the bodies of men and upon all forms of life everywhere which will become apparent only as time elapses. Some forms of life in the animal kingdom, but primarily in the vegetable kingdom, will disappear and the response of the human mechanism to this world of sound, uproar and [Page 336] music in which it will increasingly find itself will be most interesting.

These three developments will usher in the new age, will produce in this transition period the needed changes, and will inaugurate a new era wherein brotherhood will be the keynote, for it will be a demonstrated fact in nature. It will be an age wherein men will walk in the light, for it will be a world of recognized inner radiance, wherein the work of the world will be carried forward through the medium of sound, and eventually through the use of words of power and the work of the trained magician. These trained workers in substance, understanding the nature of matter, seeing always in terms of light and comprehending the purpose of sound will bring about those structural changes and those material transformations which will establish a civilization adequate for the work of the coming race. This work will be that of the conscious unification of the soul and its vehicle of manifestation. Those cultural methods also which will take the undeveloped of the race and carry them forward to a better manifestation, and a truer expression of themselves will be established and this it is the privilege of the coming generation of scientific investigators to bring about.

The outstanding characteristic, however, of the coming cycle will be an outgrowth of psychology. It will be the emergence of a new factor from the standpoint of the modern psychologist of the materialistic school and will involve the recognition of the soul.

The mechanistic school of psychologists has served and is serving an invaluable purpose, and the findings of the behaviorists are sound in fact, though erroneous in conclusion. They serve as a needed brake upon the more speculative and mystical school, which is dignified by the name of introspectionist. Like much else in the world at this time, from two great lines of thought, such **[Page 337]** as the mechanistic and the introspective or subjective mentioned above, a third will manifest which will embody the truth in both positions and duly adjust them to each other. On a larger scale this is working out in the fusing of occident and orient, of mysticism and occultism. We have no quarrel with either, but in the evolution of thought the main trends of ideas at this time are rapidly approaching each other and from them a synthesis will emerge which will prove an adequate platform upon which the coming cycle may make its stand.

It might be of value here if we noted the tendency of three lines of thought, roughly speaking in the field of psychology.

1. The mechanistic, laying the emphasis upon structure, ascribing the reactions of the human organism, mental, emotional, and physical—entirely to the material aspect, and regarding the structure as responsible for and giving rise to all the lines of conduct and characteristics which man displays, both abnormal and normal.
2. The introspective school, positing a self or a conscious something which is responsible for conditions and which, as has sometimes been said, is "aware of awareness". This school of psychologists recognizes the structure but goes further and regards certain aspects of conduct, and certain reactions and problems as insoluble under the pure mechanistic process. They approach more nearly the occult position, but do not go so far.
3. Then there are what I might call the vitalists, or that group of psychologists who, admitting the fact of the structure, yet regard it as subjected to the influences of energies and forces emanating from an outer environment. These are the energies of a wider nature than those arising entirely within a man's own self, and number among them the great basic urges for which nature itself is responsible and which can be seen and felt in units of organic life, other than the human.

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The truth which is safeguarded in all these schools is one truth and each aspect of it is correlated.

There is a mechanism through which the real man functions, and there is a structure which he has built up in conformity to the laws of nature and which he can learn to use and control. But, in accordance with the more subjective and speculative school he must learn to differentiate between himself, as the conscious centre of awareness, the "I" upon the throne of intelligence, and the apparatus through which he can contact the outer world. When the "I", the user of the mechanism, can do this he becomes aware of another fact and that is that not only is he a generator and user of energy, and the director of a quota of vitality which is his own, but that there are energies and forces in nature and the planet, and also extra-planetary or cosmic, to which he can also respond and which he can learn to use and adapt. The three present schools are therefore, in embryo, custodians of these three factors. Under the present system of quarrel and separation, these three schools are occupied largely with disproving each other's theories. But they are all three of them correct in their facts though wrong in their deductions. They all three need each other and from a blending of the three presentations there will emerge the fourth, which will be nearer the truth than any of the separated three.

When we come to the consideration of other basic trends in the world of current thought it becomes apparent that one of the most dominant is the increasing emphasis laid upon group consciousness, or environal awareness. This has been recognized by the man in the street as a sense of responsibility and indicates in the individual an egoic vibration. It is one of the first signs that the soul is beginning to use its mechanism. No longer does the man live in the interests of the separated self but he begins to realize the need for adjustment to **[Page 339]** and in the condition of his neighbor. He assumes the duty of being in a very real sense his brother's keeper, and realizes that in reality progress, contentment, peace of mind and prosperity do not exist for him apart from that of his brother. This realization is steadily expanding from the individual to the state and nation, from the family unit to the world, and hence the big organizations, fraternities, clubs, leagues and movements which have for their objective the uplift and welfare of men everywhere. The necessity of giving instead of getting is growing in the racial consciousness and the recognition of certain of the basic concepts connected with brotherhood is steadily growing. Brotherhood as a fact in nature is as yet largely a theory, but brotherhood as an ideal is now fashioned in the racial consciousness.

One of the great schools of thought or trend of ideas which is destined to pass away is that of the current philosophies as we now know them. Philosophy in its technical sense as the love of wisdom will increase as men understand increasingly the meaning of wisdom and become epochally wiser, but the present schools of philosophy have nearly served their purpose. This has been the formulation of ideas concerning God and His relation to man, concerning divinity, eschatology and spiritual relationships.

The last great gestures of the philosophical schools remain yet to be made. Their place will be taken in later centuries by those who will in deed and in truth be cosmologists, for once the Word of Mankind is understood and grasped and the significance of the individual appreciated, the Word of the Cosmos will receive due and more correct attention, and the laws and nature of that great Being in Whom we live and move and have our being will be studied. The cosmic Christ can never be known by any except the individual Christ.

Man, as we shall see as we proceed, is on the verge of **[Page 340]** establishing his divinity. Evolution has carried forward the perfecting of the mechanism to such an extent that it is now a coordinated integrated organism, a usable structure and ready for the divine user. In the course of the next few decades the fact of the soul will be established, and the work of the introspective thinkers, the mystics and occult students will be carried forward to the point where soul force will be established as a racial concept, and the laws of the soul will be recognized as superseding, though not abrogating (for the lesser is ever included in the greater) the laws of man. This in the sense that the law is ever kept by a manifesting soul, for, since there is no inclination to break it, there is no tendency on his part to infringe it.

This growing conviction as to the soul as the self is evidenced by the opposition to the theory called forth by the schools of thought which emphasize the dominance of matter and trace all phenomena, objective and subjective, to the activity of matter. Through the wrestling of those holding differing points of view truth emerges into the light, just as in a larger case, spirit "mounts on the shoulders of matter" back to its original position, plus the gain in quality which is the result of the experience. This being so, knowledge will take the place of theory, and direct evidence that of speculation. The theorising of men as to their divine nature must shortly give place to conviction and their

philosophising to direct investigation of the soul. That which is recognized and admitted, even if not understood, is the object of attention and investigation and the day will dawn before so very long when an experimental science of the soul will have its place in the universities and public endowments and not the proving of the soul, but an analysis of its nature, purposes, and life will receive an attention equal to that now gives by modern scientists in their varying branches to the mechanism the soul seeks and eventually will use, [Page 341] for naught can arrest that great evolutionary development.

Certain words of warning I would like to give and also a summarisation of much earlier said:

First, hold not on to the form no matter what it be. All forms are but experiments, and reach the point where they are in balance—to be either discarded or vivified.

Secondly, remember that all personalities (your own included) have their periods of ebb and flow, under the law. The periods of ebb in the case of those holding prominent position cause at times consternation to all those who follow their personalities, and not the inner God within their own heart.

Thirdly, bear in mind, also, that just as in the individual life there come the periods wherein the vision is obscured, the valley is traversed, and the stars shut out by the fog, so in connection with groups will the same be seen. But bear equally in mind that after the valley is crossed (for all aspirants and for all truly spiritual groups) the Mount of Initiation is seen and ascended; after obscurity succeeds the vision, and after night comes the day. In the great cycles affecting cosmic groups this also can be seen; in the lesser cycles, controlling the races, the same eventuates and the same law persists in all the lesser groups down to the groups of tiny lives that hold sway in the vehicles of man. This needs emphasis.

Fourthly, do not permit yourselves to be discouraged. Discouragement is due to three causes. Paramountly it is due to the lowering of the vitality of the bodily organism. When such is the case, the astral body makes too strong a demand upon the physical, and in the endeavour to respond and in the sensed incapacity to do so adequately, lies one cause of the sense of discouragement. This often attacks those of you who are finely organised in the physical vehicle. The cure for this type of discouragement [Page 342] is obvious, is it not? Rest and relaxation build anew, and give time for nature to adjust the trouble. The sun too revitalises with prana and this should be considered. After all, sound common sense is the special requirement, and also the realisation that one's work is adjusted to one's capacity, and not to the overwhelming need. Meditate on this.

Another basis for discouragement is the over-development of the concrete mind, which in its turn makes too great a demand upon the emotional nature, and consequently again upon the physical. Too great a capacity to see all around a subject, too disproportionate a comprehension of the world's need, and too quick an apprehension of the many issues involved in connection with some particular matter produce a violent vibration in the astral body. This leads to a shattering of the physical vehicle, and the result sensed we term discouragement. It is here that a sense of proportion must be cultivated, that the faculty of wise balancing enters, and that mental equilibrium must be achieved. The cure lies in the realisation that time, eternity, evolution (call it what you will) brings all things to pass, and that everything does not depend upon individual effort. It is possible for wise souls to hasten the good work, but the end, nevertheless, is sure. If the wise souls are not forthcoming yet the force of evolution brings all things to pass, even if more slowly. Do not forget this, but when discouragement from mental sources settles down upon you, in quietness adjust yourself, and in contemplation sense the ultimate achievement of that great factor, Time.



A third cause lies in more occult realms, and is due to the balancing of the pairs of opposites. When the pendulum swings—as it must and does—towards that which we call dark, evil, and undesirable, it produces in those of you who are oriented towards the light a tension which results in discomfort in all the bodies, and is specially **[Page 343]** sensed as depression by the physical body. The more sensitive your body, the greater your responsiveness to this form of temptation. It is one of the things which specially hinders the aspirant. It renders him negative and receptive from the form side, and slows down his vibration. It prevents achievement and his service to the world suffers in consequence. The cure for discouragement does not lie in cultivating a violent counter vibration. It lies in the wise use of the mental body, and in a capacity to reason logically and to see the cause of the conditions, which lies either in your own personality or in your environment. Thus poise will be attained. It lies also in the appreciation of Time as a solvent as aforesaid. It lies also in the stilling of the concrete mind and a subsequent linking up with the soul and, via the soul, with the egoic group and consequently with the Master. It must never be forgotten that contact with the Master is made in this order, and that he who comes more and more under the guidance of the soul is he who more and more enters into the consciousness of his Master.

Then having with unselfish intent linked up with the Master, there comes next the deliberate and concentrated effort to work with pure dispassion, and with no desire to see the fruit of action. This process, long continued and pursued with patience, will result eventually in the attaining of an equilibrium which nothing can disturb.

I would like to state that there are five things which those who choose the path of occultism need to cultivate, and that the group should specially seek to attain. They are as follows:

1. Consecration of motive.
2. Utter fearlessness.
3. The cultivation of the imagination, balanced wisely by the reasoning faculty.
- [Page 344]**
4. A capacity to weigh the evidence wisely, and to accept only that which is compatible with the highest instinct and intuition.
5. A willingness to experiment.

These five tendencies, coupled with purity of life and regulation of thought will lead to the sphere of achievement. Remember too that it is not purposed that you should find out all the knowable, but only just as much of it as may be employed wisely for the illumination of the race and of those whom you can reach, in your own place, influence.

A real problem, as you all realise, lies in the achieving of utter fearlessness. All fear, doubt, and worry have to be eliminated. If this can be done the development of the inner point of contact and the knowledge of how to tap the sources of inspiration will increase in a wonderful manner. So many close the sources of information through an uncontrolled emotional nature. The astral body can be controlled. How?

1. By direct inhibition. This method can be used to advantage by beginners, but it is not the best method to follow. It reacts on the physical body, leads to congestion in the astral body, and to a similar condition in the etheric vehicle. It often produces headache, congestion of the liver and other disorders.

2. By a direct realisation of the issues at stake and the consciousness that, for a pupil of the Master, nothing comes to pass but what can lead to increased knowledge and development, and greater usefulness in service. Fear with many is not based on timidity (a paradoxical statement!) but is often based on a mental condition, such as pride. Those who are becoming polarised in the mental body, find their fears allied to the intellect. They are therefore harder to overcome than the fears of a person polarised in the astral body. The latter can bring the [Page 345] intellect to bear on the elimination of fear in the astral body. The mental types have to call directly on the Ego, for always the higher must be called in to deal with the lower. Hence the necessity for always keeping the channel clear. Do not crush out fear. Force it out by the dynamic power of substitution. This leads to my third suggestion that students in the group should cure the fear habit by—

3. A direct method of relaxation, concentration, stillness and flushing the entire personality with pure white light. Proceed in the following manner:

You are, we will say, in a state of panic; suggestions of great unpleasantness are crowding in; your imagination is running riot, and your mind enforces the riot. Forget not that the fears of an emotional person are not so potent as yours. Having a strong mental body, you clothe your fear reactions with mental matter, highly vitalised, which causes a powerful thoughtform to be created. This circulates between you and the feared event. Realising this you will proceed to seek quietness. You will relax your physical body, endeavour to quiet your astral body as far as may be, and to steady the mind. Then visualizing yourself (the personality), the soul and the Master—He, as the apex of the triangle,—you will with deliberation call down a stream of pure white light, and, pouring it through your lower vehicles, you will cleanse away all that hinders. Continue this process until you realise that the needed work is accomplished. At first you may have to do it many times. Later just once will suffice, and later still the whole process may be needless, for you will have achieved conquest.

This applies to the fears connected with the personality. You use the love aspect, flooding yourself with love and light. The legitimate fears which arise [Page 346] from things connected with the circumstances of the work to be done, and from the knowledge of materialised obstructions to the work must be treated somewhat differently. Here again a definite method must be followed:

Still the physical body.

Quiet by temporary inhibition the astral body.

Link up with the Ego, and definitely reason out the proper method of procedure in meeting the difficulty. Having exhausted all the higher rational methods and having clearly seen your course of action, you then—

Raise your vibration as high as may be and call down, from intuitional levels, added light on the difficulty. If your intuition and reasoning faculty produce harmony and thus show the way out, then proceed. As an occult fact past all controversy, you know that naught can now happen but what is for the best. You are sure of guidance, and he who sees thus the end from the beginning makes no error.

A third class of fears—which aspirants contact more and more as they grow in strength and usefulness in service—is based on the realisation of the forces that are working against the Plan and hindering the work to be done. Occult attacks and occult powers, warring militantly against the aspirant will occur; they may make their power felt in one or other of the vehicles and—in rare cases—where the aspirant is important enough, on all at once. Sometimes they will be attacks directed against the individual

worker, sometimes against groups of workers. To counter them you employ the first method with the following additions and changes. You link yourself up either as an individual or forming one of a group with your own soul and *with the Lodge of Masters*, [Page 347] not simply with your own Master, but with the Brotherhood for which you are working. Then when stillness has been achieved, you visualise those Masters of whom you know, and raising your vibration higher still, you connect up, if possible, with the Chohans, with the Christ and the Manu, according to the line, religious or political, with which you may be working, and along which the attack will come. You then pour through the linking chain, and through all the vehicles, a stream of violet light. This method is only for use when the need is dire and the necessity great. The reason for caution lies in the etheric vehicle, which responds most violently to the colour violet.

With these precautions in mind the fear vibration can be faced and eventually eliminated. Fears fall into two categories for the worker:—Fear of what the future holds, and, secondly, doubt as to the outcome of any effort. With most people it is a combination of the two. Most aspirants have no basic doubt as to the ultimate issue, but they do doubt at times the working out of those issues in the present time, and they shrink back also from the path of endeavour, knowing—and rightly knowing—that it leads through trial and loneliness to the Feet of the Hierophant. They are likewise distressed by troubles and high vibrations which seem to emanate from high spiritual sources. Strong vibrations will come with ever increasing frequency, and as the race progresses in evolution the vibrations will wax stronger and their reactions must be dealt with in wisdom.

Two things manifest when the spiritual vibration is exceedingly potent. All good aspirations and synchronous high vibrations are stimulated and, secondly, all that we term "evil" is likewise stimulated. Aspirants should bear this carefully in mind. There may demonstrate such a factor as a crime wave, but there will also demonstrate an increasing number of groups that stand for [Page 348] spiritual endeavor and high aspiration. The effect of the heightening of the vibration on you, the aspirant, may manifest in various ways also. It may result in bodily fatigue and this must be dealt with—not so much by sleep and by rest, though a just proportion of them is necessary—but above all by a change of vibration, of recreation and of amusement. Secondly, it results frequently in a profound depression, in an utter sinking of the heart as the future is faced. Face that future, however, and remember that what the future holds is not revealed, but that "joy cometh in the morning". It results also in a sensitiveness of the astral body that is, perhaps, even more hard to bear. This must be dealt with by the individual as best he may, bearing in mind the suggestions that I have given him. It results also in a permanent stimulation of the atoms in the various vehicles and their coherent, stabilized vibration. It lifts a little nearer to the goal, though perhaps the aspirant may not realize it.

Everything depends upon the pupil's ability to grasp the inner meaning of all events. His entire progress upon the Path rests upon his attitude in making the teaching his own. It is only as we transmute the lessons on the inner planes into practical knowledge that they become part of our own experience and are no longer theoretical. Expansion of consciousness should be an ever increasing practical experience. Theories are of no value until we have changed them into fact. Hence the value of meditating on an ideal. In the meditation our thoughts vibrate temporarily to the measure of the conception, and in time that vibration becomes permanent.

Those who, with open eyes, enter on occult training need indeed to count the cost. The reward at the end is great, but the path is rough and the true occultist walks it alone. The capacity to stand alone, to assume responsibility, [Page 349] and then to carry all through single-handed, and to brave evil for the

sake of the good achieved is the mark of a White Brother. Be prepared then for loneliness, for dangers of a dim and obscure character, and expect to see your life spent for no reward that touches the personality. It is only as the consciousness expands, and one finds one's true position in the cosmic whole that the reward becomes apparent; but cease from fear, and know that the personality is only temporary, and what matter if it suffer? Some good gained for the universal Brotherhood, some law explained and demonstrated in the life of every day, may make the Master say eventually (yes, eventually, after all is over) well done! Let your eyes therefore look straight on. Turn not to the right hand nor to the left. The path leads upward and on to greater rapidity of vibration and to greater sensitiveness. Seek the point of balance in your work and keep that balance, for the years hold much work, much pressure and much suffering.

Are you strong enough to see the world's woe, to see disaster and yet keep joyful? Can you be a partner in the work of furthering the evolution of the race and see the necessity for trouble and for discipline and yet not move to stem the tide of sorrow? Picked and tried souls are being trained all over the world at the present time. The Masters are overwhelmed with the work and Their time is over-occupied. They give what They can but on the individual aspirant depends the use made of that which is given.

Those of us who watch and guide on the inner side of life realize more than perhaps you who bear the burden and heat of physical plane existence know. We know your physical disabilities and some day may be able to help definitely in the building up of strong bodies for world service. Now—such is the astral miasma—it is well nigh impossible for you, our struggling brethren, **[Page 350]** to have good health; the karma of the world prohibits it. The astral corruption and the foul cesspools of the lower levels of the mental plane infect all, and lucky is he who escapes. We watch with tenderness all of you, who, with weak and sensitive bodies, struggle, work, fight, fail, continue and serve. Not one hour of service, given in pain and tension, not one day's labor followed with racked nerves, with head tired and with heart sick, is allowed to pass unnoticed. We know and we care, yet, we may do naught that you, struggling in the field of the world, can do of that which is needed. The world's karma engulfs each of you at this epoch. If you could but realize it, the time is short, and rest, joy and peace are on their way.

The half-gained victory, the days lived through with a certain measure of success, yet with an unachieved ideal, the minutes of exhaustion of soul and body when the emptiness of everything, even of service itself, seems the only noticeable thing, the weeks and months of endeavor and of struggle against apparently insuperable odds, against the stupendous power of the forces of evolution, against the roaring tide of the world's ignorance,—all are known. Take comfort in the assurance that love rules all; take courage from the realization that the Hierarchy stands.

Those who are to teach the world more about the Masters and who are being trained to be focal points of contact are put through a very drastic disciplining. They are tested in every possible way and taught much through bitter experience. They are taught to attach no importance to recognition. They are trained not to judge from the appearance but from the inner vision. Capacity to recognize the Master's purpose and the ability to love are counted of paramount importance. Aspirants who seek to be chosen for work as disciples must lose all desire for the things of self and must be willing at any **[Page 351]** cost to pay the price of knowledge. If proof is to be given to the world of the subjective realm of reality it will be bought with the heart's blood, for only "in the blood of the heart" can power be safely gained and wisely wielded. As you go on and, as aspirants, study the hidden laws of nature, you will realize the need for the price paid. The spiritual unfoldment of the disciple's character must keep pace

with his inner knowledge. This knowledge grows in three ways:

1. By definite expansions of consciousness, which open up to the disciple a realization of the points to be attained. This produces in his mind a formulation of what lies ahead to be grasped and is the first step towards acquirement. An aspirant is definitely taken on the inner planes and shown by a more advanced chela what is the work to be done, much in the same way as a pupil is shown by his master the lesson to be learned.
2. The next step is the mastering of the lesson and the working out in meditation and experiment of the truths sensed. This is a lengthy process, for all has to be assimilated and made part and parcel of the disciple's very self before he can go on. It resembles the working out of a sum—figure by figure, line by line, the working out being carried forward until the answer is achieved. This work is done both on the inner planes and on the physical. In the Hall of Learning the pupil is taught nightly for a short time before proceeding with any work of service. This teaching he brings over into his physical brain consciousness in the form of a deep interest in certain subjects, and in an increasing aptitude to think concretely and abstractly on the various occult matters that are occupying his attention. He attempts to experiment and tries various methods of studying the laws and in process of time arrives at results that are of value to him. Time passes and as he appropriates and knows more, his knowledge takes a synthetic form and he becomes **[Page 352]** ready to teach and to impart to others the residue of knowledge of which he is sure.
3. In teaching others comes further knowledge. The definition of truth in teaching crystallises the facts learnt, and, in the play of other minds, the aspirant's own vibration becomes keyed up to ever higher planes, and this fresh intuition and fresh reaches of truth pour in.

When one lesson has, in this way, been mastered, a further one is set, and when a pupil has learnt a particular series of lessons he graduates and passes an initiation. The whole group he teaches is benefited by his step forward, for every disciple carries those he instructs along with him in a curious indefinable sense. The benefit to the unit reacts upon the whole. A Master carries His disciples on and up with Him in a similar manner. The matter is abstruse and largely one of the secrets of the law of vibratory expansion. The initiation of the Logos has a universal effect.

You are right in your assumption that the probationary path corresponds to the later stages of the period of gestation. At the first initiation what is called in the New Testament "the babe in Christ" starts upon the pilgrimage of the path. The first initiation simply stands for commencement. A certain structure of right living, of thinking and of conduct has been attained; the form that the Christ is to occupy has been constructed and now that form is to be vivified and indwelt. The Christ life enters and the form becomes alive. Therein lies the difference between theory and making that theory a part of yourself. You can have a perfect picture or image but it lacks the life. You have a person who has modelled his life on the divine as far as he can. He has a good copy yet something is lacking. What is this something? The manifestation of the indwelling Christ. The germ has been there but it has lain dormant. Now it is fostered and brought to birth, and the first initiation is **[Page 353]** attained. Much then remains to be done. The analogy is complete. Many years were spent by the disciple Jesus between the birth and baptism. The remaining three initiations were taken in three years. You have the same situation on the path of the aspirant.

The second initiation marks the crisis of the control of the astral body. After baptism there remain the three temptations, demonstrating the complete control of the three lower vehicles. Then comes the Transfiguration, followed by knowledge of the future and complete self-abnegation. Therefore, you have the following:

1. The moment of conception—i.e. individualization.
2. Nine months gestation—i.e. the wheel of life.
3. First initiation—i.e. the birth hour.

The path is, therefore, a path on which steady expansion of consciousness is undergone with increasing sensitivity to the higher vibrations. This works out at first as sensitiveness to the inner voice and this is one of the most necessary faculties in a disciple. The Great Ones are looking for those who can rapidly obey the inner voice of their soul. The times are critical and all aspirants are urged also to render themselves sensitive to the voice of their Master as well. His time is fully occupied and disciples must train themselves to be sensitive to His impression. A slight hint, a pointed finger, a hurried suggestion, may be all that He has time to give, and each disciple must be upon the watch. The pressure upon Them is great now that They are moving closer to the physical plane. More souls are conscious of Them than when They worked on mental levels only and They also, working on denser planes, are finding conditions more difficult. The devas and disciples, aspirants and those upon the probationary path are being gathered around Them now and are being organized into groups with special work assigned. Some souls can work only in mass [Page 354] formation, banded together and unified by a common aspiration. Such are the majority of Christians, for instance, in the churches. These, knowing not the laws of occultism, and only sensing the inner truth, work on broad lines of preparation. They are aided by bands of lesser devas or angels who suggest, guide and control.

Others more advanced work in smaller groups. They idealize more and in them you see the thinkers and leaders of social reform, of humanitarian regeneration and of church leadership, either Christian or Oriental. The higher devas guide them, the blue and yellow devas, as the former group are guided by the blue and rose.

Back of them stand the still more advanced—the aspirants, probationers and disciples of the world. They work singly or in twos or threes and never in groups exceeding nine—the occult significance of these numbers being necessary to the success of their work. Great white and gold devas attend their labours.

Back again of these three groups stand the Masters and the devas of the formless levels—a Great Brotherhood, pledged to serve humanity.

Movements are being set on foot to transmute, if possible, the labours of destruction into constructive work. The time is critical, for a pause has come in the work of the destroyers. There is opportunity for the tide to turn and for the re-building of the body social.

It is for this reason that each one of you needs to make a fresh dedication of himself to the work of the redemption. Personalities must be submerged. Aspirants must live harmlessly in thought and word and deed. In this way each one of you will provide a pure channel, will become an outpost for the consciousness of the Master and provide a centre of energy through which the Brotherhood can work.



The prime problem of the aspirant is to dominate the emotional nature. Then he stands victor on the field of **[Page 355]** Kurukshetra; the clouds have rolled away, and henceforth he can walk in the light. Let it here be remembered that this very freedom to walk in the light carries with it its own problems. You ask how this can be? Let me give one simple, yet (I think you will find) convincing argument.

When a man literally walks in the light of his soul and the clear light of the sun pours through him—revealing the Path,—it reveals at the same time the Plan. Simultaneously however, he becomes aware of the fact that the Plan is very far as yet from consummation. The dark becomes more truly apparent; the chaos and misery and failure of the world groups stand revealed; the filth and dust of the warring forces are noted, and the whole sorrow of the world bears down upon the astounded, yet illuminated, aspirant. Can he stand this pressure? Can he become indeed acquainted with grief and yet rejoice forever in the divine consciousness? Has he the ability to face what the light reveals and still go his way with serenity, sure of the ultimate triumph of good? Will he be overwhelmed by the surface evil and forget the heart of Love which beats behind all outer seeming? This situation should ever be remembered by the disciple, or he will be shattered by that which he has discovered.

But with the advent of the light, he becomes aware of a new (for him) form of energy. He learns to work in a new field of opportunity. The realm of the mind opens up before him, and he discovers that he can differentiate between the emotional nature and the mental. He discovers also that the mind can be made to assume the position of the controller, and that the sentient forces respond with obedience to mental energies. "The light of reason" brings this about—light that is always present in man but which only becomes significant and potent when seen and known, either phenomenally or intuitively.

### **[Page 356]**

Much false teaching is going about these days in connection with the mind and the soul. It might be summed up in the teaching of one school which shall be nameless, as follows:

Nature is cruel and selective. She works by the Law of the survival of the fittest; in the process of selection, millions of lives are sacrificed and much birthing of forms comes to naught. Hence the achieving of soul life is a rare event. Few people have souls and only a few therefore possess immortality and go hence to their own place of power to return no more. The rest are lost, submerged and swallowed up in the general process of nature, and the human kingdom as a whole is a dead loss except for a few emerging and significant figures which the past and the present produce. They have achieved through the sacrifice of the many.

But the reaction of men themselves to this teaching is an adequate answer. The sense of immortality, the surety of an eternal future, the innate belief in God, the revelation of the light, the achieving of a wisdom which helps and aids is not the prerogative of the Senecas, of the St. Pauls, of the Akbars of the race. It is found (and sometimes in its purest form) in the humblest peasant. Words of wise counsel fall from the lips of the illiterate, and a knowledge of God and a belief in the soul's immortality are discovered to be latent in the hearts of the most unlikely and oft of the most sinful. But when the highly evolved and the most intelligent of the race discover in themselves the divine Flame, and awaken the power of the supreme Controller, seated at the heart of their being, they are very apt to place themselves in a higher category than other people, and to classify those who do not have their mental grasp of the differentiations of the evolutionary development as differing so widely from them as not to deserve the name of Sons of God. They regard all not working in mental energy as lacking souls **[Page 357]** and hence as lacking eternal persistence as individuals. This is only a glamour of the

mind, is part of the great heresy of separateness, and indicates faintly the coming period wherein the mind will be as dominant and as misleading as is the sentient body at this time.

Let us therefore study the types of mental energy with which the individual has to work and see how this great heresy of separateness and the "fallacy of repudiation", as it is sometimes called, can be offset.

One of the first things we have to remember as we consider these types of energy is that their trend and work can be grasped more easily in a larger sense in relation to humanity than can their effects in an individual use of mental energy. Only a few human beings are as yet consciously using this type of force and only a few can therefore understand what it really entails. Increasingly men will come, as units, into possession of their intellectual heritage but, numerically speaking, scarce one in ten thousand is utilising this inherent power and knowingly functioning in his mental body.

When however we look at humanity as a whole and cast our eyes back over the past racial development, we can see how mental energy has had a most definite effect and has produced outstanding results. The use of two factors differentiates man from the animal, whether he uses them consciously or unconsciously. Both are latent in the animal but man is the only entity in the three worlds who can *consciously* reap benefit from them. One of these factors is *pain*, and the other is the faculty of *discrimination*. Through the means of pain and a subsequent process of analysis, of relation plus memory and visualisation, man has learnt what to avoid and what to cultivate. This works in the realm of physical plane happenings and of sensory experience. Through discrimination as to ideas and as to thought currents, man has learnt to decide upon what to base his activities in all departments **[Page 358]** of human affairs, even though he has but an imperfect grasp as to the true nature of ideas and his application of the truths sensed is quite imperfect. That he often chooses unwisely, that the ideas governing group conduct are not of the highest, that public opinion is proverbially moulded by personal and selfish interests may be only too sadly true. Nevertheless—through pain and learning to utilise the power of choice in the realm of ideas—man is steadily forging ahead towards full liberty and full control of the earth, which it is his right to inherit. The *Old Commentary* says in relation to these two characteristics of man something that conveys much of beauty, couched in symbolic language. The phrases run as follows and it must be borne in mind whilst pondering upon them that water symbolises sentiency or astral reaction, and fire is the symbol of the mentality.

"The assuaging waters cool. They slowly bring relief, abstracting form from all that can be touched. The quivering fever heat of long repressed desire yields to the cooling draught. Water and pain negate each other. Long is the process of the cooling draught.

"The burning fire releases all that blocks the way of life. Bliss comes and follows after fire, as fire upon the waters. Water and fire together blend and cause the great Illusion. Fog they produce and mist and steam and noise, veiling the Light, hiding the Truth and shutting out the Sun.

"The fire burns fiercely. Pain and the waters disappear. Cold, heat, the light of day, the radiance of the rising sun and perfect knowledge of the Truth appear.

"This is the path for all who seek the light. First form, and all its longing. Then pain. Then the assuaging waters and the appearance of a little fire. The fire grows, and heat is then active within the tiny sphere and does its fiery work. Moisture likewise is seen; dense fog, and to the pain is added sad bewilderment, for they who use the fire of mind during the early stage are lost within a light illusory.

"Fierce grows the heat; next comes the loss of power to suffer. When this stage has been outgrown, there comes **[Page 359]** the shining of the unobstructed sun and the clear bright light of truth. This is

the path back to the hidden Centre.

"Use pain. Call for the fire, oh, pilgrim in a strange and foreign land. The waters wash away the mud and slime of nature's growth. The fires burn the hindering forms which seek to hold the pilgrim back and so they bring release. The living waters, as a river, sweep the pilgrim to the Father's Heart. The fires destroy the veil hiding the Father's Face."

Perhaps one of the first things that every student has to learn, as he seeks to grasp the nature and use of mind, is that public opinion has to give place to individual consciousness of right, and that then that individual consciousness has to be so employed and concentrated that it is seen in its right proportion as that living germ which can expand into the divine flower of the Son of Mind, the Manasaputra, and as the thread which leads back into the realm of the Universal Mind. This thread and this consciousness, when followed, will lead the individual into the Council Chamber wherein the plan and the purpose of the great Life will stand revealed, and wherein all human selfishness and self-seeking fade out in the clear light of the Will of God. Through right understanding and right use and control of the astral nature and a comprehension of the nature of the sentient consciousness, man can penetrate into the very heart of God Himself and know past all controversy that all is well, for all is Love. Through right use of the mind, and through correct understanding of the nature of the intellect, man can enter into the mind of God and know that all is well, for all is planned, and divine purpose is steadily working out its objectives.

The work of the Atlantean Adepts was to impress upon the world consciousness the fact that God is Love. This is a symbolic expression of the truth as is the use of the word God. The work of the Aryan Adepts is to impress upon the world consciousness that God is Will. To do [Page 360] this for the human family, They work with the intellect so as to bring it into control, to subordinate other forms to the mind and through the mind to reveal to man the vision of what is and what will be. Man is therefore brought into line with the esoteric head centre of the one Life. In the animal kingdom, through the development of sentiency and its allied unfoldment through pain, They are bringing those types of forms into line with the heart centre in Nature. This is a phrase conveying a truth which cannot be more clearly expressed until man has become more inclusive in his consciousness. Through colour in the vegetable Kingdom those forms of divine manifestation are also brought into vibratory contact with that centre of force in Nature which is analogous to the throat centre in man.

In using these words I refer primarily to the Life which is expressing itself through our planet, to our planetary Logos, but the idea can (needless to say) be progressed to include the great Life of which our planetary Logos is but a reflection and an expression. Man, the brain of nature; the animals, the expression of the heart; the vegetable world, the expression of the creative force or of the throat centre; these three kingdoms in nature forming, in a peculiar manner, correspondences to the three higher centres in man, as the three kingdoms on the involutory arc correspond to the three lower centres, and the mineral kingdom—abstruse as the idea may seem to those of you who have not the consciousness of the life-aspect—corresponding to the solar plexus, the great clearing house between that which is above and that which is below.

These analogies change as time progresses. In Lemurian days, viewing it as a kingdom in nature, humanity expressed the solar plexus aspect, whilst the animal kingdom stood for the sacral centre, and the centre at the base of the spine was symbolised by the vegetable [Page 361] kingdom. In the middle of the Atlantean period, when certain great changes and experiments were wrought, a shift in the entire process took place; certain egos came in, as you know, as related in the *Secret Doctrine* and in a

*Treatise on Cosmic Fire*, and a tremendous stepping forward became possible through their efforts. The chitta or mind-stuff became more vibrant and now we have the period of its intensest activity in the concrete sense.

We are told in the esoteric teaching that all three aspects of Divinity are themselves triple, and hence we can divide the energy of mind as far as humanity is concerned into three aspects also. We have therefore:

1. The lower concrete mind, called the chitta or mind-stuff in the *Yoga Sutras of Patanjali*.
2. The abstract mind, or that aspect of the mind which is related to the world of ideas.
3. The intuition or pure reason which is for man the highest aspect of the mentality.

These three find their overshadowing or enveloping field of expression in the third aspect of the Logos, which we call the Universal Mind, the active intelligent Deity. The lines of force from these three lower aspects lead back (if one may use so inadequate an expression) on to the third plane, as the astral lines of force lead back to the second or monadic plane, though as far as man's consciousness is concerned they only lead back to the buddhic or intuitional plane.

It is interesting to note that just as the Monad, impelled by desire, produces that form of life which we call the personality, so the mind aspect, as part of the purpose working out through the Universal Mind, in its form produces that manifestation which we call a Manasaputra, the great Son of Mind on the mental plane. Hence it is the mind principle in humanity which brings into **[Page 362]** manifestation the egoic body, the causal vehicle, the karana sarira, the twelve-petalled lotus. We are of course talking entirely in terms of the form aspect here. The reason for this lies back on the cosmic planes, whereon the planetary Logos has His life. From the cosmic astral plane comes the impulse which produces form existence and concrete expression—for all form-taking is the result of desire. From the cosmic mental plane comes the will-to-be in time and space, which produces the seven groups of egoic lives and the third outpouring.

It will be seen then inferentially, how the right use of energy by the initiate puts him en rapport not only with the higher planes of the solar system but also with those cosmic planes whereon our Logos has His Personality aspect, using these words in symbolic fashion. The right use of physical energy by the initiate gives him the freedom of the cosmic physical plane. The right use of astral energy gives him power on the cosmic astral, and the correct use of mental energy gives him entrance on to the cosmic mental. Inferentially then, the three higher centres in man when functioning perfectly play their part in this work of carrying energies from these exalted spheres into the field of activity of the initiate and of being doorways into realms hitherto closed to him.

Each centre or chakra is composed of three concentric interblending whorls or wheels which in the spiritual man upon the probationary path move slowly in one direction, but gradually quicken their activity as he nears the portal of the Path of Initiation. On initiation, the centre of the chakra (a point of latent fire) is touched, and the rotation becomes intensified, and the activity, fourth dimensional. It is difficult to express these ideas in words that can be comprehended by the uninitiated, but the effect could be described as a changing from a measured turn to one of a scintillating radiation, a 'wheel **[Page 363]** turning upon itself', as the ancient Scriptures express it. Hence, when by purification, conformity to rule, and an aspiration that brooks no hindrance and that ceases not for pain, the aspirant has caused his centres to pulsate and to rotate, then—and only then—can the Master lead him into the

Presence of the Hierophant. The Initiator then, with full knowledge of the disciple's ray and of his sub-ray, both egoic and personal, and recognising any karma that still may cling, touches the centre or centres which are in line for vivification, and the hidden fire will then rush up and become focalised. Remember always that in the vivification of a centre there is always a corresponding vitalisation of the analogous head centre, till eventually the seven centres in the body and the seven centres in the head rotate in unison. Remember also that just as the four minor rays pass into the three major rays, so the four minor centres carry on the correspondence and pass into pralaya, finding their focal point in the throat centre. Thus you will have the three centres—head, heart and throat—carrying the inner fire, with the three major head centres vibrating in unison also.

I realise that this is all intricate and technical. It has its place and value however, and much that here is communicated will find its usefulness when you are all passed over to the other side and a fresh band of aspirants will follow in your footsteps. The training of the mental body has a value, and many evade such technicalities, hiding behind an emphasis upon the life side of truth, all due to an inherent mental laziness. This that you now receive is but the A. B. C. of esotericism. Waste not time however in too detailed deduction. All that is now possible is a broad general outline, patient reserve, a willingness to recognise physical brain limitations and the accepting of an hypothesis. Believe these hypotheses possible unless your intuition revolts or they are contradicted [Page 364] by past teaching given by other of the Lodge's Messengers. I do not dogmatise to you. I only in these instructions give you certain information,—the correctness of which I leave the future to demonstrate. I simply ask that you make record and in the coming years much that may now seem peculiar or mayhap even contradictory will be elucidated, slowly unravelled, and more easily comprehended. A little knowledge leads to much confusion unless laid aside for future use when the years of instruction have increased the store.

To return to our theme:—The heart centre in man opens the door into what is called "the heart of the Sun." The throat centre opens the way into full understanding of the path of the physical Sun and all true astrologers must eventually have that centre functioning. The head centre opens the way to the central spiritual Sun, each passing, via the planetary correspondence, to one of the cosmic planes.

Thus we have a summation of technicalities, and of facts, which are (under the Law of Analogy) of purely academic interest and no more. Even those of us who are initiate know practically nothing of the cosmic planes beyond the cosmic physical. Our consciousness is only beginning to be solar, and we are labouring in our small measure to overcome those planetary limitations which hold us back from solar knowledge and life. For aspirants who have not even a knowledge of what planetary consciousness signifies, the above information has only one value and that is, that it emphasises the synthetic nature of the great plan and the fact that the smallest unit is an integral part of the whole. It enforces the idea that energy is a life fluid circulating throughout the entire body of the Logos, and vivifying therefore even the tiniest atom in that whole. It is valuable to endeavour to grasp the picture and to vision the wonder of what is transpiring. It is waste of time, nevertheless, to [Page 365] ponder upon the cosmic astral plane, for instance, when even the plane of the ego (the fifth subplane of the cosmic physical plane, counting from above downwards) is as yet inaccessible to the average man and is the goal for all his aspiration and meditation.

For man, therefore, the Universal Mind can best be grasped as it expresses itself through what we call the concrete mind, the abstract mind, and the intuition or pure reason.



The concrete mind is the form building faculty. Thoughts are things. The abstract mind is the pattern building faculty, or the mind which works with the blue prints upon which the forms are modelled. The intuition or pure reason is the faculty which enables man to enter into contact with the Universal Mind and grasp the plan synthetically, to seize upon divine Ideas or isolate some fundamental and pure truth.

The goal of all the work of an aspirant is to understand those aspects of the mind with which he has to learn to work. His work therefore might be summed up as follows:

1. He has to learn to think; to discover that he has an apparatus which is called the mind and to uncover its faculties and powers. These have been well analysed for us in the first two books of the *Yoga Sutras of Patanjali*.
2. He has to learn next to get back of his thought processes and form building propensities and discover the ideas which underlie the divine thought-form, the world process, and so learn to work in collaboration with the plan and subordinate his own thought-form building to these ideas. He has to learn to penetrate into the world of these divine ideas and to study the "pattern of things in the Heavens" as it is called in the Bible. He [Page 366] must begin to work with the blue prints upon which all that is, is modelled and moulded. He becomes then a student-symbolist, and from being an idolater he becomes a divine idealist. I use these words in their true sense and connotation.
3. From that developed idealism, he must progress even deeper still, until he enters the realm of pure intuition. He can then tap truth at its source. He enters into the mind of God Himself. He intuits as well as idealises and is sensitive to divine thoughts. They fertilise his mind. He calls these intuitions later, as he works them out, ideas or ideals, and bases all his work and conduct of affairs upon them.
4. Then follows the work of conscious thought-form building, based upon these divine ideas, emanating as intuitions from the Universal Mind. This goes forward through meditation.

Every true student knows that this involves *concentration* in order to focus or orient the lower mind to the higher. Temporarily the normal thought-form building tendencies are inhibited. Through *meditation* which is the mind's power to hold itself in the light, and in that light become aware of the plan, he learns to "bring through" the needed ideas. Through *contemplation* he finds himself able to enter into that silence which will enable him to tap the divine mind, wrest God's thought out of the divine consciousness and to *know*. This is the work before each aspirant and hence the necessity of his understanding the nature of his mental problem, the tools with which he must perforce work, and the use he must make of what he learns and gains through right use of the mental apparatus.

How is this to be done? How bring through and how build afterwards?

### [Page 367]

No matter how small or unimportant an individual thinker may be, yet in cooperation with his brethren, he wields a mighty force. Only through the steady strong right thinking of the people and the understanding of the correct use of mental energy can progressive evolution go forward along the desired lines. Right thinking depends upon many things, and it might be useful to state some of them very simply:



1. An ability to sense the vision. That involves a capacity in a faint measure to realise the archetype on which the Lodge is endeavouring to fashion the race. It involves cooperation in the work of the Manu, and the development of abstract as well as synthetic thought, the flashing forth of the intuition. The intuition wrests from the high places a touch of the ideal plan as it lies latent in the mind of the Logos. As men develop this capacity, they will touch sources of power that are not on mental levels at all but which constitute those from which the mental plane itself draws sustenance.

2. Then, having sensed the vision and glimpsed a fraction of the beauty (how little men see is astounding!) in your hands lies the opportunity to bring down to the mental plane as much of the plan as you possibly can. Nebulous and faint at first is your grasp after it, yet it will begin to materialise. Seldom at first will you find that you can contact it, for the vision comes through the medium of the causal body and few can hold that high consciousness for a long time. But the struggle to apprehend will lead to results, and little by little the idea will seep through to the concrete levels of the mental plane. Then it becomes a concrete thought, something that can be definitely visualised and appropriated as a basis for thought.

3. This accomplished, what comes next? A period of gestation, a period wherein you build your thought-form of as much of the vision as you can bring through into **[Page 368]** your consciousness. Slowly must this be done, for a stable vibration and a well built form is desired. Hurried work leads nowhere. As you build there will gradually be sensed a longing, a desire to see this vision brought to earth, and see it becoming known to others among the sons of men. Then you vitalise the thoughtform with the power of your will, you seek to make it *be*; the rhythm becomes heavier and slower, the material built into your form is necessarily coarser, and you find that your thought-form of the vision is clothed in matter of the mental and astral planes.

4. Happy the disciple who can bring the vision nearer still to humanity, and work it into existence on the physical plane. Remember this, that the materialisation of any aspect of the vision on the physical plane is never the work of one man. Only when it has been sensed by the many, only when they have worked at its material form can their united efforts draw it into outer manifestation. Thus you see the value of educating public opinion; it brings the many helpers to the aid of the few visionaries. Always the Law holds good;—in descent, differentiation. The two or three sense the plan intuitively; then the rhythm they set up with their thought sweeps the mental plane matter into activity; thinkers seize hold of the idea. This is a hard thing to learn and difficult to do but the reward is great.

To those who wrestle, strive, and hold on, the joy is doubled when the materialisation comes. The joy of contrast will be yours, for knowing the past of darkness you will revel in the light of fruition; the joy of tried and tested companionship will be yours, for years will have proved to you who are your chosen associates, and in community of suffering will come the strengthened link; the joy of peace after victory will be yours, for to the tired warrior the fruits of achievement and rest are doubly sweet; the joy of participation in the Masters' [Plan 369] plan will be yours, and all is well that associates you closely with Them; the joy of having helped to solace a needy world, of having brought light to darkened souls, of having healed in some measure the open sore of the world's distress, will be yours, and in the consciousness of days well spent, and in the gratitude of salvaged souls, comes the deepest joy of all,—the joy a Master knows when He is instrumental in lifting a brother up a little higher on the ladder. This is the joy that is set before you all—and not so very far ahead it lies. So work, not *for* joy but *towards* it; not for reward, but from the inner need to help; not for gratitude, but from the urge that comes from having seen the vision and realisation of the part you have to play in bringing that vision

down to earth.

It is helpful to differentiate between happiness, joy and bliss:

First, *happiness*, which has its seat in the emotions, and is a personality reaction.

Second, *joy*, which is a quality of the soul and is realised in the mind, when alignment takes place.

Third, *bliss*, which is the nature of the Spirit and about which speculation is fruitless until the soul realises its oneness with the Father. This realisation follows upon an earlier stage wherein the personal self is at-oned with the soul. Therefore speculation and analysis as to the nature of bliss is profitless to the average man whose metaphors and terminologies must perforce be personal and related to the world of the senses. Does the aspirant refer to his happiness or joy? If he refers to the latter it must come as the effect of group consciousness, of group solidarity, of oneness with all beings, and may not be interpreted in terms of happiness after all. Happiness comes when the personality is meeting with those conditions which satisfy it in one part or other of its lower nature; it comes when there is a sense of physical [Page 370] well being, of contentment with one's environment or surrounding personalities, or of satisfaction with one's mental opportunities and contacts. Happiness is the goal of the separated self.

When however we seek to live as souls, the contentment of the lower man is discounted and we find joy in our group relationships and in bringing about those conditions which lead to the better expression of the souls of those we contact. This bringing of joy to others in order to produce conditions in which they may better express themselves may have a physical effect as we seek to better their material conditions, or an emotional effect as our presence brings to them peace and uplift, or an intellectual result as we stimulate them to clarity of thought and understanding. But the effect upon ourselves is joy, for our action has been selfless and nonacquisitive, and not dependent upon the aspirant's circumstance or worldly state. Much happiness is necessarily foregone when ill-health makes its pressure felt, as the environment is difficult and the "accumulated karma of many births" presses down, or as the troubles of the family, nation or race weigh upon the sensitive personality. The happiness of youth or the self-centred contentment of the selfish insulated person (hiding himself behind the shield of his protective desires) must not be confounded with joy.

It is a platitude as well as an occult paradox to say that in the midst of profound personality distress and unhappiness, the joy of the soul may be known and felt. Such however is the case, and it is for this the student must aim. Some people are happy because they shut their eyes to truth, or are self-hypnotised, hiding themselves within a shell of illusion. But the aspirant has frequently reached the stage wherein his eyes are wide open; he has learnt to speak truth to himself, and has built up no separating wall between himself and [Page 371] others. He is awake and alive; he is sensitive and frequently suffering. He wonders why apparently what the world calls happiness and peace have left him, and asks what is to be the outcome.

We who watch and guide on the inner side, watch with loving care all of you who struggle in the thick of the fray. We are like the General Headquarters staff who follow the course of the battle from a secure eminence. In our security lies your ultimate success, for we hold in our hands the solution of many problems, and apply that solution when the battle goes contrary. One thing always would I have you remember. It is of vital importance. It is this statement, that in the destruction of the form lies hid

the secret of all evolution. Think not this is truism. You will see it in constant application and need to be prepared for its demonstration. The Masters utilize the form to the uttermost; They seek to work through it, imprisoning the life in confining walls for just as long as the purpose is served and the race instructed through that form. Then the time comes that the form no longer serves the purpose intended, when the structure atrophies, crystallises and becomes easily destructible. Its destruction then becomes the matter of greatest concern and usefulness, and it goes, whilst a new form takes its place. Watch and see if this be not so. Always the building of the form, always its utilisation for as long as possible, always the destruction of the form when it hinders and cramps the expanding light, always then the rapid reconstruction of a new form. Such has been the method since the commencement of the aeon.

In the infancy of the race the forms endured for a long time. Evolution moved more slowly, but now on the upward trend of all things, the form has but short duration. It lives vitally for a brief period; it moves with rapidity and then is succeeded by another form. This [Page 372] rapidity will increase not decrease as the consciousness or inner expansion of the life of the race vibrates ever to a faster and lighter rate of rhythm.

It is necessary likewise that you arrive at the realization that one of the principal objects of endeavor at the present time on the part of those whom you call the Elder Brothers of the race, is to stimulate, purify and coordinate the etheric body. This etheric body is not only the transmitter of prana but is the medium for all the energies which we are considering. Its importance also lies in other directions:

- a.* Being of physical plane matter, literally, etheric consciousness is the next step ahead for the race. This will demonstrate at first as the ability to see etherically and to cognize etheric matter.
- b.* It is the field of exploration immediately ahead of the modern scientist. In ten years time, many medical practitioners will be recognizing it as a fact of nature.
- c.* Most of the diseases that the physical body suffers from at present have their roots in the etheric body. There are few, if any, purely physical diseases. Disease has its source in astral and etheric conditions.
- d.* The secret of safe and sane clairvoyance and clairaudience depends upon the purification of the etheric vehicle.
- e.* The etheric emanations of people can be great contaminators. In the purification, therefore, of this body lies the secret of a sweeter and saner humanity.

Hence, the importance of the etheric. There are many other reasons which will later be emphasized. In beginning to form your ideas on the subject, however, it is the part of wisdom to adhere to wide generalities until the whole matter has taken clear shape in your mind.

Work on the etheric body, however, from the standpoint of the Hierarchy is not confined only to the bodies of men. It is a planetary process. The etheric body of [Page 373] the earth itself is being subjected to a definite stimulation. The spirit of the earth, that mysterious entity—not the planetary Logos—is being vivified in a new sense and in his vivification many interesting developments eventuate. In three ways this is being attempted:

1. By an increased rate of vibration of the etheric atoms, caused by the coming in of the ceremonial ray. This must not be pictured as a sudden and violent change. From the standpoint of the human student the rate of increase is apparently so slow and gradual as to be inappreciable. Nevertheless, the stimulation exists, and in the course of centuries will be recognized.

2. By the play of certain astral forces on the etheric body that leads to slow but definite changes in the internal structure of the atom, the coming into consciousness of another of the spirillae and a general tightening up of the whole cosmos of the atom.
3. By the use on the inner planes by the Mahachohan of one of the powerful talismans of the seventh ray.

The spirit of the earth, it might be noted, is of slow and gradual arousing. He is on the involutory arc and passes on to the evolutionary in some dim and distant future. Therefore, he will not carry us with him. He but serves our purpose now, offering us a home within his body, yet remaining dissociated from us. The devas of the ethers from this very stimulation are consequently hastening forward in evolution and approximating also nearer to their ideal.

In all I have said anent the etheric body of men, anent the planet, anent the spirit of the earth, the crux of the whole situation lies in the fact that the five rays at this time have the seventh ray as their predominating ray. The seventh ray is the ray that controls the etheric and the devas of the ethers. It controls the seventh sub-plane of all planes but it dominates at this time the seventh sub-plane of the physical plane. Being in the fourth **[Page 374]** round also, when a ray comes into definite incarnation, it not only controls on planes of the same number but has a special influence on the fourth sub-plane. Note how this works at this time in the three worlds:

1. The fourth ether, the lowest of the ethers, is to be the next physical plane of consciousness. Etheric matter is even now becoming visible to some, and will be entirely visible at the end of this century to many.
2. The fourth sub-plane of the astral holds the majority of men when they pass over and consequently much work on the greatest number can therefore be accomplished.
3. The fourth mental sub-plane is the plane of devachan.

### **THE FOUNDING OF THE HIERARCHY**

The various energies which play upon the human being and produce his unfoldment constitute his field of experience. Those two words—unfoldment and experience—should ever be linked, for each produces the other. As one is subjected to experience in the form world, a paralleling unfoldment of consciousness is carried forward. As that unfoldment produces constant changes in realisation and a consequent constant reorientation to a new state of awareness, it necessarily leads to new experience—experience of fresh phenomena, of new states of being, and of dimensional conditions hitherto unknown. Hence the frequent reaction of the disciple to the fact that for him, as yet, there is no point of peace. Peace was the objective of the Atlantean aspirant. Realisation is that of the Aryan disciple. He can never be static; he can never rest; he is constantly adjusting himself to new conditions; constantly learning to function therein, and then subsequently finding them pass away to give place, in their turn, to new. This goes on until the consciousness is stabilised in the Self, in the One. Then the initiate **[Page 375]** knows himself to be the onlooking Unity watching the phenomenal phantasmagoria of life in form.

He passes from one sense of unity to a sense of duality, and from thence again into a higher unity. First, the self identifies itself with the form aspect to such an extent that all duality disappears in the illusion that the self is the form. We have then the form constituting apparently all that there is. This is followed by the stage wherein the indwelling self begins to be aware of Itself as well as of the form,

and we talk then in terms of the higher and the lower self; we speak of the self and its sheaths, and of the self and the not-self. This dualistic stage is that of the aspirant and of the disciple, up to the time of his training for the third initiation. He begins with a knowledge that he is a spiritual entity confined in a form. His consciousness for a long period of time remains predominantly that of the form. Gradually this changes,—so gradually that the aspirant learns the lesson of endurance (even to the point of enduring the not-self!) until there comes a life of balance, wherein neither preponderates. This produces in the man a state of apparent negativity and inertia which may last for one life or two, and he seems to accomplish little in either direction. This is, for workers, a valuable hint in their dealings with people. Then the point of balance changes, and the soul appears to dominate from the standpoint of influence, and the entire consciousness aspect begins to shift into the higher of the two aspects. Duality however, still persists, for the man is sometimes identified with his soul and sometimes with his form nature; this is the stage wherein so many most earnest disciples are at this time to be found. Little by little however he becomes "absorbed" in the soul, and thus comes en rapport with all aspects of the soul in all forms until the day dawns when he realises that there is nothing but soul and then the higher state of unity supervenes.

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These points need consideration and are valuable, for there are schools of thought (such as the Vedanta and other mystical groups of thinkers) which emphasise the life aspect and appear to negate duality. Other schools (such as the Theosophical, in spite of denial) teach the fact of the self and the not-self, and hence can be interpreted in terms of duality. Both are right and both need each other. It should be remembered that in the process of manifestation we work from a relative unity, through duality, to another unity, in the following way:

1. The unity of form, wherein the self is identified apparently with the form, and is absorbed in form life.
2. Duality, with a fluctuating shift backward and forward between the self and the form, the focus of consciousness being sometimes in one and sometimes in the other.
3. The unity of the soul, wherein naught but soul is seen to exist, and only *being* is registered in consciousness.

Thus it will be found that both schools are right, and that the dualistic concept is a step upon the way to essential union with the One Life.

It should be remembered that just as the battle ground (the kurukshetra) for the *aspirant* or probationer is the astral plane, so the battle ground for the *disciple* is the mental plane. There is *his* kurukshetra. The aspirant has to learn to control his emotional psychic nature through right control of the mind, and this Krishna seeks to emphasise as he trains Arjuna to take the next step towards right vision. The disciple has to carry forward this mental attention, and, through right use of the mind, achieve a higher realisation, and bring into active use a still higher factor,—that of the intuition.

In himself, the aspirant repeats the racial unfoldment, **[Page 377]** and re-enacts the racial drama; and to comprehend this certain facts about that drama and the work of the Hierarchy should be grasped and I here enumerate them:

1. The movement for the spreading of the Secret Doctrine is eighteen million years old.
2. Only four of the original Instigators still remain with us. The work (impulsive and controlling) lies now in the hands of three groups of lives, if it may be so expressed:
  - a. In the hands of those of our Earth Humanity who have equipped themselves so as to serve.
  - b. In the hands of certain Existences who have come into our earth scheme of evolution from other planetary schemes.
  - c. In the hands of a large number of devas of superhuman evolution.

These in their aggregate, form the occult Hierarchy of the planet, working in three main divisions, and in seven groups as outlined in many Theosophical books and summarized in *Initiation, Human and Solar*.

3. In the very early stages, this Hierarchy was called by various names; among others it was called the Temple of Ibez.
4. Let us consider the founding of the Temple of Ibez. To do this it will be necessary to consider the period of the coming of the White Brotherhood to earth and the immediate problem before Them; this will involve the recognition of certain facts that have never been adequately considered. It is an acknowledged fact in occultism that for our earth humanity the advent of the occult Hierarchy was epochal; it brought about two things:

The definite crystallization of that group soul which is now called the fourth or human kingdom.

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The arousing of manas or mind in animal man in a triple way.

- a. By the direct incarnation of certain members of the White Brotherhood, in which way They brought in the new and necessary factors by transmission to their children.
- b. By the definite implantation of what is called in the occult Scriptures "the spark of mind" in animal man. This is simply a pictorial way of picturing the creation, by a direct act, of the necessary mental unit or mental apparatus of thought, within the causal or spiritual body.
- c. By the gradual stimulation of the mental faculty in animal man, and the steady vitalisation of the latent germ of mind until it flowered forth as manifested mind.

This covered a vast period of time, and though the Brotherhood made its headquarters at Shamballa and directed its activities from there, it was found necessary during the first sub-race of the Atlantean Root Race to make certain efforts, if the evolution of the race was to proceed according to plan. Students of these mysteries need to remember that though Shamballa is spoken of as existing in physical matter and as occupying a definite location in space, the physical matter referred to is etheric, the Lord of the World and His assistants of the higher degrees occupying bodies formed of etheric matter.

5. It was decided about seventeen million years ago (the coming of the Hierarchy and the founding of Shamballa being about eighteen and a half million years ago) to have on the dense physical plane an organization and a headquarters for the mysteries, and to have a band of Adepts, and Chohans who would function in dense physical bodies and thus meet the need of the rapidly awakening humanity.



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6. The first outpost for the Shamballa Fraternity was the original temple of Ibez and it was located in the centre of South America, and one of its branches at a much later period was to be found in the ancient Maya institutions, and the basic worship of the sun as the source of life in the hearts of all men. A second branch was later established in Asia, and of this branch the Himalayan and southern Indian adepts are the representatives, though the work is materially changed. At a later date than the present, discoveries will be made, revealing the reality of the old form of hierarchical work; ancient records and monuments will be revealed, some above ground and many in subterranean fastnesses. As the mysteries of central Asia in the land stretching from Chaldea and Babylon through Turkestan to Manchuria, including the Gobi desert, are opened up, it is planned that much of the early history of the Ibezhan workers will be revealed.

We might here note the fact that the word Ibez is literally in the nature of an acrostic veiling the true name of the planetary Logos of the earth, one of Whose principles is working in Sanat Kumara, making Him thus a direct incarnation of the planetary Logos and an expression of His divine consciousness. These four letters are the first letters of the real names of the four Avatars on the four globes of our earth chain who have embodied four of the divine principles. The letters I B E Z are not the true Sensar letters, if such an inaccurate expression can be used of an ideographic language, but are simply a Europeanized distortion. The true meaning is only conveyed at the fourth initiation when the nature of the planetary Logos is revealed and His four Avatars are definitely contacted through the direct mediatory work of Sanat Kumara.

7. A word now as regards the work of the Ibezhan adepts and Their mysteries; it is necessary here to point **[Page 380]** out that the whole trend of Their work was in a way different and necessarily so, to that of the adepts at this time. Their objective was to stimulate mysticism and the stimulating of the kingdom of God within the human atom. The nature of Their work is most difficult for the average man of this time to comprehend, owing to the different state of his consciousness. The Ibezhan adepts had to deal with a humanity which was in its infancy, whose polarization was most unstable, and whose coordination was very imperfect. There was very little mentality to be found and men were practically altogether astral; they functioned even more consciously on the astral plane than on the physical, and it was part of the work of these early adepts, working under instruction from Shamballa to develop the energy centres of the human unit, stimulate the brain and make him fully self-conscious on the physical plane. Their objective was to bring about a realization of the kingdom of God within, and little attention was paid (in Their training of Their disciples) to the bringing about of the realization of God in nature or in other units. It was necessary in those days to employ methods more definitely physical than are permissible now, and these methods of physical stimulation were employed and the laws of energy as they work through the various centres were taught until the time came when another big change was made in the hierarchical methods, and the door from the animal kingdom into the human was closed and the door of initiation was opened. It was felt at that time that man was then self-centered enough and individualized enough to permit of a drastic change in method and practice. All this took a vast period of time and it is the remnants of the earlier Temple practices which have come down to us in degraded phallic teaching, in Tantrik magic and the practices of Hatha Yogis. The infant humanity of Lemurian and early Atlantean days had to be taught what they **[Page 381]** were by means of symbols and methods which to us would be crude, impossible and of a nature which the race should have transcended for many millions of years.

8. At the time the door of initiation was opened, many millions of years ago the Lodge came to two decisions:

That individualisation must cease until man had not only coordinated the physical and astral bodies and could think self-consciously but until he had also transcended the physical and the astral. When he is becoming group-conscious, then the door into the kingdom of self-consciousness will again be opened.

That the path of mysticism must lead eventually to the occult path, and that plans must be made to impart teaching, and mysteries must be organized which would reveal the nature of God in all that is seen, and not only in man. Man must be taught that though an individual, he is but part of a greater whole and that his interests must be made subservient to those of the group. Gradually the teaching was re-organized, and the curriculum increased; little by little the mysteries were developed as the people became ready for them until we have the marvelous schools of the Mysteries of Chaldea, Egypt, Greece and many others.

9. Three things might be mentioned:

- a. The relatively low point of evolution of many men and their naturally physical polarization.
- b. The work of the black adepts and the followers of the left hand path. When the Ibezhan adepts (again under instructions from the Masters at Shamballa) began to withdraw into the Temples, to make the mysteries more difficult of attainment and to work against abuses and distortions, a number of Their erstwhile followers, many of great power and knowledge, fought Them and thus we have one of the causes of the appearing of [Page 382] black and white magic, and one of the reasons of the purifying waters of the flood being deemed necessary.
- c. The powerful thought-forms built up in the early Ibezhan mysteries and which (particularly in America) are as yet undestroyed. This gigantic "Dweller on the Threshold" of all the true Mysteries has to be slaughtered before the aspirant can pass on.

10. The work of the Ibezhan adepts and the mysteries of the Temple of Ibez are still persisting and are being carried on by the masters and adepts in physical incarnation throughout the world. They teach the meaning of the psyche, the ego or the soul and of the human unit, so that the man may indeed be what he is, a God walking on earth, his lower nature (physical, astral and mental) completely controlled by the soul or the love aspect, and this not in theory but in deed and truth. When this is the case, the physical body will have no lure for the real man, the emotional nature and desire body will no longer lead astray nor will the mind shut out that which is true and spiritual, but the God will use the three bodies as vehicles of service to the race. Then will the human kingdom be transcended and man pass into the spiritual kingdom, there to have further lessons just as infant humanity when passing out of the animal kingdom was trained and taught its functions and work by the Ibezhan teachers.

In Atlantean days, the goal that the Hierarchy of Teachers set before Themselves was the awakening in man of the love nature, as a step towards the awakening of the heart centre. To do this, the Teachers at that time were Themselves focussed (deliberately and of intent) in the heart centre, and chose to work entirely through that centre, subordinating Their mental equipment and [Page 383] the mental energy They could use to the need of the time, They kept Their mental force in abeyance when training the initiates until the time the third initiation was reached. In our race, the condition is reversed. The Hierarchy is working now entirely on mental levels, though basing all endeavour upon past achievements in connection with the heart centre. Up to the third initiation therefore, disciples have to

endeavour to work entirely with mental energy in an effort to control, master and use it. Their attempt is concentrated then upon transmitting (from egoic levels) the will aspect of the soul. That will has to be imposed upon the personality until it has become the automaton of the soul. Then the intuition takes control, and energies from the intuitional or Buddhic plane begin to make their impact upon the form nature, the personality. Prior to this period of intuitional control, there are many lives wherein the intuition may begin to play its part, and the student learns the meaning of illumination. Until after the third initiation, however, it is the illumined mind which is the dominant factor, and not the pure intuitive perception, or pure reason. After this great initiation, which marks a definite transition out of the form consciousness, the initiate can function at will on the plane of the intuition, and the mind is steadily relegated into the background till it becomes a part of the instinctual apparatus—as much a part of the subconscious instinctual nature as is the instinctual nature which the materialistic psychologist so much stresses. Intuitive perception, pure vision, direct knowledge, and an ability to utilise the *undifferentiated* energies of the Universal Mind are the main characteristics of the Aryan adepts. I use the word 'undifferentiated' in the sense of freedom from multiplicity; certain main distinctions will still be found to exist. The will of the soul, regarding that soul as having [Page 384] its place on one of the seven Rays, is superseded by the will of the Whole.

These are words meaning but little, or having at best only a theoretical significance to students in this group. When I say to you that the will which is transmitted through the medium of the controlled mind is embodied in seven types of energy, and to these seven types, there are corresponding types of humanity, you say doubtless that that is clear and not so difficult to grasp. Yet do you indeed understand? Seven types of energy, and seven types of responsive mentalities, dependent upon the seven ray types! In this statement, we note the differentiations of the soul aspect as grasped by the mind. These are the seven differentiations which take the place of the multiplicity of differences into which the form aspect falls. They are, nevertheless, distinctions and differentiations, and persist in their hold over man until the third initiation. By them he is swept into certain major activities and life tendencies, according to his particular ray. These are mental distinctions. All souls on the mental plane take the forms of the solar Angels, of the divine Sons of mind. Hence we have these groupings, and hence the focussing of the energies through which the Plan of the Ages works out through seven main departments.

At a later stage, when certain great transitions in consciousness have taken place and the form has lost its hold, even these divisions disappear, and the plan is seen as a whole, the Life is known in its essential oneness, and the term, monad, begins to have some real significance.

Students must always remember that all distinctions and categories are mental productions, and are due to the modifications of the thinking principle, and to the control of form by mental energy. As the central Thinker of the Universe works through the power of [Page 385] thought, the problem of surmounting these distinctions and differences is well nigh insuperable until such time as the aspirant comes under complete control of the second aspect of divinity, and passes out of the domination of the third or matter aspect. But up to the third initiation even the second aspect (the aspect of love) implies duality, for it is inherent in love itself. Ever there is the Lover and the loved, the Desirer and the desired, the seeker and the sought. It is only as the first aspect, that of energising unifying Life (which sweeps all forms and all dualities into one great synthesis) is sensed at the third initiation, that the words I have here dictated convey any practical meaning or realisation.

Let us simplify matters, if we can, by three clear statements; in them we will sum up the work the disciple accomplishes, as he struggles with and masters the energies of the mental world.

1. Work on the mental plane produces realisation of duality. The disciple seeks to blend and merge the soul with its vehicle and to do this consciously. He seeks to fuse them into a unity. He aims at the realisation that, here and now, they are ONE. The unification of the self and of the not-self is his objective. The first step in this direction is taken when he begins to cease identifying himself with the form, and recognises (during this transitional period) that he is a duality.

2. The mind, rightly used, becomes therefore a recorder of two types of energy or of two aspects of the manifestation of the One Life. It records and interprets the world of phenomena. It records and interprets the world of souls. It is sensitive to the three worlds of human evolution. It becomes equally sensitive to the kingdom of the soul. It is the great mediating principle, in this interim of dual recognition.

3. Later, the soul and its instrument become so unified and at-one that duality disappears, and the soul knows [Page 386] itself to be all that is, all that has been and all that will be.

There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency.

"I stand between the Heavens and Earth! I vision God; I see the forms God took. I hate them both. Naught do they mean to me, for one I cannot reach, and for the lower of the two I have no longer any love.

"Torn I am. Space and its Life I cannot know, and so I want it not. Time and its myriad forms I know too well. Pendant I hang betwixt the two, desiring neither.

"God from high Heaven speaks. There is a change. I hear with ear attentive, and, listening, turn my head. That which is visioned, yet visioning could not reach, is nearer to my heart. Old longings come again, yet die. Old chains with clamour snap. Forward I rush.

"Myriads of voices speak and halt me in my tracks. The thunder of the sounds of earth shuts out the voice of God. I turn me on my forward path, and vision once again the long held joys of earth, and flesh and kin. I lose the vision of eternal things. The voice of God dies out.

"Torn again am I, but only for a little time. Backward and forward shifts my little self, e'en as a bird soars into heaven and settles back again upon the tree. Yet God, in His high place, outlasts the little bird. Thus do I know that God will victor be and later hold my mind and me in thrall.

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"Hark to the joyous paeon that I chant; the work is done. My ear is deaf to all the calls of earth, except to that small voice of all the hidden souls within the outer forms, for they are as myself; with them I am at-one.

"God's voice rings clear and in its tones and overtones the little voices of the little forms dim and fade out. I dwell within a world of unity. I know all souls are one.

"Swept am I by the universal Life and as I sweep upon [Page 387] my onward way—the way of God—I see all lesser energies die out. I am the One; I, God. I am the form in which all forms are merged. I am the soul in which all souls are fused. I am the Life, and in that Life, all little lives remain."

These words, chanted in the ancient formulas on peculiar and selected notes, were most potent and brought definite results in certain ancient ceremonies that have long since died out.

To the three concise statements above made we might add a fourth as follows:

4. When the chitta, or mind stuff, is swept into activity by abstract ideas (the embodied thoughts of the divine mind, carrying the energy of their creator and consequently the cause of phenomenal effects in the three worlds) and when to this is added divine understanding and synthetic apprehension of the will and purpose of God, then the three aspects of mind are unified. These we touched upon earlier, and called them:

1. Mind stuff, or chitta.
2. Abstract mind.
3. Intuition or pure reason.

These have to be unified in the consciousness of the aspirant. When this has happened, the disciple has built the bridge (the antaskarana) which links:

1. The spiritual triad.
2. The causal body.
3. The personality.

When this is done the egoic body has served its purpose, the solar Angel has done its work, and the form side of existence is no longer needed, as we understand and utilise it, as a medium of experience. The man enters into the consciousness of the Monad, the ONE. The causal body **[Page 388]** disintegrates; the personality fades out, and illusion is ended. This is the consummation of the Great Work, and another Son of God has entered into the Father's home. That he may go out from there into the world of phenomena in order to work with the Plan is probable, but he will not need to undergo the processes of manifestation as humanity does. He can then construct, for the work, his body of expression. He can work through and with energy as the Plan dictates. Note these last words, for they hold the key to manifestation.

Our study of the energies which have been brought to our attention as we studied Rule X has brought us to a consideration of:

*Personality Energy*: emanating from:

- a. Coordinated man.
- b. Dominant human beings.
- c. Groups: such as

1. The Hierarchy of Adepts.
2. The integrating Group of Mystics of the New Age.

This will be an important consideration, for this group of mystics is gaining each year in potency.

*Planetary Energies*: emanating from:

- a. The seven planets.
- b. The Earth.
- c. The Moon.

Only a few things can be noted about this section of energies and about the next, for this is a series of Instructions for the aspirant and not a treatise on energy.

*Solar Energies*: emanating from:

- a. The physical sun.
- b. Cosmic sources.

In all thoughts concerning these energies it should be remembered that they are passed to us through, or rather [Page 389] constitute the bodies of, certain lives whom we call the devas, in their greater and lesser groups, and that therefore we are all the time working in the bodies of lives and hence influencing them. Some of you therefore who have made a study of *A Treatise on Cosmic Fire* may find it of value to note the following items of information:

1. The lowest types of devas or builders on the evolutionary Path are violet devas; next come the green, and, last of all, the white devas. These are all dominated by a fourth and special group. These control the exoteric processes of physical plane existence.
2. It must not be forgotten, however, that, on a lower scale of the evolutionary ladder, are other groups of lives, wrongly entitled devas, which work in obedience to the law, and are controlled by the higher entities. There are, for instance, the denser forms of gaseous life, termed often salamanders, the elementals of the fire. These are directly under the control of the Lord Agni, Lord of the mental plane, and, in this mental age, we have the element of fire entering into the mechanics of living as never before. Eliminate the products which are controlled by heat and you will bring our civilisation to a stop; you will bring all means of transportation to an end and all modes of lighting; you would throw all manufactories into the discard. Basically again, these fiery lives, are found in all that burns, and in the warmth that holds all life formation on earth and causes the flourishing of all living things.
3. Under the Law of Correspondences the mental plane has an analogy in the third subplane of the physical plane, the plane into which science is now entering. Mind has, for its main expression in the material world what we call our scientific civilisation.
4. Agni rules on the mental plane, and has domination likewise on the third subplane of the etheric planes. He [Page 390] is the Lord of the fifth or mental plane, counting from above downwards, if one must employ these terms for the sake of symbolism. For this world cycle, Agni is the dominating influence, though Indra, Lord of the buddhic or intuitional level has a subtle control which is steadily waxing stronger. All humanity is striving towards the fourth plane of union between the three higher and the three lower, but, at this present moment, the plane of mind or of fire is the most important.
5. We need to remember that just as in particular incarnations, men are focussed or polarised in various bodies—sometimes the astral and sometimes the mental—so at this time one might infer that our



planetary Logos Himself is focussed in His mental body. He, it has been said, is striving towards the fourth cosmic initiation, which makes possible *our* attainment of the fourth Initiation, for He carries us forward with Him, and, on our particular level, we achieve as cells in His Body.

6. As time progresses, Indra will swing into control and the age of air will be ushered in. More and more as the buddhic principle manifests and at-one-ment is achieved shall we see this age of air coming into being. A corroboration of this can be seen in the gradual control by men of the air. In an esoteric sense, all in the future will become *lighter*, more rarefied and more etherealized. I am choosing my words with care.

7. "Our God is a consuming Fire" refers primarily to Agni, the controlling factor in this age. The devas of the fire will play an increasingly important part in all earth processes. To them is given the work of inaugurating the New Age, the new world and civilisation and the new continent. The last great transition was governed by Varuna.

8. Agni controls not only the fires of the earth and rules the mental plane but he is definitely associated with **[Page 391]** the work of arousing the sacred fire, the kundalini. Note how the correspondence works out. A great part of the fifth root-race, three-fifths perhaps, stand close to the Probationary Path, and with the coming in of the new age and the advent of the Christ in due time and in His own place (note the care with which I express this; dogmatic assertions in terms of men's concrete minds are inadvisable) many will find it possible to make the adequate extra effort, entailed in the taking of the first major Initiation. They will begin to pass from the fifth to the fourth plane. The Lord of Fire will achieve his peculiar work for this cycle by arousing the fire of kundalini in the large numbers of those who are ready. This will be begun in this century, and carried forward actively for the next one thousand years.

In your work you may later be shown—all depends upon your aptitude—methods of approach to these dominating forces, but this will come subjectively and not through magical work and formulas. The attainment of a right vibration will work automatically in the production of right conditions and right rapports.

I would again point out that we shall not waste time in planetary intricacies and the interplay of solar energies, but will concern ourselves with the laws of practical spiritual living. I seek but to give a few thoughts which have relation to the coming age, and which will enable man to go forward to that glorious heritage which is his and into which he must inevitably enter under the good Law and through the experience of rebirth. Through rebirth he learns to dominate and utilise form correctly.

All forms, in themselves, are not expressions of a personality. To warrant the term, three types of energy must be present, three types, fused, blended and coordinated into one functioning organism. A personality is therefore a blend of mental energy, of emotional energy and of vital force, and these three are masked, hidden **[Page 392]** or revealed (note this terminology) by an outer shell or form of dense physical matter. This outer crust is in itself a form of negative energy. The result of this union of three energies in an objective form is self-consciousness. Their fusion produces that sense of individuality, which justifies the use of the word 'I', and which relates all occurrences to a self. Where this central conscious entity exists, utilising the mind, reacting sensuously through the emotional body and energising the dense physical (via the vital body) then one has a personality. It is self-conscious existence in form. It is awareness of identity in relation to other identities, and this is equally true of

God or man. It is a sense of identity, however, which persists only during the creative process, and for as long as the matter aspect and the consciousness aspect present the eternal duality of nature. In our evolutionary development it is not realised in the sub-human forms; it is realised in the human kingdom, and is realised but merged into and negated by the greater forms and consciousness which we call the superhuman.

Personality is that state of awareness which has its conditioning factor in the mind stuff, but this can be transcended when that mind stuff no longer controls. As the individual mind stuff is an integral part of the Universal Mind, and as the principle of mind is inherent in all forms, the sense of individuality and of self-awareness is always eternally possible. In the higher states of consciousness, it is however, eventually relegated to a subordinate position. God, for instance, can always and eternally be aware of that reality which constitutes the self, and which governs the integrity of the solar system, and of the solar interplay with other systems, but the consciousness of divinity and the awareness of the solar Deity is not primarily occupied with selfhood. That—as a result of past world periods and experience—is below the threshold of the divine consciousness, and has **[Page 393]** become as much a part of the cosmic instinctual nature as are any of the human instinctual attributes. The focus of the Eternal Attention (if I may use so unusual a phrase where words are necessarily almost worthless!) lies in realms of awareness beyond our comprehension. They lie as far beyond our ken as the awareness of a Master of the Wisdom lies beyond the ken of an ant or a mouse. It is therefore fruitless for us to dwell upon it. For us, there is the achieving of personality, or of a full registration or awareness of the indwelling self; there lies then the utilisation of that personality, and its sacrifice eventually to group good, with a consequent merging of the self in the one self and the fusion of the individual soul (consciously and willingly) in the Oversoul.

'I am'—the cry of every human being; 'I am That',—the cry of every personality, who realises his selfhood and uses his personality in order to express the will of the indwelling entity, the true person. 'I am that I am'—the cry of the individual soul as it is lost in the whole and realises its oneness with the soul or self of all.

The characteristics of the individual who is beginning to function as a personality might be briefly enumerated as follows. They are simple and clear and preeminently selfish. Let it not be forgotten that the primitive step on the way to selfhood of necessity is selfishness. Let it be equally well remembered that the prime hindrance to the advanced and highly evolved personality is selfhood, or the prolongation of the selfish attitude. The characteristics therefore are in their sequential development as follows:

1. The ability to say I am, I wish, I desire, I will.
  2. The consciousness of being in the centre of one's tiny universe. "Around me the Heavens move and the stars in their courses revolve" is the motto of this stage.
- [Page 394]**
3. The sense of drama and the capacity to visualise oneself as the centre of one's environment.
  4. The sense of responsibility and the aptitude to regard the surrounding members of the human family as dependent upon one.
  5. The sense of importance—the outgrowth of the above. This demonstrates in power and influence where there is a real and steadily awakening entity behind the persona, and in braggadocio and bombast where a small selfish creature functions.

6. The power to use the entire equipment so that the mind and brain function synchronously and the emotional nature is thereby subordinated, inhibited or controlled. This involves the steady growth of the power to use thought.
7. Capacity to live a coordinated life so that the entire man functions and is guided by purpose (expressing the energy of will), by desire (expressing the energy of the emotional or psychic nature), and by vitality which swings the physical vehicle into line with purpose and desire.
8. Power to influence, sway, guide and hold others within the range of individual purpose and desire.

When this stage has been reached the three energies which constitute a personality have been successfully fused and merged and the mechanism or instrument of the indwelling self is a usable and valuable asset. The man is a potent personality and becomes the centre of a group; he finds himself to be a focal point for other lives, and is an influential magnetic individual, swaying others, coordinating human units into groups, and organisms. He becomes the head of organizations and of parties, of religious and political bodies and of nations in some cases. Thus do the dominant personalities come into being and find themselves; they discover thus the distinction [Page 395] between the centre of power, the self, and the equipment; they finally become conscious of vocation in the true sense of the term.

It should be noted that this sequential development is paralleled by an inner growth of soul awareness, though the mode of expression of that inner growth is largely dependent upon the ray upon which the spiritual Entity is found.

One point should be here noted and upon this point aspirants should exercise care. The usual connotation of the words spiritual growth is largely that of religious growth in understanding. A man is deemed spiritual if he is interested in the world Scriptures, if he is a Church member and if he lives a saintly life. But this is no true definition for it is not sufficiently comprehensive. It has grown out of the impress set upon human thought and terminologies by the Piscean Age, and through the influence of the sixth ray, and the work of the Christian Church—all most necessary and all inherent in the great plan, but which (divorced from their eternal context) lead to the over-emphasis of certain divine expressions, and the overlooking of other as vital manifestations of the divine consciousness. is far wider and more inclusive than their manifestation through the medium of religious and mystical literature and organisations for the imparting of metaphysical truth. Power, purpose and will are divine qualities and expressions, and show themselves with equal clarity through a Mussolini or through a Pope. In both cases the mechanism of expression modifies and steps down the qualities and serves as a handicap. A potent personality may function in any field of human expression and his work will warrant the word spiritual just in so far as it is based on high idealism, the greatest good of the largest number, and self-sacrificing endeavour. [Page 396] these three—idealism, group service and sacrifice—are characteristics of those personalities who are becoming increasingly sensitive to the soul aspect, the qualities of that soul being knowledge, love and sacrifice.

This is why the emphasis in all schools of true esotericism is laid on *motive*. People who are strongly individual and are developing a group consciousness inevitably, in some life, find their way into esoteric schools and have to be guided in such a manner that the soul nature enfolds, overpowers and uses the personality.

The outstanding characteristics of those personalities who are not as yet soul-centered or controlled, are dominance, ambition, pride and a lack of love to the whole, though they frequently possess love for

those who are necessary to them or to their comfort.

You have therefore in the sequential development of humanity the following stages:

1. That of the animal consciousness.
  2. The emotionally polarised individual, selfish and governed by desire.
  3. The two above stages, plus a growing intellectual grasp of environing conditions.
  4. The stage of responsibility to family or friends.
  5. The stage of ambition and of longing for influence and power in some field of human expression. This leads to fresh endeavor.
  6. The coordinating of the personality equipment under the above stimulus.
  7. The stage of influence, selfishly used and frequently destructive, because the higher issues are not registered as yet.
  8. The stage of a steadily growing group awareness. This is viewed:
    - a. As a field of opportunity
    - b. As a sphere of service.
- [Page 397]**
- c. As a place wherein sacrifice for the good of all becomes gloriously possible.

This latter stage puts a man upon the path of discipleship, which includes, needless to say, that of the earlier phase, probation or testing.

The problem consists in ascertaining upon which step of the ladder and in which phase one finds oneself at any particular time. Behind each human being stretches a long series of lives and some are now headed towards the stage of dominant selfish personality expression and are making themselves individuals in full conscious awareness. This is, for them, as much a step forward as is discipleship for all of you. Others are already personalities and are beginning to experiment with the energy flowing through them and to gather around themselves those people who vibrate to their note and for whom they definitely have a message. Hence the myriads of small groups all over the world, working in every known field of human expression. Others have passed beyond that stage and are becoming decentralised from the personality expression in the three worlds of human life and are motivated by an energy which is the higher aspect of the personality energy. No longer do they work and plan and struggle to express their personalities and to make their individual impact upon the world or to gather magnetically around themselves a group of people who look up to them and thus feed the springs of their pride and ambition and who make them both influential and important. They are beginning to see things in a newer and truer perspective. In the light of the Whole, the light of the little self fades out, just as the light that is inherent in every atom of the body is gathered together and obliterated in the light of the soul when that blazes forth in all its glory.

When this stage of selflessness, of service, of subordination **[Page 398]** to the One Self, and of sacrifice to the group becomes the objective, a man has reached the point where he can be received into that group of world mystics and knowers and group workers which is the physical plane reflection of the planetary Hierarchy.

### THE NEW GROUP OF WORLD SERVERS

We have spoken often of the integrating group of knowers who are beginning to function upon the earth, gathered together in loose formation and held by the inner spiritual tie and not by any outer organisation. The planetary Hierarchy has always existed and from time immemorial and right down the ages those sons of men who have fitted themselves for work and who have measured up to the requirements, have found their way into the ranks of those who stand behind the world evolution and guide the destinies of the little ones.

Their grades and works are theoretically known, and names of some have been given out to the masses,—at what cost and personal sacrifice those masses will never know. With the Hierarchy of adepts I do not propose to deal. The books upon the subject are easily available and should be read with the needed reservations as to symbolical interpretations and the limiting effects of words.

An event is however transpiring upon earth which is, in its way, as momentous and as important as that crisis in Atlantean times when the physical, vital and astral bodies were coordinated and formed a functioning unit. Then the 'yoga of devotion' or bhakti yoga was initiated for the training of the aspirants at that time. A physical plane replica (as far as such a replica was then possible) was organised of those who could work devotedly and who could learn, through the use of ceremonial and pictures, some mode of activity which would carry on the hierarchical work on earth and thus constitute a training **[Page 399]** school for those who later would be admitted into the ranks of the Hierarchy. The remnants of this Atlantean group remain with us in the modern Masonic movements, and the work of the Hierarchy was thus perpetuated in sign and symbol. There has thus been preserved in the consciousness of the race a pictorial presentation of a momentous planetary condition which worked out in the human family in this threefold coordination. But it was primarily objective. Form and symbol, tool and furniture, temple and tone, office and externalities were the prominent factors; they veiled the truth and therefore preserved the 'outer and visible form of an inner and spiritual' reality. Only those were, in those days, allowed to participate in these mysteries and work who felt within themselves the longing and desire for the mystical vision, and who loved deeply and were devoted to the spiritual ideal. They were not required to possess active mentalities, and their intellectual powers were practically nil. They liked and needed authority: they learnt through ceremonial; they were devoted to the Great Ones Whose names and forms stood behind the office holders in the esoteric lodges. Mind entered not in. This must be remembered. There were no personalities.

Today, in the world, another great moment of crisis has arrived. I refer not to the present world condition, but to the state of the human consciousness. Mind has arrived at a functioning power, personalities are coordinated. The three aspects of man are being blended; another formation or precipitation from the Hierarchy of adepts has become possible. On the physical plane, without any exoteric organisation, ceremonials, or outer form, there is integrating—silently, steadily and powerfully—a group of men and women who will supersede eventually the previous hierarchical effort. They will supersede all churches, all groups, and all organisations and will **[Page 400]** eventually constitute that oligarchy of elect souls who will govern and guide the world.

They are being gathered out of every nation, but are gathered and chosen, not by the watching Hierarchy or by any Master, but by the power of their response to the spiritual opportunity, tide and note. They are emerging out of every group and church and party, and will therefore be truly representative. This they do, not from the pull of their own ambition and prideful schemes, but through the very selflessness of their service. They are finding their way to the top in every department of human knowledge, not because of the clamour they make about their own ideas, discoveries and theories, but because they are so inclusive in their outlook and so wide in their interpretation of truth that they see the hand of God in all happenings, His imprint upon all forms and His note sounding forth through every channel of communication between the subjective reality and the objective outer form. They are of all races; they speak all languages; they embrace all religions, all sciences and all philosophies. Their characteristics are synthesis, inclusiveness, intellectuality and fine mental development. They own to no creed, save the creed of Brotherhood, based on the one Life. They recognise no authority, save that of their own souls, and no Master save the group they seek to serve, and humanity whom they deeply love. They have no barriers set up around themselves, but are governed by a wide tolerance, and a sane mentality and sense of proportion. They look with open eyes upon the world of men and recognise those whom they can lift and to whom they can stand as the Great Ones stand,—lifting, teaching and helping. They recognize their peers and equals, and know each other when they meet and stand shoulder to shoulder with their fellow workers in the work of salvaging humanity. It does not matter if their terminologies differ, their interpretations of symbols [Page 401] and scriptures vary, or their words are few or many. They see their group members in all fields—political, scientific, religious, and economic—and give to them the sign of recognition and the hand of a brother. They recognise likewise Those who have passed ahead of them upon the ladder of evolution and hail Them Teacher, and seek to learn from Them that which They are so eager to impart.

This group is a product of the past and upon that past I will touch; I will also indicate the present situation and forecast somewhat the general lines along which their association and future work will run. That such a group is forming is true and holds a good augury for the coming decades. In quiet and subtle ways they are already making their presence felt but theirs is as yet primarily a subjective influence.

Let us begin with the past. About the year 1400, the Hierarchy of Masters was faced with a difficult situation. As far as the work of the second ray was concerned (which had to do with the impartation of spiritual truth) there had come to be what I might call a complete exteriorisation of that truth. The activity of the first ray had also brought about an intense differentiation and crystallisation among the nations and governments of the world. These two conditions of concrete orthodoxy and political differences persisted for many generations and are still manifesting. Today we have a similar condition both in the world of religion and in that of politics. This is true whether one is considering India or America, China or Germany, or whether one is studying the history of Buddhism with its many sects, Protestantism with its myriads of warring groups, or the many schools of philosophy in the orient or the occident. The condition is widespread, and the public consciousness tremendously diversified, but this state of affairs marks the summation [Page 402] of the period of separativeness and the end, before so many centuries, of this intense distinctiveness of thought.

After noting and watching this trend of affairs for another one hundred years, the Elder Brothers of the race called a conclave of all departments about the year 1500 A.D. Their object was to determine how the urge to *integration*, which is essentially the keynote of our universal order, could be hastened, and



what steps could be taken to produce that synthesis and unification in the world of thought which would make possible the manifestation of the purpose of the divine life which had brought all into being. When the world of thought is unified, then the outer world will fall into a synthetic order. It should be remembered here that the Masters think in large terms and work in the wider cycles of evolutionary endeavour. The tiny and temporary cycles, the small ebb and flow of the cosmic processes do not engage Their attention in the first instance.

At this conclave They had three things to do:

1. To view the divine plan on as large a scale as possible, and refresh Their minds with the vision.
2. To note what influences or energies were available for use in the large endeavour to which They were pledged.
3. To train the men and women who were then probationers, chelas and initiates so that in due time They could have a satisfactory band of assistants on whom They could in future centuries rely.

They had, in connection with these aspirants, two problems:

1. They had to deal with the failure on the part of even the most advanced disciples to preserve continuity of consciousness, a failure even now manifested by even initiates.

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2. The Masters found the minds and brains of chelas curiously insensitive to the higher contacts, and this again is a condition which still prevails. The chelas, then as now, possessed aspiration, a desire to serve humanity, devotion and occasionally a fair mental equipment, but that telepathic sensitivity, that instinctive response to hierarchical vibration, and that freedom from the lower psychism which are the needed prerequisites to intensive intelligent work were singularly lacking. For that matter, they are still distressingly so. Telepathic sensitivity is decidedly on the increase as a result of world conditions and the evolutionary trend, and this is (for the workers on the inner plane) a most encouraging sign, but love of psychic phenomena and failure to differentiate between the vibrations of the various grades of hierarchical workers still greatly hinder the work.

You might here ask and rightly so: What is this plan? When I speak of the plan I do not mean such a general one as the plan of evolution or the plan for humanity which we call by the somewhat unmeaning term of soul unfoldment. These two aspects of the scheme for our planet are taken for granted, and are but modes, processes and means to a specific end. The plan as at present sensed, and for which the Masters are steadily working, might be defined as follows:—It is the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time. It will make available to every man all past achievements and knowledges, it will reveal to man the true significance of his mind and brain and make him the master of that equipment and will make him therefore omnipresent and eventually open the door to omniscience. This next development of the plan will produce in man an understanding **[Page 404]**—intelligent and cooperative—of the divine purpose for which the One in Whom we live and move and have our being has deemed it wise to submit to incarnation. Think not that I can tell of the plan as it truly is. It is not possible for any man, below the grade of initiate of the third degree, to glimpse it and far less understand it. The development of the mechanism whereby a disciple may be en rapport with Those responsible for the working out of the

plans, and the capacity to know (and not just dimly sense) that tiny aspect of the whole which is the immediate step ahead and with which cooperation is possible, that can be achieved by all disciples and should be held as the goal before all aspirants. With the exception of probationary disciples who are not as yet sufficiently stable in their endeavour, all can therefore strive towards achieving continuity of consciousness and at awakening that inner light which, when seen and intelligently used, will serve to reveal other aspects of the Plan and specially that one to which the illumined knower can respond and usefully serve.

To bring this about has been the objective of all training given during the past 400 years, and from this fact you can vision the utter patience of the Knowers of the race. They work slowly and with deliberation, free from any sense of speed, towards Their objective, but—and herein lies the immediate interest of what I have to communicate—They do have a time limit. This is based upon the Law of Cycles. It concerns the operation of certain periods of opportunity which necessarily have their term. During these times of opportunity, forces, influences, and energies are temporarily at work, and of these the Masters seek to make use.

Looking ahead, during the conclave to which I have made reference, the assembled servers of the race noted the future coming in of the Aquarian age, with its distinctive energies and its amazing opportunities. These [Page 405] They noted and They sought to prepare man for that period which would approximate 2500 years, and which could if duly utilised, bring about the unification, consciously and intelligently, of mankind, and so produce the manifestation of what I prefer to call "scientific brotherhood" in contradistinction to the sentimental connotation of the term now so prevalent.

It appeared to Them at that time that it would be necessary to do two things before the coming potencies of the Aquarian age could profitably be employed. First of all, humanity must have its consciousness elevated to the mental plane; it must be expanded so that it included not only the world of emotion and of feeling but also that of the intellect. The minds of men must be made widely and generally active, and the entire level of human intelligence must be raised. It was necessary, secondly, that something should be done to break down the barriers of separateness, of isolation and of prejudice which were keeping men apart from each other and which They foresaw would increasingly do so. Cycle by cycle, men were becoming more and more wrapped up in their own selves—satisfaction and exclusiveness, and racial pride. The result of this would lead inevitably to wide cleavages and the erection of world barriers between nation and nation, and between race and race.

This determination of the members of the Hierarchy to train the minds of men more rapidly and to build towards a more synthetic unity brought them to a decision which involved the formation of group units, and brought about the emergence of those groups of workers and thinkers who, through their activities, have so largely governed and moulded our world for the past three or four centuries. We have therefore, dating from this conclave, the inauguration of definite and specific group work along clearly defined lines, with each group standing [Page 406] for some peculiar presentation of truth and for some aspect of the knowledge of reality.

These groups fall generally into four major divisions; cultural, political, religious, and scientific. In more modern times three other groups have definitely emerged; they are the philosophical, the psychological, and the financial groups. Philosophers have, of course, always been with us, but they have been for the most part isolated units who have founded schools characterised by partisanship and

separativeness. Now there are no outstanding figures as in the past, but groups who represent certain ideas. It is of profound importance that the work of these seven groups of thinkers be recognised as part of the hierarchical programme, designed to produce a certain situation, to bring about certain preparatory conditions, and as playing a definite part in the work of world evolution as far as humanity is concerned.

Under the influence of the different rays as they cycled in and out of activity, little groups of men emerged, played their part *in group formation*, and disappeared, often unaware of their inherent synthesis and of their co-workers. As can be seen in any intelligent historical retrospect, the work that they did for the race and their contribution to the pageant of the progress of mankind stands out with clarity. I have not the time to take this procession of groups, each custodian of a special contribution, and trace for you the work they did or the subjective impulses under which they worked. I can but indicate the trend of their endeavour, and leave to some illumined student of history the delineation of the golden thread of their spiritual work as they raised the mental standard of the race and put man en rapport with the world in which he lived, opening his eyes not only to the nature of matter and of form but also to the hidden depths of his own being. Through their activities we [Page 407] now have a humanity in close relation, though not at-one, and a humanity characterised by three things:

1. An amazing interrelation and intercommunication, of which the radio, the press, modern transportation, and the telephone and telegraph are the servants.
2. A wide-spread philanthropic enterprise, and the growth of the sense of responsibility for one's brother, which was totally unknown in the year 1500. Movements such as the Red Cross, educational foundations, hospitals, and the present economic relief measures to be found in every country are its exoteric manifestations.
3. A division of the entire human family, consciously or unconsciously, into two basic groups: first, those who stand for the old order of things, who are reactionary, and separative. They represent separative nationalism, boundaries, servitude, and servile obedience; they exemplify religious sectarianism and dependence upon authority. They are against all modern innovations and progress. Secondly, those who vision a unified world wherein love of God means love of one's neighbour, and where the motives underlying all religious, political and educational activities are characterised by a world consciousness and the welfare of the entire body and not of the part.

The unification to which the forward looking people aspire does not involve the neglect of any part, but it does involve the care and nurture of each part in order that it may contribute to the well being of the entire organism. It involves, for instance, the right government and proper development of every national unit so that it can adequately perform its international duties, and thus form part of a world brotherhood of nations. [Page 408] This concept does not even involve the formation of a world state, but it does involve the development of a universal public consciousness which realises the unity of the whole, and thus produces the determination that each must be for all and all for each as it has been said. Only in this way can there be brought about an international synthesis which will be characterised by political and national unselfishness. This universal state of mind will not again inevitably involve the founding of a world or universal religion. It requires simply the recognition that all formulations of truth and of relief are only partial in time and space, and are temporarily suited to the temperaments and conditions of the age and race. Those who favour some particular approach to the truth will nevertheless achieve the realisation that other approaches and other modes of expression and

terminologies, and other ways of defining deity can be equally correct and in themselves constitute aspects of a truth which is greater and vaster than man's present equipment can grasp and express. Even the Great Ones Themselves but dimly sense reality and though They are aware of deeper underlying purposes than are Their chelas, yet even They see not the ultimate goal. They too are forced to use such unmeaning terms in Their teaching as Absolute Reality, and Ultimate Realisation.

Hence, during the past three centuries, group after group has appeared and played its part, and we today reap the benefit of their accomplishment. Under the cultural group for instance we find emerging the poets of the Elizabethan age, and the musicians of Germany and of the Victorian era. Groups of artists are likewise to be found, giving us the famous schools which are the glory of Europe. Two famous groups, one cultural and the other political, also played their parts, the one producing the Renaissance and the other bringing about the French Revolution. The effects of their work are still **[Page 409]** to be felt, for the modern humanistic movement with its emphasis upon the past which is completed in the present, and its search for the roots of man's equipment in the earlier trends, harks back to the Renaissance. Revolution and the determination to fight for the divine rights of man find their prime inaugurating influence and impetus in the revolution in France. Revolt, the formation of political parties, the class warfare which is so rampant today and the splitting of every country into warring political groups, though sporadic always, have become universal during the past two hundred years, and are all the results of the group activity started by the Masters. Men have grown thereby and have learnt how to think, and even though they may think wrongly and may initiate disastrous experiments, the ultimate good is inevitable and unavoidable. Temporary discomforts, passing depressions, war and bloodshed, penury and vice may lead the unthinking into the depths of pessimism. But those who know and who sense the inner guiding hand of the Hierarchy are aware that the heart of humanity is sound and that out of the present chaos and perhaps largely because of it, there will emerge those competent to deal with the situation and adequate to the task of unification and synthesis. This period has been occultly called the "age of restoration of what has been broken by the fall". The time has come when the separate parts can be reunited and the whole stand together again in its earlier perfection.

The religious groups have likewise been many,—so many that their enumeration is hopeless. We have the groups of Catholic mystics who are the glory of the occident, there are also the protesting Lutherans, Calvinists and Methodists, the Pilgrim Fathers—those sour and earnest men—the Huguenot and Moravian martyrs, and the thousands of modern sects in every group. These have all served their purpose and have led man to the **[Page 410]** point of revolt and away from acquiescence in authority. They have driven man to the stage of thinking for himself by the force of their unique example. They stood for freedom and the personal right to know.

These latter groups have acted largely under the influence of the sixth and second rays. The cultural emerged under that of the fourth ray, whilst the first ray has impelled the political activities which have brought such changes in the nations. Under the fifth and third ray impulses, groups of scientific investigators have arisen, working with the forces and energies that constitute the divine Life, dealing with the outer garment of God, searching from without towards the within, and demonstrating to man his essential unity with all creation and his relationship, intrinsic and vital, with all forms of life. The names of the individuals in any group are legion and of relatively no importance. It is the group and its interrelated work that counts. It is interesting to note that in the scientific group the underlying unity is particularly noticeable, for its members are singularly free from sectarianism and selfish competition. This cannot be said of the religious and political groups.

In relation to the many nations and the myriads of men on earth, these moulding groups under the various divisions are few in number. Their personnel, their contribution to the growth of human expression, and their place in the plan can quite easily be traced. The point to be emphasised is that these have all been motivated from the inner subjective side of life; they have come forth under a divine urge and with a specific work to accomplish; they have all been composed in the primary stage of disciples and initiates of the lesser degrees; they have all been subjectively guided step by step by their own souls, which have, in their turn, been cooperating consciously with the Hierarchy of Knowers. This has [Page 411] been the case even when the individual man has been totally unaware himself or his place in the group and that group's divine mission. Let it be remembered also that *there has not been a single failure*, though again and again the individual has not been cognisant of success. The mark of these workers is that they build for posterity. That those who have followed them have failed, and that those who have responded to this work have not been true to the ideal is disastrously true, but the initial group has uniformly achieved. This surely negates pessimism and demonstrates the exceeding potency of the subjective activity.

The three groups to which I earlier referred require a word of comment. Their work is curiously different to that of the other groups and their ranks are recruited from all the ray groups, though the members of the third group (that of the financiers) are found primarily upon the seventh ray, that of ceremonial organisation. In the order of their emergence, they are the groups of philosophers, psychologists and business men.

The group of philosophers of more modern date are already powerfully moulding thought, whilst the ancient schools of Asiatic philosophers are just beginning to influence western ideas. Through analysis, correlation and synthesis, the thought power of man is developed and the abstract mind can be unified with the concrete. Through their work therefore that interesting sensitivity of man, with its three outstanding characteristics of instinct, intellect and intuition is brought to a condition of intelligent coordination. Instinct relates man to the animal world, intellect unites him to his fellow men, whilst the intuition reveals to him the life of divinity. All these three are the subject matter of philosophical investigation, for the theme of the philosophers is the nature of reality and the means of knowledge.

The two most modern groups are the psychologists [Page 412] who work under the Delphic injunction "Man, know thyself", and the financiers who are the custodians of the means whereby man can live upon the physical plane. These two groups necessarily, and in spite of apparent divergences and differences are more synthetic in their foundational aspects, than any of the others. One group concerns itself with mankind, with the varying types of humanity the mechanism employed, and man's urges, characteristics, and with the purpose—apparent or hidden—of his being. The other group controls and orders the means whereby he exists, controlling all that can be converted into energy and constituting a dictatorship over all modes of intercourse, commerce and exchange. They control the multiplicity of form—objects which modern man regards as essential to his mode of life. Money, as I have before said, is only crystallised energy or vitality,—what the oriental student calls pranic energy. It is a concretisation of etheric force. It is therefore vital energy externalised, and this form of energy is under the direction of the financial group. They are the latest group in point of date, and their work (it should be borne in mind) is most definitely planned by the Hierarchy. They are bringing about effects upon the earth which are most far reaching.



Now that centuries have elapsed since the conclave in the sixteenth century, these external groups have played their part and performed most notable service. The results achieved have reached a stage where they are internationally effective, and their influence is not confined to one nation or race. The Hierarchy is now faced with another situation which requires careful handling. They must gather up and weld together the various threads of influencing energy and the differing trends of thought power which the work of the groups since the year 1500 has produced. They have also now to offset some of the effects which are tending towards a further differentiation. **[Page 413]** This must inevitably be so when force is brought into contact with the material world. Initial impulses have in them potency both for good and for evil. As long as the form remains of secondary importance and relatively negligible, we call it good. Then the idea and not its expression controls. As time elapses and the energy of the thought makes its impact upon matter and lesser minds seize upon the particular type of energy or are vitalised by it, then evil begins to make its presence felt. This finally demonstrates as selfishness, separateness, pride and those characteristics which have produced so much harm in the world.

About seventeen years ago the Masters met and came to a momentous decision. Just as it had been decided at the earlier conclave to gather out of the inchoate masses of men, groups of workers along various lines, and set them the task of elevating humanity and expanding the human consciousness, so now it was felt wise to gather out of the many groups, a group which should contain (as does the Hierarchy itself) men of all races, of all types and tendencies. This group has a specific mission, and some of the facts about it might be stated as follows:

It is first of all an attempt at an externalisation of the Hierarchy upon the physical plane, or a small working replica of this essentially subjective body. Its members are all in physical bodies but must work entirely subjectively, thus utilising the inner subjective apparatus and the intuition. It is to be composed of men and women of all nations and ages, but each one must be spiritually oriented, all must be conscious servers, all must be mentally polarised and alert, and all must be inclusive.

One of the essential conditions imposed upon the personnel of the group is that they must be willing to work without recognition, on the subjective levels. They must work behind the scenes as do the Great Ones. Its members **[Page 414]** therefore must be free from all taint of ambition, and from all pride of race and of accomplishment. They must be also sensitively aware of their fellowmen and of their thoughts and conditioning environment.

It is a group that has no esoteric organisation of any kind, no headquarters, no publicity, no group name. It is a band of obedient workers and servers of the WORD—obedient to their own souls and to group need. All true servers everywhere therefore belong to this group, whether their line of service is cultural, political, scientific, religious, philosophical, psychological or financial. They constitute part of the inner group of workers for humanity, and of the world mystics, whether they know it or not. They will be thus recognised by their fellow group members when contacted in the casual ways of world intercourse.

This group gives to the word "spiritual" a wide significance; they believe it to mean an inclusive endeavour towards human betterment, uplift and understanding; they give it the connotation of tolerance, international synthetic communion, religious inclusiveness, and all trends of thought which concern the esoteric development of the human being.



It is a group therefore without a terminology or Bible of any kind; it has no creed nor any dogmatic formulations of truth. The motivating impulse of each and all is love of God as it works out in love for one's fellow man. They know the true meaning of brotherhood, without distinction of race. Their lives are lives of willing service, rendered with utter selflessness and without any reservations.

The personnel of the group is known only to the Elder Brothers of the race, and no register of names is kept, and there are only three main requirements:

1. A certain amount of at-one-ment between the soul and its mechanism is essential, and that inner triplicity, [Page 415] usually dormant in the majority, of soul-mind-brain must be in alignment and active.
2. The brain has to be telepathically sensitive in two directions and at will. It must be aware of the world of souls and also of the world of men.
3. There must also exist a capacity for abstract or synthetic thought. This will enable a man to leap over racial and religious barriers. When this is present also there is an assured belief in the continuity of life and its correlation to the life after death.

To sum up the situation, it must be noted that the groups in the past have stood for certain aspects of truth and have demonstrated certain ray characteristics. The new group will express all the aspects and have in it members on all the rays. The majority of the workers in the many groups have carried forward certain details of the plan, and added their quota of energy to the forward urge of humanity, but they have for the most part done this without any true understanding of what they were accomplishing, and without any real comprehension of that body-soul relationship which leads to really intelligent work, unless we except a few prominent mystics such as Meister Eckhart. They have been primarily groups of personalities, with that added touch of genius which indicates a certain contact with the soul. The group that is now in process of formation is composed of those who are aware of the fact of the soul, and have established a soul intercourse that is real and lasting; they look upon the mind, emotions and body nature as simply an equipment whereby human contacts can be established, and their work, as they see it, is to be carried forward through the medium of this equipment, acting under the direction of the soul. They are therefore living souls, working through personalities, and not personalities actuated by occasional soul impulses. The members of the many groups were all somewhat one-sided [Page 416] and their talents ran along some specific line. They demonstrated a capacity to write as Shakespeare, to paint like a da Vinci, to produce musical masterpieces like a Beethoven, or to bring about world changes like a Napoleon. But the new type of group worker is a rounded out individual, with a capacity to do almost anything to which he sets his hand, but with a basic impulse to network on thought levels more than on the physical plane. He is therefore of use to the Hierarchy as he can be used in a variety of ways, for his flexibility and experience, and his stability of contact can be all subordinated to the group requirements.

The true exponent of this new group type will of course not appear for many decades. He will be a true Aquarian with a universal touch, an intense sensitivity, a highly organised mental apparatus, an astral equipment which is primarily responsive to the higher spiritual vibrations, a powerful and controlled energy body, and a sound physical body, though not robust in the ordinary use of the term.

What then is the present situation in connection with the integrating group of mystics? Let me be somewhat explicit.

In every European country, in the United States of America, and in parts of Asia and South Africa are to be found certain disciples, usually unrecognised in the world at large, who are *thinking truth*. Let me call your attention to that phrase. The most important workers in this new group and those who are closest to the Great Ones are those whose daily thought life is oriented by the new ideal. That this thought life of theirs may work out in definite esoteric activities may be true, but they are first of all and always those who live in and work from the "high and secret place". Their influence is wielded silently and quietly and they lay no emphasis upon their personalities, upon their own views and ideas, [Page 417] or upon their methods of carrying forward the work. These possess a full realisation of their own limitations, but are not handicapped thereby, but proceed to think through into objective manifestation that aspect of the vision which it is their mission to vivify into form. They are necessarily cultured and widely read, for in these difficult transitional times they have to cultivate a world grasp of conditions and possess a general idea of what is going on in the different countries. They possess in truth no nationality in the sense that they regard their country and their political affiliations as of paramount importance. They are equipped to organise, slowly and steadily, that public opinion which will eventually divorce man from religious sectarianism, national exclusiveness, and racial biases.

One by one, here and there they are being gathered out and are gathering to them those who are free from the limitations of past political, religious and cultural theories. They, the members of the one group, are organising these forward looking souls into groups which are destined to bring in the new era of peace and of good will. These latter who are being influenced by the group members are as yet only a few thousands among the millions of men, and out of the four hundred accepted disciples working in the world at this time, only about 156 are equipped by their thought activity to form part of this slowly forming group. These constitute the nucleus of what will be some day a dominant force. During the next twenty-five years their influence will become potent enough to attract political attention, provided those of you who have seen the vision of *a powerful subjective body of thinking Souls* can speak the needed words, and outline those concepts which will hasten the work of integration, and put the units in this group in touch with one another. Do your utmost to see that this is done and [Page 418] make this the message and keynote of the work you all do wherever you are.

What should therefore be the work of the immediate present? Let me outline the programme as far as I can.

The first thing to be done is to strengthen the ties and establish firmly the link between yourselves and all those whom you recognise as possible working disciples in the new group. To do this, acquaint yourselves with the work of the leaders of groups in the various countries of the world—such as Switzerland, the United States, Holland, Germany and Great Britain. From their reaction to the vision of this new age type of work you can then make a temporary decision. Watch them at their work. Note the emphasis laid by them upon personalities. If personal ambition seems to govern their activities, if their position is one of a determination to work in the group of mystics because of its novelty or because it gives them a certain standing or because it intrigues their imagination or gives them scope for gathering people around them, then proceed no further, but—preserving silence—leave time and the law to correct their attitude.

Secondly, be receptive towards those who seek you out and seem to vibrate to the same note. When I say you, I mean the group to which you all subjectively belong. They will come if you work with decision and sound out the note of unity so clearly that they are in no doubt as to your motives and your disinterested activity. Some of the 156 who form the present nucleus will be known to you and will work in unison with you, though maybe not in your peculiar field of action.

The picture to be held before your eyes is that of a vast network of groups, working along the many possible lines, but having at their heart or behind them—working silently and persistently influencing through soul contact—one or more members of the new slowly emerging [Page 419] group. These focal points through which the Hierarchy is now seeking to work stand together telepathically and exoterically they must work in the completest understanding, preserving always an attitude of non-interference, and leaving each worker free to teach his own group as he sees fit. The terms used, the methods employed, the types reached, the truths taught, the discipline of life demonstrated concern no one but the working disciple.

The members of this group of new age workers will, however, possess certain general characteristics. They will impose no enforced dogmas of any kind, and will lay no emphasis upon any doctrine or authorities. They are not interested in having any personal authority nor do they rest back upon traditional authority, whether religious, scientific, cultural or any other form of imposed truth. Modes of approach to reality will be recognised and each will be free to choose his own. No discipline will be imposed by these workers upon those who seek to cooperate with them. The ideas of any one person or leader as to how the units in his particular sphere of activity should live and work, should meditate and eat, will be regarded as of no special value. The members of this new group work esoterically with souls, and deal not with the details of the personality lives of the aspirants they seek to inspire.

This is a basic rule and will serve to eliminate many worthy aspirants from this group of world servers now in process of forming. The tendency to impose one's own point of view indicates a lack of understanding and it will rule many out.

Again, the young and promising aspirants must be sought out and carefully inculcated with the trend of the new ideals. They must be taught to look for the divine and the good in all—both people and circumstances. Breadth of vision must be developed and that [Page 420] wide horizon pointed out which will enable the aspirant to live through this transitional period which is now with us, so that when they reach middle life they will stand as pillars of strength in the new world. Do not narrow them down to the ancient disciplines and teach them not to lay emphasis upon diet, celibacy, times and seasons, and so distract their attention away from the newer and sacred art of being and the wonder of living as a soul.

Forget not that when a man is living as a soul and his entire personality is therefore subordinated to that soul, unselfish purpose, purity of life, conformity to law and the setting of a true example of spiritual living will normally and automatically follow. Food, for instance, is frequently a matter of climatic expediency and of taste, and that food is desirable which keeps the physical body in condition to serve the race. Again, a divine son of God can surely function as freely and as effectively when in the married state as in the celibate; he will however brook no prostitution of the powers of the body to the grosser satisfactions, nor will he offend against established custom, nor lower the standards which the world has set for its highest and best. The issues have been confused and the emphasis has been too often laid upon the physical acts and not upon the life of the actor when the attention is fixed upon the

soul, the physical plane life will be rightly handled. It will be realised that there is greater hindrance to the growth of the man in spiritual being through a critical attitude or a state of self satisfaction than by the eating of meat.

Two rules of life activity must be taught the young aspirant:

He must be taught to focus on constructive activity and to refrain from pulling down the old order of living. He must be set to building for the future, and to thinking along the new lines. He must be warned not to waste time in attacking that which is undesirable, but must instead [Page 421] bend all his energies to creating the new temple of the Lord through which the glory may be manifested. In this way public attention will gradually be focussed upon the new and beautiful, and the old established creations will fall into decay for lack of attention and so disappear.

He must be taught also that partisanship is in no way a sign of spiritual development. He will not therefore use the words *anti* this or *pro* that. Such terms automatically breed hatred and attack, and effort to resist change. They put the user on the defensive. Every class of human beings is a group of brothers. Catholics, Jews, Gentiles, occidentals and orientals are all the sons of God.

As regards the future of this world group of which we have been speaking much depends upon two things.

First, it is necessary for all those isolated disciples working in every country in the world, to become aware of one another and then to enter into telepathic rapport. This may seem to you to be a wonderful but impractical vision. I assure you that this is not so. The work of establishing this rapport may indeed be slow, but it is an inevitable effect of the growing sensitivity of all the souls who are working in the field of the world. The first indication of it is that instinctive recognition of those who constitute part of this group when they meet and contact each other in the ways of world intercourse. There comes to them an immediate flashing forth of the light, an instantaneous electrical interplay, a sudden sensing of a similarity of vision and of objective, or a vital opportunity to aid in and to cooperate with each other in the work in which it is realized that all are interested.

Working disciples everywhere when they meet each other will know at once that their work is identical, and will advise with each other as to where cooperation and [Page 422] supplementary endeavour may be possible. In about thirty years the interrelation between the units in this group (scattered as they may be all over the world) will be so close that daily they will meet each other at a set time and in the secret place. This only becomes possible when the triplicity of soul-mind-brain are all aligned in the individual and when each aspect of it can be simultaneously in touch with members of the group. At present all the souls of the group of mystics do work in unison; a number have succeeded in bringing the soul and the mind also into a close and established relation, but as yet the lowest aspect of this aligned and linking triangle, the physical brain, remains totally unresponsive to the waves of force emanating from the higher aspects of the disciples engaged thus in laying the foundations of the new age civilisation.

It is therefore largely a matter of perfecting the mechanism of the brain so that it can rightly register and correctly transmit the soul impressions and the group purposes and recognitions. This involves:

1. The awakening into conscious activity of the centre between the eyebrows, called by the oriental student, the ajna centre.
2. The subordinating then of the activity of this centre to that of the head centre, so that the two vibrate in unison. This produces the establishment of three things:
  - a. Direct conscious alignment between soul-mind-brain.
  - b. The appearance of a magnetic field which embraces both the head centres and so definitely affects the pineal gland and the pituitary body.
  - c. The recognition of this field of dual activity in two ways: as of a light in the head, an interior radiant sun, or as a dynamic centre of energy [Page 423] through which the will or purpose aspect of the soul can make itself felt.
3. The development of a facility which will enable a man to:
  - a. Use the mind in any direction he chooses, turning it externally towards the world of phenomena, or internally towards the world of spiritual being.
  - b. Produce consciously and at will a corresponding responsiveness in the physical brain, so that it can register accurately any information coming from the physical world, and the emotional or astral world.
  - c. Discriminate intelligently between all these spheres of sentient activity.

This will all be eventually covered by a new psychological approach which will emerge out of the old and be a blend of the mechanical schools, the introspective and the more purely oriental position, plus the conclusions of two new schools which will shortly arise but which are as yet too small to warrant a name. They are in the embryo stage. One school will deal with the energy aspects of the individual and his responsiveness to the energy of the universe in which he is immersed; the other will consider man as a unit of electricity. Both will be quite one-sided but the contributions of the various schools will some day be unified into one synthetic presentation.

The second requirement which will establish relation between the working disciples in this group is the capacity to preserve a constant and sequential recollection of both the inner and the outer life. We call it continuity of consciousness, and by this we mean the power to be fully aware of all happenings in all spheres and departments of man's being during the entire twenty-four hours of the day. As yet this is far from being the [Page 424] case. There is no real awareness of existence during the hours of sleep. The dream life as related is as full of illusion as any of the more definitely lower psychic experiences. The slowly growing interest in dreams from the standpoint of psychology and the investigation of their probable source are the first weak attempts towards establishing the awareness on a really scientific basis. There is as yet no conscious registering of mental activity during such times, for instance, as when the emotional body holds the centre of the stage. With what is the mind occupied during a long period of emotional upset? It has, we know, its own life and its laws. Again, what are the activities of the soul when the development of consciousness will have reached the stage where there will be a sentient reaction in all the departments of man's nature and all of it recorded by the brain? Already men are aware both of physical plane activity and emotional aliveness simultaneously. That is for the majority a common and ordinary condition. Where two activities can be registered at once, why not three or even four? Such is the future ahead for the race, and the disciples, actively employed, will be the first to express and demonstrate this extended consciousness.

Thus telepathic interplay and extended sentiency must be developed and are closely interlinked with each other.

I have therefore pointed out the immediate future development of the individual disciple. What lies ahead in the immediate future for the group?

First of all, a preliminary period of emergence into the public consciousness, and thus of making its presence felt. This will be done through the steady communication of the new ideals and the constant emphasis laid upon the essential oneness of all humanity. It will [Page 425] be the result of the uniformity and inclusiveness of the note sounded by one here and another there. During this stage there must be no hurried work and no precipitate action of any kind. The growth of the group and of its ideas will be slow and sure. The group exists already. It has not to be formed and organised, and there is therefore for none of you the assuming of any sense of responsibility nor the organising of any activity desired to lure these disciples, who have chosen thus to work subjectively, into publicity. Such are not the methods approved by the Elder Brothers of the race, nor is it the way that They Themselves work.

Know each of you for yourselves whether you stand for the new position, the new attitude towards work, and for the subjective method. Decide once and for all whether you prefer to work in the old exoteric ambitious manner, building and vitalising an organisation, and so producing all the mechanism which goes with such a method of work. Remember that such groups are still greatly needed and are useful. It is not yet the new age and the little ones must not be left exposed to the new forces, nor turned out bereft of the nursery to which they naturally belong.

Should the new mode of work appeal to you, see to it that the personality is subordinated, that the life of meditation is kept paramount in importance, that sensitivity to the subjective realm is cultivated, and any necessary outer activities are handled from within outwards. Avoid a purely mystical introspection or its opposite extreme, an over-emphasised organising spirit, remembering that a life of truly occult meditation must inevitably produce outer happenings, but that these objective results are produced by an inner growth and not by an outer activity. An ancient Scripture teaches this truth in the following terms:

**[Page 426]**

"When the sun progresses into the mansion of the serving man, the way of life takes the place of the way of work. Then the tree of life grows until its branches shelter all the sons of men. The building of the Temple and the carrying of the stones cease. The growing trees are seen; the buildings disappear. Let the sun pass into its appointed place, and in this day and generation attend ye to the roots of growth."

Little groups will spring up here and there whose members respond to the new note and whose growth into the world group will be watched over by one or more working disciples. But these latter do not organise the groups; they grow as a man in this place and another in that place awakens to the new vision or comes into incarnation in order to take his place in the work and bring in the new era. These groups will demonstrate no sense of separateness; they will be unaware of personal or of group ambition; they will recognise their unity with all that exists, and will stand before the world as examples of pure living, constructive building, creative activity subordinated to the general purpose, beauty and inclusiveness. Perhaps in the early stages of integration, the words friendliness and



cooperativeness best describe them. They are not interested in dogmas or doctrines and have no shibboleths. Their outstanding characteristic will lie in individual and group freedom from a critical spirit. This non-criticism will not grow out of an inability to see error, or failure to measure up to an idea; falsity, impurity and weakness will be recognised for what they are, but when noted will only serve to evoke a loving helpfulness.

Little by little these groups will come to know each other and to meet with one another at set times and places. They will come to these mutual conferences with no desire to impress one another and with no thought of relative numerical strength; they will demonstrate no ambition to increase their ranks. How should they when [Page 427] they know themselves all to be members of the one world Group? They have no teaching to give of a doctrinal nature and will not seek to demonstrate learning. They will meet solely to discuss modes of world helpfulness, the formation of a platform so universal and composed of such basic truths that it can be presented under all the varying methods and utilise the many terminologies. They will endeavour to employ each other's terms, and to familiarise themselves with each other's approach to reality and symbology.

Little by little also the special contribution and note of each group will be recognised and where a need exists for just that special approach and the particular note or method of interpretation in any part of the world, there will be an immediate and united impulse to facilitate the work that that special group could do in that place.

These groups, with the one subjective group of conscious living souls behind them, will be too busy with world service and interests to waste time on trifling nonessentials. They will not have the time to play around with group names and insignia and badges and the technicalities of fraternities when they meet together. World needs, world opportunities, and the rapid development of the consciousness of mankind and the initiation of humanity into the spiritual realities will so engross their attention that they will have no interest in purely physical plane arrangements, nor in laying the emphasis upon their own personal growth. They will be well aware that response to world need in service and the life of focussed meditation will promote their growth. Their eyes are not upon themselves, upon their own good characters, or upon their individual accomplishments.

Later as a result of their telepathic relationship and their united conferences, there may emerge certain esoteric groups and schools for development in order more rapidly to equip them for world service. In these schools [Page 428] modes of meditation, the intensification of vibration and the laws of the universe will be taught, and the right use of colour and of sound. But all will be subordinated to the idea of service and the uplift of humanity. Also the schools referred to in *Letters on Occult Meditation* will gradually come into being.

But what use is it for me to forecast the future in more explicit terms and hold out a picture of an intriguing quality when at the present time the integration of the group of world mystics and its close welding is not an accomplished fact?

World unity, brotherhood in its true sense, the growth of telepathic interplay, the elimination of the non-essentials which serve to separate the thoughts of men and bring about separateness on the physical plane, and the laying of a true emphasis upon the fundamentals of the Ageless Wisdom, the manifestation of a true understanding, the bringing about of at-one-ment with the soul, the recognition of those who belong to the group of world Saviours—this is the immediate work to be done and this

must engross your attention.

This and this alone warrants the expenditure of all that any of you have to give—love and life, time and money.

This and this alone justifies your existence and calls forth from all of you who respond to the vision that utter self-sacrifice which is so rare and so far-reaching in its effects. The casting of all that one has at the feet of the Lord of Life in order that the work of world salvage may go forward, the elimination out of one's life of all that can possibly hinder, the giving of all that one has until it hurts to give, the ruling of one's life on the basis of surrender, asking oneself all the time: What can I relinquish in order that I may help more adequately? That and more than that lies ahead of all of you who hear the call and respond to the need and opportunity.

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Let me tell you this—this group now in process of becoming, will in time develop its own "yoga" and school of training which will gradually supersede that of the raja yoga and bhakti yoga schools. The method of training will only be given to those who have trained the mind and learnt to control the emotions. Hence the key to what is now going on. The mode of training will be no easy short cut to the goal. Only the intelligent can attain it and only coordinated personalities will be eligible to the teaching. The keynote of the new yoga will be synthesis; its objective will be conscious development of the intuitive faculty. This development will fall into two categories: first, the development of the intuition and of true spiritual perception, and secondly, the trained utilisation of the mind as an interpreting agent.

In the book *Agni Yoga*, some of the teaching to be given has filtered through but only from the angle of the will aspect. No book has as yet made its appearance which gives in any form whatsoever the "yoga of synthesis". We have had "bhakti yoga" or union through devotion. Raja Yoga is now receiving emphasis, which is union through the mind. It sounds like a redundancy to speak of union through synthesis, but it is not so. It is union through identification with the whole—not union through realisation or through vision. Mark well this distinction, for it holds the secret of the next step for the personalities of the race. *The Bhagavad Gita* gives us primarily the key to the yoga of devotion. Patanjali teaches us the yoga of the mind. In the Gospel story we have the portrayal of realisation, but the key or the secret of identification is still withheld. It lies in the custody of a few in this integrating group of mystics and knowers and will be brought out into manifestation in the furnace of their individual experience and thus given to the world. But the time is not yet. The group must grow in strength and knowledge and in intuitive perception.

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You ask me: What keeps a man from becoming a member of such a group? I tell you with emphasis that four things only keep a man from affiliation.

First: an uncoordinated personality. This involves necessarily an untrained mind and a feeble intellect. Second: a sense of separateness, of distinction, and of being set apart or different from one's fellow men.

Third: the possession of a creed. No matter how good a formula of beliefs it may be, it inevitably produces exclusiveness. It bars some out.

Fourth: pride and ambition.

You ask again: How shall one qualify? The rules are simple, and are three in number. First, learn to practice harmlessness; then desire nothing for the separated self, and thirdly look for the sign of divinity in all. Three simple rules, but very hard to accomplish.

Behind this group of mystics, which includes thinkers in every department of human thought (let me reiterate the word *thinkers* and of human knowledge stands the Hierarchy of Masters and in between these two groups stand also a band of teachers, of whom I am one. These act as intermediaries and as transmitters of energy. May I repeat and beg you to attend, that this group which is slowly forming is gathered out of every imaginable group of thinking and intelligent men. As yet, and this may surprise a few, there are not very many occultists (so-called) among them. This is due to the fact that the occultists are numerically few in relation to the masses of humanity, and also to their tendency to be sectarian, exclusive and self-righteous. Selfless humanitarian workers are there; political leaders and economists and scientific workers in the world's laboratories are also there; churchmen and religious adherents from all the [Page 431] world religions are there and the practical mystics and a few occultists. The true occultist is rare.

The group is and will be kept entirely subjective. Its members are linked telepathically, or they recognise each other through the quality of the work they are doing in the outer world and the inclusiveness of the note they sound. It is inspired from above by the souls of its members and the Great Ones, and is energised into activity by the need of humanity itself. It is composed of living conscious souls, working through coordinated personalities. Its symbol is a golden triangle enclosing an even-armed cross with one diamond at the apex of the triangle. This symbol is never reproduced in form at all. It shines above the heads of all who are in the group and cannot be seen by anyone (not even a clairvoyant) except a group member, and then only if—for purposes of work—his recognition needs stimulation. The motto of the group is *The Glory Of The One*.

More I may not tell you now, but this will give you some idea of the reality of the work that is going on. It may serve as an incentive to fresh effort on the part of all working to equip themselves for selfless service.

We are to take up now a very brief consideration of two types of energy of a major kind, which are, in themselves, composed and blended of coordinating energies. The subject matter is therefore of so advanced a nature that it is useless for the aspirant to give much time to its study. Volumes would be necessitated likewise if all that could be said were written, and it will only be possible in this book to outline some broad generalisations, and to indicate certain facts of interest. The main reason that it profits us not to study these energies too closely is because the planetary Spirit or Logos and the planetary Entity are the two forms in active manifestation which respond most forcibly to the impact of these energies. The human being responds, and that only subconsciously, [Page 432] because (in his form nature) he constitutes a part of the planetary expression.

The planetary Spirit is a Being Who, ages ago, passed through the state of consciousness which we call the human state and has left it far behind. He (using the personal pronoun simple for the sake of terminological clarity) has an origin which lies outside the solar system altogether; his life is focussed in the planet; his consciousness lies in realms beyond the concept of the highest adept in our planetary Hierarchy. The planetary Entity is the sum total of the forms which constitute the form through which the planetary spirit is manifesting, and therefore is the synthesis of the planetary physical, astral and

mental elementals. For the purposes of our consideration, this Entity is the sum total of all physical, mental, astral and mental forms, which, blended and fused, constitute our planet. Each is the embodiment of energy, and these two major streams which produce the form and the consciousness aspects of our planetary existence make their impact on the human being. The life of the planetary spirit makes its impact via the soul; and the life of the planetary Entity is registered through the medium of the personality mechanism.

The duality of these energies is primarily astral-buddhic, and the bias of the life forces and the general trend of the impulses influencing humanity in this great cycle are the attractive energy of the intuitional nature of the planetary Logos, and the potent force of the astral (desire) body. In other words, the astral elemental, which embodies the desire nature of the planetary Logos is exceedingly potent, particularly in this present cycle, but the strength of the spiritual and intuitional nature of the One in Whom we live and move and have our being is steadily increasing. On the one hand, you have the devastating expression of the wild hunt for pleasure, of sex and of the crime incident to the satisfying of desire. **[Page 433]** This characterises our present civilisation and is now at its height; it may be said that it is even on the decline, little as you may sense it. At the same time, there is found the open door of initiation. Both these opportunities (if I might so term them) are found simultaneously present, but the strength of the one is weakening, and the trend towards the other is growing. Thus the way out can be seen.

In the above paragraph, the dominant planetary urges present in evolution are summed up and man's reaction to them noted.

Solar energies have also a dual effect. First, there is what we might call the *pranic* effect, which is the result of the impact of solar force, emanating from the physical sun. This produces definite results upon the objective forms, and these are termed physical or vital. These enter the human body—via the spleen and also via a centre found between the shoulder blades; this centre is between the throat centre and the heart centre in the spinal column, but nearer the heart than the throat. Secondly, there are energies which emanate from what is esoterically called "the heart of the sun"; these sweep through one or other of the planets in seven great streams and power into the soul of man and produce that sensitivity which we call awareness. These seven types of energy produce the seven types of souls or rays, and in this thought you find the secret of soul unity. During manifestation, owing to the seven types of energy impacts, playing upon the matter of space, one finds the seven types of soul, the seven fields of expression, and the seven grades of consciousness and of ray characteristics. These differentiations as you well know are like the colouring that the prism takes when subjected to the rays of the sun, or to the tracery of pattern found in reflection upon a limpid pool.

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### ASTROLOGY AND THE ENERGIES

To these two energies, a third group of energies must be added, and these are the basis of much of our astrological research. They emanate from the twelve constellations which form our solar zodiac. Their effect is infinite and the permutations of these three groups of energies lead to the infinite complication which we find in nature. The claims of the astrologers as to the reality of the energies playing upon the human organism can be seen to be true; their claims as to their capacity to interpret are for the most part unfounded. So little is really known by the highest intelligence on the planet; for, forget not, that the adepts utilise primarily the intuition. These energies leave their mark upon every form in every

kingdom in nature, acting as a retrograding or a stimulating force. They carry one type of energy on to a fuller expression of the quality of any form, or hold another back from a developed manifestation.

It is not opportune here to outline the nature of true astrology. That astrology is a science, and a coming science, is true. That astrology in its highest aspect and its true interpretation will enable man eventually to focus his understanding and to function rightly is equally true. That in the revelations that astrology will make in time to come will be found the secret of the true coordination between soul and form is also correct. But *that* astrology is not yet to be found. Too much is overlooked and too little known to make astrology the exact science that many claim it is. The claim will be fulfilled at some future date, but the time is not yet.

Certain factors which astrologers should bear in mind, and certain conditions they are only too apt to forget, may however be briefly noted. For the sake of clear understanding we will simply tabulate a number of statements which should be studied with care by the [Page 435] average investigator in this field. I cannot here write a treatise on the energies with which astrology should deal, sorely as such a treatise is needed.

Astrologers concern themselves primarily with three types of energy:

- a. The energy of the constellation in which the Sun is posited at the time of birth.
- b. The rising sign to which the man should respond.
- c. The moon which governs his form aspect, and particularly the physical form.

The energy of the particular constellation or sign in which a man is born is more deeply significant than has ever yet been suggested. It embodies or indicates his present problem, sets the pace or tempo of his life, and is related to the quality of his personality. It governs, if I may so express it, the rajasic or activity aspect of his life during incarnation.

The ascendant or rising sign indicates the line along which his energy as a whole can flow if he is to fulfill the purpose of any incarnation. This, of course, if rightly handled. It holds the secret of his future, and in its symbolism and understanding he can find the clue to his life problem and an indication of what he can be and achieve. It presents to him the type of force which will enable him to succeed. This, when duly consummated, might be regarded as producing the sattvic, or harmony aspect of his life, for when it plays its part and is utilised, it produces harmony with the will of the soul during any particular incarnation.

In the moon influence, we have indicated the native's past. It summarises the limitations and handicaps under which he must work, and therefore might be regarded as embodying the tamasic aspect of matter, or that which "holds back" and which—if permitted to influence unduly—will produce inertia. In the body with which man [Page 436] is equipped lies hid the secret of past experience, and every lunar form through which we have to arrive at due expression is in itself the product or synthesis of all the past. Let me see if I can put the present truth about astrology in such simple guise that they who know naught of this intricate science may understand.

The birth month indicates the day of opportunity. The door stands open. The particular month in which a soul comes into incarnation is indicated to that soul by the month in which it passed out of incarnation in a previous life cycle. If it, for instance, died in the month governed by the sign Leo, it

will return into incarnation in the same sign, picking up the thread of experience where it left it, and starting with the same type of energy and the peculiar equipment with which it passed away from earth life, plus the gain of thought and conscious onlooking. The quality of the energy and the nature of the forces to be manipulated during life are indicated to the soul in this way.

The rising sign, embodying another type of energy, should wax in strength during the incarnation, for it indicates the nature of the soul force that the incarnated son of God is seeking to wield through the medium of a particular personality, possessing certain characteristics.

The influence of the moon is primarily physical. The prison of the soul is thus indicated. The handicaps to be met are thus secured; the type of body or of bodies through which the force of the native's sign and the quality of the energy which will bring him to his goal are thus defined. Through the medium of the lunar lords and what they have given him as the result of past experience down the ages must he express himself upon the physical plane.

Owing to the precession of the equinoxes, a situation is brought about in which a fourth type of force makes itself felt. The sun is, in reality, many degrees [Page 437] away in the great round of the heavens from where it is stated to be, as far as the greater zodiac is concerned. This is, of course, from the standpoint of time. As the sweep of the sun through a constellation covers a period of approximately two thousand two hundred years, the shift in the course of the centuries is very slight, so slight that little difference would be noted in the casting of the planetary horoscope. In the casting of the horoscope of a solar system it would be of vital importance, but this is so far beyond the capacity of the wisest astrologer on our planet that discussion is immaterial.

In casting the horoscope of a human being who is born in a particular month, however, it should be borne in mind (which it seldom is) that now the month and the sign do not coincide at all. The sun is really not in Leo, for instance, during the month of August. The correct interpretation therefore of a chart is largely psychometrical and dependent upon the thought-form of the constellation which has been built up for ages by the astrologers. Energy follows thought. For thousands of years certain types of energy and their consequent qualifying effects on substance and form have been considered to be thus and so. Therefore, thus they are, except in the case of the highly evolved, of the true aspirant who has oriented himself, and is thus escaping from the wheel of existence and beginning to govern his stars, and so is no longer under their rule and domination.

Astrology now deals primarily with the personality for whom the horoscope may be cast and with the events of the personality life. When, through meditation and service, plus the discipline of the lunar bodies, a man comes consciously and definitely under his soul ray, then he comes as definitely under the influence of one or other of the seven solar systems, as they focus their energy through one or other of the constellations and [Page 438] subsequently one or other of the seven sacred planets. Eventually, there will be twelve sacred planets, corresponding to the twelve constellations, but the time is not yet. Our solar system, as you know, is one of seven. When a man has arrived at this point in evolution, birth months, mundane astrology, and the influences which play upon the form aspect become of less and less importance. This circle of solar systems affects paramently the soul and it becomes the focal point of spiritual energies. This is the problem of the soul on its own plane,—responsiveness to these types of energy, and, of them, the personality is totally unaware.



The signs which fall therefore into the four categories of earth, water, fire and air, concern primarily the man who lives below the diaphragm, and who utilises the lower four centres:—the centre at the base of the spine, the sacral centre, the solar plexus and the spleen. The inner group of seven major or systemic energies produce their effect upon the man who is living above the diaphragm, and work through the seven representative centres in the head. Four of them focus through the throat centre, the heart centre, the ajna and head centres. Three are held latent in the region of the head centres (the thousand petalled lotus) and only enter into functioning activity after the third initiation. It will be evident therefore how complicated from the standpoint of the horoscope (as well as of the individual problem) is this meeting of the energies of two types of constellations in the case of the man who is neither purely human nor purely spiritual. The ordinary horoscope is negated. The horoscope is not possible as yet of delineation. The only horoscope, which is basically and almost infallibly correct is that of the entirely low grade human being who lives entirely below the diaphragm and is governed by his animal nature alone.

Astrologers must remember also that there are several [Page 439] undiscovered planets which are producing pulls and shifts and focussing streams of energy upon our earth which tend to complicate the problem still further. Pluto is one of them, and having now emerged into manifestation (or rather into recognition) to it will be assigned all the unexplained conditions. Pluto will be made the scapegoat for faulty astrology for a long time to come. This chart failed to work and be true because Pluto must be influential in it and we know little about Pluto. So the story will run. Yet Pluto has always been revolving around our sun and producing its effects. It governs however the death or cessation of old ideas and emotions, and its influence is therefore largely cerebral and in that you have the clue to its late discovery. Mankind is only on the verge of becoming mental. Its effects are felt first in the mental body. The names of the planets are not the result of arbitrary choice but the planets name themselves.

Astrologers will eventually find it necessary to cast three horoscopes or three charts:—one purely physical dealing with the body of nature; one primarily emotional, and dealing with the quality of the personality and with its sensitivity, or state of awareness; the third will be the chart of the mental impulses and conditions. It will be found that these three charts will take certain geometrical lines, the lines of energies will form patterns. These three charts, superimposed one upon the other, will give the personality diagram, the individual life pattern. Amazing symbolic charts and lineal forms will be found to emerge when this is done, and the "geometry of the individual" will grow out of this, for it will be found that each line will function in relation to another line, and the trends of the life energies will become apparent. Eventually, even in this department of knowledge, "the star will shine forth" This will constitute a new branch of psychology and its true exponent for [Page 440] our age will duly be found. I but indicate the lines of the future astrology in order to safeguard the present.

One thing astrologers need at this time to do and that is to make due allowance for this transition period out of Pisces into Aquarius. This is seldom done, but it is evident that the tremendous turmoil incident to these transitions affects the individual chart, and frequently offsets individual destiny or karma. People are submerged in planetary and racial destinies, and their own tiny affairs are offset almost entirely and sometimes completely negated. It is not possible to cast the horoscope of the planet, and those who propose to do so are deceiving themselves and others. The horoscope of the fourth kingdom in nature, of humanity, will eventually be cast, but it will be done by initiates, and there are no initiate astrologers working on the physical plane at this time. One hint here I give.

The Sun was in Sagittarius when the first human tendencies struggled to the fore. The stage of animal man was completed and when Sagittarius was dominant (from our planetary standpoint—I am using words with care) the great event of individualisation took place. But the brain of the then human being failed to register what had happened. In the words of the *Old Commentary*:

"The sons of God shot forth like arrows from the bow. The forms received the impulse and lo! a God was born. The tiny babe knew not the great event."

This took place twenty-one million years ago. Cycles passed and when at a later date the sun was in Leo (approximately eighteen million years ago) the first instances of coordination between brain and mind took place and the human being was definitely self-conscious. He registered his individuality. The figures for the first [Page 441] date (though exactness is not possible in a system of mutation such as ours) are 21,688,345 years ago. These figures are useless at this time for they can neither be proved correct nor incorrect. Later investigation will prove their usefulness, when the nature of time is better understood. Sagittarius governs human evolution, for it symbolises progress towards a conscious goal. Leo governs the human consciousness in the human kingdom for the energy pouring through it enables man to say "I am".

It might be of value if I here attempted a translation necessarily inadequate, of the key word of each sign. These fall into two categories as far as humanity is concerned. There is the key word for the form aspect and the keyword for the soul aspect. In the first case, the word is expressed; in the second it is consciously spoken by the soul. Translated into modern terms much is lost, but the underlying thought which directs the work of the emanating energies is of value. For our world period they are as follows:

For the aspirant who progresses from Aries to Pisces and has therefore re-oriented himself we have:

Aries----- I come forth, and from the plane of mind I rule.  
 Taurus----- I see, and when the eye is opened, all is illumined.  
 Gemini ----- I recognise my other self and in the waning of that self I grow and glow.  
 Cancer----- I build a lighted house and therein dwell.  
 Leo ----- I am That and That am I.  
 Virgo ----- I am the Mother and the Child, I God, I matter am.  
 Libra----- I choose the Way that leads between the two great lines of force.  
 Scorpio----- Warrior I am, and from the battle I emerge triumphant.  
 Sagittarius --- I see the goal. I reach the goal and see another.  
 Capricorn ---- Lost am I in light supernal and on that light I turn my back.  
 Aquarius ----- Water of life am I, poured forth for thirsty men.  
 Pisces----- I leave the Father's home and turning back, I save.

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From the standpoint of the form, the life proceeds in a reverse direction, and the work of nature is seen under the following words:

Pisces----- And the Word said: Go forth into matter.  
 Aquarius ----- And the Word said: Let desire in form be ruler.  
 Capricorn ----- And the Word said: Let ambition rule and the door stand wide.

Sagittarius ----- And the Word said: Let food be sought.  
 Scorpio ----- And the Word said: Let Maya flourish and deception rule.  
 Libra----- And the Word said: Let choice be made.  
 Virgo ----- And the Word said: Let matter reign.  
 Leo ----- And the Word said: Let other forms exist, I rule.  
 Cancer----- And the Word said: Let isolation be the rule and yet the crowd exists.  
 Gemini ----- And the Word said: Let instability do its work.  
 Taurus----- And the Word said: Let struggle be undismayed.  
 Aries----- And the Word said: Let form again be sought.

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It will be noted that all these ideas concern the work of energy in some form or another and in the last grouping with the work of the so-called unregenerate selfish individual, full of desire for satisfaction. The group of mantric words used by the aspirant in the power of his own soul, are positive.

It seems needless to deal further with the various types of force and we shall now turn our attention to Rule XI.

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## RULE ELEVEN

Three things the worker with the law must now accomplish. First, ascertain the formula which will confine the lives within the ensphering wall; next, pronounce the words which will tell them what to do and where to carry that which has been made; and finally, utter forth the mystic phrase which will save him from their work.

Analysis of the Three Sentences.  
 Salvation from our Thought-Forms.  
 Salvation from Death.

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## ANALYSIS OF THE THREE SENTENCES

This rule is, as you know, the last of those governing work on the astral plane and the magical task of motivating those thought-forms which are to be the expression of some type of energy. We have considered the various energies with which men work and the power a man can wield through building thought-forms. We have seen also how a man can manipulate the various grades of matter until the embodied idea has clothed itself with mental matter and with astral matter. It is therefore a vital entity, on the verge of materialising upon the physical plane. Nothing, it should be noted, can now stop its emergence into objectivity except the expressed act of the will of its creator, for the form, being vitalised by that creator, is subject always to his will, until he has severed his connection with it by the utterance of the "mystic phrase". We will assume that emergence into effective existence is the decision and that the creative work is carried forward.

It will here be noted that this work is either conscious or unconscious. In the unconscious building of thought-forms such as is the case with the average human being, many never produce the desired physical plane effects, and fail in their intended purpose. As long however, as man is animated by selfishness and by hatred, this is a beneficent thing. Fortunately for the human race, few people as yet work in mental matter. Most of them work with astral or desire matter and these forms are fluidic and changeable, and are powerful only through the faculty of persistence. There is an occult basis for [Page 448] the statement that if one desires a thing for a sufficiently long period of time one will possess it. Such is the law governing the return to incarnation of the average human being. Lacking the one-pointedness of the mental plane matter as it is influenced by a concentrated mind, these desire forms fail to do the damage they otherwise might. Their effect is felt largely by the creator of these kama-manasic forms and not by his enviroing associates. The moment that the mind factor enters in and becomes dominant, that moment a man becomes dangerous or useful as the case may be—dangerous not only to himself but to those around him, or useful in the working out of the plan of evolution. He can then create thought-forms, capable of producing outward manifesting results and tangible effects. Given aspiration, however, and spiritual impulse, a man can become a true occultist, and produce organised results, and functioning organisms upon the physical plane. I use the word "organism" deliberately, for it will serve to convey the idea that any thought-form is regarded by us as a subjective and existing entity, clothed in subtle matter, and capable of manifestation. This is called popularly sometimes "the working out of an idea", or the "carrying through of a project"; it is termed at other times a "discovery", or an "invention", or something of that nature. All the time, quite unrealising it, man is talking in occult terms and evidencing an inner appreciation of the methods whereby all that has been thought (by God or man) comes into existence.

The embodied idea or thought (the former being potentially far more potent than the latter) has worked its way through to the verge of physical manifestation. Its creator who, in the case of a "white magician" is not an emotionally centred person, is consciously bringing it to the stage when its inner purpose and plan can be demonstrated. He holds the thought-form in his consciousness [Page 449] and gives it shape and energy through the power of his own one-pointed mental focus.

We are told in the rule under consideration that the aspirant has three things to do:

1. Ascertain the formula which will crystallise the form he has built, much in the same way that we find architects and bridge builders reducing the desired form to a mathematical formula.
2. Pronounce certain words which will give the form vitality and so carry it forth on to the physical plane.
3. Utter the phrase which will detach the thought-form from his aura and so save the drain upon his energies.

It will be noted that the *formula* has relation to the thought-form, the *words of power* to the objective for which the form has been constructed, and the *mystic phase* concerns the severing of the magnetic link which binds together the creator and his creation. One therefore concerns the form, another the soul embodied in the form (whose lowest characteristic is desire, the reflection of love) and the last the life aspect with which the creator has endowed the creation. We are consequently face to face again with the eternal triplicities of spirit, soul and body. It should be remembered that the Rules for Magic,

as understood by the true esotericist, are as true of a created universe, solar system or planet as they are true of the tiny thought creations of a chela or aspirant.

The first reaction of the average student on reading the above is to think immediately of the body nature as it expresses some type of energy. Thus duality is the thing noted and that which employs the thing is present in his mind. Yet one of the main necessities before occult aspirants at this time is to endeavour to think in [Page 450] terms of the one Reality which is Energy itself and nothing else. Therefore it is of value to emphasize in our discussions of this abstruse subject the fact that spirit and energy are synonymous terms and are interchangeable. Only in the realisation of this can we arrive at the reconciliation of science and religion and at a true understanding of the world of active phenomena by which we are surrounded and in which we move.

The terms organic and inorganic are largely responsible for much of the confusion, and the sharp differentiation existing in the minds of many people between body and spirit, between life and form, have led to a refusal to admit the essential identity in nature of these two. The world in which we live is regarded by the majority as really solid and tangible, yet possessing some mysterious power lying concealed within it which produces movement, activity and change. This is of course putting it crudely but it suffices to sum up the unintelligent attitude.

The orthodox scientist is largely occupied with structures, relationships, with the composition of form and with the activity produced by the component form parts and their interrelations and dependencies. The chemicals and elements and the functions and parts they play, and their mutual interactions as they compose all forms in all the kingdoms of nature are the subject of their investigation. The nature of the atom, of the molecule and the cell, their functions, the qualities of their force manifestations and the varying types of activity, the solving of the problem as to the character and nature of the energies—focalised or localised in the differing forms of the natural or material world—demand the consideration of the ablest minds in the world of thought. Yet the questions—What is Life? What is Energy? or What is the process of Becoming and the nature of Being? remain unanswered. The problem as to the why and the [Page 451] wherefore is regarded as fruitless and speculative, almost insoluble.

Nevertheless, to the pure reason and through the correct functioning of the intuition, these problems can be solved and these questions answered. Their solution is one of the ordinary revelations and attainments of initiation. The only true biologists are the initiates of the mysteries, for they have an understanding of life and its purpose and are so identified with the life principle that they think and speak in terms of energy and its effects, the planetary Hierarchy, are based on a few fundamental formulas which concern life as it makes itself felt through its three differentiations or aspects:—energy, force, matter.

It should be noted here that only as a man understands himself can he arrive at an understanding of that which is the sum total that we call God. This is a truism and an occult platitude, but when acted upon leads to a revelation which makes the present "Unknown God" a recognised Reality. Let me illustrate:

Man knows himself to be a living being and calls death that mysterious process wherein that something, which he commonly designates as the breath of life, is withdrawn. On its withdrawal, the form disintegrates. The cohesive vitalising force is gone, and this produces that falling apart into its essential elements of that which has hitherto been regarded as the body.

This life principle, this basic essential of being and this mysterious elusive factor is the correspondence in man of that which we call spirit or life in the macrocosm. Just as the life in man holds together, animates, vitalises and drives into activity the form and so makes of him a living being, so the life of God—as the Christian calls it—performs the same purpose in the universe and produces [Page 453] that coherent, living, vital ensemble which we call a solar system.

This life principle in man manifests in a triple manner:

1. As the directional will, purpose, basic incentive. This is the dynamic energy which sets the being functioning, brings him into existence, sets the term of his life, carries him through the years, long or short, and abstracts itself at the close of his life cycle. This is the spirit in man, manifesting as the will to live, to be, to act, to pursue, to evolve. In its lowest aspect this works through the mental body or nature, and in connection with the dense physical makes itself felt through the brain.
2. As the coherent force. It is that significant essential quality which makes each man different, which produces that complex manifestation of moods, desires, qualities, complexes, inhibitions, feelings and characteristics which produce a man's peculiar psychology. This is the result of the interplay between the spirit or energy aspect, and the matter or body nature. This is the distinctive subjective man, his colouring, or individual note; this it is which sets the rate of vibratory activity of his body, produces his particular type of form, is responsible for the condition and nature of his organs, his glands, and his outer aspect. This is the soul and—in its lowest aspect—it works through the emotional or astral nature and in connection with the dense physical, through the heart.
3. As the activity of the atoms and cells of which the physical body is composed. It is the sum total of those little lives of which the human organs, comprising the entire man are composed. These have a life of their own and a consciousness which is strictly individual and identified. This aspect of the life principle works through [Page 453] the etheric or vital body and in connection with the solid mechanism of the tangible form through the spleen.

It is not, of course, possible to give the mantric words and phrases which are mentioned in Rule XI. They would be profoundly incomprehensible to all but the initiate, and therefore need not engross our attention. It should be noted that much in these Instructions is in advance of modern thought and both these Instructions and the *Treatise on Cosmic Fire* will only be fully understood towards the end of this century.

Let us consider this rule sentence by sentence, and arrive at that one of the interpretations which is the easiest for the average aspirant. All these rules can be read from the standpoint of intelligent man, and will mean but little; they can be read from the standpoint of the aspirant, and will then convey certain practical ideas which are susceptible of daily application and can be wrought out in the crucible of life experience. They will achieve meaning as the aspirant learns to handle energies, to work in mental matter and to cooperate creatively with the Purpose underlying the evolutionary plan. From the angle of vision of the disciple, these Rules carry certain potent instructions and will lead him to an understanding of the process of the creative work in nature, which is necessarily sealed to the mind of the aspirant. As to the comprehension of the initiate, these words convey definite commands which only his illumined intuition can rightly interpret. With the higher grades of intelligences we need not concern ourselves. We will consider this Rule therefore solely from the angle of vision of the average aspirant, leaving other interpretations to those individuals who have the internal equipment which will



enable them to understand.

*I. Ascertain the formula which will confine the lives within the ensphering wall.*

All forms in nature, as we well know, are made up of **[Page 454]** myriads of tiny lives, holding a certain measure of awareness, of rhythm, and of coherency according to the force of the Law of Attraction, utilized by the builder of the form. This is true both of the Macrocosm and of the infinite world of microcosmic lives, which are contained within the greater whole. Embryo solar systems, coming into being under the impulse of divine thought, are at first fluidic and nebulous, are shifting in outline and are held together loosely by the central nucleus of energy—another way of expressing the embodied idea. As time progresses, they pass on to other conditions, they take more definite form, they enter into peculiar relations with allied and neighboring forms, and adjust themselves to varying relations of an internal nature with those forms, which in the earlier stage was not possible. Eventually we find a solar system such as ours and myriads of others—a solar system functioning as a sun with its revolving and rotating planets, preserving their differing orbits, holding their stated and relative positions, active as independent and inter-dependent organisms, and yet presenting, to the eye of the astronomer, a coherence, a unity and a structure that is unique in each case and yet which functions under cosmic law. It measures up to some vast purpose, conceived and held steadily in the Universal Mind, which is in its turn an aspect of that group-conscious and self-conscious entity who is the author of its being and the creator of its form.

This one intelligent Life may be posited as creating in his meditation (or its, if you prefer, for what do words matter when all is futile to express reality as it is!) and consequently in his reflective mind, that which we call a thought-form. This thought-form has four main characteristics:

1. It is brought into being through the conscious use of the Law of Attraction.

**[Page 455]**

2. It is formed of an infinite number of living entities who are attracted by the mind of the divine Creator and thus enter into relation with each other.

3. The form is the externalization of something that its Creator has:

- a. Visualized.
- b. Built intelligently and "coloured" or "qualified", so as to meet the purpose for which it was intended.
- c. Vitalized by the potency of his desire and the strength of his living thought.
- d. Held in shape as long as it is needed in order to perform its specific work.
- e. Connected to himself by a magnetic thread—the thread of his living purpose and the strength of his dominant will.

4. This interior purpose, which has clothed itself in mental, astral and vital substance, is potent on the physical plane just as long as:

- a. It remains consciously in its Creator's thought.
- b. It "keeps its distance" occultly from its Creator. Many thought-forms remain futile as they are "too close" to their Creator.
- c. It can be directed in any desired direction, and under the law of least resistance, can find its own

place, thus performing its desired function and carrying out the purpose for which it was created.

The "formula" therefore might be regarded as the idea emanating from the divine Thinker; it might be defined as the dynamic purpose, the thing, as the Thinker sees it and externalizes it in his mind, and visualizes it as the carrier of his intent. The mathematics which underlie the construction of a bridge, such as any of the great spans which signalize human achievement, convey [Page 456] naught to the uninitiated, but to those who know and understand, they are the bridge itself, reduced to its essential terms. They are the bridge in latency, and in these mathematical formulas lie hid the purpose, the quality and the form of the completed structure and its eventual usefulness. So it is with the concepts and the ideas which give birth to a thought-form. These occult formulas exist on the archetypal plane which (for the aspirant) is the plane of the intuition, though in reality it is a state of consciousness far higher still. These formulas underlie a world of forms and must be contacted by those who are duly equipped to work under the Great Architect of the Universe. There are, symbolically speaking, three great books of formulas. Note the words "symbolically speaking", and forget them not. There is first the Book of Life, read and eventually mastered by initiates of all degrees. There is the Book of Divine Wisdom, read by aspirants of all degrees, sometimes called the Book of Knowing Experience, and there is the Book of Forms which is compulsory reading for all in whom the intelligence is awakening to functioning activity. It is with the Book of Forms that we are now concerned.

Patanjali speaks in one place of the "rain-cloud of knowable things" of which the soul is consciously aware. The aspirant, weary of the eternal round of his own futile and unimportant thoughts, seeks to tap the resources of this "rain cloud" and so precipitate upon the earth some of the thoughts of God. He seeks to work so that he can further the manifestation of the ideas of the Creator. To do this he has to fulfill certain initial requirements, which might be briefly stated as follows:

1. Know the true meaning of meditation.
2. Align with facility the soul, the mind and the brain.
3. Contemplate, or function as the soul on its own plane. It then becomes possible for the soul to act [Page 457] as the intermediary between the plane of divine ideas and the mental plane. You see how this matter of participation in the divine creative process works out as the objective of all true meditation work?
4. Register the idea, received by the soul intuitively, and recognize the form which it should take. These last seven words are of vital importance.
5. Reduce the vague and misty idea to its essentials, discarding all vain imaginings and the formulations of the lower mind, so equipping oneself to leap readily into activity, and, through steadfastness in contemplation, receive accurately the vision of the inner structure, or of the subjective skeleton, if I may so term it, of the form which is to be.
6. This, as recorded consciously by the soul upon the mind, is as consciously registered by the mind, held steady in the light, and might be regarded as the reduction of the formula to the blue print. It is not the formula itself, but the secondary process. According to the strength, the simplicity and the clarity of the embodiment of the formula in a simple outlined structure, so will be the finally furnished building and the consequent form, which will confine within the periphery of the outer form itself the

lives used in its construction.

This, in reality, resembles the stage of conception. Latent within the germ (the result of male—female interrelation) lie all the potencies and capacities of the finished product. Latent within the idea which has been materially conceived, but which has been inspired by the Spirit aspect, lie hid the potencies of the finished thoughtforms. The matter aspect, represented by the mind, has been fecundated by the Spirit aspect, and the triplicity [Page 458] will eventually be completed by the created form. But in the early stages there is as yet only the "formula"—the conceived idea, the latent yet dynamic concept. It is potent enough to draw to itself the essentials for growth and form, yet who shall say whether it will prove an abortion, a mediocre and feeble product, or a creation of real beauty and value?

Every externalized idea is, therefore, possessed of form, animated by desire, and created by the power of the mind. The desire plane is the one upon which the mind imposes its conceptions in order to produce the "idea incarnate", to clothe the idea in form. It is therefore the gestation ground. The mind previously has been the recipient of the archetypal idea, as grasped and visualized by the soul. In its turn the soul is the recipient of the formula as presented to it in the world of ideas. You have thus the "presented-idea", the "perceived-idea" and the "formulated-idea", and the idea working out into manifestation.

It is well to bear in mind that the following factors govern the emergence of the idea out of the Universal Mind into the world of tangible forms. These are:

1. The energies emanating from the archetypal plane. This plane is the focus of the attention of the highest group of Intelligences on our planet. Their consciousness can respond and be inclusive to this sphere of activity whereon the Mind of God expresses itself, free from the limitations of what we understand as form. They are the custodians of the formula; they are the mathematicians who prepare the blue prints of the great Plan; they calculate the effects of the forces with which the work is carried forward, and the energies which must be manipulated; they allow for the strains and stresses to which the forms must be subjected under the impact of the life force, they deal with the cyclic impulses to which the evolutionary process must respond; they concern [Page 459] themselves with the relation between the form aspect and the life urge.

2. The intuitional state of awareness. On this level of consciousness, we find the Masters of the Wisdom carrying on Their work, and it is in this sphere of influence that They work with the greatest ease and facility, as much so as does normally intelligent man work on the physical plane. Their minds are constantly in touch with the archetypal minds, who are the custodians of the formulas, and They—taking the blue prints (I speak again in symbolic fashion), deal with the specifications, look for those suitable for the control of the work, and assemble the needed personnel. Among Their disciples, They search until They find the one most suited to be the focal point of information on the physical plane, or the group most eligible to carry into manifestation the desired part of the Plan. They work with those so chosen, impressing upon their minds that eternal triplicity of idea-quality-form until the details begin to emerge, and the work of what is literally a "precipitation" can go forward.

3. The activity of the mental state of consciousness. It is on the mental plane that much of this work is necessarily done, and here is reason sufficient for the development, on the part of the aspirant, of a trained intellect. The "rain cloud of knowable things" precipitates first of all on the mental plane, and a further precipitation goes forward when disciples and aspirants are the recipients. These latter, in their

turn, seek to impress and guide the lesser workers and aspirants, who, karmically or by choice, lie within their radius of influence. Thus the "idea" presented is seized upon by many minds and the formula aspect of the great work has played its part.

It will be seen how this work is consequently and essentially *group work*, and is therefore only truly possible for those who have somewhat mastered the meditation [Page 460] process, and can "hold the mind steady in the light". This light in reality streams forth from the Universal Mind and is of varying kinds and was (esoterically speaking) generated in a previous solar system and must be used and developed in this one.

In the words "the light of the intuition" we have conveyed to our minds that type of energy which embodies the purpose, the will of God, the Plan, as we regard it. In the words "the light of the soul", we have an expression which sums up the purpose, the plan, the will of those entities, who, incarnated in human form, and at times functioning out of the body, have the responsibility of materializing the divine concepts in the four kingdoms in nature. The human kingdom is, par excellence, the medium of expression for the Universal Mind, and when the sons of God in human form are perfected, the problems of the natural world will be solved in a large measure. The fully conscious sons of God, aware of themselves whilst in the human form (and they are few as yet), constitute literally the brain of the planetary life.

There is a truly occult significance to the words "to throw the light" upon a problem, a condition, or a situation. In its essential meaning it connotes the revelation of the presented idea, of the principle which underlies the outer manifestation. It is the recognition of the inner and spiritual reality which produces the outer and visible form. This is the keynote of all work in symbolism. The work of ascertaining the formulas, of drawing up the subjective charts or plans of intuitive impression and of intense activity on the mental plane is the sole work of the organized planetary hierarchy. The second phase of the work is carried on by those workers, who, co-operating consciously with the hierarchy, demonstrate the reality of that work in the three worlds of human evolution. They bring the germ of the idea, and the embryonic concept into outer and completed existence, [Page 461] through the process of right thought, the awakening of desire, and the nurturing of right public opinion. They thus bring about the needed physical activity.

Aspirants, group leaders and thinkers in all parts of the globe can be available for this work, provided their minds are open and focussed. According to the simplicity of their approach to truth, according to the clarity of their thought, according to their group influence and state of inclusive awareness, and according also to their power for long sustained effort will be the approximation of the outer form to the inner idea and the spiritual subjective reality.

The point I seek to make is that the average reader of these Instructions has nothing to do with the formulas. They are grasped and understood by the great Knowers Who stand back of the evolutionary process and are responsible for its functional activity. The hierarchy of Masters, of the senior initiates, and disciples is proceeding steadily with that work but is dependent, under the Law, upon those on the physical plane who are to produce the outer forms. If they fail to respond, there will be delay or incorrect building; if they make mistakes, there will be lost time and energy, and again delay; if they lose interest and cease to work, or are primarily interested in their own affairs and personalities, the Plan will have to wait, and energy which would otherwise be made available for the solving of human problems and the guidance of humanity will have to find its outlet in other directions. There is never

anything static in the creative process; energy which is flowing forth in the pulsation of the one Life, and its rhythmic and cyclic activity—never ending and never resting—must be somewhere utilized, and must find its way in some direction, often (when man fails in his duty) with catastrophic results. The problem of cataclysms, the cause, for instance, of the steadily increasing insect peril, will be [Page 462] found to be related to the inflow of unused and unrecognized energy which is capable of right direction and right purpose and for the furthering of the Plan, if the aspirants and disciples of the world will shoulder their group responsibilities, submerge their personalities, and achieve true realization. Humanity must be more diligent and more intelligent in the working out of its true destiny and karmic obligations. When men are universally en rapport with the custodians of the plan and their minds and brains are illumined by the light of the intuition, of the soul and of the universal mind, when they can train themselves to respond intelligently to the timely impulses which cyclically emanate from the inner side of life, then there will be a steady adjustment between life and form and a rapid amelioration of world conditions. It is an interesting point to hear in mind that the first effect of the response of the more advanced of the sons of men to the formulas as translated and transmitted by the Knowers will be the establishing of right relations between the four kingdoms in nature, and right relations between units and groups in the human family. A step in this direction is being made. Relations between the four spheres of activity which we call human, animal, vegetable and mineral are now badly adjusted because the energy of matter is primarily the governing factor. In the human kingdom, the working of this energy demonstrates in what we call selfishness. In the animal kingdom, it demonstrates in what we call cruelty, though, where the sense of responsibility is nonexistent and only instinctual and temporary parental responsibility is found, there is no criticism to be given. In the vegetable kingdom this maladjustment expresses itself during this planetary period of misuse as disease.

This surprises you? Disease has its roots primarily in maladjustments and misdirected force in the vegetable kingdom; this affects The animal and mineral kingdoms [Page 463] and subsequently the human. It is too far ahead for this to be demonstrated, but when this condition is understood, it will be in that kingdom in nature that the attention of the investigators must be focussed, and the eradication of disease will eventually find its solution.

## II. *Pronounce the words which will tell them what to do and where to carry that which has been made.*

Let us remember in connection with this Rule that it is only potent in so far as the "worker with the Law" is en rapport with the inner reality within himself, with the soul. It is essential that through him, in full waking consciousness, the soul should be functioning. It is the soul who pronounces the words. It is the soul who utters forth the mystic phrase, but it is the soul as controller or ruler of the mechanism, of the form-apparatus. This control is only possible where there is alignment of the brain and mind and soul. Again, it is necessary to remember that this Rule, being an expression of the creative work, applies to all creative process, whether macrocosmic or microcosmic, whether we are dealing with God as the creator of the solar system, with the soul as the creator of the human mechanism, or with the man as he attempts to master the technique of the magical work and so become a creator of forms in his own little sphere. All have to work out the true significance of the Rule, for God works under the law of His Being, and this Law demonstrates to us as the laws of nature.

The ideas of ordered activity and of a conscious and purposeful goal are bound up in the phrase we are considering. The builder of any form is first of all a controller of lives and the arbiter of the destinies of certain entities. In this thought we have light thrown upon the subject of free will and upon the Law of Cause and Effect. It must not be forgotten however that the mystery of causes lies hid in past



universes—all, in their day, the "forms indwelt by God". For us there can be no such [Page 464] thing as pure cause, but only the working out of major effects. Just as for us such a reality as pure reason is totally incomprehensible and unattainable, so with pure cause. These factors antedate our solar system and therefore speculation about them remains unrewarded, except in so far as it tends to develop the mental apparatus. This solar system is a system of effects, which in their turn generate causes. Only in the human family and only among those human beings who are consciously using mind power are any causes of any kind being generated. All causes, being initiated by a mind of some kind, functioning consciously and thinking clearly, posit a Thinker, and this is profoundly the position of the occult sciences. Our solar system is a thought-form but one having real existence just as long as thought persists. All that is forms part of the current of ideas emanating from the divine Thinker. All thoughts are part of a divine stream. The mass of people think not, and so do not generate causes that must in due time produce their effect.

You ask, where then the truth of the statement made in many occult modern books that the trend of life or cycle of lives indicates necessarily the future, and that the causes initiated in one life work out as effects in another? Where lives are predominantly emotional and are physically oriented, it is not a particular life that sets the pace but the group of lives, simultaneously interacting with each other, predisposes the future along certain lines. This is eternally true of all human beings at a certain level of conscious development where they are swayed by mass ideas, moulded unthinkingly by tradition and public opinion, are frankly immersed in selfish interests, and are not "taking hold" of conditions themselves but are being carried forward on the tide of evolution. It is a form of group activity (groups governed by the vibration of physical and astral forms) which produces the [Page 465] characteristics and tendencies which cause the situation and environing circumstances. In this realization lies hid the secret of racial and national karma and conditions. In these groups, the ordinary feeling, active man is immersed, and out of this immersion he must find his way by discovering and using his mind. Instinct must give place to intellect. For cycles of lives, groups of souls incarnate through the pull of the material forms towards which they are attracted. These attractive energies have earlier been utilized by the soul—finally being discarded and disintegrated. It is the potency of form which in the first case draws the soul into incarnation, for in the first half of the evolutionary process matter—highly organized in a previous solar system—is the dominant factor. Later, we know, spirit mounts on the shoulder of matter. The mass interplay of spirit and matter is now so potent that one of the major experiences that a soul undergoes is the achieving of the stage wherein the pull of matter begins to wane and the soul learns to detach itself. This is the experience through which humanity is now passing—again a group activity on a higher turn of the spiral.

Large generalizations are indeed safer than the detailed and oft erroneous information anent the rules governing the taking and relinquishing of form, found in much of our puerile literature, but e'en these generalizations should be regarded with much distrust. All that can be posited is that, under the Law of Cause and Effect, spirit and matter coalesced and the worlds were made. Governed by the same law, forms were created and became material expressions of the life urge. They were swept in and out of manifestation according to a rhythmic cyclic beat, initiated in still earlier solar systems, than the one immediately preceding ours. Groups of forms appeared and disappeared, and were governed [Page 466] almost entirely by their group coherence and vibration. So the life progressed through the elemental or involutory kingdoms, through the three lower kingdoms in nature and on into the human kingdom.



In the lower human stages and in the stage of animal man, the same group activity reigns, only (as in the involutory kingdoms) becoming smaller and smaller groups as the individual units achieve—one by one—the status of truly self-conscious individuals, and begin to work as souls. Then they not only become creators, with the power of standing alone, with the faculty of clear thinking and accurate visualization, but demonstrate also that they are the possessors of the creative art or faculty of creative imagination. They pass through life after life of self-sufficiency in which the personality is developed and used; then they begin to find their subjective group which will eventually take the place of the outer material groups in their consciousness. Thus they regain again group existence, only this time in full awareness and control.

In the group with which they find themselves subjectively affiliated, will be found those who have worked with them in the earlier mass state, so that they work in close association with those who have been nearest to them and who have been linked with them in the great life cycle.

There are certain names given to these stages in the occult archives which are suggestive and illuminating; they are of course symbolic. It might be of interest if I gave some of these ancient cryptic utterances which convey three items of information, namely, the name of the stage, its esoteric colour, and its symbol. I would like to point out, however, that these intriguing pieces of information which I at times convey and which some of the students seem to regard as of vital importance are of **[Page 467]** far less importance than the injunction to live kindly, speak words of gentleness and of wisdom, and practice self-forgetfulness. The occult data is read and noted, the familiar instructions are skipped and overlooked. We, who work with aspirants, smile oft at the foolishness and lack of judgment evinced by those we teach. Say to a student: Practice with steadfastness the law of loving-kindness, and he will say that indeed he will attempt to do, but within himself the very familiarity of the injunction palls and is deemed, at best, a needed platitude. Say to the student: I will give you some occult phrases or some items of information anent the Great Ones, and with keenness, with excitement, and with smug self-satisfaction and with a pleased curiosity, he prepares for the important revelation. Yet the earlier injunction is the conveyer of occult information and indicates a law which—if rightly followed—leads to release and liberation. The latter concerns phenomena and the knowledge of it leads not the weary pilgrim to the gates of heaven. Some of you need this reminder.

Those stages which precede the human are omitted as none who will read these words possess the equipment to comprehend their inner sense. We will begin therefore with the stages in the human kingdom.

### *Stage I*

The life has climbed the stairway long through daily use of form. Through the lesser three, with progress slow, the long path has been travelled. Another door stands open now. The words sound forth: "Enter upon the way of real desire."

The life, that only knows itself as form, enshrouds itself in vivid red, the red of known desire, and through the red all longed-for forms approach, are grasped and held, used and discarded, until the red changes to rose **[Page 468]** and rose to palest pink, and pink to white. Forth flowers then the pure white rose of life.

The tiny rose of living life is seen in bud; not yet the full blown flower.

### *Stage II*

The picture changes form. Another voice, coming from close at hand utters another phrase. The life continues on its way. "Enter the field where children play and join their game." Awakened to the game of life, the soul passes the gate.

The field is green and on its broad expanse the many forms of the one moving Life disport themselves; they weave the dance of life, the many patterned forms God takes. The soul enters "the playground of the Lord" and plays thereon until he sees the star with five bright points, and says: "My Star."

The star is but a point of light, not yet a radiant sun.

### *Stage III*

The way of red desire fails. It loses its allure. The playground of the sons of God no longer holds appeal. The voice which has twice sounded from out the world of form sounds now within the heart. The challenge comes: "Prove thine own worth. Take to thyself the orange ball of thy one-pointed purpose." Responsive to the sounded word, the living soul, immersed in form, emerges from the many forms and hews its onward way. The way of the destroyer comes, the builder and again the tearer down of forms. The broken forms hold not the power to satisfy. The soul's own form is now the great desire, and thus there comes the entering of the playground of the mind.

But in these dreams and fantasies, at times a vision comes—a vision of a folded lotus flower, close petalled, [Page 469] tightly sealed, lacking aroma yet, but bathed in cold blue light.

Orange and blue in some more distant time will blended be, but far off yet the date. Their blending bathes the bud in light and causes future opening. Let the light shine.

### *Stage IV*

Into the dark the life proceeds. A different voice seems to sound forth. "Enter the cave and find your own; walk in the dark and on your head carry a lighted lamp. The cave is dark and lonely; cold is it and a place of many sounds and voices. The voice of the many sons of God, left playing on the playground of the Lord, make their appeal for light. The cave is long and narrow. The air is full of fog. The sound of running water meets the rushing sound of wind, and frequent roll of thunder.

Far off, dim and most vaguely seen, appears an oval opening, its color blue. Stretched athwart this space of blue, a rosy cross is seen, and at the centre of the cross, where four arms meet, a rose. Upon the upper limb, a vibrant diamond shines, within a star five-pointed.

The living soul drives forward towards the cross which bars his way to life, revealed and known.

Not yet the cross is mounted and therefore left behind. But onward goes the living soul, eyes fixed upon the cross, ears open to the wailing cries of all his brother souls.

*Stage V*

Out into radiant life and light! The cave is left behind; the cross is overturned; the way stands clear. The word sounds clear within the head and not within the heart. "Enter again the playground of the Lord and this time lead the games." The way upon the second [Page 470] tier of stairs stands barred, this by the soul's own act. No longer red desire governs all the life, but now the clear blue flame burns strong. Upon the bottom step of the barred Way he turns back and passes down the stairs on to the playground, meeting dead shells built in an earlier stage, stepping upon forms discarded and destroyed, and holding forth the hands of helpfulness. Upon his shoulder sits the bird of peace; upon his feet the sandals of the messenger.

Not yet the utter glory of the radiant life! Not yet the entering into everlasting peace! But still the work, and still the lifting of the little ones.

Here in symbolic form we have pictures of human life and progress, of life in form and growing through the building process which marks the creative work. It is only a bald translation of some mantric phrases, and of some basic symbols, and must in no way be considered to be anything except indicative of a process, veiled and couched so that only those who know can understand. Esotericists will understand that these five stages cover the life period of every form, no matter whether the creator is cosmic, planetary or human.

Every form is built by an impulsive spark of life, emanated by a creator, and growing stage by stage under the law of accretion—an aspect of the law of attraction, which is the law of life. This law cooperates with the Law of Cause and Effect, which, as we know, is the law governing matter. Cause, attraction or desire, accretion and effect—these four words govern the construction of any thought-form. When the latter is a completed entity, it is an effect built by accretion under the power of an organized cause.

The race has evolved now to a point where we think of effects primarily in terms of quality rather than in terms of matter. A thought-form exists for us in order [Page 471] to produce an effect. The *raison d'être* of all forms we have come to feel is to express some subjective quality which will give us the key to its creator's purpose. Ponder on these words. Hence, we find in this Rule XI that the purpose of the word pronounced is to tell the lives which constitute the form "what to do and where to carry that which has been made." Thus we find the idea of purpose, activity and goal.

There is no need for me to add to the vast amount of literature which has been put forth or to emphasize the significance of purpose in connection with such a thoughtform as a solar system, a planet, a kingdom in nature or a human being. In some respects this subjective triplicity of purpose, activity and goal is well known and in others it is of too high and too inscrutable a nature for us to deal with in these Instructions and wander into the realms of speculation. With the goal, religion has long sought to deal; with the activity aspect, the scientist is now attempting to deal; and with the Will of God the most advanced thinkers and philosophers are constantly speculating. Only when man submits himself to the discipline of his own spiritual will and controls the activity of the lives within his form nature and so orients himself to the goal as it progressively makes its appeal to his vision, will he arrive at a true understanding of the plan, which constitutes the will of God as far as human beings can grasp it.

But with the thought-forms which he is beginning to create as he daily learns to think, we can concern ourselves for it is the first lesson soon to be learnt in the magical work. The creator in mental matter has:

- a. To learn to build intelligently.
  - b. To give the impulse, through right speech which will animate that which he has built, and so enable the thought-form to convey the intended idea.
- [Page 472]**
- c. To send out his thought-form correctly oriented to his goal, and so truly directed that it will reach the objective and accomplish its sender's purpose.

The necessity for clear thinking and the elimination of idle, destructive and negative thoughts becomes increasingly apparent as the aspirant progresses upon his way. As the power of the mind increases and as the human being differentiates his thought increasingly from mass thought, he inevitably builds thought substance into form. It is at first automatic and unconscious. He cannot help so doing, and fortunately, for the race, the forms constructed are so feeble that they are largely innocuous, or so in line with mass thought that they are negligible in their effect. But as man evolves his power and his capacity to harm or to help increases, and unless he learns to build rightly and correctly to motivate that which he has built he will become a destructive agency and a centre of harmful force—destroying and harming not only himself, as we shall see shortly, but equally hurting and harming those who vibrate to his note.

Granted all this you might appositely inquire: Are there some simple rules which the earnest and sincere beginner could apply to this science of building and which are so clear and concise that they will produce the needed effect? There are, and I will state them simply so that the beginner will, if he follows them, escape the dangers of black magic, and learn to build in line with the plan. He will, if he follows the rules I give, avoid the intricate problem which he has himself blindly constructed and which will indeed shut out the light of day, darken his world, and imprison him in a wall of forms which will embody for him his own peculiar great illusion.

These rules may sound too simple for the learned aspirant but for those who are willing to become as little children they will be found to be a safe guide into truth **[Page 473]** and will eventually make them able to pass the tests for adeptship. Some are couched in terms symbolic, others are necessarily blinds, still others express the truth just as it is.

1. View the world of thought, and separate the false out of the true.
2. Learn the meaning of illusion, and in its midst locate the golden thread of truth.
3. Control the body of emotion for the waves that rise upon the stormy seas of life engulf the swimmer, shut out the sun and render all plans futile.
4. Discover that thou hast a mind and learn its dual use.
5. Concentrate the thinking principle, and be the master of thy mental world.
6. Learn that the thinker and his thought and that which is the means of thought are diverse in their

nature, yet one in ultimate reality.

7. Act as the thinker, and learn it is not right to prostitute thy thought to the base use of separative desire.
8. The energy of thought is for the good of all and for the furtherance of the Plan of God. Use it not therefore for thy selfish ends.
9. Before a thought-form is by thee constructed, vision its purpose, ascertain its goal, and verify the motive.
10. For thee, the aspirant on the way of life, the way of conscious building is not yet the goal. The work of cleaning out the atmosphere of thought, of barring fast the doors of thought to hate and pain, to fear, and jealousy and low desire, must first precede the conscious work of building. See to thy aura, oh traveler on the way.
11. Watch close the gates of thought. Sentinel desire. **[Page 474]** Cast out all fear, all hate, all greed. Look out and up.
12. Because the life is mostly centered on the plane of concrete life, thy words and speech will indicate thy thought. To these pay close attention.
13. Speech is of triple kind. The *idle words* will each produce effect. If good and kind, naught need be done. If otherwise, the paying of the price cannot be long delayed.

The *selfish words*, sent forth with strong intent, build up a wall of separation. Long time it takes to break that wall and so release the stored-up, selfish purpose. See to thy motive, and seek to use those words which blend the little life with the large purpose of the will of God.

The *word of hate*, the cruel speech which ruins those who feel its spell, the poisonous gossip, passed along because it gives a thrill—these words kill the flickering impulses of the soul, cut at the roots of life, and so bring death.

If spoken in the light of day, just retribution will they bring; when spoken and then registered as lies, they strengthen that illusory world in which the speaker lives and holds him back from liberation.

If uttered with intent to hurt, to bruise and kill, they wander back to him who sent them forth and him they bruise and kill.

14. The idle thought, the selfish thought, the cruel hateful thought if rendered into word produce a prison, poison all the springs of life, lead to disease, and cause disaster and delay. Therefore, be sweet and kind and good as far as in thee lies. Keep silence and the light will enter in.

15. Speak not of self. Pity not thy fate. The thoughts of self and of thy lower destiny prevent the inner **[Page 475]** voice of thine own soul from striking upon thine ear. Speak of the soul; enlarge upon the plan; forget thyself in building for the world. Thus is the law of form offset. Thus can the rule of love enter upon that world.

These simple rules will lay right foundations for the carrying forward of the magical work, and will render the mental body so clear and so powerful that right motive will control and true work in building will be possible.

Much of the significance of this rule must remain theoretical, and be considered as holding a challenge until such time as the real magical work of thought-form building becomes universally possible. The *formula*, as we have seen, will remain unknown to all save the members of the Hierarchy of Adepts for long ages to come. The *directional words* are capable of ascertainment, but only to those who are working consciously under the guidance of their own souls, and who, through mind control merging into deep meditation, can manipulate the matter of thought and become "knowing creators." These can, and do, speak the impulsive words which bring into being those new forms and organisms, those expressions of ideas and those organisations which live their life cycle and serve their purpose, and so come, duly, to their timely and appointed end. These creators are the leaders and organisers, the teachers and the guides in all phases of human living. Their sound does go forth into all lands and their note is internationally recognised. Hundreds of such names are easily remembered and spring unhidden to the mind. They live in the memory of the multitude and that which lives is the sound of their accomplishment, be that good or bad.

But in the sentence which we must consider we find portrayed a universal function, even though it is as yet [Page 476] carried forward for the most part unconsciously. The words to be dealt with are as follows:

III. *Finally, to utter forth the mystic phrase which will save him from their work.*

Therefore it appears that at the close of the magical work of creation, a phrase must be enunciated which effects a salvation and produces a liberation of a dual kind,—a liberation of the creating agent from the form which he has created, and the emancipation of that form from the control of the one who has brought it into being.

It is obvious that already the nature of speech in relation to embodied ideas is being somewhat understood. Study the method of talk which is now the main factor employed to "launch an idea." Note how all inventions (which are neither more nor less than embodied concepts) come into exoteric being on the physical plane through the power of the spoken word, and consider also with care the occult significance underlying all conferences, all meetings, all consultations, and all discussions which concern themselves with the launching of some idea or set of ideas upon the sea of public necessity. May it not be possible that under the modes of activity employed by the advertising agencies and the constant training given to salesmen in the use of the spoken word as a means of approach to the public in order to sell an idea, we shall find the first distorted indications of the emanations of those mystic phrases which will bring into being the creation of the soul in all fields of creative enterprise?

The training of public opinion, the utilisation of catch words and slogans, the tendency to embody the concepts of campaigners in trite and apposite phrases are part of the growing realisation as to the magical work. All these means are employed blindly and without true realisation; they constitute a part of the emerging activities of a humanity which is on the verge of real creative work, [Page 477] the principles of which are not yet understood nor scientifically applied. But they do point the way, and under the simplification which marks the return to synthesis, we shall have the cessation of speech and



the utilisation of simpler forms. Under the evolutionary urge, we have had the creative Sound, the Word, Speech. The latter, in its turn, has been differentiated into words, phrases, sentences, paragraphs, books, until we now have the era wherein this differentiation is at its height, and we have speeches at all hours of the day and night; we have the utilisation of the public platform to reach the public ear, and of the radio to reach all classes and races of humanity in an effort to mould public opinion and bring certain ideas and concepts into the public consciousness. We have the publication of books literally in their millions, and all playing their part in the same great work, and we have as yet both methods of communication being prostituted to the selfish ends and ambitious purposes of those who speak and write. Yet there are a few true creators who are endeavouring to make their sound heard, to speak those mystical words which will enable humanity to see the vision. Thus will be dispersed eventually the clouds of thought-forms which at this time shut out the clear light of Cod.

The subject is too large for me to elaborate in this *Treatise*. I but seek to make suggestions which will carry to the intelligent reader some idea of the enormous progress which has been made in the magical work. In this way he will be enabled to go forward with optimism knowing that hitherto all has been good inasmuch as man has progressed in knowledge. Out of the present welter of speech and of words, of lectures and of books, a few clear concepts will surely emerge which will find an echo in the hearts of men. Thus also will men be led on into the new age, wherein "talk will die out and books come to naught" for the lines of subjective communication [Page 478] will lie open. Men will recognise that noise acts as a deterrent to telepathic intercourse. The written word will not be needed either, for men will use symbols of light and colour to supplement through the eye what the subjective hearing has recorded. But that day is not yet, even though the radio and television are the first steps in the right direction.

Putting the truth as simply as possible we might state that through the complexity of much speech-making and book-writing, ideas are now enabled to take form and so run through their cycle of activity. But this method is as unsatisfactory in the field of knowledge as is the ancient tallow dip in the field of illumination. Electric light has superseded it, and some day the true telepathic communication and vision will take the place of speech and of writings.

Carrying the same concepts into the field of real esoteric work we have the worker in thought-matter building his thought-form and "confining the lives" which express and respond to his idea within a "ring-pass-not". This latter persists for as long as his mind attention and hence his ensouling energy is directed upon it. We have him pronouncing the words which will enable his thought-form to do its work, fulfill the mission for which it has been constructed, and carry out the purpose for which it was created. All that has been given out hitherto in connection with the words used in the creative work is the sevenfold sacred Word, AUM. This, when rightly used *by the soul on the mental plane* vitalises and expedites all thought-forms, and so produces successful enterprise. It is interesting to note that in Atlantean days, the word used was TAU, enunciated explosively and so forcefully, that the thought-forms thus energised and expedited acted inevitably like a boomerang, and returned to the one who sent them forth. This word TAU is likewise, in its symbolic form, the [Page 479] symbol of reincarnation. It is desire for form which produces the use of form and causes cyclic and constant rebirth in form. It was the constant use of the TAU likewise, which brought about the final overwhelming with water, which swept away the ancient Atlantean civilisation; the few who used the AUM in those days were not potent enough to offset the force of desire. The mind bodies of the race could not respond to that newer creative sound. Humanity was still swept entirely by longing and desire to such an extent that the united desire for possessions and for the enjoyment of form drove men esoterically "into the

waters". Desire for form still forces upon humanity the constant process of rebirth until such time as the TAU influence is exhausted and the AUM sound can dominate. The former influence is however weakening, and the AUM is increasing in potency until it will be the dominating factor. To this latter sound, the word of the soul must eventually succeed, until AUM in its turn is entirely superseded.

The sound of many waters (which is the symbolic way of expressing the TAU influence) will cease, and the time will come, as we are assured in the Christian Bible, when there "will be no more sea". Then the sound of the AUM which is symbolically spoken of as the "roaring" of a blazing fire", and which is the sound of the mental plane will take its place. The word of the soul cannot be given except in the secret place of initiation. It has its own peculiar vibration and note, but this cannot be conveyed until such time as the AUM is used with correctness. Just as the TAU, carrying the note of desire and of the urge to have and to be, was misused and carried its civilisations to disaster, so AUM can also be misused and can carry its civilisations into the fire. This is the truth which really underlies the misunderstood Christian teaching anent hell-fire and the lake of fire. They portray symbolically the end of the age [Page 480] when the mental plane civilisations will come to a cataclysmic end, as far as the form aspect is concerned just as the earlier civilisations came to a watery consummation.

One hint here I will give, and one that is oft overlooked. On the mental plane, time is not; therefore the time equation enters not into the idea of a final ending by fire. There is no setting of a time for a disaster or a catastrophe. The full effect will take place in the realm of the mind, and may it not be said that even now the fire of anxiety, of foreboding, of worry, and of fear is burning up our thoughts and engrossing our mental attention? Its work is to purify and cleanse, so, let the AUM do its work and let all of you who can, employ it with frequency and with right thought so that the world purification may proceed apace. Much must be burned and consumed which bars the way for the emergence of the new ideas, the new archetypal forms. These will eventually dominate the new age and make it possible for the word of the soul to sound forth and be heard exoterically.

I realize that that which I have imparted here is difficult of comprehension, but the paragraphs above dictated hold warning for the careless and much instruction for the earnest seeker after light.

There are two aspects of this phrase which we are considering with which I seek briefly to deal. There are many which I might take up, but two will suffice to carry practical suggestion, and to indicate ideas which aspirants everywhere would do well to grasp. The thought of salvation from the effect of form-embodied ideas must be considered, and I would like also to cover the idea of "a saving-from" under two headings. The aspirant has to be saved from the thought-forms built daily during his mental life, and a soul in incarnation has also to be saved from the form attachments which during the ages have [Page 481] grown and strengthened, and from which he has to be released through the process we call death. We will therefore divide our subject as follows:

I. Salvation from the power exerted by the thoughtforms we have ourselves created.

II. Salvation from the power of the threefold body which the soul has built, through the magical release called death.

It is with the latter that I wish primarily to deal, but certain things must be said concerning the power of thought-forms, and concerning their danger, and the mode whereby they can be rendered innocuous.

## SALVATION FROM OUR THOUGHT-FORMS

I speak now for aspirants, who, through concentration and meditation, are gaining power in thought. I speak for the thinkers of the world, who, through their one-pointed application and devotion to business, to science, to religion or to the varying modes of human activity have oriented the mind (not the emotions but the mentality) to some line of constant action which is necessarily a part of the divine activity in the large sense.

It is right here, in the use of thought, that the difference between black and white magic can be seen. Selfishness, ruthlessness, hatred, and cruelty characterise the worker in mental substance whose motives are, for many lives, centred around his own aggrandisement, focussed on his personal acquisition of possessions, and directed entirely to the attainment of his own pleasure and satisfaction, no matter what the cost to others. Such men are happily few, but the way to such a point of view is easy to achieve, and many need to guard themselves lest they tread unthinkingly the way towards materiality.

A gradual and steady growth in group consciousness and responsibility, a submergence of the wishes of the **[Page 482]** personal self and the manifestation of a loving spirit characterise those who are oriented towards the life side of the divine whole. It might be said that human beings fall into three main groups:

1. The vast majority, who are neither good nor bad, but simply unthinking and entirely submerged in the evolutionary tide, and in the work of developing a true self consciousness, and the needed equipment.
2. A small, a very small number, who are definitely and consciously working on the side of materiality—or (if you prefer so to express it) on the side of evil. Potent are they on the physical plane, but their power is temporal and not eternal. The law of the universe, which is the law of love, is eternally against them, and out of the seeming evil good will come.
3. A goodly number who are the pioneers into the kingdom of the soul, who are the exponents of the new age ideas, and the custodians of that aspect of the Ageless Wisdom which is next to be revealed to mankind. This group is constituted of the unselfish and intelligent men and women in every field of human endeavour, of the aspirants and disciples, of the initiates who sound the note for the various groups and types, and of the Occult Hierarchy itself. The influence of this band of mystics and knowers is exceedingly great and the opportunity to work in cooperation with it at this time is easier of attainment than at any other time in racial history.

The first group is unthinking; the two other groups are beginning to think and to employ the laws of thought. It is with the use of thought by the aspirant that I seek to deal. Much about thought will be found in *A Treatise* **[Page 483]** on *Cosmic Fire*, but I intend to give some practical ideas and suggestions which will help the average aspirant to work as he should.

Let us remember first of all that no aspirant, no matter how sincere and devoted, is free from faults. Were he free, he would be an adept. All aspirants are still selfish, still prone to temper and to

irritability, still subject to depression and even at times to hatred. Oft that temper and hatred may be aroused by what we call just causes. Injustice on the part of others, cruelty to human beings and to animals, and the hatreds and viciousness of their fellow men do arouse in them corresponding reactions, and cause them much suffering and delay. One thing must ever be remembrance. If an aspirant evokes hatred in an associate, if he arouses him to temper, and if he meets with dislike and antagonism, it is because he himself is not entirely harmless; there are still in him the seeds of trouble, for it is a law in nature that we get what we give, and produce reactions in line with our activity be it physical, emotional or mental.

There are certain types of men who do not come under this category. When a man has reached a stage of high initiation, the case is different. The seed ideas he seeks to convey, the work he is empowered to do, the pioneering enterprise he is endeavouring to carry forward, may—and often do—call forth from those who sense not the beauty of his cause and the rightness of the truth he enunciates, a hatred and a fury which causes him much trouble and for which he is not personally responsible. This antagonism comes from the reactionaries and the devotees of the race and it should be remembered that it is largely impersonal even though focussed on him as the representative of an idea. But with these high souls I deal not, but with students of the Ageless Wisdom who are learning not only that they seldom think, but that when they do they are oft thinking **[Page 484]** wrongly, for they are forced into a thought activity by reactions which have their seat in their lower nature, and are based on selfishness and lack of love.

There are three lessons which every aspirant needs to learn:

*First*, that every thought-form which he builds is built under the impulse of some emotion or of some desire; in rarer cases it may be built in the light of illumination and embody, therefore, some intuition. But with the majority, the motivating impulse which sweeps the mindstuff into activity is an emotional one, or a potent desire, either good or bad, either selfish or unselfish.

*Second*, it should be borne in mind that the thoughtform so constructed will either remain in his own aura, or will find its way to a sensed objective. In the first case, it will form part of a dense wall of such thoughtforms which entirely surround him or constitute his mental aura, and will grow in strength as he pays it attention until it is so large that it will shut out reality from him, or it will be so dynamic and potent that he will become the victim of that which he built. The thought-form will be more powerful than its creator, so that he becomes obsessed by his own ideas, and driven by his own creation. In the second case, his thought-form will find its way into the mental aura of another human being, or into some group. You have here the seeds of evil magical work and the imposition of a powerful mind upon a weaker. If it finds its way into some group, analogous impulsive forms (found within the group aura) will coalesce with it, having the same vibratory rate or measure. Then the same thing will take place in the group aura as has taken place within the individual ring-pass-not,—the group will have around it an inhibiting wall of thought-forms, or it will be obsessed by some idea. Here we have the clue to all sectarianism, to all fanaticism, and to some forms of insanity, both group and individual.

**[Page 485]**

*Thirdly*, the creator of the thought-form (in this case an aspirant) remains responsible. The form remains linked to him by his living purpose and therefore the karma of the results, and the ultimate work of destroying that which he has built must be his. This is true of every embodied idea, the good

as well as the bad. The creator of all of them is responsible for the work of his creation. The Master Jesus, for instance, has still to deal with the thought-forms which we call the Christian Church, and has much to do. The Christ and the Buddha have still some consummating work to carry through, though not so much with the forms which embody Their enunciated principles, as with the souls who have evolved through the application of those principles.

With the aspirant, however, who is still learning to think, the problem is different. He is still prone to use thought matter to embody his mistaken apprehension of the real ideas; he is still apt to express his likes and dislikes through the power of thought; he is still inclined to use the mind stuff to make possible his personality desires. To this every sincere aspirant will bear witness.

Much concern is being felt among many of you as to the guarding of thoughts and the protection of formulated ideas. Some thoughts are ideas, clothed in mental matter and keep their habitat on the plane of thought matter. Such are the abstract conceptions and the scarcely sensed facts of the inner occult or mystic life that pass through the mind of the thinker. They are not so difficult to guard, for their vibrations are so high and light that few people have the power to clothe them adequately in mental matter, and those few are so very scarce that the risk of such statements being unwisely promulgated is not very great.

Then there are the communications involved in occult teaching. The circle of those who apprehend them is widening somewhat and these thought-forms frequently [Page 486] take to themselves astral matter from the desire in the heart of the student to verify, corroborate, and share with the group whose knowledge is as vital as his. Sometimes this is possible, and sometimes not. If prohibited what is the method of protection then? Largely a refusing to allow the matter of the astral plane to adhere to the mental thought-form. Fight the matter out on the desire level, and inhibit that type of matter from formulating. Where no desire to speak exists, and where the striving is to prevent the gathering of the material around the nucleus, another thought-form is built up, one that intervenes and protects.

Still another type of thought-form comes forth,—the most prevalent and the one that causes the most trouble. These are the facts of information, the detailed material, the news (if so you like to call it), the basis of what may degenerate into gossip, that concerns either your work, administrative or otherwise, and that which concerns other people. How shall you prevent your mind from transmitting to another facts such as these? These are facts that have their origination in physical plane occurrence, and therein lies the difficulty. The inner facts of the occult life, and those that originate on the mental plane are not so difficult to hide. They do not come your way till your vibrations are keyed high enough for them, and as a rule, when that is so, character of sufficient stability and wisdom goes alongside. But it is not thus with a physical plane fact. What must be done? The other thoughts descend from above; these latter work upwards from the physical plane and are increased in vitality by the knowledge of the many, often of the many unwise. One kind starts nebulously on the mental plane, and only the higher type of mind can formulate it, and clothe it with matter in geometrical precision, and such a mind usually has the wisdom that refuses to clothe it in astral plane matter. Not so with the physical plane fact. It [Page 487] is a vital entity, robed in material of the astral plane and the mental plane when first you meet and contact it. Will you vitalise it, or will you arrest it? Arrest it by a rush and wave of love for the party implicated, that envelops the thought-form and sends it back to the originator, borne on the wings of a surge of astral plane matter, strong enough to sweep through and around, mayhap disintegrating, but most certainly returning it harmlessly to the sender. Perhaps it is an evil piece of information, a lie or item of gossip. Devitalise it by love, break it in pieces by the power of a counter

thought-form of peace and harmony.

Or again, it may be true, some sad or evil occurrence or deed of some mistaken brother. What then is there to do? Truth cannot be devitalised or disintegrated. The Law of Absorption will aid you here. Into your heart you absorb the thought-form you encounter and there transmute it by the alchemy of love. Let me be practical and illustrate, for the matter is of importance.

Some brother comes to you and tells to you a fact about another brother—a fact involving what the world would call wrongdoing on that brother's part. You who know so much more than the average man of the street, will realise that that so called wrongdoing may be but the working out of karma, or have its basis in a good motive wrongly construed. You add not to the talk, you do not hand on the information, as far as you are concerned the thought-form, built around the fact, has wandered into what you call a cul-de-sac.

What do you then? You build a counter stream of thoughts which (on a wave of love) you send your apparently erring brother: thoughts of kindly assistance, of courage and aspiration, and of a wise application of the lessons to be learnt from the deed he has accomplished. Use not force, for strong thinkers must not unduly influence other minds, but a gentle stream of **[Page 488]** wise transmuting love. We have here three methods, none strictly occult, for those later shall be imparted, but methods available for the many.

1. The thought form kept to the mental levels, i.e. the inhibiting of astral plane matter.
2. The thought-form broken up and disintegrated by a stream of love-force well-directed.
3. The absorbing of the thought-form, and the formulation of a counter-thought of loving wisdom.

#### *Inhibition—Disintegration—Absorption*

There are three main penalties which attach to the wrong use of thought substance, and from these the aspirant must learn to save himself, and to avoid those activities; eventually this will make the process of salvation unnecessary.

1. A potent thought-form can act like a boomerang. It can return, charged with increased velocity, to the one who sent it on its mission. A strong hatred, clothed in mental matter, can return to its creator charged with the energy of the hated person, and can hence work havoc in the life of the aspirant. Hate not, for hatred returns ever from whence it came. There is a depth of truth in the ancient aphorism: "Curses, like chickens, come home to roost."

A potent desire for material acquisition will eventually return bringing inevitably that which has been desired, only to find in the majority of cases that the aspirant no longer aches for possession, but regards it as an incubus, or, in the meantime, already possesses more than he needs and is satiated and knows not what to do with all that he has gained.

A potent thought-form embodying an aspiration for spiritual illumination or for recognition by the Master may bring such a flood of light as to blind the aspirant, and make him consequently the possessor of a wealth of spiritual energy for which he is unready, and which he **[Page 489]** cannot use.



Again, it may attract to the aspirant a thought-form of one of the Great Ones, and thus swing him deeper into the world of illusion and of astralism. Hence the need for humility, for a longing to serve and a resulting self-forgetfulness if one is to build truly and correctly. Such is the law.

2. A thought-form can also act as a poisoning agent, and poison all the springs of life. It may not be potent enough to swing out of its creator's aura (very few thought-forms are), and find its goal in another aura there to gather strength and so return from whence it came, but it may have a vitality of its own which can devastate the life of the aspirant. A violent dislike, a gnawing worry, a jealousy, a constant anxiety and a longing for something or someone may act so potently as an irritant or poison that the entire life is spoiled, and service is rendered futile. The entire life is embittered and devitalised by the embodied worry, hatred or desire. All relationships with other people are rendered equally futile or even definitely harmful, for the worried or suspicious aspirant spoils the home circle or his group of friends by his inner poisonous attitude, governed by an idea. His relation to his own soul and the strength of the contact with the world of spiritual ideas is at a standstill, for he cannot progress onward and is held back by the poison in his mental system. His vision becomes distorted, his nature corroded, and all his relationships impeded by the wearing, nagging thoughts which he has himself embodied in form and which have a life so powerful that they can poison him. He cannot rid himself of them no matter how hard he tries or how clearly he sees (theoretically) the cause of his trouble. This is one of the commonest forms of difficulty, for it has its seat in the selfish personal life, and is oftentimes so fluidic that it seems to defy direct action.

3. The third danger against which the aspirant must **[Page 490]** guard himself is becoming obsessed by his own embodied ideas, be they temporarily right or basically strong. Forget not that all right ideas are temporary in nature and must eventually take their place as partial rights and give place to the greater truth. The fact of the day is seen later as part of a greater fact. A man can have grasped some of the lesser principles of the Ageless Wisdom so clearly and be so convinced of their correctness that the bigger whole is forgotten and he builds a thought-form about the partial truth which he has seen which can prove a limitation and keep him a prisoner and hold him back from progress. He is so sure of his possession of truth that he can see the truth of no one else. He can be so convinced of the reality of His own embodied concept of what the truth may be that he forgets his own brain limitations and that the truth has come to him via his own soul and is consequently coloured by his ray, being subsequently built into form by his personal separative mind. He lives but for that little truth; he can see no other; he forces his thought-form on other people; he becomes the obsessed fanatic and so mentally unbalanced, even if the world regards him as sane.

How shall a man guard himself from these dangers? How shall he rightly build? How shall he preserve that balance which will enable him to see truth, judge rightly, and so preserve his mental contact with his soul and with the souls of his fellow men?

First and foremost, by the constant practice of Harmlessness. This involves harmlessness in speech and also in thought and consequently in action. It is a positive harmlessness, involving constant activity and watchfulness; it is not a negative and fluidic tolerance.

Secondly, by a daily guarding of the doors of thought, and a supervision of the thought life. Certain lines of thought will not be permitted; certain old thought habits will be offset by the institution of constructive creative **[Page 491]** thinking; certain preconceived ideas (note the esoteric value of that phrase), will be relegated to the background so that the new horizons will be visioned and the new

ideas can enter. This will entail a daily, hourly watchfulness, but only until ancient habits have been overcome and the new rhythm established. Then the aspirant will discover that the mind is so focussed on the new spiritual ideas that the old thought-forms will fail to arrest the attention; they will die of inanition. There is encouragement in this thought. The first three years' work will be the hardest. After that the mind will be engrossed by the ideas and not by the thought-form.

Thirdly, by refusing to live in one's own thought world and by entering the world of ideas and the stream of human thought currents. The world of ideas is the world of the soul, and of the higher mind. The stream of human thoughts and of opinions is that of the public consciousness and of the lower mind. The aspirant *must* function free in both worlds. Note this with care. The thought is not that he must function freely, which involves more the idea of facility but that he must function as a free agent in both worlds. Through constant daily meditation he does the first. Through wide reading and sympathetic interest and understanding he accomplishes the second.

Fourthly, he must learn to detach himself from his own thought creations, and leave them free to accomplish the purpose for which he intelligently sent them forth. This fourth process falls into two parts:

1. By the use of a mystic phrase he severs the link which holds an embodied idea in his thought-aura.
2. By detaching his mind from the idea, once he has sent it on its mission, he learns the lesson of the *Bhagavad Gita* and "works without attachment".

These two points will vary according to the growth and status of the aspirant. Each has, for himself, to formulate [Page 492] his own "severing phrase", and each has for himself, alone and unaided, to learn to look away from the three worlds wherein he works in his effort to push his idea of the work to be done. He has to teach himself to withdraw his attention from the thought-form he has built, wherein that idea is embodied, knowing that as he lives as a soul, and as spiritual energy pours through him so his thought-form will express the spiritual idea and accomplish its work. It is held together by the life of the soul, and not by personality desire. The tangible results are ever dependent upon the strength of the spiritual impulse animating his idea, which is embodied in his thought-form. His work lies in the world of ideas and not in physical effects. Automatically the physical aspects will respond to the spiritual impulse.

### SALVATION FROM DEATH

We come now to the second phase of our study of the final words of Rule XI. We have dealt with salvation from the dangers incident to the creation of thoughtforms by a human being who has learnt, or is learning, to create on the mental plane. Much could have been said from the standpoint of the inability of the majority of students to think with clarity. Clear thinking involves capacity to dissociate oneself, temporarily at least, from all reactions and activities of an emotional nature. As long as the astral body is in a state of restless movement, and its moods and feelings, its desires and emotions are powerful enough to attract attention, positive pure thought processes are not possible. Until the time comes when there is a more general appreciation of the value of concentration and of meditation, and until the nature of the mind and its modifications are more universally understood, any further teaching on the subject would be futile.

In these Instructions I have sought to give an indication [Page 493] of the first steps in esoteric psychology, and have dealt primarily with the nature and mode of training of the astral body. Later on in this century, the psychology of the mind, its nature and modifications may be handled in more detail. But the time is not yet.

*Our subject now is salvation from the body nature through the process of death.*

Two things must be borne in mind as we seek to study the means of this salvation:

First, by the body nature I mean the integrated personality, or the human equipment of physical body, vital or etheric vehicle, the matter (or mode of being) of the desire nature, and the mind stuff. These constitute the sheaths or outer forms of the incarnated soul. The consciousness aspect is sometimes focussed in one and sometimes in another, or is identified with the form or with the soul. The average man works with facility and self-consciousness in the physical and astral bodies. The intelligent and highly evolved man has added to these two the conscious control of his mental apparatus, though only in certain of its aspects, such as the memorising or analysing faculties. He has also, in some cases, succeeded in unifying these three into a consciously functioning personality. The aspirant is beginning to understand something of the principle of life which is animating the personality, whilst the disciple is utilising all three, because he has coordinated or aligned the soul, the mind, and the brain and is therefore beginning to work with his subjective apparatus or energy aspects.

Secondly, this salvation is brought about through a right understanding of the mystical experience we call *death*. This is to be our theme, and the subject is so immense that I can only indicate certain lines along which the aspirant may think, and posit certain premises which he can later elaborate. We shall confine ourselves also primarily to the death of the physical body.

### [Page 494]

Let us first of all define this mysterious process to which all forms are subject and which is frequently only the dreaded end—dreaded because it is not understood. The mind of man is so little developed that fear of the unknown, terror of the unfamiliar, and attachment to form have brought about a situation where one of the most beneficent occurrences in the life cycle of an incarnating Son of God is looked upon as something to be avoided and postponed for as long a time as possible.

Death, if we could but realise it, is one of our most practised activities. We have died many times and shall die again and again. Death is essentially a matter of consciousness. We are conscious one moment on the physical plane, and a moment later we have withdrawn onto another plane and are actively conscious there. Just as long as our consciousness is identified with the form aspect, death will hold for us its ancient terror. Just as soon as we know ourselves to be souls, and find that we are capable of focussing our consciousness or sense of awareness in any form or on any plane at will, or in any direction within the form of God, we shall no longer know death.

Death for the average man is the cataclysmic end, involving the termination of all human relations, the cessation of all physical activity, the severing of all signs of love and of affection, and the passage (unwilling and protesting) into the unknown and the dreaded. It is analogous to leaving a lighted and a warmed room, friendly and familiar, where our loved ones are assembled, and going out into the cold and dark night, alone and terror stricken, hoping for the best and sure of nothing.

But people are apt to forget that every night, in the hours of sleep, we die to the physical plane and are alive and functioning elsewhere. They forget that they have already achieved facility in leaving the physical body; [Page 495] because they cannot as yet bring back into the physical brain consciousness the recollection of that passing out, and of the subsequent interval of active living, they fail to relate death and sleep. Death, after all, is only a longer interval in the life of physical plane functioning; one has only "gone abroad" for a longer period. But the process of daily sleep and the process of occasional dying are identical, with the one difference that in sleep the magnetic thread or current of energy along which the life force streams is preserved intact, and constitutes the path of return to the body. In death, this life thread is broken or snapped. When this has happened, the conscious entity cannot return to the dense physical body and that body lacking the principle of coherence, then disintegrates.

It should be remembered that the purpose and will of the soul, the spiritual determination to be and to do, utilises the thread soul, the sutratma, the life current, as its means of expression in form. This life current differentiates into two currents or two threads when it reaches the body, and is "anchored", if I might so express it, in two locations in that body. This is symbolic of the differentiations of Atma, or Spirit, into its two reflections, soul and body. The soul, or consciousness aspect, that which makes a human being a rational, thinking entity, is "anchored" by one aspect of this thread soul to a "seat" in the brain, found in the region of the pineal gland. The other aspect of the life which animates every atom of the body and which constitutes the principle of coherence or of integration, finds its way to the heart and is focussed or "anchored" there. From these two points, the spiritual man seeks to control the mechanism. Thus functioning on the physical plane becomes possible, and objective existence becomes a temporary mode of expression. The soul, seated in the brain, makes man an intelligent rational entity, self-conscious and self-directing; [Page 496] he is aware in varying degree of the world in which he lives, according to the point in evolution and the consequent development of the mechanism. That mechanism is triple in expression. There are first of all the nadis and the seven centres of force; then the nervous system in its three divisions: cerebro-spinal, sympathetic, and peripheral; and then there is the endocrine system, which might be regarded as the densest aspect or externalisation of the other two.

The soul, seated in the heart, is the life principle, the principle of self-determination, the central nucleus of positive energy by means of which all the atoms of the body are held in their right place and subordinated to the "will-to-be" of the soul. This principle of life utilises the blood stream as its mode of expression and as its controlling agency, and through the close relation of the endocrine system to the blood stream, we have the two aspects of soul activity brought together in order to make man a living, conscious, functioning entity, governed by the soul, and expressing the purpose of the soul in all the activities of daily living.

Death, therefore, is literally the withdrawal from the heart and from the head of these two streams of energy, producing consequently, complete loss of consciousness and disintegration of the body. Death differs from sleep in that *both* streams of energy are withdrawn. In sleep only the thread of energy, which is anchored in the brain is withdrawn, and when this happens the man becomes unconscious. By this we mean that his consciousness or sense of awareness is focussed elsewhere. His attention is no longer directed towards things tangible and physical but is turned upon another world of being and becomes centred in another apparatus or mechanism. In death, both the threads are withdrawn or unified in the life thread. Vitality ceases to penetrate through the medium of the blood stream and the heart fails to function [Page 497] just as the brain fails to record, and thus silence settles down. The

house is empty. Activity ceases except that amazing and immediate activity which is the prerogative of matter itself and which expresses itself in the process of decomposition. From certain aspects, therefore, that process indicates man's unity with everything that is material; it demonstrates that he is part of nature itself and by nature we mean the body of the one life in whom "we live and move and have our being". In those three words—living, moving and being—we have the entire story. *Being* is awareness, self consciousness and self-expression and of this man's head and brain are the exoteric symbols. *Living* is energy, desire in form, coherence and adhesion to an idea and of this the heart and the blood are the exoteric symbols. *Moving* indicates the integration and response of the existing, aware, living entity into the universal activity, and of this the stomach, pancreas and liver are the symbols.

It is interesting, though incidental to our subject, to bear in mind that in cases of imbecility and idiocy and in that stage of old age which we call senile decay, the thread which is anchored in the brain is withdrawn, whilst that which conveys the life impulse or urge remains still anchored in the heart. There is life but no intelligent awareness; there is movement but no intelligent direction; in the case of senile decay, when there has been a high grade apparatus utilized in life, there may be the appearance of intelligent functioning but that is an illusion due to old habit and to old established rhythm but not to coordinated coherent purpose.

It must be noted also that death is, therefore, undertaken at the direction of the ego, no matter how unaware a human being may be of that direction. The process works automatically with the majority, for when the soul withdraws its attention the inevitable reaction on the physical plane is death, either by the abstraction of the [Page 498] dual threads of life and reason energy, or by the abstraction of the thread of energy which is qualified by mentality, leaving the life stream still functioning through the heart but no intelligent awareness. The soul is engaged elsewhere and occupied on its own plane with its own affairs.

In the case of highly developed human beings we often find a sense of pre-vision as to the death period; this is incident upon egoic contact and awareness of the wishes of the ego. It involves sometimes a knowledge of the very day of death, coupled to a preservation of self-determination up to the final moment of withdrawal. In the case of initiates there is much more than this. There is an intelligent understanding of the laws of abstraction and this enables the one who is making the transition to withdraw consciously and in full waking awareness out of the physical body and so to function on the astral plane. This involves the preservation of continuity of consciousness so that no hiatus occurs between the sense of awareness on the physical plane and that of the after death state. The man knows himself to be as he was before, though without an apparatus whereby he can contact the physical plane. He remains aware of the states of feeling and of the thoughts of those he loves, though he cannot perceive or contact the dense physical vehicle. He can communicate with them on the astral plane or telepathically through the mind if they and he are en rapport, but communication that involves the use of the five physical senses of perception lies necessarily out of his reach. It is useful to remember, however, that astrally and mentally the interplay can be closer and more sensitive than ever before for he is freed of the handicap of the physical body. Two things, however, militate against this interplay: one is the grief and violent emotional upset of those left behind and, in the case of the average human being, the other is the man's own ignorance [Page 499] and bewilderment as he stands faced by what are to him new conditions, though they are really old conditions, if he could but realize it. Once men have lost the fear of death and have established an understanding of the after-death world which is not based on hallucination and hysteria or on the conclusions (oft unintelligent) of the average medium,



who speaks under the control of his own thought-form (built by himself and the circle of sitters), we shall have the process of death properly controlled. The condition of those left behind will be carefully handled so that there is no loss of relationship and no false expenditure of energy.

There is a big difference now between the scientific method of bringing people into incarnation and the perfectly blind and oft frightened and surely ignorant way in which we usher them out of incarnation. I seek today to open the door in the occident to a newer and more scientific method of handling the process of dying, and let me make myself perfectly clear. What I have to say in no way abrogates modern medical science with its palliatives and skill. All I plead for is a sane approach to death; all I seek to make is a suggestion that when pain has worn itself out and weakness has supervened, the dying person be permitted to prepare himself, even if apparently unconscious, for the great transition. Forget not that it takes strength and a strong hold on the nervous apparatus to produce pain. Is it impossible to conceive of a time when the act of dying will be a triumphant finale of life? Is it impossible to vision the time when the hours spent on the death bed may be but a glorious prelude to a conscious exit? When the fact that the man is to discard the handicap of the physical sheath may be for him and those around him the long waited for and joyous consummation? Can you not visualize the time when instead of tears and fear and the refusal to recognize the inevitable, the dying person and **[Page 500]** his friends would mutually agree on the hour and that nothing but happiness would characterize the passing? That in the minds of those left behind the thought of sorrow will not enter and death beds will be regarded as happier occasions than births and marriages? I tell you, that before so very long this will be deeply so for the intelligent of the race, and little by little for all.

You say there are as yet only beliefs as to immortality and no sure evidences. In the accumulation of testimony, in the inner assurances of the human heart, in the fact of belief in eternal persistence as an idea in the minds of men lies sure indication. But indication will give place to conviction and knowledge before another hundred years has elapsed, for an event will take place and a revelation be given to the race which will turn hope into certainty and belief into knowledge. In the meantime, let a new attitude to death be cultivated and a new science of death be inaugurated. Let it cease to be the one thing we cannot control and which inevitably defeats us and let us begin to control our passing over to the other side, and to understand somewhat the technique of transition.

Before I take up this subject in greater detail I would like to make reference to the "web in the brain", which is intact for the majority but is non-existent for the illumined seer.

In the human body, as you know, we have an underlying, interpenetrating vital body which is the counterpart of the physical, which is larger than the physical and which we call the etheric body or double. It is an energy body and is composed of force centres and nadis or force threads. These underlie or are the counterparts of the nervous apparatus—the nerves and the nerve ganglia. In two places in the human vital body there are *orifices of exit* for the life force. One opening is in the solar plexus and the other is in the brain at the top of the head. Protecting **[Page 501]** both is a closely woven web of etheric matter, composed of interlacing strands of life energy.

During the process of death, the pressure of the life energy beating against the web produces eventually a puncturing or opening. Out of this the life force pours as the potency of the abstracting influence of the soul increases. In the case of animals, of infants and of men and women who are polarized entirely in the physical and astral bodies, the door of exit is the solar plexus and it is that web which is punctured, thus permitting the passing out. In the case of mental types, of the more highly evolved



human units, it is the web at the top of the head in the region of the fontanelle which is ruptured, thus again permitting the exit of the thinking rational being.

In psychics and in the case of mediums and lower seers (clairvoyant and clairaudient people) the solar plexus web is permanently ruptured early in life and easily therefore they pass in or out of the body, going into trance, as it is called, and functioning on the astral plane. But for these types there is no continuity of consciousness and there seems no relation between their physical plane existence and the happenings which they relate whilst in trance and of which they usually remain totally unaware in the waking consciousness. The whole performance is below the diaphragm and is related primarily to animal sentient life. In the case of conscious clairvoyance and in the work of the higher psychics and seers there is no trance, obsession or mediumship. It is the web in the brain which is punctured and the opening in that region permits the inflow of light, information and inspiration; it confers also the power to pass into the state of Samadhi which is the spiritual correspondence to the trance condition of the animal nature.

In the process of death these are, therefore, the two main exits: the solar plexus for the astrally polarized, [Page 502] physically biased human being and therefore of the vast majority, and the head centre for the mentally polarized and spiritually oriented human being. This is the first and most important fact to remember and it will easily be seen how the trend of a life tendency and the focus of the life attention determine the mode of exit at death. It can be seen also that an effort to control the astral life and the emotional nature and to orient one's self to the mental world and to spiritual things has a momentous effect upon the phenomenal aspects of the death process.

If the student is thinking clearly, it will be apparent to him that one exit concerns the spiritual and highly evolved man, whilst the other concerns the low grade human being who has scarcely advanced beyond the animal stage. What then of the average man? A third exit is now in temporary use; just below the apex of the heart another etheric web is found covering an orifice of exit. We have, therefore, the following situation:

1. The exit in the head, used by the intellectual type, by the disciples and initiates of the world.
2. The exit in the heart, used by the kindly, well-meaning man or woman who is a good citizen, an intelligent friend and a philanthropic worker.
3. The exit in the region of the solar plexus, used by the emotional, unintelligent, unthinking man and by those whose animal nature is strong.

This is the first point in the new information which will slowly become common knowledge in the West during the next century. Much of it is already known by thinkers in the East and is in the nature of a first step towards a rational understanding of the death process.

The second point to be grasped is that there can be a technique of dying and a training given during life which will lead up to the utilization of that technique.

As regards the training to which a man can submit himself I will give a few hints which will be found to [Page 503] convey a new meaning to much work now being done by all aspirants. The Elder Brothers of the race who have guided humanity through long centuries, are now busy preparing people

for the next great step to be taken. This step will bring in a continuity of consciousness which will do away with all fear of death and link the physical and astral planes in such a close relation that they will in reality constitute one plane. Just as an at-one-ment has to be brought about between the various aspects of man, so a similar unification has to take place in connection with the various aspects of the planetary life. The planes have to be at-one-ed as well as soul and body. This has already been largely accomplished between the etheric plane and the dense physical plane. Now it is being rapidly carried forward between the physical and the astral.

In the work being done by seekers in all departments of human thought and life, this unification is proceeding and in the training now suggested to earnest and sincere aspirants, there are other objectives than just the one of producing soul and body at-one-ment. No emphasis, however, is laid upon them, owing to the ability of man unduly to emphasize the wrong objectives. It might well be asked if it is possible to give a simple set of rules that would be followed now by all who seek to establish such a rhythm that life itself is not only organized and constructive, but when the moment for vacating the outer sheath arrives, there will be no problem nor difficulty. I will, therefore, give you four simple rules that link up with much that all students are now doing:

1. Learn to keep focussed in the head through visualization and meditation and through the steady practice of concentration; develop the capacity to live increasingly as the king seated on the throne between the eyebrows. This is a rule that can be applied to the every day affairs of life.

**[Page 504]**

2. Learn to render heart service and not an emotional insistence on activity directed towards handling the affairs of others. This involves, prior to all such activity, the answering of two questions:—Am I rendering this service to an individual as an individual, or am I rendering it as a member of a group to a group? Is my motive an egoic impulse, or am I prompted by emotion, ambition to shine and love of being loved or admired? These two activities will result in the focussing of the life energies above the diaphragm and so negate the attractive power of the solar plexus. Hence, that centre will become increasingly inactive and there will not be so much danger of puncturing the web in that locality.

3. Learn, as you go to sleep, to withdraw the consciousness to the head. This should be practiced as a definite exercise as one falls to sleep. One should not permit oneself to drift off to sleep, but should endeavor to preserve the consciousness intact until there is a conscious passing out onto the astral plane. Relaxation, close attention, and a steady drawing upwards to the center in the head should be attempted, for until the aspirant has learned to be steadily aware of all processes in going to sleep and to preserve at the same time his positivity, there is danger in this work. The first steps must be taken with intelligence and followed for many years until facility in the work of abstraction is achieved.

4. Record and watch all phenomena connected with the withdrawing process, whether followed in the meditation work or in going to sleep. It will be found, for instance, that many people wake with an almost painful start just as they have dropped asleep. This is due to the slipping out of the consciousness through a web which is not adequately clear and through an orifice which is partially closed. Others may hear an intensely loud snap in the region of the head. This is caused by the vital airs in the head of which we are not usually aware and is produced **[Page 505]** by an inner aural sensitivity which causes awareness of sounds always present but not usually registered. Others will see light as they fall asleep, or clouds of color, or banners and streamers of violet, all of which are etheric phenomena. These phenomena which are of no real moment, are all related to the vital body, to pranic

emanations, and to the web of light.

The carrying on of this practice and the following of these four rules over a period of years will do much to facilitate the technique of the death bed, for the man who has learned to handle his body as he falls asleep, has an advantage over the man who never pays any attention to the process.

In relation to the technique of dying it is only possible for me at this time to make one or two suggestions. I deal not here with the attitude of the attendant watchers, I deal only with those points which will make for an easier passing over of the transient soul.

First, let there be silence in the chamber. This is, of course, frequently the case. It must be remembered that the dying person may usually be unconscious. This unconsciousness is apparent but not real. In nine hundred cases out of a thousand the brain awareness is there, with a full consciousness of happenings, but there is a complete paralysis of the will to express and complete inability to generate the energy which will indicate aliveness. When silence and understanding rule the sick room, the departing soul can hold possession of its instrument with clarity until the last minute and can make due preparation.

Later, when more anent color is known, only orange lights will be permitted in the sick room of a dying person, and these will only be installed with due ceremony when there is assuredly no possibility of recovery. Orange aids the focussing in the head, just as red stimulates [\[Page 506\]](#) the solar plexus and green has a definite effect upon the heart and life streams.

Certain types of music will be used when more in connection with sound is understood, but there is no music as yet which will facilitate the work of the soul in abstracting itself from the body, though certain notes on the organ will be found effective. At the exact moment of death, if a person's own note is sounded, it will coordinate the two streams of energy and eventually rupture the life thread, but the knowledge of this is too dangerous to transmit yet and can only later be given. I would indicate the future and the lines along which future occult study will run.

It will be found also that pressure on certain nerve centers and on certain arteries will facilitate the work. (This science of dying is held in custody, as many students know, in Tibet.) Pressure on the jugular vein and on certain big nerves in the region of the head and on a particular spot in the medulla oblongata will be found helpful and effective. A definite science of death will inevitably later be elaborated, but only when the fact of the soul is recognized and its relation to the body has been scientifically demonstrated.

Mantric phrases will also be employed and definitely built into the consciousness of the dying person by those around him, or employed deliberately and mentally by himself. The Christ demonstrated their use when he cried aloud, "Father, into Thy hands I commend my spirit." And we have another instance in the words, "Lord, now lettest Thou Thy servant depart in peace." The steady use of the Sacred Word chanted in an undertone or on a particular key (to which the dying man will be found to respond) may later constitute also a part of the ritual of transition accompanied by the anointing with oil, as preserved in the Catholic Church. Extreme unction has an occult, scientific basis. The top of the [\[Page 507\]](#) head of the dying man should also symbolically point towards the East and the feet and the hands should be crossed. Sandalwood only should be burned in the room and no incense of any other kind permitted, for sandalwood is the incense of the first or destroyer ray and the soul is in process of

destroying its habitation.

This is all I can at this time communicate on the subject of death for the consideration of the general public. But I conjure all of you to push the study of death and its technique as far as possible and to carry forward occult investigation of this matter.

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## RULE TWELVE

The web pulsates. It contracts and expands. Let the magician seize the midway point and thus release those "prisoners of the planet" whose note is right and justly tuned to that which must be made.

Interludes and Cycles.

The Prisoners of the Planet.

**[Page 511]**

## INTERLUDES AND CYCLES

We now come to the four rules which concern the physical plane. In many ways their understanding is far more difficult than was the case in the other rules, in just the same way that practical application is far harder than theorising. We can frequently think with clarity and desire rightly but the working out into physical plane manifestation of the subjective ideas, under law and constructively, is never an easy thing to do. It is however just at this point that a white magician begins to do his real work, and it is just here that he encounters failure and finds that his inner grasp of reality does not necessarily result in correct creative activity. In *A Treatise on Cosmic Fire*, there will be found certain points of interest for us to consider, and I would like to quote a few words from them:

"It might be useful here to remember that in the work of creation the white magician avails himself of the current ray influences. When the fifth, third and seventh rays are in power, either coming in, at full meridian, or passing out, the work is much easier than when the second, sixth or fourth are dominant. At the present time, the seventh ray, as we know is rapidly dominating, and it is one of the easiest of the forces with which man has to work. Under this ray it will be possible to build a new structure for the rapidly decaying civilisation, and to erect the new temple desired for the religious impulse. Under its influence the work of the numerous unconscious magicians will be much facilitated." Pages 1021-1022.

It is apparent therefore that the day of opportunity is with us, and that the coming generation can, if it so wishes, perform the magical work with many of the factors **[Page 512]** present which will tend to produce satisfactory results. The fifth ray is passing out, but its influence can still be felt; the third ray is at full meridian, and the seventh ray is rapidly coming into right activity. Much will consequently occur to make man successful, provided he can preserve constantly a right orientation, purity of motive and of life, a stabilised and receptive emotional body and that inner alignment which will make his personality a true vehicle for his soul or self.

A very interesting analogy works out as we study the words: "The web pulsates. It contracts and expands". The underlying thought is that of pulsation, of diastole and systole, of ebb and flow, of cyclic activity, of the day of opportunity and the night of inactivity, of inflow and output, and of those many appearances and disappearances which mark the sweep of all lives in all kingdoms and dimensions. This day and night cycle which is the inevitable mark of manifested existence has to be recognised. One of the things which every disciple has to learn (putting the truth in the simplest terms) is to achieve that wisdom which is based on a knowledge of when to work and when to refrain, and on an understanding of those periods or interludes which are characterised by speech and by silence. It is here that mistakes are made and here that many workers fail to make good.

This entire rule might be given in the following paraphrase which will merit careful thought and which I will elucidate somewhat.

God breathes and His pulsating life emanates from the divine heart and manifests as the vital energy of all forms. It flows, pulsating in its cycles, throughout all nature. This constitutes the divine inhalation and exhalation. Between this breathing out and the breathing in comes a period of silence and the moment for effective work. If disciples can learn to utilise these interludes, they can then release the "prisoners of the planet," which **[Page 513]** is the objective of all magical work, performed during this world period.

With the manner in which this One Life of the solar system works in these vast interludes of meditative silence, called technically a pralaya, we need not concern ourselves. The activity of the Universal Mind and its comprehensive purpose can only be perceived when each son of God enters consciously into his divine heritage. The mode of working by means of which our planetary Life utilises the cycles of silence concerns Him alone, and it must be remembered that each planetary Logos has a different pulsation, a varying periodic interlude, and His Own unique method of procedure.

What does concern the student of these Instructions however is how he can himself attain a definite constructive activity in *his* interludes. These interludes, for the purpose of our discussion, fall into three categories:

1. Life interludes, or those periods wherein the spiritual man is out of incarnation and has withdrawn into the egoic consciousness. These, for the little evolved, are practically nonexistent; they cycle in and out of incarnation with amazing rapidity. The physical plane analogy of this rapidity of activity is to be found in the intense rushing to and fro of the ordinary man as he meets the exigencies of existence and also in the difficulty he evidences in patience and in waiting and in achieving the meditative poise. As growth takes place, the periods of withdrawal from incarnation steadily lengthen, until the point is reached when the periods out of physical manifestation greatly exceed those spent in outer expression. Then the interlude dominates. The periods of outgoing (exhalation) and of inbreathing (inhalation) are relatively brief and—the point to be emphasised—these two periods are coloured and controlled by the purposes of the soul, formulated and recorded on the mind during the interlude between the two more active stages of experience. **[Page 514]** The inner life, slowly developed during the cyclic interludes, becomes the dominating factor. The man gradually becomes subjective in his attitude and the physical plane expression is primarily then the result of the inner thought life and not so much the result of reaction to physical plane occurrences and the restlessness of the desire nature.

2. The ebb and flow of daily life during a particular incarnation will also demonstrate its interludes, and these the aspirant has to learn to recognise and to utilise. He has to register the distinction between intense outgoing activity, periods of withdrawal, and interludes wherein the outer life seems static and free from active interest. This he must do if he is to avail himself fully of the opportunity which life experience is intended to furnish. The whole of life is not concentrated in one furious continuous stretch of rushing forth to work, nor is it comprehended in one eternal siesta. It has normally its own rhythmic beat and vibration and its own peculiar pulsation. Some lives change their rhythm and mode of activity every seven years; others alter every nine or eleven years. Still others work under shorter cycles and have months of strenuous endeavour followed by months of apparent non-effort. Some people again are so sensitively organised that, in the midst of work, events and circumstances are so staged that they are forced into a temporary retirement wherein they assimilate the lessons learnt during the preceding period of work.

Two groups of human beings work with apparently no physical plane ebb and flow, but manifest steadily an urge to work. These are people who are so little evolved and so low down (if one might thus express it) on the ladder of evolution and so predominantly animal that there is no mental reaction to circumstances but simply a response to the call of physical needs, and the use of time for the satisfaction of desire. This never lets up [Page 515] and therefore there is little that can be called cyclic in their expression. They include the unthinking toiler and the uncivilised man. Then there are those men and women who are on the opposite scale, and have climbed relatively high on the ladder of progress. These are so emancipated from the purely physical and are so aware of the nature of desire that they have learnt to preserve a continuous activity—based on discipline and service. They work consciously with cycles and understand somewhat their nature. They know the divine art of abstracting their consciousness into that of the soul in contemplation and can control and wisely guide their work in the world of men. This is the lesson which all disciples are learning and this is the high achievement of the initiates and trained workers of the race.

3. The third type of interlude, and the one with which we are here primarily concerned as we consider the magical work on the physical plane, is the interlude achieved and utilised during the meditation process. With this the student must familiarise himself, for otherwise he will be unable to work with power. This interlude or period of intense silence differentiates itself into two parts:

There is first of all the interlude which we call contemplation. I would remind you of the definition given in a book by Evelyn Underhill which describes contemplation as "an interlude between two activities". This period of silence succeeds upon the activity (found so difficult by the beginner) of making the alignment between soul-mind-brain, of quieting the emotional body, and of achieving that concentration and meditation which will serve to focus and reorient the mind upon a new world, and place it within the sphere of influence of the soul. It is analogous to the period of inhalation. In this cycle, the outgoing consciousness is gathered in and lifted up. When success crowns this effort, the consciousness then [Page 516] slips out of what we call the personality, the mechanism aspect, and becomes a changed consciousness. The soul on its own plane becomes active and of this activity the mind and brain are aware. From the standpoint of personality activity, an interlude takes place. There is a point of inspired waiting. The mechanism is entirely quiescent. The mind is held steady in the light and the soul in the meantime thinks, as is its habit, in unison with all souls, taps the resources of the Universal Mind, and formulates its purposes in line with the universal plan. This cycle of recorded soul activity is followed by what might be called the process of exhalation. The interlude comes to an end; the waiting mind again becomes active and in so far as it has been rightly oriented and held in a



purely receptive attitude, it becomes the interpreter and instrument of the soul, which has now turned the "light of its countenance upon the attentive personality". Through that medium it can now work out the plans formulated in the interlude of contemplation. The emotional nature is swept by desire to make objective the plans with which the reoriented mind seeks to colour its experience, and subsequently the brain receives the transmitted impression and the physical plane life is then adjusted so that those plans can properly materialise. This of course delineates a mechanism, trained and adjusted and rightly responsive—a rare thing indeed to find. The second part of the interlude only becomes possible when the first or contemplative interlude has been achieved.

The disciple who is seeking to cooperate with the Hierarchy of Masters and to manifest this cooperation by active participation in Their work on the physical plane has to learn to work not only through the contemplative realisation but through a scientific utilisation of the interludes, developed in breathing, between points of inhalation and exhalation in the purely physical sense of **[Page 517]** the term. This is the true science and objective of pranayama. The brain consciousness is necessarily involved. The interlude between breaths is only capable of right use where a man has achieved the power to follow the interlude of contemplation affecting the soul and the mind and the brain. Just as the mind has been held in the light, and has been receptive to the soul impression so the brain has to be held receptive to impression from the mind.

One interlude therefore (from the standpoint of the united soul and personality) takes place *after* the period of soul inhalation, when the outgoing consciousness has been gathered inward, and the other takes place at the close of that interlude when the soul again becomes outgoing consciously to the objective world; exhalation takes the place of inhalation and also has its interlude. The disciple has to learn facility in utilising these two soul interludes—one of which produces effects upon the mind, and the other upon the brain.

There is, as always, a physical plane analogy of this process of divine inhalation and exhalation with its two interludes of silence and of thought. Let me again re-iterate the consequences of these interludes. In the higher interlude, abstract or divine thought impresses the soul and is transmitted to the waiting mind; in the other, the mind, through concrete thought and an attempt to embody divine thought in form, impresses the brain and produces action through the medium of the physical body.

Students of occultism who have demonstrated their devotion and their mental poise, and who (to use the ancient formula of the schools of meditation) have kept the five commandments and the five rules, and have achieved right poise, can begin to use the interludes between the two aspects of physical breathing for intense activity and the use of the power of will to produce magical effects. **[Page 518]** The consciousness, focussed in the brain and having participated in the work of contemplation can now proceed to the work of materialising the plan upon the physical plane by the focussed energy of will, used in the silence by the conscious man. As can be seen, these breathing interludes are also two in number, after inhalation and after exhalation and the more experienced the disciple, the longer will be the interlude and the greater the opportunity therefore for focussed magical work and for the utterance of those words of power which will make divine purpose to *be*.

It would not be right nor proper for me to enlarge here upon the work of utilising these "midway points", as they are called in Rule XII, which the magician seizes and which he employs in constructive work. In them he consciously uses energy, directing it as he sees it; in them, he consciously comes in contact with those forces and lives which he can employ and command to bring to him what he requires

for the furtherance of spiritual purposes and for the work of constructing those forms and organisms which may be needed; in them, he goes forward with the work of releasing the "prisoners of the planet"; and in them he becomes conscious of his fellow workers, of the group of world mystics, and of the hierarchy of souls.

In Instructions such as these, which are to be read by the general public it would be most unwise to give more explicit directions. Enough has been left unsaid to make it impossible for any but a deeply learned student to arrive at the necessary correlations which will enable him to carry forward the "work of the interludes", in which alone magical work can be done. You might ask: Why is this so? Why are the secrets of the breath so carefully guarded? Because the efficacy of black magic is found right here. There is a point where both black and white magic employ necessarily one similar stage in the work. **[Page 519]** Certain men, with potent wills and clear and trained minds, but animated by purely selfish purpose, have learnt to use the lower of the two soul interludes—that which concerns the relation of mind and brain. Through an intense application and a knowledge of the science of the centres they have been enabled to work out their selfish plans and to impose their will and mental authority upon the "prisoners of the planet". Thus they have wrought much harm. They have no desire to participate in the higher interlude wherein the soul is active, and the mind responsive. The intellectual activity and the responsiveness of the brain to mind impression is all that concerns them. Both white and black magicians, as you see, employ the lower interlude, and both know the significance of the physical breathing interludes. But the white magician works from the soul level out into the manifested world and seeks to carry out the divine plan, whilst the black magician works from the level of the intellect as he seeks to achieve his own separative ends. The difference is not only that of motive, but also of alignment and the radius of the consciousness and its field of expansion. Hence you will see why such extreme caution is evidenced by all true teachers, as they endeavor to teach the nature of the magical work. Only the tested and the true, only the unselfish and the pure can be given the full instructions. All can be given the information concerning the major interludes of soul-mind and mind-brain. Only a few can as yet be trusted with the significant information concerning the minor interludes, carried on in the physical body between breaths and in the brain consciousness.

One other point might be of interest before I proceed to speak of the "prisoners of the planet" and the work to be done with them.

Humanity at this time is passing through a cycle of excessive activity. For the first time in human history **[Page 520]** this activity embraces mankind on a large scale in the entire three aspects of the personality consciousness. The physical bodies, the emotional and mental states of consciousness are all in a condition of potent upheaval. This unified triple activity is increased by a cycle of equally intense planetary activity, due to the coming in of a new age, the passing of the sun into a new sign in the Zodiac and the preparation consequently going on to fit man to work easily with the new forces and energies playing upon him. At the centre of human life, the integrating group of new World servers must meet therefore a very real need. Their work must primarily be to keep such a close link with the soul of humanity—made up of all souls on their own level of being—through their own organised soul activity that there will always be those who can "work in the interludes" and so keep the plan progressing and the vision before the eyes of those who cannot as yet themselves enter into the high and secret place. They have, as I oft times have said, to learn to work subjectively, and this they must do in order to preserve—in this cycle of activity and exoteric expression—the power, latent in all, to withdraw into the centre. They constitute the door, speaking symbolically. Capacities and powers can die out for lack of use; the power of divine abstraction and the faculty to find what has been called "the

golden path which leads to the clear pool and from thence to the Temple of Retreat" must not be lost. This is the first work of the Group of World Mystics, and they must keep the path open and the way clear of obstructions. Otherwise white magic might temporarily die out and the selfish purposes of the form nature assume undue control. This dire event happened in Atlantean days and the then group of workers had to withdraw from all external activity and "abstract the divine mysteries, hiding them away from the curious and the unworthy."

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Now a new attempt is being made to free the "prisoners of the planet". The Hierarchy, through the Group of World Servers now in process of formation is seeking to externalise itself, and to restore the mysteries to humanity to whom they truly belong. If the attempt is to succeed it is basically necessary that all of you who have sensed the vision or seen a part of the intended plan should re-dedicate yourselves to the service of humanity, should pledge yourselves to the work of aiding to the utmost of your ability (ponder those words and search out their significance) all world servers, and should sacrifice your time and give of your money to further the endeavor of the Great Ones. Rest not, above all, from your meditation work; keep the inner link; think truth at all times. The need and the opportunity are great and all possible helpers are being called to the forefront of the battle. All can be used in some way, if the true nature of sacrifice is grasped, if skill in action is developed and if work without attachment is the effort of each and all of you.

## THE PRISONERS OF THE PLANET

Having dealt with the work of the magician in his own interior consciousness and with the need for him to learn the importance of seizing the "midway point" in his work of using the interludes, both major and minor, we come now to the consideration of the objective of all his work, that is if he is a true white magician. It is stated clearly that this is to release the "prisoners of the planet". It would profit us therefore to study who these prisoners are and what is the mode of their release to be employed by the working disciple.

These prisoners of the planet fall into two major groups, which embody necessarily certain subdivisions. Inclusively they constitute all forms of life that we usually call subhuman, but these words must be given a [Page 522] wider connotation than is normally the case. They must be extended to include all lives which are embodied in forms.

The two divisions are as follows:

First, the substance of all forms, or the multiplicity of tiny atomic lives which, through the power of thought, are drawn into the form aspect through which all existences or all souls, mineral, vegetable, animal and the animal body of man, express themselves. This opens up a wide horizon and covers practically the work of creation on the physical plane so that we cannot even touch upon it. Under the Law of Magnetic Attraction and owing to the impulsive activity of the Universal Mind as it works out the purposes of the solar Logos or of the planetary Logos these constituents of the matter of space, these atoms of substance, are drawn together, manipulated in a rhythmic manner and held together in form. Through this mode of creation, existences come into manifestation, participate in the experience of their particular cycle, whether it is ephemeral, like the life of a butterfly or relatively permanent like the ensouling life of the planetary deity, and vanish. The two aspects concerned, spirit and matter, are brought thus into a close rapport, and necessarily exert an effect upon each other. Matter, so-called, is

energised or "lifted up" in the occult sense of the term by its contact with spirit so-called. Spirit, in its turn, is enabled to enhance its vibration through the medium of its experience in matter. The bringing together of these two divine aspects results in the emergence of a third, which we call the soul, and through the medium of the soul, spirit develops a sentiency and a conscious awareness and capacity to respond which remains its permanent possession when the divorce between the two comes around eventually and cyclically.

Much anent this will be found in *A Treatise on Cosmic* [Page 523] *Fire* and there is no need for me to repeat myself here. This second treatise is intended to be more practical and generally useful. It deals primarily with the training of the aspirant so that he can, in his turn, act as a conscious creator, and as he works serve the higher ends of the Life which enfolds him. Thus he aids in the materialising of the plans of God. The training of the aspirant, the indicating to him of possible trends and lines of evolution, and the definition of the underlying purpose is all that it is wise to impart at the present stage in which the average aspirant finds himself. This has been attempted in these Instructions and there has been given also some new teaching anent the emotional vehicle. In the next century, when man's equipment is better developed and when a truer meaning of group activity is available, it will be possible to convey more information, but the time is not yet. All that is possible for me is to grope for those feeble words which will somewhat clothe the thought. As they clothe it they limit it and I am guilty of creating new prisoners who must ultimately be released. All books are prison houses of ideas, and only when speech and writing are superseded by telepathic communication and by intuitive interplay will the plan and the technique of its expression be grasped in a clearer fashion. I talk now in symbols; I manipulate words in order to create a certain impression; I construct a thought-form which, when dynamic enough, can impress the brain of a transmitting agent, such as yourself. But, as I do so, I know well how much must be left unrelated and how seldom it is possible to do more than point out a cosmology, macrocosmic or microcosmic, which will suffice to convey a temporary picture of divine reality.

I talk to you of laws, and I seek to formulate them intelligently but I am dealing really with those divine impulses which emanate from a cosmic Creator and become laws as they produce effects in the matter of space, meeting [Page 524] therein practically no resistance. Other divine impulses which also cyclically stream forth have not as yet carried such a strong vibration, and have not therefore been as powerful as the vibration of the combined substance affected. These latter are those impulses to which we give the name spiritual, and which we look forward to seeing established as the laws of the new era, and which will then supersede or coalesce with the present laws of the universe. Together they will bring in the new synthetic world.

But how can the whole be comprehended by the part? How can the entire plan be noted by a soul which sees as yet but a tiny fraction of the structure? Bear this steadily in mind as you study and ponder these Instructions and remember that, in the light of the future knowledge of humanity, all that is here conveyed is like a fifth reader in grammar school to the test books utilised by a college professor. It will serve however to graduate the aspirant out of the Hall of Learning into the Hall of Wisdom, if he uses the information given.

Learn to be telepathic and intuitive. Then these forms of words and these ideas, clothed in form, will not be needed. You can then stand face to face with naked truth, and live and work in the terrain of *ideas* and not in the world of *forms*.

So we leave the vast expanse of lives, covered by the unmeaning phrase "atomic substance," and pass on secondly to a consideration of those prisoners of the planet which can be more easily contacted, whose general plight can be more specifically understood, and who stand in a closer relation to man. Men are not yet equipped to comprehend the nature of those units of electrical energy which embody what we call the soul of all things and which has been termed the "anima mundi"—the life and soul of the One in whom all embodied existences live and move and have their being.

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To do this, it will be necessary to understand somewhat the part that the fourth kingdom in nature plays in relation to the whole, and the purpose for which that aggregate of forms which we call the human family exists. We must study this from the standpoint of the relation of the fourth kingdom to the whole, and not from the standpoint of man's own individual progressive development and the part he plays as a human unit within the ring-pass-not of the human family. We will use the word humanity, and speak of its mission and function in the big scheme and the working out of the plan. We will infer a humanity which is composed of all the sons of men. It includes on the one hand the hierarchy of adepts who have deliberately incarnated on the physical plane in order to work within the limits of the human kingdom, and on the other we find the undeveloped types which are more animal than human. Between these two extremes we find the many and varied types, the developed and the undeveloped, the intelligent and the unintelligent—all who are covered by the word man.

Humanity constitutes a centre of energy within the cosmos, capable of three activities.

I. First of all, humanity is responsive to the inflow of spiritual energy. This pours into it from the cosmos, and speaking symbolically these energies are basically three in number:

1. Spiritual energy, as we inadequately term it. This emanates from God the Father and reaches humanity from the level of what is technically called the monadic plane, from the archetypal sphere, the highest source of which a man can become conscious. To this type of energy there are few so equipped that they can respond. It is for the majority practically nonexistent. I use the words "God the Father" in the sense of the One Self-Existent Life, or Absolute Being.

2. Sentient energy—the energy which makes man a **[Page 526]** soul. It is the principle of awareness, the faculty of consciousness, that something, inherent in matter (when brought into relation with spirit), which awakens responsiveness to an outer and far-reaching field of contacts. It is that which eventually develops in man a recognition of the whole, of the self, and which leads him to self-determination and self-realisation. When these are developed, as they are not in the subhuman kingdoms, a man can become aware of the first type of energy, mentioned above. This energy of sentient consciousness comes from the second aspect of deity, from the heart of the sun, just as the first, technically but symbolically speaking, emanates from the central spiritual sun. The parallel to these two types of force in a human being is the nervous energy working through the nervous system with headquarters in the brain, and the life energy which is seated in the heart.

3. Pranic energy, or vitality. This is that vital force, inherent in matter itself and in which all forms are immersed, as they constitute functioning parts of the greater form. To this all forms respond. This type of energy comes from the physical sun and works actively upon the vital bodies of every form in the natural world, including the physical form of humanity itself.



In the terminology of the Ageless Wisdom, these three are called electric fire, solar fire, and fire by friction, and their purpose in relation to each other is summed up for us in the words of *The Secret Doctrine* as follows:

"Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit and these three are a Trinity, synthesized by Life which pervades them all." S. D. I. 80.

Humanity, being the meeting-place for all the three types of energy, constitutes therefore a "midway point," [Page 527] in the consciousness of the Creator. This "midway point" has to be seized by the active creating agent in some such manner as the aspirant has to learn to seize his midway points in the tiny bit of magical and creative work which he is seeking to carry forward. Humanity is intended to be the medium wherein certain activities can be instituted. It is in reality the brain of the planetary Deity, its many units being analogous to the brain cells in the human apparatus. Just as the human brain, made up of an infinite number of sentient responsive cells, can be suitably impressed when quiescence has been achieved, and can become the medium of expression for the plans and purposes of the soul, transmitting its ideas via the mind, so the planetary Deity, working under the inspiration of the Universal Mind, can impress humanity with the purposes of God and produce consequent effects in the world of phenomena.

The members of the hierarchy represent those who have achieved peace and quiescence, and can be impressed; aspirants and disciples represent those brain cells which are beginning to fall into the larger divine rhythm. They are learning the nature of responsiveness. The mass of men are like the millions of unused brain cells which the psychologists and scientists tell us we possess but do not employ. This analogy you can think out in greater detail for yourself, but even superficially it will be apparent to you that when this point is grasped, the purpose for which humanity exists, the objective before the group of world mystics and workers, and the ideal set before the individual aspirant, are the same as in the individual meditation; the achieving of that focussed attention and mental quiet wherein reality can be contacted, the true and the beautiful can be registered, divine purpose can be recorded, and it becomes possible to transmit to the phenomenal form, upon the physical plane, the needed energy whereby the subjective [Page 528] realisation can be materialised. The aspirant does this in connection with his own soul purpose if he is successful in his endeavour; the disciple is learning to do this in relation to group purpose, and the initiate cooperates with the planetary purpose. These constitute the inner group of vitally alive brain cells in the planetary brain, the entire human group, and it is evident that the more powerful their united vibration and the clearer the light which they reflect and transmit, the more rapidly will the present inert mass of human cells be brought into activity. The occult hierarchy is to the planetary Life what the light in the head is to the average awakened disciple, only on so much vaster a scale, and with such an adequate inner alignment that students such as those who read these Instructions cannot understand the true significance of the words. The point to be grasped is that through humanity on the physical plane, the nature of reality will be revealed; the true and the beautiful will be manifested; the divine plan will eventually work out, and that energy be transmitted to all forms in nature which will enable the inner spiritual reality to emerge.

II. The second type of activity of which man is capable is an intense progressive and spiral development within the human ring-pass-not. This sentence covers the mode of development and the entire procedure of unfoldment of all the evolving units that we call men. With this I seek not here to deal. The history of the human structural growth, the entire field of the unfolding human consciousness



and the history of all races and peoples that have lived or are living upon our planet can be dealt with under this heading. It concerns the use humanity has made of all the energies available within the natural world of which it is a part, inherent in the fourth kingdom itself and coming to it also from the world of spiritual realities.

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III. The third type of activity which should occupy the attention of humanity, and one as yet little understood, is that it should act as a transmitting centre of spiritual forces—soul force and spiritual energy united and combined—to the prisoners of the planet and to the lives, held in embodied existence in the other kingdoms of nature. Human beings are apt to be primarily concerned with their higher group relations, with their return to the Father's home, and with the trend which we call "upwards" and away from the phenomenal world. They are principally occupied with the finding of the centre within the form aspect, that which we call the soul, and, having found it, with the work then of acquainting themselves with that soul and thus finding peace. This is right and in line with divine intention but it is *not* all of the plan for man, and when this remains the prime objective, a man is dangerously near falling into the snare of spiritual selfishness and separateness.

When the centre is found by any human being and he becomes at-one with, and enters into relation with his soul, then he automatically shifts his position in the human family and—again speaking in symbols—finds himself part of the centre of light and understanding which we call, esoterically, the occult hierarchy, the cloud of witnesses, the disciples of the Christ, and other names according to the trend of the disciple's convictions. This hierarchy is also attempting to externalise itself in the form of the group of World Workers, and when a man has found his soul and the principle of unity is sufficiently revealed to him he shifts also into this more exoteric group. All who find the centre do not as yet link up with both the interior and exterior groups. Then he is pledged to the magical work, to the salvaging of souls, to the releasing of the prisoners of the planet. This is the goal for humanity as a whole, and when all the sons of men have attained the objective, these prisoners will be released. **[Page 530]** The reason for this will be that the magical work will be carried forward intelligently and perfectly and human beings in group formation will act as transmitters of pure spiritual energy, which will vivify every form in every kingdom in nature.

In considering the problem of the prisoners of the planet and their eventual release, it must be remembered that one of the forces which lie back of the entire evolutionary scheme is that of the Principle of Limitation. This is the primary impulse which brings about the act of creation, and is intimately linked with that of will and its lower reflection, desire. Will is desire, formulated so clearly and carried so powerfully to an intelligent climax that the mode of its materialisation is grasped with such accuracy and energised with such intent that the result is inescapable. But pure will is only possible to a coordinated thinker, to truly self-conscious entities. Desire is instinctual or rather inherent in all forms, for all forms and organisms constitute part of some primary thinker and are influenced by the powerful intent of that primary force.

The Principle of Limitation therefore is the outcome of the purposeful will and formulated desire of some thinking Being, and governs consequently the form-taking process of all incarnated lives. This Principle of Limitation controls the scope of an incarnation, sets its measure and rhythm, determines the radius of its influence, and brings about that illusory appearance of reality which we call manifestation.

The "prisoners of the planet" fall into two categories:

1. Those lives which act under the influence of a conscious purpose, and who "limit the life that is in them" for a time. They consciously take form, knowing the end from the beginning. These Beings in their turn fall into three main groups.

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*a.* The Being Who is the life of our planet, the One in Whom we live and move and have our being. This being, or sum total of organised lives is sometimes called the planetary Logos, sometimes the Ancient of Days, sometimes God, and sometimes the One Life.

*b.* Those lives who constitute the Principle of Limitation in a kingdom of nature. The Life that is, for instance, expressing itself through the medium of the animal kingdom is a self-conscious intelligent entity, working in full awareness of intent and objective, and limiting his sphere of activity in order to provide due opportunity and expression for the myriad lives that find their life and being and sustenance in him. See you how the law of sacrifice runs throughout creation.

*c.* The sons of mind, human souls, solar Angels, the divine sons of God who in full self-consciousness work out certain well seen ends through the medium of the human family.

2. Those lives who are limited in form because they are not self-conscious but are unconscious constituent parts of a greater form. They have not yet evolved to the point where they are self-conscious entities.

It might be said that this second category includes all existences, but the line of demarcation between self-produced limitation and unrealised form-taking lies entirely in the realm of consciousness. Some lives are prisoners and know it. Others are prisoners and know it not. The clue to suffering lies right here in the realm of mind. Pain and agony, rebellion and the conscious urge towards betterment and the changing of conditions are only found where what we call individuality is present, where the "I" complex is controlling, and where a self-conscious entity is functioning. There is of course **[Page 532]** the equivalent to pain in kingdoms below the human, but it enters into another differentiation. It is not self-related. Sub-human forms of life suffer and undergo discomfort and are subject to the throes of death but they lack memory and prevision, and possess not that mental apprehension which will enable them to relate past and present and anticipate the future. They are exempt from the agony of foreboding. Their entire reaction to what are called evil conditions is so different to that of humanity that it is difficult for us to grasp it. The *Old Commentary* describes these two groups in the following terms:

"The Sons of God, who know and see and hear (and knowing, know they know) suffer the pain of conscious limitation. Deep in the inmost depths of conscious being, their lost estate of liberty eats like a canker. Pain, sickness, poverty and loss are seen as such, and from them every son of God revolts. He knows that in himself, as once he was before he entered prisoner into form, he knew not pain. Sickness and death, corruption and disease, they touched him not. The riches of the universe were his, and naught he knew of loss.

"The lives that enter into form alone with lives self-conscious, the deva lives which build the forms indwelt by all the Sons of God, they know not pain or loss or poverty. The form decays, the other forms retire, and that which is required to nourish and keep strong the outer, lacks. But lacking also will and planned intent, they feel no aggravation and know no clear revolt."

A word about pain might be in place here, though I have naught of an abstruse nature to communicate anent the evolution of the human hierarchy through the medium of pain. The devas do not suffer pain as does mankind. Their rate of rhythm is steadier although in line with the Law. They learn through application to the work of building and through incorporation into the form of that which is built. They grow through appreciation [Page 533] of and joy in the forms built and the work accomplished. The devas build and humanity breaks and through the shattering of the forms man learns through discontent. Thus is acquiescence in the work of the greater Builders achieved. Pain is that upward struggle through matter which lands a man at the Feet of the Logos; pain is the following of the line of the greatest resistance and thereby reaching the summit of the mountain; pain is the smashing of the form and the reaching of the inner fire; pain is the cold of isolation which leads to the warmth of the central sun; pain is the burning in the furnace in order finally to know the coolness of the water of life; pain is the journeying into the far country, resulting in the welcome to the Father's Home; pain is the illusion of the Father's disowning, which drives the prodigal straight to the Father's heart; pain is the cross of utter loss, that renders back the riches of the eternal bounty; pain is the whip that drives the struggling builder to carry to utter perfection the building of the Temple.

The uses of pain are many, and they lead the human soul out of darkness into light, out of bondage into liberation, out of agony into peace. That peace, that light and that liberation, with the ordered harmony of the cosmos are for all the sons of men.

With the problem of limitation is closely linked that of liberation. Into the prison house of form enter all that live; some enter consciously and some unconsciously, and this we call birth, appearance, incarnation, manifestation. Immediately there sweeps into activity another law or the working out of an active principle which we call the Law of Cycles. This is the principle of periodic appearance—a beneficent operation of the lower wisdom of innate divinity, for it produces that sequence of the states of consciousness which we term Time. This produces therefore in the world field of awareness a [Page 534] gradual and slow growth towards self-expression, self-appreciation, and self-realisation. To these principles of Limitation and of Cycles is added another principle, that of Expansion. This brings about the development of consciousness so that the latent germ of sentiency or of sensitive response to environment may be fostered in the living unit.

We have therefore three Principles:

1. The Principle of Limitation.
2. The Principle of Periodic Manifestation.
3. The Principle of Expansion.

These three Principles together constitute the factors underlying the Law of Evolution as men call it. They bring about the imprisonment of the Life in its various appearances or aspects; they produce the environing forms, and they lead the imprisoned lives on into ever more educational prison houses. Finally the time arrives when the Principle of Liberation becomes active and a transition is effected out of a prison house which cramps and distorts into one which provides adequate conditions for the next development of consciousness.

It is interesting here to note that death is governed by the Principle of Liberation, and not by that of Limitation. Death is only recognised as a factor to be dealt with by self-conscious lives and is only misunderstood by human beings, who are the most glamourised and deluded of all incarnated lives.

The next point to be noted is that each kingdom in nature acts in two ways:

1. As the liberator of the kingdom of forms which has not reached its particular stage of conscious awareness.
2. As the prison house of lives that have transmitted into it from the level of consciousness next beneath it.

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Let it be remembered always that each field of awareness in its boundaries constitutes a prison, and that the objective of all work of liberation is to release the consciousness and expand its field of contacts. Where there are boundaries of any kind, where a field of influence is circumscribed, and where the radius of contact is limited there you have a prison. Ponder on this statement for it holds much of truth. Where there is an apprehension of a vision and of a wide unconquered territory of contacts then there will inevitably be a sense of imprisonment and of cramping. Where there is realisation of worlds to conquer, of truths to be learnt, of conquests to be made, of desires to be achieved, of knowledges to be mastered, there you will have a festering sense of limitation, goading on the aspirant to renewed effort and driving the living entity on along the path of evolution. Instinct, governing the vegetable and animal kingdoms, develops into intellect in the human family. Later intellect merges into intuition and intuition into illumination. When the superhuman consciousness is evoked these two—intuition and illumination—take the place of instinct and of intelligence.

Illumination—what does that lead to? Straight to the summit of achievement, to the fulfillment of cyclic destiny, to the emergence of the radiant glory, to wisdom, power, God consciousness. These words however mean but little or nothing in comparison with a Reality which can only be sensed by any human being when his intuition is awakened and his mind illumined.

Grasping these facts anent imprisonment how, to be practical, can a man become a releasing agent for the "prisoners of the planet"? What can humanity as a whole achieve along this line? What can the individual do?

The task of humanity fails primarily into three divisions of labour. Three groups of prisoners can be released **[Page 536]** and will eventually find their way out of their prison house through the instrumentality of man. Already human beings are working in all three fields.

1. Prisoners within the human form. This involves working with one's fellow men.
2. Prisoners within the animal kingdom, and already much is being done in this field.
3. Prisoners within the forms of the vegetable world. A beginning has been made here.

Much work is being accomplished by man for men, and through the agency of scientific, religious and educational endeavour, the human consciousness is steadily expanding until one by one the Sons of God are breaking through their limitations into the world of souls. In the retrospect of history, the picture of the emerging prisoner, Man, can be seen in clear delineation. Little by little he has mastered the planetary boundaries; little by little, he has grown from the stage of cave man to that of a Shakespeare, a Newton, a Leonardo da Vinci, an Einstein, a St. Francis of Assisi, to a Christ and a Buddha. The capacity of man to achieve in any field of human expression seems practically unlimited, and if the past few thousand years have seen such a stupendous growth, what shall we see in the next

five thousand years! If prehistoric man, little more than an animal, has grown into the genius, what unfoldment is not possible as more and more of innate divinity makes its presence felt? The superman is with us. What will the world manifest when all mankind is tending towards a concrete manifestation of superhuman powers?

Man's consciousness is being released in varying directions and dimensions. It is expanding into the world of spiritual realities and beginning to embrace the fifth or spiritual kingdom, the kingdom of souls. It is interpenetrating, through scientific research, the world of [Page 537] super-human endeavour, and investigating the many aspects of the Form of God, and of the forms that constitute the Form.

In touching upon the work of humanity in releasing the units of which it is constructed, and in releasing the prisoners in the vegetable and animal kingdoms, I want to point out two things, both of profound importance:

First, in order to release the "prisoners of the planet" that come under the title of *subhuman*, man has to work under the influence of the *intuition*; when working to release his fellow men he has to know the meaning of *Illumination*.

When the true nature of Service is comprehended, it will be found that it is an aspect of that divine energy which works always under the destroyer aspect, for it destroys the forms in order to release. Service is a manifestation of the Principle of Liberation, and of this principle, death and service, constitute two aspects. Service saves, liberates and releases, on various levels, the imprisoned consciousness. The same statements can be made of death. But unless service can be rendered from an intuitive understanding of all the facts in the case, interpreted intelligently, and applied in a spirit of love upon the physical plane, it fails to fulfil its mission adequately.

When the factor of spiritual illumination enters into that service, you have those transcendent Lights which have illumined the way of humanity and have acted like search-lights, thrown out into the great ocean of consciousness, revealing to man the Path he can and must go.

I would like to point out another thing. I have given no specific rules for releasing the prisoners of the planet. I have made no classification of the prisons and their prisoners, nor of methods of work nor of techniques of release.

I urge only upon each and all who read these Instructions [Page 538] the necessity for renewed effort to fit themselves for service by a conscious and deliberate effort to develop the intuition and to achieve illumination. Every human being who reaches the goal of light and wisdom automatically has a field of influence which extends both up and down, and which reaches both inwards to the source of light and outwards into the "fields of darkness". When he has thus attained he will become a conscious centre of life giving force, and will be so without effort. He will stimulate, energise and vivify to fresh efforts all lives that he contacts, be they his fellow aspirants, or an animal, or a flower. He will act as a transmitter of light in the darkness. He will dispel the glamour around him and let in the radiance of reality.

When large numbers of the sons of men can so act, then the human family will enter upon its destined work of planetary service. Its mission is to act as a bridge between the world of spirit and the world of

material forms. All grades of matter meet in man, and all the states of consciousness are possible to him. Mankind can work in all directions and lift the subhuman kingdoms into heaven and bring heaven down to earth.

**[Page 539]**

### RULE THIRTEEN

The magician must recognize the four; note in his work the shade of violet they evidence, and thus constructed the shadow. When this is so, the shadow clothes itself, and the four become the seven.

The Quaternaries to be Recognised.  
The Precipitation of Thought-forms.

**[Page 541]**

### THE QUATERNARIES TO BE RECOGNISED

This rule is for me one of the most difficult to explain, the reason for this being threefold:

One: The number of people in physical incarnation at this time who can work in a truly creative manner and profit by the information given in this Rule is exceedingly few. Only to the white magician, and he experienced in his work, can the real interpretation be given. There is much danger in imparting the significance of these rules to those who are not qualified in themselves to work correctly. We will, therefore, consider the qualifications required of those who are entitled to this knowledge so that the student can begin to develop in himself that which may be lacking.

Two: The danger of minute and detailed instructions consists in the fact that were they now to be given to the world, we should be flooded with thought-forms and these thought-forms would be created in order to express purely selfish desire and mental matter would be swept into activity in line with the fancies and the whims of the undeveloped along spiritual lines. It must be remembered that every human thought, whether the potent mass thoughts or individual dynamic ideas, must eventually emerge objectively on the physical plane. This is an inevitable and unalterable rule and due consideration of this law which governs mental substance will show the danger of wrong thought and the power of right. The potency of human thought at this time is primarily of mass description, for few there are who can think creatively. Public opinion, mass ideas, the tendencies of human **[Page 542]** desire and thought, are not at this time of the highest order, and the physical precipitation of these vague and inchoate thoughts distinguished by a vast similarity, and colored by selfish intent and personal behest, and based upon likes and dislikes, prejudices and longings, can be seen in the most interesting precipitation. The vast assembly of insects which now haunt our planet and cause increasing concern to the scientist, agriculturist, and all those dealing with the welfare of the human animal, are the direct result of thought precipitation.



I have not time to enlarge upon this fact, but I can assure you that as men learn to think with more unselfishness and with greater purity, and as malice and hatred and competition give place to brotherhood, kindness and cooperation, the insect pest, as it is now called, will most surely die out.

Three: Another difficulty which I experience in elucidating these rules lies in the fact that it is today more easy to prove the fact that there is a realm of mind than it is to prove that there is a realm of the ether, even though scientists use the word widely. This rule concerns the four grades of etheric substance which constitute the etheric envelope of all forms in nature, from a mountain to an ant, and from a plant to an atom. Certain scientists recognize the fact of an etheric body, vast numbers do not, and from the standpoint of the masses of humanity, it remains unrecognized. That which lies closest to us and in our immediate foreground is often overlooked, and it has interested those of us who teach and guide to note how much emphasis is laid upon psychic and astral phenomena, and how little attention is paid to the more obvious and more easily discerned etheric forms and forces! Given a slight change in the present mode of visual focussing it will be found that the human eye is capable of including an entirely new field of perception and of awareness. Blindly men introvert their [Page 543] consciousness and become aware of astral objects and that illusive world of ever changing forms in which we live and move and have our being, and yet, they fail to see that which lies immediately before them.

These three difficulties of:

1. Lack of qualification,
2. Dangers inherent in unconscious form-building.
3. Etheric blindness,

make it well nigh impossible for me to do full justice to this rule and to elucidate the work on etheric levels, and hence the relative brevity of the elucidation.

In dealing with the subject of qualification and answering the question: What constitutes the equipment needed by a white magician? I would say one thing:—all students realize that certain requirements must be met if a man is to be entrusted with any measure of understanding of the technique of the Great Work. I take it for granted, however, that the *character* qualifications are not those to which our question refers. All aspirants know, and down the ages have been taught, that a clean mind and a pure heart, love of truth, and a life of service and unselfishness, are prime prerequisites, and where they are lacking, naught avails and none of the great secrets can be imparted. You might well say here: We have also been taught that there exist those who work in the four ethers and who undoubtedly perform magical deeds, yet who do not possess this essential purity and loving-kindness to which reference has been made. This is undoubtedly true; they belong to a group of workers in matter whom we call Black Magicians; they are highly developed intellectually and can motivate mental substance or mind stuff in such a manner that it can achieve objectivity on the physical plane and bring about their deep intent. About this group there is much misunderstanding and profound ignorance. It is perhaps as well, [Page 544] for their destiny is tied up with the future race, the sixth, and their end and the cessation of their activities will come about in that far distant aeon which is technically called the Sixth Round. The final break or division between the so-called black and white forces, for this particular world cycle, will take place during the period of the sixth root race in the present round. Towards the close of the sixth root race, before the emergence of the seventh, we shall have the true Armageddon about which so much has been taught. A small cycle, corresponding to

this final battle and cleavage, will appear during the sixth subrace which is now in process of formation. The world war which has just taken place and our present cycle of separativeness and upheaval, do not constitute the real Armageddon. The war which is told to us in the Mahabharata and the present war had the roots of their trouble and the seeds of the disasters which they brought about, one in the lower and one in the higher astral world. Selfishness and desire of a low order were the impulses back of them both. The coming great division will have its roots in the mental world and will consummate in the sixth subrace. In the sixth root race it will have the seeds of portentous disaster in the coordinated triplicity of mind, astralism, and physical nature, which will bring about a climaxing moment for the planetary duality.

Beyond that we need not go, for the humanity of the sixth round will be so different in nature to ours and those who will differentiate into the black and the white forces will be so unlike what we now understand by the words, that we need not concern ourselves with that far distant problem.

Let it be remembered that the true black magician (I refer not here to a person with a tendency to black magic) is a soulless entity. He is a being in whom the Ego is—as [Page 545] we understand the term today—non-existent. It is oft overlooked and seldom grasped or told that they, therefore, do not exist in physical bodies. Their world is ever the world of illusion. They work, from the lower mental plane, on desire matter and on the sentient desire bodies of those on the physical plane who are swept by delusion and held in the bonds of extreme selfishness and self-centeredness. What the ignorant call a black magician on the physical plane is only some man or woman sensitive to or in rapport with a true black magician on the astral plane. This relationship is only possible when there have been many lives of selfishness, low desire, perverted intellectual aspiration, and love of the lower psychism, and this only when the man has been held willingly in thrall by them. Such men and women are few and far between, for unadulterated selfishness is rare indeed. Where it exists, it is exceedingly potent, as are all one-pointed tendencies.

The clue to the requirements of a more esoteric kind is given to us in Rule XIII. "The magician must recognize the four." He has presumably built up a fine character. He has educated himself for service. His aspiration is true and steady. He is living purely and unselfishly. He has mastered somewhat the meaning of meditation. He now has to begin to train himself in what is called "occult recognition."

This rule is a most interesting example of the many connotations and numerous correspondences which can be conveyed in a few simple words. We are told that he must "recognize the four". The *Treatise on Cosmic Fire* tells us:

"This means literally that the magician must be in a position to discriminate between the different ethers and to note the special hue of the different levels, thereby insuring a balanced building of the 'shadow.' He 'recognizes' them, in the occult sense; that is, he knows their note [Page 546] and key and is aware of the particular type of energy they embody. Enough emphasis has not been laid upon the fact that the three higher levels of the etheric plane are in vibratory communication with the three higher planes of the cosmic physical plane, and they (with their ensphering fourth level) have been called in the occult books 'the inverted Tetraktys.' It is this knowledge which puts the magician in possession of the three types of planetary force and their combination, or the fourth type, and thus releases for him that vital energy which will drive this idea into objectivity. As the different types of forces meet and coalesce, a dim shadowy form clothes itself upon the vibrating astral and mental sheath, and the idea of the solar Angel is attaining definite concretion."

The obvious and most apparent meaning is, therefore, recognition of the four ethers, but this is in its turn dependent upon other meanings and based upon the recognition of other quaternaries. I would like to give a short *resume* of some of the qualifications needed by the white magician and of some of the recognitions which will gradually emerge in his consciousness.

First, he must recognize "the four that constitute the One." In other words, the first quaternary that he must know and know well is that which he is essentially himself:

1. Physical body, sensitive emotional nature, mind and soul;
2. Soul, mind, brain and the outer world of forces;
3. Spirit, soul and body within the great Whole.

This presupposes real spiritual attainment and the capacity, therefore, to function as a soul. Until this has been achieved, one can be an aspirant to the practice of white magic, but one is not yet a white magician.

Second, he must recognize "the city that stands foursquare." He must understand the meaning, of "man, the cube", and this in three ways:

**[Page 547]**

1. Himself as a human being;
2. His fellow man in relation to himself and the Whole;
3. The fourth kingdom in nature, the human kingdom, viewing that entire kingdom as an entity, an organized life functioning on the physical plane, indwelt by soul, animated by spirit.

This means, therefore, that as a man he is responsive to his kind and is aware also of the purpose of the kingdom to which he belongs. This can best be expressed in some wonderful words from an ancient writing in the Masters' Archives. It is said to date back to early Atlantean times. The material on which the writing is found is so old and so frail that all that the Masters themselves can touch and see is a precipitation made from it, the original being kept at Shamballa. It runs thus, with certain deletions, which it is wiser not to insert:

"At the four corners of the square, the four angelic...are seen. Orange they are, but veiled in rosy light. Within each form the yellow flame is seen and round each form the blue...

"Four words they utter forth, one for each human race, but not the sacred sound which bringeth forth the seventh. Two words have died away, four sound today. One sounds in realms so high that man can enter not as man. Thus are the seven words of man ringing around the square, passing from mouth to mouth.

"Each day of man the words take form and different seem. In...the words will be as follows:

"From out the North a word is chanted forth which means...be pure.

"From out the South the word peals out: I dedicate and...

"From out the East, bringing a light divine, the word comes swinging round the square: Love all.

"From out the West, answer is thrown back: I serve."

This is a faint effort to express in English these ancient Atlantean phrases, older than Sanskrit or Senezar, and **[Page 548]** known only to a mere handful of the members of the present hierarchy. But in

the thoughts of purity, dedication, love and service, are summed up the nature and the destiny of man, and it should be remembered that they do not stand for so-called spiritual qualities, but for potent occult forces, dynamic in their incentive and creative in their result. This should be pondered on carefully by all aspirants. We have, consequently, with these four, added to the first one, spiritual attainment, five of the qualifications of the white magician.

Third, the white magician must recognize the cross which stands in the Heavens upon which the cosmic Christ is crucified and on which the white magician, being a cell in the body of the cosmic Christ, is also crucified. Technically and astrologically speaking, in this present aeon he must understand the inner significance of Taurus, of Leo, of Scorpio and of Aquarius, for they are potent in our world cycle. He must, if I may express it symbolically, and yet at the same time accurately, be able to utter forth the achievement which is the goal of his endeavor in each of these four signs and under each of these four powers. In Taurus he must be able to say: "I seek illumination and am myself the light." In Leo he will say: "I know myself to be the one. I rule by Law." The word he will utter forth in Scorpio will be: "Illusion cannot hold me. I am the bird that flies with utter freedom." In Aquarius the words spoken will be: "I am the server, and I the dispenser am of living water."

These occult qualifications upon which I have thus lightly touched, must be closely studied by the aspirant and as he studies them and lives by these rules, various qualifications will emerge and will distinguish him. It must be remembered that all that I have here said has a different meaning on each plane and in relation [Page 549] to the seven stages of consciousness as these express themselves in these seven fields of awareness.

Finally, as far as the aspirant who reads these instructions is concerned, he must have transcended the four noble truths, learned the meaning of the four gospels, understood the significance and purpose of the four elements—earth, water, fire and air, and, esoterically speaking, passed as a Saviour through the four kingdoms. This latter phrase will only be really understood at the fourth initiation. When he has done this, he can say: "Desire holds me not, with freedom now I stand. I desire all and nothing. I live and die, am offered up and rise again: I come and go at will. Earth lies beneath my feet and water laves my form. The fire destroys that which impedes my way, and master of the air am I. Through all the world of forms my feet have passed. All now exists for me and I, the servant of the whole, persist." Study these words and note how the concept of the ideal requirements which constitute the equipment of the white magician has steadily grown.

I could enlarge on many other quaternaries, but the few just quoted suffice to show some of the recognitions towards which the aspirant strives. The only other one which I will note is that referred to as the violet four, or the four types of energy which constitute the vital or etheric body of all forms in the natural world. Here again we have a higher three and a lower one, which ever indicates the three aspects or principles of divinity and the form through which these three must manifest. Spirit, soul and body express the same idea from another angle, added to that which is produced through their interaction. It must ever be remembered that from the point of view of Reality what we call the dense physical body, tangible and objective, is but an illusion. We are told again and again in the ancient writings that it is not a principle. Why is this so? Because it is only an [Page 550] *appearance* brought about by the merging of the higher three and the fourth, and this appearance is a fiction or a figment of the human mind. I speak not in parable; I utter only facts in nature and one that is slowly coming into mature consideration among the philosophers of both hemispheres. Both in the solar system, the macrocosm of the microcosm, and likewise in the microcosm, there are ever the three highest planes

which embody the principles and produce the dynamic purpose, and which constitute the four levels of the etheric body of both God and man, viewing them from what we call the energy or physical angle. These four are reflected in the four levels of the etheric division of the physical plane as regards the physical body of all forms. These four etheric levels, or these four grades of vital substance constitute what is called the "true form" of all material objects or phenomena, and they are responsive to the four higher types of spiritual energy which we usually call divine. This relation between the prototypal trinity and its plane of merging and the etheric reflection is found in all forms according to the type of energy which predominates. In each of the four kingdoms in nature all four types are found, but the fourth etheric is found in fuller degree in the mineral kingdom than in the human, whilst the highest of the four ethers is found in greater proportion in the human than in the other three kingdoms. This which I tell you is apt to be found confusing by the neophyte for the words energy, dynamic purpose, vitality and etheric substance mean little to the beginner, but they serve to indicate some of the knowledge which the worker in white magic has to grasp. This I might illustrate, for instance, by stating that working in the mineral kingdom, the fourth kingdom in nature from the standpoint of God, and the first from the standpoint of time and space, he will work with the fourth cosmic ether (buddhic energy) utilizing [Page 551] ether of the fourth grade in his own body as the transmitting agent, and so on, in connection with the other three kingdoms in nature. One of the secrets not yet revealed, fortunately, is concerned with the question as to whether light violet is the color of the highest or the lowest of the four and this will not be revealed for some time to come.

The consideration of these various quaternaries which it is necessary that the white magician understand, and the qualifications which he must possess before he is permitted to carry forward the magical work, leads to the following question: Is there some basic formula or proposition which must govern the magical activity?

This question is, of course, too general and vague, but until the inclusiveness of the human mind is greater than is now the case, such questions will inevitably be asked. I can, however, give a short reply which holds in it the clue to the entire process. When correctly understood, it will govern the method of work and the thought life of the worker in white magic. My answer is this: Potencies produce precipitation. In those three words lies the entire story. They sum up the history of the Creator and the life story and environing conditions of every human being. They account for all that is, and lie back of the law of rebirth. These potencies are driven into activity by the power of thought and hence, in training them to be creators and in teaching them to govern and control their own destinies, the Teachers of the race begin with the mind aspect of aspirants. They emphasize that which will govern the potencies; they deal with that which produces the objective form, which is qualified by them, is energized by them and which fulfills the purpose of the Thinker.

A thinker, then, is the essential factor, and it will become apparent to you, therefore, as you study these words, just what is going on in the world of today. The [Page 552] trend of our modern civilization, in spite of all its mistakes and errors, is to produce thinkers. Education, books, travel, in its many and varied forms, enunciations of science and of philosophy, and the driving inner urge which we call religious, but which is, in fact, the drive towards truth and its mental verification—all these factors have one objective, and this is to produce thinkers. Given a real thinker, you have an incipient creator and (unconsciously at first, but consciously later on) one who will wield power in order to "precipitate" or cause to emerge objective forms. These forms will either be in line with Divine purpose and plan and, consequently, will further the cause of evolution, or they will be animated by personal intent, characterized by separated, selfish purpose, and constitute, therefore, part of the work of the retro-



active forces and the material element. They will be of the nature of black magic.

Again the four appear:

1. The thinker.
2. The potency.
3. The quality of that potency.
4. The precipitation.

### THE PRECIPITATION OF THOUGHT FORMS

What is a precipitation? Many definitions could be given and most of them—being clothed in words—would lose much of their true significance, but some idea may be conveyed in the following terms:

"A precipitation is an aggregation of energies arranged in a certain form, in order to express the idea of some creative Thinker, and qualified or characterized by the nature of his thought and held in that peculiar form as long as his thought remains dynamic."

These words are an attempt to express a symbol found in the same ancient book, or rather compilation, referred **[Page 553]** to earlier, in our consideration of Rule XIII. Certainly these symbols emerging from the remote past constitute the working tools, if I might so express it, of the Thinkers Who guide our racial and planetary evolution. This particular symbol might be described as follows:

A blazing sun forms the background and at the very center of that sun appears an eye; projecting downwards toward the right from this eye pours forth a stream of energy in the form of a beam of light. It rays outward, widening towards the end, into a second circle and in that circle is a cross resembling what is called a Maltese cross. At the center of the cross is another eye and within the eye the Sacred Word. Between the arms of the cross forming, therefore, another cross, is the Swastika, the arms emerging from behind the Maltese cross. At the bottom of the page whereon this symbol is found are four geometrical forms. Some of these are referred to by H. P. B. and were taken by her from this ancient picture. They are well known but seldom applied by esotericists to the creative work. They are the cube, the five pointed star, the six pointed star and the eight sided diamond, superimposed one upon the other. They constitute, therefore, the base of the symbol. H. P. B. refers also to the point, the line and the circle, but these, with the triangle, have been exoterically applied to Deity and the manifested universe. Later these other forms will also be applied to God and to man, in the exoteric sense. But this will only be when the truths of the Ageless Wisdom are universally recognized.

The laws of thought are the laws of creation, and the entire creative work is carried forward on the etheric level. This constitutes practically a second formula. The Creator of the solar system confines his attention to the work performed on what we call the four higher planes of our system. The lower three, constituting the cosmic dense physical plane, are in the nature of precipitation. **[Page 554]** They are objective, because the matter of space responds to, or is attracted by the potency of the four higher etheric vibrations. These, in their turn, are motivated or swept into activity by the dynamic impact of the divine thought. There is a similar procedure where man is concerned. Just as soon as man becomes a thinker and can formulate his thought, desire its manifestation and can energize "by recognition" the four ethers, a dense physical manifestation is inevitable. He will attract by his pranic energy, colored by desire high or low, and animated by the potency of his thought, just as much of the responsive



matter in space as is needed to give body to his form.

Much of this is dealt with in *A Treatise on Cosmic Fire* and as these Instructions are intended to deal with the inner development of the aspirant, I shall not carry these ideas further beyond prophesying that within fifty years the true significance of precipitations will be engrossing the attention of the scientists. Occult students would do well to give the subject careful thought. It can be approached in two ways. There is, first of all, the study of the objective world in which the individual aspirant finds himself. He will need to consider the fact that his body of manifestation is a precipitation, that it is a result of his potent thought and desire and of his "recognition" of the four ethers. He will need to understand that this form which he has created will persist just as long as the dynamic power of his thought holds it together, and that it will dissipate when he (occultly speaking) "takes his eye away". He will need to consider also that his environment is the result of the work of an aggregate of group thinkers—group to which he belongs. This concept can be traced back all the way from a family group to the group of egos who, closely interlinked, form a group on the higher level of the mental plane, and on again to the seven major thinkers of the universe, the Lords of the seven rays. These seven, in their turn, are [Page 555] swept into activity by the three supreme magical workers, the manifested Trinity. These Three, in due course, will be recognized as responsive to the thought of the One Creator, the Unmanifested Logos.

The word "recognition" is one of the most important in the language of occultism and holds the clue to the mystery of Being. It is related to karmic activity and on it the Lords of Time and Space depend. It is hard to illustrate this in simple terms, but it might be said that the problem of God Himself consists in this, that He must manifest a threefold recognition:

1. Recognition of the past, which necessarily involves a recognition of that matter in space which is, through past association, already colored by thought and purpose.
2. Recognition of the four grades of lives which, again through past association, are capable of response to His new thought for the present and can, therefore, carry out His plans and work in collaboration with Him. They subject their individual purposes to the one divine plan.
3. Recognition of the objective which exists in His Mind. This, in its turn, necessitates a one pointed focussing upon the goal and the holding of the purpose intact throughout the vicissitudes of the creative work, and in spite of the potency of the many divine Thinkers who have been attracted to Him by similarity of idea.

It is hopeless to attempt to avoid the use of personal pronouns when talking pictorially and symbolically. If the student will bear in mind that such an attempt to reduce cosmic principles and concepts to words is in itself ridiculous and that the only possible thing to do is to present a picture, then no harm can eventuate. But the pictures change, as evolution proceeds upon its way, and [Page 556] the picture of today will at a later date be deemed no better than a child's rough scrawl. A new picture will then be presented, simpler and more harmonious, and more beautiful, until it, in its turn, is deemed inadequate.

The same recognitions, on a lesser scale, govern the activities of the solar Angel as he proceeds with the work of incarnation and of manifestation upon the physical plane. He has in his turn to recognize the matter of the three planes of human expression which are already, through past association, colored by his vibration; he has to recognize the groups of lives with which he has had relation and with which he again must work. Finally, he has, throughout the tiny cycle of an incarnation, to hold his purpose

steady and to see that each life carries that purpose forward into fuller manifestation and completion.

The work of the human being also, as he endeavors to become a creative thinker, lies along analogous lines. His creative work will be successful if he can recognize the tendency of his mind as that tendency emerges through the medium of his present interests, for these have their roots in the past. It will be successful if he can recognize the vibration of the group of lives in line with whose thought his creative work must proceed, for unlike the Deity in the solar system, he cannot work sole and alone. And who shall say whether in those greater spheres of existence in which our Deity plays His part, He is any more free from cosmic group influences than the human individual is free from impression by his environing impulses? He has to recognize the purpose for which he has deemed it wise to build a thought-form and he must hold that purpose steady and unimpaired throughout the whole period of objectivity. This we call one pointed attention, and this creative work is one of the, as yet unrecognized, goals of the meditation process. Hitherto the emphasis has been laid on the achieving of **[Page 557]** a focussed attention and on the necessity, when that has been attained, of coming in touch with the soul, the spiritual thinker. But later decades will see the emerging of a technique of creation. When soul, mind and brain are unified and facility in unification has been achieved, further instructions will be given in the creative art. Meditation is the first basic lesson given when men have achieved the capacity to function on the mental plane.

Down the great cycle upon the wheel of rebirth "the idea of the solar Angel is attaining definite concretion". *A Treatise on Cosmic Fire*, p. 1024. Each life sees the initial purpose clarified and time is literally the length of a thought. This same basic truth underlies the creation of all forms on the physical plane, whether it is a thought-form embodying the urgent desire of a man for selfish acquisition or that thought-form which we call a group or an organization and which is animated by the unselfish purpose and embodies some disciple's mode of helping humanity. It underlies group work, regarding a group as an entity. If a group could appreciate the power of this fact, and "recognize" its opportunity, it could, by its one-pointed fixity of purpose and its focussed attention to the spiritual objective, perform miracles in salvaging the world. I here appeal to all who read these words to reconsecrate themselves and to recognize the opportunity they have of an united effort towards world usefulness.

It might be of use here if I expressed quite simply the requirements needed to bring about the manifestation of individual spiritual purpose or of group spiritual purpose. These can be summed up in three words:

1. Power.
2. Detachment.
3. Non-criticism.

So often simple words are used because of **[Page 558]** their every day connotation their true significance and esoteric value are lost.

Let me give you a few thoughts anent each of these, with application only to the creative work of white magic.

*Power* is dependent for expression upon two factors:

- a. Singleness of purpose.
- b. Lack of impediments.

Students would be amazed if they could see their motives as we see them who guide on the subjective side of experience. Mixed motive is universal. Pure motive is rare and where it exists there is ever success and achievement. Such pure motive can be entirely selfish and personal, or unselfish and spiritual, and in between, where aspirants are concerned, mixed in varying degree. According, however, to the purity of intent and the singleness of purpose, so will be the potency.

The Master of all the Masters has said, "If thine eye be single, thy whole body shall be full of light". These words which He enunciated give us a principle underlying all the creative work and we can link up the idea which He clothed in words with the symbol I have earlier described in this *Treatise*. Power, light, vitality, and manifestation! Such is the true procedure.

It will be obvious, therefore, why the manifested unit, man, is urged to be vital in his search and to cultivate his aspiration. When that aspiration is strong enough, he is then urged to achieve the capacity to "hold his mind steady in the light". When he can do this, he will achieve power and possess that single eye which will redound to the glory of the indwelling divinity. Before, however, he has mastered this process of development, he may not be trusted with power. The procedure is as follows: The individual aspirant begins to manifest somewhat soul purpose in his life on the physical plane. He is transmuting desire into aspiration and that aspiration [Page 559] is vital and real. He is learning the meaning of light. When he has mastered the technique of meditation (and with this certain schools in existence at present are concerned) he can proceed to handle power, because he will have learned to function as a divine Thinker. He is now cooperative and is in touch with the divine Purpose.

As all true students know, however, the number of impediments is legion. Hindrances and obstacles abound. Singleness of purpose may occasionally be realized in high moments, but it does not abide with us always. There are the hindrances of physical nature, of heredity and environment, of character, of time and conditions, of world karma, as well as individual karma. What shall then be done? I have only one word to say and that is, *persist*. Failure never prevents success. Difficulties develop the strength of the soul. The secret of success is ever to stand steady and to be impersonal.

The second requirement is *detachment*. The worker in white magic must hold himself free as much as he can from identifying himself with that which he has created or has attempted to create. The secret for all aspirants is to cultivate the attitude of the onlooker and of the silent watcher, and, may I emphasize the word *silent*. Much true magical work comes to naught because of the failure of the worker and builder in matter to keep silent. By premature speech and too much talk, he slays that which he has attempted to create, the child of his thought is still-born. All workers in the field of the world should recognize the need for silent detachment and the work before every student who reads these Instructions must consist in cultivating a detached attitude. It is a mental detachment which enables the thinker to dwell ever in the high and secret place and from that center of peace calmly and powerfully to carry out the work he has set before himself. He works in the world of men; he loves and comforts and serves; he pays no attention to his personality [Page 560] likes and dislikes, or to his prejudices and attachments; he stands as a rock of strength and as a strong hand in the dark to all whom he contacts. The cultivation of a detached attitude personally, with the attached attitude spiritually, will

cut at the very roots of a man's life; but it will render back a thousandfold for all that it cuts away.

Much has been written anent attachment and the need to develop detachment. May I beg all students in the urgency of the present situation to leave off reading and thinking about it aspirationally and to begin to practise it and to demonstrate it.

*Non-criticism* is the third requirement. What shall I say about that? Why is it regarded as so essential a requirement? Because criticism (analysis and, consequently, separativeness) is the outstanding characteristic of mental types and also of all coordinated personalities. Because criticism is a potent factor in swinging mental and emotional substance into activity and so making strong impress upon the brain cells and working out into words. Because in a sudden burst of critical thought, the entire personality can be galvanized into a potent coordination, but of a wrong kind and with disastrous results. Because criticism being a faculty of the lower mind can hurt and wound and no man can proceed upon the Way as long as wounds are made and pain is knowingly given. Because the work of white magic and the carrying out of hierarchical purpose meets with basic hindrances in the relations existing between its workers and disciples. In the pressure of the present opportunity there is no time for criticism to exist between workers. They hinder each other and they hinder the work.

I have upon me at this time a sense of urgency. I urge upon all those who read these Instructions to forget their likes and their dislikes and to overlook the personality [Page 561] hindrances which inevitably exist in themselves and in all who work upon the physical plane, handicapped by the personality. I urge upon all workers the remembrance that the day of opportunity is with us and that it has its term. This present type of opportunity will not last forever. The pettiness of the human frictions, the failures to understand each other, the little faults which have their roots in personality and which are, after all, ephemeral, the ambitions and illusions must all go. If the workers would practise detachment, knowing that the Law works and that God's purposes must come to an ultimate conclusion and if they would learn never to criticize in thought or word, the salvaging of the world would proceed apace and the new age of love and illumination would be ushered in.

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## RULE FOURTEEN

The sound swells out. The hour of danger to the soul courageous draweth near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the Solar Angel.

The Centres and Prana.

The Use of the Hands.

The Treading of the Way.

The Awakening of the Centres.

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## THE CENTRES AND PRANA

The nearer we approach in our thought to the physical plane, the more difficulty is experienced by the magician, whether he be the solar Angel occupied with the magical work of manifestation, or an expert worker under the plan. This is due to two causes:

1. The automatic response of dense physical matter to substance, remembering always that substance is force.
2. The dangers incident to working with the fires or with the pranas of the Universe. This latter danger is that with which Rule XIV concerns itself.

There are many ways in which this Rule can be interpreted. We can study the work of the solar Angel as he approaches the dense physical plane to take incarnation and thus arrives at that critical point in his creative work wherein the threefold sheath is at the stage where it must, inevitably and unavoidably, make a contact with the matter aspect. It is the stage during which, expressing this truth in occult terms, it is literally called upon to "clothe itself and disappear into the light of day." The spiritual man is now veiled by a mental or by a fire sheath. He is clothed "in a watery mist", which is an ancient way of referring to the great illusion. This term conveys not only the concept of the possession of an astral or watery body, but also presents to the mind the effect which that body must have upon the hidden solar Angel. The latter looks out through the fire and through [Page 566] the mist and sees distortion and reflection. He sees that which must mislead.

Besides the sheath of fire and the sheath of mist he has clothed upon himself an outer web of closely interlocking streams of force. These constitute his etheric or vital body, which is in the nature of a web or mesh of energy nadis, which, in their tens of thousands, are woven together and form in certain localities in this energy body various focal points of force, of which the most important are the seven centers. There are, however, many such focal points.

When this clothing has been assumed by the solar Angel, a final stage is reached, and solar fire and fire by friction must be brought into contact with three "most ancient fires". These are the fires of the dense physical objective matter or of those material energy units which we normally cover by the words "gaseous, liquid and dense", a meaningless phrase and only of use to us, through its teaching of differentiation. These three ancient fires are an aspect of fire by friction.

At this point is the hour of danger for the soul courageous. It is the hour wherein the soul must bring into at-one-ment the etheric body and the gaseous envelope which is the highest aspect of the dense physical sheath, the instrument of tangible organic manifestation.

We can also study this Rule from the point of view of the initiate who is occupied with the wielding of forces and who, through the power of his thought, may have created a thought-form. This thought-form he has clothed with an astral or desire sheath, deliberately vitalized with his energy, and now seeks to give it objective existence and send it forth to accomplish his purpose and his intent. The crucial moment in all creative work is ever to be found at this stage. It is the stage wherein the vibrant subjective form has to attract to itself that material which will give it organization upon the physical [Page 567] plane. This fact has to be remembered, no matter what the magician is seeking to render

objective. It refers equally to an organization, to a group or to a society; it may refer to the materialization of money or to the clothing or exteriorization of an idea. The moment of danger to the magician comes at this final stage. A point of fine discrimination is reached and the magician has to proceed now with caution. Many good plans fail to materialize and the reason lies right here. A plan is, after all, an idea let loose in time and space to seek a form and do its work. Many come to naught because their creator, or the creative mind from which they emanate, understands not this critical period. A right adjustment of forces has here to be arranged, so that neither too much energy is used in the work, nor too little. When too much energy is released through the medium of the vital body, then a fire blazes forth when the gaseous energy of the dense physical plane is brought in contact with vital etheric energy. Thus the embryo form is destroyed. Where there is not sufficient energy, or adequate persistent attention, and when the thought of the magician wavers, then the idea comes to naught, then the infant is still-born, and nothing comes into objective manifestation. This has a literal correspondence on the physical plane. Many infants are still-born for this very reason that the solar Angel wavers in his intent and is not sufficiently interested. Many fine ideas equally fail to materialize or have no persistent living existence "in the light of day," because there was not sufficient energy to generate that spark of living flame which must ever burn at the center of all forms. The danger, therefore, is twofold:

1. That of destruction by fire, owing to the expenditure of too much energy and the expression of too violent a purpose.

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2. That of death, through lack of vitality and because the "directed attention" of the magician is not of adequate strength and duration to bring the form into being. The occult law holds good that energy follows thought.

We could study this Rule from the standpoint of the aspirant, as he learns to work with energy and with the forces of nature, as he learns the significance and the purpose of the vital body, and gains power in the control of the vital fires or the pranas of his own little system. It seems to me that for our particular purpose, this line of approach would be of the most use. These Instructions are intended for those who are definitely interested in the way of *liberation from form*, and who are seeking to prepare themselves to work in cooperation with the Great White Lodge. They are learning the first steps in the magical work and for them, therefore, an understanding of the fires and of the energies with which they must work, is of prime importance. We will, therefore, confine our attention to this phase of the great work and consider neither the work of the soul as it takes incarnation and manifests objectively through a form, nor with the work of the initiates, as they act as creative magicians under group impulse and through an intelligent understanding of the evolutionary plan. These Instructions are intended to be practical and to convey the teaching needed to those students who can read between the lines and who are developing the capacity to see the esoteric meaning behind the outer blinds and exoteric forms.

We are now going to consider the pranas, and I would here quote some paragraphs from *The Light of the Soul* which give a description of these pranas. We find in Book II, Sutra 39 that there are five aspects of prana, **[Page 569]** functioning through and, therefore, constituting the total etheric or vital body.

"Prana is fivefold in its manifestations, thus corresponding to the five states of mind, the fifth principle, and to the five modifications of the thinking principle. Prana in the solar system works out as the five



great states of energy which we call planes, the medium of consciousness The five differentiations of prana in the human body are:

"1. *Prana*, extending from the nose to the heart and having special relation to the mouth and speech, the heart and lungs.

"2. *Samana* extends from the heart to the solar plexus; it concerns food and the nourishing of the body through the medium of food and drink and has special relation to the stomach.

"3. *Apana* controls from the solar plexus to the soles of the feet; it concerns the organs of elimination, of rejection and of birth, thus having special relation to the organs of generation and of elimination.

"4. *Upa*na is found between the nose and the top of the head; it has a special relation to the brain, the nose and the eyes, and when properly controlled produces the coordination of the vital airs and their correct handling.

"5. *Vyana* is the term applied to the sum total of pranic energy as it is distributed evenly throughout the entire body. Its instruments are the thousands of nadis or nerves found in the body, and it has a peculiar definite connection with the blood channels, the veins and arteries." (Pp. 329-330.)

"The etheric body is the force or vital body and it permeates every part of the dense vehicle. It is the background, the true substance of the physical body. According to the nature of the force animating the etheric body, according to the activity of that force in the etheric body, according to the aliveness or the sluggishness of the most important parts of the etheric body (the centers up the spine) so will be the corresponding activity of the physical body. Similarly and symbolically, according to the wholeness of the breathing apparatus, and according to the ability of that apparatus to oxygenate and render pure the blood, so will be the health or wholeness of the dense physical body." (Pp. 218-219.)

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We find it also stated that the forces which make up the vital body or the various pranas of which it is constructed emanate:

"a. From the planetary aura. In this case it is planetary prana, and so concerns primarily the spleen and the health of the physical body.

"b. From the astral world via the astral body. This will be purely kamic or desire force and will affect primarily the centers below the diaphragm.

"c. From the universal mind or manasic force. This will largely be thought force and will go to the throat center.

"d. From the ego itself, stimulating primarily the head and heart centers." (P. 220.)

We read also that "most people receive force only from the physical and astral planes, but disciples receive force also from the mental and egoic levels." Finally we read:

"It may help the student if he realizes that the right control of prana involves the recognition that energy is the sum total of existence and of manifestation, and that the three lower bodies are energy bodies, each forming a vehicle for the higher type of energy and being themselves transmitters of energy. The energies of the lower man are energies of the third aspect, the Holy Ghost or Brahma aspect. The energy of the spiritual man is that of the second aspect, the Christ force, or buddhi. The object of evolution in the human family is to bring this Christ force, the principle of buddhi, into full manifestation upon the physical plane and this through the utilization of the lower triple sheath." (P. 227.)

This gives a general picture of the subject of our consideration and gives us the elementary facts upon which all our thoughts must be based. It becomes apparent, therefore, as we study the above that the aspirant has three things to do:

First, he has to learn the nature of the energies or **[Page 571]** pranas which have brought his magical creation, the physical body, into manifestation and which keep it in such a condition that he can or cannot rapidly achieve the spiritual objective of his soul. This lesson involves:

*a.* Arriving at a knowledge of those forces which are peculiarly potent in his life and which seem to direct his activities. This will bring to him the knowledge as to which centers of his etheric body are awakened and which are dormant. This all aspirants have to grasp before they really can apply themselves to the real training for discipleship.

*b.* Grasping the relation between these forces of nature which he has appropriated for his own use and which constitute the sum total of his personal, mental, sentient and vital energies, and those same forces as they are found in the natural world and govern the manifestation of the Macrocosm.

*c.* Learning to work with these energies in an intelligent manner in order to bring about three happenings:

An harmonious cooperation with his own solar Angel, so that solar force may impose its rhythm upon the lunar forces.

An intelligent response to and affiliation with the group of World Servers who at any given time have undertaken the work of directing, by the power of their thought, the forces of nature and so leading the whole creative body forward along the line of divine intent.

The production on the physical plane of a personality adequate for its creative task and capable of those forms of activity, emanating **[Page 572]** from the mind, which will enable him to further the work of the directing agencies.

Second, learn to live as a soul and, therefore, free from identification with the body nature. This brings out three things:

*a.* An ability to withdraw into the head consciousness and from that high place to direct the life of the personal self.

*b.* The power to pass through the various centers in the body those universal forces and energies which are needed for world work. This has to be done consciously and in full awareness of the source from which they come, of the mode of their activity and of the purpose for which they must be used. This involves also the understanding of which force is related to a center. This consequently involves the necessity to develop the centers, to bring them into a state of potency and to harmonize them into a unified rhythm.

*c.* The capacity, therefore, to work at will through the medium of any particular center. This is only possible when the soul can dwell as the Ruler on the "throne between the eyebrows" and when the Kundalini fire has been what is occultly called raised. This fire has to pass up through the spinal column and burn its way through the web which separates center from center on the "Golden Rod of Power."

Third, learn to study the reactions upon others of whatever energy he, through his personality, may be expressing, or which, if he be an initiate and, therefore, a conscious worker with the Plan, it may be his privilege to utilize or transmit. Through a close study of **[Page 573]** his personal "effect" upon his fellowmen, as he lives amongst them, and as he thinks, speaks and acts, he learns the nature of that type

of force which may flow through him. He can arrive, therefore, at an understanding of its type, its quality, its strength, and its speed. These four words warrant consideration and elucidation.

A. The *type* of force as used by an aspirant will indicate to him its emanating source, and a study of it will begin to signify to him the Entity from which it has emanated. A knowledge of the type answers the question: Along what line of energy and upon what ray is this force to be found? A close watch upon this aspect of work will soon indicate to the aspirant:

1. upon what plane he himself may be working,
2. the nature of his ray, egoic ray and personality ray. Only the initiate of the third degree can ascertain his monadic ray,
3. the particular tattva which may be involved,
4. the center through which he may be transmitting the force.

It will be apparent, therefore, that a study of the types of energy is of practical usefulness and will tend to leave no part of the aspirant's nature untouched. Think for a minute of the lessons which can be learned by the man who submits the energy used in verbal expression, for instance, to the scrutiny of the Inner Ruler and who—after talking or after joining in the give and take of daily life—asks himself the questions: What was the type of energy used by me in my speech today? What was the force that I expended in my contacts with my fellowmen? You ask me if I can illustrate this for you? Now let me attempt to do so and so make simple what is deemed so oft to be abstruse and difficult. Let the student inquire [Page 574] of himself whether the position he held mentally and whether the words which he spoke on any particular occasion were prompted by a desire to impose his will upon his hearers. This imposition of his will could be either right or wrong. When right, it would mean that he was speaking under the impulse of his spiritual will, that his words would be in line with soul purpose and intent and would be governed by love and, therefore, would be constructive, helpful and healing. His attitude would be one of detachment and he would have no desire to take prisoner the mind of his brother. But if his words were prompted by self-will and by the desire to impose *his* ideas upon other people and so to shine in their presence, or to force them to agree with his conclusions, his method would then be destructive, dominating, aggressive, argumentative, forceful, rude or irritable, according to his personality trends and inclinations. This would indicate the right or the wrong use of first ray force.

Should the type of force he wields be that of the second ray, he can submit it to a similar analysis. He will then find it to be based on group love, service and compassion, or upon a selfish longing to be liked, on sentiment and on attachment. His words will indicate this to him if he will closely study them. Similarly, if he is using third ray force, in a *personal* manner, he will be devious in his propositions, subtle and elusive in his arguments, using manipulation in his relations with his fellowmen, or be an interfering busybody, actively engaged in running the world, in managing other people's lives for them, or in grasping so firmly the reins of government in his own self-interest that he will sacrifice everything and everybody in the work of furthering his own busy ends. If he is, however, a true disciple and aspirant, he will work with the Plan and will wield third ray force to bring about the loving purposes of the spiritual Reality. He will be busy and active and his word will carry [Page 575] truth, and will lead to the helping of others, for they will be detached and true.

## THE USE OF THE HANDS

It is of value here when we are dealing with the wielding of force to give a little information anent the use of the hands in such work. One of the Masters has said, "It is but with armed hand and ready either to conquer or perish that the modern mystic can hope to achieve his object." I intend to speak a few words about the hands, for there is more occult teaching hidden in these words than is apparent on the surface.

In one of the old books, available for the instruction of disciples these words are found:

"The armed hand is an empty hand and this protects its possessor from the accusations of his enemies. It is a hand freed from the taint of the four symbolic evils—gold, lust, the dagger, and the finger of enticement."

These words are most significant, and it might be well to study briefly the type of hands and their quality which are distinctive of disciples. In all forms of esoteric teaching the hands play a great part and this for four reasons:

1. They are the symbol of acquisitiveness.
2. They are centres of force
3. They are wielders of the sword.
4. They are, when employed unselfishly

- a. Instruments of healing.
- b. Agencies whereby certain keys are turned.

Viewing them as *symbols of acquisitiveness* it must be remembered that in the average man they are employed to "grasp and to hold" and to acquire that which the man wants for himself and for the satisfaction of his selfish desire. In spiritual man, the hands are still symbols of acquisitiveness but he only grasps that which [Page 576] is needed for the helping of the group and releases at once towards that end that which he has thus acquired. The initiate holds nothing for himself; the saviour of the race may utilise all that is laid up in the divine storehouse but not for himself, only for those he seeks to help.

As *centres of force* the hands play a most potent part, and one that is little understood. It is an occult fact that the hands of a disciple (once he has acquired that acquisitiveness which is based on unselfish group work) become transmitters of spiritual energy. The "laying on of hands" is no idle phrase nor confined solely to the operations of the episcopate of any faith. The occult laying on of hands can be studied in four aspects:

1. *In healing.* In this case the force which flows through the hands comes from a dual source and via two etheric centres, the spleen and the heart.
2. *In the stimulation of any specific centre.* The energy employed in this case comes from the base of the spine, and the throat, and must be accompanied by appropriate words.
3. *In the work of linking a man up with his ego.* The force used here must be received from three

etheric centres, the solar plexus, the heart, and the centre between the eyebrows.

4. *In group work.* Here energy is utilised emanating from the ego, via the head centre, the throat centre and the base of the spine.

It will be apparent therefore that the Science of the Hands is a very real one and the disciple has to learn the nature of the forces in the different centres, how to transmit and unify them and then by an act of the will how to pass them outward through the chakras in the hands. The hands do their work either directly, or through the projection of a steady flow once the blended currents have been tapped, or indirectly, or by manipulation. Through [Page 577] a knowledge of the law a disciple can not only utilise the current flowing through the centres of his own body, but can also combine them with the planetary or cosmic currents to be found in his environment. This is done unconsciously frequently by speakers who magnetically use the hands to any extent and the effects as seen by a clairvoyant are often amazing. When this work is done consciously a most potent factor is added to the equipment of any chela.

In this connection it must be borne in mind that the matter is a very abstruse one and that certain ray forces pass along the line of least resistance from left to right and others from right to left. Certain centres transmit their energies via the right hand and others via the left. Much knowledge is therefore required in order to work scientifically.

I have no time to take up in detail the meaning of the hands as they *wield the sword*, save to point out that the sword as a symbol stands for many things:

1. The sharp, two-edged sword is the discriminative faculty which reaches to the roots of the chela's being and separates the real and true from the false and impermanent. It is wielded by the ego from the mental plane and is spoken of as the "Sword of cold blue steel."
2. The sword of renunciation, or that double-bladed axe which the chela willingly applies to anything he considers as likely to hold him back from his goal. It is applied primarily to the things of the physical plane.
3. The sword of the Spirit is that weapon which in the hands of the disciple cuts down before the eyes of the group he is serving the obstacles which stand in the way of group progress. It is only wielded safely by those who have trained their arms to [Page 578] wield the other swords and in the hands of an initiate is a most potent factor.

The *Old Commentary* to which reference has been oft times made says:

"The steel is needed for the transmission of the fire. When the force of the inner man is coupled with the energy transmitted through the chakras of the palms, it passeth down the shining blade and blendeth with the force of the One Who is the ALL. Thus is the Plan consummated."

And thus it might be added is the energy of the unit augmented by the force of the greater Whole.

It is said in the occult books and likewise in *The Secret Doctrine* that all initiates must be *healers*; therefore, that all initiates use the palms of the hands in the work of healing. Only those therefore, who

have wielded the sword dare lay the sword down and stand with empty hands, uplifted in blessing. Only the "armed hand" can safely be used in the work of salvation; only those who have "taken the kingdom of Heaven by force" and who are occultly known as the "Violent Ones" can take the heavenly supply and use it in the work of healing. This should be carefully borne in mind. The true healing force can only flow through those who in some degree either directly (by right of initiation or of advanced discipleship) or indirectly as being used on the inner side by some adept or advanced healer, are linked with the hierarchy. A man should know his status before he can rightly heal. This does not apply to those healers who are unconscious workers, being powerful transmitters of prana or solar vitality. Their name is legion and they do much good even though at times the energy they transmit serves to stimulate wrongly.

As regards *the use of the hands in turning keys* I will simply give a hint. Only those hands can turn the key in the door of initiation who have learnt the art of the [Page 579] centres", the significance of the hands in service, the wielding of the swords, and the four positions in which the hands are held in group service.

Study, therefore, the type of force which you usually wield; know along what line of ray energy it comes and so arrive at a truer knowledge of yourself and of your own inner capacities, and ascertain likewise what types of energy you may lack and how your equipment can be duly rounded out.

*B.* The *quality* of the force used is necessarily dependent upon the ray from which it may emanate. You ask me to differentiate between the words *type* and *quality*. I would say that the type of force indicates the life aspect, whilst the quality indicates the consciousness aspect, and that both of them are aspects of the entity or the being who is the embodiment of a ray. The type will manifest primarily through what we might call dynamic direction and through its power to produce an effect. This has, of course, to be coupled to right quality and skill in action. The quality will be indicated more by its power of attractive approach. It has in it more of the magnetic aspect than the type has. Students can arrive at the quality of the force they may be using by noticing what they attract to themselves, both in circumstances, in people, and in the reactions which people show to what the student may say or do. In the type there is a preponderance of the will aspect, in the quality the desire aspect is primarily to be found. It is profoundly true that according to a man's desires so will be the forms of life which he will, like a magnet, attract to himself.

*C.* The *strength* of a particular force brings us back to the Rule we are studying, for it involves in itself the factor of true persistence, and we have earlier seen that the emergence into functioning life and activity of any form is dependent upon the persistent attention of its [Page 580] creator. Energy can be used dynamically or steadily and the effects of these two modes of the application of energy differ. One is primarily used in destructive work, and this is the dynamic method. There are, for instance, certain dynamic words of power which, when employed by the Creative Destroyers, bring about the destruction of forms. With these, however, aspirants have naught to do. Their important work is to learn the meaning of persistence and of strength. It is literally a time-persistence, and *strength* is beyond all other things the power to endure, to hold out, to stand steady, and to go forward undeterred. Study, therefore, most carefully the types dynamic, the quality magnetic, and the strength persistent of the forces which constitute your equipment. When you can wield, either destructively or constructively, either selfishly or selflessly, or in line with the Plan Universal, or the plan selfish and personal then you will work consciously and will knowingly tread the right or the left hand path.



D. The *speed* of the force used is dependent upon these three previous factors. Speed in this sense has no essential relation to time, though it is hard to find another word to use in the place of speed. It relates to the world of effects as they emanate from the world of causes. It has, perhaps, essentially a relation to truth, for the truer an impulse is and the clearer the understanding of the subjective purpose, so will the right direction and the impact of the force, follow automatically. Perhaps speed would be more correctly translated by the words "correct direction", for where there is correct direction, true orientation, exact understanding of purpose and recognition of the type of force required, then there is an instantaneous effect. When the soul has registered the desired quality and possesses the strength of the Timeless One and the persistence of the One Who is from the beginning, the process of force expression and the relation [Page 581] between cause and effect is spontaneous and simultaneous, and not sequential. This can scarcely be understood by those who have not yet the consciousness of the eternal Now. But this spontaneous and simultaneous effect is the clue to the entire magical work and in these four words—type, quality, strength and speed—the story of the work of a White Magician is told. But more I dare not give and it is not permitted to me to speak more clearly. Few are yet fitted to be magicians and few (perhaps fortunately) have as yet all the seven centres awakened so that they can work freely on the seven planes and with the seven types of the seven rayenergies.

I would point out that these four aspects of energy can be studied by the aspirant in his own nature. On the physical plane he is apparently the initiating cause and as he works with these energies they will call forth a response and a reaction from those who feel the impact of them and who demonstrate their effect. It is true, therefore, is it not, that we work and live in a world of forces? We need no distant field or special domain in which to live and learn and work, for we dwell in a world of force and energy; we are ourselves constituted of force or energy units; and we wield force, knowingly or unknowingly, throughout the twenty-four hours of the day. The field of our occult training is the field of the world and the world of our peculiar circumstances and environment.

### THE TREADING OF THE WAY

We have seen, as we have considered Rule XIV that, in the magical work, the critical point of objectivity has now been reached by the aspirant. He is endeavouring to become a magical creator and to accomplish two things:

1. Re-create his instrument or mechanism of contact, so that the solar Angel has a vehicle, adequate for [Page 582] the expression of Reality. This involves, we noted, right type, quality, strength and speed.
2. Build those subsidiary forms of expression in the outer world through which the embodied Energy, flowing through the re-created sheaths, can serve the world.

In the first case, the aspirant is dealing with himself, working within his own circumference, and thus learning to know himself, to change himself and to rebuild his form aspect. In the other case, he is learning to be a server of the race, and to construct those forms of expression which will embody the new ideas, the emerging principles, and the new concepts which must govern and round out our racial progress.

Remember that no man is a disciple, in the Master's sense of the word, who is not a *pioneer*. A registered response to spiritual truth, a realised pleasure in forward-looking ideals, and a pleased acquiescence in the truths of the New Age do not constitute discipleship. If it were so, the ranks of

disciples would be rapidly filled and this is sadly not the case. It is the ability to arrive at an understanding of the next realisations which lie ahead of the human mind which marks the aspirant, who stands at the threshold of accepted discipleship; it is the power, wrought out in the crucible of strenuous inner experience, to see the immediate vision and to grasp those concepts in which the mind must necessarily clothe it, which give a man the right to be a recognised worker with the plan (recognised by the Great Ones, if not recognised by the world); it is the achievement of that spiritual orientation, held steadily—no matter what the outer disturbance in the physical plane life may be—that signifies to Those Who watch and seek for workers, that a man can be trusted to deal with some small aspect of Their undertaken work; it is the capacity to submerge [Page 583] and to lose sight of the personal lower self in the task of world guidance, under soul impulse, which lifts a man out of the ranks of the aspiring mystics into those of the practical, though mystically minded, occultists.

This is an intensely practical work, on which we are engaged; it is likewise of such proportions that it will occupy all of a man's attention and time, even his entire thought life, and will lead him to efficient expression in his personality task (imposed by karmic limitation and inherited tendency) and to a steadfast application of the creative and magical work. Discipleship is a synthesis of hard work, intellectual unfoldment, steady aspiration and spiritual orientation, plus the unusual qualities of positive harmlessness and the opened eye which sees at will into the world of reality.

Certain considerations should be brought to the notice of the disciple which—for the sake of clarity—we will tabulate. To become an adept it will be necessary for the disciple to:

1. Enquire the Way.
2. Obey the inward impulses of the soul.
3. Pay no attention to any worldly consideration.
4. Live a life which is an example to others.

These four requirements may sound at the first superficial reading as easy of accomplishment, but if carefully studied it will become apparent why an adept is a "rare efflorescence of a generation of enquirers." Let us take up each of these four points:

1. *Enquire the Way.* We are told by one of the Masters that a whole generation of enquirers may only produce one adept. Why should this be so? For two reasons:

First, the true enquirer is one who avails himself of the wisdom of his generation, who is the best product of his own period and yet who remains unsatisfied and with the [Page 585] inner longing for wisdom unappeased. To him there appears to be something of more importance than knowledge and something of greater moment than the accumulated experience of his own period and time. He recognises a step further on and seeks to take it in order to gain something to add to the quota already gained by his compeers. Nothing satisfies him until he finds the Way, and nothing appeases the desire at the centre of his being except that which is found in the house of his Father. He is what he is because he has tried all lesser ways and found them wanting, and has submitted to many guides only to find them "blind leaders of the blind". Nothing is left to him but to become his own guide and find his own way home *alone*. In the loneliness which is the lot of every true disciple are born that self-knowledge and self-reliance which will fit him in his turn to be a Master. This loneliness is not due to any separative spirit but to the conditions of the Way itself. Aspirants must carefully bear this distinction in mind.

Secondly, the true enquirer is one whose courage is of that rare kind which enables its possessor to stand upright and to sound his own clear note in the very midst of the turmoil of the world. He is one who has the eye trained to see beyond the fogs and miasmas of the earth to that centre of peace which presides over all earth's happenings, and that trained attentive ear which (having caught a whisper of the Voice of the Silence) is kept tuned to that high vibration and is thus deaf to all lesser alluring voices. This again brings loneliness and produces that aloofness which all less evolved souls feel when in the presence of those who are forging ahead.

A paradoxical situation is brought about from the fact that the disciple is told to enquire the Way and yet there is none to tell him. Those who know the Way may not speak, knowing that the Path is constructed by the aspirant as the spinner spins its web out of the centre [Page 585] of his own being. Thus only those souls flower forth into adepts in any specific generation who have "trodden the winepress of the wrath of God alone" or who (in other words) have worked out their karma alone and who have intelligently taken up the task of treading the Path.

2. *Obey the inward impulses of the soul.* Well do the teachers of the race instruct the budding initiate to practise discrimination and train him in the arduous task of distinguishing between:

- a. Instinct and intuition.
- b. Higher and lower mind.
- c. Desire and spiritual impulse.
- d. Selfish aspiration and divine incentive.
- e. The urge emanating from the lunar lords, and the unfoldment of the solar Lord.

It is no easy or flattering task to find oneself out and to discover that perhaps even the service we have rendered and our longing to study and work has had a basically selfish origin, and resting on a desire for liberation or a distaste for the humdrum duties of everyday. He who seeks to obey the impulses of the soul has to cultivate an accuracy of summation and a truthfulness with himself which is rare indeed these days. Let him say to himself "I must to my own Self be true" and in the private moments of his life and in the secrecy of his own meditation let him not gloss over one fault, nor excuse himself along a single line. Let him learn to diagnose his own words, deeds, and motives, and to call things by their true names. Only thus will he train himself in spiritual discrimination and learn to recognise truth in all things. Only thus will the reality be arrived at and the true self known.

3. *Pay no consideration to the prudential considerations of worldly science and sagacity.* If the aspirant has need to cultivate a capacity to walk alone, if he has to [Page 586] develop the ability to be truthful in all things, he has likewise need to cultivate courage. It will be needful for him to run counter consistently to the world's opinion, and to the very best expression of that opinion, and this with frequency. He has to learn to do the right thing as he sees and knows it, irrespective of the opinion of earth's greatest and most quoted. He must depend upon himself and upon the conclusions he himself has come to in his moments of spiritual communion and illumination. It is here that so many aspirants fail. They do *not* do the very best they know; they fail to act in detail as their inner voice tells them; they leave undone certain things which they are prompted to do in their moments of meditation, and fail to speak the word which their spiritual mentor, the Self, urges them to speak. *It is in the aggregate of these unaccomplished details that the big failures are seen.*

There are no trifles in the life of the disciple and an unspoken word or unfulfilled action may prove the factor which is holding a man from initiation.

4. *Live a life which is an example to others.* Is it necessary for me to enlarge upon this? It seems as if it should not be and yet here again is where men fail. What after all is group service? Simply the life of example. He is the best exponent of the Ageless Wisdom who lives each day in the place where is the life of the disciple; he does not live it in the place where he thinks he should be. Perhaps after all the quality which produces the greatest number of failures among aspirants to adeptship is cowardice. Men fail to make good where they are because they find some reason which makes them think they should be elsewhere. Men run away, almost unrealising it, from difficulty, from inharmonious conditions, from places which involve problems, and from circumstances which call for action of a high sort and which are staged to draw out the best that is in a man, [Page 587] provided he stays in them. They flee from themselves and from other people, instead of simply *living the life*.

The adept speaks no word which can hurt, harm or wound. Therefore he has had to learn the meaning of speech in the midst of life's turmoil. He wastes no time in self pity or self justification for he knows the law has placed him where he is, and where he best can serve, and has learnt that difficulties are ever of a man's own making and the result of his own mental attitude. If the incentive to justify himself occurs he recognises it as a temptation to be avoided. He realises that each word spoken, each deed undertaken and every look and thought has its effect for good or for evil upon the group.

Is it not apparent therefore why so few achieve and so many fail?

### THE AWAKENING OF THE CENTRES

Speaking more technically and therefore warranting the use of the word *Instructions* in connection with this treatise for aspirants and disciples, it must be carefully borne in mind that the main task of the aspirant is the handling of energies, both in himself and in the world of physical phenomena and externalisation. This consequently involves an understanding of the centres and of their awakening. But understanding must come first, and the awakening at a much later date in the sequence of time. This awakening will fall into two stages:

First, there is the stage wherein, by the practice of a disciplined life and by the purification of the thought life, the seven centres are automatically brought into a right condition of rhythm, vitality and vibratory activity. This stage involves no danger and there is no directed thought—in connection with the centres—permitted to the aspirant. By that I mean he is not allowed to concentrate his mind upon any one centre, nor may he seek to awaken or energize them. He must remain engrossed with the [Page 588] problem of purifying the bodies in which the centres are found, which are primarily the astral, etheric and physical bodies, remembering ever that the endocrine system and the seven major glands, in particular, are the effectual externalisations of the seven major centres. In this stage, the aspirant is working all around the centres and is dealing with their envioning matter and with the living substance which completely surrounds them. This is all that can be safely undertaken by the majority, and it is with this stage that the bulk of the aspirants in the world today are engaged and with which they must remain engaged for a long the to come.

Secondly, there is the stage wherein the centres, through the effective work of the earlier stage, become what is esoterically called "released within the prison house"; they can now become the subject (under

proper direction by a teacher) of definite methods of awakening and of charging,—the methods differing according to the ray, personality and egoic, of the aspirant. Hence the difficulty of the subject and the impossibility of giving general and blanket rules.

It is interesting here to note, even though it has no bearing on the matter of personal training, that this method, first of a long period of purification and later of energising scientifically, is the one employed by the guiding hierarchy which stands behind world affairs. Steadily They have been working at the task of clarifying world matter, and bringing about world purification on a large scale. This is the first stage of the work and only became generally possible when man became a more truly thinking entity, during the past few centuries, on a wide level. This purification is going on now in all departments of human existence, for humanity now stands, or rather three-fifths of it stands, on the path of probation. Through welfare and uplift movements and the wide spread of sanitation, the work goes forward [Page 589] on the physical plane; through political upheavals which reveal abuses; through economic discontent which is after all a striving to change that which is undesirable so as to give the human unit conditions of living which will lead to thought and from thought to soul control; through religious propaganda and the efforts of the many organisations and groups throughout the world which hold before the minds of men what I might symbolically call "the hope of Heaven" (using the word "Heaven" as a symbol of perfection and of purity), the work of this stage is going steadily forward. So successful has it been that now the filth and impurities which surround the world soul and which keep humanity from its true expression are known and recognised and there is consequently a steady drive towards betterment. All has been brought to the surface, and the result seems appalling and uncontrollable to those who only see the surface. But underneath, the deep river of purity and truth is flowing strong.

One evidence of the success of the world movement towards pure living and the destruction of that which hinders is that the work of the second stage is now in process of initiation. The hierarchy, for the first time in world history, can now work directly with the centres in the body of humanity. Thus we have now the formation of the new Group of World Workers, who, in their totality throughout the world, constitute the heart centre and the "centre between the eyebrows" of the etheric body of the human family. Through the one, spiritual life can begin to flow in and vitalise all the centres, and through the other, the vision can be seen and the inner worlds sensed and known.

I would here like to point out two other matters, and so clarify the entire situation. There is much confusion on the subject of the centres and much erroneous teaching [Page 590] leading many astray and causing a great deal of misapprehension.

First, I would state that no work such as an effort to awaken the centres should ever be undertaken whilst the aspirant is aware of definite impurities in his life, or when the physical body is in poor condition or is diseased. Neither should it be undertaken when the pressure of external circumstances is such that there is no place or opportunity for quiet and uninterrupted work. It is essential that for the immediate and focussed work on the centres there should be the possibility of hours of seclusion and of freedom from interruption. This I cannot too strongly emphasise, and I do so in order to demonstrate to the eager student that at this period of our history there are few whose lives permit of this seclusion. This is however a most beneficent circumstance and not one to be deplored. Only one in a thousand aspirants is at the stage where he should begin to work with the energy in his centres and perhaps even this estimate is too optimistic. Better far that the aspirant serves and loves and works and disciplines himself, leaving his centres to develop and unfold more slowly and therefore more safely. Unfold they



inevitably will and the slower and safer method is (in the vast majority of cases) the more rapid. Premature unfoldment involves much loss of time, and carries with it often the seeds of prolonged trouble.

Over-stimulation of the brain cells is necessarily one of the results of the merging, by an act of will, of the fires which circulate in the human body. Such stimulation can produce insanity and the breaking down of the cellular structure of the brain, and through the over-activity of the cell life can also induce that internal friction between them which will eventuate in brain tumors and abscesses. This cannot be too strongly reiterated.

The underlying objective in all laya yoga work (or [Page 591] work with the centres) is based upon the fact that the energy of the cells which compose the body or the matter aspect (called in *The Secret Doctrine*, and in *A Treatise on Cosmic Fire*, "fire by friction") must be blended with the fire of consciousness. This latter is the energy, present in matter yet different from the fire of matter itself, which underlies the entire nervous system and because it so underlies it produces sensitivity and awareness. It is the cause of response to contact and confers the ability to register and record impression, as you well know. This fire is technically called "solar fire", and when it blends with the fire of matter and with the "electric fire" of the highest divine aspect, then man's being comes into its fullest manifestation and the great work is completed. But it is a most dangerous undertaking, when induced before the mechanism is ready to deal with it.

This triple blending can only be safely undertaken by the highly organised and rounded-out person, and by one who has achieved the capacity to focus his attention in the head and from that high point direct the entire process of fusion. It involves the ability to withdraw the consciousness literally into the etheric body and yet at the same time to preserve—in full awareness—a point of contact in the head, and from that point direct the automaton, the physical body. It presupposes, if successful, certain etheric conditions in the body. One of these is the process of burning through or destruction (partial or complete) of any obstructions found along the spinal cord which could prevent the free rising of the fire at the base of the spine, commonly called the kundalini fire, which lies quiescent, latent and potential in the lowest centre. This is "the sleeping serpent which must arise and uncoil".

Each centre in the spine is separated from the one above it and the one below it by an interlaced protective [Page 592] web which is composed of a curious blend of etheric and gaseous substance. This has to be burnt away and dissipated before there can be the free play of the fires of the body. A complete network of nadis and centres underlies and is the subtle counterpart of the nervous and endocrine systems. A little clear thinking therefore will demonstrate the need for excessive care, for there will obviously lie a direct effect upon the external apparatus and this in its turn will definitely affect what the psychologists call "behaviour". There are four of these interlaced circular "webs" lying between the five centres found on the rod of the spinal column, such as follows: 0/0/0/0/0, and three are to be found in the head. These three bisect the head, and form a series of crosses, as follows:



This is much like the cross upon the Union Jack, which has always had an esoteric significance for the student, and indicates a point in racial evolution. This cross in the head separates the ajna centre (the centre between the eyebrows) from the head centre, for it lies behind that centre in the forehead, and at



the same time forms a protective shield between the ajna and throat centres.

These etheric webs are in reality disks, rotating or revolving at specific rates, which differ for the different centres, and according to the point in evolution of the system of centres concerned. Only when these webs are burnt away by the ascending and descending fires can the true centres really be seen. Many clairvoyants confuse the centres and their protective counterparts, for the latter have a radiance and light of their own.

As the life achieves an increasingly high vibration through purification and discipline, the fire of the soul, which is literally the *fire of mind*, causes the centres also to increase their vibration, and this increased activity sets up a contact with the protective "webs", or disks of pranic energy found on either side of them. Thus, [Page 593] through the interplay, they are gradually worn away, so that in the course of time they become perforated, if I might use such an inadequate term. Many aspirants feel convinced that they have raised the kundalini fire at the base of the spine and are consequently making rapid progress, whereas all that they have accomplished is to burn or "rub through" the web at some point or other up the spine. A sensation of burning or of pain in any part of the spine, when not due to physiological causes, is, in the majority of cases, due to the piercing of one or other of the webs, through the activity of the centres allied to them. This happens very frequently in the case of women in connection with the solar plexus centre, and with men in connection with the sacral centre. Both these centres—as a result of evolutionary development—are exceedingly active and highly organised, for they are the expression of the physical creative nature and of the emotional body. A sense therefore of burning and of pain in the back indicates usually undue activity in a centre, which produces destructive results upon the protective apparatus, and is no true indication of spiritual unfoldment and superiority. It may indicate the latter, but it should be remembered that, where there is true spiritual growth, pain and danger are in this connection practically eliminated.

There has been much loose talk about the raising of the kundalini fire and much misapprehension in the matter. Let me assure you that it is most difficult to raise, and can only be done by a definite act of the will and through the intense mental focussing and concentrated attention of the man, seated on the throne of consciousness in the head. The Masonic tradition has the teaching clearly held in its beautiful ritual of the raising of the great Master-Mason. Only when there is united effort of a fivefold kind, and only after repeated failure, does the [Page 594] vivifying life course through the entire body and bring to life the true man.

The second point I would touch upon is that all this deeply esoteric work must only proceed under the direction of the skilled teacher. Platitudinously, the aspirant is told that "when the pupil is ready, the Master will appear". He then settles comfortably back and waits, or focuses his attention upon an attempt to attract the attention of some Master, having apparently settled in his mind that he is ready or good enough. He naturally gives himself a spiritual prod at intervals, and attends spasmodically to the work of discipline and of purification. But steady and prolonged undeviating effort on the part of aspirants is rare indeed.

It is indeed true that at the right moment the Master will appear, but the right moment is contingent upon certain *self-induced* conditions. When the process of purification has become a life-long habit, when the aspirant can at will concentrate his consciousness in the head, when the light in the head shines forth and the centres are active, then the Master will take the man in hand. In the meantime he may have a vision of the Master, or he may see a thought-form of the Master, and may get much real

good and inspiration from contact with the reflected reality, but it is not the Master and does *not* indicate the stage of accepted discipleship. Through the medium of the light of the soul, the soul can be known. Therefore seek the light of your own soul, and know that soul as your director. When soul contact is established, your own soul will, if I may so express it, introduce you to your Master. With all due reverence again may I add, that the Master waits not with eagerness to make your acquaintance. In the world of souls, your soul and His soul are allied, and know essential unity. But in the world of human affairs and in the process of the great work it should be remembered that when a Master [Page 595] takes an aspirant into His group of disciples, that aspirant is, for a long time, a liability and oft a hindrance. Students over-estimate themselves quite often, even when repudiating such an idea; subjectively they have a real liking for themselves and are frequently puzzled as to why the Great Ones give them no sign, nor indicate Their watching care. They will not and They need not until such time as the aspirant has used to the full the knowledge which he has gained from lesser teachers, and from books and printed scriptures of the world. Students must attend to the immediate duty and prepare their mechanisms for service in the world, and should desist from wasting time and looking for a Master; they should achieve mastery where now they are defeated and in the life of service and of struggle they may then reach the point of such complete self-forgetfulness that the Master may find no hindrance in His approach to them.

It will be apparent therefore from the above that I cannot give specific instructions as to the awakening of the centres and the burning of the etheric web which will result in the release of energy. Such information is too dangerous and too intriguing to be put in the hands of the general public, who are driven by desire for some new thing, and lack right poise and the needed mental development. The time has come however when the fact that there is an energy body underlying the nervous system must be recognized by the world at large, and when the nature of the seven centres, their structure and location should be grasped technically, and when the laws of their unfoldment should be widely known. But more than this cannot yet be safely given. The intricate nature of this science of the centres is too great for general usefulness. The teaching to be given in any particular case and the methods to be applied are dependent upon too many factors for a general rule and instruction to be given. The ray and type, the sex and point in [Page 596] evolution must be considered and also the *balance* of the centres. By this I mean the consideration as to their over-development in one case and under development in another and as to whether there is a preponderance of the force below or above the diaphragm, or whether the main energy is concentrated in that central clearing house, the solar plexus. The quality and the brilliance of the light in the head has to be studied, for it indicates the measure of soul control and the relative purity of the vehicles, and the various etheric "webs" have to be carefully dealt with, and also the rate of vibration of the web and the centre. A synchronisation has to be set up and this is most difficult to bring about. These are only a few of the points that the teacher has to note, and it is apparent therefore that only a teacher who has achieved synthetic vision and can see a man "whole," or as he really is, can give those instructions which will reverse the ancient rhythm of the centres, destroy without pain and danger the protective sheaths, and raise the kundalini fire from the base of the spine to the exit in the head.

Such teachers are found by the pupil when he has carried forward his life work under the direction of his soul, when he has grasped the theory of the science of the centres, and has mastered and controlled the astral nature and its corresponding centre, the solar plexus. The emphasis laid upon the dominance of the Christ principle by Christianity has laid a sure foundation for the work to be done. This truth is curiously substantiated in a study of the number "eight" in connection with the centres which, we are told, is the number of the Christ. There are eight centres if the spleen is counted, all of them are

multiples of eight with the exception of the centre at the base of the spine which has four petals, one half of eight. In our day and in the Anglo Saxon mode of writing, the number eight is the basic symbol [Page 597] of all the centres, for the petals are really in form like a number of superimposed eights. The word petal is purely pictorial and a centre is formed on this pattern. First, a circle, O; then two circles, touching each other and making therefore an 8. Then, as the petals increase in number, it is simply a growth of these double circles, superimposed at differing angles one upon another until we arrive at the thousand-petalled lotus in the head.

These centres are, in the last analysis, twofold in function. They demonstrate the form building aspect of divinity and through their activity bring the outer form into manifestation; then towards the end of the evolutionary cycle—both in the macrocosm and the microcosm—they bring into expression the soul force and life and produce the incarnation of a fully revealed son of God, with all the powers and knowledge which divinity contains.

[Page 599]

## RULE FIFTEEN

The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that blend the fire and water.

The Esoteric Sense.

The Negation of the Great Illusion.

A Call to Service.

The New Age Groups and Training.

[Page 601]

## THE ESOTERIC SENSE

We come now to the consideration of the last rule for magic. As we cast our minds back over this long series of instructions certain basic lines of teaching stand out with exceptional clarity, casting lesser lines of instruction into the shade. Students would do well to remember that in the reading of any basic textbook (and this one is so regarded) a definite procedure should be adopted. The student should first of all read the textbook as a whole, in order to grasp its outstanding points, its main lines of teaching, and the three or four propositions upon which its entire structure is founded. Having grasped these, he can then begin to deal with, and to isolate, those subsidiary points which serve to elucidate and clarify the main essentials. After that, he can successfully deal with the details. Students therefore would find it of interest to review these instructions, and gather out of them the major points; then they can proceed to fill in the secondary teachings, and finally arrange the detailed data under the various heads which have emerged. This, when completed would constitute a synopsis of the book and would fix the knowledge it contains firmly in the student's memory.

One of the main teachings which can be seen most clearly in all instructions of a truly esoteric character, concerns the *attitude* of the student of the occult. He is supposed to be dealing with things

subjective and esoteric; he aims to be a worker in white magic. As such, he must assume and consistently hold the position of the Observer, detached from the mechanism of observation [Page 602] and contact; he must recognise himself as essentially a spiritual entity, different in nature, objectives and methods of working from the bodies which he considers it wise to occupy temporarily and to employ. He must realise his unity and lines of contact with all similar workers and thus arrive at a conscious awareness of his position in the spiritual hierarchy of Beings. So much misinformation has been spread abroad and so much emphasis has been unwisely laid upon status and position in the so-called Hierarchy of souls, that sane and balanced disciples now seek to turn their thoughts elsewhere and to eliminate as far as may be all thought of grades and spheres of activity. It is possible, in the swing of the pendulum, to swing too far in the opposite direction and to discount these stages of activity. Do not misunderstand me however; I do not suggest that an attempt be made to place people and to decide where they stand upon the evolutionary ladder. This has been most foolishly done in the past, with much dishonour to the subject, so much so that, in the minds of the public, the whole matter has fallen into disrepute. If these stages are regarded sanely for what they are—states of extended consciousness, and grades of responsibility—then the danger of personality reaction to the terms "accepted disciple, initiate, adept, master" would be negligible and much trouble would be eliminated. It must ever be remembered that individual status is rigidly kept to oneself, and the point of evolution (which may be truthfully recognised as lying ahead of that of the average citizen) will be demonstrated by a life of active unselfish service and by the manifestation of an illumined vision which is ahead of the racial idea.

In the gathering together in the world at this time of the new Group of World Workers, true caution must be preserved. Each worker is responsible for himself and his service and for no one else. It is wise to gauge and [Page 603] approximate the evolutionary status, not upon claims made, but upon work accomplished and the love and wisdom shown. Judgment should be based upon an evidenced knowledge of the plan as it works out in the wise formulation of the next step ahead for the human race; upon a *manifested esoteric sense*, and upon an influence or an auric power which is wide, constructive and inclusive.

You ask me to define more clearly what I mean by the words "esoteric sense". I mean essentially the power to live and to function subjectively, to possess a constant inner contact with the soul and the world in which it is found, and this must work out subjectively through love, actively shown; through wisdom, steadily outpoured; and through that capacity to include and to identify oneself with all that breathes and feels which is the outstanding characteristic of all truly functioning sons of God. I mean, therefore, an interiorly held attitude of mind which can orient itself at will in any direction. It can govern and control the emotional sensitiveness, not only of the disciple himself, but of all whom he may contact. By the strength of his silent thought, he can bring light and peace to all. Through that mental power, he can tune in on the world thought, and upon the realm of ideas and can discriminate between and choose those mental agencies and those concepts which will enable him, as a worker under the plan, to influence his environment and to clothe the new ideals in that thought matter which will enable them to be more easily recognised in the world of ordinary everyday thinking and living. This attitude of mind will enable the disciple also to orient himself to the world of souls and in that high place of inspiration and of light, discover his fellow-workers, communicate with them and—in union with them—collaborate in the working out of divine intentions.

This esoteric sense is the main need of the aspirant at [Page 604] this time of the world history. Until aspirants have somewhat grasped it and can use it, they can never form part of the New Group; they

can never work as white magicians, and these Instructions will remain for them theoretical and mainly intellectual, instead of being practical and effective.

To cultivate this inner esoteric sense, meditation is needed, and continuous meditation, in the early stages of development. But as time elapses and a man grows spiritually, this daily meditation will perforce give way to a steady spiritual orientation and then meditation as now understood and needed will no longer be required. The detachment between a man and his usable forms will be so complete, that he will live ever in the "seat of the Observer", and from that point and attitude will direct the activities of the mind and of the emotions and of the energies which make physical expression possible and useful.

The first stage in this development and culture of the esoteric sense consists in the holding of the attitude of constant detached observation.

The new Group of World Workers might well be regarded in its outer ranks as a trained body of organised observers. I would divide the group into three divisions and I do so in order that aspirants and chelas all over the world may be guided in their knowledge as to where they stand individually and may, in sincerity and truth, begin to work with intelligence. They can be thus aided to place themselves.

First, there are the *Organised Observers*. These aspirants are learning to do two things. They are learning to practice that detachment which will enable them to live as souls in the world of daily affairs and to understand the real significance of the words: to work without attachment. They are also, secondly, those students of world affairs in one or other of the seven departments [Page 605] earlier referred to when I brought the new group to the attention of the world. They are studying the signs of the times. They investigate the great drama of history in order to discover its main trend and so express to the ordinary academic world and to the thinkers of the race what they see and understand.

Running all through human history is a triple thread and in the interplay of these three threads the story of evolution is to be found. One thread guides the thoughts of man as he deals with the development of the form aspect, with the racial trends, and it shows how undeviatingly the forms of races, of countries, and of the fauna and flora of our planetary life have kept pace with the needs of the slowly emerging sons of God. The second thread leads us to an understanding of the growth of consciousness, and indicates emergence from the instinctual stage into that of intellectual awareness, and on to that intuitional illumination which is the present goal of consciousness.

The third thread concerns the Plan itself and here we enter the realm of the truly unknown. What the plan is, and what the goal, is as yet totally unrealised except by the highest adept and the most exalted of the sons of God. Until the illumined mind and the power of intuitional response are developed in the human family, it is not possible for us to grasp the basic concepts which are to be found in the mind of God Himself. Until the highest point of the Mount of Initiation has been climbed, it is not possible to vision the Promised Land as it is. Until the limitations—the necessary limitations—of the three worlds have been surmounted and man can function as a free soul in the spiritual kingdom, that which lies beyond that kingdom must remain hid to man just as much as the human state of being and awareness remains a sealed book to the animal. This is a salutary and needed lesson which all disciples should grasp.



**[Page 606]**

But observers of times and seasons can make rapid progress in intuitional growth if they persevere in their meditation, train their intellects, and endeavour always to think in terms of universals. Let them look at the historical retrospect as part of the emerging preparation which will inaugurate the future. Let them take heart of grace as they recognise the fact that the kingdom of souls is steadily becoming a physical plane phenomenon (do I speak paradoxically?) and will be known eventually as a kingdom of nature and considered so by the scientists before two centuries have passed away. These "Organised Observers" form the outer circle of the new group and their keynote is synthesis, the elimination of non-essentials and the organising of human knowledge. Working in the many fields of human awareness, they are distinguished by a non-sectarian spirit, and by an ability to deal with foundational essentials and to link up varying departments of human investigation into one organised and unified whole.

Second, the next group in the new Group of World Workers is that of the *telepathic communicators*. These are much fewer in number and are distinguished by their relatively close interrelation with each other. They are primarily a linking or a bridging group. They are gathered out of the more exoteric circle of the organised observers, but have a wider scope of service than they have, for they work in a more truly esoteric manner. They are in touch with each other, and with the organised observers, but they are likewise in touch with the group of men and women who stand at the very centre or heart of the world group. Their work is threefold and very difficult. Steadily they have to cultivate that detachment which characterises the soul which knows itself. Steadily they take the knowledge and information accumulated by the organised observers and adapt it to the need of the world, and give out the teaching. They work effectively **[Page 607]** but always from behind the scenes, and though they may be known in the world in this early stage of the work of the new group, and though they may be therefore recognised as teachers, writers and workers, later they will recede more and more into the background and will work through the outer circle. They will inspire them, and will place increasing responsibility upon their shoulders; they will nurture the growth of telepathic interplay in the world and thus weave those strands which will eventually bridge the present gap between the seen and the unseen and so make the new world possible—a world in which death as we know it will be abolished and a trained universal continuity of consciousness be established. That is why the emphasis is laid in training the members of this group in the new group, upon telepathic sensitivity. The members of this second circle of workers are taught to develop sensitiveness in three directions: to the thoughts of men in physical incarnation; to the minds of those who have passed over and who are still in mind bodies, and thirdly to the group of spiritual Beings who stand as the custodians of the evolutionary process and through whose hands the three threads of developing life steadily pass.

Their task is exceedingly hard, far harder than that of the first group and harder even than that of the last, for they lack as yet certain powers and needed experience. Their centre of consciousness is the intuition and not that of the synthesising intellect, and their state of awareness is wide and inclusive. They therefore can suffer more than the majority, and few there are who are not at this stage too sensitive for their own comfort and too responsive to vibrations emanating from the form aspect in all three worlds. Their state of detachment is not yet complete. They *bridge*, and therefore support infinite problems and respond to world pain. They see, if I may so express it, too much, for theirs is not yet the privilege **[Page 608]** of visioning with clarity the goal that lies two hundred years ahead. They sense the present need. They are responsive to the new tide of spiritual force which is flowing in. They carry the weight of humanity on their shoulders, and because they are somewhat coordinated, they live in all three worlds at once, and this few can do. They are aware of the urgency of the present



opportunity and also of the apathy of the many and for these reasons they work under terrific pressure.

Third, the innermost group of all is that of the members of the Hierarchy itself. I care not the least whether these liberated souls are recognised as Elder Brethren of the race, as Masters of the Wisdom, as the Cloud of Witnesses, as the Christ and His Church, as Supermen or under any terms which the inherited tendencies of humanity or tradition may choose to call them. They themselves care less. The petty quarrels as to their personalities and names and status matter not at all. But they are the intelligent forces of the planet; they express, because of their state of expanded consciousness, the Mind of God; they embody the intelligent principle, immutable and unchanging, and through them flows the energy which we call the Will of God, for lack of better understanding. They know far more of the plan than do the two outer circles in the new Group of World Workers, for they see clearly just what is the next step which planetary evolution will guide the race to take during the next two hundred years. They do not occupy themselves with idle speculations as to the ultimate goal at the close of a world age. This may surprise you in view of the many speculations of the uninitiate. But so it is. They know that there is a time and a season for all things, and looking ahead and comprehending intuitively the goal for all kingdoms in the immediate future, all their united effort is bent to one end—the cultivating of the intuitional telepathic responsiveness of the Communicators who bridge the gap [Page 609] between them and the physical world. These latter in their turn seek to employ the Observers, Knowers, Communicators, and Observers—all working in a close if oft-times unrealised unity, and all responsive (according to their degree) to the impulsion of the Mind and Will of the Logos, the solar Deity.

Beyond this triple group stand the Thrones, Principalities, and Powers with whom we need not concern ourselves. On the other side stands humanity torn by the disasters of the past world war, bewildered by the social, religious and economic pressure of the present, sensitive and responsive to the influences and energies pouring in on the new tide of the Aquarian Age; unable to understand and explain, and conscious only of a longing for liberty of thought and of physical condition, snatching at every chance to gain knowledge and so providing a fertile field wherein this new group can work.

We have seen that the objective of all inner training is to develop the esoteric sense, and to unfold that inner sensitive awareness which will enable a man to function, not only as a Son of God in physical incarnation but as one who also possesses that continuity of consciousness which will enable him to be interiorly awake as well as exteriorly active. This is accomplished through developing the power to be a trained Observer. I commend these words to all aspirants. It is persistence in the attitude of right observation that brings about detachment from form, a subsequent power to use form at will and with the end in view of furthering hierarchical plans and consequent usefulness to humanity. When this power to observe has been somewhat brought about, we then have the aspirant joining that intermediate group of trained Communicators who stand between the aforementioned groups (the exoteric groups and the group of spiritual workers on the subjective plane), interpreting the one to the other. It is well to remember that even the members [Page 610] of the Hierarchy profit by the opinions and advice of those disinterested disciples who can be trusted to rightly recognise and interpret the need of the hour.

When this stage has been reached and a man is in conscious touch with the Plan then true magical work can begin. Men and women, who are beginning to live as souls, can undertake the magical work of the new age, and can inaugurate those changes and that rebuilding which will bring about the manifestation of the new heavens and the new earth, to which all the Scriptures of the world bear eloquent testimony. They can then work with forces in etheric matter and so bring into being those physical plane creations

and organisations which will more adequately embody the life of God in the Aquarian Age which is now upon us. It is to this stage that Rule XV refers.

These words mark the consummation of the magical work, and are equally true of the magical work of a solar Logos, of a planetary Logos, of an incarnating soul, or of that advanced human being who has learnt to work as a white magician under the plan of the great White Lodge. It, of course, refers to the work of those who through intellectual achievement have learnt to work as magicians but on what is called the black side, for the same rules of magical work hold good for both groups, though the motivating impulse differs. But with the work of the black magician we have naught to do. That which they do is powerful in transient effect, using the word transient in its cyclic sense; but these effects must in due time cease, and be subordinated to the claims and the work of the bringers of light and of life.

The shadow stage is the dim and uncertain period which is found prior to dense and concrete manifestation. It does not here refer to the shadow as the counterpart in physical manifestation of the soul. It refers to one of the intermediate stages in the creative process. **[Page 611]** It is technically called the "stage of the waxing and the waning of the nebulae", and this stage precedes the appearance of the more stabilised and relatively static exoteric form. In the formation of a solar system, this is recognised as a preliminary period and can be seen going on in the starry heavens. It indicates the stage wherein the Great Magician is only in process of carrying forward His work; He has not yet finally chanted those mystic words or those spiritual sounds which will produce concretion and the tangible appearance of form.

*The Secret Doctrine* refers to the three fires, and these are of ancient usage; the *Vishnu Purana* gives these fires exactly the same nomenclature as does H.P.B. who borrowed the terms from the ancient Scripture. Electric Fire, Solar Fire and Fire by Friction, when brought into conjunction, produce the manifested macrocosm and microcosm, and to this conjunction my earlier *Treatise on Cosmic Fire* referred. These fires are esoterically one fire but this fire produces, according to the witnessing consciousness (itself at varying stages of evolutionary development) the effect of differentiated fiery essence. This fiery essence can be known as Life itself, or as the "Self-shining Light," or it can be known as the active form inherent in the one substance which underlies all phenomena. In this final rule for magic the fires which are considered are those of matter itself which approach the shadow and (as the *Old Commentary* symbolically expresses it) "rise up from the second darkness at the call of the spirit of light and meet in their appointed place that which will absorb them and raise them to the fiery point from whence the fires of living light and radiant life have come."

### THE NEGATION OF THE GREAT ILLUSION

The phrase in Rule XV which says "that blend the fire and water" has reference to the effect produced at the **[Page 612]** point of condensation, after the great words bringing about that effect have been pronounced. This rule is almost incapable of explanation and it is not permitted to me to give to you the words that effect this process. Only some hints may be given which will serve to encourage the true aspirant to think and may, alas, only irritate the casual thinker who seeks easy and quick methods and formulas through which to work. Heat and moisture are present in the production of all forms of life, but the great mystery (and almost the final mystery to be explained to the adept) is how the merging of three fires can produce moisture or the watery element. This problem and this phenomenon constitute the basis of the Great Illusion to which the ancient books refer; through the agency of the

combination, the enveloping maya is produced. There is, in reality, no such thing as water; the watery sphere, the astral plane, is, could you but realise it, an illusory effect and has no real existence. Yet—in time and space and to the understanding of the witnessing consciousness—it is more real than that which it hides and conceals. I cannot make this clearer in words. It is only possible to suggest to the intelligent student that the light of his soul (reflected in his mind) and the energy of form (as expressed in his etheric body) are for him, in the realm of temporary duality, his two basic realities. The watery nature of his astral experience in which these two aspects of divinity seem (again illusion, be it noted) to meet and work is but a glamorous phenomenon and in an occult sense is not based on fact. Any true aspirant knows that his spiritual progress can be gauged in terms of his freedom from this illusion and of his release into the clear air and pure light of his spiritual consciousness. In its consciousness, the animal kingdom works with the second of these two basic realities, and for it the life of the etheric body and the force which governs the animal or material nature are the **[Page 613]** prime expression of truth. Yet the animal is beginning to sense dimly the world of illusion and possesses certain psychic powers and senses which recognise yet fail to interpret the astral plane. The veil of illusion is beginning to fail before the eyes of the animal but it knows it not. The human being has wandered for ages in the world of illusion, for it is of his own creating. Yet man in his turn, from the standpoint of consciousness, has contact with both the realities and learns little by little to dissipate the illusion by the steady growth of the radiant light of the soul. May I pause here to remind you that duality is only a stage on the evolutionary arc, leading eventually to the realisation of unity.

The veil of illusion resembles the moment before dawn when the world of familiar things is seen through the fogs and the streamers of mist which veil the world form and also veil the rising sun. Then we have that half-time, that mysterious and vague period when the real is hidden by the unreal; then we have that weird and distorted condition when forms are not seen as they truly are but lose their shape and colour and perspective. True vision is then impossible. The astral stage and the vast cycle of time in which the great illusion holds sway can therefore be judged, from the above symbolic approach, to be but temporary and transient. It is not the stage of a definitely divine manifestation; it is not the stage of pure undimmed awareness; it is not the stage of the perfected work. It is that period of time wherein the half-Gods walk; it is the time wherein truth is only dimly sensed, the vision only vaguely and occasionally seen; it is the stage of the half-realised Plan, and when one works on partial knowledge, difficulty and mistakes are bound to supervene. It is also the stage of distortion and of constant mutability: whilst it is in evidence we have the apparently ceaseless pulling hither and thither by forces, working blindly and seemingly without purpose. **[Page 614]** As far as humanity is concerned, it is the time wherein man is enveloped in mist and fog, and lost in the miasmas arising out of the ground (symbol of the foundational nature of the animal kingdom). Yet at times this stage is seen to be unreal as the dawning light of the spiritual consciousness pierces through the surrounding darkness. It is the interlude between the dominance of the animal consciousness and that of the spiritual, and this interlude of astral illusion is only known in the human family. There is no astral plane except in the consciousness of the fourth kingdom in nature, for man is "under illusion" in a sense different to the conscious awareness of any other kingdom—subhuman or superhuman.

I despair in making my meaning clear. How can one who is subject to the illusions of the senses, as are all human creatures, conceive of the state of consciousness of those who have freed themselves from the illusions of the astral plane or realise the state of awareness of those forms of life which have not yet developed astral consciousness? It is the dual nature of the mind which causes this illusion, for the mind of man presents to him the keys of the kingdom of heaven or locks upon him the door of entrance into the world of spiritual realities. It is the concretising unprincipled mind which brings about all the

troubles of humanity. It is the sense of I-ness and the spirit of separative individuality which has brought humanity to its present condition, and yet even that is a part of the great developing process. It is the consciousness of duality, and the subjectively realised and synchronously acknowledged sense of "I am God" and "I am form" which has plunged mankind into the great illusion.

Yet it is this very illusion which renders up to man eventually the secret password into the kingdom of God and brings about his release. It is this maya itself which [Page 615] serves to guide him into truth and knowledge; it is on the plane of the astral that the heresy of separateness has to be overcome, and it is on the field of Kurukshetra that the individual aspiring Arjuna, and the cosmic Arjuna learn the lesson that the knower and the known are one. The secret science of the Master of the Wisdom is the secret of how to dissipate the fogs and mist and darkness and gloom which are produced by the union of the fires in the early stages. The secret of the Master is the discovery that there is no astral plane; he finds that the astral plane is a figment of the imagination and has been created through the uncontrolled use of the creative imagination and the misuse of the magical powers. The work of the hierarchy is primarily to bring to an end the shadows and to dispel the moisture; the aim of the Masters is to let in the light of the soul and to show that spirit and matter are the two realities which constitute the units and that it is only in time and in space and through the cyclic misuse of the magical and psychic powers that the astral plane of the great illusion has come into being and is now so real a thing that it is—in a certain sense—more real (to man) than the kingdom of light and the kingdom of form. In one most interesting sense it is true that because the human being is a soul and because the light of the soul is found within him and is gradually growing into fuller radiance this itself produces the illusion. Because of this illusion, the magical work has been carried forward along wrong lines and has been based on wrong motives and fitted into a scheme which is stronger than the average worker, for *the whole force of the world illusion is against all the efforts of the beginner in white magic.*

The rules therefore end with the statement that the magician chants the words that "blend the fire and water"—but these are the rules for the aspirant. The rules for initiates of a paralleling kind end with the [Page 616] words: "Let the initiate sound the note that unifies the fires". This is significant and of much encouragement to the beginner in the magical work. He is still perforce working on the astral plane and he cannot possibly avoid so doing for much time. The mark of growth for him is the steady withdrawal of his consciousness from that plane and his attainment of mental poise and of mental awareness, followed by creative work on the mental plane. There is an interesting and ancient proclamation found in the archives of the adepts which covers some of the stages in the magical work, couched of course in symbolic form:

"Let the magician stand within the great world sea. Let him immerse himself in water and there let him stand his ground. Let him look down into the watery depths. Nothing is seen in form correct. Nothing appears but water. Beneath his feet it moves, around him, and above his head. He cannot speak; he cannot see. Truth disappears in water.

"Let the magician stand within the stream. Around him water flows. His feet stand firm on land and rock, but all the forms he sees are lost in the grey immensity of mist. The water is around his neck, but, feet on rock and head in air, he maketh progress. All is distortion still. He knows he stands, but where to go and how to go he knows not, nor understands. He sounds the words of magic, but muffled, dim and lost, the mist returns them to him, and no true note sounds forth. Around him are the many sounds of many forms, which swallow up his sound.

"Let the magician stand in watery mist, free of the running stream. Some outlines dim appear. He sees a little distance on the Path. Flickers of light break through the clouds of mist and fog. He hears his

voice; its note is clearer and more true. The forms of other pilgrims can be seen. Behind him is the sea. Beneath his feet is seen the stream. Around him mist and fog. Above his head no sky is seen nor sun.

"Let the magician stand on higher ground, but in the rain. The drops pour down upon him; the thunder breaks; the lightning flashes in the sky. But as the rain pours down, [Page 617] it dissipates the mist, it washes clean the form and clears the atmosphere.

"Thus forms are seen and sounds are heard, though dim as yet, for loud the thunder roars and heavy is the sound of falling rain. But now the sky is seen; the sun breaks forth and in between the drifting clouds, expanses of the blue of heaven cheer the tired eyes of the disciple.

"Let the magician stand upon the mountain top. Beneath him in the valleys and the plains, water and streams and clouds are seen. Above him is the blue of heaven, the radiance of the rising sun, the pureness of the mountain air. Each sound is clear. The silence speaks with sound."

Then come the highly significant phrases which give the picture of the consummation:

"Let the magician stand within the sun, looking from thence upon the ball of earth. From that high point of peace serene let him sound forth the words that will create the forms, build worlds and universes and give his life to that which he has made. Let him project the forms created on the mountain top in such a way that they can cleave the clouds which circle round the ball of earth, and carry light and power. These shall dispel the veil of forms which hide the true abode of earth from the eye of the beholder."

Such is the end of the magical work. It involves the discovery that the astral plane and the astral light so-called are but the cinematographs created by man himself. What man has created he can also destroy.

More as to the magical work I may not at this time give. The words that blend may not under any circumstances be given except under the oath of secrecy which governs automatically the pledged disciple; these oaths are given to no man but are rendered by the aspirant to his own soul when that soul has conveyed to him the words. He finds them for himself as the result of tireless effort and endeavour. He knows that these formulas are the prerogative of all souls and can only be known and safely used by those who have realised the Self as One. He therefore pledges himself never to reveal these [Page 618] words to any one who is not functioning as a soul or who is wandering blinded in the vale of illusion. From this automatic response to knowledge by the knowers of the race, the Hierarchy of Adepts has gathered its personnel.

## A CALL TO SERVICE

In closing this treatise on the magical work of the individual aspirant I seek to do two things:

1. Indicate the immediate goal for students in this century, and summarise time steps that they must take.
2. Indicate the things which must be eliminated and overcome and the penalties which overtake the probationer and the disciple when mistakes are made and faults are condoned.

First of all, the immediate goal must be well recognised, if lost effort is to be avoided and real progress achieved. Many well-intentioned aspirants are prone to give undue time to their registered aspirations,



and to the formulation of their plans for service. The world aspiration is now so strong and humanity is now so potently orienting itself towards the Path that sensitive people everywhere are being swept into a vortex of spiritual desire, and ardently long for the life of liberation, of spiritual undertakings and of recorded soul consciousness. Their recognition of their own latent possibilities is now so strong that they over-estimate themselves; they give much time to picturing themselves as the ideal mystic or in deploring their lack of spiritual achievement or their failure to achieve a sphere of service. Thus they become lost, on the one hand, in the vague and misty realms of a beautiful idealism, of colourful hypotheses, and of delightful theories; on the other hand, they become engulfed in a dramatisation of themselves as centres of power in a field of fruitful service; they [Page 619] draw up, mentally, plans for world endeavour to see themselves as the pivotal point around which that service will move; they frequently make an effort to work out these plans and produce an organisation, for instance on the physical plane, which is potentially valuable but equally potentially useless, even if not dangerous. They fail to realise that the motivating impulse is primarily due to what the Hindu teachers call a "sense of I-ness", and that their work is founded on a subjective egoism which must—and will—be eliminated before true service can be rendered.

This tendency to aspiration and to service is right and good and should be seen as forming part of the coming universal consciousness and equipment of the race as a whole. It is steadily coming to the surface owing to the growing strength of the Aquarian influence which (from about the year A.D. 1640) has been gaining in potency and is producing two effects: it is breaking down the crystallised old forms of the Piscean age, and is stimulating the creative faculties, as they express themselves in group concepts, and group plans. As all of you well know, this is the cause of the present disturbed conditions, and these conditions can be summed up in the words: *impersonalization* wherein the state, group or groups are regarded as of more importance than the individual and his rights; *amalgamation*, which is the tendency to fuse, blend, and cohere and to produce that interrelation which must eventually mark the intercourse of humanity and produce that "synthesis of all the single men", which Browning so truly remarks is the goal of the evolutionary process and marks the conclusion of the journey of the divine prodigal; and sensitive *intercommunication* between units, groups and combinations of groups, both on the subjective and objective sides of manifestation. In these three words—impersonalization, amalgamation, and intercommunication—you [Page 620] have summed up for you the outstanding phenomena which are appearing among us at this time. Students are urged to consider the plan as it is thus expressing itself, and to study these growing tendencies in human affairs. The fact that they are so prominent will appear, if the student will take the trouble to consider the panorama of history; he will then note that even the history of five hundred years ago will reveal to him the fact that at that time great individuals were the prominent factors, and that history is concerned largely with the doings of powerful personalities who cast their spell over their time and age; then isolation and separateness governed human affairs and every man fought for his own land and every man forgot his brother and lived selfishly; then there was little interrelation between different races or between human families, and there was no real means of communication, except that of personal contact, which was frequently impossible.

Students should therefore ponder on these words which will be found to become of increasing importance during the next fifty years. This is far enough ahead for the average student to look and to plan, and in their recognition of this phase of the working out of the divine Purpose, they would do well to study their individual life expression and to ask themselves the following questions:



1. Are they wasting time in mystical dreams, or are they occupied in a practical application of the sensed spiritual truths, thus making them part of their daily experience?
2. Do they find that their reaction to the growing impersonality of the age is one of resentment, or do they find that this relatively new attitude of personal detachment is tending to solve their own personal problems?

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3. Can they register an increasing ability to sense the thoughts and ideas of others, and do they find that they are becoming more sensitive and therefore more able to swing into the great tide of intercommunication?
4. How much is the faculty of dramatisation governing their daily life? Do they find that they are the centre of the universe, which revolves automatically around them, or are they working at the problem of decentralising themselves and at absorption in the whole?

These and other questions which will arise may serve to indicate the responsiveness of the aspirant to the coming in of the new age.

In this treatise on individual development and on astral control, a vision has been given and a rule of life expounded which holds in it the needed instruction for the interlude between the two great ages—the Piscean and the Aquarian. A part of the underlying purpose has been expressed in words—a purpose which is recognised by many all over the world and which is working out in practically every department of human life. It is subconsciously registered and intuitively followed by many who know nothing of the technicalities of the plan. Those who guide the human race are not particularly concerned as to the success of the emerging new conditions. That is most definitely assured, and the growth of human realisation and of the spiritual consciousness of non-separateness cannot be arrested. The problem is what means to continue to employ to bring these desired ends about in such a way that the form nature can be keyed up and prepared to handle its new responsibilities, and deal with its new knowledges without undue suffering and those painful cleavages and hours of agony which attract more attention than the more subtle and **[Page 622]** successful growth of divine awareness. Every time there is a tendency towards synthesis and understanding in the world, every time the lesser is merged in the greater and the unit is blended in the whole, every time great and universal concepts make their impact upon the minds of the masses, there is a subsequent disaster and cataclysm and breaking down of the form aspect and of that which might prevent those concepts becoming physical plane facts. This is therefore the problem of the hierarchical workers:—how to avert the dreaded suffering and carry man along whilst the tidal wave of this spiritual realisation sweeps over the world and does its needed work. Hence the present call to service which is sounding like a trumpet in the ear of all attentive disciples.

This call to service usually meets with a response, but that response is coloured by the personality of the aspirant and tinctured with his pride, and his ambition. Need is truly realised. The desire to meet the need is genuine and sincere; the longing to serve and lift is real. Steps are taken which are intended by the aspirant to enable him to fit in with the plan. But the trouble with which we on the inner side have perforce to deal is, that though there is no question as to willingness and desire to serve, the characters and temperaments are such that well nigh insuperable difficulties are presented. Through these aspirants we have to work, and the material they present gives us much trouble

frequently.

These latent characteristics often do not make their appearance until after the service has been undertaken. That they are there, the watching guides may suspect, but even they have not the right to withhold opportunity. When there is this delayed appearance the tragedy is that many others suffer besides the aspirant concerned. As the human fabric makes itself felt and stands out of the mist of idealism, of lovely plans and much talk and arranging, many are in the meantime attracted by synchronous [Page 623] idealism, and gather around the server. When the hidden weaknesses appear, they suffer as well as he. The method of the Great Ones, which is to seek out those who have trained themselves somewhat in sensitive response and to work through them, carries with it certain dangers. The ordinary well-meaning aspirant is not in such danger as the more advanced and active disciple. He is in danger in three directions and can be swept off his feet in three ways:

1. His whole nature is under undue stimulation on account of his inner contacts and the spiritual forces with which he is in touch, and this carries with it real danger, for he hardly knows as yet how to handle himself, and is scarcely aware of the risk entailed.
2. The people with whom he is working, in their turn, make his problem. Their greed, their adulation, and praise, and their criticism tend to becloud his way. Because he is not sufficiently detached and spiritually advanced, he walks bemused in a cloud of thoughtforms, and knows it not. Thus he loses his way and wanders from the original intent and again he knows it not.
3. His latent weaknesses must emerge under the pressure of the work, and inevitably he will show signs of cracking at times, if I may use such a word. The personality faults become strengthened as he seeks to carry his particular form of service to the world. I refer to that service which is self sought and formulated on a background of personal ambition and love of power, even if only partially recognised or not recognised at all. He is under strain naturally, and—like a man carrying a heavy load up a steep hill—he discovers points of strain, and evinces a tendency to break [Page 624] down physically, or to lower his ideal so as to conform to weaknesses.

To all this must be added the strain of the period itself, and the general condition of unhappy humanity. This subconsciously has its effect on all disciples, and upon all who are now working in the world. Some are showing signs of physical pressure, though the inner life remains poised and normal, sane and rightly oriented. Others are breaking up emotionally and this produces two effects according to the point of development of the aspirant to service. He is either, through the strain, learning detachment, and this curiously enough is what might be called the "defense mechanism" of the soul in this present period of world unfoldment, or he is becoming increasingly nervous and is on the way to become a neurotic. Others, again, are feeling the pressure in the mental body. They become bewildered in some cases and no clear truth appears. They then work on without inspiration, and because they know it to be right and they also have the rhythm of work. Others are grasping opportunity as they see it and, to do so, fall back on innate self-assertion (which is the outstanding fault of the mental types) and build up a structure around their service, and construct a form which in reality embodies what they desire, what they think to be right, but which is separative and the child of their minds and not the child of their souls. Some, in their turn, more potent and more coordinated, feel the pressure of the entire personality; the versatile psychic nature responds both to need and to the theory of the plan; they realise their truly valuable assets and know they have somewhat to contribute. They are still, however, so full of what is called *personality* that their service is gradually and steadily

stepped down to the level of that personality, and is consequently coloured by their personality reactions, their likes and dislikes, [Page 625] and their individual life tendencies and habits. These eventually assert themselves and there is then a worker, doing good work but spoiling it all by this unrealised separateness and individual methods. This means that such a worker gathers to himself only those whom he can subordinate and govern. His group is not coloured by the impulses of the new age, but by the separative instincts of the worker at the centre. The danger here is so subtle that much care must be taken by a disciple in self-analysis. It is so easy to be glamoured by the beauty of one's own ideals and vision, and by the supposed rectitude of one's own position, and yet all the time be influenced subjectively by love of personal power, individual ambition, jealousy of other workers, and the many traps which catch the feet of the unwary disciple.

But if true impersonality is cultivated, if the power to stand steady is developed, if every situation is handled in a spirit of love and if there is a refusal to take hasty action and to permit separation to creep in, then there will be the growth of a group of true servers, and the gathering out of those who can materialise the plan and bring to birth the new age and its attendant wonders.

To do this, there must be courage of the rarest kind. Fear holds the world in thrall, and no one is exempt from its influence. For the aspirant and for the disciple are two kinds of fear which require to be especially considered. The fears that we dealt with in the earlier part of the treatise, and the fears that are inherent, as you know, in existence itself are familiar to all of us. They have their root in the instinctual nature (economic fears, fears arising out of the sex life, physical fear and terror, fear of the unknown, with that dominating fear of death which colours so many lives) and have been the subject of much psychological investigation. With them I do not seek to deal. They are to be overcome by the life of the soul as it permeates and transforms the daily life, [Page 626] and by the refusal of the aspirant to accord them any recognition. The first method builds towards future strength of character, and prevents the coming in of any new fears. They cannot exist when the soul is consciously controlling life and its situations. The second negatives the old thought forms and brings about eventually their destruction through lack of nourishment. A dual process is therefore carried forward, producing a genuine manifestation of the qualities of the spiritual man and a growing freedom from the thralldom of age-old fear concepts. The student finds himself becoming steadily detached from the prime governing instincts which have hitherto served to weld him into the general scheme of the elementary planetary life. It might be valuable here to point out that all the major instincts have their roots in that peculiar quality of the planetary life,—fear reactions, leading to activity of some kind. As you know the psychologists list five main and dominant instincts, and we will very briefly touch upon them.

The *instinct of self-preservation* has its roots in an innate fear of death; through the presence of this fear, the race has fought its way to its present point of longevity and endurance. The sciences which concern themselves with the preservation of life, the medical knowledge of the day, and the achievements of civilised comfort have all grown out of this basic fear. All has tended to the persistence of the individual, and to his preserved condition of being. Humanity persists, as a race and as a kingdom in nature, as a result of this fear tendency, this instinctual reaction of the human unit to self-perpetuation.

The *instinct of sex* has its main root in the fear of separateness and of isolation, and in a revolt against separative unity on the physical plane, against aloneness; and it has resulted in the carrying forward of the race and [Page 627] the persistence and propagation of the forms through which the race can come

into manifestation.

The *herd instinct* can easily be seen to have its root in a similar reaction; for the sense of safety and for convinced assured security—based on numerical aggregations—men have always sought their own kind and herded themselves together for defense and for economic stability. Out of this instinctual reaction of the race as a whole, our modern civilisation is the result; its vast centres, its huge cities and its massed tenements have emerged, and we have modern herding, carried to the *n*th degree.

The fourth great instinct, that of *self-assertion*, is also based on fear; it connotes the fear of the individual that he will fail of recognition and thus lose much that would otherwise be his. As time has progressed, the selfishness of the race has thus grown; its sense of acquisitiveness has developed and the power to grasp has emerged (the "will to power" in some form or another) until today we have the intense individualism and the positive sense of importance which have produced much of the modern economic and national troubles. We have fostered self-determination, self-assertion and self-interest until we are presented with a well-nigh insuperable problem. But out of it all, much good has come and will come, for no individual is of value until he realises that value for himself, and then with definiteness sacrifices the acquired values for the good of the whole.

The *instinct to enquire* in its turn is based on fear of the unknown, but out of this fear has emerged—as a result of age-long enquiry—our present educational and cultural systems and the entire structure of scientific investigation.

These tendencies, based on fear have (because man is divine) acted as a tremendous stimulation of his entire nature, and have carried him forward to his present point [Page 628] of wide comprehension and usefulness; they have produced our modern civilisation with all its defects and yet with all its indicated divinity. Out of these instincts carried forward into infinity, and out of the process of their transmutation into their higher correspondences the full flower of soul expression will emerge. I would like to point out the following:

The instinct of self-presentation finds its consummation in assured immortality, and of this the work undertaken by the spiritualists and psychic investigators right down the ages is the mode of approach and the inevitable guarantee.

The sex instinct has worked out and finds its logical consummation in the relationship—consciously realised—of the soul and the body. This is the keynote of mysticism and religion, which is today, as ever, the expression of the Law of Attraction, not as it expresses itself through physical plane marriage, but as it finds its consummation (for man) in the sublime marriage carried forward with conscious intent between the positive soul and the negative and receptive form.

The herd instinct finds its divine consummation in an awakened group consciousness, which is evidenced today in the general tendency towards amalgamations, and the widespread fusing and blending which are going on everywhere. It demonstrates in the ability to think in terms of internationalism, of universal concepts, which will eventually result in the establishing of universal brotherhood.

The instinct of self-assertion, in its turn, has given to our modern civilisation its intense individualism, the cult of the personality, and the production of ancestor and hero-worship. It is leading, however, to

the assertion of the Self, of the divine inner Ruler, and out of our newest science, psychology, will emerge a knowledge of the assertive and dominant spiritual Self, and lead [Page 629] finally to the manifestation of the kingdom of souls on earth.

And what of the instinct to enquire? Transmuted into divine investigation and transformed by the application of the light of the soul in the realm of enquiry, we shall have humanity carried forward into the Hall of Wisdom and thus man will leave behind the experiences of the Hall of Knowledge. Our great educational centres will become schools for the development of intuitive perception and of spiritual awareness.

The following table should be carefully studied by the student:

<i>Instinct</i>	<i>Correspondence</i>	<i>Mode</i>
1. Self-preservation	----Immortality-----	Spiritualistic Research.
2. Sex	-----Spiritual union----- At-one-ment-----	Religion. Mysticism.
3. Herd	-----Group consciousness-----	Brotherhood.
4. Self-Assertion	-----Assertion of the Self-----	Psychology.
5. Enquiry	-----Intuition-----	Education.

Thus the fears which beset humanity, having their roots in instincts, seem nevertheless to be divine characteristics, misapplied and misused. When, however, they are rightly understood and used, and transmuted by the knowing soul, they produce awareness and are the source of growth and that which conveys to the dormant soul—in time and space—the needed impulse, impetus and urge to progress which have carried man forward from the caveman stage and the prehistoric cycle, through the long period of history, and can be trusted today to carry him forward with increasing rapidity, as he now arrives at intellectual comprehension and can apply himself to the problem of progress in full awareness.

Students need to realise more deeply that the whole process is a divine one, and that evil, so-called, is but an illusion and an inherent part of duality, giving place in [Page 630] time and out of time to a divine unity. Evil is due to wrong perception and erroneous interpretation of that which is perceived. The achievement of true vision, plus right understanding, brings about freedom from the instinctual reactions and evokes that inner detachment which enables a man to walk at liberty in the kingdom of God.

But what of the two fears with which the aspirant has peculiar concern? What of the fear of public opinion, and fear of failure? These are two potent factors in the life of service, and hinder many.

Those who are beginning to work in cooperation with the plan and are learning the significance of service are prone to fear that what they do will be criticised and misjudged, or fall a victim to the reverse idea that what they do will not be sufficiently liked, appreciated and understood. They demand liking and praise. They gauge success by numbers and by response. They dislike to have their motives impugned and misjudged, and rush violently into explanation; they are unhappy if their methods, the personnel of their group, and the way in which their service is rendered comes under the tongue of criticism. The false objectives of numbers, of power or of a formulated doctrine control them. Unless what they do measures up to the standards or conforms to the technique of the group of minds which

surrounds them or appeals the most to them, they are unhappy and consequently frequently change their plans, alter their viewpoint, and lower their standard until it conforms to their immediate mass psychology, or their chosen counsellors.

The true disciple sees the vision. He then seeks to keep so closely in touch with his soul that he can stand with steadiness whilst he endeavours to make that vision a reality; he aims to achieve what, from the standpoint of the world seems to be impossible, knowing that the vision is not materialised through expediency and undue [Page 631] adaptation of the suggested ideas of worldly or intellectual counsellors. Public opinion and the advice of those who are Piscean in their tendencies and not Aquarian are carefully considered but not unduly so, and when advice is found to be separative and tends to eliminate harmony, and produces a lack of brotherly love and understanding, it is discarded at once. When there is evidenced a constantly critical attitude towards other workers in the field of world service and where there is a capacity to see only selfishness and fault and to impute wrong motives and to believe evil, then the true aspirant refuses to be swayed and goes serenely on his way.

In the coming cycle I emphatically tell you that the true work will be carried forward (the work of spiritually welding the world into a synthesis and the production of a recognised brotherhood of souls) only by those who refuse to be separative and whose words are watched so that no evil is spoken; these are the workers who see the divine in all and refuse to think evil and impute evil; they work with sealed lips; they deal not with their brothers affairs, nor reveal that which concerns them; their lives are coloured by understanding and by love; their minds are characterised by a trained spiritual perception and that spiritual awareness which employs a keen intellect as the corollary of a loving spirit.

May I repeat in other words this theme, for its importance is vital and the effect of the work of these instruments on the world is immense. These men and women whose mission it is to inaugurate the New Age have learned the secret of silence; they are animated ceaselessly by a spirit of inclusive love; their tongues lead them not astray into the field of ordinary criticism, and they permit no condemnation of others; they are animated by the spirit of protection. To them will be committed the work of fostering the life of the New Age.

**[Page 632]**

To those who have not yet reached this point in evolution and whose vision is not so clear, nor their natures so disciplined, there remains the important work, on a lower level, of working with their kind. Their attributes and qualities bring to them those who resemble them; they do not work in such loneliness and their work is more outwardly successful, though not always so.

It must be remembered that all work, in the sight of the Great Ones, is of equal importance. For those souls who are at the stage where a home or office provides sufficient experience, that is for them the supreme effort; their attempt to work is—on its own level—as great an achievement as to fulfill the destiny of a Christ or a Napoleon. Forget this not and seek to see life truly and not with its distinctions—men-made and dangerous. A disciple who has not yet the fuller vision of a more trained worker and who is only just learning the ABC of public work may, with all his failures and dense stupidities, be doing as well as an older disciple with his wider knowledge and experience.



## THE NEW AGE GROUPS AND TRAINING

To those of us who are working on the inner side, the workers in the world fall into three groups:

1. Those, few and far between, who are true Aquarians. These work under real difficulties, for their vision is beyond the grasp of the majority, and they meet often lack of understanding, frequent disappointment in their fellow workers, and much loneliness.
2. Those who are straight Pisceans. These work with much greater facility and find a more rapid response from those around them. Their work is more doctrinal, less inclusive and coloured by the spirit of separation. They include the mass of **[Page 633]** world workers in all the various departments of human thought and welfare.
3. Those Pisceans who are enough developed to respond to the Aquarian message, but who—as yet—cannot trust themselves to employ the real Aquarian methods of work and message.

For instance, they have in the political field, a sense of internationalism, but they cannot apply it when it comes to the understanding of others. They think they have a universal consciousness, but when it comes to a test, they discriminate and eliminate. They constitute a much smaller group than the true Pisceans and are doing good work and filling a much needed place. The problem they present however to the Aquarian worker lies in the fact that though they respond to the ideal and regard themselves as of the new age, they are not truly so. They see a bit of the vision and have grasped the theory but cannot express it in action.

Thus we have these three groups doing much needed work and reaching through their united undertakings the mass of people and fulfilling thus their dharma. One group works necessarily under the glamour of public opinion. The intermediate group has a most difficult task to perform, for where there is no clear vision the voice of their chosen environment and the voice of the inner group of world Knowers are often in conflict and they are pulled hither and thither as they respond first to one and then to the other. The group of those who respond more fully to the incoming Aquarian vibration register the voices of the leaders of the other two groups, but the voice of the guiding Masters and the voice of the group of world Masters serve to guide them unerringly forward.

I have sought to explain the above modes and methods **[Page 634]** of work, for the times are hard and clarity of thought is needed if the work is to go forward as desired. Even such triple distinctions as exist between the groups are themselves of a separative tincture, and it is yet impossible to preserve any idea in its true and synthetic relation. It is a gain when the many thousands of separative groups can be grouped into three comprehensive ones and the mind of the disciple be thus freed from the detailed analysis of the world situation among the workers with the Plan.

The second great test of the sensitive disciple is fear of failure. This is based on past experience (for all have failed), on a realisation of the immediate need and opportunity, and on an acute appreciation of individual limitation and deficiency. It is the result oft times of a response to the lowered spiritual and physical vitality of the race today. Never before has there been a time when fear of failure has more widely haunted the human family. Another cause of this reaction is to be found in the fact that mankind *as a whole* and for the first time in the history of the race, senses the vision and has therefore a truer sense of relative values than ever before. Men know themselves to be divine, and this is

becoming increasingly a universal realisation. Hence the present unrest and revolt from tramelling conditions. It is however a serious waste of time for a disciple to ponder upon a failure or to fear failing. There is no such thing as failure; there can only be loss of time. That in itself is serious in these days of dire world need, but the disciple must inevitably some day make good and retrieve his past failures. I need not point out that we learn by failure, for that is a well known truth, and is known as such by all who are attempting to live as souls. Nor need the disciple sorrow over the failures, apparent or real, of his fellow disciples. The *sense of time* produces glamour and disappointment, whereas the work goes truly [Page 635] forward, and a lesson learnt by failure acts as a safeguard for the future. Thus it leads to rapid growth. An honest disciple may be momentarily glamoured, but in the long run nothing can really deter him. What are a few brief years in a comparative cycle of aeons? What is a second of time in a span of man's allotted seventy years? To the individual disciple they appear most important; to the onlooking soul, they seem as nothing at all. For the world perhaps, a temporary failure may connote delay in expected help, but that again is brief, and help will come from other sources, for the Plan goes unerringly forward.

May I in all earnest offer to you the paradoxical injunction to work with utter earnestness, and yet at the same time to refuse to work with such earnestness, and not to take yourself so earnestly? Those who stand on the inner side and study the work of the world aspirants today see an almost pitiful distress of individual deficiency, a sustained and strenuous effort on their part to "make themselves what they ought to be", and yet at the same time a distressing lack of proportion, and no sense of humour whatsoever. I urge upon you to cultivate both these qualities. Do not take yourself so seriously, and you will find that you will release yourself for freer and more potent work. Take the Plan seriously and the call to serve, but waste not time in constant self-analysis.

Therefore the immediate goal for all aspiring disciples at this time can be seen to be as follows:

1. An achievement of clarity of thought as to their own personal and immediate problems and primarily the problem as to their objective in service. This is to be done through meditation.
2. The development of sensitivity to the new impulses which are flooding the world at this time. This is [Page 636] to be brought about by loving all men more and through love and understanding contacting them with greater facility. Love reveals.
3. The rendering of service with complete impersonality. This is done by eliminating personal ambition and love of power.
4. The refusal to pay attention to public opinion or to failure. This is done by the application of strict attention to the voice of the soul, and by an endeavour to dwell ever in the secret place of the Most High.

We have merged our first point as to the immediate goal and the steps to be taken to reach it with our second point as to conduct and the factors which must be eliminated. It only remains therefore to point out the penalties which will overtake the probationary disciple and the trained worker should he give way to the glamour and to the faults inherent in his nature and permit them to hinder his work and come between him and the visioned goal.

It might be pointed out that there are three main points of danger in the life of service. I am not here

dealing with the individual training of the disciple but with his life of service, and with the activities in which he is engaged as a worker. His temperament, equipment of characteristics (physical, emotional, and mental) do have a potent effect on his environment and on the people he seeks to help, and also his family background, his world training and his speech.

The first point of danger is his physical condition. On this I cannot enlarge beyond begging all disciples to act with wisdom to give themselves sufficient sleep, right food (which must vary for each individual), and those surroundings, if possible, which will enable them to work with the greatest facility. The penalty for the infringing [Page 637] of these suggestions works out in lack of power in service and in the growing thralldom of the physical body. Where the physical body is in poor condition, the disciple has to add the liabilities incident upon the bringing in of force which he finds himself unable to handle.

The second point of danger is to be found in the astral illusion in which all humanity lives, and its power to glamour even experienced workers. I have considered this at length in this treatise, which is, as you know, a treatise on the control of the astral body and a right understanding of its laws. Only mental control, plus true spiritual perception, will suffice to pierce this illusory astral miasma, and reveal to the man that he is a spiritual entity in incarnation and in touch—through his mind—with the Universal Mind. The penalty which overtakes the disciple who persistently permits himself to be glamoured is obvious. His vision becomes fogged and misty and he "loses the sense of touch" as it is called in the old commentaries. He wanders "down the lanes of life and misses that straight highway which will lead him to his goal."

The third danger (and one that is very prevalent at this time) is that of mental pride and consequent inability to work in group formation. The penalty for this is often a temporary success and an enforced working with a group, which has been devitalised of its best elements and which has in it only those people who feed the personality of the head of the group. Because of the emphasis upon his own ideas and his own methods of working, a disciple finds that his group lacks those factors and those people who would have rounded it out, who would have balanced his endeavour, and given to his undertaking those qualities which he himself lacks. This is, in itself, a sufficient punishment, and quickly brings the honest disciple to his senses. Let a disciple who is [Page 638] intelligent, honest and basically true so err, and in time he will awaken to the fact that the group he has gathered around him are moulded by him or he is moulded by them; they are oft embodiments of himself and repeat him. The law works rapidly in the case of a disciple, and thus adjustments are speedily made.

I would like to point out to the student that, having with steadfastness gone forward he will discover that the exoteric and esoteric linking of the outer schools and inner school or rank of knowers of truth is so close that not one earnest student goes totally unrecognised. In the press of the work and in the burden and toil of the day's labours it is an encouragement to know that there are those who watch, and that every loving deed, every aspiring thought and every unselfish reaction is noted and known. Bear in mind, however, that it comes to the recognition of the Helpers through the increased vibration of the aspirant and not through a specific knowledge of the deed accomplished or the thought sent out. Those who teach are occupied with principles of truth, with vibratory rates and with the quality of the light to be seen. They are not aware of, nor have they the time to consider, specific deeds, words and conditions, and the sooner students grasp this and put out of their minds any hope of contacting a phenomenal individual whom they call a Master, with so much leisure, of such developed powers that he can occupy himself with their trivial affairs in time and space, the more rapidly will they progress.

Where, however, there is steady growth, an application to occult principles so that definite changes are produced in the bodies used, and an increasing radiatory light, it is known and recorded, and the aspirant is rewarded by increased opportunity to serve his fellowmen. They do not reward by commendation, by patting on the **[Page 639]** head, or by expressing their pleasure in words. They are occupied in making knowers and masters out of everyday men and women by:

1. Teaching them to know themselves.
2. Setting them free from authority by awakening interest and enquiry in their minds, and then indicating (not more than that) the direction in which the answer should be sought.
3. Giving them those conditions which will force them to stand on their own feet and rely on their own souls and not on any human being, be he a beloved friend, teacher, or a Master of the Wisdom.

I seek not to repeat myself. Most of the points that concern the work of the aspirant today I have considered earlier in this treatise. It remains now for all of you to study it with care. I close with an appeal to all who read these instructions to rally their forces, to renew their vows of dedication to the service of humanity, to subordinate their own ideas and wishes to the group good, to take their eyes off themselves and fix them anew upon the vision, to guard their tongues from idle speech and criticism, from gossip and inuendo, and to read and study so that the work may go intelligently forward. Let all students make up their minds in this day of emergency and of rapid unfolding opportunity to sacrifice all they have to the helping of humanity. Now is the need and the demand. The urgency of the hour is upon us, and I call upon all of you whom I am seeking to help, to join the strenuous effort of the Great Ones. They are working day and night in an effort to relieve humanity and to offset those evils and disasters which are immanent in the present situation. I offer to you opportunity and I tell you that you are needed—even the very least of you. I assure you that groups of students, working in **[Page 640]** unison and with deep and unfaltering love for each other, can achieve significant results.

That each of you may so work, and that each of you may lose sight of self in the realisation of world need, is the earnest prayer and deepest aspiration of your brother, THE TIBETAN.

# ESOTERIC PSYCHOLOGY - VOLUME I

## A TREATISE ON THE SEVEN RAYS VOLUME I

BY  
ALICE A. BAILEY

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### SYNOPSIS OF A TREATISE ON THE SEVEN RAYS

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*“Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all.”*

*“The Secret Doctrine” Vol. I. Page 80.  
Third Edition*

*THREE SOULS, ONE MAN*

*Three souls which make up one soul: first, to wit,  
A soul of each and all the bodily parts,  
Seated therein, which works, and is what Does,  
And has the use of earth, and ends the man  
Downward: but, tending upward for advice,  
Grows into, and again is grown into  
By the next soul, which, seated in the brain,  
Useth the first with its collected use,  
And feeleth, thinketh, willeth,— is what Knows:  
Which, duly tending upward in its turn,  
Grows into, and again is grown« into  
By the last soul, that uses both the first,  
Subsisting whether they assist or no,  
And, constituting man’s self, is what Is –  
And leans upon the former, makes it play,  
As that played off the first: and, tending up,  
Holds, is upheld by, God, and ends the man  
Upward in that dread point of intercourse,  
Nor needs a place, for it returns to Him.  
What Does, what Knows, what Is; three souls, one man.*

*From “Death in the Desert”  
by Robert Browning.*



## FOREWORD

[Page xvii] The question arises, each time a book is written which is to be read by earnest aspirants: What line of instruction will carry forward their training with the most speed?—for speed is an essential factor, if the present day unfoldment is to be rightly utilised and the stress and strain in the world relieved. The teaching to be given must likewise increase their mental competency, and lead to that stabilisation of the emotional body which will most rapidly set them free for service. It must be remembered that constant study (of papers), and the apprehension by the ear and eye of statements anent the Ageless Wisdom, serve only to increase responsibility, or produce brain fatigue and soreness, with subsequent revolt from instruction. Only that which is brought into use in the life is of practical value and retains its livingness. Sincerity is the first thing for which those of us who teach inevitably look.

Let me remind those I reach through these books that the main result I look for is one of group co-operation and understanding, and not that of individual benefit. By studying and reading with care, a group interplay is set up, the group becomes more closely integrated, the units in it more closely linked together and as a group more closely blended in the unfolding Plan of the treat Ones. We are building and planning for the future and for humanity, and not for the personal unfoldment of any particular aspirant. The individual growth is of no tremendous significance. The formation and development of a band of pledged aspirants, trained to work together and to respond in unison to a teaching, is of real moment [Page xviii] to those of us who are responsible for the training and for the preparation of the group of world disciples who will function with freedom and power in a later cycle. You see a tiny portion of the Plan. We see the Plan as it unfolds for a series of lives ahead, and we are today seeking those who can be taught to work in group formation and who can constitute one of the active units in the vast happenings that lie ahead, connected with that two-thirds of humanity who will stand upon the Path at the close of the age, and with that one-third who will be held over for later unfoldment. We are training men and women everywhere so that they can be sensitive to the Plan, sensitive to their group vibration, and thus able to co-operate intelligently with the unfolding purpose. It is a mistake to think that the Plan is to train aspirants to be sensitive to the vibration of a Master or to the Hierarchy. That is but incidental and of minor importance.

It is for the purpose of training aspirants so that group awareness may be developed that these books have been written. Recognise clearly that you personally do not count, but that the group most surely does. Teaching is not given only in order to train you or to provide you with opportunity. All life is opportunity, and individual reaction to opportunity is one of the factors which indicate soul growth. For this, the training school of the world itself suffices.

There should be in all impartation of truth no imposition of authority. Aspirants must be left free to avail themselves of the teaching or not, and spiritual work must go forward because of the free choice and self-initiated effort of the individual student.

In the books already published three basic lines of teaching can be traced:

First, a relatively new technique has been given as to the control of the body.

**[Page xix]** Second, teaching has been given anent the formation of the New Group of World Servers.

Third, the general lines of the magical work of creation have received attention.

The first line of teaching concerns the individual and his development; the second indicates the nature and ideals of the group into which he may find his way if he profits by the teaching and learns control; the third, could you but realise it, details in some measure the methods and modes of work during the coming new age.

Ponder upon these three main approaches to truth, and think upon them with clarity of thought. Mental appreciation of their significance will produce understanding and will likewise increase the group apprehension of the teaching which I have sought to impart. Any student who thinks clearly and applies the teaching to his daily life is contributing most valuably to the group awareness.

Oft an aspirant says to himself: "Of what real use am I? How can I, in my small sphere, be of service to the world?" Let me reply to these questions by pointing out that by thinking this book into the minds of the public, by expressing before your fellow men the teaching it imparts, and by a life lived in conforming with its teaching, your service is very real.

This will necessarily involve a pledging of the entire personality to the helping of humanity, and the promise to the Higher Self that endeavour will be made to lose sight of self in service—a service to be rendered in the place and under the circumstances which a man's destiny and duty have imposed upon him. I mean a renewal of the effort to bring about the purification of all the bodies so that the entire lower man may be a pure channel and instrument through which spiritual force may flow unimpeded. I mean the attaining of an attitude [Page xx] wherein the aspirant desires nothing for the separated self, and in which he regards all that he has as something which he can lay upon the altar of sacrifice for the aiding of his brethren. Could all who read this book see the results of such a united effort, there would emerge a group activity, intelligently undertaken, which would achieve great things. So many people run hither and thither after this individual or that, or this piece of work or that, and, working with lack of intelligent co-ordination, achieve nothing and no group results. But united group effort would eventuate in an inspired reorganisation of the entire world, and the elimination of hindrances; there would be the making of real sacrifices and the giving up of personal wishes and desires in order that group purposes may be served.

Above all, there must be the elimination of fear. With this I have dealt at length in *A Treatise on White Magic*, and have given likewise certain rules and formulas for its control. How many who have read the teaching profited by the information imparted? Will you not, with determination and because the world cries out for help, cast away fear and go forward with joy and courage into the future?

There has been, behind all the books which I have written, a definite purpose and a planned sequence of teaching. It may be of interest to you if I trace them for you:

The first book issued was *Initiation, Human and Solar*. This book was intended for the average aspirant, to lead him on from where he was to a vision of an organised band of teachers who were seeking to aid humanity (and incidentally himself), and to give some idea of their technique of work and modes of procedure.

*Letters on Occult Meditation* indicated how these teachers could be reached and the discipline of life that the treading of the Path involved. These two are especially for aspirants.

**[Page xxi]** *A Treatise on Cosmic Fire* is in an entirely different category. In the last analysis, it is for the guidance of the initiates of the world, and will lift the aspirant's eyes away from himself and his own growth to a vaster conception and a universal ideal. The mark of the initiate is his lack of interest in himself, in his own unfoldment and his own personal fate, and all aspirants who become accepted disciples have to master the technique of disinterestedness. Their eyes have also to be lifted away from the group of workers and from the hierarchy which they constitute and to be fixed on wider horizons and vaster realms of activity. The great creative Plan, its laws and technique of unfoldment, and the work of the Builders of the Universe was dealt with; emerging out of the mass of imparted facts, and underlying all the teaching, was the idea of a great Life with its own psychology and ideas. It was an attempt to give a synthetic picture of the unfolding Mind of God as It works out Its plans through the lesser Sons of Mind. In symbolism and archaic phrases it veiled the truths and principles which lie at the root of the creative process, and in its entirety is beyond the grasp of the advanced student. At the same time, it is a most valuable compendium of information, and will serve to convey truth and to develop the intuition.

The last book, *A Treatise on White Magic*, is a parallel volume to *A Treatise on Cosmic Fire*. Just as the first dealt with the psychology of Deity, the work of the Macrocosm, and the laws whereby the Solar Logos works, so this book constitutes a treatise on the psychology of the Son of God and the work of the Microcosm. It intimately concerns His Place in the Larger whole.

I have also aided A.A.B. in getting out a translation of the Yoga Sutras of Patanjali, which is a bridging book, intended to show the aspirant the rules whereby the light within him **[Page xxii]** may be developed and the power of the intuition be brought to bear on all problems and on the phenomena of life itself. This book was given the name *The Light on the Soul*.

Here I am fulfilling my intention to write a book on the subject of the Seven Rays. This topic has always been of real interest for students, but about these rays little is known. We know, from *The Secret Doctrine*, that they are the building Forces and the sum total of all that is in the manifested universe, but their effect in the human kingdom, and their essential quality and nature, remain as yet a mystery. It will be necessary for me to avoid the cosmic note, if I may so call it, for I seek to make the information of practical value to the student and to the intelligent reader. I shall therefore approach the subject entirely from the standpoint of the human family and deal with the subject in terms of psychological values, laying the foundation for that new psychology which is much needed, and so dealing primarily with the human equation. What I have to say will be a commentary upon an expansion of the words found in the proem of *The Secret Doctrine*, that "All Souls are one with the Oversoul."

We shall, from the outset, accept the fact of the soul. We shall not consider the arguments for or against the hypothesis of there being a soul-universal, cosmic, and divine, or individual and human. For our purposes of discussion, the soul exists, and its intrinsic reality is assumed, as a basic and proven principle. Those who do not admit this assumption can, however, study the book from the angle of a temporarily accepted hypothesis, and thus seek to gather those analogies and indications which may substantiate the point of view. To the aspirant, and to those who are seeking to demonstrate the existence of the soul because they believe in its existence, this expression of its laws and tradition,

its nature, origin and [Page xxiii] potentialities will become a gradually deepening and experienced phenomenon.

What I indicate and the suggestions I may make, will, I forecast, be demonstrated, in the scientific sense, during the coming Aquarian Age. Science will then have penetrated a little further into the field of intangible yet real phenomena; it will have discovered (mayhap it has already made this discovery) that the dense and concrete do not exist; it will know that there is but one substance, present in nature in varying degrees of density and of vibratory activity, and that this substance is impelled by urgent purpose and expressive of divine intent.

We shall seek to avoid as far as possible those loose generalities which are so distressing to the academic and critical mind, and in which the mystic finds such relief and joy. I will however ask those who study this treatise to reserve their opinion and come to no crystallised judgment until the entire proposition has been presented to them, and its outlines have been clearly sensed and its detail somewhat elaborated.

It will be necessary for us to introduce the subject on a wide basis and to link the individual with the general, and this may (at the first) seem too vast a theme, too speculative a presentation and too misty and vague an outline. But this situation cannot be avoided, for the argument—as must be the case in all truly occult work—must be considered from the universal to the particular, from the cosmic to the individual. Men are, as yet, too interested in the particular and the individual to find it easy to apply the same interest to the greater Whole in which they "live and move and have their being," nor do they at this time (as a general rule) possess that inner mechanism of thought and that intuitive perception of truth which will enable them easily to grasp the significance of that which underlies the symbolism of words, or to see clearly the subjective [Page xxiv] outline under the objective form. But the effort to understand carries its own reward, and the attempt to grasp and comprehend the Soul-cosmic, universal, planetary and individual leads inevitably to an unfoldment of the mental apparatus (with a subsequent development of the, as yet, quiescent brain cells) which must eventually produce a co-ordination of the thinking faculty, and resultant illumination.

The nature of our septenary universe must be considered, and the relation of the threefold human being to the divine Trinity must be noted. A general idea of the entire symbolic picture is of value. Each student, as he takes up the study of the rays, must steadily bear in mind that he himself—as a human unit—finds his place on one or other of these rays. The problem thus produced is a very real one. The physical body may be responsive to one type of ray force, whilst the personality as a whole may vibrate in unison with another. The ego or soul may find itself upon still a third type of ray, thus responding to another type of ray energy. The question of the monadic ray brings in still another factor in many cases, but this can only be implied and not really elucidated. As I have oft told you, it is only the initiate of the third initiation who can come in touch with his monadic ray, or his highest life aspect, and the humble aspirant cannot as yet ascertain whether he is a monad of Power, of Love or of Intelligent Activity.

In concluding, I ask for your sincere cooperation in the work which we are undertaking. It may be of more general and public value than any other of my writings. I shall seek to make this treatise upon the soul relatively brief. I shall seek to express these abstract truths in such a way that the general public, with its profound interest in the soul, may be intrigued and won to a deeper consideration of what is as yet a veiled surmise. The Aquarian Age will see the fact of the soul demonstrated. This is an attempt,

carried forward in the difficulties [Page xxv] of a transition period which lacks even the needed terminology, to aid that demonstration.

Let me also add that your attitude to the imparted instruction should be that of the student who is seeking truth that can be verified and information that can be applied to the daily life and tested in the crucible of life experience. If, for instance, there are indeed seven rays, embodying seven types of divine energy, then a man should be able to recognise these types and energies in the particular field of phenomena in which he plays his little part. If the truth given is veiled in symbolism and offered as an hypothesis, it should at the same time be unveiled sufficiently so as to be recognisable, and should have in it if sufficient intelligent appeal to warrant its investigation. The words "All souls are one with the Oversoul" may and do, I believe, embody a basic and essential piece of information, but unless there is evidence in the world that there is appearing a living relation between all sentient beings, then the statement is meaningless. But the fact is that universal sentiency and a general awareness are recognised everywhere as existing and as developing. The world is full of knowledge, which is in the last analysis sentient response to conditions which exist, by minds which are developing but are not fully developed. It is becoming gradually apparent that under diversity lies a basic unity, and that our awareness is right and true and correct in so far as we can identify ourselves with this unity.

In closing, may I beg all of you to go forward. Let nothing in the past—physical inertia, mental depression, lack of emotional control—keep you from taking fresh hold and with joy and interest making that needed progress which will fit you for more active and useful service. That none of you may be hindered by the past or by the present, but may live as Onlookers, is the prayer, constant and believing, of your teacher.

THE TIBETAN.

## I. Introductory Remarks.

1. The three Objectives in studying the Rays.
2. Definition of the words: Life-Quality-Appearance.
3. The Seven Rays enumerated.
4. The Function of Christianity.

**[Page 3]**

## CHAPTER I

### Introductory Remarks

#### I. The Three Objectives in Studying the Rays

The study of the rays, and a true and deep comprehension of the inner significance of the teaching, will do for us three things:

A. It will throw much light upon the times and cycles in the unfolding panorama of history. In the last analysis, history is an account of the growth and development of man from the stage of the cave man, with his consciousness centred in his animal life, up to the present time wherein the human consciousness is steadily becoming more inclusive and mental, and so on and up to the stage of a perfected son of God. It is an account of the apprehension, by man, of the creative ideas which have moulded the race and are establishing its destiny. It gives us a dramatic picture of the progress of those souls who are carried in or out of manifestation by the appearance or disappearance of a ray. We shall find, as we study, that words will greatly handicap our expression of the realities involved, and we must endeavour to penetrate beneath the surface meaning to the esoteric structure of truth. These rays are in constant movement and circulation, and demonstrate an activity which is progressive and cyclic and evidences increasing momentum. They are dominant at one time and **[Page 4]** quiescent at another, and according to the particular ray which is making its presence felt at any particular time, so will be the quality of the civilisation, the type of forms which will make their appearance in the kingdoms of nature, and the consequent stage of awareness (the state of consciousness) of the human beings who are carried into form life in that particular era. These embodied lives (again in all four kingdoms) will be responsive to the peculiar vibration, quality, colouring and nature of the ray in question. The ray in manifestation will affect potently the three bodies which constitute the personality of man, and the influence of the ray will produce changes in the mind content and the emotional nature of the man and determine the calibre of the physical body.

I am aware, therefore, that in giving out this relatively new teaching upon the rays I may, in my endeavour to shed fresh light, temporarily increase the complexity of the subject. But as experiment is made, as people are studied in the laboratories of the psychologists and the psychoanalysts in connection with their ray indications, and as the newer sciences come into wise use and their proper sphere, we shall gain much and the teaching will find corroboration. We shall see emerging a new approach to the ancient truths, and a new mode of investigating humanity. In the meantime let us concentrate upon the clear enunciation of the truth anent the rays, and seek to tabulate, outline and



indicate their nature, purpose and effects.

The seven rays, being cyclic in appearance, have continuously passed in and out of manifestation and have thus left their mark down the ages upon mankind, and therefore hold the clue to any true historical survey. Such a survey still remains to be made.

B. A second result of the study of the rays will be to clarify our knowledge as to the nature of man. Modern psychology, experimental and academic, has done much to gather [Page 5] information as to how a man functions, what is the nature of his reactions, the calibre of his thought apparatus and the quality of his physical mechanism, the mode of his thinking and the sum total of complexes, psychoses, neuroses, instincts, intuitions and intellectual fixations which he undoubtedly is. Medical psychology has also given us much, and we have learnt that the human being is entirely conditioned by his instrument of expression and can express no more than his nervous system, brain and glands permit. We find, however, that some of the theories, even the best proven, break down, given varying conditions. The field covered by psychology today is so vast, its schools so many and varied, and its terminology so cumbersome, that I can make no attempt to deal with it here.

The indebtedness of the world to the trained psychologists cannot be estimated, but unless there is a key idea interjected into the whole field of thought, it will fall of its own weight, and produce (as it is already producing) problems, complexes and diseases of the mind which are direct results of its own methods. The knowledge we now have of how men work on the physical plane as integrated personalities, and of how they can be expected to work, given certain conditions, is broad and sound, and the wideness of its grasp can be somewhat gauged if we compare what we know today with what was known a hundred and fifty years ago. But it has been largely based upon a study of the abnormal, and upon the form aspect (this latter being the true scientific method), and is therefore limited and circumscribed when it is put to the test in the last analysis and in the light of the undoubtedly existent supernormal. What I seek to do, and the contribution I seek to make to the subject, have to do with the emphasis we shall lay upon the nature of the integrating principle found within all coherent forms and on that which can (for lack of [Page 6] a better word) be called the soul or self. This principle, which informs the body nature and expresses its reactions through the emotional and mental states, is of course recognised by many schools of psychology, but remains nevertheless an unknown and undefinable quantity. They find it impossible to discover its origin; they know not what it is, whether or no it is an informing entity, detached and separate from the body nature; they question whether it is an integrated energetic sum total brought into existence through the fusion of the body cells, and therefore, through the process of evolution, constituting a thinking, feeling entity; or whether it is no more than the aggregated life and consciousness of the cells themselves.

The above is a generalisation which will serve our purpose and will cover the general proposition. It will appear, as we study, that the energies which inform the personalities and which constitute the nature of the human being fall naturally into three groups:

1. Those energies which we call "the spirits in men." You note here the utter superficiality of that phrase. It is meaningless and misleading. Spirit is *One*, but within that essential unity the "points of fire" or "the divine sparks" can be seen and noted. These unities, within the unity, are coloured by and react qualitatively to, three types of energy, for it is scientifically true, and a spiritual fact in nature, that God is the Three in One and the One in Three. The spirit of man came into incarnation along a line of force emanation from one or other of these three streams, which form one stream, emanating from the

Most High.

2. These streams of energy differentiate into a major three, yet remain one stream. This is an occult fact worthy of **[Page 7]** the deepest meditation. In their turn they differentiate into seven streams which "carry into the light," as it is called, the seven types of souls. It is with these seven that we shall deal.

3. The energies into which the three distribute themselves, thus becoming seven, in their turn produce the forty-nine types of force which express themselves through all the forms in the three worlds and the four kingdoms in nature. You have therefore:

- a. Three monadic groups of energies. The essential Unity expresses, through these three, the qualities of Will, Love and Intelligence.
- b. Seven groups of energies which are the medium through which the three major groups express the divine qualities.
- c. Forty-nine groups of forces to which all forms respond and which constitute the body of expression for the seven, who in their turn are reflections of the three divine qualities.

In some mysterious ways, therefore, the differentiations which manifest in nature are found in the realm of quality and not in the realm of reality.

It is with the seven groups of souls (or soul energies) that we shall deal, and with the threefold forms in the fourth kingdom of nature which they create, and through which they have to express the quality of their ray group and the energy of that one of the three essential groups to which their soul ray is related. We shall therefore, if possible, endeavour to add to modern psychology and enrich its content with that esoteric psychology which deals with the soul or self, the ensouling entity within the form.

### **[Page 8]**

C. The third effect of the study of these rays should be twofold. Not only shall we understand somewhat the inner side of history, not only shall we gain an idea of the divine qualities emerging from the three aspects and determining the forms of expression on the physical plane, but we shall have a practical method of analysis whereby we can arrive at a right understanding of ourselves as ensouling entities, and at a wiser comprehension of our fellowmen. When, through our study, we ascertain for instance that the tendency of our soul ray is that of will or power, but that the ray governing the personality is that of devotion, we can more truly gauge our opportunity, our capacities and our limitations; we can more justly determine our vocation and service, our assets and our debits, our true value and strength. When we can add to that knowledge an analysis which enables us to realise that the physical body is reacting preeminently to the soul ray, whilst the emotional body is under the influence of the personality ray which is historically in manifestation at the time, we are then in a position to gauge our particular problem with judgment. We can then deal more intelligently with ourselves, with our children and with our friends and associates. We shall find ourselves able to cooperate more wisely with the Plan as it is seeking expression at any particular time.

It is a platitude to say that the true meaning of "psychology" is the "word of the soul." It is the sound, producing an effect in matter, which a particular ray may make. This is in some ways a difficult way of expressing it, but if it is realised that each of the seven rays emits its own sound, and in so doing sets in motion those forces which must work in unison with it, the entire question of man's free will, of his

eternal destiny and of his power to be self-assertive comes up for solution. These questions we shall seek to answer as we proceed.

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Some of the points which I may seek to make clear will not be capable of substantiation and cannot be proved by you. These it would be wise to accept as working hypotheses, in order to understand that whereof I seek to speak. Some of the points I may make you may find yourself capable of checking up in your own life experience, and they will call forth from you a recognition coming from your concrete mind; or they may produce in you a reaction of the intensest conviction, emanating from your intuitively aware Self. In any case, read slowly; apply the laws of analogy and of correspondence; study yourself and your brethren; seek to link what I say to any knowledge you may possess of the modern theories, and remember that the more truly you live as a soul the more surely you will comprehend that which may be imparted.

As you study you must not forget the basic concept that in all occult work one is occupied with energy—energy units, energy embodied in forms, energy streams in flow; and that these energies are made potent and embody our purpose through the use of thought; they follow along the well-defined thought currents of the group.

It must be remembered, however, that it is in this region of thought that the cleavage comes between black and white magic. It is in the use of thought power that the two aspects of magic can be seen functioning, and therefore it is true that there is no black magic, per se, until one reaches the realm of mind. No one can be a black magician until the will and the thought work in unison, until mind control and the creative work of the focussed mind can be seen. It has oft been said the black magician is rare, indeed, and that is verily true, because the creative thinker, with power to use the sustained will, is also rare.

Let me illustrate. There is need for clear thinking on these matters, for as we study the psychology of the microcosm **[Page 10]** and arrive at an understanding of his ray impulses and energies we shall need to see clearly the way we go so that we shall tread the path of selflessness, leading to group awareness, and not the path of individualism, leading eventually and inevitably (as the mind aspect becomes organised) to the left hand path of black magic.

Those strong souls who consciously and knowingly enter into the realms of spiritual force and take thence that which they need and that which they choose, must work with intelligence, so that there may be a subsequent wise distribution of force within a chosen area. Those who know themselves to be in the rank and file of aspirants, but who possess the persistence which will drive them forward to the goal, need to remember that theirs is the responsibility of adding their quota to the sum total, and that this is done every time they think of the group, correspond with a fellow aspirant or meditate.

Extend the idea, then, from the student in a group to the group itself, regarding it as a group unit within a larger group. You have there a perfect analogy to the way the Great Ones work at this time. Regard, therefore, all your work as group work, causing effects which are inevitable and contributing to the potency of the group thought form.

The second thing upon which I seek to touch concerns the testing going on inevitably among the aspirants and disciples at this time. This is not so much a testing of their place upon the Path, as of

their power to live in the world as citizens of another kingdom, and as the custodians of that which the world as a rule does not recognise. In so far as that testing is applied, and in so far as it can be gauged, I seek to point out that the testing is not applied, as some think, because of their affiliation with any group or because of their one-pointed determination to tread the Path. It is applied because the aspirants' own souls so ordained it, prior to incarnation, and it [Page 11] was the will of their souls that a certain measure of growth, hitherto unknown, should be attained, a certain degree of detachment from form should be achieved, and a certain preparation should be undergone which would lead to a liberation from the form life. The idea that a renewed effort towards the goal of spiritual light is the cause of trouble or precipitates disaster is not a statement of fact. The extent of the discipline to be undergone by a disciple is settled and known by his soul before he even takes a body; it is determined by law.

It is this problem of energy units and their mutual interplay which underlies the entire subject of the rays which we shall seek to investigate. Every group in the world is a nucleus for the focussing and interplay of the seven types of force, just as every human being is also a meeting place for the seven types of energy,—two in the ascendant and five less potent. Every group can consequently be a creative centre and produce that which is an expression of the controlling energies and of the directed thought of the thinkers in the group. From the standpoint of Those Who see and guide, therefore, every group is constructing something that is relatively tangible and governed by certain building laws. The great work of the Builders proceeds steadily. Often that which is built is inchoate, futile and without form or purpose, and of no use to either gods or men. But the race as a whole is now coming into an era wherein the mind is becoming a potent factor; many are learning to hold the mind steady in the light, and consequently are receptive to ideas hitherto unrecognised. If a group of minds can be so drawn together and fused into an adequate synthesis, and if they (in their individual and daily meditation) keep focussed or oriented towards that which can be apprehended, great concepts can be grasped and great ideas intuited. Men can train themselves—as a group—to think these intuited ideas of the true and the beautiful and of the Plan into manifested [Page 12] existence, and thus a creation of beauty, embodying a divine principle, can be built. Ponder on this, seek to fit yourselves for the registering of these ideas, and train yourselves to formulate them into thoughts and to transmit them so that others can apprehend them also. This is the nature of the real work to be done by the new groups, and students today who can grasp this idea have the opportunity to do some of this pioneering work.

Always the individual of advancement and of poise has been able to do this intuiting, and to concretise the idea. Groups of students meditating synchronously should now attempt to do the same. The effort to synchronise effort does not relate so much to the time element as to unity of intent and of purpose.

There is to be found today in the realm of the intuition much of wonder; this can be contacted. It is now the privilege of the race to contact that "raincloud of knowable things" to which the ancient seer Patanjali refers in his fourth book; the race, through its many aspirants, can today precipitate this "raincloud" so that the brains of men everywhere can register the contact. Hitherto this has been the privilege of the illumined and rare seer. In this way the New Age will be ushered in and the new knowledge will enter into the minds of humanity.

This can be practically demonstrated if those who are interested in this *Treatise on the Seven Rays* can attune themselves to think clearly, and with a poised and illumined mind seek to understand what is relatively a new aspect of truth.

In undertaking to reveal something anent the nature of the seven rays, I feel it necessary to remind all of you who take up this study that any speculation as to the emanating source of the rays must remain profitless until there is developed within each student that apparatus of response and that sensitive mechanism which will enable him to register a wider field of contacts than is at present possible. Many are as yet in [Page 13] the initial stage of registering an awareness of a field of expression which they know exists—the field of soul awareness—but which is not yet for them their normal field of expression. Many know a great deal about it, theoretically, but the practical effects of applied knowledge are not yet theirs. Many are conscious of consciousness, and are aware of the kingdom of the soul and of an occasional reaction to impression from that kingdom, but they are not yet consciousness itself, nor so identified with the soul that consciousness of all else drops away. To achieve that is their aim and objective.

Let me also remind you that the career of the Monad (an aspect of energy found on one or other of the three major rays) can be roughly divided into three parts, leading to a fourth:

1. A lower realisation of a unity which is the unit of the form nature. In this unity, the soul is so closely identified with the matter aspect that it sees no distinction, but *is* the form, and knows not itself as soul. This often reaches its height in some life of full personality expression, wherein the soul is completely centred in personality reactions; the lower life is so strong and vital that a powerful and material expression eventuates.
2. A subsequent and painful differentiation of the consciousness into a realised duality. In this condition, the man is distinctly aware of what is termed his essential duality; he knows he is spirit-matter, is form-life, and is the soul in manifestation. During this stage, which covers many lives and carries the man along the path of probation and discipleship as far as the third initiation, the centre of gravity (if I may so express it) shifts steadily out of the form side and centres itself more and more in that of the soul. There is a growing consciousness that there is a [Page 14] Reality which embraces, and at the same time extinguishes, duality.

Remember that the entire story of evolution is the story of consciousness, and of a growing expansion of the "becoming-aware" principle, so that from the microscopic interest of the self-conscious man—for we shall retain the parable within the confines of the fourth kingdom in nature—we have a slowly developing inclusiveness which finally leads him into the consciousness of the cosmic Christ.

3. The higher realisation of unity follows upon this sense of duality, and in this final stage the sense of being soul and body is lost. The consciousness identifies itself with the indwelling Life of the planet and of the solar system. When this happens, there is the registering of a state of being which lies beyond word, mind and form expression of any kind.

The great Jewish seer sought to convey these three stages in the words, *I Am—That—I Am*. He thus expressed them tritely and succinctly and adequately, had we but the development to know it. The third (however understood) defies expression, and hints at a fourth type of realisation which is that of Deity itself, about which it profits us not to speculate.



## 2. Life-Quality -Appearance

In our study of the rays it must therefore be remembered that we are dealing with life-expression, through the medium of matter-form. The highest unity will be cognised only when this dual relation is perfected. The theory of the One Life may be held, but I deal not basically with theory but with that which may be known, provided there is growth and intelligent application of truth. I deal with possibility and with that which is capable of achievement. Many these days like to [Page 15] talk and think in terms of that One Life, but it remains but speech and thought, whilst the true awareness of that essential Unity remains a dream and an imagining. Whenever this reality is put into words duality is emphasised and the spiritual controversy (using the word in its basic meaning and not in its ordinary warlike connotation) is enhanced. Take for example the words: "I believe in the One Life" or "To me, there is but one Reality," and note how they are in their phraseology an expression of duality. Life cannot be expressed in words nor can its realised perfection. The process of "becoming," which leads to "being," is a cosmic event, involving all forms, and no son of God lies separated from that mutable process as yet. As long as he is in form he cannot know what Life is, though, when he has attained certain steps and can function on the higher planes of the system in full awareness, he can begin to glimpse that awful Reality. Certain great initiates, down the ages, have fulfilled their function of revealers, and have held before the eyes of the pioneering disciples of life the ideal of Oneness and of Unity. It has nevertheless been a matter of shifting the focus of attention progressively out of one form into another, and thus, from a higher standpoint getting a fresh glimpse of a possible truth. Each age (and the present is no exception) has believed its grasp of Reality and its sensitivity to the inner Beauty to be greater and nearer the True than was ever previously possible. The highest realisation of what is termed the One Life is the awareness (of the initiate of high degree) of the embodied Logos, of Deity, and his identification with the consciousness of that stupendous Creator Who is seeking expression through the medium of the solar system. No initiate on the planet can identify himself with the consciousness of that Identified Being (in the esoteric sense of the term) Who, speaking in the *Bhagavad Gita*, says: "Having [Page 16] pervaded the entire universe with a fragment of Myself, I remain."

These thoughts I commend to your consideration and to your careful pondering, begging you to see to it that there is a steady expansion of your sense of awareness and a growing capacity to make understanding contacts with that emerging Truth, Reality and Beauty which the universe declares. Guard yourself at the same time from mystical rhapsodies anent the One Life, which are apt to be no more than the negation of all mental apprehension and a luxuriating in the sensuous perception of a highly developed and high grade emotional nature.

All our considerations therefore in this *Treatise on the Seven Rays* will necessarily be held within the realm of thought which involves awareness of duality. I shall employ the language of duality, and this I shall do, not because I seek to emphasize it to the neglect of unity (for this unity is to me somewhat of a reality and I glimpse more than a possibility), but because all aspirants and disciples and all initiates up to the third initiation—as I earlier said—are swinging as a pendulum between the pairs of opposites, spirit and matter. I speak not here of the pairs of opposites of the astral or emotional plane, which are illusory reflections of the true pairs of opposites, but of the basic duality of manifestation. I seek to deal with that material which is of practical value and which can be grasped by the illumined intelligence of the average man. It is necessary for all students who seek illumination and a right apprehension of truth to drop the emphasis so often laid upon certain aspects and presentations of truth being *spiritual* and others being *mental*. It is in the realm of so-called mind that the great principle of



separateness is found. It is also in the realm of mind that the great at-one-ment is made. The words of the initiate Paul have here a fitting place, wherein he says: "Let this mind be in you which was also in Christ," and adds [Page 17] in another place that Christ had made "in himself, of twain, one new man". It is through the mind that theory is formulated, truth distinguished and Deity apprehended. When we are more advanced upon the Path, we shall see naught but spirit everywhere, and the aphorism, enunciated by that great disciple, H.P.B., that "matter is spirit at the lowest point of its cyclic activity" and "spirit is matter on the seventh plane," or the highest, will be a realised fact in our consciousness. It is as yet but an intellectual phrase which means little except the enunciation of a truth, incapable of proof. Everything is an expression of a spiritual consciousness, which spiritualises by its inherent life all matter-forms. A grub or worm working out its little life in a mass of decaying substance is as much a spiritual manifestation as an initiate working out his destiny in a mass of rapidly changing human forms. It is all manifested Deity; it is all divine expression and all a form of sensitive awareness and of response to environment, and therefore a form of conscious expression.

The seven rays are the first differentiation of the divine triplicity of Spirit-Consciousness-Form, and they provide the entire field of expression for the manifested Deity. We are told in the scriptures of the world that the interplay, or the relation between, Father—Spirit and Mother—Matter produces eventually a third, which is the Son, or the consciousness aspect. That Son, the product of the two, is esoterically defined as "the One Who was third but is the second." The reason for this wording is that there first existed the two divine aspects, Spirit-Matter, or matter impregnated with life, and it was only when these two realised their mutual unity (note the necessary ambiguity of that phrase) that the Son emerged. The esotericist, however, regards Spirit-Matter as the first unity, and the Son therefore is the second factor. This Son, Who is divine Life incarnate in matter, and consequently the producer [Page 18] of the diversity and immensity of forms, is the embodiment of divine quality. We might therefore utilise—for the sake of clarity—the terms Life-Quality-Appearance as interchangeable with the more usual trinity of Spirit-Soul-Body, or Life-Consciousness-Form.

I shall utilise the word *Life* when referring to Spirit, to energy, to the Father, to the first aspect of Divinity, and to that essential dynamic electric Fire which produces all that is, and is the sustaining, originating Cause and Source of all manifestation.

I shall use the word *Appearance* to express that which we call matter, or form, or objective expression; it is that illusory tangible outer appearance which is animated by life. This is the third aspect, the Mother, overshadowed and fertilised by the Holy Ghost, or Life, united with intelligent substance. This is fire by friction—a friction brought about by life and matter and their interplay, and producing change and constant mutation.

I shall use the word *quality* as expressive of the second aspect, the Son of God, the cosmic Christ incarnate in form—a form brought into being by the relation of spirit and matter. This interplay produces that psychological Entity which we call the Christ. This cosmic Christ demonstrated to us His perfection, as far as the human family is concerned, through the medium of the historical Christ. This psychological Entity can bring into functioning activity a quality within all human forms which esoterically can "obliterate the forms" and so engross the attention as to be regarded eventually as the main factor and as constituting all that is. This truth as to life and quality and form is made most clearly apparent to us in the story of the Christ of Galilee. He was constantly reminding the people that He was not what He appeared to be, neither was He the Father in Heaven, and He is ever referred [Page 19] to by those who know and love Him in terms of quality. He demonstrated to us the quality

of the love of God, and in Himself He embodied not only that which He had evolved of the seven ray qualities, but also—as do few of the sons of God—a basic principle of the ray of the Solar Logos Himself, the quality of Love. This we shall study more closely when we take up the consideration of the second Ray of Love-Wisdom.

The seven rays are therefore embodiments of seven types of force which demonstrate to us the seven qualities of Deity. These seven qualities have consequently a sevenfold effect upon the matter and forms to be found in all parts of the universe, and have also a sevenfold interrelation between themselves.

Life-quality-appearance are brought together into a synthesis in the manifested universe and in man incarnate, and the result of this synthesis is sevenfold, producing seven types of qualified forms which emerge on all planes and in all kingdoms. It must be remembered that all the planes which we, from our little point of view, regard as formless are not really so. Our seven planes are but the seven subplanes of the cosmic physical plane. We shall not deal with the planes, except in their relation to man's unfoldment, nor shall we deal with the macrocosm, or with the developing life of the Cosmic Christ. We shall confine our attention entirely to man and to his psychological reactions to the qualified forms in three directions: to those in the subhuman kingdoms in nature, to those with whom he associates in the human family and to the guiding Hierarchy and the world of souls. The seven ray types must be dealt with entirely from the human angle, for this treatise is intended to give the new psychological approach to man through an understanding of the energies, seven in number, with their forty-nine differentiations, which animate him and make him what he is. Later, as we take up each ray [Page 20] type, we shall subject man to a close analysis and study his reactions in these three directions.

These seven rays are the seven streams of force issuing from a central energy after (in point of time) that vortex of energy had been set up. Spirit and matter became mutually interactive and the form or appearance of the solar system began its process of becoming,—a process leading to an eventual *being*. This idea is ancient and true. We find reference to the seven aeons and the seven emanations and to the life and nature of the seven "Spirits which are before the Throne of God" in the writings of Plato and of all initiates who laid down in ancient times the basic propositions which have guided the human mentality down the ages. These great Lives, functioning within the boundaries of the solar system, gathered to Themselves that substance which They required for manifestation and built it into those forms and appearances through which They could best express Their innate qualities. Within the radius of Their influence, They gathered all that now appears. This aggregated, qualified material constitutes Their body of manifestation, just as the solar system is the body of manifestation of the Trinity of aspects.

This idea can best be apprehended if one remembers that every human being is, in his turn, an aggregate of atoms and cells built into form and having scattered throughout that form organs and centres of differentiated life which function in rhythm and relation, but which have varying influences and differing purposes. These aggregated and animated forms present an appearance of an entity or central life which is characterised by its own quality, and which functions according to the point in evolution, thus making an impress by its radiation and life upon every atom and cell and organism within the radius of immediate influence and also upon every other human being contacted. Man is a psychic entity, a Life Who, [Page 21] through radiatory influence, has built a form, coloured it with His own psychic quality and thus presented an appearance to the enviroing world which will persist

for as long a time as He lives in form.

This statement covers also the life story and the qualified appearance of any one of the seven rays. God, Ray, Life, and Man are all psychological entities and builders of forms. Therefore a great psychological life is appearing through the medium of a solar system. Seven psychological lives, qualified by seven types of force, are appearing through the medium of the seven planets. Each planetary life repeats the same technique of manifestation—life-quality-appearance—and in its second aspect of quality demonstrates as a psychological entity. Every human being is a miniature replica of the entire plan. He is also spirit-soul-body, life-quality-appearance. He colours his appearance with his quality and animates it with his life. Because all appearances are expressions of quality and the lesser is included in the greater, every form in nature and every human being is found upon one or other of the seven qualifying rays and his appearance in a phenomenal form is coloured by the quality of his basic ray. It is qualified predominantly by the ray of the particular life upon whose emanation he issued forth, but it will include also in a secondary measure the six other ray types.

Let us therefore posit—as a symbolical analogy—the fact of a Central Life (extraneous and outside our solar system yet within it during the process of manifestation) Which decides within Itself to take a material form and to incarnate. A vortex of force is set up as a preliminary step and we then have God immanent and God transcendent at the same time. This vortex, as a result of this initial activity, demonstrates through the medium of what we call substance or (to use a technical term of modern science, which is the best we can do at this time) [Page 22] through the ether of space. The consequence of this active interplay of life and substance is that a basic unity is constituted. Father and mother are at-one. This unity is characterised by quality. Through this triplicity of life-quality-form, the central Life evokes and manifests consciousness, or awareness of response to all that is eventuating, but in a degree which it is impossible for us to cognise, limited as we are by our present relatively undeveloped point in evolution.

Students of this treatise must bear in mind, from the very start of their studies, the necessity for familiarising themselves with these four conditioning factors—life-quality-appearance—and their result or synthesis which we call *Consciousness*.

Always, therefore, we predicate that which stands outside of the appearance and which is conscious of that appearance. This involves awareness of its material development and consequent adequacy of expression, and also awareness of its psychic unfoldment. No study of the rays is possible apart from this fourfold recognition. Our grasp of the subject will be much facilitated if we train ourselves to regard ourselves as an accurate (though as yet undeveloped) expression and reflection of this initial creative quaternary. We are lives, making an appearance, expressing quality and slowly becoming aware of the process and the objective, as our consciousness becomes more like that of Divinity Itself.

### 3. The Seven Rays Enumerated

As part of the initial Plan, the one Life sought expansion, and the seven aeons or emanations came forth from the central vortex and actively repeated the earlier process in all its details. They too came into manifestation and in the work of expressing active life, qualified by love and limited by an outward phenomenal appearance, they swept into a secondary activity and became the seven Builders, the seven Sources of [Page 23] life and the seven Rishis of all the ancient scriptures. They are the original psychic Entities, imbued with the capacity to express love (which involves the concept of duality, for

the loving and the loved, the desiring and the desired, must here be posited) and to emerge from subjective being into objective becoming. We call these seven by various names, as follows:

1. *The Lord of Power or Will.* This Life wills to love, and uses power as an expression of divine beneficence. For His body of manifestation He uses that planet for which the sun is regarded as the esoteric substitute.

2. *The Lord of Love-Wisdom,* Who is the embodiment of pure love, is regarded by esotericists as being as close to the heart of the Solar Logos as was the beloved disciple close to the heart of the Christ of Galilee. This Life instils into all forms the quality of love, with its more material manifestation of desire, and is the attractive principle in nature and the custodian of the Law of Attraction, which is the life-demonstration of pure Being. This Lord of Love is the most potent of the seven rays, because He is on the same cosmic ray as the solar Deity. He expresses Himself primarily through the planet Jupiter, which is His body of manifestation.

3. *The Lord of Active Intelligence.* His work is more closely linked to matter and He works in cooperation with the Lord of the second ray. He is the motivating impulse in the initial work of creation. The planet Saturn is His body of expression within the solar system, and through the medium of matter (which beneficently obstructs and hinders) He provides humanity with a vast field of experiment and experience.

I should like to point out here that when I speak in terms of [Page 24] personality and perforce employ the personal pronoun, I must not be accused of personalizing these great forces. I speak in terms of entity, of pure Being, and not in terms of human personality. But the handicap of language persists; and in teaching those who think in terms of the lower concrete mind, and whose intuition is dormant or only manifesting in flashes, I am compelled to speak in parables and use the language of word symbols. Let me point out also that all statements which I may make are in relation to our particular planet and couched in terms that can be understood by the humanity which our planet has produced. The work, as I outline it, constitutes only a fraction of the work undertaken by these Beings; They each have Their own purpose and radius of influence, and as our Earth is not one of the seven sacred planets (nor the body of manifestation of one of the basic seven rays), They have purposes and activities in which our Earth plays only a minor part.

4. *The Lord of Harmony, Beauty and Art.* The main function of this Being is the creation of Beauty (as an expression of truth) through the free interplay of life and form, basing the design of beauty upon the initial plan as it exists in the mind of the solar Logos. The body of manifestation of this life is not revealed, but the activity emanating from it produces that combination of sounds, colours and word music that expresses—through the form of the ideal—that which is the originating idea. This fourth Lord of creative expression will resume activity upon the Earth about six hundred years hence, though already the first faint impress of His influence is being felt and the next century will see a re-awakening of creative art in all its branches.

5. *The Lord of Concrete Knowledge and Science.* This is a Great Life in close touch with the mind of the creative [Page 25] Deity, just as the Lord of the second ray is in close touch with the heart of that same Deity. His influence is great at this time, though not as potent as it will be later. Science is a psychological unfoldment in man due to this ray influence, and is only entering into its real work. His influence is waxing in power, just as the influence of the sixth Lord is waning.

6. *The Lord of Devotion and Idealism.* This solar Deity is a peculiar and characteristic expression of the quality of the solar Logos. Forget not that in the great scheme of the universal universe (not just our universe) our solar Logos is as differentiated and distinctive in quality as are any of the sons of men. This ray force, with the second ray, is a true and vital expression of the divine nature. A militant focussing upon the ideal, a one-pointed devotion to the intent of the life urge, and a divine sincerity are the qualities of this Lord, and set their impress upon all that is found within His body of manifestation. Advanced esotericists debate as to whether Mars is, or is not, the planet through which He manifests. You must remember that only a few of the planets are the bodies of expression of the Lords of the rays. There are ten "planets of expression" (to use the term employed by the ancient Rishis), and only seven ray Lives are regarded as the Builders of the system. The great mystery, which is finally revealed in the higher initiations, is the relation of a ray to a planet. Therefore seek not full information at this time. The influence of this sixth Lord is now passing out.

7. *The Lord of Ceremonial Order or Magic* is now coming into power and is slowly but surely making His pressure felt. His influence is most potent upon the physical plane, for there is a close numerical interrelation between (for **[Page 26]** instance) the Lord of the seventh ray and the seventh plane, the physical, just as the seventh root race will see complete conformity to and a perfect expression of law and order. This ray of order and its incoming is partially responsible for the present tendency in world affairs toward governmental dictatorship and the imposed control of a central governing body.

It may be of value here if I give you the following statement as to the activity, or non-activity, of the rays, begging you to bear in mind that this statement refers only to our Earth and its evolutions:

Ray I -----Not in manifestation.

\*Ray II-----In manifestation since 1575 A.D.

\*Ray III -----In manifestation since 1425 A.D.

Ray IV -----To come slowly into manifestation around 2025 A.D.

\*Ray V -----In manifestation since 1775 A.D.

Ray VI -----Passing rapidly out of manifestation. Began to pass out in 1625 A.D.

\*Ray VII -----In manifestation since 1675 A.D.

These are of course all lesser cycles within the influence of the sign Pisces. You will see that four rays are in manifestation at this time—the second, third, fifth, and seventh.

The question arises here: How does it happen that we find people in incarnation on all the rays at practically the same time? The reason is that, as you can easily see, the fourth is beginning to approach and the sixth is passing out, which puts six of the rays in the position of having their egos in manifestation. There are however very few of the fourth ray egos on the Earth at this time, and a very large number of sixth ray egos, for it will be about two hundred years before all the sixth ray egos pass out of incarnation. As to the first ray egos, there are no pure first ray types on the planet. All so-called **[Page 27]** first ray egos are on the first subray of the second ray, which is in incarnation. A pure first ray ego in incarnation at this time would be a disaster. There is not sufficient intelligence and love in the world to balance the dynamic will of an ego on the ray of the destroyer.

Just as the human family has a relation to the planetary Logos of our Earth which is best expressed by stating that it constitutes His heart and brain, so does the sum total of analogous evolutions within the



entire solar system constitute the heart and brain of the solar Logos. Intelligent activity and love are the outstanding characteristics of a developed son of God, whilst their lower reflections—sex and desire—are the characteristics of the average man and the undeveloped sons of God.

These seven living qualified emanations from the central vortex of force are composed of untold myriads of energy units which are inherently and innately aspects of life, endowed with quality and capable of appearance. Below the human, the combination of these three produces conscious response to the environment, regarding the environment as composed of the sum total of all lives, qualities and appearances,—the synthesis of the seven rays or emanations of the Deity. They produce in the human kingdom a self-conscious awareness, and in the superhuman world a synthetic inclusiveness. All human monads, carried into manifestation by the will and desire of some ray Lord, are part of His body of manifestation. Potentially they express His quality and appear phenomenally according to the point in evolutionary expression which has been reached. "As He is, so are we in this world," but only as yet potentially,—the goal of evolution being to make the potential into the real, and the latent into the expressed. The work of the esotericist is just this very thing: to bring out of latency, the hidden quality.

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#### **4. The Function of Christianity**

I have now laid down the basic premise that all that is known to us is a manifesting divine Entity, expressing Itself through three aspects which (for the purposes of this treatise and because they are more in line with the terminology of emerging modern thought) I choose to call Life-Quality-Appearance. These are but other names for the Trinity of all the great religions, and are synonymous with the Christian phrase, Father, Son and Holy Ghost (those old anthropomorphic terms!); with Spirit, Soul and Body, the current phraseology; and with the Life, Consciousness and Form of the Indian philosophy.

May I interpolate here the comment that modern thinkers would do well to bear in mind that the importance of Christianity lies in the realisation that it is a bridging religion. This is symbolised for us by the fact that the Master of all the Masters took incarnation in Palestine, that slice of land which is midway between Asia and Europe, and which partakes of the character of both. Christianity is the religion of the transitional period which links the era of self-conscious existence with that of a group-conscious world. It is extant in the age which will see that type of thought prevailing which (when rightly applied) will serve as the connecting link between the worlds of concrete and of abstract mind. The *Old Commentary* puts it thus:

"When the hour arrives wherein the light of the soul reveals the antaskarana (the bridge between the personality consciousness and the soul consciousness, A.A.B.) then shall men be known by their knowledge, be coloured by the despair of desire unappeased, be divided into those who recognise their dharma (meet all implied obligations and duties) and those who only see the working out of karma, and from the very nature of their need find light and peace at last."

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Christianity is primarily a religion of cleavage, demonstrating to man his duality and so laying the foundation for future unity. This is a most needed stage and has served humanity well; the purpose and intent of Christianity has been definite and high, and it has done its divine work. Today it is in the process of being superseded, but by what new formulation of truth is not yet revealed. The light is



slowly pouring into man's life, and in this lighted radiance he will formulate the new religion and arrive at a fresh enunciation of ancient truth. Through the lens of the illumined mind, he will shortly see aspects of divinity hitherto unknown. Has it ever dawned on you that there may be qualities and characteristics of the divine nature, latent as yet within the form, that have hitherto remained totally unknown and not even dimly sensed, and which, as yet, are literally unprecedented and for which we have neither words nor other adequate medium of expression? So it is. Just as the phrase "group-consciousness" would carry, for early primitive man, no significance whatsoever, and would have been only a meaningless string of alphabetical forms, so (lingering just below the surface of our manifested world) lie divine qualities and a purpose which is as far removed from the consciousness of our present humanity as the idea of collective awareness was from the consciousness of prehistoric humanity. Take courage from this thought. The past guarantees the infinite expansion of the future.

## *II. Certain Questions and their Answers.*

1. What is the soul and its nature?
2. What is the origin, goal, purpose and plan of the soul?
3. Can the fact of the soul be proved?
4. Of what value is it to study the rays?
5. What is the meaning of: Sentiency; Consciousness Awareness; Energy or Light?

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## CHAPTER II

### Certain Questions and Their Answers

I indicated that in this treatise we would give our main attention to the central one of the three aspects, and would concentrate upon *quality*. What do I mean by this? I mean that we shall occupy ourselves with that which is emerging through the medium of form, with that which veils or hides itself behind the appearance, which is expressive of life or spirit, and which is produced through the interplay of life with matter. This, when posited of man, the reflection of divinity, and when applied to the subject of his quality, involves three recognitions:

1. That a human being is, as earlier said, an embodied Life, expressing quality and registering that quality in consciousness or as sensitive response to the interplay going forward, during the evolutionary process, between spirit and matter.
2. That man, being a synthesis (and the only complete synthesis, except the Macrocosmic Deity), registers a self-recognition which is potent enough today to enable him to differentiate reactions to...
  - a. The triplicity (as the *Bhagavad Gita* calls it) of the Knower, the field of knowledge, and knowledge.
  - b. A growing realisation that the field of knowledge is but an appearance or an illusion, that knowledge itself can be a hindrance unless transmuted into wisdom.

**[Page 34]**

c. An evolutionary growth in responsiveness to one or other of these three, and which indicates a developing sensitivity. This is leading to a growth of interest in the Knower and to a belief that this Knower is the Soul, one with Deity, illimitable and eternal and—in time and space—the determining factor in human existence.

3. That the endless diversity of forms hides a subjective synthesis. Man can therefore eventually see, expressing itself through all forms in all kingdoms, a universal *septenate*, and when this happens, he is then entering into the world of subjective unity, and can proceed on his way consciously towards the One. He cannot as yet enter into the consciousness of that basic essential Unity, but he can enter into that of his own ray-life, of the emanating source of his own temporarily specialised life.

This triplicity of ideas requires careful study. It might be expressed thus:

- o----- The One Life. Unity.
- o o o----- (The Major three Rays
- o o o o----- The Minor four Rays ) Making seven
- o----- The Unity of Appearance

With the one Life we shall not concern ourselves. We accept it as a basic truth and we realise that we are on our way back from the unity of form-identified existence, through the varying unfoldments of a conscious response to divine interplay and activity, to a final identification with the one Life. Form awareness has to give place to the qualified radiation of the self-conscious spiritual identity which is that of a son of God, appearing through form. This will be finally superseded by two phases of expression wherein there is:

1. A sense of divine synthesis, of which our bodily "well-being" **[Page 35]** is the lowest form of material, yet symbolic, reflection. It is a sense of coordinated blissful satisfaction, based on realised Being.
2. A withdrawal from even this life-awareness to a phase still more intensive and detached, which involves an awareness of the life of God Itself, free from form, but still, in a mysterious sense, aware of quality.

In the language of mysticism it might be expressed this way:

"I take a body. That body is alive. I know its life. I therefore know my mother.

"I use a body. That body is not me. I serve the group and in this serving live within the body, detached, a son of God. I know my Self.

"I infuse a body. I am its life and in that life shall I see life. That life is known as love. I am the love of God. I know the Father, and know His life is love.

"I am the body and its loving life. I am the Self, whose quality is love. I am the life of God Himself. The Mother-Father-Son am I.

"Behind these three there stands the unknown God. That God am I."

Let us be perfectly clear even at the expense of reiteration. In this treatise, though we may touch upon form and consider its nature, we shall lay emphasis upon self-consciousness as it expresses itself as

responsiveness, as awareness of a peculiar kind which we call the "quality of consciousness," or its inherent characteristic. We have always the subsidiary triplicities, which are only adjectival terms employed to express the quality of the appearing life.

Form-----Mutability, conscious response to radiation. Matter.  
 Self-Consciousness ----Responsiveness. Awareness of identity. Soul.  
 Life -----Immutability. Emanation. Cause. Source. Spirit.

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The synthesis of all these in manifestation we call God, the Isolated, the All-pervading, the Detached and the Withdrawn.

The above abstract truths are difficult of apprehension, but need here to be expressed, so that our platform is understood and we are not open to the criticism that we neglect reality and regard diversity as the only truth.

We shall now answer five questions that I have formulated and answered for the reader.

### Question 1. What is the soul. Can we define it? What is its nature?

Here I shall give but four definitions which will serve as a basis for all that follows.

A. The soul can be spoken of as the Son of the Father and of the Mother (Spirit-Matter) and is therefore the embodied life of God, coming into incarnation in order to reveal the quality of the nature of God, which is essential love. This life, taking form, nurtures the quality of love within all forms, and ultimately reveals the purpose of all creation. This is the simplest definition for average humanity, being couched in the language of mysticism, thus linking the truth as found in all religions. It is necessarily inadequate, for it fails to emphasize the truth that what can be posited of man can also be posited of the cosmic reality, and that just as a human appearance on Earth veils both the quality and purpose (in varying degree), so does that synthesis of all forms or appearances, within that unity which we call a solar system, veil the quality and purpose of Deity. It is only when man is no longer deluded by appearance and has freed himself from the veil of illusion that he arrives at a knowledge of the quality of God's consciousness and at the purpose which it is revealing. This he does in a triple way:

a. He discovers his own soul, the product of the union of his [Page 37] Father in heaven with the Mother or the material nature. This last is the personality. He then, having discovered the personality, discovers the quality of his own soul life, and the purpose for which he has "appeared."

b. He finds that this quality expresses itself through seven aspects or basic differentiations, and that this septenate of qualities colours, esoterically, all forms in all kingdoms in nature, thus constituting the totality of the revelations of the divine purpose. This, he finds, is essentially a septenary aggregation of energies, each energy producing differing effects and appearances. This discovery he makes by finding that his own soul is tintured by one of the seven ray qualities, that he is identified with his ray purpose—whatever it may be—and is expressing a particular type of divine energy.

c. From this point he proceeds to a recognition of the entire septenate, and upon the Path of Initiation he gains a glimpse of a Unity, hitherto unrealised, nor even sensed.

Thus from a consciousness of himself, man arrives at an awareness of the interrelation between the seven basic energies or rays; and from that he proceeds to a realisation of the triple deity, until at the final initiation (the fifth) he finds himself consciously at-one with the unified divine intent lying behind all appearances and all qualities. It might be added that initiations, higher than the fifth, reveal a purpose wider and deeper than that which is working out within our solar system. The purpose of our manifested Logos is but a part of a greater intent. It might also be noted that in the fourth kingdom of nature, on the path of evolution and of probation, a man arrives at a knowledge of his individual soul, and glimpses the quality and purpose of that soul. On the path of discipleship and of initiation, he glimpses the quality and purpose of his [Page 38] planetary Life, and discovers himself as a part of a ray Life, Which is appearing through the form of a planet and is embodying an aspect of the divine purpose and energy. After the third initiation he glimpses the quality and purpose of the solar system; he sees his ray life and energy as a part of a greater whole. These are but modes of expressing the emerging quality and the hidden purpose of the graded Lives which inform all appearances and colour them with quality


B. The soul can be regarded as the principle of intelligence—an intelligence whose characteristics are mind and mental awareness, which in turn demonstrate as the power to analyse, to discriminate, to separate, and to distinguish, to choose or to reject, with all the implications conveyed in these terms. As long as a man is identified with the appearance, these aspects of the mental principle produce in him the "great heresy of separateness." It is the appearance of the form nature that glammers him and completely deludes him. He regards himself as the form, and then proceeds from a realisation of himself as the material form, and as identified with the outer appearance, to a realisation of himself as an insatiable desire. He then becomes identified with his desire body, with his appetites, good and bad, and considers himself as one with his moods, his feelings, his longings, whether they ray out in the direction of the material world or inward toward the world of thought or the Kingdom of the soul. He is torn by a sense of duality. Later, he becomes identified with still another of the appearances,—with the mind body or nature. Thoughts become to him so tangible that he is swayed, turned and influenced by them; and to the world of material appearances, and to the world of the great Illusion is added the world of thought forms. He is then subjected to a triple illusion, and he, the conscious life behind the illusion, begins to unify the forms into one coordinated whole, in order the better to control them.

### [Page 39]

Thus the *Personality* of the soul makes its appearance. He stands then on the verge of the probationary path. He enters the world of quality and of value, and begins to discover the nature of the soul and to shift the emphasis from the appearance to the quality of the Life which has produced it. This identification of the quality with the appearance grows steadily upon the path until the fusion of quality and appearance, of energy and that which it energises, is so perfect that appearance no longer veils the reality, and the soul is now the dominant factor; consciousness is now identified with itself (or with its ray) and not with its phenomenal appearance. Later, the soul itself is superseded by the Monad, and that Monad becomes, in verity, embodied purpose.

The process can be expressed by a very simple symbology, as follows:—o.o.o. or o.o...o or o...o.o., thus portraying the separateness of the three aspects. The union, then, of the aspects of appearance—quality—purpose or life, results in an abstraction from the appearance, and therefore the end of phenomenal existence. Ponder on the simple arrangement of these signs, for they portray your life and progress:

Unevolved man. . . o o o appearance, quality, life.  
 Disciple. . . . . oo o appearance-quality, life.  
 Initiate. . . . . o oo appearance, quality-life.

Finally  within the circle of infinity.

This is true of the human being, of the Christ in incarnation; it is equally true of the cosmic Christ, of God incarnate in the solar system. In the system a similar fusion and blending is going on, and the separated aspects are entering into an evolutionary relationship, resulting in an eventual synthesis of appearance and quality, and then of quality and purpose. It might be noted here that the Hierarchy as a whole is distinguished by the sign o..oo; the New Group of World [Page 40] Servers by the sign oo..o; and the unevolved masses by o o o. Forget not, that in all three groups, as in nature, there are the intermediate stages composed of those who are on their way to a transitional accomplishment.

The work before all students of this *Treatise on the Seven Rays* is the fusion of quality and appearance, and therefore they need to study the nature of that quality in order to produce a true appearance. In the ancient rules given to mystics in Atlantean times we find these words:

"Let the disciple know the nature of his Lord of Love. Seven the aspects of the love of God; seven the colours of that manifesting One; sevenfold the work; seven the energies and sevenfold the Path back to the centre of peace. Let the disciple live in love, and love in life."

In those olden days no thought of *purpose* entered into the minds of men, for the race was not mental nor was it intended so to be. The emphasis was laid upon the *quality* of the appearance in all preparation for initiation, and the highest initiate of that time endeavoured to express only the quality of God's love. The Plan was the great mystery. The Christ, cosmic and individual, was sensed and known, but *purpose* was as yet veiled and unrevealed. The "noble eightfold path" was *not* known, and only seven steps into the Temple were seen. With the coming in of the Aryan race, the purpose and the plan began to be revealed. Only when the appearance is beginning to be dominated by quality, and consciousness is expressing itself in directed awareness through the form, is the purpose dimly sensed.

I seek in various ways to convey through the symbol of words the significance of the soul. The soul is therefore the son of God, the product of the marriage of spirit and matter. The soul is an expression of the mind of God, for mind and intellect are terms expressing the cosmic principle of intelligent [Page 41] love,—a love which produces an appearance through the nature of mind and thus is the builder of the separate forms or appearances. The soul also, through the quality of love, produces the fusion of appearance and of quality, of awareness and of form.

C. The soul is (and here words limit and distort) a unit of light, coloured by a particular ray vibration; it is a vibrating centre of energy found within the appearance or form of its entire ray life. It is one of seven groups of millions of lives which in their totality constitute the One Life. From its very nature, the soul is conscious or aware in three directions. It is God-conscious; it is group-conscious; it is self-conscious. This self-conscious aspect is brought to fruition in the phenomenal appearance of a human being; the group-conscious aspect retains the human state of consciousness, but adds to it awareness of its ray life, progressively unfolded; its awareness then is the awareness of love, of quality, of spirit in

its relationships; it is God-conscious only potentially, and in that unfoldment lies, for the soul, its own growth upward and outward after its self-conscious aspect is perfected and its group-awareness is recognised. The soul therefore has the following points, or appearances:

o. .... Consciousness of God, of solar system. Unity.

*The Soul* ooo ..... o. Consciousness of the ray, of one of the seven,  
of divine quality. Group Consciousness.



*Aspirant* o..... Self consciousness, awareness of appearance.  
Diversity of form life.

Aspirants who are studying and training themselves to live the life of service might be regarded as having reached the point where the line is to be found. To visualise this correctly [Page 42] the sign should be regarded as in rapid revolution, thus producing a turning wheel, which is the wheel of life.

Let me again repeat:

1. The soul is the son of God, the product of the union of spirit and matter.
2. The soul is an embodiment of conscious mind, the expression, if one might so phrase it, of divine intelligent awareness.
3. The soul is a unit of energy, vibrating in unison with one of the seven ray Lives, and coloured by a particular ray light.

The personality of the soul is intended to be an embodiment of love, applied with intelligence and producing those "attractive" forms which will serve to express that loving intelligence. The soul in its turn is intended to be the embodiment of divine purpose or will, intelligently applied in the great creative work, which is produced through the power of creative love.

Each son of God can say: I am born of the love of the Father for the Mother, of the desire of life for form. I express, therefore, the love and the magnetic attractiveness of the God nature, and the responsiveness of the form nature, and am consciousness itself, aware of Deity or Life.

Each intelligent point of life can say: I am the product of intelligent will, working through intelligent activity and producing a world of created forms which embody or veil the loving purpose of Deity.

Each vibrating unit of energy can say: I am part of a divine whole, which in its septenary nature expresses the love and life of the One Reality, coloured by one of the seven qualities of the love of Deity and responsive to the other qualities.



For our purposes in this treatise, we must grasp the fact [Page 43] that the world of appearances is energised by and vibrating to the world of qualities or values, which world, in its turn, is energised by or vibrating to the world of purpose or of will. Therefore, as is stated in *The Secret Doctrine* and in *A Treatise on Cosmic Fire*, the electric fire of will, and the solar fire of love, in cooperation with fire by friction, produce the world of created and creative forms. These proceed under the law of attractive magnetic love towards the evolutionary accomplishment of a purpose at present inscrutable. This purpose remains unknown only on account of the limitations of the "appearance" which is not yet responsive to the quality. When the illusory appearance and the veiled quality of the life are known and comprehended the underlying purpose will emerge with clarity. Indications of this can be dimly sensed and the attribute of this growing awareness can be noted in the tendency of modern thought to speak of patterns and of plans, of blue prints and synthetic formulations of ideas, and in the tracing of historical developments—national, racial, human and psychological. As we read, ponder and study, the dim outlines of the Plan appear, but until the consciousness has transcended all human limitations and has included the subhuman, as well as the superhuman, within its range of contacts, the true Plan cannot be rightly grasped. The will, lying behind the purpose, cannot be understood until the consciousness has transcended even that of the superhuman man, and has become one with the divine.

Will or the energy of life are synonymous terms and are an abstraction, existing apart from all form expression. The will-to-be emerges from outside the solar system altogether. It is the all-pervading energy of God which informs with a fraction of itself the solar system, and yet remains outside. Plan and purpose concern the emanating energies of that central Life and involve duality,—will or the life urge plus attractive [Page 44] magnetic love which, in its turn, is the response of the vibrating universal substance to the impact of the energy of will. This initial activity precedes the creative process of form building; and the play of the divine will on the ocean of space, matter, or etheric substance produced the first differentiation into the major rays, and their mutual interplay produced the minor four rays. Thus the seven emanations, the seven potencies and the seven rays came into manifestation. They are the seven breaths of the one Life, the seven basic energies; they streamed forth from the centre formed by the impact of the will of God on divine substance, and divided into seven streams of force. The radius of the influence of these seven streams determined the extent or scope of activity of a solar system and "outlined" the limits of the form of the incarnated cosmic Christ. Each of these seven streams or emanations of energy was coloured by a divine quality, an aspect of love, and all of them were needed for the ultimate perfecting of the latent and unrevealed purpose.

The will of Deity coloured the stream of energy units which we call by the name of the Ray of Will or Power, the first ray, and the impact of that stream on the matter of space insured that the hidden purpose of Deity would inevitably and eventually be revealed. It is a ray of such dynamic intensity that we call it the ray of the Destroyer. It is not as yet functioning actively. It will come into full play only when the time comes for the purpose to be safely revealed. Its units of energy in manifestation in the human kingdom are very few. As I earlier said, there is not a true first ray type in incarnation as yet. Its main potency is to be found in the mineral kingdom, and the key to the mystery of the first ray is to be found in radium.

In the vegetable kingdom the second ray is peculiarly active, producing among other things the magnetic attractiveness [Page 45] of flowers. The mystery of the second ray is found to be hidden in the significance of the perfume of flowers. Perfume and radium are related, being emanatory expressions of ray effects upon differing groupings of material substance. The third ray is, in its turn, peculiarly related to the animal kingdom, producing the tendency to intelligent activity which we note

in the higher domestic animals. The correspondence to radioactivity and to emanatory perfumes which we found in the mineral and vegetable kingdoms, we here call devotion, the characteristic of the attractive interplay between the domestic animals and man. Devotees of personalities might more rapidly transmute that devotion into its higher correspondence—love of principles—if they realised that they were only displaying an animal emanation.

The desire of the Deity expresses itself through the second Ray of Love-Wisdom. Desire is a word which has been prostituted to cover the tendency of humanity to crave material things or those pleasures which bring satisfaction to the sensuous nature. It is applied to those conditions which will satisfy the personality, but in the last analysis, desire is essentially love. This desire expresses itself by attractiveness, by its capacity to draw to itself and into the radius of its influence that which is loved. It is the bond of coherence, and is that principle of magnetic cohesion which lies behind all creative work and which produces the emergence into the light of manifestation of those forms or appearances through which it is possible to satisfy desire. This second ray is pre-eminently the ray of applied consciousness, and works through the creation and development of those forms which are found throughout the universe. They are essentially mechanisms for the development of responsiveness or awareness; they are sensitive machines, responsive to an enveloping environment. This is true of all **[Page 46]** forms, from that of a crystal to that of a solar system. They have been created in the great process of satisfying desire and of providing the media of contact which will guarantee a progressive satisfaction. In the human family, the effect of this dual interplay of Life (desiring satisfaction) and of form (providing the field of experience) is a consciousness which is striving towards a love of the formless instead of desire for form, and the wise adaptation of all experience to the process of transmuting desire into love. Hence this ray is, par excellence, the dual ray of the solar Logos Himself, and hence colours all manifested forms, directing all consciousness in all forms in all kingdoms of nature, and in all fields of development; it carries the life through the range of forms in that basic search or urge for the attainment of bliss through the satisfaction of desire. This urge and the interaction of the pairs of opposites produced the varying types of conscious reaction to experience which, in their main stages, we call consciousness, animal consciousness, and allied differentiating phrases.

This second ray is the ray of Deity Itself, and is coloured by distinctive aspects of desire or love. They produce the totality of the manifested appearances, animated by the Life Which determines the quality. The Father, Spirit or Life, wills to seek the satisfaction of desire. The Mother or matter meets the desire and is attracted also by the Father. Their mutual response initiates the creative work, and the Son is born, inheriting from the Father the urge to desire or love, and from the Mother the tendency actively to create forms. Thus, in the language of symbolism, have the form worlds come into being, and through the evolutionary work the process is going forward of satisfying the desire of spirit. Thus in the two major rays of Will and Love we have the two main characteristics of the divine nature, which lie latent behind all the **[Page 47]** myriad of forms. The aeons will see these two energies steadily dominating all appearance and driving the created world on to a full display of the divine nature. This is true of gods and men.

But in the same way in which the Father contributes to the Son the divine qualities of will and love, so the Mother contributes much also, and the initial duality is increased and the qualities are enhanced by the addition of a quality inherent in matter itself,—the quality or Ray of Intelligent Activity. This is the third of the divine attributes and completes, if I may so express it, the equipment of the appearing forms, and predisposes all creation to an intelligent appreciation of the true goal of desire and to an

intelligent use of the technique of form building in order to reveal divine purpose. The Knower (man) is the custodian of that wisdom which will enable him to further the divine plan and bring the will of God to fruition. The field of knowledge is so constituted that it vibrates with intelligent response to the slowly emerging will. Knowledge itself is that which knows its own ends and works towards those ends through the process of experiment, expectation, experience, examination and exaltation which produces a final exit. Words such as these are synthetic symbols, conveying a cosmic story in terms of constructive brevity.

Thus the three rays of Will, Love and Intelligence produce appearance, donate quality and, through the life principle which is the underlying aspect of unity, ensure continuity of growth until such time as the will of God has evidenced itself as power, has attracted to itself the desired, has with wisdom utilised the experience of a gradually growing satisfaction, and has intelligently applied the gain of experience to the production of forms more sensitive, more beautiful and more fully expressive of the quality of the life. [Page 48] Each of these rays is dual in time and space, though only the second ray is dual when they are regarded from the standpoint of the final abstraction. In their temporary duality can be seen, for each of them, the interplay which we call cause and effect.

Ray I... Will, dynamically applied, emerges in manifestation as power.

Ray II...Love, magnetically functioning, produces wisdom.

Ray III..Intelligence, potentially found in substance, causes activity.

The result of the interplay of these three major rays can be seen in the activity of the four minor rays. *The Secret Doctrine* speaks of the Lords of Knowledge and of Love, and also of the Lords of Ceaseless Devotion. We might, in order more clearly to understand the mystical significance of these names, point out that the dynamic persistent will of the Logos expresses itself through the Lords of Ceaseless Devotion. Here devotion is not the quality to which I referred earlier in this treatise, but is the persistent directed one-pointed will of God, embodied in a Life which is that of the Lord of the first ray. The Lords of Love and of Knowledge are the two great Lives Who embody or ensoul the Love-Wisdom and the creative Intelligence aspects of the two major rays. These three are the sum total of all forms or appearances, the givers of all qualities, and the emerging Life aspect behind the tangible manifestations. They correspond, in the human family, to the three aspects of Personality, Soul and Monad. The Monad is dynamic will or purpose, but remains unrevealed until after the third initiation. The Monad is Life, the sustaining force, a Lord of persevering and ceaseless devotion to the pursuit of a seen and determined objective. The soul is a Lord of love and wisdom, whilst the personality is a Lord of knowledge [Page 49] and of intelligent activity. This use of terms involves the realisation of an achieved goal. It is not true of the present stage as regards expression, for this is the intermediate stage. None are as yet working with full intelligent activity, though some day each will do so. None are as yet manifesting Lords of love, but they sense the ideal and are striving towards its expression. None are as yet Lords of ceaseless will and none realise as yet the plan of the monad nor the true goal towards which all are striving. Some day all will. But potentially every human unit is all these three, and some day the appearances which were called personalities, that mask or veil reality, will fully reveal the qualities of Deity. When that time comes, the purpose for which all creation waits will burst upon the awakened vision, and we shall know the true meaning of bliss, and why the morning stars sang together. Joy is the strong basic note of our particular solar system.

One of the foundational septenate of rays embodies in itself the principle of harmony, and this fourth Ray of Harmony gives to all forms that which produces beauty and works towards the harmonising of

all effects emanating from the world of causes, which is the world of the three major rays. The ray of beauty, of art and harmony is the producer of the quality of *organisation through form*. It is in the last analysis the ray of mathematical exactitude and is not the ray of the artist, as so many seem to think. The artist is found on all rays, just as is the engineer or the physician, the home-maker or the musician. I want to make this clear, for there is much misunderstanding on this matter.

Each of the great rays has a form of teaching truth to humanity which is its unique contribution, and in this way develops man by a system or technique which is qualified by the ray quality and is therefore specific and unique. Let me point out to you the modes of this group teaching:

**[Page 50]**

Ray I ----- Higher Expression: The science of statesmanship, of government.  
Lower Expression: Modern diplomacy and politics.

Ray II ----- Higher Expression: The process of initiation as taught by the hierarchy of adepts.  
Lower Expression: Religion.

Ray III ----- Higher Expression: Means of communication or interaction. The radio, telephone, telegraph and the power to travel.  
Lower Expression: The use and spread of money and gold.

Ray IV ----- Higher Expression: The Masonic work, based on the formation of the hierarchy, and related to the second ray.  
Lower Expression: Architectural construction. Modern city planning.

Ray V ----- Higher Expression: The science of the soul. Esoteric psychology.  
Lower Expression: Modern educational systems and mental science.

Ray VI ----- Higher Expression: Christianity and diversified religions. (Notice here relation to Ray II.)  
Lower Expression: Churches and organised religions.

Ray VII ----- Higher Expression: All forms of white magic.  
Lower Expression: Spiritualism of "phenomena."

The fourth ray is essentially the refiner, the producer of perfection within the form, and the prime manipulator of the energies of God in such a way that the Temple of the Lord is indeed known in its true nature as that which "houses" the Light. Thus the Shekinah will shine forth within the secret place of the Temple in its full glory. Such is the work of the seven Builders. This ray is expressive primarily on the first **[Page 51]** the formless planes, counting from below upwards, and its true purpose cannot emerge until the soul is awakened and consciousness is adequately recording the known. The planes or manifested spheres of expression are influenced in manifestation in a numerical order:

Ray I ----- Will or Power ----- Plane of divinity.

Ray II ----- Love-Wisdom ----- Plane of the monad.

Ray III ----- Active Intelligence ----- Plane of spirit, atma.

Ray IV ----Harmony ----- Plane of the intuition.  
 Ray V ----Concrete Knowledge ---- Mental Plane.  
 Ray VI ----Devotion, Idealism----- Astral Plane.  
 Ray VII ---Ceremonial Order----- Physical Plane.

The fifth ray therefore works actively on the plane of the greatest moment to humanity, being, for man, the plane of the soul, and of the higher and the lower mind. It embodies the principle of knowledge, and because of its activity and its close relation to the third Ray of Active Intelligence might be regarded as a ray having a most vital relation to man at this time in particular. It is the ray which—when active, as it was in Lemurian times,—produces individualisation, which is literally the shifting of the evolving life of God into a new sphere of awareness. This particular transference into higher forms of awareness tends, at the beginning, to separativeness.

The fifth ray has produced what we call science. In science we find a condition which is rare in the extreme. Science is separative in its approach to the differing aspects of the divine manifestation which we call the world of natural phenomena, but it is non-separative in actuality, for there is little warring between the sciences and little competition between scientists. In this the workers in the scientific field differ profoundly from those of the religious. The reason for this is to be found in the fact that the true scientist, being a coordinated personality and working therefore on mental levels, works very close to the soul. The developed personality produces the [Page 52] clear distinctions of the dominant lower mind, but (if one may use such a symbolic way of expression) the close proximity of the soul negates a separative attitude. The religious man is pre-eminently astral or emotional and works in a more separative manner, particularly in this Piscean age which is passing away. When I say the religious man I refer to the mystic and to the man who *senses* the beatific vision. I refer not to disciples nor to those who are called initiates, for they add to the mystical vision a trained mental apprehension.

The sixth Ray of Devotion embodies the principle of recognition. By this I mean the capacity to see the ideal reality lying behind the form; this implies a one-pointed application of desire and of intelligence in order to produce an expression of that sensed idea. It is responsible for much of the formulation of the ideas which have led man on, and for much of the emphasis on the appearance which has veiled and hidden those ideals. It is on this ray primarily—as it cycles in and out of manifestation—that the work of distinguishing between appearance and quality is carried forward, and this work has its field of activity upon the astral plane. The complexity of this subject and the acuteness of the feeling evolved become therefore apparent.

The seventh Ray of Ceremonial Order or Magic embodies a curious quality which is the outstanding characteristic of the particular Life which ensouls this ray. It is the quality or principle which is the coordinating factor unifying the inner quality and the outer tangible form or appearance. This work goes on primarily on etheric levels and involves physical energy. This is the true magical work. I should like to point out that when the fourth ray and the seventh ray come into incarnation together, we shall have a most peculiar period of revelation and of light-bringing. It is said of this time that then "the temple of the Lord will take on an added glory and the Builders will rejoice together." This will be the high moment [Page 53] of the Masonic work, spiritually understood. The Lost Word will then be recovered and uttered for all to hear, and the Master will arise and walk among His builders in the full light of the glory which shines from the east.



The spiritualising of forms might be regarded as the main work of the seventh ray, and it is this principle of fusion, of coordination and of blending which is active on etheric levels every time a soul comes into incarnation and a child is born on earth.

D. The soul is the principle of sentiency, underlying all outer manifestation, pervading all forms, and constituting the consciousness of God Himself. When the soul, immersed in substance, is simply sentiency, it produces through its evolutionary interplay an addition, and we find emerging quality and capacity to react to vibration and to environment. This is the soul as it expresses itself in all the subhuman kingdoms in nature.

When the soul, an expression of sentiency and quality, adds to these the capacity of detached self-awareness, there appears that self-identified entity which we call a human being.

When the soul adds to sentiency, quality and self-awareness, the consciousness of the group, then we have identification with a ray-group, and there appears the disciple, the initiate and the master.

When the soul adds to sentiency, quality, self-awareness and group consciousness, a consciousness of divine synthetic purpose (called by us the Plan), then we have that state of being and knowledge which is distinctive of all upon the Path of Initiation, and includes those graded Lives, from the more advanced disciple up to the planetary Logos Himself.

But forget not that when we make these distinctions it is nevertheless one Soul that is functioning, acting through vehicles of varying capacities, of differentiated refinements and of greater and lesser limitations, in just the same sense as [Page 54] a man is one identity, working sometimes through a physical body and sometimes through a feeling body or a mental body, and sometimes knowing himself to be the Self—a rare and unusual occurrence for the majority.

Every form in manifestation does two things:

1. Appropriates, or is pervaded by, as much of the world soul as its capacity will permit. The atom of substance, the molecule or the cell all have soul, but not in the same degree as has an animal; and an animal has soul, but not in the same degree as has a Master, and so on up or down the scale.
2. Through the interaction between the indwelling soul and the form, two things occur:
  - a. Sentiency and quality are expressed according to the type of body and its point of evolution.
  - b. The pervading soul drives the body nature into activity, and forces it forward along the path of development, and thus provides for the soul a field of experience and for the body the opportunity to react to the higher soul impulse. Thus the field of expression is benefited, and the soul masters the technique of contact which is its objective in any particular form.

The soul therefore, viewed from one angle, is an aspect of the body, for there is a soul in every atom comprising all bodies in all kingdoms in nature. The subtle coherent soul which is the result of the bringing together of spirit and matter exists as an entity apart from the body nature, and constitutes (when separated from the body) the etheric body, the double, as it is sometimes called, or the counterpart of the physical body. This is the sum total of the soul of the atoms constituting the physical body. It is the true form; it is the principle of coherence in every form.



The soul, in relation to the human being, is the mind principle [Page 55] in two capacities, or the mind expressing itself in two ways. These two ways are registered and become part of the organised equipment of the human body when it is adequately refined and sufficiently developed:

1. The lower concrete mind, the mental body, the "chitta" or mind stuff.
2. The higher spiritual or abstract mind.

These two aspects of the soul, its two basic qualities, bring into being the human kingdom and enable man to contact both the lower kingdoms in nature and the higher spiritual realities. The first, the quality of mind in its lower manifestation, is owned potentially by every atom in every form in every kingdom in nature. It is a part of the body nature, inherent and potential, and is the basis of brotherhood, of absolute unity, of universal synthesis and divine coherence in manifestation. The other, the higher aspect, is the principle of self-awareness, and when combined with the lower aspect produces the self-consciousness of the human being. When the lower aspect has informed and pervaded the forms in the subhuman kingdoms, and when it has worked upon those forms and their latent sentiency so as to produce adequate refinement and sentiency, the vibration becomes so potent that the higher is attracted and there is a fusion or at-one-ing. This is like a higher recapitulation of the initial union of spirit and matter which brought the world into being. A human soul is thus brought into existence and begins its long career. It is now a differentiated entity.

"Soul" also is a word used to express the sum total of the psychic nature—the vital body, the emotional nature and the mind stuff. But it is also more than that, once the human stage is reached. It constitutes the spiritual entity, a conscious psychical being, a son of God, possessing life, quality and appearance— [Page 56] a unique manifestation in time and space of the three expressions of the soul as we have just outlined them:

1. The soul of all the atoms, composing the tangible appearance.
2. The personal soul or the subtle coherent sum total which we call the Personality, composed of the subtle bodies, etheric or vital, astral or emotional, and the lower mental apparatus. These three vehicles humanity shares with the animal kingdom as regards its possession of vitality, sentiency, and potential mind; with the vegetable kingdom as regards vitality and sentiency; and with the mineral kingdom as regards vitality and potential sentiency.
3. The soul is also the spiritual being, or the union of life and quality. When there is the union of the three souls, so called, we have a human being.

Thus in man you have the blending or fusion of life, quality and appearance, or spirit, soul and body, through the medium of a tangible form.

In the process of differentiation these various aspects have attracted attention, and the underlying synthesis has been overlooked or disregarded. Yet all forms are differentiations of the soul, but that soul is one Soul, when viewed and considered spiritually. When studied from the form side, naught but differentiation and separation can be seen. When studied from the consciousness or sentiency aspect, unity emerges. When the human stage is reached and self-awareness is blended with the sentiency of forms and with the tiny consciousness of the atom, some idea of a possible subjective unity begins dimly to dawn on the thinker's mind. When the stage of discipleship is reached, a man begins to see himself as a sentient part of a sentient whole, and slowly reacts to the purpose and intent [Page 57] of that whole. He grasps that purpose little by little as he swings consciously into the rhythm of the sum

total of which he is a part. When more advanced stages and more rarefied and refined forms are possible, the part is lost in the whole; the rhythm of the whole subjects the individual to a uniform participation in the synthetic purpose, but the realisation of individual self-awareness persists and enriches the individual contribution, which is now intelligently and willingly offered, so that the form not only constitutes an aspect of the sum total (which has always and inevitably been the case, even when unrealised), but the conscious thinking entity knows the *fact* of the unity of consciousness and of the synthesis of life. Thus we have three things to bear in mind as we read and study:

1. The synthesis of life----- spirit.
2. The unity of consciousness ----- soul.
3. The integration of forms----- body.

These three always have been at-one, but the human consciousness has not known it. It is the realisation of these three factors and their integration into the technique of living which is, for man, the objective of his entire evolutionary experience.

Let us, talking necessarily in symbols, consider the universal Soul, or the consciousness of the Logos Who brought our universe into being. Let us regard the Deity as pervading the form of His solar system with life, and as being conscious of His work, of His project and His goal. This solar system is an appearance, but God remains transcendent. Within all forms God is immanent, yet persists aloof and withdrawn. Just as a thinking, intelligent human being functions through his body but dwells primarily in his mental consciousness or in his emotional processes, so God dwells withdrawn in His mind nature; the world that He has created and pervaded with His life, goes forward towards the goal for which He has [Page 58] created it. Within, however, the radius of His appearing form, greater activities are going forward; varying states of consciousness and stages of awareness are to be seen; developing degrees of sentiency emerge, and even in the symbolism of the human form we have such differing states of sentiency as are registered by the hair, by the internal organisms in the body, by the nervous system, by the brain, and by the entity we call the self (who registers emotion and thought). In the same way does the Deity, within the solar system, express as wide a divergence of consciousness.

There is a body consciousness; there is a sensory apparatus, registering reaction to the environment; there is a consciousness of moods, of quality, of mental reactions to a world of ideas; there is a higher consciousness of plan and of purpose; there is a consciousness of life.

It is interesting to note in connection with the Deity that this sensory response to environment provides the entire basis for astrology and for the effect of the constellations upon the solar system and the interplanetary forces.

We might sum it all up in relation to man as follows:

Man's form nature reacts in its consciousness to the form nature of Deity. The outer garment of the soul (physical, vital and psychic) is part of the outer garment of God.

Man's self-conscious soul is en rapport with the soul of all things. It is an integral part of the universal Soul, and because of this can become aware of the conscious purpose of Deity; can intelligently cooperate with the will of God, and thus work with the plan of Evolution.

Man's spirit is one with the life of God and is within him, deep-seated in his soul, as his soul is seated within the body.

This spirit will in some distant time put him en rapport with that aspect of God which is transcendent, and thus each son of God will eventually find his way to that centre—withdrawn [Page 59] and abstracted—where God dwells beyond the confines of the solar system.

These are words which are formulated in an endeavour to convey an idea of order, of plan, of universal synthesis, of the integration and incorporation of the fragment in the whole, and of the part with the all.

Let us endeavour now to answer the second question, remembering as we proceed, that it is not possible for us to do more than enter symbolically into the practical purposes of Deity. As I write for simple aspirants, I cannot convey the truth until such time as their rapport with their own souls is complete, or more complete than is now the case. The effort, however, to grasp that which cannot be expressed in words produces a downpouring of the abstract mind or of the intuition, and this, in its turn, stimulates and develops the brain cells and produces a steady stabilisation of the power to stand in "spiritual being"; then it becomes possible to grasp the inexpressible and to live by its power.

## Question 2. What are the origin, goal, purpose and plan of the soul?

The seven rays are the sum total of the divine Consciousness, of the universal Mind; They might be regarded as seven intelligent entities through Whom the plan is working out. They embody divine purpose, express the qualities required for the materialising of that purpose, and They create the forms and are the forms through which the divine idea can be carried forward to completion. Symbolically, They may be regarded as constituting the brain of the divine Heavenly Man. They correspond to the ventricles of the brain, to the seven centres within the brain, to the seven centres of force, and to the seven major glands which determine the quality of the physical body. They are the conscious executors of [Page 60] divine purpose; They are the seven Breaths, animating all forms which have been created by Them to carry out the plan.

It may perhaps be easier to understand the relation of the seven rays to Deity if we remember that man himself (being made in the image of God) is a seven-fold being, capable of seven states of consciousness, expressive of the seven principles or basic qualities which enable him to be aware of the seven planes upon which he is, consciously or unconsciously, functioning. He is a septenate at all times, but his objective is to be consciously aware of all the states of being, to express consciously all the qualities, and to function freely on all the planes.

The seven ray Beings, unlike man, are fully conscious and entirely aware of the purpose and the Plan. They are "ever in deep meditation," and have reached the point where, through Their advanced stage of development, They are "impelled toward fulfillment." They are fully self-conscious and group-conscious; They are the sum total of the universal mind; They are "awake and active." Their goal and Their purpose is such that it is idle for us to speculate about it, for the highest point of achievement for man is the lowest point for Them. These seven Rays, Breaths and Heavenly Men have the task of wrestling with matter in order to subjugate it to divine purpose, and the goal—as far as one can sense it—is to subject the material forms to the play of the life aspect, thus producing those qualities which will carry the will of God to completion. They are therefore the sum total of all the souls within the solar system, and Their activity produces all forms; according to the *nature* of the form so will be the

grade of consciousness. Through the seven rays, the life or spirit aspect flows, cycling through every kingdom in nature and producing thus all states of consciousness in all fields of awareness.

For the purpose of this treatise students will have to accept [Page 61] the hypothesis that every human being is swept into manifestation on the impulse of some ray, and is coloured by that particular ray quality, which determines the form aspect, indicates the way he should go, and enables him (by the time the third initiation is reached) to have sensed and then to have cooperated with his ray purpose. After the third initiation he begins to sense the synthetic purpose towards which all the seven rays are working; but as this treatise is written for aspirants and disciples, and not for initiates of the third degree, it is needless to speculate upon this ultimate destiny.

The human soul is a synthesis of material energy, qualified by intelligent consciousness, plus the spiritual energy which is, in its turn, qualified by one of the seven ray types.

Thus the human being emerges, a son of God incarnate in form, with one hand (as the *Old Commentary* says) holding firmly to the rock of matter and with the other hand plunged into a sea of love. An ancient scripture puts it thus:

"When the right hand of the man of matter grasps the flower of life and plucks it for himself, the left hand remains in emptiness.

"When the right hand of the man of matter grasps the golden lotus of the soul, the left descends seeking the flower of life, though he seeks it not for selfish ends.

"When the right hand holds the golden lotus firm and the left hand grasps the flower of life, man finds himself to be the seven-leaved plant which flowers on earth and flowers before the Throne of God."

The purpose of Deity, as it is known to the Creator, is totally unknown to all save the higher initiates. But the purpose of each ray Life may be sensed and defined, subject of course to the limitations of the human mind and to the inadequacy of words. The planned activity of every ray qualifies every form found within its body of manifestation.

We come now to a technical statement which must be accepted for the sake of argument, being incapable of proof.. [Page 62] All the Lords of the rays create a body of expression, and thus the seven planets have come into being. These are their major expressions.

The Sun (Veiling Vulcan)  
 Jupiter  
 Saturn  
 Mercury  
 Venus  
 Mars  
 The Moon

The energies of these seven Lives however are not confined to their planetary expressions, but sweep around the confines of the solar system just as the life impulses of a human being—his vital forces, his desire impulses, and his mental energies—sweep throughout his body, bringing the various organs into

activity and enabling him to carry out his intent, to live his life, and to fulfill the objective for which he created his body of manifestation.

Each of the seven kingdoms in nature reacts to the energy of some particular ray Life. Each of the seven planes similarly reacts; each septenate in nature vibrates to one or another of the initial septenates, for the seven rays establish that process which assigns the limits of influence of all forms. They are that which determines all things, and when I use these words I indicate the necessity of Law. Law is the will of the seven Deities, making its impression upon substance in order to produce a specific intent through the method of the evolutionary process.

*A. The Three Rays of Aspect.*

We shall now express the ray purpose in the form of an ancient teaching preserved on leaves that are so old that the writing is slowly fading. I now translate it into modern language though much is lost thereby.

**[Page 63]**

THE FIRST PURPOSE OF DEITY

Ray I. Will or Power.

Behind the central sacred sun, hidden within its rays, a form is found. Within that form there glows a point of power which vibrates not as yet but shines as light electric.

Fierce are its rays. It burns all forms, yet touches not the life of God incarnate.

From the One who is the seven goes forth a word. That word reverberates along the line of fiery essence, and when it sounds within the circle of the human lives it takes the form of affirmation, an uttered fiat or word of power. Thus there is impressed upon the living mold the thought of (the hidden, inexpressible ray name.)

Let dynamic power, electric light, reveal the past, destroy the form that is, and open up the golden door. This door reveals the way which leads towards the centre where dwells the one whose name cannot be heard within the confines of our solar sphere.

His robe of blue veils his eternal purpose, but in the rising and the setting sun his orb of red is seen.

His word is power. His light, electric. The lightning is his symbol. His will is hidden in the counsel of his thought. Nought is revealed.

His power is felt. The sons of men, reacting to his power, send to the utmost bounds of light a question:

Why this blind power? Why death? Why this decay of forms? Why the negation of the power to hold? Why death, Oh Mighty Son of God?

Faintly the answer comes: I hold the keys of life and death. I bind and loose again. I, the Destroyer,

am.

This ray Lord is not yet in full expression, except as He causes destruction and brings cycles to an end. The Monads of power are much fewer in number than any others. Egos upon the power ray are relatively not so few. They are characterised by a dynamic will, and their power within the human family works out as the force of destruction, but in the last analysis it is a destruction that will produce liberation. We shall see as we continue to study first ray egos and personalities **[Page 64]** that death and destruction are always to be found in their work, and hence the apparent cruelty and impersonality of their reactions. Form does not count with first ray types their energy produces death to form, but ushers in great periods of cyclic pralaya; the first ray is the controller of the death drama in all kingdoms—a destruction of forms which brings about release of power and permits "entrance into Light through the gateway of Death." The intent of the Lord of the first ray is to stand behind His six Brothers, and when They have achieved Their purpose, to shatter the forms which They have built. This He does by passing His power through Their bodies, and Their united effort leads to abstraction and a return to the center whence the initial impulse came. The first ray purpose therefore is to produce death, and some idea of that purpose may be gleaned if we study some of the names by which the ray Lord is called:

The Lord of Death  
 The Opener of the Door  
 The Liberator from Form  
 The Great Abstractor  
 The Fiery Element, producing shattering  
 The Crystallizer of the Form  
 The Power that touches and withdraws  
 The Lord of the Burning Ground  
 The Will that breaks into the Garden  
 The Ravisher of Souls  
 The Finger of God  
 The Breath that blasts  
 The Lightning which annihilates  
 The Most High

The qualities and characteristics of this Lord Who brings release may be gathered from the following six aphorisms which, an ancient legend says, His six Brothers gave to Him, as They begged Him to hold His hand till They had had time to work out Their purposes:

**[Page 65]**

1. Kill out desire when desire has fulfilled its work. Thou art the one who indicates fulfillment.  
 Quality..... clear vision.
2. Seek out the gentle way, Oh Lord of Power. Wait for thy brother on the path of Love. He builds the forms that can withstand thy power.  
 Quality..... dynamic power.
3. Withhold the hand until the time has come. Then give the gift of death, Oh Opener of the Door.  
 Quality..... sense of time.
4. Stand not alone, but with the many join thyself. Thou art the One, the Isolated. Come forth unto thine own.



Quality..... solitariness.

5. Lead thine own forth but learn to know thine own. Hate not attachment but see its plan and purpose.

Quality..... detachment.

6. Through thee the life pulsates, the rhythm is imposed. The life is all. Love life in all its forms.

Quality..... singleness of purpose.

The six qualities enumerated above express the force of this ray as it makes its presence felt in the fourth kingdom in nature. The effects in other kingdoms differ, but we shall confine our attention to the standpoint of humanity. The purpose of the first ray, and its main work, is to produce cessation and the death of all forms in all kingdoms in nature and on all planes. The energy of this ray Lord brings about the death of an ant or of a solar system, of an organisation, a religion, or a government, of a race type or of a planet. His will or purpose works out through the law of periodicity.

## THE SECOND PURPOSE OF DEITY

### Ray II. Love-Wisdom

The Word is issuing from the heart of God, emerging from a central point of love. That Word is love itself. Divine desire colours all that life of love. Within the human hierarchy, the affirmation gathers power and sound.

The Word in the beginning was. The Word hath dwelt and dwells with God. In Him was light. In Him was life. Within His light we walk.

### [Page 66]

His symbol is the thunder, the Word that cycles down the ages.

Some of the names of this ray Lord which convey his purpose are as follows:

The Displayer of Glory  
 The Lord of Eternal Love  
 The Cosmic Magnet  
 The Giver of Wisdom  
 The Radiance in the Form  
 The Master Builder  
 The Conferrer of Names  
 The Great Geometrician  
 The One Who hides the Life  
 The Cosmic Mystery  
 The Light Bringer  
 The Son of God Incarnate  
 The Cosmic Christ

The legend tells us that the six Brothers summarise His qualities in the following aphorisms:

1. Send forth the Word and speak the radiant love of God. Make all men hear.

Quality..... love divine.

2. Let the glory of the Lord shine forth. Let there be radiant light as well as radiant love.

Quality..... radiance.

3. Draw to thyself the object of thy search. Pull forth into the light of day from out the night of time the one thou lovest.

Quality..... attraction.

4. When light and love are shewn forth then let the power within produce the perfect flower. Let the word that heals the form go forth. That secret word that then must be revealed.

Quality..... the power to save.

5. Salvation, light, and love, with the magnetic power of God, produce the word of wisdom. Send forth that word, and lead the sons of men from off the path of knowledge on to the path of understanding.

Quality..... wisdom.

### [Page 67]

6. Within the radius of the love of God, within the circle of the solar system, all forms, all souls, all lives revolve. Let each son of God enter into this wisdom. Reveal to each the Oneness of the many lives.

Quality expansion or inclusiveness.

The third ray, which is one that has a very long cycle, having been in manifestation since A.D. 1425, has a direct effect upon the fifth root race, the Aryan, and has connected with it a set of curious phrases which express its purpose.

## THE THIRD PURPOSE OF DEITY

### Ray III. Active Intelligence or Adaptability

Let the Warden of the South continue with the building.

Let him apply the force Which will produce the shining living stone that fits into the temple's plan with right exactitude. Let him prepare the corner stone and wisely place it in the north, under the eye of God Himself, and subject to the balance of the triangle.

Let the Researcher of the past uncover the thought of God, hidden deep within the mind of the Kumaras of Love, and thus let him lead the Agnishvattvas, waiting within the place of darkness, into the place of light.

Let the Keeper of the sparks breathe with the breath divine upon the points of fire, and let him kindle to a blaze that which is hidden, that which is not seen, and so illumine all the spheres whereon God works.

I would call attention to the fact that all I can do here is to put into words certain ancient symbols, and so emphasize the process (adopted by the early initiate-teachers) of enunciating a word or sound, which produces a symbolic form, which in its turn, is capable of translation into words. These must in their turn be comprehended intuitively and adapted to individual need, and thus be assimilated into the life practice. Otherwise these ancient and interesting ideas, these interpretative names, and these aphorisms, conveying the "power of qualities", are worse than useless and serve but to increase responsibility. The capacity to see objective significances and [Page 68] then apply them to life is an expression of the true esoteric sense. If one studies these tabulations and phrases with care, they will be found to convey indication as to one's individual ray, life tendencies and purpose; if the appeal the

various statements make anent a particular ray evoke an intuitive understanding on the part of the student, so that he recognises himself, his ray energy and aspects of his latent and deeply desired spiritual nature, then these communications I am making here as to Purpose, Name and Quality will be profitable and useful.

Some of the names of the Lord of the third ray indicate His use of force and His real nature. They are as follows:

The Keeper of the Records.  
 The Lord of Memory  
 The Unifier of the lower Four  
 The Interpreter of That Which is seen  
 The Lord of Balance  
 The Divine Separator  
 The Discriminating Essential Life  
 The One Who produces Alliance  
 The Three-sided Triangle  
 The Illuminator of the Lotus  
 The Builder of the Foundation  
 The Forerunner of the Light  
 The One Who veils and yet reveals  
 The Dispenser of Time  
 The Lord of Space  
 The Universal Mind  
 The Threefold Wick  
 The Great Architect of the Universe

and many others terms which indicate relation to light, to time, to space, to the manifested Logos, to matter and to the "power which evokes the form."

If all these names are studied in connection with modern developments or modern culture and science, it will become apparent how potent and influential in our day and time is **[Page 69]** this particular ray Life, and how His energies (having produced the tangible objective worlds) are turned to the manifestation of our modern civilisation, with its material emphasis, its search as to the nature of time and space, and that mental unfoldment which it is the glory and the destiny of our particular race to demonstrate.

The qualities which characterise this ray Lord might be enumerated in the following phrases. We must bear in mind that the seventh or synthetic characteristic of each of the rays is denoted by the ray name and is not specifically stated in the other six qualities. His six Brothers, Sons of the one Father, chanted these injunctions to Him on the day of His renewed activity (on what we call the day of creation):

1. Produce the dual form and veil the life. Let form appear, and prove itself divine. All is of God.  
 Quality..... the power to manifest.

2. Conform the shell to that which dwells within. Let the world egg appear. Let ages pass, then let the soul appear. Let life emerge within a destined time.

Quality the power to evolve.

3. Let mind control. Let the clear shining of the sun of life reveal the mind of God, and set the shining one upon his way. Then lead him to the central point where all is lost within the light supernal.

Quality mental illumination.

4. God and His form are one. Reveal this fact, Oh sovereign Lord of form. God and His form are one. Negate the dual concept. Lend colour to the form. The life is one; the harmony complete. Prove thus the two are one.

Quality the power to produce synthesis on the physical plane.

5. Produce the garment of the Lord; set forth the robe of many colours. Then separate that robe from That Which hides behind its many folds. Take off the veiling sheaths. Let God be seen. Take Christ from off the cross.

Quality scientific investigation.

6. Let the two paths converge. Balance the pairs of opposites [Page 70] and let the path appear between the two. God and the Path and man are one.

Quality..... balance.

Thus the three major rays sum up in themselves the process of creation, of energising, through the urge of the divine will; and the work of the four minor rays (as they are called, though with no idea of there being lesser or greater) is to elaborate or differentiate the qualities of the life, and so produce the infinite multiplicity of forms which will enable the life to assume its many points of focus and express—through the process of evolutionary manifestation—its diverse characteristics.

*B. The Four Rays of Attribute.*

#### THE FOURTH PURPOSE OF DEITY

Ray IV. Harmony, Beauty, Art

Colour, and yet no colour now is seen. Sound and the soundless One meet in an infinite point of peace. Time and the timeless One negate the thoughts of men. But time is not.

Form is there found, and yet the psychic sense reveals that which the form is powerless to hide,—the inner synthesis, the all-embracing prism, that point of unity which—when it is duly reached—reveals a further point where all the three are one, and not the two alone.

Form and its soul are merged. The inner vision watches o'er the fusion, knows the divine relation and sees the two as one. But from that point of high attainment, a higher vision blazes forth before the opened inner eye. The three are one, and not alone the two. Pass on, O pilgrim on the Way.

In reading these words, the student must bear in mind that the antechamber has been left behind and man stands (when he has allowed the fourth ray to do its work and can therefore function on the fourth or buddhic plane) within the temple of the Lord. He has found a measure of light, but in that light he now sees light, and visions a greater revelation and brilliance. This now becomes the object of his

search. **[Page 71]** He has mastered the uses of duality and has learnt to at-one soul and body into one instrument for spirit. Now he passes on his way to achieve the greater synthesis.

The Lord of the fourth ray has many names which warrant careful study and much consideration. In less than a hundred years this Lord of harmonising power will have more influence and will offset some of the Saturn disruption of the first decanate of Aquarius. In the meantime a study of His names will produce a simplification of His efforts and build up a body of constructive thought which will facilitate His work when He is again in active manifestation. He is always, however, more or less in power where the human family is concerned, for there is a numerical alliance between the fourth ray, the fourth Creative Hierarchy, or the human monads, and the fourth kingdom in nature. His power is always consequently active.

The Perceiver on the Way  
 The Link between the Three and Three  
 The Divine Intermediary  
 The Hand of God  
 The Hidden One  
 The Seed, that is the Flower  
 The Mountain whereon Form dies  
 The Light within the Light  
 The Corrector of the Form  
 The One Who marks the parting of the Way  
 The Master  
 The Dweller in the Holy Place  
 The Lower than the Three, the Highest of the Four  
 The Trumpet of the Lord.

The aphorisms connected with this fourth ray are not easy of comprehension. They require an exercise of the intuition and are conveyed by six short and excessively brief commands uttered, curiously enough, late in the creative period **[Page 72]** and at the time when the fourth Creative Hierarchy came into incarnation:

1. Speak low the Word. Speak low.  
 Quality..... power to penetrate the depths of matter.
2. Champion desire. Give what is needed to the seeker.  
 Quality..... the dual aspects of desire.
3. Lower the thread. Unfold the Way. Link man with God. Arise.  
 Quality..... power to reveal the path.
4. All flowers are thine. Settle the roots in mud, the flowers in sun. Prove mud and sun, and roots and flowers are one.  
 Quality..... power to express divinity. Growth.
5. Roll and return, and roll again. Cycle around the circle of the Heavens. Prove all is one.  
 Quality..... the harmony of the spheres.

6. Colour the sound. Sound forth the colour. Produce the notes and see them pass into the shades, which in their turn produce the sounds. Thus all are seen as one.

Quality..... the synthesis of true beauty.

This instruction on the rays is of deeper significance than can as yet be comprehended. Careful systematic study and a sane refraining from the forming of rapid deductions will be the wisest way in which to approach its consideration. It is not possible for me to deal with the definite human psychological applications at this early stage. I am occupied with starting a general outline, with the impartation of ideas, with the grounding of a few basic concepts in the consciousness of the reader, and with an attempt to clothe this most abstruse and difficult subject in such a form that some new rhythm of thought may be set in motion, and some new realisations be grasped and held. These concern at present a prototypal cosmic process, and will lead eventually to an understanding of the part an individual may play in a stupendous cosmic whole. [Page 73] We begin with the universal and end with the particular, which is ever the truly occult method.

However, all that I am positing about a ray Life may be equally well posited anent a human life, but it should be borne in mind that the pure ray type does not as yet exist, for there is not to be found that perfect form, mechanism or expression of the ray quality, nor that absolutely purified appearance in the human family, except in such rare cases as the Buddha, or Christ, and (in another field of expression) an Alexander or Julius Caesar. Leonardo da Vinci was an analogous expression. The rays concern energy and consciousness, and determine expression, but where the matter utilised and the vehicle informed is as yet imperfectly evolved, there is then limitation and the "tuning out" automatically of much of the energy. The effect of ray force, working through imperfect forms, must be distorted and curtailed and misapplied. Let me illustrate. I have said that first ray energy works out as the destruction of forms; it must be remembered that a pure destroyer is utterly unknown, and mercifully for the race this is so. It is a beneficent condition that as yet a first ray ego is so handicapped and limited by the form nature and the quality of that form nature that it is unable to make adequate or intelligent use of its destructive force. First ray personalities are oft destructive, as well you know, but the energy generated is insufficient to work much harm. Again, pure love is incapable of expression today, its flow being impeded by the form nature. A consideration of these two cases will help the reader to appreciate the situation. But the time is near at hand wherein there will be a fuller expression of ray purpose, type or quality, and therefore a truer appearance.

This is owing to the imminent appearance, or manifestation, of certain great Lives Who will embody the energy of rays two, three, five and seven. They will thus constitute focal [Page 74] points for the inflow of these four types of divine energy and, this will produce a tremendous stimulation of their corresponding and responding units of life. These four Beings, Who will appear as human beings in the field of the modern world, may be looked for before the end of this century and Their united effort will inaugurate definitely the New Age, and usher in the period which will go down in history as the time of glory for the fifth root race. Each of these four Masters, for that They will be, is also subjectively the focal point for a triple inflow of energy from the centre in the Body of God which is symbolically spoken of as "the heart of the Sun." For each ray is in its turn a triple manifesting entity as is the solar Deity Himself. Love will be Their outstanding characteristic, and through that attractive magnetic force the new forms will come into being which will permit of purer ray types, and thus of more truly expressive appearances. A great deal of the destructive energy extant in the world today is due to the presence on the astral plane of a first ray disciple of the planetary Logos. His work it is to



clear the way for the manifestation of these other four major Disciples, Who are primarily Builders; They will enter on Their work when the task of the wreckers of form has been accomplished.

I should like here to give a suggestion, for it is necessary that some of the methods of the Hierarchy should begin to be understood. The work of what in the West is called "the Christ Principle" is to build the forms for the expression of quality and life. That is the characteristic work of the second aspect of divinity. The work of the Antichrist is to destroy forms, and this is essentially the work of the first expression of divinity. But the work of the destroyer is *not* the work of black magic, and when ignorant humanity regards Antichrist as working on the black side, their error is great. His work is as beneficent as that of the building aspect, and it is but man's [Page 75] hatred of the death of forms which makes him regard the work of the destroyer as "black," as being against the divine will, and as subversive of the divine programme. The work of the representatives of that mysterious power which we call cosmic evil, and their responding representatives, is indeed worthy of the word "black"; but it is not applicable to the work of Antichrist. It might be added that the work of the black forces wells up from below, whilst the work of the destroyers is impelled from above. The symbols of these two ways are the sword and the cross.

After these preliminary remarks, which are intended to indicate the magnitude of the subject, we shall now proceed to an analysis of the three rays which still remain to be considered.

#### THE FIFTH PURPOSE OF DEITY

##### Ray V. Concrete Knowledge or Science

The thunders crash around the mountain top; dark clouds conceal the form. The mists, arising from the watery sphere, serve to distort the wondrous..... found within the secret place. The form is there. Its note is sounding forth.

A beam of light illuminates the form; the hidden now appears. Knowledge of God and how He veils Himself finds consummation in the thoughts of man. The energies and forces receive their secret names, reveal their inner purpose, and all is seen as rhythm, a returning on itself. The great scroll can now be read. God's purpose and His plans are fixed, and man can read the form.

The plan takes form. The plan is form. Its purpose is the revelation of the mind of God. The past reveals the form, but the present indicates the flowing in of energy.

That which is on its way comes as a cloud which veils the sun. But hid behind this cloud of immanence is love, and on the earth is love and in the heaven is love, and this,—the love which maketh all things new—must stand revealed. This is the purpose back of all the acts of this great Lord of Knowledge.

Before enumerating the names of this great Life, I should [Page 76] like to point out that the fifth ray is one of unique and peculiar potency in relation to the human kingdom. The reason is that the fifth plane of mind is the sphere of His major activity and it is on this plane that we find the triple aspects of mind:

1. Abstract or higher mind, the embodiment of a higher triad.
2. The concrete or lower mind, the highest aspect of the lower self.
3. The ego or solar Angel, the pure Son of Mind, Who expresses intelligence, both abstractly and concretely, and is the point of unification.

This Life has also much power today in connection with the fifth root-race and with the transference of the consciousness of humanity into the fifth or spiritual kingdom. Students would learn much if they contrasted the building power of the higher mind with the destroying power of the lower. Just as the personality has no other function in the divine plan than to be a channel for, and the medium of expression of, the soul, so the lower mind is intended to be the channel for the pure inflow of higher mind energy.

This fifth ray is a Being of the intensest spiritual light and in His manifestation on this fifth plane, which is peculiarly His, He symbolises the three aspects in a way achieved by no other ray. Through His quality of higher mind, this ray is a pure channel for the divine will. Through the septenary grouping of the solar lives on the mental levels whereon they appear, He brought into functioning activity seven corresponding reflections of the seven centres of Deity, as far as our planet is concerned, a thing which none of His six brother rays have done. This statement means little to you, but the tremendous sacrifice and effort thus involved are paralleled only by the life of the Buddha, and this is one of the reasons why, [Page 77] in this fifth race, love and mind must eventually and mutually reveal each other.

Some of the names given to the Lord of this ray are as follows:

The Revealer of Truth  
 The great Connector  
 The Divine Intermediary  
 The Crystallizer of Forms  
 The Three-fold Thinker  
 The Cloud upon the Mountain-top  
 The Precipitator of the Cross  
 The Dividing Sword  
 The Winnower of the Chaff  
 The Fifth great Judge  
 The Rose of God  
 The Heavenly One  
 The Door into the Mind of God  
 The Initiating Energy  
 The Ruler of the Third Heaven  
 The Guardian of the Door  
 The Dispenser of Knowledge  
 The Angel with the Flaming Sword  
 The Keeper of the Secret  
 The Beloved of the Logos

The Brother from Sirius  
The Master of the Hierophants

This fifth ray has so many names, owing to His close connection with man (since man was originally created), that it has not been easy to choose those which are of the most use in enabling the student to form an idea of the fifth ray characteristics and mission; but the study of the six aphorisms, and the qualities which they indicate, will show how potent and important is this ray Lord. These six aphorisms were chanted by His six Brothers at that momentous crisis wherein the human family came into existence and the solar Angels sacrificed themselves. Esoterically speaking, they "went down into hell, and found their place in prison." On that day souls [Page 78] were born. A new kingdom of expression came into being, and the three highest planes and the three lower were brought into a scintillating interchange.

1. God and His Angels now arise and see. Let the mountaintops emerge from out the dense wet mist. Let the sun touch their summits and let them stand in light. Shine forth.

Quality..... emergence into form and out of form.

2. God and His Angels now arise and hear. Let a deep murmur rise and let the cry of seeking man enter into their ears. Let man listen. Let man call. Speak loud.

Quality..... power to make the Voice of the Silence heard.

3. God and His Angels now arise and touch. Bring forth the rod of power. Extend it outward toward the sons of men; touch them with fire, then bring them near. Bring forth.

Quality..... initiating activity.

4. God and His Angels now arise and taste. Let all experience come. Let all the ways appear. Discern and choose; dissect and analyse. All ways are one.

Quality..... revelation of the way.

5. God and His Angels now arise and sense the odor rising from the burning-ground of man. Let the fire do its work. Draw man within the furnace and let him drop within the rose-red centre the nature that retards. Let the fire burn.

Quality purification with fire.

6. God and His Angels now arise and fuse the many in the One. Let the blending work proceed. Let that which causes all to be produce the cause of their cessation. Let one temple now emerge. Produce the crowning glory. So let it be.

Quality the manifestation of the great white light. (The Shekinah. A.A.B.)

There is much of practical usefulness to the reader in a study of these qualities. When he believes himself to be upon a particular ray, they will indicate to him some of the characteristics for which he may look, and perhaps demonstrate [Page 79] to him what he has to do, what he has to express, and what he has to overcome. These qualities should be studied from two angles: their divine aspect and their reverse aspect or the form side. This ray, for instance, is shown to be the revealer of the way, and it should be remembered therefore that this fifth ray reveals the way down into death or into incarnation (which is the death-like prison of the soul), or it reveals the way up and out of darkness into the pure light of God's day. I mention this as I am exceedingly anxious that all who read this treatise should

make application of this teaching to their daily lives. I am not interested in imparting weird or unusual items of information anent these matters for the delectation of an unhealthy mental appetite. The stocking of the memory with occult detail which serves no useful purpose only strains the brain cells and feeds the pride.

## THE SIXTH PURPOSE OF DEITY

### Ray VI. Devotion or Idealism

This ray which is just going out of manifestation, is of vital interest to us, for it has set its mark upon our western civilisation in a more definite way than any of the others. It is for us the most familiar and the best known of the rays. The mantram which defines its purpose is unlike the others and might be expressed somewhat as follows:

The Crusade is on. The warriors march upon their way. They crush and kill all that impedes their way, and aught that rises on their onward path is trampled under foot. March towards the light.

The work goes forward. The workers veil their eyes from pity as from fear. The work is all that counts. The form must disappear so that the loving spirit may enter into rest. Naught must arrest the progress of the workers with the plan. They enter upon the work assigned with paean and withsong.

The cross is reared on high; the form is laid thereon, and **[Page 80]** on that cross must render up its life. Each builds a cross which forms the cross. They mount upon the cross.

Through war, through work, through pain and toil, the purpose is achieved. Thus saith the symbol.

It will be noted how this purpose, when applied by man to himself, works his release. When applied by man to man, it has produced the corrupt and awful story of man's cruelty to man. In the above mantram you will find the clue to the sixth ray purpose as it appears in the human kingdom, and a close expansive study (note that paradoxical phrase) of the underlying ideas will reveal a little of the larger purpose. The soul is and should be pitiless to its form and its problem. The soul can, however, comprehend the need for pain and difficulty in the world, for he can extend a knowledge of his own technique with himself to the technique of God with His world; but he does nothing knowingly that could possibly increase the world's pain or sorrow.

Some of the names for this beneficent yet somewhat violently energised Lord of a ray are as follows:

The Negator of Desire  
 The One Who sees the Right  
 The Visioner of Reality  
 The Divine Robber  
 The Devotee of Life  
 The Hater of Forms  
 The Warrior on the March  
 The Sword Bearer of the Logos  
 The Upholder of the Truth  
 The Crucifier and the Crucified

The Breaker of Stones  
 The Imperishable Flaming One  
 The One Whom Naught can turn  
 The Implacable Ruler  
 The General on the Perfect Way  
 The One Who leads the Twelve

Curiously enough, this sixth ray Lord has always been a **[Page 81]** loved enigma to His six Brethren. This comes out in the questions which They addressed to Him on one occasion when They met "under the eye of the Lord" to interchange Their plans for united, divine, harmonious action. They asked these questions in a spirit of heavenly joy and love, but with the intent to throw some light upon the somewhat obscure quality of Their loved Brother.

1. Why is desire red? Why red as blood? Tell us, Oh Son of God, why thy way is red with blood?  
 Quality..... power to kill out desire.
2. Why do you turn your back upon the sphere of earth? Is it too small, too poor? Why kick it as a ball upon a playing field?  
 Quality..... spurning that which is not desired.
3. Why set the cross from earth to heaven? But earth can be a heaven. Why mount the cross and die?  
 Quality..... self-immolation.
4. Why battle thus with all that is around? Seek you not peace? Why stand between the forces of the night and day? Why thus unmoved and calm, untired and unafraid?  
 Quality..... endurance and fearlessness.
5. See you not God in all, the life in all, and love in all? Why separate yourself and leave behind the loved and the well-known?  
 Quality..... power to detach oneself.
6. Can you arrest the waters of the sixth great sphere? Can you stem the flood? Can you recover both the raven and the dove? Can you, the Fish, swim free?  
 Quality..... overcoming the waters of the emotional nature.

This out-going ray of devotion to the ideal, and the incoming ray of magical order or organisation are largely responsible for the type of man's consciousness today. Man is essentially devoted (to the point of fanaticism) to whatever may be the goal of his life's attention. This goal may be to achieve discipleship, or to raise a family, or to get money, or to achieve **[Page 82]** popularity, or any other objective to which he consecrates his time and energy; but whatever it may be, to it he devotes all that he is or has. Man also is essentially and inherently a producer of law and order, though this quality is only just beginning to make its presence felt. This is because mankind is, at last, becoming mentally centred, and hence we have in the world at this time the many and varied attempts to straighten out affairs along business, national, economic, social and other lines, to produce some system and order, and to bring about the re-arranging of all energies with the objective (unrealised consciously as yet) of inaugurating the New Age. Owing, however, to defective mental control and to an almost universal ignorance as to the laws of thought, and in addition, to a profound lack of knowledge as to man's own

nature, man works blindly. The ideals sensed are not correctly interpreted by the mind nor applied in such a way that they are of general and appropriate application. Hence the confusion and the chaotic experimentation going on, and hence also the imposition of personal authority to enforce an individual's idea of the ideal.

The need today is for sound teaching as to the laws of thought, and the rules which govern the building of those thought-forms which must embody the ideas sent forth from the universal divine Mind. Men must begin on the subjective planes of life to work out the needed order. When this is realised, we shall have every important group of men engaged in world affairs, or in the work of government in all its branches, aided on the mental plane by trained thinkers, so that there may be right application and correct adjustment to the Plan. This time is as yet far away, and hence the distortions and misrepresentations on earth of the Plan as it exists in heaven, to use the Christian phraseology.

It was the realisation of the present world need for illumined [Page 83] thinkers and subjective workers which prompted Those Who guide so to direct the incoming spiritual energies that the formation of the esoteric groups everywhere came about; it led also to the publication of the mass of mystical and Oriental literature on meditation and allied topics which has flooded the world today. Hence also the effort that I, a worker on the inner side of life, am making to teach the newer psychology in this treatise, and so show to man what is his equipment and how well suited he is to the work for which he has been created, and which he has as yet failed to comprehend. The force and the effect of the seventh ray influence will, however, reveal to him the magical work, and the next twenty five hundred years will bring about so much change and make possible the working of so many so-called "miracles" that even the outer appearance of the world will be profoundly altered; the vegetation and the animal life will be modified and developed, and much that is latent in the forms of both kingdoms will be brought into expression through the freer flow and the more intelligent manipulation of the energies which create and constitute all forms. The world has been changed beyond belief during the past five hundred years, and during the next two hundred years the changes will be still more rapid and deep-seated, for the growth of the intellectual powers of man is gathering momentum, and Man, the Creator, is coming into possession of His powers.

## THE SEVENTH PURPOSE OF DEITY

### Ray VII. Ceremonial Order or Magic

"Let the Temple of the Lord be built", the seventh great Angel cried. Then to their places in the north, the south, the west and east, seven great sons of God moved with measured pace and took their seats. The work of building thus began.

The doors were closed. The light shone dim. The temple walls could not be seen. The seven were silent and their forms were veiled. The time had not arrived for the breaking [Page 84] forth of light. The Word could not be uttered. Only between the seven Forms the work went on. A silent call went forth from each to each. Yet still the temple door stayed shut.

As time went on, the sounds of life were heard. The door was opened, and the door was shut. Each time it opened, the power within the temple grew; each time the light waxed stronger, for one by one



the sons of men entered the temple, passed from north to south, from west to east and in the centre of the heart found light, found understanding and the power to work. They entered through the door; they passed before the Seven; they raised the temple's veil and entered into life.

The temple grew in beauty. Its lines, its walls, its decorations, and its height and depth and breadth slowly emerged and entered into light.

Out from the east, the Word went forth: Open the door to all the sons of men who come from all the darkened valleys of the land and seek the temple of the Lord. Give them the light. Unveil the inner shrine, and through the work of all the craftsmen of the Lord extend the temple's walls and thus irradiate the world. Sound forth the Word creative and raise the dead to life.

Thus shall the temple of the light be carried from heaven to earth. Thus shall its walls be reared upon the great plains of the world of men. Thus shall the light reveal and nurture all the dreams of men.

Then shall the Master in the east awaken those who are asleep. Then shall the warden in the west test and try all the true seekers after light. Then shall the warden in the south instruct and aid the blind. Then shall the gate into the north remain wide open, for there the unseen Master stands with welcoming hand and understanding heart, to lead the pilgrims to the east where the true light shines forth.

"Why this opening of the temple?" demand the greater Seven. Because the work is ready; the craftsmen are prepared. God has created in the light. His sons can now create. What can else be done?"

"Naught!" came the answer from the greater Seven. "Let the work proceed. Let the sons of God create."

These words will be noted by many as of deep significance and as indicating a wide intention (during the coming cycle) [Page 85] to open the door wide into the temple of the hidden mystery to man. One by one we shall undergo the esoteric and spiritual counterpart of the psychological factor which is called "a mental test." That test will demonstrate a man's usefulness in mental work and power, it will show his capacity to build thought-forms and to vitalise them. This I dealt with in *A Treatise on White Magic*, and the relation of that treatise to the magical work of the seventh ray and its cycle of activity will become increasingly apparent. *A Treatise on White Magic* is an attempt to lay down the rules for training and for work which will make it possible for the candidate to the mysteries to enter the temple and to take his place as a creative worker and thus aid in the magical work of the Lord of the Temple.

The names whereby this ray Lord is known are many, and their meaning is of prime significance today. The work of the future can be seen from a study of these names.

The Unveiled Magician  
 The Worker in the Magical Art  
 The Creator of the Form  
 The Bestower of Light from the Second Lord  
 The Manipulator of the Wand  
 The Watcher in the East  
 The Custodian of the Seventh Plan

The Invoker of Wrath  
 The Keeper of the Magical Word  
 The Temple Guardian  
 The Representative of God  
 The One Who lifts to Life  
 The Lord of Death  
 The One Who feeds the Sacred Fire  
 The Whirling Sphere  
 The Sword of the Initiator  
 The Divine Alchemical Worker  
 The Builder of the Square  
 The Orienting Force  
 The Fiery Unifier  
 The Key to the Mystery  
 The Expression of the Will  
 The Revealer of Beauty

**[Page 86]**

This ray Lord has a peculiar power on earth and on the physical plane of divine manifestation. His usefulness to His six Brothers is therefore apparent. He makes Their work appear. He is the most active of all the rays in this world period, and is never out of manifestation for more than fifteen hundred years. It is almost as if He whirled in and out of active work under a very rapid cycle, and His closest relation, symbolically, is to His Brethren of the second and fifth rays *in this world period*.

He builds (using second ray cooperation) through the power of thought (thus cooperating with the Lord of the fifth ray and on the physical plane, which is His own essential and peculiar sphere). In another world period His relation with the other ray Lords may undergo change, but at this time His work will be more easily understood when He is recognised as aiding the building Lord of the second ray and utilising the energies of the Lord of concrete thought.

The aphorisms embodying His qualities run as follows, and were esoterically whispered into His ears when He "left the most high place and descended into the seventh sphere to carry out the work assigned."

1. Take thy tools with thee, brother of the building light. Carve deep. Construct and shape the living stone.

Quality..... power to create.

2. Choose well thy workers. Love them all. Pick six to do thy will. Remain the seventh in the east. Yet call the world to enter into that which thou shalt build. Blend all together in the will of God.

Quality..... power to cooperate.

3. Sit in the centre and the east as well. Move not from there. **[Page 87]** Send out thy force to do thy will and gather back thy forces. Use well the power of thought. Sit still.

Quality..... power to think.

4. See all parts enter into the purpose. Build towards beauty, brother Lord. Make all colours bright and

clear. See to the inner glory. Build the shrine well. Use care.

Quality revelation of the beauty of God.

5. Watch well thy thought. Enter at will into the mind of God. Pluck thence the power, the plan, the part to play. Reveal the mind of God.

Quality mental power.

6. Stay in the east. The five have given thee a friendly Word. I, the sixth, tell thee to use it on the dead. Revive the dead. Build forms anew. Guard well that Word. Make all men seek it for themselves.

Quality power to vivify.

Thus we have studied a little the work of the seven rays. The teaching has had to be conveyed symbolically and its understanding necessitates an awakened esoteric sense; to comprehend it all is not as yet possible.

The Chohans of the sixth initiation have the guidance of those units of consciousness in whom their particular ray vibration and colour predominate. The vast importance of this fact is often overlooked, even when theoretically acknowledged by aspirants to initiation. Hence the importance of determining the ray of the ego and of the Monad,—something of vital moment after the third initiation. A majority and a minority always exist in every department of life. So it is in the work of the Logos, for at the end of the greater cycle (manvantara) the majority will find their way to the synthetic love ray; a small minority will find their way to the power ray. This minority are destined for an important function. They will constitute the nucleus which (in the next solar system) will constitute the majority, finding their synthesis on ray one. This is a great mystery and not easily understood. [Page 88] Some hint towards its solution will be found hidden in the real meaning of the words "exoteric" and "esoteric."

The fact should be remembered that only five rays dominate at any one time. All manifest, but only five dominate. A distinction should be made between the rays dominating in a solar system and those dominating in a scheme, or a chain. To this reference has been made in *A Treatise on Cosmic Fire*. Three rays out of the seven synthesise. One ray out of the three will synthesise at the culmination. For the first solar system the third ray was the synthetic ray, but for this solar system the second ray is the synthetic ray, and for the next solar system the first ray will perform a similar function.

Two rays are largely the goal of human endeavour, the first ray and the second ray. One ray is the goal of the deva or angel evolution, the third ray. All these three rays contact the two poles, and the attainment of the goal at the end of the cycle marks the achievement of the solar Logos. This again is hidden in mystery. The seventh ray and the first ray are very closely allied, with the third ray linking them, so that we have the relation expressed thus,— 1. 3. 7. There is a close association also between rays 2. 4. 6., with the fifth ray in a peculiar position, as a central point of attainment, the home of the ego or soul, the embodied plane of mind, the point of consummation for the personality, and the reflection in the three worlds of the threefold monad.

Ray I Will, demonstrating as power in the unfolding of the Plan of the Logos.

Ray III...Adaptability of activity with intelligence. This ray was the dominant one in the past solar system; it is the foundation or basis of this system, and is controlled by the Mahachohan.

Ray VII..Ceremonial ritual or organisation. This is the reflection on the physical plane of the two above, and is likewise connected with the Mahachohan. It controls [Page 89] the elemental forces and the involutory process and the form side of the three kingdoms in nature. It holds hid the secret of physical colour and sound. It is the law.

These three rays together embrace and embody all. They are Power, Activity and the Law in manifestation.

Ray II...Love and Wisdom, the synthetic ray which is the goal for this system, holding all in close harmony and relation.

Ray IV...The expression of Harmony, beauty, music and unity.

Ray VI...The ray of Devotion to the ardour of aspiration, and of the sacrifice of the personal self for the good of all, with the object in view of harmony and beauty, impelled thereto by love.

These two groups of rays might be related to each other as follows:

Rays 1. 3. 7 are the great rays connected with the form, with the evolutionary process, with the intelligent functioning of the system, and with the laws controlling the life in all forms in all the kingdoms in nature.

Rays 2. 4. 6 are the rays connected with the inner life, expanding through those forms,—the rays of motive, aspiration and sacrifice. Rays pre-eminently of quality.

Rays 1. 3. 7 deal with things concrete and with the functioning of matter and form from the lowest plane to the highest.

Rays 2. 4. 6 deal with things abstract, with spiritual expression through the medium of form.

Ray 5 forms the connecting link of the intelligence.

Our third question comes up now for consideration and is as follows:

### **Question 3. Can the fact of the Soul be proved?**

The soul has been satisfactorily disproved from the standpoint of academic science. For ages the search has gone on, [Page 90] with the objective of the search—scientifically speaking— being laid on the demonstration of the location of the soul in the human body. That has been the emphasis and the important factor to the scientific mind, which is so different to that of its more mystically inclined brother.

All research, especially that carried on lately in connection with the modern materialistic schools and with the fuller understanding of the mechanism of the human body, has tended to prove that the soul is a superstition, a defense mechanism, and that conscious thought with all the higher manifestations of the human mind (and hence also the lower expressions of personality, selfhood and conscious integration) can well be provided for and accounted for by man's present equipment of brain, nervous

system and the endocrine system. All these in their turn are understood to be the result of a long evolutionary and selective process. The wonder of the machine itself is divine in its completion and in its scope. From a primeval germ, developing under the pressure of nature's laws, and of environing conditions plus a consistent adaptation to requirements and a most careful selection, man has developed; he now possesses a mechanism which is responsive to the natural world, to sensation and to thought. That which is called the soul is regarded frequently as the result of this selective process and as constituting the sum total of the responsive and discriminating powers of the cells and organs of the body, plus the life principle. All, we are told, is inherent in the parental germ, and the conditions of the environment, added to heredity and education, are sufficient to account for the phenomena of the human consciousness. Man is a machine, a part of a still greater machine which we call nature, and both man and nature are run on immutable laws. There is no free will except within certain clearly defined limits, which are defined by equipment and by circumstance. [Page 91] There can be no immortality, for when the machine breaks down and disintegrates there is nothing left but the dissociated cells and atoms of which it was originally composed. When the principle of coherence or of integration ceases to function, that which it produced—the coherent functioning body—likewise ceases to function. Consciousness and choice, awareness and affection, thought and temperament, life and love, character and capacities—all disappear, and there is nothing left but the atoms of which the body had been composed. These in their turn are dissipated and disappear, and all has finally been reabsorbed into the general reservoir of forces and atoms.

Of the countless millions of human beings who have lived and loved, suffered and rejoiced upon our planet, what is left today to guarantee to us their existence in the past, not to speak of their continuing existence in the present? A few bones, a few buildings, and, later, traces of their historical influence; later still, we note what they have left behind of beauty in the field of literature, of architecture, of painting, and in those forms in which they have embodied their thought and aspiration, their visions and their ideals. On the planet today we find a humanity at all stages of development, with mechanisms of varying kinds, adequate and inadequate. We find all of them, without exception, breaking down under test and limited by disease, or hiding the seeds of disease; the perfect equipment is totally unknown, and every man harbors the germs of trouble. No man possesses a perfect mechanism, but owns one that must inevitably break down at some point that is conditioned by an under-developed or over-developed glandular system, that hides at some point inherited disease and racial weaknesses, and that fails somewhere, in some portion of the mechanism, to meet the needs (physical, emotional, and mental) of the day and hour. Of what does this speak? Of the sum total of the united cell life; of the environing [Page 92] group in which a particular form finds itself; of the life, impersonal and abstract in nature, which pervades it; of a vague group spirit that is expressing itself through the fourth kingdom in nature; of a temporary and impermanent self; or of an immortal entity who is the dweller in the body?

Such are some of the questions which arise today; and in the last analysis, belief in the soul can be posited as being largely a matter of temperament, of the wish and desire of the ages wherein man struggled and suffered and relieved the strain of living by constructing a body of thought around a happy immortal being, who was to be free, eventually and finally, from all the difficulties of physical existence. The soul can be regarded as a beautiful vision or as an hallucination, for all that tends to prove its existence is the testimony of the many mystics down the ages to a contact and an experience which can be accounted for in terms of dream life, of brain lesions or of escape reactions, but which rests on no sure foundation. So say the materialists and the upholders of proven scientific facts. Belief, verbal testimony, hope, curious and inexplicable psychic happenings, the mass of untrained opinion

and the findings of visionary people (who were probably psychopathic cases) are not enough to prove the fact of the soul. They prove only man's power to imagine, to build images and pictures, and to lose himself and his dreadful present in a dream world of a possible and ardently desired future in which frustration will end, in which full expression will be achieved, and in which each man will enter into an impossible heritage which he has himself constructed out of the unrealised hopes and dim unuttered longings of his deeply hidden thought life. Belief in God and Heaven and in an immortal future have grown out of the ancient awe and ignorant terror of infant humanity. They saw in all the phenomena of nature (incomprehensible and terrifying) the **[Page 93]** activity of a gigantic man, built on lines which were the projection of their own consciousness, and who could be propitiated or angered by the behaviour of a human being. The result of a man's effect upon this deity provided man's destiny, which was either good or bad according to the reactions of this God to his deeds. Thus we have the origin of the heaven or hell complexes of the present religious faiths. From this grew, automatically, the idea of a persistent entity called the soul, which could enjoy heaven or suffer hell at the will of God and as the result of actions done whilst in the human form. As the forms of man grew in sensitivity; as they became more and more refined under the influence of the law of selection and of adaptation; as the group life grew closer and the group integration was improved; as the heritage of history, of tradition and of the arts grew richer and made its impress, so that ideas of God grew, and likewise ideas of the soul and of the world, man's concepts of reality grew richer and deeper, so that today we are faced with the problem of a thought inheritance which testifies to a world of concepts, ideas and intuitions which deal with the immaterial and the intangible, and which testify to an age-long belief in a soul and its immortality for which there is no true justification. At the same time we have demonstrated to us by science that all we can really know with certainty is the tangible world of phenomena, with its forms, its mechanisms, its test tubes and its laboratories, and the bodies of men "fearfully and wonderfully made," diverse and different. These in some mysterious way produce thoughts and dreams and imaginings, and which, in their turn, find expression in the formulated schemes of the past, the present and the future, or in the fields of literature, art and of science itself, or in the simple everyday life of the ordinary human being who lives and loves and works and plays and bears children and eats food and earns money and sleeps.

**[Page 94]**

And then what? Does man disappear into nothingness, or does, somewhere, a part of him (hitherto unseen) live on? Does this aspect survive for a time and then in its turn disappear, or is there an immortal principle, a subtle intangible entity which has an existence either in the body or out of the body, and which is the undying immutable Being, belief in Whom has sustained countless millions down the ages? Is the soul a fiction of the imagination and has science satisfactorily disproved its existence? Is consciousness a function of the brain and of the allied nervous system, or shall we accept the idea of a conscious dweller in the form? Does our power to become aware of and to react to our surroundings find its source in the body-nature, or is there an entity who beholds and takes action? Is this entity different to and separable from the body, or is it the result of the body type and life, and so either persists after the body disappears, or disappears with it and is lost? Is there nothing but matter or energies in constant movement which produce the appearances of men who react in their turn and express the energy that is pouring through them blindly and unconsciously, having no individual existence? Or are all these theories partially true, and shall we really comprehend the nature and being of man only in the synthesis of all of them and in the acceptance of the general premises? Is it not possible that the mechanically minded and scientific investigators are right in their conclusion anent the mechanism and the form nature, and that the spiritually minded thinkers who posit an immortal entity are also right? As yet perhaps something is lacking which would bridge the gap between the two positions. Is it possible that we may discover a something which will link the intangible world of true



being with the tangible world (so-called) of form life?

When humanity is assured of divinity and of immortality, and has entered into a state of knowledge as to the nature of [Page 95] the soul and of the kingdom in which that soul functions, its attitude to daily life and to current affairs will undergo such a transformation that we shall verily and indeed see the emergence of a new heaven and a new earth. Once the central entity within each human form is recognised and known for what it essentially is, and once its divine persistence is established, then we shall necessarily see the beginning of the reign of divine law on earth—a law imposed without friction and without rebellion. This beneficent reaction will come about because the thinkers of the race will be blended together in a general soul awareness, and a consequent group consciousness will permit them to see the purpose underlying the working of the law.

Let us put this a little more simply. We are told in the New Testament that we must endeavour to let the mind which was in Christ also be manifest in us. We are working towards the perfecting of the rule of Christ on earth; we are aiming at the development of the Christ consciousness and at the bringing in of the rule or law of Christ, which is Love. This will come to fruition in the Aquarian Age, and we shall see brotherhood established on earth. The rule of Christ is the dominance of the basic spiritual laws. The mind of Christ is a phrase conveying the concept of the rule of divine intelligent love, which stimulates the rule of the soul within all forms, and brings in the reign of the Spirit. It is not easy to express the nature of the revelation which is on the way. It involves the recognition by men everywhere that the "mind-stuff," as the Hindus call it, to which their own minds are related and of which their mental bodies are an integral part, is also part of the mind of Christ, the cosmic Christ, of Whom the historical Christ is—upon our planet—the ordained representative. When men, through meditation and group service, have developed an awareness of their own controlled and illumined minds, they [Page 96] will find themselves initiated into a consciousness of true being and into a state of knowledge which will prove to them the fact of the soul, beyond all doubt or questioning.

The Mystery of the Ages is on the verge of revelation, and through the revelation of the soul that mystery which it veils will stand revealed. The scriptures of the world, we know, have ever prophesied that at the end of the age we shall see the revelation of that which is secret, and the emergence into the light of day of that which has hitherto been concealed and veiled. This, our present cycle, is the end of the age, and the next two hundred years will see the abolition of death, as we now understand that great transition, and the establishing of the fact of the soul's existence. The soul will be known as an entity, as the motivating impulse and the spiritual centre back of all manifested forms. The next few decades will see certain great beliefs substantiated. The work of Christ, and His main mission two thousand years ago, was to demonstrate the divine possibilities and powers latent in every human being. The proclamation which He made to the effect that we were all sons of God and own one universal Father will, in the future, no longer be regarded as a beautiful, mystical and symbolic statement, but will be regarded as a scientific pronouncement. Our universal brotherhood and our essential immortality will be demonstrated and realised to be facts in nature. He came, He said, not to bring peace but a sword, and esoterically, He has been the "Cosmic Divider." Why? Because, in establishing unity, He also makes a distinction between body and soul. Body and soul are, however, only two parts of one whole, and this must not be forgotten. In establishing the fact of the soul and its expression, the body, the totality emerges in completeness.

How will this revelation come? We enter here into the realm of foretelling and of prevision to which many have an [Page 97] objection on the ground that the thing of the moment is that which aids the

soul's spiritual living; they feel that the holding out of promises of future help and revelation, and the encouragement in the aspirant of a happy speculation and an idle expectancy carry the seeds of danger, of static inertia, and of idle imaginings. But "where there is no vision, the people perish," and so much has happened during the last two hundred years, and so much has already been revealed, that we are provided with a firm basis for all our forward looking. Had the unfoldments of the nineteenth and twentieth centuries, in the departments of science and psychology alone, been forecast to the thinkers of the world in the sixteenth century, how strange and impossible it would all have seemed to them! Stranger than anything I might here prophecy to you, for we have already seen so much occur, and the testimony to the world of true being is accumulating so fast, that we can no longer stand amazed at any occurrence.

The fact of the soul will be brought to the racial recognition in many ways, and the revelation will come along so many lines that all types of minds will be satisfied. I shall indicate only a few.

The psychics of the world are increasing greatly in number, and the growing sensitivity of the race to impression is a cause of rejoicing and of danger. All over the world aspirants are registering contacts hitherto unknown, are seeing a phenomenal world usually hidden to them, and are generally becoming aware of an expansion of consciousness. They are registering a world of phenomena—often astral, sometimes mental, and occasionally egoic—which does initiate them into a new dimension of consciousness and into a different state of being. This expansion of consciousness serves both to encourage them in their endeavour and to complicate the way of the aspirant. This growing sensitivity is universal; hence the [Page 98] rapid growth of spiritualism and of the psychic sciences, and hence also the increase among men of nervous tension, of neurotic conditions, and of the greatly increased problems of the psychiatrist; hence also the spread of new nervous and mental diseases. This sensitivity is the response of the mechanism of man to the approaching developments, and the race as a whole is being brought into a condition wherein it will be ready to "see and hear" that which has been up to the present unrevealed.

The growth of the colour sense and the capacity to respond musically to quarter tones and subtle nuances indicate a thinning of the veil which separates the world of external and tangible phenomena from that of subjective being and of more subtle matter. The growth also of etheric vision and the largely increased numbers of clairvoyant and clairaudient people are steadily revealing the existence of the astral plane and the etheric counterpart of the physical world. More and more people are becoming aware of this subjective realm; they see people walking around who are either the so-called "dead," or who in sleep have dropped the physical sheath. They become aware of colours and distinctive hues and streams of organised light which are not of this physical world; they hear sounds and voices which emanate from those who are not using the physical vocal apparatus, and from forms of existence which are not corporeal.

The first step towards substantiating the fact of the soul is to establish the fact of survival, though this may not necessarily prove the fact of immortality. It can nevertheless be regarded as a step in the right direction. That something survives the process of death, and that something persists after the disintegration of the physical body, is steadily being proved. If that is not so, then we are the victims of a collective hallucination, and the brains and minds of thousands [Page 99] of people are untrue and deceiving, are diseased and distorted. Such a gigantic collective insanity is more difficult to credit than the alternative of an expanded consciousness. This development along psychic lines does not prove the fact of the soul, however; it only serves to break down the materialistic position.

It is among the thinkers of the race that the first assured recognition of the soul will come, and this event will be the result of the study and analysis, by the psychologists of the world, of the nature of genius and the significance of creative work.

Some men and women in the world tower above their fellow men, and produce that which is superlative in its own field; their work has in it the element of divinity and of immortality. The work of creative artists, the intuitive perception of great scientific investigators, the inspired imagination of the poets of the world and the vision of the illumined idealists, have all to be accounted for and explained, for the laws under which such men and women work have yet to be discovered. The close study, by the psychologist, of the abnormal and the subnormal, of warped and distorted minds and of defective equipments, has been over-emphasized, and due attention has not been given to the divinely abnormal, and to those types of consciousness which transcend the ordinary human state of intelligent awareness. These latter super-normal states find expression through the medium of the great artists, musicians, dramatists, writers, and the many other types of creative workers who have been the glory of the human kingdom down the ages, and who will flame forth during the coming century with greater glory still.

When the hypothesis of the soul is accepted, when the nature of the spiritual energy which flows through the soul is admitted, and when the mechanism of the force centres is [Page 100] studied, we shall make rapid progress towards knowledge. When, through meditation, experiment is made to produce creatively some of the beauty contacted, some of the ideas revealed and some of the patterns seen, we shall learn to cultivate genius and understand how to train people to work creatively. Then much will be discovered about the centres in man where the divine principle has its dwelling, and from which the Christ within can work. The study of the super-conscious must be undertaken, and not simply the study of the self-conscious or of the sub-conscious. Through this study, carried forward with an open mind, modern psychology will eventually arrive at a recognition of the soul.

The range of investigation is so wide that I can only indicate some of the possible fields of research:

1. The investigation of the nature of genius, and its definite and specialised cultivation.
2. Training in creative work and a study of the difference between this kind of training and training for vocational work. Creative work proves the fact of the soul; vocational training demonstrates the type of the personality.
3. Scientific investigation of the powers in man, with particular attention to telepathy. It will be found that telepathic work is from mind to mind, or from soul to mind, and does not necessarily imply brain to brain communication and contact. This is one of the most promising fields of investigation, though it still presents much difficulty. The fact of the existence of the soul will not be proved through the medium of telepathy until after the year 1945. By that time an event will have happened in the world and a particular new teaching will have been given which will put the entire subject of telepathic phenomena in a new light.
4. The scientific training of clairvoyants and the intelligent development of clairvoyant powers by the intelligentsia of [Page 101] the world leaves as yet much to be desired, but it will come as the result of mind control and illumination. Men will learn to subject the mechanism of the body to a downflow of spiritual energy and stimulation, and thus will bring the powers of the psychic nature into activity, and

the old method of sitting for development in order to awaken the centres will be seen as dangerous and unnecessary.

In the field of modern psychology we can look for a gradual recognition of the fact of the self. The problem of the psychologists is to comprehend the relationship or the identity of that self with the soul.

It is, however, from the field of science that the greatest help will come. The fact of the soul will eventually be proved through the study of light and of radiation and through a coming evolution in particles of light. Through this imminent development we shall find ourselves seeing more and penetrating deeper into that which we see today. One of the recognised facts in the realm of natural science has been the cyclic change in the fauna and flora of our planet. Animals, plentiful and familiar many thousands of years ago, are now extinct, and by means of their bones we endeavour to reconstruct their forms. Flowers and trees that once covered the surface of our planet have now entirely disappeared and only their fossilized remains are left to indicate to us a vegetation vastly different to that which we now enjoy. Man himself has changed so much that we find it difficult to recognise *homo sapiens* in the early primitive races of the far distant past. This mutability and obliteration of earlier types is due to a major factor among many. The quality of the light which promotes and nurtures growth, vitality and fertility in the kingdoms of nature has changed several times during the ages, and as it has changed it has produced corresponding mutations in the phenomenal world. From the standpoint of the esotericist, all [Page 102] forms of life on our planet are affected by three types of light substance, and at the present time a fourth type is gradually making its presence felt. These types of light are:

1. The light of the sun.
2. The light in the planet itself—not the reflected light of the sun but its own inherent radiance.
3. A light seeping in (if I may use such a phrase) from the astral plane, a steady and gradual penetration of the "astral light" and its fusion with the other two types of radiance.
4. A light which is beginning to merge itself with the other three types and which comes from that state of matter which we call the mental plane—a light in its turn reflected from the realm of the soul.

An intensification of the light is going on all the time, and this increase in intensity began on the earth at about the time when man discovered the uses of electricity, which discovery was a direct result of this intensification. The electrification of the planet through the wide-spread use of electricity is one of the things which is inaugurating the new age, and which will aid in bringing about the revelation of the presence of the soul. Before long this intensification will become so great that it will materially assist in the rending of the veil which separates the astral plane from the physical plane; the dividing etheric web will shortly be dissipated, and this will permit a more rapid inflow of the third aspect of light. The light from the astral plane (a starry radiance) and the light of the planet itself will be more closely blended, and the result upon humanity and upon the three other kingdoms in nature cannot be over-emphasized. It will, for one thing, profoundly affect the human eye and make the present sporadic etheric vision a universal asset. It will bring within the radius of our range of [Page 103] contact the infra-red and ultra-violet gamut of colours, and we shall see what at present is hidden. All this will tend to destroy the platform upon which the materialists stand, and to pave the way, first, for the admission of the soul as a sound hypothesis, and secondly, for the demonstration of its existence. We

only need more light, in the esoteric sense, in order to see the soul, and that light will shortly be available and we shall understand the meaning of the words, "And in Thy light shall we see light."

This intensification of the light will continue until A.D. 2025, when there will come a cycle of relative stability and of steady shining without much augmentation. In the second decanate of Aquarius these three aspects will again be augmented by increased light from the fourth aspect, that is the light from the soul realm, reaching us via the universal "chitta" or mind stuff. This will flood the world. By that time, however, the soul will be recognised as a fact, and as a consequence of this recognition our entire civilisation will have changed so radically that we cannot today even guess at the form it will take. The next ten years will see a greatly increased merging of the first three forms of light, and those of you who are awake to these issues and happenings will find it interesting to note what is going on. The consensus of opinion in the religious and spiritualistic fields and in the field of biblical prophecy, and likewise a study of the symbolism of the Pyramid, lead students to believe that the immediate future will see some great event and some unforeseen spiritual happening. This should be duly anticipated, and careful preparation should be made for it. I refer not to any coming of any individual. I refer to a natural process with far-reaching effects.

There are certain other fields of activity which will all do their part in demonstrating the fact of the soul.

There is an aspect of human consciousness which has for **[Page 104]** long baffled the materialistic psychologist, and this is the curious power of prevision, the ability to foresee and foretell with accuracy events coming in the immediate future, or distant happenings. There are warnings given by some inner monitor which have again and again saved man from death and disaster; there are the appearances, to their friends and relatives, of men or women who have just died, before any word of their death has been received. This is not in the field of telepathic knowledge of the death, but involves the appearance of the person. There is the power to participate in events in distant places and to recover the recollection of what transpired with accuracy as to place, personnel and detail. These powers and many similar previsions and recognitions have long bewildered investigators and must find correct explanation. In their wise investigation, in the accumulation of responsible evidence, and in the later substantiation of the prevision, it will begin to be seen that some factor exists in man which is not bound by space-time limitations, but which transcends the normal human consciousness. The present attempted investigation and explanations are inadequate and do not account satisfactorily for all the facts. When, however, they are approached from the standpoint of the soul, with its faculty of omniscience and its freedom from categories of past, present and future (for they are lost in the consciousness of the Eternal Now), we shall begin to understand the process a little more clearly. When the true Dweller in the body is recognised and the laws of prevision are discovered, and when the power to foresee is generally prevalent, then we shall begin to find ample proof of the existence of the soul. It will be impossible to account for the ordinary phenomena then current without admitting its existence.

Along these various lines proof of the soul will accumulate. In the massing of testimony and of evidence a fruitful field of **[Page 105]** activity lies. In the training of the higher types of men in the use of the soul force and soul powers, and in the trained control of the mechanism, that evidence so produced will be seen to be of so high an order and will be so scientifically presented that it will be regarded as of as much importance and as justifiable as any views presented by our leading scientists in their various fields of research today. The study of the soul will before long be as legitimate and



respectable an investigation as any scientific problem, such as research into the nature of the atom. The investigation of the soul and its governing laws will, before long, engross the attention of our finest minds. The newer psychology will eventually succeed in proving the fact of its existence, and the paralleling intuitive and instinctive response of mankind to soul nurture, emanating from the invisible side of life, will steadily and successfully prove the existence of a spiritual entity in man,—an entity all-wise, immortal, divine and creative.

But the process would be slow were it not for the work now being done by a group of disciples and initiates working in collaboration with the Master P—, Who has His headquarters in America and Who, with His disciples, is doing much to stimulate the various psychological schools in the world today. It is needless for students to endeavour to ascertain His identity. He works through movements and schools of thought, and does no work with private individuals. He works practically entirely on the mental plane, with the power of thought, and is quite unknown and unrecognised, except by His fellow workers in the various countries in the world, and by the disciples on His ray, the fourth ray. Much that is opening in the world of psychology today is due to the work He does in stimulating the minds of the leaders of movements. He works with them on the mental plane, but does not contact them as physical plane individuals.

### **[Page 106]**

The urgency of the time is great, and the Masters are exceedingly active and profoundly concerned at this time with the work of salvaging the world. They have not the time for personal work, except with Their own groups of accepted chelas, all of whom are active in the world work, or they would not be in the Masters' group. Also They may work intermittently with small groups of probationers to whom They offer opportunity and give an occasional hint. Each of Them has a few, a very few, probationers in training, to take the place of chelas who pass on to initiation, but beyond these two groups, during this century, They do no personal work, leaving the many aspirants to the care of lesser initiates and chelas. Even Their work and Their personal chelas at this time are much restricted, and word has been sent out to the working disciples in the world to stand on their own feet, to use their own judgment and not handicap the Masters at this time of intense strain and danger by attracting Their attention needlessly. The world issues today are of such importance, and the opportunity before humanity is so great, and the Masters are so entirely occupied with world affairs and with the dominant and prominent figures in high places in the nations, that the instruction of unimportant people in the various little occult groups and societies is temporarily suspended. The time is relatively so short in which to accomplish and carry out certain aspects of the Plan as entrusted to the Great Ones, that all true chelas are going about their work and endeavouring to solve their own problems without having to call on the Master's help, thus leaving Him free for more important work. The closer a disciple is to a Master, the more deeply he realises this fact, and the more he endeavours to fulfill his duty, learn his lessons, serve humanity, and lift some of the load of work off the shoulders of the Master.

The world today is full of disciples of varying degree, and **[Page 107]** each of them is, in his place, able to guide and help some aspirants. The world is full of teaching and of books able to inspire and help all true seekers after spiritual knowledge. The last fifty years have seen much teaching given out and much esoteric training given to the world and available now to all who earnestly seek it. Aspirants have much to work upon and much theory to render into practice, and this leaves the Masters free for more important work.



One of the interesting things that is happening, and one of the factors which will serve eventually in the work of demonstrating the fact of the soul, is the mass of communications, inspired writings, and telepathic dictations which is flooding the world today. As you know, the spiritualistic movement is producing a vast amount of this inspired or pseudo-inspired literature, some of it of the very highest order and unquestionably the work of highly evolved disciples, and some of it most mediocre in quality. The various theosophical societies have been the recipients of similar communications, and they are found in every occult group. True communications are frequently of deep spiritual value, and contain much teaching and help for the aspirant. Students of the times would do well to remember that it is the teaching that is of moment, not the supposed source; by their intrinsic value alone these writings and communications must be judged. These communications emanate in the majority of instances from the soul plane, and the recipient or the communicator (the intermediary or scribe) is either inspired by his own soul or has tapped the thought level and knowledge of the ray group to which his soul belongs. He tunes in on a reservoir of thought, and his mind and brain translate these thoughts into words and phrases.

In a lesser number of cases, the man who is receiving a dictation or writing is in telepathic rapport with some more advanced [Page 108] disciple than himself, and his mind is being impressed by some chela in his group. This chela, who is closer to the Master than he is, passes on to him some of the knowledge that he has absorbed through being able to live within the Master's aura. But the Master is not concerned in the process; it lies between the chela and the aspirant. In these cases the receiver of the communication is often misled, and thinks that the Master Himself is dictating to him, whereas in reality he has—through a more advanced chela than himself—tuned in on the Master's thought atmosphere.

None of the Masters of the sixth initiation (such as the Masters M. and K. H.) are at this time working through dictation with Their disciples. They are too much engrossed with world problems, and with the work of watching over the destinies of the prominent world figures in the various nations, to have any opportunity to dictate teaching to any particular disciple in some small field of activity and upon subjects of which sufficient is already known to enable the disciple to go ahead alone and unaided. Two of the Masters are working telepathically and through dictation with several accepted disciples, and Their effort is to inspire these disciples, who are active in world work, to greater usefulness in the Plan. They are working in this way in order to impress a few of the prominent thinkers in the field of science and of social welfare with the needed knowledge which will enable them to make the right moves in the emergence of the race into greater freedom. But I know of no others, in this particular generation, who are so doing, for They have delegated much of this work to Their initiates and disciples. The bulk of the communicators today (working through aspirants on the physical plane) are active working chelas of accepted degree who (living as they do in the thought aura of the Master and His group) are steadily endeavouring to reach all kinds of people, all over the world, [Page 109] in all groups. Hence the increasing flood of communications, of inspired writings, and of personal messages and teaching.

When you add to the above the equally large flood of communications which emanate from the transmitters' own souls and from the realm of the subconscious, you have accounted for the mass of the material going out now. In all this there is need for deep thankfulness at the growing responsiveness and sensitivity of man.

That the first reaction and effect of such an outpouring of communications is oft an increase of spiritual pride and ambition, and that the stepping down of the teaching from the mind to the brain and from the brain into words and sentences often fails in adequacy is sadly true, and that there is frequently misapprehension as to the emanating source of the instructions is also true, for the lack of humility in man and the lack of a true sense of proportion are great. But out of this inflow from the subjective side of life are coming new knowledge, increased devotion to the Plan, and those indications which will eventually bring us assurance. Men will know, and know soon, that the soul is not an imaginary fiction, that it is not just a symbolic way of expressing a deep-seated hope, and is not man's method of building a defense mechanism; nor is it an illusory way of escape from a distressing present. They will know that the soul is a Being, a Being that is responsible for all that appears upon the phenomenal plane.

We have two more questions to consider now, and they are as follows:

*Question 4. Of what value is it to know about the seven rays?*

*Question 5. What is the significance of the outstanding soul qualities such as sentiency, consciousness, awareness, and light?*

**[Page 110]**

**Question 4. Of what value is it to know about the seven rays?**

Question four is of importance on account of its vital practicality. In the last analysis, definition conveys mental satisfaction but is no criterion as to applied knowledge.

Above everything else, it is necessary that the aspirant be practical. The days of a mystical and dreamy consciousness are rapidly passing away, and as man, through understanding of psychology, comes to a more accurate knowledge of himself he will begin to act with precision and with intelligence; he will know with exactitude the way that he should go, and will comprehend the forces in his own nature which will lead to specific action when brought into touch with the forces of his environment. Aspirants should endeavour to make practical application of the imparted truths, and so minimise their responsibility. Where there is acquired knowledge and when no use is made of it there exists a condition of danger and subsequent penalty.

Much has been given in previous books which awaits your adaptation and useful service. Much will be given in the present volume, but students need to remember that they themselves evoke and call forth the teaching they receive. The position between me and those who are reading is not that of a teacher imposing a system of knowledge upon a group of waiting pupils. The group is simply the channel through which a particular aspect of the Ageless Wisdom can reach a waiting world. I do not regard you as a body of good men and women, who, because of your point in evolution, are deemed worthy to receive something esoteric and unusual, and hence withheld from the rest of the race. I regard you as sincerely interested in the spiritual life, as concerned with the endeavour to be intelligent, and as willing (more or less) to try to live as souls, and to use as much of the imparted teaching as can be understood. What use students make of it is entirely their own affair. But the value of any group of aspirants and disciples consists **[Page 111]** in this: They can—if they so choose and if their united aspiration is strong enough—draw forth the teaching, and so form a centre through which that teaching may go forth and begin its work of moulding human thought, of throwing light upon the problems of

psychology, and of so expanding the point of truth (anent the seven rays, an ancient septenate, but little comprehended) that a new realisation may be evolved and a new science of psychology may be launched upon its career.

You ask, therefore: What must we as a group do that we may be of service, and so constitute a good channel for the helping of humanity?

First of all, you must see to it that your attitude towards all teaching is that of willing service, with no thought of self. The growth in spiritual realisation and the lifting of humanity is that which is of moment, and not your own personal growth or development, nor your own satisfaction at receiving special and new information. You *will* grow, and your soul will take increasing hold upon its instrument, when your mind and effort are turned towards group service, and when your tongue is rendered harmless, through the inflow of Love.

Secondly, let not your mind be occupied with idle speculations as to the identity of the teacher. What matters it who he is? Can you prove his identity in one way or another? And of what value is it to accept the statements of any fellow student who may claim to be informed on the matter, be he who he may? You cannot prove him right or wrong, and therefore it remains a waste of time which could well be given to more fruitful service, to closer study of the life-essentials, and to meditation.

What is taught should matter. The aspects of truth which I present to your consideration should count; the measure of help which I can give and the spiritual and mental stimulation which I may impart are of moment to you. The training [Page 112] of the intuition to recognise spiritual truth should be the subject of your effort. The sole authority is the teaching, and not the teacher; upon the rock of authority many schools have foundered. There is but one authority—each man's own immortal soul, and that is the only authority which should be recognised.

Learn to grasp the teaching correctly, and see it for what it is. Some of it is written for a distant time, and the true significance of this *Treatise on the Seven Rays* will begin to emerge as part of the general knowledge of humanity only towards the close of this century, unless the imminent outpouring evokes greater change than is now deemed possible by the watching Hierarchy. Some of the teaching is of immediate usefulness to all of you. Some of it will throw light upon the problems of modern psychology, and link the many aspects of the science of the soul. Disciples grow these days by finding out the reservoir of their soul's nourishment; they will discover that the source of their strength is to be found in group teaching and in group endeavour. We are training men to live as souls and not as children to be nursed and cared for in a protected nursery run by rules and orders. As souls, men derive their life from the ocean of the universal, and not from the tiny well of the particular. Carrying their little pitchers, they find their way to that ocean, and for themselves they draw into that receptacle that which they need. In the light of your own intuition and illumined mind (developed and brought to usefulness through meditation) take that aspect of the teaching which suits and aids you, and interpret it in the light of your own need and growth.

The days of *personality* contact, of *personality* attention and of personal messages are over, and have been over for quite a while, save in the vale of illusion, on the astral plane. This is a hard message, but no true disciple will misunderstand. From [Page 113] the depths of his own experience and struggle he knows it to be so. It is the group of Masters, the Hierarchy as a whole, that is of moment and its interaction with humanity; it is the Masters' group of disciples that counts, and its relation to

probationary disciples on the physical plane, who are seen by the group as existing in group formation all over the world, no matter where its units may be; it is the body of teaching that can be made available, and its effect upon the collective mind of the thinkers of the race, that is of vital importance; it is the interplay between the subjective group of world workers and—on the outer plane of objectivity—the lovers of humanity which seems to us, the teachers, to be of supreme importance. The satisfying of individual aspiration, the meeting of the desire of the probationers and the feeding of spiritual ambition appeal to us not at all. The times are too serious, and the crisis too acute.

It is of course a fact that there are today groups of aspirants receiving definite instruction, and disciples being subjected to definite training. But it must be remembered (in spite of all statements by the devotees of the world to the contrary) that no training is given in these cases as to the handling of the details of the personality life; the specific problems of health, finance and family concerns are not dealt with nor considered; nor is comfort given or time taken to reassure or satisfy the unstable personality. Training aspirants as to the technique of spiritual growth *is* undertaken; correction of the hidden factors producing emotional conditions may be suggested; meditations may be arranged in order to bring about certain results; and instruction in the laws governing soul union may be offered; but no personality work is attempted. Disciples handle their own personalities. In the pressure of world work, the Masters are finding Themselves with less and less time to give even to Their disciples. How then do those who are not in the **[Page 114]** ranks of accepted disciples expect the Master to have the time to deal with their little affairs?

In the future, however, groups will be formed increasingly, which will function on a new basis, and some of these new "group organisms" are forming in the world at this time. They are still in the nature of an experiment and may prove premature or undesirable. The teaching given in these new groups, the suggestions made, the experiments in training to be attempted, and the technique imparted will not be given personally and privately to an individual group member, but all of it is open and can be read, known and considered by every other member in the group. These groups are as yet necessarily few, and very small in number. They are in the nature of an attempt to see if it will be possible eventually to externalise the groups gathered around a Master on the inner planes. These groups of accepted disciples on the inner side are sensitive organisms, and each member of these circles gathered around a Master is aware of that which concerns his fellow disciples' spiritual unfoldment, within the radius of the circle in which he finds himself. These small outer attempts at a tentative duplication are in an embryonic condition as yet. It is a test and a trial effort, and may fail. The members of these tiny outer groups (whose membership and grouping are known only to those who form part of them) have to be willing to be instructed and developed as group units, with the other members of their group aware of their failures or successes. They have also to preserve complete silence as to the existence of the group, and a breaking of this silence warrants their elimination from the group. The personnel of these groups is forgotten in the life of the group entity as a whole. The members are trained in the group, and the group is trained as a whole, with no emphasis upon the individual but only on the group interplay and interaction, its integration and growth. **[Page 115]** Only those factors in the life of the individual are noted and handled which would hinder the growth of the group life and expression. It is the group note, the group colour, and the group development which count with the training staff of workers, and the individual is never considered as an individual, but only in his relation to the group. What he is told to do, and the discipline applied, is all based on the desire to preserve the group balance, and not on any *personal* interest in the individual. In this experiment a man is tried out to see his fitness. He will be tested early in his career as a group unit. If he passes the test and makes the grade, the group is enriched and grows thereby. If he fails, he drops out and others take his place until such time as the

group unit is attuned and completed, and those who are sincere and true, impersonal and mentally poised, self-forgetful and loving, are found to work together in harmony. Thus they can, as a group entity, form a focal point for the transmission of spiritual force to a needy and waiting world.

But it is important to remember that the attitude of the training initiate or teacher is one of complete detachment and impersonality; he is aware of the soul light and condition, and of the mental state, but he does not turn his attention to the handling of the affairs of the aspirant on the physical plane, nor to the training of his emotional nature and his astral development. Aspirants learn to be master and adept by handling their own physical plane affairs and their astral idiosyncrasies. This they must do in the light and strength of their own souls. We who teach would break a law and hinder their development if we attempted to enforce conditions which come not naturally. We should also overstimulate their lower natures. When will aspirants learn that the teachers and senior disciples in charge of them work only on mental levels and with the soul? When will they grasp the fact that until a man has contacted his own [Page 116] soul, and has learned to function as a controlled mind as well, there is little we can do for him? Again I say, we are not interested in personalities and their small affairs. We have neither the time nor the inclination to interfere with the way and method of a man's daily life. Why should we, when enough has been printed and taught to occupy the attention of the aspiring man for many a day? When a man is beginning to live as a soul, and when his consciousness has shifted away from the world of illusion, then he can be useful. The first lesson he has to learn is a sense of values in time and space, and to know that we work with souls and do not nurse the personality.

Seems this too hard a saying to you? If it is indeed so to you, it means that you are as yet somewhat self-centred and in love with your own individual soul, having not yet duly contacted it, and having but perhaps sensed its vibration and no more. You have not yet that true picture of the world's need which will release you from your own ambition and set you free to work as we (on the subjective side) work, with no thought of self or of spiritual happiness, and with no desire for any self-appointed task; with no longing for glittering promises of future success, and with no demanding ache for the tender touch and contact with those greater in consciousness than ourselves. If this lies still beyond your realisation, recognise the fact, and understand that there is no blame attached. It only indicates to you the ground whereon you stand, and that the illusion of the astral plane still holds you in its thrall and still leads you to place personality reactions before group realisation. As long as you walk on that plane and function on that level of consciousness, it is not possible to draw you consciously into the Masters' groups on mental levels. You are still too destructive and personal; you would be apt to hurt the group and cause trouble; you would see things (through the group stimulation) with a clarity for which you are not yet [Page 117] ready, and would be shattered thereby. You have need to learn the lessons of accepting guidance from your own soul, and of learning to work with harmony and impersonality on the physical plane with the group or groups to which your destiny impels you. When you have learnt the lesson of self-forgetfulness, when you seek nothing for the separated self, when you stand firmly on your own feet and look for aid within yourself, and when the trend of your life is towards cooperation, then you may pass from the stage of Observer to that of Communicator. This will happen because you can be trusted to communicate only that which is impersonal and truly constructive, and which will not feed the emotional nature and satisfy the desire-self.

An interesting point might here be noted and a question answered. In *A Treatise on White Magic* I referred to the two groups of Observers and Communicators (the third group lies outside our present discussion), and the question was asked: Who trains these Observers and Communicators? I should like to make it clear that the observers train themselves or—more accurately—the soul of each trains



the personality in true observation. In the case of the communicators, they are slowly and gradually trained by senior disciples—working on the physical plane—engaged in training groups of communicators to be employed later by the Hierarchy. In this matter (as in all else in the spiritual life) the disciple first trains himself to be responsive to his own soul, and then trains himself to be responsive to the inner group of workers, who later, as a result of his self-initiated effort, teach him to be a communicator, an intermediary. The hallmark of such communicators is mental clarity, true impersonality, spiritual tolerance, [Page 118] and a frugality in the use of words, when embodying concepts. It should be remembered that in the wealth of psychic writings pouring into the world today, the work of the true communicators will concern itself with the Plan and not with personalities; with principles and not with individual purposes; and that all such communicators will be mental types, channels for the love of God, and group conscious. There will be nothing in their work to produce separateness, and nothing to feed the fires of controversy, antagonism or partisanship. Much of value may come along other lines than through this group of communicators, and you may look for an increased flood of inspirational writings of a high order, and for an outpouring of wisdom from the world of souls through the hundreds who are in touch with their own souls; there will also be much emanating from the highest level of the astral plane, of a high order along devotional lines, but none of this will be the work of the band of communicators now in process of forming. Only a handful are doing this work as yet, and the true influx of communicators will not start for another fifteen years.

To return to our two questions, and particularly to the one concerning the value of studying the rays. I have felt the need to write on this matter for the following reasons:

1. Modern psychology is in a cul-de-sac. The many psychologies have made their contribution to the whole subject, and all of them have value, for all have embodied an aspect of truth. Through them we have arrived at an amazing knowledge of man, of his instincts and animal mechanisms, of his reactions to his environment and of his sensitive apparatus; we have learnt much about the sub-conscious, through which ancient racial sins and knowledges, suppressed complexes and latent desires, as well as highly organised psychic reactions, [Page 119] well up into the conscious mind so disastrously. We know much anent the man as a whole functioning unity, and of the interactions existing between the nervous system, the glandular system, the muscles, and their expression, in forms of quality, character, personality, and the environment. We have learnt much, therefore, about that composite being called man, and man, as a psychic entity, is an established fact in nature, as is man, the animal. But man, the soul, remains still a speculation, a hope, a belief. The fact of the soul is not yet substantiated; and in helping the truth into the light I seek to bring the subject of the seven rays to the notice of the thinkers of modern times, so that the light of this esoteric knowledge may be thrown upon the science of psychology. Thus may the work of revelation be aided.

2. If there is one thing that has emerged into the minds of investigators, as they have studied man, it is the fact that he is essentially dual. Psychology has shown that in the consciousness of every human being is a sense of duality, that man is in some mysterious sense two beings, and that it is the warfare between these two which has led to all the neuroses and complexes which tax the ingenuity of trained psychologists to solve. The initiate Paul referred to this when he spoke of the eternal warfare going on between the carnal mind and the heavenly nature, and all aspirants who are occupied with an intelligent struggle towards liberation bear witness to the same. Paul points out that victory is won through Christ, and I give a clue to the importance of this study of the rays when I state that, esoterically, these seven rays are the sevenfold expressions of the Cosmic Christ, the second Person of the Trinity. Bewildered men and women go in their thousands to the clinics of the psychologists, carrying with them the burden



of their dual natures; and psychologists in their thousands recognise [Page 120] this duality and seek to unify the dissociated aspects. When the true nature of the seven rays is grasped, and when their effect on humanity in expressing the seven types of men is also understood, we shall then approach the subject of man's duality with greater intelligence. We shall comprehend better the nature of the forces which constitute one or another of these dualities. This is the true esoteric science. The science of the seven qualities or rays, and their effect upon the myriad forms which they mould and energise, is the coming new approach to the correct method of training and developing the human family. Modern exoteric science knows much about the outer form, or matter aspect, and its electrical nature. Esoteric science knows much about the nature of the subjective energies and the qualities which colour and condition the form. When these two knowledges are brought intelligently together, we shall evolve a truer and more accurate psychology and a new science of human culture. Then the work of unifying man—man, the psychic entity, and man, the conditioning soul—will go rapidly forward.

3. A knowledge of the rays and their tendencies and energies will bring much illumination to the workers in the field of the various sciences. All the sciences find themselves on some one or other of the rays, and a science is literally the light thrown by a ray into a particular field of divine manifestation. The four kingdoms in nature are embodiments of four great Lives Who are found, each on one of the four minor rays. The Being Who is the life of the fourth or human kingdom in nature (regarding that kingdom as a distinct organism, just as man's body nature or personality is a distinct organism, separable from him as a soul) is on the fifth ray. The Being Who ensouls similarly the third kingdom, the animal kingdom, vibrates to the sixth ray. The Being Who is the expression [Page 121] and active force of the entire vegetable kingdom is to be found upon the fourth ray. Therefore we have:

Humanity ----- 4th Kingdom ----- 5th Ray ----- Concrete Knowledge.  
 Animal ----- 3rd Kingdom ----- 6th Ray ----- Devotion upwards or forwards.  
 Vegetable ----- 2nd Kingdom ----- 4th Ray ----- Harmony and Beauty,  
 Mineral ----- 1st Kingdom ----- 7th Ray ----- Organisation and Ritual.

These statements mean little to you at present, but we shall elaborate them later, when we come to the consideration of these rays in greater detail. I am but giving a general impression at this time. It is apparent nevertheless that when the nature of the energy permeating and animating any particular kingdom in nature is recognised and accepted (even if hypothetically) by the scientists, much light will be thrown upon the outer form qualified by a particular force and life.

There is, for instance, a definite reason why the bulk of the wild flowers and garden flowers in the occident, and also those found during the autumn season, are at this time found in tones of yellow and orange; and the mental calibre of the later sub-races of the Aryan race, as well as its general tone throughout the Aryan age, is also related to the same reason. The influence of the fourth Ray of Harmony and Beauty, and the developing power of the fifth Ray of Knowledge (synonymous to the merging of the intuition and the intellect in highly evolved man) have a definite effect upon the vegetable kingdom and upon the human aura. Yellow-orange shines forth in both. I mention this as an illustration of an externalisation of ray force, and as an indication of the value of the esoteric science when applied to the exoteric.

The blue ray of devotion passes now into the violet of what we term the ceremonial ray. What do these words mean? Simply that the great Musician of the universe is moving the [Page 122] keys, is sounding another note and thus bringing in another turn of the wheel, and swinging into the arc of

manifestation the ray of violet, the great note G. These rays bring with them—in every kingdom in nature—all that is attuned to them: Human beings, devas of order high or low, elementals of a desirable or undesirable nature, flowers, fruits, and vegetable life of a certain kind, and animals and forms of varying species. It is the passing out of a ray that signals the ultimate extinction of some particular form, some type of animal life, and leads to some vegetable aspect coming to an end. Hence the confusion among the scientists at this time. The process of coming in is slow, as is all work in nature, and as is the process of passing out. Simultaneously with the cyclic birth and emergence of a new ray is the slow return to its source of the prevailing ray, present at the advent of the new.

At this time the sixth ray is passing out and is taking with it all those forms whose keynote is blue—those people, for instance, who with devotion (misplaced or not) followed some particular object, person or idea. With it passes, therefore, those whom we term fanatics, those who with one-pointed zeal work towards some sensed objective. Many of the flowers in which you now rejoice are passing out, the bluebell, the hyacinth and the olive for example; the sapphire will become scarce and the turquoise will lose its hue. Flowers of violet colour, of lavender and of purple will come into favour. Behind all this lies a purpose profound.

The physical plane, in its densest aspect, holds little of mystery for man today; he has knowledge on these matters. But the rarer levels of the physical plane lie hid and are, for man, his next field of discovery. The ceremonial ray brings with it the means whereby that knowledge may be acquired and revealed to all, and thus not be the sole property of the wise and of the occultists. The three higher etheric levels, with their [Page 123] denizens, are waiting to become the property of all, and with their inhabitants comes the next approximation.

It is possible at this time to foretell certain events which will come to pass during the next one hundred years.

First, in about ten years time the first ether, with all that is composed of that matter, will be recognised scientific fact, and the scientists who work intuitionally will come to recognise the devas of that plane. People coming into incarnation on this seventh ray will have the eyes that see, and the purple devas and the lesser devas of the etheric body will be visioned by them.

Secondly, when He Whom both angels and men await, will approach near unto this physical plane, He will bring with Him not only some of the Great Ones and the Masters, but some of the Devas who stand to the deva evolution as the Masters to the human. Forget not that the human evolution is but one of many, and that this is a period of crisis among the devas likewise. The call has gone forth for them to approach humanity, and with their heightened vibration and superior knowledge unite their forces with those of humanity, for the progression of the two evolutions. They have much to impart anent colour and sound, and their effect upon the etheric bodies of men and animals. When that which they have to give is apprehended by the race, physical ills will be nullified and attention will be centred upon the infirmities of the astral or emotional body.

These violet devas of the four ethers form, as you may imagine, four great groups with seven subsidiary divisions. These four groups work with the four types of men now in incarnation, for it is a statement of fact that at no time in this round are more than four types of men in incarnation at any one time. Four rays dominate at any given period, with one in excess of the other three. I mean by this, that only four rays are in physical incarnation; for on the plane of the soul all [Page 124] seven types

are of course found. This idea is brought out in the four castes in India, and you will find that these four are found universally. The four groups of devas are a band of servers to the Lord, and their special work is to contact men and to give them definite and experimental teaching.

They will instruct in the effect of colour in the healing of disease, especially the effect of the violet light in the lessening of human ills and in the cure of those physical plane sicknesses which have their origin in the etheric body or double.

They will teach men to see etherically, by heightening human vibration by action of their own.

They will demonstrate to the materialistic thinkers of the world the fact that the superconscious states exist—not the superhuman only—and will also make clear the hitherto unrecognised fact that other beings, besides the human, have their habitat on earth.

They will also teach the sounding of the tones that correspond to the gradations of violet, and through that sounding enable man to utilise the ethers, as he now utilises physical plane matter for his various needs.

They will enable human beings so to control the ethers that weight will be for them transmuted, and motion will be intensified, becoming more rapid, more gliding, noiseless, and therefore less tiring. In the human control of the etheric levels lie the lessening of fatigue, rapidity of transit, and the ability to transcend time. Until this prophecy is a fact in consciousness, its meaning is obscure.

They will also teach men how rightly to nourish the body and to draw from the surrounding ethers the requisite food. Man will in the future concentrate more on the sound condition of the etheric body, and the functioning of the dense physical body will become practically automatic.

They will enable human beings, as a race, and not as individuals, **[Page 125]** to expand their consciousness so that it will embrace the superphysical. Forget not the important fact that in the accomplishment of this the *web* that divides the physical plane from the astral plane will be discovered by the scientists, and its purpose will eventually be acknowledged. With that discovery will come the power to penetrate the web, and so link up consciously with the astral body. Another material unification will have been accomplished.

Then what else will occur, and what will be the method of approach to these devas?

More and more, during the next fifteen years, will men receive definite teaching, often subconsciously, from devas to whom they are linked. This will be done telepathically at first. Doctors today get much information from certain devas. There are two great devas belonging to the green group on mental levels who assist in this work, and some physicians get much knowledge subjectively from a violet deva working on the atomic subplane of the physical plane, aided by a deva of the causal level who works with, or through, their egos. As men learn to sense and recognise these devas, more and more teaching will be given. They teach in three ways:

- a. By means of intuitional telepathy.
- b. Through demonstration of colour, proving the accomplishment of certain things in this way.

c. By definite musical sounds, which will cause vibrations in the ethers, which in their turn will produce forms.

The ether will eventually appear to the enhanced vision of humanity to have more substance than it now has, and as etheric vision increases, the ethers will be recognised as being strictly physical plane matter. Therefore when in sickness men shall call a deva, when that deva can destroy diseased [Page 126] tissue by sounding a note that will result in the elimination of the corrupt tissue, when by the presence caused by the vibration new tissue is visibly built in, then the presence of these devas will be generally acknowledged and their power will be utilised.

By what means will their presence be realised and their powers employed?

First of all, by a definite development of the human eye, which will then see that which is now unseen. It will be a change within the eye, and not a form of clairvoyance.

Next, by a steady experimentation with invocations, and through their use the method of calling the devas will be discovered. This development must be approached with caution, for to the unprotected it leads to disaster. Hence the necessity to inculcate pure living, the learning of protective invocations and formulas, and the power of the church and of Masonry to protect. Forget not that evil entities exist on other planes than the physical, that they can respond to analogous vibrations, and that the invocations that call a deva may, if sounded inaccurately, call a being that will work havoc. In ritual lies protection. Hence the emphasis laid upon church forms and on the Masonic rituals,—an emphasis which will increase and not grow less as the years slip by. The force of invocations will be known later.

Every individual vibrates to some particular measure. Those who know and who work clairvoyantly and clairaudiently find that all matter sounds, all matter pulsates, and all matter has its own colour. Each human being can therefore be made to give forth some specific sound; in making that sound he flashes into colour, and the combination of the two is indicative of some measure which is peculiarly his own.

Every unit of the human race is on some one of the seven [Page 127] rays; therefore some one colour predominates, and some one tone sounds forth; infinite are the gradations and many the shades of colour and tone. Each ray has its subsidiary rays which it dominates, acting as the synthetic ray. These seven rays are linked with the colours of the spectrum. There are the rays of red, blue, yellow, orange, green and violet. There is the ray that synthesises them all, that of indigo. There are the three major rays—red, blue and yellow—and the four subsidiary colours which, in the evolving Monad, find their correspondence in the spiritual Triad and the lower quaternary. The Logos of our system is concentrating on the love or blue aspect. This—as the synthesis—manifests as indigo. This matter of the rays and their colours is confusing to the neophyte. I can but indicate some thoughts, and in the accumulation of suggestion light may eventually come. The clue lies in similarity of colour, which entails a resemblance in note and rhythm. When, therefore, a man is on the red and yellow rays, with red as his primary ray, and meets another human being who is on the blue and yellow rays, with a secondary resemblance to the yellow, there may be recognition. But when a man on the yellow and blue rays, with yellow as his primary colour, meets a brother on the yellow and red rays, the recognition is immediate and mutual, for the primary colour is the same. When this fundamental cause

of association or dissociation is better understood, the secondary colours will be made to act as the meeting ground, to the mutual benefit of the parties concerned.

Of the colours, red, blue and yellow are primary and irreducible. They are the colours of the major rays.

- a. Will or Power ----- Red
- b. Love-Wisdom----- Blue
- c. Active Intelligence ----- Yellow

**[Page 128]**

We have then the subsidiary rays:

- d. Orange.
- e. Green.
- f. Violet.

and the synthesising ray, Indigo.

4. It is of course to the human interest that a study of the rays makes its main appeal. It is this study that will vivify and awaken psychologists to the true understanding of man. Every human being finds himself upon one of the seven rays. His personality is found, in every life, upon one of them, in varying rotation, according to the ray of the ego or soul. After the third initiation he locates his soul (if one may use such an inappropriate word) on one of the three major rays, though until that time it may be found in one of the seven ray groups. From that exalted attitude he strives towards the essential unity of the Monad. The fact of there being seven ray types carries great implications, and the intricacy of the subject is baffling to the neophyte.

A ray confers, through its energy, peculiar physical conditions, and determines the quality of the astral-emotional nature; it colours the mind body; it controls the distribution of energy, for the rays are of differing rates of vibration, and govern a particular centre in the body (differing with each ray) through which that distribution is made. Each ray works through one centre primarily and through the remaining six, in a specific order. The ray predisposes a man to certain strengths and weaknesses, and constitutes his principle of limitation, as well as endowing him with capacity. It governs the method of his relations to other human types and is responsible for his reactions in form to other forms. It gives him his colouring and quality, his general tone on the three planes of the personality, and it moulds his physical appearance. Certain attitudes of mind are easy for one ray type and difficult for **[Page 129]** another, and hence the changing personality shifts from ray to ray, from life to life, until all the qualities are developed and expressed. Certain souls, by their ray destiny, are found in certain fields of activity, and a particular field of endeavour remains relatively the same for many life expressions. A governor or statesman has learnt facility in his craft through much experience in that field. A world Teacher has been teaching for age-long cycles. A world Saviour has been, for many lives, at the task of salvaging. When a man is two-thirds of the way along the evolutionary path his soul ray type begins to dominate the personality ray type and will therefore govern the trend of his expression on earth, not in the spiritual sense (so-called) but in the sense of pre-disposing the personality towards certain activities.

A knowledge therefore of the rays and their qualities and activities is, from the standpoint of psychology, of profound importance, and hence this treatise.

5. Groups of people, organisations, nations and groups of nations are all the result of ray activity and magnetism. Hence an understanding of the forces which stream forth from the divine creative centre, and which we call the rays, is of value in understanding the quality, nature, and destiny of vast human masses. The seven planets are governed by one or other of the rays. Countries (viewed independently of their nationals) are likewise the result of ray activity, and thus the importance of the subject cannot be overestimated.

### **Question 5. What is the meaning of the following words: Sentiency; Consciousness or Awareness; The Energy of Light?**

We shall now consider our last question, and I shall indicate to you, in general terms,—necessarily limited by the inadequacy [Page 130] of language,—the significance of the outstanding soul qualities:

- a. Sentiency, or sensitive response to contact, and by that means the subsequent growth in knowledge.
- b. Consciousness, awareness of environment, and the development of instruments whereby consciousness may be increasingly developed.
- c. Light, or radiation, the effect of the interplay between the life and the environment.

The first point that I seek to make is a difficult one to grasp for those beneath the rank of initiate or accepted disciple of the higher stages. The soul is that factor in matter (or rather that which emerges out of the contact between spirit and matter) which produces sentient response and what we call consciousness in its varying forms; it is also that latent or subjective essential quality which makes itself felt as light or luminous radiation. It is the "self-shining from within" which is characteristic of all forms. Matter, per se, and in its undifferentiated state, prior to being swept into activity through the creative process, is *not* possessed of soul, and does not therefore possess the qualities of response and of radiation. Only when,—in the creative and evolutionary process,—these two are brought into conjunction and fusion does the soul appear and give to these two aspects of divinity the opportunity to manifest as a trinity and the chance to demonstrate sentient activity and magnetic radiatory light. As all that we shall posit in this treatise is to be approached from the angle of human evolution, it might be stated that only when the soul aspect is dominant is the response apparatus (the form nature of man) fulfilling its complete destiny, and only then does true magnetic radiation and the pure shining forth of light become possible. Symbolically, in the early stages of human evolution, [Page 131] man is, from the angle of consciousness, relatively unresponsive and unconscious, as is matter in its early stages in the formative process. The achievement of full awareness is of course the goal of the evolutionary process. Again symbolically speaking, the unevolved man emits or manifests no light. The light in the head is invisible, though the clairvoyant investigators would see the dim glow of the light within the elements which constitute the body, and the light hidden in the atoms which constitute the form nature.

As evolution proceeds, these dim points of "dark light" intensify their glow; the light within the head flickers at intervals during the life of the average man, and becomes a shining light as he enters upon the path of discipleship. When he becomes an initiate, the light of the atoms is so bright, and the light in the head so intense (with a paralleling stimulation of the centres of force in the body), that the light



body appears. Eventually this body of light becomes externalised and of greater prominence than the dense tangible physical body. This is the body of light in which the true son of God consciously dwells. After the third initiation, the dual light becomes accentuated and takes on a still greater brilliancy through the blending with it of the energy of spirit. This is not really the admission or the recombining of a third light, but the fanning of the light of matter and the light of the soul into a greater glory through the *Breath* of the spirit. Something anent this light has been earlier indicated in *A Treatise on Cosmic Fire*. Study it and seek to understand the significance of this process. In the understanding of these aspects of light comes a truer perspective as to the nature of the fires in the human expression of divinity.

It must never be forgotten that the soul of all things, the *anima mundi*, as it expresses itself through all the four kingdoms in nature, is that which gives to our planet its light in [Page 132] the heavens. The planetary light is the sum total of the light, dim and uncertain, to be found in all atoms of radiatory and vibratory matter or substance, which compose all forms in all kingdoms. Added to this, there is, within the planet and also within each kingdom in nature, the correspondence to the etheric body with its centres of radiant energy, found underlying or "substanding" the outer physical form. Man's etheric body is a corporate part of the planetary etheric body, and constitutes its most refined and most highly developed aspect. As the aeons pass away there is a growing intensity of light radiating forth from our planet. This does not necessarily mean that a dweller on Neptune would see our planet glowing with an increasingly brighter light, though this does happen in a few cases in the universe. But it means that, from the standpoint of a clairvoyant vision, the etheric planetary body will grow in vivid radiation and glory as that radiation expresses more and more the true light of the soul.

The soul is light *essentially*, both *literally* from the vibratory angle, and *philosophically* from the angle of constituting the true medium of knowledge. The soul is light *symbolically*, for it is like the rays of the sun, which pour out into the darkness; the soul, through the medium of the brain, causes revelation. It throws its light into the brain, and thus the way of the human being becomes increasingly illumined. The brain is like the eye of the soul, looking out into the physical world; in the same sense the soul is the eye of the Monad, and in a curious and occult sense, the fourth kingdom in nature constitutes on our planet the eye of the planetary Deity. The brain is responsive to the seven senses:

- |            |  |
|------------|--|
| 1. Hearing | 5. Smell                                 |
| 2. Touch   | 6. The mind, the common-sense            |
| 3. Sight   | 7. The intuition or the synthetic sense. |
| 4. Taste   |  |

### [Page 133]

Through these seven senses contact with the world of matter and of spirit becomes possible. The seven senses are, in a peculiar way, the physical plane correspondences of the seven rays, and are closely related to and governed by them all. The following tabulation will be found suggestive. That is all that it is intended to be:

- |            |       |         |       |           |       |                           |
|------------|-------|---------|-------|-----------|-------|---------------------------|
| 1. Hearing | ----- | 7th Ray | ----- | Magic     | ----- | The Word of Power.        |
| 2. Touch   | ----- | 1st Ray | ----- | Destroyer | ----- | The Finger of God.        |
| 3. Sight   | ----- | 3rd Ray | ----- | Vision    | ----- | The Eye of God.           |
| 4. Taste   | ----- | 6th Ray | ----- | Idealism  | ----- | The Desire of Nations.    |
| 5. Smell   | ----- | 4th Ray | ----- | Art       | ----- | The Beauty of Revelation. |

6. The Intellect ----- 5th Ray ----- Mind ----- The Knowledge of God.  
 7. The Intuition ----- 2nd Ray ----- Love-Wisdom ---- Understanding of God.

Through the Words of Power the worlds came into ordered being, and the Lord of the Ray of Ceremonial Magic brings about the organisation of the divine organism.

Through the application of the Finger of God in its directing and forceful work, we have the cyclic destruction of forms, so that the manifestation of Deity may grow in power and beauty. Thus the Lord of Power or Will performs the task of destruction, thereby bringing beauty into being and the revelation of God's will and His beneficent purpose.

By means of the Eye of God light shines forth upon the way of the sun, the path of the planets, and the path of man. The Lord of Adaptability and the Intellect brings into expression and into objectivity the intelligent working out of the divine idea and Plan.

When the "Desire of all nations" shall come, and the Cosmic Christ shall stand revealed, all men and all creatures shall occultly **[Page 134]** "taste" or share in that great happening, and the Lord of the Ray of Devotion and Idealism shall see the consummation of His work and be "satisfied."

Also the Lord of the fourth Ray of Harmony, Beauty and Art will add His share to the great creative work, and it will be found that, in the elusive following to its source of that mysterious revelation which we call beauty, there will be expressed that subtle quality of which "smell," in the animal sense, is the symbol. The great search and the esoteric "following of the scent" will come to an end. This fourth ray is pre-eminently the way of the seeker, the searcher and the sensitive reflector of beauty. The Jewish nation has a close relation to this fourth ray and to the fourth root race, and hence their eminence at this time in the world of art, and hence the magnitude of their endless symbolic wandering and searching.

When the Knowledge of God shall shine forth universally (and this is not the knowledge of, or awareness of a great Being but the expression through human instrumentality of the divine omniscience), then will the Lord of Concrete Science, Who is the embodiment of the fifth principle of mind, see His work brought to a conclusion. He stimulates the sense of awareness in humanity and nurtures the consciousness aspect in the subhuman kingdoms, producing the response, therefore, of matter to spirit, and bringing about the interpretation of that to which there has been a sentient rapport.

The intuition is literally the synthetic and immediate grasp of the truth, as it essentially exists, and the Lord of the second ray will bring to a conclusion the entire evolutionary process through the development in humanity of that perfect insight which will make every human being a complete and intelligent cooperator with the Plan.

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A close study of these ray forces in relation to the creative work and the furthering of the Plan (in so far as we can, at this time, grasp it) will reveal how closely the entire building-wrecking-rebuilding process is tied up with the question of the three qualities of the soul, sentiency, consciousness and awareness, and will demonstrate how the problem of light, with which I have just been dealing, has a definite relation to our ability to interpret and comprehend these three qualities.

Consciousness, in the esoteric teaching, concerns the response of the form aspect in the three subhuman kingdoms:

1. To the world of living, vibratory and magnetic forms, in which each form is immersed. Every form, through its radiation, affects every other form, and according to the quality of the form and according to its evolutionary status, so will be its response to its environment.
2. To the subjective world of forces which we call the etheric world. All forms in all four kingdoms thus respond in some degree and manner.
3. To the world of quality, or of desire intent. All forms in all kingdoms respond, en masse, to the urge or the desire aspect of divinity which lies at the root of the entire evolutionary process. This is recognised as an incentive and is more or less self-directed in the human family; it is blindly followed by the forms in the other kingdoms, who respond according to the nature of their response mechanisms to these varying urges.

When we deal with the inflow of mental energy and with the forces emanating from the fifth plane of mind (higher mind, lower mind and the egoic intelligent entity) we enter more entirely into the domain of human evolution itself, and the vague word "consciousness" could well be superseded by the word "awareness." In varying degree man is aware, but **[Page 136]** only man is aware that he is aware. His response apparatus responds to, and is influenced by, all the contacts to which the subhuman forms respond, but he is also aware of himself, and his response mechanism is capable of reacting, not only to external stimuli but to contacts emanating from within himself, from the Self so called, and also from the worlds of introspection and of mystical vision which seem sealed to all subhuman forms of life.

In the larger picture, with which we are not to occupy ourselves in this treatise, the planet constitutes the response apparatus of a superhuman Life, and that Life responds consciously to impacts emanating from the solar system as a whole, and from certain constellations (embodied Lives) with which our solar system is linked. Similarly the solar Logos functions through the medium of that gigantic response apparatus which is bounded by the ring-pass-not of a solar system. Each form, from that of the tiniest atom to that of a vast constellation, is an embodiment of a life, which expresses itself as consciousness, awareness, and responsive sentiency through the medium of some type of response mechanism. Thus we have the establishing of a universe of lives, interacting and interrelated, all of them conscious, some of them self-conscious, and others group-conscious, but all grounded in the universal mind, all possessing souls, and all presenting aspects of the divine Life.

Life, quality, appearance remain thus the primal triplicity. Appearance is objective, and forms have been studied scientifically, analysed and classified, for ages. Now we are introverting and introspecting, and have the commencement of a cycle wherein the world of quality and of meaning will be subjected to a similar investigation and classification. This will result in the giving of new values to life, to an enriching of our understanding, and will produce, as a result, the growth and substitution of the intuition for the intellect.

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May I urge upon all to live more continuously in the world of meaning and less in the world of appearances? It is a truer world and less full of illusion. When the understanding is developed, when men have learnt to see below the surface and have cultivated true vision, then we shall have the steady

emergence of the quality of the soul in all forms and the relative subsiding into the background of the power of the form nature. It is this world of meaning which it is the privilege of humanity to reveal, and all true esoteric students should be pioneers in this field.

### III. Ten Basic Propositions.

1. There is one Life.
2. There are seven Rays.
3. Life-Quality-Appearance constitute Existence.
4. The seven Rays are the seven creative Forces.
5. The Rays manifest through the seven Planets.
6. Every Human Being is on one of the Rays.
7. There are one Monad, seven Rays and myriads of Forms.
8. The Laws of Evolution embody the Life Purpose of the seven Rays.
9. Man develops through Self-expression and Self-realisation.
10. Individualisation leads eventually to Initiation.

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## CHAPTER III

### Ten Basic Propositions

**IN CONCLUDING** this section of our treatise, and before starting on our real study of the rays, I seek to formulate for you the fundamental propositions upon which all this teaching is founded. They are for me, a humble worker in the Hierarchy, as they are for the Great White Lodge as a whole, a statement of fact and of truth. For students and seekers they must be accepted as an hypothesis:

*One:* There is one Life, which expresses Itself primarily through seven basic qualities or aspects, and secondarily through the myriad diversity of forms.

*Two:* These seven radiant qualities are the seven Rays, the seven Lives, who give Their life to the forms, and give the form world its meaning, its laws, and its urge to evolution.

*Three:* Life, quality and appearance, or spirit, soul and body constitute all that exists. They are existence itself, with its capacity for growth, for activity, for manifestation of beauty, and for full conformity to the Plan. This Plan is rooted in the consciousness of the seven ray Lives.

*Four:* These seven Lives, Whose nature is consciousness and Whose expression is sentiency and specific quality, produce cyclically the manifested world; They work together in the closest union and harmony, and cooperate intelligently with the Plan of which They are the custodians. They are the [Page 142] seven Builders, Who produce the radiant temple of the Lord, under the guidance of the Mind of the Great Architect of the Universe.

*Five:* Each ray Life is predominantly expressing Itself through one of the seven sacred planets, but the life of all the seven flows through every planet, including the Earth, and thus qualifies every form. On each planet is a small replica of the general scheme, and every planet conforms to the intent and purpose of the whole.

*Six:* Humanity, with which this treatise deals, is an expression of the life of God, and every human being has come forth along one line or other of the seven ray forces. The nature of his soul is qualified or determined by the ray Life which breathed him forth, and his form nature is coloured by the ray Life which—in its cyclic appearance on the physical plane at any particular time—sets the quality of the race life and of the forms in the kingdoms of nature. The soul nature or quality remains the same throughout a world period; its form life and nature change from life to life, according to its cyclic need and the enviroing group condition. This latter is determined by the ray or rays in incarnation at the time.

*Seven:* The Monad is the Life, lived in unison with the seven ray Lives. One Monad, seven rays and myriads of forms,—this is the structure behind the manifested worlds.

*Eight:* The Laws which govern the emergence of the quality or soul, through the medium of forms, are simply the mental purpose and life direction of the ray Lords, Whose purpose is immutable, Whose vision is perfect, and Whose justice is supreme.

*Nine:* The mode or method of development for humanity is self-expression and self-realisation. When this process is consummated the self expressed is the One Self or the ray Life, and the realisation achieved is the revelation of God as the [Page 143] quality of the manifested world and as the Life behind appearance and quality. The seven ray Lives, or the seven soul types, are seen as the expression of one Life, and diversity is lost in the vision of the One and in identification with the One.

*Ten:* The method employed to bring about this realisation is experience, beginning with individualisation and ending with initiation, thus producing the perfect blending and expression of life-quality-appearance.

This is a brief statement of the Plan. Of this the Hierarchy of Masters in Its seven divisions (the correspondences of the seven rays) is the custodian, and with Them lies the responsibility in any century of carrying out the next stage of that Plan.

## Section Two

### I. The Seven Creative Builders, the Seven Rays.

1. The Rays and Life-Quality-Appearance.
2. The Present Ray Plan and the Workers.
3. Three Major Propositions.
4. Quality in the World of Appearances.
5. An Analysis of the Rays and their Expression.

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## CHAPTER I

### The Seven Creative Builders, the Seven Rays

we have now completed our first section, and have therefore laid the groundwork for our future studies. First, I seek to give a brief exegesis of the basic theory of *The Secret Doctrine*, called the hylozoistic theory. This posits a living substance, composed of a multiplicity of sentient lives which are continuously swept into expression by the "breath of the divine Life." This theory recognises no so-called inorganic matter anywhere in the universe, and emphasizes the fact that all forms are built up of infinitesimal lives, which in their totality—great or small—constitute a Life, and that these composite lives, in their turn, are a corporate part of a still greater Life. Thus eventually we have that great scale of lives, manifesting in greater expression and reaching all the way from the tiny life called the atom (with which science deals) up to that vast atomic life which we call a solar system.

This is a briefly and inadequately expressed definition of the doctrine of hylozoism, and is an attempt to interpret and find a meaning in the manifested phenomenal world, with its three main characteristics of life-quality-appearance. Forget not to find the meaning behind all forms and life experiences, and thereby learn to enter into that world of subjective forces which is the true world wherein all occultists work.

Let us take these three words and seek to understand their significance in relation to the rays.

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As to the significance of the word "life" our task is wellnigh insuperable, for no human being has, or can have, any comprehension of the nature of life until he has attained the third initiation. I repeat this with emphasis, and in order to impress upon you the futility of idle speculation upon this subject. Disciples who have undergone the third initiation and have climbed the mount of Transfiguration can—from that high point—glimpse the radiance of the subjective centre of energy (the central spiritual sun of *The Secret Doctrine*) and so gain a flash of realisation as to the meaning of the word "life." But they cannot, and they dare not, pass on the knowledge gained. Their efforts to convey such information would be futile, and language itself would be inadequate to the task. Life is not what anyone has hitherto surmised. Energy (in contradistinction to force, and using the word to express the emanating centre which differentiates into forces) is not what idle speculation has portrayed it to be. Life is the synthesis of all activity—an activity which is a blend of many energies, for life is the sum total of the energies of the seven solar systems, of which our solar system is but one. These, in their totality, are the expression of the activity of that Being Who is designated in our hierarchical archives as the "One About Whom Naught May Be Said." This seven-fold cosmic energy, the fused and blended energies of seven solar systems, including ours, sweeps automatically through each of the seven, carrying the qualities of

1. Impulse towards activity.
2. Active impulse towards organisation.
3. Active organised impulse towards a definite purpose.



I have worded these impulses as above in order to show the emergent tendency through their mutual interplay. This triple energetic impulse, borne on the impetus of the seven great [Page 151] breaths or rays, started the world process of Becoming, and manifested as the urge towards evolution,—towards an evolution which is active, organised, and which works undeviatingly and unerringly towards a specific goal. This goal is known in its fullest measure only to that incomprehensible Existence Who works through seven solar systems (in their turn the expression of seven great Lives) just as our solar Deity works through the seven planetary Logoi. All this has been hinted at and outlined in *A Treatise on Cosmic Fire*, and I do not propose enlarging upon it here. I would point out, however, because it has a definite bearing on the evolution of quality in the human family, that the seven creative Builders or planetary Logoi of our solar system are embodiments of the will, energy, and magnetic force which streams through Them from the seven solar systems into Their various spheres of activity. Thus, through Their united activity, the organised solar system is produced, whose energies are in constant circulation and whose emerging qualities are balanced and demonstrated throughout the entire system. All parts of the solar system are interdependent; all the forces and energies are in constant flux and mutation; all of them sweep in great pulsations, and through a form of rhythmic breathing, around the entire solar atom; so that the qualities of every solar life, pouring through the seven ray forms, permeate every form within the solar ring-pass-not, and thus link every form with every other form. Note therefore the fact that each of the seven rays or creative Builders embodies the energy, will, love and purpose of the Lord of the solar system, as that Lord in His turn embodies an aspect of the energy, will, love and purpose of the "One About Whom Naught May Be Said." Therefore the first proposition to be grasped by the student of the rays is as follows:

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I. *Every ray Life is an expression of a solar Life, and every Planet is consequently...*

1. Linked with every other planetary life in the solar system.
2. Animated by energy emanating from one or other of the seven solar systems.
3. Actuated by a triple stream of life forces coming from:
  - a. Solar systems outside our own.
  - b. Our own solar system.
  - c. Its own planetary Being.

It is impossible for the average thinker to grasp the significance of this statement, but he can understand somewhat the statement that every planet is a focal point through which forces and energies circulate and flow ceaselessly, and that these energies emanate from the outer cosmos or universe itself, from the solar system of which his own planet is a part, and of which our sun is the centre, and from that Being Who constitutes our own particular planetary Lord or Life.

I should like at this point to make clear the distinction between a constellation and a solar system, according to the esoteric teaching, even though the modern scientist may not agree.

A *solar system* consists of a sun as the central focal point, with its series of attendant planets, which are held in magnetic rapport in their orbits around that sun.

A *constellation* consists of two or more solar systems or series of suns with their attendant planets. These systems are held together as a coherent whole by the powerful interrelation of the suns, whose magnetic rapport is so balanced that occultly "they tread the Path together within the radius of each other's power;" they preserve their relative distances, and vitalise their planets, but at the same time they preserve an equality of balance and of influence. In a few rare cases this balance is disturbed, and there is a waxing or a waning of influence and of magnetic power.

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This condition is governed by a cosmic law of rhythm so obscure as to be incomprehensible at this time.

An illustration of this waxing and waning of influence and of radiance (synonymous terms in occultism) on a large scale can be seen today in the constellation Gemini, wherein one of the twins is increasing in brilliance and power, and the other is decreasing. But this is a somewhat unique example, esoterically.

The relation of the constellations to the solar system, which is the basis of astrological research, will be considered later. I seek to point out here only the dual fact that the seven rays are themselves

1. Expressions of energies emanating from the seven solar systems, which are, in their turn, animated by the Life of the "One About Whom Naught May Be Said."
2. Influenced by, and therefore under the astrological control of, the twelve constellations whose energies are contacted by our solar system during the course of the journey of our sun through the greater Zodiac, during the vast period of approximately 25,000 years, and in a lesser degree during the course of the twelve months of the year, wherein the lesser path of the Zodiac is trodden.

The complexity of the subject is very great, and only the broad general outline of the system, and the basic principles governing the law of evolution, can be dimly sensed and grasped. The sweep of the subject is so vast that the concrete mind and the rationalising nature lose themselves in the realised complexities and problems. But the illumined intuition, with its power to synthesise (which is the emerging characteristic of the disciples and initiates under training), can and does lead them into a measured sequence of expansions of consciousness which eventually land them at last on the summit of the Mount **[Page 154]** of Transfiguration. From that eminence the disciple can gain the vision which will enable him to see the whole scheme in a moment of time, and to share with Arjuna the experience of the *Gita* wherein he "saw all forms gathered together in the body of that God of Gods." He can descend from that mountain with his personality transfigured and radiant. Why? Because he now knows that spirit is a fact and the basis of immortality; he knows, past all controversy, that there is a Plan, and that the love of God is the basic law of all manifestation and the origin of all evolutionary momentum; and he can rest back upon the knowledge that the fact of spirit, the immediacy of love and the synthetic scope of the Plan provide a foundation upon which he can place his feet, take his stand with assurance, and then go forward in certain confidence of an assured goal.

Our second statement of fact is therefore:

*II. Each one of the rays is the recipient and custodian of energies coming from*

1. The seven solar systems.
2. The twelve constellations.

Each ray passes these energies through its body of manifestation (a planet), and thereby imparts them to the planetary form, and to all forms upon and within it. These differentiated forms are therefore animated by energy coming from the cosmic Life, from the solar Deity, and from the planetary Life, and are consequently coloured by qualities from the seven solar systems and the twelve constellations. This blend of energies, working on substance, produces the forms, and each subjective form, in its turn, produces the outer appearance.

It is not possible for us to study these forces and qualities in detail, especially in connection with an individual human being, for the scale is so minute, relatively, and the detail to be considered is so intricate. But the nature of the qualities [Page 155] and energies can be somewhat grasped as we study the seven ray Lives with their seven psychological types, and the twelve creative Hierarchies, as outlined for us in *The Secret Doctrine*. The  $7+12=19$ , and if you add to these 19 expressions of the Life the 3 major aspects of Deity, which we call the life of God the Father, the love of God the Son, and the active intelligence of God the Holy Ghost, you arrive at the mystic number 22 which is called (in esotericism) the number of the adept. This simply means that the adept is one who comprehends the nature of the 19 forces as they express themselves through the medium of the triple divine manifestation, as it in its turn relates itself to human consciousness. It does *not* mean that the adept has mastered and can wield these 19 types of energy. They are consciously wielded only by the three synthetic Builders or Creators, Who are:

1. The Life which expresses Itself through seven solar systems. The One About Whom Naught May Be Said.
2. The Life which expresses Itself through seven planets. The Solar Deity..... God.
3. The Life which expresses Itself through seven planetary centres, or continents.

The Planetary Logos The Ancient of Days.

What the adept has done has been to bring his seven centres of force, located in the etheric body, into a responsive condition to the higher *spiritual* forces; as he progresses he will find that he will gradually and sequentially become equally responsive to the above three types of *synthetic* force.

On the path of discipleship, and until the third initiation, he learns to respond to the energy and to the spiritual purpose of the Life of his own planet. At the first and second initiations, and until the third initiation, he has been led on and initiated by the influence of the Christ, and under His direction he has submitted to two expansions of consciousness and [Page 156] has prepared himself for a third. When ready for this, he comes under the initiatory power of the planetary Logos; and through the mediating activity of that great Being the initiate becomes actively aware of energy emanating from the solar Deity. He is therefore learning to respond to the second type of synthetic force.

After he has taken the highest initiation possible on this planet, he is, for the first time, responsive to energy emanating from the outer cosmic *Centre*. This last stage of expansion is rare indeed, and only

one hundred and eleven human beings, during our planetary history, have passed on to this state of awareness.

Of what use is this information to you or to any student? Practically none, beyond indicating the vastness of the Plan and the amazing scope of the human consciousness. What that contact with the highest type of synthetic force may mean, I cannot tell you. The planetary Logoi themselves walk in the light of that sublime Consciousness, and towards that privilege the Christ Himself, and His great Brother, the Buddha, with the three Buddhas of Activity, are at this time aspiring. More than that I know not, nor may I further enlarge upon the matter. But the wonder and the immensity of the drama unfolding in the universe is a proof of its reality, and the grasp of man, small though it may appear to be, is a guarantee of his divinity. Stage by stage we slowly make our approach to the goal of conscious and intelligent awareness. Step by step we are mastering matter and making more adequate the mechanism of awareness and of contact. Little by little we (and by that I mean the human family, as a whole) are approaching the "place of recognition," and are preparing to climb the mountain of vision. If aspirants but realised the wonders of that revelation, and if they grasped the magnificence of the reward [Page 157] given to their efforts, we would have less failure, more courage, a greater and steadier achievement, and consequently a more rapidly illumined world.

The scope of that imparted vision warrants careful study, and the proffering of the divine ambition to the soul for recognition. It is not the multitude of words read which is of moment, but the accuracy of the recording by the brain and the adaptation of the teaching to the individual need. The vision cannot be appropriated. It is ever on ahead, but if the entire life is given to vision, and if the serving of one's fellow man is overlooked, the vision profits not. I have sought to convey the magnitude of the Plan and the steps upon the evolutionary stairway which lie ahead of every aspirant and of every member of the hierarchy.

### I. The Rays and Life-Quality-Appearance

We come at this time to consideration of the rays, which brings us immediately into the realm of psychology and of the various psychological influences. As we deal with the second of the ray manifestations, with the *Quality* aspect, we are dealing with those pre-determining factors which produce the myriad differentiations in the phenomenal world. The quality, the colouring, or the type nature of living energy (which is our inadequate definition of the word "life") settles or determines the aspect assumed and the characteristics expressed by all the forms in the four kingdoms of nature; the individual form emanations are settled thereby, and under the modifying influence of the contact of the living quality with the substance affected and with the kingdom which is the focus of attention, there is consequently produced the characteristic appearance, the specialised activity and the [Page 158] intrinsic emanation of any form in any kingdom. In my earlier books, I divided the rays into two groups:

- Group I...Rays of Aspect, the three major rays.
- Group II...Rays of Attribute, the four minor rays.

The three great rays, which constitute the sum total of the divine manifestation, are aspect rays, and this for two reasons:

First, they are, in their totality, the manifested Deity, the *Word* in incarnation. They are the expression

of the creative purpose, and the synthesis of life, quality and appearance.

Secondly, they are active in every form in every kingdom, and they determine the broad general characteristics which govern the energy, the quality and the kingdom in question; through them the differentiated forms come into being, the specialised lives express themselves, and the diversity of divine agents fulfill their destiny in the plane of existence allocated to them.

Along these three streams of qualified life-force the creative agencies of God make their presence powerfully felt, and through their activity every form is imbued with that inner evolutionary attribute which must eventually sweep it into line with divine purpose, inevitably produce that type of consciousness which will enable the phenomenal unit to react to its surroundings and thus fulfill its destiny as a corporate part of the whole. Thus intrinsic quality and specific type radiation become possible. The interplay of these three rays determines the outer phenomenal appearance, attracts the unity of life into one or other of the kingdoms in nature, and into one or other of the myriad divisions within that kingdom; the selective and discriminating process is repeated until we have the many ramifications within the four kingdoms, the divisions, groups within a division, families and branches. Thus the creative process, in its wondrous beauty, sequence and unfoldment, **[Page 159]** stands forth to our awakening consciousness, and we are left awestruck and bewildered at the creative facility of the Great Architect of the Universe.

Looking at all this beauty from a symbolic angle, and thereby simplifying the concept (which is ever the work of the worker in symbols), we might say that Ray I embodies the dynamic idea of God, and thus the Most High starts the work of creation.

Ray II is occupied with the first formulations of the plan upon which the form must be constructed and the idea materialised, and (through the agencies of this great second emanation) the blue prints come into being with their mathematical accuracy, their structural unity and their geometrical perfection. The Grand Geometrician comes thus to the forefront and makes the work of the Builders possible. Upon figure and form, number and sequences will the Temple be built, and so embrace and express the glory of the Lord. The second ray is the ray of the Master Builder.

Ray III constitutes the aggregate of the active building forces, and the Great Architect, with His Builders, organises the material, starts the work of construction, and eventually (as the evolutionary cycle proceeds upon its way) materialises the idea and purpose of God the Father, under the guidance of God the Son. Yet these three are as much a unity as is a human being who conceives an idea, uses his mind and brain to bring his idea into manifestation, and employs his hands and all his natural forces to perfect his concept. The division of aspects and forces is unreal, except for the purpose of intelligent understanding.

The readers of this treatise who really want to profit by this teaching must train themselves ever to think in terms of the whole. The arbitrary tabulations, the divisions into triplicities and septenates, and the diversified enumeration of forces **[Page 160]** which are seen as emanating from the seven constellations, the ten planets, and the twelve mansions of the zodiac, are but intended to give the student an idea of a world of energies in which he has to play his part. From the standpoint of esoteric psychology, it should be noted that all the schools of psychology go astray in their handling of the human unit, for just this reason; they do not judge a man as a synthetic whole, and—owing to the lack of knowledge, and to the failure, as yet, of the intuitive faculty—the average psychologist seldom

enters into the realms of true quality and of the life aspect; the man under investigation is considered more or less objectively, and the true sources of the phenomenal nature are seldom touched. The determining aspects of the personality ray which produce the sum total of the physical, emotional and mental qualities is in process of tabulation and research and much has been done of a valuable nature. A man's physical reactions, his emotional habits, and his mental processes—normal and abnormal—are far better understood than they were twenty-five years ago. Nevertheless, until there is a more adequate knowledge of ray qualities, and until a man's soul ray is determined and the effect of that ray upon the personality ray is charted and known, the true nature of his temperament and the real subjective cause of his varied reactions, his complexes and inhibitions will remain a problem most difficult to handle. When, for instance, psychologists realise that it is the play of soul quality and energy which determines whether a man in any particular life will function as an introvert or an extrovert, then they will work to produce that balancing of the ray forces which will make the man able to express himself in such a way that the path to the outer world is left open, and that to the inner world is also cleared of obstacles.

What is the real nature of a true mystic or introvert? He is **[Page 161]** one whose soul force, ray or quality is too strong for the personality to handle. The man then finds that the path to the inner worlds of desire-emotion, of mind and of spiritual vision are, for him, the line of least resistance, and the physical plane integration and expression suffer as a consequence. The "pull" of the soul offsets the outer "pull," and the man becomes a visionary mystic. I refer not to the practical mystic who is on the way to becoming a white occultist. The reverse condition can also be true, and then you have the pure extrovert. The personality ray focusses itself upon the physical plane, and the inner lure of the soul is temporarily offset, sometimes for several lives. Where this outer condition and "pull" is overstrong, and when all the personality ray qualities are focussed to a point, you will have either a display of exhibitionism, as it is called, or a constructive high grade personality, expressing genius and the creative possibilities of a coordinated physical, emotional and mental expression. The manifestation of this coordination will be outward into the world of doing, and not inward into the world of being or of the soul. Both these conditions indicate the "genius towards perfection"; where the equipment is mediocre, you have a thwarted or frustrated complex and a strong sense of inferiority which may diverge towards an abnormal exhibitionism. Where the equipment is fine and trained, you will have a brilliant worker in the varying fields of human endeavour. When, as is occasionally the case, you have added to the above a tendency to introvert, with the consequences of soul knowledge and of intuitional development, you then have a leader of men, a teacher from the gods, and a spiritual power. Hence the value to psychologists in these modern days (temporarily at least) if they will interest themselves in the hypotheses of the school of esoteric psychology. They may gain thereby, and in any case they lose nothing.

### **[Page 162]**

The four rays of attribute, which find their synthesis in the third ray of aspect, produce the varying qualities in greater detail than do the three rays of aspect. It might generally be stated, as we endeavour to clarify our problem, that the three rays of aspect find their main expression in relation to mankind through the medium of the three periodical vehicles:

Ray I.....	Power.....	Life.....	Ideas.....	The Monad
Ray II -----	Love-Wisdom -----	Consciousness -----	Ideals	The Soul
Ray III -----	Active Intelligence----	Appearance -----	Idols	Personality



They find their secondary expression in the three bodies which form the personality of man:

Ray I ----- Power ----- Ideas----- Mental body----- Purpose. Life.

Ray II ----- Love ----- Ideals ----- Astral body ----- Quality.

Ray III ----- Intelligence ----- Idols ----- Physical Body ---- Form.

The rays of attribute, though expressing themselves equally on all the planes and through the periodical vehicles and the three aspects of the personality, find their main expression through one or other of the four kingdoms in nature:

Ray IV ----- Harmony, Conflict----- 4th kingdom -----Human.

The Balance.

Ray V ----- Concrete Knowledge ---- 3rd kingdom-----Animal.

Ray VI ----- Devotion ----- 2nd kingdom -----Vegetable.

Ray VII ----- Ceremonial Ritual ----- 1st kingdom -----Mineral.

These are their main fields of influence in the three worlds, and upon this we shall later enlarge.

In relation to mankind, these four rays of attribute find a wide expression in connection with the four aspects of the personality, or with the quaternary. The relationship is as follows:

Ray IV ----- Harmony through Conflict -----the Physical body.

Ray V ----- Concrete Knowledge-----the Etheric body.

Ray VI ----- Devotion-----the Astral body.

Ray VII ----- Organisation-----the Mental body.

### [Page 163]

But again remember that the interrelation and interplay is synthetic on all planes, on the formless levels and also on the planes of form, and in this connection, with all states of consciousness and throughout the created universe.

## THE SEVEN RAYS

We are told that seven great rays exist in the cosmos. In our solar system only one of these seven great rays is in operation. The seven sub-divisions constitute the "seven rays" which, wielded by our solar Logos, form the basis of endless variations in His system of worlds. These seven rays may be described as the seven channels through which all being in His solar system flows, the seven predominant characteristics or modifications of life, for it is not to humanity only that these rays apply, but to the seven kingdoms as well. In fact there is nothing in the whole solar system, at whatever stage of evolution it may stand, which does not belong and has not always belonged to one or other of the seven rays.

The following table may explain the various characteristics of the seven rays:

<i>No.</i>	<i>Characteristics.</i>	<i>Methods of development.</i>	<i>Planet.</i>	<i>Colour.</i>
I-----	Will or Power	----- Raja Yoga-----	Uranus -----	Flame. representing Sun.
II	Wisdom. Balance. Intuition.	----- Raja Yoga-----	Mercury -----	Yellow. Rose.
III-----	Higher Mind-----	Exactitude in thought----- Higher Mathematics. Philosophy.	Venus -----	Indigo. Blue. Bronze.
IV-----	Conflict -----  Birth of Horus	Intensity of struggle ----- Hatha Yoga, the most dangerous method of psychic growth.	Saturn -----	Green.
V-----	Lower Mind-----	Exactitude in action----- Practical Science.	The Moon -----	Violet
VI-----	Devotion -----	Bhakti Yoga ---- Necessity for an object.	Mars -----	Rose. Blue.
VII -----	Ceremonial Order-----	Ceremonial observances -- Control over forces of nature.	Jupiter -----	Bright blue.  Clear blue.

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It will be clear that each of the kingdoms—elemental, mineral, vegetable, and animal as well as the human—is divided into seven primary types or rays, and as individualisation (i.e. the transition from the animal to the human kingdom) can take place at present only through association with man, it follows that there must stand at the head of the animal kingdom, on each ray, some species of animal susceptible to human influence through which such individualisation can take place. The elephant is said to stand at the head of the second ray type of animal, while the cat and dog occupy a similar position on the fourth and sixth rays respectively. We have had no information as to the others, with this exception, that the animals of the first ray are no longer in existence on earth.

Besides regarding the rays as the channels through which all being flows, we must recognise them as influences operating on the world in turn. Each ray has its period of greatest **[Page 165]** influence to

which all are subject to a considerable extent, not merely those belonging by nature to that particular ray, but those on all the other rays as well. The long period of influence of each is divided into seven stages, each of which is qualified by the influence of the greater ray period, being intensified when its own sub-ray period is reached (i.e. the sixth ray influence is greatest during the period of the sixth sub-ray). We must carefully note that the term "sub-ray" is used merely for convenience to designate the shorter period of influence, not as indicating any difference in the nature of the ray.

We are told that the dominant ray at the present time, though passing out, is the sixth, the Ray of Devotion, and that this ray was already in operation before the dawn of Christianity; also that the seventh sub-ray became the modifying influence about seventy-five years ago (1860), and of course will continue as such. The first outcome of this seventh subray influence was the Ecumenical Council at Rome (1870), with its declaration of Papal Infallibility. The Tractarian Movement in England started at the same time, whilst the progress of the seventh sub-ray influence, still going on, is marked by the steady increase of ritualism and sacerdotalism in the various churches, and even in the church of Rome there has been a distinct tightening of priestly authority in all matters of dogma and practice. So much for its influence on religious thought; its other aspects will be considered later.

We have also been told that the religious revival under Wesley and Whitfield in England was under the sixth subray, and I think we are justified in drawing the inference that the rise of Molinos and the Quietists in Spain and Central Europe, and of St. Martin and his band of spiritual philosophers in France and elsewhere, may have also marked the [Page 166] progress of the same period, during which the Ray of Devotion was accentuated by its own sixth sub-ray.

With these few isolated facts before us we may perhaps conclude that the time during which each sub-ray exerts its modifying influence is between one hundred and fifty and two hundred years.

We do not know how often (perhaps seven times?) the sub-rays are repeated successively within the cycle of the great ray. It must manifestly be more than once, seeing that the great sixth ray was operating before the rise of Christianity. It is also apparent that Buddhism cannot have been, as was at one time thought, the last outcome of the great second ray period, for the interval between the rise of Buddhism and that of Christianity was only five hundred years. It seems probable that Buddhism arose under the influence of the second sub-ray of the great sixth ray period. In attempting to trace back the influence which was the last outcome of the sub-rays, 5.4.3. 2. and 1, it has been suggested that this period of the Alchemists and Rosicrucians may have been dominated by the fifth sub-ray; the epoch of the Flagellants and other fanatical enthusiasts who practised self-torture and mutilation was influenced by the fourth sub-ray; and the time when astrology was widely practised as representing the third sub-ray; while the earlier epoch of the gnostics may have been the outcome of the second sub-ray. But these are only conjectures, and while the last named is possible, there can be no such correspondence of time in the previous cases, as the Alchemists, Flagellants, and Astrologers were all more or less contemporary during the Middle Ages.

The rise of modern spiritualism is no doubt due to the seventh sub-ray influence, and it may also be a foreshadowing of the great seventh ray still to come. It is interesting to note that this movement was started by a secret society which has [Page 167] existed in the world since the last period of seventh ray dominance in Atlantean times.

Every great religion which arises is under the influence of one or other of the rays, but it does not necessarily follow that each successive ray should have a great far-reaching religion as its outcome. We have heard that Brahmanism is the last great religion which arose under first ray influence; we do not know what may have been the religion which was the outcome of the last second ray period; but the Chaldean, the Egyptian and the Zoroastrian religions may be taken as representing the third, the fourth, and the fifth rays respectively. Christianity and probably Buddhism were the result of sixth ray influence. Mohammedanism, which numbers so large a following, is also under sixth ray influence, but it is not a great root religion, being a hybrid offshoot of Christianity with the tinge of Judaism.

The rays are sometimes considered as divided into three classes; the first ray by itself, the second ray by itself, and the other five in a group. When regarded in this way, they are spoken of as the three rays, and typify the various Trinities. Another suggestive fragment of symbology describes the three rays as using respectively three kinds of fire to light the sacrifice of the altar,—the electric, the solar, and the artificial, or fire by friction.

Before proceeding to consider the virtues, the vices and the special human characteristics which differentiate the individual belonging to one ray from the individual on another ray, it will be well to refer to the origin of the two ray influences which constitute the dominant and the modifying factors in the character of every human being, as well as to the planetary influence, or the ray of the personality, which again modifies these two great influences during any given life.

### **[Page 168]**

We have seen that seven rays are seven differentiations of one great cosmic ray, effected within the very being of our solar Logos before He began His creation. Now we know that the divine spark, the divine centre of consciousness in each one of us, comes from the highest principle of our Logos; it has therefore within it the potentiality of all the rays, but from the time when our Logos formed within Himself the countless centres of divine consciousness, each one of these centres was coloured by the special attributes of one or other of the rays. Seeing that the moment each became limited (i.e. separated from the absolute consciousness of the Logos by even the finest veil of differentiation) it must necessarily belong to one or other of the rays, the very essence of our being, the central spark of the divine in each one of us, may thus be said to belong to one or other of the seven rays, and this may be spoken of as a man's primary ray.

It will be remembered that the first great outpouring from the Logos vivified universal substance and caused every atom of matter within the "ring-pass-not" of His system to vibrate in seven different measures of vibration. The second outpouring caused molecular combinations, thus forming the six subplanes below the atomic on each plane, and produced form. It was at the time of the second outpouring that each of the divine centres of consciousness put forth a thread of being into an atom of the highest sub-planes of the atmic, the buddhic, and the manasic planes,—atoms destined to be the nuclei of the future bodies, each on its respective plane, the three forming the upper triad so often referred to. Now every atom is under the influence of one or other of the rays, and the atmic, buddhic and manasic atoms referred to all belong to the same ray; but this is not necessarily the same ray as that to which the over-shadowing centre of consciousness belongs. In fact, in the majority of cases, the ray of the **[Page 169]** centre of consciousness and the ray of the triad are different; the one modifies the other, the former being the primary (called by Mrs. Besant the monadic ray), the other being the secondary or individual ray, since the manasic atom is the nucleus of the future causal body in which the individual passes from life to life. This body is of course gradually built up of particles of matter

belonging to the same quality and type as its nucleus atom, and when it is so built through long ages of evolution, the over-shadowing divine centre of consciousness, which has through the ages also evolved individually, unites with it, and the immortal individual Ego starts on its upward climb through the human kingdom. This is the third outpouring for each soul. The influence of this secondary or individual ray constitutes the main factor in the earlier stages of evolution, i.e., in the elemental, mineral, vegetable and animal kingdoms; but of course the deepest rooted influence must be that which affects the divine centre of consciousness; therefore when the union above referred to takes place, and the entity has become the re-incarnating ego, the primary ray becomes and remains the dominant force.

But there is still another influence to be spoken of. This is the planetary ray under which each human being is born, It must of course be understood that the so-called influence of a planet is really the influence of the Hierarchy ruling over that planet. This personal ray is an important factor in the character of a man during the one lifetime of its operation. I say one lifetime, but it may of course be one or more, if the karmic conditions demand it, for the moment of birth for every individual is fixed in accordance with karmic necessities, and probably all of us—whatever our primary or individual rays—have passed lifetimes again and again under the personal influence of all the seven rays.

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## **2. The Present Ray Plan and the Workers**

The work of the first and second rays is primarily instrumental in the work of materialising the Plan of God for our world and causing its manifestation. It would be of interest at this point to consider the Plan as it is at present working out, for the reason that these two types of ray force, that of power-will and that of love-wisdom, are predominantly operative at this time. All the workers along other lines of force—whether manifesting objectively or active subjectively—have temporarily subordinated their interests and to some degree cancelled their previous arrangements, in order to meet the need of the world. There is a Plan now coming into effect, and this has demanded the attention and called for the loyal cooperation of all departments of the world government. In all organised endeavour and in all wide schemes of construction and of work there must ever be the subordination of certain factors to other factors, and never more so than in the working out, at this time, of the Hierarchical Plan.

If the teachings in this treatise are to achieve the purpose for which they are intended, it is essential that scattered through the occult generalities and the universal concepts there should be those points of immediate and imperative interest which will make this treatise of practical usefulness and of living application.

In *A Treatise on White Magic* I outlined one of the first steps taken by the Hierarchy in the work of inaugurating the new Plan. This Plan was tentatively formulated in 1900, at one of the great quarterly meetings of the Hierarchy. In 1925, at the next great meeting for cooperation, the new Plan was discussed in greater detail, certain necessary changes **[Page 171]** (growing out of the results of the World War) were negotiated, and the members of that important Council determined two things:

First, that there should be a united effort by the collective members of the planetary Hierarchy, over a period of several years (that is until 1950), to bring about certain definite results, and that during that time the attention of the Great Ones should be turned towards a definite attempt to expand the consciousness of humanity and to institute a sort of forcing process, so that men's horizon of thought would be tremendously enlarged, and their faith, assurance and knowledge be equally increased and

strengthened. It was decided that certain areas of doubt should be cleared up.

Secondly, it was determined to link more closely and subjectively the senior disciples, aspirants and workers in the world. To this end, all the Masters put Their personal groups of disciples in touch with each other, subjectively, intuitively, and sometimes telepathically. Thus the New Group of World Servers came into being.

Instead, therefore, of seven groups of workers in the world, all engrossed with activities along the seven major lines of force—their place in the scheme determined by their ray—the Masters, Their disciples and the probationers grouped themselves into three main divisions, so that the political, the religious, and the educational departments of human evolution might be adequately served.

At the same time They organised the intermediate group of World Servers, who could act as liaison of officers, interpreters, and intermediaries between the inner active Hierarchy and the thinkers of the world, and also serve as agents in every country and in every group. Thus all groups which were animated by any desire to serve, and which were (in spite of errors in technique and method) of any usefulness in [Page 172] aiding their fellow men, were swept into a current of spiritual stimulation with the intent to increase their effectiveness. Groups that were crystallised and sectarian as a whole would fail to respond, but in all of them, even the most dead, there were found a few who were responsive to the new impulse.

The institution of this new Plan automatically brought about an augmented training of those men and women who showed signs of being responsive to subjective influences and to the intuition. It was found wise to bring about a forcing process, in order to make mankind more sensitive and to develop certain latent but hidden powers, and also to attempt to bring the more advanced types of men up to a standard of sensitivity and to a spiritual receptivity which had been hitherto the prerogative of the few mystics and intuitives. During the past few years this process has been going on, and the results have proved better than had been anticipated. The war, which devastated the world, cleared away much debris.

Roughly speaking, the Plan fell into three divisions in the minds of its organisers:

*First, Political.*

The objective of the work here planned was the development and the establishment of an international consciousness. This was an effort along the line of power or will, of government, or along the line of the first ray. Disciples and aspirants working in the field of organisation, and the mass of idealists, were organised in this work, and the seventh and sixth ray workers were brought into line. The groups therefore ranged themselves into one group in this endeavour. It was also determined to demonstrate the need for economic synthesis, as part of the work of relating the nations to each other, so that the spirit which is evidenced by such an organisation as the Red Cross, for instance, might also be evidenced internationally [Page 173] in the interplay of the nations with each other. It is needless to point out that material stress and strain and the wrecking of old political parties and trade relations had to play their part. It was determined to demonstrate the necessity of establishing a spirit of international dependence and interrelation, so that the nations would be forced to realise politically that isolation, separativeness, and the cultivation of a national egoism must go, and that a national spirit coloured by a sense of superiority, by class hatreds and racial antagonisms, constitutes a barrier to the



true development of humanity. The people must be taught that the longing to increase possessions is a deterrent to real expansion. Thus plans were laid whereby the Brotherhood of Nations, based on mutual need, mutual understanding, and mutual helpfulness, should gradually come into being.

It was the establishing of a state of mind which was the primary objective, and not the establishing of some impossible and mythical Utopia, or of those material conditions whereby one group is entirely subordinated by the will-to-power of another group which enforces a standardised and uniform condition through the use of power in some form or another. The work indicated, and therefore set before the New Group of World Servers, is to enunciate those principles of national relations which underlie a world state or federation, and their instructions were to get the ear of the leaders in various countries, and thus slowly and gradually awaken the masses (through them) to the true significance of that easily spoken, but little understood word, Brotherhood.

This work is perhaps one of the hardest of the tasks which the Society of Organised Minds has ever set itself. Racial hatreds and national aspirations are so strong, and the ignorance of the masses is so great, that all the resources of the workers along the line of government and power (the first **[Page 174]** ray) were necessary to make the needed impact upon the public consciousness. There has been, and there still is, much to destroy before the nations are reduced to the point where they will become sensitive to the new vision, and able to recognise their need of each other.

It has been interesting to note how the idea of the controlled and beneficently applied power of those who work with and through ideas has—during the past few years—materialised on the physical plane through the medium of the dictatorship of the proletariat, of the workers of a nation, as set up in Russia. This has been subversive of the rule and control of the aristocracy, of the bourgeoisie and of the intelligentsia; it has glorified work and the workers, and has driven out of the country (by death or exile) some of its best elements. Yet behind all the mistakes and cruelty, and behind the rank materialism, there lie great ideals,—the supply of the need of all, the beauty of mutual service, and the divinity of constructive work.

In Germany, you have the dictatorship of racial superiority, and the attempt to deify a race. Without humour and real understanding, one race is preparing to dictate terms to other races, by the weight of its thought and its achievements rather than by war. Yet the ideal of a superman is a true ideal, and it needs upholding before the world. Temporarily, it has been forgotten that the superman is the goal for all, and that Asiatics, Nordics, Jews, Gentiles, Americans, and Anglo-Saxons, the Africans and all other world races are children of the same Father, fed from the same source of Life, and saved by the same divine Christ principle. Therefore the superman has been and will be found emerging out of the ranks of every people, to find his way into the ranks of the Spiritual Hierarchy and the New Group of World Servers.

In America, you have the dictatorship of organised business **[Page 175]** seeking to regulate and control every department of the economic life of the nation, and cutting deep down, through the trained minds in the government, to the very roots of the national existence. That certain types of mind may regard this as an infringement of the liberty of the subject is of small importance, relatively speaking, compared to the gradually emerging synthesis which aims subjectively to kill out greed and end the exploitation of the many by the few. In Great Britain, we find the dictatorship of empire (if such a paradoxical term may be employed), but it is an empire of the middle classes, controlling and balancing. In Italy, in Turkey and elsewhere other great experiments are going on.

The originators of these various national movements are often ignorant of the impulses which lie back of their work, and are frequently unable to explain the ideals toward which they are working, except in terms of human ambition and power. Nevertheless, unknown to themselves, they are really sensitive to the great ideas thrown into their minds by the Minds behind the scenes. They respond to the idea of general good, of human equality, of the superman, of universal trade requirements, and of the distribution of wealth, but—and here is the important point—because the inner synthesis of effort is not emphasised, because there is no general knowledge as to the source of the great concepts, and no understanding of the inner Brotherhood which is guiding humanity towards an outer Brotherhood, these great principles are being widely distorted, selfishly applied, and separately utilised. The fires of class hatreds, of racial antagonisms, and of national pride are burning intensely strong.

Such is the problem before the Great Ones at this time. What will They do to bring the nations, through the agency of the inner department of government and the political rule which we have been considering, to a realisation of their **[Page 176]** essential unity, and so further that "peace on earth, good will to men" of which we all dream.

### *Second, Religions.*

The aim before this department is to establish a universal understanding of the nature of reality, and to foster the growth of the spiritual consciousness. Though in some ways religious differences are the hardest to bridge or heal, yet real progress has been made in this phase of the Hierarchical work. There is today in the world a very large number of those who fundamentally believe in the brotherhood of religions. Though the unintelligent masses everywhere have little or no idea of things spiritual, they can be more easily brought to believe in the one God and to the idea of a universal faith than to any other idea. Many thousands of them are frankly agnostic or believe in nothing, whilst many other thousands are restive under the control of theological authority. They have nevertheless within them that germ of the spirit of love which is normally inclusive and intuitive. Curiously enough, along this line the seething millions of the Orient present a more serious problem to the Great Ones than do the peoples of the Occident, for ignorance is deeply prevalent among the masses of Asia as to the trend of affairs in the world of religion, owing to the widespread illiteracy of the races, and their consequent easy exploitation and control by the religious demagogues, fervent prophets and reactionaries.

Disciples or workers on the second ray are now actively handling this problem. It is interesting to note that the reason for the success in breaking down old barriers and in bringing about a condition of spiritual readiness everywhere in the Occident, is largely due to the work of the Orientalist scholars in France, Germany and England. They have made the literature of the East available, in all its beauty, to the West, **[Page 177]** and so have linked the spiritual truths of all ages with the truth of the Christian presentation, showing them all to be of equal progressive value. Now the masses in India, China, and northern Africa must be awakened to the inner significance of their own faiths, and to the part that Christianity plays in the same great religious programme. This is occupying the close attention of certain second ray teachers in India, Japan and Syria.

During the next ten years the work of the Fellowship of Religions (of which the outer organisations are an externalisation) will greatly increase. Soon we shall have the inner structure of a world-faith so clearly defined in the minds of many thousands that its outer structure will inevitably make its appearance before the end of the century.

The inner structure of the World Federation of Nations will eventually be equally well organised, with its outer form taking rapid shape by 2025. Do not infer from this that we shall have a perfected world religion and a complete community of nations. Not so rapidly does nature move; but the concept and the idea will be universally recognised, universally desired, and generally worked for, and when these conditions exist nothing can stop the appearance of the ultimate physical form for that cycle.

*Third, scientific.*

The workers along this line have definitely set themselves the goal of expanding man's consciousness and so widening his horizon that a synthesis of the tangible and the intangible will take place. This will bring about the entrance of mankind into a new and subjective realm, and his apprehension of new states of awareness. These developments will be brought about by the workers in the fields of education, of science, and of psychology. Great things are on the way at this time, and the [Page 178] activities of workers on the third and fifth rays have never been so well directed nor so potent as today.

As I told you, and as I now repeat, the workers on all the rays are organised to take part in one supreme effort,—an effort towards which the entire Christian era has been tending and for which it has been a preparation. The seventh and sixth rays are occupied with the work of government and with the task of producing a new synthesis, and thus the force of all the workers along those lines is combining with the energy of the first ray. The energies of the aspirants and disciples on the third and fifth rays are turned to the work of expanding the human consciousness, of bringing to light the hidden wonders of the universe, and of hastening the unfoldment of the latent powers in mankind. These powers, when awakened, will be extensions of many of the present senses and will admit man into that world which lies behind the veil of ignorance and matter.

You will note that so strenuous is the work of breaking down national group isolation and separativeness that it takes the united energies of three groups of workers to bring about the desired results. The seven groups of workers are organised therefore as follows:

1. In the department of politics ----- First, sixth and seventh rays.
2. In the department of religion ----- Second and fourth rays.
3. In the department of education ---- Third and fifth rays.

Do not forget that, though the work is being carried forward in three fields of human thought and activity, the net result is one directed effort towards the production of synthesis and a great preparatory drive towards a revelation of such wonder that I cannot yet detail it. Recognition of its truth is dependent upon inner growth and illumination, and this growth is being speeded up, leading to an easier recognition of that which is on the way. Remember, revelation seldom [Page 179] comes along the expected lines. There will be a pouring in of light upon mankind which will alter his conditions of living, change his outlook upon world affairs, and inaugurate a new age which will be distinguished by an aptitude for group synthesis and cooperation, and by new mental powers, leading to a re-orientation of the mind so that it can function with equal facility in two directions. It will be able to turn outward into the world of manifested forms, and inward into the world of synthesis, of unity and of spirit. There will be a fresh attitude towards life which will evidence itself in a better sense of values, for life will have a meaning hitherto unknown, and we shall have an interpretation of that meaning which will enrich our daily experience. Towards this end all true workers are now bending every effort.

Earlier in this treatise I referred to the areas of doubt which now exist in man's mind, and I should like briefly to refer to the three major areas which—when cleared up—will facilitate the bringing in of the new age with its new civilisations, new sciences and new religion. There are three problems which the next few years will see well on the way towards an intelligent solution in the minds of the most conservative, but which will be regarded as definitely solved by the intuitive and illumined. These three problems might be regarded as constituting the three main objectives in the fields of science, of politics and of religion. With their solution will come the more rapid success of the world problems of government, of faith and of matter. Please note the distinction and significance of these last three words.

### THE PROBLEM OF IDEAS

In the final analysis, the main problem of world government is the wise use of ideas. It is here that the power of [Page 180] speech makes itself felt, just as in the department of religion or of education the power of the written word, of the printed page, is felt. In the field of politics, the masses are swayed by their orators, and never more so than now through the use of the radio. Great ideas are dinned into the ear of the public without cessation—theories as to dictatorship, communism, nazism, fascism, marxism, nationalism, and democratic ideals. Methods of rule by this or that group of thinkers are presented to the public, leaving them no time for consideration, or for clear thinking. Racial antipathies are spread, and personal preferences and illusions find expression, bringing about the deception of the unthinking. The man who has a golden tongue, the man who has the gift of playing with words and can voice with emphasis people's grievances, the juggler in statistics, the fanatic with a certain and sure cure for social ills, and the man who loves to fan race hatreds, can ever get a following. Such men can with facility upset the balance of the community and lead a body of unthinking adherents to a transient success and power, or to obloquy and oblivion.

In the aggregate of this play with ideas, and in the constant impact upon the human consciousness of the great concepts which lie back of our evolutionary process, the race is developing the power to think, to choose, and to build a sure foundation. Through the evolutionary presentation of these ideas there is a steady march towards a liberty of thought (through the old method of experiment, of discard, and of renewed effort with ever newer concepts) which will enable mankind to build true to the great thought patterns which underlie the outer structure of our world. The attentive minds of the age are constantly being made sensitive to these patterns, so that the individual mind can recognise them and wrest them out of the darkness into the light of day. Thus [Page 181] will the true patterns be made available, to play their part in leading the race towards its destiny, towards those deeper realisations which mould the racial types, and to that synthesis of understanding which will result in a realisation of Brotherhood. Thus thoughts play their part, and the problem of ideas will be increasingly understood, until the time may come when we shall have our trained intuitives and thinkers who will be able to work directly in the world of concepts and bring through (for the use of the race) the pattern ideas upon which to build. In saying this I realise that I may be accused of romancing and of communicating the impossible; but time will demonstrate the truth of that which I predict. The world structure emerges from and is built upon certain inner thought patterns, and it is these thought patterns which are producing the present flood of governmental experiments among all nations. But today there is no training given upon the process of contacting the world of patterns and upon the true interpretation of ideas, and hence the problems. Later, when the race sees its problem with clarity, it will act with wisdom and train with care its Observers and Communicators. These will be men and women in whom

the intuition has awakened at the behest of an urgent intellect; they will be people whose minds are so subordinated to the group good, and so free from all sense of separateness, that their minds present no impediment to the contact with the world of reality and of inner truth. They will not necessarily be people who could be termed "religious" in the ordinary sense of that word, but they will be men of good will, of high mental calibre, with minds well stocked and equipped; they will be free from personal ambition and selfishness, animated by love of humanity and by a desire to help the race. Such a man is a spiritual man.

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### THE PROBLEM OF GOD

In the world of religion we shall see the solution of the second problem, and the ridding of the human consciousness of another area of doubt. The fact of God will be established and men's questioning in this respect will end. Such a God will not be a national or a racial God; not Christian, Hindu or Buddhist. Such a God will not be a figment of man's creative imagination or an extension of his own consciousness, but a Deity of essential life, who is the sum total of all energies; the energy of life itself, the energy of love, the energy of intelligence, of active experience, and that energy which produces the interplay between the seen and the unseen; a God most surely transcendent, but at the same time most assuredly immanent; a God of such immensity that the Heavens proclaim Him, and so intimate that the humblest child can recognise Him.

How can this be? you ask. I give a simple reply to your question, and yet one so scientific and so profound in meaning that only when it is realised to be a fact in a natural process will it be appreciated with accuracy. Out of the flesh God will be seen and known, yet with the eye of the inner vision can God be seen even when a man is occupying a body of flesh. Not with the physical eye can Deity be seen, though the hallmark of divinity is everywhere. There is an eye which can be developed and used, and which will enable its possessor to see God working on the inner side of Life, within Himself and within all forms, for "when thine eye is single, thy whole body is full of light." In that light shall we see light, and so see God. The three words: electricity, light and life, express divinity, and their synthesis is God. When we know the three as one in our own experience, then we know God. The lowest aspect we are now using, and of it we are **[Page 183]** increasingly aware. The second aspect of light is on the point of revelation, through the right understanding of electrical phenomena. There lies the clue to the new age, the age of light, of illumination and of revelation. The esotericists of the world will understand a little of that to which I refer, and in their hands lies the training of humanity so that men may use that true vision and learn to utilise the "single eye." I would have you note, however, that the majority of true esotericists are found outside, and not within, the bulk of the schools which call themselves esoteric.

### THE PROBLEM OF IMMORTALITY

The third area of doubt,—doubt as to the fact of immortality—will be solved before long in the realm of science, as the result of scientific investigation. Certain scientists will accept the hypothesis of immortality as a working basis upon which to base their search, and they will enter upon that search with a willingness to learn, a readiness to accept and a desire to formulate conclusions based upon reiterated evidence. These conclusions will, in their turn, form the basis for another hypothesis. Within the next few years the fact of persistence and of the eternity of existence will have advanced out of the realm of questioning into the realm of certainty. The problem will have shifted further back.



There will be no question in anyone's mind that the discarding of the physical body will leave a man still a conscious living entity. He will be known to be perpetuating his existence in a realm lying behind the physical. He will be known to be still alive, awake and aware. This fact will be demonstrated in several ways. The development of a power within the physical eye of a human being (a power which has always been there, but which has been very little used) will reveal the etheric body, the "double," as it is sometimes called; and men [Page 184] will be seen occupying that body in some definite spatial area whilst their dead or disintegrating physical body has been left behind. Then again, the growth in the number of those people who have the power to use the "single eye," sometimes called the "reawakened third eye," will also add to the demonstration of the truth of immortality, for they will with facility see the man who has discarded his etheric body as well as his physical body. By the very weight of their numbers, and by the reputability of their position, they will carry their point. Through a discovery also in the field of photography, now being investigated, will the fact of survival be proven. Through the use of the radio by those who have passed over will communication be eventually set up, and reduced to a true science.

Nevertheless, certain imminent happenings will do more to annihilate the veil between the seen and the unseen than any other line of activity hitherto initiated. Of this I may not speak beyond telling you that an illumination will be set up and a radiance revealed which will result in a tremendous stimulation of mankind and bring about an awakening of a new order. Man will be keyed up to a perception and to a contact which will enable him to *see through*, which will reveal the nature of the fourth dimension, and will blend the subjective and the objective together into a new world. Death will lose its terrors, and that particular fear will come to an end.

Men are so occupied with their demand for light, so earnest in their cry for release from the present blindness, and so anxious for relief from the surrounding chaos, that they are apt to forget that from the inner side there is also a great effort and "push" to help, on the part of the Custodians of the Plan and Their assistants. This urge on Their part to help is more active than ever before, as human beings demand more [Page 185] potently the privilege of light. A demand from the race, plus a response from the waiting Hierarchy, must inevitably produce potent results. The urge to know and the urge to teach are assuredly related and a part of the natural process of conscious development. The next few decades will mark a happening of such profound and widespread consequences that the present era in which we live will come to be looked upon as the dark ages. Science will penetrate deeper into the realm of the intangible, and work in mediums and with apparatus hitherto unknown. The release of the potencies in an atom will mark a revolutionary era, and science will have much to discard and much to give as it works with energies and forms of life hitherto unrecognised. The spiritualists will make a discovery whereby the means of contact with those who function out of the physical body will be greatly facilitated, and a group of mediums will begin to act as intermediaries for a number of scientists on the inner side of life and those who are still in physical bodies. Through the activity of the real esoteric schools, a technique of training will be instituted which will develop the new powers that will substantiate the old truth and turn men's beliefs into certainties. Through the stimulating and occultly scientific work of the department of religions, men will come to new knowledge and awareness, and will arrive at an uplift that will bring mankind to the Mount of Transfiguration. Through the work of the department of government, men will come to an understanding of those ideas which are needed to carry the nations the next step forward to mutual help.

I shall try to express the deepest objective of the Brotherhood, so that you can understand and cooperate. Humanity is intended to act as a power house through which certain types of divine energy



can flow to the various forms of life found in the subhuman kingdoms. This flow of energy must be intelligently [Page 186] apprehended and intelligently directed, and thus will be brought to an end conditions of decay and of death now prevalent everywhere. Thus mankind can link the higher and the lower manifestations of Life, but this will be possible only when men themselves have (within themselves) linked their higher and their lower aspects. This is, and should be, one of the objectives of all esoteric training. Men are intended to acquire the facility to function freely in either direction, and so with ease contact the life of God as it flows through those forms we call superhuman, and those which are subhuman. Such is the emerging goal.

The next few years will mark an intensive effort on the part of the hierarchy and on the part of the New Group of World Servers. There is a term set to their effort, and later this type of activity will end, and workers will enter into more extensive fields, if the work proves effective. Should the spiritually minded and intellectually constituted people of the race fail at this time to initiate the Plan, to wrest it out of the unseen and carry it into the realm of the seen, then we shall see a period of difficulty and of slower growth, but no entire collapse of the fabric of civilisation as the fear-mongers indicate. But we shall anticipate no such failure and no such setback to the carefully laid plans of the Watchers on the inner side. The word has gone out to rally all the disciples and aspirants of the world to an intensive work, and with that appeal from the Great Ones I seek to occupy myself. Everyone is needed and must go forward with hope and certainty. The hierarchy is, with concentration, working and bending every effort to make the plan a success. The New Group of World Servers are being more closely integrated, and the work they are to do is being carefully planned. In London, in New York and in Geneva are three centres of their activity, and at Darjeeling and in Tokyo there is a mustering of forces.

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I challenge the thinkers of the world to drop their sectarianism, their nationalism, and their partisanships, and in the spirit of brotherhood to work in their particular nation, regarding it as an integral part of a great federation of nations,—a federation that now exists on the inner side but waits for the activity of the world thinkers to bring it to materialisation on the outer side. I charge them to work in the cause of religion and in the field of that particular religion in which they, by an accident of birth or by choice, are interested, regarding each religion as part of the great world religion. They must look upon the activities of their group, society or organisation as demanding their help, just in so far, and only so far, as the principles upon which they are founded and the techniques which they employ serve the general good and develop the realisation of Brotherhood.

I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one life, and the one humanity. I ask for no sentimental or devotional response to this challenge. I would remind you that hatred and separateness have brought humanity to the present sad condition. I would add to that reminder, however, the fact that there is in the world today a large enough number of liberated men to produce a change in the attitudes of mankind and in public opinion, if they measure up by an act of the will to what they know and believe.

I challenge you also to make sacrifices; to give yourself and your time and your money and your interest to carry these ideas to those around you in your own environment and to the group in which you find yourself, thus awakening your associates. I call you to a united effort to inculcate anew the ideas of brotherhood and of unity. I ask you to recognise your fellow workers in all the groups and to strengthen their [Page 188] hands. I ask you to seal your lips to words of hatred and of criticism, and to talk in terms of brotherhood and of group relationships. I beg of you to see to it that every day is for

you a new day, in which you face new opportunity. Lose sight of your own affairs, your petty sorrows, worries and suspicions, in the urgency of the task to be done, and spread the cult of unity, of love and of harmlessness.

I ask you also to sever your connection with all groups which are seeking to destroy and to attack, no matter how sincere their motive. Range yourself on the side of the workers for constructive ends, who are fighting no other groups or organisations and who have eliminated the word "anti" out of their vocabulary. Stand on the side of those who are silently and steadily building for the new order—an order which is founded on love, which builds under the impulse of brotherhood, and which possesses a realisation of a brotherhood which is based on the knowledge that we are each and all, no matter what our race, the children of the One Father, and who have come to the realisation that the old ways of working must go and the newer methods must be given a chance.

If you cannot yourself teach or preach or write, give of your thought and of your money so that others can. Give of your hours and minutes of leisure so as to set others free to serve the Plan; give of your money so that the work of those associated with the New Group of World Servers may go forward with rapidity. Much time you waste on non-essentials. Many of you give little or nothing of time. The same is the case with money. Give as never before, and so make the physical aspects of the work possible. Some give of their very need, and the power they thereby release is great. Those on the inner side are grateful for the giving by those who can give only at great personal cost. Others give of what they can spare and only when it needs no sacrifice to give. Let that **[Page 189]** condition also end, and give to the limit, with justice and understanding, so that the age of love and light may be more rapidly ushered in. I care not where or to whom you give, only that you give,—little if you have but little of time or money, much if you have much. Work and give, love and think, and aid those groups who are building and not destroying, loving and not attacking, lifting and not tearing down. Be not taken in by the specious argument that destruction is needed. It has been needed, no doubt; but the cycle of destruction is practically over, could you but realise it, and the builders must now get busy.

I challenge you above all to a deeper life, and I implore you for the sake of your fellow men to strengthen your contact with your own soul so that you will have done your share in making revelation possible; so that you will have served your part in bringing in the light, and will therefore be in a position to take advantage of that new light and new information, and so be better able to point the way and clear the path for the bewildered seeker at that time. Those who are not ready for the coming events will be blinded by the emerging light and bewildered by the revealing wonder; they will be swept by the living breath of God, and it is to you that we look to fit them for the event.

Before we proceed further I want to touch upon the apparent contradictions which occur (and which may continue to occur) in this treatise. Sometimes a ray will be spoken of as being in manifestation. At other times it may be referred to as being out of manifestation. We may speak about its influence upon a particular kingdom in nature, and then again still another ray may be regarded as of prime importance. These discrepancies are only apparent, and their cause lies hid in the right understanding of the Law of Cycles. Until this basic **[Page 190]** Law of Periodicity is comprehended (and this will not be possible until man has succeeded in developing fourth dimensional vision) it will not be easy to avoid what may look like contradictions. At one time a certain ray may be in incarnation and thus of paramount influence, and yet, at the same time, still another ray may govern the major cycle,—a cycle of which the ray under consideration may be only a temporary aspect. For instance, the seventh Ray of Ceremonial Organisation is now coming in, and the sixth Ray of Devotion is going out; yet this sixth

ray is a major ray cycle and its influence will not entirely disappear for another 21,000 years. At the same time, this sixth ray might well be regarded as the sixth sub-ray of the fourth Ray of Harmony through Conflict, which has been in manifestation for several thousand years and will remain operative for another 40,000 years. Yet at the same time, this fourth ray *is* out of manifestation as regards its minor and cyclic influence.

I fully realise that this information is of a most confusing nature to the beginner in occultism, and only those students who conform to the requirement of grasping the general outline and the broad basic propositions will be able to gather out of these instructions the true, intended perspective. If the reader loses himself in the mass of possible analyses and intricacies of the imparted detail, he will not emerge into the realm of that clear vision which is intended. When he eliminates the detail and deals with the general conformation of the solar Plan, he will then be enabled to cooperate with the needed intelligence. Read therefore constructively and not critically, knowing that it is not easy to see the Plan as it exists in the minds of the Builders, Who work in the closest cooperation, conforming to the initial Plan, and yet carrying forward Their individual efforts with concentration and sustained enterprise.

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### **3. Three Major Propositions**

**WE HAVE** been studying the significance of the work of the seven creative Builders, as They express the life aspect and qualify the phenomenal appearance through which the One Life manifests. It is the quality in time and space that determines the phenomenal appearance, and this is the third major proposition of which the two previous are:

- a. Every ray Life is an expression of a solar Life, and every planet is therefore linked with every other planet, animated by energy from one or other of the seven solar systems, and actuated by a triple stream of force.
- b. Every one of the rays is the recipient and custodian of various energies, coming from varying sources.

To these two we add:

- c. It is the quality of a ray Life, in time and space, which determines the phenomenal appearance.

In these three propositions you have summed up the basic teaching of this Section. Here I can point out with success, I believe, the practical efficacy of a true understanding of these rather advanced occult teachings. If, for instance, you study the first proposition, you will note how a ray Life is an expression of a solar Life. Now take this broad idea and make it personally specific by referring the same proposition to an individual man, grasping the fact that every personality is intended to be an expression of a solar angel, and is consequently linked to every other solar angel in the kingdom of souls. Each is animated by the energies coming from all the seven groups of solar angels, and is likewise in touch with the life of the planet, of the solar system, and with extra-systemic **[Page 192]** force also. Is this not of vital, practical import? Does it not warrant close study and consideration of the attitude of the personality towards life, and of the measure of success of the solar angel at any given point in time and space (which is all that the personality is, in the last analysis) as it builds and qualifies its phenomenal appearance? Here we can see the scientific value of the study of ideals, of

concentration upon the virtues and divine qualities, and upon an intellectual analysis of the divine attributes of any of the great sons of God.

Again, the second proposition states that the seven rays, being each the recipient and custodian of energies coming from the universe, bring in the basic concept of inter-relation, of inter-communication, of inter-dependence, of cooperative responsibility, and of *service*. These relationships, as we well know, underlie the principle of Brotherhood, which the race is just beginning to grasp and to discuss. Thus one of the major propositions which govern the building forces of the universe is of real practical application to the mental life and attitude of man today.

The first proposition relates to the ego, or solar angel, and its realisation.

The second proposition relates to the mental grasp of the "inspired" man—inspired from on high by his solar angel.

The third proposition, which states that quality determines the appearance, is intended to control or direct the feeling or desire life of the personality, for according to the quality of his desires will be the gradually emerging appearance.

Man is innately and truly divine, but the quality of the solar angel only makes its presence felt slowly and during the evolutionary cycle; it demonstrates only dimly as yet, and only emerges occasionally; though the sum total of characteristics in any one life is coloured by divine quality according to the egoic capacity to control or express, it is distorted by [Page 193] substance in the early stages almost past all recognition. These three propositions warrant careful thought and even meditation, for as they express the laws under which the seven creative Builders work, so do they express the laws under which the aspirant can now begin to work.

#### 4. Quality in the World of Appearances

**WE NOW** take up the definition of the word "quality," which embodies the second ray aspect. This second aspect is the determining ray or the second manifesting aspect of divinity. It is the Christ or Vishnu aspect; it is the sentient consciousness aspect of deity in form. I stated also that we would consider its expression in the world of phenomena, meaning by this the world of external appearance and of tangible forms.

The quality that emerges through the process of manifesting, and under the impulse of the divine Life, is love, which functions through the medium of the Law of Attraction, with the aim of producing an ultimate synthesis in consciousness. Let us not forget that the objective of our present evolutionary process is the unfoldment of conscious awareness. The entire process is directed towards that consummation.

Quality, in the last analysis, is neither more nor less than the nature of that awareness, and the response in terms of quality to sentient contact. Through the gradually unfolding mechanism of contact (itself the result of active quality, determining the life of the unit cells which compose the form) the range of contacts extends indefinitely, and the response of the living entity to contact becomes more vital, more understanding in its capacity, and more synthetically comprehended. This response develops in two directions:

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1. It leads to a comprehension of the response apparatus and to a wise use of the mechanism of contact.
2. It leads also to an understanding of the response of the individual consciousness to the consciousness contacted. This is brought about through the medium of the response mechanism. This other response apparatus may be either more developed or less developed than the one that does the contacting.

It is this interplay between the consciousnesses using the mechanisms that confers an understanding of quality. This interplay confers an understanding of the activity underlying the appearance, and motivating it. Exoteric science enables the activity aspect of the phenomenal forms to be apprehended and studied, and all the many manifestations of the many schools of human thought, which enlarge through their researches the range of human knowledge, have the same objective. At the same time, they increase our capacity to grasp the intense activity of every form in every kingdom in nature, and of every atom and cell within those forms. Science has led us on from pinnacle to pinnacle of achievement, till today we are lost in a world of energies. We have been taught to picture to ourselves a world of vibrating points of force which constitute in the aggregate all forms of life, and which present to our astonished and bewildered intellects a planetary life which is the sum total of all known forms. Each form is a universe in itself, and all forms are alive, vibrating with divine activity. We use the word "energy" to express this activity, and beyond that we are as yet unable to pass. Energy is life, and energy is also death. Activity is to be sensed and known in the organic and in the inorganic,—a vast series of atomic lives built up into structure after structure and found to be in ceaseless motion. A vast series of living structures, built up **[Page 195]** into still greater and more inclusive forms, are all found, again, to be in equally ceaseless motion. These greater structures, in their turn, are found to be vibrant organisms, and so there unfolds before man's conscious vision nothing but life and activity, naught but motion and energy, and always a coherence, an ordered purpose, a growing synthesis, a Plan, and a *Will*. To this, science sets its seal, for scientific knowledge is the indication of man's response, through the collective response apparatus of humanity as a whole, to the mechanism of awareness of the great Life in which we live and move and have our being, the planetary Logos of our Earth.

The esoteric sciences carry us within the form or forms, and enable us to penetrate to the quality aspect. Students would do well to remember that occultism may be the study of forces, and that the occultist moves in the worlds of force, but these are also the worlds of quality and of those qualifying energies which are seeking to manifest through the world of appearances. As they achieve this, they will dominate the activity of the form units which constitute the phenomenal world. There are energies which lie behind the phenomena produced by the activity of the atomic structures; these are latent and unseen and often unfelt; they are subjective. The esoteric sciences have one purpose in view, and that is to produce the gradual emergence of these energies, so that the skilled occultist can eventually work in a dual yet unified world of force, and be the creative will which guides, blends and utilises the world of appearances and the realm of qualities. These two types of active creative energies must be controlled by the creating Will or Life aspect so that they function as one.

Therefore the aspirant is taught to turn within; to study motives; to acquaint himself with the qualities which are seeking **[Page 196]** expression in the outer world through the medium of his outer mechanism. As he learns to do this, the nature of that outer world of mechanisms alters, and he increasingly becomes aware of the qualities struggling for expression behind the outer forms. Thus the



range of his conscious contacts extends, and he passes (through scientific research) from an exoteric understanding of the world of phenomenal appearances to an esoteric comprehension of the world of qualities. Never forget, therefore, that this dual apprehension must be emphasized, and that as a man learns to "know himself," he automatically learns to know the quality underlying all appearances. Look therefore for the quality everywhere. This is what we mean when we speak of seeing divinity on every hand, of recognising the note sounded by all beings, and of registering the hidden motif of all appearing. The unawakened man or woman sees the form, notes its forms of activity, and "judges by appearances." The awakening aspirant begins to sense some of the beauties that lie unrevealed behind all forms; the awakened disciple lays the focus of his attention upon the emerging world of qualities, and becomes steadily aware of colour, of new ranges of sound, of an inner evolving and newer response apparatus which is beginning to enable him to contact the unseen, the intangible, and the unrevealed. He becomes aware of those subjective impulses which condition the quality of the life, and which are slowly and gradually revealing themselves.

It is this unrevealed inner beauty which lies back of the emphasis laid by the churches upon the cultivation of the virtues, and by the occultists upon the use of a seed thought in meditation. These seed thoughts and virtues serve a valuable and constructive purpose. The Biblical truism that "as a man thinketh in his heart, so is he," is based on the same basic [Page 197] realisation, and the distinction between the spiritual man and the man of worldly and material purpose consists in the fact that one is attempting to work with the quality aspect of the life, and the other is focussing his attention upon the appearance aspect. He may and does employ certain qualities as he so works, but they are those qualities which have been developed during the evolutionary process of the divine Life as It has cycled through the subhuman and human kingdoms.

Each of the kingdoms in nature has developed, or is developing, one outstanding quality, with the other divine attributes as subsidiary.

The *mineral kingdom* has the quality of activity primarily emphasized, and its two extremes are the tamasic quality, or the static inert nature of the mineral world, and the quality of radio-activity, of radiation which is its beautiful and divinely perfected expression. The goal for all mineral atomic forms is this radio-active condition, the power to pass through all limiting and environing substances. This is initiation, or the entering into a state of liberation, for all mineral appearances, and the organising of all forms in this kingdom under the influence of the seventh ray.

The *vegetable kingdom* has the quality of attractiveness, expressed in colour, and its liberation, or its highest form of activity, is demonstrated by the perfume of its highest forms of life. This perfume is connected with its sex life, which has group purpose and which calls to its aid the initiating wind and the insect world. This is not just a pictorial way of portraying truth. The very nature of perfume, its purpose and intent, is to affect those agencies which will produce the spreading and the continuity of the life of the vegetable kingdom. The "aspirants" in the vegetable kingdom, and the most evolved of its forms, have beauty and perfume, and are susceptible [Page 198] to the hidden influences of Those to Whom is confided the initiating of the life-forms and their bringing to a desired perfection. Hence the influence of the sixth Ray of Devotion upon this kingdom, and the application of the Ray of Devotion which (symbolically expressed) "fixes the eye upon the sun; turns the life ever to the rays of warmth, and causes the blending of the colours and the glory of the perfumed radiance."

The *animal kingdom* has the quality of growing instinctual purpose which—in its highest form—works



out as the domesticity of the more evolved animals, and their devotion to man. Behind the appearance of the animals is to be found a steady orientation towards understanding, and a consequent gravitation towards the forms of life which evidence that which they desire. Hence the influence of the fifth Ray of Concrete Knowledge, which pours through the human family upon the third kingdom in nature. Man is the initiating factor here, and to man is committed the task of leading the animal kingdom towards liberation—a liberation into the fourth kingdom, for that is the sphere of its next activity. The vegetable kingdom is liberated into another evolutionary process altogether, and its lives pass into the so-called deva, or angel, evolution. Hence the wind and the insect world are its agents, just as man and the agency of water are the initiators of the animal world. The secret of release for the animal nature is hidden in the "watery nature;" this is the blood aspect, and in the shedding of the blood, esoterically understood, lies the clue to the liberation of the animal kingdom. Hence certain initiatory processes are working out on a large scale in the shedding of blood through the slaughter of the animal form of the human being in the Great War, for instance. In the war the blood of thousands was poured out upon the soil, and from the standpoint of living [Page 199] purpose, certain esoteric results have been achieved. This fact is a difficult one for man to understand, for his awareness is as yet primarily that of the form and not of the quality of the life. It is difficult for men to comprehend the divine purpose working out behind the evils of animal slaughter and the shedding of blood down the ages, pre-human and human. But through the "pouring out of that water which is of the colour red" there is eventuating a liberation which will initiate the life of that kingdom into new states of consciousness and of awareness. The whole problem of slaughter, whether in the animal or the human kingdom, originated in events which occurred during the original "war in heaven," when Michael and his angels were cast down and our planetary system came into being. Until a man's consciousness is such that he can, through an inner mechanism as yet unevolved in the majority, respond to the planetary consciousness and "enter into the secrets of the Ancient of Days," the problem of pain, of bloodshed, of war and of suffering must remain an inscrutable mystery. It will be solved—and this is the keynote of most importance—only when man has himself changed the initiating process for the animals from that of bloodshed to that of domesticity and of mutual love. When the mentality of the race is more developed, then man can, by arbitration and the right use of speech, settle all differences, and thus change the mode of animal initiation, whether this refers to the animal kingdom or to his own animal body.

In the *fourth kingdom* the emerging quality is that aspect of synthetic love or understanding which is the intuition. This intuition is a quality of mental matter and of the "chitta" or mind stuff. Man is also intended to be radio-active; the incense or the perfume of his life must ascend, and thus attract the attention of the initiating factors which wait to lead him to [Page 200] liberation. These factors are the fire and the members of the fifth kingdom in nature. The growing purpose of his animal form must give place to the dynamic will of the spiritual entity, released from form limitations by the fire of life and of initiation. Thus he harmonises in himself all ways of approach and of release, and all achievements, and synthesises in his life the aspirations of the other three kingdoms.

Radio-activity, the perfume of the aspirant, the devotion to other human beings (the sublimation of domesticity), and the "shedding of blood" or the sacrifice of the life, the expression upon earth (the mineral kingdom) of the devotion and sex life of the vegetable kingdom, plus the sacrifice through blood of the animal kingdom, bring man to the portal of initiation. There the fire awaits him with its purifying uses, and thus earth, air, fire and water (the four elements) prepare him for the great liberation and for the release of that quality of synthetic apprehension of the underlying truth which we call the intuition. This is after all the response of the mechanism to the symbolic appeal of divine quality, expressed in the whole and seen as illumination. Thus the qualities emerge and appear in their full

glory as man develops himself and unfolds within himself the needed apparatus of response, training himself to recognise the subjective realities or the divine qualities as they seek to manifest. The processes of manifestation produce results upon and in the gradually awakening consciousness of man.

### 5. Analysis of the Rays and Their Expression, from an Earlier Manuscript.

There is a vast fund of interesting knowledge as to the action and results of the ray activity in the lower kingdoms of nature, but on this point no details can be given; and [Page 201] the following summary of what we have been told is necessarily imperfect and admits of endless amplification.

#### FIRST RAY OF WILL OR POWER

##### *Special Virtues:*

Strength, courage, steadfastness, truthfulness arising from absolute fearlessness, power of ruling, capacity to grasp great questions in a large-minded way, and of handling men and measures.

##### *Vices of Ray:*

Pride, ambition, wilfulness, hardness, arrogance, desire to control others, obstinacy, anger.

##### *Virtues to be acquired:*

Tenderness, humility, sympathy, tolerance, patience.

This has been spoken of as the ray of power, and is correctly so called, but if it were power alone, without wisdom and love, a destructive and disintegrating force would result. When however the three characteristics are united, it becomes a creative and governing ray. Those on this ray have strong will power, for either good or evil, for the former when the will is directed by wisdom and made selfless by love. The first ray man will always "come to the front" in his own line. He may be the burglar or the judge who condemns him, but in either case he will be at the head of his profession. He is the born leader in any and every public career, one to trust and lean on, one to defend the weak and put down oppression, fearless of consequences and utterly indifferent to comment. On the other hand, an unmodified first ray can produce a man of unrelenting cruelty and hardness of nature.

The first ray man often has strong feeling and affection, but [Page 202] he does not readily express it; he will love strong contrasts and masses of colour, but will rarely be an artist; he will delight in great orchestral effects and crashing choruses, and if modified by the fourth, sixth or seventh rays, may be a great composer, but not otherwise; and there is a type of this ray which is tone-deaf, and another which is colour-blind to the more delicate colours. Such a man will distinguish red and yellow, but will hopelessly confuse blue, green and violet.

The literary work of a first ray man will be strong and trenchant, but he will care little for style or finish in his writings. Perhaps examples of this type would be Luther, Carlyle, and Walt Whitman. It is said that in attempting the cure of disease the best method for the first ray man would be to draw health and strength from the great fount of universal life by his will power, and then pour it through the patient.

This, of course, presupposes knowledge on his part of occult methods.

The characteristic method of approaching the great Quest on this ray would be by sheer force of will. Such a man would, as it were, take the kingdom of heaven "by violence." We have seen that the born leader belongs to this ray, wholly or in part. It makes the able commander-in-chief, such as Napoleon or Kitchener. Napoleon was first and fourth rays, and Kitchener was first and seventh, the seventh ray giving him his remarkable power of organisation.

## THE SECOND RAY OF LOVE-WISDOM

### *Special Virtues:*

Calm, strength, patience and endurance, love of truth, faithfulness, intuition, clear intelligence, and serene temper.

### *Vices of Ray:*

Over-absorption in study, coldness, indifference to others, contempt of mental limitations in others.

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#### *Virtues to be acquired:*

Love, compassion, unselfishness, energy.

This is called the ray of wisdom from its characteristic desire for pure knowledge and for absolute truth—cold and selfish, if without love, and inactive without power. When both power and love are present, then you have the ray of the Buddhas and of all great teachers of humanity,—those who, having attained wisdom for the sake of others, spend themselves in giving it forth. The student on this ray is ever unsatisfied with his highest attainments; no matter how great his knowledge, his mind is still fixed on the unknown, the beyond, and on the heights as yet unscaled.

The second ray man will have tact and foresight; he will make an excellent ambassador, and a first-rate teacher or head of a college; as a man of affairs, he will have clear intelligence and wisdom in dealing with matters which come before him, and he will have the capacity of impressing true views of things on others and of making them see things as he does. He will make a good business man, if modified by the fourth, fifth and seventh rays. The soldier on this ray would plan wisely and foresee possibilities; he would have an intuition as to the best course to pursue, and he would never lead his men into danger through rashness. He might be deficient in rapidity of action and energy. The artist on this ray would always seek to teach through his art, and his pictures would have a meaning. His literary work would always be instructive.

The method of healing, for the second ray man, would be to learn thoroughly the temperament of the patient as well as to be thoroughly conversant with the nature of the disease, so as to use his will power on the case to the best advantage.

The characteristic method of approaching the Path would be by close and earnest study of the teachings till they become **[Page 204]** so much a part of the man's consciousness as no longer to be merely

intellectual knowledge, but a spiritual rule of living, thus bringing in intuition and true wisdom.

A bad type of the second ray would be bent on acquiring knowledge for himself alone, absolutely indifferent to the human needs of others. The foresight of such a man would degenerate into suspicion, his calmness into coldness and hardness of nature.

### THE THIRD RAY OF HIGHER MIND

#### *Special Virtues:*

Wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophic studies, patience, caution, absence of the tendency to worry himself or others over trifles.

#### *Vices of Ray:*

Intellectual pride, coldness, isolation, inaccuracy in details, absent-mindedness, obstinacy, selfishness, overmuch criticism of others.

#### *Virtues to be acquired:*

Sympathy, tolerance, devotion, accuracy, energy and common-sense.

This is the ray of the abstract thinker, of the philosopher and the metaphysician, of the man who delights in the higher mathematics but who, unless modified by some practical ray, would hardly be troubled to keep his accounts accurately. His imaginative faculty will be highly developed, i.e., he can by the power of his imagination grasp the essence of a truth; his idealism will often be strong; he is a dreamer and a theorist, and from his wide views and great caution he sees every side [Page 205] of a question equally clearly. This sometimes paralyses his action. He will make a good business man; as a soldier he will work out a problem in tactics at his desk, but is seldom great in the field. As an artist his technique is not fine, but his subjects will be full of thought and interest. He will love music, but unless influenced by the fourth ray he will not produce it. In all walks of life he is full of ideas, but is too impractical to carry them out.

One type of this ray is unconventional to a degree, slovenly, unpunctual and idle, and regardless of appearances. If influenced by the fifth ray as the secondary ray this character is, entirely changed. The third and the fifth rays make the perfectly balanced historian who grasps his subject in a large way and verifies every detail with patient accuracy. Again the third and the fifth rays together make the truly great mathematician who soars into heights of abstract thought and calculation, and who can also bring his results down to practical scientific use. The literary style of the third ray man is too often vague and involved, but if influenced by the first, fourth, fifth or seventh rays, this is changed, and under the fifth he will be a master of the pen.

The curing of disease by the third ray man would be by the use of drugs made of herbs or minerals belonging to the same ray as the patient whom he desires to relieve.

The method of approaching the great Quest, for this ray type, is by deep thinking on philosophic or metaphysical lines till he is led to the realisation of the great Beyond and of the paramount importance

of treading the Path that leads thither.

## THE FOURTH RAY OF HARMONY THROUGH CONFLICT

### *Special Virtues:*

Strong affections, sympathy, physical courage, generosity, devotion, quickness of intellect and perception.

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### *Vices of Ray:*

Self-centredness, worrying, inaccuracy, lack of moral courage, strong passions, indolence, extravagance.

### *Virtues to be acquired:*

Serenity, confidence, self-control, purity, unselfishness, accuracy, mental and moral balance.

This has been called the "ray of struggle" for on this ray the qualities of rajas (activity) and tamas (inertia) are so strangely equal in proportion that the nature of the fourth ray man is torn with their combat, and the outcome, when satisfactory, is spoken of as the "Birth of Horus," of the Christ, born from the throes of constant pain and suffering.

Tamas induces love of ease and pleasure, a hatred of causing pain amounting to moral cowardice, indolence, procrastination, a desire to let things be, to rest, and to take no thought of the morrow. Rajas is fiery, impatient, ever urging to action. These contrasting forces in the nature make life one perpetual warfare and unrest for the fourth ray man; the friction and the experience gained thereby may produce very rapid evolution, but the man may as easily become a ne'er-do-well as a hero.

It is the ray of the dashing cavalry leader, reckless of risks to himself or his followers. It is the ray of the man who will lead a forlorn hope, for in moments of excitement the fourth ray man is entirely dominated by rajas; of the wild speculator and gambler, full of enthusiasm and plans, easily overwhelmed by sorrow or failure, but as quickly recovering from all reverses and misfortunes.

It is pre-eminently the ray of colour, of the artist whose colour is always great, though his drawing will often be defective. (Watts was fourth and second rays.) The fourth ray **[Page 207]** man always loves colour, and can generally produce it. If untrained as an artist, a colour sense is sure to appear in other ways, in choice of dress or decorations.

In music, fourth ray compositions are always full of melody, and the fourth ray man loves a tune. As a writer or poet, his work will often be brilliant and full of picturesque word-painting, but inaccurate, full of exaggerations, and often pessimistic. He will generally talk well and have a sense of humour, but he varies between brilliant conversations and gloomy silences, according to his mood. He is a delightful and difficult person to live with.

In healing, the best fourth ray method is massage and magnetism, used with knowledge.

The method of approaching the Path will be by self-control, thus gaining equilibrium amongst the warring forces of the nature. The lower and extremely dangerous way is by Hatha Yoga.

### THE FIFTH RAY OF LOWER MIND

#### *Special Virtues:*

Strictly accurate statements, justice (without mercy), perseverance, common-sense, uprightness, independence, keen intellect.

#### *Vices of Ray:*

Harsh criticism, narrowness, arrogance, unforgiving temper, lack of sympathy and reverence, prejudice.

#### *Virtues to be acquired:*

Reverence, devotion, sympathy, love, wide-mindedness.

This is the ray of science and of research. The man on this ray will possess keen intellect, great accuracy in detail, and [Page 208] will make unwearied efforts to trace the smallest fact to its source, and to verify every theory. He will generally be extremely truthful, full of lucid explanation of facts, though sometimes pedantic and wearisome from his insistence on trivial and unnecessary verbal minutiae. He will be orderly, punctual, business-like, disliking to receive favours or flattery.

It is the ray of the great chemist, the practical electrician, the first-rate engineer, the great operating surgeon. As a statesman, the fifth ray man would be narrow in his views, but he would be an excellent head of some special technical department, though a disagreeable person under whom to work. As a soldier, he would turn most readily to artillery and engineering. The artist on this ray is very rare, unless the fourth or seventh be the influencing secondary rays; even then, his colouring will be dull, his sculptures lifeless, and his music (if he composes) will be uninteresting, though technically correct in form. His style in writing or speaking will be clearness itself, but it will lack fire and point, and he will often be long-winded, from his desire to say all that can possibly be said on his subject.

In healing, he is the perfect surgeon, and his best cures will be through surgery and electricity.

For the fifth ray, the method of approaching the Path is by scientific research, pushed to ultimate conclusions, and by the acceptance of the inferences which follow these.

### THE SIXTH RAY OF DEVOTION

#### *Special Virtues:*

Devotion, single-mindedness, love, tenderness, intuition, loyalty, reverence.



*Vices of Ray:*

Selfish and jealous love, over-leaning on others, partiality, [Page 209] self-deception, sectarianism, superstition, prejudice, over-rapid conclusions, fiery anger.

*Virtues to be acquired:*

Strength, self-sacrifice, purity, truth, tolerance, serenity, balance and common sense.

This is called the ray of devotion. The man who is on this ray is full of religious instincts and impulses, and of intense personal feeling; nothing is taken equably. Everything, in his eyes, is either perfect or intolerable; his friends are angels, his enemies are very much the reverse; his view, in both cases, is formed not on the intrinsic merits of either class, but on the way the persons appeal to him, or on the sympathy or lack of sympathy which they shew to his favourite idols, whether these be concrete or abstract, for he is full of devotion, it may be to a person, or it may be to a cause.

He must always have a "personal God," an incarnation of Deity to adore. The best type of this ray makes the saint, the worst type, the bigot or fanatic, the typical martyr or the typical inquisitor. All religious wars or crusades have originated from sixth ray fanaticism. The man on this ray is often of gentle nature, but he can always flame into fury and fiery wrath. He will lay down his life for the objects of his devotion or reverence, but he will not lift a finger to help those outside of his immediate sympathies. As a soldier, he hates fighting but often when roused in battle fights like one possessed. He is never a great statesman nor a good business man, but he may be a great preacher or orator.

The sixth ray man will be the poet of the emotions (such as Tennyson) and the writer of religious books, either in poetry or prose. He is devoted to beauty and colour and all things lovely, but his productive skill is not great unless under the [Page 210] influence of one of the practically artistic rays, the fourth or seventh. His music will always be of a melodious order, and he will often be the composer of oratorios and of sacred music.

The method of healing for this ray would be by faith and prayer.

The way of approaching the Path would be by prayer and meditation, aiming at union with God.

### THE SEVENTH RAY OF CEREMONIAL ORDER OR MAGIC

Strength, perseverance, courage, courtesy, extreme care in details, self-reliance.

*Vices of Ray:*

Formalism, bigotry, pride, narrowness, superficial judgments, self-opinion over-indulged.

*Virtues to be acquired:*

Realisation of unity, wide-mindedness, tolerance, humility, gentleness and love.

This is the ceremonial ray, the ray which makes a man delight in "all things done decently and in

order," and according to rule and precedent. It is the ray of the high priest and the court chamberlain, of the soldier who is a born genius in organisation, of the ideal commissary general who will dress and feed the troops in the best possible way. It is the ray of the perfect nurse for the sick, careful in the smallest detail, though sometimes too much inclined to disregard the patients' idiosyncrasies and to try and grind them in the iron mill of routine.

It is the ray of form, of the perfect sculptor, who sees and produces ideal beauty, of the designer of beautiful forms and patterns of any sort; but such a man would not be successful [Page 211] as a painter unless his influencing ray were the fourth. The combination of four with seven would make the very highest type of artist, form and colour being both *in excelsis*. The literary work of the seventh ray man would be remarkable for its ultra-polished style, and such a writer would think far more of the manner than of the matter in his work, but would always be fluent both in writing and speech. The seventh ray man will often be sectarian. He will delight in fixed ceremonials and observances, in great processions and shows, in reviews of troops and warships, in genealogical trees, and in rules of precedence.

The bad type of seventh ray man is superstitious, and such a man will take deep interest in omens, in dreams, in all occult practices, and in spiritualistic phenomena. The good type of the ray is absolutely determined to do the right thing and say the right word at the right moment; hence great social success.

In healing, the seventh ray man would rely on extreme exactness in carrying out orthodox treatment of disease. On him the practices of yoga would have no physical bad results.

He will approach the Path through observance of rules of practice and of ritual, and can easily evoke and control the elemental forces.

From many of the above remarks it may have been inferred that the characteristics of any given ray find closer correspondence with one of the other rays than with the rest. This is a fact. The only one which stands alone and has no close relationship with any of the others is the fourth. This brings to mind the unique position which the number four occupies in the evolutionary process. We have the fourth root race, the fourth planetary chain, the fourth planet in the chain, the fourth planetary manvantara, etc.

Between the third and the fifth rays there is a close relationship. [Page 212] In the search after knowledge, for example, the most laborious and minute study of detail is the path that will be followed, whether in philosophy, the higher mathematics or in the pursuit of practical science.

The correspondence between the second and the sixth rays shews itself in the intuitive grasp of synthesised knowledge, and in the common bond of faithfulness and loyalty.

Masterfulness, steadfastness, and perseverance are the corresponding characteristics of the first and the seventh rays.

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## CHAPTER II

### II. The Rays and the Kingdoms in Nature

Introductory Remarks.

1. The Mineral Kingdom.
2. The Vegetable Kingdom.
3. The Animal Kingdom.

## CHAPTER II

### The Rays and the Kingdoms in Nature

#### Introductory Remarks

In starting upon a consideration of the relation of the rays to the seven kingdoms I shall refer to the seven kingdoms on the upward or evolutionary arc, and not to the seven kingdoms as they can be enumerated on the involutionary or downward arc. This latter (according to the Theosophical literature) includes three kingdoms—nebulous, relatively formless, and unexpressed—and the four kingdoms as enumerated by modern science. With the involutionary arc we have nothing to do. The understanding of it is well nigh impossible to the finite mind of the average reader. Though these three involutionary kingdoms exist, and though the little known about them in the West has received written form, any real comprehension of the implied truths is entirely lacking. This is quite unavoidable. Their comprehension lies hid in the capacity to "recover" the past and to see that past as a whole.

The kingdoms which we shall consider in connection with the rays may be enumerated under the following terms:

1. The Mineral Kingdom-----VII
2. The Vegetable Kingdom -----VI
3. The Animal Kingdom -----V
4. The Kingdom of Men-----IV
5. The Kingdom of Souls-----III
6. The Kingdom of Planetary Lives ----II
7. The Kingdom of Solar Lives -----I

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These kingdoms might be regarded as differentiations of the One Life, from the angle of:

1. Phenomenal appearance, objective manifestation, or the externalisation of the solar Logos.
2. Consciousness or sensitivity to the expression of quality, through the medium of the phenomenal appearance.

Certain of the rays, as might be expected, are more responsible than certain others for the qualifying of any particular kingdom. Their effect is paramount in its determination. The effect of the other rays is subsidiary, but not absent. We must never forget that, in the close interrelation of forces in our solar system, no one of the seven possible forces is without effect. All of them function, qualify and motivate, but one or other will have a more vital effect than the rest. The following tabulation will give the major effect of the seven rays and the result of their influence upon the seven kingdoms with which we are concerned:

<i>No.</i>	<i>Kingdom</i>	<i>Ray</i>	<i>Expression</i>
1. Mineral	-----VII.	Ceremonial Organisation	-----Radio-Activity.
		I. Will or Power-----	The basic Reservoir of Power.
2. Vegetable	-----II.	Love-Wisdom	-----Magnetism.
		IV. Beauty or Harmony	-----Uniformity of Colour.
		VI. Idealistic Devotion	-----Upward Tendency.
3. Animal	-----III.	Adaptability	-----Instinct.
		VI. Devotion-----	Domesticity.
4. Human	-----IV.	Harmony through Conflict	----Experience. Growth.
		V. Concrete Knowledge-----	Intellect.
5. Egoic or Souls	-----V.	Concrete Knowledge-----	Personality.
		II. Love-Wisdom-----	Intuition.
6. Planetary Lives	-----VI.	Devotion to Ideas-----	The Plan.
		III. Active Intelligence	-----Creative Work.
7. Solar Lives	-----I.	Will or Power-----	Universal Mind.
		VII. Ceremonial Magic	-----Synthetic Ritual.

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You will note one interesting difference in this tabulation, and that is the fact that the vegetable kingdom is the expression of three rays, whereas the others are expressions of two. Through these three the vegetable kingdom has been brought to its present condition of supreme beauty and its developed symbolism of colour. The vegetable kingdom is the outstanding contribution of our Earth to the general solar plan. Each of the planets contributes a unique and specialised quota to the sum total of evolutionary products, and the unique production of our particular planetary system is the vegetable kingdom. Other planets contribute forms and appearances which are their specific offering. It is needless for me to enumerate them here, for our language has no equivalent terms, and where there is no equivalent in language there is for mankind no equivalent in consciousness. The Earth, then,

contributes the vegetable kingdom, and this is possible because it is the only Kingdom in which three rays have finally succeeded in coalescing, in fusing and blending; they are also the three rays along a major line of forces, 2-4-6. When we come to a more detailed analysis of the rays and their effects on a kingdom in nature, we shall see why this has produced so unique a contribution. Its success is demonstrated in the uniformity of its production of green in the realm of colour, throughout the entire planet.

You will note also that the mineral kingdom and the kingdom **[Page 218]** of solar lives (the first and seventh kingdoms) are the result of the activity of the first and the seventh rays. There is a close numerological interlocking here. These two kingdoms are respectively at the point of the greatest tenuity and the greatest density, and are produced by the will and the organising ability of the solar Deity. They embody the nebulous plan and the concretised plan. In the case of the seventh or highest kingdom (counting from below upwards) the Will aspect predominates and is the most powerful, whilst in the case of the mineral kingdom, the organisation aspect is of the most importance. This was to be anticipated, for the energy of Will is the first effect of the initiating divine activity, whilst the densest aspect of ceremonial organisation is the counterpart of the initial impulse, its concretisation, if I might so express it. The other kingdoms in nature, as can be seen in our tabulation, are not so related.

It will be of value if we now analyse our tabulation with a measure of care and get a little clearer grasp of the effect and influence of the seven rays.

As long as the true nature of the atom and its internal organisation remains a matter of investigation and of speculation and theory, the reader should regard what I here have to say in connection with this densest of all kingdoms as symbolically and pictorially true, but not to be taken literally. Just as the centre at the base of the spine is the last one to be aroused into full functioning activity, and is thus aroused only when the head centre is awakened and alive, so this lowest of all the kingdoms will be rightly understood only when all the seven kingdoms vibrate in unison. Until such time as this occurs, this kingdom and its life will remain an enigma, except to the initiate of high degree. All I can do is to make such suggestions as will arouse the abstract mind to activity and awaken interest to such a degree that the work of analysis and study will proceed.**[Page 219]** Conclusions cannot be reached, however, and this must be realised.

Two rays are of prime importance in the Life of God as It pours through this basic substance of our planet. In the work of the seventh ray, we have earthy substance, the solid material of our planetary life, organised into the varying mineral forms. These mineral forms, in their turn, hold latent those sustaining and vitalising elements from which other forms draw their sustenance. It must be remembered that each kingdom in nature is dependent upon and draws life from the kingdom which precedes it in the time sense, during the evolutionary cycle. Each Kingdom is a reservoir of power and of vitality to the next kingdom which emerges under the divine Plan.

The vegetable kingdom, for instance, draws its vital strength from three sources,—the sun, the water and the earth. In the building process it is the mineral content from the two latter sources that is of prime importance. The true structure of all forms is produced by the fabric of mineral products which is gradually built upon the etheric body, and which takes shape and form under a vital etheric urge, desire or impulse. It is the magnetic quality of the etheric body which attracts to itself the minerals needed for this skeleton form.

The animal kingdom, in turn, draws its sustenance primarily from the sun, the water and the vegetable kingdom. The mineral content required for the skeleton structure is therefore offered in a more advanced and sublimated form, being gathered out of the offering of the vegetable kingdom instead of out of that of the mineral kingdom. Each kingdom offers sacrifice to the next succeeding kingdom in the evolutionary sequence. The Law of Sacrifice determines the nature of each kingdom. Therefore each kingdom may be regarded as a **[Page 220]** laboratory wherein are prepared those forms of nutriment which are needed for the building of ever more refined structures. The human kingdom follows the same procedure, and draws its life (from the form angle) out of the animal kingdom as well as from the sun, water and the vegetable world. In the early stages of human unfoldment, animal food was, therefore, both karmically and in essence, the correct food for man; and for unevolved men, and from the standpoint of the animal form, such food is still right and proper. This brings up the whole question of vegetarianism, and I shall deal with it when we come to consider the fourth kingdom. The situation is not at all what is often thought, or as presented by the thinkers of today, and meat eating—at a certain stage of human unfoldment—incur no evil doing.

Out of the great experimental school of human existence the kingdom of souls draws sustenance and vitality, and in the interlocking and interrelation of these four divine organisms does the world of form live and move and have its being. There are certain parallels in the human organism and certain correspondences which are of interest, and they may be presented in the following manner:

The human kingdom ..... Brain..... The two head centres.  
Vocal organs

The animal kingdom ..... Stomach. ....The solar plexus.  
Liver

The vegetable kingdom ... Heart. ....The heart centre.  
Lungs. ....The throat centre.

The mineral kingdom ..... Generative organs .... The sacral centre.  
The base of spine.

The relation of the seven centres to the various kingdoms in nature can be here seen, and the symbolism of the human form can be noted. The seven kingdoms as a whole can also be seen as having the following relations:

**[Page 221]**

1. Mineral kingdom -----base of spine ----- Adrenals.
2. Vegetable kingdom-----heart centre----- Thymus.
3. Animal kingdom-----solar plexus----- Pancreas.
4. Human kingdom-----sacral centre----- Gonads.
5. Egoic kingdom-----throat centre----- Thyroid.
6. Planetary kingdom -----ajna centre----- Pituitary.
7. Solar kingdom -----head centre ----- Pineal.

A study of these correspondences will be of value if the student will remember that these are the correspondences studied at the first initiation. They differ at the later expansions of consciousness.



The influence of the organising seventh ray is best seen in the amazing and geometrically perfect structure of the elements, as revealed by the microscope and by a study of the atom. As this treatise is intended for the reader who has no academic or scientific training, it will suffice to say that the mineral kingdom is a result of the "ritual of rhythm," as are all the basic forms upon which the myriad of structures in manifestation are constructed and founded. The system of numbers demonstrates in its fullest beauty in this kingdom, and there is no form and no numerological relation which cannot be discovered in minute form in this foundational kingdom, under the occult microscopic vision. Two factors determine the structures found in the mineral kingdom:

1. The seventh great impulse, or the will to organise.
2. The urge to create, or the initial rhythm which led the solar Logos to take form.

The work of the seventh Lord and of the first Lord is essentially the work of the architect and of the magician, and Their efforts are seen to perfection in the mineral world. This will not, however, be realised in full potency and magical revelation until the inner eye of true vision is developed and the forms underlying the creative work in the other kingdoms in **[Page 222]** nature are seen in their real values. The secrets of transmutation are the true secrets of this particular kingdom, and the two words expressing the process and the secret are condensation and transmutation. Each kingdom has its key words, which can be translated, though most inadequately, as follows:

<i>Kingdom</i>	<i>Process</i>	<i>Secret</i>	<i>Objective</i>
1. Mineral -----	Condensation ----	Transmutation ----	Radiation.
2. Vegetable -----	Conformation ----	Transformation ---	Magnetisation.
3. Animal -----	Concretisation ----	Transfusion-----	Experimentation.
4. Human -----	Adaptation-----	Translation -----	Transfiguration.
5. Egoic -----	Externalisation----	Manifestation -----	Realisation.

A general picture of the creative intent emerges as one considers the significance of these words. The objectives and processes of the two highest kingdoms are too advanced for the average student to grasp, and constitute likewise two of the secrets of the higher initiation.

As this treatise is intended to be a practical attempt to elucidate the new psychology, and as its objective is to increase man's understanding of himself, it is not my intention to do more than convey a few ideas anent the rays and their relation to the three subhuman kingdoms in nature. In all esoteric writings it is necessary to show the synthesis and the continuity of the whole process of evolution, for only as man appreciates his position, midway between the higher three kingdoms and the lower three, will the true significance of the contribution of the fourth kingdom to the entire scheme of evolution appear. I have given several tabulations of correspondences and of the ray influences, and these warrant careful study. It is, for instance, apparent that if the seventh ray is now coming into power, and if its effect upon the lower kingdoms is beginning to be felt, then humanity must be prepared for such changes as are inevitable.

Left alone and unaided, man would eventually discover for **[Page 223]** himself the designated events; but it would take much time and only in retrospect would the broad general outlines of the evolutionary process emerge from the mass of detail in which they are lost in the immediate present and foreground.

By a willingness to study the truths that are sent out, from time to time, from the occult centres of the world, and through a readiness to act on suggested hypothesis will man increase his capacity to see life whole, and be able therefore to cooperate (with power and intelligence) in the working out of the Plan.

I dealt above with the Process, the Secret and the Purpose. For right understanding I shall now give you a synopsis of the information, concerning each kingdom, as it comes under consideration.

### 1. The Mineral Kingdom

Influence----- The seventh ray of organisation and the first ray of power are the dominant factors.

Results ----- The evolutionary results are radiation and potency, a static potency, underlying the rest of the natural scheme.

Process ----- Condensation.

Secret ----- Transmutation. *The Treatise on Cosmic Fire* defines this as follows: "Transmutation is the passage from one state of being to another through the agency of fire."

Purpose ----- To demonstrate the radio-activity of life.

Divisions----- Base metals, standard metals, precious stones.

Objective agency ---- Fire. Fire is the initiating factor in this kingdom.

Subjective agency -- Sound.

Quality ----- Extreme density. Inertia. Brilliance.

#### [Page 224]

Students must remember that we are not dealing with the elements and atoms, as we study this kingdom. They are the substance out of which all the mineral forms are made. But we are dealing with the mineral forms as they manifest in the concrete world. We are considering the tangible and objective world. The internal constitution and geometrical formation of the minerals do not come under our subject matter. This is not a scientific treatise, as usually understood, but a study in quality and consciousness as they affect the form aspect. Much, if not nearly all that exoteric science has posited regarding the mineral kingdom can, for ordinary uses, be accepted as relative fact. But two points should be considered, and they are:

1. The consciousness aspect of the mineral world.
2. The transmutation of forms by fire in that kingdom, leading to an ultimate radiation.

The best known example of the effect of the initiation of the mineral by fire can be seen in the great transition and transformation, allotropically brought about, from the carbon stage to that of the perfect

diamond. A further qualitative stage can be seen as the radiation or the throwing off of rays, as in radium.

That there are three stages in the evolutionary processes in the mineral kingdom must be borne in mind, and these (though apparently unrelated to each other from the angle of modern science) are nevertheless subjectively and essentially part of a tremendous inner process. These stages are the correspondences in the mineral kingdom to the stages of animal consciousness, of self-consciousness, and of the radiant group consciousness of the soul. There is a fourth stage of potency or of organised expressed power, but this lies ahead, and is the analogy in this kingdom to the life of the Monad, as expressed in the solar consciousness of the initiates of high degree.

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Just as science has discovered the ninety-two elements so that the list of the possible elements is relatively complete, so eventually science will have arranged the progressive tables which will show the three stages of the life cycle of every mineral leading from the static mineral stage, such as carbon, through that of the crystal, semi-precious stone and precious stone to that of the radio-active substance. In the determining of this development it is impossible for man as yet to see the relations, for the cycles covered are so vast, the action of the fire in these tremendous periods so varying, and the recognition of the intermediate stages so difficult, that aught that I could say would but feed amusement and incredulity. But two basic premises can be laid down:

1. That the many mineral substances fall naturally into seven main groups, corresponding to the seven subdivisions of the influencing rays, those of organisation and power.
2. That only in those world cycles when the seventh ray is in manifestation, and therefore supremely powerful, do certain hidden changes take place in these seven groups. These are the correspondences, in the mineral evolution, to the seven initiations of man.

At these times there is an increased radiatory activity. This can be noted at this time in the discovery of radio-active substance, as the incoming ray increases its potency, decade by decade. A certain amount of radiation is basic and fundamental in any world cycle. But when the seventh ray comes in there is an intensification of that radiation, and new substances appear to come into new activity. This intensification leaves the entire mineral kingdom, as a whole, more radioactive than before, until this increased radiation becomes in its turn basic and fundamental. As the seventh ray passes cyclically out of [Page 226] manifestation a certain measure of inertia settles down on the kingdom, though that which is radiatory continues its activity. In this way the radiation of the mineral world steadily increases as the cycles come and go, and there is necessarily a paralleling effect upon the higher three kingdoms. People today have no idea what effect this radiation (due to the incoming ray) will have, not only upon the surrounding mineral world but on the vegetable kingdom (which has its roots in the mineral kingdom), and upon men and animals in lesser degree. The power of the incoming cosmic rays has called forth the more easily recognised radio-activity with which modern science is now concerned. It was three seventh ray disciples who "interpreted" these rays to man. I refer to the Curies and to Millikan. Being themselves on the seventh ray, they had the necessary psychic equipment and responsiveness to enable them intuitively to recognise their own ray vibration in the mineral kingdom.

The seventh ray is one of organised ritual, and in form building this quality is basic and necessary. The processes found in the mineral kingdom are profoundly geometrical. The first ray is that of dynamic

will or power, and—speaking symbolically—when perfected forms and organised vehicles and dynamic power are related and unified, then we shall have a full expression, at the point of deepest and densest concretion, of the mind of God in form, with a radiation which will be dynamically effective.

Again speaking symbolically (and what else is possible when dealing with a mechanism as yet so inadequate as the mind and brain of the average aspirant?), the mineral kingdom marks the point of unique condensation. This is produced under the action of fire and by the pressure of the "divine idea". Esoterically speaking, we have, in the mineral world, the divine [Page 227] Plan hidden in the geometry of a crystal, and God's radiant beauty stored in the colour of a precious stone. In miniature and at the lowest point of manifestation, we find the divine concepts working out. The goal of the universal concept is seen when the jewel rays forth its beauty, and when radium sends forth its rays, both destructive and constructive. If you could really understand the history of a crystal, you would enter into the glory of God. If you could enter into the attractive and the repulsive consciousness of a piece of iron or lead, you would see revealed the complete story of evolution. If you could study the hidden processes which go on under the influence of fire, you would enter into the secret of initiation. When the day comes when the history of the mineral kingdom can be grasped by the illumined seer, he will then see the long road that the diamond has travelled, and—by analogy—the long road that all sons of God traverse, governed by the same laws and unfolding the same consciousness.

The seventh ray, when manifesting on the seventh plane (as is now the case), is peculiarly potent, and its effect upon the mineral kingdom is consequently dynamically felt. If it is true that there is only one substance and one spirit, that "matter is spirit at the lowest point of its cyclic activity" and spirit is matter at its highest, then the ray of ceremonial order or ritual is but an expression of its polar opposite,—the first ray of will or power. It is the expression of the same potency under another aspect. This means therefore that:

1. The power or will of God expresses itself through the organised systematised processes of the seventh ray. The geometrical faculty of the Universal Mind finds its most material perfection on the physical or seventh plane, working through the seventh ray. So the mineral kingdom came into being as this major expression. It holds in solution [Page 228] all the forces and those chemicals and minerals which are needed by the forms in the other material kingdoms.
2. The mineral kingdom is therefore the most concrete expression of the dual unity of power and order. It constitutes the "foundation" of the ordered physical structure or the universe of our planet.
3. The rhythmic ritualistic adaptability of the seventh ray, plus the dynamic will of the power ray, are needed in conjunction for the full working out of the Plan, as it is found in the mind of God.

This is why, in this present period of transition, the Lord of the seventh ray is taking over the control of affairs and the ordered working out of the Plan, so as eventually to restore stability to the planet and give the incoming Aquarian influences a stable and extended field in which to work. This we shall later elaborate when we take up the study of the zodiacal signs and their relation to the rays.

We shall now touch upon the next two points,—condensation and its hidden secret, transmutation. From the standpoint of external matter, the mineral kingdom marks the densest expression of the life of God in substance, and its outstanding, though oft unrealised, characteristic is imprisoned or unexpressed power. Speaking in symbols, a volcano in eruption is a mild expression of this power.

From the standpoint of esoteric substance, the four ethers are far more dense and "substantial". This modern science has also told us, positing the hypothetical ether. This fifth kingdom (counting occultly from the egoic kingdom downwards) is a reflection of these four ethers, and the point of their densest concretion. Just as they "substand" or form the basis of the manifested world, and are regarded as the "true form," so the mineral kingdom is the fundamental kingdom in the three worlds, under the Law of Correspondences. [Page 229] It is, in a most peculiar sense, "precipitated etheric substance", and is a condensation or externalisation of the etheric planes. This solidification or precipitation—resulting in the production of dense objective or solid matter—is the tangible result of the interplay of the energies and qualities of the first and seventh rays. Their united will and ordered rhythm have produced this Earth and the molten content of the planet, regarding the earth as the crust.

In the turning of the great wheel, cycle after cycle, these two rays come into functioning activity, and in between their objective cycles the other rays dominate and participate in the great work. The result of this interplay of psychic potencies will manifest in the eventual transmutation of the earth substance, and its resolution back again into that of which it is the objective condensation. Again language fails to find the needed terms. They are as yet non-existent. I mention this as an indication of the difficulty of our subject. Intangible etheric substance has been condensed into the dense tangible objective world. This—under the evolutionary plan—has to be again transmuted into its original condition, plus the gain of ordered rhythm and the tendencies and qualities wrought into the consciousness of its atoms and elements through the experience of externalisation. This resolution is noted by us as radiation and the radio-active substances. We are looking on at the transmutation process. The resolving agencies are fire, intense heat and pressure. These three agencies have already succeeded in bringing about the divisions of the mineral kingdom into three parts: the baser metals, as they are called, the standard metals (such as silver and gold and platinum), and the semi-precious stones and crystals. The precious jewels are a synthesis of all three,—one of the basic syntheses of evolution. In this connection, some correspondences between the [Page 230] mineral kingdom and the human evolutionary cycles might here be noted:

1. The base metals----- physical plane. Dense Consciousness. The first initiation.
2. The standard metals----- astral plane. Self-consciousness. The second initiation.
3. The semi-precious stones --mental plane. Radiant consciousness. The third initiation.
4. The precious jewels-----egoic consciousness and achievement. The fourth initiation.

The correspondences of fire, heat and pressure in the evolution of the human being are self-evident, and their work can be seen paralleling that in the mineral kingdom.

The mineral kingdom is governed astrologically by Taurus, and there is a symbolic relation between the "eye" in the head of the Bull, the third eye, the light in the head, and the diamond. The consciousness of the Buddha has been called the "diamond-eye."

We have been technical, and much has been given which seems to have no bearing upon the psychological development of man. But to understand the rays and their bearing on life as a whole, it is necessary that man should grasp the fact that he is only a small fraction of that whole. Man has his roots in all the three kingdoms; all have contributed to his equipment; he is the macrocosm of the lower

microcosm; he is the link which unites the three lower kingdoms to the three higher. Let it ever be borne in mind that the sign of man's spiritual unfoldment lies in his ability to include in his consciousness not only the so-called spiritual values and the power to react to soul contact, but also to include the material values, and to react divinely to the potencies which lie hidden from him [Page 231] in the custody of the other forms of divine life, found in the three sub-human kingdoms.

In the urgency of the present world situation, it might be well to ask: What need is there to study the rays and kingdoms of nature? Of what profit is it to speculate on matters of which it is as yet impossible for the average student to apprehend the truth? Such questions are intelligent and worth while and merit an intelligent reply. I shall make answer by asking another question: What indication has the would-be server that his mental equipment makes him of any use in this present world crisis?

One of the first things that any teacher of the race has to do is to increase the mental equipment of the would-be server. The work is of-times handicapped by the devoted offering of the emotional aspirant. The Plan is oft-times delayed in its fruition by the ill-timed and ill-judged efforts of the earnest follower of the Great Lord. Above all else the work is handicapped by the personality reactions of the leaders of the groups dedicated to esotericism. All personality reactions are, in the majority of cases, based upon emotion of some kind or another. Personal ambition, the desire (sometimes unrecognised) to be the supreme authority in a particular group, fear of interlopers and of terminologies (expressing identical truths), and jealousy of other leaders, plus a sincere though foggy and deluded interpretation of truth, are a great detriment to the cause of the Hierarchy. And everywhere these things are to be seen! The seat of all this trouble is to be found in the desire-feeling-emotional body, and in an undue attachment to externals and forms. These factors prevent that clear-seeing which leads to wise and cooperative action. If the mental equipment and the mental apprehension of truth can be increased, then it may be possible for real work to be done, and then the groups (that form the One Group) can go forward [Page 232] into real usefulness. To this end it may be profitable to provide material whereby the mental bodies of the students can grow, and wherein they can find sustenance and the means to develop. Few people can evolve from within themselves the thoughts and the ideas which should lead them on in the realisation of truth; and those of us therefore who are responsible for the teaching of the race must perforce provide that which is required. Also, in so doing we work for the coming generation of enquirers, knowing full well that the advanced teaching of today, and the new ideas which influence the pioneers of humanity, become the inspiration of the thinking public in the succeeding generation, and the theology, in due time, of that which follows them. The beliefs and knowledges of the esotericists today (of the real spiritual esotericists, not of the so-called esoteric groups) are resolved into the formulas of faith of their successors, and become eventually identified with religious beliefs and organisations.

Mental comprehension of the ray teaching, and the study of the rays in relation to evolving nature, are of mental importance and of spiritual import, but of no practical value in the living of the daily life, except in so far as they serve to shift the polarisation of the aspirant off the emotional plane on to the mental, and thereby produce alignment and stabilisation.

We now come to a consideration of the rays and of the vegetable kingdom. It is difficult for us to grasp the significance of the consciousness and the activity of the mineral kingdom, for it is so far removed from our own. It is hard for us really to understand, with our seeing consciousness, the fact that, for instance, our nails and teeth and bony structure have a consciousness and an intelligent awareness that is the same in kind, though differing in degree, as that of the eye or of a sensory nerve. But so it is. As



we approach the forms of life which approximate the living tissue of our animal bodies, our [Page 233] appreciation of resemblance and of identical possibilities increases step by step. It is only by arguing from analogy that we grasp esoteric truth, and it might bring us some illumination if we realised that there are higher forms of life and consciousness in the cosmos who find it as difficult to throw their consciousness down into the animal forms of humanity as we would find it hard to project ourselves into the consciousness of an iron ploughshare. But again, so it is.

Let us now tabulate some of the available ideas and information.

## 2. The Vegetable Kingdom

- Influences----- The second Ray of Love-wisdom, working out in a vastly increased sensibility.  
The fourth Ray of Harmony and Beauty, working out in the mineral harmonization of this kingdom throughout the entire planet.  
The sixth Ray of Devotion or (as it has been expressed symbolically in *The Ancient Wisdom* the "urge" to consecrate the life to the Sun, the giver of that life," or again, the "urge" to turn the eye of the heart to the heart of the sun.
- Results ----- These work out in the second kingdom as magnetism, perfume, colour and growth towards the light. These words I commend to you for your earnest study, for it is in this kingdom that one first sees clearly the glory which lies ahead of humanity:
- a. Magnetic radiation. The blending of the mineral and vegetable goals.
  - b. The perfume of perfection.
  - c. The glory of the human aura. The radiant auroreides
  - d. Aspiration which leads to final inspiration.
- Process----- Conformation, or the power to "conform" to the pattern set in the heavens, and to produce below that which is found above. This is done in this kingdom with greater pliability than in the mineral kingdom, where the process of condensation goes blindly forward.
- Secret ----- Transformation. Those hidden alchemical processes which enable the vegetable growths in this kingdom to draw their sustenance from the sun and soil, and to "transform" it into form and colour
- Purpose ----- Magnetism. That inner source of beauty, loveliness and attractive power which lures to it the higher forms of life, leading the animal forms to consume it for food, and the thinking entities to draw from it inspiration, comfort and satisfaction of a mental kind.
- Divisions----- Trees and shrubs.  
The flowering plants.  
The grasses and the lesser green things which do not come under the other two categories. A group of vegetable growths which are found under the general heading of sea growths.

Objective agency ---- Water.

Subjective agency ---- Touch.

Quality ----- Rajas or activity.

**[Page 234]** It is not my intention to give in this treatise what the reader can discover in the academic textbooks of our colleges. It is not my work to parallel the information found in the exoteric teachings and theologies of our modern sciences. I seek to indicate the synthesis which underlies the whole, and to point out the continuity of consciousness which can be noted by the esotericist. In so doing the part is seen to be integrated in the **[Page 235]** sum total, in a manner different to that which can be seen when considering the form. It is the world of causes with which we are primarily concerned, and even when we consider and study that which we include under the heading of "results", it is as they demonstrate as initiated causes that we best arrive at their significance. It is as we grasp the radiatory potency of the mineral kingdom that we can begin to investigate the base of the evolutionary ladder and grasp the first steps taken by the life of God, through the medium of manifested forms. If, at the close of this writing, the student can grasp somewhat the meaning of those symbolic words,—Radiation, Magnetism, Experiment, Transmutation and Realisation,—and can understand that they embody the purpose and goal of each of the five kingdoms in nature with which we are basically concerned, then the emerging reality of consciousness will be seen, and the prevailing synthesis will be grasped.

a. Life—Radiance—Magnetism

We are told in the *Yoga Sstras of Patanjali* that "By mastery of the binding life comes radiance," and in these words can be found the clue to the relation existing between the mineral and the human kingdoms. In other words, by the conscious control of the static mineral nature, as it expresses itself in man, comes his eventual radiatory activity. Thus "the spark becomes the flame." (Patanjali: III.40, *The Light of the Soul*.) It will be found that in the sutras much effective correlation can be made, particularly when considering any of the various quintuples found in manifestation with such frequency. This book is a basic treatise for initiatory training. Take, as an illustration of this, the words found in Book III.44, and note the illumination thrown upon the evolutionary cycle and on the symbolic development of the five kingdoms in nature:

**[Page 236]**

"One-pointed meditation upon the five forms which every element takes produces mastery over every element. These five forms are the gross nature, the elemental form, the quality, the pervasiveness and the basic purpose."

You have, therefore, an analogy for consideration:

1. The gross nature -----the mineral kingdom.
2. The elemental form ----the vegetable kingdom.
3. The quality -----the animal kingdom.
4. The pervasiveness -----the human kingdom.
5. The basic purpose -----the kingdom of souls.

Note also the correlation of ideas which can be found as we study the words:

"By one-pointed meditation upon the relationship existing between the body and the akasha, ascension out of matter (the three worlds) and power to travel in space is gained.." (The *Light of the Soul*, page 338.) Patanjali: III.42.

Here it is apparent how valuable is the teaching of this sutra, when the consciousness aspect is held carefully in mind, and how the relationships, on a larger scale than the simply human, become clear:

1. The body----- mineral kingdom ----- the dense prison of life.
2. The akasha ----- vegetable kingdom --- the fluid conscious life.
3. Ascension  
out of matter ----- animal kingdom ----- the evolutionary goal of  
the relation between body  
and akasha.
4. Power to travel  
in space----- human kingdom ----- the goal of the human  
consciousness through  
the realisation of the above three.

It is the inner relations with which I deal in this treatise, [Page 237] and with the inner ray influences, which bring about the desired outer results. It is the goal of the evolving consciousness which I seek to make clear. Science can handle with skill and insight the evolution of form. I shall endeavour to lay the ground for that coming science (of which modern psychology is the experimental beginning) which will deal as easily with the evolution of consciousness as modern science deals with the form expressions of life. Only when that newer science has been brought to the point of development at which material science now stands will it be possible to consider the evolution of life, through consciousness in form. I have here made a basic and synthetic statement which needs grasping. Those whose consciousness is expanding out of the human to the egoic will follow my reasoning with a measure of facility.

A very apposite question might here be asked: What determines the ray which should govern or predominantly influence any or all of the various kingdoms in nature? It should be remembered that every kingdom, viewing it as a whole, is an entity, and (from its form side) the sum total of all forms constitutes that entity's body of manifestation. In the last analysis also, the aggregate of self-initiated influences, or the magnetic radiation of that particular kingdom, is an expression of that entity's basic quality or qualities,—the aura of that entity's personality. Two rays govern each kingdom in nature, except in the case of the vegetable kingdom, where three rays indicate the nature of that kingdom's life. Students will possibly find it helpful to consider this problem from the angle of analogy, and to realise that they (as well as every other human being) are governed or actuated by two rays, i.e., the personality ray and the egoic ray. After the third initiation, the disciple has three rays active in him, for the ray of the Monad begins then to make its presence felt. An analogous condition is found in all the kingdoms in nature. Two rays are [Page 238] dominant in each kingdom, but in the vegetable kingdom three rays control, for that kingdom is more evolved (along its own peculiar lines) than any other. What might be regarded as the monadic ray of the Life of that kingdom is functioning. This whole matter must not be viewed from the standpoint of human consciousness, and the human standards of unfoldment and of awareness must not be regarded as holding prominent place in this evolution of

divine life. This living entity has a different objective to the Life which informs the fourth kingdom in nature. Nevertheless three basic logioic influences, three major breaths, or three ray vibrations account for this kingdom's life-quality and appearance. This whole matter is too intricate for real comprehension, and the reader would do well simply to accept the statements I make, with reservations, and realise that when he himself is a member of the great company of initiates of the wisdom, that which is at present inexplicable to him may be made clear, and when fitted into its rightful place in the scheme of things will not seem so extraordinary or peculiar.

#### b. The Five Secrets of the Kingdoms in Nature

There is a secret anent each of the five kingdoms in nature. These secrets concern the relation of the human evolution to the whole, and they are revealed to the initiate at the five initiations. At each initiation one of the five secrets is explained to the initiate, and they are called by the following five names, which are an attempt on my part to interpret symbolically the ancient name or sign:

1. The mineral kingdom ----- The secret of the brilliance of the light.
2. The vegetable kingdom ---- The secret of the sacred perfume.
3. The animal kingdom ----- The secret of the following scent.
4. The human kingdom ----- The secret of the double path or of the double breath.

#### [Page 239]

5. The kingdom of souls... The secret of the golden rose of light.

The symbolic forms in which these five secrets are hidden, and so conveyed to the intelligence of the initiate, are as follows:

1. The mineral secret ----- A diamond, blue white in colour.
2. The vegetable secret ----- A cube of sandalwood in the heart of the lotus.
3. The animal secret ----- A bunch of cypress, over a funeral urn.
4. The human secret ----- A twisted golden cord, with seven knots.
5. The egoic secret ----- A closed lotus bud with seven blue rays.

Be all this as it may, certain of the seven logioic influences are at this time dominant in the five kingdoms; in four cases, two rays control; in the case of the vegetable kingdom, three rays control. It must not be forgotten that these rays are related to each other, and in the great interfacing and interlocking of the planetary and the solar forces every kingdom comes under the influence of every ray, yet with certain rays always controlling and certain others dominating cyclically. The rays determine the quality of the manifesting life and indicate the type of the appearance.

In resuming our consideration of the three divisions of the vegetable kingdom it might be stated that...

Ray VI ----- determines the type, family, appearance, strength, size and nature of the trees upon our planet.

Ray II ----- is the beneficent influence, expressing itself through the cereals and flowers.

Ray IV ----- is the life quality, expressing itself through the grasses and the smaller forms of vegetable life,— those which provide the "green carpet whereon the angels dance".

An important symbolic happening has been consummated [Page 240] at the close of this Piscean Age, which is the period of the sixth ray influence. This has been the world-wide devastation of the forests of the world. Everywhere they have been sacrificed to the needs of man. Thus have been brought under the influence of fire, those vegetable forms of life which were ready for the initiation. The major agency in the development of this kingdom has been water, and this new development, this bringing together of fire and water in this kingdom, has constituted the subjective fact which brought the steam age into being. The vast forest fires, which form such a menace at this time in different parts of the world, are also related to this "initiation by fire" of a kingdom hitherto controlled and directed in its growth by the element of water.

Similarly, the coming in of the seventh ray inaugurated a tremendous event in the mineral kingdom. This I referred to in an earlier book. Through the effect of sound and fire, the mineral kingdom has also been initiated, and in the great world war, in the steel factories and the other factories where metal is transmuted into articles for the use of man, the world of minerals, and the entity which informs that world, are passing through a major initiation. This was made possible by the personality ray of the entity, manifesting through this kingdom, subjecting itself to the initiatory fire. This is of course expressed symbolically,—the only way in which any aspect of this planetary truth can be grasped by man. It is an interesting, though quite unimportant fact, that at all the initiations of the kingdoms in nature, the planetary Logos of a particular ray always functions as the Initiator. This ray cyclically alters. In the major initiations at this time, for instance, in connection with humanity, not only is the first Initiator, the Christ, officiating, not only is the Ancient of Days, the embodiment of our planetary Logos, participating (either actively or behind [Page 241] the scenes), but behind *Them* both stands now the Lord of the fifth Ray of Knowledge and Understanding.

One point of interest might here be noted. It is known esoterically that the vegetable kingdom is the transmitter and the transformer of the vital pranic fluid to the other forms of life on our planet. That is its divine and unique function. This pranic fluid, in its form of the astral light, is the reflector of the divine akasha. The second plane therefore reflects itself in the astral plane. Those who seek to read the akashic records, or who endeavour to work upon the astral plane with impunity, and there to study the reflection of events in the astral light correctly, have perforce and without exception to be strict vegetarians. It is this ancient Atlantean lore which lies behind the vegetarian's insistence upon the necessity for a vegetarian diet, and which gives force and truth to this injunction. It is the failure to conform to this wise rule which has brought about the misinterpretations of the astral and akashic records by many of the psychics of the present time, and has given rise to the wild and incorrect reading of past lives. Only those who have been for ten years strict vegetarians can work thus in what might be called the "record aspect of the astral light". When they add to their purified astral and physical bodies the light of reason and illumination of the focussed mind (which is very rarely found), then they become accurate interpreters of astral phenomena. Their link with the vegetable kingdom is then very close and unbreakable, and that link or binding chain will lead them through the door to the scene of their investigations. But unless the goal of a vegetarian diet is this field of service, the arguments for its following and for that form of diet are usually futile and of no real moment. From the standpoint of the eternal verities, what a man eats or wears are seen in a connotation very different to that of the one-pointed fanatic. Let me again reiterate [Page 242] that this whole problem of the taking of life (whether in the vegetable or the animal kingdom) is a far bigger one than we know, and should be approached from an angle different (not only in degree but in kind) to that of the taking of life in the human family. The three aspects of divinity meet in man, and with the destiny of a divine son of God no one must interfere. Where the two aspects of divinity are concerned, as in the subhuman kingdoms,

the attitude can be otherwise, and the emerging truth is different to that which the little minds believe.

The influence of the three rays, blended together in the vegetable kingdom, being also the three rays of even numbers, 2. 4. 6, has produced a fourfold perfection in this kingdom which is unparalleled in any other. The rays are responsible for this result, and their effect can be seen in the following analysis:

Ray II ----- The result of this influence, pouring cyclically through the kingdom, has been to produce its magnetism, its attractiveness.

Ray IV ----- This ray of struggle and of conflict has as its objective the production of harmony between form and life, and has brought about the synthesis and the harmony of colour in nature. As we say the words, "colour in nature", automatically we think of the vegetable kingdom and its achievement of harmony in vegetation.

Ray VI ----- Growth towards the light is the effect of this ray influence, plus the normal tendency of all lifeforms to evolve. It has brought the latent seeds of the vegetable kingdom, inherent within the soil, to the surface. It constitutes the energy of externalisation.

The united effect of these three rays, working in unison, has been to bring forth the fourth result, the perfume of the flowers, as found in the higher units of the vegetable kingdom. This perfume can be either deadly or vitalising, and can either [Page 243] delight or repel. It attracts and constitutes part of the aroma of this kingdom which is sensed in the planetary aura, though unrecognised as a whole by humanity. You isolate a perfume. Yet the perfume of an entire kingdom is a well recognised phenomenon to the initiate.

Students would find it of interest to trace similar analogies in the other kingdoms in nature, remembering however that this kingdom is esoterically ahead of the others, for there are three rays participating in its perfecting. It might be stated that three rays will ultimately affect each of the other three kingdoms.

During the next subrace, ray two will begin to influence the mineral kingdom.

In the next root race, ray five will commence to pour its power into the animal kingdom, gradually stimulating the instinctual mind of the animal until it vibrates to the ray of the intellect, of knowledge. This will bring about an organising of the animal brain, and the transfer of the power of the solar plexus centre to the head centre, and consequently a shift in the animal polarisation and an added activity of the brain in the head.

Towards the close of this round, the monadic ray of the advanced units of humanity will be so powerful that there will be a marked pouring in of ray one, with its stimulation of the individual will. You will therefore have in this unfoldment of the will aspect of mankind the following stages, which are of psychological importance.

1. Instinct.
2. Emotional aspiration.
3. Intellect.
4. Mental one-pointedness.
5. Egoic purpose.
6. Spiritual will.
7. Divine intent.



These stages are latent in all of us, and are related to the seven principles of man. They will express themselves in advanced [Page 244] humanity as "aspects of the psyche", and therefore psychologically, during the later stages of human development. They should begin to be of greater interest to investigators and to educators who should seek to develop them in the child and the adolescent. They work out today as marked stages in the development of all disciples and initiates. They indicate place upon the Path. Hence their practical usefulness.

In the kingdom of souls, ray four will complete the work of the next two rounds, but this period is so far distant that with it we need not concern ourselves.

In the vegetable kingdom, the work of the second ray of Love-Wisdom is seen, symbolically, in one of its major consummations. Attractiveness, in the sense of beauty, of colour, of form, of distribution, and of perfume, is to be seen on every hand, and had you but the eyes to vision the reality, the synthesis of life would appear to you in all its glory. But just as the last of the five senses to make its presence felt in man, the sense of smell, is as yet but little understood, and its implications are not realised, whilst its relation to the analytical and discriminative mind is not appreciated scientifically, so the "attractiveness" (esoterically speaking) of the vegetable kingdom remains uncomprehended. It is the radiant garment of the planet, and is revealed by the sun; it is the achieved expression of the informing life of this kingdom in nature, and is the effect of the manifestation of the three divine and functioning aspects of this "peculiar" son of divinity, as he works out his destiny in form and through matter.

The entire problem of magnetism is closely connected with the problem of sex. In the occult study of the dissemination of the seed life and the germs of the vegetable kingdom, and in the understanding of the part played therein by those miraculously developed organisms,—the ants and bees—and later in the investigation of the work of the etheric builders, the elves [Page 245] and fairies, by those with awakened vision will come a new light upon sex and upon the function it serves in the interrelation of lives and the creation of forms. With this aspect of this deeply esoteric truth I cannot here deal, for it is the effect of activity in the solar lives of the solar system, and with these we cannot concern ourselves. It is not possible to handle the subject in such a way as to make it of constructive value to the average reader. What is not of immediate esoteric value at this time of world urgency may well be relegated to a later time.

### c. The Planets And The Kingdoms

In the vegetable kingdom the influence of Venus is predominant, amazing as this may seem to some occult students. Venus and Jupiter together powerfully influence this world of forms.

It might be of interest to note that all the planets have a close relation to all the kingdoms, but that this relation should not be confounded with the planetary rays or with the fact that some of the planets are considered as "sacred planets" and some are not. I am here using the words "planetary influence" in the same sense as the astrologer uses them, for he is not dealing, either, with the basic planetary rays. It might be stated therefore that the planetary relations in this cycle are as follows:

1. The mineral kingdom -----Pluto and Vulcan.
2. The vegetable kingdom-----Venus and Jupiter.
3. The animal kingdom -----The Moon and Mars.

4. The human kingdom -----Mercury and Saturn.
5. The kingdom of souls -----Neptune and Uranus.
6. Synthesising these five ----- The Sun.

There are other planetary influences to be felt, and hidden forces likewise play upon our planetary life, but these are the [Page 246] major influences bringing about the desired results in the kingdoms of nature under the Plan. It must be remembered that these are the cyclic influences dominant at this time, and that they change from cycle to cycle. For instance, a disciple who is upon the path is strongly influenced by Mercury and by Saturn, but when he begins his training for the first initiation he has to contend with the influences of Pluto and Vulcan; the training for the second initiation brings him under Neptunian influences with Venus and Jupiter contending for control. The link with the vegetable kingdom is then strong, and hence the frequent recognition of "astral perfumes" which the disciple can note. Before the first initiation, the static mineral world within him has been broken up.

At the third initiation, the Moon and Mars struggle to assume ascendancy, and there is his battleground. Hence at the great Transfiguration, the body is "transfigured" as the indication of triumph. At the fourth initiation, Mercury and Saturn act as the great translators, and bring the disciple to the door of realisation. When the final initiation is taken, it is the activity of Uranus and the in-pouring force of Jupiter that bring about the reorganisation which results in the final emancipation. The vastness and complexity of the subject thus become apparent.

In the emergence of colour in the vegetable kingdom another vast influence is seen, and the problem of the ray influences becomes still more complicated. In the basic colour, green, we have the indication of the potency of Saturn. Esoterically speaking, the vegetable kingdom is upon an advanced stage of the path of discipleship, and hence Saturn and Mars are active. The influence of the latter planet is to be seen in the prevalence of the colours red, rose, yellow and orange in the flowers at this time.

Again, readers would find it interesting to note mentally the relation of growth to the idealism of the sixth ray. They [Page 247] could learn therefrom the part that the Ray of Devotion plays in bringing about the urge to evolve. It is growth towards an ideal, or towards a divine prototype or archetype. Here is where the secret of this kingdom appears. The secret is hidden in the word "transformation," for the rays 2.4.6 are the great transformers. The clue to the secret is to be found in the processes of assimilation and in the building forces that transmute the assimilated minerals, the absorbed moisture, the food in the air, and the proffered offering of the insect kingdoms into the manifested bodies, the radiant colours, the magnetic auras, and the distilled perfumes of this kingdom. Much along this line has been the subject of investigation by the modern scientist, but until he recognises the fact of ray influences, and the part they play in the producing of these factors, he will fail to discover the true secret of the transformations which he notes.

It will appear, therefore, to the careful reader, that in the relation of the rays to the kingdoms in nature, and in the similarity of the rays found functioning in widely differing kingdoms, will be found their point of contact or door of entry, whereby they can contact each other.

For instance, the human and the vegetable kingdoms find their point of influential entry (using the words in the esoteric sense) through ray four, which influences the forms in both kingdoms. The relation between the vegetable kingdom and the kingdom of souls is found along the second ray. Ray two is beginning to make its presence felt in the mineral kingdom, and hence man's work with, and

facility in using materially, the forms in this kingdom. Perhaps I should say, misusing them. Ray five will before long, as we have noted, make its power felt in the animal kingdom, and an ever closer relation will then be set up between men and animals.

Again, the rays in incarnation at any time will establish relations [Page 248] between the kingdoms, increasing the interplay of forces and the interchange of energies, and thus producing new effects, new forms of life, and new wonders in the world of phenomena. Man is also apt to think that his ray influences (the ray predominant in his own kingdom) must be of paramount importance and the most potent. This is not so at this time.

A careful study and a true analysis of the effect and work of the rays in connection with the animal kingdom is not possible. Yet it must be remembered that the roots of human psychology lie hidden in this expression of God. Humanity is an expression of two aspects of the soul,—the animal soul and the divine soul,—and these two, blended and fused in man, constitute the human soul. It is this fact that is the cause of man's special problems, and it is these two factors which involve him in the long struggle which eventuates in the liberation of the divine soul, through the sublimation of the animal soul. In these words lie much food for thought. "The twain shall be one". This work is begun in the animal kingdom, and constitutes its "secret", and hence the use of the word "transfusion" in this connection. Individualisation was the first result of this secret process. Its final consummating effect can be seen in the five stages of the initiatory process, leading to eventual transfiguration and liberation. The entire work is, however, one great unfolding revelation of the soul of God, and it is only when we divorce humanity from that process of revelation that we find the secrets, the problems, the difficulties and the mysteries insoluble. A consciousness, an awareness and a sensitivity to an ever-widening and more inclusive contact is gradually being developed, and this is the consciousness of God, the awareness of the solar Logos, and the sensitivity of the cosmic Son of God.

The form through which that Life expresses Itself, the sensitive [Page 249] response apparatus through which that Consciousness works, are of secondary importance, and are in the nature of an automatic mechanism. It is the mechanism, nevertheless, with which we have hitherto identified ourselves, and we have forgotten that that mechanism is but an expression of an aspect of consciousness, and that it indicates, at any particular time, the point of evolution of the informing entity. Let me reiterate: The two factors which are of major importance, during manifestation, are the evolving consciousness and the manifesting life. When this is borne in mind, it will be noted how each stage upon the way can be seen whole as a kingdom in nature. Each of these kingdoms carries the consciousness aspect forward to a greater stage of perfection, and demonstrates a greater sensitivity and responsiveness to outer and inner environing conditions, than does the preceding kingdom. Each manifests a fuller revelation of the inner and hidden glory. When, however, a unit of life is immersed in form, and when the consciousness is identified (in time and space) with any particular form, it is not possible for it to realise its divinity or to express it consciously. Its psychology is that of the partial and the particular, and not that of the universal and the whole. The greater and closer the identification with the form aspect, the greater is the lower unity and synthesis, but at the same time, the greater the darkness and, speaking symbolically, the denser is the prison. Such is the consciousness in the lower or subhuman kingdoms in nature. The more the unit of life is identified with "the one who is conscious", the greater again is the higher, yet different, unity and synthesis. Such also is the consciousness of the three higher kingdoms, the superhuman. The tragedy, the problem and the glory of man is that he can identify himself with both aspects—the form and the life; and his psychological state is such that during the period wherein he forms part of the human kingdom, his kingdom, [Page 250] his consciousness

fluctuates between these pairs of opposites. He can identify himself with the subhuman forms, and this he invariably does in the early stages. He can identify himself with the life aspect, and this he does in the final stages. In the midway stage of the average man, he is torn violently between both, and is himself the battle-ground.

With this consciousness, incident upon an awareness of the pairs of opposites, is connected the entire problem of pain and of suffering, as we today understand it. The animal suffers, but suffers entirely physically and sentiently. Man suffers, but suffers physically, sentiently, and also mentally, and the mental suffering is due to the development in him of certain aspects of the lower mind—anticipation, memory, imagination, the power to visualise, remorse, and the inherent urge to reach out after divinity, which brings with it a sense of loss and of failure. The sufferings of God Himself (to which the scriptures of the world so often mysteriously refer) are divorced from sentiency, and are mental and intuitive. But on this mystery we need not enlarge. The sufferings of humanity are primarily personal; of God, they are pre-eminently impersonal and related to the whole. I have touched on this as I wanted you to get a picture of the synthesis of the unfoldment from the inchoate to the sentient, from the sentient to the mentally realised, and from the mentally realised to the "divinely appreciated," as it is occultly termed. I give you pictures, but they are pictures of a whole. Endeavour to think in wholes, and try not to fit every point of detail into the whole, but remember that what may appear to be a contradiction may be but a fragment of temporary detail for which you—as yet—see no place or explanation.

In the animal kingdom the first dim indication of sorrow and pain is seen, whilst in the higher and the domesticated animals these two educating processes are still more clearly indicated. [Page 251] Man's work with the animals is potent in results, and will lead eventually to a re-opening of the door into the human kingdom. Some of the work already done by man has outstripped divine expectation and may warrant a hastening of the Plan.

Let us now tabulate our points anent this kingdom and the rays, as we did with the other two kingdoms.

### 3. The Animal Kingdom

Influences----- The third Ray of Active Intelligence or of Adaptability is potent in this kingdom and will express itself increasingly as time goes on, until it can best be described as "animal one-pointedness." Then, at this point and cyclically, the sixth Ray of Devotion or Idealism can make its pressure felt as the urge towards a goal, and thus produce a relation to man which makes of him the desired goal. This is to be seen through the medium of the tamed, the trained and the domestic animals.

Results ----- In the one case we find the third ray producing the emergence of instinct, which in its turn creates and uses that marvellous response apparatus we call the nervous system, the brain, and the five senses which lie behind and which are responsible for them as a whole. It should be noted that, wide as we may regard the difference between man and the animals, it is really a much closer relation than that existing between the animal and the vegetable. In the case of the sixth ray, we have the appearance of the power to be domesticated and trained, which is, in the last analysis, the power to love, to serve and to emerge

from the herd into the [Page 252] group. Ponder on the words of this last paradoxical statement.

Process----- This is called concretisation. In this kingdom we have for the first time a true organisation of the etheric body into what are called by the esotericist "the true nerves and the sensory centres." Plants also have nerves, but they have in them nothing of the same intricacy of relation and of plexus as we find in the human being and in the animal. Both kingdoms share the same general grouping of nerves, of force centres and channels, with a spinal column and a brain. This organisation of a sensitive response apparatus constitutes, in reality, the densification of the subtle etheric body.

Secret ----- This is called transfusion, which is a very inadequate word to express the early blending, in the animal, of the psychological factors which lead to the process of individualisation. It is a process of lifegiving, of intelligent integration and of psychological unfoldment, to meet emergency.

Purpose ----- This is called experimentation. Here we come to a great mystery, and one that is peculiar to our planet. In many esoteric books it has been stated and hinted that there has been a mistake, or a serious error, on the part of God Himself, of our planetary Logos, and that this mistake has involved our planet and all that it contains in the visible misery, chaos and suffering. Shall we say that there has been no mistake, but simply a great experiment, of the success or failure of which it is not yet possible to judge? The objective of the experiment might be stated as follows: It is the intent of the planetary Logos to bring about a psychological [Page 253] condition which can best be described as one of "divine lucidity". The work of the psyche, and the goal of the true psychology, is to see life clearly, as it is, and with all that is involved. This does not mean conditions and environment, but Life. This process was begun in the animal kingdom, and will be consummated in the human. These are described in the *Old Commentary* as "the two eyes of Deity, both blind at first, but which later see, though the right eye sees more clearly than the left". The first dim indication of this tendency towards lucidity is seen in the faculty of the plant to turn towards the sun. It is practically non-existent in the mineral kingdom.

Divisions ----- First, the higher animals and the domestic animals, such as the dog, the horse and the elephant.  
Secondly, the so-called wild animals, such as the lion, the tiger, and the other carnivorous and dangerous wild animals.  
Thirdly, the mass of lesser animals that seem to meet no particular need nor to fill any special purpose, such as the harmless yet multitudinous lives found in our forests, our jungles and the fields of our planet. Instances of these in the West are the rabbits and other rodents. This is a wide and general specification of no scientific import at all; but it covers adequately the karmic divisions and the general conformation into which these groupings of lives fall in this kingdom.

Objective agency ----- Fire and Water,—fierce desire and incipient mind. These are symbolised in the animal power to eat and drink.

Subjective agency ---- Smell or Scent,—the instinctual discovery of that which is needed, from the activity of ranging forth for food and the use of **[Page 254]** the power to scent that food, to the identification of the smell of a beloved master and friend.

Quality ----- Tamas or Inertia,—but in this case it is the tamasic nature of mind and not that of matter, as usually understood. The chitta or mind-stuff can be equally tamasic.

The two problems which are of immediate concern to mankind in relation to the animal kingdom are:

The problem of human relations and responsibility. The problem of animal individualisation.

#### A. Human Relations to Animals

Only a few hints can as yet be given, and those must be along the line of information anent the rays at work in both kingdoms. The two problems, particularly the second one, are of vast intricacy, and would require many volumes to be properly elucidated. Right exegesis is not yet possible, nor could man yet understand.

The first point to be emphasized in connection with human responsibility in relation to the animals is that the animal world embodies two divine aspects, two divine principles, and two major rays are concerned with their expression or manifestation. These two aspects are found also in man, and it is along these two lines, which man shares in unison with the animals, that man's responsibility and work lie, and through the use of these two aspects of divine energy will he realise his task and carry it to completion. The same divine activity and the same divine innate intelligence are found in the form aspect of both kingdoms. They are inherent in matter itself. But this third Ray of Divine Intelligence functions more potently and influences more powerfully in the animal kingdom than in man. This is an item of information not hitherto given out.

#### **[Page 25]**

The second ray is of course present in its form-building aspect, as herd instinct and as the basis of the sex relation among animal bodies. It is found performing a similar function among human beings, and along these two lines of energy will the points of contact be found and the opportunity to assume responsibility. Yet it should be noted that, in the last analysis, animals have more to give men than men have to give animals, where these particular powers and functions are concerned. In the human family another divine aspect is found functioning, which is that of the will, of directed purpose, of planned objective, and of intelligent design or plan. These qualities are inherent in man, and constitute an aspect of the divine mind not found actively present in the animal, as a rule. However, as the animal kingdom comes increasingly under human influence and the steady trend towards domesticity makes itself felt, we shall see emerging a measure of purposive objective; and one means towards this end is to be found in the turning of the animal's love and attention towards his master. In this illustration some of the responsibility of man to the animal world is expressed. The domestic animals have to be trained to participate in the action of applied will. This, man seems as yet to interpret as the will of the animal to love his master, but it is something deeper and more fundamental than the satisfying of man's love to be loved. The true and intelligent training of the wild animals, and their adaptation to the conditions of ordered living, are part of the divine process of integrating the Plan and of producing an



ordered and harmonious expression of the divine intent. It is through the power of thought that man will eventually bridge the gap existing between the animal kingdom and man, and it must be done by man's directed, controlled thought, controlling and directing the animal consciousness. It is not done through the evocation [Page 256] of love, fear or pain. It is intended to be a purely mental process and a unique mental stimulation.

The relation of the animals to man has been purely physical in the long past ages. Animals preyed upon men in the days when animal-man was but little removed from them. It is oft forgotten that there was a stage in human development when animal-man and the existent forms of animal life lived in a much closer relation than today. Then, only the fact of individualisation separated them. It was, however, an individualisation so little realised that the difference between the mindless animal (so-called) and infant humanity was scarcely appreciable. In those distant aeons, much transpired which has been lost in the dark silence of the past. The animal world was then far more potent than the human, men were helpless before the onslaughts of the animals, and the devastation wrought by animals upon early animal-men in mid-Lemurian days was terrible and appalling. Little nomadic groups of human beings would be completely wiped out, age after age, by the powerful animal life of the period, and though instinct taught the animal-men to take certain precautions, it was an instinct but little removed from that found in their enemies. It was only as the millenia of years passed away, and human intelligence and cunning began to assert themselves, that humanity became more powerful than the animals and in its turn devastated the animal kingdom. Up until two hundred years ago the toll of life exacted by the animal world from the human, in the forests of the western continents, in Africa, in the primeval lands of Australia and in the islands of the tropic seas, was incalculable. This is a fact often forgotten in the sentimentality of a moment, but it lies at the root of man's cruelty to animals. It is but the inevitable karma of the animal kingdom working out. The question must be viewed from a larger scale than has hitherto been the case, and its true historic [Page 257] values must be better understood before man can intelligently decide what constitutes his problem of responsibility and how it should be met and solved.

In Atlantean days the purely physical relation was tempered by an astral or emotional relation, and the time came when some of the animals were swept within the orbit of human life and were tamed and cared for, and when the first of the domestic animals appeared. A new era began, wherein certain of the animals evoked affection from certain humans, and a new influence was brought to play upon this third kingdom in nature. This started during a cycle when the second ray and the sixth ray were both functioning simultaneously, and wherein their major and their lesser cycles coincided. This is a rare occurrence, and when it happens the guardians of the race seize the opportunity to produce major results or to inaugurate new moves whereby the divine Plan may be more rapidly developed. To offset the fear found in humanity as a whole (as far as the animal world was concerned), the opportunity was offered by the guardians of the race to bring men and animals into a closer relation, and because a cycle was present in which love and devotion were pouring upon, into and through all forms, a good deal of the fear present was offset. Since that time the number of the domestic animals has steadily increased. The relation between the two kingdoms is now dual-physical and emotional.

To this there has been added, during the past two hundred years, a third relation, that of the mind. The mental power of humanity will, in the last analysis, be the controlling factor, and through its means the three subhuman kingdoms will be brought under the control of man. This has been happening with great rapidity in the mineral kingdom and in the vegetable kingdom. It is not yet accomplished where the animal kingdom is concerned, but the process is rapidly going forward [Page 258]. Not much

progress will be made during the incoming seventh ray cycle, though as law and order and rhythm are imposed upon the planet, and as chaos gives place to organisation, we shall see those areas on the planet wherein the animals still rule increasingly lessened, and certain species will die out unless they are preserved in sanctuaries.

## B. Individualisation

It is of course apparent that the effect of the interrelation existing between animals and men is to produce in the former that step forward which is called individualisation. This event is a consummation of the process of transfusion, and indicates the appearance of the three divine aspects in a unit of life in form. A son of God, a Lord of dedicated and directed Will, is born, and the third divine principle of purposive energy is fused with the other two and brings about an entire reorganisation within the animal form. As esotericists have long pointed out, individualisation is a great planetary experiment, and when it was instituted it superseded the earlier method, employed upon the Moon, wherein the urge to reach out and on (called aspiration where man is concerned) was the method employed. This really means that, when the evolving life within the form had reached a certain stage of growth in sentiency and awareness, and the inner urge was adequately strong, the life forced itself into contact with another stream of divine expression, with another major ray manifestation. This union of various activities caused a new being to emerge into manifestation. This is the basic truth lying behind the ideas put out at this time and classified under the general term "emergent evolution." It governs still in many departments of nature, and used to govern the appearance of human beings upon the planet. The urge and the development are from within the [Page 259] organism itself, and are the result of growth, of a reaching out and of an expansion.

But the method usually employed at this time is in the nature of a great second ray experiment. This involves an activity from without, from above, from a higher or from the divine side, if such a use of relatively meaningless words can avail to depict the process. The urge or push in this case does not originate from the lower two expressions or earlier fusions of divine energies. It is the higher aspect of divinity which takes the initiative and which, through a stimulation applied from without, causes a response from the life in form. Hence the process is really in the nature of an initiation.

The animals which individualise are, in every case today, the domestic animals, such as the horse, the dog, the elephant and the cat. These four groups of animals are at this time in the "process of transfusion", as it is occultly called, and one by one the life units are prepared and brought to the door of that peculiar initiatory process which we call—for lack of a better term—individualisation. They wait in that condition until the word goes forth that that door may be passed which will admit them to

"...the triple way that leads to the dual road, by treading which they stand at last before the golden door. This final door ushers them upon that Path which is the one, alone and single, and disappears into the Light".

*Old Commentary.*

The factors which determine individualisation are several in number, and some of them might be enumerated as follows:

1. The response of the instinctive nature of the animal to the mental atmosphere of the human being, or beings, with which it is surrounded.

2. The outgoing love and interest of the people to which **[Page 260]** the animal is attached by the bonds of affection or of service.
3. The ray impulses which are active at any time. These are, amongst others:
  - a. The ray of the animal itself. Elephants are upon the first ray; dogs are expressions of the second ray; the cat is a third ray life manifestation, and the horse is sixth ray. Animals upon other rays are not yet ready for individualisation.\*
  - b. The ray of the particular person or persons with whom the animal is associated.
  - c. The ray or rays of a particular periodic cycle.

I could give you the techniques with which the guardians of the races and kingdoms work when seeking to bring about individualisation, but of what purpose would it be and what use would such information serve? Each ray affects the units found upon it at such a crisis as individualisation in a manner differing from any other ray; each ray finds its point of prime contact through one or other of the centres in the etheric bodies of animals and men. It must be remembered in this connection that, in the animal, four centres are functioning, and three are present but latent in their effect and use. The process followed is that each ray works or pours its energy through one or other of the centres in the etheric body of that Entity Who informs an entire kingdom in nature, and then through that particular centre galvanises the individualising unit into the needed activity. Later, when the ray effects, psychologically speaking, are better understood, and the centres, with their seven ray vibrations, have been more deeply studied, it will be found that through a particular centre and along a particular ray vibration, forms of life and centres of consciousness can be contacted and known. This **[Page 261]** applies to all forms in all kingdoms, subhuman or superhuman. One of the first ways in which man is learning this truth is through the discovery of that vibration—emanating from a particular Master—which produces a reaction in himself, and which calls forth a response. Thus he is enabled to find out upon which ray his soul is found and to which ray group he should be attracted. This is of importance to the aspirant, and should be considered more carefully than has hitherto been the case, for by it the aspirant determines the nature and the quality of his soul type, and of the centre through which he (occultly speaking) goes out upon the Path. He discovers likewise the group of forms and of lives with which he is linked, to which he must render service, and by which he can be served.

The relation of the rays to the centres in the average aspirant might be classified as follows:

1. Head centre----- Ray of Will or Power----- First Ray.
2. The Ajna centre-----Ray of Concrete Knowledge -Fifth Ray.
3. The Throat centre----- Ray of Active Intelligence---- Third Ray.
4. The Heart centre ----- Ray of Love-Wisdom ----- Second Ray.
5. The Solar plexus----- Ray of Devotion ----- Sixth Ray.
6. The Sacral centre ----- Ray of Ceremonial Magic ---- Seventh Ray.

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\* See page 164 for a different enumeration of the rays The apparent contradiction may be due to the use of the word "ray" without indicating whether a major ray, one of the seven subrays of a major ray or a complementary ray is implied. The Publishers.

## 7. Base of Spine ----- Ray of Harmony ----- Fourth Ray.

These rays and their corresponding centres warrant most careful study. They are comprehensive and revealing. Note, for instance, that at this time the seventh ray governs and expresses itself through the sacral centre, that which controls the sex life and the building of forms of expression. Therefore it swings now into activity and pours through this particular centre in order to organise and produce the appearance of those new forms through which all life in the new cycle (astrologically understood and periodically and cyclically understood) may express itself. Thus it was necessary for the sex life to be controlled by this type of energy [Page 262] in order to bring about the needed changes, and hence also one of the great results of the influence of the incoming seventh ray has been the increase in the mental interest in sex. A study also of the ray influences in this present historic period, and their relation to the rays, will reveal the accuracy and suggestiveness of the above ray tabulation.

The relation of man to the animals is, as we have seen, physical, emotional and increasingly mental. Each race of men, in its turn, and working under the ray influences, produces definite effects upon the three subhuman kingdoms. Through humanity, when the great experiment of individualisation was initiated, the energies or ray influences from the superhuman kingdoms were focussed and the great function of humanity began, which is the transmitting of the ray forces cyclically. Though the six-pointed star is, at this time, the symbol of the creative work (viewing the work as a whole), the downward pointing triangle, balanced on an upward pointing triangle, will some day present a truer picture of the creative and preserving function of the fourth kingdom.

### C. The Five Points of Contact

There are five points of contact whereby the material world can be occultly "raised" up into life and power, just as there are five centres always to be found in our planet, through which life and energy pour into the natural world. I refer here to certain centres which are active where the physical and material life of the planet are concerned. There are also, as I told you in my writing anent the development during the next three years, five centres through which a new and energising spiritual force is flowing, and these are the planetary correspondences to the five senses in man, both subjective and objective. But we find the rays pouring through humanity as a whole, and through the five races of [Page 263] men (our present race, the Aryan, being the third—two are yet to come). This particular aspect of ray energy is that which stimulates the consciousness aspect, and it will raise and awaken the consciousness hidden in all material forms, both in man and in the three subhuman kingdoms. These five points, with their fire "elevating" influences, are as follows, omitting the two earlier and intangible races which are not strictly human at all, and beginning with the first of the five races which are human throughout:

1. The Lemurian Race --- fifth ray----- The coming of the Sons of Fire.
2. The Atlantean Race --- sixth ray ----- The devotion of the Lords of Love.
3. The Aryan Race ----- third ray ----- The activity of the Men of Mind.
4. The Coming Race ----- fourth ray ----- The vision of the Units of Light.
5. The Final Race ----- first ray ----- The will of the Lords of Sacrifice.

The two earlier races were governed by the second and seventh rays, respectively, and embody the activity of the form builder and the constructive energy of the magical organiser. The reader must bear in mind, as he studies these major ray cycles, that they cover inconceivably long periods of time, and

produce two effects which must be considered.

First, the ray energies, five in number, play upon the human kingdom itself, and in the course of the ages raise man from the dead to life; they lift him out of the dark prison of matter into the light of day. These are the five life-giving forces that raise the human consciousness to heaven, and the form to understanding. I know no word to express the concept except the word "understanding," and its true sense is seen when divided into its two component parts.

Secondly, these ray energies, working this time through [Page 264] the human kingdom, raise the subhuman kingdoms in nature also (after much effort) to life and conscious understanding. Through the five points of spiritual contact, in each of the three kingdoms, is life brought to nature itself. For this "the whole creation groaneth and travaileth together in pain until now". Herein is found the secret of the resurrection, viewing it in the planetary sense,— a resurrection enacted also individually by each achieving son of God. This is the great Masonic secret, and the central mystery of the sublime or third degree in Masonry. It is sometimes occultly referred to as "the relation of death to the five life-giving energies seen working upon the third day of revelation" or, speaking still more symbolically:

"In the chamber of death, the blue light of dawning day reveals the group of workers who seek to raise the dead. Naught avail their efforts until they blend the five great forces of the Lord of Magic. When thus they work as one, in unity complete the work is done they fuse the life-giving force; the dead are raised, and the work of building can proceed. The temple can be glorified and the Word be uttered forth within a chamber of life-giving force and not of death. Through death to life, from struggle in the dark to building in the light! Such is the Plan. Thus do we enter into life that is a death; pass onward through the door whose pillars twain stand there forever as a sign of strength and truth divine; thus do we enter quick within the tomb and die. Thus are we raised again upon a Word divine, upon a fivefold sign, and—springing forth—we live'

Then in relation to humanity, the *Old Commentary* says:

"The Lords of the fifth great ray of mind have sent us on our way. The Lords of the sixth great ray forced us to suffer in the cause, yet love it too, and through our deep devotion learn. The Lords of the third great ray bring us, through mind, unto the funeral pyre, to the stage wherein we die, yet rise again. In the third room, and on the third dark day, the Master disappears. He dies; is lost to sight. But the five great [Page 265] Lords unite their forces. In fellowship sublime, they work to raise the dead. Only thus can that Word be spoken which brings the dead to life. Such is the work of man for God, of God for man."

#### D. Cyclic Manifestation

So the work proceeds. The rays stream forth in:

1. A solar cycle, such as the present one, in which the second Ray of Love-Wisdom is the major ray, and all the others are but subsidiary to it.
2. A planetary cycle, such as those we have just considered in connection with the races,—the five above enumerated and their five controlling rays.

### 3. Cycles connected with the twelve signs of the zodiac.

These are primarily two in number:

- a. Those which are connected with a complete zodiacal round, about 25,000 years.
  - b. Those which are connected with each of the twelve signs, and which come in and out of manifestation approximately every 2,100 years.
4. Those cycles when certain rays are in power for a period of racial evolution, such as the five major racial periods to which we have referred.
  5. The lesser cycling in and out of manifestation, as referred to earlier in this treatise.
  6. Cycles of ray activity which are determined by their numerical figures.

The first ray, for instance, governs all cycles such as those of one million years, one hundred thousand years, one thousand years, one hundred years and one year. The seventh ray controls such similar cycles as seven thousand years and seven million years. The interchange and interplay of these ray cycles is so intricate and so great that it would serve only **[Page 266]** to confuse should I further elaborate. Remember, however, that all of the seven rays are forever functioning, and functioning simultaneously, but that cyclically and under the directed plan of the Minds (who are embodied by the rays), certain of these influences and forces are more dominant at one time than at another, and certain lines of activity and certain results of this activity are demonstrated under one ray influence more than under another. These influences pour through all forms in all kingdoms, producing specific effects, definite and different forms of life, peculiar types of realisation, and particular expressions of consciousness in form which are, for that period, the product of the united and concerted plan of the building forces, working in complete harmony, but temporarily under one or another of their number. They enter into constructive activity; they pass through that particular cycle; they then pass out, or die to that activity, and are then "raised into heaven," until such time as their cycle again comes round. This process they constantly enact and reenact, repeating the drama of birth, death and resurrection.

In this ray activity will be found the true significance of the Law of Rebirth, and it lies behind the process of incarnation and of reincarnation. Upon this I may not here dwell, beyond pointing out that men's ideas and teaching anent reincarnation are as yet childish and inaccurate. Much readjustment must be made, and much re-arrangement of ideas is necessitated, before a true understanding of this basic cyclic law will be possible.

Cyclic appearance, therefore, governs the rays as well as the Kingdoms in nature and the forms contained therein. It determines the activity of God Himself. Races incarnate, disappear and reincarnate, and so do all lives in form. Reincarnation or cyclic activity lies behind all phenomenal activity and appearance. It is an aspect of the pulsating life **[Page 267]** of Deity. It is the breathing out and the breathing in of the process of divine existence and manifestation. It is that which lies behind the science of chemical affinity, of the relation of the polar opposites, and of the marriage relation, whether that of men and women or of the soul and its expression, the personality. It is the cause of the sex relation in the world, which works under the great Law of Attraction and Repulsion. Perhaps as we are considering the work of one kingdom with another and the relation between positive and negative groups of lives (such as that of the fourth kingdom in nature to the third), it might be apposite next to



deal briefly with this subject of sex, which is to be so deeply and widely considered, and more wisely understood, through the influence of the incoming seventh ray.

I have little more to add to this teaching anent the animal kingdom and the rays, for—as said before—it profits not. Man's work is to raise the dead to life, to bring brotherhood into expression on the physical plane, and to transmit divine energy to a waiting world of forms. As the rays play their part with humanity and bring man forth into manifestation as he is in essence and reality, his work with the animal kingdom and with the other kingdoms will proceed steadily and inevitably. Scarcely knowing how or why, humanity will play its part in the work of building. The creative work will proceed and the Plan materialise. Man's work for the animal kingdom is to stimulate instinct until individualisation is possible. His work for the vegetable kingdom is to foster the perfume-producing faculty, and to adapt plant life to the myriad uses of man and of animals. Man's work with the mineral kingdom is to work alchemically and magically. With that process of transmutation and of subsequent revelation I cannot here deal.

### [Page 268]

#### E. The Problem of Sex

I have stated that the incoming seventh ray plays through the planetary sacral centre, and then through the sacral centre of every human being. Because of this, we can look for the anticipated developments in that human function which we designate the sex function. We shall see consequent changes in the attitude of man towards this most difficult problem. In speaking on the subject of sex, and in outlining what it is possible to say at this time, I seek to be as simple as I can, and to express my thoughts in such a way that something constructive may eventuate, and a note may be struck which will sound forth clearly in the present welter of discordant sounds, of conflicting views, and of varying ideas.

It is obvious that the matter is a difficult one to approach. So why is it so difficult? In the last analysis, we shall find that the difficulty is based on the prejudices in men's minds, and upon their inner assurance that their particular point of view is necessarily the right one because they themselves live and act in accordance with it, and it suffices for them; it is based on the fact that sex is one of the fundamental primeval urges, one of the substantial instincts, and is consequently the dominating factor in the animal side of man's nature; it is based upon the excessive intimacy of the subject,—an intimacy which was transmuted into an indecent secret during the periods wherein the race succumbed to an excessive puritanism and prostituted a natural function into a prurient mystery. This intimacy relating to the subject of sex caused it to be regarded as an unmentionable episode, and as a topic to be shunned by decent people, instead of being regarded as an instinctual and natural process,—as instinctual and as necessary as the functions of eating and drinking. It is a function, however, which has not been reduced to rhythm in the [Page 269] daily life and regarded as one to be followed and satisfied only when need arises and right demands. Herein lies a great distinction and a clue is offered to the problem.

Again, the difficulty of the problem can be found in the widely diverse attitudes of men's minds to the subject. These attitudes range all the way from an ill-regulated promiscuity to a monogamy which has worked out into a cruel imposition and restraint upon women, and an unbridled license on the part of men. Attendant upon these difficulties, and growing out of these wrong attitudes, the legalities and the illegalities, the license and the restraints, have produced points of infection (if I may so call them) in

our civilisation. Because of them, we find a lax morality which is based on bewilderment, "red light" districts which are but an unhappy compromise with vicious tendencies and unsatisfied desires, divorce courts which devastate the life of the family and in time undermine the national life (of which each family unit should be a wholesome part), and the steady growth of disease as the result of the prevalent promiscuity and the many illicit relations. There is also a psychological factor to be found, of real importance. This fact is the militancy expressed by the many groups of people who are seeking to impose their own ideas and their peculiar solution of the problem upon their fellowmen.

Behind all these results of an age-long wrong attitude to the sex function lie two major evils, or rather two major effects of man's actions, mental and physical. These are of dire significance. There is, first of all, the development within man's consciousness of those complexes, those psychoses and psychological disruptions and inhibitions, which have so seriously undermined the health and the serenity of hundreds and thousands of men. There is, secondly, the threatening of the very life of humanity itself, as it is embodied in the family [Page 270] unit and family life. On the one hand, you have promiscuity and over-indulgence in sex relations, which are resulting (and have always resulted) in over-population and an over-production of human beings. On the other hand, you have an enforced sterility which—though in many ways the lesser of the two evils—is eventually dangerous. This sterility is rapidly on the increase. It leads finally to physical conditions which are undesirable. Nevertheless, at this time, it is the lesser of the two evils. Two points might incidentally be noted here. Out of the first of these evils, and as a result of over-production, we have brought about an economic situation of such a drastic and serious nature that the very peace and stability of the world are threatened; out of the second, we should have a gradual disappearance of humanity itself, if enforced sterility should become a universal practice. This would lead to the consequent dominance of the animal world and an immense increase of animal life, and we should have a period of retrogression and not of progress.

In dealing with this subject of sex I shall have to generalise, and the exceptions to the rules laid down and to the suggested classifications will, of course, be many. I am dealing with the subject as a whole, and my topic therefore is the menace of the present attitude, the need for a fuller understanding, and the importance of a re-arrangement of men's ideas on this vital matter. The attitude of the unthinking savage to the sex life, and the attitude of the mentally polarised and spiritually oriented initiate to the same subject, may seem so widely dissimilar that on the surface there may appear no point of resemblance; yet basically both of these attitudes are nearer to each other and to the reality than is that of the average man today. The one is controlled by the rhythm of his animal nature, and knows no more of the evil side and of the vile promiscuity of the civilised man than does the [Page 271] animal in its wild state; the other lives his life in a controlled fashion, governing through the power of the mind, and animated by desire for the good of humanity. In between these two approaching extremes, we have the many points of view, the many dissimilar ideas, the many customs, the many types of relation (legitimate and illegitimate), the many animal and psychological reactions, the many forms of marriage, and the many perversions of a natural process which distinguish modern man in all parts of the world. These again vary in the different civilisations and under the influence of the differing climatic conditions.

It is therefore obvious—is it not?—that it is no part of my service to the readers of this book to enter into a detailed analysis of the marriage customs of the ages, past and present. It is not my work to enlarge in detail upon the mistakes, the evil consequences, the many types of perversion, and the sadistic cruelties which have grown out of man's misuse of the natural processes and of his mate, nor to

elucidate his foolish misunderstanding of the Law of Attraction and Repulsion. It would serve no useful purpose if I put forth, in this brief discussion of an immense subject, any of the theories which men have formulated in their search for a solution. Their name is legion. All have in them a measure of the truth. Most of them express the depths of man's ignorance, and they can be studied at any time by any student who has the time to read, the intelligence to see clearly and without prejudice, and the money to purchase the needed literature.

I cannot and I will not touch upon the medical and physiological aspect of vice, whether it be the vice of promiscuity or the vice of an unhappy marriage. I can best serve you at this time by pointing out the laws which should govern the life of man, particularly where sex is concerned, and by **[Page 272]** indicating—as far as I can and dare—why and how the present peculiar and unique conditions have been brought about. I may also be able to make certain suggestions which, when duly considered, may help to clear from the mind those false and illusory views which prevent man from seeing truly, and I may thus help him to find the golden thread of light which will lead him to his solution in due time.

One thing I will say, sad though it may seem to you to be. There is no immediate solution of the problem of sex with which we are at this time confronted. For ages men have misused and wrongly employed a God-given function; they have prostituted their birthright, and through their laxity and license, and through their lack of control, they have inaugurated an era of disease, both mental and physical, of wrong attitudes and illusory relations which it will take several centuries to eradicate; they have also brought too rapidly into incarnation myriads of human beings who were not yet ready for the experience of this incarnation, and who needed longer interludes between births wherein to assimilate experience. Those souls who are unevolved come into incarnation with rapidity; but older souls need longer periods wherein to garner the fruits of experience. They are however open to the magnetic attractive power of those who are alive on the physical plane, and it is these souls who can be brought prematurely into incarnation. The process is under law, but the unevolved progress under group law as do the animals, whilst the more evolved are susceptible to the pull of human units, and the evolved come into incarnation under the Law of Service, and through the deliberate choice of their conscious souls.

I shall divide what I have to say into four parts, for the sake of clarity and rapid reference:

**[Page 273]**

1. Definitions of sex, of virtue and of vice.
2. Sex in the New Age.
3. Some suggestions for the present moment.
4. Sex and the life of discipleship.

I deal not with history nor with the details of racial evolution. These are necessarily all connected with the problem of sex, but are too vast in their implications for my present purposes. As I said before, I deal not with the physiological aspects of sex, nor with the diseases incident upon the misuse of the function, nor shall I deal with the subject of sterility, except as it enters into our consideration of modern man. I cannot touch upon the quarrels of the various schools of thought, for I am not writing from any specific angle, such as that of religion or of morality or of partisanship. The whole question is wider and bigger than any religious view or the moral affirmations of the little minds. What is morality in one country or in one specific relation can be quite the reverse in another. What is deemed

legal in one part of the world is found illegal in another. What constitutes a difficult problem under one climatic condition presents totally different possibilities under another. Polygamy, promiscuity and monogamy have been and are cyclically dominant in different parts of the world, down through the ages, and are to be found functioning simultaneously on the earth today. Each has been, or is, in turn right, legal and suitable, or wrong, illegal and unsuitable. Each of these forms of interpreting the sex relation has been the subject of attack or defence, of virtuous horror or of specious argument; each has been the common custom and the rightful method, according to the location, the tradition, training and attitude of the men who practiced it. In one part of the world, one woman may have many husbands; in another, one husband is legally [Page 274] entitled to four wives, if so he choose, and in the harem and the kraal such conditions are always to be found. In the West, a man has legally one wife, but through his promiscuity and his so-called "romantic" adventures, he really has as many as an African chieftain; and today, women are little better.

I have enumerated the above conditions with no thought of criticism in my mind, but simply as a statement of fact, and in order to awaken in the average reader a realisation of a world-wide condition which is probably quite different to their ordinary surmise. I write not for the specialists, but for the average intelligent student who needs a world-wide picture of existing conditions.

It is divinely true that the trend of men's thoughts and desires is towards an established monogamy, but as yet this has never been universally achieved. If one faces this issue with courage and with truth, one will be forced to the conclusion that down the ages men have never been monogamists. Women have been more so in the past than men, but are perhaps less so now, as modern knowledge is inculcating modern methods of protection from the risk and pain of childbirth. Up till now, the act of bearing children has been regarded as deterrent and as a penalty for legal or illegal sex relations. Think of the horror unfolded in those words! Women, practicing the ancient trade of promiscuity, have of course always existed, but I am referring here to women in the home.

Will you believe me if I tell you that the world situation today where sex is concerned, is so critical and so serious that there is not a thinker to be found who can yet see the solution, or who can find—no matter how clear his brain or erudite his mind—the way out of the present impasse? The traditions of customs and of practices, with their inevitable consequences and long established tenure, serve to bewilder [Page 275] the clearest minds. The physical results alone of sexual intercourse, carried on within or without the legalised marriage relation, have produced not only the world of every-day human life, but much of the disease, the insanity, the evil tendencies, and the perverted impulses which today fill our hospitals, our homes for neurotics, our sanatoriums, our prisons and our lunatic asylums.

Our young people, especially the idealistic types and the clear-thinking boys and girls, find themselves faced with a situation which defies their best efforts. They do not know what to think or what to believe. They look into, or form part of, homes which are sanctified by legal marriage, and find (on a large scale) nothing but unhappiness, legalised prostitution, ill-health, the seeking of illicit relations outside the home, neglected and unwanted children, the friction produced by wrong mating, divorce, and no answer to their many intelligent questions. They look then elsewhere, into the lives of those who have avoided the responsibility of marriage, and find naught but discontent, frequently a secret and hidden sex life, ill-health as a result of the frustration of the natural instincts, psychological conditions of the worst kind, sometimes illegitimate children, sexual perversions, and a growing tendency towards what is called homosexuality. They are overwhelmed by complete bewilderment and the failure to find an answer to their questions. They ask the worldly-minded for a solution and for

help, and get no clear reply, no sound philosophy and no fundamental instruction. They may be offered sound common sense, and the injunction to avoid excesses and those conditions which would impair their health or lay on them the burden of straitened economic conditions. The moralities of the past may be pointed out to them, and they may be warned of the results which inevitably follow when the laws of nature are broken and the [Page 276] physical body is prostituted to ill-regulated desire. They may have the virtues of "straight living" eulogised to them, and even the fact that they are sons of God may be emphasized to them. All this is good and right and useful. But no true solution is offered, and no light is thrown upon their problem, and their confusion remains unrelieved. They may perhaps turn to the religiously minded people and seek out the orthodox churchman. They may be told to be good; the example of the saints may be cited to them; they may find themselves deluged in a flood of puritanical injunctions, in righteous platitudes, and with unsatisfying explanations, based often on personal prejudice and predilection. But seldom is a clear note sounded, and seldom is it possible to do more than enunciate the great Mosaic law, "Thou shalt not..." To the bulk of the young and seeking enquirers of the present generation the fact that God says thus and so, or the Bible ordains this, that or the other, does not satisfy their longing to know the reason why. The hope of an ultimate heaven, where self-discipline, self-control and sexual abstinence will receive a just reward, seems too far away to offset the temptations of the outer environing world and the insistent urges arising within the man himself.

That many do withstand the "temptations of the flesh" is indeed wonderfully true. That there are men and women everywhere who pass through life clean and uncontaminated is equally and wonderfully a fact. That there are advanced souls whose life is divorced from the animal nature and whose minds control their daily acts is the glory of humanity. But many of them, living in another world of thought and interest, are not tempted as are the more animally inclined of the sons of men. There are, again, of course, those who refrain from wrong doing because they fear the results, either today in the physical body or hereafter in the other world of [Page 777] penalty. But which of all these people, even the most good and saintly, can speak with real wisdom and understanding of this universal problem? Which of them can see the way out for humanity at present? Which of them understands the reason for all the distress, sin and wickedness which have grown up around the sex relation? Which of them really comprehends the true significance of the sex life, its place in the great scheme of things, and the reason for the relation between the sexes? Which of them can say with true vision what the next evolutionary step will be, whither we are going, and what will be the next development?

### *1. Definitions of Sex, of Virtue and of Vice*

Cosmically speaking, sex is a short word used to express the relation existing (during manifestation) between spirit and matter, and between life and form. It is, in the last analysis, an expression of the Law of Attraction,—that basic law which underlies the entire manifestation of life in form, and which is the cause of all phenomenal appearance. Humanly or physically speaking, sex is the word used to denote the relation between men and women which results in the reproduction of the species. Speaking in terms of modern usage as it is found among the unthinking and the average, sex is a word which denotes the alluring satisfaction of the animal impulses at any cost and with no rhythmic regulation. Sex is essentially an expression of duality, and of the separation of a unity into two aspects or halves. These we can call spirit and matter, male and female, positive and negative; and they are in the nature of a stage upon the evolutionary ladder towards a final unity or homo-sexuality which has no relation to that perversion which is, today and inaccurately, called "homosexuality". This latter manifestation is rampant at this time in a mental and modern conception of the phenomenon, [Page 278] but it is rare



indeed to find a person who truly combines within himself the two sexes, and is,— physiologically and mentally—entirely "self-satisfying, self-sustaining and self-propagating". Down the ages, here and there, we find the true homo-sexual emerging as a guarantee of a distant racial and evolutionary achievement, when the world cycle will have been run and the two separated halves will again be merged in their essential unity. In the above phraseology I do not refer to any doctrine of twin souls, or to any perversion of reality, as ordinarily understood today. I refer to the divine Hermaphrodite, to the true androgynous man, and to the perfected human being. But the word has been distorted from its true significance and applies in nine cases out of ten (nay, in ninety-nine cases out of one hundred) to a type of mental perversion, to a distorted attitude of mind which results often in physical practices and reactions which are—in their manifestation—so old that their very antiquity gives the lie to the idea that this attitude marks a step forward on the path of progress. It marks indeed a point of retrogression, the swinging back into an ancient rhythm, and the resumption of ancient practices.

These perversions are ever found when a civilisation is crumbling and the old order is changing into a new. Why should this be? It is due to the fact that the newer impulses pouring into the old, and the impact of the new forces upon humanity, awaken in man a desire for that which is, for him, a new and untried field of expression, and for that which is unusual and oft abnormal. Weak minds then succumb to the impulse, or strong experimenting souls fall victim to their own lower natures, and investigate in unlawful directions. You have, then, under these new energies, a definite progress forward into new and untried spiritual realms, but at the **[Page 279]** same time, you find an experimenting in the realm of physical desire which is not for humanity the line of progress.

As the world of forms responds cyclically to the inflow of the higher energies, their effect is to stimulate all parts and aspects of the form life, and this stimulation will produce results that are bad as well as good. Evil will temporarily emerge as well as lasting righteousness. If the effect of the impact of these energies is to produce material reactions, and if man then lays the emphasis of his interest upon that which is material, then the form nature becomes dominant, and not the divine. If energy is prostituted to material ends, such as the expression of physical plane sexual relations for purely commercial objectives, then evil is the result. But it must be remembered that the same divine energy, when working in the realm of brotherly love, for instance, would produce naught but good. Let me illustrate my point in two ways, both of which account for the present orgy of sexual expression and for the widespread interest in the subject.

We live today in a period of the world's history wherein three events of major importance are taking place, mostly unrealised and unobserved by the majority of people.

The seventh Ray of Law and Order is coming into manifestation; we are transitting into a new sign of the zodiac, and the "coming of Christ" is imminent. These three great happenings are the cause of much of the present upheaval and chaos; at the same time they are responsible for the universal turning to spiritual realities which all true workers at this time recognise, and for the growth of understanding, of welfare movements and of the tendency to cooperation, of religious unity and of internationalism. Types of energy which have hitherto been latent are now becoming potent. The consequent world reaction is, in the initial stages, material in its manifestation; in its final stages, divine qualities **[Page 280]** will manifest and change history and civilisation. The interest being shown today in the so-called cosmic rays indicates a scientific recognition of the new incoming seventh ray energies. These rays, pouring through the sacral centre of the planetary etheric body, have necessarily an effect upon the sacral centres of humanity, and hence the sex life of mankind is temporarily over-stimulated, and hence



also the present over-emphasis upon sex. But hence also (and this must be remembered) the keen impetus now being mentally expressed which will eventually result in man's thinking through to a solution of this problem of sex.

The coming in of the Aquarian age also stimulates in man a spirit of universality and a tendency towards fusion. This can be seen working out in the present trend towards synthesis in business, in religion and in politics. It produces an urge towards union, and among other unions, towards religious understanding and tolerance. But these influences, playing upon the sensitive bodies of the undeveloped and the over-psychic, lead to a morbid tendency towards unions, legitimate and illegitimate; they produce an extreme aptitude to sexual intercourse in many directions, and to relations and fusions which are not along the intended or the evolutionary line, and which outrage oft the very laws of nature itself. Energy is an impersonal thing, and is dual in its effect,— the effect varying according to the type of substance upon which it plays.

The incoming seventh ray expresses the power to organise, the ability to integrate and to bring into synthetic relation the great pairs of opposites, and thus produce the new forms of spiritual manifestation. But it will also produce the new forms of what, from the standpoint of spirit, may be regarded as material evil. It is the great impulse which will bring into the light of day all that is to be found clothed **[Page 281]** with matter, and will thus eventually lead to the revelation of spirit and of the hidden glory, when that which has been revealed of the material form has been purified and sanctified. This it was to which Christ referred when He prophesied that, at the end of the age, the hidden things would be made plain, and secrets be shouted from the housetops.

By means of this process of revelation, within the human family as well as elsewhere in nature, we shall have the development of the power of thought. This will come about through the development of the faculty of discrimination, which will offer choices to man, and thus develop a truer sense of values. False and true standards will emerge in man's consciousness and those choices will be made which will lay the foundation of the new order, which will inaugurate the new race, with its new laws and novel approaches, and so usher in the new religion of love and brotherhood, and that period wherein the group and group-good will be the dominant note. Then separateness and hatreds will fade out and men will be merged in a true unity.

The third factor under consideration, the coming of the Christ as it is called, must also be noted. Everywhere we find the spirit of expectancy, and the demand for a manifestation and a symbolic happening which we call by various names but which is usually referred to as the advent of Christ. This, as you know, may be an actual physical coming, as before in Palestine, or it may connote a definite overshadowing of His disciples and lovers by the Great Lord of Life. This overshadowing will call forth a response from all those who are in any way spiritually awakened. Or again, the coming may take the form of a tremendous inflow of the Christ principle, the Christ life and love, working out through the human family. Perhaps all three possibilities may be found simultaneously on our planet very shortly. It is **[Page 282]** not for us to say. It is for us to be ready, and for us to work at preparing the world for that significant series of events. The immediate future will show. The point I seek to make, however, is that this inflow of the Christ spirit of love (whether it comes through a Person in bodily form or through His felt and realised Presence) will again be twofold in its effect.

This is a hard saying for the unthinking and the illogical. Both the good and the evil man will be stimulated; both material desire and spiritual aspiration will be awakened and fostered. Facts prove the

truth of the saying that a heavily fertilised garden and a carefully tended and watered plot of ground will produce its crop of weeds as well as flowers. Yet in this fact you have two reactions to the same sun, the same water, the same fertilising agency and the same care. The difference exists in the seeds found in the ground upon which these factors play. The inflow of love therefore will stimulate earthly love and earthly desire and animal lust; it will foster the urge to possess in the material sense, with all the evil consequent upon this attitude, and the resulting growth of sexual reactions, and the many expressions of an ill-regulated mechanism, responding to an impersonal force. But it will also produce the growth of brotherly love and foster the development and the expression of group consciousness, of universal understanding; it will produce a new and powerful tendency to fusion, to at-one-ment and to synthesis. All this will be brought about through the medium of humanity and the Christ spirit. Steadily the love of Christ will be shed abroad in the earth, and its influence will grow stronger during the coming centuries, until at the end of the Aquarian age, and through the work of the seventh ray (bringing the pairs of opposites into closer cooperation), we can look for the "raising of Lazarus from the dead," and the **[Page 283]** emergence of humanity out of the tomb of matter. The hidden divinity will be revealed. Steadily all forms will be brought under the influence of the Christ spirit, and the consummation of love will be brought about.

Owing to these three causes we have at this time a worldwide interest in sex, leading as a natural consequence to two things:

First, to an outburst throughout the entire world, and primarily in our large centres of population, of an increase in sexual relations, but distinguished at this time by no corresponding increase in population. This is due to the modern understanding of birth control methods and secondly to the increased mental focussing or polarisation of the race, which leads to sterility or to a reduction in the size of the families raised.

Second, to a reorganisation of the racial ideas on marriage and on sexual relations. This is due to the breakdown of our present economic situation, to the widespread interest in medical hygiene (an interest hitherto confined to the specialists), to the general recognition of the varied marriage customs of the nations in the East and in the West, which has led to a general questioning, and also to the failure of the legal machine to safeguard the family unit and to interpret human relations in a satisfactory manner.

Out of this universal interest and discussion we shall work towards a solution and an objective which exist as yet on purely abstract mental levels and in the world of ideas. Even the foremost thinkers of the race sense only vaguely and nebulously what these hidden ideals may be.

The question at issue is not primarily a religious one, except in so far as social relations are basically divine relations. It is fundamental in its connotation, and when it is solved we shall see the establishment of equality between the sexes, the **[Page 284]** removal of those barriers which at present exist between men and women, and the safe-guarding of the family unit. This will involve therefore the protection of the child, so that he may be given those essentials to right physical growth and that true education which will lead to emotional unfoldment along sound lines, and a mental development which will enable him to serve his race, his time and his group to the best possible advantage. This has always been an ideal, but it has never yet been satisfactorily accomplished. The solving of the sexual problem will release the minds of men from an inhibition and an undue concern, and so produce a mental freedom which will admit of the inflow of new ideas and concepts. We shall discover that vice and virtue have no real reference to ability and inability to conform to man-made laws, but to man's

attitude to himself and to his social relation with God and his fellowmen. Virtue is the manifestation in man of the spirit of cooperation with his brothers, necessitating unselfishness, understanding and complete self-forgetfulness. Vice is the negation of this attitude. These two words signify in reality simply perfection and imperfection, conformity to a divine standard of brotherhood or a failure to achieve that standard. Standards are shifting things and change with man's growth towards divinity. They vary also according to man's destiny as it is affected by his time and age, his nature and surroundings. They alter also according to the point of evolutionary development. The standard for attainment is not today what it was one thousand years ago, nor a thousand years hence will it be what it is today.

Yet all periods of the world's history have not been as critical as today, for—apart from the great cyclic opportunity to which I have earlier referred—we have in humanity itself a unique attainment. For the first time in racial history, we have the expression of a true human being, of man as he [Page 285] essentially is. We have the personality, integrated and functioning as a unit, and we have the mind and the emotional nature fused and blended, on the one hand with the physical body, and on the other with the soul. Also, the shift of emphasis is today away from the physical life to the mental life, and in an increasing number of cases to the spiritual life. There is therefore little real cause for depression, if what I have here noted is true. There is today, on a wide scale, a true "lifting up of the heart unto the Lord," and a steady turning of the eyes towards the world of spiritual values. Hence the present upheaval.

Apart from the coming in of the new age, apart therefore from the inflow of the Christ spirit, with its transforming power and regenerating force, and apart from the cyclic return of the seventh ray energies, we have mankind in a condition where the response to the deeper spiritual energies and to the new opportunities is, for the first time, adequate and synthetic. Hence the increasing problem. Hence the great day of opportunity. Hence the wonder of the dawn which can be seen brightening in the east.

I should like here to approach the problem of sex from another angle and point out that it is a basic symbol. A symbol, as we well know, is an outward and visible sign of an inward and spiritual reality. What is this inward reality? First of all, the reality of relationship. It is a relationship existing between the basic pairs of opposites,—Father-Mother, spirit-matter; between positive and negative; between life and form, and between the great dualities which—when brought together in the cosmic sense—produce the manifested son of God, the cosmic Christ, the conscious sentient universe. Of this relation the Gospel story is a dramatic symbol, and the historical Christ is the guarantee of its truth and reality. Christ guarantees for us the reality of the inner significance [Page 286] and the true spiritual basis of all that is and ever shall be. Out of the relation of light and dark that which is invisible emerges into visibility, and we can see and know. Christ, as the light of the world, revealed that reality. Out of the darkness of time God spoke, and the Fatherhood of Deity was revealed.

The drama of creation and the story of revelation are depicted for us, if we could but see truly and interpret our facts with spiritual exactitude, in the relation of the two sexes and in the fact of their intercourse with each other. When this relation is no longer purely physical but is a union of the two separated halves on all three planes,— physical, emotional and mental—then we shall see the solution of the sex problem and the restitution of the marriage relation to its intended position in the Mind of God. Today it is the marriage of two physical bodies. Sometimes it is the marriage also of the emotional natures of the two people concerned. Rarely indeed is it a marriage of minds as well. Sometimes it is the union of the physical body of one party, with the physical body of the other party

left cold and uninterested and uninvolved, but with the emotional body attracted and participating. Sometimes the mental body is involved with the physical body, and the emotional nature left out. Seldom, very seldom, do we find the coordinated, cooperating fusion of all the three parts of the personality concerned in both parties to the union. When this is indeed found, then you have a true union, a real marriage, and a blending of the two in one.

It is here that some of the schools of esoteric teaching have gone sadly astray. The false idea has crept into their presentation of truth that marriage of this kind is essential for spiritual liberation and that without it the soul remains in prison. They teach that through the marriage act, at-one-ment with **[Page 287]** the soul is brought about, and that there is no spiritual deliverance without this marriage. At-one-ment with the soul is an individual interior experience, resulting in an expansion of consciousness, so that the individual and specific becomes at-one with the general and universal. Behind the erroneous interpretation, however, lies truth.

Where this true marriage and these ideal sexual relations on all three planes are found, the right conditions exist in which souls can be provided with the needed forms in which to incarnate. Sons of God can find forms in which to manifest on earth. According to the scope of the marriage contact (if so unusual a form of words can be used in this connection), so will be the type of human being attracted into incarnation. Where the parents are purely physical and emotional, so will be the nature of the child. Thus is the general average determined. Today we have a world of men which is rapidly reaching a high stage of development. We have therefore a dissatisfaction with the present views on marriage, preparatory to the enunciation of certain hidden principles which will eventually govern the relations between the sexes, and provide, as a consequence, the opportunity to men and women to furnish, through the creative act, the needed bodies for disciples and initiates.

Under the symbol of sex, you have also the reality of love itself expressing itself. Love in reality connotes a relation, but the word "love" (like the word "sex") is used with little thought and with no attention to its true meaning. Basically, love and sex are one and the same thing, for both express the meaning of the Law of Attraction. Love is sex, and sex is love, for in those two words the relation, the interplay and the union between God and His universe, between man and God, between a man and his own soul, and between men and women are equally depicted. The motive and the **[Page 288]** relation are emphasized. But the impelling result of that relation is creation and the manifestation of form through which divinity can express itself and come to be. Spirit and matter met together, and the manifested universe came into being. Love is ever productive, and the Law of Attraction is fruitful in results. Man and God came together under the same great Law, and the Christ was born,—the guarantee of the divinity of humanity and the demonstration of the fact. Individual man and his soul are also attempting to come together, and when that event is consummated the Christ is born in the cave of the heart, and Christ is seen in the daily life with increasing power. Man therefore dies daily in order that Christ may be seen in all His glory. Of all these wonders, sex is the symbol.

Again, in man himself the great drama of sex is enacted, and twice over in his body, within his personality, the process of union and fusion takes place. Let me briefly refer here to these two symbolic happenings, for the use of esoteric students, so that the great story of sex may be comprehended in its spiritual sense.

Man, as you know, is the expression of energies. These energies galvanise the physical man into activity through the medium of certain force centres in the etheric body. These, for our immediate

purposes, can be divided into three centres below the diaphragm and four above.

These are:

I. Below the diaphragm:

1. The base of the spine.
2. The sacral centre.
3. The solar plexus.

II. Above the diaphragm:

1. The heart centre.
2. The throat centre.
3. The centre between the eyebrows.
4. The head centre.

**[Page 289]**

We know that two fusions have to take place and, in these two we have two enactments of the symbolic sex process, and two symbolic events that externalise a spiritual happening and picture forth to man his spiritual goal and God's great objective in the evolutionary process.

First, the energies below the diaphragm have to be lifted up and blended with those above the diaphragm. With the process and rules for so doing we cannot here deal, except in one case,—the raising of the sacral energy to the throat centre, or the transmutation of the process of physical reproduction and of physical creation into that of the creativeness of the artist in some field of creative expression. Through the union of the energies of these two centres we shall come to that stage in our development wherein we shall produce the children of our skill and minds. Where, in other words, there is a true union of the higher and the lower energies, you will have the emergence of beauty in form, the enshrining of some aspect of truth in appropriate expression, and thus the enriching of the world. Where there is this synthesis, the true creative artist begins to function. The throat, the organ of the Word, expresses the life and manifests the glory and the reality behind. Such is the symbolism lying behind the teaching of the fusion of the lower energies with the higher, and of this, physical plane sex is a symbol. Mankind today is rapidly becoming more creative, for the transfusion of the energies is going on under the new impulses. As we develop the sense of purity in man, as the growth of the sense of responsibility is fostered, and as his love of beauty, of colour and of ideas proceeds, we shall have a rapid increase in the raising of the lower into union with the higher, and thereby the beautifying of the Temple of the Lord will be tremendously accelerated.

In the coming Aquarian age this will go rapidly forward. **[Page 290]** The majority of people today live below the diaphragm, and their energies are turned outward into the material world and prostituted to material ends. In the coming centuries this will be corrected; their energies will be transmuted and purified, and men will begin to live above the diaphragm. They will then express the potencies of the loving heart, of the creative throat, and of the divinely ordered will of the head. Of this relation between the lower and the higher, physical plane sex is the symbol.

But in the head of man himself is also to be found a marvellous symbolic happening. In that living organism is enacted that drama whereby the purely human being merges himself in divinity. The great final drama of the mystical union between God and man, and between the soul and the personality is

there enacted. According to the Eastern philosophy, there are in the head of man two great energy centres. One of them, the centre between the eyebrows, blends and fuses the five types of energy which are transmitted to it and blended with it,—the energy of the three centres below the diaphragm and of the throat and heart centres. The other, the head centre, is awakened through meditation, service and aspiration, and it is through this centre that the soul makes its contact with the personality. This head centre is the symbol of the spirit or positive masculine aspect, just as the centre between the eyebrows is the symbol of matter, of the negative feminine aspect. Connected with these force vortices are two physical plane organs, the pituitary body and the pineal gland. The first is negative and the second is positive. These two organs are the higher correspondences of the male and female organs of physical reproduction. As the soul becomes increasingly potent in the mental and emotional life of the aspirant, it pours in with greater power into the head centre. As the man works with his personality, purifying it [Page 291] and bending it to the service of the spiritual will, he automatically raises the energies of the centres in the body up to the centre between the eyebrows. Eventually the influence of each of the two centres increases and becomes wider and wider, until they make a contact with each other's vibratory or magnetic field, and instantly the light flashes out. Father-spirit and mother-matter unite and are at-one and the Christ is born. "Except a man be born again, he cannot see the kingdom of God," said the Christ. This is the second birth, and from that moment vision comes with increasing power.

This is again the great drama of sex, re-enacted in man. Thus in his personal life he three times knows the meaning of union, of sex:

1. In the physical plane sex, or his relation to his opposite, the woman, resulting in the reproduction of the species.
2. In the union of the lower energies with the higher, resulting in the creative work.
3. In the union within the head of the energies of the personality with those of the soul, resulting in the birth of the Christ.

Great is the glory of man and wonderful are the divine functions which he embodies. Through the passage of time, the race has been brought to the point where man is beginning to raise the lower energies into the higher centres, and it is this transition which is causing much of the trouble in the world today. Many men everywhere are becoming politically, religiously, scientifically, or artistically creative, and the impact of their mental energy and of their plans and ideas is making itself felt competitively. Until the idea of brotherhood dominates the race, we shall see these powers prostituted to personal ends and ambitions, and to consequent disaster, just as we have seen the power of sex prostituted [Page 292] to personal satisfaction and selfishness and consequent disaster. Some few, however, are raising their energies higher still and translating them into terms of the heavenly world. The Christ is being born today in many a human being, and increasingly will the sons of God appear in their true nature to take over the guidance of humanity in the New Age.

## *2. Sex in the New Age*

Prophecy is ever a dangerous thing, but a forecast, a drawing out of present general tendencies, is often possible.



During the next two hundred years the old influences under which we have been living will gradually die out, and the new potencies will make their presence felt. Three things we are told will characterise the coming Aquarian age, and they will be made possible through the influence of the three planets governing the three decanates of this sign. First, we shall have the activity of Saturn, producing a dividing of the ways and a proffering of opportunity to those who can avail themselves of it. We shall have, therefore, a period of discipline and a cycle wherein choices will be made, and through these discriminating decisions humanity will enter into its birthright. This influence is now being strongly felt.

Then, later, we shall have, through the influence of Mercury in the second decanate, the pouring in of light, of mental and spiritual illumination, and a truer interpretation of the teaching of the Lodge of Messengers. The work of the first decanate will enable many to make those choices and efforts which will enable them to raise the lower energies into the higher centres, and to transfer the focus of their attention from below to above the diaphragm. The work of the second decanate will enable those who are thus ready to fuse the personality and the soul, and thus, as I earlier **[Page 293]** pointed out, the light will shine forth and Christ will be born within them.

During the third decanate we shall see the rule of Brotherhood inaugurated, and Venus controlling by intelligent love; the group and not the individual will be the important unit, and unselfishness and cooperation will steadily take the place of separateness and competition.

In no department of life will these coming great changes show more potently than in the attitude of man towards sex, and in the readjustment of the marriage relationship. This new attitude will gradually come about as the slowly developing science of psychology comes into its own. As man comes to understand his own threefold nature, and as the nature of consciousness and the depth of his own subconscious life are more truly grasped, there will take place, gradually and automatically, a change in the attitude of men towards women and of women towards their destiny. This needed change will not be the result of legal measures, or of decisions by the people's representatives to meet the disasters of the hour; these changes will come slowly, as the result of the intelligent interest of the next three generations. The young people now coming into incarnation, and those who will come during the next century, will prove themselves well equipped to handle this problem of sex, because they can see more clearly than the older generation, and will think in wider and larger terms than is common today. They will be more group-conscious and less individualistic and selfish; they will be more interested in new ideas than in the ancient theologies, and will be freer from prejudice and less intolerant than are the bulk of the well-meaning people of today. Psychology is only just come into its own, and only now is its function beginning to be understood; in one hundred years time, however, it will be the dominating science; **[Page 294]** and the newer educational systems, based on scientific psychology, will have completely superseded our modern methods. The emphasis in the future will be laid upon the determining of a man's life purpose. This will be brought about through an understanding of his ray, through an analysis of his equipment (and of this, vocational psychology is the faint first beginning), through a study of his horoscope, and through giving him a sound grounding in mind control, as well as training his memory to the impartation of information. The processes by which he can integrate his personality and raise and purify his living qualities will receive careful attention, and all to the end of making him group-conscious and useful to his group. This is the factor of importance. Synthesis, physical purity, decentralisation and group good will be the keynotes of the teaching imparted. Emotional control and right-thinking will be inculcated, and where these are present a knowledge of spiritual realities will be automatically acquired and the life subordinated to the group purpose. Man's

relations to others will then be intelligently directed, and his relation to the other sex will be guided not only by love and desire, but by an ordered intellectual appreciation of the true significance of marriage. The above applies to the intelligent, well-intentioned majority whose standards will have developed as the decades pass, so that they will embody the dreams and ideals of the most advanced visionaries of today. The unthinking, the idle and the stupid will still be found, but evolution proceeds apace and order is on its way.

What laws will be enacted for the control of the people on this difficult subject of sex I cannot say; what the marriage laws will be it is no part of my purpose to foretell; how the legislatures of the nations will deal with the problem remains to be seen. I am not interested in speculation.

### [Page 295]

But I can and I shall put down for you here the basic premises which will underlie the best thought of the future on the subject of sex and marriage. These premises are three in number; when they are understood and grasped, and when they are integrated into the thought of the period, forming the basis of all recognised standards and consistent living, then the details as to how and where and when will take care of themselves.

1. The relation of the sexes and their approach to the marriage relation will be regarded as a part of the group life and as serving the group good; this will not be the result of laws regulating marriage, but a result of education in group relations, service and the law of love, as understood practically and not just sentimentally. Men and women will know themselves as cells in a vital organism, and their activities and outlook will be coloured by this realisation. It will be regarded as a fact in nature and as a product of past evolutionary cycles, and not be looked upon as a theory and a hope, as is the case today. What is best for the group, and what is needed to promote the efficiency of a unit in the group, will be the points considered. Men will increasingly live in the world of thought and understanding, and not so much in the world of ill-regulated desire and of animal instinct; the love of men for women and of women for men will be more truly present than is now the case, for it will not be so purely emotional, and it will be based also on intelligence.

As the creative urge is turned upwards from the sacral centre to the throat, man will live less potently in his physical sexual urges, and more consistently in his creative expression. His physical plane life will proceed along normal lines, but it is necessary for men to realise that the manner in which man today satisfies his sexual nature is abnormal and unregulated, [Page 296] and that we are on our way to a wise normality. The craving for selfish pleasure and for the satisfaction of an animal urge, which is instinctually right when regulated and devastatingly wrong when prostituted purely to enjoyment, will give place to a mutual decision by both of the parties concerned. The decision will meet a natural need in a right and suitable and regulated manner. Today one party or other is usually sacrificed, either to an undue abstinence or to an unseemly profligacy.

2. The second rule is based upon the point of evolution, and for its right fulfillment necessitates the true integration of the personality. This rule might be expressed as follows: True marriage and right sexual relation should involve the marriage of all three aspects of man's nature; there should be a meeting on all three levels of consciousness at once—the physical, the emotional and the mental. A man and a woman, to be truly and happily married, must be complements to each other in all the three departments of their nature, and there should be a simultaneous union of all three. How seldom is this the case, and how rare it is to find! There is no need for me to elaborate in this direction, for this truth

is obvious and has oft been voiced. Later, but not for a long while yet, we shall see marriages which will be based upon the point of development of the integrated personality and only those will meet each other in the sacred marriage ritual who have reached the same point in the work of transmuting the lower into the higher centres; a marriage will be regarded as undesirable and the parties ill-mated where one is living the life of the purified personality above the diaphragm, and the other the life of the intelligent animal below the diaphragm. Finally some few will choose their mates from amongst those in whom the Christ has been born again, and [Page 297] who are giving expression to the Christ life. But the time is not yet, except for the rare and the few.

3. The third governing principle will be the desire to provide good and fair and healthy bodies for incoming egos. This is not possible today, under our ill-regulated system of co-habitation. The majority of the children who are born now have come accidentally into being or are not wanted. Some few, of course, are desired, but even in these cases, that desire is usually based on reasons of heredity, property to be passed on, an old name to be perpetuated, an unfulfilled ambition to be satisfied; yet the day of ordained and desired births is drawing nearer, and when it comes it will make possible the more rapid incarnation of disciples and initiates. Right preparation will take place prior to any fulfillment of the sex urge, and souls will be attracted to their parents by the urgency of those parents' desire, the purity of their motives and the power of their preparatory work.

When these three motives are carefully studied, and when men and women mould their physical plane relationship to each other upon their group responsibilities, upon their union with each other on all three planes simultaneously, and upon the offering of opportunity for incoming souls, then we shall indeed see a restoration of the spiritual aspect of marriage. We shall see the coming in of that era when goodwill will be the outstanding characteristic, and wherein selfish purpose and animal instinct will fade into the background.

### *3. Some Suggestions for the Present Cycle*

I have been occupied with indicating a situation which at present exists, and in pointing out an ideal one which lies ahead, but which is not as yet possible. This is valuable, but it leaves a gap in our thought which requires filling. The question now arises which is capable of formulation in the [Page 298] following terms: given the accuracy of my presentation of the present appalling conditions, given the possibility of an ultimate approximation to the presented ideal in a distant future, is it possible at this time to take steps which will eventually lead to the necessary adjustments in the department of sex? It most certainly is, and my answer takes the following form.

When certain basic postulates, four in number, have been presented and kept before the mind of the public, they will finally lead to such an education of public opinion that the needed activities will follow. But the first step is the education of the public, and their grasp of the four essential laws. Any correction of present conditions will come as a growth from within humanity itself, and not as the imposition of a ruling from without. The training of the public consciousness must therefore go steadily forward, and thus we shall lay the foundation for the later changes.

I should like here to remind you that the coming three generations (in which I include the present one of boys and girls) will bring into incarnation a group of people who will be well equipped to lead humanity out of the present impasse. This fact warrants remembrance, and is often forgotten. There are always those at every epoch in human history who are able to solve the problems which arise, and

who are sent in for that very purpose. This sex problem, in the last analysis, is a temporary one, little as you may think it today, and it grows out of a basic mistake,—out of the prostitution of man's God-given faculties to selfish physical ends, instead of their consecration to divine purposes. Man has been swept and carried off his feet by his instinctual animal nature, and only a clear and clean mental understanding of the real nature of his problem will be strong enough to carry him forward into the New Age and into the world of [Page 299] right motive and right action. Man has to learn and deeply grasp the fact that the main purpose of sex is not the satisfaction of the appetites, but the providing of physical bodies through which life may express itself. He has to understand the nature of the symbolism underlying the sexual relation, and by its means grasp the scope of the spiritual realities. The Law of Sex is the law of those relations whereby life and form are brought together in order that divine purpose may be seen. This is a fundamental law of creation, and it is true, whether one is dealing with the informing Life of a solar system, with the birth of an animal, or with the appearance of a plant from a seed. "Sex" is the word we use to cover the relation which exists between that energy we call "life" and the aggregate of force units through which that energy expresses itself and builds a form. It covers the activity which takes place when the pairs of opposites are brought together, and by means of which they become at-one and produce a third reality. That third reality or result bears witness to their relation, and another life in form is seen. You have always, therefore, relation, at-onement and birth. These three words deal with the true significance of sex.

But man has prostituted the truth, and the real significance has been lost. Sex now means the satisfaction of the male desire for sensuous pleasure, and the assuaging of a physical appetite through the prostitution of the feminine aspect to that desire and appetite. This relation leads to no result as intended, but to a momentary second of satisfaction, and all of it is confined to the animal nature and the physical plane. I am largely generalising and would remind you that there are exceptions to all generalisations. I should also like to add that no one must here think that I hold the masculine aspect as responsible for our present problem when I say that man uses woman for his pleasure. How can I mean this, when I [Page 300] know that every human being is cyclically either a man or a woman; that the men of today have been women and the women have been men in previous lives? There is no sex, as we understand it, where souls are concerned; it is only in the form life that sex exists. Only in the process of differentiation for the purposes of experimentation does the incarnating spiritual man occupy first a male body and then a feminine, thus rounding out the negative and positive aspects of the form life. All the race is equally guilty, and all must be equally active in the process of creating the correct conditions, and in bringing order out of the present chaos.

Therefore, the first postulate which must be laid down, and to which the general public must be educated, is that all souls incarnate and re-incarnate under the Law of Rebirth. Hence each life is not only a recapitulation of life experience, but an assuming of ancient obligations, a recovery of old relations, an opportunity for the paying of old indebtedness, a chance to make restitution and progress, an awakening of deep-seated qualities, the recognition of old friends and enemies, the solution of revolting injustices, and the explanation of that which conditions the man and makes him what he is. Such is the law which is crying now for universal recognition, and which, when understood by thinking people, will do much to solve the problems of sex and marriage.

Why will this be so? Because when this law is admitted as a governing intellectual principle, all men will tread more carefully the path of life, and will proceed with greater caution to fulfill their family and group obligations. They will know full well that "whatsoever a man soweth, that will he also reap," and that he will reap it here and now, and not in some mystical and mythical heaven or hell; he

will have to make his adjustments in the life of every day upon earth, which provides an adequate heaven and a more than adequate [Page 301] hell. The spreading of this doctrine of rebirth, its scientific recognition and proving, is fast going forward, and during the next ten years it will be the subject of much attention.

The second basic postulate was enunciated for us by Christ when he told us to "love our neighbor as ourselves." To this we have paid, as yet, but little attention. We have loved ourselves and have sought to love those we like. But to love universally and because our neighbor is a soul as we are, with a nature essentially perfect and an infinite destiny, this has always been regarded as a beautiful dream to be consummated in a future so distant, and in a heaven so far away, that we may well forget it. Two thousand years have gone since the greatest expression of God's love walked on earth and bade us love each other. Yet still we fight and hate and use our powers for selfish ends, our bodies and our appetites for material pleasures, and our efforts at living are, in the mass, primarily directed towards personal selfishness. Have you ever considered what the world would today be if man had listened to the Christ and had sought to obey His command? We should have eliminated much disease (for the diseases originating in the misuse of the sex function underlie a large percentage of our physical ills, and devastate our modern civilisation), we should have made war impossible, we should have reduced crime to a minimum, and our modern life would be an exemplification of a manifesting divinity. But this has not been the case, and hence our modern world conditions.

But the new law must, and will, be enunciated. This law can be summed up in the words: Let a man so live that his life is harmless. Then no evil to the group can grow out of his thoughts, his actions or his words. This is not negative harmlessness, but of a difficult and positive activity. If the above practical paraphrase of the words of Christ were universally promulgated and practically applied, we should have [Page 302] order growing out of chaos, group love superseding personal selfishness, religious unity taking the place of fanatical intolerance, and regulated appetites instead of licence.

The two laws I have proclaimed, and the two postulates I have above enunciated, sound like platitudes. But platitudes are the universal and recognised truths, and a truth is a scientific pronouncement. The moulding of the life by these two recognitions (the Law of Rebirth and the Law of Love) would save humanity and rebuild our civilisation. They are probably too simple to evoke an interested recognition. But the power lying behind them is the power of divinity itself, and their recognition is simply a question of time, for evolution will force the recognition at some distant date. The forming of an earlier recognition lies in the hands of the disciples and thinkers of the present age.

The third basic law underlying the solution of our modern problems, including that of sex, grows normally out of the other two laws. It is the Law of Group Life. Our group relations must be seen and acknowledged. Not only must a man fulfill in love his family and national obligations, but he must think in the wider terms of humanity itself, and so bring the Law of Brotherhood into expression. Brotherhood is a group quality. The young people who are now coming in will come into life equipped with a much deeper sense of the group, and with their group awareness much more fully developed than is now the case. They will solve their problems, including the problem of sex, by asking themselves when situations arise of a difficult nature: Will this action of mine tend to the group good? Will the group be hurt or suffer if I do thus and so? Will this benefit the group and produce group progress, group integration, and group unity? Action which fails to measure up to the group requirements will then automatically be discarded. In the deciding of problems, the [Page 303] individual and the unit will slowly learn to subordinate the personal good and the personal pleasure to



group conditions and group requirements. You can see, therefore, how the problem of sex will also yield to solution. An understanding of the Law of Rebirth, a good-will towards all men, working out as harmlessness, and a desire for group goodwill will gradually become determining factors in the racial consciousness, and our civilisation will adjust itself in time to these new conditions.

The final postulate which I seek to emphasize is that the keeping of these three laws will lead necessarily to an urgent desire to keep the law of the land in which a particular soul has incarnated. That these man-made laws are inadequate I well know, and it is needless to point this out. They may be, and are, temporary and insufficient to the need. They may fail in their scope and prove inadequate, but they do, in a measure, safeguard the little feeble ones, and will be regarded therefore as binding upon those who are seeking to help the race. These laws are subject to change as the effect of the three great laws makes itself felt, but until they are wisely altered (and this takes time) they act as a brake on license and on selfishness. They may also work hardship. This none can deny. But the hardships they bring are not so evil in their nature nor so lasting in their effects as would be the result of their removal and the consequent inauguration of a cycle of law-less-ness. Therefore, the server of the race cooperates with the laws of the land in his daily life, working at the same time for the removal of the injustices they may produce and for the bettering of the legal impositions upon mankind in his country.

In the recognition of these four laws,—of Rebirth, of Love, of the group. and of the Land,—we shall see the salvation of the race.

#### **[Page 304]**

#### *4. Sex and Discipleship*

I want to write a word on the subject of sex in the life of the disciple. There is much confusion in the minds of aspirants on this matter, and the injunction as to celibacy is assuming the position of a religious doctrine. We are often told by the well-meaning but illogical that if a man is a disciple he cannot marry, and that there is no real spiritual attainment unless a man is celibate. This theory has its roots in two things:

First, there has ever been a mistaken attitude in the East towards women. Secondly, in the West, from the time of Christ, there has been a tendency towards the monastic and conventual conception of spiritual life. These two attitudes embody two mistaken ideas, and lie at the root of much misunderstanding and at the heart of much evil. Man is no better than the woman, nor woman than the man. Yet many thousands regard women as embodying that which is evil and that which is the basis of temptation. But God has from the beginning ordained that men and women should meet each other's needs and act as complements to each other. God has not ordained that men should live herded together, away from women, or women away from men; and both of these great systems have led to much sexual abuse and to much suffering.

The belief that to be a disciple necessitates a celibate life and complete abstinence from all natural functions is neither correct nor desirable. This can be proved by the recognition of two things:

The first is that if divinity is indeed a reality and an expression of omnipotence and omnipresence as well as omniscience, and if man is essentially divine, then there can be no condition possible wherein divinity cannot be supreme. There can be no sphere of human activity where man cannot **[Page 305]** act divinely and wherein all functions cannot be illumined by the light of pure reason and divine



intelligence. I deal not here with the specious and devious argument that that which normally and by all right-minded people is regarded as wrong must be right because of man's inherent divinity. That can be but a loose excuse for wrong-doing. I speak of sexual relations of the right kind, within the permit of the spiritual law as well as the law of the land.

Secondly, a life that is not normally rounded out till all the functions of its nature—animal, human and divine—(and man is all of these three in one body) are exercised, is frustrated, inhibited, and abnormal. That all cannot marry in these days is true, but that fact does not negate the greater fact that man has been created by God to marry. That all are not in a position where they can today live normal and full lives is equally a consequence of our present abnormal economic conditions; but this in no way negates the fact that the condition is abnormal. But that an enforced celibacy is an indication of a deep spirituality, and a necessary part of all esoteric and spiritual training, is equally false, abnormal and undesirable. There is no better training school for a disciple and an initiate than family life, with its enforced relations, its scope for adjustments and adaptability, its demanded sacrifices and service, and its opportunities for the full expression of every part of man's nature. There is no greater service to be rendered to the race than the proffering of bodies to incoming souls, and the giving of attention and educational facilities to those souls within the home limits. But the whole condition and problem of the family life and of child-bearing have been distorted and misunderstood; and it will be long before marriage and children assume their rightful place as sacraments, and longer still before the pain and suffering consequent upon our mistakes and on the misuse of the sexual **[Page 306]** relation have disappeared, and the beauty and consecration of marriage and of the manifestation of souls in form supersede the present wrong grouping of ideas.

The disciple and aspirant upon the Path, and the Initiate upon his "Lighted Way," have no better training ground therefore than the marriage relation, rightly used and rightly understood. The bringing of the animal nature under rhythmic discipline, the elevation of the emotional and the instinctual natures upon the altar of sacrifice, and the self-abnegation required in the life of the family are tremendous purificatory and developing potencies. The celibacy required is that of the higher nature to the demands of the lower, and the refusal of the spiritual man to be dominated by the personality and the demands of the flesh. The attitude of an imposed celibacy upon the equipment of many a disciple has led to much prostitution and to many perversions of God-given functions and faculties; and even where there has not been this distressing condition, and where the life has been sane, consecrated and sound, there have frequently been undue suffering and much mental distress and disciplining, before unruly thoughts and tendencies could be controlled.

It is of course true that sometimes a man may be called to some particular life wherein he is faced with the problem of celibacy, and is forced to abstain from all physical relations and to live a strictly celibate life, in order to demonstrate to himself that he can control the animal and instinctual side of his nature. But this condition is frequently the result of excess and licence in a previous life, which necessitates stringent measures and abnormal conditions in order to offset and rectify past errors and give the lower nature time to readjust itself. But again it is no indication of spiritual development, rather the reverse. Forget not that here I am dealing with the special case of self-applied celibacy, and not with the present **[Page 307]** world-wide condition wherein, through economic and other reasons, men and women are forced to live without a natural and full life expression.

The sex problem must, in the last analysis, be solved in the home and under normal conditions, and it is the advanced people of the world and the disciples of all degrees who must thus solve it.

### III. The Rays and Man

Introductory Remarks.

1. The Ray of the Solar System.
2. The Planetary Ray-Earth.
3. The Ray of the Fourth Kingdom.
4. The Racial Rays.
5. The Rays in Cyclic Manifestation.
6. The Nations and the Rays.

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## CHAPTER III

### The Rays and Man

#### Introductory Remarks

I HAVE now dealt with one of the basic problems confronting the race at this time. I interpolated my comments on the subject of sex at that particular point because it made a fitting conclusion to our study of the rays in connection with the animal kingdom.

Man is a living entity, a conscious son of God (a soul) occupying an animal body. Here lies the point. He is therefore in the nature of a link, and a far from missing link. He unifies in himself the results of the evolutionary process as it has been carried on during the past ages, and he brings into contact with that evolutionary result a new factor, that of an individual self-sustaining, self-knowing aspect. It is the presence of this factor and of this aspect which differentiates man from the animal. It is this aspect which produces in humanity a consciousness of immortality, a self-awareness and a self-centredness which make man truly to appear in the image of God. It is this innate and hidden power which gives man the capacity to suffer which no animal possesses, but which also confers on him the ability to reap the benefits of this experience in the realm of the intellect. This same capacity, in embryo, works out in the animal kingdom in the realm of the instincts. It is this peculiar property of humanity [Page 312] which confers upon it the power to sense ideals, to register beauty, to react sensuously to music, and to enjoy colour and harmony. It is this divine something which makes of mankind the prodigal son, torn between desire for the worldly life, for possessions and experience, and the attractive power of that centre, or home, from which he has come.

Man stands midway between heaven and earth, with his feet deep in the mud of material life and his head in heaven. In the majority of cases his eyes are closed, and he sees not the beauty of the heavenly vision, or they are open but fixed upon the mud and slime with which his feet are covered. But when his open eyes are lifted for a brief moment, and see the world of reality and of spiritual values, then the

torn and distracted life of the aspirant begins.

Humanity is the custodian of the hidden mystery, and the difficulty consists in the fact that that which man conceals from the world is also hidden from himself. He knows not the wonder of that which he preserves and nourishes. Humanity is the treasure-house of God (this is the great Masonic secret), for only in the human kingdom, as esotericists have long pointed out, are the three divine qualities found in their full flower and together. In man, God the Father has hidden the secret of life; in man, God the Son has secreted the treasures of wisdom and of love; in man, God the Holy Spirit has implanted the mystery of manifestation. Humanity, and humanity alone, can reveal the nature of the Godhead and of eternal life. To man is given the privilege of revealing the nature of the divine consciousness, and of portraying before the eyes of the assembled sons of God (at the final conclave before the dissolution) what has lain hidden in the Mind of God. Hence the injunction before us today (in the words of the great Christian teacher) to possess in ourselves "the mind of Christ." This mind must dwell in us and reveal itself **[Page 313]** in the human race in ever greater fullness. To man is given the task of raising matter up into heaven, and of glorifying rightly the form side of life through his conscious manifestation of divine powers.

To portray adequately the wonder and the destiny of the human kingdom lies beyond my powers or the power of any human pen, no matter how great a man's realisation may be, or his response to the beauty of God's world. Divinity must be lived, expressed and manifested, to be understood. God must be loved, known and revealed within the human heart and brain, in order to be intellectually grasped.

The hierarchy of mystics, knowers and lovers of God, are manifesting this revealed truth in the world of the mental plane and of the emotional plane today. But the hour has now come when the manifestation of this reality can, for the first time and in truth, manifest itself on the physical plane in an organised group form, instead of through the instrumentality of the few inspired sons of God who have, in past ages, incarnated as the guarantee of the future possibilities. The Hierarchy of Angels and of Saints, of Masters, Rishis and Initiates, can now begin to organise itself in material form on earth, because today the group idea is rapidly gaining ground, and the nature of humanity is being better understood. The Church of Christ, hitherto invisible and militant, can now be seen slowly materialising and becoming the Church visible and triumphant.

This is the coming glory of the Aquarian Age; this is the next revelation of the evolutionary cycle, and such is the task of the immediate future. The true drama of this triple relationship (of which physical sex, as we have seen, is but the symbol) will be enacted on a large scale in the life of the modern aspirant during the next fifty years. We shall see what is called symbolically "the birth of the Christ," or the **[Page 314]** second birth, taking place in many lives, producing on earth a large group of the spiritually new-born. They will be those who have brought together, consciously and within themselves, the two aspects of soul and body, and thus have consummated the "mystical marriage". The aggregate of these individual happenings will produce a group activity of an analogous kind, and we shall see the emergence on the physical plane of "the body of the Christ," and the appearance of the manifested Hierarchy. This is what is happening today, and all that we see going on around us in the world is but the pangs and the travail which precede this glorious birthing.

We are now in the process of this consummation. Hence the difficulty and agony evidenced in the life of every true disciple who—embodying in himself symbolically the two aspects of father-mother, spirit-matter, and having nurtured the Christ child through a period of gestation—is now giving birth to

the Christ, within the animal stable and in the manger of the world. In the sum total of the general accomplishment will the entire group achieve and the Christ again appear on earth, incarnated this time in the many and not in the one personality. Yet each member of the group is a Christ in manifestation, and all together present the Christ to the world, and constitute a channel for the Christ force and life.

It is indeed and in truth from glory to glory that we go. The past glory of individualisation must fade away in that of initiation. The glory of the slowly emerging self-consciousness must be lost to sight in the wonder of the group consciousness of the race, and this the foremost thinkers and workers today most ardently desire. The glory that can be seen faintly shining in humanity, and the dim light which flickers within the human form, must give place to the radiance which is the glory of the developed son of God. Only **[Page 315]** a little effort is needed, and the demonstration of a steady staying power, to enable those who are now on the physical plane of experience to evidence the radiant light, and to establish upon the earth a great station of light which will illumine the whole of human thought. Always there have been isolated light bearers, down the ages. Now the group light bearer will shortly be seen. Then shall we see the rest of the human family (who respond not yet to the Christ impulse) having their progress facilitated towards the path of probation. The work will still be slow, and much yet remains to be done; but if all the aspirants of the world and all the disciples at work in the world today will submerge their personal interests in the task immediately ahead, we shall have what I might pictorially call the opening of a great station of light on earth, and the founding of a power house which will greatly hasten the evolution and elevation of humanity, and the unfoldment of the human consciousness.

There has been for long in esoteric circles much idle and oft foolish talk anent the ray upon which a man may be found. People are as ignorantly excited over being told which is their ray as they are over the portrayal of their past incarnations. The "new teaching on the rays" vies with astrology in its interest. Like the Athenians, men are always searching for the novel and the unusual, forgetting that every new truth and every new presentation of an old truth carries with it the onus of increased responsibility.

However, it is interesting to trace parallels, and it is becoming obvious to the careful student that the emergence of the teaching on the rays has happened at a time when the scientist is announcing the fact that there is naught to be seen and known save energy, and that all forms are composed of energy units and are in themselves expressions of force. **[Page 316]** *A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the force aspect which it creates. This is a true definition of a ray.*

### The Rays and the Races

We have been told in the past teaching of the Ageless Wisdom that a human being is a triple aspect of energy, and that he is essentially a trinity, as is the Deity. We speak of him technically as Monad-ego-personality. We define him as spirit-soul-body. I should like to point out here that in studying the human family as a unit and as a whole, it also will be discovered to be essentially a Monad, with seven egoic groups, within which all souls (in incarnation and out of incarnation) find their place, and with forty-nine corresponding racial forms through which the seven groups of souls cyclically express themselves. All souls work out their destiny in all races, but certain types predominate in certain racial forms. Where, then, is to be found any reason for racial predilections or antipathies? In the realisation

of the truth that we all, at some time, experience incarnation in all racial forms will come the knowledge that there is only unity. The subject may be clarified if we tabulate the teaching and the ray relationship to the races as follows:

<i>Ray</i>	<i>Full Expression</i>	<i>Major influence</i>
Ray I. Will. 1st ray souls.	In the 7th rootrace. Perfection of Plan.	1st and 7th subraces.
Ray II. Love-Wisdom 2nd ray souls.	In the 6th rootrace. Perfected Intuition.	2nd and 6th subraces.
Ray III. Intelligence. 3rd ray souls.	In the 5th rootrace. Aryan race. Perfected Intellect.	3rd and 5th subraces.
Ray IV. Harmony. 4th ray souls.	In the 4th rootrace. Atlantean race. Perfected astralism. Perfected emotion.	4th and 6th subraces.
Ray V. knowledge. 5th ray souls.	In the 3rd rootrace. Lemurian. Perfected physical.	5th and 3rd subraces.
Ray VI. Devotion. 6th ray souls.	In the 2nd rootrace.	6th and 2nd subraces.
Ray VII. Ceremonial Magic. 7th ray souls.	In the 1st rootrace.	7th and 1st subraces.

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Remember that this tabulation refers to the major ray cycles, and remember further that in every rootrace you have a continuous mingling and intermingling of the rays with what might be called the "constant" or dominating ray, which appears and re-appears with greater frequency and potency than do the other rays. There is therefore a close correspondence between certain rays and certain races, with their subraces, and these are coloured by these predominant ray influences. It is interesting also to interpret these ray influences (as I have expressed them) in terms of their quality leading to their objective, as follows:

The first Ray of Will leads from latent purpose in the first race to the fulfilled evolutionary Plan in the seventh race.

The second Ray of Love-Wisdom leads from love or divine desire in the second race to full intuitional understanding in the sixth race.

The third Ray of Active-Intelligence leads from the latent mental awareness of Lemurian man in the third race to the intellectual achievement of the Aryan race, the fifth race.

The fourth Ray of Harmony through Conflict leads from the period of that terrific balancing of forces in Atlantis (the **[Page 318]** fourth race) to the sanctified and free devotion of one-pointedness in the next or sixth race, with two lines of energy consummating in it. It marks the point of achievement of the Monads of Love, Who arrive at the expression of Love-Wisdom. The final race marks the point of achievement for the Monads of Will, just as the present Aryan race marks, and will mark, the achievement of the Monads of Intelligence. This warrants thought. It is a relative achievement, for this is the fourth round, but there is necessarily a "highwater mark," if I might so call it, for each round.

In the above four races you have the great period of the balancing of the forces for our humanity. The effect of the other three rays upon the Lemurian race and the two earlier and formless races need not here be considered by us. The nature of the consciousness of the forms found in those races, and the pressure exerted in them by the Entity Who informs the human family as a whole, are too abstruse for the average reader. He is mainly concerned with the races here enumerated, which summarise for him past and future achievement.

Consequently, in dealing with the human family, we must endeavour to think in larger terms than those of the individual man as we know him. We must look upon humanity itself as an integrated entity, as a being, as a Life in a form. In this unified form Life every human being is a cell, and the seven races constitute the seven major centres, with the polarisation shifting ever into the higher centres, and the lower centres fading away into quiescence, until the time comes when all of the seven will be coordinated and energised, at the end of the age. We might here make the following suggestions (note this word) as to the relation between the races and the centres in the body of humanity:

<b>[Page 319]</b> Races	Centre	Expression
7th and final rootrace-----	The head centre -----	Will. Plan.
6th rootrace. The next -----	The centre between the eyebrows -----	Intuitive integration.
5th rootrace. The present-----	The throat centre -----	Creative power. Occult
4th and past rootrace-----	The solar plexus centre ---	Psychic sensitivity. Mystic.
3rd and first human race-----	The sacral centre -----	Physical appearance. Generation.



2nd and etheric

race----- The heart or vital centre --Life forces coordinated.

1st race----- The base of spine ----- The Will to be, to exist.

It is with only the last four evolving races that we shall concern ourselves (the first four dealt with in the above tabulation), for the first three races are too far off for any one under the degree of initiate to grasp their mode of development, their type of consciousness, and their procedure towards their goal. The point I seek to emphasize is the necessity of seeing the picture whole, and not in terms of individual man.

It may here be helpful if we note down our tabulation of certain points anent the human kingdom, as we did in connection with the three subhuman kingdoms.

## THE HUMAN KINGDOM

### *Influences*

Two rays of divine energy are peculiarly active in bringing this kingdom into manifestation. These are:

### **[Page 320]**

1. The fourth Ray of Harmony, beauty and unity, attained through conflict.
2. The fifth Ray of Concrete Knowledge, or the power to know.

The fourth ray is the ray *par excellence* which governs humanity. There is a numerical relation to be noted here, for the fourth creative Hierarchy of human monads, the fourth ray, in this fourth round, on the fourth globe, the Earth, are extremely active. It is their close interrelation and interplay which is responsible for the emergence into prominence of humanity. In other rounds, humanity has not been the dominant evolution or the most important. In this round it is. In the next round, the dominant evolution will be that of souls on the astral level, and the deva kingdom. Humanity now walks in the light of day, symbolically speaking, on Earth, and these two rays were responsible for the process of initiating the human evolution in this major cycle. Our objective is the harmonising of the higher and the lower aspects, or principles, both in the individual and in the whole. This involves conflict and struggle, but produces eventually beauty, creative power in art, and synthesis. This result would not have been possible had it not been for the potent work of the fifth Ray of Concrete Knowledge which—in conjunction with the fourth ray—produced that reflection of divinity we call a *man*.

The human entity is a curious synthesis, on the subjective side of his nature, producing a fusion of life, of power, of harmonious intent and of mental activity. The following should be noted, for it is of profound psychological interest and import:

Rays I, IV and V. ...predominate in the life of humanity and govern with increasing power man's mental life and determine his mental body.

**[Page 321]**

Rays II and VI... govern potently his emotional life and determine the type of his astral body.

Rays III and VII ...govern the vital physical life and the physical body.

Here you have, if you note carefully, a summation of the rays which govern and differentiate the life of the personality forms, and therefore bring in other factors which psychologists will have to consider as time goes on. You will see therefore that:

1. The human soul or ego is found on one or other of the seven rays, in one or other of the seven ray groups.
2. The mind nature and mental body are governed by the Rays of Purpose, of Harmony or Synthesis, and of Knowledge.
3. The emotional nature and form are governed by the Rays of Love, Wisdom and of idealistic Devotion.
4. The vital life and physical body are governed by the Rays of Intelligence in matter and of Organising Power.

But in the midst of this complexity of rays and forces, the third and fifth rays hold paramount place, and govern the major cycles of the individual. He is controlled not only by his own ray cycles (determined by his egoic ray) and by the lesser cycles of the personality, but he comes also under the influence of the major and minor cycles in the ray life of humanity as a whole.

*Results*

Through the active work of the two rays above discussed, we find the fourth ray producing eventually in man the appearance of the *intuition*. The fifth ray is responsible for the development in him of the *intellect*. Here again we find appearing in man his great gift of synthesis and his prerogative **[Page 322]** of unification, for—as earlier said—he blends in himself the qualities of three kingdoms in nature, including the one before and the one after his own.

1. The kingdom of souls..... Intuition.
2. The human kingdom .....Intellect.
3. The animal kingdom .....Instinct.

Hence his problem, and hence his glory. We might also say that through the union of the positive intuition and the negative instinct the intellect is born, for man repeats in himself the great creative process as enacted in the universe. This is the inner creative side of consciousness, just as we have the outer creative side in the creation of forms.

*Process:*

In the human family, owing to the presence within the human physical form of a thinking entity, called by us the Soul, the procedure followed in order to produce conscious control is that of adaptation. All

forms in the three lower subhuman kingdoms are also subjected to the process of adaptation, but that is a group adaptation to environment, whereas in humanity we have the adaptation of the individual to his environment. The person who works consciously and intelligently at adapting himself to that situation and those conditions in which he finds himself is relatively rare. Conscious adapting of oneself to circumstances is the result of evolutionary development. The stages by which man arrives at this capacity may be enumerated as follows:

1. That unconscious adaptation to his environment of the man who is primarily an unintelligent animal. Low grade savages are in this class, and many purely agricultural peasants who have not been subjected to modern education. The man at this stage is little better than an animal and is governed entirely by instinct.

**[Page 323]**

2. An unconscious adaptation to environment carried on by the man who is beginning to evidence some faint flickers of mental perception. This is partly instinctual and is based on a growing self-love. There is more of the "I" consciousness in him, and rather less of group instinctual awareness. You find this growing self-realisation in the low grade slum dwellers, for instance, and in the petty criminal who is instinctual enough and bright enough to live by his wits and to show quickness in reactions and deftness manually. It is the stage of animal cunning.

3. A conscious and purely selfish adapting of oneself to the environment. In these cases, the man is definitely aware of his motives; they are consciously thought out and recognised, and the man makes "the best of his circumstances". He forces himself to live as far as possible harmoniously in his surroundings. In this there is really good motive, but principally the man is governed by a desire for comfort—physical, emotional and mental—to such a degree that he will discipline himself into such a condition that he fits wherever he may be and can get on with anyone.

4. From this stage on the differentiations become so numerous that they are difficult to follow, being mixtures of pure selfishness (developed often to the nth degree), of a growing recognition of the group, of an awakening realisation of the right of other people to a similar degree of comfort and harmony, and of a steady effort to adapt conditions of character and personality life, so that the purely selfish interests do no real damage to others, until we arrive at...

5. The average really good man who is struggling to adapt himself to his surroundings, to his group relations and responsibilities in such a way that some measure of love **[Page 324]** can be seen. I refer not here to that instinctual love for family and children and herd which men share in common with the animals and which often breaks down when the loved individuals assert themselves. The tie is not strong enough to hold, and the motive is too selfish to resist the pull. I refer to that motivated love which recognises the rights of others and consciously strives to adapt itself to those recognised rights whilst tenaciously holding on to the rights of the personality.

6. Then we have the work of adaptation as carried on by the aspirants of the world who are theoretically convinced of their group relation, of its paramount importance, and of the need of every personality to develop its powers to the fullest capacity in order to bring real value to the group and to serve adequately the group need. In true esotericism, there is no such motive as "killing the personality", or of disciplining it to such an extent that it becomes a dead poor thing. The true motive is to train the threefold lower nature, the integrated personality, to the highest demonstration of its

powers, latent or developing, in order that those powers may be brought to the helping of the group need, and the personality of the aspirant may be integrated into the group. Thereby the group life is enriched, the group potency is increased, and the group consciousness is enhanced.

What is therefore to be seen going on in the life of the true aspirant today (his developing recognition of group responsibility) can also be seen going on in groups, in organisations and nations. Hence the many experiments. A process is going forward whereby these groups, large or small, are being subjected to a housecleaning, to a discarding of the rubbish of old and worn-out ideas, and to a period of disciplining and training [Page 325] which must precede all real group life. When this process is over, we shall have these groups approaching each other in a new and real spirit of cooperation, of religious fusion, and in an international attitude which will be new indeed. Then they will have something of a surer and greater value to offer to the whole. Within all these groups which are struggling towards this newer realisation and integration, and which express what we might call "the sixth stage of adaptation," are those who are already at the seventh stage.

7. Here we have complete unselfish adaptation to the group need and purpose. Those who have reached this point in their evolution are decentralised as regards their own personality life. The focus of their mental attention is in the soul and in the world of souls. Their attention is not directed towards the personality at all, except in so far as is needed to force it to adhere to group or soul purpose. These servers who are expressions of soul radiance and attractive power are knowers of the Plan, and in every organisation they constitute the new and slowly growing group of World Servers. In their hands lies the salvation of the world.

8. The final group in this scale of adaptation is that of the higher initiates, the perfected Elder Brethren and Great Companions. They are perfectly adapted to Their personalities, to each other and to world conditions; but as a group They are learning how to adapt the forces of nature, the energies of the rays and the potencies of the zodiacal signs to the world need and the world demand in a practical manner and at any particular time. It is here that the work of the disciples of the world, and of the higher types of aspirants, proves helpful [Page 326] as a field of experiment, and it is in the new group of World Servers that the process of adaptation goes on.

I have endeavoured to outline these stages of the process of adaptation in terms of consciousness, viewing the subject therefore philosophically and psychologically. It should be remembered that this process, as it goes on in consciousness, produces (surely and inevitably) corresponding changes in mechanism and structure, and in sense perception through the apparatus of the body. On these changes I lay no emphasis in this treatise, for they are beautifully dealt with by modern science, which is steadily forging ahead in the right direction. I lay the emphasis upon consciousness as the pre-disposing factor, and on the developed sense of awareness which produces an inner demand for improved equipment. The improving of equipment as a result of the demand of consciousness is the secret of the evolutionary impulse, down the ages. This inner demand in man awakens the centres, and the awakening of the centres determines the response of the endocrine system, governs the nervous system in its threefold capacity, and also the blood stream. Thus the outer form or mechanism is ever an indication of the point of evolution of the inner subjective and spiritual man.

*The Secret:*

This is called, in esotericism, "the secret of translation". I might bring the general concept underlying those words down to the intelligence of the average student by telling him that when a man really understands the elevating power of the aspiration, he can begin to work with the secret of translation. Students must lose sight of the foolish and erroneous idea that aspiration is really an emotional attitude. It is not. It is a scientific process, governing evolution itself. [Page 327] When given free scope and duly followed, it is the mode *par excellence* whereby the matter aspect, or the whole personality, is "raised up into heaven". The effect of continued aspiration, when followed by right action, is to bring about three things:

1. A stimulation of the higher atoms of the three bodies.
2. The discarding, as a result of this stimulation, of those atomic substances which (when present) occultly hold the aspirant down to earth.
3. The increasing of the magnetic attractive power of the higher atoms, which draw to themselves atoms of high vibration to take the place of those of low vibration. One point I should like to make here, in order to correct an almost universal wrong mental attitude. Right atoms of high vibration are attracted into a man's body or bodies by the power of the united attraction of the atoms already present, and not primarily by the will of the soul, except in so far as that will acts upon the high grade atoms already present and responsive.

Aspiration is an activity of an occult and scientific nature, and is instinctual in substance itself. This point needs emphasis when instructing groups.

It is an interesting side-light thrown upon the phenomena of aspiration that the power to levitate the body, which is so oft today the subject of psychic interest and research, is dependent upon having produced a peculiar alignment of the personality through aspiration and an act of the will. It presupposes in the three bodies a certain percentage of atoms of the adequate vibrations and lightness.

This secret of translation is the underlying cause of the caste system, and caste is a symbol of translation. In the last analysis, souls pass from caste to caste as they "translate" [Page 328] their bodies. The clue to the translation is to be found in the fact that no act of translation ever involves one body alone, and no "passing on and up" into another dimension, into another state of consciousness and another "caste," ever takes place unless an alignment has been produced between (for instance):

- a. The physical body and the emotional body.
- b. These two and the mental body.
- c. These three and the soul.
- d. These four and the group of World Servers.

In these four alignments we have the esoteric parallels of which the outer caste system is the prostituted symbol. Ponder on this, for the caste system is universal in the world. It is when the third alignment has been truly accomplished and when the light of the fourth constituent to the relationship dominates the inherent light of the other three, that the objective of man's evolution is reached. This brings us to the point next to be considered.

*Purpose:*

This purpose is the Transfiguration. This is the esoteric goal set before humanity. This was the tremendous event which was enacted before humanity by the greatest of all the sons of God in His Own Body, Whom I and all true disciples regard as the Master of all the Masters, the Christ. What shall I say about this culminating event for which the entire personality of man waits? This third great initiation marks a crisis in the initiatory work, and produces a further synthesis experienced in the life of the spiritual man. Up to the third initiation, man has been occupied with the process of fusing soul and body into one unity. After the third initiation (and owing to an event which takes place) man is **[Page 329]** oriented towards, and becomes occupied with, a further fusion in consciousness, that of spirit-soul-body. I speak of a fusion in consciousness. The unity is ever there, and man in evolution is really becoming aware of that which already exists.

*Divisions:*

These are five in number from the standpoint of this treatise on esotericism. They can here be only briefly indicated, as elucidation of them would involve too much.

1. *The racial divisions.* These can be considered in two ways:
  - a. From the standpoint of modern esoteric science.
  - b. From the standpoint of *The Secret Doctrine*, with its septenary divisions of mankind and its forty-nine subdivisions.
  
2. The division of humanity into *seven main ray types*, which might be enumerated as follows:
  - a. The power type -----full of will and governing capacity.
  - b. The love type-----full of love and fusing power.
  - c. The active type-----full of action, and manipulating energy.
  - d. The artistic type-----full of the sense of beauty and creative aspiration.
  - e. The scientific type -----full of the idea of cause and results. The mathematical type.
  - f. The devotee type-----full of idealism.
  - g. The business type-----full of organising power. given to ritualistic ceremony.
  
3. The *twelve astrological groups*. These we shall consider in dealing with *The Rays and the Zodiac*, and so shall not touch upon them here.
  
4. The division of human beings into *three esoteric groups*:
  - a. Those unawakened to the "I" consciousness.  
These are called esoterically "the darkened sparks."
  - [Page 330]**
  - b. Those awakened to the condition of individuality.  
These are called "the flickering lights."
  - c. Those awakened to the knowledge of the soul.  
These are called "the radiant sons of light."



5. The division of humanity into *three types of aspirants*:

a. Those watched from a distance by the guiding Hierarchy.

b. Those awakened by and attracted to the Hierarchy.

c. Those who, from the angle of the personality, belong

to the world of forces, but are awakened souls whose consciousness is being integrated into, that of the Hierarchy. These are the new group of World Servers.

To these three last groups the Hierarchy Itself may well be added.

The table as a whole shows the main divisions into which esoteric psychology divides humanity, and if you study it with care you will note how all-inclusive it is. I commend it to modern psychologists for study.

#### *Objective Agency:*

In the case of the human being, in whom the senses (slowly developed in the lower kingdoms) are already functioning, the outer agency whereby he grows is the world of experience, the tangible physical plane world. There he dwells in the flesh, and it is for him an adequate field of unfoldment; in the process of developing group consciousness he finds that multiplicity of contacts which is needed to awaken his response to his environment. This environment itself is part of the life and expression of Deity, and through its means he arrives at a knowledge of some aspects of God's manifestation. Using the five senses, and working with earth, air, fire [Page 331] and water, he thereby gathers to himself all that is available for his use, and works in, and with, and through the outer world of daily living.

#### *Subjective Agency:*

Here we find the mind being employed as an organ of sense, as a synthetic or common sense, and as an instrument of discovery by means of which a man unfolds the truly human consciousness. Through the use of the mind, he learns to protect himself, to guard his interests, and to preserve his identity. Through the use of the mind, he begins to discriminate and to cultivate slowly a sense of values which enables him eventually to lay the emphasis upon the ideal and the spiritual, and not upon the material and the physical.

#### *Quality:*

This quality is the development of sattva or rhythm within the human kingdom. This is really harmonious response to vibration, and leads to the integration of the unit in the whole and to the production of that "understanding" which will enable the man to eliminate all barriers in his consciousness, and to render (simply and naturally) a rhythmic and complete response to all conditions and states of awareness. Let it ever be remembered that the secret of the quality of humanity (if I may use so cumbrous a phrase) is the power to identify the human consciousness with all other forms of consciousness and of awareness, with all forms of unconscious and instinctual response, and with all forms of the superconscious or divine sense of being. This can ultimately be done at will.

We must now begin what really constitutes an outline of the new psychology This will work out to its fulfillment [Page 332] and true usefulness in the Aquarian age. It will then become the basic and

fundamental science of that age, just as electrical science (the electricity of matter) is the basic achievement of the Piscean age. What we are really going to consider are the influences which make a man what he is, and which determine the quality of his appearance. This appearance must be studied in terms of the entire integrated personality, and not just from the outer and objective physical condition. The influences which determine him are his own personal and soul rays which play upon him and affect his consciousness, finding entrance into his form equipment through the energy units of which that form is made. Other determining influences are also the solar, cosmic and environing factors which likewise play upon him.

It might here be asked: What are the differences between the influences which are ray influences and those which are of an astrological nature, such as the rising sign, or the governing planets?

The energies which astrologically affect a human being are those which play upon him as a result of the apparent progress of the sun through the heavens, either once every twenty-five thousand years or once every twelve months. Those that constitute the ray forces do not come from the twelve constellations of the zodiac, but emanate primarily from a world of being and of consciousness which lies behind our solar system, and which themselves come from the seven constellations which form the body of manifestation of the One About Whom Naught May Be Said. Our solar system is one of these seven constellations. This is the world of Deity Itself, and of it a man can know nothing until he has passed through the major initiations. When we come later to study the zodiac and its relation to the rays we shall work this out more **[Page 333]** carefully and so make the idea clearer. It is with the ray influences that we are dealing here, and not with the zodiacal.

One of the first things we need to grasp, as we study man and the rays, is the large number of these ray influences which play upon him, and which form him, and "enliven" him, and make him the complexity he is. It would be wise for us to enumerate them one by one and consider them for a while. There is no real reason for bewilderment in this connection. As time progresses and the rays are more widely studied, man's relation to them will be subjected to careful analysis, and there will then be possible a wide checking up of information and of facts. There will later come a tabulation and an understanding of the ray forces. This will lead to a science of psychology of a more sure and accurate nature, instead of the speculative science it now is. At present modern psychology concerns itself with the more apparent aspects of incarnated man and with a discussion of certain speculative subjective possibilities.

It might therefore be noted that the following rays and influences must be considered in the case of every individual man, for they make him what he is and determine his problem:

1. The ray of the solar system itself.
2. The ray of the planetary Logos of our planet.
3. The ray of the human kingdom itself.
4. Our particular racial ray, the ray that determines the Aryan race.
5. The rays that govern any particular cycle.
6. The national ray, or that ray influence which is peculiarly influencing a particular nation.
7. The ray of the soul, or ego.
8. The ray of the personality.
9. The rays governing:

**[Page 334]**

- a. The mental body.
- b. The emotional or astral body.
- c. The physical body.

There are other rays, but the above are the most powerful and have the greater conditioning power. Let us briefly consider them:

**1. The Ray of the Solar System**

It must be remembered that the dominating ray, the outstanding influence in our solar system, is the great cosmic second Ray of Love-Wisdom, a dual ray,—that is, a ray combining two great cosmic principles and energies. It is the ray which governs the "personality" of our solar Logos, if such an expression may be used, and (because it is dual) it indicates both His personality and soul rays, which in Him are now so balanced and blended that, from the angle of humanity, they constitute the major ray, the one ray. This major ray determines both His quality and His purpose.

Every unit of life and every form in manifestation is governed by this second ray. Basically speaking, the energy of love, expressed with wisdom, is the line of least resistance for the manifested lives in our solar system. This ray qualifies the life of all the planets, and the attractive magnetic love of God pours through His created universe; it emerges in the consciousness and determines the objective of all evolving forms. Each human being, as a whole, therefore, lives in a universe and on a planet which is constantly the objective of God's love and desire, and which constantly (as a result of this love) is itself attracted and attractive. For this we do not make adequate allowance. Teachers, parents and educators would do well to recognise the potency of this ray force, and trust to the Law to make all things good.

**[Page 335]****2. The Ray of the Planet-Earth.**

Each of the seven sacred planets (of which our Earth is not one) is an expression of one of the seven ray influences. These seven planets might be enumerated as follows, and the rays working through them are accurately given. The student however must remember three things:

1. That every planet is the incarnation of a Life, of an Entity or Being.
2. That every planet, like a human being, is the expression of two ray forces,—the personality and the egoic.
3. That two rays are therefore in esoteric conflict in each planet.

I but indicate one of the rays, and I do not tell you whether it is the egoic or personality ray of the particular planetary Logos. Too much accuracy and too detailed information is not at this time good for humanity, which is yet too selfish to be entrusted with it.

## THE PLANETS AND RAYS

<i>Sacred</i>	<i>Ray</i>	<i>Non-Sacred</i>	<i>Ray</i>
1. Vulcan -----	1st ray.	1. Mars -----	6th ray.
2. Mercury-----	4th ray.	2. Earth-----	3rd ray.
3. Venus -----	5th ray.	3. Pluto-----	1st ray.
4. Jupiter-----	2nd ray.	4. The Moon-----	4th ray.
5. Saturn -----	3rd ray.		veiling a hidden planet.
6. Neptune-----	6th ray.	5. The Sun -----	2nd ray.
7. Uranus -----	7th ray.		veiling a hidden planet.

I deal here with the major ray cycles and not with the minor cycles. Two rays, you will note, are apparently not expressing themselves through the non-sacred planets; the seventh and the fifth. There are only five non-sacred planets. But the reason which makes a planet sacred or not is one of the secrets of a certain major initiation, and I may not further **[Page 336]** elucidate here. Suffice it to say that the sacred planets are seven in number, making a totality of twelve planetary manifestations. It will be obvious to the observant reader also that certain sacred planets and certain non-sacred planets have a close relation with each other through the rays which influence them. These are:

Ray I ----- Vulcan ----- Pluto.  
 Ray II ----- Jupiter ----- The Sun.  
 Ray III ----- Saturn ----- The Earth.  
 Ray IV ----- Mercury ----- The Moon.  
 Ray VI ----- Neptune ----- Mars.

These relationships will provide a somewhat new field of investigation for astrologers.

You will note therefore how peculiarly this Earth on which we live is suited to the development of the incarnating sons of God. Man comes forth, as do all lives within the radius of influence of a solar system, upon the inspiration of love, expressed in wisdom. Love is not a sentiment. Love is the great principle of attraction, of desire, of magnetic pull, and (within our solar system) that principle demonstrates as the attraction and the interplay between the pairs of opposites. This interplay provides every needed grade or type of unfoldment for consciousness. Conscious response is first made to the most potent and to the densest kind of attraction in matter, that of the mineral kingdom. Dense as it is, and heavy as is that type of vibration, it is nevertheless an expression of embryonic love. Response again comes, with greater facility and more true awareness and sensitivity, in the next kingdom, and the consciousness of the vegetable world emerges. But this too is love. It responds more freely and reacts to a far wider range of contacts in the animal kingdom, and the basic instinctual desires emerge and can be recognised. They, in due time, become the motivation of the **[Page 337]** life, yet still it is only the love of God which is manifested. It is love between conscious life and conscious form; it is love between the pairs of opposites, leading to an eventual synthesis or marriage; it is relationship between the basic dualities; it is not sentiment but a fact in a great natural process. Always there is the emerging glory and radiance of a growing love, until we come to the human kingdom wherein love enters another plane. Then responsiveness and sensitivity and human sentimental reaction develop into a rudimentary mind. The consciousness of loving and being loved, of attracting and of being attracted, enters through the door of the intelligence and expands into the human state of awareness. Pleasure and pain become definite factors in unfoldment, and the long agony of humanity commences. Love then is seen in its

naked selfishness, but also its potential glory can be sensed. Love or attractive desire then attracts to itself that which it feels it needs, but later, that is changed into what it thinks it should have, and this, in time, is transmuted into that which it knows is the divine non-material heritage of a son of God. Ponder on these last few words, for in the true understanding of love as feeling, love as thinking, and love as aspiration will come a clarification of man's problem and his liberation from the thralldom of the lower loves into the liberty of love itself, and into the freedom of the one who possesses all things, and yet desires nothing for the separated self.

The magnetic pull of that which is desired is modified on our planet by the personality ray of our particular planetary Logos. This is the Ray of Active Intelligence, and of selective Adaptability. Just as every cell and atom in the human body is modified and conditioned by the egoic ray and the ray of each of the inner bodies, so every cell and atom in the body of the planetary Logos is conditioned and modified [Page 338] by His outstanding ray influence, in this case, His personality ray. In this conditioning influence is found a clue to the distress and agony and pain in the world today. The planetary Logos of our Earth is primarily conditioned by a cosmic ray, to be sure, but not by His egoic ray. Perhaps in this condition may be found the reason (or one of the reasons) why our Earth is not one of the seven sacred planets. On this I need not enlarge, but it was necessary to call attention to this great determining factor, the third ray, which is the personality ray of our planetary Logos.

This ray brings in the factor of discrimination through mental activity, and this, in its turn, balances the so-called love nature, and it is in truth the cause of our evolutionary growth. The life in forms passes through discriminative and selective activity from one experience to another in an ever widening scale of contacts. It is this Ray of Intelligent Activity which dominates man at this time. Human beings are largely centred in their personalities; they are "egocentric," in the terminology of the psychologist, which recognises the integrating principle of the ego (in many cases) but does not yet recognise the overshadowing ego or soul, except under such a vague term as "the superconscious". We have therefore a humanity engrossed by a tremendous activity and demonstrating everywhere a vital discriminating and intellectual interest in all types of phenomena. This tendency to be active will go on increasing and intensifying until the Aryan race will merge into the coming major root-race, for which we have as yet no name, though we recognise that in that race the intellect will serve the intuition. Human activity is now regarded as having reached an incredible speed and intensity of vibration, yet from the angle of the world Knowers it is only just beginning to express itself, and is relatively feeble as yet. The growth of the tendency to vital speed can [Page 339] be noted if history is studied, and the pace at which man now lives, and the complexity and the many dynamic interests of his life, may be compared with those of the average man two hundred years ago. The last twenty-five years of man's history have shown a tremendous speeding up as compared with conditions fifty years ago.

The reason for this increase of intelligent activity and rapidity of response and contact is to be found in the subjective fact that humanity is with great speed integrating the three aspects of human nature into a unity, called personality. Men are steadily becoming personalities, and unifying into one expression their physical, emotional and mental aspects; hence they are more able to respond to the ray of the integrated personality of the One in Whom they live, and move, and have their being.

Speaking therefore in terms of man's life problem, we might state that it is affected potently by the two major influences which beat upon the human kingdom, the cosmic ray of the solar system, the Ray of Love-Wisdom, and the cosmic ray of the planet, which is the personality ray of the planetary Logos, the Ray of Active Intelligence or Adaptability. Man might be defined as a unit of conscious life, swept

into tangible expression through the discriminating love of God. Through his life experiences he is presented with innumerable choices which gradually shift from the realm of the tangible into that of the intangible. As he attracts, or is attracted by, the life of his environment, he becomes increasingly conscious of a series of shifting values, until he reaches that point in his development when the pull or the magnetic attraction of the subjective world and the intangible mental and spiritual realities are more potent than the factors which have hitherto enticed him on. His sense of values is no longer determined by:

**[Page 340]**

1. The satisfaction of his instinctual animal nature.
2. The desires of a more emotional and sentimental kind which his astral body demands.
3. The pull and pleasures of the mind nature, and of intellectual appetites.

He becomes potently attracted by his soul, and this produces a tremendous revolution in his entire life, regarding the word "revolution" in its true sense, as a complete turning around. This revolution is happening now, on such a universal scale in the lives of individuals in the world, that it is one of the main factors producing the present potency of experimental ideas in the world of modern times. The attractive power of the soul grows steadily, and the pull of the personality weakens as steadily. All this has been brought about by the process of experiment, leading to experience; by experience, leading to a wiser use of the powers of the personality; by a growing appreciation of a truer world of values and of reality, and by an effort on man's part to identify himself with the world of spiritual values and not with a world of material values. The world of meaning and of causes becomes gradually the world in which he finds happiness, and his selection of his major interests and the use to which he decides to put his time and powers are finally conditioned by the truer spiritual values. He then is on the path of illumination. I have sought to express the effects of these two major ray influences in terms of mysticism and of philosophy, but in very truth all that I have here said could be expressed scientifically and in terms of scientific formulas, if man were mentally equipped to appreciate them. But this is not yet possible. All these ray vibrations, no matter which they may be, can eventually be reduced to formulas and to symbols.

**[Page 341]**

Reaction to environment, sensitive response to the ray influences which govern and express themselves through the forms which compose man's environment, a growing power to discriminate between energies and forces, a slowly developing sense of values (which sense is the one which eventually dispels illusion and glamour and reveals reality), and a shift of the discriminating interest away from the worlds of tangible experience, of emotional life and of mental interest,— all this expresses the effect of the interplay between the two rays of the solar system and of the planet. These, intermingling, pour through and affect mankind.

One of the most difficult things with which the Masters are today confronted is to prove to man that the old and recognised values and the tangible world of phenomena (emotional and physical) must be relegated to their right place in the background of man's consciousness, and that the intangible realities, and the world of ideas and causes must be, for him, in the immediate future, the main centre of



attention. When man grasps this and lives by this knowledge, then the glamour which now holds the world will disappear. If you ponder on this you will recognise how the great crisis of 1914-1918 did much useful work in smashing the glamorous material security in which men were living, and in destroying much of their instinctual and sensuous selfishness. The group is beginning to be recognised as of major importance, and the welfare of the individual is important just in so far as the unit is an integral part of the group. This will not eventually destroy initiative and individuality. It is only in our initial experiments, and through our inexperience in the use of the discriminating faculty, that we are, as yet, making such sad mistakes. This process of destroying the world illusion has been going on on a large scale ever since; in every country, through the various experiments which are going forward [Page 342], the glamour is breaking down and the truer values of group welfare, of group integration, and of group progress are emerging. The sense of insecurity which is such a distressing aspect of the present upheaval is due simply to this destruction of the old sense of values, to that dispelling of glamour which reveals at present an unfamiliar landscape, and to the fear and instability which man feels when he comes up against the world "Dweller on the Threshold." This has to be broken up and destroyed, for it blocks the way to the new world of values. The great thought form which man's greed and materiality have built, down the ages, is being steadily demolished, and mankind is on the verge of a liberation which will take him on to the Path of Discipleship. I refer not here to the final liberation, but to that liberation which comes from a free choice, wisely used and applied to the good of the whole, and conditioned by love. Note that I say, "wisely used." Wisdom, actuated and motivated by love, and intelligently applied to world problems, is much needed today and is not yet to be found, except among the few illumined souls in every nation,—in every nation, I say, without exception. Many more must love with wisdom and appreciate the group aspiration before we shall see the next reality to be known and to emerge out of the darkness which we are now in the process of dispelling.

### 3. The Ray of the Fourth Kingdom

We now touch briefly upon an obscure and difficult subject, and one that will appeal primarily to those types who work with the Law of Correspondences. Esotericists must remember that every kingdom in nature constitutes a totality of lives. Every atom in every form in nature is a life, and these lives form the cells of a Being's body or vehicle of manifestation. There is a Being embodied in every kingdom [Page 343] in nature. Just as the myriads of atomic lives in the human body constitute a man's body of expression and form his appearance, so it is with the greater Life informing the fourth kingdom in nature. This appearance—as are all appearances—is qualified by some particular ray type, and is determined also by the vital principle or spirit aspect. Thus every form is composed of innumerable lives, which have in them a preponderance of some ray quality. This is an occult platitude. These qualified lives produce a phenomenal appearance, and thus constitute a unity, through the influence of the integrating principle, which is never absent.

The ray which governs the sum total of the human kingdom is the fourth Ray of Harmony through Conflict. It might be symbolically stated that the egoic ray of the Life which informs the human family is this fourth ray, and that the personality ray is the fifth ray of knowledge through discrimination,—the Ray, as it is called, of Concrete Knowledge or Science Harmony through conflict, and the power to achieve knowledge through discriminating choice—these are the two rays or major influences which sweep through humanity as a whole, and drive it forward towards its divine destiny. They are the predisposing factors upon which a man may count and infallibly depend. They are the guarantee of attainment, but also of turmoil and temporary duality. Harmony, expressing itself in beauty and creative power, is gained through battle, through stress and strain. Knowledge, expressing itself

eventually through wisdom, is attained only through the agony of successively presented choices. These, submitted to the discriminating intelligence during the process of the life experience, produce at last the sense of true values, the vision of the ideal, and the capacity to distinguish reality behind the intervening glamour.

Students of esotericism will, of course, bear in mind that [Page 344] the fourth ray has a natural relation to the fourth kingdom in nature, which is in turn the lowest manifestation of the fourth creative Hierarchy. This unification of the three major results of the activity of a great Life might be enumerated thus:

1. The ray power or life which tends ever towards harmony and an eventual beauty, the fourth ray.
2. The creative hierarchy of human monads, who (little as they may realise it) have already attained wisdom and are veritably at this time the divine sons of God.
3. The fourth kingdom in nature which is the result of the evolutionary activity of the above, who are in their turn impelled to this activity by the fourth ray.

This is essentially the true apostolic succession, for it provides a triple line of directed energy. This produces the human manifestation on the fourth globe of our Earth chain, and in this fourth round is responsible for the tremendous crisis with which our present humanity is confronted. The conflict aspect of the process is at its height, nay, has passed its height, from the angle of physical plane expression. This situation and this triple influence, producing the manifestation of the sons of God, is summed up for us in the terse words of the Old Commentary, when we remember that they express the long agony of humanity's test, and the opening to man of the door into the fifth kingdom of spiritual being. They include therefore, in their meaning, his goal and objective and the process whereby he attains:

*"The Holy Four* descend from out the heavenly places and venture forth towards the sphere of Earth. From the fourth great plane they thus control the battle.

*"The Lord of Harmony*, Who sits on high, pours all His life and force throughout the field of conflict. He sees the end from the beginning nor stays His hand though deep [Page 345] and full the pain and agony. Peace must be the goal. Beauty must be achieved. He cannot then arrest the life and stop its flow.

*"The Middle Four*, rested now from the earlier campaign, gird on their armour and hide themselves behind the outer form. They leave the fourth great sphere of harmony and pass on to the plane of mind. There they fortify the temple of the Lord, illumine it with light and glory, and then they turn their eyes towards the Earth.

*"The Lower Four* take form between the lives that are not human and the three groups of lives which dwell beneath the threshold. They seek to link and blend, to bridge and fuse. Mankind now lives. The higher and the middle four meet in the lower four upon the fourth great globe.

"Thee battle now proceeds. When the three groups of manifested fours can see each other in the light, and later blend their forces, the goal will be achieved.

"In the fourth globe of action and in the major cycle of the fourth expression will this fusion be completed. The lower four, merged in the middle four, will leave the triple world of conflict, and find their dwelling place, whilst in the form, within the fourth sphere whence came forth the higher governing four. Thus will the government be established; the glory seen; the rule of the hierarchy demonstrated.

"In the fourth race (the Atlantean—A.A.B.) the conflict was begun, and consciousness was born. In the fifth race (the Aryan—A.A.B.) the crisis of the battle will be seen, and then the lower four and the middle four will begin to unite their forces. In the sixth race, the dust of battle dies away. The lower four, the middle four and the higher four will chant in unison the glory of their Lord, the beauty of the love of God, the wonder of the brotherhood of man. This is their paean".

Esoterically speaking (and not speaking symbolically, for there is a distinction between these two forms which students would do well to note), when the lines of forces are adjusted and there is free interplay of energies and a straight aligned channel between the various aspects of divinity, then there is achievement and beauty. This is the theme of the [Page 346] above symbolical and ancient formulation of truth, which is in the nature of a symbolical prophecy. The same idea has been expressed in a still more ancient and terse statement which has to be understood and reduced to a mantric formula when the fourth initiation is taken:

"When the forces of the four, three times repeated, become the four, then the Life of ..... reveals Itself in beauty".

It is interesting to note that the numerical value of the word "four" is the same in detail as that of the word "force", if you eliminate the number five. For humanity, it is the fifth energy which leads to the battlefield, the energy of the discriminating mind, and when that has been in due time used, controlled and transmuted, "only the four remains and force has gone". Note the detail of the numbering:

#### F O R C E

6 6 9 3 5 ----- 29 ----- 11. Number of adept, using energy.

#### F O U R

6 6 3 9 ----- 24 ----- -- 6. The creator, unifying the subjective and the objective.

It is apparent that *force* in the first group ends in separateness, for five is the number of the mind and of man. Number nine, the number of initiation, is hidden midway in force, but the climaxing figures indicate activity and separation. In the second group of figures, activity precedes the nine of initiation, and that nine is the culmination. *But five is left out.* Man is no longer really human or separative. He is the perfected four of the lower three and the soul. Putting the truth quite simply, let it be borne in mind that mankind, the fourth kingdom, which is an expression of the fourth creative hierarchy of human monads, is swept by the instinct or impulse towards harmony, and is thus primarily under the influence of the fourth ray. This harmony is achieved [Page 347] through the use of the energy of the fifth ray of knowledge. Then through gained and applied knowledge, the result is beauty and the power to create. Then the ray of the fifth Lord will be withdrawn from the major cycle governing humanity, and wisdom and intuitional buddhic response will characterise humanity. There is a close interplay in

this major cycle, as far as mankind is concerned, between the two ray Lords of Harmony and of Knowledge. It is again in this numerical relation of four and five that the number nine emerges, which is the number of initiation. An adept of the fifth initiation is one who has achieved complete harmony through right knowledge. This takes place at the fourth initiation and is demonstrated or proven at the fifth.

A close study of the tabulations of the rays affecting humanity will have made it clear that they are so many and so diverse that the complexity of the subject is very great. There are numerous influences which tend to make man what he is, and of many of them little is as yet known. In the early stages of his development, it is well-nigh impossible for any one (except an initiate) to deal with the various phases or even to recognise the indications of humanity's reactions to these rays. But as mankind evolves, and as the form aspect becomes increasingly a better and finer response apparatus and a more plastic sensitive reflector of the inner man, definition and analysis become easier. Types emerge with greater clarity in their delineations, and the ray qualities begin to dominate. The impress of the controlling rays can be more clearly noted and the point in evolution can be more accurately realised.

We have now to consider the rays which dominate the races of mankind. The average reader would be wise to take the position that for him, at least, the information hitherto [Page 348] given, and that which concerns the racial, national and cyclic rays, provide an interesting hypothesis which can be intelligently accepted until disproven. This knowledge must necessarily remain hypothetical for several life periods, where the average student is concerned. When, however, we come to the consideration of the final three points of this section of our treatise, it may be possible to check the information, to correlate the ray types, and to discover (by a study of the potencies involved) their emerging characteristics and ray forces.

By the proving therefore of the human detail, we lay the ground for the acceptance of the cosmic, solar and planetary knowledge. What is proven true on the small scale opens the door for the understanding of that which exists on a larger scale. "Man, know thyself" is a potent key to the knowledge of Deity and to the workings of divinity

#### 4. The Racial Rays

The reader needs to remember that three rays are occultly quiescent and four rays are in varying degrees of activity. Let us recapitulate for a moment so that this thought may be clearly anchored in our minds:

Rays one, four and six are at this time out of manifestation, though ray six began to decline in influence only three hundred years ago, and its potency, though greatly weakened, can still be felt.

Rays two, three, five and seven are still potent. The following statement may give some idea of the relative "values" of these ray influences.

Ray three has been the longest in incarnation, but in 1875 it occultly "completed its outgoing, and began to curve upon itself, and thus return". It is therefore just beginning to wane. When this event occurs in connection with any type [Page 349] of energy, the effect produced is always of a crystallising nature and is apt to produce "set forms which warrant prompt destruction". This causes mental conditions of a set and static nature. The inference is therefore clear that in the later stages of

this ray's activity we have the demonstration of those dogmatic, sectarian and theological attitudes, for instance, which mark the decline and consequent uselessness of the various schools of thought which have in their time embodied man's ideas and sufficed for his helping during the period of their growth.

Ray two has a rapidly recurring cycle. This is due to its excessive potency. Being the major ray of our solar system (of which all the other rays are but aspects), it might be said that this ray is really never out of incarnation. There are nevertheless constant cycles of waxing and waning potency, produced by the interplay of the rays which produce what is called in the ancient archives "the intrusion of one or another of the seven Brothers Who block the door from whence the force emerges", and "the disappearance of that radiant Brother Who passes on His way and leaves behind an open door through which another Brother can pass upon His mission preordained." The symbolism is clear. The cycles of the second ray are dynamic and recur in a regular rhythm at this time and during the twenty-five thousand years of a zodiacal cycle in sequences of five hundred years. Therefore in 1825 the potency of this ray began to decline as the peak of its two hundred fifty years emergence was reached. It was the gradual withdrawal of this ray which led to that growth of separativeness in the world which produced the European wars and the great World War. This ray will continue declining for another one hundred forty years. This does not necessarily mean the growth of physical violence and the prevalence of war. Humanity is now so much more responsive [Page 350] to ray influences that the watching Hierarchy (through egoic stimulation and the sensitivity of certain nations to the inner guidance) can offset the more obvious major effects. This will give an interesting side light upon the vast importance of these cyclic happenings.

Ray five is the latest of the rays to come into activity and is only in process of "coming forth to power." It is steadily increasing in potency, and the result of its influence will be to guide humanity into increasing knowledge. Its energy beats upon the minds of men at this time and produces that stimulation which lies behind all the scientific approach to truth in all departments of human thought. Being also the ray which governs the personality aspect of the fourth kingdom in nature, and being one of the rays determining or conditioning our Aryan race, its present potency is excessive. This is a point to be remembered with care, for it accounts for much that we can see happening in the world of thought.

Ray seven is also in manifestation, and has been since the year 1675. This we shall consider in more detail when we take up our fifth point: The Rays in Cyclic Manifestation.

The interplay, therefore, and the beauty of the blended energies are at this time great, for so many rays are either manifesting simultaneously or are just passing out and are therefore not entirely negligible; or are hovering near at hand ready to pass into the stage of revelation and so continue their cyclic work. Only one ray is today really out of manifestation altogether and functioning entirely behind the scenes, and that is the first ray. Where humanity is concerned, the first ray makes its presence felt, and its potency dominates, when the stage of accepted discipleship is reached. It increases in power as progress on the Path is gained. Thus there is beginning to be gathered on the subjective side of life a steadily growing group of those who can function under [Page 351] the influence of this first ray. When enough of the sons of men can thus function, their united responsiveness will constitute a channel through which this first ray can come into manifestation. This is one of the main activities and objectives of the Hierarchy, and in the right understanding of the result of the responsiveness of humanity to the ray influences shall we arrive at the recognition of a law in nature hitherto undiscovered. This particular law is connected with the department of the Governor of the world, the

Manu.

It might be of interest here to note that ray six governs the Path of Probation and nourishes the fires of idealism in the aspirant.

Ray two governs the Path of Discipleship and transmutes knowledge into wisdom, feeding likewise the Christ life in each disciple.

Ray one governs the Path of Initiation, producing detachment from form, the destruction of all that hinders, and fostering that dynamic will in the initiate which will enable him to take the needed steps towards the Initiator.

It should here be noted that the rays divide themselves into two groups, i.e.:

1. The Rays of Aspect.....Rays 1. 2. 3. The major rays.
2. The Rays of Attribute.....Rays 4. 5. 6. 7. The minor rays.

The distinction between these two groups has been well summed up in some sentences from the *Old Commentary*:

"The seven brothers are all the children of the same Father, but the elder three partake of the Father's nature. The younger four resemble the Mother. The three elder sons go forth into the universe of stars, and there they represent the Father. The younger four go forth into the universe of stars and show the nature of the one the Father loved."

The rays of aspect have longer cycles than the rays of attribute, and their measure is occultly slow, cumulative in [Page 352] effect, and—as the ages pass away—their momentum steadily increases. The rays of attribute have briefer cycles, and produce a steady heart-beat and a regular rhythm in the solar system. The three rays of aspect might be regarded as embodying the will and purpose of the incarnating Logos. The rays of attribute can equally be regarded as embodying the quality and character of the incarnating Logos. Symbolically speaking, the three major rays are the expression (during manifestation) of the egoic aspect of the solar Logos, whilst the four rays of attribute embody His personality aspect. Nevertheless it must be remembered that the seven together are the manifestation in form of what God is, and the measure of the divine intention. Students should bear these points in mind as they study the rays and their cyclic influence on mankind. If they will remember that when a major ray is in manifestation, then the divine intent, the universal purpose and Plan will be seen emerging with greater clarity, they will expect and look for great happenings in the racial development. If a minor ray is demonstrating, we shall have the growth of psychic sensitivity, and the emergence of a form life which will express the divine nature more potently than the divine Plan.

This truth can be applied also to the development of the individual, and will govern and determine his evolutionary growth either from the angle of purpose or from the angle of quality. Lives that are given to the unfolding of purpose will be of a different timbre and nature than those which are given to the development of character and quality. This is a psychological point of real moment.



The statement made above is one of the most significant and important yet communicated in this treatise, and well merits careful consideration. The true import is of course most difficult to grasp, but the general meaning can be recognized [Page 353] and appreciated by the searching student. The rays of aspect produce primarily the unfolding of the Plan. The rays of attribute produce the unfolding of the qualities of Deity. This is true of the solar Logos and of a human being, of the planetary Deity and of humanity as a whole.

The application of this truth can be clearly seen in connection with the Aryan race and the two rays which govern and control its destiny. The third Ray of Intelligent Activity or Adaptability governs the entire career of the race, and through this dominance we can see working out the plan of God, which is the definite fusion of spirit and matter, through the evolution of the soul of man. The result of this fusion may be briefly summed up in the following three statements:

1. A widespread interest in, leading finally to a recognition of, the soul as a result of this fusion and blending.
2. The appreciation of the divinity of substance, and the recognition of the fact that matter is the outer garment of God. This will characterise the intellectual achievement of the Aryan race.
3. The plan of God that humanity should control matter on the physical plane reaches a high point of perfection in the Aryan race. Of this, man's control of the electrical forces of the physical plane is an outstanding instance.

These three important developments indicate the activity of the third ray during the period of time wherein the Aryan race emerges from the general racial background, develops itself as the generations pass away, and then fades out again as do all the races. By this process the souls which have profited by the experience during racial manifestation pass on into another and higher race, the sixth root race, in this case. These are the major results. There are many minor ones which tend to perfect the divine purpose for the race. That [Page 354] purpose aims only at a relative perfection and not at the ultimate consummation. The racial perfection which will be reached as a result of the activity of the third and fifth rays will be seen as only partial from the angle of vision of the seventh root race, for instance, but it will be far ahead of that achieved during the Atlantean or fourth root race, which was under the dominant influence of the second and sixth rays. The flower of any race, and those who guarantee its achievement, are to be seen in the Masters, Initiates and Disciples Who, during any race, reach the goal which Their souls have set. The reader must remember that the goal of adeptship is a steadily shifting one, and that the adepts of the Aryan race will be higher in development, and of a more intellectual order, than those who reached that stage during the Atlantean race. Therefore the requirements for treading the path of discipleship in the present race are steadily increasing in difficulty as the centuries slip away. At the same time, the assets brought by the aspirant to the task of achieving discipleship likewise steadily evolve, and the equipment is as steadily arriving at a greater adequacy, thus measuring up to the opportunity offered. Such books, therefore, as *The Outer Court* and *The Path of Discipleship* by Annie Besant state the requirements for the path of probation, and not for the path of discipleship. *A Treatise on White Magic* gives the needed data for those who tread, at this time, the path of discipleship. In these three books are to be found the requirements for the two stages of the path of conscious unfoldment.

Curiously enough, in Lemurian days the first ray was active. This was because of a special dispensation or effort on the part of the planetary Hierarchy With the aid of the seventh ray the needed work went forward. At the time of the individualisation of humanity, a third ray, the fifth, was called into operation, and thus with the united effort of the **[Page 355]** first, the seventh and the fifth rays, the great fusion between the higher and the lower aspects of mankind was made. It is interesting to note that the secondary ray influence in the Aryan race at this time is the fifth, thus linking up the Aryan and the Lemurian civilisations. Both were and are intensely material civilisations, but the Lemurian was material because the whole attention of the Hierarchy was turned to the development of physical man, whilst today the attention is not turned to the physical unfoldment of man, but to an effort to enable man to control the physical forces of the planet. One rather striking instance of the similarity of the ray forces should be here noted. In Lemurian times, the yoga of the age which produced the required at-one-ing or unification (preceding the taking of the initiation of the time) was hatha yoga, the yoga of the physical body. This gave to the initiate the needed physical control—a control which has today been so perfected in the race that it is now automatic and has slipped below the threshold of consciousness. In the great cyclic recapitulations which go on ceaselessly we see today in our Aryan race a tremendous emphasis being given to physical perfection, to sport, to athletics, to dancing and to physical culture. It is the cyclic effect of the same ray forces, playing upon humanity again. The initiatory goal is today a mental at-one-ing. Nevertheless, the physical reaction to the ray forces produces a higher form of hatha yoga or physical coordination. These points will be further elucidated.

The secondary influence which is leading the Aryan race forward is that of the fifth Ray of Concrete Knowledge or Science. This ray, as we have seen, was one of the rays which brought about individualisation millions of years ago, and so launched mankind upon the path of return. Again it comes into power, and though it has had many cycles of activity since Lemurian days, none of them have been of such unobstructed **[Page 356]** dominance as the present. Hence the tremendous potency of individuals at this time; hence the difficulty, but also the opportunity. This is a ray of quality, and its effect is to stimulate the acquisition of knowledge and the growth of the human intellect, which is an instrument of exceeding sensitivity, producing increased awareness of God.

It might be said that in Lemurian times the effect of this ray was to stimulate the instinctual nature. This gave awareness of the form nature of Deity. During Atlantean days, through the influence of the second ray, the instinct began to merge into the intellect, and that aspect of man's nature was developed which is called (in theosophical books) kama-manas. This phrase simply means a blend of desire-feeling-lower-mind,—a curious synthesis which characterises average man today, and leads to his complicated problem. This development gave man another type of awareness. He became conscious of the sentient universe; he became sensitive to the love of God, and registered an innate reaction to the heart of God. Today, under the fifth ray influence, the intellect is rapidly awakening; instinct is falling below the threshold. of consciousness; kama-manas is no longer the outstanding characteristic of the disciples of the world. The intellect (concrete and abstract, lower and higher) is steadily unfolding, and as it unfolds, the will, purpose and plan of the Deity begin to take shape in men's minds. The secondary effects of this development are the power to organise, and to work individually with definite purpose. This is demonstrated today by individuals in all departments of human activity. They evince capacity to sense the Plan of God and to cooperate; they see the broad general outlines of the divine purpose, and comprehend as never before the great evolutionary plan. Men are building now towards the future because they have glimpsed the past and touched the vision.

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Later, we shall have a transition period again, analogous to that period wherein kama-manas was developed, and we shall then have the entire race expressing a developed synthesis of intellect-intuition, preparatory to that advanced stage which will come at the close of the next root race, the sixth. This takes us to a period ten million years hence, when the intellect will have in its turn slipped below the threshold of consciousness, as did the instinct. It will then work automatically as does man's instinctual nature, and the race will be intuitive. This will really mean that the fifth kingdom in nature will be manifesting on earth, and that the kingdom of God (as the Christian calls it) will have arrived. This will constitute an event of an importance equal to that of the advent of the fourth kingdom, when men made their appearance on earth. This next great race will be governed by the second and fourth rays, thus demonstrating a relation between the fourth root race, the Atlantean, and the sixth root race. In terms of consciousness, this can be expressed as a relation between an astral-emotional development and an intuitional-buddhic development. The final race will be governed by the first, the seventh and the second rays.

I think I have given you as much on this abstruse subject as can be grasped. The tabulation of the rays governing the races might be stated, therefore, as follows:

Lemurian Race ..... Rays 1. 7. 5.  
 Atlantean Race ..... Rays 2. 6.  
 Aryan Race ..... Rays 3. 5.  
 Sixth Race ..... Rays 2. 4.  
 Seventh Race ..... Rays 1. 7. 2.

## 5. The Rays in Cyclic Manifestation

We come now to a consideration of the forces which are prevailing at the present time and hence have a supreme interest in connection with what I now have to say. It might **[Page 358]** first be stated that the main problem of today is brought about by the fact that two rays of great potency are functioning simultaneously. As yet their effects are so equally balanced that a situation is brought about which is described in the ancient archives in the following terms: "A time of rending, when the mountains, which have sheltered, fall from their high places, and the voices of men are lost in the crash and thunder of the fall". Such periods come only at rare and long intervals, and each time they come a peculiarly significant period of divine activity is ushered in; old things pass entirely away, yet the ancient landmarks are restored. The seventh Ray of Ceremonial Order or Ritual is coming into manifestation. The sixth Ray of Idealism or of Abstract Visioning is slowly passing out. The seventh ray will bring into expression that which was visioned and that which constituted the ideals of the preceding cycle of sixth ray activity. One ray prepares the way for another ray, and the reason for the manifestation of one ray or another is dependent upon the Plan and divine Purpose. It is not often that two rays follow each other in a regular numerical sequence, such as is now happening. When this does happen, there eventuates a rapid following of effect upon cause, and this today can provide the basis for an assured hope.

### a. THE OUTGOING SIXTH RAY

The sixth ray influence served to attract men's minds towards an ideal, such as that of individual sacrifice or service, and the mystical vision was the high water mark of the period; the numerous

guiding mystics of the Occident and the Orient have appeared. The seventh ray influence will in time produce the magician, but in this age the magician will be predominantly in the class of white magic (not as in Atlantean days, when the predominance was on the side of selfish [Page 359] or black magic). The white magician works with the forces of nature and swings them back into control of advanced humanity. This can already be seen working out through the activity of the scientists which the latter end of the last century and this twentieth century have produced. That much of their magical work has been turned into selfish channels by the tendency of this materialistic age, and that many of their wise and true discoveries in the realm of energy are today adapted to ends which serve man's hatred or love of self, is equally true. But this in no way militates against the wonder of their achievements. When the motive is transmuted from pure scientific interest to love of the divine revelation, and when service to the race is the determining force, then we shall see the true white magic. Hence therefore the need to turn the mystic into the occultist, and to train the modern aspirant in right motive, mind control and brotherly love, all of which must and will express themselves through harmlessness. The most potent force in the world today is harmlessness. I speak not of non-resistance, but of that positive attitude of mind which thinks no evil. He who thinks no evil and harms naught is a citizen of God's world.

The following relations between the sixth and seventh rays should be held clearly in mind, and students should grasp the relation of the immediate past to the immediate future, and see in this relation the working out of God's Plan and the coming salvation of the race:

a. The sixth ray fostered the vision.

The seventh ray will materialise that which was visioned.

b. The sixth ray produced the mystic as its culminating type of aspirant.

The seventh ray will develop the magician who works in the field of white magic.

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c. The sixth ray, as part of the evolutionary plan, led to separations, to nationalism, and to sectarianism, due to the selective nature of the mind and its tendency to divide and separate.

The seventh ray will lead to fusion and synthesis, for its energy is of the type which blends spirit and matter.

d. The sixth ray activity led to the formation of bands of disciples, working in groups but not in close relation, and subject to internal dissension, based on personality reactions.

The seventh ray will train and send forth groups of initiates, working in close unison with the Plan and with each other.

e. The sixth ray brought the sense of duality to a humanity which regarded itself as a physical unity. Of this attitude the academic materialistic psychologists are the exponents.

The seventh ray will inaugurate the sense of a higher unity; first, that of the integrated personality for the masses, and secondly, that of the fusion of soul and body for the world aspirants.

f. The sixth ray differentiates that aspect of the universal electrical energy which we know as modern electricity, produced to serve man's material needs.

The seventh ray period will familiarise man with that type of electrical phenomena which produce the coordination of all forms.

g. The sixth ray influence produced the emergence in men's minds of the following knowledges:

1. Knowledge of physical plane light and electricity.

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2. Among the esotericists and spiritualists of the world, knowledge of the existence of the astral light.

3. An interest in illumination, both physical and mental.

4. Astro-physics and the newer astronomical discoveries.

The seventh ray will change the theories of the advanced thinkers of the race into the facts of the future educational systems. Education and the growth of the understanding of illumination in all fields will eventually be regarded as synonymous ideals.

h. The sixth ray taught the meaning of sacrifice, and of this teaching the crucifixion was the outstanding emblem, to the initiates. Philanthropy was the expression of the same teaching, to advanced humanity. The nebulous ideal of simply "being kind" is the same motivation, applied to the unthinking masses.

The seventh ray will bring to the consciousness of the coming initiates the concept of group service and sacrifice. This will inaugurate the age of the "divine service". The vision of the giving of the individual in sacrifice and service, within the group and to the group ideal, will be the goal of the masses of advanced thinkers in the New Age, whilst for the rest of humanity, brotherhood will be the keynote of their endeavour. These words have a wider connotation and significance than the thinkers of today can know and understand.

i. The sixth ray promoted the growth of the spirit of individualism. Groups exist, but they are groups of individuals gathered around an individual.

The seventh ray will foster the group spirit, and the rhythm of the group, the objectives of the group, and the ritual-working of the group will be the basic phenomena.

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j. The sixth ray influence conveyed to men the ability to recognise the historical Christ, and to evolve the structure of the Christian faith, coloured by a vision of a great Son of Love, but qualified by an excessive militancy and separativeness, based on a narrow idealism.

The seventh ray will convey to man the power to recognise the cosmic Christ, and to produce that future scientific religion of Light which will enable man to fulfill the command of the historical Christ

to permit his light to shine forth.

k. The sixth ray produced the great idealistic religions with their vision and their necessary narrowness,—a narrowness that is needed to safeguard infant souls.

The seventh ray will release the developed souls from the nursery stage and inaugurate that scientific understanding of the divine purpose which will foster the coming religious synthesis.

l. The effect of the sixth ray influence has been to foster the separative instincts,—dogmatic religion, scientific factual accuracy, schools of thought with their doctrinal barriers and exclusiveness, and the cult of patriotism.

The seventh ray will prepare the way for the recognition of the wider issues which will materialise as the new world religion which will emphasise unity but bar out uniformity; it will prepare for that scientific technique which will demonstrate the universal light that every form veils and hides, and for that internationalism which will express itself as practical brotherhood and as peace and goodwill between the peoples.

I could continue emphasizing these relations, but I have enumerated enough to show the beauty of the preparation [Page 363] made by the sixth great Lord of Idealism for the work of the seventh Lord of Ceremonial.

#### b. THE INCOMING SEVENTH RAY

It might be wise here to elucidate somewhat the idea underlying ceremonial and ritual. There is so much revolt at this time against ceremonial, and so many good and well-meaning people regard themselves as having outgrown and transcended ritual. They pride themselves on having attained that so-called "liberation", forgetting that it is only the sense of individuality that permit this attitude, and that no group work is ever possible without some form of ritual. The refusal therefore to participate in uniformity of action is no sign of a liberated soul.

The Great White Brotherhood has its rituals, but they are rituals which have for their objective the inauguration and the assistance of various aspects of the Plan, and of the varying cyclic activities of that Plan. Where these rituals exist, but where the meaning (inherently present) remains hidden and unrealised, there must as a consequence be demonstrated a spirit of deadness, of uselessness, and of weariness of interest over forms and ceremonies. But where it is demonstrated that ritual and organised ceremonies are but the evidence of a custody of forces and energies, then the idea is constructive in its working out, cooperation with the Plan becomes possible, and the aim of all the divine service begins to demonstrate. All service is governed by ritual.

The coming in of the seventh ray will lead to this desired consummation, and the mystics who are training themselves in the technique of occult motive and in the methods of the trained magician will increasingly find themselves cooperating intelligently with the Plan, and participating in those basic rituals which are distinguished by their power to:



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- a. Harness the forces of the planet to the service of the race.
- b. Send forth those energies which will produce in some one or other of the kingdoms of nature effects of a desirable and beneficent aspect.
- c. Call in and re-distribute the energies which are present in all the forms in the various subhuman kingdoms.
- d. Heal through a scientific method of bringing together soul and body.
- e. Produce illumination through right understanding of the energy of Light.
- f. Evolve that coming ritual which will eventually reveal the true significance of water, which will revolutionise its uses and open to man the free passage to the astral plane. This plane is that of the emotional-desire nature, and its symbol is water. The coming Aquarian Age will reveal to man (and hence also facilitate the work of the seventh ray) that that plane is his natural home at this state of development. The masses today are entirely, but unconsciously, polarised on that plane. They must become consciously aware of their activity. Man is on the verge of becoming normally awake on the astral plane, and it will be through scientific rituals that this new development will be brought about.

The sixth ray influence produced the appearance of the modern science of psychology, and that science has been its consummating glory. The seventh ray influence will carry forward that infant science to maturity. Belief in the soul has become widespread during the sixth ray period. Knowledge of the soul will be the result of the incoming ray activity, plus the aid contributed by the energies released during the incoming Aquarian Age.

The new and esoteric psychology will be steadily developed. It will be apparent therefore that *A Treatise on White Magic* **[Page 365]** has a definitely seventh ray import, and this *Treatise on the Seven Rays* has also been sent forth in an effort to clarify the incoming spiritual influences. One of the first lessons that humanity will learn under the potent influence of the seventh ray is that the soul controls its instrument, the personality, through ritual, or through the imposition of a regular rhythm, for rhythm is what really designates a ritual. When aspirants to discipleship impose a rhythm on their lives they call it a discipline, and they feel happy about it. What groups do who are gathered together for the performance of any ritual or ceremony whatsoever (Church ritual, the Masonic work, the drill of the army or navy, business organisations, the proper functioning of a home, of a hospital, or of an entertainment, etc.) is of an analogous nature, for it imposes on the participants a simultaneous performance, an identical undertaking, or a ritual. No one on this earth can evade ritual or ceremonial, for the rising and the setting of the sun imposes a ritual, the cyclic passing of the years, the potent movements of the great centres of population, the coming and the going of trains, of ocean liners and of mails, and the regular broadcasting of the radio organisations,—all of these impose a rhythm upon humanity, whether this is recognised or not. Of these rhythms the present great experiments in national standardisation and regimentation are also an expression, as they demonstrate through the masses in any nation.

There is no evading the process of ceremonial living. It is unconsciously recognised, blindly followed, and constitutes the great discipline of the rhythmic breathing of life itself. The Deity works with ritual

and is subjected to the ceremonials of the universe. The seven rays come into activity and pass out again under the rhythmic and ritualistic impulse of the divine Life. Thus is the temple of the Lord built by the **[Page 366]** ceremonial of the Builders. Every kingdom in nature is subjected to ritualistic experience and to the ceremonials of cyclic expression. These only the initiate can comprehend. Every ant hill and every beehive is equally impelled by instinctive rituals and by rhythmic impulses. The new science of psychology could well be described as the science of the rituals and rhythms of the body, of the emotional nature and of the mental processes, or of those ceremonials (inherent, innate, or imposed by the self, by circumstances and by environment) which affect the mechanism through which the soul functions.

It is interesting to note how the sixth ray, which produced in human beings the sense of separateness and of pronounced individualism, has prepared the way for the organising power of the seventh ray. It is almost as if (to speak symbolically) the executives who were to undertake the reorganising of the world in preparation for the New Age were trained and prepared for their task by the influence now going out. Today a process of house-cleaning is going forward in practically every great nation, preparatory to the coming revelation, and the executives and dictators who are sponsoring this realignment and readjustment are the experts whom the genius of each nation has brought forth to deal with the unique problems with which it is beset. They are predominantly seventh ray executives, whose task it is to reorganise the world as a whole upon the newer lines. They are in the nature of material efficiency experts who have been sent in to deal with internal affairs and to institute that activity which will eliminate those factors which prevent the nation concerned from functioning as a whole, as a unit, integrated and coherent. It is from the lack of internal harmony and synthesis that those internal difficulties and disorders emerge which (if of long continuance) prevent a nation having **[Page 367]** ought to contribute to the world of nations and lead to that nation's being so intensely disordered that the wrong people come into power and the wrong aspects of truth become emphasized. A disordered inharmonious national unit is a menace to the comity of nations, and therefore the separative house-cleanings and rearrangements must go forward before the Federation of Nations can be an accomplished fact.

The new era is however upon its way, and nothing can prevent that which the stars decree and which the Hierarchy of guiding Minds consequently foresee. The new executives who will succeed the present dictators and powers will take over the control towards the year 1955, and they will be seventh ray aspirants and disciples in the majority of cases; their capacity towards integration and towards fusion along right lines will then rapidly bring about the needed international understanding.

The question emerges in your mind as to whether such a prophecy will indeed be fulfilled; and if unfulfilled, will not that fact militate against much that I have said and prove me unreliable? Let me answer this question by pointing out that those of us who foresee that which may and ought to be are nevertheless well aware that though the fulfillment of the prophecy is inevitable, yet the time factor may not work out as indicated. This will be because the distressed human mechanisms of those to whom the work is given will fail to react either correctly or at the right time. These incoming seventh ray aspirants and disciples may make mistakes and may perform their undertakings in such a manner that delay may eventuate. They are permitted to have the general outline of their task committed to them by their own souls, working under the inspiration of those great and liberated souls we call the Masters of the Wisdom, but there is no coercion under the Plan and no forced and dictated service. **[Page 368]** Much of the success in the coming momentous years is dependent upon the work done by all who may be affiliated (even slightly) with the New Group of World Servers. If public opinion is

educated in the new ideals, the momentum of that growing tide will greatly facilitate the work of these seventh ray executives, and in some cases will constitute for them the line of least resistance. Failure, therefore, will rest upon the shoulders of the world aspirants and disciples, and will not indicate inaccurate prophecy or misinterpreted astrological conditions. In any case, the prophesied end is inevitable, but the time of that end rests in the hands of awakened humanity. The margin of difference will also be only between one hundred and three hundred years. The impulse towards synthesis is now too strong to be long delayed.

Under this seventh ray influence the Masonic Fraternity will come into a new and pronounced spiritual activity and begin to approximate its true function and to fulfill its long-seen destiny. One point it might be of interest here to note. During the period of the activity of the sixth ray the Fraternity fell into a crystallised and sectarian attitude, along with the many other grouped circles. It fell also into the snare of materialism, and the outer form has for centuries been of more importance in the eyes of Masons than the inner spiritual meaning. The symbols and the system of allegories have been emphasized, whilst that which they were intended to convey and to reveal to the initiated has been quite forgotten. Also, the trend of the attention of a lodge of Masons, and the main emphasis, has been potently placed on the function and place of the W.M., and not upon the inner significance of the work upon the floor of the Temple. The lodge has not been regarded as an integrated functioning entity. This must and will be changed, and the potency and the effectiveness of the lodge work and ceremonial will be demonstrated. **[Page 369]** It will be seen that in the regularity of the rituals and the sanctified formality of the ordained ceremonials lies the true meaning of the work and the use of the *Word*. The coming era of group work and power and of organised synthetic ritualistic activity will profoundly affect Masonry, as the importance of a central dominating figure passes out with the sixth ray influence and the true spiritual work and function of the lodge itself is understood.

The prime cosmic function of the seventh ray is to perform the magical work of blending spirit and matter in order to produce the manifested form through which the life will reveal the glory of God. Students would be well advised to pause here and re-read the section of this treatise in which I dealt with the seventh ray Lord, with His names, and with His purpose. When this has been done, it will be apparent that one of the results of the intensified new influence will be the recognition, by science, of certain effects and characteristics of the work being accomplished. This can already be seen in the work done by scientists in connection with the mineral world. As we have seen in an earlier part of this book the mineral kingdom is governed by the seventh ray, and to the potency of this incoming ray can be attributed the discovery of the radio-activity of matter. The seventh ray expresses itself in the mineral kingdom through the production of radiation, and we shall find that increasingly these radiations (many of which still remain to be discovered) will be noted, their effects understood and their potencies grasped. One point remains as yet unrealised by science, and that is that these radiations are cyclic in their appearance; under the influence of the seventh ray it has been possible for man to discover and work with radium. Radium has always been present, but not always active in such a manner that we were able to detect it. It is under the influence of the incoming **[Page 370]** seventh ray that its appearance has been made possible, and it is through this same influence that we shall discover new cosmic rays. They too are always present in our universe, but they use the substance of the incoming ray energy as the path along which they can travel to our planet and thus be revealed. It is many thousands of years since what are now studied as the Cosmic Rays (discovered by Millikan) played definitely upon our planet, and at that time the fifth ray was not active as it now is. Therefore scientific knowledge of their activity was not possible.

Other cosmic rays will play upon our earth as this seventh ray activity becomes increasingly active, and the result of their influence will be to facilitate the emergence of the new racial types, and above all else, to destroy the veil or web which separates the world of the seen and tangible from the world of the unseen and the intangible, the astral world. Just as there is a veil called "the etheric web" dividing off the various force centres in the human body, and protecting the head centres from the astral world, so there is a separating web between the world of physical life and the astral world. This will be destroyed, slowly and certainly, by the play of the cosmic rays upon our planet. The etheric web which is found between the centres in the spine, and which is found at the top of the head (protecting the head centre) is destroyed in man's mechanism by the activity of certain forces found in that mysterious fire which we call the kundalini fire. The cosmic rays of which the modern scientist is aware constitute aspects of the planetary kundalini, and their effect will be the same in the body of the planetary Logos, the Earth, as it is in the human body; the etheric web between the physical and astral planes is in process of destruction, and it is of this event which the sensitives of the world and the spiritualists prophesy as an imminent happening.

[Page 371) Much of profound interest is on its way as a result of this seventh ray activity. For one thing, though the animal kingdom reacts but little to this type of influence, yet there are going to be very definite results within the soul of the animal form. The door of individualisation or of entrance into the human kingdom has been closed since Atlantean times, but under the new influence it will be partially opened; it will be set ajar, so that a few animals will respond to soul stimulation and discover that their rightful place is on the human side of the dividing door. Part of the reorganisation which will go on as a result of the seventh ray activity will concern the relation of humanity to the animal kingdom and the establishing of better and of closer relations. This will lead men to take advantage of another effect of the seventh ray, which is its power to refine the matter out of which the forms are built. The animal body of man has received much scientific attention during the past one hundred years, and medicine and surgery have reached great heights of achievement. The framework of man, his body, and its internal systems (with their diverse rituals) are now understood as never before, and this has been the result of the incoming ray force with its power to apply knowledge to the magical work. When this knowledge is applied intensively to the animal world much new and interesting data will be discovered; when the differences between the physical bodies of the animals and those of humanity have been more closely investigated there will appear a new and very fruitful field of study. These differences are largely in the realm of the nervous systems; not enough attention has been paid for instance to the fact that the brain of the animal is really in the region of the solar plexus, whilst the human brain, the controlling agent, is in the head, and works through the medium of the spinal column. When scientists know exactly why the animal [Page 372] does not use the brain in the head as does man, they will arrive at a fuller knowledge of the law governing cycles.

There is much that could be said, but little of it would, as yet, be comprehended. Until the incoming ray force and all that attends its entry has produced the adequate changes in the nervous system, it will not be possible for more to be made clear. Brain cells, hitherto dormant in even the most advanced thinkers, must be brought into functioning activity and with this consummated, then more teaching and further elucidation will be possible,—but not till then. Some time must yet elapse before the present human mechanisms are adapted to the registration of that which is new and as yet unknown.

Three final points I wish to touch upon. As you may have noted from some of our earlier tabulations, there is a definite relation between the first kingdom in nature, the mineral kingdom, and the final kingdom, the solar kingdom, the seventh and last to appear in manifestation upon our planet. There is a

mysterious unity of response existing between the lowest kingdom in the scale of nature and the highest, between that which expresses the densest manifestation of the divine life and that which embodies its final and glorious consummation. This response is fostered by the play of the seventh ray, which produces those initial reactions to organised movement and ritual which, at the close of our great world period, will demonstrate the response of our entire solar system to the same basic seventh ray influence. What can now be seen in the organisation of a crystal, a jewel and a diamond, with their beauty of form and line and colour, their radiance and geometrical perfection, will appear likewise through the medium of the universe as a whole. The Grand Geometrician of the universe works through this [Page 373] seventh ray, and thus sets His seal upon all form life, particularly in the mineral world. This the Masonic Fraternity has always known, and this concept it has perpetuated symbolically in the great world cathedrals, which embody the glory of the mineral world and are the sign of the work of the Master Builder of the universe.

When the great work is consummated we shall see the Temple of God, the solar system, organised objectively and subjectively; its courts and holy places will then be accessible to the sons of men, who will work then without limitation, and will have free access to all parts of the building. Through the magic of the *Word* which will then have been recovered, all doors will fly open, and the consciousness of man will respond to every divine manifestation. More of this I may not here say, but the work of the Craft is symbolic of the ritualistic organisation of the universe. Of this the mineral kingdom (with which the work is done, and through which the geometrical plan expresses itself) is at the same time the symbol and the undertaking, the beginning and also the concrete expression of divine purpose.

Secondly, I referred earlier to the work of the seventh ray in connection with the phenomena of electricity, through which the solar system is coordinated and vitalised. There is an aspect of electrical phenomena which produces cohesion, just as there is an aspect which produces light. This has not yet been recognised. It is stated in *The Secret Doctrine* of H.P.B., and in *A Treatise on Cosmic Fire*, that the electricity of the solar system is threefold: there is fire by friction, solar fire, and electric fire—the fire of body, of soul and of spirit. Fire by friction is coming to be somewhat understood by the scientists of the world, and we are harnessing to our needs the fire which heats, which gives light, and which produces motion. This is in the physical sense of the words. One of [Page 374] the imminent discoveries will be the integrating power of electricity as it produces the cohesion within all forms and sustains all form life during the cycle of manifested existence. It produces also the coming together of atoms and of the organisms within forms, so constructing that which is needed to express the life principle. Men today are investigating such matters as electro-therapeutics and studying the theory of the electrical nature of the human being. They are working rapidly towards this coming discovery, and much will be revealed along these lines during the next fifty years. The principle of coordination about which men talk has reference, in the last analysis, to this concept, and the scientific basis of all meditation work is really to be found in this basic truth. The bringing in of force and the offering of a channel are all mystical ways of expressing a natural phenomenon as yet little understood, but which will eventually give the clue to the second aspect of electricity. This will be released in fuller measure during the Aquarian age, through the agency of the seventh ray. One of its earliest effects will be the increase of the understanding of brotherhood and its really scientific basis.

I referred to the fact that man must before long function as freely on the astral plane and through the astral consciousness as he now does on the physical plane. We are today laying the emphasis upon the vital aspect of man; the nature of the life principle is under discussion, and the need for "vital" action everywhere emphasized. We talk of the necessity of increasing human vitality and the vitality of



animals and plants; the quality of the vitality-producing factors—food, sun and the coloured rays so widely used now—is creeping slowly into all medical thought, whilst even the advertisers of the tinned goods of our modern civilisation lay the emphasis upon the quota of vitamins. This, esoterically [Page 375] speaking, is due to the shift of human consciousness on to etheric levels. Paralleling the growth of modern knowledge as to the "soul as intellect", we find a growth of understanding as to "the soul as life", though it remains as yet the great and apparently insoluble mystery.

There are two happenings of close and imminent occurrence. Today the bulk of human beings are polarised on the lower levels of the astral plane, but are conscious in the physical body. This distinction must be studied. Soon, many will be conscious in the vital body and beginning to be conscious on the higher levels of the astral plane, and some few upon the mental plane. But large numbers of people today are ready to be fully conscious in the astral body and polarised either on the mental plane entirely or centred in the soul. This produces the wonder and the difficulty of the present time.

Through the scientific ritual of meditation (for that is what it really is) this refocussing can be brought more rapidly about. Through the scientific culture of the ritual of service it can be still further developed. The ritual of the solar system is the result of the meditation of God and the act of divine service, carried on throughout the entire period of manifestation. The subordination of the lower life to the ritual of service is literally the tuning-in of the individual to the rhythm of the life, heart and mind of God Himself. From that tuning-in, automatically a spiritual development follows.

### c. THE FUNCTIONING RAY LAWS

There are certain great laws, connected with the seven rays, that are effective in determining the lines of demarcation, the cleavages which produce separation and the differentiations of the manifested life of God into...

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1. The septenary constitution of the solar system.
2. The ten schemes which indicate solar achievement.
3. The inner constitution, or so-called "chains", which distinguish each planetary existence.
4. The planetary constitution of our Earth into the various kingdoms of nature.
5. The basic distinctions between the kingdoms; these produce the types, groupings, families, branches, empires and nations.

These Laws of Cleavage are too difficult for general comprehension. They govern form life, and are the result of the united working, or rather the simultaneous manifestation, of the three laws dealt with in *A Treatise on Cosmic Fire*. These are:

1. The Law of Synthesis, determining the future, certifying the goal, and concerned with the life or spirit aspect.



2. The Law of Attraction, determining the present, and governing the immediate condition of the planetary types. It is concerned with the consciousness or the soul aspect.
3. The Law of Economy. This law determines the past, conditions the planetary consciousness, and concerns itself with the form or matter aspect.

When these three function together, during this particular cycle and in our particular race, they produce a fusion of forces which imposes a certain rhythm, a definite materialisation of energies, and a specific type of civilisation which functions under what we (esoterically) call the Laws of Cleavage. It is the mind which separates and divides; it is mental activity (divine and superhuman, as well as human) which produces the many differentiations. This process of divisioning comes to its climax during this world period in the Aryan [Page 377] race, the fifth race. We are today governed by the Law of Cleavages,—a divine law and one of fruitful objective. This must not be forgotten.

The activity of the three divine aspects, in relation to the human family in the first nebulous race (of which science knows nothing), produced what we call the Law of Immersion. It caused that growing diversification of matter, clothing the life, which ultimately produced the early manifestation of the incarnating sons of God. It is not a physical incarnation in the sense that we understand that term.

In the next race, of which again man knows little, the fusion of the three divine energies produced a second law. It should be remembered that a law is but the effect of the continued intelligent activity of the Life aspect as it works in conjunction with matter. This second law is called (by those of us who deal with law and energy) the Law of Capitulation, because the momentum set up by the desire of the sons of God to incarnate proved too strong for the opposing forces of matter. Nothing then could stop the coming into tangible existence of the incarnating spirits. Matter capitulated to spirit, the divine desire and the divine will set their signature upon the rapidly assembling forms. It must be borne in mind that these laws are called by names which indicate their relation to humanity. When active in the other kingdoms of nature their influence is different, and they are called by other nomenclatures.

In the next race, the Lemurian, the triple activity of the divine essential attributes demonstrated as the Law of Materialisation, or (as it is sometimes called) the Law of Hidden Radiance. This law concerns the Light which is in man, and the covering of that Light, in time and space, in order to produce its intensification and its consequent and subsequent [Page 378] radiation, so that, through humanity, light may eventually reach all forms of divine expression. Through man's achievement, and through the conquest of darkness by light, the light of consciousness in all forms must be brought to a condition of a "shining glory which will irradiate the planet, and shine forth into the world of planets as a testimony to the glory of..."

The fourth law controlling human destiny is known by the curious name of the Law of the Tides. It concerns the life of desire and of sensory perception and of feeling. It is closely concerned with the development of awareness, and is an aspect of the Law of Cycles which controls solar evolution. It is a basic human law, protective and developing. It controls the cyclic or "tidal" life of all souls who are carried by the great river of life—on the crest of desire—into incarnation, and is one of the laws with which the aspirant must work, early in his training. Until he can function as a soul, independent of the cyclic turmoil of terrestrial life, and free from the control of the tides of his emotional existence, he cannot take initiation. It was the inability to do this which brought on Earth the great Atlantean floods which brought that ancient civilisation to an end.

We come now to a consideration of the Law of Cleavages, for our race is controlled by the great heresy of separativeness. Through these cleavages (symbolically speaking) the fires of destruction may emerge and end our civilisation, as the Atlantean civilisation was ended, unless the conscious sons of God can build those bridges and develop that understanding which will offset this law, thus bringing into functioning activity the law which governs the coming race. The work that the disciples of the world must seek to do is analogous to that which they as individuals have to do in their **[Page 379]** own private development: build the antahkarana, which will bridge the gap between the human consciousness and the spiritual, and make the race eventually as intuitional as it is, today, intellectual.

The law of the coming race is most difficult to express in understandable terms. I can find no better name for it—so as to express adequately its functional effect—than the words, the Law of Loving Understanding. This is a quite inadequate and sentimental phrase for a scientific expression of a great coming evolutionary development in the human consciousness. But until that development is an accomplished fact, we have no means whereby to express the true significance of the underlying idea. The above must suffice.

Let us now enumerate these laws in sequence, so as to gain a better idea of their relation and interrelationship:

1. The Law of Immersion ----- first race.
2. The Law of Capitulation ----- second race.
3. The Law of Materialisation ----- Lemurian race.  
The Law of Hidden Radiance.
4. The Law of the Tides ----- Atlantean race.
5. The Law of Cleavages ----- Aryan race.
6. The Law of Loving Understanding ---- next race.

By a right understanding of these laws we can gain an insight into the present world situation as far as the nations are concerned, and can grasp more intelligently the ray influence which, in conjunction with these laws, has brought about the various typical national units.

## 6. The Nations and the Rays

In connection, therefore, with our discussion of the rays which govern and influence the leading nations of the world, the student should bear in mind the fact that all are today governed primarily by the Law of Cleavages, but that advanced **[Page 380]** groups in each nation are beginning to respond to the Law of Understanding,—a law which will eventually emphasize the eternal brotherhood of man and the identity of all souls with the Oversoul, in the racial consciousness, as well as the oneness of the Life which pours through, permeates, animates and integrates the entire solar system. This Life functions therefore in and through all the planetary schemes, with their kingdoms of forms, and with all that can be included (throughout our solar universe) under the phrase "form life". That phrase itself contains three great and basic ideas: the ideas of life, of matter and of evolution.

The functioning of the Law of Loving Understanding will be much facilitated and speeded up during the Aquarian age, and it will eventuate later in the development of the international spirit, in the recognition of one world faith in God and in humanity as the major expression of divinity in this world

period, and in the transfer of the human consciousness from the world of material things to that of the more purely psychic, leading in time to the spiritual. It should be remembered that (for advanced humanity) time sequence of the recognition of these expansions of consciousness is as follows:

1. The world of psychical living. This requires the recognition, by the brain consciousness of the aspirant, of the need for mental and spiritual control as a first step.
2. The world of mental unfoldment and control.
3. The world of the soul or ego.

When these three recognitions are stabilised in the aspirant, then there comes the recognition by the disciple of...

4. The control of the physical plane life by the soul.
5. The interpretative faculty of the illumined mind.

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6. The functioning and utilisation of the psychic powers, and their place and part in the field of intelligent service.
7. An inspired creative life on the physical plane.

But in the development of the racial consciousness, the process does not follow the above stages and sequence. This is owing to the stimulation and consequent sensitising of the form aspect through the increased radiation and potency of the dynamic New Group of World Servers, whose ranks are filled by those who have passed, or are passing, through the stages of aspirant and disciple, thus learning to serve. Psychic unfoldment in the masses parallels the spiritual unfoldment of advanced humanity. This can be seen going on today on a large scale everywhere, and it accounts for the tremendous growth of the spiritualistic movement, and for the enormous increase in the lower psychic powers. Old Atlantean magic and the lower psychism are upon us again in the great turning of the wheel of life, but this time good may eventuate, if the world disciples and spiritually focussed people measure up to their opportunity.

Today there are many hundreds (and in America, many thousands) coming under the influence of this Law of Loving Understanding. Many in every nation are responding to the broader synthetic brotherly note, but the masses as yet understand nothing of this. They must be led in right ways gradually, by the steady development in right understanding by their own nationals. Bear this in mind, all of you who work for world peace and right relations, for harmony and for synthesis.

#### a. THE MAJOR NATIONS AND THEIR RAYS

All of the great nations are controlled by two rays, just as is the human being. With the smaller nations we shall not **[Page 382]** concern ourselves. All nations are controlled by a personality ray (if so we can call it), which is dominant and potent and the main controlling factor at this time, and by a soul ray which is sensed only by the disciples and aspirants of any nation. This soul ray must be evoked into an

increased functioning activity by the New Group of World Servers, for this is one of their main objectives and tasks. This must never be lost to sight. Much could be written about the historical influence of the rays during the past two thousand years, and of the way in which great events have been influenced or brought about by the periodic ray influence. But for this I have neither the time nor the inclination. Interesting as it is, and indicative of the present national trends and problems, all that I can now do is to point out the rays governing each nation, and leave you to study and note their effect at your leisure, and to comprehend their relation to the present condition of the world. One thing I would point out, and that is that those rays which govern a particular nation, and which are at this time in incarnation, are very potent, either materially or egoically, whilst some of the problems may be due to the fact that certain rays, governing certain nations, are at this time out of incarnation.

<i>Nation</i>	<i>Personality Ray</i>	<i>Egoic Ray</i>	<i>Motto</i>
India-----	4th ray of art -----	1st ray of----- government	"I hide the Light."
China-----	3rd ray of intellect -----	1st ray of----- government	"I indicate the Way."
Germany-----	1st ray of power -----	4th ray of art -----	"I preserve."
France-----	3rd ray of intellect -----	5th ray of ----- knowledge	"I release the Light."
Great Britain ----	1st ray of power ----- or government	2nd ray of love-----	"I serve."
Italy -----	4th ray of art -----	6th ray of idealism ----	"I carve the Paths."

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U.S.A -----	6th ray of idealism -----	2nd ray of love-----	"I light the Way."
Russia -----	6th ray of idealism -----	7th ray of ----- Magic and Order	"I link two Ways."
Austria -----	5th ray of knowledge-----	4th ray of art -----	"I serve the Lighted Way."
Spain -----	7th ray of order -----	6th ray of ----- Idealism	"I disperse the Clouds."
Brazil -----	2nd ray of love -----	4th ray of art -----	"I hide the seed."

A close analysis of the above will indicate certain lines of racial understanding. There is a natural rapport indicated between the modern and present personality rays of Germany and Great Britain, and yet a relationship can be seen between France and Great Britain through their esoteric national mottoes and also between the two symbols which are esoterically theirs. The symbol for France is the *fleur de lys*, which she adopted centuries ago under divine guidance, which symbol stands for the three divine aspects in manifestation. The emphasis is upon the third aspect, producing intelligent manifestation. The symbol of Great Britain, under the same divine apportioning, is the three feathers, carried as the arms of the Prince of Wales. The scintillating and brilliant French intellect, with its scientific bent, is accounted for by the interplay of the third Ray of Active Intelligence with the fifth Ray of Scientific Understanding. Hence their amazing contribution to the knowledge and thought of the world, and their brilliant and colourful history. Be it remembered also that the glory of the empire which was France is but the guarantee of a glory of divine revelation which lies ahead in the future, but which will never be theirs till they cease living in the wonder of their past and go forth into the **[Page 384]** future to demonstrate the fact of illumination, which is the goal of all mental effort. When the intellect of the

French is turned towards the discovery and the elucidation of the things of the spirit, then they will carry revelation to the world. When their egoic ray dominates the third ray, and when the separative action of the fifth ray is transmuted into the revealing function of this ray, then France will enter into a period of new glory. Her empire will then be of the mind, and her glory of the soul.

It is obvious that the governing faculty is strongly the outstanding characteristic of Great Britain. England is an exponent of the art of control, and her function has been, as you may realise, to produce the first tentative grouping of federated nations, and to demonstrate the possibility of such grouping. The United States of America are doing a somewhat similar thing, and are fusing the nationals of many nations into one federated state with many subsidiary states, instead of subsidiary nations. These two powers function in this way and with this wide objective in order to give to the planet, eventually, a system of groupings within one national border or one empire, and yet with an international boundary which will be symbolic of the coming new age technique in government. The second Ray of Love or Attraction governs, egoically, the British Empire, and there is a relation between this fact and the fact that the sign Gemini governs both the United States and London. The fluid, mercurial, intuitional mind is closely allied with the divine aspect of love and understanding, producing attraction and interpretation.

It is interesting to note that the fourth Ray of Harmony or Art, which will begin before long to come into power again in its major aspect, is to be found prominent in the destinies of India, Germany, Italy, Austria and Brazil, and it is for this that there is so much preparatory turmoil in the **[Page 385]** three European countries. The sixth ray is potent in Russia, the United States, Italy and Spain. It is the fanatical adherence to an ideal which is responsible also for the potent changes in these four countries; in Germany and Italy, as we have seen, the harmonising power of the fourth ray is also seen. Hence we have in all these countries a process of breaking down, and of destruction of old forms, prior to an adequate responsiveness to the influence of the incoming ray. It should be remembered that as with individuals, so with nations,—the reaction to an increasing influence of the egoic ray is ever accompanied by a breaking down period, but this demonstration of destruction is but temporary and preparatory.

India hides the light, and that light, when released upon the world and revealed to humanity, will bring about harmony in the form aspect, for things will be clearly seen as they are and freed from glamour and illusion; this harmonising light is sorely needed in India itself, and when it has been manifested it will bring about the right functioning of the first Ray of Power or Government. The will of the people will be seen in the light. It is in this connection that Great Britain emerges into renewed activity, for her personality ray and India's egoic ray are the same. Many British people are subjectively linked with India, by past incarnations and association, and the quarrel between Great Britain and India is largely a family affair in the deeper sense of the term, and hence its bitterness—the bitterness of an elder brother who sees the younger usurping his prerogatives. Today many British administrators are finding their way back to their own home land, little as they may realise it, there to work out that which they initiated in other lives and bodies. As you may know, there is a close link between the fourth and the second rays, and this again emerges in the relationship between **[Page 386]** England and India, and a destiny is there which must be jointly worked out.

The static stabilising tendency of Germany showing, for instance, in her futile effort to preserve a purity of race now impossible, is due to her first ray personality, whilst her fourth ray egoic force is responsible for her effort to standardise and harmonise all the elements within her borders, to the

exclusion, however, of the Hebrew race. With the problem of the Jew I will deal later. Germany cannot help herself, for though the first ray is not in manifestation as we understand the term, yet the bulk of the egos now in power in Germany are on the first subray of the seven different rays, and hence they are from one dominant angle the transmitters of first ray force. A hint is here given. It is for this reason therefore that Great Britain can contact the German race and handle the German psychology more understandingly than can Russia, Italy or France. They share similar qualities, and one of the services therefore that England can render at this time is to come to the aid of world peace, and so live up to the motto, "I serve," by acting as a mediator.

A careful analysis of the idealism of Russia and of the United States may reveal no resemblances in the goal of their idealism, for the Russian is driven by his seventh ray soul towards the imposition of an enforced ceremonial of ordered rhythms, leading to an idealised order and community of interests. Because of this, and because of the enforced magical work, some forces are present and active in Russia which need most careful handling by the Brotherhood of Light; they are not exactly on the white side, as it is called, but are concerned with the magic of form, whereas pure white magic concerns only the soul or subjective aspect. The black forces, so called, are nowhere rampant in Russia any more than elsewhere in the world, but the Russian reaction and attitude to **[Page 387]** enforced rule and order has in it more of the magical seventh ray influence than is the case in other countries, such as Germany, which also enforces a standardised order and rule of life.

You will note that of the major nations only Brazil, Great Britain and the United States of America are definitely under the influence of the second ray. An interesting fact emerges as we consider this grouping. Great Britain is the custodian of the wisdom aspect of the second ray force for the Aryan race, so called. The United States fulfills the same office for the sixth or coming subrace, which is the germ race for the future sixth great race, whilst Brazil will function as the leading division of the great sixth race. These three races embody the attractive cohesive aspect of the second ray, and will demonstrate it through wisdom and wise government, based on idealism and love. The United States will therefore represent a fusion of races, with the Anglo-Saxon element dominating. Brazil will later represent the best of that which the Latin races have eventually to give. This presented fusion will be considered from the angle of the ray types and the basic unfolding principles, and not from the angle of culture and civilisation.

Great Britain therefore represents the aspect of mind which expresses itself in intelligent government, based eventually on just loving understanding. This, I say, is the ideal before her, but not the fulfilled achievement. The United States represents the intuitive faculty, expressing itself as illumination and the power to fuse and blend. Brazil (or rather what that country will then be called, for the time of this expression lies thousands of years ahead) will represent a linking interpreting civilisation, based on the unfoldment of the abstract consciousness, which is a blend of the intellect and the intuition, and which reveals the wisdom aspect of love in its **[Page 388]** beauty. But the period of the development of this great civilisation lies too far ahead to make speculation possible.

It is too dangerous for me, in these days of upset and of difficulty, to express myself more definitely as to the future lines of unfoldment. The destiny and future functioning of the nations lie hid in the present activity. The readers of this treatise are, in the majority of cases, far too nationalistic in their viewpoint, and too deeply engrossed with the prime importance of their own nation and of its supreme significance, for me to be able to do more than generalise and to indicate the major lines of progress. The role of the prophet is too dangerous, for destiny lies in the hands of the peoples, and no one knows



exactly what way they will take to reach their goal. The inevitability of that goal is assured, as is the ultimate achieving of it, but the incidents of travel cannot be revealed, but lie hid in the racial karma. The time has not yet come when the majority of the people of any race can see the picture as a whole and be permitted to know the part their particular nation must play in the history of nations. Every nation, without exception (and this is a platitude which it is seldom fruitful to repeat), has its peculiar virtues and vices. These are dependent upon:

1. The point in evolution.
2. The measure of the control of the personality ray.
3. The emerging control of the egoic ray.
4. The polarisation of the nation.

It is useful to bear in mind, when considering the nations that some are negative and feminine and some positive and masculine. India, France, the United States of America, Russia and Brazil are all feminine, and constitute the nurturing mother aspect. They are feminine in their psychology,—intuitive, mystical, sensitive, alluring, beautiful, fond of display [Page 389] and colour, and with the faults of the feminine aspect, such as the laying of too much emphasis upon the material aspect of life, upon pageantry, upon possessions, and upon money as a symbol of that which connotes the form side. They mother and nurture civilisation and ideas.

China, Germany, Great Britain and Italy are masculine and positive; they are mental, political, governing, standardising, group-conscious, occult, aggressive, full of grandeur, interested in law and in laying the emphasis upon race and empire. But they are more inclusive and think in wider terms than the feminine aspects of divine manifestation. The reader would find it useful to consult an earlier tabulation which I gave (see Pages 382-383), and consider the higher and lower expressions of the rays, noting how they work out in relation to the rays personal and egoic of the different nations. Take for instance the emergence into manifestation of the egoic ray of the German nation. Its lower expression is that of architectural construction, and can be seen at this time making its presence felt in the new and modern style in building. Its higher expression is not yet to be noted, but Germany some day will give out to the world a sound form of hierarchical government. It is interesting to note that the higher expression of the egoic ray of France (the fifth) is already being evidenced. The scientific interest shown in psychism and psychology is a reaction to that ray of influence, and though it is as yet only indicated, the guarantee of the future is contained therein. The sixth ray influence governing the personality or form aspect of the United States of America is abundantly evidenced in its diversified religions and in the national aptitude for idealistic organisation; the second ray, the egoic ray, is also making its presence felt, and we have the consequent interest shown in the phenomena and truth of the reality of initiation.

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The analysis of the ray characteristics given earlier can be applied to the nations and countries of the world also, and it will therefore be seen how the many septenates of nature, having their roots in the primary septenate of rays, can be dealt with under the Law of Correspondences with amazingly interesting results.

Intuitional relations and the major intellectual cleavages are based on the governing ray influences. Spain, Austria and France, being governed by the seventh, fifth and third rays, have a close interrelation, and this worked out most interestingly in the Middle Ages when the destinies of these

three nations seemed closely to interlink. The newly forming country of the United States is likewise esoterically and intimately associated, in its form aspect, with Brazil, Russia and Italy, and hence the early influx of Russians and Italians into America, and hence also the pull of the South American countries upon the American consciousness and the growth of the ideal of Pan-America.

These relations are all on the form side and emerge out of the personality rays. Many such relations will appear if the countries and their rays are subjected to a careful scrutiny. The ray of attraction or inclusiveness (Ray II), the ray of electrical phenomena (Ray III), and the fifth ray of intellect are potentially very active at this time, as they are all in incarnation, and the incoming seventh ray is slowly and surely—in spite of appearances—imposing order and hierarchical control upon the planet. It must be remembered that all natural processes are rightly slow in their tempo, or the effects would be too destructive. The effect of these influences is felt in the following sequential order:

1. The sensing of an ideal.
2. The formulation of a theory.

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3. The growth of public opinion.
4. The imposition of a growing "pattern" upon the evolving life.
5. The production of a form based upon that pattern.
6. The stabilised functioning of the life within the form.

It must be remembered that each ray embodies an idea which can be sensed as an ideal. The rays in time produce the world patterns which mould the planetary forms, and thus produce the inner potency of the evolutionary processes. This pattern-forming tendency is being recognised today by modern psychology in connection with the individual human being, and his emotional and thought patterns are being delineated and charted. As with the microcosm, so with the macrocosm. Every ray produces three major patterns which are imposed upon the matter aspect, whether it be that of a man, a nation or a planet. These three patterns are:

1. The emotional pattern. This embodies the aspiration of the man, the nation or the planetary life, and is the sum total of the desire tendency.
2. The mental pattern. This emerges later in time and governs the thought processes of the man, the nation and the planet. It eventually becomes the controlling factor of the personality or form life. The emotional and mental patterns are the negative and positive aspect of the personality ray.
3. The soul pattern. This is the predisposing goal, the ring-pass-not or destiny which the immortal principle, the solar angel, succeeds eventually and much later in time in imposing upon the form life. This soul pattern finally supersedes and obliterates the two earlier pattern-producing processes.

I have here again indicated fruitful lines of study through **[Page 392]** which the reader may arrive at some intelligent comprehension of what is transpiring in the life of the nations in the world today.

If, for instance, the fifth ray of the solar angels, the ray of mind, which is the egoic ray of the French nation, can make its potency felt through the stress and toil of the present world condition, then to France may be given the ultimate glory of proving to the world the fact of the soul and the demonstration of the technique of egoic control. The soul pattern may be translated by the genius of

the French intellect into terms which humanity can understand and the true soul psychology may come into being. Again, the genius of Germany has often in the past manifested along the line of its fourth ray soul, and through that soul pattern has been given to the world much of the outstanding music and philosophies. When this is again manifested, and the soul pattern is more strongly impressed upon the German consciousness, we shall begin to comprehend the significance of the superman. Germany has caught a vision of this ideal. It is as yet misinterpreting it, but Germany can give us the pattern of the superman, and this is its ultimate destiny.

If England's ideal of justice (which is the pattern of its personality ray) can be transformed and transmuted by her egoic ray of love into just and intelligent world service, she may give to the world the pattern of that true government which is the genius or the latent soul quality of the British. If the idealism of the United States of America, which is today its personality expression and evidenced by the loudly enunciated idea of the biggest and the best, can be illumined by the law of love, then the pattern which underlies the structure of the States may be seen in lines of light, and we shall have the pattern for future racial light in contradistinction to the many separative national lines. Thus the underlying [Page 393] patterns for all the nations can be seen and worked out by the intelligent reader. It could be noted also that the emotional pattern of the United States at this time is expressed in terms of sentiment and of personal desire. It is capable of being translated in terms of true benevolence. The mental pattern for the States is to be seen as mass information through the schools, the radio and the newspapers. Later this can be transmuted into intuitive perception. The soul pattern in the States today works out through the acquisitiveness of the nation and its love of possessions which it attracts to itself through the misuse of the law of love. The eventual expression of this will be the changing of the attitude which loves the material into that which loves the real, and the acquisition of the things of the spirit instead of those of the form.

## b. THE JEWISH PROBLEM

In connection with the nations and the rays I want now to indicate to you certain fundamental conditions which partially account for the (so-called) Jewish problem,—a problem which has existed for centuries, and which is, at this time, causing the deepest possible concern to many, including members of the planetary Hierarchy. If this problem can be solved, it will be one of the potent factors in the restoration of world understanding and harmony. It cannot be solved without the cooperation of the men of good will throughout the world. There is little that I can say anent this matter that can be checked and proved, for the clue to the problem is to be found back in the very night of time and, literally, when the sun was in the constellation Gemini. At that time the two pillars were set up which, as all Masons know, are two great landmarks in Masonry. Hence the Jewish colouring of all the Masonic work, though it is not Jewish [Page 394] in the sense that that word conveys today. Who, therefore, if the facts are of such ancient import, shall say that I speak with accuracy, or establish the right or wrong nature of my conclusions? I but present the facts as I know them from my access to records more ancient than any known to man.

The personality ray, the material form ray of the Jewish people, is the third ray. Their egoic ray is the first. Their astrological sign is Capricorn, with Virgo rising. Mercury and Virgo play a prominent part in their destiny. These clues should suffice to give to the advanced student and astrologer those salient points which will give him light upon their strange history. Because of this third ray influence, you have the tendency of the Jew to manipulate forces and energies, and to "pull strings" in order to bring about desired ends. As a race, they are natural law makers, and hence their tendency to dominate and

govern, because their egoic ray is the first. Hence also the constant appearance of the goat in their history, and their teaching about the virgin mother who should give birth to the Messiah.

In every grouping,—whether in heaven or on earth—there is always evidenced a tendency by some units in the group to revolt, to rebel and to show some form of initiative different to that of the other units in the same grouping. When our solar universe came into being, we are told in the allegorical language of the ancient scriptures, there "was war in Heaven"; "the sun and his seven brothers" did not function with true unanimity; hence (and herein lies a hint) our Earth is *not* one of the seven sacred planets. There is, as we know, the ancient legend of the lost Pleiade, and there are many such stories. Again, in the council chamber of the Most High, there has not always been peace and understanding, but at times, war and disruption; this is made abundantly clear by several of the stories in the Old Testament. Symbolically [Page 395] speaking, some of the sons of God fell from their high estate, led, at one time, by "Lucifer, Son of the Morning". This "fall of the angels" was a tremendous event in the history of our planet, but was nevertheless only a passing and interesting phenomenon in the history of the solar system, and a trifling incident in the affairs of the seven constellations, of which our solar system is but one. Pause and consider this statement for a moment, and so readjust your sense of values. The standard of happenings varies in importance according to the angle of vision, and what (from the angle of our Earth's unfoldment in consciousness) may be a factor of prime importance and of determining value may (from the angle of the universe) be of trifling moment. The affairs of an individual are, to him, of momentous import; to humanity, as a whole, they are of small concern. It all depends upon which unit holds the centre of the stage in the drama of life, and around which central factor the happenings, trivial or important, pursue their cyclic way.

Within the radius of power and life which is the expression of the fourth kingdom in nature, the human, there was to be found a correspondence to that "assumption of independence" and to that "breaking away" which characterised the major grouping. Back in later Lemurian times, a group of men of high development, from the point of view of that time, and numbered among the then disciples of the world, took issue with the planetary Hierarchy, and broke away from the "law of the initiates". It was a time wherein the emphasis of the teaching was upon the material side of life, and where the focus of attention was upon the physical nature and its control. The *Old Commentary* expresses what happened in the following terms, and as you read the measured cadences of that ancient script, it would be wise to try and realise that the phrases are referring to that *group of [Page 396] disciples who were the early founders of the present Jewish race:*

"The law went forth from the inner group which guided the destinies of men: Detach yourselves. Withdraw within yourselves the power to hold and gain and get. The sons of God, who train themselves to leave the world of men and enter into light, they ever travel free. They hold not what they have. Release yourselves, and enter through the gates of peace.

"Some of the sons of God, waiting outside those gates, ready to enter when the Word went forth to roll the gates aside, were laden with the treasure of the earth. They brought their gifts as offerings to the Lord of life, who needed not their gifts. They sought to enter through those gates, not with a selfish end in view, but to present the garnered treasures of the world, and thus shew their love.

"Again the Word went forth: Leave all behind and pass beyond the portal, laden with naught of earth. They waited and discussed. The rest of those who were prepared entered into light and passed between the pillars of the gate; they left behind the loads they brought and entered free, and were accepted,

carrying naught.

"Because they travelled as a group, and as a group progressed and grasped, the group responded to the divine command and halted. There they waited, standing before the portal of the Path, grasping the garnered treasures of a thousand cycles. Naught did they wish to leave behind. They had laboured for the riches which they held. They loved their God, and Him they sought to dower with the fullest measure of the riches they had gained. They loved not discipline.

"Again the Word went forth: Drop on the ground all that you hold, and enter free.

"But three revolted from that stern command. The rest obeyed. They passed within the gates, leaving the three outside. Many were raised unto the heights of joy. The three remained without the gates, holding their treasure firm."

In this ancient writing, older than any of the written scriptures of the world, is to be found the secret of the Masonic story and of the slaying of the Master by the three most [Page 397] closely associated with Him in His death and burial. Masons will all recognise the three to whom I here refer. These three were the founders of the modern Jewish race. They were three advanced disciples who resented the command to enter, free and untrammelled, the place where light is to be found. They sought to hold that which they had gathered and to dedicate it to the service of God. Their unrecognised motive was love of riches and a desire to hold safe their gains. Ancient tradition, as taught by the teachers of the past, tells us that...

"They turned their faces towards the gates of earth. Their friends went on..... They stayed behind..... The Masters met in conclave and decided what should be the fate of those who, having reached the Gates of Light, loved the possessions of the world more than they loved the service of the light. Again the Word went forth to the revolting three, who waited still without the gates:

"`Hold what you have and gather more, but know no peace. Garner the fruits of mind, and seek your power in wide possessions, but have no sure abiding place.

"`Within yourselves, because you are disciples of the Lord, you shall have no share in peace, no sure and certain knowledge of success, nor power to hold your gains.

"`Always shall there be the knowledge dim of Him Who watches over all. Always the urge to gather and amass. Never the time to hold and to enjoy. Pass on therefore until the time shall come, and again you stand before the Gates of Light, this time with empty hands. Then enter, free, accepted by the Servants of the Lord, and know, forever, peace."

The ancient legend tells us that the three went forth in sorrow and revolt, laden with their treasures, and thus the history of the wandering Jew began. It is significant to remember that one of the greatest sons of God Who has worked on earth, and Who epitomised in Himself the way and the achievement, Jesus of Nazareth, was a Jew. He reversed all the earlier conditions. He possessed nothing at [Page 398] all. He was the first of our humanity to achieve, and was a direct descendant of the eldest of the original three disciples who revolted from the *drama of detachment*. The Jew embodies in himself the world prodigal son. He is the symbol of the disciple who has not yet learned the lesson of a just sense of values. He has been the victim of the Law of Light and of his inability to comply with that Law. He

sinned wilfully and with his eyes wide open to results. Hence he knows the law as no other race knows it, for he is eternally its victim. He has enunciated the law from its negative angle; the Law of Moses today rules most of the world, and yet fails to bring into life justice and true legality.

The other group of disciples, the representatives (in their day and age) of the race, passed through the ancient portals of initiation and took the first great step. They came back with a latent and dim recollection of the episode which separated them from three of their co-disciples. On their return to life on earth, they spoke of this event. This was their error; the long antagonism started, which persists until today. Those particular disciples have themselves passed through their long pilgrimage and have entered into eternal peace, but the results of their early betrayal of the hidden events of initiation still persist.

Curiously enough, this ancient race, founded by the three who loved that which they had to offer more than that which they longed to take, were the originators of the Masonic tradition. Their history (and incidentally the history of humanity) is embodied in that dramatic ritual. The reward for their sincerity,—for they revolted in utter sincerity, believing they knew best—was the permission to enact each year, on the return of the day when they might have entered into light, the story of the search for light. Because they had been so **[Page 399]** nearly resurrected from the death of earth into the life of light, the great tradition of the mysteries was started by them. They chose death and slew that which "had lived and which could have claimed reward", and which could have spoken the word of power which would have caused the gates of resurrection to open wide.

We are told that these three swore an everlasting vow to stand together and never to desert each other. This vow down the ages they have kept; it has consequently produced that racial separativeness and community of interests which arouses the antagonism of other races.

Down the ages, the Jew has been wandering, producing much of beauty in the world, and giving to humanity many of its greatest men, but he has (at the same time) been hated and persecuted, betrayed and hounded. He embodies, in himself, symbolically, the history of humanity. The ancient tendency of the Jews to grasp and hold, and also to preserve their racial and national integrity, are their outstanding characteristics. They cannot be absorbed, and yet so ancient is the race that nevertheless today no nation in the world but has its roots in that group which—in old Lemuria—had advanced so far that all its foremost people stood upon the path of discipleship. There are no racial strains in the Western world which are not offshoots of this oldest select people, with the exception of the Finns, Lapps and those nations which show definite mongoloid strains. But the admixture of what is now called Jewish blood is not found to the same extent, and the modern Jew is as much a by-product as is the Anglo-Saxon race, only, through an imposed selective tendency and racial segregation, he has preserved intact more of the original characteristics.

It is the realisation of this common origin which has led **[Page 400]** the British-Israelites into their travesty of the truth, and caused them to trace our modern Western history to the Jews of the Dispersion. It is a far more ancient relation than that, and dates back into a period that antedates the history of the Jews as it is related for us in the Old Testament. The original three disciples and their family groups were the ancestors of three major racial groupings, which can be generalised as follows:

1. The Semitic race or races of Biblical and modern times; the Arabs, the Afghans, the Moors and the offshoots and affiliations of those peoples, including the modern Egyptians. These are all descended



from the eldest of the three disciples.

2. The Latin peoples and their various branches throughout the world, and also the Celtic races wherever found. These are descended from the second of the three disciples.

3. The Teutons, the Scandinavians, and the Anglo-Saxons, who are the descendants of the third of the three disciples.

The above is a broad generalisation. The period covered is so vast, and the ramifications down the ages are so numerous, that it is not possible for me to do more than give a general idea. Gradually the descendants of two of these three disciples have accepted the legends which were promulgated in Atlantean times, and have ranged themselves on the side of those who are antagonistic to the Jew, as he is today; they have lost all sense of their common origin. There is no pure race in the world today, for intermarriage, illicit relations and promiscuity during the past few million years have been so numerous that there exists no pure strain. Climate and environment **[Page 401]** are fundamentally greater determining factors than any forced segregation, except that which comes through a constant racial intermarriage. Of this latter factor, only the Hebrew today has preserved any measure of racial integrity.

When humanity awakens to the fact of its common origin, and when the three great major strains in our modern civilisation are recognised, then we shall see the old hatred of the Jew die out, and he will fuse and blend with the rest of mankind. Even the oriental races, who are the remnants of the great Atlantean civilisation, have in them traces of intermarriage with the ancestors of the modern Jews and other racial types, but they have not mixed well, and have therefore preserved their characteristics more successfully than have the groups of our Western men.

If you ponder upon the above, and if you study the Masonic tradition with care, much will become clarified in your mind. Ethnologists may disagree, but they cannot disprove what I have said, for the origins of the present racial world situation lie so far back in the history of mankind that they cannot even prove their own contentions. All they are capable of considering is the history of the past one hundred thousand years, and their work lies with effects of that past and not with originating causes.

## 7. The Ray of the Ego

In starting our study of the ray of the Ego or Soul, certain major premises might be briefly stated and incorporated into a series of propositions, fourteen in number. They are as follows:

1. The egos of all human beings are to be found upon one or another of the seven rays.

**[Page 402]**

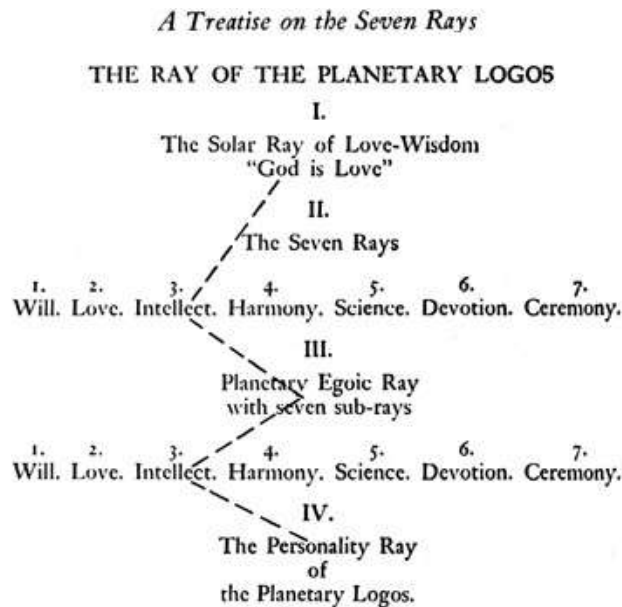
2. All egos found upon the fourth, the fifth, the sixth and the seventh rays must eventually, after the third initiation, blend with the three major rays, or monadic rays.

3. The monadic ray of every ego is one of the three rays of aspect, and the sons of men are either monads of power, monads of love, or monads of intelligence.

4. For our specific purposes, we shall confine our attention to the seven groups of souls found upon one or other of the seven rays or streams of divine energy.
5. For the major part of our racial and life experience we are governed sequentially, and later simultaneously by:
- a. The physical body, which is dominated by the ray governing the sum total of the atoms of that body.
  - b. The emotional desire nature, which is to be found influenced and controlled by the ray which colours the totality of astral atoms.
  - c. The mind body or mental nature, and the calibre and quality of the ray determining its atomic value.
  - d. Later, on the physical plane, the soul ray begins to work in and with the sum total of the three bodies, which constitute—when aligned and functioning in unison—the personality. The effect of that general integration is actively to produce an incarnation and incarnations wherein the personality ray emerges clearly, and the three bodies or selves constitute the three aspects or rays of the lower personal self.
6. When the personality ray becomes pronounced and dominant, and the three body rays are subordinated to it, then the great fight takes place between the egoic ray or soul and the personality ray. The differentiation becomes clearly marked, and the sense of duality becomes more definitely established. The experiences detailed in the *Bhagavad Gita* become the experiences **[Page 403]** of the path of discipleship; Arjuna stands "at the midway point" on the field of Kurukshetra, between the two opposing forces, and, owing to the smoke of the battle, finds himself unable to see clearly.
7. Eventually, the soul ray or influence becomes the dominating factor, and the rays of the lower bodies become the sub-rays of this controlling ray. This last sentence is of basic importance, for it indicates the true relation of the personality to the ego or soul. The disciple who understands this relation and conforms to it is ready to tread the path of initiation.
8. Each of the seven groups of souls is responsive to one of the seven types of force, and all of them are responsive to the ray of the planetary Logos of our planet, which is the third Ray of Active Intelligence. All are therefore upon a sub-ray of this ray, but it must never be forgotten that the planetary Logos is also upon a ray, which is a sub-ray of the second Ray of Love-Wisdom. Therefore we have:

**[Page 404]**

We can do this 2 ways, one a link to object viewer via See Table or in like as below.



It should be remembered that our planetary Logos functioning through the planet Earth is not considered as producing one of the seven sacred planets.

9. The work of each individual aspirant is therefore to arrive at an understanding of:

- a. His egoic ray.
- b. His personality ray.
- c. The ray governing his mind.
- d. That governing his astral body.
- e. The ray influencing his physical body.

When he has achieved this fivefold knowledge, he has fulfilled the Delphic injunction: "Know thyself." and can consequently take Initiation.

10. Every human being is also governed by certain group rays:

**[Page 405]**

a. Those of the fourth kingdom in nature. This will have different effects, according to the ray of the personality or soul. The fourth kingdom has:

- 1). The fourth ray as its egoic ray.
- 2). The fifth ray as its personality ray.

b. The racial rays, at this time, are the third and fifth, for our Aryan race, and this powerfully affects every human being.

c. The cyclic ray.

d. The national ray.

All of these control the personality life of each man. The egoic ray of the individual, plus the egoic ray of the fourth kingdom, gradually negate the rays governing the personality as the man nears the path of probation and discipleship.

11. Man therefore is an aggregate of forces which dominate him serially and together; these colour his nature, produce his quality, and determine his "appearance", using this word in its occult sense of *exteriorisation*. For ages he is wielded by one or other of these forces, and is simply what they make him. As he arrives at a clearer understanding, and can begin to discriminate, he definitely chooses which of them shall dominate, until he eventually becomes controlled by the Soul ray, with all the other rays subordinated to that ray and used by him at will.

12. In studying the egoic ray of man we have to grasp:

- a. The process followed. ....externalisation.
- b. The secret to be found. .... manifestation.
- c. The purpose to be known .....realisation.

We have also to understand the dominant ray influences of the kingdom of souls, the fifth kingdom. These are:

- 1). Ray five ..... working through the personality.

**[Page 406]**

- 2). Ray two. .... working through the intuition.

13. The *Personality ray* finds its major field of activity and expression in the physical body. It determines its life trend and purpose, its appearance and occupation. It is selective of quality, when influenced by the egoic ray.

The *Egoic Ray* has direct and specific action upon the astral body. Hence the battlefield of the life is ever on the plane of illusions as the soul seeks to dispel the ancient glamour, the aspirant is enabled to walk in the light.

The *Monadical Ray* influences the mental body, after integration of the personality has been brought about. It causes the mind nature to achieve that clear vision which finds its consummation at the fourth initiation, and releases the man from the limitations of form. There is an analogy to this triplicity and an interesting symbolic relation in the three Initiators.

- a. The first Initiator .....the soul of man.

This controls gradually the personality.

- b. The second Initiator .....the Christ.  
Releasing the love nature.

c. The final Initiator .....the Planetary Logos.  
Illumining the mind.

14. The egoic or soul ray begins to make its presence actively felt, via the astral body, as soon as alignment has been achieved. The process is as follows:

- a. It plays on the astral body externally.
- b. It stimulates it internally to greater size, colour and quality.
- c. It brings it and all parts of the physical life into activity and under control.

All the above propositions could be summed up in the statement that the personality ray induces a separative attitude and causes a detachment from the group of souls of [Page 407] which the personality is an externalisation, and a constituent attachment to the form side of manifestation. The egoic ray induces *group consciousness* and detachment from external forms, causing attachment to the life side of manifestation and to the subjective whole. The monadic ray has an effect which can be understood only after man has taken the third initiation.

We might divide what we have to say in the next section of our treatise, which deals with the egoic ray, into the four following parts:

- I. THE GROWTH OF SOUL INFLUENCE
- II. THE SEVEN LAWS OF EGOIC LIFE
- III. THE FIVE GROUPS OF SOULS
- IV. RULES FOR INDUCING SOUL CONTROL

## Some Tabulations on the Rays

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### THE RAYS IN AND OUT OF MANIFESTATION

- Ray I----- Not in manifestation.  
 \*Ray II ----- In manifestation since 1575 A.D.  
 \*Ray III ----- In manifestation since 1425 A.D.  
 Ray IV ----- To come slowly into manifestation around 2025 A.D.  
 \*Ray V ----- In manifestation since 1775 A.D.  
 Ray VI ----- Passing rapidly out of manifestation. Began to pass out in 1625 A.D.  
 \*Ray VII ----- In manifestation since 1675 A.D.

### RAY METHODS OF TEACHING TRUTH

- Ray I ----- Higher expression: The science of statesmanship, and of government.  
 Lower expression: Modern diplomacy and politics.

Ray II ----- Higher expression: The process of initiation as taught by the Hierarchy of Masters.  
Lower expression: Religion.

Ray III ----- Higher expression: Means of communication or interaction. Radio, telegraph,  
telephone and means of transportation.  
Lower expression: The use and spread of money and gold.

Ray IV ----- Higher expression: The Masonic work, based on the formation of the Hierarchy and  
related to Ray II  
Lower expression: Architectural construction. Modern city planning.

Ray V ----- Higher expression: The science of the Soul. Esoteric psychology.  
Lower expression: Modern educational systems.

Ray VI ----- Higher expression: Christianity and diversified religions. Note relation to Ray II  
Lower expression: Churches and religious organizations.

Ray VII ----- Higher expression: All forms of white magic.  
Lower expression: Spiritualism in its lower aspects.

**[Page 412]**

### DISCIPLESHIP AND THE RAYS

1st Ray-----	Force -----	Energy -----	Action -----	The Occultist
2nd Ray-----	Consciousness---	Expansion-----	Initiation -----	The true Psychic
3rd Ray -----	Adaptation -----	Development ----	Evolution -----	The Magician
4th Ray -----	Vibration-----	Response-----	Expression-----	The Artist
5th Ray -----	Mentation -----	Knowledge-----	Science-----	The Scientist
6th Ray -----	Devotion -----	Abstraction-----	Idealism-----	The Devotee
7th Ray -----	Incantation-----	Magic -----	Ritual-----	The Ritualist

From: *Initiation, Human and Solar.*

### THE RAYS AND THE FOUR KINGDOMS

Note: Much information and several interesting hints are scattered here and there in *A Treatise on Cosmic Fire* and in this series of Instructions. I have gathered some of it together and students would find it useful to familiarise themselves with the tabulations and points noted below. A. A. B.

### THE NUMERICAL INFLUENCE OF THE RAYS

The Mineral Kingdom..... Rays 7 and 1.  
The Vegetable Kingdom ..... Rays 2, 4 and 6.  
The Animal Kingdom ..... Rays 3 and 6.



- The Human Kingdom.....Rays 4 and 5.
- The Soul Kingdom..... Rays 5 and 2.
- The Planetary Kingdom .....Rays 6 and 3.
- The Solar Kingdom..... Rays 1 and 7.

**THE EXPRESSION OF THE RAY INFLUENCE**

- The Mineral Kingdom.....Ray 7. ....Radiation.  
Ray 1..... Power.
- The Vegetable Kingdom.....Ray 2..... Magnetism.  
Ray 4.....Harmony of colour.  
Ray 6.....Growth towards light.
- The Animal Kingdom.....Ray 3..... Instinct.  
Ray 6..... Domesticity.
- The Human Kingdom.....Ray 4. ....Experience.  
Ray 5. ....Intellect.
- The Kingdom of Souls.....Ray 5..... Personality.  
Ray 2.....Intuition.
- .  
The Planetary Kingdom.....Ray 6. .... The Plan.  
Ray 3. .... Creative Work.
- The Solar Kingdom.....Ray 1.....Universal Mind Will.  
Ray 7. ....Synthetic Ritual.

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**SOME SETS OF CORRESPONDENCES**

- I. Mineral----- Gonads ----- Sacral Centre.  
Base of Spine.
- Vegetable..... Heart.....Heart.
- Lungs.....Throat.
- Animal ----- Stomach ----- Solar Plexus.
- Liver
- Human----- Brain ----- The two Head Centres.
- Vocal Organs
- II Mineral ----- Base of Spine ----- Adrenals.
- Vegetable ---- Heart Centre----- Thymus.
- Animal ----- Solar Plexus ----- Pancreas.
- Human----- Sacral Centre ----- Gonads.

Egoic ----- Throat Centre----- Thyroid.  
 Planetary ----- Ajna Centre----- Pituitary.  
 Solar..... Head Centre.....Pineal.

III.	<i>Process</i>	<i>Secret</i>	<i>Purpose</i>
Mineral -----	Condensation ----	Transmutation -----	Radiation.
Vegetable ----	Conformation ----	Transformation -----	Magnetisation.
Animal -----	Concretisation ---	Transfusion-----	Experimentation.
Human-----	Adaptation-----	Translation -----	Transfiguration.
Egoic -----	Externalisation----	Manifestation -----	Realisation.

### SOME NOTES ON THE FOUR KINGDOMS

1. The Mineral Kingdom is divided into three main divisions:

- a. The base metals.
- b. The standard metals.
- c. The crystals and precious stones.

*A Treatise on Cosmic Fire*, p. 588.

2. The Vegetable Kingdom is...

- a. The transmitter of the vital pranic fluid.

#### [Page 414]

- b. A bridge between the so-called conscious and the unconscious.

c. In an esoteric relation to the deva or angel kingdom.

*A Treatise on Cosmic Fire*, p. 564.

3. The four minor rays control the four kingdoms:

- a. The 7th ray controls the mineral kingdom.
- b. The 6th ray controls the vegetable kingdom.
- c. The 5th ray controls the animal kingdom.
- d. The 4th ray controls the human kingdom.

*A Treatise on Cosmic Fire*, p. 588.

4. The 4th ray and the 4th kingdom form a point of harmony for the three lower kingdoms.

*A Treatise on Cosmic Fire*, p. 588.

5. The 5th ray has a peculiar relation to the animal kingdom in that it is the ray governing the merging of that kingdom in the human.

*A Treatise on Cosmic Fire*, p. 590.

6. The human kingdom is seeking to make manifest the desire or the love nature of the planetary Logos.

The three subhuman kingdoms seek to manifest the intelligent nature of the planetary Logos.

*A Treatise on Cosmic Fire*, pp. 1043, 1044.

7. The mineral kingdom is responsive to the lowest type of energy, the lowest aspect of fire. The vegetable kingdom is responsive to that type of energy which produces the phenomenon of water. The animal kingdom is responsive to the type of energy which is a combination of the two above mentioned, fire and water.

The human kingdom is responsive to the energy of fire at its highest manifestation in the three worlds. *A Treatise on Cosmic Fire*, pp. 1071, 1072.

8. The period of radiation is longest in the mineral kingdom and shortest in the human kingdom. *A Treatise on Cosmic Fire*, pp. 1075.

9. The mineral kingdom provides that negative yet vital something which is the essence of the human permanent atom.

### [Page 415]

The vegetable kingdom provides the negative energy for the astral permanent atom in the human kingdom.

The animal kingdom provides the negative force which when energised by positive force becomes the mental unit.

Sattva -----Rhythm ----- Mental body----- Mental Unit----- Animal.  
 Rajas -----Activity ----- Astral body ----- Astral permanent atom ----- Vegetable  
 Tamas -----Inertia ----- Physical body ---- Physical permanent atom ----- Mineral  
*A Treatise on Cosmic Fire*, p. 1134.

10. Each kingdom in nature is positive to the one next below.

## THE INCOMING SEVENTH RAY AND THE ANIMAL KINGDOM

1. The animal kingdom is to the human body what the dense physical body is to the seven principles.
2. The animal kingdom is the mother aspect, prior to the overshadowing of the Holy Ghost.
3. The animal kingdom is the field of individualisation.
4. Since Atlantean days the animal kingdom has been occupied with the development of karma.
5. Domestic animals constitute the heart centre in the life of the Entity Who ensouls the animal kingdom.
6. The animal kingdom does not react strongly to the 7th ray.
7. The human kingdom does, but the 7th ray will have three effects in relation to the two kingdoms and their interplay:
  - a. It will refine the animal bodies.

- b. It will bring about a closer relation between men and animals.
- c. It will cause a great destruction of the present animal forms.

### RAY METHODS OF ACTIVITY

These are twenty-one in number, making in their synthesis the twenty-two methods which are the expression of the great Law of Attraction.

#### I. The Ray of Will or Power.

- 1. Destruction of forms through group interplay. I.

#### [Page 416]

- 2. Stimulation of the self, the egoic principle. 2.
- 3. Spiritual impulse or energy. 3.

#### II. The Ray of Love. Wisdom.

- 1. Construction of forms through group intercourse. 4.
- 2. Stimulation of desire, the love principle. 5.
- 3. Soul impulse or energy. 6.

#### III. The Ray of Activity or Adaptability.

- 1. Vitalising of forms through group work. 7.
- 2. Stimulation of forms, the etheric or pranic principle. 8.
- 3. Material impulse or energy. 9.

#### IV. The Ray of Harmony or Union.

- 1. Perfecting of forms through group interplay. 10.
- 2. Stimulation of the solar Angels, or the manasic principle. 11.
- 3. Intuitional or buddhic energy. 12.

#### V. Ray of Concrete Knowledge.

- 1. Correspondence of forms to type, through group influence. 13.
- 2. Stimulation of the Logoic dense physical body, the three worlds. 14.
- 3. Mental energy or impulse, Universal manas. 15.

#### VI. Ray of Abstract Idealism or Devotion.

- 1. Reflection of reality through group work. 16.
- 2. Stimulation of man through desire. 17.
- 3. Desire energy, instinct or aspiration. 18.

#### VII. Ray of Ceremonial Order.

- 1. Union of energy and substance through group activity. 19.
- 2. Stimulation of etheric forms. 20.
- 3. Vital energy. 21.

*A Treatise on Cosmic Fire*, p. 1222.

## THE SEVEN KEYS TO THE SEVEN RAY METHODS

### FIRST RAY

"Let the Forces come together. Let them mount to the High Place, and from that lofty eminence let the Soul look upon a world destroyed. Then let the word go forth: 'I will persist'."

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### SECOND RAY

"Let all the life be drawn to the Centre, and enter thus into the Heart of Love Divine. Then from that point of sentient Life, let the Soul realise the consciousness of God. Let the word go forth, reverberating through the silence: 'Naught is but *Me!*',"

### THIRD RAY

"Let the Army of the Lord, responsive to the word, cease their activities. Let knowledge end in wisdom. Let the point vibrating become the point quiescent, and all lines gather into One. Let the Soul realise the One in Many, and let the word go forth in perfect understanding: 'I am the Worker and the Work, The One that *Is:* ' "

### FOURTH RAY

"Let the outer glory pass away and the beauty of the inner Light reveal the *One*. Let dissonance give place to harmony, and from the centre of the hidden Light let the soul speak, let the word roll forth: 'Beauty and glory veil Me not. I stand revealed. I *Am*."

### FIFTH RAY

"Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the Soul look out upon the inner world of light divine. Let the word triumphant go forth: 'I mastered energy for I am energy itself. The Master and the mastered are but One.'

### SIXTH RAY

"Let all desire cease. Let aspiration end. The search is over.  
Let the Soul realise that it has reached the goal, and from that gateway to eternal Life and cosmic Peace let the word sound: 'I am the seeker and the sought. I rest.'"

### SEVENTH RAY

"Let the builders cease their work. The Temple is completed. Let the Soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent let him chant forth the word: 'The creative work is over. I, the Creator, Am. Naught else remains but *Me*.'"

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## REFERENCES TO THE SECRET DOCTRINE

*Ray I. .... Will or Power*

Planet-----Sun, substituting for the veiled planet Vulcan.

Day.....Sunday.

Exoteric Colour ----- Orange. S.D.III. p. 478.

Esoteric Colour -----Red.  
 Human Principle-----Prana or life-vitality.  
 Divine Principle ----- The One Life. Spirit. This is regarded as a principle only when our seven  
 planes are seen as the seven sub-planes of the cosmic physical plane.  
 Element -----The Akasha. "It is written."  
 Instrument of Sensation-- The Light of Kundalini.  
 Bodily location -----Vital airs in the skull.  
 Plane governed -----The logocic plane. Divine Purpose or Will.  
 Metal -----Gold.  
 Sense -----A synthetic sense, embracing all.

Esoterically. this power is viewed as the life principle seated in the heart.

*Ray II..... Love-Wisdom*

Planet -----Jupiter.  
 Day -----Thursday.  
 Exoteric Colour -----Indigo with a tinge of purple.  
 Esoteric Colour ----- Light blue. S.D.III. p. 461.  
 Human Principle-----The auric envelope.  
 Divine Principle -----Love.  
 Element -----Ether. "It is spoken." The Word.  
 Instrument of Sensation-- Ears. Speech. The Word.  
 Bodily location -----The heart.  
 Plane -----The Monadic.  
 Sense -----Hearing.

Esoterically, this power is the consciousness or soul principle, seated in the head.

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*Ray III..... Active Intelligence or Adaptability*

Planet -----Saturn.  
 Day -----Saturday.  
 Exoteric Colour -----Black.  
 Esoteric Colour -----Green.  
 Human Principle-----Lower mind.  
 Divine Principle -----Universal mind.  
 Element -----Fire. "Fire by friction."  
 Sensation -----Nervous system. "It is known."  
 Bodily location -----Centres up spine.  
 Plane -----The atmic, or plane of spiritual will.  
 Sense -----Touch.

Esoterically, this principle of creative mind is seen as seated in the throat.

*Ray IV..... Intuition, Harmony, Beauty, Art*

Planet -----Mercury.



Day.....Wednesday.  
 Exoteric Colour Cream.  
 Esoteric Colour -----Yellow.  
 Divine Principle -----Buddhi. Intuition. Pure reason.  
 Human Principle-----Understanding. Vision. Spiritual perception.  
 Element -----Air. "Thus is Unity produced."  
 Instrument of Sensation-- Eyes. Right eye particularly.  
 Plane -----The Buddhic or Intuitional plane.  
 Sense.....Sight.

Esoterically, this is the pure reason, seated in the ajna centre, between the eyes. Functioning when the personality reaches a high stage of co-ordination.

*Ray V..... Concrete Knowledge of Science*

Planet-----Venus. The Lords of mind came from Venus.  
 Day.....Friday.  
 Exoteric Colour Yellow.  
 Esoteric Colour -----Indigo.  
 Human Principle-----Higher mind.  
 Divine Principle -----Higher knowledge. "God saw that it was good."

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Element.....Flame.  
 Instrument of Sensation-- Astral body.  
 Plane -----Lower mental plane.  
 Sense -----Consciousness as response to knowledge.  
 Bodily location -----Brain.

Esoterically, this principle of sentiency is seated in the solar plexus.

*Ray VI.... Abstract Idealism, Devotion*

Planet.....Mars.  
 Day.....Tuesday.  
 Exoteric Colour Red.  
 Esoteric Colour -----Silvery Rose.  
 Human Principle-----Kama-manas. Desire.  
 Divine Principle -----Desire for form.  
 Element -----Water. "I long for habitation."  
 Instrument of Sensation-- Tongue. Organs of speech.  
 Plane -----Astral or emotional Plane. Desire plane.  
 Sense.....Taste.

Esoterically, this principle of desire is seated in the sacral centre, with a higher reflection in the throat.

*Ray VII ..... Ceremonial Order or Magic*

Planet-----The Moon. She is the mother of form.  
 Day.....Monday.

Exoteric Colour-----White.  
 Esoteric Colour -----Violet.  
 Human Principle-----Etheric force or prana.  
 Divine Principle -----Energy.  
 Element -----Earth. "I manifest."  
 Instrument of Sensation-- Nose.  
 Plane -----Physical plane, etheric levels.  
 Sense.....Smell.

Esoterically, this principle of vitality or prana is seated in the centre at the base of the spine.

Note:—Esoterically speaking, the planets which are the expression of the three major rays are:

Ray I..... Uranus.  
 Ray II.....Neptune.  
 Ray III .....Saturn.

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A study of this will make it apparent why Saturn is ever the stabiliser. In this present cycle, the two rays of Power and Love are directing their energies to Vulcan and Jupiter, whilst Saturn's attention is turned towards our planet, the Earth.

Thus we have the ten rays of perfection, the vehicles of manifestation of what H.P.B. calls, "the imperfect Gods," the planetary Logoi. See *A Treatise on Cosmic Fire*, where this is elaborated. Use the Index.

## THE RAYS AND THE PLANES

Ray I.... Will, dynamically applied, emerges in manifestation as power.  
 Ray II....Love, magnetically functioning, produces wisdom.  
 Ray III ..Intelligence, potentially found in substance, causes activity.

## THE RAYS AND THE SENSES

1. Hearing ----- 7th Ray ----- Magic----- The Word of Power.  
 2. Touch ----- 1st Ray----- Destroyer----- The Finger of God  
 3. Sight ----- 3rd Ray ----- Vision----- The Eye of God  
 4. Taste ----- 6th Ray ----- Idealism ----- The Desire of Nations.  
 5. Smell ----- 4th Ray ----- Art----- The Beauty of Revelation.  
 6. The Intellect --- 5th Ray ----- Mind ----- The Knowledge of God.  
 7. The Intuition -- 2nd Ray----- Love-Wisdom ---- Understanding of God.

## THE RAYS OF ASPECT AND OF ATTRIBUTE

The four rays of attribute, which find their synthesis in the third ray of aspect, produce the varying qualities in greater detail than do the rays of aspect. It might generally be stated that the three rays of aspect find their main expression in relation to mankind



4. Human ----- 4. Harmony through Conflict ---- Experience. Grow  
5. Concrete Knowledge ----- Intellect.
5. Egoic or Soul----- 5. Concrete Knowledge ----- Personality.  
2. Love-wisdom ----- Intuition.
6. Planetary Lives ---- 6. Devotion to ideas ----- The Plan.  
3. Active Intelligence ----- Creative Work.
7. Solar Lives ----- 1. Will or Power ----- Universal Mind.  
7. Ceremonial Magic ----- Synthetic Ritual.

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### THE MINERAL KINGDOM

- Influence----- The seventh Ray of Organisation and the first Ray of Power are the dominant factors.
- Results ----- The evolutionary results are radiation and potency, a static potency, underlying the rest of the natural scheme.
- Process ----- Condensation.
- Secret ----- Transmutation. *A Treatise on Cosmic Fire* defines this as follows:  
"Transmutation is the passage across from one state of being to another through the agency of fire."
- Purpose ----- To demonstrate the radio-activity of life. Divisions.....Base metals, standard metals, precious stones.
- Objective Agency Fire. Fire is the initiating factor in this kingdom.
- Subjective Agency Sound.
- Quality ----- Extreme density. Inertia. Brilliance.

### THE VEGETABLE KINGDOM

- Influences----- The second Ray of Love-Wisdom, working out in a vastly increased sensibility. The fourth Ray of Harmony and Beauty, working out in the general harmonisation of this kingdom throughout the entire planet. The sixth Ray of Devotion or (as it has been expressed symbolically in *The Ancient Wisdom*) the "urge to consecrate the life to the Sun, the giver of that life," or again, the "urge to turn the eye of the heart to the heart of the sun:.

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- Results ----- These work out in the second kingdom as magnetism, perfume, colour and growth towards the light. These words I commend to you for your earnest study, for it is in this kingdom that one first sees clearly the glory which lies ahead of humanity.
- a. Magnetic radiation. The blending of the mineral and vegetable goals.
  - b. The perfume of perfection.
  - c. The glory of the human aura. The radiant augoeides.
  - d. Aspiration which leads to final inspiration.

- Process ----- Conformation, or the power to "conform" to the pattern set in the heavens, and to produce below that which is found above. This is done in this kingdom with greater pliability than in the mineral kingdom, where the process of condensation goes blindly forward.
- Secret ----- Transformation, those hidden alchemical processes which enable the vegetable growths in this kingdom to draw their sustenance from the sun and soil and "transform" it into form and colour.
- Purpose ----- Magnetism. That inner source of beauty, loveliness, and attractive power which lures to it the higher forms to consume it for food, and the thinking entities to draw from it inspiration, comfort and satisfaction of a mental kind.
- Divisions----- Trees and shrubs. The flowering plants.  
The grasses and lesser green things which do not come under the other two categories. A group of vegetable growths which are found under the general heading of "sea growths".
- Objective Agency --- Water.
- Subjective Agency --- Touch.
- Quality ----- Rajas or activity.

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### MEDITATION AND THE KINGDOMS

"One-pointed meditation upon the five forms which every element takes produces mastery over every element. These five forms are the gross nature, the elemental form, the quality, the pervasiveness and the basic purpose."

You have, therefore, an analogy for consideration:

1. The gross nature ..... the mineral kingdom.
2. The elemental form. .... the vegetable kingdom.
3. The quality. .... the animal kingdom.
4. The pervasiveness. .... the human kingdom.
5. The basic purpose. .... the kingdom of souls.

All of this is from the standpoint of consciousness.

### ANOTHER RELATIONSHIP

1. The body----- mineral kingdom ----- the dense prison of life
2. The akasha ----- vegetable kingdom --- the fluid conscious life
3. Ascension out  
of matter ----- animal kingdom ----- the evolutionary goal of  
the relation between body  
and akasha

4. Power to travel  
 in space ----- human kingdom ----- the goal of the human  
 consciousness through  
 the realisation of the  
 above three.

### THE ANIMAL KINGDOM

- Influences----- The third Ray of Active Intelligence or of Adaptability is potent in this kingdom and will express itself increasingly as time goes on, until it has produced in the animal world that reaction to life and to environment which can best be described as "animal one-pointedness". Then, at this point and cyclically, the sixth Ray of Devotion or Idealism can make its pressure felt as the urge towards a goal, and thus [Page 426] produce a relation to man which makes of him the desired goal. This is to be seen through the medium of the tamed, the trained and the domestic animals.
- Results ----- In the one case we find the third ray producing the emergence of instinct, which in its turn creates and uses that marvellous response apparatus we call the nervous system, the brain, and the five senses, which lie behind and which are responsible for them as a whole. It should be noted that, wide as we may regard the difference between man and the animals, there is really a much closer relation than that existing between the animal and the vegetable. In the case of the sixth ray, we have the appearance of the power to be domesticated and trained which is, in the last analysis, the power to love, to serve and to emerge from the herd into the group. Ponder on the words of this last paradoxical statement.
- Process----- This is called concretisation. In this kingdom we have for the first time a true organisation of the etheric body into what are called "the true nerves and the sensory centres" by the esotericists. Plants also have nerves, but they have in them nothing of the same intricacy of relation and of plexus as we find in the human being and in the animal. Both kingdoms share the same general grouping of nerves of force centres and channels, with a spinal column and a brain. This organisation of a sensitive response apparatus constitutes, in reality, the densification of the subtle etheric body.
- Secret ----- This is called transfusion, which is a very inadequate word to express the early blending in the animal of the psychological [Page 427] factors which lead to the process of individualisation. It is a process of lifegiving, of intelligent integration and of psychological unfoldment to meet emergency.
- Purpose ----- This is called experimentation. Here we come to a great mystery and one that is peculiar to our planet. In many esoteric books it has been stated and hinted that there has been a mistake, or serious error, on the part of God Himself, of our planetary Logos, and that this mistake has involved our planet, and all that it contains, in the visible misery, chaos and suffering. Shall we say that there



has been no mistake, but simply a great experiment, of the success or failure of which it is not yet possible to judge? The objective of the experiment might be stated as follows: It is the intent of the planetary Logos to bring about a psychological condition which can best be described as one of "divine lucidity". The work of the psyche, and the goal of the true psychology is to see life clearly, as it is, and with all that is involved. This does not mean conditions and environment, but *Life*. This process was begun in the animal kingdom and will be consummated in the human. These are described in the *Old Commentary* as "the two eyes of Deity, both blind at first, but which later see, though the right eye sees more clearly than the left". The first dim indication of this tendency towards lucidity is seen in the faculty of the plant to turn towards the sun. It is practically non-existent in the mineral kingdom.

Divisions ----- First, the higher animals and the domestic animals, such as the dog, the horse and the elephant.

Secondly, the so-called wild animals, such as the lion, the tiger and other carnivorous and dangerous wild beasts.

Thirdly, the mass of lesser animals that seem to meet no particular need nor to fill any special purpose, such as the harmless yet multitudinous lives found in our forests, our jungles and the fields of our planet. Instances of these in the West are the rabbits and other rodents. This is a wide and general specification of no scientific import at all; but it covers adequately the karmic divisions and the general conformation into which these groupings of lives fall in this kingdom.

Objective Agency ---- Fire and water,— fierce desire and incipient mind. These are symbolised in the animal power to eat and drink.

Subjective Agency --- Smell or scent,—the instinctual discovery of that which is needed, from the activity of ranging forth for food, and the use of the power to scent that food, to the identification of the smell of a beloved master or friend.

Quality ----- Tamas or inertia,— but in this case it is the tamasic nature of mind and not that of matter, as usually understood. The chitta or mind-stuff can be equally tamasic.

### THE RELATION OF THE RAYS TO THE CENTRES

1. Head Centre -----Ray of Will or Power. First Ray.
2. The Ajna Centre -----Ray of Concrete Knowledge. Fifth Ray
3. The Throat Centre-----Ray of Active Intelligence. Third Ray.
4. The Heart Centre -----Ray of Love-Wisdom. Second Ray.
5. The Solar Plexus-----Ray of Devotion. Sixth Ray
6. The Sacral Centre -----Ray of Ceremonial Magic. Seventh Ray.
7. Base of Spine -----Ray of Harmony. Fourth Ray

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### RAY RELATIONSHIP TO THE RACES

<i>Ray</i>	<i>Full Expression</i>	<i>Major Influence</i>
Ray I -----Will ----- 1st ray souls -----	In the 7th rootrace----- Perfection of Plan.	1st and 7th sub-races.
Ray II ----Love-wisdom ---- 2nd ray souls -----	In the 6th rootrace----- Perfected intuition.	2nd and 6th sub-races.
Ray III.----Intelligence----- 3rd ray souls-----	In the 5th rootrace----- Aryan race Perfected intellect.	3rd and 5th sub-races.
Ray IV ----Harmony ----- 4th ray souls -----	In the 4th rootrace----- Perfected astralism. Perfected emotion. Atlantean race.	4th and 6th sub-races.
Ray V ----Knowledge----- 5th ray souls -----	In the 3rd rootrace----- Lemurian. Perfected physical.	5th and 3rd sub-races.
Ray VI ----Devotion ----- 6th ray souls	In the 2nd root race ----	6th and 2nd sub-races.
Ray VII ---Ceremonial----- 7th ray souls	In the 1st root race-----	7th and 1st sub-races.

### THE RAYS THAT MUST BE CONSIDERED IN CONNECTION WITH HUMANITY

1. The ray of the solar system itself.
2. The ray of the planetary Logos of our planet.
3. The ray of the human kingdom itself.
4. Our particular racial ray, the ray that determines the Aryan race.
5. The rays that govern any particular cycle.
6. The national ray, or that ray influence which is peculiarly influencing a particular nation.
7. The ray of the soul, or ego.
8. The ray of the personality.
9. The rays governing:
  - a. The mental body.
  - b. The emotional or astral body.
  - c. The physical body.

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### THE RAYS AND THE PLANETS

Each of the seven sacred planets (of which our Earth is not one) is an expression of one of the seven ray influences. The student however must remember three things:

1. That every planet is the incarnation of a Life, or an Entity or Being.
2. That every planet, like a human being, is the expression of two ray forces,—the personality and the egoic.
3. That two rays are therefore in esoteric conflict in each planet.

<i>Nation</i>	<i>Personality Ray</i>	<i>Egoic Ray</i>	<i>Motto</i>
India-----	4th ray of Art-----	1st ray of----- Government	"I hide the Light."
China-----	3rd ray of Intellect-----	1st ray of----- Government	"I indicate the Way."
Germany-----	1st ray of Power -----	4th ray of Art-----	"I preserve."
France-----	3rd ray of Intellect-----	5th ray of ----- Knowledge	"I release the Light."
Great Britain -----	1st ray of Power, ----- of Government	2nd ray of Love-----	"I serve."
Italy -----	4th ray of Art-----	6th ray of ----- Idealism	"I carve the Paths."
U. S. A-----	6th ray of Idealism -----	2nd ray of Love -----	"I light the Way.."
Russia -----	6th ray of Idealism -----	7th ray of ----- Magic and Order	"I link two Ways."
Austria -----	5th ray of Knowledge ----	4th ray of Art -----	"I serve the Lighted Way."
Spain -----	7th ray of Order-----	6th ray of ----- Idealism	"I disperse the Clouds."
Brazil -----	2nd Ray of Love -----	4th ray of Art-----	"I hide the seed."

# FROM BETHLEHEM TO CALVARY

## *The Initiations of Jesus*

BY\*  
ALICE A. BAILEY

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## FOREWORD

This book goes out with the earnest wish that its effect may be wholly constructive and result in a deepening of our belief in Christ and a broader recognition of the work which He came to initiate. Many years of work as an evangelist and as a teacher in the field of Christian principles, and a difficult cycle in which I faced the problem of my own relation to Christ and to Christianity, have brought me to two definitely clear and clean-cut recognitions: first, a recognition of the reality of the Individuality of Christ and of His Mission; and secondly  
, a recognition that the development of the Christ Consciousness and the Christ Nature in individual man, and in the race as a whole, carries with it the solution of our world problem. Most heartily do I endorse the words of Arthur Weigall when he says:

"Yet the Jesus of History as distinct from the Jesus of Theology, remains 'the way, the truth, and the life'; and I am convinced that concentration upon the historic figure of our Lord and upon His teaching can alone inspire in this Twentieth Century that fervent adherence and service which in former ages could be obtained from the average layman by the expounding of theological dogmas, the threat of hell, and the performance of elaborate rites and ceremonies."\*\*

The kingdom of God is now in process of rapid formation, as all those with forward-seeing vision and a realisation of the rapidly emerging beauty and divinity of man can bear testimony. We are passing through the transition period between the old age and the new, and the true mission of Christ, so deeply and frequently obscured by theological implications and disputations, embodies in itself the coming revelation. The development of humanity guarantees the recognition of Christ and His work and its participation, consciously, in the kingdom of God.

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The conscious evocation of the Christ Life in the human heart and our rapid integration into the kingdom of God are the immediate tasks ahead, embodying our responsibility, opportunity and destiny.

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\* get rid of me

\*\* *The Paganism in Our Christianity*, by Arthur Weigall, p. 16.

In closing, I would like to offer my grateful thanks to Mr. William Cummings and Mr. Alan Murray for the willing and intelligent help they have given me. They have made the writing of this book possible.

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*From Bethlehem to Calvary*

Of those who sought my crib at Bethlehem  
 Heeding a voice and following a star,  
 How many walked with me to Calvary?  
 It was too far.

Glory surrounded that once manged babe,  
 And hope for men who struggled with their loss.  
 But hope, fulfilled, came through my thorny crown  
 And through my cross.

Truth was my sword and pain the accolade  
 Which I bestowed on those who followed on,  
 A tethered ass the charger which I chose  
 To ride upon.

Gone was the glory, then, of Bethlehem,  
 The gifts of Kings and Magi from the East;  
 Gone were the multitudes and only twelve  
 Were at the feast.

Of humble bread served in the upper room  
 Where that sad cup was passed from hand to hand  
 In token of my love for all mankind  
 Within the land.

When, at Gethsemane, I prayed alone  
 That a more bitter cup might be withdrawn,  
 Ye could not watch with me one little hour  
 Until the Dawn!

So many sought my crib at Bethlehem  
 Heeding a voice and following a star,  
 But only Simon walked to Calvary—  
 It was too far.

H. Le Gallienne.

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## CHAPTER ONE

**Introductory Remarks on Initiation**

## KEY THOUGHT

"There is a human desire for God; but there is also a Divine desire for man. God is the supreme idea, the supreme concern and the supreme desire of man. Man is the supreme idea, the supreme concern and the supreme desire of God. The problem of God is a human problem. The problem of man is a Divine problem.... Man is the counterpart of God and His beloved from whom He expects the return of love. Man is the other person of the Divine mystery. God needs man. It is God's will not only that He should Himself exist, but man also, the Lover and beloved."

*Wrestlers with Christ*, by Karl Pfleger, p. 236.

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## CHAPTER ONE

**Introductory Remarks on Initiation**

## 1

We are in process of passing from one religious age into another. The spiritual trends of today are steadily becoming more defined. The hearts of men have never been more open to spiritual impression than they are at this time, and the door into the very centre of reality stands wide open. Paralleling, however, this significant development is a trend in the counter direction, and materialistic philosophies and doctrines of negation are becoming increasingly prevalent. To many, the whole question of the validity of the Christian religion remains to be determined. Claims are made that Christianity has failed and that man does not need the Gospel story with its implications of divinity and its urge to service and sacrifice.

Is the Gospel story historically true? Is it a mystical tale of great beauty and of real teaching value but nevertheless of no vital import to the intelligent men and women of today, who pride themselves on their reasoning powers and upon their independence of ancient mental trammels and of old and dusty traditions? As to the perfection of the portrayed character of Christ there is never any question. The enemies of Christianity admit His uniqueness, His basic profundity and His understanding of the hearts of men. They recognise the intelligence of His ideas and sponsor them in their own philosophies. The developments which the Carpenter of Nazareth brought about in the fabric of human life, His social



and economic ideals, and the beauty of the civilisation which could be founded upon the ethical teaching of the [page 4] Sermon on the Mount are frequently emphasised by many who refuse to recognise His mission as an expression of divinity. From the rational point of view, the question as to the historical accuracy of His story remains as yet unsolved, though His teaching upon the Fatherhood of God and the brotherhood of man is endorsed by the best minds of the race. Those who can move in the world of ideas, of faith and of living experience testify to His divinity and to the fact that He can be approached. But such testimony is often passed over lightly as being mystical, futile and incapable of proof. Individual belief is, after all, of no value to anyone except to the believer himself, or as it tends to increase testimony until the total assumes such proportions that it eventually becomes proof. To fall back upon the "way of belief" can be indicative of a living experience, but it can also be a form of self-hypnotism and a "way of escape" from the difficulties and problems of daily life. The effort to understand, to experiment, to experience and to express what is known and believed is frequently too difficult for the majority, and they then fall back upon a belief which is based upon the testimony of the trusted, as the easiest way out of the impasse.

The problem of religion and the problem of orthodox Christianity are not one and the same thing. Much that we see around us today of unbelief and criticism, and the negation of our so-called truths, is based upon the fact that religion has been largely superseded by creed, and doctrine has taken the place of living experience. It is this living experience which is the keynote of this book.

Perhaps another reason why humanity at this time believes so little, or questions so unhappily what is believed, may be the fact that theologians have attempted to lift Christianity out of its place in the scheme of things and have overlooked its position in the great continuity of divine revelation. They have endeavoured to emphasise its uniqueness, and to regard it as an isolated and entirely separated expression of spiritual religion. They thereby destroy its background, remove its foundations, and make it difficult for the steadily developing [page 5] mind of man to accept its presentation. Yet St. Augustine tells us that "that which is called the Christian religion existed among the ancients, and never did not exist from the beginning of the human race until Christ came in the flesh, at which time the true religion, which already existed, began to be called Christianity."\* The Wisdom which expresses relationship to God, the rules of the road which guide our wandering footsteps back to the Father's home, and the teaching which brings revelation have ever been the same, down the ages, and are identical with that which Christ taught. This body of inner truths and this wealth of divine knowledge have existed since time immemorial. It is the truth which Christ revealed; but He did more than this. He revealed in Himself and through His life history what this wisdom and knowledge could do for man. He demonstrated in Himself the full expression of divinity, and then enjoined upon His disciples that they should go and do likewise.

In the continuity of revelation, Christianity enters upon its cycle of expression under the same divine law which governs all manifestation—the Law of Cyclic Appearance. This revelation passes through the phases of all form-manifestation, or appearance, then growth and development, and finally (when the cycle draws towards its close) crystallisation and a gradual but steady emphasis of the letter and the form, till the death of that form becomes inevitable and wise. But the spirit remains to live on and take to itself new forms. The Spirit of Christ is undying, and as He lives to all eternity, so that which He incarnated to demonstrate must also live. The cell in the womb, the stage of littleness, the development of the child into the man—to all this He submitted Himself, and underwent all the processes which are

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\* *Religion in the Light of Theosophy.*

the destiny of every son of God. Because of this submission and because He "learned obedience by the things which he suffered,"\* He could be trusted to reveal God to man, and (may we say it?) the divine in man to God. For the Gospels [page 6] show us that continuously Christ called forth this recognition from the Father.

The great continuity of revelation is our most priceless possession, and into it the religion of Christ must, and does, fit. God has never left Himself without witness, and He never will. The place of Christianity as the fulfilment of the past and as a stepping-stone to the future, is often forgotten, and this perhaps is one of the reasons why people speak of a failing Christianity, and look forward to that spiritual revelation which seems so sorely needed. Unless this continuity is emphasised and the place of the Christian faith in it, revelation may come and pass unrecognised.

"There was," we are told, "in every ancient country having claims to civilisation, an Esoteric Doctrine, a system which was designated WISDOM, and those who were devoted to its prosecution were first denominated sages, or wise men.... Pythagoras termed this system ... the Gnosis or Knowledge of things that are. Under the noble designation of WISDOM, the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West, included all knowledge which they considered as essentially divine; classifying part as esoteric and the remainder as exterior."\*\*

We know much of the exoteric teaching. Orthodox and theological Christianity is founded on it, as are all the orthodox formulations of the great religions. When, however, the inner wisdom teaching is forgotten and the esoteric side is ignored, then the spirit and the living experimental experience disappear. We have been occupied with the details of the outer form of the faith, and have sadly forgotten the inner meaning which carries life and salvation to the individual and also to humanity. We have been busy fighting over the non-essentials of traditional interpretation and have omitted to teach the secret and the technique of the Christian life. We have over-emphasised the doctrinal and dogmatic aspects, and have deified the letter, whilst all the time the soul [page 7] of man was crying out for the spirit of life, which the letter veiled. We have agonised over the historical aspects of the Gospel narrative, over the time element, and over the verbal accuracy of the many translations, while failing to see the real magnificence of Christ's accomplishment and the significant teaching it holds for the individual and for the race. The drama of His life and its practical application to the lives of His followers have been lost to sight in the undue importance attached to certain phrases which He is supposed to have uttered, whilst that which He expressed in His life, and the relationships which He emphasised and regarded as implicit in His revelation have been totally ignored.

We have fought over the historical Christ, and thus fighting, have lost sight of His message of love to all beings. Fanatics quarrel over His words, and fail to remember that He *was* "the Word made flesh." We argue about the Virgin Birth of the Christ, and forget the truth which the Incarnation is intended to teach. Evelyn Underhill points out in her most valuable book, *Mysticism*, that "The Incarnation, which is for popular Christianity synonymous with the historical birth and earthly life of Christ, is for the mystic not only this but also a perpetual cosmic and personal process."

Scholars spend their lives in proving that the whole story is only a myth. It should, however, be pointed

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\* *Hebrews*, V.8.

\*\* *The Secret Doctrine*, by H.P. Blavatsky, Vol. III, p. 55.

out that a myth is the summarised belief and knowledge of the past, handed down to us for our guidance and forming the foundation of a newer revelation, and that it is a stepping-stone to the next truth. A myth is a valid and proven truth which bridges, step by step, the gap between the past gained knowledge, the present formulated truth, and the infinite and divine possibilities of the future. The ancient myths and the old mysteries give us a sequential presentation of the divine message as it went forth from God in response to the need of man, down the ages. The truth of one age becomes the myth of the next, but its significance and its reality remain untouched, and require only re-interpretation in the present.

### [page 8]

We are free to choose and to reject; but let us see to it that we choose with eyes opened by that sagacity and wisdom which are the hallmark of those who have penetrated a considerable way along the path of return. There is life and truth and vitality in the Gospel story yet to be re-applied by us. There is dynamic and divinity in the message of Jesus.

Christianity is, for us today, a culminating religion. It is the greatest of the later divine revelations. Much of it, since its inception two thousand years ago, has come to be regarded as myth, and the clear outlines of the story have dimmed and have come frequently to be regarded as symbolic in their nature. Yet behind symbol and myth stands reality—an essential, dramatic and practical truth.

Our attention has been engrossed by the symbol and by the outer form, whilst the meaning has remained obscured and fails sufficiently to affect our lives. In our myopic study of the letter we have lost the significance of the Word itself. We need to get behind the symbol to that which it embodies, and to shift our attention away from the world of outer forms to that of inner realities. Keyserling points this out in these words:

"The process of shifting levels from the letter to the inner meaning in the matter of spiritual attitudes can be clearly set forth by one single proposition. *It consists in 'seeing through' the phenomenon.* Every living phenomenon is, first and last, a symbol; for the essence of life is meaning. But every symbol which is the ultimate expression of a state of consciousness is in itself transparent for another deeper one, and so on into eternity; for all things in the sense-connexion of life are inwardly connected, and their depths have their roots in God.

"Therefore, no spiritual form can ever be an ultimate expression; every meaning, when it has been penetrated, becomes automatically a mere letter-expression of a deeper one, and herewith the old phenomenon takes on a new and different meaning. Thus, Catholicism, Protestantism, Greek-Catholic, Islamism and Buddhistic religiousness can in principle continue, on the plane of this life, what they were and yet signify something entirely new."\*

### [page 9]

The only excuse for this book is that it is an attempt to penetrate to that deeper meaning underlying the great events in the life of Christ, and to bring into renewed life and interest the weakening aspiration of the Christian. If it can be shown that the story revealed in the Gospels has not only an application to that divine Figure Which dwelt for a time among men, but that it has also a practical significance and meaning for the civilised man today, then there will be some objective gained and some service and

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\* *The Recovery of Truth*, by Hermann Keyserling, pp. 91-92.

help rendered. It is possible that today—owing to our more advanced evolution and the ability to express ourselves through more finely developed shades of consciousness—we can appropriate the teaching with a clearer vision and a wiser use of the indicated lesson. This great *Myth* belongs to us—for let us be courageous and use this word in its true and right connotation. *A myth is capable of becoming a fact in the experience of an individual, for a myth is a fact which can be proven.* Upon the myths we take our stand, but we must seek to re-interpret them in the light of the present. Through self-initiated experiment we can prove their validity; through experience we can establish them as governing forces in our lives; and through their expression we can demonstrate their truth to others. This is the theme of this book, dealing as it does with the facts of the Gospel story, that fivefold sequential myth which teaches us the revelation of divinity in the Person of Jesus Christ, and which remains eternally truth, in the cosmic sense, in the historical sense, and in its practical application to the individual. This myth divides itself into five great episodes:

1. The Birth at Bethlehem.
2. The Baptism in Jordan.
3. The Transfiguration on Mount Carmel.
4. The Crucifixion on Mount Golgotha.
5. The Resurrection and Ascension.

Their significance for us and their re-interpretation in modern terms is our task.

### [page 10]

A point of crisis and of culmination has been reached in the history of man, and man owes this to the influence of Christianity. As a member of the human family, he has reached a level of integration unknown in the past, except in the case of a select few in every nation. He is, as the psychologists have indicated, a sum total of physical organisms, of vital force, of psychical states or emotional conditions, and of mental or thought reactions. He is now ready to have indicated to him his next transition, development or unfoldment. Of this he is expectant, standing in readiness to take advantage of the opportunity. The door into a world of higher being and consciousness stands wide open; the way into the kingdom of God has been clearly pointed out. Many in the past have passed into that kingdom and awakened there to a world of being and of understanding which is, to the multitude, a sealed mystery. The glory of the present moment lies in the fact that many thousands stand thus prepared, and (given the needed instruction) could be initiated into the mysteries of God. A new unfoldment in consciousness is now possible; a new goal has arisen and governs the intentions of many. We are, as a race, definitely on our way towards some new knowledge, some fresh recognitions, and some deeper world of values. What happens on the outer plane of experience is indicative of a similar happening in a more subtle world of meaning. For this we must prepare.

We have seen that the Christian revelation unified in itself the teachings of the past. This, Christ Himself pointed out when He said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil."\* He embodied all the past, and revealed the highest possibility to man. The words of Dr. Berdyaev, in *Freedom and the Spirit*, throw light on this:

"The Christian revelation is universal, and everything analogous to it in other religions is simply a part of that revelation. Christianity is not a religion of the same order as the others; it is, as Schleiermacher

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\* *St. Matt.*, V.17.

said, the religion of religions. What does it matter if within [page 11] Christianity, supposedly so different from other faiths, there is nothing original at all apart from the coming of Christ and His Personality; is it not precisely in this particular that the hope of all religions is fulfilled?"\*

Each great period of time and each world cycle will have—through the loving-kindness of God—its religion of religions, synthesising all the past revelations and indicating the future hope. The world expectancy today shows that we stand on the verge of a new revelation. It will be a revelation which will in no way negate our divine spiritual heritage, but will add the clear vision of the future to the wonder of the past. It will express what is divine but has been hitherto unrevealed. It is therefore possible that an understanding of some of the deeper significances of the Gospel story may enable the modern seeker to grasp the wider synthesis.

Some of these deeper implications were touched upon in a book published many years ago, entitled *The Crises of the Christ*, by that veteran Christian, Dr. Campbell Morgan. Taking the five major episodes in the life of the Saviour, around which the entire Gospel narrative is built, he gave them a wide and general application, leaving one with the realisation that Christ had not only passed through these dramatic experiences, in deed and in truth, but had left us with the definite command that we should "follow His steps."\*\* Is it not possible that these great facts in the experience of Christ, these five personalised aspects of the universal myth, may have for us, as individuals, more than an historical and personal interest? Is it not possible that they may embody some experience and some initiated undertaking through which many Christians may now pass, and thus obey His injunction to enter into new life? Must we not all be born again, baptised into the Spirit, and transfigured upon the mountain top of living experience? Does not the crucifixion lie ahead for many of us, leading on to the resurrection and the ascension? And is it not also possible [page 12] that we have interpreted these words in too narrow a sense, with too sentimental and ordinary an implication, whereas they may indicate to those who are ready a special way and a more rapid following in the footsteps of the Son of God? This is one of the points which concern us and with which this book will attempt to deal. If this more intensive meaning can be found, and if the drama of the Gospels can become in some peculiar way the drama of those souls who are ready, then we shall see the resurrection of the essentials of Christianity and the revivifying of the form which is so rapidly crystallising.

## 2

It is of interest to recall that other teachings besides that of Christianity have emphasised these five important crises that occur, if so desired, in the life of those human beings who take their stand upon their essential divinity. Both the Hindu teaching and the Buddhist faith have emphasised them as evolutionary crises which we may not ultimately escape; and a right understanding of the interrelation of these great world religions may eventually bring about a truer understanding of all of them. The religion of the Buddha, though preceding that of the Christ, expresses the same basic truths, but phrases them in a different manner, which can help us nevertheless to a larger interpretation of Christianity.

"Buddhism and Christianity find their origins respectively in two inspired moments of history: the life of the Buddha, and the life of Christ. The Buddha gave his doctrine to enlighten the world: Christ gave

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\* *Freedom and the Spirit*, by Nicholas Berdyaev, pp. 88-89.

\*\* *I Peter*, II.21.



his life. It is for Christians to discern the doctrine. Perhaps in the end the most valuable part of the doctrine of the Buddha is its interpretation of his life."\*

The teaching of Lao-Tzu can also serve the same purpose. Religion must eventually be composite, gathered from many [page 13] sources and composed of many truths. Yet it is legitimate to feel that if one had to choose, at this time, *one* faith, one might choose Christianity, and for this specific reason: the central problem of life is to lay hold upon our divinity and to make it manifest. In the life of Christ we have the most complete and perfect demonstration and example of divinity lived successfully on earth, and lived—as most of us have to live—not in retirement, but in the full tide of storm and stress.

Exponents of all faiths are today meeting to discuss the possibility of finding a platform of such universality and truth that upon it all men may unite, and on which the coming world religion may be based. This may perhaps be found in a clearer interpretation and understanding of these five outstanding episodes, and in their practical and unique relationship not only to the individual but to humanity as a whole. This realisation will bind us more definitely to the past, anchoring us in the truth that was; it will indicate to us our immediate goal and duty, which when understood will enable us to live more divinely, to serve more adequately, and thus to bring the will of God into fruition on earth. It is their inner meaning and our individual relation to them that are of importance.

There is nothing but a valuable gain to us, an enriching of our consciousness, when we realise the unity, and at times the uniformity of the teaching as it is given in both the East and the West. For instance, the fourth event in Christ's life, the Crucifixion, finds a parallel in the fourth initiation of the Oriental teaching which is called the Great Renunciation. There is an initiation, called in the Buddhist terminology the "entering of the stream," and there is in the life of Jesus an episode which we call the "baptism in Jordan." The story of Christ's birth at Bethlehem can be paralleled in practically every detail in the lives of earlier messengers from God. These proved facts should surely evoke from us the recognition that though there are many messengers there is only one Message; but this recognition in no way [page 14] detracts from the unique task of the Christ and the unique function which He came forth to fulfil.

It is interesting also to bear in mind that these two outstanding Individualities, the Buddha and the Christ, have set Their seal upon both hemispheres—the Buddha being the Teacher for the Orient, and Christ the Saviour of the Occident. Whatever may be our personal conclusions as to Their relations to the Father in Heaven or to each other, the fact stands out past all controversy that They gave the revelation of divinity to Their particular civilisations, and that in a most significant manner They worked together for the eventual benefit of the race. Their two systems are interdependent, and Buddha prepared the world for the message and the mission of Christ.

Both embodied in Themselves certain cosmic principles, and by Their work and sacrifice certain divine potencies poured through and upon mankind. The work done by the Buddha, and the message which He sounded, stimulated intelligence into wisdom. Wisdom is a cosmic principle, and a divine potency. This the Buddha embodied.

But love came to the world through Christ, and He, through His work, transmuted emotion into Love. As "God is Love," the comprehension that Christ revealed the love of God makes clear the magnitude

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\* *Religion in the Making*, by A.N. Whitehead, p. 55.



of the task He undertook—a task far beyond the powers of any teacher or messenger who had preceded Him. The Buddha, when He achieved illumination, "let in" a flood of light upon life and upon our world problems, and this intelligent understanding of the causes of world distress He endeavoured to formulate into the Four Noble Truths. These are, as most of us well know:

1. That existence in the phenomenal universe is inseparable from suffering and from sorrow.
2. That the cause of suffering is desire for existence in the world of phenomena.
3. That cessation of suffering is brought about by eradicating all desire for existence in this universe of phenomena.

**[page 15]**

4. That the way to the cessation of suffering is by treading the noble Eightfold Path, wherein are expressed right belief, right intentions, right speech, right actions, right living, right endeavour, right-mindedness and right concentration.

He provided a structure of truth, of dogma and of doctrine which has enabled many thousands, down the centuries, to see the light. Today Christ and His disciples are occupied (as they have been for two thousand years) with the same task of bringing enlightenment and salvation to men; blows are being struck at the world illusion, and the minds of humanity are arriving, *en masse*, at an increasing clarity of thought. Through the message, therefore, of the Buddha, man can, for the first time, grasp the cause of his eternal discontent, of his constant distaste and dissatisfaction, and of his endless nostalgia. From the Buddha he can learn that the way of release is to be found in detachment, dispassion and discrimination. These are the first steps on the road to Christ.

Through the message of Christ three general concepts emerged into the racial consciousness:

First, that the individual, as an individual, is of value. This was a truth which the general Eastern doctrine of rebirth had tended to negate. Time was long; opportunity would endlessly recur; the evolutionary process would do its work. Let mankind therefore drift as a whole with the tide, and eventually all would be well. Hence the general attitude of the East was failure to emphasise the supreme value of any individual. But Christ came and emphasised the work of the individual, saying, "Let your light so shine before men, that they may see your good works."\*

Second, the opportunity was presented to the race as a whole to take a tremendous step forward, to undergo the "new birth" or take the first initiation. This we shall deal with in our next chapter.

**[page 16]**

The third concept which was taught by the Christ was that which embodied the technique of the new age, which was to come when individual salvation and the new birth had been properly grasped. This was the message or command to love our neighbour as ourselves.\*\* Individual effort, group opportunity, and identification with each other—this was the message of the Christ.

In the teaching of the Buddha we have the three ways in which the lower nature can be changed and prepared to be a conscious expression of divinity. Through *detachment* man learns to withdraw his interest and his consciousness from the things of the senses, and to turn a deaf ear to the calls of the lower nature. Detachment imposes a new rhythm upon the man. Through learning the lesson of *dispassion* he becomes immune to the suffering of the lower nature as he detaches his interest from secondary things and the non-essentials, and centres it upon the higher realities. Through the practice of

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\* *St. Matt.*, V.16.

\*\* *St. Matt.*, XIX.19.

*discrimination* the mind learns to select the good, the beautiful and the true. These three practices, leading to a changed attitude towards life and reality, will, when held sanely, bring in the rule of wisdom and prepare the disciple for the Christ life.

Upon this racial teaching follows the work of the Christ with humanity, resulting in an understanding of the value of the individual and his self-initiated efforts at release and illumination, with the final objective of group love and group good. We learn to perfect ourselves in consonance with Christ's injunction, "Be ye therefore perfect,"\* in order to have somewhat to contribute to the group good, and in order to serve Christ perfectly. Thus that spiritual reality, spoken of by St. Paul as "Christ in you, the hope of glory,"\*\* is released in man and can manifest in full expression. When a sufficient number of people have grasped this ideal, the entire human family can stand for the first time before the portal [page 17] which leads to the Path of Light, and the life of Christ will flower forth in the human kingdom. Personality then fades out, dimmed by the glory of the soul, which, like the rising sun, disperses the darkness, reveals the life-situation, and irradiates the lower nature. It leads to group activity, and self, as we usually understand it, disappears. This is already happening. The final result of the work of the Christ can be seen portrayed for us in His words to be found in St. John XVII, which it would be of value to all of us to read.

Individuality, Initiation, Identification—in these terms the message of the Christ can be expressed. This He epitomised when on earth in the words: "I and my Father are one."\*\*\* *That great Individuality, the Christ, through the process of the five great Initiations, gave to us a picture of the stages and method whereby identification with God can be brought about.* This sentence gives us the keynote of the entire Gospel story, and constitutes the theme of this book.

The interrelation of the work of the past and of the present, as given to us by the great Teacher of the East and by the Saviour of the West, can be expressed as follows:

The Buddha ----- The Method Detachment. Dispassion. Discrimination.

The Christ ----- The Result ----- Individualism. Initiation. Identification.

Christ lived His life in that small but significant strip of land which we call Palestine, the Holy Land. He came to prove to us the possibility of individual attainment. He emerged (as all the Teachers throughout the ages seem to have done) out of the Orient, and worked in that country which seems like a bridge between the Eastern and Western hemispheres, separating two most different civilisations. Modern thinkers would do well to remember that Christianity is a bridging religion. Herein lies its great importance. Christianity [page 18] is the religion of that transitional period which links the era of self-conscious individualistic existence to a future group-conscious unified world. It is outstandingly a religion of cleavage, demonstrating to man his duality, and thus laying the foundation for his effort to achieve unity or at-one-ment. The realisation of this duality is a most needed stage in man's unfoldment, and the purpose of Christianity has been to reveal this; also to point out the warfare between the lower and the higher man, between carnal man and spiritual man, united in one person, and to emphasise the necessity for that lower man to be saved by the higher. This, St. Paul points out in the words so familiar to all of us: "to make in himself, of twain, one new man, so making peace; and that

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\* *St. Matt.*, V.48.

\*\* *Col.*, I.27.12

\*\*\* *St. John*, X.30.

he might reconcile both unto God in one body, having slain the enmity in himself."\* Marginal Reading.\*\* This was His divine mission, and this is the lesson of the Gospel narrative.

Christ therefore not only unified in Himself the past "law and the prophets," but He also provided that presentation of truth which could bridge the gap between Eastern belief and philosophy and our Western materialism and scientific attainment, both of them divine expressions of reality. At the same time He demonstrated to human beings the perfection of the task which each man could carry forward within himself, bridging that essential duality which is his nature, and bringing about that at-one-ment of the human and the divine which it is the task of all religions to aid. Each of us has to make "of twain, one new man, so making peace," for peace is unity and synthesis.

But the lesson and message which Christ brought to individual man He brought also to the nations, holding before them the hope of future world unity and world peace. He came at the beginning of that astronomical age which we call "the Piscean age" because, during this period of approximately two thousand years, our sun is passing through that sign in the zodiac which we call Pisces, or the Fishes. Hence the frequent references to fishes, and the appearance of the [page 19] symbol of the fish in Christian literature, including the New Testament. This Piscean age comes between the previous Jewish dispensation (the two thousand years wherein the sun was passing through the sign Aries, the Ram) and the Aquarian age into which our sun is now in process of transiting. These are astronomical facts, for I am not here speaking of astrological conclusions. In the period when the sun was in Aries, we find the frequent appearance of the ram or the scapegoat in the Old Testament teaching, and the keeping of the Passover feast. In the Christian age we use the fish symbology, even to eating fish on Good Friday. The symbol of the Aquarian age, as it appears in all the ancient zodiacs, is that of a man bearing a jar of water. The message of that age is one of unity, communion and our relationship as brothers, because we are all the children of the one Father. To this age Christ pointed in His instructions to His disciples when He told them to go into the city, and said: "When ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in."<sup>15</sup> This they did, and the great and holy feast of communion was later held in that house. The reference is undoubtedly to the future period wherein we enter into that house in the zodiac which is called "the Water-carrier," and wherein also we shall all sit at the same table, and hold communion one with another. The Christian dispensation comes between the two great world cycles, and just as Christ consummated in Himself the message of the past, and gave the teaching for the present, so He also pointed to that future of unity and understanding which is our inevitable goal. We are today at the end of the age, and entering the period of Aquarian unity, as He foretold. The "upper room" is a symbol of that high point of achievement towards which we are, as a race, rapidly moving. Some day the great Communion Service will be held, of which every communion service is the forecast. We are slowly passing into this new sign. For more than two thousand years its potencies and [page 20] forces will play upon the race and will establish the new types, foster the new expansions of consciousness, and lead man on to a practical realisation of brotherhood.

It is interesting to note how it was that the energies playing upon our planet when the sun was in Aries, the Ram, produced in religious symbology the emphasis of the goat or ram, and how in our present age of Pisces, the Fishes, those influences have coloured our Christian symbology so that the fish

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\* *Eph.*, II.

\*\* *St. Luke*, XXII.7, 10.

preponderates in our New Testament and in our eschatological symbology. The new incoming rays, energies and influences must surely be destined to produce equal effects, not only in the realm of physical phenomena but also in the world of spiritual values. The atoms of the human brain are being "awakened" as never before, and those millions of cells which, we are told, are to be found inactive and dormant in the human brain may be brought into functioning activity, bringing with them that intuitive insight which will recognise the coming spiritual revelation.

Today the world is re-orienting itself to the newer influences, and in the processes of re-adjustment a period of temporary chaos is inevitable. Christianity will not be superseded. It will be transcended, its work of preparation being triumphantly accomplished, and Christ will again give us the next revelation of divinity. If all that we now know of God is all that can be known, the divinity of God is but a limited matter. What the new formulation of truth will be, who can say? But the light is slowly pouring into men's hearts and minds, and in this lighted radiance they will vision the new truths and arrive at a fresh enunciation of the ancient wisdom. Through the lens of the illumined mind man will shortly see aspects of divinity hitherto unknown. May there not be qualities and characteristics of the divine nature which are as yet totally unrecognised and unknown? Can there not be revelations of God utterly unprecedented, and for which we have no words or adequate means of expression? The ancient mysteries, so shortly to be restored, must be re-interpreted in the light of Christianity, and re-adapted [page 21] to meet modern need, for we can now enter into the Holy Place as intelligent men and women, and not as children looking on at dramatic stories and procedures in which we, as individuals, play no conscious part. Christ enacted for us the dramatic story of the five initiations, and urged us to follow in His steps. For this the past era has prepared us, and we can now pass intelligently into the kingdom of God through the process of initiation. The fact that the *historical* Christ existed and walked on earth is the guarantee to us of our own divinity and our ultimate achievement. The fact of the *mythic* Christ, appearing again and again down the ages, proves that God has never left Himself without witness and that always there have been those who have achieved. The fact of the *cosmic* Christ, manifest as the urge towards perfection in all the kingdoms of nature, proves the fact of God and is our eternal hope. Humanity stands at the portals of initiation.

### 3

Always there have been temples and mysteries and holy places where the true aspirant could find what he sought, and the needed instruction as to the way he should go. The prophet of old said:

"... a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, for he shall be with them; the wayfaring men, though fools, shall not err therein."\*

It is a way that leads from that which lies without to that which dwells within. It reveals, step by step, the hidden life which every form and symbol veils and hides. It assigns to the aspirant certain tasks which lead to his understanding, and produces an inclusiveness and wisdom which meet his deeply sensed need. He passes from the stage of enquiry to what the Tibetans call "straight knowledge." Upon that path [page 22] vision and hope give place to realisation. Initiation after initiation is undergone, each one leading the initiate nearer to the goal of complete unity. Those who in the past thus worked, agonised and attained, constitute a long chain, reaching out of the remotest past into the present, for the

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\* *Isaiah*, XXXV.8, Marginal Reading.

initiates are still with us and the door still stands wide open. Through the agency of this hierarchy of achievement, men are lifted, step by step, up the long ladder reaching from earth to heaven, to stand eventually before the Initiator and in that high moment to find that it is the Christ Himself Who thus greets them—the familiar Friend Who, having prepared them by example and precept, now receives them into the presence of God. Such has ever been the experience, the uniform experience down the ages, of all seekers. Revolting in the East from the wheel of rebirth, with its constantly re-iterated suffering and pain, or revolting in the West from the apparent monstrous injustice of the one sorrowful life which the Christian allots himself, men have turned within to find the light and peace and release so ardently desired.

Christ gives us a definite picture of the entire process in His own life story, built around those major initiations which are our universal heritage and the glorious (and for many) the immediate opportunity. These are:

1. The Birth at Bethlehem, to which Christ called Nicodemus, saying, "Except a man be born again, he cannot see the kingdom of God."\*
2. The Baptism in Jordan. This is the baptism to which John the Baptist referred us, telling us that the baptism of the Holy Spirit and of fire must be administered to us by Christ.\*\*
3. The Transfiguration. There perfection is for the first time demonstrated, and there the divine possibility of such perfection is proven to the disciples. The command [page 23] goes forth to us, "Be ye therefore perfect even as your Father which is in heaven is perfect."\*\*\*
4. The Crucifixion. This is called the Great Renunciation, in the Orient, with its lesson of sacrifice and its call to the death of the lower nature. This was the lesson which St. Paul knew and the goal towards which he strove. "I die daily," he said, for only in the practice of death daily undergone can the final Death be met and endured."\*\*\*\*
5. The Resurrection and Ascension, the final triumph which enables the initiate to sing and to know the meaning of the words: "Oh death, where is thy sting? Oh grave, where is thy victory?"\*\*\*\*

Such are the five great dramatic events of the mysteries. Such are the initiations through which all men must some day pass. Humanity stands today upon the path of probation. The way of purification is being trodden by the masses, and we are in process of purging ourselves from evil and materialism. When this process is completed, many will find themselves ready to make preparation for the first of the initiations, and to undergo the new Birth. The disciples of the world are preparing for the second initiation, the Baptism, and for this must come a purification of the emotional desire nature and a dedication of the desire nature to the life of the soul. The initiates of the world are facing the Transfiguration initiation. Mind control and right orientation towards the soul, with a complete transmutation of the integrated personality, lies ahead of them.

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\* *St. John*, III.3.

\*\* *St. Matt.*, III.11.

\*\*\* *St. Matt.*, V.48.

\*\*\*\* *I Cor.*, XV.31.

\*\*\*\* *I Cor.*, XV.55.



There is much foolishness talked these days in connection with initiation, and the world is full of people who are claiming to be initiates. They fail to remember that no initiate makes any claim or speaks about himself. Those who claim to be initiates give denial to their claim in so doing. Disciples and initiates are taught to be inclusive in their thoughts [page 24] and non-separative in their attitudes. They never set themselves apart from the rest of humanity by asserting their status and thus automatically placing themselves upon a pedestal. Nor are the requirements, as stated in many of the esoteric books, quite as simple as they are made out to be. To read some of them, one would think that as long as the aspirant has achieved a measure of tolerance, of kindness, devotion, sympathy, idealism, patience and perseverance he has fulfilled the major requirements. These are indeed primary essentials, but to these qualities must be added an intelligent understanding and a mental unfoldment which will lead to a sane and intelligent cooperation with the plans for humanity. It is the balance of head and heart that is required, and the intellect must find its complement and expression in and through love. This needs a most careful re-proclaiming. Love and sentiment and devotion are often confused with each other. Pure love is an attribute of the soul and is all-inclusive, and it is in pure love that our relation to God and to each other consists. "For the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind"—so runs the old hymn, and thus is expressed that love which is the attribute of Deity and also the hidden attribute of every son of God. Sentiment is emotional and unstable; devotion can be fanatical and cruel; but love blends and fuses, understands and interprets and synthesises all form and all expressions, all causes and all races, into one flaming heart of love, knowing no separateness, no division and no disharmony. To bring about this divine expression in our daily life takes the utmost that is in us. To be an initiate takes every power of every aspect of one's nature. It is no easy task. To face the inevitable tests with which one will assuredly be confronted as one treads the path Christ trod, takes courage of the rarer kind. To cooperate sanely and wisely with God's Plan and to merge one's will in the divine Will must call into activity not only the deepest love of one's heart, but the keenest decisions of the mind.

### [page 25]

Initiation might be regarded as a great experiment. There was perhaps a time, when this process of unfoldment was instituted, that it became possible to enact upon earth certain inner processes known at that time only to the few. Then that which was within could be put into symbolic form for the teaching of the "little ones," and could later be undergone openly and expressed for us upon earth by the Son of God, the Christ. Initiation is a living process, and through that process all who duly discipline themselves and voluntarily acquiesce may pass, scrutinised and aided by that band of initiates and knowers who are the guides of the race, and who are known to us under many names in different parts of the world and in different ages. They are called in the West, Christ and His Church, the Elder Brothers of Humanity. Initiation is therefore a reality and not a beautiful and rather easily attained vision, as so many occult and esoteric books seem to claim. Initiation is not a process which a man undergoes when he joins certain organisations, and which can be understood only by joining such groups. It has nothing to do with societies, esoteric schools and organisations. All that they can do is to teach the aspirant certain well known and basic "rules of the road," and then leave him to understand or not, as his earnestness and development permit, and to pass on through the portal as his equipment and destiny allow. The Teachers of the race, and the Christ, Who is the "Master of all the Masters and the Teacher alike of angels and of men," are not more interested in these organisations than They are in any movement in the world today which carries illumination and truth to men. The initiates of the world are to be found in every nation, in every church, and in every group where men of good will are to be found working, and where world service is rendered. The modern so-called esoteric groups are not the custodians of the teaching of initiation, nor is it their prerogative to prepare man for this unfoldment.

The best of them can only prepare men for that stage in the evolutionary process which is called "discipleship." The reason why this is sadly [page 26] the case, and why initiation seems so far away from the membership of most of the groups who claim an insight into the initiation processes, is that they have not laid the needed emphasis upon that mental illumination which perforce lights the way to the Gate leading to the "Secret Place of the Most High." They have laid the emphasis upon personality devotion to the Masters of the Wisdom, and to their own organisation leaders; they have stressed adherence to authoritative teaching and rules of life, and have not primarily emphasised adherence to the still small voice of the soul. The way to the place of initiation and to the Centre where Christ may be found is the way of the soul, the lonely way of self-unfoldment, of self-effacement and of self-discipline. It is the way of mental illumination and intuitive perception.

Initiation is the revelation of love, of the second great aspect of divinity, expressing itself in wisdom. This expression is found in its fullness in the life of Christ. He revealed to us the nature of essential love, and then told us to love. He demonstrated to us what divinity is, and then told us to live divinely. In the New Testament this unfolding life of living divine love is held before us in three ways, each progressive in its definition of experience, and each giving us the sequence of the revelation of Christ in the human heart. There is first of all the phrase "Christ in you, the hope of glory.\* This is the stage which precedes and immediately follows the new birth, the Birth at Bethlehem. It is the stage towards which the masses of men are slowly but steadily working, and it is the immediate goal for many of the aspirants in the world today. Secondly, there is the stage which is called that of a full-grown man in Christ, indicating an increased experience of the divine life and a deeper unfoldment of the Christ consciousness in the human being. Towards this the disciples of the world are now oriented. Then there is the stage of achievement, referred to by St. Paul in the following terms, "Till we all come, in the unity of the faith and of the knowledge of the Son of God, unto [page 27] a perfect man, unto the measure of the stature of the fullness of Christ."\*\*

Initiation is therefore a graded and realised series of expansions of consciousness, a steadily increasing awareness of divinity and of all its implications. Many so-called initiates today believe themselves to have reached this status because some occult leader or some psychic seer has told them that it is so; yet within themselves they know nothing of the process whereby they can pass (as Masonry teaches) through that mysterious door, between the two great pillars, in their search for light; they have no conscious knowledge of that self-initiated programme which has to be followed in full waking consciousness, being realised simultaneously by the indwelling divine soul and the mind and brain of the man in physical life. These expansions of consciousness progressively reveal to man the quality of his higher and his lower nature; it is this realisation which marks St. Paul as one of the first initiates to attain that status under the Christian dispensation. Read what he says about this revelation of his duality:

"I know that in me [that is, in my flesh] dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

"For the good that I would, I do not: but the evil which I would not, that I do.

"For I delight in the law of God after the inward man:

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\* *Col.*, I.27.

\*\* *Eph.*, IV.13.

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

"Oh, wretched man that I am! who shall deliver me from the body of this death?

"I thank God through Jesus Christ our Lord."\*

Only through the revelation of the Christ within each human being can this at-one-ment be made. Only through the new birth, the baptism of spirit and of fire, and the transfiguration of the nature can deliverance be found, can unity [page 28] with God be achieved. Only through the sacrifice of humanity, which is the essence of the crucifixion, can the resurrection be undergone.

What is true of the individual will be true ultimately of the entire human family. The plan for humanity concerns man's *conscious* unfoldment. As mankind grows in wisdom and knowledge, and as the civilisations come and go, each bringing its needed lesson and its high point of attainment, men as a group approach the gate which leadeth unto life. All modern discovery, all psychological studies and knowledge, all group activity and all scientific achievement, as well as all real occult knowledge, are spiritual in nature, and these are aids to that expansion of consciousness which will make of mankind the Great Initiate. Just as soon as human beings can grasp in a large synthesis the necessity of entering more definitely into the world of true meaning and of value, we shall see the mysteries becoming universally recognised. The new values will be seen and the new techniques and methods of living will be evolved as a result of this perception. There are signs that this is already happening, that the destruction going on around us and the tearing down of the ancient institutions—political, religious and social—are only preparatory to this undertaking. We are on our way to "that which is within," and many voices are today proclaiming this.

We are on that path of transition (can we call it the Path of Discipleship?) which will lead us into a new dimension, into the interior world of true fact and right energy. It is a world in which only the spiritual body can function and only the eye of spirit can see. It cannot be perceived by those whose inner perception is unawakened and whose intuition sleeps. When the spiritual body begins to be organised and to grow, and when the eye of wisdom slowly opens and trains itself to see truly, then there will come the indications that the Christ, latent in each son of God, is beginning to control and to lead man into the world of spiritual being, true meaning and essential values. This world is the kingdom of God, the world of souls, and—when manifested—is that expression [page 29] of divine life which we can call the fifth kingdom in nature. But it cannot yet be generally perceived. It is through the process of initiation that this world stands revealed.

Before initiation can be given, the significance of the above ideas must be grasped, and certain great developments are necessarily presupposed. These requirements can be seen working out in the life of every disciple at this time, and, for those who have eyes to see, they can be seen actively bringing changes in the race.

Aspiration is a basic requirement, both in the individual and in the race. Today humanity aspires to great heights, and this aspiration is responsible for the great national movements seen in so many

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\* *Romans*, VII.18-25.

countries. At the same time, individual disciples are striving anew towards illumination, incited thereto by their longing to meet world need. Spiritual selfishness, which has been such a characteristic of aspirants in the past, has to be transcended and transmuted into love of man and a sharing in the "fellowship of Christ's sufferings."\* Self must be lost to sight in service. Service is rapidly becoming the keynote of the time, and one of the incentives in racial endeavour. The meeting of disaster and the undergoing of painful experiences is ever the lot of the individual disciple. It is becoming obvious that the world disciple, humanity itself, is now deemed worthy of such a testing. This universality of difficulty, in every department of human life and excluding no group, indicates that mankind as a whole is being prepared for initiation. There is purpose underlying what is happening today. The birth pangs of the Christ within the race have begun, and the Christ will be born in the "House of Bread" (which is the meaning of the word "Bethlehem"). The implications of our present world pain and suffering are too obvious to need further explanation. There is purpose underlying all world affairs at this time, and there is reward at the end of the way. Some day, sooner perhaps than many may think, the portals of initiation will open wide to the suffering world disciple (as they have ever [page 30] opened in the past to individuals), and humanity will enter into a new Kingdom and stand before that mysterious Presence Whose light and wisdom shone forth before the world through the Person of Christ, and Whose voice was heard at each of the five crises through which Christ passed. Then will mankind enter into the world of causes and of knowing. We shall dwell in the inner world of reality, and the outer appearance of physical living will be known to be only symbolic of inner conditions and happenings. Then we shall begin to work and live as those who are initiate in the mysteries, and our lives will be regulated from the realm of reality where Christ and His Disciples of all time (the Church invisible) guide and control human affairs.

The goal which They have in view and the end towards which They are working has been summed up for us in a commentary upon an ancient Tibetan scripture. The words are as follows:

"All beauty, all goodness, all that makes for the eradication of sorrow and ignorance upon earth must be devoted to the one Great Consummation. Then when the Lords of Compassion shall have spiritually civilised the Earth and made of it a Heaven, there will be revealed to the Pilgrims the Endless Path, which reaches to the heart of the universe. Man, then no longer man, will transcend Nature, and impersonally, yet consciously, in at-one-ment with all the Enlightened Ones, help to fulfil the Law of the Higher Evolution, of which *Nirvana* is but the beginning."\*\*

Such is our goal. Such our glorious objective. How can we progress towards this consummation? What is the first step that we must take? In the words of an unknown poet:

"When thou canst see  
Beneath the outer seeming  
The causes which to all effects give birth,  
When thou canst feel, in warmth of sunlight streaming  
The Love of God, encircling all the earth,  
Then know thyself initiate in the Mysteries  
The wise men ever deemed of greatest worth."

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\* *Phil.*, III.10.

\*\* *Tibetan Yoga and Secret Doctrines*, by W.Y. Evans-Wentz, p. 12.

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## CHAPTER TWO

**The First Initiation . . . The Birth at Bethlehem**

## KEY THOUGHT

"Except a man be born again, he cannot see the kingdom of God." (*St. John*, III.3.)

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## CHAPTER TWO

**The First Initiation . . . The Birth at Bethlehem**

## 1

In our discussion of these five major initiations we shall seek to do three things. First, we shall endeavour to realise that Christianity is the flower and the fruitage of the religions of the past, being the last to be given out, with the exception of the Mohammedan religion. We have seen that the emphasis of the Christian religion has been laid upon the unit in the human family, and also upon the unique mission of Christ Himself. Christ came to teach the supreme value of the individual, as I have already indicated in the previous chapter.\*

It would appear that the emphasis laid by the followers of Mohammed upon the fact of God, the Supreme, the One and Only, was in the nature of a balancing pronouncement, coming forth as it did in the fifteenth century, in order to safeguard man from forgetfulness of God, as he drew nearer to his own latent and essential divinity as a son of the Father. The study of the relationships of these different faiths, and the manner in which they prepare for and complement each other, is of the deepest interest. This our Western theologians have often forgotten. Christianity may and does preserve secret within itself the sacred teaching, but it inherited that teaching from the past. It may personalise itself through the instrumentality of the greatest of the divine Messengers, but the way of that Messenger had been prepared beforehand, [page 34] and He had been preceded by other great Sons of God. His word may be the life-giving Word for our Western civilisation, and may embody the salvation which had to be brought to us, but the East had its own teachers, and each of the past civilisations upon our planet had had its divine Representative. As we consider the message of Christianity and its unique contribution, let us not forget the past, for if we do we shall never understand our own faith.

Secondly, we must remember to think in terms of the whole and to realise that the great expansions of consciousness to which we shall constantly refer have their universal parallels. Some of these unfoldments in the race lie in past racial history. Some lie ahead. One lies immediately possible in the

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\* See p. 15.

present. As man's physical and mechanical equipment develops to meet his expanding consciousness, he is gradually led to experience more and more of the divine Immanence, to perceive more of the divine Transcendence, and to register with an increasingly illumined awareness the revelation which is sequentially presented for his education and his cultural growth.

Today we stand at the very verge of the birth hour of the racial Christ, and out from the darkness of the womb of matter the Christ child can enter into the light of the kingdom of God. Another crisis is upon us, and for this Christ has prepared the race, for when He was born at Bethlehem, it was not simply the birth of another divine Teacher and Messenger, but the appearing of an Individual Who not only summed up in Himself the past achievement of the race, but Who was also the forerunner of the future, embodying in Himself all that it was possible for humanity to achieve. The appearance of Christ in the cave at Bethlehem was the inauguration of the possibility of a new cycle of spiritual unfoldment for the race, as well as for the individual.

Finally, we shall consider these unfoldments from the standpoint of the individual, and study those episodes related in the Gospel story which vitally concern the individual human being who, approaching the end of the long and weary [page 35] way of evolution, is ready to re-enact the same drama in his own experience. To him there comes the opportunity to pass from the stage of the new birth to that of the final resurrection, via the steep path of Mount Golgotha. In his innermost nature he must learn to understand the words of Christ, "Ye must be born again,"\* and to express the death unto life which is the outstanding message of St. Paul.\*\*

Each of us must sooner or later prove this for himself, because "living religious experience is the only legitimate way to the comprehension of dogmas."\*\*\* Only by following the example of those who have achieved can we ourselves learn the meaning of achievement. Only by our living divinely can our hidden divinity find true expression. This involves a practical self-application which brings its own reward but which must at first be entered upon blindly.

The history of humanity is therefore the history of this individual search for divine expression and light, and for the ultimate achievement of the new birth which releases a man into the service of the kingdom of God. Down the ages, individuals throughout the world have passed through these five expansions of consciousness, and have entered into a deeper life of fuller, richer service. Step by step, their sense of divinity has grown, and their awareness of the divine Life, immanent in nature, has led them to the recognition of the paralleling truth of God transcendent. God in the individual, and God in Christ. God in all forms, and God the informing life of the cosmos, and yet a God Who consciously informs a universe as well as a man and the minutest atom of substance. The evolution of this recognition of divinity in man has been gradual and slow, but at certain points in racial history (as in the history of the individual man) critical moments have been reached, and crises have emerged and have been transcended, each definite initiation leaving the [page 36] race with an expanded understanding. Today mankind is being prepared for just such a transition, and for the refocussing of the human consciousness in a higher dimension and in a richer field of experience. Humanity is ready to step on to a higher rung of the evolutionary ladder. Faced with a situation so peculiar and an experience so unparalleled, our present chaotic bewilderment need cause no surprise. We are trembling on the verge of another step forward; we are ready for another initiation; we are on the point of

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\* *St. John*, III.7.

\*\* *I Cor.*, XV.31.

\*\*\* Pavel Florensky, quoted in *The Recovery of Truth*, by Hermann Keyserling, p. 80.



widening our horizon, and passing through an open door into a larger room. All that is transpiring is no indication of failure, of senseless confusion and blind upheaval. It is rather a process of temporary destruction for further rebuilding, and is but a correspondence in the racial life to those tests and trials which are always the lot of the disciple preparing for initiation. For this, Christianity has prepared numbers of the race. The new interpretation and the next revelation are imminent.

This coming revitalisation of the essential and inner nature of humanity, with the consequent reorganisation of world affairs and of human life, is already sensed and awaited by the thinkers of the race, and they constantly isolate the present opportunity. The expectancy in the race is assuming vital proportions.

In the words of an ancient Mexican aphorism, "Always in the centre shall come a new Word." Every form has its positive centre of life. Every organism is constructed around a central nucleus of power. There is a centre in our universe from which the Word went forth, bringing into being our organised solar system as we now have it, and the planet on which we live, with its myriad forms of life.

"In the beginning was the Word, and the Word was with God, and the Word was God."

"The same was in the beginning with God."

"All things were made by Him, and without Him was not anything made that was made."

"In Him was life; and the life was the light of men."

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"He was in the world, and the world was made by Him, and the world knew Him not."\*

What is thus true of the Whole is true also of the part. Each civilisation, as an expression of the human consciousness, has had its Word. Two thousand years ago a Word was for us "made Flesh," and around that dynamic centre of spiritual life our Western world revolves. Whether we accept this fact or question it matters not, as far as the results are concerned, for as Dr. Schweitzer tells us:

"The historical foundation of Christianity, as rationalism, liberalism, and modern theology count it, exists no longer—which, however, is not to say that Christianity has therefore lost its historical foundation. The work which historical theology believed it must carry out, and which it sees falling to pieces at the very moment when completion was near, is only the terra cotta veneer of the true indestructible, historical foundation, which is independent of any historical knowledge and proof—simply because it is there, it exists.

"Jesus is something to our world because a mighty stream of spiritual influence has gone forth from Him and has penetrated our age also. This fact will be neither shaken nor confirmed by an historical knowledge."\*\*

Always the Word has sounded out which has enabled the race to see and recognise its next step. The Christ enabled man to hear this in the past; He will enable man to do so again today. Some day, as all

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\* *St. John*, I.1, 2, 3, 4, 10.

\*\* *The Mystery of the Kingdom of God*, by Albert Schweitzer, pp. 28, 29.

Masons know, these Words which have been spoken periodically will be superseded by a WORD which is known among them as the "Lost Word." When that Word is finally spoken humanity will be enabled to climb to the final peak of human achievement. The hidden divinity will then shine forth in its glory, through the medium of the race. The height of material achievement has perhaps been reached. Now comes the opportunity for that subtle divine Self to manifest through the agency of the experience which we call the "new birth," [page 38] and which Christianity has ever taught. The effect of all that is now transpiring upon earth is to bring to the surface that which is hidden within the human heart, and to unveil to our eyes the new vision. Then we can pass through the gateway of the New Age into a world which will be characterised by newer awareness, a deeper understanding of the vital realities, and a truer and higher standard of values. The Word must again sound forth from the centre—the Centre in the Heavens, and the centre in every human heart. Each individual soul must hear it for itself alone. Each of us has to pass through that experience wherein we know ourselves to be a "Word made Flesh," and until the Bethlehem experience is a part of our individual consciousness as souls, it remains a myth. It can become a fact—the major fact in the experience of the soul.

I cannot here enter into a definition of the word "soul." An extract from a book by Dr. Bosanquet expresses the idea in terms which link it up with individual experience, and yet preserve the cosmic implications in their beauty. An isolated soul is an impossibility. He says:

"The Soul—I use the term in the most general sense to mean the centre of experience which as a microcosm has acquired or is acquiring a character of its own and a relative persistence—the soul is not to be contrasted as a detached agent either with its constituent externality on the one hand or with the life of the absolute on the other. Our idea has been throughout ... that *the soul is a range of externality 'come alive' by centring in mind.* And when we speak of the soul as a will creatively moulding circumstance, this is another expression for the microcosm, including the centre which its circumstances stand around, remoulding and reshaping itself. It is, on the other hand, a thread or fibre of the absolute life, ... a stream or tide within it of varying breadth, intensity, and separateness from the great flood within which it moves." [The italics are mine. A. A. B.]\*

What this soul is, when unveiled and manifested (even through the limitations of the flesh), Christ made clear to us. [page 39] The partial in us is complete in Him, a fact in full expression. He has linked us to Himself through His perfected humanity; He has linked us to God through His expressed divinity.

Two thoughts must therefore be borne in mind by all of us at this time if we are not to be submerged in the apparent world chaos and thus lose our perspective. One is that *each age provides its way out.* This, Christ meant when He said, "I am the way, the truth and the life."\*\* He knew that He synthesised in Himself the soul of the past and the spirit of the future. And what is true of Him is true also of the teaching He gave. In Christianity the past is comprised and its best religious elements are included.

The soul of man stands at the gates of revelation, and he must learn that this revelation will come through himself perfected. Browning expressed this in the well-known lines:

"Thus he dwells in all  
From life's minute beginnings, up at last

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\* *The Value and Destiny of the Individual*, by B. Bosanquet, p. 129.

\*\* *St. John*, XIV.6.

To man—the consummation of this scheme  
 Of being, the completion of this sphere  
 Of life: whose attributes had here and there  
 Been scattered o'er the visible world before,  
 Asking to be combined, dim fragments meant  
 To be united in some wondrous whole,  
 Imperfect qualities throughout creation,  
 Suggesting some one creature yet to make,  
 Some point where all those scattered rays should meet  
 Convergent in the faculties of man.

When all the race is perfected alike  
 As man, that is; all tended to mankind,  
 And, man produced, all has its end thus far:  
 But in completed man begins anew  
 A tendency to God. Prognostics told  
 Man's near approach; so in man's self arise  
 August anticipations, symbols, types  
**[page 40]**  
 Of a dim splendour ever on before  
 In that eternal circle life pursues.  
 For men begin to pass their nature's bound,  
 And find new hopes and cares which fast supplant  
 Their proper joys and griefs; they grow too great  
 For narrow creeds of right and wrong, which fade  
 Before the unmeasured thirst for good: while peace  
 Rises within them ever more and more.  
 Such men are even now upon the earth,  
 Serene amid the half-formed creatures round  
 Who should be saved by them and joined with them."\*

Man the human being, a soul in incarnation, is on the verge of taking that step forward which will bring about that first of the great unfoldments which we call "the new birth." Once that has been undergone, the life of the infant Christ will increase, and the momentum set up will carry him forward along that Way which leads from one high peak of attainment to another, until he himself becomes an illumined Light-bearer, and one who can light the way for others. The illuminati have ever led the race forward; the knowers, mystics and saints have ever revealed to us the heights of racial and individual possibility.

The Way from the Birth at Bethlehem to the Crucifixion Mount is a hard and a difficult one, but it is trodden with joy by the Christ and by those whose consciousness has been attuned to His. The joy of physical life is changed into the joy of understanding, and new values, new desires and a new love replace the old.

The Birth at Bethlehem marked the beginning of the long way of tragedy of the Saviour. It made Him

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\* *Paracelsus*, by Robert Browning.

"a man of sorrows, and acquainted with grief."\* It was the beginning of the end, and marked His initiation into higher states of consciousness. This is apparent in the Gospel story.

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## 2

Before we take up a definite consideration of these great initiations, it might be of value to touch upon one or two points in connection with the subject as a whole. So much peculiar and unsound teaching on the matter is being given out at this time, and so wide is the general interest, that a measure of clear thinking is badly needed, and attention should be called to certain factors which are frequently overlooked. It might be asked at this point, "Who is the initiator? Who is eligible to stand before Him and to pass through an initiation?"

It cannot be too clearly emphasised that the first initiator with whom a man has to deal is, ever and always, his own soul. Many esoteric schools and teachers direct their teaching and their aspirants towards some great Master Who is supposed to prepare them for this step, and without Whom no progress is possible. They forget that it is not possible for such a Master even to contact a man in this relationship until he has made a clear and definite contact with his own soul. It is on the level of awareness which is that of the soul itself that those who can help are to be found, and until we have, as individuals, penetrated into that state, it is not possible for us to be brought into intelligent touch with those who normally function there. Initiation relates to consciousness and is merely a word which we use to express the transition which man can make out of the consciousness of the fourth or human kingdom, into the fifth or spiritual kingdom, the kingdom of God. Christ came to reveal the way into that kingdom.

This initiating soul, as we have already seen, is called by many names in the New Testament, and in the other religions it is called by a terminology suited to the time and temperament of the aspirant. Where the Christian disciple speaks of "Christ in you, the hope of glory,"\*\* the Oriental disciple may speak of the Self or the Atman. The modern [page 42] schools of thought speak of the ego, or the higher self, the real man, or the spiritual entity, whilst in the Old Testament reference is made to the "Angel of the Presence." A long list of these synonyms could be compiled, but for our purpose we shall confine ourselves to the word "soul" because of its wide use in the West.

The immortal soul in man prepares him for the first initiation, for it is this soul which manifests upon earth as the "infant Christ" and appears in man. This is the new birth. That which has been slowly gestating in man comes at last to birth, and the Christ, or soul, is born consciously. *Always* the germ of the living Christ has been present, though hidden, in every human being. But in due time and season the infant soul makes its appearance, and the first of the five initiations is made possible. The work proceeds, and the Christ-life unfolds and develops in the man until the second and third initiations take place. At that time, as many believe, we are initiated through the instrumentality of the Christ, and in full waking consciousness the initiate stands in His Presence and sees Him face to face. Browning expresses this truth in the great poem *Saul* when he says:

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\* *Isaiah*, LIII.3.

\*\* *Col.*, I.27.

"Oh, Saul, it shall be  
 A Face like my face that receives thee; a Man like to me  
 Thou shalt love and be loved by, for ever: A Hand like this hand  
 Shall throw open the gates of new life to thee!  
 See the Christ stand!"

After the third initiation, the Transfiguration, when the personality has been subordinated to the soul, or the indwelling Christ, and the glory of the Lord can shine forth through the medium of the flesh, we are faced with the supreme achievement of the Crucifixion and the Resurrection. Then, we are told, that mysterious Being, spoken of in the Old Testament as Melchizedek, and as the Ancient of Days, will play His part and initiate us into the still higher mysteries. Of Him we are told that:

"This Melchizedek, King of Salem, Priest of the Most High God [page 43] ... was, in the first place, as His Name means, King of Righteousness, and besides that, King of Salem (that is King of Peace). Being without father or mother or ancestry, having neither beginning of days nor end of life ... He remains a priest in perpetuity."\*

He is the One Who receives the initiate and superintends the higher transitions of consciousness which are the reward of the tests triumphantly undergone. He is the One Whose "star shines forth" when the initiate enters into light.

There are therefore three initiators: first, a man's own soul, then the Christ of history, and finally the Ancient of Days, the one in Whom "we live, and move, and have our Being."\*\* These ideas are interesting when we realise that out of the five initiations there are three which seem, and naturally so, to be of supreme importance. In the life of Christ there are episodes which represent great points of attainment, all climaxing cycles and initiating new ones. These are the first initiation, the Birth; the third initiation, the Transfiguration; and the fifth, the Resurrection. There is in nature some mysterious value which is connected with the first, the third, and the fifth—the beginning, the middle point and the climaxing consummation. As has been pointed out, "it is the intervals, not only between the base note, the major third and the perfect fifth, or those which distinguish the quaver from the semi-quaver, which enable us to build up a symphony or song." Between these high points, in the intervals of which the details are given us in the Gospel story, the work is carried on which makes the later achievements possible. We are primarily considering in this book the technique of the entrance into the kingdom of God. That kingdom exists, and birth into it is as inescapable as birth into the human family. The process is a sequential proceeding from gestation until, in "the fullness of time," the Christ Child is born; the soul begins to manifest on earth, and the life of the disciple and initiate begins. He passes from stage [page 44] to stage until he has mastered all the laws of the spiritual kingdom. Through birth, service and sacrifice the initiate becomes a citizen of that kingdom, and this is as much a natural process connected with his inner life as are the physical processes in their connection with his outer life as a human being. These two go on together, but the inner reality eventually comes into manifestation through the sacrifice of the human to the divine.

The initiate is not simply a good man. The world is full of good men who are probably a long way from being initiates. Neither is the initiate a well-meaning devotee. He is a man who has added a sound

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\* *Hebrews*, VII.1-4. Weymouth Translation.

\*\* *Acts*, XVII.28.

intellectual understanding to the basic qualifications of a sound moral character and devotion. Through discipline he has coordinated his lower nature, the personality, so that it is a "vessel meet for the master's use,"\* that master being his own soul. He knows that he walks in a world of illusion, but is training himself whilst doing this to walk in the light of the soul, realising that in service to his fellowmen and in forgetfulness of self he prepares himself to stand before the portal of Initiation. Upon that path he meets those who, like himself, are learning to be citizens of the kingdom.

This has been the knowledge and the message of all true Christians down the centuries, and their united testimony bears witness to the reality of the kingdom, to the fact that those who seek it truly can find it, and that those who make enquiry as to its existence shall not be disappointed. The way into the kingdom is found by questioning and answering, by seeking and finding, and by the obedience to that inner voice which can be heard when all other voices are stilled.

When that voice is heard we come to a consciousness of the possibilities ahead and take the initial step towards that first initiation which leads to Bethlehem, there to find and meet with Christ. Within ourselves we find God. In the cave of the heart the divine life can be felt throbbing. Man discovers himself to be one of a vast number who have undergone the [page 45] same experience, and through the process of initiation he gives birth to the Christ. The "infant life," newborn into the kingdom of God, starts on the struggle and the experience which will lead him step by step from one initiation to another till he too has attained. Then he also becomes a teacher and an expression of divinity, and follows in the footsteps of the Saviour, serving the race, sounding the needed note, and helping others to reach the point he has reached. The path of service and cooperation with the divine will become the purpose of his life.

Not all initiates can reach the altitude which Christ reached. His was a unique and cosmic mission. But experience of each stage of illumination, as portrayed in the Gospel story, is possible to the disciples of the world. Therefore, in summing up these ideas concerning the new birth into the kingdom, which at this time faces so many, it must be borne in mind that:

"At the first great Initiation the Christ is born in the disciple. It is then that he realizes for the first time *in himself* the outpouring of the divine Love, and experiences that marvellous change which makes him feel himself to be one with all that lives. This is the 'Second Birth,' and at that birth the heavenly ones rejoice, for he is born into 'the kingdom of heaven,' as one of the 'little ones,' as a 'little child'—the names ever given to the new Initiates. Such is the meaning of the words of Jesus, that a man must become a little child to enter into the Kingdom."\*\*

The same writer points out in another place that:

"The 'second birth' is another well-recognised term for Initiation; even now in India the higher castes are called 'twice-born,' and the ceremony that makes them twice-born is a ceremony of Initiation—mere husk truly, in these modern days, but the 'pattern of things in the heavens.'\*\*\* When Jesus is speaking to Nicodemus he states that 'Except a man be born again, he cannot see the kingdom of God,' and this birth is spoken of as that 'of water and the Spirit,'\*\*\*\* this is the first Initiation; a later one is that

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\* *II Timothy*, II.21.

\*\* *Esoteric Christianity*, by Annie Besant, pp. 185, 286, 53, 54.

\*\*\* *Hebrews*, IX.23.

\*\*\*\* *St. John*, III.3, 5.



`of the Holy [page 46] Ghost and fire,\* the baptism of the Initiate in his manhood, as the first is that of birth, which welcomes him as the `Little Child' entering the kingdom.\*\* How thoroughly this imagery was familiar among the mystics of the Jews is shown by the surprise evinced by Jesus when Nicodemus stumbled over His mystic phraseology: `Art thou a master of Israel, and knowest not these things?'"\*\*\*

Facing these possible heights of attainment stand the disciples of the world at this time. Here also stands the weary world disciple, humanity as a whole, worn and distraught, bewildered and restless, yet conscious of divine potentialities and great dreams, visions and ideals which evoke a hope and a refusal to be defeated and are the guarantee of eventual success. The voice of all the world Saviours and the example of the Christ indicate to humanity the Way that must be trodden. This leads away from the superficial and the material, from the world of unreality to the world of reality. "Man has had enough of a life cut off from its religious centre, and a quest for a new religious balance, a spiritual deepening will begin; in no order of his activity can he carry on any longer merely on the surface, a purely external life."\*\*\*\* Deep calls unto deep, and from out the darkness of those depths, and through pain and suffering, the Christ child will emerge, and humanity as a whole will stand ready to make the great transition into the kingdom of God. Man can now pass on into the kingdom and commence making spiritual history. Up to the present, history has been preparatory. The race is only today, for the first time ready to take the great step on to the path of discipleship and of purification which precedes the path of initiation. Individuals have ever emerged out of the rank and file and lifted themselves to the pinnacles of attainment, and so climbed the mountain of initiation. But today this becomes possible for the many. The voice of those who have achieved, the clarion call of those who are [page 47] initiate in the mysteries of the kingdom of God, make the new step possible. The moment is unique and urgent. The call is to the individual but also, for the first time in history, it is sounded in the ears of the crowd, because the crowd is ready to respond.

Such is the situation now. The voices of these individuals who have entered into the kingdom call to the multitude today in no uncertain terms, and the issue is sure, though to some the initiating of humanity may seem a slow process. Old truths enunciated by the world Teachers and Saviours are in process of re-interpretation, to meet the ancient needs in new terms and in a more vital way. Those Leaders who mould the spirits of men are holding the doors wide open, and through them mankind will be obliged to pass, rapidly if it will listen, but inevitably, whether it now hears or no.

Our theme therefore gradually emerges in our consciousness. We can see that it must be approached from two major angles. We shall study these five initiations of Jesus from the angle, first of all, of the individual aspirant, so that it may become apparent that, as children of God, we can all participate in what the Christ went through. One of the interesting things which appear as we study the life of Christ and note how the divine Plan for that life was progressively registered in His consciousness, is that at first He only dimly sensed what He had to do. The ideas developed as He grew older. After the first initiation, the Birth at Bethlehem, His words to His mother were, "Wist ye not that I must be about my Father's business?"\*\*\*\*\* He knew that He was ordained to work and to serve, but the specifications of that work were only later made clear to His mind. He simply recognised a Plan, and to that Plan He

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\* *St. Matt.*, III.11.

\*\* *St. Matt.*, XVIII.3.

\*\*\* *St. John*, III.10.

\*\*\*\* *The End of Our Time*, by Nicholas Berdyaev, p. 59.

\*\*\*\*\* *St. Luke*, II.49.

dedicated Himself. This must also be done by those who follow in His steps.

The second initiation, that of the Baptism, then took place. Christ had achieved manhood, and this attainment was followed immediately by a definite and conscious rejection of evil. Recognition of work to be done must be succeeded [page 48] by the purification of the one who must thus work, and a demonstration must be given of that purification and freedom from evil. This, Christ gave in the victory of the three temptations. Then, only after this evidenced preparation, do we read that He proceeded to teach.\*

Recognition and preparation for participation in the divine Plan was next followed by dedication to that Plan. After the Transfiguration He entered into a full realisation of what lay ahead for Him, and He defined it clearly to His disciples, saying:

"... the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.... If any man will come after me, let him deny himself, and take up his cross daily, and follow me."\*\*

Then we read later in the same chapter that "He steadfastly set His face to go" up to the place of suffering and of sacrifice.

Finally came the realisation that He had accomplished what He had set out to do. He had fulfilled the Plan; the Father's business had been done and the "many things" undergone. We read that even on the Cross the Plan still engrossed His attention, and with His final "It is finished,"\*\*\* He passed through the gates of death to a joyful resurrection.

The gradual revelation of the Plan and its service always accompanies the initiation process; the individual learns to subordinate his life to the Will of the Father, and to become—as Christ became—the servant of that Will. The initiation process itself is only a part of the general Plan for the race, and the paths of discipleship and of initiation are but the final stages of the Path of Evolution. The earlier steps on the Path are concerned with human living and experiencing, but the final stages, after the new birth, are concerned with spiritual unfoldment.

What is true of the unfoldment of the individual is true [page 49] of the race; and all these stages must be worked out in the racial life. Those who see the vision clearly can trace the evidences of this unfolding Plan in the steady growth of several ideas that are now dominant in the world. Without going into detail or entering into lengthy expositions of the subject, the growth of the Plan and of the racial response can be traced quite clearly in the development of the God idea. First, God was a far-away, anthropomorphic Deity, unknown and unloved, but regarded with awe and fear, and worshipped as the Deity expressing Himself through the forces of nature. As time elapsed, this distant God drew a little nearer to His people, taking on a more human colouring until, in the Jewish dispensation, we find Him much like ourselves, but still the wrathful, ethical Ruler, and still obeyed and feared.

He approached still nearer as time went on; and before the advent of Christianity men recognised Him as the beloved Krishna of the Hindu faith, and as the Buddha. Then the Christ came to the West. God

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\* *St. Luke*, IV.14, 15.

\*\* *St. Luke*, IX.22, 23.

\*\*\* *St. John*, XIX.30.

Himself was seen incarnate among men. The distant had become the near, and the One Who had been worshipped in awe and wonder could now be known and loved. Today God is coming closer still, and the new age will not only recognise the truth of the past revelations and testify to their validity and their progressive revelation of divinity, but to all this will be added the ultimate revelation of the Presence of God in the human heart, of Christ born in man, and of each human being manifesting, in truth, as a son of God.

In a consideration of the unfoldment of consciousness the same emerging divine Plan appears. Though the race in its infancy was governed by instinct, as time elapsed the intellect began to show itself and is continuing to control human affairs, government and thought. Out of the intellect, rightly used and understood, something fairer and still more revealing is being evolved, and steadily we can trace the growth of this new force, the intuition, in modern intelligent man. This, in its turn, brings illumination, and so [page 50] man passes from glory to glory until the omniscient cosmic Son of God can be seen, expressing Himself through every son of man.

Again, the same unfoldment can be traced racially in the transition we have made through the various stages from that of the isolated savage to the family and the tribe, then to the unification of the tribes into nations under one central government, until today we live in a world which is beginning to respond to that which is greater than the nation—humanity itself—and to conceive its expression through the development of an international consciousness. No matter by what line we trace the growth of the Plan, we come from a distant, dark and ignorant past to a present point wherein truer values are seen emerging. We begin to see what that Plan is and whither we are going. We are entering steadily into the world of spiritual realities, because "there is a road from every natural group of facts to every spiritual reality in the universe; and the essential nature of mind forces it always in some degree to traverse this road "\*.

At this "end of the age" man stands before the door of opportunity, and, because he is in process of discovering his own divinity, he will enter into the realm of real values and arrive at a truer knowledge of God. The mystery of the new birth confronts him, and through that experience he must pass.

This divinity in man must be brought to the birth, both in the individual and in the race, and thus can the kingdom of God on earth be brought into being.

### 3

All of these five initiations have certain basic points in common, resemblances which in themselves are of real significance. There are factors which are germane to all of them. The Way into the kingdom is universal, and man himself is the symbol and the reality. He looks out at all [page 51] the myths and symbols of the world; he reads and knows the story of the world Saviours; at the same time he himself has to re-enact the same story and make myth a fact in his own personal experience; he must know Christ; he must also follow Christ stage by stage through the great experiences of the initiatory process. Every initiation is preceded by a journey; each stage and each dramatic happening comes at the end of a period of travel. The symbolism of this is apparent. "The treading of the Path" is a familiar way of describing the approach of a human being to the mysteries. It is interesting to note that today the whole

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\* *The Value and Destiny of the Individual*, by B. Bosanquet, p. 111.

world is on the move. Everybody is travelling and journeying—a process symbolic of an inner condition of search and movement towards a preordained goal. Travel by rail, by steamship and by airplane is today the lot of everyone. Groups of people in many countries are being transferred from place to place as economic conditions make possible and destiny dictates. We are journeying hither and thither. We are on our way, widening our horizons. We are also preparing for expansions of consciousness which will enable us to live in two realms at once—the life which must be lived on earth and the life which we can live in the kingdom of God. Humanity is on the first stage of its journey towards the mystic Bethlehem where the Christ child will be born, and the first initiation is, at this time, an imminent happening for many.

"To every man there openeth  
 A way, and ways and a WAY.  
 And the high soul takes the high way  
 And the low soul gropes the low;  
 And in between, on the misty flats,  
 The rest drift to and fro,  
 But to every man there openeth  
 A high way and a low.  
 And every man decideth  
 The way his soul shall go."\*

**[page 52]**

Again, every initiation is marked by the enunciation of a Word of Power. The initiate hears it, though the rest of the world may not. When Christ passed through these crises, in every case a Voice sounded out, and the sound which went forth "opened anew the gates of life." Door after door is opened on the demand of the initiate and at the response by the Initiator, standing on the other side of the portal. We shall see what each Word signified. The Word always issues forth from the centre. Again and again in the New Testament we are told that "He that hath ears to hear, let him hear,"\*\* and a study of the words spoken to the seven Churches in Revelations will bring much light upon the factor of the Word.

Great racial Words have been sounded forth and have brought about needed changes, and have signified a potency of true spiritual value to the sensitive.

The Word or sound for ancient Asia in the past was TAO, or the Way. It stood for that ancient Way which the Initiates of the far East trod and taught. For our race the sound is AUM, which has degenerated in our Occidental vernacular into AMEN. The ancient scriptures of India regard this Word as peculiarly the indication of divinity, of the spirit of life, the breath of God. What the new Word will be which will "come forth from the centre" we do not know, for it will not be heard until the race is ready. But there is a common Word of Power which will be given into the custody of our race if we measure up to our opportunity and, through the new birth, enter into the kingdom of God. It is this Word which will quicken into life the hidden soul of man and galvanise him into a renewed spiritual activity. As the race grows in sensitivity, as the aspirants of the world in all the many religions cultivate the ability (through meditation) to hear the Voice which can tune out all other voices, and as they learn to register the Sound which will obliterate all other sounds, they will, as a group, record the new Word

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\* John Oxenham.

\*\* *St. Matt.*, XI.15.

which will issue forth.

**[page 53]**

At each initiation of Jesus, as we shall see, a Sign was given; it was a Sign which registered upon the consciousness of those who were not initiate. Each time, a symbol or form was seen which was indicative of the revelation. Christ Himself tells us that at the end of the age the sign of the Son of Man will be seen in the Heavens.\* Just as the Birth at Bethlehem was ushered in by a Sign, that of the Star, so shall that birth towards which the race is hastening be likewise ushered in by a heavenly Sign. The appeal which goes up from the hearts of all true aspirants to initiation is beautifully embodied in the following prayer:

"There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal. There is a power which maketh all things new. It lives and moves in those who know the Self as One. May that peace brood over us; that power uplift us, till we stand where the One Initiator is invoked, till we see His star shine forth."

When that Sign is seen and the Word is heard, the next step will be the recording of the Vision. The Plan and the part to be played by the initiate are shown to him, and he knows what he has to do. This Vision is spoken of as "the vision of God," but it is expressed to man in terms of God's will and the completeness of that which God intends. We are intended to be initiate into the mystery of that will. The vision of God is the vision of God's Plan. No man has seen God at any time. The revelation of God comes through the revelation of Christ.

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."\*\*

Christ revealed in Himself the will of God and gave to humanity a vision of God's Plan for the world, this Plan **[page 54]** being the coming of the kingdom. He was God, and the word of God went forth from Him.

Man lives by the incarnation of God in himself. By passing through the gate of the new birth, he can redeem the flesh in which that divinity is encased, and can then help in the redemption of the world. For the race, too, there is the crisis, the initiation and the vision. "Where there is no vision, the people perish."\*\*\* But that vision is never of the whole Plan. It is not of the ultimate experience nor of the unfathomable consummation. For that we are not as yet prepared. Christ Himself did not proclaim the final revelation. He saw and proclaimed the next step for the race. The events immediately ahead are sensed, to be later intelligently considered; there is a moment of prevision, a foretelling of movement and activity, of difficulty and service, and of the next unfolding glory.

Following the vision, as that followed initiation, comes a renewed cycle of test and of difficulty. The truths revealed and the revelation accorded have to be worked out in the experience of daily life. Moments of assimilation and reflection must succeed the periods of exaltation and of vision. Unless

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\* *St. Matt.*, XXIV.30.

\*\* *St. John*, XIV.8, 9.

\*\*\* *Prov.*, XXIX.18.

there is a practical experience of that which is known, it remains upon the mountain top of revelation.

Finally, every initiation leads to expanded service. Practical spiritual living must follow the moments on the mountain top. Self and its attainment must be forgotten in service to others. From this there is no escape. Every pinnacle of achievement is followed by a cycle of testing. Every new revelation grasped and appropriated has to be adapted to the needs of a consequent and strenuous life of service, and initiation ever calls forth renewed testing and enhanced power to serve.



## 4

"And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth [page 55] her firstborn son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn."\*

In these simple words the momentous story begins—a story of such far-reaching consequences that only today are we beginning to register the results. Only today, two thousand years after the event, is the lesson of Christ's life taking formative effect in the imaginations of men; only today is the unique lesson which He came to teach producing the needed changes in the capacity of men to apprehend. Only now are we becoming aware that the historical evidence of His arrival on earth *is history itself*, and that there is in the world the evidence of two great streams of endeavour or of activity—that which is the stream of the common, separative, unfolding consciousness of man, and that which is the steady application of the message of Christ to current affairs, modifying them, changing them and determining—far more than we can realise—the way that we should go. Christ came in the fullness of time, just as humanity was approaching maturity, and showed us, in Himself and through His life, what a man could be and was.

The Son of God is also the Son of Man! This fact has, perhaps, been forgotten in the emphasis laid upon His divinity. That divinity is there, and nothing can touch or hide it; it is radiance and pure white light. But the manhood is there also, a guarantee to us of our opportunity and of our potentialities, an endorsement of our faith. In the magnetic power, breathed out through the words of the Beloved Apostle as he portrayed Christ as the Son of God who speaks divinely, we have fallen down in love and adoration before that divinity. But His manhood is emphasised by St. Luke and St. Matthew, just as His life as the Great Server was emphasised by St. Mark. We have fought over the divinity of Christ. Had there been no Gospel but the Gospel of St. [page 56] John, only His divinity would have been known to us. Christ as man, and what He did and was *as man*, is not considered by this writer.

Any modern writer, when responsible for a biography of the Christ, would come under most serious criticism (from the theologians and the orthodox) had he omitted these important points. But evidently, in the opinion of the apostle, they were not of paramount importance. It was the Spirit of Christ that was vital and necessary. The other three apostles supplied the setting and the detail, and apparently did much to bring that detail into conformity with the teaching of the past, as to the environment and lives of the past world-teachers and saviours, for there is a curious identity in events and occurrences.

We have fought over the detail connected with the phenomenal appearing of Christ, and have overlooked the emphasis laid in three of the initiations upon His words and their meaning. We have taken our stand upon the physical happenings of His life and have struggled to prove the authentic historicity of those physical events, and all the time God Himself speaks, "Hear ye Him."

Another point which is frequently forgotten is that, in so coming to earth and taking human incarnation, God testified to His faith in the divinity which is in man. God had sufficient confidence in men and in their reaction to world conditions so that He gave His Son to demonstrate the possibility to man and thus save the world. In this He gave expression to His belief, and His conduct was dictated by that belief. In reverence I would like to say that *man's divinity warranted an expression of divinity*. So God

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\* *St. Luke*, II.6, 7.

acted. Dean Inge, when writing upon the works of Plotinus, says very appositely that "the conduct of life rests on an act of faith which begins with an experiment and ends with an experience." These words are true of God and of man. God had such faith in man's innate spirituality—and what is spirituality but the expression, in form, of divinity?—that He ventured on a great [page 57] experiment which has led into the Christian experience. Faith in Christ! Faith in humanity! Faith in man's responsiveness to the experiment! Faith that the vision given will be transmuted or developed into experience! Such was the faith of God in humanity. The Christian faith, in spite of dogma and doctrine, and in spite of the distortions of the academic theologian and the impositions of a few unintelligent churchmen, has brought together God and man, blended in the Christ, and so presented the truth that each human being can also have faith to venture the experiment and undergo the experience. This vital, dramatic, mystically pictured yet living truth, when grasped by the mind and understood by the heart, will enable each aspirant to the Christian Mysteries to pass through the gateway of the new Birth into light, and walk thenceforth increasingly in that light, for "the path of the just is as the shining light, that shineth more and more unto the perfect day."\* This truth is still a living truth and enriches and colours all our faith.

In this continuity (which is the basis of our faith in the love of God) there have been, as we have seen, many Words sent forth from the Centre. Many Sons of God, down the ages, have given to humanity a progressively revealing vision of the "heights of possibility," interpreting God's Plan to the race in terms suited to each age and temperament. The uniformity of their life story, the appearance again and again of the Virgin Mother (whose name is frequently a variation of the name Mary), the similarity in detail of the birth story, all indicate to us the constant re-enactment of a truth, so that from its dramatic quality and its repeated happening, God impresses upon the hearts of men certain great truths which are vital to their salvation.

One of these truths is that the love of God is eternal, and that His love for His people has been steadfast and unalterable. Whenever the time is ripe and the need of the people warrants it, He comes forth for the saving of the souls of men. [page 58] Krishna in ancient India proclaimed this truth in the majestic words:

"Whenever there is a withering of the law ... and an uprising of lawlessness on all sides, then I manifest Myself.

"For the salvation of the righteous and the destruction of such as do evil; for the firm establishing of the law I come to birth in age after age.

"He who thus perceives My birth and work as divine, as in truth it is ... he goes to Me, Arjuna."\*\*

Again and again such teachers have come forth, manifested as much of the divine nature as the racial development warranted, spoken those words which determined the culture and the civilisation of the peoples, and then passed on their way, leaving the seed sown, to germinate and bear fruit. In the fullness of time Christ came and, if evolution means anything at all and if the race as a whole has developed and unfolded its consciousness, the message He gave and the life He lived must necessarily sum up all the best in the past, completing and fulfilling it, and proclaim a possible future spiritual

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\* *Prov.*, IV.18.

\*\* *The Bhagavad Gita*, Translation of Charles Johnston, IV.7, 8.

culture which will greatly transcend all that the past may have given.

The majority of these great Sons of God were, curiously enough, born in a cave and usually of a virgin mother.

"In regard to the Virgin Birth it is significant that there is no reference to it in the Epistles which form the earliest Christian documents; but, on the contrary, St. Paul speaks of Jesus as `made of the seed of David according to the flesh'\* that is to say, of the seed of Joseph, David's descendant. The earliest Gospel, that of St. Mark, dating between A.D. 70 and 100, does not mention it; nor does the Gospel of St. John, dating from some time not earlier than A.D. 100. The Book of Revelation, written between A.D. 69 and 93, is silent on the subject, though had the Virgin Birth then been an important tenet of the faith it would undoubtedly have figured in the mystical symbolism of that composition."\*\*

### [page 59]

Isis was often represented standing on the crescent moon, with twelve stars surrounding her head. In almost every Roman Catholic church on the continent of Europe may be seen pictures and statues of Mary, the "Queen of Heaven," standing on the crescent moon, her head surrounded with twelve stars.

"It would seem more than a chance that so many of the virgin mothers and goddesses of antiquity should have the same name. The mother of *Bacchus* was Myrrha; the mother of Mercury or Hermes was Myrrha or Maia; the mother of the Siamese Saviour—Sommona Cadom was called Maya Maria, i.e. `the Great Mary'; the mother of Adonis was Myrrha; the mother of Buddha was Maya; now, all these names whether Myrrha, Maia or Maria, are the same as Mary, the name of the mother of the Christian Saviour. The month of May was sacred to these goddesses, so likewise is it sacred to the Virgin Mary at the present day. *She* was also called Myrrha and Maria, as well as Mary "\*\*\*

In the symbolic language of esotericism, a cave is regarded as the place of initiation. This has always been so, and a very interesting study of the initiatory process and of the new birth could be made if the many references in the ancient writings to these events which have transpired in caves were collected and analysed. The stable in which Jesus was born was in all likelihood a cave, for many stables were, in those days, hollowed out of the ground. This was recognised by the early Church, and we are told that "it is well known that whereas in the Gospels Jesus is said to have been born in an inn stable, early Christian writers, as Justin Martyr and Origen, explicitly say He was born in a cave."\*\*\*\*

In studying these five initiations of the Gospel story, we find that two of them took place in a cave, two on a mountain top and one on the level between the deeps and the heights. The first and last initiations (the Birth into life and the Resurrection into "life more abundantly")\*\*\*\*\* took place in [page 60] a cave. The Transfiguration and the Crucifixion were enacted on the summit of a mountain or hill, whilst the second initiation, after which Christ entered upon His public ministry, took place in a river, in the plains around Jordan—symbolic perhaps of Christ's mission to live and work down amongst men. The Masonic phrase to "meet on the level" takes on here an added significance. After each mountain experience, the Christ came down again on to the level of daily life and there manifested the effects or

\* *Romans*, I.3.

\*\* *The Paganism in Our Christianity*, by Arthur Weigall, p. 42.

\*\*\* *Bible Myths*, by T.W. Doane, p. 332.

\*\*\*\* *Pagan Christ*, by J.M. Robertson, p. 338.

\*\*\*\*\* *St. John*, X.10.

results of that high event.

Mithras was born in a cave, and so were many others. Christ was born in a cave and entered, as did all the others, upon a life of service and of sacrifice, thus qualifying for the task of world Saviour. They brought light and revelation to mankind and were sacrificed, in the majority of cases, to the hatred of those who did not understand their message, or who objected to their methods. All of them "descended into hell and rose again on the third day." There are twenty or thirty of these stories scattered through the centuries of human history, and the stories and the missions are ever identical.

"The Jesus-story, it will now be seen, has a greater number of correspondences with the stories of former Sungods and with the actual career of the Sun through the heavens—so many indeed that they cannot well be attributed to mere coincidence or even to the blasphemous wiles of the Devil! Let us enumerate some of these. There are (1) birth from a Virgin mother; (2) the birth in a stable (cave or underground chamber); and (3) on the 25th December (just after the winter solstice). There is (4) the Star in the East (Sirius) and (5) the arrival of the Magi (the `Three Kings'); there is (6) the threatened Massacre of the Innocents, and the consequent flight into a distant country (told also of Krishna and other Sungods). There are the Church festivals of (7) Candlemas (2nd February), with processions of candles to symbolise the growing light; of (8) Lent, or the arrival of Spring; of (9) Easter Day (normally on 25th March) to celebrate the crossing of the Equator by the Sun; and (10) simultaneously the outburst of lights at the Holy Sepulchre at Jerusalem. There is (11) **[page 61]** the Crucifixion and death of the Lamb-God, on Good Friday, three days before Easter; there are (12) the nailing to a tree, (13) the empty grave, (14) the glad Resurrection (as in the cases of Osiris, Attis and others); there are (15) the twelve disciples (the Zodiacal signs); and (16) the betrayal by one of the twelve. Then later there is (17) Mid-summer Day, the 24th June, dedicated to the birth of the beloved disciple John, and corresponding to Christmas Day; there are the festivals of (18) the Assumption of the Virgin (15th August) and of (19) the Nativity of the Virgin (8th September), corresponding to the movement of the god through Virgo; there is the conflict of Christ and his disciples with the autumnal asterisms, (20) the Serpent and the Scorpion; and finally there is the curious fact that the Church (21) dedicates the very day of the winter solstice (when any one may very naturally doubt the re-birth of the Sun) to St. Thomas, who doubted the truth of the Resurrection!"\*

Any student of comparative religion can investigate the truth of these statements, and at the end will stand amazed at the persistence of God's love and the willingness to sacrifice Themselves which all these Sons of God manifest.

It is therefore wise and timely to remember that:

"These events are reproduced in the lives of the various Solar Gods, and antiquity teems with illustrations of them. Isis of Egypt, like Mary of Bethlehem, was our Immaculate Lady, Star of the Sea, Queen of Heaven, Mother of God. We see her, in pictures, standing on the crescent moon, star-crowned, she nurses her child Horus, and the cross appears on the back of the seat in which he sits on his mother's knee. The Virgo of the zodiac is represented in ancient drawings as a woman suckling a child—the type of all future Madonnas with their divine Babes, showing the origin of the symbol. Devaki is likewise figured with the divine Krishna in her arms, as is Mylitta, or Istar, of Babylon, also with the recurrent crown of stars, and with her child Tammuz on her knee. Mercury and Aesculapius,

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\* *Pagan and Christian Creeds*, by Edward Carpenter, p. 50.

Bacchus and Hercules, Perseus and the Dioscuri, Mithras and Zarathustra were all of divine and human birth."\*

It is apposite to recall that the cathedral of *Notre Dame* [page 62] in Paris is built upon the ancient site of a Temple of Isis, and that the early Church very frequently availed itself of a so-called heathen opportunity to determine a Christian rite or a day of sacred remembrance. Even the establishing of Christmas Day on December 25th was so determined. The same writer quoted above tells us that:

"On the fixing of the 25th December as the birthday of Jesus, Williamson has the following: `All Christians know that the 25th December is *now* the recognised festival of the birth of Jesus, but few are aware that this has not always been so. There have been, it is said, one hundred and thirty-six different dates fixed on by different Christian sects. Lightfoot gives it as September 15th, others as in February or August. Epiphanius mentions two sects, one celebrating in June, the other in July. The matter was finally settled by Pope Julius in 337 A.D., and St. Chrysostom, writing in 390, says: `On this day (i.e. 25th December) also the birth of Christ was lately fixed at Rome, in order that while the heathen were busy with their ceremonies (the Brumalia, in honour of Bacchus) the Christians might perform their rites undisturbed.'\*\*"

The choice of this particular date is cosmic in its implications, and not unwittingly, we can be sure, did the wise men of earlier times make these momentous decisions. Annie Besant tells us that:

"He is always born at the winter solstice, after the shortest day in the year, at the midnight of the 24th December when the sign Virgo is rising above the horizon; born as this Sign is rising, he is born always of a virgin, and she remains a virgin after she has given birth to her Sun-child as the celestial Virgo remains unchanged and unsullied when the Sun comes forth from her in the Heavens. Weak, feeble as an infant is he, born when the days are shortest and the nights are longest."\*\*\*

It is also interesting to remember that:

"The Venerable Bede,\*\*\*\* writing in the early part of the Eighth [page 63] Century, says that `the ancient people of the Anglian nation', by which he means the pagan English before their settlement in Britain about A.D. 500, `began the year on December 25th, when we now celebrate the birthday of our Lord'; and he tells us that the night of December 24th-25th `which is the very night now so holy to us was called in their tongue *Modranecht*, that is to say "Mother's Night," by reason of the ceremonies which in that night-long vigil they performed.' He does not mention what those ceremonies were, but it is clear that they were connected with the birth of the Sun-god. At the time when the English were converted to Christianity in the Sixth and Seventh Centuries the festival of the Nativity on December 25th had been already long established in Rome as a solemn celebration; but in England its identification with the joyous old pagan Yule—a word apparently meaning a `jollification'—gave it a merry character which it did not possess in the south. This character has survived, and is in marked contrast to its nature amongst the Latin races, with whom the northern custom of feasting and giving Christmas presents was unknown until recent years."\*\*\*\*\*

\* *Esoteric Christianity*, by Annie Besant, p. 158.

\*\* *Esoteric Christianity*, by Annie Besant, p. 160.

\*\*\* *Ibid.*, p. 157.

\*\*\*\* Bede, *De Temp. rat.*, xiii.

\*\*\*\*\* *The Paganism in Our Christianity*, by Arthur Weigall, pp. 236, 237.



At the time of the birth of Christ, Sirius, the Star in the East, was on the meridian line, Orion, called "The Three Kings" by oriental astronomers, was in proximity; therefore the constellation Virgo, the Virgin, was rising in the east, and the line of the ecliptic, of the equator and of the horizon all met in that constellation. It is interesting also to note that the brightest and largest star in the constellation Virgo is called Spica; it is to be found in the "ear of corn" (sign of fertility) which the Virgin holds. Bethlehem means the "house of bread," and there is therefore an obvious connection between these two words. This constellation is also composed of three stars in the shape of a cup. This is the true Holy Grail, that which contains the life blood, the repository of the sacred and the holy, and that which conceals divinity. These are astronomical facts. The interpretation of the symbolism attached from ancient days to these constellations is as old as religion itself. Whence came the signs, and how the [page 64] meanings and symbols associated with them came into being, is lost in the night of time. They have existed in men's minds and thoughts and writings for thousands of years, and are our joint heritage today. The ancient zodiac of Dendera (antedating Christianity by several thousand years) is ample proof of this. In the sun's journey around the zodiac, this "Man of the Heavens" eventually arrives at Pisces; this sign is exactly opposite the sign Virgo, and is the sign of all world Saviours. We have already seen that the age of Christianity is the Piscean Age, and Christ came to the Holy Land when our sun transitted into that sign. Therefore that which was started and had its being in Virgo (the birth of the Christ Child) is consummated in Pisces when that Christ Child, having attained maturity, comes forth as the world Saviour.

One other astronomical fact is of interest in this connection. Closely associated with the constellation Virgo, and to be found in the same section of the Heavens, are three other constellations, and in these three there is portrayed for us symbolically the story of the Child which shall be born, suffer and die and come again. There is the group of stars called Coma Berenice, the Woman with the Child. There is Centaurus, the Centaur, and Boötes, whose name in the Hebrew language means the "Coming One." First, the child born of the woman and that woman a virgin; then the centaur, ever the symbol of humanity in the ancient mythologies, for man is an animal, plus a god, and therefore a human being. Then He Who shall come looms over them all, overshadowing them, pointing to the fulfilment which shall come through birth and human incarnation. Truly the picture book of the heavens holds eternal truth for those who have eyes to see and the intuition developed rightly to interpret. Prophecy is not confined to the Bible but has ever been held before men's eyes in the vault of heaven.

Thus as "the heavens declare the glory of God, and the firmament sheweth His handiwork,"\* we have the prophecy [page 65] of that world event which took place when Christ was born in Bethlehem, the "house of bread," and Virgo rose above the horizon, whilst the Star in the East shone forth.

Christ came, then, to His Own flesh and blood because the world of men drew Him and the love of the Father impelled Him. He came to give to life a purpose and fulfilment, and to indicate to us the Way: He came to give us an example, so that we could be galvanised by the hope that "maketh not ashamed" to "press toward the mark for the prize of our high calling."\*\*\*

It should be noted here that the journey, preceding the birth, is also a part of the life-story of other teachers sent from God. For instance, we read:

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\* *Psalm* XIX.1.

\*\* *Rom.*, V.5.

\*\*\* *Phil.*, III.14.



"Among the thirty-two signs which were to be fulfilled by the mother of the expected Messiah (Buddha), the fifth sign was recorded to be, `that she would be on a journey at the time of her child's birth.' Therefore, `that it might be fulfilled which was spoken by the prophets' the virgin Maya, in the tenth month after her heavenly conception, was on a journey to her father, when lo, the birth of the Messiah took place under a tree. One account says that `she had alighted at an inn when Buddha was born.'

"The mother of Lao-tse, the Virgin-born Chinese sage, was away from home when her child was born. She stopped to rest under a tree, and there, like the virgin Maya, gave birth to her son."\*

We are told in the Gospel story that the Virgin Mary, with her husband Joseph and bearing within herself the Christ Child, went up from Nazareth in Galilee to Bethlehem. Sometimes, through a study of the significances of the names we meet in the Bible and in tradition, we can throw much light on the episode itself and unveil some of its hidden meaning. In the study of the Bible story, I have used only the Bible itself and Cruden's *Concordance*. The interpretation of the names is taken from Cruden's *Concordance*. [page 66] Therein we find that "Nazareth" means "that which is consecrated" or set apart. "Galilee" means the "turning of the wheel"—that wheel of life and of death which turns continuously, carrying us all with it and keeping us upon the "wheel of existence," as the Buddhists call it, until we have learnt life's lessons and have become "a vessel unto honour, sanctified, and meet for the Master's use."\*\*

The long journey of existence lies behind the Christ, and He, with His Mother, journeys the last part of the way. Consecrated from past aeons to this very work of world salvage, He has first of all to submit Himself to the ordinary processes of birth and childhood. Christ came forth from Nazareth, the place of consecration, and went up to Bethlehem, the House of Bread, where in a peculiar way He Himself was to become the "Bread of Life"\*\*\* to a hungry world. He was set apart, or set Himself apart (as do all awakened sons of God) for the work of redemption. He came to feed the hungry, and in this connection two verses in the Bible convey light upon His task and its preparation. Isaiah tells us that "Bread corn is bruised,"\*\*\* and Christ Himself told us that "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."\*\*\*\* This was the destiny awaiting Him when He came to the Birth in Bethlehem. Then He entered upon the career which eventually "bruised" Him and led Him to his death.

According to the concordance, the name Mary means "the exalted of the Lord." As one says these words, the famous picture, by Mulillo, of the Virgin, standing on the crescent moon and being gathered up into the clouds of Heaven, comes to mind. Such is the assumption of the Virgin into glory. There is another interesting point in connection with the constellation Virgo, upon which we might touch. Mary, the Virgin, in the symbolism of the ancient wisdom, stands [page 67] for virgin matter, for the substance which nurtures and nourishes and hides within itself the Christ child, the Christ consciousness. In the last analysis, it is through form and matter that God stands revealed. That is the story of the divine incarnation. Matter, overshadowed by the Holy Ghost, the third Person of the

\* *Bible Myths*, by T.W. Doane, p. 5.

\*\* *II Tim.*, II.21.

\*\*\* *St. John*, VI.33, 35, 41, 58.

\*\*\*\* *Isaiah*, XXVIII.28.

\*\*\*\*\* *St. John*, XII.24.

Trinity, brings to the birth the second Aspect of the Trinity, in the Person of Christ—cosmic, mythical and individual.

Associated with the story-book of the heavens there are three constellations (besides the constellation Virgo) which are symbolised by women. There is Cassiopeia, the Woman Enthroned. This is the constellation which is the symbol of the stage in human life at which matter and form are dominant and triumphant; when the inner divine life is so deeply hidden that it shows no sign, and only the material nature controls and rules. Then there comes the later stage in the history of the race and of the individual, when we find Coma Berenice symbolically emerging—the Woman bearing the Christ Child is seen. Here matter begins to reveal its true function, which is to bring to the birth the Christ in every form. When the turning of the great wheel of life has played its part, then Mary can come out of Galilee, from Nazareth, and journey to Bethlehem, there to give birth to the Saviour. Finally there is Andromeda, the Woman chained, or matter brought into subservience to the soul. The Soul or the Christ now rules. First, matter dominant, enthroned and triumphant. Then matter, the custodian of hidden divinity, beauty and reality, ready to bring them to the birth. Finally, matter as the servant of that which has been born, the Christ. However, none of this is brought about unless the journey is made from Nazareth, the place of consecration, and from Galilee, the place of the daily round of life; and this is true, whether one is speaking of the cosmic Christ, hidden by the form of a solar system; of the mythic Christ, hidden in humanity down the ages; of the historical Christ, concealed within the form of Jesus; or of the individual Christ, hidden within the ordinary man. For always the [page 68] routine is the same—the journey, the new birth, the experience of life, the service to be rendered, the death to be endured, and then the resurrection into more extended service.

Joseph's name means "he who shall add"; he was a builder, a carpenter, a worker in the building trade, one who adds stone to stone, or beam to beam. He is the symbol of the building-creative aspect of God the Father. In these three people, Joseph, the infant Jesus, and Mary, we have the divine Triplicity symbolised and represented, God the Father, God the Son and God the Holy Spirit, or Matter informed by Deity, and therefore typified for us in the Virgin Mary.

Today the masses are on a journey. Today the teaching of the Path and of the Way to God is engrossing the attention of the aspirants in the world. We are on the Path of return to the individual and to the racial Bethlehem. We are now on the point of entering the cave wherein the new birth can take place, and therefore one stage of life's long journey is nearly completed. This symbolism is truer, perhaps, than we care to think it is. The world problem today is *bread*, and our anxieties, our bewilderments, our wars and our struggles are based upon the economic problem of how to feed the peoples. Today the whole world is occupied with the Bethlehem idea, with bread. In this subtle implication there surely comes to us a guarantee that as He came before to the House of Bread so will He again fulfil His word and fulfil Himself and return. The cave, a place of darkness and of discomfort, was for Mary the place of pain and weariness. This cave or stable story of the New Testament is perhaps as full of symbolism as any to be found in the Bible. The long and trying journey ended in a dark cave. The long and weary journey of humanity has brought us today to just such a hard and uninviting place. The life of the individual disciple, prior to taking initiation and passing through the experience of the new birth, is ever one of the utmost difficulty and hardness. But in the dark, and through difficulty, Christ is to be found, the Christ life can flower forth, and we can stand face to face before Him as the Initiator. The blind poet, [page 69] George Macdonald, sensed this when he wrote the beautiful words which have brought comfort to so many:

"Challenge the darkness, whatsoe'er it be,  
 Sorrow's thick darkness or strange mystery  
 Of prayer or providence. Persist intent,  
 And thou shalt find love's veiled sacrament.  
 Some secret revelation, sweetness, light,  
 Waits to waylay the wrestler in the night.  
 In the thick darkness, at its very heart,  
 Christ meets, transfigured, souls He calls apart."

In this cave of initiation, all the four kingdoms of nature can be seen unmistakably symbolised for us. In the rocky structure of the cave, the mineral kingdom appears. The fodder and the hay, naturally there, symbolise the vegetable kingdom. The ox and the ass represent the animal nature, but they represent also far more than that. The ox stood for that form of worship which should have been passing off the earth at the time Christ came. There were still many to be found who worshipped the bull, which was the worship prevalent in the age when our sun was passing through the age of Taurus, the Bull, and which was preserved at that time in the mysteries of Mithras and of Egypt. The sign immediately preceding the Christian era was that of Aries, the Ram or Lamb, and this is symbolised for us in the sheepfolds which surrounded Bethlehem.

It is interesting also to bear in mind that asses are definitely associated with the story of Mary and her Child. Two asses are found mentioned in the Gospel story, one coming from the north and bearing Mary to Bethlehem, and the other taking her down into Egypt. These are symbols of the two constellations called the Northern Ass and the Southern Ass, which are in the neighbourhood of the constellation Virgo.

We find the human kingdom represented in Mary and Joseph, with the human unity plus the duality which are so essential to existence itself. In the newborn Babe divinity [page 70] expresses itself. Thus, in that little cave, the cosmos is represented.

When Christ was born in Bethlehem, a threefold Word sounded forth. "Glory to God in the highest, and on earth peace, good will toward men."\* A triple Word was then given to us. It was chanted by angels in the night to the shepherds tending their flocks in the fields surrounding the stable-cave where the infant Child lay. A unique event had happened in the cosmos, and the hosts of heaven did honour to it.

This question of the earth's uniqueness has often troubled thinking people. Can so infinitesimal an atom in space as our planet be indeed of such interest to God that He permitted this great experiment to be tried here? Is the mystery of man and the significance of our purpose of such importance that nowhere else can it be paralleled?

Can anything really happen on this "ball of dust" of such vital import that it can warrant the angels in singing: "Glory to God in the highest, and on earth peace, good will towards men"? We like to think that it can be so. We dread the moment when our futility appears as we look upon the stars of heaven, realising that there are thousands of millions of universes and tens of thousands of millions of constellations! We are such specks in a great immensity.

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\* *St. Luke*, II.14.

Perhaps we are of more importance than we had guessed. Perhaps what happens to us in the realm of consciousness really does matter in the cosmic scheme. We know that it does not much matter what happens to the body. It is what happens in and through that body which counts. Perhaps what happens in and through the body, which we call a planet, indwelt likewise by God, *is* of vital moment in the plans of God Himself. This would give meaning to life; it is only when we apprehend meaning and appreciate it that we can understand the significance of the Word spoken at the birth of Christ. Let us paraphrase the message of the angels. It came from a group of beings and was spoken to [page 71] a group of beings. It is therefore a world message, a message which still awaits response. *When the consciousness which is Christ's has been awakened in all men, then we shall have peace on earth and goodwill among men. When this has taken place, then will God be glorified.* The expression of our divinity will bring to an end the hatred rampant upon earth and break down all the separating walls which divide man from man, group from group, nation from nation, religion from religion. Where there is goodwill there must be peace; there must be organised activity and a recognition of the Plan of God, for that Plan is synthesis; that Plan is fusion; that Plan is unity and at-one-ment. Then Christ will be all in all, and God the Father will be glorified. This must be brought about by a living union with God through Christ—through the historical Christ Who revealed God, and through the individual Christ, hidden in every human heart, Who must be brought to birth. None of the Epistles in the New Testament make this so clear as the *Epistle to the Ephesians*, for there is given the picture of possibility in terms that leave no excuse for misinterpretation. This epistle is:

"... penetrated through by that idea of a living union with Christ, and indwelling in Him. It is expressed in many metaphors. We are rooted in Him as the tree in the soil, which makes it firm and fruitful. We are built into Him as the strong foundations of the Temple are bedded in the living rock. We live in Him as the limbs in the body.... The indwelling, we say, is reciprocal. He is in us and we are in Him. He is in us as the source of our being; we are in Him as filled with His fullness. He is in us all-communicative; we are in Him all-receptive. He is in us as the sunlight in the else darkened chamber; we are in Him as the cold green log cast into the flaming furnace glows through and through with ruddy and transforming heat. He is in us as the sap in the veins of the tree; we are in Him as the branches."\*

The realisation of this is needed today. Christ in God. God in Christ. Christ in you and Christ in me. This is [page 72] what will bring into being that one religion which will be the religion of love, of peace on earth, of universal goodwill, of divine understanding, and of the deep recognition of God. Then His impress and His life can be seen everywhere, in everybody and everything. The divine "signature" (as Boehme calls it) will everywhere be recognised. The life of God is today agitating the minds of men and causing them to move towards the birth chamber. From there they will pass into a new world where higher ideals and deeper contacts and richer understandings will characterise humanity.

When Christ came, we read that those of vision who were prepared said, "We have seen his star in the East and are come to worship him." \*\* This was the Sign given to the few who were ready, and who had made the necessary journey to Bethlehem. But another sign was seen by the many, and given by the angel of the Lord to the shepherds who were watching in the fields by night. "And this shall be a sign unto you, Ye shall find the babe, wrapped in swaddling clothes, lying in a manger."\*\*\* Here was a sign

\* *Sermons*, A. MacLaren, 3rd Series, pp. 71, 72.

\*\* *St. Matt.*, II.2.

\*\*\* *St. Luke*, II.12.

given to those watching ones, two or three, who were ready to consecrate their all, who perceived the star of initiation flashing forth and hastened to the initiation chamber. The larger number, who were interested and watching, needed a more concrete and more easily interpreted sign and were sent to see the infant with his mother. Their attitude is expressed in the words, "Let us now go even unto Bethlehem and see this thing which is come to pass."\* But the three who understood came to worship and to give.

When they saw this star shine forth, the three Kings undertook a journey and, laden with gifts, came to Bethlehem. They are symbols of those disciples in the world today who are ready to prepare themselves for the first initiation, to transmute their knowledge into wisdom, and to offer all that they have to the Christ within.

### [page 73]

The gifts they brought teach us the specific type of discipline which must be undergone in order to present to the Christ, at the time of the new birth, gifts which will be symbolic of achievement. These three offered to the infant Jesus three presents—gold, frankincense and myrrh. Let us study for a minute the specific importance of these to the individual would-be initiate. We are told by the esotericists that man is a three-fold person in his human nature, and this truth is endorsed by the psychologists through their investigations and research. He is a physical living body, he is a sum total of emotional reactions, and he is also that mysterious something which we call a mind. These three parts of a man—physical, emotional and mental—have to be offered in sacrifice, worship and as a free gift to the "Christ within" before that Christ can demonstrate through the disciple and initiate as He wishes to do. Gold is a symbol of the material nature, which must be consecrated to the service of God and of man. Frankincense symbolises the emotional nature, with its aspirations, wishes and longing, and this aspiration must rise as incense to the feet of God. Incense is also a symbol of purification, of that burning which removes all dross and leaves only the essence for the blessing of God. Myrrh or bitterness relates to the mind. It is through the mind that we suffer as human beings, and the further the race progresses and the more the mind develops, the greater seems the capacity for suffering. But when suffering is seen in its true light and dedicated to divinity, it can be used as an instrument whereby we approach nearer to God. Then we can offer to God that rare and wonderful gift of a mind made wise through pain, and a heart made kind through distress and through difficulty surmounted.

As we study the meaning of these three gifts brought by the disciples of old to the infant Jesus, and as we see their meaning as it applies to our individual situation, it becomes equally apparent that today humanity, as a race, stands before the infant Jesus, in the House of Bread, at the end of a [page 74] long journey, and can now offer, if it so will, the gifts of material life, of purification through the fires of adversity, and of the suffering to which it has been subjected. Humanity can journey from Galilee by way of Nazareth. Gold, the thing that today seems to be the very life-blood of the people, must be consecrated to the Christ. Frankincense, the dreams and visions and aspirations of the multitude, so real and deep that the nations everywhere are struggling for the expression of these dreams—these too must be dedicated and offered to the Christ, that He may be all in all. And the pain and suffering and agony of humanity, never before so acute as now, must surely be laid at the feet of Christ. We have learnt much. Let the meaning of it all penetrate into our hearts and minds, and let the reason of the pain drive us to offer it up as our ultimate gift to Christ. Pain is ever the accompaniment of birth. Suffering is found within every birth chamber. The realisation of this awakens the deepest and most constructive

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\* *Ibid.*, II.15.

kind of optimism in the minds of those who ponder upon world suffering and agony. May it not indicate the birth pangs which precede the revelation of the Christ? When it is realised, then we can say with St. Paul:



"For His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ, and be found in Him, not having a righteousness of my own, derived from the Law, but that which arises from faith in Christ—the righteousness which comes from God through faith.... I do not say that I have already gained this knowledge or already reached perfection. But I press on, striving to lay hold of that for which I was also laid hold of by Christ Jesus But this one thing I do—forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal, I push on to secure the prize of God's heavenward call in Christ Jesus. Therefore let all of us who are mature believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you. But whatever be the point that we have already reached, let us persevere in the same course."\*

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### [page 75]

The account of Christ's childhood as given us in the Gospels is dismissed in a very few words. Only one episode is related, and that is the one in which Jesus, having reached the age of twelve years, was taken up by His Mother to the Temple of the Lord and there, for the first time, gave indication of His vocation, and evidenced the realisation that a mission was pre-ordained for Him. Prior to this, His parents had conformed to all the requirements of the Jewish ritual; they had also sojourned in Egypt. Of His time there, we are told nothing. All that we know is covered by the words:

"They returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."\*\*

Students would do well to remember that the number *twelve* is regarded by the esotericists of all faiths as signifying the number of completion; it recurs again and again in the various scriptures of the world. The following comments are of interest in this connection, showing as they do the significance of this number, and its relation to initiation:

"The accomplishment of the age of twelve years signifies a full period of evolution when an initiation was undergone by the Christ soul. This took place in the inner mind (the temple) and corresponded to an awakening of the logical and intuition sides of the soul. These are the father-mother principle, indicated by the presence of the parents."\*\*\*

And again,

"This number (of the twelve disciples) is typified by many things in the Old Testament; by the 12 sons of Jacob, by the 12 princes of the Children of Israel; by the 12 running springs in Helim; by the 12 stones in Aaron's breastplate; by the 12 loaves of the shew-bread; by the 12 spies sent by Moses; by the 12 stones [page 76] of which the altar was made; by the 12 stones taken out of Jordan; by the 12 oxen which bare the brazen sea. Also in the New Testament, by the 12 stars in the bride's crown, by the 12 foundations of Jerusalem which John saw, and her 12 gates."\*\*\*\*

\* *Phil.*, III.8, 9, 12, 16, Weymouth Translation.

\*\* *St. Luke*, II.39, 40.

\*\*\* *Dictionary of the Sacred Language of all Scriptures and Myths*, by G.A. Gaskell, p. 773.

\*\*\*\* Bishop Rabanus Manrus, A.D. 857.

All these recurrences of twelve probably have their origin in the twelve signs of the zodiac, that imaginary belt in the heavens through which the sun appears to pass on its journey in the course of a year, and during its greater cycle of approximately 25,000 years.

Having completed the preparatory work, by His twelfth year Christ again underwent an intuitive experience, going up from Nazareth (the place of consecration) to the Temple, where that intuition led Him to a new realisation of His work. There is no sign that He knew in detail what that mission was; He went into no explanations to His Mother. He started to do the work that was the nearest duty, and to teach those whom He found in the Temple, astonishing them with His understanding and His answers. His mother, bewildered and distressed, called His attention to herself and to His father, but only received the calm answer, spoken with conviction, and so changing all life for her: "Wist ye not that I must be about my Father's business?"\* That business, as it developed in His consciousness in the passing of the years, became far broader and wider in its all-embracing love than the average orthodox Church seems willing to admit.

The extent of this mission slowly dawned upon His young mind and He began, as all truly initiate sons of God must perforce do, to function as God's messenger as soon as the Vision was recognised, and in the place where He was. Having thus indicated His grasp of the future work, we read that "He went down with them (His parents), and came to Nazareth (the place of renewed consecration), and was subject unto them And Jesus increased in wisdom and stature, and in favour with God and man."\*\*

**[page 77]**

Frequently in the Gospel story, we find the word "down" occurring. Christ went with His mother "down into Egypt"; He went "down to Nazareth"; and again and again He comes down from the mountain-top or from the place of solitude to do His duty among men. After the hidden experience in Egypt (for no account of this is given to us in the Bible), and after the revelation in the Temple and the acceptance of the task to be accomplished, Christ returns to the place of duty. In this case, and after the Birth initiation, for a period of thirty years, we are told, He functioned as a man in the daily life of the carpenter's shop and in the home with His parents. This home life constituted the test to which He was subjected, and its importance cannot be overrated. Does it sound blasphemous to say that had He failed in this immediate duty, the rest of His work would have been abortive? If He had not succeeded in demonstrating divinity in the home circle and in the little town where His lot was cast, is it not possible that He would never have functioned as the world Saviour? He came to reveal to us our humanity as it could be, and will be, when we have finished with the long journey to Bethlehem. This constituted the uniqueness of His mission.

Christ lived quietly in His home with His parents, undergoing that most difficult experience of home life, with its monotony, with its unvarying usualness, with its needed subordination to the group will and need, with its lessons of sacrifice, of understanding and of service. This is ever the first lesson which every disciple must learn. Until he has learnt it, he can make no further progress. Until divinity has been expressed in the home, and among those who know us well and are our familiar friends, it cannot be expected to express itself elsewhere. We must live as sons of God in the setting—uninteresting, drab and sometimes sordid—in which destiny places us; there is nowhere else at this stage that is possible. The place where we are is the place from which our journey begins, and not the place from which we escape. If we cannot make good as disciples where we are, **[page 78]** and in the

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\* *St. Luke*, II.49.

\*\* *St. Luke*, II.51, 52.

place where we discover ourselves, no other opportunity will be offered us until we do. Here lies our test, and here lies our field of service. Many true and earnest aspirants feel that they could indeed make an impression on their surroundings and manifest divinely, if they had a different kind of home, a different environment or setting. Had they married differently, or had they more money or more leisure, could they meet with more sympathy from their friends, or had they better physical health, there is no saying what they might not accomplish. A test is something which tries our strength to see of what sort it is; it calls forth the utmost that is in us, and reveals to us where we are weak and where we fail. The need today is for dependable disciples and for those who have been so tested that they will not break or crack when difficulties come and dark places in life are encountered. We have, if we could but realise it, exactly those circumstances and that environment in which this lesson of obedience to the highest which is in us can be learnt. We have exactly the type of body and physical conditions through which the divinity in us can be expressed. We have those contacts in the world and the kind of work which are required in order to enable us to take the next step forward upon the path of discipleship, the next step to God. Until aspirants grasp this essential fact and happily settle down to a life of service and of giving lovingly in their own homes, they can make no progress. Until the path of life is trodden, happily, silently and with no self-pity in the home circle, no other lesson or opportunity will be given. Many very well-meaning aspirants need also to understand that they themselves are responsible for many of the difficulties which they encounter. Puzzled as to why they seem to evoke so much antagonism from those around them, they complain of meeting with no sympathetic response as they attempt to lead the spiritual life, to study, read and think. The reason can usually be found in the fact of their spiritual selfishness. They talk too much about their aspirations, and about themselves. Because they fail in their first responsibility, they find no [page 79] understanding reaction to their demand for time to meditate. It must be recognised that they are meditating. The house must be quiet; they must not be disturbed; no one must break in on them. None of these difficulties would arise if aspirants would remember two things: First, that meditation is a process carried on secretly, silently and regularly in the secret temple of a man's own mind. Secondly, that much can be done if people would not talk so much about what they are doing. We need to walk silently with God, to keep ourselves, as personalities, in the background; to organise our lives in such a way that we can live as souls, giving due time to the culture of our souls, yet at the same time preserving a sense of proportion, retaining the affection of those around us, and fulfilling perfectly our responsibilities and obligations. Self-pity and too much talk are the rocks on which many an aspirant temporarily founders.

Through love and loving practice we prove ourselves initiate in the mysteries. Born into the world of love at Bethlehem, the keynote of our lives from then on must be obedience to the highest that is in us, love to all beings, and complete confidence in the power of the indwelling Christ to demonstrate (through the outer form of our personalities) the life of love. The life of Christ is a life to be lived today, eventually by all. It is a life of joy and happiness, of test and of problems, but its essence is love and its method is love. It leaves us an example that we should follow His steps, and carry on the work which He initiated.

As we have travelled with Christ from Bethlehem towards the time when the second initiation draws near, what is the lesson we have learnt? How can we sum up the significance of that episode in terms of practical individual application? Has this episode any personal significance? What are the requirements and the possibilities which confront us? If a study of these five developments in the life of Christ are of no profit to us, and if they concern an unfoldment which can have no possible human interpretation, then all that has been written and taught, down the centuries, proves futile and [page 80] unavailing. The ordinary theological applications no longer make an appeal to the developed intelligence of man.

Christ Himself is ever powerful to attract human interest, and to draw to Himself those who have the vision to see truth as it is and to hear the Gospel message in terms which each new age demands. It is a waste of time to go on elaborating this ancient story of the living Christ if it contains for us no specific message, if all that is required of us is the attitude of the onlooker and of the man who simply says: "This is so." This believing yet negative attitude has been held too long. Looking on at Christ from too great a distance, we have been so preoccupied with a realisation of His achievement that our own individual part to be played eventually and inevitably has been forgotten. We have allowed Him to do all the work. We have tried to copy Him, and He does not want to be copied. He seeks to have us prove to Him, to ourselves, and to the world, that the divinity which is in Him is in us also. We need to discover that we can be as He is, because we have seen Him. He has had boundless faith in us and in the fact that "we are all the children of God," because "one is our Father," and His call goes out for us to tread the Path of holiness, and to achieve that perfection to which His life challenges us and for which He Himself tells us to work.

One wonders sometimes how right it has been for men to have accepted the ideas of St. Paul as given through translation down the centuries. The thought of sin is very little dwelt upon by Christ. It was emphasised by St. Paul, and the slant which he gave to Christianity is perhaps largely responsible for the dominant inferiority complex of the average Christian—an inferiority which Christ in no way taught. He calls us to holiness of life and admonishes us to follow in His steps, and not to follow in the steps, or to accept the interpretation of His words, which any disciple of His may advocate, no matter how highly esteemed or valuable.

What is this holiness to which He calls us, when we take the first step toward the new birth? What is a holy man?

Wholeness, unity, at-one-ment, completeness—this is the **[page 81]** hall mark of a perfect man. Having once seen and with open eyes beheld the vision of divinity, what can we do? In this question our problem is voiced. What is the next step, the immediate duty of the man who knows that, in himself, the new birth has not yet taken place, but who feels in himself a readiness to go up to Bethlehem, from Galilee, via Nazareth?

It entails, in the first place, effort. It means initiative, the expenditure of energy, the overcoming of inertia, and the will to exert oneself so that the initial journey can be taken. It means listening for and obeying the insistent demand of the soul for a nearer approach to God and a fuller expression of divinity; and yet "every individual is at some point torn between the splendid urge to go on towards understanding, and the craving to go back to safety."<sup>\*</sup>

For there *is* difficulty and danger in the outlined way to the centre. Much is to be overcome and faced. The lower nature (the Mary aspect) draws back from the issue, and prefers inertia and stability to the needed activity and to consequent relative and temporary uncertainty.

This new birth is no mystical dream; neither is it a lovely vision of something that is possible but not probable; it is not simply a symbolic expression of some ultimate goal—lying ahead of us in some dim future, or in some other form of existence and some eventual heaven which we can attain if we fall back upon unthinking faith and blind acceptance of all that theology can tell us. Relatively easy to believe, this is the line of least resistance to the majority. It is difficult to fight one's way to that stage of experience where the divine programme for man becomes clear, and the possibilities which Christ

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<sup>\*</sup> *Psychology and the Promethean Will*, by W.H. Sheldon, p. 47.

dramatised for us become something permitting us no rest until we have transmuted it into personal experience, through the experiment of initiation. The new birth is as much a natural event and as much a result of the evolutionary process as is the birth of a child into the world of physical life. Eternally, down the ages, men have made and will continue to make the great transition, proving the fact [page 82] of this experience. It is something which all must face at some time or other.

Two recognitions must emerge into the thought-world of the aspirant of today. First, the presence of the soul, a living entity which can and must be known through the process of bringing it to the birth upon the plane of daily living; and, secondly, the determination to achieve the re-orientation of the entire nature so that a closer identification with that soul may become possible, until a complete unity has been achieved. We begin to see what must be done, we begin to assume the right attitude which will make it possible. The halves of our essential duality—soul and body, Christ and Mary, over-shadowed by the Holy Ghost, the material and the spiritual—face each other and approach nearer and nearer until complete union is achieved and the Christ is born through the instrumentality of the Mother. But the acceptance of this divine idea and the orientation of the life in order to make the idea a fact are the first and immediate steps.

This, Christ taught, and for this He prayed the Father.

"Neither pray I for these alone (His disciples), but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us: that the world may believe that thou hast sent me.... I in them, and thou in me, that they may be made perfect in one."\*

This is the doctrine of the At-one-ment; God, immanent in the universe—the cosmic Christ. God, immanent in humanity, revealed through the historical Christ. God, immanent in the individual, the indwelling Christ, the soul.

How can this truth of the soul and the new birth be experienced, so simply and so practically that its meaning can appear, thus enabling us to do that which is needed? Perhaps from the following statements:

1. Hidden in every human being is the "Word incarnate," [page 83] the Son of God made flesh. This is "Christ in us, the hope of Glory," but as yet only a hope for the mass of men. Christ is not yet made manifest. He is hidden and veiled by the form. Mary is seen, not the Christ.
2. As the wheel of life (the Galilee experience) carries us from one lesson to another, we approach nearer and nearer to the indwelling reality and the hidden deity. But the Christ Child is still hidden in the womb of the form.
3. In due time, the personality—physical, emotional and mental—is fused into one living whole. The Virgin Mary is ready to give birth to her Son.
4. The long journey draws to a close, and the hidden Christ Child is born at the first initiation.

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\* *St. John, XVII.20-23.*

This truth Dr. Inge touches upon in these words:

"Macarius, following Methodius, teaches that the very idea of the Incarnation includes the union of the Logos with pious souls, in whom He is well-pleased. In each of them a Christ is born. Thus besides the ideas of Ransom and Sacrifice of Christ for us, these theologians placed the ideas of sanctification and inner transformation of Christ in us, and they considered the latter as real and as integral a part of our redemption as the former. But the doctrine of Divine Immanence in the human heart never became quite the central truth of theology till the time of the medieval mystics. It is Eckhart who says: `The Father speaks the Word into the soul, and when the Son is born, every soul becomes Mary.'"<sup>\*</sup>

We are summoned to the new birth. Our personalities are now alive with potentiality. The hour is upon us.

The human soul must hear the challenge of the Christ soul, and realise that "Mary is blessed, not because she bore Christ bodily, but because she bore Him spiritually, and in this everyone can become like her." (Eckhart.)

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### CHAPTER THREE

#### **The Second Initiation . . . The Baptism in Jordan**

##### KEY THOUGHT

"It is a propitious moment to put the Christian life into serious practice.... At a time of catastrophe, a process of ascetic purification takes place, in the absence of which there can be no spiritual life, whether for society or for the individual "

*Freedom of the Spirit*, by Nicholas Berdyaev, p. 46.

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### CHAPTER THREE

#### **The Second Initiation.....The Baptism in Jordan**

##### 1

"Wherever a thing is both perceived and felt, there is the experience of the soul; and whenever a thought and a feeling become indistinguishable, there is the soul. Soul means oneness, unity, union

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<sup>\*</sup> *The Paddock Lectures*, by W.R. Inge, p. 66.



between the inner wish and outer reality. As man moves toward acceptance of the universe, toward compatibility between what he feels as a wish from within, and what he perceives as the arrangement without, and as both elements expand, *the soul moves towards greatness.*" (Italics are mine. A. A. B.).\*

The first initiation has taken place. Christ has been born in Bethlehem. The soul has come into outer expression, and now this soul—Christ (as the historical representative of all a soul can be), the individual initiate—moves on towards greatness. The mission of the Saviour definitely starts at this time, but for the sake of those who will follow after, He must sound the note of purification and conform to the ritual requirements and the general trend of thought of His time. The initiate who has taken the first step must lay emphasis upon the purification of the lower nature which it is essential should preface the second initiation. The baptism of John was the symbol of this purification. Christ submitted Himself to the baptism, setting aside the protests of the Evangelist with His: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."\*\*

Christ had reached maturity. Tradition tells us that He [page 88] was thirty years old when He was baptised and started on His brief and spectacular public career. How true this may be historically, who can say? It is of no real importance. Christ was, is, and ever shall be. Speaking symbolically, it was necessary that He should be thirty years old, for there is significance in that number, where humanity is concerned. Thirty signifies the perfecting of the three aspects of the personality—the physical body, the emotional nature, and the mind. These three compose the form side of man, and veil or hide the soul. They are in reality his mechanism of contact with the outer world, the equipment whereby his consciousness unfolds and awakens. In their totality they constitute his "response apparatus," as the psychologists call it. We know that man is a physical animal as well as an emotional, sentient being and a thinking entity. When these three parts of man's lower nature are functioning smoothly, and together form a unit for the use of the inner man, an integrated personality, or an efficient lower self, is the result. To this the number thirty testifies. Ten is the number of perfection, and thirty testifies to perfection in all three parts of the equipment of the soul.

It is interesting to bear in mind that through these three aspects (or reflections of the divine being) man is brought en rapport with the existing universe, and therefore with God, immanent in nature. The physical body enables us to touch the tangible, visible world. The emotional, feeling nature enables us to say, "I lift up my heart unto the Lord." Most people live in their heart nature and in the feeling body, and it is through the heart that we find our way to the Heart of God. Only through love can Love be revealed. When through right use and understanding the mind is definitely directed and properly oriented, it is brought en rapport with the Mind of God, the Universal Mind, the Purpose, the Plan and the Will of God. Through the illumined mind of man, the Mind of Deity stands revealed. Thus man is seen as "made in the image of God."\*\*\*

### [page 89]

At the second initiation Christ stood before God, the Initiator, with all these aspects purified and matured; His mechanism was adjusted and ready for the task, and thus enabled to give proof of that purification and tension in attitude which would enable Him to carry through His mission to a satisfactory conclusion. This He had to prove to God and man through the purification which the baptism could give, and through the subsequent temptations in the wilderness. Ready for His work, He

\* *Psychology and the Promethean Will*, by W.H. Sheldon, p. 130.

\*\* *St. Matt.*, III.15.

\*\*\* *Gen.*, I.26.

possessed what Dr. Sheldon calls "the three cardinal elements of a great mind, namely, *enthusiasm*, *intuitive insight*, and *systematized factual equipment*," and it is further pointed out that the first two "are the more vital two, for they cannot be acquired if a person has reached adult life without them."\*

Christ stood thus equipped.

It may be of value if we study here for a few minutes the purpose for which He stood thus equipped. We saw in our last chapter that this planet we call the Earth, is regarded by many modern scientists of eminence as probably unique in its constitution and its purpose. It apparently provides a conditioning of life to be found on no other planet. This may or may not be so, and only the unfoldment of man's consciousness can verify or negate this theory of uniqueness. Today, as we look out upon our planetary life, in all kingdoms the vision is discouraging. In all kingdoms we find death and disease, and in the animal and human kingdoms not only these, but also violence of many kinds. In the human family particularly the vision is saddening, so little have we learnt to understand that for which Christ stood, and so little have we gained from the purificatory processes of modern living. The will to betterment can be seen working in many fields where individuals are concerned, but the impulse is still weak in humanity as a whole. However, it can be aroused and we shall thus awaken to our environing responsibilities when we study anew the message of love which Christ gave.

### [page 90]

It is probably true that Christ came to us with a wider and deeper message than any previous Messenger from the Centre, but this in no way detracts from the status and work of Those Who preceded Him. He came at a crucial time, and in a period of world crisis, and embodied in Himself a cosmic principle—the principle of Love, which is the outstanding quality of God. Other aspects, qualities and purposes of the divine nature had been revealed by earlier incarnations of God, and appeared as the race reached the point in its development where a right reaction was possible. Zarathustra, to mention one such Messenger, had called the attention of mankind to the fact of the two basic principles to be found in the world—those of good and of evil—thus emphasising the basic dualities of existence. Moses revealed the Law, calling men to recognise God as the principle of justice, even if it may seem an unloving justice to those of us who live after the revelation which Christ gave. Buddha embodied in Himself the principle of divine wisdom and, with clear insight into the world of causes, saw mortal existence as it was and pointed the way out. But the principle of Love—the fundamental principle of the universe—had not been revealed before Christ came. God is love, and in the fullness of time this outstanding characteristic of the divine name had to be revealed and in such a manner that man could grasp it. It is thus that Christ embodied in Himself the greatest of the cosmic principles. This Law of Love can be seen functioning in the universe as the Law of Attraction, with all that is involved in that term—coherency, integration, position, direction and the rhythmic running of our solar system; it can be seen also in the disposition of God towards humanity, as revealed to us through Christ. This unique function of Christ as the custodian and the revealer of a cosmic principle or energy lies behind all He did; it was the basis and the result of His achieved perfection; it was the incentive and impulsion to His life of service, and it is the principle upon which the kingdom of God is founded.

### [page 91]

That paganism knows no goal or purpose is today for many of us a statement which will not bear investigation. All that had transpired in the past had for its goal that which happened when Christ

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\* *Psychology and the Promethean Will*, by W.H. Sheldon, p. 135.

appeared; it prepared humanity for the opportunity then offered, forming the foundation upon which the present is based. Similarly, the imminent revelation of the coming century will constitute the foundation upon which the future will rest, and for this purpose all that is now transpiring is of supreme importance.

Not only did Christ bridge the gap between the East and the West, summing up in Himself all that the East had of worth to contribute, but He gave to our occidental civilisation (at that time unborn) those great ideals and that example of sacrifice and of service which today (two thousand years after He walked among men) are becoming the keynote of the best minds of the age. The story of ideas, how they come and how they make their impact upon the human consciousness, thus changing the course of human affairs, is the story of history; but curiously enough, ideas constitute the one unpredictable element of the future. Some individual of outstanding personality steps out from the rank and file of the race, and thinks through into being some great and dynamic idea based on truth. He formulates it into such terms that his fellowmen can grasp it and eventually live by it. New trends, new incentives and new impulses then emerge, and thus history is made. It might be said with truth that without ideas there would be no history. In the enunciation of a cosmic idea, and in the capacity to make that idea an ideal of dynamic force, Christ stands alone. Through His life, He gave to us an idea which became in time the ideal of service, so that today the attention of many rulers and thinkers throughout the world is engrossed with the well-being of nations and men. That the technique employed and the methods used to enforce the sensed and visioned ideal are frequently wrong and undesirable, producing cruel and separative results, in no way alters the fact that behind all these idealistic experiments of the race lies this great ideal, [page 92] divinely inspired and summarised for us by Christ in His life and teaching.

Christ gave the greatest of all ideas—that God is Love and that love could manifest in human form, and, thus manifested, could constitute a possibility for all men. His life was the demonstration of a perfection such as the world had never previously seen.

The soul, which is the hidden Christ in all, mediates between the spirit (the Father) and the human being. Christ emphasised this when He called attention to man's essential divinity, speaking of God as "our Father," as He was the Father of Christ. It was the light which He came to show and which He saw also (hidden and veiled) in all, enjoining upon us that we should let that light shine forth.\* He challenged us to show, and commanded us to demonstrate the perfection of which He was the embodiment. He proved to us the possible, and called upon us to express it. In this uniqueness of revelation Christ stands alone, because He was the greatest, the highest and the truest that has ever appeared, but not because—dare I say it?—He was the greatest that ever could appear. One dare not so limit God. Under the evolutionary revelation of the nature of divinity it appears that Christ climaxed the past and indicated the future. Is it not possible that there may be aspects and characteristics of the divine Nature of which we cannot as yet have the faintest conception? Is it not probable that our sentient apparatus is still inadequate to grasp the fullness of God? May not our mechanism of perception require further evolutionary unfoldment before still other divine and spiritual characteristics can be safely revealed to us and in us? There may be future revelations of such stupendous wonder and beauty that as yet we can form no faintest idea of their possible outline. Otherwise God would be limited and static, and unable to do more than He has already done. How dare we say that it is possible for us to envisage the limits of the nature of Deity? How can the human intellect arrogantly believe that [page 93] it can recognise, even through Christ, the ultimate objectives of the divine Will? The history

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\* *St. Matt.*, V.16.

of the unfoldment of the human consciousness proves that truth has been given out progressively, and that the brilliant galaxy of World Teachers gave an ever-widening interpretation of Deity, reaching, as time elapsed, an ever larger number. Christ has given us the highest and the most inclusive revelation to which the human consciousness can respond, up to the present era. But how shall we dare to say that no more is possible to God, when we are ready to receive it? For this we are fast preparing. Even Christ Himself told His disciples that "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do."\* Either these words express a truth, or the whole structure of our belief falls to the ground. There is more still to be revealed, or else past history loses its point; ancient beliefs lose their significance; and we have reached an impasse which God Himself would seem unable to transcend. This we cannot accept.

The cosmic Christ, the mystic Christ, the historical Christ, and the individual Christ are to all eternity, and the revelation can therefore be progressive. If we can believe that God is inclusive of all forms and of that which the forms reveal, surely as our equipment develops and our mechanism of contact improves we shall be able to see more of divinity than at present and be deemed worthy, at a later date, of a greater revelation. It is only our limitations as human beings which prevent our seeing all that there is to be seen.

The new birth brought us to the point where we became aware of a new world of light and of being. Through the process of that initiation we became citizens of the kingdom of God which Christ came to establish as a fact in the consciousness of men; we pass through the new birth into a world which is governed by a higher series of laws, the spiritual laws and new objectives open up before us, new aspects of our own hidden spiritual nature emerge and we begin to discover in ourselves the delineation of a new being, with a [page 94] different set of wishes, desires, ideals, and methods of world activity.

We speak much of the at-one-ment which Christ made within Himself and for man. We recognise the unity He felt with the Father, and that He has called us to a similar divine unity. But is it not possible that He established a synthesis broader than that of the individual and God—the synthesis of the kingdom of God?

What do these words mean? We have talked of the kingdom of Heaven in terms of separation. We are either in that kingdom or out of it. We are told that we must step out of the kingdom of men (controlled by the world, the flesh and the devil) into another kingdom which is pictured as utterly different. Yet is this so? All aspects of the three sub-human kingdoms—animal, vegetable and mineral—are found in man; and their synthesis, plus another factor, the divine *intellect*, we call the human kingdom. Man unifies in himself the so-called lesser manifestations of deity. In the sub-human kingdoms of nature we find three major types of consciousness: the mineral kingdom, with its subjective discriminating power, its capacity to grow, and its ultimate radio-activity; the vegetable kingdom, with its sensitivity or sentiency, and its developing response apparatus which is sensitive to sunlight, to warmth and cold, and to other environing climatic conditions; the animal kingdom with its greatly increased awareness, its capacity for free movement and for wider contacts through its instinctive nature. The human kingdom embodies all these types of awareness—consciousness, sentiency, instinct—plus that mysterious human faculty which we call "the mind," and we sum up all these inherited qualities in the word "self-conscious."

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\* *St. John*, XIV.12.

There comes, however, in the experience of the intelligent human being, a slowly dawning recognition that there is something still greater and of deeper value outside himself. He is sensitised to a subtler range of contacts and to impressions which he calls spiritual or ideal or mystical. Another type of consciousness begins to germinate in him, and at the [page 95] birth at Bethlehem this awareness becomes manifested and recognisable. Just as the human being synthesises in himself all that has been, plus his own peculiar constitution and qualities, so in him can also begin to emerge and demonstrate qualities which are not human.

Members of the kingdom of God will surely embody the heritage of four kingdoms, as man embodies the heritage of three. This higher citizenship involves the expression of the Christ consciousness, which is the consciousness of the group, of the relation of the part to the whole (something which Christ continuously emphasised) and of the human to the divine. The result of this realisation must surely be, under the evolutionary scheme, the appearance of another kingdom in nature. This constitutes the great task of Christ. Through the power of His *realised* divinity He produced the man who blended in Himself the best of all that had been, and revealed also what could be. He brought together into a functioning unity the higher and the lower, and made out of them "one new man." He founded the kingdom of God on earth, and produced a synthesis of all the kingdoms in nature, thus causing the appearance of a fifth kingdom. We might sum up the at-one-ments which He brought about as follows:

1. He unified in Himself to perfection the physical, emotional and mental aspects of man, and demonstrated therefore the perfect Individual.
2. He unified in Himself soul and body, the higher and the lower aspects, and therefore produced a divine incarnation.
3. He unified in Himself the best of all the kingdoms in nature, mineral, vegetable, animal, which means in their synthesis, the human with the intellect functioning.
4. Then He blended this synthesis with a higher spiritual factor and brought to the birth another kingdom in nature, the fifth.

Christ, having produced in Himself one unification or at-one-ment after another, for the benefit of humanity, appears before John the Baptist, and passes through the second initiation, that of purification in the waters of Jordan. Through [page 96] the process of baptism, and through the temptations which followed, He evidenced His maturity, faced His mission, and demonstrated to the world His purity and His power.

The third initiation, that of the Transfiguration, testified to the fact of the at-one-ment which Christ made between soul and body. Integration was complete, and the consequent illumination was made apparent to His disciples. He appeared before them as Son of Man and Son of God, and having proved to them Who He was, He faced the death which lay ahead of Him, and the intervening service.

In the fourth initiation, He demonstrated this integration not only as God-Man, but as the One Who enfolded in His consciousness the entire world of men. He unified Himself with humanity, and portrayed the effectiveness of that divine energy which enabled Him to say in truth, "I, if I be lifted up

from the Earth, will draw all men unto Me."\* He was lifted up between Earth and Heaven, and for two thousand years these words of His have stood unchallenged.

## 2

"Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. But John forbade him, saying, I have need to be baptised of Thee and comest Thou to me?

"And Jesus answering said unto him, Suffer it to be so now, for it becometh us to fulfil all righteousness. Then he suffered Him.

"And Jesus, when He was baptised, went up straightaway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him.

"And lo a voice from heaven, saying, This is my beloved Son, in Whom I am well pleased."\*\*

In these simple words we are told the story of this initiation. The keynote is purification, and it closed a period of preparation, of quiet service and inaugurated a cycle of strenuous [page 97] activity. The purification of the lower nature is a requirement which the Christian Church has ever emphasised as has also the Hindu faith. Christ held this ideal before His disciples and all men when He said, "Blessed are the pure in heart: for they shall see God."\*\*\*

In an ancient treatise upon meditation, the *Yoga Sutras of Patanjali*, we find the teacher proclaiming, "Through purification comes also a quiet spirit ... and ability to see the Self."\*\*\*\* Purification is of many kinds and degrees. There is physical purity and moral purity, and there is also that magnetic purity which makes a man a channel for spiritual force. There is psychic purity, which is a rare thing to find, and mental purity. The word "purity" comes from the Sanskrit word *pur*, which means freedom from alloy, from limitation and from the imprisoning of the spirit in the chains of matter. There can be no achievement without purification; there is no possibility of our seeing and manifesting divinity without passing through the waters that cleanse. In the world today a great cleansing is going on. An "ascetic purification" and an enforced abstinence from much that has hitherto been deemed desirable, is going on in the world, and none of us can escape it. This is due to the breakdown of the economic system and the many other systems which are proving ineffectual in the modern world. Purification is being forced upon us, and as a consequence a truer sense of values must eventuate. A cleansing from wrong ideals, a racial purification from dishonest standards and undesirable objectives, is being powerfully applied at this time. Perhaps this means that many in the race today are going down to Jordan, to enter its purifying waters. A self-applied ascetic purification, and the recognition of its value by the pioneers of the human family, may succeed in leading them to the portal of initiation.

There is also to be found in this episode an interesting analogy to what is happening to the race today, from the [page 98] astrological standpoint. We are entering into the sign Aquarius, the Water Carrier. This sign stands symbolically for group purity and relationship, for the universality of experience and for the waters poured over all. When we began to enter this sign, about two hundred years ago, water

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\* *St. John*, XII.32.

\*\* *St. Matt.*, III.13-17.

\*\*\* *St. Matt.*, V.8.

\*\*\*\* *The Yoga Sutras of Patanjali*, II.41.



became for the first time of general interest and of general use for sanitation and irrigation. The control of water and its utilisation as a means of transportation on a world-wide scale became possible. The use of water in our homes is now so universal that we hardly realise what the world must have been like prior to this use.

Christ in this great initiation, entered into the stream, and the waters passed over Him. In India this initiation is called that of "entering the stream," and he who undergoes it is regarded as having demonstrated both physical and psychic purity. In considering this initiation we must remember that two kinds of baptism are referred to in the story.

"John answered, saying unto them all, I indeed baptise you with water: but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptise you with the Holy Ghost and with fire."\*

There are therefore two kinds of baptism:

1. That of John the Baptist, which is the baptism by water.
2. The baptism of Jesus Christ, which is that of the Holy Ghost and of fire.

In these two symbols much of the story of human development is summed up, and the joint work of John the Baptist and of Jesus produced a synthesis which is indicative of the immediate objective of our racial endeavour. The symbolism is exact according to the ancient mystery teaching. A close study of this symbolic rendering of a basic truth would greatly profit the seeker in all countries, and an understanding of the significance of the symbols employed would throw much light upon reality.

In the evolution of the race the sentient feeling nature is [page 99] first developed, and *water* has ever been the symbol of that nature. The fluid nature of the emotions, the constant shifting between sentient pleasure and pain, the storms which arise in the world of feeling, and the peace and calm which can descend upon a man, make of water a most apposite symbol of this interior subtle world of the lower nature in which most of us live, and wherein our consciousness is predominantly focussed. The average man or woman is predominantly a blend of the physical and emotional natures; all early races have this characteristic and the probability is that, in old Atlantis, civilisation was entirely centred in the feelings and the desires, in the emotions, and—among its most advanced types—in the heart life. John the Baptist therefore gave the baptism of water which testified to the purification of the emotional nature, which must always be a preliminary step to the purification by fire.

The Jordan baptism is symbolic of the purification of the conscience in man, just as Christ and His baptism symbolised for us the divine in man and the purification which follows the activity of that divine spirit in the lower nature. Conscience, with its call to the recognition of the higher values, of the deeper truths and of the birth unto life, leads to Jordan, and so Christ went there to "fulfil all righteousness." This experience ever precedes the baptism into Christ and through Christ.

The baptism of John was a step upon the way into the centre, and of more general application than is the baptism of Jesus, for few are ready yet for the second initiation. It is preparatory to that final baptism, for the purification of the emotional nature must precede in time the purification of the mental nature, just as in the evolution of the race (and of a child, likewise) the feeling, sentient man is first developed, and then the mind comes into active life. The baptism which Christ gives His followers concerns the purification of the mind by fire. Fire, under the universal symbolism of religion, is ever symbolic of the mind nature. This baptism by fire is the baptism of the Holy Spirit.

### [page 100]

Thus Jesus went up from Nazareth and Galilee to take the next step which was indicated in His experience. As the result of life experience and inner consecration, He was ready for the next initiation. This was taken in the river Jordan. Jordan means "that which descends," but also, according to some commentators, that which "divides," as a river divides and separates the land. In the symbolism of

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\* *St. Luke*, III.16.

esotericism the word "river" frequently means *discrimination*. We have seen that water symbolises the emotional nature, and that the purification in Jordan, through baptism, typifies the complete cleansing of all feeling, of all wishes and of that desire life which is the determining factor with most people. The first initiation symbolises the dedication of the physical body and the physical plane life to the soul. The second initiation stands for the demonstrated control and consecration to divinity of the desire nature, with its emotional reactions and its potent "wish life."

A new factor now enters in, the discriminating faculty of the mind. By means of it, the disciple can bring the mental life under control and dedicate it to the life of the kingdom of God, which is consummated at the third initiation. Through the correct use of the mind, the disciple is led to make right choice, and to balance (with wisdom) the endless pairs of opposites.

We pass through the Birth initiation somewhat unconsciously. The full significance of what we have undergone does not appear to us; we are "infants in Christ," and as infants we just live and submit to discipline, gradually growing toward maturity. But there comes a time in the life of every initiate when choice must be made, and Christ was faced with this. A clear, clean interior break is to be made with the past before we can face towards a future of service, consciously undertaken, and know that from that time on nothing will be the same.

This initiation marked a tremendous change in the life of Jesus of Nazareth. Up to that time, for thirty years, He had simply been the carpenter of the little town, and the son [page 101] of His parents. He was a personality doing much good in a small sphere. But after the purification in Jordan, having "fulfilled all righteousness,"\* He became the Christ, and went about His country, serving the race and speaking those words which have moulded for centuries our Western civilisation. For each of us there must come the same great expansion, and it occurs when we are fitted to take the second initiation. Our desire-life is then confronted with essential choices which only the mind can enable us properly to handle.

We are told in *Cruden's Concordance* that the name *John* means "which God gave," and in the three names which appear together in this episode—John, Jesus and Christ—the whole story of the consecrated aspirant is summed up: John, symbolising the divine aspect deeply hidden in man, which prompts a man towards the needed purity; Jesus, in this case symbolising the consecrated, pledged disciple or initiate, ready for that process which will be the seal of his purification; Christ, the divine indwelling Son of God, able now to manifest in Jesus, because Jesus has submitted to the baptism of John. That submission and completed purification brought its reward.

It was at this initiation that God Himself proclaimed His Son to be the One in Whom He was "well pleased." Every initiation is simply a recognition. It is a false idea, current in many schools of the mysteries and of esotericism, that initiation connotes a mysterious ceremony wherein, through the medium of the initiator and the rod of initiation, conditions are definitely changed in the aspirant, so that forever after he is altered and different. An initiation takes place whenever a man becomes, through his own self-effort, an initiate. Then having taken "the kingdom of Heaven by violence,"\*\* and having "worked out" his "own salvation through fear and trembling,"\*\*\* his spiritual status is immediately recognised by his peers, and he is admitted to initiation.

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\* *St. Matt.*, III.15.

\*\* *St. Matt.*, XI.12.

\*\*\* *Phil.*, II.12.

**[page 102]**

At initiation two things happen: the initiate discovers his fellow initiates, those with whom he can associate, and he finds out also the mission to which he is called. He becomes aware of his divinity in a new and factual sense, not just as a deeply spiritual hope, an intriguing hypothetical possibility and his heart's desire. He knows himself to be a son of God, therefore recognition is accorded to him. This was strikingly the case with Jesus Christ. His task emerged in its dread implications before His eyes, and this must surely have been the reason why He was driven into the wilderness. The urge to solitude, the search for that quiet where reflection and determination can strengthen each other, was the natural outcome of this recognition. He saw what He had to do—to serve, to suffer and to found the kingdom of God. The expansion of consciousness was immediate and deep. Dr. Schweitzer says in this connection:

"About Jesus' earlier development we know nothing. All lies in the dark. Only this is sure: at his baptism the secret of his existence was disclosed to him—namely, that he was the One whom God had destined to be the Messiah. With this revelation he was complete, and underwent no further development. For now he is assured that, until the near coming of the messianic age which was to reveal his glorious dignity, he was to labour for the Kingdom as the unrecognised and hidden Messiah, and must prove and purify himself together with his friends in the final Affliction."\*

To the man Jesus this was probably a staggering disclosure. Dim anticipations of the path which He might have to tread must at times have entered His mind, but the full implications, and the picture of the way which lay ahead of Him could not have dawned upon His consciousness in their fullness until after the second initiation was undergone, when His purification was complete. He then faced the life of service and the difficulties which attend the path of every conscious son of God. The same writer says:

"In Jesus' messianic consciousness the thought of suffering acquired **[page 103]** now, as applied to himself, a mysterious significance. The Messiahship which he became aware of at his baptism was not a possession, nor a mere object of expectation; but in the eschatological conception, it was implied as a matter of course that through the trial of suffering he must become what God had destined him to be. His messianic consciousness was never without the thought of the Passion. Suffering is the way to the revelation of Messiahship!"\*\*

Christ's entire life was one long *via dolorosa*, but it was illumined always by the light of His soul and by the recognition of the Father. Though, as recorded in the New Testament, it was divided into definite periods and cycles, and though obviously the detail of what He had to do was only progressively revealed to Him, His life constituted one great sacrifice, one great experience and one definite purpose. This definiteness of objective, and this consecration of the whole man to an ideal are conditions indicative of the state of initiation. All life's happenings are related to the carrying forward of the life task. Life takes on true significance. This is a lesson which all of us, uninitiate and aspiring, can now learn. We can begin to say, "Life to me, as I look back on it, is not a succession of experiences but one great experience illumined here and there by moments of revelation."\*\*\*

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\* *The Mystery of the Kingdom of God*, by Albert Schweitzer, p. 354.

\*\* *Ibid.*, p. 223.

\*\*\* *A Pilgrim's Quest for the Absolute*, by Lord Conway of Allington, p. 8.

This illumination grows more constant as time goes on. The ancient Hindu teacher, Patanjali, taught that illumination is sevenfold, progressing by successive stages.\* It is as though he were dealing in thought with the seven illuminations which come to all the sons of God who are in process of awakening to their divine opportunities: the illumination which comes when we decide to tread the Path of probation, and to prepare ourselves for initiation. Then the light is shed on the distant vision, and we catch a fleeting glimpse of our goal. Next the light is shed upon ourselves, and we get a vision of what we are, and what we can be, and enter [page 104] upon the Path of discipleship, or—in the terminology of the Bible—we begin the long journey to Bethlehem. Then there are the five initiations which we are studying, each of which marks an increase of light which shines upon our way and develops that inner radiance which enables all God's children to say, with Christ: "I am the Light of the World,"\*\* and to obey His command wherein He tells us to "let your light so shine before men that they may see."\*\*\* This light, in its seven stages, reveals God—God in nature, God in Christ, God in man. It is the cause of the mystical vision about which so much has been written and taught and to which the lives of God's saints in both hemispheres have ever testified.

One wonders about the first man who received the first faint glimpse (with his dim inner light) of the infinite possibility lying ahead. He caught a glimpse of God, and from that minute the light from God waxed more and more intense. There is an ancient legend (and who shall say that it is not based on fact?) that Jesus of Nazareth was the very first of our humanity, in a dim and far distant past, to catch this glimpse, and that He was, through the consistency of His constantly directed effort, the first of our humanity to emerge into the very Light of God Himself. St Paul perhaps touched this truth when he spoke of Christ as the "Eldest in a vast family of brothers."\*\*\*\* Whether this legend is true or not, Christ entered into light because He was light; and the history of man has been a gradually growing illumination, until today radiance is everywhere to be found.

In this light, inherent and divine, latent and yet emanating from God, Christ saw the vision, and that vision demonstrated to Him His Sonship, His Messiahship and the path of His suffering. This vision is the heritage and the revelation of each individual disciple. This mystical revelation can be perceived, and once perceived, remains a fact—inexplicable often, but a definitely clear and inescapable reality. It gives [page 105] the initiate the confidence and the power to go forward. It is affective in our experience and is the root of all our future consistency and service; it is also unassailable. Upon this basis we move with courage from the known towards the unknown. It is finally ineffable, for it emphasises our divinity, is founded upon divine quality, and emanates from God. It is a glimpse into the kingdom of God, and a revelation of the path to be trodden on our way there. It is an expansion which enables us to realise that "the Kingdom of God is a state of the soul, coming from the spirit and reflected in the body."\*\*\*\*\*

The first step into this kingdom is through the new Birth. The second step is through the baptism of Purification. It is a process of growth in the characteristics of the kingdom, and the gradual attainment of that maturity which marks the citizen of that kingdom. To this, Christ testified through the baptism when He attained maturity, setting us an example, and through His triumphant passing of the tests of the three temptations He demonstrated the needed purity.

\* *The Yoga Sutras of Patanjali*, Book II.27.

\*\* *St. John*, VIII.12.

\*\*\* *St. Matt.*, V.16.

\*\*\*\* *Romans*, VIII.29, Weymouth's Translation.

\*\*\*\*\* *The Religion of Love*, by the Grand Duke Alexander of Russia.

The babe in Christ, the little child, the full-grown man, the perfected man! Through the Bethlehem experience the babe is born. The little child grows to maturity and manifests in his purity and power at the Baptism. He demonstrates at the Transfiguration as the full-grown man, and, on the Cross, he stands forth the perfected Son of God. An initiation is that moment in which a man feels and knows through every part of his being that life is reality and reality is life. For a brief moment his consciousness becomes all-enfolding; he not only sees the vision and hears the word of recognition, but knows that the vision is of himself, and that the word is himself made flesh.

This is the essential factor. An initiation is a blaze of illumination thrown upon the river of existence, and it is in the nature of a whole experience. There is no indefiniteness in it, and the initiate is never quite the same again in his consciousness.

### [page 106]

In the river Jordan the light from Heaven streamed upon the Christ, and His Father spoke those words which have sounded down the ages and have evoked response from all aspirants to the kingdom. The spirit of God descended as a dove upon him. The dove is ever a symbol of *peace*. For two reasons it was the chosen sign at this initiation. Water, as we have seen, is the symbol of the emotional nature, which nature when purified through initiation, becomes a peaceful limpid pool, capable of reflecting the divine Nature in its purity. Thus, in the form of a dove, the peace of God descended upon Jesus.

Secondly, the essential dualities of existence are typified for us in the Bible. *The Old Testament* stands for the natural lower man, the virgin Mary aspect, carrying within itself the promise of the Messiah, of Him Who shall come. *The New Testament* stands for the spiritual man, for God made flesh, and for the birth of that which the material nature carried and veiled for so long. *The Old Testament* opens with the appearance of the raven at the time of the founding of the ancient world, as we can begin to know it. *The New Testament* opens with the appearance of a dove—one the symbol of the raging waters, the other the symbol of the waters of peace. Through Christ and the unfoldment of the Christ life in each human being will come "the peace which passeth understanding."\*

Standing there in the waters of Jordan, Christ faced the world as Man. Standing upon the top of the Mount of Transfiguration, He faced the World as God. But in this initiation, He stood on a level with His brethren and demonstrated purity and peace. Let us remember that "from the point of view of others only that man is original who can lead them beyond what they already know, but this he cannot do until he has become their equal in their knowledge."\*\* This is a point to be remembered. Christ was purified. But ahead of Him lay the temptations. He had [page 107] to become in His consciousness (either anew or through the recovery of an ancient past of test and trial) our equal in all points—of sin, of weakness and of human frailty, and of human success and achievement. Christ had to demonstrate His moral greatness as well as His divinity and His perfection as man attaining maturity. He had to pass through the tests to which every would-be citizen of the kingdom must be subjected when called upon to prove his fitness for the privileges of that kingdom. Of this kingdom the church is the outer and visible symbol, and though faulty and weak in the interpretation of its essential teachings, it symbolises the form of the kingdom of God. But this is not the kingdom of the theologians. It is not entered through the acceptance of certain formal beliefs. It is entered by those who have passed through the

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\* *Phil.*, IV.7.

\*\* *The Recovery of Truth*, by Hermann Keyserling, p. 216.



new birth, and gone down to Jordan.

The citizenship of this kingdom was on trial in the Person of Christ, and so He goes down into the wilderness, there to be tempted of the devil.

### 3

In this intimate episode in the life of Jesus Christ we are given perhaps the first real insight into the processes of His innermost mind. The following words open the story and are significant:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."\*

This story of the temptation in the wilderness is most controversial. Many questions have been propounded and much agony of soul has been experienced by the serious believer who endeavours to reconcile common sense, Christ's divinity, and the devil. Was it possible that Christ could in reality [page 108] be tempted, and if so, could He have fallen into sin? Did He meet these temptations as the omnipotent Son of God, or did He meet them as a man and therefore subject to temptation? What is meant by the devil? And what was the relation of Christ to evil? Had this wilderness story never been told to us, what would have been our attitude to Christ? What really took place in the consciousness of Christ while in the wilderness? For what purpose are we permitted to share with Him this experience?

Many such questions arise in the mind of the intelligent man, and many have been the commentaries written to prove the particular point of each writer. It is not the purpose of this book to deal with the difficult subject of evil, nor to define the times when Christ was functioning as a man, and when He was functioning as the Son of God. Some believe that He was simultaneously both, and was "very God of very God"\*\*\* and yet essentially and utterly human at the same time. People make these statements, but they are apt to forget the implications. They affirm with decision their point of view, and omit to carry their attitude to a logical conclusion. The inference is that we are allowed to know about the temptation in order to teach us, as human beings, a needed lesson; let us therefore study the story from the angle of Christ's *humanity*, never forgetting that He had learned obedience to the divine spirit, the soul in man, and was in control of His body of manifestation.

He was "in all points tempted like as we are, yet without sin;"\*\*\*\* He came in a human body, and was subject to human conditions as also we are; He suffered and agonised; He felt irritation, and was conditioned by His body, His environment and the period, as we all are. But because He had learnt to master Himself, and because the wheel of life had done its work with Him, He could face this experience and meet evil face to face, and triumph. He taught us thereby how to meet temptation; what to expect, as disciples preparing [page 109] for initiation, and the method whereby evil can be turned into good. He met temptation with no great new technique or revelation. He simply fell back on what He knew, what He had been taught and told. He met temptation each time with "It is written,"\*\*\*\* and employed no new powers to combat the devil. He simply utilised the knowledge which He had. He

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\* *St. Matt.*, III.17, IV.1.

\*\* *Athanasian Creed*.

\*\*\* *Hebrews*, IV.15.27

\*\*\*\* *St. Matt.*, IV.4, 7, 10.

used no divine powers to overcome the Evil One. He simply used those which we all possess—acquired knowledge and the age-old rules. He conquered because He had taught Himself to overcome. He was the master of conditions at that time because He had learnt to master Himself.

Such a mastery by the soul may indeed be utterly beyond our immediate attaining, but the command of Christ stands for all time: "Be ye therefore perfect;"\* and some day we too shall meet the temptations in the wilderness and also come forth as He, unsullied and undefeated. Such experience is inevitable for all, and cannot eventually be escaped. Christ did not escape it, and neither shall we. "It is the possibility of being tempted," says Dr. Selbie, "which shows the real greatness of human nature. Apart from it we should be merely unmoral creatures.... It is with the capacity to choose between ends, and the actions leading to them, that the possibility of sin emerges."\*\* This calls for more than superficial consideration. Humanity itself is at stake, in the wilderness story. The whole world of material things, of desire and of ambition, was arrayed before Christ, and because He reacted as He did, and because none of these aspects of life could affect Him, we too can stand free, assured of our own ultimate victory. Christ as man achieved victory. We too can do the same.

To this triumph of the soul over matter and of reality over the unreal, Christ gave testimony in the wilderness experience, and it is towards the same goal that all who follow in His steps are moving. The triumph which was His will [page 110] be ours when we meet the problem in the spirit in which He met it, turning the light of the soul upon it, and resting back upon past experience.

In the Baptism initiation, Christ's purity and freedom from evil had been demonstrated before men. Now they have to undergo a different test. From the crowd and from the experience He went to the solitary place and for forty days and nights He was alone with Himself, standing between God and the Evil One. Through What agency could this evil force reach Him? Through the agency of His own human nature, through the medium of loneliness, of hunger and of His own visions. Christ was thrown back upon Himself, and there, in the silence of the desert, alone with His thoughts and desires, He was tested throughout all the parts of His nature which might be vulnerable. "As He is, so are we in this world,"\*\*\* vulnerable in all points. The difficulty with most of us is that we are vulnerable in so many petty ways, and in every trifling situation we are apt to fall. The crux of the situation, as far as Christ was concerned, was that these three temptations were climaxing tests, in which the three aspects of the lower nature were involved. They were synthetic temptations. In them was no petty, trifling, silly tempting, but the gathering up of the forces of the threefold lower man—physical, emotional and mental—into one last effort to control the Son of God. Evil is thus constituted, and we shall all some day have to face this testing—this triple evil, this devil, such as Christ faced. Three times He was tempted, and three times He resisted, and only after this capacity to react to form and to material benefit had been finally put aside was it possible for Christ to pass on to His world service and the Mount of Transfiguration. One of the finest thinkers in the field of Christian interpretation today tells us that "all they who are destined for the Kingdom must win forgiveness for the guilt contracted in the earthly aeon by encountering steadfastly the world-power as it collects itself for a last attack. For through this guilt they were still subject to the power [page 111] of ungodliness. This guilt constitutes a counterweight which holds back the coming of the Kingdom."\*\*\*\*

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\* *St. Matt.*, V.48.

\*\* *Psychology of Religions*, by Dr. Selbie, p. 228.

\*\*\* *I St. John*, IV.17.

\*\*\*\* *The Mystery of the Kingdom of God*, by Albert Schweitzer, p. 235.

Christ faced this last attack and emerged victorious, thus guaranteeing to us our ultimate victory. The devil approached Jesus when the forty days of solitary communion were over. We are not told what Christ did in those forty days. No account is given to us of His thought and determinations. His realisation and consecration at that time. Alone, He faced the future, and at the end, encountered the tests which released Him from the power of His human nature.

As we study the life of Jesus this solitariness emerges ever more clearly. The great souls are always lonely souls. They tread unaccompanied the most difficult parts of the long way of return. Christ was ever lonely. His spirit drove Him again and again into isolation. "The great religious conceptions which haunt the imaginations of civilized mankind are scenes of solitariness: Prometheus chained to his rock, Mahomet brooding in the desert, the meditations of the Buddha, the solitary Man on the Cross. It belongs to the depth of the religious spirit to have felt forsaken, even by God."\*

Christ's life alternated between the crowd whom He loved and the silence of the solitary places. First He is to be found in the daily life of the family experience, where the intimacies of personalities can so sadly imprison the soul; thence He passed into the solitary desert and was alone. He returned, and His public life began, until the publicity and noise and clamour of this were succeeded by the deep and interior silence of the Cross, where, forsaken of all, He went through the deep dark night of the soul—utterly alone. Yet it is in these moments of complete silence, when the soul is thrown back upon itself and there is no one to help, no hand to aid and no voice to strengthen, that those revelations come and that clear insight is developed which enable a Saviour to emerge for the helping of the world.

### [page 112]

Christ was tempted of the devil. Is it necessary in a book such as this to give an interpretation of the devil? Is it not apparent that there are in the world today two dominant concepts, both of them passing out as factors in the consciousness of the young, and therefore determining their later beliefs—the devil and Saint Nicholas, or Father Christmas? These names embody opposing ideas. Each of them symbolises one of the two major problems with which man has, in his daily life, to deal. These are called by Oriental philosophers the "pairs of opposites," and surely it is the manner in which man handles these two aspects of life, and his subjective attitude to them, which determine whether his life reacts to evil or to good. The devil is the symbol of that which is not *humanly* divine, for there are evil things done by man which, when done by an animal, are not so regarded. A man or a fox, for instance, may raid a chicken coop, but in the one case a moral law is broken, and in the other a natural instinct is followed. An animal may kill another animal in rage or in defense of its female, but when a man does the same thing it is called murder, and he is duly punished.

Father Christmas is the embodiment of that which is selfless; he is the symbol of giving and of the Christ spirit; he therefore stands to man as a reminder of God, just as this other figment of the imagination, the devil with horns and tail, is a reminder of that which is not God, that which is not divine.

"The key is supplied by mythology. The myths demand a serious interpretation in correspondence with objective reality, they must not be treated as pure poetry without any solid truth behind them, a mere play of the imagination! The garment which clothes the substance may be as fabulous, as fantastic, as inconsistent and as patchy as you please. But this does not alter the fact that popular mythology tells of

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\* *Religion in the Making*, by A.N. Whitehead, p. 9.

an invisible reality, and of mysterious `figures,' `figures' remember, not `forces' at work everywhere. Everything is alive and possesses a soul. The world is full of spirits, of souls. The myths speak of them. Who invented these myths? Nobody. For inventions are arbitrary, are fiction. But these tales are accepted [page 113] by those who tell them and by their audience as unquestioned truth. The psychology of the primitive compels him to regard things in this way 'magically.' What in our more developed and more individual psychology has become a 'sub-conscious' in which the collective life of our ancestors is still operative is the normal psychology of the primitive, a state of 'natural somnambulism' with its distinctive forms of sensitiveness, telepathy, and second-sight, a direct apprehension akin to the artist's of the whole in its parts, of the essential in a multiplicity of detail."<sup>\*</sup>

To this the symbols of the devil and of Father Christmas bear testimony—embodiments of the primal dualities in the realm of *quality*. Man's entire existence, as man, is spent swinging between these pairs of opposites, until eventually the balance is achieved and, from then on, he moves towards that which is divine. It might profit all of us if we pondered long and deeply at times upon these two extremities of human existence—good and evil, light and dark, life and form, spirit and matter, the self and the not-self, the real and the unreal, truth and falsehood, right and wrong, pleasure and pain, the urge and the drag, the soul and the personality, Christ and the devil. In these last two the problem of the three temptations is summed up. These dualities have also been defined as finiteness and infinity which are the characteristics, one of man and the other of God. That which emphasises our finite nature is of humanity, that which is comprehensive is of God. We shall see, in our study of these three temptations, how clearly the distinctions between the dualities emerge. Christ, in the temptations, could not contradict Himself; and thus identifying Himself with perfection, He gives us a presentation of a human being "in the world, and yet not of the world,"<sup>\*\*</sup> tempted of the devil yet free from wrong reaction to the devil's suggestions. Thus He was a free soul, which is a divine soul, untrammelled by desire and its tests, undefiled by the flesh and its temptations, and liberated from the sins of the mental processes. Such is [page 114] the will of God for each and all of us, and the writer quoted above says: "There cannot be freedom ... unless the divine will is genuinely one with that of finite beings in a single personality."<sup>\*\*\*</sup> Such a Personality was Christ. Good is the contradiction of evil, and Christ's attitude to the devil was one of uncompromising contradiction. In this He clarified the issue and did what all souls can do. Herein, as I have earlier pointed out, lies His uniqueness and His distinction—it consists in the basic fact of His utilising those methods of service, triumph and sacrifice which are available to any of us. Many in the past have died for others; many have faced evil with uncompromising opposition; many have dedicated their lives to service, but none have succeeded with the completeness and the perfection of Christ.

His greatness, it cannot be too often reiterated, lies in His universality. Dr. Bosanquet deals with this question of personality as follows:

"What I am urging is rather that our true personality lies in our concrete best, and that in desiring its development and satisfaction we are desiring an increase of our real individuality, though a diminution of our formal exclusiveness.... It will be rejoined that true individuality—greatness of range and organization—augments personal distinction as well as comprehensiveness. Undoubtedly, but it decreases exclusiveness. The great world-men are not born simply of their earthly parents. Whole ages and countries are focussed in them.... In desiring a highly developed perfection we are desiring to be

<sup>\*</sup> *Religions of Mankind*, by Otto Karrer, pp. 121, 122.

<sup>\*\*</sup> *St. John*, XVII.16.

<sup>\*\*\*</sup> *The Value and Destiny of the Individual*, by B. Bosanquet, p. 245.

something which can no longer be identified either with or by the incidents of the terrestrial life."\*

If these words are studied in connection with Christ's temptations, the wonder of what He did emerges, and is encouraging for all of us, His younger brothers, equally sons of God.

Therefore as a whole man and yet utterly divine, Christ entered into final combat with the devil. As a human being, [page 115] in whom the divine spirit was fully expressing itself, He faced the evil in His own humanity (when viewed apart from God) and emerged victorious. Let us not attempt to divorce these two—God and man—when we think of Christ. Some thinkers emphasise His humanity and ignore His divinity. Therein they are surely in error. Others emphasise His divinity and regard as blasphemous and wrong all those who have placed Him on an equality with other human beings. But if we regard Christ as the flower of the human race, because the divine spirit had full control and showed forth through the medium of the human form, we in no way belittle Him or His achievements. The further men progress upon the Path of Evolution, the more they become conscious of their divinity and of the Fatherhood of God. At the same time, the more deeply they appreciate the Christ, the more convinced are they of His perfected divinity and His mission, and the more humbly do they seek to follow in His steps, knowing Him to be the Master of all the Masters, very God of very God, and the Teacher alike of Angels and of men.

This perfected divinity is now to be tested and approved. He has now to demonstrate to God, to the devil and to humanity the nature of His achievement and how the powers of the lower nature can be overcome by the powers of the soul. These temptations can be understood very simply by all aspirants and disciples, because they embody universal tests which are applied to the human nature in which we all share and with which We all wrestle in some form and in some measure. It matters not whether we do so from the promptings of conscience, from the control of the higher nature, or through the clear light of divinity. This, all disciples have ever recognised.

We shall consider these three temptations in the order given by St. Matthew, which is different from that given by St. Luke. St. Mark simply mentions that Christ was tempted of the devil, whilst St. John does not refer to them at all. These three temptations tested out all the three aspects of [page 116] the lower human nature—the physical, the emotional-desire nature, and the mind or mental nature We read that:

"When he had fasted forty days and forty nights he was afterwards anhungered. And when the tempter came to him, he said, If thou be the Son of God command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of *God*."\*\*

There are two interesting facts connected with all these temptations. Each of them begins with "If" on the lips of the devil, and each is met by Christ with the words "It is written." These two phrases link all three episodes and give the clue to the whole process. The ultimate temptation is doubt. The test we have all to face eventually, and which climaxed in Christ's life until He vanquished it upon the Gross, is the test of our divinity. Are we divine? How must our divine powers express themselves? What can we do, or not do, because we are sons of God? That the details of each difficulty, test and trial may differ is

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\* *Ibid.*, pp. 284, 285.

\*\* 38: *St. Matt.*, IV.2, 3, 4.



relatively immaterial. That the tests may first be focussed in one aspect of our lower nature or another is equally unimportant. *It is the general lifelong urge to divinity which is on trial.* To the man who is but a little evolved the problem of divinity as a whole does not present itself. He can be preoccupied only with the detail, with the problem in the immediate foreground of his life. This he handles or not, as the case may be by the light of conscience. For the disciple, the detail assumes less importance, and the general truth of his sonship begins slowly to concern him. He then handles his life conditions from the angle of that theory. For a perfected son of God, such as the Christ, or for the man nearing perfection, the problem must be handled as a whole, and the life problem must be considered from the angle of divinity itself. Such was the issue with Christ, and such the implications hidden in the devil's threefold "If."

**[page 117]**

Rightly or wrongly, it seems to me that we have erred in interpreting all truth from the angle of the mediocre. That is what has been done. Truth is capable of interpretation in many ways. Those who are simply physical-emotional beings, with therefore little vision, require the protection of theology, despite its imperfections and dogmatic or untenable assertions. This they need, and the responsibility of those who administer dogmas to the "little ones" of the race is great. Truth must also be given in a wider form, and with a more general connotation to those who are beginning to live consciously as souls, and who can therefore be trusted to see the meaning behind the symbol and the significance behind the outer appearance of theology. Truth, for the perfected sons of God, must be something beyond our dreams, of so deep a significance and of such comprehensiveness that it is futile for us to speculate upon it, for it is something to be experienced and not to be dreamed; something to enter into and not to vision.

Christ's reply each time should be viewed in this triple manner. "It is written," He says, and the unthinking and small-minded regard this as endorsing the verbal inspiration of the Scriptures. But surely, He was not referring back only to the ancient sayings of the Jewish Scriptures, beautiful as they are. The possibilities of error are too great to warrant our unquestioning acceptance of every word in any scripture in the world. When the processes of translation are studied this becomes glaringly apparent. Christ meant something much deeper than "The Bible says." He meant that the signature of God was upon Him; that He was the Word, and that that Word was the expression of truth. It is the Word of the soul (which is the influx of divinity) that determines our attitude in temptation and our response to the problem presented by the devil. If that Word is remote, deep-hidden by the veiling form, only distorted sounds will issue forth, and the Word will not be potent enough to withstand the devil. The Word is written in the flesh, defaced and almost invisible though it may be through the activity **[page 118]** of the lower nature; it is upon the mind that the Word sounds forth, carrying illumination and insight, distorted as yet though the vision may be, and the light scarcely seen. But *the Word is there*. Some day each of us can say with power: "It is written," and see that Word expressed in every part of our human nature as individuals and—at some distant date—in humanity itself. This is the "lost Word" of the Masonic tradition.

Oriental philosophy refers frequently to four spheres of life or four problems which all disciples and aspirants have to face, and which constitute in their entirety the world in which we live. There are the world of *Maya*, the world of glamour and the world of illusion. There is also that mysterious "Dweller on the Threshold" to which Bulwer Lytton refers in *Zanoni*. All of these four Christ met and vanquished in the desert-experience.



*Maya* refers to the world of physical forces in which we dwell, and with this the first temptation concerned itself. Modern science has told us that there is nothing visible or invisible which is not energy, and that every form is simply an aggregate of energy units in constant ceaseless motion, to which we have to adjust ourselves and in which we "live and move and have our being."\* Such is the outer form of Deity, and we are part of it. *Maya* is vital in character, and we know little of its effect upon the physical plane (with all that that term connotes), and upon the human being.

"Glamour" refers to the world of emotional being and of desire, in which all forms dwell. It is this glamour which colours all our lives and produces false values, wrong desires, needless so-called necessities, our worries, anxieties and cares; but glamour is age-old, and has us in so close a grip that there seems little we can do. The desires of men, down the centuries, have brought about a situation before which we turn back appalled; the rampant nature of our longings and wishes, and their glamorous effect upon the individual, provide psychological laboratories with all their material; the [page 119] wish life of the race has been wrongly oriented and human desire has been turned outward to the material plane, thus producing the world of glamour in which we all habitually struggle. It is by far the most potent of our delusions or mistaken orientations. But once the clear light of the soul is thrown into it, this miasma of forces is gradually dissipated. This work constitutes the major task of all aspirants to the mysteries.

"Illusion" is more mental in its impact. It concerns the ideas whereby we live, and the thought life which more or less (although mostly less) governs our daily undertakings. We shall see, as we take up the consideration of these three temptations, how in the first temptation Christ was confronted by *maya*, with physical forces of such strength that the devil could take advantage of them in an effort to confound Him. We shall see how in the second temptation He was tempted by glamour, and with the submergence of His vital spiritual life by a misconception and an emotional use of His divine powers. The sin of the mind, which is pride, was called into activity by the devil in the third temptation, and the illusion of temporal power to be used for right ends we may be sure was presented to Him. Thus the possible interior weakness of the three aspects of Christ's nature was tested, and through them the vast sum total of the world *maya*, glamour and illusion was poured in on Him. Thus He was confronted with the Dweller on the Threshold, which is only another name for the personal lower self, regarding it as a unified whole, as is only the case in advanced people, disciples and initiates. In these three words—*maya*, glamour and illusion—we have synonyms for the flesh, the world and the devil, which constitute the threefold test that confronts every son of God on the verge of liberation.

"If thou be the Son of God command that these stones be made bread." Let us use our divine powers for personal physical ends. Let us put the material physical nature first. Let us assuage our hunger, whatever it may be, and do it because we are divine. Let us use our divine powers so as [page 120] to gain for ourselves perfect health, long desired financial prosperity, popularity for our personality, for which we crave, and those physical surroundings and conditions which we want. We are sons of God and are entitled to all these things. Command that these stones be made bread for the satisfaction of our supposed need. Such were the specious arguments used then, and being used today by many teachers and schools of thought. These are peculiarly the temptations of the aspirants of the world today. Upon this theory many teachers and groups thrive, and curiously enough, they do so quite sincerely and entirely convinced of the rightness of their position. The temptations which come to the advanced souls in the world are most subtle. The use of divine powers for the meeting and satisfaction of purely

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\* Acts, XVII.28.

personal, physical needs can be presented in such a manner that they may seem entirely right. Yet we do not live by bread alone, but by means of the spiritual life which (coming forth from God) pours into, and is the life of, the lower man. This is the first essential for understanding. Upon that soul life and upon that inner contact the emphasis should be laid. The healing of the physical body, when diseased, would be satisfactory to the individual, but living as a soul is of more importance. The emphasis upon a divinity which *must* express itself entirely through the meeting of a physical need, in a monetary manner, most definitely limits divinity to an attribute of itself. When we live as souls, when our inner life is oriented to God, not because of what we can receive but because we have the developed sense of divinity, then the forces of divine life will pour through us and produce what is needed. This may not necessarily bring about complete immunity from disease or produce financial affluence; but it will mean a sweetening of the lower nature, a tendency to self-forgetfulness, and unselfishness which puts others first, a wisdom which concerns itself with the teaching and helping of others, a freedom from hatred and suspicion which will make life pleasanter for those with whom we associate, and a kindness and inclusiveness which leave no time for the separated [page 121] self. That this type of inner nature will make for a sound body and freedom from physical ills is quite possible, but not inevitably so. In time and space, in a particular life and at a special time, illness has its uses and may be a profoundly desirable blessing. Poverty and financial stringency may re-establish a lost sense of values and enrich the heart with compassion. Money and perfect health may be disasters to many. But the use of divine power for selfish ends, and the affirming of the divine nature for purposes of individual healing, seem a prostitution of reality, and constitute the temptation which Christ so triumphantly met. We live by the life of God. Let that life flow in "more abundantly" upon us and we shall become, as Christ became, living centres of radiant energy for the service of the world. Probably what may happen will be better physical health, because we shall not be so preoccupied with ourselves. Freedom from self-centredness is one of the first laws of good health.

The question of healing, engrossing the attention of so many thousands at this time, is too broad to be considered here, and far more complicated than the average healer or healing group realises. Two things only would I point out:

One is that the affirmation that all disease is the result of wrong thought does not warrant too hasty acceptance. There is much disease in the other kingdoms of nature; animals, plants and minerals suffer from disease as do human beings, and these kingdoms antedate the appearance of the human family upon Earth. Secondly, the affirmation that one is divine and therefore entitled to good health may be ultimately true when divinity is really expressed, but it is not expressed by affirmation, but by conscious intelligent organised soul contact. This results in living as Christ lived, with no thought of self but only concern and interest in others.

Christ met this temptation to use His divine powers for selfish ends by the quiet reiteration of His divinity—a divinity which was based on the universality of the Word. It is perhaps apposite here to remind ourselves that upon the Cross He was taunted by the words, "He saved others; Himself [page 122] He cannot save."\* The *maya* or delusion of the physical nature could not hold Him; from that He stood free.

Today the World Aspirant, humanity, stands confronted with this temptation. Its problem is economic. It is concerned basically and definitely with bread, just as, symbolically speaking, Christ's problem was

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\* *St. Matt.*, XXVII.42.40

the problem of food. The world is faced with a material issue. That there is no evading this issue is true, and that men *must* be fed is equally true. Upon what basis shall the problem be met? Will one be regarded as too idealistic and as an impractical mystic and visionary if one falls back, as Christ did, upon the fundamentals of life, and takes the position that when man is readjusted and reoriented as a spiritual being his problem will automatically take care of itself? One surely will be so regarded. If one feels, as do many today, that the solution of the problem lies in a reevaluation of life and a re-education in the underlying principles of living, is one entirely astray and to be regarded as a fool? Many will so regard one. But the solving of man's problem solely in terms of his physical needs may only succeed in plunging him more deeply in a material marsh. Meeting his demands entirely from the angle of bread and butter may be much needed. It is. But it should be accompanied with something which will meet the need of the whole man, and not simply that of his body and its desires. There are things which matter essentially to man, which are of greater moment and value than the things which concern the form, even if he himself does not realise it. Christ gave a little time to the feeding of the multitude. He gave much time to teaching them the rules of the kingdom of God. Men can be trusted to take what they want. They are doing so at this time on every hand. But the things which truly matter must at the same time be emphasised and taught, or the end will be disastrous. When we have cleaned the human house of abuses, as the revolutionaries in every country and land claim to be doing, unless that house is beautiful as a result, and unless its inhabitants have ideas based on divine [page 123] essentials, the last state will be worse than the first. Seven devils may enter into the house, according to Christ's parable.\* Unless God indwells the house, when cleaned, and unless our revaluations and national adjustments lead to that leisure and peace of mind wherein the soul of man can come to flower, we are headed towards still worse disasters. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"Then the devil taketh him up into the holy city, and setteth him upon a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."\*\*

It is essential for the right understanding of this temptation that we remember our earlier distinction that such passages in the Bible are interpreted from the angle of the souls involved. Christ meets the devil on the ground of His divine nature. If thou art the Son of God, take advantage of the Fatherhood of God, and cast thyself down. This temptation is different from the first, though it appears to embody the same type of test. The clue to this is found in Christ's answer, where He takes His stand upon His divinity. This He did not do in the earlier temptation. The devil in this test quotes scripture to his own ends. He also takes Christ into the Holy Place, the battle-ground, and it is upon this that the devil casts doubt. The glamour of doubt descends upon the Christ. Hungry, lonely, and weary of conflict, He is tempted to question the very roots of His being. I do not question the fact that Christ was assailed by doubt. The first traces of that glamour which descended upon Him like a great darkness in the Crucifixion assailed Him now. Was He the Son of God? Had He a mission, after all? Was His attitude one of self-delusion? [page 124] Was it all worth while? He was attacked where He was the strongest, and in this lies the potency of this temptation.

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\* *St. Matt.*, XII.45.

\*\* *St. Matt.*, IV.5, 6, 7.

In an ancient scripture of India, *The Bhagavad Gita*, the disciple Arjuna stands faced with the same issue. He is involved in a great battle between two branches of the same family—really between the higher and the lower self—and he, too, questions what he shall do. Shall he go ahead with the battle and the test, and so triumph as the soul? Shall he assert his divinity and defeat the lower and the non-divine? In a commentary on *The Bhagavad Gita* these words occur:

"There is a spiritual significance to all this and the situation of Arjuna is well chosen to bring out great spiritual truths. He stands for the personal self beginning to grow conscious of the Higher Self; touched and enkindled with the spiritual light of that higher self, yet full of dismay and terror from the realisation of what obedience to the Higher Self must mean. The contests of the brothers is now concentrated within a single nature, the life of a single man. A war must be waged within himself, a war long and arduous for the life of the Soul. Nothing but high courage, joined with faith and aspiration, makes the contest possible, and even then there will be shrinking and dismay."\*

A greater than Arjuna (who stands as the symbol of the disciple on his way towards perfection) faced a similar issue with courage, faith and aspiration, but the question was the same: Is the life of the soul a reality? Am I divine? Christ faced this issue without dismay, and triumphed by the use of an affirmation of such power (because it stated a truth) that the devil temporarily could not reach Him. He practically said: "I am the Son of God. Thou mayest not tempt me." He took His stand upon His divinity and vanquished the doubt.

It is interesting to realise that humanity today stands in the glamour of doubt. Doubt is on every hand. It is an emotional matter. The clear, cool, analysing and synthesising intellect does not doubt in this sense; it questions and waits. [page 125] But it is in the Holy Place, with a full knowledge of what is written, and frequently after victory, that doubt descends upon the disciple. Perhaps, after all, that sense of divinity which has hitherto upheld the disciple is itself but glamour and not reality. That there have been experiences of a divine and supernatural nature the disciple cannot doubt. There have been moments when there has been "a sense of Divine access as different from other experiences, as original and inexplicable, as Sex or as the sense of Beauty—as hunger or thirst,"\*\* for there is no question that "at the heart of all religion and all religions there is an experience unique, and not to be accounted for by evolution from other experience."\*\*\* But perhaps that too is simply phenomenal, and not real; something that passes, with no immortal basis; something that is experienced as part of the world glamour, but does not and cannot endure. Perhaps God is just a name for everything that is, and, for the individual conscious soul, there is no definite persistence, no essential divinity, and nothing real—only a momentary flash of an awareness. Let us put this sense of divinity to the test and see if, with the change of physical destruction, something lasts which is spirit and is immortal.

As one studies the way in which Christ met this temptation one is inclined to believe that (having affirmed His belief in His Own Divinity) He simply ignored the temptation. His method was so brief and concise, and remains undeveloped as to detail. The way out, in this particular temptation, is dual: to recognise it for what it is, unreal, simply a glamour which has no true and lasting existence, just a delusion which assails us; and then to rest back upon the experience of God. If for one brief minute we have been in the Presence of God and known it, that is real. If the Presence of God in the human heart has at any moment, for an instant, been a reality, then let us take our stand upon that known and felt

\* *The Bhagavad Gita*, Commentary by Charles Johnston, p. 26.

\*\* *The Divinity in Man*, by J.W. Graham, p. 88.

\*\*\* *Ibid.*, p. 88.

experience, refusing to deal with the [page 126] detail of the glamour of doubt, of emotion, of depression or of blindness in which we may temporarily find ourselves.

But the doubt in the world today will be solved only when men bring to bear upon the problems of humanity, of God and of the soul, not only the clear cool light of the intellect, illumined by the intuition, but also the potency of past experience. If the sense of God has persisted in the world for untold ages, and if the testimony of the mystics and saints, the seers and the Saviours of all time is historical and verifiable—as it is—then that testimony, in its wealth and universality, constitutes a fact as scientific as any other. These are days when a scientific fact seems to have some glamorous appeal. Cycles of mysticism, cycles of philosophy, cycles of scientific expression, cycles of rank materialism—such is the cyclic way we walk, and such is our history. But persistent through them all runs the thread of God's Plan. Steadily through them all, the soul of man marches from one unfoldment of consciousness to another, and our concept of divinity constantly gains in richness and reality. That is the fact upon which humanity can stand, the divine soul in man. That is the fact upon which Christ took His stand when the devil tempted Him a second time.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan, for it is written Thou shalt worship the Lord thy God, and him only shalt thou serve."\*

Christ has been tested in His physical nature and has triumphed. He has been tried in His emotional-desire nature, and we have found that neither the forces of the physical nature nor the glammers which the emotional-feeling nature inevitably bring could cause him to swerve the slightest from the path of spiritual living and expression. All His desires were directed towards God; every activity of His [page 127] nature was rightly adjusted and divinely expressed. This triumph must have been known to Him, and this realisation carried in itself the seeds of the final temptation. He had triumphed over materialism and over doubt. He knew that the form side of life could not attract Him, and He had fought through to a full recognition of His divinity. Therefore He had conquered the extremes of His nature, its highest and lowest aspects. He expressed now the quality of divinity. The divine reality which He sensed and upon which He relied was potent to penetrate the *maya* and dispel the glamour. Pure desire was left—desire for God. He had been tried in two aspects of His nature—the material and the divine—and as God-Man He overcame the evil one. Primarily, both temptations lay in the region of desire. The call is to personal desirelessness.

So with Christ, desire was transmuted into power, though victory achieved led to developments which had in them the possibility of danger. It was in the realm of power that Christ was next tried. A character that has been carried to a high degree of perfection and which has established a unity between the source of power, the soul, and the instrument of power, the personal lower self, produces what we call a personality. That personality can be a definite source of danger to its owner. The sense of power, the knowledge of achievement, the realisation of capacity and the sensed ability to rule others because one rules oneself, have in them the germs of temptation, and it was here that the devil next attempted to ensnare the Christ. People are apt to be astonished when it is pointed out to them that a fine character can itself be a source of difficulty. It is difficulty of a peculiar kind, in that the things done and the words spoken by a highly developed person whose character is outstandingly fine and whose

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\* *St. Matt.*, IV.8, 9, 10.



personality is well rounded out can do much harm—even when the motive is right or apparently so. Such persons wield much more power than the average.

Just what is a fine character, and how is it produced? First, of course, it is produced by the wheel of life and the Galilee [page 128] experience; then by conscious effort and self-initiated discipline; and finally by the processes of integrating the various aspects of the lower nature into a synthetic whole, into a unity for purposive use.

In the case of Christ in the third temptation, His "conscious values or purposes" were being tried. His integrity must be undermined, if possible, and the unity for which He stood must be forced to disintegrate. If this could be done, and if the standard which He set could be upset, His mission was, from the start, destined to fail. If He could be deceived by the illusion of power, if ambition of a personal nature could be developed in His consciousness, the founding of the kingdom of God might be indefinitely delayed. This temptation was an attack at the very root of the personality. The mind, the integrating factor, with its ability to think clearly, to formulate definite purpose and to choose, was under test. Such temptations do not come to the little-developed, and because of the strength of the character involved they are of the fiercest kind and the most difficult to handle. The call of the devil was to Christ's ambition. Ambition is, par excellence, the problem of the developed aspirant and disciple—personal ambition, love of popularity, worldly ambition, intellectual ambition, and the dictatorship of power over others. The subtlety of this temptation consists in the fact that appeal is made to right motive. It would—such is the implication—be good for the world of human affairs if it all belonged to Christ. By simply recognising the power of the devil, the material force in the world, as being supreme, that control over the kingdoms of the world could be given to Christ. He was offered it as the reward of a single recognition—given alone and unseen on the top of a high mountain—to the power which represented, or symbolised, the triple world of external living. If Christ would briefly fall down and worship that great power, the kingdoms of the world and the glory of them would be His; and we know enough about Him to realise that there would have been no selfish motive in this gesture, could He have [page 129] been induced to make it. What stood between Him and the acceptance of this opportunity? His reply indicates it clearly, but needs understanding. What intervened was His knowledge that God was One and God was All. The devil showed Him a picture of diversity, of many kingdoms, much division, of multiplicity, plurality, separated units. Christ came to unify, to bring together and to unite in one all kingdoms, all races and all men, so that the words of St. Paul could be true in deed and in fact:

"There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."\*

Had Christ succumbed to the enticements of the devil and, from apparent right motive and love of humanity, accepted the proffered gift, these words would never have been fulfilled, as they surely will be at some date, perhaps not so distant as the chaotic present might lead us to think. Christ held His values true and His purpose unchanged. The illusion of power could not touch Him. That which was real had such a grip of His mind that the unreal and the immediate could not delude His consciousness. He saw the picture whole. He saw the vision of a world wherein there could be no duality but only unity, and from His efforts to bring that future world into being He could not be swerved.

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\* Eph., IV.4, 5, 6.



Where this vision exists, lesser values and smaller issues cannot hold the ardent heart. Where the whole as a possibility is grasped, the part falls into its rightful place. Where the purpose of God stands clearly revealed to the mind of the seer, the lesser ends or motives, and the tiny wishes and desires for and of the personal self fade out of the picture. At the end of the road of evolution lies the consummation, the kingdom of God, not the kingdoms of the world. They are parts of a future whole, and will be later welded into a spiritual synthesis. But that kingdom, as we shall see in our final chapter, when we sum up the results of initiation, is **[page 130]** not brought into being through personal ambition, personal effort and personal desire. It comes through the submergence of the part in the whole and of the individual in the group. But this is brought about willingly and intelligently, with no loss of personal prestige, usefulness or sense of identity. It is not enforced or demanded by the group or state or kingdom, as is so frequently the case today. Dr. van der Leeuw tells us:

"If we would enter the kingdom this attitude must change to that of Christ whose love has become radiating, ever giving out to the surrounding world, whether deserving or not, whose life is centred in the Divine, common to all. In Him there is no remnant even of a separated personality, battling for its own existence or aggrandizement; the cup of His existence is emptied of all that is personal and become filled with the wine of the divine life, shared by all. We, by continuous though possibly unconscious effort, may maintain the centre of separate life which we call our personality; if we would follow Christ, we have to give up the laborious struggle for individual assertion in the desire to be the life of the Whole rather than that of a part. Thus alone can we enter the Kingdom where no separateness can be."\*

Christ's temptation consisted of a demanded recognition of duality. But to Him, there was only one kingdom and one way into the kingdom, and one God Who was bringing, slowly indeed but surely, that kingdom into being. His mission was to reveal the method whereby unity could be brought about; to proclaim that inclusive love and that technique of at-one-ment which all who would study His life and react to His spirit could follow. He could not therefore fall into the error of diversity. He could not identify Himself with multiplicity when He embraced in His consciousness, as God, the larger synthesis. Pope, in his famous *Essay on Man*, sensed this, and expressed it in words familiar to all of us:

"God loves from whole to parts, but human soul  
Must rise from individual to the whole.

**[page 131]**

Self-love but serves the virtuous mind to wake,  
As the small pebble stirs the peaceful lake;  
The centre moved, a circle straight succeeds,  
Another still, and still another spreads;  
Friend, parent, neighbour, first it will embrace;  
His country next; and next all human race;  
Wide and more wide, th' o'erflowings of the mind  
Take every creature in, of every kind;  
Earth smiles around, with boundless bounty blest,  
And Heaven beholds its image in his breast."

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\* *Dramatic History of Christian Faith*, by Dr. van der Leeuw, p. 19.

Then the devil leaves Him. He could do no more, and Christ "departed into Galilee,"\* going back again to the round of daily living. The Galilee experience can never be evaded by any Son of God whilst incarnate in the flesh. He then did three things: first, hearing that John the Baptist had been cast into prison, Christ took up the task laid down by him, and went on with the preaching of repentance. Next, He chose with care those who were to work with Him, and whom He had to train to carry forward the mission of the kingdom, and then He began that increased service which is ever the signal to the world that a man has become more inclusive and has passed through another initiation. Even though the world may not at the time recognise that signal, it is never again just the same world as it was before the initiation is taken and the service rendered. The emergence of an initiate into the field of the world makes that field different.

Christ went about doing good, "teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of disease among the people."\*\* He had registered before God and man, and to Himself, His perfection. He emerged from the wilderness experience tried, tested, and with His divinity completely vindicated. He knew Himself to be God; He had demonstrated to Himself His divine humanity. And yet as is the way with all the [page 132] liberated sons of God, He could not rest until He had shown us the way. He had to transmit the great energy of the Love of God.

Perfected, serving and with a full knowledge of His mission, Christ now enters into the period of active work which must precede the next initiation, that of the Transfiguration.

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## CHAPTER FOUR

### The Third Initiation: The Transfiguration on a High Mountain

#### KEY THOUGHT

Arjuna said:

"The word which Thou hast spoken through love of me, the supreme mystery named the Oversoul—through it my delusion is gone.

"For the birth and the passing of beings have been heard by me at length from Thee, whose eyes are lotus petals; I have heard also of the Great Spirit, which passes not away.

"So I would see that Self as it has been spoken by Thee, Mighty Lord; that divine form of Thine, O best of men!

"If Thou thinkest it can be seen by me, Lord, Master of union, then reveal to me the Self everlasting!"

*Bhagavad Gita, XI.1-4.*

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\* *St. Matt., IV.12.*

\*\* *St. Matt., IV.17-24.*

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## CHAPTER FOUR

**The Third Initiation: The Transfiguration on a High Mountain**

## 1

Another period of service is ended. Christ faced another interior crisis, and this time, according to the story, one which He shared with His three favourite disciples, with the three people closest to Him. His demonstrated self-control, and henceforth His immunity from temptation, as we can understand it, had been succeeded by a period of intense activity. He had also laid the foundation of the kingdom of God which it was His mission to found, and whose inner structure and skeleton outline were built upon the twelve apostles, the seventy disciples whom He chose and trained, and the groups of men and women everywhere which responded to His message. So far He was successful. Now He faced another initiation and a further expansion of consciousness. These initiations, to which He subjected Himself on our behalf, and to which we may all in due time aspire, constitute in themselves a living synthesis of revelation which it may profit us to study before we consider the detail of the stupendous revelation which was accorded to the three apostles on the mountain-top. Three of these crises are perhaps of greater significance than has hitherto been grasped by humanity, which is prone to lay the emphasis mainly upon one of them only, the Crucifixion.

One wonders sometimes whether the other tremendous experiences through which Christ passed would have been relatively overlooked in favour of the Crucifixion had the [page 136] Epistles never been written and had we only the Gospel story upon which to base our Christian belief. This is a point to consider, and worthy of serious speculation. The bias thrown on Christian theology by St. Paul has perhaps over-balanced the structure of the presentation of Christ as we were meant to get it. The three initiations which, in the last analysis, may mean the most to the seeker after truth, are the birth into the kingdom, that august moment when the entire lower nature is transfigured and one realises the fitness of God's sons to be citizens of that kingdom, and the final crisis wherein the immortality of the soul is demonstrated and recognised. The Baptism and the Crucifixion have other values, emphasising as they do purification and self-sacrifice. This may surprise the reader, in that it seems to belittle the Christ, but it is profoundly necessary for us to see the picture as the Gospels present it, uncoloured by the interpretations of a later son of God, no matter if brilliant and sincere, as was St. Paul. In dealing with the subject of Deity, we have always been told that we know God through His nature, and that nature is Spirit or Life, Soul or conscious love, and Form intelligently motivated. Life, quality, and appearance—these are the three major aspects of divinity, and we know no others; but that does not mean that we shall not contact other aspects when eventually we provide the mechanism of knowledge and the intuition to penetrate deeper into the divine Nature. We do not yet know the Father. Christ revealed Him, but the Father Himself remains as yet behind the scenes, inscrutable, unseen and unknown, except as He is revealed through the life of His sons, and by the revelation given peculiarly to the Occident by Jesus Christ.

As we consider these initiations, the three mentioned above stand out clearly. At the Birth in Bethlehem we have the *appearance* of God, God is made manifest in the flesh. At the Transfiguration we have the *quality of God* revealed in its transcendent beauty, whilst at the Resurrection initiation the *life aspect* of

divinity makes its presence felt.

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In His earthly life, therefore, Christ did two things:

1. He revealed the triple nature of Deity in the first, third, and fifth initiations.
2. He demonstrated the expansions of consciousness which come when the requirements are duly met—purification and self-sacrifice.

In these five episodes the whole story of initiation is told; birth, subsequent purification in order that right manifestation of Deity may follow, revelation of the nature of God through the medium of a transfigured personality, and finally the goal—life eternal and unending because decentralised and freed from the self-imposed limitations of form.

These three major initiations, the first, the third and the fifth, constitute the three syllables of the Word made flesh; they embody the musical chord of Christ's life, as they will be embodied in the life of all who follow in His steps. Through re-orientation to new modes of living and of being we pass through the necessary stages of adaptation of the vehicles of life, up to that mountain-top where the divine in us is revealed in all its beauty. Then we pass to a "joyful Resurrection," and to that eternal identification with God which is the everlasting experience of all who are perfected. We might depict the process as follows:

1st Initiation	3rd Initiation	5th Initiation
New Birth	Transfiguration	Resurrection
Initiation	Revelation	Completion
Beginning	Transition	Consummation
Appearance	Quality	Life

This is the first of the mountain experiences. We have had the cave experience and the stream initiation. Each of them has done its work, each revealing more and more divinity in the Man, Christ Jesus. The experience of Christ, as we have been seeing, was to pass from one process of at-one-ment to another. One of the prime objectives of His **[page 138]** mission was to resolve the dualities in Himself, producing unity and synthesis. What are these dualities which are to be resolved into unity before the spirit in man can shine forth in its radiance? We might list five of them in order to gain an idea of what must be done and in order to understand the magnitude of Christ's achievement. Transfiguration is not possible until these unifications have been made.

First, man and God must be fused and blended into one functioning whole. God, made flesh, must so dominate and control the flesh that it constitutes no hindrance to the full expression of divinity. Such is not the case with the average man. With him divinity may be present, but it is deeply hidden. However, today, through our psychological investigations, much is being discovered as to this higher and lower self, and the nature of that which is called at times the "subliminal self" is emerging through a study of the reaction of the outer active self to the activities of that inner subjective guidance. That man is dual has been recognised everywhere, and this in itself presents a problem with which psychologists are constantly confronted. Personalities seem to function in a "split" manner; people are distraught because

of this cleavage. We hear of multiple personalities, and the necessity for integration, for coordination of the different aspects of man, and the fusing of his nature in one functioning whole becomes more and more urgent. The recognition of man's reach and the constant pull of the world of transcendental values have produced an acute problem for the world. The primitive and the transcendental; the outer conscious man and the inner subjective subliminal man; the higher and the lower self; the personality and the individuality; the soul and the body—how are these to be reconciled? Of the higher values, man is ceaselessly conscious. Of the man who wills to do good, and of the nature which in opposition causes him to perform evil, all the saints testify.

The entire human family today is split on the rock of duality. Either the personality is dual and therefore unmanageable [page 139] or groups and nations are divided into opposing camps, and again duality emerges in intense dynamic difficulty.

It is integration which Christ so fully exemplified, thus resolving the dualities of higher and lower in Himself, making "of twain one new man,"\* and it was this "new man" which shone forth at the Transfiguration before the startled gaze of the three apostles. It is this basic integration or unification which religion should aim to produce, and it is this coordination between two fundamental aspects of human nature—the natural and the divine—which education should effect.

This problem of the two selves, which Christ so strikingly synthesised in Himself, is the strictly human problem. The secondary self, in contradistinction to the divine self, is a fact in nature, however we may try to evade the issue and refuse recognition of its existence. The "natural man" exists, as does the "spiritual man," and in the interaction of the two the human problem is focussed. Man himself makes this clear. In speaking of man, Dr. Bosanquet says that:

"... his innate self-transcendence, his ineradicable passion for the whole, makes it inevitable that out of the superfluity which he cannot systematise under the good, he will form a secondary and negative self, a disinherited self, hostile to the imperative domination of the good which is, *ex hypothesi*, only partial. And this discord is actually necessary to the good; for it sets it its characteristic problem, the conquest of the bad. And the good is necessary to the evil, for beyond rebellion against the good, the would-be totality of the disinherited self can find no other unity."\*\*

Here lies man's problem, and here lie his triumph and the expression of his essential divinity. The higher self exists, and finally and inevitably must gain the victory over the lower self. One of the things that is happening today is the [page 140] discovery of the existence of this higher self, and many are the testimonies to its nature and qualities. Through a consideration of the self in every man we are steadily approximating an understanding of divinity.

Behind the manifestation of Jesus Christ lay aeons of experience. God had been expressing Himself through natural processes, through humanity as a whole, and through specific individuals, as the ages slipped away. Then Christ came, and in process of time, as a definite fulfilment of the past and as a guarantee of the future, He synthesized in Himself, in one transcendent Personality, all that had been achieved and all that was immediate in human experience. He was a Personality, as well as a divine Individuality. His life with its quality and its purpose has set its seal upon our civilisation, and His

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\* Eph., II.15.

\*\* *The Value and Destiny of the Individual*, by B. Bosanquet, p. 210.

demonstrated synthesis is the inspiration of the present. This consummated Personality, synthesising in Itself all that preceded in human evolution, and expressing all that immediately may be, is God's great gift to man.

Christ, as the Personality that healed the division in human nature, and Christ, as the synthesis of the higher and the lower aspects of divinity, is the glorious heritage of mankind today. This is what was revealed at the Transfiguration.

However, it is useful to remember that only at a certain stage in human development does the expression of the indwelling Christ life and consciousness become possible. The fact of evolution, with its necessary distinctions and differences, is incontrovertible. All men are not the same. They vary in their presentation of divinity. Some are really sub-human as yet. Others are simply human, and still others are beginning to display qualities and characteristics which are super-human. The question might justifiably arise: when does the possibility come to man of transcending the human, and becoming divine? Two factors will at that time control. He will have transcended the emotional and physical natures, and, entering the realm of thought, he should be responding in some way to ideals as they are presented to him by the [page 141] thinkers of the world. There must come a time in the progress of each human being when the development of the triple human nature—physical, emotional and mental—reaches a point of possible synthesis. He then becomes a personality. He thinks. He decides. He determines. He assumes control of his life and becomes not only an originating centre of activity but an impressive influence in the world. It is the coming in, with power, of the mind quality, and the capacity to think, which make this possible.

It is this insistence upon thought, and this determination to handle life from the angle of mind and not of emotion, which distinguish a "personality" from the rank and file of human beings. The man who thinks and who acts upon the resolutions and incentives which have their origin in duly considered thought-realities becomes, in time, a "personality," and begins to sway other minds. He exercises a definite influence upon other people. Yet overseeing the personality is the inner spiritual man, which we might call the "individual." It is here again that Christ achieved success, and the second duality, which He so significantly resolved, is that of the personal self and the "individuality." The finite and the infinite must be brought into a close relation. This, Christ demonstrated in the Transfiguration, when, through the medium of a purified and developed personality, He manifested the nature and the quality of God. The finite nature had been transcended and could no longer control His activities. He had passed in His consciousness to the realm of inclusive realisation, and the ordinary rules governing the finite individual, with its petty problems and its small reaction to events and persons, could no longer influence Him nor determine His conduct. He had achieved contact with that realm of being in which there is not only understanding, but peace, through unity.

Rules and fixations and considerations Christ had surmounted, and consequently He functioned as an individual and not as a human personality. He was governed by the [page 142] rules which control in the realm of the spirit, and it was this which the three Apostles recognised at the Transfiguration, and which led to their submission to Him henceforth as the One Who represented to them Divinity. Christ, therefore, at the Transfiguration, unified in Himself God and Man, His developed Personality blending with His Individuality. He stood forth as the perfect expression of the uttermost possibility to which humanity could aspire. The dualities, of which mankind is so distressingly the expression, met in Him, and resulted in a synthesis of such perfection that, for all time, He determined the goal of our race.



There is a still higher synthesis, and this Christ also summarised in Himself—the synthesis of the part with the Whole, of humanity with the ultimate Reality. Man's history has been one of development from the state of mass unconscious reactions to that of a slowly recognised group responsibility. The low-grade human being or the unthinking individual has a collective consciousness. He may regard himself as a person, but he does no clear thinking as to human relations, or as to the place of humanity in the scale of being. He is easily swayed by the mass or collective thought, and is regimented and standardised by mass psychology. He moves in rhythm with the mass of men; he thinks as they think (if he thinks at all); he easily feels as the mass feels, and he remains undifferentiated from his kind. Upon this, orators and dictators base their success. Through their golden-tongued oratory or through their magnetic and dominant personalities, they swing the masses to their will because they work with the collective, though undeveloped, consciousness.

From this stage we pass to that of the emerging personality who does his own thinking, makes his own plans and cannot be regimented or beguiled by words. He is a thinking individual, and the collective consciousness and the mass mind cannot hold him in thrall. These are the people who pass on to liberation, and who, from one expansion of awareness [page 143] to another, gradually become consciously integrated parts of the whole. Eventually, the group and its will (not the mass and its feeling) come to be of supreme importance, because they see the group as God sees it, become custodians of the divine Plan, and conscious, integral, intelligent parts of the whole. They know what they are doing, and why they do it. In Himself Christ blended and fused the part with the whole, and effected an at-one-ment between the will of God, synthetic and comprehensive, and the individual will, which is personal and limited. In a commentary on *The Bhagavad Gita*, that supreme argument for the life of the whole as fused and blended in divinity, Charles Johnston points out that:

"The truth would seem to be that, at a certain point in spiritual life, the ardent disciple, who has sought in all things to bring his soul into unison with the great Soul, who has striven to bring his will to likeness with the Divine Will, passes through a marked spiritual experience, in which the great Soul draws him upward, the Divine Will raises his consciousness to oneness with the Divine Consciousness; for a time he perceives and feels, no longer as the person, but as the Oversoul, gaining a profound vision of the divine ways of life, and feeling with the infinite Power, which works through life and death alike, through sorrow and joy, through union and separation, through creation, destruction and recreation. The awe and mystery which surround that great unveiling have set their seal on all who have passed through it."\*

This realisation is far from the average man, and still further from the undeveloped.

The divine is the Whole, informed and animated by the life and will of God; and in utter self-surrender and with all the power of His purified nature and His divine understanding and wisdom, Christ blended in Himself the collective consciousness, the human realisation and the divine Totality. Some day we shall understand this more clearly. It is as yet something which we cannot grasp, unless for us the Transfiguration is a reality and not a goal.

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It is interesting to have in mind another at-one-ment which Christ made. He unified in Himself the past and the future, as far as humanity is concerned. This is significantly typified in the appearance with

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\* *The Bhagavad Gita*, translated by Charles Johnston, p. 128.

Him upon the Mount of Transfiguration of Moses and Elias, the representatives respectively of the Law and of the Prophets. In the one figure we find symbolised the past of man, with its summation in the Law of Moses, setting the limits beyond which man may not go, defining the injunctions which he must set upon his lower nature (the desire-nature), and emphasising the restrictions which the race as a whole must set upon its actions. Careful study will reveal that all these laws concern the government and control of the desire-nature, of the emotional, feeling body, to which we have already had need to refer. Curiously enough, the name "Moses," according to *Cruden's Concordance*, means "taken out of the water." We have already seen that water is the symbol of the fluidic emotional desire-nature in which man habitually dwells. Moses therefore appeared with Christ as typifying man's emotional past, and the technique of its control is to be later superseded when the message of Christ's life is duly understood, pouring through man's consciousness in ever greater fullness. Christ indicated the new synthetic commandment which is "to love one another." This would render needless all the Law and the Prophets, and would relegate the Ten Commandments into the background of life, rendering them superfluous, because the love which will flow out from man to God, and from man to man, will automatically and positively produce that right action which will make the breaking of the commandments impossible. The "shalt not" of God, spoken from Mount Sinai through Moses, with its negative emphasis and its punitive interpretation, will give place to the radiance of love and the understanding of goodwill and light which Christ radiated upon the mount of Transfiguration. The past met in Him and was superseded by a living present.

Elias, whose name means "the strength of the Lord," stood **[page 145]** beside Jesus Christ as the representative of all the schools of the Prophets which had for centuries foretold the coming of the One Who would stand for perfect righteousness and Who, in His Own Person, would embody, as He does today, the future achievement and the goal of the human race. That the future holds reaches of consciousness and standards of achievement as much beyond those of Christ as His expression is beyond ours, is entirely possible. *The nature of the Father remains still to be known*; some of its aspects, such as the love and wisdom of God, have been revealed to us by Christ. For us today, and for our immediate goal, Christ stands as the Eternal Prophet, to whom Elias and all the Prophets bear witness. Therefore, as He stood upon the mountain top, the past and the future of humanity met in Him.

That He at-oned in Himself certain basic human cleavages is thus apparent, and to those above enumerated we can add one already considered, the blending in Himself of two great kingdoms in nature, the human and the divine, making possible the emergence into manifestation of a new kingdom upon earth—the kingdom of God, the fifth kingdom in nature.

When considering the Transfiguration it is necessary to realise that it was not simply a great initiation, in which God revealed Himself in His radiance and glory to man, but that it had a definite relation to the medium of revelation—the material physical nature, which we call the "Mother aspect." We saw, when studying the Birth initiation, that the Virgin Mary (even when recognising, as we do, the historicity of Christ's existence) is the symbol of the form nature, of the material nature of God. She typifies in herself that which preserves the life of God, latent yet with infinite potentialities. Christ revealed the love-nature in the Father. Through His Person, He revealed the purpose and objective of the form-life of man.

**[page 146]**

In this mountain experience we see the glorification of matter as it reveals and expresses the divine, indwelling Christ. Matter, the Virgin Mary, reveals God. Form, the result of active material processes,

must express divinity, and the revelation of this is God's gift to us at the Transfiguration. Christ was "very God of very God," but He was also "flesh of our flesh," and in the interplay and the fusion of the two, God stood revealed in all His magnetic and radiant glory.

When we, as human beings, realise the divine purpose, and come to regard our physical bodies as the means whereby the divine, indwelling Christ can be revealed, we shall gain a new vision of physical living and a renewed incentive for the proper care and treatment of the physical body. We shall cherish these bodies, through which we temporarily function, as the custodians of the divine revelation. We shall, each of us, regard them as the Virgin Mary regarded her body, as the repository of the hidden Christ, and we shall look forward to that momentous day when we, too, shall stand upon the Mount of Transfiguration, revealing the glory of the Lord through the medium of our bodies. Browning sensed this and gave us the thought in the following well-known phrases:

"Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost centre in us all  
Where truth abides in fullness; and around  
Wall upon wall, the gross flesh hems it in.  
. . . . . And, to *know*  
Rather consists in opening out a way  
Whence the imprisoned splendour may escape  
Than in effecting entry for a light  
Supposed to be without."\*

Thus, for humanity, Christ stood revealed as the expression of God. There is for us no other goal. Yet let us remember with humility and awe that the stupendous words spoken by Krishna, in *The Bhagavad Gita*, remain also true [page 147] as an ultimate statement concerning the transfiguration of the whole world:

"Nor is there any end of My divine form, O consumer of the foe; this I have told thee for thy instruction, as an enumeration of My manifold forms. Whatever being is glorious, gracious or powerful, thou shalt recognize that, as sprung from a fragment of my fire. But what need hast thou of this manifold wisdom, O Arjuna? With one part of My being I stand establishing this whole world."\*\*

Under the impact of the evolutionary urge God moves towards fuller recognition. "Purification" is the word generally used to cover the process whereby the medium of divine expression is prepared for use. The Galilee experience, and the daily effort to live and meet the eventualities of human existence (which appear to grow more drastic and disciplinary as the great wheel of life turns, and, turning, carries humanity onward), bring man to the point where this purification is not simply the result of life itself, but is something which is definitely imposed by man upon his own nature. When this process is self-initiated, then the speed with which the work is carried forward is greatly accentuated. This produces a *transformation* of the outer man of great significance. The caterpillar becomes transformed into the butterfly. Deep in man lies this hidden beauty, unrealised, but struggling for release.

\* *Paracelsus*, by Robert Browning, Oxford Edition, p. 444.

\*\* *The Bhagavad Gita*, Book X.40, 41, 42.

The life of the indwelling Christ produces the transformation of the physical body, but deeper still, that life operates upon the emotional-feeling nature, and through the process of *transmutation* converts the desires and feelings, the pains and the pleasures, into their higher correspondences. Transmutation has been defined as "the passage across from one state of being to another, through the agency of fire."<sup>\*</sup> It is appropriate in this connection to remember that the threefold lower man, with whom we have been dealing so often in these pages, is a dim reflection of [page 148] Deity Itself. The physical body is related to the third aspect of divinity, the Holy Ghost aspect, and the truth of this can be realised if we study the Christian concept of the Virgin Mary overshadowed by the Holy Ghost. The Holy Ghost is that aspect of divinity which is the active principle in matter, and of this the physical body is a correspondence. The emotional, sentient nature is a dim and distorted reflection of the love-nature of God which the cosmic Christ, the second Person in the Trinity, is engaged in revealing; and this aspect (transmuted through the agency of fire, the will or spirit of God) produces the transformation of the physical body. The mind in its turn is therefore the reflection of the highest aspect of deity, the Father, or Spirit, of Whom it is said that our "God is a consuming fire."<sup>\*\*</sup> The releasing activity of this form of God's spirit eventually produces that radiance (as a result of transformation and transmutation) which was the distinguishing characteristic of the Transfiguration initiation. "*Radiation is transmutation in process of accomplishment.*" Transmutation being the liberation of the essence in order that it may seek a new centre, the process may be recognised as 'radio activity' as far as humanity is concerned."<sup>\*\*\*</sup>

It was these processes, carried on in the form nature, which led eventually to the revelation to the Apostles of the essential nature of the Master they loved and followed, and it is this aspect of Christ—the inner radiant reality—to which the mystics of all times bear testimony, not only in connection with Christ, but in lesser degree *in connection with each other also*. Once the world of the senses has been transcended, and the higher correspondences have become active, revealing the inner world of beauty and truth, there will come to the mystic a realisation of a subjective world whose characteristics are light, radiance, beauty and indescribable wonder. All the mystical writings are attempts to describe this world to which the mystics seem to have access, with [page 149] its forms varying according to the period, race and point of development of the seer. We know only that the divine stands revealed, while the outer form which has veiled and hidden it dissolves, or is so transformed that only the inner reality is registered. The temperament and tendencies of the mystic—his own innate quality—have also much to do with his description of what he sees. However, all are agreed on the essentially transcendent nature of the experience, and convinced of the divine nature of the person concerned.

Great indeed was the power and mystery of divinity which Christ revealed to the astonished gaze of His three friends upon the Mount of Transfiguration. In one of the ancient scriptures of India, quoted by Dr. Otto, there is an attempt to express or reveal that divine essential Spirit manifested at the Transfiguration:

"Finer than the fine yet am I greatest,  
I am the All in its complete fullness,  
I, the most ancient, the spirit, the Lord God.  
The golden-gleaming am I, of form divine.  
Without hand and foot, rich in unthinkable might,  
Sight without eyes, hearing without ears,

<sup>\*</sup> *A Treatise on Cosmic Fire*, by Alice A. Bailey, p. 476.

<sup>\*\*</sup> *Deut.*, IV.24.

<sup>\*\*\*</sup> *A Treatise on Cosmic Fire*, by Alice A. Bailey, p. 478.

Free from all form, I know. But me  
None knows. For I am Spirit, am Being."\*

The mass of literature that has been written in an attempt to portray the wonder of the transfiguration and the vision of God, is an outstanding phenomenon of the religious life, and one of the strongest testimonies to the fact of the revelations.

The very simplicity of the story as related in the Gospels has a majesty and a convincing power of its own. The Apostles saw a vision and they participated in an experience wherein Christ Jesus stood before them as perfected Man, because fully divine. They had shared with Him His service; they had left their various vocations in order to be with Him; they had gone with Him from place to place and [page 150] helped Him in His work, and now, as a reward for faithfulness and recognition, they were permitted to see the Transfiguration. "When the mind," says St. Augustine, "hath been imbued with the beginning of faith which worketh by love, it goes on by living well to arrive at sight also, wherein is unspeakable beauty known to high and holy hearts, the full vision of which is the highest happiness."\*\*

## 2

"After six days Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the Sun, and his raiment was white as the light.

"And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only."\*\*\*

A consideration of the various unifications which Christ had made in Himself will have prepared us for the stupendous phenomenon of the revelation which forced the three disciples to their faces. Three kneeling kings or magi attended the birth initiation. At this crisis there were three disciples prostrate upon the ground, unable to look upon the glory which had been revealed. They thought that they knew their Master, but the familiar Presence had been transformed, and they stood before The Presence. The sense of awe, of wonder and of humility is ever an outstanding [page 151] reaction of the mystics of all time to the revelation of light. This episode is the first one in which we contact the radiance and the light which shone from the Saviour, and which enabled Him to say with truth "I am the Light of the world." Contact with God will ever cause a light to shine forth. When Moses came down from Mount Sinai, his countenance was so irradiated that men could not look upon it, and history tells that he had to use a veil to shield that radiance from others. But the light which was in Christ shone forth in fullness from His whole Person. Increasingly, I believe, as the evolutionary process goes forward, we shall

\* *Kaivalya*, II.9. Quoted in *Mysticism, East and West*, by Rudolph Otto, pp. 98, 99.

\*\* *Psychology and God*, by L.W. Grensted, p. 75.

\*\*\* *St. Matt.*, XVII.1-8.



come to a deeper understanding of the significance of light in relation to humanity. We talk of the light of knowledge, and towards that light and its furtherance all of our educational processes and institutions are consecrated. We desire profoundly the light of understanding, which expresses itself in wisdom, and characterises the sage and the wise upon earth; this light marks them off from the ordinarily intelligent person, making their words of moment, and giving value to their advice. We have been led to believe that there are in the world the *illuminati*, working quietly and silently behind the scenes in world affairs, shedding the light when needed into the dark places of the world, elucidating problems, and eventually bringing to light that which must be eradicated and that which is needed. We have also learnt to recognize the Light-bearers of all time, and we feel that in Christ the light of the ages is focussed, and the light of God is centred. His disciples came into the radius of this light for the first time on the mountain-top, after six days of work, so the story runs, and could not bear the sight of so much brilliance. Nevertheless, they felt that "it was good for them to be there." Yet in our consideration of the light which was in Christ, and the rapture of the Apostles at its revelation, let us not lose sight of the fact that He Himself tells us that there is in us also a light, and that it too must blaze forth for the helping of the world and the glorification of our Father which is in **[page 152]** Heaven.\* To this light the mystics testify, and it is this light into which they enter, and which enters into them, revealing the light which is latent and drawing it forth to potency. "In Thy light shall we see light." This is the outstanding fact of scientific mysticism. God is light as well as life. This the mystic has proved, and to this he eternally testifies.

This awareness of the fact of divinity is established in our consciousness first of all through the recognition of the wonder latent in every human being. That man who sees no good in his fellowmen is he who is unaware of his own goodness; that man who sees only evil in those around him is he who is seeing them through the distorted lens of his own warped nature. But those who are awakening to the world of reality are constantly made aware of the divinity in man, through his unselfish acts, his kindness, his spirit of enquiry, his light-heartedness in difficulty, and his basic essential goodness. This awareness deepens as he studies the history of the race and the religious inheritance of the ages, and above all when he is brought face to face with the transcendent goodness and wonder which Christ revealed. From this realisation he passes on to the discovery of the divine in himself, and starts on that long struggle which carries him through the stages of intellectual awareness of possibility, and of intuitive perception of truth, to that illumination which is the prerogative and the gift of all the perfected sons of God. The radiant inner body of light is present both in the individual and in the race, unseen and unrevealed, but slowly and surely emerging. At the present hour a large number of mankind are engaged in the activities of the six days which precede the transfiguration experience.

It is important here to study briefly the place of the disciples in the story of this experience. Down through Biblical history we meet this triplicity. Moses, Aaron and Joshua; Job and his three friends; Shadrach, Meschach and **[page 153]** Abednego, the friends of Daniel; the three kings at the cradle in Bethlehem; the three disciples at the Transfiguration; the three Crosses on Calvary! What accounts for this constant recurrence of three? What does it symbolise? Apart from their possible historical appearance, does there lie behind them some peculiar symbology which can, when understood, render clear the circumstances in which they played their part? A study of their names and the interpretation of them as given in the familiar *Cruden's Concordance* may supply a clue. Take, for instance, the meaning of the names of Job's friends. They were Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. Eliphaz the Temanite means "my God is gold," and also "the southern quarter,"

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\* *St. Matt.*, V.16.



the opposite pole to the north. Gold is the symbol of material welfare, and the opposite pole to spirit is matter, therefore in this name we have symbolised the tangible outer form of man, actuated by desire for material possessions and comfort. Zophar the Naamathite means the "one who talks," and his theme is pleasantness, which is the interpretation given to the word "Naamathite." Here we have the desire body typified, with its longing for pleasantness, for happiness and for pleasure, and an indication of the constant and ceaseless call and voice of the sentient nature, to which we can all testify. Bildad the Shuhite represents the mental nature, the mind, signifying as he does "contrition," which becomes possible only when the mind is beginning to be active (including the conscience). Shuhite means "prostration or helplessness," signifying that alone and unaided the mind can reveal but cannot help. Remorse and sorrow, involving memory, are the result of mental activity. Thus, in Job's three friends the three aspects of his lower nature stand revealed. The same is the case when we study the names of Daniel's three friends. Abednego means the "servant of the sun," the server of the light; in that significance the whole duty and purpose of the physical outer man is summed up. Shadrach's name has a definitely emotional sentient connotation, for it means [page 154] "rejoicing in the way," and wherever we find reference to the basic dualities of pleasure and pain we are considering the emotional-feeling nature. Meschach means "agile," quick moving, which is in itself a very good description of the mental nature. Arjuna, in *The Bhagavad Gita*,\* points this out in his words to Krishna: "This union through oneness which is taught by Thee, ... I perceive not its firm foundation, owing to the wavering of the mind; for the mind wavers, Krishna, turbulent, impetuous, forceful; and I think it is as hard to hold as the wind."

Thus in the three friends, and in the various triplicities which we find in the Bible, we discover a symbolism which is vitally illuminating. The three aspects through which the soul must express itself, and through which it must shine, are thus portrayed. It is the same in connection with the three friends of Jesus Christ. I cannot here touch upon the friendships of Jesus Christ. They are very real and very deep, and universal in their inclusiveness. They are timeless and eternal, and the friends of Christ are to be found in every race (Christian or otherwise), in every clime and in both hemispheres. And be it remembered, it is only the friends of Christ who have any right to be dogmatic about Him, or who can speak with any authority of Him and His ideas, because theirs is the authority of love and of understanding.

We find also this basic triplicity in the persons of Peter and James and John, and in their names we find the same essential symbolism working out, thus giving us the clue to the meaning of this wonderful story. Peter, as we well know, means "rock." Here is the foundation, the most concrete aspect, the outer physical form, which, at the Transfiguration, is transformed by the glory of God, so that the outer image disappears, and God Himself shines forth. James, we are told, signifies "illusion," distortion. Here we have reference to the emotional-feeling body, with its power [page 155] to misrepresent and to deceive, to mislead and to delude. Where emotion enters in, and where the focus of attention is in sensitive and sensuous reaction, that which is not true rapidly appears, and the man becomes the subject of illusion. It is this body of illusion which is eventually transmuted, and so changed and stabilised that it provides a clear medium for the revelation of deity. John means "the Lord hath spoken," and herein is the mind nature typified, because it is only when the mental aspect begins to manifest that we have the appearance of speech and of that thinking, speaking animal which we call "man." So, in the apt symbology of the Scripture, Christ's three friends stood for the three aspects of His human nature, and it was upon this integrated, focussed and consecrated personality that the transfiguration made its

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\* *The Bhagavad Gita*, VI.33, 34.

impact and produced revelation. Thus again the essential duality of humanity is revealed through Christ, and His threefold personality and His essential divinity are portrayed for us in such a way that the lesson (and the possibility) cannot be evaded. The Apostles recognised God in their Master, taking their stand upon the fact of this divinity, as have the mystics of all time.

They "knew Whom they had believed."\* They saw the light which shone in the Person of Jesus Christ, and for them He was more than the Person they had known heretofore. Through this experience God became a reality to them.

In the synthesis of the past, the present and the future, Christ and those who were immediately His friends, met with God, and so potent was this combination that it evoked from God Himself an immediate response. When feeling and thought meet in a moment of realisation, there is a simultaneous precipitation of energy, and life is forever after different. That which has been believed is known as fact, and belief is no longer necessary.

### 3

#### [page 156]

The Transfiguration scene was the meeting-ground of significant factors, and since that moment the life of humanity has been radically changed. It was as potent a moment in racial history as the Crucifixion, of more potency perhaps than even that great and tragic happening. Seldom do such moments come. Usually we see only faint glimpses of possibility, rare flashes of illumination, and fleeting seconds wherein a synthesis appears and leaves us with a sense of fitness, of integration, of purpose and of underlying reality. But such moments are rare indeed. We know God is. We know reality exists. But life, with its emphasis directed on phenomena, its stresses and its strains, so preoccupies us that we have no time, after the six days' labour, to climb the mountain of vision. A certain familiarity with God's nature must surely precede the revelation of Himself which He can and does at times accord. Christ's three friends had been admitted to a degree of intimacy with Him which warranted their being chosen as His companions at the scene of His experience, wherein He staged, for the benefit of humanity, a symbolic event as well as a definite experience for which arrangement had duly to be made with the participants correctly chosen and trained, so that the symbolism which they embodied might appear, and their intuitive reactions be rightly directed. It was necessary that Christ should have with Him those who could be depended upon to recognise divinity when it appeared, and whose intuitive spiritual perception would be such that—for all time—the inner meaning might be made apparent to those of us who have followed later in His steps. This is a point at times forgotten. Inevitably "we shall be like Him, for we shall see Him as He is."\*\*

But to bring about this likeness two things are necessary to the consecrated and dedicated disciple. He must be able [page 157] to see clearly, meanwhile standing in the illumination which radiates from Christ, and his intuition must be active, so that he can rightly interpret what he sees. He loves his Master, and he serves with what faithfulness he can; but more than devotion and service are needed. He must be able to face the illumination, and at the same time he must have that spiritual perception which, reaching out beyond the point to which the intellect can carry him, sees and touches reality. It is love

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\* *II Tim.*, I.12.14

\*\* *I St. John*, III.2.

and intellect combined, plus the power to know, which is inherent in the soul, which recognises intuitively that which is holy, universal and real, and yet which is specific and true for all time to all people.

Christ revealed the quality of the divine nature through the medium of matter, of form, and "was transfigured before them."

"The Greek word here used is 'metamorphosed,' the very word used by St. Paul to describe the transmutation of the mortal body into the resurrection body; for on the day of fulfilment, when the perfected disciple has attained masterhood, the 'Robe of Glory' shines forth with such splendour through the garment of the flesh that all the beholders perceive it, and, their eyes and ears attuned to finer subtle vibration, they behold their Master in all His divine humanity."\*

It is interesting to note that, in spite of their recognition of the significance of the event in which they were participating, the three Apostles, speaking through the mouth of St. Peter, were able to do no more than express their awe and their bewilderment, their recognition and belief. They could not explain or understand what they had seen, nor do we find any record of their ever having done so. The meaning of the Transfiguration is something which has to be wrought out in the life before it can be defined or explained. When humanity as a whole learns to transform the flesh through divine experience, to transmute the feeling nature through divine expression, and to transfer the consciousness [page 158] away from the world of mundane living into the world of transcendental realities, the true subjective values of this initiation will reveal themselves to the minds of men. Then will come a deeper expression of that which has been intuited. Dr. Sheldon tells us with truth that "*all of the finest human thought and feeling is carried for generations, probably for ages, in intuitional minds, long before it becomes articulate.*"\*\* Not yet are we articulate where this experience is concerned. We sense dimly and distantly its wonder and its finality. We have not yet, as a race, passed through the new birth; the Jordan experience is only attained as yet by the few. It is the rare and developed soul which has climbed the Mountain of Transfiguration, and there seen and met with God in the glorified Person of Jesus Christ. We have looked on at this episode through the eyes of others. Peter and James and John, through another apostle, Matthew, have told us about it. We remain as onlookers, but it is an experience in which we shall some day share. This we have forgotten. We have taken to ourselves the language of the fourth great event in Christ's life, and many of us have attempted to share and enter into the meaning of the Crucifixion. We have looked on at the Transfiguration, but have not attempted to become actively transfigured. But that must some day happen to us, and only after the Transfiguration can we dare to climb Mount Golgotha. Only when we have achieved expression of divinity in and through the lower personal nature shall we have attained to that of worth and value which can be permitted, under the divine Plan, to be crucified. This is a forgotten truth. Yet it is all part of the evolutionary process whereby God is revealed through humanity.

The great and natural phenomenon which humanity will some day—through self-expression and also under the law—reveal in itself includes the beauty which shone forth from Christ as He stood transfigured before His three [page 159] friends, was recognised by God His Father, and received the testimony of Moses and Elias, the Law and the Prophets, the past and that which bears witness to the future.

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\* *The Mystery Teaching in the West*, by Jean Delaire, p. 121.

\*\* *Psychology and the Promethean Will*, by W.H. Sheldon, p. 116.

One point might here be brought out. In the Oriental correspondence to these five crises in the life of Jesus Christ, this third episode is called the "hut" initiation, and the words of St. Peter as he suggests that they should make three "huts," one for Christ and one for Moses and one for Elias, link up this Christian happening with its ancient prototype. Always, in these rarely occurring events, God has been glorified by the light, ineffable and effulgent, shining forth through the raiment of flesh, and this mountain experience is not uniquely Christian. But Christ was the first to gather together into one sequential presentation all the possible experiences of divinity made manifest, and portrayed them for our edification and inspiration in His life history, and in the five Gospel episodes. More and more men will pass through the birth chamber, enter the stream and climb the mountain, furthering God's work for humanity; and Christ's example is rapidly bearing fruit and bringing results. Divinity cannot be gainsaid, and man is divine. If he is not, then the Fatherhood of God is but an empty form of words, and Christ and His Apostles were in error when They recognised, as They constantly did, the fact of our sonship. The divinity of man cannot be explained away. It is either a fact or it is not. God can be known in the flesh through the medium of His children or He cannot. All rests back on God, the Father, the Creator, the One in Whom we live and move and have our being. God is immanent in all His creatures, or He is not. God is transcendent and beyond manifestation, or else there is no basic reality, purpose or origin. Probably the growing recognition in men's minds that He is both immanent and transcendent is true, and we can take our stand upon His Fatherhood, knowing ourselves to be divine because Christ and the Church of all ages have borne testimony to it.

**[page 160]**

This time the Word spoken differs from the previous one. The first part of the pronouncement made by the Initiator Who stands silently behind the scenes as Jesus takes initiation after initiation is practically the same as that at the Baptism initiation, except for one expressed command. He said, "This is my beloved Son, in whom I am well pleased," but added this time, "Hear ye him." At the first great episode, God the Father, of Whom the Initiator is the symbol, did not make His Presence known. The angels spoke the word, embodying Christ's mission on His behalf. At the Baptism He accorded recognition, but that was all. At this Initiation, God commanded humanity to pay attention to this particular crisis in the life of Christ and to listen to His words. The power and the right to speak is now conferred upon the Christ, and it is interesting to note that the major part of the teaching (as given in St. John's Gospel and in many of the parables) was given by Christ only after He had been through this experience. Again God gave evidence that He recognised Christ's Messiahship, which word is man's interpretation of the recognition. At the Baptism, He recognised Him as His Son, sent into the world, from the bosom of the Father, to carry out the will of God. That which Christ had recognised in the Temple as a child was later endorsed by God. This recognition is repeated, and the endorsement is strengthened, by the command to the world to hear the words of the Saviour, or perhaps from the esoteric and spiritual standpoint, to hear that Word which was God made Flesh.

"There is in fact an inward connection between the Baptism and the Transfiguration. In both cases a condition of ecstasy accompanies the revelation of the secret of Jesus' person. The first time the revelation was for him alone; here the Disciples also shared it. It is not clear to what extent they themselves were transported by the experience. So much is sure, that in a dazed condition, out of which they awake only at the end of the scene (St. Mark, IX:8.) the figure of Jesus appears to them illuminated by a supernatural light and glory, and a voice intimates that he is the Son of God. **[page**

**161]** The occurrence can be explained only as the outcome of great eschatological excitement."<sup>\*</sup>

The same writer goes on to point out:

"We have therefore three revelations of the secret of messiahship, which so hang together that each subsequent one implies the foregoing. On the mountain near Bethsaida was revealed to the Three the secret which was disclosed to Jesus at his baptism. That was after the harvest. A few weeks later it was known to the Twelve, by the fact that Peter at Caesarea Phillippi answered Jesus' question out of the knowledge which he had attained upon the mountain. One of the Twelve betrayed the secret to the High Priest. This last revelation of the secret was fatal, for it brought about the death of Jesus. *He was condemned as messiah although he had never appeared in that role.*"<sup>\*\*</sup>

This evokes in its entirety the question as to the nature of that mission which Christ came to forward, and what constituted the Will of God which He came to fulfil. Three major points of view usually held by the orthodox Christian might be enumerated as follows:

1. He came to die upon the Cross to appease the wrath of an angry God, and make it possible for those who believe in Him to go to Heaven.
2. He came to show us the real nature of perfection and how, in human form, divinity might be manifested.
3. He came to leave us an example that we should follow in His steps.

Christ Himself laid no emphasis upon the death on the Cross as being the apex of His life work. It was the *result* of His life work, but not that for which He came into the world. He came that we might have "life abundantly," and St. John tells us in his Gospel that the new birth is dependent [page 162] upon belief in Christ, when power is given to us to "become the Sons of God, even to them that believe on his name, which were born, *not of blood*, nor of the will of the flesh, nor of the will of man, but of God."<sup>\*\*\*</sup>

Is it not reasonable for us to gather from these words that when a man reaches the point of recognising and believing in the cosmic Christ, "the Lamb slain from the foundation of the world,"<sup>\*\*\*\*</sup> then the new birth becomes possible, for the life of that universal Christ, animating every form of divine expression, can then consciously and definitely carry the man forward into a new manifestation of divinity? The "blood is the life,"<sup>\*\*\*\*\*</sup> and it is the living Christ that makes it possible for all to become citizens of that kingdom. It is the life of Christ in each of us which makes us sons of the Father, not His death which makes us sons. Nowhere in the Gospel story does an opposite statement find support. Christ, at the communion service, gave His disciples the cup to drink, saying "This is my blood of the new testament, which is shed for many for the remission of sins."<sup>\*\*\*\*\*</sup> But these are His only references to blood in its remedial aspect, so strongly emphasised in the Epistles, and He Himself nowhere correlates

<sup>\*</sup> *The Mystery of the Kingdom of God*, by Albert Schweitzer, pp. 181, 182.

<sup>\*\*</sup> *Ibid.*, pp. 217, 218.

<sup>\*\*\*</sup> *St. John*, I.13.

<sup>\*\*\*\*</sup> *Rev.*, XIII.8.

<sup>\*\*\*\*\*</sup> *Gen.*, IX.4.

<sup>\*\*\*\*\*</sup> *St. Matt.*, XXVI.28.



blood with the Crucifixion. He speaks in the present tense, and does not relate the blood to the new birth or to the Crucifixion, or make it a factor in the exclusiveness which has so deeply coloured the presentation of Christianity in the world.

It is the Christ life in all forms which constitutes the evolutionary urge. It is the Christ life which makes the steadily unfolding expression of divinity possible in the natural world. It is deep within the heart of every man. The Christ life brings him eventually to the point where he transits out of the human kingdom (when the work of normal evolution has done its part) and leads him into the [page 163] kingdom of spirit. The recognition of the Christ life within the form of man makes every human being, at some time, play the part of the Virgin Mary to that indwelling reality. It is the Christ life which, at the new birth, comes to fuller expression, and from crisis to crisis leads on the developing son of God until he stands perfected, having achieved "the measure of the stature of the fullness of Christ."\*

We shall see later that upon the revelation of the risen Christ must the new world religion take its stand. Christ upon the Cross, as will appear when we study the next great crisis, showed us love and sacrifice carried to their extreme expression; but Christ alive from all time, and vitally alive today, is the keynote of the new age, and upon this truth must the new presentation of religion be built and, later, the new theology be constructed. The true meaning of the Resurrection and the Ascension has not yet been grasped; as a divine subjective reality those truths still await revelation. The glory of the new age will be the unveiling of those two mysteries, and our entrance into a fuller understanding of God as life. The true Church of Christ is the assembly of all who live through the life of Christ, and whose life is one with His. This will be increasingly realised and will bring forth into clearer and more radiant light the wonder and glory which lies, unrevealed as yet, in God the Father.

It is only the man who has understood something of the value of the Transfiguration initiation and the nature of the perfection then revealed who can follow along with Christ, to the vision which was accorded Him as He came down from that high point of achievement, and can later share with Him an understanding of the nature of world service. This world service is rendered perfectly by those whose inner perfection is approximate to Christ's and whose lives are controlled by the same divine impulses and subordinated to the same vision. This stage connotes that complete spiritual freedom which we must eventually reach. [page 164] Now the time has come for human beings to leave off *believing*, and pass on to true knowledge, through the method of thought, reflection, experiment, experience and revelation. The immediate problem for all who are seeking this new knowledge, and who desire to become conscious knowers instead of faithful believers, is that they should achieve it in the world of every-day. After each expansion of consciousness and each unfoldment of a deepened awareness we return, as Christ did, to the plains of every-day life, and there subject our knowledge to the test, discover its reality and truth, and find out also wherein lies for us our next point of expansion, and what new knowledge must be acquired. The task of the disciple is the understanding and the use of his divinity. The knowledge of God immanent, yet based on a belief in God transcendent, is our endeavour.

This was the experience of the Apostles upon the mountain-top. We are told that "when they had lifted up their eyes, they saw no man, save Jesus only."\*\* The familiar appeared to them again. It is of real interest to compare a somewhat similar story related in *The Bhagavad Gita*, wherein Arjuna has had revealed to him the glorious form of the Lord. At the close of the revelation God, in the person of

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\* *Eph.*, IV.13.

\*\* *St. Matt.*, XVII.8.



Krishna, says to him, with tenderness and understanding, "Let not fear nor confusion overcome thee, beholding My form so terrible! Behold my former shape once more, thy fear gone, thy heart at rest!" and then he goes on to tell him:

"This form of Mine which thou hast seen is hard indeed to see! Even the Gods ever desire a sight of this form! Nor can I be seen thus through Vedas, penances, gifts, sacrifices, in the form which thou hast seen. But I can be known thus through single-hearted love, Arjuna, and seen as I truly am, and entered, O Consumer of the foe!"\*

The Word of Recognition had gone forth, and the command to hear the Christ had been given. Jesus having returned [page 165] "to His proper form," the descent from the mountain had to follow. Then occurred what might be regarded as a great, sad, spiritual reaction, inevitable and terrible, expressed by Christ in the following words:

"The Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again."\*\*

Then comes the simple comment that the disciples "were exceedingly sorry." This vision of Christ's, if we trace it in the records, fell into two parts. First, He had a vision of achievement. The mountain-top achievement, a great spiritual experience, lay behind Him. Now He has a vision of a physical consummation in the form of the triumphal entry into Jerusalem. But this is accompanied by a presentiment or a prevision of the culmination of His life of service upon the Cross. He saw clearly, perhaps for the first time, what lay ahead of Him, and the direction in which His service to the world was leading Him. The *via dolorosa* of a World Saviour stretched out before Him; the destiny of all pioneering souls climaxed in His experience, and He saw Himself rejected, pilloried and killed, as have many lesser sons of God. World rejection always precedes world acceptance. Disillusionment is a stage on the way to reality. The hatred of those who are not yet ready to recognise the world of spiritual values is ever the lot of those who are. This, Christ faced, and yet "He steadfastly set His face to go to Jerusalem."\*\*\*

As we consider these happenings, the particular test which Christ now encountered becomes clear in our minds. It was again a threefold test, as was that after the Baptism initiation; but this time it was of a far subtler nature. He was faced with the test as to whether He could endure and handle worldly success, and pass along the triumphant way of His entry into the Holy City, without deviating from [page 166] His purpose, without being attracted by material achievement and by being acclaimed King of the Jews. Success constitutes a far more drastic disciplining, and produces many more opportunities to forget God and reality than do failure and neglect. Self-pity, a sense of martyrdom, and resignation are potent and effective ways of handling one's failure. But to rise upon the crest of the wave, to be accorded public recognition, and to seem to have achieved the earthly goal are far more difficult factors to face. These Christ did face, and He faced them with spiritual poise and with that far-sighted wisdom which produces a correct sense of values and a proper sense of proportion.

The second phase of the test lay in His prevision as to His end. He knew He had to die, and He knew how He would die, and yet He went forward undeviatingly upon the course assigned Him, although

\* *The Bhagavad Gita*, Book XI.49, 52, 53, 54.

\*\* *St. Matt.*, XVII.22, 23.27

\*\*\* *St. Luke*, IX.51.

prevision of disaster was His. Not only had He to demonstrate the power to endure success, but He had also to demonstrate the power to face disaster, balancing the two against each other and seeing in both of them simply opportunities for divine expression and fields for the demonstration of detachment—that outstanding characteristic of the man who has been born again, purified and transfigured. To these tests was added the one which He had before encountered in the desert, the test of utter loneliness. The power to endure success! The power to endure disaster! The power to stand utterly alone! This, Christ had to show the world, and this He did. He stood triumphant before the world, at an intermediate stage on His way to the Cross. The agony of loneliness in the Garden of Gethsemane was probably a far harder moment for Him than the publicity on Mount Golgotha. But in these more subtle tests the quality of God Himself was revealed, and it is God's *quality* and *meaning* which save the world—the quality of His life, which is Love and Wisdom and Value and Reality. It was all of this which Christ accomplished.

Immediately, on the descent from the mountain-top, Christ [page 167] began again to serve. He was met, as well we know, by a person in distress, and He at once responded to the need. One of the outstanding characteristics of each initiation is the increased capacity and ability of the initiate to serve. Christ demonstrated an entirely new and unique way in which to speak and to meet the masses, as well as to teach privately and personally His chosen few. His power to heal still continued, but His work shifted into a field of new values, and He spoke those words and enunciated those truths which have proved the foundation of the belief of those who have had the insight to penetrate the theological presentation of Christianity and there find reality. His service consisted primarily at the time in teaching and speaking. But such is the wisdom and the beauty of His presentation of truth, He couched divinity in forms which the average man could grasp. He bridged the old and the new, and gave out that new truth and that special revelation which were needed at the time to unite the ancient wisdom and the more modern hope. Keyserling has grasped the wonder of what the World-Saviour does, and voices it in words which I quote:

"... the great mind is essentially the Awakener. If such a mind were to utter the entirely new, the unique, this would mean nothing to other men. His social value depends entirely on his ability to utter clearly what all feel in their innermost hearts to be true—for could he otherwise be understood?—and to utter it in so universal a manner, that is, so much in tune with the objective laws in question, that his ideas become organs for the others."<sup>\*</sup>

Christ gave us a great idea. He gave us the new concept that God is Love, no matter what might be happening in the world of immediacy. All great ideas come forth from the world of divinity through the medium of the great Intuitives, and the history of humanity is essentially the history of ideas—their coming forth through the medium of some intuitive thinker, their recognition by the few, their growth [page 168] in popularity, and their eventual integration in the thought world, the pattern world of the thinkers of the race. Then their fate is determined, and eventually the new and unique idea becomes the popularly and publicly accepted model of human conduct. "To the question, then, whether it is personalities or ideas which decide the fate of an age, the answer is that the age get its ideas from personalities."<sup>\*\*</sup> Christ embodied a great idea, the idea that God is Love, and that love is the motivating power of the universe. This constitutes the illumination which Christ as the Light of the World refracted upon all world events. The majesty of this realisation cannot be over-emphasised. We need to

<sup>\*</sup> *The Recovery of Truth*, by Hermann Keyserling, p. 213.

<sup>\*\*</sup> *The Decay and Restoration of Civilisation*, by Albert Schweitzer, p. 82.

realise it far more deeply and potently than we do, for it constitutes the basic, fundamental character and quality of all events, no matter what the outer appearance may be. Christ illumines life. This was one of His most important contributions to life as it is lived today. He said in effect: God loves the world; all that happens is along the line of love. If this is realised as fact and fundamental truth, it illumines all of life and lightens all burdens; cause and effect are brought together, and God's purpose and His method are seen as one. Theologians have often forgotten this as they have struggled over the more technical aspects of Christ's life. What He illumined in His function as the "Light of the World," what He received of divine Light and poured forth for the world, what He refracted, is often overlooked in the struggle to prove such doctrines as the fact that the Virgin Mary was an immaculate virgin, and Christ was therefore born through the medium of an immaculate conception. Today only a few of the younger generation care much about such points of doctrine. Let us state that quite emphatically. But we do care that the love which He expressed should be demonstrated in the world and that the illumination He carried should "lighten our darkness."

Christ sounded with clarity the note which can usher in the new civilisation and the new order, and a close study of [page 169] the ideals and ideas which today, without exception, underlie every one of the great experiments undertaken by the various nations, will show that they are based, in essence, upon some definitely Christlike concept. That their method of application and the techniques employed are frequently un-Christlike is sadly true, but the foundational concepts will bear with equanimity the light which Christ can throw upon them. The principal difficulty has been that our intellectual grasp of the concepts runs ahead of our own personal development, and therefore colours disastrously our application of them. When these basic ideas are transmuted into world ideals by the consecrated thinkers of the race, and applied in the spirit in which Christ conceived of them, then we shall indeed inaugurate a new world order.

It is of supreme value for us to realise that what Christ really did was to usher in the era of *Service*, even if we are only beginning today (two thousand years after He set us an example) to grasp the implications of that word so widely used. We have been apt to regard salvation in terms of the individual, and to study it from the angle of individual salvation. This attitude must end if we are ever to understand the Christ spirit. A great Japanese asks the poignant question "What is the primary aim of a religion worthy of existence?" and goes on to tell us that it is salvation, but a salvation that "is pregnant with relief and redress of life and of the world."\* *Service* is becoming more and more an objective in all human affairs. Even modern business is coming to the recognition that it must be a motivating agency if business, as we understand it in the modern sense, is to survive. Upon what is this general trend based? Surely upon our universal relation to Deity and upon our subjective relationships to each other, which have their root in our relationship to God.

That of course is the basis of service. It must be, as it was in the case of Jesus Christ, a spontaneous outcome of [page 170] divinity. One of the strongest arguments for the divine unfoldment of man is the emergence on a large scale of this tendency to serve. We are just beginning to get a faint vision of what Christ meant by service. He "carried this actuating motive of service to the extent of saying that when the common good and your personal success or welfare conflicted, *you* must sacrifice and not sacrifice the other man."\*\* This idea of service is of course in complete conflict with the usually competitive attitude to life and the selfishness generally shown by the average man. But to the man who seeks to

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\* *Modern Trends in World Religions*, edited by A.E. Haydon, quoting Kishio Satomi, p 75.

\*\* *Modern Trends in World Religions*, edited by A.E. Haydon, p. 106.

follow Christ, and who aims eventually at climbing the Mount of Transfiguration, service leads inevitably to increased illumination, and illumination in its turn must find its expression in renewed and consecrated service, and thus we find our way—through service to our fellowmen—into the Way that Christ trod. Following in His steps, we achieve eventually the power to live as illumined and Christlike men and women in our normal everyday surroundings.

What, therefore, is the gift that each of us can make to the world as we study the life of Christ and travel with Him in our minds from one initiation to another? We can aim at that greatness in action which will redeem our natural mediocrity and reveal progressively the divinity in each of us. Each can stand as a beacon light, pointing the way to the centre from which the Word goes forth; and each can begin to express in his daily living some of the quality of God which Christ so perfectly portrayed and which carried Him in triumph from the Mount of Transfiguration down into the valley of duty and of service, and which enabled Him to go forward with staunch determination to the Cross experience, through the triumphal way of acclamation and the sorrowful ways of desertion and of loneliness.

The impulse is strong to close with some words of Arjuna, spoken to Krishna, long before the Christian era, after the revelation of the unveiled beauty to which he had been admitted. Their relevance is unquestionable. One can almost [page 171] imagine St. Peter or St. John saying them to Christ when they opened their eyes and "saw Jesus only." Perhaps they may apply to us also as we consider Christ and our relation to Him:

"If thinking Thee my comrade, I addressed Thee brusquely ... not knowing this greatness of Thine, or carelessly, or through affection, or whatever I have done to make a jest of Thee, unseemly, in journeying, resting, or seated, or at the banquet, whether alone, O, unfallen One! or in presence of these, for all this I ask forgiveness from Thee, Immeasurable One! Thou art the Father of the world, of things moving and unmoving; Thou art worthy of honour, the reverend Teacher of the world. None equal Thee; how could any be greater? even in the three worlds there is none like Thee in might.

"Therefore bowing down, prostrating my body before Thee, I seek Thy grace, O worthy Lord! As the Father his son, the comrade his comrade, the beloved his beloved, so deign Thou, Lord, to pardon me! I exult, beholding what was never seen before, and my heart trembles with fear; show me, Lord, the former form; Lord of Gods, be gracious, upholder of worlds."\*

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\* *The Bhagavad Gita*, Book XI.41-45.

[page 173]

## CHAPTER FIVE

**The Fourth Initiation . . . The Crucifixion**

## KEY THOUGHT

A fire-mist and a planet,  
 A crystal and a cell,  
 A jelly-fish and a saurian,  
 And caves where the cave-men dwell;  
 Then a sense of law and beauty,  
 And a face turned from the clod—  
 Some call it Evolution,  
 And others call it God.

Like tides on a crescent sea-beach  
 When the moon is new and thin,  
 Into our hearts high yearnings  
 Come welling and surging in:  
 Come from the mystic ocean  
 Whose rim no foot has trod—  
 Some of us call it Longing,  
 And others call it God.

A picket frozen on duty,  
 A mother starved for her brood,  
 Socrates drinking the hemlock,  
 And Jesus on the rood;  
 And millions who, humble and nameless,  
 The straight, hard pathway plod—  
 Some call it Consecration,  
 And others call it God.

William Herbert Carruth.

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## CHAPTER FIVE

**The Fourth Initiation . . . The Crucifixion**

## 1

We now come to the central mystery of Christianity, and to the climaxing initiation to which men, as human beings, can aspire. Of the next initiation, the Resurrection, and of the Ascension connected with it, we know practically nothing, beyond the fact that Christ rose from the dead. The Resurrection initiation is veiled in silence. All that is recorded is the reaction of those who knew and loved the Lord, and the after-effects upon the history of the Christian Church. But the Crucifixion has always been the outstanding, dramatic episode upon which the entire structure of Christian theology has been founded. Upon this has the emphasis been laid. Millions of words have been written about it, and thousands of books and commentaries have attempted to elucidate its meaning and to explain the significance of its mystery. Down the ages a myriad points of view have been presented for the consideration of men. There has been much misinterpretation, but much also that is divinely real has been expressed. God has been misrepresented many times, and the interpretation of what Christ did has been travestied in terms of men's small views. The wonder of the happening on Mount Calvary has been unveiled through the illumined experiences of the believer and the knower.

A new world order came into being when Christ came to earth, and from that time on we have moved steadily forward towards a new age wherein men inevitably will live as brothers because Christ died, and the true nature of the kingdom of God will find expression on earth. Of this, past [page 176] progress is the guarantee. The immediacy of this happening is already faintly understood by those who, as Christ has said, have the eyes to see and the ears to hear. Inevitably we are moving forward towards greatness, and Christ emphasised this in His life and work. We have not yet achieved this greatness, but the signs of it can be seen. Already there are indications of the coming of this new era, and the dim outlines of a new and more nearly ideal social structure, based on perfected humanity, are discernible. It is this perfection which is of importance.

One of the first things that it seems essential to recognise is the fact, the definite fact, that Christ's Crucifixion must be lifted out of the realm of its purely individual application, into the realm of the universal and the whole. It may perhaps cause some consternation when we emphasise the necessity of realising that the death of the historical Christ upon the Cross was not primarily concerned with each individual man who claims to profit by it. *It was a great cosmic event.* Its implications and its results concern the masses of humanity, and do not concern specifically the individual. We are so apt to take to ourselves, as a personal affair, the many implications of Christ's sacrifice. The selfishness of the spiritual aspirant is often very real.

It is surely evident, if one approaches the subject intelligently, that Christ did not die in order that you and I might go to heaven. He died as the result of the very nature of the service which He rendered, of the note which He struck, and because He inaugurated a new age and told men how to live as sons of God.



In considering the story of Jesus upon the Cross, it is essential, therefore, that we see it in broader and more general terms than is usually the case. Most of the treatises and writings upon the subject are controversial and argumentative, usually defending or attacking the evidence or the theology associated with the theme. Or they may be of a purely mystical or sentimental nature in tone and object, concerning themselves with the relation of the individual [page 177] to the truth or with his personal salvation in Christ. But in so doing, it is possible that the real elements of the story and their highest meaning have been lost. Two things emerge, however, from the research and the questioning of the past century. One is that the Gospel story is not unique, but has been paralleled in the lives of other Sons of God; secondly, that Christ *was* unique in His particular Person and mission, and that, from a specific angle, His appearance was unprecedented. No student of comparative religion will question the Christian parallels to earlier events. No man who has truly investigated with an open mind will deny that Christ was an integral part of a great continuity of revelation. God has never "left Himself without witness."\* And the salvation of mankind has always been close to the heart of the Father. To quote one writer who seeks to prove this continuity:

"At the time of the life or recorded appearance of Jesus of Nazareth and for some centuries before, the Mediterranean and neighbouring world had been the scene of a vast number of pagan creeds and rituals. There were Temples without end dedicated to gods like Apollo or Dionysus among the Greeks, Hercules among the Romans, Mithra among the Persians, Adonis and Arris in Syria and Phrygia, Osiris and Isis and Horus in Egypt, Baal and Astarte among the Babylonians and Carthaginians, and so forth. Societies, large or small, united believers and the devout in the service or ceremonials connected with their respective deities, and in the creeds which they confessed concerning these deities. And an extraordinarily interesting fact, for us, is that, notwithstanding great geographical distances and racial differences in the details of their services, the general outlines of their creeds and ceremonials were—if not identical—so markedly similar as we find them.

"I cannot of course go at length into these different cults, but I may say roughly that of all or nearly all the deities above-mentioned it was said and believed that:

1. They were born on or very near our Christmas Day.
  2. They were born of a Virgin-Mother.
- [page 178]
3. And in a Cave or Underground Chamber.
  4. They led a life of toil for Mankind.
  5. And were called by the names of Light-bringer, Healer, Mediator, Saviour, Deliverer.
  6. They were, however, vanquished by the Powers of Darkness.
  7. And descended into Hell or the Underworld.
  8. They rose again from the dead, and became the pioneers of mankind to the Heavenly world.

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\* Acts, XIV.17.1

9. They founded Communions of Saints and Churches into which disciples were received by Baptism.

10. And they were commemorated by Eucharistic meals.\*

These facts can be checked by anyone who cares to do so and who is sufficiently interested to trace the growth of the doctrine of world Saviours in world idealism. Edward Carpenter goes on to say, in the same book:

"The number of pagan deities (mostly virgin-born and done to death in some way or other in their efforts to save mankind) is so great as to be difficult to keep account of. The god *Krishna* in India, the god *Indra* in Nepal and Tibet spilt their blood for the salvation of men; *Buddha* said, according to Max Müller, 'Let all the sins that were in the world fall on me, that the world may be delivered;' the Chinese *Tien* the Holy One—'one with God and existing with him from all eternity'—died to save the world; The Egyptian *Osiris* was called Saviour, so was *Horus*; so was the Persian *Mithra*; so was the Greek *Hercules* who overcame Death though his body was consumed in the burning garment of mortality, out of which he rose into heaven. So also was the Phrygian *Attis* called Saviour, and the Syrian *Tammuz* or *Adonis* likewise—both of whom, as we have seen, were nailed or tied to a tree, and afterwards rose again from their biers or coffins. *Prometheus*, the greatest and earliest benefactor of the human race, was *nailed by the hands and the feet, and with arms extended*, to the rocks of Mount Caucasus. *Bacchus* or *Dionysus*, born of the virgin Semele to be the Liberator of mankind (Dionysus Eleutherios as he was called) was torn to pieces, not unlike Osiris. Even in far Mexico [page 179] Quetzalcoatl, the Saviour, was born of a virgin, was tempted, and fasted forty days, was done to death, and his second coming looked for so eagerly that (as is well known) when Cortes appeared, the Mexicans, poor things, greeted *him* as the returning god! In Peru and among the American Indians, North and South of the Equator, similar legends are, or were, to be found."\*\*

Into the argument for and against these ideas it is no part of this book to enter. The only question which is of importance for us is what part Christ really played as the World Saviour, and what constituted the uniqueness of His mission. What was this world to which He came; and what is the significance of His death to the average human being today? Are the facts of His life historically true; and was there a period in our racial history wherein He walked and talked and lived an ordinary human life? Did He serve His race and return to the Source whence He came?

The *fact* of Christ constitutes no problem to those who know Him. They realise, past all controversy, that He exists. They know Whom they have believed.\*\*\* For them, His reality cannot be disproved. They may differ among themselves as to the emphasis to be laid upon the various theological interpretations of His life story, but Christ they know, and with Him they tread life's pathway. They may argue about whether He was God or man, or God-Man, or Man-God, but on one point they all agree, and that is that He was God and Man, manifesting in one body. They may struggle to perpetuate the memory of the dead Christ upon the Cross, or they may endeavour to live by the life of the risen Christ, but to the reality of Christ Himself they all bear testimony, and by the multitude of witnesses the fact is surely established. The one who knows cannot doubt.

Christianity is the restatement of a very old doctrine. It is not new. It is so essential to the salvation and

\* *Pagan and Christian Creeds*, by Edward Carpenter, pp. 20, 21.

\*\* *Pagan and Christian Creeds*, by Edward Carpenter, pp. 129, 130.

\*\*\* *II Tim.*, I.12.4

to the happiness of the world that God has always proclaimed it. [page 180] The Gospel narratives are dependable and true, just because they are integrated with the spiritual revelation of the past, and are being reinterpreted today in terms of Christ. Therefore, mankind being more evolved and intelligent, that re-interpretation will more readily and adequately meet humanity's need. But it is no new thing, and Christ never proclaimed Himself in such terms. He foretold a new age and a coming kingdom of God. Out of the wide sweep of time and out of the aeonian grasp of God's consciousness, mankind is only today beginning to see a world and a humanity ready for the new revelation—a revelation which will be based upon truly Christian ethics and vital Christian truths. That for which Christ stood, the truth which He embodies, is so old that there has never been a time when it was not present as a need in the human consciousness, and yet it is so new that there will never be a time when the story of the birth and the death of the world Saviour will not be of the utmost moment to man. Edward Carpenter points this out, throwing light upon this ceaseless and age-old focussing of the love of God and the desire of man in the person of a son of God. He says:

"If the historicity of Jesus, in any degree, could be proved, it would give us reason for supposing—what I have personally always been inclined to believe—that there was also a historical nucleus for such personages as Osiris, Mithra, Krishna, Hercules, Apollo and the rest. The question, in fact, narrows itself down to this, Have there been in the course of human evolution certain, so to speak, *nodal* points or periods at which the psychologic currents ran together and condensed themselves for a new start, and has each such node or point of condensation been marked by the appearance of an actual and heroic man (or woman) who supplied a necessary impetus for the new departure, and gave his name to the resulting movement? *or* is it sufficient to suppose the automatic formation of such nodes or starting-points without the intervention of any special hero or genius, and to imagine that in each case the myth-making tendency of mankind *created* a legendary and inspiring figure and worshipped the same for a long period afterwards as a god?"

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"As I have said before, this is a question which, interesting as it is, is not really very important. The main thing being that the prophetic and creative spirit of mankind *has* from time to time evolved those figures as idealisations of its 'heart's desire' and placed a halo round their heads. The long procession of them becomes a *real* piece of History—the history of the evolution of the human heart, and of human consciousness."\*

The Crucifixion and the Cross of Christ are as old as humanity itself. Both are symbols of the eternal sacrifice of God as He immerses Himself in the form aspect of nature and thus becomes God immanent as well as God transcendent.

We have seen that Christ must be recognised, first of all, in the cosmic sense. The cosmic Christ has existed from all eternity. This cosmic Christ is divinity, or spirit, crucified in space. He personifies the immolation or sacrifice of spirit upon the cross of matter, of form or substance, in order that all divine forms, including the human, may live. This has ever been recognised by the so-called pagan faiths. If the symbolism of the cross is traced far back, it will be found that it antedates Christianity by thousands of years, and that finally, *the four arms* of the cross will be seen to drop away, leaving only the picture of *the living Heavenly Man, with His arms outspread in space*. North, south, east and west stands the cosmic Christ upon what is called "the fixed cross of the heavens." Upon this cross God is eternally

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\* *Pagan and Christian Creeds*, by Edward Carpenter, pp. 217, 218.

crucified.

"The sky is mystically spoken of as the Temple and the eternal consciousness of God. Its altar is the sun, whose four arms or rays typify the four corners or the cardinal cross of the universe, which have become the *four fixed signs of the Zodiac*, and as the four powerful sacred animal signs, are both cosmical and spiritual.... These four are known as the consecrated animals of the Zodiac, while the signs themselves represent the basic fundamental elements of life, Fire, Earth, Air and Water."\*

**[page 182]**

These four signs are Taurus, Leo, Scorpio and Aquarius, and they constitute pre-eminently the cross of the soul, the cross upon which the second Person of the divine Trinity is crucified. Christ personified in His mission these four aspects, and as the cosmic Christ He exemplified in His Person the qualities for which each sign stood. Even primitive man, unevolved and ignorant, was aware of the significance of the cosmic spirit, immolated in matter and crucified upon the four-armed cross. These four signs are to be found unequivocally in the Bible, and are regarded in our Christian belief as the four sacred animals. The Prophet Ezekiel refers to them in the words:

"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle."\*\*

And again in the *Book of Revelations*, we find the same astrological symbology:

"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes, before and behind.

"And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."\*\*\*

The "face of the man" is the ancient sign of Aquarius, the sign of the man carrying the water-pot, to which Christ referred when He sent His disciples into the city, saying: "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in."\*\*\*\* This is the zodiacal sign into which we are entering. It might be as well to point out that this is astronomically true and not simply a pronouncement **[page 183]** of the astrologers. The symbol which stands for the zodiacal sign Leo, is the Lion. This sign is the symbol of individuality, and under its influence the race arrives at self-consciousness and men can function as individuals. Christ, in His teaching, emphasised the significance of the individual and in His life demonstrated the supreme value of the individual, his perfecting, his service and his ultimate sacrifice in the interests of the whole. The constellation Aquila is always regarded as interchangeable with the sign Scorpio, the serpent, and it is therefore frequently used in this connection when considering the fixed cross of the cosmic Saviour. Scorpio is the serpent of illusion from which the Christ nature finally frees us, and it is to the illusory wiles of this serpent Scorpio that Adam succumbed in the garden of Eden. The "face of the ox" is the biblical symbol for the sign Taurus, the Bull, which was the religion immediately antedating the Jewish revelation, and which found its exponents in Egypt and in the Mithraic Mysteries. Upon this fixed cross all the world Saviours, not excepting the Christ of the West, have been

\* *The Celestial Ship of the North*, by E.V. Straiton. Vol. 1, p. 104.

\*\* *Ezekiel*, I.10.

\*\*\* *Rev.*, IV.6, 7.

\*\*\*\* *St. Luke*, XXII.10.

eternally crucified, as reminders to man of the divine intent based upon the divine sacrifice.

The early Fathers recognised this truth, and realised that the story written in the heavens had a definite relation to humanity and to the evolution of human souls. Clement of Alexandria tells us that "the path of souls to ascension lies through the twelve signs of the zodiac," and the church festivals today are based, not upon historical dates in connection with the outstanding religious figures to which they refer, but upon the times and the seasons. We saw how in the Birth at Bethlehem the date was fixed astronomically nearly four centuries after Christ was born. The combination of Virgo with the Star in the East (Sirius), and the Three Kings (symbolised by Orion's belt) was the determining factor. The Virgin was seen in the east, with the line of the horizon passing through her centre, and this is one of the factors determining the doctrine of the Virgin birth.

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Another instance can here be given to illustrate the astronomical background of our Christian festivals. There are two festivals kept in the Roman Catholic and the higher Anglican Churches, called the Assumption of the Virgin and the Birth of the Virgin Mary. One is celebrated on August 15th and the other on September 8th. Each year, the sun can be seen entering the sign Virgo about the time of the Assumption, and the entire constellation is enveloped and lost to sight in the radiant glory of the sun. About September 8th the constellation Virgo can be seen slowly reappearing as it emerges from the rays of the sun. This is spoken of as the birth of the Virgin.

Easter Day is always decided astronomically. These facts warrant the most careful consideration. This information should be in the hands of all Christian people, because then and only then can they arrive at a full and clear understanding of what, in His cosmic nature, Christ came to Earth to do. That event was of far greater importance than simply bringing about the salvation of any individual human being. It signified far more than the basis of the belief of several million people in their heavenly future. Christ's incarnation, apart from its historical value, and apart from the keynote which He sounded, marked the closing of a great cosmic cycle, but it marked also the opening of that door into the kingdom which had opened only occasionally theretofore, in order to permit the entrance of those sons of God who had triumphed over matter. After the advent of Christ, the door stood wide open for all time, and the kingdom of God began to form on Earth. In the long processes of time four great expressions of divine life, four forms of God immanent in nature, have appeared upon our planet. We call them the four kingdoms of nature. They constitute, symbolically, the planetary reflection of the four arms of the zodiacal cross upon which the cosmic Christ can be seen crucified. Down the ages human beings have symbolised the cosmic Christ immolated upon the cross of matter, and thus have perpetuated in the **[page 185]** consciousness of the race the knowledge of that event; so in a planetary sense, the four kingdoms of nature do the same, portraying the spirit of God stretched upon a cross of material form, in order eventually to make possible the appearance of the kingdom of God on Earth. This connotes the spiritualisation of matter and form, the assumption of matter into heaven, and the release of God from the cosmic crucifixion. The poet, Joseph Plunkett, makes this beautifully clear in the following verses:

"I see His blood upon the rose  
And in the stars the glory of His eyes,  
His body gleams amid eternal snows,  
His tears fall from the skies.

I see His face in every flower,  
 The thunder and the singing of the birds  
 Are but His voice—and carven by His power  
 Rocks are His written words.

All pathways by His feet are worn,  
 His strong heart stirs the ever-beating sea,  
 His crown of thorns is twined with every thorn,  
 His cross is every tree."\*

The wonder of Christ's mission lay in the fact that, though He was one of a long continuity of perfected divine men, He had a unique function. He summed up in Himself and brought to a conclusion the symbolic presentation of God's eternal sacrifice upon the fixed cross of the heavens, to which the stars bear testimony and which the history of religion has so successfully veiled, and today refuses to recognise. The Heavenly Man is today pendant in the Heavens, as He has been since the creation of the solar system, and as Christ said, "I, if I be lifted up from the earth, will draw all men unto Me,"\*\* and not all men only, but eventually all forms of life in all kingdoms will render up their life, not as an imposed sacrifice, but as a willing offering to the [page 186] final glory of God. "He that loseth his life for my sake shall find it,"\*\*\* is a fact which is often forgotten and one which has a definite bearing upon the story of the crucifixion in its wider implications. It is, however, through the achievement of the last of the manifesting kingdoms, the human, that the cross and its purpose is completed, and to this the death of Christ bears testimony.

But the important point is not His death, though that was climactic in the evolutionary process, but the subsequent Resurrection, symbolising as it did the formation and the precipitation upon Earth of a new kingdom in which men and all forms would be free from death—a kingdom of which the Man released from the Cross should be the symbol. We thus complete the entire circle, from the Man in space, with arms outspread in the form of a cross, through the sequence of crucified Saviours, telling us again and again what God had done for the universe until we arrive at the culminating Son of God Who carried the symbolism down on to the physical plane, in all its stages. He then rose from the dead to tell us that the long task of evolution had at last reached its final phase—if we so choose, and if we are ready to do as He did—pay the price, and, passing through the gates of death, attain to a joyful resurrection. St. Paul sought to bring this truth home to us, though his words have been so often distorted through translation and theological misinterpretation:

"I long to know Christ and the power which is in His resurrection, and to *share in His suffering and die even as He died*; in the hope that I may attain to the resurrection from the dead. I do not say that I have already gained this knowledge or already reached perfection, but I press on."\*\*\*\*

It would not appear from this passage that St. Paul regarded it as sufficient to salvation that one should simply believe that Christ died for one's sins.

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\* Quoted in *The Testament of Man*, by Arthur Stanley, p. 498.

\*\* *St. John*, XII.32.

\*\*\* *St. Matt.*, X.39.

\*\*\*\* *Phil.*, III.10, 11, Weymouth's Translation.



Let me state here, briefly and succinctly, what it would appear really transpired when Christ died upon the Cross. He rendered up the form aspect and identified Himself as Man with the life aspect of Deity. He thereby liberated us from the form side of life, of religion and of matter, and demonstrated to us the possibility of being in the world and yet not of the world,\* living as souls, released from the trammels and limitations of the flesh, while yet walking on earth. To the very deeps of its being humanity is tired of death. Its only rest lies in the belief that the ultimate victory is over death, and that some day death will be abolished. This we shall go into more definitely in our next chapter, but in passing, it may be said that the race is so imbued with the thought of death that it has been the line of least resistance for theology to emphasise the death of Christ, and to omit to lay the major emphasis upon the renewal of life to which that death was the prelude. This practice will end because the world today demands a living Christ rather than a dead Saviour. It demands an ideal so universal in its implications—so inclusive of time and space and life—that the constant explanations and the endless attempts to make theology conform to the requirements of a deeply sensed vital truth will no longer be needed. The world has outlived the thought of a wrathful God who demands a blood sacrifice. Intelligent people today must agree that "... modern thought does not clash with primitive Christian ideas; but in regard to the propitiation for these evil inclinations the case is different. We can no longer accept the appalling theological doctrine that for some mystic reason a propitiatory sacrifice was necessary. It outrages either our conception of God as almighty or else our conception of Him as all-loving." Humanity will accept the thought of a God who so loved the world that He sent His Son to give us the final expression of the cosmic sacrifice and to say to us, as He did [page 188] upon the Cross: "It is finished."\*\* We can now "enter into the joy of the Lord."\*\*\* Men are learning to love, and they will, and do, repudiate a theology which makes of God a force of hardness and cruelty in the world, unparalleled by men.

The whole trend of human life tends to repudiate those ancient tenets which were founded in fear, and instead, courageously faces the facts and the responsibilities which are inherent in its spiritual birthright.

## 2

When the Church lays its emphasis upon the living Christ, and when it recognises that its forms and ceremonies, its festivals and rituals are inherited from a very ancient past, we shall then have the emergence of a new religion which will be as much divorced from form and the past as the kingdom of God is divorced from matter and the body nature. Orthodox religion, as a whole, can be regarded as a cross upon which we have crucified Christ; it has served its purpose as the custodian of the ages and the preserver of ancient forms, but it must enter into new life and pass through the resurrection if it is to meet the need of the deeply spiritual humanity of today. "Nations, like individuals," we are told, "are made, not only by what they acquire but by what they resign, and this is true also of religion at this time."\*\*\*\* Its form must be sacrificed upon the Cross of Christ in order that it may be resurrected into true and vital life for the meeting of the people's need. Let a living Christ be its theme, and not a dying Saviour. Christ has died. About that let there be no mistake. The Christ of history passed through the gates of death for us. The cosmic [page 189] Christ is still dying upon the Cross of Matter. There He

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\* *St. John*, XVII.16.

\*\* *The Secret Doctrine*, Vol. I, p. 229.

\*\*\* *St. Matt.*, XXV.21.

\*\*\*\* *The Supreme Spiritual Ideal*, by Sir Radhakrishnan, Hibbert Journal, October, 1936.

hangs fixed until the last weary pilgrim shall find his way home.\* The planetary Christ, the life of the four kingdoms of nature, has been crucified on the four arms of the planetary Cross down the ages. But the end of this period of crucifixion is close upon us. Mankind can descend from the cross as Christ did, and enter into the kingdom of God, a living spirit. The sons of God are ready to be manifested. Today as never before:

"The Spirit Himself bears witness with our own spirits that we are children of God; and if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we share Christ's sufferings, in order to share also His glory....

"All creation is yearning, longing to see the manifestation of the sons of God. For the Creation was made subject to futility, not of its own choice, but by the will of Him who so subjected it; yet with the hope that at last the Creation itself would be set free from the thralldom of decay to enjoy the liberty that comes with the glory of the children of God.

"For we know that the whole of Creation is moaning in the pangs of childbirth until this hour. And more than that, we ourselves, though we possess the Spirit as a foretaste of bliss, yet we ourselves moan as we wait for full sonship in the redemption of our bodies."\*\*  
Towards this glorification of God we are all moving. Some of the sons of men have already achieved, through the realisation of their divinity.

It is of interest to note how the two great branches of orthodox Christianity, the Eastern, as expressed through the Greek Church, and the Western, as expressed through the Roman Catholic and the Protestant Churches, have preserved two great concepts which the spirit of the race needed on its great evolutionary journey away from God and back to God. The Greek Church has always emphasised the **[page 190]** risen Christ. The West has emphasised the crucified Saviour. Eastern Christianity looks to the resurrection as its pivotal teaching.

The need of a death unto things material, the tendency of man to sin and to forget God, and the necessity for a change of heart or of intention have been the contribution of Western Christianity to the religious beliefs in the world. But we have been so preoccupied with the subject of sin that we have forgotten our divinity; and we have been so intensely individual in our consciousness that we have depicted a Saviour Who gave His life for us as individuals, believing that had He never died we could never enter heaven. On these truths the Eastern Christian has placed little emphasis, stressing the living Christ and the divine nature of man. Assuredly, only when the best of the two lines of presented truths are brought together and then reinterpreted shall we arrive at the basic concept upon which we can take our stand without questioning, and also with the certainty that it is inclusive enough to be really divine. Sin exists, and there is sacrifice involved in the process of adjusting our sinful natures. There is a death unto life, and a need to "die daily,"\*\*\* as St. Paul says, in order that we may live. Christ died to all that had its existence in form, leaving us an example that we should follow His steps. But we in the West have forgotten the Transfiguration and lost touch with divinity, and we should now stand ready to accept from the Eastern Christian what he has so long believed.

This gnosis has always been in the world. Long before Christ came the divinity of man was affirmed

\* *The Secret Doctrine*, Vol. I, p. 229.

\*\* *Romans*, VIII.16-24, Weymouth's Translation.

\*\*\* *I Cor.*, XV.31.

and divine incarnations were recognised.

The Gnostics themselves claimed to be the custodians of a revelation which was not uniquely theirs, but which had always been present in the world. G.R.S. Mead, an authority on these matters, remarks that: "The claim of these Gnostics was practically that the good news of Christ (the Christos) [page 191] was the consummation of the inner doctrine of the Mystery-Institutions of all the nations; the end of them all being the revelation of the Mystery of Man. In Christ the Mystery of Man was unveiled."\*

In view of the proven fact that there has been a continuity of revelation, and that Christ was one of the long line of manifesting Sons of God, wherein did His Person and His mission differ from that of the others? We can and must agree with Pflieger when he says: "The Incarnation of God in Christ is but a greater and more perfect theophany in a series of other more imperfect theophanies, which prepared the way for it by moulding the human nature which received them ... the Incarnation is not a miracle in the strict and crude sense of the term, any more than the Resurrection, which is the inner union of matter with spirit, is foreign to the universal order of existence."\*\* In what, therefore, did the mission of Christ differ from the others?

The difference lay in the point in evolution which humanity itself had reached. The cycle which Christ inaugurated has been one in which men have become strictly human. Up till that Incarnation there had always been those who, having achieved humanity, had then passed on to demonstrate divinity. But now the whole race is at the point of so doing. Although today men are predominantly animal-emotional, yet through the success of the evolutionary process—leading as it has to our widespread educational systems and the general high level of mental awareness—men have reached the point where the masses themselves, given proper encouragement, can "enter into the kingdom of God." Who can say that it is not this realisation, dim and uncertain as it may be, which prompts the universal unrest and the widespread determination to better conditions? That we interpret the kingdom of God in terms of the material is inevitable at first, but it is a hopeful and spiritual sign that we are today so [page 192] busy cleaning house, and thus attempting to raise the level of our civilisation. Christ incarnated when, for the first time, humanity was a complete whole, as far as the form side of its nature was concerned, with all the qualities manifesting—physical, psychic and mental—which distinguish the human animal. He brought to us a manifestation of what the perfect man could be who, regarding that form side as the temple of God, but recognising his innate divinity, strives to bring it to the foreground, first of all in his own consciousness and then before the world. This Christ did. The mysteries had always been revealed to the individual who fitted himself to penetrate into a hidden arcanum or temple, but Christ revealed them to humanity as a whole, and enacted the whole drama of the God-Man before the race. This was His major achievement, and this we have forgotten—the living Christ—in the emphasis we have laid upon man himself, on his relation to himself as a sinner, and to God as the One against Whom he has sinned.

Again, every great organisation or group religion or cult of any kind has originated with a person, and from that person the idea has spread out into the world, gathering adherents as time elapsed. Christ in this way precipitated the kingdom of God upon earth. It had always existed in the heavenly places. He caused it to materialise, thus becoming a fact to the consciousness of men.

\* *Thrice-Greatest Hermes*, by G.R.S. Mead, Vol. I, p. 141.

\*\* *Wrestlers with Christ*, by Karl Pflieger, p. 242.

Preparedness for the Kingdom, and the arrival of the time when men in large numbers could be initiated into the mysteries, required from them a recognition of an unworthiness and a sinfulness which only the development of the mind could give. The age of Christianity has been an age of mental unfoldment. It has been an age also wherein much emphasis has been laid upon sin and evil doing. There is no consciousness of sin in the animals, though there may be indications of a conscience among the domesticated animals, due to their association with man. Mind produces the power to analyse and observe, to differentiate and distinguish; and so with the advent [page 193] of mental development there has been, for a long time, a growing sense of sinfulness, of contrition, and of an almost abject attitude to the Creator, producing in humanity that strongly marked inferiority complex with which today psychologists have to deal. Against this sense of sin, with its concomitants of propitiation, atonement and the sacrifice of Christ for us, there has been a revolt; and in this really wholesome reaction there is the normal tendency to go too far. Fortunately, we are never able to get too far from divinity; and that, as a race, we shall swing back into a state of greater spirituality than ever before is the sincere belief of all who know. Theology over-reached itself with its "miserable sinner" complex and its emphasis upon the necessity for the purification by blood. This teaching of purification through the blood of bulls and of rams (or lambs) was part of the ancient mysteries, and was inherited by us primarily from the Mysteries of Mithra. These mysteries, in their turn, inherited the teaching, and thus formulated their doctrine, which Christianity absorbed. When the sun was in the zodiacal sign of Taurus the Bull, the sacrifice of the bull was offered as a forecast of that which Christ came later to reveal. When the sun passed (in the precession of the equinoxes) into the next sign, that of Aries the Ram, we find the lamb was sacrificed and the scapegoat sent into the wilderness. Christ was born into the next sign, Pisces the Fishes, and it is for this reason that we eat fish on Good Friday, in commemoration of His coming. Tertullian, one of the early Church Fathers, speaks of Jesus Christ as the "Great Fish," and of us, His followers, as the "little fishes." These facts are well known, as the following extract will indicate:

"The ceremonies of purification by the sprinkling or drenching of the novice with the blood of bulls or rams were widespread, and were to be found in the rites of Mithra. By this purification a man was 'born again' and the Christian expression 'washed in the blood of the Lamb' is undoubtedly a reflection of this idea, the reference thus being clear in the words of the Epistle to the Hebrews: 'It is not possible that the blood of bulls and of goats should take away [page 194] sins.' In this passage the writer goes on to say: 'Having boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say his flesh ... let us draw near ... having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' But when we learn that the Mithraic initiation ceremony consisted in entering boldly into a mysterious underground 'holy of holies' with the eyes veiled, and there being sprinkled with blood, and washed with water, it is clear that the author of the Epistle was thinking of those Mithraic rites with which everybody at that time must have been so familiar."\*

Christ came to abolish these sacrifices by showing us their true meaning, and in His Person as perfect man He died the death of the Cross to show us (in picture form and through actual demonstration) that divinity can be manifested and can truly express itself only when man, as man, has died in order that the hidden Christ may live. The lower carnal nature (as St. Paul loved to call it) must die in order that the higher divine nature may show forth in all its beauty. The lower self must die in order that the higher self can manifest on earth. Christ had to die in order that once and for all mankind might learn

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\* *The Paganism in Our Christianity*, by Arthur Weigall, pp. 132, 133.

the lesson that by the sacrifice of the human nature the divine aspect might be "saved." Thus Christ summed up in Himself the significance of all the past world sacrifices. That mysterious truth which had been revealed only to the pledged and trained initiate when he was ready for the fourth initiation was *given out by Christ to the world of men*. He died for all so that all might live. But this is not the doctrine of the vicarious atonement which was pre-eminently St. Paul's interpretation of the Crucifixion, but the doctrine which Christ Himself taught—the doctrine of divine immanence (see St. John XVII), and the doctrine of the God-Man.

Christianity inherited many of its interpretations, and the teachers and interpreters of the early Christian times were no more free from the thralldom of ancient beliefs than are we [page 195] from the interpretations given to Christianity during the past two thousand years. Christ did give us the teaching that we must die in order to live as Gods, and therefore He died. He did sum up in Himself all the traditions of the past for He "not only fulfilled the Judaic Scriptures, but He also fulfilled those of the pagan world, and therein lay the great appeal of early Christianity. In Him a dozen shadowy Gods were condensed into a proximate reality; and in His crucifixion the old stories of their ghastly atoning sufferings and sacrificial deaths were made actual and given a direct meaning."\* But His death was also the consummating act of a life of sacrifice and service, and the logical outcome of His teaching. Pioneers and those who reveal to men their next step, those who come forth as the interpreters of the divine Plan, inevitably are repudiated, and usually die as the result of their courageous pronouncements. To this rule Christ was no exception. "Advanced Christian thinkers now regard the Crucifixion of our Lord as the supreme sacrifice made by Him for the sake of the principles of His teaching. It was the crowning act of His most heroic life, and it affords such a sublime example to mankind that meditation upon it may be said to produce a condition of at-one-ment with the Fountainhead of all goodness."\*\*

How then is it that today we have such an emphasis upon the blood sacrifice of Christ and upon the idea of sin? It would appear that two causes are responsible for this:

1. The inherited idea of blood sacrifice. As Dr. Rashdall tells us:

"The various authors of the canonical books in fact were so accustomed to the pre-Christian ideas of an expiatory sacrifice and atonement that they accepted it without going to the roots of the matter. But this vagueness was not to the liking of the early Christian Fathers. In the Second Century A.D., Irenaeus, and after him other writers, explained the doctrine by what is called the 'Ransom Theory,' which states that the Devil was lawful lord of [page 196] mankind owing to Adam's fall, and that God, being unable with justice to take Satan's subjects from him without paying a ransom for them, handed over His own incarnate Son in exchange."\*\*\*

In this thought we have a definite demonstration of the way in which all ideas (intuitively perceived and infallibly right) are distorted. Men's minds and preconceived notions colour them. The idea becomes the ideal, and serves a useful purpose and leads men on (as the idea of sacrifice has always led men nearer to God) until it becomes an idol, and consequently limiting and untrue.

2. The growth of the consciousness of sin in the race, due to its increasing sensitivity to divinity and its

\* *The Paganism in Our Christianity*, by Arthur Weigal, p. 158.

\*\* *Ibid.*, p. 166.

\*\*\* *The Idea of Atonement*, by H. Rashdall, p. 248.



consequent recognition of the shortcomings and the relative evil of the lower human nature.

We have seen that one of the factors responsible for the sin-complex of the West has been the development of the mind faculty, with its consequent aftermath of a developed conscience, a capacity to have a sense of values, and (as the result of that) the ability to see the higher and the lower natures in opposition to each other. When the higher self with its values and its range of contacts is *instinctively* contacted, and the lower self, with its lesser values and its more material range of activities is also realised, it necessarily follows that a sense of division and of failure is developed; men realise their lack of achievement; they become aware of God and humanity, of the world, of the flesh and the devil, but at the same time of the kingdom of God. As man develops, his definitions alter, and the crude so-called sins of the unevolved man, and the faults and failings of the average "nice" citizen of modern times involve different attitudes of mind and judgment, and surely different punitive approaches. As our sense of God changes and develops, and as we approach nearer to reality, our entire outlook upon life, ourselves and our fellowmen is apt to alter and widen, and become more divine as well as more human. It is a human [page 197] characteristic to be conscious of sin, and to realise that when a man has offended he must, in some form or other, pay a price. The germ of mind, even in infant humanity, gives rise to this realisation, but it took nearly two thousand years of Christianity to raise sin to a position of such importance that it occupied (as it still does) a primary place in the thought of the entire race. We have a situation wherein the law and the Church and the educators of the race are almost entirely occupied with sin and how to prevent it. One wonders sometimes what the world would have been like today if the exponents of the Christian faith had occupied themselves with the theme of love and loving service instead of with this constantly reiterated emphasis upon the blood sacrifice and upon the wickedness of man.

The theme of sin runs naturally and normally throughout human history; and the effort to expiate it, in the form of animal sacrifice, has always been present. The belief in an angry deity, who exacted penalties for all that was done by man against a brother, and who demanded a price for all that was given to man as a product of the natural processes of the earth, is as old as man himself. It has passed through many phases. The idea of a God Whose nature is love has battled for centuries with the idea of a God Whose nature is wrath. The outstanding contribution of Christ to world progress was His affirmation, through word and example, of the thought that God is love and not a wrathful deity, inflicting jealous retribution. The battle still rages between this ancient belief and the truth of God's love which Christ expressed, and which Shri Krishna also embodied. But the belief in an angry, jealous God is still strongly entrenched. It is rooted in the consciousness of the race, and only today are we slowly beginning to realise a different expression of divinity. Our interpretation of sin and its penalty has been at fault, but the reality of God's love can now be grasped and can thus offset the disastrous doctrine of an angry God Who sent His Son to be the propitiation for the world evil. Of this [page 198] belief Calvinism is perhaps the best and purest interpretation, and a brief statement as to that theological doctrine will present the concept in understandable terms.

"Calvinism is built upon the dogma of the absolute sovereignty of God, including omnipotence, omniscience and eternal justice—a common Christian doctrine, but developed by Calvinists with relentless logic to extreme conclusions. Calvinism is often summarised in five points. (1) Every human being as a descendant of Adam (whom all Christians in those times supposed to be an historical character) is guilty from his birth of original sin, in addition to later sins committed in his own lifetime. A man can do nothing to remove his own sin and guilt; that can only be done by the grace of God, mercifully vouchsafed to him through the atonement of Christ, and without any merit whatever on his



own part; (2) So only those certain persons can be saved (particular redemption); (3) To whom God gives an effectual calling, strengthening their wills, and enabling them to accept salvation; (4) Who shall, and who shall not be saved is thus a matter of divine election, or predestination; (5) God will never fail those who are his elect: they shall never fall from ultimate salvation (perseverance of the saints). Calvinists insisted with great heat, and endeavoured with much subtlety to demonstrate, that their doctrine fully provides for human freedom, and that God is in no way responsible for human sin."\*

In view, therefore, of this emphasis upon human sinfulness, and as a result of the age-old habit of offering sacrifice to God, the true mission of Christ was long ignored. Instead of His being recognised as embodying in Himself an eternal hope for the race, He was incorporated into the ancient system of sacrifices, and the ancient habits of thought were too strong for the new idea which He came to give. Sin and sacrifice ousted and supplanted the love and service which He sought to bring to our attention through His life and His words. That is also why, from the psychological angle, Christianity has produced such sad, weary, and sin-conscious men. Christ, the sacrifice for sin, and the Cross of Christ as the [page 199] instrument of His death, have absorbed men's attention, whilst Christ the perfect man and Christ the Son of God have been less emphasised. The cosmic significance of the cross has been entirely forgotten (or never known) in the West.

Salvation is not primarily connected with sin. Sin is a symptom of a condition, and when a man is "truly saved" that condition is offset, and with it the incidental sinful nature. It was this that Christ came to do—to show us the nature of the "saved" life; to demonstrate to us the quality of the eternal Self which is in every man; this is the lesson of the Crucifixion and the Resurrection: the lower nature must die in order that the higher may be manifested, and the eternal immortal soul in every man must rise from the tomb of matter. It is interesting to trace the idea that men must suffer in this world as the result of sin. In the East, where the doctrines of reincarnation and of karma hold sway, a man suffers for his own deeds and sins and "works out his own salvation, with fear and trembling."\*\* In the Jewish teaching a man suffers for the sins of his forebears and of his nation, and thus gives substance to a truth which is only today beginning to be a known fact—the truth of physical inheritance. Under the Christian teaching, Christ, the perfect man, suffers with God, because God so loved the world that, immanent in it as He is, He could not divorce Himself from the consequences of human frailty and ignorance. Thus humanity gives a purpose to pain, and thus evil is eventually defeated.

The thought and idea of sacrifice for the sins of the people was not the original and basic idea. Originally, infant humanity offered sacrifices to God to appease His wrath, displayed in the elements through storms and earthquakes and physical disasters. When, instinctively, men turned on each other, when they offended and hurt one another, and so transgressed a dimly sensed realisation of human relationships and intercourse, sacrifice was offered again to God so that He too would not hurt mankind. Thus little by little [page 200] the idea grew until, at last, the salvation concept might be briefly summarised in the following terms:

1. Men are saved from the wrath of God in natural phenomena through animal sacrifices, preceded in still more ancient times by the sacrifice of the fruits of the earth.

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\* *A Student's Philosophy of Religion*, by William K. Wright, p. 178.

\*\* *Phil.*, II.12.

2. Men are saved from God's wrath and from each other by the sacrifice of that which is valued, leading eventually to human sacrifices.
3. Men are saved by the sacrifice of a recognised Son of God, hence the vicarious atonement, for which the many crucified world Saviours prepared the way for Christ.
4. Men are definitely saved from eternal punishment for their sins by the death of Christ upon the Cross, the sinner guilty of an unkind word being as much responsible for the death of Christ as the vilest murderer.
5. Finally, the gradually emerging recognition that we are saved by the living risen Christ—historically presenting to us a goal, and present in each of us as the eternal omniscient soul of man.

Today it is the risen Christ who is emerging into the forefront of men's consciousness, and because of this we are on our way towards a period of greater spirituality and a truer expression of religion than at any other time in the history of man. The religious consciousness is the persistent expression of the indwelling spiritual man, the Christ within; and no outer earthly happenings, and no national situations, no matter how temporarily material they may appear to be in their objectives, can dull or obliterate the Presence of God in us. We are learning that that Presence can be released in us only by the death of the lower nature, and this is what Christ has always proclaimed to us from His Cross. We are realising increasingly that the "fellowship of His sufferings" means that we mount the Cross with Him and share constantly in the Crucifixion experience. We are coming to the knowledge that the determining factor in human life is love, and that "God is love."\* Christ came to show us that love was the motivating [page 201] power of the universe. He suffered and died because He loved and cared enough for human beings to demonstrate to them the Way that they must go—from the cave of Birth to the mount of Transfiguration, and on to the agony of the Crucifixion—if they too are to share in the life of humanity and become, in their turn, saviours of their fellowmen.

How then shall we define sin? First let us look at the words which are used in the Bible and in theological works and commentaries dealing with the theme of sin, transgression, iniquity, evil, separation. All of these are expressions of man's relation to God and to his fellowmen and, according to the New Testament, these terms—God and our fellowmen—are interchangeable terms. What do these words mean?

The real meaning of the word *sin* is very obscure. It signifies literally "the one who it is."\*\* Literally, therefore, the one who is in existence, just in so far as he sets himself up against the divine aspect hidden in himself, is a sinner. Some words by Dr. Grensted are illuminating in this connection. He says:

"Men turned away from God,' says Athanasius, 'when they began to give heed to themselves.' Augustine identifies sin with the love of self. Dr. Williams has argued that the underlying principle from which sin arises is to be found in 'the self-assertion of the individual against the herd, a principle which we can only designate by the inadequate titles of selfishness, lovelessness and hate.' And Dr. Kirk declares that 'sin may be said to begin with self-regard.'\*\*\*

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\* *I St. John*, IV.8.

\*\* *Webster's Unabridged Dictionary*.

\*\*\* *Psychology and God*, by L.W. Grensted, p. 136.

These thoughts bring us directly to the central problem of sin which is (in the last analysis) the problem of man's essential duality, before he has made the at-one-ment for which Christ stood. When man, before he awakens to his dual nature, does that which is wrong and sinful, we cannot and do not regard him as a sinner—unless we are old-fashioned [page 202] enough to believe in the doctrine that every man is irretrievably lost unless he is "saved" in the orthodox sense of the term. To St. James, sin is acting against knowledge, and he says "To him that knoweth to do good, and doeth it not, to him it is sin."\* There we have a real definition of sin. It is to act against light and knowledge, and with deliberation to do that which we know is wrong and undesirable. Where there is no such knowledge there can be no sin; therefore animals are regarded as free from sin, and men acting in equal ignorance should likewise be so regarded. But the moment a man becomes aware that he is two persons in one form, that he is God and man, then responsibility steadily increases, sin becomes possible, and it is here that the mystery aspect of sin enters in. It consists in the relation between the "hidden man of the heart"\*\*\* and the outer, tangible man. Each has its own life and its own field of experience. Each therefore remains a mystery to the other. The at-one-ment consists in resolving the relationship between these two, and when the wishes of the "hidden man" are violated, the sin occurs.

When these two aspects of man are united and function together as a unity, and when the spiritual man controls the activities of the carnal man, sin becomes impossible, and man moves on towards greatness.

The word "transgression" signifies the walking across a boundary; it involves the displacing of a landmark, as it is called in Masonry, or the infringement of one of the basic principles of living. There are certain things which are recognised by all as having a controlling relation to man. Such a compilation of principles as the Ten Commandments might be cited as a case in point. They constitute the boundary which ancient custom, ordained right habits, and the social order have imposed upon the race. To step across these boundaries, which man, from experience, has himself instituted, and to which God has accorded divine recognition, [page 203] is to transgress, and for every transgression there is an inevitable penalty. We pay the price of ignorance every time, and thereby learn not to sin; we are penalised when we do not keep the rules, and in time we learn not to transgress them. Instinctively we keep certain rules; probably because we have often paid the price, and certainly because we care too much about our reputations and public opinion to transgress them now. There are boundaries across which the average right-minded citizen does not step. When he does, he joins the large group of sinners. Controlled action in every department of human life is the ideal, and this action must be based on right motive, be actuated by unselfish purpose, and be carried forward in the strength of the inner spiritual man, the "hidden man of the heart."

"Iniquity" is a word with a seemingly innocuous meaning. It signifies simply an unevenness, an inequality. An iniquitous man is therefore technically an unbalanced man, one who tolerates some unevennesses in his daily life. A definition such as this is broadly inclusive, and even if we do not regard ourselves as sinners and transgressors, we surely come under the category of those whose lives show certain inequalities in conduct. We are not always the same. We are fluid in our expression of living. We are some days one thing and some days another, and because of this lack of balance and of equilibrium, we are *iniquitous* people in the true sense of the word. These things are good to remember, for they prevent that dire sin, self-satisfaction.

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\*St. James, IV.17.

\*\* I St. Peter, III.4.

The question of evil is too large to elucidate at length, but it might be defined simply as adherence to that which we should have outgrown, the grasping of that which we should have left behind. Evil is, for the bulk of us, simply and solely an effort to identify ourselves with the form life when we have a capacity for soul consciousness; and righteousness is the steady turning of the thought and life towards the soul, leading to those activities which are spiritual and harmless and helpful. This sense of evil and this reaction to good is again latent in the relationship between the two [page 204] halves of man's nature—the spiritual and the strictly human. When we turn the light of our awakened consciousness into the lower nature, and then with deliberation do, "in the light," those things which are determined and vitalised from the lower levels of our existence, we are throwing the weight of our knowledge on the side of evil, and are retrogressing. It is not always expedient from the point of view of the "carnal man" to do, or to reject, certain things, and when we choose the lower, and do it, making a specific choice, then the evil which is in us is dominating.

It is gradually dawning on the human consciousness that a separative attitude has in it the elements of sin and of evil. When we are separative in our attitudes or do anything which produces separation, we are transgressing a fundamental law of God. What we are really doing is breaking the Law of Love, which knows no separation, but sees only unity and synthesis, brotherhood and interrelation everywhere. Herein lies our major problem. Our study in connection with sin and evil will, as Dr. Grensted tells us, serve....

"in the main to reveal the fundamental character of our problem as resulting from a failure of faith and a refusal of love. The psychologists do not escape from this view of sin when they deal with it as moral disease, for their one hope of treating such moral disease successfully rests in an attempt to awaken the latent personal resources of the ego, through processes in themselves personal. Where, as in certain of the major psychoses, this appeal cannot be made, there is no human hope of a cure. The key to psychological healing lies in *the transference* and there is the closest possible parallel between this and the Christian way of forgiveness. Both methods are wholly personal, both depend upon a readjustment of relationships which begins at priest or physician and passes out into every relationship of the social environment." [Italics are mine. A.A.B.] \*

The sense of responsibility for one's actions grows as one progresses from stage to stage upon the Path of Evolution. [page 205] In the early stages there is little or no responsibility. There is little or no knowledge, no sense of relationship to God, and very little sense of relationship to humanity. It is this sense of separateness, this emphasis upon personal and individual good, which is of the nature of sin. Love is unity, at-one-ment and synthesis. Separateness is hatred, aloneness and division. But man, being divine in nature, has to love, and the trouble has been that he has loved wrongly. In the early stages of his development he places his love in the wrong direction, and turning his back on the love of God, which is of the very nature of his own soul, he loves that which is connected with the form side of life, and not with the life side of form.

Sin is therefore a definite infringement of the Law of Love, as we show it in our relation with God or with our brother, a son of God. It is the doing of those things from purely selfish interest which brings suffering to those we have in our immediate surroundings, or to the group with which we may be affiliated—a family group, a social group, a business group, or just the group of human beings with whom our general destiny casts us.

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\* *Psychology and God*, by L.W. Grensted, p. 199.

This brings us to the realisation that, in the last analysis, sin signifies wrong relation to other human beings. It was the sense of this wrong relation which in the early days of man's history gave rise to the sacrifice of worldly goods upon the altar, for primitive man seemed to feel that by making an offering to God he succeeded in making redemption of his character possible with his fellowmen.

It is beginning to dawn upon the race today that the only real sin is to hurt another human being. Sin is the misuse of our relationships with each other, and there is no evading these relationships. They exist. We live in a world of men, and our lives are spent in contact with other human beings. The way in which we handle this daily problem demonstrates either our divinity or our erring lower nature. Our task in life is to express divinity. And that divinity manifests itself [page 206] in the same way that the divinity of Christ expressed itself; in harmless living and ceaseless service to our fellowmen; in a careful watchfulness over words and deeds lest in any way we should "offend one of these little ones";\* in the sharing with Christ of the urgency which He felt to meet the world's need and to act the part of a saviour to men. It is gloriously true that this basic concept of Deity is beginning to grip humanity.

Christ's major task was the establishing of God's kingdom upon earth. He showed us the way in which humanity could enter that kingdom—by subjecting the lower nature to the death of the cross, and rising by the power of the indwelling Christ. Each one of us has to tread the way of the cross alone, and enter God's kingdom by right of achievement. But the way is found in service to our fellowmen, and Christ's death, viewed from one angle, was the logical outcome of the service which He had rendered. Service, pain, difficulty and the cross—such are the rewards of the man who puts humanity first and himself second. But having done so, he discovers that the door into the kingdom is flung wide open and that he can enter in. But he has first to suffer. It is the Way.

It is through supreme service and sacrifice that we become followers of Christ and earn the right to enter into His kingdom, because we do not enter alone. This is the subjective element in all religious aspiration, and this all the sons of God have grasped and taught. Man triumphs through death and sacrifice.

That superhuman Spirit, Christ, did this perfectly. In Him was no sin because He had perfectly transcended the ephemeral lower self. His personality was subordinated to His divinity. The laws of transgression touched Him not, because He crossed no boundaries and infringed no principles. He embodied in Himself the principle of love and therefore it was not possible for Him, at the stage in evolution [page 207] which He had reached, to hurt a human being. He was perfectly balanced and had achieved that equilibrium which released Him from all lower impacts and set Him free to ascend to the throne of God. For Him there was no holding on to the lower and to that which was humanly desirable but divinely rejected. Evil therefore passed Him by, and he had no traffic with it. "He was in all points tempted like as we are, yet without sin."\*\* He knew no separateness. Rich men, publicans, fishermen, learned professors, harlots and simple folk were all His friends, and the "great heresy of separateness" was completely overcome by His all-inclusive spirit. Thus He fulfilled the law of the past, emphasised the type for the humanity of the future, and entered for us within the veil, leaving us an example that we should follow His steps—an example of sacrifice unto the death, of service rendered ceaselessly, of self-forgetfulness, and of a heroism that led Him from point to point upon the way, and from altitude to

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\* *St. Luke, XVII.2.*

\*\* *Heb., IV.15.*



altitude, until no bonds could hold Him (not even the barriers of death). He remains the eternal God-Man, the Saviour of the world. In perfection He fulfilled the will of God, and said to us the words which give us a simple rule with a great reward: "If any man will do his will, he shall know of the doctrine, whether it be of God."\*

The simplicity of this instruction is almost baffling. We are told simply to do God's will and then truth will be revealed to us. There were times in Christ's life, as in the Garden of Gethsemane, when He fought with Himself to do God's will. There were moments when His human flesh quailed before the prospect which opened up before Him. He therefore knew the difficulty of this simple rule.

### 3

In turning our attention to the story of the Crucifixion it is obvious that there is no need to recount the details of it. [page 208] It is so well known and so familiar that the words in which it is couched are apt to mean little. The tale of Christ's triumphant entry into Jerusalem, of His gathering the disciples together into the upper room, and there sharing with them the communion of bread and of wine and of the desertion of those who supposedly loved Him, with His subsequent agony in the Garden of Gethsemane, is as familiar to us as our own names, and much less arresting. That is the tragedy of Christ. He did so much, and we have recognised so little. It has taken us twenty centuries to begin to understand Him and His mission and career. The Crucifixion itself was only an anticipated and expected consummation of that career. No other end was possible. It was predetermined from the beginning, and really dated from the time when, after the Baptism initiation, He started out to serve humanity, and to teach and preach the good tidings of the kingdom of God. That was His theme, and we have forgotten it and have preached the Personality of Jesus Christ—one theme which He Himself ignored and which seemed to Him of small importance in view of the greater values involved. This again is the tragedy of Christ. He has one set of values and the world has another.

We have made of the Crucifixion a tragedy, whereas the real tragedy was our failure to recognise its true significance. The agony in the Garden of Gethsemane was based upon the fact that He was not understood. Many men have died violent deaths. In this, Christ was in no wise different from thousands of other far-seeing men and reformers, down the ages. Many people have passed through the Gethsemane experience and prayed with the same fervour as Christ that God's will might be done. Many men have been deserted by those who might have been expected to understand and participate in the work and service visioned. In none of these respects was Christ really unique. But His suffering was based upon His unique vision. The lack of comprehension of the people, and the distorted interpretations which future theologians would give to His message must surely have been a part of [page 209] the pre-vision, as likewise the knowledge that the emphasis accorded to Him as the Saviour of the world would retard for centuries the materialising of the kingdom of God on earth, which it was His mission to found. Christ came that all mankind might have "life ... more abundantly."\*\* We have so interpreted His words that only the "saved" are credited with having taken the necessary steps towards that life. But the abundant life is surely not a life to be lived hereafter, in some distant heaven where those who are believers shall enjoy an exclusive life of happiness, whilst the rest of God's children are left outside. The Cross was intended to indicate the line of demarcation between the kingdom of men

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\* *St. John*, VII.17.

\*\* *St. John*, X.10.



and the kingdom of God, between one great kingdom in nature which had reached maturity, and another kingdom in nature which could now enter upon its cycle of activity. The human kingdom had evolved to the point where it had produced the Christ and those other children of God whose lives bore constant testimony to the divine nature.

Christ assumed the ancient symbol and burden of the cross, and, taking His stand beside all the previous crucified Saviours, embodied in Himself the immediate and the cosmic, the past and the future, rearing the Cross on the hill outside Jerusalem (the name of which signifies the "vision of peace"), thus calling attention to the kingdom which He died to establish. The work had been completed, and in that strange little country called the Holy Land, a narrow strip of territory between the two hemispheres, the East and the West, the Orient and the Occident, Christ mounted the Cross and fixed the boundary between the kingdom of God and the kingdoms of the world, between the world of men and the world of Spirit. Thus He brought to a climax the ancient Mysteries, which had prophesied the coming of that kingdom, and instituted the Mysteries of the kingdom of God.

The effort to carry out to perfection the will of God brought to an end the most complete life that had been lived on earth. The attempt to found the kingdom, preordained [page 210] for all time, and the antagonism it evoked, brought Christ to the place of crucifixion. The hardness of men's hearts, the weakness of their love, and their failure to see the vision, broke the heart of the Saviour of the world—a Saviour because He opened the door into the kingdom.

It is time that the Church woke up to its true mission, which is to materialise the kingdom of God on earth, today, here and now. The time is past wherein we can emphasise a future and coming kingdom. People are no longer interested in a possible heavenly state or a probable hell. They need to learn that the kingdom is here, and must express itself on earth; it consists of those who do the will of God at any cost, as Christ did, and who can love one another as Christ loved us. The way into that kingdom is the way that Christ trod. It involves the sacrifice of the personal self for the good of the world, and the service of humanity instead of the service of one's own desires. In the course of enunciating these new truths concerning love and service Christ lost his life. Canon Streeter tells us that "the significance and value of the death of Christ springs from its inner quality. It is the expression in external act of a freely chosen self-dedication, ungrudging, and without reserve, to the highest service of God and man. The suffering incidental to such self-offering is morally creative."<sup>\*</sup>

Is it not, perhaps, a fact that the Crucifixion of Christ, with its great preceding events—the communion and the Gethsemane experience—is a tragedy which has its basis in the conflict between love and hate? It is not the intention of this book to belittle the world event which took place upon Calvary. But today as one looks back upon that event, a certain truth begins to emerge, and this is that we have interpreted that sacrifice and that death in purely selfish terms. We are concerned with our individual interest in the matter. We have emphasised the importance of our individual salvation and feel it to be of tremendous importance. But the world view and what Christ was destined to [page 211] do for humanity down the ages, and the attitude of God towards human beings from the earliest times, through the period of Christ's life in Palestine and on until the present time, are subordinated to the factor of our belief or non-belief in the efficacy of the Crucifixion upon Calvary to save our individual souls. Yet in His conversation with the repentant thief Christ admitted him into the kingdom of God on the basis of his recognition of divinity. Christ had not yet died, and the blood sacrifice of Christ had not yet been made.

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<sup>\*</sup> *The Buddha and the Christ*, by B.H. Streeter, p. 215.

It was almost as if Christ had foreseen the turn which theology would give to His death, and endeavoured to offset it by making the recognition of the dying thief one of the outstanding events at His death. He made no reference to the remission of sins through His blood as the reason for that admission.

The real issue was the issue between love and hate. Only St. John, the beloved Apostle, the one closest to Jesus, really understood; and in his Epistles the emphasis is entirely upon love, and the usual orthodox interpretation is nowhere to be found. Just love and hate; the desire to live as children of God and the inclination to live as ordinary human beings: herein lies the distinction between the citizen of the kingdom of God and a member of the human family. It was love which Christ endeavoured to express, but it is hate and separation and war, culminating in the World War, which have characterised the official rendering of His teaching, down the age. Christ died in order to bring to our notice that the way into the kingdom of God was the way of love and of service. He served and loved and wrought miracles, and gathered together the poor and the hungry. He fed them, and sought in every possible way to call attention to the principle of love as the major characteristic of divinity, only to find that this life of loving service brought Him trouble and eventually the death of the Cross.

We have fought for the theological doctrine of the Virgin Birth. We have fought over the doctrines whereby men shall be saved. We have fought over the subject of baptism, and [page 212] over the atonement. We have fought over the fact and the denial of immortality, and what man must do in order to be raised from the dead. We have regarded half the world as lost and only the Christian believer as saved, yet all the time Christ has told us that love is the way into the kingdom, and that the fact of the presence of divinity in each of us makes us eligible for that kingdom. We have omitted to realise that the "vicarious atonement is the harmonising of the disharmony of others by the power of a spiritual presence, which brings about the great transmutation; evil is absorbed and transmuted into good or equilibrated."\* This constitutes the endeavour of Christ, and the fact of His Presence is the harmonising medium in life. *Men are not saved by belief in the formulation of a theological dogma, but by the fact of His living Presence, of the living immediate Christ.* It is the realisation of the fact of the presence of God in the human heart which is the basis of the mystical vision, while the knowledge that one is a son of God gives one the strength to follow the Saviour's footsteps from Bethlehem to Calvary. That which will eventually reorganise our human life is the presence in the world of those who know Christ as their example, and recognise that they possess the same divine life, just as the affirmation of the basic law of the kingdom of God, the Law of Love, will finally save the world. It is the substitution of the life of Christ for the life of the world, the flesh and the devil, which will inject a meaning and a value into life.

A sense of the failure of love constitutes the outstanding problem in the agony in the Garden; it was this sense of travail with world forces which enabled Christ to join the company of all His brothers. Men had failed Him, just as men fail us. In the moment when He most needed understanding, and all the strength which companionship gives, His nearest and dearest either deserted Him or slept, unaware of His agony of mind. "The Promethean conflict is the [page 213] strife which takes place in the human mind between the yearning for understanding, and the nearer more immediate pull of those living affections and desires which are conditioned upon the goodwill and the support of fellow beings; desires for the happiness of loved ones; for the alleviation of pain and disappointment in minds that cannot understand the inner dream; and for the warm reassurance of mundane honours. This conflict is

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\* *Some Mystical Adventures*, by G.R.S. Mead, p. 161.

the rock upon which the religious mind founders and is split against itself."\* Upon this rock Christ did not founder, but He had His moments of intensest agony, finding relief only in the realisation of the Fatherhood of God and its corollary, the brotherhood of man. "Father," He said. It was this sense of unity with God and His fellowmen which led Him to institute the Last Supper, to originate that communion service, the symbolism of which has been so disastrously lost in theological practice. The keynote of that communion service was fellowship. "It is only thus that Jesus creates fellowship among us. It is not as a symbol that he does it ... in so far as we with one another and with him are of one will, to place the Kingdom of God above all, and to serve in behalf of this faith and hope, so far is there fellowship between him and us and the men of all generations who lived and live in the same thought."\*\*

#### 4

1. "Father, forgive them; for they know not what they do."\*\*\*
2. "To day thou shalt be with me in paradise."\*\*\*\*
3. "Woman, behold thy son! Then saith He to the disciple, Behold thy mother!"\*\*\*\*\*
4. "My God, my God, why hast thou forsaken me?"

**[page 214]**

5. "I thirst."\*\*\*\*\*
6. "It is finished."\*\*\*\*\*
7. "Father, into thy hands I commend my spirit."\*\*\*\*\*

The thought of the kingdom coloured all that He said upon the Cross. The Word of Power which emanated from the Cross was spoken by Jesus Christ Himself and not, this time, by the Father. Christ spoke a sevenfold word, and in that word summed up for us the Word that inaugurated the kingdom of God. Each of His utterances had relation to that kingdom, and not the usual small, individual or selfish relation which we have so often ascribed to them. What were those seven words? Let us consider them, realising while doing so that the causes which gave rise to them produced the manifestation of the kingdom of God on earth.

In every case the seven words have been interpreted as having either an individual application in connection with the person to whom they were supposedly spoken, or as having a personal significance

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\* *Psychology and the Promethean Will*, by W.H. Sheldon, pp. 85, 86.

\*\* *The Mystery of the Kingdom of God*, by Albert Schweitzer, p. 56.

\*\*\* *St. Luke*, XXIII.34.

\*\*\*\* *St. Luke*, XXIII.43.

\*\*\*\*\* *St. John*, XIX.26.

\*\*\*\*\* *St. John*, XIX.28.

\*\*\*\*\* *St. John*, XIX.30.

\*\*\*\*\* *St. Luke*, XXIII.46.

to Christ Himself. We have always read the Bible in this manner, with the personal significance in our minds. But these words of Christ are of too great importance to be thus interpreted. They have a meaning far wider than those usually given. The wonder of all He said (as it is the wonder of all the world scriptures) is that the words are capable of various meanings. The time has come when the meaning that Christ gave should be more generally understood by us in the light of the kingdom of God, and with a wider connotation than the individual one. His words were Words of Power, evoking and invoking, potent and dynamic.

One of the first things which emerges in one's consciousness as one studies the first word from the Cross was the fact that Jesus requested His Father to forgive the people who crucified Him; He evidently, then, did not regard His death upon the Cross as adequate to that need. There was **[page 215]** no remission of sins through the shedding of blood; but there was the need to ask God's pardon for the sin committed. The two facts which come to the fore in this word are the Fatherhood of God, and the fact that ignorance, if productive of wrong-doing, does not make a man guilty and therefore punishable. Sin and ignorance are frequently synonymous terms, but the sin is recognised as such by those who know and who are not ignorant. Where there is ignorance there is no sin. In this word from the Cross Christ tells us two things:

1. That God is our Father, and that we approach Him through Christ. It is the inner hidden man of the heart, the unrealised Christ who can approach the Father. Christ had earned this right because of His proven divinity and because He had passed through the third initiation, the Transfiguration; when we too are transfigured (for only the transfigured Christ can be crucified) then we too can invoke the Father and call on the spirit, which is God, the life of all forms, to adjust relationships, and to bring about that forgiveness which is the very essence of life itself.

2. That forgiveness is the result of life. This is a hard truth for the Western believer to accept. He is so used to resting back upon the activity of the Christ in the distant past. Forgiveness is, however, a result of living processes which bring adjustment, cause restitution, and produce that attitude wherein a man is no longer ignorant and therefore not in need of forgiveness. Life and experience do this for us, and nothing can arrest the process. It is not a theological belief that puts us right with God, but an attitude to life and an attitude to the Christ dwelling in the human heart. We learn through pain and suffering (that is, through experience) not to sin. We pay the price of our sins and mistakes, and cease to make them. We arrive eventually at the point where we no longer make our earlier errors or commit our former sins. For we suffer and agonise, and learn that sin brings retribution and causes suffering. But suffering **[page 216]** has its uses, as Christ knew. In His Person He was not only the historical Jesus Whom we know and love, but He was also the symbol to us of the cosmic Christ, God suffering through the sufferings of His created beings.

Justice can be forgiveness when the facts of the case are rightly understood, and in this demand of the crucified Saviour we have the recognition of the Law of Justice, and not that of Retribution, in an act at which the whole world stands aghast. This work of forgiveness is the age-long work of the soul in matter or form. The Oriental believer calls this *karma*. The Western believer talks of the Law of Cause and Effect. Both, however, are dealing with the working out by a man of his soul's salvation, and the constant paying of the price which the ignorant pay for mistakes made and so-called sins committed. A man who deliberately sins against light and knowledge is rare. Most "sinners" are simply ignorant. "They know not what they do."

Then Christ turned to a sinner, to a man who had been convicted of wrong-doing in the eyes of the world—and who himself recognised the correctness of the judgment and of his punishment. He stated that he received the due reward of his sins, but at the same time there was something in the quality of Jesus which arrested his attention and forced from him the admission that this third Malefactor had "done nothing amiss." The factor which accorded him admission into paradise was a two-fold one. He recognised the divinity of Christ. "Lord," he said. And he also had a realisation of what Christ's mission was—to found a kingdom. "Remember me when Thou comest into Thy kingdom." The significance of his words is eternal and universal, for the man who recognises divinity, and who at the same time is sensible of the kingdom, is ready to take advantage of the words, "To day, thou shalt be with me in paradise."

In the first word from the Cross, Jesus considered the ignorance and the feebleness of man. He was as helpless as a little child, and in His words He testified to the reality of the first initiation and to the time when He was a "babe in [page 217] Christ." The parallels between the two episodes are significant. The ignorance, helplessness and consequent maladjustment of human beings evoked from Jesus the demand that forgiveness be accorded. But when life experience has played its part, we have again the "babe in Christ," ignorant of the laws of the spiritual kingdom, yet released from the darkness and ignorance of the human kingdom.

In the second word from the Cross we have the recognition of the Baptism episode, which signified purity and release through the purification of the waters of life. The waters of John's Baptism released from the thralldom of the personality life. But the Baptism to which Christ was subjected through the power of His Own life, and to which we are also subjected through the life of Christ within us, was the Baptism of fire and of suffering, which finds its climax of pain upon the Cross. That climax of suffering, for the man who could endure unto the end, was his entrance to "paradise"—a name connoting bliss. Three words are used to express this power to enjoy—happiness, joy and bliss. *Happiness* has a purely physical connotation, and concerns our physical life and its relationships; *joy* is of the nature of the soul and reflects itself in happiness. But *bliss*, which is of the nature of God Himself, is an expression of divinity and of the spirit. Happiness might be regarded as the reward of the new birth, for it has a physical significance, and we are sure that Christ knew happiness, even though He was a "man of sorrows"; joy, being more especially of the soul, reaches its consummation at the Transfiguration. Though Christ was "acquainted with sorrow," He knew joy in its essence, for the "joy of the Lord is our strength," and it is the soul, the Christ in every human being, which is strength and joy and love. He knew also bliss, for at the Crucifixion the bliss which is the reward of the soul's triumph was His.

Thus in these two Words of Power "Father, forgive them for they know not what they do," and "To day thou shalt be with me in paradise," we have the significances of the first two initiations summarised for us.

### [page 218]

Now we come to the extraordinary and much debated episode between Christ and His mother, summed up in the words: "Woman, behold thy son," and followed by the words spoken to the beloved apostle: "Behold thy mother." What did these words mean? Below Christ stood the two people who meant the most to Him, and from the agony of the Cross He spoke to them a special message, relating them to each other. Our consideration of the previous initiations may make the meaning clear. John typifies the personality which is reaching perfection and whose nature is becoming irradiated by divine love, the



major characteristic of the second Person of the divine Triplicity, the soul, the son of God, whose nature is love. As we have seen, Mary represents the third Person of the Trinity, the material aspect of nature which cherishes and nurtures the son and gives birth to him in Bethlehem. In these words Christ, utilising the symbolism of these two persons, relates them to each other, and practically says: Son, recognise who is to give thee birth at Bethlehem, the one who shelters and guards the Christ life. To His mother, He says: Recognise that in the developed personality there is latent the Christ child. Matter, or the virgin Mary, is glorified through her son. Therefore the words of Christ have a definite reference to the third initiation, that of the Transfiguration.

Thus in His first three Words from the Cross He refers to the first three initiations, and recalls to our minds the synthesis revealed in Himself and the stages which we must cover if we are to follow in His steps. It is possible also that the thought was in the consciousness of the crucified Saviour that matter itself, being divine, was capable of infinite suffering; and in these words there was wrung from Him the recognition that though God suffers in the Person of His Son, He also suffers with similar acute agony in the person of that Son's mother, the material form which has given Him birth. Christ stands midway between the two—the mother and the Father. Therein is His problem, and therein is [page 219] found the problem of every human being. Christ draws the two together—the matter aspect and the spirit aspect, and the union of these two produces the son. This is humanity's problem and humanity's opportunity.

The fourth Word from the Cross admits us into one of the most intimate moments of Christ's life—a moment that has a definite relation to the kingdom, just as had the three previous Words. One always hesitates to intrude upon this episode in His life, because it is one of the deepest and most secret and perhaps most sacred phases of His life on earth. We read that there was "darkness on the face of the earth" for three hours. This is a most significant interlude. From the Cross, alone and in the dark, He symbolised all that was embodied in this tragic and agonised Word. The number three is, of course, one of the most important and sacred numbers. It stands for divinity, and also for perfected humanity. Christ, the perfect Man, hung upon the Cross for "three hours," and in that time each of the three aspects of His nature was carried to the highest point of its capacity for realisation and for consequent suffering. At the end, this triple personality gave vent to the cry, "My God, my God, why hast thou forsaken me?"

Christ had passed through all the climaxing episodes of adjustment. The Transfiguration experience was only just over. Let us not forget that fact. In that experience God had been near, and the transfigured Christ had seemed in His initiation to link God and man. He had just uttered the Word which had testified to the relation of the body nature, the Mary aspect, and the personality, in the person of St. John—the symbol of a personality carried to a very high state of perfection and realisation. Then for three long hours He wrestled in the dark with the problem of the relation of God and the soul. Spirit and soul had to be fused and blended to one great unity—just as He had already fused and blended the soul and the body, and had testified to that consummation in the Transfiguration. Suddenly He discovered [page 220] that all the achievement of the past, all that He had done, was but the prelude to another atonement which He had to make as a human being; and there on the Cross, in the full blaze of publicity, He had to renounce that to which He had hitherto held, His soul, and realise for a brief instant that in this renunciation everything was at stake. Even the consciousness that He was the Son of God, the soul incarnate in the flesh (for which He had fought and sacrificed), had to disappear, and He be left bereft of all contacts. All sense of feeling and all possible reactions failed to fill the sensed void. He seemed deserted, not only by humanity, but by God. That upon which He had



relied, the divinity of which He had felt assured, was found to be related to feeling. That feeling He must also transcend. All had therefore to be relinquished.

It was through this experience that Christ blazed the trail to the very heart of God Himself. Only when the soul has learnt to stand alone, assured of divinity, and yet with no outer recognition of that divinity, can the very centre of spiritual life be recognised as stable and eternal. It was in this experience that Christ fitted Himself for the Resurrection initiation, and so proved to Himself, and to us, that God existed, and that the immortality of divinity *is* an established and unalterable fact. This experience of loneliness, of being bereft of all that protects, all that has hitherto been regarded as essential to one's very being, is the hallmark of achievement. Disciples are apt to forget this, and one wonders for a brief moment, as one listens to Christ thus veiling His agony, whether He was not again "in all points tempted like as we are," and whether at this moment He did not descend into the deepest recesses of the valley and feel that utter aloneness which is the reward of those who mount the Cross on Golgotha.

Although each son of God at different stages upon his way of initiation prepares for this final loneliness by phases of utter rejection, when the final crisis comes he must experience [page 221] moments of loneliness such as he could not previously conceive. He follows in the footsteps of his Master, being crucified before men and deserted both by his fellowmen and by the comforting presence of the divine self upon which he has learnt to rely. Yet because Christ entered thus into the place of outer darkness, and felt entirely deserted of all that had hitherto meant so much to Him, both humanly and from the angle of divinity, He has enabled us to gauge the value of the experience, and has shown us that only through this place of outer darkness, which the mystics have justifiably called "the dark night of the soul," can we truly enter into the blessed companionship of the kingdom. Many books have been written about this experience, but it is rare—far rarer than the literature of the mystics would have us believe. It will become more frequent, as more and more men pass through the gates of suffering and of death into the kingdom. Christ hung pendent between heaven and earth, and although He was surrounded by crowds, and although at His feet stood those whom He loved, He was utterly alone. It is the loneliness whilst accompanied, the utter sense of being forsaken whilst surrounded by those who seek to understand and help, which constitutes the darkness. The light of the Transfiguration is suddenly obliterated; and because of the intensity of that light, the night appears more dark. But it is in the dark that we know God.

Four Words of Power had now been uttered by the Christ. He had spoken the Word for the plane of everyday life, the Word of forgiveness, and in it He indicated the principle upon which God works in relation to the evil done by men. Where there is ignorance and no defiance or wrong intent, then forgiveness is assured, for sin consists of definite action in the face of the warning voice of conscience. He had spoken the Word which brought peace to the dying thief, and had told him that he was assured, not only of forgiveness, but of peace and happiness. He had spoken the Word which brought together the two aspects which were being symbolically crucified [page 222] upon the Cross—matter and soul, the matter of the form and the perfected lower nature. These are the three Words of the physical, the emotional, and the mental planes, whereon man habitually lives. The sacrifice of the entire lower nature had been completed, and there was silence and darkness for three hours. Then was uttered that stupendous Word which indicated that Christ had reached the stage of the final sacrifice, and that even the consciousness of divinity, the consciousness of the soul itself, with its strength and power, its light and understanding, had also to be laid upon the altar. He had to undergo the experience of an utter renunciation of all that had constituted His very being. This brought the cry of protest and of questioning: "My God, my God! Why hast Thou forsaken me?"

Then followed three Words of a different quality altogether. In the words, "I thirst," He expressed the motivating power of every Saviour. This was misinterpreted by the onlookers, who have given it most naturally a physical connotation; but it surely had a deeper meaning, and must have reference to that divine thirst which sweeps through the consciousness of every son of God who has achieved divinity, and which indicates his willingness to undertake the task of Saviour. It is characteristic of all who have attained that they cannot rest satisfied with their achievement which brought them liberation and freedom, but immediately reorient themselves to the world of men and stay with humanity, working for the salvation of human beings until all the sons of God shall have found their way back to the Father's home. This thirst for the souls of men forced Christ to open the door into the kingdom, and to hold it open Himself, so that it might be His hand and His aid which should lift us over the threshold. This is the redemption, and in this redemption we all share, not from the selfish angle of our individual salvation, but from the consciousness that, as we redeem are we redeemed, as we save are we ourselves salvaged, and that as we help others to achieve, we too are [page 223] admitted as citizens into the kingdom. *But this is the way of Crucifixion.* Only when we can utter the five Words of Power do we really understand the meaning of God and His love. The way of the Saviour becomes then our way. God's life and purpose stand revealed.

It is this thirst which we share with the Saviour, and the world need (of which our own is a part, though relatively incidental) that unite us with Him. It is the "fellowship of His sufferings" to which He calls us, and the demand which we hear as He hears it. This aspect of the Cross and its lesson has been summed up in the following words, which warrant our careful consideration, and our consequent consecration to the service of the Cross, which is the service of humanity.

"When I ... turned from that world-appealing sight, Christ crucified for us, to look upon life's most perplexed and sorrowful contradictions, I was not met as in intercourse with my fellow-men by the cold platitudes that fall so lightly from the lips of those whose hearts have never known one real pang, nor whose lives one crushing blow. I was not told that all things were ordered for the best, nor assured that the overwhelming disparities of life were but apparent, but I was met from the eyes and brow of Him who was indeed acquainted with grief, by a look of solemn recognition, such as may pass between friends who have endured between them some strange and secret sorrow, and are through it united in a bond that cannot be broken."\*

Then there burst upon Christ's consciousness the wonder of accomplishment. He had succeeded, so that, with full realisation of the significance of the statement, He could say, "It is finished." He had done what He came into incarnation to do. The gate into the kingdom stood open. The boundary between the world and the kingdom was clearly defined. He had given us an example of service unparalleled in history. He had shown us the way that we should go. He had demonstrated to us the nature of perfection. There was [page 224] no more that He could then do, and so we hear the triumphant cry, "It is finished."

Only one more Word of Power came forth from the darkness which shrouded the dying Christ. The moment of His death was prefaced by the words, "Father, into Thy hands I commend my spirit." His first word and His last begin with the appeal: "Father"—for ever we are the children of God, and "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we

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\* *Colloquia Crucis*, by Dora Greenwell, p. 14 f.

may be also glorified together;"\* joint heirs of glory, but also joint heirs in the suffering which must be ours if the world is to be saved and humanity as a whole is to pass into the kingdom. The kingdom is in existence. Through the work of Christ and His living Presence in all of us there exists today, subjective as yet, but awaiting immediate tangible expression....

"One body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."\*\*

Furthermore, in words later used by Christ, the psalmist says, "Into thine hand I commit my spirit, for thou hast redeemed me.\*\*\* The implication here is clear. It is the spirit of life in Christ and in us which makes us sons of God, and it is that sonship (with its quality of divinity) which is the guarantee of our final accomplishment and entrance into the kingdom of spirit. The sign given is expressed in the words: "Behold, the veil of the temple was rent in twain from the top to the bottom."\*\*\*\* Access to God was established, and the inner spiritual forces could pass out without hindrance into manifestation. This was an act of God, a stupendous recognition by the Father of what His [page 225] Son had done. Spirit and matter were now one. All separating barriers were abolished, and man and God could meet and hold intercourse.

In an ancient scripture of India we read these words, spoken thousands of years ago, yet capable of being applied in a most significant manner to this act of Christ, which linked Him up not only with ourselves and all past believers prior to His advent, but with the Cosmic Christ, so unmistakably speaking here:

"Brahma, the self-effulgent meditated. He considered Come, let me sacrifice myself in living things and all living things in Myself He thus acquired greatness, self-effulgence, lordship and mastery."

In concluding this chapter upon the Crucifixion, let us consider what really was the purpose of Christ's sacrifice. Why did He die? We are told why most clearly in St. John's Gospel, and yet very little emphasis has been laid upon the statement. Only today are we beginning to understand the meaning of what He did. Only today is the wonder of His sacrifice beginning to dawn upon the minds of those whose intuition is awakened. He came primarily to do two things, upon both of which we have already touched: first of all, He came to found, or to materialise upon the earth, the kingdom of God; secondly, to show us what the love of God signified and how it expressed itself in service and in the eternal sacrifice of divinity upon the cross of matter. Christ stood as a symbol and also as an example. He revealed to us God's Mind, and showed us the pattern upon which we should mould our lives.

The kingdom and the service! These are the keynotes which today have in them that rallying power which the believers of the world demand. Christ shared with us, as a human being, the path of world experience. He mounted the Cross and showed us in His sacrifice and example what we had to do. He shared with us the way of life, because there was nothing else for Him to do, as He was a human [page 226] being. But He threw upon this life experience the radiant light of divinity itself, telling us also to "let our light shine."\*\*\*\*\* He proclaimed Himself Man, and then told us that we were the children of

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\* *Romans*, VIII.17.

\*\* *Eph.*, IV.4, 5, 6.

\*\*\* *Psalms* XXXI.5.

\*\*\*\* *St. Matt.*, XXVII.51.

\*\*\*\*\* *St. Matt.*, V.16.

God. He was with us then, and He is with us now, for He is in us all the time, although very often unrecognised and unapproached.

The outstanding lesson with which we are confronted is the fact that "... human nature as we know it can neither attain happiness without suffering, nor perfection without the sacrifice of itself."\*\* For us the kingdom constitutes the vision, but for Christ it was a reality. The service of the kingdom is our duty and also our method of release from the thralldom of human experience. We must grasp this; we must realise that we shall find release only in the service of the kingdom. We have been held too long by the dogmas of the past, and there is today a natural revolt against the idea of individual salvation through the blood sacrifice of Christ. This latter is the outer and more obvious teaching—but it is the inner meaning which really concerns us, and this we can sense only when we ourselves come face to face with that which dwells within. As the outer forms lose their power it frequently happens that the true significance emerges. This we have each to prove for himself. Frequently fear prevents us from being truthful and from facing facts. It is essential that today we face the problem of the relation of Christ to the modern world, and dare to see the truth, without any theological bias. Our personal experience of Christ will not suffer in this process. No modern view and no theology can take Christ away from the soul which has once known Him. That is outside the range of possibility. But it is quite possible that we may find the ordinary orthodox theological interpretation at fault. It is quite possible that Christ is far more inclusive than we have been led to believe, and that the heart of God the Father is far kinder [page 227] than those who have sought to interpret it. We have preached a God of love and have spread a doctrine of hate. We have taught that Christ died to save the world and have endeavoured to show that only believers could be saved— though millions live and die without ever hearing of Christ. We live in a world of chaos, endeavouring to build a kingdom of God divorced from current daily life and the general economic situation, and at the same time postulate a distant heaven which we may some day attain. But Christ founded a kingdom on earth, wherein all God's children would have equal opportunity of expressing themselves as sons of the Father. This, many Christians find impossible to accept, and some of the best minds of the age have repudiated the idea.

Individual salvation is surely selfish in its interest and its origin. We must serve in order to be saved, and only can we serve intelligently if we believe in the divinity of all men and also in Christ's outstanding service to the race. The kingdom is a kingdom of servers, for every saved soul must without compromise join the ranks of those who ceaselessly serve their fellowmen. Dr. Schweitzer, whose vision of the kingdom of God is so rare and real, points out this truth and its gradations of recognition in the following words:

"The descending stages of service correspond to the ascending stages of rule.

1. Whosoever would become great *among you*, shall be *your* servant. Mark X.43.
2. Whosoever of *you* would be first, shall be bondservant of *all* (others). Mark X.44.
3. Therefore the Son of Man expected the post of highest rule because he was not come to be served but to serve, in giving his life as ransom for many. Mark X.45.

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\*\* *Mirage and Truth*, by M.B. D'Arcy, S.J., p. 179.

"The climax is a double one. The service of the Disciples extended only to their circle: the service of Jesus to an unlimited number, namely, to all such as were to benefit by his suffering and death. In the case of the Disciples it was merely a question of [page 228] unselfish *subjection*: in the case of Jesus it meant the bitter *suffering of death*. Both count as serving, inasmuch as they establish a claim to a position of rule in the Kingdom."\*

Love is the beginning, and love the end, and in love we serve and work. The long journey ends thus, in the glory of the renunciation of personal desire, and in the dedication to living service.

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## CHAPTER SIX

### The Fifth Initiation . . . The Resurrection and Ascension

#### KEY THOUGHT

"Apart from Christ we know neither what our life nor our death is; we do not know what God is nor what we ourselves are." — Pascal: *Pensées*

"There is a Soul above the soul of each,  
A mightier soul which yet to each belongs!  
There is a sound made of all human speech,  
And numerous as the concourse of all songs:  
And in that Soul lives each, in each that Soul,  
Tho' all the ages are its lifetime vast;  
Each soul that dies in its most sacred whole  
Receiveth life that shall for ever last." — Richard Watson Dixon

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## CHAPTER SIX

### The Fifth Initiation . . . The Resurrection and Ascension

This initiation is divided into two halves, and of neither of them do we know very much. The detail of the Resurrection episode, or crisis, in Christ's life is left untold by the writers of the New Testament. It was not possible for them to know more. After the Crucifixion we are told little of Christ's own life, or what occupied Him between the time He rose again until He left the company of the Apostles, and "ascended into Heaven"—a symbolic phrase which can mean very little to any of us. The crucial

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\* *The Mystery of the Kingdom of God*, by Albert Schweitzer, p. 75.

initiation for humanity to understand at this time is the fourth. Only when we have mastered the significance of service and sacrifice can the fact of immortality and its true meaning be revealed to us. How Christ rose, what were the processes undergone, in exactly what body He appeared, we cannot tell. We are assured by the Apostles that it resembled the one He had previously employed, but whether it was the same body miraculously resurrected; whether it was His spiritual body, which appeared to be the same to the physical eyes of those who loved Him, or whether He had constructed an entirely new body on the same general lines as the previous one, it is not possible for us to say; neither is it possible for us to be confident that the vision of the disciples was not supernormal or that, through the intensification of His expressed divinity, Christ had so stimulated their inner vision that they saw clairvoyantly, or in another dimension. The important matter was that He did rise again, that He was seen of many, **[page 232]** and that the fact of His resurrection was credited in the minds of His friends and for the two or three centuries after His departure.

The psychology of the disciples is the best proof we have of the reality of their conviction that death could not hold the Saviour, and that after death He was present and living among them. It is difficult for us to gain this high achievement in consciousness which they showed. Apparently their world had come to an end upon the Cross. Christ had apparently failed them, and instead of being the divine Son of God, and King of the Jews, He was nothing but an ordinary man, convicted of treason and punished as a common malefactor. What they must have endured during the three days of His absence it is not hard for us to imagine. Hopelessness, despair, the loss of confidence in themselves and of prestige among their friends; the cause for which they had been so ready to dedicate themselves, as they tramped with Christ from place to place in the Holy Land, had ended and collapsed. Their Leader was discredited. Then something happened to alter the whole trend of their thought. All that had been lost of confidence and hope and purpose was restored, and the first few centuries of the Christian history (before theology gave a turn to interpretation, and so altered the Gospel of love into a cult of separation) reveal to us

"... a company of men and women full of confidence, enthusiasm and courage, ready to face persecution and death, eager missionaries. What has given them this new character? Not long before some of them had fled in dismay at the first threat of personal danger. When Jesus was crucified they had lost the last glimmer of hope that he might prove to be the Christ. When he was placed in the tomb, Christianity was dead and buried too. Now we meet these men and women a few weeks later and they are utterly changed. It is not that there is some faint return of hope among a few of them. All are completely certain that Jesus is indeed the Christ. What has happened to cause this transformation? Their answer is unanimous: on the third day he rose from the dead."\*

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"Christ is risen," is their cry, and because He has risen the kingdom of God can go forward upon earth, and His message of love can be widely distributed. They know now, past all controversy, that He has overcome death, and that in the years that lie ahead they will see death vanquished. That they expected an immediate kingdom and that they looked to see the fact of immortality universally recognised is evident from their writings and their enthusiasm. That they were mistaken, nearly two thousand years of Christianity has proved. We are not yet citizens of a divine kingdom definitely manifesting upon earth, the fear of death is as strong as ever, and the fact of immortality is still but a source of speculation to millions. But it was their sense of time that was at fault, and their failure to understand

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\* *The Valley and Beyond*, by Anthony C. Deane, p. 72.



the slow processes of nature. Evolution moves slowly, and it is only today that we are truly on the verge of the demonstration of God's kingdom upon earth. Because this is the end of an age, we know that before long the hold death has on the human being, and the terror which the angel of death inspires, will disappear. They will vanish because we shall regard death as only another step on the way towards light and life, and shall realise that, as the Christ life expresses itself in and through human beings, they will demonstrate to themselves, and in the world, the reality of immortality.

The key to the overcoming of death and to the processes of realising the meaning and nature of eternity and the continuity of life can with safety be revealed only when love holds sway over the human consciousness, and where the good of the whole, and not the selfish good of the individual, comes to be the supreme regard. Only through love (and service as the expression of love) can the real message of Christ be understood and men pass on towards a joyful resurrection. Love makes us humbler, and at the same time wiser. It penetrates to the heart of reality and has a faculty of discovering the truth hidden by a form. The early Christians were simple in this way because they loved one another, because **[page 234]** they loved Christ and the Christ within each other. Dr. Grensted points this out in the following words, giving us a fine summation of the attitude of the early Christians and of their approach, in those enthusiastic days, to Christ and to life in the world:

"They spoke in plain terms of God. They did not think of Jesus of Nazareth as a crucial experiment. They knew Him as Friend and Master, and they flung their whole being into the enthusiasm of His friendship and service. Their preaching was the good news about Jesus. They assumed that men already meant something when they spoke of God, and, without challenging the inheritance which they received from Judaism, they set side by side with it the Jesus whom they had known living, and dead, and alive again. They had been through much more than a time of inexplicable miracles, healings, and voices, and a strange mastery over Nature itself, and at the end a conquest of death. If they had told the world, and us, these things alone, they would have been believed. Such stories have always found a hearing. And men would still have known nothing more of the meaning of God. But their experience had been one of such a Friendship as man had never known, of disastrous failure and a forgiveness beyond all believing, and of a new, a free, a creative life. Nothing of all this was of their own achievement. They knew they were men remade, and they knew that the mode of their remaking was love. This was a providence, a deliverance, greater and more significant than anything that the Jew had ever claimed for the Creator-God. Yet they could not think of it as other than His work, since God, as all their national tradition taught, is One. It interpreted for them, as we might put it in our more cautious way, the creative reality to which they, with all men, had looked with uncertainty and even with fear. Henceforth the central hypothesis which men call God was known as love, and everywhere He was made manifest just in so far as love had passed out from Christ to the fellowship of the Christian community."\*

Christ had risen, and by His Resurrection proved that humanity had in it the seed of life, and that there was no death for the man who could follow in the steps of the Master.

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In the past, being wholly engrossed with consideration of the Crucifixion, we have been apt to forget the fact of the Resurrection. Yet on Easter Day, throughout the world, believers everywhere express their belief in the risen Christ and in the life beyond the grave. They have argued along many lines as to

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\* *Psychology and God*, by L.W. Grensted, p. 237.2

the possibility of His rising, and whether He rose as a human being or as the Son of God. They have been deeply concerned to prove that because He rose again, so shall we rise, provided we believe in Him. In order to meet the theological need of proving that God is love, we have invented a place of discipline, called by many names, such as purgatory, or the various stages of the different faiths on the road of departed spirits to heaven, because so many millions die, or have died, without ever having heard of Christ. Therefore belief in Him as an historical figure is not possible for them. We have evolved such doctrines as conditional immortality, and the atonement through the blood of Jesus, in an endeavour to glorify the personality of Jesus and safe-guard Christian believers, and to reconcile human interpretations with the truth in the Gospels. We have taught the doctrine of hell-fire and eternal punishment, and then tried to fit it in to the general belief that God is love.

Yet the truth is that Christ died and rose again because He was divinity immanent in a human body. Through the processes of evolution and initiation He demonstrated to us the meaning and purpose of the divine life present in Him and in us all. Because Christ was human, He rose again. Because He was also divine, He rose again, and in the enacting of the drama of resurrection He revealed to us that great concept of the continuity of unfoldment which it has ever been the task of the Mysteries of all time to reveal.

Again and again we have found that the three episodes related in the Gospel story are not isolated happenings in the life of Jesus of Nazareth, but that they have been repeatedly undergone in the secret places of the Temples of the Mysteries, from the dawn of time. The Saviours of the past were all [page 236] subjected to the processes of death in some form or other, but they all rose again or were translated to glory. In the initiation ceremonies this burial and resurrection at the end of three days was a familiar ceremonial. History tells us of many of these Sons of God who died and rose again, and finally ascended into Heaven. We find, for instance, that "the Obsequies of Adonis were celebrated in Alexandria (in Egypt) with the utmost display. His image was carried with great solemnity to a tomb, which served the purpose of rendering him the last honours. Before singing his return to life, there were mournful rites celebrated in honour of his suffering and his death. The large wound which he received was shown, just as the wound was shown which was made to Christ by the thrust of the spear. The feast of his resurrection was fixed at the 25th of March."\* There is the same legend attached to the names of Tammuz, to Zoroaster, to Esculapius. To the latter, Ovid addressed the following words:

"Hail, Great Physician of the world! All hail!  
Hail, mighty Infant who in years to come  
Shall heal the nations and defraud the tomb.  
Swift be Thy growth, Thy triumphs unconfined  
Make kingdoms thicken and increase mankind.

Thy daring art shall animate the dead,  
And draw the thunder on Thy guilty head;  
Then shalt Thou die, but from the dark abode  
Shalt rise victorious and be twice a God."\*\*

\* *Ovid's Metamorphoses*, as rendered by Addison, Quoted in Taylor's *Diegesis*, p. 148.

\*\* *Origin of Religious Belief*, by Dupius, p. 161.

These words might have been appropriately addressed to Christ, and they serve to indicate the antiquity of the Mystery Teaching which, with unbroken continuity, has revealed the divinity in Man and shown him the Way of a Saviour. But in ancient times these mysteries were enacted in [page 237] secret, and the rites of initiation were administered only to those who were fitted to pass through the five great experiences from the Birth to the Resurrection. The uniqueness of Christ's work lay in the fact that He was the first to enact the whole of the initiation ceremonial rites and ritual publicly, before the world at large, thus giving to humanity a demonstration of divinity centred in one person, so that all could see, could know, believe and follow in His steps.

The same stories are told of Hercules, of Baldur, of Mithra, of Bacchus, and of Osiris, to mention only a few of a large number. One of the early Church Fathers, Firmicus Maternus, tells us that the mysteries of Osiris bear a close resemblance to the Christian teaching, and that after the resurrection of Osiris his friends rejoice together, saying, "We have found him." Annie Besant points out in an illuminating passage that:

"In the Christian Mysteries—as in the ancient Egyptian, Chaldean, and others—there was an outer symbolism which expressed the stages through which the man was passing. He was brought into the chamber of Initiation, and was stretched on the ground with his arms extended, sometimes on a cross of wood, sometimes merely on the stone floor, in the posture of a crucified man. He was then touched with the thyrsus on the heart—the 'spear' of the crucifixion—and, leaving the body, he passed into the worlds beyond, the body falling into a deep trance, the death of the crucified. The body was placed in a sarcophagus of stone, and there left, carefully guarded. Meanwhile the man himself was treading first the strange obscure regions called 'the heart of the earth,' and thereafter the heavenly mount, where he put on the perfected bliss body, now fully organised as a vehicle of consciousness. In that he returned to the body of flesh, to re-animate it. The cross bearing that body, or the entranced and rigid body, if no cross had been used, was lifted out of the sarcophagus and placed on a sloping surface, facing the east, ready for the rising of the sun on the third day. At the moment that the rays of the sun touched the face, the Christ, the perfected Initiate or Master, re-entered the body, glorifying it by the bliss body He was wearing, changing the body of flesh by contact with the body of bliss, giving [page 238] it new properties, new powers, new capacities, transmuting it into His own likeness. That was the Resurrection of the Christ, and thereafter the body of flesh itself was changed, and took on a new nature."<sup>\*</sup>

Thus we find that the resurrection story is of very ancient date, and that God has always held before humanity, through the Mysteries and through His illumined Sons, the fact of immortality, as before our Christian world, through the death and resurrection of His beloved Son, Jesus Christ.

This whole problem of death and immortality is engrossing a great deal of public attention at this time. The World War brought the fact of death before the public consciousness in a new and arresting manner. There was scarcely a family in over twenty nations which had not been bereft by death, in some form or other. The world has passed through a process of dying, and at the present time the mystery of the Resurrection is becoming a theme of major importance in men's minds. The thought of the Resurrection is coming closer, and its significance has been the central idea of the Masonic Fraternity down the ages, forming the focal point of the work of the sublime Third Degree. In close relation to this Masonic "raising" can be placed a little-known sermon of the Buddha, in which He

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<sup>\*</sup> *Esoteric Christianity*, by Annie Besant, pp. 247, 248, 249.

teaches His disciples the significance of the "five points of Friendship," and thus links up these five points, the five crises in the life of Christ and the five points in the Masonic legend. All these references serve to show the continuity of revelation of which the Resurrection (with its subsequent Ascension) was the climaxing event for the Occident.

The outstanding need of Christianity today is to emphasise the living, risen Christ. We have argued too long over the death of Christ, seeking to impose a narrow sectarian Christ upon the world. We have fed the fires of separation by our Christian divisions, churches, sects and "isms." "Their name [page 239] is legion," and most of them are founded upon some sectarian presentation of the dead Christ, and of the earlier aspects of His story. Let us now unite on the basis of the risen Christ—Christ alive today, Christ the source of inspiration and the founder of the kingdom of God; Christ, the cosmic Christ, eternally on the Cross, yet eternally alive; Christ, the historical Saviour, the founder of Christianity, watching over His Church; Christ, the mystic, mythic Christ, portraying upon the canvas of the Gospels the episodes of unfoldment so that all who live may know and follow; and Christ, alive today in every human heart, the guarantee of, and the urge towards divinity, which humanity so constantly exhibits. Because of the presence of Christ in man, the conviction of divinity and of man's consequent immortality seem to be inherent in the human consciousness. It will inevitably occupy more and more of man's attention until it is demonstrated and proven; meanwhile that something apparently persists beyond physical death has been demonstrated. The fact of immortality has not been proven as yet, though it constitutes a basic belief in the minds of millions, and where such a belief is universally found, there must indubitably be a basis for it.

The entire question of immortality is closely linked with the problem of divinity and of the unseen, subjective world, which seems to underlie the tangible and visible, frequently making its presence felt. Working therefore on the premise of the unseen and invisible, it is probable that we shall eventually penetrate to it and discover that it has always been with us, but that we have been blinded and unable to recognise its presence. Always some have done so, and their note sounds forth, strengthening our belief, endorsing our hope, and guaranteeing to us the eventual experience.

How then shall we recognise truth or reality when we meet it? How shall we know that a doctrine is of God, or not? It is so easy to make mistakes, to believe what we want to believe, and to deceive ourselves in the desire to have our own ideas endorsed by other minds. The words of Dr. [page 240] Streeter have here a definite note of encouragement because they indicate requirements that are possible for us to follow:

"Even self-deception, the last stronghold of the enemy, will lose its power in proportion as the individual conforms to certain conditions which (in the view of the biblical writers) must be fulfilled to qualify him for the reception of an authentic message from the Divine—whether at the level of the epoch-creating prophet or of the simple person rightly guided on the path of everyday duty.

"These are mainly four:

"(1) 'I would fain be to the Eternal Goodness what his own right hand is to a man.' Absolute devotion or surrender of the self to the Divine. 'Here am I, send me,' says Isaiah; and when Christ addressed to his earliest followers the words 'Follow Me,' we are told they left all and followed Him.

"(2) Self-knowledge, and the consequent admission of failure. The promise 'I will guide thee with mine eye,' in the Psalm quoted above, is given to the man who has confessed his iniquity and thereby established a right relationship with God. The first response of Isaiah to the divine call was that flash of self-knowledge which brings home to a man a conviction of unworthiness and sin: 'I am a man of unclean lips.'...

"(3) 'Tarry ye ... until ye be clothed with power from on high' (St. Luke XXIV.49). But this life of power, a power instinct with love and joy and peace, can only with difficulty be lived continuously except in a fellowship, within which mutual challenge, mutual encouragement and mutual confession of failure are easy....

"(4) Entrance into such a life and such a fellowship involves some measure of suffering, sacrifice, or humiliation. 'Whosoever doth not bear his *own* cross, and come after me, cannot be my disciple' (Luke XIV.27). It is perhaps not an accident that already in the Old Testament the promise 'Thine eyes shall hear a word behind thee, saying This is the way, walk ye in it,' is preceded by the words 'and though the Lord give you the bread of adversity and the water of affliction.'"\*

It takes courage to face the fact of death, and to formulate with definiteness one's beliefs upon the subject. It is a statistical fact that about fifty million people die every year. [page 241] Fifty million people are more than the entire population of Great Britain, and constitute a large group of human beings who make the great adventure. If this is so, the establishing of the verity of Christ's Resurrection and the truth of immortality are of far greater importance than the individual may deem. We are too apt to study these problems either from the scientific angle or from a purely selfish individual one. Death is the only event which we can predict with absolute certainty, and yet it is the event about which the majority of human beings refuse to think at all until faced with the imminent and personal issue. People face death in many different ways; some bring to the adventure a feeling of self-pity, and are so occupied with what they have to leave behind, what is about to end for them, and the relinquishing of all they have gathered in life, that the true significance of the inevitable future fails to arrest their attention. Others face it with courage, making the best of what may not be evaded, and look up into the face of death with a gallant gesture because there is nothing else they can do. Their pride helps them to encounter the event. Still others refuse altogether to consider the possibility; they hypnotise themselves into a condition wherein the thought of death is refused all lodgement in their consciousness, and they will not consider its possibility, so that when it comes, it catches them unawares; they are left helpless and unable to do more than simply die. The Christian attitude, as a rule, is more definitely an acceptance of the will of God, with the resolution to regard the happening as therefore the best of happenings, even if it does not seem so from the angle of environment and circumstance. A steadfast belief in God and His predestined purpose for the individual carries them triumphantly through the gate of death, but if one told them that this was simply another form of the fatalism of the Eastern thinker, and a fixed belief in an unalterable destiny, they would regard it as untrue. They hide behind the name of God.

Death can, however, be more than these things, and can be met in a different way. It can be made to hold a definite [page 242] place in life and thought, and we can prepare for it as something which cannot be evaded, but which is simply the Bringer of Changes. Thus we make the process of death a planned part of our entire life purpose. We can *live* with the consciousness of immortality, and it will

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\* *The God Who Speaks*, by B. H. Streeter, pp. 175, 176.



give an added colouring and beauty to life; we can foster the awareness of our future transition, and live with the expectation of its wonder. Death thus faced, and regarded as a prelude to further living experience, takes on a different meaning. It becomes a mystical experience, a form of initiation, finding its culminating point in the Crucifixion. All previous lesser renunciations prepare us for the great renunciation; all earlier deaths are but the prelude for the stupendous episode of dying. Death brings us release—temporary perhaps, though eventually permanent—from the body nature, from existence on the physical plane and its visible experience. It is a setting free from limitation; and whether one believes (as many millions do) that death is only an interlude in a life of steadily accumulating experience, or the end of all such experience (as many other millions hold), there is no denying the fact that it marks a definite transition from one state *of consciousness into another*. If one believes in immortality and the soul, this transition may make for an intensification of consciousness; while if the materialistic point of view dominates, it may indicate the end of conscious existence. The crucial question is, therefore: Is that which we call the soul immortal? What is the meaning of immortality?

It is urgent today that we recover some form of faith in the inner subjective world, and in our relation to it. Upon this, the success of the work and message of Christ must rise or fall. These are days wherein everything is being questioned—and the fact of the soul and its immortality perhaps most of all. This is a necessary and valuable stage, provided we go on seeking answers to these questions.

Many may regard these "moral disturbances" as hopeful indications of an emergence from the static condition in all [page 243] realms of human thought which marked the early part of the last century, and that we are today on the verge of a new era of truer spiritual values. But the newer structures of faith and conduct must have their foundations deep in the best that the past has to give. The ideals which Christ enunciated still remain the highest yet given in the continuity of revelation, and He Himself prepared us for the emergence of those truths which will mark the time of the end and the overcoming of the last enemy, whose name is Death.

This questioning of belief, and this wrestling with an inherent hope must go on until assurance has been gained, belief has become knowledge, and faith, certainty. Man knows incontrovertibly that there is a goal greater than his petty aims, and that a life exists which will embrace his widest reach, enabling him eventually to attain his highest, though dimly sensed, ideal. A consideration of the Resurrection may provide a greater surety, provided we keep in mind the long continuity of revelation given out by God, and realise that we can know little as yet beyond the fact that Sons of God have died and risen again, and that behind that fact lies a cause which is basic.

The Tibetans speak of the process of death as that of "entering into the clear cold light."\* It is possible that death can be best regarded as the experience which frees us from the illusion of form; and this brings clearly to our minds the realisation that when we speak of death we are referring to a process which concerns the material nature, the body, with its psychical faculties and its mental processes. This therefore can be narrowed down to a query as to whether we are the body and nothing but the body, or whether the ancient scripture of India was right when it pointed out that:

"Certain is the death of what is born, and certain is the birth of what dies; therefore, deign not to grieve in a matter that is inevitable This lord of the body dwells ever immortal in the body of each."\*\*

\* *The Tibetan Book of the Dead*, by W.Y. Evans-Wentz, p. 29.

\*\* *The Bhagavad Gita*, II.26, 29.



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A modern Christian poet has expressed the same idea in the following beautiful words:

"Death is to life as marble to the sculptor,  
 Waits for the touch that lets the soul go free;  
 Death is that moment when the swimmer feels  
 The swift pain of the plunge into the pool,  
 Followed by laughter where the bubbles flow  
 From the divided water and the sun  
 Turns them to crystal: life and light are one."\*

It might here be pertinent to enquire what it is that we seek to see endure. An analysis of one's attitude to the whole question of death and immortality can frequently serve to clear one's mind of indefiniteness and vagueness, with their base in fear, in mental inertia, and in confused thinking. The following questions therefore come to one's mind, and warrant consideration.

How do we know that the process of death brings about such definite changes in our consciousness that it proves fatal to us, as sentient beings, and renders futile all previous effort of thought, development and understanding? The wonder of Christ's Resurrection, as far as His Personality was concerned, consisted in the fact that, after having passed through death and risen again, He was essentially the same Person, only with added powers. May it not be the same with ourselves? May not death simply remove limitation in the physical sense, leaving us with enhanced sensibilities and a clearer sense of values? This life has moulded us and wrought us into certain definite expressions in form and quality, and these, rightly or wrongly, constitute that which is the Self, that which is the real man, from the angle of human life. There is something in us that refuses final identification with the physical form, in spite of what science and the inexperienced may tell us. An intuitive, *substantial* inner Self steadily and universally repudiates annihilation, and holds firmly to the belief that the search and the goal, the values [page 245] perceived and for which we struggle, must somewhere, some time, in some manner, prove themselves worth while. Any other point of view argues for the utter lack of an intelligent plan in existence, and leads to the despair which St. Paul expressed in the words: "If in this life only we have hope in Christ, we are of all men most miserable."\*\* We are surely on our way towards something of value and dynamic worth; otherwise life is a futile process of aimless wanderings; of caring for a body and educating a mind which have no worth of any kind, and are of no value to God or men. This, we know, cannot be the case.

It is the prolongation of value, of that which is worth while, and the continuation of the persistent, inner, divine incentive to progress, to create and to benefit others, that seem, to those who have reached the point where thought is consecutively possible, to hold the clue to the problem of immortality. The entire story of Christ goes to prove this. He had, throughout His life of consecrated service and devotion to His fellowmen, proved that He had reached the point in His evolution wherein He had somewhat to contribute to the good of the whole; He had attained altitude on the evolutionary ladder, and His humanity was lost to sight in the divinity which He expressed. He had that which was of worth to offer to God and man, and He offered it upon the Cross. It cost Him His life to make His

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\* *The Modernists*, by Robert Norwood, p. 57, *Socrates*.

\*\* *I Cor.*, XV.19.

contribution to the source of the whole body corporate, but He made it. Because of the worth of what He had achieved, and the value of the *livingness* of His contribution, He could demonstrate immortality. It is the immortal value which survives, and where that value exists the soul needs no more the school of human experience.

This thought gives rise to the question: What is it, therefore, that we seek to see survive? What part of ourselves do we regard as desirably immortal? What in each of us *warrants persistence*? Surely none of us seek to see the physical body resurrected, nor are we anxious again to be trammelled [page 246] and confined by the present limiting vehicle in which most of us find ourselves. Its value seems inadequate for the experience of resurrection and for the gift of immortality. Nor are we desirous, surely, of seeing the same psychic nature, with its aggregate of moods and feelings and sentient reactions to environing condition, hold sway over us again. Equally surely, none of us are pleased to contemplate the old idea of a sugary heaven wherein we pass our time clothed in white robes, singing and talking upon religious matters. We have outgrown these ideas, and to them Christ Himself is a direct refutation. He rose from the dead and entered upon a life of increased active service. The "other sheep" which He had to gather must be sought and shepherded;\* His disciples must be trained and taught; His followers must be guided and helped; the kingdom of God must be organised on earth. And still the risen Christ moves among us, often unrecognised, but busy with the task of world salvage and service. There is no heaven of peace and rest and inactivity for Christ whilst we remain unsaved; there is surely none for us who seek to follow in His footsteps.

When a man's life has gained significance, then he is ready to tread the path of purification and probation in preparation for the mysteries; as his significance and influence increase he can pass, stage by stage, through the processes of initiation, and tread the path of holiness. He can be "born in Bethlehem," because the germ of that which is dynamic and living is awakened and is gaining potency and significance, and must therefore make its appearance; he can pass through the waters of purification, and attain the mountain-top of transfiguration where that which is of worth shines forth in all its glory. Having achieved that moment of heightened experience, and that which he has of value being recognised by God as worth while, he is then, and then only, ready to offer his life upon the altar of sacrifice and of service, and can set his face to go up to Jerusalem, there to be crucified. It is the inevitable end to that which is of worth. It is the underlying [page 247] purpose of the whole process of perfecting, as there is now something worthy to be offered. But though this may be the end of the physical expression of worth, it is essentially the moment of the triumph of value, and the demonstration of its *immortality*. For that which is of value, the divine and hidden beauty which life-experience and initiation have served to reveal, cannot die. It is essentially immortal, and must live. This is the true resurrection of the body. When the consciousness of value and of worth, and the *recognition* of man's reach, as well as his grasp, are considered, the life of service (leading to death) and of resurrection (leading to full citizenship in the kingdom of God) begin to gain in meaning. The body which we now have is relatively worthless; the sum total of moods and mental reactions to which we now submit is of no value to anyone but ourselves; the environment in which we live and move has in it surely nothing to warrant its endless perpetuation. In short, a continuance of the personal self in some heaven which is the extension of our own individual consciousness, and the concept of an endless eternity lived with oneself, have for most of us no allurements whatsoever. Yet an aspect of oneself longs for immortality and the sense of infinity. The "endless prolongation in time of a self's career" has led to much confusion of thought. Few of us, if asked seriously to consider the problem and seriously to

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\* *St. John*, X.16.

give an answer, would feel that as individuals we warrant arrangements being made for our endless persistence. A sense of truth and justice might lead us honestly to the conclusion that our value to the universe is practically *nil*. And yet we know that there is a value and a reason behind all our life experience, and that the phenomenal world, of which we are indubitably a part, veils or hides something of infinite value, of which we are also a part.

We seek assurance that those whom we love and value are not lost to us. We seek to share with them some state of happiness which will have in it truer values than any we [page 248] have known on earth; we long to prolong, in time and space, the familiar state which we love and cherish. We desire compensation for what we have endured, and the realisation that everything has had a purpose and has been worth while. It is this longing, this belief, this determination to persist, which lies behind all achievement and which is the incentive and impulse upon which we base all effort. Socrates pointed out this basic argument for immortality when he said that "no-one knows what death is, and whether it is not the greatest of all good things. Nevertheless, it is feared as if it were the supreme evil. When death comes near to man that which is mortal in him is scattered; that which is immortal and incorruptible withdraws intact."

Three thoughts are of importance in considering this problem of value, which is so amazingly evidenced by Christ, and which was the true reason why He rose again. His immortality was based upon His divinity. His divinity expressed itself through human form, and in that form evidenced value, destiny, service and purpose. All of these He demonstrated perfectly, and therefore death could not hold Him, nor could the chains of the grave prevent His liberation.

The first thought is that immortality is the safeguarding of what we really care about. The factor on which we place the emphasis in our daily lives survives and functions on some level of consciousness. We must, and do, eventually attain what we demand. When we care for that which is eternal in value, then eternal life, free from the limitations of the flesh, is ours. Dean Inge tells us that "in so far as we can identify ourselves with the absolute values, we are sure of immortality." What we really care about, then, in our highest moments, when free from the illusions of the emotional nature, determines our immortal life.

The question then arises as to what occurs when the sense of values is distorted or temporarily nonexistent. In an attempt to meet this question millions of people have accepted [Page 249] the Oriental doctrine of rebirth, which states the world to be the "vale of soul-making," as Keats calls it, and which teaches that we return again and again to physical life, until the time comes when our values are properly adjusted, and we can pass through the five initiations into liberation. Much of the teaching given in the occult and esoteric books is distorted and fanciful, but that there is much to be said for the doctrine of rebirth is evident to the unprejudiced student. In the last analysis, if perfection is to be ultimately achieved, the question is merely one of time and location. The Christian may believe in a sudden perfecting through the process of death itself, or in a mental acceptance of the death of Jesus, which he calls "conversion"; he may regard death as the door into a place of discipline and development which he calls "purgatory," where a purificatory process goes on; or he may believe that in heaven itself adjustments are made and expansions of consciousness are undergone which render him a different man from what he was before. The Oriental may believe that the earth provides adequate facilities for the training and developing processes, and that again and again we return, until we have reached perfection. The goal remains one. The objective is identical. The school is in a different place, and the consciousness is unfolded in varying localities. But that is all. Plato held that:

"Confined in the body as in a prison ... the soul seeks its pristine sphere of pure rationality by pursuing the philosophic life, by thinking the universal, by loving and living according to reason. The bodily life is but an episode in the eternal career of the soul, which precedes birth and proceeds after death. Life in the flesh is a trial and a probation; death, the release and the return to the soul's destiny; to another term of probation, or to the realm of pure reason."

In some place, consciously and willingly, we must learn to enter and work in the world of values, and so fit ourselves for citizenship in the kingdom of God. It was the demonstration of this that Christ gave.

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The second thought which should be considered is that man's effort, his struggle to achieve, his sense of God, innate and true, his constant effort to better conditions and to master himself as well as the natural world, must have an objective; else all that we see going on around is void, futile and senseless. It was this command of Himself and of the elements of nature, and the undeviating direction of His purpose, that led Christ from point to point and enabled Him to open the door into the kingdom and to rise from the dead, the "first fruits of them that slept."\*

Purpose must underlie pain. An objective must be sensed under all human activity. The idealism of the leaders of the race cannot all be hallucination. The realisation of God must have some basis in fact. Human beings are convinced that the apparent injustice of the world provides legitimate assurance of a hereafter wherein the integrity of the divine purpose will be vindicated. There is a basic belief that good and evil are in combat in man's nature, and that good must inevitably triumph. Down the ages, man has asserted this. Humanity has evolved many theories to account for man and his future, for his preparation for the after-life, and for his reason here on earth. With the detail of these theories there is no need, or time, to deal. They are in themselves proof of the fact of immortality and of man's divinity. He has intuited the ultimate possibility, and will not rest until he has achieved it. Whether it is plurality of lives upon our planet, leading to an ultimate perfection, or the Buddhistic theory leading to *Nirvana*, the goal is one. This latter theory is beautifully summarised in a book dealing with the secret doctrines of the Tibetan philosophy:

"... when the Lords of Compassion shall have spiritually civilised the Earth and made of it a Heaven, there will be revealed to the Pilgrims the Endless Path, which reaches to the Heart of the Universe. Man, then no longer man, will transcend Nature, and impersonally, yet consciously, in at-one-ment with all the Enlightened **[page 251]** Ones, help to fulfil the Law of the Higher Evolution, of which *Nirvana* is but the beginning."\*\*

Here we have the idea of the kingdom of God appearing on earth because humanity is spiritually civilised, and the attainment of the perfection which Christ inculcated.

There is also the doctrine of eternal recurrence, in which both Nietzsche and Heine believed, with its emphasis upon a ceaseless, recurrent, earthly existence by each unit of force, until a soul has been evolved. The dreary doctrine of our survival as influences perpetuated in the race to which we belong has also been developed, emphasising a selflessness which is admirable, but is also the negation of the

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\* *I Cor.*, XV.20.

\*\* *Tibetan Yoga and Secret Doctrines*, edited by W.Y. Evans-Wentz, p. 12.

individual. The orthodox Christian doctrines are three in number, and consist of the doctrine of eternal retribution, of universal restoration, and of conditional immortality. To these we must add the speculations of the Spiritualists, with their various spheres, corresponding somewhat to the subtle worlds, seven in number, of the Theosophists and the Rosicrucians; and also the extreme theory of annihilation, which does not find much response from the healthy-minded. The value of all these doctrines consists in attracting attention to the eternal interest of man in the hereafter, and his many speculations as to his future and his immortality.

Christ died and rose again. He lives. And some people in the world today do not need to have this fact proven to them. They know He is alive, and that because He lives we shall live also. In us is the same germ of essential life which flowered forth to perfection in Him, overcoming the tendency to death inherent in the natural man. Surely, then, we can say that immortality consists for us in three stages:

First, as that livingness which we call the urge to evolution, the impulse to progress, to push forward, to live, and to know that one lives. This is the incentive behind man's determination [\[page 252\]](#) to know himself an individual, with his own life cycle, his own innate purpose and his eternal future.

Secondly, as that dynamic spiritual awareness which manifests in the re-orientation to eternity and the eternal values, which is the distinguishing feature of the man who is ready to take the necessary steps to demonstrate his spiritual life and to function as an immortal. Then the resurrection which lies ahead of him, and which Christ expressed, is seen to be something different from what had earlier been supposed. The following definition of the true resurrection, as it begins to dawn on the eyes of the man who is awakening to the glory of the Lord within his own heart and immanent in every form, finds place:

"The resurrection is not the rise of the dead from their tombs but the passage from the death of self-absorption to the life of unselfish love, the transition from the darkness of selfish individualism to the light of universal spirit, from falsehood to truth, from the slavery of the world to the liberty of the eternal. Creation `groaneth and travaileth in pain' `to be delivered from the bondage of corruption into the liberty of the glory of the children of God.'"<sup>\*</sup>

The third and final thought which must be emphasised is that we are resurrected to life eternal and become of the company of the immortals when we have fitted ourselves to be co-workers with Christ in the kingdom. It is when we lose the consciousness of the separative individual and become divinely aware of the whole of which we are a part that we have learnt life's final lesson and need "no more return." It is the death of the individual which we fear and dread, and the loss of personal consciousness. We do not realise that when the vision of the kingdom is ours, when the whole of creation shines forth before our eyes, it is that Whole which matters to us, and we lose sight of our personal selves.

The resurrection therefore might be defined as the persistence [\[page 253\]](#) on into the future of that which is the divine aspect, and which is integrated with the life and consciousness of that sum total which we call God. That life and that consciousness flow through all parts of God's manifestation, the natural world. The kingdoms of nature have one by one evolved, and in so doing have expressed some aspect of His life as it informs and animates His creation. One by one, they have steadily progressed

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<sup>\*</sup> *The Supreme Spiritual Ideal*, by S. Radhakrishnan, Hibbert Journal, October, 1936.

from the inert consciousness and slow, heavy rhythm of the mineral kingdom, and have revealed sequentially more and more of the hidden divine nature, until we come to man whose consciousness is of a much higher order and whose divine expression is that of the self-conscious, self-determined Deity. From automatic forms of consciousness, the life of God has carried the forms of life through sentient consciousness to the instinctive consciousness of the animal; then it has progressed on into the human kingdom, wherein self-consciousness holds sway, until the higher members of that kingdom begin to show a disposition towards divinity. The faint, dim signs of a still higher kingdom can now be seen, in which self-consciousness will give place to group-consciousness, and man will know himself to be identified with the Whole, and not to be simply a self-sufficient individual. Then the life of the whole body of God can flow consciously into and through him, and the life of God becomes his life and he is resurrected into life eternal.

Therefore the trend in human affairs at this time towards synthesis, cooperation, fusion and amalgamation is a sign of the advanced stage humanity has reached. It is a portent of promise, and indicates that the resurrection to life, to which all the Sons of God, down the ages, have testified, is now a general possibility. Humanity today, as a whole, faces towards life because its values are real, its integrity is being steadily assured, and the world indications (as manifested through the nations and groups) are oriented towards synthesis and cooperation. The present world turmoil is simply **[page 254]** the result of this process of re-orientation, and has its parallel in the process of Christian "conversion" and the adjustments incident to that happening, which usually alter and re-arrange a man's entire life programme. The world programme is thus being re-adjusted, and the immediate result is chaos. But the new direction is assured, and nothing can arrest the progress of humanity's entrance into life. Hence the world crisis—the readjustments, the tendency to fusion and synthesis. The new race, which is immortal, is coming into being, and yet it is the same race at a new and high point of achievement. The Great Expectation then is that Birth into the Deathless Race may be realised here and now, as it has been realised already by those of humanity who have been made Divine.

The kingdom of God moves on to fulfilment. The purpose of Christ's life, death and resurrection is on the verge of achieving consummation. A new kingdom is coming into being; a fifth kingdom in nature is materialising, and already has a nucleus functioning on earth in physical bodies. Therefore let us welcome the striving and struggling of the present time, for it is a sign of resurrection. Let us understand the upheaval and the chaos, as humanity breaks out of the tomb of selfishness and individualism and comes to the place of living light and unity, for it is the resurrection. Let us penetrate into the darkness with what light we have, and see humanity stirring, the dead bones coming to life, and the wrappings and bands being discarded, as spiritual strength and life pour into the race of men, for this is the resurrection.

We are privileged to be present at a moment of great crisis for the race. We are seeing the birth of a new and deathless race—a race in which the germ of immortality will flower, and in which divinity can express itself through the transfiguration of mankind. That which is of value is coming to the fore. It has always been there, but today it can be seen, ushering in the consummation of Christ's work, and bringing to realisation His vision.



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## CHAPTER SEVEN

**Our Immediate Goal . . . The Founding of the Kingdom**

## KEY THOUGHT

"Any given moment of life must choose between two gods, psychologically incompatible. On the one hand, the peace of the hermit, the silence of the forest, the exaltation of sacrifice, the mightiness of simplification and unity, the joy of self-abandonment, the calm of absolute contemplation, the vision of God. On the other hand, the variety and stress of life, the zest of common ends, the mastery of means, the glory of infinite enterprise, the pride of creativity and self-possession. The modern world as a whole has made its choice. But there is a better choice; namely, the choice of both. For the life of each is that it may lose itself, from time to time, in the life of the other. And this, which is obvious in things partial, is true—and even chiefly true—in things total."

*The Meaning of God in Human Experience*, by W.E. Hocking, p. 427.

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## CHAPTER SEVEN

**Our Immediate Goal . . . The Founding of the Kingdom**

## 1

We have followed Christ from Bethlehem to Calvary, and through the Resurrection to the episode wherein He disappeared from tangible worldly view and entered the world of subjective values, therein to function as the "Master of all the Masters and the Teacher alike of angels and of men." We approached the subject of the five crises in His life from the angle of their world importance far more than from that of their significance to us as individuals. We have seen that there has been a revolt (and rightly so) from the emphasis laid by past theologians upon the blood sacrifice of Christ; and have arrived at the conclusion that the need of the world today is for the recognition of a risen Saviour. We have noted the fact that the uniqueness of His mission consisted in the fact that in "the fullness of time" He came to found the kingdom of God, to bring into being upon earth another kingdom of nature, and so set up the boundary line between that which is objective and illusory and that which is subjective and real. His coming marked the line of demarcation between the world of forms or symbols and that of values or of meaning. Into the latter world we are entering with great rapidity. Science, religion and philosophy are today occupied with *significance*, and their investigations are carrying them out of the world of appearances; governments and the allied sciences—politics and economics and sociology—are, in their turn, dealing with ideas and ideals. Even in [page 258] the realm of social disorders and wars—general, sporadic or civil—we see the conflict of differing ideals, and no longer wars of aggression or for the defense of property. These distinctions between the objective and the subjective,

between the tangible and the intangible, the visible and the invisible, Christianity has fostered, because it was these differences which the kingdom of God and the kingdom of man presented. Christ came to give to life a meaning and a value, just as the Buddha came to make clear to us the false values upon which our modern world is based.

A study of the teachings earlier given will show that every teaching, and every suffering Son of God who antedated Christ, did two things:

First of all, He prepared the way for Christ, giving out the teaching that His particular age, period and civilisation required; and secondly, He enacted in His life the teaching of the Mysteries, which however, before Christ's time, was confined to the very few who were being prepared for initiation, or who could penetrate by right of initiation into the temples of those Mysteries.

Then the Buddha came and spoke to the multitude, telling them what was the source of their misery and discontent, and giving them, in the Four Noble Truths, a concise statement of the human situation. He outlined to them the Noble Eightfold Path governing right conduct, and gave in reality the rules which should control one upon the Path of Discipleship. Then, having Himself achieved Illumination, He entered into the "Secret Place of the Most High," to come forth once a year, so legend tells us, in order to bless the world. That day of blessing (the day of the full moon of May) is preserved in the East as a general holiday, and in the West many hundreds also keep it as a day of spiritual remembrance.

Then Christ came, and presented to the world, and made public in His life and through its critical points, the great processes of initiation (five in number) which lie ahead of [\[page 259\]](#) all who keep the rules which His great Brother laid down. He carried the teaching forward the next step, and made it available to the masses. Thus the continuity of revelation was perpetuated. The Buddha taught us the rules for disciples in preparation for the Mysteries of initiation, whilst Christ gave us the next stage, and showed us the process of initiation from the moment of the new birth into the kingdom to that of the final resurrection into life. His work was unique in its time and place, for it marked a consummation of the past, and an entrance into something utterly new, as far as humanity as a whole was concerned.

Humanity had also reached a unique stage in its development. The race had become intelligent, and the personality of man—physical, emotional and mental—had been carried forward to a definite point of integration and coordination. This, on a scale so immense, was unique. There had been isolated personalities. Now, in the Christian era, we live in an age of personalities. So high is the general level of integrated personality life that we are apt to feel we have reached an era where there are no outstanding figures. This is probably due to the fact that the general average of human development is so high that the power to stand out dominantly is much more limited. Because of this development, humanity (regarding it as a kingdom in nature) has reached a point where something new can emerge, as has always happened in analogous circumstances in other kingdoms. We can produce, and as a race give birth to, the next kingdom in nature, which Christ called the kingdom of God; this is the kingdom of souls, the kingdom of spiritual lives, and herein, uniquely, Christ emerges. He is the founder of that kingdom. He proclaimed its existence and He indicated its nature. In Himself He gave us an expression of its qualifications, and showed us the characteristics of the citizen of that kingdom.

Through the example of its Founder, Christianity has also had a unique mission in inaugurating the era of service. World service, world welfare, world interest, world inter-communication [\[page 260\]](#) and the importance of the general good are all products of the emphasis Christ laid upon human divinity and on

the brotherhood of man, based upon the Fatherhood of God. No other religion or era has thus emphasised these points. They still remain in many ways ideals, but are slowly in process of becoming facts.

Christ therefore achieved through His work the following things:

1. He externalised the Mysteries so that they have become known to humanity as a whole, and are not only the secret possession of the Initiates.
2. He enacted the drama of initiation before the world, so that its symbolism could penetrate into the human consciousness.
3. He gave us a demonstration of perfection so that we can no longer question the nature of God, yet at the same time He gave us the guarantee that we too are the children of God, and can likewise achieve divinity if we follow in His steps.
4. He revealed to us the world of meaning, and, in the Person of the historical Christ, showed us the significance of the cosmic Christ, the mythic Christ, and the mystical Christ in the heart of every man. He revealed the nature of God transcendent and of God immanent.
5. The past of humanity culminated in Him; the present finds in Him its solution, and the future is symbolised in His life and death. Therefore all three lines of past, present and future meet in Him, and give Him His unique significance.
6. He founded the kingdom of God in due time when the human kingdom was reaching maturity. He demonstrated the values of that kingdom in His Own life, portraying for us the character of its citizenship, and He opened the door wide for all who could fit themselves (through service and discipline) to pass out of the human kingdom into the spiritual kingdom.

**[page 261]**

7. He reared His Cross as a boundary, a symbol, and an example of method, between the world of tangible values and the world of spiritual values, and called us to the death of the lower nature in order that the Spirit of God may have full sway.
8. He taught us that death must end, and that the destiny of humanity is the resurrection from among the dead. Immortality must take the place of mortality. For our sakes, therefore, He rose from the dead and proved that the bonds of death cannot hold any human being who can function as a Son of God.

Many sons of God had passed through the Temples of the Mysteries; many had learnt to function divinely and had, in the process of expressing divinity, lived and served and died. But none of them came at the particular period of unfoldment which made possible the universal recognition which Christ has evoked, nor was the intellect of the masses sufficiently developed to profit by their teaching on a large scale until that time. In these respects Christ and His mission were uniquely important. He taught us to work towards unity and to bring to an end isolation and hatred and separation, telling us to love our neighbour as ourselves. He gave a message which was universal in its implications, for the kingdom of God stands wide open to all who love and serve and who purify the lower nature, irrespective of creed and dogma. He taught the unity of the faith, the Fatherhood of God, and the

necessity not only to walk with God, but to walk with each other in love and understanding. He emphasised the necessity for cooperation, indicating that if we truly follow the Way, we shall put an end to competition, and substitute for it cooperation. He urged us to live by principles, divine, basic and fundamental, and to lay no emphasis upon personalities.

Love, brotherhood, cooperation, service, self-sacrifice, inclusiveness, freedom from doctrine, recognition of divinity—these are the characteristics of the citizen of the kingdom, [page 262] and these still remain our ideals. Therefore the question of importance facing humanity today is, just what must be done in order to bring about the attainment of the three major objectives which Christ held before us. They remain objectives for all mankind, and are generally so recognised, even when their Christian interpretation is ignored, or when Christ remains unrecognised. How shall we perfect the human being, so that his handling of life, and his attitude to people and his environment, are correct and constructive? How shall we materialise on earth that state of consciousness, accompanied by that condition of living, the result of which would deserve to be recognised as the kingdom of God? How shall we arrive at an understanding of the problem of death, with the surmounting of the process of dying, and the achieving of resurrection? Christ has provided a definite answer and programme for the solution of the problem of human perfection, the problem of a new world, and the problem of immortality.

That humanity is on its way to great and vital events is generally recognised. We have in the past progressed through varying civilisations to the important present, and we are on our way to still greater achievements. The question, however, arises whether we may hasten the process; whether, by a right understanding of Christ and His teaching, we could so expedite matters that the kingdom and its laws may hold sway earlier than would otherwise be the case. No sacrifice on our part would be too great, if Christ was right in the position He took and in the teaching He gave as to the nature of man. The decision rests with us. The choice is ours. Therefore in the last analysis what is the decision we have to make? What is the question that we have to answer? Christ has said that man is divine. Was He right? If man is divine and a son of the Father, then let us proceed to express that divinity and claim our birthright. We have been occupied with much thought and discussion about God in the past. God transcendent has been both recognised and denied. God immanent is on the verge of recognition, and in that recognition [page 263] may surely lie the way out for man. Are we divine? That is the all-important question.

If man is divine, if the testimony of the ages is true, and if Christ came to show us divinity in expression and to found the new kingdom, then the breaking down today of the old forms, and the widespread destruction of the familiar structures of society and religion, may simply be part of the process of instituting the new processes of life and the planned work of a vital evolving spirit. A reaction to the appearance of the kingdom may account for the unrest of the masses, and the general sensitive response to the new ideals may be due to the impact of the force of the kingdom upon the minds of the more advanced people of the world. The mystic and the Christian may talk in terms of the kingdom of God; philanthropists and philosophers may talk in terms of the world community, of the new civilisation, of the world federation of nations, of humanity as a body corporate, of community living and of internationalism and economic interdependence and world unity; but these are mere words and names which differing types of mind apply to the one great emerging fact of a new kingdom in nature arising out of the human kingdom, with its own principles of living, its laws of group welfare, and its brotherhood of man.

In the unfoldment of the human consciousness we are passing out of the necessary stage of individualism; we have temporarily lost sight of the deeper truths, the mystical values, and the one Life behind all forms. We have been too much occupied with material and selfish interests. But this has been a needed stage, even though it may well be that it has persisted too long. It is time for us to end the period of selfish individualism, permitting it no longer to be a controlling factor in our lives, time for us to begin to blend and unify the deeper elements of the world of reality with the outer life. The best minds of the age are now appreciating this, and on every hand the call is going out for a deepening of life, a recognition of the nature of and the need for a coherent understanding of the world processes, and their conscious intelligent [page 264] integration into a recognisable world order. The disintegration in the world at this time is right and good, provided we understand why it is taking place and by what it should be succeeded. Destruction which is carried on with a view to eventual construction is right and proper, but the plans for the coming building must be somewhere understood, and some idea must exist as to subsequent reconstruction.

Our need today is to see the hidden thread of purpose which will lead us out of the apparent impasse; to isolate, out of the many theories, that basic theory which not only has its roots in the past, but is capable of application in a new way, in new terms, by those who are permeated with the new vision. We need what Dr. Schweitzer calls "... the recognition that civilization is founded on some sort of theory of the universe, and can be restored only through a spiritual awakening and a will for ethical good in the mass of mankind."\* This awakening is already here, and the will to good is present. The teaching of Christ is not obsolete and out of date. It needs only to be rescued from the interpretations of the theologies of the past, and taken at its simple face value, which is an expression of the divinity of man, of his participation in the kingdom which is in process of being brought into recognition, and of his immortality as a citizen of that kingdom. What we are in reality passing through is "a religious initiation into the mysteries of Being,"\*\* and from that we shall emerge with a deepened sense of God immanent in ourselves and in all humanity. The need for this revaluation is being impressed upon us constantly. It might be of value to us, therefore, to admit this possibility and consider practically our individual relation to the work which Christ expressed and inaugurated, and to deal with the problem of our individual perfecting, in order that we may help to found [page 265] the kingdom and to develop those values which will warrant immortality.

Someone has remarked that our troubles at this time are due largely to the lack of intuitive perception on the part of those who can impress the masses and lead people forward. They seek to guide by mental processes and enforcements, and not by that intuitive presentation of reality which the child and the wise man can simultaneously recognise. It is vision that is needed, for "where there is no vision the people perish."\*\*\* We have not lacked idealism, nor have we been too greatly unintelligent. Most people, faced with issues and problems, act with sincerity, even if their line of action may seem mistaken. But our outstanding error has been a failure to make those personality adjustments and sacrifices which would render realisation possible.

People ask for guidance; they demand right leadership; they hope to be led in the way that they should go; and yet all the time the guidance, leadership and direction have been given them. Christ blazed the trail and is still waiting for us to follow, not one by one, but—under inspired disciples—as a race. Like the children of Israel under Moses, we must go forth and find the "holy land." How then can those who

\* *The Decay and Restoration of Civilization*, by Albert Schweitzer, pp. 78-79.

\*\* *The End of Our Time*, by Nicholas Berdyaev, p. 105.

\*\*\* *Prov.*, XXIX.18.

have vision (and they are many) train themselves to aid in the right orientation of humanity? How can they become the leaders so sorely needed? By learning to be led themselves by Christ, and by following the guidance of the inner mystical Christ which will inevitably lead them direct to Christ the Initiator. As aspirants to the mysteries we must learn the way through obedience to the light which we may have, by love, and by becoming sensitive to inspiration from on high. There is no other way. We have no genuine excuse for failing, for others have gone ahead, and Christ made it all so clear and simple.

Obedience to the highest one knows, in small things as well as in great, is too simple a rule for many to follow, but it is the secret of the Way. We demand so much, and when a [page 266] simple rule is given us, and we are told merely to obey the voice of conscience and to follow the glimmer of light which we can see, we do not find it sufficiently interesting to call forth prompt obedience. But this rule was the first which Christ followed, and even when a child, He said that He came to occupy Himself with His Father's business. He obeyed the call. He did as God told Him; He followed step by step the inner voice—and it led Him from Bethlehem to Calvary. But it took Him eventually to the Mount of Ascension. He has shown us what results from obedience, and He "learned obedience by the things which He suffered." He paid the price, and revealed to us what God in man could be and do.

The achievement of human perfection is not the simple matter of building a good character and being nice and kind. More than that is involved. It is a question of understanding and of a new and regulated inner attitude, one which is oriented to God because it is oriented to the service of man, in whom God is expressing Himself. "If we do not love our brother whom we have seen, how can we love God whom we have not seen?"\* This is the question which St. John, the beloved Apostle, asks and which we have not yet, as a race, attempted to answer. The vital need is to return to the simple fundamental instruction which Christ gave, and to learn to love our brother. Love is not a sentimental, emotional state of consciousness. It takes into account the point in evolution and the development of character of those to be loved; but in spite of all, it is a love which sees truly, and which, because it sees so truly can act wisely. It is a love which realises that the world needs love, and that a spirit of love (which is a spirit of inclusiveness, of tolerance, of wise judgment and far-sighted vision) can draw all men together into that outward unity which is based upon a recognised inner relationship.

We are all so ready to take love. We are all so eager to be loved, because we realise, unconsciously if not consciously, [page 267] that love means service, and we like to be served. The time has come when that selfish attitude to life must change, and we must learn to give love and not to ask love, to go out in service to all whom we contact day by day, and expect and exact nothing for the separated self. When this spirit (which is outstandingly the spirit of Christ and of those who know Him best) becomes more general, then we shall see a more rapid consummation of the desired changes. Theologically, we have said that "God is love," and then have interpreted Him in terms of our own hatreds, our own limited ideals, our narrow theologies, and our separative attitudes. We have recognised Christ as the great Server of the race, and have pointed to Him as the example of what is possible. But we accord no general service, and that quality is not yet the motivating power in the life of the world. It is motivating life more definitely than ever before, but the efforts that are now being made—twenty centuries after Christ left us with the command to follow in His steps—only serve to show how slow we have been, how much remains to be done, and how desperately men need to be served by those who have vision and the love of God in their hearts. It is obvious how little love there is used in the world at this time.

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\* *I St. John, IV.20.4*



The essential thing to remember is that the reason we can recognise God as a God of love is that we are ourselves, basically and potentially, God-like in quality. This in itself constitutes a problem, for unless the divine in us is somewhat awakened it is difficult for us to interpret love correctly, and it is impossible for the masses of men, who are yet upon the path of becoming, and in many cases are scarcely human beings, to understand the real significance of love.

The understanding of love and the expression of love are strictly personal matters. Love can remain indefinitely a theory or an emotional experience. It can become a motivating factor in life and something which we contribute to the whole. If each would think out for himself the meaning of love in his life, and if all would decide to give love and understanding (not emotional reactions, but steady, **[page 268]** steadfast, understanding love), then the tangles in this troubled world of ours would straighten out, and it would be an easier place in which to live. The present chaos and turmoil would then more rapidly disappear. Love is essentially the realisation of brotherhood. It is the recognition that we are all the children of the One Father; it is pity and compassion and understanding and patience. It is the true expression of the life of God.

If the first requirement of the man who seeks to prepare himself for the Mysteries of Jesus is obedience to the highest which he can sense and know, and the second is the practice of love, the third is the development of that sensitivity and inner attention by means of which he can arrive at the significance and the condition of inspiration. This is not in any sense the development of psychic faculty as usually understood; it is present among God's children in many forms, from that of attention to the inner voice of conscience and duty (two of the lowest forms of inspiration) to that high spiritual attainment which finds expression in the inspired scriptures of the world.

Unless there is this inspiration, it is not possible for a man to enter into the temple and to commune with That which is introducing him to the subtle processes of initiation. The first Initiator is the soul itself, the divine self in man, the spiritual man, who stands behind the screen of the outer man, and who struggles to control and work through the outer personality. It is that soul or self which opens to man *the door* of inspiration and reveals to him the nature of his divine consciousness, attuning his ear to catch the sound of that "Voice which speaks in the silence"—when a man has quieted all the outer voices.

The attainment of the faculty of inspiration is essential to any progress upon the path of initiation, and it presupposes a development of intelligence which will enable a man to make the necessary differentiations. True inspiration is not in any sense the welling-up of the subconscious self or mind; nor is it the releasing in man of the flood of ideas and **[page 269]** thoughts which are his—racial, national or family; it is not the tuning in on the world of thought which can so easily be done by those in whom a certain quality of telepathic rapport is developed. Nor is it listening to the many voices which can make themselves heard when a man succeeds in becoming so utterly negative and so emptied of all intelligent thought that the sounds, the ideas and the suggestions of the world of psychic phenomena very easily intrude. This happens usually when the standard of intelligence is of a relatively low order. Inspiration is something entirely different. It is a penetration into the world of thought and ideas to which Christ listened when He heard a Voice, and the Father spoke to Him. It is the intuitive response of an intelligent mind to impressions coming from the soul and from the world of souls. The speech of the kingdom then becomes familiar to us. We are in touch with those liberated souls who are functioning in that kingdom, and the waves of thought and the ideas which they seek to impress upon the minds of men find their way into circulation through the attuned minds of the disciples of the

world. This is inspiration, and this is the faculty for which aspirants everywhere should begin to train themselves, and which must be attained in the world of everyday living. It is a power which is generated through the processes of right meditation; it is an expression of the soul, working through the mind, and thus actuating the brain with impulses which are purely spiritual. Inspiration is responsible for all the new ideas and the developing ideals of our modern world. The age of inspiration is not gone and past; it is present here and now. God still speaks to men, for this world of ours still provides adequate facilities for the development of those qualities which are characteristic of the Christ in the human heart, the soul, the son of God in incarnation, dwelling in this vale of tears, or as it has been called, this "vale of soul-making."

But to achieve this definite and conscious soul contact, the aspirant has to learn obedience through the things which he [page 270] suffers, and he has also to practise the task of loving. This is not easy. It calls for discipline, for ceaseless effort and striving, for that conquest of self which means a daily crucifixion, and for that close attention which never takes its eyes from the goal, but which is always conscious of purpose, of progress and of orientation. The wonder of the process is that it can be carried forward here and now, in the situation in which we find ourselves, without demanding the least deviation from the place of duty and responsibility.

Such is the goal for the man who seeks to stand with Christ in the founding of the kingdom, thus fulfilling the will of God. There is no other objective worthy of man's attention, nor one which will so absorb every power he has, every gift and talent he possesses, and every moment of his being. Today the call is going forth for Servers of the race, and for men and women who will work at the task of perfecting the self in order that they may be better equipped to serve their fellowmen and God in man.

We are told that when we enter the world of ideals, "the differences between religions become negligible and the agreements striking. There is only one ideal for man, to make himself profoundly human. 'Be ye perfect.' The whole man, the complete man, is the ideal man, the divine man." On the path of purification we discover how weak and faulty is the lower personal man; on the path of discipleship we work at the unfoldment of those qualities which are characteristic of the man who is ready to tread the Way and be born in Bethlehem. Then we shall know the truth about ourselves and God, shall know through attainment whether what we are told is fact or not. We are told that "... no one can rightly understand the historic truth of such documents as the Gospels unless he has first experienced within himself the mystical meaning which they contain..." Angelus Silesius of the seventeenth century has already expressed the whole of the critical attitude toward this kind of investigation:

"Though Christ were yearly born in Bethlehem and never  
Had birth in you yourself, then were you lost for ever;  
[page 271]  
And if within yourself it is not reared again  
The Cross at Golgotha can save you not from pain."\*

Self knowledge leads one to God knowledge. It is the first step. Purification of the self leads one up to the portal of initiation, and then one can tread the Way that Christ trod from Bethlehem to Calvary.

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\* Quoted in *The Way of Initiation*, by Rudolf Steiner, p. 46.

We are human beings, but we are also divine. We are citizens of the kingdom, although we have not yet claimed and entered into our divine heritage. Inspiration is pouring in all the time; love is latent in every human heart. Only obedience is required at the first step, and when that is rendered, service, which is the expression of love, and inspiration, which is the influence of the kingdom, become a definite part of our life expression. This is what Christ came to reveal; it is the Word which He sounded forth. He has demonstrated to us our human and divine possibilities, and by accepting the fact of our dual but divine nature we can begin to aid in the founding and expressing of the kingdom.

The realisation must come to us that "the highest, purest and absolutely adequate expression of the mystery of man is Christ the God-man. He alone really and finally places human nature in the right light. His appearance in history entitles man to regard himself as more than a mere creature. If there is really a God-man there is also a Man-god, that is 'man' who has received the godhead into himself... the Man-god is collective and universal, that is to say, mankind as a whole or a world-church. For it is only in communion with all his fellowmen that man can receive God."\*

The individual attitude to the example of Christ is therefore obedience to the command that we achieve perfection. But the motive must be the one that incited Christ to all His divine activity—the founding of the new kingdom and the attainment of that state of consciousness on a universal and human scale which will make out of the human being [page 272] a citizen of the kingdom, consciously functioning therein, voluntarily subject to its laws, and striving steadfastly for its extension on earth. He is the messenger of the kingdom; and the raising of the consciousness of his fellowmen, so that they can transcend themselves, becomes his self-appointed task. The sharing with them of the benefits of the kingdom, and the strengthening of them as they tread the difficult path to the gate which admits into that kingdom, become the only dear and immediate duty. The soul who has made contact with the lower expression, the personal self, sweeps that self on to the path of Service. The man cannot then rest until he has led others into the Way and toward the freedom of the sons of God which distinguishes the new and coming kingdom.

The new religion is on the way, and it is one for which all previous religions have prepared us. It differs only in that it will no longer be distinguished by dogmas and doctrines, but will be essentially an attitude of mind, an orientation to life, to man and to God. It will also be a living service. Selfishness and self-centred interests will finally be ruled out, for the kingdom of God is the life of the corporate whole, sensed and desired by all its citizens, and worked for and expressed by all who tread the Way. Initiation is nothing more than the process of developing within us the powers and faculties of this new and higher kingdom, which powers release one into a wider world, and tend to make one sensible of the organic whole in place of the part. Individualism and separateness will disappear as that kingdom comes into being. The collective consciousness is its major expression and quality. It is the next definite and clearly indicated step upon the evolutionary Path, and there is no escape from this issue. We cannot prevent ourselves from finally becoming conscious of the larger whole, or actively participating in its unified life. However, it is possible to hasten the coming of the kingdom, and the need of the world at this time, and the general turning of men towards the world of ideas, would seem to indicate that the time has come for the making of [page 273] that extra effort which will precipitate the appearance of the kingdom and bring forth into manifestation that which is awaiting immediate revelation. This is the challenge which today confronts the Christian Church. The need is for vision, wisdom and that wide tolerance which will see divinity on every hand and recognise the Christ in every

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\* *Wrestlers with Christ*, by Karl Pfleger, p. 235.

human being.

As we grasp the significance of the kingdom of God we begin to understand what is meant by the Church of Christ, and the meaning of that "cloud of witnesses"\* by which we are so constantly surrounded. The kingdom of God is not some one particular church with its own peculiar doctrines, its particular formulations of truth, its specialised method of government upon earth and of approach to God.

The true Church is the kingdom of God on earth, divorced from all clerical government and composed of all, regardless of race or creed, who live by the light within, who have discovered the fact of the mystical Christ in their hearts, and are preparing to tread the Way of Initiation. The kingdom is not composed of orthodox theologically minded people. Its citizenship is wider than that, and includes every human being who is thinking in larger terms than the individual, the orthodox, the national and the racial. The members of the coming kingdom will think in terms of humanity as a whole; and as long as they are separative or nationalistic, or religiously bigoted, or commercially selfish, they have no place in that kingdom. The word *spiritual* will be given a far wider connotation than that which has been given in the old age which is fortunately now passing. All forms of life will be regarded from the angle of spiritual phenomena, and we shall no longer regard one activity as spiritual and another as not. The question of motive, purpose and group usefulness will determine the spiritual nature of an activity. To work for the whole; to be occupied with the aiding of the group; to be cognisant of One Life pulsing through all forms, and to work in the consciousness that all men are brothers—these are the initial qualities which a citizen of the kingdom [page 274] must show. The human family is individually self-conscious and this stage of the separative consciousness has been a needed and useful one; but the time has arrived when we are aware of greater contacts, of wider implications, and of a more general inclusiveness.

How will this condition of God's kingdom materialise on earth? By the gradual and steady increase of the numbers of those who are citizens of that kingdom living their lives on earth and demonstrating the qualities and the consciousness which is characteristic of such citizens; by men and women everywhere cultivating the wider consciousness, and becoming more and more inclusive. "Any reflection," Dr. Hocking tells us, "that can infallibly break the walls of the Self, opens up at once an infinite World-field. Set a second to my One, and I have given all the numbers."\*\* And he gives us the clue to the process which must be cultivated in this work of essential unity by saying that "... the true mystic is he who holds to the reality of both worlds, and leaves to time and effort the understanding of their union."\*\*\* The kingdom of God is not divorced from practical daily living upon the level of everyday affairs. The citizen of the kingdom is world-conscious and God-conscious. His lines of contact are clearly delineated in both directions: he is interested not in himself, but in God and his fellowmen, and his duty to God is worked out through the love he feels and shows for those around him. He knows no barriers and recognises no divisions; he is living—as a soul—in every aspect of his nature, through his mind and his emotions, and on the physical plane of life. He works through love and in love; and because of the love of God.

A close study of the Gospel story and a spirited attention to the words of Christ will make apparent that the three outstanding characteristics of His work and the three main lines of His activity are intended to

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\* *Heb.*, XII.1.

\*\* *The Meaning of God in Human Experience*, by W.E. Hocking, p. 315.

\*\*\* *Ibid.*, p. 399.

be ours also. These three are, as we have seen, first, the achieving of perfection and its demonstrating [page 275] through the five great events which we call the crises in the life of Christ, the five major initiations of the Orient and of the esoteric schools; secondly, the founding of the kingdom—a responsibility which rests upon each of us, because, though Christ certainly opened the door into the kingdom, the rest of the work rests upon our shoulders; thirdly, the attaining of immortality, based on the development of that within ourselves which is of the nature of the real, which has true value and which deserves to stand the test of immortality. This last thought is one which warrants our attention. Arresting in its implication, it is sadly and deeply true that "... man, as he exists today, is not capable of survival. He must change or perish. Man, as he is, is not the last word of creation. If he does not, if he cannot, adapt himself and his institutions to the new world, he will yield his place to a species more sensitive and less gross in its nature. If man cannot do the work demanded of him, another creature who can, will arise."\*

Such has always been the evolutionary plan. The life of God has constructed for itself vehicle after vehicle, in order to manifest, and kingdom has succeeded kingdom. The same great expansion is imminent today. Man, the self-conscious being, *can* differ radically from the forms of life in the other kingdoms because he can go forward upon the wave of God's life *in full consciousness*. He can share in the "joy of the Lord" as the wider reaches of consciousness become his; he can know the nature of that bliss which is the outstanding condition of God's nature. There is no need for human failure, nor for a definite break in the continuity of revelation. There is that in man which can enable him to bridge the gap between the kingdom in which he finds himself and the new kingdom on the horizon. Human beings who are citizens of both kingdoms—the human and the spiritual—are with us today as always. They move with freedom in either world, and Christ Himself gave us the perfect demonstration [page 276] of that citizenship and told us that we could do "even greater things" than He had done. Such is the glorious future towards which man is oriented today, and for which all world events are preparing him.

The preparation for this kingdom is the task of discipleship and constitutes the arduous discipline of the five-fold way of initiation. The work of the disciple is the founding of the kingdom, and the primary characteristic of its citizens is immortality. They are members of a Deathless Race, and the final enemy which they overcome is death; they function consciously in or out of the body and care not which it is; they have life everlasting because there is in them that which cannot die, being of the nature of God. To be immortal because one's sins are forgiven seems an inadequate reason to an intelligent mind; to have everlasting life because Christ died two thousand years ago does not prove satisfactory to the man who is conscious of his own responsibility and his own identity; to live for ever because one is religious, or has accepted certain forms of belief, is a reason repudiated by the man who is aware of his own inner power and nature; to base one's faith in survival upon tradition or even upon an innate sense of persistence does not seem sufficient. We know much about the power and tenacity of self-preservation and the creative urge to self-perpetuation. Perhaps these two are simply carried forward in an idealistic sense as man faces finality.

Yet there is innate in humanity the sense of belonging elsewhere; there is a divine discontent which must surely have a basis in some natural inheritance which is the guarantee of our origin. This reaching out towards a larger and fuller life is just as much a human characteristic as the normal tendency of the individual to reach toward family life and social contacts. It is therefore just as capable of achievement

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\* *The Supreme Spiritual Ideal*, by S. Radhakrishnan, in *The Hibbert/Journal*, October, 1936, p. 33.



as that tendency, and to this the testimony of the ages contributes. Personal salvation is, after all, of small importance unless it has place in a more general and universal salvaging. Promise is held out in the Bible that "he that doeth the will [page 277] of God abideth for ever,"\* and in these words we have the clue. There has been a tendency to think that when God created man His will to expression had been perfectly satisfied. There is surely no real basis for this belief. If God is not capable of producing something of far greater perfection than humanity, and if the life which pours through the natural world is not working towards something greater, finer and more beautiful than anything yet produced, then God is not divine in the sense in which this term is usually accepted. We demand of God far more than this—greatness beyond anything that has yet been shown us. We believe that this is possible. We rest back upon divinity, and are assured that it will not fail us. But revelation of the ultimate perfection, whatever that may be (and we should not limit God by any of our own pre-conceived ideas), may require the unfolding in man of powers and a mechanism which will enable him to recognise it, to share in its wonder and its larger sphere of contacts. We ourselves may have to change in order to express the divine as Christ expressed it, before God can go on to the manifestation of the beauty of the hidden kingdom. God needs man's cooperation. He calls for men to do His will. We have looked upon this as a way to our own individual good, which perhaps has been a wrong attitude. We may arise and carry forward the inner Plan by equipping ourselves towards perfection, in order that God may "see of the travail of His soul, and shall be satisfied."\*\* We may constitute God's crucial experiment. The germ of divine life is in us, but we ourselves have something to do about it, and the time has come when humanity as a whole must apply itself to the fostering of the divine life within the racial form.

It is our immediate duty therefore, in the interests of the kingdom whose citizens are immortal, to unfold that which in ourselves is divine, and whose characteristics can be known by the sense of value, by the attribute of light, and by the nature of its love and loves. Full expression of the "Hidden [page 278] Man of the Heart" is the need today. The revelation of the Self within the self is the demand. It is this self, nurtured, fostered, then trained and developed, which is the immortal aspect in man, and for this self are we responsible. There is no evading this, nor is there evading of the fact that we are part of a whole, and that only as Christ enters into recognition by the entire race and is expressed by humanity as a whole, shall we achieve that for which we have been created—the fulfilling of the will of God, as Christ fulfilled it. We need to transcend the inferiority complex which rises up in questioning when such words occur as the above phrase: "As Christ fulfilled it." A book earlier quoted states that this idea of a personal Christ must be eclipsed and superseded by Christ as the life and hope in all of us. It is only the uniquely significant who understand the true inner meaning of immortality. Those in whom the sense of values is subordinated to the values of the soul, whose consciousness is that of eternity, are eternal in their living processes. This we must remember.

Are we interested in the vital whole? Is the welfare of the race of real moment to us? Are we willing to sacrifice everything to the good of the whole? These are questions which are of importance to the individual aspirant, and which he must answer if he is to understand clearly what he is attempting to do. This process of giving deference to the whole has been summed up for us by Dr. Schweitzer, who presents to us such a wonderful picture of the kingdom of God. He says that:

"Civilization, put quite simply, consists in our giving ourselves, as human beings, to the effort to attain the perfecting of the human race and the actualization of progress of every sort in the circumstances of

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\* *I St. John*, II.17.

\*\* *Isaiah*, LIII.11.



humanity and of the objective world. This mental attitude, however, involves a double predisposition: firstly, we must be prepared to act affirmatively toward the world and life; secondly, we must become ethical.

"Only when we are able to attribute a real meaning to the world and to life shall we be able also to give ourselves to such action as [page 279] will produce results of real value. As long as we look on our existence in the world as meaningless, there is no point whatever in desiring to effect anything in the world. We become workers for that universal spiritual and material progress which we call civilization only in so far as we affirm that the world and life possess some sort of meaning, or, which is the same thing, only in so far as we think optimistically.

"Civilization originates when men become inspired by a strong and clear determination to attain progress, and consecrate themselves, as a result of this determination, to the service of life and of the world. It is only in ethics that we can find the driving force for such action, transcending as it does, the limits of our own existence.

"Nothing of real value in the world is ever accomplished without enthusiasm and self-sacrifice."\*

No man who cannot attain to the consciousness of the true values is yet ready for the immortality which is the prerogative of the sons of God. The building of that inner structure which is the spiritual body is carried on by means of purification, perfecting, meditation and initiation, and above all else, by service. There is no other way. The true values to which the initiate gives his life are those of the spirit, of the kingdom of God, those which concern the whole and which lay no primary emphasis upon the individual. They are expressed through expansion, service and conscious incorporation in the whole. They are to be summed up in the one word Service. They are expressed through inclusiveness and non-separateness. It is here that the Church, as usually understood, meets its major challenge. Is it spiritual enough to let go of theology and become truly human? Is it interested enough to widen its horizon and recognise as truly Christian all who demonstrate the Christ spirit, whether they be Hindu, Mohammedan, or Buddhist, whether they are labelled by any name other than that of orthodox Christian?

Another basic thought emerges out of all that we have considered. It is whether or not we are today transiting out of the age of authority into the age of experience, and whether [page 280] this transition does not indicate that the race is rapidly preparing for initiation. We are revolting from doctrines, having very little use for them, and the reason, Dr. Dewey tells us, is that "... adherence to any body of doctrines and dogmas based upon a specific authority signifies distrust in the power of experience to provide, in its own ongoing movement, the needed principles of belief and action. Faith in its newer sense signifies that experience itself is the sole ultimate authority."\*\* It is obvious that this connotes not uniformity but a recognition of our essential unity.

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\* *The Decay and Restoration of Civilization*, by Albert Schweitzer, p. VIII, preface.

\*\* Quoted in *Reality and Illusion*, by Richard Rothschild, p. 320.

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Thus step by step we have followed the Christ in His stupendous task, and we have studied the task in its uniqueness. He did something of such significance for the race that only today are we in a position to grasp it. So occupied have we been with our own individual salvation and our own hope of heaven that the really unique things which Christ did have largely escaped our observation. That He followed in the steps of many of God's children who, in their day and generation, had served, suffered, and brought the world salvation, remains unquestioned; that He gave us an example of perfected humanity such as the world had never previously seen is equally unchallenged. The greatest of the previous sons of God, the Buddha, after much struggle arrived at illumination, and blazed the trail for humanity up to and through the portal of initiation. But Christ was perfect, having (dare we say during some previous cycle of lives?) learned obedience through the things which He had suffered. That He overcame death and opened the gates of immortality to all humanity is likewise true. But since the first dawn of human history men have always suffered for each other; they have again and again, here one and there another, achieved perfection and disappeared from human view. The divine spark in man has always rendered him immortal. Men have always [page 281] sensed their divinity, and they have always reached out their hands and their hearts to God. The sons of the Father have never forgotten the Father's home, no matter how far away they may have wandered. God has always equally sought after us, and from century to century He has sent His messengers as an embodiment of His remembrance.

But Christ came as a special Messenger. He came to found the kingdom of God on earth and to institute a new and tangible expression of Deity upon our planet. His mission has not failed. The kingdom is now organised upon earth and is composed of those men and women everywhere who have lost sight of their own individual salvation and hope of heaven because they know that unless heaven can express itself here and now it is but a futile hope. They are occupied with the processes of self-perfection and self-purification because they seek to serve their fellowmen more efficiently and adequately, and thus "glorify their Father which is in heaven."\* They are not interested in self-aggrandisement nor with the making of claims of any kind—beyond the one stupendous claim that they are sons of God, as are we all; they do not prate of initiation or call themselves initiates; they are satisfied to walk among men as those who serve and who are citizens of the kingdom of God. They are the world servers, and their only interest is in following the steps of Him Who went about doing good and proclaiming the tidings of the kingdom. They do not say that theirs is the only way into the kingdom, but to those who do not know Christ they say: "Little children, love one another." They do not condemn those who know nothing of Christ's sacrifice upon the Cross, but they say to those who seek the way; "Take up thy cross" and follow Christ. To their fellow disciples they bring constantly the reminder that "except a corn of wheat fall into the ground and die, it abideth alone," and they set themselves the goal of the new birth. The bulk of the thinking, well-meaning men and women of the world are today [page 282] going up from Nazareth in Galilee to Bethlehem. Some, perhaps more than one can estimate, are passing on their way to the Baptism in Jordan, whilst a few are valiantly climbing the Mount of Transfiguration. One here and there may be steadfastly setting his face to go to Jerusalem, there to be crucified; but these are rare. Most of us are learning, in the daily dying to self, to fit ourselves for the final Crucifixion initiation, and by the constant renunciation of everything that holds back the expression of divinity qualifying for that tremendous spiritual experience which ever preceded the Resurrection, and which is called the Great Renunciation.

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\* *Matt.*, V.16.

Let us vision clearly just where we stand upon the Path of Evolution. Have we yet set our feet upon the Path of Probation, that difficult path of purification which is a necessary first step? Or are we definitely upon the Path of Discipleship, knowing what we are doing, cultivating the finer values and those distinctive qualities which are the hall mark of manifesting divinity?

The only incentive which will be strong enough (or which ever has been strong enough) to enable a man to tread the fivefold way to the Centre from which the Word goes forth is a realisation of the deep and distressing need of our modern world for revelation, for pure example and for loving service. There is no way by which this sad and war-torn world of ours can be saved and men's lives transfigured except by a manifestation of the spirit of God. Instead of waiting for God to take action and send some Saviour (Who would probably not be recognised any more than Christ was), the time has come, and mankind has evolved sufficiently, for the divine life within it to surge forth and up to God, calling forth His response, His recognition, which we have seen Him repeat time and time again. He is willing to accord. We are His children and we are beginning to live divinely, thinking (as He thinks) in terms of the whole and not in terms of the separative and selfish individual. Now is a time of crisis when all human beings are needed, and the call goes forth for each **[page 283]** to make that extra effort towards unselfishness, and that mental push towards clarity of thought, which will transform us from well-meaning aspirants into clear-sighted disciples animated by a spirit of love and goodwill to all men, irrespective of race or creed or colour.

This religious will is in expression now, not turned to theology or to the formation of doctrines and occupied with their enforcement, but to love and service, forgetting self, giving the uttermost that is possible for the helping of the world. This will breaks down all barriers and elevates the children of men wherever the will to be so helped is found. And it is something that is organising slowly in the world today, its quality that of universality, and its technique that of loving service. Men everywhere are responding to the same inner spiritual impulse which is illustrated for us in the beautiful tale which is related of the Buddha. It runs as follows:

"In the belief that He had attained unto the last stage of perfection the Buddha was about to abandon existence in finite space and time, to relinquish all sorrow and suffering for the pure being of bliss universal and eternal.

"At that moment a buzzing gnat was snapped up by a passing bat.

"`Stay,' mused the Enlightened One, `the state of perfection I am entering is but perfection of myself, a unique perfection, my wholeness is a unique wholeness; not yet then am I a being universal. Other beings still suffer imperfection, existence, and resultant death. Compassion unto these still awakes within me when I contemplate their suffering.

"`The way of life unto perfection I have, in truth and in deed, illuminated for them: but can they tread that way without me?

"`The unique perfection of myself I dreamed, the perfection of my own character and personality is but imperfection while one other being—one single gnat—still suffers imperfection of its identical kind.

"`No being may reach bliss alone: all must reach it together, and that, the unique bliss proper to each. For am I not in every other being and is not every other being in me?'

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"With still small voice in every self thus speaketh the Buddha, by its inspiration to inner character, its aspiration to outer personality, perpetually transmuting this self into not-self, each reality dependent on the other, an everlasting way of life to tread to perfection of each, of all."\*

Christ emphasises the same lesson, and always His disciples have sought, in their place and time, to teach the law of service.

Sometimes it seems as if the two extremes lived on in the consciousness of man—the notorious and ambitious, and the great world servers. Hitherto the sequence has been: service of ourselves, of our family, of those we love, of some leader, some cause, some school of politics or religion. The time has come when service must expand and express itself on broader and more inclusive lines, and we must learn to serve as Christ served, to love all men as He loved them and, by the potency of our spiritual vitality and the quality of our service, stimulate all we meet so that they too can serve and love and become members of the kingdom. When this is seen clearly, and when we are ready to make the needed sacrifices and renunciations, there will be a more rapid manifestation of the kingdom of God on earth. The call is not for fanatics or for the rabid devotee who, in attempting to express it, has so marred divinity. The call is for sane and normal men and women who can comprehend the situation, face what must be done, and then give their lives to expressing for the world the qualities of the citizens of the kingdom of Souls: love, wisdom, silence, non-separativeness and freedom from hatreds and partisan, creedal beliefs. When such men can be gathered together in large numbers (and they are gathering rapidly) we shall have the fulfilment of the angels' song at Bethlehem, "*On earth peace, good will toward men.*"

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\* *Eros and Psyche*, by Benchara Branford, p. 355.

# ESOTERIC PSYCHOLOGY - VOLUME II

## TREATISE ON THE SEVEN RAYS VOLUME II

BY  
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### CHAPTER I - The Egoic Ray

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#### CHAPTER I

#### The Egoic Ray

##### I. The Growth of Soul Influence

Before taking up our subject as outlined at the close of the previous volume, I would like to speak a word as to the symbolism we will employ in discussing egoic and personality control. All that is said in this connection is in an attempt to define and consider that which is really undefinable and which is so elusive and subtle that though we may call it energy or force, those words ill convey the true idea. We must, therefore, bear in mind that, as we read and consider this treatise on psychology, we are talking in symbols. This is necessarily so, for we are dealing with the expression of divinity in time and space, and until man is *consciously* aware of his divinity and demonstrating it, it is not possible to do more than speak in parable and metaphor with symbolic intent—to be ascertained through the medium of the mystical perception and the wisdom of the enlightened man. As is often glibly said with little real understanding of the significance of the words used, we are dealing with forces and energies. These, as they cyclically run their course and play upon and intermingle with other energies and potencies, produce those forms in matter and substance, which constitute the appearance and express the quality of the great all-enfolding [Page 4] Lives and of the Life in which all "lives and moves and has its being."

The unfoldment of the human consciousness is signalled sequentially by the recognition of life after life, of being after being, and the realisation that these lives are in themselves the sum total of all the potencies and energies whose will is to create and to manifest. In dealing, however, with these energies and forces, it is impossible to express their appearance, quality and purpose except in symbolic form, and the following points should therefore be remembered:

1. The personality consciousness is that of the third aspect of divinity, the creator aspect. This works in matter and substance in order to create forms through which the quality may express itself and so demonstrate the nature of divinity on the plane of appearances.
2. The egoic consciousness is that of the second aspect of divinity, that of the soul, expressing itself as quality and as the determining subjective "colour" of the appearances. This naturally varies, according to the ability of the soul in any form to master its vehicle, matter, and to express innate quality through the outer form.
3. The monadic consciousness is that of the first aspect of divinity, that which *embodies* divine life—purpose and intent, and which uses the soul in order to demonstrate through that soul the inherent purpose of God. It is this that determines the quality. The soul embodies that purpose and will of God as it expresses itself in seven aspects. The monad expresses the same purpose as it exists, unified in the Mind of God Himself. This is a form of words conveying practically nothing to the average thinker.

**[Page 5]**

As these three expressions of the One Great Life are realised by man on the physical plane, he begins to tune in consciously on the emerging Plan of Deity, and *the whole story of the creative process becomes the story of God's realised purpose.*

In the first place, as the third aspect is consciously developed, man arrives at a knowledge of matter, of substance and of outer creative activity. Then he passes on to a realisation of the underlying qualities which the form is intended to reveal, and identifies himself with the ego, the soul or solar angel. This he comes to know as his true self, the real spiritual man. Later, he arrives at the realisation of the purpose which is working out through the qualities, as they express themselves through the form. The above paragraphs are only a summation of what has been earlier said, but it is necessary that there should be real clarity of thought on these matters. It is apparent as we study, how this entire sequential process of realisation pivots around *form manifestation*, and has relation to the quality and purpose of the divine Mind. This will inevitably be clear to the man who has studied the theme of *A Treatise on Cosmic Fire*, which deals specifically with the creative process and with manifestation. It deals therefore with the outer personality expression of that great all-encompassing *Life*, which we call God, for lack of a better term. We need to bear in mind that our universe (as far as the highest human consciousness can as yet conceive of it) is to be found on the seven subplanes of the cosmic physical plane, and that our highest type of energy, embodying for us the purest expression of Spirit, is but the force manifestation of the first subplane of the cosmic physical plane. We are dealing, therefore, as far as consciousness is concerned, with what might be regarded symbolically as the brain reaction and response **[Page 6]** to cosmic purpose,—the brain reaction of God Himself.

In man, the microcosm, the objective of the evolutionary purpose for the fourth kingdom in nature is to enable man to manifest as a soul in time and space and to tune in on the soul purpose and the plan of the Creator, as it is known and expressed by the seven Spirits before the Throne, the seven planetary Logoi. But at this point we can only hint at a great mystery, which is that all that the highest of the Sons of God on our manifested planetary world can grasp is a partial realisation of the purpose and plan of the Solar Logos, as it is grasped, apprehended and expressed by one of the planetary Logoi Who is (in His place and term of office) conditioned and limited by His own peculiar point in evolution. A seventh part of the unfolding Plan is being expressed by our particular planetary Life, and because this great Being is not one of the seven sacred Lives and is therefore not expressing Himself through one of



the seven sacred planets, the Plan as unfolded upon the Earth is a part of a dual expression of purpose, and only as another non-sacred planet reaches its consummation can the whole plan for the Earth be realised. This may not be easily understood, for, it has been said, only those who are initiate can grasp some of the significance of the statement that "The twain shall be one and together shall express divinity."

All that concerns humanity at this time is the necessity for a revelation and a gradual apprehension of the Plan which will enable man to

- a. Work consciously and intelligently,
- b. Realise the relation of form and quality to life,
- c. Produce that inner transmutation which will bring [Page 7] into manifestation the fifth kingdom in nature, the Kingdom of Souls.

All this has to be accomplished in the realm of conscious awareness or response, through the medium of steadily improving vehicles or response mechanisms, and with the aid of spiritual understanding and interpretation.

With the bigger questions we will not deal. With the consciousness of the life of God as it expresses itself in the three subhuman kingdoms, we need not concern ourselves. We shall deal entirely with the following three points:

1. With the strictly human consciousness as it begins with the process of individualisation and consummates in the dominant personality.
2. With the egoic consciousness, which is that of the solar angel as it begins with the preparation for initiation on the Path of Discipleship and consummates in the perfected Master.
3. With the monadic realisation. This is a phrase that means absolutely nothing to us, for it concerns the consciousness of the planetary Logos. This begins to be realised at the third initiation, dominating the soul and working out through the personality.

*Man, the average human being*, is a sum total of separative tendencies, of uncontrolled forces and of disunited energies, which slowly and gradually become coordinated, fused, and blended in the separative personality.

*Man, the Solar Angel*, is the sum total of those energies and forces which are unified, blended and controlled by that "tendency to harmony" which is the effect of love and the outstanding quality of divinity.

*Man, the living Monad*, is the veiled reality, and that which [Page 8] the Angel of the Presence hides. He is the synthetic expression of the purpose of God, symbolised through revealed, divine quality and manifested through the form. Appearance, quality, life—again this ancient triplicity confronts us. Symbolically speaking, this triplicity can be studied as:

1. Man.....the Angel..... The Presence.
2. The root.....the lotus .....the fragrance.
3. The bush.....the fire.....the flame.

The work of evolution, being part of the determination of Deity to express divinity through form, is necessarily, therefore the task of *revelation*, and as far as man is concerned, this revelation works out as the growth of soul evolution and falls into three stages:

1. Individualisation. ....Personality.
2. Initiation .....Ego.
3. Identification. ....Monad.

### 1. *The Three Stages of Egoic Growth*

We must hold the following statements firmly in our minds. The personality is a triple combination of forces, impressing and absolutely controlling the fourth aspect of the personality which is the dense physical body. The three personality types of energy are the etheric body, which is the vehicle of vital energy, the astral body which is the vehicle of the feeling energy or sentient force, and the mental body which is the vehicle of the intelligent energy of will that is destined to be the dominant creative aspect. It is upon this truth that Christian Science has laid the emphasis. These forces constitute the lower man. The solar angel is a dual combination of energies—the energy of love, and the energy of will or purpose—and these are the qualities of the life thread. These two, when dominating the third energy of mind, produce the [Page 9] perfect man. They explain the human problem; they indicate the objective before man; they account for and explain the energy of illusion; and they point out the way of psychological unfoldment, which leads man (from the triangle of triplicity and differentiation) through duality to unity.

These truths are practical and hence we find today such dominant emphasis laid upon the understanding of the Plan amongst esotericists; hence likewise the work of the psychologists as they seek to interpret man and hence also their differentiations as to the human apparatus, so that man is seen—as it were—dissected into his component parts. The recognition is emerging that it is man's quality which outwardly determines his place on the ladder of evolution, but modern psychology of the extreme materialistic school erroneously supposes that man's quality is determined by his mechanism, whereas the reverse condition is the determining factor.

*Disciples have the problem of expressing the duality of love and will through the personality.* This statement is a true enunciation of the goal for the disciple. The initiate has the objective of expressing the Will of God through developed love and a wise use of the intelligence. The above preamble lays the ground for the definition of the three stages of egoic growth.

What, therefore, is *individualisation* from the standpoint of the psychological unfoldment of man? It is the focussing of the lowest aspect of the soul, which is that of the creative intelligence, so that it can express itself through the form nature. It will eventually be the first aspect of divinity thus to express itself. It is the emergence into manifestation of the specific quality of the solar angel through the appropriation, by that angel, of a sheath or sheaths, which thus constitute its appearance. It is the initial imposition of an applied directed [Page 10] energy upon that triple force aggregation which we call the form nature of man. The individual, on the way to full co-ordination and expression, appears upon the

stage of life. The self-aware entity comes forth into physical incarnation. The actor appears in process of learning his part; he makes his debut and prepares for the day of full personality emphasis. The soul comes forth into dense form and on the lowest plane. The self begins the part of its career which is expressed through selfishness, leading finally to an ultimate unselfishness. The separative entity begins his preparation for group realisation. A God walks on earth, veiled by the fleshly form, the desire nature and the fluidic mind. He is a prey temporarily to the illusion of the senses, and dowered with a mentality which primarily hinders and imprisons but which finally releases and liberates.

There has been much written in *The Secret Doctrine* and *A Treatise on Cosmic Fire* on the subject of individualisation. It can be simply defined as the process whereby forms of life in the fourth kingdom in nature arrive at:

1. Conscious individuality, through experiencing the life of the senses.
2. The assertion of individuality through the use of the discriminating mind.
3. The ultimate sacrifice of that individuality to the group.

Today, the masses are occupied with the task of becoming conscious of themselves, and are developing that spirit or sense of personal integrity or wholeness which will eventuate in an increased self-assertiveness, that first gesture of divinity. This is well and good, in spite of the immediate complications and consequences in the world consciousness and state of being. Hence also the need for the immediate guidance of the disciples in every nation and their training in the life of **[Page 11]** *correct* aspiration, with their subsequent preparation for initiation. The task of the intelligent parent today and of the wise teacher of the young should be that of turning out, into world activity, those conscious individuals who will undertake the work of self-assertion in the affairs of today. The mass psychology of accepting information indiscriminately, of giving prompt mass obedience to imposed limitations of personal liberty, without due understanding of the underlying reasons, and the consequent blind following of leaders, will only come to an end through the intelligent fostering of individual recognition of selfhood and the assertions of the individual as he seeks to express his own ideas. One of the basic ideas underlying all human and individual conduct, is the necessity for peace and harmony in order that man may specifically work out his destiny. This is the deep foundational belief of humanity. The first developed evidence of the emerging self-assertion of the massed individuals must therefore be turned in this direction, for it will constitute the line of least resistance. There will follow then the eradication of war and the establishing of those conditions of peace which will bring about the opportunity for trained and carefully cultured growth. The dictator is the individual who has, under the process, flowered forth into knowledge and power, and is an example of the effectiveness of the divine character, when permitted scope and as the product of the evolutionary process. He expresses many of the divine potentialities of man. But the dictator will some day be an anachronism, for when the many are at the stage of individual self-awareness and potency and seeking the full expression of their powers, he will be lost from sight in the assertion of the many. He, today, indicates the goal for the lower self, for the personality.

Before, however, the many men can be safely self-assertive, there must be an increased appearance of those who have **[Page 12]** passed beyond that stage, and of those who know, teach and demonstrate, so that the many constituting the intelligent group, composed of the self-aware individuals, can then identify themselves discriminatingly with group purpose, and submerge their separative identities in

organised group activity and synthesis. This is the predominant task of the New Group of World Servers. It should be the aspiration of the world disciples today. This work of training the individuals in group purpose must be accomplished in three ways:—

1. By personal, imposed identification with the group, through the experience of understanding, service and sacrifice. This can well constitute a useful self-imposed experiment.
2. By the education of the masses in the principles underlying group work, and the training of an enlightened public opinion in these concepts.
3. By the preparation of many in the New Group of World Servers for that great transition in consciousness which we call initiation.

What, therefore, is Initiation? Initiation might be defined in two ways. It is first of all the entering into a new and wider dimensional world by the expansion of a man's consciousness so that he can include and encompass that which he now excludes, and from which he normally separates himself in his thinking and acts. It is, secondly, the entering into man of those energies which are distinctive of the soul and of the soul alone—the forces of intelligent love and of spiritual will. These are dynamic energies, and they actuate all who are liberated souls. This process of entering into and of being entered into should be a simultaneous and synthetic process, an event of the first importance. Where it is sequential or alternating, it indicates an uneven unfoldment and an unbalanced **[Page 13]** condition. There is frequently the theory of unfoldment, and a mental grasp anent the facts of the initiatory process before they are practiced experimentally in the daily life and thus psychologically integrated into the practical expression of the living process on the physical plane. Herein lies much danger and difficulty, and also much loss of time. The mental grasp of the individual is oftentimes much greater than his power to express the knowledge, and we have consequently those outstanding failures and those difficult situations which have brought the whole question of initiation into disrepute. Many people are regarded as initiates who are only endeavoring to be initiate. They are not, however, real initiates. They are those well meaning people whose mental understanding outruns the power of their personalities to practice. They are those who are in touch with forces which they are not yet able to handle and control. They have done a great deal of the needed work of inner contact, but have not yet whipped the lower nature into shape. They are, therefore, unable to express that which they inwardly understand and somewhat realise. They are those disciples who talk too much and too soon and too self-centeredly, and who present to the world an ideal toward which they are indeed working, but which they are as yet unable to materialise, owing to the inadequacy of their equipment. They affirm their belief in terms of accomplished fact and cause much stumbling among the little ones. But at the same time, they are working towards the goal. They are mentally in touch with the ideal and with the Plan. They are aware of forces and energies utterly unknown to the majority. Their only mistake is in the realm of time, for they affirm prematurely that which some day they will be.

When initiation becomes possible, it indicates that two great groups of energies (those of the triple integrated personality **[Page 14]** and those of the soul or solar angel) are beginning to fuse and blend. The energy of the soul is beginning to dominate and to control the lower types of force, and—according to the ray of the soul—so will be the body in which that control will begin to make its presence felt. This will be elaborated later in the section dealing with the rays as they govern the various bodies,—mental, emotional and physical. It should be remembered that very little egoic control need be evidenced when the first initiation is taken. That initiation indicates simply that the

germ of soul life has vitalised and brought into functioning existence the inner spiritual body, the sheath of the inner spiritual man, which will eventually enable the man at the third initiation to manifest forth as "a full-grown man in Christ", and present at that time the opportunity to the Monad for that full expression of life which can take place when the initiate is identified consciously with the One Life. Between the first and second initiations, as has been frequently stated, much time can elapse and much change must be wrought during the many stages of discipleship. Upon this we will later dwell as we study the seven laws of egoic unfoldment.

Individualisation, carried to its full, consummates as the integrated personality, expressing itself as a unity through three aspects. This expression of personality involves:—

1. The free use of the mind so that focussed attention can be paid to all that concerns the personal self and its aims. This spells personality success and prosperity.
2. The power to control the emotions and yet have the full use of the sensory apparatus to sense conditions, to feel reactions, and to bring about contact with the emotional aspects of other personalities.
3. The capacity to touch the plane of ideas and to bring **[Page 15]** them through into consciousness. Even if these are later subordinated to selfish purpose and interpretation, the man can, however, be in touch with that which can be spiritually cognised. The free use of the mind presupposes its growing sensitivity to intuitional impression.
4. The demonstration of many talents, powers and the working out of genius, and the emphatic bending of the whole personality to the expression of some one of these powers. There is often an extreme versatility and an ability to do many outstanding things noticeably well.
5. The physical man is frequently a wonderfully sensitive instrument of the inner, emotional and mental selves, and gifted with great magnetic power; there is often resilient, though never robust, bodily health, and great charm and personal outer gifts.

A study of the outstanding individuals in all fields of world expression today, when entirely divorced from the higher group concepts and the constant spiritual aspiration to serve humanity, will indicate the nature of the consummated individuality and the success of this part of the divine plan. It should be carefully noted that the successful demonstration of the dominant individual is just as much a divine success in its proper place and time as is the case with the great Sons of God. One success, however, is the expression of the third aspect of divinity as it veils and hides the soul, and the other is the expression of two aspects of divinity (the second and the third) as they veil and hide the life aspect of the Monad. When this is grasped, our evaluation of world achievement will undergo change, and we will see life more truly and divorced from the glamour which distorts our vision and the vision of the great Personalities as well. It should also be borne **[Page 16]** in mind that individual separative success is in itself an evidence of soul activity, for every individual is a living soul, actuating the lower sheaths of bodies, and proceeding to

1. Build sheath after sheath, life after life, that will be increasingly adequate to its own expression.
2. Produce that sensitivity in the sheaths—sequentially and finally simultaneously—which will enable them to respond to an ever increasing sphere or measure of divine influence.
3. Integrate the three sheaths into a unity which for three and sometimes seven lives (occasionally eleven lives) will function as a dominant personality in some field of wide expression, using the energy of ambition to bring this about.
4. Re-orient the lower individual self so that the realm of its desires and the satisfaction of personality achievement will eventually be relegated to their rightful place.
5. Galvanise the self-assertive man into that realisation of new achievements which will direct his steps on to the Path of Discipleship and eventually on to the Path of Initiation.
6. Substitute for past, necessarily self-interested and personal ambition, the needs of the group and the goal of world service.

Is not the above sufficiently practical?

Initiation carried to its consummation, as far as humanity is concerned, produces the liberated Master of the Wisdom, free from the limitations of the individual, garnering the fruits of the individualisation process and functioning increasingly as the solar angel, because focussed primarily in the inner spiritual body. Awareness of the Presence is thus steadily developed. This fact merits the deep study and meditation [Page 17] of all disciples. As the three rays which govern the lower triplicity blend and synthesise and produce the vital personality, and as they in their turn dominate the ray of the dense physical body, the lower man enters into a prolonged condition of conflict. Gradually and increasingly, the soul ray, "the ray of persistent and magnetic grasp", as it is occultly called, begins to become more active; in the brain of the man who is a developed personality, an increased awareness of vibration is set up. There are many degrees and stages in this experience, and they cover many lives. The personality ray and the egoic ray at first seem to clash, and then later a steady warfare is set up with the disciple as the onlooker—and dramatic participator. Arjuna emerges into the arena of the battlefield. Midway between the two forces he stands, a conscious tiny point of sentient awareness and of light. Around him and in him and through him the energies of the two rays pour and conflict. Gradually, as the battle continues to rage, he becomes a more active factor, and drops the attitude of the detached and uninterested onlooker. When he is definitely aware of the issues involved, and definitely throws the weight of his influence, desires, and mind on to the side of the soul, he can take the first initiation. When the ray of the soul focusses itself fully through him, and all his centres are controlled by that focussed soul ray, then he becomes the transfigured Initiate, and takes the third initiation. The ray of the personality is occultly "extinguished" or absorbed by the ray of the soul, and all the potencies and attributes of the lower rays become subsidiary to and colored by the soul ray. The disciple becomes a "man of God",—a person whose powers are controlled by the dominant vibration of the soul ray and whose inner, sensitive mechanism is vibrating to the measure of that soul ray which—in its turn—is being itself [Page 18] reoriented to, and controlled by, the monadic ray. The process then repeats itself:—



1. The many rays which constitute the lower separative man are fused and blended into the three personality rays.
2. These are, in their turn, fused and blended into a synthetic expression of the dominant self-assertive man, the personal self.
3. The personality rays then become one ray and in their turn become subservient to the dual ray of the soul. Again, therefore, three rays are blended and fused.
4. The soul rays dominate the personality and the three become again the one, as the dual ray of the soul and the blended ray of the personality vibrate to the measure of the highest of the soul rays—the ray of the soul's group, which is ever regarded as the true egoic ray.
5. Then, in time, the soul ray begins (at the third initiation) to blend with the ray of the Monad, the life ray. The higher initiate is therefore a dual and not a triple expression.
6. In time, however, this realised duality gives place to the mysterious, indescribable process called identification which is the final stage of soul unfoldment. It is useless to say more for what might be said could only be comprehended by those preparing for the fourth initiation, and this treatise is written for disciples and initiates of the first degree.

In these successive stages we can glimpse the vision of what we are and may be. Steadily the unfolding purpose of our own souls (those "angels of persistent and undying love") should gain fuller and deeper control over each of us, and this, at any personal cost and sacrifice, should be our steadfast aim. For this, in truth and sincerity, we should strive.

### [Page 19]

We have thus touched upon the three great divisions which mark the soul's progress towards its goal. Through the process of *Individualisation*, the soul arrives at a true self-consciousness and awareness in the three worlds of its experience. The actor in the drama of life masters his part. Through the process of *Initiation*, the soul becomes aware of the essential nature of divinity. Participation in full consciousness with the group and the absorption of the personal and individual into the Whole, characterise this stage on the path of evolution. Finally comes that mysterious process wherein the soul becomes so absorbed into that supreme Reality and Synthesis through *Identification* that even the consciousness of the group fades out (except when deliberately recovered in the work of service). Naught is then known save Deity,—no separation of any part, no lesser syntheses, and no divisions or differentiations. During these processes it might be stated that three streams of energy play upon the consciousness of the awakening man:—

- a. The energy of matter itself, as it affects the consciousness of the inner spiritual man, who is using the form as a medium of expression.
- b. The energy of the soul itself, or of the solar angel, as that energy pours forth upon the vehicles and produces reciprocal energy in the solar form.
- c. The energy of life itself, a meaningless phrase, and one that only initiates of the third initiation can grasp, for even the discoveries of modern science give no real idea as to the true nature of life.

Life or essential energy is more than the activity of the atom, or of that living principle which produces self-perpetuation, reproduction, motion, growth, and that peculiar something which we call "livingness". It may be possible to "create" or [Page 20] produce the lowest or third aspect of life in the scientific laboratories so-called, but to reproduce or create the other and more essential aspects which work out as the conscious response, the intelligent embryonic purpose which seems to animate all substances, that is not possible. When the third initiation is reached, man will understand why this impossibility exists. More cannot be said, for until that initiation is experienced it would not be understood.

To bring more light upon this question of the triple expansion of consciousness (for all these crises are aspects of one great unfolding purpose or process) which we call individualisation, initiation, and identification, it should be borne in mind that these words connote something to us today—from the angle of our present point in evolution, from our inherited teaching and thought habits, and from the standpoint of modern knowledge and terminologies. Later they may appear in a totally different light when we know more and the race has advanced further into the light. But from the light which streams forth from that larger synthesis, and from the angle of vision of Those Whose consciousness is higher and greater and more inclusive than the human, the significance of these words may appear totally different. Definition is simply the expression of the immediate understanding of a human mind. But a definition may later be seen to be imperfect and even false, from the angle of a wider knowledge and a more inclusive grasp of *wholes*, (just as is the case with a so-called fact). Hence all definition, and eventually all facts, will be known to be temporary; all exegesis is but passing in its usefulness. The basic truths of today may be seen later as simply aspects of still greater truths, and when the greater truth is grasped, the significance and the interpretation of its formerly important part is seen to be widely different to what has supposed. This must never be forgotten by any who may [Page 21] read this *Treatise on the Seven Rays*. An initiate, reading the three words we have been considering, has a very different idea about them than has a disciple or a person who has never thought or studied along these lines, and to whom our vocabulary is novel and strange, conveying little meaning, and that usually quite incorrect.

In individualisation, the life of God which has been subjected to the processes of growth, stimulation and development in the three lower kingdoms, becomes focussed in the fourth kingdom in nature, the human, through the agency of a "cycle of crisis", and becomes subjected to the influence of soul energy in one of the seven ray aspects. The quality of the form aspect, as embodied in the personality and expressed by the phrase, "the ray of the personality", becomes subject to the *quality* of the egoic ray. Those two great influences play upon and affect each other, interacting all the time, producing modifications and changes until, slowly and gradually, the ray of the personality becomes less dominant, and the ray of the soul steadily assumes prominence. Eventually it will be the soul ray that will be expressed, and not the form ray. This personality or form ray then becomes simply the medium of expression through which the quality of the soul can make its presence felt in full power. Something of this idea is conveyed in the ancient occult phrase "the lesser fire must be put out by the greater light". A symbol of this can be seen in the power of the sun apparently to put out a little fire when it can pour its heat right into it.

It was earlier pointed out that we can profitably use the words,—Life, Quality, Appearance—in lieu of Spirit, Soul and Body, for they express the same truth. The quality of matter, built up into human form and indwelt by the soul or solar angel, is that which normally colours the appearance. Later, this

inherent quality of the appearance changes, [Page 22] and it is the *quality* nature of Deity (as expressed in the soul) which obliterates the quality of the forms. During the stage wherein it is the quality of matter which is the paramount influence, that material radiance makes itself felt in a triple form. These—from the angle of the entire sweep of the evolutionary process, and as far as the human personality is concerned—appear sequentially, and qualify the matter aspect with its three major presentations:

1. *The quality of physical substance.* During this stage of development, the man is almost entirely physical in his reactions and completely under the ray of his physical body. This is the correspondence in man to the Lemurian epoch and to the period of pure infancy.
2. *The quality of the astral body.* This governs the individual for a very long period, and still governs, more or less, the masses of men. It corresponds to the Atlantean period and to the stage of adolescence. The ray of the astral body is of very great power.
3. *The quality of the mental body.* This, as far as the race is concerned, is just beginning to wax in power in this Aryan race to which this era belongs. It corresponds to the stage of maturity in the individual. The ray of the mind has a very close relation to the solar angel, and there is a peculiar affiliation between the Angel of the Presence and the mental man. It is this deep-seated, though oft unrecognised, interplay and cultivated intercourse, which produces the at-one-ment between the soul and its mechanism, man in the three worlds.

From the angle of these three ray influences, we have (in the life of the aspirant) a recapitulation of the triple process which we could call the "processes of unfoldment of the Lemurian, Atlantean, and Aryan consciousness." On the Path [Page 23] of Probation, the ray of the physical body must become subordinated to the potencies emanating from those soul rays which stream forth from the outer tier of petals in the egoic lotus. (See *A Treatise on Cosmic Fire.*) These are the knowledge petals. On the Path of Discipleship, the astral body is brought into subjection by the ray of the soul as it pours through the second tier of petals, the love petals. Upon the Path of Initiation, until the third initiation, the ray of the mental body is subdued by the force of the petals of sacrifice, found in the third tier of petals. Thus the three aspects of the personality are brought into subjection by the energy emanating from the nine petals of the egoic lotus. After the third initiation, the whole personality, composed of the three aspects, becomes sensitive to the energy of pure electric fire or life, as it pours through the "closed bud at the heart of the egoic lotus."

The value of the above information consists in the fact that it gives, symbolically, a synthetic picture of man's unfoldment and higher relations. Its danger consists in the capacity of the human intellect to separate and divide, so that the process is regarded as proceeding in successive stages, whereas in reality there is often a paralleling activity going on, and much overlapping, fusing and interrelating of aspects, of rays and of processes, within the time cycle.

Such is the program for humanity, as it concerns the unfoldment of the human consciousness. The whole emphasis of the entire evolutionary process is, in the last analysis, placed upon the development of conscious, intelligent awareness in the life animating the various forms. The exact state of awareness is contingent upon the age of the soul. Yet the soul has no age from the standpoint of time, as humanity understand it. It is timeless and eternal. Before the soul there passes the kaleidoscope of the senses, and the recurring [Page 24] drama of outer phenomenal existence; but throughout all these

occurrences in time and space, the soul ever preserves the attitude of the Onlooker and of the perceiving Observer. It beholds and interprets. In the early stages, when the "Lemurian consciousness" characterises the phenomenal man, that fragmentary aspect of the soul which indwells and informs the human form, and which gives to the man any real human consciousness which may be present, is inert, inchoate and unorganised; it is devoid of mind as we understand it, and is distinguished only by a complete identification with the physical form and its activities. This is the period of slow tamasic reactions to suffering, joy, pain, to the urge and satisfaction of desire, and to a heavy subconscious urge to betterment. Life after life passes, and slowly the capacity for conscious identification increases, with a growing desire for a larger range of satisfactions; the indwelling and animating soul becomes ever more deeply hidden, the prisoner of the form nature. The entire forces of the life are concentrated in the physical body, and the desires then expressed are physical desires; at the same time there is a growing tendency towards more subtle desires, such as the astral body evokes. Gradually, the identification of the soul with the form shifts from the physical to the astral form. There is nothing present at this time which could be called a personality. There is simply a living, active physical body, with its wants and desires, its needs and its appetites, accompanied by a very slow yet steadily increasing shift of the consciousness out of the physical into the astral vehicle.

When this shift, in course of time, has been successfully achieved, then the consciousness is no longer entirely identified with the physical vehicle, but it becomes centred in the astral-emotional body. Then the focus of the soul's attention, working through the slowly evolving man, is in the **[Page 25]** world of desire, and the soul becomes identified with another response apparatus, the desire or astral body. His consciousness then becomes the "Atlantean consciousness." His desires are no longer so vague and inchoate; they have hitherto been concerned with the basic urges or appetites,—first, his urge to self-preservation; then to self-perpetuation through the urge to reproduce; and next, to economic satisfaction. At this stage we have the state of awareness of the infant and the raw savage. Gradually, however, we find a steadily growing inner realisation of desire itself, and less emphasis upon the physical satisfactions. The consciousness slowly begins to respond to the impact of the mind and to the power to discriminate and choose between various desires; the capacity to employ time somewhat intelligently, begins to make its presence felt. The more subtle pleasures begin to make their appeal; man's desires become less crude and physical; the emerging desire for beauty begins to appear, and a dim sense of aesthetic values. His consciousness is becoming more astral-mental, or kama-manasic, and the whole trend of his daily attitudes, or his modes of living, and of his character begins to broaden, to unfold, and to improve. Though he is still ridden by unreasoning desire most of the time, yet the field of his satisfactions and of his sense-urges are less definitely animal and more definitely emotional. Moods and feelings come to be recognised, and a dim desire for peace and the urge to find that nebulous thing called "happiness" begin to play their part. This corresponds to the period of adolescence and to the state of consciousness called Atlantean. It is the condition of the masses at this present time. The bulk of human beings are still Atlantean, still purely emotional in their reactions and in their approach to life. They are still governed predominantly by selfish desires and by the calls of the instinctual life. Our earth humanity is still **[Page 26]** in the Atlantean stage, whereas the intelligentsia of the world, and the disciples and aspirants, are passing rapidly out of this stage, for they reached individualisation on the moon chain, and were the Atlanteans of past history.

Workers in the world today should have these facts and sequences most carefully in mind, if they are rightly to appreciate the world problem, and correctly guide and teach the people. They should realise that, speaking generally, there is little true mentality with which to work when dealing with the submerged masses; that they need to be oriented towards the truly desirable, more than towards the

truly reasonable, and the right direction of the energy of desire, as it expresses itself in the untutored, easily-swayed masses, should be the effort of all who teach.

In the more advanced people of the world today, we have the functioning of the mind-body; this is to be found in a large scale in our Western civilisation. The energy of the ray of the mental body begins to pour in, and slowly to assert itself. As this happens, the desire nature is brought under control, and consequently the physical nature can become more definitely the instrument of mental impulses. The brain consciousness begins to organise and the focus of energies begins to shift gradually out of the lower centres into the higher. Mankind is developing the "Aryan consciousness" and is reaching maturity. In the more advanced people of the world, we have also the integration of the personality and the emergence into definite control of the personality ray, with its synthetic, coherent grip of the three bodies and their fusing into one working unit. Later, the personality becomes the instrument of the indwelling soul.

The above is a simple and direct statement of a long and difficult evolutionary unfoldment. Its very simplicity will indicate that we have only dealt with the broad outlines, and [Page 27] have ignored the infinite detail of process. The work starts at Individualisation, and continues through the two final stages of Initiation and Identification. These three stages mark the progress of the soul consciousness from that of identification with the form to that of identification with the *Self*. These three words—*individualization*, *initiation* and *identification*,—cover the whole process of man's career from the time he emerges into the human kingdom till he passes out of it at the third initiation, and functions freely in the fifth kingdom, the kingdom of God. By that time, he has learnt that consciousness is free and unlimited, and can function in form or out of form according to the behest of the soul, or as the Plan can best be served. The soul is then in no way conditioned by form. Just as man can express himself in what is called three-dimensional living, so, by the time he takes the third initiation, he can function actively and consciously in four dimensions, and in the final stages of the Path of Initiation he becomes active fifth-dimensionally.

As we consider these various degrees of expanding awareness, the significant fact to be borne in mind is that through it all there is one steady, sequential unfoldment taking place. The life of the soul, in this great life cycle which we call human incarnation, passes on the phenomenal plane through all the stages with the same direction, power, steadiness in growth and in the adaptability of form to circumstance and environment, as does the life of God as it flows through the various Kingdoms in nature from age to age. The thread of the unfolding consciousness can be traced with clarity in all. Forms are built, used and discarded. Cycles of lives bring the forms into certain phases of unfoldment needed by the progressively inclusive consciousness. Other and later cycles demonstrate the definite and specific effects of this developed consciousness, for some lives are predominantly fruitful in [Page 28] producing causes (which is a paradoxical sentence with deep meaning) and others in working off the effects of the earlier initiated causes. This is a point not often emphasised. Still later cycles of lives bring these two aspects—consciousness and form—into a greater rapport, and thus produce an entirely different type of life. The correspondence to these cycles can be seen working out in the life and consciousness of the planetary Logos, as that great Life seeks expression through the medium of the four kingdoms in nature.

However, (and this is the fact of supreme importance), all this activity, all this directed unfoldment, all this evolving purpose and livingness, all the events in all the kingdoms of nature, and all the phases of life-conditioning in the human family, plus the kaleidoscope of events, the emergence of characteristics



and tendencies, the appearance of forms with their unique colouring, qualities and activities, the syntheses and fusions, the urges, instincts and aspirations, the manifested loves and hates (as expressions of the great law of attraction and repulsion), the producing of civilisations, of the sciences and arts in all their wonder and beauty,—all this is but the expression of the will-to-be of certain Beings or Lives. Their consciousness so far transcends the human that only the initiate of high degree can enter into Their true Plan. What we see today is only the expression of Their energies in the processes of form-making and of the evolution of consciousness. The Plan, as it is sensed by the world disciples, in the attempt to work and cooperate with it, is only the sensing of that portion of it which concerns the human consciousness. We have not yet been able to catch even a glimmer of the vastness of the synthetic Plan for evolutions other than human, both superhuman and subhuman; nor can we grasp the fabric of God's ideal as it underlies the sum total of the manifested processes, even upon our little planet. All we [Page 29] really know is the fact of the Plan, and that it is very good; that we are enfolded within it and subject to it.

Herein may be found a clue to the difficult problem of free will. It might be said that within the limits of the intelligent direction of the intelligent man there *is* free will, as far as activity in the human kingdom is concerned. Where no mind activity is present and where there is no power to discriminate, to analyse and to choose, there is no free will. Within the vaster processes of the Plan, however, as it includes the entire planetary evolution, there is, for the tiny unit, man, no free will. He is subject, for instance, to what we call "acts of God", and before these he is helpless. He has no choice and no escape. Herein lies a hint upon the working of karma in the human kingdom; karma and intelligent responsibility are inextricably woven and interwoven.

As we close our discussion of the three steps of *Individualisation*, *Initiation*, and *Identification*, which mark the progress of the soul from identification with form until it loses itself and its own identity in a higher identification with the Absolute One, let us carry our thoughts forward to that point in time and space wherein the spiritual consciousness releases itself from all the categories of awareness and all differentiations, and from the final sense of selfhood, and merges itself in that sublime condition in which self-centredness (as we understand it) disappears. We shall later consider the stages wherein the soul—impelled thereto by its peculiar ray qualities—appropriates to itself (for purposes of experience) those forms which can be expressive of, and responsive to, the many types of divine awareness.

It should be noted here, therefore, that there are, literally, two points of identification in the long experience of the soul. One marks the stage wherein form, matter, substance, time and space are controlling factors, and imprison the soul [Page 30] within their types of consciousness. This connotes *identification with form life*. The other connotes *identification with all that lies outside of form expression and is released from it*. What that may be lies beyond the grasp of our present advanced humanity, and is only known in its true significance by such great Existences as the Christ, the Buddha and Those of analogous rank in the Hierarchy of Lives. The qualities generated and developed through the first of these identifications persist and colour the conscious realisation, and it must be remembered that the final identification is the result of the experience gained through the medium of the first. These qualities will vary according to the dominance of one or other of the ray energies, but there will be—in the final stages—no consciousness of quality or ray type, but simply a state of Being or of livingness that realises identification with the *Whole* and which, at the same time, holds in solution (if one may use so unsatisfactory a term) all the results of the lesser identifications, the various differentiations and distinctions, and the many ray instincts, impulses, and intuitions. The garnered and expressed qualities, and the possible actions and reactions and awarenesses are equally eternally present and capable of re-



acquisition at will, but they are all held below the threshold of consciousness. Livingness, Being, Wholeness and Unity are the distinctive characteristics of this highly evolved stage, which is, in its turn, the foundation for that higher evolutionary cycle of which we know nothing but which is hinted at in *A Treatise on Cosmic Fire* and in all references to the seven Paths which open up before the adept of the fifth initiation. Absorption into the One Life is the nature of this elevated state of consciousness. Freedom from all that is implied in the use of the words Form and Ego is the major characteristic, and, therefore, many ancient Scriptures, when attempting to deal with and explain this **[Page 31]** supernormal and superlative condition, are forced back into the use of negatives, and the so-called "doctrine of negation". Only by indicating what this state or condition of awareness is *not*, can any idea be conveyed of what it essentially *is*. The negations thus met with (and frequently misunderstood by the occidental reader) are, therefore, the result of the futility and inadequacy of language to express the Reality then known.

After the major initiations are undergone, the state of consciousness of the illumined and liberated adept is such that language serves only to blind and to hinder true understanding. The consciousness of the initiate is of so lofty a nature that it can only be described in terms of release, of negation, and through the emphasis of that which it is *not*. It is a state of No-thing and Non-ego, for all egoic awareness is superseded by a state of Being and of consciousness which is only capable of comprehension and expression when form life is of no further use to the perfected spiritual life. It is a state of non-individuality, yet with the subconscious knowledge and gains of the individual experience. The centre of consciousness is so far removed from any individual separate identity that that particular factor has faded entirely out, and only the macrocosmic life is sentiently realised. It is a state of nonactivity from our present angle of vision, because all individual reactions to the activity of matter or to that state of being which we call egoic, have dropped away, and Life and Mind can no longer be swept into motion by any of the factors which have hitherto produced what we have called soul activity and form existence.

Nevertheless, though the consciousness is other than all that has been hitherto known, and though it can only be expressed in terms of negation, the truth must be borne constantly in mind that the greater awareness must always include **[Page 32]** the lesser awarenesses. Consequently all possible actions and reactions, identifications and focussings, awarenesses and contacts, ray impulses, approaches and withdrawals, and all possible expressions of the divine activity and qualities, phenomenal and non-phenomenal, are included in the state of Being which is now the natural state of the liberated and enlightened spiritual Existence. All are possible of recovery through the will or in response to a need, but the spiritual Being is no longer held by them or identified with them. Each of the stages on the great Path of Liberation or Enlightenment with which we have been concerned—Individualisation, Initiation and Identification—have led the Life or the spiritual, interior man, from point to point, from quality to quality, from realisation to realisation, from phenomenal appearance to spiritual living, from physical awareness to sentient, emotional awareness, and from that to mental differentiation and separateness. He has been carried from hell to heaven, from heaven to Nirvana, from the life-conditioning of the personal Ego to that of the group soul, and thence to that of the liberated state of pure intuitional life. He has passed from form experience as a whole to that complete freedom from all vibratory impressions which it is the nature of pure Being (divorced from phenomenal existence) to demonstrate. But at the same time, nothing is lost of capacity, or quality or of sentient awareness. This is beautifully expressed for us in the words of the *Old Commentary*, found in the archives of the Masters.

"The quality of life fades out. It flickers and is gone. Yet the Blessed Ones reveal at will that quality. The colour pure remains.

The nature of life in form fails to appear. It flashes forth a little while, then disappears. The Blessed Ones, at will, can take a form, yet are not then the form.

The seven great rays sweep into manifested life. They are, [Page 33] and then are not. All is and all is not. But the Blessed Ones at any time can sweep forth into manifested light. They carry then the potencies of spirit to meet the need expressed. Light holds Them not; Their purpose is not imprisoned; Their will is not subdued. They appear and disappear at will."

(An expression of the truth of this can be seen demonstrating in the world each full moon of May, when the Buddha flashes forth into manifestation, for the fulfillment of the Plan and at the urgent behest of His own spiritual will.)

"Naught holds the Blessed Ones. Neither the deities nor form; neither desire nor mind; nor any quality of life. Pure life they are; pure being and pure will; pure love and pure intent; this is all that unenlightened man can grasp, and only that in part.

The Blessed Ones are not, and yet They are.

The Blessed Ones know naught, and yet know all.

The Blessed Ones love not, yet offer love divine.

The Blessed Ones remember not, yet all is recollection.

The Blessed Ones remain in isolation pure; and yet at will can take a form.

The Blessed Ones dwell ever in the high and lofty place, yet oft can walk on earth in light phenomenal.

The Blessed Ones manifest not through form; yet are all forms and all intents."

Then the *Old Commentary* runs through what would constitute many pages of writing, shewing that the Blessed Ones are naught and yet are all there is; that They possess nothing and yet are in Themselves the expression of all reality; that They dwell nowhere and yet are found everywhere; that They have faded out and yet are shining in full radiance and can be seen. Negation after negation is piled up, only promptly to be contradicted in an effort to shew how divorced from, and yet inclusive of, form is the life of the Blessed Ones. It ends with the wonderful injunction:—

"Therefore be full of joy, O pilgrim on the Way towards [Page 34] enlightened Being, for gain and loss are one; darkness and light eternally reveal the True; love and desire eternally invoke the Life.

Naught disappears but pain. Nothing remains but bliss,—the bliss of knowledge true, of contact real, of light divine, the Way to God."

Such is the true goal, as yet unrealisable by us. What is it that we are endeavoring to do? We are treading the *Way of Release*, and on that way, all drops from our hands; everything is taken away, and detachment from the world of phenomenal life and of individuality is inevitably forced upon us. We are treading the *Way of Loneliness*, and must learn eventually that we are essentially neither ego nor non-ego. Complete detachment and discrimination must finally lead us to a condition of such complete aloneness that the horror of the great blackness will settle down upon us. But when that pall of blackness is lifted and the light again pours in, the disciple sees that all that was grasped and treasured,

and then lost and removed, has been restored, but with this difference—that it no longer holds the life imprisoned by desire. We are treading the *Way that leads to the Mountain Top of Isolation*, and will find it full of terror. Upon that mountain top we must fight the final battle with the Dweller on the Threshold, only to find that that too is an illusion. That high point of isolation and the battle itself are only illusions and figments of unreality; they are the last stronghold of the ancient glamour, and of the great heresy of separateness. Then we, the Beatific Ones, will eventually find ourselves merged with all that is, in love and understanding. The isolation, a necessary stage, is itself but an illusion. We are treading the *Way of Purification* and step by step all that we cherish is removed,—lust for form life, desire for love, and the great glamour of hatred. These disappear and we stand purified and **[Page 35]** empty. The distress of emptiness is the immediate result; it grips us and we feel that the price of holiness is too high. But, standing on the Way, suddenly the whole being is flooded with light and love, and the emptiness is seen as constituting that through which light and love may flow to a needy world. The purified One can dwell then in that place where dwell the Blessed Lords, and from that place go forth to "illumine the world of men and of the deities".

There are four ways which stretch before the disciples of the Lord of the World. They must all be trodden before the inner Being is released, and the liberated Son of God can enter, at will, what are symbolically called "the four gates into the City of Shamballa",—that city of the Most High God, which is ever swept by the Life of Those who have achieved liberation through loneliness, detachment, isolated unity, and purification. A realisation of the goal and the way to that goal is of service at this time, and it is to this realisation that the teachers of humanity seek to stimulate the Sons of God.

According to the ray type or quality, so will be the reaction of the life to the great stages of Individualisation, Initiation, and Identification. This is a major occult platitude, but it is one that is much in need of consideration and reflection. Let us bear in mind always that we are considering qualities which govern appearances and express the life. What is called in the Eastern literature "the Blessed One" refers to One who is perfectly expressing some ray quality through some chosen phenomenal appearance, which is assumed at will for purpose of service, but which in no way constitutes a limitation and in no way holds the Blessed One a prisoner, because His consciousness is in no way identified with the phenomenal appearance, nor with the quality it expresses.

### **[Page 36]**

#### a. INDIVIDUALISATION AND THE SEVEN RAY TYPES

We will express the reaction of these seven ray types to the process of Individualisation (which is the process of identification with form) by seven occult statements which can, if properly understood, give the keynote of the new psychology. They state the major impulse, the native quality, and the technique of unfoldment.

#### *Ray One*

"The Blessed One flies like an arrow into matter. He destroys (or ruptures) the way by which he might return. He grounds himself deeply in the depths of form.

He asserts: 'I will return. My power is great. I will destroy all obstacles. Nothing can stop my progress to my goal. Around me lies that which I have destroyed. What must I do?'

The answer comes: 'Order from chaos, O Pilgrim on the way of death, this is the way for you. Love you must learn. Dynamic will you have. The right use of destruction for the furtherance of the Plan, must be the way for you. Adherence to the rhythm of the planet will release the hidden Blessed One and order bring.'

### *Ray Two*

"The Blessed One built him an ark. Stage by stage he built it, and floated upon the bosom of the waters. Deeply he hid himself, and his light was no more seen,—only his floating ark.

His voice was heard: 'I have built and strongly built, but am a prisoner within my building. My light is hidden. Only my word goes forth. Around me lie the waters. Can I return from whence I came? Is the word strong enough to open wide the door? What shall I do?'

The answer came: 'Build now an ark translucent, which can reveal the light, O Builder of the ark. And by that light you shall reveal the lighted way. The power to build anew, the right use of the Word, and the using of the light,—these will release the Blessed One, deep hidden in the ark.'

**[Page 37]**

### *Ray Three*

"The Blessed One gathered force. He hid himself behind a veil. He rolled himself within that veil, and deeply hid his face. Naught could be seen but that which veiled, and active motion. Within the veil was latent thought.

The thought reached forth: 'Behind this veil of maya I stand, a Blessed One, but unrevealed. My energy is great, and through my mind I can display the glory of divinity. How can I, therefore, demonstrate this truth? What shall I do? I wander in illusion.'

The word went forth: 'All is illusion, O Dweller in the shadows. Come forth into the light of day. Display the hidden glory of the Blessed One, the glory of the One and Only. The glory and the truth will rapidly destroy that which has veiled the truth. The prisoner can go free. The rending of the blinding veil, the clear pronouncing of the truth, and practice right will render to the Blessed One that golden thread which will provide release from all the maze of earth existence.'

### *Ray Four*

"The Blessed One rushed forth to combat. He saw existence as two warring forces, and fought them both. Loaded with the panoply of war, he stood midway, looking two ways. The clash of battle, the many weapons he had learned to use, the longing not to fight, the thrill of finding those he fought were but brothers and himself, the anguish of defeat, the paean of his victory,—these held him down.

The Blessed One paused and questioned: 'Whence come the victory and whence defeat? Am I not the Blessed One Himself? I will invoke the angels to my aid.'

The trumpet sound went forth: 'Rise up and fight, and reconcile the armies of the Lord. There is no battle. Force the conflict to subside; send for the invocation for the peace of all; form out of two, one

army of the Lord; let victory crown the efforts of the Blessed One by harmonising all. Peace lies behind the warring energies."

#### *Ray Five*

"The Blessed One came forth in ignorance. He wandered in a darkness deep of spirit. He saw no reason for this way of life. He sought among the many threads that weave the [Page 38] outer garment of the Lord, and found the many ways there be, leading to the centre of the web eternal. The forms that weave that web hide the divine reality. He lost himself. Fear entered in.

He asked himself: 'Another pattern must be woven; another garment formed. What shall I do? Shew me another way to weave.'

The Word for him came forth in triple form. His mind responded to the vision clear evoked:—"The truth lies hidden in the unknown Way. The Angel of the Presence guards that Way. The mind reveals the Angel and the door. Stand in that Presence. Lift up thine eyes. Enter through that golden door. Thus will the Angel, who is the shadow of the Blessed One, reveal the open door. That Angel too must disappear. The Blessed One remains and passes through that door into the light sublime."

#### *Ray Six*

"The Blessed One caught the vision of the Way, and followed the Way without discretion. Fury characterised his efforts. The way led down into the world of dual life. Between the pairs of opposites, he took his stand, and as he swung pendent between them, fleeting glimpses of the goal shone forth. He swung in mid-heaven. He sought to swing into that radiant place of light, where stood the door upon the higher Way. But ever he swung between the pairs of opposites.

He spoke at last within himself: 'I cannot seem to find the Way. I try this way, and tread with force that way, and always with the keenest wish. I try all ways. What shall I do to find *The Way*?

A cry went forth. It seemed to come from deep within his heart: 'Tread thou, O Pilgrim on the Way of sensuous life, the middle, lighted way. It passes straight between the dual worlds. Find thou that narrow, middle way. It leads you to your goal. Seek that perceptive steadiness which leads to proved endurance. Adherence to the chosen Way, and ignoring of the pairs of opposites, will bring this Blessed One upon the lighted way into the joy of proved success.'

#### *Ray Seven*

"The Blessed One sought the pathway into forms but held [Page 39] with firmness to the hand of the Magician. He sought to reconcile the Pilgrim, who was himself, to life in form. He sought to bring the world of disorder in which he found himself into some kind of order. He wandered far into the deepest depths and became immersed in chaos and disorder. He could not understand, yet still held to the hand of the Magician. He sought to bring about that order that his soul craved. He talked with all he met, but his bewilderment increased.

To the Magician thus he spoke: 'The ways of the Creator must be good. Behind all that which seems to be, must be a Plan. Teach me the purpose of it all. How can I work, immersed in deepest matter?'

Tell me the thing that I must do?'

The Magician said: 'Listen, O Worker in the furthest world, to the rhythm of the times. Note the pulsation in the heart of that which is divine. Retire into the silence and attune yourself unto the whole. Then venture forth. Establish the right rhythm; bring order to the forms of life which must express the Plan of Deity.'

For this Blessed One release is found in work. He must display his knowledge of the Plan by the sounding of those words which will evoke the Builders of the forms and thus create the new."

It might be of value, if here were summarized in more simple and less occult terms, the significance of the above esoteric stanzas, to express their true meaning in a few succinct and terse phrases. The stanzas are of no use unless they convey to the ray types among the students of this Treatise some useful meaning, whereby they can live more truly.

The individualised Spirit expresses itself through the various ray types in the following manner:—

### *Ray One*

Dynamic one-pointedness.

Destructive energy.

Power realised selfishly.

Lovelessness.

Isolation,

**[Page 40]**

A longing for power and authority.

Desire to dominate.

Expressed strength and self-will,

leading to

A dynamic use of energy for the furtherance of the Plan.

The use of destructive forces in order to prepare the way for the Builders.

The will to power in order to cooperate.

Power realised as the major weapon of love.

Identification with the rhythm of the Whole.

The cessation of isolation.

### *Ray Two*

The power to build for selfish ends.

Capacity to sense the Whole and to remain apart.

The cultivation of a separative spirit.

The hidden light.

The realisation of selfish desire.

Longing for material well-being.

Selfishness, and subordination of all soul powers to this end,



leading to

Building wisely, in relation to the Plan.  
 Inclusiveness.  
 A longing for wisdom and truth.  
 Sensitivity to the Whole.  
 Renunciation of the great heresy of separativeness.  
 The revelation of the light.  
 True illumination.  
 Right speech through generated wisdom.

*Ray Three*

Force manipulation through selfish desire.  
 Intelligent use of force with wrong motive.  
 Intense material and mental activity.  
 The realisation of energy as an end in itself.  
 Longing for glory, beauty and for material objectives.  
 Submergence in illusion, glamour, and maya,

**[Page 41]**

leading to

The manipulation of energy in order to reveal beauty and truth.  
 The use of forces intelligently for the furtherance of the Plan.  
 Ordered rhythmic activity in cooperation with the Whole.  
 Desire for right revelation of divinity and light.  
 Adherence to right action.  
 The revelation of glory and good will.

*Ray Four*

Confused combat.  
 The realisation of that which is high and that which is low.  
 The darkness which precedes form expression.  
 The veiling of the intuition.  
 The sensing of inharmony, and cooperation with the part and not the whole.  
 Identification with humanity, the fourth Creative Hierarchy.  
 Undue recognition of that which is produced by speech.  
 Abnormal sensitivity to that which is the Not Self.  
 Constant points of crisis,

leading to

Unity and harmony.  
 The evocation of the intuition.

Right judgment and pure reason.  
The wisdom which works through the Angel of the Presence.

I could here point out a constant misconception on the part of esotericists. This Fourth Ray of Harmony, Beauty and Art is not the ray, per se, of the creative artist. The creative artist is found equally on all rays, without exception. This ray is the ray of the intuition and of the harmonising of all that has been achieved through the activity of form life, as later synthesised and absorbed by the solar angel; it manifests [Page 42] eventually as all that can be evoked and evolved through the power of the One Life (the Monad) working through form expression. It is the point of meeting for all the energies flowing through the higher spiritual triad and the lower triplicity.

### *Ray Five*

The energy of ignorance.  
Criticism.  
The power to rationalise and destroy.  
Mental separation.  
Desire for knowledge. This leads to material activity.  
Detailed analysis.  
Intense materialism and temporarily the negation of Deity.  
Intensification of the power to isolate.  
The implications of wrong emphasis.  
Distorted views of truth.  
Mental devotion to form and form activity.  
Theology,

leading to

A knowledge of reality.  
The realisation of the soul and its potentialities.  
Power to recognize and contact the Angel of the Presence.  
Sensitivity to Deity, to light and to wisdom.  
Spiritual and mental devotion.  
The power to take initiation. (This is a point of real importance.)

### *Ray Six*

Violence. Fanaticism. Willful adherence to an ideal.  
Short sighted blindness.  
Militarism and a tendency to make trouble with others and with groups.  
The power to see no point except one's own.  
Suspicion of people's motives.  
Rapid reaction to glamour and illusion.  
Emotional devotion and bewildered idealism.  
Vibratory activity between the pairs of opposites.

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Intense capacity to be personal and emphasise personalities,

leading to

Directed, inclusive idealism.

Steadiness of perception through the expansion of consciousness.

Reaction to, and sympathy with, the point of view of others.

Willingness to see the work of other people progress along their chosen lines.

The choosing of the middle way.

Peace and not war. The good of the *Whole* and not the part.

*Ray Seven*

Black magic, or the use of magical powers for selfish ends.

The power to "sit upon the fence" till the selfish values emerge.

Disorder and chaos, through misunderstanding of the Plan.

The wrong use of speech to bring about chosen objectives.

Untruth.

Sex magic. The selfish perversion of soul powers.

leading to

White magic, the use of soul powers for spiritual ends.

The identification of oneself with reality.

Right order through right magic.

Power to cooperate with the *Whole*.

Understanding of the Plan.

The magical work of interpretation.

Manifestation of divinity.

A close study of the above suggested phrases, showing as they do the wrong and the right major expressions of ray force, will aid the student correctly to comprehend his own ray nature, and also whereabouts he stands in his development. One of the major faults of disciples today is the paying **[Page 44]** of too close attention to the faults, errors and activities of other disciples, and too little attention to their own fulfillment of the law of Iove, and to their own dharma and work. A second failing of disciples (and particularly of the working and accepted disciples in the world at this present time) is incorrect speech conveying ambiguous meanings and motivated by criticism, or by an individual desire to shine. In olden days, the neophyte was forced into a prolonged silence. Speech was not permitted. This was inculcated as a check upon physical utterance of wrong words and ideas, based on inadequate knowledge. Today, the neophyte must learn the same lesson of attention to personal perfection and to personal work through the means of that inner silence which broods over the disciple and forces him to attend to his own work and business, leaving others free to do the same, and so learn the lesson of experience. A great deal of present right activity is hindered by the speech interplay between disciples, and much time is lost through wordy discussion of the work and activities of other disciples. Humanity, as a whole, needs silence at this time as never before; it needs time in which to reflect, and the opportunity to sense the universal rhythm. Modern disciples, if they are to do

their work as desired and to cooperate with the Plan correctly, need that inner reflective quiet which in no way negates intense outer activity but which does release them from wordy criticisms, feverish discussions, and constant preoccupation with the dharma, the motives and the methods of their fellow disciples.

## b. THE RAYS AND INITIATION

It will not be possible for me to make clear the ray reactions to the final process which we have considered briefly, namely the stage in the liberation of the spirit which we call Identification. All that is possible, even in the case of Initiation, [Page 45] is to give the elementary stanzas which convey to accepted disciples some of the significance of the first initiation. As regards identification, the reactions of the illumined initiate are made available to his intelligence in symbolic form, but if these forms were described, they would be completely misunderstood. When the third initiation takes place and the wider open door looms before the initiate, he will then discover the meaning of that type of realisation which is here called (for lack of a better name) Identification.

### *Ray One*

"The Angel of the Presence stands within the light divine—the centre and the meeting place of many forces.

These forces meet and blend. They focus in the head of him who stands before the Angel.

Eye to eye, and face to face, and hand to hand, they stand. Will reinforces will, and love meets love.

The will-to-power merges with the will-to-love and strength with wisdom meets. These two are one.

From that high spot of unity, the One who is released stands forth and says:—

'I return from whence I came; from the formless to the world of form I make my way. I will to be. I will to work. I will to serve and save. I will to lift the race. I serve the Plan with will, the *Whole* with power.'"

### *Ray Two*

"The Angel of the Presence draws the wanderer to him. Love divine attracts the seeker on the Way. The point of merging is achieved.

Mouth to mouth, the breath is drawn forth, and the breath is drawn in. Heart to heart, the beating of these twain is merged in one. Foot to foot, the strength is passed from the greater to the less, and thus the Way is trodden.

Force inspires the Word, the Breath. Love inspires the heart, the life. Activity controls the treading of the Way. These three produce the merging. All then is lost and gained.

The word goes forth: 'I tread the Way of Love. I love the Plan. Unto that Plan, I surrender all I have. Unto the [Page 46] Whole, I give my heart's deep love. I serve the Plan; I serve the Whole with love and understanding.'"

### *Ray Three*

"The Angel of the Presence stands within the centre of the whirling forces. For ages long, thus has he stood, the centre of all energies from above and from below.

With intelligence, the Angel works to make the *One* Who is above and the one who is below to blend and be as one. With twelve clear notes, the hour sounds forth, and then the two are one. The Angel

stands entranced.

Ear to ear, breast to breast, right hand to left, the two (who are the three) produce the merging of their lives. Glory shines forth. Truth is revealed. The work is done.

Then man, who is the soul, cries forth with power:—"I understand the Way—the inner Way, the silent Way, the manifested Way, for these three *Ways* are one. The Plan proceeds upon the outer Way; it shews itself. The *Whole* will stand revealed. That Plan I know. I *will*, with love and mind, to serve that Plan."

#### *Ray Four*

"The Angel of the Presence stands in his beauty rare upon the lighted Way. The glow of the Presence pours throughout the field of combat and ends, in peace, the strife.

The warrior stands revealed. His work is done. Back to back, the Angel and the Warrior stand, their auras meeting in a radiant sphere of light. The two are one.

The Voice goes forth:—"Harmony is restored and the beauty of the Lord of Love shines forth. Such is the Plan. Thus is the Whole revealed. The higher and the lower meet; form and the formless merge and blend, and know themselves as one. In harmony with all united souls, I serve the Plan."

#### *Ray Five*

"The Angel of the Presence serves the three—the One above, the one below, and the One who ever is. [This refers to the fact that on the fifth plane the Angel is definitely met and known, and the three aspects of the higher triad, buddhi, the abstract mind and spirit, plus the ego in the causal body, and the lower mind are here blended and fused.]

#### **[Page 47]**

The great Triangle begins its revolutions, and its rays reach out in all directions, and permeate the *Whole*.

The man and Angel face each other, and know themselves to be the same. The light that radiates from the heart, the throat, and from the centre which stands midway meet and merge. The two are one.

The Voice that speaks within the silence can be heard: "The power that reaches from the highest point has reached the lowest. The Plan can now be known. The Whole can stand revealed. The love that stretches from the heart, the life that issues forth from God, have served the Plan. The mind that gathers all with wisdom into the boundaries of the Plan has reached the outer limits of the sphere of God's activity. That power informs my life. That love inspires my heart. That mind enlightens all my world. I therefore serve the Plan."

#### *Ray Six*

"The Angel of the Presence reaches down, and, at the midway point, pierces the fog of glamour. The Path stands clear.

The One who treads the path and stops to fight, who wrestles blindly with the two who seek to hinder and to blind, sees the Way free. It stands revealed. He ceases from the clamour and the fight. He finds his way into the Presence.

Knee to knee, and foot to foot, they stand. Hand to hand, and breast to breast, forehead to forehead, see them stand. And thus they merge and blend.

The trumpet call goes forth: "The warfare is no more. The battle ends. The glamour and the clouds have disappeared. The light and glory of the Way is here. That light reveals the Plan. The Whole is

with us now. The purpose is revealed. With all I have, I serve that Plan."

### *Ray Seven*

"The Angel of the Presence lifts one hand into the blue of heaven. He plunges deep the other into the sea of forms. Thus he connects the world of form and formless life. Heaven to earth he brings; earth into heaven. This the man, who stands before the Angel, knows.

He grasps the meaning of the painted sign which the Angel holds aloft. [Then follows a phrase which is incapable [Page 48] of translation into modern language. It signifies that complete merging which the mystic endeavours to express in terms of the "marriage in the heavens", and which has been wrongly twisted into the false teaching anent sex magic. This phrase, expressed by a painted symbol, symbolises complete unity between the outer and the inner, the objective and the subjective, between spirit and matter, and between the physical and the essential.]

The two are one. Naught more remains to grasp. The Word is manifest. The work is seen complete. The Whole is visioned. The magic work is wrought. Again the two are one. The Plan is served. No word need then be said."

These phrases are an attempt to express some of the realisations of the true initiate when he stands—at the third initiation—before the Angel and sees that Angel also pass away, so that naught is left but conscious knowledge and realisation. Although this statement may signify but little to us at present, it will, nevertheless, serve to demonstrate the futility of dealing with the secrets of the mysteries and with initiation through the medium of words. When this is better realised, the true work of the Masonic dramas will begin to measure up to the need.

This section expresses some of the basic emerging truths which will carry meaning to the senior disciples and the initiates of the world, who are battling, at this time, in the service of the Plan. They are present in the world at this time, and their work is bearing fruit, but they need at times the incentive of the future achievable glory to aid them to carry on.

This treatise is, therefore, somewhat abstruse and quite symbolical. It may appear difficult to comprehend, and it may mean little to some and nothing at all to others. If the disciples of the world are truly struggling and if they are applying practically the teaching given, as far as in them lies, they will find as time elapses, and their reason and intuition awaken, [Page 49] that such symbolic and abstruse statements become clearer and clearer, serving to convey the intended teaching. When this happens, the Angel of the Presence approaches ever closer, and lights the disciple on his way. The sense of separateness diminishes until, at last, light permeates the darkness, and the Angel dominates the life.

### *2. The Two Cycles of Egoic Appropriation*

We shall now enter upon a somewhat technical consideration of the relation of the Ego and its ray to the sheaths or vehicles through which it must express itself, and through which it must enter into contact with certain phases of divine experience. The foundation of what is here elaborated in relation to the cycles of appropriation, will be found briefly touched upon in *A Treatise on Cosmic Fire* (pages 787-790), and the following statements, gathered from those pages, will be elucidated in the succeeding pages.



1. As the ego or soul appropriates to itself a sheath for expression and experience, points of crisis will inevitably occur:—

a. The work of passing onto a particular plane for purposes of incarnation is one such point. This concerns the passing down to a lower plane, or from a lower plane onto a higher. Indications of the importance and the crucial nature of such transition can be seen in certain formulas which are used when passing from one degree in Masonry to another, as in raising a Lodge from a lower to a higher degree.

b. Another such point of crisis occurs when the mental body is swept into activity and the etheric body is similarly vitalised.

### [Page 50]

2. Relationship between the ego or soul and the dense physical body is established when

a. Matter of the three lowest subplanes of the physical plane is built into the etheric body, prior to physical incarnation, and the potential channels of communication and of exit are established. These are the main channel or line of communication found between the centre at the base of the spine and that in the head, via the spleen.

b. A corresponding activity takes place in the process of liberation upon the Path of Return in which the bridge (or the antaskarana) is established between the lower mental body, the causal body, and the higher mental worlds.

When the work under the first category is accomplished upon the physical plane and its technique is understood, man can then achieve escape from the physical body in full, waking continuity of consciousness. When a similar work has taken place on the higher plane and the "bridge" is satisfactorily built, then the "initiate" can escape from the limitations of form life and enter into that state of consciousness called Nirvana, by the Buddhist. This high state of being has to be entered also in full continuity of consciousness. Both these major crises in the life of the soul,—one leading to physical incarnation and one producing the liberation of the soul from that condition,—are, and must always be, the result of group vibration, of group impulse, group incentive and group impetus. One impetus originates in the group of souls, of which an incarnating ego is an integral part; the other is the result of the activity of the groups of atoms which are vibrating in response to (but not in unison with) that egoic impulse. In this phrase is summed up the work and opportunity [Page 51] of the soul, for it works towards the regeneration of matter and not towards the consummation of its own salvation. It might be stated that the liberation of the soul or ego comes about when its work of salvaging matter (through utilising it and building it into forms) has been carried forward to a desired point. It is not primarily due to the attainment of a certain spiritual stature by the man and the demonstration of certain spiritual qualities. This desired stature and these spiritual qualities are manifested when the vehicles have been "occultly saved", and matter has thus been transformed, transmuted and symbolically "raised up into heaven". When the vehicles vibrate in unison with the soul, then is liberation achieved.

#### a. THE POINTS OF CRISIS

Just as there are five points of crisis in the life of a man as he achieves the goal of initiation (which we call the five Initiations), so there are five similar points of crisis in the process of taking form in the

three worlds, with three of more importance,—the first, the third and the fifth. When (speaking again in symbols) a soul, functioning under divine impulse, comes into incarnation and undergoes racial experience in order to develop certain manifested qualities, there are five points of crisis. I am here speaking in terms of humanity as a whole, as mankind expresses what we call the "human state of consciousness". I am not speaking in terms of an individual soul, if such a misnomer may be permitted. These five points of crisis mark the transfer of soul life from one race to another. Each time such an event happens, there is racial unfoldment, and the appropriation, more or less consciously, by the race of another vehicle of expression. The following tabulation shows the appropriations marking the five racial crises.

**[Page 52]**

1. In the Lemurian civilisation----- the appropriation of the physical body, with its five senses.
2. In the Atlantean civilisation----- the appropriation of the astral body.
3. In the present Aryan world----- the appropriation of the mental body, with consequent intellectual unfoldment.
4. In the coming race -----conscious appropriation and integration of the threefold personality.
5. In the final race-----the expression, in fullest measure, of the soul and its vehicles, plus some measure of spiritual manifestation.

Here, therefore, we have five points of crisis in the life of the individual, in conjunction with the whole, with the first stage (called individualisation) in Lemuria, the third stage in our race, and a final stage at the end of the age. These stages are carried forward over so long a period of time, and are so closely interrelated, that one stage and period makes possible that of another, and only the analytical mind sees or seeks differentiation. The reflection of this fivefold experience in any individual life takes place in the following order in the life of the average intelligent aspirant, who responds to, and takes advantage of the civilisation and education of the present time.

1. Appropriation of the physical sheath. This takes place between the fourth and seventh year, when the soul, hitherto overshadowing, takes possession of the physical vehicle.

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2. A crisis during adolescence, wherein the soul appropriates the astral vehicle. This crisis is not recognised by the general public and is only dimly sensed, from its evidenced temporary abnormalities, by the average psychologist. They do not recognise the cause but only the effects.
3. A similar crisis between the twenty-first and twenty-fifth years, wherein the mind vehicle is appropriated. The man should then begin to respond to egoic influences, and in the case of the advanced man, he frequently does.
4. A crisis between the thirty-fifth and forty-second years, wherein conscious contact with the soul is established; the threefold personality then begins to respond, as a unit, to soul impulse.
5. For the remaining years of life, there should be an increasingly strong relationship between the soul and its vehicles, leading to another crisis between the fifty-sixth or the sixty-third years. According to that crisis will depend the future usefulness of the person and whether the ego continues to use the vehicles on into old age, or whether there is a gradual withdrawal of the indwelling entity.

There are many corresponding cycles of crisis in the life history of any soul down through the ages, but these major five crises can be traced with clarity from the standpoint of the higher vision.

One of the ways in which the life story of a soul is charted in the archives of the Masters (under the present planetary experiment) is by means of graphs, which give these crises—racial and individual. Sometimes, with the more advanced aspirants, even the physiological crises of importance are charted. The entire story of the relationship of a soul with [Page 54] its several vehicles of expression in the three worlds, is the story of the various types of energy which are being magnetically related to each other and which are temporarily subordinated to varying aspects of force, in order to produce those fields of magnetic activity wherein certain needed rates of vibration may be established. From the angle of the initiates of the Ageless Wisdom, the story of man, the aspirant, is the story of his response to, or repulse of, applied energies. The fact that the interplay between different types of energy results in the formation of those aggregations or condensations of force which we call bodies, sheaths or vehicles (material or immaterial) is incidental to the main issue, which is the development of a conscious response to the life of God.

Small units of energy, relatively speaking, are swept into contact with great fields of force, which we call planes. According to the extent of the impact (and this is determined,—symbolically speaking,—by the power of the originating will, the so-called age of the soul, the potency of group activity, and planetary or group karma), so will be the response between the unit of energy and the field contacted, and so will be the quality and vibratory activity of the atoms of matter which are attracted and held together. They will thus constitute a temporary form from which can be seen as externalised and as relatively tangible, and which can function as a mode or medium whereby the soul can contact larger forms of divine life and expression. The more intricate the organisation of the form and the more complex and perfect the response apparatus, the more clearly will be indicated the age of the soul and the perfected intent or potency of its will, the freer it will be from the limiting karma of an unevolved conditioning vehicle.

A close study of this subject is not possible here. The appropriation by a soul of those energy units which will constitute [Page 55] its body or sheath, as it passes from one plane to another and from one state of consciousness to another, is a study so abstruse and complicated that only those initiates whose development equips them and whose interest impels them to work with the application of the law of karma (which is identified in time and space with substance and force), can readily comprehend the complexities of the subject.

Two words are emerging today in connection with modern psychology which have a close relation to this difficult law; they indicate two basic ideas with which these trained initiates work. The idea of *patterns* and the idea of *conditioning* hold definite occult implications. The workers in this department of esoteric work deal primarily with the world of patterns which underlie all the activities of the Oversoul and the individual souls. Forget not that this term "individual souls" is but a limiting phrase, used by the separative mind to indicate the aspects of one reality.

Patterns are, in the last analysis, only those types of energy which are struggling to emerge into material expression and which eventually subordinate the more superficial and obvious energies (which have worked their way through to the surface in the process of manifesting) to their newer imposed rhythm. Thus they produce the changed types, new forms and different notes, tones and appearances.

These patterns are literally the divine ideas, as they emerge from the subjective group consciousness and take those mental forms that can be appreciated and appropriated by the mind and brain of man during any particular epoch. It might, therefore, be thought that these patterns or fundamental ideas which take shape and appear to control the "way of a man on earth", as it is esoterically called, produce the conditioning here discussed. Literally and curiously, this is not so. From the angle of esoteric thought, [Page 56] conditioning (if rightly understood) concerns the response, innate and inherent, of matter or substance, to the pattern. It might be said that the pattern evokes and awakens response, but that the conditioning of the resultant activity is determined by the quality of the response apparatus. This quality is inherent in the substance itself, and the interplay between the pattern and the conditioned material produces the type of sheath which the soul appropriates in time and space, in order to experiment and gain experience. It will appear more clearly, therefore, as one studies this subject and ponders deeply upon its implications, that as a man advances on the path of evolution and nears the status of an initiate, the conditioning of the form, innate and inherent, will continuously approach nearer and nearer to the requirements of the pattern. It might also be stated that the pattern is relatively immutable and unchangeable in its own inherent nature, as it comes forth from the mind of either the macrocosmic Deity or the microcosmic thinker, but that the process of the inner conditioning of matter is mutable and in a state of continual flux. When, at the third initiation, union of the pattern and the conditioned form is achieved, the Transfiguration of the initiate takes place, leading to that final crisis wherein the two are known as one, and the form nature (including in this phase the causal body as well as the lower vehicles) then is dispersed and disappears.

The early stages of human development are—as in all else in nature,—apparently inchoate and formless, from the angle of the true pattern, existing eternal in the Heavens. There is a physical form, but the inner, fluid, subjective nature, emotional and mental, in no way conforms to the pattern, and, therefore, the outer form is also inadequate. But crisis after crisis occurs, and the inner form nature responds more definitely and precisely to the outer impact of the soul impetus [Page 57] (note this paradoxical phrase), until the astral vehicle and the mental body are consciously appropriated, and as consciously used. It must never be forgotten that evolution (as we understand it and as it must be studied by the human intellect) is the story of the evolution of consciousness and not the story of the evolution of form. This latter evolution is implicit in the other and of secondary importance from the occult angle. Consciousness is literally the reaction of active intelligence to the pattern. Today, it is as if we were responding consciously and with an increasingly intelligent purpose to the design as laid down by the Master Builder upon the tracing board. As yet we do not and cannot enter into that Cosmic Mind and vibrate in conscious unison with the divine Idea nor grasp the Plan as it is sensed and seen by the cosmic Thinker. We have to work with the design, with the pattern, and with the Plan, for we are only as yet in process of being initiated into that Plan and we are not aware of the true significance of those great *Identifications* which enabled the Carpenter of Nazareth to say: "I and my Father are one."

But it must also be remembered (and herein lies the clue to world unfoldment and to the mystery of past, present and future) that we are dealing with matter-substance and with forms which are already conditioned, and which were conditioned when the creative process began. The material to be found in the quarries of manifested purpose is, symbolically speaking, *Marble*, and is thus conditioned. It is not clay or slate. It is from this marble, with all the inherent attributes of marble, that the Temple of the Lord must be built, in conformity to the design or pattern. This conditioned substance must be accepted as existing and must be dealt with as it is. Such is the parable of the ages. The design, the material, and the future temple are all subjectively related, and it is this [Page 58] that the soul knows.

For the soul is the One who appropriates the material (already conditioned and qualified), and for ages the soul wrestles with that material, building it into tentative forms, discarding it at will, gathering together again the material needed, and steadily making more adequate models as the pattern is visioned. Some day, the model will be discarded, the pattern will be seen as it really is, and the worker, the soul, will then begin to build consciously the Temple of the Lord, out of the conditioned and prepared material which, for long ages, it has been preparing in the quarry of the form life, the personal life.

Here, therefore, are indicated two crises in the subjective life of the soul:—

1. The crisis wherein the soul, blinded, limited and handicapped by form, begins to work in the quarry of experience, far from its own country, with inadequate tools, and in complete temporary self-imposed ignorance of the design, or pattern.
2. The crisis which comes very much later in the soul's experience, wherein the soul knows more clearly the design, and in which much material has been prepared. The soul is no longer blind, and can now work in collaboration with other souls in the preparation of the material for the final Temple of the Lord. The soul, incarnate in human form, places in that Temple his particular contribution to the whole, which might be stated symbolically to be
  - a. A stone placed in the foundations, typical of the consecrated physical life.
  - b. A column in the Temple itself, typical of the desire or aspirational life.
  - c. A design upon the tracing board, which coincides with **[Page 59]** the Great Pattern or Design, and which is that fragment of that design which the individual had to supply and in search of which he went forth.
  - d. A radiance or light, which will augment the Shekinah, the light which "ever shineth in the East".

Three things emerge in connection with the task of the soul as it appropriates sheath after sheath for expression:—

1. The condition of the substance of the sheaths which determines the equipment.
2. Responsiveness to the pattern, which is dependent upon the stage of conscious development.
3. Ability to work in connection with the Plan, which is dependent upon the number and quality of the crises undergone.

All this takes place as the soul passes, time after time, through the experience of physical incarnation; later, progress is made consciously from plane to plane and this is undertaken with clear intent. The work is facilitated and progresses with increased rapidity as the soul, actively, intelligently and intuitively, begins to work with the pattern, transmitting from crisis to crisis (each marking an expansion of consciousness) a newer reach of development and a fresh grasp of the great Design, coupled with a better and more adequate equipment through which to carry on the work.

In our consideration of the second part of the statement in this treatise, which deals with the relationship of the soul to its instrument,—the mechanism whereby or wherewith it expresses quality, activity and eventually divinity (whatever that vague word may mean)—we have to approach the

subject in two ways:

**[Page 60]**

First, we must consider the utilisation of the mechanism on the Path of Outgoing.

Second, the utilisation of the mechanism upon the Path of Return.

In the first case, we are dealing with what might be regarded as the physiological aspect, for it is in the physical nature that the consciousness is primarily focussed; in the second case, we are concerned with the purely mental apparatus, though the word "apparatus" is basically unsuitable.

It might be well to interrupt here for a moment and deal with the idea of mechanism and divinity, for these are apt to be a materialising of the idea of divinity, particularly in the West. The divinity of Christ, for instance, is frequently illustrated by reference to His miracles, and to those supernormal powers which He so often evidenced. Supernormal powers are, of themselves, no evidence of divinity at all. Great exponents of evil can perform the same miracles and demonstrate the same capacity to create and to transcend the normal faculties of man. These powers are inherent in the creative aspect of Divinity, the third or matter aspect, and are linked to an intelligent understanding of matter and to the power of the mind to dominate substance. This power is, therefore, neither divine nor non-divine. It is a demonstration of the capacity of the mind, and can be used with equal facility by an incarnated Son of God, functioning as a World Saviour or Christ, and by those Beings who are on the path of destruction, and who are called (by those who know no better) Black Magicians, Evil Forces and Devils.

Divinity (using the word in its separative sense) connotes the expression of the qualities of the second or building aspect of God,—magnetism, love, inclusiveness, non-separativeness, sacrifice for the good of the world, unselfishness, intuitive understanding, cooperation with the Plan of God, and many **[Page 61]** other such qualitative phrases. Mechanism, after all, implies the creation of a form out of matter and the infusing of that form with a life principle which will show itself in the power to grow, to reproduce, to preserve identity of some kind, to flower forth into certain instinctual reactions, and to preserve its own specific qualitative nature. Life resembles the fuel which, in conjunction with the mechanism, provides the motivating principle and makes activity and the needed movement possible. But there is more to manifestation than forms which possess a life principle. There is a diversity running through nature and a qualifying principle which differentiates the mechanisms; there is a general synthesis and purpose, which defies the powers of man to emulate it creatively, and which is outstandingly the major characteristic of divinity. It expresses itself through colour and beauty, through reason and love, through idealism and wisdom, and through those many qualities and that purpose which, for instance, animate the aspirant. This is—briefly and inadequately expressed—Divinity. It is, however, a relative expression of Divinity. When each of us stands where stand the Masters and the Christ, we will regard this whole question from another point of view. The developing of virtues, the cultivation of understanding, the demonstration of good character and high aims, and the expression of an ethical and moral point of view are all necessary fundamentals, preceding certain definite experiences which usher the soul into worlds of realisation which are so far removed from our present point of view that any definition of them would be meaningless. What we are engaged in is the development of those qualities and virtues which will "clear our vision", because they produce the purification of the vehicles so that the real significance of divinity can begin to emerge in our consciousness.



**[Page 62]**

b. CERTAIN BASIC PREMISES

With this preamble, we will pass on to the consideration of the mechanism and of that which infuses it and motivates it with life and intelligence.

Certain basic premises are recognised and can, therefore, be very briefly mentioned:—

1. The soul informs the mechanism in two ways and through two points of contact in the body:—

a. The "thread of life" is anchored in the heart. The life principle is there to be found, and from that station it pervades the entire physical body through the medium of the blood stream, for "the blood is the life".

b. The "thread of consciousness" or of intelligence is anchored in the head, in the region of the pineal gland, and from that station of perception it orders or directs the physical plane activities, through the medium of the brain and the nervous system.

2. The directive activity of the soul, or its authoritative grasp upon the mechanism of the body, is dependent for its extent upon the point of development, or upon the so-called "age of the soul". The soul is ageless from the human angle, and what is really meant is the length of time that a soul has employed the method of physical incarnation.

3. The result of this twofold hold upon the mechanism during the past ages has been the conditioning of the material, in conjunction with its own inherent conditioned nature. A form is produced which is adequate to the temporary need of the soul and which is a reflection, in time and space, of its "relative age" or point of development. **[Page 63]** This, therefore, produces the type of brain, the conformation of the body, the condition of the endocrine system, and consequently the set of qualities, the type of mental reaction, and the character with which any given subject enters into life upon the physical plane. From that point, the work proceeds. This work might be regarded as an effort to intensify the hold which the divine Thinker has upon the mechanism. This will lead to a wiser, fuller direction, a deeper realisation of the purpose, and an effort to clear the way for the soul by the institution of those practices which tend towards right conduct, right speech, and good character. The thought underlying this paragraph links the conclusions of the materialistic school of psychologists with the introspectionist school and those schools which posit a self, a soul or a spiritual entity, and shows that both groups are dealing with facts, and that both must play their united parts in training the aspirant in the New Age.

4. As the introspective method is pursued, and as we study the human subject, we discover that underlying the human body in all its parts, and constituting a definite part of the human apparatus, there is a vehicle which has been called the "etheric body", composed entirely of threads of force which, in their turn, form the channels along which still more subtle and varying types of energy flow. These are, in their turn, "conditioned" during manifestations by the status of the soul. These threads underlie and interpenetrate the entire body and the nervous system and are in reality the actuating power of the nervous system. Their responsiveness to impacts, outer and inner, is unbelievably great. The nervous reactions of the disciple and highly developed person, **[Page 64]** whose etheric body is in close rapport with his nervous system, is beyond the average comprehension.

5. The sum-total of the nerves, with the millions of nadis or "thread counterparts" in the etheric body, form a unit, and this unit, according to the teaching of the Ageless Wisdom, has in it points of focus for different types of energy. These are called "force centres", and upon these depend the life experience of the soul and its expression, and not upon the body. They are the factors which condition the glandular system of the body.

6. This subjective and objective system governs the manifestation of the soul on the physical plane. It indicates to those who can see in truth, the grasp or hold that the soul has upon its instrument; it can be seen whether that grasp is occasional and partial or whether it is entire and whole. This is most wonderfully indicated in a certain Masonic grip, which marks a climax in the experience of the candidate to the mysteries.

I previously referred to the main channel of communication between the soul and its mechanism as being:—

- a. The centre at the base of the spine.
- b. The centre at the top of the head, where the most important centre in the body is situated, from the standpoint of the soul. There is its point of entry and exit; there is the great radio station of reception, and the distributing centre for direction.
- c. The spleen. This is a subsidiary centre and organ in connection with the heart centre.

It is through the spleen that a linking up takes place between the life principle (seated in the heart) and the consciousness system, interlinking all the material organs and the atomic [Page 65] substance of the physical body. This statement indicates that, in the location in the human body where the spleen is found, along with its corresponding subjective force centre, two great currents of energy cross: these are the current of physical vitality or life and the current of the consciousness of the atoms which construct the form. It will be observed that we are here discussing the group subconscious life and not the conscious life and the self-consciousness. The spleen is the organ in which planetary prana or vitality is received and passed. This enters in through "the open gateway" of the splenic force centre, and passes to the heart. There it merges with the individual life principle. Through the splenic centre also passes the conscious life of the sum-total of the bodily cells, which are, in their turn, the recipients of the energy of the consciousness aspect or principles of all atoms and forms within the fourth kingdom of nature. This we cannot be expected to comprehend as yet, but the truth will be appreciated later on in the racial development. A hint can here be found as to the excessive sensitivity of the solar plexus centre to surrounding group impacts and impressions of an astral kind. There is a close rapport between the splenic centre and the solar plexus, as well as with the heart.

7. These two subjective and subconscious streams of energy cross each other in the region of the spleen and there form a cross in the human body, as they traverse each others lines of force. This is the correspondence in the human body to the cross of matter, spoken of in connection with Deity. Consciousness and life form a cross. The downpouring stream of life from the heart and the stream of life-giving energy from the spleen pass on (after crossing each other and producing a whirlpool of force) into the solar plexus region; from thence [Page 66] they are very definitely drawn together as one stream at a certain stage in the life of the advanced aspirant. There they merge with the sum-total of energies, using the three points referred to—the head, the base of the spine and the spleen—as a definite mode of communication, of distribution and of control, and finally of ultimate withdrawal, consciously or unconsciously, at the moment of death or in the technique of inducing that stage of

control known as *Samadhi*.

8. When the directing Agent in the head, deliberately and by an act of the will, raises the accumulated energies at the base of the spine, he draws them into the magnetic field of the centres up the spine and blends them with the dual energy emanating from the spleen. The spinal tract with its five centres then awakens into activity, and finally all the forces are gathered together into one fused and blended stream of energy. Three things then happen:

a. The kundalini fire is raised and immediately burns away all the etheric webs which are the protective barriers, separating the various centres.

b. The etheric body intensifies its vitality, and the physical body is consequently powerfully vitalised, galvanised, and energised.

c. The entire aura is coordinated and illumined, and the soul can then, at will, withdraw from its physical vehicle in full waking consciousness, or stay in it as an incarnated Son of God, Whose consciousness is complete on the physical plane, the astral plane, and on the mental levels, as well as in the three aspects of lower mind, causal consciousness and nirvanic realisation. This process finds its consummation at the third initiation.

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In the life of the aspirant, the power to cause this tremendous happening is dependent upon the carrying forward of the inner subjective and spiritual work previously described as the "building of the bridge on the mental plane" between the above mentioned three aspects. For the race of men as a *whole*, this work began in the middle of our Aryan race, and is today going forward very rapidly. For the individual aspirant, the work has always been possible right down the ages, and it is the major task undertaken by disciples at this time. It might be added here that the New Group of World Servers is composed of those who are engaged in this work for the race, and every person who builds his bridge joins this group of occult "bridge-builders". There is, therefore, something symbolic about the work of our modern bridge builders who join the chasms and span the waters and thus give concrete evidence of the work being done today by advanced humanity.

It now becomes possible to consider the process whereby a man bridges the gulf or gap (speaking symbolically) which exists between the personal lower self and the higher Self, as the latter functions in its own world. This has to be bridged before at-one-ment can be achieved and complete integration of the entire man can be brought about. To understand clearly what occurs, it will be wise to define more accurately what that higher nature is, and of what it consists.

We have seen in our studies that the soul is a dual blend of energies—the energy of life and the energy of mind—as far as its relation to the mechanism is temporarily concerned. The merging of these two energies in the human mechanism produces what we call consciousness—at first self-consciousness and finally group-consciousness. The mechanism is, in its own nature, also a blend or fusion of energies—the energy of substance itself which takes the form of the atomic structure [Page 68] of the physical body, plus the vitality which animates that body, and, secondly, the energy of that body which we call the astral body, distinguished by sensitivity, emotional activity, and that magnetic force which we call desire. There is, finally, the energy of mind itself. These four types of energy form what we call the lower personal self, but it is the higher mental aspect of the mind which links, subjectively, this

personality and the soul. It is the lower consciousness which (when developed) enables a man eventually to make conscious contact with the higher. It is the lower concretising mind which must be awakened, understood and used with definiteness before the higher mind can become the medium through which knowledge can be gained of those realities which constitute the kingdom of God. Intellect must be unfolded before the intuition can be correctly evoked.

We have, therefore, in the case of man, two groups of major energies dominating, as a result of a long experience of incarnation in form, the energy of the astral or desire nature and the energy of mind. When these are fused and blended, thoroughly organised and utilised, then we see a functioning and powerful Personality. Seeking to impose itself upon these energies and to subordinate them to higher and different aims is to be found that blended energy-unit which we call the soul. Its two energies (mind and love, the latter being also a dual form of energy) are anchored, if one may use this word in a symbolic and esoteric sense, in the human brain, whilst the life principle, as we have seen, is anchored in the human heart. The four energies of the lower self—atomic energy, vital energy, feeling energy and mental energy—plus the two energies of the soul, make the six energies used by man in his life experience; but the energy of the atom is usually not counted as a human energy, as it is uniform in its usage in all [Page 69] forms of life in all kingdoms, and therefore man is regarded as a sum total of five energies, and not of six energies.

The human soul (in contradistinction to the soul as it functions in its own kingdom, free from the limitations of human life) is imprisoned by and subject to the control of the lower energies for the major part of its experience. Then, upon the Path of Probation, the dual energy of the soul begins to be increasingly active, and the man seeks consciously to use his mind, and to express love-wisdom on the physical plane. This is a simple statement of the objective of all aspirants. When the five energies are beginning to be used consciously and wisely in service, a rhythm is then set up between the personality and the soul. It is as if a magnetic field were then established, and these two vibrating and magnetic units, or grouped energies, begin to swing into each others field of influence. In the early stages, this happens only occasionally and rarely. Later it occurs more constantly, and thus a path of contact is established which eventually becomes the line of least resistance, "the way of familiar approach", as it is sometimes esoterically called. Thus the first half of the "bridge", the antaskarana, is constructed. By the time the third initiation is undergone, this way is completed, and the initiate can "pass to higher worlds at will, leaving the lower worlds far behind; or he can come again and pass upon the way that leads from dark to light, from light to dark, and from the under, lower worlds into the realms of light".

Thus the two are one, and the first great unison upon the path of return is complete. A second stage of the way has then to be trodden, leading to a second union of still greater importance in that it leads to complete liberation from the three worlds. It must be remembered that the soul, in its turn, is a union of two energies, plus the energy of spirit, of which the lower three are the reflection. It is a synthesis of the [Page 70] energy of Life itself (which demonstrates as the life-principle within the world of forms), of the energy of the intuition, or spiritual love-wisdom or understanding (which demonstrates as sensitivity and feeling in the astral body), and of spiritual mind, whose reflection in the lower nature is the mind or the principle of intelligence in the form world. In these three energies we have the atma-buddhi-manas of the theosophical literature. They are that higher triplicity which is reflected in the lower three, and which focusses through the soul body on the higher levels of the mental plane before being "precipitated into incarnation", as it is esoterically called.

Modernising the concept, we might say that the energies which animate the physical body and the intelligent life of the atom, the sensitive emotional states, and the intelligent mind have eventually to be blended with, and transmuted into, the energies which animate the soul. These are the spiritual mind, conveying illumination; the intuitive nature, conferring spiritual perception; and divine livingness.

After the third initiation the "Way" is carried forward with great rapidity, and the "bridge" is finished which links perfectly the higher spiritual Triad and the lower material reflection. The three worlds of the soul and the three worlds of the Personality become one world wherein the initiate works and functions, seeing no distinction, viewing one world as the world of inspiration and the other world as constituting the field of service, yet regarding both together as forming one world of activity. Of these two worlds, the subjective etheric body (or the body of vital inspiration) and the dense physical body are symbols on the external plane.

How is this bridging antaskarana to be built? What are the steps which the disciple must follow? We are not here considering the Path of Probation whereon the major faults [Page 71] should be eliminated and whereon the major virtues should be developed. Much of the spiritual instruction given in the past has laid down the rules for the cultivation of the virtues and qualifications for discipleship, and also the necessity for self-control, for tolerance and for unselfishness. But these are elementary stages and should be taken for granted by all students of this Treatise. Such students are presumably occupied not only with the establishment of the character aspect of discipleship, but with the more abstruse and difficult requirements for those whose goal is initiation.

It is with the work of the "bridge-builders" that we are concerned. First, let it be stated that the real building of the antaskarana only takes place when the disciple is beginning to be definitely focussed upon mental levels, and when therefore his mind is intelligently and consciously functioning. He must begin at this stage to have some more exact idea than has hitherto been the case as to the distinctions existing between the Thinker, the apparatus of thought, and thought itself, beginning with its dual esoteric function which is:

1. The recognition of, and receptivity to, *Ideas*.
2. The creative faculty of conscious thought-form building.

This necessarily involves a strong mental attitude and a reorientation of the mind to reality. As the disciple begins to focus himself on the mental plane (and this is the prime intent of the meditation work) he starts working in mental matter and trains himself in the powers and uses of thought. He achieves a measure of mind control; he can turn the searchlight of the mind in two directions—into the world of human endeavor, and into the world of soul activity. Just as the soul makes a way for itself by projecting itself in a thread or stream of energy into the three worlds, so the disciple begins [Page 72] consciously to project himself into the higher worlds. His energy goes forth, through the medium of the controlled and directed mind, into the world of higher spiritual mind and into the realm of the intuition. A reciprocal activity is thus set up. This response between the higher and lower mind is symbolically spoken of in terms of light, and the "lighted way" (a term frequently employed) comes into being between the personality and the spiritual Triad, via the soul body, just as the soul came into definite contact with the brain via the mind. This "lighted way" is the illumined bridge. It is built through meditation; it is constructed through the constant effort to draw forth the intuition, through subservience and obedience to the Plan (which begins to be recognised as soon as the intuition and the mind are en rapport) and through a conscious incorporation into the group in service and for purposes

of assimilation into the whole. All these qualities and activities are based upon the foundation of good character and the qualities developed upon the Probationary Path.

The effort to draw forth the intuition requires directed occult (but not aspirational) meditation. It requires a trained intelligence, so that the line of demarcation between intuitive realisation and the forms of the higher psychism may be clearly seen. It requires a constant disciplining of the mind, so that it can "hold itself steady in the light", and the development of a cultured right interpretation so that the intuitive knowledge which has been achieved may then clothe itself in the right thought forms.

Subservience or obedience to the Plan involves something else than a vague and misty realisation that God has a Plan and that we are included in it. It is more than a hiding of oneself in the shadow of the will of God. It necessitates a wise differentiation between:

**[Page 73]**

1. The general perspective and the large world Plan for the planet, and
2. Those immediate stages of the Plan in which intelligent cooperation is, at this time, and in the immediate present, demanded.

A deep interest in the final root races and speculation as to the life going forward on other planets may be of interest, but it is relatively futile and useless; it fertilises unduly the imagination, causing love of uncheckable detail, loss of time in wild surmises, and the chimeras of an unenlightened intellect. That part of the Plan which relates to its immediate application is of interest and usefulness. Obedience to the immediate purpose and duty is distinctive of the trained disciple. Those who know far more of the Plan than we can, refuse to let Their minds dwell on the unprovable, yet possible, hypotheses for future racial development. They focus Their attention on that which must be attended to at this immediate time. I would urge all disciples to do the same, for in so doing it is possible to bridge the gap and link the two shores of the higher and the lower stages of consciousness, between the old age and the new, between the kingdom of God and the kingdom of men, and thus to take their place in the ranks of the New Group of World Servers, whose arduous task calls for our sacrificing effort. Conscious incorporation in the group necessitates the cessation of personality life, and brings out the subordination of the little self to the work of the whole. These words are easily written and read; they embody, however, the task of all disciples at this time. Where this incentive and realisation are lacking, the disciple is still a long way from his goal.

It might also be stated here that the construction of the bridge whereby the consciousness can function with facility **[Page 74]** both in the higher worlds and in the lower, is primarily brought about by a definitely directed life-tendency, which steadily drives the man in the direction of the world of spiritual realities, and certain dynamic movements of planned and carefully timed and directed orientation or focussing. In this last process, the *gain* of the past months or years is closely assessed; the *effect* of that gain upon the daily life and in the bodily mechanisms is as carefully studied; and the *will-to-live* as a spiritual being is wrought into the consciousness with a definiteness and a determination that make for immediate progress.

Disciples in the groups of some of the Masters (not of all) are encouraged, every seven years, to do this and to subject themselves to what is esoterically called a "crisis of polarisation". This process is in the nature of a review, such as one imposes on the consciousness at night, only it is carried over a period of years instead of hours. This thought merits consideration.



This building of the antaskarana is most assuredly proceeding in the case of every dedicated aspirant. When the work is carried on intelligently and with full awareness of the desired purpose, and when the aspirant not only recognizes the process, but is alert and active in its fulfillment, then the work proceeds apace and the bridge is built.

One thing only need be added in connection with this building of the antaskarana, and that is the statement of the significant fact that the more people can achieve this linking of the higher and lower aspects of the human nature, the more rapidly will the task of salvaging the world proceed. The more painstakingly and persistently this work is carried forward, the sooner will the Hierarchy of the planet resume Its ancient task and status in the world, and the sooner will **[Page 75]** the Mysteries be restored and the world function, therefore, more consciously in line with the Plan. Every single unit of the human family who achieves success upon the Path of Discipleship may be, in himself, relatively of small importance. But the massed units are of tremendous potency. I tell you at this time for your cheering and encouragement that the numbers of the disciples in the world are greatly increasing. Suffering and trouble, apprehension and the processes whereby detachment and dispassion are enforced, are doing their needed work. Here and there throughout the world, in every nation and practically every week, men and women are stepping off the Path of Probation on to the Path of Discipleship. In this lies the hope of the world today. In this fact is to be found the greatly increased activity of the Masters.

This event, or this transition, never takes place before the first fine strand of energy (like the first steel cable on a physical bridge) has anchored itself on the further shore; thus a delicate and (at first) almost nebulous channel of communication is established between the higher nature and the lower, between the world of the soul and the worlds of human affairs. Each month, at the time of the full moon, the Masters are intensifying Their efforts, and men and women are being prepared for the process of Initiation with as much rapidity as is safely possible. Remember that understanding must always parallel the intellectual grasp of a subject, and it is this that holds back some disciples from this great step forward.

In the performance of the next duty, in the establishing of the dedicated life tendency towards reality, in the dispelling of illusion, and in the performance of service with love and understanding,—thus is the work carried forward. Is this **[Page 76]** effort beyond the reach of any of us? Or are its implications beyond our comprehension? I do not think so.

### c. SEVEN RAY METHODS OF APPROPRIATION

As we have seen, this process of appropriation is a dual matter, or rather, it involves a dual activity—that of taking and giving, of grasping and relinquishing, of establishing a hold upon that which is desired, and of detaching oneself from that which has been held. The various types of human beings who come forth along one or other of the seven rays, have each their specific way of doing this. These I shall indicate. At the same time, it must be borne in mind that the true significance of that which is portrayed and the meaning of what happens can only be understood by those who are in the process of this relinquishment. The stage of appropriation is undergone blindly and unconsciously. Man knows not what he does. It is only towards the end of his long pilgrimage and process of appropriation that he discovers how tired he actually is of grasping the non-essential and the material, and how ready he is for the work of detachment. In the life of every human being on the physical plane, who has lived fully

and to the full term of years, this dual process can be symbolically seen. In youth the thoughtless (and all are thoughtless, for such is nature's way) hold on to life and give no thought to the time when there must be a relinquishment of the hold on physical existence. The young forget, and rightly forget, the inevitability of that final symbolic detachment which we call Death. But when life has played its part and age has taken its toll of interests and strength, the tired and world-weary man has no fear of the detaching process and seeks not to hold on to that which earlier was desired. He welcomes death, and relinquishes willingly that which earlier engrossed his attention.

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In considering the processes of appropriation, the following phrases should be studied, as they throw a light upon the various stages from different angles:—

1. The stage of concretisation and materialisation. The soul takes to itself what it needs and desires for form building.
  2. The stage of incarnation, taken at this time blindly.
  3. The period wherein satisfaction of the desires is the major goal. These range all the way from physical desire and its satisfaction to a general and undefined desire for release.
  4. The processes, in detail, of appropriating
    - a. A body or bodies.
    - b. A sheath or sheaths.
    - c. A vehicle or vehicles.
    - d. A form or forms.
  5. Immersion in darkness. This was the result of desire. The darkness of ignorance was chosen and man started, through desire, to work his way from darkness to light, from ignorance to knowledge, from the unreal to the Real. Such is the great symbolic work of Masonry. It is an elucidation of the Way of Relinquishment.
  6. The Path of outgoing in order to possess.
  7. Selfishness, the major characteristic of the self in relation to, and identified with, the not-self.
  8. Love of possession, the prostitution of spiritual love.
  9. Acquisitiveness, the illusion of material need.
  10. The period called in the Bible, that of "riotous living" on the part of the Prodigal Son.
  11. The application and use of energy for personal, selfish intent.
- [Page 78]**
12. Personality life, with all that is therein implied,—ambition, selfish purpose, etc.

13. Attachment to the seen, the known, and the familiar, external, objective forms.
14. The stage wherein thought forms are built, at first ignorantly, and then with deliberate selfishness.
15. The period of engrossment in the things of the kingdom of earth.
16. The world, the flesh, and the devil.

On the side of soul expression, which is governed by detachment, the following phrases and sentences will give an idea of the progress and intent:—

1. The stage of spiritualisation and of de-materialisation. The soul functions with the purpose of liberation before it, and not of further physical plane experience.
2. The relinquishment of form life.
3. The period wherein satiety is experienced; the desires have been so dominant and so often satisfied that they no longer attract.
4. The process, in detail, of liberation from
  - a. A body or bodies.
  - b. A sheath or sheaths.
  - c. A vehicle or vehicles.
  - d. A form or forms.
5. Emergence into light, a symbolic way of expressing the reverse of immersion in darkness.
6. The Path of Return, motivated by the wish to appropriate nothing for the separated self. The beginning of group consciousness and of group work.
7. Selflessness, the major characteristic of the Soul or Self.
8. Freedom from the desire to possess, freedom from acquisitiveness, and therefore the state of desirelessness.

**[Page 79]**

9. The establishing of the sense of reality as the ruling principle of the life.
10. The return of the Prodigal Son to the Fathers home.
11. The application and use of energy for group purpose and in cooperation with the Plan for the whole.
12. The life of the soul with all that is implied in that phrase.
13. Love of God in contradistinction to love of self.

14. Attachment to the unseen, the true, the subjective and the Real, which is only possible when there has been detachment from the seen, the false, the objective and the unreal.
15. Complete liberation from the control of the lower mind.
16. The period wherein the centre of interest is the kingdom of God and of the soul.
17. Reality. Formlessness. God.

It should be remembered, when considering the seven ray methods of appropriation and the reverse stages, that we are dealing with energies. Occult students must increasingly think and work in terms of energy. These energies are spoken of esoterically as "having impulsive effects, magnetic appeals, and focussed activities." The streams or emanations of energy exist, as is well known, in seven major aspects or qualities. They carry the sons of men into incarnation and withdraw them from incarnation. They have their own specific qualities and characteristics, and these determine the nature of the forms constructed, the quality of the life which is expressed at any particular time or in any particular incarnation, the length of the life cycle, and the appearance and disappearance of any of the three form aspects. Certain brief paragraphs will suffice to define each of the stages of appropriation. The paragraphs which detail the methods of detachment have been given earlier in *A Treatise on White Magic*.

### **[Page 80]**

*Ray One. The Energy of Will or Power. The Destroyer Aspect.*

Souls on this ray are spoken of occultly as "crashing their way into incarnation". They appropriate dynamically that which they require. They brook no hindrance in the satisfactions of their desires. They stand alone in a proud isolation, glorying in their strength, and their ruthlessness. These qualities have to be transmuted into that intelligent use of power which makes them powerful factors in the Plan, and magnetic centres of force, gathering workers and forces around them. An illustration of this can be seen in the work of the Master Morya, Who is the centre, the magnetic attractive centre of all esoteric groups, conferring on them, by His power, the capacity to destroy that which is undesirable in the life of the disciples. Forget not that the work of stimulating that which is needed is one of the major tasks of a Master, and the power of a disciple to destroy that which limits him is greatly needed. Souls of this ray, as they come into incarnation through desire, *grasp*. This expresses the nature of the force demonstration employed. There is a measure of violence in their technique. They eventually "take the kingdom of heaven by force."

*Ray Two. The Energy of Love-Wisdom*

Souls on this ray use the method of "gathering in", or "drawing into". The soul sets up a vibration (little as we may yet grasp the real significance of that word) and that vibration affects its environment, and atoms of substance on all three planes are attracted to the central point of energy. The method is relatively gentle, when compared to the method of the first ray, and the process is somewhat longer whilst the overshadowing (carried forward prior to entering into **[Page 81]** the three worlds for purposes of appearance) is very much longer. This refers to that overshadowing of the substance to be built into form, and not to the overshadowing of the completed form, i.e. the child in the mother's womb. In the first case, it might be said that souls on the first ray are sudden and rapid in their desire

to incarnate, and in the methods employed. Souls on the second ray are slower in coming to that "impulsive" action (in the sense of impulse to action and not impulse in time) which leads to the occult manufacture of an appearance with which to manifest.

Souls on this ray, as they come into incarnation through desire, *attract*. They are magnetic more than they are dynamic; they are constructive, and they work along the line which is, for all lives and forms, the line of least resistance within our universe.

### *Ray Three. The Energy of Active Intelligence*

Just as the grasping and attracting are terms applicable to the methods of the two first rays, so a process of "selective manipulation" is characteristic of this third ray. This method is totally different in its technique to that of the two mentioned above. It might be said that the note which generates the activity set up by souls on this ray, is such that atoms of the different planes are moved as if consciously responding to a selective process. The vibratory activity of the soul makes itself felt, and atoms collect from widely different points in response to a certain quality in the vibration. It is far more selective than in the case of the second ray.

Just as souls in the first case seem to *grasp* indiscriminately what they need, and force the substance thus grasped into the form or appearance required, enduing it with the quality needed in a dynamic and forceful way, and just as souls on the second ray set up a motion which gathers material out [Page 82] of the immediately surrounding environment, and imposes on it, through *magnetic attraction*, the desired quality, so in the case of souls on the third ray the required material is chosen here and there, but that chosen already has the needed quality (note this difference) and nothing whatever is imposed. It will be apparent, therefore, that substance itself exists in three major categories, and that these three categories are the correspondences in substance to the three Persons of the Trinity or to the three bodies of incarnated man. They are also the analogy in the third aspect of divinity (the life of the third Person of the Trinity) to the quality of the three periodical vehicles through which manifestation takes place.

One division or type of this substance is *dynamically electrified* and from this all first ray egos choose the material needed in the three worlds. Another type of substance is *magnetically electrified*, and from it all second ray egos select what they, in time and space, require in order to manifest. The third type of substance is *diffusively electrified* (I know of no better word to express the intent), and all third ray egos take from it their needed quota of substance from which to build the forms for manifestation.

As regards the methods, techniques and types of substance used by souls on the remaining four minor rays, they are necessarily qualified by the characteristics of the third major ray, which eventually synthesises them.

The following tabulation is an attempt to define that which it is almost impossible to make intelligible in words. From the angle of the illumined occultist it is meaningless, even more than it is to the average student, because as yet the mystery of electricity and the true nature of electrical phenomena (than which there is naught else) is at this time an unrevealed secret, even to the most advanced of the modern scientists.

**[Page 83]**

<i>Ray</i>	<i>Energy</i>	<i>Technique</i>	<i>Quality</i>	<i>Source</i>
1.	Power or Will	Grasping	Dynamic Purpose	Dynamically electrified forms.
2.	Love-Wisdom	Attracting	Love	Magnetically electrified forms.
3.	Intelligent Activity-Selecting	Intellect		Diffusively electrified forms.
4.	Beauty or Art	At-one-ing	Unification	Harmonisingly electrified forms.
5.	Science	Differentiating	Discrimination	Crystallising electrified forms.
6.	Idealism	Responding	Sensitivity	Fluidic electrified forms.
7.	Organisation	Coordinating	Appearance	Physical electrified forms.

That there is such a thing as electricity, that it probably accounts for all that can be seen, sensed and known, and that the entire universe is a manifestation of electrical power,—all this may be stated and is, today, coming to be recognised. But when that has been said, the mystery remains, and will not be revealed, even in partial measure, until the middle of the next century. Then revelation may be possible, as there will be more initiates in the world, and inner vision and inner hearing will be more generally recognised and present. When man arrives at a better understanding of the etheric body and its seven force centres (which are all related to the seven rays, and in their expression show the seven characteristics and techniques which are here tabulated anent the rays) then some further light can intelligibly be thrown upon the nature of the seven types of electrical phenomena which we call the seven rays.

On the Path of Return and in connection with the process of detachment, which marks the progress of the soul towards release and the ending of the period of appropriation, certain passages in *A Treatise on White Magic* give clearly the intended **[Page 84]** technique. They are as follows, and are found on pages 288 and 289.

*Ray One:*—"Let the Forces come together. Let them mount to the High Place, and from that lofty eminence, let the soul look out upon a world destroyed. Then let the word go forth: 'I still persist!'"

*Ray Two:*—"Let all the life be drawn to the Centre, and enter thus into the heart of Love Divine. Then from that point of sentient Life, let the soul realise the consciousness of God. Let the word go forth, reverberating through the silence: 'Naught is but Me!'"

*Ray Three:*—"Let the army of the Lord, responsive to the word cease their activities. Let knowledge end in wisdom. Let the point vibrating become the point quiescent, and in all lines gather into One. Let the soul realise the One in Many, and let the word go forth in perfect understanding: 'I am the Worker and the Work, the One that Is.'"

*Ray Four:*—"Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak: Let the word roll forth: 'Beauty and glory veil Me not. I stand revealed. I am.'"

*Ray Five:*—"Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the soul look out upon an inner world of light divine. Let the word triumphant go forth: 'I mastered energy for I am energy Itself. The Master and the mastered are but One.'"



*Ray Six:*—"Let all desire cease. Let aspiration end. The search is over. Let the soul realise that it has reached the goal, and from that gateway to eternal Life and cosmic Peace, let the word sound: 'I am the seeker and the sought. I rest!'"

*Ray Seven:*—"Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: .The creative [Page 85] work is over. I, the Creator, Am. Naught else remains but Me."

## II. The Seven Laws of Soul or Group Life

We come now to a section of our study of the soul and its life which is of real moment to all who live (or begin to live) and function as *conscious* souls, through definite alignment and at-one-ment. This section will, however, be relatively abstruse to all those whose lives are centred in the personality. Down the ages, the Scriptures of the world and those who have attempted to elucidate them, have been occupied with imparting to humanity an understanding of the nature of those qualities and characteristics which should distinguish all true believers, all true aspirants and all sincere disciples, whether Christian or otherwise. The teaching has always been given in terms of good behavior and of right action, and therefore given in terms of *effects*, produced by inner causes which have not always been specified. Basically, all such virtues, good inclinations and attempted sound qualities represent the emergence into expression upon the physical plane of certain energies and tendencies, inherent in the soul itself. These, in their turn, are governed by *energies and laws which are of a nature different from those governing personalities*. It is important to emphasise this and to bear in mind that the powers of the soul, as they are appearing in the world today, constitute (in their working out) a body of phenomena which would have been regarded as magical, impossible and superhuman several centuries ago. The discoveries of science, the adaptation of the laws governing matter and directing material energy to the service and the growing needs of mankind, the subtle and delicate apparatus of the human body and the steadily increasing sensitivity of [Page 86] the human mechanism, have brought about a world consciousness and a civilisation which—in spite of its glaring defects, all based on the separative and selfish attitudes of the personalities through which the soul has yet to work—are a guarantee of the innate divinity of man, with all that may be inherent in, and inferred from that phrase.

What has not yet been grasped is that these emerging "godlike" qualities, these beneficent characteristics, and the slowly appearing virtues of humanity are only indications of hidden potentialities, which have not been scientifically studied. The qualities of goodness are so called because they are, in essence, the energies controlling group relations; the powers, called superhuman, are fundamentally the powers which express group activity, and the virtues are only effects of group life, rightly handled, which are attempting to express themselves on the physical plane. The growing science of social relations, of social responsibility, or coordinated civic life, of scientific economics and of human inter-relations, the steadily developing sense of internationalism, of religious unity, and of economic interdependence, are all of them indications of the energies of soul life upon the physical plane, and within the human family. Hence the conflict of ideals in the world today; hence the massed dualism which produces such bewilderment; hence the compromises and hence the inconsistencies. Here is to be found the cause of all the divergencies in the world of civilised ideals, and the conflicting and widely differing motives which impel people of good motive and intention and of high principle into antagonistic activities.

Two sets of principles are to be found controlling human life—the selfish and the unselfish, the individual good and the group good, the objective goal and the subjective goal, the material incentive and the spiritual impulse, national patriotism [Page 87] and the world ideal, separative religious belief and the federation of religions, and all the many massed dualities which simply indicate the realism of people who are personalities (integrated and separative) or of souls (aligned and group-conscious). Here is the major divergence in the world today; with the weight of the power on the side of separation, as it is the line of least resistance, and of critical differentiations. A balancing of the two will gradually take place, with the weight of world idealism gradually shifting into the realm of soul unification, until eventually (but not for quite a while) the emphasis of world thought will be definitely and permanently on "the side of the angels." Note the occult truth of that familiar phrase. Therefore we can look for the new laws, governing soul life, which is group life, to begin to function and make their presence felt. This will at first increase the world difficulty; hence the need to make the meaning of these laws clear, their objectives simple and their potencies understandable.

### 1. *The Law of Sacrifice*

The section upon which we now enter in our studies will be difficult and controversial. The thread which will guide us out of the bewildering maze of thought into which we must perforce enter, is the golden one of *group* love, *group* understanding, *group* relations and *group* conduct.

<i>No.</i>	<i>Exoteric Name</i>	<i>Esoteric Name</i>	<i>Symbol</i>	<i>Ray Energy</i>
1.	The Law of Sacrifice.	The Law of those who choose to die.	A Rosy Cross with a Golden Bird.	Outpouring Fourth Ray, at-one-ing Energy.

This law of sacrifice, which is the first of the laws to be grasped by the human intelligence, and is therefore the easiest for man to understand (because he is already governed by it [Page 88] and, therefore, aware of it) came to its first major expression during this slowly disappearing age, the present age, the Piscean age. This law has always been functioning and active in the world, for it is one of the first of the inner subjective laws to express itself consciously, and as an active ideal, in human life. The theme of all the world religions has been divine sacrifice, the immolation of the cosmic Deity through, the process of universal creation, and of the world Saviours, by Their death and sacrifice as a means of salvation and eventual release and liberation. Such is the blindness and such is the contaminating influence of the lower separative man, that this divine law of sacrifice is wielded with the selfish intent of personal and individual salvation. But the travestied truth remains the unsullied truth on its own plane, and this dominant world law governs the appearing and the disappearing of universes, of solar systems, of races and of nations, of world leaders and world rulers, of incarnating human beings and of revealing Sons of God.

Let us see if we can interpret or define the true significance of this law, which is in reality the expression of a divine impulse, leading to a defined activity, with its consequent and subsequent results and effects. It was this aspect of sacrifice which led to the creation of the worlds and to the manifestation of the divine Creator.

It might help to a better understanding of the Law of Sacrifice if it were expressed through synonymous

words and terms.

#### a. THE SIGNIFICANCE OF THE LAW OF SACRIFICE

It means *the impulse of giving*. The whole secret of the doctrines of "the forgiveness of sins" and of the "at-onement" lies hid in this simple phrase. It is the basis of the Christian doctrine of love and sacrifice. Hence the emphasis [Page 89] laid, in the Piscean Age and through the influence of Christianity, upon just these two things, — forgiveness and atonement. That man, as usual, distorted and misinterpreted the teaching and the truth, and that it fell, as does all else at present, under the glamour and illusion of the astral plane, plus the Piscean influence, is true. Man's thought dominated and distorted the ideal and produced such a damnable doctrine as the elect of God, the chosen of the Lord, or the sole people to benefit by the sacrifice and death of the great Son of God, and who pass, due to the merits of that vicarious death, into a state of bliss in heaven, simply because of an emotional choice, which ignores millions of those who have made no such choice, nor had the opportunity to do so. The symbolic activity of the great Teacher of Nazareth will be properly understood and its significance will be properly appreciated only when group implications are more carefully studied, the meaning of sacrifice and of death come into their rightful place in the human consciousness, and the law of giving, with all that that entails, is correctly understood and applied. Those who thus sacrifice are:

*The Solar Deity who gave His life to the universe*, to the solar system, to the planet, and the manifested worlds consequently appeared. The cosmic Deity has likewise done the same. But what does this mean to us? Naught, except a symbol. It was His impulse, His will, His desire, His incentive, His idea and purpose to appear. The creative act then took place, and the process of manifestation began its cyclic evolutionary existence. The Cosmic Christ was crucified upon the cross of matter, and by that great sacrifice opportunity was offered to all evolving lives in all kingdoms of nature and in all created worlds. Thus they could progress. The work, in space and time, and the stupendous march of living beings towards an at present unrealised goal, began. We can [Page 90] give no reason for the choice made by Deity thus to act. We do not know His ultimate purpose or plan; and only aspects of His technique and method begin to appear to the illuminated mind. It has been hinted by Those Who know so much more than we, owing to their longer life cycle and experience, that some glimmering of that eternal and cosmic Intent is beginning to dawn in the consciousness of Those who have taken some of the higher initiations. Their nature must necessarily remain incomprehensible to mankind. All that the intelligent human being can grasp as he looks back over the history of the planet (as far as modern history can give it to him) is that there has been:

1. Progress in the human power to be conscious.
2. A growing and paralleling refinement of the forms of life in the various kingdoms of nature.
3. An intensification of conscious activity, on a developing scale of rapid living, that tends constantly to transcend time as we know it.
4. An expanding realisation of progress from one dimension to another, until today we talk in terms of a fourth dimensional state of consciousness and can grasp the fact that five or six dimensions are beautifully possible.
5. An increasingly scientific control of the elements in which we live, and of the forces of nature. Today we talk in terms of air mastery just as five hundred years ago (when such a thing was deemed impossible) they talked in terms of the mastery of oceans. We are offsetting the gravitational pull of the earth so that we can "fly into the face of the sun."

6. From the instinctual life of sense consciousness in material forms, we have progressed to the intellectual life of self-conscious human beings and to the intuitive [Page 91] realisations of those who are beginning to function as superhuman entities.

All this has been brought about as the result of the determined, conditioned activity of a Great Life, Which chose to make a major sacrifice and to be crucified upon the cardinal Cross of the Heavens, and thereby pass through a cosmic initiation; Which, from our minor and relatively uninformed angle, stands today crucified upon the fixed Cross in the Heavens, and through the medium of the mutable Cross is nevertheless producing changes in the evolutionary cycle, increasing refinement of form, and that intensification of life which distinguishes His creation.

A study of those expressed objectives—

1. A development of consciousness.
2. A refining of forms.
3. An intensification of realised life.

will convey to the earnest student a meagre understanding of the lowest aspects of the divine purpose. The wonder of the idea staggers human imagination. If this is a statement of fact, and if these ideas are but the expression of still deeper and more beautiful cosmic purposes, may not the goal be realised as being far beyond human computation, when its *lowest expression* embraces the highest intuitive and abstract concepts of which the most elevated human consciousness is capable? I commend this thought to your deep consideration.

It will be apparent, therefore, why it is the energy of the fourth ray which is related to this Law of Sacrifice, and who in this fourth planetary scheme and in our fourth globe, (the earth globe) so much emphasis is laid upon this Law of Sacrifice, "the Law of those who choose to die." The fourth ray [Page 92] of conflict (conflict with a view to eventual harmony) is at present not one of the manifesting rays, yet—in the light of the larger cycle—this ray is a major controlling factor in our earth evolution and in the evolution of our solar system, which is one of the fourth order. The realisation of this may indicate why our little planet, the Earth, is of such apparent importance in the solar system. It is not simply because we choose to think so and thus feed our own arrogance, but it is so primarily because the fourth ray of conflict and this first law are—in time and space—dominating factors in the fourth kingdom in nature, the human kingdom. Our planet, the fourth in the series of divine expression with which we are associated, has a peculiar relation to the position of our solar system in the series of solar systems which constitute the body of expression for The One About Whom Naught May Be Said.

It must never be forgotten that this fourth ray of conflict is the ray whose energies, rightly applied and understood, bring about harmony and at-one-ment. The result of this harmonising activity is beauty, but it is a beauty that is achieved through struggle. This produces a livingness through death, a harmony through strife, a Union through diversity and adversity.

*The sacrifice of the solar angels* brought the fourth kingdom in nature into being. The "returning nirvanis" (as they are called in esoteric literature), with deliberation and full understanding, took human bodies in order to raise those lower forms of life nearer to the goal. These were and are ourselves. The "Lords of Knowledge and Compassion and of ceaseless persevering Devotion" (who are ourselves) chose to die in order that lesser lives might live, and this sacrifice has made possible the evolution of

the indwelling consciousness of Deity. This consciousness, having worked its way through [Page 93] the subhuman kingdoms in nature, needed the activity of the solar angels to make further progress possible. Herein lies

- a. Our service to God, through sacrifice and death;
- b. Our service to other souls, through deliberate self-sacrificing purpose;
- c. Our service to other forms of life in other kingdoms.

All this involves the death and sacrifice of a Son of God, a solar angel, for, from the angle of Deity, descent into matter, manifestation through form, the taking of a body, extension of consciousness through the process of incarnation, are all occultly considered to be death. But the angels "chose to die, and in dying, lived." Through their sacrifice, matter is lifted up into Heaven. It is this theme which fills the pages of *The Secret Doctrine*, and which is discussed in greater elaboration in *A Treatise on Cosmic Fire*. The sacrifice of the angels, the death of the Sons of God, the immolation of the mystic Christ, the crucifixion in time and space of all living entities, called souls—this is the theme of those books. This is the mystery hinted at in the world of Scriptures, and this is the secret of the ages, which is only discovered by the souls of men as each of them enters individually into conscious relation with his own soul and discovers that which he has joyously done in the past, and so arrives at the realisation of that supreme sacrifice which he made with deliberation. in the early dawn of time itself and which, at some point in his career as a soul on earth, he consciously and symbolically re-enacts for the benefit of other souls, in order to hasten their progress towards their goal. Then comes a life wherein, in some form or another, he portrays or works out within himself, but also before the watching world, that great symbolic drama which we call

*The Sacrifice of a World Saviour*. This is the theme of the [Page 94] historical romance of all those great Sons of God who down the ages, have arrived at an understanding of the significance of the divine purpose of God, of the *Word* incarnated through a planet, of those solar angels who are themselves, the *Word* incarnate through a human form. Whether they enact this drama, as did the Christ, so as to present to man the symbolism of death and sacrifice, or whether they enact this drama, as did the Buddha, so as to demonstrate to man the sacrifice and death of personal desire (to mention only two of the manifested Sons of God, the Christ and the Buddha), the theme remains the same,—the death of that which is lower in order to release that which is higher, or—on a larger scale—the death of that which is higher in the order and scale of being, in order to release that which is lower.

But the lesson needs to be learned (and it is the lesson which man is now engaged in learning) that death as the human consciousness understands it, pain and sorrow loss and, disaster, joy and distress, are only such because man, as yet, identifies himself with the life of the form and not with the life and consciousness of the soul, the solar angel, whose awareness is potentially that of the planetary Deity, Whose greater awareness (in His turn) is potentially that of the solar Deity. The moment a man identifies himself with his soul and not with his form, then he understands the meaning of the Law of Sacrifice; he is spontaneously governed by it; and he is one who will with deliberate intent *choose to die*. But there is no pain, no sorrow, and no real death involved.

This is the mystery of illusion and glamour. From these two imprisoning factors all World Saviours are free. They are not deceived. It is well, in passing, to point out here that in the New Age, we shall enlarge our concept of this term *World Saviour*. At present we apply it predominantly to those souls who emerge upon the teaching ray, the second or [Page 95] Christ ray. They enact the drama of



salvation. But this is an error, due to the overpowering emotional glamour of the Piscean Age. This astral influence has its roots in the past Atlantean civilisation, which preceded ours. In that age, the astral body was the subject of attention. Much that happens today, and which may develop, has its roots in that aspect of energy. Seeds sown at that time are now brought to flower. This is very good and necessary, even if distressing in experience.

But the World Saviours must be recognised as coming forth to serve the race, with sacrifice of some kind along many lines and in many forms. They may be great rulers, or dictators, politicians, statesmen, scientists and artists. Their work is the work of salvage, of restitution, or renovation and revelation, and, through the sacrifice of themselves, they accomplish it. As such, they must be recognised for what they are. Now they are misunderstood, misinterpreted, and judged by their mistakes more than by their aims. But they are dedicated souls. They rescue; they lift; they integrate; they illumine; and the net result of their work, from the angle of ultimate history, is *good*.

This Law of Sacrifice and the impulse to give can also be traced throughout every kingdom in nature. It is typified for us in the basic sacrifices which take place between the various kingdoms. The essential qualities of the minerals and chemicals of the earth are an instance in point. They are needed by other forms of life and are donated to man through the medium of the vegetable kingdom and through the water which he drinks, and thus, even in the first and densest kingdom in nature (whose consciousness is so far removed from ours) does this *process of giving* hold good. But the tracing of this Law of Sacrifice in the subhuman kingdoms is not possible [Page 96] here, and we must confine our attention to the world of human living and consciousness.

#### b. THE WORK OF SALVAGE OR SALVATION

The Law of Sacrifice means also salvage and underlies all the evolutionary processes and particularly does this emerge into clear significance in the human family. The instinct to betterment, the urge to progress (physical, emotional and intellectual), the effort to ameliorate conditions, the tendency to philanthropy which is so rapidly taking hold of the world, and the sense of responsibility which does make men realise that they are their brother's keeper, are all expressions of this sacrificial instinct. This factor, though not unrecognised by modern psychology, is of far wider significance than has yet been realised. This instinctual tendency is the one that itself governs the Law of Rebirth. It is the expression of a still greater factor in the creative process. It is the major determining impulse which impelled the Soul of God Himself to enter into form life; which impels life, upon the involutory arc, to progress down into matter, producing thus the immanence of God. It is that also which drives humanity forward into its wild struggle for material well-being. It is that too which urges man eventually to turn his back upon the "world, the flesh and the devil," as the New Testament puts it, and orient himself to the things of spiritual import. The prodigal son sacrificed the Father's home when he chose to wander forth into the far country. He wasted and sacrificed his substance through the use he made of the experience of life on earth, until he had exhausted all his resources and there was naught left but the eventual sacrifice of what he held so dear, but had discovered to be so unsatisfying. For these things of lesser values, he had sacrificed the higher values, and had to return again whence he came. Such is the life story of all the [Page 97] sons of God who came into incarnation, as given to us under the symbolism of the Bible. But the theme in all the world Bibles is the same.

This urge to sacrifice, to relinquish this for that, to choose one way or line of conduct and thus sacrifice another way, to lose in order eventually to gain,—such is the underlying story of evolution. This needs



psychological understanding. It is a governing principle of life itself, and runs like a golden pattern of beauty through the dark materials of which human history is constructed. When this urge to sacrifice in order to win, gain or salvage that which is deemed desirable is understood, then the whole clue to man's unfoldment will stand revealed. This tendency or urge is something different to desire, as desire is academically understood and studied today. What it really connotes is the emergence of that which is most divine in man. It is an aspect of desire, but it is the dynamic, active side and not the feeling, sensuous side. It is the predominant characteristic of Deity.

It is of interest, however, for students of esotericism to note that this urge to salvage and to sacrifice in order to redeem works out in different ways in the different planetary schemes. Each Ray Lord of a scheme, manifesting through a planet, expresses this urge in varying ways, and each expression is so different from the others that it is hard for a human being to do more than sense that method which exists on our own particular planet. Initiates know that the varying psychological characteristics of the ray Lives condition most peculiarly the method of expressing sacrifice, during the course of manifestation. The great stream of living energy which is manifesting itself in our Earth scheme of evolution is conditioned by a temperament, an attitude and an orientation that is that of a "Divine Rebel." It is only rebellion that produces pain and sorrow, but this rebellion is inherent and **[Page 98]** innate in the Deity of our planet Himself, the "One in Whom we live and move and have our being." It is, therefore, a tendency greater than the individual unit. It is only possible to express this amazing truth about the planetary Life under a veil of symbology and in terms of human thought. In this there is ever a risk, for men interpret all they read and hear and experience in terms of themselves.

*The Old Commentary* says:

"He entered into life and knew it to be death.

"He took a form and grieved to find it dark.

"He drove Himself forth from the secret place and sought the place of light, and light revealed all that he sought the least.

"He craved permission to return.

"He sought the Throne on high and Him who sat thereon. He said 'I sought not this. I looked for peace, for light, for scope to serve, to prove my love and to reveal my power. Light there is none. Peace is not found. Let me return.'

But He Who sat upon the Throne turned not his head. He seemed not e'en to listen nor to hear. But from the lower sphere of darkness and of pain a voice came forth and cried: 'We suffer here. We seek the light. We need the glory of an entering God. [I can find no other words except these last two to express the ancient symbol from which I am translating.] Lift us to Heaven. Enter, O Lord, the tomb. Raise us into the light and make the sacrifice. Break down for us the prison wall and enter into pain.' The Lord of Life returned. He liked it not, and hence the pain."

The same conditions which blend the Law of Sacrifice with pain and sorrow and difficulty are found also on the planet Mars and on the planet Saturn. They are not found on the other planets. Those who have read *The Secret Doctrine* and *A Treatise on Cosmic Fire* with understanding know that our Earth is not a sacred planet. However, Saturn, Mars and our Earth constitute, in a curious esoteric manner, the **[Page 99]** personality of a stupendous ray Life, Whose energy is that of the third Ray. There are, as has been stated elsewhere, seven sacred planets but ten planetary schemes, and in three cases, (those of the three major rays) three planets constitute the personality of each ray Life. Some esoteric thinkers believe that there are twelve planets to be considered in our solar system, and there is a basis for their

conclusion. The personality of this third ray Life functions through the following planets:

1. The mental body expresses itself through the medium of the planet Saturn.
2. The astral body expresses itself through the planet Mars.
3. The physical body expresses itself through the planet Earth.

The potency of this Life is such that He requires three complete schemes—all three closely allied and interdependent—through which to express Himself. Uranus, Jupiter and Venus are similarly allied in order to manifest or express a great Life.

These facts constitute a tremendous mystery, and in no way negate the truth that Venus has a peculiar and intimate relation to the Earth. The point here being stressed is difficult to express, but of great importance. Let me be more explicit, by means of the following statements:

1. Only three planetary schemes are aware of pain and sorrow as we understand those terms; none of them know it so well or feel it so much as does our planetary Logos.
2. Pain and sorrow are the result of rebellion, and of divine discontent. The instinct to betterment, based on discontent, has necessarily involved the planetary temperament or attitude which recognises the dualities.

**[Page 100]**

3. There is a stage to be reached in the human consciousness, where that which lies behind the dualities—the stage of essential oneness—can, and will be recognised.
4. When this takes place, the consciousness of our humanity will then merge with that underlying consciousness of the whole, which recognises no pain or sorrow and has, therefore, slipped out of the realisation which predominantly governs the consciousness of the three great Lives in our solar system.
5. It is this dimly sensed truth which lies behind the highest type of metaphysical thought, such as Christian Science, Unity, Divine Science, and the emphasis laid by Christianity and the esoteric schools upon the at-one-ment.

This instinct towards betterment through sacrifice is itself diverse.

There is, first of all, the instinct towards individual betterment, which leads to selfishness, to a grasping, and to an orientation of the materially-minded towards material possessions.

There is, secondly, the instinct towards an ameliorating of the conditions of other people, first from a selfish motive (the avoiding of personal distress at the sight of suffering), and secondly, through pure, disinterested service, which is a quality of the soul.

There is, finally, the active application and the complete sacrifice of the lower separated self through the power to "stand in spiritual being" which necessarily infers that one has reached that state of consciousness which transcends what may be called, symbolically the "Earth, Saturn and Mars" state of consciousness.

Let it not, however, be forgotten that the contribution to these three great planetary Lives, as They embody pre-eminently [Page 101] the Law of Sacrifice, through pain and rebellion, is a major contribution to the whole, and greatly enriches the sum total. The units of divine life and the atoms of electrical energy who pass through these three planetary schemes are subject to them in order to acquire that psychic sensitivity which would otherwise be impossible. Only those units of life who are coloured predominantly by the third ray of activity pass for any length of time through these three schemes. A hint is here conveyed as to the prevalence of third ray Monads among the sons of men. The ray of active intelligence, expressing itself through the seven ray types, is above everything else the ray upon which the majority of human monads will, particularly, at this time, be found. We shall, therefore, find the following psychological types colouring the bulk of our humanity, and the ray of active intelligence expressing itself through

1. Will, evoking divine purpose.
2. Love, expressing divine quality.
3. Intellect, as the reflector of the Intuition.
4. Conflict, producing harmony.
5. Knowledge or science, leading to radiance.
6. Idealism, establishing the divine pattern.
7. Ritual or organisation, manifesting Deity.

Therefore, psychologically speaking, and when greater knowledge has been gained of the energies determining the type of a man, a person, for instance, whose Monad is presumably upon the third ray, his ego being on the fourth ray, and his personality on the seventh ray, will be described as a Three, IV.7. Within this simple formula there will be lesser differentiations and a seventh ray personality may have a first ray mental body, a fifth ray astral body, and a third ray [Page 102] physical body. The formula which would describe him would be

Three, IV. 7. [Symbol — Page 102] 1,5,3

This, when interpreted, means

Monad-----third ray.  
 Ego -----fourth ray.  
 Personality-----seventh ray.  
 Mental body -----first ray.  
 Astral body -----fifth ray.  
 Physical body -----third ray.

Students may find it of value to study themselves and others in conformity with the above, and to establish their personal formulae. This should be done in conjunction with a consultation of their horoscopes. This will be discussed more at length after we have considered the astrological implications of the rays, in the succeeding volume.

The Law of Sacrifice, therefore, can never be eliminated in our Earth scheme, as far as the human and subhuman reactions to sorrow and pain are concerned, nor can it be eliminated on the planets Saturn

and Mars. It is relatively unknown in the other schemes. Bliss and Sacrifice are synonymous terms as far as our solar Logos is concerned, and also for the majority of the planetary Logoi. This must be remembered. A touch of this freedom from the limitations of pain and sorrow can be found among the more advanced sons of men on Earth, who know the ecstasy of the mystic, the exaltation of the initiate, and the exquisite agony of sacrifice or of any feeling which is carried forward to the point of sublimation. When this point has been reached, the mechanism of suffering and the ability to register sensuous perception is transcended, and momentarily the man escapes on to the plane of unity. **[Page 103]** Here there is no pain, no sorrow, no rebellion and no suffering. When the living, vibrating antaskarana or bridge is built, this "way of escape" becomes the normal path of life. Escape from pain is then automatic, for the centre of consciousness is elsewhere. In the cases mentioned above, and where the antaskarana is not a consummated, established fact, the tiny thread of the partially constructed "way of escape", under tremendous pressure and excitation, shoots forward like a quivering band of light, and momentarily touches the light that is the Self. Hence ecstasy and exaltation. But it does not last, and cannot be *consciously* recovered until the third initiation has been taken. After that the "way of escape" becomes the "way of daily livingness" (to translate inadequately the occult and ancient phrase). Then pain is steadily transcended, and the pairs of opposites—pleasure and pain—have no longer any hold over the disciple.

All this constitutes the theme of esoteric psychology and, when rightly understood, will explain

1. The Saturnian influence in human life.
2. The cessation of rebellion, or the ending of the Martian influence.
3. The building of the antaskarana, which releases the man from the control of personality life.
4. The evocation of the group consciousness.
5. The consequent negation of pain and sorrow.
6. Entrance into Nirvana, and the beginning of the *real Way*.

The Law of Sacrifice means also

### c. THE RELINQUISHING OF GAIN

This is the basic theme of *The Bhagavad Gita*. In that treatise on the soul and its unfoldment, we are taught to "perform action without attachment," and thereby lay the foundation for later relinquishings which can be effected without **[Page 104]** pain and the sense of loss, because we have acquired the power, latent ever within ourselves, to detach ourselves from achieved possessions.

This law works out in many ways, and it is not possible to do more than indicate a few of those general significances which embody the major lessons of every disciple.

First, the soul must relinquish the personality. For ages, the soul has identified itself with the lower personal self, and through the agency of that lower self has gained experience and acquired much knowledge. The time has to come when that agency is "no longer dear" to the soul, and their respective positions are reversed. No longer is the soul identified with the personality but the personality becomes identified with the soul and loses its separate quality and position. All that has been acquired through age-long struggle and strife, through pain and pleasure, through disaster and satisfied desire, and all that the wheel of life, which has turned ceaselessly, has brought into the possession of the soul—*All* has to be relinquished. Life, for the disciple, becomes then a series of detaching processes, until he has

learnt the lesson of renunciation.

The sequence is, first *dispassion*, then *discrimination*, and finally *detachment*. On these three words must all disciples meditate, if they are ever to reap the fruits of sacrifice.

"Having pervaded the worlds with a fraction of Myself, I remain." Such is the theme of the soul's endeavor, and such is the spirit which must underlie all creative work. In this thought lies the clue to the symbol of the Law of Sacrifice—a rosy cross with a bird flying over it. This is the loved cross (rose being the colour of affection), with the bird (symbol of the soul) flying free in time and space.

Secondly, the soul has also to relinquish not only its tie and its gain through contact with the personal self, but it has **[Page 105]** most definitely to relinquish its tie with other personal selves. It must learn to know and to meet other people only on the plane of the soul. In this lies for many a disciple a hard lesson. They may care little for themselves and may have learnt much personal detachment. Little may they cherish the gain of contact with the lower personal self. They are learning to transcend all that, and may have transcended to a great degree, but their love for their children, their family, their friends and intimates is for them of supreme importance and that love holds them prisoners in the lower worlds. They do not stop to recognise that their love is primarily love for the personalities, and only secondarily for the souls. Upon this rock, many disciples are for lives broken, until the time comes when, through pain and suffering and the constant losing of that which they so much cherish, their love enters into a newer, a higher and a truer phase. They rise above the personal, and find again—after felt loss and suffering—those whom now they love as souls. Then they realise that there has been gain and not loss, and that only that which was illusory, ephemeral and untrue has disappeared. The real Man has been gained and can never be lost again.

This is most frequently the problem of parents who are upon the Path of Discipleship, and it is through their children that the lesson is learnt which can release them for initiation. They hold their children to them, and this, being counter to the law of nature, works out disastrously. It is the height of selfishness. And yet, did they but know and see aright, they would realise that to hold, one must detach, and to keep, one must release. Such is the law.

The soul has also to learn to relinquish the fruits or gains of service and learn to serve without attachment to results, to means, to persons or to praise. This I will deal with later.

### **[Page 106]**

In the fourth place, the soul has to relinquish also the sense of responsibility for that which other disciples may do. So many earnest servers hold on to their fellow workers, and do not relinquish their hold upon them or upon their activities upon the outer plane. This is a subtle error, for it masks itself behind a sense of righteous responsibility, an adherence to principles as they appear to the individual, and the accumulated experience of the disciple,—which is necessarily incomplete experience. The relation between disciples is egoic and not personal. The link is of the soul and not of the mind. Each personality pursues its own course, must shoulder its own responsibilities, work out its own dharma, and fulfil its own karma, and so answer for itself to its Lord and Master, the Soul. And answer there will be. Does this itself sound of the nature of separation and aloneness? It does, as far as outer activities are concerned. Only as servers cooperate from the standpoint of an inner subjective linking can a united world be carried forward.

At this time in the history of the world and its periodical salvaging from conditions which are wrecking the current civilisation, it is necessary that aspirants grasp the fact that that salvaging process must be carried on under the Law of Sacrifice, and that only a relative outer unity can be at this time achieved. Not as yet is the vision seen with a sufficient clarity by the many servers, to make them work with perfect unanimity of purpose and objective, of technique and method, or complete understanding and oneness of approach. That fluid, perfect cooperation lies as yet in the future. The establishing of an inner contact and relationship, based on a realised oneness of purpose and soul love, is magnificently possible, and for this all disciples must struggle and strive. On the outer plane, owing to the separative mind during this age and time, a complete accord on detail, on method, and [Page 107] on interpretation of principles is not possible. But—the inner relationships and cooperation *Must* be established and developed, in spite of the outer divergences of opinion. When the inner link is held in love, and when disciples relinquish the sense of authority over each other and of responsibility for each others activities, and at the same time stand shoulder to shoulder in the One Work, then the differences, the divergences, and the points of disagreement will automatically be overcome. There are three rules which are important to disciples at this time.

First, see to it that you permit no rift to appear in the inner relation in which you stand to each other. The integrity of the inner band of servers must be preserved intact.

Secondly, pursue your own duty and task, shoulder your own responsibility, and then leave your fellow disciples to do the same, free from the impact of your thought and criticism. The ways and means are many; the points of view vary with every personality. The principle of work is love for all men and service to the race, preserving at the same time a deeper inner love for those with whom you are destined to work. Each soul grows into the way of light through service rendered, through experience gained, through mistakes made, and through lessons learnt. That necessarily must be personal and individual. But the work itself is one. The Path is one. The love is one. The goal is one. These are the points that matter.

Thirdly, preserve ever in work the attitude of mind which must grow out of the two rules above, faithfully followed. Your point of view and consciousness are your own, and therefore, are for you, right. Not necessarily is that which seems so clear to you and of such vital importance to you, of the same value or importance to your brothers. Your important principle may be realised by an abler mind than [Page 108] yours and by a more advanced disciple as embodying an aspect of a greater principle, an interpretation of a principle, correct and proper at a certain time, but capable of a different application at another time, and by another mind. Under the Law of Sacrifice these three rules might be interpreted thus:

1. Relinquish or sacrifice the age-old tendency to criticise and adjust another's work, and thus preserve the inner group integrity. More plans for service have gone astray and more workers have been hindered by criticism than by any other major factor.
2. Relinquish or sacrifice the sense of responsibility for the actions of others, and particularly of disciples. See that your own activity measures up to theirs, and in the joy of struggle and on the way of service the differences will disappear and the general good will be achieved.
3. Relinquish the pride of mind which sees its way and its interpretations to be correct and true, and others false and wrong. This is the way of separation. Adhere to the way of integration which is of the



soul and not of the mind.

These are hard sayings, but they are the rules by which the Teachers on the inner side, guide Their actions and Their thoughts, when working with each other and with Their disciples. The inner integrity is necessarily a proven fact to Them. To the disciple it is not. But to the inner Teachers, the outer differences are abhorrent. They leave each other free to serve the Plan. They train Their disciples (no matter what their degree) to serve that Plan with freedom, for in freedom and in the sense of joy and in the strength of inner cooperative love is the best work done. It is sincerity for which They look. The willingness to sacrifice the lesser [Page 109] when the greater is sensed is that for which They search. The spontaneous relinquishing of long-held ideals when a greater and more inclusive presents itself is Their guide. The sacrifice of pride and the sacrifice of personality when the vastness of the work and the urgency of the need are realised, sway Them to cooperation. It is essential that the disciples shall learn to sacrifice the non-essential in order that the work may go forward. Little as one may realise it, the many techniques and methods and ways are secondary to the major world need. There are many ways and many points of view, and many experiments and many efforts—abortive or successful, and all of them come and go. But humanity remains. All of them are in evidence of the multiplicity of minds, and of experiences, but the goal remains. Difference is ever of the personality. When this Law of Sacrifice governs the mind, it will inevitably lead all disciples to relinquish the personal in favor of the universal and of the soul, that knows no separation, no difference. Then no pride, nor a short and myopic perspective, nor love of interference (so dear to many people), nor misunderstanding of motive will hinder their cooperation with each other as disciples, nor their service to the world.

## 2. *The Law of Magnetic Impulse*

<i>No.</i>	<i>Exoteric Name</i>	<i>Esoteric Name</i>	<i>Symbol</i>	<i>Ray Energy</i>
2.	The Law of Magnetic Impulse.	The Law of Polar Union.	Two fiery balls and triangle.	Radiatory Energy. Second Ray manifesting Energy.

It would be well to remember that we are not considering here that aspect of the second ray which is peculiarly concerned with form, and which constitutes the cohering, magnetic [Page 110] agent in any form, whether atom, man or solar system. We are not here concerned with the relation between forms, even though due (as is essentially the case) to second ray energy. Nor are we occupied with considering the relation of soul to form, either that of the One Soul to the many forms, or of an individualised soul to its imprisoning form. The laws we are considering are concerned entirely with inter-soul relationship, and with the synthesis underlying the forms. They govern the conscious contact existing between the many aspects of the One Soul. I have expressed this phrase with care.

This Law of Magnetic Impulse governs the relation, the interplay, the intercourse, and the interpenetration between the seven groups of souls on the higher levels of the mental plane which constitute the first of the major *form* differentiations. These we can only study intelligently from the angle of the seven ray groups, as they compose the spiritual aspect of the human family. This law governs also the relationships between souls, who, whilst in manifestation through form, are en rapport with each other. It is a law, therefore, which concerns the inter-relation of all souls within the periphery of what the Christians call "the Kingdom of God." Through a right understanding of this law, the man arrives at a knowledge of his subjective life; he can wield power subjectively, and thus

work consciously in form and with form, yet holding his polarisation and his consciousness in another dimension, and functioning actively *behind the scenes*. This law concerns those inner esoteric activities which are not primarily related to form life.

This law is of major importance because of the fact that Deity itself is on the second ray; because this is a second ray solar system, and therefore all rays and the varying states or groupings of consciousness, and all forms, in or out of physical [Page 111] manifestation, are coloured and dominated by this ray, and therefore again finally controlled by this law. The Law of Magnetic Impulse is in the soul realm what the Law of Attraction is in the world of phenomena. It is, in reality, the subjective aspect of that Law. It is the Law of Attraction as it functions in the kingdom of souls, but because it is functioning on those levels where the "great heresy of separateness" is not to be found, it is difficult for us—with our active, discriminating minds—to understand its implications and its significance. This Law governs the soul realm, to it the Solar Angels respond, and under its stimulation, the egoic lotuses unfold. It could perhaps be best understood if it is considered as—

- a. The impulsive interplay between souls in form and out of form.
- b. The basis of egoic recognition.
- c. The factor which produces reorientation in the three worlds.
- d. The cause of the magnetic rapport between a Master and His group, or a Master and His disciple.

It has an occult name, and we call it "the Law of Polar Union." Yet when I say to you that this implies the binding of the pairs of opposites, the fusion of the dualities, and the marriage of souls, I have uttered meaningless words, or words which—at the best—embody an ideal which is so closely tied up with material things in the mind of the aspirant, and so connected with the processes of detachment (at which disciples work so strenuously!) that I despair of presenting the truth as it concerns souls and soul relationships.

This law governs also the relation of the soul of a group to the soul of other groups. It governs the interplay, vital but unrealised yet as a potency, between the soul of the [Page 112] fourth kingdom in nature, the human, and the soul of the three subhuman kingdoms, and likewise that of the three superhuman kingdoms. Owing to the major part which humanity has to play in the great scheme or Plan of God, this is the law which will be the determining law of the race. This will not, however, be the case until the majority of human beings understand something of what it means to function as a soul. Then, under obedience to this law, humanity will act as a transmitter of light, energy and spiritual potency to the subhuman kingdoms, and will constitute a channel of communication between "that which is above and that which is below." Such is the high destiny before the race.

Just as certain human beings have, through meditation, discipline and service, most definitely made a contact with their own souls, and can therefore become channels for soul expression, and mediums for the distribution into the world of soul energy, so men and women, who are oriented to soul living in their aggregate, *form a group of souls*, en rapport with the source of spiritual supply. They have, as a group, and from the angle of the Hierarchy, established a contact and are "in touch" with the world of spiritual realities. Just as the individual disciple stabilises this contact and learns to make a rapid alignment and then, and only then, can come into touch with the Master of his group and intelligently respond to the Plan, so does this group of aligned souls come into contact with certain greater Lives and Forces of Light, such as the Christ and the Buddha. The aggregated aspiration, consecration and intelligent devotion of the group carries the individuals of which it is composed to greater heights than

would be possible alone. The group stimulation and the united effort sweep the entire group to an intensity of realisation that would otherwise be impossible. Just as the Law [Page 113] of Attraction, working on the physical plane, brought them together as men and women into one group effort, so the Law of Magnetic Impulse can begin to control them when, again as a group and only as a group, they unitedly constitute themselves channels for service in pure self-forgetfulness.

This thought embodies the opportunity immediately before all groups of aspirants and allied men of good will in the world today. If they work together as a group of souls, they can accomplish much. This thought illustrates also the significance of this law which *does produce polar union*. What is needed to be grasped is that in this work, there is no personal ambition implied, even of a spiritual nature and no personal union sought. This is not the mystical union of the scriptures or of the mystical tradition. It is not alignment and union with a Master's group, or fusion with one's inner band of pledged disciples, nor even with one's own Ray life. All these factors constitute preliminary implications and are of an individual application. Upon this sentence I ask you to ponder. This union is a greater and more vital thing *because it is a group union*.

What we are seeking to do is to carry forward a group endeavor which is of such moment that, at the right time, it could produce, in its growing momentum, such a potent, magnetic impulse that it will reach those Lives Who brood over humanity and our civilisation, and Who work through the Masters of the Wisdom and the assembled Hierarchy. This group endeavor will call forth from Them a responsive and magnetic impulse, which will bring together, through the medium of all the aspiring groups, the overshadowing beneficent Forces. Through the concentrated effort of these groups in the world today (who constitute subjectively *One Group*) light and inspiration and spiritual revelation can be released in such a flood of power that it will work definite changes [Page 114] in the human consciousness and help to ameliorate conditions in this needy world. It will open men's eyes to the basic realities, which are, as yet, only dimly sensed by the thinking public. Humanity itself must apply the necessary correctives, believing it can do so in the strength of its own sensed wisdom and strength; yet all the time, behind the scenes, stand the grouped world aspirants, working silently, in unison with each other and the Hierarchy, and thus keeping the channel open through which the needed wisdom, strength and love can flow.

There are, therefore, to be found in this great task the following relations and groupings. These must be considered, and are as follows:

1. The Forces of Light and the Spirit of Peace, embodied Lives of tremendous group potency.
2. The Planetary Hierarchy.
3. The Buddha.
4. The Christ.
5. The New Group of World Servers.
6. Humanity.

You will note that the Buddha focusses in Himself the downpouring forces, whilst the Christ focusses in Himself the outgoing demand and the spiritual aspirations of the entire planet. This makes a planetary alignment of great potency. Should the needed work be accomplished, the needed adjustments in the world can be made. The success or failure lies largely in the hands of those scattered but spiritually aligned men and women whom we call the New Group of World Servers.

In the above tabulation, there is portrayed a little of what is implied in the words "The Law of Polar Union." The whole process concerns consciousness, and the results worked [Page 115] out in consciousness, with the subsequent physical plane happenings, dependent upon the conscious realisations of the men of good will in, or out of, the New Group of World Servers.

This work, carried forward successfully and intelligently, should make it possible to inaugurate a new relation between the Hierarchy and mankind. This effort could mark (and let us hope it will) the beginning of a new type of mediatory work—a work carried forward by a salvaging group of servers, who are in training for the establishing of that group which will eventually save the world under the Law of Sacrifice. This mediatory work, however, involves the recognition of the Law of Magnetic Impulse, and a desire to understand it, and to cooperate with Those Who wield it. Through its medium and the right understanding of the Law, it should be possible to establish the needed union between the liberated souls (who are in themselves the symbol of the Soul in all forms) and the souls in prison. Much of the success of this planned endeavor depends upon the intellectual grasp of the members of the New Group of World Servers in connection with the necessary technique. It will depend also upon their willingness to accept the idea of the opportunity, and upon their readiness to work along the indicated lines. They have no guarantee as to the accuracy of claims made regarding the importance of this period, nor have they any personal knowledge of the situation as it is here described. Some do not even know that there is a watching Hierarchy, but they are consecrated and selfless souls, and as such, belong to the New Group of World Servers. If they can aspire, pray, meditate and serve, focussing always in unison with all other servers, the salvaging of humanity will go forward with much greater speed than heretofore, and to this call many will respond.

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For the individual disciple, the significance of this Law of Magnetic Impulse and the corresponding relationships in his own life might also be shown in tabulated form:—

1. The world of souls on the higher mental levels.
2. The Master of his group.
3. The solar angel.
4. The aspiring disciple on the lower mental levels.
5. The personality, integrated and often troublesome.
6. The aspirant's environing associates.

It is useful for students to have these analogies in mind, for they can often arrive at release from the limitations of their lives and at a truer comprehension of the larger issues, when they see that their little, unimportant lives are only the reflection of greater and more important factors.

It is wise always to remember that on the plane of soul existence there is no separation, no "my soul and thy soul." It is only in the three worlds of illusion and of maya that we think in terms of souls and bodies. This is an occult platitude and well known, but the re-emphasis of the well known truth will sometimes serve to bring home to you its exactitude.

The second illustration which may perhaps make clearer the meaning and purpose of this law, and which will be of deep interest to esotericists, is to be found in connection with the symbol that specifies this law in the sacred records and in the archives of the Lodge. It is the symbol of the two balls of fire and the triangle. This has not only a planetary and cosmic significance, but has a very definite relation

to the individual unfoldment (in the physical body) of the spiritual life of the disciple. Let me put it very simply. Students know that there are in the head two centres, the ajna centre and the head centre,—two balls of fire, symbolic of the fiery [Page 117] consciousness of the soul, and not of the animal consciousness of the body.

These two centres (externalised by the two glands, the pineal gland and the pituitary body) become vibrant and alive and intensely active, through service and meditation and right aspiration. A line of contact between them is eventually set up and established with increasing potency. There is also another line of outgoing fiery power toward the top of the spinal column. As the life of the soul gets stronger, the radiance of the centres increases, and the periphery of their sphere of influence is set up, creating a dual magnetic field. Speaking esoterically they are "magnetically impelled towards each other" and towards the stored up energy to be found in the spine, and localised in the five centres up the spine. Eventually the interplay is so powerful that a triangle of force appears within the radius of the magnetic field, and this triangle of light, of living fire, links the three "laya centres." The symbol is then completed, and the indication is that the disciple is now controlled by the subjective side of his nature. He is now governed by the Law of Magnetic Impulse (as the linking of the head centres demonstrates) and the two aspects of his nature, higher and lower, which constitute the two poles with which he is concerned, are now united. The polar union has been brought about. The subject of this magnetic interplay offers food for thought and indicates the way of group, and of individual service. As the individual aspirants lose sight of self in service, and as they arrive at the stage of indifference to personality claims and happenings, they learn to cherish a spirit of confidence, of joy and of love, deep and lasting, for each other; they learn to work together whole-heartedly for the helping of the world and the assistance of the Hierarchy.

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#### 3. *The Law of Service*

<i>No.</i>	<i>Exoteric Name</i>	<i>Esoteric Name</i>	<i>Symbol</i>	<i>Ray Energy</i>
3.	Law of Service.	Law of water and the fishes.	A man with a pot of water.	Outpouring Energy. Sixth Ray. Vivifying Life.

We come now to the consideration of the third Law of the Soul, which is intended to govern all soul activity. It is the Law of Service. However, before we elaborate this theme, there are three things which I seek to say and which merit our careful attention.

First, is the fact that the result of all contact achieved in meditation and the measure of our success, will be determined by the ensuing service to the race. If there is right understanding, there will necessarily be right action.

It has previously been pointed out that the three great sciences which will come to the fore in the New Age, and which will lead humanity from the unreal to the real, and from aspiration to realisation are

1. The science of Meditation, the coming science of the mind.
2. The science of Antaskarana, or the science of the bridging which must take place between higher and

lower mind.

3. The science of Service, which is a definite technique of at-one-ment.

We shall now consider the broad outlines of this science, for it is the major releasing factor in the disciple's life.

Secondly, this Law of Service is something which may not be escaped. Evasion brings its penalties, if that evasion is conscious. Ability to serve marks a definite stage of advance upon the Path, and until that stage is reached, spontaneous [Page 119] service, rendered in love and guided by wisdom, cannot be given. What is found up to that time is good intention, mixed motives, and oft fanaticism. This we will later elucidate.

This law is the imposition upon the planetary rhythm of certain energies and impulses which emanate from that sign of the zodiac into which we are steadily moving. Therefore, there is no escape. It is the effect of this force which, in some countries, is regimenting the masses in such a way that the individual serves the group by a forced negation of his personal self. His own ideas, his own personal well being and his own individuality are subordinated to the whole, and he is rendered relatively futile from the angle of his soul unfoldment. He is forced to conform, willingly or unwillingly to group conditions. This is one of the lowest manifestations of the impact of this law upon the human consciousness. In its highest expression, we have the service rendered upon the planet in all the kingdoms of nature by the Hierarchy of Masters. Between these two extreme expressions, there is a vast distinction, but both are equally brought about by response (the one consciously rendered and the other unconsciously directed) to the Law of Service.

Thirdly this Law of Service was expressed for the first time fully by the Christ two thousand years ago. He was the forerunner of the Aquarian Age, and hence His constant emphasis upon the fact that He was the "water of life", the "living water" which men needed. Hence the esoteric name of this law is that of "water and the fishes." The Piscean age slowly, very slowly, prepared the way for the divine expression of service, which will be the glory of the coming centuries. Today, we have a world which is steadily coming to the realisation that "no man liveth unto himself", and that only as the love, about which so much has been written and [Page 120] spoken, finds its outlet in service, can man begin to measure up to his innate capacity.

The sign for the Aquarian Age is that of a man, carrying on his shoulders a jar of water so full that it pours over to all and sundry, and yet it diminishes not. The sign for this Law of Service is very similar, but the difference lies in this; that the man stands, perfectly balanced in the form of a cross, with arms stretched out and with the water pot upon his head. In this difference there lies much of real significance. The jar of water, posed upon the shoulders, is a sign of the burden of service. It is not easy to serve. Man is today only beginning to learn how to serve. The jar of water upon the head of the man, who has been upon the cross of sacrifice for so long a time that the position has become to him perfectly natural, indicates that the cross, which has upheld him for so long, has now disappeared. The man with the water jar upon his head indicates to us poise, equilibrium and balance. For this balance, the understanding of the Law of Magnetic Impulse has prepared him. That is the Law of Polar Union and its symbol is the originator of the zodiacal sign for the constellation Libra—balance and service. These are the two expressions of Divinity which are, today, man's next great objective.



Service is usually interpreted as exceedingly desirable and it is seldom realised how very difficult service essentially is. It involves so much sacrifice of time and of interest and of one's own ideas, it requires exceedingly hard work, because it necessitates deliberate effort, conscious wisdom, and the ability to work without attachment. These qualities are not easy of attainment by the average aspirant, and yet today the tendency to serve is an attitude which is true of a vast majority of the people in the world. Such has been the success of the evolutionary process.

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Service is frequently regarded as an endeavor to bring people around to the point of view of the one who serves, because what the would-be server has found to be good and true and useful, must necessarily be good and true and useful for all. Service is viewed as something we render to the poor, the afflicted, the diseased and the unhappy, because we think we want to help them, little realising that primarily this help is offered because we ourselves are made uncomfortable by distressing conditions, and must therefore endeavor to ameliorate those conditions in order ourselves to be comfortable again. The act of thus helping releases us from our misery, even if we fail to release or relieve the sufferers.

Service is frequently an indication of a busy and overactive temperament, or of a self-satisfied disposition, which leads its possessor to a strenuous effort to change situations, and make them what he feels they should be, thus forcing people to conform to that which the server feels should be done.

Or again, service can grow out of a fanatical desire to tread in the footsteps of the Christ, that great Son of God Who "went about doing good", leaving an example that we should follow in His footsteps. People, therefore, serve from a sense of obedience, and not from a spontaneous outgoing towards the needy. The essential quality for service is, therefore, lacking, and from the start they fail to do more than make certain gestures. Service can likewise be rendered from a deep seated desire for spiritual perfection. It is regarded as one of the necessary qualifications for discipleship and, therefore, if one is to be a disciple, one must serve. This theory is correct, but the living substance of service is lacking. The ideal is right and true and meritorious, but the motive behind it all is entirely wrong. Service can also be rendered because **[Page 122]** it is becoming increasingly the fashion and the custom to be occupied with some form of service. The tide is on. Everybody is actively serving in welfare movements, in philanthropic endeavors, in Red Cross work, in educational uplifts, and in the task of ameliorating distressing world conditions. It is fashionable to serve in some way. Service gives a sense of power; service brings one friends; service is a form of group activity, and frequently brings far more to the server (in a worldly sense) than to the served.

And yet, in spite of all this which indicates wrong motives and false aspiration, service of a kind is constantly and readily being rendered. Humanity is on its way to a right understanding of services; it is becoming responsive to this new law and is learning to react to the steadily imposing will of that great Life who informs the constellation Aquarius, just as our solar Logos informs our solar system and our planetary Logos informs our earth planet.

The idea of service is, at this time, the major idea to be grasped for (in grasping it) we open ourselves wide to the new incoming influences. The Law of Service is the expression of the energy of a great Life, who, in cooperation with Him "in Whom we live and move and have our being", is subjecting the human family to certain influences and streams of energy which will eventually do three things:—

1. Awaken the heart centre in all aspirants and disciples.
2. Enable emotionally polarised humanity to focus intelligently in the mind.
3. Transfer the energy of the solar plexus into the heart.

This unfolding of what we might call "the consciousness of the heart" or the development of true feeling is the first step towards group awareness. This group awareness and this **[Page 123]** identification with the feeling aspect of all groups is the quality which leads to service—a service to be rendered as the Masters render it, and as the Christ demonstrated it for us in Galilee.

#### a. SOME QUESTIONS ON SERVICE

Therefore, the service rendered today is what it is because the response of men to these new Aquarian influences is being registered at present in the astral body and is working out through the solar plexus. This accounts for the emotional nature of most of the service rendered in the world at this time; it is responsible for the hatred engendered by those who react sensitively to suffering and who, because of their emotional identification with suffering, lay the blame for the distressing conditions encountered upon a person or a group of persons. It is responsible also for the generally unsatisfactory nature of much of that which is now being done to relieve conditions. It is unsatisfactory from the higher angle of the soul.

When, however, the service rendered is based upon a mental response to humanity's need, then the whole problem is lifted out of the veil of illusion and out of the valley of the world glamour. Then the impulses to serve are registered in the heart centre and not in the solar plexus, and when this is more generally the case, then we shall have a happier and more successful demonstration of service.

In this Treatise I seek to be intensely practical, for this new science of service must be based on right foundations and on sound understanding. Perhaps the simplest way in which I can handle a theme so new and yet so hackneyed is by formulating certain questions and then answering them as fully and as concisely as possible.

#### **[Page 124]**

1. How do we define the word "service"?
2. What is the field of this science and why do we call it a science?
3. What are the characteristics of the true server?
4. What effect does service have?
  - a. On the mind?
  - b. On the emotions?
  - c. On the etheric body?
5. Does this science prove that the seven key or ray types employ distinctive methods in their service?

The consideration of these questions will enable me to do three things:

1. Show in my answers to each question that service is not a sentiment or an ideal, but that it is an effect and a scientific procedure at the same time.
2. Indicate the need today for the right understanding of a technique which, when applied by the New Group of World Servers, will lead humanity into the world of true meaning and of real values. I will

seek to show how the New Group of World Servers will work.

3. Give some idea of how certain groups of the Masters of the Wisdom serve upon our planet at this time.

In answering these questions, we will proceed to take them one by one.

*How do we define the word "Service"?*

The definition of this word is not easy. There has been too much attempt to define it from the angle of personality knowledge. Service can be briefly defined as the spontaneous effect of soul contact. This contact is so definite and fixed that the life of the soul can pour through into the instrument **[Page 125]** which the soul must perforce use upon the physical plane. It is the manner whereby the nature of that soul can demonstrate in the world of human affairs. Service is not a quality or a performance; it is not an activity towards which people must strenuously strive, nor is it a method of world salvage. This distinction must be clearly grasped, or else our whole attitude to this momentous demonstration of the success of the evolutionary process in humanity will be at fault. Service is a life demonstration. It is a soul urge, and is as much an evolutionary impetus of the soul as the urge to self-preservation or to the reproduction of the species is a demonstration of the animal soul. This is a statement of importance. It is a soul instinct, if we may use such an inadequate expression and is, therefore, innate and peculiar to soul unfoldment. It is the outstanding characteristic of the soul, just as *desire* is the outstanding characteristic of the lower nature. It is group desire, just as in the lower nature it is personality desire. It is the urge to group good. It cannot, therefore, be taught or imposed upon a person as a desirable evidence of aspiration, functioning from without and based upon a theory of service. It is simply the first real effect, evidenced upon the physical plane, of the fact that the soul is beginning to express itself in outer manifestation.

Neither theory nor aspiration will or can make a man a real server. How then is it that there is so much activity in service demonstrating in the world today?

Simply because the life, words and deeds of the worlds first Great Server, of the One Who came to make clear to us what service essentially is, has necessarily had an effect, and men today are earnestly attempting to imitate His example, little realising that imitation does not net them the true results, but only indicates to them a growing possibility.

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All these laws of the Soul (and the Law of Service is no exception) manifest inevitably in two ways. First, there is their effect upon the individual. This occurs when the soul has been definitely contacted and the mechanism of the soul begins to respond. Evidence of this should work out now among the esoteric students, scattered over the world, for they have reached a point where the true server can emerge from their ranks, and give evidence of an established soul contact. Secondly, these soul laws are beginning to have a group effect in humanity itself, and to influence the race of men as a whole. This effect is somewhat in the nature of a reflection in the lower nature of a higher consciousness, and therefore today we have much running after service, and much philanthropic effort. All of it is, however, deeply coloured by personality, and it often produces much harm, for people seek to impose their ideas of service and their personal techniques upon other aspirants. They may have become sensitive to impression, but they oft-times misinterpret the truth and are biased by personality ends.

They must learn to lay the emphasis upon soul contact and upon an active familiarity with the egoic life, and not upon the form side of service. May I beg those of you who respond to these ideas and are sensitive to soul impression (oft-times misinterpreting the truth, being biassed by personality ends) to lay the emphasis upon soul contact and not upon the form side of service. Activity of the form side lays stress upon personality ambition, veiling them with the glamour of service. If care over the essential of service—soul contact—is taken, then the service rendered will flow with spontaneity along the right lines and bear much fruit. Of this, the selfless service and the deep flow of spiritual life, which have been demonstrated in the world work of late, is a hopeful indication.

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*What is the field of this science, and why do we call it a science.*

The next point to consider is the field of this service, and its nature as a science. The field of service, first of all, demonstrates as the life of the Spirit, working within the region of a man's own nature. The first thing the soul has to do when contact has been made and the man knows it in his brain consciousness and owing to the active impression of the mind, is to make the man aware that he is a living principle of divinity, and then to prepare the lower threefold nature so that it can automatically submit to the Law of Sacrifice. Then it will offer no impediment to the life which must and will pour through it. This is the first and hardest task, and with this task the aspirants of the world are at this time engaged. This indicates, does it not, the point of evolution reached by the majority? When the rhythm of this law has been imposed and the natural impetus of the man in incarnation is to be an expression of the soul, and when this rhythm can be established as a natural daily expression, the man begins to "stand in spiritual being" and the life which pours through him, gently and naturally, will then have an effect upon his environment and his associates. This effect can then be called a "life of service "

Too much emphasis has been laid upon the *process* whereby the lower nature is to be subjugated to the higher Law of Service, and the idea of sacrifice, in its worst implications, has been developed. This idea emphasises the necessary and inevitable clashing between the lower nature, working under its own laws, and the higher aspects as they work under the spiritual laws. Then the sacrifice of the lower to the higher assumes great proportions, and the word becomes quite suitable. There is sacrifice. There is suffering. There is a painful **[Page 128]** process of detachment. There is a long effort to let the life flow through, whilst steadily the personality throws up one barrier and obstruction after another. This stage and attitude we can view with sympathy and understanding, for there are those who have so much theory about service and its expression that they fail to serve and also fail to comprehend with understanding the period of pain which ever precedes enlarged service. Their theories block the way to true expression and shut the door on real comprehension. The mind element is too active.

When the personal lower self is subordinated to the higher rhythms and obedient to the new Law of Service, then the life of the soul will begin to flow through the man to others, and the effect in a man's immediate family and group will be to demonstrate a real understanding and a true helpfulness. As the flow of life becomes stronger through use, the effect will spread out from the small surrounding family group to the neighborhood. A wider range of contacts becomes possible, until eventually (if several lives have been thus spent under the influence of the Law of Service) the effect of the outpouring life may become nationwide and worldwide. But it will not be planned, nor will it be fought for, as an end in itself. It will be a natural expression of the soul's life, taking form and direction according to a man's ray and past life expression; it will be coloured and ordered by environing conditions,—by time, by period, by race and age. It will be a living flow, and a spontaneous giving forth, and the life, power and

love demonstrated, being sent forth from soul levels, will have a potent, attractive force upon the group units with which the disciple may come in contact in the three worlds of soul expression. There are no other worlds wherein the soul may at this time thus express itself. Nothing can stop or arrest the potency of this life of natural, loving [Page 129] service, except in those cases wherein the personality gets in the way. Then service, as the Teachers on the inner side of life understand it, gets distorted and altered into busy-ness. It becomes changed into ambition, into an effort to make others serve as we think service should be rendered, and into a love of power which hinders true service instead of into love of our fellow men. There is a point of danger in every life when the theory of service is grasped, and the higher law is recognised; then the imitative quality of the personality, its monkey nature, and the eagerness of a high grade aspiration can easily mistake theory for reality, and the outer gestures of a life of service for the natural, spontaneous flow of soul life through its mechanism of expression.

The need for an increasing subtlety of discrimination is constant, and all dedicated students are urged to take stock of themselves at this time. They face a new cycle of service and must avail themselves of a new day of opportunity. There is a great need to stand in spiritual being; where there is this poised standing, there will be no need for others to incite one to service. Let the "Forces of Light" flow through, and the ranks of the world servers will be rapidly filled. Let the "Spirit of Peace" use the lower nature as an instrument, and there will be peace and harmony within the personal field of service. Let the "Spirit of Good Will" dominate our minds and there will be no room for the spirit of criticism and the spreading of destructive discussion. It is for this reason and in order to develop a group of servers who can work along true and spiritual lines, that there must be increasing emphasis upon the need for *Harmlessness*. Harmlessness prepares the way for the inflow of life; harmlessness dissipates the obstructions to the free outpouring of love; harmlessness is the key to the release of the lower nature from the grip of the world illusion and from the power of phenomenal existence.

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We have expressed our belief that one of the major sciences of the coming age will be built up around the active rendering of service. We have used the word "Science" because service, as a spiritual quality, will rapidly be recognised as the phenomenal expression of an inner reality, and along the line of a right understanding of service will come much revelation as to the nature of the soul. Service is a method of producing phenomenal outer and tangible results upon the physical plane; I call your attention to this as an evidence of its creative quality. By right of this creative quality, service will eventually be regarded as a world science. It is a creative urge, a creative impulse, a creative momentous energy. This creativity of service has already been vaguely recognized in the world of human affairs under varying names, such as the science of vocational training. Recognition of the impetus coming from a right understanding of social relations and their study is not lacking. Much is also being studied along this same line in connection with criminology and the right handling of the youth of any nation and national group.

Service is, par excellence, the technique of correct group relations, whether it be the right guidance of an anti-social child in a family, the wise assimilation of a trouble-maker in a group, the handling of anti-social groups in our big cities, the correct technique to be employed in child guidance in our educational centres or the relation between the religious and political parties, or between nation and nation. All of this is part of the new and growing Science of Service. The imposition of this soul law will eventually bring light into a distracted world, and release human energies in right directions. It is not here possible to do more than indicate this briefly. The theme is too large, for it includes the awakening of the spiritual consciousness with its responsibilities, and the welding of the individual into

an awakened group; it involves [Page 131] the imposition also of a newer and a higher rhythm upon world affairs. This constitutes, therefore, a definitely scientific endeavor and warrants the attention of the best minds. It should also eventually call forth the consecrated effort of the world disciples.

*What are the characteristics of the true server?*

These characteristics can be easily and briefly noted. They are not exactly what one may have been led to believe. I am not here speaking of the qualifications required for the treading of the Path of Discipleship or the Probationary Path. These are well known. They are the platitudes of the spiritual life, and constitute the battleground, or the Kurukshetra of most aspirants. We are here concerned with those qualities which will emerge when a man is working under the impulse of the Law of Service. They will appear when he is a real channel for the life of the soul. His major characteristics will then be three in number:—

1. He will be distinguished, as might be expected, by the quality of *harmlessness*, and by an active refraining from those acts and that speech which might hurt or cause any misunderstanding. By no word, suggestion, implication, innuendo or voiced dissatisfaction will he hurt his group. You will note that I do not say "will not hurt any individual." Those working under the Law of Service need no reminder not to hurt any individual. They often need, under the exuberance of spiritual stimulation and the intensity of their aspiration, to be reminded to demonstrate group harmlessness.

2. The second characteristic is *a willingness to let others serve as seems best to them*, knowing that the life flowing through the individual server must find its own [Page 132] channels and outlets, and that direction of these currents can be dangerous and prevent the rendering of the intended service. The server's efforts will be turned in two directions:—

1. To the task of helping others to "stand in spiritual being", as he himself is learning to stand.
2. To aiding the individual to express his service in his chosen field as he desires to express it, and not as the onlooking helper deems that he should do it.

One point might here be made clear. The task of those who are working under the Law of Service is not exerted primarily with that group in the world today which is working under the effect of that general response to which we earlier referred. These effects are easily shepherded into those activities which, en masse, work out as philanthropic endeavor, as educational experiments, or social efforts in the life of the community. The name of those who thus respond is legion, and the will to serve in this particular way needs no impetus. The remarkable response to the many recent campaigns to good will definitely evidenced this. But the work of the new type of server is directed towards those who are establishing soul contact and who can therefore work under the new incoming Aquarian Law. This centres around the capacity to stand, not only in spiritual being, but *together with* others, working with them subjectively, telepathically, and synthetically. This distinction merits attention for one can easily waste effort by entering fields already well handled from the point of view of the attainment of the units in that field.

3. The third characteristic of the new server is *joyfulness*. [Page 133] This takes the place of criticism (that dire creator of misery) and is *the silence that sounds*.



It would be well to ponder on these last words, for their true meaning cannot be conveyed in words, but only through a life dedicated to the newer rhythms and to the service of the whole. Then that "sounding joy" and that "joyful sounding" can make its true meaning felt.

*What effect does service have upon the mind, the emotions and the etheric body?*

It must be remembered that it is through its effects that the scientist of the future will begin to deduce the effectual existence of an inner cause, of an inner reality, or of a self or soul. We have seen that service is not simply an activity of some person or group doing something with good intention for another person or group. Service itself is definitely the result of a tremendous inner happening, and when that result is brought about, it will be found to have produced a number of creative secondary causes. These are, primarily, a change in the lower consciousness, a tendency to turn away from the things of the personal self to the larger issues of the group, a reorientation which is real and expressive and a power to change conditions (through creative activity) which is the demonstration of something dynamically new. As this inner event stabilises into an equilibrated inner condition, the demonstration of the above changes becomes more regular and less spasmodic and the effects of the new forces flowing into the personality to be later used creatively, will be seen in all three bodies. Thus the true server comes into possession of his instruments for service, and thenceforth creative work in accordance with the Plan can go forward on all three planes. Thus has God, in His wisdom, chosen to **[Page 134]** limit Himself, and the work of evolution proceeds solely through the medium of His chosen builders and under the direction—on this planet—of those men whose lives are being transformed through soul contact and creative service, and who constitute the planetary Hierarchy.

When alignment has been effected, when the at-one-ment has been more constantly made, and when the antaskarana (the bridge connecting the higher and the lower) is in definite process of construction, the true nature of service, as *practiced by any individual* begins to emerge. The first effect of the inflowing force of the soul, which is the major factor leading to demonstrated service, is to integrate the personality, and to bring all the three lower aspects of the man into one serving whole. This is a difficult and elementary stage from the angle of the student in the Hall of Wisdom. The man becomes aware of his power and capacity, and, having pledged himself to service, he begins furiously to serve; he creates this, that and the other channel for the expression of the force which is driving him; he tears down and destroys just as fast as he creates. He temporarily becomes a serious problem to the other servers with whom he may be associated, for he sees no vision but his own, and the aura of criticism which surrounds him and the strenuous push of the assertive force within him produces the stumbling of the "little ones" and there has to be constant repair work undertaken (on his behalf) by older, more experienced disciples. He becomes the victim, for the time, of his own aspiration to serve, and of the force which is flowing through him. This stage will in some cases fan into flame the latent seeds of ambition. This ambition is, in the last analysis, only the personality urge towards betterment, and in its right place and time is a divine asset, but it has to be rooted out when the personality becomes the instrument of the soul. In other cases, the server **[Page 135]** will come into a wider and more loving vision, and, taking his eyes off his own accomplishment, will go to work in silent unison with the groups of all true servers. He will submerge his personality tendencies, his ideas and his ambitions in the greater good of the whole, and self will be lost to sight. Perhaps no better suggestion can be made to the man or woman who seeks to function as a true server than to ask them to repeat daily, with their whole hearts and minds behind the words, the dedication at the conclusion of the Esoteric Catechism, which is included at the end of *Initiation, Human and Solar*. I would remind such servers that if they revolt or are dismayed by the ideas embodied in the words, that is perhaps an indication of how much

they need the impression of this life objective upon their consciousness. That pledge runs as follows:

"I play my part with stern resolve; with earnest aspiration; I look above, I help below; I dream not, nor I rest; I toil; I serve; I reap; I pray; I am the Cross; I am the Way; I tread upon the work I do, I mount upon my slain self; I kill desire, and I strive, forgetting all reward. I forego peace; I forfeit rest, and, in the stress of pain, I lose myself and find Myself and enter into peace. To all this I solemnly pledge myself, invoking my Higher Self."

As the work of learning to serve proceeds and the inner contact becomes more sure, the next thing which will occur will be a deepening of the life of meditation, and a more frequent illumining of the mind by the light of the soul. Thereby the Plan is revealed. This will not be the shedding of that light upon the plans of the server either for his own life or upon his chosen field of service. This must be clearly grasped. That might only indicate (if it seems to occur) the mental agility of the server to find means for the justification of his own ambition. It will be the recognition, in the mind, of the Plan of God for the world at the particular time in **[Page 136]** which the server is existing, and the part that he may play in furthering the ends of those who are responsible for the carrying forward of that Plan. He then becomes willing to be a tiny part of a greater Whole, and this attitude never varies, even when the disciple has become a Master of the Wisdom. He is then in contact with a still vaster concept of the Plan and His humility and His sense of proportion remain unchanged.

An integrated, intelligent personality is adequate to deal with the working out of the server's part in the active work of the world, provided his vision is not blurred by personal ambition nor his activity such that it degenerates into a sense of rush and a display of busy feverishness. It takes the soul itself to reveal to the poised and peaceful mind the next step to be taken in the work of world evolution, through the impartation of ideas. Such is the Plan for humanity.

As the force pours through the personality and gives to the server this necessary vision and the sense of power which will enable him to cooperate, it finds its way into the emotional or astral body. Here again the effect will be dual, owing to the condition of the server's astral body and his inner orientation. It may enhance the glamour and deepen the illusion, swinging the server into the psychic illusory effects there to be found. When this happens, he will emerge upon the physical plane glamoured by the idea, for instance, of his amazing personal contacts, whereas he has only contacted some group thought-form of the Great Ones. He will be under the illusion that he is a chosen vessel or mouthpiece for the Hierarchy, when the truth is that he is deceived by the many voices, because the Voice of the Silence has been dimmed by the clamour of the astral plane; he will be deluded by the idea that there is no other way but his way. Such an illusion and deception is common among teachers and workers everywhere **[Page 137]** today, because so many are definitely making a contact with their souls, and are being swept then into the desire for service; they are not yet free, however, from ambition, and their orientation is still basically towards personality expression, and not to the merging of themselves in the Group of World Servers. If however they can avoid glamour, and can discriminate between the Real and the unreal, then the inflowing force will flood their lives with effective unselfish love and with devotion to the Plan, to those whom the Plan serves, and to Those Who serve the Plan. Note the sequence of these attitudes, and govern yourselves accordingly. There will then be no room for self-interest, self-assertiveness, or selfish ambition. All that is considered is the need and the driving necessity to take the next immediate step to meet that need as it demonstrates before the server's eyes.

With the heart and mind then functioning together (either in selfish coalition for the presentation of an active personality, or in dedicated selflessness and the attitude which is oriented towards soul guidance) the force, flowing through the server will galvanise his etheric body into activity. Then, automatically, the physical body will respond. There is, consequently, a great need for the server to pause upon the astral plane, and there, in a holy and controlled silence, wait, before permitting the force to pour through into the centres in the etheric body. *This point of silence is one of the mysteries of spiritual unfoldment.* Once the force or energy of the soul—preserved in its purity, or tainted and sidetracked on its way through into physical manifestation—has reached the etheric body, there is nothing more to be done by the average disciple. The result, when it reaches that point, is inevitable and effective. The inner thought and the desire life determine the activity which will be expressed physically. When the force comes through in purity, it brings the centres above the [Page 138] diaphragm steadily into activity; when it comes through, tainted by personality trends, it uses primarily the solar plexus, and then sweeps into manifestation all the astral illusions, the grandiose delusions and the glammers of egoistic phenomena, using the word "egoistic" in its usual worldly, psychological connotation. This can easily be seen today among the leaders of various groups.

#### b. DISTINCTIVE METHODS OF RAY SERVICE

*Does this science prove that the seven ray types employ distinctive methods in service?*

As time goes on this will be proved decidedly, and each ray worker and server will be found to render his service along peculiar and specific lines. These indicate for him the line of least resistance and, consequently, of the greatest efficiency. These methods and techniques will constitute the inner structure of the coming Science of Service, and they will be discovered through the admission of the Ray hypothesis and an observation of the methods employed by these clearly isolated Ray types and groups. These differing ways of service, all of them, work in conformity with the Plan, and together produce a synthetic whole. The ray or rays in manifestation at any one time will determine the general trend of the world service, and those servers whose egoic ray is in incarnation, and who are endeavoring to work with right activity, will find their work facilitated if they understand that the trend of affairs is with them and that they are following the line of least resistance at that period. They will work with greater facility than will the disciples and aspirants whose egoic ray is out of manifestation. This recognition will lead to a careful study of times and seasons, thus there will be no waste effort, and real advantage can be taken of the qualifications and aptitudes of the servers available. All will [Page 139] be in conformity with the Plan. A consideration of the rays in or out of manifestation, and a recognition of the disciples and servers available on the physical plane at any one time, is part of the work of the Masters in the Hierarchy.

The emergence of the New Group of World servers today is an indication that there are enough egoic ray types in physical manifestation, and that a sufficient number of personalities are responding to soul contact, so that a group can be formed that can be definitely *impressed as a group*. This is the first time that such a situation has been possible. Up till this century, individuals could be impressed, here and there, in different parts of the world, and at widely separated times and periods. But today *a group can respond* and their numbers are relatively so great that there can be formed upon the planet a group composed of a number of persons of such radiatory activity that their auras can meet and contact each other. Thus one group—subjective and objective—can be functioning.

There are today enough centres of light, scattered all over the world, and enough disciples and aspirants, that the little beams or threads of light (speaking symbolically) which radiate from each of them, can meet and interlace, and form a network of light in the world. This constitutes the magnetic aura of the New Group of World Servers. Each individual in the group is sensitive to the Plan, either through his own personal knowledge through contact with his soul, or because his intuition tells him that what the Group, which attracts him, accepts as its immediate work is for him true and right, and with it all that is highest and best in him can cooperate. Each individual in that Group will work in his own particular surroundings according to his ray and type. That again will be coloured by his race and nation. But the work is the better carried forward as the units in the Group meet the [Page 140] need in their own peculiar environment, in the manner that is, for them, the simplest and best way, belonging as they do by habit and training in that particular setting. This should be remembered.

The seven ray types will work in the following ways, which I am stating very briefly for to do more than that might limit the expression of those who do not know enough to be discriminating as to their characteristics, and might unduly qualify and colour the experience of those servers who recognise (as some already do) their ray. They might, with entirely good intention, seek to force the ray qualities of their souls into dominance before the personality ray is adequately known or controlled. Other servers frequently confuse the two rays and deem their soul ray to be of a particular type, whereas it is only their personality ray to which they predominantly conform, and by which they are pre-eminently governed. Is it not possible for us to observe here the care with which the Teachers of these truths and the custodians of the coming revelation, must proceed? They have to guard the aspirants from premature knowledge, which they might theoretically grasp but which they are not yet ready practically to apply.

*Ray I.* Servers on this ray, if they are trained disciples, work through what might be called the imposition of the Will of God upon the minds of men. This they do through the powerful impact of ideas upon the minds of men, and the emphasis of the governing principles which must be assimilated by humanity. These ideas, when grasped by the aspirant bring about two developments. First, they initiate a period of destruction and of a breaking up of that which is old and hindering, and this is later followed by the clear shining forth of the new idea and its subsequent grasping by the minds of intelligent humanity. These ideas embody great [Page 141] principles, and constitute the New Age ideas. These servers, therefore, work as God's destroying angels, destroying the old forms, but nevertheless, behind it all lies the impetus of love.

With the average aspirant, however, who is on the first ray, the activity is not so intelligent. He grasps the idea that is needed by the race, but he will seek to impose it primarily as his idea, something which he has seen and grasped and which impatiently he seeks to impose upon his fellow men for their good, as he sees it. He inevitably destroys as fast as he builds, and finally destroys himself. Many worthy aspirants and disciples in training for service at this time work in this sad way

Some of the Masters of the Wisdom and Their groups of disciples are actively engaged at this time in an endeavor to impose certain basic and needed ideas upon the races of men, and much of Their work is being prepared for by a group of Destroying Disciples, and also by a group of Enunciating Disciples, for these two types of work carry forward their task as a unit. The idea to be dominant in the future is proclaimed in writing and by the voice, by one Group. The Group of Destroyers takes it up, and proceed to break up the old forms of truth so as to make room and way for the new emerging idea.

*Ray II.* Servers on this ray ponder, meditate upon and assimilate the new ideas associated with the Plan, and by the power of their attractive love, they gather together those who are at that point in their evolution where they can respond to the measure and rhythm of that Plan. They can select, and train those who can "carry" the idea deeper into the mass of humanity. We should not forget that the work of the Hierarchy at this time, and the task of the new Group of World Servers is primarily associated with ideas. The disciples [Page 142] and servers on the second Ray are "busy building habitations for those dynamic entities whose function it has ever been to charge the thoughts of men and so to usher in that new and better age which will permit the fostering of the souls of men." So runs the *Old Commentary*, if I thus modernise its ancient wording. By magnetic, attractive, sympathetic understanding, and the use of slow action, based on love, do the servers on this ray work. Today their power is becoming dominant.

*Ray III.* The servers on this ray have a special function at this time in stimulating the intellect of humanity, sharpening it and inspiring it. They work, manipulating ideas so as to make them more easy of comprehension by the mass of intelligent men and women who are to be found in the world at this time and whose intuition is not yet awakened. It is to be noted how the work of the true servers is largely with the new ideas and not with the business of organisation and of criticism (for these two go hand in hand). Ideas are taken by the third ray aspirant, as they emerge from the elevated consciousness of Those for whom the first ray works and are rendered attractive by the second ray worker (attractive in the esoteric sense) and adapted to the immediate need and rendered vocal by the force of the intellectual third ray types. In this lies a hint for many of the third ray personalities to be found working in various fields of service at this time.

*Ray IV.* This ray is not in incarnation at the time and therefore few fourth ray egos are available in world service. There are, however, many fourth ray personalities and they can learn much by the study of the work of the New Group of World Servers. The major task of the fourth ray aspirant is to harmonise the new ideas with the old, so that there can be no dangerous gap or break. They are those who bring [Page 143] about a "righteous compromise", and adapt the new and the old so that the true pattern is preserved. They are engaged with the bridging process, for they are the true intuitives and have a capacity for the art of synthesis so that their work most definitely can help in bringing forward a true presentation of the divine picture.

*Ray V.* The servers on this ray are coming rapidly into prominence. They are those who investigate the form in order to find its hidden idea, its motivating power, and to this end they work with ideas, proving them either true or false. They gather into their ranks those whose personalities are on this ray and train them in the art of scientific investigation. From the sensed spiritual ideas, lying behind the form side of manifestation, from the many discoveries in the ways of God with man and nature, from the inventions (which are but materialised ideas) and from the witness to the Plan which law portrays, they are preparing that new world in which men will work and live a more deeply conscious, spiritual life. Disciples working along these lines in every country today are more active than at any other time in human history. They are, knowingly and unknowingly, leading men into the world of meaning, and their discoveries will eventually end the present era of unemployment, and their inventions and improvements, added to the steadily growing idea of group interdependence (which is the major message of the New Group of World Servers) will eventually ameliorate human conditions so that an era of peace and leisure can supervene. You will note that I do not say "will supervene", for not even the Christ Himself can predict exactly the time limit within which changes can eventuate, nor the reaction of humanity to any given point of revelation.



*Ray VI.* The effect of the activity of this ray, during the past two thousand years, has been to train humanity in the [Page 144] art of recognising ideals, which are the blue prints of ideas. The main work of the disciples on this ray is to capitalise on the developed tendency of humanity to recognise ideas, and—avoiding the rocks of fanaticism, and the dangerous shoals of superficial desire—train the world thinkers so ardently to desire the good, the true and the beautiful, that the idea which should materialise in some form on earth can shift from the plane of the mind and clothe itself in some form on earth. These disciples and servers work consciously with the desire element in man; they work scientifically with its correct evocation. Their technique is scientific because it is based upon a right understanding of the human material with which they have to work.

Some people have to be galvanised into activity by an idea. With these the first ray disciple can be effective. Others can be reached more easily by an ideal, and will then subordinate their personal lives and wishes to that ideal. With these the sixth ray disciple works with facility, and this he should endeavor to do, teaching men to recognise the truth, holding steadily before them the ideal, restraining them from a too energetic and fanatical display of interest, in the need for the long pull. The sixth ray, it should be remembered, when it constitutes the personality ray of a man or a group, can be far more destructive than the first ray, for there is not so much wisdom to be found, and, as it works through desire of some kind, it is following the line of least resistance for the masses, and can therefore the more easily produce physical plane effects. Sixth ray people need handling with care, for they are too one pointed and too full of personal desire, and the tide of evolution has been with this type for a very long time. But the sixth ray method of evoking desire for the materialising of an ideal is indispensable, and, fortunately, there are many aspirants and disciples on this ray available today.

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*Ray VII.* This ray provides at this time an active and necessary grouping of disciples who are eager to aid the Plan. Their work lies naturally on the physical plane. They can organise the evoked ideal which will embody as much of the idea of God as the period and humanity can evidence and produce in form upon the earth. Their work is potent and necessary and calls for much skill in action. This is the ray that is coming into power. None of these ray participants in the hierarchical crusade today can really work without each other, and no group can carry on alone. The difference between the methods of the old age and that of the new can be seen expressed in the idea of leadership by one and leadership by a group. It is the difference between the imposition of an individual's response to an idea upon his fellow men and the reaction of a group to an idea, producing group idealism and focalising it into definite form, carrying forward the emergence of the idea without the dominance of any one individual. This is the major task today of the seventh ray disciple, and to this end he must bend every energy. He must speak those Words of Power which are a group word, and embody the group aspiration in an organised *movement*, which, it will be noted is quite distinct from an organisation. A striking instance of the use of such a Word of Power being enunciated by a group has lately been given in the Great Invocation which has been used with marked effect. It should continue to be used, for it is the inaugurating mantram of the incoming seventh ray. This is the first time such a mantram has been brought to the attention of humanity.

All these rays work today for the carrying out of a specific group idea of seven Masters Who, through Their picked and chosen servers, are actively participating in the work which is the initiator work of the seventh ray. It is also linked up with the incoming Aquarian influence. The Masters, [Page 146] with their large group of disciples, functioning on all the five planes of human unfoldment, have studied



minutely Their accepted disciples, the disciples under supervision and not yet accepted, and the aspirants of the world. They have selected a number of them to weld together into a group upon the outer physical plane. The basis of this selection is:—

- a. Sensitivity to the Aquarian influence.
- b. Willingness to work in a group as an integral part of the group, and having no idea of personal ambition or any wish to be a leader. Where the desire to be a leader exists, that disciple is automatically (though only temporarily) disqualified for this particular endeavor. He can still do good work, but it will be secondary work, and more closely affiliated with the old age than with the work of the New Group of World Servers.
- c. A dedication that holds nothing back that can rightly be given.
- d. A harmlessness which, though not yet perfected, exists as an ideal towards which the aspirant is constantly striving.

In this work many can have a part. The Law of Service has been thus outlined in an endeavor to make one of the most esoteric influences in the solar system somewhat clearer in our minds. I call you to service, but would remind you that the service discussed here will only be possible when we have a clearer vision of the goal of meditation, and learn to preserve, during the day, the attitude of inner spiritual orientation. As we learn to obliterate and efface out of our consciousness ourselves as the central figure in our life drama, then and then only can we measure up to our real potentialities as servers of the Plan.

#### *4. The Law of Repulse*

We have here a most interesting law to consider. It is one of the major divine laws with which the Pilgrim has much to do on his weary, age-long way, back to the centre. It is the fourth law governing or controlling the life of the soul.

<i>No.</i>	<i>Exoteric Name</i>	<i>Esoteric Name</i>	<i>Symbol</i>	<i>Ray Energy</i>
4.	Law of Repulse.	The law of all Destroying Angels.	The Angel with the Flaming Sword.	The Rejecting Energy of the First Ray.

First of all, it is well to realise that this law has certain characteristics and basic effects which might be briefly enumerated as follows:—

1. The energy displayed is dissipating in its effect. This law works as a dispersing agent.
2. When in active expression, it causes an active scattering or rejection of the aspects of form life.
3. It produces a discriminating contact which leads eventually to what is esoterically called "the Way of divine refusal."
4. It is, nevertheless, an aspect of the Law of Love, of the Vishnu or Christ aspect, and concerns an attitude of the soul, whose essential nature is love.

5. This law expresses itself through the mind nature, and therefore can only make its presence and influence felt upon the Path of Discipleship.

6. It is the prime pre-requisite to true self-knowledge. It reveals at the same time that it divides or scatters.

7. It works through love and for the interest of the unit,—the form and the existence which finally repulses the form.

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8. It is an aspect of one of the greatest cosmic laws, the Law of the Soul, which is the cosmic Law of Attraction, for that which is attracted in time is automatically and eventually repulsed by that which attracted it in the first instance.

This law is one which primarily begins to impress the divine purpose upon the consciousness of the aspirant, and dictates to him those higher impulses and those spiritual decisions which mark his progress upon the Path. It is the demonstration of the first ray quality (a subray influence of the second ray), for it should be remembered that to repulse a form, a situation or a condition may be the evidence of spiritual love in the agent of repulsion. This is well pictured for us in the ancient symbol of the Angel with the flaming sword, who stands before the gate of Paradise to turn away those who seek the fancied security of that shelter and condition. This angel acts in love, and has so acted down the ages, for that state of realisation which we call Paradise is a place of essential danger for all, save those who have earned the right to sojourn there. The angel protects the unready aspirant (not the place which he seeks to enter) and safeguards him from the risks and perils of that initiation which must be undergone before he can pass through the five divisions of Paradise to the place where light dwells and the Masters of the Wisdom live and work. This is the thought which lies behind the Masonic procedure whereby the Tyler stands outside the door of the Lodge with a drawn sword to protect the secrets of the Craft from the unready.

I would remind you also that as this law is an aspect of the fundamental Law of Love, it concerns the psyche or soul, and therefore its function is to further the spiritual interests of the true man, and to demonstrate the power of the second **[Page 149]** aspect, the Christ consciousness, and the power of divinity. It "rejects the undesirable in order to find that which the heart craves, and thus leads the weary pilgrim from one rejection to another, until with unerring choice he makes the Great Decision." This is quoted from the *Old Commentary*.

We will divide what we have to say about the functioning and effect of the Law of Repulse into three parts:—

- a. The Law of Repulse, and the function and quality of desire.
- b. The Law of Repulse, as it expresses itself upon the Paths of Discipleship and Initiation.
- c. The Law of Repulse, as it "drives in seven directions, and forces all that it contacts back unto the bosom of the seven spiritual Fathers."

This law works through the soul in all forms. It does not literally affect matter, except in so far as form is affected when the soul "withdraws", or occultly "repudiates." It will be apparent, therefore, that our understanding of its activity will depend largely upon the measure of soul force of which we may

individually be aware, and the extent of our soul contact. Our point upon the ladder of evolution will govern our manipulation of this law (if such a term may be used), and determine our capacity to be sensitive to its impact. If we are unable to respond to its influence in any measure, that in itself is sufficient to indicate our development. Unless the mind is active, and unless we are beginning intelligently to use the mind, there is no medium or channel through which this influence can flow or work. Never let it be forgotten that this influence or law of our spiritual being is that which reveals the will, plan or purpose of the divine life, as it expresses itself in the individual or in humanity as a whole. Let us never forget that unless there is a thread of light to act as **[Page 150]** a channel, that which this law can convey will remain unknown, unrealised and useless. These laws are the laws which govern predominantly the Spiritual Triad, that divine Triplicity which expresses itself through the medium of the soul, just as the three aspects of the soul, in their turn, reflect themselves through the personality.

Therefore, all that can be imparted in connection with this law can be comprehended only by the man who is beginning to be spiritually awakened. The three laws which we have already considered deal with the specific spiritual influences which emanate from the three tiers of petals which compose the egoic lotus. (See page 823 of *A Treatise on Cosmic Fire*.)

1. The Law of Sacrifice----- The Petals of Sacrifice. The sacrificial will of the Soul.
2. The Law of Magnetic Impulse ---- The Petals of Love.
3. The Law of Service ----- The Petals of Knowledge.

This fourth Law of Repulse works through the first Law of Sacrifice and carries to the aspirant the quality, influence and tendency of the Spiritual Triad, the threefold expression of the Monad. Its full force is felt only after the third initiation, in which the power of the Spirit is, for the first time, consciously felt. Up to that time it has been the growing control of the soul which was primarily registered. Therefore we have:—

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|--|---|
| 1. The Law of Repulse.<br>Fourth Law           | Atma. Spiritual Will.<br>This influence comes via the egoic petals of sacrifice and the subsidiary Law of Sacrifice.      |
| 2. The Law of Group Progress.<br>Fifth Law     | Buddhi. Spiritual Love.<br>This comes via the love petals of the egoic lotus, and the subsidiary Law of Magnetic Impulse. |
| 3. The Law of Expansive response.<br>Sixth Law | Manas. Higher spiritual mind.<br>It comes via the knowledge petals and the subsidiary Law of Service.                     |

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These higher spiritual laws reflect themselves in the three lower spiritual laws, finding their way into the lower consciousness via the egoic lotus and the antaskarana. This statement is the second basic postulate in connection with our study of this Law of Repulse, the first postulate being the earlier statement that unless there is a thread of light to act as a channel, that which this law conveys will remain unknown and unrealised.

These six laws give us the key to the entire psychological problem of every human being, and there is no condition which is not produced by the conscious or unconscious reaction of man, to these basic influences—the natural and spiritual laws. If psychologists would accept the three basic laws of the universe, and the seven laws through which they express their influence, they would arrive at an

understanding of the human being far more rapidly than is now the case. The three major laws are, as has been stated elsewhere:—

1. *The Law of Economy*. This governs primarily the instinctual nature of man.
2. *The Law of Attraction*, which governs the soul aspect in man and in all forms of life, from an atom to a solar system.
3. *The Law of Synthesis*, which will govern man when he has arrived at the Path of Initiation, but which as yet means but little in his development.

There are, then, the seven minor Laws which produce the [Page 152] evolutionary unfoldment of man, the person, and man, the soul. These are:

1. The Law of Vibration, the atomic law of the solar system.
2. The Law of Cohesion, an aspect of the Law of Attraction.
3. The Law of Disintegration.
4. The Law of Magnetic Control, governing the control of the personality by the spiritual nature, via the soul nature.
5. The Law of Fixation. By means of this law the mind controls and stabilises.
6. The Law of Love, whereby the lower desire nature is transmuted.
7. The Law of Sacrifice and Death.

(*A Treatise on Cosmic Fire*, p. 569.)

These seven laws concern the form side of life. To these ten laws must be added the seven laws of the soul which we are here considering. These begin to play upon the man and produce his more rapid spiritual unfoldment after he has been subjected to the discipline of the Probationary Path, or the Path of Purification. He is then ready to tread the final stages of the Path.

These seven laws are the basis of all true psychological understanding and, when their influence is better grasped, man will arrive at real self knowledge. He will then be ready for the fourth initiation which releases him from all further need for rebirth. This is the truth which underlies the Masonic teaching, which is given under the symbolism of the first eighteen degrees. These can be divided into four groups of degrees:—Entered Apprentice, Fellow Craft, (followed by the Mark degree) Master Mason (followed by the H.R.A.) and the grouped degrees, four to seventeen, in the Scottish Rite. These seventeen degrees prepare the man for the fourth [Page 153] or fundamental degree, *taken by a man who is a Master Mason*. It can only be taken when the Master is in possession of the true Lost Word. He has risen from the dead; he has been entered, passed, and raised, and now can be perfected. Herein lies a great mystery. These seventeen degrees, leading to the first great step, (taken by the risen Master) are subjectively related to the seventeen laws which we have been considering. There is a parallelism worth noting between:—

1. The eighteen laws:—
  - a. The three major laws of the universe,
  - b. The seven minor laws of the solar system,
  - c. The seven basic laws of the soul, plus what we might call the great law of Deity Itself, the law of God's synthetic purpose.

2. The eighteen subplanes through which man makes his way:—
  - a. The seven physical subplanes.
  - b. The seven astral or emotional-desire subplanes.
  - c. The four lower mental subplanes.
  
3. The eighteen degrees in Masonry, from that of the Entered Apprentice to that of the perfected initiate of the Rose Croix Chapter.
  
4. The eighteen centres of force with which the spiritual man has to work:
  - a. The seven centres in the etheric body.
  - b. The seven centres in the astral body.
  - c. The three rows of petals in the egoic lotus.
  - d. The "Jewel in the Lotus", at the heart of the "flower of the soul", which makes the eighteenth centre.

An understanding of these symbolic relations will do much to clarify the way of the soul in a body, and will constitute the basis of all true esoteric psychological study.

### [Page 154]

#### a. THE LAW OF REPULSE AND DESIRE

The section with which we have now to deal will concern itself specifically with the major problem of humanity. We shall, however, touch upon it most briefly, and will deal particularly with the aspect of it which shifts from the problem as it concerns the aspirant to the problem of the disciple. Underlying the entire psychological problem of humanity as a whole lies that major attitude towards existence which we characterise as *Desire*. All lesser complexities are based upon, subservient to, or are emergent from, this basic urge. Freud calls this urge "sex," which is, nevertheless, only another name for the impetus of attraction for the not-self. Other psychologists speak of this dominant activity as the "wishlife" of humanity, and account for all allied characteristic tendencies, all emotional reactions and the trend of the mental life, in terms of the underlying wishes, longings and acquisitive aspirations as "defence mechanisms," or "ways of escape" from the inevitability of environing conditions. To these longings and wishes and the labour incidental to their fulfillment, all men give their lives; and everything done is in an effort to meet the realised need, to face the challenge of existence with the demand for happiness, for heaven, and for the eventual fulfillment of the hoped-for ideal state.

Everything is governed by some form of *urgency towards satisfaction*, and this is distinctive of man's search at every stage of his development—whether it is the instinctual urge to self-preservation, which can be seen in the savage's search for food or in the economic problems of the modern civilised man; whether it is the urge to self-reproduction and the satisfaction of that appetite which works out today in the complexity of the sex life of the race; whether it is the urge to be popular, loved and esteemed; whether it is the urge for [Page 155] intellectual enjoyment and the mental appropriation of truth, or the deep-seated desire for heaven and rest which characterises the Christian, or the aspiration for illumination which is the demand of the mystic, or the longing for identification with reality which is the "wish" of the occultist. All this is desire in some form or another, and by these urges humanity is governed and controlled; I would say most definitely controlled, for this is only a simple statement of the case.

It is this realisation of man's fundamental bias or controlling factor that lies behind the teaching given by the Buddha, and which is embodied in the Four Noble Truths of the Buddhist philosophy, which can be summarised as follows:—

*The Four Noble Truths*

- a. Existence in the phenomenal universe is inseparable from suffering and sorrow.
- b. The cause of suffering is desire for existence in the phenomenal universe.
- c. The cessation of suffering is attained by eradicating desire for phenomenal existence.
- d. The Path to the cessation of suffering is the noble eightfold path.

It was the realisation of the urgency of man's need to be delivered from his own desire-nature which led Christ to emphasise the necessity to seek the good of one's neighbor in contra-distinction to one's own good, and to advise the life of service and self-sacrifice, of self-forgetfulness and love of all beings. Only in this way can man's mind and "the eye of the heart" be turned away from one's own needs and satisfaction to the deeper demands of the race itself.

Until a man stands upon the Path of Perfection, he cannot really grasp the imperative demand of his own soul for **[Page 156]** release from the search for outer, material, tangible satisfaction, and from desire. It has been this demand which indicated the soul's need to incarnate and to function, for a needed period, under the Law of Rebirth. As the work of purification proceeds upon the Path of Purification, this demand for release becomes stronger and clearer, and when the man steps out upon the Path of Discipleship, then the Law of Repulse can, for the first time, begin to control his reactions. This takes place unconsciously at first, but it becomes more potent and more consciously appreciated as the disciple takes one initiation after another, with increasingly pointed understanding.

It is not our intention in this Treatise to deal with the development of the unevolved and undeveloped man in connection with these Laws of the Soul. I seek only to clear the way of the highly intelligent man, the aspirants of the world and the world disciples. The progress of the undeveloped and the average man can be covered by the following statements, taken sequentially and describing the stages of his progress under the promptings of desire:

1. The urge to experience, to exist, and to satisfy the instinctual nature.
2. Experience, grasping, existing, followed by renewed demand for more satisfying compliances of fate or destiny.
3. Cycle after cycle of demand for satisfaction, a period of satisfaction of a temporary nature, and then further demands. This is the story of the race.
4. Experience, steadily sought and pursued upon the three planes of human evolution.
5. Then the same experience, but this time as an integrated personality.

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6. Demand met until satiety is reached, for in time all men do eventually achieve that which they demand.
7. Then comes the demand for inner spiritual compliances, happiness and bliss. The "heaven wish" becomes powerful.
8. A vague realisation that two things are needed; purification and the power to choose aright, which is right discrimination.



9. A vision of the pairs of opposites.
10. The realisation of the narrow path which leads between these pairs of opposites.
11. Discipleship and the repulsing or repudiation (over a long period of time), of the not-self.

Such, briefly and inadequately stated, is the story of man as he searches for happiness, for joy and for bliss, or (expressing it in terms of realisation) as he progresses from the life of the instincts to that of the intellect, and then from that intellectual apprehension to the stage of illumination and final identification with reality, when he is henceforth freed from the Great Illusion.

Two things determine the rapidity with which he can—upon the Path of Discipleship—bring the Law of Repulse into play. One is the quality of his motive. Only the desire to serve is adequate to bring about the necessary reorientation and subjection to the new technique of living. The other is his willingness, at all costs, to be *obedient* to the light which is in him and around him. Service and obedience are the great methods of release, and constitute the underlying causes which will bring the Law of Repulse into play, thus aiding the aspirant to attain the longed-for liberation. Service releases him from his own thought life and self-determination. Obedience to his own soul integrates him into the larger [Page 158] whole, wherein his own desires and urges are negated in the interest of the wider life of humanity and of God Himself. God is the Great Server and expresses His divine life through the Love of His heart for humanity.

Yet, when these simple truths are enunciated and we are urged to serve our brother and to obey our soul, it seems to us so familiar and so uninteresting that it can evoke but little response. If we were told that the following of a prescribed form of meditation, the practicing of a definite formula of breathing, and regular concentration upon a specific centre would release us from the wheel of life and identify us with the spiritual self and its world of being, gladly and willingly and joyously would we follow out instructions. But when, in the terms of the occult science, we are told to serve and obey, we are not interested. Yet service is the mode, *par excellence*, for awakening the heart centre, and obedience is equally potent in evoking the response of the two head centres to the impact of soul force, and unifying them into one field of soul recognition. So little do men understand the potency of their urges! *If the urge to satisfy desire is the basic urge of the form life of man, the urge to serve is an equally basic urge of the soul in man.* This is one of the most important statements in this section. It is as yet seldom satisfied. Indications of its presence are ever to be found, nevertheless, even in the most undesirable types of human beings; it is evolved in moments of high destiny or immediate urgency, and of supreme difficulty. The heart of man is sound, but oft asleep.

Serve and obey! These are the watchwords of the disciple's life. They have been distorted into terms of fanatical propaganda and have thus produced the formulas of philosophy and of religious theology; but these formulas do, at the same time, veil a truth. They have been presented to the consideration [Page 159] of man in terms of personality devotions and of obedience to Masters and leaders, instead of service of, and obedience to, the soul in all. The truth is, however, steadily emerging, and must inevitably triumph. Once the aspirant upon the Probationary Path has a vision of this (no matter how slight it may be), then the law of desire which has governed him for ages will slowly and surely give place to the Law of Repulse, which will, in time, free him from the thralldom of not-self. It will lead him to those discriminations and that dispassionate attitude which is the hallmark of the man who is on his way to liberation. Let us remember, however, that a discrimination which is based upon a determination to be free, and a dispassion which is the indication of a hard heart, will land the aspirant in the prison of a crystallized shell, which is far harder to break than the normal prison of the life of the

average selfish man. This selfish spiritual desire is oft the major sin of so-called esotericists and must be carefully avoided. Therefore, he who is wise will apply himself to serve and obey.

#### b. THE LAW OF REPULSE UPON THE PATHS OF DISCIPLESHIP AND INITIATION

When the discriminating sense (the spiritual correspondence of the sense of smell, the last of the five senses to emerge in humanity) has been adequately developed in the aspirant, and he *knows* the pairs of opposites and has gained a vision of that which is neither of them, then he can pass on to the Path of Discipleship and enter upon the arduous task of cooperating with the spiritual laws, particularly with the Law of Repulse. At first, he hardly recognises the influence of this Law. It is as difficult for him to grasp its implications and to measure its possible effects as it would be for the average working man, with a mediocre education and a total [Page 160] ignorance of esotericism, to grasp the significance of such an occult truth as that expressed in the words: "The construction of the antaskarana between higher and lower manas by the divine Agnishvatta, the solar angel, functioning through the egoic lotus, is the task to be carried forward during the contemplative stage of meditation." This statement is relatively simple to grasp intellectually by the average occult student, but is utterly meaningless to the man of the world. The Law of Repulse is equally difficult of understanding by the disciple as he enters upon the Path. He has to learn to recognise its influence; then he must himself learn to do three things:—

1. Through service, steadily to decentralise himself and thus begin occultly to "repulse" the personality. He must see to it that his motive is love for all beings, and not desire for his own release.
2. Through an understanding of the pairs of opposites, he begins, esoterically, to "isolate" the "noble middle path" of which the Buddha spoke.
3. Through comprehension of the words of Christ, enjoining men to "let their light shine," he begins to construct the "path of light" which leads to the centre of life and guides him out of darkness into light, from the unreal to the real, and from death to immortality. This is the true path of the antaskarana, which the disciple weaves from out of himself (speaking symbolically), just as the spider weaves his thread.

Service, an understanding of the Way, and the building of the true line of escape—that is the task to be carried forward upon the Path of Discipleship. Such is the object set before all the students of the esoteric sciences at this time,—provided they desire it enough, and can train themselves to [Page 161] work selflessly for their fellow men. As they succeed in doing this and approximate ever more closely to that which is *not* the pairs of opposites (and thus achieve "the Central Way"), steadily the Law of Repulse begins to swing into operation. When the third initiation is taken, this law will begin to hold the dominant place in the ruling of the life.

The word "repulse" has an unfortunate connotation in many minds, and this revulsion against the word itself indicates man's innately spiritual bias. Repulsion, the desire to repudiate, and repulsive attitudes, words and deeds evoke in our minds all that is unpleasant to contemplate. Yet, spiritually considered and scientifically viewed, the word "repulse" indicates simply "an attitude towards that which is not desirable." This, in its turn (as we seek to determine that which is desirable) calls into activity the virtues of discrimination, dispassion and discipline in the disciple's life, as well as the power to decentralise. These words indicate the urge to devaluate the unreal and the undesirable, to discipline

the lower nature till those choices are readily and easily made which lead to the discarding of that which imprisons or impedes the soul. The major concepts are the definitely and carefully chosen way or procedure which will free the soul from the world of forms and identify it, first of all, with itself (thus freeing it from the world illusion), and then with the world of souls, which is the consciousness of the Oversoul.

There is no need to enlarge here upon the technique whereby this choice is to be made. The way of discrimination, the method of dispassion and the discipline of the life have been made plain and clear by the teachings of the past two thousand years, and through the many books written to emphasise the teaching of the Christ and of the Buddha. Through a right understanding of these, right choice can be made, and that which should not be cherished or desired can **[Page 162]** be "repulsed". Many an earnest student (such as those who will read this Treatise) has found it of advantage to write down for himself his own personal understanding of the four words:—

1. Discrimination,
2. Dispassion,
3. Discipline,
4. Decentralisation.

One page given to each definition should suffice, if it embodies truly one's highest thought. Students will realise that as they practice these four virtues, the prime characteristics of a disciple, they are thereby automatically calling into play the Law of Repulse, which, upon the Path of Initiation, brings revelation and realisation. The expression of this law upon the Path of Initiation is too advanced for those who are not yet versed in the basic discriminations, and who are still far from being dispassionate. Is there need therefore to enlarge upon this law as it works out in the life of the initiate? I think not. The disciple seeks to achieve, without passion, pain or suffering, the distinction which lies between:

1. Right and wrong,
2. Good and evil,
3. Light and dark, spiritually understood,
4. Prison and liberty,
5. Love and hate,
6. Introversion and extraversion. We do well to ponder on this duality
7. Truth and falsehood,
8. Mystical and occult knowledge,
- 9 The self and the not-self,
10. Soul and body.

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Many, many other dualities can thus be listed. Having then discovered the fact of these pairs of opposites, the task of the disciple is to discover *that which is neither of them*. It is this central, intermediate way that is revealed to the initiate, through the working of the Law of Repulse which occultly enables him to "push with either hand, to a distance afar from his way, that which intrudes and veils the central way of light. For neither on the right nor on the left lies safety for the man who seeks that lighted way." Does this sentence really mean aught to most of us? Let us seek to express to ourselves in words the qualifications and name of that third or central way which is, for instance,

neither light nor dark, and neither love nor hate. We cannot with clarity see what it could be, nor will we until the increased stimulation which is released in us upon the Way of Initiation does its appointed work. Some idea of what it means may appear, however dimly, to our vision as we deal with our third division.

### c. THE LAW OF REPULSE AND THE PILGRIM ON THE WAY OF LIFE

We shall base our thoughts upon the words earlier quoted:

"The Law of Repulse drives in seven directions, and forces all it thus contacts back to the bosom of the seven spiritual Fathers."

We have come definitely to a consideration of the Way of Repulsion, governed by this law, which is the way or technique for each ray type. Though the same law can be seen working in all seven cases and in all seven directions, yet the results will differ, because the quality and the phenomenal appearance upon which the law of the divine will makes its impact and consequent impression, differ so widely. The complexity of the problem is therefore great. These seven [Page 164] soul laws lie behind all the various presentations of truth as they have been given out by the world Teachers down the ages. It requires much spiritual insight, however, to enable the average disciple to see the correspondence or the trend of ideas which link, for instance:

1. The beatitudes (enunciated by the Christ) and these seven laws.
2. The stages of the Noble Eightfold Path and these soul potencies.
3. The eight Means to Yoga or union of the soul, and this septenate of influences.
4. The Ten Commandments of the Semitic religion, and these seven spiritual laws.

Students would find it of interest to test their understanding of the esoteric relationships existing between these groups of teaching and see if they can, for themselves, trace the basic meanings. Let us, by way of illustration, trace or indicate the relation between the seven laws and the eight means to Yoga, because this will give us an illustration of the difference existing between the means to Yoga as understood by the average yogi or esotericist, and as they can be understood by the trained disciple or initiate.

1.  
The five Commandments-----Second ray force----- The Law of Magnetic  
Impulse.  
The universal duty Inclusion. Attraction.
2.  
The Rules----- Fourth ray force----- The Law of Sacrifice.  
For self training "I die daily."
3.  
Posture. -----Sixth ray force -----The Law of Service.  
A poised attitude to Right relations and  
the world right ideals.

4.	Pranayama-----Seventh ray force -----	The Law of Group Progress. The Law of spiritual development.
	The law of rhythmic living	
5.	Abstraction-----First ray force -----	The Law of Repulse. The repudiation of desire.
	Pratyahara. Withdrawal from desire	
6.	Attention.-----Third ray force -----	The Law of Expansive Response.
	Correct orientation	
7.	Meditation-----Fifth ray force-----	The Law of the Lower Four. "The soul is in deep meditation."
	Right use of the mind	
8.	Result-----Contemplation -----	Complete spiritual detachment.

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A close study of these relationships will be found suggestive to the disciple and illuminating to the initiate. Let us not, however, confuse illumination with a new or bright idea! It is something far different to that. The difference is that between the light of a star, and the light of a steadily waxing sun. One reveals the fact of night. The other reveals the world of daylight and of conscious Being.

#### d. THE SEVEN DIRECTIONS OF THE LAW OF REPULSE

It must be remembered that the Law of Repulse, which is the Law of the destroying Angels, works in seven directions; that it produces effects upon seven different types of beings and of men, and that by reason of its activity, it draws the prodigal son back to the Father's home. It causes him to "arise and go." But we must remember that, when Christ was relating this story, He made it abundantly clear that there was no impulse to return until the pilgrim in the far country had come to himself or to his senses, as a result of [Page 166] satisfied desire, through riotous living. This was followed by consequent satiety and loss of contentment, and then by a period of intense suffering, which broke his will to wander or to desire. A study of this story will be found revealing. In no Scripture is the sequence of events (as they deal with the pilgrim's existence and life in a far country and his return) so concisely or so beautifully treated. Seek out your Bibles, and study this tale, and read for yourselves the pilgrim's way.

The effect of this Law of Repulse, as it works out in the world of discipleship and destroys that which hinders, sends the pilgrim hurrying back consciously along one of the seven rays that lead to the centre. This cannot be handled in detail here. Our present task is that of treading the Path of Probation or of Discipleship and of learning discipline, dispassion, and the other two necessities on the Way,—

discrimination and decentralisation. It is possible, nevertheless, to indicate the goal and point out the potency of the forces to which we shall be increasingly subjected as we pass—as some of us can so pass—on to the Path of Accepted Discipleship. This we will do in the form of seven stanzas which will give a hint (if one is an aspirant) of the technique to which one will be exposed; if one has passed further on the Way, they will give one a command which, as a disciple with spiritual insight one will obey, because one is awakened; if one is an initiate, they will evoke the comment: "This I know."

*The Direction of Ray I.*

"The garden stands revealed. In ordered beauty live its flowers and trees. The murmur of the bees and insects on their winged flight is heard on every side. The air is rich with perfume. The colours riot to the blue of heaven....

The wind of God, His breath divine, sweeps through the garden...Low lie the flowers. Bending, the trees are [Page 167] devastated by the wind. Destruction of all beauty is followed by the rain. The sky is black. Ruin is seen. Then death....

Later, another garden! but the time seems far away. Call for a gardener. The gardener, the soul, responds. Call for the rain, the wind, the scorching sun. Call for the gardener. Then let the work go on. Ever destruction goes before the rule of beauty. Ruin precedes the real. The garden and the gardener must awake! The work proceeds.

*The Direction of Ray II.*

"The Scholar knows the truth. All is revealed to him. Surrounded by his books, and sheltered in the world of thought, he burrows like a mole, and finds his way into the darkness; he arrives at knowledge of the world of natural things. His eye is closed. His eyes are opened wide. He dwells within his world in deep content.

Detail on detail enter into the content of his world of thought. He stores the nuggets of the knowledge of the world, as a squirrel stores its nuts. The storehouse now is adequately full....Sudden a spade descends, for the thinker tends the garden of his thought, and thus destroys the passages of mind. Ruin arrives, destroying fast the storehouse of the mind, the safe security, the darkness and the warmth of a satisfied enquiry. All is removed. The light of summer enters in and the darkened crannies of the mind see light....Naught is left but light, and that cannot be used. The eyes are blinded and the one eye seeth not as yet....

Slowly the eye of wisdom must be opened. Slowly the love of that which is the true, the beautiful and good must enter the dark passages of worldly thought. Slowly the torch of light, the fire of right must burn the garnered treasures of the past, yet show their basic usefulness....

The seven ways of light must wean away the attention of the Scholar from all that has been found and stored and used. This he repulses and finds his way into that Hall of Wisdom which is built upon a hill, and not deep under ground. Only the opened eye can find this way."



*The Direction of Ray III.*

"Surrounded by a multitude of threads, buried in folds and folds of woven goods, the Weaver sits. No Light can enter [Page 168] where he sits. By the light of a tiny candle, carried upon the summit of his head, he dimly sees. He gathers handful after handful of the threads and seeks to weave the carpet of his thoughts and dreams, his desires and his aims. His feet move steadily; his hands work swiftly; his voice, without cessation, chants the words: 'I weave the pattern which I seek and like. The warp and woof is planned by my desire. I gather here a thread and here a colour. I gather there another. I blend the colours and I mix and blend the threads. As yet I cannot see the pattern, but it will surely measure up to my desire.'

Loud voices, and a movement from outside the darkened chamber where the Weaver sits; they grow in volume and in power. A window breaks and, though the Weaver cries aloud, blinded by the sudden light, the sun shines in upon his woven carpet. Its ugliness is thus revealed....

A voice proclaims: 'Look from out thy window, Weaver, and see the pattern in the skies, the model of the plan, the colour and the beauty of the whole. Destroy the carpet which you have for ages wrought. It does not meet your need. Then weave again, Weaver. Weave in the light of day. Weave, as you see the plan.'

*The Direction of Ray IV.*

"I take and mix and blend. I bring together that which I desire. I harmonise the whole.'

Thus spoke the Mixer, as he stood within his darkened chamber. 'I realise the unseen beauty of the world. Colour I know and sound I know. I hear the music of the spheres, and note on note and chord on chord, they speak their thought to me. The voices which I hear intrigue and draw me, and with the sources of these sounds I seek to work. I seek to paint and blend the pigments needed. I must create the music which will draw to me those who like the pictures which I make, the colours which I blend, the music which I can evoke. Me, they will therefore like, and me, they will adore '

But crashing came a note of music, a chord of sound which drove the Mixer of sweet sounds to quiet. His sounds died out within the Sound and only the great chord of God was heard.

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A flood of light poured in. His colours faded out. Around him naught but darkness could be seen, yet in the distance loomed the light of God. He stood between his nether darkness and the blinding light. His world in ruins lay around. His friends were gone. Instead of harmony, there was dissonance. Instead of beauty, there was found the darkness of the grave....

The voice then chanted forth these words: 'Create again, my child, and build and paint and blend the tones of beauty, but this time for the world and not thyself.' The Mixer started then his work anew and worked again."

*The Direction of Ray V.*

"Deep in a pyramid, on all sides built around by stone, in the deep dark of that stupendous place, a mind and brain (embodied in a man) were working. Outside the pyramid, the world of God established itself. The sky was blue; the winds blew free; the trees and flowers opened themselves unto the sun. But in the pyramid, down in its dim laboratory, a Worker stood, toiling at work. His test tubes and his frail appliances he used with skill. In rows and rows, the retorts for fusing, and for blending, for crystallising and for that which sought division, stood with their flaming fires. The heat was great. The toil severe....

Dim passages, in steady progress, led upward to the summit. There a wide window stood, open unto the blue of heaven, and carrying one clear ray down to the worker in the depths....He worked and toiled. He struggled onwards toward his dream, the vision of an ultimate discovery. He sometimes found the thing he sought, and sometimes failed; but never found that which could give to him the key to all the rest....In deep despair, he cried aloud unto the God he had forgot: 'Give me the key. I alone can do no more good. Give me the key.' Then silence reigned....

Through the opening on the summit of the pyramid, dropped from the blue of heaven, a key came down. It landed at the feet of the discouraged worker. The key was of pure gold; the shaft of light; upon the key a label, and writ in blue, these words: 'Destroy that which thou has built and build anew. But only build when thou has climbed the upward way, traversed the gallery of tribulation and entered **[Page 170]** into light within the chamber of the king. Build from the heights, and thus shew forth the value of the depths.'

The Worker then destroyed the objects of his previous toil, sparing three treasures which he knew were good, and upon which the light could shine. He struggled towards the chamber of the king. And still he struggles."

*The Direction of Ray VI.*

"'I love and live and love again,' the frenzied Follower cried aloud, blinded by his desire for the teacher and the truth, but seeing naught but that which lay before his eyes. He wore on either side the blinding aids of every fanatic divine adventure. Only the long and narrow tunnel was his home and place of high endeavor. He had no vision except of that which was the space before his eyes. He had no scope for sight,—no height, no depth, no wide extension. He had but room to go one way. He went that way alone, or dragging those who asked the way of him. He saw a vision, shifting as he moved, and taking varying form; each vision was to him the symbol of his highest dreams, the height of his desire.

He rushed along the tunnel, seeking that which lay ahead. He saw not much and only one thing at a time,—a person or a truth, a bible or his picture of his God, an appetite, a dream, but only one! Sometimes he gathered in his arms the vision that he saw, and found it naught. Sometimes, he reached the person whom he loved and found, instead of visioned beauty, a person like himself. And thus he tried. He wearied of his search; he whipped himself to effort new.

The opening dimmed its light. A shutter seemed to close. The vision he had seen no longer shone. The Follower stumbled in the dark. Life ended and the world of thought was lost Pendent he seemed. He hung with naught below, before, behind, above. To him, naught was.

From deep within the temple of his heart, he heard a Word. It spoke with clarity and power: 'Look, deep within, around on every hand. The light is everywhere, within the heart, in Me, in all that breathes, in all that is. Destroy thy tunnel, which thou has for ages long constructed. Stand free, in custody of all the world.' The Follower answered: 'How shall I break my tunnel down? How can I find a way?' No answer came....

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Another pilgrim in the dark came up, and groping, found the Follower. 'Lead me and others to the Light,' he cried. The Follower found no words, no indicated Leader, no formulas of truth, no forms or ceremonies. He found himself a leader, and drew others to the light,—the light that shone on every hand. He worked and struggled forward. His hand held others, and for their sake, he hid his shame, his fear, his hopelessness and his despair. He uttered words of surety and faith in life, and light and God, in love and understanding....

His tunnel disappeared. He noticed not its loss. Upon the playground of the world he stood with many fellow-players, wide to the light of day. In the far distance stood a mountain blue, and from its summit issued forth a voice which said: 'Come forward to the mountain top and on its summit learn the invocation of a Saviour.' To this great task the Follower, now a leader, bent his energies. He still pursues this way "

*The Direction of Ray VII.*

"Under an arch between two rooms, the seventh Magician stood. One room was full of light and life and power, of stillness which was purpose and a beauty which was space. The other room was full of movement, a sound of great activity, a chaos without form, of work which had no true objective. The eyes of the Magician were fixed on chaos. He liked it not. His back was towards the room of vital stillness. He knew it not. The arch was tottering overhead....

He murmured in despair: 'For ages I have stood and sought to solve the problem of this room; to rearrange the chaos so that beauty might shine forth, and the goal of my desire. I sought to weave these colours into a dream of beauty, and to harmonise the many sounds. Achievement lacks. Naught but my failure can be seen. And yet I know there is a difference between that which I can see before my eyes and that which I begin to sense behind my back. What shall I do?'

Above the head of the Magician, and just behind his back, and yet within the room of ordered beauty, a magnet vast began to oscillate. It caused the revolution of the man, within the arch, which tottered to a future fall. The magnet turned him round until he faced the scene and room, unseen before....

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Then through the centre of his heart the magnet poured its force attractive. The magnet poured its force repulsive. It reduced the chaos until its forms no longer could be seen. Some aspects of a beauty, unrevealed before, emerged. And from the room a light shone forth and, by its powers and life, forced the Magician to move forward into light, and leave the arch of peril."

Such are some thoughts, translated from an ancient metrical arrangement, which may throw some light upon the duality of personality and the work to be done by the beings found upon the septenate of rays. Know we where we stand? Do we realise what we have to do? As we strive to enter into light, let us

count no price too great to pay for that revelation.

We have studied an interesting sequence of Laws. *In Law One*, we find that three major ideas emerge:

First of all, that the Eternal Pilgrim, of his own free will and accord, chose "occultly" to die and took a body or series of bodies in order to raise or elevate the lives of the form nature which he embodied. In the process of so doing, he himself "died", in the sense that, for a free soul, death and the taking of a form and the consequent immersion of the life in the form, are synonymous terms.

Secondly, that in so doing, the soul is recapitulating on a small scale what the solar Logos and the planetary Logos have likewise done, and are doing. These great Lives come under the rule of the laws of the soul during the period of manifestations, even though they are not governed or controlled by the laws of the natural world, as we call it. Their consciousness remains unidentified with the world of phenomena, though ours is identified with it until such time that we come under the rule of the higher laws. By the occult "death" of these great Lives, all lesser lives can live and are proffered opportunity.

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Thirdly, that through death, a great at-one-ing process is carried forward. In the "fall of a leaf" and its consequent identification with the soil on which it falls, we have a tiny illustration of this great and eternal process of at-one-ing, through becoming and dying as a result of becoming.

*In Law Two*, the sacrificing unit—again freely and by choice—comes under the influence of the method whereby this death is brought about. By the impact of the pairs of opposites and through his being "pendent" 'twixt the two, he knows the outer darkness as Christ knew it finally at the Crucifixion, where He hung, symbolically pendent 'twixt heaven and earth, and through the potency of His own inner vibration and magnetism, has drawn and will draw all men to Himself. This is the first great idea emerging. The second emerging idea concerns the balancing of the forces which have been mastered. The symbol of the scales is here appropriate, and, of this truth, the three Crosses on Mount Golgotha are also symbols. Libra governs this law, and certain forces from that constellation can be sensed when the soul consciousness comes under the influence of the law. These forces are quiescent where the personality is concerned; their effect does not register, even though necessarily present.

*In Law Three*, the sacrificing God and the God of the dualities come under certain influences which produce more easily recognised effects. By his death and by his victory over the pairs of opposites, the disciple becomes so magnetic and vibrant, that he serves the race by becoming what he knows he is. Immersed, physically, from the angle of the personality, in the waters of earthly existence, yet at the same time he is aware—in consciousness—of other conditions, of his essential purpose in dying for other lives, and aware also of the method which he must employ in achieving and attaining the releasing equilibrium. When these ideas are dominant in the mind, **[Page 174]** he can serve his fellow men. These laws have this effect only as they emerge in the consciousness of the man who is building the antaskarana and who is proceeding with the Science of Union.

It is when *the fourth Law* of Repulse is beginning to produce its effects that the disciple becomes aware of the Angel with the Flaming Sword, Who stands before the portal of initiation. By this portent, he knows that he can now enter; but, this time, not as a poor blind candidate, but as an initiate in the mysteries of the world. The truth of this has been summed up for us in an ancient chant which used to be sung in the ante-chamber of the Temples. Some of the words may be roughly expressed as follows:

"He enters free, he who has known the prison walls. He passes into light with open eyes, he who for aeons long has groped the darkened corridor. He passes on his way, he who has stood for ages before a fast closed door.

He speaks with power the *Word* which opens wide the Gate of Life. He stands before the Angel and takes away his sword, releasing thus the Angel unto a higher task. He himself guards the doorway into the Holy Place.

He died. He entered the strife. He learnt the way of service. He stands before the door."

### 5. *The Law of Group Progress*

*No. 5. Exoteric Name.* The Law of Group Progress. *Esoteric Name.* The Law of Elevation. *Symbol.* The Mountain and the Goat. *Ray Energy.* Progressive Energy. Seventh Ray. Factor of Evolution.

This law begins to function and to be registered in the personal consciousness when the aspirant has achieved certain definite realisations, and knows certain ideals as facts in his experience. These might be listed in a very simple way [Page 175] and would then connote to the superficial student the simplest achievement of the Probationary Path. It would, however, be well if we could grasp this fact with clarity, that this simple formulation of requirements and their achievement within the aspirant's consciousness, demonstrate as the outer and veiled reactions of his mind to some deeply esoteric cosmic truths. This statement contains the very essence of the esoteric knowledge. The quite ordinary formulations of loving living and of daily instinctive self-sacrifice suffer from being so vitally familiar and yet—if we could only realise it—they are only on the outer fringe of the deepest world truths. They are the A.B.C. of esotericism and through them, and only through them, shall we arrive at the words and sentences which are, in their turn, the essential key to the highest knowledge.

A brief example will serve to illustrate this, and we can then consider some simple facts which indicate that the aspirant is beginning to function as a soul and is ready for conscious life in the kingdom of God.

The disciple in training for these higher realisations is urged to practice the faculty of *discrimination*. You have been so urged. The initial and normal interpretation and the immediate effect of the practice is to teach the disciple to distinguish between the pairs of opposites. Yet just as the disciple in his early training discovers that the discriminating process has naught to do with the choice between recognised evil (so-called) and recognised good, but concerns the more subtle pairs of opposites such as right and wrong silences, right and wrong speech, right understanding and right indifference and their opposites, so the man who is reacting to these higher laws discovers that the discrimination to be shown is again still more subtle and is—for the bulk of the aspirants in the world today—still a meaningless objective. This type of discrimination [Page 176] is not even being evoked. It is that which must be shown in relation to the following subtle contacts:

1. The vibration of the soul itself.
2. The vibration of the inner group with which he is, even if unconsciously, affiliated.
3. The vibration of the Master as the focal point of the group.
4. His ray vibration, as sensed via his soul and the Master.

5. The vibration resulting from the interplay between his soul and his personality.
6. The three different vibrations of his vital body, his emotional body and the mind.
7. The vibration of the groups or the group with which he must work upon the outer plane.
8. The soul vibration of other people whom he contacts.
9. The vibration of such a group as the New Group of World Servers.

These are only some instances of the type of discriminations which are required. These he will learn to distinguish instinctively when he is further developed. I would like to remind you that it is when we try to discriminate entirely mentally that the problem seems insuperable. When the rule of the soul and the recognition of the soul have been firmly established, these different recognitions become instinctual reactions. *Intuitional response* is the name we give to the instinctual life of the soul—the higher correspondence to the instinctual life of the human body. In the above paragraphs we have a simple summary of some of the deeper significances of the simple injunction: "Learn to discriminate." How much have we truly understood this injunction? Intellectually, the mind may give assent. Practically, the words frequently mean nothing. Do they signify to us the power of the soul to separate vibrations into differing categories? Yet we are told [Page 177] that the soul knows naught of separation! Such are some of the paradoxes of esotericism to the uninitiate.

The Law of Group Progress can only begin to have a conscious effect in the life of the disciple who has been pledged and accepted. When he has established certain rhythms, when he is working effectively along certain well recognised group lines, and when he is definitely and in understanding consciousness preparing himself for the expansions of initiation, then this law begins to sway him and he learns to obey it instinctively, intuitively and intellectually. It is through obedience to this law that preparation for initiation is instituted by the disciple. The previous sentence is so worded because it is important that all should grasp the self-initiated necessity of initiation. Do we understand this importance? Some of the effects earlier mentioned in the initial discussion of this fifth law can here be enumerated. Let us not forget their esoteric and unseen significances.

1. The disciple will then learn effectively to decentralise himself. This means that
  - a. He will ask nothing for the separated self. One can therefore easily see why aspirants are taught to pledge allegiance to their Higher Self, and to foreswear all claims of this separated self. One can see also why so many react against it. They are not ready for it, and such a pledge therefore acts as a great discriminating agent. To those for whom the standard of selflessness is set too high, it is neither understood nor desired. Therefore the unready criticise it. Later these will come back and with understanding take this obligation in the light.
  - b. His eyes are towards the light and not towards desire for contact with the Master. This, therefore, rules out that spiritual selfishness which has been expressed [Page 178] by the desire, innate and deep, for recognition by one of the Great Ones. When this freedom from the personal is found, then the Master can dare to make a contact and to establish a relation with the disciple. It would be well for us to ponder on this.
2. He will have learnt to serve instinctively. He may, and usually does, need to learn to discriminate in his service; but his attitude to life and toward all men is a divine rushing forth to aid, to lift, to love and to succour.



3. He will have learnt to use the mind in two directions, increasingly and at will, and instantaneously:

a. He can cast the search-light of the mind into the world of the soul, and know and recognise those truths which must, for him, become his experienced knowledge.

b. He can also cast it into the world of illusion and dispel the glammers of the personal. When he can do that, then he begins to dispel the world glammers for he is nearing initiation.

#### a. THE LINK OF THE WORLD GROUPS

It would be possible to go on listing the various developments which indicate to the onlooking Hierarchy that a disciple, or a group of disciples, are now ready for "more light." The major indication is, however, their reaction to the Law of Group Progress. It is this Law which is the coming new law to be sensed by the world disciples and which is already becoming more effective in its potency, even though this will not be realised by humanity for a long while yet. It will bring into activity the work of the world groups. In the past, groups have been formed for mutual benefit, for mutual interest and study, for mutual strengthening. This has been [Page 179] their glory, and also their curse, for great and good though their motives may have been, yet these groups have been basically and primarily selfish, with a form of spiritual selfishness most difficult to overcome, and calling for the expression of the true discrimination to which I have earlier referred. Such groups have ever been battlegrounds wherein the least able and the least integrated have been absorbed and standardised or regimented, and the most powerful have dominated eventually, and the indefinite ones have been eliminated and rendered totally quiescent. The successful group has eventually turned out to be one composed of kindred souls who are all thinking alike, because no one thinks with intuition, but who are governed by some school of thought, or because some central figure in the group dominates all the rest, hypnotising them into an instinctual, quiescent, static condition. This may be to the glory of the teacher and of the group, but it certainly is not to the glory of God.

Today the new groups are slowly and gradually coming into being and being governed by these soul laws. They will, therefore, strike a different note and produce groups which are welded together by a united aspiration and objective. Yet they will be constituted of free souls, individual and developed, who recognise no authority but that of their own souls, and submerge their interests to the soul purpose of the group as a whole. Just as the achievement of an individual has, down the ages, served to raise the race, so a paralleling achievement in group formation will tend to raise humanity still more rapidly. Hence this law is called that of Elevation.

The time has now come when this method of raising the race can begin to be tried. Those who have entered upon the Path of Probation have attempted to raise humanity and have failed. Those who have passed upon the Path of Discipleship have also tried and failed. Those who have themselves [Page 180] mastered circumstance and the illusion of death, and have consequently been raised unto life, can now attempt the task in united formation. They will succeed. The word has gone forth with the request for this united activity, and the urge to bend every effort to raise the dead body of humanity. A great and possible achievement of the Lodge of Masters is now imminent and all aspirants and all disciples can be swung into a synthetic recognition of power and of opportunity.

It is for this end that the teaching anent the New Group of World Servers was given out broadcast. This is the first attempt to form a group which would work as a group and attempt a world task. They

can act as an intermediate group between the world of men and the Hierarchy. They stand between what is occultly called the "dead Master" and the "living Masters." Masons will understand what is here described. The true esotericist will also see the same truth from another angle.

I would like here to give you some thoughts anent the new groups which come into functioning activity under the Law of Group Progress. It must be constantly remembered, as one considers these coming new groups, that they are primarily an experiment in *Group Activity*, and are not formed for the purpose of perfecting the individual member in any group. This is a fundamental and essential statement, if the objectives are rightly to be understood. In these groups the members supplement and fortify each other, and, in the aggregate of their qualities and capacities, they should eventually provide groups capable of useful spiritual expression, and through which spiritual energy can flow, unimpeded, for the helping of humanity. The work to be done is very largely upon mental levels. The spheres of daily service of the individual members of the new groups remain as their destiny and inner urge indicates upon the physical plane; but—to the differing [Page 181] fields of individual effort — there will be added (and this is the point of importance) a group activity which will be a joint and united service. Each person in such groups has to learn to work in a close mental and spiritual cooperation with all the others, and this takes time, given the present point of evolutionary development of the world aspirants. Each has to pour forth love on all, and this is not easy. Each has to learn to subordinate his own personality ideas and his personal growth to the group requirements, for at present some will have to hasten their progress in certain directions, and some must slow it down as a service to the others. This process will take place automatically as the group identity and integration becomes the dominant thought in the group consciousness, and the desire for personal growth and spiritual satisfaction is relegated to a secondary place.

This contemplated group unity will have its roots in group meditation, or in the contemplative life (in which the soul knows itself to be one with all souls). This in its turn will work out in some form of group activity which will constitute the distinguishing contribution of any particular group to the raising of the human race esoterically. Within the group life, the individual will not be dealt with as such by those who seek to train, teach and weld the group into an instrument for service. Each person will be regarded as a transmitter of the type of energy which is the predominant energy in any ray type, either egoic or personality rays. Each can in time learn to transmit the quality of his soul ray to the group, stimulating his brothers to greater courage, clearer vision, finer purity of motive, and deeper love, and yet avoid the danger of vitalising his personality characteristics. This is the major difficulty. To do this effectively and correctly, we must all learn to think of each other as souls, and not as human beings.

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Therefore, as a preliminary statement, we have the following objectives in the group work of the New Age, as they make their tentative beginnings at this time. The later and more esoteric objectives will emerge as the earlier ones are reached:

1. *Group Unity*. This must be achieved through the practice of love, which is part of the practice of the Presence of God, through the subordination of the personality life to the group life, and constant, loving, living service.
2. *Group Meditation*. These groups will eventually be grounded in the kingdom of souls, and the work done will be motivated and carried forward from the higher mental levels in the demonstration of the

contemplative life. This involves the dual activity of the life of the disciple, wherein he functions consciously both as a personality and as a soul. The life of the personality should be that of intelligent activity; that of the soul is loving contemplation.

3. *Group Activity.* Each group will have some distinguishing characteristic and this will be dedicated to some specific form of service.

When the groups are properly established (and the time is imminent) and after they have worked together subjectively for a certain necessary period of time (to be determined by the quality of the life of the individuals composing it, and their selflessness and service) then they will begin to function outwardly and their life aspect will begin to make its presence felt. The various lines of activity will emerge when the group vibration is strong enough to make a definite impact on the consciousness of the race. Therefore, it will be apparent that the first and foremost requirements are group integrity and group cohesion. Nothing can be accomplished [Page 183] without these. The subjective linking of each group member with each, and the emergence of a group consciousness is a vital objective for the next few decades. Thus there will emerge a group circulation or transmission of energy which will be of real value in world salvage. For the individual it should be remembered that purity of body, control of the emotions, and stability of mind are fundamental requirements and should be the goal of the daily practice. Again and again we must come back to these prime character requirements, and tiresome as the reiteration may be, I urge upon you the cultivation of these qualities. Through these groups it may be possible to restore some of the ancient Mysteries, and some of the groups mentioned previously in *Letters on Occult Meditation*, will be found among the emerging New Age groups.

#### b. THE CHARACTERISTICS OF THE NEW GROUPS

This brief summary will serve to give some of the elementary requirements and, by means of a broad generalisation, to indicate the major reasons why such groups are being formed. We can now perhaps widen our vision a little and at the same time look at the groups in greater detail.

One of the characteristics distinguishing the groups of world servers and knowers, is that the outer organisation, which will hold them integrated, will be so nebulous and fine that, to the outer observation, it will be practically nonexistent. The group will be held together by an inner structure of thought and a close telepathic interrelation. The Great Ones, Whom we all seek to serve, are thus linked, and can at the slightest need and with the least expenditure of force, get into rapport with each other. They are all attuned to a particular vibration, and so must these groups be attuned. There will be thus collected together, people demonstrating [Page 184] the wide difference in nature, who are found on differing rays, who are of varying nationalities, and the product of widely separated environments and heredity. Besides these factors, which immediately attract attention, there will also be found an equal diversity in the life experience of the souls concerned. The complexity of the problem confronting the group members is also tremendously increased when one remembers the long road which each has travelled, and the many factors and characteristics, emerging out of a dim and distant past, which have tended to make each person what he now is. When, therefore, one dwells on the difficulties and the possible barriers to success, the question will arise and rightly so: What makes it possible to establish this group inter-relation? What provides a common meeting ground? The answer to these questions is of paramount importance and necessitates a frank handling.

We find in the Bible the words: "In Him we live and move and have our being". This is the statement of a fundamental law in nature, and the enunciated basis of the relation which exists between the unit soul, functioning in a human body, and God. It determines also, *in so far as it is realised*, the relation between soul and soul. We live in an ocean of energies. We ourselves are congeries of energies, and all these energies are closely interrelated and constitute the one synthetic energy body of our planet.

It must be carefully borne in mind that the etheric body of every form in nature is an integral part of the substantial form of God Himself—not the dense physical form, but what the esotericists regard as the form-making substance. We use the word "God" to signify the one expression of the One Life which animates every form on the outer objective plane. The etheric or energy body, therefore, of every human being, is an integral part of the etheric body of the planet itself [Page 185] and consequently of the solar system. Through this medium, every human being is basically related to every other expression of the Divine Life, minute or great. The function of the etheric body is to receive energy impulses and to be swept into activity by these impulses or streams of force, emanating from some originating source or other. The etheric body is in reality naught but energy. It is composed of myriads of threads of force or tiny streams of energy, held in relation to the emotional and mental bodies and to the soul by their co-ordinating effect. These streams of energy, in their turn, have an effect on the physical body and swing it into activity of some kind or another, according to the nature and power of whatever type of energy may be dominating the etheric body at any particular time.

Through the etheric body, therefore, circulates energy emanating from some mind. With humanity in the mass, response is made unconsciously to the rulings of the Universal Mind; this is complicated in our time and age by a growing responsiveness to the mass ideas—called sometimes public opinion—of the rapidly evolving human mentality. Within the human family are also found those who respond to that *inner group of Thinkers*, Who, working in mental matter, control from the subjective side of life, the emergence of the great Plan and the manifestation of divine purpose.

This group of Thinkers falls into seven main divisions and is presided over by three great Lives or super-conscious entities. These Three are the Manu, the Christ and the Mahachohan. These three work primarily through the method of influencing the minds of the adepts and initiates. These latter, in Their turn, influence the disciples of the world and these disciples, each in his own place and on his own responsibility, work out their concept of the Plan and seek to give expression to it as far as possible. These disciples have hitherto [Page 186] worked very much alone except when karmic relationships have revealed them to each other and telepathic intercommunication has been fundamentally confined to the Hierarchy of adepts and initiates, both in and out of incarnation, and to Their individual work with Their disciples.

These groups, therefore, which have hitherto worked entirely subjectively, can and will be duplicated externally, and, the new groups will come into being largely as an externalisation—experimental as yet—of the groups which have functioned behind the scenes, motivated from the central group, the Hierarchy of Masters.

This experiment is primarily as yet one of group integration and the method whereby it can be developed. The reason why Those on the Inner Side are now experimenting with this group idea is because it is definitely a New Age trend. They are seeking to utilise the increasing bias of the human being towards coherence and integration. It must be remembered, however, and with constancy, that unless there is a subjective coherence, all outer forms must eventually disintegrate or never cohere at

all. It is only the subjective links and the subjective work that determines success, and these must (particularly in the new group work) be based on egoic relations and not on personal attachments and predilections. These help where there is at the same time a recognition of the egoic relation. Where that exists, then something can be formed which is immortal and as lasting as the soul itself.

One practical point should be made clear. These groups will for some time be what might be called "pattern-groups" and, therefore, must be formed very slowly and with much care. Each person forming part of the new groups will be tested and tried and subjected to much pressure. This will be necessary if the groups are to stand through this transition period of the present. It will not be easy for disciples to form [Page 187] these groups. The methods and techniques will be so different to those of the past. People may evince real desire to participate in the group life and to form part of the group activity, but their real difficulty will consist in bringing their personal life and vibration into conformity with the group life and rhythm. The narrow path which all disciples have to tread (and in the early stages these groups will consist primarily of those on the Probationary Path or the Path of Discipleship) requires obedience to certain instructions which have been handed down to us from the ancient past. These are followed willingly and with the eyes open, but no rigid adherence to the letter of the law is ever asked or expected. Flexibility within certain self-imposed limits is always needed, yet that flexibility must not be set in motion by any personality inertia or mental questioning.

This great group training experiment, now being initiated on earth through a new activity of the Hierarchy, will demonstrate to the watching Guides of the race just how far the disciples and aspirants of the world are ready to submerge their personal interests in group good; how sensitive they are, as a group, to instruction and guidance; how free the channels of communication are between the groups on the outer plane and the Inner Group, and between them also and the masses whom they are expected eventually to reach. A Masters group of disciples, on the inner side of life, forms an integrated organism, characterised by mutual love, life and interplay. The relationships in that group are entirely mental and astral, and hence the limitations of the etheric force body and of the physical brain and dense physical body are not felt. This leads to a greater inner facility in understanding and to a reciprocal interplay. It is wise here to remember that the astral potency is far more strongly felt than on the physical levels, and hence the emphasis laid upon emotional-desire [Page 188] control in all treatises on discipleship and on preparation for that state.

Now an effort is being made to see if such a group activity and interplay can be set up on the physical plane, which will consequently include the physical body apparatus and the brain. The difficulties are, therefore, great. What has to be the technique employed in handling this more difficult situation, which is only possible because the work of the Masters' groups has been so effective? Much may depend upon just how far we will react to this interplay and how much it will mean to us in our lives. This embodies a most practical occult method of work. The astral-physical brain reactions should be regarded as non-existent and allowed to lapse below the threshold of the group consciousness, there to die for lack of attention. The emphasis is held steadily on mental and egoic relations.

### c. THE EXPERIMENTAL NATURE OF THE GROUPS

I have said that these groups constitute an experiment. This experiment is fourfold in nature and a concise statement about it may clarify conjecture:



I. *They are an experiment in founding or starting focal points* in the human family through which certain energies can flow out into the entire race of men. These energies are ten in number.

II. *They are an experiment in inaugurating certain new techniques in work and in modes of communication..* It is to be noted that in these last three words is summed up the whole story. These groups are intended to facilitate interrelation or communication as follows:

1. They will be occupied with an endeavor to facilitate communication between individuals so that the rules [Page 189] and methods whereby speech can be transcended may become known and the new way of intercourse be brought about. Eventually communication will be from:

a. Soul to soul, on the higher levels of the mental plane. This involves complete alignment, so that soul-mind-brain are completely at-one.

b. Mind to mind, on the lower levels of the mental plane. This involves the complete integration of the personality or lower self, so that mind and brain are at-one.

Students must remember these two distinctive contacts, and bear in mind also that the greater contact need not necessarily include the lesser. Telepathic communication between the different aspects of the human being is entirely possible at varying stages of unfoldment.

2. They will work at the establishment of communication between that plane which is the plane of illumination and pure reason (the buddhic plane) and the plane of illusion which is the astral plane. It should be remembered that our great task is to dispel the world illusion through the pouring in of illumination or of light. When enough groups have been started that have this for their objective, there will then be found upon the physical plane, those channels of communication which will act as the mediators between the world of light and the world of illusion. They will be transmitters of that type of energy which will break up the existing maya or illusion and dissipate the ancient thought-forms. They will release the light and peace which will illumine the astral plane and so dispel the illusory nature of its life.

3. Through other groups another type of energy must flow, producing another type of interrelation and communication. These groups will bring about the right healing of the personalities of individuals, in all aspects of their nature. [Page 190] The work intended is the intelligent transmission of energy to various parts of the nature—mental, astral and physical—of the human being, through the right circulation and organisation of force. Healing must eventually be carried forward by groups which act as the intermediaries between the plane of spiritual energy (either soul energy, intuitional energy, or will energy) and the patient or group of patients. This last point is to be noted. The *group* idea must always be remembered, for this will distinguish the New Age methods from the past; the work will be group work for the group. The members will work as souls and not as individuals. They will learn to communicate healing energy from the reservoir of living force to the patients.

4. Other groups of communicators will act as transmitters of two aspects of divine energy,—knowledge and wisdom. These must be thought of in terms of energy. Their work will concern itself with the education of the masses, as a direct intermediary between the higher mind and the lower mind, and with the building of the antaskarana; and their task is that of linking the three points of interest upon the mental plane,—the higher mind, the soul, and the lower mind—so that there is established a group



antaskarana between the kingdom of souls and the world of men.

5. Political work will occupy other groups more specifically than does any other branch of work. These groups communicate the "quality of imposition" and an authority that is lacking in many other branches of this divine group activity. The work is largely first ray work. It embodies the method whereby the divine *Will* works out in the consciousness of races and nations. Members of this group will have much first ray in their constitution. Their work is to act as channels of communication between the department of the Manu and the [Page 191] race of men. It is a noble thing to be channels of the *Will* of God.

6. Some groups will be, in a pronounced sense, channels between the activity of the second ray, that of the World Teacher (at the present time, the Christ holds this office) and the world of men. The energy of the second ray must pour through such groups of students and believers and allied groups of thinkers and workers, and there will be many of these. This fact is to be noted. There will be many such groups. The platform of the new world religion will be built by them.

7. A few groups will have an interesting function, but one which will not materialise for a long while, or not until the work of the building forces of the Universe are better understood. This will be coincident with the development of etheric vision. These groups will act as channels of communication or intermediaries between the energies which constitute the forces which construct the forms, the fabricators of the outer garment of God, and human spirits. The possibility is, therefore, to be noted that the main initial work will be concerned with the problem of reincarnation. That problem deals with the taking of an outer garment or form under the Law of Rebirth. Therefore, when these groups are organised, it will be with that subject that the members will at first work. They will make a deeper and different study than has heretofore been undertaken on the Law of Rebirth.

8. Some groups of energy communicators and transmitters will carry illumination between groups of thinkers. They are *illuminators of group thoughts*. They transmit energy from one thought centre to another. They transmit, above everything else, the energy of ideas. That is their major function. The world of ideas is a world of dynamic force centres. This should not be forgotten. These ideas have to be contacted and [Page 192] noted. Their energy has to be assimilated and transmitted and this is the function of those force centres which will express themselves along these lines of activity.

9. Groups working in another category will have for their specific work the stimulating of the minds of men so that alignment can take place. They act primarily as channels of communication between the soul of man and the soul in any form. They will be the great psychometrical workers, for a psychometrist is one whose soul is sensitive to the soul in other forms of life,—human and non-human. They evoke the soul of the past, primarily, linking it with the present, and finding it also indicative of the future.

10. Members of other groups will be communicators between the third aspect of Deity as it expresses itself through the creative process and the world of human thought. They will link or blend life and form creatively. Today, unknowingly and without any true understanding, they bring about a concretisation of the energy of desire, which, in its turn, brings about the concretisation of money. This, consequently, necessitates the materialisation of *things*. They have a most difficult task and that is why it is only during the past one hundred and fifty years that the science of world finance has made its appearance. They will deal with the divine aspect of money. They will regard money as the means

whereby divine purpose can be carried forward. They will handle money as the agency through which the building forces of the universe can carry forward the work needed; and (herein lies the clue) those building forces will be increasingly occupied with the building of the subjective Temple of the Lord rather than with the materialising of that which meets man's desire. This distinction merits consideration.

III. *They are the externalisation of an inner existing condition.* [Page 193] It must be realised that these Groups are not a cause but an effect. That they may themselves have an initiatory effect as they work upon the physical plane is no doubt true, but they themselves are the product of inner activity and of subjective aggregations of force which must perforce become objective. The work of the group members is to keep, *as a group*, in close rapport with the inner groups, which form nevertheless, one large, active group. This central group force will then pour through the groups in so far as the group members, *as a group*—

- a. Keep in rapport with the inner sources of power;
- b. Never lose sight of the group objective, whatever that objective may be;
- c. Cultivate a dual capacity to apply the laws of the soul to the individual life, and the laws of the group to the group life;
- d. Use all forces which may flow into the group in service, and learn, therefore, to register that force and use it correctly.

Would the following sequence of statements convey anything to our minds in this connection? It is a statement of fact and is not in the least symbolic in its terminology, except in so far as all words are inadequate symbols of inner truths.

1. Each group has its inner counterpart.
2. This inner counterpart is a complete whole. The outer result is only partial.
3. These inner groups, forming one group, are each of them expressive of, or governed by certain laws, embodying, the controlling factors in group work. A law is only an expression or manifestation of force, applied under the power of thought by a thinker or group of thinkers.

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4. These inner groups, embodying differing types of force, and working synthetically to express certain laws, are an effort to bring in new and different conditions, and hence produce a new civilisation. This is the New Age that the Aquarian Age will see consummated.
5. The outer groups are a tentative and experimental effort to see how far humanity is ready for such an endeavor.

IV. *They are also an experiment which has for its objective the manifestation of certain types of energy which will produce cohesion, or an at-one-ment, upon earth.* The present distraught condition in the world, the international impasse, the religious dissatisfaction, the economic and social upheaval of the past few decades, are all the result of energies that are so potent owing to their immense momentum—that they can only be brought into rhythmic activity by the imposition of stronger and more definitely directed energies. When the groups are functioning adequately and have achieved, not only an internal

group unity, but also harmony between the groups themselves, then some peculiar and esoteric work can be done.

Such are some of the plans which the Hierarchy are attempting to carry forward and in which all true disciples and aspirants can have a part. They are brought to our attention in order to evoke our lasting cooperation.

#### d. ASTROLOGY AND THE NEW GROUPS

This Law of Group Progress embodies one of the energies which have gradually been released over the past two centuries. A fuller tide was swept into activity at the time of the May, 1936, full moon and now the growth of the group idea, both in its good and bad aspects, can be imminently expected. As has several times been pointed out to students, this law [Page 195] is connected with a certain realised impulse in the minds of men, and this is, in its turn, the effect of various types of energy, which are playing upon the earth. The name "Law of Group Progress" is the phrase given by human beings to a particular type of energy which is producing the *coherence of units in a group*, thus forming them into one living organism. The recognitions eventuating are those of group affinity, group objective, and group goal. It is, in the last analysis, the emergence into the subjective consciousness of the same type of energy which produces that aspect of cohesive action which demonstrates as tribal, national or racial unity. In this case, however, the determining factor is not of a physical connotation nor have these groups a physical plane basis. They are based on a group idealism which can only be consciously registered when the units in the group are beginning to function upon the mental plane and are developing the capacity to "think things through"—that is, to register in the brain that which the soul has imparted to the mind. We have here a definition of the meditation process as it should be followed by those who, through alignment, have made some measure of soul contact. These groups are functioning entirely through a subjective relation, which produces a subjective integration and activity.

When we come to study the astrological implications in connection with these laws, we shall discover that the energies of the zodiacal signs have a specific effect upon the energy of a Being, Whose purpose works out into manifestation through these laws, which are regarded by us as great and inevitable natural laws and also spiritual laws. This effect produces a blending of energies which is both balancing and, at the same time, impelling.

In December, 1935, the energies of Capricorn were augmented by the pouring in of forces from a still greater constellation [Page 196] which is—to our zodiac—what the zodiac is to the earth. This augmentation will take place again in 1942. It must be remembered that, from certain angles, the circle of twelve signs or constellations constitutes a special unity which revolves within our universe of heavens as our planet revolves in the centre of our circle of influences. By means of this augmentation—during the coming Aquarian zodiacal cycle—groups on earth can avail themselves of the tide of Capricornian influences which will flow into our radius of registration every seven years. The one just past, gave a tremendous impetus to the work of the New Group of World Servers, and was the cause of the very good reaction in the world to their particular impulse. This worked out in every nation and in every group as a marked tendency to good will. In 1942, there will come another planetary inflow of which we all are begged to avail ourselves, and for which we are urged to make due preparation. This "week of group impact" occurring every seven years, will run from December 21st till December 28th, and if this should at any time fall at the period of the full moon, the opportunity will be most significant. This possibility must be watched. This week should be regarded as pre-

eminently the "festival week" of the New Group of World Servers, and after 1942 advantage must be taken of this period, and special preparation made. This fact invites the attention of all of us.

These new groups are appearing everywhere all over the world. The groups upon the outer plane, with their diversity of names and stated aims, are not connected with this inner group which is sponsoring or "projecting" the new groups, except in so far as they have a definite, even if nebulous, connection. This becomes always possible where there are three members of the New Group of World Servers found in any one exoteric group; it then becomes "linked by a [Page 197] triple thread of golden light" to the New Group of World Servers, and can in some measure be used. This great and spiritual grouping of servers is, on the physical plane, only very loosely linked. On the astral plane the linking is stronger and is based upon love of humanity; on the mental plane the major linking takes place, from the angle of the three worlds as a whole. It will be apparent, therefore, that certain developments must have taken place in the individual before he can consciously become a functioning member of the New Group of World Servers, which is the principal group at this time definitely working under the Law of Group Progress.

1. He must have the heart centre awakened, and be so outgoing in his "behaviour" that the heart is rapidly linked up with the heart centres of at least eight other people. Groups of nine awakened aspirants can then be occultly absorbed in the heart centre of the planetary Logos. Through it, His life can flow and the group members can contribute their quota of energy to the life influences circulating throughout His body. The above piece of information is only of interest to those who are spiritually awakened, and will mean little or nothing to those who are asleep.
2. The head centre must also be in process of awakening, and the ability to "hold the mind steady in the light" must be somewhat developed.
3. Some forms of creative activity must likewise be found and the server must be active along some humanitarian, artistic, literary, philosophic or scientific lines.

All this involves personality integration and alignment and that magnetic, attractive appeal which is distinctive of all disciples in some form or another. In this way from the [Page 198] standpoint of esotericism, certain great triangles of energy will be found in the individual and consequently increasingly in humanity. Then too the "forces of creative life" will circulate from the "point within the head" (the head centre) along the "line to the heart" and then, with the throat centre, form a "triangle of fiery light". Such is the Way of Group Progress, and when this is being consummated, then the Law of Group Progress begins definitely to function and to control. It might be of interest, if we here listed the recognised effects of the five laws with which we have been dealing:

<b>Law</b>	<b>Effect</b>	<b>General Physical Effect</b>	<b>Reaction</b>	<b>Quality</b>
1. Sacrifice.	World Saviours. The Christ.	Deliberate death. "I die daily".	Love for the Saviour. Desire to follow.	Selflessness.
<i>Physical Plane Unity</i>		<i>The Masses</i>		
2. Magnetic Impulse.	World Religion Schools of Thought.	Churches.	Love of Ideas. Organizations. Philosophy.	Devotion. Idealism.
3. Service.	Humanitarian activity.	The Red Cross and allied activities.	Love of humanity.	Sympathy. Compassion.
<i>Astral Unity</i>		<i>The Probationers</i>		
4. Repulse.	The fight against evil.	Crusades of all kinds.	Love of Good.	Discrimination.
5. Group progress.	New groups.	New Group of World Servers.	Love of synthesis.	Inclusiveness.
<i>Soul Unity</i>		<i>The Initiates</i>		

#### 6. *The Law of Expansive Response*

We can now, with great brevity, however, touch upon the sixth law and the seventh, for we will speak of them together. The other five laws have worked out into a definite activity upon the physical plane. The effect or consequences of the impulses behind them produce the working out of the [Page 199] purpose of the Most High, and can be recognised upon the plane of phenomena. They can all be so recognised, but at this time, the conscious awareness of humanity is such that only in five instances can the effect of these laws be noted, and then only by the most advanced of the world aspirants. The disciple and the initiate can dimly begin to recognise the effect of the sixth and the seventh laws, but no one else at this time.

These two laws are not capable of interpretation as above, because only those who are initiated or in preparation for initiation can begin to understand them. The enlightenment which is the result of initiation is necessary before one can touch the idea behind these expressions of purpose. We shall not, therefore, take any time dealing with *The Law of Expansive Response*, or with *The Law of the Lower Four*, beyond giving two ancient stanzas which will convey much to the initiate but may only be sounding words and meaningless symbolic phrases to the average reader and student.

"The Sun, in all its glory, has arisen and cast its beams athwart the Eastern sky. The union of the pairs of opposites produce, in the cycles of the time and space, both clouds and mists. These veil a mighty conflagration....

The flood pours forth. The ark floats free...the flames devour. The three stand free; and then again the mists envelop.

Above the clouds of earth, a sign shines forth Only the eye of vision sees this sign. Only the heart at peace can hear the thunder of the Voice which issues from the dark depths of the cloud. Only an understanding of the law which elevates and lifts can teach the man of fire and son of water to enter into mist. From thence he climbs on to the mountain top and there again stands free.

The triple freedom thus achieved has naught to do with earth, or water, or with fire. It is a freedom, triple in its kind, which greets the man who passes freely from the sphere of earth into the ocean of the watery sphere, and [Page 200] thence on to the burning ground of sacrifice. The sun augments the fire; it dissipates the mist and dries the earth. And thus the work is done."

### 7. *The Law of the Lower Four*

"Four sons of God went forth. But only one returned. Four Saviours merged themselves in two, and then the two became the One."

These two ancient writings—one mystical and the other occult—convey but little to most minds, and this we can easily see. Therefore it does not profit us to consider them too carefully. The time is not yet. These are given us, how in stimulating comprehension.

We stand today on the verge of great things. Humanity is on its way with renewed impetus. It stands no longer at the crossroads, but irrevocable decisions have been made, and the race is moving forward along a path which will lead it eventually into light and peace. It will find its way into "the peace which passeth understanding" because it will be a peace which is independent of outer conditions and which is not based upon what present humanity defines as peace. The peace which lies ahead of the race is the peace of serenity and of joy—a serenity, based upon spiritual understanding; and a serenity is not an astral condition but a soul reaction. These qualities are not achieved as the result of disciplining the emotional nature, but demonstrate as a natural, automatic realignment. These two qualities of the soul—serenity and joy—are the indications that the soul, the ego, the One Who stands alone, is controlling or dominating the personality, circumstance, and all environing conditions of life in the three worlds.

## III. **The Five Groups of Souls**

We now begin our study of the five groups of souls. For purposes of classification and comparison, we shall divide our earth humanity into the following groups:

1. Lemurian Egos-----our true Earth Humanity.
2. Egos which came in ----- on Atlantis.
3. Moon chain Egos -----from the moon.
4. Egos -----from other planets.
5. Rare and advanced Egos -----awaiting incarnation.

We enter, therefore, upon a brief consideration of a subject that, to the ordinary psychologist and student who is not familiar with the occult teaching and terms, will sound fanciful and unintelligent. The reason for this is that we are considering the *origin* of the souls which are expressing themselves



through human beings, of the selves who are functioning through form and are therefore intangible and—scientifically speaking—non-provable. They are only to be inferred by those who can accept inference, deduction and conclusions which cannot be demonstrated, with the type of human equipment now in use. Modern psychology, speaking generally, regards the soul in one or another of the following ways:—

1. Either non-existent, the only obvious and provable thing being the intelligent mechanism.
2. As being the sum total of the conscious reactions of the cells of the body—the sentiency of the organism, in other words.
3. As a gradually evolving self, conveying life and, as time elapses, awareness; it is regarded as being conditioned by the body and as a product of the evolution of that **[Page 202]** body during the ages. It does not, however, exist in the lower types of human beings, and it possibly possesses immortality, but that is not provable and may not be posited as a fact.
4. As a definite Self, an entity, informing a body, functioning at various levels of human consciousness, and having continuity, immortality and potentiality.

The occult teaching accepts all these hypotheses as correct, but as relative in time and space, and as having reference to different forms of divine life and to differing aspects of those forms. It is with the occult teaching, right or wrong, that we are at present engaged, and our premises and conclusions can be stated in the following propositions:

1. Every human being, in or out of incarnation, is a "fragment of divinity," and an outpost of the divine consciousness, functioning in time and space for purposes of expression.
2. All these souls, selves, or human beings are found, as we have seen, on one or other of the seven emanations of spiritual energy, issuing forth from God at the beginning of an era of creative activity. They return to their emanating Source when that particular cycle is brought to a close.
3. In the interim between emanation and reabsorption, these souls pass through various experiences until such time as they can "shine forth in all their exactitude of truth."
4. They are called, as has been stated, in *A Treatise on Cosmic Fire* (See page 855.)
  1. Lotuses of revelation.
  2. Lotuses with perfume.
  3. Radiant lotuses.

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4. Lotuses wherein the flower is on the point of opening.
  5. Lotuses of closed and sealed condition.
  6. The colourless lotuses.
  7. Lotuses in bud.
5. These souls, cycling through various forms of life in the long evolutionary process arrive eventually at full, self-conscious existence. By this we mean that they are self-determined, self-conditioned, and

self-aware. They are also conscious of and responsive to their environment.

6. Once this conscious awareness is achieved, then progress becomes more rapid. It should be borne in mind that many human beings are not thus aware. The groupings which arise out of this awareness (limiting our ideas entirely to those within the radius of the human family) can be expressed as follows:—

1. The souls who live but whose consciousness sleeps. These are the dormant human beings whose intelligence is of such a low order, and their awareness of themselves and of life is so dim and nebulous, that only the lowest forms of human existence come into this category. Racially, nationally, and tribally they do not exist as pure types, but occasionally such a person emerges in the slums of our great cities. They are like a "throw back" and never appear among what are called the natural savages, or the peasantry.

2. The souls who are simply aware of physical plane life and of sensation. These people are slow, inert, inarticulate, bewildered *by their* [Page 204] *environment*, but they are not bewildered, as are the more advanced and emotional types, *by events*. They have no sense of time or of purpose; they can seldom be trained along any mental line, and they very rarely exhibit skill in any direction. They can dig and carry, under direction; they eat, sleep and procreate, following the natural instincts of the animal body. Emotionally, however, they are asleep, and mentally they are totally unawakened. These too are relatively rare, though several thousands of them can be found upon our planet. They can be recognised through their complete incapacity to respond to emotional and mental training and culture.

3. The souls who are beginning to integrate and who are emotionally and psychically alive. In them, of course, the animal nature is awake and the desire nature is becoming rampant. These people are to be found in all races to a small extent, and a number of them can be found among the negroes, which race contains a large number of those who are today relatively children. These are child souls, and though the mental equipment is there and some of them can be trained to use it, the preponderance of the life emphasis is entirely upon physical activity as it is motivated by the desire for satisfaction of some kind, and by a shallow "wish-life" or desire nature, almost entirely oriented towards the physical [Page 205] life. These souls are the modern correspondences to the old Lemurian cultures.

4. The souls who are primarily emotional. The mind nature is not functioning strongly, and only rarely does it swing into activity, and the physical body is slipping steadily into the realm of the unconscious. In every race and nation there are millions of such souls in existence. They may be regarded as the modern Atlanteans.

5. Those souls who can now be classed as intelligent human beings, capable of mental application, if trained, and showing that they can think when need arises. They are still, nevertheless, predominantly emotional. They constitute the bulk of modern humanity at this time. They are the average citizens of our modern world,—good, well-intentioned, capable of intense emotional activity, with the feeling nature almost over-developed, and oscillating between the life of the senses and that of the mind. They swing between the poles of experience. Their lives are spent in an astral turmoil, but they have steadily increasing interludes wherein the mind can momentarily make itself felt, and thus at need effect important decisions. These are the nice good people, who are, nevertheless, largely controlled by the mass consciousness, because they are relatively unthinking. They can be regimented and standardised with facility by orthodox religion and government [Page 206] and are the "sheep" of the human family.

6. The souls who think, and who are minds. These are steadily increasing in number and gaining in power as our educational processes and our scientific discoveries bring results, and expand human awareness. They constitute the cream of the human family, and are the people who are achieving success in some department of human life. They are writers, artists, thinkers in various fields of human knowledge and aspiration, politicians, religious leaders, scientists, skilled workers and artisans, and all those who, though in the front rank, yet take ideas and propositions and work with them for the ultimate benefit of the human family. They are the world aspirants, and those who are beginning to get the ideal of service into their consciousness.

7. Those souls whose sense of awareness on the physical plane is now of such an order that they can pass on to the Probationary Path. They are the mystics, conscious of duality, torn between the pairs of opposites, but who are yet unable to rest until they are polarised in the soul. These are the sensitive, struggling people, who long for release from failure and from existence in the world today. Their mind natures are alive and active but they cannot yet control them as they should and the higher illumination remains as yet a joyous hope and final possibility.

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8. Souls whose intelligence and love nature is becoming so awakened and integrated that they can begin to tread the Path of Discipleship. They are the practical mystics, or the occultists, of modern times.

9. The souls who are initiate into the mysteries of the kingdom of God. These are souls who are not only conscious of their vehicles of expression, the integrated personality, and conscious also of themselves as souls, but they know, past all controversy, that there is no such thing as "my soul and your soul," but simply "the Soul". They know this not only as a mental proposition, and as a sensed reality, but also as a fact in their own consciousness.

10. The souls who have achieved release from all the limitations of the form nature and who dwell eternally in the consciousness of the One Soul, withdrawn from identification with any aspiration of the form life, no matter how highly developed. They can and do use the form at will for the purposes of the general good. These are the Masters of Life, the perfected adepts.

Higher than this we need not go, except by inference. A detailed analysis is not, however, in order, owing to the limitations of men's minds. The above is only a wide generalisation, and the various groupings shade into each other in a bewildering way. The varieties of intermediate types are myriad, but this analysis will serve as a skeleton structure upon which to build.

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7. In the development of the race at this time, we can now study the types, the qualities of these souls, the apparatus of response which they must use, and the nature of the mechanism of contact which they have constructed in order to enable them to function in the world as we know it today. Science and religion together are producing that latest of the sciences which we call psychology. For this, the time is now ripe.

8. All these manifesting souls have come forth from some Source at some time in their cyclic expressions. This, to the modern thinker, is purely speculative, and can be regarded probably

unprofitable; it may also be interesting, but is presumably imaginative. May I say here that the occultist regards all the above affirmative statements as constituting an exact and proven science, but as being presented in symbolic form for the consideration of the minds of men. Esotericists and theosophists would do well to remember this, and to realise that their divisions and groupings, their affirmations and statements about occult teaching, and their pronouncements as to time and place are largely symbolical and must be thus considered.

9. The process whereby the soul nature and the form nature meet and blend is termed *individualisation*.

1. *Individualisation* is the emergence of the soul upon the path of outgoing, through the medium of a form. Thus through the use of a form, expression in the three worlds becomes possible.

2. *Initiation* is the process whereby a soul, having exhausted the resources of form life, and [Page 209] having thus achieved mastery and expression, returns again to its source. This the soul does through the medium of five stages, steps or initiations which are the correspondence in the interior life of the soul to the five stages whereby expression is developed in the strictly human races, beginning with the Lemurian stage, passing through the Atlantean and the Aryan, and so on through the two final races upon our planet in this world cycle.

In connection with individualisation the following points should be remembered:—

1. Individualisation upon the moon chain took place in the fifth race of the third round.
2. In Lemurian days, individualisation took place because it was the third root race and the fourth round.
3. In Atlantis, the door of initiation opened, and forced initiation became the objective of the best of the human family. Those who could or can thus become initiate are the "lights which ever radiate." In Lemurian days it was the "lights which ever burn" that came into being.
4. In our race we find the "lights which ever shine." This is the individualisation of the sixth race types who came in the second round.

It is well to remember that the soul who came into incarnation in old Atlantis individualised upon that chain which is called the moon chain. This was a period of unfoldment so much earlier than that of our earth that we know nothing about it. These egos, therefore, did not individualise on our [Page 210] earth at all but came into our cycle of evolution as human beings,—of a low order as far as the lowest of our present humanity is concerned, but somewhat higher than the egos which individualised upon ancient Lemuria.

It might be of interest here to note that Christ was the first of our earth humanity to achieve the goal, whereas the Buddha was the last of the moon chain humanity to do so. As far as the development of these two sons of God was concerned, so rapid was the development of the Christ that in Atlantean days He found Himself upon the Path of Probation as did also the Buddha. He, coming into incarnation from the moon chain (having been held in what the occult teaching calls "pralaya" till that time), entered upon the probationary Path a very short time ahead of His Brother, the Christ. From the angle of evolution the rapid unfoldment of the evolution of Christ was, and has been, *totally unparallelled*. It

has never been duplicated, though there are people living today upon the planet who are beginning to develop now with equal rapidity (but not earlier, so that they have a background of slow individual development, which is only now being accelerated). This rapidity is, however, a different matter altogether, for many of the disciples today came into this earth evolution from the moon chain where already much had been unfolded. They have not worked up to their present point from Lemurian times as the Christ has done. He, therefore, stands uniquely alone.

Just how and why egos come into our planetary evolution from earlier cycles and from other planetary systems is a subject of the greatest interest, but it is of no real importance to the students of this Treatise. We shall not therefore consider it or deal with it. It is of a speculative nature and utterly past their possible corroboration or capacity to check. There is no standard of comparison nor can they judge by inference [Page 211] what is important. All that can be said is that the three major monadic types came into being, either from the moon chain or during the Lemurian stage of individualisation, and that these three determine much that is transpiring today. All that it is here possible to do is to give some information which may throw a light on the subject, and colour our general thought, but which it is impossible either to check or accept except as being inferential or possible. All this can later be determined by the student when his knowledge and powers are greater than they are at present and adequate for that purpose.

The three major types are, as is well known, those of will or power, of love-wisdom and of active intelligence. The following facts must, therefore, be remembered:—

1. That egos of all types individualised upon the moon chain, but that the egos of active intelligence constituted 75% of the total, the remaining 25% being divided between the other two.
2. That in Lemurian times, the egos of love-wisdom preponderated, and in their turn constituted 75%, with the remaining 25% being the egos of active intelligence. Very few indeed, practically a negligible number, individualised along the line of power or will at that time.
3. There was a very large influx of individualising egos in early Atlantean days and they were practically all of the power-will type. It might be stated that 80% of those who entered human evolution at that time were egos who were expressing the will aspect of deity, and that the remaining 20% were along the line of love-wisdom.

These all, with the egos which individualised upon the moon chain and which came in steadily, as the planetary conditions fitted them, until the final stages of the Atlantean period, [Page 212] constitute the bulk of our modern humanity, plus some rare egos which drift into our planetary evolution for some reason or other, and never become properly adapted to or fitted into our planetary life. They persistently remain abnormalities.

Two happenings of great import will occur before so very long. The door will be opened, for the admittance of rare and peculiar souls who will bring into our world civilisation new aspects and rare and new qualities of Deity, though it will not be opened for ordinary individualisation. These rare and unexpected types will cause much bewilderment to our psychologists. It should here be pointed out that *individualisation is a crisis and not an unfoldment*. This is of real importance and should be borne in mind in all consideration of this difficult subject. It is the result of development, but such development need not lead to this particular crisis. What causes this crisis in the lives of souls remains

as yet hidden in the consciousness of the planetary Logos and is only revealed at initiation. There are as yet characteristics and qualities of the planetary Logos which remain incomprehensible to us.

When the animal kingdom, viewing it from the angle of the whole and not from the angle of species, had reached a particular stage of development, then there was an inrush into the planetary life of the energy of all the seven rays simultaneously. This occurs very rarely and the tremendous stimulation then undergone by the sensitive forms of life (and of these the animal was at that time the most sensitive), produced the emergence of a new form, that of infant humanity. It was the reaction of that kingdom, as expressed through its indwelling life, the animal Being (who is the informing Life of that kingdom in nature), which produced individualisation in the more advanced animal-man of the time.

The statements found in occult books that dogs and other **[Page 213]** animals responded to the divine impulse through an activity of the will or of love, may be symbolic in nature, but are not correct literally, as so many devout occult students may think. Such specific forms of life did not exist in those far off times, particularly upon the moon chain. The consideration of species and of types may not be permitted; it is futile and a waste of time. What really occurred was a reaction throughout the entire animal kingdom to the inpouring of the three major types of energy, which expressed themselves through the usual seven types and thus called forth response from those forms of life which were energised through the medium of the three major centres—heart, head and throat—of the Being who is the informing life. A tremendous surging upward and a going-forth in response ensued, which enabled a new kingdom to emerge.

A creative act is ever the result of inspiration being seized upon, recognised for what it is, and developed by the form side, and understood and fostered by the brain and the heart of man. Some new thing is thus produced. The instinctive creative act of the physical body is not here discussed. In this way, through a response to inspiration, the animal kingdom came into being. First, there was the pouring in of energy, stimulating and inspiring; then there came the recognition of the responding form, resulting in an initiated activity, and then there was the production of that which had not been theretofore. Thus a new kingdom in nature appeared.

This same thing it is that is again happening today in the world. There is a pouring in of spiritual energy, vitalising, transforming, and rendering humanity creative. Initiatory work becomes possible and a new and higher kingdom can appear upon the earth. But all this is due, as before, to the pouring in of a triple energy in seven ways. The potency of **[Page 214]** these forces lies behind the disruption of the present time, but a new kingdom in nature will be born.

The interest of this, psychologically speaking, does not lie in the historicity of the facts stated, but in the appearance upon earth today of the higher types at present found amongst men everywhere. Egos of will are relatively and naturally few; egos of love are becoming more frequent in appearance; intelligent egos are widely distributed. There is a balance now being established between the egos of love and of intelligence, and these together must and will inaugurate the new civilisation which will be the field for the culture of the kingdom of God on earth. The coming of this kingdom will be as much a precipitation of an inner reality as an unseen factor, such as a germ, working within a human body. This precipitation and culturing of the germ kingdom is slowly happening.



#### IV. Rules for Inducing Soul Control

In considering the rules which can induce soul control, it is not my intention to recapitulate the many rules which the aspirant must follow as he perseveres in his endeavor to tread the path to the source—that path to what the Buddhists call Nirvana. This Path is, in fact, but the beginning of that higher Way which leads to a life incomprehensible, even to the most developed of the Beings in our planetary Hierarchy. Nor is it essential that we emphasize the details of living which must control the man who is seeking to function as a soul in command of the personality. These have oft been adequately outlined by disciples down the ages, and reduced to many words. They have also been dealt with in my earlier book *A Treatise on White Magic* and other books. Our immediate problem is the application of these rules for discipleship and a steady [Page 215] progress in their practical technique. My present purpose is a far more difficult one, for this Treatise is written for the future more than for present students. I seek to indicate the basic rules determining the hierarchical government, and conditioning, therefore, world affairs. We are here concerned therefore with the subtle activities of energies which, on the inner side, actuate the outer activities and bring about those events in the world of men which later form history.

The problem before the Hierarchy is twofold and can be expressed in two questions:—

1. How can the consciousness of humanity be expanded so that it can be developed from the germ of self-consciousness (such as it was at individualisation) and be brought up to that of complete group consciousness and identification as occurs when the final initiation is undergone?
2. How can the ascending energy of the fourth kingdom in nature be brought into such close rapport with the descending energy of spirit that another great expression—a group expression—of Deity may emerge through man into manifestation?

Two points should therefore here be noted:—First, that the attention of the members of the Hierarchy who work at this time with mankind is not centred upon the individual aspirant in any manner which could be interpreted as personal interest. Interest in him is evoked just in so far as he is occupied with matters which concern group good. The second point is one well known and often stressed of late. At this time we are passing through a period of unprecedented opportunity and crisis, and the attention of the Hierarchy is consequently focussed upon men in an exceedingly one-pointed manner as They attempt to capitalise, for the benefit [Page 216] of man, upon this opportunity. Herein lie both responsibility and the ground for hope.

The rules, therefore, which we are to consider are not the laws of the soul or the laws controlling the stages of human development upon the Path. They have a much wider scope, and pertain to the broad sweep of the evolutionary cycle as it concerns the human family as a whole, particularly in relation to its contribution to the entire evolutionary scheme. However—owing to the lack of trained understanding—we shall have to confine ourselves to the consideration of these rules solely as they govern human unfoldment.

What we are seeking to reveal (if possible) is some of the factors which govern the effort which the Hierarchy of Control and the Custodians of the Plan utilise, as They proceed to work with the factors already present in man, and the energies already in objective use on this planet. What we shall say will not be of great simplicity, for it is hard, even for the advanced disciple, to see the purpose of certain of

these factors. That which is here set forth on these matters must await later developments during the coming century, and certain lines of scientific and spiritual unfoldment must eventuate before the hidden implications can be adequately comprehended. If it seems simple and clear it might be wise to distrust the obvious interpretation. The matter is abstruse. It is well to ponder on the thought here presented, but not to be quick to assume understanding. There are many ways in which the work of the Hierarchy can be expressed, and according to the type of mind will be the interpretation.

### 1. *The Aim of These Rules*

The objectives can (for our purposes) be stated as four in number, but each of these is capable of re-expression in a [Page 217] number of ways. They simply indicate the four major goals which the Workers with the Plan have set Themselves. Let us state them succinctly, and later we can somewhat elaborate them:—

1. The first aim and the primary aim is to establish, through the medium of humanity, an outpost of the Consciousness of God in the solar system. This is a correspondence, macrocosmically understood, of the relationship existing between a Master and His group of disciples. This, if pondered on, may serve as a clue to the significance of our planetary work.
2. To found upon earth (as has already been indicated) a powerhouse of such potency and a focal point of such energy that humanity—as a whole—can be a factor in the solar system, bringing about changes and events of a unique nature in the planetary life and lives (and therefore in the system itself) and inducing an interstellar activity.
3. To develop a station of light, through the medium of the fourth kingdom in nature, which will serve not only the planet, and not only our particular solar system, but the seven systems of which ours is one. This question of light, bound up as it is with the colours of the seven rays, is as yet an embryo science, and it would be useless for us to enlarge upon it here.
4. To set up a magnetic centre in the universe, in which the human kingdom and the kingdom of souls will, united or at-oned, be the point of most intense power, and which will serve the developed Lives within the radius of the radiance of the *One About Whom Naught May Be Said*.

In these four statements we have sought to express the wider [Page 218] possibility or occasion as the Hierarchy sees it today. Their plans and purposes are destined and oriented to a larger accomplishment than it is as yet possible for normal man to vision. If it were not so, the unfoldment of the soul in man would be a prime objective in the planet. But this is not the case. It may be so from the point of view of man himself, considering him as an essentially separable and identifiable unity in the great cosmic scheme. But it is *not* so for that greater whole of which humanity is only a part. Those great Sons of God, Who have passed beyond the point of development of those Masters Who work entirely with the human kingdom, have plans of a still vaster and broader sweep, and Their objectives involve humanity only as an item in the Plan of the great Life "*in whom we live and move and have our being.*"

One may ask (and rightly ask) wherein all this information can be of use to us in the midst of a troubled and bewildered world. For obvious reasons, a vision of the Plan, nebulous as it must necessarily be, confers a sense of proportion and also of stability. It leads to a much-needed re-adjustment of values, indicating as it does, that there is *purpose* and *objective* behind all the difficult happenings of daily life.

It broadens and widens and expands the consciousness, as we study the great volume of the planetary life, embracing as it does the detail and the finished structure, the item man, and the entire life of the planet, with their relation to the greater Whole. This is of far more importance than the minute detail of the human being's individual capacity to grasp his own immediate place within the larger picture. It is easy and natural for man to emphasise those aspects of the hierarchical work which concern himself. The Masters of the Wisdom Who are advanced enough to work upon the larger areas of [Page 219] the spiritual plan are oft amused at the importance which the disciples and aspirants of the world attach to Them, and at the manner in which They are overestimated. Can we not realise that there are members of the Hierarchy Whose grasp of truth and Whose knowledge of the divine Plan is as much in advance of the Masters known to us as They are in advance of the savage and of the undeveloped man? We do well to ponder on this fact.

It is not, however, a profitless task for the disciples and aspirants to catch the dim outline of that structure, that purpose and that destiny which will result from the consummation and fruition of the Plan on earth. It need evoke no sense of futility or of endless striving or of an almost permanent struggle. Given the fact of the finiteness of man and of his life, given the tremendous periphery of the cosmos and the minute nature of our planet, given the vastness of the universe and the realisation that it is but one of countless (literally countless) greater and smaller universes, yet there is present in men and upon our planet a factor and a quality which can enable all these facts to be seen and realised as parts in a whole, and which permits man (escaping, as he can, from his human self-consciousness) to expand his sense of awareness and identity so that the form aspects of life offer no barrier to his all-embracing spirit. It is of use also to write these words and to deal with these ideas, for there are those now coming into incarnation who can and will understand, when present readers are dead and gone. I and you will pass on to other work, but there will be those on earth who can vision the Plan with clarity, and whose vision will be far more inclusive and comprehending than ours. Vision is of the nature of divinity. Expansion is a vital power and prerogative of Deity. Therefore let us struggle to grasp what is possible [Page 220] at our particular stage of development, and leave eternity to reveal its hidden secrets.

The factors which determine this peculiar process of hierarchical work, and which therefore constitute the major rules of the evolving life of God in the human family, are seven in number. These—if we may so express it—determine hierarchical activity, leaving wide scope for individual effort, but providing the vital active trends beyond which no worker with the Plan will dare to go. We should be aware that there are forces and energies which are kept in abeyance as the result of the interposition, consciously effected, by the Hierarchy. It is possible for us to grasp the fact that there are lives and types of activity which have been unable to manifest (fortunately for the planet) since the Hierarchy was founded upon the earth. There has not always been a Hierarchy of perfected souls, and this concept opens up vistas in the realms of immature expression (from the angle of human vision) as difficult to comprehend as those opened up when we pass, in dim and nebulous imaginative consciousness, beyond the department of the Hierarchy which deals with human affairs, and catch faint glimpses of the other departments which work on broader and more inclusive lines.

## 2. *The Seven Rules*

The seven factors or "Rules for Inducing Soul Control" are:—

1. *The tendency, innate and ineradicable, to blend and synthesise.* This is a law or rule of life itself.
  - a. This tendency results, on the form side, in destruction and wreckage, with its accompaniments of pain and sorrow. On the life side, it results in release, liberation and subsequent expansion.

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- b. This tendency is the basic cause of all initiation—individual, racial, planetary and systemic.
  - c. It is the result of an act of the will, and is caused by the impulsion of the sensed and innate purpose of God. However (and this is a point oft forgotten) this tendency is motivated by the recognition of the planetary Logos, that His plan is conditioned in its turn, and is an integral part of a still larger plan—that of the solar Deity. God, the solar Logos, is likewise conditioned by a still higher life purpose.

### 2. *The quality of the hidden vision.*

- a. This quality, on the form side, produces physical sight, astral illusion and concrete knowledge. On the life side it produces illumination. This includes the widespread illumination reflected by our planet in the heavens, as well as that which makes an individual man a light-bearer, and which will eventually enable humanity, (as a whole) to constitute a station of light upon earth.

- b. This quality is the basic cause of all sensory perception and is the instinctive urge to consciousness itself, in all its many phases. With this quality the Hierarchy has to work, intensifying it and giving it magnetic power.

- c. It is the high result of desire, which is itself intrinsically founded on the will to form a plan and a purpose.

3. *The instinct to formulate a plan.* This instinct governs all activity which, in process of evolution, divides itself into instinctual activity, intelligent activity, intuitional or purposive activity, and illumined activity, as far as mankind is concerned. This includes that department of the **[Page 222]** Hierarchy which works with humanity. The higher phases of planned activity are many and diverse, and are all synthesised under the third ray activity, at present focussed in the seventh ray.

- a. Viewed from the form side, this faculty of planning leads to separative and selfish activity. Viewed from the life side, it leads to a blended cooperation which swings each unit of energy in every form, in all its subjective and unified aspects, into the task of unification. This is potently taking place in the world today. It is the tendency to at-one-ment which leads the human being, first of all, to the development of an integrated personality, and then to the submergence of that personality in the good of the greater whole.

- b. This constitutes the basic cause of evolution itself—individual, planetary and systemic.

c. This instinct is the result of the development of manas, or mind, and the emergence of the intelligence. It is the peculiar quality or instinctual nature through the means of which humanity empowers the first Ray of Willed Intent, fostered by desire, and transmuted into intelligent activity.

4. *The urge to creative life, through the divine faculty of imagination.* This urge is, as can easily be seen, closely connected with the fourth Ray of Harmony, producing unity and beauty, won through conflict.

a. This, on the form side, leads to warfare, struggle and the building of forms which must later be destroyed. On the life side, it leads to quality, vibratory radiance and the revelation upon earth of the *world of meaning*.

b. It is therefore the basic cause of that subtle essence or [Page 223] revelation which is seeking expression through every form in each kingdom in nature. There seems to be no better term by which to express this hidden wonder which must be revealed than the *revelation of meaning*. This is beginning to happen today.

c. It is the result of the ability—sometimes adequate and sometimes inadequate—of the inner consciousness to reveal its measure of control by the Plan, and its response to the larger intent. It is upon this response that the Members of the Hierarchy are today counting, as They endeavor to bring the hidden meaning to the fore in the consciousness of man.

5. *The factor of analysis.* This factor may surprise those who suffer from the misuse of the power to discriminate, to analyse and to criticise. It is, however, a basic, divine quality, producing wise participation in the Plan and skill in action.

a. On the form side, it manifests as the tendency to separate, divide and to place in contradictory positions. On the life side, it leads to that understanding which tends to identification, through the wider choice and comprehension.

b. It is the basic cause and impulse which will lead to the eventual appearance of the kingdom in nature, higher than the human, which is strictly that of the soul, and will produce the manifestation upon earth of the fifth kingdom in nature, that of the kingdom of gods. This phrase should be noted.

c. It is the result of the active work of the sons of God, the sons of mind, and is the part which they are contributing to the total planetary contribution, as part of the great systemic Plan. The Hierarchy itself is [Page 224] the outer and inner manifestation of the sacrifice of the divine Manasaputras (as They are called in *The Secret Doctrine*), and its members respond to Their sensed vision of the Plan for the whole. The Hierarchy is essentially the germ or nucleus of the fifth kingdom in nature.

6. *The quality, innate in man, to idealise.* This is founded upon the success of the Plan itself. This Plan sought originally to awaken in man the following responses:—right desire, right vision and right creative activity, based upon right interpretation of ideals. This triplicity of purpose merits thoughtful consideration.

a. On the form side, this has worked out as material desire, leading eventually to cruelty and frequently to an extreme sadistic expression. On the life side, it has led to sacrifice, one pointed purpose, progress

on the path, and devotion.

b. It is the basic cause of all organisation and of cooperation. The ideal before the Hierarchy is the realised Plan. This is brought to humanity in the form of ideas, which become, in time, ideals—to be desired and fought for. In order to materialise these ideals, the trend to organise comes into being.

c. It is the result—curiously enough—of the work of a peculiar group of world workers, who are recognised by humanity under the name of World Saviours. These are the Founders of those forms through which the divine ideas become the ideals of the masses, in all realms of human thought. Every great world leader is necessarily a "suffering Saviour."

7. The seventh rule or controlling force with which the **[Page 225]** Hierarchy works is *the interplay of the great dualities*. Through the activity engendered by this interplay, and through the results achieved (producing always a third factor), the whole manifested world is swept into line with the divine Purpose. This does not become apparent to the man who is immersed in the detail of life, but could we see the planetary life as it can be seen by the Masters Themselves, we would note the pattern emerging in all its beauty, and the structure of God's thought for the universe appearing today in clearer outline and greater synthesis and beauty of detail than ever before.

a. On the form side, this produces the sense of being imprisoned by the time factor, the victim of speed, and the implacable forces of all life activity, as they play upon the imprisoned human being. On the life side, it results in rhythmic living and conscious adaptation of energy to the immediate purpose and goal.

b. It is necessarily the basic cause of the appearance and the disappearance of forms, human and humanly constructed.

c. It is the result of at-one-ments wrought out on the physical plane, thus producing the lower unifications, just as the at-one-ments wrought out hitherto in the human consciousness, have produced unification with the soul. The higher at-one-ments, hitherto effected on the plane of mind, have to be expressed eventually on the plane of physical life.

In the preceding introductory outline, we have considered very briefly the rules which can induce on earth that soul control which is the immediate goal of the evolutionary process. We have seen that we are considering no simple exercises or discipline, nor are we dealing with the development **[Page 226]** of those required characteristics which precede the stage of technical Initiation. We are, in reality, concerned with those basic trends and those innate tendencies in the divine expression which will ultimately bring about the manifestation of the Oversoul upon our planet. We have seen also that these governing tendencies are already beginning to be expressed and realised, and that the fourth kingdom in nature, the human, occupies a unique position in this development. In the downward and the upward flow of the divine life, as it expresses itself through the involutory and evolutionary urges, humanity constitutes one of the fundamental "original centres of force" which can and will form an outpost of the divine Consciousness, an expression of the divine Psyche, manifesting eventually those three outstanding psychological characteristics of divinity: Light, Energy, and Magnetism. In the human being, the microcosmic reflection of the Macrocosm, these qualities are expressed by the words: Illumination or Wisdom, Intelligent Activity, and Attractiveness or Love. It is well to ponder on this attempt to simplify the divine potencies into words, and thus to indicate how they may express



themselves in and through a human vehicle.

We can now enlarge somewhat upon the previous statements, so as to give a clearer idea upon two matters:—

1. The relationship of these divine qualities as they can be apprehended and developed in man.
2. The future responsibility of an enlightened humanity, as it passes on into the New Age. We shall thus lay the foundation for the teaching to be given later in this treatise.

One of the points which I have sought to bring out in all the previous writings already published, is that the Laws of the Universe, the Laws of Nature and those basic controlling [Page 227] factors which determine all life and circumstance, remaining for us fixed and unalterable, are the expression—as far as man can understand them—of the *Will* of God. The rules or living factors which we are now considering and which (when understood and obeyed) will induce soul control in the individual and in the universe, are the expression of the *Quality* or Nature of God. They will ultimately lead to the full expression of the divine Psyche. They will bring into evidence the instinctual, emotional nature of Deity, if such human words can in any way express the divine qualitative potencies.

*The Laws of the Universe* express the divine Will, and lead to the manifestation of divine Purpose. This is wisdom. They ordain and nurture the Plan.

*The Rules for Inducing Soul Control* express the divine quality and lead to the revelation of God's Nature, which is love.

*The Laws of Nature*, or the so-called physical laws, express the stage of manifestation or the point reached in the divine expression. They concern multiplicity, or the quality aspect. They govern or express that which the divine Spirit (which is will, functioning in love) has been able to effect in conjunction with matter for the production of form. This emerging revelation will produce the recognition of beauty.

The first category, the Laws of the Universe, are touched upon in *A Treatise on Cosmic Fire* and occasionally mentioned in the other writings. Modern science has done much to bring about an understanding of the Laws of Nature, and can be trusted to do so, for the soul drives all things on to knowledge. In what is here presented I seek to lay the basis for the new science of psychology which must be founded upon a broad and general understanding of the divine Psyche as it seeks expression through the manifested Whole, the [Page 228] solar system, and, for our purposes, the planet and all that is upon it.

When the potency of the divine psychology and its major trends and characteristics are recognised, and when modern psychology shifts its attention away from the minute study of the psyche of the individual man (and usually an abnormal individual) to a concentrated consideration of the psychological attributes of the greater Whole of which we are but a part, we shall arrive at a new comprehension of Deity and of the relation of the microcosm to the Macrocosm. This has been left too much to the department of philosophy in the past, but must now engross the attention of the psychologist. This desirable event will be brought about when the true meaning of history is grasped, when the wide sweep of human unfoldment down the ages is understood, and when the soul is seen to

be functioning through all parts of all forms. At present, man alone is really credited with a soul, and the soul of all things is overlooked. Yet man is but the macrocosm of the other kingdoms in nature.

The seven rules which we are now studying are, therefore, of supreme importance, for they embody the key ideas which will reveal Deity in operation as the Soul of all things; They will reveal the nature and method of activity of the Cosmic Christ, and will indicate the governing qualitative tendencies which determine the psychical life of all forms—from a universe to an atom—in the body of any so-called material revelation of life. Let us bear these thoughts in mind as we read and study.

These rules express themselves with equal potency on all the seven rays, and they produce the manifestation of consciousness on earth in any and every form. We shall first deal mainly with the greater Whole, without emphasising the differentiation into rays. The seven rays, as has often been stated, [Page 229] colour or qualify the divine instincts and potencies, but that is not all. They are themselves determined and controlled by these potencies. It must never be forgotten that the rays are the seven major expressions of the divine quality as it limits (and it does so limit) the purposes of Deity. God Himself hews to a pattern, set for Him in a still more distant vision. This purpose or defined will is conditioned by His instinctual quality or psyche, in just the same way as the life purpose of a human being is both limited and conditioned by the psychological equipment with which he enters into manifestation. I have earlier stated that we were dealing with abstruse and difficult matters, and that much presented might lie beyond our immediate concrete understanding. The above statement is, however, relatively simple, if interpreted in terms of one's own life purpose, and quality.

One point might here be touched upon before we proceed with our study of the seven psychological tendencies of Deity.

We have spoken here of God in terms of *Person*, and we have used therefore the pronouns, He and His. Must it therefore be inferred that we are dealing with a stupendous Personality which we call God, and do we therefore belong to that school of thought which we call the anthropomorphic? The Buddhist teaching recognises no God or Person. Is it, therefore, wrong from our point of view and approach, or is it right? Only an understanding of man as a divine expression in time and space can reveal this mystery.

Both schools of thought are right and in no way contradict each other. In their synthesis and in their blending the truth as it really is can begin—aye, dimly—to appear. There is a God Transcendent Who "having pervaded the whole universe with a fragment of Himself" can still say: "I remain." There is a God Immanent Whose life is the source of the [Page 230] activity, intelligence, growth and attractiveness of every form in all the kingdoms in nature. There is likewise in every human being a transcendent soul which, when the life cycle on earth has come and gone and when the period of manifestation is over, becomes again the unmanifest and the formless, and which can also say: "I remain." In form and when in manifestation, the only way in which the human mind and brain can express its recognition of the conditioning divine life is to speak in terms of Person, of Individuality. Hence we speak of God as a Person, of His will, His nature and His form.

Behind the manifested universe, however, stands the formless One, *That* which is not an individual, being free from the limitations of individualised existence. Therefore the Buddhist is right when he emphasises the non-individualised nature of Deity and refuses to personalise Divinity. The Father, Son and Holy Spirit of the Christian theology, embodying as they do the triplicities of all theologies,

disappear also into the One when the period of manifestation is over. They remain as One, with quality and life untouched and undifferentiated, as they are when in manifestation.

An analogy to this appears when a man dies. Then his three aspects—mind or will, emotion or love, and physical appearance—vanish. There is then no person. Yet, if one accepts the fact of immortality, the conscious being remains; his quality and purpose and life are united with his undying soul. The outer form with its differentiations into a manifested trinity, has gone—never again to return in exactly the same form or expression in time and space.

The interplay of soul and mind produces the manifested universe, with all that is therein. When that interplay is persisting, either in God or in man, we use (for how else can we speak with clarity?) terms of human origin and therefore [Page 231] limiting, such is our present stage of enlightenment—or should we say, unenlightenment? Thus the idea of individuality, of personality, and of form is built up. When the interplay ceases and manifestation ends, such terms are no longer suitable; they have no meaning. Yet the undying one, whether God or man, persists.

Thus in human thought, preserved for us by the great Teacher of the East, the *Buddha*, we have the concept of the transcendent Deity, divorced from the triplicities, the dualities and the multiplicity of manifestation. There is but life, formless, freed from the individuality, unknown. In the teaching of the West, preserved for us and formulated for us by the *Christ*, the concept of God immanent is preserved,—God in us and in all forms. In the synthesis of the Eastern and the Western teachings, and in the merging of these two great schools of thought, something of the superlative Whole can be sensed—sensed merely—not known.

#### a. THE TENDENCY TO SYNTHESIS

The first of the factors revealing the divine nature and the first of the great psychological aspects of God is *the tendency to synthesis*. This tendency runs through all nature, all consciousness, and is life itself. The motivating urge of God, His outstanding desire, is towards union and at-one-ment. It was this tendency or quality which Christ sought both to reveal and to dramatise for humanity. As far as the fourth kingdom in nature is concerned, His tremendous utterances, expressed for us in St. John XVII, are the call to synthesis, and urge us towards our goal.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we *are*...

I have given them thy word; and the world hath hated [Page 232] them because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one;

Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

Here we have the synthesis of soul with spirit pointed out to us, and the synthesis of soul with matter also emphasised, thus completing the unification and the desired at-one-ment.

But the synthesis of Deity, His tendency to blend and fuse, is far more inclusive and universal than any possible expression in the human kingdom, which is, after all, but a small part of the greater whole. Man is not all that is possible, nor the consummation of God's thought. The sweep of this instinct to synthesis underlies all universes, constellations, solar systems, planets, and kingdoms in nature, as well as the activity aspect and achievement of man, the individual. This instinct is the governing principle of consciousness itself, and consciousness is the psyche or soul, producing psychical life; it is awareness—sub-human, human and divine.

In connection with man, we have the following psychological expressions postulated:

1. *Instinct*, lying below the level of consciousness, but protecting and governing most of the habits and life of the organism. Much of the emotional life is thus governed. [Page 233] Instinct controls, via the solar plexus and the lower centres.
2. *Intellect*, which is intelligent self-consciousness, guiding and directing the activity of the integrated personality, via the mind and brain, and working through the throat and ajna centres.
3. *Intuition*. This is predominantly concerned with group consciousness and will eventually control all our relations with each other, as we function in group units. It works through the heart and the heart centre, and is that higher instinct which enables a man to recognise and submit to his soul and to its control and life impression.
4. *Illumination*. This is a word which should really be applied to the designation of the super-human consciousness. This divine instinct enables a man to recognize the whole of which he is a part. It functions via a man's soul, utilising the head centre, and eventually flooding with light or energy all the centres, thus linking a man in consciousness with all the corresponding parts of the divine Whole.

Thus the trend to synthesis is an instinct inherent in the entire universe, and man is today only awakening to its immediacy and potency.

It is this divine attribute in man which makes his physical body an integral part of the physical world; which makes him psychically gregarious and willing to herd (of choice or perforce) with his fellow man. It is this principle, working or functioning through the human consciousness, which has led to the formation of our huge modern cities—symbols of a coming higher civilisation which we call the kingdom of God, wherein the relationship between men will be exceedingly [Page 234] close psychically. It is this instinct to unify which underlies all mysticism and all religions, for man seeks ever a closer union with God and naught can arrest his at-onement (in consciousness) with Deity. It is this instinct which is the basis of his sense of immortality, and which is his guarantee of union with the opposite pole to the personality—the Soul.

Being an attribute of Deity, and being a divine instinct and, therefore, part of the subconscious life of God Himself, it will be obvious that, given the original premise that there is a God, transcendent and immanent, we have, therefore, no cause for real fear or foreboding. God's instincts are stronger and more vital and pure than are those of humanity, and must eventually triumph, coming forth into full

flower and expression. All the lower instincts with which man battles are but the distortions (in time and space) of reality, and hence the value of the occult teaching that by pondering upon the good, the beautiful and the true, we transmute our lower instincts into higher divine qualities. The attractive power of God's instinctual nature, with its capacity to synthesise, to attract and to blend, cooperates with the unrealised potencies of man's own nature, and makes his eventual at-one-ment with God, in life and purpose, an inevitable, irresistible occurrence.

This instinct or trend towards synthesis and unification can be linked up by students with the laws of the universe and of nature. It is closely related to the Law of Attraction and to the Principle of Coherence. Later, we shall see much study done along these relations. This series of text books of occultism and of the occult forces which I have written are intended to act as sign posts, and as beacon lights upon the way to knowledge. They contain hints and suggestions, but must be interpreted by each student according to the measure **[Page 235]** of light which is in him. Let him study what is going on around him in the light of the Plan and of the knowledge here imparted, and let him seek to trace for himself the emergence of the instinctual psychical nature of Deity in world affairs and in his own life, for it is happening all the time. He must ever remember that he himself possesses a psychical nature which is a part of a greater whole, and, therefore, subject to impression from divine sources. Let him cultivate in himself the trend to synthesis; let him make the words, "I will not be separative in my consciousness," one of the key thoughts of his daily life.

One point here should be noted. This instinct to synthesis (concerning as it does the psychical nature of Deity) has nothing to do with the physical expression of sex. This is governed by other laws and is under the control of the physical nature. Let us not forget that H.P.B. has said (and truly) that the physical body is not a principle. These seven basic trends which we are considering are purely psychical or psychological in nature.

The comprehension of the nature of these compelling psychical attributes of God should enable a man to throw the weight of his psychical aspiration on the side of these emerging qualities. He will, for instance, in his daily life, work toward at-one-ment with all beings, seeking to penetrate to the heart of his brother; endeavoring to be at one with the life in all forms; rejecting every tendency to separative reactions, because he knows that they concern the innate, inherited psyche of the atoms of matter and substance which constitute his form nature. These have been brought over and reassembled and rebuilt into the forms found in the present manifestation of God. They carry with them the seeds of psychical material life from an earlier universe. There is no other evil.

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We have been taught much anent the great heresy of separativeness; it is this that is offset when a man permits the "trend towards synthesis" to pour through him as a divine potency, and thus to condition his conduct. These divine trends have constituted the basic, subconscious urges since the dawn of evolution. Today humanity can consciously adjust itself to them, and thus hasten the time wherein truth, beauty and goodness will reign.

The disciples of the world and the New Group of World Servers, as well as all intelligent and active aspirants, have today the responsibility of recognising these trends, and particularly this trend to unification. The work of the Hierarchy at this time is peculiarly connected with this, and They, and all of us, must foster and nurture this tendency, wherever found. The standardisation and regimentation of nations is but an aspect of this move towards synthesis, but one that is being misapplied and

prematurely enforced. All moves towards national and world synthesis are good and right, but they must be consciously and willingly undertaken by intelligent men and women, and the methods employed to bring about this fusion must not infringe the law of love. The swing at this time towards religious unity is also a part of the emerging beauty, and though forms must disappear (because they are a source of separation) the inner, spiritual synthesis must be developed. These two outstanding instances of this divine trend, as they emerge in the human consciousness, are here mentioned because they must be recognised, and all awakening souls must work for these ends. The moment there is knowledge and a flash of understanding, that moment a man's responsibility begins.

Let us study, therefore, the tendencies in the world today, which indicate the active presence of this trend, and foster it where we can. It will be discovered to be a practical and [Page 237] hard task. The imposition of a sensed, divine, psychical attribute upon the form life (with its own psychical habits) will test the powers of any disciple. To this we are called, for the sake of the greater Whole.

#### b. THE QUALITY OF THE HIDDEN VISION

The next emerging trend is one most difficult to express. It is not easy to discover the right words to define its meaning. It is the *quality of the inner vision*. This cannot readily be expressed in words that man can comprehend, for we refer not to man's vision of God but to God's own vision of His purpose. Down the ages, men have sensed a vision; they have seen it, and have merged themselves with it after much struggle and effort; they have then passed out of human life into the silence of the unknown. The mystic and the occultist have both testified to this vision, and to it all that is beautiful and colourful in the world of nature and of thought also bears silent witness. But what is it? How define it? Men are no longer satisfied to call it God, and they are right, for it is, in the last analysis, *that to which God bends every effort*.

Yet the quality and the nature of the vision which is God's own vision, dream and thought, have held His purpose steady throughout the aeons and have motivated His creative processes. Great Sons of God have come and gone and challenged us to follow the light, to seek the vision of reality, to open our eyes and see truth as it is. Down the ages, men have sought to do this and have called the method of their search by many names—life experience, scientific research, philosophic questionings, history, adventure, religion, mysticism, occultism and many other terms applied to the adventurous excursions of the human mind in search of knowledge, of reality, of God. Some have ended up in a maze of astral phenomena, and must continue their search later when they [Page 238] emerge, chastened, from the depths of the Great Illusion. Others have wandered back into the dark cave of a pronounced materialism, of phenomenalism, and must likewise return and reorient themselves, or rather perhaps, complete the circle, for who shall say that God is here or there, or from what point His vision can be seen? Some lose themselves in thought processes and self-induced imaginings, and the vision gets hidden behind a multitude of words, both spoken and written. Still others find themselves lost in the clouds of their own devotion and self-awareness, and in the misty speculations of their own minds and desires. They are at a standstill, lost in the fog of their own dreams of what the vision should be and thus it eludes them.

Others—the theologians of any school of thought—have sought to define the vision, and have endeavored to reduce God's hidden goal and intent to forms and rituals and to say, with emphasis: "We know." Yet they have never touched the reality, and the truth is as yet unknown to them. The possibility of the *Vision* which lies beyond, or behind the vision of the mystic is forgotten in the forms



built up in time; and the symbols of the teachings of those Sons of God Who *have* seen the reality is lost to sight in rituals and ceremonies, which (though they have their place and teaching value) must be used to reveal and not to obscure.

The vision is ever on ahead; it eludes our grasp; it haunts our dreams and our high moments of aspiration. Only when a man can function as a soul, and can turn the developed inner eye outward into the world of phenomena and inward into the world of reality, can he begin to sense God's true objective and purpose, to catch a brief glimpse of God's Own pattern and the Plan to which he so willingly conditions His own Life, and for which the Eternal Sacrifice of the Cosmic Christ is essential.

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With these two divine trends (towards synthesis and towards the vision) the Hierarchy is at this time primarily occupied. Their watchwords are *unification* and *sight*. For humanity, these developments will produce the integration of the soul and the personality, and the awakening of that inner vision which will permit a flash of the Reality to enter into man's consciousness. This is not a flash of his own divinity, or a sensing of God as Creator. It is a flash of the divinity inherent in the Whole, as it works out a vaster scheme of evolutionary process than any hitherto grasped or sensed by the keenest minds on earth. It concerns the vision granted when a man achieves Nirvana, and enters upon the first stage of that endless Path which leads towards a beauty, comprehension and unfoldment, untouched as yet by the highest type of human insight.

It would be well to point out here that beyond the stage of illumination, as it can be achieved by man, lies that which we might call the unfoldment of divine *Insight*. We have, therefore, the following unfoldments and possible developments, each of which constitutes an expansion in consciousness, and each of which admits man more closely and more definitely into the heart and mind of God.

Instinct	} All of them leading up to <i>Insight</i> .
Intellect	
Intuition	
Illumination	

In these words, sequentially presented, there is perhaps made clearer to us the fact of God's own vision. More is not possible until each of those words signifies something practical in our own inner experience.

This quality of the inner vision with which the Hierarchy are seeking to work and to develop in the souls of men (it **[Page 240]** would be of use to ponder on this last phrase, as it presents an aspect of hierarchical endeavor not hitherto considered in occult books) is an expression of the Principle of Continuance, which finds its distorted reflection in the word so often used by disciples:—*Endurance*. This principle of continuance constitutes the capacity of God to persist and "to remain." It is an attribute of the cosmic Ray of Love as are all the principles which we are now considering in connection with these soul rules or factors—these trends of divinity and these tendencies of the divine life. Let us not forget that all the seven rays are subrays of the cosmic Ray of Love. We shall, therefore, see why these principles are determining *soul* activities, and can only come into play when the kingdom of God, or of souls, begins to materialise on earth.

This principle of continuance is based upon the clearer vision of Deity and upon the consequent continuity of God's plan and purpose which results when the objective is clearly seen by Him and developed in plain and formulated outline. It is the macrocosmic correspondence to the continuance and the continuity found in man when—after a night of sleep and of unconsciousness—he proceeds with his daily avocation and consciously resumes his planned activities.

From the hints given above it will be seen how the work of the Hierarchy in connection with mankind falls into two parts:—the work with individual human beings, in order to awaken them to soul consciousness, and then the work with them, as souls, so that (functioning then on soul levels and as conscious units in the kingdom of God) they can begin to vision the objective of God Himself. This second division of Their effort is only now becoming possible on a wide scale, as men begin to respond to the trend towards synthesis, and to react to the divine principle of coherence, so that (stimulated by their group relation) they can unitedly sense the [Page 241] vision and react to the principle of continuance. A hint is here given as to the true and future purpose of group meditation. More on this subject is not possible.

### c. THE URGE TO FORMULATE A PLAN

The third divine instinct or hidden inner trend is *the urge to formulate a plan*. It will be apparent that this urge grows out of, or is dependent upon, the previous two trends considered. It finds its microcosmic reflection in the many plans and projects of finite man as he lives his little life or runs busily about the planet in connection with his tiny personal affairs. It is this universal capacity to work and plan which is the guarantee that there exists in man the capacity to respond eventually and in group formation to God's plan, based on God's vision. All these basic, developing, divine instincts and expressions of God's consciousness and awareness find their embryonic reflections in our modern humanity. It is no part of my purpose to indicate my understanding of God's Plan. This is limited naturally by my capacity. Only dimly do I sense it, and only occasionally and faintly does the outline of God's stupendous objective dawn on my mind. This Plan can only be sensed visioned and known in truth by the Hierarchy, and then only in group formation and by those Masters Who can function in full monadic consciousness. They alone are beginning to comprehend what it is. Suffice it for the rest of those in the Hierarchy—the initiates and disciples in their ordered ranks and various gradings—to cooperate with that immediate aspect of the Plan which they can grasp and which comes down to them through the inspired minds of their Directors at certain stated times, and in certain specific years. Such a year was 1933. Such another will be the year 1942. At those times, when the Hierarchy meets in silent conclave, a part of God's vision, and His formulation [Page 242] of that vision for the immediate present, is revealed for the next nine year cycle. They then, in perfect freedom and with full mutual cooperation lay Their plans to bring about the desired objectives of the Heads of the Hierarchy, as They in Their turn cooperate with still higher Forces and Knowers.

The above information will probably evoke much interest from those students who are not as yet attuned to the higher values. For all who read this, could they but grasp it, this is the least important part of the chapter and carries for them the minimum of usefulness. It has for us, you will note, no practical application. Some might enquire then and rightly: why then give out this information? Because this Treatise is written for the future disciples and initiates, and all that is here set forth is part of a revelation of truth which it is desired should be given out. It comes today through many channels and from many sources—such is the wonder of the power behind the present world adjustments!

This instinct of Deity is closely connected with the Law of Economy and is an expression of the Principle of Materialisation. For man, it has to be studied, grasped, and wrought out through the right use of the mental body, working under the influence of Atma or Spirit. The principle of Continuance has to be wrought out into conscious knowledge by the right use of the astral or desire nature, working under the influence of Buddhi. The Trend to Synthesis has finally to be wrought out in the brain consciousness upon the physical plane, under the influence of the Monad, but its real expression and man's true response to this urge only become possible after the third initiation. So it is easily to be seen that this Treatise is indeed written for the future.

We have here received much upon which to ponder, to **[Page 243]** think and to meditate. Let us search for the thread of gold which will lead us, in waking consciousness, into the treasure house of our own souls, and there let us learn to be at-one with all that breathes, to sense the vision for the whole, as far as we can, and to work in unison with God's plan as far as it has been revealed to us by Those Who know.

These ancient rules, or determining factors—the essential conditioning laws in the life of the Soul—are in their nature basically psychological. For that reason, they warrant our study. On its own plane, the soul knows no separation, and the factor of synthesis governs all soul relations. The soul is occupied not only with the form that the vision of its objective may take, but with the quality or the meaning which that vision veils or hides. The soul knows the Plan; its form, outline, methods and objective are known. Through the use of the creative imagination, the soul creates; it builds thoughtforms on the mental plane and objectifies desire on the astral plane. It proceeds then to externalise its thought and its desire upon the physical plane through applied force, creatively actuated by the imagination of the etheric or vital vehicle. Yet because the soul is intelligence, motivated by love, it can (within the realised synthesis which governs its activities) analyse, discriminate and divide. The soul likewise aspires to that which is greater than itself, and reaches out to the world of divine ideas, and thus itself occupies a midway position between the world of ideation and the world of forms. This is its difficulty and its opportunity.

In this way the life of the soul is affirmed in terms of its conditioning factors. The value of this lies in the fact that, upon the Path of Discipleship, these factors must begin to play their part in the life of the personality. They must begin to condition the lower man so that his life, his habits, his **[Page 244]** desires and his thoughts are brought into line with the higher impulses initiated by the soul. This is only another way of dealing with those expressions of the spiritual life which every initiate must demonstrate.

Every aspirant must, as time elapses, develop the power to see the whole and not only the part, and to view his life and sphere of influence in terms of its corporate relationships and not in terms of the separated self. He must not only see the vision (for that the mystic has always done) but he must penetrate behind it to those essential qualities which give meaning to the vision. The instinct to formulate plans, inherent in all and so dominant in the highly evolved, must give way to the tendency to make plans in tune with the Plan of God, as expressed through the planetary Hierarchy. This in time will produce the urge to create those forms, conveying meaning, which will transmute evil into good and produce the transfiguration of life.

But to do this within the Plan and at the same time to recognise the basic synthesis in which we live and move, the disciple must learn to analyse, discriminate and discern those aspects, qualities and

forces which must be creatively used in the materialisation of the intuited Plan, based on the sensed vision. We might well ponder on this rapport between the man, and the Hierarchy, via a man's own soul. The Hierarchy exists in order to render possible in form that sensed Plan and divine Vision. To produce this emergence of truth, the man stands also at the midway point, and in handling the great dualities of life, must produce the new world.

As we study these rules of soul control, it should not be necessary constantly to affirm the three basic relationships of the soul:

1. The relationship to other souls within the enveloping life [Page 245] of the Oversoul. Only through an understanding of this relation do we arrive at a practical knowledge that all souls are one Soul.
2. The relationship to the Hierarchy of governing souls. Though this Hierarchy has in it all the seven elements which constitute the primary differentiation to which the One Life, as consciousness, submits itself, yet it must be borne in mind that this Hierarchy is essentially an embodiment of the will aspect of the Logos—the will to good, the will to love, the will to know, the will to create. This will is served by the Universal Mind of Deity, but it is the expression of a still higher consciousness in which that Deity shares. This concept is necessarily beyond our comprehension, but we must bear in mind that this section of the book is for use in days to come and not merely for today's understanding.
3. The relationship to the Plan of God as it is working out at the present time.

These thoughts will serve to set the stage for what should now be made clear. It is of use at times to swing the consciousness back to the centre, when the orbit the mind travels is of vast extent. The synthesis of the divine concept, the vision of its structural outline and the plan for its materialisation—these are the factors which govern souls on their plane, condition their activity, and, within the limits wherein they work, are the factors which (in time and space) condition and limit Deity, for such is His divine Will. Looking at the whole subject from another angle, it is these rules of soul contact which set the rhythm and determine the pulsation of the life of God as it steadily beats upon the lower rhythms and will finally obliterate them. This happens in the case of individual human beings; it will happen in the case of humanity, [Page 246] as a whole, some day; it will determine finally the life, purpose and activity of all forms in and upon our planet.

#### d. THE URGE TO CREATIVE LIFE

This realisation brings us to the consideration in a little more detail of our fourth point, which is the *urge to creative life through the divine use of the imagination*. As we have seen, it is necessary for humanity to recognise that there is a world of meaning behind the world of appearances, of form—behind what has been called the "world of seeming." It is the revelation of this world of inner meaning that lies immediately ahead of the race. Hitherto we have—as a race—been occupied with the symbol and not with that for which it stands, and of which it is the outer appearance. But we have today largely exhausted our interest in the tangible symbol, and are searching—again as a race—for that which the outer world of appearance is intended to express.

Much is heard today of the New Age, of the coming revelation, of the imminent leap forward into an intuitive recognition of that which has hitherto been only dimly sensed by the mystics, the seer, the inspired poet, the intuitive scientist and the occult investigator who is not too preoccupied with the

technicalities and the academic activities of the lower mind. But one thing is oft forgotten in the great expectancy. There is no need for too great an upward straining or too intense an outward looking, to use terms which the usual limited point of view can grasp. That which is to be revealed lies all around us, and within us. It is the significance of all that is embodied in form, the meaning behind the appearance, the reality veiled by the symbol, the truth expressed in substance.

Only two things will enable man to penetrate into this inner realm of causes and of revelation. These are:

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First, the constant effort, based on a subjective impulse, to create those forms which will express some sensed truth; for thereby and through this effort, the emphasis is constantly shifted from the outer world of seeming to the inner side of phenomena. By this means, a focussing of consciousness is produced which eventually becomes stable and withdrawn from its present intense exteriorisation. An initiate is essentially one whose sense of awareness is occupied with subjective contacts and impacts and is not predominantly preoccupied with the world of outer sense perceptions. This cultivated interest in the inner world of meaning will produce not only a pronounced effect upon the spiritual seeker himself but will eventually bring about the emphasis, recognised in the brain consciousness of the race, that the world of meaning is the sole world of reality for humanity. This realisation will, in its turn, bring about two subsequent effects:

1. A close adaptation of the form to the significant factors which have brought it into being on the outer plane.
2. The production of a truer beauty in the world and, therefore, a closer approximation in the world of created forms to the inner emerging truth. It might be said that divinity is veiled and hidden in the multiplicity of forms with their infinite detail, and that in the simplicity of forms which eventually will be seen, we shall arrive at a newer beauty, a greater sense of truth and at the revelation of God's meaning and purpose in all that He has accomplished from age to age.

Secondly, the constant effort to render oneself sensitive to the world of significant realities and to produce, therefore, those forms on the outer plane which will run true to the hidden impulse. This is brought about by the cultivation of the creative imagination. As yet, humanity knows little about **[Page 248]** this faculty, latent in all men. A flash of light breaks through to the aspiring mind; a sense of unveiled splendour for a moment sweeps through the aspirant, tensed for revelation; a sudden realisation of a colour, a beauty, a wisdom and a glory beyond words breaks out before the attuned consciousness of the artist, in a high moment of applied attention, and life is then seen for a second as it essentially is. But the vision is gone and the fervour departs and the beauty fades out. The man is left with a sense of bereavement, of loss, and yet with a certainty of knowledge and a desire to express that which he has contacted, such as he has never experienced before. He must recover that which he has seen; he must discover it to those who have not had his secret moment of revelation; he must express it in some form, and reveal to others the realised significance behind the phenomenal appearance. How can he do this? How can he recover that which he has once had and which seems to have disappeared, and to have retired out of his field of consciousness? He must realise that that which he has seen and touched is still there and embodies reality; that it is he who has withdrawn and not the vision. The pain in all moments of intensity must be undergone and lived again and again until the mechanism of contact is accustomed to the heightened vibration and can not only sense and touch, but can hold and

contact at will this hidden world of beauty. The cultivation of this power to enter, hold and transmit is dependent upon three things:

1. A willingness to bear the pain of revelation.
2. The power to hold on to the high point of consciousness at which the revelation comes.
3. The focussing of the faculty of the imagination upon the revelation, or upon as much of it as the brain consciousness can bring through into the lighted area of external [Page 249] knowledge. It is the imagination or the picture-making faculty which links the mind and brain together and thus produces the exteriorisation of the veiled splendour.

If the creative artist will ponder upon these three requirements—endurance, meditation, and imagination—he will develop in himself the power to respond to this fourth rule of soul control, and will know the soul eventually as the secret of persistence, the revealer of the rewards of contemplation and the creator of all forms upon the physical plane.

This use of the creative imagination and the fruits of its endeavor will work out into the many fields of human art according to the ray of the creative artist. We must not forget that the artist is found on all rays; there is no particular ray which produces more artists than another. The form will apparently take spontaneous expression when the inner life of the artist is regulated, producing the outer organisation of his life forms. True creative art is a soul function; the primary task, therefore, of the artist is alignment, meditation and the focussing of his attention upon the world of meaning. This is followed by the attempt to express divine ideas in adequate forms, according to the innate capacity and the ray tendencies of the artist in any field which he may choose and which is for him the best medium for his endeavor. It is paralleled by the effort, constantly made upon the physical plane, to equip, instruct, and train the mechanism of brain and hand and voice through which the inspiration must flow, so that there may be right expression and a correct externalisation of the inner reality.

The discipline involved is great and it is here that many artists fail. Their failure is based on various things—on a fear that the use of the mind will cripple endeavor, and that spontaneous creative art is, and must be primarily emotional [Page 250] and intuitive, and must not be crippled and handicapped by too great an attention to mental training. It is based on inertia which finds creative work the line of least resistance and which seeks not to understand the way in which the inspiration comes, or how the externalisation of the vision becomes possible, or the technique of the inner activities, but simply follows an impulse. Again it indicates an uneven, unbalanced development which results from the fact that, through specialisation or focussed intense interest over a period of lives, there comes a capacity to make a soul contact *along one line of endeavor*, but not the capacity to be in contact with the soul. This is facilitated by the fact that the artist for many lives comes under the influence of one particular personality ray. Hence the occult paradox stated above, which warrants the attention of artists. Another factor upon which failure is often based is the supreme conceit and ambition of many artists. There is the ability to excel in some field and, in that one particular, to evidence greater capacity than the average man. But there is not the ability to live as a soul and the vaunted excellence is only in one direction. There is frequently no life discipline or self-control but instead there are flights of genius, stupendous achievement in the chosen line of art, and a life lived in contradiction to the divinity expressed through the artistic achievement. The understanding of the significance and technique of genius is one of the tasks of the new psychology. Genius is ever the expression of the soul in some creative activity, thus revealing the world of meaning, of divinity, and hidden beauty which the



phenomenal world usually veils but will some day indicate in truth.

#### e. THE FACTOR OF ANALYSIS

The fifth conditioning quality or activity of the soul is *the factor of analysis*. It constitutes a law, governing humanity. [Page 251] This must ever be remembered. Analysis, discrimination, differentiation, and the power to distinguish are divine attributes. When they produce a sense of separateness and of difference, they are then stimulating personality reactions and are consequently personally misused and misapplied. When, however, they are preserved within the sense of synthesis and used in the application of the Plan for the whole, they are soul qualities and laws and are essential to the right unfolding of divine purpose. The Plan of God comes into being through *the right use of emphasis*, and when we emphasise one aspect or quality, temporarily we exclude or relegate into brief abeyance another aspect or aspects. This is a major part of the activity of the law of cycles with which the Masters work. It involves, on Their part, the constant use of the faculty to analyse, and the power to discriminate.

The fact that in time and space the pairs of opposites hold sway and that they are used by the Masters to weave the web of life is indicative of this primary differentiation of the One into the two, and the two into three, the three into the basic seven and these seven into the many. From unity to diversity the work proceeds and all of it emerges under the soul law which is the law of analysis within the field of synthesis.

The "seeds of difference", as they are called, are major factors used in producing the phenomenal world. The Hierarchy works with the seeds, as a gardener works with the seeds of flowers, and from these seeds the needed differentiated forms appear, producing still further distinctions. The sowing of these seeds, their care and nurturing is part of the phenomenal task of the Hierarchy, particularly at the inauguration of a New Age, as is the case today. The Masters have to understand, first of all, what is the meaning which the will of God is seeking to express in any particular world cycle. They must comprehend the significance of the impulses [Page 252] emanating from sources higher than Their own field of expression and of dharma, and They must see to it that the seeds of the new forms are adequate to the desired intent. They must appreciate the nature of the reality which any age must reveal in the progressive unfoldment of divine purpose; and then They have the responsibility of so working that the outer reality approximates (in appearance and in quality) the inner truth. All this is made possible through an understanding of the factor or rule of analysis, regarding it as a law governing or producing soul control, both on soul levels and on the level of appearances. This is one of the major tasks of the Hierarchy, and involves the keenest type of mind control, of intuitive apprehension and of analytical desire. We would do well to ponder upon these terms.

It should be remembered that analysis governs the emergence of the fifth kingdom in nature, the Kingdom of God, upon the phenomenal plane. This appearing presupposes a distinction between the fifth kingdom and the other four kingdoms. It is, however, a distinction in one direction only and that is in the direction of consciousness. Herein lies its major interest, for in this respect the fifth kingdom differs from the other kingdoms. The other four kingdoms have separate phenomenal types and differentiated groups of forms. The phenomena of the vegetable kingdom, for instance, and that of the animal kingdom are vastly unlike each other. In the fifth kingdom, however, a new condition or state of affairs will be found. The outer phenomenal appearance will be retained as far as the form is concerned, though refinement and quality will be intensified. The kingdom of God materialises in and

through humanity. But in the realm of consciousness a very different state of affairs will be found.

A Master of the Wisdom appears phenomenally to be a human being. He has the physical attributes, functions, habits [Page 253] and mechanism of the fourth kingdom in nature, but within the form, the consciousness is entirely changed. The analysis, therefore, referred to in these pages relates to a distinction in consciousness and not to a distinction in form. The symbol persists unchanged though perfected upon the outer plane, but its quality and state of awareness is as much changed as is that existing between a human being and a vegetable. This is somewhat a new thought and its implications are stupendous. It is the secret of the entire shift at this time into the world of meaning and involves a new awareness and a fresh appreciation by humanity of a greater world of values. But—and here is a point of interest—it is an awareness carried forward into a new kingdom in nature whilst remaining a part of the old. It is here that the new synthesis and fusion takes place.

It is not a part of the plan of God for a constant cyclic appearance of new and unpredictable forms to continue indefinitely. Humanity will go on perfecting the human mechanism so as to keep pace with the growth of the divine consciousness in man, but because in man the three lines of divinity meet and blend, there is no need for further drastic distinctions to continue to appear in the outer world of phenomena as further states of consciousness are attained. In the past each great unfoldment of consciousness has precipitated new forms. This will no longer occur. The consciousness of God working in and upon substance in the mineral kingdom produced totally different forms to those which the same consciousness, working upon higher substance, employed in the animal and human kingdoms. Under the divine plan for this solar system, this form-differentiation has its limitations and cannot proceed beyond a certain point. This point was reached in the human kingdom for this world cycle. Now, in the future, *the consciousness aspect of Deity will continue to perfect the forms in the fourth kingdom in nature through the instrumentality* [Page 254] *of those whose consciousness is that of the fifth kingdom.* This is the task of the Hierarchy of Masters. This is the delegated task of the New Group of World Servers who, upon the physical plane, can become the instrument of Their will. Through this group, the inner divine qualities of good will, peace and love can increase and express themselves through human beings, functioning in the forms of the fourth kingdom.

These points of interest have been discussed as it is essential that some understanding of the factor of analysis within the field of synthesis should be grasped. Analysis is too often confused with separateness. The problem is complex and difficult, but an understanding of the underlying implications will emerge as the race grows in wisdom and in knowledge. We are here concerned with the concept of the Plan as initiates have grasped it.

#### f. THE QUALITY, INNATE IN MAN, TO IDEALISE

It is interesting to note how automatically and naturally the factors inducing soul control, as outlined up to this point, have brought us to the sixth law or rule, the power—innate, inherent, and spiritually instinctual—to idealise. Instinct, intellect, intuition, ideation, and illumination—these are but differentiations and distinctive aspects of one great inherent capacity in man, and are found in all forms in all kingdoms in varying degree. Whether it is the power of the tiny seed, deeply hidden in the dark earth, to penetrate through its surrounding barriers and to emerge into the light, or whether it is the power of a human being to rise from death in matter to life in God, and to penetrate into the world of the Real from the realm of the unreal, it is all the one basic factor of idealism. Anthropology and history give us an account of the evolution of individual man and of nations and their [Page 255]

activities upon the plane of appearances. But there is a history which today is slowly being formulated which is the history of the seed of consciousness in nature and the growth of the power to recognise ideas and to push forward towards their fulfillment. This is the new history which—as might be expected—is carrying us steadily into the world of meaning and revealing to us gradually the nature of those impulses and tendencies which have led the race steadily forward from the densest point of concrete, primitive life into the world of sensitive perception.

It is in this field that the Masters work and in which They call Their disciples to be active. The power of ideas is only today beginning to be understood. The potency of ideation, the forms which ideas must take, and the promotion of the cult of right ideas is one of the major problems to be tackled in the New Age.

#### g. THE INTERPLAY OF THE GREAT DUALITIES

The seventh of these Rules—*that of the interplay of the great dualities*—is one of the basic rules of soul control and it is by no means an easy one for the student to grasp. It is a fundamental law of soul life. The reason why it is so hard to understand the paradox of soul unity through duality is that in speaking of the pairs of opposites, emphasis has for ages been laid upon the astral dualities and the need for humanity to choose the narrow path which runs between them. Upon the battlefield of the dualities he stands and must find the razor-edged path which opens up before him and lands him before the portal of initiation. But, essentially, these pairs of opposites are only reflections of a higher and divine correspondence. The law here considered is that which governs the relations between life and forms, between spirit and matter. Upon this we cannot here enlarge for only those initiates **[Page 256]** who have, in their own lives, transcended the lower reflection of the dualities can even begin to grasp the true spiritual significance of this rule for soul control in its wider and more essential meaning. There is, therefore, no need for us to enter upon that abstruse question in this Treatise.

Ours is rather the task to gain a wise understanding of the vision, as far as the capacity of each of us will permit. Only in this way will there come to us not only eventual release, but also the strength to live in this world and to be of service to our fellow men.

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## CHAPTER II

### The Ray of Personality

#### INTRODUCTION

As we start this new part of our study, we can proceed to consider man as he is upon the physical plane, in the majority of cases. Speaking with a broad generalisation, we could say that human beings can be grouped into four classes:

1. A few who are under the influence of their souls, or who are rapidly becoming susceptible to this influence.

2. Personalities, of whom there are many today.
3. A vast number of people who are awakening to mental consciousness.
4. The great mass of humanity, who are the unawakened human beings and the bulk of the population of the world.

In every phase of human history, the *quality* of the civilisation is the only thing that can in any way be conditioned by the Great White Lodge. The Members of the Lodge are only permitted to work with the emerging qualitative aspects of the divine nature. This is, in its turn, slowly conditioning the form life, and in this way the form aspect is steadily altered and adapted, as it progresses towards an increasing perfection. This conditioning process is carried forward [Page 260] through the souls who are returning to incarnation, for just in so far as they are awakened or are in process of awakening, is it possible for the Hierarchy to prevail upon them or influence them to regard the time factor as a definitely important matter in considering the subject of incarnation.

The majority of the souls in the human family come into incarnation in obedience to the urge or the desire to experience, and the magnetic pull of the physical plane is the final determining factor. They are, as souls, oriented towards earth life. Increasingly, awakening souls, or those who are (occultly speaking) "coming to themselves", enter into physical life experience only dimly aware of another and higher "pull." They are, therefore, without as true an orientation to the physical plane as are the bulk of their fellow men. These awakening souls are the ones who can at times be influenced to retard or delay their entry into physical life in order to effect a conditioning of the processes of civilisation. Or again, they can be prevailed upon to hasten their entrance into life so as to be available as agents for such a conditioning process. This process is not carried forward by them through any emphasised or intelligently appreciated activity, but it is naturally brought about by the simple effect of their living in the world and there pursuing their life objectives. They thus condition their surroundings by the beauty, the power, or the influence of their lives, and are themselves frequently quite unconscious of the effect that they are having. It will be apparent therefore, that the needed changes in our civilisation can be brought about rapidly or slowly, according to the number of those who are living as *souls in training*.

About the beginning of the eighteenth century, after a [Page 261] meeting of the Hierarchy at its great centennial gathering in 1725, an effort was determined upon which would bring a more definite influence to bear upon a group of souls awaiting incarnation, and thus induce them to hasten their entry into the life of the physical plane. This was done, and the civilisation of modern times came into being, with both good and bad results. The era of culture which was the outstanding characteristic of the Victorian age, the great movements which awakened the human consciousness to a recognition of its essential freedom, the reaction against the dogmatism of the Church, the great and wonderful scientific developments of the immediate past, and the present sexual and proletarian revolutions now going on, are the result of the "impulsive" hastenings into incarnation of souls whose time had not truly come but whose conditioning influence was needed if certain difficulties (present since 1525) were to be averted. The bad effects above mentioned are indicative of the difficulties incident to premature development and to the undesirable unfoldments of what might be termed (injudiciously nevertheless) evil.

These incoming souls have, through their highly developed understanding and by means of their "self-willed power," frequently wrought havoc in various directions. However, if we could look on, as can Those on the inner side and if we were in a position to contrast the "light" of humanity as it is today with what it was two or three hundred years ago, we would recognise that enormous strides had been

made. This is evidenced by the fact that the emergence of a band of "conditioning souls", under the name of the New Group of World Servers, has been possible since 1925. They can now come in because of the work already done by the group of souls who hastened their entrance into incarnation, under the impulse of the Hierarchy. The words "condition" or [Page 262] "conditioning" are here used quite frequently because of the aptness of the phrase to indicate function. These souls, because of their point in evolution, because of their stage in unfoldment and because of their impressibility to the group idea and to the Plan, can come into incarnation and begin, more or less, to work out that Plan and evoke a response to it in the human consciousness. They are thus in a position to "prepare the way for the coming of the Lord." This latter is a symbolic phrase indicating a certain level of spiritual culture in humanity. They are sometimes dimly conscious of this stupendous task, but they are, in the majority of cases, quite unconscious of their "qualifying" destiny. As souls, under the guidance of the Hierarchy and prior to incarnation, they are conscious of the impulse to "go in and help the sorrowing planet and thus release the prisoners held in durance hard by low desire" (quoting from the *Old Commentary*), but once the garment of flesh has been assumed, that consciousness too dies out and in the physical brain they are not aware of that which their souls have purposed. Only the urge for specific activities remains. The work nevertheless proceeds.

A few souls come into incarnation of their own free will and accord; they work with clear knowledge and proceed to the task of the day. They are the key people in any age, and the determining factors, psychologically, in any historical period. It is they who set the pace and do the pioneering work. They focus in themselves both the hatred and the love of the world; they work as the Builders or as the Destroyers, and they return eventually to their own place, carrying with them the spoils of victory in the shape of the freedom which they have won for themselves or for others. They bear the scars, psychologically speaking, which have been given to them by opposing workers, and they bear also the assurance [Page 263] that they have carried forward the task to which they have been assigned and which they have successfully undertaken.

This first category of people in incarnation has been greatly augmented during the past century and it is for this reason that we can look for the rapid development of the characteristics of the incoming Aquarian Age.

The second category of human beings, who are here designated as *personalities*, is also becoming powerful. It merges with both the first group and the third.

We have in the world today the following types of personalities:

1. Personalities who are rapidly shifting into the category of "conditioning souls."
2. Personalities who are integrated, coordinated men and women, but who are not yet under the influence of the soul. Their "self-will and self-love" is such a powerful factor in their lives that they exert a determining influence upon their environment. It would be well to note the esoteric difference between *conditioning* and *determining*. The first leaves the subject (be it a man or a race, or a civilisation) free. It simply provides the influence and the conditions wherein the best in the race can flower forth to a state of perfection. The second does not leave the subject free, but "determines" through the exercise of power, selfishly applied and utilised for personality ends, the way that a person, a race, or a civilisation shall go.



3. Awakening personalities are also found. These merge with our third classification and are the cream or the best expression of the third group.

It is with these personalities in their three groups that we are primarily to deal in this division of our treatise. The [Page 264] word, however, is very loosely used, and it might be of value to give here a list of definitions of the word "personality", both those in common usage and those used in the true spiritual significance. It is of value (is it not?) if students know the many ways in which this word is used, both correctly and erroneously. Let us here list them:

*A personality is a separated human being.* We could perhaps equally well say a *separative* human being. This is the poorest and most loosely used definition; it applies to common usage, and regards each human being as a person. This definition is consequently *not true*. Many people are simply animals with vague higher impulses, which remain simply impulses. There are those also who are primarily nothing more or less than *mediums*. This term is here used to apply to all those types of persons who go blindly and impotently upon their way, swayed by their lower and dense desire nature, of which the physical body is only the expression or medium. They are influenced by the mass consciousness, by mass ideas, and mass reactions, and therefore find themselves quite incapable of being anything definitely self-initiated, but are standardised by mass complexes. They are, therefore, mediums with mass ideas; they are swept by urges which are imposed upon them by teachers and demagogues, and are receptive—without any thought or reasoning—to every school of thought (spiritual, occult, political, religious and philosophical). May I repeat that they are simply mediums; they are receptive to ideas which are not their own or self-achieved.

*A personality is one who functions with coordination,* owing to his endowment and the relative stability of his emotional nature, and his sound and rounded out glandular equipment. This is aided by his urge to power and the proper environing [Page 265] conditions. The above situation can work out in any field of human endeavor, making a man either a good foreman in a factory or a dictator, according to his circumstances, his karma, and his opportunity. I am not here referring in any sense whatever to the desirable coordination of soul and body, which is a later development. I am simply postulating a good physical equipment, and a sound emotional control and mental development. It is possible to have a superlative inner development and yet have such a poor instrument on the physical plane that coordination is not possible. In such cases the subject seldom affects his environment in any permanent or powerful sense. He cannot bring through or radiate out his inner power because he is blocked at every point by his physical equipment. A man of much less inner development but with a responsive physical body and glands which are functioning well will frequently prove a more effective agent of influence in his environing circumstances.

*A personality is a man with a sense of destiny.* Such a man has sufficient will power to subject his lower nature to such a discipline that he can fulfil the destiny of which he is subconsciously aware. These people fall into two groups:

a. Those with no soul contact of any kind. Those people are urged forward to their destiny by a sense of power, by self-love, by exalted ambition, by a superiority complex, and by a determination to reach the top of their particular tree.

b. Those with a small measure of soul contact. These are people whose methods and motives are therefore a mixture of selfishness and of spiritual vision. Their problem is a difficult one, as their



measure of soul contact does bring in an inflow of force which stimulates the lower nature, even whilst increasing [Page 266] soul control. It is not, however, powerful enough to subordinate the lower nature entirely.

*A personality is a completely integrated human being.* In this case, we have a man whose physical, emotional and mental natures can be fused and can subsequently function as one, and thus produce a mechanism which is subordinated to the will of the personality. This can take place with or without a definite soul contact, and it is at this stage that there comes a predisposition to the right, or to the left hand path. The coordination proceeds as follows:

- a. Coordination of the emotional or astral nature with the physical body. This took place in the racial sense in Atlantean times; it is going on today among the lower groupings in the human family. It should be the objective of the development of children from the ages of seven to fourteen.
- b. Coordination of the physical, astral and mental natures into one blended whole. This is taking place racially in the Aryan race today and the process will be completed (for the bulk of humanity) when the sun enters the zodiacal sign, Sagittarius, just as now it is entering Aquarius. This coordination is going on rapidly among the advanced members of the human family and should be the objective of the training of all adolescents between the ages of fourteen and twenty-one.
- c. Next, coordination is commenced between the soul and the personality, with the focus of the soul's attention upon the astral or desire nature. This is the immediate task of the world aspirants at this time, and will be the goal of the next race succeeding to that of the Aryan.

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- d. Coordination between soul, mind and brain to the exclusion of the body of illusion, the astral body. This is the peculiar goal of the world disciples.
- e. Coordination then has to be established between the soul, the purified personality and the Hierarchy. This is the goal of the initiates in the world at this time, and of all who are in preparation for the first, the second and the third initiations. This consummation is finally achieved at the Transfiguration initiation.
- f. Coordination between the soul, the personality and the spirit. This takes place via the Hierarchy of Souls—a phrase which only initiates can properly interpret and understand. This process is carried on after the third initiation.

*A man can be regarded as a personality in truth when the form aspect and the soul nature are at-one.* When the soul influences the personality and pervades all the lower manifestation, then and only then, does the personality measure up to its true significance, which is to constitute the mask of the soul, that which is the outer appearance of inner spiritual forces. These forces are expressions of the soul, and the soul is the central identity or fundamental focus upon the mental plane of the life of God Himself. Essence, consciousness and appearance are the three aspects of divinity and of man; the personality, when fully developed, is the "appearance of God on earth." Life, quality, and form is another way of expressing this same triplicity.

These definitions have been made of a real simplicity and also exceedingly brief. Intricacy of definition does not necessarily ensure correctness, and the clear outlines of a truth are oft lost in a maze of words.

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### **I. *The Appropriation of the Bodies***

The final definition which is given here, leads up to our consideration of the subject of the rays. *The personality is the fusion of three major forces and their subjection (finally and after the fusion) to the impact of soul energy to the impact of soul energy.* This impact is made in three different stages or in what are occultly termed "three impulsive movements"—using the word "impulsive" in its true connotation and not in the usual emotional and enthusiastic significance. These impulsive movements are:

a. The impact of the soul at the stage of human evolution which we call individualisation. At that time, the form becomes aware for the first time of the touch of the soul. This is called in the language of esotericism the "*Touch of Appropriation.*" The soul then appropriates its vehicle.

This stage is succeeded by a long period of adjustment and of gradual development and unfoldment. This takes place upon the way of experience, and during that period the soul tightens its hold upon its instrument, the lower form nature.

b. The impact of the soul is called forth by the dilemmas and through the emergencies of the later stages of the path of experience. During this stage, the urgency of the need, and the dilemmas brought about by the forces of opposition, lead the man to submit to a higher influence. He calls then in desperation upon the soul and upon the spiritual resources laid up in his divine nature and hitherto remaining unused. This impact is called the "*Touch of Acquiescence,*" and marks the acceptance by the soul of the demand of the personality for help and **[Page 269]** light. The soul acquiesces in the plea of the personality for guidance.

It is to be noted that we are here considering the attitude of the soul to the personality and not that of the personality to the soul, which is the attitude usually under consideration. We are dealing primarily in this treatise with the reactions and activities of the soul through its ray energy, and its response to the demand of the forces—focussed, combined and integrated—of the personality.

c. The impact of the soul at the time of the various and sequential initiations to which the disciple is eventually subjected, as he transits out of the fourth into the fifth kingdom in nature. This stage is called the "*Touch of Enlightenment,*" and through the bringing together of the forces of the purified personality and those of the "approaching" soul, a "light is engendered which fadeth not away."

In these three impacts,—

1. The touch of appropriation on the physical plane,
2. The touch of acquiescence on the astral plane,
3. The touch of enlightenment upon the mental plane,

there is summarised clearly and concisely the attitude of the soul towards its rapidly preparing instrument.

The great Touch of Appropriation lies racially in the past. The Touch of Acquiescence takes place upon the battlefield of the emotional nature, and the Touch of Enlightenment is effected through the mind.

The first three initiations are expressions of these three stages or impacts, and it might also be stated that the Lemurian, the Atlantean and the Aryan races are also expressions of man's reactions to these three soul approaches.

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The third initiation sees the soul and the personality perfectly blended so that the light blazes forth and the great Approaches between soul and form are consummated.

Today, in this particular cycle and in this Aryan race, the Hierarchy (as an expression of the kingdom of souls) is recapitulating these three inevitable steps and making certain advances or approaches to the race. We can therefore divide humanity into three groups and relate humanity to the three major approaches.

a. *The Approach of Appropriation will express the effect of the present stimulation upon the unevolved masses.* Thousands and thousands of men and women are in process of awakening and during the next few years will come to soul consciousness, for the soul of each individual is intensifying its initial appropriation at the Lemurian crisis of individualisation, and the ancient enterprise is again being re-enacted as a needed recapitulatory endeavor. All this today lies almost entirely in the realm of consciousness. The great appropriation was made millions of years ago. Today, in consciousness, there will come a great awakening to the significance of what was, at that time, largely a physical event, and masses of men will become aware—in their brain consciousness—of that early appropriation. This is being brought about by a fresh approach by the soul and an advance towards its reflection, the personality, and it produces in time a consequent recognition upon the part of man.

b. *The Approach of Acquiescence will be equally well recognised by the intelligent and more highly evolved sons of men.* They will awaken to the relationship which exists between their personalities and the soul, and between the forces of the lower nature and the energy of the soul. It is with this particular task that the New Group of World Servers is primarily occupied,—looking at their activities from the **[Page 271]** standpoint of the Hierarchy. Their work is to facilitate the entrance of soul energy, which energy expresses itself in love and in good will. This in its turn results in peace—individual, racial and planetary—and the great group aspect of the approach will be brought about, and is today in process of being carried forward.

c. *The Approach of Enlightenment carries the disciple through the gate of initiation, and is the effect of the same energy playing upon the personalities of the disciples of the world, and transforming their spirit of aspiration into the light of initiation.*

The Mysteries of the world, the flesh and the devil (to use the symbolic formal terminology of Christianity) are to be transmuted with rapidity into those of the Mysteries of the Kingdom of God, the energy of the soul, and the revelation of divinity. The secret hid by the inverted lotus (the world) is to

be revealed by the opened lotus of the kingdom of souls. The secret of the flesh, which is the prison of the soul, is revealed by the perfume of the unfolding lotus of the soul. The mystery of the devil will eventually be seen to be that of the light of God's countenance, which reveals that which is undesirable and must be changed and renounced, and which thus transforms life by the light that God's nature pours forth.

It would be of use to us all to study these three soul approaches—individual or hierarchical—and to ponder upon them and put ourselves in training, so that we may make the needed recognitions. Let us also ponder upon the following triplicities:—

1. Mass Consciousness. Self-consciousness. Group-consciousness.  
These lead, in due time, to
2. Appropriation.....Acquiescence..... Enlightenment.  
through the racial stages of
3. Lemurian experience. Atlantean experience. Aryan experience.  
and the individual stages of
4. Experience.....Discipleship.... Initiation.  
producing, in their turn,
5. Racial probation.....Racial discipleship. ... Racial initiation.  
and individually
6. The probationer.....The Disciple.....The Initiate.  
which lead eventually to
7. The New Group of World  
Servers.....The Hierarchy. ...The Kingdom of God.

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A comparative study of these stages and phases will reveal how the relationship of the ego and the personality emerges, and that the distinctive feature between the two, as far as the aspirant is concerned, is the focus or the concentration of the life aspect. In the personality the focus of consciousness is *Form*. In the individuality, that focus is transferred to the *Soul*. It is all a question of where lies the centre of attention. The "approaches" which take place between the soul and the personality are the processes of relationship in the periods of transition. In connection with the race, these are called the Great Approaches of the Hierarchy, and they represent the soul of humanity within the racial form. The New Group of World Servers is that body of men and women who have responded to one of these major approaches. As soon as they have done this, they become a bridging or a linking group between the Hierarchy and the race, thus facilitating the task of the planetary Hierarchy.

The revelation of these Approaches, during the time in which they are going on, is only now possible. At the first Great Approach in Lemurian days, when the race of men individualised, only the members of the approaching Hierarchy were in any way aware of the purpose. Those who were approached registered dimly a deepened urge to rise to better things. Aspiration was born—conscious aspiration, if [Page 273] such a word can be employed in connection with the vague yearning of animal man. Today, such is the progress made through the effect of evolution that many people can and do consciously register the influence of the soul and the nearing approach of the Hierarchy. This ability to register the Approach, or the Touch of Enlightenment, is largely due to the successful work of the Christ when He came down to the earth some two thousand years ago. He accustomed us to the idea of

divinity—an entirely new concept as far as man was concerned. He thus paved the way for the nearer approach, upon a large scale, of the Kingdom of Souls, through its agent, the Hierarchy and the hierarchical agency, The New Group of World Servers. This may convey something of an understanding of an aspect of Christ's work which is frequently overlooked.

Today, as the seventh ray comes into manifestation, we shall see the approaches between the two higher kingdoms of men and of souls greatly facilitated, as the magical work in the producing and bringing about of relationship begins to go forward as desired. It is the work of the Ray of Magical Order which will bring about sensitivity to one of the Major Approaches which is being now attempted. Only as history is made and we learn later the amazing nature of the epoch through which the race is passing, will humanity appreciate the significance of the work of the present Hierarchy, and the magnitude and the success of its achievement since 1925, as a result of the initial impulse instituted in 1875.

No more need be said on this point except to observe that the first indications of the work done during the Wesak Festival of 1936 and the response engendered among humanity would warrant the assumptions of success. Let us all stand poised and ready, unafraid and sure, thus preserving the gain of past effort and (in company with all true servers throughout [Page 274] the world) ensuring to us a positive focal point for the transmission of spiritual energy.

It would be well, before we proceed with our consideration of the Ray of the Personality, to add a word more to the information given above anent the three great Approaches of the soul or the three Touches which are transforming or initiating agencies in the life of the personality. Students would do well to remember that there must ever be an analogy or a correspondence carried out in the life of the little self—a reflection of the activities of the greater Self. Just as the soul makes three approaches towards its instrument or reflection, a human being, so the integrated personality approaches also towards union with the soul by three similar or related *touches*. It might be of interest if we were to enlarge somewhat upon this matter.

The corresponding activity in the personality to the *Approach of Appropriation* comes as a result of the reorientation and the readjustment which takes place in the personality life when upon the probationary path. Then the individual aspirant—after much struggle and effort—suddenly "touches", for one brief moment, the level of the soul, and knows the meaning of the words "soul contact." That contact is no longer a desire, a vision or a theoretical belief or hope. It is experience and fact. The terms "soul contact" and "sensing the vibratory quality of the soul" are phrases oft used. It should prove useful to students if they could learn to appreciate the fact that when "in meditation deep" a certain sudden and recognised relationship is established, the personality has responded for the first time in such a manner that the "appropriation" by the soul of its instrument (called individualisation) is duplicated by the appropriation by the personality of the inspiring and overshadowing soul. This experience marks a significant moment in the life of the soul and the [Page 275] personality, and the man is never again the same. He has participated in a soul activity. This great event, when looked at from this angle, should throw new light and a fresh spirit of enterprise into the meditation work of the aspirant. Just as the soul through a planned activity, individualised itself in a human form, so the probationary aspirant, also as a result of a planned activity, takes the first step in individualising himself in a spiritual form, and the shift of consciousness from a body nature into a body "not made with hands, eternal in the heavens" takes place. The little self repeats the activity of the great Self. An event upon the path of ascent explains the significance of what occurred on the way of descent.

We are told that a long time transpires between the first initiation (wherein the crisis of appropriation on the Path of Ascent, finds its culmination) and the second initiation. Here again there is a correspondence to earlier happenings, for much time has transpired since individualisation, technically understood, has taken place. That individualisation, the first great soul approach took place either in Lemurian days or in a still earlier crisis upon that dead planet, the moon. Today, just as the form of animal man had to reach a certain level of development, so the human form has to reach the level of personality integration before the re-enactment of the Approach of Appropriation can be consciously carried forward.

Next there comes a period in the life of the aspirant when he shifts off the probationary path and moves on to the path of discipleship. This is the result of an activity which is a reflection in his individual personality life of the Approach of Acquiescence. This takes place upon the battlefield of the astral plane. There the disciple acquiesces consciously in the inevitable process of transmutation which takes place before the personality can be a fit instrument for the soul. He stands [Page 276] between the pairs of opposites, learning the secret of duality, and like Arjuna (fixed at the midway point) he seeks the way out, eventually acquiescing in the task ahead. This is the stage of submission to which every disciple subjects himself.

It is through *acquiescence* that the astral aspect of the personality is brought into line with the divine purpose of the indwelling soul. This is not, a negative, weak submission, or a sad, sweet acceptance, so-called, of the will of God, but it is a positive, dynamic assumption of a certain position or attitude upon the battlefield of life. This attitude recognises rightly, as did Arjuna, the demands of both armies (the army of the Lord and the army of the Personality) and whilst acquiescing in the *facts* of the case, the disciple stands up and fights as best he may for the privilege of right understanding and right activity. Just as the soul in far off days acquiesced, and gave the touch of acquiescence in the obligation assumed when the approach of appropriation took place and the demands of the personality upon the soul became steadily more definite, so now the personality reverses the process, and recognises the demands of the soul. This marks, as may well be seen, a very definite stage in the life of the aspirant, and is the cause of that unhappy sense of duality which produces distress and sorrow in the life of all disciples. It is at this point upon the *Way* that many very well-meaning disciples fall. Instead of standing in spiritual being and taking a firm position upon the middle way between the pairs of opposites, and thus intensifying the touch of appropriation and endeavoring to make the approach of acquiescence, they fall into the illusions of self-pity. These prevent the process of appropriation. A furious conflict then ensues in the endeavor to change the theme of their lives, and the disciples forget that that theme is the embodiment of the Word of their souls in any particular incarnation, and that no theme—calling as it does, [Page 277] particular conditions into being—could provide the right and needed circumstances for full and complete development. They become so occupied with the theme that they forget the composer of that theme.

The dramatic rehearsal by the personality of the Approach or Touch of Enlightenment (as enacted by the soul) takes place upon the Path of Initiation. It has been portrayed for us by the Buddha when He took illumination and became the Enlightened One.

There is one peculiarly interesting point which can perhaps be made clear. God, or whatever word anyone may employ to express the Originator of all that exists, constantly re-enacts these dramatic approaches for His people. In so doing and as history proceeds, two great classes of Avatars must



inevitably emerge, or have emerged. There are, first of all, Those Who embody in Themselves the great major soul approaches. There will be (and I would ask you to note the change of tense) Those Who will embody the human approaches, or the corresponding activities of the personality to the soul approaches. These are called in the language of esotericism "the Avatars of logoic descent upon the radiant path of..." and "the Avatars of divine descent upon the Claiming Way." I cannot translate these terms more clearly, nor can I find an adequate word for the phrase which qualifies the radiant path.

On the Way of Descending Approaches, the *Buddha* from the mental plane and also upon it, embodied in Himself the blazing enlightenment which is the result of a rare occurrence—a *Cosmic Touch*. He challenged the people to the Path of Light, of which knowledge and wisdom are two aspects. These, when brought into relationship with each other, produce the light. In a curious and esoteric manner, therefore, the Buddha embodied in Himself the force and [Page 278] activity of the third ray, of the third aspect of divinity—the divine cosmic principle of Intelligence. By its fusion with the ray of our solar system (the ray of Love) He expressed perfectly the significance of light in matter, of the intelligence principle as found in form, and was the Avatar Who carried in Himself the fully ripened seeds of the past solar system. We should not forget that our present solar system is, as was stated in *A Treatise on Cosmic Fire*, the second in a series of three systems.

Then came the next great Avatar, the Christ, Who, enfolding in Himself all that the Buddha had of light and wisdom (being fully enlightened in the occult and spiritual sense) on the Ray of Descending Approach, embodied also the peace of inclusiveness, which comes from the *Touch of Divine Acquiescence*. He was the embodied force of submission, and He carried the divine approach to the astral plane, the plane of feeling.

Thus two great stations of energy and two major powerhouses of light have been established by these two Sons of God, and *the descent* of the divine life into manifestation has been greatly facilitated. The *Way* is now opened so that the *ascent* of the sons of men can become entirely possible. It is around these two ideas of divine descent and of human corresponding ascent that the coming new religion must be built.

Stations of power exist and have been founded through the work of the various World Saviours. These stations of power must be contacted by humanity as time transpires, through their individual re-enactment (on a tiny scale) of the cosmic approaches, or the touches of divinity, dramatically engineered by the cosmic Avatars, the *Buddha* and the *Christ*. It is because the Christ has approached closer to humanity by focussing divine energy upon the astral plane through His divine acquiescence that He is the First Initiator.

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From one point of view, these two centres of force constitute the Temples of Initiation through which all disciples have to pass. This passing is the theme of the coming new religion.

Mankind has entered into the Temples at the great cosmic *Approach of Appropriation* in Lemurian times. Certain of the more advanced sons of men were passed in Atlantean times and still more will be passed in the immediate future, whilst a fair number will also be raised to immortality, but from the angle of the race it is the initiation of passing which is ahead for a very large number, and not the initiation of being raised. I am not here speaking of the so-called five major initiations, but of certain group events which are predominantly cosmic in nature. The major initiations which are the goal of

human endeavor are individual in nature, and constitute, as it were, a preparatory period of expansions of consciousness. There were, if I might so express it, seven steps or approaches on the part of the life of God in the subhuman kingdoms prior to the *Approach of Appropriation* when humanity individualised. There are, as we know, five initiations ahead of the world disciples and these are steps towards the *Approach of Acquiescence* which will become possible on our planet before long. There are—after these seven and five steps—three more to be taken before the cosmic *Approach of Enlightenment* can take place in a far distant future. So humanity enters into the outer Court of God's love, passes into the Holy Place and is raised in the Secret Place of the Most High.

Later, the Avatar will emerge Who will embody in Himself all that the Buddha had of enlightenment and all that Christ had of acquiescing love. He will, however, also embody the energy which produced the *Approach of Appropriation*, and when He comes forth, there will transpire a [Page 280] great appropriation by humanity of its recognised divinity, and the establishing upon earth of a station of light and of power which will make possible the externalising of the Mysteries of Initiation upon earth. This approach is the cause of much of the present turmoil, for the Avatar is on His way.

Much of the above can mean but little to those who are not yet upon the path of accepted discipleship. We are here dealing with some of the major mysteries. But a mystery only remains a mystery when ignorance and unbelief exist. There is no mystery where there is knowledge and faith. The coming of the Avatar Who will fuse in Himself three principles of divinity is an inevitable future happening, and when He shall appear "the light that always has been will be seen; the love that never ceases will be realised, and the radiance deep concealed will break forth into being." We shall then have a new world—one which will express the light, the love and the knowledge of God.

These three Temples of the Mysteries (of which two are already existing, and the third will later appear) are each of them related to one of the three divine aspects, and the energy of the three major rays pours through them. In the corresponding approaches upon the path of ascent by humanity, it is the energy of the four minor Rays of Attribute which produce the power to make the needed approach. Through the active work and the guidance of the "presiding guardians" of these temples, the fifth kingdom in nature will be brought into manifested being. Over the Temple upon the mental plane, the *Buddha* presides and there will consummate His unfinished work. Over the Temple upon the plane of sentient feeling and of loving aspiration, the Christ presides, for this is the Temple of the most difficult initiatory processes. The reason for this difficulty and for the importance of this Temple is due to the fact that our solar system is a system [Page 281] of *Love*, of sentient response to the love of God, and of the development of that response through the innate faculty of feeling or sentiency. This calls for the cooperation of a Son of God who will embody two divine principles. Later will come an Avatar Who will achieve neither the full enlightenment of the Buddha nor the full expression of the divine love of the Christ, but Who will have a large measure of wisdom and of love, plus that "materialising power" which will enable Him to found a divine powerhouse upon the physical plane. His task, in many ways, is far more difficult than that of the two preceding Avatars, for He carries in Himself not only the energies of the two divine principles, already "duly anchored" upon the planet by His two great Brothers, but He has also within Himself much of a third divine principle, hitherto not used upon our planet. He carries the will of God into manifestation, and of that will we, as yet, know really nothing. So difficult is His task that the New Group of World Servers is being trained to assist Him. Thus an aspect of the first ray principle will be anchored by Him upon earth.

All that the student can grasp is that the *Plan* will be the dynamic impulse of this third and vital energy which will pervade the outer court of the Temple, constituting a Temple of Initiation upon the physical plane, thus externalising the activities of the Hierarchy in certain possible respects. The first initiation will then take place upon earth. It will be then no longer a veiled secret. This is the initiation of the outer court, wherein the approach of the soul upon the Way of Descent into manifestation, and the subsequent appropriation of the proffered divine energy by the personality upon the Way of Ascent will take place.

The Holy Place is the place where the second initiation is enacted, and this will some day be given upon the astral plane [Page 282] when the illusion there persisting has been somewhat dissipated. Over this second initiation, the Christ presides and, as was said above, it is for us the most difficult and most transforming of the initiations. The acquiescence of the soul to the demands of the personality for spiritual life, and the submission of the personality to the soul, find therein their consummation.

Finally will come the initiation of the Transfiguration, wherein the light breaks forth, the *Touch of Enlightenment* is given, and the soul and the personality stand forth as one. This process requires also the aid of the Buddha and the inspiration of the Christ, and it is "occultly guarded" by the Avatar of the physical plane.

In all the above information there is given a hint as to what will take place when human personalities are actively functioning and steadily awakening. The rapid coming of the Avatar Who will found the station of light and power upon the physical plane is dependent upon the rapid unfoldment and appearance of integrated personalities who love and think and seek to serve. There has here been given a new hint upon one of the more esoteric aspects of the work of the New Group of World Servers, and a hint at the same time as to the reason that this *Treatise upon the Seven Rays* has been written. An understanding of the rays and of the impelling forces in, through, and with which the personality has to work was essential if the work of this third Avatar from cosmic sources, was to be made possible.

We have thus endeavored to outline something of the problems of the personality from the angle of the larger issues. We have, as the occult law dictates, begun with the relation of the form to the soul, with the descent of life and the ascent of the sons of God, and we have carried the thought forward to the fact of the Hierarchy, working under the [Page 283] same law, and its relation to the New Group of World Servers. Information on initiation has hitherto been primarily occupied with the relations of the individual man to the soul and to the Hierarchy. There are here presented some of the *group implications*. The New Group of World Servers is related to the Hierarchy as body to soul, and they in their turn as a group of souls are similarly related to the human family. Therefore we have:

1. Soul-----Body.
2. The Fifth Kingdom-----The Fourth Kingdom.
3. The Hierarchy-----The New Group of World Servers.
4. The New Group of World Servers ---- Humanity.
5. A Soul-----A Personality.

The one unit descends towards the ascending related unit, (speaking in terms of an approach from two directions). This takes place under divine impulsions and human aspiration, and both act equally under:

1. The Law of Karma.
2. The Law of Necessity.
3. The Law of Cycles.
4. The Law of Attraction.

Let us now return to the level of practical understanding. Although we turn aside to deal with these momentous matters at times, such discussions are not primarily intended for the present generation of readers but for those who are coming into incarnation and who will read with a more accurate understanding than is possible at this time to the average interested aspirant who studies these pages.

Three types of energy, as has been said, meet and blend in the personality, finding their expression through the medium of an outer tangible form which is itself coloured, [Page 284] motivated and conditioned by a fourth type of energy—the energy of basic matter. This basic matter is the product of the first solar system, and the energy of which it is composed does not, therefore, belong to our solar system at all, except through an act of appropriation, performed by our planetary Logos at the dawn of the creative activity of God. Seeking to impress, impel and motivate this group of four energies is the energy of the informing, indwelling soul. This fifth type of energy is itself dual in nature, being the transcendent archetype of both mind and emotion, or will and love. These six energies in their turn are animated or impelled by the life of God Himself, thus making the seven energies now in manifestation. This is, of course, well known, as the theory constitutes the very bones of the occult body of truth, and in this statement is formulated the essential structure upon which esotericism is built. I have stated it purely in terms of energy, and not of principles or bodies, so as to bring the Ageless Wisdom into line with modern truth and scientific conclusions. We therefore have:

The Personality.

1. *The energy of Mind.* The force of manas. The reflection of divine will and purpose. Motivation. The impulse to plan, under the Law of Synthesis.
2. *The energy of sentiency.* The capacity to respond. Emotional feeling, astral energy. The reflection of love. The force of desire. The impulse to aspire. The divine evolutionary urge. The tendency to attract, to be magnetic, under the Law of Attraction.
3. *The energy of life.* The capacity to integrate, to coordinate. The force of the vital or etheric body. The reflection of intelligent activity or divine movement. [Page 285] The impulse to act, to be energetic, under the Law of Economy.
- 4 *The energy of dense matter.* Externalised activity. The automatic reactions of the outer sheath. The densest point of unity. The lowest aspect of synthesis.

The Soul.

5. *The energy of buddhi.* The force of divine, reasoning love. The intuition. This is part of the flower of attractive energy and focusses itself in the "love petals of the egoic lotus." Its reflection is found in the astral, emotional, sentient consciousness of the personality.

6. *The energy of atma.* The force of the divine will. The embodiment of divine purpose. This focusses itself in the "sacrifice petals of the egoic lotus." Its reflection is found in the mind nature of the personality.

The Spirit.

7. *The energy of life itself.*

These energies constitute the human being, a unit of energy. They make him *essentially* an active, intelligent, loving, living, human being. They are unfolded sequentially in time and space and, as a result of the great experiment of evolution, bring him eventually to the full flowering of his nature, and to a full expression of the seven types of energy which condition him.

The question arises as to when man can become aware in his own personal and separated consciousness (as registered in the waking brain) of the truth of the existence of this septenate of energies. I would reply as follows:

1. Unevolved man, and low grade human beings are aware [Page 286] of the urges of the automatic physical nature and the impulses of the vital or etheric body.
2. Awakening human beings are coordinating and becoming aware of both these primitive urges and impulses, plus the sentient and emotional reactions of the emotional or astral body.
3. Intelligent humanity is, in due time, conditioned by the urges, impulses and sentiency of the three lower types of energy, plus the energy of the mind. When this has really been achieved, the man is then definitely an aspirant upon the probationary path.
4. Aspirants are now becoming aware of the fifth type of basic energy—that of the soul. This response to soul energy, and the blended activity of the soul energies (buddhi-atma) produce the unfolding of the outer layer of petals, the knowledge petals, which are formed of three types of force.
  - a. Manasic energy. The energy of the abstract levels of the mental plane, inherent in the soul.
  - b. Mental energy. This is the energy of the concrete levels of the mental plane, and is definitely a contribution of the human being himself.
  - c. The energy of the mind found in matter itself. This is inherent mind, and is inherited from an earlier solar system.

These three aspects of mind energy are thus blended and are a synthesis of the intelligent force of deity. They embody as much of the mind of God as a human being can embrace in time and space, for they are

- a. The energy of intelligent life, coming from God the Father.

**[Page 287]**

b. The energy of intelligent soul or consciousness, coming from God the Son.

c. The energy of intelligent matter coming from God the Holy Spirit.

5. The disciples of the world are occupied with the integration of the personality with the soul, or with the synthesis of the first five aspects of energy as the lotus petals of love come into conscious recognition, and the intuition begins faintly to function. These petals of love, which are only symbolic forms of expressing energy, have a dual activity—they attract upward the planetary energies and bring downward the energies of the Spiritual Triad, the expression of the Monad.

6. Initiates are becoming conscious of the sixth type of energy, that of atma, the will aspect of Spirit. This causes them to work with the Plan and through the lotus petals of sacrifice to bring the service of the Plan into being. This is ever the aim of the initiate members of the Hierarchy. They understand, express and work with the Plan.

7. After the third initiation, the disciple begins to work with, and to understand the significance of Spirit and his consciousness shifts gradually out of the Soul into that of the Monad in the same way as the consciousness of the personality shifted out of the lower awareness into that of the soul.

This is the second panel, if one might so express it, of the picture here being drawn, of the divine life as it manifests through the consciousness of humanity. I am seeking to give it in such terms that comprehension may ensue. The first panel gave some of the universal implications. This was elaborated in *A Treatise on Cosmic Fire*. The second panel, contained **[Page 288]** in this *Treatise on the Seven Rays*, gives a general view of the synthetic unfoldment of man. The third panel entered the realm of synthetic work and was embodied in *A Treatise of White Magic*.

It would be useful to bear in mind here what was earlier pointed out:

1. The mental body is governed by Rays 1, 4, 5.
2. The astral body is governed by Rays 2, 6.
3. The physical body is governed by Rays 3, 7.

This is often forgotten and people will have to readjust their ideas in this matter. It is by an understanding of these dominant types of force as they condition the various vehicles that the true nature of the problem of psychology will emerge and the right clue to the solution will appear. The above tabulation and statement is one of the most important ever made in this *Treatise* in connection with psychology.

Gradually it will be noted that certain ray meditations can be used to bring in the influence of the soul and these will be later discussed. Some simple yet powerful meditation formulas will be given, which can be used by the man who is an integrated personality, in order to bring one or another of his vehicles into alignment and consequent control.

It will be observed that the rays governing the mind include one which links the mind nature with the ray of the solar system, which is the cosmic ray of love. This one is the Ray of Harmony, the fourth ray, but it is also Harmony through Conflict. It is a most important ray, for it gives us the clue to the



whole problem of pain and of suffering. Our attention should be directed to this ray and to the mind nature which is related to it. In an understanding of this relationship, we have indicated to us the way out, or the use of that type of force which will lead humanity out. Every [Page 289] man who has reached the point of personality integration has eventually to call in this fourth type of energy when upon the Path, in order rightly to condition his mind and through the mind, his personality.

In considering the personality, therefore, and its conditioning rays we will study:

1. *The appropriation of the bodies:*

- a. Their building psychologically, or their coherent construction.
- b. Their development and eventual alignment.
- c. Their inter-relation in the life of the personality.

2. *The coordination of the personality:*

- a. The techniques of integration, seven in number.
- b. The technique of fusion, leading to the emergence of the ray of the personality.
- c. The technique of duality, divinely understood, or the relation of the ray of the personality and the ray of the soul.

3. *Some problems of psychology*, arising from the point in evolution of the personality.

- a. The technique of appropriation. Physical and etheric integration.
- b. The technique of acquiescence. Astral or psychic healing.
- c. The technique of enlightenment. Mental education.

We have before us in this study much food for thought. The subjects touched upon are deep, difficult to understand, and hard to grasp. Careful reading, however, quiet reflection, and a practical application of the sensed truth and of the intuited idea will gradually bring enlightenment and lead to [Page 290] acquiescence in the techniques of the soul, and the appropriation of the teaching.

a. BUILDING AND CONSTRUCTION OF THE BODIES

In theosophical literature, there is much talk anent the various elementals or lunar lords which compose, constitute and control the lower nature. These, in their triple totality, form the personality. They are of man's own creation, and form the basis of the problem which he, as a soul, has always to face until the final liberation is achieved. The mental elemental, the astral elemental and the physical elemental have a definite life of their own which is coloured by the rays upon which these various bodies or elementals have their being, until the man has reached a relatively high point in evolution.

The elementals composing the mental body are spoken of in the *Old Commentary* in the following terms:

"The Lord of Will took being. His dim reflection followed in His steps. The little lord of force manasic appeared on earth.

The Lord Who sought for harmony took form. The little lord, who loved to fight for what he sought,

followed with swiftness in His wake.

The Lord Who in this world of ours knew mind and thought, swept into incarnation. He was not, then He was. The little lord of mental stuff also took form. Man's troublous journey then began."

These old phrases bear out the statement earlier made that the mental body of every human being is composed of substance which is governed by the rays, one, four and five. Exceptions to this rule appear, sometimes, upon the Path of Discipleship, and are the result of the direct and intelligent action of the Soul, prior to incarnation. The soul builds a body of mental substance or attracts to it that particular type [Page 291] of mental energy which will enable it to possess (whilst in incarnation) the type of vehicle which will make a *chosen* experience possible. This freedom of choice never occurs except in the case of the awakening disciple. The reason for this will be seen if it is realised that the energy of these three rays, when focussed in a personality, provides exactly the right impulse to govern the lower life, both in the case of an undeveloped human being and of a man in the early stages of discipleship and aspiration. It might be well for us to elaborate this a little by means of certain tabulations:

### THE MENTAL BODY

This provides (in the case of the unevolved or the highly developed) the following possibilities:

#### *Ray One*

#### IN UNEVOLVED MAN

1. The will to live or to manifest upon the physical plane.
2. The impulse which works out, therefore, as the instinct to self-preservation.
3. The capacity to endure, no matter what the difficulties.
4. Individual isolation. The man is always the "One who stands alone."

#### IN THE ADVANCED MAN

1. The will to liberation or to manifest consciously upon the plane of the soul.
2. The capacity to react to the plan, or to respond to the recognised will of God.
3. The principle of immortality.
4. Perseverance or endurance upon the Way.

#### *Ray Four*

#### IN UNEVOLVED MAN

1. Aggressiveness and that needed push towards the sensed goal which distinguishes the evolving human being. This goal, in the early stages, will be of a material nature.
2. The fighting spirit or that spirit of conflict which finally [Page 292] brings strength and poise, and which produces eventual integration with the first ray aspect of deity.
3. That coherent force which makes a man a magnetic centre, whether as the major force in any group unity, such as a parent or a ruler, or a Master in relation to his group.
4. The power to create. In the lower types, this is connected with the impulse, or the instinct, to

reproduce, leading consequently to the sex relation; or it may lead to construction of thought-forms or creative forms of some kind, even if it is only the hut of a savage.

#### IN THE ADVANCED MAN

1. The Arjuna spirit. This is the urge towards victory, the holding of a position between the pairs of opposites, and the eventual sensing of the middle way.
2. The urge to synthesis (again a first ray impulse) blended with a second ray tendency to love and to include.
3. The attractive quality of the soul as it expresses itself in the relation between the lower and higher selves. This eventuates in the "marriage in the Heavens."
4. The power to create forms, or the artistic impulse.

It will be noted in this connection how accurate was the earlier statement that the artist is found upon all the rays, and that the so-called Ray of Harmony or Beauty is not the only ray upon which the creative worker is found. The mental body of every human being, at some time or another, is found upon the fourth ray and usually when the man is nearing the probationary path. This means that the mental vehicle is governed by an elemental of fourth ray nature or quality and that, therefore, creative, artistic activity is the line of least resistance. We then have a man with an artistic tendency or we have a genius along some line of creative work. When, at the same time, the soul or the personality is also upon the fourth ray, then we will find a Leonardo da Vinci or a Shakespeare.

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#### *Ray Five*

#### IN UNEVOLVED MAN

1. The power to develop thought.
2. The spirit of materialistic enterprise, the divine urge, as it evidences itself in the early stages.
3. The tendency to enquire, to ask questions and to find out. This is the instinct to search and to progress, which is, in the last analysis, the urge to evolve.
4. The tendency to crystallise, to harden, or to have an "idee fixe." In this connection, it will usually be discovered that the man who succumbs to an "idee fixe" has not only a fifth ray mental body but either a sixth ray personality or a sixth ray emotional body.

#### IN THE ADVANCED MAN

1. The true thinker, or mental type—awake and alert.
2. The one who knows the Plan, the purpose and the will of God.
3. The one whose intelligence is being transmuted into wisdom.
4. The scientist, the educator, the writer.

I have given the above in connection with the rays of the mental body in order to enable us to grasp not only the complexity of the problem but also the inevitability of success through the play of the many energies upon and through any one single human mind. It is not necessary here to elaborate upon the energies which create and form the emotional body, or the physical body. The second and the sixth rays colour the astral body of every human being, whilst the physical body is controlled by the third

and the seventh rays.

It is interesting to remember that the etheric body is uniquely constituted; it is the *instrument of life*, predominantly, more so than the *instrument of quality*. It is the factor which produces and sustains the *instrument of appearance*, the physical body. It will be recalled that in Volume One of this Treatise, the human being was differentiated into the [Page 294] three divine aspects: Life, Quality, and Appearance. Through the seven centres in the etheric body, the seven ray energies make their appearance and produce their effects, but at the very heart of each chakra or lotus, there is a vortex of force to be found which is composed of pure manasic energy, and, therefore, is purely energy of the first three rays. This energy is quiescent until an advanced stage of discipleship is reached. It only sweeps into its divine rhythm and activity when the three tiers of petals, found in the egoic lotus (the higher correspondence), are beginning to unfold, and the centre of the egoic lotus is becoming vibrant. Though the etheric body of man is an expression of the seven ray qualities in varying degrees of force, the etheric body of a Master is an expression of monadic energy, and comes into full activity after the third initiation.

It will be obvious, therefore, that when the psychologist takes into consideration the various types of energy which go to the constitution of a human being and can distinguish (from study and investigation, plus an understanding of the rays) what the energies are which are conditioning a patient, then great strides will be made in handling people. The nature of the human equipment and its internal relationship, as well as the external effects, will be better comprehended. Speaking technically, the extreme psychological position (as it is expressed in the Behaviouristic School, which is essentially sound where the dense material mechanism of man is concerned) will fall into its rightful place. Materialistic psychologists have been dealing with the substance energies and with the instinctual life of the organism. These constitute the sum total of the available energies, organised into the form of the automatic physical body, coloured as its atoms are by the tendencies and qualities developed in a previous solar system. In our solar system, we are arriving at an understanding and a [Page 295] development of the consciousness aspect of divinity, its quality and characteristic, just as instinctual intelligence or automatic activity was the contribution of the earlier manifestation of God, in which the third aspect was dominant.

The problem can be posited and its extent made clear by the following tabulation which gives the rays that may be supposed or imagined to govern or control a problematical or hypothetical man in a particular incarnation.

1. The Ray of the Monad (the *life* aspect) ----- Second Ray of Love-Wisdom.
2. The Ray of the Soul (the *consciousness* aspect) -- First Ray of Will or Power.
3. The Ray of the Personality (the *matter* aspect) --- Second Ray of Love-Wisdom.
  - a. Ray of the mental body----- Fifth Ray of Concrete Science.
  - b. Ray of the astral body ----- Sixth Ray of Devotion.
  - c. Ray of the physical body----- Second Ray of Love-Wisdom.

Certain ideas should here be considered. They are here given in the form of statements, but we will not elaborate them, simply leaving them to the student for his pondering and careful thinking.

1. Only initiates are in a position to sense, determine, or discover the nature of their monadic ray or that of their disciples. The monadic ray is that life element in man with which They have definitely to deal

as They seek to prepare him for initiation. It is the "unknown quantity" in a man's nature. It does not, however, greatly complicate his problem in the three worlds of ordinary human endeavor, as it remains relatively quiescent until after the third initiation, though it basically conditions the etheric body itself.

2. The three rays (termed, in *The Secret Doctrine*, "the [Page 296] three periodical vehicles") are therefore the rays of the monad, the ego and the personality, and are essentially three streams of energy, forming one great life stream. These relate a human being to the three aspects or expressions of divinity in manifestation:

a. The monadic ray is the energy which, when consciously employed, relates the initiate to the Father or Spirit aspect and gives Him "the freedom of the solar system".

b. The egoic ray, when consciously utilised, relates the disciple to the second aspect of divinity and gives him the "freedom of the planetary sphere".

c. The personality ray, again when consciously governed and employed, relates a man to the matter or substance aspect of divinity and gives him the "freedom of the three worlds" and of the subhuman kingdoms in nature.

3. Taking the hypothetical chart given above, students should notice how the rays of the personality relate them, within the sphere or periphery of their own manifestation, to the major rays of the monad, ego or personality. This is a correspondence (within the microcosmic manifestation) to the macrocosmic situation, touched upon in the previous paragraph. In the case cited (which is one of quite usual occurrence) we find that

a. The fifth ray of the mental body relates the man to his egoic ray, thereby facilitating soul contact. Had it related him to his monadic ray a very different situation would have eventuated.

The line of 1.3.5.7. must ever be remembered.

b. The sixth ray of the astral body relates the man to his [Page 297] monadic ray, and it will finally constitute his astralbuddhic approach to life, and will be employed when he takes the fourth initiation. This ray relates him also to his personality and intensifies his natural problem.

The line of 2.4.6. must also be carefully borne in mind.

c. The second ray quality of his physical body relates him both to the personality and finally to the monad. It is, therefore, for him a great problem, a great opportunity, and a great "linking" energy. It makes the life of the personality exceedingly dominant and attractive, and at the same time facilitates the future contact (whilst in a physical body) with the monad. His problem of *soul* consciousness will not, however, be so easily solved.

You will note also that the monad (2nd ray), the astral body (6th ray) and the physical body (2nd ray) are all along the same line of activity, or of divine energy, creating a most interesting psychological problem. The soul (1st ray) and the mental body (5th ray) are along another line entirely, and this combination presents great opportunity and much difficulty.

4. In the lower expression of the man whose psychological chart we are considering, the psychologist will find a person who is intensely sensitive, inclusive and self-willed. Because of the fact that the second ray personality and the physical body are related by similarity of ray, there will also be a clearly pronounced tendency to lay the emphasis upon *material* inclusiveness and tangible acquisition, and there will, therefore, be found (in this person) an exceedingly selfish and self-centred man. [Page 298] He will not be particularly intelligent, as only his fifth ray mental body relates him definitely and directly to the mind aspect of Deity, whilst his first ray egoic force enables him to use all means to plan for himself, and to use the will aspect to acquire and to attract the material good he desires or thinks he needs. His predominant second ray equipment, however, will eventually bring the higher values into play.

In the higher expression of the same man and when the evolutionary cycle has done its work, we will have a sensitive, intuitive, inclusive disciple whose wisdom has flowered forth, and whose vehicles are outstandingly the channel for divine love.

Many such charts could be drawn up and studied, and many such hypothetical cases could present the basis for occult investigation, for diagram, and for the study of the Law of Correspondences. Students would find it of interest to study themselves in this way, and, in the light of the information given in this *Treatise on the Seven Rays*, they could formulate their own charts, study what they think may be their own rays and the consequent ray effect in their lives, and thus draw up most interesting charts of their own nature, qualities and characteristics.

It might be of interest to mention the fact that the moment a man becomes an accepted disciple, some such chart *is* prepared and placed in the hands of his Master. In fact, four such charts are available, for the rays of the personality vary from one cycle of expression to another and necessitate the keeping of the personality chart up to date. The four basic charts are:

1. The chart of a man's expression at the time of his [Page 299] individualisation. This is of course a very ancient chart. In it, the rays of the mental body and of the emotional body are most difficult to ascertain as there is so little mental expression or emotional experience. Only the ray of the soul and of the physical body are clearly defined. The other rays are regarded as only suggestive.

This is the chart of the *man who is asleep*.

2. The chart of a man's expression when the personality reaches its highest independent point of development;—that is, before the soul has taken over conscious control and is functioning at all dominantly.

This is the chart of the *man who dreams*.

3. The chart of a man's expression at that peculiar moment of determining crisis when the soul and personality are at war, when the battle for reorientation is at its highest and the aspirant knows it. He knows that upon the issue of that battle much depends. He is Arjuna upon the field of Kurukshetra.

This is the chart of the *man awakening*.



4. The chart of a man's expression during the life wherein the orientation has been altered, the emphasis of the life forces changed, and the man becomes an accepted disciple.

These four charts, depicted or drawn in colour according to ray, form the *dossier* of a disciple, for the Master only deals with general tendencies and never with detail. General trends and predispositions and emphasised characteristics concern him, and the obvious life patterns.

I would call to your attention the increasing use by the psychologists and thinkers of the race of the word "pattern". It is a word which has a deep occult significance. One of the exercises given to the disciple upon the inner planes is connected [Page 300] with these psychological charts or these life patterns. He is asked to study them with care, all four of them, and then to draw up the pattern which embodies for him the goal as far as he, at his present point of development, can sense it. When he takes the first initiation, then the Master adds another pattern or chart to the dossier of the disciple, and the latter can then study:

- a. The chart of his condition at the time he became an accepted disciple.
- b. The hypothetical chart which he himself drew up earlier in his training as an accepted disciple.
- c. The chart of his general psychological condition at the time he took the first initiation.

By a careful analysis and comparison of the three charts, he can discover the accuracy or the inaccuracy of his own diagnosis, and thus develop a better sense of proportion as to his own mental perception of himself.

It would be interesting later, if students could be set some such task as drawing up an analysis of themselves which could be embodied in a chart, giving the rays that they believe govern their equipment, and stating the reasons for assigning these ray qualities.

When the psychologist of the future employs all the available sciences at his disposal and, at the same time, lays the emphasis upon those sciences which deal with the subjective man and not so predominantly with the objective man (though that should not be omitted) we shall then have a fundamental change in the handling of the human problem or equation. This is today a problem which is seriously confronting and distressing the psychologist, the psychiatrist, the neurologist, the social worker and the humanitarian.

### [Page 301]

The psychologist will then employ:

1. The modern exoteric science of psychology, with its emphasis upon equipment, upon the glands and their effects, upon dreams and their occasional effect, upon instinctual behaviour (which is largely a reaction of the physical body) and upon all the latest conclusions of the investigating material scientists the world over.
2. Esoteric psychology, such as is embodied in this *Treatise on the Seven Rays*. This indicates the types of energy and the forces which govern, control and determine the varying aspects of the average man's equipment, and condition his consciousness.

3. Astrology, with its indications (little realised as yet) of a man's place "in the sun", and in the general scheme of things. These relate him to the planetary whole and give much information anent the time factors which govern every individual, little as he may think it.

It will be recognised that the astrology with which we are here concerned and which I will later somewhat elaborate, does not deal with the expression of the personality. It is the planetary and racial astrology which Those who work on the inner side, know to be of deep significance. It is the astrology of discipleship and the relation of the stars to the activities of the soul which They regard of importance. It is the astrology of initiation with which They are most profoundly concerned. Though the time is not yet, we shall some day be able to cast the horoscope of the soul, and make more clear to the awakening human being the way that he should go. Of this more anon.

It will also be apparent that, as the relationships of the different aspects of a man's manifested life appear, his seven centres are related to the seven aspects or qualities which **[Page 302]** embody a man's essential divinity. The following is therefore of interest:

1. The head centre ----- Monad. Life. First aspect.
2. The heart centre ----- Soul. Consciousness. Second aspect.
3. The ajna centre----- Personality. Substance. Third aspect.

These are the three major centres for the advanced man.

4. The throat centre----- Mind. The mental aspect and energy.
5. The solar plexus centre ----- Emotion. The astral aspect and energy centre.
6. The sacral centre----- Physical.
7. The centre at base of the spine--- Life itself. Monadic centre.

The latter centre is only awakened in its true and final sense at the third initiation. At that time the circle is completed. As was earlier stated, the etheric body is related to the monad and is the exteriorisation of the life aspect. It is the etheric body, with all its seven centres, which is swept into activity when the basic centre is awakened, and the kundalini fire is aroused. It might be of value to students to point out that frequently when a student is under the impression or belief that the kundalini fire has been aroused in him, all that has really happened is that the energy of the sacral centre (i.e. the sex centre) is being transmuted and raised to the throat, or that the energy of the solar plexus centre is being raised to the heart. Aspirants do, however, love to play with the idea that they have succeeded in arousing the kundalini fire. Many advanced occultists have mistaken the raising of the sacral fire or of the solar plexus force to a position above the diaphragm for the "lifting of the kundalini" and have therefore regarded themselves or others as initiates. Their sincerity has been very real and their mistake an easy one to make. **[Page 303]** C. W. Leadbeater frequently made this mistake, yet of his sincerity and of his point of attainment there is no question.

The abstruseness and the difficulty of all of the above is very real and, living as the disciple does in the world of glamour and illusion, it is not easy for the average aspirant to sort out his ideas on these matters, or to see the extent of the subject with the perspective that is necessary. He has to start, first of all, by accepting the premise of the rays, and this he cannot prove, though he may do two things:—

1. Correlate the idea of these ray energies with the modern teaching of exoteric science that there is nothing but energy as the underlying substance of all phenomenal appearance.
2. Regard the theory as one which, though as yet for him only an hypothesis, fits the facts as he knows them better than any other. He will then, one can safely predict, eventually change his hypothesis into a living fact, if he studies himself with care. One of the first things a disciple has to learn is that he is, indeed, the microcosm of the macrocosm, and that within himself has to be found the open door to the universe.

What is here presented is of sufficient difficulty and of adequate interest to merit careful consideration.

I wonder if the students have any idea how the ideals I seek to bring to their attention could illumine their lives if they took them into their "brooding consciousness" for the space even of a month. This aspect of consciousness is the correspondence *in the soul body* to the mother aspect, as it broods over, guards and eventually brings to the birth the Christ aspect. Lives are changed primarily by reflection; qualities are developed by directed conscious thought; characteristics [Page 304] are unfolded by brooding consideration. To all this I call your attention.

I diverged briefly for a moment and took up the subject of the rays of the three bodies of the personality before completing the detail of the outline previously given on the ray of personality. This I did with deliberation, as I was anxious to have clearly established the difference which will be found existing between the rays governing the elementals of the three lower bodies and that of the personality. The life of these three elementals is founded primarily in the three lowest centres in the etheric body:

1. The sacral centre-----the mental elemental life.  
Transferred later to the throat centre.
2. The solar plexus centre -----the astral elemental life.  
Transferred later to the heart centre.
3. The centre at the base of the spine -----the physical elemental life.  
Transferred later to the head centre.

The life of the indwelling soul is focussed in the three higher centres.

1. The head centre-----the mental consciousness.
2. The throat centre-----the creative consciousness.
3. The heart centre -----the feeling consciousness.

Two important stages in the life of the man take place during the evolutionary process:—

First: The stage wherein there comes the first great fusion or "assertion of control" by the soul. At this time the ajna centre comes alive. This stage precedes a man's passing on to the Probationary Path and is the stage which distinguishes the average man and woman at this time in the world.

Second: The stage wherein there comes a more definite [Page 305] spiritual awakening. At this time the centre at the base of the spine comes into rapport—through its circulating life—with all the centres in the etheric body. This step precedes what is called initiation and signals the arousing into activity of the central focus of power at the heart of each of the chakras or etheric lotuses. In all the previous

stages, it has been the petals of the various lotuses, chakras or vortices of force which have come into increased motion. At this later stage, the "hub" of the wheel, the "point in the centre" or the "heart of the lotus" comes into dynamic action and the whole inner force-body becomes related in all its parts and begins to function harmoniously.

This is of value to remember and upon this the teaching of esoteric psychology is based. We have therefore, three stages of activity spread over a long evolutionary cycle, and differing according to ray and to the karmic conditions engendered.

1. The stage of being alive. This is the earliest and simplest stage wherein the man functions as an elementary human being. During this period all the centres are necessarily active in a slow and rhythmic way. All have a light in them, but it is dim and feeble; all have the three petals (not more) functioning and this the clairvoyant can see. As time goes on *all* the petals in the centres below the diaphragm become active, but they are not dynamic in the essential sense, nor are they brilliant focal points of light.

2. The stage of the first fusion as related above. Then all the centres have their petals vibrant. They are, at the same time, conditioned by

a. The fact as to whether the *drive* of the life is above or below the diaphragm.

**[Page 306]**

b. The nature of the particular ray energy.

c. The stage already reached upon the evolutionary way.

d. The type of physical mechanism, which is itself conditioned by the karma of the person and the field of service chosen in any one life.

e. The quality of the aspiration and many other factors.

3. The stage of the second fusion, in which the initiate expresses himself through all the centres and in which both the group of petals and the central point of energy are fully and dynamically alive.

Christ symbolically expressed these three stages for us at the Birth experience, the Transfiguration enlightenment, and the Ascension liberation.

In summarising, it might be said:

*1. At the stage of individualisation*

a. The centres throughout the body awaken and begin to function faintly.

b. The centres below the diaphragm receive the major impact and effect of the incoming life.

c. Three of the petals in all centres are "awake" and demonstrate activity, quality and light.

*2. At the stage of intellection* wherein a man is a self-conscious, self-directed being, and a definite personality,

a. All the petals in all the centres are awake, but the central focal point of each centre is quiescent. It glows with a faint light, but there is no true activity.

b. The centres above the diaphragm, with the exception of the ajna and head centres, are receptive to

impact and inflow of life.

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3. At the *stage of discipleship*, when the individuality and the personality are beginning to merge,

- a. The two head centres are becoming increasingly active.
- b. The petals are all vibrant, and the dynamic life of the soul is beginning to sweep the centre of the lotus into activity.
- c. The light of the petals in the centres below the diaphragm is beginning to dim, but the centre of the lotus is becoming more and more brilliant and living.

All the above process takes much time, and it includes the Path of Probation or Purification and the Path of Discipleship.

4. At the *stage of initiation* when complete at-one-ment is established.

- a. The four centres above the diaphragm become dominantly active.
- b. The centre at the base of the spine comes into awakened activity and the three fires of the matter aspect, of the soul, and of the spirit (fire by friction, solar fire, and electric fire) merge and blend.
- c. All the centres in the body of the initiate can be intensified electrically at will and used simultaneously, or one at a time, according to the demand and the need which must be met by the initiate.

All the above takes place progressively upon the Path of Initiation. This same truth can also be expressed in terms of the rays:

At the stage of *Individualisation*, the rays governing the physical and emotional bodies are dominant. The soul ray is scarcely felt and only flickers with a dim light at the heart of each lotus.

At the stage of *Intellection*, the ray of the mental body **[Page 308]** comes into activity. This second process is itself divided into two stages:

1. That in which the lower concrete mind is developing.
2. That in which the man becomes an integrated, coordinated person.

At each of these latter two stages, the rays of the lower nature become increasingly powerful. Self-consciousness is developed, and then the personality becomes clearer and clearer, and the three elementals of the lower nature, the force of the so-called "three lunar Lords" (the triple energies of the integrated personality) come steadily under the control of the ray of the personality. At this stage, therefore, four rays are active in the man, four streams of energy make him what he is and the ray of the soul is beginning, though very faintly, to make its presence felt, producing the conflict which all *thinkers* recognise.

At the stage of *Discipleship*, the soul ray comes into increased conflict with the personality ray and the great battle of the pairs of opposites begins. The soul ray or energy slowly dominates the personality ray, as it in its turn has dominated the rays of the three lower bodies.

At the stage of *Initiation*, the domination continues and at the third initiation the highest kind of energy which a man can express in this solar system—that of the monad, begins to control.

At the stage of individualisation, a man comes into being; he begins to exist. At the stage of intellection, the personality emerges with clarity and becomes naturally expressive. At the stage of discipleship, he becomes magnetic. At the stage of initiation, he becomes dynamic.

In reference to the pairs of opposites and their conflict, it might be of interest to note the following facts:

**[Page 309]**

Students would do well to bear in mind that there are several pairs of opposites with which they have sequentially to deal. This is a point oft forgotten. Emphasis is usually laid upon the pairs of opposites to be found upon the astral plane, whilst those to be found upon the physical plane and the mental levels are omitted from the recognition of the aspirant. Yet it is essential that these other pairs of opposites receive due recognition.

Etheric energy, focussed in an individual etheric body, passes through two stages prior to the period of discipleship:

1. The stage wherein it assimilates the force latent in the dense physical form—the energy of atomic substance, thus producing a definite fusing and blending. This causes the animal nature to conform entirely to the inner impulses—emanating from the world of pranic influence, where the entirely undeveloped man is concerned, and from the lower astral world where the more developed or the average man is concerned. It is this truth which lies behind the statement frequently made that the dense physical body is an automaton.
2. The moment, however, that an inner orientation towards the world of higher values takes place, then the etheric or vital force is brought into conflict with the lowest aspect of man, the dense physical body, and the battle of the lower pair of opposites takes place.

It is interesting to note that it is during this stage that the emphasis is laid upon physical disciplines, upon such controlling factors as total abstinence, celibacy and vegetarianism, and upon physical hygienes and exercises. Through these, the control of the life by the form, the lowest expression of the third aspect of divinity, can be offset and the man set free for the true battle of the pairs of opposites.

**[Page 310]**

This second battle is the true *kurukshetra* and is fought out in the astral nature, between the pairs of opposites which are distinctive of our solar system, just as the physical pairs of opposites are distinctive of the past solar system. From one interesting angle, the battle of the opposites upon the lower spiral (in which the physical body in its dual aspect is concerned) can be seen taking place in the animal kingdom. In this process, human beings act as the agents of discipline (as the Hierarchy in its turn acts towards the human family) and the domestic animals, forced to conform to human control, are wrestling (even if unconsciously from our point of view) with the problem of the lower pairs of opposites. Their battle is fought out through the medium of the dense physical body and the etheric forces, and in this way a higher aspiration is brought into being. This produces in time the experience which we call *individualisation*, wherein the seed of personality is sown. On the human battlefield, the



*kurukshetra*, the higher aspect of the soul begins to operate and eventually to dominate, producing the process of divine-human integration which we call *initiation*. Students might find it of use to ponder upon this thought.

When an aspirant reaches that point in his evolution wherein the control of the physical nature is an urgent necessity, he recapitulates in his own life this earlier battle with the lower pairs of opposites, and begins to discipline his dense physical nature.

Making a sweeping generalisation, it might be stated that, for the human family *en masse*, this dense-etheric conflict was fought out in the world war, which was the imposition of a tremendous test and discipline. We should ever remember that our tests and disciplines are self-imposed and grow out of our limitations and opportunities. The result of this test was the passing on to the Path of Probation of a very large [Page 311] number of human beings, owing to the purging and the purification to which they had been subjected. This purificatory process in some measure prepared them for the prolonged conflict upon the astral plane which lies ahead of all aspirants, prior to achieving the goal of initiation. It is the "Arjuna" experience which lies definitely ahead of many today. This is an interesting point upon which to think and reflect; it holds much of mystery and of difficulty in the *sequence* of human unfoldment. The individual aspirant is prone to think only in terms of himself, and of his individual tests and trials. He must learn to think in terms of the mass activity, and the preparatory effect where humanity, as a whole is concerned. The world war was a climaxing point in the process of "devitalising" the world maya, as far as humanity is concerned. Much force was released and exhausted, and much energy also was expended. Much was consequently clarified.

Many people are occupied today, in their individual lives, with exactly the same process and conflict. On a tiny scale, that which was worked out in the world war is being worked out in their lives. They are busy with the problems of maya. Hence today we find an increasing emphasis upon the physical cultures, disciplines, and upon the vogue for physical training, which finds its expression in the world of sport, in athletic exercises, military training and preparation for the Olympic Games. These latter are in themselves an initiation. In spite of all the wrong motives and the terrible and evil effects (speaking again with a wide generalisation), the training of the body and organised physical direction (which is taking place today in connection with the youth of all nations) is preparing the way for millions to pass upon the Path of Purification. Is this a hard saying? Humanity is under right direction, e'en if, during a brief interlude, they misunderstand the process and apply wrong motives to right activities.

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There is a higher duality to which it is necessary that we refer. There is, for the disciples, the duality which becomes obvious when the Dweller on the Threshold and the Angel of the Presence face each other. This constitutes the final pair of opposites.

The Dweller on the Threshold is oft regarded as a disaster, as a horror to be avoided, and as a final and culminating evil. I would here remind you, nevertheless, that the Dweller is "one who stands before the gate of God", who dwells in the shadow of the portal of initiation, and who faces the Angel of the Presence open-eyed, as the ancient Scriptures call it. The Dweller can be defined as the sum total of the forces of the lower nature as expressed in the personality, prior to illumination, to inspiration and to initiation. The personality *per se*, is, at this stage, exceedingly potent, and the Dweller embodies all the psychic and mental forces which, down the ages, have been unfolded in a man and nurtured with care.

It can be looked upon as the potency of the threefold material form, prior to its conscious cooperation and dedication to the life of the soul and to the service of the Hierarchy, of God, and of humanity.

The Dweller on the Threshold is all that a man is, apart from the higher spiritual self; it is the third aspect of divinity as expressed in and through the human mechanism. This third aspect must be eventually subordinated to the second aspect, the soul.

The two great contrasting forces, the *Angel* and the *Dweller*, are brought together—face to face—and the final conflict takes place. Again, you will note, that it is a meeting and battle between another and a higher pair of opposites. The aspirant, therefore, has three pairs of opposites with which to deal as he progresses towards light and liberation:

**[Page 313]**

### THE PAIRS OF OPPOSITES

1. Upon the physical plane-----The dense and etheric forces.  
These are faced upon the Path of Purification.
2. Upon the astral plane-----The well-known dualities.  
These are faced upon the Path of Discipleship.
3. Upon the mental plane-----The Angel of the Presence and the Dweller on the Threshold.  
These are faced upon the Path of Initiation.

#### b. DEVELOPMENT AND ALIGNMENT OF THE BODIES

After these preliminary remarks, we can come now to a study of the previous tabulation in connection with the method whereby the soul appropriates the various bodies, how they are developed and inter-related, and finally how coordination and alignment is brought about. The last part of the tabulation was outlined in such a manner that many of the problems facing the psychologist at this time can be dealt with from an esoteric angle, and perhaps some light on these problems may then be forthcoming.

In the current occult literature, the careful student will come to the conclusion that the emphasis has been laid upon the process whereby the ego or soul draws to itself the form, utilising for that purpose a mental unit and two permanent atoms, thus anchoring itself in three worlds of human experience. The matter, or rather the substance, aspect has been the subject of immediate importance. Hence this subject was covered in my earlier books which are intended to aid in the bridging process between the older "techniques of understanding" and the esotericism which the new age will sponsor. We should, however, bear in mind two things:

1. That such terms as "mental unit", "permanent atom", etc., **[Page 314]** are simply symbolic ways of expressing a difficult truth. The truth is that the soul is active on all the three lower planes, and that it is a type of energy, functioning in a field of force, thus producing an activity of some kind.
2. That the permanent atoms are not really atoms at all, but simply focal points of energy, which are of sufficient power to attract and hold coherently together the substance required by the soul with which to create a form of expression.

The soul itself is a major centre of experience in the life of the monad; the lower bodies are centres of expression in the life of the soul. As the consciousness of the man shifts continuously into the higher bodies through which expression can become possible, the soul gradually becomes the paramount centre of experience *in consciousness* and the lesser centres of experience (the lower bodies) assume less and less importance. The soul experiences less through them, but uses them increasingly in service.

This same thought must be carried into our concept of the soul as a centre of consciousness. The soul uses the bodies in the earlier stages of evolution as centres of *conscious* experience, and upon them and upon the experience is the emphasis laid. But as time progresses, the man becomes more soul-conscious and the consciousness which he experiences (as a soul in the three bodies) is of decreasing importance, until finally the bodies become simply instruments of contact through which the soul comes into understanding relationship with the world of the physical plane, of the feeling, sentient levels, and with the world of thought.

In considering, therefore, the section with which we are now concerned, it is essential for right understanding and eventual psychological usefulness, that we remember constantly [Page 315] that we shall be talking always in terms of consciousness and of soul energy, and are only dealing with sentient substance from the point of view of its usefulness in terms of time and space, or of manifestation. In thinking of the focal points of soul energy upon the mental, astral and physical planes, we will not think of the permanent atoms as material centres, or as germs of form, which is the prevailing idea. We will think of them simply as an expression—attractive or magnetic in quality as the case may be—of soul energy, playing upon energies which have in them the quality of responsiveness to the positive aspects of energy with which they are brought in contact. In elucidating this most difficult problem it might be said that the problems of psychology fall into two major groups:

1. A group of difficulties wherein the psychologist has to deal with those people whose vehicles of expression, as centres for the gaining of experience, are not adequately responsive to their environment for the creative, indwelling soul. When this is the case, the centres in the etheric body are diversely but only partially awakened, and the glandular system, therefore, is correspondingly mediocre and irregular.
2. Another group of difficulties concerns those human beings whose vehicles of expression, as centres of experience, are over-developed and over-stimulated without adequate *conscious* control by the soul. This development is, at this time, primarily focussed in the astral body, leading to over-sensitivity of the solar plexus centre or of the throat centre, and occasioning consequent difficulty. Much of the thyroid instability of the present time is based upon this.

There is a third class of difficulties which concern those who [Page 316] are on the Path of Discipleship, but these we will not consider here. In these latter cases there is an abnormal over-sensitivity in the vehicles, the rush of force through from the soul, via the centres, presents real difficulty, and responsiveness to the environment is over-developed in many cases.

These conditions are governed, as will be recognised, by the point in evolution, the ray type, the quality of past karma, and the present family, national and racial inherited characteristics. As we study, let us bear clearly in mind that *it is the soul as a centre of consciousness and the vehicles as centres of experience* with which we are concerning ourselves. We should seek to eliminate from our minds the

more material connotations which past teachings have emphasised. Annie Besant in her *Study of Consciousness* sought to avoid the error of materialism and to voice a real vision of the truth, but words themselves are limiting things and oft veil and hide the truth. Her book, therefore, is of definite value. Remember also that a man's consciousness is first of all, and usually, centred sequentially in the three bodies, and the centres of experience for him are primarily the field of his consciousness. He is identified for long with the field of experience and not with the real self. He has not yet identified himself with the conscious subject, or with the One Who is aware, but as time goes on, his centre of identification shifts, and he becomes less interested in the field of experience and more aware of the soul as the conscious, thinking Individual.

The comprehension of each of us will depend upon *where* we each, as individuals, lay the emphasis, and *where* we are awake and alive, and of *what* we are conscious. When we have achieved the experience of the third initiation and are no longer identified with the vehicles of expression, then—on a higher turn of the spiral—another shift in the life expression and experience will take place. Then neither the centre [Page 317] of experience, the soul, nor the vehicles of expression, the lower threefold man, will be considered from the angle of consciousness at all. The *Life* aspect will supersede all others. Of what use is it for us to discuss this stage when for many of us, as yet, the lower expressions of divine manifestations are dominant (or should one say "rampant"?) and even the soul fails to assume vital control?

It was for this reason (when giving the earlier tabulation) that the words "building psychologically" were used, with the intent to direct the attention of the student to the soul or psyche as the building agency, but at the same time to negate or offset the material concept of *body*-building. Occultism is the science of energy manipulation, of the attractive or the repulsive aspect of force, and it is with this that we shall concern ourselves.

In this soul activity is to be found the source or the germ of all the experiences which—on the physical plane today—are recognised and considered by the psychologist. In this thought is to be found the fact that there is no difficulty in the vehicles of expression but finds its correspondence and higher truth in the centre of experience which we call the soul.

Take, for instance, the emphasis which is laid by certain psychologists upon the idea that all that we have inherited of truth (the idea of God, the concept of a future heaven, the ancient and exploded (?) belief around which the thoughts of men have superstitiously centred) are only the outer expression or formulations of a hidden "wish life." This wish life is, we are told, based upon an inner and often hidden and unrealised sense of frustration, of disillusionment, of trouble; all the ideas which the race has prized down the ages and whereby most of its nobler souls have lived, are founded on illusion. With the formulation of these various "wish-fulfillments" [Page 318] in the life of the individual, with the fact that they lead to many difficulties and strains and stresses which require careful adjustment, and with the belief that in these concepts is mixed much of a childish superstition, the Teachers upon the inner side would find Themselves in hearty agreement in many cases. But They make the following reservation. They state that the centres of expression through which the soul gains needed experience and becomes conscious in worlds of being, otherwise unknown, have come into manifestation as the result of the "wish" or the desire of the soul. It is the "wish-life" of the soul and not the frustrations of the personality which have brought about the situation with which man is today contending. Therefore, the emerging into the public consciousness (through the teaching of certain schools of psychologists) of knowledge anent this wish life and its increasing prevalence is definitely

founded upon the fact that humanity is becoming soul-conscious and, therefore, slowly becoming aware of the *wishes* of the soul. But as man's basic identifications remain as yet in the centres of expression and not in the centre of experience—the soul, there is an unavoidable, though temporary, distortion of the truth.

We can approach another psychological problem in the same manner. Much is being written today which is the result of the development of the science of psycho-analysis. This is the problem of what is commonly called a "split personality". This division in the continuity of consciousness (for that is what it basically is) takes many forms and sometimes produces more than simply a duality. The great expression of the continuity of desire is voiced for us by Paul, the initiate, in The Epistle to the Romans where he refers to the constant battle between the will-to-good and the will-to-evil, as it takes place within the periphery of consciousness of a human being. From certain angles this passage is prophetic, for the writer (perhaps **[Page 319]** unknowingly) was looking *forward* to that period in the evolution of mankind when the "battle of the opposites" would be waged in its full strength, both individually and within all nations and races. Such a time is now upon us. As far as the individual is concerned, the psychologist is attempting to deal with the problem. As far as the race is concerned, the great social, philanthropic, political and religious movements are equally concerned with the same problem. This should be of interest to all for it indicates that the planetary *kurukshetra* is now being fought out and, therefore, that present affairs must be viewed from the angle of a basic psychology, which is expressive—in time and space—of that great centre of soul expression which we call the human family. It indicates also the advanced point of attainment *in consciousness* upon the path of evolution. When the battle is successfully fought, and there is a realisation in consciousness of the nature of the issue involved (and such an awareness is most rapidly developing), then we shall have a bridging of the gap and the fusing of the fundamental pairs of opposites (the soul and the form). This will bring in the new era of spiritual attainment or of soul contact.

The thought which should be dominant in our minds today, in order that we may rightly understand the correct use of this whole section is simply this:—that the right appropriation of form by the soul is the result of an initial *wish* or desire. It is the result of a fundamental *outgoing* impulse on the part of the centre of energy. This tendency outwards is expressed in many differing words or expressions in the literature of the world, such as:

- a. The desire to manifest.
- b. The creative impulse.
- c. The evolutionary urge.
- [Page 320]**
- d. The wish to incarnate.
- e. The attraction of the pairs of opposites. This is positive energy having an attractive effect upon negative energy.
- f. The outgoing tendency.
- g. The fall of man.
- h. The "sons of God came in unto the daughters of men". (The Bible)
- i. The "corn of wheat falling into the ground".

Many such expressions can be found, having in them symbolic quality and which are not to be interpreted literally, or with a physical connotation. Each idea, however, involves a duality, and the concept that there is "that which is manifesting through the form of the manifest". This is "the soul and

the form", and many other similar phrases are familiar to all of us.

I would urge you to preserve, as far as possible, the thought of the psychological implications, considering this whole section from the angle in sentiency, for in sentiency (as you well know) lies the entire psychological problem. It is always and in every case the problem of response to environment and opportunity, and in this idea lies much for the esoteric psychologist. In sensitive awareness lies the secret of progress for the psyche, and also the secret of the many states of consciousness which the sentient or feeling factor, the soul, experiences on the path of evolution as it expands—

- a. The sphere of its contacts,
- b. The range of its influence,
- c. The field of its conscious activity.

I have expressed these three in the order of their appearance. We are apt to consider these appearances from the point of view of man upon the physical plane. It is necessary to **[Page 321]** consider them from the point of view of the soul and the process of experiencing. This is an angle of vision which is only truly possible to the man who is beginning to function *as a soul*.

It is here that the ray nature of any specific soul is first of all brought into activity, for its colouring, tone, quality and its basic vibration determine psychologically the colour, tone, quality and basic vibration of the mind-energy demonstrated. It conditions the sentient form attracted and the vital body which constitutes the attractive agency upon the physical plane, drawing to itself the type of negative energy or substance through which the quality, tone or vibration of the specific centre of experience can be expressed, and the environment contacted. In the early stages of manifestation, it is the nature of the form or of the vehicle which dominates and is the outstanding characteristic. The nature of quality, of the underlying soul, is *not* apparent. Then the form or vehicle is sentient in two directions: outwards towards the environment, which leads (as evolution proceeds) to the perfecting of the vehicle, and inwards towards the higher progressive impulse, which leads to the definite expansion of consciousness. These higher impulses are progressive in their appearance. It might, in this connection be stated that:

1. The physical nature becomes responsive to
  - a. Desire,
  - b. Ambition,
  - c. Aspiration.

The fusion of the sentient, astral body and the physical body then becomes complete.

2. This basic duality then becomes responsive to
  - a. The lower concrete mind,
  - [Page 322]**
  - b. The separative impulses of the selfish mental body,
  - c. The intellect, the synthesis of mind and instinct,
  - d. The promptings of the soul.



This produces an integration of the three energies which constitute the threefold lower man.

3. This triplicity then becomes responsive to

- a. Itself, as an integrated personality. Then the rhythm set up by the fusion of the lower energies (the astral and the mental) becomes dominant.
- b. The Soul, as the fundamental centre of experience. The personality gets a vision of its destiny, which is to be an instrument of a higher force.
- c. The intuition.
- d. The source of inspiration, the monad.

A few students may get the symbolic significance of the process, if they grasp the fact that, in the earlier stages upon the evolutionary path, the Monad is the source of the exhalation or of the expiration which brought the soul into being upon the physical plane: upon the Path of Return, with which we are concerned in the latter stage, the Monad is the source of inhalation or of the inspiration.

In the process of exhalation or of the breathing-out, a certain type of divine energy focussed itself as a centre of experience in that type of sentient substance which we call higher mental matter. This eventually formed that aspect of man which we call the soul. In its turn, the soul continued in this process of exhalation or breathing out, initiated by the monad, or the One Life. The energy thus sent forth forms centres of experience in the three worlds through the process of "attractive appropriation" of qualified material or substance. Through these centres, the needed experience is gained, the life process **[Page 323]** is intensified, the range of experience through contact with an ever-widening environment becomes possible, leading to successive expansions of consciousness which are called initiations in the later stages, when consciously undergone and definitely self-initiated. Thus the field of soul influence is steadily enlarged. Whilst this soul activity is proceeding, a paralleling activity in the material substance is going on, which steadily brings the negative aspect of matter or substance up to the positive requirements of the soul. The vehicles of expression, the mechanism of manifestation and the centres for experience improve as the consciousness widens and deepens.

From the standpoint of psychology, this means that the glandular equipment, the physical apparatus, and the response instrument become increasingly efficient, whilst an inner coordination and integration proceeds apace. The dilemma of the psychologist today is largely due to the fact that the law of rebirth is not yet recognised scientifically or among the intelligentsia. He is therefore faced with the problems of the inequalities in the physical equipment, everywhere prevalent. There is a widespread failure to recognise the underlying cause which is responsible for the "appearance", for the mechanism. There is, therefore, no scientific proof (as the word is understood at this time) of the field of experience. There is—in time and space—no *synthesis* (esoterically understood) permitted, but simply the isolated appearance of a human being, making up hosts of human beings, variously equipped, greatly limited by that equipment, and faced also with an environment which seems antagonistic, lacking inner synthesis, coordination and integration, except in the case of the highly intelligent and deeply spiritual people, those who are definitely functioning souls. For these latter, the average psychologist has no adequate explanation.

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The integration of an individual into his environment is proceeding apace, and the psychological adjustment of man to his field of experience will steadily improve. Upon this, humanity can count, and

to this, the history of man's development as a *knowing* being testifies. But the integration of the human being into time has not been accomplished and even this statement will be little understood. Man's origin and his goal remain largely unconsidered, and he is studied from the angle of this one short life, and from the point of view of his present equipment. Until he is integrated into time as well as into his environment and until the Law of Rebirth is admitted as the most likely hypothesis, there will be no real understanding of the process of evolution, of the relationships of individuals, and the nature of the unfoldment of the equipment. There will be no true wisdom. *Knowledge* comes, as the individual integrates into his environment. *Wisdom* comes as he becomes coordinated into the processes of time. The mechanism is related to the environment, and is the apparatus of contact and the means through which the experiencing soul arrives at a full awareness of the field of knowledge. This soul is the identity—which is time—conscious in the true sense of the word, and which views the period of manifestation *as a whole*, gaining thus a sense of proportion, an understanding of values and an inner sense of synthesis.

Little by little the triple mechanism is developed and the centre of experience expands in knowledge. Today this knowledge is of a very high order, and the world is full of personalities. Supplementing our earlier definitions, a personality might be simply defined as:

a. An equipment which is becoming adequate in three directions of contact. The experiencing soul can now begin to use the instrument effectively.

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b. An expression of the creative power of the soul which is ready to transmute knowledge into wisdom.

c. An incarnate soul, which is now ready to work consciously with the time factor, for, having learned how to work with the factor of environment, the soul can now begin to control circumstances and environment from the standpoint of time. This means, in the first instance, the right use of time and opportunity and then the establishing of continuity of consciousness.

It is not my intention to deal with the building of the various bodies. I seek here to generalise and to take up the theme from the point of attainment of modern humanity. Hints are given in *A Treatise on Cosmic Fire* which, if duly studied, will serve to elucidate the early problem of the soul's impulse to creation. We will, therefore, accept the fact of the initial creation of the forms, based upon the wish or desire to manifest, and proceed with our theme along the idea of *experience, expression, and expansion*, dealing with modern man and his problems from the standpoint of the psychological development of his problems.

### c. INTER-RELATIONS OF THE PERSONALITY LIFE

In dealing now with the esoteric aspect of the appropriation of the vehicles through which a manifesting Son of God can express himself, it is impossible to avoid the use of some form of symbolic rendering of words. So long, however, as the student remembers that they are symbolic, there is no real danger of a basic misunderstanding. The analytical, intelligent mind uses forms of speech in order to limit the concept intuited within terms which can be comprehended, and abstract ideas are thereby brought down to the level of the understanding.

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We have seen that our major consideration must be that of *the soul as a centre of consciousness* and of *the bodies as a centre of experience*, and with this postulate we lay the foundation for our future

psychological investigations. We are not here dealing with the question of why this is so, or of how it may have come about. We accept the statement as basic and fundamental, and take our stand upon the premise that the nature of life in the world is experience-gaining, because we see this happening around us on every side and can note it occurring in our own lives.

We can divide people into three groups:

1. Those who are unconsciously gaining experience, but are at the same time so engrossed with the processes of the results of experiencing, that they remain unaware of the deeper objectives.
2. Those who are dimly awakening to the fact that adaptation to the ways of living to which they are subjected, and from which there seems no escape, means for them the learning of some lesson which
  - a. Enriches their lives, usually in the practical and material sense.
  - b. Intensifies their sensitive perception.
  - c. Permits of the development of quality and the steady acquiring of characteristics, facilities and capacities.
3. Those who are awakened to the purpose of experience, and who are consequently bringing to every event an intelligent power to extract from the happenings to which they are subjected some gain to the life of the soul. They have learnt to regard the environment in which they find themselves as the place of purification and the field of their planned service.

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This is a rough and broad generalisation, but it accounts for human experience and consequent attitudes in the three major groupings.

It is of interest to bear in mind that the process of the appropriation of the bodies, presents similar stages with respect to the evolution of the form and to the evolution of the indwelling life. In the history of the material aspect of manifestation, there have been (as the occult books teach) the following stages:

1. The stage of involution, or of appropriation, and of construction of the vehicles of expression upon the downward arc, where the emphasis is upon the building, growth and appropriation of the bodies, and not so much upon the indwelling, conscious Entity.
2. The stage of evolution, or of refinement and the development of quality, leading to liberation upon the upward arc.

It is the same in the psychological history of the human being. There too we find a somewhat similar process, divided into two stages, marking the involution and the evolution of consciousness.

Hitherto in the occult books (as I earlier pointed out) the emphasis has been upon the development of the form side of life, and upon the nature and quality of that form as it responds, upon different levels of the planetary life, to the impact of the environment in the early stages and to the impress of the soul at the later stages. In this Treatise with which we are now engaged, our primary aim is to point out the effect upon the soul of the experiences undergone in the bodies, and the process whereby the

consciousness aspect of divinity is expanded, culminating as it does in what is technically called an initiation. Each of the two major divisions [Page 328] of this process—involution and evolution—could be divided into six definite expansions of consciousness. Those upon the upward arc differ from those upon the downward arc in objective and motive and in scope, and are essentially sublimations of the lower aspects of the unfoldment of consciousness. These six stages might be called:

1. The stage of Appropriation.
2. The stage of Aspiration.
3. The stage of Approach.
4. The stage of Appearance.
5. The stage of Activity.
6. The stage of Ambition.

Each stage, when at its height of expression, involves a period of crisis. This crisis precedes the unfoldment of the next stage in the conscious awakening of man. We here are viewing *Man* as a conscious thinker, and not man as a member of the fourth kingdom in nature. Ponder upon this distinction, for it marks the points of emphasis and the focus of the identification.

In the first stage of *appropriation*, we have the soul or the conscious thinker (the divine son of God, or manasaputra) doing three things:

1. Consciously registering the desire to incarnate. This is the will to exist or the will-to-be upon the physical plane.
2. Consciously focussing attention on the processes involved in the decision to "make an appearance".
3. Consciously taking the necessary steps to appropriate the needed substance through which to appear and thereby satisfy the demand for existence.

With these processes, formulated as theories, we are familiar. The speculations and pronouncements of teachers everywhere, [Page 329] and down the ages, have familiarised us with the many symbolic ways of dealing with these matters. Upon them there is no need to enlarge. The whole series of events involved in the decision are to be considered here only from the angle of consciousness and of a defined involutionary procedure.

The second stage of *aspiration* concerns the aspiration or the desire of the soul to appear, and brings the consciousness down on to what we call the astral plane. The inclination of the soul is towards that which is material. We must not forget this fact. We have been apt to regard aspiration as the consummation or the transmutation of desire. However, in the last analysis, it might be said that aspiration is the basis or root of all desire and that we have only used the word "desire" to signify aspiration which has a natural object in the consciousness of man, confining the word "aspiration" to that transmuted desire which makes the soul the fixed objective in the life of the man in incarnation. But all phases of desire are essentially forms of aspiration and, on the involutionary arc, aspiration shows itself as the desire of the soul to experience in consciousness those processes which will make it conscious and dynamic in the world of human affairs.

When this conscious realisation is established and the soul has appropriated a form upon the mental plane through the will to exist, and one also upon the astral plane through aspiration, then the third stage of *approach* takes place upon etheric levels. The consciousness becomes focussed there, preparatory to the intense crisis of "appearing", and there takes place what might be regarded as a ranging or a gathering of all the forces of the consciousness in order to force the issue and thus emerge into manifestation. This is a vital moment in consciousness; it is a period of vital preparation for a great spiritual event—the coming into incarnation of a son of God. [Page 330] This involves the taking of a dense physical body which will act either as a complete prison for the soul or as a "form for revelation", as it has been called, in the cases of those advanced men whom we regard as the revealed sons of God.

The crisis of approach is one of the most important and one of the least understood of the various stages. Students should find it of interest to make a comparative study of the approaches which have previously been mentioned in connection with such episodes in human history as those occurring at the time of the Wesak Full Moon. There is a close underlying relationship between the approaches upon the path of involution and those upon the path of evolution, and also between those taken by an individual and those by a group.

Then, when the gathering of forces during the stage of *approach* is consummated, the fourth stage takes place, that of *appearance*, and the man emerges into the light of day and runs his little cycle upon the physical plane, developing increased sensitivity in consciousness, through the medium of experience gained through the processes of life in a physical body. After appearing in form, he becomes (with each new appearance) increasingly active and alive and awake, and the stage of *activity* grows in intensity until the consciousness of the man is swept by *ambition*.

The two final stages of activity and of ambition are those covered by the ordinary man and dealt with by the ordinary psychologist. This is itself of interest, because it shows how very little of the life of the real man, of the conscious thinking Being is touched by the orthodox, exoteric psychologist. The four stages of man's development which lie behind his active appearance upon the physical plane are not considered at all. The intensity of the process of approach which preceded that appearance is not dealt with, yet it is basically a determining factor. But this activity upon the physical plane [Page 331] and the nature of his desire life (which is only translated into terms of ambition later on in his life experience) are the dominant factors to be considered. It is, of course, exceedingly difficult for there to be a true understanding of man until the theory of rebirth is admitted and man is accounted for in terms of a long preceding history. In this age of intensest separative thinking and attitudes, it is the individual life of the individual man, separate in time and space from all that has gone before, and from all that surrounds him in the present, which is considered as of importance and as constituting a man. Man, as an expression of a soul process, is not dealt with in any way.

Thus we have the stages succeeding each other from the initial appropriation upon the mental plane until the man, in consciousness, has worked his way down through the planes and back again to the mental plane, which brings him to the stage of the coordination of the personality, and the emergence into full expression of what we call the personality ray. Life after life takes place. Again and again, the soul incarnates and, in consciousness, passes through the stages outlined above. But gradually a higher sense of values supervenes; there comes a period when desire for material experience and for ambitious personality satisfactions begins to fade out; newer and better values and higher standards of thought and desire begin slowly to appear.

The consciousness aspect then passes through all the stages upon which we have touched but in reverse order, and this time upon the upward arc, corresponding to the evolutionary stage in the great cycle of natural processes, concerned with the form life. It expands slowly from the consciousness of ambition through activity and the succeeding unfoldments, to the stage of approach to the divine reality upon the mental plane and that of the final appropriation, wherein [Page 332] the consciousness of man, becomes merged in that of the soul upon its own level, and finally appropriates in full awareness (if one can use so paradoxical a phrase) the One.

When the consciousness of the soul, incarnate in a human form, arrives at a realisation of the futility of material *ambition*, it marks a high stage of personality integration and precedes a period of change or of a shift in activity. During this second stage upon the Path of Return, the shift of the consciousness is away from the physical body altogether, into the etheric or vital body, and from thence into the astral body. There duality is sensed and the battle of the pairs of opposites takes place. The disciple makes his *appearance* as Arjuna. Only after the battle and only when Arjuna has made his fateful decisions, is it possible for him to make his approach upon the mental plane to the soul. This he does by

1. Realising himself as a soul and not as the form. This involves a process of what is called "divine reflection", which works out in two ways. The soul now begins definitely to reject the form, and the man, through whom the soul is experiencing and expressing itself, is himself rejected by the world in which he lives.
2. Discovering the group to which he belongs, blocking his way of approach until he discovers the way of approach by service.
3. Identifying himself with his group upon his own ray and so earning the right to make his approach, because he has learnt the lesson that "he travels not alone".

Then comes that peculiar stage of transcendent *aspiration*, wherein desire for individual experience is lost and only the longing to function as a conscious part of the greater Whole remains. Then and only then can the conscious soul *appropriate* the "body of light and of splendour, the expression of [Page 333] the glory of the One" which, when once assumed, makes all future incarnations in the three worlds impossible, except as an act of the spiritual will. The significance of the above may be found difficult of comprehension for it is one of the mysteries of a higher initiation.

Therefore, it will be seen that we begin and we end with an expansion of consciousness. The first one led to the inclusion of the material world, and the second one includes or appropriates, consciously and intelligently, the spiritual world. We see the desire consciousness transmuted into aspiration for the spiritual realities and the focussed, vital approach to the kingdom of God. We see the appearance on the physical plane of the imprisoned consciousness, limited and confined for purposes of defined, intelligent development, within an evolving form, and the final emergence upon the mental plane of the enriched, released consciousness into the full freedom of the Mind of God. We see the activity of the conscious mind of man slowly expanding and intensifying, until it becomes the activity of the illumined mind, reflecting the divine consciousness of the soul. We see the ambition of the conscious man transformed at first into the spiritual ambition of the pledged disciple and finally into the expression of the Will of God or of the Monad, in the initiate.



Thus the three aspects of divinity are released upon earth through the medium of an incarnated and fully developed consciousness, that of a Son of God. From the conscious appropriation of form back again to the conscious appropriation of divinity is the work carried forward and the plan of Deity worked out. Laying the ground, as we are now proposing to do, for the study of integration in connection with the human being, it will not be necessary for us to deal in detail with the many phases of the various stages we have been considering. Thousands of human beings, indeed perhaps millions, will [Page 334] be found on our planet, at any one time, who will illustrate in their lives and activities some one point or other upon the downward or the upward arc. For the majority, the expert assistance of the modern trained educator and psychologist, the churchman or the physician, will suffice to give the needed aid, particularly when three happenings eventuate, which will inevitably be the case before so many decades have gone by:

1. These four types of experts—educators, psychologists, churchmen and physicians—will work in conjunction with each other, and each will place his skill and his peculiar point of view and interpretation of conditions at the disposal of his fellow workers.
2. The fact of the soul will be admitted as a reasonable hypothesis, and the fact that there may be an indwelling entity, seeking to control in some measure the mechanism, will also be accepted.
3. The Law of Rebirth will be regarded as a law in nature, and place will be given in the thoughts of these four groups of human helpers, for a man's past and his rapidly developing future.

In this Treatise, we are considering those more advanced people who constitute the intelligentsia of the world, who are beginning to use the mind, who are upon the probationary path, or who are nearing the Path of Discipleship. When this is the case (and it seldom occurs before, unless to the eye of the initiate) the personalities are so refined that the personality ray and the egoic ray permit of analysis and definition. Until there is sufficient *pronounced* development to allow of a true diagnosis, it is not possible to say definitely what is the ray of the personality. The defining of the egoic ray comes later still and can only be surmised at first from the nature of [Page 335] the conflict of which the personality is aware, based as it will be on a growing sense of duality. It will also be capable of expert diagnosis from certain physical and psychical characteristics which indicate the quality of the higher nature of the person concerned, and also through a study of the type of a man's group affiliations as they begin to appear upon the physical plane. A man who—being, through personality predilection, a creative artist—suddenly takes a deep and profound interest in mathematics, might be inferred to be coming under the influence of a second ray soul; or a man, whose whole personality was definitely upon the sixth ray of fanatical idealism or devotion to an object of his idealism, and who had functioned during life as a religious devotee, and who then switched the centre of his life interest into scientific investigation, might be, therefore, responding to a fifth ray soul impression.

We shall, therefore, study the process of coordination and the methods whereby two great integrations take place:

1. The integration of the personality, or the means whereby the consciousness of the person
  - a. Shifts out of one body into another, so that a definite expansion of consciousness takes place.
  - b. Begins to be active in all the three personality vehicles simultaneously.

## 2. The integration of the personality and the soul so that the soul can

- a. Function through any one body at will, or
- b. Function through all the three bodies which constitute the personality simultaneously.

This will lead us to confine ourselves to the study of the more advanced or pronounced types, which are primarily the [Page 336] mystic, the aspirant, the notable people, and those who constitute the people with psychological problems of our present time and period.

Step by step, the various bodies have been developed, utilised, refined and organised; step by step the sensory apparatus of man has been sensitised and used, until the world today is full of men and women whose response apparatus, and whose instruments of contact are as far removed in effectiveness from those of primitive man as are the vehicles of the average modern man from those of the Christ and the Buddha, with Their immensely wide range of subjective and divine awareness. Step by step, the unfoldment of the nervous system has paralleled that of the inner psychical apparatus, and the glandular equipment has faithfully reflected that of the great centres of force, with their inter-connecting lines of energy. Step by step, the consciousness of man has shifted from:

1. That of the purely animal, with its emphasis upon the natural physical appetites, into that of the vital, personal being, responding to the impacts of an environment which he does not intelligently understand but in which he finds himself. This is the primitive and so-called savage state of consciousness and lies far behind us today, in a distant racial history. This primitive stage saw the birth of that religious direction to which we give the name of animism.
2. That of a vital, primitive being into that state of consciousness which is coloured almost entirely by desire for material satisfaction. This in time transmutes itself into that of an emotional response to the enviroing conditions, leading thus to an intensified "wish-life" a development of the imaginative faculty. It ends finally in the production of the *Mystic*, with his aspiration, his sense of [Page 337] duality, and his reaching out after God, plus an intense devotion to an ideal of some kind or another.
3. That of the vital, emotional, desire emphasis and state of longing into that of a mental consciousness,—intelligent, enquiring, intellectually sensitive, responsive to thought currents and reacting with increasing steadiness, vigour and sensitivity to the impact of ideas.
4. That of one or another of these states of consciousness, alternating in their emphasis, or predominantly active in some one or other of these lower aspects, to that of integrated personality, selfishly occupied with self-emphasis, self-interest, self-expression, and so demonstrating as a great or intrepid individual, demonstrating power and purpose in a world which he exploits for his own selfish ends.

When this stage is reached, the focus of the life is predominantly material, and the man is ambitious, effective, and powerful. Yet there slowly arises in him a divine discontent; the savor of his life experience and enterprises begins to prove unsatisfactory. Another shift in consciousness takes place, and he reaches out—at first unconsciously and later consciously—to the life and significance of a dimly sensed reality. The soul is beginning to make its presence felt, and to grip in a different sense than hitherto, and in a more active manner, its vehicles of expression and of service.

In this summary, we have sketched the broad general outlines of the process. It will be obvious that there will be gradations in the process and men will be found on earth at every stage of consciousness. One will be equipped with vehicles in which the emphasis is upon the sensory life. In some cases there will be found a consciousness which is shifting its emphasis out of one vehicle into another, and so becoming **[Page 338]** awake and more inclusive in its range of contacts and in its awareness. Others again will be possessed of a consciousness which is organising itself for full expression as a man, as an integrated personality and as a worker for material ends, bringing to bear upon those objectives all the force and power of an integrated functioning person. There will be those whose consciousness is gradually awakening to a new and higher sense of values, and is slowly at first and more rapidly as facility is acquired, shifting its focus of attention out of the world of material, selfish living into that of true spiritual realities.

Little by little, the consciousness of the third aspect of divinity is coordinated with that of the second, and the Christ consciousness is aroused into activity through the medium of experience in form. Man begins to add to the gained personality experience of the three worlds of human endeavour, the intuitive spiritual perception which is the heritage of those who are awake within the kingdom of God. Paralleling this development of the consciousness in man is the evolution of the instruments whereby that consciousness is brought en rapport with a rapidly expanding world of sensory perception, of intellectual concepts and of intuitive recognitions. With the development of this form aspect we will not concern ourselves, beyond pointing out that, as the consciousness shifts from one body to another and its range of contacts, therefore, steadily expands, the centres in man's etheric body (three below and four above the diaphragm) are awakened in three major stages, though through the medium of many smaller awakenings.

1. They begin to develop from that of the "closed bud to that of the opened lotus". This takes place during the period of ordinary evolution.

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2. The petals of the lotus become vibrant and alive. This is the stage of personality integration.

3. The heart of the lotus, "the jewel in the lotus" also becomes actively alive. This is the period of the final stages upon the Path.

This process of unfoldment is itself brought about by five crises of awakening, so that we have a threefold process and a fivefold movement.

1. The centres below the diaphragm are the controlling and dominant factor. The stage of dense materiality, of lower desire and of physical urge is in full expression. This was carried to its higher point of development in Lemurian times. The sacral centre was the controlling factor.

2. The centres below the diaphragm become fully active, with the major emphasis in the solar plexus centre. This centre eventually becomes the great clearing house for all the lower forces and marks the period of the shift into a higher body, the astral body. This was characteristic of Atlantean racial development.

3. The awakening of the throat centre and the shift of much of the lower energy into the throat activity. The ajna centre also begins to become active, producing integrated and creative personalities. This

stage is characteristic of the present Aryan race.

4 The awakening of the heart centre and the shift of the solar plexus energy into that centre, thus producing groups and the entrance of a new and fuller sense of spiritual energy. The shift of emphasis is then into those states of awareness which reveal the kingdom of God. The fifth kingdom in nature becomes creatively active **[Page 340]** on earth. This will be characteristic of the consciousness of the next great race.

5. The awakening of the head centre, with the consequent arousing of the kundalini fire at the base of the spine. This leads to the final integration of soul and body, and the appearance of a perfected humanity upon earth. This will express the nature of the final race.

Forget not that there are at all times those who are characteristically expressing one or another of all of these various stages and states of consciousness. There are but a few on earth today who are capable of expressing as low a state of relative development as the Lemurian consciousness. There are a few at the extreme end of the *Way* who are expressing divine perfection, and in between these two extremes are all possible grades of development and unfoldment.

Man is therefore (from the angle of force expression) a mass of conflicting energies and an active centre of moving forces with a shift of emphasis constantly going on, and with the aggregation of the numerous streams of energy presenting a confusing kaleidoscope of active inter-relations, interpenetration, internecine warfare, and interdependence until such time as the personality forces (symbolic of divine multiplicity) are subdued or "brought into line" by the dominant soul. That is what we really mean by the use of the word "alignment". This alignment results from:

1. The control of the personality by the soul.
2. The downpouring of soul energy, via the mental and the emotional bodies, into the brain, thus producing the subjugation of the lower nature, the awakening of the brain consciousness to soul awareness, and a new alignment of the bodies.

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3. The right arrangement, according to ray type, of the energies which are motivating and dynamically arousing the centres into activity. This leads eventually to a direct alignment of the centres upon the spine, so that soul energy can pass up and down through the centres from the directing centre in the head. Whilst this process of soul control is being perfected (and the time consumed is, from the angle of the limiting personality consciousness, of vast duration), the ray types of the vehicles steadily emerge, the ray of the personality begins to control the life, and finally the soul ray begins to dominate the personality ray and subdue its activity.

Eventually, the monadic ray takes control, absorbing into itself the rays of the personality and of the soul (at the third and fifth initiations) and thus duality is finally and definitely overcome and "only the *One Who Is* remains."

We can now deal with the coordination of the personality, with its three types of techniques previously mentioned, which are the techniques of integration, the techniques of fusion and the techniques of duality. We will then pass on to a consideration of some of the problems with which psychology has to deal, arising as they do, out of the shifting consciousness, the intensification of the energy reception by

the centres, and the inflow of soul potency. This will bring us to a point in our Treatise in which the rays and the human being will have been somewhat considered, and where we can eventually and with profit deal with that point, the third pertaining to the Ray of Personality, which we are in process of completing. It concerns education, the psychological training of aspirants and disciples, and the trends to be found emerging in the new esoteric psychology.

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## *2. The Coordination of the Personality*

We have considered, cursorily I realise, the fact that the ego appropriates to itself forms, through which expression can be made possible upon the various levels of divine manifestation. We observed that these forms, in due process of time, become embodiments of the will and purpose of their divine Indweller. This Indweller is the soul. As the evolutionary cycle runs its course, three developments take place:

1. The forms for expression are developed, little by little as a result of:
  - a. Successive incarnations.
  - b. The impulse and consequent activity of desire.
  - c. The interpretation of experience, intensifying and becoming more correct and adequate as time passes.
  
2. The self within, or identified with, the form nature,
  - a. Becomes slowly conscious and consequently intelligently active in the three worlds of human evolution.
  - b. Shifts its focus of attention successively from one body to another, passing, in consciousness, into higher and higher states of awareness until the Path of Pursuit becomes the Path of Return, and desire for identification with form changes into aspiration for self-awareness. Later, comes identification with Self on its own level of consciousness.
  - c. Reorients itself and thus occultly "leaves behind the hitherto desirable and aspires to that which has not hitherto been seen."
  
3. The aspirant passes through an intermediate stage in the **[Page 343]** process of evolution wherein "divine attraction" supersedes the attraction of the three worlds. This stage falls into five parts:
  - a. A period wherein duality and lack of control are realised.
  
  - b. A period wherein an assertion of self-control takes place, through the following process:
    1. Decentralisation.
    2. Comprehension of the task ahead.
    3. An investigation, by the divine Observer of the nature of form life.
    4. Divine expression, through the medium of the form, understandingly practised.
  
  - c. A period wherein alignment takes place, and (through understanding and practice) the form is gradually subordinated to the requirements of the Self, and begins to work in unison with that Self.

d. A period wherein the forms, aligned at increasingly frequent intervals, are

1. Integrated into a functioning, active personality;
2. Swept by the power of their own dominant, integrated, personality life;
3. Gradually controlled by the Self, and fused into an instrument for effective world service;
4. Unified, in intent and purpose, with the soul.

e. A period wherein the personality ray and the soul ray are blended into one united energy, and the personality ray becomes a quality of, and complementary to, that of the soul, making soul purpose in the three worlds possible.

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It is thus that we progress, and in this manner form and consciousness, appearance and quality, are brought together and divine unity is achieved, thus ending the duality hitherto sensed, which up till this time has handicapped the aspirant.

Two angles of this matter warrant our attention. One is that covering the processes of the past evolutionary cycle which, as it has transpired, has brought the aspirant to the point of a sensed duality, of consequent struggle, and of a hardly achieved reorientation towards reality. That period has been adequately covered, for all present purposes, by science, exoteric and esoteric. The other is the period of ultimate perfection which is finally achieved as a result of the struggle. One period lies far behind us, and intelligent humanity has travelled far towards the period of realisation; the other period lies far ahead. We will confine our studies to the task of the aspirant as he reorients himself upon the probationary path, and becomes increasingly aware of the world of higher values, and of the existence of the kingdom of God. On this path he senses his duality in an almost distressing manner, and begins to aspire towards unity. This is the task today of the vast numbers of world aspirants. So widespread is the desire for this reorientation that it has produced the present world upheaval, and is the spiritual source of the specific cause of the ideological conflicts now going on in every country.

We will deal with the work of the disciples of the world as, having endeavoured to bring about the desired reorientation, they learn the basic necessity of integrating the personality, and from that pass on to achieve contact or fusion with the Self, the ego or soul. It will be wise to keep these three stages carefully in mind, because all the many modern psychological problems are founded upon—

### [Page 345]

1. The process of reorientation with its consequences of personality upheaval and disorders.
2. The process of integration which is going on within the lower nature of intelligent humanity, leading inevitably to duality and conflict.
3. The fusion of the personality and the soul *in consciousness*, with its physiological and personality effects, producing the problems and psychological dilemmas of the highly developed aspirant and disciple. In this stage, the so-called "diseases of mystics" become pronounced.

We will also touch very briefly upon the efforts of the initiate as he works through and with the subdued mechanism of the personality in the service of the Plan. He in his turn—as a functioning soul



and body, united, aligned and used—becomes gradually aware of a still higher synthesis. After the third initiation, he enters upon a renewed effort to produce a more inclusive fusion and integration,—this time with the monad or life aspect. About this later stage, little can be profitably said. Teaching which would be intelligible to an initiate of the third degree would be profitless and unintelligible even to the highly integrated and intelligent disciple, especially as such teaching is given necessarily through the use of most abstract and complicated symbols, requiring careful analysis and interpretation. None of this higher teaching is given through the medium of words, either spoken or written.

#### a. SEVEN TECHNIQUES OF INTEGRATION

Let us now proceed to a consideration of the seven techniques of integration, bearing in mind that we shall here be dealing with the *integration* of the threefold lower nature into an active, conscious personality, prior to its *fusion* into a unity with the soul. We must remember that we are here [Page 346] dealing with the consciousness aspect of manifestation and its apprehension and appreciation of purpose and of truth. We are so apt always to think in terms of form and form activity, that it seems necessary again and again to reiterate the necessity for thinking in terms of consciousness and awareness, leading to an eventual realisation. This purpose and truth, when grasped, brings into direct conflict the will of the personality (the separative individual, governed by the concrete, analytical mind) and the will of the soul, which is the will of the Hierarchy of Souls, or of the Kingdom of God. In the fourth kingdom, the human, the controlling factor is that of desire, ending in aspiration. In the fifth kingdom, the spiritual, the controlling factor is that of divine purpose or the will of God. Then we find this purpose, though free from what we call desire, is actuated by love, expressed through devotion and service, wrought out into full expression upon the physical plane.

As may be naturally surmised, there is a technique for each of the seven rays. It is the ray of the ego or soul, slumbering in the early stages within the form, which occultly applies these modes of integration. The soul is essentially the integrative factor, and this shows in the early and unconscious stages as the coherent power of the life principle to hold the forms together in incarnation. In the later and conscious stages, it shows its power by applying these methods of control and unification to the personality. They are not applied, nor can the man avail himself of them, until such time as he is an integrated personality. This has often been forgotten, and men have claimed the rights of discipleship and the powers of initiation before they have even become integrated persons. This has led to disaster, and the falling into disrepute of the whole problem of discipleship and initiation.

It is difficult to make easily comprehensible the nature and [Page 347] purpose of these techniques. All that it is possible to do is to indicate the seven ray techniques as they are applied to the rapidly aligning bodies of the lower man. We will divide our theme, for the sake of clarity and for an understanding of the significance, into two parts. The first one is that in which the first ray aspect of the technique is applied to the form nature, producing destruction through crystallisation. This brings about the "death of the form" in order that it may "again arise and live". The other is the second ray aspect of the technique, wherein the rebuilding, reabsorption, and recognition of the form takes place in the light which is thrown around, over and upon the personality. In that light, the man sees Light, and thus becomes eventually a light-bearer.

What I have to say concerning each ray and its work with the individuals upon it in integrating the personalities, will be conveyed by means of a formula of integration. This will itself be divided into two parts, dealing with those processes in time and space which bring about the integration of the

personality.

The words, covering the process in every case, are *Alignment, Crisis, Light, Revelation, Integration*. Under the heading of each ray we shall have therefore:

1. The formula of integration.
2. Its dual application of destruction and rebuilding, with a brief indication of the process and the result.
3. The final stage of the process wherein the man
  - a. Brings the three bodies into alignment.
  - b. Passes through a *crisis* of evocation, thus, as the Bhagavad Gita says, becoming "manifest through the magical power of the soul".
  - [Page 348]**
  - c. Enters into a phase of light, wherein the man sees clearly the next step to be taken.
  - d. Receives the *revelation* of the Plan and of what he has to do in connection with it.
  - e. *Integrates* the three bodies into one synthetic whole, and is therefore ready for the Technique of Fusion, which is suited to his ray type.

This will bring us to our second point which concerns the *Technique of Fusion* and the emergence into activity of the personality ray.

Just what do we mean by *Integration*? We are apt to bandy words about with unthinking lightness and inexactitude, but, dealing as we are with a development which is becoming increasingly prevalent in the human field, it might profit us for a moment to define it and seek to understand one or two of its major implications. It has to be regarded as an essential step, prior to passing (in full and waking consciousness) into the fifth, or spiritual kingdom. We regard the physical body as a functioning aggregate of physical organs, each with its own duties and purposes. These, when combined and acting in unison, we regard as constituting a living organism. The many parts form one whole, working under the direction of the intelligent, conscious Thinker, the soul, as far as man is concerned. At the same time, this conscious form is slowly arriving at a point where integration into the larger whole becomes desirable and is finally achieved—again in the waking consciousness. This process of conscious assimilation is carried forward progressively by the gradual integration of the part into the family unit, the nation, the social order, the current civilisation, the world of nations, and finally into humanity itself. This integration is, therefore, both physical in nature, and an attitude of mind. The consciousness of the **[Page 349]** man is gradually aroused so that it recognises this relation of the part to the whole, with the implied inter-relation of all parts within the whole.

The man who has awakened to full consciousness in the various aspects of his nature—emotional, mental and egoic—realises himself first of all as a personality. He integrates his various bodies with their different states of consciousness into one active reality. He is then definitely a personality and has passed a major milestone on the Path of Return. This is the first great step. Inevitably, the evolutionary process must bring to pass this phenomenal occurrence in the case of every human being, but it can be produced (and is increasingly so produced today) by a planned mental application to the task, and an intelligent consideration of the relation of the part to the whole. It will be found that the purely selfish, material personality will eventually arrive at the condition, wherein the man will be conscious of integrated activity and power, because he

1. Has developed and integrated his own separative "parts" into one whole.
2. Has studied and used his environment, or the whole of which his personality is but a part, in such a way that it contributes to his desire, his success, and his emergence into prominence. In doing this, he necessarily has had to make some living contribution to the whole, in order to evoke its integrating power. His motive, however, being purely selfish and material in objective, can only carry him a certain distance along the path of the higher integration.

The unselfish, spiritually oriented man also integrates the various aspects of himself into one functioning whole, but the focus of his activity is *contribution*, not acquisition, and, by [Page 350] the working of the higher law, the Law of Service, he becomes integrated, not only as a human being within the radius of the prevalent civilisation, but also into that wider and more inclusive world of conscious activity which we call the Kingdom of God.

The progress of humanity is from one *realised* integration to another; man's basic integrity is, however, in the realm of consciousness. This is a statement of importance. It might be remarked—speaking loosely and generally—that

1. In Lemurian times, humanity achieved the integration of the vital or etheric body with the physical body.
2. In Atlantean times, humanity added to the already achieved synthesis still another part, that of the astral nature, and psychic man came definitely into being. He was alive and at the same time sensitive and responsive to his environment in a wider and more specialised sense.
3. Today, in our Aryan race, humanity is occupied with the task of adding still another aspect, that of the mind. To the achieved facts of livingness and sensitivity, he is rapidly adding reason, mental perception and other qualities of mind and thought life.
4. Advanced humanity upon the Probationary Path is fusing these three divine aspects into one whole, which we call the personality. Many hundreds of thousands stand at this time upon that Path, and are acting, feeling and thinking simultaneously, making of these functions one activity. This personality synthesis comes upon the Path of Discipleship, under the direction of the indwelling entity, the spiritual man.

This integration constitutes alignment and—when a man has achieved this—he passes eventually through a process of reorientation. This reveals to him, as he slowly [Page 351] changes his direction, the still greater *Whole* of humanity. Later, upon the Path of Initiation, there will dawn upon his vision, the Whole of which humanity itself is only an expression. This is the subjective world of reality, into which we begin definitely to enter as we become members of the Kingdom of God.

5. Upon the Probationary Path, though only during its later stages, he begins to serve humanity consciously through the medium of his integrated personality, and thus the consciousness of the larger and wider whole gradually supersedes his individual and separative consciousness. He knows himself to be but a part.

6. Upon the Path of Discipleship, the process of integration into the Kingdom of God, the Kingdom of Souls, proceeds until the third initiation is undergone.

All these various integrations work out into some definite form of activity. First, there is the service of the personality, selfish and separative, wherein man sacrifices much in the interests of his own desire. Then comes the stage of service of humanity, and, finally, the service of the Plan. However, the integration with which we shall primarily deal as we study the seven *Techniques of Integration* is that of the personality as it integrates into the whole of which it is a part, through service to the race and to the Plan. Bear in mind that these ray techniques are *imposed by the soul upon the personality after it has been somewhat integrated into a functioning entity* and is, therefore, becoming slightly responsive to the soul, the directing Intelligence.

### *Ray One*

"*The love of power* must dominate. There must also be repudiation of those forms which wield no power.

*The word* goes forth from soul to form; 'Stand up. Press [Page 352] outward into life. Achieve a goal. For you, there must be not a circle, but a line.

Prepare *the form*. Let the eyes look forward, not on either side. Let the ears be closed to all the outer voices, and the hands clenched, the body braced, and mind alert. Emotion is not used in furthering of the Plan. Love takes its place.'

The symbol of a moving point of light appears above the brow. The keynote of the life though uttered not, yet still is clearly heard: 'I move to power. I am the One. We are a Unity in power. And all is for the power and glory of the *One*.'"

Such is the pattern of the thought and the process of the life of the man upon the first ray who is seeking first of all to control his personality, and then to dominate his environment. His progress is that of "achieved control; that of being controlled, and then again controlling." At first, his motive is that of selfish, separative achievement, and then comes failure to be satisfied. A higher achievement then takes place as a result of the service of the Plan, until the time eventually comes when the first ray man can be trusted to be God's Destroying Angel—the Angel who brings life through the destruction of the form. Such integrated personalities are frequently ruthless at first, selfish, ambitious, self-centered, cruel, one-pointed, implacable, undeviating, aware of implications, of significances, and of the results of action but, at the same time, unalterable and undeviating, moving forward to their purposes. They destroy and tear down in order to rise to greater heights upon the ruin they have wrought. They do thus rise. They trample on other men and upon the destinies of the little person. They integrate their surroundings into an instrument for their will and move relentlessly forward upon their own occasions. This type of man will be found expressing these qualities in all walks of life and spheres of action, and is a destroying force in his home, business or in the nation.

All this is made possible because the first ray has at this [Page 353] stage integrated the personality vehicles and has achieved their simultaneous control. The man functions as a *whole*.

This process and method of work brings him eventually to a *point of crisis*,—a crisis based upon the unalterable fact of his essentially divine nature or being, which cannot remain satisfied with the gaining of power in a personality sense and in a material world. Power selfishly used exhausts its user and evokes a display of power antagonistic to him; he is thereby destroyed, because he has destroyed. He is

separated off from his fellow men because he has been isolated and separative in his nature. He walks alone because he has cried forth to the world: "I will brook no companion; I am the one alone."

This crisis of evocation brings him to an inner point of change which involves an alteration in his direction, a change of method, and a different attitude. These three changes are described in the *Old Commentary* (in which these techniques are to be found) in the following terms:

"The one who travels on a line returns upon his way. Back to the centre of his life he goes, and there he waits. He reaches out his arms and cries: I cannot stand and walk alone. And standing thus, a cross is formed and on that cross he takes his place—with others."

The change of direction takes him back to the centre of his being, the heart; a change of method takes place, for, instead of moving straight forward, he waits in patience and seeks to feel. A change of attitude can be noted, for he reaches out his arms to his fellow men—to the greater whole—and thus becomes inclusive.

Standing thus in quietness at the centre, and searching within himself for responsiveness to his environment, he thus loses sight of self and the light breaks in. It is as if a curtain were raised. In that light, the first thing which is revealed to him is the devastating sight of that which he has destroyed. **[Page 354]** He is subjected to what has esoterically been called "the light which shocks." Slowly and laboriously, using every power of his aligned personality and, in his realised desperation, calling in the power of his soul, he proceeds one-pointedly to rebuild that which he has destroyed. In rebuilding, he lifts the entire structure on to a higher level than any he has hitherto touched. This is the task of the destroyers and of those who work with civilisations and who can be trusted to act as agents of destruction under the Plan.

It is interesting to note that when this stage is reached (the stage of rebuilding as the first ray man understands it), he will usually pass through four incarnations in which he is first of all "the man at the centre," a local point of immobile power. He is conscious of his power, gained whilst functioning as a selfish destroyer, but he is also conscious of frustration and futility. Next he passes through a life in which he begins to reorganise himself for a different type of activity, and it will be found that in these cases he will have a third or a seventh ray personality. In the third incarnation he definitely begins rebuilding and works through a second ray personality until, in the fourth life, he can function safely through a first ray personality without losing his spiritual balance, if we might use such a phrase. Through this type of personality, his first ray soul can demonstrate, because the disciple has "recovered feeling, gained divine emotion, and filled his waiting heart with love." In such cases as this, the astral body is usually on the second ray, the mental body upon the fourth ray, and the physical body upon the sixth ray. This naturally tends to balance or upset the intensity of the first ray vibrations of the personality and soul. It is in the third life of reorientation that he gains the reward for the arresting of his selfish efforts, and aspects of the Plan are then revealed to him.

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### *Ray Two*

"'Again I stand; a point within a circle and yet myself.'

*The love of love* must dominate, not love of being loved. The power to draw unto oneself must dominate, but into the worlds of form that power must some day fail to penetrate. This is the first step

towards a deeper search.

*The word* goes forth from soul to form: 'Release thyself from all that stands around, for it has naught for thee, so look to me. I am the One who builds, sustains and draws thee on and up. Look unto me with eyes of love, and seek the path which leads from the outer circle to the point.

I, at the point, sustain. I, at the point, attract. I, at the point, direct and choose and dominate. I, at the point, love all, drawing them to the centre and moving forward with the travelling points towards that great Centre where the One Point stands. What mean you by that *Word*?"

In reference to this second ray, it is advisable to recollect that all the rays are but the subrays of the second Ray of Love-Wisdom. The One in the centre, Who is the "point within the circle" of manifestation, has three major qualities: life or activity in form, love and the power of abstraction. It is these last two qualities of Deity with which we are concerned in these formulas and (in connection with the second ray) the dualities of attraction and abstraction emerge, both latent and both capable of perfected activity in their own field.

There comes ever the moment in the life of the aspirant when he begins to consider with wonder the significance of that familiar reaction of finding no satisfaction in the familiar things; the old life of desire for well known forms of existence and expression ceases to attract his interest. The pull or attractive power of the *One* at the centre (Who is his true self) also fails. It is not yet a familiar "call." The aspirant is left, unsatisfied and with a deepening sense of futility and emptiness, "pendent upon the periphery" of the divine "ring-pass-not" [Page 356] which he has himself established. It is at this point and in this situation that he must reflect upon and use this formula.

The question might here be interjected: What should now be the procedure and right use? Upon this it is not possible here to enlarge, beyond pointing out that all the meditation processes connected with the Raja-Yoga system are intended to bring the aspirant to a point of such intense inner focussing and alert mental detachment that he will be in a position to use these formulas with understanding, according to his ray type, and to use them with efficacy and power. His meditation has produced the needed *alignment*. There is therefore a direct way or line (speaking symbolically) between the thinking, meditative, reflective man upon the periphery of the soul's influence and the soul itself, the One Who is at the centre. The crisis of evocation succeeds, once this line of contact, this antaskarana, has been established and recognised, and a crisis of intense activity ensues, wherein the man occultly "detaches himself from the furthest point upon the outer rim of life, and sweeps with purpose towards the central Point." Thus speaks the *Old Commentary*, which is so oft quoted in these pages.

It is not possible to do more than put these ideas into symbolic form, leaving these mysteries of the soul to be grasped by those whose soul's influence reaches to that periphery and is there *recognised for what it is*. This crisis usually persists for a long time, a far longer one than is the case with the aspirant upon the first ray line of activity. However, when the second ray aspirant has understood and has availed himself of the opportunity and can see ahead the line between himself and the centre, then the "light breaks in."

It is this period of crisis which presents the major problem to the advanced aspirants of today and evokes consequently [Page 357] the concern of the psychiatrist and psychologist. Instead of treating the difficulty as a sign of progress and as indicating a relatively high point in the evolutionary scale and therefore a reason for a sense of encouragement, it is treated as a disease of the mind and of the personality. Instead of regarding the condition as one warranting explanation and understanding but no



real concern, the attempt is made to arrest the difficulty by elimination and not by solution, and though the personality may be temporarily relieved, the work of the soul is for that particular life cycle arrested, and delay ensues. With this problem we will later deal.

Light reveals, and the stage of *revelation* now follows. This light upon the way produces vision and the vision shows itself as:

1. A vision, first of all, of defects. The light reveals the man to himself, as he is, or as the soul sees the personality.
2. A vision of the next step ahead, which, when taken, indicates the procedure next to be followed.
3. A vision of those who are travelling the same way.
4. A glimpse of the "Guardian Angel," who is the dim reflection of the Angel of the Presence, the Solar Angel, which walks with each human being from the moment of birth until death, embodying as much of the available light as the man—at any given moment upon the path of evolution—can use and express.
5. A fleeting glimpse (at high and rare moments) of the Angel of the Presence itself.
6. At certain times and when deemed necessary, a glimpse of the Master of a man's ray group. This falls usually into two categories of experience and causes:
  - a. In the early stages and whilst under illusion and glamour, that which is contacted is a vision of the astral, illusory **[Page 358]** form upon the planes of glamour and illusion. This is not, therefore, a glimpse of the Master Himself, but of His astral symbol, or of the form built by His devoted disciples and followers.
  - b. The Master Himself is contacted. This can take place when the disciple has effected the needed integrations of the threefold lower nature.

It is at this moment of "integration as the result of revelation" that there comes the fusion of the personality ray with the egoic ray. This we will consider later, but at this point a fact should be mentioned which has not hitherto been emphasised or elucidated. This point is that *the personality ray is always a subray of the egoic ray*, in the same sense that the seven major rays of our solar system are the seven subrays of the Cosmic Ray of Love-Wisdom, or the seven planes of our system are the seven subplanes of the cosmic physical plane. We will suppose, for instance, that a man's egoic ray is the third ray of active intelligence or adaptability, and his personality ray is the second ray of love-wisdom. This personality ray is the second subray of the third ray of active intelligence. Then, in addition, there might be the following rays governing the three personality vehicles:

*Egoic Ray—3rdRay of Active Intelligence*

1	2	3	4	5	6	7
	.			.	.	.
Personality				.	.	.
				.	.	.
				Mental	.	.
				body	.	.
					Astral	.
					body	.
						Physical
						body

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This is a valuable point for all who are real students to remember and to grasp. Ponder upon it, for it is self-explanatory and an understanding of it will make it possible to solve the problems of:

1. Alignment
2. The lines of least resistance.
3. The processes of substitution.
4. The alchemy of transmutation.
5. The fields of
  - a. Service
  - b. Avocation
  - c. Vocation.

The lack of balance will also emerge if the chart is studied and man can then arrive at an understanding of what he has to do. A study of the two formulas of the first and second rays will make it clear why in humanity (and in the solar system also) these two major rays are always so closely associated, and why all esoteric schools throughout the world are predominantly expressions of these two rays. At a certain stage upon the Path all the rays governing the mental body shift their focus onto rays one and two, doing this via the third ray. This ray holds the same position to the other rays that the solar plexus centre does to the other six centres, for it constitutes a great clearing house. The first ray penetrates, pierces and produces the line along which Light comes; the second ray is the "light-carrier," and supplements the work of the first ray. A study of the activities and the cooperative endeavours of the Master M. and the Master K.H. may serve to make this clearer. Their work is indispensable to each other, just as life and consciousness are mutually indispensable, and without them form is rendered valueless.

**[Page 360]***Ray Three*

"Pulling the threads of Life, I stand, enmeshed within my self-created glamour. Surrounded am I by the fabric I have woven. I see naught else.

*The love of truth* must dominate, not love of my own thoughts, or love of my ideas or forms; love of the

ordered process must control, not love of my own wild activity.'

*The word* goes forth from soul to form: 'Be still. Learn to stand silent, quiet and unafraid. I, at the centre, *Am*. Look up along the line and not along the many lines which, in the space of aeons, you have woven. These hold thee prisoner. Be still. Rush not from point to point, nor be deluded by the outer forms and that which disappears. Behind the forms, the Weaver stands and silently he weaves.'

It is this *enforced* quiet which brings about the true alignment. This is the quiet not of meditation but of living. The aspirant upon the third ray is apt to waste much energy in perpetuating the glamorous forms with which he persistently surrounds himself. How can he achieve his goal when he is ceaselessly running hither and thither—weaving, manipulating, planning and arranging? He manages to get nowhere. Ever he is occupied with the distant objective, with that which may materialise in some dim and distant future, and he fails ever to achieve the immediate objective. He is often the expression and example of waste energy. He weaves for the future, forgetting that his tiny bit of weaving is an intrinsic part of a great Whole and that time may enter in and frustrate—by change of circumstance—his carefully laid plans, and the dreams of earlier years. Therefore futility is the result.

To offset this, he must stand quiet at the centre and (for a time at any rate) cease from weaving; he must no longer make opportunities for himself but—meeting the opportunities which come his way (a very different thing)—apply himself to the need to be met. This is a very different matter and [Page 361] swings into activity a very different psychology. When he can do this and be willing to achieve divine idleness (from the angle of a glamoured third ray attitude), he will discover that he has suddenly achieved *alignment*. This alignment naturally produces *a crisis* which is characterised by two qualities:

- a. The quality of deep distress. This is a period of difficulty and of real concern because it dawns upon his consciousness how useless, relatively, are his weaving and his manipulations, and how much of a problem he presents to the other Weavers.
- b. The quality which might be expressed as the determination to stand in spiritual being and to comprehend the significance of the ancient aphorism, given frequently to third ray aspirants:

"Cease from thy doing. Walk not on the Path until thou hast learnt the art of standing still. Study the spider, brother, entangled not in its own web, as thou art today entangled in thine own."

This crisis evokes understanding, which is, as many will recognise, an aspect of *light*. The aspirant slowly begins to work with the Plan as it is, and not as he thinks it is. As he works, *revelation* comes, and he sees clearly what he has to do. Usually this entails first of all a disentangling and a release from his own ideas. This process takes much time, being commensurate with the time wasted in building up the agelong glamour. The third ray aspirant is always slower to learn than the second ray, just as the first ray aspirant learns more rapidly than the second ray. When, however, he has least to be quiet and still, he can achieve his goal with greater rapidity. The second ray aspirant has to achieve the quiet which is ever [Page 362] present at the heart of a storm or the centre of a whirlpool. The third ray aspirant has to achieve the quiet which is like to that of a quiet mill pond, which he much dislikes to do.

Having, however, learned to do it, integration then takes place. The man stands ready to play his part.

It is interesting to note that the first result of the use of these three formulas can each be summed up in one word, for the sake of clarity. These words embody the first and simplest steps upon the way of at-

one-ment. They embody the simplest aspects of the necessary technique.

Ray One..... Inclusion.

Ray Two..... Centralisation.

Ray Three..... Stillness.

The above will suffice for the techniques of integration of these three major rays. We will now take the formulas which will embody the techniques of integration for the four minor rays, and glimpse the possibilities which they may unfold. We will emphasize in connection with each of them the same five stages of the technique we are studying:

1. Alignment.
2. A crisis of evocation.
3. Light.
4. Revelation.
5. Integration.

At the same time, we will bear in mind that the alignment with which we have hitherto been occupying ourselves is that of a form of expression and that this is achieved through discipline, meditation, and service. These techniques of integration, however, refer to the establishing of a continuity of consciousness, within the aligned forms. Therefore we begin with alignment in these cases and do not end with it.

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#### *Ray Four*

"Midway I stand between the forces which oppose each other. Longing am I for harmony and peace, and for the beauty which results from unity. I see the two. I see naught else but forces ranged opposing, and I, the one, who stands within the circle at the centre. Peace I demand. My mind is bent upon it. Oneness with all I seek, yet form divides. War upon every side I find, and separation. Alone I stand and am. I know too much.'

*The love of unity* must dominate, and love of peace and harmony. Yet not that love, based on a longing for relief, for peace to self, for unity because it carries with it that which is pleasantness.

*The word* goes forth from soul to form. 'Both sides are one. There is no war, no difference and no isolation. The warring forces seem to war from the point at which you stand. Move on a pace. See truly with the opened eye of inner vision and you will find, not two but one; not war but peace; not isolation but a heart which rests upon the centre. Thus shall the beauty of the Lord shine forth. The hour is now.'"

It is well to remember that this fourth ray is preeminently the ray of the fourth Creative Hierarchy, the human kingdom, and therefore has a peculiar relation to the functions, relationships and the service of man, as an intermediate group, a bridging group, upon our planet. The *function* of this intermediate group is to embody a type of energy, which is that of at-one-ment. This is essentially a healing force which brings all forms to an ultimate perfection through the power of the indwelling life, with which it becomes perfectly atoned. This is brought about by the soul or consciousness aspect, qualified by the ray in question. The *relation* of the human family to the divine scheme, as it exists, is that of bringing into close rapport the three higher kingdoms upon our planet and the three lower kingdoms of nature,

thus acting as a clearing house for divine energy. The *service* humanity [Page 364] is to render is that of producing unity, harmony, and beauty in nature, through blending into one functioning, related unity the soul in all forms. This is achieved individually at first, then it takes place in group formation, and finally it demonstrates through an entire kingdom in nature. When this takes place, the fourth Creative Hierarchy will be controlled predominantly by the fourth ray (by which I mean that the majority of its egos will have fourth ray personalities, thus facilitating the task of fusion), and the consciousness of its advanced units will function normally upon the fourth plane of buddhic energy or intuitional awareness.

It is this realisation which will provide adequate incentive for alignment. This alignment or sense of oneness is not in any way a mystical realisation, or that of the mystic who puts himself *en rapport* with divinity. The mystic still has a sense of duality. Nor is it the sense of identification which can characterise the occultist; with that there is still an awareness of individuality, though it is that of an individual who can merge at will with the whole. It is an almost undefinable consciousness of *group* fusion with a greater whole, and not so much individual fusion with the whole. Until this is experienced, it is well nigh impossible to comprehend, through the medium of words, its significance and meaning. It is the *reflection*, if I might so express it, of the Nirvanic consciousness; the reflection I would point out, but not that consciousness itself.

When this fourth ray alignment is produced and the disciple becomes aware of it, *a crisis* is evoked. The phrase "the disciple becomes aware of it," is significant, for it indicates that states of consciousness can exist and the disciple remain unaware of them. However, until they are brought down into the area of the brain and are recognised by the [Page 365] disciple in waking, physical consciousness, they remain subjective and are not usable. They are of no practical benefit to the man upon the physical plane. The crisis thus precipitated leads to fresh illumination when it is properly handled. These crises are produced by the bringing together (oft the clashing together) of the higher forces of the personality and soul energy. They cannot therefore be produced at a low stage of evolutionary development, in which low grade energies are active and the personality is neither integrated nor of a high grade and character. (Is such a phrase as "low grade energies" permissible? When all are divine? It conveys the idea, and that is what is desired.) The forces which are involved in such a crisis are the forces of integration at work in a personality of a very high order, and they are themselves necessarily of a relatively high potency. It is the integrated personality force, brought into relation with soul energy, which ever produces the type of crisis which is here discussed. These constitute, consequently, a very difficult moment or moments in the life of the disciple.

This fourth ray crisis, evoked by a right understanding and a right use of the fourth ray formula, produces the following sequential results:

1. *A sense of isolation.* Putting this into more modern language, a complex is produced of the same nature as that which temporarily overcame Elijah. He was overwhelmed with a sense of his clarity of vision in relation to the problem with which he was faced, of his unique response to it, and also with a sense of aloneness which devastated him.
2. *A sense of despairing futility.* The forces arraigned against the disciple seem so great and his equipment so inadequate and feeble!

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3. *A determination to stand* in the midst and, if not victorious, at least to refuse to admit defeat, taking with determination the position which St. Paul expressed in the words: "Having done all, to stand."

4. *A sudden recognition* of the Warrior within, Who is invisible and omnipotent but Who can only now begin His real work when the personality is aligned, the crisis recognised, and the will-to-victory is present. We would do well to ponder on this.

When, therefore, this state of mind is achieved, and the disciple and inner Master, the soldier and the Warrior are known to be at-one, then there takes place what has been called in some of the ancient books "the breaking forth of the light of victory"—a victory which does not inflict defeat upon those who are at war, but which results in that triple victory of the two sides and of the One Who is at the centre. All three move forward to perfection. This is typical of a fourth ray consummation, and if this thought is applied with due reflection to the problem of the fourth kingdom in nature, the fourth Creative Hierarchy, humanity itself, the beauty of the phrasing and the truth of the statement must inevitably appear.

With this blazing forth of light comes the revelation expressed for us so adequately in the closing words of the fourth ray formula. Man sees and grasps the final purpose for the race and the objective ahead of this fourth kingdom in the great sweep of the divine manifestation. It is valuable also to remember that this revelation comes to the race in three stages:

1. *Individually*, when the disciple "relinquishes the fight in order to stand, thereby discovering victory ahead, **[Page 367]** achieving oneness with the enemy, the Warrior and the *One*."

2. *In group formation*. This approach to the revelation is today going on in the world, and is producing a moment of extreme crisis in connection with the work of the New Group of World Servers. Their moment of crisis lies immediately ahead.

3. *In the human family as a whole*. This revelation will come to the race at the end of the age and with it we need not for the moment, therefore, concern ourselves. It is essentially the revelation of the Plan as a whole, embodying the various aspects of the Plan as—from cycle to cycle—the race has grasped the smaller aspects and revelations and succeeded eventually in bringing them into concrete manifestation. It is a revelation of the purposes of Deity—past, present and future purposes—as grasped by those who have developed the divine aspects and are, consequently, in a position to understand.

This series of spiritual happenings or unfoldments of consciousness in the life of the individual and the group produces a definite integration upon the three levels of personality work (mental, emotional and physical). It also lays the ground for those processes of fusion which will blend the rays of the personality and of the soul. If you will carry this concept of integration (achieved upon the three levels of the three worlds of human endeavour) into the activities and relationships of groups, you will find much of interest and of informative value anent the work of the New Group of World Servers. This group is, if I might so express it, an effort at an externalisation of the group personality of the disciples, connected with the Hierarchy. If we ponder on this, the function and relation will be apparent.



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Let us now add to the three words expressing the three ray formulas already given, the word for this ray: *Steadfastness*. Therefore we have:

Ray One..... Inclusion.  
 Ray Two. .... Centralisation.  
 Ray Three. .... Stillness.  
 Ray Four..... Steadfastness.

As we brood on these words and on the remaining three which are indicated hereafter, we shall bring clearly into our consciousness the keynote for the disciples of the world at this time, who are in a position to discover that their personalities or their souls are on some one or other of these rays. The use of these words by those who are not pledged disciples in connection with their personality rays and personality expression might be definitely undesirable. The third ray personality, emphasising *stillness*, for instance, might find himself descending into the sloughs of lethargy; the first ray personality, seeking to develop *inclusiveness* might go to extremes, deeming himself a centre of inclusiveness. These are Words of Power, when used by a disciple, and must be employed in the light of the soul or may have a striking harmful effect.

*Ray Five.*

"Towards me I draw the garment of my God. I see and know His form. I take that garment, piece by piece. I know its shape and colour, its form and type, its parts component and its purposes and use. I stand amazed, I see naught else. I penetrate the mysteries of form, but not the *Mystery*. I see the garment of my God. I see naught else.'

*Love of the form* is good but only as the form is known for what it is—the veiling vase of life. Love of the form must never hide the Life which has its place behind, the *One* who brought the form into the light of day, and preserves **[Page 369]** it for His use,—The *One* Who lives, and loves and serves the form, the *One Who Is*.

*The Word* goes forth from soul to form: 'Behind that form, I am. Know Me. Cherish and know and understand the nature of the veils of life, but know as well the *One* Who lives. Know Me. Let not the forms of nature, their processes and powers prevent thy searching for the *Mystery* which brought the mysteries to thee. Know well the form, but leave it joyously and search for Me.

'Detach thy thought from form and find Me waiting underneath the veils, the many-sided shapes, the glammers and the thoughtforms which hide my real Self. Be not deceived. Find Me. Know Me. Then use the forms which then will neither veil nor hide the Self, but will permit the nature of that Self to penetrate the veils of life, revealing all the radiance of God, His power and magnetism; revealing all there is of form, of life, of beauty and usefulness. The mind reveals the *One*. The mind can blend and fuse the form and life. Thou art the *One*. Thou art the form. Thou art the mind. Know this.'"

This fifth ray formula is of exceeding potency at this time and should be used often, but with care, by those upon this line of divine energy. It has most powerful integrating properties, but the person who employs it must be mindful to visualise and hold in his mind's eye the even, balanced, equilibrated distribution of the divine energy set in motion by the use of this fifth ray formula so that the three aspects of the spiritual entity concerned—the mind, the *One* Who uses it (the Self) and the form nature—may be equally stimulated. This statement means, for instance, that if all the emphasis of the soul energy available is poured into the lower nature, the natural man, it might result in the shattering

of the form and the consequent uselessness of the man in service. If all of it, on the other hand, is poured into the receiving chalice of the astral nature, it might only serve to intensify the glamour and to produce fanaticism.

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1. The lower psychic man—physical and astral—must receive a balanced quota of force.
2. The mind must receive its share of illuminating energy.
3. A third part of that energy must be retained within the periphery of the soul nature to balance thus the other two.

This is a replica of the experience of the Monad when coming into manifestation, for the monad retains a measure of energy within itself, it sends energy forth which is anchored in that centre of energy which we call a soul. Still more energy pours forth also, via the soul, for the production of a human being—an expression of the soul upon the physical plane, just as the soul is an expression of the monad upon the mental plane, and both are expressions also of that one monad.

The use of this formula, which produces eventually a definite relation between the soul and the various aspects of the form, brings about a needed alignment, and again (as in the other cases considered previously) produces also, and evokes, *a crisis*. This crisis must be regarded as producing two lesser crises in the consciousness of the personality:

1. That in which there comes the achieving of equilibrium and what might be called a "balanced point of view." This balanced vision causes much difficulty and leads to what might be called the "ending of the joy-life and of desire." This is not a pleasant experience to the disciple; it leads to much aridness in the life-experience and to a sense of loss; it often takes much wise handling, and frequently time elapses before the disciple emerges on the other side of the experience.
2. This balanced condition in which the not-Self and the Self, the life-aspect and the form-aspect, are seen as they **[Page 371]** essentially are (through the aid and the use of the discriminating faculty of the mind), leads eventually to a crisis of choice, and to the major task of the disciple's life. This is the detaching of himself from the grip of form experience, and consciously, rapidly, definitely and with intention preparing himself for the great expansions of initiation.

When this dual crisis is over and that which it has evoked has been rightly handled, then the light streams forth, leading to the revelation of the relationships of form to soul. These two are then seen as one in a sense never before realised and are then regarded as possessing a relation quite different to the theoretical relationships posited in ordinary occult and religious work. It will be apparent, therefore, how a new relationship and a new type of integration then becomes possible and how the mind quality of the fifth ray (critical, analytical, separative and over-discriminating) can become, what in the middle ages it used to be called, the "common sense."

When this takes place, form and life are indeed one unity and the disciple uses the form at will as the instrument of the soul for the working out of the plans of God. These plans are at-one with the intention of the Hierarchy. We now have five words for disciples upon the five rays to study:

Ray One..... Inclusion.  
 Ray Two..... Centralisation.  
 Ray Three..... Stillness.  
 Ray Four..... Steadfastness.  
 Ray Five..... Detachment.

### *Ray Six.*

"I see a vision. It satisfies desire; it feeds and stimulates its growth. I lay my life upon the altar of desire—the seen, the sensed, that which appeals to me, the satisfaction of my [Page 372] need—a need for that which is material, for that which feeds emotion, that satisfies the mind, that answers my demand for truth, for service, and my vision of the goal. It is the vision which I see, the dream I dream, the truth I hold, the active form which meets my need, that which I grasp and understand. *My truth, my peace, my satisfied desire, my dream, my vision of reality, my limited ideal, my finite thought of God;—* for these I struggle, fight and die.'

*Love of the truth* must always be. Desire and aspiration, reaching out for that which is material or soaring upward towards the vision of reality must ever find their satisfaction. For this men work, driving themselves and irking others. They love the truth as they interpret it; they love the vision and the dream, forgetting that the truth is limited by mind—narrow and set, one-pointed, not inclusive; forgetting that the vision touches but the outer fringe of mystery, and veils and hides reality.

*The word* goes out from soul to form: 'Run not so straight. The path that you are on leads to the outer circle of the life of God; the line goes forward to the outer rim. Stand at the centre. Look on every side. Die not for outer forms. Forget not God, Who dwells behind the vision. Love more your fellow men.'"

It will be apparent, therefore, that the sixth ray disciple has first of all to achieve the arduous task of dissociating himself from his vision, from his adored truth, from his loved ideals, from his painted picture of himself as the devoted follower and disciple, following his Master unto death, if need be; forcing himself (from very love of form) and forcing all his fellowmen to dedicate themselves to that which he sees.

It must be recognised that he lacks the wide love of the second ray disciple which is a reflection of the love of God. He is all the time occupied with *himself*, with *his* work, *his* sacrifice, *his* task, *his* ideas, and *his* activities. He, the devotee, is lost in his devotion. He, the idealist, is driven by his idea. He, the follower, runs blindly after his Master, his chosen ideal and loses himself in the chaos of his uncontrolled aspirations [Page 373] and the glamour of his own thoughts. Curiously enough, there is a close relation between the third and the sixth rays, just as there is between the first and the second rays, and the second and the fourth. The fourth, fifth, sixth and seventh rays have no such paralleling relations. 1 added to 1 equals 2, 2 added to 2 equals 4, 3 added to 3 equals 6. Between these pairs of rays there is a line of special energy flowing which warrants the attention of disciples who are becoming conscious of their relationships. This relation and interplay only becomes active at a relatively high stage of evolution.

The problem, therefore, of the sixth ray aspirant is to divorce himself from the thralldom of form (though not from form) and to stand quietly at the centre, just as the third ray disciple has to learn to do. There he learns breadth of vision and a right sense of proportion. These two qualities he always lacks until the time comes when he can take his stand and there align himself with all visions, all forms of

truth, all dreams of reality, and find behind them all—God and his fellow men. Then and only then can he be trusted to work with the Plan.

The alignment evoked by this "peaceful standing still" naturally produces *a crisis* and it is, as usual, a most difficult one for the aspirant to handle. It is a crisis which seems to leave him destitute of incentive, of motive, of sensation, of appreciation by others and of life purpose. The idea of "my truth, my master, my idea, my way" leaves him and as yet he has nothing to take its place. Being sixth ray, and therefore linked with the world of astral psychic life, the sixth plane, he is peculiarly sensitive to his own reactions and to the ideas of others where he and his truths are concerned. He feels a fool and considers that others are thinking him so. The crisis therefore is severe, for it has to produce a complete readjustment of the Self to the self. His fanaticism, his devotion, his [Page 374] furious driving of himself and others, his wasted efforts, and his lack of understanding of the point of view of others have all gone, but as yet nothing has taken their place. He is swept by futility and his world rocks under him. Let him stand still at the centre, fixing his eyes on the soul and ceasing activity for a brief period of time until the light breaks in.

It is interesting here to note that the Master Jesus, as He hung upon the Cross, experienced (on a much higher turn of the spiral than is possible to the disciple) the acme and the height of this crisis, though in His case—being attuned to God and to all God's children—there swept over Him the sum total of the dilemma of the world disciples and all the agony of the astral awareness of this dilemma, voicing itself in the agonising words: "My God, My God, why hast Thou forsaken Me."

But by facing futility and himself and by surrendering himself to the life at the centre and there holding himself poised and still, yet alert, the light will break in and reveal to the disciple that which he needs to know. He learns to express that inclusive love which is his major requirement and to let go the narrow, one-pointed attitude which he has hitherto regarded as love. He welcomes then all visions, if they serve to lift and comfort his brothers; he welcomes all truths, if they are the agents of revelation to other minds; he welcomes all dreams if they can act as incentives to his fellow men. He shares in them all, yet retains his poised position at the centre.

Thus we can see that the essential integration of this unit into his group can now take place.

The problem of the disciple upon this ray is greatly increased by the fact that the sixth ray has been the dominant ray for so many centuries and is only now passing out. Therefore the idealistic, fanatical thought-forms, built up by [Page 375] the devotees upon this ray, are powerful and persistent. The world today is fanatically idealistic, and this is one of the causes of the present world situation. It is hard for the man who is the one-pointed devotee to free himself from the prevailing influence, for the energy thus generated feeds that which he seeks to leave behind. If he can, however, grasp the fact that devotion, expressing itself through a personality, engenders fanaticism and that fanaticism is separative, frequently cruel, often motivated by good ideals, but that it usually overlooks the immediate reality by rushing off after a self-engendered vision of truth, he will go far along the way to solving his problem. If he can then realise that devotion, expressing itself through the soul, is love and inclusiveness plus understanding, then he will learn eventually to free himself from the idealism of others and of himself and will identify himself with that of the Hierarchy, which is the loving working out of God's Plan. It is free from hatred, from intense emphasis upon an aspect or a part, and is not limited by the sense of time.

*Ray Seven.*

"I seek to bring the two together. The plan is in my hands. How shall I work? Where lay the emphasis? In the far distance stands the One Who *Is*. Here at my hand is form, activity, substance, and desire. Can I relate these and fashion thus a form for God? Where shall I send my thought, my power the word that I can speak?

'I, at the centre, stand, the worker in the field of magic. I know some rules, some magical controls, some Words of Power, some forces which I can direct. What shall I do? Danger there is. The task that I have undertaken is not easy of accomplishment, yet I love power. I love to see the forms emerge, created by my mind, and do their work, fulfill the plan and disappear. I can create. The rituals of the Temple of the Lord are known to me. How shall I work?

*'Love not the work.* Let love of God's eternal Plan control **[Page 376]** your life, your mind, your hand, your eye. Work towards the unity of plan and purpose which must find its lasting place on earth. Work with the Plan; focus upon your share in that great work.'

*The Word* goes forth from soul to form: 'Stand in the centre of the pentagram, drawn upon that high place in the East within the light which ever shines. From that illumined centre work. Leave not the pentagram. Stand steady in the midst. Then draw a line from that which is without to that which is within and see the Plan take form.'

It is not possible to be more explicit than this. This great and powerful ray is now coming into manifestation and it brings new energies to man of so potent a nature that the disciples of today must move and work with care. They are literally handling fire. It is the children who are now coming into incarnation who will eventually work more safely and more correctly with these new potencies. There is much, however, to be done in the meantime, and the disciples upon this seventh ray can ponder on this formula and seek their own interpretation of it, endeavouring first of all to stand in the East, within the protection of the pentagram. As he realises the task to be carried out and the nature of the work to be done by the seventh ray worker, and appreciates the fact that it is the magical work of producing those forms on earth which will embody the spirit of God (and in our particular time, this necessitates the building of new forms), each seventh ray disciple will see himself as a relating agent, as the one who stands in the midst of the building processes, attending to his portion of the task. This, if really grasped and deeply considered will have the effect of producing alignment. The moment that this alignment is achieved, then let the disciple remember that it will mean a tremendous inflow of power, of energy from both the aligned points, from both directions, converging upon him, as he stands in the **[Page 377]** midway place. Ponder deeply upon this truth, for it is this fact which always evokes a seventh ray crisis. It will be obvious what this crisis is. If the man concerned is materially minded, selfishly ambitious and unloving, the inpouring energy will stimulate the personality nature and he will immediately be warring furiously with all that we mean by the instinctual, psychic, intellectual nature. When all these three are stimulated, the disciple is often for a time swung off the centre into a maelstrom of magical work of the lower kind—sex magic and many forms of black magic. He is glamourised by the beauty of his motive, and deceived by the acquired potency of his personality.

If, however, he is warned of the danger and aware of the possibility, he will stand steady at the centre within the mystical pentagram, and there *suffer* until the light in the East rises upon his darkness, discovering him still at the midway point. Then comes the revelation of the Plan, for this has ever to be the motivating power of the seventh ray disciple. He works on earth, upon the outer plane of manifestation, with the construction of those forms through which the divine will can express itself. In the field of religion, he works in collaboration with the second and sixth ray disciples. In the field of

government he labours, building those forms which will enable the first ray activity to be expressed. In the field of business, he cooperates with third ray energies and the executives of the Plan. In the field of science, he aids and assists the fifth ray workers. He is the expression of the builder, and the creator, bringing into outer manifestation God's Plan. He begins, however, with himself, and seeks to bring into expression the plan of his soul in his own setting and worldly situation. Until he can do this, he is unable to stand in the East within the pentagram.

It is occultly said that "the pentagram is open and a place [Page 378] of danger when the disciple knows not order within his own life, and when the ritual of the soul is not imposed and its rhythm not obeyed. The pentagram is closed when order is restored and the ritual of the Master is imposed." The writing goes on to say that "if the disciple enters through the open pentagram, he dies. If he passes over into the closed pentagram, he lives. If he transmutes the pentagram into a ring of fire, he serves the Plan."

#### b. THE TECHNIQUES OF FUSION AND DUALITY

We come now to the consideration of a very practical matter where the world disciples are concerned, and one with which I intend to deal very simply. The point which we are to study is the Technique of Fusion, leading, as it inevitably does, to the emergence (into controlling prominence) of the Ray of the Personality. After a brief study of this we will refer briefly to the Technique of Duality. The brevity is necessary because only disciples of some experience and initiates will really comprehend the things whereof I speak. A study of the Technique of Duality would serve to elucidate the relationship which should exist between the two rays of manifesting energy, which constitute that phenomenal being we call man. Therefore, it will be apparent to you from the start, how necessary it will be to deal with these abstruse subjects in the simplest way. Our study of the Techniques of Integration was definitely abstruse and couched in language quite symbolic. We were there dealing with the relationship of five rays: Those of the personality, of the ego or soul, and of the rays of the three personality vehicles, prior to their integration into a functioning whole.

It might be of value here if I pointed out to you that the three words: Integration, Fusion and Duality when dealt [Page 379] with, as they are, in connection with the final stages of the Path of Evolution, are significantly different. For one thing it might be said that

1. The Technique of Integration, a sevenfold technique, is applied upon the Path of Probation.
2. The Technique of Fusion is applied upon the Path of Discipleship.
3. The Technique of Duality is applied upon the Path of Initiation.

I am here using these three terms only in relation to what we call the Aryan Race, or to what might be more adequately called the Aryan consciousness, for that consciousness demonstrates in a two-fold manner as mental power and personality force. It is found at a certain stage in every human being and in every race; it must therefore be remembered that I am not using the word Aryan as synonymous with Nordic but as descriptive of the intellectual goal of humanity, of which our Occidental civilisation is in the early stages, but which men of all time and all races have individually demonstrated. The Aryan state of consciousness is one into which all men eventually pass.

Integration here refers to the bringing into one field of resultant magnetic activity of five differing types of energy:



1. Physical and emotional sentient energy (2 energies therefore) are brought together and eventually form one expressive force.
2. Physical, emotional-sentient and mental energy (3) are also brought into relationship; one potent vortex of force is then set up which eventually becomes so systematised and integrated that we call its aggregated expression *Personality*, (4) and in time this aggregate [Page 380] becomes a realised potency and thus completes the fourfold lower man.
3. These four types of energy are then brought into relationship with the ego or soul. This brings then into play another and higher type of energy expression, and thus the five energies integrate, blend and fuse.

These five energies, when rightly related to each other, produce one active force centre, through which the Monad can work, using the word Monad to express the first differentiation of the One Life, if such a paradoxical phrase can be employed. Its use is only permissible from the standpoint of the personal self, still limited and imprisoned in the "I" consciousness.

The Technique of Fusion deals with the production of a close interplay of the five above enumerated aspects of energy which have been, in due time, integrated into a unity. It is really a fusion of the four forces and the one energy. This fusion produces:

1. A demonstration of personality activity when, in response to the Technique of Integration, there is
  - a. Response and interplay between the threefold lower man.
  - b. A gradual emergence of the dominant note of the lower man which will, in time, indicate the nature of the personality ray.
  - c. The quality of the personality ray, in its higher aspects, emerges into living expression. Great beauty of character or great forcefulness will then appear.
2. Gradually, the qualities of the personality energy are transmuted into those of the ego or soul and the fusion of the two energies—soul and body—is then complete. [Page 381] This Technique of Fusion might be better understood by all of you if it were called the Technique of Transmutation, but it must be remembered that the transmutation referred to is not that of bad qualities into good or of bad characteristics into good ones (for this should take place quite definitely upon the Path of Probation) but the transmutation of the higher aspects of the personality ray into those of the soul. When this has been to a great extent carried forward satisfactorily, then the Technique of Duality comes into play—a duality differing greatly from that to which we refer when we speak of the higher and lower selves. It is a duality which is utilised upon the Path of initiation by Those Who Know no sense of separateness, and signifies one wherein the transmuted and purified personality qualities and characteristics are used by the initiate in the three worlds for service and the furthering of the Plan. The egoic energies are only brought into play when needed for group benefit and within the confines (again a paradoxical term and only of significance in consciousness from the standpoint of the lesser minds) of the Kingdom of God.

It will be seen, therefore, that we are dealing here with relatively advanced stages of human development. What I have now to say will veil, under extremely simplified phrases, truths which will

be apparent to two groups of aspirants:

1. Accepted disciples, who will comprehend the significances of the Technique of Fusion.
2. Initiates, who will work with the Technique of Duality.

It should be remembered also that we are here dealing with the primordial duality of spirit and matter and not with the secondary duality of soul and body. This point is of deep importance and will bear most careful consideration.

The man who will seek to use the Technique of Fusion is **[Page 382]** the disciple who is conscious of personality power, owing to the fact that his mind is beginning to dominate his sentient emotional nature, much in the same way as his emotional-sentient nature has, for ages, controlled his physical body. The use of the mind is becoming "second nature" to certain advanced types of men, and it is called into play, when they reach this stage, almost automatically. The result is that the integration of the three energies is proceeding fast. At the same time, the man is definitely oriented to soul contact and knowledge, and frequently the mind (when it is the controlling personality factor) is itself brought suddenly and dynamically under the control of the soul.

This accounts for the intense difficulty of the life of every disciple at this stage. Several processes are simultaneously going on:

1. The mind factor is steadily becoming more dominant, increasingly clarified and usable.
2. The three aspects of the lower nature are working in closer unity all the time, each growing at the same time in individual potency.
3. The personality ray is making its presence felt, and the expressed power of the man (within his environment) is equally increasing.
4. The soul ray is, at times, projecting itself and this produces in the early stages those difficult upsets and turmoils which are usually of a distressing kind.

It is at this stage therefore that the Technique of Fusion can profitably be used, preserving at the same time the realised integrity of the motive which, if correctly apprehended, should be

1. The motive of a realised objective of soul control in response to a living reaction to its sensed pull or call.

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2. The motive of service, in response to a sentient realisation of humanity's need.
3. The motive of cooperation with the Plan, in response to an intelligent appreciation of its nature and existence.

Again you will note that we have swung back to our three major themes: Soul control, Service, and the Plan.

It might, therefore, seem that this particular technique will be a sevenfold one like the Technique of Integration, but in this you would be mistaken. It is a threefold technique based upon the fact that all souls are eventually divided (again a paradoxical phrase when dealing with souls, but what can be done when modern language proves inadequate to the demands of soul knowledge) into three major groups, or rather distinguished by three major qualities, those of the first, second and third rays. Life, the One Life, manifests through these three major qualities, which condition its sevenfold appearance, and which are essentially Will, Love and Intelligence.

This Technique of Fusion evokes these three qualities in relation to the soul, to service and to the Plan. At the same time, it brings illumination to the mind (thus revealing the soul and the kingdom of God); it brings increased imagination (creative and dynamic) to the emotional sentient nature, the astral body (thus revealing relationship and responsibility); it brings likewise inspiration to the physical life, to the physical body, via the brain (revealing actual capacity to cooperate intelligently with the Plan). Therefore, we shall have to consider a technique which will do three things:

1. Bring *Illumination*, through the evocation of the Will or first aspect of divinity.
2. Bring *Imagination*, through the evocation of Love, the [Page 384] second aspect or of sentient response to the world soul in all forms.
3. Bring *Inspiration*, through the evocation of the Intelligence, the third aspect.

If we study this triplicity with care, we shall see that the process outlined brings the higher aspect of the personal self, the mind, to the lowest point of contact and into control of the physical body; we shall see that it brings the soul into conscious control of the astral, desire-sentient body, and that it also brings the will aspect (the highest aspect of divinity) into control of mind.

There are, therefore, two thoughts which we will have in our minds as we study this Technique of Fusion. First, that it is a threefold technique and is coloured by and conditioned by the qualities of the first, second and third major rays. Secondly, that this technique of whichever of these three natures it may be, will be of such a kind that it will produce illumination through the evocation of the will. It is right here that esotericists will recognise the importance of the teaching in connection with the centre at the base of the spine. It is awakened by an act of the will, which really means by the mind, functioning forcefully, under the influence of the spiritual man, through the medium of the brain.

It infers also that this technique will so stimulate the faculty of the imagination that an ever expanding or an all inclusive love will increasingly be expressed, and therefore that the heart centre will be forcefully affected and awakened into full activity. It infers also that the spiritual plane life of the disciple, as it expresses itself in his environment will become inspired and creative through the full and conscious use of the intelligence. This, in its turn, brings about the rounded out activity of the throat centre, and thus the [Page 385] three major centres, which are aroused into activity upon the Path of Discipleship, are brought to full and measured and controlled activity. Upon the Path of Initiation, the awakening and full-conditioned functioning of the two head centres is completed. This is the result of the use of the Technique of Duality by the initiate. One head centre, the thousand-petalled lotus, represents the spirit or life aspect; the other, the ajna centre, represents matter or the form aspect. Thus the work carried forward upon the paths of evolution, of probation, and of discipleship is completed upon the path of initiation, and thus, when the rays are understood, you have the possibility of a new

system of awakening the centres, or chakras. But this system concerns only the awakening of the central part of the centre or lotus of force. The teaching given in the oriental and theosophical books refers primarily to the awakening and right relation of the centres when the aspirant is upon the probationary path. The teaching which I have here given has not before been so explicitly made public and has hitherto only been communicated orally. One half of the centre, the outer half (therefore one half of the lotus petals) is brought into increased activity upon the probationary path; the other half begins its intensified vibratory activity upon the path of discipleship, but the intensification of the centre of the lotus (though the One Life controls both soul and body) only takes place when the two later techniques of fusion and of duality are carried successfully forward.

Certain questions therefore arise:

1. What are the techniques, producing fusion upon the three major rays.
2. How do these techniques bring about
  - a. Illumination of the mind.
  - [Page 386]**
  - b. Imaginative capacity of the sentient body.
  - c. An inspired life.

Another point should here be made; Disciples upon the minor rays likewise employ one or other of these three major techniques. Fourth ray disciples employ the second ray technique, as do sixth ray disciples; disciples upon the fifth ray employ the first ray technique. It is interesting to note that (prior to the first initiation) the personalities of all aspirants to this great expansion of consciousness will be found upon the third ray which is—like the solar plexus centre—a great clearing house for energies, and a great transmuting station, if I may use this term.

The first ray technique must, therefore, do the following things and produce the following results:

1. The divine will must be evoked, of which the mind aspect is the reflection, and the brain (or the phenomenal appearance) the shadow. This brings into functional activity upon the physical plane what is called in theosophical books, Atma, or the first qualified differentiation of the monadic Life. The quality is often called the spiritual will.
2. The evocation of this will produces an illumination of the mind, differing from the illumination achieved through ordinary meditation and about which much has been written in the mystical books. This latter illumination is essentially the evocation of the intuition, which brings the illumination of direct knowledge to the mind. The one to which I here refer is, symbolically speaking, related to the state of consciousness of the Creator when He sent forth the phenomena-producing fiat: "*Let there be Light.*"
3. This illumination, coming from the highest aspect which **[Page 387]** man can conceive follows a direct line of approach, or pours down through a direct channel from
  - a. The level of Atma, or that centre of spiritual will which is dynamic and effective but seldom called into play, to the will petals of the egoic lotus, upon which I touched in *A Treatise on Cosmic Fire*.

These petals are the reflection in the soul of this particular aspect of energy.

b. From this layer of petals to the mind body.

c. From the mind body to the brain.

d. From the brain, in due and set time, to the centre at the base of the spine, thus arousing the kundalini fire.

It will interest students to note how the first ray disciple, when employing this first ray technique of fusion, ends by producing second ray characteristics of which illumination, producing understanding love and sympathetic cooperation, is the predominant note. The second ray disciple, through rightly applied technique, produces curiously enough, third ray results, of which the use of the creative imagination is the outstanding characteristic. The third ray disciple through the development of the "power to inspire" adds to his innate qualities certain definitely first ray potencies. All are, however, subordinated to the second ray nature of the divine expression in this solar system.

The technique of Fusion, employed by the second ray disciple, will produce the following results:

1. Increased sentient response to the world soul and to the environment in which the disciple finds himself will increasingly be achieved.

2. This is largely done through the cultivation of the creative imagination. This is one of the great building attributes **[Page 388]** of deity. It is brought about by the evocation of the love nature and, as earlier noted, brings in soul power in full tide. In the world of phenomenal appearance, the soul is the creating agent, the major building factor, the constructor of forms, and, through the Technique of Fusion, the power to imagine or to use imaginative thought power (in conjunction with the faculty to visualise, to wish, to dream into being) is definitely and scientifically developed.

3. This creative tension or one-pointed focus of imaginative dreaming swings the astral body into complete subordination to the soul. This fact is hinted at in *The Bhagavad Gita* where, upon the battle field of Kurukshetra, Arjuna suddenly sees the form of God wherein all forms constitute the One Form. The battle is then over. The soul is in complete control; no sense of separateness is again possible.

4. The channel through which this synthesising and creative energy pours down is as follows:

a. From the Monad to the love petals of the egoic lotus.

b. From these love petals to the astral vehicle, energising all astral matter found in the equipment of the phenomenal man. "The spirit of God moves upon the face of the waters "

c. From thence to the solar plexus centre.

d. From that centre to the heart centre. The needed duality connected with the astral body thus appears. We have here also a correspondence to the descent of the fire of the will to the base of the spine with its subsequent raising, along the spinal column, to the head.

The third ray disciple, employing the Technique of Fusion, finds that:

**[Page 389]**

1. It evokes a full functioning of the divine creative faculty. It will be apparent at this point how important is *motive*, for it determines the line of activity and differentiates man's activity into what is called (by esotericists) black and white magic. It is interesting also to note that it is the very rare man

indeed who swings into the field of so-called black magic. This indicates, does it not, my brother, the extraordinarily triumphant work of the Great White Lodge.

2. The fiat which initiated this creative activity, as far as it relates to man, has been inadequately couched in the words: "Let the earth bring forth abundantly", thus inaugurating the age of creativity. This creative fecundity has steadily shifted during the past few thousand years into the creation of those effects of which ideas are the cause, producing within the creative range of man's mind:

- a. That which is useful and so contributing to man's present civilisation.
- b. That which is beautiful, thus gradually developing the aesthetic consciousness, the sense of colour, and the recognition of the use of symbolic forms in order to express quality and meaning.

3. As a result of the disciple's use of this technique, there is brought about an increased vital livingness, and a dynamic inflow of spiritual life into the physical plane experience. The disciple becomes "inspired" by the fire of love, and this evokes the "service of creation" as an expression of that love.

4. The power which inspires him and which makes him dynamic and creative in his environment comes likewise from the will aspect of the Monad, sweeping the higher [Page 390] mind into activity upon the higher mental level which is that on which the creative ideas of God emerge in form to be recognised by the human consciousness.

5. The channel of approach or of downflow is as follows:

- a. From the will aspect of the monadic life to that level of consciousness and of energy which we call that of the higher mind.
- b. From the higher mind to the knowledge petals of the egoic lotus.
- c. From these vortexes of force to the lower or concrete mind—that in which the average intelligent man familiarly works—to the throat centre and from thence immediately to the sacral centre (the centre of physical plane creation or reproduction). From there it is raised again to the throat centre where the creative physical urge is transmuted into artistic or literary creation in some form or another, and later still into the power to create groups or organisations which will express some idea or some thought which emanates from the Mind of God, and which demands immediate precipitation upon earth.

The result of this inflow of supremely high energies is that the processes set in motion by the Technique of Integration are completed and the rays of the lower man are welded or fused into the Personality Ray. This itself is later blended with the egoic ray, enabling that spiritual Identity which we recognise as standing behind phenomenal man to work through both these rays, thus bringing about a correspondence to that grouping within the divine expression which we call the major and minor rays. The rays of the triple lower nature then form one single avenue through which the soul, and later the energy of spirit can contact the larger *Whole* [Page 391] in manifestation upon the physical, astral and mental planes. When the Techniques of Integration and Fusion have done their intended work, this spiritual Identity can work in service to humanity and in cooperation with the Plan in the three worlds of human endeavour and in the five states of consciousness, human and superhuman. This brings the disciple to the period wherein the third initiation can be taken; then still higher forces can be brought into play and the Technique of Duality can be considered, mastered and used. It will be obvious to you that I cannot give you the rules of this technique, as they constitute part of the veiled secrets of initiation. Though duality is emphasised, it is a duality which produces simplification, merging and



synthesis. Man is then viewed as a duality of spirit and matter and not as the well known triplicity of spirit, soul and body.

Now let us for a moment consider the Technique of Fusion. The keynotes of the three techniques are as follows:

First Ray..... Isolated Unity.  
 Second Ray .....Inclusive Reason.  
 Third Ray .....Presented Attributes.

The first thing the disciple who seeks to use these techniques undertakes is to arrive at an understanding (practical, experimental and subjective) of the appropriate phrase for his ray. Let me paraphrase or elucidate each of them, inadequately perforce owing to the lack of comprehension and the limited evolution of the average disciple, but in any case in order to bring suggestion to your minds.

*Isolated Unity* is that stage of consciousness which sees the whole as one and regards itself, not theoretically but as a realised fact, as identified with that whole. It is a whole which is "isolated" in the consciousness of the man, and not the man himself who regards himself as isolated. The word "isolated" [Page 392] refers to that complete organised organism of which the man can feel and know himself to be a part. The word "unity" expresses his relationship to the whole. It will be apparent therefore that this whole is something progressively realised. For the bringing about of this progressed realisation the great expansions of consciousness, called initiations, have been temporarily arranged as a hastening or forcing process. This progression of realised "isolations in unity" may begin with the disciple's group, environment or nation and, through right use of the understanding, will end by enabling him to isolate the whole divine scheme or living structure, and to identify himself with it in an active capable manner.

The result of meditation upon this theme will be:

1. A definite illumination of the mind, for it will then be at-one with the Universal Mind and all the ways of God and the plans of God will stand revealed to him.
2. The creative imagination will be powerfully evoked in response to this revelation, and modes and methods of cooperation will be *sentiently* developed and the disciple will become a creative cooperator and not just an obedient servant of the Plan.
3. His life will be then inspired by the desire to serve humanity and to cooperate with the Custodians of the Plan. This will bring in the full tide of soul life, producing temporarily a violent conflict between the personality ray and the soul ray, but also producing a steady subordination of the lower to the higher, of the minor to the major.

I cannot too strongly call to your attention that I am not here dealing with the normal service and the self-enforced cooperation of the aspirant—a cooperation based upon theory and a determination to prove theory and plan and service to [Page 393] be evolutionary facts—but with that spontaneous illumination, creativity and inspiration which is the result of the use of the Technique of Fusion *by the soul*—by the soul, and not by the aspiring struggling disciple. Here lies the clue to meaning. We are dealing consequently with that stage of development wherein, in deep contemplation, the man is

consciously merged with the soul and that soul, in meditation, decides, plans and works. He functions as the soul and has achieved a definite measure of success in living as a soul, consciously upon the physical plane.

This particular technique of meditation involves the use of the head centre, demands the ability to focus the consciousness in the soul form, the spiritual body, and, at the same time, to preserve soul consciousness, mind consciousness and brain consciousness—no easy task for the neophyte and something which lies far ahead for the majority of students who read these words. This condition has been described as "the intensest reflection of the man, isolated in God Who is the negation of isolation and is nevertheless the Whole which is set apart from other Wholes." When this state of awareness has been achieved (and Patanjali hints at it in the last book of the Sutras) the disciple becomes invincible upon the physical plane, for he is completely unified and linked up with all aspects of himself in the greater Whole of which he is a part, is fusing all attributes and is at-one with the Whole, not simply subjectively and unconsciously (as are all human beings) but in full, waking, understanding awareness.

*Inclusive Reason*, which is the theme for the initiatory meditation of the second ray disciple, produces that inherent divine capacity which enables the detail of the sensed Whole to be grasped in meticulous entirety. This wide, yet detailed, scope or universal recognition is extremely difficult for me to explain or for you to understand. The second ray has been [Page 394] called the Ray of Detailed Knowledge and where this term has been employed, the beginner has necessarily laid the emphasis upon the word "detail". It might rather be called the Ray of Detailed Unity or the Ray of the Divine Pattern, or of beauty in relationship. It involves on the part of the disciple a very high point of synthetic comprehension.

You will note how, in all these three keynotes for advanced meditation, there is the calling of the disciples attention to those related arrangements which constitute the whole when brought into relation with each other. The word "isolated", the words "detail" and "presented" would seem to indicate separative recognition, but this is emphatically not so. They simply indicate and refer to the intricate internal life of the organised creation of God wherein the consciousness (released from all material pettiness and self-centredness) sees not only the periphery of the Whole but the beauty and purpose of every aspect of the inner structure. Just as the average, yet unthinking human being knows that he is a person of intricate design, of multiple interior organisms which produce an aggregate of living forms, co-related and functioning as a unity, but of which he in fact knows nothing except their general nature, so the aspirant upon the probationary path may see the whole of which he is similarly a part. Just as the intelligent student of humanity and the highly educated thinker knows in greater detail and fuller comprehension the general equipment and more detailed purpose of the organised whole which we call a man, so the disciple, in the early stages of his career upon the path of discipleship, comes to see and grasp wider aspects of the inner relationships of the organised organism through which Deity is working out His Plans and Purposes. Just as the trained physician, who is also a trained psychologist (a rare thing to find) views the human body and its energies, so the disciple upon the later [Page 395] stages of the Path also grasps the plans, purposes and materialised ideas of God. This is but a feeble effort in my attempt to show the vastness of the knowledge required when a man begins to use these three seed thoughts in meditation. The living structure as it expresses ideas, the intricate beauty of the inner relationships within the expressing Whole, the circulation of the energy which is working out the divine *Idea*, the points of force and local points of energy which act as power and light stations within that Whole—all these stand revealed to the man who is permitted, as a soul, to meditate upon such a phrase as *inclusive reason*.

The reason here referred to is that pure intuitional infallible comprehension which grasps cause and effect simultaneously, and sees why and whence and to what end all things are moving. It is not possible for the aspirant to take these words into his meditation and profit greatly thereby, for he will be meditating as an aspiring mind, and not as a soul. No matter, therefore, how great his effort, it will be the material more than the consciousness aspect and pattern which will engross his attention. When he has reached the point where he can meditate both as a soul and as a mind, involving also the brain reaction, then he will understand the purpose of these words and will view both the symbol, the inner living structure and the emerging conscious ideas with a synthetic comprehension and a simultaneity of reception which it is impossible for me to put into words.

You might well ask me here of what profit is it then for me to write these things at all, and to say much that I have said in this Treatise. I would reply: There are a few today, and there will be an increasing number in the next two decades, who—grasping the beauty of the presented idea—will be urged by their souls to work towards these ends. By so doing, **[Page 396]** they will succeed in raising the consciousness of the entire human family.

The results of using this meditation on the synthetic detail of the manifested Life will be

1. The realisation of the true significance of Light and the revelation of the meaning of what has been called in esoteric books, "the heart of the Sun", which is the inner point of life in all manifested forms. Illumination of the mind will be seen to be direct and infallible and will usurp the place of the present theoretical knowledge and belief.
2. The creative imagination will be occupied with those measures which will "throw the light" into the dark and unrelieved places in the (as yet) incomplete creative process. The man then works consciously in the light, as a Light bearer. Perhaps my meaning will emerge more clearly to some of you when I point out to you that the disciple usually sees himself as a point of intensified light within the light of the world and then seeks to use that light (which is in him atomic, etheric and that acquired as a soul) for the furtherance of the Plan.
3. This necessarily produces an intensified service to "those in dark places". The disciple will seek to bring the light of knowledge to them first of all, and then the light of Life. Ponder deeply on this distinction.

*Presented Attributes* may appear to you a more simple phrase upon which to meditate and easier for the average aspirant to contemplate and understand. Perhaps this apparent simplicity may be due to your failure to comprehend the significance and meaning of the word "attribute".

This third ray meditation concerns itself essentially with inherent forces, and students would do well to recognise the **[Page 397]** fact that there are inherent or innate qualities and attributes in the divine Whole which remain as yet unrevealed, and are as much unexpressed as are the divine tendencies in the majority of human beings. It is with these mysterious and slowly emerging energies that the man, ready for initiation, will have to deal, and of them he will become increasingly aware. He has to learn to occupy himself with the task of cooperating with those great Lives Who, working on formless levels, are busy with the development of an inner and as yet unrealised development within the Whole, and which can only be contacted and sensed by those on, or nearing, the Path of Initiation. There is a

mystery within the mystery. The four minor rays, or rays of attribute, are concerned with the attributes which *are* definitely and slowly coming into expression and to fruition—knowledge, synthesis, beauty, science, idealism and order. But there are others, further back behind the scenes, held in latency for the proper period and time (if I may speak of these things in terms of modern usage), and these are the theme of this higher meditation. Only those who have freed themselves from the thrall of the senses can truly thus meditate. The attributes of Deity might be divided into three main groups:

1. *Expressing Attributes*—those which are steadily emerging,—of which we are becoming conscious, and which will constitute the major qualities and attributes of the fourth kingdom in nature, when the evolutionary cycle has done its work.
2. *Presented attributes*—those which (again using human phraseology) have presented themselves to the consciousness of the advanced disciple, which are as yet not capable of interpretation nor can they be comprehended by average human beings, but which are attributes of [Page 398] the Kingdom of Souls, and which will distinguish that kingdom in its final stages. These latent attributes can be gradually comprehended and brought into activity by those who can function as souls.
3. *Undefined Attributes* are those of which the Christ, the planetary Logos and Those great Lives of Whose consciousness we can have no conception are becoming aware (note that phrase). For these attributes we have no words, and it is needless for us even to guess at their nature or to ponder upon their significance. They are as remote from our understanding as the aesthetic sense, group philanthropy and world states are from the consciousness of the aboriginal savage.

In connection with the problem of "presented attributes", it might be stated that those which characterise the soul and which cannot express themselves until the soul is consciously known and steadily achieving control, could be illustrated through attention to the word *Love*. Love is such a presented attribute, and it took a great Avatar, such as the Christ, to grasp for humanity and present to humanity its significance. It has taken two thousand years for this presented attribute to take even the form it has in the consciousness of the human family, and those of us who are students of world affairs well know how unknown real love is. Even today, in relation to the entire planetary population, there is only a very small group (a few million would be an optimistic speculation) who have even a beginner's grasp of what the love of God really is.

Love is the presented attribute which is at this time working into manifestation. *Wisdom* began to emerge in the time of the Buddha, and was the specified forerunner of love. *Synthesis* is another of the presented attributes and is only now making its appeal for recognition—an appeal which can only [Page 399] evoke response from the higher types of men, even though centuries have elapsed since Plato endeavoured to picture forth the completeness of the Whole and the intricacy of the ideas which have come forth as an expression of that Whole. Such great Revealers of emerging divine attributes as are Plato, the Buddha or Christ differ radically from other Avatars in that They are so constituted that They are focal points through which a new presented attribute can emerge as a thought form, and, therefore, impinge definitely upon the minds of the racial thinkers. These Avatars are *possessed* by the attribute; They intelligently comprehend it and are used to "anchor" the attribute in human consciousness. There then ensues a long period of adjustment, development and emergence before the presented attribute becomes the expressed attribute. The above few comments may serve to simplify your thought on these abstruse matters, and give you a better idea of the true scope of these advanced meditations.

The result of using this meditation on the presented attributes will be:

1. The attributes already expressing themselves somewhat will achieve an intensified livingness in the daily life expression of the disciple, and consequently in the lives of all whom he may touch. They will form the stepping stones across the river of life down which the new attributes may come, presenting themselves in the Persons of Those Who are destined to reveal them eventually to man. Just as, symbolically speaking, the meditation on Inclusive Reason opens the way to the "heart of the Sun", so this meditation brings in certain agencies and forces from the "central spiritual Sun", and these energies find their focal point through the medium of some revealing [Page 400] agent. Thus the problem of Avatars or of the Messengers from the Most High, the Embodied Principles, and the Revealers of Divine Attribute will gradually come to be understood in a new light, and grasped and understood as a possible goal for certain types of men.
2. This theme opens up a wide range wherein the creative imagination can roam, and provides a fertile source of specialised divine expression. The purer the agent, the better should be the functioning of the imagination, which is essentially the planned activity of the image making faculty. By its means, subtle divine attributes and purposes can be presented in some form to the minds of men, and can thus in time achieve material expression. This involves the higher sensitivity, power to respond intuitively, intellectual ability to interpret that which is sensed, focussed attention in order to "bring down" into manifestation the new potentiality and possibility of the divine nature, and an organised stability and purity of life. Ponder on this.
3. This use of the creative imagination will appear to you immediately as constituting, in itself, a definite field of service. Of this service, the highest of which you can know anything is that of the Group of Contemplatives, connected with the inner planetary Hierarchy, Who are called Nirmanakayas in the ancient books. They are entirely occupied with the task of *sensing* and with the endeavour to express the presented attributes which must some day be as familiar to men (theoretically, at least) as are the gradually expressing attributes of Love, Beauty or Synthesis today. On a much lower plane, those of you who are occupied with the effort to make soul quality expressed factors in your lives are beginning [Page 401] to perform, on your level of consciousness, a task somewhat similar to that of the Divine Contemplatives. It is good training for the work you may have to do as you prepare for initiation. The small lesson mastered (and many of you are finding it a hard lesson) leads inevitably to wider opportunity in Service.

I have given enough information on which deeply to think and reflect. I have pointed out a goal which is impossible of achievement as yet, but one which leads eventually to that assured faith which is based upon direct knowledge and vision. I have briefly indicated the triple techniques of Integration, Fusion and Duality, and have shown you how, by means of them, the three rays of the Personality, the Ego and the Monad can be fused and blended until Deity, the essential divine Life, is revealed and from a materialised Triplicity only an eventual Unity can be seen. We will next take up some of the problems of Psychology, studying them from the angle of the soul.



### 3. *Some Problems of Psychology*

#### INTRODUCTION

What I have here to say should be of general interest. I intend to write with great simplicity, avoiding the technical terms of academic psychology, and putting the human psychological problem so plainly that real help may eventuate to many. These days are fraught with difficulty and it would sometimes appear that the necessary environmental adjustments are so hard and the equipment so inadequate to the demanded task that humanity is being asked to perform the impossible. It is as if the human frame had accumulated so much physical disability, so much emotional stress and had [Page 402] inherited so much disease and over-sensitivity that men fall back defeated. It is as if the attitude of man to the past, to the present and to the future was of such a nature that there seems no reason for existence, that there is nothing toward which to look, and no help to be found in retrospection.

I am, therefore, widely generalising. There are those to whom this generalisation does not apply, but even they, if they are students of human affairs, of sociological conditions, and of human equipment, are prone to question and at times to despair. Life is so difficult these days; the tension to which men are subjected is so extreme; the future appears so threatening; and the masses of men are so ignorant, diseased and distressed. I am putting this gloomy picture before you at the start of our discussion in order to evade no issue, to paint no silly optimistic and glamorous situation, or to portray no easy way of escape which would only lead us deeper into the gloomy forest of human error and illusion.

Yet, could we but know it, present conditions indicate their own cause and cure. I trust that by the time we have studied the problem (cursorily, I realise, for that is all that is possible) I shall have been able to indicate a possible way out and to have offered such practical suggestions that light may appear in the dense darkness, the future hold much promise, and the present much of experiment, leading to improvement and understanding.

The major science today is Psychology. It is one that is yet in its infancy but it holds the fate of humanity in its grasp and it has the power (rightly developed and employed) to save the race. The reason for its greatness and usefulness lies in the fact that it lays the emphasis upon the relation of the unit to the whole, to the environment and contacts; it studies man's equipment and apparatus of such contact, and seeks to [Page 403] produce right adaptation, correct integration and coordination and the release of the individual to a life of usefulness, fulfillment and service.

Some of the difficulties which have to be faced as one considers the conclusions of the many, many schools of Psychology are based upon the fact of their failure to relate the many points of view to each other. The same cleavage and even warfare is to be found within the confines of this science as are found in the individual man or in the religious field. There is to be found a lack of synthesis, a failure to correlate results, and a tendency to overemphasise one aspect of the ascertained truth to the exclusion of others equally important. The outstanding weakness or weaknesses in an individual's equipment or presentation of life (and also those of the group or social order) are considered to the exclusion and even negation of other weaknesses not so obvious but equally crippling. Prejudice, dependent upon a biassed scholastic training, often frustrates the outlook so that the weakness in the psychologist's own equipment negates his efforts to aid the patient. The failure of education today to take into consideration the whole man, or to allow scope for the activity of an integrating centre, a central point of consciousness, and a determining factor within the mechanism of the one who must be



helped to adapt himself to his life condition—this above everything else is responsible for much of the trouble. The assertion of the purely materialistic and scientific attitude which recognises only the definitely proven, or that which can be proved by the acceptance of an immediate hypothesis, has led to much loss of time. When again the creative imagination can be released in every department of human thought we shall see many new things brought to light that are at present only accepted by the religiously inclined **[Page 404]** and by the pioneering minds. One of the first fields of investigation to be benefited by this release will be that of psychology.

Organised religion has, alas, much to answer for, because of its fanatical emphasis upon doctrinal pronouncements, and its penalisation of those who fail to accept such dicta has served to stultify the human approach to God and to reality. Its over-emphasis upon the unattainable and its culture of the sense of sin down the centuries have led to many disastrous conditions, to interior conflicts which have distorted life, to morbidity, sadistic attitudes, self-righteousness and an ultimate despair which is the negation of truth.

When right education (which is the true science of adaptation) and right religion (which is the culture of the sense of divinity) and right scientific unfoldment (which is the correct appreciation of the form or forms through which the subjective life of divinity is revealing itself) can be brought into right relation to each other and thus supplement each other's conclusions and efforts, we shall then have men and women trained and developed in all parts of their natures. They will then be simultaneously citizens of the kingdom of souls, creative members of the great human family, and sound animals with the animal body so developed that it will provide the necessary instrument upon the outer plane of life for divine, human and animal revelation. This, the coming New Age, will see take place and for it men are today consciously or unconsciously preparing.

We will divide the problems of psychology into the following groupings:

1. The Problems of Cleavage, leading frequently to the many ways of escape, which constitute the bulk of the modern complexes.

**[Page 405]**

2. The Problems of Integration, which produce many of the difficulties of the more advanced people.

3. The Problems due to Inheritance, racial, family, etc., involving the problems of inherited diseases, with consequent crippling of the individual.

With this third group I shall deal very little. There is not much to be done save to leave to time and greater wisdom much of the solution, coupled with an effort to bring amelioration to the individual thus afflicted, to supply glandular deficiency, training in self-control if possible, and the bringing of the physical vehicle to as high a point of development as may be possible within limits. The time is coming when every infant will early be subjected to certain tests and become the recipient of skilled care so that the apparatus of contact may be as usable as possible, as adaptive as may be, and as sound as it can be rendered. But I would here remind you that no physical equipment can be brought beyond a certain point of development in any one life—a point determined by the stage reached under the evolutionary process by racial factors, by the quality of the subtle or subjective nature, by past experience and by soul contact (distant, approaching or already made), and by the mental equipment.

For the right understanding of our subject, and of my method of handling it, I would like to lay down four fundamental propositions:

1. That in time and space, man is essentially dual, consisting of soul and body, of intelligent life and form, of a spiritual entity and the apparatus of contact—the body nature whereby that entity can become aware of worlds of phenomena and states of consciousness of a nature different to those on its own level of awareness.
2. That this body nature consists of the physical outer form, [Page 406] the sum total of vitality or the etheric body (which science today is rapidly coming to recognise), the sensitive, emotional, desire body, and the mind. Through the physical body contact is made with the environing tangible world; through the vital body the impulses come which produce direction and activity upon the physical plane; through the sensory vehicle the astral or emotional nature originates the bulk of those desires and impulses which direct the undeveloped or average man, and which can be called desire-impulses or the wish-life of the individual; through the mind comes eventually intelligent understanding and a life directed by purpose and planning instead of desire.
3. That human unfoldment proceeds by a series of integrations, of processes of coordination or synthesis, involving as they do (particularly when the intelligence is beginning to control) a sense of cleavage and of duality. These integrations, as far as humanity is concerned, either lie far behind in the past, are proceeding at this time, or lie ahead in the future.

*Past Integrations.*

Between the animal body and the vital body.  
 Between these two and the sensitive desire nature.  
 Between these three and the lower concrete mind.

*Present Integrations.*

Between these four aspects thus producing a coordinated personality.

*Future Integration.*

Between the personality and the Soul.

There are other and higher integrations but with these we [Page 407] need not here concern ourselves. They are reached through the processes of initiation and of service. The point to be remembered is that in racial history, many of these integrations have already taken place unconsciously as the result of life-stimulation, the evolutionary urge, the normal processes of living, experience through contact with the environment, and also of satisfaction leading to satiety of the desire nature. But there comes a time in racial unfoldment, as in the lives of individuals, when the blind process of evolutionary acquiescence becomes the living conscious effort, and it is right at this point that humanity stands today. Hence the realisation of the human problem in terms of modern psychology; hence the widespread suffering of human units everywhere; hence the effort of modern education; and hence also the emergence in every country on a wide scale and in increasingly large numbers of three kinds of people:

Those conscious of cleavage.  
 Those achieving integration with much pain and difficulty.  
 Personalities, or integrated and therefore dominant people.

4. That at the same time in every country, men and women are proceeding towards a still higher synthesis and achieving it:—the synthesis of soul and body. This produces a sense of destiny, individual and racial; a sense of purpose, and of plan. It produces also the unfoldment of the intuition (the sublimation of the intellect, as that was the sublimation of the instinctual nature) and the consequent recognition of the higher ideas and idealism, and of those basic truths which when disseminated among the thinking people of the world, will produce great mental and material changes, with their transitory accompaniments and upheaval, of chaos, experiment, destruction and rebuilding.

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Humanity provides a cultural field for all types, i.e. for those who are today expressions of past integrations, and those who are in process of becoming thinking human beings. The two earliest integrations, between the vital body and the physical form, and between these two and the desire nature, are no longer represented. They are universal and lie below the threshold of conscious activity and far behind in racial history. The only field in which they can be studied is in those processes of recapitulatory history of infancy wherein one can see the power to move and respond to the sensory apparatus, and the power to express desire, most clearly demonstrated. The same thing can also be noticed in infant and savage races. But the third stage of integration, that of gradual mental development, is proceeding apace and can be, and is being, most carefully studied. Today, modern education is occupied almost exclusively with this stage and when educators cease to train the brain cells or to deal with the evocation of memory, and when they cease to regard the brain and the mind as one, but learn to differentiate between the two, then great strides forward will be made. When the child receives training in mind control and when that mind is taught to direct the desire nature and the brain, producing direction of the physical vehicle from the mental level, then we shall see these three integrations carried forward with precision and with rapidity. Attention will then be given to the integration of the personality, so that all three aspects shall function as one unit. We have, therefore:

1. The *child* state, in which the three first integrations are brought about, and the objective of the educational procedure will be to effect this with the minimum of difficulty.
2. The *human* state, dealing with the integration of all the **[Page 409]** aspects into one functioning self-conscious, self-directed personality.
3. The *spiritual* state, dealing with the integration of the personality and the soul, thus evoking the consciousness of the *Whole*. When this is accomplished, group consciousness is added to self-consciousness, and this is the second great step on the way to God consciousness.

The difficulty today is that we have on every hand people at all different stages in the integrative process; all of them in a "state of crisis" and all of them therefore providing the problems of modern psychology.

These problems may be divided more precisely into three major groupings:

a. *The Problems of Cleavage*. These in their turn are of two kinds:

1. The problems of integration.
2. Those arising out of a sense of duality.

This sense of duality, as the result of realised cleavage, ranges all the way from the "split personality" difficulties of so many people to those of the mystic with his emphasis upon the lover and the loved, the seeker and the sought, upon God and His child.

b. *The Problems of Integration*, which produce many of the difficulties of the more advanced people.

c. *The Problems of Stimulation*. These arise as the result of an achieved synthesis and integration, producing consequently an inflow of unaccustomed energy. This inflow may express itself as a high voltage ambition, as a sense of power, as desire for personality influence or as true spiritual power and force. In every case, [Page 410] however, comprehension of the resultant phenomena is required, and most careful handling.

Arising from these problems we find also—

1. *Mental Problems*. Certain definite complexes occur when the integration of the mind with the three lower aspects has been brought about, and some clear thought about them will be useful.

2. *The Diseases of Mystics*. These are concerned with those attitudes of mind, those complexities of idea and those "spiritual enterprises" which affect the mystically inclined or those who are aware of the spiritual dualism of which St. Paul wrote in the Epistle to the Romans. He wrote as follows:

"For we know that the law is spiritual: but I am carnal, sold under sin.

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

If then I do what I would not, I consent under the law that *it is* good.

Now then it is no more I that do it, but sin that dwelleth in me.

For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

For the good that I would, I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

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O wretched man that I am! Who shall deliver me from the body of this death?" (Romans VII, 14-24)

These difficulties will call for increasing attention as the race proceeds towards personality integration and from thence to soul contact.

It will be apparent to you, therefore, how wide is our subject and of what real importance. It will be obvious to you also that much of our nervous disease, our inhibitions, suppressions, submissions, or their reverse aspects, are tied up with this whole process of successive syntheses or fusions.

Two points should be touched upon here: First, that in any consideration of the human being—whether we regard him simply as a man or as a spiritual entity—we are in reality dealing with a most complex aggregate of *differentiated energies*, through which or among which the consciousness plays. This

consciousness is, in the early stages, nothing more than a vague diffused awareness, undefined, unidentified and free from any definite focus of attention. Later, it becomes more awake and aware and the focus becomes centred in the realm of selfish desire, and its satisfaction and assuagement. To this condition we can give the general name of the "wish life" with its objective, personal happiness, leading eventually to consummated desire, but a consummated desire postponed till after death and to which we have given the name "heaven". Later (again as the mind nature integrates with the other more developed aspects), we have the emergence of a definitely self-conscious entity, and a strictly human being, characterised by intelligence, comes into active expression. The focus of attention is still the satisfaction of desire, but it is the desire to know, the will to understand through investigation, discrimination and analysis.

Finally comes the period of personality integration wherein **[Page 412]** there is the will-to-power, with self-consciousness directed to the domination of the lower nature, and with the objective of the domination of the environment, of other human beings in small or large numbers, and of circumstance. When this has been grasped and understood, the focus of attention shifts into the realm of the higher energies, and the soul factor becomes increasingly active and prominent, dominating and disciplining the personality, interpreting its environment in new terms, and producing a synthesis, hitherto unrecognised, between the two kingdoms of nature—the human and the spiritual.

Throughout all these processes we see the bringing together of many types of energy, all of them distinguished by quality of some kind or another, which—when brought into relation with each other—produce first of all a period of chaos, of anarchy and of difficulty. Later ensues a period of synthesis, of organised activity and of a fuller expression of divinity. But there remains for a long time the need for recognition of energy and its right use.

The second point I seek to make is that these inner energies make their contact through the medium of the vital or etheric body, which is composed of energy streams; these work through seven focal points or centres of force in the etheric body. These centres of energy are found in close proximity to, or in relation to, the seven sets of major glands:

1. The pineal gland.
2. The pituitary body.
3. The thyroid and para-thyroid glands.
4. The thymus gland.
5. The pancreas.
6. The adrenals.
7. The gonads.

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These centres are:

1. The head centre.
2. The centre between the eyebrows.
3. The throat centre.
4. The heart centre.

5. The solar plexus centre.
6. The centre at the base of the spine.
7. The sacral centre.

These centres are closely concerned with the endocrine system, which they determine and condition according to the quality and source of the energy which flows through them. With this I have dealt at length in my other books, and so shall not here enlarge upon it beyond calling your attention to the relation between the centres of force in the etheric body, the processes of integration, which bring one centre after another into activity, and the eventual control of the soul, after the final at-one-ment of the entire personality.

Only when modern psychologists add to the amazingly interesting knowledge they have of the lower man, an occidental interpretation of the oriental teaching about the centres of force through which the subjective aspects of man—lower, personal and divine—are to be expressed, will they solve the human problem and arrive at an understanding of the technique of unfoldment and of integration which will lead to intelligent comprehension, a wise solution of the difficulties, and a correct interpretation of the peculiarities with which they are so frequently confronted. When to this acceptance can be added a study of the seven major types, the science of psychology will be brought another step nearer its eventual usefulness as a major instrument in the technique of human perfecting. They will be greatly helped also by a study of astrology from the angle of energy contacts, of the **[Page 414]** lines of least resistance, and as one of the determining influences and characteristics of the type under consideration. I refer not here to the casting of a horoscope with the objective of discovering the future or of determining action. This aspect of astrological interpretation will become less and less useful as men achieve the power to control and to govern their stars and so direct their own lives. I refer to the recognition of the astrological types, of their characteristics and qualities and tendencies.

Bearing in mind the analysis earlier made of the various aspects of the human being, which—during the evolutionary process—are gradually fused into one integrated person, let us remember that the fusion effected and the changes brought about are the result of the steady shift of the consciousness. It becomes increasingly inclusive. We are not dealing here with the form aspect as much as with the conscious realisation of the dweller in the body. It is in this region that our problems lie, and it is with this developing consciousness that the psychologist has primarily to deal. From the angle of the omniscient soul, the consciousness is limited, disturbed, exclusive, self-centred, distorted, erratic and, in the early stages, deceived. It is only when the processes of development have been carried forward to a relatively high point and the awareness of duality is beginning to emerge, that the real problems and the major difficulties and dangers are encountered and the man becomes aware of his situation. Before that time, the difficulties are of a different nature and revolve largely around the physical equipment, are concerned with the slowness of the vital reactions and the low grade desires of the animal nature. The human being is, at that stage, largely an animal, and the conscious man is deeply hidden and imprisoned. It is the life principle and urge which dominate and the instinctual nature which controls. The solar plexus is the **[Page 415]** seat of the consciousness and the head and brain are inactive.

It should also be remembered here (as I have oft pointed out) that the reality which we call the soul is basically an expression of three types of energy—life, love and intelligence. For the reception of these three energies, the triple lower nature has been prepared and the intelligence aspect reflects itself in the mind, the love nature in the emotional desire body, and the life principle in and through the etheric or



vital body. As regards the physical body in its more dense expression (for the etheric body is the more subtle aspect or expression of the physical body), the soul anchors itself in two streams of energy at two points of contact: the life stream in the heart and the consciousness stream in the head. This consciousness aspect is itself dual, and that which we call self-consciousness is gradually unfolded and perfected until the ajna centre, or the centre between the eyebrows, is awakened. The latent group-consciousness, which brings realisation of the greater Whole, is quiescent for the greater part of the evolutionary cycle, until the integrative process has proceeded to such a point that the personality is functioning. Then the head centre begins to awaken and the man becomes conscious in the larger sense. Head and heart then link up, and the spiritual man appears in fuller expression.

This, I know, is familiar teaching to you but it is of value briefly to recapitulate and get the picture clear. Bearing these premises in mind, we will not deal with the earliest difficulties but will begin with those of modern man, and with those conditions with which we are all too sadly familiar.

#### a. PROBLEMS OF CLEAVAGE

Thinkers are today awakening to this particular type of difficulty and finding the cleavages in human nature so widespread and so deep seated in the very constitution of the race [Page 416] itself that they are viewing the situation with much concern. These cleavages seem basic, and produce the divisions we find everywhere between race and race and between religion and religion, and can be traced back to the fundamental condition of manifestation which we call the relationship of positive and negative, of male and female and, esoterically speaking, of the sun and the moon. The mystery of sex itself is bound up with the re-establishment of the sense of unity and of balance, of oneness or of wholeness. In its higher human aspect, this sexual differentiation is only the symbol or lowest expression of the cleavage or separateness of which the mystic is aware and which makes him seek at-one-ment or union with what he calls divinity. In between this physical cleavage and this spiritual recognition of divinity lie a large number of lesser cleavages of which man becomes aware.

Behind all of this is to be found a still more fundamental cleavage—that between the human kingdom and the kingdom of souls—a cleavage in consciousness more than in fact. The cleavage between the animal and the human kingdom has been largely resolved through the recognition of the physical identity of the animal nature and the uniformity in expression of the instinctual nature. Within the human family, the various cleavages of which man is so distressingly aware will be bridged and ended when the mind is trained to control and to dominate within the realm of the personality and is correctly used as an analytical, integrating factor instead of as a critical, discriminating, separative factor. The right use of the intellect is essential to the healing of the personality cleavages. The cleavage between personality and the soul is resolved by the right use of:

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1. The *instinctual* sense of divinity which leads to reorientation in the right direction. This leads to—
2. The *intelligent* use of the mind so that it becomes consciously aware of the soul and of the laws which govern soul unfoldment.
3. The *intuitive* recognition of reality, which resolves the differentiated parts into a unit, producing illumination.

4. This *illumination* reveals the essential oneness which exists on the inner side of life and negates the outer appearance of separateness.

Thus it will be apparent to you that the cleavages are "healed" by a right and intelligent use of the quality aspect of the form nature:

1. *Instinct* distinguishes the automatic physical nature, the vital or life vehicle and the desire nature. It works through the solar plexus and the organs of reproduction.
2. *Intelligence* distinguishes the mind aspect or mental vehicle, and works through the clearing house of the brain, and through the ajna and throat centres.
3. *Intuition* distinguishes the soul nature and it works through the mind, the heart centre and the head centre. From these three major points the soul governs eventually the personality.

I commend these ideas to your careful consideration and assure you that rightly understood they will aid in the solution of the problems connected with the various cleavages in human nature.

There is no cleavage to be found today between the vital body and the physical body. There is only at times a partial cleavage and what one might call a "loose connection". The two streams of living energy—life and consciousness—are [Page 418] usually anchored in the head and heart. In the case of certain forms of idiocy however, the consciousness stream is not anchored at all in the body, but only the life stream has made its contact in the heart. There is, therefore, no self-consciousness, no power of centralised control and no capacity to direct action or to provide in any way a life programme or plan. There is only responsiveness to aspects of the instinctual nature.

Certain forms of epilepsy are due to what we might call "a loose connection", the consciousness stream or thread of energy is subject at times to withdrawal or abstraction, and this produces the familiar epileptoid symptoms and the distressing conditions seen in the usual fit. In a lesser degree, and producing no permanent, dangerous results, the same basic cause produces the so-called "petit mal" and certain types of fainting fits; these are caused by the brief and temporary withdrawal of the thread of consciousness energy. It should be remembered that when this withdrawal takes place and there is a separation of the consciousness from the vehicle of conscious contact, all that we understand by the term consciousness, such as self-consciousness, desire and intelligence, is abstracted and only life and the consciousness inherent in the physical body cells remain.

As a rule, however, the average man today is a closely knit and functioning unit. (This is true whether one is considering the unevolved masses or the materialistically minded citizens of the world.) He is firmly integrated physically, etherically and emotionally. His physical body, his vital body and his desire nature (for emotion is but expressed desire of some kind or another) are closely knit. At the same time there can be a weakness in the etheric integration, of such a nature that there is a low vitality, a lack of desire impulses, a failure to register adequate dynamic incentives, immaturity and [Page 419] sometimes obsession or possession. Frequently what is called a lack of will and the labelling of a person as "weak-willed" or "weak-minded" has in reality nothing to do with the will, but is apt to be the result of this feeble integration and loose connection between the consciousness and the brain which renders the man negative to the desire impulses which should normally stream through into his brain, galvanising his physical vehicle into some form of activity.

The will, which usually demonstrates itself through a programme or ordered plan, originates in the mind and not on the desire levels of awareness, and this programme is based on a sense of direction and a definite orientation of the will to a recognised objective, and it is not, in these cases, the cause of the difficulty. The trouble is simpler and lies nearer home. The handling of these difficulties and their right solution is of a definitely material nature, and the trouble is frequently overcome by increasing the vitality of the body, building up the etheric body, through sunshine, vitaminous foods and exercise, plus correct treatment and balancing of the endocrine system. Along these lines much work is being done today and the less serious forms of etheric cleavage are rapidly yielding to treatment. Lack of vitality, immaturity, depression based upon a weak vital connection and lack of interest in life (so prevalent at this time) will become less frequent.

I cannot here deal at length with the problems of obsession, due to the withdrawal of the self-conscious aspect of the dweller in the body. This process of abstraction leaves only a living shell, an empty house. Too much would have to be considered for a treatise such as this. It is not easy for the scientific psychological investigator to accept the premise of the substitution of the consciousness of another entity in **[Page 420]** the place of the consciousness of the one who has been unable to hold the link within the brain with adequate positiveness. But, speaking as one who knows, such cases frequently occur, leading to many of the problems of so-called "split personality" which is in reality the ownership of a particular physical body by the two persons—one providing the life stream (anchored in the heart) and the other providing the stream of consciousness (anchored in the brain) and thus controlling the body directing its activities and expressing itself through the organs of speech. Sometimes this possession alternates between the two individuals concerned. Sometimes more than two are concerned, and several persons upon the inner side of life use the same physical body. Then you have multiple personalities. This is however due to a definite weakness in the etheric connection of the original dweller; or again it may be due to that dweller's great dislike for physical incarnation; again it may be caused by some shock or disaster which suddenly severs the link of consciousness, and in this latter case there is no hope of restoration. Each case has to be diagnosed and dealt with on its individual merits and preferably by dealing directly with the real dweller when he is "at home in his own dwelling". Furthermore, the consciousness of this dweller is sometimes so strongly orientated in directions other than those of physical existence that a process of abstraction has taken place, with the focus of the conscious interest elsewhere. This is the undesirable side or expression of the same power of abstraction which enables the mystic to see his visions and to participate in heavenly happenings, and which enables the advanced adept to enter into the state of Samadhi. In the one case, the vehicle is left unguarded and the prey of any passing visitor; and in the other it is left duly guarded and positively attentive to the call and the note of its owner.

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It is not possible for me to do more than hint at these various explanations and so start investigators with open minds and the willingness to accept unusual hypotheses, along a trail which may lead them into the valley of understanding. The clue to success in eliminating these types of difficulty lies in pre-natal care and study of hereditary taints; syphilis and the other venereal diseases are potent predisposing causes. The right culture of the body nature after birth and the development in the child of a positive sense of himself, thus making him positive in thought and training his sense of self-identity—all these are sound helps towards the elimination of this type of trouble. The tendency today to emphasise the vitamins in food and to give a balanced diet is all to the good.

The true sense of cleavage and really serious difficulty comes, however, when two things have occurred. These might be stated to be as follows:

1. The self-consciousness of the man has reached a point where his desires are so dominant and compelling that he becomes aware of their strength, and also simultaneously of his inability truly to satisfy them, coupled with the recognition that there is an aspect of himself which does not truly want to do so. The sense of frustration then descends upon him and he becomes painfully aware of what he wants and of what he would be if his desires were met and satisfied. He is then torn in two directions: his desire-mind keeps him dwelling in the realm of longing, of hope and of wish, whilst his brain and his physical nature bring to him the conviction that nothing he wants is possible and if possible, does he really want it? This is true of the man whose objective is the satisfaction of his material longings or of the man who is responding to the desire for intellectual or spiritual satisfaction. **[Page 422]** In the one case the cleavage begins to appear in the lower aspects of his desire nature. In the other it appears in the higher aspects, but in both cases the lines of the cleavage are clear. The conflict has begun and two possibilities lie ahead:

a. Eventual acquiescence of a nature which ends the life in futility, deep depression and a sense of frustration which runs all the way from a submissive life of acceptance to those many ways of escape which push a man into the dream world, into the land of illusion, into a state of negativity and even over the border to death through self-destruction.

b. A furious conflict, based on a refusal to be moulded by circumstance or environment. This drives a man on to success and to achievement of his desire or it breaks him on the wheel of life, either physically or mentally.

2. Cleavage comes also when the man fails to use his God-given intellect and so is unable to choose between the essentials and the non-essentials, between right direction and wrong goals, between the various satisfactions which appeal to the various aspects of his lower nature and eventually between the higher and the lower duality. He must learn to grasp the distinction between:

a. Submission to the inevitable and submission to the urge of his own desire.

b. Recognition of capacity and recognition of potentiality. Many conflicts would be solved through the summation, understanding and right use of recognised assets, thus eliminating impossible goals and the consequent inevitable frustration. When this part of the conflict **[Page 423]** has been overcome, then potentiality can emerge in recognition and become power in expression.

c. Recognition of individual goals and group goals, between the ability to be social or anti-social. Much is being done along these lines but the emphasis is still upon the individual and not upon the group. When this is the case, we become responsible for anti-social groups.

I have mentioned only three of many possible recognitions but the resolution of the cleavage for which these are responsible will result in the liberation of a large majority of sufferers. It might perhaps be said that the release of many whose cleavage lies primarily in the realm of the desire nature, leading to the sense of frustration and a break in the life continuity of interest, can be cured by—

1. Attention first of all to the physical equipment and to the glands, particularly to the thyroid gland, plus the regulation of the diet.
2. Attention to the physical coordination of the patient, for physical coordination is the outer expression of an inner process of integration and much can be done by training.
3. Interpretation of the life and the environment, given in terms of appreciation. Ponder on this.
4. Decentralisation through—
  - a. The providing of right interests and the right kind of education and vocational training.
  - b. Cultivation of the power to recognise and meet surrounding need, thus evoking the desire to serve and providing the sense of satisfaction which comes from accomplishment and appreciation.
- [Page 424]**
  - c. The careful and slow transmutation of desire into aspiration.
5. Reorientation to higher goals and the development of the sense of right direction. This involves
  - a. The cultivation of a wider vision.
  - b. The formulation of an inner programme, intelligently compiled, and suitable for the point in evolution but not so advanced as to be impossible.
  - c. The avoidance of those steps and activities which are doomed to failure.
6. Later, when the above is somewhat grasped, there must be the search for, and the development of, any creative faculty, thus meeting the desire to be noticed and to contribute. Much artistic effort or literary and musical effort is based on the desire to be the centre of attention and is not based on any true creative ability. It is the sense of "I, the dramatic actor". This rightly used and developed, is of real value and importance.
7. The elimination of the sense of sin, of disapprobation, with its concomitants, revolt, suspicion and an inferiority complex.

One point I feel the need definitely to re-emphasise and that is the necessity, when considering the human being and his expression and existence, to remember that we are really considering *energy*, and the relation or non-relation of forces. As long as this is carefully borne in mind, we shall not go astray as we deal with our subject. We are considering related units of energy, functioning in a field of energy; remembering this always, we shall (at least symbolically) be enabled to get a fairly clear idea of our theme. As long as we regard our problem as consisting of the inter-relation of **[Page 425]** many energies, their fusion and their balancing, plus the final synthesis of two major energies, their fusion and their balancing we shall arrive at some measure of understanding and subsequent solution. The field of energy which we call the soul (the major energy with which man is concerned) absorbs, dominates or utilises the lesser energy which we call the personality. This it is necessary for us to realise; and to remember, at the same time, that this personality is itself composed of four types of energy. According to our ray type, so will be our use of the words "absorbs, dominates and utilises". I would here remind you, as I have oft done before, that words fail to express and language handicaps

rather than aids the objective that I have in view. Human thought is now entering a field for which there exists, as yet, no true language-form, for we have no adequate terms, and in which word-symbols mean but little. Just as the discovery of the automobile, and the radio have necessitated the formulation of an entirely new set of terms, phrases, nouns and verbs, so in the years that are coming the discovery of the fact of the soul will necessitate a new language approach. It is true, is it not, that a man of the Victorian age, listening to the technical jargon of the present radio laboratory or the ordinary garage, would be completely in the dark? So the psychologist of today is in the dark very often and understands not what we are trying to convey, for the new language is not yet evolved and the old terms are inadequate. I am, therefore, unable to do more than employ the terms which seem to me to be the most suitable, knowing that I am failing to express the true significance of my ideas, and you are consequently gaining only an approximate understanding and conception of the concepts I am endeavoring to expound.

We have already somewhat considered the problem of the **[Page 426]** cleavages to which man is subject, and we saw that the human evolutionary process was, in the last analysis, a series of at-onements; each step forward meant the bringing together of certain types of energy in order that their fusion might produce a more complete person. May I state here an interesting point? The problem itself is brought about by the fact that there *Is* an Observer. This Observer, at certain points in the normal development of the man, comes to the realisation that there are cleavages. This Observer suffers because of their existence in his self-awareness. He realises that he is the victim of the divisions in his nature. Yet—and this is of importance—the man upon the physical plane is unable either to understand them or, apparently, to heal them without aid from the soul, the Observer, the higher aspect of himself. For instance, a man suffering from dissociation between the emotional, sentient part of himself and the mental aspect is aware of need, of frustration and of intense suffering and difficulty, yet needs the understanding help of a trained psychologist or of his own soul before fusion can be made and he, as an individual, can "be made *whole*".

This same truth exists in connection with all the cleavages found in man, but three of these cleavages are of major importance:

1. The cleavage between the mind and the rest of the lower nature—physical, vital, astral or emotional
2. The cleavage between the man and his environment which—when once healed and bridged—makes him a responsible human being and a good citizen who accepts his environment and gives to it of his best. Thus he grows in character and capacity, as a result of a definite interplay between the two—himself and his environment.

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3. The cleavage between the man (the personality) and the soul. This produces sequentially:
  - a. A dominant selfish personality.
  - b. A practical mystic, conscious of the need for fusion and for unity.

Parallels to these states of consciousness are found in the adolescent. They are found also in the man who is integrating into his life work, and also in the thinking aspirant. This is true, whether his thoughts, purposes and ambitions are selfishly polarised or spiritually inclined. The sense of cleavage, the need for orientation, the bridging process and the ultimate sense of achievement are identical in



both cases.

In dealing with these situations certain general rules should govern the psychologist, and certain general premises should eventually be accepted by the man who constitutes the problem case. These same rules and premises can be considered and accepted by the man who, without the aid of a trained psychologist, manages to train himself and to bridge his realised cleavages. These basic premises are:

1. That any psychological difficulty is universal and not unique. It is the sense of uniqueness—with its separative tendency and its realised loneliness—which is often the all-engrossing factor. It makes the personality too important, and this should be definitely negated.
2. That the crisis faced indicates progress and opportunity, and that it does not indicate disaster and failure. It must be realised by the patient (can I use that term?) that the race has progressed to its present point in evolution by just such crises. So does the individual human unit progress. In the last analysis, psychological crises are indicative of progressive steps upon the *Way*, bringing with them the need for effort and at the same time a [Page 428] sense of gain and of freedom, when surmounted, overcome and solved.
3. That the power to produce the needed integration and to end a cycle of sensed duality lies within the man himself because:
  - a. His discomfort, lack of coordination, pain and distress are symptoms of aspiration, unrealised perhaps but none the less there. They are the reaction of the integrated aspects to that aspect which is seeking integration.
  - b. The aspect to be integrated is essentially more powerful than the lower *waiting* aspects, for they are negative or receptive whilst that which should be realised and accepted is positive and dynamic. Hence the sensed discomfort.
4. That the capacity, innate in that imaginative creature, man, to act "as if", holds the solution to the problem. By the use of the creative imagination, the bridge between the lower aspect and higher can be built and constructed. "As a man thinketh, hopeth and willeth" so is he. This is a statement of an immutable fact.

When modern psychologists comprehend more fully the creative purpose of humanity, and seek to develop the creative imagination more constructively, and also to train the directional will, much will be accomplished. When these two factors (which are the signal evidence of divinity in man) are studied and scientifically developed and utilised, they will produce the self-releasing of all the problem cases which are found in our clinics at this time. Thus we shall, through experiment, arrive at a more rapid understanding of man. Psychology can count definitely upon the innate ability of the [Page 429] human unit to understand the use of the creative imagination and the use of directed purpose, for it is found frequently even in children. The development of the sense of fantasy and the training of children to make choices (to the end that ordered purpose may emerge in their lives) will be two of the governing ideals of the new education. The sense of fantasy calls into play the imagination, perception of beauty, and the concept of the subjective worlds; the power of choice, with its implications of why and wherefore and to what end (if wisely taught from early days), will do much for the race, particularly if, at the time of adolescence, the general world picture and the world plan are brought to the attention of the developing intelligence. Therefore:

1. The sense of fantasy
2. The sense of choice
3. The sense of the whole plus
4. The sense of ordered purpose

should govern our training of the children which are coming into incarnation. The sense of fantasy brings the creative imagination into play, thus providing the emotional nature with constructive outlets; this should be balanced and motivated by the recognition of the power of right choice and the significance of the higher values. These, in turn, can be developed selflessly by a due recognition of the environing whole in which the individual has to play his part, whilst the entire range of reactions are increasingly subordinated by the understanding of the ordered purpose which is working out in the world.

These are the basic premises which should emerge in the new techniques which psychology will use when it has reached the point of accepting (or at least experimenting with) the [Page 430] above ideas. By their use, it will be found that the problem case itself can be brought into functioning right activity, for all the innate, and unused faculties of man will be swept into integrating activity. The process is always and inevitably the same:

1. Cleavage.
2. A recognition of duality, either subjectively or in the waking consciousness.
3. A period of wild unrest, of frustration and futility, leading sometimes to disaster, to forms of nervous or mental breakdown, and to generally chaotic and undesirable conditions.
4. An intelligently applied bridging process, gradually carried forward, *once the point of cleavage is determined*.
5. The achievement of periods of recognised fusion, integration or *true* normality. A process of analysis would here be useful. It will later be found that psychoanalysis will come into its real usefulness when it comes to the aid of a man in *explaining his achievement* rather than in unearthing the detail of his apparent disaster. There is no real disaster. There is only an unrecognised point of crisis, a moment of unrealised fulfillment. The disaster comes when this point of crisis is not utilised and understood, for it then serves to increase the cleavage instead of being recognised as a moment of opportunity.
6. The establishment of a definite rhythm composed of the creative imagination, of discriminating choice, of the value of the relation of the part to the whole, and of the acceptance of group purpose. This rhythm, when duly established in a life or in a series of lives, leads eventually to
7. Integration.

### [Page 431]

I would like to stop here and point out that the foundation of the new psychology must inevitably be built upon the premise that this one life is not man's sole opportunity in which to achieve integration

and eventual perfection. The great Law of Rebirth must be accepted and it will then be found to be, in itself, a major releasing agent in any moment of crisis or any psychological problem case. The recognition of further opportunity and a lengthened sense of time are both quieting and helpful to many types of mind; its interpretative value will be found illuminating as the patient grasps the fact that behind him lie points of crisis wherein it can be demonstrated by his present equipment that he achieved integration, thus guaranteeing to him victory in his present point of crisis and of difficult conflict. The light which this throws on relationships and environment will serve to stabilise his purpose and make him comprehend the inevitability of responsibility. When this great law is understood in its true implications and not interpreted in terms of its present childish presentation, then man will shoulder the responsibility of living with a daily recognition of the past, an understanding of the purpose of the present, and with an eye to the future. This will also greatly lessen the growing tendency towards suicide which humanity is showing.

It will be apparent to you, therefore, that the time element can enter into the problem most helpfully and it is here that a real understanding of the Law of Rebirth, or of the Law of Opportunity (as I would prefer to call it) will be of definite usefulness. Above everything else, it will bring into the attitude of both psychologist and problem case, the idea of hope, the thought of fulfillment and of ultimate achievement.

It will also be essential that the psychologist of the future should arrive at a recognition and an admittance of the inner structure of the human being—of his emotional vehicle, his [Page 432] mind body and their close inter-relation through the medium of the vital or etheric body which serves ever as the *linking web* between the dense physical body and the other bodies. The soul and its triplicity of energies (life itself, expressing will or purpose, love and intelligence) work through the seven major centres, whilst the mind body and the astral body work through many other centres, though possessing also within themselves seven centres which are the transmitting counterparts of those found in the etheric body. The integrations which evolution eventually effects are carried out through the medium of all these centres. Through the heightening of vibration, through the swinging into activity of the centres, and through the subsequent and consequent development of the human response apparatus, new avenues of approach to reality, new qualities of awareness, new sensitivity to that which has hitherto been unrecognised, and new powers begin to open up.

Each man is, therefore, *within himself*, a hierarchy, a reflection of a great chain of being—the Being which the universe expresses. Psychology has to recognise eventually:

1. The fact of the soul, the integrating agent, the self.
2. The Law of Opportunity or Rebirth.
3. The nature of the inner structure of man and its relation to the outer tangible form.

It is interesting to note that practically all the teaching given anent rebirth or reincarnation has emphasised the material phenomenal side though there has always been a more or less casual reference to the spiritual and mental gains acquired in the school of life upon this planet, from incarnation to incarnation. The true nature of the unfolding awarenesses and the growth in the inner consciousness of the true man have been little noted; the gain of each life in added grasp of [Page 433] the mechanism of contact, and the result of increased sensitivity to the environment (which are the only values with which the self concerns itself), are seldom, if ever, stressed. Details of living conditions, statements about possible material situations, descriptions of places, clothes, and of personality human relations

are imaginatively displayed, and the "recovery of past incarnations" has usually been the so-called recovery of dramatic episodes which feed the innate sense of individuality of the reincarnating man, and usually feed his vanity as well. This curious presentation has been due to several things. First of all, to the fact that the world of illusion is the dominating factor as yet in the lives of the best of men; secondly, that the point in evolution has been such that the writer or speaker has not been able to view the life cycle from the angle of the soul, detached and undeluded, for had he done so, the material phenomenal descriptions would have been omitted and probably not even perceived, and only the *values*—spiritual and mental—and those matters which concern the group interior life would have been emphasised. The methods used to present this age-old doctrine of rebirth, and the false emphasis laid upon the form aspect to the exclusion of the soul values, have brought about a bad reaction to the whole subject in the minds of intelligent people and of the scientific investigator. Yet, in spite of this, real good has been accomplished, for the whole theory has been seeping steadily into the racial consciousness, becoming an integral part of it and, therefore, moving on to popular and finally scientific recognition.

In considering the inner structure of man and those factors which produce the outer appearance and quality and condition it, thus producing the resultant behaviour and conduct, psychologists will have to study the following subjects, **[Page 434]** beginning with the lowest aspect and expanding their ideas to include the highest possible. These might be grouped and listed as follows:

1. The *outer response apparatus*, acting under impulses received from the outer environment and the inner subjective realms. These come, according to the esoteric theories, via

- a. The brain, from whence certain aspects of the nervous system are directed and controlled, first by mental influence and then by conscious soul direction.
- b. The endocrine or glandular system, acting under impulses entering the physical body via the seven centres in the etheric body; of these centres, the glandular system is simply the externalisation, or physical counterpart. The glands condition the man through the blood stream, being in their turn conditioned by the centres.
- c. The solar plexus, directing and controlling certain aspects of the nervous system, and which is in large part the instinctual or animal brain.
- d. The heart, the centre of life.

2. *The vital or etheric body*. This is the major energising factor and is an exact replica or counterpart of the outer form, being the true intermediary between the inner worlds and the outer man. The *nadis* (lines or threads of force) underlie every nerve in the human body and the centres which they form at certain points of intersection or juncture are the background or motivating agency of every ganglion or plexus found in the human body. Certain of these centres, major and minor, are of unique evolutionary importance. These are as follows:

**[Page 435]**

- a. The head centre is the seat of soul energy, or the centre through which the conscious, *spiritual* man functions.
- b. The heart centre is the seat of life, of the highest principle which expresses itself through man.
- c. The solar plexus centre is the seat of the instinctual life, of the animal soul, and of the highly developed emotional nature.

d. The centre at the base of the spine is the major integrating centre and comes into functioning activity when two major fusions have been effected: that of the fusions of the three bodies into one coordinated personality, and when soul and body are at-oned.

3. *The emotional or sentient body*, which is often called the astral body. From this vehicle emanate the desires, impulses, aspirations and those conflicts of duality which so oft afflict and hinder the disciple. It is the seat also of the creative, imaginative life of man. It also possesses centres of force which are counterparts of those to be found in the etheric body, but for the majority of people it is energised mainly from the world of illusion and from the astral plane. It is from this plane of illusory awareness, that the advanced man has to learn to withdraw himself.

4. *The mind nature*, which works through four centres and only four.

5. *The soul itself*, or the true spiritual man, the self in manifestation, working through or seeking to work through, its phenomenal appearance, the fourfold lower man.

If the above is carefully studied, it will become apparent that the cleavages which exist in man are cleavages in certain inherent or basic relations:

**[Page 436]**

1. *Found within the man himself*, in one or other of these various focal points of realization or awareness:

a. Unrecognised by the man himself or by those around him. When this is the case, the man is unevolved and the cleavages or gaps in his consciousness do no real harm relatively, either to himself or to those in his environment. They simply indicate lack of development.

b. When recognised, they produce distress and difficulty and the man becomes in need of sound psychological help. Correct information along the lines here laid down can be given in those cases where the intellectual type is involved; the psychologist is then dealing with people who should be able and willing to help themselves.

c. When the man has effected the necessary bridging and unification, he then becomes a unified personality. Then the mystic can emerge. This means that he has achieved the point wherein the higher bridging between the integrated personality and the soul becomes possible. Finally, a Master of the Wisdom, Who is an exponent of the Christ consciousness, in its unifying, salvaging and constructive aspects, appears.

The at-oning of the higher and the lower nature will produce results which will be determined in their field of expression by a man's ray. These ray conditions will result in a man's finding his right field of usefulness and right expression in the political, religious, or scientific fields, and in other modes of divine manifestation.

2. *Found between a man and his environment*.. The effect of this may mean that he is an anti-social human being, or unpopular, full of fear of life, or expressing, in many **[Page 437]** other forms, his inability to tune in on his surroundings. Lack of understanding, of right relationship, and inability correctly to blend the inner and the outer forms of the life structure, will be evidenced. The cause of the cleavage in this case is usually found somewhere within the astral body itself.

3. *Found between a man and his life task*, or the life activity to which fate ordains him and pre-disposition inclines him. The difficulty here lies in a definite break or failure of continuity between the mind nature, determining purpose, and the astral nature, governing impulse.

4. *Found between a man and his overshadowing (and slowly domination) soul*. This leads to much realised unhappiness, dire conflict, and the eventual and symbolic "death of the personality."

Here again I would like to pause and to point out that the concepts of death, of substitution, of the vicarious at-one-ment and of sacrifice, will—in the New Age—be superseded by the concepts of resurrection or of livingness, of spiritual unity, of transference and of service, so that a new note will enter into human life, bringing hope and joy and power and freedom.

#### b. PROBLEMS OF INTEGRATION

One of the first things which happens when a man has succeeded (alone or with academic psychological aid) in healing or bridging certain cleavages is the recognition of an immediate sense of well-being and of demand for expression. This in its turn, brings its own problems among which are these:

*A sense of power*, which makes the man, temporarily at least, selfish, dominant, sure of himself and full of arrogance. He is aware of himself as facing a larger [Page 438] world, a wider horizon, and greater opportunities. This larger sense can bring, therefore, serious troubles and difficulties. This type of person, under the influence of this extension of consciousness, is often beautifully motivated and actuated by the highest intentions, but only succeeds in producing inharmony in his surroundings. These tendencies, when allowed to rule unchecked, can lead eventually to a serious state of egomania, for egomania is outstandingly a problem of integration. All these difficulties can be obviated and offset if the man can be brought to realise himself as an integral part of a much greater whole. His sense of values will then be adjusted and his sense of power rightly oriented.

*A tendency to over-emphasis* may also show itself, turning the man (as a result of integration and a sense of well-being or power and capacity) into a fanatic, at any rate for a time. Again with the best motives in the world, he seeks to drive everyone the way that he has come, failing to recognise the differences in background, ray type, point in evolution, and tradition and heredity. He becomes a source of distress to himself and to his friends. A little learning can be a dangerous thing, and the cure for many ills, particularly of a psychological nature, is the recognition of this. Progress can then be made on the Path of Wisdom.

*The over-development of the sense of direction or of vocation*, if you like to call it so, though the two are not identical, for the sense of direction is less definite than the recognition of vocation. In the schools of esoteric psychology, a phrase is sometimes used in connection with this sense of direction or inner guidance which runs as follows: "the bridging of the gaps induces a man continuously to run across the bridge." Certain aspects [Page 439] of the man are now *consciously* recognised, and the higher of these constantly attracts him. When, for instance, the gap between the astral or emotional body and the mind has been bridged, and the man discovers the vast field of mental activity which has opened up before him, he may for a long time become materialistically intellectual and will tune out as far as he can all emotional reactions and psychic sensitivity, glamouring himself with the belief that they are, for him, non-existent. He will then work intensively on mental levels. This will prove only a



passing matter from the point of vision of the soul (e'en if it last an entire incarnation or several incarnations); but it can cause definite psychological problems, and create in the man's perception of life, "blind spots." However, much trouble is cured by leaving people alone, provided the abnormality is not too excessive.

Once the fact of the soul is admitted, we shall see an increasing tendency to leave people to the directing purpose and guidance of their own souls, provided that they understand what is happening to them and can discriminate between:

- a. The upward surging of the subconscious self into the lighted area of consciousness,
- b. The play and force and recognitions of the immediately conscious self.
- c. The downflow of the superconscious self, the soul, carrying inspiration, higher knowledges and intuitions.

These words—subconscious, conscious and super-conscious—need definition, for the purpose of this treatise; they [Page 440] are bandied about so freely and mean different things according to the school of psychological thought to which the student belongs.

I use the term *subconscious* to signify the entire instinctual life of the form nature, all the inherited tendencies and innate predispositions, all the acquired and accumulated characteristics (acquired in past incarnations and frequently lying dormant unless suddenly evoked by stress of circumstance) and all the unformulated wishes and urges which drive a man into activity, plus the suppressed and unrecognised desires, and the unexpressed ideas which are present, though unrealised. The subconscious nature is like a deep pool from which a man can draw almost anything from his past experience, if he so desires, and which can be stirred up until it becomes a boiling cauldron, causing much distress.

The *conscious* is limited to that which the man knows himself to be and have in the present—the category of qualities, characteristics, powers, tendencies and knowledges of all kinds which constitute a man's stock in trade and of which he is definitely aware or of which the psychologist is aware. These are displayed in his window for all to see, and they make him what he apparently is to the outer onlooking world.

By the *super-conscious*, I mean those potencies and knowledges which are available but which are as yet uncontacted and unrecognised and, therefore, of no immediate use. These are the wisdom, love and abstract idealism which are inherent in the nature of the soul but which are not yet, and never have been a part of the equipment available for use. Eventually, all these powers will be recognised and used by the man. These potencies and realisations are called in *The Yoga Sutras of Patanjali* by the interesting name of "the raincloud of knowable things." These "knowable things" will eventually [Page 441] drop into the conscious aspect of a man's nature and become an integral part of his intellectual equipment. Finally, as evolution proceeds and the ages pass away, they will drop into the subconscious aspect of his nature, as his power to grasp the super-conscious grows in capacity. I might make this point clearer to you if I pointed out that just as the instinctual nature is today found largely in the realm of the subconscious, so in due time, the intellectual part of man (of which he is at this time becoming increasingly aware) will be relegated to a similar position and will drop below the threshold of consciousness. The intuition will then take its place. For most people, the free use of the intuition is not possible, because it lies in the realm of the super-conscious.

All these movements within the realm of consciousness,—from the subconscious to the immediately conscious and from thence to the super-conscious—are essentially crises of integration, producing temporary situations which must be handled. I would like here to point out that when an individual becomes aware of the higher aspect of himself which is demanding integration and is conscious of its nature and of the part which it could play in his life expression, he frequently becomes afflicted with an inferiority complex. This is the reaction of the lower, integrated aspects to the higher one. He experiences a sense of futility; the comparison which he makes within himself of the possible achievement and the point already attained leaves him with a sense of failure and of impotence. The reason for this is that the vision is at first too big, and he feels that he cannot make the grade. Humanity today has made so much progress upon the path of evolution that two groups of men are thus powerfully affected:

1. The group which has recognised the need for bridging the cleavage between the emotional nature and the mind [Page 442] and has thus, through their integration, reached the level of intelligence.
2. The group that has already bridged this cleavage and is now aware of a major task which is the bridging of the gap between the personality and the soul.

These groups include a very large number of people at this time; the sense of inferiority is very great and causes many types of difficulty. If, however, the cause is more intelligently approached and handled, it will be found that the growth of a truer perspective will be rapid.

Another real difficulty in the field of achieved integration is to be found in the case of those who have integrated the entire lower nature and have fused the energies of the personality. All the energies involved in this fusion have *quality*, and the combination and interplay of these qualities (each determined by some particular ray energy) constitute the character of the person. For a long while after integration has been reached there will frequently be much conflict, strictly within the realm of character and within the Man's immediate consciousness. First one energy and then another will assert itself and battle for the supremacy. It might be of value here if I posited a hypothetical case, giving you the governing ray energies and reminding you that their fusion is the objective. In the case in point the subject has fused the personality vehicles into one functioning whole and is definitely a personality, but the major fusion of soul and personality has not been made.

#### *Major energies*

Egoic energy ----- Ray 1. The energy of will or power.  
 Personality energy----- Ray 4. The energy of harmony through conflict.

#### [Page 443]

#### *Minor Energies*

Mental energy----- Ray 3. The energy of intelligence.  
 Astral energy----- Ray 6. The energy of devotion Idealism.  
 Physical energy ----- Ray 1. The energy of will or power.

Here we have a fivefold field of energy in which all factors are active except the energy of the ego or soul. They have been definitely fused. There is at the same time a growing awareness of the need for a still higher or more inclusive fusion and the establishing of a definite relation with the soul. The process has been as follows: First, the man was simply an animal, aware only of physical energy. Then he began to include within his field of awareness the emotional nature, with its desires, demands and sensitive reactions. Next, he discovered himself as a mind, and mental energy proceeded to complicate his problem. Finally, he arrived at the life expression we are hypothetically considering in which he has (and this is the point of real interest).

- a. A first ray physical body, with a brain dominated and controlled by a third ray mind. This means capacity for intellectual achievement of a very varied kind.
- b. An emotional nature which, being governed by sixth ray energy, can be rapidly swung into fanatical orientations and is easily idealistic.
- c. The whole problem is further complicated by the rapidly emerging fourth ray energies of the personality. This means that the personality goal is the achievement of harmony, unity and skill in living, through an intensity of conflict, waged within [Page 444] the fourfold field of energy which constitutes the lower self.

You will, therefore, have a man who is ambitious for power, but with right motive, because he is truly idealistic; who will fight intelligently to achieve it, but will fight fanatically to bring about these ends because his fourth ray personality and sixth ray astral body will force him to do so, and his first ray body and brain will enable him to put up a strong fight. At the same time, his first ray soul energy is seeking to dominate, and will eventually do so through the medium of third ray mental energy, influencing the first ray brain. The first result of soul influence will be an intensification of every thing in the personality. The trouble will be localised in the mental body or in the brain and can range all the way down from *idee fixe* and mental crystallisation to insanity (if the stimulation becomes unduly powerful or the heredity is not good.) He can express arrogant success in his chosen field of work, which will make him a dominant and unpleasant person, or he can express the fluidity of the third ray mind which will make him a scheming manipulator or a fighter for immense schemes which can never really materialise. In this analysis I have not considered the tendencies evoked in past lives and lying hidden in the subconscious, or his heredity and environment. I have simply sought to show one thing: that the conflict of energies within a man can produce serious situations. But most of them can be corrected through right understanding.

It will be apparent to you, therefore, that one of the first studies to be made in this new approach to the psychological field will be to discover:

1. Which rays, major and minor, are conditioning and determining [Page 445] the nature of the man, and evoking the quality of his daily life.
2. Which of these five energies is (at the time of the difficulty) the most dominant, and through which body or vehicle it is focussed.
3. Which of these ray energies is struggling against the imposed dominance, mentioned above. These can be either:

- a. Varying aspects of the same energy within their own particular field.
- b. Higher energies which are endeavouring to control the lower energies and therefore indicating a cleavage in the man's nature.
- c. The energy of the fusion process itself, which unifies the lower energies into one functioning personality.
- d. The adjustment of the bridging process between the two major energies. This will result in the at-one-ment of soul and of the personality.

These constitute the larger areas of difficulty, and in each of these fields of conflicting energies there are lesser centres of conflict. These are frequently brought about by environing circumstances and events.

Given all these factors, and considering our hypothetical case as being that of a man with a highly intelligent nature and a good equipment for daily expression, how would the esoteric psychologist proceed? How would he deal with the man and what would he do? On what broad and general principles would he proceed? I can but briefly indicate some of them, reminding you that, in the case which we are considering, the subject is definitely cooperating with the psychologist and is interested in bringing about the right results. The answers to the following questions will be the goal of the psychologist's effort:

**[Page 446]**

1. What are your reasons for wanting to be "straightened out"? This phrase, though an ordinary colloquialism, has deep significance, for it indicates the recognition of the need of *alignment*.
2. What brought this need to your attention and evoked in you the desire for a specific process of interior adjustment?
3. Realising the nature of the inner constitution of man, in which vehicle is there the need for the bridging process? Where is the point of cleavage, and, therefore, the point of present crisis? Is this difficulty a major or a minor crisis?
4. What are the five ray energies conditioning the subject?
5. How far does the man's life pattern, his life vocation and his innate coherent desires, coincide with the trend set by
  - a. The soul ray type of energy,
  - b. The personality ray type?

With disciples much of the difficulty will be found to lie in this area of expression.

6. In what period of the present life expression did the cleavage make its appearance? Or has an achieved integration brought about the difficult situation? Is this problem
  - a. One of cleavage, requiring a bridging process, and leading thus to a fusion of energies?
  - b. One of integration, requiring right understanding of what has happened, and leading to right adjustment of the fused powers to environing conditions?

7. Is the man at the point where he should be

a. Integrated as a personality and, as a result, becoming more strictly human.

**[Page 447]**

b. Developed as a mystic and taught to recognise the higher aspect and its relation to the lower, with a view to their unification.

c. Trained as an occultist and brought mentally to such a state of consciousness that the higher and the lower natures or aspects begin to function as one? This involves the blending of the forces of the personality and the energy of the soul, and fusing them into one divine expression of "the part within the whole."

8. What, in the last analysis, must be done to make "the lighted area" of the immediate consciousness of such a nature that the subconscious part of the man can be "lighted at will by the ray of the mind", and the mind itself can become a search light, penetrating into the super-consciousness and thus revealing the nature of the soul? It is in fact the problem of the expansions of consciousness. A wide field of psychological investigation lies ahead in connection with the use of the mind as constituting the "path of light between the subconscious nature and the superconscious nature, and yet focussing both as a brilliant point of light within the conscious nature."

To esotericists, this whole problem of the at-one-ment is closely connected with the building of the antaskarana. This name is given to the line of living energy which links the various human aspects and the soul, and it holds the clue to the occult truism that "before a man can tread the Path, he must become the path itself." When the cleavages are all bridged, the various points of crisis have been surmounted and passed, and the required fusions (which are simply stages in process) have taken place, then unification or atone-ment occurs. New fields of energy then are entered, **[Page 448]** recognised and mastered, and then again new areas of consciousness open up before the advancing pilgrim.

The great planetary achievement of Christ was expressed by St. Paul in the words that He made "in himself of twain one new man, so making peace." (Ephesians II. 15)

In the two words "peace" and "good will" you have two keywords which express the bridging of two cleavages: One in the psychic nature of man, particularly that between the mind and the emotional vehicle which means the attainment of *peace*, and the other between the personality and the soul. This latter is the resolution of a basic "split", and it is definitely brought about by the *will-to-good*. This bridges not only the major cleavage in individual man, but it is that which will bring about the great and imminent fusion between intelligent humanity and the great spiritual centre which we call the spiritual Hierarchy of the planet.

It has been the almost unconscious recognition of these cleavages and of the need for their fusion which has made marriage, and the consummating act of marriage, the great mystical symbol of the greater inner fusions.

May I remind you also that these cleavages are cleavages in consciousness or awareness and not in fact? Is that too difficult a matter for us to grasp? Let us ponder upon it.

### c. PROBLEMS OF STIMULATION

We now come to what is the most interesting part of our psychological study, for we will take up and consider the results of stimulation.

This theme is of outstanding interest at this time because of the mystical tendency and the spiritual urge which distinguishes humanity as a whole, and because of the definite results—some of them bad, many of them good—which the growing practice of meditation is bringing about in the world [Page 449] of men. These results of mystical and spiritual aspiration and of applied occult or intellectual meditation (in contradistinction to the mystical approach) must be faced and understood or a great opportunity will be lost and certain undesirable developments will appear and need later to be offset.

It surprises you, does it not, when I speak of the mystical tendency of humanity? Yet never before has the aspiration of mankind been of so high and general an order. Never before have so many people forced themselves on to the Path of Discipleship. Never before have men set themselves to discover truth in such large numbers. Never before has the Approach to the Hierarchy been so definite and so real. This situation warrants certain reactions. Of what nature should these reactions be? How shall we meet and deal with the opportunity with which we are confronted? By the development of the following attitudes: By a determination to avail oneself of the tide which is forcing humanity to approach the world of spiritual realities in such a way that the results will be factual and proven; by a realisation that what men seek in their millions is worth seeking and is of a reality, hitherto unknown; by a recognition that now is the day of opportunity for all disciples, initiates and workers, for the tide is on and men can be influenced for good at this time but perhaps not later. There are not always times of crisis, for they are the exception, not the rule.

This is, however, a time of unusual crisis. One point, nevertheless, seems impressed upon my mind, and I would like to emphasise it. In these times of crisis and consequent opportunity, it is essential that men should realise two things: first, that it is a time of stimulation, and also that it is a time of crisis for the Hierarchy as well as for men. This latter point is oft forgotten; the hierarchical crisis is of great importance, owing to its relative rarity. Human crises are frequent and—[Page 450] from the time angle—of almost regular occurrence. But this is not the case where the Hierarchy is concerned. Also when a human crisis and a hierarchical crisis coincide and are simultaneous, there emerges an hour of dominant opportunity, and for the following reasons:

1. The attention of the Great Ones is entirely focussed, owing to planetary affairs, in one particular direction. A synthesis of planned effort appears.
2. These occasions are so rare that when they do occur, they indicate a solar, as well as a planetary, significance.
3. Certain forces and powers, exterior to the government of the solar system, have been called into play, owing to the planetary emergency. This emergency is of such importance (from the angle of consciousness) that the solar Logos has seen fit to invoke external agencies to aid. And, They are aiding.

If you couple to these facts the reoriented and focussed attention of humanity upon what is called "modern idealism", you have a most interesting moment or event—for these two words are synonymous.



Men everywhere are aspiring towards freedom, towards mutual understanding, towards right group and personal conditions of living and of thinking, and towards right external and internal relationships. This is a fact generally recognised. Humanity is weary and tired of unwholesome ways of living, of the exploitation of the defenceless, of the growth of discontent, and of the centralisation of power in wrong and selfish hands. They are anxious for peace, right relations, the proper distribution of time and the understanding and right use of money. Such indications are unusual and of a deeply spiritual nature.

What is the result of these developments in the world of **[Page 451]** subjective spiritual government and in the world of human affairs?

First of all and predominantly, the evocation of a joint Approach: one being the longing and the desire of the Hierarchy for the solution of the human problem and the adjustment of human misery, and also for a right emergence of spiritual government (the government of correct values) and the other being the determination of man to bring about right conditions and proper environing situations wherein human beings can develop, and wherein the true values also may register and be recognised. It is at this point that the Hierarchy and humanity are at-one. That many human beings are too undeveloped to record these aspirations correctly is nonessential. They are unconsciously working towards the same ends as is the Hierarchy.

Where these two allied situations simultaneously exist, the result is necessarily a synchronous response, and this (equally necessarily) produces stimulation. The situation in relation to humanity as a whole is exactly the same as the situation in the life of an individual mystic. This must be carefully borne in mind, because the trend of human aspiration is mystical and *not* occult. Hence the world wide appositeness of what I am saying and its opportuneness.

I intend, however, to confine myself to the problems of the individual mystic and leave my readers to draw the necessary parallels.

It might be of value if, first of all, we defined the word *stimulation*, dealing with it from the occult standpoint and not just from the technical dictionary standpoint. Stimulation is the crux of our problem and we might as well face it and understand whereof we speak and what are the implications.

I have consistently emphasised the necessity for our recognition of the existence of energy. In occultism (or esotericism) **[Page 452]** we use the word "energy" to connote the living activity of the spiritual realms, and of that spiritual entity, the soul. We use the word "force" to connote the activity of the form nature in the realms of the various kingdoms in nature. This is a point of dominant interest and of implied distinction.

Stimulation might, therefore, be defined as the *effect* which energy has upon force. It is the effect which soul has upon form, and which the higher expression of divinity has upon what we call the lower expression. Yet all is equally divine in time and space and in relation to the point in evolution and the whole. This energy has the following effects and I state these effects in various ways in order to produce clarification in the many differing types of minds:

1. An increased rate of rhythm and vibration.
2. A capacity to offset time and, therefore, to do more in one hour of so-called time than the average person can do in two or three hours of time.
3. An upheaval in the personality life which leads—if correctly met—to a clear sighted meeting of karmic obligations.
4. An intensification of all reactions. This includes all reactions emanating from the world of daily living (and, therefore, from the environment), from the world of aspirational life, from the mind and from the soul, the great Reality in the life of the incarnated individual (even if he does not know it).
5. A clarification of life objectives, and hence a dominant emphasis upon the importance of the personality and the personality life.
6. A developing process of destruction which involves issues with which it seems beyond the capacity of the personality to deal.

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7. Certain physiological and psychological problems which are based upon the capacity, the inherent weaknesses and strengths and the qualifications of the instruments of reception.

It should be remembered here that all stimulation is based upon the reaction (or the power to receive and register) of the lower nature when brought into relation to the higher. It is not based upon the reaction of the higher to the lower. Upon this reception, there eventuates a speeding up of the atoms which compose the personality vehicles; there follows a galvanising into activity of cells in the brain which have been hitherto dormant and also of the body areas around the seven centres, particularly in the organic and physiological correspondences to the centres, plus a grasp of possibilities and of opportunities. These results may work out either in the form of disastrous failure or in the form of significant development.

To all this, the stimulation of the nervous system of the subject responds and hence the effects are pronouncedly physical. These effects may mean release through the proper expenditure of the inflowing energy and consequently no serious effects, even when there may exist undesirable conditions, or they may mean that the instrument is in such a condition that the energy pouring through will be disruptive and dangerous and all kinds of bad results may be incurred. These include:

*Mental problems.*

It is with this theme that we shall now deal primarily. Mental stimulation is comparatively rare, if the total population of the planet is considered; nevertheless among the peoples of our Western civilisation and among the cream of the **[Page 454]** Eastern civilisation it is frequently to be found. These particular problems can, for the sake of clarity, be divided into three groups or categories:

1. Those problems which arise out of intense mental activity, which produce undue mental focus and emphasis, one-pointed intellectual approach and crystallisation.

2. Those problems which arise out of meditation processes, which have successfully brought about illumination. This, in its due turn, produces certain difficulties, such as—

- a. Over activity of the mind, which grasps and sees too much.
- b. The revelation of glamour and illusion. This leads to bewilderment and the unfoldment of the lower psychism.
- c. Over sensitivity to the phenomena of the inner light, registered in the etheric body.

3. Those arising out of the higher psychic unfoldments, with consequent sensitivity to—

- a. Guidance.
- b. Cooperation with the Plan.
- c. Soul contact.

The last three groups of problems under sensitivity are most definite and real in the experience of disciples.

The first group of problems (those arising out of intense mental activity) are those of the pronounced intellectual and they range all the way from a narrow crystallised sectarianism to that psychological phenomenon called *idee fixe*. They are largely the problems of thought-form making, and by their means the man becomes the victim of that which he has himself constructed; he is the creature of a Frankenstein of [Page 455] his own creation. This tendency can be seen working out in all schools of thought and of cultures and is primarily applicable to the *leader* type of man and to the man who is independent in his thought life and, therefore, capable of clear thinking and the free movement of the *chitta* or mind stuff. It is necessary, therefore, in the coming days to deal with this particular problem, for *minds* will be met with increasing frequency. As the race proceeds towards a mental polarisation which will be as powerful as the present astral polarisation from which it is emerging, it will be found increasingly necessary to educate the race in—

1. The nature of mental substance.
2. The triple purpose of the mind:
  - a. As a medium for expressing ideas, through the construction of the needed embodying thought forms.
  - b. As a controlling factor in the life of the personality through the right use of the creative power of thought.
  - c. As a reflector of the higher worlds of perceptive and intuitive awareness.

Creative thought is not the same as creative feeling and this distinction is often not grasped. All that can be created in the future will be based upon the expression of ideas. This will be brought about, first of all, through thought perception, then through thought concretion and finally through thought vitalisation. It is only later that the created thought form will descend into the world of feeling and there assume the needed sensuous quality which will add colour and beauty to the already constructed thought form.

It is at this point that danger eventuates for the student. The thought form of an idea has been potently constructed. It has taken to itself also colour and beauty. It is, therefore, capable of holding a man both

mentally and emotionally. If [Page 456] he has no sense of balance, no sense of proportion and no sense of humour, the thought form can become so potent that he finds he is an avowed devotee, unable to retreat from his position. He can see nothing and believe nothing and work for nothing except that embodied idea which is so powerfully holding him a captive. Such people are the violent partisans in any group, in any church, order or government. They are frequently sadistic in temperament and are the adherents of cults and sciences; they are willing to sacrifice or to damage anyone who seems to them inimical to their fixed idea of what is right and true. The men who engineered the Spanish Inquisition and those who were responsible for the outrages in the times of the Covenanters are samples of the worst forms of this line of thought and development.

People tainted with this psychological trouble of blind adherence to ideas and of personality devotions are found in every organisation, every church, religion, in political and scientific bodies and also in every esoteric and occult organisation. They are psychologically unsound and the trouble from which they suffer is practically contagious. They are a menace, just as smallpox is a menace. This type of difficulty is not often regarded as constituting a psychological problem until the time comes when the man is so far afflicted that he becomes a group problem, or is regarded as peculiar or unbalanced. It is, nevertheless, definitely a psychological disorder of a most definite kind, requiring careful handling. It is also peculiarly difficult to handle, as the early stages are apparently wholesome and sound. To work with some group or with some teacher is often regarded as a definite means of psychological salvation, for it tends to extrovert the mystic and thus give proper release for the recognised inflowing energy. As long as it does this and nothing else, there is no [Page 457] real danger, but the moment a man's vision of other and greater possibilities becomes dim or begins to fade out, the moment a body of doctrines or a school of thought or an exponent of any theory engrosses his complete attention to the exclusion of all other points of view or possibilities, that moment the seeds of psychological trouble can be duly noted and the man is in danger.

The moment also that the entire mental powers of which a man is capable are employed in only one direction, such as, for instance, the achievement of business success or of financial dominance, that moment the man becomes a psychological problem.

This is peculiarly one of the problems of integration, for it is due to the stimulation of the mind, as it endeavours to assume control of the personality. A sense of power supervenes. Success feeds the stimulation even if it is only the doubtful success of attracting the attention of some teacher who is idealised or adored, or the pursuit of some transaction in the money market which is successfully carried through.

The time is coming when the whole problem of personality will be much better understood and, when this happens, any *undue emphasis* upon profession, calling, ideology or thought will be regarded as an undesirable symptom, and an effort will then be made to produce two things: a rounded out unfoldment and a conscious fusion with the soul and with the group.

I have no intention of dealing with problems of insanity. These exist and are of constant occurrence, and we esoterically divide them into three divisions:

1. Those which are due entirely to—
  - a. Disease of the brain matter.

b. The deterioration of the brain cells.

**[Page 458]**

c. Abnormal condition within the brain area, such as tumours, abscesses or growths.

d. Structural defects in the head.

2. Those which are due to the fact that the ego or soul is not present.

In these cases, there is to be found a situation wherein:

a. The true owner of the body is absent. In this case the life thread will be anchored in the heart but the consciousness thread will not be anchored in the head. It will be withdrawn, and, therefore, the soul remains unaware of the form. In these cases you have idiocy, or simply a very lowgrade human animal.

b. Certain cases of possession or obsession will be found, wherein the life thread is attached to the original owner of the body but the consciousness thread is that of another person, or identity—discarnate and most anxious for physical plane expression. In the average case, where the true owner of the body is not present, the situation is of no real moment, and sometimes serves a useful purpose, for it enables the obsessing entity to continue in possession. I refer to those cases wherein there is a true withdrawal of the incarnating ego and, therefore, a perfectly empty house. These are the rare cases, and present an unresented occupancy, whereas in the average case of possession or obsession there is a dual personality problem and even of several personalities. Conflict then ensues and many distressing conditions result—distressing from the point of view of the true owner of the body. The cases to which I am here referring permit of no cure as there is no ego to call into activity **[Page 459]** by strengthening the will or the physical condition of the human being when ejecting intruders. In many cases of possession cure is possible but in those to which I here refer, cure is not possible.

3. Those cases which are due to the fact that the astral body is of such a nature that it is uncontrollable and the man is the defeated victim of his own rampant desire of some kind or another and yet is such an intellectual potency that he can create a dominating thought form, embodying that desire. These "astral maniacs" are the most difficult and quite the saddest types to handle because mentally there is little that is wrong with them. The mind, however, cannot control and is definitely relegated to the background; it remains useless and inert whilst the man expresses (with violence or subtlety as the case may be) some basic desire. It may be the desire to kill, or desire to have abnormal sexual experience, or even the desire to be ever on the move and thus constantly active. These sound fairly simple and usual types but I am not here considering their normal expression but *something which cannot be controlled* and for which there is no remedy but the protection of the man from himself and his own actions.

These three forms of insanity, being incurable, will not permit of psychological help. All that can be done is the amelioration of the condition, the providing of adequate care of the patient and the protection of society until death shall bring to an end this interlude in the life of the soul. It is interesting to remember that these conditions are related far more to the karma of the parents or of those who have charge of the case than to the patient himself. In many of these cases, there is **[Page 460]** *no person* present within the form at all, but only an animated living body, informed by the animal soul but not by a human soul.

We are primarily engaged with those problems which arise in the mental nature of man and from his power to create in mental substance. There is one aspect of this difficulty to which I have not yet referred, and that is the potency of thought of such a case, and the dynamic stimulation of the mind which we are considering, to evoke response from the desire body and thus swing the entire lower nature into unison with the recognised mental urge and the dominant mental demand. This, when strong enough, may work out on the physical plane as powerful action and even violent action, and may lead a man into much trouble, into conflict with organised society, thus making him anti-social and at variance with the forces of law and order.

These people fall into three groups and it would be wise for students of psychology to study these types with care, for there is going to be an increasing number of them, because humanity is shifting its focus of attention more and more on to the mental plane:

1. Those who remain mentally introverted, and profoundly and deeply pre-occupied with their self-created thought forms and with their created world of thought, centered around the one dynamic thought form they have built. These people work always towards a crisis and it is interesting to note that this crisis may be interpreted by the world—

a. As the revelation of a genius, such as emerges when some great scientist unfolds to us the conclusions of his focussed attention and period of thought.

**[Page 461]**

b. As the effort of a man to express himself along some creative line.

c. As the violent and often dangerous expressions of frustration in which the man attempts to release the result of his inner brooding along the chosen line.

These all vary in expression, because of the original equipment with which the man began his life of thought upon the mental plane. In the first case, you have genius; in the other (if paralleled by a rich emotional nature) you will have some creative imaginative production, and in the third case, you will have what will be regarded by the world as insanity, curable in time and not permanent in its effects, provided some *form of creative* imaginative emotional release is provided. This is often the struggle point of the 2nd, the 4th and the 6th ray personality.

2. Those who become amazingly self-conscious and aware of themselves as centres of thought. They are obsessed with their own wisdom, their power and their creative capacity. They pass rapidly into a state of complete isolation or separateness. This can lead to acute megalomania, to an intense pre-occupation with and an admiring satisfaction with the self, the lower self, the personality. The emotional, feeling, desire nature is utterly under the control of the dynamic self-centred point of thought which is all of which the man is aware at this time. Consequently, the brain and all the physical plane activities are equally controlled and directed towards the planned aggrandisement of the man. This condition is found in varying degrees, according to the point in evolution and the ray type, and—in the early stages—it is curable. If it is persisted in, however, it makes the man eventually untouchable, for he becomes entrenched in a **[Page 462]** rampart of his own thought forms concerning himself and his activities. When curable, the effort should be made to decentralise the subject by the evocation of another and higher interest, by the development of the social consciousness and—if possible—by contact with the soul. This condition is often the struggle point of the first and fifth ray personalities.



3. Those who become strongly extroverted by the desire to impose the conclusions they have reached (through their one-pointed mental focus) upon their fellow men. This constitutes quite often the crux of the difficulty for the third and sixth ray people. These people will be found ranging in consciousness all the way from the well-meaning theologian and dogmatic doctrinaire, found in practically all schools of thought, to the fanatic who makes life a burden to all around him as he seeks to impose his views upon them, and the maniac who becomes so obsessed with his vision that, for the protection of society, he must be locked away.

It will be obvious to you, therefore, how promising the outlook can be if educators and psychologists (particularly those who specialise in the training of young people) would teach them the needed care in the balancing of values, in the vision of the whole, and in the nature of the contribution which the many aspects and attitudes make to the whole. This is of profound usefulness at the time of adolescence when so many difficult adjustments require to be made. It is too late to do this usually when a person is of adult years and has for a long period of time constructed his thought forms and brooded over them until he is so identified with them that he has really no independent existence. The shattering of such a thought form or of a group of thought forms which are holding any [Page 463] man in bondage can result in such serious conditions that suicide, prolonged illness or a life rendered futile through frustration can eventuate.

Only two things can really help: First, the steady, loving presentation of a wider vision, which must be held before the man's eyes by some one who is so inclusive that understanding is the keynote of his life, or, secondly, by the action of a man's own soul. The first method takes much time and patience. The second method may be instantaneous in its effects, as in conversion, or it may be a gradual breaking down of the walls of thought by means of which a man has separated himself off from the rest of the world and from his fellowmen. The trumpets of the Lord, the soul, *can* sound forth and cause the walls of Jericho to fall. This task of evoking soul action of a dynamic character on behalf of an imprisoned personality, impregnably surrounded by a wall of mental matter, will constitute a part of the science of psychology which the future will see developed.

*Problems arising from meditation, and its result: Illumination.*

I would like first of all to point out that when I use the word meditation in this place I am using it in only one of its connotations. The intense mental focussing, producing undue mental emphasis, wrong attitudes and anti-social living, is also a form of meditation, but it is meditation carried forward entirely within the periphery of the small area of a particular man's mind. This is a statement of fact and of importance. This restricts him and leaves out all contact with other areas of mental perception and induces an intense one-pointed mental stimulation of a particularly powerful kind, and which has no outlet except towards the brain, via the desire nature. The meditation to which we shall refer in this part of our study relates to a mental focussing and attitude which attempts to [Page 464] relate itself to that which lies beyond the individual's mental world. It is part of an effort to put him in touch with a world of being and phenomena which *lie beyond*. I am phrasing this in this manner so as to convey the ideas of expansion, of inclusion, and of enlightenment. Such expansions and attitude should not render a man anti-social or incarcerate him in a prison of his own making. They should make him a citizen of the world; they should induce in him a desire to blend and fuse with his fellowmen; they should awaken him to the higher issues and realities; they should pour light into the dark places of his life and into that of humanity as a whole. The problems which arise as a result of illumination are practically the reverse of those just considered. Nevertheless, they in their turn constitute real problems and,

because the intelligent people of the world are learning to meditate today on a large scale they must be faced. Many things are inducing this turning towards meditation. Sometimes it is the force of economic circumstances which forces a man to concentrate, and concentration is one of the first steps in the meditation process; sometimes it is brought about through the urge to creative work which leads a man in pursuit of some theme or subject for creative presentation. Whether men are interested only academically in the power of thought, or whether, through a touch of vision, they become students of true meditation (either mystical or occult) the fact remains that serious problems arise, dangerous conditions appear, and the lower nature evidences in every case the need for adaptation to the higher impulses or demands, or suffers consequences of a difficult nature if it fails to do so. The necessary adjustments must be made or psychological, psychopathic, and nervous difficulties will inevitably supervene.

Again, let me remind you that the reason for this is that the man sees and knows and realises more than he is able to [Page 465] do simply as a personality, functioning in the three worlds, and so oblivious in any true sense to the world of soul activity. He has "let in" energies which are stronger than the forces of which he is usually aware. They are intrinsically strong, though not yet apparently the stronger, owing to the well-established habits and the ancient rhythms of the personality forces with which the soul energy is brought into conflict. This necessarily leads to strain and difficulty, and unless there is a proper understanding of this battle, dire results may be produced, and with these the trained psychologist must be prepared to deal.

With the type and nature of the concentration, with the theme of the meditation, I will not deal, for I am considering here only results and not the methods for producing them. Suffice it to say, that the man's efforts in meditation have opened a door through which he can pass at will (and eventually with facility) into a new world of phenomena, of directed activity, and of different ideals. He has unlatched a window through which light can pour in, revealing that which is, and always has been, existent within the consciousness of man, and throwing illumination into the dark places of his life; into other lives; and into the environment in which he moves. He has released within himself a world of sound and of impressions which are at first so new and so different that he does not know what to make of them. His situation becomes one requiring much care and balanced adjustment.

It will be obvious to you that if there is a good mental equipment and a sound educational training, that there will be a balancing sense of proportion, an interpretative capacity, patience to wait till right understanding can be developed, and a happy sense of humour. Where, however, these are not present, there will be (according to the type and the [Page 466] sense of vision) bewilderment, a failure to comprehend what is happening, undue emphasis upon personality reactions and phenomena, pride in achievement, a tremendous sense of inferiority, too much speech, a running hither and thither for explanation, comfort, assurance, and a sense of comradeship, or perhaps a complete breakdown of the mental forces, or the disruption of the brain cells through the strain to which they have been subjected.

Exhilaration is also sometimes found as a result of the contact with a new world, and strong mental stimulation. Depression is as frequently a result, based upon a sensed incapacity to measure up to the realised opportunity. The man sees and knows too much. He can no longer be satisfied with the old measure of living, with the old satisfactions, and with the old idealisms. He has touched and now longs for the larger measures, for the new and vibrant ideas, and for the broader vision. The way of life of the soul has gripped and attracts him. But his nature, his environment, his equipment and his opportunities appear somehow to frustrate him consistently, and he feels he cannot march forward into this new and wonderful world. He feels the need to temporise and to live in the same state of mind as

heretofore, or so he thinks, and so he decides.

These expansions which he has undergone as the result of successful meditation need not be along the line of recognised religious effort, or produced by so-called occult revelation. They may come to him along the line of a man's chosen life activity, for there is no life activity, no vocational calling, no mental occupation and no condition which cannot provide the key to the unlocking of the door into the desired wider world, or serve to lead a man to the mountain top from which the wider horizon can be seen, and the larger vision grasped. A man must learn to recognise that his chosen [Page 467] school of thought, his peculiar vocation, his particular calling in life and his personal trend are only part of a greater whole, and his problem is to integrate *consciously* his small life activity into the world activity.

It is this we call illumination for lack of a better word. All knowledge is a form of light, for it throws light into areas of awareness of which we have hitherto been unconscious. All wisdom is a form of light, for it reveals to us the world of meaning which lies behind the outer form. All understanding is an evocation of light, for it causes us to become aware of, or conscious of, the causes which are producing the outer forms which surround us (including our own) and which condition the world of meaning of which they are the expression. But when this fact is first seen, grasped, and when the initial revelation has come, when the place of the part in relation to the whole is sensed, and when the world which includes our little world is first contacted, there is always a moment of crisis and a period of danger. Then, as familiarity grows and our feet have wandered in and out of the door we have opened, and we have accustomed ourselves to the light which the unshuttered window has released into our little world of daily living, other psychological dangers eventuate. We are in danger of thinking that what we have seen is all there is to see, and thus—on a higher turn of the spiral and in a larger sense—we repeat the dangers (earlier considered) of undue emphasis, of wrong focus, of narrow minded belief, and *idee fixe*. We become obsessed with the idea of the soul; we forget its need of a vehicle of expression; we begin to live in an abstracted detached world of being and of feeling, and we fail to keep in contact with the factual life of physical plane expression. We thus repeat—again on a higher turn of the spiral—the condition we considered in which the soul or ego was not present, [Page 468] reversing the condition so that there is no form life really present in the focussed consciousness of the man. There is only the world of souls and a desire for creative activity. The handling of daily living on the physical plane drops below the threshold of consciousness, and the man becomes a vague, impractical, visionary mystic. These states of mind are dangerous, if they are permitted to exist.

There are, however, certain phases of this mental trouble which are induced by the illumination of the mind through meditation with which it might be profitable to deal. I can do so only cursorily, as the time is brief and I seek to indicate and not to elucidate in detail. I can only point out to you the general lines of difficulty and the methods whereby a specific difficulty or problem can be met or solved. In the handling of many of these cases, ordinary common sense is of value, and the effort to impress upon the patient that his troubles, though small in the beginning, can open the door to serious situations. There are three of these upon which I will touch.

The first of these is the over-activity of the mind in quite a number of cases, which—sometimes with suddenness and sometimes—slowly grasps and sees too much. It becomes aware of too much knowledge. This produces irregularities in the organisation of the man's life, and interjects so much variation, so much fluidity and so much restlessness that he is forever in a seething turmoil. Throughout it all, he is conscious of himself as the one at the centre, and interprets all the mental activity and contacts, all the fluidity, the constant analysis to which he is prone, and the ceaseless

making of plans as indicative not only of mental ability but of real spiritual insight and wisdom. This produces difficult situations for all associated with him, and continues frequently over a long period of time. For as long as this condition lasts, there [Page 469] is little that anyone can do. The constant "permutations of the chitta or mind stuff" and the perpetual "thought form making activity of the mental body" engrosses the man so constantly that nothing else registers in his consciousness. Vast plans, widespread schemes, correlations and correspondences, plus the attempt to impose them on others and to invoke their aid (with consequent criticism if this aid is withheld) for the carrying out of the mass of unrelated ideas occupy him. There is no real effort made to carry these plans and ideas through to completion, for them all remain tentative on the mental plane, in their original vague state. The effort to see more and grasp more and apprehend more of the detail and the inter-relation engrosses all the attention, and there is no energy left to carry even one of them down on to the plane of desire, and thus take the first steps towards the physical materialisation of the visioned plan. If this state of mind continues for too long a period, it produces mental strain, nervous breakdown and sometimes permanent difficulty. The cure, however, is simple.

Let the man thus afflicted realise the futility of his mental life as he is living it. Then, choosing one of the many possible methods of work and one of the many channels of service whereby the sensed plan can be developed, let him force himself to bring it through into physical manifestation, letting all other possibilities drop. In this way, he can begin again to regulate and control his mind and to take his place among those who are accomplishing something—no matter how small the contribution may be. He becomes then constructive.

I have illustrated this type of difficulty in terms of the aspirant who, in meditation, comes into touch with the influences of the Hierarchy, and thus is in a position to tap the stream of thought forms created by Them and by Their [Page 470] disciples. But the same type of difficulty will be found among all those who (through discovery of the mental plane and the use of focussed attention) penetrate into that larger world of ideas which are just ready to precipitate on to the concrete levels of mental substance. This accounts for the futility and the apparent arid fruitlessness of many quite intelligent people. They are occupied with so many possibilities that they end by achieving nothing. One plan carried through, one line of thought developed to its concrete conclusion, one mental process unfolded and presented in consciousness will save the situation, and bring creative usefulness into otherwise negative and futile lives. I use the word "negative" in this place to indicate a negativity in the achievement of results. Such a man is, it is needless to say, exceedingly positive in the implications which he attaches to his so-called mental conceptions and ideas as to how it all should be worked out, and is a constant source of dismay to those around him. His friends or co-workers are the butt of his ceaseless criticism, because they do not work out the plan as he believes it should be worked out, or fail to appreciate the flood of ideas with which he is overwhelmed. It should be realised that the man is suffering from a sort of mental fever, with its accompaniments of hallucination, over-activity, and mental irritability. The cure, as I said above, lies in the patient's own hands. It involves earnest application to one chosen plan to prove its effectiveness, using common sense and ordinary good judgment. The light that can be contacted in meditation has revealed a level of mental phenomena and of thought forms with which the man is unaccustomed to deal. Its manifestation and implications and possibilities impress him as so vast that he argues they must be divine and, therefore, essential. Because he is still in the dramatic centre of his own consciousness and still—even if unconsciously—full of [Page 471] mental pride and spiritual ambition, he feels he has great things to do, and that everybody he knows must aid him in doing it, or else reckon themselves as failures.

The second is *the revelation of the maya of the senses*. This maya is a generic term covering three aspects of the phenomenal life, of the three worlds or the three major results of force activity. These serve to bewilder the man and make difficult the lot of the earnest aspirant. It might be of value if I here defined for you the three terms which are applied to these three phenomenal effects: Illusion, Glamour and Maya.

These three phrases have for long been bandied about among so-called occultists and esotericists. They stand for the same general concept or the differentiation of that concept. Speaking generally, the interpretations have been as follows and they are only partial interpretations, being almost in the nature of distortions of the real truth, owing to the limitations of the human consciousness.

*Glamour* has oft been regarded as a curious attempt of what are called the "black forces" to deceive and hoodwink well-meaning aspirants. Many fine people are almost flattered when they are "up against" some aspect of glamour, feeling that their demonstration of discipline has been so good that the black forces are interested sufficiently to attempt to hinder their fine work by submerging them in clouds of glamour. Nothing could be further from the truth. That idea is itself a part of the glamour of the present time, and has its root in human pride and satisfaction.

*Maya* is oft regarded as being of the same nature as the concept promulgated by the Christian Scientist that there is no such thing as matter. We are asked to regard the entire world phenomena as maya and to believe that its existence is simply an error of mortal mind, and a form of auto-suggestion [Page 472] or self-hypnotism. Through this induced belief, we force ourselves into a state of mind which recognises that the tangible and the objective are only figments of mans imaginative mind. This, in its turn, is likewise a travesty of reality.

*Illusion* is regarded in rather the same way, only (as we define it) we lay the emphasis upon the finiteness of man's mind. The world of phenomena is not denied, but we regard the mind as misinterpreting it and as refusing to see it as it is in reality. We consider this misinterpretation as constituting the Great Illusion.

I would point out here that (generally speaking) these three expressions are three aspects of a universal condition that is the result of the activity—in time and space—of the human mind.

*The Problem of Illusion* lies in the fact that it is a soul activity, and is the result of the mind aspect of all the souls in manifestation. It is the soul which is submerged in the illusion, and the soul that fails to see with clarity until such time as it has learnt to pour the light of the soul through into the mind and the brain.

*The Problem of Glamour* is found when the mental illusion is intensified by desire. What the theosophist calls "Kamamanas" produces glamour. It is illusion on the astral plane.

*The Problem of Maya* is really the same as above, plus the intense activity produced when both glamour and illusion are realised on etheric levels. It is that vital, unthinking, emotional *mess* (yes, that is the word I seek to use) in which the majority of human beings seem always to live. Therefore:

1. *Illusion* is primarily of a mental quality and is characteristic of the attitude of mind of those people who are more intellectual than emotional. They have outgrown glamour as usually understood. It is



the misunderstanding [Page 473] of ideas and thought forms of which they are guilty, and of misinterpretations.

2. *Glamour* is astral in character, and is far more potent at this time than illusion, owing to the enormous majority of people who function astrally always.

3. *Maya* is vital in character and is a quality of force. It is essentially the energy of the human being as it swings into activity through the subjective influence of mental illusion or astral glamour or of both in combination.

The vastness of the subject is overwhelming, and it takes time for the aspirant to learn the rules whereby he can find his way out of the worlds of glamour. I seek here only to deal with the theme as it produces effects in the life of the man who has evoked a measure of light within himself. This has served to reveal the three worlds of lower force to him. This revelation, in the early stages, oft deceives him and he becomes the victim of that which has been revealed. It might justly be remarked that all human beings are the victims of the Great Illusion and of its various correlations and aspects. In the cases which we are here considering, the difference lies in the fact that—

1. The man is definitely and consciously aware of himself.
2. He knows also that he has released a measure of the higher light.
3. That which is revealed to him is interpreted by him in terms of spiritual phenomena instead of in terms of psychical phenomena. He regards it all as wonderful, revealing, true and desirable.

Because he has achieved integration and is able to function in the mind nature; because his orientation is good and right; because he is on the Path of Probation; and because he knows himself to be an aspirant and even a disciple, that which the [Page 474] lights reveals upon the astral plane, for instance, is naturally of a very high order. It is, consequently, most deceptive in its effects. Vast cosmic schemes which have emerged from the minds of thinkers in the past and which have succeeded in reaching the astral plane; the ancient forms embodying the "wish life" and the imaginary conceptions of the race and which are of such potency that they have persisted in the desire life of many; the symbolic forms employed down the ages in the attempt to materialise certain realities; the tentative and experimental forms of great and good endeavours which have been or are at this time being worked out, plus the life activity of the astral plane itself, the dream world of the planet—all this tends to preoccupy him and to lead him into danger and error. It retards his progress on the way and sidetracks his energies and attention.

It should be remembered that this constitutes the line of least resistance for the man because of the potency of the astral body in this world period. The result of all this is that the powers and faculties of the mind become over developed and what are called the "lower siddhis" (the lower psychic powers) begin to assert control. The man is, in reality, reverting to states of awareness and to conditions of functioning which were normal and right in Atlantean times, but undesirable and unnecessary in our day. He is recovering—through stimulation—ancient habits of psychic awareness which should lie normally below the threshold of consciousness.

The light has revealed this world of phenomena to him; he deems it desirable and interprets its activities as a wonderful spiritual development within himself. This stimulation by the mind (itself stimulated in meditation) as it turns *downward* on to the astral plane, evokes the renewed and the



reawakened active reaction from the lower powers. It is as [Page 475] definitely a recovery and as definitely undesirable as are some of the Hatha-yoga practices in India which enable the yogin to recover the *conscious* control of his bodily functions. This conscious control was a distinguishing mark of the early Lemurian races but for ages the activity of the body-organs has lain, most desirably and safely, below the threshold of consciousness, and the body performs its functions automatically and unconsciously, except in the case of disease or maladjustment of some kind. It is not intended that the race (when the work of this present cycle is accomplished) should function consciously in forgotten areas of awareness, as did the Lemurian or the Atlantean races. It is intended that men should function as Caucasians, though no really satisfactory term has yet been coined to distinguish the race which is developing under the impact of our occidental civilization. I am referring to states of consciousness and realms of awareness which are the prerogative of all races and peoples at certain stages of development, and I only use the three, scientific, racial nomenclatures as symbols of these stages:

The Lemurian consciousness -----physical.

The Atlantean consciousness -----astral, emotional, sensuous.

The Caucasian or Aryan-----mental or intellectual.

This must never be forgotten.

The man who is suffering from the revelations of light in the three worlds (particularly in the astral world) is, therefore, really doing two things:

1. He is remaining in a relatively static condition as far as his higher progress is concerned; he is looking on at the bewildering kaleidoscope of the astral plane with interest and attention. He may not be active on the plane himself or consciously identify himself with it, but, mentally and emotionally, it is satisfying temporarily his [Page 476] interest, holding his attention and arousing his curiosity, even if he remains, at the same time, critical. He is, therefore, wasting time and surrounding himself continuously with new layers of thought forms—the result of his thought about what he is seeing or hearing. This is dangerous and should be brought to an end. Intelligent interest in the world of glamour and illusion is required of all wise aspirants and disciples so that they may release themselves from its thralldom, for otherwise it will never be understood and controlled. But a prolonged application to its life and complete engrossment in its phenomena is dangerous and imprisoning.

2. The interest evoked in these undesirable cases is such that the man—

- a. Becomes completely glamoured by it.
- b. Descends (speaking symbolically) to its level.
- c. Reacts sensitively to its phenomena, and often with pleasure and delight.
- d. Invokes the ancient faculties of clairvoyance and clairaudience.
- e. Becomes a lower psychic and accepts all that the lower psychic powers reveal.

I would like to pause here and point out two things which should be borne in mind:

First, that many people are today living in the Atlantean state of awareness, in the Atlantean consciousness and for them the expression of these lower psychic powers is normal, though undesirable. For the man who is a mental type or who is overcoming gradually the psychic nature, these powers are abnormal (or should I say subnormal?) and most undesirable. In this discussion with

which we are now engaged, I am not dealing with the man with the Atlantean consciousness but [Page 477] with the modern aspirant. For him to develop the previous racial consciousness and to revert to the lower type of development (which should have been left far behind) is dangerous and retarding. It is a form of atavistic expression.

Secondly: that when a man is firmly polarised upon the mental plane, when he has achieved some measure of contact with the soul, and when his entire orientation is towards the world of spiritual realities and his life is one of discipline and service, then, at times, and when necessary, he can at will call into use these lower psychic powers in the service of the Plan and in order to do some special work upon the astral plane. But this is a case where the greater consciousness includes normally the lesser consciousness. This is however seldom done even by the adepts, for the powers of the soul—spiritual perception, telepathic sensitivity and psychometrical facility—are usually adequate to the demand and the need to be met. I interject these remarks, as there are some enlightened men who use these powers, but it is always along the line of some specific service to the Hierarchy and humanity, and *not* along any line connected with the individual.

When a man has wandered into the bypaths of the astral plane, and has left the secure place of mental poise and intellectual altitude (again I am speaking symbolically) when he has succumbed to glamour and illusion (usually being quite sincerely deceived and well-intentioned) and when he has unfolded in himself—through misapplied stimulation and experiment—old habits of contact, such as clairvoyance and clairaudience, what can he do, or what shall be done to him to bring about right conditions?

Many of these people find their way into the hands of psychologists and psychiatrists; many are to be found today in our sanitariums and asylums, placed there because they "saw things" or heard voices, or dreamed dreams, and because [Page 478] they had unfitted themselves for normal living. They appear to be a danger, both to themselves and to others. They constitute a problem and a difficulty. The ancient habits must be dropped, but because of their antiquity they are very powerful, and to drop them is easier said than done. The practices whereby the lower psychic powers have been developed must be given up. If these faculties of response to an environing astral world appear to have been developed with no difficulty and to be natural to the man, they should nevertheless be discontinued and the avenues of approach to this lower world of phenomena should be closed. If human beings make so poor a success of living consciously on the physical plane and in handling the phenomena there contacted, and if the life of mental attention and mental living is still so difficult to the vast majority, why complicate the problem by trying to live in a world of phenomena which is admittedly the most powerful at this time?

The task of release from the thralldom of astral sensitivity is unique and stupendous. The details of the method whereby it can be done are too numerous for us to consider them here. But certain words hold the keynotes of release and three basic suggestions will aid the psychologist in dealing with these types of difficulty. The words which hold the secret are:

1. Instruction.
2. Focus of attention.
3. Occupation.

The nature of the human response apparatus in the three worlds should be carefully explained to the man who is in difficulty and the distinction between the Lemurian, the Atlantean and the Caucasian

consciousness should be made clear to him, if possible. His pride of place upon the ladder of evolution [Page 479] should be evoked at this point again if possible, and it will prove a constructive evocation. The effort to focus his attention should be progressively and sympathetically attempted. According to his type so will the effort be directed to focussing his attention and directing his interest upon the physical plane or the mental plane, thus directing it away from the intermediate plane. Definite physical or mental occupation (again arranged according to type) should be arranged and the man forced to occupy himself in some chosen manner.

The three suggestions I would make to the psychologist or the mental healer are:

1. Study with care the nature of the rays which presumably constitute the man's nature and provide the forces and energies which make him what he is. I have worded this with care.
2. Determine which of the vehicles of contact is the most powerful, best organised and well developed. It will indicate through which forms the life expression in this particular incarnation is flowing.
3. Investigate the physical condition with care, and where it needs attention see that due care is given. At the same time, take note of the glandular equipment, studying it from the standpoint of its relation to the seven major centres in the body. In many cases, the glands indicate the condition of the centres. Thus an understanding of the force system of the patient will take place.

The Science of the Centres is yet in its infancy, as is the Science of the Rays and the Science of Astrology. But much is being learned and developed along these three lines and when the present barriers are down and true scientific investigation is instituted along these lines, a new era will begin for the human being. These three sciences will constitute the [Page 480] three major departments of the Science of Psychology in the New Age, plus the contributions of modern psychology and the insight into the nature of man (particularly the physical nature) which it has so wonderfully developed.

*Problems of guidance, dreams, and depression.*

I am dealing with these problems because of their exceeding prevalence at this time, due to the activities of various religiously or psychologically motivated groups, to the trend of certain schools, dedicated to the spread of religion or of psychology, and to the present world situation which has plunged so many sensitive people into a state of lowered spiritual vitality, accompanied usually by lowered physical vitality. This condition is widespread and based on wrong economic conditions. I am dealing with these before we take up our fourth point, The Diseases and Problems of Mystics, as they form an intermediate group, including many intelligent and well-intentioned citizens.

*The Problem of Guidance* is a peculiarly difficult one to handle, for it is based on an innate instinctive recognition of the fact of God and of God's Plan. This inherent, instinctual, spiritual reaction is being exploited today by many well meaning reformers who have, however, given no real attention to the subject, or to the phenomena of the outer response to a subjective urge. They are, in the majority of cases, blind leaders of the blind. We might define the problem of guidance as the problem of the method whereby a man, through processes of auto-suggestion, throws himself into a state of negativity and (whilst in that state) becomes aware of inclinations, urges, voices, clearly impressed commands, revelations of courses of conduct which should be pursued or of careers which should be followed, plus

a general indication [Page 481] of lines of activity which "God" is proposing to the attentive, negative, receptive subject. In this state of almost sublimated awareness to the insistent demands of the subjective realms of being or of thought, the man is swept into a current of activity which may succeed in permanently orienting his life (often quite harmlessly and sometimes most desirably) or which may have only a temporary effect, once the urge of response has exhausted itself. But in any case, the source of the direction and the origin of the guidance is vaguely called "God", is regarded as divine, is spoken of as the voice of the "Christ within", or as spiritual direction. Many analogous terms are used, according to the school of thought to which the man may belong, or which has succeeded in attracting his attention.

We shall see this tendency towards subjective guidance of some kind or another developing increasingly as humanity becomes more subjectively oriented, more definitely aware of the realms of inner being, and more inclined towards the world of meaning. It is for this reason that I desire to make a relatively careful analysis of the possible sources of guidance so that at least men may know that the whole subject is vaster and more complicated than they had thought, and that it would be the part of wisdom to ascertain the origin of the guidance vouchsafed, and so know, with greater definiteness, the direction in which they were headed. Forget not that the blind, unreasoning subjecting of oneself to guidance (as at present practiced) renders a man eventually a negative impressionable automaton. Should this become universally prevalent and the present methods become established habits, the race would forfeit its most divine possession, i.e., free will. There is no immediate fear of this, however, if the intelligent men and women of the world think this problem out. Also there are too many egos of advanced nature coming into incarnation [Page 482] at this time to permit the danger to grow out of all bounds, and there are too many disciples in the world today whose voices are ringing loudly and clearly along the lines of free choice, and the intelligent comprehension of God's plan.

It might be of profit if I indicated anew the various schools of thought who feature "guidance" or whose methods and doctrines tend to the development of an inner attentive ear, and yet who fail to teach the distinctiveness of the sources of guidance, or to differentiate between the various sounds, voices and so-called inspired indications which that attentive ear may be trained to register.

The emotionally inclined people *in the Churches* of all denominations and persuasions are ever prone to find a way of escape from the troubles and difficulties of life by living always with a sense of the guiding Presence of God, coupled to a blind acquiescence in what is generalised as the "will of God". The practice of the Presence of God is most definitely a desirable and needed step but people should understand what it means and steadily change the sense of duality into the sense of identification. The will of God can take the form of the imposition of life circumstance and conditions from which there is no possible escape; the subject of this imposition accepts it and does literally nothing to improve or truly better (and perhaps avoid) the circumstances. Their destiny and situation is interpreted by them as such that within the imposed ring-pass-not and lines of limitation they determine placidly, submissively to live. A spirit of submission and acquiescence is inevitably developed, and by calling the situation in which they find themselves an expression of God's will they are enabled to bear it all. In some of the more sublimated states of this acquiescence, the sensitively inclined person voices his submission, but fails to recognise that the voice is his own. He regards it as God's voice. For them, the way of [Page 483] understanding, the recognition of the great Law of Cause and Effect (working out from life to life) and the interpretation of the problem in terms of a lesson to be mastered would spell release from negativity and blind, unintelligent acceptance. Life does not demand acquiescence and acceptance. It demands activity, the separation of the good and high values from the undesirable, the cultivation of

that spirit of fight which will produce organisation, understanding, and eventual emergence into a realm of useful spiritual activity.

People who participate in the activity of those schools of thought which are called by many names such as Mental Science schools, New Thought groups, Christian Science and other similar bodies are also prone to drift into a state of negativity, based on auto-suggestion. The constant re-iteration of the voiced, but unrealised, fact of divinity will eventually evoke a response from the form side of life which (even if it is not worded guidance) is, nevertheless, the recognition of a form of guidance and leaves no scope for free will. This is a reaction on a large scale, from the one dealt with above. Whereas in the one case there is found a blind acceptance of an undesirable lot because it is the will of God and that Will therefore must be good and right, in the second group there is an attempt to stir the subjective man into the acceptance of a definitely opposite condition. He is taught that there are no wrong conditions except as he himself creates them; that there is no pain and nothing undesirable; he is urged to recognise that he is divine and the heir of the ages and that the wrong conditions, limited circumstances and unhappy occurrences are the result of his own creative imagination. He is told they are really non-existent.

In the two schools of thought, the truth about destiny as it works out under the Law of Cause and Effect and the truth [Page 484] about man's innate divinity are taught and emphasised, but, in both cases, the man himself is a negative subject, and the *victim* either of a cruel fate or of his divinity. I am wording this with deliberation because I am anxious for my readers to realise that destiny never intended man to be a helpless victim of circumstance or the self-hypnotised tool of an *affirmed*, but *undeveloped*, divinity. Man is intended to be the intelligent arbiter of his own destiny, and a conscious exponent of his own innate divinity, of the God within.

Again, schools of esotericists, theosophists and rosicrucians (particularly in their inner schools) have also their own forms of this illusion of guidance. It is of a different nature to the two dealt with above, but the results are nevertheless of much the same quality and reduce the student to a condition of being guided, often of being directed, by illusionary voices. Frequently the heads of the organisation claim to be in direct communication with a Master or the entire Hierarchy of Masters, from whom orders come. These orders are passed on to the rank and file of the membership of the organisation and prompt unquestioning obedience is expected from them. Under the system of training, imparted under the name of esoteric development, the goal of a similar relationship to the Master or the Hierarchy is held out as an inducement to work or to meditation practice, and some day the aspirant is led to believe that he will hear his Master's voice, giving him guidance, telling him what to do and outlining to him his participation in various roles. Much of the psychological difficulties found in esoteric groups can be traced to this attitude and to the holding out to the neophyte of this glamorous hope. In view of this, I cannot too strongly re-iterate the following facts:

1. That the goal of all teaching given in the real esoteric [Page 485] schools is to put man consciously in touch with his own soul and not with the Master.
2. That the Master and the Hierarchy of Masters work only on the plane of the soul, as souls with souls.
3. That conscious response to hierarchical impression and to the hierarchical plan is dependent upon the sensitive reaction which can be developed and made permanent between a man's own soul and his brain, *via his mind*.

4. That the following points should be borne in mind:

- a. When a man is consciously aware of himself as a soul, he can then be in touch with other souls.
- b. When he is consciously a disciple, he is then in touch with, and can collaborate intelligently with, other disciples.
- c. When he is an initiate, other initiates become facts in his life and consciousness.
- d. When he is a Master, the freedom of the Kingdom of Heaven is his, and he works consciously as one of the senior members of the Hierarchy.

But—and this is of prime importance—all these differentiations relate to grades of work and not to grades of persons; they indicate soul expansions but not graded contacts with personalities. According to the realised soul development upon the physical plane will be the response to the world of souls of which the occult Hierarchy is the heart and mind.

The guidance to which the adherents of many esoteric schools so often respond is *not* that of the Hierarchy but that of the astral reflection of the Hierarchy; they respond therefore to an illusory, distorted, man-made presentation of a great spiritual fact. They could, if they so chose, respond to the reality.

**[Page 486]**

Apart from the ordinary occult and esoteric schools found in the world today, there are groups of people as well as solitary individuals who are practicing various forms of meditation and of yoga. This is true both of Eastern and Western aspirants. Some of these people are working with real knowledge, and, therefore, quite safely; others are profoundly ignorant not only of techniques and methods but also as to the results to be expected from their efforts. Results there must inevitably be, and the major result is to turn the consciousness inward, to develop the spirit of introspection, and to orient the man or woman to the inner subjective worlds and to the subtler planes of being—usually to the astral realm and seldom to the truly spiritual world of souls. The mind nature is seldom invoked and the processes pursued usually render the brain cells negative and quiescent whilst the mind remains inactive and often unawakened. The only area of consciousness which remains therefore visible is that of the astral. The world of physical and tangible values is shut out; the mental world is equally shut out. I would ask you to ponder on this statement.

The Oxford Group Movement has also laid much stress on the need for guidance, yet seems to have developed no real understanding of the subject or to have given any real attention to the inclusive investigation of the alternative possibilities to the voice of God. Mystics of all kinds, with a natural predisposition to the introspective, negative life are today hearing voices, receiving guidance and obeying impulses which they claim come from God. Groups everywhere are occupied with the task of orienting people to the spiritual life or with the task of ascertaining the Plan of God or of cooperating with it in some way or another. Some of these groups are working intelligently and are sometimes correct **[Page 487]** in their surmises and endeavours, but the bulk of them are incorrect as they are largely astral in nature.

The result of all this is twofold. One is the development of a spirit of great hopefulness among the spiritual workers of the world as they note how rapidly humanity is turning towards the world of right meaning, of true spiritual values and of esoteric phenomena. They realise that in spite of errors and



mistakes, the whole trend of the racial consciousness today is "inwards towards the Centre of spiritual life and peace." The other result or recognition is that during this process of re-adjustment to the finer values, periods of real danger transpire and that unless there is some immediate understanding of the psychological conditions and possibilities and that unless the mentality of the race is evoked on the side of understanding and common sense, we shall have to pass through a cycle of profound, psychological, and racial disturbance before the end of this century. Two factors today are, for instance, having a deep psychological effect upon humanity:

1. The suspense, fear and apprehension in every country are most adversely affecting the mass of the people, stimulating them astrally and—at the same time—lowering their physical vitality.
2. The impact of the higher spiritual forces upon the more intelligently inclined and mystically motivated people is producing serious and widespread trouble, breaking down protective etheric barriers, and throwing the doors wide open on to the astral plane. Such are some of the dangers of spiritual stimulation.

Therefore, it is of real value to us to study the sources from which much of this so-called "guidance" can come. For the sake of clarity and impressiveness, I propose to list these sources very briefly and without any prolonged comment. **[Page 488]** This will give the earnest and intelligent investigator the opportunity to realise that the whole theme is vaster and far more important than has been surmised and may lead to a more careful analysis of the "types of guidance" and an understanding of the possible directing agencies to which the poor and ignorant neophyte may fall a victim.

1. Guidance or instruction coming from the man or woman upon the physical plane to whom the guided person is, usually unconsciously, looking for help. This is largely a brain relationship, electrical in nature, established by conscious physical plane contacts, and is greatly helped by the fact that the neophyte knows pretty well, exactly what his instructor would say in any given circumstance.
2. The introverted attitude of the neophyte or mystic brings to the surface all his subconscious "wish life." This, as he is mystically inclined and probably aspires normally towards goodness and the life of the spirit, takes the form of certain adolescent tendencies towards religious activity and practices. These, however, he interprets in terms of definite extraneous guidance, and formulates them to himself in such a way that they become to him the Voice of God.
3. The recovery of old spiritual aspirations and tendencies, coming from a previous life or lives. These are deeply hidden in his nature but can be brought to the surface through group stimulation. He thus recovers spiritual attitudes and desires which, in this life, have not hitherto made their appearance. They appear to him as utterly new and phenomenal, and he regards them as divine injunctions coming from God. They have, however, always been present (though latent) in his own nature **[Page 489]** and are the result of the age-old trend or tendency towards divinity which is inherent in every member of the human family. It is the prodigal son speaking to himself and saying: "I will arise and go"—a point which Christ makes beautifully and abundantly clear in the parable.
4. The "guidance" registered can also be simply a sensitivity to the voices and injunctions and well-meaning intentions of good people on the path of return to incarnation. The spiritual dilemma of the race today is causing the rapid return of many advanced souls to life on the physical plane. As they hover on the borderland of outer living, awaiting their time to be re-born, they are oft contacted

subjectively and unconsciously by human beings in incarnation, particularly at night when the consciousness is out of the physical body. What they say and teach (frequently good, usually indifferent in quality and sometimes quite ignorant) is remembered in the waking hours of consciousness and interpreted by the neophyte as the voice of God, giving guidance.

5. The guidance can also be of an astral, emotional nature, and is the result of the contacts made by the aspirant (firm in his aspiration but weak in his mental polarisation) upon the astral plane. These cover such a wide range of possibilities that it is not possible for me to enlarge upon them here. They are all coloured by glamour, and many well-meaning leaders of groups and organisations get their inspiration from these sources. There is, in them, no true lasting divine guidance. They may be quite harmless, sweet, kindly and well-intentioned; they may feed the emotional nature, develop hysteria or aspiration; they may develop the ambitious tendencies of their victim and lead him down the byways **[Page 490]** of illusion. But they are *not* the voice of God, or of any Member in the Hierarchy, nor are they divine in nature, any more than the voice of any ordinary teacher upon the physical plane is necessarily divine.

6. The guidance recorded may also be the result of the man tuning in telepathically upon the mind or the minds of others. This frequently happens with the more intelligent types and with those who are mentally focussed. It is a form of direct, but unconscious, telepathy. The guidance, therefore, comes from other minds or from the focussed group mind of some band of workers with which the man may have a realised or an unrealised affinity. The guidance thus given can be consciously or unconsciously imparted, and can be, in quality, good, bad, or indifferent.

7. The mental world as well as the astral world is full of thought forms and these can be contacted by man and be interpreted by him as conveying guidance. These thought forms can be used by the Guides of the race at times in order to help and guide humanity. They can also be used by undesirable entities and forces. They can, therefore, be most useful, but when interpreted by any man as embodying divine guidance and as constituting an infallible leading (thus demanding and evoking blind and unquestioning acceptance) they become a menace to the free activity of the soul and are of no true value.

8. Guidance can come, therefore, from all kinds and types of incarnate or discarnate men, ranging in character from very good to very bad. They can include the help proffered by real initiates and adepts through their working disciples and aspirants to the mental and astral activities of ordinary intelligent men and women, including **[Page 491]** the emotionally and selfishly oriented person. It should be remembered that no true initiate or disciple ever seeks to control any person nor will he indicate to him in the form of a positive command, any action which he should take. But many people tune in on teaching being given by trained minds to disciples, or record telepathically the powerful thought forms, created by world thinkers or Members of the Hierarchy. Hence the many misinterpretations and the so-called recorded guidances. Men appropriate to themselves sometimes that which is intended for a group or a hint given by a Master to a disciple.

9. Guidance also comes from a man's own powerful, integrated personality and he will frequently fail to recognise it for what it is. The ambition, desire, or prideful purposings of a personality may work down from the mental body and be impressed upon the brain, and yet the man, in that brain consciousness, may regard them as coming from some extraneous outer source. Yet all the time, the physical man is responding to the injunctions and impulses of his own personality. This often happens to three types of people:

- a. Those whose egos or personalities are upon the sixth ray.
- b. Those who have laid themselves open to the glammers of the astral plane through over stimulation of the solar plexus.
- c. Those who are susceptible, for some reason or another, to the receding Piscean energy.

10. Guidance can come, as you well know, from a man's own soul when through meditation, discipline and service, he has established contact, and there is consequently a **[Page 492]** direct channel of communication from soul to brain, via the mind. This, when clear and direct, is true divine guidance, coming from the inner divinity. It can, however, be distorted and misinterpreted if the mind is not developed, the character is not purified and the man is not free from undue personality control. The mind must make right application of the imparted truth or guidance. Where there is true and right apprehension of the inner divine voice, then—and only then—do you have infallible guidance, and the voice of the inner God can then speak with clarity to its instrument, man upon the physical plane.

11. Once this latter form of guidance has been established, stabilised, fostered, developed and understood, other forms of spiritual guidance then become possible. The reason for this is that they will pass through or be submitted to the standard of values which the factor of the soul itself constitutes. The awareness of the soul is a part of all awarenesses. The recognition of this soul awareness is a gradual and progressive happening where the man upon the physical plane is concerned. The brain cells must be gradually awakened and the correct interpretative response developed. As, for instance, a man becomes aware of the Plan of God, he may regard that Plan as being imparted to him by a Master or by some Member of the Hierarchy; he may regard the knowledge as coming to him through his own immediate contact with a thought form of the Plan. If he achieves and interprets this knowledge in a truly right way, he is perforce simply achieving recognition of that which his own soul inevitably knows, because his soul is an aspect of the Universal soul and an integral part of the planetary Hierarchy.

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There are other sources of guidance, of inspiration and of revelation but, for the psychological purposes of our present study, the above will suffice.

We will now touch upon the subject of *dreams*, which is assuming such importance in the minds of certain prominent psychologists and in certain schools of psychology. It is not my intention to criticise or attack their theories in any way. They have arrived at a most important and indicative fact—the fact of the interior, inner subjective life of humanity, which is based on ancient memories, on present teachings, and on contacts of various kinds. A true understanding of the dream-life of humanity would establish three facts:

1. The fact of reincarnation.
2. The fact of there being some activity during sleep or unconsciousness.
3. The fact of the soul, of that which persists and has continuity.

These three facts provide a definite line of approach to the problems which we are considering and they would, if analysed, substantiate the position of the esotericists.

The origin of the word "dream" is in itself debateable and nothing really sure and proved is known. Yet what is inferred and suggested is of itself of real significance. In a great standard authority, *Webster's Dictionary*, two origins of the word are given. One traces the word back to a Sanskrit root, meaning "to harm or to hurt"; the other traces it back to an old Anglo-Saxon root, signifying "joy or bliss." Is there not a chance, that *both* derivations have in them a measure of truth, and that in their mutual tracing back to some most ancient origin and root we should discover a real meaning? In any case two thoughts emerge from an understanding study of these derivations.

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The first is that dreams were originally regarded as undesirable, probably because they revealed or indicated, in the majority of cases, the astral life of the dreamer. In Atlantean times, when man was basically astral in his consciousness, his outer physical consciousness was largely controlled by his dreams. In those days, the guidance of the daily life, of the religious life, and of the psychological life (such as it was) was founded on a lost science of dreams, and it is this lost science (little as he may like the idea) which the modern psychologist is rapidly recovering and seeking to interpret. Most of the people (though necessarily not all of them) who find themselves needing the care and instruction of the psychologist are Atlantean in consciousness, and it is this fact which has predisposed the psychologist unconsciously to lay the present emphasis upon dreams and their interpretation.

May I point out again that the true psychology will only appear and right techniques be used when psychologists ascertain (as a first and needed measure) the rays, the astrological implications and the type of consciousness (Aryan or Atlantean) of the patient.

However, as time elapsed, the dreams of the more intelligent minds became of an increasingly forward-looking, idealistic nature; these, as they came to the surface and were remembered and recorded, began to control the brain of man so that the Anglo-Saxon emphasis on joy and bliss eventually became descriptive of many so-called dreams. We have then the emergence of the utopias, the fantasies, the idealistic presentations of future beauty and joy which distinguishes the thought life of the advanced human being, and which find their expression in such presented (and as yet unfulfilled) hopes as Plato's *Republic*, Milton's *Paradise Regained* and the best Utopian, idealistic creative productions **[Page 495]** of our Western poets and writers. Thus Occident and Orient together present a theory of dreams—of a lower astral or higher intuitional nature—which are a complete picture of the wish life of the race. These range all the way from the dirty ideas and the bestial filth, drawn forth at times from their patients by psychologists (thus revealing a wish life and an astral consciousness of a very low order), up to the idealistic schemes and the carefully thought-out paradises and cosmic orders of the higher types of aspirants. All, however, come into the realm of *Dreams*. This is true, whether such dreams are tied up with frustrated sex or unfulfilled idealism; they are all indicative of an urge, a powerful urge, either to selfish satisfaction or group betterment and group welfare.

These dreams can embody in themselves ancient astral illusions and glammers, potent and strong because of ancient origin and racial desire, or they can embody the sensitive response of advanced humanity to systems and regimes of existence which are hovering on the borderland of manifestation, awaiting future precipitation and expression.

This will indicate to you how vast is this subject, for it includes not only the past astral habits of the race, ready—when given certain pathological conditions or fostered by fretting frustrations—to assert themselves, but they also include the ability of the spiritually-minded aspirant in the world today to

touch the intended plans for the race and thus see them as desirable possibilities.

Having thus indicated the scope of our theme, I would like to point out that I seek only, in the limited space at my disposal, to do two things:

1. Touch briefly upon the conditions which foster dreams.
2. Indicate the sources from which dreams can come and what produces them.

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I do not expect to have these theories accepted by the average psychologist, but there may be somewhere those minds which will be open enough to accept some of the suggestions and thus benefit themselves and certainly benefit their patients.

The major cause of a distressing dream life is, in every case, a frustration or an inability of the soul to impose its wishes and designs upon its instrument, the man. These frustrations fall into three categories:

1. *Sex frustration.* This type of frustration leads in many cases, especially in the average person, to an over-emphasis of the fact of sex, to an uncontrolled sex thought life, to sexual jealousies (oft unrecognised) and to physical underdevelopment.
2. *Frustrated ambition.* This dams back the resources of the life, produces constant inner fret, leads to envy, hatred, bitterness, intense dislike of the successful, and causes abnormalities of many kinds.
3. *Frustrated love.* This would perhaps be included under sex frustration by the average psychologist, but it is not so viewed by the esotericist. There can be full sexual satisfaction or else complete freedom from its grip and yet the outgoing magnetic love nature of the subject may meet only with frustration and lack of response.

Where these three types of frustration exist, you will frequently have a vivid, unwholesome dream life, physical liabilities of many kinds and a steadily deepening unhappiness.

You will note that all these frustrations are, as might be expected, simply expressions of frustrated *desire*, and it is in this particular field (tied up as it is with the Atlantean consciousness) **[Page 497]** that the work of the modern psychologist primarily and necessarily lies. In an effort to bring the patient to an understanding of his difficulty and in line with that which constitutes the way of least resistance, the psychologist endeavours to relieve the situation by teaching him to evoke and bring to the surface of his consciousness forgotten episodes and his dream life. Two important facts are sometimes forgotten and hence constitute a fruitful source of the frequent failure to bring relief. First, the patient as he descends into the depths of his dream life, will bring to the surface not only those things which are undesirable in his unrecognised "wish-life" but also those which were present in previous lives. He is penetrating into a very ancient astral past. Not only is this the case, but also—through the open door of his own astral life—he can tap or tune in on the astral life of the race. He then succeeds in producing the emergence of racial evil which may have absolutely no *personal* relation to him at all. This is definitely a dangerous thing to do, for it may prove stronger than the man's present capacity to handle.

Secondly, in his desire to be freed from the things in himself which are producing trouble, in his desire to please the psychologist (which is encouraged by certain of them under the method of "transference") and in his desire to produce what he believes the psychologist wants him to produce, he will frequently draw upon his personal imagination, upon the collective imagination or, telepathically, tune in on the imagination of the one who is seeking to treat and help him. He, therefore, produces something which is basically untrue and misleading. These two points warrant careful attention and the patient must be safeguarded from himself, from the environing racial thought life, and also from the psychologist whose aid he is seeking. A difficult thing to do, is it not?

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I would like, at this point, to make what I feel to be a needed and suggestive interpolation. There are three main ways in which the person who seeks psychological aid can be helped and this is true of all types and cases. There is, first of all, the method with which we have been dealing. This method delves into the patient's past; it seeks to unearth the basic determining conditions which lie hidden in the happenings of childhood or infancy. These discovered events, it is held, gave a wrong direction or twist to the desire nature or to the thought life; they initiated predisposing germ-complexes, and therefore constitute the source of all the trouble. This method (even if the psychologist does not realise it) can carry over into past lives, and thus open doors which it might be well to leave shut until they can be more safely opened.

The second method which is sometimes combined with the previous one is to fill the present moment with constructive creative occupation and so drive out the undesirable elements in the life through the dynamic expulsive power of new and paramount, engrossing interests. I would like to point out that this method could be more safely applied if the subjective dream life and the hidden difficulties were left untreated—temporarily at least. This method is (for the average ordinary person who is pure Atlantean in consciousness but is just beginning to develop mental activity) usually a sound and safe way to work, provided the psychologist can gain the understanding cooperation of the person concerned.

The third method, which has the sanction of the Hierarchy and which is the one its members employ in their work, is to bring in *consciously* the power of the soul. This power then pours through the personality life, vehicles and consciousness, and thus cleanses and purifies all aspects of the **[Page 499]** lower nature. It will be apparent to you, however, that this method is of use only to those who have reached the point in their unfoldment (and there are many such today) where the mind can be reached and trained, and where the soul can consequently impress the brain, via the mind.

If these three methods are studied, you can arrive at an understanding as to the three systems which psychologists could elaborate and develop in order to handle the three types of modern consciousness—the Lemurian, which is the lowest found upon our planet at this time; the Atlantean, which is the commonest found today, and the Aryan, which is developing and unfolding with great rapidity. At present, psychologists are using the lowest type of aid for all groups and states of consciousness. This does not seem wise, does it?

The question now arises as to *the source of dreams*. Again, as in those cases we considered in connection with the sources of guidance, I shall simply enumerate such origins and leave the student of psychology to make adequate application of the information, when faced with a dream problem. These sources are about ten in number and could be enumerated as follows:



1. *Dreams based upon brain activity.* In these cases, the subject is sleeping too lightly. He never really leaves his body and the thread of consciousness is not completely withdrawn as it is in deep sleep or in unconsciousness. He remains, therefore, closely identified with his body, and because of the partial withdrawal of the thread of consciousness, his condition is more like a dazed, benumbed self-recognition than real sleep. This condition may persist throughout the entire night or period of sleep, but it is usually found present only in the first two hours of sleep and for about one hour prior to returning to full waking consciousness. The problems, worries, pleasures, concerns, etc., etc. of the waking [Page 500] hours are still agitating the brain cells, but the recognition and interpretation of these vague or agitated impressions is uncertain and of a confused nature. No importance whatever need be attached to this type of dream. They indicate physical nervousness and poor sleeping capacity but have no deep psychological significance or spiritual meaning. These dreams are the most common at this time, owing to the prevalence of the Atlantean consciousness and the stress under which people live today. It is easy to attach undue importance to the wild and stupid or fumbled vagaries of a restless brain, yet the sole trouble is that the man is not sleeping soundly enough.

The effort to make people dream and to train them to recover their dream life when they are naturally sound sleepers, and drop easily into deep and dreamless sleep is not good. The evocation of the dream life, as brought about through the methods of certain schools of psychology, should only be brought about forcibly (if one may use this word in that connection) through the determination of the will during the later stages upon the Path. To do so earlier produces frequently a kind of continuity of consciousness which adds the complexities of the astral plane to those of daily living upon the physical plane; few people are competent to handle the two and, when there is persistence in the endeavor to evoke the dream life, the brain cells get no rest and forms of sleeplessness are apt to supervene. Nature wills that all forms of life should "sleep" at times.

We now come to two forms of dreams which are related to the astral or emotional nature and which are of great frequency.

2. *Dreams of remembrance.* These are dreams which are a recovery of the sights and sounds encountered in the hours of sleep upon the astral plane. It is on this plane that the [Page 501] man is usually found when the thread of consciousness is separated from the body. In this case, the man is either participating in certain activities, or he is in the position of the onlooker who sees actual sights, performances, people, etc., etc., just as any person can see them as he walks down a street in any large city or as he looks out of a window in any environment. These sights and sounds will often be dependent upon the wish-life and the predilections of the subject, upon his likes and dislikes and his desires and recognised attractions. He will seek for and often find those he loves; he will sometimes search for and find those he seeks to damage, and find occasion to hurt those he hates; he will favour himself by participating in the fulfillment of what he desires, which is always imaginatively possible upon the astral plane. Such desires may range all the way from desire for sexual gratification to the longing of the spiritually-minded aspirant to see the Master, the Christ or the Buddha. Thought forms, created by the similar wishes of the multitude, will be found to meet his desire and—on returning to his body in the morning—he brings with him the recollection of that satisfaction in the form of a dream. These dreams, related to astral satisfactions, are all of them in the nature of glamour or illusion; they are self-evoked and self-related; they indicate however real experience, even if only astral in accomplishment and can be of value to the interested psychologist in so far as they indicate the character trends of the patient. One difficulty can, however, be found. These thought forms (to which

the man has responded and in which he has found an imaginative satisfaction) embody the expression of the wish-life of the race and exist, therefore, upon the astral plane for all to see. Many people do see and contact them and can identify themselves with them upon returning to waking consciousness. In fact, however, they [Page 502] have really done no more than register these thought forms in the same manner as one can register the contents of a shop window when passing by. A shocked horror can, for instance, induce a person to relate, quite innocently, a dream which is, in reality, no more than the registering of a sight or experience which was witnessed in the hours of sleep but with which the man has no real connection whatever. This experience he relates with dismay and disgust; most feelingly he tells the experience to the psychologist, and frequently receives an interpretation which reveals to him the depths of evil to which his unrealised desires apparently bear witness. His unexpressed longings are "brought to the surface" by the psychologist. He is told that these longings, when faced, will then leave him, and that the ghost of his mental and psychological disorder will then be laid. Unless the psychologist is of real enlightenment, the subject of his care is then saddled with an experience which was never his but which he simply *witnessed*. I give this as an example of great frequency and of much damaging value. Until psychologists recognise the actuality of the life of humanity when separated at night from the physical body, such errors will be of increasing occurrence. The implications are obvious.

3. *Dreams which are recollections of true activity.* These dreams are registrations of true activities. They are not simply witnessed, registered and related by the subject. As soon as a person has reached

- a. A state of real integration of the astral body and the vital or etheric body, plus the physical body, then these three aspects function harmoniously.
- b. A capacity to pursue ordered activity at night or in the hours of sleep. Then the man can impress the physical brain with a knowledge of those activities [Page 503] and on returning to waking consciousness put it to actual use by the physical body.

The man's dreams will then be, in reality nothing more nor less than the relation of the continuance of the days activities, as they have been carried forward on the astral plane. They will be simply the record, registered on the physical brain, of his doings and emotions, his purposes and intentions, and his recognised experiences. They are as real and as true as any of those which have been recorded by the brain, during waking hours. They are, nevertheless, only partial records in the majority of cases, and mixed in nature, for the glimmers, illusions and the perceptions of the doings of others (as recorded in the second category of dreams above) will still have some effect. This condition of mixed recording, of erroneous identifications, etc., leads to much difficulty. The psychologist has to make allowance for:

- a. The age or soul experience of the patient. He has to determine whether the related dream is an illusory participation, a perceived or registered activity, or a real and true happening in the experience of the man during the hours of sleep.
- b. The ability of the subject to bring through correctly the related experience. This ability is dependent upon the pre-establishing of continuity of consciousness, so that at the moment of return, the brain of the man concerned is easily impressed by the experience of the true man when out of the body.

c. The freedom of the patient from the desire to make an impression upon the psychologist, his innate truthfulness, his control of the imagination, and his power of verbal expression.

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Where advanced aspirants and disciples are concerned, we have a somewhat different situation. The demonstrated integration has involved the mind nature and is involving the soul likewise. The activity, registered, recorded and related, is that of a server upon the astral plane. The activities which interest a world server are, therefore, quite different in nature to those earlier experienced and related. They will be concerned with deeds which are related to other people, to the fulfillment of duties involving other people, to the teaching of groups rather than individuals, etc. These differences, when carefully studied, will be recognised by the psychologist of the future (who will necessarily be also an esotericist) as most revealing because they will indicate in an interesting manner, the spiritual status and hierarchical relationship of the patient.

4. *Dreams which are of a mental nature.* These have their origin upon the mental plane and presuppose a consciousness which is, at least, becoming more sensitive mentally. At any rate, they are not recorded in the waking brain consciousness until there is some measure of mind control. I might add at this point that one of the major difficulties with which a psychologist is confronted, as he attempts to interpret the dream life of his patient, is based not only on his inability esoterically to "place" his patient as to ray type, evolutionary status, astrological indications and inherent characteristics, but also he is confronted with the inability of the patient to relate his dream correctly. What is presented to the psychologist is a confused and imaginative description of brain reactions, astral phenomena, and (where there is a measure of intellectual poise) some mental phenomena also. But there is no capacity to differentiate. This confusion is due to lack of alignment, and of true mental relation between the mind and the brain. **[Page 505]** It becomes, therefore, oft a case of the "blind leading the blind".

Dreams which are of mental origin are fundamentally of three kinds:

a. Those dreams which are based on contact with the world of thought forms. This comprises a vast realm of ancient thought forms, of modern thought forms, and those thought forms also which are nebulous and emerging. They are of purely human origin and are definitely a part of the Great Illusion. They constitute, in the bulk of cases, man's effort at the interpretation of life and its meaning down the ages. They merge with the soul of glamour which is astral in nature. It will be obvious to you that these thought forms comprise all possible themes. They do not embody the wish-life of the race, but are concerned with men's thoughts about the ideas and ideals which—down the ages—have controlled human life and which, therefore, form the basis of all history.

b. Those dreams which are geometrical in nature, and in which the subject becomes aware of those basic patterns, forms and symbols which are the blue prints of the archetypes determining the evolutionary process, and which produce eventually the materialising of God's Plan. They are also the great symbols of man's unfolding consciousness. For instance, the recognition of the point, the line, the triangle, the square, the Cross, the pentagon and similar symbols are simply the recognition of a connection with, and a founding upon, certain lines of force which have, to date, determined the evolutionary **[Page 506]** process. There are seven such forms, evolved and recognised in every race and, for our present purposes, there are, therefore, twenty-one basic symbols which, in geometrical form, embody the concepts which determine the Lemurian, Atlantean and Aryan civilisations. It is interesting to realise that there are fourteen more to come. The symbols which are already evolved are

deeply ingrained in the human consciousness, and lead, for instance, to the constant use of the cross in its many diverse forms. Two symbols are at this time taking form as the basis of the coming civilisation. These are the lotus and the flaming torch. Hence the frequent appearance of these two in the life of meditation and the dream life of the world aspirants.

c. Those dreams which are symbolic presentations of teaching received in the hours of sleep by aspirants and disciples in the Hall of Learning on the highest level of the astral plane, and in the Hall of Wisdom on the mental plane. In the first Hall is the best that the race has already learnt through its Atlantean experience and in the world of glamour. Through these, wise choice can be developed. The Hall of Wisdom embodies the teaching which the two coming races will develop and unfold, and thus trains the disciple and the initiate.

I cannot do more than thus indicate the nature of these three basic mental experiences which find their way into the dream life of the man on the physical plane. These are given expression by him in the form of related dreams, creative work, and the expression of the ideals which are building the human consciousness.

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5. *Dreams which are records of work done.* This activity the aspirant carries on at night and when absent from the body, and it is carried on

- a. In the borderland between the astral plane and the physical plane.
- b. In the so-called "summerland" wherein the entire wish-life of the race is centred and all racial desire takes form.
- c. In the world of glamour which is part of the astral plane which embodies the ancient past, which fertilises the desire life of the present, and which indicates the nature of the desire life of the immediate future.

These phases and spheres of activity are very real in nature. Aspirants who succeed in functioning with any measure of consciousness on the astral plane are all occupied, at some level or another, with some form of constructive activity or work. This activity, selfishly performed (for many aspirants are selfish) or unselfishly carried forward, constitutes much of the material of many of the so-called dreams, as related by the average intelligent citizen. They warrant no more attention or mysteriously applied interpretation or symbolic elucidation than do the current activities and events of daily life as carried on in waking consciousness upon the physical plane. They are of three kinds:

- a. The activity of the patient himself when freed, in sleep, from the physical body.
- b. His observation of the activities of others. These he is apt to appropriate unwillingly and quite erroneously to himself because of the ego-centric tendency of the average human mind.

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- c. Instruction which is given to him by those responsible for his unfoldment and training.

This category of dreams is becoming increasingly prevalent as the alignment of the astral body and the physical body is perfected and continuity of consciousness is slowly developed. The activity involves religious activity, sexual living in its many phases (for not all of them are physical, though all of them are related to the problem of the polar opposites and the essential duality of manifestation) political activity, creative and artistic activity and the many other forms of human expression. They are as

varied and as diverse as those in which humanity indulges on the physical plane; they are the source of much confusion in the mind of the psychologist and need most careful consideration and analysis.

6. *Telepathic dreams.* These dreams are simply the record upon the physical brain consciousness of real events which are telepathically communicated from one person to another. Some friend or relation undergoes some experience. He seeks to communicate it to his friend or—at the moment of crisis—he thinks powerfully of his friend. This registers on the friend's mind but is often only recovered in the hours of sleep and is brought through in the morning as a man's own personal experience. Many of the dreams related by people are records of the experiences of other people of which a man becomes aware and which he is appropriating to himself in all sincerity.

We come now to a group of dreams which are a part of the experience of those people who have made a definite soul contact and are in process of establishing a close link with the world of souls. The "things of the kingdom of God" are opening up before them and the phenomena, the happenings, the ideas, and the life and knowledge of the soul realm are being registered with increasing accuracy in the mind. From the mind, they are being transferred to or imprinted upon the brain cells. We have therefore:

7. *Dreams which are dramatisation.* This type of dream is a symbolic performance by the soul for the purpose of giving instruction, warning or command to its instrument, man, on the physical plane. These dramatic or symbolic dreams are becoming increasingly numerous in the case of aspirants and disciples, particularly in the early stages of soul contact. They can express themselves in the hours of sleep and also during the meditation period or process. Only the man himself, from his knowledge of himself, can rightly interpret this class of dreams. It will be apparent to you also that the ray type of the soul and of the personality will largely determine the type of symbolism or the nature of the dramatisation employed. This must be determined, therefore, by the psychologist before interpretation can be intelligently given and prove useful.

8. *Dreams concerned with group work.* In this type of dream, the soul trains or fits its vehicle, the lower man, for group activity. This type of dream is also the higher correspondence of the dreams dealt with under our fifth heading. The group work involved is not this time carried on in the three worlds of human expression but in the world of soul life and soul experience. Soul knowledges and purposes are involved; work in a Master's group may be registered and regarded as a dream in spite of its reality and basically phenomenal occurrence. The realities of the kingdom of God may for a time seep through into the brain consciousness in the form of dreams. Much of the experiences recorded in the mystical writings during the past few centuries in the Occident, are in this category. This is a point worth careful consideration.

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9. *Dreams which are records of instructions.* This type of dream embodies the teaching given by a Master to His accepted disciple. With these I shall not deal. When a man can receive these instructions consciously, either at night when absent from the body or in meditation, he has to learn to direct them correctly from mind to brain and to interpret them accurately. They are communicated by the Master to the man's soul. The soul then impresses them on the mind, which has been held steady in the light, and then the mind, in its turns formulates them into thought forms which are then thrown down into the quiescent waiting brain. According to the mental development and educational advantages of the disciple so will be his response and his correct use of the communicated teaching.



10. *Dreams connected with the world plan*, the solar plan, and the cosmic scheme. These can range all the way from the insane brain and recorded experiences of the mentally unbalanced to the wise and measured teaching of the World Knowers. This teaching is communicated to the world disciples and can be regarded by them as either an inspired utterance or a dream with a deep significance. It should be remembered in both cases (the mentally unbalanced and the trained disciple) that a similar condition exists; there is a direct line from the soul to the brain. This is true of both types. These dreams or recorded instructions indicate a high stage of evolutionary advancement.

A consideration of all the above will indicate to you the complexity of the subject. The superficial student or the mystically inclined person is apt to feel that all these technicalities are of minor importance. The charge is often made that the "jargon" of occultism and its academic information is of no true importance where knowledge of the divine is concerned. It is claimed that it is not necessary to know about [Page 511] the planes and their various levels of consciousness, or about the Law of Rebirth and the Law of Attraction; it is an unnecessary tax upon the human mind to study the technical foundation for a belief in brotherhood, or to consider our distant origin and our possible future. It is nevertheless just possible that if the mystics down the ages had recognised these truths we might have had a better managed world. It is only today that those forces are being set in motion which will lead to a truer understanding of the human family, a wiser comprehension of the human equipment, and, therefore, to an effort to bring human living into line with the basic spiritual truths. The sorry condition of the world today is not a result of the intellectual unfoldment of man as is often claimed, but it is the working out of the unalterable effects of causes, originated in the past of the Aryan race.

That good can come from evil, that the bad effects of man's mental laziness can be transmuted into teaching points in the future and that humanity is now intelligent enough to learn wisdom will be the result of the widespread dissemination of the academic truths of the esoteric teaching and its correct interpretation by the trained minds in the Occident. The East has had this teaching for ages and has produced numerous commentaries upon it—the work of the finest analytical minds that the world has ever seen—but it has made no mass use of the knowledge, and the people in the Orient do not profit by it, as a whole. It will be different in the West and is already modifying and influencing human thought on a large scale; it is permeating the structure of our civilisation and will eventually salvage it. Be not, therefore, afraid of the technicalities of wisdom but seek for the reason of the undesirable reaction against them in the latent inertia of the mystical mind, plus the lowered vital condition of the entire race.

This brings me to a point I would seek to touch upon: that [Page 512] of the widespread depression which is so seriously affecting the whole of humanity. The physical vitality of the races is low, or it is being whipped up into a better condition by the imposition of applied thought. Instead of drawing upon the resources of vitality, stored up in the soil, in food, fresh air and outer enviroing conditions, men are beginning to draw it from the etheric body itself through the galvanising effect of two things: *ideas*, as they are presented to them, thereby aligning mind and brain and incidentally stimulating the etheric body; *mass impetus* or contact which swings the unit into line with mass intention and opens up to him therefore the vast resources of mass intention. This enables him to feed his etheric body at the general etheric centre of power. This can be seen happening in its initial stage in practically every country. In the interim, however, between the establishing of the facility to tap at will the inner sources of vital stimulation and the changing of the old conditions, the masses of the people are left with neither source of sustenance available for their helping. They are consequently depleted, full of fear, and unable to do



more than stand ready and hope for a better future for the next generation.

It is during this interim state that the full difficulty of depression can be felt, and it is at this time one of the major problems confronting the Hierarchy. How can the vitality of the human family be restored? How can the ancient joyousness of life, the keenness of spirit and the easy activity which distinguished the ancient races in the earlier phases of civilisation be recovered and humanity lose its depression and its unhappiness?

The whole position is the reverse of the problems of stimulation which constitute the major difficulty of the mystical life. With these we shall later deal.

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No general covering solution has yet appeared. But inevitably it will, and when it does it will be the direct result of the activity of the New Group of World Servers. It will be a slow process, for humanity is entering into what may be regarded as a long convalescence. It will be brought about in three ways:

1. The discovery of the unused resources and vital reservoirs of strength, latent in the human being himself.
2. The promulgation of such truths as the potency of good will by members of the New Group of World Servers. The healing power of such realisations is immense.
3. Certain potencies and outer forces which the senior Members of the Hierarchy are now in process of invoking to the aid of humanity.

We come now to one of the most valuable and practical parts of our study upon the effects of the seven rays of energy as they make their presence felt in the human unit, and particularly as they affect the aspirant, disciple and mystic. During the past three decades, much has been written upon the pathology of the mystic and the physiological disturbances accompanying the mystical experience; much has also been investigated in connection with the neurotic characteristics which are frequently to be found in the spiritually polarised person and the inexplicable conditions which seem to exist—mentally, emotionally and physically—along with deep spiritual knowledge, definite mystical phenomena and high aspiration for divine contact. These conditions are increasing with great rapidity. More and more people are, for instance, becoming clair-voyant and clair-audient, and these reactions to stimulation and these expressions of innate powers are regarded as evidence of mental derangement, of delusions **[Page 514]** and hallucinations, and sometimes of insanity. Certain nervous complaints, affecting at times the muscular equipment and other parts of the human body, will be found eventually to have their origin in over-stimulation; instead then of being handled (as they now are) by imposed processes of rest, by the use of soporifics, and other forms of treatment, the patient will be taught methods of divorcing himself temporarily from the source of this mystical or spiritual potency; or he may be taught how to deflect these forces which are pouring into and through the various centres to those centres which can more safely handle them, thus producing a more even distribution of energy. He will also be taught how to use them effectively in outer service. Forms of nervous inflammation and neuritis will be regarded as symptoms of the wrong use made of the energy available in the human equipment or of undue emphasis upon it. We shall discover the sources of certain disorders and find that the difficulty lies in the centres which are found near to the particular organ in the body which seems *outwardly* to be responsible for the trouble. This is noticeably true in connection with certain forms of heart trouble and brain tensions and, of course, all cases of hypertension. It is true likewise in relation to the metabolism of the body which can be seriously thrown out of balance by the over-stimulation of the throat centre,

with consequent evil effects upon the thyroid gland—that master gland which is related to the transference of the various forces (found in the body) to the head. There are two major centres definitely connected with the fact of transference:

1. The solar plexus centre which is the transferring centre for all the forces found below the diaphragm to the centres above the diaphragm.

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2. The throat centre, which is the transferring centre for all the forces found above the diaphragm into the two head centres.

There are three aspects connected with this whole subject of the diseases and difficulties of the mystical life which it would be well to bear in mind. Those people who are concerned with the education and training of children or with the esoteric training of the world disciples and aspirants should study the matter with care; they should attempt to understand the causes of many of the nervous complaints and pathological conditions found in the advanced people of the world, plus the problems arising out of the premature development of the lower psychic powers as well as the unfoldment of the higher faculties. The problem, therefore, involves people at all stages of unfoldment and they should carefully consider them from the standpoint of energy activity—a thing which has been little done as yet.

The first of these three aspects could be stated as follows: We are passing at this time through a transition period wherein old energies are passing out and new ray influences are coming in. We are transiting into a new sign of the zodiac. Therefore, the impact of the new forces, plus the withdrawal of the old, is apt to produce clearly felt effects upon humanity, as a whole, and upon mystics and aspirants in particular, and cause definite reactions. With these we shall shortly deal when we consider the influence of the rays today and in the Aquarian Age. (*A Treatise on the Seven Rays*, Vol. III and *The Destiny of the Nations*).

Secondly, the present world problem, the fear and deep anxiety, and the suffering and pain which are so widespread, are producing a mixed and dual result. These two results (with all their intermediate stages) are—

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1. The extraversion of the mass consciousness.
2. A pronounced introversion of the individual.

There is, therefore, a mass effect and an individual effect and these two must be more carefully borne in mind. This process of externalisation can be seen working out in all the clamour and in the ardent and oft noisy psychology of the great national movements and experiments, going on today all over the world. Simultaneously, individuals in all these countries and in practically every land are learning a needed (and sometimes enforced) suppression, control of speech and other restraining reactions; they are being turned definitely inward through force of circumstances and in such a powerful manner that—if you could see the play of forces as we on the inner side can see them—you would become aware of these two great movements being carried forward in the three worlds of human endeavour, as if they were opposing currents of force:

1. The movement, tending towards the extraversion or the externalisation of the great energies to which the mass consciousness responds. This is being directed or enforced through the activity of the first ray energy. Much of it, therefore, is to be found in the political field and in the realm of the mass will. In these early stages we are witnessing the evocation of that mass will; it is, as yet, unintelligent, inchoate, fluidic and easily imposed upon by the directed will of a group in any land, which can evidence enough power to engross the mass attention. This can also be sometimes done by a dominant and powerful personality. The net result—from the long range point of view—is the bringing to the surface of the deeply hidden and submerged mass consciousness, a silent, hitherto unexpressed and unoriented force, and yet a potency in the planetary life.

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2. The movement towards the introversion or the "turning inwards" of the intelligent consciousness (not the mass consciousness this time) of all those men and women in the world today whose minds are awakening and who can function actively and creatively on the three levels of human awareness.

It is this dual movement—outward and inward—which is the source of much of the present world crisis. The effect of this "pull" in two directions is having a serious effect upon sensitive individuals. They are pulled in two directions: outward by the pull of the mass consciousness, and by the force of the political, economic and social life of the race; inwards by the pull of the world of higher values, by the kingdom of souls, by the organised work of the spiritual Hierarchy, aided by the age-old religious consciousness.

Psychologists would do well to study their patients from the angle of these two diverging energies. They would thus offset the tendency to cleavage which is one of the major anxieties of the spiritual Workers at this time. In the stress and strain of modern living, men are apt to think that the major task and the most important duty today is to make life more bearable and thus easier for humanity to live. To the spiritual Hierarchy of our planet, the major task is so to safeguard mankind that, when this period of transition is over and the forces that are withdrawing their influences have ceased entirely to have an effect upon humanity, there will be fusion and not cleavage to be found in the world. Thus the kingdom of God and the kingdom of men will be fusing rapidly into a dual manifesting expression. The incoming force will then be stabilised and its note clearly heard.

The third factor to be considered by the man who is working towards the well-being of his fellows is the study of the **[Page 518]** *effects* of the new incoming forces upon the *present* mechanism of man. This is not yet being done but is a determining factor in the successful development of the human unit. Therefore, it is of vital importance to educators, psychologists, parents and esotericists. There is, however, as yet no real recognition of the fact and the urgency of these incoming forces, nor is there any appreciation of the potency of the energies emanating from—

1. The sign of the zodiac into which we are now passing.
2. The effect of the relation existing between the forces emanating from the sign Aquarius and the sign Leo which is its polar opposite and, therefore, closely related to it. The interplay of the two signs is, at this time, responsible for the appearance of the great and modern human movements, involving vast numbers of men and engineered usually by some dominant personality. It is responsible also for the intense individualism which is manifesting in every department of human life today.

3. The effect of the new zodiacal influences upon the eleven other signs. This is a most interesting theme and one that has been little considered. What effect will the potency of the sign Aquarius (which is becoming increasingly dominant with each decade) have upon a person or a nation which is governed by the sign Taurus, for instance, or by Sagittarius, or Pisces? In coming centuries, this aspect of astrological science will be of definite importance and will be considered by those responsible for the rearing and education of children during the coming centuries. It will be one of the most important themes to be dealt with in all systems of psychological and esoteric service to humanity, and will [Page 519] eventually cause a reorganisation of the methods employed up to date to aid and liberate man.

This we shall endeavour to elucidate as one of the points in Volume III of *A Treatise on the Seven Rays*, and it will contribute an entirely new approach.

4. The effect of the relation of the seven rays to the zodiacal forces. It should be remembered that there is a close interplay between the seven rays and the twelve signs of the zodiac.

Another task of the psychologist is to investigate the effect or the relation of the seven centres of force, which are to be found in the human body, in the etheric counterpart of the physical body. Many of the modern physical ills and a large number of undesirable psychological conditions will then be traced to their true source. This is the over-stimulation, plus the under-development, of the centres of energy found in the human mechanism and closely connected with the endocrine system. This is part of the new Science of Humanity.

You will see from the above how vast and intricate is our theme. It will not be possible for me to do more than generalise, and point out the way to certain broad trails or lines of investigation along which the modern student and scientist would do well to go. I would like to remind you also that the problem of the human being is essentially and basically the problem of consciousness or awareness. The five aspects of man—

1. The physical body.
2. The vital or etheric body.
3. The astral body.
4. The mental body.
5. The soul body or the egoic lotus,

are basically only open doors into the larger whole of which [Page 520] the individual unit is a part. They put the man into relation with the divine expression and manifestation in the same way that his five senses put him in touch with the tangible world and enable him thus to share the general life.

Many of our present problems (arising out of the mystical or the spiritual life) and a large number of our psychological difficulties are connected with this fact. Many a man also is over-developed in some one of these directions and, therefore, (through this developed sensitivity of some aspect of the a fivefold instrument of contact) he becomes aware of a realm of consciousness and of states of awareness with which he is not competent to deal, owing to the under-development of his mind and the lack of soul contact.

#### 4. *Diseases and Problems of Disciples and Mystics*

We will divide what we have to say about our theme, *The Diseases and the Problems of Mystics*, under four headings:

1. Those arising out of the awakening of the centres. These constitute a major difficulty and will, therefore, be dealt with first of all.
2. Those arising out of the unfoldment of psychic powers.
3. Those connected with group conditions and problems.
4. Those related to the outgoing sixth ray forces and the incoming seventh ray influences.

##### a. PROBLEMS ARISING OUT OF THE AWAKENING AND STIMULATION OF THE CENTRES

Those of you who have read my other books and treatises will know how immense is the subject with which we are concerned and how little is yet known and taught anent the centres and their force emanations and the activity of the vital or etheric body which is the receiver and the distributor [Page 521] of energies. These energies determine and condition the circumstances and the physique of the human being and produce (in the last analysis) the phenomenal manifestation of man upon the physical plane, plus his inherent characteristics. All of this information I have earlier given and it can be read and studied by those who are interested to do so. They can thus clarify their knowledge anent the various centres. One thing I would like here to point out and will later elucidate and that is the relation of the various centres to the rays. This is as follows:

Ray one -----	Power or Wil -----	Head centre.
Ray two-----	Love-Wisdom-----	Heart centre.
Ray three ----	Active Intelligence -----	Throat centre.
Ray four -----	Harmony through Conflict ---	Ajna centre.
Ray five-----	Concrete Knowledge-----	Sacral centre.
Ray six-----	Devotion -----	Solar plexus.
Ray seven ----	Ceremonial Order -----	Base of spine.

Much could be learned if one would gather all the data given on this subject into one book, thus relating what is known about the specific energy points to be found in the human frame. All that I can do here is to give a general idea of the subject, indicate certain lines of development and relationship anent the seven major centres, the seven major glands and the localities and areas in the human body where these glands and centres are to be found. I would also beg you to realise five facts:

1. That undeveloped men are energised and galvanised into outer activity through the medium of the three centres below the diaphragm.
2. That average man is beginning to function primarily through the solar plexus centre and to use it as a transferring centre of force for energies which must be carried from below the diaphragm to above the diaphragm.

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3. That the world aspirants are slowly being energised and controlled by the forces which are being transferred from the centres below the diaphragm to the throat centre and from the soul to the throat

centre. This leads to creative activity of some kind.

4. That the world disciples are beginning to be governed and controlled by the throat and heart centres and are also beginning to transfer the forces which have been raised to the heart and throat, to the ajna centre between the eyebrows, in the middle of the forehead. When this has been done, the man is then an integrated personality. The soul also stimulates the ajna centre.

5. That the more advanced disciples and world initiates are also energised from two sources: by means of the energies raised up and lifted into the head from all the centres in the body, and by those which pour into the human frame from the soul, via the highest centre at the top of the head.

The whole process is, as you can see, one of development, use and transference, as is the case in all evolutionary development. There are two major transferring centres in the etheric body—the solar plexus and the throat—and one master centre through which the energy of the soul must pour when the right time comes, pouring consciously and with the full awareness of the disciple. That centre is the head centre, called in the Eastern philosophy "the thousand-petalled lotus". The problem of the average man is, therefore, connected with the solar plexus. The problem of the disciple, the advanced aspirant and the initiate of the lower degrees is connected with the creative centre, the throat.

I would here remind students that the following three **[Page 523]** points, related to the transference of energy, must be borne in mind:

1. That there is a transference to be made from all the lower centres to higher ones and that this is usually done in two stages. This transference, carried on within the personality, is paralleled by the transference of spiritual energy from that reservoir of force we call the soul to the man on the physical plane. This becomes possible as the man makes the needed transference within himself. These transfereces can take place in the course of the evolutionary process, or they can be hastened through the forced training given to disciples of all degrees.

2. That, within this major field of activity, the following transfereces will have to be made:

- a. The energy of the centre at the base of the spine (the organ of the personal will) must be raised and carried up the spinal column to the head centre, via the ajna centre.
- b. The energy of the sacral centre (governing the sexual life and the organs of physical creation) must be raised to the throat centre, which becomes the organ of creative activity of a non-physical nature.
- c. The energy of the solar plexus (the organ of self-conscious personal desire) must be raised to the heart and there transmuted into group service.

3. That all these centres are developed and brought into activity in three stages, and thus progressively condition the outer aspects of a mans life:

- a. There is a period wherein the centres are active only in a sluggish and semi-dormant manner: the forces of **[Page 524]** which they are formed, and which they express, move slowly and with a heavy inert rhythm; the light which can be seen wherever there is a centre is dim; the point of electric potency at the centre (the "heart of the lotus or chakra," the hub of the wheel, as it is esoterically termed in the Oriental teaching) is relatively quiescent. There is just enough energy pouring into the centre to produce the preservation of life, the smooth functioning of the instinctual nature, plus a tendency to



react, in a fluctuating and unintelligent manner to stimuli coming from the astral plane, via the individual astral body.

b. A period wherein there takes place a definite heightening and intensifying of force. The light of the centres is brighter and the solar plexus centre, in particular, becomes very active. As yet, all the real life of the man is focussed below the diaphragm. The centres above the diaphragm are dim and dull and relatively inactive; the point at the centre is, however, more electrical and dynamic. At this stage, the man is the average intelligent citizen, predominantly controlled by his lower nature and his emotional reactions, with what mind he has actively employed in bringing satisfaction to his needs. His centres are the receivers primarily of physical and astral forces, but occasionally respond to mental impacts.

c. A period wherein the first transference is being made. This can last a long time and cover several lives. The centres below the diaphragm are fully awakened; their activity is great; their light is vivid; their interrelation is real, so much so that a complete magnetic field has been set up involving the whole area below the diaphragm and becoming potent enough to extend its [Page 525] influence above the diaphragm. The solar plexus becomes the dominant organ in the place of the sacral centre which has so long determined the life of the animal nature. It becomes the recipient of energy streams from below which it absorbs and starts on its task of deflecting them and transferring them to the higher centres. The man is now the highly intelligent citizen and aspirant. He is conscious of the dualism of his nature, of that which is below and of that which is above, as it has been called, and is ready to tread the Probationary Path.

d. A period wherein the transference is continued. The sacral forces are carried to the throat and the solar plexus forces are carried to the heart. The latter transference is as yet of so small a measure that the effect of the transference is almost negligible. This period is a long and very difficult one. Today, most people are going through periods c and d, which are preparatory to the expression of the mystical life.

e. A period wherein the heart and throat centres are brought into activity. The man is creatively intelligent along some line or other and is slowly becoming group conscious. As yet, however, his reactions are still selfishly motivated though—at the same time—he is subject to cycles of vision and periods of spiritual effort. The mystical life is definitely attracting him. He is becoming the mystic.

f. A second period of transference ensues and the ajna centre, which governs the integrated personality, becomes active and dominant. The life of feeling and of mystical effort is, at this time, liable to die down temporarily in its expressed fervour and ardent disciplines, and personality integration, personality ambitions [Page 526] personality aims and personality expression take its place. This is a right and good change and tends correctly to a rounded out development. It is only temporary, for still the mystic sleeps beneath the outer activity and the intelligent worldly effort, and will emerge again to living endeavour when the mind nature has been fully aroused and is controlling, when desire for mental satisfaction has been satiated and the "son of God is ready to arise and enter the Father's house". During this period, we find the intelligently creative or the powerful man will come to the zenith of his personality life. The centres below the head will all be active and functioning, but the centres below the diaphragm will be subordinated to and controlled by those found above. They are subject then to the conditioning will of the man who is governed at this time by ambition, intellectual expediency and that form of group work which tends to the expression of his personality potency. The ajna centre is

vivid and potent; the throat centre is intensely active and the heart centre is rapidly awakening.

g. A period wherein the highest head centre is brought into radiant activity. This occurs as the result of the uprising (in a fresh and more potent manner) of the mystical instinct, plus, this time, an intelligent approach to reality. The result is twofold:

1. The soul begins to pour its energy into all the etheric or vital centres, via the head centre.
2. The point at the heart of each centre comes into its first real activity; it becomes radiant, brilliant, magnetic and forceful, so that it "dims the light of all that lies around."

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All the centres in the body are then swept into ordered activity by the forces of love and will. Then takes place the final transference of all the bodily and psychic energies into the head centre through the awakening of the centre at the base of the spine. Then the great Polar opposites, as symbolised and expressed by the head centre (the organ of spiritual energy) and the centre at the base of the spine (the organ of the material forces) are fused and blended and from this time on the man is controlled only from above, by the soul.

There are, consequently, two points to be borne in mind as we study the mystic and his difficulties; first of all, the period of awakening and subsequent utilisation of the centres and, secondly, the period of the transference of energy from the solar plexus to the heart, and then from all the four centres up the spine to the throat centre, prior to the focussing of the energy of all the centres in the ajna centre (between the eyebrows). This centre is the controlling one in the personality life and from it goes all personality direction and guidance to the five lower centres which it synthesises. Each of these stages brings with it its own difficulties and problems. We shall, however, concern ourselves with these problems only as they affect present opportunity or hinder the man who finds himself upon the Path and is, therefore, taking his own evolution in hand. Then he stands "midway between the pairs of opposites" and this means (as far as our particular interest at this time is concerned) that we shall find three stages in the mystical work, each of which will mark a definite point of crisis, with its attendant tests and trials:

1. The stage wherein transference is made of all the lower **[Page 528]** energies into the solar plexus, preparatory to carrying them to the throat and heart centres above the diaphragm. This stage covers not only the process of transference but also that of focussing the forces in the higher centres.

Period ----- The later stages of the Path of Probation and the early stages of the Path of Discipleship.

Keynote -----Discipline.

Objective -----Idealism, plus personality effort. Purification and control.

2. The stage wherein transference is made into the ajna centre and the personality life becomes integrated and powerful.

Period -----The later stages of the Path of Discipleship and up till the time of the third initiation.

Keynote -----Expression of the soul, through the medium of the personality.

Objective -----The understanding of the Plan and consequent cooperation with it.

Then comes the third and final stage with which we need not concern ourselves wherein there is a complete blending of the bodily forces (focussed through the ajna centre) with the Soul forces, (focussed through the head centre). It is at this time that there comes the final evocation of the personality will (purified and consecrated) which has been "sleeping, coiled like the serpent of wisdom" at the base of the spine; this surges upward on the impulse of devotion, aspiration and enlightened will and thus fuses itself in the head with the spiritual will. This is the final raising, by an act of discriminating determination, of the kundalini fire. This raising takes place in three stages, or impulses:

**[Page 529]**

1. The stage wherein the lower energies are carried to the solar plexus centre.
2. The stage wherein these energies, pouring through to the heart, are blended with it and carried to the throat.
3. The stage wherein all the five lower forms of energy are focussed in the ajna centre in the head.

Students might here ask: Are there any other energies below the diaphragm, except those of the sacral centre and those focussed in the centre at the base of the spine which are carried up to the ajna centre via the solar plexus centre? There are quite a large number of lesser centres and their energies, but I am not specifying them in detail for the sake of clarity; we shall deal here only with the major centres and their effects and inter-relations. The subject is abstruse and difficult in any case without our complicating it unduly. There are energies, for instance, pouring into the spleen from planetary sources as well as into two small centres situated close to the kidneys, one on either side, besides several others and these forces must all be understood, transmuted, transformed and transferred. It is interesting to note that the two little centres close to the kidneys are related to the lower levels of the astral plane and let loose into the system much of the fear, etc., which is the distinguishing factor in those subplanes. They are, therefore, found close to the centre which can control them because even the modern endocrinologist knows that the adrenal glands, when stimulated, produce (as a psychological result of a physical happening) an access of courage and a form of directed will which enables achievements to be carried out that are, at other time, well-nigh impossible.

I would like here to point out that the statement so frequently made in occult books that "kundalini sleeps" is only partially true. The centre at the base of the spine is subject to **[Page 539]** the same rhythmic life as are the other centres. The specific period wherein "kundalini awakes" refers to that period wherein the "point at the centre" becomes vibrant, potent and active: its forces can then penetrate throughout the entire spinal area until the highest head centre is reached. This, however, would not be possible had there not been three earlier "uprisings of the latent force of will". These uprisings serve to clear the passage up the spine, penetrating and destroying the etheric web which separates each centre and the area it controls from the next above.

All these transferences and interior organisation produce normally and naturally turmoil and conflict in the life of the mystic, causing difficulties of a definitely psychological nature and frequently pathological trouble as well. You have to note consequently, the series of *transference, psychological difficulty and pathological results*.

For instance, these ideas may clarify themselves in your mind if I point out certain facts, relating to the *sacral centre* which for so long a period of time governs the animal and physical creative life of the human being. During the processes of evolution, the sacral centre passes through the stages of automatic unconscious use, such as you find in purely animal man; then use under the urge of desire for pleasure and physical satisfaction, wherein the imagination is beginning to exert its influence; next comes the period wherein there is the conscious subordination of the life to the sex impulse. This is of a different nature to the first mentioned. Sex becomes a dominating thought in the consciousness, and many people today are passing through this stage and everybody at some time or in some life passes through it. This is followed by a period of transference wherein the physical pull of sex and the urge to physical creation is not so dominant and the forces begin to be gathered up into the solar plexus. There they will [Page 531] be controlled largely by the astral imaginative life far more than by the unconscious animal or the conscious desire life. They blend there with the forces of the solar plexus itself and gradually are carried up to the throat centre, but always *via the heart centre*. Here we find a major point of difficulty for the mystic who is rapidly coming into being and functioning activity. He becomes painfully conscious of duality, of the pull of the world and of the mystical vision, of divine possibilities and personality potencies, of love in place of desire and attraction, of divine relationship instead of human relations. But this whole subject is still interpreted in terms of duality. Sex is still imaginatively in his consciousness and is not relegated to a balanced place among the other instincts of the human nature; the result is an almost pathological interest in the symbolism of sex and what might be called a spiritualised sex life. This tendency is amply exemplified in the writings and experiences of many of the mystics of the middle ages. We find such expressions as the "bride of Christ", the "marriage in the Heavens", the picture of Christ as the "heavenly bridegroom" and many such symbols and phrases. In the Song of Solomon, you find a masculine rendition of the same basically sexual approach to the soul and its all embracing life.

These and many more unpleasant examples of a sex psychology are to be found, blended with a true and pronounced mystical aspiration and yearning, and a genuine longing for union with the divine. The cause of all this lies in *the stage of transference*. The lower energies are subject, as you can see, to two stages of transference: first, into the solar plexus and from thence to the throat centre. The throat centre is not, at this period, active enough or sufficiently awakened to absorb and utilise the sacral energies. They are arrested in some cases in their upward passage and retained temporarily in the heart [Page 532] centre, producing the phenomena of sex urges (accompanied at times with definitely physical sexual reactions), of religious eroticism and a generally unwholesome attitude, ranging all the way from real sexuality to fanatical celibacy. This latter is as much an undesirable extreme as the other and produces most undesirable results. Frequently in the case of a male mystic there will be over developed sexual expression on the physical plane, perversions of different kinds or a pronounced homosexuality. In the case of women, there may be much disturbance of the solar plexus (instead of sacral disturbances) and consequent gastric trouble and an unwholesome imaginative life, ranging all the way from a feeble pruriency to definite forms of sexual insanity with (frequently) a strong religious bias at the same time. I would remind you here also of the fact that I am definitely dealing with abnormalities, and hence must touch upon that which is unpleasant. In the early stages of mystical development, if there were right guidance of the mental life and of thought, plus courageous explanation of process, a great deal of difficulty would later be avoided. These early stages resemble closely the interest shown by the adolescent both in sex and religion. The two are closely allied in this particular period of development. If right help can be given at this time by educators, parents and those concerned with the training of the young, certain undesirable tendencies—now so prevalent—would never grow into habits and thought states as they now do.

The next question which might most correctly emerge in the students consciousness could be stated as follows: How can this process of awakening the centres, of using them as channels for force (at first unconsciously and later with increasing consciousness), and finally of transferring the energy to ever higher centres,—produce problems, disease, and the many and varied difficulties of a phenomenal nature to which [Page 533] humanity seems heir, once the mystical experience becomes a goal and appears desirable. I would again remind you that the whole problem must be interpreted in terms of the growth of consciousness and also in terms of the bringing together, in progressive stages, of various types of energy. The human body is, in the last analysis, an aggregate of energy units. In the vital body (thus conditioning the endocrine and lymphatic systems) are certain focal points through which energy pours into the physical body, producing an impression and a stimulation upon the atoms of the body and thus having a powerful effect upon the entire nervous system which it underlies in all parts. The vital or etheric body is the subtle counterpart of the physical body in its nervous structure and the energy centres condition and control the glandular system. Thus energies, influences, potencies and forces pour into and pass through the physical body—consciously in some cases, unconsciously in the majority of cases—from the three worlds of human enterprise and activity. When the heart centre and the head centres are awakened and used by the interior and the exterior forces, you have the beginning of the mystical and occult life.

There are two reasons for this period of excessive difficulty:

1. The thread of consciousness in the head is anchored in the neighborhood of the pineal gland. The thread of life is to be found anchored in the heart. The turning of the forces (found below the diaphragm) into the solar plexus and from thence into the heart and the head brings those two major streams of energy (one coming from the Monad via the soul body to the heart centre, and the other coming from the soul direct to the highest head centre) to the attention of the mystic. He then becomes aware of life possibilities and of the wide field which [Page 534] consciousness can cover and of the area or the extension of its capacity. This is the period of interior awareness.
2. The inflow of planetary and solar potencies, via the head centre to the heart and from thence to the other centres.

This inflow produces:

- a. Stimulation of all the centres, major and minor, carried forward according to ray tendencies and influences.
- b. The revelation of good and evil, that is, of the worlds of personality expression and of the world of soul expression. This dual process proceeds simultaneously.
- c. The existence, therefore, of duality, which when realised and when the great opposites (soul and personality) are blended, can and will produce the at-one-ment.

The result of these realisations in consciousness leads inevitably to struggle, conflict, and aspiration plus constant frustration; this process produces those adjustments which must be made as the man becomes increasingly aware of the goal and increasingly "alive". The life expression (the threefold lower man) has to become accustomed to the new fields of consciousness and the opening areas of



awareness, and to become used to the new powers which emerge, making the man able to enter more easily the wider fields of service which he is discovering. It might be stated here in a broad and general sense that—

1. *Stimulation* produces the awakening of the lower psychic powers if the incoming energy is directed to the solar plexus or to the throat centre. It produces the intense activities of the centres and this can, in the early stages, [Page 535] cause definite psychic trouble. In illustration of this I would like to indicate the general nature of the difficulties to which the mystic can be physically prone:

a. The awakening of *the head centre* can produce serious trouble if brought about prematurely and even lead at times to insanity. Inflammation of certain areas of the brain and certain forms of brain tumours can be induced by a too rapid inflow of the highest form of energy which a man can receive prior to initiation. This takes place, however, only in those cases where the man is a highly developed person and of a mental type. In other cases of premature soul inflow, the energy pours through the opening at the top of the head and finds its way to some one or other of the centres, according to the ray type or stage of unfoldment. Where the greatest attention of the man's consciousness and life force is focussed (even if unconsciously) to that point the incoming energy will almost automatically flow.

b. The awakening of *the ajna centre* which is, as we have seen, primarily the result of the development of a man's personality to the point of integration, can (if the energies involved are not correctly controlled) lead to serious eye trouble, to many aural difficulties, to various forms of neuritis, headache, migraine, and nerve difficulties in various parts of the body. It can produce also many difficulties connected with the pituitary body and psychological trouble emanating from this important controlling gland as well as definite physical trouble.

c. The awakening of *the heart centre* (which is going on very rapidly at this time) is responsible for many [Page 536] forms of heart trouble and for the various difficulties connected with the autonomic nervous system, particularly in relation to the vagus nerve. The prevalence of various forms of heart disease at this time, particularly among the intelligentsia, professional and financial classes, is due to the awakening of this centre and to the discovery of an unrecognised capacity in humanity to become group conscious, and to undertake group service. The thymus gland, which controls in a peculiar manner the life aspect in man, is closely connected with the heart centre, as might be expected. This gland must eventually become more active in the adult than is now the case, just as the pineal gland in the coming human races will no longer be an atrophied organism with its true functions not understood and comprehended, but it will be an active and important part of man's equipment. This will take place normally and naturally as man learns to function as a soul and not just as a personality.

d. Again, much trouble among people is due at this time to the awakening of *the throat centre*. This centre governs and conditions the thyroid gland and the parathyroids. It can produce, when unduly developed or prematurely awakened, hyper-thyroidism with its attendant difficulties and its often dangerous effects upon the heart and upon the metabolism of the body. The psychological effects are well-known and recognised. These difficulties are increased and this higher creative centre unduly stimulated and rendered a danger instead of an aid to expression by the enforced celibacy of many people, owing to the present unfortunate economic conditions. These conditions are such that people refrain from marriage and there is consequently [Page 537] the lack of opportunity to use (or to misuse) the energy flowing through the sacral centre. Mystics are likewise prone to this difficulty. The throat centre is not used creatively nor is the sacral centre turned to its proper uses. The sacral energy



is carried prematurely to the throat where it produces an intense stimulation. The equipment of the man concerned has not yet reached the point where it can be turned to creative work in any field. There is no creative expression of any kind as the development of the man does not permit him to be creative *in the higher sense*. The Swiss people, though highly intelligent, are not creative in this sense. The energy flowing through the thyroid gland is not used in creative art, music or writing in any outstanding manner, and hence the prevalence of goiter and thyroid difficulty. There is much energy flowing through and to the thyroid gland and, as yet, but little use made of it.

e. The increased activity and stimulation of *the solar plexus* centre today is a most fruitful source of trouble. It produces a great deal of the nervous difficulties to which women are particularly prone, and many of the stomach ills and liver troubles of the time, as well as intestinal difficulties. One of the most powerful sources of cancer in various parts of the body (except in the head and face) can esoterically be traced to the congestion of the energy of the solar plexus centre. This congestion has a general and widespread effect. Difficulties arising from the awakening of the heart centre and the solar plexus centre (for the two are closely allied and have a reciprocal action for a long time in the mystical experience) produce also a powerful effect upon the blood stream. They are connected with **[Page 538]** the life principle which is ever "carried upon the waves of desire" (as the ancient writings put it) and this, when prevented from full expression, through lack of development or other causes, leads to cancerous areas in the body wherever there is a weakness in the bodily tissue.

f. The awakening of *the sacral centre* is of such ancient origin that it is not possible at this time to trace the true history of the development of the difficulties connected with sexual expression, nor is it desirable. I have dealt with the subject of sex in my other treatises, particularly in *A Treatise On White Magic*. I call attention to it only because in the course of the mystical life there is often a period of sexual difficulty if the mystic has not previously learnt sexual control and unless it has assumed balanced proportions to his other life activities and natural instincts in his consciousness. Else, as he touches the heights of spiritual contact and brings in the energy of his soul to the personality, that energy will pass straight down to the sacral centre and not be arrested at the throat centre, as it rightly should be. When this occurs, then perversions of the sex life may take place, or an undue importance may be attached to the sex activity, or the sexual imagination can be dangerously stimulated, leading to lack of control and to many of the difficulties known to physicians and psychologists. The result is ever an overactivity of the sex life in some form or another.

g. The awakening of *the centre at the base of the spine* during the final stages of the higher mystical experience carries with it its own dangers. These definitely affect the spine and consequently all the nerves which branch out in all directions from the spinal column. **[Page 539]** The raising of the kundalini force—if brought about ignorantly and prematurely—may produce the rapid burning through of the protective web of etheric matter which separates the various areas of the body (controlled by the seven centres) from each other. This causes serious nervous trouble, inflammation of the tissues, spinal disease, and brain trouble.

I have here hinted at some of the difficulties in an effort to give you a general picture of the problem of the mystic.

2. *Utilisation of a centre*. Let me explain this phrase. Certain difficulties also arise when a centre is used to such an extent that the attention is withdrawn from the activity of the other centres and they are thus neglected. In this way, whole areas of consciousness can temporarily cease to be recognised. It

should be remembered that the goal of all the mystic's efforts should be to achieve a rounded-out development which brings into use sequentially, correctly and in conformity to right ray methods, all the different centres. Many people, however (once a centre is awakening and is subjectively stimulated) immediately find the utilisation of the centre to be the line of least resistance; they, therefore, begin to function almost exclusively through that centre. This can be well illustrated by two examples.

The solar plexus centre is, at this time, highly active among men and women everywhere. In every country millions of people are over-sensitised, emotional frequently to the point of hysteria, full of dreams, visions and fears, and highly nervous. This produces widespread gastric difficulties, indigestion, stomachic and liver ills and diseases, and intestinal disorders. To all of these the race today is exceedingly prone. To these are often [Page 540] coupled all kinds of skin eruptions. The cause is twofold:

- a. The over-stimulation of the solar plexus centre by its practically exclusive use, and by the consequent inflow of forces from the astral plane, to which the solar plexus is the wide open door.
- b. The increased and constant use of this centre as its rhythm and vibration get too powerful to control. The man then succumbs to the temptation to focus his life interest and attention in the astral world and to do this with increasing awareness, interest and phenomenal results.

The man is, therefore, a victim of forces which would otherwise produce a gathering together of that "which is lower" and their necessary transference into that which is higher. A needed purpose would then be served, but—in the case we are considering—these forces are all concentrated in that central area of the body which is intended to be simply the clearing house for that "which is below into that which is above". Instead of this, there is set up a tremendous whirlpool of forces which not only produces physical difficulties of many kinds (as stated above) but which is also a fruitful source of the cleavages with which modern psychology is dealing at the time. So potent are the forces generated by the over use of the solar plexus (which is one of the most powerful of all the centres) and through the consequent flowing in of astral forces of every kind—thus augmenting the difficulties—that they assume eventually complete control of the life. The forces below the diaphragm and those above become *separated* by this vibrant and potent central force centre. Cleavage, astralism, delusions, hallucinations, nervous disorders of every kind and difficulties of a physical nature which definitely [Page 541] involve the intestinal tract, the liver and the pancreas are only some of the problems which arise from the uncontrolled use of the solar plexus centre. The man becomes controlled by it and is not the controlling factor, as he is intended to be.

The second illustration is connected with the unfoldment of the heart centre with its recognition of the group life and consequent group responsibility. This today is rapidly growing and can be seen on every hand. Students are apt to think that the awakening of the heart centre and its consequent group recognitions must be expressed in terms of religion, of love and of divinity. They, therefore, make of it something spiritual, as that much misused word is understood by the orthodox religious man. But it is far more than that. The heart is connected with the life aspect, for there is the seat of the life principle and there is the life energy anchored. It is connected with synthesis, with the monad, and with all that is more than the separated self. Any group which is engineered and controlled by one man or by a group of men, whether it is a nation, or a big business institution or an organisation of some kind or another (such as a great hospital) is connected with the life which is found in the heart. This remains

true even when the motive or motives are mixed and undesirable, or purely selfish. A business magnate controlling vast interests who has the lives of many people dependent upon the contingencies of a business which he may have founded and over which he presides, is beginning to work through the heart centre. Hence the prevalence of certain forms of heart trouble to which so many people of influence and power so frequently succumb. The heart becomes over-stimulated by the impact of the energies pouring in on the man who is subjected—among other things—to the directed thoughts of those connected with his organisation. Can you see why, therefore, the senior members of the Hierarchy, Who work through the [Page 542] head and the heart centres, keep Themselves withdrawn from public life and much human contact? These two illustrations may help to clarify in your minds the sense in which I here use the term, "utilisation of a centre".

3. In the period of *transference* wherein the forces of the body are in a state of abnormal flux and mutation, it will be obvious what danger there is for the mystic and the disciple, and how serious can be the results of any transference which is *forced* into effect instead of following the natural course of evolution. This accounts, partially, for the present world upheaval and chaos. The forces flowing through the masses of average intelligent men today (and by that I mean those men who are educated and able to recognise the world news and to discuss world events and trends) are constituting the experimental ground for the transference of the energy of the sacral centre to the solar plexus. This leads inevitably to turmoil, over-stimulation, revolt and many other difficulties.

The problems, therefore, are many but are subject to solution. Let that not be forgotten. The whole theme is vast, but many minds are today seeking to deal with it and are working selflessly and altruistically to bring about the needed changes, a better understanding of man's physical and psychological natures, and a new approach—both to religion and education. When the mystical approach and its consequences, good and bad, material and spiritual—are better understood, through study and experiment, we shall arrive at a more complete comprehension of our problem and a better programme for human unfoldment.

I would like to point out that I am using the words "mystic and mystical" in this section of our treatise because I want [Page 543] what I have to say to meet with the interest of those who recognise the fact of the mystical approach to God and the mystical life of the soul, but who refuse as yet to widen the concept so that it includes also the intellectual approach to divine identification.

The keynotes which the mystic at present recognises and which the religious writer and thinker is also willing to admit are those of feeling, sensitivity to the divine existence, the recognition of a vision of God which will suffice to meet individual need and thus bring relief, peace, understanding and the realisation of divinity without and within, plus the relationship of the man to some extraneous Factor called *God*, or the Self, or the Christ. This attitude is coloured always by a sense of duality; it leads to the attainment of union—a union of which the marriage relation remains still the best symbol and illustration as the writings of the mystics of all periods and nationalities will testify, and which still preserves the consciousness of the two identities.

The keynotes of the occult life have been (and rightly) the notes of knowledge, of the mental approach to the problem of divinity, the recognition of divine immanence and of the fact that "as He is so are we." There is, however, no sense of duality. The goal is the achievement of such an approved and appreciated identification that the man becomes what he is—a God and, eventually, God in manifestation. This is not the same thing as the mystical union.

And yet, the whole theme is mystical and innately subjective. The time must come when the mystic will appreciate and follow the way of the head and not only the way of the heart. He will learn to realise that he must lose his sense of the Beloved in the knowledge that he and the beloved are one and that the vision must and will disappear as he transcends it [Page 544] (note that phrase) in the greatest processes of *identification through initiation*.

The occultist, in his turn, must learn to include the mystical experience in full understanding consciousness as a recapitulatory exercise before he transcends it and passes on to a synthesis and an inclusiveness to which the mystical approach is but the beginning, and of which the mystic remains unaware.

The mystic is too apt to feel that the occultist over-estimates the way of knowledge and repeats glibly that the mind is the slayer of the real and that the intellect can give him nothing. The occultist is equally apt to despise the mystical way and to regard the mystical method as "lying far behind him". But both must learn to tread the way of wisdom. The mystic must and will inevitably become the occultist and this whether he likes the process or not. He cannot escape it in the long run, but the occultist is not a true one until he *recovers* the mystical experience and translates it into terms of synthesis. Note the structure of words I have used in this last paragraph for it will serve to elucidate my theme. I use therefore the words "mystic and mystical" in this section of the treatise to describe the intelligent, highly mental man and his processes upon the Path of Discipleship.

In dealing with the problems and diseases of mystics who are at the point in their evolution where they are making one of the major transferences of force, it should be pointed out that in the earlier stages quite a long period of time may elapse between the first effort to transmute and transfer the energies and that particular life wherein the energies are finally gathered up and "elevated" as the esoteric term usually employed technically expresses it. It is at this point of focussed activity (in the place of the previous fluidic and spasmodic efforts) that one finds a definite point of crisis in the life of the mystic.

The question is often asked: Why is there frequently so [Page 545] much illness, nervous trouble and various pathological conditions found among the saints of the earth, and among those who are clearly oriented towards the light? The answer is that the strain put upon the physical vehicle by the shift of the forces is usually unduly great and so produces these undesirable conditions. These again are often augmented by the foolish things done by the aspirant as he seeks to bring his physical body under control. It is, however, far better for the undesirable results to work themselves out in the physical vehicle than in the astral or mental bodies. This point is seldom realised and hence the emphasis laid upon the idea that sickness, ill-health, and disease are indicative of individual error, of failure and of so-called sin. They can of course be all of these things, but, in the case of the true aspirant who is endeavouring to discipline and control his life, they are often not due to these causes at all. They are the inevitable result of the clash of forces—those of the awakened energies which are in process of elevation and those of the centre into which the energies are being raised. This clash produces strain, physical discomfort and (as we have seen) many distressing kinds of disorders.

The widespread disease and ill-health found everywhere at this time is caused by a mass transference which is steadily going forward in the race. Through this transference, the solar plexus centre is thrown into an abnormal activity, thereby releasing all kinds of astral forces into the consciousness of man—fear, desire of a wrong kind and many of the emotional characteristics which are causing people

so much distress. The process is as follows: the consciousness first of all registers these astral impressions, then formulates them into thought forms and—as energy follows thought—a vicious circle is thus set up, involving the physical body. In the turmoil consequently evoked by these clashing forces which are

**[Page 546]**

- a. Mounting from below into the solar plexus,
- b. Pouring into the solar plexus from the astral plane,
- c. Reacting to the magnetic attractive power of the higher centres,

the interior life of the man becomes a whirlpool of conflicting energies with disastrous effects upon the intestinal tract, upon the liver and upon the other organs found below the diaphragm. The mystic, as is well known, is often dyspeptic and this is not always caused by wrong eating and wrong physical habits. It is brought about in many cases by the processes of transference which are going on.

One of the difficulties which tend also to increase the strain is the inability of the average mystic to divorce his mind from his physical condition. Energy inevitably follows thought and where a distressed area is found, *there* the mind seems to throw all its attention, with the result that the situation is not bettered but surely and steadily made worse. The best mental rule of all mystics should be to keep the mind definitely above and away from the region where the transference is going on, except in those cases where esoteric methods are being employed to force the process, to hasten and facilitate the processes of elevation. Then (under right direction and guidance plus a knowledge of the rules) the mystic can work with the centre in the spine which is concerned. This academic technique, I will endeavor to indicate in a later Instruction, but I want first of all to deal with the psychic difficulties of the mystic, for both the psychic and physical difficulties arise from the same basic cause and can be offset and controlled by the same correct occult and psychological knowledge.

The ills with which we are dealing are, therefore, the result of a large number of causes and it might be of service if I **[Page 547]** listed them here, reminding you that the centres up the spinal column and in the head govern definite areas in the body. These are affected and controlled by the centres and it is in these regions that one must look for indications of trouble.

Speaking generally, diseases fall into five major categories and it is only with the last of them that we are here occupied. These five groupings of disease are:

1. Hereditary diseases:

- a. Inherent in the planet itself and having a definite effect upon humanity, through contact with the soil and water.
- b. Developed during past ages in mankind itself and handed on from generation to generation.
- c. Characteristic of some particular family and inherited by the member of this family as part of his chosen karma. Souls come into certain families because of this opportunity.

2. Diseases invoked by tendencies in the man himself. These are governed by his astrological sign—either his sun sign or his rising sign and will be considered later.

3. Contagious diseases (epidemic or endemic) which are of group origin and involve the man as a part of his group karma, but are quite frequently unrelated to his personal karma.

4. Acquired diseases and accidents which are the result of injudicious action or unwise habits in this life and definitely condition his future karma. One interesting point in connection with accidents might here be made. Accidents are frequently caused by what might be regarded as "explosions of force". These are generated by a man or by a group of human beings through hatred or [Page 548] jealousy or vindictiveness, which qualities react or are "turned back" upon the individual life like a boomerang.

5. The diseases of mystics with which we are at this time concerned. Speaking generally, these are caused by the energy of an awakened and active lower centre being transferred into a higher one. This is done in three stages and each stage brings its own physiological difficulties:

a. The stage wherein the energy of the lower centre becomes intensely active *prior* to rising upward. This will produce over-activity of the organs in the physical area governed by the centre, with consequent congestion, inflammation, and usually disease.

b. The stage wherein the "processes of elevation" are taking place, producing intense activity in the higher centre and a lessening of activity in the lower. A fluid period intervenes in which the forces swing back and forth between the two centres, accounting for the uneven life of the mystic in the earlier stages of his unfoldment. This is particularly the case in connection with the solar plexus. The energy is rejected at first by the higher centre and is then reabsorbed into the lower only to be elevated again and again until the higher centre can absorb and transmute it.

c. The stage wherein the energy is raised definitely into the higher centre. This leads to a difficult period of adjustment and of tension, again producing physical ills but, this time, in the area controlled by the higher centre.

When, for instance, the sacral energy is raised to the solar plexus, there will be found many ailments involving, as noted before, the intestinal tract. When the energy of the lesser centres which are found below the diaphragm (but not up the [Page 549] spine) are raised to the solar plexus centre, trouble involving the gall bladder and the kidneys will often be found. Occultly speaking, any process of elevation or of "raising up" automatically involves *death*. This death affects the atoms in the organs involved and causes the preliminary stages of ill-health, disease and disruption, because *death is nothing but a disruption and a removal of energy*. When the science of the transference of energy from a lower centre to a higher is understood, then light will be thrown upon the entire problem of dying and the true Science of Death will come into being, liberating the race from fear.

Students would do well at this stage to pause and consider the following points with care:

1. Which are the areas controlled by the five centres up the spine and the two centres in the head.
2. The three major points of transference:—the solar plexus, the throat centre and the ajna centre in the head. The heart centre and the highest head centre, as points of transference, only concern the initiate.



3. The fluidic and changeable condition produced by the processes of awakening, transference and the focussing of the energy in the higher centre. These three major activities are conditioned by the intermediate stages of:

- a. The active radiation of the lower centre.
- b. The responsiveness of the lower centre to the magnetic pull of the higher.
- c. The succeeding interplay between the higher and the lower centres, conditioned at first by a rhythmic repulsion and attraction. This is a reflection of the play of the dualities in the career of the human being.
- d. This is followed by a concentration of the lower energy in the higher centre.

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e. Then comes the control of the lower centre or centres by the higher focal points of energy and their rhythmic interplay.

Between all these different stages come "points of crisis" of greater or lesser moment. This intense interior activity which is going on all the time in the subjective life of humanity produces both good and bad effects, and psychological as well as physiological reactions. Today, the mass transference of the forces of the sacral centre into that of the solar plexus is responsible for many of the modern and physical disabilities of the race. Because also of the slow removal on a racial scale of the sacral force to the solar plexus there is eventuating a condition which is called sometimes "race suicide", necessitating the efforts of many of the different governments to offset the rapidly falling birth rate in their countries.

The above summation of the threefold activity which is going on in the human body all the time will give some idea of the strain under which the individual man labours, and will account, therefore, for much of the discomfort and disease found in those areas in the human body which are governed and controlled by a particular centre. I would like to add the following points to the information given above:

1. The intense activity of *the sacral centre* will often produce diseases and physiological abnormalities, connected with the organs of reproduction (both male and female). These difficulties are of two kinds:

- a. Those to which normal humanity is prone and which are well known to the physician, surgeon and psychologist.
- b. Those which are the result of over-stimulation, through the successful effort of the mystic to bring in energy **[Page 551]** from the higher centres and from sources outside the human frame altogether.

2. In all cases of transference, the intense activity produced will cause all kinds of tensions and reactions, resulting in congestions, inflammations and diseases of the organs vitalised. This is particularly the case today in relation to the sacral and solar plexus centres. The glands—major and minor, endocrine and lymphatic—in the abdominal area are powerfully affected and through their hypersensitivity or their "deficiency through abstraction" (as it is esoterically called) they constitute a fruitful source of difficulty.

3. The activity of *the solar plexus centre* at this time, which is a result of this transference, produces the abnormal tension which characterises the race. This tension, with the average man, controls the

intestinal tract and its connections, both above and below the diaphragm. With the advanced man, it produces tension in the higher centres, definitely affecting the heart and the vagus nerve. It should be pointed out that many of the diseases inherent in the racial form to which planetary disease predisposes the human being are brought into activity as the result of the stimulation of the solar plexus. As humanity becomes less astral in its consciousness and the solar plexus, therefore, becomes less active and less dominating, these forms of difficulty will die out. As the heart centres and the higher centres assume control, such diseases as cancer, tuberculosis and the various syphilitic complaints (due to the age old activity of the sacral centre) will gradually die out.

#### 4. The activity of *the heart centre* as it

a. Magnetically attracts the energies out of the solar plexus,

**[Page 552]**

b. Becomes involved in a reciprocal interplay with the solar plexus,

is a fruitful source of nervous trouble to the mystic and advanced aspirant. The heart centre powerfully affects the vagus nerve and the autonomic nervous system with all that that involves and we are only today beginning to understand and deal with these difficulties. Clarification will come once the premise of the existence of the centres and their three "activities of interplay" are admitted—even if only as a possible hypothesis. The little understood thymus gland holds the key to much that concerns the activity and control of the vagus nerve—a fact not yet generally recognised. Later, a carefully controlled process with the object of stimulating the thymus gland and its secretion will be worked out by the medical profession, leading to a much better functioning of the nervous system and of the vagus nerve which controls it. I can but hint at possibilities at present because the basic premise of the existence of the centres of force is not yet recognised. It is interesting to note, however, that the solar plexus (as a great nerve centre) is recognised and this is due to the fact that the bulk of humanity is, at this time, transferring force to that centre. It is, for the masses, the major recipient of forces, both from below the diaphragm, from above, and from the environment.

5. The activity of *the throat centre* is steadily increasing today, owing to the creative activity and the inventive genius (which brings in the higher stimulation) and the idealistic conceptions of the intelligentsia of the world. This activity is responsible physiologically for many of the diseases of the respiratory tract. Energy is carried to the throat but is not adequately used and there is a consequent **[Page 553]** congestion and similar consequences. But, curiously enough, a great many of the difficulties connected with the entire breathing apparatus are related *to group conditions*. These I will touch upon later. Today, the concentration of energy is producing serious effects upon that master gland, the thyroid gland. These effects disturb the balance of the physical body and involve also the parathyroid glands. The metabolism of the body is upset bringing attendant difficulties. The race is advancing so rapidly in its development that this centre will soon compete with the solar plexus centre for the position of being the most important centre and the major clearing house in the human body. I would commend this statement to your careful consideration for it carries with it much of encouragement. It indicates, nevertheless, much physiological change and many problems and above everything else much psychological difficulty.

6. The activity of *the ajna centre* will increase a great deal during the coming century, bringing with it its own attendant problems. Its close relation to the pituitary body and the growing interplay between

- a. The ajna centre and the pituitary body
- b. The centre at the top of the head (involving the pineal gland) and the ajna centre

will produce serious problems connected with the brain and the eyes. The ajna centre focusses the abstracted energy of the five centres up the spine and is the seat of personality power. According to the use made of that power and according to the direction of the force sent forth throughout the body by the directed, integrated personality, so will the organs of the body be affected. The solar plexus can be stimulated from that centre with [Page 554] disastrous effects; the heart centre can be swept into undue activity by the imposition of personality force, and its energy deflected downwards in a focussed selfish manner; the solar plexus can be so over-vitalised that all the forces of the personality can be turned downwards and subverted to purely selfish and separative ends, thus producing a powerful personality, but—at the same time—the temporary suspension of the spiritual life of the man. When this suspension takes place, all the forces of the body which have been "elevated" are driven downwards again, putting the man en rapport with the rank and file of humanity who are working through the lower centres; this tends to produce an immense personality success. It is interesting to note that when this takes place, the energies—concentrated in the ajna centre—sweep down into the solar plexus or into the sacral centre, and seldom to the heart centre. The heart centre has a power all its own to produce what is called "occult isolation", because it is the seat of the life principle. The throat centre receives stimulation in this case but seldom to the point of difficulty. The man is a powerful creative thinker, selfishly polarised and with an emotional solar plexus contact with the masses. He frequently also has a strong sexual complex in some form or another.

7. The activity of *the head centre* is as yet little known and there is little that I can profitably say about it, for I would not be credited with speaking the truth. This centre is the central factor in human life, but the focalisation of the lower and the higher bodily forces is not yet located there. Beyond producing hyper-tension (becoming so prevalent today among the more advanced people of the world) and certain forms of brain trouble and nervous disorders, its power is mostly seen in its pronounced [Page 555] psychological effects. With these I shall proceed to deal as we consider the unfoldment of the psychic powers, the evolution of the mystical vision and the revelation of the light and of power. This centre controls the pineal gland and consequently certain areas of the brain. Indirectly also, the vagus nerve is affected. Consciousness and life, sensitivity and directed purpose are the great energies which express themselves through this centre, for consciousness is a form of energy, as well you know, and life is energy itself.

#### b. UNFOLDMENT OF THE PSYCHIC POWERS

The forces which are responsible for the awakening of the centres are many. The primary one is the force of evolution itself, plus the inherent or innate forward-pressing urge towards greater inclusiveness which is always found in every individual being. This secondary aspect of the evolutionary principle needs careful elaborating. We have for too long been occupied with the effort to develop the form side of nature so that it shall become increasingly sensitive to its environment and thus build an ever improving mechanism. But the twofold idea (should I say *Fact*, for such it is?) of the development of an increasing capacity to include and the fact of the existence of the one interior factor, the Self, which brings about this steady development, needs emphasising. From the standpoint of the occult student, there are three ideas which lie behind this belief:

1. The fact of the Indweller, the Entity within the form who looks on at life as it unfolds, who develops awareness of the environment and who becomes inclusive—eventually to the point of synthesis.
2. The fact of the inherent ability (found in all forms of life [Page 556] in all kingdoms) to progress towards this greater inclusiveness, passing from kingdom to kingdom in this unfolding process.
3. The fact that humanity constitutes a central point from which this inclusiveness can be *consciously* developed. Hitherto, the development has been natural, normal and part of the evolutionary urge. This it still remains, but the process can be hastened (and frequently is) as man gains control of his mental processes and begins to work (as the conscious Indweller) towards appointed ends.

I wanted to make these points adequately clear because they have a definite bearing on our theme which concerns the psychic difficulties of modern man. These difficulties are rapidly growing and are causing much distress among those who believe that the development of the lower psychic powers is a hindrance to true spiritual development. Certain mystics regard these powers as indications of divine grace, however, and as guarantees of the reality of their endeavour. Others regard them as signifying a definite "fall from grace". It seems to me, therefore, that an analysis of these powers, their correct placing upon the path of development, and a comprehension of the distinction between the higher and the lower powers will be of real value and will enable students in the future to proceed with a greater surety and knowledge. They will thus be more accurately sure of the nature of the contacts of which they become aware and of the means whereby these contacts are approached and gained.

The major idea which I would have you bear in mind is the development of *Inclusiveness*. This inclusiveness is the outstanding characteristic of the soul, or self, whether it is the soul of man, the sensitive nature of the cosmic Christ, or the anima mundi, the soul of the world. This inclusiveness tends [Page 557] to synthesis. It can already be seen functioning at a definite point of fulfillment in man, because man includes in his nature all the gains of past evolutionary cycles (in other kingdoms in nature and in previous human cycles), plus the potentiality of a greater future inclusiveness. Man is the macrocosm of the microcosm; the gains and peculiar properties of the other kingdoms in nature are his, having been resolved into capacities of consciousness. He is, however, enveloped in and part of a still greater macrocosm, and of this greater whole he must become increasingly aware. Let this word, *Inclusiveness*, govern your thinking as you read this instruction which I am giving you upon the psychic powers and their effect.

The next idea to which I would call your attention is that the human being has the power to be inclusive in many directions, just as a line can be drawn from the point at the centre of the circle to any point upon the periphery. You must remember that for a large part of his career and for the most important part of his human experience, he remains the dramatic actor, holding the centre of the stage and in his own eyes playing the star part; he is always conscious of his acting and of the reactions to that acting. When man was little more than an animal, when he was in the state which we have earlier called the Lemurian consciousness and the early Atlantean consciousness, he lived unthinkingly; life unrolled like a panorama before his eyes; he identified himself with the episodes depicted and knew no difference between himself and that which he seemed to be in the unfolding picture. He simply looked on, played his little part, ate, reproduced, reacted to pleasure and to pain, and seldom, if ever, thought or reflected.

Then comes the period, familiar to all of us, wherein the man becomes the dramatic center of his universe—living, loving, planning, acting, conscious of his audience and his surroundings, [Page 558]

and demonstrating to his fullest capacity the later Atlantean and present Aryan characteristics. He is intelligently aware of his power and of a few of his powers; he is a functioning personality and (because the mind is controlling or beginning to control) the lower animal powers and the Atlantean psychism which have distinguished him begin to fade out. He loses these lower powers and has not yet developed the higher ones. Hence the reaction to be seen on every hand today to such powers as clairvoyance, clairaudience, etc.; hence their wholesale condemnation as fraudulent by the intelligentsia of the world.

Next comes the mystical stage wherein the advanced human being, the aspirant and the disciple becomes steadily aware of another realm of nature to conquer, the realm of the Kingdom of God, with its own life and phenomena; he registers the existence of other powers which he can develop and use if he so desires and is willing to pay the price; he recognises another and wider sphere of being which he can include in his own consciousness if he permits himself to be conquered by it.

The inference then is that there are two sets of powers latent in his human equipment—the lower one being recoverable if he deem it desirable, the other and higher one to be developed. These two sets of powers are:

1. The ancient powers and faculties which humanity developed and possessed in past ages and which he drove into the background of his consciousness and below the threshold of his current awareness in order to develop the mind and thus become himself a conqueror and a personality.
2. The higher powers and faculties which are the prerogative of the conscious soul. These are the greater powers to which the Christ referred when He promised His [Page 559] disciples that some day they would do greater things than He had done.

It should be remembered, however, that all the psychic powers are the powers, faculties and capacities of the One Soul but that, in time and space, some of them are expressions of the animal consciousness or the animal soul, some of the human soul, and some of the divine soul.

The following tabulation of the developing psychic powers as they blend in consciousness three kingdoms in nature may be of service at this point if careful study is made of the inferred relationships:

<i>Animal</i>	<i>Human</i>	<i>Divine</i>
<i>1. The four major instincts-----The five major instincts ----- The five transmuted instincts</i>		
a. Self preservation-----	Creative self-preservation-----	Immortality
b. Sex-----	Sex. Human love -----	Attraction
c. Herd instinct-----	Gregariousness -----	Group consciousness
d. Curiosity-----	Enquiry -----	Evolutionary urge
	Analysis plus	<i>Self-control</i>
	Self-assertion	
<i>2. The five senses -----The five senses -----The five senses</i>		
a. Touch-----	Touch. Contact -----	Understanding
b. Hearing-----	Hearing. Sound -----	Response to the <i>Word</i>
c. Sight-----	Seeing. Perspective-----	The mystical vision
d. Taste (embryonic)-----	Taste. Discrimination. Intuition	

- e. Smell (acute)-----Smell. Emotional idealism-----Spiritual discernment
- 3. Lower psychic powers-----The human correspondences ----Higher psychic powers
- a. Clair-voyance-----Extension through vision ----- The mystical vision
- b. Clair-audience-----Extension through hearing -----Telepathy. Inspiration
- c. Mediumship-----Intercourse. Speech----- Mediatorship
- d. Materialisation -----Invention-----Creativity
- e. Divination-----Foresight. Planning ----- Prevision
- f. Healing through animal-----Healing through science ----- Healing through spiritual magic magnetism

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Extracts from "A Treatise on Cosmic Fire" pp. 188-196

No. 1

**Microcosmic Sensory Evolution**

<i>Plane</i>	<i>Subplane</i>
Physical-----	1. Hearing----- 5th -----gaseous
	2. Touch, feeling ----- 4th -----first etheric
	3. Sight ----- 3rd -----super-etheric
	4. Taste----- 2nd-----sub-atomic
	5. Smell ----- 1st-----atomic
Astral -----	1. Clairaudience -----5th
	2. Psychometry 4th
	3. Clairvoyance 3rd
	4. Imagination 2nd
	5. Emotional idealism ----- 1st
Mental -----	1. Higher clairaudience ----- 7th <i>Form</i>
	2. Planetary psychometry ----- 6th <i>Form</i>
	3. Higher clairvoyance ----- 5th <i>Form</i>
	4. Discrimination ----- 4th <i>Form</i>
	5. Spiritual discemment ----- 3rd <i>Formless</i>
	Response to group vibration ----- 2nd <i>Formless</i>
	Spiritual telepathy ----- 1st <i>Formless</i>
Buddhic-----	1. Comprehension ----- 7th
	2. Healing ----- 6th
	3. Divine vision----- 5th
	4. Intuition----- 4th
	5. Idealism----- 3rd
Atmic -----	1. Beatitude -----7th
	2. Active service 6th
	3. Realisation 5th



4. Perfection ----- 4th  
 5. All knowledge ----- 3rd

**[Page 561]**

It can be noted that we have not summed up the two planes of abstraction on the atmic and the buddhic planes, the reason being that they mark a degree of realisation which is the property of initiates of higher degree than that of the adept, and which is beyond the concept of the evolving human unit, for whom this treatise is written.

We might, here, for the sake of clarity, tabulate the five different aspects of the five senses on the five planes, so that their correspondences may be readily visualised, using the above table as the basis:

- a. The First Sense----- Hearing.
1. Physical hearing.
  2. Clairaudience.
  3. Higher clairaudience.
  4. Comprehension (of four sounds).
  5. Beatitude.
- b. The Second Sense ----- Touch or feeling.
1. Physical touch.
  2. Psychometry.
  3. Planetary psychometry.
  4. Healing.
  5. Active service.
- c. The Third Sense ----- Sight.
1. Physical sight.
  2. Clairvoyance.
  3. Higher clairvoyance.
  4. Divine vision.
  5. Realisation.
- d. The Fourth Sense ----- Taste.
1. Physical taste.
  2. Imagination.
  3. Discrimination.
  4. Intuition.
  5. Perfection.
- e. The Fifth Sense ----- Smell.
1. Physical smell.
  2. Emotional idealism.
  3. Spiritual discernment.
  4. Idealism.
  5. All knowledge.

**[Page 562]***Extract 2*

*Hearing* gives him an idea of relative direction, and enables a man to fix his place in the scheme, and to locate himself.

*Touch* gives him an idea of relative quantity and enables him to fix his relative value as regards other bodies, extraneous to himself.

*Sight* gives him an idea of proportion, and enables him to adjust his movements to the movements of others.

*Taste* gives him an idea of value, and enables him to fix upon that which to him appears best.

*Smell* gives him an idea of innate quality, and enables him to find that which appeals to him as of the same quality or essence as himself.

In all these definitions it is necessary to bear in mind *that the whole object of the senses is to reveal the not-self, and to enable the Self therefore to differentiate between the real and the unreal.*

*Extract 3*

These three major senses (if I might so describe them) are very definitely allied, each with one of the three Logoi:

*Hearing*—The recognition of the fourfold word, the activity of matter, the third Logos.

*Touch*—The recognition of the sevenfold Form Builder, the gathering together of forms, their approximation and interrelation, the second Logos. The Law of Attraction between the Self and the not-self begins to work.

*Sight*—The recognition of totality, the synthesis of all, the realisation of the One in Many, the first Logos. The Law of Synthesis, operating between all forms which the self occupies, **[Page 563]** and the recognition of the essential unity of all manifestation by the means of sight.

*Extract 4*

Hearing --- Beatitude.	This is realised through the not-self.
Touch -----Service.	The summation of the work of the Self for the not-self.
Sight -----Realisation	Recognition of the triplicity needed in manifestation, or the reflex action of the Self and the not-self.
Taste -----Perfection.	Evolution completed through the utilisation of the not-self and its realised adequacy.
Smell-----Perfected knowledge.	The principle of manas in its discriminating activity, perfecting the interrelation between the Self and the not-self.

A close study of the above will bring to the open-minded student two major points which he would do well to consider:

1. That the instinctual nature, as it develops in the three kingdoms (animal, human and divine) is, in fact, that which develops stage by stage into what we call consciousness; it is in reality, the development of a gradual expansion of capacity to be aware of the environment, whatever that environment may be. The herd instinct of the animal is, for instance, the embryonic unfoldment of

what is later recognised by the intellect as group consciousness. These higher developments are brought about by the application of the intellect and a change in the motivating power. The same idea can be traced in connection with all the instincts.

2. That the lower psychic powers, inherent in the animal nature, are in every case embryonic indications of soul capacities.

**[Page 564]**

Once this idea is grasped, the attitude of the sceptic and unbeliever will change and he will see (as he studies these lower powers) that, rightly understood and utilised, they can be direct avenues of approach to certain states of existence, but are incidental to and not substitutes for the higher powers.

I would like to offer two other points to your consideration:

First, that the man or woman who is expressing and interested in these lower powers (which are called the lower siddhis by the oriental philosophy) is demonstrating true powers. They are not however the highest possible powers nor are they the powers which humanity is intended to express unless at the lowest point in evolution and, therefore, allied closely to the animal kingdom; or at the highest point, in which case the greater powers automatically include the lesser. The lower psychic powers are shared with the animal kingdom and with all those human races which are low down in the scale of the human evolution.

This is a fact and a statement which arouses much antagonism among the present day exponents of these powers, both in and out of the spiritualistic and occult movements. Such people are apt to consider these powers as indicative either of an advanced spiritual condition or as a rare and unique possession, setting their owner apart as more gifted, more wise and more able to advise and direct other human beings than is the ordinary man. This attitude is demonstrated by the immense audiences such people can address and gather around themselves, and the willingness of the public to listen to them and to pay money for the privilege and the benefit of the demonstration and the advice.

Secondly, the difficulty of this situation is increased because, as evolution proceeds, certain more or less advanced **[Page 565]** people *recover* these ancient animal propensities and capacities as their power to become inclusive goes forward; they begin to expand their consciousness so that the past as well as the future is brought within their range of awareness. Knowing that they are aspiring to the higher things and towards the world of mystical realisation (in contradistinction to that of psychical realisation), they interpret some episode, which they may have clairvoyantly apprehended, as appertaining to them as individuals; they regard some clairaudient injunction or happening as appropriately theirs, and some vision of a thought form of the Christ or of one of the Masters as indicative of a direct and personal interview with these advanced leaders. They thus enter into the world of glamour and of delusion from which they must, finally with great difficulty, extricate themselves.

May I also call your attention to the fact that the lines of demarcation between these animal, human and divine states of consciousness are not clear cut as in our tabulation? A recognition of this will call attention to the complexity of the subject and the difficulty of our theme. This complexity can, I think, be well illustrated by a study of the uses of the word *telepathy*. As generally used today it indicates two powers:

1. An instinctual registering of some situation, some call and some impression which impinges upon the solar plexus centre. This power of impression is *Not* controlled; there is no supervised intentional mental perception of a directed message; there is only a tuning in on a state of mind or on a condition and situation connected with the one who is regarded as sending the message. In nine cases out of ten, this message is one of distress and goes forward and produces its effect without any capacity on the part of the recipient to induce the reception of the [Page 566] message. An illustration of this would be the recognition by a mother that a loved child is in danger.

2. A form of clairvoyance which enables the man to see that which is hidden, such as the number of symbols on a playing card which is laying face downwards upon the table.

True telepathy, however, is a *direct* mental communication from mind to mind and in its more advanced expression is a communication of soul to soul, using the mind later as a formulator of the communication, as in the case of inspiration. It is interesting to note (and instructive also in view of our subject) that in true telepathic registration, the lesser powers may be raised and used at a high level of awareness. It is well known esoterically that

a. Some people simply record telepathically in their minds the information coming from another mind. The registration as well as the communication is wordless and formless. The recipient simply *knows* and the imparted knowledge takes form in the consciousness without any intermediate stages or steps. This is formless telepathy.

b. Other people instantaneously step down into form the knowledge which has been imparted; they will *see* the message, word or information appear before their eyes in written or printed form as if it were imposed upon a moving screen, seen within the head.

c. Others will step the information down into form whereby they *hear* it.

In these two latter cases, the true man is making use of his latent lower powers, raising them to as high a level as possible and subordinating them to mental or soul uses. The difference [Page 567] between this usage of the power of clairvoyant and clairaudient demonstration is that in this case there is full mental control and understanding, and in the other cases the lower powers are automatically employed, are uncontrolled, are occupied with matters of no true importance and are not understood in any way by the one who is employing them.

The one basic sense, as you well know is that of *touch*. This is the reason why I have not placed psychometry in any particular category in my tabulation of the instincts, senses and powers. Psychometry is essentially the capacity to work with and to get in touch with the soul of the higher grouping to which the unit in the lower grouping aspires, and with the soul that can thus aspire in any form. It concerns, in reality the "measure" of inclusiveness. This measure will govern, for instance, the relation of the dog or other domesticated animal to a human being, of a man to other men, and of an aspirant to his soul, his master and his group. When this psychometrical inclusiveness is turned towards the world of tangible things—minerals, possessions and other material objects, for instance—we tend to make a magical performance out of it, and to charge money for the demonstration of psychometrical power. We then call this the science of psychometry. Yet it is the same power, turned towards the lower kingdoms as is employed in making contact with the higher. There are three groups

of people who use the lower psychic powers, either consciously or unconsciously:

1. Those whose evolutionary stage is low enough to permit of their automatic use.
2. Those who have brought over the capacity to see and hear on astral levels or to "work magic" from another life—from Atlantean times. These powers are natural to them, but are usually neither understood nor controlled by [Page 568] knowledge and they usually make their owner a victim or an exploiter of these powers.
3. The mystic upon the path of vision who (through the bringing in of energy from the soul through meditation and aspiration) stimulates the solar plexus or throat centres and thus opens a door on to the astral plane.

In all cases, it is the astral plane which stands revealed. The statement can here be made that where there is colour, form and phenomena analogous to or a replica of that to be found upon the physical plane then there is to be seen the "duplicating phenomena" of the astral plane. Where there is materialisation of forms upon the physical plane you see the joint activity of the astral and etheric planes. You do not have the phenomena of the mental or soul levels. Bear this definitely in mind. The astral plane is—in time and space and to all intents and purposes—a state of real being plus a world of illusory forms, created by man himself and by his imaginative creativity. One of the major lessons to be learnt upon the Path of Discipleship is to learn to distinguish that which is real from that which is illusion.

What then, is to be seen and heard by the medium when in trance or when giving an exhibition of clairvoyance and clairaudience? Several possibilities, which I might list as follows:

1. A revelation of the "wish life" of the person or the group to whom the medium is addressing himself. This wish life takes form in proportion to the power of the unexpressed wish or the mental ability of the person or persons concerned.
2. A recognition by the medium of the thought forms or thought form to be found in the aura of the person in the audience or circle. These thought forms have been [Page 569] built over a space of time and are usually of some one deeply loved or as deeply disliked. They are often so real in appearance that the person can recognise them when described by the medium and the medium can at the same time by a process of telepathy (via the solar plexus centre) become aware of the things which the sitter wishes to hear, which will be in line with the usual mannerisms and methods of speech and thought of the departed or living friend. This accounts for the mediocre calibre of the usual utterance and statement made at a seance. The average person who frequents a seance is not usually of the highest grade of intelligence, unless he is simply there as an investigator.
3. A few rare cases when a soul on the path of return to incarnation or immediately after death is impelled (for good and sufficient purpose) to make a contact with a friend or relative via a medium. Such cases are known and usually presuppose more than average intelligence on the part of the sitter, the communicator and the medium. They constitute however, the exceptional occurrence.
4. The revelation to the clairvoyant and clairaudient worker of much of the phenomena of the astral plane, which parallels that of the physical plane and which is conditioned by the quality and calibre of

the circle of people who constitute the audience. This, the medium interprets to them and it usually evokes recognition.

I am here casting no doubt on the sincerity of the performance nor on those mediums who are born with these clairvoyant and clairaudient faculties. I am only pointing out that the phenomena which they are contacting is astral in nature and that anyone looking at a circle from the standpoint **[Page 570]** of the higher psychic powers would note around each sitter a group of astral forms (self-created) of those who have departed physical life through death, of those who are constantly in his thoughts though still alive, and also a kaleidoscopic and changing process of appearing and disappearing forms (some quite nebulous and some quite substantial according to the power of thought) which concern the wish life of the sitter, which are concerned with his home affairs, his business or are built up around his health. The sensitive tunes in on these, connects them with the attendant thought forms and hence the production of the usual performance found in the seance room or with the average audience. The medium is truly and accurately relating just what he sees and hears and therefore is sincere and truthful, but because he receives no real training in the art of interpretation and in the technique of distinguishing the illusory from the real, he is, perforce, unable to do more than describe the phenomena seen and the words heard.

When, however, the mystic opens up these same powers as is sometimes the case, the phenomena seen and the words which are heard can be of a very high order. Nevertheless they are still astral, for they concern happenings and phenomena found upon the higher levels of the astral plane. He comes into contact with the spiritual or religious wish life of the race and according to the basic trend of his individual aspiration at the moment so will be his contacts. If he is an earnest and devoted Christian, he will see one of the beautiful and vital thought forms of the Christ there to be found and in the wonder of that revelation, his love and his imagination and all that is best in him will be evoked in adoration and mystery. Hence some of the inspired writings and illumined visions of the mystic. If he is a Hindu, there may come **[Page 571]** to him a vision of the Lord of Love, Shri Krishna, or, if a Buddhist, he may see the Lord of Light, the Buddha, in all His radiance. If he is an occult student, or a Theosophist or Rosicrucian, he may see a vision of one of the Masters or of the entire Hierarchy of adepts; he may hear words spoken and thus feel assured, past all controversy, that the Great Ones have chosen him for special privilege and for unique service. And yet, his consciousness has never moved from off the astral plane and his contacts have only been a wonderful and inspiring expression of the phenomena of that plane, released to his inner sight and hearing through his aspiration.

All this is brought about through the over-activity of the solar plexus centre, stimulated by the energy pouring in from the heights he has attained in aspirational meditation. The results are very emotional in their nature, and the reactions developed and the subsequent service rendered are on emotional levels. A great deal of this is to be seen among the teachers in the world at this time in many lands. Such teachers have been and are true aspirants. They have awakened in consciousness upon the higher levels of the astral plane. They have there seen the thought forms which humanity has created of the spiritual Hierarchy or the reflections on those levels of that Hierarchy (a still more potent group of thought forms) and have heard repetitions of that which has been said and thought by the world aspirants of all time—all of it most beautiful, good and true. They then proceed to teach and proclaim what they have thus heard, seen and learnt and frequently do much good—on astral levels. They are, all the same, confusing the reflection with the reality, the reproduction with the original, and the humanly constructed with the divinely created.



Forget not, that the astral plane is that whereon man has **[Page 572]** to learn to distinguish truth from error, and the real from the unreal. Thus those who are deceived are only learning a needed lesson. The fact of the astral plane is being steadily recognised and that is good. The fact of the existence of the spiritual Hierarchy and of Masters is being brought to the attention of the masses even if it is being done by those who are confusing the reflection and the thought form with the reality.

The question could here properly be asked: How can the mystic avoid this error and confusion? How can he distinguish the real from the illusory? This constitutes an individual problem for every mystic and there is no one profound and scientific rule whereby he can guide his reactions. The only rules which I can give you are so simple that those who are occupied at this time with teaching and proclaiming that which they have astrally contacted may not like to follow them. The attitude of mind which will guard the mystic from astral delusion and error is:

1. The cultivation of a spirit of true humility. There is a spiritual arrogance which masks itself behind a cloak of humbleness and which is very prevalent at this time. It leads people to regard themselves as the chosen of the Hierarchy to save the world; it leads them to look upon themselves as the mouthpieces of the Masters or of the Christ; it tends to make them separative in their attitudes to other leaders and teachers, refusing to recognise the many aspects of the one work and the many methods which the Mind of God has devised for reaching the masses.

2. The refusal to accept any contact or message which has personality implications or which sets its recipient apart, thus tending to the development of a Messiah complex. **[Page 573]** I like that phrase. It is simple and concise and illustrates dramatically the state of mind and describes the assured nature of the consciousness of many of the present teachers of humanity. A true contact with the Hierarchy and the true accolade of service carries with it the conviction of the existence of the many servers in the one Service, of the many messengers carrying the one message, of the many teachers of the many aspects of the one Truth, and of the many and various ways back to the Heart of God. When this all-embracing revelation accompanies the call to service, then the spirit of inclusiveness is developed and the man can be sure that he is truly called to cooperate and convinced of the reality of his vision.

3. The freedom from emotional appeal. The true disciple and mystic is ever mentally polarised. His vision is free from the deluding reactions of the solar plexus centre. His vision awakens the heart centre and evokes the response of his personality energy (focussed in the ajna centre) and produces eventually a "centering in the place of light". This indicates the growing activity of the head centre. He may, later, use controlled emotional appeal in dealing with the masses but he himself seeks to remain free from all emotional control.

We are considering the unfoldment of the psychic powers, producing conditions in the subject which are regarded by the orthodox investigator as pathological in nature or as indicating psychological trouble of a serious kind. However, we are today close to the time when the fact of there being modes of perception other than those of the physical senses will be recognised, and the attitude of medicine and of the psychiatric and neurological sciences will undergo definite **[Page 574]** changes—much to the assistance and aid of humanity. The development of the psychic powers is basically due at this time (for the whole problem shifts into changing fields as evolution proceeds) to the psychic becoming aware of a field or fields of phenomena which are always present but which remain usually unrecognised because the inner mechanism of perception remains latent or quiescent. In the undeveloped human being or in groups of men who are low down in the racial scale, as also in animals,

there is much psychic perception because the sacral centre motivates the physical plane life and the solar plexus centre governs the psychic nature. In these cases, all the higher centres are quiescent and undeveloped. The solar plexus is to the worlds of lower psychic perception what the brain is intended to be in the worlds of higher psychic understanding. In the one case, you have a centre of energy which is so potent that it swings the man into a state of consciousness which is fundamentally astral, thus governing the sex life from the angle of the sentient consciousness; in the other case, you have so close an identification between the head centre in etheric matter and the brain in physical substance that an organ which is definitely physical functions sympathetically, accurately and synchronously with its subjective counterpart, registering impressions from the head centre and the worlds with which that centre puts a man in touch. The two are then as one.

In between these stages of low grade psychic life and the spiritual perception of the initiate there is to be found every possible type of sentient consciousness. These can be divided into three major categories:

1. The unfoldment and use of the psychic powers, both higher and lower.  
This is the stage of *Psychism*.

**[Page 575]**

2. The evolution of the mystical vision.  
This is the stage of *Mysticism*.

3. The revelation of light and power.  
This is the stage of *Occultism*.

All these expressions of divine knowledge are connected with, and dependent upon, the development of the centres. In the low grade human being, the centres are nothing more than slowly revolving, palpitating disks of dim light. In Lemurian days, the sacral centre was the most active and the brightest. In Atlantean days, the solar plexus centre was by far the most significant. Today, as you know, the higher correspondences are coming into functioning activity and humanity is beginning to reap the benefits derived from experience in three races—the Lemurian, the Atlantean and the Aryan.

The throat centre is now the most active in the majority of cases and the most significant. The time is, however, coming when humanity will function on a large scale and as a mass through the ajna centre; this will take place in the next race for, in the next great cycle of racial development, there will be no people with a Lemurian consciousness to be found anywhere and the "pull" or the activity of the sacral centre will be greatly lessened and controlled. This can be seen happening today among the intelligentsia of the race. The Atlantean state of awareness (which functions primarily through the solar plexus) will be also greatly lessened as the heart centre awakens. Humanity will then be wrestling with difficulties and pathological and psychological troubles which will be based on group conditions and influences and not so much on a man's individual unfoldment. The beginnings of this can already be seen in its lowest phase in the emergence today of what is called "mass psychology"—a thing practically unknown (except in urban centres) a few hundred years ago. **[Page 576]** Now it is well nigh planetary in its radius of influence. Public opinion, with its determining and conditioning influence, is another phase of the same emerging factor.

The Aryan state of consciousness, with its coordinating capacity and its mental emphasis, will control the mass of the people, for in the coming race the Atlantean emotional state of consciousness will be to humanity what the Lemurian or low grade type is to the Aryan at this time. The masses will then all come under the category of the intelligentsia, whilst the intelligentsia of today will be the intuitives of tomorrow. In the language of mysticism, the masses will be on the probationary path and the cream of the race will be on the path of discipleship. The number also of the initiates and adepts, present in incarnation in order to carry forward the externalised work of the Hierarchy will be great. The world will then be full of people who will be completely integrated personalities with all the virtues (and consequently all the vices), the ambitions and problems, incident to that stage of awareness.

It is for this reason that the Hierarchy is working at this time to bring about the fecundation of the race by the cosmic principle of love, so that love and intellect can proceed hand in hand and thus balance each other. It is for this reason that the fact of the existence of the spiritual Hierarchy must be brought to the attention of the masses. This must be done in order to enhance the magnetic power of the love aspect of the hierarchical effort and not in order to awaken fear or awe, for that is of the old order and must disappear.

I might here touch upon the paralleling activity of the forces which are working to prevent the externalisation of the Hierarchy of Light since such a happening as that would mean increased—because proven—power. As you know, on the astral and mental planes centres exist which are [Page 577] called "dark centres" because the emphasis of their activity is upon the material aspect of manifestation and upon the activity of material substance; all energy is subordinated to purely selfish purpose. As I have before stated, the Forces of Light work with the soul, hidden in every form. They are concerned with group purposes and with the founding of the kingdom of God on earth. The dark forces work with the form side of expression and with the founding of a centre of control which will be theirs entirely and which will subdue all the living forms in all kingdoms to their peculiar behests. It is the old story, familiar in Biblical phraseology, of the kingdoms of the world and the kingdom of the Christ, of the power of anti-Christ and the power of Christ. This produced a great climax in Atlantean days and, though the Hierarchy of Light triumphed, it was only by the merest margin. The battle was fought out on the astral plane, though it had its correspondence upon the physical plane, in a great world conflict of which the ancient legend tells us. It ended in the catastrophe of the Flood. The seeds of hate and of separation have been fostered ever since that time and the three modes whereby the forces of darkness seek to control humanity are hatred, aggression and separativeness. The three great spiritual counterparts are love, selfless sharing and synthesis.

However, the hold of the forces which are working against the living principle of love (as embodied in the Hierarchy) is not gaining ground at this time, for the response of humanity to that which is good and synthetic is much more rapid and general than it was a few hundred years ago. There is much reason to hope that there will be a steady waning of the undesired control. The dark forces are ruled on the physical plane by a group of six oriental leaders and six occidental leaders; of these the oriental are the most powerful because [Page 578] they are the oldest racially and therefore the most experienced. They work by the intensification of glamour and by the stimulation of the lower psychic powers. Their particular point of attack at this time is the group of world disciples and initiates, for these latter are responsible for the fostering of love in the world and for the binding of men together in the spirit of unity. If they cannot succeed with this task now, it should be possible to externalise the Hierarchy and thereby greatly lessen the control of the so-called evil forces.

If these evil forces cannot induce the disciples everywhere, in group formation or individually, to succumb in some form to glamour, then they will endeavour to utilise group glamour to negative their efforts and force those with whom the disciples work to believe evil, to impugn motives, and to produce such a convincing story that the struggling disciple will be left to fight almost single-handed. If this cannot be done, they may then attack the physical bodies of the workers and agents for the Hierarchy, and seek, through the distress of the physical body, to control the disciple's output. This does not always prove successful, as the Master can, and often does, protect His disciple. The dark forces work also through the intensification or stimulation of the psychic mechanism, so that the lower psychic powers become abnormally developed and prematurely assume proportions which are almost uncontrollable. This happened on a large scale in Atlantean days and led to the entire astral plane standing revealed, but not understood. Its undesirable potencies were then let loose upon the physical plane and this led to the war between the two great schools of the mysteries the Light and the Dark—which culminated in the destruction of the then known world.

Today these potencies, light and dark, are again struggling for physical plane expression and supremacy but this time [Page 579] the result is vastly different. The effort to produce soul contact or to hinder it is working out in the form of nervous diseases and pathological conditions and this is affecting potently the group activity of man. The effort by the dark forces to stimulate the lower psychic powers seems able to reach no deeper into matter and form than the etheric vehicles and from there to condition the physical body physiologically in the form of diseases, lesions, nervous troubles and brain afflictions and the many other ways in which the human being is rendered helpless and unfitted to cope with daily living and modern world conditions. But the mind nature has reached a stage of protective usefulness and some of the great guarding barriers which are flung up around humanity at this time are the spirit of scepticism, and the refusal to recognise the existence or the usefulness of the psychic powers. This is a point to be remembered.

I have several times used the expression "the premature awakening" of the psychic powers. By that I mean the abnormal unfoldment of the powers of clairvoyance and of clairaudience so that the entire lower levels of the astral plane stand revealed, though the possessor of these powers can neither control the phenomena of subtle sight and hearing, nor interpret correctly what he sees and hears. In the earlier animal or savage stage, these faculties are frequently normal and there is no *mental* reaction of any kind and, therefore, no undue strain is put upon the nervous system and the brain. There is what I might call a flat or unemotional acquiescence in the condition which is due to the complete lack of the interpretative sense and of the dramatic self-conscious attitude of the man who is beginning to use his mind. The moment the "I-consciousness" becomes uppermost, then the possession of these lower psychic powers becomes a hindrance and a complication. Temporarily, they must be thrust into the background in order that the mind principle may assert its control and the life of the soul can then flow out into matured and considered expression upon the physical plane. This relegation of the psychic powers to a position below the threshold of consciousness is the intent of the development planned for the Aryan race.

I would like here to point out that I use the word "Aryan" in contradistinction to the majority of the races found in Asia. Speaking generally, we can today classify the races into three groups:

1. The many remnants of the Atlantean or fourth root-race people, plus a very small sprinkling of the Lemurian peoples—so small as to be negligible.

2. The Aryan race itself, which includes the civilisation of India and all Latins, Teutons, Nordics, and Anglo-Saxons, and their various offshoots.

3. A group which bridges between the Oriental races and the Aryan race which we call the Semitic. This race is neither purely Oriental nor is it Aryan.

The Jews are a group of people in whom the principle of separation is pronouncedly present. For ages they have, with determination and in obedience to the injunctions in the Old Testament, insisted on regarding themselves as a people set apart. For ages they have held themselves separated off from all other peoples in the world. The result is that they are now evoking from the races among whom they are scattered a corresponding desire to force that very separation upon them. Under the law, we draw forth from others what is actually present within ourselves, and to this law, races and nations are no exception. Through the inter-relation of Jew and Gentile, of Semitic and Aryan, and through the solving of **[Page 581]** the Jewish problem will the great heresy of separateness eventually be fought out.

It is not intended that the Aryan race should be a psychic race. Their goal is bringing the mind nature into prominence. This could not take place if the "drift" of the forces, flowing into the human mechanism was in the direction of the solar plexus—the major centre, governing all lower psychic unfoldment. Just as certain transferences are going on today between the centres below the diaphragm into those above the diaphragm, so the solar plexus (which is like the controlling brain in the animal and the physical-emotional man) must cease finally to control the activities of the human being and the brain must become the seat of the directing agency in its place. Speaking again generally, there are three major controlling factors in the career of a human being:—

1. The solar plexus, corresponding to that stage wherein the play of the forces is physical-etheric-astral. This is the stage of *psychic* development.

2. The ajna centre between the eyebrows, corresponding to the period of integration and of personality control, wherein certain areas of the brain become sensitised and used. This is the stage of *mental* development.

3. The head centre, involving the entire brain area around the pineal gland, wherein the spiritual man assumes control. This is the stage of *soul* control.

It is in this latter stage that the higher psychic faculties come into play and the lower powers can then again be used, if deemed desirable. The initiate has full control of all faculties and powers, and knows both when and how to use them the most profitably and with the least expenditure of energy. It **[Page 582]** should be noted, however, that the average modern psychic or medium does not come under this category, for the initiates and Masters use all Their powers quietly and behind the scenes and not for demonstration before the public. The majority of psychics today are solar plexus workers, though a few—a very few—are beginning to shift their forces into the ajna centre and to develop mental faculties. This has an integrating effect and temporarily is marked by a complete and necessary cessation of the lower powers. In this sense "the mind is the slayer of the real", but only of the relatively real. That which has seemed real and of importance or which proved interesting and exciting to the average psychic is eventually forced below the threshold of consciousness by the unfoldment of



the mind. It is this needed transition period in the case of many of the modern psychics which lies at the root of a number of their undoubted difficulties. They are faced with issues they cannot resolve and which they do not understand as they have no background of occult practice or understanding. They have been brought to the point of discarding the old ways and yet the new techniques of living and of practice mean nothing to them. A future which must be faced without the phenomena which has made the past so exciting, interesting and frequently remunerative does not attract them. Yet, in reality they are faced with the transition out of the Atlantean state of consciousness into the higher and Aryan state of awareness. They are offered a step forward and need to remember that every step forward in evolution and, therefore, towards the spiritual goal, is always at a cost and through the relinquishing of that which has hitherto been held dear.

The psychical difficulties which eventually are many, fall into three general categories:

**[Page 583]**

1. Those arising from the premature awakening of the centres. In these cases, the psychic has no control whatsoever over his powers. He simply knows that he sees and hears that which cannot be seen and heard by the average man. His problem is to live consciously and simultaneously upon the physical and astral planes. He cannot stop himself seeing and hearing and his life becomes most complex and complicated. Where there is this premature awakening in the case of the intellectual man, it frequently produces great difficulty, nervous tension, brain disturbance and always misunderstanding from those around. There is many times a definite drift into insanity. In the case of the average unintelligent person, there is usually a shift of the life—emphasis on to the astral plane and away from the physical plane where it is intended that men should express all that is in them. The psychic then lives altogether in the world of glamour and of lower psychic phenomena. What he sees and relates is truly and sincerely what he has noted but there is no interpretative ability. It is seldom of a high order because the psychic is not of a high order of mentality or influence himself.

2. Those arising out of a loose connection existing between the physical body and the etheric body. This produces the various stages of mediumship, of control by entities of some kind or another, of trance conditions and of many kinds of obsession, temporary or permanent.

I do not include in this list the work of the materialising mediums, for their work is of a totally different kind and though not so dangerous to the personality of the medium is perhaps still more undesirable. So completely is the medium divorced (as an astral-mental-soul individual) from his physical body that it becomes dominant **[Page 584]** in its own field (the material) and can absorb—through the many etheric orifices—the stuff of which certain of the lower forms are constituted; it can attract the primitive substance of a low grade which can be built into shape (and often is) by the thought, either of a sitter or of a group of sitters in a so-called "materialising seance". With these the medium is en rapport subconsciously. This is not a telepathic rapport but a solar plexus, a psychic rapport. The subject is too abstruse for elaboration here and this form of mediumship must inevitably be discarded as the evolution of the race proceeds.

3. Those which are indicative of an exceeding sensitivity to impressions, to conditions and to atmospheres, surrounding the psychic. This sensitivity is of a somewhat inchoate nature and is difficult to define, but it is analogous to the general sense of *Touch*. There is no part of the human frame which, if it is touched in a certain manner, will not react. So the sensitive will register psychic awareness of a more general nature than that of the defined powers. We have consequently:



*Physical      Psychic      Higher Correspondence*

- a. Hearing...Clairaudience...This leads eventually to mental telepathy and finally to spiritual knowledge.
- b. Sight...Clairvoyance...This leads eventually to spiritual vision and finally to spiritual identification.
- c. Touch...Sensitivity...This leads eventually to spiritual aspiration and finally to spiritual impressibility.

It might here be pointed out that *mystical development and aspiration* are the way of escape from the highest aspect of the Atlantean consciousness. This is itself astral in nature. [Page 585] *Occultism and science* are the way of escape from the highest expression of the concrete mind, and from the Aryan consciousness, which is mental in nature. Sensitivity or the psychic sense of touch is etheric in nature, is general in expression and must eventually give place to that spiritual impressibility which enables a man, like the Christ, simply to "know" what is in his fellow man and to be aware of his condition and of the condition of life in all forms. It is the first step towards that universal spiritual key of which *psychometry* is the lowest expression.

In the above paragraph and differentiations I have given you much food for thought and indicated a sequence of unfoldment which is individual, racial and universal.

If we extend these ideas into their planetary connotations (which is interesting but probably quite useless to you) I would add that:

1. Touch ....is the keynote of the evolution proceeding at this time *on Venus*. It is sensitivity to spiritual impression.
2. Hearing.....is the keynote of the evolution proceeding at this time *on Mars*. It is spiritual telepathy and knowledge.
3. Sight.....is the keynote of the evolution proceeding at this time *on the Earth*. It is spiritual vision leading to identification.

Let us now consider how the abuse of the lower psychic powers may be arrested temporarily until such time as the initiate may seek to use them, in full consciousness and with full control.

The prime difficulty of the natural psychic and of the man who is born as a medium is his inability intelligently to control the phenomena evidenced. Lack of control of the physical powers is deemed highly undesirable. Lack of psychic control should also be relegated to the same category. The [Page 586] medium is either in trance or his psychic powers are brought into expression through the stimulation which comes from his contact with the group of sitters in the seance room or from a large audience. In other cases, he is all the time living on the borderland of consciousness between the physical and the psychic or astral planes. How can this be changed, provided the medium wishes for such a change, which is rare indeed. In three ways only:

1. By ceasing to be interested in the display of these powers, by refusing to use them any more and by this means causing them gradually to die out. This leads to the closing of the solar plexus centre (and consequently of the open door to the lower levels of the astral plane) and the atrophying of that part of

the inner mechanism which has made these powers available.

2. By the transference of the attention to the mystical life and to the expression of an intense aspiration towards the spiritual realities. This provides the new interest which eventually becomes dynamically expulsive of the old interests and thus tends to shift the life-emphasis away from the lower levels of the astral plane to the higher levels. This also presupposes a tendency to spiritual orientation on the part of the psychic.

3. By a course of intellectual training and of mental development which would, if persisted in for a sufficient length of time, automatically make the use of the lower powers impossible because the shift of the flow of energy will be into the centres above the diaphragm. It is well known in psychic circles that mental training does bring to a close the psychic cycle.

There are three ancient rules which—in the last period of the Atlantean cycle—were given by the Adepts of the time **[Page 587]** to Their disciples. You must bear in mind that the problem before the Hierarchy at that time was to bring to an end temporarily the then *normal* psychic emphasis and start the flow of the forces to the upper part of the body. These three rules can be connected in your minds with the three methods touched upon above.

I. Shun the pits of hell, Oh, Chela. Let your feet go hurrying from the lower way and seek the upper reaches of the plane of glamour. Ascend. Choose for your good companions those who live a life of arduous labour upon the plains of earth. Depart. Descend and live the normal life of Earth. Depart.

II. Lift up thine eyes, Oh, Chela, and cleanse thine heart and see the vision of thy soul. Look up, not down; within, not out. Live free and hasten towards the higher goal. Depart and seek the distant secret place where dwells thy soul.

III. Energy follows thought, the ancient rule proclaims. Think, Chela, think and leave behind the realms where thought rules not and where no light revealing can be seen but only self-engendered light and thus deluding. So, therefore, think.

These rules sound simple and familiar but are of profound difficulty to follow, particularly in the case of the average psychic, and this for two reasons; first, he does not truly desire the loss of the power which the use of the powers confers, and secondly, his mental perception is as a rule so undeveloped that the effort to transfer his consciousness into the higher levels of expression proves too arduous a task. But, where the will is active and the peril entailed by continuing to work on the lowest astral levels is adequately perceived, then in due time the needed effort will be made.

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The above rules apply to the psychic who is willing enough and intelligent enough to change his orientation and type of work. But what of the man who has drifted into the dangerous ways of the lower psychism when he is an Aryan in consciousness and not an Atlantean? What can he do if the solar plexus centre is over-active and the door to the astral plane stands wide open? He seeks to shut it and to function normally; he distrusts and fears his psychic powers of sight and hearing. There is no one specific or one rule of conduct for much is dependent upon the originating cause, but I will here suggest various rules and remedial lines of behaviour.

1. If the door to the astral plane has been opened by following certain breathing exercises, plus certain postures, and other methods taught by ignorant teachers at this time, I would suggest certain preliminary and necessary steps, as follows:

a. Let the man drop all such exercises and postures and avoid all contact with the teacher. This is a first and necessary step.

b. Let him live a full life of physical activity, permitting himself no time for the introspective life. If he is materially minded, let him fulfill his commercial, business or social obligations, by physical plane interests and his due responsibilities with every power he has, permitting himself no backward thought.

c. Let him focus his attention upon the things of physical living until such time as evolution carries him to the stage of mental focussing and spiritual orientation. Before this can be done, the lower door must be closed. Let him, therefore, control emotion, for emotion serves to keep the door ajar and facilitates astral experience.

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d. Let him "learn to work and think with the spine and head and not with the forefront of the body", as the ancient rule can be translated. The idea is that the average psychic regards the solar plexus and throat centres (the only two about which they seem to know anything) as existing in the front and centre of the torso or the front of the throat. This carries the energy downwards by the involutory route and not upwards by the evolutionary route of the spinal column. This is of moment.

2. If the door to the astral plane is open because of natural birthright, the activity of previous lives and because the flow of the forces normally focusses in the solar plexus, the problem is much more difficult. It will be necessary to gain:

a. Some understanding of the etheric constitution of man and teaching must be given as to the nature of the centres of force so that the Aryan psychic has some intelligent background upon which to work. The effort must be made to build a healthy body.

b. Higher goals must be emphasised and the necessity for the life of service must be stressed. I would remind you that service is a scientific method whereby the forces which awaken stimulate and control the solar plexus are directed to the heart centre, thus causing the closing of the astral door and a decentralisation of the interests of the psychic. This decentralisation is technically fulfilled when the central plexus is no longer the dominant factor and the thought interests of the man are of a different nature.

c. One other practical hint may be useful here. When the psychic is at the Aryan stage of unfoldment and is not simply at the Atlantean then much good can **[Page 590]** come from the frequent use of the colour *yellow*. He should surround himself with that colour, for it serves to keep the inflowing energies in the head or to prevent their descent no lower than the diaphragm. This deprives the solar plexus of a constant inflow of energy and greatly aids in freeing of the psychic from the astral plane. I would point out here that the psychic with the Atlantean consciousness (and they constitute the great majority) is functioning normally when displaying the psychic faculties, though along an arc of retrogression, but the man with the Aryan consciousness who displays these powers is an abnormality.

3. Where the danger is of a serious nature, producing great nervous tension or excessive debility, extreme care must be used. Where there is a violent fight against the psychic activity going on, or where there is a nervous breakdown and loss of mental grip and control, then it is essential that at times the psychic should be forced to take a long rest in bed, with light diet and complete freedom from all contacts. It may be necessary at times to put him under restraint. Today, many such cases fighting hard for mental equilibrium and seeking to close the astral door—are deemed insane or on the border line of insanity. Their plight is greatly enhanced by the lack of understanding of their friends, and of the consulting physicians and psychologists. Their trouble is not mental but is entirely related to the solar plexus. Only when this is recognised will we begin to have a right handling of these problem cases. It is rare indeed to find a psychologist who would be willing to admit the possibility of these premises.

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When psychic difficulties arise in the case of the advanced mystic, the disciple or the occult student, the mode of approach has to be more definitely scientific, for the trouble is more deep-seated owing to the fact that the mind is more involved. Definite work with the centres up the spine and in the head is in order but must be carried forward under careful supervision. I cannot here give the exercises which lead to—

1. The closing of the different centres,
2. The opening of the higher centres.
3. The transference of force from one centre to another.

This treatise is intended primarily for the general public and will be widely read during the next generation. Should I give them here, my readers might experiment with them and only succeed in doing real harm to themselves.

*The Science of the Breath*, which is the science of laya yoga or the science of the centres, is one of profound importance and one of real danger as well. It is, in the last analysis, the Science of Energy and teaches the method whereby energy can be controlled, directed and utilised for the expanding of the consciousness, for the establishing of right relations between the man and his environment and, above all (in the case of those affiliated with the Great White Lodge), for the production of white magic. This pranic energy works through the vital body and courses through the many "nadis" found therein. These "nadis" exist in their millions and are minute channels of force which underlie the entire nervous system of man. Of this they are the counterpart and the animating factor, making sensitivity possible and producing that action and reaction which converts the mechanism of man into an intricate "receiver" of energy and "director" of force. Each **[Page 592]** of these tiny lines of energy are fivefold in nature and resemble five strands or fibers of force, closely knit together within a covering sheath of a different force. These forces are bound together in a cross-sectional relation.

It is to be noted, also, that these five types of energy form one closely knit unit, and these units form, in their entirety, the etheric sheath itself. Through these five channels flow the five major pranas—energising, galvanising and controlling the entire human organism. There is no part of the physical body which this network of energies does not underlie or "sub-stand". This is the true form or substance.

Where the lines of force cross and recross, as they repeat in the microcosm the involutory and evolutionary arcs of the macrocosm, there are formed five areas up the spinal column and two in the head where the energies are more potent than elsewhere, because more concentrated. Thus you have the appearance of the major centres. Throughout the entire body, these crossings and recrossings occur and so the equipment of energy centres is brought into being:

1. Where the lines of force cross 21 times, a major centre is found. Of these there are seven.
2. Where they cross 14 times, you have the appearance of the minor centres, to which I earlier referred.
3. Where they cross 7 times, you have tiny centres and of these minute centres there are many hundreds.

Some day the entire etheric body will be charted and the general direction of the lines of force will then be seen. The great sweep of the energies will be apparent, the point in evolution more easily established and the psychic situation infallibly indicated. The intricacy of the subject is, however, very great, owing to just this difference in the evolutionary development of the vehicles, the stage of the expanding consciousness [Page 593] and the receptivity to stimulation of the human being. The Science of Meditation will eventually absorb the science of laya-yoga but only in the highest form of the latter. The goal of meditation is to bring about the free play of all the incoming forces so that there is no impediment offered at any point to the incoming energy of the soul; so that no obstruction and congestion is permitted and no lack of power—physical, psychic, mental and spiritual—is to be found in any part of the body. This will mean not only good health and the full and free use of all the faculties (higher and lower) but direct contact with the soul. It will produce that constant renewing of the body which is characteristic of the life expression of the initiate and the Master, as well as of the disciple, only in a lesser degree. It will produce rhythmic expression of the divine life in form. To the clairvoyant view of the adept as He looks at the aspirant or disciple, it causes:

1. *The rhythm of manifestation.* This is the cause of the appearance and the disappearance of the form. The adept, by looking at the body, can tell just how long it has been in incarnation and how long it will still continue to "appear". The state of the pranic channels reveals this accurately, particularly those found below the diaphragm. The centre at the base of the spine, where is found the seat of the will-to-live (governing the seed of the life principle in the heart) reveals this.

2. *The rhythm of psychic life.* This is, in reality, the revelation of where the man stands in relation to consciousness and its contacts. The adept, when seeking information upon this point, looks first of all at the solar plexus centre and then at the heart and head, for in these three centres and in their relative "light and radiant brightness", the whole story of the individual stands revealed. [Page 594] The head centre, looked at for the average or below average man, is the centre between the eyebrows. In the case of the aspirant, mystic and disciple, it is the highest head centre.

As evolution proceeds and the life forces flow ever more freely along the "nadis" and through the centres—major, minor, and minute—the rapidity of the distribution and of the flow, and the consequent radiance of the body steadily increases. The separating walls within the enclosing sheath of the tiny channels of force eventually dissolve (under the impact of soul force) and so disappear and thus the "nadis" of the advanced disciple take a new form indicating that he is now essentially and consequently dual and is therefore an integrated personality. He is soul and personality. Soul force can now flow unimpeded through the central channel of the "nadi" and all the other forces can flow unimpeded around it. It is whilst this process is going on and the forces within the "nadis" are being blended and

thus forming one energy that most of the diseases of the mystics make their appearance, particularly those connected with the heart.

Simultaneously with this appearance of duality in the "nadis", the disciple finds himself able to use the two channels—ida and pingala—which are found up the spinal column, one on each side of the central channel. There can now be the free flow of force up and down these two "pathways of the forces" and thus out into the "nadis", utilising the area around any of the major centres as distributing areas and thus galvanising, at will, any part of the mechanism into activity, or the whole mechanism into coordinated action. The disciple has now reached the point in his development where the etheric web, which separates all the centres up the spine from each other, has been burned away by the fires of life. The [Page 595] "sushumna" or central channel can be slowly utilised. This parallels the period wherein there is the free flow of soul force through the central channel in the "nadis". Eventually this central channel comes into full activity. All this can be seen by the clairvoyant eye of the Master.

I have dealt with this in detail as the practice of breathing exercises definitely *moves* the forces flowing through the "nadis" and reorganises them—usually prematurely. It hastens the process of breaking down the walls separating four forces from the fifth energy, and hastens the burning of the protecting etheric webs up the spinal column. If this is done whilst the emphasis of the life is below the diaphragm and the man is not even an aspirant or intelligent, then it will cause the over-stimulation of the sex life, and also the opening up of the astral plane and hence much physical difficulty and disease. It occultly "releases the lower fires and the man will be destroyed by fire"; he will not be then (as is intended) the "burning bush which burns forever and cannot be destroyed". If this burning takes place by a forced process and is not under right direction, there *must* inevitably be difficulty. When the man is on the Path of Purification or Probation or is in the early stages of discipleship, with the emphasis of his intention *above* the diaphragm, then there is much danger of over-development of the sense of egotism, over-stimulation of the heart centre (with the consequent appearance of various forms of heart disease and of emotionalism, evoked over group conditions) and of troubles related to the thyroid gland and the brain, as well as difficulties connected principally with the pituitary body.

I could give you here certain forms of breathing exercises which might prove helpful to some people in the work of re-organising the vital body and consequently the etheric body, but the dangers involved in the case of the majority of [Page 596] my readers negate any such action. The old rule that aspirants must find their way into an esoteric or mystery school still holds good. All I can do—as I have done—is to give certain directions and teach certain safe and generally well-known rules which will lay the foundation for the more advanced work which must be carried forward under careful personal supervision. For this reason, once this present world crisis is duly ended, there must be laid a foundation of true esoteric schools. Such do *Not* as yet exist. Today, aspirants and disciples are working in the modern esoteric schools (such as the Arcane School and the Esoteric Section of the Theosophical Society—to mention two of the most important) and there they learn some of the foundational truths of esotericism; they begin to gain control of the emotional nature and the mind; they learn to purify the body and to apprehend the basic postulates of the Ageless Wisdom. They are then under the direction subjectively of some senior disciple who knows the needed next truth and has unfolded in himself the "sense of contact" and the power of intuitive perception. A few persons, here and there, are definitely working under the direction of one of the Masters. Only where there is direction, a knowledge of a man's governing rays and a grasp of the astrological indications as to a man's "path of life" can the true, but dangerous, rules be given, which will lead to:



1. A right distribution of energy.
2. The focussing of the forces in the centres.
3. The burning of the separating walls and of the dividing etheric webs.
4. The lifting of the energies ever higher in the body by the power of the directed will.

Many of the difficulties of mystics and occultists today are due to the fact that they are literally "playing with fire" and are [Page 597] not aware of it; that they are not preserving the right or ordered sequence of development, as outlined above; that they are following practices for which they are not ready, which have not been modified to suit the occidental type of body, and which they blindly follow without any understanding of the process or results. Unless the basic rule is grasped that "energy follows thought", it is inevitable that dire results must eventuate. The mystic, for instance whose thought is focussed on the Christ, regarding Him as somewhere in Heaven, but as outside himself, and whose aspiration makes Him the objective of all his desire, is frequently debilitated and physically ill. Why is this the case? Because the energy which is seeking to enter him and permeate his whole organism only reaches as far as the heart centre and is from there constantly turned back and driven out of the physical body by the directing power of the mystic's thought. Christ, for him, is elsewhere. Outside himself lies his thought and the energy consequently streams out of his body. It is a much discussed problem among initiates today as to whether the generally debilitated condition of the human race is not due in part to the fact that the aspiration and thought of mankind, having been constantly directed to some outside goal and not (as should have been the case) to the centre of life and love *within* each human being, has drained man of much needed energy. In spite of the fact that he has been taught for centuries that the kingdom of God is within, the peoples in the occident have not accepted the statement or worked on the premise presented, but have sought for reality *without* and have turned their attention to the Personality of the *One* who taught them a major truth. At no time did He desire or seek their devotion. The price of this distortion of the truth has been paid again and again by a devitalised body and by the [Page 598] inability of the average mystic to live a concrete, and yet divine, life upon earth.

There is little more that I can say here in connection with the problems and the difficulties of the psychic powers as they unfold in humanity and on a higher turn of the spiral than in the past. As evolution proceeds, the human and animal psychic faculties become available to the disciple. Humanity has chosen to proceed by means of the "trial and error" method and it is in many ways a sound choice, but it is slow and leads to points of crisis and moments of almost intolerable difficulty in the history of the race. In the case of the mystic and the disciple who is endeavouring to gain control of these inherent instincts, the problem is today enhanced by the fact that the physical vitality of the race is so lowered and also so little understood and the proper care of the body is consequently so poorly rendered that the unhealthy condition of that body releases the lower powers more easily than would otherwise be the case. They therefore unfold prematurely and before their nature and function is understood or the laws of their control grasped. The acceptance of this statement would be found enlightening and much progress would be made if the various premises I have made were accepted as valid hypotheses and acted upon. The result would open the door to a new understanding of the psychic faculties. Psychology and medicine would be thereby enriched.

We come now to two more problems which are related to the higher psychic powers but are of a more advanced kind and dependent upon the development of the mind nature more than upon the solar plexus consciousness.

### *Problem of the Development of the Mystical Vision*

This process of sensing the goal, of contacting the ideal and of visioning the many symbols that veil the soul, which [Page 599] portray pictorially the ultimate destination and the final purpose, are the recognised prerogative of the mystical aspirant. The mystical literature of all the world religions is, as you know, full of these visions, ranging all the way from the more sexual approach of the Song of Solomon or the writings of many of the feminine mystics of the Church to the amazing revelations given in the ancient Puranas or in the Apocalypse. These cover all the ground from the formulation of the highgrade "wish-life" of the mystics to the true prevision as to the future of the race as found in the writings of the prophetic Scriptures. With the detail I do not intend to deal. It has been considered by the modern psychologist and the religious instructor and Church writers and dealt with by them at great length. I want only to touch upon the effects that these experiences have upon the mystic himself. I would ask you also to remember that I am generalising and not being specific.

The difficulties to which such mystics are prone are four:

1. *Devitalisation.* The mystic is drawn so constantly "upwards" (as he regards and terms it) to the land of his dreams, to the person of his idealism or to the spiritual ideal (personified or non-personified) of his aspiration that he reverses the normal and wholesome process of "the Way of the constant materialising of the Real". He lives entirely in the world of his aspiration and thus neglects life on the physical plane, becoming not only impractical but negative to the physical plane. He draws all his life forces upward so that the physical body and life on the physical plane suffers. Technically, the forces of the solar plexus are not drawn upward into the heart centre, as they should be, nor is the energy of the heart poured out in selfless love of humanity; they are all focussed, and distributed in the highest level of the astral consciousness and sent to feed the forces of the astral body. They reverse, [Page 600] therefore, the normal process and the physical body suffers grievously through this.

A study of the lives of the saints and mystics will reveal much of this difficulty, and even in the relatively rare cases where there has been some definite service to humanity, the motives were frequently (I might say, usually) the meeting of a sensed requirement or obligation which would serve the mystic, bringing him emotional satisfaction and reward. This devitalisation was often so excessive that it led not only to nervous debility, trance conditions and other pathological developments, but sometimes to death itself.

2. *Delusion.* The drama life of the mystic and the constant cultivation of the vision (whatever that might be) led also in many cases to serious if unrecognised psychological trouble. The vision absorbed the mystic's whole attention and instead of indicating to him a goal to which he might some day attain, or existing in his consciousness as the symbol of an inner reality which he would some day know, as it in truth was, he lived always within his own thoughtform of this goal. This powerful dream, this defined thoughtform (built year by year through aspiration, worship and longing) ended by obsessing him to such an extent that he finally ended by mistaking the symbol for the reality. Sometimes he died of the ecstasy induced by his identification with his vision. Nevertheless, I would point out here that the true attainment of the mystical goal, so that it is no longer seen but is realised as fact, has never yet killed anyone. It is delusion which kills. It is only when the focus of the life is in the astral body, when the downflow of soul force is there also and when the heart centre is over-energised that the mystic dies as a result of his aspiration. Where death does not take place (and this is somewhat unusual) serious psychological difficulties are apt to be found. These have brought much concern to Churchmen at

**[Page 601]** all times and to the modern psychologist and have brought the whole subject of the mystical unfoldment into disrepute, particularly in this modern scientific age.

It is the materialising of the vision in astral matter, its development through the power of emotion (masquerading as devotion) and the failure of the mystic either to enter into the realm of mental perception or to bring his idealistic dream down into physical expression which lies at the root of the trouble. The man becomes deluded by the best that is in him; he is the victim of an hallucination which embodies the highest he knows; he is overcome by the glamour of the spiritual life; he fails to distinguish between the vision and the Plan, between the manufactured unreal of the ages of mystical activity and the *Real* which stands ever in the background of the life of the integrated human being.

Forget not that the vision (of Heaven, of God, of Christ, of any spiritual leader or of any millennium) is based in the majority of cases upon the dreams and aspirations of the mystics down the ages who have blazed the mystical trail, who have used the same terminology and employed the same symbols to express that which they sense, and to which they aspire and for which they long so yearningly. They all sense the same Reality, lying behind the glamour of the world aspiration; they all couch their desire and longing in the same symbolic forms—marriage with the Beloved, life in the Holy City, participation in some ecstatic vision of God, adoration of some deified and loved Individuality, such as the Christ, the Buddha, or Shri Krishna, walking with God in the garden of life, the garden of the Lord, the attainment of the mountain top where God is to be found, and all stands revealed. Such are a few of the forms in which their aspiration clothes itself and their sense of duality finds satisfaction. These ideas exist as powerful thought forms on the astral plane and they **[Page 602]** attract—like magnets—the aspiration of the devotee which follows century after century the same path of yearning search, imaginative expression of a deep-seated spiritual "wishlife" and an emotional surging outward towards divinity, described sometimes as "the lifting of the heart to God."

Devitalisation and delusion are the frequent case history of the purely emotional mystic. When this astral cycle is over and he later (and probably in another life) swings into a frankly agnostic state of mind, there comes a restoration of balance and a more wholesome unfoldment becomes possible. The true and valuable fruits of the mystical experience of the past are never lost. The inner spiritual realisation remains latent in the content of the life, later to be resurrected to its true expression but the vagueness and the sense of duality must eventually be transformed into a realised mental clarity; dualism must give place to the experience of the at-one-ment and the mists must roll away. The mystic sees through a glass darkly but some day must *Know*, even as he is known.

When, in these modern times, the mystically oriented person comes under the care of a wise psychologist, the latter would be well advised gently and gradually to develop in him a cycle of doubt, leading even to a temporary agnosticism. The result would be a rapid establishing of the desired equilibrium. I would call your attention to the words "gently and gradually". The encouraging of a normal physical life, with its ordinary interests, the fulfilling of its obligations and responsibilities and the usual physical functioning of the nature should bring about much wholesome and needed orientation.

3. *Delirium*. I use this powerful word with deliberation when dealing with the dangerous and difficult stages of the mystical life. When the delusions of the mystic and his devitalisation have gone beyond a certain point, he arrives at a stage where he has no real inner control, he develops the **[Page 603]** mystical sense to the point where he has no sense of proportion, where the conventions (right or

wrong), social training, economic responsibility, human obligations and all the aspects of daily life which integrate the human part into the whole of humanity fail to police the lower nature. His outer expression becomes abnormal and he (from the highest and best sense of values) anti-social. Such an anti-social attitude will range all the way from a relatively usual fanaticism which forces its possessor to see only one point of view out of the many possible, to certain pronounced and recognisable forms of insanity. The mystic is then obsessed by his own peculiar thoughtform of truth and of reality. He has only one idea in his head. His mind is not active, for his brain has become the instrument of his astral nature and registers only his fanatical devotion and his emotional obsession. The ajna centre swings into activity before there is any true integration of the whole man, and any true useful purpose to its activity.

A period ensues wherein the man expresses himself in many undesirable ways which include a too strenuous one-pointedness, real fanaticism, sadistic effort with a supposed spiritual motive, (such as was seen in the Inquisition) and certain forms of mental breakdown. Occultly speaking, "the fiery vision proceeds to burn its victim and thus destroys the thread which holds his mind and brain in friendship close". This burning astral fever necessarily produces an effect upon the physical body as well as on the personality expression, and the trouble can then be recognised by others as real and serious in consequences and effects. Frequently, there is little that can be done; sometimes no attempts to help prove availing. The mystic has, for this one life, done himself irreparable damage. The healing influence of death, and the interlude of the life beyond the physical plane must do their beneficent work before the man can again achieve normality and begin [Page 604] to transmute his Vision of the Good, the Beautiful and the True into working expression upon the plane of daily living; he will then bring his mind to bear upon the problem; he will then discover that the vision is but the reflection of the *Plan* of God. He will know that the power to personalise aspiration must be transformed into the power to depersonalise oneself, prior to world service and cooperation with the Hierarchy.

4. *Detachment*. This is one of the major psychological difficulties which leads to the common phenomenon of cleavage. It is one of the hardest to handle. The mystic who can see naught but his vision, who registers that vision in terms only of symbolic forms, of sexual longing, of agonising aspirations and an intense "wish-life" of dream and desire may eventually succeed in severing all right relations both within himself (with his physical body in one place, his emotional life directed to another and his mind preoccupied elsewhere) and with his surroundings and enviroing responsibilities, so that he lives entirely in a world of his own manufacturing—detached, unmoved, and untouched by normal affairs or human calls. This is sometimes also brought about by an unrecognised desire to escape from responsibility, from the pain and irksomeness of daily living or from the clinging hands of those who love him; it can be brought over from another life of mystical experience which should, in this life, be permanently transcended and outgrown, having served its useful purpose and done a needed work. This is a detachment of the wrong kind.

I realise as I give you this teaching upon the difficulties of the mystical life—devitalisation, delusion, delirium and detachment—that those who have gained much from the mystics or those who are at this time mystically inclined will violently disagree. I would seek to make myself clear on these [Page 605] points. The mystical way is the right way for people at a certain stage of evolution, the Atlantean stage, provided it is not carried to the point of insanity, hallucination, furious fanaticism and psychopathic complications. It is, rightly expressed, a useful and needed process whereby the astral body is re-oriented and spiritual aspiration begins to take the place of desire. It is necessary to have vision for "where there is no vision, the people perish". True vision is, in reality, the astral reflection of

the divine Plan, reflected into the higher levels of the astral consciousness of the planet and there contacted and sensed by those human beings whose focus in life is of a very high grade nature whose "intention is towards God and righteousness" but who are introverted at this time, who lack much technical knowledge either of divine law or of the constitution of man or of the planetary life, and whose minds are quiescent and non-questioning except in an emotional sense and for the relief of the mystic's own spiritual distress and desire for peace and satisfaction. There is, for instance, little in the writings of the mystics of the middle ages, (either in the East or in the West) which gives any indication of a sense of world need or of humanity's demand for enlightenment.

The astral reflection of the Plan—such is the vision. There the life forces of the mystical physical nature, of his astral body and of his soul (two forces and one energy) unite and there they produce a powerful expression of focussed desire, deep inchoate longing, vivid imagination and the construction of a thought form, expressing all that the mystic desires to contact or to see expressed.

There will be, as time goes on, less and less of this mystical approach. The work of realising beauty and the instinct to reach out towards divinity are now so deeply rooted in the racial consciousness that the balancing work of the mind and the presentation of the Plan in the place of the Vision can [Page 606] safely proceed. The children of the race who are still Atlantean in consciousness will continue with the mystical approach and the beauty of that contribution will still be the heritage of the race. But the cycle of the mystical effort and experience will be considerably shortened and scientifically controlled because its purpose, its place in racial unfoldment and its contribution to the "doctrine of Reality" will be better understood.

This mystical cycle is the correspondence to the "adolescent" cycle in the life of the young, valuable, visionary and life-giving, spurring on to right orientation and stabilising certain standards and values. Such a cycle will, however, be recognised as undesirable when the time has come that a new and higher set of values and a more spiritual and controlled technique should take its place. A life purpose, a recognised plan and a correctly directed activity must eventually supersede all adolescent yearnings, dreams, imaginative longings and aspiration in the life of the individual and of the race.

*Mistake Me Not.* The vision is a vision of reality. The eternal Dreamer dreams and the greatest of all Mystics is the divine Logos Himself. But His dream must be registered in our consciousness as God's Plan and the mystical vision is the necessary though passing development in the human being of the "dreaming" aspect of God's Nature. Ponder on this, for it holds revelation to those who ponder rightly.

#### *Revelation of Light and Power and Attendant Difficulties*

The problems with which we must now deal belong in a totally different category. They have no relation at all to emotion or to the astral plane but constitute the specific difficulty of the aspirant or the advanced man or disciple who has learnt to focus himself in the mental nature. They are problems connected with achieved contact with the soul, [Page 607] which results in the illumination of the mind and a definite influx of power.

These difficulties only come to the man in whom the throat centre and the ajna centre are awakening. The moment that any difficulty is sensed in relation to the phenomena of light, the psychologist or the physician can know that the pituitary body is involved and that consequently the centre between the eyebrows is beginning to be active and awake.



The problem of power, sensed by the aspirant and seeking expression in his life, falls into two categories:—

1. The sense of power which comes through the effort to do definite creative work. This necessarily involves the activity of the throat centre. Where there is this inflow of creative force and where there is no real use made of the inflowing energy in the production of creative work, then there is very apt to be difficulty with the thyroid gland.
2. The sense of power which takes the form of ambition, and of an integration which is brought about by the force of that ambition. This frequently succeeds in subordinating the various aspects of the lower nature to that ambition. When this takes place the ajna centre is active and is synchronising its vibration with that of the throat centre. This leads to real difficulty and is one of the commonest forms of ambition to which the aspirant and the disciple succumb.

One can also divide the problem of light into two groups of difficulties if one so desires—one related to the physical registering of the light in the head and the other to the acquiring of knowledge.

This registering of light within the periphery of the skull is connected with the relation to be found between the head **[Page 608]** centre and the centre between the eyebrows; that is, between the area (localised around the pituitary body) and that localised around the pineal gland. The vibratory effect, you know, of those two centres can become so strong that the two vibrations or their "pulsating rhythmic activity" can swing into each other's field of action and a unified magnetic field can be set up which can become so powerful, so brilliant and so pronounced that the disciple—when closing his eyes—can see it plainly. It can be visually sensed and known. Eventually, and in some cases, it can definitely affect the optic nerve, not to its detriment but to the extent of evoking the subtler side of the sense of sight. A man can then see etherically and can see the etheric counterpart of all tangible forms. This is physiological and not a psychic power and is quite different to clairvoyance. There can be no etheric vision apart from the usual organ of vision, the eye. The sensing and the registering of this light in the head can lead to its own peculiar problems when the process is not correctly understood or controlled, just as the registering of the energy of power (coming from the mind in its will aspect or from the soul through the will petals) can prove definitely detrimental to the personality, when not consecrated or refined.

Again, this registering of the light falls into certain definite stages and takes place at certain definite points in the unfoldment of the human being, but is more likely to occur in the earlier stages than the later. These are:—

1. The sensing of a diffused light outside the head, either before the eyes or over the right shoulder.
2. The sensing of this diffused misty light within the head, permeating, apparently, the entire head.
3. The concentrating of this diffused light until it has the appearance of a radiant sun.

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4. The intensifying of the light of this inner sun. This is in reality the recognition of the radiance of the magnetic field, established between the pituitary body and the pineal gland (as expressions of the head



and the ajna centres). This radiance can at times seem almost too bright to be borne.

5. The extension of the rays of this inner sun first to the eyes, and then finally beyond the radius of the head so that (to the vision of the clairvoyant seer) the halo makes its appearance around the head of the disciple or aspirant.

6. The discovery that there is, at the very heart of this, a point of dark blue electric light, which gradually grows into a circle of some size. This occurs when the light in the head irradiates the central opening at the top of the head. Through this opening the various energies of the soul and the forces of the personality can be synthesised and thus flow into the physical body, via the major centres. It is also the esoteric "door of departure" through which the soul withdraws the consciousness aspect in the hours of sleep and the consciousness aspect plus the life thread at the moment of death.

The registering of this inner light often causes serious concern and difficulty to the inexperienced person and the intensity of their concern and fear leads them to think so much of the problem that they become what we occultly call "obsessed with the light and so fail to see the Lord of Light and that which the Light reveals". I would point out here that all aspirants and occult students do not see this light. Seeing it is dependent upon several factors—temperament, the quality of the physical cells of the brain, the nature of the work which has been done or of the particular task, and the extent of the magnetic field. There never need be any difficulty if the **[Page 610]** aspirant will use the light which is in him for the helping of his fellowmen. It is the self-centred mystic who gets into difficulty, as does the occultist who uses the light which he discovers within himself for selfish purposes, and personal ends.

An incidental difficulty is sometimes found when the "doorway out into the other worlds" is discovered and becomes, not a door for rightful and proper use, but a way of escape from the difficulties of life and a short cut out of conscious physical experience. The connection then between the mystic and his physical vehicle becomes less and less firmly established and the link gets looser and looser until the man spends most of his time out of his body in a condition of semi-trance or a deep sleep condition.

Students should make no effort to see the light in the head, but when it is sensed and seen—then there should be a careful regulation and registration of it. Second ray types will respond to this phenomenon more easily and more frequently than first or third ray types. First ray people will register the inflow of force and power with facility and will discover that their problem lies in the control and the right direction of such energies.

Much of the present impasse to be found in the personalities of the aspirants of the world is due to the fact that the light that is in them remains undirected and the power that is flowing through them remains unused or misapplied. Much of the physical blindness and the poor sight to be found in the world today (unless the result of accident) is due to the presence of the light of the head—unrecognised and unused—and thus producing or exciting a definite effect upon the eyes and upon the optic nerve. Technically speaking, the light of the soul—localised in the region of the pineal gland—works through and would be directed through the right eye which is (as you have been told) the organ of the buddhi, **[Page 611]** whilst the light of the personality—localised in the region of the pituitary body—functions through the left eye. The time has not yet come when this statement means much except to very advanced students, but it should be on record for the future use of disciples and aspirants.

I would also like to point out that one of the difficulties today is that the light of the personality is more active within the head than is the light of the soul and that it has far more of the *quality of burning* than has soul light. The effect of the soul light is stimulating and occultly cool. It brings the brain cells into functioning activity, evoking response from cells at present quiescent and unawakened. It is as these cells are brought into activity by the inflow of the light of the soul that genius appears, accompanied often by some lack of balance or control in certain directions.

This whole subject of light and power is of so vast a nature and is relatively so little understood in its true significance as an expression (in dual form) of energy which flows upward from the personality and downward from the soul that it is only as more and more people tread the Path that the problem will emerge in its true light and thus eventually be handled rightly. I will refer here briefly to some of the problems so as to provide the germ or seed of thought from which future study can grow and the future investigation arise. They might be summarised as follows:—

1. The theme of light and energy is closely connected with the problem (for such it is at this time) of the entire glandular system; it is, therefore, of basic importance that there should be understanding of this relation for it is one of the fundamental things upon which the health of the entire body and its right functioning rests.
2. When there is a correct grasp of this subject, it will be **[Page 612]** found that the brain and the two head centres (actuating the pituitary body and the pineal gland) are the directing agents for all the activities of the man upon the physical plane. Today, he is largely directed by his animal instincts, by his sexual life and by his emotional reactions or else by his creative activities as they express themselves through the throat centre. A few—very few—of his activities are directed from the heart, but eventually men must control their life expression from the head via the dual organs of the soul and the personality—the ajna centre, working through the pituitary body and expressing the personality life at its highest, and the head centre, working through the pineal gland, responsive to soul impulse. There will then be balance and right direction of all the life forces and a right development (following ray indications) of all the centres in the body.
3. Through this right re-arrangement of the life forces in the body and their consequent "enlightenment and energising", men will be enabled to do two things, speaking symbolically:—
  - a. They will "see God" and be in touch with the soul.
  - b. They will "know what is in man" and can then act wisely and work constructively.
4. They will be able to "pierce the glamour of the astral plane" and proceed to function without error and can thus bring about the unimpeded illumination of the brain and the dissemination of knowledge in the brain.

You will note from the above how many of the hallucinations, the glammers, the ambitions and the errors of the modern mystic can all be traced to the early stages and the embryonic beginnings of these developments. They are indicative **[Page 613]** therefore, of unfoldment. But unfortunately they are not understood for what they are and the available light and energy are misapplied or turned to selfish and personal ends. This cannot as yet be avoided by any but the more advanced and experienced disciples and occultists; and many aspirants must continue for some time destroying themselves (from the personality angle and in this life) in what has been called the "fiery light of their misunderstanding

and the burning fire of their personality ambition" until they learn that humility and scientific technique which will make them wise directors of the light and the power which is pouring into and through them all the time.

A study, therefore, of the three types of difficulties, emerging out of the development and the unfoldment of the psychic powers brings me to a wide generalisation, to which you must remember there will be many exceptions:—

1. The appearance of the lower psychic powers usually indicates that the man who is their victim (for we are here only dealing with the abnormalities of the psychic science) is on the third ray or that the third ray is dominant in his personality or a controlling factor in his personality equipment. Frequently an astral body, controlled by the third ray, will be found.
2. The registering of the mystical vision with its attendant difficulties is facilitated when the second ray is controlling and powerful, because the second ray is connected peculiarly with vision and with light.
3. It will be apparent to you that the revelation of power is obviously part of the expression of the first ray type.

In this way, though all experiences come eventually to the disciple, the three major difficulties with which we have been dealing,—the psychic powers, the problems incident to the **[Page 614]** mystical vision and the revelation of light and power—have a relation to and a connection with the ray expression. This should be borne in mind by the psychologist, the investigator and the physician. Psychic sensitivity, mystical duality, and dominating power—these are the three major problems of the aspirant and should be studied and understood. They affect the three major centres—the head, the heart and the centre between the eyebrows—in the disciple, for psychic sensitivity is related to the heart, mystical duality to the ajna centre and the problem of power to the highest head centre.

In the aspirant or advanced human being, they affect the throat, the solar plexus and the sacral centre, but as they are definitely due to an expansion of consciousness, they have little registered or noticeable effect upon the unevolved man or upon the average man who is preoccupied with physical plane life and emotional reactions. He is not passing through the stimulating but disrupting processes of re-orientation, of recognising duality and of fusion of the personality. As we have earlier seen, the processes of integration bring their own problems.

As time goes on, the stages of difficulty will be more carefully investigated from the angle of the occult hypotheses and then much progress will take place. This will be peculiarly so, if the problems of adolescence are studied, for they are the problems of the Atlantean consciousness and of the mystical unfoldment.

I would like here to point out that just as the embryo in the womb recapitulates the various stages of animal unfoldment, so the human being, during the years of infancy, adolescence and youth up to the age of 35, recapitulates the various racial stages of consciousness. At 35 years old he should then affirm in himself the stage of the intelligent disciple. Much will be gained by a recognition of this recapitulatory process which **[Page 615]**—in the New Age which is upon us—will do much to control and to determine the processes of unfoldment to which the child and youth will be subjected by the wise educator.

### c. DISEASES CONNECTED WITH GROUP CONDITIONS

We can only briefly touch upon this theme, owing to the fact that group work (esoterically understood) is relatively new, and because the individual, working at this time in a group, is scarcely affected at all by these factors, owing to his relatively partial integration. I refer here to his integration in the group. People are still so insulated in their personalities that they are shut off, in many cases, from group stimulation, group effects and group impulses. It is only as they become decentralised and, therefore, more easily responsive to the group ideas, the group idealism, and to the group aura (with its outbreathing and its inbreathing and its group livingness) that they can and do succumb to those difficulties which group life imposes. Today it is the central figure in the group life, the dominant personality or soul, who is the one to whom the group life and the group thought turns, with all the consequences of such turning. It is this person, upon whom the group life pivots (if I may use such a term), who is the group victim and it is he who pays the price of any group weakness. The expression of the group attitude finds its outlet in him and he is, at times, practically "killed" by the group. No group today is a perfect group. They are in the experimental stage and are largely composed of a few Aquarians, many Pisceans and a number of people who are in a transition stage between these two. The leader or leaders of the new groups are usually of as pure a type of the new age or Aquarian character as is possible or available at this time. This accounts for the failure of the group, as a rule, either to understand the [Page 616] leader or to cooperate with the new ideals as is desired. The leader is a pioneer in a new field of thought and of intention and, therefore, suffers the penalties of his daring and of his spirit of enterprise.

It is not my intention to deal here with group difficulties, for that is not my theme. I am considering the difficulties (amounting often to physical disease) and the problems of the individual who is sensitive to group pressures and group life—a very different thing to the usual problems of the mystics of the past. These can only be studied and investigated today by a consideration of the lives, physical condition, problems, difficulties and deaths of group leaders. I would call this definitely to your attention. The group members—little as they may like to recognise this fact—are not as yet prone to suffer much from the group life, the group emanation and the group energy for they are not yet sufficiently integrated into the group.

The problem we are considering falls into two major categories and as I seek to deal with them I realise that there is relatively little that I can say. The next century will see the problems more defined and the difficulties more clearly delineated. They are:

- a. Those arising as a result of the directed thought of the group. On this I can say something.
- b. Diseases, connected with the respiratory tract. On these I can say but little.

Let us, therefore, look at these problems. We shall have to study the first from the angle of the one most affected by them—the leader or focal point of the group. These same problems may also affect the three or four people who, with the group leader and in collaboration with him, direct the group policies.

**[Page 617]**

*Diseases and Problems Evoked by Directed Group Thought*

It will be obvious to you that the first and most important of these difficulties will be those arising from group criticism, either voiced or strongly felt. This criticism can be based on many things, but is usually rooted in jealousy, thwarted ambition, or pride of individual intellect. Each member of any group, particularly those in the immediate circle of the leader or leaders, is prone to sit in judgment. The responsibility is not theirs; they know not the problems as they truly exist and criticism is, therefore, easy. It should here be remembered that criticism is a virulent poison. It damages in every case eventually the one who criticises—owing to the fact of *voiced direction*—it hurts still more the one who is criticised. Where there is purity of motive, true love and a large measure of detachment, the subtler bodies of the one who is under attack may remain immune but the physical effects will be definite and where there is any physical weakness or limitation there will be found the localisation of the projected poison

Unvoiced criticism is very dangerous for it is powerfully focussed and strongly, though not individually directed; it issues continuously and as a steady stream, sent forth on the wings of jealousy, ambition, pride in a personal grasp of a supposed situation and a belief that the one who criticises is in a position to understand correctly and could—given right opportunity—take right action. Where the criticism is voiced and expressed in words, it is consequently strengthened by the cooperation of those influenced by the criticism and the consequences of this group-directed thought may result in the physical undoing, and disruption of the physical body of the leader or leaders. This may be a new thought to some and should cause many in the New Age groups to arrest their **[Page 618]** thoughts and so release their leaders from the disastrous impact of their criticism.

I refer not here to hate, though that is often present, either consciously or unconsciously, but simply to the "sitting in judgment" and to the idle critical gossip which seems necessary to the average group member. It is like the very breath of death and it can not only kill the leader through accumulated poison and distress but it can also kill the group life and render abortive the efforts which could, if given cooperation and time to develop, prove constructive agencies through which the Hierarchy might work.

From every side and in every group there streams in on the group leader directed criticism, poisonous thoughts, untrue formulated ideas, idle gossip of a destructive kind, the imputation of motives, the unspoken jealousies and hates, the frustrated ambitions of group members, their resentments and their unsatisfied desires for prominence or for recognition by the leader or leaders, their desires to see the leader superseded by themselves or by someone else and many other forms of selfishness and mental pride. These produce results in the physical bodies of the leader or leaders and often in the emotional bodies. The responsibility of the group member is, therefore, great and it is one which they seldom recognise or shoulder. It is hard for them to appreciate the dire effects when one person is the target for group criticism and when the directed thought of a number of persons is focussed on one or two individuals.

The more highly evolved the group leader, the greater the pain and suffering. First ray people who have naturally a "technique of isolation" suffer less than many for they know how to shut off these directed streams of force and how to deflect them and—when they are not deeply spiritual people—they can return them to their originators and thus wreak **[Page 619]** havoc in their lives. Second ray

persons do not and cannot work this way. They are naturally absorbers and magnetically attract all that is in their environment which is directed towards them. That is why Christ paid the penalty of death. He was killed, not only by His enemies, but also by His so-called friends.

You might here ask: What can a leader or a group of leaders do in these unfortunately normal and usual circumstances? Nothing, but continue in the work; retreat within themselves; speak the truth with love when occasion occurs; refuse to become bitter over the pain which the group occasions and wait until the group members learn the lessons of cooperation, of silence, of loving appreciation and a wise realisation and understanding of the problems with which all group leaders are faced in these difficult and individualistic days. That time will come.

Then there is the reverse of this problem and one that must be faced by many group leaders. In this reverse situation, the leader is overcome and (if I might use such a phrase) is "smothered" by the devotion of certain of the group members. Group leaders can be almost annihilated by the personality love of people. But this is not of such a poisonous nature as the difficulties above referred to, for—though it is handicapping and leads to many forms of difficulty, misunderstanding and group reaction—it is along the line of love and not of separation and hate. It produces what is esoterically called "the crippling of the one who seeks to serve and the binding of his hands and feet."

One other difficulty I will touch upon for it is important in so far that it is a group activity, carried forward *as a whole* and is not the act of one individual or a small handful of individuals within the group. I refer to the way in which at this time a group drains the life of its leader or leaders. The **[Page 620]** umbilical cord (speaking symbolically) is seldom cut between the leader and the group. That was the major mistake of the groups in the Piscean age. Always they remained attached to the leader or—when aroused to hate or dislike—they violently disrupted the tie and severed the relationship, causing much distress and unnecessary suffering to the group as well as to the leader. In the New Age the cord will be cut early in the life of the group but the leader or group of leaders will remain for a long time (as does the mother of a child) the guiding inspiration, the loving protecting force and the source of instruction and of teaching. When this is the case, the group can proceed upon its way and live its life as a self-directing agent even when the leader passes over to the other side or there is a change in leadership for some good reason or other.

According to the general flow of group life and activity so will be the effect—emotional and physical—upon any sensitive group member; the more frequent the physical contact between the group members the more definite will be the group problems and difficulties, however. Groups in the New Age will be held together by a subjective link and not so much by the emotional reaction induced by outer contact. I would ask you to ponder carefully upon this last paragraph for it holds the clue to the successful working of the new groups. It is from group life and group atmosphere that much infection arises, leading to difficulties of a physical nature. Disease is largely of group origin and the mystics and sensitives of the world most easily succumb. In these early stages of true group work, the difficulties which arise from group contacts are frequently of a purely physiological nature and are not so deep seated as those with which we have earlier been dealing. This is a point to be remembered. Physical trouble and disease is not of so serious a nature as psychological.



**[Page 621]***Respirational Diseases of Mystics*

There is little to say about this. It will constitute a major difficulty as the groups grow in strength and power. Just in so far as they are objective and not subjective so will this trouble increase. I refer to those diseases affecting the breathing apparatus which arise from group contact; I do not refer to the same difficulties which are brought by the individual to the group. Esoterically the reason for this should be obvious. Mistakes in speech, idle talk and gossip, the effects of, the leaders' words—all these will have a subjective result little grasped or realised by the average student and all these work out as physical effects—either good or bad. Owing to the newness of this theme and the lack of evidence to substantiate my statements, I can only call your attention to the latent possibilities and leave time to demonstrate the accuracy of my position. Curiously enough this whole subject of breathing—individual and group breathing—is evoking its own paralleling solution in the emphasis that is being laid in many esoteric groups upon breathing exercises, upon the sounding of the *Aum* (which is the breath of the soul when correctly sounded) and on the practice (under different formulas) of rhythm. These are all the unrecognised effort on the part of the group—instinctual in nature more than intelligently planned—to offset certain definitely sensed group dangers.

These practices can be beneficial if carefully carried out, but often induce their own peculiar problems. The sounding of the *Aum*, for instance, by the unprepared or by groups who are intrigued by the activity but who have no faintest idea of what they are doing, carries with it definite difficulties. However, the special difficulties of group work in the New Age can be offset by certain esoteric exercises and practices connected with the respiratory tract. More than this I **[Page 622]** can not say for the new groups are in their infancy and group difficulties have not yet developed on a large scale nor are the future problems (incident to the occult and pronounced mystical nature of these groups) of so defined a nature that they can evoke understanding formulation.

#### d. PROBLEMS OF MYSTICS CONNECTED WITH PRESENT RAY INFLUENCES

Today we are watching the passing out of the sixth ray energy and the growing power and activity of the seventh ray. The energy which is withdrawing itself from our planet in one of the cyclic crises has for centuries expressed itself through the planetary solar plexus and also, as might be inferred, through the solar plexus centre of the average aspirant. This has led to much of the digestive difficulties, plus the emotional problems (and are they not closely related) from which the majority of people have suffered in this age and generation. The intense one-pointed attitude, the fanatical state of mind, the sacrifice of the personal life to the sensed ideal have all brought about a dangerous condition in those organs of the body which lie below the diaphragm. This should be remembered.

The seventh ray, working as it does through the centre at the base of the spine, will in time have a peculiar effect upon the entire circulatory system, for this basic centre is connected with the life-force and, as you know, the "blood is the life". It works with the highest centre in the body and is therefore related to the entire problem of the polarities. It is consequently one of the factors which will increase the difficulties connected with the various psychological "cleavages" with which we have earlier dealt. It concerns the human triplicity of spirit-soul-body, the duality of soul and personality and **[Page 623]** the major aspects of Deity, spirit and matter, as well as the many groupings of the pairs of opposites with which the mystic is so constantly concerned and which he has eventually to resolve into a unity. The recognition of this will make clear how complex are the problems and the possibilities arising out

of the stimulation which will be felt as the "will to circulate, the will to relate and the will to express" makes its presence felt with the manifestation of the seventh ray. This force, as far as the individual is concerned, will play upon the centre at the base of the spine, arousing it into a hitherto unknown activity. These aspects of the will life are fortunately for humanity far from full development, but much of the present world confusion and the swing between the expressed extremes, are to be attributed to the play of these new forces. Much of the untimely and over-emphasised expression of the *Will* aspect of certain nations and individuals is connected with the coming into manifestation of this seventh ray and the passing out of the old. The problem is greatly increased by the fact that there is apparently a pronounced affinity between the fanatical idealistic will of the sixth ray—which is crystallised, directed, unwavering, emotional emphasis—and the will force of the untrained magical worker who is influenced by seventh ray energy, working through the centre at the base of the spine.

The distinction between these two forces and their expression at this time is subtle in the extreme and most difficult for the neophyte to distinguish. Each one leads to its own difficulties. I only mention them here as they constitute a problem of a mystical nature with which the Hierarchy has to deal but with which the average aspirant need not attempt to cope as yet.

As I conclude this discussion of the problems and diseases of the mystics, I realise far more than you can that I have been [Page 624] able to say little about the last few points, particularly about those connected with group or ray problems. This was unavoidable and inevitable. The new age groups are, as yet, seldom found, though many new age people are coming into manifestation. Only in the middle of the next century will the really new type of group emerge. Tentative beginnings of such groups are to be found today but their success or their failure is an unstable matter and both so ephemeral that it is not easy yet to bring them under law. One ambitious, disloyal person, for instance, can wreck a group; one selfless, noncritical, consecrated person can swing the group into successful work. This will indicate to you the potency of the individual and the fact that he can temporarily and at any given moment prove stronger than the group because the group has yet no true understanding of group activity, group coherency and group vitality. The mystic therefore suffers as a result of this condition, producing diseases and psychological difficulties which are not only personal but are often the result of the fluidity of the conditions in which he has to live.

One of the reasons guaranteeing the power of the Hierarchy and its freedom from any psychological problems inherent in group work and from any mystical or occult disturbances is its stability, its coherency and the surety of its touch on life. The mystic and the occultist are frequently passing through a cycle of insecurity and of transition from doubt as to the future's possible revelations, into a faith that the testimony of the ages is based on incontrovertible fact. The average mystic and occult student therefore lacks stability in his environing conditions and faith in his group affiliations. The greatest contribution to world thought at this time is the emerging recognition everywhere to be found of [Page 625] the finiteness of man's knowledge, of the insufficiency of his accumulated wisdom to cope with the world situation, and of his inability as yet to produce that workable plan which will lead the race out of its present difficulties and impasse. Human beings are neither sure of themselves nor of each other, and the greater their sensitivity the more complex their reaction and the more complicated and disastrous the physiological and psychological effects. Humanity as a whole is becoming mystical in its orientation and consciousness. The intelligentsia of the race are adding to that mystical awareness (which is always there, even if unrecognised or repudiated) a rapidly developing sense of occult understanding.

The Atlantean consciousness of adolescent humanity is giving way to the more developed consciousness of the mature human being. The problems, difficulties, diseases and disturbances of the man who is mystically oriented, introspective and enquiring, will, during the next few centuries, give place to the problems and complexities of the man who is becoming group conscious and who is working with an extraverted awareness in a group of some kind or another. I would remind you here that—as a result of the Piscean influence during the past two thousand years—such groups are predominantly idealistic.

This brings us to one of the most interesting parts of our treatise, which is the influence of the rays today and in the Aquarian age which is now upon us. This should prove of practical value. Let us bring to the work of the new cycle which is opening before us a renewed aspiration, a deepened love and a livelier faith, remembering, as we study the future, that *Faith*, is one of our major needs, being "the *Substance* of things hoped for, the *Evidence* of things not seen".

### III. Humanity Today

1. The World Situation
2. The Group of World Servers
3. The Great Approaches

[Page 629]

## CHAPTER III

### Humanity Today\*

#### 1. *The World Situation*

The bringing into manifestation of the New Age upon earth and the accompanying emergence of the fifth kingdom of souls, is a task which calls for the united and concerted efforts of all those who are applying themselves to achieve this objective. It also needs the cooperative endeavours of that more advanced portion of humanity that is sensitive to these new influences, who can grasp the nature and far reaching potentialities of this momentous happening, and who are, therefore, prepared to share, to the best of their ability, in the response to the need of this crucial moment and to the service which the Great Ones are seeking to render. This cooperative effort by the more receptive portion of humanity is, in reality, what the Hierarchy is seeking to bring about among the sons of men.

The pressure upon the Hierarchy and upon all connected with it upon the Path of Discipleship and the Path of Initiation is today great. There has been necessitated a constant collaboration and an extreme

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\* The material for this chapter was written prior to the declaration of war in 1939

activity, for Those guiding human evolution have been deeply concerned to preserve the balance needed in the world today. If possible, there must be no rapid climaxing of the situation, either into a general conflagration [Page 630] nor (alternatively and quite possibly) into a general seething unrest of such widespread dimensions and of so persistent a character that the peoples of the world would be, in the one case, devastated by war, with its consequences of famine and pestilence, and in the other, worn out by the suffering engendered by economic unrest, destitution and the exploitation of the masses by fanatics, publicity seekers and well meaning but impractical idealists.

The dangers to the race and to its development of a disastrous war or wars, and the equally disastrous condition of no real or definite development, but simply decades of the present impasse and economic bankruptcy, are equally great and equally undesirable. To offset these possibilities and yet produce, during the next ten years, the maximum desired change, has been the objective of the planetary Hierarchy (that hidden band of Workers which the Christian calls the Christ and His Disciples), and constitutes the focal point of their struggle. I use this word "struggle" advisedly. The Hierarchy is struggling hard with the so-called "forces of evil," and the New Group of World Servers is the instrument, at this time, upon the physical plane, with which the Hierarchy has to work. They have no other instrument.

What do we mean by the phrase "forces of evil?" Not the armies of unrighteousness and sinfulness, organised under that figment of the imagination, the devil or some supreme Antichrist, for such an army does not exist, and there is no great enemy of God, arraigned in battle against the Most High. There is only suffering, erring humanity, still half-awakened, dimly sensing the vision, and struggling to free itself from the thralldom of the past, with its tarnished allegiances and its unchecked loyalties. The forces of evil are, in the last analysis, only the entrenched ancient ideals and habits of thought which have served their purpose in bringing the race to its [Page 631] present point of development, but which must now disappear if the New Age is to be ushered in as desired. The old Antichrist rhythms, inherent in the old forms of religion, of politics and of the social order, must give place to newer ideals, to the synthetic understanding, and to the new order. The laws and modes of procedure which are characteristic of the New Age must supersede the old, and these will, in time, institute the new social order and the more inclusive regime.

The world today is full of experiments, particularly in the realm of government, which are the attempts of men everywhere to apply the new dimly-sensed approaching ideals. These have to be applied to our modern conditions of living and eventually supersede them. There is no form of national experiment which is not based on some such ideal, and which is not essentially an effort on the part of some school of idealists to better world conditions, or to bring relief to some group of human beings. This is an axiom which must be accepted from the start, and it is one upon which the New Group of World Servers takes its stand. It therefore negates in them all political antagonisms. In the process of materialising the ideal, in the effort to procure its recognition and thus bring about conformity to the life purpose of the idea, the methods employed and the hatreds induced, the cruelties done in its name, the enforced acceptance demanded, and the evils perpetrated in the name of the new goals, have produced a condition of such an inflammatory nature that Those who stand behind world affairs and the development of humanity have been hard put to it to keep matters as quiet as they are.

What have we got in the world at this time?—for the lines of cleavage are daily clarifying, and the situation can be more distinctly grasped. Those with no vision and a myopic outlook upon environing events regard what is happening in the world as steadily becoming worse and more aggravated. They

**[Page 632]** see no light in the darkness, and talk wildly of our civilisation being doomed. Others regard the situation as one in which they have their opportunity to assume prominence, to come to the forefront or surface in some department of world activity. They thus exploit the masses, and twist the situation to their own ends, sometimes with the best intentions, sometimes because they see their chance to arrive at power and prominence, and sometimes because life, destiny, fate or karma (we can use whichever word we like) casts them for that position, and they become men of destiny. They find themselves with their hand upon some ship of state, and are the controlling agent in some party, some group and in some political, religious or economic situation. Yet all the time they are but pawns in the hands of Those who are working to some wider end.

This whole matter might be looked at from two angles, and it may profit us to do so, remembering always that the objective of the new social order, of the new politics and the new religion is to bring about the unfoldment of the human consciousness, to institute and bring to men's attention the higher values, and to end the reign of materialism. It is, after all, the goal which all true knowers and spiritually minded men down the ages have set themselves—to bring in the rule of the Kingdom of God, the control of the soul, whose nature is love, and to carry forward the work which Christ inaugurated,—the era of peace on earth, good will towards men. This is plainly indicated by the widespread emphasis upon world peace, as voiced by the great political leaders and as worked for by the churches everywhere.

The peoples of the world today are divided into four groups, from the angle of Those Who are seeking to guide humanity into the New Age. This is of course a wide generalisation **[Page 633]** and there are many bridging groups between the four major divisions.

First, *the ignorant masses*: These, through poverty, lack of employment, illiteracy, hunger, distress and no leisure or means for cultural advantages, are in an inflamed condition. They are developed just enough to respond to the mental control and suggestion of slightly more advanced people. They can be easily regimented, influenced, standardised and swept into a collective activity by leaders of any school of thought which is clever enough and emotional enough to appeal to material desires, to love of country, and to hatred of those who possess more than they do. They can be controlled by fear, and thus aroused to action by emotional appeal.

Knowing no better and suffering so much, they are easily swept by the fires of hatred and fanaticism, and so they constitute one of the greatest and most innocent menaces of the present time. They are the playthings of the better informed, and are helpless in the hands of those who seek to use them for any purpose whatsoever. They can be reached most easily by emotional appeals and by promises, whereas ideas can make but little impact upon their consciousness, for they are not yet developed enough to do their own thinking. The bulk of them are young souls, though there are exceptions, naturally. It is not the idealism of the leaders and demagogues which impresses them and impels them into action (usually of a violent nature), but the desire to retaliate, the longing to possess in the material sense, and the determination to be what is colloquially called the "top dog." They embody mob psychology, mob rule, and mob violence. They are helpless, exploited and—because they are an unthinking, unreasonable mass of human beings,—they present a very real problem, as we all well know and as all governments realise. Blind, unthinking violence has hitherto been met by armed force. Such **[Page 634]** is the case today. The masses fight and die on the urge of inflammatory speeches and seldom know what it is all about. Their conditions must be bettered, but not through bloodshed and exploitation.



Secondly, *the middle classes*, so called, both higher and lower. These are the bulk of the nations, the bourgeoisie—intelligent, diligent, enquiring, narrow-minded, essentially religious, though frequently repudiating the forms of religion. They are torn and devastated by the economic conflict, and are, without exception, the most powerful element in any nation, because of their capacity to read, to discuss, to think, to spend money, and to take sides. They form the bulk of the partisans in the world, the fighters for a cause, and are formed into great groups, either for or against this, that, or the other party. They love to recognise and choose a leader, and are ready to die for a cause, and to make endless sacrifices for their ideals, based upon the ideas presented to them by their chosen leaders.

I am not differentiating the so-called aristocracy into a group, because that is entirely a class distinction, based largely on heredity and capital, and the modern adjustments in nations are rapidly fusing them into the large middle class. We are dealing with basic matters, with the groupings which are founded on major attitudes, and not on divisions which emerge when *material* resources are under consideration. The bourgeois mind is today slowly and steadily permeating the masses, the proletariat, and it is also penetrating into that circle which has hitherto been called the upper classes. It is found existing as a state of consciousness in the aristocracy of any nation and absorbing them under the great present levelling process. Because of this levelling which is everywhere going on, the spiritual aristocracy can now emerge,—an aristocracy based on a realisation of divine origin and goal, which knows no [Page 635] class distinction, no barriers in religion, and no separating differences. We are therefore dealing with *human divisions* and not *class distinctions*.

This second group is the most fruitful field from which the new leaders and organisers are being drawn. They constitute an intermediate group between the world thinkers, the intelligentsia, and the masses of men. In the last analysis, they are the determining factor in world affairs. The masses suffer from world conditions and from the situations brought about through the activity of this second group as it responds in some way or another to the new influences, the new ideals, and the new controlling factors in the modern world. This great second group itself suffers at the hands of these who seek to impose the new rhythms upon the peoples,—the political groups, the religious idealists and fanatics, and the protagonists of the new social order and economic regimes has interpreted to them rightly or wrongly by their leaders).

Because of their intelligence, due to the improving educational facilities, the ability to read, and the impact of the new methods of propaganda, the press and the radio, they provide the most powerful group in the world in each nation, and it is to them that the leaders make their appeal, and it is their backing and their partisanship which is demanded, and which means success to any leader. They are the ones who have the controlling vote in national affairs. They are today swept by uncertainty, by questioning, by deep-seated fears and by the desire to see justice done and the new order of things established. Above everything else they desire peace, stable economic conditions, and an orderly world. For this they are ready to fight, and are today fighting in every party, every group, and for every kind of political, nationalistic, religious, economic and social ideals. If they are not literally fighting, [Page 636] in the physical sense, they are fighting with words, speeches and books.

Thirdly, *the thinkers of the world*: These are the intelligent and highly educated men and women, who sense ideas and formulate them into ideals. These people speak the words, write the articles and books, and utilise all the known methods to reach and educate the general public, and thus stir up the bourgeoisie to activity, and arouse, through them, the masses. Their function and the part they play is



of supreme importance. From their ranks come those who are steadily influencing the trend of world affairs, sometimes for good and sometimes for selfish ends. They play upon the human mind as a musician plays upon his instrument, and the power of the press, of the radio, and of the public platforms is in their hands. Their responsibility is enormous. Some few, more perhaps than might appear, are working selflessly under the inspiration of the new era. They are dedicated to the amelioration of human conditions, and the betterment of world affairs along certain lines which seem to them (rightly or wrongly) to have in them the hope of the future, and the uplift of humanity. They are found in every government, party, society, and organisation, and in every Church and religious grouping. They constitute the most influential unit today, because it is through them that the large middle class is reached, swayed and organised for political, religious and social ends. Their ideas and utterances percolate down through the upper and middle classes and finally reach the ears of the more advanced of the undeveloped masses.

Fourth, *the New Group of World Servers*: These are the people who are beginning to form a new social order in the world. They belong to no party or government, in the partisan sense. They recognise all parties, all creeds, and all social and economic organisations; they recognise all governments. **[Page 637]** They are found in all nations and all religious organisations, and are occupied with the formulation of the new social order. From the purely physical angle, they are not fighting either for the best in the old order or for the betterment of world conditions. They consider that the old methods of fighting and partisanship and attack, and the ancient techniques of party battle have utterly failed, and that the means hitherto employed on all sides and by all parties and groups (fighting, violent partisanship of a leader or a cause, attacks on individuals whose ideas or manner of living is deemed detrimental to mankind), are out of date, having proved futile and unsuitable to bring in the desired condition of peace, economic plenty and understanding. They are occupied with the task of inaugurating the new world order by forming throughout the world—in every nation, city and town,—a grouping of people who belong to no party, take no sides either for or against, but who have as clear and definite a platform and as practical a programme as any other single party in the world today. They take their stand upon the essential divinity of man; their programme is founded upon good will, because it is a basic human characteristic. They are therefore organising the men of good will throughout the world at this time, outlining to them a definite programme, and laying down a platform upon which all men of good will can meet.

They state and believe that their initial appeal has been of such a nature that, given the assistance of the trained minds to be found in the third group outlined above, and given the needed financial assistance to do the required educational work and goodwill propaganda, they can so change the world (through the sole agency of the men of good will) that—without war, without arousing hatred between men, and without attacking any cause or giving partisanship to any cause—the new order can be firmly established upon earth. **[Page 638]** Their programme and their technique is outlined a little later in this discussion.

Behind this fourfold panorama of humanity stand Those Whose privilege and right it is to watch over human evolution and to guide the destinies of men. This They carry forward, not through an enforced control which infringes upon the free will of the human spirit, but through the implanting of ideas in the minds of the world thinkers, and the evocation of the human consciousness so that these ideas receive due recognition and become in time the controlling factors in human life. They train the members of the New Group of World Servers in the task of changing ideas into ideals. These become in time the desired objectives of the thinkers, and are by them taught to the great middle class, and thus

worked up into world forms of government and religion, forming the basis of the new social order, into which the masses are patiently incorporated.

It should be remembered at this point that the men and women of good will belong to all the groups outlined above, and that herein lies their strength and herein lies their usefulness to the New Group of World Servers.

The strength of the New Group of World Servers lies in three factors:—

1. They occupy a midway position between the masses of men and the inner subjective world government.
2. They draw their membership (if such an inadequate word can be used) from all classes,—the aristocracy, the intelligentsia, the bourgeoisie, higher and lower, and the upper layer of the proletariat. They are therefore truly representative.
3. They are closely interrelated, and in constant contact and rapport with each other, through unity of objective, **[Page 639]** definiteness of method, and uniformity in technique and good will.

Let us look for a moment at the world picture as we find it at this time, and as it is coming to be recognised by the intelligent observer of world affairs. Nothing that is here said must be regarded in the nature of criticism, for that would be infringing one of the basic rules of the New Group, and such is most definitely not contemplated. Therefore we mention no specific groups, nations or parties, nor do we refer to any particular personalities. We are concerned with only one subject, the ushering in of the new world order. To do this, we must recognise the situation as it exists. We are occupied with the formation of that new party which will gather into its ranks all men of peace and good will, without interfering with their specific loyalties and endeavours, though probably modifying their methods considerably where based on the old order. This new party can be regarded as the embodiment of the emerging Kingdom of God on earth, but it should be remembered that this kingdom is not a Christian kingdom or an earthly government. It is a grouping of all those who—belonging as they do to every world religion and every nation and type of political party—are free from the spirit of hatred and separateness, and who seek to see right conditions established on earth through mutual good will.

The ferment in the world today has permeated the very lowest depths of humanity. All fields of human thought are involved in the divisions and the confusions. In the past, time and time again, the nations were swept into wars of aggression. Such wars are rapidly becoming rarer, and our strifes today are based primarily upon our economic needs. For this there are obvious objective reasons. Overpopulation, trade barriers, the inequalities of supply and demand, plus the ambitions and **[Page 640]** well-intentioned experiments of individuals in all departments of human thought and life are responsible for the upheaval. More need not be said, for the causes are generally recognised, and we are outlining a solution of a practical nature. But the true reason is deep-seated and not easily recognised, though the world thinkers are beginning to deal with it and to see its outlines clearly. This reason is the conflict between certain great ideals, all of them based on spiritual ideas, but all of them prostituted to ends which lead to separateness, to hatred, party strife, civil war, widespread economic distress, terror of a general conflagration, and fear on every hand. We are surrounded by fear and uncertainty, grinding poverty, suspicion, plus the general collapse of the bulwarks of religion and government which hitherto seemed to offer a refuge.

Leaders—both national and religious—are everywhere attempting to deal with these problems, prompted sometimes by a true love for humanity, sometimes swayed by ambition, or galvanised into violent activity by some ideal for human, racial and national betterment. Sincerity and insincerity, hatred and love, service and exploitation, divisions and unifications are found on every hand. Catch words are everywhere—religious unity, standardisation of mankind, human freedom, the problem of the left and the right party, communism, fascism, nazism, the New Deal, liberalism and conservatism, creative living, population problems, sterilisation, utopias, the rights of the people, dictatorships, rearmament defence tactics, public education, secret diplomacy, isolationism—such are a few of the words which are today on everybody's lips, and which indicate the aliveness of humanity to its problems, to the difficulties with which it is confronted, and to the impasse which we seem to have reached. On every hand, people are coming to the front with some solution, gathering a party to put it over, and fighting for their ideal.

### [Page 641]

Every day sees money spent like water in order to offset the propaganda of some leader, or to support the ideas of another. Campaigns are held all over the world to raise the needed funds to overthrow some ancient entrenched ideal, or for the substitution of some new idea. Men and women in both hemispheres are swept today by the desire to change the old order and bring in the new era of economic comfort and peaceful living, and are dedicating their lives to the defence of some principle which seems to them of paramount importance, or to the overthrow of another principle of importance to their brothers. Attack of personalities, defamation of character, the imputing of motives, and the stirring up of hatred are a recognised part of the technique of those who—with good intention—are attempting to salvage the world, to bring order out of chaos, and to defend the right as they see it. Love of humanity and desire to aid is unquestionably present. Yet the chaos grows; the hatreds increase; the warfare spreads; past efforts seem futile to stem the tide which seems about to sweep humanity over the brink of disaster.

This factor of futility, and the fatigue incident to the long struggle, are today recognised by the leaders everywhere. There is a demand for a new way, a desire to know what is basically at fault, and to discover why the strenuous selfsacrificing and divinely motivated efforts of many hundreds of men and women have failed to stop war, solve the economic problem and release humanity.

It might be stated that the failure is due primarily to two things:

1. The effort has been expended in dealing with effects, and the underlying causes have not been touched, even when realised by a few. The attempt has been made to right wrongs, to expose evils and evil personalities, and to attack [Page 642] organisations, groups, parties, religions and national experiments. This has led to what appears to be a futile expenditure of time, strength, energy and money.
2. No effort has been made to find and blend into one organised whole the men of good will, of peaceful loving intention, and intelligent kindness and goodness in the world, so that they can cooperate together in their vast masses. Those constitute an incredibly large number of people who hate war because they regard all men as brothers, but who see no way to end it, as all the organisations to that end seem powerless in the last analysis. They grieve over the economic distress but do not know what to do, as all the various groups dealing with the problem are occupied with laying the blame on others and seeking scapegoats; they are conscious of the breakdown of the many efforts towards

good.

This spirit of good will is present in millions, and it evokes a sense of responsibility. This is the first indication in the race that man is divine. It is upon this steadily growing good will that the New Group of World Servers is counting, and which it is their intention to utilise. It is found in the membership of every group which exists for world betterment, and constitutes an unused power which has never yet been organised into a whole, as the loyalty and effort of the individual man of good will has hitherto been given to his organisation or endeavour. It is the intention of the New Group of World Servers not to interfere with this loyalty or to arrest any activity, but to gather into one organised whole all these people, without creating a new organisation or sidetracking any of them from the work they have already undertaken.

The New Group of World Servers is already a functioning active group. Every man and woman in every country in both [Page 643] hemispheres, who is working to heal the breaches between people, to evoke the sense of brotherhood, to foster the sense of mutual inter-relation, and who sees no racial, national or religious barriers, is a member of the New Group of World Servers, even if he has never heard of it in these terms.

The members of the New Group of World Servers belong to no party or religion and yet belong to all parties and religions; they assume no attitude or position either for or against any existing government, religion or social order. They engage in no political activity of any kind, and attack no existing order. They are neither for nor against a government or a Church, and spend no money, organise no campaign, and send out no literature which could be interpreted as attacking or defending any organisation of a political, religious, social or economic nature. They say nothing and write no word which could feed the fires of hatred, or tend to separate man from man, or nation from nation. Yet these members will be found in every political party and every world religion. They represent an attitude of mind.

The members of the New Group of World Servers are not, however, a band of impractical mystics. They know exactly what they seek to do, and their plans are laid in such a manner that—without upsetting any existing situation—they are discovering and bringing together the men of good will all over the world. Their united demand is that these men of good will should stand together in complete understanding and thus constitute a slowly growing body of people whose interest is shown on behalf of humanity and not primarily on behalf of their own immediate environment. The larger interest will not, however, prevent them from being good citizens of the country where their destiny has cast them. They will conform to and accept the situation in which they find themselves, but will (in that situation and under that government [Page 644] or religious order) work for good will, for the breaking down of barriers, and for world peace. They will avoid all attack of existing regimes and personalities; they will keep the laws of the land in which they have to live, but they will cultivate the spirit of non-hatred, utilising every opportunity to emphasise the brotherhood of nations, the unity of faith, and our economic interdependence. They will endeavour to speak no word and do no act which can separate and breed dislike.

These are broad generalities, governing the conduct of the men of good will who seek to cooperate with the work being done by the New Group of World Servers. As they learn effective cooperation and achieve steadiness in the right attitudes to their fellow men, they are gradually absorbed into the ranks of the New Group, not through a process of formal affiliation, for no such process exists (there being

no formal organisation) but through the development of the necessary qualities and characteristics. It is of value to reiterate at this point that *the New Group of World Servers is not an organization*. It has no headquarters, but only units of service throughout the world; it has no president or lists of officers; it has only servers in every country, who are occupied simply with the task of discovering the men of good will. This is the immediate task. These men of good will must be found and trained in the doctrine of non-separateness, and educated in the principles of cooperation and the characteristics of the new social order, which is essentially a subjective re-alignment, resulting in pronounced changes brought about through the weight of a world opinion, based on a good will which knows no national or racial barriers or religious differences. Year by year there should develop much active work and much dissemination of the teachings upon universal good will, so that it changes from a beautiful sentiment and becomes the [Page 645] practical application of good will by action in the affairs of every day life, in every country throughout the world.

In terms of Christian teaching, the citizens of the kingdom which Christ came to found must be discovered, and will be recognised by their spirit of synthesis, their inclusive point of view and their emphasis upon a world unity which is based upon our international synthesis (the recognition really of our human relations), our religious unity as children of the one Father, and our well known, though largely ignored, economic inter-dependence. The education of the men and women of good will will be in relation to the *expression of a practical loving understanding*. The New Group of World Servers will know who these citizens of the kingdom are and where they are to be found.

The next task to which the New Group of World Servers will consecrate their efforts will be to eliminate the fear in the world. This can be done and will take place when the men and women of good will awake to the fact of the wealth of good will there is in every land. There are millions of these men of good will in the world; they have been increasing steadily in numbers as a result of the agony of the world war, but, feeling isolated and alone, they have been impotent and futile. They have felt separated, useless and unimportant. As individuals, they are. As part of a great world movement, with a spiritual basis and expressive of the essential divinity in man, they are not. The massed power of good will, a thing which has remained hitherto unorganised, will be found to be irresistible. The work of the New Group of World Servers until May 1942 is to organise this latent power and bring it forth into expression by fostering it, by educational methods, and by indicating steadily the lines along which this potent spirit can manifest.

The New Group of World Servers should therefore organise [Page 646] for itself a programme covering this period, under the direction of Those who watch, on the inner, spiritual side of life. This programme must have three objectives:—

1. To discover, educate and blend together the men of good will, demonstrating to them the fact that in every country in the world, without exception, much is being done along the lines of
  - a. International understanding and the brotherhood of nations.
  - b. The betterment of human conditions by groups, churches and organisations, working along the new lines, without hatred, eliminating attack on groups or persons and the expressing of a partisan spirit,
  - c. Religious unity and spiritual unfoldment within and without the churches,
  - d. Educational activity, carried forward along lines of non-separativeness and broad inclusiveness.



This can be done through the instrumentality of a new magazine which will be the organ of the men of good will.

2. To prepare the men of good will for a repetition upon a far larger scale of the "act of appeal" which took place on May 6th, 1936. Then the Great Invocation was used by millions, and of its effectiveness there can be no doubt. It greatly strengthened the hands of the Hierarchy and established a "channel of contact" which can never again be broken. Greater similar efforts can be launched during the next few years and they will embody the next great spiritual effort and expression of the men of good will for which the intermediate period is a preparation. It is desirable that there should be, if possible, a far **[Page 647]** wider use of the radio, so that sequentially and following the journey of the sun, there may go forth over the air this appeal to God at the time of the full moon. The day of appeal will be the expression of the spiritual attitude of humanity and will lead to a subjective spiritual synthesis between the men of good will and the New Group of World Servers and the inner spiritual Hierarchy which is working to bring about the manifestation of the new order on earth, to inaugurate the New Age, and to materialise the kingdom of God on the physical plane.

To this future day of appeal or world prayer much thought and preparation should be given, so that the results achieved can be even more definite and potent than in the first quite successful attempt. Prayer or appeal is either a potent way of setting certain great forces in motion or it is not. The testimony of the ages is in favour of its efficacy along these lines.

3. To hold before humanity, as part of the living instruction which the men of good will will teach and live out in their daily lives, the necessity of a great group participation in a Day of Forgiveness and of Forgetting. This may be possible in a few years' time, but could be effectively tried in 1942. This is a forgiveness which is based upon a recognition of the universality of human error in the past, and the fact that there is no blame to be apportioned to this or that group, nation or church, but that we have all made mistakes, have all failed to understand, and have all been guilty of lack of love and of tolerance. It is not, therefore, a forgiveness which is based on a spirit of magnanimity or a sense of expediency or superiority, but upon a desire to forget the past, and to push **[Page 648]** forward into the New Age and participate in the new social order, free from the ancient hatreds, relinquishing the memory of the old mistakes in policy, judgment and method, and ignoring the habitual barriers and our normal separative instincts.

This is the triple programme to which the New Group of World Servers is pledged and in which we are urged to participate. To this endeavour they will in their turn call the men of good will. They have no other programme or intention.

Loosely knit together by mutual understanding and similarity of objective, the members of the New Group of World Servers stand, whether they are conscious or unconscious of each other or the group, as it is here described. In every country they are found and actively are working. Through them the men of good will are being discovered. Their names and addresses are being noted and collected into mailing lists. Their capacity, whatever it may be, to serve their fellow men, will be also noted when possible and utilised, if desired. Thus through the men of good will everywhere, the principle of good will can be nurtured and developed in every country, and eventually turned to practical use. These people will constitute a new body of practical thinkers in every nation, who will be no menace to any government, nor will they work against the established order. They will throw themselves into those movements and undertake those activities which can in no way foster hatred, spread enmity, or cause



division among their fellow men. To this group, no government or church can object.

Danger lies in laying down rules and in making forecasts. These will only lead to premature activity and hasty procedure. If the work which is outlined here proceeds along the desired lines; if, through daily use of the Great Invocation:

**[Page 649]**

Let the Forces of Light bring illumination to mankind  
 Let the Spirit of Peace be spread abroad  
 May men of good will everywhere meet in a spirit of cooperation  
 May forgiveness on the part of all men be the keynote at the time  
 Let power attend the efforts of the Great Ones  
 So let it be, and help us to do our part

the channel is widened and firmly established, and a day of prayer is duly organised; if the daily recognition of forgiveness in the sense in which St. Paul wrote when he said "Forgetting the things which are behind, press forward," becomes the rule among the men of good will, leading eventually to a world-wide day of forgiveness, then the task of the New Group of World Servers will go forward along constructive and fruitful lines, and will lead to success. Those Who seek to lead and guide on the inner side will also have reason to go forward with increased confidence, and the Christ will see the fruits "of the travail of His soul and be satisfied."

Having thus the programme for this immediate period outlined before us, what are we going to do about it? This programme cannot succeed nor can this middle party in the world—intermediate between the partisans and the groups *pro* and *con* in world affairs—come to fruition and constructive activity without each one realising the need, and bending anew every effort—individual, financial and spiritual—to the helping of the Plan.

## **2. The New Group of World Servers**

The first thing to be grasped is that there is a Plan for humanity and that this Plan has always existed. It has worked out through the evolutionary developments of the past ages and also through that special impetus which has been given it from time to time by the great intuitives and teachers of the races. Today there are a sufficient number of men and women **[Page 650]** in the world, adequately developed, so that they can contact it and work in connection with it. It is becoming more a matter of group recognition than of intuitive revelation. Secondly, it is to be noted that there is upon our planet a group of men and women belonging to every nation, who are definitely upon the Path of Discipleship and because of their status, they are all of them as definitely serving the race. They are subjectively welded together into a body, which we have called the New Group of World Servers, for lack of a better name. Their characteristics are well known, for many have made a careful study of this group for two or three years and many also form a part of it.

Prominent members of this group are to be found in every country in Europe, in China and Japan, in North and South America, and in South Africa. In Australia, New Zealand and other countries not enumerated above, members and servers of this group are to be found.

Many of these group members know or recognise each other from the similarity of objectives, ideals and methods, to be seen in their work, but in many cases they remain unknown to each other. Group members are to be found working in all fields of human enterprise, economic, political, social and religious. These four groups are named in the order of their importance in the present world situation. Religious difficulties and problems are perhaps the most easily handled and realised, because they are the most easily recognised. Religious antagonisms are rampant today but they are known for what they are, hence the religious field is mentioned last.

It is encouraging for us to observe, however, that the New Group of World Servers working in connection with the rapidly emerging plan of the Great Ones, has been vitally increased in numbers during the past few years and **[Page 651]** there is a much closer inner welding than heretofore. The group will be found divided into two parts:—

1. An inner nucleus, composed of those active servers who know themselves to be disciples, is consciously in touch with the Plan, and is strenuously working at its development.
2. Those who have responded to the vision as it has been presented to them by that inner nucleus, and have ranged themselves definitely on the side of the Plan. They are, therefore, men and women of good will.

Connected with these two groups, there is a steadily growing public which is becoming increasingly responsive to the new ideas. They have expressed their interest and are eager to see the Plan materialise in proper form on earth. The diverse needs of all these groups must be met and this is the definite problem of all who are working in conscious collaboration with the Hierarchy.

It is not easy for all of us who are working and struggling in the battlefield of life to see the world picture as it really is. It is difficult to appreciate the urgency of the present time, and to evaluate correctly the opportunity that is offered for the bringing of sorely needed changes. It is hard too to gauge the extent and the power of the forces working in opposition. It would be useless to refer thus to these forces, if there were no chance of success and the victory were not possible. Both success and victory are possible, if there is a unity of ideal and method amongst us.

A picture of the immediate problem to indicate possible dangers and suggest at the same time what should be done in the period immediately ahead, has practical value. Some of what is here said is already well known, but a re-statement of **[Page 652]** the situation is in order, for it will enable us to lay our plans with clarity and precision.

#### a. OBJECTIVES AND IDEALS

The statement has been made that Those who constitute the inner government of the world, or the so-called planetary Hierarchy, are working to facilitate the entry of the very ideals and aims into the consciousness of the race. These new ideals and aims are characteristics of the New Age. This statement is of importance, because it indicates that the effort now on foot is in line with the evolutionary development going on upon our planet. It is therefore assured of ultimate success. The work that the New Group of World Servers is endeavouring to do is intended to hasten that process, and so avert a long period of distress and disorder. Whether this effort succeeds or not, the final aim is

assured, but it can be hastened if men will only appreciate fairly the situation with which they are immediately faced and take the necessary steps to change the present condition.

The new Plan of the Great Ones is, therefore, in the last analysis, simply an extension of the Plan as it has always existed. No changes in the basic idea are involved. The success of the present endeavour is contingent upon the availability of the forces which stand for progressive righteousness and the ability of the disciples of the world to act in unison, and so to influence public opinion that there can be a worldwide change in human attitudes, but the members of the New Group of World Servers must refrain from dissipating their efforts in secondary activities. For these latter, there will be time, once the main objective has been reached. The immediate objectives of the Plan might be stated as follows:

1. *To raise the level of the human consciousness* so that intelligent [Page 653] thinking men and women will be consciously in touch with the world of ideas and the realm of intuitive perception. This means that they will be oriented towards reality.

Average men and women will then be led definitely to shift their attention from the world of the emotions in which they have hitherto lived, and will begin to live more in their mental natures, and to think clearly and wisely. As a direct result of a growing awareness of the two above mentioned groups, the masses, as a whole, will be definitely benefited. They will find their living conditions so ameliorated and wisely ordered that the present state of fear and of intense competitive struggle for existence will be superseded by a real measure of stability and security. A more leisured life will consequently be possible and this will enable men to unfold their powers—mental and spiritual—normally.

This is no picture of an immediate Utopia. The modification of the present situation, even in a small measure, is a Herculean task, and will strain the resources of the New Group of World Servers to the utmost.

2. The second objective of Those who are working out the Plan is the *clarifying of the international situation*. It is necessary that each nation should realise two things:—

First, the importance of attending to its own business and its own internal problems which are those of beautifying the national life, by the production of order, stabilisation, and above all, freedom. Each nation must internally adjust itself to peace. This must be done, not by the armed force of some powerful group, but by the wise consideration of the needs of the entire people, excepting no part of the national life.

Second, the prime importance of each nation realising [Page 654] its responsibility to all other nations, and the interrelation of all parts of the life of our world. This realisation will bring about a reciprocal interplay in the field of economics, for this is the most important field at this time. Practically all world problems and differences are based upon an economic situation. It is, therefore, more important in the solution of the present world problem than are the political rivalries and the selfish, individual, national ambitions.

The providing of adequate food, raiment and housing facilities to the unthinking masses everywhere will bring about a changed world psychology, which will be constructive and sound, and which will usher in the deeply desired era of peace and plenty. That the problem is unsolved is difficult no one

denies, and for this, man's selfishness and greed is responsible. It is, in reality, relatively simple, if not complicated by too much statistical deduction and the opposed selfishness of national and monied interests. The term "monied interests" is here used to designate no one class in particular for the transition of money out of one set of hands into another provides no real solution. Whoever possesses the money at any particular time wields power, and this is true, whether it is the present capitalistic class or an enriched proletariat or a grasping government.

3. The third objective is the *growth of the group idea* with a consequent general emphasis upon group good, group understanding, group inter-relation, and group good will. These four are the ideals of that subjective group, working on the physical plane, which we call the New Group of World Servers.

If these ideals can be materialised, this new group provides [Page 655] a nucleus for that future world group which will gradually knit together all men in the cause of true brotherhood. This group will not be occupied with experiments in the various fields of human life or in connection with world problems. Its members will not work for political prominence or for the success of any particular experiment in the field of economics, politics or religion. Their work is the emphasis of the underlying principles and the education of public opinion along the new lines. They will seek to reveal to humanity the true and underlying inner synthesis, which is based on uniform objectives and which leads to that universal good will which will enable a man in any country to identify himself with his brothers in other parts of the world.

This group will provide an international unit, made up of intelligent men of good will, which must inevitably control world destiny and bring about world peace and thus organise the new world order. They will do this without the use of the old political machines, the violent propaganda, and the organised force which are characteristic of the old order. Their method is the method of education; they will mould public opinion and foster mutual good will and national, religious and economic inter-dependence. What they are really attempting to do is to awaken into fuller activity an aspect of human nature which is always present but which has hitherto been subordinated to selfish or ambitious ends. Human beings are innately kind when their minds are not distorted and their vision impaired by the false teaching of any selfish interest, political propaganda and racial or religious difficulties.

Upon this fact we take our stand and, given right opportunity and adequate aid, the work of the New Group of World Servers will demonstrate this fact. This new group provides a field of effort and a centre of energy towards which all men of good will everywhere throughout the world [Page 656] can turn, thus pooling their resources, strengthening each other's hands and sounding forth in unison the note of mutual cooperation for the good and well being of all, irrespective of creed or race. This is not a vague and mystical generalisation, carrying with it no practical purpose or plan. It is a statement of the ideals of a very large group of intelligent men and women, found today throughout the world and working in cooperation with Those upon the inner side of life Who *know*. These aims will be achieved, not by propaganda backed by force, but by example, backed by sacrifice and love. Another important objective of the Plan, which will materialise later when world conditions are bettered, is the emergence into physical plane activity of that group of souls of Whom the New Group of World Servers are the outer representatives. This appearance can be called (in Christian phraseology) the second coming of Christ with His Disciples, or it can be called the manifestation of the planetary Hierarchy or the appearance of the Masters of the Wisdom, Who will restore upon earth the ancient mysteries and institute again the order of Initiation.

Such is a broad and general idea of the objectives of the Plan and the aim of its Custodians. Each phase of it constitutes a field of active service, and all men of good will everywhere and the members of the New Group of World Servers find their place in one or another of its departments. The members of this group are, in reality, an intermediate group, between the Custodians of the Plan, as They express the mind and purpose of God, and the intelligent public. They constitute the "brain trust" of the planet, for they are definitely wrestling with the problem of unrest and distress in the economic, political and religious fields. Through them the Plan must work out, and if they work with the desired selflessness and wisdom, and if they demonstrate adequate skill in action, they [Page 657] will eventually achieve much power. It will, however, be power based upon an intelligent good will, upon a right understanding of brotherhood and upon a determination to bring about the good of the whole body and not the good of certain sections of the national life or of certain nations at the expense of other sections and other nations. Hence, my constant emphasis upon the necessity of thinking in *terms of good will to the whole*. The very effort so to think is part of the technique required to expand the present human consciousness, and in these words I have stated the basic principle underlying the new technique of world unfoldment and integration. The development of self consciousness and of the uniquely separative individual has been the right and desired technique in the past. The development of group consciousness, through the activity of the New Group of World Servers, is intended to be the right and desired technique of the future.

Speaking generally, we have, therefore, in the world today the unintelligent masses who are rapidly becoming self-conscious under the pressure of modern life and our modern educational systems. We have secondly, the truly self-conscious thinkers or individuals who have assumed world control and prominent place in world affairs, through the power of their thoughts and the emphasis and magnetism of their personality. By the clarity of their thinking in their chosen field, they dominate the masses, but they are dominant in a separative sense. These masses whom they control can be divided into two divisions:—A restless, alert, discontented and intelligent minority (a minority of about forty per cent of the whole). The remaining sixty per cent is formed by the unthinking masses, who are little more than emotional animals. They live, work, suffer and fight, but have no real idea of what it means, or of where they, as a race, are going. [Page 658] With these latter there is little yet to be done. With the forty percent, however, much can be achieved when the New Group of World Servers is sufficiently coherent. Notice should be taken also of the world idealists and workers, who are pledged to the working out of some ideal which seems to them to embody all that is desirable and to solve the problem as they see it around them. Under this group could be placed the leaders and dictators of the world at this time, no matter by what name they call themselves. That their methods may not be desirable, is of course often true but is relatively immaterial. Rightly or wrongly, they are working under the inspiration of an idea; they are bringing about definite changes in the minds of their fellow men and in world conditions; they are evoking a mental response from the public and the world. They are, therefore, placing the world in their debt, by inaugurating those changes which are altering the world rhythm and speeding up its tempo. They are thus preparing us for the still more revolutionary changes of the new age. Some of them are to be found included in the New Group of World Servers.

Members of the New Group of World Servers stand for the following ideals:

1. They believe in an inner world government and in an emerging evolutionary plan. They can see its signs down the ages. That they may express the significance of this inner world government and of the planetary Hierarchy, in varying terms, is inevitable. That they may regard it from the peculiar angle of their own tradition and schooling is also inevitable but unimportant. That which is of importance is



that they are in touch with the centre of energy which is attempting to guide human affairs; they know something of the detail of the immediate [Page 659] plan, and to the furtherance of this they are bending all their energies.

2. They are steadily cultivating an international spirit of good will and to this they consecrate every effort. They avoid all points of dissension, regarding them as incidental to the point in evolution which the race has reached and they are convinced of the inevitable change for the better which is on its way. They emphasise the point of common endeavour and seek to interpret to the public the trend of the present world efforts as these begin the work of swinging the world on to new paths and producing in the minds of the people new and better ideals.

3. They seek to teach also the fact that the many national, religious and social experiments are only modes of expansion, ways of growth and needed lessons. They seek to point out that the effects of these will be twofold. First, they will demonstrate the usefulness of those lines of thought and consequent methods which will eventually bring about the release of mankind from its present limitations and distress. These experiments are not lost effort. They have a definite place and purpose. Second, they will demonstrate the recognition of those methods and techniques in government and religion which are undesirable, because they spread the virus of hatred, breed class and racial distinctions and are consequently detrimental to world understanding, international good will and spiritual amity.

There is no thinking man today in prominent position who does not in his highest moments appreciate the necessity for world peace, international order and religious understanding—all leading in the last analysis to economic stability. The [Page 660] right order by which men will find that stability is the ancient one that certain fraternities have ever emphasised:—Unity, Peace and Plenty. They lead sequentially and automatically from one to the other. The major instrument today for the achievement of world unity is the New Group of World Servers. It is as yet only potential but, given opportunity, and the necessary means to go forward with its work, it can make real changes in the public consciousness during the next few years and eventually can swing the mass of public opinion behind it. It can go forward to a large usefulness and can constitute eventually a most potent instrument to bring about the needed unity, peace and plenty. Their usefulness, however, can only be brought about by a strenuous effort and by constant self-sacrifice on the part of all who know something of the aims of the group and what the Plan seeks to bring about.

#### b. IMMEDIATE LINES OF ACTIVITY AND TECHNIQUES

Two immediate lines of activity are imperative. The members of the New Group of World Servers must have the above outlined ideals and objectives held constantly before them and they must also, as far as is possible, be brought in touch with each other. This work calls for immediate attention. The aims and ideals of the New Group of World Servers must also be presented constantly and clearly to the thinking public. The form in which this must be done and the medium used is for the associated servers to decide. Attention should be called to those activities which are obviously in line with the Plan, and the work and the programmes of the World Servers wherever they are found and located must be made known and aided. To do this, we need to combine wise and deliberate action with speed, owing to the urgency of the crisis. Those whose function it is to cooperate and help will appear, but our spiritual perception must be alert to recognise [Page 661] them. They must evoke recognition, first of all, through their spiritual idealism and secondly, in the field of work, through efficiency and



capability. It is essential that they possess, as far as possible, the qualities of intuitive spiritual perception, but it is also imperative that they possess practical experience and training in efficiency in the work of moulding public opinion, in the circulation of ideas and in the understanding of human relations in the various fields of human expression.

By means of right inner activity and wise leadership, the New Group of World Servers will respond increasingly to the presented new ideas and will grow in strength, optimism, inner relation and interplay. They will and should become a strong united body in the outer world. The test will then be to hold the inner clarity of vision and the inner subjective relationships and, at the same time, pursue the work in the world with united, intelligent effort and with success. The true values, based on good will and brotherhood and founded in man's innate divinity, must be skillfully preserved; the right use of opportunity, plus the consecrated utilisation of world power, will call forth that skill in action which comes from true dedication and right meditation.

The New Group of World Servers has the immediate task of achieving power in moulding men's ideas to the needed changes of thought and the new technique of work all over the world. To do this, there must be the explanation of the ideas which lie behind the group and a clear statement of those parts of the Plan which are of immediate application. There must be a steady emphasis upon the reality of that which is inner and subjective (the world of real values) and upon the dynamic power of ideas as they control, and can be shown to control, all that is happening in every disturbed nation today. *What is going on in the world today is the [Page 662] working out of ideas.* As to the technique to be employed certain contrasts might be touched upon.

All nations at this time are engrossed with the imposition of some idea, or group of ideas, upon their peoples. This seems to the leaders, no matter how enlightened they may be, to necessitate force in some form or another and to call for drastic coercion. This must necessarily be the case where the time factor is misinterpreted. The immediate good of the people as a whole is felt by the leaders far to outweigh any temporary happenings to individuals and smaller groups. In the work of the New Group of World Servers, this time element will be better understood and the work must be carried forward with as much rapidity as possible, yet without any coercion, mental or physical. The laying of right foundations and the promulgation of right principles is of tremendous importance and must be ensured, but there must be no undue emphasis laid upon the regimenting of men's thoughts within a given time. With care, with prevision, with forethought and with skill must the ground be laid and the arguments given for the fostering of good will and the growth and spread of brotherhood on an international scale.

Theoretically, the ideal of brotherhood has been presented by many organisations, by many fraternities and many theosophical bodies; but those who have promulgated the idea of brotherhood in these various organisations are themselves too separative and sectarian to carry forward the work constructively. Theirs is not now the function to organise the men of good will in the world for they insist on labels, on certain exclusions, on working for their organisation more than for humanity, and on the necessity of people to affiliate with them. They emphasise the need to adhere to certain formulated beliefs, such as the doctrine of reincarnation as the basis of brotherhood, or the fact of the Masters as the [Page 663] background of the Plan, but men of good will can believe all or none of this. Such doctrines do not affect their recognition of certain great evolutionary trends, nor the necessity to recognise man's essential relationships. That the service rendered by the groups who have promulgated these ideas is immeasurable and that humanity is deeply in their debt is undoubtedly true. That hundreds of the members of the various organisations are affiliated with the New Group of World

Servers is also entirely correct; but the materialising of these ideas, which have hitherto remained theoretical, is the prime function of the New Group of World Servers. They have to remove the whole theory from the realm of sentiment, of idealism, and of mystical aspiration and must bring the question, as a concrete demonstrated factor, before the public.

They must place the emphasis upon the expression of good will and the fulfillment of the law of love and not upon affiliation with organisations, with their labels and their doctrines. The New Group of World Servers must keep itself free of all of these, for otherwise the work will crash upon the ancient rocks of doctrine and of organisation. The members of the New Group must remain loosely linked together by their mutual good will and the unanimity of their objectives, expressed irrespective of national boundaries, racial distinctions and religious prejudices. It must throw the weight of its influence behind all movements, which are struggling to overcome differences and which express similar aims. Its members will sponsor, aid and foster many endeavours which works toward international understanding and synthesis, and express those religious interpretations which teach the spirit of unity.

The power which the New Group of World Servers will eventually yield, will be drawn from two sources:—first, from that inner centre or subjective world government, [Page 664] whose members are responsible for the spread of those ideals and ideas which have led humanity onwards from age to age. This inner centre has always existed and the great leaders of the race, in every field, have been connected with it. The great idealists and world workers, (such as the Christ and His great brother, the Buddha, and those lesser workers, such as Plato, Spinoza, Abraham Lincoln, or Florence Nightingale) have all been associated with this centre. The range of these associates is tremendous and the grades of these workers are many, but self sacrificing work for the betterment of human living and love of their fellow men have distinguished them all. Yet all drew their light and inspiration from this central focal point. The members of this government may be alive in physical bodies or discarnate. It is assumed that there is belief in immortality among those who read these pages—a belief in the perpetuation of the conscious soul in some dimension. These great souls are primarily distinguished by the fact that they know no mental limitation, and their inclusiveness is such that for them there are no racial distinctions nor any religious differences.

The second source from which the New Group of World Servers will draw its power will be from the men of good will in the world at any given time. They will be able to swing into activity at any moment such a weight of thought and such a momentous public opinion that they will eventually be in a position definitely to affect world affairs. One of their functions will be to bring into touch with each other, men of similar ideals and also to direct and further their efforts.

Knowledge of these ideals will be spread everywhere in the face of opposition and distrust; these truths must be expressed in every possible language and by every available means, and every available person must be utilised to circulate them. No effort should be spared at the present time and for [Page 665] the next few years. This work must first of all, be undertaken through the medium of the printed page and later, when trained people are available, through the medium of the spoken word. There must be synthesis of effort and the elimination of unnecessary and personal aspects of the work.

Members of the New Group of World Servers learn mostly through the ear and through that careful attention which comes from an inner attitude of constant listening. They are unfolding that spiritual perception which is latent but unused in the average man. They have to catch the new Words of Power

as they come forth from the centre of spiritual light and force in the world and, at the same time, they must be attentive to the cry of humanity as it voices its highest hopes, longings and desires. This attitude of listening and of a subsequent prompt readjustment of the inner, received commands, is characteristic of the New Group of World Servers. The mass of people whom they will eventually gather around them must be taught, and learn through the eye, through the printed page, and later through a sensing of the vision. These two points must be remembered in planning the work and in finding the workers.

A word should be spoken here about the dangers the New Group of World Servers should seek to avoid. It must not be forgotten, first of all, that many people of many races and religious views, form a part, consciously or unconsciously, of this group. Some of them are so close to the Plan that their clarity of vision and their understanding is very real. They know. They need to be very sure, however, as to their right action from the angle of time. Skill in action is their main problem and not accuracy of perception. Others are not so close to the Plan and only know it in a vague and general way. They are consecrated and dedicated souls, but personal ambition and national and religious prejudices, still govern [Page 666] their minds, their reactions and their habits of speech. They sometimes resent the fact that others of different race, tradition and religious sentiment may be as close to the Plan and the Custodians of the Plan as they are. They question the authority of individuals in the New Group of World Servers and sometimes work towards the undoing of disciples in the same field as their own. This must not be. There is no time today for such trifling things as personal prestige, or for the emphasising of one organisation at the expense of another, or for the assumed priority of this or the other teaching. These are the things that do not matter, but which do hinder. What is of importance at this time is the unified stand which can be made by the men of good will in the world during the next few years in order to turn the tide in human affairs, avert possible catastrophe and bring in the era of unity, peace and plenty. Personal ambitions have to go. Personal desire, self defence, or self assertiveness have no place in the ranks of the New Group of World Servers. How can good will be fostered in the world, if those who profess it are fighting amongst themselves? How can the Plan of the Great Ones make progress and the leadership of the world pass into the hands of those who have a definitely spiritual objective if they are quarreling over place, position, and precedence? Personalities do not count and only souls have power.

Let all of us, therefore, who belong to the New Group of World Servers or who respond to their message of good will, sacrifice our personal differences, our petty interpretations, and our selfish ambitions upon the altar of world service and friendships. Thus we can offer to the Custodians of the Plan an instrument which They can freely use.

Another danger may arise if undue emphasis is laid upon the organisation aspect of the New Group of World Servers. It must never be forgotten that there is here no ordinary [Page 667] organisation, such as is usually found in the world. The group is an organism, not an organisation. It is not a propaganda group, as that term is usually understood. It is not interested in politics, religion or place. Its work is the educating of the human being and the expanding of the human consciousness, so that the newer and truer ideas may be grasped. Its function is the spreading of the message of international good will and religious unity. The members of the New Group of World servers are primarily interpreters. That they may have high place and position, that they may be powerful and influential people, that they may work through the spoken and the printed word, that they may employ every possible means which brains and money can use in their endeavour, and that they may evidence the highest skill in action will be true if things progress as desired; but all these things are to be regarded as simply a means to an

end—the production of worldwide good will, of intelligent and loving understanding and unity, peace and plenty.

The outer organisation is of importance in so far as it leads to the skillful use of opportunity and money, but the organisation is again only a means to an end. The organisation of the New Group of World Servers is not possible. They must ever remain unorganised and unlabeled, free to work as they individually see fit. It is the organisation of the available resources to which we refer, so that the Plan may be promoted, the ideals become practical and the work be carried intelligently forward.

The various plans under consideration for the furthering and growth of the New Group of World Servers, should and will go steadily forward. The ideas briefly outlined above should be worked out in detail. People must be trained to work for the expansion of these ideas. The general public must be educated as to the aims and objectives of the new [Page 668] group. Meditation groups should be formed, dedicated to the work of contacting the vision and of drawing in the needed wisdom and power. The Great Invocation should be increasingly used, and daily and hourly must the Invocation be sent forth. The gist of that which is here set forth should be rearranged and readapted for the use of the general public for it is only through constant reiteration that men learn, and these things must be said again and again before the real work of the New Group of World Servers can make itself felt.

The function of the New Group is to balance the forces leading to disintegration and destruction by embodying in itself the forces of integration and construction. The New Group will eventually offset the tendency (so prevalent at this time) towards racial hatreds, and the teaching given out will tend to negate the present ideas which are powerful in producing the current cleavages and barriers among men, thus causing separation and war. Where there is an appearance of a group or groups, expressing ideas which potently emphasise one angle of public opinion and one aspect of life, there must inevitably appear, under the law of balance, that which will offset it. At the present point in the history of the race, the groups which foster the spirit of cleavage and which build up barriers to impede the free spirit of man, have appeared first. They do their needed work, for they too are included in the Plan. Then, under the law, there must appear the group or groups which embody those ideas which lead to integration and constructive building. They will swing the world on to a higher turn of the spiral; they will heal the breaches, break down the barriers, and end the cleavages.

### c. FUNCTIONS OF THE NEW GROUP OF WORLD SERVERS

It would be of value at this time to indicate three of the functions of this New Group so that there may be a clear [Page 669] picture of the work that must be accomplished during the next few years. This work is intended:

1. To produce a balancing of the forces present in the world today and responsible for the widespread unrest and chaos, so that it will be possible for the race to swing back to a point of equilibrium.
2. To act as the interpreters of the new attitudes and the new activities which must eventually govern men in the coming New Age.
3. To bring about the eventual synthesis and unification of the men of good will and of understanding into one coherent body. The many who are working in isolated fashion in the various fields of human endeavour (political, religious, scientific and economic), must be brought into touch with each other,

and thus made to realise their essential unity.

The major objective and aim of all who are associated with the New Group of World Servers is to bring order out of chaos, and to resolve the widely separative issues of modern life into some kind of stability. Men would then have time to make the needed readjustments, to think through to a few vital conclusions, and to bring about a period of relative quiet in which to order the newer ways of living, so that the wider issues may be perceived and developed.

At present, such is the distress of mind, so great is the economic suffering, and so deep seated is the widespread illusion, that there is no opportunity to precipitate that which is imminent. It is not possible for the new ideas, which constitute the coming ideals of the race, to make any real headway. As yet, these ideas are only sensed and appreciated by a few intuitives and thinkers; the masses remain unaware of the implications of the new order. These thinkers may be oriented towards [Page 670] unity and good will, but the majority seize upon the ideals presented to them, bend them to their own ambitions, and distort and misapply them to their own selfish ends. They enforce drastic measures upon the people in order to bring about the acceptance of these ideas by an ignorant and dissatisfied public opinion.

We live in an era of extremes,—of extreme riches and extreme poverty; of extreme ignorance and extreme learning; of extreme discontent and the extreme satisfaction of personal ambitions; of extreme selfishness and extreme selfsacrifice. On every hand can be seen the wrecking of the institutions of the past, with consequent chaos and disaster, despair and suffering. At the same time we have the loud shouting and the active work of certain idealists, who seize upon the presented opportunity to swing the masses and the nations into certain activities in the spheres of government and religion. Their measures seem right and good to the selfimposed leaders, but they are often, in the last analysis, only misinterpreted ideals, growing out of a dimly sensed idea, and are usually unjustly enforced and wrongly applied. Between these extremes the masses swing,—inert, helpless, unthinking, easily swayed, regimented and standardised.

In every country in the world today, men of good will and of true understanding are to be found. Many thousands of them are known. They are however, either ridden by fear or by a feeling of futility, and by the realisation that the work to be done is so stupendous that their little isolated efforts are utterly useless to break down the barriers of hate and separation everywhere to be found. They realise that there is apparently no systematised spread of the principles which seem to hold the solution of the world problem; they have no conception of the numerical strength of those who may be thinking as they do, and they are consequently rendered impotent [Page 671] through their loneliness, their lack of unity, and the dead weight of the surrounding inertia. The powerful thinker or the ambitious demagogue, and the man with a true love of his country (but with his own selected ideas as to the right solution of that country's problem) are today availing themselves of the general inertia and of the world crisis and depression in order to impose (if need be, by force) those systems of governments and of control which will materialise their interpretations of the ideal. These the masses have to accept, and because they normally take the line of least resistance without thinking, they are easily regimented into compliance.

The argument of the leaders is that the masses have not the long vision, and do not, and cannot, know what is good for them. This is undoubtedly true. They must, therefore, be told what to do, and be led blindly or by force to that state and form of civilisation which the leaders and their associates believe



(often quite sincerely) to be the best. In the process, those who disagree or who are thinking for themselves must necessarily go to the wall and be silenced, for the good of the whole. Such is the general situation, with certain national differences of no major importance in the light of the basic problem. The well-being of the national life may be sensed and desired, but the integration of that national life into the greater whole of humanity—of this the leaders seem, as yet, to have but little vision.

Attack by one party upon another party in public, national or political life, or of one group of thinkers (advocating their peculiar ideas) upon another group of thinkers with differing ideas, has long been the custom. In this process the more powerful obliterate the weaker, and the masses are exploited and told what to do and to think, with no real effort to bring them into a condition of right understanding. It is the same in the religious field, but the religious differences of the race are [Page 672] of such old standing that there is no need to enumerate them here. Militarists and pacifists in their many groups, Communists and conservatives, socialists and Nazis, republicans and Fascists, democrats and progressives, labour and capital, Catholics and Protestants, agnostics and fanatics, politicians and idealists, criminals and the enforcers of the misinterpreted law, ignorant masses and the intelligent few, plus the class distinctions, the racial differences, and the religious feuds in both hemispheres, have reduced the world to turmoil and complete disunion and feebleness.

Out of this condition, how shall order be restored? How can the economic situation be stabilised, and the world be brought to a condition where there is a just and right sufficiency for all? How can national differences be healed and racial hatreds be ended? How can the many religious groups pursue their work of leading men to an expression of their divinity along the lines of individual heritage, and yet at the same time exist in harmony and present a united front to the world? How can wars be ended and peace be brought about on earth? How can a true prosperity be established, which shall be the result of unity, peace and plenty?

Only in one way. *By the united action of the men and women of good will and understanding in every country and in every nation.* Steadily and quietly, with no sense of hurry, must they do three things:—

First, they must discover each other and be in touch with each other. Thus the sense of weakness and of futility will be offset. This is the first duty and task of the New Group of World Servers.

Secondly, they must clarify and elucidate those basic principles of right living, good will and harmony, which are recognised, but not applied, by all right thinking [Page 673] people today. These principles must be formulated in the simplest terms and made practical in action.

Thirdly, the general public must be educated in these principles. Steadily, regularly and systematically, they must be taught the principles of brotherhood, of an internationalism which is based on good will and love of all men, of religious unity, and of cooperative interdependence. The individual in every nation and group must be taught to play his important part with good will and understanding; the group must shoulder its responsibility to other groups; and the responsibility of nation to nation and of all nations to the world of nations must be explained and emphasised.

This is no idle or mystical, impractical program. *It undermines and attacks no authority or government. It is not interested in the overthrow of rulers or the downfall of any political or national party.* It calls for intelligent and practical effort. It will call for the cooperation of many types of mind



and many trained executives. The men of good will in every country must be discovered, and all who respond to these ideals must be gathered together through mailing lists. Their cooperation must be sought and systematised. This program will call, eventually, for the assistance of many lecturers and writers, who will work along the same idealistic lines but with differing methods. Through their knowledge of their own country, and of the best way to bring these basic truths home to their own nationals, they must be left free to work as they see best for their particular nation. They, and all men and women of good will constitute the New Group of World Servers. A central group, chosen from among them, should synthesise this work and coordinate it, whilst giving the widest latitude to individual servers and workers.

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This program will require patience and much cooperative work. The members of the New Group of World Servers must be discovered through their reaction to these ideals; they must be trained in the new policies, and educated in the technique of right thought, non-aggressive action, and the elimination of antagonisms of every kind; they must be taught the manner by which these basic ideals of world unity, economic synthesis and religious cooperation are to be expressed and attained. The law of *Love*, expressed *intelligently*, must be applied to all human relationships.

This work of educating the men and women of good will in the world must be proceeded with as rapidly as possible. The work must, however, be carried on with no infringement of harmony. There must be no interference with national preferences and programs, and no belittling of national governments, no matter what they may be. No political activity should be carried on in the name of the New Group of World Servers. Such action would continue the old methods and perpetuate the old hatreds. There must be no attack upon any party or group, and no criticism of any leader or national activity. Such old methods have long been tried and have failed to bring peace on earth. The members of the New Group of World Servers, and those associated with them, stand for no party, neither for nor against any group or form of control. This is their imperative position. For attack or counter-attack they have not time, energy or money. Yet their attitude is not one of "passive non-resistance". They are at work balancing world forces, and fostering the growth of that group of men who stand for good will, understanding and brotherhood.

The world of men today can be divided into two major groups. They are those who are fighting *for* some political party, some form of national government, some religious, **[Page 675]** social or economic attitude. They are against all that is not of their inclination. There are those who are opposed to them, and who are ranged *against* them. Partisanship, fighting for or against, and party spirit distinguish the modern world of men. With these activities, which lead to separation and division and strife, the New Group of World Servers have no time or interest. They stand for those attitudes which will eventually produce a third party, free from political and religious hatreds. As yet they are unknown, unrealised, and relatively powerless to make a definite impression on world thought. If, however, there is skill in action and an adherence to the principles of harmonious cooperation, they can, in a very few years, demonstrate real power and influence.

The work can then swing into its second cycle of pronounced and definite influence. This will be possible only if those who have this vision will make every effort and every possible sacrifice of time and money to bring it about. Between the exploited and the exploiting, the warlike and the pacifist, the masses and the rulers, this group will stand, taking no sides, demonstrating no partisan spirit, fomenting no political or religious disturbance, and feeding no hatreds, either of individuals, nations or races.

They will stand as the interpreters of right human relations, for the basic oneness of humanity, for *practical* brotherhood, for positive harmlessness in speech and writing, and for that inner synthesis of objectives which recognises the value of the individual and at the same time the significance of group work. The propagation of these ideas and the spread of the principles of good will will produce this third group in world affairs.

In a few years time, if the work is carried forward along these lines, public opinion will be forced to recognise the potency of this movement towards peace, international understanding, and mutual good will. Eventually, the numerical **[Page 676]** strength of the men and women of good will in the world will be so great that they will be able to influence world events. There will then be enough people enlisted in the cause of good will to affect definitely the trend of world affairs.

No idle pacifism will be taught. It is no mystical dream which waits for God to take action and which relies on the future to straighten things out. It is no impractical idea, incapable of application. It is the plan for the development of a group of people, gathered out of every nation, who are trained in the spirit of good will, and who possess such a clear insight into the principles that should govern human relations in world affairs, that they can work with power in the field of human peace and understanding. It is a systematised process of education. By its means, men and women everywhere are to be trained to live as exponents of good will in every department of life, and the power of intelligent good will to adjust difficulties in every department of human affairs is unbelievably potent. But as yet, that growing spirit of good will has not been intelligently developed, applied, and systematised. Thousands of men and women are ready today throughout the world to be so trained, and to be brought into cooperation with each other, so that there can eventually be unity of effort in the cause of peace and harmonious relations. The New Group of World Servers seeks to discover these people, and unify them into a coherent group.

In conclusion, it might be said, therefore, that the New Group of World Servers seeks to help in the restoration of World balance and peace through the activity-coordinated, definite, and applied—of this emerging group of people, who can constitute a third group or "middle party" (to borrow a phrase from the field of politics) between those who are fighting for, and those who are fighting against, any group, religious organisation, political affiliation or form of government.

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Through their work, the consciousness of humanity will be steadily evoked on the side of righteousness and peace. Righteousness will be regarded as the conscious establishing of right relations with one's fellow men. When the mass conscience is evoked and functioning, a stabilized opinion will be possible, and will be so strong that, in every country, acts of cruelty, of oppression, of enforced obedience through penalising, of selfish aggrandisement at the expense of the helpless, of personal ambition, and of war will no longer be tolerated.

The time must come in the history of humanity when so large a number of people have been awakened to the finer spiritual issues and values that the old attitudes and activities will be rendered eternally impossible on a large scale. This coming period will be the correspondence in the life of humanity to that stage in the life of the disciple and Christian wherein he is no longer a victim of his wrong tendencies and habits, but begins to dominate them by imposing his enlightened spiritual will upon his lower nature. This stage can now be developed in our present day humanity for the first time in its history. One of the main functions of the New Group of World Servers is to bring about these changed

attitudes, to foster the growth of a true public opinion through the education of the thinking people in the principles of good will and right relations. They in their turn will educate the masses. Thus it will be possible to profit by the emerging tendency towards righteousness and good will which is today most definitely present, even if weak and as yet but little realised.

The second function of the New Group of World Servers is to interpret the ideals and objectives which should govern the race and to familiarise the public with the immediate possibilities. By these means, they will eventually awaken in the masses an intelligent response, an ardent desire and a right [Page 678] activity. In this way the idea of the few will become the ideal of the many, and will finally make its appearance as a working fact in human consciousness. The new, compelling, inner impulses must stand revealed to the human intellect. The growing tendency towards brotherhood (of which our modern philanthropic enterprises are an illustration), the ideal of group welfare in contradistinction to individual aims of a selfish and ambitious kind, and the enunciation of those principles which must and will govern the next world cycle,—these interpretations and their right and intelligent application must be carried forward. Through this form of mass education the new age will begin to make its potencies felt. The activities of the New Group of World Servers will lead to the establishment of two momentous facts. These are as yet only theories to the mass, though established knowledge to the few. They are:—

1. The fact of an intelligent, unfolding *Plan* which underlies the entire evolutionary process of the world, and which history and the growth of human consciousness demonstrate infallibly.
2. The fact of immortality, or of life which persists when divorced from the body.

The recognition of these two facts will bring about great changes in World attitudes and governments, when the underlying purpose of world events is grasped and when the hope of immortality becomes a known accepted fact. World affairs and modern life conditions will then be seen in true perspective. Upon this we need not here enlarge, but when it is seen that the growth of good will in the world is the normal emergence of that which is inevitable, and when all that is occurring is seen in its relation to an eternal future, there are [Page 679] carried to our minds implications of profound magnitude to the race.

The third function of the New Group of World Servers, and one that is of immediate import today, is to gather together into one loosely knit group, the men and women of good will throughout the world. Those who respond to these ideas and who show no antagonistic reactions to these truths must be brought into relation with each other. This group is today in existence. The nucleus for the work is already there. Their numbers must be steadily increased and their usefulness developed by a steady education in the basic principles of good will, during the next five years. Sufficient momentum will then have been developed so as to make it possible to initiate right activity. The New Group of World Servers should then be in a position to mould public opinion.

#### d. RULES OF PROCEDURE

Such is the basis with which the New Group of World Servers is faced. What should be the immediate procedure?

The following procedure is suggested. The details of its application will vary from time to time in the different countries.

The men and women of good will who are willing to listen, to consider and to work, must be found and contacted in every country.

Secondly, these men and women of good will should be subjected to an intensive training. This should be carried forward through printed pamphlets, personal contact, and correspondence; through lectures and discussions and eventually, if possible, through the medium of some periodical which will literally be the organ of the New Group of World Servers. It will carry information as to the activities which foster good [Page 680] will, international understanding, world education and scientific achievement.

At the end of that period there should be enough people in the world who are alive to these principles and to the opportunity, so that they can begin to make a definite impact upon the public consciousness. In this way the contacting of the true intelligentsia of the world will proceed with increased rapidity. The education of these thinkers should be carried on by the World Servers in conformity with the following rules:—

1. No word must be spoken or written which could be construed as evidencing partisanship, or as an attack upon any ruler, any form of government, or any national activity. "Hatred ceaseth not by hatred; hatred ceaseth by love."
2. Nothing must be published in any pamphlet, newspaper, circular or letter which could evoke antagonism from any government, any political party, any economic strategist, or any religious organisation. Only principles of universal application must be expressed, and no partisanship is permitted.
3. No race or nation must be regarded (either in the spoken or written word) as of greater importance essentially than any other race or nation. Humanity as a whole must be emphasised. Yet those who think otherwise than this must not be subjected to attack. Racial hatreds, religious differences, and national ambitions are to be ignored by this balancing third group, the New Group of World Servers.
4. Members of the New Group of World Servers are never to identify themselves with any political, religious or social propaganda. Such propaganda is separative in its effects, [Page 681] and breeds divisions and hatreds. Some of the World Servers and men of good will may themselves be members of political, religious or other organisations committed to activity of the kind which causes divisions. This may happen through their past inclination, by enforced national discipline, by heredity, or by force of circumstances. When men of good will find themselves in such a situation, they can refrain from breeding hatred and from active antagonistic propaganda, and can regard their position as one which will enable them—in a very difficult setting—to interject the theme of brotherhood by living in a brotherly spirit, and by expressing understanding and love.
5. Units of Service in all nations must be built up steadily. A number of such units already exists. Their objectives are as follows:—
  - a. To educate the people in their nation in service, in kindly effort, and in non-aggressive action. A *positive harmlessness* will be inculcated, which in no way negates intense, intelligent activity, and the

propagation of those ideals which lead to mutual understanding, and eventually to unity, peace and plenty.

b. To provide in every country and eventually in every city, a central bureau where information will be available concerning the activities of men and women of good will all over the world, and of those organisations and groups and parties who are working along the lines of international understanding, mutual cooperation, religious unity, and economic interdependence. Thus, many will find those who will cooperate with them in their particular endeavour to promote world peace. What is being accomplished along these **[Page 682]** lines in the world today can thus be synthesised and studied.

c. To bring together the members of the New Group of World Servers and those associated with them through similarity of ideas and vision, so that in every country and major city the World Servers can find those whose aims are the same as theirs and who are pledged to the same service and activity. The same language of brotherhood and kindness will be taught, and thus mutual confidence and a spirit of optimism will be promoted.

d. To list and investigate the work and the ideals of all groups which purport to have an international program which tends to heal world differences and national quarrels, to work for a better understanding between the races, and to harmonise religious distinctions and class wars. A study will be made of their techniques and modes of work. When such groups are found to be coloured with aims that are truly spiritual and harmonising, when they are true healers of differences and under the guidance of men of good will, cooperation will be offered. Such groups now exist.

6. No secrecy must ever be permitted in the work of the New Group of World Servers. Secret societies are organisations ever open to attack and suspicion. The New Group has nothing to hide, and their files and methods of work must ever be open to investigation. The Secret Services and Intelligences of any country must find all literature and information easily available. No secret lists must be kept. Members of the New Group of World Servers must be encouraged to seek out those in high places in government circles and church, and enlighten them as to the objectives of the Group.

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It takes no great effort of imagination to see that, if this work of educating public opinion is pursued, and the finding of the men of good will is carried forward, much can be accomplished. Thousands can be gathered into the New Group of World Servers and can work in the Units of Service. This is the initial task. How to use the weight of that good will and how to employ that intelligent understanding will gradually appear out of the work accomplished and the world situation. The needed right activity will be apparent When the time comes. The trained use of power on the side of good will and international understanding will be possible, and the completion of world affairs can then be changed.

This can be done; not by the usual warlike measures of the past or the enforced will of some group, but through the educated opinion of the intelligent masses,—an opinion which will be based on a trained good will, the intelligent understanding of the needs of humanity, and with no antagonism to any living being. The initial concepts must be carried forward in their essential purity; the process of thus educating the public must go forward with diligence and tact, and wisdom must be cultivated in order to avoid all antagonism, all criticism and all hatred. The power of such a group, working in such a fashion, will be tremendous. They can accomplish phenomenal results. This is no idle promise, but it is contingent upon the preservation of the initial concepts and the steady practice of good will.



#### e. THE WORLD SERVERS AND THE MAY FULL MOON

The Month of May is one of deepest significance to all who are affiliated with the Great White Lodge (as are all true esotericists) in that the Wesak Festival takes place and is of moment and deep import. The period is always one of prime interest and rare opportunity, but the Wesak Festival [Page 684] of 1936 was unique and the Lodge of Masters prepared for it for six months. May I add also that the Buddha Himself in His high place and the blessed Lord Maitreya (known to Christian disciples as The Christ) have since then been in close communication with each other and cooperating in order to bring about a receptivity on the part of the human family to a possible outflow of spiritual force which may serve to turn the tide of the present distress, depression and uncertainty and thus inaugurate an era of peace and of soulculture. This item of information is of interest, is it not?

In connection with these Festivals every May, I am presenting you an opportunity to serve and to bring about the desired objective of peace. It is possible for us, each of us,—in our small measure to cooperate in the intended Plan, and therefore what I have to say takes on another aspect and lays the responsibility of materialising that Plan upon the earth upon the shoulders of each and all of us. The work has been brought about through an intensive effort in two directions,—one the effort of the Hierarchy to impress that Plan upon the minds of men and to convey the needed power and understanding to effect the intended work, and secondly the effort of all disciples and aspirants to respond and bring through into manifestation that which is waiting on the subjective side of life. How, therefore, is that work at this time going forward?

This planet of ours, the Earth, is at this time the focal point of much attention on the part of the Administrators of the Plan Who today are working in conjunction with certain types of force and with certain Spiritual Entities other than those to be found at this time Within the ring-pass-not of our planetary life. May I give here one hint without proceeding to elaboration? This hint can be accepted or rejected according to the intuition of the individual student.

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The Buddha has a special function at this time as an interplanetary mediator, and in this capacity (at the coming May Festivals) He will attempt to bring certain Spiritual Beings into touch with our earth Hierarchy. They have expressed Themselves as willing to aid in the present crisis. That aid, if the effort prove successful, will come in the form of a much increased spiritual inflow of energy of a kind more potent and of a quality somewhat different to any at this time pouring into and through our planetary life. Those aspirants and disciples who can train themselves to the realisation of an increased spiritual responsibility and can preserve an inner quietness and a focussed esoteric attentiveness can be swept into this tide of spiritual force and can then and thus serve humanity's need. As transmitters they meet that need; as interpreters they increase the capacity of the human being to respond and to understand.

In order to effect this transmission of force, a peculiar interchange of ideas and of cooperation is going on between the Lord Buddha and the Lord Maitreya, and They are subjecting Themselves to a most definite form of training in order to present to these interested Spiritual Beings Who are seeking to help the planet, more adequate channels of service. Three Masters from each of the seven ray groups of Masters are in Their turn attempting a closer cooperation with the Great Lords in preparation for the opportunity to be presented. These twenty-three spiritual forces are banded together to act as a group



channel of service on the day of the Wesak Festival and particularly at the hour of the full moon.

A call has been sent out to the entire Hierarchy of Masters to prepare Themselves for an intensive "Holy Month" of accelerated service, and all of the Masters on the Seven Rays—no matter what Their departmental work may at this time be—are getting into immediate cooperation and close contact [Page 686] with the three Masters on Their particular Ray who are acting as the ray intermediaries. The service is new and peculiar and as to its particular nature there is no need for me to explain as I should not be understood.

In Their turn, the Hierarchy of Masters is calling to all working initiates and disciples and to all aspirants of mental focus to cooperate as fully as they can in an intensive effort to increase the receptivity of humanity to the new forces which can be released to perform their benevolent synthesising work during the month of May.

To this intensive cooperation we are called. Should the two Great Lords and the focussed and attentive Hierarchy succeed in producing What might be regarded as a form of planetary alignment and the needed open channel through which these extra-planetary energies can pour, it still remains for the disciples of the world and for the New Group of World Servers to act as the medium of transmission and communication between the world thinkers and this inner spiritual group of Workers. We have, therefore, the focussed Hierarchy in deep attentiveness under the group composed of the two Lords, the twenty-one chohans and the Masters of the seven rays. We have the disciples of the world and the New Group of World Servers given the opportunity to focus in their turn and act as a channel of transmission. We have also the unhappy and bewildered world of men, waiting in eager expectancy for an event which can take place if the aspirants of the world measure up to the opportunity.

One item of esoteric information is of interest here. The period of the Wesak Festival on the inner planes in 1936 and 1937 was extended to cover five days,—two preceding the Festival itself, and two succeeding the Festival. The Wesak hour is of momentous import. The two days of preparation are to be known as "days of renunciation and detachment". [Page 687] The day of the Festival is to be known as the "day of safe guarding" whilst the two succeeding days are called the "days of distribution". These words mean something different to the Hierarchy of Masters than they do to us and it is fruitless (as well as forbidden) to elucidate them in their deepest meaning. They mean, however, five days of a most intensive effort in service, leading to the renunciation of all which could hinder our usefulness as channels of spiritual force. It means that after due preparation, dedication and upward striving for the first two days, on the day of the Festival itself we simply regard ourselves as the recipients of, or the custodians of, as much of that inflowing spiritual force as we can possibly hold. As channels, we must be prepared to forget ourselves in the service of touching, containing and holding force for the rest of humanity. We must regard the Festival itself as a day of silence (I refer to an inner peace and silent solemnity that can be preserved unbroken though the outer man may be serving with his speech and spoken interest), a day of service carried forward entirely on esoteric levels, and of complete self-forgetfulness in the remembrance of humanity and its need. During that period, two thoughts only will hold our constant attention,—the need of our fellow men and the necessity of providing a group channel whereby the spiritual forces can be poured through the body of humanity under the expert guidance of the chosen members of the Hierarchy.

Remember, no matter who we are or where we may be placed or what is the nature of our environment, no matter how isolated we may feel or apart from those who may share our spiritual vision, each of us

can that day and for the period immediately following and preceding it, work and think and act in group formation, and function as a silent distributor of force.

For two days prior to the full moon, we will hold the attitude [Page 688] of dedication and service and seek to assume that attitude of receptivity to that which our soul will impart which will make us of use to the Hierarchy. The Hierarchy works through groups of souls, and the potency of this group work is to be tested out. These groups in their turn contact and feed the waiting dedicated attentive personalities. On the day of the full moon, we attempt to hold ourselves steadily in the light. We will not formulate to ourselves what will happen nor will we look for results or for tangible effects.

On the two succeeding days, the focus of our attention will be steadily turned away from ourselves but also from the inner subjective planes to the outer world, and our efforts will be to pass on, or to pass through, that measure of spiritual energy that may have been contacted. Our work then in this particular and peculiar field of cooperation will then be ended.

This effort of the Hierarchy is a five days effort, preceded by a most intensive period of preparation. The Work of getting ready for the opportunity starts for the Hierarchy exactly at the hour when "the sun began to move northward." But They tire not as do human beings and it is not possible for the human aspirant to keep up so long a period of preparation, no matter how deep his devotion.

When the Great Lord was on Earth, He told His disciples that successful spiritual effort of a healing nature went not forth except by prayer and fasting. Will you ponder on these words? This is a group effort towards a vast group healing and by prayer (sanctified desire, illumined thought and intense aspirational longing) and by the discipline of the physical body for a short period and for a definite objective, the work can be done.

What is it that should be accomplished at each momentous full moon in May? I shall state the objectives sequentially and [Page 689] in the order of their importance, and with as much clarity and brevity as this abstruse subject permits.

1. The releasing of certain energies which can potently affect humanity, and which will, if released, stimulate the spirit of love, of brotherhood and of good will on the earth. These energies are as definite and as real as those energies with which science occupies itself and calls the "cosmic rays". I am speaking of real energies and not of emotionally desired abstractions.

2. The fusion of all the men of good will in the world into an integrated responsive whole.

3. The invocation and the response of certain great Beings, Whose work can and will be possible if the first of the objectives is achieved through the accomplishment of the second objective. Ponder on this synthesis of the three objectives. By what name these Living Forces are called is entirely immaterial. They can be regarded as the vice-regents of God, Who can and will cooperate with the Spirit of Life and of Love upon our planet, the One in Whom we live and move and have our being. They may be regarded by certain thinkers as the Archangels of the Most High, Whose work has been made possible through the activity of Christ and His body of disciples, the true and living Church. They may be regarded by others as the guiding heads of the planetary Hierarchy, Who stand behind our planetary evolution, and Who seldom take an active outer part in the world activity, leaving it to the Masters of the Wisdom except in the time of an emergency such as this. By whatever name we call Them, They

stand ready to aid, if the call comes forth with sufficient strength and power from the aspirants and disciples at the time of the May full moon and the June full moon.

4. The evocation from the inner side of a strenuous and one-pointed activity on the part of the Hierarchy of Masters, [Page 690] those illumined Minds to Whom has been confided the work of world direction. A responsiveness is desired and can be effective between the following three groups:

a. The waiting and (at this time) anxious Hierarchy—anxious because even They cannot tell how humanity will react and whether men will be wise enough to avail themselves of the proffered opportunity. They stand, organised under the direction of the Christ, the Master of all the Masters, and the Teacher alike of angels and of men. He has been constituted the direct intermediary between the earth and the Buddha, Who is, in His turn, the consecrated intermediary between the entire waiting Hierarchy and the attentive Forces.

b. The New Group of World Servers, composed at this time of all those sensitive and consecrated servers of the race whose objective is world peace, who aim at the establishing of good will on earth as the basis for future living and world expansion. Originally, this group was composed of a handful of accepted disciples and consecrated aspirants. Its ranks have been opened during the past ten months to all those men of good will who are working actively for real understanding, who are willing to sacrifice themselves for the helping of humanity, and who see no separating bar of any kind, but feel alike to the men of all races, nationalities and religions.

c. The masses of men and women who have responded to the ideas which have been set forth, and who react favourably to the objectives of international understanding, economic interdependence and religious unity.

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When these three groups of thinkers and servers are brought en rapport with each other, and when the three groups can be *aligned, even momentarily*, much can be accomplished; the gates of the new life can be opened, and the inflow of the new spiritual forces can take place. Such is the Group objective and idea.

May I now make an inquiry? Of what importance is this full moon of May to you personally? Does it seem to you of sufficient importance to warrant your utmost effort? Do you really believe that on that day there can truly come a release of spiritual energy of sufficient potency to change world affairs, provided the sons of men play their part? Do you really believe, and can you stand practically by that belief, that the Buddha on that day, in cooperation with the Christ, and with the Hierarchy of Illumined Minds, plus the proffered aid of some of the Thrones, Principalities and Powers of Light, Who are the higher correspondence of the powers of darkness, stand waiting to carry out God's plans, when given the right and the permission of men? Your major job at this time is not to wrestle with the powers of evil and the forces of darkness, but to awaken an interest in and mobilise the forces of light and the resources of men of good will, and of right inclination in the world today. Resist not evil, but so organise and mobilise the good, and so strengthen the hands of the workers on the side of righteousness and love, that evil will find less opportunity.

If you have faith as a grain of mustard seed in what I have told you, if you have staunch belief in the work of the spirit of God and in the divinity of man, then forget yourselves and consecrate your every

effort, from the time you receive this communication, to the task of cooperating in the organised effort to change the current of world affairs by an increase [Page 692] in the spirit of love and good will in the world during the month of May.

In your effort to help the world at this time there are three things of a practical nature that can be done. I touch not upon the task of preparation which each one of you, as an individual, will carry on within yourselves. Purification, sacrifice, clear thinking, and an increased sensitivity must be actively desired and worked for by each of you, alone in the secret place of your own heart. The arranging of your affairs so that the week of the full moon can yield to you the fullest opportunity to cooperate must be your effort, and the use of a sane judgment and the expression of a real skill in action must be your attempted demonstration, as you seek to awaken your immediate circle to the importance of the moment. This I take for granted. I speak here of the general effort that you can make. This falls into three categories:

1. The active instruction and mobilising of the known aspirants and disciples of the world, no matter in what group they work, so that they may make due preparation, working in their own groups as they see fit.
2. The call to participate of all who can be reached advising them of the day of opportunity, mobilising them for a vast world effort to arouse afresh a spirit of good will, and calling for a united use of the Great Invocation on the day of the Wesak full moon. Every possible effort must be made by the workers in every county to increase the numbers of those who use this Invocation, and to familiarise the public with the ideals for which the New Group of World Servers stands. All whom you can reach in the countries of the world must be instructed and helped to spread the use of the Invocation in their own language, and with the wording that [Page 693] will make it acceptable, and a widespread effort must be made to organise its simultaneous use on the day of the May full moon. Those who use it must be instructed to say the words aloud, thus making a volume of sound of real potency, and they must say it with all the power of their wills behind it. It is the invocation of the "will to good" that is the objective of the Forces Who can aid at this time. This realisation is of paramount importance.
3. The arranging of public meetings on as large a scale as possible, to be held on the day of the full moon of May. I mean by this that meetings should be held for the public at some time during the eighteen hours which precede and include the time of the full moon. The exact hour is immaterial, provided as many people as possible participate at some time during the preceding eighteen hours, thus laying the foundation for and aiding in the work which will take place at the time of the full moon. Those aspirants who can arrange to do so must, however, arrange to be in meditation, in group formation if possible, at the exact time, and their work will then be to capitalise on the energy then available, and to take advantage of the vortex of force generated earlier at the public meetings, and so throw the weight of the public demand for peace and light on the side of the effort of the Hierarchy.

The way in which these three objectives must be brought about, and the world be swept into an organised effort for world peace and cooperation, is to be decided upon by the exigencies of the time, the necessities of the occasion, and the varying circumstances of place, country and environing conditions.

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The representatives of the various Units of Service in the different countries must be called upon to cooperate, and may receive this instruction in the cases where you know them and their interests. It is the general, widespread and intelligent use of the great Invocation which is desired. The general public must be urged, through all possible agencies, to employ it. The radio, the press, must all be utilised, and all men of good will must be contacted, even if unenlightened from the occult angle, and even if they do not realise the guiding presence of the Hierarchy and the opportunity now offered by the united effort of the Buddha and the Christ.

Let all Who seek to help consider with care what they can do and what is the contribution which they can make. Let them weigh up, after due thought, what they can sacrifice, and in what manner they can submerge their normally selfish personalities in this great "push" on the part of the Hierarchy, of the New Group of World Servers, and of the men of good will throughout the world. The barriers which separate man from man and nation from nation can go down. The spirit of peace can become so potent that naturally and sweetly the necessary adjustments can be made. The illumination of men's minds and the renewed organisation of man's efforts to brotherhood can be stimulated into fresh and increased activity.

Out of this quite possible great effort at integration which can be focussed at the time of the Wesak Festival, and intensified during the twenty four hours preceding the full moon, there can grow the real germ of the new age group, and of the new world and the new ideals. This group will function under no name, and will remain perfectly fluid and a free organisation, directed by no committee, but governed through the means of the intelligent cooperation of a group, representing **[Page 695]** the New Group of World Servers. These will belong to all nations and religions.

The call for the help of the world disciples and aspirants, who constitute the New Group of World Servers, has gone forth from the side of the Hierarchy and it has been made abundantly clear that no one is too weak or too unimportant to have something to offer; all can do something to bring to an end this present impasse, and thus make it possible for us to inaugurate a new era of peace and of good will. I would like to make clear, however, that it is no millennium for which we are working, and that our prime objective at this time is twofold:

1. To break an ancient rhythm and to establish a new and better one. To do this, *Time* is a paramount factor. If we can delay the crystallisation of an evil necessity, and so prevent that which might occur of a calamitous nature, it will give time for the processes of transmutation, for the dissipation of that which must precipitate in some form or other, and for the applied activities of the New Group of World Servers, who constitute our instrument in the world today.

2. To fuse and blend the united aspiration of all peoples at each May full moon—so that a channel can be cleared, opened and established between the New Group of World Servers (composed of all true disciples, aspirants, and men of real good will, no matter what their nationality or faith) and the waiting Hierarchy. Once this channel is permanently established and a large enough number of thinking men and women realise its function and possibilities, it will be easier for the Guides of the race to impress the public consciousness, and so sway public opinion. Thus humanity can be more **[Page 696]** definitely guided, for there will emerge some conscious cooperation. *The establishing of such a channel by the world aspirants is possible.*



This is a scientific programme of work with which I have presented you. It is more than organised aspirational longing on the part of a large group of people. It is a strenuous mental endeavour, and involves the working with certain laws of the spiritual realm which are only just in process of becoming known.

There is a law called the Law of Magnetic Impulse or Polar Union which plays an active part here. This law governs the relation of the soul of a group to the soul of other groups. It governs the interplay, vital but unrealised yet as a potency, between the soul of the fourth kingdom in nature, the human, and the soul of the three subhuman kingdoms, and likewise of the three superhuman kingdoms. It is, owing to the major part which humanity has to play in the great scheme or Plan of God, the law which will be the determining law of the race. This will not, however, be the case until the majority of human beings understand something of what it means to function as souls. Then, under obedience to this law, humanity will act as a transmitter of light, energy and spiritual potency to the subhuman kingdoms, and will constitute a channel of communication between "that which is above and that which is below". Such is the high destiny before the race.

It is just here that I can perhaps best illustrate this law and aid our work at the coming Wesak Festivals.

Just as certain human beings have, through meditation, discipline and service, most definitely made a contact with their own souls, and can therefore become channels for soul expression, and mediums for the distribution into the world of [Page 697] soul energy, so these same men and women, in their aggregate, *form a group of souls*, en rapport with the source of spiritual supply. They have, as a group, and from the angle of the Hierarchy, established a contact and are "in touch" with the world of spiritual realities. Just as the individual disciple stabilises this contact and learns to make a rapid alignment and then, only then, can come into touch with the Master of his group and intelligently respond to the Plan, so does this group of aligned souls come into contact with certain greater Lives and Forces of Light, such as the Christ and the Buddha. The aggregated aspiration, consecration and intelligent devotion of the group carries the individuals of which it is composed to greater heights than would be possible alone. The group stimulation and the united effort sweep the entire group to an intensity of realisation that would otherwise be impossible. Just as the Law of Attraction, working on the physical plane, brought them together as men and women into one group effort, so the Law of Magnetic Impulse can begin to control them when, again as a group and only as a group, they unitedly constitute themselves channels for service in pure self-forgetfulness.

This thought embodies the opportunity immediately before all groups of aspirants and allied men of good will in the world today. If at the time of the May full moon they work together as a group of souls, they can accomplish much. This thought illustrates also the significance of this law which *does produce polar union*. What is needed to be grasped is that in this work, there is no personal ambition implied (even of a spiritual nature) and no personal union sought. This is not the mystical union of the scriptures or of the mystical tradition. It is not alignment and union with a Master's group or fusion with one's inner band of pledged disciples, nor even with one's own Ray life. All these factors constitute preliminary [Page 698] implications and are of an individual application. Upon this sentence I beg you to ponder. This union is a greater and more vital thing *because it is a group union*.

What we are seeking to do is to carry forward a group endeavour which is of such moment that, at the right time, it will produce, in its growing momentum, such a potent magnetic impulse that it will reach those Lives Who Brood over humanity and our civilisation, and Who work through the Masters of the



Wisdom and the assembled Hierarchy. This group endeavour will call forth from Them a responsive magnetic impulse which will bring together, through the medium of the aspiring group, the overshadowing beneficent *Forces*. Through the concentrated effort of these groups in the world today (who constitute subjectively *One* group) light and inspiration and spiritual revelation can be released in such a flood of power that it will work definite changes in the human consciousness and ameliorate conditions in this needy world. It will open men's eyes to the basic realities, which are as yet only dimly sensed by the thinking public. Then humanity itself will apply the necessary correctives, believing it can do so in the strength of its own sensed wisdom and strength; yet all the time, behind the scenes, stand the grouped world aspirants, working silently, in unison with each other and the Hierarchy, and thus keeping the channel open through which the needed wisdom, strength and love can flow.

There are, therefore, to be found in this great task the following relations and groupings. These must be considered and are as follows:

1. The Forces of Light and the Spirit of Peace, embodied Lives of tremendous group potency.
2. The Planetary Hierarchy.
3. The Buddha.
4. The Christ.
5. The New Group of World Servers.
6. Humanity.

**[Page 699]**

You will note that the Buddha focusses in Himself the downpouring forces, whilst the Christ focusses in Himself the outgoing demand and the spiritual aspiration of the entire planet. This makes a planetary alignment of great potency. Should the needed work be accomplished at the Wesak Festivals, the needed adjustments in the world can be made. The success or failure lies largely in the hands of the New Group of World Servers.

In this tabulation, I have portrayed for you a little of what is implied in the words "The Law of Polar Union". The whole process concerns consciousness, and the results are to work out in consciousness, with the subsequent physical plane happenings, dependent upon the conscious realization of the men of good will in, or out of, the New Group of World Servers.

Carried forward successfully and intelligently, it should be possible to inaugurate a new relation between the Hierarchy and mankind. This effort could, and let us hope it will, mark the beginning of a new type of mediatory work,—a work carried forward this time by a salvaging group of Servers who are in training for the establishing of that group which will eventually save the world. This mediatory work involves the recognition of the Law of Magnetic Impulse, and with a desire to understand it, and to cooperate with Those Who wield it. Through its medium and the right understanding of the Law, it should be possible to establish the needed union between souls, who are in themselves the symbol of the Soul in all forms, and souls in prison. Much of the success of this endeavour will depend upon the intellectual grasp of the **[Page 700]** members of the New Group of World Servers of the implied technique. It will depend also upon their willingness to accept the idea of the opportunity present each full moon period, and also upon their readiness to work along the indicated lines. As yet they have no guarantee as to the accuracy of the claims regarding the importance of the full moon period, nor have they any personal knowledge of the situation as outlined. Some do not even know that there is a

watching Hierarchy, but they are consecrated and selfless souls, and as such, belong to the New Group of World Servers. If they can aspire, pray, meditate and serve, focussing in unison with all other servers at the time of the May full moon, the salvaging of humanity can go forward with much greater speed than heretofore, and the results will be appreciably apparent.

For the individual disciple, the significance of this Law of Magnetic Impulse and the corresponding relationships in his own life, might also be tabulated:—

1. The world of souls on the higher mental levels.
2. The Master of his group.
3. The solar angel.
4. The aspiring disciple on the lower mental levels.
5. The personality, integrated and often troublesome.
6. The aspirant's environing associates.

It is useful for students to have these analogies in mind, for they can often arrive at release from the limitations of their lives and true comprehension of the larger issues, when they see that their little unimportant lives are only the reflection of greater and more important factors.

It is wise always to remember that on the plane of soul existence there is no separation, no "my soul and thy soul". It is only in the three worlds of illusion and maya that we [Page 701] think in terms of souls and bodies. This is an occult platitude and well known to you, but the re-emphasis of the well known truth may eventually bring home to you its exactitude.

### *3. The Great Approaches (The Coming New Religion)*

#### a. THE SOUL OF HUMANITY

It can be seen, therefore, that a very difficult interlude is now taking place in the world today. It is one wherein a process is being undergone by humanity which is similar to that which takes place so frequently in the life of an individual. The soul of the world is taking cognizance of outer affairs, preparatory to taking hold of the world situation. In the life of an aspirant, such interludes frequently occur. The personality is aware of conditions of difficulty and of turmoil. It has, however, had in the past moments of high spiritual revelation and of divine impulsion. It has been sure of its goal temporarily and it has known that the soul is the directing factor; some dim idea of the goal and of the purposes underlying those impulses which have been granted to it by the soul have been vouchsafed. But, for the moment, all that lies in the past. It seems as if the soul has retreated; that the period of contact and of surety has ended; and that nothing remains except difficulty, a sense of futility, and an urge to be freed from conditions. This is frequently of such intensity that all other interests seem dwarfed.

But the soul has *not* retreated and the inner spiritual conditions remain essentially unchanged. The divine impulses are still there and the soul is but gathering itself for a fresh effort and for a stronger and more determined preoccupation with the affairs of its shadow, its dim reaction, the personality.

What is true of the individual aspirant is equally true of [Page 702] humanity, the world aspirant. In May, 1936, a great forward moving effort of the world soul took place and definite and unchangeable

progress was made. This had a threefold effect:

1. The lives of all true aspirants and disciples were subjected to a stimulating process, with definite and specific results of the desired nature.
2. The stimulation of the masses of men also took place; so that they could be enabled to respond more easily and truly to the impact of ideas. This also was uniquely successful.
3. The Hierarchy of souls who have achieved freedom and whom you call the planetary Hierarchy were able to approach closer to humanity and to establish a more definite relationship and a closer contact than had been possible at any time since mid-Atlantean times. This result was more universal than had been anticipated. This was the third of the "Great Approaches" made by the Hierarchy towards humanity. The success of these approaches is largely based on the intensity of the desire found in the world aspirants and among those who have, on their side, established also a "way of approach" through meditation and service. Their numbers being phenomenally greater than at any previous time, the year 1936 saw the Hierarchy make a step forward that was unprecedented (I had almost said, unexpected) in its experience. This was due to the world-wide activity of the New Group of World Servers.

I would like here to call your attention to the phrase I used above: "the Hierarchy of souls who have achieved freedom." I am not using that phrase in the ordinary sense. The aspirants and the disciples of the world employ it to signify the achieving of that liberty and that freedom which will [Page 703] release them from the three worlds of human endeavour and make them free citizens of the Kingdom of God. With that point of view you are quite familiar, and you will recognise that in it there lies a large measure of selfish purpose—inevitable and some day to be eliminated, but at this stage definitely present and perhaps desirable because it provides the adequate incentive towards the needed effort. The freedom, however, to which I refer, is the achieved success of the soul to move and act and manifest with freedom in the three worlds, as well as on its own high plane. This is a point seldom if ever emphasised. The soul itself, the Ego, has its own task to do, which might be expressed as being the reverse of that with which the personality is familiar. It has to learn to be at home and to function effectively in the world of human living and there to carry forward the plan. Such is the task of the Hierarchy and I felt that a statement of their peculiar problem and the difficulty of free activity which it necessarily involves, would prove both of interest and of enlightenment to those who read these papers.

From this highest standpoint, the Hierarchy was enabled to make a definite step forward in 1936 as the result of the work done in the last fifty years; having made it, it became necessary to stabilise the position and from the point then reached to lay plans for the next move to be taken on behalf of humanity.

Thus we find the interlude with which we have been almost distressingly familiar. You may have been led to expect some great onward sweep, some clear time of reaping, or some spectacular climax of happenings. When all that occurred was an interim of relative silence and a period wherein nothing seemed to occur, it was natural for the majority to experience a sense of disappointment, a reaction which was almost equivalent, in some cases, to loss of faith, and a feeling [Page 704] of emotional fatigue and mental futility which tried many to the utmost. It is wise to remember that these reactions do not affect the issue and in no way retard the event, though they may make the task of the approaching helpers more difficult and draw almost unnecessarily upon their spiritual resources.

These interludes of apparent silence, of inertia and of inactivity are part of the great preservative and constructive activity of the Hierarchy; they are both individual, group and planetary in nature. Aspirants must learn to work intelligently and understandingly with the law of cycles. They must not forget that they live in a world of seeming and have no real freedom in the world of reality.

In May, 1938, at the time of the full moon, the Council of the Hierarchy to which I have several times referred in the past, convened and the plans for the immediate future were laid down. I would remind you of something we are very apt to forget. The plans for humanity are not laid down, for humanity determines its own destiny. The plans to meet the immediate human emergency and the plans to make possible a closer relationship between humanity and the Hierarchy were established. The problem before the Hierarchy of Masters (speaking in a large and general sense) is to intensify the activity and the consequent potency of that hidden power. By thus bringing it to the fore in human lives, the needed changes in our civilisation can be produced. The average man works from the organisation angle and having visioned some illuminating idea, he begins to build the outer physical form which will house and express it. The planetary Hierarchy, working under the inspiration of the Divine Vision as it is embodied in the Plan, seeks to evoke a response to that Plan in every human heart, and by fostering and fanning that response, to evoke not only a mental understanding but also an [Page 705] aspirational desire. These together will produce finally the emergence of the Plan upon the earth and thus express a conditioning factor in human affairs.

When there are a sufficient number of people who are in conscious touch with their souls, then the sheer weight of their numbers, plus the clarity of their intentions and their widespread distribution over the face of the earth, must necessarily become effective. These people will then bring about changes of such far-reaching importance that the culture of the future will be as far removed from ours today, as ours in its turn is removed from that of the red Indians who roamed for centuries over the American continent and of whose possessions the white race took charge.

This then is the task of the Workers in the field of human affairs: to awaken the soul ray to potency in the life of each human being, beginning with those whose mental equipment and achieved integration would warrant the belief that—once awakened—they would use the new forces at their disposal with a measure of wisdom and planned constructive intention.

The questions we shall first discuss are as follows:—What are the psychological advantages of somewhat understanding the nature of the egoic ray? What intelligent use can be made by psychologists of the fact, if the soul ray is determined and recognised?

Early in this treatise we dealt with the general proposition of the value to psychology of a knowledge of the rays. We have considered the possibility of there being a scientific acceptance of the hypothesis of their existence, even if this recognition is only tendered provisionally. We must not forget that aspirants are increasing all over the world. Perhaps the simplest way to proceed is to state some of the developments [Page 706] which will manifest when the ray of the soul is admitted and recognised and developed. These will be:

1. *The solution of the present world conflict.* This conflict now amounts in the material sense almost to an impasse. The results of soul contacts on human beings and the effect to be seen in the personality life might be stated to be as follows:

- a. *Conflict*, turmoil, opposed loyalties, inner warfare and a collision of divergent views.
- b. *A sensitivity to ideas*. This amounts in the earlier stages to a flexibility of response, amounting almost to instability, and producing constant change of viewpoint. This leads eventually to a sensitivity to the intuition which will enable an individual to distinguish promptly between the unreal and the real.
- c. *A process of detachment*. This is the difficult and painful process of laying down the lines of demarcation between the soul and the personality. This inevitably produces at first separation and divided interests, leading later to a submergence of personality interests in those of the Plan, and the absorption of personal desire in the aspects of the soul.
- d. *A period of creativity*, due to the third aspect of the soul which is the creator aspect. This development will produce definite habit changes in the physical plane life of the aspirant. It will lead to the consecration of the disciple to certain types of endeavour summed up in the words "artistic career".

These four effects of soul activity, which are in reality only the pouring in of soul force, through the channel of contact which the man has opened, will give to psychology the four [Page 707] major causes of the present world difficulty. Each of these causes holds latent within itself its own solution. The present conflict, the widespread response to widely different ideologies, the economic pressure leading to material depredation, a most certain creativity of all the arts in the world today, and a new standard of values, are all problems confronting the trained thinker and psychologist. These conditioning effects are all of them to be seen among men today.

2. *The emergence of world government*. This emergence will be the result of these "five areas of difficulty", and the consequence of a more general understanding of:

- a. The causes of unrest.
- b. The point in evolution reached by humanity.
- c. The crises which must inevitably occur when man, the integrated human being, meets man, the spiritual reality.
- d. The moment of opportunity which is upon us. This is the result of certain astronomical happenings, such as the pouring in of energy from a new sign in the Zodiac, and the shift of the earth's pole.

3. *The development of the new art*. This will be expressive of a sensitive response to ideas. The art of the past expressed largely man's understanding of the beauty of God's created world, whether it was the phenomenal wonder of nature or the beauty of the human form. The art of today is as yet almost a childish attempt to express the world of feeling and of inner moods and those emotionally psychological reactions which govern the bulk of the race. They are, however, to the world of feeling-expression what the drawings of the cave man are to the art of Leonardo da Vinci. It is in the realm of words [Page 708] today that this new art is most adequately expressing itself. The art of music will be the next approach nearer to the truth, and to the revelation of the emerging beauty; the art of the painter and of the sculptor will follow later. None of this is the art of expressing ideas creatively, which will be the glory of the Aquarian Age.

3. *The understanding of diseases of mystics*, or the physical ills of the highly developed people of the world. These are predominantly psychological in character and may remain submerged in the realm of

the mind and of sensitivity or they may work out as physiological effect with a definite psychological basis. These forms of physical disease are the most difficult to handle and are at present little understood. What do modern scientific investigators know of the distinction between those neurotic and psychological troubles which are based on personality integration, or on excessive soul stimulation, and those which are the result of wrong polarisation? On these matters we may not here enlarge as the theme is too vast. It can, however, be noted that a recognition of the soul ray (as it makes its presence felt in the personality), will very frequently lead to definite psychological trouble. It might be well to add here a word of warning. We must be careful not to let our desire for soul contact fool us at this time into believing that our present physical difficulties (if there are any) are the result of this soul contact. It would be quite surprising if this were so. They are far more apt to be the result of astral polarisation, of physical unwisdom and experimentation, and perhaps of the too rapid integration of the three aspects of the personality.

In these four points there is probably indicated enough to **[Page 709]** make clear, or at least to suggest two important things. First, that much, if not all that can be seen going on in the world today, is caused by a greatly increased soul stimulation, to which the entire human family is reacting, even though, as individuals, they have not made a soul contact. This increased stimulation is due to two things—

1. A great many men, and the number is rapidly increasing, are making contact with their souls through an intense aspiration and—in many cases—very real desperation.
2. The Hierarchy of Masters is exceedingly active today, and this is due to two things:—
  - a. The demand on the part of humanity which has reached Their attention continuously for the past few decades, and which is calling out an inevitable response.
  - b. A stimulation of the planetary Hierarchy itself. This leads many in the ranks of the Hierarchy to pass through one of the higher initiations. They therefore become much more potent and their influence is much more magnetic and radiating.

If we take the four points above enumerated and apply them both to the individual and to the race, we will find the answers to many questions, and the potency of the effects can be noted.

A study of the egoic ray, when rightly understood, will give the clue to all that is happening today. It might be stated that, in the initial stage of this study, the theme should be approached as follows: A close analysis of the life, quality and characteristics of the aspirants in the world should be made from the standpoint of modern, academic, psychological research, but the fact of the soul should be accepted as a hypothetical possibility. From that premise, the investigator **[Page 710]** can seek to understand the complexity of the nature of the men and the women under observation.

Some study of the psychology of the mystics (mostly those of the Middle Ages and therefore of the past), and some understanding of the phenomena which they experienced, has been carried forward. Little, however, has been done in connection with the mystics of modern times, with their higher mental equipment and their wider knowledge of the world. Nothing has been done really as yet in relation to the psychology of the occultist, who is only the mystic functioning on a higher plane—that of the mind. These are the brilliant people, normal in most of their expressions of life but possessing that something plus which differentiates them from the rank and file of their fellow men. They rise to



the top of their profession, whatever it may be; they have outstanding creative ability in some department of the creative arts; they are phenomenally magnetic and influential in their effect on others; they unify and blend and gather around them groups of people.

This group of advanced people is coming increasingly under the influence of, and responding to, the energy of their souls. They do this either consciously through aspiration, meditation and service, or unconsciously, simply expressing their point in evolution and demonstrating the work done in other lives. This group might be regarded in many ways as supernormal. Its members are frequently misunderstood and it is difficult to account for all that they are and do. They dominate in world affairs, in the realm of art or in the world of business and are the guiding group in the world today. They are found active in government and in churches. They express predominantly a sense of responsibility, or a sense of synthesis, or a sense of God, or a sense of beauty, and modern psychology must answer the question: What is it that differentiates [Page 711] these people from their fellowmen? Heredity, opportunity, environment and the state of the glandular equipment, are some of the reasons brought forth today, but the question really remains unanswered, and will so remain until some understanding is gained of egoic unfoldment, and of soul contact, with its consequences:—stimulation, integration, the inflow of energy, and the use of that energy, according to the predisposition of the man and his group response.

Much has been given in this *Treatise on the Seven Rays* which should serve to clarify the problem. The soul ray of an individual, the soul ray of a nation, the potency in time and space of an incoming or an outgoing ray—all these give hints and clues to the understanding of the problem and should eventually lead to a better handling of the human being and his equipment, both by himself and by those who are endeavouring to handle him.

Sometimes I ask myself what real use can be made of this teaching and whether the wealth of information is of real service. Knowledge when given must be used; it must be made of practical application in the daily life. Upon all of you who read these words, as they come fresh from my heart, my mind and lips, rests a duty of doing three things, which *I give to you in the order of their importance*:

1. The moulding of your daily lives upon the basis of the imparted truth, if it is to you indeed a truth. It is perhaps to you simply interesting, a fascinating side line of study; perhaps it is something which it pleases you to get because of its novelty and because it is a little different from the general run of teaching; perhaps it pleases you to get these instructions a little ahead of the rest of humanity. All these reactions are of small importance, [Page 712] being those of the personality. They are perhaps the most probable reactions for the majority. If there is nothing deeper in your reaction than those I have mentioned, then these teachings are not for you, for the responsibility upon your shoulders is thereby very great; but if you are attempting, no matter in how small a way, to apply the truth as you see it to your own life, then they are for you.

2. The building of that structure of thought which will embody this newer teaching. You can—if you so desire—help construct the thought form of the New Age teaching. You do this, above all, by your thought; by your practical application of any truth, which you may have understood, to your personal life at any cost; by your sacrifice and your service to your fellow men and by the constant dissemination of any knowledge which you may possess.

3. Distribution of the teaching over a long period of time. Have you done anything along this line, thus shouldering your responsibility?

#### b. THE PRECIPITATION OF THE CRISIS

The plans as established by the Hierarchy concern primarily two things: first, the plans for bringing about world stabilisation. This is essential if the human being is to find adequate time for the unfoldment of his consciousness, and for the recognition of his soul. In these two latter requirements all successful hierarchical work is covered, as far as humanity is concerned. Secondly, the programme for the immediate future, with its definite physical plane adjustments and its tentative suggestion for world cooperation. Why do we use the word "tentative"? We use it because (as has oft been stated) even the advanced members of the Hierarchy [Page 713] do not know finally the manner in which humanity will react, or the quality or the capacity of its ultimate achievement.

I have endeavoured above, carefully and simply, to express the immediate purpose of the hierarchical effort, as the Council met to prepare for the future. Is it possible for us to conceive the import of that phrase "for the future"? The past is gone, beyond recall; that fleeting moment which we call the present time is determined by that past of which it becomes a part in the flash of a second. It was the preparation for the future and the laying of those plans which will cover the coming destiny of humanity during the immediate decade which was of significant and engrossing importance to the assembled Masters, and also of basic interest to any student of the Ageless Wisdom and to the disciples of the Great Ones.

Only that is of importance to us which provides a needed momentum for action, and which will also give to the working disciple of the world a vision of sufficient clarity and an adequate incentive to enable him to work with sincerity and understanding. This is often forgotten. So much is said and written these days which purports to come from the Great Ones and which is stated to embody Their will and Their intention. It is based on astral sensitivity and astral reaction to the many thought forms found upon the astral plane; these include among their number many thought forms of the Great Ones. These thought forms necessarily exist, and are built by the devotion of the aspirants of the world, and by the selfish spiritual ambition of those aspirants. They are not constructed by the disciples of the world, for no man is admitted to the status of accepted discipleship until he has at least overcome the worst aspects of personal ambition. This freedom from ambition is proved or expressed by personal reticence and by freedom from the publicity-making activities of the aspirants of the world, and also by freedom from the [Page 714] making of statements as to relationship or status. It might be well for us to ponder on these words.

The preliminary plans which the members of the hierarchical Council considered might be stated to be as follows, regarding those plans as spheres of cooperation for the Masters implicated and for those among men who are minded to serve in cooperative activity:

1. The reduction of the pressure upon humanity by the means of a steady stabilising of world thought. Today it is the fears of man—expressed in thought, and therefore frequently backed by action—which lead them into the impasse of war and into any form of destructive activity. The pressure is created by man's desire for betterment as well as by the spiritual downpouring of the soul. It is this dual activity of the higher and of the lower which produces the crisis. When these two meet there is, of course, no conflict; but there is, however, a sense of strain, a pressure which seems past endurance, and an

impasse from which there appears no exit. This may be a difficult truth to grasp, but the present world crisis is largely brought about by the bringing together of these two types of energy. It is with this problem that the Masters are today grappling. A human aspiration and a condition of struggle towards improvement brings about a period in which the spiritual urge on the part of masses of men shows itself in three ways:

- a. The urge to betterment already noted.
- b. The organisation of the minds of men, so that new ideas can be gripped and understood.
- c. The recognition by the spiritually minded that *today is the day of opportunity*.

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Will it be of any assistance and any incentive towards renewed effort if we observe the words "*the day*", and not "*a day*?" This is a period of immense cyclic importance.

2. The renewed organisation of the New Group of World Servers. How far have we really yet grasped the task of this group, or the significance of its membership? It is a group of men and women who are upon the Path of Discipleship or upon the Path of Probation, and it is divided into two major divisions:

a. A group composed of disciples who are consciously working with the Plan and of those who, instructed by them, are consciously and voluntarily cooperating. In this latter category we can find ourselves if we so desire and if we are willing to make the necessary sacrifices.

b. A group composed of aspirants and world-conscious men and women, who are working unconsciously under the guidance of the planetary Hierarchy. There are many such, particularly in high places today, who are fulfilling the part of destroyers of the old form or of builders of the new. They are not conscious of any inner synthetic plan, but are selflessly occupied in meeting world need as best they can, with playing parts in the national dramas, or with persistently working in the field of education. The first group is in touch with the planetary Hierarchy and it works, if we might so express it, under hierarchical inspiration. The second is in closer touch with the masses of men and works more definitely under the inspiration of ideas.

The first group is occupied with *the Plan* as its **[Page 716]** members can vision and grasp its essentiality, whilst the second works more definitely with *the ideas* which are today slowly emerging in the consciousness of the more sensitive members of the human family. These ideas are gradually instilled into humanity by the Hierarchy and by the senior workers in the first group. This first group is relatively small, and when first the information was communicated about the New Group of World Servers, (which was later embodied in the pamphlet, "The Next Three Years"), the number of conscious disciples was given as being under two hundred. Since then this number has materially increased owing to two causes: First: certain men and women are arriving at maturity. This has developed in them a recognition of their hierarchical status as disciples. Secondly: the unfolding of other human beings and their spiritual development as a result of the stimulation and the relatively successful work of the previous three years. The number of conscious disciples in the world today (1939), is nearly one thousand. We are here considering those disciples who are definitely working in the groups of those Masters Who are pledged to the present experiment.

It should perhaps be pointed out here that the entire planetary Hierarchy, though cognisant of the present endeavour and therefore participating in the plans of the Council, are not all occupied with the

problem of humanity in this present moment of crisis. There are many other lines of activity and of evolutionary expediency and undertaking which must parallel the present endeavour. Work in relation to other kingdoms in nature (both subhuman and superhuman), and work in preparation for the period [Page 717] which must succeed this present time of crisis must be continued as usual. In the higher levels of the New Group of World Servers, the many divisions of hierarchical effort are represented, but there are, nevertheless, a large number of disciples in the world today who are in no way associated with the present plans. This is a point to be remembered.

3. The awakening of the intelligentsia in all countries to the recognition of *humanity* as a prelude to the establishment of brotherhood. The unity of the human family is recognised by many, but before that unity can take form in constructive measures, it is essential that more and more of the thinking men and women throughout the world should break down the mental barriers existing between races, nations and types, and that the New Group of World Servers should itself repeat in the outer world that type of activity which the Hierarchy expressed when it developed and materialised the Group. Through the expression and impression of certain great ideas, men everywhere must be brought to the understanding of the fundamental ideals which will govern the New Age. This is the major task of the New Group of World Servers.

One of the objectives considered by the Council in May, 1937, was the method of deepening the hold these new ideas must have on members of the New Group of World Servers. Thus the stimulation of the spiritual life of the group members, and consequently their sensitivity to the Plan will be carried forward. They will then be not only consciously in touch with the plans, but they will be occultly imbued by them, and in this way the radiating influence of the Group will be greatly enhanced. This will bring about an outer expression of real [Page 718] group importance and of such vital necessity that, during the next few years, the new ideas must become the ideals of the thinking level of the race. If this does not take place, the immediate salvaging of humanity will have to be postponed and a further period of distress and of widespread disciplining must then inevitably result. It is this urgency that is discussed in these pages, and it is this immediate need, and this momentous crisis with which the Hierarchy had to deal in its May Council of 1937.

4. The final aspect of the situation with which the Masters concerned dealt, is in fact, the precipitation of an imminent crisis. This precipitation is inevitable and its effects must be foreseen and dealt with in such a manner that its catastrophic results will be offset, and its subjective significances utilised to the full.

Having stated the four major points of consideration (which came before the Council in May, 1937, and which are all related to the impending world crisis), it is needful that we should point out two things:—

1. That this crisis is imminent and of epoch-making effects for two reasons.
  - a. The work carried forward during the previous five years along spiritual lines had been definitely successful. This has caused a vital spiritual awakening in every land, and was the result of the activity and work of the first division of the New Group of World Servers.
  - b. The strenuous efforts of the second division in the New Group of World Servers have also been successful. These people are far more the instruments of divine activity rather than conscious cooperators with the Plan.

**[Page 719]**

2. That the Masters are not primarily concerned with the prevention of disaster to the *form* aspect of humanity, desirable as human beings might consider that objective. The salvaging of the form is but incidental to the Plan. The work of the Hierarchy is concerned with the expansion and awakening of the human consciousness, and that, in its turn, has an effect upon the form. It is possible (and so the Masters regard it) to lay such an emotional strain and mental stress upon the mechanism of human expression on the physical plane that the lessons cannot be adequately learned because the immediate physical stress is too great to permit the recognition and the assimilation of the significance of the event. Therefore the Masters, when meeting at the Council of May, 1937, had to consider the offsetting of the strain. Humanity can get too tired to react, and this fact constituted a definite problem with which the Hierarchy had to deal.

It will be apparent, therefore, if we have read the above intelligently and have endeavoured to synthesise it with the state of world affairs as far as we know it, that the problems before the assembled Council were three in number. More than these three, humanity cannot grasp nor do the facts concern them. There were necessarily many other problems, but they are of such a nature that we could not comprehend them, and it would not be possible to express these problems in words which would convey intelligible meaning to us. The three problems which came under consideration were:

1. The right resolution of the present crisis, so that equilibrium could be restored.

2. The stimulation of the New Group of World Servers so that they could—

a. Recognise the emergency,

**[Page 720]**

b. Define the plan more clearly,

c. Become more sensitive to inner, subjective, spiritual impression,

d. Make the necessary sacrifices demanded for the success of the plan,

e. Radiate more effectively out into the world of humanity.

3. How to keep the forces which had been set in motion since 1914 within certain definite limits.

These forces are many in number and it is possible to indicate the nature of some of them. This is done, however, more for the sake of future understanding and future rational comprehension than because we can specifically do anything in particular in relation to them. Let me simply list them, and if we read with the eye of the inner vision open, and with our intuition alert and awake, perhaps some apprehension of the problems before the Council may dawn upon our minds. It is not possible to enlarge upon these forces, nor may we interpret them. We can simply state what are facts to the Hierarchy but which may only be an interesting supposition, hypothesis or chimera to us:

1. *The cumulative forces of the great Piscean Age*—powerful, fundamental and, at this time, destructive. To these forces the unenlightened masses react; for them they are the line of least resistance. When we say masses, we refer to all who do not truly think, but who believe and who accept on the lower or ordinary levels of consciousness.



2. *The incoming forces of the Aquarian Age.* These are having a wide and general effect upon the ethers around the earth, upon the vegetation everywhere, upon the waters of the planet, and upon all human beings in the world today who are learning to think. The Aquarian inspiration is being registered by all who come under the [Page 721] influence of the new "schools of thought", so-called. The interpretation of the sensed ideals may be in error, but the power to respond to the new forces is there, and the effect upon the mind and brain is real and lasting. One of the first effects is the stabilising of emotional reaction.

3. *Influential and potent forces* pouring in at this time from the great stars Betelgeuse and Sirius. To these two influences, the disciples of the world in the senior ranks of the New Group of World Servers definitely react, and they produce a stimulation of the heart centre (Betelgeuse) and the head centre (Sirius). The secondary effect of these energies is upon the mineral kingdom, particularly upon that peculiar product, gold, and that enigma, money.

4. *Venusian forces of great potency* are also playing upon our planet. In this connection, I would suggest that astrologers would be well advised to pay more attention to the activity and the influence of Venus. Much emphasis has been laid upon Saturn and Mars in the charts now considered. In the future, equal emphasis will have to be paid to the planet Venus, which in the Aquarian age will supersede Mars as a basic influence.

5. *The forces of the planetary entity* who is beginning to stir in his long sleep, and is therefore causing much of the physical, cataclysmic phenomena of the present time. With this we have naught to do except to register the fact.

6. *The energy of the united Hierarchy* of the planet which has lately made one of its "Great Approaches" to the physical plane. This necessarily entails a more potent and significant and rapid pouring forth of the force of the Hierarchy with the subsequent stimulation of the higher centres in those sons of men who have reached the [Page 722] point of their evolution where they are close enough to their own souls to be affected. They are then mentally polarised, and consequently react potently to this influence.

7. *The energy of the New Group of World Servers*, which (up to ten years ago) was a relatively negligible factor even though present, but which is now increasingly a force with which to reckon. From certain angles, the energy of this group constitutes the hope of the world, and the task of increasing that potency is the task which is being laid before us today.

8. *There is also the powerful vibratory influence of those men and women* in the world who are today active in world affairs. From the side of the Hierarchy and the use of spiritual energy, these men and women are regarded as doors into human life, because through them the energy of certain great world souls, world potencies and Masters can be expressed. There are many such, and one of the tasks before the Council is to balance these forces in such a manner that they do not upset world equilibrium beyond the point of the reestablishment of balance. Students need to remember that a Master inevitably takes certain risks and chances when He "occultly inspires" a soul and drives a man to *unconscious cooperation* with the Plan. We must remember, however, that there is no infringing of human freedom, even by a Master. Sometimes a disciple or a member of the New Group of World Servers will (metaphorically speaking) take the bit between his teeth, and this will produce disaster and frequently a temporary destruction of that part of the Plan with which he has been entrusted.



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9. *Certain forces which we* (in our ignorance and lack of perspective), *may call evil or black forces*. In worldly parlance, these forces are connected with what is regarded as the black side of nature and of energy. They are wielded by great and powerful human beings, the majority of whom are out of physical incarnation. They work from the astral plane and primarily through the agency of groups. These groups—being composed of ignorant, unstable, selfish and ambitious men—provide an easy field for their efforts. For this so-called evil work, the average individual in the group is not responsible, though there is usually to be found in the group those who are willfully ambitious and selfish. Though the individual penalty is light, and the individual responsibility is small, yet the effectiveness of this method is very great. The result is in the nature of group obsession, which is a relatively new thing, but also is today becoming increasingly frequent.

These are some of the forces which are bringing about and constituting the world problem, and with these the Council has had to deal. All these forces are today playing upon humanity, and this whirlpool of energies is sweeping humanity into a period of definitely chaotic destruction, unless the Masters of the Wisdom, working through the New Group of World Servers in both its dimensions, can arrest the process and bring order into a distressed and agonising world.

Therefore, the May full moon Council of 1937 was one of real import and of vital significance. Just as the full moon of May, 1936, saw an effort of the Masters and of the world of disciples to approach nearer to each other and thus establish a closer rapport, so the full moon of May, 1937, witnessed the laying down of certain lines of activity which, if rightly apprehended, **[Page 724]** and worked out into physical manifestation, could definitely change the present exoteric world situation. It also saw the re-stimulation of the New Group of World Servers, so that their group integration might constantly become more effective, and the personal lives of the group members become definitely more consecrated, more dedicated to humanity, and more influential in service. At the full moon of May, 1936, there was in evidence an inner, subjective, spiritual effort. This was definitely successful. The full moon of May, 1937, saw the establishing and the stabilising of the exoteric outer effect, of which the earlier effort was naturally and automatically the cause. Yet the problem remains ever the same;—can the inner condition, spiritual, potential, idealistic, subjective and *sensed* be so clearly formulated and considered that nothing whatever can stop its materialising through the medium of some constructive and living form upon the physical plane? Can the inner integration of the New Group of World Servers find exoteric expression?

A prolonged period of such moments and points of danger can, nevertheless, in itself constitute a momentous crisis. The fanning of the hot embers (if persisted in long enough) must eventually bring about a conflagration. What then can be done to institute those arrangements and outer understandings (based on the inner inspiration) which will end this cycle of danger points, and permit the racial consciousness to subside into a period of quiet and of freedom?

The Hierarchy is doing all that is possible, but under the plan of unfoldment for the Aryan Race, the activity needed for the creative work must be inaugurated and carried forward by disciples, working in the outer world and by aspirants to the path of discipleship, who register the world need and earnestly seek to cooperate. This is, therefore, a matter **[Page 725]** for our consideration and for clear and skillful action in the immediate future.

As one contemplates the New Group of World Servers in its many departments—scattered all over the world and embracing the true and earnest seekers in every nation—there can be seen a body of men and women whose numbers and spheres of influence are entirely adequate to bring about the desired changes, *if they care enough, are ready enough to make the needed sacrifices*, and are willing to sink their organisation differences in the needed activity which would salvage the world, educate the race in a few simple and basic essentials, and so cooperate with each other that there would emerge a united inner movement—working out through the separated outer groups.

The Hierarchy held its Council during the week of the full moon of May, 1937. It could and did lay its plans for the helping of humanity. It could, and did mobilise and bring together every possible subjective agency and form of available energy for the stimulating of the human consciousness along right lines. It could, and did impress upon the disciples and aspirants everywhere the necessity of renewed and fresh efforts. But the development and actual functioning of the plans laid down and the actual working out into detailed expression of the intended ameliorative measures must be carried out by the New Group of World Servers, and by the men of good will throughout the world. Only by the united effort of the people of peaceful intention and of innate freedom from hatred can the forces of destruction be offset. These forces have been needed and useful, but the task they were intended to carry out has been accomplished, and that which is no longer required becomes, in its turn, a menace and a source of trouble.

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#### c. STEPPING DOWN OF HIERARCHICAL METHODS

One of the first things which should be accomplished is the working out upon the physical plane of some of the achievements of the Hierarchy upon the inner side of life. For instance, each department and section of the Hierarchy is working together today as one unit. Though not all of the Masters and Their groups are occupied—as was earlier said—with the immediate problem of the human crisis, yet subjectively, all are engaged with the task of bringing order out of chaos and are working *together* (each in His own sphere and in the closest mental understanding), so that there are really no divided interests, no separate groups and no difference of opinion—no matter what Their diverse activities may be or Their specific undertakings. This condition *must* be duplicated, if possible, on the outer plane of physical life also.

Complete unanimity cannot be possible; complete subordination of individual and group interest to the general movement towards world understanding and stabilisation cannot as yet be achieved, owing to the selfish ambitions of group leaders, and the separative instincts of the senior workers in any group, who unduly influence the rank and the file of the membership. Yet a definitely closer rapprochement is far more possible today than at any previous time, and some real progress could be made towards mutual understanding if a sufficiently large number of the world aspirants and disciples desired it, if they were willing to participate in such an effort, and made the attempt to organise such a closer coming together and movement towards spiritual understanding. This would entail a restatement of the ideal on the part of each individual aspirant and disciple. It would involve a re-dedication of each of them to the immediate urgency of the Plan and to the demand coming to their ears of the world distress.

**[Page 727]** It would require the individual formulation of the ideals—sensed dimly or clearly—in terms of sacrifice and the resultant activity. These last few words indicate the attitude requisite and its needed consequences.

Therefore, one of the first things which would be of the next immediate assistance to be rendered to the Hierarchy of Masters (and this is only another way of saying, to humanity), is a widespread effort to get in touch with every group leader in the various towns, cities, and countries and continents. This refers to all those group leaders who are sensitive to what we might call the "doctrine of good will", and who can vision an ideal of group unity, carried forward without any attempt to disturb the normal outer group activity. This will entail the recognition of a common ideal; and the willingness to submerge (even if only temporarily) the points of difference and to emphasise the points of contact. Many might be willing to do this for the period of the emergency and as an interesting experiment, and thus endeavour to carry forward over a limited and stated time a united endeavour to spread good will and understanding in an effort to bring the hatreds of the world to an end. This will also entail the willingness to cooperate with all groups within a given radius of contact and the temporary relinquishing of personal ambitions and methods in order to meet the serious emergency by which humanity is faced. The basis of the possible success of such an effort consists in the fact that within each group are always to be found members of the New Group of World Servers. Upon this fact we can count, and we can depend upon the strength of the inner integration, produced by these synthesising "points of contact".

Another reason for the presumption of success lies in the fact that such an effort will only be the normal working out into physical expression of that which the Masters of the **[Page 729]** Wisdom—distinctive as to Their fields of service, specific as to Their methods, and widely different as to Their ray and background of evolutionary development—have already established. This attempt on the part of all of us will, therefore, be a duplicating or a paralleling expression of an inner subjective fact. One of the facts upon the agenda of the Council was as to how They could more effectively stimulate the New Group of World Servers so that they could in turn see this vision with clarity, work with renewed optimism, and thus produce on earth the counterpart of the inner spiritual organisation.

The problem to be met by the disciples and aspirants in the world today is the possibility and right procedure, by means of a more specific and definite "push" or organised activity, to reach the leaders of groups everywhere. It would be well to discuss the ways and means to swing these leaders into a joint activity without interfering with their individual group purposes, loyalties and obligations.

Careful work must be put behind this effort. By this is meant considered mental work, subjective reflection, organised visioning and significant sacrifice. A start in this direction has already been made and the same general idea can be extended elsewhere and carefully developed. Group integrity, loyalties and purpose must be preserved, but the cooperation of the groups must be invoked in the task of spreading the healing energy of good will, which, as has been well and truly remarked, is the active principle of peace. And peace—not inert pacifism—is what is needed today.

Secondly, a plan should also be drawn up of such a nature that the various peace societies could at least temporarily be swung into an allied and paralleling activity. The leaders of the peace organisations could be approached with a definite and temporary programme, and their cooperation asked.

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This programme of unification of the efforts of the more advanced groups in the world will demand sacrifice and satisfactory compromise on both sides, ours and the leaders of such groups, but where there is sincerity of purpose (and there is much) where there is a willingness to recognise the need for change in technique and terminology, then some definite progress can be made and the ranks of the

men of good will, as organised under hierarchical impulse, can be greatly increased. It is not necessary for us to discuss in detail the methods which will be needed. Those who respond to this appeal will know the methods they should pursue. It is for those of us who do recognise the validity of this appeal to cooperate and aid, or *to know clearly why we will not*.

The Hierarchy is working primarily during the next few years through three groups of Masters who are on the first, second and third rays. Those on the first ray are dealing with the important figures today in world government, for all of them are subject to impression from their souls and all are fulfilling their individual destiny, and influencing their respective nations along the lines of national destiny. The period of intensive and seemingly destructive readjustment has been drastic and needed. This must not be forgotten. Mistakes in techniques have necessarily been made, and oft the law of love has been infringed. Sometimes, however, the love of the form aspect of consciousness has been interpreted as synchronous and similar to the law of love by critics of the methods employed. This is understandable. But the time of the great national readjustments must soon end, and the necessary processes of realignment be completed. This should then inaugurate a period of renewed relationships on a wide scale throughout the world; it should see the beginning of the establishment of friendships and the commencement of a new era of right and constructive world contacts. Hitherto this has never been [Page 730] possible on a large scale, owing to the fact that humanity had not suffered enough and therefore was not adequately sensitive to others. It had no inner integration such as is now possible through our developed means of communication, and the growth of telepathic sensitivity. The abuses of the law of living had not been generally recognised and known for what they are by a sufficient number of people. The work of the great first ray influences is rapidly and materially changing all this, and out of the lessons learnt, the structure of the new civilisation can become possible.

The work of the second ray Masters is now intensifying, and the builders of the new civilisation—working, through the religious organisations, the educational systems of every country and the great army of thinking men and women everywhere—can definitely begin to make their presence felt. It is in this department primarily that the work of the New Group of World Servers can be noted and can be developed.

The question may be raised whether we are omitting to recognise the presence of the vast millions of the unenlightened masses who hang like a heavy millstone around the neck of the leaders of the race, and who are kept down either through fear, through applied poverty (yes, that is the proper term) or through regimentation. These constitute (as may be easily recognised) a harnessed menace, but that harness is rapidly becoming worn, and when the leash slips or breaks, it is difficult to forecast what the dire results may be. The caged wild beast of the unenlightened—and therefore innocent human beings—who work without the means for pleasure or leisure, who are underfed and exploited, cannot indefinitely be held back. The one hope of the world is that the enlightened and responsible people will readjust world relations, world conditions and the world economic situation, so that contentment through the removal of abuses may succeed, [Page 731] and there will be no necessity for the prevailing and seething misery, which is rapidly reaching boiling point. Let us not forget, if this seems to be unduly optimistic, that one light, even if small, can light up a whole area.

The second ray influences are therefore being poured through the agency of the educational institutions and groups, through the religious bodies and through all men and women who can vision the higher possibilities and the world of spiritual values and of meaning. This is being done in the hope that a united stand will be possible and will produce a synthesis of effort; that this will be productive, in its

turn, of a real world stabilisation.

The third ray Masters are working strenuously in the world of business and of finance through the agency of those who are animated by a spirit of selfless service—and there are many such. It is a new field for spiritual endeavour. It is not possible to enlarge within a brief space upon the methods and the plans of the Hierarchy at this time of crisis and emergency in connection with the field of money and its significance and right use. The general method employed is one of inspiration and of *the presentation of moments of crisis*. These moments offer opportunity for the activity of some disciple, and thus the learning of a needed lesson by the groups or nations implicated becomes possible. The technique employed by these third ray Masters is to develop the minds of aspirants and thinkers in the specific field of business so that they can think in larger terms than those of their own selfish business interests. Moments of contact are also arranged between members of the New Group of World Servers and these prominent people, working in the field of economic enterprise, and thus opportunities are provided for certain recognitions and certain definite cooperation. These are the methods which concern us. There are other subjective and spiritual [Page 732] methods employed which concern us not. If they were outlined in detail to us, they would only serve to bewilder.

Let it be emphatically stated here that the major method with which we can concern ourselves, and the most potent instrument in the hands of the spiritual Hierarchy, is the spreading of good will and its fusion into a united and working potency. That expression is to be preferred to the words "the organization of good will". Good will is today a dream, a theory, a negative force. It should be developed into a fact, a functioning ideal, and a positive energy. That is our work and we are definitely called to cooperate in bringing it about.

The task before the New Group of World Servers is great but it is not an impossible task. It is engrossing but as it constitutes an imposed life pattern, it can be worked out in every aspect of a man or woman's daily life. We are now called to serve intensively *for a period of years*, to abnormal living, and to the shouldering of a responsibility about which we have known for several years, but which we have not shouldered. Our interest has been powerfully evoked, but not demonstrated as it might have been. The demand for cooperation has been clearly sounded from the inner side, and by the leaders and workers in the New Group of World Servers. We have responded with some aid but not with sacrifice; we have given some assistance but it has been the minimum and not the possible maximum (except in a few cases, whose assistance has been whole hearted and recognised). We have been told that the members of the New Group of World Servers are working in every land to spread good will, world understanding and religious unity. The idea has been reassuring and we have rested back upon their efforts—the efforts of a hard pressed few.

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#### d. URGENCY OF THE NEED AND HOW TO MEET IT

Again let us recognise it—the urgency is great. The emergency is upon us and a united spiritual effort, prayerfully carried forward, wisely adjusted to environing need, widely blended with all the similar efforts which may be working cooperatively in every land with the forces of construction—national, religious and economic—can change the aspect of world affairs in the space of a few years. If there is not an appreciable change in human relations, then there will be little immediate hope of bringing about that united effort which will lead to world stabilisation, interracial and international understanding, economic interdependence and universal good will. For it is the good will of the powerful groups for



humanity and therefore for the masses, and the good will of the intelligentsia and of the influential middle classes which will bring about the needed intelligent changes, which can affect every human being. The hope of the world today lies in the development of good will—not peace as the word is usually interpreted, to mean merely an enforced freedom from war, and an expediently enforced pacifism, but the cultivation of a spirit of good will, intelligently applied, and worked out with purpose into the fabric of the individual and national life.

We have here presented to us two modes of approaching the problem. To the consideration of this all of us are called who now are present workers or leaders in the New Group of World Servers, or who desire to enlist ourselves among them. The next consideration is how can these ideas be intelligently understood? How can they evoke the cooperation of aspirants and disciples over the world?

Let us state what I see to be possible, and what can be done. [Page 734] if we—each and all—face the issue, deal with the opportunity presented on the basis of responsibility, and come to regard our world service in this crisis as a necessary part of our spiritual life, demanding from us, nevertheless, all that we have to give, plus that supreme extra effort which spells success in every case. This extra effort and this response to the demand for full cooperation, very few of us have yet given. If what is here set forth is true, and if what we know of world affairs gives in any way a true picture of the present world condition (and it is understated, if anything) then any intelligent man or woman can surely see that it is going to take the united sacrificing effort of every unit in the whole body corporate to promote good will as a healing factor (perhaps the only healing factor) in humanity.

The following suggestions are offered to those who seek to join in this service:

Meditation groups could carry forward their meditations in such a manner that an inner fusion can take place, producing the awakening of the *heart* centres of the members, and the consequent urge to go forth into the world of daily living to love, to give and to stimulate.

Privately, and in group gatherings the Great Invocation could be said, including the final words: "*So let it be and help us do our part*".

There are those who have learned to say these words with intensity of feeling, raising the clasped hands above the head, and then—at the last word—bringing them down to the forehead and then to the heart. The raising of the hands above the head and their return in touching the forehead and the heart are simply symbolic of the lifting of heart and life and consciousness to divinity, and the subsequent and consequent downflow of spiritual life [Page 735] into the personality—the instrument through which the loving soul must work out the expression of good will.

The emphasis is laid upon the *heart centre* and upon the necessity to hold the forces there (symbolised by the clasped hands resting upon the heart) because the heart is the centre of loving, giving energy, and the distributor of life.

It should not be necessary to restate any further what should be done, how anyone should give of himself, or in what way he could contribute for the aiding of humanity. The case has been presented clearly and most definitely. The responsibility now rests upon those who have received the message. One can only observe that until those who know and who have the way out presented to them, consecrate themselves and all that they have without reservation to the helping of the world in its hour of need, the work will not be done and the plans of the Hierarchy cannot then materialise. Should that not eventuate within the near future, then new and perhaps more drastic ways will have to be found.



At a gathering of the Great Ones not so long ago, the question was asked: "What can we do? for this emergency must be met." A silence fell upon the assembled group. This lasted quite a long time and then they, one and all, simultaneously voiced the reply, speaking as if they were one person, such was the unanimity: "Let us touch the *hearts* of men anew with love, so that those who know will love and give. Let us give love ourselves." The above may be a statement of fact, or it may be simply a symbolic and allegorical way of helping us to grasp our need. That is for us to decide. However, there may be those who will wish to say each morning in their morning meditation or at the noon day recollection the following words:

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"I know, Oh Lord of Life and Love, about the need. Touch my heart anew with love that I too may love and give."

Let us in full surrender of our personal desires and wishes join in the common task of leading humanity into the fields of peace!

I approach you therefore, the conscious aspirants to whom I can speak with freedom and with no attempt to choose my words with care, to ask you, first of all two questions:

1. Do you, in truth, accept the situation as I have outlined it?
2. Where, at this time, do you place your life emphasis?

The answering of these two questions in the light of your soul and your personal earnestness will greatly clarify your minds and your way of living and working. It will also indicate to Those who are serving the Plan of God upon the subjective side of life, or along the lines of spiritual understanding and meaning, who are the servers, the aspirants and disciples upon whom it is possible to count at this moment of world crisis, for a world crisis is upon us. If the urgency of the hour is as indicated, and if the next few years are decisive years which will determine and condition the world situation till 1975, then it is necessary for everybody to take stock of himself and turn his spiritual theories and his humanitarian longings into *Facts* demonstrated in the life of everyday.

The lines of world cleavage are becoming more clearly defined and humanity is slowly forming itself into three camps or groups, as seen from the subjective side of life. These are:

1. The group of those who violently and actively and sincerely are partisans of certain basic and well-known ideologies which we can roughly divide into the fascist-nazi group, the democratic group and the communistic group. Such are the major ideas to which the leading **[Page 737]** nations of the world are pledged and for which they are ready to fight if need arises.
2. The relatively acquiescent masses who, under the regimes endorsing the three above ideologies, live, love and seek to understand a little of what is happening to them and who accept the familiar or the newly imposed rule with acquiescence and oft quite unintelligently, provided they can eat and sleep and reproduce and the ordinary affairs of life can proceed along the usual lines.

3. A rapidly growing group of those who are aware of the other groups, who appreciate the idealism and effort of the first group and also recognise the helplessness of the masses. They stand ready to do what is possible to help restore world equilibrium and so bring understanding and cooperation and unity into play on a world wide scale. These are the men and women of good will throughout the world about whom I have so often written.

Behind these three groups, equally interested in them all, stands another group. It is numerically smaller but spiritually potent and is composed of those whose work it is to further God's plans consciously on earth; they work in touch with the Plan and have a deep knowledge of the general trend of the evolutionary urge; they are directing world force into the desired channels and are assisted in their efforts by the New Group of World Servers. They are all pledged to establish the kingdom of God on earth, for which the world is ripe and whose coming was foretold by all the great world religions. Nothing can stop the emergence of that kingdom.

I have briefly re-stated this line.up of the forces, prevalent in humanity today. A little thought will show how practically **[Page 738]** every human being can be placed under one or other of these groupings or categories.

It might be of value here if we endeavoured for a few minutes to get the point of view of the spiritual leaders of the race, of the planetary Hierarchy, of Christ and His Church.

These Workers look out upon a world distressed and full of pain. The economic problem looms large and is a determining factor in many cases. In a world of plenty, men are starving on every hand, or subsisting on a deplorable insufficiency whilst others of their fellowmen, in the same country, have too much and hold on to it, and frequently commit crimes to keep it. In a world full of activity, men are forced into a hated inertia through unemployment, and millions of men and women have nothing to do, but exist upon relief, through the charity of the well-intentioned, or upon crime, yet eating their hearts out (consciously or unconsciously) because the right of every human being to live and work and be self-supporting is denied them. In a world where all men desire peace and the opportunity to live in happiness at home or abroad, the nations everywhere are arming or are fortifying their frontiers in an effort to achieve that security which will enable them to live safely within their borders, free from attack, or to impose their ideas upon their fellowmen or nations. In a world of organised religions, the same condition of chaos is to be seen. The Churches in all lands are endeavouring frantically to keep their hold—spiritual, mental or financial—over the people and are playing a losing game, because the days of control by the priestly caste is in reality over, just as is the control of an autocratic dynasty. The work of the great world religions has been eminently successful and has been carried through to the desired consummation and now the new world religion, which is that of the kingdom of God, is definitely upon the way.

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Such is the dark side of the picture and it is dark indeed and men are troubled and feel that there is no sure ground to be found anywhere. The present world situation has in it the seeds of dire trouble and catastrophe faces the people, as it has three times before, though on a much lesser scale. This can all be averted, however, if those who know the goal and see the vision and the emerging possibilities rally their force and—by the strength of love and sacrifice—offset the forces of fate and of death. As those who guide and teach upon the inner side of life look out upon the world they see in every country, in every race and in every religious body, thus coloring every ideology or school of thought (economic,

political and religious) those who are moved by love of their fellowmen and are actuated by an earnest desire for their true welfare. I would like at this time to emphasise the following point:

A man's political and religious affiliations can be strongly held and inspire his true loyalty, and yet need in no way prevent his being an active part of the New Group of World Servers. They need not deter him from being actively on the side of world good will or provide a barrier to that spiritual sensitivity which makes him susceptible to the higher inner spiritual impression.

The servants of the spiritual Hierarchy and the world disciples are found in every nation; they are loyal to that nation's ideology or political trend of thought or government; the members of the New Group of World Servers embrace every political creed and recognise the authority of every imaginable religion. Men and women of good will can be discovered functioning in every group, no matter what its ideology or creed or belief. The Hierarchy does not look for cooperators in any one school of thought, political creed, or national government. It finds them in all and cooperates with **[Page 740]** all. This I have frequently said, yet you find it difficult to believe, so convinced are many of you that your peculiar belief and your particular acceptance of truth is the best undoubtedly and the most true. It may be for you, but not for your brother of another persuasion, nation or religion.

Thus we find, as well you know, members of the New Group of World Servers scattered everywhere. They are the only agents which the Hierarchy chooses to employ at this time and to them is committed the task of doing the following things:

1. Restoring the world balance through understanding and good will.
2. Bringing harmony and unity among men and nations by the revelation of the widespread good will everywhere existent.
3. Precipitating, through spiritual perception and correct interpretation, the kingdom of God on earth.

This is a gigantic task but not an impossible one, provided that there is united aspiration, united sacrifice and the interrelating of the three groups:

1. The planetary Hierarchy, which is the spiritual Hierarchy, called in the West, the kingdom of God.
2. The New Group of World Servers or the disciples and aspirants and the spiritual intelligentsia of the world.
3. The men and women of good will found everywhere.

The task, therefore, in the coming year of climax for which preparation must be made is, first of all, to bring about this inter-relation on a large scale through discovering those who respond to this message and idea; secondly, to educate such people in the laws of love and of right understanding, which are in truth the laws of the kingdom of God which Christ **[Page 741]** came to initiate; thirdly, to reach and awaken the men and women of good will through the wide use of the radio, using it with wisdom and discretion, and the use of correct words and phrases; next, to discover men of like ideas and so organise their minds that each will approach the problem in his own way but with the same world wide objective of spreading understanding and bringing about harmonious adjustments. This will be done through the

agency of the awakened world aspirants, the intelligent statesmen who love humanity and work self-sacrificingly for the general good, the men and women of good will (working each in his own place, city and nation) and the quiet work of the Units of Service cooperating with all the above.

This is a simple programme but of such a practical potency that, if you once worked it out and made the needed sustained effort, in 1942 there would be no question but that success had crowned your efforts. The coming of God is the coming or emerging fifth kingdom in nature whose citizens always bring beauty into the world, thus glorifying that Intelligence to Whom we give the name of "God" for want of a better term; whose citizens are distinguished by the quality of good will which must, in the long run, bring the right kind of peace, but not pacifism, on earth. It is a programme of such simplicity that the over-active minds of many will reject it on the ground that it is too simple, and yet the great and controlling factors in the world are always simple. Simple ideas work out when complex and complicated ones fail in their objective. The Hierarchy of Masters is governed by simplicity and this, which is one of Their plans, must be distinguished by it also. What are the plans today, and in what manner can you aid in the task of saving the world?

It can be greatly helped by the discovery, registering and education of the men and women of good will in the world. [Page 742] This is the major line of activity. Their united good will (at present latent, unused and unorganised) can become a world force and through sheer weight of numbers, these people can make their presence effectively felt. It will be a force which can mould public opinion through the expression of intelligent love (with the emphasis upon the word *intelligent*) but which will employ no separative devices, no armed force, no coercion and no political scheming and manipulation. Is it not possible so to evoke the spirit of good will, present but oft inactive in the hearts of all men, that there will be such a vast number of men and women of good will in the world—consciously in touch with each other throughout the planet—that their voice will not be negligible, nor their expressed desires impotent? It is this particular method of straightening out the world which the spiritual hierarchy has, at this time, determined to use. It is a somewhat slower method from your point of view, but the effects will be more lasting and it has in it dynamic possibilities. This method is based upon two premises: First, the proven fact of the success of the work which Christ instituted. He came to demonstrate in His Own Person the love of God. Prior to His time, there was little expression of that love objective in the world and little philanthropy or sense of responsibility for one's brother extant. Secondly: it is a method which has in it a long range success, and yet which can have, at the same time, an immediate reaction. This success and this reaction are dependent upon all of you who are aware of these facts and *set in to do the desired work*.

The New Group of World Servers provides a channel through which the power of God, focussed in the Planetary Brotherhood, can flow and that power is *not* intended (as is sometimes necessary under the evolutionary plan) to be destructive. The destructive forces of the planet are doing [Page 743] their directed and needed work, but the effects must be balanced and offset by the work of the World Servers. The power to be released can and will heal humanity's wounds and will bind all men together in a planned synthesis.

As you know, the New Group of World Servers has its members in every land. A vast number are known. They are practical intelligent people, not visionary idealistic mystics, working towards an object which may appear inaccessible, but towards one which is capable of immediate and practical application. They are talking of understanding and cooperation in all fields of human thought and life, and are emphasising the future and unavoidable expression of such love—unavoidable under the

evolutionary law. It is the next great human development.

Behind, in the distant past of the race, humanity faced such a crisis as is now upon us. The race was then fecundated with intellect, if I may use such a phrase, and the human or fourth kingdom came into being. The great latent power of self-consciousness was born, and men became individuals. Now the race faces another fecundation, this time with Love and the fifth kingdom in nature, the kingdom of God can be born and can function upon the outer world of manifestation. Group consciousness will be seen and the power to identify oneself with the group and not with one's own selfish interests. The New Group of World Servers, standing at a midway point between the spiritual Hierarchy and the world of men, are the agents of this process and can lead men out of the crisis which it has brought about. They are expressions of the intended good will and a leavening force in their environment. They do and say nothing which could increase the existing cleavages among people, races and religions. Let us leave it at that, for it is a simple statement of a simple way to lay the ground for needed changes.

### [Page 744]

#### e. IMMEDIATE PLAN OF THE HIERARCHY

What, therefore, is the Hierarchy seeking to do today? Let me briefly state the immediate plan.

1. To make the lines of cleavage, already existing, so apparent that the issue is clear. This you can see happening every day if you read the world news intelligently and separate the spectacular and untrue details from the broad and true issues. These lines of cleavage fall into three general lines.

- a. Between the three major ideologies: the Fascists, the Communistic and the Democratic.
- b. Between the reactionary and fundamentalist groups and the liberal minded people who react to the newer spiritual impression and the emerging ways of approach to God.
- c. Between the old cultures and civilisations and the new incoming ways of living and thinking; between the Piscean way of life and the Aquarian attitude of thought and life; between the laws of the kingdom of God, the fifth kingdom and those of humanity, the fourth; between the self-conscious individualistic way of life and the way of brotherhood, of love and of group consciousness.

2. To heal those divisions and bridge these cleavages through the agency of the world group, which we call the New Group of World Servers, and the men of good will. These Servers and men of good will belong to all the nations, groups, ideologies and religions on both sides of the different cleavages, and yet hold firmly to the principles of good will and understanding. They are, therefore, non-partisan and inactive in the present process [Page 745] of differentiation and separative trends. They hold out the hands of love and understanding to each other across the gulf of differences. They meet in thought upon the subjective level of the true realities—which are synthetic and eternal—and ignore all outer barriers, and separative differences in mental ideas and material ways of living.

3. To approach nearer to humanity and become a known and forceful fact in the consciousness of Their disciples, of the world aspirants and the New Group of World Servers. Then these can work with greater confidence, knowing for themselves, past all controversy, that the kingdom of God is emerging upon earth, that the inner world of light, love and meaning is fusing in a realisable sense with the objective world, and that the world of spiritual realities is now recognised on such a large scale that the precipitation of that which is spiritual is discovered to be present in everything that can be known. This

realization and this *approach to life through God* is the herald of the new world religion. I have already given you much concerning it in these instructions and if you will reread it you will be preparing yourself for right participation in the coming Wesak Festival.

4. To bring about the "Day of Crisis" to which I have referred before. Through this crisis, in which the aspiration of humanity for peace, understanding, good will and truth can be raised to its highest possible expression, there will be brought about, at a given moment of fusion, the downpouring desire of the spiritual forces of the Hierarchy of the Christ and of all associated with Him (call Them by what name you please) and thus there will be precipitated upon earth that spiritual stimulation **[Page 746]** and that healing force which will end the present period of strife and misery.

It is for this "Day of Crisis" that we are called to work. It can be brought about in 1942; if all of us put ourselves and all our resources—spiritual, mental and material—into the meeting of the present opportunity and emergency. It can be brought about if the New Group of World Servers and the massed men and women of good will in every land use intelligence, plus good business technique and methods (which are spiritual faculties, not dedicated, as yet, on a large scale to the things of the kingdom of God.) Practical utilisation of very possible agency—the press, correspondence, personal contacts and above all the radio—the avoidance of all the old methods such as attack on persons, peoples, nations and ideologies of force and coercion and of separative techniques must be strenuously inculcated. The forces existent today, directed by the spiritual agencies of the incoming New Age, have made the field of service clear. It is the bridging of the separative cleavages, and the harmonising of the warring schools of thought.

The workers on the inner side and the disciples who are responsible for the working out of the Plan have made great efforts to reach and stimulate the New Group of World Servers. They have been successful. Such success is in no way dependent upon any recognition of the Hierarchy on the part of the Servers. Where that exists it is a help, but it is dependent upon receptivity to spiritual impression, which means responsiveness to the new ideas which are expressive of the spirit of fusion, of synthesis, of understanding, and of cooperative good will. Look out for such people and work with them. Do not hold the prevalent attitude that they must work with you. It is for us, who perhaps know a little bit **[Page 747]** more about the Plan than they do, to do the moving forward. It is for us to evidence intelligent understanding and to set the needed example by submerging our own ideas and personal desires in the good of the whole.

There must be on our part, if we react to all this, the re-orientation of our entire lives for the next few years, to the urgency of the things to be done. This will necessarily involve the readjustment of our lives to the new impulses; it will entail the elimination of the nonessentials so that we can find time for the task; it will mean the cultivation of that spiritual sensitivity which will render us aware of the impressions and impulses coming from the inner side of life, and will make us quick also to recognise our brothers who are pledged to the same life of good will and who are awake—as we are—to the urgency of human need, and the immediacy of the day of opportunity; it will require the development in all of the spirit of silence, for silence is the best method whereby spiritual force is both generated and stored for us; and it will bring about the training of ourselves to see clearly the issues involved in any situation (personal, national or international) and then enable us to bring to bear upon it the interpretative light of expressed good will.



For the members of the New Group of World Servers and for the men and Women of good will, the Hierarchy of spiritual Leaders have laid down the following rules:

1. That they must aim at achieving peaceful relationships with, and harmonious acquiescence in, as well as cooperation with the government or state to which they owe allegiance or loyalty. This does not mean endorsing all policies and lines of activity undertaken by such governments but it does mean the refraining from all that could cause difficulty. There is always scope for much constructive **[Page 748]** activity within any governmental policy or regime and it is to these constructive and peaceful enterprises that the servers of the Great Ones and of humanity will direct their attention.
2. They must refrain from all interference in the affairs of any political or religious group.
3. They must endeavour to express *practical* good will in the environment where their lot may be cast.
4. They must strive after harmlessness in speech and in life in relation to their family, community, nation or group of nations. This means a consistent policy of non-attack. No leader or nation or race must be attacked or defamed.

This is a matter of practical import and is not at all an easy thing to attain. It lays the foundation for the rapid formation and definite emergences of the New Group of World Servers, and for the discovery and organising of the men of good will throughout the world, wherever they may be found. The spiritual Hierarchy cannot work through people whose tongues are critical, whose ideas and attitudes are separative and who are violently partisan in their beliefs and comments. This is a statement of fact. I seek to have you train yourselves in such right activity, beginning with your own lives and your personal expression in the world.

As regards the required united work, I can but indicate the following lines of activity, and it is for you to follow them, if you will, or make it possible for others to do so:

1. Discover the men and women of good will. These you will not recognise if you are full of racial, national or religious prejudice.
2. Put these people in touch with the Units of Service in the countries where they live.

**[Page 749]**

3. Educate them in the following ideas:

- a. The principles of good will and the medium and methods of their true expression in the daily life.
  - b. The necessity of their being active and practical and consistent workers in the spread of good will in the world.
  - c. The usefulness of building up live mailing lists (I think you call it) of those who see life from the angle of the spiritual values and who seek to build for the future.
4. The authorities of any and every nation should be kept in touch with your activities, so that they are aware of all that you are seeking to do and can, therefore, realise that there is nothing subversive in the planned activities, and nothing that has in it the seeds of trouble for any ruler or national government.

5. Keep constantly in touch with the Units of Service and use care in choosing those who represent the work you have all undertaken.
6. Let the meditation groups be carefully handled and have about them nothing that could be regarded as secret or might bring them under suspicion of being secret organisations. This they are not. This non-secrecy must be emphasised in connection with all the work.
7. As far as the use of the press and the radio is concerned, go forward as actively and earnestly as possible in preparation for the work planned in 1942 and its great united effort. Upon these two lay the emphasis, for by them the majority of human beings are reached.
8. Let each Wesak Full Moon be a period of intensive effort preceded by personal preparation and purification and lay the force of the emphasis upon:

**[Page 750]**

- a. The producing of sensitivity to the inner spiritual impression, emanating from the Hierarchy and the Group.
- b. The achieving of an intelligent appreciation of the steps to be taken during the coming twelve months, and the laying of careful plans so that they may indeed materialise.
- c. The correct distribution of your time and resources so that you do become an active worker in the cause of good will.
- d. The effort to cooperate with all that is being done along these lines, which entails the discovery of all groups and persons working with similar objectives.
- e. The submergence of your temporary interests in the good of the whole and through love of humanity.

I will say no more at this time. I have sought to indicate that which should be possible. If my suggestions are followed, and if the work is carried forward diligently, there is every indication that the work of the Hierarchy and of the Christ will be tremendously expedited. The need and the opportunity call for right understanding, and they demand also a joyful cooperation and the sacrifice of yourselves and of your time and money, in the attempt to make our work possible.

I make no further appeal for your help. I have been endeavoring to educate you in the new ideals and in the work of the New Group of World Servers. The responsibility for right action and for the effort to reach the public rests upon the aspirants and disciples of the world who read my words. There is nothing that I, personally can do. It is your time (and all of you, without exception, can give some) for which Christ and humanity are today calling. It is your activity and skill in reaching those you can reach for which we make **[Page 751]** demand. It is your money that is needed to enable us to reach the interested public. It is your meditation and intense inner cooperation which will construct that channel through which the spirit of peace can work and the forces of Light enter. *The Hierarchy waits*. It has done all that is possible from the angle of Its opportunity. The Christ stands in patient silence, attentive to the effort that will make His work materialise on earth and enable Him to consummate the effort He made 2000 years ago in Palestine. The Buddha hovers over the planet, ready to play His part if the opportunity is offered to Him by mankind. I beg you to note what I here have said. Everything now depends upon the right action of the men of good will.

# DISCIPLESHIP IN THE NEW AGE - VOLUME I

BY  
ALICE A. BAILEY

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## DEDICATED TO REGINA KELLER

a fellow-disciple who for more than twenty years has walked with me upon the Way

[Page ix]

## FOREWORD

This book is in many ways unique. Nothing like it has before been published, as far as I know. It contains two series of talks by one of the Masters of the Wisdom to some members of His inner group, and also a series of personal instructions, given by Him to a group of His disciples. Many of these people were unknown to me when they were brought to my notice; some of them I have since met; others I have never met; some I knew well and could understand why they had been chosen, knowing that their dedication to the life of the spirit and their love of humanity warranted the choice; one or two were regarded by me as most unsuitable choices but later I altered my point of view and recognised that a wiser mind than mine was responsible for their inclusion in the Ashram. I learnt also that ancient relationships, established in other lives, were also conditioning factors and that some had earned the right to inclusion, even if their spiritual attainments seemed inadequate to the onlooker.

A good deal of the teaching given is new in form and some of it is new in fact. One point emerges with clarity and that is: the old rules to which disciples have been subjected down the centuries still hold good, but are susceptible of fresh and often different interpretations. The training to be given during the coming New Age will be fitted to their more advanced development. The evolutionary progress—from century to century—presents a steadily ripening and developing human mind upon which the Master can work. The standard of discipleship is consequently as steadily rising. This, in itself, demands a new approach, a wider presentation of truth and the permitting of a greater freedom of action upon the part of the disciple. The time element is also different. In the old days, the Master gave His disciple a hint or a point upon which to ponder and meditate or He might indicate some need for changed habits of thought. Then the disciple went away—[Page x] sometimes for years or an entire lifetime—and reflected and thought and attempted to alter his attitudes without any particular sense of pressure. Today, in our speedier times and when the demand of humanity for help is so outstanding, the hint has given place to explanation and the disciple is trusted with information, hitherto withheld. He is regarded as having reached a stage in his unfoldment at which he can make his own decisions and proceed with rapidity, if he so chooses.

Certain definite reasons have prompted me to make these instructions available for aspirants everywhere after requesting permission from those who received them. One is the need to bring to the attention of the general public the *fact* that the Hierarchy exists, that its Members are interested in human progress and that there is a definitely planned system of training offered by Them which can lead a man out of the human kingdom into the Kingdom of God; that this moving forward upon the Path of Evolution out of the fourth kingdom into the fifth can be brought about consciously, scientifically and with the full consent and cooperation of the aspirant. The day has now come when belief can (and does) give place to knowledge—a knowledge gained through the acceptance of a hypothesis in the first place, a conviction that this hypothesis is backed by adequate testimony and planned experience. The reasoning mind of the disciple can then take the successes and failures he encounters in his training and learn the intended lessons; he finds that progress upon the Path brings a man into closer, conscious touch with Those Who have walked this Way before and that the Way into the Hierarchy is a way of discipline, of increasing enlightenment, of service to his fellowmen and of a growing responsiveness to contacts and to individuals of which the average human being knows nothing.

A second reason for publishing this book is the need to change the point of view of the general public as to the nature of these Masters Who take pupils and Who, whilst giving them the training needed to enable them to take initiation (as it is called), reach the mass of men through their means. So much stupidity has been demonstrated in writing and talking about the relationship of Master and disciple that it was felt both by [Page xi] me and this group of disciples that the sanity, the breadth of vision, the lack of authority, and the understanding evidenced by a Member of the Hierarchy could do nothing but good. We found also that He was quite ready for His instructions to be made public.

A third reason was the desire to make clear a point which is continually emphasised by the Tibetan as it is by all Masters and which is of major importance to every aspirant. Only those who are beginning to come under the influence and the control of their own souls and are, therefore, mentally focussed and attuned, are eligible for the training offered by the Hierarchy. Devotion, emotional reactions and sentiment are not enough. Esoteric training is also an impersonal matter; it is concerned with the development of soul consciousness and with the expansion of that consciousness to include, and not exclude, all forms of life through which pulses the life and love of God. The true disciple is ever inclusive and never exclusive. It is this inclusiveness which is the hallmark of all true esotericists. Where it is lacking you may have an aspirant but you do not have a true disciple. There is far too much exclusiveness extant today among esotericists and in occult schools and too much theological separativeness. It has been felt that this Book of Instructions may do much to offset this evil tendency and may help to open the door still wider into the Kingdom of God.

Much in this book is new. Much is very old, tried and proved. None of the people chosen for instruction and for inclusion in the Ashram of the Master are saints or perfect. All are, however, true aspirants and will go on to the very end in spite of pain and sorrow, discipline, success, failure, joy and a spiritual recognition of almost unattainable goals. Some have been on this Path of Accepted Discipleship (technically understood) for many lives. Some are venturing for the first time—consciously and with deliberate effort—to tread the Way to God. All are mystics, learning to be occultists. All are normal people, living useful, modern lives in many different countries in the world. Some are orthodox Protestant Christians by profession; others are Roman Catholics; still others are Christian Scientists or belong to one or other of the more mental cults; [Page xii] some are quite unattached and free from affiliations. None of them regards his particular brand of faith or his

particular religious background as essential to salvation; he knows that the only essential is belief in the spiritual realities and in the essential divinity of mankind. This belief necessarily involves a heart full of love, a mind open and illumined by right orientation to truth and a life dedicated to service and to the alleviation of human sufferings. This is the determined goal of all whose instructions are found in this book—a goal which they have not yet attained and a mode of life which they have not yet perfected. They are, nevertheless, unalterably upon their way and that way is the WAY. Christ said "I am the Way, the Truth and the Life"; these aspirants, working under a great Disciple of the Christ, are beginning to grasp some of the significances and implications of that statement which holds true for all time and for all disciples, because "as He is, so are we in this world."

The work with this particular group began twelve years ago. Each person's instructions are given in their ordered sequence, year by year, so that a real picture of the person concerned, of his problems and his achievement or lack of achievement, emerges clearly. This book is encouraging in that it offsets the idea that to be a pledged disciple one is, therefore, set apart by perfection of character and isolated by the aspiration which inspires the life. These are people with problems, struggling to solve them; with character limitations which they are endeavouring to overcome; they are true instances of any man or woman who turns his back upon the usual approach to the world of material affairs and takes up his cross in order to find his way back to the Father's home; they picture for us the man who, having "put his hand to the plough," turns not back but presses forward "towards the prize of his high calling in Christ."

Some of these people have worked as students in the Arcane School; others have never done so; still others (when they heard of the school through their affiliation with the Tibetan) worked in it in order to help the students. Their names will not be divulged. The initials at the head of the various instructions and the dates assigned carry no information; the [Page xiii] instructions were probably not received on the dates given and the initials are none of them correct. No information will be given by any of us who know the relation between the initials and the disciple. Questions as to identity will not be answered at any time. It is the subject matter of the teaching which is of importance and not the name of the disciple for what is said is applicable to all aspirants.

One other reason might be mentioned here as indicative of the value of this book. In every case, the disciple is told what are the types of energy to which he most easily responds and upon which ray or divine emanation he finds himself. He, therefore, becomes aware of what constitutes his line of least resistance and where the major point of his life conflict is to be found.

We are taught in the esoteric philosophy that seven great divine Emanations, Aeons or Spirits (in Whom we live and move and have our being) came forth from God at the time of the Creation. The same teaching can also be traced in the Holy Bible. Upon one or other of these seven Rays, the souls of all forms of life are to be found as well as the forms themselves. These seven rays produce the seven major psychological types. These seven rays or emanations are:

1. The first Ray of Will or Power. Many great world rulers are found on this ray, such as Julius Caesar.
2. The second Ray of Love-Wisdom. The Christ and the Buddha are to be found on this ray. It is the great teaching ray.
3. The third Ray of Active Intelligence. The mass of intelligent humanity are found on this ray.

4. The fourth Ray of Harmony through Conflict. Aspirants. Struggling, well-meaning people. Workers for unity emerge along this line.
5. The fifth Ray of Concrete Knowledge or Science. Scientists and people who are purely mental and governed only by the mind.
6. The sixth Ray of Devotion or Idealism. Many Christian people. Fanatics. Numbers of earnest Churchmen of all the world religions.

**[Page xiv]** 7. The seventh Ray of Ceremonial Order or Magic. Masons. Financiers. Great businessmen and organisers of all kinds. Executives are found with these energies in their equipment.

However, only when a man is highly developed and nearing the Path of Discipleship is it possible for the esoteric student accurately to surmise what his ray may be. People of all kinds and professions are found on all the rays. The conflict in a disciple's life is found to lie in the fact that the ray of his soul and the ray of his integrated personality are posed against each other. At the same time, his emotional nature, his mental equipment and his physical brain are also controlled by some one or other of the rays and in this fivefold relationship lies hid much of the problem of the evolving human being. The Tibetan tells the members of His group which five rays condition them and students will learn much by a study of what He says. In the cases where I happen to know the disciple concerned personally and something of his problems, it was amazingly interesting to me to note how infallibly right the Tibetan was in His diagnosis of the rays involved. In reading these instructions will you please remember that though the Tibetan usually speaks of the soul, He also uses the word "ego" interchangeably, meaning thereby the spiritual ego and not the personal ego of the psychologists.

We have not felt it wise to give the meditations assigned or the breathing exercises, except in a few cases. They were strictly individual and suited to the person and his peculiar problems. In one or two cases, however, after due consideration, we have inserted some of the meditations with slight changes. It was obvious that they could be only helpful.

At the end of each instruction, we have put a sentence or two which gives information as to the work of the disciple in the Ashram. This will prove particularly enlightening as, for instance, in the cases of P.D.W. and K.E.S. where the Tibetan shows definite prevision and the knowledge that both these men would die a few years later. He is obviously preparing them for that great transition.

In closing, I would like to thank all these disciples who have so kindly placed their personal instructions at my disposal **[Page xv]** in an effort to be of service to the coming generation of disciples. In many cases, they helped prepare them for the press. I would like also to thank those who helped me to get the text ready for publication, particularly Joseph Lovejoy who gave days of labour to the book; he has for years helped me prepare the Tibetan's books for publication.

I hope all who read this book will receive the inspiration that we who have prepared it have received; I hope also that their confidence in the Hierarchy and in the existence of Christ and His Disciples, the Masters, may receive such an impetus that many more will attempt to tread the Way and join the great number of aspirants in every country who are seeking to tread the Path by becoming the Path Itself.



October 1943

ALICE A. BAILEY

**[Page xvi]****THE GREAT INVOCATIONS**

Let the Forces of Light bring illumination to mankind.  
 Let the Spirit of Peace be spread abroad.  
 May men of goodwill everywhere meet in a spirit of cooperation.  
 May forgiveness on the part of all men be the keynote at this time.  
 Let power attend the efforts of the Great Ones.  
 So let it be, and help us to do our part. — 1935

Let the Lord of Liberation issue forth.  
 Let Him bring succour to the sons of men.  
 Let the Rider from the Secret Place come forth,  
 And coming, save.  
 Come forth, O Mighty One.  
 Let the souls of men awaken to the Light,  
 And may they stand with massed intent.  
 Let the fiat of the Lord go forth:  
 The end of woe has come!  
 Come forth, O Mighty One.  
 The hour of service of the saving force has now arrived.  
 Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death  
 Fulfil the purpose of the Coming One.  
 The WILL to save is here.  
 The LOVE to carry forth the work is widely spread abroad.  
 The ACTIVE AID of all who know the truth is also here.  
 Come forth, O Mighty One, and blend these three.  
 Construct a great defending wall.  
 The rule of evil now must end. — 1940

From the point of Light within the mind of God  
 Let light stream forth into the minds of men.  
 Let Light descend on Earth.

From the point of Love within the Heart of God  
 Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth. — 1945

## SECTION ONE

### DISCIPLESHIP IN THE NEW AGE

#### BY THE TIBETAN

[Page 3]

#### TALKS TO DISCIPLES

##### PART I

MY BROTHERS:

It is of importance that you realise that today something new is happening. There is the emergence of a new kingdom in nature, the fifth kingdom; this is the Kingdom of God on earth or the kingdom of souls. It is precipitating on earth and will be composed of those who are becoming group-conscious and who can work in group formation. This will be possible, because these people will have achieved a self-initiated perfection (even if relative in nature) and will be identified with certain group expansions of consciousness. It will also be because they have arrived at love of their fellowmen, just as they have loved themselves in the past. Think on this with clarity, my brothers, and grasp, if you can, the full significance of this last sentence.

Their work will largely be to summarise and make effective the work of those two great Sons of God, the Buddha and the Christ. As you know, One of Them brought illumination to the world and embodied the principle of wisdom, and the Other brought love to the world and embodied in Himself a great cosmic principle—the principle of love. How can the effectiveness of Their work be brought about? The process will follow three lines:

1. Individual effort, made by the individual disciple, using the technique of detachment, of dispassion and of discrimination which the Buddha taught.

2. Group initiation, made possible by the self-initiated effort of individual disciples, following out the injunctions of the Christ and leading to a complete subordination of the personality and of the unit to group interest and group good.

**[Page 4]**

3. Group endeavour, carried forward as a group, to love all beings and to apprehend and understand the true significance of the Aquarian technique of group love and work.

I have felt that a linking up of your minds in connection with the work of the Buddha and of the Christ might serve a useful purpose and give you all a glimpse and an indication of Their two systems of unfoldment—one preparatory to accepted discipleship and the other to initiation—which would be sequential and inter-related. The synthesis of Their work is easily seen by us who work with a fuller vision and a less impeded outlook than is as yet possible to you.

I am, therefore, dividing my disciples into groups so that they may work on different aspects of the Plan, and also laying the ground for group work which will greatly help the individual but which will also—above everything else—forward the work of the New Age.

It is, therefore, my intention to write a little in detail in connection with these groups. My time is very limited and I shall have to put a great deal of information into these talks and into any individual instructions which I may be led to give (probably at widely separated intervals) to my disciples. I am not basically writing for any of you at all but in order to lay the foundation for the group work to be done in the world during the coming years. What I say should be read with care, for the written word may contain several meanings and these can be sensed, according to the intuition—awakened or otherwise—of the aspirant.

I, your Tibetan Brother, am supposing upon the part of each of my disciples, one basic essential at least and that is a persevering earnestness which nothing will deter. Each of you starts upon this work with certain fundamental characteristics; each of you is beginning this definite enterprise of training for initiation with certain defects which act as deterrents and as handicaps; each of you has been recognised by his light and for his potentialities and with these we must perforce do the best we can. Note, therefore, the difficult problem confronting Those Who are guiding world evolution and looking for those who can aid in Their work.

**[Page 5]**

I will teach you. Whether or not you profit by the teaching is entirely your own affair; that is something that the disciples of the New Age need to learn. There is no such thing as occult obedience as usually taught by the current occult schools. In the olden days in the East, the Master exacted from His disciple that implicit obedience which actually made the Master responsible and placed upon His shoulders the destiny or the karma of the disciple. That condition no longer holds good. The intellectual principle in the individual is now too much developed to warrant this type of expectancy. Therefore, this condition no longer holds good. In the coming New Age, the Master is responsible for the offering of opportunity and for the right enunciation of the truth but for no more than that. In these more enlightened days, no such position is assumed by the teacher as in the past, and I do not assume it. I shall with frankness speak. I know my disciples, for no disciple is admitted into an Ashram without deep consideration on the part of the teacher. I shall convey by hint and symbol that which should be apprehended and it will

be noted and understood by those among my disciples who have the opened, inner ear and true humility of heart. If it is not recognised, time will pursue its onward course and revelation will ultimately come. I exact, therefore, no blind obedience. But, however, if advice and suggestion are accepted and you choose—*of your own free will*—to follow my instructions, those instructions must be followed accurately. Also, there must be none of that constant looking for results and for phenomena which has deterred the course and the progress of many would-be disciples.

This is also for me an experiment, for those of us who are members of some degree of the Hierarchy are necessarily changing the old ways and adapting the old methods to the newer circumstances and to the advance of evolution. Many tried disciples and aspirants (should I have said "tired," brother of mine, for I surmise that both words are true?) are to be subjected to experiments which will involve the application of the ancient rules in a modern way. Disciples in the olden days were the product of more peaceful times. The "chitta" (or mind-stuff as Patanjali calls it in his famous Book of Rules) was neither so highly developed nor was it tintured by so [Page 6] much thought or potentially so illumined. Today, knowledge is widespread and many, many people are already thinking for themselves. The material for discipleship with which the Masters have to deal and the type of person which has to be developed and led on towards illumination is of a higher quality and grade, if I may employ so inadequate a term. The experiment of changing methods and of implementing the new technique of group work has to be carried out, likewise, in the midst of the stress and strain of Western civilisation. This imposes on all chosen to participate in this work an undue effort, but if continuance is found possible and success ensues, it tempers the material to a finer degree of power. As has been said, the jungles of the Occident are of a different kind to those within the Eastern zone. They call for peace in turmoil; for power in fatigue; for persistence in spite of bad health; for understanding in spite of the clamour of Western life. Progress is, therefore, made in spite of, and not because of, existing conditions. For disciples, such as those I am now going to attempt to teach, there is no retiring from the world. There is no condition of physical peace and of quiet wherein the soul may be invoked and in which work—potent in results—may be achieved in the calm of silence and the rest of what the Hindu calls samadhi—complete detachment from the calls of the body and the emotions. The work has to go forward in clamour. The point of peace must be found in the midst of riot. Wisdom must be attained in the very midst of intellectual turmoil and the work of cooperation with the Hierarchy on the inner side of life must proceed amidst the devastating racket of modern life in the great cities. Such is your problem and such is my problem as I seek to aid you.

For me, there is also the problem of excessive expenditure of force as I attempt to reach each of you and to study each of you at certain intervals. There is the work, at long range, of reading your minds, of seeing your light, and of vitalising your auras. This has not hitherto been the problem of the Eastern Teachers, except in very rare cases. Those who are now working in the modern world under the Masters of the Wisdom have undergone a preliminary tuning-up process and a training in receptivity during an earlier incarnation or incarnations. [Page 7] Forget not, therefore, that I also have a problem which I am willing to undertake for the sake of a needy world and as my contribution to hastening the coming in of the new and more fruitful era. Let us, therefore, facilitate each others' efforts.

I promise no quick results. I undertake to provide no spectacular unfoldments. The results rest entirely with you. They depend upon your patience, your exactness in detail, the discipline which you are willing to impose upon your lives and your self-forgetfulness. May I beg of you to leave results alone and to work without attachment for you know not with exactitude what are my goals for you; may I beg you to desist from that constant self-analysis which is such an outstanding characteristic of the

introspective, yet ambitious Occidental mystic What, therefore, is the position I take? That I, one of a great group of disciples who—from the humblest aspirant up to the highest Member of the Hierarchy link humanity with the spiritual kingdom—can teach you the ancient rules and give suggestions to you so that you may travel more rapidly along the Path and arrive at greater usefulness to your fellowmen. There is not the slightest suggestion of authoritative pronouncement by a member of the Hierarchy who *must* be obeyed and whose word is infallible. Let this be remembered, otherwise work will not be possible, elements of danger may enter in and the present effort come to naught. My anonymity has always been preserved and will continue to be so though members of this group of disciples know me for who I am. You know me as a teacher, as a Tibetan disciple and as an initiate of a certain degree—what degree being of no importance to you at all. It is the teaching that I shall give you which will matter. I am an initiate into the mysteries of being. That statement in itself conveys information to those who know. You know also that I am in a human body, and am a resident of northern India. Let that suffice and let not curiosity blind you to the teaching.

We stand together in spiritual enterprise. All of you have voluntarily and without pressure stated your willingness to go forward into a more intensive spiritual life. This you must do in the freedom of your own souls and through the power of **[Page 8]** your own intellects. You will follow such instructions as seem to you reasonable and right but—when you do choose to follow them—you will attempt to fulfil the requirements with exactitude. You will analyse and question the requirements which from time to time come from me and you will accept no belief in their verbal inspiration. Language ever handicaps and limits. You will also be guided in your work by health and circumstance, and you will ever remember that Masters are made through the achieving of mastery and not through obedience to any person. You will bear in mind that I, your teacher, am not constantly aware of your physical condition or daily doings. I concern not myself with the affairs of the personality and those misguided aspirants who claim that the Masters are forever telling them what to do and are guiding them in their personal affairs are still far from the grade of accepted discipleship. You will remember that the light will shine into a mind that is self-controlled and free from the mental dominance of another mind. With these provisos clearly understood, let us pass on to the enunciation of certain principles and to a consideration of what it may be possible to do.

First: Let it be constantly remembered that the new discipleship is primarily an experiment in group work and that its main objective is not the perfecting of the individual disciple in the group. I regard this statement as basic and essential. The individuals are intended to supplement each other and complement each other and in the aggregate of their qualities should eventually provide a group capable of useful, spiritual expression and one through which spiritual energy can flow for the helping of humanity. The work to be done is on the mental plane. The spheres of service of individual disciples remain the same as before but to their differing fields of individual endeavour there will be added a group activity and life which will become more clear as time elapses. The first objective is, therefore, to weld and unify the group so that each person in it can work in close mental rapport and spiritual cooperation with the others. This inevitably takes time and the success of this new effort on the part of the Hierarchy will depend upon a non-critical attitude and the outpouring of a spirit of love on the part of each member of the group. This **[Page 9]** will be fairly easy for some disciples to achieve but very difficult for others. So many high-grade people today have an over-development of the analytical mind. As time goes on, however, and if real effort is made, the welding process will make much progress. This, therefore, is our first effort, as it is the first effort of the group of every Master and the achievement of the Hierarchy itself—*group unity*.

Every disciple has to learn to subordinate his own ideas of personal growth to the group requirements, for—in order to have a coordinated group, functioning as a serviceable unit—some disciples will have to hasten their progress in certain directions and others will have to slow down theirs temporarily to the pace of the majority. This will happen automatically, if the group identity is the dominant factor in the thoughts of each disciple, and desire for personal growth and for spiritual satisfaction is relegated to a secondary place. The groups within each Ashram are intended to work together eventually just as the various departments of some great organisation work together effectively as a unit. They must function smoothly and intelligently. This will be possible when the individual members in the groups and the individual groups lose sight of their own identities in an effort to make this experiment of the Hierarchy successful. The feelings, reactions, wishes and successes of the individual most emphatically do not count. Only that is regarded as of moment which will further group effort and enrich the group consciousness. Only that, for instance, attracts my attention which brings more spiritual power to my group of disciples or which increases its light or dims its radiance. You need to remember that I look at my groups of disciples always subjectively and *as a group*. It is the total radiance which I see; it is the united rhythm which I note and the united tone and colour; it is the sound they collectively emit which I hear. May I reiterate that in one sense your individualities are of no interest or moment to me, except in so far as you raise or lower the group vibration. As personalities, you matter not to us, the teachers on the inner side. As souls you are of vital moment. Each disciple in the group of any Master may have many weaknesses and limitations. These act as hindrances to others in the group. But, as souls, such disciples **[Page 10]** *are* somewhat awakened and alive and have achieved a certain measure of alignment. So it is with all of you in my group. As souls, I cherish you and seek to aid and lift, to expand and enlighten.

I would like here to emphasise one point as we consider the individual in the group and his group relations. Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism and seek to hold each other unwaveringly in the light of love. You have no idea of the potency of such an effort or of its power to release each other's bonds and to lift the group to an exceedingly high place. By the pure light of love for each other, you can draw nearer to me and to the teachers on the subjective side of life and arrive more rapidly at that Gate which opens on the lighted Way. You have the opportunity to demonstrate to each other the scientific value and power of love, regarded as a force in nature. Make this demonstration your endeavour. You will thus release for each other all that is needed to bring about potent and vital changes in the life patterns and purpose of the group members. Love is not a sentiment or an emotion nor is it desire or a selfish motive for right action in daily life. Love is the wielding of the force which guides the worlds and which leads to the integration, unity and inclusiveness which impels Deity itself to action. Love is a hard thing to cultivate—such is the inherent selfishness of human nature; it is a difficult thing to apply to all conditions of life and its expression will demand of you the utmost you have to give and the stamping out of your selfish personal activities.

Disciples in the group of a Master have to love each other with intelligence and an abiding strength and thus release that light and power which will eventually make the group of effective value in the world. As I work with you in the future, I shall not wait to wrap up the truths I have to say to each of you in such a way that they cannot hurt. I shall not in the future consider your personality feelings and reactions because I count upon the sincerity of your purpose.

It is perhaps wise to remember here that, as a general rule, no one believes what others may tell him—no matter how apparent **[Page 11]** the truth or how much the person may protest that he accepts that truth. Only those truths which are wrought out individually in the crucible of experience really



penetrate into the living consciousness and bear fruit. But in this group effort which we are undertaking, the fact that all in the group are made aware of what is said to the individual may prove most useful and produce much more rapid adjustments than could otherwise be the case—provided that, unitedly and in love, they will then help their fellow disciple to change the undesirable condition. I count on one thing only, my brothers, and that is your deep sincerity. It is not a negative thing (as some claim) to point out a fault or error. As the clear light of the soul pours in, it reveals the personality for what it is. If true dispassion is practised, this group of disciples can see things as they are and remain untouched by the revelation of the desirable or the undesirable qualities. If you are depressed or irritated or hurt by such revelation, it indicates a basic lack of dispassion and proves attachment to the personality and to the opinions of others.

Secondly, it is essential that all disciples in an Ashram should be contemplatives, but contemplatives in the occult sense and not the mystical. In any meditation work which you are doing or may in the future do, your aim should be to achieve as rapidly as possible the highest point in the meditation process, passing quickly through the stages of concentration, alignment and meditation to contemplation. Having achieved that high point, you should strive to preserve it and should learn thus to function as a soul in its own world, contemplating the world of energies in which all initiates work and in which you each must some day—in this life or another—take your place. This status (if I may call it by such a name) must be carefully striven for, accurately observed when in any way attained, and an exact record of impressions kept. You should, therefore, constitute a group of active contemplatives, and the result will be facilitated if you will ponder upon and struggle for the first condition of your group existence—group unity.

### [Page 12]

Third: This *group unity* which will have its roots in *united group meditation* or in the contemplative life (wherein the soul knows itself to be one with all souls) must work out in some form of *group activity*. This should demonstrate at once in the group itself and later on—when the unification is more complete—in the world at large. It is in this way that the Masters' Ashrams will be externalised on earth and the Hierarchy function openly on the physical plane and not behind the scenes as hitherto. Then will come the restoration of the Mysteries.

## PART II

The question might here be asked: How can this work out practically in a group of disciples—all of them individuals but all sincerely anxious to cooperate and aid in this work? Let me try and give a clear reply.

You have undertaken voluntarily to work together when proffered the opportunity by me. You are aiming towards a group solidarity which will be based upon the fact of your being souls. This should eventually manifest itself subjectively and essentially in the form of a group telepathic inter-communication, as group understanding also of each other's problems and difficulties and, therefore, as a group opportunity to aid and help one another. This helping should not and must not come through personality effort or contact, or through the stating of problems related to circumstance and character, or through the tendering of advice and suggestion. We deal *not* with personalities in connection with each other in a Master's group. At the same time, it should be possible for each of you to learn to strengthen and aid each other, avoiding always any intrusion of the personality. You can each learn to

transmit your soul ray quality to a fellow disciple, stimulating him to greater courage, to finer purity of motive and to deeper love, yet avoiding the vitalisation of his personality characteristics. You should learn always to think of each other as souls and not as limited human beings.

### [Page 13]

We have, therefore, the following three objectives before us:

1. Group unity ... through thought, exoteric knowledge of each other and a constant sending forth of love.
2. Group meditation ... as a group of contemplatives, thus rooting this group within the kingdom of the soul and strengthening all the individuals involved.
3. Group activity ... resulting in the aiding of each other in specific problems of character but not of circumstance. Ponder on this distinction, my brothers.

Later, when the group is really established, it should begin to function outwardly and *its life* should begin to make its presence felt. It should steadily tend to increase the spiritual potency of all groups with which the group members are related and with which they may be associated. I refer to all groups which belong to the New Age and are working along spiritual lines. The eventual effect will be along the line of healing the various ills of mankind—physical, mental, psychological and emotional.

There are certain simple but definite rules which should govern the interior spiritual life of neophytes in training for the various stages of discipleship. Let me here outline to you my suggestions for this simple and immediate work.

First of all, all disciples practise regular and daily meditation. These meditations are each individually suited to the disciple concerned and vary according to ray, point in evolution and the stage of discipleship which is the immediate objective. These cannot be given here. These meditations will be given to you as suggestions for your use and acceptance. Endeavour at some stage in your meditation to link up with me but let this linking up take place *after* you have worked at and brought about an alignment with your soul. The reason that it is essential that you link up after alignment is that you can then avoid the glamours and the illusions of the astral plane whereon thoughtforms and masquerading entities personalise the teachers and the Masters and do so in their myriads. Add also to your meditation a short period wherein you will try and link up with your co-disciples, sending them love, soul force, and help.

### [Page 14]

You would find it useful to keep what might be called a spiritual diary. This does not involve the daily entering of the day's events and has no relation to the happenings which may concern the personality. Note this. In this diary you should record the following:

1. Any spiritual experience which may come to you, such as contact with some Presence, either that of your own soul, the angel of the Presence, contact with some disciple and eventually—when your life and work and discipline warrant it—contact with one of the Masters. Record this in an impartial way, preserving the scientific attitude and seeking ever a practical explanation before accepting a mystical one. A spirit of agnosticism (not of atheism) is of real value to the beginner and preserves him from the

snarcs of the world illusion and of lower psychism.

2. Any illumination which may come to you, throwing a flood of light upon a problem and revealing the way that you or the group should go. Any intuition which—corroborated by the reason—carries one forward into knowledge and evokes the wisdom of the soul and its registration by the brain, via the mind.

3. Any telepathic happenings between you and your fellow disciples. This telepathic interplay should be cultivated but it must be most carefully checked and counterchecked and the strictest accuracy preserved. Thus we shall have the fostering of the spirit of Truth, which is the governing principle of all true telepathic communication. An Ashram functions telepathically when fully and rightly organised.

4. Any phenomena of a mystical and spiritual kind should also be noted. The seeing of the light in the head comes under this category. Its brilliance should be noted, its growth and dimming; the hearing of the Voice of the Silence which is the voice of the soul but not of the subconscious; the registering of messages from the soul or from other disciples and world Servers; expansions of consciousness which initiate you into the conscious life of **[Page 15]** God, as it manifests through any forms and the hearing of the note of all beings. A close study of the third part of *The Light of the Soul* (the *Yoga Sutras of Patanjali*) will indicate the type of phenomena which should find its place in this diary.

5. Any experiences of a psychic kind which do not come under any of the above headings. Those mentioned above come under the heading of the higher psychism and concern the higher psychic faculties, spiritual perception, intuitive knowledge, mental telepathy (and not the telepathy which is based upon the solar plexus activity). The lower psychic experiences can also be noted—whether pleasant or unpleasant. Once noted, however, they should be forgotten for they are of no moment.

Days may go by and weeks with no record. Let this in no way disconcert you. The sensitivity of the mechanism of the soul to spiritual vibration has to be cultivated and existing sensitivity to lower psychic impressions has to be tuned out; so many voices clamour for attention, so many impressions—emanating from the physical and astral forms around us—register upon our consciousness, that the vibrations and sounds coming from the subjective and spiritual world are lost and not registered and recorded. You will find it interesting to note, at the end of a few years, the difference in the data recorded and the development of sensitivity to the right kind of impression. This can only be realised after much time has elapsed and much spurious material has been eliminated, after being recognised for what it is: astralism, spurious claims and thoughtforms.

Another question might here be asked: What should disciples in a Master's group look for as evidence of successful group work? First and foremost, as you well know, group integrity and cohesion. Nothing can be done without this. The subjective linking of the disciples with each other in their own group, and the linking of the group with other groups occupied with special work within the Ashram and the emergence (as a result of this) of a group and an ashramic consciousness are vital objectives. It is hoped that this will also **[Page 16]** eventuate in a telepathic interplay which will bring potent results and successful outer work. From these activities will emerge a group circulation of energy which will be of service in world salvage. Each of you should remember that purity of body, control of the emotions and stability of mind are fundamental necessities and should be daily the attempted achievement. Again and again, I come back to these prime character requirements and—tiresome as the reiteration may be—I urge upon you the cultivation of these qualities. I would like to remind you also

that you are adult and mature men and women who need not specific statements as to faults and characteristics. I seek only to make suggestion as to trends of thought. Note here the word *suggestion*, for that is all I seek to give. The disciple must be left free to follow a suggestion or a hint as seems wise to him. This entire work might be termed an experiment in esoteric commonsense and in willingness to accept suggestion. It is a trial of the intuition and a test in discrimination. This work to which I have called you is also an experiment in impersonality, in willingness to work and learn, in freedom to choose or reject, in observation and in techniques. All have their value.

This is an experiment likewise for me. I have worked hitherto with only three occidental chelas, of whom A.A.B. is one. The other two are totally unknown to any of you. I ask for your aid and cooperation during these early stages of the work as far as the reaching of conclusions is concerned. I ask you to stand together—no matter what eventuates or what forces may seek to separate you. I ask my disciples to love each other in spite of character and ray differences and to work loyally together for group coherence and integrity—no matter what diverse opinions you may hold or what may occur as time elapses. If you can hold together down the years and throughout this life cycle, then the group can carry forward into the future and work together on other planes, thus conserving energy. Can you persist and carry on? Can such a telepathic interplay be set up that the barrier of death will eventually prove no barrier at all and continuity of communication persist?

### [Page 17]

Many such questions arise and time alone will give the answer. If there is persistence in effort, if there is the loyal link of love, if there is adherence to the group ideal and if there is mutual forbearance and understanding and patience, it may be possible that this group can be welded into a unit which will indeed be a living atom in the hierarchical body. You are all on the Path of Discipleship at some stage or another; in this lies opportunity.

This is a body (small indeed) of disciples who—through devotion to truth, through their attempt to do their duty, and their mutual karmic relation both to each other and to me—have been chosen (in spite of limitations and faulty development) to work together towards the specific end of forming a nucleus of spiritual power and energy for the helping of humanity. But above all else, it is a group formed to inaugurate the methods of the New Age as regards group work, and the training of disciples and their preparation for initiation, along with other groups all over the world who have caught the new vision and are working under the inspiration and the impression of the Masters. The foundation of these schools of the Mysteries which will later be restored to the world and to which I referred in *Letters on Occult Meditation* may be possible if all of you measure up to opportunity. This should be borne in mind. The experiment may fail. Whether it does or not, real profit will in any case eventuate. That you may one and all measure up to the opportunity and carry the work forward in the three worlds and in the kingdom where the light of the soul streams forth is my earnest wish and desire.

## PART III

As you face this opportunity in a world which is passing through a major crisis, I would like to state that it is necessary for all working brothers and disciples to have three things in mind if they are to work efficiently and as desired.

*First:* Disciples should know that the Masters have three grades of workers. There are those doing the difficult work in the outer world. They materialise the forms through which the Hierarchy can express its intentions and they make the **[Page 18]** human contacts. There are many such disciples and they are doing this work from their own free choice and because they have realised the immediate and coming need of humanity and have pledged themselves to serve. There are, secondly, those who act as links between the Elder Brothers of the race, the Masters of the Wisdom Who embody the divine plan and the workers mentioned above. I do not say that they act as links between the disciple and his Master for that is a direct relationship which none may touch, particularly in the more advanced stages. This second group of working disciples, however, act as intermediaries in the working out of the plan in the world and they hold themselves in readiness to go anywhere when requested, thus aiding with their wisdom and experience and supplementing the capacities of the field workers, conferring with them. There are several such that are being sent expressly into the field at this time to hasten the work whenever possible and to increase the magnetic attraction of those centres through which the spiritual force of the New Age can flow.

This is all being done preparatory to a supreme effort which the Hierarchy of Masters plans to make. Should all of you in the field at this time work with complete surrender and devotion—giving of all your time and interest to the cause—it may be possible to prepare the ground in such a manner that the coming effort of the Masters may prove adequate to the emergency.

The third group is that of the Masters Themselves and Their cooperating initiates. They work primarily upon the inner side. Their activities are confined largely to the mental plane and to the scientific use of thought. Thus They guide Their workers and helpers and influence and direct Their working disciples and the world disciples.

There is at this time an inner intention of blending the occidental and the oriental approaches to the ancient wisdom and to the Hierarchy. Cooperation and the mutual interchange of wisdom and of knowledge are essential if this is to be perfected. The objectives of both methods—the mystic and the occult—are the same.

### **[Page 19]**

*Second:* It is necessary for working disciples at this time to appreciate the immediate emergency. There is a crisis in the affairs of men. This crisis must be viewed in terms of opportunity and not in terms of cataclysm or catastrophe. Just as in the life of an aspirant to discipleship, there comes a life or a series of lives wherein there is direct conflict between the soul and the lower nature, so there is now an analogous crisis upon our planet. The object in both cases is that the soul may assume an increasing control over the form aspect.

Looking at it from another angle, this planetary soul—functioning as a Hierarchy of Masters —is in direct conflict with the forces of evil. It should, however, be borne in mind that those forces also constitute a hierarchy of entities, constituting the material forms and, therefore, in their place, true and correct. It is a question, in reality, of what is the objective in any particular time cycle. The present objective is that the human family should now, as a whole, do three things and anything which militates against this is evil.

1. Manifest the nature of the soul, through the integrated personality. The nature of the soul is love and the will-to-good.

2. Transfer the energy, now turned to the vitalising of the physical body and physical creation, to the nurturing of the creative faculty upon the mental plane; thus the entire human family will be transmuted into a dynamic, self-conscious, creative agency.

3. Usher in a period of spiritual unfoldment in every kingdom in nature. At the close of this period, the door into the animal kingdom will again be opened and opportunity offered to waiting embryonic souls. Many also, at this time, can take initiation and hence the balancing of forces at either end of the human line of unfoldment. This is to be brought about by the renewed cyclic activity of the Great White Lodge and will be carried forward through the medium of those energies which are ushering in the New Age. This crisis is upon us almost prematurely, owing to the exceedingly rapid advance made by humanity since 1850. Through the driving [Page 20] urge of men themselves, a new realm and a new dimension has been contacted. Humanity has loosed energies hitherto unknown and the effects are of a dual kind, producing both bad as well as good results.

*Third:* Disciples must now organise for a steady united effort. This must take the form of a closer cooperation between all groups and a standing together in a closer relationship, thus strengthening each others' hands and, where possible, pooling resources. It should result also in a united push forward of all spiritual and occult agencies and the carrying of the truth along all possible lines, down among the masses of men. Just as in Atlantean days, spiritual forces were subordinated to the selfish *desires* of men, so today, they are being subordinated to the *minds and the ambitions* of men and the results will be profoundly evil. The world situation today demonstrates this. For though material benefit and physical prosperity might eventually emerge from certain countries where great experiments are being undertaken, they will only exemplify the triumph of the form and will finally come to naught. Just as every human being struggles through in some one life to personality achievement so it is among the nations. Yet at the heart of every nation lies latent the mystical soul and eventually—after dire struggle and distress—all will be well. Tendencies towards materialism and towards personality achievement must, under the larger plan and the will-to-good, be offset by a counter move of spiritual living and this must be the objective of all working disciples.

Let such working disciples see to it, therefore, that their love for all beings deepens and that the growth of their love comes through their tapping the group love which lies back of all world happenings. My brothers, when will the time come when the world will realise that the *love* aspect of the Logos—as it affects the human kingdom—is focussed through the inner subjective group of workers? That love is now in the stage of anchoring itself physically through the new groups (such as this group) which are in process of forming all over the world. These new groups are centres (or should be) of divine love, magnetic, constructive and pure. See to it, therefore, that your conformity to the requirement is met in the measure of your [Page 21] physical strength, bearing ever in mind that you are equal to more effort and to greater strain than ever before.

This experiment which I have instituted and to which you have voluntarily and willingly submitted yourselves is one undertaken for group purposes. The Hierarchy seeks to discover how sensitive groups are, as a whole, to subjective guidance and instruction, and how free the channels of communication are between the various individuals in the group and the Master, and between the various groups within the Ashram of a Master. A Master's group of disciples, upon the inner side of life, forms an integrated organism, characterised by mutual life, love and interplay. The relationships in such a group are entirely on mental and astral levels and hence the limitations of the etheric force body and of the



physical brain are not felt. Needless to say the fundamental relation is on soul levels. The fact that the etheric body and the physical brain lie outside these basic relations where the Ashram is concerned leads to greater facility in understanding and to reciprocal interplay. It is wise to remember, however, that the astral potency is far more strongly felt on the physical plane than elsewhere and hence the major emphasis laid upon emotional-desire control in all treatises on discipleship or on preparation for that state. It is not easy for the average beginner on the Path of Discipleship to grasp this or to see the necessity for the rules and suggestions made. For some people to conform to rule and discipline is not easy unless it is entirely self-initiated. The suggestions which I make to you, my brothers, are only suggestions but it is surely the part of wisdom to follow them as long as you have voluntarily put yourselves under my tuition. Your working under me has been entirely of your own free will and choice. You are subjected to no compulsion. Other types of disciples evince willingness to follow instructions but their real difficulty consists in bringing the life into conformity with the desired rhythms. The narrow path, which all disciples have to tread, requires obedience to the ancient rules for disciples. This is given willingly and with eyes open, though no rigid adherence to such rules is ever expected. The disciple grows through intelligently adapting his life to these requirements as far as is reasonably possible and not by adapting the requirements [Page 22] to his life. Flexibility within certain limits is always needed but that flexibility must not be set in motion by any personality inertia or mental questioning.

A change in this relationship between disciples is now being made. An attempt is being set on foot to see if a group activity and interplay can now be set up upon the physical plane, involving consequently the use of the etheric body and the brain. The difficulties confronting you are, therefore, great and I am anxious that you should realise this. Will you realise, for instance, that any differences of opinion which may occur in the relations of this group of disciples will be caused by astral-brain reactions and, therefore, must not be considered of any importance whatsoever? They must be immediately eliminated and wiped from the slate of the mind and of the memory and classed as entirely personality limitations and unworthy of hindering group integrity.

This experiment, being attempted by a group within my Ashram, is one in mental relations and in soul contact, with the emphasis and attention placed basically there. The astral-physical brain reactions should be regarded as non-existent and as illusion and should be allowed to lapse below the threshold of the group consciousness—there to die for lack of attention. This type of group work is a new venture and unless something definitely *new* emerges as a result of this experiment, the time and effort are not warranted. You must not imagine that the particular line of work on which you may be engaged is the factor of main interest. It is not primarily the unfoldment of the intuition, or of the power to heal, or of telepathic efficiency which is of importance. That which counts with the Hierarchy as the Ashrams function is the establishing subjectively of such a potent group interplay and group relation that *an emerging world unity can be seen in embryo*. A joint power to be telepathic or a group capacity to intuit truth is of value and somewhat novel. It is the functioning of groups who have the ability to work as a unity, whose ideals are one, whose personalities are merged into one forward swing, whose rhythm is one and whose unity is so firmly established that naught can produce in the group the purely human characteristics of separation, of personal isolation and [Page 23] selfish seeking, that is new. Unselfish people are not rare. *Unselfish groups are very rare*. Pure detached devotion in a human being is not rare but to find it in a group is rare indeed. The submergence of personal interests in the good of the family or in that of another person is often to be found, for the beauty of the human heart has manifested itself down the ages. To find such an attitude in a group of people and to see such a point of view maintained with an unbroken rhythm and demonstrating spontaneously and naturally—this will

be the glory of the New Age.

To see the link of pure love and of soul relation, realised and utilised in group form and work is indeed new and the attainment of this is the ideal which I set before this group of my disciples. If this group measures up to the vision as it exists in my mind, there will be established upon the physical plane focal points of specialised force through which the Hierarchy can work with greater surety than heretofore. There will (through this and analogous groups) be set in motion on earth a network of spiritual energies which will facilitate the regeneration of the world. The influence of these groups—when permanently established and potently working—will have a wider objective than just the elevation of humanity.

The potent rhythm which animates the inner Brotherhood of the Lodge of Masters will make itself felt everywhere on earth and these groups, if successful, may be regarded as the first step toward the emergence into manifestation of the Great White Lodge. But remember this: the keynote of the Lodge is not attainment or degree. It is stable relationship, unity of thought, plus diversity of method, of effort and of function and its quality is friendship in its purest sense. The Brotherhood is a community of souls who are swept by the desire to serve, urged by a spontaneous impulse to love, illumined by one pure Light, devotedly fused and blended into groups of serving Minds, and energised by one Life. Its Members are organised to further the Plan which They consciously contact and with which They deliberately cooperate.

It will be apparent to you, therefore, that the purpose of these groups is to unfold in time the three major powers of all illumined minds:

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*First:* the power to work in and with all thought substance. The Hierarchy of Illumined Minds is a group whose telepathic powers enable Them to be sensitive to the mind currents and to register the thoughts of Those Who personify the Mind of God, the Universal Mind, and to register the thoughtforms of Those Who are as far beyond the Hierarchy of Masters as They, in Their turn, are beyond the disciples of the world.

Those Lives Who carry out the ideas of the Divine Mind, exist in Their graded orders, and with the detail of Their groupings we are not concerned, except with the fact that the planetary Brotherhood is in telepathic rapport with Those Who are responsible for the planetary conditions in the solar system, with the Great Council, therefore, at Shamballa. They are also in immediate telepathic rapport with each other. The slowly manifesting powers of the radio and the sensitive workings of the perfecting radio mechanisms and of television are but the response in physical matter of the perfected telepathic powers and television of the minds of the Masters of the Wisdom. Forget not, that such powers are inherent in all men.

The inner group of Masters with Whom I am associated work telepathically also with Their disciples and the disciples with each other in lesser degree. The power to "see" the Master—which has been the misguided impulse of the devotees of the world who substitute this desire for aspiration towards soul contact—is but their response to the "television" of Those Who seek to guide them into the light of their own souls. They are only reacting to one of the demonstrated divine powers of the Master but not to soul action.

Your response to such stimulation as I can give you and an earnest endeavour on your part to love with unselfishness will gradually perfect in you a similar relation to other workers. This will work out in three directions:

1. In a demonstrated ability to be in telepathic rapport with me and with Those with Whom I am associated.
2. In power to communicate with each other at any time.
3. In sensitivity to the thoughts of humanity as a whole.

Can you not see, therefore, how a miniature replica of the Brotherhood can be established on earth and how in decades [Page 25] to come the working disciples of the world, the isolated initiates in the many world organisations and the personnel of the New Group of World Servers will automatically respond to the telepathic sensitivity of such groups as will be found working in the many Ashrams of the Masters? The result of this success will not be the recognition of any particular group but it will lead to the recognition of a universal power and the state of mind of disciples of all degrees. This will establish in time and without controversy the unity of all beings. The revelation of unity through the power of thought is the glorious consummation of the work of the Brotherhood and to this you do, as do all disciples, respond in your highest moments. It can, in a smaller way and according to the measure of your consecration, be your glory and your goal also if you hold the thought of *oneness*, of *service* and above all else of *love*.

*Second:* the power of the intuition, which is the goal of much of the work which disciples must do, requires the unfoldment of another faculty in man. The intuition is a function of the mind also and, when rightly used, it enables man to grasp reality with clarity and to see that reality free from glamour and the illusions of the three worlds. When the intuition functions in any human being, he is enabled to take direct and correct action for he is in touch with the Plan, with pure and unadulterated fact and undistorted ideas—free from illusion and coming direct from the divine or universal Mind. The unfoldment of this faculty will bring about a world recognition of the Plan and this is the greatest achievement of the intuition in this present world cycle. When that Plan is sensed, there comes the realisation of the unity of all beings, of the synthesis of world evolution and of the unity of the divine objective. All life and all forms are seen then in their true perspective; a right sense of values and of time then eventuates. When the Plan is truly intuited and at first hand, then constructive effort becomes inevitable and there is no lost motion. It is the partial realisation of the Plan and its interpretation at second or third hand by the ignorant which is responsible for the wasted effort and the foolish impulses which characterise the present occult and world organisations.

### [Page 26]

The various groups in a Master's Ashram can fulfil certain functions and provide laboratories for specified work. Some can provide a demonstration laboratory of the trained observers of the world and can handle world glamour and illusion. Other groups can focus on the development of the telepathic faculty and become trained communicators. The objective before the Hierarchy at this time is to break and dissipate the world glamour. This has to happen on a world scale just as it happens in the life of every disciple. Just as a man shifts his focus of consciousness (when on the Path of Discipleship) on to the mental plane and learns to smash the glamour which has hitherto held him on the astral plane, so the problem before the Hierarchy today is to bring about a similar happening in the life of humanity as a whole, for humanity is at the crossroads and its consciousness is being rapidly focussed on the mental

plane. A death blow must be struck at the world illusion for it holds the sons of men in thrall. By learning to break through the glamour in their own lives and to live in the light of the intuition, disciples can strengthen the hands of Those Whose task it is to awaken the intuition in man. There are many and different kinds of glamour and disciples are frequently surprised when they learn what is regarded as glamour by the Masters. I will enumerate a few of the more general glammers for you, leaving you to make any needed application and expansion of the idea from the individual to humanity as a whole. Here are the names of some of these glammers:

1. *The glamour of destiny.* This is a glamour which indicates to the one whom it controls that he has important work to do and that he must speak and work as destined. This feeds a pride which has no foundation in fact.
2. *The glamour of aspiration.* Those thus conditioned are completely satisfied and pre-occupied with their aspiration towards the light and rest back upon the fact that they are aspirants. Such people need to move onward on to the Path of Discipleship and cease their preoccupation and satisfaction with their spiritual ambitions and goals.
3. *The glamour of self-assurance* or of what might be called the astral principles of the disciple. This is the belief, [Page 27] in plain language, that the disciple regards that his point of view is entirely right. This again feeds pride and tends to make the disciple believe himself to be an authority and infallible. It is the background of the theologian.
4. *The glamour of duty.* This leads to an over-emphasis of the sense of responsibility, producing lost motion and the emphasis of the non-essential.
5. *The glamour of enviroing conditions,* leading frequently to a sense of frustration, or of futility or of importance.
6. *The glamour of the mind* and of its efficiency and its capacity to deal with any or every problem. This leads inevitably to isolation and loneliness.
7. *The glamour of devotion,* leading to an undue stimulation of the astral body. The man or woman thus glammed sees only one idea, one person, one authority and one aspect of truth. It feeds fanaticism and spiritual pride.
8. *The glamour of desire* with its reflex action upon the physical body. This leads to a constant condition of fighting and of turmoil. It negates all peace and fruitful work and must some day be brought to an end.
9. *The glamour of personal ambition.*

There are many other glammers, both individual and world-wide, but these will serve to indicate a general tendency.

Those who are in preparation for initiation must learn to work consciously with glamour; they must work effectively with the presented truth, ignoring any pain or suffering or mental questioning which is incident to personality rebellion and limitation; they must cultivate that "divine indifference" to

personal considerations which is the outstanding hallmark of the trained initiate.

I shall not deal further with the subject of glamour as it affects or might affect this particular group of disciples in my Ashram. The times are urgent and the need of humanity so great that there is no "space in consciousness" (to use an ancient occult phrase) for the reiteration of the known ideal, or to tell you again what needs to be done.

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I would have you realise that there is no haste in the work which a Master carries on in connection with His disciples. There is no hurry in the work which I am proposing that we do together, but neither should there be any waste time or lost motion. It will become apparent to you that much that I seek to accomplish is related to thought control and to the activity of the creative imagination. The Hierarchy produces its effects upon the plane of appearances through the potency of its unified, conscious thinking. The establishing of such a condition of unified thinking within the New Group of World Servers is part of my major effort at this time; we can achieve little until that has been brought about.

So I summon you to a new phase of intense, inner living and dynamic thinking, but this time with a group objective—the objective of group fusion, group united thinking and group relation.... It is the inner life of reflection, the cultivated recognition of the soul and the reflective alignment of soul and personality which will determine the success of this work.

*Third:* There is another great mind power which has to be unfolded. It is one which characterises all liberated souls, no matter what their ray. This is the power to heal. This work is as yet in embryo and the group consciousness is as yet so young and unpolarised that it is needless for me to enlarge upon the possibilities ahead. When men can be trained to be unselfishly and divinely magnetic and radio-active, then there will be poured out upon the world certain divine forces which will vivify and reconstruct, which will eliminate the evil and heal the sick. Hitherto the attempts of men in the field of medicine, of healing and of the various forms of therapy have been the result of impulses to respond to these hovering forces, but that is all as yet.

These are the three major faculties which the spiritual man can unfold; other faculties and developing capacities are only expansions of these three—telepathic thought, receiving and transmitting; intuitive recognition of truth and its formulation into concepts by the mind, plus the later process of materialising that which has been intuited, the highest form of creative work; healing, with its understanding of energy and forces which will lead later to the rebirth of humanity.

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Little by little, the picture of the possibilities and of the Plan will unfold before you as your minds increase in sensitivity and your brains become more responsive to mental impulses. Little by little, the disciples of the world will work at the reproduction—on the physical plane—of that which exists subjectively. Little by little, there will appear all over the earth, groups of illumined souls who can cooperate with the Masters with perfect freedom of intercourse because their responsiveness has been scientifically trained and developed. Their power to work in tune with or in unison with the Hierarchy, to cooperate with the group life of many other groups of disciples and to communicate light and revelation to the world of men will later be an accomplished fact and is already much more actively present and potent than you think. A little vision, brother of mine, makes the way of the disciple easier and hence I have enlarged somewhat upon the possibilities which we, with our prevision, regard as

already facts in manifestation. Nothing can stop the eventual success of the Plan; it is simply a question of time.

One of the steps in training which lies ahead of you is the establishing of a closer contact with me, your Tibetan Teacher. This you must attempt with no formulated ideas as to what the results will be—if any are to be objectively realised. The results may be sensed by me alone on my side, or they may work out in certain specific realisations and even phenomena on your side. I indicate not the results of such an activity for the power of suggestion and the response of the creative imagination is a fruitful source of glamour.

I would, therefore, ask all of you who are my disciples to endeavour to make a contact with me at the time of the Full Moon each month. Make sacrifice in order to establish this monthly relation as I will make my adjustments to contact you. May I emphasise the necessity for holding the thought of that contact for three whole days prior to the Full Moon itself, with aspiration and with confidence and then for three days afterwards with expectancy. May I point out the prime importance of making this a group activity and *not* a personal contact. Enter upon the work with the realisation of your group relation with your fellow disciples and with me, for only in so far as [Page 30] you seek to contact me as a disciple in my group will the measure of your success be rated. This contact is not of the same nature as that direct and individual contact between a chela and his Master. Many of you are linked with your own Master, though temporarily working in my Ashram; your contact with me is intended to be a group contact and, *as a group*, you will seek to strengthen the tie between us. This, therefore, is an act of group service to be rendered selflessly and with no *personal* expectancy. Owing to the pressure of time and of urgency in service, I am one of several teachers who have pledged themselves for the next few years to keep the twelve hours prior to the Full Moon of each month open for contacts with their disciples, so that at any time during that twelve hours, the world servers and disciples can make an attempt to reach us. This will somewhat facilitate your work for you need not, therefore, keep the exact hour of the Full Moon, unless this is easily possible. Service in the world these days requires constant pressure and attention and the work is strenuous. It may not always be possible for you to make your approach at the exact hour of the Full Moon, though you can at that hour always—silently and interiorly—lift up your heart and eyes to the Eternal. But at some hour during the preceding twelve hours, you can make your approach. When you do so rightly, you will find me waiting. Go to your work with clear vision, a loving heart and an understanding love. Much can then be accomplished.

#### PART IV

As these groups of disciples become active in the world and their inner integration and group relationship become securely established, we shall have *the germ* of those characteristics which will dignify the New Age groups. I would ask you all never to forget that this group work you are attempting to do is in reality pioneer work and hence has all the difficulties which pioneer work inevitably and necessarily has. Thereby strength to grow is gained. As the number of these groups increases and the personnel is gradually supplied, the skeleton framework of a future structure will slowly emerge. How that structure [Page 31] will appear when completed is known only to the inspired vision of the architects. But the foundations must be set sure and deep; the framework must be true and rightly adjusted. These two requirements are all that any of you will see materialise in this present lifetime.



Have you realised, however, my brothers, what occult progress in the world you have been permitted to see during this present lifetime? Have you glimpsed the magnitude of the present *push* that is being made by the Masters and have you recognised Their plans taking shape before your eyes? Have you grasped the essentials of what the Great White Lodge has done during the past twenty-five years and the extent of the work in which disciples and aspirants everywhere have been permitted to share? I would like briefly to enlarge somewhat upon this so as to make the picture clearer to your eyes in order that you may cooperate with greater intelligence, for this is above everything else *group work*.

Slowly and gradually, as far as you are all concerned, I have gathered together a band of disciples upon the outer plane. As the group thoughtform integrated and disciples responded to my call, found each other and began to work together, it became possible for me to go forward with my chosen work and carry forward the plans which I set myself when I took a certain initiation.

First of all, the books were published and they came out in ordered sequence and provide a body of teaching and of truth which will serve the needs of the coming generation. It is for my disciples to safeguard this presentation of truth during this century and to see to it that the books are sent forth steadily upon their mission, until they are finally superseded next century by a newer and more adequate teaching.

Next came a happening of vital moment—of more moment than you can perhaps appreciate. An instruction upon the New Group of World Servers was sent out and given wide distribution by means of the pamphlet entitled *The Next Three Years*. This signalled the anchoring—if so I might call it—of the New Group of World Servers upon the physical plane. They are now in active existence. The group is slowly integrating and slowly making its influence felt in the primary [Page 32] work of educating public opinion—the only potent means of work and of far more potency and ultimate value than any legislation or emphasis upon authority.

Growing out of the integration of this new group, there is being formed in the world that "bridge of souls and servers" which will make possible the merging of the inner subjective Hierarchy of souls and the outer world of humanity. This will constitute an actual fusion or blending and will mark the initiation of the human family through the achievement of its foremost pioneering members. This is the true "marriage in the Heavens" of which mystical Christianity speaks and the result of this fusion will be the manifestation of the fifth kingdom in nature, the kingdom of God. In the past history of the race, a great event occurred which brought into manifestation the fourth kingdom in nature, the human kingdom. We stand now on the verge of a similar but still more momentous event—the appearance of the fifth kingdom, as a result of the planned activity of the New Group of World Servers, working in collaboration with the Hierarchy of perfected souls, and under the guidance of the Christ Himself. This will usher in the New Age wherein five kingdoms in nature will be recognised as existing side by side upon earth.

You have, therefore, been permitted to share in and watch the work of the Hierarchy to the extent of your individual spiritual contact and have seen the following spiritual events taking place:

1. The sending forth of the teaching for the New Age. This deals with the new psychology and with the control of the personality and with the Mysteries of the Kingdom of God.

2. The founding in embryo of those schools of esotericism which will embody the teaching for the new discipleship and make it practical in application. There are several of these schools and the Arcane School is one of the first. They prepare the way for the greater foundations, outlined in my book, *Letters on Occult Meditation*.

3. The recognition on a fairly large scale of the New Group of World Servers and their work.

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4. The emergence—as yet only in symbolic indication—of the fifth or spiritual kingdom.

5. The forming of the skeleton structure of the new groups of disciples, the externalisation in embryo of the inner Ashrams. These in the New Age will multiply and so carry forward the work of integrating the inner and the outer groups and fostering the growth of the Kingdom of God on earth. This will bring to public attention the fact of the restoration of the Mysteries of Initiation.

The production of the outer form on earth, through the medium of books, of esoteric schools and the educating of public opinion has been committed to a group of us who form a part of the inner world government—disciples and initiates—and to this group, I play the part of secretary and of organising contact man—if I may use words which will mean something to your ears, versed as you are in physical plane organisation work; they mean little or nothing to us, versed as we are in the work of producing living organisms. This group to which I refer is composed of two oriental initiates (of whom I am one) and of five occidental initiates.

We will leave now the consideration of this general picture and return to the subject of the specific work that this particular group of my disciples can do. You must avoid the idea that you are working in a unique way and alone. This is not so. There are many today working intelligently with our plans, often isolated and alone. The main requirement in the group work which I seek at this time to emphasise is the most difficult one of *a true impersonality*. On two points, disciples in the past have ever been emphatic. They have seen and felt the need for reticence, where there is any inner spiritual experience, and have felt that the relating or the discussion of the spiritual and the higher psychic events in their lives produced a sense of loss and was against the occult law. They have equally demanded reticence about their personality lives, about their mistakes and failings, and have demanded it more loudly than the permission to be silent about their soul life. Their demand has been based on a true recognition that the discussion of a spiritual happening with those who do not understand **[Page 34]** has in it a great deal of danger—the danger of misinterpretation, of glamour and of illusion. The desire for reticence in the personality life is based usually on pride, on a fear of criticism, on terror of being derided, misunderstood and judged; these are all unworthy motives.

Among the disciples of the New Age groups and ever in a Master's inner Ashram, there is no need for this theory of reticence. You are co-disciples and co-workers. If any of you have in the past or may in the future become initiates, it will not affect your relation to your fellow-disciples in these groups. The knowledges of initiation *cannot* be passed on by word of mouth within the initiate ranks, for they are not communicated in speech or by letters. Only those who possess certain transcendental senses can take initiation and should they try to communicate the secrets and mysteries of initiation in symbol or form, you would fail to react to or to understand their meaning.

So, in this group of my disciples, let there be the recognition of unity of thought. Experience, thought, difficulties and problems can be shared, and the cultivation of a sympathetic understanding and of mutual aid in the spiritual life can be developed. Disciples are people of mature years from the standpoint of the soul, and, therefore, the pettinesses of life and small frictional difficulties will *not* be shared by you with each other. There should be no temptation to waste each other's time in idle talk. It is the broad and general outline of the plan for the outer work of these groups of disciples which should engage your thoughts and communications with each other.

The groups planned will be of many different kinds and their work will be diversified and varied. I have for some time desired to write a little more fully about the groups which are forming in the world today, under direction of the Masters. They will gradually make their appearance in the world and fulfil their destined mission. Four of these groups are already formed or in process of forming and the others will gradually be created to meet advancing need.

It is essential that members of these groups have a wider vision than they now have; their membership in any of the [Page 35] groups constitutes an act of service which they are rendering to the work which I and other members of the Hierarchy are carrying forward under the *Plan*. The individual disciple must not look upon his work as a marvellous opportunity for his own spiritual advancement. All true disciples are equally distinguished by a determination to make the groups successful and all are longing to get as much out of the group work as possible. All are genuinely animated by a desire to serve but also by a general satisfaction over the interest and opportunity offered by the group work. Along with these most normal and right reactions are to be found much ignorance as to the true significance of the work, a good deal of selfish pleasure and some ambition. This is natural, for no perfection is yet to be expected among disciples. If perfection existed, you would all be found working in a different relation to the Great White Lodge.

In order to clarify this group work which the Hierarchy plans and enable you to grasp the intent clearly, I will tell you something of the purpose which lies behind the groups and of the general plan into which it is desired that they fit. In the early stages of any hierarchical experiment, much difficulty is encountered, owing to the material with which the initiating agents (such as myself) have to work. Any new idea, especially if it embodies a purpose which can only materialise later when the Plan is further perfected, fails naturally to meet with full comprehension in the early stages.

I have said that these groups constitute an experiment. This experiment is fourfold in nature and a concise statement about it may prove helpful.

I. They are an experiment in *founding or starting focal points of energy* in the human family through which certain energies can flow into the entire race of men.

II. They are an experiment in *inaugurating certain new techniques in work and in modes of communication*. I would point out that in these last three words are summed up the whole story. These groups are intended to facilitate interrelation or communication as follows:

1. There is a group of what we might call *Telepathic Communicators*. These people are receptive to impression from the Masters and from each other; they are the [Page 36] custodians of group purpose and, therefore, closely related to all the other types of groups. Their work is largely on the mental plane and they work in and with thought matter and with the reception and direction of thought currents. They are also working at the facilitation of communication between individuals so that the rules and

methods whereby speech can be transcended may become known and the new way of intercourse be brought about. Communication will eventually be:

- a. Soul to soul on the higher levels of the mental plane. This involves complete alignment, so that soul-mind-brain are completely at-one.
- b. Mind to mind on the lower levels of the mental plane. This involves the complete integration of the personality or lower self, so that mind and brain are at-one.

Disciples must remember these two distinctive contacts and bear in mind also that the greater contact need not necessarily include the lesser. Telepathic communication between the different aspects of the human being is entirely possible at varying stages of unfoldment.

2. Another group is that of the *Trained Observers*. Their objective is to see clearly through all events, through space and time by means of the cultivation and use of the intuition. They work very largely on the astral plane at the dissipation of glamour, thus bringing in illumination to mankind. Thus another type of energy is brought into play, producing another type of inter-relation and communication. This communication is between the plane which is the plane of illumination and pure reason (the buddhic plane) and the plane of illusion and glamour, which is the astral plane. The Trained Observers are asked to remember that their great task is to dispel the world illusion through the pouring in of light. When there are a sufficient number of groups, working along these lines, there will be found—upon the physical plane—certain channels of communication which will act as the mediators between the world of light and the world [Page 37] of illusion. They will be transmitters of that form of energy which will break up the existing glammers and illusions, and so dissipate the ancient deceptive thoughtforms. They will release the light and peace which will illumine the astral plane and dispel the illusory nature of its life.

3. The third group is that of the *Magnetic Healers*. These healers have no relation to the work of the so-called magnetic healers of today. They work intelligently with the vital forces of the etheric body. Much of their work is dealt with in the fourth volume of *A Treatise on the Seven Rays*. This group of healers must bring about the right healing of the personalities of individuals in all aspects of their nature. The work to be done is that of the intelligent transmission of energy to various parts of the nature—mental, emotional and physical—through the right organisation and circulation of force. Present day healers should endeavour to break loose from the modern and traditional ideas as to healing; they should recognise the stupendous fact that healing must eventually be carried forward by groups which will act as the intermediaries between the plane of spiritual energy (either soul energy, intuitional energy or will energy) and the patient or group of patients. Note this last point. The *group idea* must always be remembered by the students as they work; they must *not* work as individuals but as units in a coherent whole. This will distinguish the New Age methods from the past, for the work will be group work and, usually, for a group. Magnetic healers must learn to work as souls and not as individuals. They must learn to communicate healing energy from the reservoir of living force to the patient or patients.

4. The *Educators of the New Age* will come next. Their service is along the line of culture and they will work to bring in the new type of education. Their emphasis will be upon the building of the antahkarana and upon the use of the mind in meditation. Again—much of this new educational science will be given in the fifth volume of the series. They will act as communicators and [Page 38]

transmitters of two aspects of divine energy—knowledge and wisdom. These must be thought of in terms of energy. This fourth group (whose work is concerned with the education of the masses) is a direct intermediary between the higher mind and the lower mind. They are concerned with the building of the antahkarana and their task is that of linking the three points of mental focus—the higher mind, the soul and the lower mind—so that there may be established *a group antahkarana* between the kingdom of souls and the world of men.

5. The fifth group will be that of the *Political Organisers* and will concern itself with political factors in every nation. They will work in the world of human government, dealing with the problems of civilisation and with the relationships existing between nations. The bringing about of international understanding will be their major objective. This group communicates the "quality of imposition," and an authority that is lacking in the other branches of this divine group activity. This work is largely first ray work. It will embody the method whereby the divine *Will* works out in the consciousness of races and nations. Members of this group will have much first ray energy in their equipment. Their work is to act as channels of communication between the department of the Manu and the race of men. It is a noble task, my brothers, to be channels for the will of God.

6. *The workers in the Field of Religion* form this group. Their work is to formulate the universal platform of the new world religion. It is a work of loving synthesis and it will emphasize the unity and the fellowship of the spirit. This group is, in a pronounced sense, a channel for the activity of the second Ray of Love-Wisdom, that of the World Teacher—an office held at present by the Christ. The platform of the new world religion will be built by the many groups, working under the inspiration of the Christ and the influence of the second ray and these—in their totality—will constitute this sixth group.

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7. The seventh group is that of *the Scientific Servers*. They will reveal the essential spirituality of all scientific work which is motivated by love of humanity and its welfare, which relates science and religion and brings to light the glory of God through the medium of His tangible world and His works. They have a most interesting function but one which will not become evident for a long time—not until the building forces of the universe are better understood. This will be co-incident with the development of etheric vision. This group will act as a channel of communication or intermediary between the energies which constitute the forces which construct the forms and fabricate the outer garment of Deity and the human spirits. You will note here, consequently, the possibility that this group's main initial work will be concerned with the problem of reincarnation. That problem deals with the taking of an outer garment or form under the Law of Rebirth.

8. The *Psychologists* will form this next group and they will be concerned with the revelation of the fact of the soul and with the new psychology which will be based upon the seven ray types and the new esoteric astrology. Their major task will be to relate, through approved techniques, the soul and the personality, leading to the revelation of divinity through the medium of humanity. They will act also as transmitters of illumination between groups of thinkers and as illuminators of group thought. They transmit energy from one thought centre to another and, above everything else, they transmit the energy of ideas. The world of ideas is a world of dynamic force centres. Let this not be forgotten. These ideas have to be contacted and noted and their energy has to be assimilated and transmitted.



9. This ninth group will be composed of *Financiers and Economists*. They will work with the energies and forces which express themselves through the interchange and the values of commerce; they will deal with the Law of Supply and Demand and with the great principle of *Sharing* which ever governs divine purpose. They will [Page 40] be the great psychometrical workers, for a psychometrist is one whose soul is sensitive to the soul in others and in all forms of life. The principle of *Sharing* which must govern economic relations in the future is a soul quality or energy and hence their work of relating soul with soul. They also evoke the soul of the past, linking it with the present and finding it likewise indicative of the future.

10. This is the group of *Creative Workers*. They are communicators between the third aspect of Divinity, the Creative Aspect—as it expresses itself through the creative work and in response to the thought world—and the first aspect, Life. They link and blend life and form creatively. They are closely related to the ninth group because today, unknowingly and without any true understanding, they are bringing about a concretisation of the energy of desire; this in its turn brings about the creation of things. Incidentally, therefore, they are concerned with the concretisation of money. Their work is also largely philosophical and concerned with the task of relating—factually and scientifically—the other nine types of groups so that they may work creatively upon the physical plane and the divine Plan may clearly appear as a result of this synthesis which they bring about.

III. These groups are also *an externalisation of an inner existing condition*. They are an effect and not a cause. That they themselves may have an initiatory effect (as they work out into manifestation upon the physical plane) is no doubt true; but they are themselves the product of an inner activity and of a subjective aggregation of forces which must perforce become objective. The work of the disciples who find their place in these various groups is to keep in close rapport with ten inner groups which form, nevertheless, one large active group. This group force will then pour through all the various groups just in so far as the disciples in the groups do the following things *as a group*:

1. Keep en rapport with the inner source of power.
2. Never lose sight of the group objective.

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3. Cultivate the dual capacity to apply the laws of the soul to the individual life and the laws of the group to group life.

4. Use all the forces which may flow into the group in service; they must learn, therefore, to register those forces and use them correctly. The hints given below as to the centres which these ten groups will use must be studied. The right use of these centres will take place *only* when there is a greater group unity established among the members of the individual groups and among the groups as a whole. You ask why is this so, my brothers? Because the force flowing in might prove too strong for the individual disciple to handle alone, but the force is shared by the group if there is complete group at-one-ment. In this way, each disciple can serve the group and his objective eventually becomes:

- a. At-one-ment with his group brothers.
- b. Alignment with his soul and with the inner group which is the subjective cause of the outer groups.
- c. The expression of the particular technique which his group should eventually embody.



The groups will use the following centres in their work:

Group 1.—The head, heart and throat centres.

Group 2.—The head, heart and solar plexus centres.

Group 3.—The head, heart and ajna centres.

Group 4.—The head, ajna and throat centres.

Group 5.—The head and heart centres and the centre at the base of the spine.

Group 6.—The head, heart and solar plexus centres. This is necessarily the same as in Group 2.

Group 7.—The head, throat and sacral centres.

Group 8.—The head, heart, solar plexus and throat centres. This group of disciples will be the first to use four centres in their work as they are in a curious sense, the mediators of thought between the other groups. They are peculiarly a linking group.

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Group 9.—The head, heart, throat and sacral centres.

Group 10.—The head, heart, sacral centres and the centre at the base of the spine.

I wonder, my brothers, if the following sequence of statements will convey anything to your minds? It is a statement of fact and is not the least symbolic in its terminology—except in so far as all words are inadequate symbols of inner truths.

1. Each group has its inner counterpart.
2. This inner counterpart is a completed whole. The outer results are still only partial.
3. These ten inner groups, forming one group, are related to the Ashrams of the Masters and are each of them expressive of or governed by ten laws, embodying the controlling factors in group work. A law is an expression or manifestation of force applied, under the power of thought, by a thinker or group of thinkers.
4. These ten inner groups, embodying ten types of force and working synthetically to express ten laws, are an effort to bring in new and different conditions, and hence produce a new and better civilisation. The Aquarian Age will see consummation.
5. The outer groups are a tentative and experimental effort to see how far humanity is ready for such an endeavour.

IV. These groups are also an experiment which has for its objective the *manifestation of certain types of energy* which will, when effectively functioning, produce cohesion or at-one-ment upon earth. The present distraught condition in the world, the international cataclysm and apparent impasse, the religious dissatisfaction, the economic and social upheaval and the appalling effects of war are all the results of energies that are so potent—owing to their immense momentum—that they can only be brought into rhythmic activity by the imposition of stronger and more definitely directed energies.

The groups are intended to work together eventually just as the various departments of a great organisation work effectively together as a unit. They must function smoothly and intelligently within themselves and also in their inter-relation with [Page 43] each other. This will become possible when the individual members in the groups and the individual groups of disciples lose sight of their own identities in an effort to make this hierarchical work possible. In this type of group work, the feelings, reactions, wishes and successes of the individual most emphatically do not count. Only that is regarded as of importance which will further group effort and enrich the group consciousness.

## PART V

The Hierarchy sanctioned the starting of these groups in the year 1931. The members of these groups have been slowly chosen since then and are endeavouring, since their inclusion in this ashramic work, to work together in complete unity of purpose and of relationship. It may be of interest to you to know a little of how we approached the subject.

As you all know, I am a second ray disciple, an initiate of a certain standing—the grade of which in no way concerns you, though many of you have personally and interiorly ascertained who I am. If the teaching which I have given you and the books which I have given to the world do not suffice to win your confidence and your attention, then knowing that I am an initiate of the third degree, or a Master, or a Boddhisattva or one of the Buddhas close to the Throne of God will in no way aid your comprehension and will only hinder your development. For many lives I have been close to the Master K.H.; in discussion with Him, we have often wondered how we should aid in the inauguration upon earth of those newer types of work which will be distinctive of the New Age and yet would be close enough to the comprehension of the advanced aspirants and the world disciples so that their cooperation would be evoked and their intelligent help forthcoming. What were the requirements for which we should look and what should be the technique to be applied in the New Age for the raising of the consciousness of men? We decided that four things must, first of all, distinguish the group work which should be done and should characterise the disciples to be chosen for training. These were: Sensitivity, Impersonality, Psychic Gifts, Mental Polarisation. I do not make mention of aspiration, of selflessness [Page 44] or of the desire to serve. They are fundamentals and basic essentials and, where they do not exist, there is no use in proffering the type of assistance which we are seeking to give.

You will note that, as you look back over the spiritual history of the race of men during the past two thousand years (which is far enough for our purpose), that the following methods have been consecutively used to reach men's minds spiritually:

1. The method of raising the consciousness of an individual so that he became a Knower. Individual salvation and the emergence of outstanding individuals with spiritual sense, vision and achievement to their credit has characterised the mystical history of the past. Some of these people emerged along the way of the heart, the mystical way; such were Shri Krishna, St. Francis of Assisi, and all those

Knowers whose way was the Way of Love. To these can be added Milarepa of Tibet and Lao Tze of China. Such also have been many of the saints of the church in the West. The *Bhagavad Gita* has been the book which has embodied this way superlatively.

Others emerged along the way of the mind and were the intellectual Knowers. Theirs is the more strictly occult way and it has become increasingly the way of our present day aspirants. The reason for this is that the polarisation of the race is shifting ever more steadily on to the mental plane. Some of the individuals on this way of the mind were Sankaracharya, the Apostle Paul, and Meister Eckhart. Today, many are coming out along this way under the name of science. There were also those outstanding *individuals*, such as the Christ and the Buddha, Who combined both ways in their perfection and Who towered above Their fellowmen from the heights of Their achievement. They swayed hemispheres and centuries, whereas the lesser sons of God swayed countries, specific types of mind and lesser periods of time.

2. The second method employed for raising the consciousness of the race was through groups, gathered around a [Page 45] teacher who (to a greater or less degree) was a focal point of energy either

a. By the power of his soul contact or

b. By that contact and being also a channel through which some member of the Hierarchy could work.

Through the example of these teachers, through their teaching, through their successes and their failures, those whom they gathered to them could be taught, their vibration could be increased, their consciousness expanded and the group could become a magnetised centre of force, of purpose and of spiritual light—the degree of this being dependent upon the purity of the note sounded and the selflessness of the lives shown. The mental calibre of the group also had its effect, for the average vibration and polarisation established the note for the group as a whole.

An experiment is now being made to shift the focus of the groups inwards and yet, at the same time, to increase their potency by permitting no individual leader to be found at the group centre upon the outer plane. All in the group are to be gathered together as free souls. Together, they will learn; together, they will stand with impersonality; together, they will render service to the world. You must remember, however, that any person who takes the position that the work to be done is *only* upon the inner planes and that he is working solely from mental or spiritual levels of consciousness is *not* right in his conception of the process. Inner work which does not work out into objective activity upon the physical plane is wrongly oriented and inspired.

These new types of groups will work together under the conscious guidance and suggestion of a member of the Great White Lodge. Note the word "suggestion," my brothers. If these groups were subjected to the *authority* of such a member, then the objective of all the work undertaken would fail to materialize. An occult law would have been broken. Free, intelligent assistance is what we are asking from all our disciples today, and we leave them free to render it or not as they like and in the manner which may seem best to them. I am your teacher. I make suggestion. I offer instruction. I indicate [Page 46] the way to the goal and to the field of service. I point out to you what we, the Teachers upon the inner side, seek to see accomplished. Temporarily and of your own free will, you have indicated your willingness to serve and to cooperate in my plans. Beyond thus indicating the way and the service, I will not go. It is for all of you, my disciples, to work out in joint collaboration and in the closest

understanding the way that my suggestions and my hints should be utilised. I do not interfere.

First of all, I call for a deeper love and comprehension between the members of the group. This is necessary in order that the internal structure of the group may be more firmly and closely integrated.

Next, you must learn to work on the levels of meditation with greater clarity and power. So much of your meditation work is selfish. Do you realise that? Is not your attitude very often to be expressed in the following terms: When I am meditating, what will the Tibetan give *me* at this time? Will he give *me* something which will make *me* a better disciple? Will the meditation which he may give *me* interest *me* more than the one I am now doing? Will a change in meditation bring *me* better results (probably of a phenomenal kind!) or a new revelation or fresh enlightenment and enable *me* to achieve *my* goal? Few of you in this particular group in my Ashram as yet really work in meditation upon those levels where creative work is done. May I point out that until you can begin to do this, the work which I seek to do through all of you is largely at a standstill. The object of any meditation which I may assign to you is to enable you to have power in meditation so that you will no longer be pre-occupied with yourselves and your own problems but you will become unified with your group for group work and eventually for still wider group purposes—my purposes, as your teacher and a world worker and server.

With what kind of instrument, therefore, can I now work? Every true teacher asks himself this question as he studies the grouping of souls with which he has associated himself and which he seeks to serve and aid. As integration of the group takes place, the pre-dispositions and the basic tendencies of the massed group qualities emerge and can be studied; weaknesses can then be offset and right indications fostered....

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I have earlier pointed out to you that the basic qualities for which we look are sensitivity, impersonality, psychic capacity and mental polarisation. Upon these I would like very briefly to enlarge and then I will lay before you (for your understanding interest and possible collaboration) the plans for future group activity. These plans can materialise if you can make the necessary adjustments and submit yourselves to the discipline and the training which will make greatly increased usefulness possible.

I have stated that the first requirement is *sensitivity*. What exactly is this? It does not mean primarily that you are a "sensitive soul"—the connotation of which usually means that you are thin-skinned, self-centred and always on the defensive! Rather do I refer to the capacity whereby you are enabled to expand your consciousness so that you become aware of ever-widening ranges of contact. I refer to the ability to be alive, alert, keen to recognise relationships, quick to react to need, mentally, emotionally and physically attentive to life and rapidly developing the power to observe upon all three planes in the three worlds simultaneously. I am not interested in your personal relations where they concern your wrong personality sensitivity to depression, to self-pity, your defenses, your so-called sensitivity to slights, to misunderstandings, your dislike of your environing conditions, your hurt pride and qualities of this kind. These all cause you bewilderment and let loose in you the floodgates of compassion for yourself. But you do not need me to deal with them; of them you are well aware and can handle them *if you choose*. These faults are interesting only in so far as they affect the life of your group; they must be handled by you with care and with the open eye that senses danger from afar and seeks to avoid it. The sensitivity which I want to see developed is alertness to soul contact, impressionability to the "voice of the Teacher," an aliveness to the impact of new ideas and to the delicacy of intuitional responsiveness.

These are ever the hallmark of the true disciple. It is spiritual sensitivity which must be cultivated; this is only truly possible when you learn to work through the centres above the diaphragm and to transmute solar plexus activity (which is so [Page 48] dominant in the average person), turning it into heart activity and the service of your fellowmen.

*Impersonality*, particularly for high grade integrated people, is peculiarly difficult to achieve. There is a close relation between impersonality and detachment. Study this. Many cherished ideas, many hard won qualities, many carefully nurtured righteousnesses and many powerfully formulated beliefs militate against impersonality. It is hard for the disciple—during the process of his early training—to hold earnestly to his own ideals and to pursue forcefully his own spiritual integration, and yet remain impersonally oriented towards other people. He seeks recognition of his struggle and achievement; he longs to have the light which he has kindled draw forth a reaction from others; he wants to be known as a disciple; he aches to show his power and his highly developed love nature so that he may evoke admiration or, at least, challenge. But nothing happens. He is looked upon as no better than all the rest of his brothers. Life, therefore, proves dissatisfying.

These truths of self-analysis are seldom definitely faced or formulated by any of you and, therefore (because I seek to help you) I formulate them for you and face you with them. It is hard for intelligent men and women to see others closely associated with them dealing with life and problems from a totally different angle to their own—handling them in a weak or stupid way (from the angle of the disciple) and making apparently serious errors in judgment or technique. Yet, brother of old, why are you so sure that you are right and that your point of view is necessarily correct? It may be that your slant on life and your interpretation of a situation needs readjustment and that your motives and attitudes could be more elevated or purer. And even if they are—for you—the highest and the best that you can achieve at any given time, then pursue your way and leave your brother to pursue his. "Better a man's own dharma, than the dharma of another." Thus does the *Bhagavad Gita* express this truth, telling the disciple to mind his own business.

This attitude of non-interference and the refusal to criticise, in no way prevents service to each other or constructive group relations. It does not negate the expression of love or happy [Page 49] group cooperation. There is ever much opportunity for the practice of impersonality in all group relations. In every group there is usually one group member (and perhaps several) who constitute a problem to themselves and to their group brothers. Perhaps you yourself are such an one and know it not. Perhaps you know who, among your co-servers, provides a testing for his fellows. Perhaps you can see clearly what is the group weakness and who it is that is keeping the group back from finer activity. That is well and good, provided that you continue to love and serve and to refrain from criticism. It is a wrong attitude to seek assiduously to straighten out your brother, to chide him or seek to impose your will on him or your point of view, though it is always legitimate to express ideas and make suggestion. Groups of disciples are groups of free and independent souls who submerge their personal interests in service and who seek that inner linking which will fuse the group into an instrument for the service of humanity and of the Hierarchy. Continue with your own soul discipline and leave your brothers to continue theirs.

The question of *psychic powers* is not so easy to explain. I do not refer to the lower psychic powers which may or may not develop as time goes on and the need for them arises. I refer to the following capacities, inherent in the soul, which *must* be developed in all of you if you are to do your share in meeting world need, and work for the Hierarchy in the field of world service. Let us briefly enumerate

them:

1. Intuitional response to ideas.
2. Sensitiveness to the impression which some member of the Hierarchy may seek to make upon the mind of the disciple. It is for this reason that I am training you to utilise the Full Moon contact.
3. Quick response to real need. You had not regarded this as one of the psychic powers, my brother, had you? I refer not here to a solar plexus reaction but to heart knowledge. Ponder on this distinction.
4. Right observation of reality upon the soul plane. This leads to right mental perception, to freedom from illusion and glamour and to the illumination of the brain.

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5. Correct manipulation of force, involving, therefore, an understanding of the types and qualities of force and their right creative weaving into service upon the outer plane.
6. A true comprehension of the time element, with its cyclic ebb and flow and the right seasons for action—a most difficult psychic power to master, my brothers, but one which *can* be mastered through the use of patient waiting and the elimination of hurry.

All these powers, the disciple must eventually develop, but the process is necessarily slow.

Next comes the quality of *mental polarisation*. What exactly is this power or quality? For you (at this time) it must express itself in two ways:

1. Through the life of meditation.
2. Through the control of the astral body.

Increasingly must your inner life be lived upon the mental plane. Steadily and without descent must the attitude of meditation be held—not for a few minutes each morning or at specific moments throughout the day, but constantly, all day long. It infers a constant orientation to life and the handling of life from the angle of the soul. This does not refer to what is so often referred to as "turning one's back upon the world." The disciple faces the world but he faces it from the level of the soul, looking clear-eyed upon the world of human affairs. "In the world, yet not of the world" is the right attitude—expressed for us by the Christ. Increasingly must the normal and powerful life of the emotional, astral, desire and glamorous nature be controlled and rendered quiescent by the life of the soul, functioning through the mind. The emotions which are normally self-centred and personal must be transmuted into the realisations of universality and impersonality; the astral body must become the organ through which the love of the soul can pour; desire must give place to aspiration and that, in its turn, must be merged in the group life and the group good; glamour must give place to reality, and the pure light of the mind must pour into all the dark places of the lower nature. **[Page 51]** These are the results of mental polarisation and are brought about by definite meditation and the cultivation of the meditative attitude. This is not new information for you, but it is something which as yet remains unexpressed *practically*. If you will ask yourselves the following questions and courageously and truthfully make reply before the bar of your own soul, you will learn much and greatly aid your development:



1. What do you understand by spiritual sensitivity?
  - a. Have you ever truthfully felt my vibration?
  - b. Do you respond more rapidly to the quality of a brother's faults than to his divine characteristics?
  - c. In what way does criticism interfere with true spiritual sensitivity?
  - d. What do you feel personally hinders your development of this required sensitivity?
2. Define impersonality.
  - a. Do you know the distinction between the impersonality of the first ray type and true spiritual impersonality?
  - b. When somebody disagrees with you or you do not like a person's attitude, ideas or proposals, what is the first thing you do? Do you love him? Do you keep silent? Do you discuss him with others? Do you endeavour to put him right? How do you try to do this?
  - c. If you are impersonal is it the result of training or is it natural to you? Is it simple self-defense? or is it the easiest way to attain peace? or is it a spiritual attainment?
3. I have defined for you the psychic powers. I listed six of them. Please study them and then make a clear, concise statement to yourself as to your own capacity:
  - a. To demonstrate them.
  - b. To develop them, outlining your method of so doing.
4. Just how do you feel that you succeed in keeping a mental grip on life?

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- a. In an emotional stress do you transmute the condition through love?
- b. Do you inhibit the display of emotion and why?
- c. Do you call in the mind and handle your problems from the mental level?
- d. Do you know what glamour is and can you recognise it when it displays itself to you?

These questions have a twofold purpose. They will, if you answer them truthfully and face them clearly, lead you to deal with yourself *as a group member* and so ascertain the measure of your contribution to the group need and to our need of workers. If you will write down and answer these questions and share the replies with your co-disciples, it will give them an opportunity to know each other better.

There is an occult process which reaches its culmination in one of the higher initiations—with which initiation you have as yet no concern. It is called "a bringing forth into the light." An accepted disciple is one who is in process of preparation for initiation and that is one of the tasks with which I am engaged at this time. I have, therefore, to begin to lay the foundation for this esoteric "unearthing" or "revelation of that which is hidden." I am consequently proffering to you, through these questions, the opportunity to practise early in your training this "distressing revelation" which will later take place in a higher state of consciousness.

What is it that I and Those Who are working on the inner side are seeking to do with these groups? What is the larger objective? The groups have not been formed to train individuals. They have been formed (each of them) as *seed groups* for a definite and specific end. They are organised to provide channels in the world for the distribution of certain peculiar types of force which will work out into manifestation in specific ways. Energy has always been manipulated by the Hierarchy and distributed in the world of men. I refer to the energies used in relation to the awakening of the human consciousness, to the integration of the world of souls with the world of men; I refer to the activities whereby the human kingdom can become a great station of light and a powerhouse [Page 53] of spiritual force, distributing it to the other kingdoms in nature.

The statement is of vital importance; it expresses our immediate objectives and the nature of the field of service in which you—as a group and not as individuals—can function. This manipulation of energies has (for centuries) been carried forward by us but its effects have only been registered *unconsciously* by man. We have (speaking symbolically) rayed forth the light and distributed the water of life in a wide and general distribution with here and there (and rarely) some one isolated individual, responding actively and consciously. He thus became a tiny focal point of spiritual energy and light. Now it has seemed to us possible to focus the light and knowledge much more definitely and to form groups on earth—composed of the isolated, responding individuals—so that more light and more knowledge can be spread abroad. This we decided to do in two ways:

1. Through the collaboration of all the Masters of the Great White Lodge, working through Their Own disciples.
2. Through the specifically focussed activity of the Masters Morya and Koot Hoomi and myself, Their servant and disciple.

Through the first method, the New Group of World Servers came into being and the disciples and aspirants of the world, working on all the rays and under the guidance—consciously or unconsciously recognised—of the Masters Who are specifically pledged to help humanity. Thus a vast powerhouse and station of light has been formed. It is a diffused and widespread light and its channels are to be found all over the world, in every country and in every major city. This you know and with this branch of the work (to which I am personally pledged) you are actively cooperating and should cooperate.

But it was felt that it should also be possible to focus the light still more intensively through smaller and more carefully chosen and selected groups. Through these much smaller groups of disciples, the phenomenal appearance of certain types of energy could be expressed; certain powers could be unfolded and a more specialised experiment be possible. Peculiar powers [Page 54] could be studied and focussed, intensified light and power could be so clearly demonstrated that the sons of men would come to recognise the influence and to give proof of the supernormal which is the heritage of future

centuries.

To this particular branch of hierarchical work, I pledged myself; it would provide the nucleus for the coming types of civilisation and the characteristics and activities which could be unfolded under the incoming new major influences. These have always interested me and I have specialised in them. Naturally, I looked around among those whose lives I have been watching—sometimes for several incarnations. Among these were those of you who are now working with me. These groups constitute the germ of a great experiment. If successful, they will, in the course of the next 275 years:

1. Anchor on earth certain types of the higher forces which the race needs and which are not yet active.
2. Develop the six supernormal powers to which I have referred above.
3. Train the group members in that synthetic relation which characterises the Hierarchy and so prepare them for initiation.

Out of these groups will be picked those who can be definitely prepared for certain expansions of consciousness and who can be trusted to contact aspects of the Plan, hitherto not revealed. As you make progress in this work and as you seek to understand the group implications, it will become ever more clear to you what the Plan really is. It is as difficult for me to explain the underlying purpose of this group work to you as it would be to explain decimal fractions to a seven year old child, no matter how brilliant he might be. But if you have the needed patience, the willingness to work impersonally and proceed with love, if you will submerge your personalities in the group life, you will know, you will perceive and the light will break in; the power to work will come to you. We shall then have radiant focal points or light bearers and channels for the planned distribution of force—a thing which has never yet been, upon the scale which we now contemplate.

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## PART VI

I do not intend to continue giving you only reiterated advice upon the treading of the Path of Discipleship. You are adult men and women and *know* the Way. The practical application of the ancient Rules is your personal responsibility. What you do is your own affair. You have reached maturity and should be ready for the next step. That step will be taken when you have transmuted knowledge and theory into wisdom, practice and expression.

It is only in a spirit of real *detachment* that the best work of a disciple is done. The disciple comes to realise that because of this detachment he is (for the remainder of his life) simply a worker—one of a great army of hierarchical workers—with supposedly no personality inclinations, objectives, or wishes. There is for him nothing but constant work and constant association with other people. He may be a naturally isolated person, with a deep craving for solitude but that matters not. It is the penalty he must pay for the opportunity to meet the need of the hour. The hardest organised *push* of the Hierarchy is now taking place and its objective is to offset the tendency of the race to crystallise into separateness, for separation is the line of least resistance to people and nations at this time. Hence the formation of these working groups of disciples, giving an expression of group work and group cohesion and of non-separateness.

A few—relatively a very few—of the disciples and intuitives of the world today are *standing together* in a twofold activity: one activity is to sense and touch with greater accuracy the steadily unfolding subjective plan; the other is to speak and teach with greater clarity and to choose with wiser exactitude the right words (written and spoken) by which to express the truth. The presentation of the sensed realities will then lead the thinking people of the world to arrest their present trend of thought and to cooperate more fully and freely in the enlightenment of the world. I use the word "enlightenment" in its occult sense. The full measure of what can be done depends (as far as the individual disciple is concerned) upon his inner power to live [Page 56] each day as a soul—free from fear, free from self-consciousness and free from those reactions which stir the astral or emotional body into organised activity, based on ancient habits. For the disciple and for the success of his work, an astral body of stillness and of acquiescence, sensitive to impressions from the soul and from the Master, and reflecting the vision with as much purity of outline as may be possible, is the goal. It should be remembered that when the disciple is fully occupied in living the life of service on all three planes, there is little that can be said or should be said to him. But a thought may be of aid.

Let him seek, in the strenuousness of his life, to preserve the synthesis of the personality and the integration of all parts of his equipment. Often in the stress of activity in one body or another and on one plane or another, the emphasis may be temporarily so strong in some one direction that he may lose sight for a moment of the synthetic point of view of both the Plan and the group. Physically, he is working under great pressure; emotionally, he may be learning the difficult lesson of detachment and may consequently be full of a temporary rebellion. Yet on the mental plane, he is aware of a mental clarity and of a power to think which keeps him incessantly and constructively active. The following three terms, therefore, express quite frequently the disciple's situation where his lower nature is concerned: excessive fatigue, emotional rebellion and mental lucidity. How must he deal with this problem? Physical fatigue need not necessarily impair in any way his usefulness. With many people, physical conditions impair their work for their attention becomes focussed on the undesirable physical situation; disciples, however, often have a curious capacity to continue with their work no matter what may be happening to them physically. The physical brain can be so much the reflector of the mental life that he will remain essentially unaffected by any outer conditions. The disciple learns to live with his physical liabilities under adverse conditions and his work maintains its usual high level.

The emotional problem may be the hardest. But only the disciple can handle his own self-pity and free himself from the inner emotional storm in which he finds himself living. He [Page 57] must recognise that his integration is weak, for he is working in two phases or sections:

Physical ..... emotional.  
 and  
 Mental ..... soul.

He is sometimes one and sometimes the other and usually very thoroughly in either case. This duality must be brought into a closer relation and this is the point to which he must attend as he seeks to establish and preserve the needed synthesis and personality-soul integration. When will disciples learn that the attitude which involves a certain "don't care" reaction and a form of indifference is one of the quickest ways by which to release the Self from personality claims? This is not the "don't care" spirit which will affect the disciple's attitude to other people. It is the attitude of the integrated thinking personality of the disciple towards the astral or emotional body. It leads him to assume the position that not one single thing which produces any reaction of pain or distress in the emotional body matters in

the very least. These reactions are simply recognised, lived through, tolerated and not permitted to produce any limitation. All disciples would do well to ponder what I have just said. The whole process is based on a deep-seated belief in the persistence of the immortal Being within the forms of soul and personality.

This inner realisation grows with the development of power in meditation whether it is individual meditation or group work. Meditation is essential for establishing a freer inner spiritual interplay—again whether as a soul in relation to the personality or a group of disciples in relation to their Master or each other. You might here well ask: Why is this sensitive interplay between the disciples in a Master's group regarded as necessary? Is not life complicated enough without too much awareness of the conditions, the personalities and the soul contacts of those with whom we are associated and with whom we seek to walk as fellow disciples? I would like here to remind you that, as disciples, you are in preparation for initiation and that impending condition of consciousness implies three things:

**[Page 58]**

1. Increased awareness and sensitivity to experience and to life in all forms.
2. The power to do for others what I have attempted to do for you, at present on a lesser scale and later, in other lives, as I now do it.
3. The courage and the strength to know all, to realise all and to love with patient wisdom and unchanging sincerity.

This must surely be apparent to you. In the group work in which disciples are now called to participate, you have an opportunity offered which can aid in the inducing of all the qualities which are needed by you as candidates for initiation, at no such very distant date, as we view time on the inner side.

The teaching has always been given that the disciple or the initiate must adapt himself to, and learn from, the conditions in which he finds himself and from the setting and environment with which his physical plane life puts him in daily touch. This is one of the initial platitudes of the Path. It was, however, at one time as new a concept to the aspirant and the disciple under training as is the teaching which I seek to give this group of my disciples and the opportunity which I would have you seize. The training, hitherto carried forward upon the inner planes, and unrealised oft in the waking consciousness of the accepted disciple, has now to be grasped, used and mastered in his waking consciousness and physical brain. The disciple in the past sought to establish harmonious relations with his environment—harmony being one of the liberating forces which must precede the release of energy for use after initiation. He practised patience and forbearance and helpfulness and rendered service and this was worked out through the process of *right external conduct* based upon right inner orientation and attitude. But under the new system (made necessary by achieved racial progress) this process of right external adjustments must be paralleled in the New Age by *right inner relations*, *consciously* established and *consciously* held and recognised for what they are by the conscious mind and brain of the disciple. This, therefore, involves true knowledge of the disciple's inner group relation, spiritual penetration to the inner life of a brother disciple and the consequent fusion in the heart-mind-brain **[Page 59]** of the disciple, simultaneously, of all that is known on both the outer and the inner planes. This has not hitherto been the case. It is one of the major reasons for the forming of these groups as far as the individual group members are concerned. It will be brought about gradually and safely by the daily use of the group meditations which I may assign you, by a renewed interest in the subject of telepathic work and by a closer and deeper love, cultivated by all of you.

Three things are of great importance and constitute your individual responsibility:

1. *Facility of rapport*. As a member of my group, it is essential that you cultivate two aspects of the "art of rapport" which is based, eternally, on loving attraction.
  - a. Rapport or contact with the soul through a cultivated alignment and correct meditation.
  - b. Rapport or contact with your group brothers; this lays the foundation for constructive, united work.
2. *Impersonality*. Is there aught more that I can say on this theme? You must learn to view what is said or suggested by any group brother with a complete and carefully developed "divine indifference." Note the use of the word "divine," for it holds the clue to the needed attitude. It is a different thing to the indifference of not caring, or the indifference of a psychologically developed "way of escape" from that which is not pleasant; nor is it the indifference of superiority. It is the indifference which accepts all that is offered, uses what is serviceable, learns what can be learnt but is not held back by personality reactions. It is the normal attitude of the soul or self to the not-self. It is the negation of prejudice, of all narrow preconceived ideas, of all personality tradition, influence or background. It is the process of detachment from "the world, the flesh and the devil" of which *The New Testament* speaks.
3. *Love*. Love is that inclusive, non-critical, magnetic comprehension and attitude which (in group work) preserves the group integrity, fosters the group rhythm and permits no secondary personality happenings or attitudes to mar the group work.

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Contact, impersonality and love—these three constitute the individual objectives which I set before each and all of you.

The group requirements which must be met and preserved by the group, as a group, are as follows:

1. *Group integrity*. This grows out of right integration and refers to the delicate balance which must be preserved amongst the members of the group. This is of such a nature that there emerges eventually a group steadiness and a group freedom from "oscillation" which will permit of uninterrupted group work and interplay. It will come if each of the group members will simply mind his own business and permit his group brothers to mind theirs; it will come if you keep your personality affairs, your private concerns and troubles out of the group life; it will come if you refrain from discussion of each other and of each other's affairs and attitudes. This is of supreme importance at this stage of the group work; it will mean—if you can achieve success in this—that you will be able to keep your minds clear of all lesser things which concern the personality life. This means that your minds will be free, therefore, for group work.
2. *Fusion*. By this I mean the ability of the group to work as a unit. This is dependent upon the achieving of right individual attitudes and (when working) the attainment of the capacity to lose sight of everything except the work to be done and a deeply sensed love of your brothers.
3. *Understanding*. I use this word in reference to your comprehension of the work to be undertaken. I do not use the word in reference to your attitude to yourself or to your group brothers. It means that



each group works wisely and understandingly at its own appointed task, knowing that it contributes to a whole which exists in the mind of the Master.

Integrity, fusion and understanding—this is the order of the work and the sequence of development. All groups, working in the outer world in relation to the Ashrams of the Masters, will follow certain initial and final stages in their work and [Page 61] these will be uniform for all the groups, no matter what their specific and individual group work may be. Thus there will be brought about an inter-group relation and a consequent strengthening of the individual groups. The third stage of the work to be done will be special and particular, differing for each group and to be followed by the group with meticulous care. I would ask all the various groups which may be working under my direction to attend to their own individual group business and not to speculate as to the nature of the work being done by the other groups.

Let me outline for you the stages to be followed:

STAGE ONE. *Alignment*. Soul contact. Spiritual poise. Poise is the steady holding of the achieved soul contact.

- a. Then, the conscious relinquishing of personality reactions.
- b. Next, the recognition of the fact of love as an expression of that soul contact—expressed through the medium of the personality.
- c. Finally, the imaginative fusion of the egoic and personality rays.

This constitutes the *vertical* stage.

STAGE TWO. The above is followed by group integration and group fusion, carried forward consciously:

- a. By bringing each group member into conscious rapport through *naming* and *loving*.
- b. By seeing all the group members as a circle of living points of light along with yourself in the circle, but not at the centre of the circle.
- c. By imagining all these points of light as fusing and blending to make a radiant sun, with rays of light going out towards the four corners of the earth.

This constitutes the *horizontal* stage.

STAGE THREE. There follows next a careful consideration of group purpose and technique. This technique will be different for each group; by a dynamic, unremitting [Page 62] following of the particular, indicated technique will the results be achieved. This technique must not be changed by anyone except myself.

Stages I and II should be rapidly effective and almost instantaneous in their results, after three months' careful work has been done. I request that you give careful, patient attention to them so that they

develop eventually into stable habits and so give you no trouble and further difficulty. The initial stages in this type of work are of paramount importance.

STAGE FOUR. Having finished the special group work under Stage III, the members of the group will then endeavour to link up with the other groups in the same manner in which they linked up with the members of their own group. In this case, however, disciples will not concern themselves with the personnel of any of the groups, including their own, but only—as a group—link their group with the other groups. Thus the concepts of illusion and of separateness, and the realisation of fusion, will assume correct proportions in your minds.

a. Next, as a group, say the Great Invocation three times:

"Let the Forces of Light bring illumination to mankind.  
Let the Spirit of Peace be spread abroad.  
May Men of Goodwill everywhere meet in a spirit of cooperation.  
Let Power attend the efforts of the Great Ones."

b. Then sound the Sacred Word, the O.M. three times.

c. Close with the prayer of the personality to the soul:

"May the words of my mouth and the meditation of my heart be always acceptable in thy sight, Oh Soul, my Lord and my Redeemer."

**[Page 63]**

## PART VII

The need for telepathic sensitivity in every group, composed of disciples, is based upon three necessities; I would like you to understand this more clearly.

1. The cultivation of an inter-relation of a telepathic nature upon the mental plane is essential. This has always been an established fact or condition in the case of a Master and His disciple and between the senior disciples in any group of accepted disciples. The time has now come when this group quality must—for the sake of a needy world—be developed by disciples of lesser attainment in the group.

2. This telepathic unfoldment will lead to a greater sensitivity to others. This is the secret of a Master's work and the factor which enables Him to work through His disciples, using them as outposts of His consciousness. To do this with exactitude, He must be able to know their condition (mental, psychical and physical) when He chooses so to know. He can thus discover whether they are available or not for any specific service, whether they can be safely used or not and whether their sensitivity is such and their interpretation of what they sense is of sufficient accuracy so that they will respond intelligently to the need. Have I not had to study all of you this way? Think this out and ponder upon the implications.

3. This telepathic sensitivity will also lead to the new science of inter-communication which, in the New Age, will reach general use and comprehension. Of this condition, the radio is the outer physical symbol.

Certain questions now arise and it might be well to formulate the answers to some of them. It could be wisely asked if anyone has the right to work telepathically upon the mind of any person? The answer is that you are doing it all the time, consciously or unconsciously, and without skill or purpose or—if there is a purpose—it is usually a personality purpose. It is through telepathy that ideas have been disseminated in the world by the process of mentally impressing the mind of some [Page 64] disciple or sensitive person. It is then their task to find and direct the mind and activities of those individuals whose task is not only to be responsive to this impression but to bring it out into the consciousness of the world thinkers. Have you ever asked yourselves what are the aspects of the work, in connection with telepathy, which raise questions in your mind? Is it not distrust of personality intention or point of view and a questioning also as to your own sincerity or motives? Unless this work is carried forward selflessly and with complete freedom from personal prejudice and personal choices—political or religious—there can be no safe work along this line. That is why I emphasise to you the need of doing this work at the highest united point of meditation and with complete obedience to my decisions in the matter.

Another question could well be: What is the difference between this work which I am suggesting to you and the work of the Lodge of the Lords of Form? None whatsoever, except in motive and the point from which you must endeavour to work. The Lords of Form work entirely on and from the lower levels of the mental plane and with the energy of knowledge. The love aspect of the soul itself is inactive and, therefore, from the angle and vision of the Great White Lodge, motives are wrong and the objectives are selfish ones. This is true both of individuals and groups. Forget not that these Lords of Form are souls of great age and unique blindness. But that later, in some far distant cycle, and when karma has worked upon them and the Great Law has exacted full payment for all wrong done, that they too will begin to develop the love aspect and to transmute their motives. You too must work from mental levels but knowledge and love must be called into play together, producing only those results which are harmoniously and intelligently in line with the Plan. Disciples are not permitted to call into play and functioning activity the *Will* aspect of the soul, unless they are initiates of the third degree. Prior to that, they seldom realise the distinction between the imposition of the will and the directed impression of ideas. There is too much desire (which is embryonic will) in their equipment for them to be trusted as yet with this higher aspect of mental activity. I would ask you to get clearly in your minds in connection [Page 65] with any telepathic work which these groups (working under me) should do, that it is the impression of ideas and not imposed direction which is the group ideal—a very different thing, my brother.

You might also ask: How can this collective impressing go on and yet leave a man free? Because it will be kept clear of all directed will-force; all that workers and disciples in my groups will seek to do is to impress certain minds with the outlines or suggestions as to the Plan; these ideas will deal particularly with the concept that separation is a thing of the past and that unity is the goal of the immediate future; that hatred is retro-active and undesirable and that goodwill is the touchstone which will transform the world.

How then can you keep your minds free from your own desires and from your own interpretations? By achieving that poised and positive negativity on the part of the two lower aspects of the personality—the astral body and the brain as well as the etheric brain; these determine the reactions of the lower centres, particularly of the solar plexus centre. The mind will then be left free to fulfil three functions:

1. That of soul contact; this will result in illumination and a working knowledge of the immediate aspects of the Plan.
2. That of thought formulation and thoughtform creation. Then a clear thoughtform can be constructed with definiteness, and it can be positively directed.
3. That of working on mental levels with your group brothers so that your thoughtform is a part of their thoughtform and you can, therefore, unitedly produce a living, embodied form which can be directed as I may determine.

Another question might here arise: Are there any specific and brief rules which should be obeyed? The following might be given, but I would remind you that it is what you *are* that counts in this work more powerfully than anything else. The controlling factor is *harmlessness* in thought and word; the practice of this, with proper observation, will greatly help all of you. Next comes a *refusal to think unkindly* or with criticism; [Page 66] this is essential in connection with those whose minds you seek to impress. *Silence*, complete and unbroken as to what you are doing, is also a vital factor; the utterance of words in connection with this most subtle and confidential work (or even discussion of the work with a fellow disciple) can shatter the delicate thoughtform which you are attempting to build. It can render the work of weeks abortive. A *balanced attitude* in relation to those in power throughout the world must also be cultivated; they need above all else the inspiration which can be brought to them from the Hierarchy.

I would ask you, therefore, to practise purging the content of your minds of all critical and unkind thoughts so that you can achieve an attitude of divine indifference to the ephemeral and fleeting personalities and to the chaos everywhere to be seen and so endeavour to tune in on the attitude of the Hierarchy. This involves the emphasis of the consciousness-aspect and the careful observation of all that goes on beneath the surface—awakening, arousing and stimulating to a pronounced mental activity, the hitherto unconscious masses. The events which are happening in every country are bringing this about with much rapidity; humanity is coming alive and its consciousness is awakening to the subjective values. The Hierarchy is sore beset to meet humanity's emerging need of guidance. The sensitivity of the human race (as the result of economic insufficiency, of war, anxiety and pain) is becoming so acute that we who work on the inner side must hasten to impress sensitive, awakening psychics with the right impression. Hence our effort to create these groups, and to use people like yourselves who are (theoretically) harmless but actually full of prejudice and hasty judgments. We have to use the material which lies to hand and are greatly handicapped at all times.

After you have worked consciously at the purification of the mind and after you have attempted to free yourselves from prejudice, from preconceived ideas and hasty judgments and determinations (based upon your own background, tradition, social and racial status), you will then brood consciously on the process of thoughtform making; you will remember that—for group purposes and for simplicity—the following three stages are of importance:

**[Page 67]**

1. The stage of pondering over the idea which is to be impressed upon the mind of some individual. This pondering and carefully directed thinking produces *construction*; it is a creative activity and is the first real stage in our work. *I do not want you to endeavour to build thoughtforms*. I want you to think clearly along lines which I may indicate. Then the desired thoughtform will automatically take shape and all of you will have contributed something to it.

2. When the thoughtform is thus built in your mind, there will follow a period wherein it comes alive. It slowly becomes the living embodiment of the desired idea—vibrant, active and ready for service.

3. When this stage is reached, you can then—as a group—proceed with the stage of direction. Having carefully in mind the person to be impressed and the fact of your group as the impressing agency (thus providing the two poles between which interplay is desired), you will try to see the living embodied idea, playing back and forth between the two poles. You will send it out on the wings of love, impelled by the wise desire to serve and in obedience to my directions. Time and again, it may return to you for revivifying and enrichment before its task is satisfactorily accomplished.

The externalised groups of disciples are all of them intended to be expressions of a type of group relation which will be better known and understood when the world has entered into the next cycle and era of peace. Certain types of force are, as you know, to be later utilised by the groups for specific group ends and for world service. The motive for all such service must not be forgotten by you, as you study and work in a Master's group. The objective is not your individual assistance and unfoldment but your training in certain group alignments and activities which will enable these groups of disciples to work in a definite and specific manner. The fact, however, that one group will work with one type of force and another group of disciples will employ a different kind must not in any sense be deemed to indicate separate activity or separative interests. All [Page 68] will be working towards one objective or goal and all will work with the same divine energy, differentiated into varying forces for the purposes of service in one department of life or another. I would ask you to ponder deeply upon the various aspects of the outlined plan or system of group work which I have brought to you, for it is a tentative endeavour to externalise upon earth, certain phases of hierarchical endeavour.

The energy used in the telepathic work is the "chitta" (as the Hindus call it) or the mind-stuff which underlies and is the very substance of manifestation itself. God, the planetary Life or Logos, however, works with the higher correspondence of this mind-stuff and the forces of the mental plane are the reflection or rather the densification of this higher mental substance. These forces, this mind-stuff, is constantly in flux and in motion. This produces that thoughtform-making activity of the mental world which is set in motion by minds—working either individually or in group formation. In true telepathic work (carried forward without error and correctly and from a poised point of action) the currents of this mind-stuff are set in motion between certain points by the will and the carefully expressed and formulated idea in the mind of the thinker. A certain portion of this mind-stuff (already in motion) is built into form and then travels along the current, as set up between the two points. The telepathic worker, such as, for instance, myself, works from the angle of the mind of the transmitter and that of the recipient, establishing first of all a current of rapport (which you sometimes call "sensing the Tibetan's vibration"); along that current, I send the impression, the idea or the thoughtform which I seek to see impinging first of all upon your minds and then—if you are capable of such alignment—upon your brains. This process can be either rapid or slow. Where the alignment is good, there can be an almost immediate response to my thought; where it is not good, it may take days and even weeks for the impression to be finally realised and consciously registered on the disciple's mind and brain.

There are other groups which are consciously working with the energy which can dispel glamour and illusion. This is the energy of the highest level of the astral plane. This level is [Page 69] susceptible to reaction or response to that type of energy which we call the energy of the intuition or of buddhi, if you like the oriental terminology. It is the energy of wisdom. This wisdom energy is the only type of force

which is adequate to dispel the miasmas, the fogs and the mists of the world of glamour. Those disciples who are working in these groups have to learn to use this energy, to work wisely, to think with wisdom and to realise that wisdom itself is a force. It is this realisation which makes a person seek out another person with wisdom when he is in trouble and difficulty and is anxious to see with clarity the way that he should go. It is this realisation which drives the members of the human family to the Masters of the Wisdom.

In Atlantean days (I am here telling you something of interest and something which should evoke a sense of responsibility), the major task of the Masters of the Wisdom was with the great world illusion or rather, glamour. They worked then primarily upon the astral plane and had They not done so, human life and conditions would not be so good as they are—for they are in reality full of beauty, the beauty of potentiality, hovering upon the verge of immediacy of expression.

Today, They are working primarily upon the mental plane, dealing with ideas and with their impression upon the minds of Their disciples and advanced humanity; it is the problem of humanity itself, as a whole, to work in the world glamour; it is the responsibility of the aspirants of the world to guide humanity out of the valley of glamour. Men must learn to understand it and eventually—aided by the senior disciples of the world, trained by the Masters of the Wisdom—to transmute and dispel it.

You should, therefore, bear in mind that the task before the modern disciple is to carry forward into the New Age the idea of the bringing of glamour and of the great illusion into the light. In the light, it will disappear. In this age, we have mastered, too well perhaps, the forces of nature and have brought out for our own benefit the material resources of the physical plane. We have conquered them and bent them to our will and use, often selfishly, yet sometimes with good and pure intent. In the New Age, a paralleling control will take place [Page 70] over the world of astral phenomena and over the forces of glamour and illusion. We seek to control them today mentally and theoretically. But only the energy of wisdom will suffice to dispel the forces of the world glamour and the world illusion. Practise wisdom, my brothers, and thus aid humanity and shorten its astral struggle.

Other groups have the task of working with the energy which is the well known and much discussed prana or life energy—the energy of vitality. The right use of the pranic energies (and they are seven in number) will most assuredly dissipate disease and bodily ills and will cure the pains of the human physical vehicle. But in connection with this, two things are essential and these are seldom found together:

1. The energy of the soul—like the energy of the universal mind and the energy of buddhi, or the intuition—has to be set in action upon the physical plane by the one to be healed and by the healer. Both have to work in cooperation.
2. There must be right understanding of the disease and its cause, plus the karmic status of the patient and the condition of his centres, his alignment and his point in evolution.

As yet we are only dealing with the a.b.c. of these relatively new sciences and much of our initial work must be of a clarifying nature because there is so much distorted sensing of these occult systems of energy utilisation and so much misuse of these powers.



Other groups are associated in a peculiar manner with the number four, and they are occupied with the bridging work carried forward between the personality and the Monad (the triple lower man and the Spiritual Triad) and also between the lower mind, the soul and the higher mind—thus linking that relatively lower triplicity with the unity, the Spiritual Triad. The fourth kingdom in nature is, in its turn, a bridging kingdom between the three superhuman kingdoms and the three subhuman. Again, the fourth plane (which must be reached by the bridge of light, the antahkarana) is the link between the three higher worlds of spiritual being and the three lower [Page 71] worlds of human endeavour and experience. The energy with which the group of disciples along this line of activity has to work is the Light of the soul, remembering ever that light is substance; their effort is to create—as individuals and also as a group of disciples—a great pathway of light between the personality and the Spiritual Triad (atma-buddhi-manas or spiritual will, intuitive understanding and the higher mind).

I have not dealt with some of the activities of these groups of disciples in the New Age or pointed out the energies with which they must work in order to emphasise again to you the plans for my own groups of disciples. These groups with which I am engaged as part of the activity of my Ashram are essentially *Seed Groups*. They are intended to be outposts of the hierarchical consciousness as it focusses itself through me in the same sense as an individual accepted disciple is an outpost of his Master's consciousness in the world. That is the connection which I seek to emphasise—the externalisation of the inner work of the planetary Hierarchy for the first time in history and a precipitation (if you like that term) of an inner and ready condition. The New Age is upon us and the integration of humanity in the three worlds warrants definite changes in technique though not in the basic plans.

All this is, however, an experiment and I would remind you that it is an experiment which I and several other initiates are carrying forward as members of a great spiritual organisation. If it is successful and if the spiritual momentum set up by all of you is adequate to the effort made and if you can carry on with persistence and with untiring effort and interest, it may be possible to bring the experimental stage to an end; the Hierarchy can then recognise (as effectively established upon earth) certain focal points of energy which can constitute magnetic centres or rallying points for the new religion, the new medicine, the new psychology and education and the new politics. The potentialities are great. The difficulties are not insuperable, otherwise I would not have been permitted to make this great experiment. We enter into no activities which are obviously fore-ordained to failure. Many experiments are being carried forward today in the world by the various Members of the Hierarchy in Their differing grades and with Their [Page 72] special groups. This effort can prove successful only in so far as the disciples of the world desire it, make the needed sacrifices and think the various objectives into being.

I am mentioning this at this time because in the press of world affairs, in the struggles of your own individual existence and in the fatigue which is incident to daily work and the consequent physical liabilities, there inevitably comes the cooling down of the earlier arduous and enthusiasm, the tired recognition of the monotony of the demanded effort (with frequent staleness and unenterprising aspiration), which untiring spiritual work demands.

The disciple learns to pay no attention to these recurring cycles and interludes between the pairs of opposites for he recognises their intermittency. I do, however, seek to point out this point of danger—for danger it is—and ask you to go on with the work just "as if" it were entirely new and fascinating.

It is necessary here for you also to remember that though these groups are intended to be *Seed* groups of the New Age, two factors in connection with them should be remembered:

1. They constitute a unique experiment in the sense that—knowing the possibilities and understanding somewhat the forces which are slowly emerging into prominence in a world rapidly adjusting itself to the new rhythms—yet they are primarily an experiment undertaken by me, your Tibetan teacher and a member of a certain standing in the Hierarchy, with the cooperation of certain other initiates. I am not, as I have already told you, the only worker along these lines and these seed groups are not the only units to be found today in the world. There are, for instance, several seed units working out into being within the framework of the Catholic Church, under the inspiration of the Master Jesus. These are, however, somewhat more subjective than are the groups in which I am particularly interested and their emergence is slower but they *do* exist. There are, also, two such seed groups in China and four in India. I mention this in order to safeguard you against the sense of uniqueness which is the subtle seed of the great heresy of separateness.

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2. These groups of disciples are all passing through the formative stage and change and adjustment is going on. Their pattern is still fluid because too many disciples are receptive to the words of the Masters and are less receptive to the ideas upon which They found Their work. This comment warrants your attention. Later, when the needed adjustments are made and groups of disciples can work together without criticism or misunderstanding, then they can pass on to organised group work. This is necessarily dependent upon the general level of the group endeavour, upon their aspiration and their applied persistence. The willingness to work through these groups exists on our side and is found, therefore, upon the inner planes. The providing of an adequate instrument through which we can work must come from you.

The time must come, however, when the work of each group of disciples must definitely integrate and thus change from the theoretical and the experimental to the definite and the practical. Then the period of group usefulness will arrive. This will naturally depend upon two things:

1. When the group reaches a certain stage of synthesis, then it will become possible for the group to work *as a group* with power.
2. If the group fails to integrate and to take advantage of group opportunity and the particular call to service, then a re-arrangement of the personnel will be essential. Certain disciples will then have to drop out and those who have not measured up to the requirements, which their souls have set for them, and to the point of attainment towards which I am expectantly looking, will be absorbed into other groups or form the nucleus of a re-organised unit.

All the teaching on the groups of disciples, functioning in the New Age, is intended for all the groups and for general distribution later on. The teaching upon specific group work will be given up to the point where conscious use of it can be made and the knowledge given can be turned to practical purpose in world service. And, my brothers, it is world service that today is needed.

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## PART VIII

The Hierarchy is deeply concerned over world happenings. When the war is over, our work must go forward at any and every cost and in the face of every imaginable obstacle. The New Group of World Servers must preserve its integrity and work steadily and undismayed. The steadiness of those who know God's plan will help humanity and aid the efforts of the Hierarchy. These do not hate and they work for unity—both subjective and eventually objective.

It is wise for human beings to realise that mankind is free. Even the Hierarchy Itself does not know which forces—those of good or those of evil—will ultimately prevail because even if the forces of good triumph where the war is concerned, will they triumph where the peace is concerned? *Good* must ultimately triumph but the Hierarchy does not know what the immediate future holds for humanity because men determine their own destiny. The Law of Cause and Effect cannot be offset. In those cases where it has been offset, it has required the intervention of Forces, greater than those available at this time upon our planet. These greater Forces can intervene if the world aspirants and disciples make their voices adequately penetrating....

In this time of stress and strain, my brothers, I would remind you that there is no need for the sense of futility or for the registration of littleness. The new groups of disciples are *Seed Groups*; they are in the dark or growing stage and in the process of expansion—growing silently. This stage is most important for, according to the healthiness of the seed and its ability to cast strong roots downwards and to penetrate slowly and steadily upwards towards the light, so will be the adequacy of the contribution to the New Age which is upon us. I would emphasise that fact to you. The New Age is upon us and we are witnessing the birth pangs of the new culture and the new civilisation. That which is old and undesirable must go and of these undesirable things, hatred and the spirit of separateness must be the first to disappear.

The main objective of our joint work is still group integration and the setting up of that inter-communication between [Page 75] the group members which will result in the needed interplay and telepathic communication; this will finally establish that golden network of light which will serve to create a powerful focal point; this focal point will be the agent for *the revitalisation spiritually* of the etheric body of humanity—as a whole. This is an essential and important statement. This focal point will, in its turn, aid in the revitalising of the etheric body of the planet with new power and with fresh impulse.

I have for several years attempted to be your teacher, your Master and, I think I may say, your friend. There has been established between us a very strong link of love and understanding upon my part and a proved sincerity and a definite wish to cooperate on yours. What is my attitude towards you?

As individuals, you may be of small importance; as units in the group which I am preparing and training for definite service in future lives even more than in this, you are of sufficient moment to warrant my interest. A group is no more powerful than its weakest link and a group suffers esoterically and as a whole and its power is definitely curtailed when one member fails to measure up to opportunity or recedes into the glimmers of the personality. This you have seen happen. As individuals I seek to help you but *only* with a view to your group integration, to your group influence and understanding and your group love, plus the strength which you can each bring to the whole.

I, therefore, appeal to you, as a group, for an intensification of your group love, purpose and service so that the inner, subjective integration may proceed apace. I have three things to say to you today *as a group*:

First of all, the strength or the weakness of this group of disciples will lie in the fact that the individuals who compose it are not only egoically linked but that there is also a strong personality tie (with all the weaknesses which that may entail) and a deep, if unrealised, affection between each and all of you, even if you have not met each other. The strength of this situation is found in the fact that this condition of unconscious friendship is to be found as the result of many lives of close association in the work and also in past personality relations and family ties. The weakness exists in the fact that this situation [Page 76] is apt to make the group *personal* in its reactions. This group of disciples is intrinsically an entity on all the three levels of the three worlds—physical, emotional and mental—and there is a soul tie as well.

I would like also to impress upon you a second point. It is of apt application in the strenuous conditions which prevail at this time. In the stress and strain of your group work let each of you bear in mind, for your encouragement, joy and dedicatory incentive, that you are in this particular group of disciples for preparatory training for initiation. I am entering upon *an experiment in group initiation* and this is somewhat a new enterprise for the Hierarchy to undertake, though in line with evolutionary development. In future ages, men and women will pass through the Portal of Initiation together, instead of alone and singly as has hitherto been the case. Group progress can, therefore, in this connection be furthered or held back by the effort of the individual group member. A member's difficulties can be enhanced by the united group stimulation; his strength and effectiveness can be increased by the strength, the power and the understanding of the group. Your united responsibility is, therefore, great and your opportunity for rapid progress is real and definitely unusual. When together you pass through the Portal and I present you to Those Whose task it is to lead you on your next step, there should eventuate such an enhancement of your powers to love, to intuit and to serve, that life will never again appear to be the same thing. You will grasp with surety then what now you dimly sense, and realise the wonder of group love, of group intuition and of group service; you will thus undergo a joint illumination, a shared response and a united effort. You will comprehend then that a line of exclusion may spiritually exist, indicating those who can pass on to the preparatory stage of group initiation and those who must approach that great event singly and alone. These latter belong predominantly to the Piscean Age. They take initiation as separate identities; you can take initiation in group formation.

None of us who do the work of preparing candidates for initiation are in a position to pronounce as to time; that has to be determined by each individual aspirant. See to it, however, [Page 77] as individuals, that your group is not held back through your inability to see, by your personal glammers, by your individual problem or by your slow reactions to known truth.

The third thing that I want to say is that whatever your particular status on the Path at this time, I shall seek to help you as in the past. I shall speak the truth as I see it from my particular vantage point. Upon your blindness in certain directions, I shall seek to throw a light. I shall point out your weaknesses—if I can get your sincere attention. These weaknesses exist. You are not yet initiate, and you have faults, limitations, points of darkness and much inertia and at the same time self-satisfaction. The tendency to self-defence is strong in some of you and this produces an unwillingness to recognise faults or even to admit, hypothetically, that faults may be present. The tendency to self-depreciation is strong in others and it produces that over-emphasis of the personality and that constant thought about the personality

which is so detrimental to real progress. In these tendencies (which are so usual) there lies real danger for the would-be initiate. I warn you to watch for the indications of these conditions and to assume an attitude of willingness to listen and to admit the possibility of failure in the one case and of self-forgetfulness in the other. Look yourselves and life squarely in the face and fearlessly see things as they are in truth. Do this not because it is I who am suggesting to you that a situation may be thus or so but because you are willing to face up to facts and are ready for unexpected discoveries about yourselves. One of the first lessons which a disciple needs to learn is that where he thinks he is strongest and where he finds the most satisfaction is very frequently the point of greatest danger and of weakness. Astral conditions are oft seen reversed; hence the glamour which often overcomes a disciple.

In this connection, my brothers, I will admit you into a piece of personal history and one which is quite ordinary in the life of a disciple. It may serve to carry its lesson and its warning. Several lives ago, my Master saw in me a weakness. It was one of which I was quite unaware and it was in fact a quality which I regarded as a strength and which I hugged to myself as a virtue. I was then a young man, anxious to help my Master and humanity but, in the last analysis, I was very keen about myself [Page 78] as an aspirant and very pleased with myself—cloaking this satisfaction under the garb of a reiterated humility. The Master poured into me His strength and energy and so stimulated me that what I thought was a virtue and what I had denied and repudiated as a vice, proved my undoing. I symbolically crashed to earth through the very weight of my weakness. You might well ask what this weakness was? It was my love for my Master which was my undoing. He pointed out to me after the failure that my love for Him was in reality based upon pride in myself and a profound satisfaction with myself as an aspirant and a disciple. This I violently denied and was grieved that He should so misunderstand me. I proved Him to be right, eventually, through a life of failure and the depth of my egotism. I learnt through that failure but I lost much time from the standpoint of useful service. I found that I was really serving myself and not humanity. From similar mistakes, I seek to save you, for time is a great factor in service. For the masses of humanity, time is not of very great importance; but for the servers of the race, it matters much. Lose not time, therefore, in undue self-analysis, self-depreciation or self-defence. Go forward with discrimination where your unfoldment is concerned, and with love and understanding where your group is concerned. Where I, your teacher, am concerned, give to my words the attention which is due and endeavour to cooperate with me. I shall then some day have the joy of welcoming you to the "Secret Place" where all true servers and initiates must eventually meet and unite.

I have revealed to you, my disciples, my true name. The necessity for eradicating all reason for the speculative questioning of some of you as to my identity and of spurring others of you on to renewed and consecrated effort are two of my reasons for relinquishing my anonymity. Another reason is that I would have you recognise the fact that you are accepted disciples with all that that status necessarily implies of responsibility and opportunity. Still another deciding factor with me is to test out your ability to keep silent until it is no longer necessary to do so. Silence is one of the prime prerequisites for initiation and something which every disciple must perforce learn. There is, therefore, the necessity for the test. Many of [Page 79] you are already interiorly convinced of my identity. You have not voiced your belief in this connection except to A.A.B. who has not responded with any corroborating evidence or comments. If you cannot be trusted to keep silence and to preserve a detached and independent attitude, then you are not ready for that which I have to give and the sooner we discover this the better. If you are unable to retain a silent tongue—even among yourselves—then you are unfit to be trusted and that I should dislike to believe. If, when you have discovered who I am, you question the wisdom of my decision to reveal myself to you and hold that I should have withheld my identity, then that too



will be revealing and will guide me in all my future approaches to you. If knowledge of who I am leads you into the dangerous path of the devotee, it will be good for you to discover that tendency within yourself; if you henceforth over-emphasise the importance of my words and if you fall into the dangerous habit of accepting authority, your weakness will stand revealed to me, to yourself, and to your group brothers. We shall all profit thereby. You will have discovered an innate weakness which discovery of my identity will have drawn forth; if you are burdened by the knowledge, then you must learn to carry burdens or else you will be of no use as a world server. The fact that I am a Master alters me not. I am still your Tibetan Teacher and the same Instructor who has taught you for many years. I remain the same individual and am in no wise different. Any reaction upon your part will be a personality reaction and, therefore, to be recognised, dealt with and finally subdued.

Let us go forward together, my brothers and chelas, along the path of service; let us together enter into the Light and tread the way to world peace and not to personal illumination—illumination is inevitable but incidental.

As regards all of you—with what have I to deal? An untested group, a static group, a critical group and a group subject to pronounced glammers—such is the material with which I must carry forward my work. What can I do in such a situation, my brothers? I can trust your devotion to humanity, your willingness to learn and your determination to proceed along the path of service at any cost. This I will most certainly do.

### **[Page 80]**

I would like to deal, first of all, with the objectives that I have in mind for all of you:

#### *1. The main present objective.*

I seek to bring about a much needed group integration. The polarisation of this group—as a unity upon the mental plane—is not yet accomplished. It is most needed and until this integration has been achieved, the united group inter-communication will not be possible or the desired group work capable of accomplishment. Several of you need to do some careful thinking and should align yourselves in love with your fellow disciples, eliminating all sense of criticism and personal self-satisfaction in your own judgment and rectitude.

#### *2. The future objective of these ashramic groups.*

It is fundamentally necessary that the new groups which are inaugurating the new discipleship should eventually establish a telepathic rapport with each other. Later, when there is a closer individual inter-relation, it will be possible to give definite teaching which will make this increasingly possible, but in the meantime a hint will have to suffice. It is foundational in nature and will have to be accepted and somewhat understood prior to successful work in all these pioneering groups. *Think outwardly towards each other in love.* Just simply that, my brothers—simply and humbly that and no more than that at present. Can you accept such a simple rule—apparently simple? In this way the etheric body of this group of disciples will be animated by the golden energy and the light of love and thus a network of light will be established which will form a focal point of energy in the etheric body of humanity itself and eventually in the planetary etheric body also.



### 3. *The general group objective.*

This is the shifting of consciousness of all integrated human beings in increasingly large numbers on to the etheric levels of consciousness and activity. This entails conscious work on those levels as energy units, each contributing his individual share and his special quota of energy to the sum total of available etheric energy and doing this both consciously and intelligently. When this is done, the man is then ready for the first initiation [Page 81] and is a true occultist—working with energy under hierarchical guidance.

### 4. *The individual objective.*

This necessitates the preparation of the life and consciousness for this new process of group initiation. This group initiation is itself of real import and is dependent upon the unit in the group fitting himself for initiation and at the same time learning to subordinate his spiritual ambition and desires to *the group pace* and to the necessity of *right timing* where his fellow disciples are concerned. It involves, therefore, a dual attitude towards the processes of initiation: the adapting of oneself to the needed integration and, secondly, to the development of spiritual responsiveness to impressions from the level of the soul and of the spiritual Hierarchy. It also involves the cultivation of judgment and of wisdom in the establishment of a right inter-relation with the group of disciples so that the group—in this case my group of disciples and definitely a group entity—may move on together. This necessitates the same conditions for the group as always exist for the individual: right integration on the three personality levels and also on soul levels, plus right group impression or responsiveness to the spiritual and higher psychic "gift waves"—as Tibetan occultists call them.

This will take many years and the work of achieving finished group attitudes and relationships through individual understanding and true impersonality can go forward upon the physical plane whilst in incarnation, or it can go on out of incarnation with the same facility. You must always bear in mind that the consciousness remains the same, whether in physical incarnation or out of incarnation, and that development can be carried on with even greater ease than when limited and conditioned by the brain consciousness.

The attainment of these objectives will involve clear vision and a keen and intelligent understanding; it will require the steady and conscious intensification of group love and group interplay; it will lead all disciples to live lives full of wise purpose and planned spiritual objectives and, at the same time, the service rendered will assume a definite and an automatic technique of expression.

### [Page 82]

You might here ask me if there is one single mode or means whereby a disciple can begin to approximate this seemingly impossible goal. I would reply: By the steady practice of impersonality with its subsidiary attitude of indifference where personal desires, contacts and goals are concerned. Such an impersonality is little understood and even when cultivated by well-intentioned aspirants has a selfish basis. Ponder on this and endeavour to achieve impersonality through self-forgetfulness and through the decentralisation of the focus of consciousness from the personality (where it is usually centred) into the living, loving soul.

There are four things which frequently hold back a group of disciples from achievement and from satisfactory work:

1. Lack of vision, incident to a lack of mental keenness.
2. Personal glamour. This involves the astral plane.
3. Individual problems, involving a pronounced preoccupation upon the physical plane with its circumstances and difficulties—in this most difficult of worlds.
4. Inertia or slow reactions to the imparted teaching and to the presented opportunity.

A deep reflection upon the urgency of the times and a sympathetic recognition of the unhappy plight of humanity are much needed by many disciples and aspirants in the world today, particularly by those who are not close to the world situation but who are looking at it from a distance. It is so simple to give a facile expression of sympathy but at the same time to avoid too great an expenditure of energy in service and too intense an effort to be of assistance.

The hallmark of the pledged disciple and a quality which should increasingly dominate his life is the capacity to identify himself with the part or with the whole—as seems needed at any particular time. Such an attitude involves a comprehensive sweep of love, and this leads to inclusiveness and to the pledging of the life service to the greatest number and to the most needy. If I were asked to specify the outstanding fault of the majority of groups of disciples at this time, I would say that it is the expression of the wrong kind of indifference, leading to an almost immovable preoccupation with their personal ideas [Page 83] and undertakings. These militate against the group integration and tend to block the work.

One of the things most needed by every disciple is to apply the teaching given to the idea of promoting and increasing their world service, thus rendering practical and effective in their environment the knowledge that has been imparted and the stimulation to which they have been subjected. This is a suggestion to which I would have you pay real attention.

I would like also at this point to bring to your attention the fact that an accepted disciple is not in reality one who has been accepted by a Master for training. This is the distortion of a true idea which, in its progress from the mental plane to the physical, has achieved a complete reversal or distortion. An accepted disciple is one who:

1. Has accepted the fact of the Hierarchy with the implications of loyalty and cooperation which that acceptance involves.
2. Has accepted the fact that all souls are one and who has, therefore, pledged himself to seek expression as a soul. The service to be rendered is the awakening and stimulation of all souls contacted.
3. Has accepted the occult technique of service. His service to humanity determines all his activities and subordinates his personality to the need of the time. Note that phrase. Cultivate insight and a fluid response to the *immediate need* and not a sensitive reaction to a distant goal.
4. Has accepted the Plan, as indicated by the Teachers of the race. He seeks to understand the nature of that Plan and to facilitate its manifestation.

Other points (of a more individual nature) could be enumerated, but I would have you lay the emphasis upon the acceptances which have or should have motivated your attitude and I would ask you not to emphasise so unduly in your private thoughts this idea of being "accepted by a Master." This thought and its teaching by many esoteric groups has been productive of much error, much misunderstanding, much pain and much disillusionment. A disciple is trained in certain important [Page 84] matters and *not* in his relation to a Master. These factors of importance to a disciple are:

1. *The whole subject of humanity*—its present status, its problems and the opportunity immediately presented. A disciple is one who seeks at all times to aid humanity and to further the processes of evolution as well as to develop that deep love of mankind which is the distinguishing mark of the initiate and of the Master.
2. *The subject of initiation.* A study of this subject will lead to a consideration of its secondary development and its basic objective of a progressive identification with the soul of the disciple, with the soul of the group, with the soul of humanity as a whole and with the soul in all forms.
3. *The subject of service.* This is not service as it is usually understood. The ordinary connotation has largely lost its significance through wrong emphasis. The initiate considers service as the spontaneous, easy expression of a definite soul contact, brought down on to the physical plane and giving insight, practicality and inspiration to the disciple as he works on the outer plane of expression. Most disciples are occupied vaguely with achieving inspiration but know nothing of the earlier stages of insight, leading to the practical and wise expression of *the met need* upon the level of daily living. One of the major undertakings of the accepted disciple (or, as I would prefer to term it, the accepting disciple) is to transform himself from a well-intentioned idealist into a man of action on behalf of humanity.

When a group can think unanimously along these lines and work in unison, then the first step will have been taken towards group initiation which is the goal of the new discipleship. Group initiation involves:

1. The possession and recognition of a united vision to which the individual in the group subordinates himself.
2. The simultaneous rapport of the group members with the soul on its own level (that composite group soul which is composed of the soul of each individual member). This leads to group integration on soul levels.
3. The blended consecrated contact of the group personalities upon the three levels of personality expression—the [Page 85] mental, astral and etheric levels of awareness. Some group members contact each other on one level and some on another, but the aim should be a close contact on all three levels at will and all together when the group, as a group, demands it. This is a hard saying but later a clearer understanding will come of what this means and what it brings about.
4. The ability of the group to stand united and with no barriers between the group members of any kind. This will necessarily involve the sacrifice of personality reactions, ideals and plans. At present the varying ideals, attitudes and points of view separate disciples from each other. These must go.

There are, of course, other requirements but if you can understand the above and seek—to the best of your ability—to meet them, that is all that I ask at present. One of the great needs of all disciples and aspirants is the detached relinquishing of pet theories as to life, discipleship and the Plan; the preserving of that open mind which is ever ready for the unexpected presentation and able (when the spiritual vision is strong enough) to achieve a quick reversal of all preconceived ideals. This must be done when it is deemed spiritually wise and it involves also that waiting attitude which *expects* the new vision to appear, the newer truths to emerge into formulated clarity and the new potencies to become increasingly effective. Such attitudes are peculiarly difficult for those disciples who have the sixth Ray of Devotion and Idealism dominant in their energy equipment, for the ideals of a sixth ray aspirant crystallise most rapidly and are quickly distorted thereby. The temporary ideal (intended to guide the undeveloped aspirant) can become a barrier, separating him from truth and from the realisation of a truer vision.

So I would beg you, my disciples, to aim at a wide open simplicity which waits expectant of that new thing which is so ready today to precipitate but which is being hindered from so doing by the idealists of the world far more than by the man in the street. The latter is simpler in his reactions and more ready to grasp and see a way out of the immediate impasse than the mystic or the occultist because he thinks in terms of **[Page 86]** humanity. The disciples of the world (with their nicely formulated ideals and their neatly expressed idealistic concepts) are oft glamoured by the future beauty because they are oblivious of the present opportunity. Many of them will find out later that they have been left behind as far as registering the new *truths* is concerned. To this Christ referred when He said that it was not possible to put new wine into old bottles for that which is old will be destroyed by the expanding new life.

The initiate, therefore, stands ready, for what? For the instant recognition of what is new, for its immediate grasp and the treading of the new step in the unfoldment of the pioneering human consciousness, for the revelation—steadily and constantly presented—of the new and superseding concepts. These concepts possess a dynamic expulsive power and satisfactorily meet human need in the immediate cycle. He is ready for the instant relinquishing of all that seems futile and unnecessary and inadequate to the need of the hour, and for the reception of the power from on high which breaks and destroys that which has become crystallised, which has served its purpose and become old and useless; he is ready to work as a practical occultist (and not only as a mystical idealist) upon the levels of vision as well as upon the levels of practical human affairs.

I would suggest that your meditation process should be divided into two parts. There should be a definitely planned individual and group meditation and also a methodical cultivation of the life of spiritual reflection. This spiritual reflection will foster the dual life—objective and subjective—of the disciple whilst the more formal meditation would aid in the process of focussing the light of the soul in the brain and thus lay the foundation for living, enlightened, soul service.

This service is only the expression upon the physical plane of soul attitudes and activities—as the soul evidences them on its own level of consciousness. One phase of this dual work, the reflective, works out in an increasing realisation and expression of intentional living or of "life with a purpose." It leads to a mode of living which is built upon a planned programme which approximates itself, as far as possible, to the hierarchical Plan and to hierarchical life impulses. The second phase, which is embodied in the formal meditation, is that of a definite and **[Page 87]** conscious withdrawal. If this is carried out correctly and with deliberation, plus regularity, it will eventually bring about a most

productive telepathic interplay between the disciples in a group and between the individual disciple, the Master and the larger Ashram. It will also make the disciple sensitive to the higher "gift waves." The entire meditation (in its two parts) involves, therefore, the linking up of heart and head, of the mystic and the occult approach, and also of feeling and knowledge.

Only from the heart centre can stream, in reality, those lines of energy which link and bind together. It was for this reason that I have assigned certain meditations which stimulated the heart into action, linking the heart centre (between the shoulder blades) to the head centre, through the medium of the higher correspondence to the heart centre, found within the head centre (the thousand petalled lotus). This heart centre, when adequately radiatory and magnetic, relates disciples to each other and to all the world. It will also produce that telepathic interplay which is so much to be desired and which is so constructively useful to the spiritual Hierarchy—provided it is established within a group of pledged disciples, dedicated to the service of humanity. They can then be trusted.

One of the tasks of all disciples is the evocation of the will aspect of the soul; the will is usually quiescent in its higher aspects until a man treads the Path of Discipleship....

You might ask, my brothers, of what use are these analogies and these items of information? They are of little technical use to you and really increase your responsibility. If, however, they serve to establish a true recognition of reality, of synthesis and of relation in the disciple's consciousness, they are then of real value. Those three words—reality, synthesis, relation—indicate the goal and the problem of the disciple, plus the resultant effect of conscious, intelligent, spiritual work, motivated by love.

In the New Age, as I have earlier pointed out, the keynote of the aspirant's progress will be *love of humanity*; this will indicate the awakening of the heart centre. In the past and up until the last few years, the keynote has been *service* because (if selflessly rendered) it embodied a technique which automatically [Page 88] brought the heart centre into activity. It is love of humanity which is the major lack in the character of many disciples today. They love those with whom they may be associated, or they love the work connected with the group endeavour, or they love their own nation; they may also love an ideal or theoretical assumption, but they do not really love humanity as a whole. There are limits to their capacity to love and it is the transcending of those limits which constitutes their main problem at this time; they have to learn that it is humanity which calls for their allegiance, their loyalty and service. I would ask you all to ponder deeply on the above statements, for they embody the task ahead for you also as you seek to fit yourselves for the first or the second initiation.

I would remind you also that the life of the disciple is ever a life of risks and of dangers, entered into willingly and deliberately in the cause of spiritual unfoldment and the service of humanity. But I would ask each of you to watch your emotional life and reactions with greatly increased care; I would ask you to watch particularly for the least outcropping of glamour. I would call your attention to the fact that the emergence of emotional conditions or of glamour in your life-expression need not necessarily indicate failure. There is only failure if there is identification with these astral conditions and a succumbing to old rhythms. The success of the meditation work assigned and regularly followed may be proved to you by the appearance of these undesirable conditions; they must be then recognised for what they are, and evoke in you that "divine indifference" which permits the emotion or the glamour to die of attrition, because deprived of the "feeding-power" of the attention. The whole history of true emotional control is to be found in the sentence just given. The process of achieving this control constitutes one of the most difficult periods in the life of the disciple and quite one of the longest from

the angle of time. For this you should be prepared. Particularly is it difficult at this time to triumph over emotion because of the intense emotional condition of the entire human family and the widespread fear and terror for which the energy of the Black Lodge of Adepts is responsible. This definitely complicates your problem and that of all disciples: it tends to foster a most potent glamour. [Page 89] So I beg of you to proceed with courage, joy, understanding, extreme caution and—at the same time—with speed.

I would point out also that the intention of all true disciples is to stand by their group brothers in love and understanding. Upon this fact you can count. I would also assure you that the protective love of your Master is around you and that I shall not fail you at any time. But, in the last analysis, the battle is yours.

## PART IX

The secret of all true meditation work in its earlier stages is the power to visualise. This is the first stage to be mastered. Disciples should lay the emphasis upon this process; in it lies eventually the ability to use the creative powers of the imagination, plus mental energy, as a measure to further the ends of the Hierarchy and to carry out the Divine Plan. All the new processes in meditation techniques (for which the New Age may be responsible) must and will embody visualisation as a primary step for the following reasons:

1. Visualisation is the initial step in the demonstration of the occult law that "energy follows thought." This, of course, everyone interested in occult study recognises theoretically. One of the tasks confronting disciples is to achieve factual knowledge of this. Pictorial visualisation (which is a definite feature of the work in many esoteric schools) is simply an exercise to bring about the power to visualise. In the work of those disciples who are being trained for initiation, this external aspect of visualisation must give place to an interior process which is the first step towards the *direction of energy*. The visualising of pictures is intended to focus the aspirant within the head at a point midway between the pituitary body and the pineal gland. In that area, he draws pictures and paints scenes and thus acquires facility to see—in large and in detail—that which he desires and for which he intends to work. The visualising of what might be called "directed process" goes on in a more focussed manner and in the area directly around the pineal gland. The pineal [Page 90] gland then becomes the centre of a magnetic field which is set in motion—in the first place—by the power of visualisation. At that point, energy is gathered by the disciple and then directed with intention to one or other of the centres. This focussed thought produces inevitable effects within the etheric body and thus two aspects of the creative imagination are brought into play.
2. The power to visualise is the form-building aspect of the creative imagination. This process falls into three parts, corresponding somewhat to the creative process followed by Deity Itself:
  - a. The gathering of qualified energy within a ring-pass-not.
  - b. The focussing of this energy under the power of intention, i.e., at a point in the neighbourhood of the pineal gland. The energy is now focussed and not diffused.



c. The despatch of this focussed energy by means of a pictorial process (not by an act of the will at this time) in any desired direction—that is, to certain centres in a certain order.

This process of energy direction can become a spiritual habit if disciples would begin to do it slowly and gradually. At first, the visualising process may seem to you to be laboured and profitless but, if you persevere, you will find eventually that it becomes effortless and effective. This is one of the most important ways in which a Master works; it is essential, therefore, that you begin to master the technique. The stages are:

- a. A process of energy gathering.
- b. A process of focalisation.
- c. A process of distribution or direction.

The disciple learns to do this within himself and later to direct the energy (some chosen and particular kind, according to the demand of the occasion) to that which lies without himself. This constitutes, for example, one of the major healing techniques of the future. It is also used by the Master in awakening His disciple to certain **[Page 91]** states of consciousness, but with these you have naught to do.

3. The power to visualise correctly is one definite mode of ascertaining truth or falsity. This is a statement difficult for you to comprehend. Visualisation is literally the building of a bridge between the emotional or astral plane and the mental level and is, therefore, a personality correspondence to the building of the antahkarana. The astral plane, the second aspect of the personality, is the correspondence to the form-building aspect of the Trinity, the second aspect. The creative imagination "pictures a form" through the ability to visualise and the thought energy of the mind gives life and direction to this form. It embodies purpose. Thereby a rapport or line of energy is constructed between the mind and the astral vehicle and it becomes a triple line of energy when the soul of the disciple is utilising this creative process in some planned and definitely constructive manner.

This visualising process and this use of the imagination form the first two steps in the activity of thoughtform building. It is with these self-created forms—embodying spiritual ideas and divine purpose—that the Masters work and hierarchical purpose takes shape. Therefore, my disciples, it is essential that you begin with deliberation and slowly to work in this manner and to use the above information constructively and creatively. The need of the times is increasingly great and the utmost of work and of purpose is desired.

The goal of initiation is held out by the Masters to all Their disciples and They stand ready to give the needed instruction. I would remind you at this early stage that only that which you know for yourself and experience *consciously* within yourself is of importance and constitutes the truth for you. That which may be told you by others, *even by me*, serves no vital purpose, except to enhance or corroborate an already known truth, or to create illusions or responsibility until it is either rejected or experienced by you in your own consciousness. Do you understand what I mean?

Initiation might be defined at this point as the moment of crisis wherein the consciousness hovers on the very border-line **[Page 92]** of revelation. The demands of the soul and the suggestions of the Master might be regarded as in conflict with the demands of time and space, focussed in the personality or the lower man. You will have, therefore, in this situation a tremendous pull between the pairs of opposites; the field of tension or the focus of the effort is to be found in the disciple "standing at the midway

point." Will he respond and react consciously to the higher pull and pass on to new and higher areas of spiritual experience? Or will he fall back into the glamour of time and space and into the thralldom of the personal life? Will he stand in a static quiescent condition in which neither the higher trend nor the lower pull will affect him? One or other of these three conditions must distinguish him and must succeed upon an earlier and vacillating experience wherein the disciple vibrates between the higher and the lower decisions. It is at this process, the Master *presides*. He is able to do nothing because it is the disciple's own problem. He can only endeavour to enhance the desire of the soul by the power of His directed thought. The personality can also do nothing, for at this point both the physical body and the astral vehicle are simply automatons, waiting responsively for the decision of the disciple, functioning in his mental body. Only the disciple can act upon the mental level of consciousness at this point of endeavour. Once he does so, the die is cast. He either moves forward towards the door of light where the Master takes his hand and the Angel of the Presence becomes potent and active in a way which I may not describe to you, or he drops back *temporarily* into the life condition of the lower man; glamour and *maya* settle down anew upon him and the Dweller on the Threshold inserts himself between the disciple and the light from the open door and renews activity. The disciple either awakens suddenly to a wider grasp of reality and a deeper understanding of the Plan and his part in it, or the "veils of earth" close over his head; the vision fades and he reverts into the life of an ordinary human being, probably for the period of the incarnation wherein the opportunity was offered to him. Should he, however, go forward through that door, then (according to the initiation which becomes possible) will be the revelation and its attendant consequences. The revelation will *not* be the [Page 93] revelation of possibilities. It is a factual experience, resulting in the evocation of new powers and capacities and the recognition of new modes and fields of service. These powers are conditioned by past developments and the presence of these capacities, plus a freedom of movement "within the bounds of the Hierarchy" which lie far beyond anything which he may have dreamed, become his. New hierarchical contacts are now possible to him; new responsibility is laid upon his shoulders and new "fields of potency" become available for his use in world service.

You have often heard that the *Guru*, or Teacher, in the East would teach His disciple by the giving of a hint. If you have read and studied the ancient writings of India (and who today has not read at least some of them?) you will have noted that these hints fall into two categories:

1. Hints anent personal character in relation to reality and preparation for initiation.
2. Hints anent the Oneness of Deity and man's relation to an ascertained and gained unity.

To these were later added teachings concerning the creative process when God made the worlds, and much concerning energy and the development of the centres (*laya-yoga*, as it is technically called). These four lines of teaching are practically all that is given and all the training offered was of an exoteric nature. You can see for yourselves that it was preparatory in nature and that the training for initiation was so deeply hidden in the emphasis laid upon the relation of *Guru* and disciple that it did not find expression in words and was not, therefore, revealed in any way. The few possible symbolic hints and meanings have been investigated and the erudite esotericist has already drained these sources of information dry.

What I am seeking to do is to carry the teaching another stage *outward* and make exoteric what the Master taught His disciple in the ancient days when the fundamental truths anent the universal consciousness had been somewhat grasped by the disciple and the particular had been also successfully worked out in its rightful place and manner by the disciple. The old rule ever remains an unalterable

rule that all true esoteric teaching begins with the universal and ends with the particular; [Page 94] this you must ever and always bear in mind. It is my difficult task to put into modern language and into symbolic forms these hitherto unwritten rules. Much that has been given out since the time that H.P.B. struggled and worked has been truth, including information anent initiation. Much has been fanciful and grievously distorted.

When a neophyte first of all applies to the Master for the training needed prior to initiation, what would you say was the Master's problem? I am assuming that the Master knows His disciple well, is convinced of his sincerity and of the appropriateness of his appeal. I am also assuming that you realise that the so-called "appeal" is the quality of the life lived, the service rendered and the presence of an illumined mind—illumined through some definite measure of soul contact.

The Master's problem is to teach him the stabilisation of the relation between soul and body so that, *at will*, contact can be established between them; the astral body provides no hindrance that amounts to anything, and through that soul contact a facile relation to the Hierarchy, its purposes and resources can be made. Secondly, the nature of energy and its wise utilisation through the medium of an integrated personality is indicated.

It is essential that one thing be grasped by all of you, prior to undertaking work with me. It is that in a group of disciples such as this, the large majority have already taken the first initiation and are being prepared for one of the later initiations. There is nothing surprising in this statement or any particular cause for elation or for pleasure. An immense number of the world aspirants evidence—through their aliveness to the spiritual issues, through the intensity of their aspiration and through their struggles to be good, self-sacrificing and wise—that the life of the indwelling Christ is most definitely moving in them and *is* present in their hearts. The initiation of "spiritual fixation upon the physical plane" (as the birth at Bethlehem, the first initiation, is sometimes called) has already been undergone by thousands, and they are sincerely and definitely moving forward upon the Way. I would remind you here that many, many lives can elapse between the first initiation and the second—long, long interludes of silent and almost unapparent [Page 95] growth. You are in no way unique or far ahead of the senior world aspirants. In that lies cause for encouragement and humility. It is naturally *not* my intention to state who is being prepared for any particular initiation. *That is a matter for each of you to discover for himself.* It is a matter of interior orientation and not a matter of outside information.

One point anent the taking of the first three major initiations, I would like to refer to at this point. It is that they have always to be taken when in a physical body and upon the physical plane, thus demonstrating initiate consciousness through both mind and brain. This is a point not oft emphasised and sometimes contradicted.

I would like also to point out with all the clarity and power at my disposal, the very deep necessity for *humility* and its constantly recurring expression. I refer not to an inferiority complex but to that adjusted sense of right proportion which equips its possessor with a balanced point of view as to himself, his responsibilities and his life work. This, when present, will enable him to view himself dispassionately and his presented opportunities with equal dispassion. Undoubtedly all disciples, you among them, have speculated upon your status and standing upon the Path and upon the status of your co-disciples. That is, after all, both natural and human. Some of you are too humble in the personal sense and not in the sense of true humility. By that I mean that you are so afraid of pride and bombast and an over-estimation of your capacities that you are untrue to the realities and belittle the power of

your souls. R.S.U. is a case in point and needs to walk humbly in the spiritual life which involves a correct recognition of place and opportunity and not this constant emphasis upon her inability to measure up. She owes it to my group of disciples and to me to see herself as she truly is—a disciple in preparation for a certain initiation and with much wisdom at her disposal. W.D.S. suffers from an inferiority complex which drives him to an exterior enforcement of his personality upon others and expresses itself in a subtle, spiritual jealousy of those who impress themselves upon his consciousness as his spiritual superiors. He needs to accept himself as he is, to be glad that there are those who guarantee to him the possibility of future [Page 96] unfoldment, because they have already achieved more than he has, and then to forget about himself as he accepts discipleship and finds himself so busy in true service that he has no time for ceaseless comparisons with others.

*True humility is based on fact, on vision and on time pressures.* Here I give you a hint and would ask you to think deeply on these three foundations of a major personality attitude which must be held and demonstrated before each initiation. I would remind you that there must always be humility in the presence of true vision.

This experiment which I am undertaking has its dangers. The disciples in a Master's Ashram upon the inner planes know somewhat the status of their co-disciples, but they do not always carry this knowledge through into the brain consciousness. This is very largely a protective factor because they could not be trusted to handle the knowledge correctly upon the physical plane. They might be super-critical of a fellow disciple who was, temporarily, not living up to his initiation objective; they might be subtly jealous or unduly self-depreciative; they might treat the disciple who is ahead of them upon the Path of Initiation as someone superior and set apart and thereby complicate his problem and his effort; they might lose a sense of proportion as to initiation itself, as to its processes and its states, and this through too close an approach to, or a misunderstanding of, another struggling initiate-disciple. The pitfalls are many and I tell you to beware. *Attend to your own life and your own business.* Speculate not as to the status of the other disciples in my group who are your close cooperators and co-sharers in my experiment. Cultivate the humility which is based on understanding and vision and so serve the world, your fellow disciples and serve me also—as the major point of your contact with the Hierarchy.

I have often pointed out that a disciple is known by his influence upon his environment, and an initiate by the wide scope of his world service. How does it happen then that a few of you (not all) are not distinguished by such service and are of relatively small importance in world affairs? Several things could explain this. First of all, a disciple may be called to work off certain karmic relationships, to fulfil certain obligations [Page 97] of very ancient origin and thus "clear the decks" for more complete and uninterrupted service to humanity at a later date. This occurs quite frequently between the first and second initiations. Sometimes a disciple may be doing effective service upon the inner planes and on a large scale and yet there may be no evidence of this upon the physical plane, except in the beauty of a life lived. Others may be learning certain techniques of psychological relationships and of energy distribution and may have dedicated some particular life to the acquiring of these esoteric sciences. One life is but a short moment in the long cycle of the soul. The true disciple will never fall back on the reasons given above as alibis for lack of effort. I would remind you that world influence alone does not always imply discipleship. There are many groups—well known and magnetic—which have at their centre some dominant personality who is not necessarily a disciple.

In connection with this group of my disciples and with this experiment which I am undertaking, you need to arrive at a point in group experience wherein you are not so intensely preoccupied with your

own development, status and service; you all need to learn to decentralise yourselves so that the work to be done becomes the factor of main importance. When this is the case, then the intense self-interest with some aspect of the personality expression, some weakness of character, some dear objective, or some physical condition will cease. You will find the cultivation of a "divine indifference" (as I have told you several times) of great assistance in forgetting the little self; this frequently looms so large (from habit) that it shuts out the higher self; it comes between the disciple and the Master and prevents contact with his co-disciples, thus negating effective service.

There is one more point which I would like to take up with you so that there may be complete understanding. There come periods in the life of the disciple when there appears to be no contact with the Master and as if all relationship had been, at least, temporarily severed. Where accepted disciples are concerned, I would like to emphasise that any such severance is not possible. Occultly, it cannot happen and the Master's love for the disciple makes it again impossible. There is only one condition [Page 98] which can result in severance and that is deliberate and conscious effort by the disciple, carried over a very long period of time, to bring it about. A Master does not lightly admit a disciple to His group and once having done so, the situation is irrevocable from the standpoint of the Master. Any delay in progress and any final severance comes entirely from the pupil. There may be a temporary suspension of communication and this may last throughout one life; that, however, is not long from the angle of the soul; it is but a flash of small moment and significance in the long career of the soul. It looms as large and important in the personality life but may signify only the grasping of opportunity in the eternal *now* of the soul.

I have, therefore, been near you and watched at intervals the tide of life roll over you; I have noted your progress and your delay. I have watched you succeed and I have seen you fail. This I do through noting the pulsation of your light—not in watching the detail of your daily living. That is not warranted in this time of crisis, and owing to the evolutionary development of disciples will never again be warranted. You are still within my group aura, within my Ashram. Your position there is determined by yourself and not by me. There exists at times something which resembles a pulsation in the relation between teacher and pupil—a withdrawing and a coming forward where the probationary disciple is concerned and a standing with steadfastness and expectancy on the part of the teacher. When the fluctuations of contact are ended and the pupil is stabilised and becomes a "steadily approaching point of energy," then he becomes an accepted disciple. Some in my group of disciples are stabilising; some are retreating; some few are approaching and I watch with interest the waxing and the waning of their light.

The mobilisation of every disciple is demanded at this time and when I say "this time" I refer to the present time and the next fifty years. This mobilisation involves the focussing of the disciple's energies, his time and his resources on behalf of humanity; it requires a new dedication to service, a consecration of the thought-life (do you realise what that would mean, my brothers?) and a forgetfulness of self which would rule out all moods and feelings, all personality desires, resentments, grievances [Page 99] and all pettiness in your relations with your fellowmen. On the physical plane, it would mean the conditioning of all active, outer living so that the whole of life becomes one focussed active service. I would ask you to study the above phrasing, using it as a light of revelation so that you may know wherein you are lacking and what you have to do.

I have given you in the past a very great deal of instruction, help and encouragement. *That* you still have and it would profit you much if you spent some time in recalling it. But today make a new beginning—not for your own sake, but for the helping of a needy world. Forget yourselves.



The pressure of the work upon me has been very heavy lately. Much work has rested upon my shoulders, incident to the world situation. This has involved much effort on the part of the Hierarchy to prevent a complete collapse of the structure of human civilisation, as it exists at this time. The sound foundations of part of the structure must be saved; all else may have to go.

Many things contribute to the inertia that today seems to afflict many of the disciples of the world who should be active in service and helpfulness. This applies also to you. The pressure of war conditions and concern over your own personal affairs, attitudes and reactions have crowded much that I might say and have said out of your minds. One of the first lessons which those in training for initiation have to master is that difficult dual attitude which permits right personality activity and real interest in personality affairs and yet at the same time permits nothing personal to interfere with the subjective spiritual life, with service and with the training, given in preparation for initiation. As time goes on, I shall try to bridge between the old techniques and the newer modes of training by using a part of the ancient techniques—now becoming somewhat obsolete—and the giving of those hints which will lead you to understand the nature, purpose and methods of educating accepted disciples in the processes of initiation.

Above all, I would say: Seek to recover the fervour of your earlier, spiritual aspiration and self-discipline. If you have never lost it (though many disciples have) seek to force that energy of inspiration to work out in an effective display of [Page 100] definite action upon the physical plane. How, you ask, my brothers? By increasing the radiance of your light in the world through love and meditation, so that others may turn to you as to a beacon light in the dark night of life which seems in this century to have descended upon humanity; seek to love more than you have ever believed was possible, so that others—frozen and chilled by life circumstance and the present horror of human existence—may turn to you for warmth and comforting. What I and all who are affiliated with the Hierarchy seek to do at this time of desperate crisis is to find those who are dependable points of living energy and through them pour out the love, the strength and the light which the world needs and must have if this storm is to be weathered. I ask you to render this service to me and to humanity. I ask nothing spectacular; it will, however, require a strenuous effort of your souls if you are to respond adequately; I ask nothing impossible; I would remind you that the apathy of the physical body and brain, the inertia of the feeling nature and the sense of futility of the mind when confronted with large issues will seem to hinder you.

Again I point the Way to you and again I wait. Will you intensify your inner life and achieve the power which will enable you to live simultaneously as an efficient human being and a living, loving soul? It is the establishing of the continuity of this dual process which is your main need at this time; it will lead to fusion, personality coordination and a greatly increased efficiency. Many disciples are not young and the settled habit of thought and of the feeling life is not easy to disrupt. They *must*, however, be disrupted and you must feel no resentment. The rhythms of the personality are stabilised and constitute your line of least resistance. You must cut athwart these, thus forming the cross of life and existence will then take on added difficulty. The results will be new rhythms of beauty.

To those who are standing in the blaze of pain (and their numbers are Legion), of agony, anxiety and distress—seeing it on every hand and attempting to stand steady in the midst of it all—I say: That which appears is not always that which truly is; that which rends and disrupts the personality life is frequently the agent of release, if rightly apprehended; that which will emerge when the Forces of Light



have penetrated the world darkness will demonstrate the nature of the undying human **[Page 101]** spirit. To all of you I say: My love surrounds you and the aura of the Ashram of which I am the centre stands like a great defending wall around you and around all who are battling for the right. *See that you battle.* You can then, if you will, sense this loving protection. Each day, if you will, you can put yourself en rapport with your Master. We are not blind or uncaring. We know, however, that there are worse evils than death and pain. We know that this is the hour of humanity's greatest opportunity and that if men can pass triumphantly through this and (by the strength of their own souls) surmount this very present evil, then the evolution of humanity will be hastened beyond all that was believed possible. It will constitute a release, self-achieved and self-initiated. This means as much in the life of mankind as it means in the life of the individual disciple. That chance and that opportunity must *not* be taken from man; the gained spiritual and eternal values are of far greater importance than his temporary agony.

Little as you may realise it as you think of Us in Our so-called safe retreats, the capacity of identification with all that is involved in world pain today and the sensitivity of Those connected with the Hierarchy to the unhappy condition of humanity makes Their task of standing-by one of supreme spiritual agony. They understand the depths of the reaction of humanity; they comprehend and understand, for *They are one with all men.* This involves a far greater comprehension than you can grasp and one which can only be adequately expressed in the word "identification." They need the staunch support of all Their disciples, the steadfast love, the loyal attitude, the unquestioning response to human need which will enable Them to carry more easily the heavy burden which human karma has laid upon Them and *which They carry voluntarily.*

Will you give this? Will you aid Our work in every possible way, both as personalities, dedicated to service, and as souls who walk the lighted Way? The need of humanity for love and light, the need of the Hierarchy for channels and for those who will work under direction upon the earth can call forth all that you have to give and can evoke your soul (the only true reward that the disciple seeks) in power and love. This will happen to you, if you will forget the little self.

**[Page 102]**

That your knowledge may be transmuted into wisdom and the eye of vision control your living processes and all your undertakings is the desire (deep within my heart) for each and all of you.

Your Master, Friend and Teacher,

THE TIBETAN

## SECTION TWO

## PERSONAL INSTRUCTIONS TO DISCIPLES

BY THE TIBETAN

**[Page 105]****To B. S. D.**

November 1931

BROTHER OF MINE:

I would say to you the following words: Waste not time in the realisation of the years spent in occult work, nor in feverish anticipation of a few more years of directed occult effort under my tuition. The time equation has counted mayhap too largely in your thoughts, my brother, and in the work of the present moment must the future possible developments be forgotten. For you should come the forgetting of the form side in meditation, for your intuition needs awakening. Working without attachment to results is a hard lesson for all disciples to learn but one well worth while. My special instructions for you, therefore, may cause you temporary surprise but later you will see the reason. They are as follows:

First, drop all form out of your meditation work and sit in perfect silence with your attention focussed upon the Lord of Love—which is the soul. Steady your thought processes (which for you is not hard) and then drop the use of the seed thought. Listen and aspire. Close each meditation by pouring out love to all beings. This outflowing thought is a great releaser and each of you in the group of disciples whom I am seeking to train needs release from something. For you, it is release from form in your work of service. You will know to what I am referring.

Secondly, until the time of the Full Moon of May, cease from all breathing exercises. You have followed them for years and need a respite. Nature grows and progresses through cyclic activity and cyclic rest, and, before I can carry you forward to the next unfoldment, I seek to have you rest from mental pressure and e'en from that devotion which has governed much of your life experience. Till May, centre your thought, your meditation **[Page 106]** and your service on *being* and see if the reward is not great. Question not this suggestion but—in the thought of *being*—find your way into the centre of life from which all occult work is done. To be enjoined to *be* is an honour, brother of mine; it will carry you at this time further than intellection, pranayama, and that potent longing for spiritual fulfilment which is your outstanding divine quality and in some ways your main hindrance. I am here for a cycle to teach you to the best of my ability and I prepare those who respond for the service of the next life cycle. Ask of me, therefore, questions if you understand not the above injunctions and I will answer. You will find this line of more quiescent activity hard at first, for well-organised is your mind

and life but, until May, simply live and stand in spiritual Being and love all beings. Later I will outline for you that training and that breathing exercise which seems to me to be for you the way. Understand that an interlude is being given to you wherein you cease from the active exercises of more than thirty years of aspiration and endeavour, so that a calmness of rhythm may be achieved. Later, upon that accumulated knowledge of years, a fresh structure of knowledge may be erected and a new and higher rhythm be imposed. The brain cells need rest, for a certain amount of mental fatigue exists.

June 1933

You have acceded to my request, my brother, and I believe see now the reason for my method of training you. The love aspect of your soul has been released somewhat, though some of the inner fret for the outward achievement still remains and hinders you on the way of realisation. One thing I would remind you and this perhaps will answer some of your questions. I view the achievement of my group of disciples from the point of the average of the group effect and not so much from the success or the non-success of its units. That result and success must, also, demonstrate sequentially as it comes into manifestation. The first sphere of focus was on mental levels. There you are unable to judge for yourself of its success or non-success, for you have not, as yet, developed mental vision. I tell you that the group already *exists* as a working factor on those levels and that **[Page 107]** perhaps is much. Its note is sounding and its influence is being organised. It will in the next few years organise itself also on astral levels, on the emotional plane, and you must bear in mind that here all forms are in danger of succumbing to the Great Illusion. These years will, therefore, be critical in the group life and this must be borne carefully in mind. No one in the group must permit himself to be glamoured.

All this you are sensing, my brother, and this should indicate to you your progress in subjective sensitivity. Later, a group relationship will be established and a group accomplishment stabilised which will warrant attention from the world of men. Waste not time in anxiety as to the phenomenal achievement. That *must* inevitably come if the fiery aspiration of each of you and the power to persist is steadfastly nurtured.

You can now resume more active meditation and a breathing exercise which I will give to you. In your meditation seek to keep the whole process in the head and remember that for you the problem is to become an "extrovert of the heart type" instead of being, as you are, an "introvert of the head type." Therefore, for you the way of release is the way of Love and the note of love should colour all your meditation. Proceed therefore carefully to follow all instructions, remembering that, for you, I seek to avoid all emphasis on the form side. The subject of your meditation could be summed up in the following phrases:

"I pledge myself to the Path of Love. I demand of my soul that I, the Spirit in form, shall act as a channel for compassion and an instrument for love until I know myself to be *Love* itself. I am that Love. With pure intent I serve. This love and zeal in me must feed the aspiration of my fellowmen. To this—in knowledge full—I pledge myself."

Your gift to this group of co-disciples is that fiery, dynamic, zealous aspiration which is the spiritual quality of the sixth ray, which governs your personality.

June 1934

## BROTHER OF MINE:

It is a year since I gave you any definite instructions and the time has now come when certain changes can be made. The [Page 108] progress towards heart development has proceeded well and the heart centre is more alive than heretofore. You are awakening to the consciousness of your brothers' reactions and can more readily identify yourself with them. Do you not see, my brother, how earlier you lived so much in the consciousness which is focussed in the mind that your brother's problems were to you more important than he himself? Do you not now realise that your mental ability to grasp his situation interested you more than his troubled soul? Do you not also realise that your deep desire to find the Master and to have with Him a definite contact has its basis in an intellectual doubt? The satisfaction of your mental longing to verify the existence of the Masters and to ascertain your own position upon the ladder of evolution was—in those days—stronger than your love of humanity and of service. This condition is now largely remedied and any thinking along the old lines is more in the nature of a relapse of thought than a step backward on the path of progress.

All growth is cyclic and one progresses from step to step in spiral fashion and this ever involves a retracing (apparently) of one's steps. This is, however, an illusion.

I wish today to give you a breathing exercise which will blend and fuse the energies of the centres above the diaphragm. No thought of the centres below the diaphragm need enter your mind. In order, brother of old, that I may know that you understand this work and in order that your brothers in my group may profit from your experience, I would ask you to write a paper upon this triple breathing exercise I wish you to explain the purpose and the intent of this exercise and note its effect upon the animation of your vital and psychic bodies....

January 1935

## MY ACCEPTED BROTHER:

I would have you note my form of address. I can now use it, because you yourself have reached a point—long desired in your experience—wherein you now know yourself to be on the Path of Accepted Discipleship. I could not earlier call you this as the outer recognition of the inner status (as well as of inner [Page 109] states of consciousness which is another name for the same thing) must come ever from within the disciple's own nature; we, the teachers, are only permitted to put the seal of recognition upon the fact afterwards. You have for years worked actively upon the mental plane both with and in yourself and also with the many whose lives you are allowed to touch and whose guide upon the probationary path you are. Yet always there has been an ache and a longing for a more emotional and sensitive contact and for an increased heart activity. This you are now acquiring and as a result of the past two years' work (for you only began to shift your focus at the close of 1932), you have begun to link up head and heart. When this is done through *the activity of the will* and when it expresses itself practically in service, then a man passes on to the Path of Discipleship. He can then find his way also into the group of one of the Great Ones, provided there is a vacancy. This has happened in your case and this you also know for yourself, and hence I can hail you as my accepted brother.

I seek to make a change in your breathing exercise and also in your meditation work and I would ask you in connection with both these to keep a register of results and, at the close of six months, note the general average of the results, any phenomenal effects and any growth in consciousness which you feel can be definitely traced to these exercises. These effects should be looked for, in your case, *in the psychic consciousness*. It is in this department of your being that there is a measure of arrested growth. The mental tension for thirty years has been such that the free play of the psychic forces has been inhibited.

You are of an age and a mental stability that will make it safe and beneficial if you seek—under my supervision—for a measure of psychic unfoldment. But along that line we will proceed slowly, my brother; for the next six months we will simply follow the method of a general psychic "washing" or purging by the means of the seven dynamic or electric breaths (anent which I will instruct you) sent forth by an act of the will. These will sweep through your whole being and produce a general stimulation that will eventuate in a more general sensitivity. Note, therefore, your response to that inner consciousness [Page 110] and, during the coming half year, keep a most careful spiritual diary, noting every psychic happening, recording each time you may tune in telepathically on the need or with the thought of those around you, putting down every seeming extension of the ordinary sense consciousness and writing down even those things which seem to you speculative and of no real moment. Discriminative recognition is for you the immediate goal. Reveal yourself to yourself on paper, not as regards your longings and aspirations but as regards your growth in sensitivity. Attempt to tune in more consciously with the consciousness of your group brothers. Your diary will interest others and be the guarantee to you of your own development.

You have made real progress, brother of mine, but have only, however, broken ground. For the remainder of your life prepare for the future. Work at the development of a greater psychic response to life itself and to that inner awareness which will make you react to need from the angle of a rounded out equipment; it will be of a psychical nature which can identify itself with the reactions of others and a mental stability which will enable you to work as a soul. Thus you will learn to avail yourself of the knowledge, gained psychically, and to serve with increased effectiveness.

Later, I will (if you progress in sensitivity) train you in the art of psychometry, but the time is not yet.

That the light of your soul and the light emanating from the Master's group may flood your heart and energise your life is the thought which lies in my heart for you.

June 1935

BROTHER OF OLD:

I seek today to make a somewhat careful analysis of the condition of your psychic centres—from the solar plexus upwards. You are passing through a dual process of psychic detachment and, at the same time, of psychic unfoldment. You need to remember that the phases of detachment are many and varied. Some of them imply a detachment from the world of outer sensuous attachment or they may imply (as in your own case) a temporary and relative detachment from the world of intellectual contacts. This is a detachment based on an inner [Page 111] attitude and not on any outer condition or

state of affairs. This is taking place in order to round out and enrich your psychic and emotional life. There is a real danger to the earnest student in the widespread attitude of mind which regards the world of the emotions and of sensitive response to subtle psychic phenomena as necessarily retrogressive in effect. It can (and often does) mark a pathway fraught with psychic disaster. At the same time, it can indicate a newly awakening response and sensitive awareness to other aspects of the divine life which are—in their place and rightful use—as divine and as needed and as expressive of divinity as any of the aspirational objectives of the devotee.

The psychic life of a disciple is a definite part of his spiritual expression. It is only when it is uncontrolled, over-emphasised and overestimated that it is undesirable. It is a hindrance when it is misused or regarded as a substitute for other forms of divine expression. Then it produces that which is undesirable and immerses the disciple in the world of glamour and illusion. The psychic powers are valuable aids to service when rightly developed and sanely used; they can be unfolded safely by the man who is mentally polarised and rightly oriented towards service.

You are no doubt surprised that you are the first that I have chosen out of this particular group of disciples to be prepared for psychic work. My reason is that under your outer reserve and your strong mental polarisation there exists a powerful psychic body at a relatively high state of development. This you have never used in this life but it was brought to its present stage of unfoldment in earlier lives. So strong have been your psychic tendencies that your soul chose in this life to balance and round out your personality by placing the emphasis upon the mind aspect. It was, however, your past psychic links which led you into the organisation whose work you have aided for some years—an organisation whose work is predominantly carried out on psychic and astral levels. This should be proof to you of the accuracy of my diagnosis.

Psychic unfoldment, when not originating in the solar plexus must be brought about by right control of the ajna, throat, heart and solar plexus centres by the spiritual man, [Page 112] seated in the head. The ajna centre is, in your case, very little awakened. It is quiescent and revolving slowly. The pituitary body is, therefore, somewhat subnormal. The solar plexus centre is awakened but you have paid little attention to it as a means of contact and only during the past two years have you begun to bring it into submission to the head centre and this through the cultivation of compassion. The throat centre is lethargic in its movement but could be easily aroused into activity and the heart centre is rapidly awakening. Therefore, brother of old, we have the following situation to consider; this I will try to picture to you in a tabulation:

The Head Centre .....	40% awakened
The Ajna Centre .....	15% awakened
The Throat Centre .....	60% awakened
The Heart Centre.....	50% awakened
The Solar Plexus Centre.....	75% awakened

You see, therefore, that for the present the ajna centre is the one which should receive immediate attention. Our problem is to awaken it and set its two major activities into motion. These are, in your case:

1. Its power to project thoughtforms.
2. Its capacity to act as an organ of clairvoyance.



I will ask you to do the following breathing exercise every day prior to doing your meditation work.... You can do this exercise twice a day but no more because it is very powerful. It will soon bring into greater vibratory activity the quiescent ajna centre. Should headache or tension supervene, stop the work for a day or two and then resume. Preserve ever the attitude of the onlooker and watch not for results. They will be there but at first only I will be in a position to note them.

My brother, the next two years hold in them for you much of inner testing and the achievement of the subtle sensitivity to the voice of the Teacher which will enable you to work with greater ease on the subjective side of life. I have proved your sincerity of purpose and for many years you have diligently set your face towards the light. But, brother of old, you have walked the Path with rigidity and not with that supple ease **[Page 113]** which negates fatigue and which is the hallmark of the trained athlete—for that is what the disciple should be. You have seen the need to serve and have realised the field of service which is for you the rightful place of effort, but you have rendered that service in set and crystallised fashion and have been too often unduly objective and not sufficiently moved by opportunity. You have served from a rigid sense of duty but you must now learn to serve with the loving spontaneity which carries all before it. The fluidity of the true disciple must be your goal and that out-going spirit which produces the magnetic server. Your magnetism and your radiation need enhancing; that will take place as you transit out of the effort to unfold and to manifest divinity into that more advanced condition which is expressed by the words to "stand in spiritual Being." There may also come into your life (as it does into the life of all true servers) an interlude or cycle of experience which may temporarily negate your present cycle of influence but this should only be preparatory to a greater power in service.

As to your meditation, my brother, after you have finished the breathing exercise, proceed then to meditation, beginning your work at as high a point as possible. Choose for yourself a seed thought each month, keeping a record of those chosen.... Think deeply upon the embodied idea and carry your thoughts forward and onward and upward (choose whichever word conveys to you the deepest meaning) until you reach as abstract a point as you can achieve. When you can go no further and have entered the world of abstraction, then stay poised in thought and hold the mind steady in the light for as long a period as you can. Watch your thought processes as you do this and note anything new or especially intuitive which you may register during this time of waiting. Keep a strict record of the ideas which may come into your mind and note them down each day for your spiritual diary.

In closing this instruction, brother of mine, will you remember that the lonely way is also the lighted way. Loneliness is an illusion which seeks to thwart the efforts of the server; it is a glamour which can seriously impair true vision. That you may walk the *Way* in peace and light and that power in service may be yours is the desire of my heart for you.

**[Page 114]**

January 1936

I do not seek to change your work for the next six months, my fellow disciple. I outlined to you in June 1935 a full quota of meditation work. Your growth in understanding has been real, though the ajna centre has yet resisted effort. The main result has been an intensification of the heart centre's activity, but this will eventually have a reflex action upon the ajna centre. Any of the centres which have allied

closely with them certain of the major ductless glands and at the same time have no large organ (such as the heart or stomach) connected with them develop more slowly and are more carefully protected in the process than are the centres with a major physiological organ closely connected with them. For instance, the thymus gland is connected with the heart centre and the pancreas with the solar plexus centre. At the same time, the energy pouring through those centres can be deflected into certain large physical organisms—such as the heart and the stomach. These centres, therefore, when being developed or stimulated, carry far less physiological danger than those which are not so related. The ajna centre is related to the pituitary body but there is no large physical organism to carry off the energy contacted; the etheric web is, therefore, in this locality specially reinforced and the activity of the centre more slowly generated. This is interesting and reassuring. It is in hints such as the above that the real teaching is given.

So, my brother, go forward along the same lines, earlier indicated, until I give you your next instruction; study with care the hints given to you and to your co-disciples.

June 1936

There are two thoughts in my heart in connection with you, my brother, and two practical matters which I have in my mind to say to you. I would have you note the careful wording of the above phrase because it has teaching value in it for all of you.

Before I tell you what these two thoughts are, I want to give you a word of commendation, knowing that you desire it **[Page 115]** not and knowing also that you do most certainly seek always to act under the urge and the inspiration of your own soul. You work and conform to the requirements, not from any specific idea of pleasing me or even of producing further integration of yourself into the group of your co-disciples but from a sense of duty and of rightness of activity. Nevertheless, I seek to commend you for your quality of steadfastness—a steadfastness in which you persist in the face of much psychic disappointment, if I may call it so, and the fact that there appears to be little phenomenal response to your constant effort. You seek to keep your eyes off yourself and simply to do that which must be done and which you have been induced to believe is the way for you—as well as for all true disciples.

Years ago, my brother, you sought more eagerly for the good results of your activity. Now you are just as active but you are willing to leave the results unconsidered. This is well and very good. However, I tell you that *there are results* and perhaps they can begin to be clarified in your mind. Two results I can myself indicate to you and I choose these two with deliberation because they are related to me and to your work with me, your teacher and your friend. First, I have accepted you into my own group in the technical sense and you are now an accepted disciple (chela) in my group. Secondly, I have told you and your brothers that I am in process of preparing you for initiation.

I am reminding you of these two facts for the following reason: You must enter upon the next cycle of activity with set purpose, clear vision and unswerving attention to facts. You have ended one cycle of effort last month at the time of the Full Moon of May. You are entering now upon another cycle. I would have you keep this steadfastly in mind and go forward to freer service, greater understanding and clearer insight. You have laid a firm foundation.

The two thoughts which come into my heart to tell you can be summarised as follows. Note that these *thoughts* come from my heart and the suggestion from my mind. Herein lies a hint as to your work in

the future for those who look to you for assistance in their spiritual life.

1. You need to work now more definitely and more confidently as an accepted disciple. What do I mean by that statement? **[Page 116]** I mean that you should work in the realisation that—because of this definite acceptance—you *are* linked with the Hierarchy of Masters and, therefore, the quality of the hierarchical service to humanity must also be expressed by and through you. What is this quality? *Wisdom, expressing itself intelligently through love.* Upon this statement you should ponder. Your service is ever intelligent (highly so) for you have much knowledge as the result of ancient experience and deep thought and study in this life. That knowledge must, however, be translated into wisdom through the dynamic power of a living love. I use no further terms to express this idea. That sentence should provide you with much food for thought.

2. The second thought which comes to you from my heart is to urge you to remember that chelaship (discipleship) involves responsibility, and that in its turn is developed through suffering. This leads inevitably to *detachment*. That process of detachment will go forward in connection with all in the group and *must* entail difficulty. This difficulty may involve a constant stream of minor problems and detachments which will colour ceaselessly your life of service, your life in the home, and your contacts in the world. This calls perhaps for a higher quality of faith and of courage than do drastic purgings. But I have no fears for you, my brother on the Path. You have a faith of tempered steel which cannot break. Remember, however, that where the tide of love is thwarted, there might happen a temporary warping of your nature. You will understand whereof I speak and this sentence conveys to you a needed hint. Let love pour through you and all is well.

The suggestions which I seek to make are based upon past instructions. Since June, 1935, we have set ourselves one technical achievement and one that still remains unachieved for the majority of advanced humanity. This is the awakening of the ajna centre. Your major need and the thing which would arouse that centre to usefulness lies—for you—in *the power to visualise*.

The second thing which will integrate your nature and increase your magnetic and spiritual usefulness lies in the unfoldment of the creative imagination. How shall this be done? The two are closely allied. Visualisation and the creative imagination **[Page 117]** are related. A great deal of your problem in this life (where your esoteric unfoldment is concerned) will be solved when these two are better understood by you and when the play of these two forces produces in you an inner re-adjustment, a re-alignment and an externalisation of your subjective life. Will you think deeply upon this matter, my brother?

January 1937

BROTHER OF MINE:

I am glad that you regard yourself as sensitive to my vibration, for so you are. But not as often as you think. It is so easy for aspirants to confound the second ray vibration—as it expresses itself through a second ray group such as my group of disciples—with my individual vibration. Disciples need to train themselves to distinguish:

1. The vibration of the second Ray of Love-Wisdom.
  2. The vibration of the Master M. or the Master K.H. should They happen to use the ray vibration for purposes of stimulating a group.
  3. My vibration, which is naturally strongly coloured by the second ray.
  4. The vibration of a second ray group which is an aggregate of all the notes and tones of the disciples in the group.
  5. The vibration of advanced second ray disciples. This can at times be confused with mine.
  6. The vibration of sixth ray groups which respond to a second ray vibration. Their work lies predominantly on the astral plane and is contacted relatively easily.
- A consideration of the above may indicate to you something of value. Curiously enough you and your fellow disciple B.S.W. represent the two extreme poles in this process of theoretical recognition. You both recognise a certain contact yet, practically, B.S.W. is more sensitive to my vibration than you are; he loses much, however, by an *imposed* impersonality to it; you lose much by being too sure at times.

**[Page 118]**

In connection with this matter of *sensing* vibration, it is of value to remember that all sensing is naturally and normally an astral or an emotional reaction. In considering my group, I am impressed (yes, and somewhat amused) by the effort of some of you—and of you, in particular—to repudiate emotional or astral sensitivity. Some of you admit it but regard it as undesirable; others consider it as something to be inhibited or to be unexpressed and ignored. Few of you, if any, look upon the astral body as a divine expression of reality with its definite and specific uses.

These questions which I have imposed upon your minds are in the nature of what might be called "catch" questions. The astral body is—in its time and place—of as real value, purpose and usefulness as the mind. It serves to relate the higher impression to the lower and you cannot record my vibration in the physical brain consciousness except through its mediation. You can be aware of my vibration upon the plane of the soul and your mind consciousness can be impressed by it. Unless, however, the sensory body, the emotional vehicle, is also active in the right sense (negative to the world of the senses and receptive to mental impression) that impression will not be registered in the brain or waking consciousness.

Much that you say in your communications in the form of written papers upon this subject deals with the effect that your work and life has upon others through your manipulation of the forces with which disciples have to learn to work, and which are productive of real benefit to others as they study them and watch the reactions called forth. It is of value, however, to note the differing type of reactions evoked when:

1. You work with those subordinate to you upon the Path, those who are the average people or the probationers who are treading the Path for the first time. With this type of person you have much to do. Is their effect upon you of the most desirable kind?

2. Your inter-relation with those who are your equals upon the Path and those whose vibration occultly "neutralises" yours, or "parallels in intensity" yours and consequently evokes from you (as evidence from them of status) no [Page 119] reaction practically, except a sense of well-being or comradeship.
3. Your recognition of those ahead of you upon the Path who can—if they so choose—call forth from you or evince in you a powerful response.

We are beginning to deal with the more occult subtleties in our work and for these you must be prepared. Your papers and replies to the questions given to you deal primarily with your work in connection with your spiritual inferiors. How about your spiritual equals and superiors? Reread your questions and replies in this light and see what response is then evoked in you. The initiate of the fifth degree in Atlantean times had to evidence *the right use of emotion*. In Aryan times, the initiate of the second degree has to evidence this. Are you, my brother, prepared to say that this evidence can be produced?

You entered this group work as the result of serious and earnest seeking, ancient karmic ties, much questioning which wrested response from your soul and the earned right of a pledged server who had worked steadfastly alone for many years. You brought to this group activity certain assets of a pronounced nature and certain liabilities, equally pronounced—as have all the group members. My task is to use the assets in the group and to aid you in relinquishing the liabilities.... I would ask you, therefore, to ponder on this matter, standing as the soul upon the narrow razor-edged path between the pairs of opposites—your assets and your liabilities—viewing them with complete detachment. The occult sentences in which I would like to state your problem and its solution are as follows:

"The magnet swings, and swinging, fails to touch the pleading hands, held forth for help. It swings in heaven high, held by the soul—serene and unafraid—whose will is firm, whose eyes are clear, whose heart is slowly opening to a distant sound—a sound of pain and sorrow, of weakness and distress.

"The magnet drops into the mass of clutching hands. It disappears from view. Disturbance then occurs. The soul, [Page 120] whose eyes serene have looked upon the far horizons of the world, withdraws its gaze. Both eyes are focussed on the tumultuous group of seekers after truth. The soul searches for the magnet and sees it not, for it is hidden in the forms of many men. The soul descends and walks the way of earth and not the ways of mind. The far horizon disappears. The vision just before the eyes succeeds; the immediate takes the place of that which has been distant. And in that place immediate, the magnet reappears."

July 1937

MY BROTHER:

*The mental body* in your case is governed by fifth ray energy. This is a pronounced condition and constitutes much of your life difficulty. It is, in the case of all aspirants thus conditioned mentally, the paramount cause of their *non-magnetic* behaviour, using that word in its psychological implications. I would remind you that being non-magnetic at your stage of development means that (even though you may have some measure of soul contact) you cannot radiate that soul life to others as you would like to do, for your dominant fifth ray mental body (the Ray of Concrete Science, as you know) is insulated,

isolated and has a natural tendency to that discrimination which leads to separativeness. The reverse effect is also true. The radiation of others can be also shut off and hence your inability to register telepathic impressions. The value of a fifth ray mind is however very great, for it means a keen and useful mind and (ponder on this) an open door to inspiration.

*The astral or emotional body* is conditioned by the sixth ray of devotion or of idealism, but this can be most easily transferred and transformed under the influence of the second Ray of Love-Wisdom. Your task this life is to make this possible so that, in your next life, you can have an astral body conditioned by the second ray. Your ability to go forward in the face of obstacles in order to attain your ideal is your outstanding asset, and one that will land you eventually at your goal. Your major [Page 121] difficulty, at this time, is your fifth ray mind. Is this not true, my brother?

You have a third ray (the Ray of Intelligent Activity) *physical body*. This is largely controlled, interiorly, by your fifth ray mind. Again you see the dominance of this type of energy in your equipment of expression. Your rays are, therefore:

1. The soul ray—the third Ray of Active Intelligence.
2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mind—the fifth Ray of Concrete Science.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the third Ray of Activity.

This analysis should throw much light upon your problem for you will note the dominance of the third major ray and the sixth minor ray of devotion.

January 1938

#### MY BROTHER:

I have earlier indicated to you the point of view from which I personally gauge the capacity and growth of the group and from that angle I am pleased with the progress you have made. During the past few years I have many times spoken to you with frankness and even with apparent harshness. This I have done in an effort to galvanise you to a greater oriented reaction to the urge of your soul and thus draw away from you the two factors which have blocked the free intercourse which should exist between your soul and your personality. I have ever hinted. I do not voice my suggestions in clear words at all times for my object is always to evoke the activity of your higher Self, thus exacting the correct type of obedience. What are these two factors?

1. A life activity which, though somewhat balanced by the work done in my group, has nevertheless had a restricting effect and which does not succeed in evoking the highest powers of your soul. You have tried to meet this situation and to raise the general tone, but one lone disciple is hard put to it to offset the vibration of a powerful [Page 122] astrally polarised group. Do you know to what I here refer?



2. A life tendency towards depression which you have amazingly offset by negation and a persistent attitude of service. It has nevertheless complicated your life pattern and yet has been one of your major educators.

This life experience has netted you big results and you will enter upon the next cycle of phenomenal existence with much upon which to draw, and having worked out many life relations during this particular incarnation. What have been your major gains in this life?

First of all, the shift of your life emphasis from the outer objective work to the inner subjective realities. In order to accomplish this, you came into incarnation in restricted and limited surroundings so that there might be no dominant obstructing outer attractions; you were, therefore, free to concentrate upon the inner realities. You have largely profited by this experience and your subjective orientation is stabilised upon a rightful basis. *Only one major adjustment remains to be made and one major sacrifice.* Your problem is, as you know, to effect this readjustment without producing the material suffering of those dependent upon you.

Secondly, you have oriented the astral body to the higher values and impressions and have done it so successfully that your emotional sensitivity to others is now definitely a working asset. This sensitivity I would have you develop into still greater usefulness through the awakening of the heart centre and a renewed interest in the Way of the Heart. To this end, I will give you a meditation in this personal instruction which I would have you follow until further notice.

Thirdly, you have in this life stepped off the probationary path on to the Path of Accepted Discipleship and have made good progress upon it. The accentuation of the times and your own intensity have together sufficed to carry you a long way towards the goal and this I think you are beginning to realise—much to your own surprise at times. The recognition of *facts*—spiritual and subjective facts—is part of the needed training of all disciples; the recognition of a physical plane fact requires no such training in sensitivity. The recognition of spiritual [Page 123] realities requires both training and formulated definite expression.

The past year has not been an easy one for you, my brother. You have suffered in many ways, known to you and recognised by me but by no one else. I have stood by and watched and at times have strengthened you when and where I could and twice I definitely succeeded in aiding you. Do you know the occasions when this happened? Training in the registering of offered and accepted aid is sometimes of value to disciples of your type and hence I am pointing out what I attempted to do. I would have you work during the coming year at accustoming yourself to my vibration. It will increase your subjective sensitivity so to do. That is the true value or permanent gain.

In connection with the occult sentences I gave you a year ago and which I promised to discuss with you, the following comments may prove of value. The main lesson of your life has been the cultivation of the power to respond to the distant sound of human pain. This I referred to in the words "the slowly opening heart." For two reasons, this response of the heart has not been an easy thing for you to do. One is the fact that in your last life you over-emphasised the intellect and thus came into incarnation with a predisposition to polarise yourself in the mind nature, with consequent detachment from human touch and sympathetic contact. The other is a subconscious recognition that if you "descended to the unhappy ways of human sympathy," you possess a capacity for identification with your brothers and for sharing their pain which would make you phenomenally uncomfortable. This, in your earlier years, served to hold you away from people, and led you to dwell on the plane of thought—detached, serene

and isolated. The past ten years have seen you change all this; though you are not now so comfortable in yourself, you are open to others and sensitive to them in a very real manner.

Next, the realisation that "both eyes are focussed on the world of human pain" is steadily becoming yours. You are learning that only in true self-forgetfulness (forgetfulness of the soul's goal as well as of all personality goals) will be for you any real consummation, and that humanity is of far greater importance than the individual human being. As *The Old* [Page 124] *Commentary* says: "The focus now is true and real, for both the eyes, the left and the right, are turned upon the ways of men and in this way the truth is clearly seen."

Then, we come to the words, "that which is distant fades from view and the immediate present looms." One of the most difficult tasks which faces any disciple is to exchange the abstract vision of future glory and reward for the immediate duty and goal and to learn the spiritual values of the immediate moment as they are to be found in the foreground of daily living. I can remember the time, my brother, when it was hard for you to identify yourself with the problem of the hour, so occupied were you with the Hierarchy, its personnel and plans, and with your relation to the unseen Master. Perhaps in the right adjustment which you have been successful in bringing about, you may have forgotten that time of distant and difficult striving. But I have not. You have to lose sight of the far-off spiritual possibility in the service of the hour. This you have learnt to do in no small measure, only to make the discovery that this path of service and of self-forgetfulness brings you by a long and weary way back to us.

Finally, "thus the magnetic life again holds sway." This time, however, the magnetism is not that of the soul in its own high place but that of the spiritualised personality in the ways of daily, earthly contact. It is the development of this "magnetic life" to which I call you afresh—for the remainder of this life and its succeeding cycles....

January 1939

There has been much questioning in your mind during the past few months and also much mental discomfort, if I might so express it. There has been, at the same time, a steady adherence to the chosen way and to your group brothers. You are still, however, under the influence of an ancient thoughtform, forgetting that one of the tasks of a disciple is to free himself from these holding forms. This thoughtform leads you to look, aye, to demand results of a phenomenal nature; it incites you to believe and urges you to demand that your years of devotion, your personality energy and your astral force (a strong combination, [Page 125] my brother!) should be rewarded by a recognition from and a contact with a Member of the Hierarchy. You look for this, not in order to feel any personal satisfaction or prideful reaction but as a justified and right reward of patient effort and true occult obedience.

Yet, my brother, you have had all you asked for if you could but recognise it. You know who I am and surely, therefore, the recognition for which you asked has been accorded you and you are aware of that for which you are being prepared by your soul, by me and through the chosen group work. Yet in all of this, you take no joy nor find any rest. Should you not realise the truth of what I say, I would ask you to reflect awhile and maybe in time illumination will come.

The group work is not easy for you. It is hard for an Englishman to free himself from his national assurances and prejudices, as it is for the nationals of all highly developed countries. But in this work

and at your stage of spiritual awareness, the inclusiveness of the life realisation should bar out insularity. For this you must strive, and for you the keynote is the conviction that *all men are brothers*—a thing most easy to say and to hold theoretically but most difficult to express as a living factor in one's life.

We are going to work with frankness henceforth and with freedom, and I—your Master and your friend—will mince no words with you or with any of my group. There is not time, such is the immediate urgency to train workers and it is surely needless with a group such as this.

You will remember that I gave much time to the consideration of the rays which governed the various aspects and vehicles of each of the group members, and I trust that a careful analysis of what I said has enabled each of you to know yourselves and to understand your problems more truly and more fully. Today I seek to indicate the vehicles of force through which the two major rays are predominantly focussed, reminding you that the task is to relate two energies and three forces in such a manner that you become, in fact, a divine manifestation. Let me here be precise.

First, your egoic or soul ray focusses itself in and through your fifth ray mental body. This—as I told you in an earlier **[Page 126]** instruction—has given you your defined mental focus, your critical attitude and your isolation, relatively speaking. It is this combination which has always enabled you to rationalise yourself into a confidence in the rightness of your decisions and into a surety that your particular life choices and your preferred circumstances are correct and justified. This energy and force are reinforced also by the controlling force of your physical body which gives you a third ray brain.

Second, your personality ray is focussed in your astral body. The rays—three, five and six—are your controlling factors. This gives you devotion and mental control and it should give you real balance but, unfortunately, it does not, because the mind aspect is unduly emphasised and you are afraid of devotion. Yet it is your devotion, my brother, which has brought you to us and not your mental ability. It is your devotion which has led you steadily all these years and produced your service in the world. To what have you been devoted? This is an important question for you to answer to your soul.

I ask myself anew: How can I convey to this disciple the nature of his problem? I will put it in this form. Your egoic energy, focussed in your mind, is at the service of your personality and of the work which you are endeavouring to do in the particular field wherein you are forcing yourself to remain. It should be the other way round and the personality—with all its unified powers—should be at the service of the soul. All the forces of your lower nature should be at the disposal of the higher Self, working through an illumined mind and sensitive brain. Ponder on this. The energy of the intelligence and two intelligent forces—the soul, the mind and the physical nature—serve your devoted personality. You should reverse this, my brother, and let the intelligent soul control your devoted personality. There lies your problem.

The need of every disciple is ever to develop a closer and more direct alignment between soul and personality and that is, therefore, your problem, even if it seems to you an elementary problem. What you need to do is to focus the energy of your soul in your sixth ray astral body instead of in your mind, so that intelligent love may be your outstanding characteristic. This shift will do certain things for you and in you:

**[Page 127]**

1. It will create a temporary upheaval in your life and, therefore, naturally affect your solar plexus, producing a period of real difficulty.
2. It will transfer the energy of the soul and the force of the mind into the realm of the emotions and of sensitive feeling response, thereby greatly increasing your usefulness but also increasing for you the "dire pain of life itself"; this is a pain with which all disciples must learn to live and from which all disciples must inevitably suffer.
3. It will stimulate your brain cells and swing into activity many hitherto dormant cells, thus making you capable of increased service of a different nature to that with which you are now occupied. It will lead you to enquire if your present field of service is, for you, a legitimate one or—if it is—what must you do to "change the nature of the seed which must therein be sown." You will know to what I refer without my further elaborating.

Such is your problem. How shall we change your egoic focus and, at the same time, fuse more closely your two major rays so that the personality is subordinated to the soul. To aid in this specific meditation must be followed....

NOTE: *"This disciple is no longer working with the Tibetan Master, Who makes the following comment about him:*

*"He has reached his high water mark for this life. Further instruction is not necessary. He has enough upon which to work."*

**To L. D. O.**

November 1937

MY BROTHER AND MY FRIEND:

Many factors are responsible for bringing people together into such a group as this. There is, first of all, their mutual karmic relationship which, indicating as it does equality in aspiration and a general ability to make and hold certain spiritual contacts, enables them to work together more easily as a unit or a unity, if you prefer that term. In these cases, there exists **[Page 128]** a need in the group for a specific and peculiar development in order that the group life may be thereby enriched and deepened. In other cases, there is a definite relationship with myself, dating from past experience, even if that experience is as yet unconsciously registered. There is a proffering of new opportunity for training to those who are upon the Path of Discipleship. All these factors influenced my decision to ask you, a disciple, to work in cooperation with myself and my group of disciples.

In your particular case, the determining causes were the contribution you can make to this group, out of your rich equipment of deep desire and understanding, and also a relation to myself of very old

standing. Of this latter cause, I am, of course, more conscious than you can be.

It is necessary for me to explain these points to you as the understanding of causes is one of your strongest mental urges, and such an urge may not be disregarded. Entering this group is not an easy matter for you. You question your ability to conform to the requirements and to submit to the inevitable, even if voluntary, group discipline. I have also questioned it, not because I doubt your sincerity of purpose and of your life intent, for I do not, nor do I query the steadfastness of your determination to tread the Path and to go forward towards your goal. That is for you an unalterable and inflexible decision. You hold to it at all costs and in spite of failure at times to achieve your own standard of spiritual living. My questioning is based upon a tendency on your part towards vagueness and a lack of the sense of orientation in time. This is frequently the case with the pure mystic which you have been. Of this also I feel sure you are yourself conscious. It is not easy for a person of your type to enter upon a course of self-discipline under the suggestion of another, such as myself. To offset this difficulty, I would remind you that your acquiescence in the matter has been quite voluntary and that you have signified your willingness to make the needed effort after debating the matter for more than a year. That is all that I ask of you. I would remind you also that in my attitude towards my groups of disciples (some of which have been working with me for many years) I am simply prompted by a keen desire to aid you **[Page 129]** all from the angle of my wider experience and to make suggestions. These can be followed or not as the disciple may desire.

It is, however, wise to make the effort and to give me the opportunity by a temporary acquiescence and a voluntary obedience to prove to you that there is a purpose and a planned understanding behind my proposed technique of training. Will you, therefore, be willing to try out my suggestions and to follow my proposals for an adequately long time so as to give proof of their wisdom? It takes time in the spiritual life for adjustments to be made and for needed unfoldments to be brought about. Two or three months do not suffice to offset the tendencies and habits of a lifetime or maybe of several life cycles. But you have courage and a steady will and can achieve much in this life.

Your problem is that of a versatile, advanced second ray type. You have a marked ability to do many things well and a decided aptitude to understand people, their motives and their impulses. You have a genius for contact and are naturally a good psychologist. You are prone also (because of your second ray inclusiveness) to over-estimate people and, subjectively, you have a strong inferiority complex, based largely upon your sense of the divine and not on failure. Ponder on this thought which I here give you. You need to learn to see people as they really are and appreciating, as heretofore, the divine in them to stand aside from them in your endeavour to help them and to work with and for them. You are apt to regard your ability to do well along so many lines as somewhat in the nature of a handicap. You must learn to regard it rather as an indication of the many ways in which you can reach others, and as a definite asset upon the Path.

With you I can and must be entirely frank; your innate honesty recognises the same quality in others and you would have no respect for me if I handled you with gloves, as the saying is. My function with you is not to tell you your faults or to give you many directions. These you know and follow the true direction instinctively even if at times you choose the longer way around towards your objective.

### **[Page 130]**

You have two things to do which—if successfully accomplished—would very much increase your output in service and reorganise both your inner and your outer life. You have to work conscientiously

with the *time* factor and you have to make out of life a fuller expression of work well done. You have also to cultivate more definitely than you do the habit of mind, the trained attitude of the Observer of life, of people and of yourself. You must develop the attentiveness of the One who looks on at life and at the life struggle of others. It is necessary for you to learn that when you can avoid identifying yourself so closely with people, refraining from suffering so consciously with them, you can be of greater service to them and a finer friend and helper. Therefore, for you, *detachment* is an outstanding requirement and a quality to be cultivated. This is not the detachment of self-protection or of self-immunisation or of aloofness, but that soul detachment which works from soul levels and—seeing all life in the light which streams from the soul—regards everything from the standpoint of eternity. You will then see the real values involved and the true perspectives of the picture. You need to apply to people and to circumstances the quality of interrogation and understanding which you endeavour to employ when you follow your art. You must see people truly and as they are—with their faults and their virtues, their divinity and their humanity. Am I not right, my brother?

As time goes on, we can extend and deepen the analysis but at first I only seek to emphasise to you these two points or rather these two requirements—the right use of time and its right adjustment in your life, and the cultivation of an attitude of detachment. I am of no use to you or to any of my disciples if I cannot be specific and direct. The work that I may ask you to do should tend to bring about certain of these needed adjustments.

I am going to ask you to add to your morning meditation an evening review upon detachment. As far as your meditation is concerned follow your usual procedure, at any rate for the present, only add to it each morning a definite period wherein you take your co-disciples (those you may happen to know) into the light and seek consciously to link up with them, [Page 131] pouring out to them the love and wisdom which may be yours. This tends definitely to group integration....

You are in a position to aid and help many people. See to it, my brother, that you aid with wisdom, discernment and discretion and that you place your effort where the best results can be achieved. Right discrimination in helpfulness is rare, but you can give it. You will, of course, endeavour to conform to group requirements, will you not? But this must be of your own free choice and for the purposes of group integrity.

February 1938

#### MY BROTHER:

It will have been clearly indicated to you that you have a definite karmic link both to your fellow disciples and to me. The two are one, however. It is this that has led you in our direction and has enabled you to link up with these initial groups connected with the Masters' Ashrams which are attempting to embody the coming New Age methods of work. Earlier, you have worked with another group. Then the pressure of life and of circumstance and the desire to express yourself in a chosen line of activity, temporarily lifted you out of the group life and your place was filled by another. Now, work is found for you in a group which is to occupy itself with the dissipation of world glamour. I have decided to put you to work in this group because you are relatively free from glamour (I did not say free from faults or from the mental aspects of glamour which we call illusion). This freedom should be of service to the group. You can think with clarity and usually know why you act in a particular



manner, for you seldom act without some preparatory thinking or without arriving at some sufficient and adequate reason (not feeling emotion) for so acting. Will you remember this as you work in my group and later—as the group works unitedly to dispel prevailing glamours—will you work with them intelligently and with power as they learn, with you, to master glamour in their own lives? When a man has learned to dominate conditions through the power of his [Page 132] soul, then he can work in the midst of conditions, untouched and constructively. Will you try to remember this?

This group work is either of moment and useful, or else it is nothing but a chimera and a waste of time, having no real purpose and serving no useful end. If the groups of disciples on the outer plane which the Masters are now forming throughout the world can be regarded as among the Seed Groups of the New Age and can likewise be of immediate service in the stage of earlier preparatory work in which we now find ourselves, then it is worth while from many angles to give time and effort (in order to cooperate constructively when the time comes) to the fulfilment of requirements. Coming in, as you have done, several years later than the majority, in order to take the place of D.A.O., there is a good deal of information to be mastered and much earlier instruction to be studied. If you will do this, then you will be able to work with understanding with your co-disciples. Take at least a year going over the earlier teaching re maya, glamour and illusion. You will find much to interest you....

You are a creative worker and have also the ability to work in several creative ways. You are both an artist and a writer. This means that your soul can reach expression and usefulness along two channels. You have, therefore, two definite assets to contribute to world service and two points of expression whereby your soul and your brain are en rapport. Such channels are necessarily media of relation and down them light can flow, irradiating dark places. I would like to point out that creative workers in any field are primarily those who can destroy those glamours to which humanity is prone. These are found in those fields of illusory activity which men have themselves created. You are taking the place of a creative worker who succumbed—sincerely and honestly—to the glamour of a "free and independent soul"—a paradoxical idea and one which shows forgetfulness of the fact that the heresy of separateness, of aloneness and of independence is a part of the world glamour. This brother was thus unable to cooperate and valued his "personal freedom" higher than the planned group activity and thus for two years delayed this group of workers from arriving at [Page 133] the intended activity. Will you, therefore, seek rapid integration in order to hasten the intended accomplishment?

To help you do this, I shall not assign you a great deal of personal work or outline to you much individual activity. I will, however, indicate the three rays of energy which constitute your personality. As you already know, your soul ray is the second and your personality ray is the fourth. A study of these five rays and those of your fellow disciples will show you where points of relation exist, where the lines of least resistance will be found and where you may look for rapid comprehension and understanding cooperation.

Your *mental body* is on the fourth Ray of Harmony through Conflict and hence your pliability, your sense of relationship and your rapid grasp of mental truth. Illusion will ever be a more ready snare to you than glamour. This Ray of Harmony through Conflict is that bridging ray which will, in your case and through the mind, bring about an increasingly rapid establishment of contact between your soul and your personality.

Your *astral body* is on the second ray and this will be sufficiently obvious to you, giving you those difficulties and those opportunities which lead eventually to expansions of consciousness and that

sensitivity to the psyche in others which has been the basis of much of your most successful work.

Your *physical body* is on the seventh ray, which gives you a sense of the relationship between spirit and matter, between soul and body and enables you, if so you will, to be a constructive agent in magical work. Your rays are, therefore:

1. The ray of the soul—the second Ray of Love-Wisdom.
2. The ray of the personality—the fourth Ray of Harmony through Conflict.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order or Magic.

**[Page 134]** It will be obvious to you that the major line of force in your equipment, relating you to others and facilitating contact, is the second ray with its subsidiary expression, the fourth ray. This is a definite asset and an opportunity but it also makes possible certain liabilities. These should be offset by a stiffening of all first ray tendencies in order to bring about a needed balancing. I would add that

1. Your soul energy seeks expression through the vital body.
2. Your personality force is focussed in the astral body.

Read what I said to I.B.S. in order to understand the significance of the above.

February 1939

**BROTHER OF OLD:**

You have now completed a year's work with me and in this group of disciples. You have had this time for clarification of your thoughts and to give you the opportunity to define clearly to yourself the objectives and purposes of the work which this group should soon begin. You start somewhat handicapped as we have waived all the initial work and preliminary training in your case. You are starting in at the stage of organised group work. Will you do this with patient application and an unquestioning but voluntary obedience? Let not world glamour overcome you and see to it that you are not drawn into the vortex of fears and of pessimism which surrounds so many people these days.

As I have earlier told you, you are relatively free from glamour but the forces today are so strong that all disciples must definitely protect themselves. For you, this protection lies in some form of creative work. This is made easier for you by the fact that your personality ray and the ray of your mind are identical and also because your soul, anchored and focussed in your etheric body, can—if you so choose—galvanise your physical body into almost any kind of needed creative activity.

One of the things which all disciples have to learn to do is to avail themselves of the forces and energies which are theirs by right of inherent possession; these are, however, but seldom employed with understanding by the average man or woman. **[Page 135]** They are usually the victims and not the users of these powers. Few realise how stupendous are the energies upon which they can draw at will. Your problem is predominantly the establishing of a dynamic relation between all the inner and subtler forces which are focussed in your etheric body so that you can occultly "bring through" into outer

expression, via the physical brain, the riches of realisation, of understanding and of wisdom which are your possession. This bringing through is not accomplished by you as adequately as it might be, though you do succeed at times in so doing. You should aim at the outer expression of the inner nature with greater frequency and should seek to make the conscious link between the outer and the inner more dynamic and real. Ponder on this. The strength, wisdom and love of every disciple in the world today is earnestly needed. Humanity is demanding help and the Hierarchy is asking for cooperation.

January 1940

The necessity to *do* and to *be* objectively active is a major glamour of yours, brother of mine. You need to learn the lesson that it is relatively of no importance what you do. That which is of major importance is to register consciously and all the time just exactly what you are doing. I would have you remember that right doing is the result of being. If your awareness of being is of a personality nature, so will be your activity. If your consciousness is focussed in spiritual being, your spontaneous, creative and active service will be consequently by radiation. I would have you ponder on this.

For many disciples in training at this time, the present crisis presents a period or an interlude of withdrawing in order to re-focus and to learn again at the source of interior wisdom. So it is with you. Be occupied with the problem of sensitive response and not with the glamour of the work which you must do. Deal with causes and not with effects. The effects are inevitably effective.

NOTE: *This disciple is still working actively with the Tibetan.*

[Page 136]

To J. A. C.

December 1937

MY BROTHER:

In dealing with first ray egos, such as yourself or with those souls who are working through first ray personalities, I am faced always with the initial difficulty of their "isolated independence." It is not easy for such first ray types to cooperate, to fall into line with group suggestion, with group rhythm or group discipline, or with united synchronised activity which is the announced goal of all groups of disciples. Frequently the inner attitude *is* at one with the main purpose and ideals but the outer expression, the physical man, remains unadaptable and basically unwilling to conform. Were it not for your second ray personality, you would find it hard to work in my Ashram, but it is this second ray quality of yours—strongly marked and the product of a long series of incarnations in a second ray vehicle—which can make you, if you so desire, one of the focal points for the work which I plan to have this band of disciples do.

It will take several years to bring about the adaptation of the group members to each other so that effective work can be made possible, to produce that inner synthesis and unified effort which will

enable me to give these disciples in training some definite task to perform —work which may affect the governing forces of the world in subtle and unrecognised ways. These we can later elaborate when the required synthesis and understanding is achieved. Strive not to understand what I mean by this work as yet. There is much to do and much to study and explain before the work can come to fruition. There are many groups, working under the Masters, who have been in training for years, fitting themselves for the task to be done. Slowly and gradually, the new concepts and the new techniques of civilisation and of group work—suitable for the New Age—are emerging in the consciousness of the disciples in the world.

As for you, brother of mine, you are entering a phase in your life cycle in which you may become—if you so wish—the true sannyasin, the one who (freed from the more active tasks of the younger man who is starting out into the field of his life [Page 137] activity) can use the experience gained, the hard won knowledge assembled and the wisdom garnered in active service of the Hierarchy and of humanity. You can now live for the sake of others and find in our work the reward, interest and compensation for all the struggle of the past. To serve has long been your aim for you have loved your fellowmen and have struggled to retain this love for humanity in the face of disillusionment, disgust at the general world selfishness and a tendency (strongly marked in you, my brother) to feel the futility of things and the uselessness of effort when confronting the present world debacle and the weight of human pessimism. Against this you must struggle.

I shall be glad to have your cooperation in this difficult work we are planning to do together. I would ask you right at the beginning for your voluntary acquiescence in the suggestions I shall make to you, at any rate until you see more clearly whither I am seeking to lead my disciples and get a more definite picture of the work which it is possible to do. I do not think that at the end of a few years you will regret temporarily falling in with my plans for the group.

In connection with my disciples, complete frankness is an essential and the good points and the weaknesses must be recognised with equal readiness. Among those whom I have been training for some time there is no attempt to hide anything from each other. They themselves would be the first to tell you of the importance, the difficulty and the value of setting up this frank relation. It is necessary that from the start of your association with my group that you should aim at a similar clarity of vision where they are concerned and they will have the same attitude towards you.

One of the things which has handicapped you all your life and which has held you back from a possibly fuller world service has been a pronounced inferiority complex. This tendency, though it has not negated achievement in your personality life and activities, has nevertheless held you back and inhibited the free inner movement of your soul, and has prevented that joy in living which should be the hallmark of the disciple. Your sensitivity is great and your grasp of world affairs and world conditions is necessarily somewhat deeper than that of [Page 138] the average citizen. Yet the very depth of your vision and knowledge make you prone to feel your individual smallness and unimportance. This is coupled, as I remarked earlier, with a sense of futility where making any major impression upon environing conditions is concerned. It is in connection with this that your personality battle must be waged. I call you, therefore, to the task of achieving a closer soul contact. This will negate the sense of inferiority. I call you also to a *cultivated* joyousness which will end in releasing you to fuller service. Will you work on these two points and follow my suggestions for the space of one year and thus aid the group whilst helping yourself?

To help you in this connection I am giving you a very simple meditation—so simple that you may be tempted to doubt its efficacy. I can, however, assure you that if you will follow it carefully for a few months or until I myself suggest a change that you will be surprised at what changes within your consciousness this very simple formula will bring about.... Keep a pencil and paper beside you as you meditate and note down your thoughts and ideas as they come to you. I am working to key you up for future work.

NOTE: *There was no real response to the invitation to work in the Tibetan's group and though interest was evidenced in the papers, the work undertaken did not go beyond studying them.*

### To F. C. D.

January 1933

To my fellow disciple, F.C.D., who works in that loneliness which is so difficult for the second ray type, I would say the following: Your problem is twofold and when it yields to solution then your field of service—already large—will increase. You have the problem of a devitalised etheric body and also of a heart attached to many and hence unduly strained and taxed by others. There are many demands upon your sympathies. By the time you have reached the age of fifty years you should have achieved the difficult undertaking of becoming the sannyasin [Page 139] in the Western world. This B.S.W. has already achieved and could help you if you, with frankness, cared to correspond with him. You have somewhat to give him too.

The problems of the etheric body will yield to treatment if the suggestions made to C.D.P. are noted and if the diet (in your case) is carefully controlled and regulated. It is not my intention to indicate to those who work in my group the methods they should follow as regards diet. Such things differ for each individual.

You have necessarily at this stage the vices of your second ray virtues. You suffer from attachment and from a too rapid identification with other people. This can be handled if you stand steadfast as a soul and do not focus as a personality in dealing with people—both in your home circle and in your world service. You need to bear in mind that your relation is with souls and not with temporary forms and so you must live detached from personalities, serving them but living ever in the consciousness of the soul—the true sannyasin.

Carry your meditations forward exclusively in the head, therefore, except for some incidental practice in connection with the spleen (which I will give you to follow) with a view to etheric vitalisation. Your heart centre is sufficiently awakened for this life and greater sensitivity would be a handicap. The perfect fulfilment of your duty and your freedom *inwardly* from ties will spell for you that measure of liberation which will release you to fuller service. If you have questions which you seek to ask me, brother of old, I will with gladness reply.

June 1933

MY BROTHER:

Your period of difficulty and of loneliness has not lessened for you and you have found it hard to struggle along. I have not much to say to you at this time; you are coming closer to your Master and in such cases fellow disciples may not interfere. The greatest help that I can give you at this time is to make the above statement to you and this I do. You have the persistence and the will (like tempered steel) of the second [Page 140] ray and can dismiss all fear as to your capacity to weather the storm and difficulty and to win through. Nothing can stop you....

I would like to give you a special formula or *mantram* and I have chosen the following phrases to be repeated by you whenever you choose:

"I am a messenger of Light. I am a pilgrim on the way of love. I do not walk alone but know myself as one with all great souls, and one with them in service. Their strength is mine. This strength I claim. My strength is theirs and this I freely give. A soul, I walk on earth. I represent the ONE."

Your work in my group and your power in relation to your group brothers, consists in your compassionate comprehension. You feed their love for each other and you act as a focal point for that aspect of the soul which expresses itself in understanding. You can transmit that soul quality.

June 1934

MY BROTHER:

You stand at the verge of a real expansion of your work and for this you must prepare yourself. This, I believe, you already realise. It is, however, in the use of the spiritual *will* on your part that the release to full liberty of action will come. Your life has been a discipline, but the fruits of that discipline will demonstrate as you open the doors and also close them upon ancient imprisoning limitations. You know well whereof I speak.

First, I would say to you these words, disciple of the Master K.H. Who has also been to me a wise and guiding Teacher: Relinquish that close attention to the lives of those around you which is the easy way of working for all who are second ray disciples. Their sense of responsibility is so great and their desire to shelter and to guard so strong that they unduly cherish those who are linked to them by karmic obligation and whose lives touch theirs in the life of every day. Go your own way with strength and silence, and do that which your soul demands. Let not the lesser voices of the loved and near deflect you from your progress upon the path of service. You belong now to the [Page 141] world, and not to a handful of your fellowmen. This is not an easy lesson to learn, my brother, but all disciples have some day to learn it and it is an appropriate lesson for you at this time. The call has gone out for Servers and all who are pledged disciples must be the first to make response. This will involve sacrifice but you can be depended upon to make it.

Your health is better and will continue to be so, if you watch with care and keep the earlier rules I gave you as to diet, etc. You may find that in the coming years, your hours of sleep will be less. This will be good, not bad, my brother, for too much sleep leads to diminished etheric force. A hint suffices for the



wise disciple. More air and sun, less sleep and fewer human contacts are for you the rule in the future. Into these words read their hidden meaning. Clearer I may not speak for these words will be seen by others. But should you not with clarity understand, ask A.A.B. whose problem was in some points yours. I have told her certain things of value to you but she hesitates to speak and hopes you will comprehend without too much interpretation. I think you will, for your intuition is awakened and your devotion to the cause of the Great Ones is real and you have had much experience with other people. Your main task, at this time, is to get yourself ready and in a good physical condition for the demands upon your time, your strength and your heart which will surely come....

For you this year the emphasis must be laid upon the stabilising of your spiritual routine. Should you feel able to do so and the press of work permits (you see, I make not my request imperative) I would like you to write an article upon the Power of the Dedicated Will. It is the use of the will aspect that second ray disciples have to acquire and this, for you, is an immediate problem. The will of persistence you have. The dynamic will which breaks down barriers and carries all before it is your next achievement and unfoldment. May the power and the blessing of your Master rest upon you, my co-disciple.

I seek to answer the two questions you have asked me. As regards Z, the extroverting process must continue and go forward and I make the suggestion that he wait another six months or a year before he again takes up the earlier work which occupied him. He will have much to do as your work expands [Page 142] and grows and his moments of crisis will be real, for your work will assume proportions which he cannot during this incarnation.... Let him work first of all for alignment with his soul and then meditate, for from his own soul, his true counsel must come....

Your suggestion, secondly, that there should be a centre at X of international usefulness is of real value and can be materialised if you work without haste and keep the conditioning of it in your own hands and in the hands of no one else. Meditate much upon it but take no steps until after In the secret place must your plans be wrought out and two men (who could be of assistance to you) have not yet been prepared; one of them you have not yet met. Think out with clarity, therefore:

- a. The note that you seek to sound.
- b. The work on the physical plane which the proposed centre should do.
- c. The principles which must govern all action which you deem should be taken.
- d. The necessary linking which should be done if the work is to be truly non-racial and planned to dispel some of the world glamour.

January 1935

MY BROTHER:

It will be obvious to you now how true were my words in my last communication when I foretold the growing expansion of your work. That has happened and the past year has seen you making many contacts and the increase of your influence in your own country and throughout the world is far greater. The decisions you make and the discipline to which you may voluntarily subject yourself will determine the scope and the extent of your future possible work. Everything lies in your own hands and in your capacity to make wise adjustments.

As you well know and as I have already told you, your problems are intimate ones for they concern your home relations and your personal, physical health. These you must solve yourself in your own way and no outsider may do more than suggest and indicate. That, I have attempted to do. The physical [Page 143] weakness has its seat in a constant draining and leakage of the etheric body. This keeps you devitalised and hence the emphasis I have sought to lay upon the need for sun and air. Too long hours of sleep increase the drainage of vitality. Sleep recharges the tired body and fits it for the next day's work, but eight hours sleep each night suffices you. Your true vitalisation must come from the soul. You will not get it from excessive sleep and this is surely proved to you, for you sleep much and yet are ever tired. Forget not that a weakened etheric body is easily drained by other people though they do this quite unconsciously. Therefore, for you, close contact with others is not desirable—not only from the standpoint of your health but from the angle of the status which you have reached upon the Path of Discipleship.

Your aura requires *sealing* (if I may use so unusual a term) and the leakage now present can then be stopped. This cannot be done, occultly speaking, until you have made some changes in your life. Close inter-mingling with the auras of other people causes in your case a constant seepage of vitality, for you are constantly oriented towards giving. Your course is obvious but more I cannot say nor shall I again make reference to this matter.

Your problem is a very real one, but by no means an unusual one; it must be faced with common sense, loving understanding and wisdom. You must take the attitude of a disciple whose work and time is needed by the world in this hour of urgency. All problems are susceptible of two methods of solution, once the nature of the problem is seen and realised. There is the method of a sudden and drastic adjustment, whereby the old conditions are abruptly ended and a new state of affairs is inaugurated. This method—though oft the best—is not easy for the second ray disciple. The other is that of a gradual readjustment accompanied by outer explanation, until in time the same condition is brought about as in the first method. This is the usual method for a second ray disciple. Between these two you must choose, unless, my brother, you prefer to leave things as they are.

One thing I will add before definitely closing this subject. When the heart is full of love and the head is full of wisdom, [Page 144] nothing then is ever done that can cause distress to others in the long run. By this, I refer not to action but to the fruits of action. A decision can be made and a line of conduct followed (and the decision can be right) but the eventuating conditions may not be harmoniously adjusted unless there is a subjective freedom from fear, a heart full of love and that loving understanding which is the truest wisdom. The man who is fearless, wise and loving can do anything and the effects will be harmless and good producing.

Persevere with the meditation upon which you are now engaged.... Meditate constantly upon the *will*—consecrated to active, loving service. It is the use of the will that is of importance to a disciple, for the rightly directed will is the controller of force and the disciple works in the realm of forces. And, my brother, not only karmically but because the same great Master has been our guide, there is work that you and I can do—both inwardly and outwardly in the world. There is true service that you can render. But your work is that of director and inspirer. Very seldom is the second ray disciple a good executive, unless the secondary ray makes him so. Executive work and organisation are not for you. You must learn to work through others, awakening them to a sense of responsibility and galvanising them into activity. By the steady power of your own inner radiance, you must hold your workers steady.

The task of finding the right people and of inspiring them is your immediate task. I would not help you and would only limit you within the boundaries of my own work (note that phrase, brother of old) if I said to you: So and so must be approached, or, there is the man I foretold would help your endeavour. You are in training as wielder of men and a guide of aspirants in the building work of the New Age upon which the Great Ones are now engaged. You must learn discrimination and understanding and right choice—through experiment, through failure and through success. All men are souls. Yes, my brother, but all men are not yet ready for disinterested service. Right judgment is a needed quality for you when considering people. For the work which you seek to vitalise, look not for the sweet, the gentle, the kind and tender because so many very good people are oft unintelligent and lazy. Look **[Page 145]** for those strong souls who, responding to the need of humanity and reacting to the impulse of love (which you so richly shed) are yet capable of thinking in strong terms, are vital in their planning, consecutive in their activity and who waste not time in beautiful visionary dreams. The visionary mystic senses the ideal but (using not his mind) makes no compromise between the wonderful ideas which may materialise in a far distant future and the present period of hard necessity. Look for those who may not resemble you in their second ray background, but who give you of their confidence and love because they recognise your wisdom, realise your inner link with the Hierarchy and lean on your experience and soul strength. Attract not to yourself for the work you seek to do, the sweet and feeble, the weak, well-meaning, gently ineffectual person. *Look for the strong souls through whom you must learn to work.* Look for those who can cooperate with the Plan.

Look also for your co-workers outside the ranks of the psychologically distressed and the abnormal people.... You must refrain from welding them into any structure which you may build for the Great Ones. They are not yet ready and would constitute poor stones in the building and weak links in your work. You must build for the future.

I have spoken to you thus at length because your work as a building cooperator can now begin. Symbolically, I say to you: Look for those who have blended head and heart and above whose foreheads shines the mystic symbol of the *builder*.

That you may integrate more freely and more fully in the work of the Great White Lodge and enter into a closer fellowship and relationship with the builders of the New Age is the earnest wish and prayer of your friend, your brother and your teacher.

July 1935

BROTHER OF OLD:

There has been for you lately (as for so many) a time of testing; yet it has been at the same time a condition of consolidation, preparatory to the work of building to which I referred in my last instruction. I am dealing with "building groups"—those groups which are coming forth along the teaching line **[Page 146]** and which are constructing those thoughtforms which will embody the new techniques and ideas. These—during the next two centuries—will change the face of our civilisation and inaugurate a period in human history in which methods will be tried and principles established which remain as yet totally unknown to the majority. That period will lead the race into a civilisation and a mutual, cooperative interplay which will bring to an end the present era of selfishness and

competition.

You are predominantly the teacher and have needed to learn (and still need to do) three things:

First, you need to acquire that inner, divine detachment which sees life in its true perspective. A man is thus left free and untouched by aught that may occur. The ideal attitude for you is that of the Onlooker who is in no way identified with aught that may happen on the physical and emotional planes, and whose mind is a limpid reflector of truth. This truth is intuitively perceived because there are no violent mental reactions or emotional states of response; the vehicles of perception are quiet and therefore there is nothing to offset correct attitude. When this state of consciousness is achieved, you will be able to teach with power and at the same time possess that also which must be taught.

Secondly, you must acquire an increased ability to voice truth through the medium of the written word. Opportunity will come to you to reach the world with ideas that are relatively new; that which you write can be printed and circulated.... But, my brother, you must work for a year at the organising of your thought and material, so that you can reach the thinkers of the world with the new ideas in the field of that oncoming major science, that newer field of service—the field of psychology....

You have a capacity for clothing an idea in its appropriate garb. You could write a book which would be a synthesis of these new psychological ideas, subordinated to a central theme, which would dominate them as the head dominates the activities of the body. It is upon this central theme that the brooding process to which you are called must take place. You must know with clarity what is the new thing which you seek to give to the world. Then and only then will the many true ideas [Page 147] which ferment so facilely in your mind drop into place and form the pattern of the garment which will clothe your theme with beauty and give it expression. The writing of this book should be your main, subjective endeavour during the next few years. It must be wrought out in the crucible of energetic living and must not be the product of a seclusion, produced by withdrawing from outer activity. Your best work must be done in spite of all hindrances and because the urge to give these ideas to the world will surmount all obstacles.

Finally, continue with the task of finding those strong souls who can belong to the New Group of World Servers, if given right training. Train yourself in that discriminative ability which will enable you to find those who will warrant the expenditure of your time and strength and of your thought and energy—from the standpoint of the *Hierarchy* and of the work that the *Hierarchy* seeks to accomplish. Study these words, for they give you the clue to the type and quality required.

Your problems of adjustment must still continue till solved, and the processes of detaching yourself from too close a contact with the auras of others must proceed and must be carried into the field of your service to others. I see in you a better comprehension of this problem and an increased facility in application. You are learning fast, my brother, and will find ample compensation as the work proceeds. Go forward to a fuller release and, therefore, to fuller power to serve.

December 1935

## MY BROTHER:

I have earlier indicated to you that your general sensitivity is responsible for much of your difficulty along telepathic lines and in connection with your physical condition. Today, in this personal word to you, I seek to let you know how well I understand all that you have lately suffered. Life has been peculiarly hard for you the past six months for you can tune in so easily on all that is around you.

The path of the World Saviours is ever a hard one; the way of the Divine Sensitives is fraught with suffering and with pain. This is the way that you have chosen to go, and the knowledge [Page 148] of this and its remembrance may help you to endure. Much help can also come to you if you will remember that there are certain lives in which the development of the equipment is the major goal. Then come other lives in which the prepared equipment is used. For you, this present life is primarily one of training and of unfoldment in connection with the sensitive, response apparatus. You are being rendered sensitive and so made aware. The power to tune in on the world pain and to be conscious of the world sorrow (and that sorrow indicates the world growth in responsiveness) is rapidly being brought about in you. But it is a phase. It takes a strong soul to know the sources and the roots of pain, lying deep hidden in the manifested world.

For you, *at this time and temporarily*, I suggest an unthinking detachment and an enforced refusal to permit the mind to ponder upon that which beats upon your sympathies from your environment. Practise this divine ignoring for the next six months. Be occupied with meeting the immediate needs of the individual; with carrying out the suggestions which I make in connection with your group work and service; and with deep, introspective reflection upon the Plan and the work of the New Group of World Servers My word to you today is simply one of cheer and of recognition. Persist upon the Way.

June 1936

## BROTHER AND FRIEND OF OLD:

The strain of the past six months has been great. But it is now over and your problem must be to relax, not so much in the physical sense as in the inner mental attitudes. So much of your sense of inadequacy and so much of your inability to carry forward your cherished plans over long periods of time have their basis in physical disability, primarily (as I have often told you) in a lack of vitality and not ill health. Yet the future holds for you much successful work, if right elimination of non-essential activities (with a consequent intensification of the essential and a certain measure of physical discipline) becomes possible to you. As I told you in my last communication, [Page 149] the path of the World Saviours is a hard one, owing primarily to the power to suffer which the second ray type embodies. This is of course in itself the principle of manifestation and holds the key to existence. Hence, therefore, the ability of the person upon this ray to "agonise towards the goal, carrying the burden of the world, learning—through identification with others—a detachment which, as time proceeds, negates all pain." Note the paradox here involved and learn its meaning which, my brother, is your task this life.

*How* to discipline your physical body and how to strengthen it is your great problem and your immediate task. I mean not to infer that you are undisciplined. I seek only to point out that in the adjustments of the physical vehicle to the demands of the period and to your particular life cycle, will come for you release into service. This service will make greater effort possible with less expenditure

of energy and of vitality and, therefore, less physical distress. The great psychologists always become World Saviours, because the psychological problem with themselves is faced and solved—and solved on the basis of a technique of transmutation.

There is little that I can say, for you are gifted with knowledge and with wisdom; there is naught in connection with yourself that I can indicate, for you have studied your problems deeply and I—for several years—have sought to aid you. One thing only I will say: Your problem has far less to do with your own individual equipment than it has to do with your environing conditions. It is in these conditions that you have to serve. You are excessively sensitive to impacts from those surroundings, both from the mass and from individuals, and you know not yet how to give in fullness and yet retain, how to go out to others and never leave your own poised position. *To stand in spiritual being*—as I earlier pointed out—is the clue to your problem. You need thus to stand and with greater poise. A dynamic, mental focussing will save you from much depletion. If, my brother, you dwell ever on the plane of the mind, you cannot so easily be reached by the majority who contact you and who at present drain you of your strength. Ponder on this suggestion.

[Page 150]

January 1937

MY BROTHER:

You are about to enter upon a period of fuller service. Much of your life has hitherto been given to objective activities and you have forced yourself to meet immediate needs. Now your work should become more subjective and more far-reaching in its effect and scope. This will only be possible if you learn the difficult lesson (peculiarly difficult to you) of leaving undone much that has hitherto been done, and by the exercise of a wise and most careful discretionary discrimination. Your work must be specific and carried forward in connection with certain souls who warrant your attention because of their capacity to be used upon the Path. Therefore, your work must in the future be given primarily to disciples and not to the rank and file of people. You can, however, work with the intelligent masses, the aspirants and the probationers, through your ability to reach them with the written and the spoken word. Your task is not to reach the unawakened, or to write that which is popular. It is the more specialised task of working with and cooperating with those in whose hands lies the guiding of the "little ones." You have an avidity for service and an acquisitiveness for knowledge and for information which must now be regulated. In the past, its expression has been of value. In the present, this must be adjusted and rightly controlled; in the future, the results of this acquisition will be employed.

Once, my brother, you placed your finger upon a major need when you spoke of the "lack of fire" which you evidence. This is, as you know, partly due to physical causes, but I would remind you that a physical body such as you possess can house a fire of such intensity (owing to its refinement and its purity) that many can warm themselves at it and kindle their own little flame. Make not your physical body a deterrent or an excuse. Use the iron will with which you are gifted and force its compliance to your soul's demands and to humanity's need.

This appeal is one that I make to all in my group of disciples. In all of you are limitations, hindrances and certain obstacles to progress. Were it not so, you would be liberated souls and not upon some division of the Path of Approach and under my tuition, as now you are. The immediacy of surrounding



**[Page 151]** need and of hierarchical request for help in world work should galvanise you into a renewed and sustained effort—emancipating you from the lethargy into which it is so easy to lapse. Disciples are prone to two things (as are all aspirants) and these tendencies they should face with courage and clear vision:

1. Lethargy or the failure to use the advice and information available for practical, experimental use.
2. Self-centredness—in some subtle or obvious form.

You will place yourself, I know, under those who, through lethargy, fail to achieve the utmost possible. I would point out to you that though you may have this liability in a physical or emotional form, you have *not* got it mentally. You are among those who take the kingdom of heaven by violence and enter therein. B.S.D. needs this mental activity in a dynamic form, even if he recognises not the truth of my remarks.

If you will ponder upon the verse which I am now going to give you for consideration, illumination may pour in. These verses do not refer to your recognised lethargy—of that you are aware and with it I need not deal. These occult phrases deal with things basic and oft unrecognised. If recognised, they are not adequately appraised. Here are the verses:

"One star shone forth within the dark blue vault of heaven. Then another and still another could be seen until around the star were many shining points. The circle of the stars revolved and kept its place and darkness was around on every hand. Each star within its tiny orbit kept its place and slow revolved. Its contacts with the circle's edge proved adequate.

"`There is but one great circle,' came a voice, `not many little spheres. Some stars are small and time must feed their flame. Some stars are suns and shed their light on every hand. Seek out a sun and feed its life. Shed forth your rays and live.'"

July 1937

#### BROTHER OF OLD:

In dealing with the rays which control and dominate your life I would remind you that it is your first ray mind that gives you undoubted mental influence. This is felt most strongly **[Page 152]** by all who contact you. Being definitely in touch with your soul (which is in its turn under second ray influence) you have a combination of forces which is definitely useful, both to yourself and others. Your *mental body* is governed by the first ray.

Your *astral body* is as definitely a second ray aggregation of energies and hence the influence of love which you carry everywhere with you. I would remind you, however, that when the soul and the astral body are both on the same ray, there is presented always an engrossing problem of balance. There will be, in such cases, a tendency to a lack of balance in the total effect of the equipment and with this—as well you know—you have constantly to deal.

The *physical body* is of the seventh ray type but it is so controlled by your fourth ray personality that—in a most peculiar sense—it has little life of its own. It is negative to an amazing extent and this again constitutes a definite problem. Your rays, therefore, are:

1. The soul or egoic ray—the second Ray of Love-Wisdom.
2. The personality ray—the fourth Ray of Harmony through Conflict.
3. The ray of the mind—the first Ray of Power or Will.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order or Magic.

I have an idea that the above statement will carry much illumination to you and that it will enable you to make real progress.

January 1938

MY BROTHER:

The past year has seen the many changes which have taken place in the relationship between your soul and your personality. These have now worked through on to the physical plane and have brought about definite outer changes in your life and circumstance. The uprooting to which you have been subjected should be a cheering indication to you of the emergence into a fuller life of service of a much better equipped worker—[Page 153] better, because he is a freer and less clogged channel for soul force. You have now the use of a renewed and more forceful personality in outer manifestation. Upon this thought I would ask you to ponder and carefully reflect. If you do this, you will be enabled wisely to make certain needed changes and adjustments which have been your inner realised goal for some long time and which can be more easily brought about in unison with the many other adjustments which change of environment have made possible.

A period of intensified service lies ahead of you, beginning in September of this year. This, my brother, gives you an interlude wherein to think with clarity, to subject yourself to self-imposed discipline, and to heighten your magnetic vibration. Your task is not to go forth into the difficult places of the earth but to work from your own centre through the magnetic radiance of your soul. This you have always done and I ask of you no new thing but only an increased magnetic radiance, based upon an inner freedom which makes possible the relinquishing of outer shackles and chains, thus gaining a liberty which will extend through every department of your being.

In connection with the problem of service and the finding of right cooperators, I might endorse your own opinion that up till now no true well-balanced cooperator has appeared. You are asking yourself (and me) if this lack of cooperators is your own fault and if there is anything you could do yourself which would attract the right person and establish a fruitful and enduring fellowship in the work. I would reply to this subjective questioning of yours in the following terms: Decisive action, carried forward and persisted in for the needed period of time is, for you—as yet—only in the formative stage. I refer not to your power to speak with decision to those you seek to help—physically and psychologically—for that you can always succeed in doing. I refer to the ability always to act with a wise, clean-cut decision in relation to yourself and your own immediate problems. You *are* learning to

do this and the next two years will see you making much advance in this matter, but you are only at the beginning of your training. Always has your problem been that of the true second ray disciple. This involves the ability to identify yourself with others, their [Page 154] ideas and reactions and you thereby limit and hinder your own activity from the indecision which arises from too much understanding and too great a sympathy with the personality problems and the form side of expression. When you can stand with greater firmness in spiritual being and when you can work more definitely and consciously with the soul aspect and less engrossingly with the personality, your life will simplify and certain of your unique personality problems will disappear. Then and only then will your soul call to you those who can be your true cooperators.

One hint I will here give you: Look not for those who are *potential* spiritually but who are not yet expressive, but look for those mature souls who do not need your help but who seek your collaboration as you seek theirs. You have sought for your collaborators among those you help, but there you will not find them.

It was this idea I had in mind when I told you in an earlier communication to "seek out a sun and feed its life." I gave you no suggestion to do more than let time take care of those stars whose size is small and their radiance limited. One of the difficult things for humble aspirants to grasp is that peculiar moment in their life history when they *must* shift into the realm of discriminating work. This fits them to work as we, the teachers upon the inner side, have learned to work. We work not with all who would demand our aid but leave the "lesser lights" to be handled by our disciples and the lesser teachers. We confine ourselves to training those stronger souls, those more potent people whose lives can be "focussed in radiance" and whose response and effort warrant our endeavour. There are many gathered around you, my brother, to whom you have given much strength and teaching and whose tendency is to confuse acquiescence in your teaching and acceptance of your strength for the more difficult task of achieving divine self-confidence and innate, not borrowed, strength. Let such people *go* and—standing as a radiant centre of magnetic force—draw to yourself cooperators in the Plan and not consumers of your energy. Go through the lists of those you have sought to help and relinquish them to their own souls. Mind not their criticism but dedicate yourself to more important work—a work [Page 155] which will appear when you have freed yourself from the clinging hands of well-meaning but weak-minded aspirants. Then, around the star which is your soul will be many "shining points." There have been times when I have been hard put to it to find you because of the obscurity brought about by those who surround and well nigh smother you as they cling to you. Stand Free Having pointed this out, brother of old, go forward towards the goal and the vision with confidence, sure judgment and the knowledge that I, who for years (longer than you know) have watched over your progress, am standing by with understanding and with confidence in you.

January 1939

You will note, my brother, how you reverse the problem of B.S.D. because your personality ray, your soul ray and your astral ray are all along the same line of force—the line of the second ray. I have already pointed out to you the difficult nature of your problem which is that most subtle one of the right balancing of energies. You have no third ray energy in you at all (the energy of the ray of the intellect) and this in spite of the fact of your physical constitution. It accounts for your intense feeling that you have no racial relationship to the Jews at all in spite of the fact that you are of the Hebrew race. This is a true feeling, and the only thing which relates you to the Jewish race is the fact that your mental body

is on the first ray which is the same as the soul of Judaea. The soul knows no distinctions or differences and on soul levels no problem of any kind exists—except the *problem of understanding love*. Of this you know much.

Your soul ray focusses itself in and through your astral body and your personality ray does the same. Hence your problem and hence the facility with which you can relate the soul and personality rays and can carry through their blended energies to the heart centre. The increasing use of this line of force is one of your practical demonstrations of the future. The second thing which you need to do is to take these energies of the soul and of the personality, add to them the energy of the [Page 156] heart centre and then learn how to carry all three to the head centre and there blend them with the power of your first ray mind. This first ray mental power, you must learn to bring definitely down into the head centre by an act of the creative imagination and hold it steadily there....

I would ask you—as far as you possibly can—to insulate yourself from fear and from the effect of the world situation and its allied problems. The future for you is planned and you can take the right steps through the power of your illumined mind. I would ask you to carry forward this insulation along the line of love, using the ancient method which has been called "the wheel of living fire which burns not but ever heals." This method is occult and safe and constitutes no barrier to relationships as does the building of a separative wall. The method is as follows:

See before you a wheel of fire with seven spokes. See it immediately before your eyes. Then, by an act of the creative imagination, see yourself standing in the centre at the hub of the wheel; there regard yourself as if you were that hub. From that central position, send out the seven streams of living love, radiating upon the world. When you do this you serve and are, at the same time, completely protected. This exercise can be come instantaneous and effective. It generates a protective force and at the same time makes you a living centre of light and love.

Be not distressed, my brother, but in calmness and in peace pursue your way. There is no life, at this time, without its difficult lot to bear, and what matter what it is? Love all. Serve all. Preserve your mental integrity and be not influenced by those whose hearts are bitter or whose tongues are cruel. Life is initiation and for this you are prepared. The crises in the life of the soul work out along certain lines as major initiations. I am here giving you a hint. For this too you are, as you know, being prepared. I stand behind you with understanding and with strength. I give you my blessing, my brother.

NOTE: *Under the most trying conditions, this disciple is steadily carrying on and working with K.H. and serving with the Tibetan's group.*

[Page 157]

To J. W. K-P.

November 1931

BROTHER OF MINE:

I would conjure you to face the future with joy and optimism. Courage you always have but joy you lack. With you, as with F.C.D., much of the physical plane activity is hampered by etheric devitalisation, though the causes producing the existing condition differ. During the past years, I have many times conveyed to you a message the summation of which lies in the emphasis I lay on steadfastness in meditation. Etheric vitalisation lies in meditation where you are concerned and the bringing in of energy to your physical body through its instrumentality. Diet, fresh air and freedom from concern all aid the process but the main cure for you and the source of success in all your work lies in your persistence in meditation and your contemplative endurance.

The conservation of energy is wise, yet you have untold reserves upon which to draw and as yet you use them not as you might. As before I have told you, you make not adequate use of the meditation period and your physical body suffers in consequence and therefore your work. There is much to be done and through meditation you can accomplish much. You might ask me, my brother, how to utilise the meditation period so as to benefit from it physically. The physical body will take care of itself when the source of supply lies open to use. A modification—to be made by yourself—of the attached meditation would be in order for you, omitting the detail of the stage of ascent but visualising the inflow of energy to the centres in the etheric body and the vitalisation, above all, of the heart and the throat centres. This should be carried forward in a rapid and definite manner and the rest of the meditation period should be given to group work, and to a consideration of the plans to be followed in the unfolding work of the larger group to which this group belongs.

You will comprehend what I mean, brother of mine, when I repeat to you the ancient formula:

"Out of the lotus in the head springs the flower of bliss.  
Its earliest form is joy.

[Page 158]

Out of the lotus in the heart springs the flower of love.  
Its earliest indication, wisdom is.

Out of the lotus in the throat emerges the flower of living forms.  
The earliest sign is understanding of the Plan."

Joy, wisdom and the Plan! These are for you the three points which must be matured. For B.S.W. it was wisdom, strength and beauty. For you, these other three. You two are very close—closer than either of you have realised. Weakness for you both lies in the failure of one or other of the manifestations of power to flourish. When B. S. W. knows the true significance of beauty and you of joy, release and fuller service will be yours.

June 1933

I have the same word for you again, my brother. I say to you again and yet again, "Let the *joy* of the Lord be your strength." There is much to be done and in many ways. Steps have been taken to fit you for what you have to do. Go forward as at present. Let the Plan absorb you but remember at the same time that it works out step by step and that the true helper of the Plan is he who visions it as it may be in the cycle of the life but who also sees the small and immediate step ahead. Therein lies the difference between the mystic and the occultist.

You are in much better physical condition and your registration of joy must work out also in happiness and eventually in bliss. For you, too, today I have a *mantram* which may be of service:

"Joy settles as a bird within the heart but has winged its way from the secret place within the head. I am that bird of joy. Therefore, with joy I serve."

You will know whereof I speak when I say that your personality detachment must develop into a deeper attachment to the souls within the forms. Thus understanding grows. There is a vice of detachment as well as a vice of attachment and the true servant of the Plan seeks the middle way. You have a sphere of potent usefulness within my group. You give stability and [Page 159] you carry the gift of assured belief. Each member of my group has been chosen for what he can contribute to the whole....

June 1934

#### BROTHER OF MINE:

I would like at this time to make the comment—one of major importance to you—that you are now entering upon the work for which you incarnated. The members of the New Group of World Servers—e'en when they work without mental realisation (not as you do, for you know somewhat of the Plan)—are, nevertheless, working "under impression," as it is called. Their main duty, and the duty to which their souls call them, is to preserve an inner sensitivity. This they do in the majority of cases and, where there is not your background of esoteric knowledge, their intense interest in their work makes them one-pointed and dedicated to their task. Therefore, all personality reactions are subordinated to the work in hand and the lower man presents no impediments to that impression. With you, as with all the members of my group, there *is* a realisation of the Plan and an inner determination to cooperate and this facilitates the work. For you, therefore, in the immediate future, two things are required. Your sensitivity to inner impression must grow and increase; your *will* also must be more dynamically used.

These two points I have in view as I consider the nature of the meditation which I must assign to you. The condition of increased sensitivity is dependent upon a perfected alignment and the other upon the right seizure of opportunity, upon directed skill in action and upon a sustained egoic one-pointedness. Therefore, there must be a preservation of such characteristics—with persistence—throughout the day. Your morning meditation should be of a brief and yet potent character and can best be described by the following words: Alignment. Dedication. Directed thought. Recognition of the Plan. Clear-cut realisation. Steady Will. For you, meditation is an assuming of an attitude and its preservation throughout the work of the day. My brother, we can translate all the above into four stages [Page 160] which definitely relate to *your life theme*, if I may so call it. Begin always with the fourth or final stage



and work through to the first:

1. You live with the idea and you constructively embody it. This is being or realisation.
2. The purpose becomes your purpose and your will is, therefore, the will of the Plan. Towards this higher will, your personal will is steadily directed.
3. This "qualifies" your life in the three worlds and you become potently characterised by the quality of the unfolding Plan. Upon this quality you must meditate.
4. Realisation of the nature, the purpose and the quality of the Plan to which it is your purpose to contribute. This conditions the form which your work will take.

Your task is to work with the Law of Supply. The demand is already there. Your work is to contribute to the success of the New Group of World Servers and to the spreading of the truth and to do this, as ever, with *joy*. As the demands of the work increase, you must learn to preserve your physical poise and good health, by due attention to food and exercise. You must learn to live increasingly the dual life of the disciple—a life of outer activity and of inner sensitivity. You have but little to fear, for much is already accomplished upon the inner planes. The seizure of opportunity, the recognition of opening doors and skill in activity—to these direct your attention. Your work for the New Group of World Servers is now beginning. There will *not* be asked of you more than you can accomplish. Use the instructions I give you and strengthen your link with me, for that is for you also an opening door of increased usefulness. Cultivate love for your fellowmen or rather, my brother and my friend, the externalising of that love which you have in full measure. In this will lie the recognition of those who constitute the world group. Here D.R.S. is of service to you for he throws a light on people.

In quietness and in confidence go forward along the Lighted Way and with expectancy as your keynote. Preserve a readiness to handle all that may eventuate. The link between you and your Master strengthens daily.

**[Page 161]**

January 1935

**BROTHER OF MINE:**

You face the three most strenuous years of your life and by the time you are forty-nine years old, your work will have fallen into such definite lines that you will see the Plan for future service with much greater clarity and will have acquired the desired momentum. Your work ahead lies now in cooperating with those who are the New Group of World Servers and in organising the financing through which much of their work may become possible. The work as it takes shape on the physical plane must be directed towards the spiritual uplift of the thinking people of the world in the first case and in the second place through them will come the uplift of the masses.

Your work must be largely selective and in the main educational. It will also involve the finding and the training of those who can cooperate. Workers increasingly will be drawn to Great Britain and to the continent of Europe. From the United States of America, the teaching must go out. But Europe is the

field for the educating of the world in the ideas of a true world unity and for the wise presentation of the Plan. From that continent can the inspiration go forth to the East and to the West.

Go forward into this work with sure courage and with no sense of pressure. Blend the wise methods of the present organisations with the vision of the newer types of work. This is a spiritual work in which you are engaged and it has educational objectives which have for their goal the dissemination of those principles which must govern world-living and world attitudes during the coming New Age. In the presentation of the work which the New Group of World Servers can do, certain definite and immediate possible programmes can be indicated, such as the educating of public opinion in the principle of non-separativeness. But to do this, much meditation and much clear thinking will be involved. The technique to be followed and the methods employed to arouse interest and to evoke the needed support are for Western disciples and workers to decide and not for me, your Oriental brother. I can but stimulate your soul to clarity of perception, to wise vision, to **[Page 162]** true understanding and to right planning. The rest of the work and the materialising of the project lies in your hands and with those who respond to the ideas presented.

As regards your personal development and training, brother of old, I can but enjoin upon you a consideration of the meditation work I gave in my last instruction to you and a renewed effort to meet its demands. You have no idea how a fresh access of power will come to you could you but discipline yourself into giving a dynamic twenty minutes each morning—prior to descending to the day's routine.... This has for years been your problem. Yet this scant twenty minutes, taken each morning with regularity at the hour of 8 A.M. would give you not only the joy you need in your strenuous service, the power and insight you require to stabilise your work, but also a larger measure of physical strength. Your body nature is so constituted that it responds to spiritual healing more than do the bodies of the majority.

July 1935

I have but little to say to you, my brother, as last year I wrote to you in detail and outlined to you the work of the coming years. I change not that work or my suggestions, for if I did so there would be no true synthesis in the output of this group. I am working on a prearranged Plan of my own which was the result of several years' close observation of the members of my group. I have seen no reason to change my original ideas or plan, because you have all developed as I foresaw, though one or two of the group are learning more slowly than the rest whilst one member of my group has unexpectedly leaped ahead.

Your work is being steadily consolidated and, as you lay the foundations deep and begin the superstructure, you must guard the original idea and the initial thoughtform from all possible deterioration. The difficulty of the spiritual builders and the architects of the Plan only really begins when that which they are constructing becomes public property and subject, therefore, to criticism and outer help. Then the task of preserving the original purity of idea and of purpose becomes onerous.

**[Page 163]**

Be prepared for expansion of the work. But expand according to plan and not according to emergency, for you are building in collaboration with the inner Builders and the two structures must be counterparts. Ponder on this, yet be not rigid on non-essentials.

Take the tensivity of your inner pressure off the work for awhile, my brother. The momentum at this time is adequate to carry the plans forward. Therefore, hold steady, brood deeply but drive not.

January 1936

#### BROTHER OF MINE:

Every perfecting organism must have in it those elements of life and power which embody the energy of the three aspects of divinity. It must likewise have those force channels through which the other four types of divine energy may express themselves. This may be provided by those disciples who are on each of the seven rays indicated, or by those disciples who can, through their purity and consecration, carry any type of energy which the Hierarchy may choose to project into an organism through their agency. The New Group of World Servers is a rapidly developing organism which must be preserved from undue crystallisation and over-organisation. It must, however, express itself through all the seven ways of divine manifestation. You and your associates have—if you so choose and because we have offered you the opportunity—much to do with the right organisation of the outer expression of the New Group of World Servers. After the initial, preparatory period is over, what has been done subjectively and objectively will be so definite in its effects that the future lines of emergence and the policies and activities will be relatively stable and unalterable. This is a responsibility which must be faced.

The task is, however, complicated because the New Group of World Servers has in it so many aspirants and some disciples of whom you can know nothing; these are also working actively and under the new impulses, frequently without being aware of their affiliation as cooperators.

#### [Page 164]

It is necessary, therefore, for you and other members of my group of workers to hold yourselves sensitive to the new factors and to the people whose task it is—*equally* with the group to which you belong and recognise—to precipitate the new group activities, the new attitudes and the new techniques. Hence, again, the necessity for a trained inner attentiveness, not only to the voice of your own soul, to my voice and to group impression but also to the voices of those who will be attracted to the group whom you recognise by similarity of purpose, of method and of attitude. This, my brother, is not easy.

This year should see you achieving a greater inner freedom and a clearer spirit of true liberation which will express itself in an attitude of real, and not assumed, joy and peace and a less *weighed down* spirit of responsibility. It must be remembered that this is a group responsibility. Your task is the attaining of a keener and more sensitive reaction to subtle and spiritual impression and to the group impulses of the New Group of World Servers.... As you go forward with this task, the right method of approach to those working in the New Group of World Servers will appear, the needed doors will open and the correct way of evoking interest will easily become apparent. The work upon the inner planes is already done and only the awakening of the brain and of the objective mind remains to be accomplished in connection with these individuals.

One other point remains for me to touch upon. Your orientation to the Plan is right, and you have wisdom and strength. Conserve, however, your strength and remember that right relaxation is just as much a part of the service you can render as the strenuous, unremitting work which leads to *enforced* and perhaps inconvenient interludes of gaining physical strength. The steady, unbroken, inner push,

carried forward through right organisation of the outer factors of time and physical strength is essential. It is not possible, unless there is a balanced life of service, of recreation and again of service.

June 1936

BROTHER OF OLD:

You are in process of gathering together your forces for another cycle of activity in connection with the New Group [Page 165] of World Servers. Forget not, all creative processes proceed with a cyclic rhythm. The rhythm set by the New Group of World Servers is a three year cycle and to this rhythm you will find yourself conforming. The end of one such cycle came in May, 1936. Another towards which we will proceed in a mounting crescendo of work and of success will be in May, 1939. The third will come in May, 1942. Have these dates carefully in mind and thus lay your plans for the future. Thus will you be working with the law and along the lines of least resistance. Make each three year cycle conform to the rhythm of creation. In the first year, lay your emphasis upon the activity of the manifesting principle, using that which appears and with which you have to work. In the second year, let the clarity and the quality of the note to be sounded by the manifesting form appear and be heard. In the third year, behind the form and expressing itself through the quality, let the livingness and the work of the indwelling life emerge for all to see. Bear this in mind as you consolidate the work. The keynote of the first year's work is consolidation, that of the second year must be expansion whilst the keynote of the third year must be the making of a definite impact upon the public consciousness, by the sounding and the emphasising of some one clear note. If this cyclic measure is kept thus in mind, no serious mistakes will be made.... The New Group of World Servers must work in these three year cycles and the foundation of cyclic attainment must be laid. This cyclic rhythm will release from strain and yet enable the workers in the Group to feel that there is no failure. It is impossible to do good work where a sense of failure or lack of attainment is found.

One thing I would like here to point out and that is that there are many in other countries, scattered all over the world, who have a close and intimate work to do because they are actively associated with the New Group of World Servers. They have not yet made their contact with you or with those in my particular group of disciples. You must learn, as must the other members of my group, to recognise them. Where there is a recognition of principles, of impartiality in service and pure intelligent goodwill, then give freely of your time and help. Hold out the hand of fellowship. Where there is life and the [Page 166] type of seed is one, then the same flower will appear throughout the world in all lands. Naught can alter the expression of the type and the genus of the manifestation. Bear this in mind.

As for you, my brother, keep close to your own soul. Walk carefully and guardedly. Tread fearlessly and joyously in the light of your soul and in the blended light of your group brothers.

January 1937

BROTHER OF OLD:

With true first ray brevity, you have replied to certain questions which I have put to you and yet these replies are—from my point of view—most disclosing. With you, as with F.C.D. and R.S.U., the main

difficulty is lethargy, based on a genuine physical disability. It is not my intention, therefore, to urge you to a greater activity but to a greater organisation upon the inner planes and greater intuitive reflection. This group of disciples has undertaken to do two things:

1. To assist the work of the New Group of World Servers in linking them, widely and consciously, to the men of goodwill throughout the world. This has to be done in order to bring in right and new conditions upon the earth.
2. To find and organise the needed funds for this task. The last is in many ways the outer expression of the first, for just as money has been in the past the instrument of men's selfishness, now it must be the instrument of their goodwill. I commend this to you as a real thought and so to continue to use it (employing an American phrase) as a talking point.

The above is simply a summation of the task immediately ahead of all of you who are seeking to aid in our work and to this task I urge you and all associated with me. The walls of difficulty must go down and success must follow effort—the united pressure of determined souls pushing through to victory in spite of real odds. This united and definite effort must be carried forward without discouragement or questioning—with due attention to the time factor and with a sense of urgency. This will [Page 167] negate all lost motion and will permit no opportunity to slide. There are, my brother, many who will give their cooperation but who, at this time, sidetrack their cooperation, owing to fear or to the over-emphasis of non-essentials. I refer here to those men of goodwill who are today aware of the urgency of the Master's work but still hold back assistance in full measure. There are those also who do not realise the urgency and are unaware of the immediacy of the Plan or even that there is a Plan. They, however, when faced with the issue will give.

It is not for me to deal with this problem, as we shoulder not the responsibilities of the World Servers. I present it to you, my brother, and to my group, and I throw behind you the weight of my strength and the stimulation of my love. One-pointed, directed effort can achieve results in spite of world conditions, misrepresentation by those who do not understand and the failure of responsive interest on the part of one's co-disciples—throughout the world or close at hand.

Brace yourself, therefore, and with the other members of my group push through. Stand steady and do not be so seriously troubled as to the progress of the work which seems not yet to move as rapidly as desired. When the movement does come, it will be rapid....

The following three sentences may aid you in handling your problem and help your progress as a worker:

1. *The sense of responsibility* shines forth in flickering flames from every soul which has sought and found alignment. Fan those flames into a steady fire in every soul you meet. Ponder on this.
2. *The sense of sacrifice* is faintly seen in every soul that loves the Plan. Teach them that sacrifice must touch the depths of giving and not call forth that which upon the surface lies or that which can be known. The unseen sacrifice must go with that which can be seen. Teach this.
3. *The sense of comradeship* is surely known by each and all of you but needs the deepening of service shared. Shew this and draw it forth. The comradeship of burdens shared, the sense of deep response to

need, the comradeship of service rendered, the urge to sacrifice—teach these to those who seek to work within the Master's plan and show all three yourself.

**[Page 168]**

July 1937

Your *mental body*, my brother, is upon the fourth Ray of Harmony through Conflict. Hence your power to harmonise, to unify and to comprehend. At the same time (thus indicating soul purpose), it took a fourth ray mental nature (with its love of harmony through conflict) to handle the particular task which your soul assigned, and the undertaking upon which you are engaged in the aiding of the Plan.

Your second ray *astral body* greatly facilitates your work, giving you understanding and harmlessness; your emotions thus do not interfere with your judgment and your decisions. But the combination of a fourth ray mental body and a second ray emotional vehicle requires careful watching so as to preserve the first ray balance as you grow older and tendencies crystallise into habits. The only way to do this is to deepen and establish the soul contact which (although of the first ray) is, as you will remember, the first subray of the second ray.

As you have already guessed, your *physical body* is on the seventh ray. Hence your Masonic opportunity and your ability to organise and to rule. I would remind you all that when the statement is made that the physical body is upon the seventh ray, it means that the atoms of the brain, in particular, are coloured and motivated by seventh ray energy. So it is with all the rays upon which a physical vehicle may be found. This provides a definite opportunity to those so constituted at this time in connection with the seventh ray, as it is coming into influence so rapidly. At the same time it provides a problem—that unending problem of the balancing of forces which is the major task of the initiate or of those in training for initiation. Viewing you, therefore, as a complete unit, your rays are:

1. The soul ray—the first Ray of Power or Will.
2. The personality ray—the second Ray of Love-Wisdom.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

**[Page 169]**

January 1938

Three words I gave to you, my friend and brother, in my last communication. They were: Responsibility, Sacrifice and Comradeship. I urged on you the task of awakening the aspirants by whom you are surrounded to an understanding of their significance. You comprehend them yourself, but they must be exemplified, explained and nurtured in all whom you draw into the circle of group influence as collaborators and cooperators with the Plan. Responsibility you can shoulder and have always shouldered. Sacrifice you have always rendered and understood. Your values are sound on this and you want nothing for the separated self. Comradeship, you are learning and it is not an easy lesson at any time for first ray souls to master and express. The littleness of the personalities and the pettiness of individual points of view are irksome to the server of the Plan who stands, serene and detached,



upon a first ray pinnacle of vision and resultant comprehension.

I have three points to take up with you and my message to you is brief. I seek not to impose upon you a definite meditation, beyond suggesting that, as you face and shoulder an increasingly wide financial responsibility, you persist in that brooding meditation in relation to the problem which I gave you a while ago. You are coming—as a first ray disciple who is proving himself—under a closer supervision by your Master. My task is now only to stand by. The three points which I would impress upon you are as follows:

1. Waste not time in backward looking nor in futile consideration of the wisdom or the non-wisdom of past undertakings. Go forward with confidence and intensity. Months of focussed and intense action lie ahead of you and, rightly carried forward, success awaits you in the gathering of the needed equipment to do the Master's work and aid the Plan.
2. Handle with care the force which flows through you as you shift increasingly into the consciousness of your first ray soul and into a first ray Master's group. See to it that your second ray personality can rightly deal with that force, blending it with love and tempering its power with **[Page 170]** understanding. The first ray force must deal with circumstance and must *not* make its impact upon personalities. It is needed *to force issues and determine results* (note that phrase) but not to shatter and to hurt. True impersonality must be borne in mind and your personality must note its effect upon other personalities and offset its innate and oft most useful destructive work.
3. Ponder on joy, happiness, gaiety and bliss; these release the channels of the inner life and reach—in a wide circle—many kinds of men. They heal and cleanse the physical body and help you do your work with little effort, a proper sense of values and a detachment which is based on love and not isolation.

In closing I would say: I am not dissatisfied with the work which has been done by you and the workers in the field but I call you all to deeper understanding and increased activity.

For you, my brother, I have this word. Let not the glamour of fatigue and of disappointment over world conditions lead to abortive work. Fight not the glamour which seeks to impose itself upon you with your first ray indifference—a potent attitude easily assumed by you as by all first ray types. Fight it by non-recognition and by complete absorption in the immediate task; I refer to a wise absorption which neglects no due physical care nor due time for relaxation. The work goes forward in the world along the correct, indicated inner lines. The disciple who has achieved a measure of sensitivity to the Whole must learn to discriminate between aspects of that whole. You are too sensitive to the desire and feeling aspects of the world personality and the glamour of your own reaction to this. Learn to register with equal sensitivity the mass of the world idealisms and aspiring thought; then the glamour of fatigue and of innate disgust will give place to a keen interest and understanding of the glamour-free disciple.

January 1940

MY BROTHER:

The pressure of the work is heavy upon you and it still remains. I have no particular instruction to give you at this time because what has been initiated will achieve its own momentum and travel towards its

inevitable conclusion. I will [Page 171] only add that the effort you are making to meet the demands of the work which I have outlined, draws forth my approval and—if persisted in—should prove of *prolonged* service to humanity. I would ask you to note the word "prolonged" because you are building for the future and, in the future, the true significance of accomplishment will be yours. Proceed, therefore, with patience, with skill in action and with an unmoved persistence.

In reference to the work of fusion at which you must arrive in connection with your bodily forces and your soul energy, I would call your attention to the fact that your soul energy is focussed in your physical equipment, thus bringing together the energy of your soul and the force of your seventh ray brain. There is, consequently, a direct alignment between soul and brain and this must be deepened, understood and utilised. Your personality energy (which is of the second ray) is focussed in your fourth ray mind. This leaves your astral body as a unity—by itself, from our standpoint of consideration—and this is, in your case, as it should be. You have a powerful astral body of sufficiently poised control to proceed with the task and the solution of personal relationships, without the undue pressure of personality reactions. Some day a study will be made of the fact that practically all reactions are of an astral or emotional nature, except the reactions of the physical mechanism to the outer tangible environment. This is not yet sufficiently noted by orthodox psychology. The reactions of the personality to the soul and of the astral body to the subjective life are of vital interest to the esotericist.

The fusion must, therefore, be made between the mind and the brain, each of which expresses one of the two major energies. That fusion already partially exists. When it is consummated, the mental goal of harmony through conflict will be superseded by the inflow of love, working with power through the brain and (incidentally) your general physical health will speedily improve. How shall this be brought about, my brother? The first stage is one of real difficulty, particularly to first ray people. It comes through the power of visualisation. That is why ritual is of value to such as you and Masonry—being on the first ray and emanating, consequently, from Shamballa—aids the process of visualisation. It gives colour and performance [Page 172] of a tangible kind to inner, subjective activity. Visualisation is a powerful agent in the evocation of the creative imagination. Let me here give you a hint. If you use this idea in the planning of the work which you seek to do for the Hierarchy and for which we are seeking to hold you responsible, and if you carry into all that work the ideal of ritual, of rhythm and of energy distribution, you will evoke a synthetic pattern, a unified procedure and a harmonious working out of the Plan.

Therefore, I would ask you to give ten minutes each day to the pictorial visualisation of your entire work and programme. See each phase of it as a lotus of living beauty, connected with all the other phases by lines of fiery energy, thus bringing all parts of it into one whole. All the different phases will form a great unity of light and love, expressing itself through the will-to-good. Be not side-tracked when doing this. Use the building energy of your second ray personality and the seventh ray energy of your brain, because through your brain, your first ray soul energy is expressing itself. You do not here *consciously* work as a soul. You work with as much soul energy as can express itself at any given time through your brain. If you worked with pure soul energy and from soul levels, you would bring in too much of the Shamballa force for the delicate structure with which you are dealing.

Precede all that you do with a definite effort to bring about the following alignments and in the following order:

1. The alignment of all personality forces with the energy of the personality, focussed in the mind nature. This means an aligned personality with the focus of the attention in the intellect.
2. The alignment of the personality with the soul. This means bringing the mind—which is focussing all the lower energies—into direct relation with the soul.
3. The alignment of soul and brain. This is brought about by dropping the personality and all its forces out of your consciousness altogether and relating soul and brain by an act of the will.

When you have done this, then swing back into the mind nature and, focussed there, proceed with the work of visualisation, as I have above suggested. Build your picture stage by stage.

**[Page 173]**

Go forward with courage, hope and joy, plus understanding, my brother. Train those who work with you with painstaking care, for much depends upon them. Remember always that you do *not* work alone.

NOTE: *This disciple is still actively engaged in the Tibetan's work.*

**To R. A. J.**

August 1936

MY BROTHER:

The press of work has led to some delay in my writing my personal instructions to you. I realise, however, that you have much real patience and hence have felt no sense of pressure. Those of us who teach from the inner side have usually to deal with two extreme positions where our disciples are concerned. We have to protect ourselves from the importunities of those who are spiritually selfish (oft unconsciously) and over-eager for development and teaching; we have also to stimulate those disciples, who are slow and cautious and doubtful to a more ready and "approaching" attitude. Those aspirants and disciples, who stand ready to be taught when opportunity offers, ought to continue steadfastly with their work even when apparently there is no inner contact. These disciples offer no strain to the inner teacher and, in the last analysis, make the most progress.

You have given your life to the craft of teaching and consequently there is now given to you a more expansive view of the underlying purpose of the planetary, educational movement. In this movement, those of you who have some inner vision and who can grasp the magnitude of the Plan to bridge the gap between the higher and lower mind can contribute much to our endeavour, for you can build on mental levels. I am pointing this out, because, for you, this inner mental work is at present essential—a mental work to be carried on in the *egoic consciousness*. This is neither the consciousness of the concrete levels of the intellect nor the more abstract levels of the intuition. During the next few months the need, for you, is to work at a more instantaneous and definite alignment. To this end, you will find, at the close of this instruction, that I **[Page 174]** have given you a meditation which makes this

alignment its major objective.

Also, in order to clarify your mind in this connection, I am going to ask you to search for all that I may have said regarding alignment in my various books. Will you write them all down and then, after due study of them, will you write a paper on the nature of true alignment. In this way, you will stabilise your own knowledge and serve your co-disciples by bringing to their recollection in unified form all that I may have said. Write out each passage, my brother, in full, gathering them out of the various books and present them in ordered sequence so that the simpler instruction comes first and the more abstruse last.

You might well ask at the start of your personal work with me, what I consider your major requirement at this time. In the equipment of all disciples there is always much that is lacking and a good deal that should be eliminated. It is, however, needless and useless to attack all points at once and, therefore, I say to you at this time that your major need is a speedier and steadier *high* vibration. Your progress on the Path has been earnest and steady and your life tendency has been directly oriented towards your goal; but your rhythm, or rather, your spiritual heart beat, is slow and this should be speeded up. You must move more quickly on the Path; this will come through a more active mental attitude. The vibratory rate of the bodies differs. The astral body vibrates more quickly than does the physical, and the mental body has a higher and more rapid vibration than the astral. It is on the mental plane and in the mind consciousness that you must seek to live. This will enable you (after two or three years' work with me) to "stand in spiritual being," a thing which at this time you only do under strong mental stress and strain, for it is not yet a life habit.

My blessing rests upon you in a new way, e'en though for four years I have interiorly worked with you.

March 1937

BROTHER OF MINE:

The implications of the past year, in your particular case, are not hard to read. There has been a steady unfoldment, and [Page 175] yet at times some real discouragement. There has been a renewing of your determination to press forward at all costs and yet some sense of failure, based largely upon physical fatigue and the pressures of life. No one but yourself guesses how tired you have been at times. There have been a few high moments and a good deal of valley experience, but usually the steady monotony of a career which has become an established habit and in which you long frequently for the manifestation of earlier enthusiasms. This is, however, inevitable and is one of the things which occur to disciples who are truly on the Path. The outer plane life is followed almost automatically, and much of it falls, through habit, below the threshold of consciousness, and produces thereby system, regularity, and good discipline. If this becomes the centre of consciousness, there is aridness, a longing for change and for early "excitements" (using that word in its more technical, psychological sense) which would give the sense of reality to the outer work. But this trained responsiveness to environing conditions, leading, as I have said, to right automatic habits of response, should be regarded as a liberation, setting you free for the deepening and the excitation of the inner, subjective life, wherein your centre of consciousness will become increasingly focussed. I am pointing this out to you as I feel (while I study your general condition) that this *consciousness of release* is one which you greatly need. The deep undercurrent of spiritual aspiration and mental attention to the impact of the soul is much

needed by you all, and by you especially.

You have worked for some time at the alignment of the personality. This directed attention to the matter must have, and has, produced results, even if you yourself remain unaware of them. Others are conscious of them even if they cannot express to you wherein they sense the change.

To change your meditation is not my intention but I am going to give you seven seed thoughts and will ask you to concentrate upon them in your meditation period. Otherwise keep the meditation the same as earlier indicated. These seven thoughts are as follows:

1st month—*The Power of the Soul* pours like a steady current through my life. I sense it in my attitude to life, [Page 176] and in the light it brings as it sweeps through all the aspects of my nature. May that power strengthen my will to serve.

2nd month—*The Light of the Soul* streams forth like a beacon light upon my way; and in that light I see the light in others. I know I travel not alone.

3rd month—*The Love of the Soul* wells up within my heart; and understanding, pity, love and self-forgetfulness arise. I carry love to all I meet. I meet men's love with love and remember not myself.

4th month—*The Joy of the Soul* irradiates my life, and lightens all the burdens which those I meet may carry. The Joy of the Lord is my strength, and I develop strength in joy for others.

5th month—*The Purity of the Soul* acts like a cleansing flood and bathes my lower self in the "waters of purification." The body of desire is rendered pure and clean and strong. I can then become a cleansing force to all I meet.

6th month—*The Will of the Soul* becomes my will. I know no other. That will is love and peace and power and strength to live. It bears me on. It leads me to the Cross and to the Resurrection. Thus only can I raise and lift my fellowmen.

7th month—*The Presence of the Soul* abides with me. I walk with God by night and day. I stand with God upon the ways of men; the shadow of His Presence which is the Presence of my soul, reveals the God on every hand, in every man. I see divinity on every hand in every form.

I think, my brother, that if you ponder upon these thoughts and if you endeavour to incorporate them into the meditation upon alignment which I earlier gave to you, you will gain in power to do God's will. The two aspects of yourself—the aligned personality and the attentive soul—will march towards unity.

I give you no set work to do this time as I would have you carry out the instructions last given. However, if you care to [Page 177] note each month, the significance which may appear to you in your meditation work, you would crystallise your vague reactions and make the power behind these mantric formulas your own.

One word more I would now give to you, my brother. Stand steady and know that you are *not* alone. This group of disciples in my Ashram is not as yet an integrated whole; its personnel is not yet complete; but it does constitute already a harbour of refuge upon the inner planes. The love of your co-

disciples is yours. May I also tell you: I, too, "stand by" you in understanding strength.

December 1937

MY BROTHER:

I wonder if you have noticed (and when I say "you" I refer to all the disciples in this ashramic group) that nearly all of you are on the second ray egoically. The reason for this choice of second ray souls to work in this group, is because this ray is pre-eminently the teaching ray, the ray that is sometimes called that of "light-giving influence" or the "ray of the illuminator." The task of all true educators is to bring light to the minds of those they instruct, so that they may walk more securely in the way which leads to the goal for any particular incarnation. It was, therefore, obvious that the major influence, dominating the group, would be that of the second ray. The interesting thing to note, however, is that in practically all the cases it is the soul ray which has this predominating influence. There are no second ray personalities in this group. This requires, consequently, much definitely applied activity on the part of all of you in order to cause its manifested expression.

The next thing to note is that the personality rays are—with one exception—on the line of 1-3-5-7, showing thereby a tendency to preserve balance and to offset the powerfully controlling line of 2-4-6. I want this word *balance* to be much in your minds as you study the work of the Ashram and the group inter-relation. Only the balanced person can truly meet the need of those entrusted to him to teach or can handle with wisdom the two lines of synthesised force which are brought into conjunction in every teaching process. These two lines [Page 178] are the five lines of energy which compose the teacher's equipment and those which compose the equipment of the one who is to be taught.

In no profession is the attitude of the observer more required than in the teaching profession, and in no profession is the correct handling of one's personal forces of greater importance. This realisation will produce automatically two techniques which later we can study in greater detail: the technique of controlling one's own forces so that there can be no undue or dangerous pressure, and the technique of employing pressure correctly so as to evoke response in the one being taught. This constitutes a definite science and we shall deal with it as we proceed with our study.

One of the things which I seek to do today is to give you an analysis of the rays which determine your personality equipment so that you can balance your development to the best possible advantage, and know with what forces you can work. Another point also will emerge in time and that is the nature of the adjustment you will have to make to relate yourself to your co-disciples. These adjustments will be along the lines of innate predispositions and their utilisation to the best advantage in order to bring about an understanding which will lead to good and creative activity.

Then, my brother, I will give you and all in my group a meditation which will aid you in balancing your problem of interior ray inter-relation and, in this way, we shall gather together some ray meditations which may prove of value not only to yourself but to others, if used with due care. This is a thing which I have long wanted to do.

It is known to you that your major rays are the second and the seventh. The latter gives to you, if you can but understand it and choose to use it rightly, the power to take the light which is in you and in the pupil, and apply it to the enlightening of physical plane living, for the seventh ray is the ray controlling



spirit-matter relationships.

Your *mental ray* is that of the fourth, the Ray of Harmony through Conflict, of beauty through order, and of unity through understanding. This, being on the line of your soul ray, will [Page 179] tend to bring about rapid contact with the soul, via the mind, if you apply yourself with diligence to the task involved. Your whole life problem is, therefore, that of relationships, both within yourself and in your chosen field of service. This is naturally true of all, but your particular battlefield in this connection lies in the reconciling of the forces warring within your own nature and in your particular environment. It is *not* the Kurukshetra of the "pairs of opposites," wherein Arjuna sits in the middle and seeks to balance the warring forces. It is the battlefield of higher relations—those between the soul and the personality, and between what you are in this life and the environment in which you find your chosen field of service. Your personal release lies in the production of harmony through conflict, and your best technique is to produce this harmonising influence within your environment *as the result* of your inner conflict, silently waged in the shrine of the mind.

Your *astral or emotional body* is on the sixth ray, so that again you have a line of force direct from the soul. In your case, this sixth ray energy shows itself predominantly as devotion to duty as realised, and to responsibility as recognised, and not so much in devotion to persons or even ideals. This has constituted a paramount balancing factor in your life.

Your problem will appear more clearly to you when I tell you that the ray of your *physical body* is the second.

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the seventh Ray of Ceremonial Order.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the sixth Ray of Devotion and Idealism.
5. The ray of the physical body—the second Ray of Love-Wisdom.

This means that your entire equipment is along the second ray line of force and, therefore, much wise balancing is required. But how can this be done? And along what line of difficulty will the problem, which this situation brings about, [Page 180] be expected to emerge? I wonder if I can make it clear to you by pointing out that as the vehicles of the lower nature are on the same line as the soul influence, two difficulties will be present and should be recognised:

1. The influence of the ego or soul will come so easily at your particular point in evolution that the chances are that you will not recognise it; its vibration will be similar to the accustomed notes of your various bodies. You have, therefore, to train yourself in the art of differentiation so that you can recognise at will the various tones of your three bodies and can easily distinguish when there is present the tone of the soul, and react to its note or vibration. The secret of the power to distinguish the nuances of any particular line (such as your predominating line of 2-4-6) is through an increasing, *planned* sensitivity.
2. Where all lines of influences are related and similar, there will always be a tendency to negativity and a failure (except in moments of emergency) to assume a positive attitude—particularly towards the soul. What is needed in your case is more of the positive vibration of the first ray line of force, and to this line your seventh ray personality is the only open door. The inauguration of a regime of the *power*

*aspect of love* would greatly help you. The understanding, identifying aspects of love are yours in great measure; much will come to you however if you use the will aspect of love through the medium of your seventh ray personality. I do not here refer to the will-to-love, my brother. That you have. I refer to the power-to-love and, through love intelligently and powerfully applied, to evoke right conditions in your environment. I would have you ponder on this and do the following first ray meditation....

Go forth to the day's work expecting and looking for the results of this first ray meditation. Know that those results are assured just as long as you can "stand with power in spiritual being."

**[Page 181]**

August 1938

BROTHER OF MINE:

It is not my intent to do more than to give you a few brief words, a suggested meditation and a short elucidation of certain words which should embody for you your personality goal. You have so much study, and life today is so intense and full that a multitude of words might fall on ears stunned by the noise and glamour of our modern world.

You have had a year of strain, interior strain predominantly. I believe you realise that you are the better for it. Only in the stress of circumstances can the full power of the soul be evoked. Such is the law. The coming year may show but little relief or lessening of the strain but you are (interiorly again) far better equipped to handle it.

A word upon which I seek to lay stress is *alignment*. You need to develop a straight and direct contact between soul and brain for that is the distinctive feature in all disciples of experience. You have already brought about an alignment between the mind and the brain. The higher needed alignment has been much bettered and you need not work so hard now at developing that capacity. You need, however, to employ the line of force which you have succeeded in establishing between the soul and the personality with greater frequency and more facility. The result of this would be that the significance of two other words would become apparent and you would radiate light and love and become increasingly an inspiration to others. This second word, *radiation*, should form the key of your life until next I instruct you. The peculiar type of radiation which I want you to endeavour to express is that light which reaches others upon the wings of *joy*.

I would remind you here that *happiness* is the result of achieved personality desire; *joy* is the expression of the soul's surety, whilst *bliss* is the consummation which the monad bestows upon the initiate.

Prior to your group meditation, my brother, I would have you do the following brief spiritual exercise—as the Christian mystics call it:

**[Page 182]**

1. Sound the O.M. three times as a personality, achieving alignment; then sound it three times as the soul, conferring inspiration.

2. Then, focussing yourself at as high a point as possible and using the creative imagination to your fullest capacity, see the radiation of love as light pouring from the soul and raying forth as a mental influence to others, as an emotional benediction to others, and as vital life in your aura and physical presence.

3. Sound the O.M. again three times as an integrated personality and soul, fused and blended into one.

My blessing rests upon you.

January 1939

You have one glamour, my brother, which to you is well known. I will not give it a name for that is needless, and you will know whereof I speak. It is allied to fear and tunes you in on that potent and well developed world glamour. It is connected with your astral body and your emotional desire nature. It is very potent and of long persistence, constituting therefore, a powerful thought habit. Live as if it existed not. As you seek to function as a soul and to act as from soul levels, you will learn that things which are potent and apparent in your personality consciousness are *in fact* non-existent; they enter not into the consciousness of the soul. You will know to what I refer. I would, using a phrase with a modern significance, advise you "to forget" this glamour once and for all. Let not this glamour limit the impression which you are in a position to make as you serve within your particular sphere of usefulness. Be not discouraged (which is an aspect of your particular glamour) at failing to see the results (in this life) of the conditioning which you are imposing on other lives. Remember, as a disciple, that in this life you are establishing those relations which may not manifest in their true importance until you—as a Master—gather around you your group for instruction; you are preparing for service many lives hence.

You are entering with renewed strength and vigour into the coming winter's work. Like many today, relief and release [Page 183] appear to lie in concentration upon your life-appointed task; in the performance and the perfection of duty is to be found a sense of contributing to the assuagement of the world need. Nevertheless, that does not suffice for a disciple, as you will have discovered; yet it constitutes for you a problem.

In teaching you, I seek to do three things:

1. Give training in the initial steps of technical discipleship so that a good foundation of knowledge in preparation for initiation is laid for future use.

2. Stimulate you to such an extent that the inner urge to express the spiritual reality (which is your true self) may overcome all the inertia which holds you down—as it does so many—to a restricted spiritual expression.

3. Integrate you more closely into the group life. I would remind you that in this group (if it is to be a true nucleus of the group life of the future) the disciple must recognise that it is the united group thinking, the unified group desire and the blended group activity which conditions its expression. This, in its turn, is the manifestation of the simultaneity and the synthesis produced by the sum total of the similar thoughts, desires and plans of the majority. It is for this reason, therefore, that I give you your

instructions, in the hope that they may pronouncedly condition the group thinking and in this way produce the needed subjective changes.

I have told you that you were establishing those relations which may *later* manifest. I wonder if you are proceeding in any way consciously to do so? These relations are of a nature different to those existing between you and your associates in your chosen field of work or between you and your group brothers. A disciple and later the initiate of some degree or other—from the highest to the lowest—has a twofold relation to establish and to hold:

1. With those of like degree with whom he is associated in the work. Then their united relation enables them (as a result of their group unity) to be en rapport with levels of consciousness and of activities higher than their own. This is, therefore, a group relation, dependent upon the established inter-relation of group members.

**[Page 184]**

2. With those to whom he is related karmically; or by his own choice which may not be karmic at all but a newly instituted decision; or by the choice of others opening to him avenues of contacts which he, himself, working alone, would never have made but which are the result of the *drawing* power of the group soul.

It will be of real value to you particularly to attempt to distinguish between these relations; to recognise and regulate those relations which are unavoidable and which are those definitely emerging from the past. These cannot be evaded and frequently constitute—through their interplay in the life of the disciple—a major life problem. The inter-relation between a disciple and the Ashram has also to be handled intelligently by him so that, by the subjective interplay, group fusion may proceed without hindrance and with dispatch. It is here that I would like to see closer integration and keener interest on your part. Your group attitude to your group brothers is somewhat negative, is it not? A more positive contact would be desirable.

I do not here refer to a personality contact such as the word "friendship" connotes but to an outgoing on your part to them and a receiving from them which is the higher spiritual connotation of the trite words "give and take." What do you give the group? What do you take from the group? Unless both exist there is no free circulation of the united thought and desire to which I referred above. Where these do not exist there is apt to be obstruction and blocking. It happens automatically without intention and is the result of a particular state of consciousness. This "gentle, unrecognised withdrawing" (as it has been termed) has its basis in many things. It can be a mode of self-protection, necessitated by long years of extreme sensitivity; this eventually must give place to the guarding of the group interests. It may be the result of shyness and of an inarticulate nature which longs and seeks for the companionship of the Way but knows not how to bring it into functioning *process*. It may be the result of a critical nature, for it is the critical mind which separates and divides, as you well know. It may again be caused by a habit of loneliness, induced by inherent natural tendencies, or by executive position and the circumstances of the individual life, or by sorrow **[Page 185]** or shock in early life experience. This must be balanced by an outgoing on the part of the soul which then shifts the whole problem of relations to a higher level of contact and brings release and the power to communicate, which is the hallmark of group life.

I would ask you to consider these thoughts with care and to ponder upon the establishment of group relations and their recognition in your brain consciousness, for it is your problem in connection with the group of which you are a part. To the exoteric relation must be added the inner. This I think you

know. Such a contact should be relatively easy for you as you have four rays out of the seven active in your nature and because those rays which are apt to produce separative attitudes in the early stages of expression (the first, third, and fifth) are lacking in this incarnation.

I wonder, my brother, if you have noted the relation which exists between joy and radiation—two key words which I gave you years ago for your guidance? Radiation is a tangible substance and potency, producing effects. Your radiation or "quality of effective auric contact" is recognised and evokes reaction upon the objective plane in your immediate environment and by those who contact you. It is the subjective, consciously focussed radiation to which I here call attention. This should produce effects without physical contact, and this should constitute your *joyful* service. Joy is the most powerful impulse behind the right kind of radiation.

I would ask you: How does a Master reach his group of disciples? Through direct radiation. It is the basis of all telepathic communication, group interplay, and potent usefulness.

As an exercise to foster this desirable process of effective radiation, I would ask you for the next few months to endeavour to reach two of your group brothers through directed thought, joy and outgoing love. Choose any two you like and seek to establish contact. I would suggest two that you do not know personally, if possible, for that will make the exercise more directly useful, and, therefore, constitute a more adequate test. There is need for some physical care, brother of mine, and also for the cultivation of a trained poise. Much you already have as training, but much will be demanded of you in **[Page 186]** the coming months and for this you must be prepared. Your life quality in expression is good. Intensification is all you need.

NOTE: *This disciple is still actively cooperating with the Tibetan.*

**To I. A. P.**

June 1938

**BROTHER OF OLD:**

The last few years have been for you years of strenuous activity and service, of personal discipline and difficulty and of hard work, accompanied by much external and interior upheaval. This you realise. It may be of some help and comfort to you if you realise also that this is known on the inner side and that none of it has been lost motion or waste of time. It has been for you a time of release and of liberation, little as you may grasp this fact.

Since 1917, I have watched your progress and your work. This will indicate to you how slowly we, who seek to help and guide our chelas, work. But it is by standing *alone* that all disciples grow and by feeling their way and discovering their own peculiar line of approach to the centre from which light streams out, and also by responding steadily and in realised loneliness to the call of duty and service. Now, however, the time has come when you can work with clearer vision, with a closer cooperation with and from the inner Centre and with less loneliness. You have now become a part of my group of

disciples and these, a chosen band of brothers, are standing by you; I, too, seek definitely to make myself known to you and to draw closer to you in helpfulness and understanding. My Ashram and those of you who are being affiliated with it are becoming closely connected and esoterically form one group.

I would ask you to realise that in this work which we are planning to do together, we work with complete and open frankness, seeking to hide nothing from each other. We will [Page 187] bring into the open the successes, the failures and the weaknesses and look at them together in the clear light which comes from the Centre and in each other's presence. Such is the method of the New Age groups. The utmost impartial impersonality is our goal, for such an attitude sets us free for deepened service.

I am communicating with you, my brother, as with a trained worker and as one who has proven his willingness and his ability to serve and to make sacrifices for his fellowmen. Our objective is to function as a group, pledged to a united service in which all personalities are submerged and only the light of the soul shines forth. In that light, you will see light on your problems, both individual problems and those arising in connection with the group or in your chosen field of service. Two things I would like, however, to bring to your attention at this time and only two:

First, that as you work and serve and strive to train yourself, you must learn to "go out" more definitely to others, offering them the opportunity to serve and help in the work you are endeavouring to do, no matter how inexperienced they may be or how full of faults. Ponder on this and seek to work *our* way, for this is ever what we, the teachers and guides on the inner side, have to do. We offered you opportunity and you must also offer opportunity to others.

Secondly, be not weighed down or over-distressed by the weight of the ignorance and the lack of development of the masses whom you see around you. The psychic atmosphere of the countries in which you work is peculiar and most difficult for the disciples who are working in connection with us, the workers in the Great White Lodge. It is easier for chelas who work in connection with the . . . . . Brotherhood (a branch of our activities). Such chelas do not, however, work with the intelligentsia or with the pioneers of the race or with the *thinking* aspirants. They work with the quality of spiritual aspiration to be found in the herd, in the mass, and not with or in the individual. They do not work with the type of person whom you can reach. I mention this because I know well the deep discouragement which can assail you as you react to the massed psychic impression. Release yourself from [Page 188] it in the assurance that the Great White Lodge is working for the aspirants and that the . . . . . Brotherhood is working with the illiterate and ignorant masses. It is one work but delegated to different groups who work in the closest possible association.

I am assigning you no special work at this time, for your time is fully occupied in service. I suggest a meditation to you....

January 1940

BROTHER OF MINE:

I would suggest to you that your major danger at this time lies in a glamour which is the result of loneliness. There are certain glammers which work out as the result of a too close and restricted inner,



spiritual life and an imposed introspection. Having no one to whom to talk and being far from your spiritual brothers, you are much alone; and being in a position of the one who teaches and who gives, you stand somewhat isolated and have withdrawn yourself—perhaps unduly, even if unavoidably—from the personality angle. This results in your creating a potent thoughtform of aspiration, of spiritual interpretation and of spiritual aims and goals. But this constitutes a thoughtform, my brother, no matter how lofty in nature, and can result in a pronounced glamour and a glamorous control in some form or another. It can speak to you and condition your psychology and of it you should be aware and so on guard; you should recognize it as your own creation, to be conditioned and controlled by you and not vice versa. You will, I think, know to what I refer.

Free yourself from this glamour for the sake of the service you have so efficiently rendered to us. Learn to recognise that the time limit is brief and that for you (as for your fellow disciples and for A.A.B.) only those things must be done which are of service to the whole and which are already set in motion. The initiating of new endeavours when the time in which to complete those for which you are responsible is relatively brief can constitute a glamour of a most handicapping nature. I thank you for what you have done in our service and I ask you **[Page 189]** to go forward along the lines you have already so firmly established.

*NOTE: This disciple is still struggling, under conditions of great loneliness and in one of the Latin countries, to carry out the Tibetan's work and doing so most successfully.*

**To S. S. P.**

May 1934

**MY BROTHER:**

We are to work together for a while and I seek to help. Your first objective is to set up an understanding relation with your group members and with myself. No groups belonging to the Masters or affiliated with Their Ashrams, such as are now planned under the new impulse emanating from the inner side, can function adequately unless there is willing and voluntary cooperation between the units who compose the group. This is not always easy.

You have been asking yourself on what grounds have you been chosen out of the many possible aspirants to do this particular work? Partly for karmic reasons, my brother—a karma that has touched mine at various points, and partly because the inner light has been fanned to a flame by your faithful adherence to the ordained duty. This warrants a further fanning of that flame by those of us who are seeking helpers in the outer world. Your objective is and has been service. This we know and to increase your capacity to serve is my objective. Are you willing to be taught and will you voluntarily attempt to conform to my suggestions? You can at any time cease to work and can drop out at will. There is no compulsion in this work of service which love of humanity and of the Great Ones calls forth.

Your attention has not primarily been fixed on the art of healing, yet you can—if you will—heal with potency those emotional ills which are deep-seated in the astral body; this latent and unrealised power of yours must be developed and brought to usefulness. Some people heal those afflicted with physical ills. Some work in the field of psychology and deal with those [Page 190] troubles which have a more mental basis. Others (and you amongst them) can aid in stabilising the emotional or astral bodies of those distraught. This I can teach you to do. But first of all, we must get you into a better organised condition so that you can present to your soul an aligned and clear channel through which spiritual force may flow.

For a while the focus of your attention must be upon the heart centre. To this end, a meditation which you will find in this instruction will be of service to you if you will work at it for the space of six months....

Your main difficulty and the main hindrance to your usefulness lies in the over-activity of your mind; this does not make you especially critical of other people but it does keep you yourself in a constant state of questioning and of bewilderment about the fundamentals by which humanity lives. A questioning of the unanswerable is a waste of time, my brother. The attempt to define the undefinable and to measure the mind of immensity is futile. Work, therefore, at the production of that inner mechanism of contact which exists as yet only in embryo within your personal ring-pass-not. Remember that only through right meditation, useful thinking, and the practice of harmlessness can this mechanism be duly developed. When developed, the futility of your questioning will be seen, for you will *know* the truth and the truth shall make you free. Think with simplicity.

I give you, my brother, a special piece of work to be done during the next six months. In my various books and writings I have referred much to healing and to the new developments in relation to the etheric body. Will you go through all of them and cull from them passages which have reference to healing in any form and to those passages which deal with people connected with the healing art. Thus will you serve me and my group of disciples and make that which I have said more easily available in compact form for the group use. This will be a real service.

To you I give this message: Seek not the reason yet for all that does appear, but learn to love and do. Work from the heart and not from the head and balance your unfoldment. With heart and head aligned, the healing force can flow with power through you to others.

[Page 191]

November 1934

MY BROTHER:

I have but little to say to you this half year, so brief a time have you been working in this group. The doors of opportunity have opened wide for you, for your increased stimulation (through your group affiliation) has so enhanced your potency that your vibration attracted attention where your words on occult matters would have fallen on deaf ears. Herein is your field of service and herein lies your test. Particularly for you the word *magnetism* should be considered. You have some definite magnetic power. This you know. But through which centre will it flow, and via which body? I give you here a thought and I indicate to you a field of awareness, concerning yourself, that you should learn to master.

Some day you will be forced to face the issue and decide from what plane and through which body you will work. Will you be mentally magnetic, and stimulate the mental bodies of those you serve, or will your magnetism be astral and feed the emotional nature of those you contact? Animal magnetism is *not* what interests you, but that which you have can be consecrated, through reticence and control, to service. Egoic or soul magnetism should be your goal, and from that point of soul influence you can some day work. But as the soul makes magnetic all three bodies, you must learn control and right use; otherwise soul force, pouring through that which is uncontrolled, will inevitably destroy.

Keep on with the same meditation. Later I will give you an entirely new mode of meditation, if you proceed with this as desired. I would ask you to keep careful monthly records. They need not be long but must be sincere. Note specifically and accurately your emotional effect upon:

- a. Your family.
- b. Your associates.
- c. Those to whom you lecture or preach.
- d. The lives you touch each day.

Note this, brother of old, and enter on your record in your spiritual diary. Thus will you learn to work and understand.

### [Page 192]

Study again with care what I said to you a few months ago and may the clarity of light guide your heart, your thoughts, and aspiration.

June 1935

### MY BROTHER:

During the coming six months I am going to ask you to do two things: First of all, concentrate your energy each day and do not dissipate it in so many unrelated activities. A wise conservation of energy and the elimination of non-essential activity is for you desirable at this time; it will bring about an inner organisation of your forces which in a year's time will greatly increase your usefulness in service.

Secondly, I want you to lay emphasis in your meditation on the simple, and apparently elementary, stage of alignment. The work of watching each day your use of energy, and your meditation practice in alignment will produce in you a greatly increased efficiency. Your alignment is weak. Your motives are all that could be desired from the angle of your knowledge; your devotion to the cause of humanity is equally right; your liking for your fellowmen is very real. Your mind is active and alert, and you are deeply interested in life and in all that concerns human relations. But your coordination and your alignment are not good. The coordination factor is that which governs the integration of your personality—mental, emotional and physical—whilst the alignment factor is related to the control by your soul, and the establishing of a direct line of contact between your soul and your brain, via your mind.

Figuratively speaking, there is a lack of steady contact between the mind and the astral body. Here is the weak place in your alignment. When you are mentally alert, which is quite often, a temporary coordination is set up and there is what one might call a momentary alignment. But the moment your

mental activity ceases there is a complete break. You then function as a sentient, emotionally vital and active person, with the mental nature remaining outside the lower alignment.

I told you earlier that you could work as a *psychological* healer. This is true. But your knowledge of modern psychology is as yet weak; you should read and think more definitely along [Page 193] academic lines for that will aid in bringing about the needed integration and coordination.

In the production of alignment during meditation, I will ask you to do the following exercises, in breathing and in focussing. You know well, do you not, my friend and brother, that the more disciples are aligned and coordinated, the greater will be their power in service.

Therefore, attempt the following breathing exercise, paying particular attention to the interlude, and to the line of thought which you carry forward during these interludes. This is, for you, a somewhat difficult task, yet the interlude should be the easiest and most effective part of the meditation work. An interlude, properly held and utilised, is one of the preparatory steps towards that occult phenomenon, called by the oriental teachers, *samadhi*....

Then meditate deeply during the next six months on the following six phrases, holding the consciousness as high in the head as possible, and attempting to hold the mind steady in the light and aligned with the brain.

1st month—May the light of the soul illumine my mind, and shed a light upon the way of others.

2nd month—May the love of the soul control my lower nature, and guide me in the way of love.

3rd month—May I act as a soul in all my ways, and thus awaken others to a right activity.

4th month—I teach the way to others. I seek to contact souls, not minds.

5th month—As a soul, I serve my fellowmen.

6th month—I place the torch of truth in other hands, and from my torch they light their light.

If you follow these simple suggestions, my brother, you will be surprised at the results which will appear in a year's time. Simplicity is the way of soul growth. Be simple.

Each month, write a simple summation of your thoughts and service as you work with the monthly seed thoughts. Endeavour to make these six papers of real mental value to others, and also see, if possible, that they have a magnetic value [Page 194] and that they breathe out, not only mental understanding, but also an emotional appeal. Attend likewise to the form in which you cast them for that will be the symbol on the physical plane of your inner alignment.

January 1936

I have very little to say to you this half year, my brother. The meditation work and the exercises assigned to you in your last papers were intended to cover your work for the period of one year I

would ask you to study your last instructions with exceeding care. All I intend to do is to give you a new series of seed thoughts. Your coordination is better, but your alignment is still weak. One of the objectives, which you should have steadily in view, is the constant cultivation of the attitude of the observer, of the one who assumes and holds the position of the perceiver. This you are beginning to realise, for I note in you a closer attention to the daily duties of the disciple, and a more observant attitude towards yourself, and towards what you do and say and think. This reaches, likewise, to your life on the astral plane, and you are becoming aware of the dreams and experiences in the hours of sleep. Remember ever, however, that these also are a part of the great illusion. The goal is to develop the powers of observation which are those of the soul, and the cultivation of the power to register, through the medium of the brain, the thoughts of that divine Perceiver.

In order to achieve this attitude there is no need for you to subject yourself to constant criticism. Each day, however, subject yourself to a brief and exact analysis. I suggest for your personal use a form of evening review.... Have the thought of the divine Perceiver as you work over it each day, and seek to see yourself in the light of that spiritual perception. It is not necessary, my brother, to do this at night, if the hour, fatigue or your duties should render it inconvenient. Do it once in the twenty-four hours and do it with care.

Disciples everywhere have to work hard at the task of self-perfecting for the world situation demands trained and skilled workers. No group can be used in world service that is not working in perfect accord and this harmony must be attained *as a group*. It must be brought about, not through the process [Page 195] whereby people withdraw within themselves and thus inhibit that which upsets group equilibrium, but by the process of loving self-forgetfulness. You have within yourself a good deal of steady staying power, and you have also a definite capacity to radiate. Use these powers as a contribution to your group life, and, by means of your loving radiation, strengthen the group structure, and stimulate the group love. This is something I ask you definitely to do.

My brief instructions to you can be summed up as follows:

1. Keep your meditation as heretofore.
2. Follow carefully the review work assigned you.
3. Above everything else pay close attention to reaching me, if possible, at the time of the Full Moon and give to the five days thereof your constant thought. I am anxious to see a greater emphasis built up this year in connection with your contact with me, your teacher and your friend.

One other point I seek to make, my brother, whom I hope to see drawn into a closer relation of service. This point may be regarded by you as in the nature of a criticism. From my point of view and lucidity, it is the pointing out of a hindrance to your progress; it is in the nature of a stone or rock over which you might stumble as you tread the pathway towards the light. You have, as you know and as I have told you, a very critical mind; you are full of response to, and recognition of, the weaknesses and frailties of your family and associates. Let not this grow upon you, but let it cease, for it builds a barrier between you and them, and obstructs and hinders your service.

The seed thoughts on which I would ask you to meditate are as follows:

1st month—The heart as a radiating centre of love.

- 2nd month—The radiance which shows itself as joy.  
 3rd month—The will, as directed by love and expressed in freedom.  
 4th month—Speech as an expression of a heart at rest.  
 5th month—The power to dwell, unmoved, at the centre.  
 6th month—The personality, as a reflector of the light of the soul.

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December 1936

MY BROTHER AND MY FRIEND:

One of the secrets of true life, which is beginning to emerge in your consciousness, is that of *being*. It must take the place of *doing*. Life has so arranged itself for you that activity is the way of expression and the line of least resistance. The pressure of the times in which you live and the need of the world have definitely forced you to be active in a fairly large environment. So do our souls arrange for us the major ways of life! But there is slowly dawning upon you the realisation that by "standing in spiritual being" (more than by any specific activity) you can express the deep basic trends of your life, and make yourself of value in your surroundings. This is predominantly your life lesson and, my brother, you are just beginning to learn it.

For you, *radiation* is the keynote. And you can radiate. For you, the goal is to be a channel and no more and no less. This is the outstanding requirement and demand of your soul from your personality. This, I believe, you already know, and a study of your soul and personality rays should make clear to you why, in this life, this is so.

The ray of the mind, the fourth ray, is the controlling ray of your personality, and that means that the power to react to soul illumination is yours. The goal of your meditation should be *light*. I would point out, however, that in your case it is one of quiet reflection and inner recollection, preserved at all times. This permits you to be a channel for the inflow of light to your personality and, through your personality, to your environment.

I am not, therefore, going to give you a definite meditation upon light, but am going to ask you to make light the subject of your daily review. I call it not an evening review as I care not when you do it, as long as you do it once within each twenty-four hours, taking one or two of the questions in the review, reflecting deeply upon it during the next six months. Then each month answer one of the six questions I here set you, one question each month.

1st month—What, to me, is the practical meaning of the word, light?

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2nd month—In what manner can my life be illumined?

3rd month—What is the factor producing illumination, and does this factor function normally in my life?

4th month—What effect will an illumined mind have upon my daily life?



5th month—What effect should my life as a Light-bearer have upon my environment?

6th month—Am I in touch with other Light-bearers, and in what manner?

Let your replies to these questions be brief but full. Yes, I mean exactly what I say, my brother, "*brief but full*" for this is largely a question of terse terminology but of concise definition. Continue also with the group meditation, but write those brief reports, not only for your own illumination but also for the enlightenment of your group brothers.

In connection with your personality rays, I would point out that the ray of your *mental body* is that of the fourth, which facilitates your task of responding to the light of the soul, for it gives you a mind nature which can react easily to your second ray soul, for it is on the same line of force. At the same time, it makes your mind a focal point for soul force in your fifth ray personality, which is itself a mental ray. The building of the antahkarana should constitute for you no real problem.

Your *astral body* is on the sixth ray. This gives you a one-pointed attitude to life and primarily, in your case, to the things of the spiritual world. You are definitely "on your way" and with a quite satisfactory simplicity are going forward. This ray also enables you to make a fairly facile soul contact, should you so desire. Your rays, therefore, are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the fifth Ray of Concrete Science.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the sixth Ray of Devotion or Idealism.
5. The ray of the physical body—the third Ray of Active Intelligence.

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What, therefore, constitutes your major difficulty, for you are not satisfied yourself with your progress, and rightly so?

The main reason lies in your fifth ray personality, wherein the emphasis is laid upon the critical, analytical mind. This leads you to watch and criticise and to argue with yourself and with circumstances. It also lies in your third ray *physical body* which, again upon the mental line, increases the activity of your critical personality. It is yourself, however, whom you mainly criticise, but this can be as wrong and as unnecessary as criticising others. If you will let your soul influence your personality more definitely, working through your fourth ray mind and your sixth ray astral body, studying and utilising these lines of least resistance, you will make rapid progress towards that goal you have set yourself in this life—the integration of soul and personality.

Be not discouraged, my brother. If you and all your group brothers will work on these ray ideas and deal with yourselves as unified *wholes* and not with yourselves as composites, you will soon be ready for group work in healing. For this I am planning.

## REVIEW ON LIGHT

1. What constitutes a review?
  - a. What, in my estimation, would constitute a reviewing of my day with the idea of Light predominating?
  - b. In a review, am I asked to re-do or re-experience, or should I assume the attitude of the Onlooker, who stands "steady in the *light*?"
2. Am I capable of learning to walk in the *light* and thus finally of achieving illumination?
3. Can I see myself mentally as standing in the *light* of my soul and do I know the meaning of steady reflection?
4. If I use this review on *light* as it should be used, what will be the effect in my life, and what will be the effect in the life of the group whom I serve?
5. Can I honestly say that I know how to stand aside as a personality and turn the *light* upon the problems of my daily life?

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6. For what reason do I want to walk in the *light*?
  - a. Because I seek personal illumination?
  - or
  - b. Because I want to help in enlightening those around me?
7. If this review work is a definitely scientific method of bringing about subjective results with objective changes, what will these results and changes be?
8. What basis can I find in my study work which would indicate that I could be illumined and thus intensify my capacity for service and my increased usefulness upon the Path?
9. Is my progress upon the Path of importance? Why?
10. If it is true that the blind must advance by *touching*, but that those with sight move by *seeing*, and by keeping free and unattached, why then, having sight, do I not walk more definitely in the *light*?
11. Is my mind the organ of vision for the spiritual man, and am I offering this organ to the higher self to use?
12. Can I hold the mind steady in the light?
13. As I review my day, what part has illumination played?
14. How do I define the phrase "*light* of the Soul"?

15. *Light* is a quality of the soul. In that light,

- a. Can I forget the fragmentary personal self?
- b. Can I recognise the one self in all selves?

16. We are told that there is an archetype, a pattern, a ray, a goal and a *light* which shines from the Path.

Realising this, do I know anything of the freedom from worry which should enlighten my way?

17. In what manner is the *light* reflected in my life?

18. Do I recognise my fellow pilgrims on the way of *light*?

19. Can I draw consciously upon the *light* when others need it?

20. I am the redeemer of the lower nature. In what manner does *light* aid this redemption?

21. Has there been one moment this day in which the *light* has poured through me?

22. The nature of the soul is *light*. Experience of this *light* is achieved through mind control. What does mind control signify to me?

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23. By what problems and on what occasions is the *light* in me most easily evoked?

24. Have I brought *light* to others today?

25. If I did demonstrate *light*, did I do it consciously or did it just pour through me?

26. What activities and qualities of my lower nature need to be eliminated if the *light* is to lighten my way?

27. What is the main hindrance to my enlightenment?

28. In what manner can I use the *light* in order to help my fellowmen?

29. In what way can I most truly serve my fellowmen?

August 1937

MY BROTHER:

During the past six months, you have made definite progress and are now far more of a strength, inner and stable, to my group than you have ever been. Preserve this stability and this freedom from criticism which you have in some real measure achieved, seeing to it that this stability does not crystallise into a static condition or this freedom from criticism does not interfere with the quality of free analysis.

This group of disciples is more aligned, and integrated, than it was and if this integration proceeds and rapport is more strongly established, we can indeed proceed to work later on. This work is, in the last analysis, dependent upon certain rightly established rapports:

1. Between the group members and myself, your Tibetan Brother.
2. Between the group, as a whole, and the Hierarchy.
3. Between this group of chelas and other groups in my Ashram.
4. Between the individual members in the group.

I would ask you to ponder on these matters.

I have said that I would deal with the rays of the personality vehicles during the coming instructions, so that you can realise your individual problem more easily and, therefore, more quickly fit yourself for service. As you know, your personality [Page 201] ray is the fifth and your mental ray is the fourth and the ray of your physical body is the third: 5-4-3. These are the Rays of Concrete Knowledge, of Harmony through Conflict (wrought out, therefore, in your case in the mind nature) and Active Intelligence. It will be apparent to you then, if you think clearly, why your physical vehicle is such a good response apparatus to mental impression, and why your life problem is tied in with the physical plane location or environment where your personality finds itself. Your problems come far more from your circumstances and your environment than from within yourself. Is this not so, my brother? This is not so usual a condition as might appear. You are singularly free from inner complexes but also singularly responsive to outer circumstance. Ponder on this, because it will make your way of life more clear, and will greatly facilitate your progress on the Way.

The inhibitions to the free play of the light of the soul through you in your environment are not to be found in any particular mental or astral reaction but in the response your entire personality makes to your outer enviroing conditions. That response produces an outer swirl of forces in your aura wherein comes opportunity for your fourth ray mind to produce harmony through conflict, and skill in action, which is the true significance of the subsidiary names of this ray, called frequently the Ray of Art or Beauty. It is the ray of creative living, and not creative art. Creative living produces beauty and harmony in the outer life, so that others can see the achievement.

How can this skill in action be produced? How can this predisposition of yours to produce harmony in spite and because of conflict be facilitated? By a strongly mental meditation which will bring in the light of the soul, which, in your case, is love-wisdom, and bring it in such power that the combination of wisdom and of skill in action (in order to manifest harmony) will produce the emergence of the inner pattern into the outer theme of your daily living. I would point out to you that you are more strongly on the wisdom line than on the love line, and, under our plan of individual analysis, you would be listed as on the "Buddha Way" more than upon the "Christ [Page 202] Way." To work this out effectively, you should concentrate your attention upon this theme of *wise and skilful living*, as it expresses itself in your environment. This will tend to extrovert you very considerably, to focus you on physical plane living, and to bring your brain consciousness (and consequently your outer activities) into line with soul wisdom and soul desire.

There is no particular need for you at this time to pay much attention to your astral or emotional condition. Focus your inner attention in two aspects of your nature: the soul and the brain, through the

use of the illumined mind. You will see, therefore, why I asked you the questions I did in the last instructions, and required your defined answers.

I will give you a fourth ray meditation which must be carefully followed by you until you next hear from me. Do this meditation rapidly, at a point of tension and of fusion, and do it dynamically with all the power of your illumined will behind it....

Proceed with confidence, my brother, knowing that all is well. You have two major physical plane problems which are well recognised by you and are known to me. Solve them, if possible, during the coming six months by the aid of the thoughts which I have today given you.

May 1938

#### BROTHER OF MINE:

It will, I know, be a source of great satisfaction to you that some in my group are starting definite group work in healing. You are on the active line and it will be of peculiar benefit to you to thus cooperate, for it will do more to integrate your personality and your soul into one functioning unit than any other one exercise. For this reason, I do not intend to do more than give you a short breathing exercise which I would ask you to carry forward regularly before doing the group meditation. This exercise will aid in swinging your various bodies into a rhythm which will facilitate the downflow of the healing force which—in this group work—must come from the soul. The group is not really working (as does the average healer), with the etheric prana....

#### [Page 203]

This exercise will build up a closer group rapport and is in the nature of a special service which you are rendering to the group, and will establish a kind of rhythmic impact upon the patient, thereby weaving a path of light to him along which the healing energy can flow.

Your last instructions are full of suggestions to you which should become clearer and more helpful as you study them and bring to them a growing inspiration. I would ask you to study them in the light of your gained experience and the new assignments given to my disciples.

There will be for you several important changes during the next two years, both in your life and your environment. Be prepared to recognise them and to gain from them that inner development which the right handling of the presented situation should—and will—give.

This is all I have to say to you at this time, my brother.

*NOTE: This disciple is still loosely affiliated with the Tibetan's work and is still, on occasion, in touch with the Tibetan. Of him, the Tibetan remarks that this affiliation is permitted because "he lived fully up to the light that was in him and that his failure (if so it might be called) was due to the fact that he was at the very beginning of the Path of Discipleship."*

## To C. A. C.

August 1937

MY BROTHER:

You have been asked to serve in my group of disciples for three reasons. It might interest you to know what they are, for then you can serve more intelligently, and that is ever your desire. I give them to you in order of their importance, beginning with the least important at the present time and yet, perchance, with one which you can most easily recognise.

1. An ancient karmic link with me, your Tibetan Teacher, and also with a co-worker, in a chosen field of service.
2. A basic and lifelong interest in the field of education. This will make our chosen theme for study to have much significance and interest for you.

**[Page 204]**

3. A definite and recognised inclination towards all that concerns the New Age. It is this consciousness of the new incoming influences which has brought you into a New Age group.

I am glad, my brother, to have you associated with this group and I believe that you will benefit much, as well as bring much of benefit to others. Such work as you are now undertaking brings with it its own difficulties and problems. These are not yet particularly apparent as the group is only in process of integrating and the true group problems (to which I am here referring) can only emerge after the group brothers have worked together for some little time. They are problems of temperament and occasionally of injudicious action, problems of understanding and of interpretation, and also problems of application of the peculiar New Age teachings to the present time. This latter problem involves also the problem of right compromise, and a true sense of the time values.

The life period ahead of you is that of the *sannyasin*, of the one who—having tasted to the full of life experience—is now dedicated to the life of spiritual values and to their teaching to others. Ponder on this.

I am assigning you no special work. I would ask you to study the instructions I have given to this group with care and with as much speed as is consistent with careful study and understanding. You can then take up the work intelligently along with the other group members, and proceed with them to the next step and the next unit of teaching.

I know you have thought much upon the subject of which rays condition you and which forces are available for you to use. Let me tell you what are your rays and the dominant forces with which you have to work in this incarnation:

Your *soul ray* is the first Ray of Will or Power, as is also the ray of your *physical body*. Hence, if you so choose, comes the facility and ease with which your soul can impress your brain. This tends also to make you very intuitive, though not at all psychic. It gives you—again if you so choose—organising



power, and the use of a dynamic, spiritual will which can carry you through and over all obstacles. Use it, my brother, with greater frequency—not on others but on yourself and in connection with anything you seek to do in the working-out of the Plan.

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Your *personality ray* is the second Ray of Love-Wisdom and this enables you safely to evoke and use your first ray Will, for it will then be inevitably modified by your personality focus. You will note, therefore, how this tends to make you fairly well-balanced, when you act as a personality or as a soul.

Your *mental body* is on the fourth Ray of Harmony through Conflict and this, at times, upsets your balance and your equilibrium. Your desire for harmony sometimes produces short-sighted vision and you tend to act precipitately. When this occurs, you later discover that you initiated conflict instead of having instituted harmony, as had been your original intention. But you can learn much thereby, because, in the last analysis, the fourth ray governs humanity itself as well as this planet, the earth; your fourth ray mind can always, therefore, put you in touch with the world of men, and do it with greater safety than can your emotional nature. This fact, coupled with the wisdom and love of your personality, should aid you greatly in the task of working with people which is your chosen field of endeavour and expression.

Your *astral body* is, as I dare say you have suspected, upon the sixth Ray of Devotion. This gives you idealism, devotion to causes, your power to sacrifice and your determination always to produce good out of seeming evil. This latter characteristic is outstandingly yours. I would like here to call to your attention that there is a lack found in your equipment of the modifications of the first ray line of energy. You have none of the forces of the third, fifth, or seventh rays in you at all. Balance is preserved through your first ray aspects. Therefore we have:

1. Your soul ray—first Ray of Will or Power.
2. Your personality ray—second Ray of Love-Wisdom.
3. Ray of the mind—fourth Ray of Harmony through Conflict.
4. Ray of the astral body—sixth Ray of Devotion.
5. Ray of the physical body—first Ray of Will or Power.

August 1938

MY BROTHER:

I feel that if you had to define just what the past year of experience and service has given you that you would register it **[Page 206]** as a sense of greater inner certitude and assurance, particularly in service. You will find that assurance is held before you as the goal of your spiritual endeavour. You have made much progress towards this goal lately and your first ray soul can anchor itself firmly in this personality quality and can do so with safety as the grace of humility is fundamentally natural to you.

Your field of service is growing, which is ever the reward of service rendered. You have now also gained a release from much ancient responsibility; this should leave you still more free for the future. What the future can hold for any person, it is not possible these days to foretell, for planetary conditions are such that no forecast is unalterably correct—not even for a member of the Hierarchy. For you, there will be the need for decision on various points and to this end I call your attention to

another quality which is *Consecration*. Let all changes take place in your life as the result of right decision which must, in its turn, be based on a true soul orientation and dedication. Decisions must not be made as the result of any outer influence.

You might ask me at this point upon what a right decision should be based and I would reply in the following terms:

1. On that which offers itself to you as spiritual opportunity but which can be carried out without relinquishing right and inescapable obligations. I say *right* obligations and not personality inclinations.
2. On that which will give you a wider field of service so that all your powers and gifts and acquired talents may be called into play and give you that rounded out development which will equip you for your next life of activity.
3. On that which can be done best by you and by no one else. Doors open and close and the disciple in training has to cultivate that spiritual, instinctual response which will enable him to know through which door his soul desires him to pass.

The only exercise I am going to give you at this time is to ask you to take five minutes, prior to the group meditation, for pondering on the familiar words, "In quietness and in confidence shall be your strength."

**[Page 207]**

January 1940

MY BROTHER:

The glamour which constitutes your major limitation is in a peculiar sense a time glamour and affects you in two ways. One way affects you in strict relation to yourself and of it no one is aware; and the other affects all that you do on the outer plane of appearances and of daily living. In the adjustment of these two and in the attaining, first of all, of a mental attitude towards *time as immortality* and, secondly, of a command of time so that it is the agent of creative beauty in your life, you will master the last lesson which this particular incarnation has been intended to teach you. I do not desire to be more explicit.

As you steadily study time from the forward looking angle and time in reference to the future, you will discover an emphasis which needs altering in your thought life; as you study time in reference to the daily task, you will bring into your output of service to humanity and for us, a directed synthesis and an enhanced potency which is at present lacking. A sense of time and of its relation to the soul is one of the most absorbing and useful studies of the disciple; an understanding of the relation of the past to the future and their united effect in the present will create one of the levers which will open for you the Door of Initiation. I believe, my brother, that if you will meditate upon this that you will conclude—as I have done whilst studying you—that control of the time factor is the main need at this time. It will be for you to give a name to the particular glamour in connection with threefold time which is your main hindrance. Work at this problem during the coming year and, as you work, clarification will come. You will note that I am not here dealing with faults. At your particular age, life habit, developed tendencies,

acquired good, and unconquered faults are firmly established. Go forward with your equipment *as it is* in full self-forgetfulness but seek to establish a rhythm in connection with time which will eventuate in a re-organisation, a fuller service and a more effective expression of the soul. Study, if you care to do so, the significance of rhythm as it produces melody and causes harmony.

**[Page 208]**

July 1940

BROTHER OF MINE:

You have had much of strain, difficulty and mental readjustment during the past year, but then who has not in these days of world strain, world difficulty and world adjustment. I would point out here that *enforced adjustment* (from which there is no escape) is one thing and simply involves acquiescence, the cultivation of a willingness to accept with understanding that which may not be avoided. There is another form of adjustment which grows out of conditions which are self-initiated and which are based on the effort to handle your own life and a capacity to recognise the place and time to effect changes and, ruthlessly and as a soul, bring about those conditions and situations to which the personality—under the urgency of the soul—must adjust itself. One situation, the first, is based upon the past, under the Law of Cause and Effect. The other is based upon the fore-knowledge of the soul, sensed by the intuitive personality and concerns the future. To both, you bring a certain type of equipment and this is the thing of practical import.

You will note how this fits in with my comments on *time* found in my instruction to you last January. I might almost call this the second lesson upon the right use of time which is so essential in your case, though not exactly in the sense that your personality would apply my words. Time has to be grasped by you in its cyclic nature and in the inevitable swing of the pendulum between past and future as they both affect the present; secondly, in the adjustment which you have to make *in the present* in relation to these two. Later, as you come to know yourself more wisely and to comprehend the working out in the present life of the established habits, qualities and tendencies brought into expression *in past lives*, you will find yourself increasingly being conditioned by emerging tendencies which are the effect of soul contact and soul impulse. These concern *the future*. You will then come to a fresh understanding of time and to a sense of the urgency and importance of each moment in *the present*. It is this process of interplay between that which has been, that which will be and that which *is* at any given moment which creates you, the personality, and **[Page 209]** this is for you the most needed concept. It serves to give importance to the present and also directs the future. You may perhaps wonder why I emphasise this question of *time* in your particular case. There is always in each disciple at any given moment of his incarnated life some one aspect of development which is of more importance than another. The right understanding and the right use of time is for you the major significant lesson. When understood and relegated to its rightful place and when wisely used, you will experience an amazing release. The implication of these words is far deeper than you might think.

These basic requirements in a disciple, expressed and understood, are conditioned by the quality of the energy pouring through the etheric body. I have given to each of you an analysis of your rays, five in number. Later, I will endeavour to show you all the state of the etheric body which is the prime conditioning factor as far as physical plane expression is concerned. This body is the aggregate manifestation of all the energies at any one moment which may be concentrated through the seven

centres. It is these centres which indicate to us who watch the point in evolution, the immediate limitation, need and the inherent possibilities. The response of the physical body is purely automatic to the impression or impulses coming from the vital body. This in itself is responsive to certain sources of energy—these may be one or other of the personality vehicles, the personality note or the direction of the soul, producing impression in varying degrees.

During the coming period until such time as I give out the next group instruction, I would ask you to discipline your time, making each moment count; I would ask you to perfect each life episode and event (which is only another word for *time*) so that they are as constructive in expression of the group will as you can make them. This, you will never regret doing.

As regards your personal meditation, we will pursue the same theme. You have a capacity to use the will and at the same time to be inclusive (more inclusive in your consciousness than you yet are in expression) which is very real. The one calls into activity your soul; the other deepens and sweetens your personality, and I think you will be the first to admit that both these qualities are desirable.

**[Page 210]**

#### PERSONAL MEDITATION

1. Relax and focus yourself in the soul. Then sound the O.M., breathing it out upon the world of men and saying to yourself inaudibly:

"The *will* of God moves the world." This is the thought lying behind your use of the O.M.

2. Then ponder upon the significance of *time* as an expression of the will, realising that this expression is a thought—instantaneous and effective—in the mind of the planetary Logos. Think out carefully some of the implications of this last statement.

3. Then say slowly and thoughtfully:

"The past has gone. I am that past. It makes me what I am. The future comes. I also am the coming destiny and, therefore, I am *that*. The present flows from out the past. The future colours that which is. I make the future also by my present knowledge of the past and the beauty of the present. And, therefore, I am *that I am*."

4. Sound the O.M. softly three times.

I am responsible for this work and I would ask you to proceed as indicated and, my brother, to trust me, your teacher and friend.

NOTE: *This disciple was given the opportunity to work but did not carry through and resigned early in the work.*

## To I. S. G-L.

March 1934

### MY BROTHER:

There are several things which I seek to say to you today and several suggestions which I seek to make. From a work and life of much outer usefulness, you pass now for the remainder of your life to one of intenser, interior application. Your work will be increasingly subjective, and this in no way [Page 211] will mitigate your usefulness which should increase as the years go by. Later, I will indicate to you some work which can—with advantage—prove of usefulness to your fellowmen but the time is not yet.

You, as well as two other disciples in my group, are starting to work with me at this time with a most definite end in view. You are all of you very individual, and you have for years stood alone. To work as a unit along your chosen line of service has been your task. For all such souls, it is a problem to be faced when the time comes for their identities to be merged in a group soul and their personal isolation is thereby infringed and negated.

With you, however, this isolation is not the result of any separative tendency of the lower mind, for that is offset in you by your deep-seated love of the Masters and of humanity. It is the result of the essential loneliness which has beset your path, as it does the path of all disciples, and the development of that instinctive reticence which is an aspect of the necessary equipment of all who are struggling towards the Portal of Initiation. The vow of silence which all disciples take must still be kept, but the power to share knowledge, experience and the gains of illumination must at the same time be cultivated; in the light which streams forth from the centre of Light, all that concerns the personality and service must stand revealed. All secrets must fade away, yet the revelations which come as one progresses along the Path must be held in the secret chamber of the heart where none may see them but those who share the same secrets. The reticence to be cultivated is that of relationship with the group of Masters and the Hierarchy, plus the knowledges you share with those who walk shoulder to shoulder with you upon the Way. You withhold also, as dangerous, knowledge which you may have from those who are not yet upon the Path of Discipleship. It is skill in action and in the distribution of information which must be developed. I mention this so that you may know the rightness of your attitude but also in order that you may gather the fact that the present cycle of loneliness is still objectively true but subjectively ended. Do you understand what I mean, my brother?

You have two handicaps and they must be considered. One [Page 212] is your physical condition and the other is your emotional polarisation. This latter condition is largely responsible for the first one, as you yourself know. As you learn to shift the force of your soul from below the diaphragm to the higher centres (which is the problem of all disciples in training) your physical condition will be alleviated. One of the first things, therefore, which you will have to do is to close the solar plexus centre to the entrance of forces from the astral plane, and open it to the entrance of forces from soul levels, via the head centre. You must learn to function also more powerfully from the centre between the eyebrows, the ajna centre.

The heart centre and the solar plexus centre are the two centres which are the most developed in you; next comes the throat centre. How shall we bring about the change from the solar plexus centre to the

ajna centre? Through right meditation, my brother, and right breathing. I will ask you, therefore, for the next few months to follow the suggested routine below for a few minutes—fifteen at least—each day. This need not interfere with any meditation which you may choose to do, provided that you see to it that you preserve always a point of focus in the head. All your work with me—at any rate for the present—must be done in the head. *There* must the consciousness be held steady. I would suggest that you work as follows:

1. Start your meditation work *by imagining* (great is the power of the creative imagination) that you are consciously carrying the forces, entering the solar plexus centre, to the ajna centre.

a. Inhale as you count six and imagine as you do so that you are gathering up the force of the solar plexus centre (through an act of inhalation) to the head. Picture it as rising there—up the spinal column.

b. Then, as you count eight, think of those forces from the astral plane as being lost and merged in an ocean of intelligent love. On their way up the spine, they have been blended with the active force of the awakening heart centre.

c. Then exhale for six counts and as you do so realise that these forces are pouring out through the centre [Page 213] between the eyebrows on to the world of men. The centre between the eyebrows is that of the integrated, dedicated, threefold personality. Therefore, you have:

Inhalation . . . 6 counts — Gather the forces up to the head.

Interlude .....8 counts — Forces blended and fused.

Exhalation .....6 counts — Blessing the world.

Interlude .....8 counts — Realisation of work done.

Later we might increase these counts but this suffices for the present and for the beginner who may read your instructions. This will aid in the closing of the solar plexus centre and in stabilising the emotional body; incidentally it should improve your general physical condition.

2. Then, holding the consciousness steady in the head, at the close of the final interlude, say the following invocation:

"May the energy of the divine Self inspire me and the light of the soul direct. May I be led from darkness to Light, from the unreal to the Real, from death to Immortality."

3. Then, still holding the consciousness in the head and visualising a sphere of deep electric blue, vivid and living, say the following words, endeavouring to realise their significance as you say them:

"I stand in spiritual Being and, as a soul, I serve.

"I stand within the Light, and as the light shines throughout my form, I radiate that light.

"I stand within the love of God, and as that love streams through and from the heart, I magnetise the ones I seek to aid."

4. Ponder then for five minutes on the spiritual significance of the following four words: Stability, Serenity, Strength, [Page 214] Service, taking one each week for a month; for the space of six months build them into your very nature, thus aiding the work of closing the solar plexus and transmuting its



force.

In a voluntary obedience to the suggested work (and not to me, my brother) will come for you increased power to live with joy and serve. This is, I know, your high and consecrated motive. Keep the link with me through the power of thought and not through love and devotion; that you already have, my friend of olden days, and you need not further unfold that aspect of your nature. Build up your physical body through relaxation, much sunshine and quiet. Read much and study primarily along the lines of international interest and those things which concern humanity as a whole. You are on the first ray where your personality is concerned, and broad general schemes and the wider plans are for you easy to grasp. See the world picture whole and shift the focus of your attention from the small, individual man to the larger Plan. Investigate the psychology of groups. You have wide knowledge as to the psychology of individuals. Study now world psychology and mass movements. Together we go forward to a wider realisation and my work with you as an individual is not so much to teach as to stimulate. My blessing rests upon you.

August 1934

#### MY BROTHER OF OLDEN TIME:

I am myself feeling my way with this particular group of my disciples. I find it necessary to work slowly. I seek not to change the work assigned until the group is more developed. In every small group of disciples there is always one among the members of the group who has a definite point of contact that brings in the integrating force, just as a Master, at the centre of His Ashram is the integrating, cohesive energy. You can serve in this way with this group of disciples because you have for many years followed the Way. You have, therefore, a specific responsibility to the group which you fulfil by holding yourself steadily in the light, by constantly lifting up your heart unto the Lord of your life, and by constituting yourself a [Page 215] channel of light and love to your co-disciples. This I ask of you. This is all that I have to say to you today.

March 1935

#### MY BROTHER AND MY FRIEND:

(For such you have been for many lives, e'en if your present physical brain registers not the fact.) The past year has been a hard one for you, as it has necessarily been for all who are sensitive and whose physical bodies are ill-equipped to stand the modern pressure or to carry the inner, spiritual force available. It has been particularly hard for you also to establish the inner link with your fellow disciples and this you have realised and it has troubled you. The difficulty is due to the fact that your polarisation is essentially that of the man devoted to the Hierarchy and whose link is established with that Hierarchy. Your orientation—esoterically speaking—is towards Shamballa. I use that phrase because it connotes something definitely intelligible to you. I seek not to be more explicit, for you will comprehend the significance of what I say. You serve and love your fellowmen because we, the teachers on the inner side also serve and love them; your approach to humanity and to your co-disciples is via Those Whom you serve upon "the Lighted Way of the Lord of Life."

You work with human beings and you seek to integrate into this group of mine because I, whom you know and love, have asked you so to do. This is of assistance to you but there must be for you a still greater achievement. As you realise the status of your soul, you must come to the understanding that you *serve with us* and not simply because you are asked to serve. Give to your group brothers of that great gift of love which is so fundamentally yours but which is as yet only in process of finding full expression. Your problem is summed up in the word which I earlier gave you. I told you that you were shifting egoically from the sixth Ray of Devotion on to the second Ray of Love-Wisdom—the ray whereon I myself am found. Your first ray personality gives you power with men and this power you know you possess, and you have endeavoured to use it wisely. Your sixth ray soul-polarisation has served to enhance [Page 216] the dynamic one-pointedness of your first ray force. Now that condition is beginning to change and during this transition period you suffer much. But you have the task of making this transition and of embodying the love-wisdom force before the close of this life and, my brother, it is one requirement that you *can* fulfil. You can also guard yourself from too much suffering over others and over general life conditions and in this wise detachment your first ray energy can aid.

From the angle of the mind, this soul activity and change of focus will force your idealistic tendencies to find expression in *teaching*. Idealism is the major gift of the sixth ray force. Teaching is an expression of second ray energy. This combination of idealism and of teaching is for you the way.

From the angle of the emotional body, this transition marks a vital change from personal to impersonal work. This capacity to be impersonal has been greatly developed in you by your first ray lower nature which renders you easily impersonal—if you so choose. But for you the lesson of all disciples must be learned which is to be impersonally personal. That is not easy of attainment. An attached detachment is for you the goal. It is in order to aid you in learning this lesson that you have been placed in my group of disciples, which can (for the time at least) provide the "playground" for your soul. To love your co-disciples, impersonally to identify yourself with the subjective life of the group and to work in rhythm with them is somewhat difficult for you, but most valuable. I ask you to attempt it, my brother, and to pursue this objective in spite of all personality objections. In a few years' time, you will better understand my plans for you.

From the angle of the etheric body, this soul transition or refocussing of energies from the soul plane will produce the transfer of energies, gathered up and poured through the central clearing-house of the solar plexus centre—through that midway station between the higher and the lower centres—to the head and heart. This will be carried forward as you seek to live more consciously in the soul realm and to be more definitely oriented—as a soul—to the world. This will in no way change your outer activities but will surely produce a deepened relation to your fellowmen. Increasingly will you see them in *us* and *us* [Page 217] in them. Ponder on these ideas for I seek to see you working with even more effectiveness and liberation.

I have already indicated to you your responsibility to my group of disciples and your function in my group. The power through which this particular group will integrate must come through you. Each of my disciples has something to give to the group as a whole.... I tell you again that the force which expresses itself in loving, magnetic, coherent energy must pour to all of this group through you; upon this task I ask you to meditate.

The only meditation which I would suggest to you is along this line. Ponder deeply on group work and study carefully all I have said on group activity and the technique of the new groups. This experiment

in group activity which I am attempting to initiate is of real potential value; for the furthering of its success I seek your aid. Make the idea and the ideals of group work in the New Age your major study during the next six months. You will not regret so doing.

November 1935

#### MY BROTHER AND MY FELLOW WORKER:

For all disciples, in the truest and the most significant sense, the past few months have constituted an intense period of trial, of testing and of suffering. From this you have naturally not been exempt. Let not this, however, sadden you and do not ponder too deeply upon your reactions to all that has happened. That you could weaken under it or that you could in any way relinquish your fiery aspiration has in no way caused me anxiety. Of this, there is no fear. But that the strain could become so heavy that all your powers would be given simply to standing steady and that you would have no strength to live joyously—that is a point which I have definitely considered.

There is no cause whatever for discouragement. Today, in this hour of world stress and need, we are looking for disciples who can live joyously and with no concern as to their individual capacity to measure up to opportunity. We look for those who are caused no bewilderment or anxiety as to their failure to measure up to opportunity or their failure to live up to their own vision of discipleship. Live up to *our* vision, brother of [Page 218] old, and know that time is of no moment and that the soul grows and expands its flower of life as it reaches towards the sun. It sends its beauty and aroma forth into the world of souls and hence into the world of men.

One hint only would I give you at this time. Your one-pointed devotion is known and the powerful vibration of your aspiration is realised. Let devotion now be transmuted into an all-embracing love to all beings, so that that love can unfold within its radiation the seen and the unseen, the known and the unknown, the loved and that which needs loving. Such is the attitude of consciousness which radiates from the Lord of Life.

Watch your physical strength somewhat and live not at so high a tension. Relax a little during the coming months and foster those lighter moments of relaxation which give to your soul opportunity to attend to its own affairs upon its own high level. Then it can return in greater force and with a more potent vibration to its habitation—the threefold personality. This the disciple is apt to forget in the intensity of his longing for soul contact, for illumination and realisation and for conscious contact with his Master. That contact, remember, when once established upon the Path of Discipleship, is never broken. Stand, therefore, upon this belief and relax and play at times.

As has been my habit in relation to you, I am leaving you to handle your own meditation. I *suggest*, however, that you centre it around the problem of group life, in its pure, essential meaning and that you seek to work out the rules for group living which I have laid down.

October 1936

## MY BROTHER:

This has been a year of inner expansion for you and one which has brought you an increased capacity to see the vision with clarity. One of the goals for all true seekers is the development of "true insight" and this is becoming a nearer goal for you. You will know within yourself to what I am referring.

As you know, I find it useful to indicate to all in my group [Page 219] of pledged disciples their five determining or conditioning rays so that they can work with intelligence at the fusion of

- a. The various personality rays.
- b. The personality ray with the soul ray.

There are two major factors of paramount interest to all aspirants and—in your case—the task is made somewhat difficult because you have to add to these two tasks the work of shifting your soul ray from the sixth Ray of Devotion to the second Ray of Love-Wisdom. This is not an easy thing to do without an interlude of intense difficulty and of energy disruption, accompanied oft with loss of personality balance. You have, however, nearly completed the task and the worst part of the process is over. It had primarily a physiological effect upon you which showed itself in the difficulty you had a couple of years ago. At that time, as you know, I endeavoured to help you. That condition is now definitely ameliorated. The psychological implications are to be found in the transference of the psychical energy you wield from the solar plexus centre to the heart centre. In terms of living expression, this means that you can transmute devotion into love, and idealism into proven wisdom. Is not this your immediate aim, my brother?

As you know, your soul ray is the second ray, for your basic nature is essentially love-wisdom. Your personality ray is the first, the Ray of Will or Power. That has been for a long time subordinated to the past ray of your soul, that of devotion to the soul, to the Hierarchy, to humanity as well as to yourself. Your problem of personality emphasis has changed from that of the continuous impressing of your personality attitudes, ideas and desires upon your environment (as was the case in your last life) to an occasional cyclic and almost violent emphasis upon some individual. This is now only occasional (relatively speaking). You are learning to leave others free—a hard lesson for a first ray personality, animated as yours is by knowledge and *goodwill*.

The ray of your *mental body* is also the first ray. This means that your intelligent mind can dominate at need and can be far more powerful in expression than it usually is. It is always an interesting and an easy matter for the soul to control and [Page 220] illumine the mind when the first and the second rays are as closely related as they can be in your case.

As your *emotional body* is, however, on the sixth ray (as was your soul when you came into incarnation) *it is there* that the emphasis of the soul has been and *there* has been for you the line of least resistance. Now the line of least resistance should be the mind, and your major objective in life and in meditation should be the mind, and increased illumination—this in order to render increased service to your fellowmen. Hence the meditation which I have outlined for you and which I would ask you to follow. It is brief and powerful.

Your *physical body* is also on the first ray, so you can see how powerful a combination you have for service, if you can truly comprehend your problem and work with a sense of synthesis. It is not so

much the mystical union, my brother, to which you should aspire for that is progressively proceeding, but an intensified illumination of the concrete mind. Therefore, your rays are as follows:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the first Ray of Power or Will.
3. The ray of the mind—the first Ray of Power.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the first Ray of Power.

It is this powerful first ray combination of forces in your equipment which has produced the emotional instability of which you have ever been conscious. But the shift of your soul energy on to the second ray will now most definitely offset this and lead to a condition of focussed stability. This will probably also better your physical condition.

I would ask you to do the following brief exercise:

1. Endeavour to focus yourself in the light of the soul through the practice of alignment. You must realise:
  - a. The soul is *light*.
  - b. Light is reflected in the mind.
  - c. Then automatically you become one of the Light bearers.
  - d. The light shineth in a dark place.

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2. Make a conscious alignment then of the vehicles with the soul, holding these thoughts in mind.
3. Then, consciously, hold the mind steady in the Light.
4. Give five minutes to:
  - a. A dedication of the personality to the service of the Light.
  - b. The assuming of the responsibility of a Light bearer.
  - c. Seeing the Hierarchy of Servers with which you are definitely affiliated as a power-house of Light.
5. Give five minutes to meditation. Note down any thoughts which may come into your mind on the beam of light from your soul.

August 1937

**MY BROTHER AND MY CHOSEN FRIEND:**

The past few months have been difficult for you. They have involved decision, changes, much misunderstanding in certain quarters and a deeply sensed loneliness. If you will study what I have earlier told you anent your rays, you will see why this is so. There is in your present life make-up or "presented appearance," an over-balance of the first ray attributes. Your personality ray, your mind ray,

and the ray of your physical body are all governed by your first ray energy and this presents a very real problem because it predisposes you to the following conditions:

1. A loneliness which is based on a sense of isolation. This is due also to the sense of isolation which the first ray always gives. It is essentially the ray of detachment. This is, for you, offset by your soul ray.
2. Owing to the fact that first ray energy in your case is focussed in your personality and in two of its mediums of expression, you wield—owing to the unbalance—an undue power or effect upon all you meet and seek to help. Fortunately for you, and also owing to the quality of your soul ray and to an achieved measure of control, your effect upon those you seek to serve is good. You [Page 222] are, however, definitely aware (are you not?) of the powerful influence you can call into play and thus affect other people's lives. You know also the powerful reaction you can evoke from them. This is the effect of first ray force when focussed upon the physical plane. It provides both an asset and a problem. You came into incarnation this life to learn to wield this force rightly and, in the effort to do so, you have in many cases inhibited its outer expression, sometimes with disastrous results (oft of a psychological nature) upon yourself.
3. Your emotional nature has been the clearing-house for all this first ray energy; this will account to you for much of your inner experience and for much that you have suffered and do suffer.

Having pointed this out, I would add that this powerfully polarised first ray personality gives you the power to do three things:

First of all, to storm the Kingdom of Heaven and take it by violence and consequently—in this life—to force certain issues and bring certain soul objectives to fruition. Be, therefore, encouraged.

Secondly, to make possible certain forms of service in your personality life. Earlier I have used a phrase to that effect when teaching you that "your intelligent mind can dominate at need." This was a statement of fact; one of the ways in which you can rightly use the first ray energy, predominantly yours, is by forcing mental issues and making yourself do what your soul or the Hierarchy asks of you....

Thirdly, your first ray personality makes it easily possible for you to dominate those you meet. This would have been dangerous for you to attempt in your last life, for love did not so powerfully control your reactions. It is not dangerous in this life *if* you hold on to love and avoid the outer forms and techniques of authority and control, thus developing wisdom and practising impersonality. Your motives are seldom at fault. Your methods are somewhat first ray methods, forcefully applied at times; this damages those you seek to help.

This particular life has been a crucial and difficult one for [Page 223] you but you are equal to the task your soul assigned. It will remain so and there is for you (as is always the case for disciples at a certain stage of unfoldment) no cessation, no easing of the situation and no periods or interludes for real rest or pause. Do not, therefore, look for them. Pass on triumphantly in the love of your soul and the power of your personality.



Guard your health, my brother. Stand closely with your chosen fellow disciples. Your link with them is strong. See also that your astral body is not the recipient of too much first ray energy but protect it from that inflow by an active concentration of your mind upon your chosen field of service, and develop an increased inflow of soul wisdom. Concentrate upon wisdom which, in relation to the astral body, means the unfolding (through love) of the intuition. The pure expression of the love of the soul is not so difficult for you to express but it is hard for your emotional nature to handle it. Is this not so, my friend and brother?

April 1938

#### MY BROTHER AND CO-WORKER:

I have but little to say to you or to any in this particular group of my disciples at this time. I desire most earnestly that the group integration may be strengthened by the understanding performance of the group work. That in itself will bring fusion. That fusion will work out in the strengthening of the group relation and the stimulation of the individual in the group—an aspect of the work which is oft forgotten but which is of real importance. To this stimulating of the group and of the individual, you can contribute much and your ability so to serve will increase....

Again I would ask you to watch your health but principally—in these days of strain and of difficulty—your astral health. Will you say each day the following mantram:

"Within the circle of the will of God, I stand.

Without the radius of the world of glamour, I take my place

And there I stand.

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Before the open door that just reveals a different lighted way

I take my stand.

Before the *presence* I will take my place and there will firmly stand.

And standing, see."

Three words stand out in this mantram and to them I will call your attention; the *way*, the *presence* and *sight*.

My blessing rests upon you at all times.

January 1940

How shall I approach you, my beloved brother, at this time and how indicate to you your prevailing glamour without, at the same time, so wounding your sensitive nature that I shall do more harm than good? And, I ask myself, how much revelation is needed by you, for, are you not aware of two glammers which prevent the full expression of your soul and hinder the ripening to perfection of your truly dedicated life?

Ponder upon these words as you pass through the "intruding seclusion" of the coming months, for so your personality may regard the adjustments of your soul. I will but give a name to your two glamours and will leave you to deal with them or not as may seem best to you. Upon your method, however, of aspecting them will depend much of the effectiveness of your future service for us. To that service you are unflinchingly dedicated, and from that service naught will turn your steps. But delay might eventuate until the needed lesson has been mastered.

One of the glamours which controls you is that of the highest level of the astral plane. One of the Masters has called it "the glamour of the rose of aspiration as it pours through the solar plexus and not through the heart." Another is the glamour of the Burning Ground which can so engross the attention of the disciple or the initiate that his spiritual place thereon, the results of the clarifying fires and the heat of purification become the all-absorbing theme of the personality and, brother of mine, the personality *must* be lost to sight in the "glory of the One."

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Need I further elaborate? Is not my meaning clear to you, even though to no one else? I stand with you and will continue to stand, for whether I am on the burning ground or on the mountain top, whether I am silent in the secret place or surrounded by the surging crowds of humanity, it matters not. The lessons of divine indifference, once mastered, release the soul to union with the One. Surely it might be said that He Whom I and you and all disciples serve, the Christ, demonstrated in Gethsemane His sensitivity to that lesson and also His mastering of it.

NOTE: *This brother is still actively cooperating with the Tibetan.*

**To L. F. U.**

August 1937

**BROTHER SERVER:**

I have watched you for some years now, little as you may have suspected it. It was under my definitely applied impression that you found your way into my group of disciples in which you now work, and at the same time you found your destined field of service. I am glad to welcome you into this group of students. The personal touch is wise with you for you neither fear nor crave it.

In the life of every aspirant, there comes a life wherein he finds the group to which he belongs. I refer to the inner group of disciples and the outer group of servers with whom he can and must cooperate. When these two discoveries synchronise (which is not always the case) much time is saved and the opportunity is great. This has been the case with you, and this I believe you are beginning to realise.

Your soul ray, my brother, is the first, and your personality ray is the third. Owing to the pressure of the times and of the work for this immediate cycle, you may have heard it said that I am relieving some of the Teachers on the inner side and thus setting Them free for wider and more exacting service. I am handling some of Their pupils for Them and preparing some **[Page 226]** of Their aspirants (whom

They have been watching) for the stage of accepted discipleship. In this last category you now find yourself. It was the coming under my influence subjectively that led you to the realisation that the deepening of your love nature was, for you, the next step in your equipping yourself for service. Your ray combinations necessitated this and my second ray influence, therefore, helped. There is not an aspirant in the world who could not well intensify his *divine* love nature, not his astral emotional love nature. But you need to comprehend always the reason for any development and hence my explanation.

You have come a long distance quite rapidly upon the Path lately, and have definitely increased both your vibratory capacity and your influence. Some years of potent service are possible to you and again another explanation is in order. He Whom you will some day know as your Master when admitted in full consciousness into His group of disciples (the Master M.) is the head of all esoteric schools in the world at this time. Hence you can see why you found your way into my group of disciples and why also you are working actively and fruitfully in its executive and organisational end. It is in line with your inner group force and this, rightly understood and used, can make of you a useful focal point for the Master's energy in the place where you have chosen to serve. You must learn to differentiate, therefore, as time goes on and your sensitivity increases, between:

1. The vibratory influence (incoming and outgoing) of your own soul.
2. The vibratory influence (incoming and outgoing) of this particular group of disciples.
3. The vibratory influence (incoming and outgoing) of the esoteric schools.
4. The vibratory influence (incoming and outgoing) of the head of all esoteric groups, the Master Morya.

This you will not be able to do for some time yet, but the developing of this type of sensitivity is, for you, a needed unfoldment, and will come eventually, if you will follow my instructions with care, and let true love increasingly sweep **[Page 227]** through the lower personal self. It can sweep through, my brother, because (as you rightly feel) you do know somewhat of the nature of love. It is, however, one thing to love, and another thing to be a channel of the love of the soul and of the group.

Your sphere of work is clear to you, and there you are both needed and useful, which is all that you desire. The keynote of your daily work should be *understanding*, just as the keynote of your work with yourself on all three planes should be *fearlessness*, with love colouring all your life. These are the three words which express what should be the colour-tone of your life expression from now until the call comes for you to serve on the other side of the veil of life. Ponder on these three words—understanding, courage or fearlessness, and love—for the remainder of your life of service, for "as a man thinketh, so is he."

We will now change your meditation and for the future, until I again make a change, I would suggest the following:

*Meditation Work:*

1. Alignment with the soul and a definite conscious polarising of realisation as high in the head and as high on the mental plane as possible. Then pause.

*Visualisation Exercise:*

2. Then look out, in your imagination, over the world of men. See that world as one of light, with here and there intensifications of the light in certain localities or centres or areas.

a. Then imagine this web of light with its radiant centres of force as pulsating to the rhythm of the world aspiration.

b. Regard yourself then as the onlooker, but also as a channel, among the many channels, for the energy of the spiritual Hierarchy, focussed for you through the Master Morya, and stepped down to you through me, your Tibetan brother.

c. Use then the set of phrases which embody your aspiration and which appears in your replies:

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"Love is the incentive of our aspiration on the Path;

Love is the substance of our living in the world.

Love is the light and the light of freedom for all creatures;

Love pulses through the universe in a divine rhythm.

Love is the consciousness of God."

d. Imagine, as you do this, that the energy of love is pouring through the web of light, stimulating each of the many, many centres into greater radiance.

3. Then sound the O.M. breathing it forth into the personality.

4. Next, do some mental work in meditation, holding the mind steady in the light; carry your service in my group and any other aspect of your work in the world into that light, seeing it all as part of the one *great service*. For you, intercession is peculiarly useful, for it tends to promote understanding.

5. Seek then to get in touch with your group brothers, holding them too, *as a group*, in the light.

If you so desire, on two days in the week, you can follow any meditation which you find useful and helpful. I seek to leave you free.

February 1938

**MY BROTHER:**

You have for some time been working on the meditation assigned. You have made progress—more progress than you yourself can perhaps sense. I say this to you for your encouragement. In the regimentation and the regularity of your life and in the steady rhythm of your service, high moments of realisation and of exaltation become relatively rare. Points of crisis, of spiritual crisis, may lack. I point this out so that you can see to it that in the inner life there is potency and dynamic impulse, e'en when the outer life seems moulded to a pattern. It is a needed pattern, because it makes your service possible. The moment a man sets his hand to the plough and starts upon his ploughing, from that moment until he has completed his **[Page 229]** task, he remains internally free but outwardly bound. So it must ever

be with the servers in our work.

But climaxing moments are of importance and the pursuit of an even tenor is not usually good for a disciple, if overlong perpetuated, especially at the point of evolution at which you find yourself. It is good for the aspirant who is working upon the control of the emotional body and the attaining of astral equilibrium. It is not so good for the pledged disciple whose career should have in it—as did the career of the Christ—the valley and the mountain top experience, and the cave experience also with its loneliness and its period of introspective culture. Therefore, my brother, I call you to a more dynamic living than heretofore. The attainment of the outer attitude in your chosen work has been good. The inner orientation to the soul as love, is also good. Let there be no doubt in your mind upon this point. But paralleling this steady progress must come an increasing crescendo of experience, and a more vivid interim living. I think you will apprehend that whereof I speak because I speak in terms of your own desire.

For the coming year, keep your spiritual diary in *terms of crisis*. Create not these crises for yourself. They are not of a physical nature, nor need they be emotional. But they should be mental and of the soul. If these crises occur within the astral body they produce a contraction—which is incident to selfish concentration, to that pain or pleasure which comes when there is the satisfaction or the negation of that which is demanded, emotionally or sentiently. Is this not so, my brother? But the crises of the soul are expansions, registered by the inflow of love and light. They are mentally recognised crises of inclusiveness. These lead one on and prepare one for the later more vast expansions which we call initiations. It is these expansive crises in the various aspects of your nature which I ask that you watch and register and record during the coming year. Note in which body or vehicle of experience they occur. Note, too, your reaction to them and their after-effect in your personal life and in your service. You will find this of major interest.

You are in a position where you can be of much service to others. Your usefulness depends upon your ability to achieve a constant inner growth and progressive realisation and your **[Page 230]** consequent capacity to meet all who seek your aid in a spirit of love, free from personal criticism and with the intelligent reticence which is so pre-eminently one of your characteristics. The intensification of the potency of your aura (your personality emanation) is most desirable for it is through the right use of the aura that we stimulate others to renewed effort, or slow them down to less potent expression. This intensification is dependent upon the quality, potency and tempo of your subjective life. Hence the earlier suggestions I have made to you.

As regards your meditation work, I would change it somewhat. For the next ten months, the following procedure will be desirable. See to it that by the time the sun moves northward, you will have so assimilated the procedure and accustomed yourself to the form that that aspect of the meditation will be automatic and your inner attention can, therefore, be given to the significances of the work assigned. The objective is to enable you to pursue two lines of activity accurately and simultaneously.

#### *Meditation Work:*

1. Give five minutes to alignment consciously achieved and to the withdrawing of your consciousness to as high a point as possible.

2. Then take five minutes for complete silence, of both the inner and the outer man. The breathing, if correctly followed, should greatly aid in this.

3. Then inaudibly and in the achieved silence, sound the Sacred Word, the O.M., listening as you sound it, and imagining it as being sounded by the soul. The soul breathes out the sound and passes it through all three bodies and thus out into the world of men, carrying love and power.

4. On receipt of these instructions and having in mind their general tenor, choose six short passages which should constitute your seed thoughts for the next six months. Choose them from any source you prefer but choose them all at once within a few days of receiving this. If you prefer, you can use the following six symbolic sentences which I have chosen for you. I have chosen them for you **[Page 231]** because—rightly used and understood—they can act as focal points for spiritual energy, breaking up that which hinders and pouring a cleansing tide through your personality. You seek to be a channel and you long adequately to serve. This I *know*. Be willing, therefore, to let the "forces of light" enact their will within your life, e'en though you awaken with surprise to unknown and unrealised aspects of yourself—both good and not so good.

First month . . . A barrier of stone. A flood of cleansing water, and then the Vision. The pilgrim then can chant: I stand in love.

Second month . . . A boat at rest upon a sea of blue. And then a tidal wave. But after that the calm. The boatman chants: The storm has brought me here.

Third month . . . A mountain top. Snow with a fold of sunshine. A group of pilgrims on the upward way. One pilgrim chants: In love we walk the Way.

Fourth month . . . Three birds upon a tree. A searing wind and pouring rain, and then the nightingale—the bird who sings close to the heart of God.

Fifth month . . . A gate of brass, a golden portal and then an ivory door. Three gates, but only two are shut. Pass on, oh pilgrim on the Way, and find the open door.

Sixth month . . . The rising dawn; a cool breeze and a shaft of light. A weary pilgrim and then again the vision. He chants: I stand in love for ever.

5. Then mentally carry your group brothers into the light and see the whole group functioning as a unit and held together by love, mutual understanding and corporate vision and united service.

**[Page 232]**

November 1938

BROTHER OF MINE:

Little as you may like to hear it or to recognise it, I wish to tell you that you have made more real progress the past year than in any previous ten years. You might ask me how I know this and in what way I can register this development? By the breaking up of old adhesions (to use the language of surgery, and the soul is a most efficient surgeon) and the disappearance of ancient crystallisations, it



becomes apparent to me that the power of your soul is making itself felt. That is good. But I would point out to you one thing that all aspirants are apt to overlook, and that is that the successful application of soul force to the personality life will always produce over-stimulation in one or other of the bodies and that this must be guarded against and definitely offset.

You have a curious combination of rays with which to work, my brother and my friend, but a correct understanding of the five forces which control you in this incarnation should do much to enable you to make a right approach to the life work which will be yours in your next incarnation. This particular life which you are now experiencing is simply a preparatory one. In the earlier part of this life you worked definitely with what you inherited from a previous life, following the lines of least resistance. This culminated for you in certain aspects of creative work, but it was only the fulfilment of innate capacity and most definitely personality achievement, and not soul performance. Forget not, however, that personality achievement is, in its right place and time, divine achievement.

But the point for you to grasp is that this later part of your life is pronouncedly preparatory training for creative group achievement in your next life. One of the problems which we, the teachers upon the inner side, have always to face is how to lead our chelas to the recognition of the temporary and relatively unimportant nature of any one particular life. You had, up to the age of forty-three, no real group sense. You came into incarnation to gain it and found your way into group activity. This proved to you a place of soul satisfaction at times, and of conflict many times. And, my brother, you have made real progress in the evocation of group consciousness. It has been **[Page 233]** peculiarly difficult in your case, owing to the two major rays which control you—the first Ray of Power, of isolation, detachment and the sense of uniqueness, and the third Ray of Intelligence, which is apt to bring with it the sense of pride of intellect. This latter you have most successfully controlled. But in this particular incarnation, every step forward in soul control must be taken through the facing of certain tests connected with your line of least resistance, and must be taken with the eyes of the mind wide open, so as to avoid the pitfalls of aloneness, and of separation. This I think you know.

Your problem is further complicated by the fact that your *mental body* is on the third Ray of Active Intelligence which is also your personality ray. This does two things for you: It definitely facilitates the integration of your personality, and it also enables you to contact your soul with relative ease, if you so choose. Nevertheless, it also emphasises all the third ray faculties and capacities of your personality—critical, analytical, separative, prideful and full of self-interest—and, as you are definitely going through a process of rapid integration, this produces situations which require most careful handling and watching.

Your *astral* or *emotional body* is on the sixth Ray of Devotion. This brings in the conflicts of idealism, and constitutes for you the crux of your life problem. It enables you also to bring certain offsetting tendencies to your personality and mind rays which are most valuable.

As your *physical body* is also upon the sixth ray, your brain is consequently most responsive to your astral impulses, particularly along the lines of idealism. The combination of these two sixth ray forces in your equipment are your only points of contact (in this incarnation) with the great second ray lines of force. You should bear this most carefully in mind and cultivate the higher or group idealism assiduously and earnestly, for it is through this idealism that your entire personality life expression can arrive at the needed balance and recognitions.

March 1939

MY BROTHER:

Your glammers are not many or potent, for you are more [Page 234] subject to illusions than to glammers, being so predominantly a mental type of disciple. The question in my mind which I bring to you today for answering is whether the mental emphasis which you impose upon all your daily living, both inner and outer, may not within itself constitute a hindering glamour, thus handicapping the full awakening of the heart centre. Much have you done in the past five years anent the increased sensitivity of the heart. Yet the rationalising intellect can still impede the receptivity of the heart to life and circumstance and, above all, to the dominant appealing note of humanity itself and as a whole.

Are you strong enough to participate, with no barriers up, in the present world sorrow, world distress and world awakening?

The heart of humanity is now coming to life and that in itself constitutes a problem.

The combination of a trained mind and an awakened heart is the objective of the disciple who at your stage of development is in preparation for initiation, and the relation between the two is oft forgotten. It is one of an unrecognised glamour, owing to the fact that the achievement of intellectual balance can temporarily upset the truer balance of the whole man. As I told you some years ago, the heart afire with love (not with sentiment or with emotion) is your life goal and this must be achieved not by stifling the intellect but by an intellectual perception of the significance of the loving heart, plus an active understanding of the significance of human suffering, leading eventually to participation in it. It is this relation of the trained mind and the awakened heart that constitutes the true burning ground and a study of the human situation at the present time would indicate the correctness of my proposition.

June 1940

MY BROTHER AND FRIEND:

You are one of the few in the group who have—consciously or subconsciously—made a strenuous effort to develop the qualities as indicated by me. Love, you are rapidly developing and expressing and much that seemed inexplicable to you in my earlier emphasis (when starting work with you) now seems [Page 235] clear to your perception. The need for fearlessness will be recognised by you in a different light if you study with care any communication which you may receive from me at any time. On this subject, I will say no more for you will comprehend whereof I speak and the reason for the brevity of this communication. Understanding grows apace in you. One hint, however, I will give. Let it be the understanding of the point of view of others and not so much *your* understanding or their understanding. You need, if I might so express it, to cultivate a close identification with others and not to cultivate the effort to understand. Ponder on this. I have no more to say to you in this instruction and the reason for this is known to you.

NOTE: *This disciple is still working with the Tibetan.*

## To I. B. S.

March 1932

### MY BROTHER:

You have entered my group of disciples for a certain specific training and in that word "training," you have the keynote of your intended accomplishment. The training to be given calls for no enforced obedience but it does entail the submission of the personality to the will of the soul and not to that of the lower desire nature, no matter how fine or aspirational. I seek to indicate to you modes of unfoldment and to give you hints as to capacity. Beyond that I have no function.

You have been working and serving for years, and it is that service and that aspiration which have carried you forward into definite training for initiation. In a certain sense, therefore, you have been accepted as a chela and to me has been assigned the work of safeguarding you. I say "work" with deliberation and ask you to ponder the phrase I employed. How long you will be preparing for such a step in the expansion of your consciousness is of no importance and I ask you to forget it. But it is of importance that you get out of this opportunity its utmost usefulness.

You may well imagine, brother of mine, that it is not my [\[Page 236\]](#) intention to waste my time or yours in feeding pride with flattery or in holding out to you a vision of a notable future. The physical plane realities emerge out of a true, inner, spiritual development, and if you are sincere (and this I do believe you to be) you will welcome the plain speaking and truth—no matter how temporarily humiliating you may find it to be. If all is ultimately to be revealed as men develop the powers of the soul, it is time we learned to know one another as we are and to regard exposure as a means towards eradication.

You have two main difficulties and before you can go forward into a greater liberty these must be, in some measure, overcome. The one that looms the larger in your consciousness is that of the physical plane handicap of an unstable digestive system. The one that looms the larger (in the consciousness of those who seek to help upon the inner side) is an over-emphatic personality, with its attention focussed on the personality and on its doings, instead of being focussed upon the inspiring soul.

The result of this tendency is an excessive intensity of vibration which wrecks and shatters the mechanism. Your sixth ray personality produces an intense adherence to your ideals and to the truth, as you see it; it produces also a one-pointedness which has led to a focussing of energy in the head. This has been intensified also, owing to our western civilisation being immersed in the thoughtforms of the Piscean Age—the age of the sixth ray which is still with us. When the first ray energy of the soul pours in and blends itself with the sixth ray force, the shattering effect is increased and the personality carries more force than it can handle. That energy is also unevenly distributed and goes primarily to the throat and to the solar plexus, causing a disturbance and an upsetting of the balance of the forces in the body. This, in its turn, produces a disturbance in the alimentary tract and when this disturbance becomes an established habit, a very real problem is presented.

You ask: What shall, therefore, be done? I will give some suggestions which you can follow or not as you choose.

1. Lose sight of yourself in loving other people and feed not personality satisfaction in a constant managing of their affairs.

**[Page 237]**

2. You have a gift of love and understanding. Use it as a soul and not so much as a personality.

3. Learn to put first things first and do not pay so much attention to the small but engrossing details, presented by circumstances and by other people. These feed personality satisfaction as you handle them with your undoubted efficiency. Sit back and let the life aspect work in you and in others.

Your digestive difficulties will be much aided and might disappear when you have established a constructive relation between your soul and your personality and when you can live in your heart and not in your solar plexus.

November 1933

BROTHER OF MINE:

This is simply a very brief notation. You have made some progress in relegating the personality to the background and you are now more inclusive than heretofore. See to it that steady progress is made in that direction. With an aspirant as tried and focussed as yourself, I need no easy words with which to apply the truth. I can speak with directness and with certainty of attention to that which may be said.

The progress you have made warrants my giving you a meditation to be followed with care during the next few months.... And now, brother of old, I say to you (as I say to all aspirants in training for discipleship): Learn that occult reticence which produces inner power and outer silence. Speak less and love more....

March 1934

BROTHER OF MINE:

What shall I say to you now as the time comes when again I can communicate with you? My heart is with you and I have an understanding of the way that you have come. Your very intensity and your strong aspiration have led you into difficulty and you are the victim of your virtues and of your occult inexperience. Do you not know, my brother, that the disciple **[Page 238]** is ever *balanced* in endeavour and runs not to extremes of any kind? Yet balanced effort has not characterised your work the past few months. You have been swept by an emotional thoughtform and the effect of the astral energy has been to increase the emotional devotion and the physical nervousness which have ever handicapped you. The effect of true teaching, emanating from mental levels, is to stabilise, to mentalise and to ground the disciple in spiritual being; to *be* is for you the goal.

It is not the function of the true teacher ever to criticise. It is his function to watch over the chela and in the light of wisdom and compassion to aid him with instruction. I have today a few things to say to you and they must be briefly expressed because your fatigue is greater than you realise. You need rest and care. This is owing to excessive emotional stimulation which has been thrust upon you; this comes from a group of well-meaning aspirants gathered around a thoughtform of myself to be found on the higher levels of the astral plane. It is only a thoughtform which they see in a glamorous light and such thoughtforms of the teachers are often to be found and are purely astral and not real.

First, I would say: Be not discouraged but admit the failure of your intuition. Be, however, true to yourself and if you feel, my brother, that the position is *not* as I have stated it to be, then abide by your own decision and be true to your higher self. That is the matter of the greatest moment—personal truth and integrity. This decision may lead you to continue to form part of my group of disciples—a cooperation which has been interrupted the past few months—or it may lead you to work in conjunction with the group which has lately so powerfully influenced you. But be true to the situation as, in sober meditation, you see it; no higher attitude can be expected of anyone.

Have in mind, however, that your physical body is not strong enough to stand the pressure of two vibratory groups and (until such time as you make your choice) we will hold the work you do with me in abeyance. The choice is entirely yours; you are utterly free to act as seems wisest to you and there will be no criticism from us entailed in any decision you may make.

Secondly, should you desire to continue with my instructions, **[Page 239]** then discontinue acting upon the instructions which have been going to you from this group whose focus is on the astral plane. Resume then the work I outlined for you earlier which you have lately neglected and follow my instructions in detail and with meticulous care.

In connection with the meditation work and the energy you gather, will you remember that this will not stimulate your nervous body at this time but can become a group asset. The effect of the work you have been doing with the group which is working under the influence of glamour has been to feed *your* devotional nature, to emphasise *your* development, *your* training, *your* work, *your* need and what is thought of *you*. None of it has been of any value to this group of disciples to whom you had pledged yourself or to your associates in service with whom you have been for so long affiliated or to those connected with you in your current daily life. It has indeed produced a separating effect between yourself, your group and your surroundings. This you know well and it is distressing you deeply. Your failure to conform to the requirements of my Ashram has not aided either, has it?

All the work that I seek to do with you and my other disciples has been with the objective of intensifying their group relation, to deepen their group love and to bind them together as a group. For this is *group* work which the Hierarchy and those associated with it do, and my group is not one wherein personal training is given in order to bring about personal growth. Let me emphasise this again, my brother. I am not training you so that you can grow. I am training a group of disciples so that they may function as a unit, and as a welded totality. That subjective inner unity has been neglected by you whilst you wandered down a byway of high grade personality and emotional beauty but which in reality belonged to the world of illusion and not to the world of light and of vision.

Your great sensitivity made this easy. Your latent love of power facilitated your delusion. Your failure to conform to group requirements precipitated the coming of the glamour. But your inner link is strong and your aspiration vital, if you will but see truly and act strongly.

The next thing that I want to say to you is that your etheric [Page 240] body (which expresses itself through the nervous body) is in a rent condition. Forget not that these thoughtforms of power sap and drain those who attach themselves to them. You have much ground to regain physically as a result of the past few months....

Again I say: Be not discouraged. By our failures and our reactions to glamour, we learn to tread with confidence the Way of Light. By our falling into criticism, we can gauge our soul quality. Neither criticism of those who lead my group and with whom you have been affiliated, nor criticism of those who lead the group upon the astral plane which has brought you into the realm of glamour, will do more than reveal to you that personality reactions block the way of the soul. In the last analysis, your problem is not which of these two lines of teaching you will accept or which of certain guiding personalities are my representatives. Your problem is whether your intuition can discern between a soul vibration and the vibration of a high grade astral form. Your Tibetan brother and other individuals do *not* count. If they count with you, then you are in error. It is *truth* that counts and the associating of yourself with the highest truth you can contact.

I have written to you thus, my brother, because I sense the tension of your nature and your bewilderment at the situation—one which you had not foreseen and which causes you deep distress. Relax and be at peace. Thus will you make right decision. In the light of eternity, these little happenings (and how small they are when looked at in the right light and—dare I say it?—with a sense of humour!) disappear. Go forward with fresh courage. Learn from the past but refuse to be held by that past. Do not let the words or the influence of anyone lead you. May the light of your own soul lead you from strength to strength and reveal to you a purity of motive which will flood your life with love.

September 1934

#### BROTHER OF MINE:

For you today I have a very simple message and a simple instruction. I would say to you in the words of the initiate, Paul: [Page 241] "Forgetting the things which are behind, press forward." The glamour which enveloped you has gone. It has gone, my brother. You are now suffering primarily from fear and from humiliation. These are both destructive and unnecessary. You were the focal point for the glamour but you were also the focal point for the group love, which you aided much in awakening. Dwell somewhat upon this.

You are entering now upon changed conditions and your life will take a different line of action in the future. For this you must be prepared. But all ways are ways of service, and in service and in the helping of your fellowmen there comes for you the way of liberation. Be concerned with the group work and its rightful processes. Your soul will prove your guardian. Continue to give your physical body rest and sleep. Feed it normally and sanely and play no experiments with it as you have so oft and foolishly done in the past. Keep busy with the Master's work and with happiness enter upon and accomplish each day's task.... Your offering to the group is the providing of opportunity for service. You must learn to be served as well as to serve, for in so doing, your personal will is broken and the



higher good substituted.

February 1935

We can now, brother of mine, begin to do more definite work. E'en yet, however, you must proceed with care and for another few months I would suggest that you do no work, except that which I may here indicate. The rent in the etheric body, which reduced you to such a serious condition early last year is now *sealed*, but it would take only a little to re-open it again if you were subjected to undue strain. It was through this rent that the glamour entered in such full force and worked such temporary havoc in your life.

This testing glamour can serve the entire group of my disciples as an illustration of much that you will later study. Hence good is being wrested from seeming evil. Evil itself is but an illusion, for it is the use that is made of motive and opportunity by personality separateness and selfishness which constitutes evil. From right motive and the same circumstances [Page 242] good may emerge. If no other result eventuates, this past experience will serve to make you and your co-disciples far more cautious in the future and less prone to leap to conclusions. Glamour, when it is of such a definite kind, is most convincing and of a seeming reality. This is a definition of the word "glamour," and the word "seeming" gives the clue.

I have said that it is my intention to deal with each of you with utter frankness. We can, as a group of disciples, begin now our real work and can regard the past cycles as simply preparatory in nature. The objectives before each of you are to submit to such a discipline and to unfold your spiritual natures with such purpose that you can contribute much to the work of my Ashram. Each of you must work towards such a relative perfection so that your contribution may be of value and in no department of your nature can you cause hindrance. We are working towards a matured and synthesised group activity—as are all the Ashrams of all the teachers—and shall some day achieve it, but in this particular affiliated group the conditions for such work are not yet present. Work steadfastly, therefore, at self-improvement and at the elimination of those personality faults which stand in the way of the general usefulness.

My brother, for long you have occupied the centre of the stage in your own thought. You are not jealous in the ordinary sense of the word because your pride refuses to permit the usual form of jealousy. But you are ever conscious of being in the centre of your circle of human contacts and have a feeling of resentment—oft unrecognised—when this is not the case. This was one of the main factors in your humiliation last year. Such an attitude is easy of achievement and simple to hold; it is the line of least resistance for your personality. My word to you today is *decentralisation*. You must struggle to shift your mind away from yourself as teacher, friend, wife, worker, or disciple of the Tibetan; you must cultivate that understanding heart which will make you more aware of others than of yourself. A hard saying and one not easy to express in thought and life! In the last analysis, your problem is the subjection of your sixth ray personality to your first ray soul impulse. A study of the sixth ray characteristics will help you here, particularly if you remember that (being a disciple) it will be your sixth ray vibration [Page 243] which will cause you the most trouble and along which glamour will easily enter. It is, for instance, your personality fanaticism and your personality devotions (both to people and to ideas) which need *tempering* if your first ray power is to manifest. Your fanatical devotee *will* must be superseded by the *purpose*, ordered and steadfast, of your first ray soul. In this last sentence is for you the key to your future unfoldment. The steely, brittle, determined, dynamic will of

the devoted aspirant must change into the steadfast, powerful, calm purpose of the soul, working through the disciple. The soul is fluid in adjustment but undeviating in aim. Likewise, the brilliant fanatical devotion to this, that or the other person or ideal must give place to the gentle unchanging love of the soul—the love of your soul for the soul of others. In this lies for you a hint and your future success. I think you will realise whereof I speak. In conformity to soul impulse mould your life and shift out of the realm of high desire and aspiration into that of settled purpose and an undeviating attachment to reality.

You can resume your active study work and your meditation work as outlined by me below. When you are meditating see to it that you are relaxed and sit not so fiercely erect as is your usual custom. Rest back somewhat, achieving comfort and self-forgetfulness.

The meditation given will produce a needed reorganisation of your inner bodies and this will give fruitful results in your other contacts as well. The above is all that I have to say to you for the present, my brother. May the peace of your soul, the love of your co-disciples and the benediction of your Master rest upon you. Give to all the best that you have to give and fret not over results.

November 1935

MY BROTHER:

The past year of effort should have prepared you for changes and for increased usefulness in service. That your will is directed to service is well known to me and to your fellow disciples but your field of service should be greater at this time than it is. Wherein lies the difficulty? Why are you not more **[Page 244]** potent in helping others than you are? Shall I tell you why, my brother?

The reason is to be found in the difficult combination caused by your two rays in expression—the sixth ray and the first. When your sixth ray personality can work, free from the influence of your soul ray and be one-pointedly directed towards some determined programme, there is no hindrance in your physical plane expression. When your first ray ego can likewise so work, then much will be accomplished by you. But, at the present time, your first ray expression in conjunction with your sixth ray personality produces more destructive work than a manifestation of the divine purpose of your soul. In your efforts, for instance, to help people, your sixth ray devotion is apt to frighten them away from you and your first ray power oft shatters that particular inner body which is for them their weakest point; you are then left as ever the "one who stands alone." This is characteristic of the beginner in the conscious life of a first ray soul. Is this not oft the case with you, my brother? It is not that people do not love you, for they do; it is not that you do not love them, for you do. It is that you are too dynamic in your approach and the force that flows through you destroys as quickly as it builds and drives away by its "blast of out-going power" that which you sought to attract and which has been temporarily attracted. You lose so many people out of your range of influence, and this you well know and it bewilders you. The fault lies primarily in you and not in them.

You see, my brother, I am seeking to begin your training as a worker; hence my emphasis upon this first ray characteristic of your soul (as it vitalises your sixth ray nature). You must begin to handle it wisely if you are ever to be of use.

In an earlier teaching, I endeavoured to awaken you to the risk of constantly assuming the position of the "one in the centre." That attitude, as well as the one to which I today refer, is also distinctive of a first ray soul and the presence of these two attitudes (of the one in the centre and the one who stands alone) are indicative of the fact that your first ray soul is beginning to assume some control over your personality. Is this not a real encouragement? You are on the verge of seeing the results [Page 245] of your work with your own nature. If you can accept that which I have to say in connection with the destructive aspects of your soul contact, you can save yourself much difficulty and trouble and save other people too. You might rightly ask me how and in what manner you can offset these tendencies. I can but reply to you with simple and ordinary truths—so simple and so ordinary that their scientific value is easily overlooked. I say to you: Lose interest in your personality life, in its contacts and affairs by substituting a dynamic interest in world work. Do not arrive at this detachment through an intensification of your sixth ray personality attitudes; we do not desire to have fanatics in association with us. Arrive at it through a deepening of your love nature as it includes others and excludes your own lower nature. I say to you: Work with detachment and, because you are demanding nothing for the separated self, all things will, therefore, come to you. You will not then stand alone but will function as an attractive magnetic unit in group service. Here, therefore, lies your immediate problem. You have to learn to be decentralised and to step out of the centre of your own picture. You have to learn to be magnetic and to build and not destroy. Ponder on these suggestions and work simply, quietly and happily at your problem.

You are facing strange and new contacts and hence you can, if you so choose, expand your field of service. Forget not, however, that every expansion of consciousness, resulting in increased scope for service, is to be taken at a cost and for this you will have to be prepared. But you are a strong and steadfast soul, provided you can keep a poised and steadfast attitude of mind and emotion and preserve yourself free from personal ambition. Then you can win through to your goal.

Leave people free and seek not to influence them or to impose your ideas upon them. Your interpretation of them and of their need (no matter how close they may be to you) is not necessarily correct. Leave people free in all respects—with the freedom that you demand and expect for yourself. May I, in all love and tenderness, suggest that the ideas, methods, formulas and ways of living which seem right to you (and *are* right for you) may be entirely undesirable for others and that, if you force them on those others, their *souls* may remove them from [Page 246] your influence in the cause of freedom to expand. In this suggestion lies for you the clue to much that is destructive in your best effort and this should convey to you the method for your and their deliverance.

You may now resume your full quota of work and I suggest for your consideration the following breathing exercise. Please continue with the same meditation. Do a simple breathing exercise each morning and as you work at it, regard it as your meditation process, and so run a dual line of thought and work. Proceed as follows:

1. Inhale on 8 counts, and as you do so, say to yourself, retaining the entire process in the head and on mental levels: "With self-forgetfulness I gather what I need for the helping of my fellowmen."
2. Then follows an interlude of 12 slow counts, during which you ponder on the strength, the wisdom and the love which must be shown to your fellowmen.

3. Exhale on 10 counts, saying: "With self-forgetfulness, I breathe out love upon my fellowmen."
4. Then comes an interlude of 12 counts in which you ponder upon love to all beings.

Then repeat the process, only this time carry on the work entirely in the heart instead of in the head.

February 1936

I was correct, was I not, my brother, in telling you in an earlier instruction that changes were to take place in your life and environment and circumstances. You have seen much and travelled much since that time. What has been the gain up to this moment? Do you feel your inner life enriched? Are you less introverted and more self-forgetfully outgoing? Always you went forth to the helping of others but never did you forget your position as the helper; therefore, there was always the unconscious drawing of the one to be helped to you yourself, in a personal sense and frequently a subsequent rebound away from you. Do you lead them now to lose sight of you in the vision of their own souls?

**[Page 247]** These are questions which you alone can answer and they still hold for you indication of a needed task. Liberation for you lies in submergence in your group of fellow disciples and in the elimination—as I have earlier told you—of your sixth ray fanaticism. Along this latter line you have made much progress and are much to be commended. Now the life of the first Ray of Will or Power must sweep increasingly into prominence. For you, it is not so much the imposition of the will aspect which is needed but the understanding of the Plan and your consequent intelligent cooperation with that Plan. But it is the plan for humanity and not the plan for you as a partner and cooperator with the greater Plan. In your personal reading and study for the coming months, I suggest that you search out all references to the Plan in my books, noting the aspects which are of immediate import and dealing not with the plan for the coming race and for the distant future. Then list briefly and concisely the salient points in the Plan; be not prolix and train yourself to a brevity which in no way negates lucidity.

Proceed with the breathing exercises I assigned you for they are producing in you much needed changes. Adhere closely to my instructions and carry forward the work; it should now be automatic. Note how, in doing so, you are carrying forward three lines of activity simultaneously:

1. A physical activity....
2. An imaginative activity which sees the above moving of energy in an ordered rhythm and which visualises it as being raised.
3. A thought activity which is subjectively and steadily aware of the dual process and of its objectives. The objectives are to organise the energy body and so order the forces of the body that a mental effect is achieved.

To all these, a fourth activity might be added—that of the Observer, of the soul on its own plane, perceiving or looking on at the development of this triple functioning. Forget not, my brother, that all disciples must learn to be conscious simultaneously on all three planes and to carry on consciously several activities. This exercise should train you in this facility. I would remind you that there is often a deeply scientific *raison* **[Page 248]** *d'être* for the exercises and suggestions which I may give. They may not be apparent to you at first but your ignorance in no way negates the efficacy of that suggested; the inner work of organisation can proceed easily e'en when there is no understanding of the reasons for

which it is done.

As to your meditation work, I seek at this time to change it. You have followed for a long time that which I gave you earlier. I now suggest meditation work to be most carefully followed and attempted with due watching of the effects. This entire meditation is to be carried forward in the heart—*not* in the physical heart but in the heart centre between the shoulder blades and in the etheric body. Thought must be kept off this location, however, after the first definite focussing of the consciousness in the etheric body. Here is the meditation:

1. Alignment with the soul, to be carried forward as rapidly as possible until it becomes eventually almost instantaneous. Then say with deliberation: I am the soul. The soul am I.
2. Then centre your consciousness in the love aspect of your nature, the energy which flows through the heart centre and endeavour to keep it steadily there. However, forget about the fact of the heart centre and keep the mind predominantly upon the love aspect of the soul. Say then: I pour out love upon the sons of men.
3. Then for fifteen minutes ponder upon the nature and significance of love.
4. After pondering the subject of love for three weeks each month, you can (during the fourth week) study with care the thoughts that have come into your mind in connection with this theme. This you can do from the following three angles:
  - a. Of right or of wrong action in the expression of love.
  - b. Of motive, high or low, in the expression of love.
  - c. Of soul activity in the expression of love.

The sixth ray expression of love is usually idealistic and fanatically applied; frequently, true love itself is lacking and there is the imposition upon others of what the person himself thinks is love. It was the second ray energy [Page 249] of love which, in the case of Christ, dominated His sixth ray Personality. Slowly and gradually, this domination must begin to take place in you.

The rest of the meditation you know, and it need not be recorded here.

August 1936

MY BROTHER OF OLD:

I am anxious that you should realise that at the time of the full moon this year one cycle of training and of integration closed and a new one started. The keynote of the cycle which passed was discovery—discovery of weakness, not a negative discovery but one which was fraught with responsibility; discovery of your fellow disciples and of your brothers, as pilgrims on the Path; discovery of the goal and a consequent pledging of yourself to that goal; discovery of the work to be done and discovery of the Plan. All these discoveries have come to you and have unfolded in your consciousness during the past few years. You have learnt and known much. Now a new cycle begins and the keynote of that must be *integration* with a view to its essential nature, its dominant need, and the work to be carried

forward during the next few years. How shall this integration be achieved?

As I study the disciples in this particular group, affiliated with my Ashram, I ask myself if it is possible that they can swing into the needed rhythm and so learn to work together as a unit. You are all so intensely individual and not only so, but you are proud of it. You are deeply and subconsciously satisfied with this separative attitude. The group rhythm, the group unity, the group integrity and the group synthesis are secondary in the consciousness of several of you to your own individual development, to your own attitudes, and to your own personal points of view.

I have only three disciples in this particular group who are free from this weakness and who are primarily concerned with group life in contradistinction to the individual unfolding life. The remainder are individualistic still, but not *group* members, integrated into the group. In saying this, I state to you your [Page 250] problem. I realise that you love your co-disciples and that you have a real devotion to me, your teacher; you love the path which leads to light but you and the others are still the dramatic centres of your own lives and you are too much the forceful actors upon your own stage, on which you each seek to play a leading part; subordination to group life, so necessary a factor in the work to be done, is as yet unappreciated. The reason for this is that you are dwelling as yet upon the astral plane; *there* is the focus of your consciousness. It is a high level of the astral plane but until you can shift to mental levels and there learn to hold the mind steady in the light, your sense of proportion must inevitably be wrong and the first and necessary things will not hold the first and necessary place.

I seek to do two things with each disciple in this particular group:

1. Point out the particular predisposition to the group life which exists in you and on what it is based.
2. Indicate wherein you can integrate more closely into the group and thus feed the group life, not simply drawing sustenance for yourself from the group.

As I make this statement, I ask myself how frank I can dare to be and how far I can go with my instructions to you. Is it possible that you would all accept my point of view, for I cannot call it criticism? Criticism is always destructive, no matter by whom it is given. The indications of a needed change in attitude, proffered to you in love and from a deep-seated desire to see you all freed for fuller service is surely in a different category. May I, therefore, speak to all of you in freedom? And will you give as much attention to my words as you would to an older, loved and trusted friend? I ask for no more than that. I have no intention to coerce you. I only desire to help, to aid you in a liberating process and to see you walking with joy in the light.

What, therefore, is the note of my specific message to you, my brother? What is the thing which you primarily need to learn which would govern your attitude to the group and which, when learnt, will integrate you more closely into my group? Simply this:

**[Page 251]**

You can serve my group most and yourself best by achieving *impersonality where your personality is concerned*. When you are free from the glamour of personality, then you will integrate into your group in a new and effective way. You will be of value to my group and will feed its life because you will be a channel through which hierarchical life can flow and not simply be a recipient of that life as you now are. In the above sentences your whole life problem is summed up. It is I.B.S. who loves and serves; it



is I.B.S. who speaks wisely and who works for me. The focus of your attention on your training and your life demonstration is: How far am I, I.B.S., complying with requests? What use am I, I.B.S., making of this information? What results am I, I.B.S., getting from my meditation practice? What phenomena do I, I.B.S., register at the time of the full moon? Always I. Always I.B.S. Read back, brother of mine, over all the reports you have written about your work during the past two years. Gather them together and run with rapidity through them so as to get their general trend and note if my words are not warranted.

Here lies the crisis for you. Here is indicated to you what your next step forward into the light should be. The question now arises as to what you should do, how you should proceed and how work towards liberation from the "I complex." Let me, for the sake of clarity and in order to be concise, list the stages through which you must go:

1. Refuse to dramatise I.B.S. Go on with your work, plan, teach and study, but do it in self-forgetfulness, being urged thereto by group needs, by world need and by my need of help in the work I plan.
2. Learn to do this by pondering upon the soul, by strengthening your soul contact and by bringing about a more stable alignment. Learn to think always in terms of the group and not in terms of I.B.S. This is bound to take time for a rhythm which has been thus established over a period of years is not easily broken and dissipated. Old rhythms take some displacing.
3. Pay closer attention to the evening review and change from the one which you are now doing to one on impersonality....

### [Page 252]

If you will with faithfulness carry forward this work, you will free yourself from the grip of personality and there will not then exist in you those barriers to group integration which are now found. Having pointed this out to you, my brother, let me add that you have no real cause for discouragement for you have made real progress. You have much, as a soul, to give. Once you have freed the channel from that which today clogs and hinders, you can greatly enrich the group life and give much to your fellow disciples. Go forward, therefore, with joy into a richer service and a more true self-forgetfulness. The breaking of the influence of sixth ray energy, as it expresses itself in your personality life, is not an easy task but it is one to which you are equal. Earlier I definitely laid the foundation for what I have here said to you for you will remember that I referred to the sublimation of your personality.

February 1937

### MY BROTHER:

Your replies to the questions which I asked were honest. It is not wise, however, for you to continue the process of introspection too closely for your analytical mind is functioning adequately these days and the danger of over-functioning is ever present. In a life given to teaching (such as yours is), whether it is teaching physical plane matters or giving esoteric instruction, the teacher has ever to practise the divine art of decentralisation. Being by force of circumstances placed at the centre, the inner attitude cultivated must be that of a planned, peripheral attention, an identification with those to be instructed and loss of the constant sense of the little self. The practising of detachment from self-concern and self-

conceit which the onlooking soul evinces is no easy task, particularly for one of your temperament. How can it be achieved.

The terms of release are so simple, my brother; the art of conformity is so hard. What are these terms? I will list them with brevity, for you need not, after all your training, that I should elucidate:

1. The focussing of attention in the head.

**[Page 253]**

2. Alignment of the bodies through correct and supervised breathing and eventual abstraction. Ponder on these two requirements for you can use them now and study also the ancient words of Patanjali who deals fully with the subject.

3. Identification with others and then the final losing sight of the little self. See, however, that in this case, right motive controls.

4. Intense dynamic interest in the theme of the moment, free from fanaticism and boundaries, realising that—rightly handled—all themes are of spiritual moment.

You should only evidence interest in the self during the hour of the evening review which I would ask you still carefully to continue. It is of real profit to you.... Life for you at this time holds much of service. See to it that you crystallise not. As one gets older in the physical sense (a thought which you ever evade, my brother) there is always the tendency to become set in one's life rhythms and objectives; the life theme is steady and the danger of rigidity is very real. See to it that you keep flexible and fluid and *learning* all the time. Teach, my brother, from *the living experiences* which you undergo and not from an accumulated series of life episodes. This thought warrants your careful consideration. Only thus can your words and your life influence carry to others that living fire which can set their lives ablaze with divinity. Choose not the subjects of your service but serve all who seek your aid. Seek them not yourself. In that last thought lies for you much of future understanding.

One thing I seek to say to you, but I can only convey my thought in words that are necessarily vague. It is not my task to cast too much light into the future. This I will say, however: Mould your life upon the pattern of the sannyasin and hold on to no physical plane attachments. If you do, they will fail you and the pain in thus holding will hinder your feet as they stumble upon the Path. Walk free, my brother, and hold to nobody and hold no person to you in the bonds of attachment. Can you be a true sannyasin and stand in life alone or with only your brother disciples as comrades and friends? In the developments of the next two years see that these words of mine constantly recur to your mind, for thus will you handle the eventualities **[Page 254]** of life relationships in a spiritual manner. Should you be able to see life's circumstances rebuilt around you or see them crumble to nothingness with equal equanimity, then your field of service can enlarge. You will have no interest in the affairs of the little self. Seeing this, the many little selves will come to you for help.

September 1937

## MY BROTHER:

What I have to say to you can be adequately covered as I consider with you the five rays which govern you in this particular life. Since I last communicated with you, your life has opened out increasingly along the lines of service to your fellowmen and to us. One word I would say to you in this connection: Let not that service take the place of your soul in your waking consciousness nor let the satisfactions—which inevitably come—supersede the longing for the bliss which the soul experiences and which produces a magnetic rapport with the world of souls. Live ever in the secret place of the soul and keep always silent.

You have for many years reflected upon the relationship existing between your first ray soul and your sixth ray personality. You have realised that for you (in this incarnation) only love and service must govern your life expression, if the ambition and pride of the first ray, and the fanaticism of the sixth ray with its glamour-producing characteristics are to be offset and balance achieved. This relationship is your major problem. Let us further complicate that problem by the recognition of the ray qualities of the three bodies! Perhaps, however, complication will be simplified and a study of the more detailed personality tendencies may reveal to you sources of strength and produce clarification. It is of value to know the lines of least resistance.

Your *mental body* is on the fourth ray and this can definitely be a help to you if the energy involved is rightly used, because—though it means the achievement of harmony through conflict—it also swings into action another second ray attribute, thus aiding in the work of "sweetening" your nature, if I may use such a banal word. As this ray controls your mental body, it places you, symbolically speaking, in the warrior caste and [Page 255] leads you to fight, e'en if it be purely idealistically, or at times under the influence of glamour.

Your *astral body* is a real problem because it emphasises the ray of the personality; it too is on the sixth ray. It should be remembered that the rays themselves have their secondary attributes and just as the sixth ray—expressed in your personality—can lead to the fanatical following of the ideal (whatever that may connote to you) so the same ray in the astral body produces the expression of devotion. In your case, this devotion constitutes for you the seed of selflessness. This devotion where you are concerned is not devotion to your own selfish interests but it is for you a great extroverting factor. It leads you along the way of service. When, however, two instruments or vehicles *and* the soul are on the same ray, then the problems of the right balancing of forces emerges and this has been very real in your case, has it not?

You have a third ray *physical body*. This gives you contact and brings you down to earth, a thing that a sixth ray person predominantly needs, particularly when highly developed. It aids you in expression upon the physical plane; it makes a focal point for the manifestation of the soul, for it is peculiarly the ray through which the third aspect of divinity sweeps into expression; it can produce the potency of personality expression but it can also prove a definite hindrance.

In summing up, therefore, it might be stated that your rays are as follows:

1. The ray of the soul—the first Ray of Will or Power.
2. The ray of the personality—the sixth Ray of Devotion or Idealism.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the third Ray of Active Intelligence.

This will make apparent to you the lines of energy which are coloured by the two major rays of our solar system: In your case they find their expression through rays 4 and 6, and through rays 1 and 3. This is helpful to know, is it not?

**[Page 256]**

One hint I will give you, brother of mine, at this time. Guard your health during the coming years and thus make increased service possible and also keep fluid in intent, in purpose, and in activity. As time goes on, you will comprehend to what I am referring.

February 1938

**MY BROTHER:**

The coming year will see you facing two basic decisions. What they will be is not for me to indicate. Through recognition of the decisive crises in life, the disciple gains the strength to stand alone and detached, and, through the ability to stand detached, comes the power which the divine Observer can wield if he does not identify himself with circumstance. One of the things which will emerge during the coming century will be a better understanding of the Law of Cycles. There will then eventuate a comprehension of the life rhythm with its high moments, its dark and depressed hours (I speak not in terms of emotional reaction but of the alternates to the moments of altitude) and its difficult interludes wherein understanding is wrought out through the action of applied reason. It is particularly wise for sixth ray people to master the Law of Cycles and of rhythmic growth, for their predisposition to fanatical and violent activity can be offset by wise handling of the life rhythm.

You have passed through a period of expanded service; it has carried you far from the life intent of earlier years and new relations and new forces motivate your days. See to it that enough of the old conditions and the old relations are preserved in order to guarantee continuity and stability. I seek to word the teaching which I give to you and your co-disciples in this group in such a way that perception may come to those for whom the specific teaching is intended, yet nothing need be said which would foment curiosity in the minds of the other disciples in the group.

You have travelled far during the past six years and your life trend (and by this I mean your spiritual life trend) is now definitely established. I use these words in order to express the idea of the soul's intention. Can you cast your mind back to **[Page 257]** the year in which that orientation became definite? Such retrospects have real value, my brother.

I seek today to deal with the mental problems of the disciples in this group. I told you earlier that your mental body was conditioned by the fourth Ray of Harmony through Conflict. This ray has been a factor which has resolved many of the difficulties set in motion by your sixth ray personality, focussed and made more powerful by a sixth ray astral body. The personality is always predominantly allied

with or focussed in one of its three aspects. I will endeavour to show you now the vehicles through which the soul ray also outstandingly expresses itself:

1. Soul energy, in your case, seeks expression through the vital or etheric body.
2. Personality force is focussed in the astral body.

A little reflection upon these two facts will make clear to you wherein your life problem consists. It has been the problem of fusing and blending the personality so that the energy of the soul may control from mental levels, and so employ your fourth ray mental body that the over-activity of the vital and the astral bodies may be overcome. It is helpful to know this, is it not? There are certain great aligning qualities which are brought into play when the soul can grip and control the vital body, but they demonstrate more as physical vitality than as qualities in consciousness. This I think you know. During the remainder of your life, if you will work with and control (as a soul) your mental body, you will enter into your next incarnation with the control of the personality centred in the mind. That means a greatly expanded consciousness and far more power to serve—power adjusted to the need which is faced.

What, my brother, are the characteristics of a fourth ray mental body? Let me list a few of them for you, leaving you to make your own application, in truthfulness and understanding.

*Destructive* ..... *Constructive*

An inner mental battle -----	The resolution of the pairs of opposites.
Many antagonisms -----	Non-partisanship. The Middle Way.
Prejudice-----	Tolerant understanding.
Personality unity and synthesis-----	Group unity and synthesis.
Discord, interior and exterior -----	Harmony within and without.
Environal problems -----	Environal peace.
Imposition of the personal will -----	Expression of the will-to-love.

**[Page 258]**

There are, of course, many other qualities and tendencies but I have enumerated those of the greatest usefulness to you. I would remind you that the fourth ray is, when a part of the personality force equipment, the expression of the will-to-love (either in the material sense or in the spiritual). It is, therefore, allied to the first ray, through its will emphasis. It should not be so difficult for you, consequently, to shift your soul emphasis into the "mind area" and *from there* control the physical body instead of controlling it (as is now the case) by a great effort of soul control from soul levels. This is a hint to the way of release for you.

However, as you seek to bring about this emphasis, remember always, my brother of old, that it must be the will-to-love which is essential to you; it is to this end that I suggest the assigned meditation. I would suggest that you concentrate upon this fourth ray, with its keynote of the will-to-love, expressed in harmony whilst in the midst of conflict. In your next incarnation, you should function through a second ray personality but this will depend upon the success of your present effort and upon your ability to grasp the outlines of your task. You have, therefore, to transmute your sixth ray devotional and fanatical tendencies into spiritual love and strength; your one-pointedness must be based on an inclusive orientation. It has, hitherto, been based on sixth ray aspiration. In the future, it must be

founded on intelligent conviction—a very different thing, my brother, and mental in nature.

I would ask you to make a careful study of all that you can find anent the fourth ray in *A Treatise on the Seven Rays* and make definite application to your own mental unfoldment and a practical interpretation of its desired effects in terms of your own life. You should ask yourself the following question: What will be the effect, in the personality life upon the physical [Page 259] plane, of an established alignment between my first ray soul, my fourth ray mentality and my physical brain?

I assign, therefore, the following meditation:

1. Achieve alignment, conscious fusion and stability.
2. Then definitely and consciously shift your attention into the mental body....
3. Next, consider the pairs of opposites with which your personality must deal in this life. Do this by the aid of your fourth ray mental body.
4. Visualise these pairs of opposites as two high mountains, separated by a narrow pass between them; this is, for you, the symbol of "the narrow way."
5. See these mountains, standing on either hand, one in the shade and the other in the light. See the narrow way between as a golden pathway. Then picture yourself as "passing between." As you do this remember that your soul is observing you, the personality, progressing on this Middle Way.
6. Then take the following seed thoughts for careful reflection:
  - 1st month—I stand in light, the One Who can observe.
  - 2nd month—The distant, wandering one, who is my little self, I call to me.
  - 3rd month—Between the Pillars of the Way, I pass. I leave these twain on either hand.
  - 4th month—The Middle Way leads to a bridge and on that bridge I stand.
  - 5th month—And on that bridge I meet my Self.
  - 6th month—And thus the two are one and harmony is now established.

February 1939

#### MY BROTHER:

In my last communication to you, I dealt very thoroughly with the problem of your "manifestation within the planetary life" (as it is esoterically called) and discussed your ray equipment [Page 260] at some length. You have, as sincerely and earnestly as you could, endeavoured to make the information of use in bringing about a better presentation of your soul's objective through the medium of your daily life. This I have not failed to recognise. You have found, have you not, that one at least of the decisions to which I referred is already confronting you. The issue as yet remains undecided for the task of relinquishment is not easy. I would suggest to you that that which has to be relinquished may not be that upon which you are at this time laying the emphasis. I would remind you also that the Law of Sacrifice is ever followed by the Law of Re-Appropriation in the spiritual sense. Upon this fact I would



ask you to ponder.

The world today is in such a distressing condition that the major need in every country is the appearance of "steadily shining points of light" which can illumine the way for others, dispel the gloom and produce right reaction, based upon a clear seeing of the issues involved. The smaller happenings of an individual's life can aid him to gain facility in thus seeing and shining. In this task of dispelling the gloom, those of you who are working in my group of disciples can help set the way, aid in determining the pace and so swell the numbers—small as yet—of those who constitute the "lighted points." To do this adequately requires a personal and group decentralisation which few of you as yet possess but for which you are struggling and must continue to struggle.

The cultivation of a divine indifference as to where you are and what you are doing would be of peculiar value to you and you would profit much if each night you meditated for five minutes upon your capacity to demonstrate this needed spiritual detachment.

I would ask you also to follow a very brief meditation so that there may come about a more easy fusion between your soul and personality, between these two ray energies—one of which conditions you in space and the other determines you in time. The problem is not an easy one, because your first ray energy—combining with and subduing your sixth ray forces—will produce a great stimulation unless you adhere closely to my instructions. The effect will be felt in your astral body. This **[Page 261]** stimulation is not desirable and must be avoided by you at all costs. If, therefore, you find that the use of this meditation produces an increased expression of sixth ray force and that you are becoming increasingly potent astrally, increasingly "devoted" to what you are doing, increasingly critical and irritable and increasingly fanatical—then promptly discontinue its use. Work only in the heart centre when using this suggested form and be sure no thought shifts down to the solar plexus—that open door to the astral plane. Make a short, quick alignment with the soul. Know yourself to be, in truth, the *One* Whose nature is spiritual detachment and isolation (not separateness or division), then pause and stabilise yourself in that consciousness. In the secret place within the heart, let the personal self meet the real Self face to face and let it there dedicate itself to the service of the soul with deep consecration, devoted love and fluidic intent. By fluidic, I mean the willingness to do what the soul requires, when registered and recognised by you as the next duty.

Let not the glamour of attainment of your service goals, brother of old, blind your eyes to the need for further and constant training. The disciple oft becomes absorbed in the work to be done to such an extent that he forgets that the outer life of service will become arid and full of personality unless it is paralleled by a growing sensitivity to the impulses of the soul. That soul is love and understanding. Cease not to work at the problem of true spiritual perception and be not so occupied with the task of service that you neglect the lessons which you yourself must learn. Live as you teach and keep your values clear. You have done good and faithful service and helped many. Take help yourself without unduly emphasising in your own consciousness your own need.

*NOTE: This disciple has never wavered and is earnestly endeavouring to work for the Tibetan and to tread the Path of Discipleship under His instruction.*

[Page 262]

To L. D. N-C.

April 1939

BROTHER OF OLD:

And what shall I say to you, fiery warrior in our work? Just this: In quietness and in confidence shall be your strength and in an all-inclusive love lies your opportunity. This, I think you know. You have made real progress in swinging free from the limitations of a sixth ray personality during the past three years. I have watched you now for seven years and you have broken loose in great measure from certain very definite handicaps. That which hinders you now is mostly old habits of thought and speech and these too must go. They must go, not through a drastically imposed inhibition, but swept away through the inflowing tide of love.

You have a difficult combination of rays, my brother, and these have powerfully conditioned your life. Your egoic ray is the first ray and your personality ray is the sixth Ray of Devotion. Power, will, devotion, idealism, fanaticism—such is the combination. Fortunately for you, in your last life, your personality ray was the second ray of love and so it had been for several previous lives. This has greatly aided in off-setting the dynamic destructive effects of your sixth ray force. Of this you should be very glad.

Now you are entering slowly into a new cycle of activity. Let it be distinguished by love and by no desire for anything for the separated self. You might reply to this by saying that you believe yourself to be free from all such desire. But, brother of mine, were you so free, you would not suffer so much over people or over the frustration which always comes—and always will—until the disciple no longer cares for success or non-success, for appreciation or for non-appreciation. Ponder on this and search your heart more closely. You are on the verge of real release and I tell you this for your comforting and help.

To carry forward this new service to which you have dedicated yourself, you need the releasing power of the tide of love which *is* the soul. Forget not that you are on the power ray. It is *the power of love intelligently to serve*. Let these words be the keynote of your reflection and endeavour for the next [Page 263] few months. I will give you a meditation which will facilitate your effort....

I have also suggested that you do the attached review on Detachment. You will find it profitable to use for a while. Go forward in peace, and with assurance, my brother. You have much to give; much wisdom, much experience and much understanding. Often, however, you "stand in your own light," and your personality interposes itself between the real spiritual self and those whom you seek so ardently to serve.

NOTE: *The pressure of life in Europe during the world war, 1939, has made it impossible for this disciple to continue at this time.*

## To R. V. B.

November 1931

To you, my brother, my words are as follows: You have this life stepped out into a greater measure of release than was anticipated by your soul or by Those Who watch upon the inner side of life. The day of opportunity opened for you and you took it. I have sought within your aura for that with which I should deal and my message for you is perhaps an unexpected one—the message of *speed*. Not hurry nor the rushing forward into experience with undue haste, but the steady, conscious quickening of the vibration which leads to power. Your outer demonstration gives not full expression to the pulsating life within; the activity of your soul is limited by your physical plane movements. More rapid coordination between the inner and the outer is needed and this at no cost to your achieved poise nor your really fine efficiency. You will know whereof I speak for, in your high moments, you annoy yourself by your slowness of response to the things which are inwardly sensed. You have poise, courage and knowledge and the "way of the disciple", which the disciple has to tread, is known to you, but the cells of the physical body need more rapid sensitising and this through the bringing in of energy and not through diets or **[Page 264]** other physical plane means. For the next six months send the energy you may contact to the throat centre—not to the physical throat, but to the centre which lies back of the physical organ up the spine and yet outside the physical body altogether. This fact should be remembered by all disciples. The seven energy centres are to be found about three inches behind their locations as usually denoted. If this is borne in mind, much physiological danger will be avoided. Rapidity of spiritual reaction in all the cells of the body is the word for you, brother of mine....

Go forward in strength (which you have) and in peace (which is yours) and in poise. For you, breathing exercises will do much.

June 1932

### BROTHER OF OLD:

You have carried much responsibility and done much work with fortitude, and you must now remember that all periods of strain are but preparatory to the handling of still more work with increased efficiency and speed. Of one thing I would seek to remind you. All disciples who are being trained for that stage called by the inappropriate name of "accepted disciple" are being taught to use their own magnetic vibration to gather to themselves those who will constitute their own group, those whom they can specifically help. This work, they are taught by being put into a position of trust in relation to their fellowmen. Your work is, therefore, the work of training people to be workers and so fit them to be cooperators with the Plan. You will contact those who need you not as a leader or teacher. They will be those whom you know and feel require training and help. They have to be taught to work inclusively and to be animated by intelligent love. Take them into your aura and hold them in the light. Note their increase of capacity and later their individual reaction to you yourself. By this you will arrive at an understanding of your vibratory, magnetic capacity. The soul's nature is love and love is the great attractive force.

In reference to my comment anent "accepted disciples," I would remind you that, after all, the Master accepts no one. [Page 265] He only recognises achieved capacity and ability and then endeavours to use them for the furthering of the divine plan. Disciples need to enquire, therefore: Does the love aspect in my nature draw people to me personally so that I can help them or does it set up a *soul interplay* between them and me? This is something that I would have you study and do. The extent of your magnetic radiation could well be doubled and is not yet equal to the power latent within you.

The mantram which I have chosen for you is intended to embody a statement of your life purpose. It is as follows:

"I know the Law and towards the goal I strive. Naught shall arrest my progress on the Way. Each tiny life within my form responds. My soul has sounded forth that call and clearer day by day it sounds. The glamour holds me not. The Path of Light streams clear ahead. My plea goes forth to reach the hearts of men. I seek, I cry to serve your need. Give me your hand and tread the Path with me."

Your usefulness to my group is that of emotional poise. See that you lose it not, whate'er betide. It means more than you can realise to your co-disciples.

January 1933

MY BROTHER:

Since I last communicated with you, you have had many conditions to face which have inevitably promoted growth and developed your intuition. This latter faculty is steadily awakening and for you one of the ways of externalising your inner awareness is through the use of a spiritual diary. Gather seed thoughts out of your consciousness and deepen your grip upon these thoughts by putting them on paper and enlarging upon them as you write. Your meditation each day can be made to serve such a purpose also and the two requirements for right meditation (where you are concerned) are the formulation of such seed thoughts and definite visualisation work....

The reason for the meditation which I am giving you is to foster a close intuitive recognition of the reality which lies behind the group of disciples with which you are now associated [Page 266] through your relationship with me. Another is the stimulation of the throat centre through which you must learn to work during the third stage of the meditation work assigned. Watch the meditation work with care and communicate with A.A.B. should you feel the need of advice.

Your contribution to my work you know. You have to present a stable focal point; you must be a wise guide and friend and you must hold steadily the reins of government with self-effacement and yet with true insight. This is the task for you, my brother. You must also foster impersonality in those who work around you; this can only be accomplished as you yourself learn to be more impersonally personal. Impersonality is not hard for you but the more difficult task of *personal* interest and contact is to be achieved, for you will unfold by that method. What you have done is known and recognised, brother of old, but for thanks you look not.

June 1934

## MY BROTHER:

The door of opportunity—growing out of the intensified effort of the next two years—opens wide for you. You have perhaps noted, as you have read the instructions given by me to my group, that I am somewhat changing my approach and giving each of you a slightly more intensified *personal* interest. The reason for this is that at the beginning of this fourth year of our work together, I am forced to recognise your sincerity as a group and your willingness as individuals to conform to the requirements. This sincerity and willingness have been voluntarily given. This warrants a greater effort on my part—an effort called forth by the group itself. My time is most precious at this period of world activity but I am willing to cooperate with the group if they continue to evidence willing service. Given a little more personal training, the result may be out of all proportion to the effort on my part.

Bear in mind that as I think of you (when communicating with you at the time of the full moon each month) it will inevitably produce a stimulation and a pouring-in of energy. This is only now constructively possible. We, who teach, have [Page 267] to guard our disciples from the potency of the group which we represent. The risk of over-stimulation is always real and present. It is for this reason that you will find it of value to study with care all the instructions which disciples in my group (whom you may know) may be willing to share with you. My spiritual interest and its consequent effects in energy form are spread over the entire series of teachings, given individually or to the group as a whole. In this way, the potency is somewhat stepped down; the group becomes more closely integrated and the life of each disciple, the problems of each and the achievement of each become part of the group life, the group problem and the group achievement. I commend these words to you for consideration—life, problem, achievement or, presenting them as a duality, life-consciousness and form-activity.

In this connection (for I choose my words with care) I would remind you in particular, my brother, that the wise disciple regards all outer expression on the physical plane of experience as *achievement*. There is no essential failure. At this stage in the life of the disciple, there may be a failing to meet the requirements with perfection; there may come cycles of aridity and of a seemingly static condition; there may be times wherein the sense of futility is deep and real. But none of these will be lasting. The grip of the soul upon its instrument, the personality, is too strong for these cycles to be more than transient episodes.

I am not proposing to change your meditation work at this time. Continue with it as outlined to you in my last communication. Seek for the symbol to be found above the head of each of your co-disciples. This is an interesting form of work and for you at this time most developing. Bear in mind that in the interplay of love (that which goes forth and that which is given back) will suddenly come revelation. A few hints at this point may prove useful to you:

1. In the linking of the heart and the ajna centres will come increased ability to do this work. This linking will come as you pour out love to your fellow disciples and as you endeavour to focus your consciousness between the eyebrows (the ajna centre). It is here that you have failed in technique....

2. Direct your thought energy (which is the carrier of love [Page 268] energy) to the ajna centre of each of your fellow disciples....

3. Study with care the instructions given to your fellow disciples, and seek to fit more definitely into the general plan. You are inwardly freer than heretofore and must endeavour to keep your personality life free and simple. I think you will know within yourself wherefore I am emphasising to you, at this time, the two words: Freedom. Simplicity. They are, for you, the key to successful service. Let nothing and no one remove you from your achieved inner poise. Yet turn not your back on aught of joy or happiness which may come your way and that may increase your efficiency in the work—the place wherein your soul, your karma and your link with my group have placed you.

The speeding up of your vibratory capacity has proceeded satisfactorily. If you can maintain this increase through the power of your meditation, you will bring your inner bodies into such a rhythm that the demands of the future will find you equipped to meet them.

That you may with steadiness and joy go forward to the work of the coming year and that you may give to the group the measure of your strength is my prayer for you.

July 1935

BROTHER OF OLD:

I gave you in my previous instruction much upon which you can still work. There is much that you have not yet fully grasped and I would like you to re-read what I said with renewed care and understanding. With the exception of two of this particular group of disciples, all are in training for greatly extended service and that service will begin to take form very shortly. Until that time arrives, work at an intensification of your understanding and heightening of your vibration.

In the daily round of duties and of detail comes for you the opportunity *to transfigure life in terms of accomplishment*. In these words are to be found for you the objective of this life's endeavour. True accomplishment involves a life of steady radiance and stable uniform activity; but, brother of mine, in this activity and general accomplishment there must come—[Page 269] as the years go by—what I might call *crises of achievement*. There must be culminating moments when the uniform activity climaxes into hours of dynamic crisis. Then one cycle of work ends in some direction or another and a new cycle of activity commences in the same place and within the limits of the same general endeavour; this is consciously recognised as a new beginning. Unless such moments of crisis occur, the life simmers down to a general dead level and (even if useful) offers not the chance for an extreme effort with its consequent need to draw upon the full resources of the soul.

The routine of the daily demands can usually be met by the technique of an aligned personality and in your case this is particularly so. It must, however, have in it—if it is to be adequate to the demands of this day and period of opportunity—those moments wherein the personality demands the full cooperation of the soul. Every such moment of fusion increases the personality potential and its vibratory influence; it also initiates those unfoldments that profoundly and deeply change the rhythm of the life. In these days, all working disciples must learn to use their entire equipment and every aspect of their physical nature, the whole man in the threefold world of human evolution.



One point might here be noted. The extremity of the disciple in service finally draws out the interest of the soul. After the third initiation, the extremity of the soul (speaking symbolically and conveying no true meaning to the aspirant) evokes the cooperation of the Monad. Thus service is the scientific mode, par excellence, to evoke spiritual integration and to call forth the resources of a divine son of God. I am emphasising this to you as I seek to have you note, during this coming year, the points of crisis in your life which are the outcome of the pressure to serve.

Note these in the following way and ask yourself the following questions, entering the relation of the crisis in your spiritual diary:

1. What was the form of service which produced the crisis?
2. Was it in the field of the emotional or the mental life?
3. What steps did I take to produce a fuller soul experience in order to meet the necessity?

**[Page 270]**

4. Did the crisis produce any definite after-effects of a relatively permanent nature in the lower bodies?

During the next few years such crises are possible. It is also possible that two of them may pass unrecognised by you. Therefore, my brother, watch with care your daily life and note the moments of opportunity wherein, given a little more stimulation, your field of accomplishment may expand and your vibratory rate be increased.

January 1936

As you have seen, my brother, I am not making any vital changes in the work of the group now. An increased momentum in service and a more rapid spiritual reaction at all times should constitute the major emphasis from now on. I have told all of you so much during the past four years that (should I now cease my instructions) you have, both as individuals and as a group in my Ashram, sufficient teaching and information to carry you along the Path for a very long way. But I continue with my task of awakening each of you upon the subtler planes in order to intensify the contribution to world aid that you can make and to stimulate you, as a group, to avail yourselves of the world opportunity for service.

Go forward, therefore, with the same work as outlined in the previous instructions; during the next six months take as your seed thoughts for meditation three sentences out of that earlier teaching:

1. Transfigure life in terms of accomplishment. True accomplishment involves a life of steady radiance.
2. There must ever be crises of achievement which will draw upon the full resources of the soul. These must be demanded by the personality.
3. Understand the technique of an aligned personality, for the extremity of the disciple in service draws out finally the interest of the soul.

You will ponder upon these ideas during the coming months, remembering that they embody your needed lesson and your **[Page 271]** ultimate achievement; and that they also indicate in a most amazing

manner the work and the achievement of the New Group of World Servers.

June 1936

**BROTHER OF MINE:**

I would commend you today for work accomplished silently within yourself. How much has been done, only you yourself can gauge. A steady re-adjustment has gone forward in your life and in your grasp of the work essentials, and you have succeeded in freeing yourself inwardly from much of the detail work with which you have been confronted. This was my desire; in the future, you can do much towards an aspect of my work which makes the rest of it possible. I refer to the financing of the work which I have planned. Cooperating with those who are endeavouring to procure the needed funds for the work to be done during the next few years will strengthen you inwardly and eliminate that fear which still tinctures much that you do. This fear to which I refer is not due to lack of courage as it is to fear of definite action, of clear speech where individuals are concerned, where the need is for a direct appeal and a straight presentation of the facts is warranted. This fear is being overcome; for this I have much commendation for you because this fear went down into the very roots of your being; it is basic in the form life and also in the specialised activity of the second ray type and is coincident with your second ray ability to react sensitively to others. It is, therefore, a problem to you of peculiar difficulty, as it is a soul expression and not a personality one.

This whole question of money is one of the greatest difficulty at this time and also one of the utmost simplicity. The difficulty is due to the wrong thought which, for generations, has been brought to bear upon the problem, leading to wrong attitudes, even among the most devoted disciples. The attitude of humanity to money has been coloured by greed, by grasping for the lower self, by jealousy, by material desire and by the heart-breaking need for it which—in its turn—is the result of these wrong attitudes. These wrong attitudes lead to **[Page 272]** the disastrous economic conditions which we find all around us. They are effects of causes which are initiated by man himself. In the re-generation of money and in the changing of man's attitude to it will eventually come world release. If this cannot take place, then some dire condition will arise; money (as we know it) will vanish off the earth and the situation will have to be met in some other way. Let us hope that this will not be needed but that it will be possible to change the thought of humanity where money is concerned so that it will be regarded as a great spiritual asset, as a definite spiritual responsibility and as a means to real world work. The custodians of money will then shoulder their responsibility without fear and with due understanding. At present, they hold on to it through fear of the future and distrust of each other. The key to the right expenditure of money and to its correct use can be summed up in the following statement to which I would ask all of you to pay attention:

As money has in the past ministered to personal and family need, so in the future it must minister to group and world need. Each unit has, in the past, attempted to act as a magnet and to attract to itself that which will meet what it regards as its need—using personal activity and labour, if of no influence or education, and financial manipulation where that was possible. Groups in the future must act as magnets; they must see to it that they are animated by a spirit of love. I give you a thought here which is capable of much expansion. *Need, love and magnetic power are the three things which—consciously or unconsciously—attract money.* But they must all manifest at once. The need in the past has not always been real, though it has been *felt* (such is the world glamour and illusion). The love has been

selfish or unreal; the demand for things material has been for that which is not necessary to health or happiness. The magnetic force utilised has been, therefore, wrongly motivated and this process—carried forward over so long a time—has led to the present dire financial situation in the world.

By the transmutation of these factors and the expression of their higher correspondences—through right love, right thought or meditation and right technique—the financial requirements [Page 273] of the new groups and of the New Group of World Servers *will* be found. I would suggest that an elaboration of these ideas should be disseminated among all whom you know who could help. I would ask you to ponder much on these ideas for, in the education of the intelligent world servers, this question of money and of right attitudes towards money and right meditation upon money must be boldly faced. The emphasis laid by certain large groups on meditation for the raising of funds (usually for personal use or for the selfish ends of their own particular organisation or group) has been based upon this emerging concept of the *group use* of money. Being, however, selfishly and personally interested, the money was thought of in relation to the individual and not in relation to the group. This attitude must and will be changed.

One thing more I would ask of you, my brother, and of the group who read my words. Money is the manifestation of energy. All energy can be applied in differing ways, being in itself an impersonal and blind force. It can be selfishly or unselfishly used. That, in itself, constitutes the main difference. Motive and creative thought determine the magnetic power of any individual, group or centre. Determine your motive; see that your group ideal and group love are dominant; use skill in action; this will involve right preliminary meditation, plus correct thinking; then you will find that that which you need will be forthcoming.

I have little of a personal nature to give to you at this time. With you as with all the group there is much knowledge. You have been given and taught much, both by your own souls and by myself in instructions and in my various books. It is not possible for me to continue ceaselessly telling you that which you already know in theory and which you need now to work out in practice. That working out lies with you individually; when you have worked out that which you know, then more will be forthcoming. I can, however, teach you somewhat anent the newer aspects of group work and this I seek to do and you seek to know.

One thing only would I say to you at this time of a personal nature: Rest much this summer; be much out of doors and lay [Page 274] the foundations for work in the coming winter months by much quiet thinking in the open air.

January 1937

BROTHER OF OLD:

Again there is little that I feel the need of saying to you. You are responsive to much teaching upon the inner side and a form of definite reflective intercourse has been established between

- a. Your inner, psychical nature.
- b. Your soul.
- c. Your brain.

This should be gradually developed and cultivated. It is one of the major integrating forces and an adjuster of right conditions.

There is only one thing that perhaps I might at this time emphasise for you and I can do it best in certain occult sentences which I have chosen for you and which take the form of four dynamic injunctions. If you grant them an obedient acquiescence and an intelligent understanding of their meaning, that obedience will increase your vibratory rate and, consequently, your magnetic influence. It will also hasten or quicken your practical output upon the physical plane and enhance your value in the work which you, as a member of the New Group of World Servers, are seeking to do. Let me phrase them for you without comment:

1. See your outlines clear and let no haze of any kind veil the sharpness of their contours.
2. Let both aspects of the truth emerge within your consciousness—the good, the bad, the true, the false, the real and the illusion. Face both, for both are facts—the one in time and space and the other in eternity.
3. Live on the mountain top and walk there with your brothers. Thus keep the vision clear above the fogs of earth.
4. Fear not to speak the truth, whate'er it be. You love enough.

**[Page 275]**

July 1937

BROTHER OF MINE:

As you study your rays, the reason for the close relation between you and some of your fellow disciples will emerge into your consciousness more clearly. It is a relation not only of age-long mutual service and of understanding but also of analogous energies and forces and similarity in use.

Your *mental body* is on the fourth ray; hence your power to harmonise and to avert conflict, thus acting as a calm centre in the whirlpool of activity with which you are surrounded. This is your dominant contribution to the work; I would have you ponder on this and intensify your effort to play this part and above all to play it dynamically. It is a vital service which you can render, my brother, and you have hitherto rendered it with success. I would have you render it more consciously and, therefore, more dynamically.

Your *emotional body* is upon the second ray and your development along this line is sound and good.

Your *physical body* is on the third ray; it is here that your major problem lies. It is closely connected with your mental problem which is that of an increased dynamism. The dynamic power of your soul must pour through your fourth ray mind, galvanising it into a renewed, inclusive, loving, harmonising activity. Be more outgoing (as a part of your self-initiated training) to those, for instance, with whom your daily lot is cast. They need help. Give them of that help freely and fully. The third Ray of Activity which governs your physical body is unduly quiescent and should be awakened by the soul to increased coordinated purpose.

The following rays must, therefore, be taken into your consideration as you seek to live as a soul and to coordinate your personality:

1. The soul ray—the second Ray of Love-Wisdom.
  2. The personality ray—the fourth Ray of Harmony.
  3. The ray of the mind—the fourth Ray of Harmony.
  4. The ray of the astral body—the second Ray of Love-Wisdom.
- [Page 276]**
5. The ray of the physical body—the third Ray of Active Intelligence.

You will, from this tabulation, notice the relation existing between your personality ray and your mental ray and that between the ego and the emotional body. These indicate to you lines of least resistance.

January 1938

MY BROTHER:

The four injunctions which I gave you earlier have done their work, have they not? You see yourself more clearly now and know yourself, for you have the various aspects of yourself more definitely visioned—the good, the bad, the true, the false, the real and the illusion. This clearer vision—envisaging some aspects hitherto unrealised—will necessitate your living on the mountain top, and in the clear air there to be found to see life *true*, your task and your co-disciples as they are. You have needed this more definite discovery of yourself in order to advance towards greater usefulness. Some of this knowledge has come to you during the past year, awakening you to certain values, revealing to you many hidden things within yourself and others, and consequently bringing into your life new complications and emerging personal difficulties.

I shall have more to say to you later when the adjustments necessary to your chosen change of circumstance and of life have been made and quiet has settled down again. These periods of upheaval and re-arrangement come at times—sometimes soul induced and sometimes as personality events. They must be lived through, the veiled lessons learnt and the possible expansions of consciousness induced. We facilitate or hinder these expansions by the moves we make; we hasten or delay our growth by our enacted decisions. The true disciple, however, proceeds upon his way *at any cost* and naught can arrest his progress on the Path.

I have asked myself what I can say to you at this time that will be of definite value. Four things—brief and to the point—come into my mind as I look at you and feel for you a sense of **[Page 277]** gratitude for your past consecration to the Plan and a sense of hopefulness for your future service.

First: I would say—Deepen your consecration and put first things first. Let nothing and no one stand between you, the vision, the Plan and your fellow disciples.

Second: Prepare for complications in your life, for now you travel not alone. Your life has been relatively free up to this time, but the choosing of a comrade must and does in every case bring other

issues and other values into being. Upon the planes of soul and mind, you still must stand alone and if you grasp this from the very start you will not find the complications of any great importance. They will only evoke a greater emotional livingness and understanding; this you have needed much and this you now can have. This also you can handle wisely if you live upon the higher arc and do not descend into the world of glamour and illusion. Remember, my brother, there can be equality in love and purpose (from the basic and the essential point of view) but not equality of inner understanding or of point achieved upon the Path. The disciple can do much for the probationer from the angle of the soul. The probationer cannot do the same for the disciple.

Third: Go forth upon the future way with courage and no fear. Stand in strength beside your fellow disciples, intent with them upon the chosen path. They stand unflinchingly beside you.

Finally, my brother, become more definitely a radiant centre of magnetic life, fusing the people with whom you may work through love and understanding. That is a hard and difficult task for it means bringing together in the bonds of service many elements which might not otherwise fuse and blend. This involves an understanding, an analysis of human beings and a slow and patient work. As your work may grow and its boundaries extend, you will be faced increasingly with the perplexities and difficulties incident upon human relationships. These must be handled with impersonality, love and silence.

Seek to integrate others into the service of humanity by yourself standing in spiritual being and radiating love and wisdom. I repeat again for your consideration and help during the coming months the third phrase which I earlier gave you:

"Live on the mountain top and walk there with your brothers. Keep the vision clear above the fogs of earth."

**[Page 278]**

Preserve your meditation as you are now doing. My blessing rests upon you.

NOTE: *This disciple is working steadily in the Tibetan's Ashram.*

**To D. A. O.**

August 1933

**BROTHER OF MINE:**

I have refrained from writing my personal instructions to you earlier than this as I felt your need to think things through, and your strong inner urge to be left free to work out the concept of this group work in your own way. Group work in connection with the spiritual life is not, for you, easy. Your life training as an artist in your own field has taught you to work on the physical plane in group formation. It is in the field of esoteric endeavour that you find in yourself an antagonistic reaction. There is in you, and rightly so, a determination to be yourself and to stand alone and on your own feet. This



determination of yours is sound. It has met a most needed demand of your own soul. It has been necessary for your personality to be forced by your soul to go the lonely and isolated way.

But it is this very quality of yours that I desire to weld into this group; it can be offered by you in service to the group. It is in this participation in a subjective group endeavour—loosely organised on the physical plane and intended to remain an *inner* group condition—which will give you opportunity to express for others the gain of your life experience. Therefore I would ask you to remember, my brother, that one of the contributions that you can make to this group of fellow aspirants is the attitude you hold to organised forms. Another is your power of intuitive perception and your capacity to sense reality. I call your attention to this. I am taking earnest students into my group, not with the sole intent of giving them esoteric training, but also for what they can bring to each other in the perfecting process. This group in my Ashram is composed of human beings who are oriented towards the light, who **[Page 279]** have made progress on the Way, and yet who still have individual limitations, character defects and over-accentuated personality traits. There is a tendency to find one's peace and relaxation in a well-intended spiritual withdrawing and isolation; this is ever a limitation of the mystic temperament. Is it not so?

In any group which has for its objective the development of the intuition, there must appear the concretising faculty of the mind. This the intuition must both offset and at the same time use. The mind emphasises form and the building of forms. The intuition is formless, and yet the ideas intuited must express themselves through form. From this concretising faculty, owing to your sense of beauty and your sense of the essential values, you are singularly free. For you there must be the lesson of the equal divinity of form and of form building, with the creative work of organised detail in every balanced production. Beauty is, after all, as much of divinity as can be expressed through any one form. Remember that form and life are *one*. There is naught but life in manifestation.

Your power to intuit, therefore, will aid the group, so regard your work as a service to be definitely rendered.

Emotional stress and strain and your intense love of beauty have been the principal training elements in your life. Oft you have been bewildered and your fellowmen bewilder you at times. Seek for one year to bring to bear upon them and upon yourself the light of the *intellect*, and let the power of a spiritually applied analysis and the consecrated functioning of the concrete mind be deliberately applied. Remain ever the Observer, using the concrete mind as a divinely organised instrument.

Work with symbols will be found of real value to you if you persevere. I would give you a hint anent them which your intuition will reveal. Where the converging lines of any symbol meet and where the many lines cross there is a point of force and of illumination, a focussed centre through which the illumined mind can pierce. Ponder on this.

Will you for six months, my brother, attempt the following meditation, remembering that I but suggest and seek not to control or to dictate?...

**[Page 280]**

Your other meditation is left to your own choice and discretion. Attention to group requirements and the establishing of a self-imposed rhythm in your life for a year will give you good results.

February 1934

## MY BROTHER:

The question as to the usefulness of this particular group work has been somewhat answered in your consciousness, through your application to the work itself and what you have learnt thereby. The significance of the inner integration of free souls, independent and standing upon their own feet, yet voluntarily seeking union with the soul in group formation is assuming importance to you. A living organism and not a vital organisation warrants consideration, and its life seems worth fostering. This you have recognised.

You ask yourself, however, at times: "Of what specific usefulness am I, as an individual, in the teacher's group?" The development of your fellow disciples is not uniform; some are possessed of this or that quality, and lack others; some function primarily on the plane of mind, others on the plane of the emotions. You have a fair measure of the intuition already developed, and—as I earlier pointed out to you—you can serve your group and facilitate their work in this connection. All gained quality of any kind must be regarded by the individual as a group asset and not as a personal achievement. This requires emphasising and involves clear thinking and detachment on the part of the group members. All true recognition calls for these qualities. Therefore, my brother, seek increasingly to foster this germ of the intuition from the purely unselfish motive of group usefulness, remembering that the blending of the mind and the intuition produces a consequent organisation of spiritual faculty which works out in power and magnetic force or radiation in the personal life.

Your first ray personality can intensify the usefulness of this conjunction, just in so far as you can work constructively in your chosen field of work and with your fellow students. A first ray personality can cause the soul much difficulty when not **[Page 281]** subordinated in all humility to group service. When the personality is guided by the intuition and by clear thinking and the life on the physical plane is given to the freely imposed rhythm of organised service, then power can be conferred, and definite usefulness be the result.

You might ask here, and rightly so, how this intuitive sensitiveness of yours can be of service to the group with which you are associated. Let me, if you will, give you a meditation which will render group service and which *will aid me* in my work of awakening these members of my Ashram to the light of the intuition. This meditation is based on the recognition that separation is founded on personality living, but that in the realm of the soul there is no separation but only a free circulation of spiritual life, light and love. Do this meditation once a week and also at the time of the full moon, but continue with that already assigned by me in my last instruction to you, as your own daily exercise....

I would like to point out that if you work this way, with the emphasis laid upon the giving-forth aspect, there will be no danger of the growth of any mental control over your group brothers. Fifteen minutes given to this service once a week will bring to you its own reward. But of that you need not think.

Steadiness in all relations, *in all relations*, my brother, is a needed growth, and discipline or ordered habit is of real usefulness to you. This must be applied not so much from the standpoint of organising the personality but of your release from time limitations. Be the ruler of your time and make the hours of each day your servants, exacting from each hour its full quota of work or rest, without the sense of

undue pressure or rush. When the time problem is solved by you, you will enter into a greatly increased usefulness. In this there has already been real advance, but the effort can be carried still further forward when your interest in the significance of time is evoked more fully. But this must be done gradually, for the creative, intuitive worker has the problem of working in the realm of the timeless, and from that point of awareness he must employ time in the art of producing that which he seeks to express. You will understand whereof I speak.

Seek for the next few months, therefore, to increase your [Page 282] intuitive service, to be the master of your time, to walk through life and to handle all your relations from that centre of peace whereof you know, and which is to you the one sure reality.

July 1934

#### MY BROTHER:

I have but little to suggest to you at this time, as I would ask you to continue with the work as outlined by me in my last communication. I think you know within yourself the value of the instruction then imparted and the reason why I emphasised certain work. E'en if you do not understand, I who watch and guide can see the germ of the needed organising faculty demonstrating in ever fuller measure. Much of your usefulness to this group has been unrecognised by you as it has worked out mainly on the astral plane in a stabilising and loving capacity to integrate the group in love. Of this your physical brain is scarcely aware.

You have had a period of relative stability in a life hitherto full of ceaseless movement, and this for you is novel and educational. Your life work, esoterically speaking, consists in mentally arresting and stimulating the thinkers and workers in the world, so that they measure up to the need and the demand of those around them. So many people feel and think. You can teach them to think and feel. This connotes a wide distinction. I would ask you to correspond at times with a brother whose name I will give you. He needs your wisdom and your strength, and you can help him through a period of *apparent* loneliness from which he now suffers.

Your work for the group is to blaze the trail to the high places and to keep it open.

March 1935

#### BROTHER OF MINE:

For a year now, I have made no change in your meditation. I have watched you for results in two respects. I have sought, first, to see you (as I earlier expressed it) a "master of time" and I have, secondly, noted the intuitive help you have sought [Page 283] to render to your fellow group members. I have noted your attention to these matters. The things which concern the soul are for you today of far greater moment than those which concern the personality. This has been illustrated for you in your personality disappointment and your group contact as evidenced in ... a little while ago. The integration of certain of your group brothers into your consciousness was the main objective of the experience. Outer personality contacts have a definite place and are of value if rightly handled. Your help, for

instance, with I.B.S. can be increased through the now established rapport. May I pause here, my brother, and thank you for the way you have egoically stood by her and helped her through a crisis that was more serious than any of you knew at the time?

If you cast your mind back over the past three years, you will note a life full of experience on all the planes of the personality; you can note too, if you will, a growing tendency towards soul control. I say tendency, my brother, for it is when tendency is transformed into habit and dynamic daily rhythm that the gates of initiation open before the disciple. Your major work today is to establish this habit. It lies for you hid in the control of time, which constitutes for you a major problem.

The development of certain types of people demonstrates through their control of force. With other types it shows in their control of the time factor and their ability to understand the practical significance of times and seasons, and their right and regulated use. You belong to this latter group, and in achievement along this line will come for you release and the establishment of *beauty*. There is a mystical beauty to be achieved, as we all know, through art. It conveys a general sense of beauty, colour and inspiration, and thus it clothes and *veils* ideas. There is an occult (hidden) beauty also to be achieved in the field of art. This conveys a different sense of beauty, colour and inspiration, clothed in those forms which *reveal* ideas. Mystical beauty veils, in beauty, the ideal. Occult beauty reveals, in beauty, the ideal. For you the occult achievement must be the goal, and the revelation of ordered beauty in time and space must constitute your synthetic effort. Ponder **[Page 284]** on these words and definitions, for in them is to be found the secret of true creativeness. Meditate upon the distinctiveness of mystical inspiration and occult revelation and on their synthesis in all great achievement.

The integration of the personality has been your task of late, carried forward both consciously and unconsciously. The enriching of your life experience through fuller human contacts and a deepened understanding has for you the promise of creative expression, provided that each day is dealt with by you as an arranged opportunity for organised effort.

Will you understand me, my brother, if I say to you the following words? Spend your time *listening*. Give expression to the sensed vision. Cultivate the waiting attitude of psychic attentiveness, and when you hear the unheard and sense the intangible, endeavour to formulate it into words and expression of some kind, preserving the spirit of psychic drama which informs all such events. Forget not the occult truth that time and events are one basic phenomenal happening.

As regards your meditation work, I would suggest the following procedure. Bear in mind that I but make suggestion. It is for you to try out and see if wisdom lies behind my suggestion or not, and whether knowledge of you is the incentive of my effort on your behalf....

Write down at the close of your meditation work each day your thoughts. Later see what has been the net result. Should you so desire, put it into proper form and share with your fellow disciples.

This meditation will aid in bringing in your seventh ray power or organised creativeness which is one of your real needs, is it not? All work to be done at this time must be planned to bring in the organising, synthesising, integrating action of the soul. The technique will differ in the varying cases, but the objective is the same.

Guard your health, my brother.

September 1935

There is not much that I have to say to you at this time, brother of old. You get much teaching from me subjectively [Page 285] and during the hours of sleep. That which you can bring through into your brain consciousness each day of that teaching is of inestimable value to you, for it establishes a technique and opens up a channel through which you can "bring through" that which you sense, and this is for you a much needed and immediate development.

This experiment in which we are attempting to take some members of my Ashram and form a group which will aid in the dissipation of the world glamour, necessitates most careful consideration and wisdom. It is an effort to provide a focal point through which the Hierarchy can reach and more readily attack the world illusion. This requires the most careful training of the group members, and if all of you submit intelligently to this training and discipline, it will be possible, later, to form a unit of occult potency and I may then set you some definite work to do *as a group*. This will, however, depend upon the various reactions of the group members and their intensified effort to learn and to understand. It is not my intention for the next year or so to do more than prepare you all for that united effort.

For you at this time I have but this one message: Aim at real achievement in accomplishment. I have definitely worded my thought that way so as to arrest your attention. There must be for you that definite objective upon the physical plane which will materialise in an equally definite achievement, so that your soul can say: "I have accomplished that which I intended." These achievements (of a minor character and of a major character) must be tangible, and should be the emergence into being of that which can be realised as the externalisations of your inner sensitive perceptions.

Intuitives (such as you are) have ever the problem of this materialising. It is a creative function. This is your obligation to your soul, and herein oft lies your failure. May I use this word "failure," brother of mine?

The integrated personality which possesses no spiritual objective, no mystical sense and no real powers of intuition and inner perception, can never "make good," as you say in the West. But the mystic, the disciple and the intuitive aspirant is as a house divided against itself. The energy of the man [Page 286] is flowing in two directions. What is needed is the realisation that—given right motive and true spiritual consecration—achievement on the physical plane in the chosen field of expression is *spiritual achievement* and, therefore, possible.

How can this be done? By three things, my brother, which I give to you for your consideration in the order of their importance.

1. The attainment of the vision; the power to intuit; the capacity to control that which must be brought through and materialised on the physical plane.
2. The following through of this idea or ideal:
  - a. From the sensed intuition to its formulation into mental concepts, thoughtforms, words and phrases;

- b. To its clothing with desire, with emotion and with beauty of feeling;
- c. To those wise and intelligent steps which will bring about the emergence of your idea or ideal into the light of the physical plane.
3. The organising of your time so that you get out of each day its full quota of inspiration, mental work and physical plane activity. Thus you will impose upon yourself that discipline which will not negate or inhibit your efforts, but which will produce the maximum of results with the minimum of effort. Ponder on this.

I change not your meditation just now, brother of mine. Carry it forward for another six months. There has not been adequate time for results. I particularly commend to your care I.B.S. Care for her. Aid her with your wisdom and your love, and help her break through into greater usefulness. In closing I say to you: Stand steadily and *know* (not believe or hope) that all things are working towards your release into greater expression of beauty and service.

February 1936

#### MY BROTHER:

There has been for you a great stimulation of the entire psychic nature during the past six months, due to the close [Page 287] attention you have rightly given to your personality unfoldment; due also to the strenuousness of the experiences to which that personality has been subjected, and due too to the effect of increased integration and to the psychic atmosphere in which you live. Your residence is in a great psychic centre. This all indicates a step forward, provided you continue to hold with care the attitude of the Observer and do not identify yourself with the phenomena which you experience and may experience in the future. These experiences hold, as well you know, the seeds of danger—the danger of the detail and of the phenomenal happenings seeming of greater importance than of the whole and the formless. For you, however, this was a needed step in the integrating process; the sense of the abstract and the formless was unduly developed in you. You were the true mystic and the spiritual visionary, the idealist and the one whose imagination, love of beauty and the sense of inner reality shut you away from the world of practical life, wherein—for those who have eyes to see and ears to hear—the mystic truth ever lurks in its fullness, the vision of colour and harmony is ever to be found, and the ideal can be seen undergoing the process of materialisation. The blending, merging and fusing of the subjective beauty and the outer beautiful reality is your daily task. Those who, like you, are intuitive, must train themselves to be interpreters. The task of the interpreter of reality and of beauty should increasingly drive you into organised and planned activity.

In this last sentence, I have summed up for you the major task which should occupy you for the remainder of your life—an interpreter of beauty and reality. How this is to be done is for you to decide. I but indicate your goal. As one gets older, the method of active expression has perforce somewhat to alter, and the ways of demonstrating the inner recognitions, and the task, should inevitably change, though growing all the time in potency. This implies no lack of potent achievement, but only the using of a different medium in which to work. Of this I feel the need of reminding you. The goal is intensification of the potent life *at the centre*; that life must inevitably find its outlets.



You have much to give your group—love, beauty, intuition [Page 288] and harmony. These exist as powers of your soul; they are being (and can be) used more and more. To these also I will add a definite creative ability. As before I told you, the development of a time consciousness which will not limit, but which will serve to conserve and organise the fifth gift of days, hours and minutes (those priceless gifts!) is your immediate need. There is a divine aspect to time.

I would like to see your meditation carried forward more dynamically and with a more instantaneous alignment and its consequent results. Seek during the ensuing months to make your meditation periods short and powerful, remembering that at present their objective is the inner organising of the bodies and not so much the realisation of the unseen. That realisation is for you somewhat easy. Its bringing through into the brain consciousness and its wise use in service is what calls for your attention. I can now alter your meditation form, as you have had the one you are now employing for a year. Some of it I will preserve, but I will radically change part of it....

This may be regarded as a mode of intercessory activity, for intercession is a scientific means of relating the idea, the ideal and its outer expression. Give as much time to this as you like, providing your mental attitude remains dynamic and intense.

November 1936

MY BROTHER:

I have not much to say to you at this time. You are afraid (as a personality) of being unduly influenced and of being subjected to an authority stronger than your own and coming to you from a source that is not that of your own soul. I foresaw your present state of mind when last I wrote to you, and it was the realisation of what that would be that coloured all my instruction. It was this knowledge that prompted me to say, "You have much to *give*." That which I have to say to you today is as follows:

You are free, my brother. No one is seeking to hold you in this group. No one is seeking in any way to gain authority over you. No one wants you to work or study or to serve, where [Page 289] your own soul does not prompt you to work and to express yourself. But remember that there is no freedom except in making free choice and in serving. The idea of freedom can itself constitute a prison. There are no free souls anywhere, except those who of free choice imprison themselves and find themselves within and by the law of service. You can leave this particular group, but if you are to grow at all, you will find yourself inevitably within some other group for service. You can drop the responsibilities which you shouldered when you joined this group, but you cannot escape the shouldering of other responsibilities. You can pass out of this group of brothers, as far as the outer plane linking is concerned, but you have already established links with them which cannot be broken by any personality activity or line of action, for they are soul links and must at some time be recognised. It is the service, the responsibility, and the group work which counts and lasts; the fluctuations and reactions of any personality can delay, but they cannot negate success.

Basically, fundamentally and essentially, you are pledged to the service of the Plan somewhere, somehow, some day. The fluctuations and indecisions and questionings of your personality do not really matter in the long run and in the light of soul activity, but they do matter in time and space and temporarily, where your band of group brothers are concerned.

So feel free, my brother, but be quite sure that it is not a freedom demanded because group affiliation irks you. The more your soul grips your personality, the less you will be concerned with the problems of isolation and of freedom. Feel free, but be sure that it is not a freedom demanded because the steady discipline of occult training frets a temperament still essentially mystic. The more your soul grips you, the more your mind will awaken, and feeling (in the personal sense) fades out. Feel free, but be sure that it is not a freedom demanded because the sense of failure to organise your time and reduce your personality to rhythmic living hurts your pride. The more your soul grips you, the more assuredly you will learn to use time as a responsibility.

I did say earlier that in all group effort some would have to slow down their progress and others speed it up in order to **[Page 290]** balance the group life. You say that you have never ceased to question this, and you bring the analogy of light to bear upon the problem. Your analogy is not really in order. I was not speaking in terms of individual light but in terms of group service and group relationship. There are many in the Hierarchy at this time who have refused further opportunity of progress in order to stay with and help the sons of men. The point of development of everybody in the group is not uniform, and this is a fact that you should recognise and which, when recognised, negates the application of your illustration. Your illustration is entirely true, but has no bearing on the subject.

I suggest that you take until next May before coming to your final decision. I have asked a member of another group in my Ashram to do your work in the meantime. I am therefore assigning you no work, and you are regarded as temporarily suspended from the group. I ask naught of you but that you reconsider your decision from the angle of group good and group progress, and from that of your group brothers, and not solely from the angle of what seems best to you yourself and your own comfort, and your own so-called freedom. Infer not from this that I regard your decision as a selfish one. I know what it has cost you. It is, nevertheless, based on feeling, and feeling is seldom a true indication of right action. I seek only to give you the time to think. I would remind you as you seek decision that your soul is on the seventh ray and that you are working through a first ray personality. Hence, my brother, your problem. A mystic of wide consciousness with a powerful personality ray and with a soul vibration in line with the New Age, seeking to impose upon the personality the rhythm of a "ceremonial order and organisation." I would ask you to bear in mind that group work involves sacrifice and oft the doing of that which might not be preferred and which might not—from the personality angle—be the easier way out and the easier activity. The choice, however, rests with you and the thoughts of the group must be kept away from your decision, so that you can make it freely and unhampered. The group must then abide by your decision.

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February 1937

Only my love and understanding go out to you at this time, my brother, but not my words or my instruction. Seek the way of selfless service and all is well.

"As birds fly together to summer realms, so souls unite in flight. Passing through the gate they thus alight before the throne of God."

Thus wrote an unknown saint of the Church, who travelled not alone.

NOTE: *This disciple decided for a while to travel alone upon the Way as far as affiliation with the Tibetan's group of disciples was concerned. On the inner side, the group remains intact with all its members affiliated, actively or inactively.*

**To W. D. B.**

August 1934

MY FRIEND AND FELLOW-WORKER:

You have had an interlude of disciplining and of adjustment, and this has not been a time of ease. Those of us who look among the ranks of men for those who can be used, have watched the progress of disciplining. These are days wherein disciples of all degrees—great or small, mental or intuitional—have to be tried and, if in any way available, they must be used. Your measure of detachment to those you love and to the results of work was tried out; your intuition was strengthened, and now the work of the next few years must call for your attention.

Two things I seek to point out to you. The first one is that your work now falls into two main departments—one connected with your own inner development, and the other connected with what service you can render in the world. Yet these two are one. The training of the New Age, and the coming technique to use in fitting disciples for their work is *through service to achievement*, with the emphasis upon the service and not upon the achievement. Your work in the world and your work [Page 292] in my group of disciples is your mode of future inner development. To your group of students you bring what mental power you have, and develop it thereby; to the group you bring your intuitional capacity, and by constant use it also grows. You are thereby led forward, and the group contribution to other groups is deepened.

Your second line of development is service in the world. What line that service must take is for you to know and decide, and the germ of your decision is already in your mind. I give no definite instructions at any time to govern a disciple's service. Not in this way do servers grow.

Three among your fellow-disciples are sannyasins, and you are one of the three. The lesson of your interlude of deepened quiet training was detachment and the unfoldment of right action through the analysis of motive. Through these tests in your deeper Being, and through your response, you placed your feet upon the path of discipleship. This I think you know. I tell you not what you should know for yourself, but it is always permissible to enhance right thought conditions.

There is one of your co-workers (L.U.T.) with whom I specially ask you to make contact. Hold him in your thoughts and correspond with him. He is a warrior, scarred in the struggle, yet who persists, and for him you can do much.

As for yourself, my brother of old, I enjoin on you two things, which are the second point to which I earlier referred in this instruction. I would remind you to ever bear in mind that I but make suggestion, and that suggestion is to be followed only if it meets with your own inner approval and coalesces with

your own soul's injunction. Your meditation for a while has been that upon the Light. I seek to give you another meditation, which is simpler, but for you more potent, and which will give you, if followed for the next six months, the needed impetus....

In the coming years, my brother, work with ease and eliminate the consciousness of strain and the sense of pressure. You belong to the work to be done and not to yourself. This is true of all disciples of all degrees, probationary, accepted and initiated. You are needed in the pressure of the coming work, and you must keep the instrument in good condition. When I [Page 293] say you are needed, I mean that old relationship and old joint experience enable you to work in this group with facility and understanding, and that means power in the task to be accomplished.

Study the three words which are your life keynote, and with *humility* go forward, and thus aid in the breaking of the world illusion.

Your rays, brother of mine, are:

Soul ray—the second Ray of Love-Wisdom

Personality ray—the fourth Ray of Harmony through Conflict

In a previous life your personality ray was the first Ray of Power, and hence the evidence of power which seizes you at times.

January 1935

**BROTHER OF OLD:**

It is not my intention today to change your meditation work or to alter my instructions to you. You have worked at them for a relatively brief time and I shall not, therefore, change them until after the Full Moon in May, and in the next half-yearly work. You will gain a fuller idea of the group work and of your group brothers if you will take the time to study with care the instructions given individually to them.

I am not interested in much writing, or in the use of words and phrases which will intrigue the aspirant, or give to him a sense of my keen personal interest. I would not help that way. But I do seek to word these instructions—general and personal—so that they may embody a thought and offer food for mature consideration. The time both of teacher and of taught is today so valuable that there is no need for me to explain a necessary brevity.

I will call to your notice for closer attention the instructions I earlier gave you. Quiet concentration upon the life of the sannyasin and the achieving, therefore, of that inner detachment which is his outstanding characteristic, should be your main thought and control your hidden life during the next [Page 294] six months. With the growth of that detachment, a deeper love and a deepened esoteric expression of that love should normally be developed.

The bringing about of a better alignment would also release more fully the love of your soul into your personality life and render you more radiant and attractive in the spiritual sense. This would increase

your usefulness in service and supply a need. It is more a need in expression than a need in fact. This release of love will come through alignment, decentralisation from the things of the personality and a more loving attentiveness to the service of others. Continue, therefore, with the meditation work already given, but dedicate two or three minutes before starting to definite work in order to produce alignment. See to it that, as far as you may, you "stand in spiritual being," that you are one with the soul and that there is a clear channel from soul to brain, via the mind. Then forget the differentiations which are mental in their origin and useful in their right place, and do your work as a soul. Work at establishing a close rapport with your group brothers. You are new in the work but are integrating into the group life rapidly and have much to give.

August 1935

MY BROTHER:

We will today somewhat change your meditation work, as the visualisation exercise has done much of its work in stimulating the ajna centre and in focussing your mind more firmly in the head. I have watched the result with attention. The past six months have brought to you three things:

First, much strain, both in connection with your own immediate circle, with the work in your environment, and also in connection with your own inner reactions. I think you will know to which of these latter I specifically refer.

Second, there has been for you an increased field of contact and of service, carrying with it the consequent tests and new opportunities to aid and help. This expansion should continue and should evidence a growing sensitivity on your part to world need.

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Third, you are conscious (are you not, my brother?) of a fresh source of illumination and inspiration and that the past year has greatly strengthened your realisation.

Speaking symbolically, the Path of Discipleship is now real to you; the hitherto dim and distant portals of the Golden Gate which lie ahead are not so dim and distant. Their outline is more clear and the "sound which issues forth" conveys now somewhat to your inner sense of hearing.

You are, as I believe I earlier told you, a pledged sannyasin. That carries with it joy, but responsibility; discipline but realised gain. The work to be done by a sannyasin lies ever in the realm of increasing realisation. He has to become aware and conscious of each step that he takes and its result, of each motive that impels and its effect, and of each objective gained and its consequence. The fruits of discipline have to be clearly understood by him without any attachment to the results of the work. This alert awareness must be fostered by you, my brother. A condition of increased sensitivity in yourself to yourself and to others must be increasingly developed. A conscious approach to the goal must be induced in you so that you are ever aware of contact in two directions: you are aware of the inner subjective life and also aware of the outer objective world; this must be undertaken and developed by you as a synthetic, dual activity. Ponder on this.

Before indicating your meditation work for the next few months, I would suggest (forget not that it is only suggestions that I ever make) that you give the next six months to close consideration of your effect as a worker upon those you seek to help. This is a very valuable exercise for all disciples and involves a self-discipline but little emphasised in the usual books on discipleship. The impact of ray force upon people embodying differing aspects of ray energy will be one of the coming developments in the field of esoteric psychology; you would find it of interest to watch the impact of your second and fourth ray energy upon people, and also of that first ray power which you brought over from a previous incarnation. In this way you will learn the easy way to serve, for it will be that which will evoke the least resistance from those you serve, [Page 296] and you will not have to undo or rebuild; you will also take the first steps in becoming proficient in the science of force.

Now let me give you a simple breathing exercise which has for its main objective the increase of the potency of the heart centre. Remember that the evocation of the rhythm of the heart centre is demonstrated in the early stages by an increasing understanding of individuals and a growing awareness of group problems. Later it produces definite group consciousness and awareness of the *Plan*. Should you like to keep up the visualisation exercise which you have been doing, you are quite at liberty to do so but do it at another period during the day....

You will note that most of the work I have given you here links the three aspects of your thought life—the creative imagination, the mind and the intuition—and it is the bringing about of this synthetic linking which is my present objective with you. Bear this in mind and learn first of all to discriminate between these three; then to use them sequentially with facility and finally to use them simultaneously. This is not an easy task which I have set you, my brother.

May I ask you to write three short papers on these three thoughts which I gave you for the unfoldment of the intuition, so that others may benefit thereby?

February 1936

#### MY FRIEND AND BROTHER:

The discipline which always accompanies the accepted disciple for work in the field of the world has been yours most definitely since I last communicated with you. Because you are a disciple, that discipline has taken hold of all aspects of the lower self (the human self) at one and the same time. Those who are not disciples may be exercised in one or another of the lower bodies. A disciple, however, is exercised in all three simultaneously, that is, in the personality as a whole. For you, therefore, there has been renewed physical disability, emotional stress (of two kinds, is it not so, my brother?) and mental difficulty and strain. This latter has been the worst and is partly responsible (though not entirely so) for the other two.

The lessons to be learnt by all disciples (before they can [Page 297] work with power in the world) might be expressed as the need to gain discrimination between

1. Primary principles and secondary principles, or between two rights:
  - a. A greater and a lesser right.



- b. That which is right for you but which may not be right for others.
- 2. Between one's personal dharma, obligation and individual duties and one's group responsibilities and relationships.
- 3. Between the needs which group work evidences and demands and those of the individual.
- 4. Between essentials and non-essentials.

So the task is hard, my brother, and the problems have—as you well know—to be solved alone. There are phases of inner experience upon which no one may intrude, not even the interested and sympathetic teacher, or the Master Himself. Should they so intrude, the richness of the possible experience remains unattained. For you, the keynote to your essential emergence, radiant and free, is silence and patience and not too great a use of the analytical mind. Love reveals far more clearly and definitely (in your case) than analysis. Within the limits of your own horizon, you see clearly. Within the limits of your range of contacts, you must love deeply, and upon loving deeply must your emphasis be set.

For you, as for all your group brothers, must come concentration upon the work of preparation for the Wesak Festival. Pure channels and released minds are the major requirement at this time, and I call you all to a preparatory purification and mental discipline. It is the growing inner momentum of aspiration and devotion and the increasing "lucidity" of the mind which must constitute the goal for all of you during the next few months, for it is the demand of the disciples of the world which will bring in that which the world needs, and the intensification of light in which the real light can be seen. There is occult power in the words: "And in that light shall we see light." The light of the disciples of the world is sorely needed at this time by the Hierarchy. Yes, *needed*, my brother.

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During the next few weeks, I would suggest that you concentrate upon "holding the mind steady in the light." This will involve renewed work in alignment, and in the conscious refocussing of the mind towards reality. It is the activity of the inner, conscious man which ceaselessly turns its attention to the soul, seeking identification with that soul. The alignment usually carried forward is that of the personality with the soul. This you have largely achieved and the result is that of the calling in of the power which flows from the outer petals of the egoic lotus (speaking symbolically), the knowledge petals, to the brain. It is the energy of the second tier of petals which must now be evoked—those of love-wisdom. It is the inflow of this energy to the personality which I seek to evoke, and which must be the objective of your attention during the coming months. You have knowledge, my brother, and your spiritual experience is rich. Let this demonstrate now as wisdom, expressing love.

To this end I will outline to you the following suggested meditation, upon which you can work, unless I see fit to change it later....

Will you also, my brother, write down what may come to you concerning "radiation" and concerning "magnetic service"? These two papers will constitute your individual offering to your group brothers. Should you not have the strength and time for both this and the group work outlined by me earlier, then choose the elucidation of these two words—*Radiation* and *Magnetism*—in preference to the group work.

August 1936

## MY BROTHER:

It is difficult for me to know just what to say to you at this difficult half year period. The past few months have been times of difficulty to you, but they have nevertheless been times of real growth, even if you yourself sense it not. Yet, regarding yourself as a member of your group you have offered but little to the united group life of your brothers. This may perhaps be somewhat due to a misconception as to the true significance of my purpose. It is so difficult for a person who has [Page 299] sixth ray qualities predominantly present (either as the result of this life's direction, or as carried over as predisposing influences from another life, as is your case), to realise the one-pointed *intention* (using this word in the sense in which the Catholic uses it) of a group. One's own point of view, one's own dharma, one's own problems and one's own unfoldment are followed so one-pointedly and—complicating the difficulty—with such truly right and high motives. When to this is added an intensely critical mind, the problem is doubly hard. But, brother of old, your intense inner loyalty to truth, your truly developed selflessness, your strong link with the Hierarchy as a pledged disciple, and your clear-sightedness are contributions to the group life of such value, that I ask you today to attempt to reintegrate yourself into the group in a true and selfless manner.

This particular group of my disciples has the problem of arriving at an understanding of glamour—a glamour in which all human beings move who are as yet below the grade of an initiate of the third degree. The tests, therefore, to which the group members have been subjected, have been many and great, and several times the life of the group *as a unit* has been nearly wrecked. I.B.S. could tell you much, were she to speak with you face to face, of the time when it seemed well nigh impossible to save the group life. L.T.S-K. realises today how glamour has him in its clutches, yet sees not the point of entrance. D.A.O., too, as you will see from her correspondence, is bewildered—though she realises it not, and would deny the implication—by the glamour of independence. And yet the group goes on and will go on, as long as the spirit of love continues to prevail among the members and there is freedom from truly selfish purposes.

Part of the great temptation of our Master, the Christ, in the wilderness was based upon the three aspects of the world glamour—illusion, glamour and maya. These all threatened to bewilder Him and He met each of them in turn with the enunciation of a clear-cut principle, and not with the wordy arguments of an analytical brain. From that field of victory, He went forth to love, to teach and to heal. In these days of world pain, let love and joy equally be the keynotes of your life [Page 300]—as a group and as individuals—for they carry the healing vibration of the Hierarchy.

I change not your work. I have little, my brother, to say to you today. You have not done the work earlier assigned. Why, therefore, should I assign more or different work? That earlier given is still needed. Think less and love more. This is the keynote for you during the coming six months. Then light will be released and will shine upon your way. Consider the welfare of the group by becoming an integrated part within it. You will naturally demand: "How can I do this? Questions and problems of various kinds fill my mind, and how—troubled as I am—can I be of service to the group?" With most aspirants, the need is to train them to think and reflect, to ponder and to analyse, but you do these with a rare facility. Frequently you analyse yourself into a cul-de-sac. Is it not so, my brother? There is no way out of that cul-de-sac for you except by *rising*; you cannot go back, for retrogression is not the way of the disciple. But you can rise on the wings of love and the motive of service into the freedom and the

light where the Great Ones walk and live and work.

In the assigned meditation given in the last series of instructions, I give you the following to incorporate:

- 1st month—Orientation.
- 2nd month—Lucidity. Clarity.
- 3rd month—The Peace which passeth understanding.
- 4th month—Integration.
- 5th month—Group Life.
- 6th month—The radiant Way.

We shall otherwise leave your work to be completed, if you so will.

February 1937

MY BROTHER:

You have been so personal, my brother. You have insulated yourself behind a wall of silence, and cannot be reached. The karmic opportunity was offered you, but you recognised it not. My definition of the type of glamour from which you suffer with facility drove you behind this wall in hurt pride and resentment [Page 301] that your brothers should know your weaknesses. My brother, this should not be. It is all a part of the environing illusion. What matters it if each knows the weaknesses of his brother on the Path, and if all are aware of an individual's frailty? Are you yet so imperfect and are you yet so unloving that knowledge need evoke criticism and resentment, instead of love and understanding? This you could not face and hence your retreat. Thus, you work out your problems in solitude away from your esoteric group which you will again find at a later date, though probably—not inevitably—in another life. Who can set a pace to a soul's destiny?

NOTE: *The above statement by the Tibetan will explain why—for the rest of this incarnation—this disciple is not working in His Ashram.*

**To D. L. R.**

July 1934

MY BROTHER AND FRIEND:

I am asking you to work in this group of students and aspirants for two reasons: First of all, because, through this technique of instructions, you can receive some aid in the treading of the Path if you choose to avail yourself of what I may have to offer, and secondly, because your particular type of mind and your trained experience will give to this group that balancing factor and that patient stability which it needs.

The group has passed through a crisis as a group. Certain of its members have likewise had peculiar testing and difficulties. These they have surmounted and from them they are learning the needed lesson. The subjective potency of what you have to give will help—if I may so express it—to bring the whole group up to par, and enable me more rapidly to integrate it, and fit it for an instrument for service. I begin this communication by stating this clearly, as the service you can render is to you of more value than the service that can be rendered to you. But the group and the training to which it subjects itself can give you much if you will try out the work for a year or so.

**[Page 302]**

No attempt is made authoritatively to impose restrictions on the students and their work, and all can cease from the endeavour at any time. A third reason for my putting you into this group is to put you in touch subjectively, as well as on the physical plane, with D.H.B. as he and you make good travelling companions. This is but a suggestion and a hope to be tested out by both of you, if you so will.

You have passed through one of those periods of quiet and of controlled inner growth which from time to time is part of the training of the disciple upon the Path. Now the fruit of that subjective experience, known only to you and to those who guide and watch the footsteps of all aspirants, must work out in exoteric service, rendered progressively on each of the three planes until it emerges into fruitful action on the physical plane. Bear this in mind as you attempt to work with this group of my disciples; make your mental rapport first, then your astral contact and leave the physical plane expression to take care of itself, for the lines it will take will depend upon the inner continuity of contact, and upon your sensitive subjective realisation. This will take time, my brother. But there is no hurry in the realm of the soul.

The meditation work to be done by you should be for a while *dynamically extroverted*. I use these two words because they express the process to be followed by you for the next few months. Should you care to do so, I would suggest the following breathing exercise, to be followed by the meditation process below. All the work done should be controlled by the consciousness, centred and held steady in the head....

We will, at this time, refrain from using the highest head centre in the breathing exercise, beyond recognising it as the point from which you are working. The objective of this exercise is to integrate the three centres above the diaphragm, and so make the personality more magnetic, and more definitely responsive to the radiation of the soul.

For your meditation work I suggest the following procedure:

1. First of all, do the breathing exercise, outlined above.
2. Then, focussing the consciousness as high in the head as possible, sound the Sacred Word.

**[Page 303]**

3. Then do the following brief and intensive visualisation exercise:

- a. Imagine a path of golden light, leading from where you stand to a vast two-leaved door.

- b. Then see, rolling along this path a disk or wheel of *rose*, which you send forth and which eventually disappears through the door.
- c. Then send along the same track a disk of vivid *green*, and follow it by a disk of *golden yellow*, both of which disappear the same way.
- d. Then send a disk or wheel of a radiant, electric *blue*, which rolls along the golden Path but which does not enter through the door but remains there, hiding the door from sight.
- e. Picture then yourself as standing before the electric blue disk, having traversed the golden path and there meditating upon the following words:

"I am the Way myself, the door am I. I am the golden Path and in the light of my own light I tread the Way: I enter through the door. I turn and radiate."

- 4. You can then carry forward your own meditation, though refraining from any use of mantrams and from visualisation exercises other than those indicated above by me.
- 5. Sound the Sacred Word again, breathing it out upon the world from the highest point in your consciousness that seems to you possible.

Attempt this meditation once a day for the next few months as it will form the basis of the meditation which I can later give you.

January 1935

#### BROTHER OF ANCIENT DAYS:

I can indicate to you the line of activity by which you can best aid in this group activity, and this is the development of telepathic rapport. It was for that latent capacity in you that you were originally asked to be a member of the initial group of disciples. Though your karma and circumstances at **[Page 304]** that time temporarily militated against that happening (and your action then was entirely right) that in no way negates your latent capacity. I am pointing this out as I would like you—if you will—to work towards establishing a telepathic rapport with the group, beginning with D.H.B. and D.A.O. Seek to contact them in this way and get into touch with them on the matter. By so doing you will help in establishing a group interplay and integrity which is one of the main objectives before all groups of disciples. When all are formed, then a member will be chosen from each of the groups to form another group whose work will be to preserve a group interplay between the groups. If you can give five minutes each day to an effort to get into touch with these two, you will find success at the end of the way. You will probably find (as you are a first ray soul) that you can make an impression upon their minds more easily than they can impress yours, but your fifth ray personality will offset some of this, as you function more easily on the mental plane than on the astral on account of your ray polarisation.

Continue with the breathing exercise as outlined in my last instruction. I seek to make no change in this. You have only done it for a few months and the rhythm of the work must be definitely established so that it becomes automatic, thereby permitting freedom of thought within the limits of the work. I

will, however, change your meditation outline in the following particulars:

1. The breathing exercise.
2. The sounding of the A.U.M.
3. See before your mind's eye the same two-leaved door, standing wide open. Through it you see a radiant sun of golden light.
4. Instead of sending forth the disks of coloured light, visualise yourself as standing before this open door.
5. Then say: "May the energy of the divine self inspire me," and feel your entire nature vitalised by the spiritual energy, pouring through the open door upon you and through you.
6. Next say: "May the light of the soul direct," and visualise that light pouring upon your daily path. Bring into that **[Page 305]** light your group problems which you may have to solve and face, and face them and handle them in the light.
7. Finish the rest of the invocation, saying the words with all the power of your soul behind them. Add the mantram I earlier gave you:

"I am the Way myself, the door am I. I am the golden Path and in the light of my own light I tread that Way. I enter through the door. I turn and radiate the light."

8. Sound the A.U.M. as before.

Let not the things of the personality upset in any way your equilibrium, my brother. Preserve as heretofore that inner silence that guards the secrets of the soul, and the way your soul has indicated—the way that you should go. Detachment from the thoughts of others and steadfast radiation hold for you the secret of your ultimate liberation.

August 1935

#### BROTHER OF MINE:

I seek to give you some personal work to do in connection with me that will not be easy. You have ever been interested in that inner subjective work which might be called telepathic clairvoyance. This work you would have done had it been possible for you to work with my first planned group. Would you care to work with me, my brother, along this line for a while? I have placed in your "way of vision" in meditation (a phrase which perhaps means little to you but which nevertheless embodies an existent fact) two symbols which I seek to have you contact as a training in inner sensitivity. See if you can contact them and the word for which they stand. This work will form part of your meditation.

1. Achieve a sense of inner poise and quiet, yet at the same time, hold a positive attentiveness to the establishing of a contact with me. Seek to sense my aura and to tune in on my group, of which you are



a part.

2. Then register what seems to appear to you, and any word connected with the registered symbolic form which may emerge in your consciousness. Try to contact the first symbol in the first three months, and the second in **[Page 306]** the last three. Record each day what you feel you contact and summarise your results. Be not unduly anxious.

3. Sound the Word, the O.M. three times; once for your group brothers, then for your immediate circle of family and friends, and finally for the group of students which you are training for me. Realise that as you do this two things happen: First, that you are vitalising them, and secondly, that you are establishing links whereby you can reach them and the group life can flow.

4. Say the mantram of the Disciples' Degree: "May the energy of the divine self inspire me and the light of the soul direct. May I be led from darkness to light, from the unreal to the real, from death to immortality."

5. Proceed with your meditation as you yourself shall choose but do not give more than ten minutes to this period.

6. Then do the breathing exercise as hitherto, but place it this time at the end of your meditation for this will set in motion the energies which you may have succeeded in contacting.

It will be obvious to you that I am seeking to establish a closer link between yourself and the group on the inner planes of which I am the focal point. This I am definitely endeavouring to do. With this in mind, carry forward your spiritual life during the next six months and integrate yourself more closely and consciously into this group of mine on the inner planes. Of this group, your co-disciples are a part. Have ever in your consciousness the fact of the group, the purpose of group service at this time, and the intention that should underlie the life pattern of every disciple—that the Plan must be served.

I have but little more to say to you now, except that I desire deeply that you may emerge into greater freedom of life and expression and liberate yourself from any chains which may hold you back from the life of full and loving service—I speak of inner habits of thought and not of any external responsibilities and contacts.

**[Page 307]**

February 1936

MY BROTHER OF OLDEN TIMES:

I seek today to emphasise to you the need to recognise and re-interpret your inner life pattern, or, in other words, the inner programme which your soul undertook to follow when you first set your foot upon the Path of Accepted Discipleship. This you did two or three lives ago and you have followed this path slowly and with caution. There is now, however, need for a more dynamic following of your soul purpose and a definite negating of all the impediments which seek at this time to obstruct your progress. I would call your attention to the fact that I do not here refer to outer relationships and contacts. They exist and have their purpose and, as you well know, all right responsibilities must always be met by disciples. I refer to that inner, active, spiritual life which you should increasingly

cultivate, and to that dual activity which every disciple has to follow simultaneously. This dual life embraces the world of inner relationships and of recognised subjective attitudes, but it also embraces the life of outer service and of those relationships which you have assumed as your physical plane dharma. Clear vision as to these outer relations in the world of professional activity, of friendships and of family relations is a necessary requirement in treading the Path, and until a disciple sees these relations in their true and right proportions, his mind is frequently disturbed and his service handicapped. I give you here a hint. Every link that one makes on earth does not necessarily entail the recognition of a soul link. We make new and fresh links and start new lines of karma and of dharma. One of the first things that a disciple has to learn is right judgment as to the relative soul age of his associates. He soon discovers that these vary. He learns then to recognise those whose wisdom and knowledge surpass his own, to cooperate with those who stand with him upon the Path and to work for those whom he can help, but whose evolutionary status is not on an equality with his own. The ordered pattern of his life can then take on definite forms and he can begin to work with intelligence.

These points you need to study, remembering that truth and clear vision are of greater value than blind loyalty and curtailed understanding. When grasped, they lead to increased happiness [Page 308] and to power in all relationships. A right sense of proportion does not necessarily involve criticism.

I seek to change your work and meditation considerably this next half year. My objective in so doing is twofold: I seek to see you bring about a more rapid alignment and a more dynamic intensification of your life of aspiration. Your mental polarisation is good and your work in the world greatly aids you in this respect. Its integration with the life of feeling could be stronger and more dynamic, and for this we will work for a little while. I seek, secondly, to aid you to be more sensitive to the forces which should pour in on the world during the month of May if the world disciples measure up to their opportunity.

Continue with the breathing exercises as heretofore. Then meditate as follows:

1. Focus the consciousness as high in the head as possible.
2. Sound the O.M. three times inaudibly and, with the power of the creative imagination,
  - a. See the physical body dedicating itself to the service of the soul.
  - b. Retreat still further inward as you sound the O.M. and visualise the emotional nature pouring itself forth in aspiration towards the service of humanity.
  - c. Retreat still higher and still more inwardly and dedicate the mind principle to the service of the Plan.
3. Then, holding the consciousness on this high plane, seek to lift your consciousness higher still and, by a definite act of the will, see three things occur: complete alignment, definite integration with the personality, and the dynamic focussing of your consciousness in the soul.
4. Then sound the word audibly, but sound it this time as the soul, breathing forth light, understanding, and love into the waiting, attentive, integrated personality.

Make this a dynamic, quick and conscious activity.

5. Attempt then, as a soul, to link up with your co-disciples. Having done this, seek then to see the symbol which blazes forth from the brow of each of them. Each symbol is different. Endeavour to see these symbols by definitely **[Page 309]** linking up with and pouring out love to your brothers. Note down each day the symbol that seems to you to be related to them.

6. Having done this, repeat *rapidly* the process of alignment given in points 1, 2, 3, and then sink back into the stage of contemplation, holding it as long as you can. Assume imaginatively (if you cannot in reality) the attitude of a soul as it lives the life of contemplation in its own world, and endeavour then to see in connection with the following monthly themes what the soul sees and knows.

1st month—The nature of contemplation.

2nd month—The necessity for integration.

3rd month—The technique of alignment.

4th month—The inspiration of the personality.

5th month—Association with the hierarchical endeavour.

6th month—The service of the Plan.

7. Insert here what intercessory work you seek to do.

8. Sound the O.M.

For your own personal work I would ask you to write one paragraph which will embody your highest thought concerning the six themes which I have given above for contemplation.

My brother, I ask you to persevere without discouragement and with no undue pondering upon results achieved. You are not in a position rightly to gauge your own progress. Continue to serve and to work and leave realisation with its results and effects to take place naturally without any forcing of the process. Your soul is active and just now its attention is turned in power towards its instrument; your vibratory rate, your power in service, can increase; and your opportunity at this time is real. The physical brain is not yet in a condition wherein the inner activities can be accurately registered but that is no indication that that activity is not great and right. Comply with my suggestions and keep in close touch, subjectively and objectively if possible, with your group brothers.

**[Page 310]**

August 1936

MY FRIEND OF OLD:

The past six months have seen you making many re-adjustments in your life. As you have fulfilled your outer obligations in the various fields of life expression, there has been a simultaneous freeing of yourself from the "pulling hands" of associated friends and people. The necessity for an inner freedom, preserved inviolate, is for you an urgent one, but you are learning fast the lesson that freedom is a state of mind and not a condition of being. The fear of an isolated loneliness has oft beset you, yet you have realised at the same time that that type of loneliness is oft the setting of the disciple. The increased sensitivity of a disciple's vehicles causes him gradually to become aware of the true world of subtler values.

For what you are being prepared you have been told and know. You know also that a deeper attachment to humanity, paralleling a finer and more clear-cut and clearly realised detachment is for you, therefore, a major objective. I have in this last sentence summed up for you your immediate problem, and I tell you also for your encouragement that you are making real progress towards your goal.

One thing, my brother, I feel you need to realise more definitely; that is that a life of fuller expression in outer service on the physical plane is required and would further aid you towards your goal. Your problems are, however, known to me and this extension of your outer influence (radiating from an inner controlled centre) and the developing of a wider range of contacts must come slowly. But it must surely come and will, if your intention and thought are directed towards these ends. As you grow older, there is much that you have to give. The wisdom which you have necessarily wrought out in the furnace of pain and of suffering must be available and used as the Way of Light and of Joy opens up before you. I hold out before you no illusions of a great work to be performed for which you are divinely predestined. The eventual great work, successfully carried forward, which falls to the lot of all who achieve the Great Initiations, grows out of a steadily expanding consciousness, a steady decentralisation, demonstrating in a constant outgoing in compassion and understanding to the needs [Page 311] of the little ones upon life's way, and a greater realisation of the nature of the *whole*. Learn, therefore, to include more people within the range of your daily thought. It is good exercise for the disciple in training. Let your influence, welling forth from a steady and radiant centre, make itself felt in ever widening ranges of contact. Seize each opportunity for a more expanded interplay with other lives, touching them wherever you possibly can, and achieve in that way that fluidity of response which will carry you forth upon the tide of an ever richer service.

You are at the point where you can—if you so will—achieve a higher and more potent rhythm. Its potency and its vibration must be felt outside the home circle and contacts or your relationships with your group brothers. In what manner that extension of service must demonstrate is for you gradually to find out. I but indicate to you possibility. One thing I can, however, tell you and that is that it will come through a deepening of your meditation life, and not through an outer search for such contacts; it will come through the development of a true spiritual understanding which will make the "magnetic beat" (as it is esoterically called) of such potency in your life that you will not need to move from where you are because those whom you can aid will come to you increasingly. For you, the consecrated pen, the dedicated hour, the quickness to seize an opportunity for a carefully chosen word, and the sense of *reticent security* which you can convey to others will be the chief methods which you will employ. Can you grasp the value to the troubled aspirant of finding in a brother that power to aid which is based on a trained reticence and a sure knowledge?

I am inclined to leave your meditation as it is at present, changing only the theme of your meditation. These themes I leave you to find for yourself, choosing them out of this personal word which I have given to you. Use those six sentences which seem to you the most helpful, and regard them as the thoughts around which you will build your mental and emotional life during the next six months.

February 1937

## MY BROTHER:

You are learning the lesson of detachment with rapidity, and [Page 312] you are gradually standing free from the clinging hands of others. Just as the Great Renunciation of the fourth initiation is made possible by the many lesser renunciations of many lives, consciously undertaken, so the many acts of spiritual detachment lead eventually to the severing of that final thread which involves the death of all personality attachments. Then only those relationships are left which are upon soul levels. Your task is to learn to differentiate between such spiritual detachments and those enforced detachments which are undertaken on higher levels of astral awareness. The problem of the disciple is to reach a point where he is not hindered or held back by any human being and yet so to handle himself as far as attitude is concerned that he hurts no one in the process of withdrawal. The outer personality claims of attachment are oft so powerful that their clatter and their rattle prevent awareness of the golden thread which links us with another soul. Likewise, overestimation of another person can act as a real hindrance. The chains must break, leaving only a golden thread between each soul—a golden thread which cannot break.

Two things I would impress upon you at this time, and upon them I would ask you to work until the next period comes around.

First, deepen your power of expression and begin to train others through a more definite *outer* service. You have always been able to work subjectively with others. This has been one of your major assets in group work. You are *mentally* magnetic, and through a controlled astral body, you interfere not emotionally with that magnetic influence. This is, for you, an established habit and will persist; it is the result of many years of reflection and of thought control, plus (in this life) academic training. For the rest of your life seek to become magnetic through the written word, through identification with the one you seek to help, through the magnetic power of your mind, enhanced by your soul and contained and embodied in the form of written help. I am seeking your help in training aspirants to become conscious disciples. Give of that aid, and thereby achieve that magnetic usefulness which will greatly increase your power to serve.

Secondly, the following occult message will give to you, if [Page 313] you employ the intuition, the indication of the next spiritual achievement ahead of you—one that can be quickly accomplished if there is right understanding, or which can be learnt with pain and difficulty if such understanding lacks.

"The key is found; and with the pressure of the hands in service of the light, and with a beating heart of love, the key is turned. The door swings open wide.

"With hasty feet the one who hastens towards the light enters the door and waits. He holds the door ajar for those who follow after. He thus, in action, waits.

"A voice sounds forth: My brother, close the door, for each must turn the key with his own hand, and each must enter through that door alone.

"The blazing light within the Temple of the Lord is not for all at the same moment or hour of the day. Each knows his hour. Your hour is now. So, brother, close the door. Remember, those behind know not the door has opened, or the door has closed. They see it not. Rest on that thought, my brother, and passing through the door, close it with care, and enter upon another stage upon the Way—alone and not alone."

I would change your meditation at this time, for the group meditation is intended to supersede the individual meditation in the majority of cases. I would however give you a brief exercise to perform which may help in the *externalising* of your magnetic power.... Do this exercise every day with slow and measured thought, and with no sense of haste and no looking for results. The results are inevitable if the exercise is faithfully and rightly carried forward.

Enter into a closer relationship with me, my brother. There are things which I can say to you in the moments of high meditation and at the time of the full moon approach.

This is all that I have to say to you at the present.

September 1937

#### BROTHER OF OLD:

There are, in my group of disciples, certain people who are outstandingly called to live the life of the sannyasin, the life of [Page 314] the one who—having fulfilled the duties of the scholar, of the householder, of the family man, and of the business man—is now called to that attitude of life and that orientation to other purposes and goals which we technically call that of the sannyasin, or the teaching disciple. In the olden times, such a man left his home and his business and went out into the world, following the gleam, seeking the Master, and ever teaching as he went. Today, in the life of our Western civilisation and under the dawning influence of the New Age, the call remains the same but the disciple goes not out, leaving all the familiar scenes behind and negating his outer usefulness. He remains where he is, continuing with the outer and physical fulfilment of duty, but within a great change and a definite re-orientation takes place. His attitude to life and affairs is basically altered. His whole inner life tendency becomes that of a *planned withdrawing*. He is passing through that stage upon the Way to which Patanjali refers in *The Yoga Sutras* under the term "right abstraction." It differs somewhat from the process called "detachment," because that process or motivated activity is applied primarily to the astral-emotional nature, to the desire life, whatever those attachments or desires may happen to be. This is a mental activity; it is an attitude of mind which affects primarily the entire life-attitude of the personality. It involves not only the detachment of the desire nature from that which is familiar, desired and appropriated from long habit, but it involves also a complete readjustment of the entire lower threefold man to the world of souls.

It is here that right habits and attitudes in life to the world of business, and of family relations play their part, enabling the sannyasin to "continue on the upward way with heart detached and free," and yet to do so whilst performing right action, through right habit and right desire, to all with whom his lot is cast. To this difficult task your soul is now calling you. It constitutes your major life problem: To stand free whilst surrounded; to work in the subjective world whilst active in the exterior world of affairs; to achieve true detachment whilst rendering to all that which is due. An understanding of your ray types



may greatly aid in this process of release, of relinquishment, and of final renunciation.

**[Page 315]**

The ray of your *mental body* is the fifth, and because it is the same ray as that of your personality, you will have to guard with care against mental crystallisation, and the undue influence of the critical mind. This ray gives you ability in the field of knowledge, but it must be balanced by the unfoldment of the intuition; it gives you the power to master your chosen field of knowledge, but that power must be balanced by the simultaneous mastering of the world wherein love and wisdom control.

Your *astral body* is on the sixth ray but, as in the case of I.B.S., its major quality is devotion and devoted persistence, and not fanaticism. This energy is of immense value to you because it is, curiously enough, your only link with the great second ray of love in this particular incarnation. But it is a strong and powerful link.

Your *physical body* is controlled by the seventh ray, and this, as you will note, is also along the line of 1, 3, 5, 7. This is a point upon which you should ponder and reflect, for the aggregate of your ray tendencies constitutes for you a problem, and your sixth ray energy contributes the only balancing factor. And yet, my brother, you are in many respects well balanced. One hint I would here give to you in this connection and to all of you who study these instructions. The ray of the personality in a previous life leaves definite habits of thought and of activity; it has built into the life rhythm certain unalterable tendencies for which much gratitude can sometimes be felt. This is so in your own life. In a previous incarnation, your personality was on the second ray, thus leaving you with a deeply loving and understanding nature and a power *to include*, which is a major asset; it serves to offset the first ray tendencies which are so dominant in this particular life. It is hard for the disciple who sees not the picture whole, and who only knows the quality of the present life and its natural tendencies (due to ray influence) to think truly about himself.

Your rays therefore are:

1. The egoic ray—the first Ray of Will or Power.
2. The personality ray—the fifth Ray of Concrete Knowledge.

**[Page 316]**

3. The ray of the mental body—the fifth Ray of Concrete Knowledge.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the seventh Ray of Ceremonial Magic.

February 1938

**BROTHER OF OLD:**

This group is nearing the time when it should begin to work with regularity at the problem of dissipating the world glamour. This it will do successfully just in so far as the individual members have freed themselves, or are freeing themselves, from their personal glammers. In these instructions, I have pointed out that you were one of those in the group who are in a measure freer than the majority from the blinding effects of glamour. I would ask you to preserve this condition for the helping of the group and as a group service. When it becomes possible to do this world work (done naturally behind the

scenes) then there will have to be a stiffening in the attitude of the group members in relation to this problem in their own lives, for it will be the existence of personal glamours in the group members which—when they approach the problem of dealing with world glamour—will let it in unless there is this "positive stiffening"—if I may use such a term.

It is dangerous work, my brother, and I am mentioning it to you in this place because your fifth ray quality of mind can serve a useful group purpose. You are in a position to build a protecting wall (but not a separating barrier) around the group as a whole; it is to this activity I call you at this time. You can begin to prepare the way for the group activity. I am, therefore, giving you a meditation which has this *service intent* and I would ask you to do it for the next six months. It will strengthen your fifth ray quality, which is that of knowledge, and which, when present, can produce illumination. It is that quality which permits the man who has it, to *stand steady in the light*, to *rest in pure being*, and to *become the true Observer*. These qualities of steadiness with the intent to reflect light, of centralisation of the self, and of right observation are essential [Page 317] to this group. They must be developed as group qualities, if the work planned is to be safely undertaken. The producing of these group attitudes can be greatly assisted by you and through their intensification in your own life you can foster their growth in others. In a letter written to you a year or so ago, you will find another reason why you have this special service to render along these lines. Will you re-read that letter?

One of the things which I have endeavoured to do with this group of disciples is to give them a grasp of their personality problem by telling them the rays with which they predominantly work in order to help them subordinate the lower man to the spiritual man. You would profit by making a study of the fifth ray and by assimilating, as far as you can, the information anent this ray found in my books. It would be a profitable thing if students would gather together all the information they can anent their two major rays, with the view to practical work with themselves. This is for you a peculiarly valuable thing for both your personality ray and your mind ray are on the fifth line of force. You have, consequently, a real problem in connection with yourself and at the same time a real asset in connection with the group. You can aid them in gaining the needed group poise for the work to be done.

The *Old Commentary*, in speaking of the work of those whose dharma it is to dissipate world glamour, uses the following expressions:

"They come and stand. Within the midst of whirling forms—some of a beauty rare and some of horror and despair—they stand. They look not here or there but, with their faces turned towards the light, they stand. Thus through their minds the pure light streams to dissipate the fogs.

"They come and rest. They cease their outer labours, pausing to do a different work. Within their hearts is rest. They run not here and there, but form a point of peace and rest. That which upon the surface veils and hides the real begins to disappear and from the heart at rest a beam of dissipating force projects, blends with the shining light and then the mists of man's creation disappear.

"They come and they observe. They own the eye of vision; likewise they own the eye of right direction of the [Page 318] needed force. They see the glamour of the world, and seeing, note behind it all the true, the beautiful, the real. Thus through the eye of Buddhi comes the power to drive away the veiling swirling glamours of that glamorous world.

"They stand, they rest, and they observe. Such are their lives and such the service that they render to the world of men."

I would commend these lines to your careful thought. They convey to you, not only the field of your service, but also the desired attitude of your personal life. Most people have many glamours in their lives and link with facility with the world glamour. You have only one real point of glamour in your life and you do not tune in with facility with glamour. Could you see with clarity the one point of weakness in your astral life, based on devotion and idealistic interpretation, you would work with greater power and freedom.

In reference to your meditation work, continue as before, but when you have finished the work of building the symbols, and have sounded the O.M. three times, then take as your seed thoughts the following and meditate upon the themes indicated below:

1. The power to stand within the light, leading to right reflection of the light.
2. The power to rest in spiritual being, so as to focus the soul within the chosen field of service.
3. The power to attain right observation, so as to see correctly that which should be done.

Do this meditation with the consciousness focussed in your fifth ray mind but with your attention turned towards the astral world whereon your group is planning to work. This may at first produce an intensification of your own point of glamour and to guard against this you will have to institute watchfulness. Much good will eventuate if you make one definite and lasting gesture or act of freedom from your glamour (if you know what it is and face it with precision) and opportunity to do so may come to you in a few weeks' time. I wonder if you will recognise it, my brother, and have the spiritual independence to seize it.

### [Page 319]

I ask your assistance in this preparatory work and would ask you also to get in touch with L.U.T. who is also doing some work for me along another line. In conclusion I would point out that

1. Your soul energy normally finds expression through your fifth ray mind and it is wise for you to link this up with my earlier comments on this matter.
2. Your personality force is focussed in your seventh ray brain.

September 1938

### MY BROTHER OF OLD:

You have now come back to your own group and to the one to which you were originally assigned, and for that I am glad though—with the rest of you—I deplore the cause. The glamour in which R.V.B. is involved is thick and at present impenetrable, but the primary reason for his leaving all his responsibilities and deserting his group brothers and his post, has been the need for certain personality adjustments and the righting of a serious mistake he made two lives ago. When he has worked through his karma and has achieved release from a certain thralldom, he will again proceed upon his way. In the meantime, his co-disciples will stand with silent faithfulness behind him, leaving him entirely free and yet ready, when the true freedom comes, to again recognise the outer as well as the inner relationship.

You have little to do, in order to pick up the threads of the group work, for you have for some time been interested in telepathic work and you are starting work with the group at a time when it is entering upon a new venture. There is no old technique to master but only a new one to be learnt—together.

You yourself have a ray combination very similar to that of R.S.U., but owing to your sixth ray astral body, the personality situation is saved. There is, as you know, a preponderance of the will-mind-activity in you but a powerful and well developed astral body has enabled you to express the love nature which you brought to a fairly high point of development in a previous life. This life has been for you a balancing one and [Page 320] when you return again it should be with a second ray personality because the shift of this life expression, in combination with the last life, should bring about the evocation of a second ray personality, intelligently equilibrated.

I would point out to you, however, the problem which emerges when you have a straight line of contact between the first ray soul, the fifth ray personality, a fifth ray mind and a seventh ray brain. This leads to intelligent high grade work in your chosen profession but negates the free play of the intuition. This latter, however, is aided by the fact that *at this time*, your first ray soul focusses itself in the astral body and, therefore, greatly aids its expression by giving you emotional power (if you care to use it) and enabling you to release much magnetic force—again if you care to, which is seldom. The reason for this is that—through your definite soul contact—you tend to express the outstanding quality of the first ray which is loneliness, isolation (not separateness with you, my brother, for that is not one of your faults), the ability to stand alone and unmoved. Your personality, as you have probably guessed, finds its focus of expression in the mental body. There is an easy line of fusion there.

For the rest of this life, your effort should be shifting the personality focus into the astral body, thus producing the flooding of your life expression with love, powerfully and intelligently expressed. This will also produce a closer fusion between your soul and the personality.

The only meditation exercise I will give you, at present, is one that will aid this fusion and release the magnetic quality of your life. You will have enough to do to incorporate your aspiration, life content and intelligent consciousness with your group, plus mastering the technique of the new work which they, too, are learning. Do this brief exercise in consciousness and visualisation, prior to the group work and meditation.

1. Sound the O.M. as a personality. Do so at the highest *mental* point, raising your aspiration at the same time, with the mind to the soul.
2. Sound the O.M. as the soul, breathing it out in the will-to-love all beings and arresting its descent at the astral [Page 321] body. Do this by an act of the will and the use of the creative imagination.
3. Having thus vitalised the astral body and *imagined* the fusion of soul, personality, and astral force, then direct this triple stream of energy to the heart centre, *rushing* it there, if I might so express it.

If you will do this faithfully and intelligently each day, with the power of your mind behind the work, you will very soon note results and those associated with you certainly will.

My steadfast understanding and my love is yours, my brother.

NOTE: *This disciple is still actively cooperating with the Tibetan.*

**To S. C. P.**

November 1931

MY BROTHER:

I would say to you in cryptic form: Study the meaning of the flame and of the wick and realise that there needs must be a wick to demonstrate the flame. Make your meditation definite and then anchor yourself to earth by certain specific activities, carried through to completion. Let your service be group service and not so much individual work as heretofore, and remember that the gift of power in meditation and the capacity to bring through the vital energy which makes things to *be* (which you can do) produces increasing detachment from physical plane realities; it can produce also the severing of lower contacts unless the energy is carried through on to the plane of earth happenings and works out in paralleling action. This faculty "to bring through," you began to demonstrate last spring. It should continue.

Carry your thought in meditation to the throat centre at the back of the neck and each day vitalise that centre so that the creative work is carried forward by you and you continue to cause things to *be*. The lesson of Being is not your lesson at present; it must be the lesson of selfless acting upon the physical plane. Go forward with the ordinary routine work as I have [Page 322] outlined it for these members of my Ashram, and let your spiritual diary take for you the place of speech. Strengthen the physical body and learn to avoid the taking on of those obligations which others can as properly handle.

In your meditation work you have asked the question: What hinders that can be sacrificed? Is this not so, my brother? I answer: Over-analysis of the reactions of others to what you say and do and an over-focussing of your attention upon the results of what you say. You know your field of service; therefore, serve. You know your group relations for this life; see that you are related!

You are not clear as to the hindrances existing in your personality. This is partly because your knowledge of the mechanics of that personality is less than that of the majority of my disciples because you have less academic knowledge. Avoid the glamour which comes from realisation of pure motive—and that you have. Your brain and soul have close alliance. A high grade astral body acts oft as a distorter where your vision of character is concerned. Where the Master's work and your own field of service are in question, clearly and truly you see. Where you yourself are concerned, the vision is not so clear yet the method of close self-analysis would land you in morbidity. In utter self-forgetfulness, therefore, know yourself and serve. Be silent towards your personality. Ponder on these cryptic words or phrasing, for they hold for you the truth.

June 1933

I would say to you, my brother, that the instructions which I last gave to you still carry for you the needed teaching—a teaching which, if followed, will lead to realisation. I have today but little to add. Will you again and with a *lighted heart* read what I there have said? Your progress on the Way and your power to take the kingdom of Heaven by violence is very real and the keys of the entrance lie within your grasp. But this power itself carries with it its own problem and its own solution. Only one vital thing stands in the way of a life of utter usefulness and that is the sixth ray quality of your personality. It is, as you know, the ray of devotion, of a fanatical idealism, of [Page 323] undue emphasis and this ray, when conditioning the personality, is apt to cause much trouble. The lesser light of that minor ray (in itself, divine) can shut out the full radiance of your soul. Study all you can find out about the nature of the sixth ray. Your point in evolution necessitates a dominant personality which must be understood by you if your full usefulness in my work is to be reached. Follow instructions, brother of mine. You *can* be used and when the lesser light is dimmed, the first ray quality of your soul will be turned increasingly to the work of illumined building with the aid of other souls. There is much to be accomplished if the work of the Hierarchy is to go forward as desired....

Your work in my group is known to you. It is twofold and that you also know. You can stand in the group as the embodiment of dynamic energy which, as I earlier told you, causes things to be. You can also stand as a tower of strength and let the strength of love pour through you.

Say daily the following words, as oft as you feel the urge and when you choose:

"The strength I touch and am, that strength I give. The central Light I reach so oft, I pass along the lighted Way to those who need that light. I seek to walk the ways of men as light and love and power. My strength and power come from the secret place and much I know. I live for others and must learn to lose myself in them."

June 1934

BROTHER OF MINE:

For you, there come now some months of inner consolidation. You have heightened your vibration since I last instructed you and have learnt and realised much of what the inner path of reality signifies. Such cycles of realisation must inevitably be succeeded by periods of quiet unemotional growth and assimilation. During these months, the high moments may perhaps cease and the work will go on with no realised tensions and, consequently, with no moments of startling import. This is happily the case. A constant succession [Page 324] of spiritual enlightenments and an unabated keying-up to high contacts would eventually dull the instrument so that true recognitions would fade out. Ponder on this, my brother, and be grateful for the days of coming duty, of quiet living, of steadfast orientation towards the light, of silent communication with your soul, of study and of thought. They are of as real value and of as true usefulness as e'en those hours when the technique of the *Presence* entered into your consciousness. They lead towards the time when the technique is superseded by the *Presence*.

The fiery force of your life is now one-pointedly directed towards your goal. Naught can cause you to step aside. The dynamic quality of your aspiration towards usefulness in service indicates energies



which have been directed to the wish or the will to serve. Can I make clear to you, my brother, that these energies must be now used differently, and that *dynamic will* must supersede dynamic longing. You oft confuse the two. It is *the will of the soul* which must be brought into play for group ends and not the will and the aspiration of a high grade and consecrated personality. Ponder on this, for its acceptance and realisation will open a door for you that has hitherto remained shut.

January 1935

#### MY BROTHER OF OLDEN TIME:

To you, I would say at this time that one of the wisest and one of the most educational things you have ever done is to start this group which you now instruct and teach. Remember that your function as a teacher in no way resembles that of those who are on the second ray of love wisdom. It is not the teaching aspect which is primarily yours but the *awakening* aspect. The group meets ostensibly for teaching and you give them what they need but your prime function is to charge the group members with dynamic energy. Through the power of *your* soul you must awaken *their* souls into *selfless* activity. You can touch them dynamically and then never again will their orientation be purely personal. The task of re-orienting people can be yours. Some people work with groups and, through the inclusiveness of their auras and the potency of their souls, they [Page 325] sweep large numbers of people into a higher aspirational attitude and into a deeper spiritual tide. Others have the duty of finding the advanced men and women of the world, the individuals who stand at the portal of discipleship—but blindly, knowing not where they are or why. They then, through their dynamic soul potency, call into living activity the soul imprisoned in these waiting personalities. Such is your task—to teach and vivify.

And what, my brother, shall be for you the keynote of the coming months? What shall be the word I give to you which shall govern your personality until the coming Wesak Festival in May? I am impelled to give you just two words of practical import. They are *gracious loving-kindness*. These qualities of graciousness and of loving-kindness mark the superficial (occultly understood) outer expression of the soul and for a first ray person they are ever difficult; their need is oft not recognised nor are they deemed necessary. The first ray person frequently does not know he lacks them. The inner, dynamic and realised goodness of a first ray disciple can be marred by a haste and an outer quickness of speech and attitude. So sure is a first ray person of his essential kindness and love (and he is rightly sure) that he judges other people as himself. The inner rectitude of attitude and the inner love matter more to him than the outer expression. But lesser people and those upon the other rays are apt to misunderstand. The potency of your work is so real and the opportunities opening before you are so great that if you add to that potency a gracious outer attitude of loving-kindness, you can be much used. Ponder on this, my brother of old.

I change not your meditation and will ask you to adhere to it until next May. This is for you a preparatory period in which the qualities of your soul must be welded into those of the personality. In 1936 and particularly in 1937, if the plans work out as desired and you go forward on the Way, the door of opportunity will stand wider open. These words are for you to interpret. Symbolically I say to you:

"The door before you has two leaves. One is now open wide. The other is ajar. Love alone can open the one that is ajar. The other opened to the force of will—this to the [Page 326] pull of love. Behind this door there stands a *Presence*, hiding another door which opens to a field of newer service."

I cannot impress upon you too strongly two matters, my brother: First that your closest work in the future lies with three people This you know already. Secondly, guard more your health and take not on your shoulders more than your strength can suffice to carry. Rest more. The ardent flames of inner love and aspiration oft burn too fiercely the physical vehicle. Pass on to greater work and live with joy the life of loving service.

July 1935

#### BROTHER OF MINE:

The note of my instruction to you this time can be best summed up in the strong injunction to practise truth at all times. My word to you in my last instruction was to ask you to inculcate in your outer expression upon the physical plane that gracious loving-kindness which first ray disciples ever need to cultivate. This you have attempted to do with marked success. The practice of these qualities will extend your sphere of usefulness for there will be nothing, eventually, in your outer impact upon people to throw them away from you. Instead, you will draw them magnetically to the centre wherein the Masters are found.

Now I call your attention to the necessity for that crystalline truthfulness and that precise accuracy which will release you increasingly from the prison of the lower self. People who work as you could work upon the distinctly abstract levels of existence frequently have a difficulty in expressing the precision of truth. They lack, if I may so express it, the capacity to bring through into form and to build the concrete shell which can precisely express the idea. This you also quite markedly lack; you have oft said, have you not, how difficult you find it to clothe in words the ideas you contact and the field of knowledge in which—at high moments—you find yourself. This inability to express spiritual ideas in the right words has necessarily its counterpart in the limitations of your personality. The ecstasy of divine knowledge which you know at times and which fails of right [Page 327] expression in words, finds its inevitable counterpart in the exaggerated detail of daily life when recounted. There is ever the tendency to continue the ecstasy (known on abstract levels) into the concrete life on the physical plane. As it is stepped down, it over-stimulates other and lower aspects of the nature, and, therefore, removes itself further and further from the truth.

During the coming year, brother of old, assume the task of watching with care every statement made and every attitude assumed, so as to negate all tendency to emotional misrepresentation. But be not overwhelmed or discouraged by any discoveries anent your lower nature which you may make. Should you discover lack of precision in relation to those concerns which affect the lower man, remember that this inaccuracy is due to two things: First, to your power to work on abstract levels, involving ecstatic realisation. This reacts on the lower man and inclines him to over-emphasise all details, and to exaggerate the usual and the commonplace into the unusual and the rare. Secondly, to your innate humility which induces in you a tendency to reassure yourself constantly that you are on the Way and that all you do is in line with soul purpose. The world of glamour which is the distorted reflection of the world of inspiration (the intuitive buddhic plane) then catches you and the truth, with its clarity of

outline and precision of detail, disappears into the mists of illusion. Then all objects and affairs loom too large and appear too important and too interesting. With the majority, the reverse happening is the case and everything dwindles in retrospect and becomes too small. Hence the word "exaggerated" in connection with the watch that I want you to make over all words and descriptions.

This self-imposed attention to true accuracy must be your most rigid discipline during the next year and, when success is achieved, you will find yourself walking in a clearer world and discover that you will have potentially increased your power to serve. This inability to produce a true picture of things as they intrinsically are and to portray facts as they really exist, has militated against your power to materialise that which is desired upon the physical plane and has caused you much concern and distress of mind. Your desire to help has been urgent and your [Page 328] capacity to materialise that which is needed has seemed to you inadequate and oft futile. You have ascribed this inability to the fact that probably you have needed to learn patience. But that is *not* a lesson that you need, brother of mine. Your weak point has been your inability to bring through the vision with accuracy. In order to do this you must learn to practise accuracy of thought and speech daily.

Each Full Moon period, prior to entering into contact with the world of spiritual realities as you have been instructed, check up your progress during the month in this respect, remembering that *initial success* will take the form of recognition of a hitherto unrecognised verbal inaccuracy. You have so little to do (relatively speaking) in order increasingly to become a purifying flame that I beseech you to do that which is needed.

Let your meditation take the form more and more of contemplation. In order, however, safely to increase the length of time you can spend in contemplation, you must achieve an attitude of gentle unswerving intensity and not develop any further that powerful dynamic intensity which imposes ever a strain upon the brain cells. Your work must lie along two lines:

1. Work on contemplative levels, functioning as a soul on its own abstract levels.
2. Bringing through from those levels the ideas and methods of work which *must* materialise upon the physical plane. Hence the need for constant right techniques in speech and the cultivation of right perception and right accuracy. Where there is the habit of accuracy, the clothing of the ideas in proper and true form will come more naturally.

January 1936

MY BROTHER OF OLD:

I have not much to say to you at this time. After the Wesak Festival, the needed changes in work may be made if you and others in my group of disciples warrant increased spiritual attention. I seek to let you know, however, that your real inner progress has been noted. You have stepped into clearer light and because of that progress you can shoulder greater responsibility in the future, provided that you hold the ground gained [Page 329] and lose nothing that has been revealed to you. It is no easy task which you and all disciples have set themselves these days. It means facing up to the issue which each has for himself created and this involves facing one's life with truth as well as one's environment, one's characteristics and one's responsibilities. It is an arduous undertaking to deal clear-sightedly with the

lower self, to see life and the self truly and to guard the precious jewel of the vision untouched. You are evidencing increasing capacity to do this; I want you to know that I am aware of your effort and your growing success.

Definitely, I ask you to study and to do some strenuous mental work. It will greatly enrich you. If you will follow my instructions re study as indicated in the work which I assigned to my group (you amongst the rest), it will suffice to give you the needed mental stimulation. The manifestation of intuitive perception upon the physical plane is greatly aided by the effort to read, to understand and then to express that understanding in words. This is never an easy task for a natural intuitive such as you are, but it is one that will bring high reward.

Stand by your fellow disciples with renewed strength and inner realisation of the sources of power this year. It is the strong inner grasp of your true self to which I appeal. This, my brother, is a year of crisis and, therefore, a year of intense strain upon all the disciples in the world. They will need all the strengthening that they can get and the sense of reliant confidence which comes from the knowledge that there are those who stand steady, who love strongly and who aid untiringly. Give this kind of help, for well you can.

In silence and in confidence and in a growing inner realisation must lie your strength and the strength of every member of my group of disciples.

June 1936

#### BROTHER OF MINE:

A new cycle is being entered upon by you, as it is by all in my group and for this you have been prepared and this you have earned. The world itself enters upon a new cycle at the **[Page 330]** end of this year but does so unconsciously. Disciples enter upon cycles or, rather, register their effects earlier than the rest of humanity because their minds are somewhat awakened and subjective recognitions can be earlier accorded. This is a point which should be remembered and one which has a definite bearing upon the Science of Prevision.

It has been my wish to assign higher and more esoteric meditations but the time is not yet; it will be dependent upon two things:

1. The amount of group integration which this band of disciples in my Ashram can manage to achieve.
2. The power of the individual disciple to decentralise himself.

This decentralisation is for you a major task, as it is for another of my disciples who is working at the same problem as you are, but from a totally different angle of approach. It should be interesting to both of you to help each other and see in what the differences consist and the entirely different effects which the same general outlook has upon two different ray types and personalities. Let me see if I can make myself clear to you for this matter is of importance.

It would not have been possible for me earlier to have enlarged upon this matter as you would not have understood the truth of my words nor would you have been able to profit by them. Even now I can only

just touch upon the problems. It is peculiarly yours and that of R.S.U. You have, however, made so much progress in overcoming hindrances that my help is warranted. Forget not, my brother, that every disciple has some major characteristic which requires transmutation. Some know what it is and are working at it and the others fall into two main groups. They are either working furiously to bring about a general change in themselves and thus succeed in bringing their faults to the surface and they do it with such potency that they temporarily handicap their service. Or, secondly, they are overwhelmed and depressed by the discovery of their weaknesses. They resent being thus handicapped and the energy which should go towards the processes of transmutation is turned towards their lower nature in disgust, self-pity or hurt [Page 331] pride. All this leads to loss of time and produces inevitably the over-emphasis of the personality. The problem with which you and R.S.U. have to deal and which you must eventually solve is, above everything else, the problem of decentralisation. There is in both of you an over-emphasis of the "I" at the centre of the stage. I am telling you nothing new when I say this, for you have been faithfully working at this decentralisation for some time and making real progress. This, I, your friend and brother, tell you gladly. The emphasis upon the little self is, in your case, based upon three things:

1. A realised sense of divinity, of the beauty of the life of the spirit, of truth and of the power of your ray life. It is due to the fact that you have—in past lives—achieved a fair measure of soul control. Note my words with care.
2. A desire to impose upon the personality and to *make* the lower self to be in factual living what you know yourself to be on the higher soul levels. This is complicated by the desire that those you love should likewise recognise your divinity, your service and your power.
3. Being primarily astral-buddhic, demonstrating as intuitional development working out in a high emotional reaction, your personality polarisation is emotional, even though you function, as a soul, on the power ray. You have, therefore, a consequent weakness in the mental polarisation. This I endeavoured to aid you in correcting last year when I suggested that you studied more and did more mental work. Did you do this, my brother?

As I said above, R.S.U. has the same problem of being too much in the centre of her own life stage, but her whole attitude and life presentation is the exact reverse of yours. You, realising a measure of divinity, *impose* upon your personality in speech and desire what you believe to be the effects of divinity. You over-estimate the capacity of the personality to respond to this. She, realising the same measure of divinity, is so conscious of the failure of the personality to express this, that she retires within herself and (if I may use a phrase of real ugliness) she there "wallows" in the sense of failure. This ability to see such failure and to sense at the same time the beauty of divinity is due to [Page 332] her mental polarisation which enables her to cast the light of the mind in two directions. She is largely an expression of the higher or abstract mind, invading the lower mind, via the soul. Yours is buddhic or intuitional reason, stimulating the astral-emotional nature, via the soul. In these two statements, you and R.S.U. have your problem clearly defined. The building of the antahkarana—more surely and more definitely—is the solution for both of you, plus a trained and cultivated self-forgetfulness. In some ways, the problem of R.S.U. is harder than yours because (through her sense of inferiority brought about by the second of the two capacities of the mind which casts its clear light upon the personality) she tunes in on the illusion of human failure—a gigantic thoughtform—and also upon her racial sense of inferiority. Her distress is deep-seated in her love nature. Yours is not so deep-seated as it is not fed so dominantly from the mental plane.

The way out for R.S.U. is the cultivation of joy, as it brings release to others. Yours is by the right control of speech and the elimination of all reference to personality activities. This must be achieved, not by the processes of inhibition, but by a true lack of self-interest. If my reference to the buddhic-astral nature of your life direction is not clear to you, take the matter up with R.V.B. Your technical knowledge of these terms may not be adequate to true comprehension. You need to study in order to awaken your mental grasp, without losing at the same time your intuitional wisdom. R.S.U. needs to study less and to *be* more.

Power can flow through you, my brother. As a channel, you can be potent once that channel has been better cleared. You can act as a distributor of strength and power to your brothers once you have freed yourself from the centre of your stage and can move with greater freedom on soul levels....

Your work must continue to lie a great deal on buddhic levels. The calls to meditation which so constantly come to you from somewhere must still meet with prompt response from your personality. This is one thing which you have mastered, the ability as a soul to call the attention of the personality. This ability is your major asset and contribution where my group of disciples is concerned for it enables you, if you so choose, to **[Page 333]** send forth at will light and strength and power. Continue with this work of attention.

May the light of the Eternal shine upon your way, my brother and the power of your soul pour through you with increasing helpfulness to your chosen band of comrades. Such is my prayer for you as I gather you closer into my aura.

January 1937

#### MY BROTHER:

You have asked me a definite question and you have made one statement to which I would call your attention as it embodies a major truth which—grasped theoretically by you at this time—can be practically applied if you so choose.

You asked how one can definitely know my vibration. There are four vibrations to which you respond and which you should carefully study and learn to differentiate more accurately in the year of training which lies ahead:

1. That of your own soul at moments of contact. These are the moments of light and illumination and of released thought and for this contact and its expression in these forms you should increasingly work. They are free from personality ideas, ideals and desires (of no matter how high an order) and from all traces of personality love. But they should throw a flood of light upon the personality, revealing you to yourself. If this they do not do, then they are kept on too high a mental level and are *impractical* for they remain mystical and abstract, theoretical and divorced from consummated practice. They increase responsibility but remain relatively useless for they are futile upon the physical plane.

2. The vibration of your group of co-disciples. You sense this group of mine most potently and particularly at the time of the Full Moon. It produces collective heart expansion. This I think also you



know and have at times experienced. It should deepen your love for your fellow disciples and should destroy all barriers between you and them. If it does not do this, then the whole activity is [Page 334] kept on the level of theory and mentation and is not practically expressed. What I say to you here I say to all disciples.

3. You sense also the vibration of two in this group of disciples particularly; they are the most easily contacted by you and produce stimulation—the one of the head centre and the other of the heart centre. Forget not, stimulation is an impersonal force and is unconsciously applied in your case by them and it feeds your thought life more than anything else. This means that tuning in on these two vibrations accentuates all your thought life—the good and that which is not so good. The three of you create in fact a triangle within my group and this should increase the interplay of love. At the same time, it could also produce a tendency to drive apart when handled personally. Foster the love but tune not in when that sensed link of love is absent.

4. You sense at times also my own vibration. This can be the tuning in to the periphery of my aura, producing integration of your entire personality and also facilitating soul alignment; it can also be a closer contact, a tuning in on the energy of my heart centre. How can you know that you have done so? Only, my brother, by the after effects and not by any phenomenal vision, response or reaction. An increase of love and understanding, a developed impersonality and a keener response to need—these would be some of the true reactions.

Study these various vibrations by practising the habit of contacting them with deliberation and determination, tuning on one or other of these four at separate times, noting results and registering any response.

The statement which you make and to which I seek to call your attention is as follows: *One must distinguish between essentials and non-essentials*. This is a statement of deep occult fact and significance and holds the key to the spiritual life and to all the occult mysteries. It pleases me that you have isolated this truth and have attempted to formulate it with clarity. Now, my brother, use it as the keynote of your spiritual practice during the next few months, living by it and abiding by it. *Apply* [Page 335] *it*, however, not to the use of your time or to your physical plane active life but to the use you make of emotion and of thought. Bring it as a touchstone to every problem and situation of an emotional nature and every glamorous, personality reaction and watch the light which will stream in from every side. Ask yourself, for instance: Is this line of thought or inner emotional reaction an essential or is it of no importance in the light of the larger issues and is, therefore, a non-essential? Is my agreement or disagreement with someone's ideas or point of view based on spiritual essentials or on personality non-essentials? Act then on the response which you call forth as you stand in the light of your own soul. Ask yourself also: Are these comments of mine, this discussion in which I may be engaged, concerned with spiritual essentials or not? Are my words emphasising the spiritual reality in my brother or do they bring to light that which is non-essential? Am I throwing the weight of my influence upon the side of essential facts or am I fostering the non-essential and, therefore, the unnecessary? One could make lengthy application of a practical nature to this occult law but I have indicated sufficiently the usefulness of your statement.

I am giving you no occult exercises at this time. You have evolved your own way of working and of preparation for meditation and it will suffice you for the present. The occult phrases which should constitute your subject of meditation during the coming months and which have in them the clue to increased release are:

"The will dynamic sweeps from the centre to the periphery and builds the little world of form—the world of I and my, of me and mine. This world a prison makes. It hides the beauty rare; it shrouds the sound divine; it veils the Word incarnate.

"The will dynamic sweeps from that which is without to that which lies within. It builds the wider world of Thou and Thine, of Ours and That. The doors stand open wide; a light shines forth; a Word can then be spoken and many prisoners go free.

"The will dynamic sweeps around the world upon the wings of love divine. It sweeps throughout the universal world; it acclaims with joy the All, the Whole, the One. [Page 336] The Life then stands revealed. The universe stands free and with it *man*."

July 1937

You have an interesting and definite problem, brother of mine, which entails the organisation and the right relation of the different aspects of your personality forces and their eventual coordination with the energy of the soul.

Your *mental body* is on the second ray. This, as you will note, is not usual. It makes illumination the line of least resistance. It facilitates contact with the soul and provides your dominant problem. That problem is the demanding of love and of appreciation where your personality is concerned. Think this out. It means that you can always be depended upon to sacrifice everything in order that the desires, the will and the purpose of the soul—once they are made clear to you—may be truly worked out. Nothing will be permitted by you to arrest your spiritual achievement once the way appears open to you. But it means also, from the lower angle, that you will sacrifice much in order to be loved by people. This matters not at all in the case of the average person for in due time and inevitably a proper sense of proportion will emerge. But it does matter in the case of those who are on the Path of Discipleship and who face at some not so distant time preparation for initiation. Watch this with care and discover for yourself the situation. One clue to understanding would be that you study whether or not, in moments of personality emergency, you sacrifice your sense of truth or your friends.

Your *emotional body* is on the sixth Ray of Devotion and Idealism; hence your devotion to those you love, to truth and (unknown and unrealised by you) to me, your Tibetan brother and teacher. Hence also your devotion to the Hierarchy which I serve. Hence also the interplay between your sixth ray personality and your sixth ray astral body which provides both spiritual opportunity but also a definite problem.

Your *physical body* is of a dominant first ray type. This again is not usually so except in the case of disciples, who are liable to build vehicles of any type of force to meet the emergency, the need or the service of a particular life. This [Page 337] first ray body enables you to handle spiritual energy upon the physical plane. It enables you also to act as a force transmitter and distributor. The forces, therefore, with which you have to deal are:

1. The soul ray—the first Ray of Will or Power.
2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mind—the second Ray of Love-Wisdom.

4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the first Ray of Power.

I have one personal word of commendation to give you at this time, my brother. Your sense of truth is growing fast. See that it continues so to do.

January 1938

#### MY BROTHER AS ALWAYS:

I would ask you to study the instructions which I gave you a year ago. By so doing, you will be able to gauge any measure of growth to which you may have attained (if you study with care and understanding). You will also be able to decide if you have gone forward as indicated. You have had a year of development on all planes and your task is now to balance, one against the other, the various aspects of your life so that (in the words of the occult phrases given to you a year ago and definitely chosen by me with an eye to your future progress), you can build that "wider world of Thou and Thine, of Ours and That." Forget not, that what you build can be either a temple of the Lord from which the Words of Power can issue forth and "many prisoners go free," or a prison house, hiding and not revealing, veiling and not manifesting that which is of beauty rare.

One of the problems with which all disciples are faced as they become dynamic and constructive on all planes (as they do and must) is to avoid becoming the prisoners of their own constructions or limited by that which they themselves have created. They must learn to live with vision in the world of causes and of motive, adhering strenuously to "original intention"; they must not permit themselves to be sidetracked [Page 338] by the activities which they have themselves set in motion, or by the details which emerge out of their creative activity, or by the lesser responsibilities and obligations which may appear. You know well to what I here refer and should increasingly respond to these ideas. Keep the vision clear, my brother, and live upon the mountain top. It is this message which I seek to send to you and to all in my group of disciples today. You are all living on the verge of new happenings, of increased opportunities, fresh complexities and of definite spiritual crises. Then, remember the words which I spoke to you last year. *We grow by the presentation of moments of crisis.* Face such times with detachment, with deep inner comprehension and consecration and with illumined understanding, and swerve not from your basic objective to serve the race of men, the Plan and Us. Such is the appeal I make to all my disciples.

I am not giving you a definite meditation till later. But I particularly beg you to concentrate attention each month at the time of the Full Moon. For one full week each month make your conscious, dynamic and intelligent approach and let nothing interfere with this. It will be the best method for your first ray nature and will enable you to preserve your spiritual integrity; it will also serve each month to awaken your consecration and your dynamic spiritual *will* so that your dedication to service, your consecration to the life of meditation and your pledged obedience to your soul may move forward "from strength to strength." You will thereby be enabled (in the rush of new undertakings) to preserve yourself ever at the inner point of peace and from that spiritual centre go forth to the day's task, serene and unafraid, and with consciousness of spiritual purpose, kept ever at its highest point of tension. Will you, however, take the following seed thoughts into your meditation?

March ----- Spiritual Purpose.  
 April----- Consecration to the Plan.  
 May----- Tension and Intensity.  
 June----- Quiet Poise.  
 July ----- Spiritual Carelessness.  
 August ----- Loving Understanding.  
 September ---- Self-forgetfulness.  
 October ----- Soul Purpose.

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January 1939

MY BROTHER:

May I start my instruction to you at this time by quoting to you some familiar words: "In quietness and in confidence shall be your strength." Have you ever noticed the occult significance of these words? Quietness refers to the necessary condition of the astral or emotional body, and confidence, which is the outward expression of an inward faith, describes that of the mind. In quoting to you these words I have given you the working rules which should govern your personality life during the next few months. Quietness leads to a right reflection in the quiet pool of the emotional life and *this* in the light of the soul. Confidence is the expression of the personality faith in the fact of the soul and of the Plan. "Faith is the *substance* of things hoped for, the *evidence* of things not seen." These desired realities, when reflected in the emotional nature, evoke aspiration and develop faith.

The focus of your soul is in the brain and that is why (when you came into incarnation) you built a first ray physical body—which is an unusual thing to do. The energy of your personality ray is focussed in the astral body. Your problem is to swing the mind nature into greater activity without (at the same time) developing criticism—a thing from which you are at this time relatively free though you are *not* free from certain unrecognised jealousies. You are free because the lower concrete mind, even if of good calibre, is subordinated in your case to intuition and to feeling. Your task is to gather personality and soul energy into the mind and—losing nothing of your present intuitive ability and power to feel and love—to work from the place of mental power. If you can do this, then your intuition will take due form and the power which flows through you will transmute feeling into understanding.

Before, therefore, you meditate each day, I will ask you to practise the ability to withdraw into the *mind*. You usually get focussed too high in the region of buddhic realisation (which is the exercise of the intuitive faculty) or you are focussed too low, in the realm of astral perception. I do not here refer to astral vision or psychism but to responsiveness to feeling.

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You must learn to see the mind as a centre of pure light. You must rid your consciousness of any thought of the mind as intellect and must learn to see it as simply a powerful reflector of the light of the soul, transmitting soul wisdom into the world of men. When you have found this centre of light, which is the mind, there take your stand in the very centre of the sphere and from that point proceed with the rest of the work which you are doing with my group, after duly linking up soul and brain.

Your objective in alignment will then be the mind, linked with the soul and the brain. This is a little different to the usual presentation of soul-mind-brain. It is mind-soul-brain. Ponder on this.

November 1939

#### MY BROTHER:

The entire glamorous life today, presenting itself as a necessary pageant and one that must be accepted in its inevitability, involves your consciousness. By this I mean that there is little of the specific and the particular in the glamour which seeks control of you, as is usually the case with the man in the street. It is the whole, swirling miasma which well-nigh engulfs you because—as I told you some years ago—you are predominantly astral-buddhic in your consciousness. Your intuitional grasp of reality and of truth is far ahead of the average. Your sensitive response to glamour is equally so. It is for this reason that your soul has led you into places where (in the competitive life of mankind) your lower mind *must* perform function and thus the gap between the two major factors in your life (the higher intuitive mind and the astral-emotional nature) can be bridged, thus letting in the illumining control of the lower mind, plus normal concrete thinking. This is by no means an easy process, but, for a disciple like yourself, it is one which you can face with gallant attitude.

My aim is to let you know the purpose of your present life activity. It is not the seeking of money in order to live rightly and correctly; it is not the full occupation of your time, nor is it place or power. These are not the true incentives. The real [Page 341] aim of your soul is bridging work and the achievement of clear-sighted control over a powerful personality, thus leading you to face yourself as you are and to make the needed changes. When the personality can be appraised justly and its achievements, its faults and its capacities rightly gauged, and when it is then deliberately subordinated to the aims of the soul—then you will have made a very great step forward.

And, my brother, you are making it. Your values are truer than they were a few years ago. The small social amenities and the calculated choice of friends no longer entirely govern your attitudes, though ancient habits still persist. Twenty years ago you were governed by social considerations; today that is not the case. It has been a long and hard lesson for you to attain a better sense of proportion, a more correct judgment and a finer perception as to people and their values; this will actively aid you in the dissipation of glamour. You are making real progress in overcoming the glamour of the social world, of place and position.

You are beginning to think in terms of human beings, thus negating your background. Does this surprise you, my brother? The glamour of caste still holds many nations and their peoples, and this the present war will bring to an end and from it will emerge *humanity*—whole, and able to function in human ways, free from the major trends and tyrannies of the past caste system, churchianity and financial grading. Ponder on this, for it is a point which you have not seen with clarity, and right understanding of this will clear your way to a future of wonder. In the lives of the world disciples at this time, great world problems are being worked out. Their response to world conditions is more sensitive and quicker and in their subsequent clear thinking lies the hope of world regeneration. So think and, my brother, lose not time worrying over what may look like an implied criticism of you.

NOTE: *Inability to take criticism or to walk with humility on the Way temporarily has glamoured this disciple and direct contact with the Tibetan's group has stopped; the decision was the disciple's and not the Tibetan's.*

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To P. G. C.

January 1936

MY BROTHER:

As I begin my work with you, I seek first of all to make two things clear. I look for no blind obedience from you. Such is not the way of the true disciple, nor is it your way. For this you may be glad. But I do look for evidence of that spiritual experimentation which will be willing to give fair trial for an adequate time to those things which do not run counter to your developing intuition. You yourself are becoming increasingly conscious that your spiritual independence (which is one of your most precious assets) can become too much emphasised and prove in some ways a hindrance. Your position is clear and sound, but you fail somewhat to recognise the fact that your personality is not yet a pure channel; nor is your alignment and your inner adjustment to the soul yet perfected. There is a chance, is there not, my brother, that your constant reaction against receiving any outer help may at times militate against your progress. Your extreme cautiousness may lead (if over-accentuated) to a spirit of isolation and separateness which can be profoundly disastrous to the emerging and true spiritual ideals.

There are always those whom you can aid and stimulate and whose consciousness you can assist to expand. This is your constant endeavour and realisation, for you ever serve. But, equally, there are those who can give to you—in their due place and time—that which you need in order to take what is for you the next step upon the Path. And this I can give to you, if you care, for a year or so, to enter into some experiments with me and submit to some plain statements of truth. In the process of this experimentation can you give faithful adherence to the imparted instruction? You can at any time drop out. You are not asked to give to me any personality devotion. You will not be asked to do aught for which I will not (at the same time) seek to explain the reason and objective. But whilst working in my group, will you not adhere to my instructions and refrain from criticism and from conjecture of too analytical a nature until I have had time to demonstrate to you the value of that which I am [Page 343] seeking to do? Give me two years, my brother, and by that time you may value that which I and the group can give.

I sought to bring you into my group work for several reasons. My first reason was that your type of mind will be of value to the group and you can help me with your teaching capacity, for you are well grounded in the academic side of the divine art and know more than do your fellow group members, just as I.S.G-L. is more deeply versed in the science of psychology than are any of you. Your questions and your occasional papers will be of value to the group.

Secondly, if you will temporarily abandon your attitude of mental isolation (which is somewhat based on fear—a fear of losing time as you appropriate the mental errors of others), the group identification



required will greatly broaden your understanding. Read what I have to say in the general instructions anent this group endeavour and seek to cooperate—for a while at least. The value of the group work may even outweigh in its results the teaching which I may give to you. In the New Age, which is upon us, all true work is *group work*, with the individual subordinated to the group good. This identification you have yet to learn. Members of the new groups have to learn to identify themselves with the subjective aspiration and goal of the group, but not with the organisation angle which is ever kept in the background. This will not be easy for you. Groups, just like individuals, have their three functioning aspects. That of the outer active organisation is only too familiar. It is the second aspect, of group inclusiveness which you have to learn and with which you must identify yourself.

Now, brother of old, let me give to you the meditation work which I wish you to do. For six months cease from the breathing exercise that you have been doing, which you call the abdominal breath, for it vitalises primarily the centres below the diaphragm and with you—curiously enough—it is the centre at the base of the spine which is vitalised.... I seek to awaken the creative imagination and release your sense of specialised force in certain areas.

That the light may indeed shine upon your way, and lead you to increased usefulness is the wish of your friend and co-worker, the Tibetan.

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June 1936

MY BROTHER:

You are a second ray soul and have a seventh ray personality.

This seventh ray personality enables you to work actively in many ways upon the physical plane, bringing together the subjective reality and the outer form. Your feeling that there is in you indication of a fifth ray activity is due to the fact that it was your personality ray in your last life and is, for you, the line of least resistance therefore.

First, my brother, I would like to thank you for the way in which you have taken hold of this work, and for your cooperation in attempting to fuse the group subjectively. You have worked well and hard, and though I know that you seek not commendation, it is of value sometimes to know that one's efforts are bearing fruit.

This group of mine is by no means an easy one with which to work. In the six members who are at present working together in it there are five second ray egos. This is interesting in that it indicates a predominant capacity in the group to heal and to teach, and these are, in the last analysis, your two major objectives. This should be grasped and understood. Healing need not necessarily be physical in its objective. The highest form of healing at this time possible is psychological. This, of course, produces physical results. When a healer can combine in himself both fields of activity and produce that psychological synthesis and a consequent physical healing, then much, very much, can be done.

There are also to be found three sixth ray lines of force. These produce that definite drive which tends towards ultimate success, but also a drift towards fanaticism. This must be guarded against; for

disciples in training, fanaticism is not desirable. In this brief analysis of the ray forces present in this group, it is apparent that you should find points of contact. The problem of two of your fellow disciples, though not definitely similar, has many resemblances from the angle of the soul. May I add here, that the point of evolution of the disciples and their status upon the Path of Discipleship lies [Page 345] entirely between them, their own souls and myself, and need *not* engage the attention of any other person. It is an entirely futile speculation on the part of personalities. I have only called your attention to these points of rapport, because of their value in group integration.

I am not, at this time, going to alter your meditation work. Rhythm through meditation takes time to establish and you have not worked at this for a sufficient length of time to get your results. The rhythm which I seek to see controlling is not yet adequate and it will not hurt you to continue these exercises. Endeavour to clarify and deepen your alignment between the personality and the soul.

January 1937

#### MY BROTHER:

You have worked hard the past six months and, though you need no cheering, your work has been amazingly selfless. I wanted you to know that this has been noted by me. You have worked steadily and subjectively at the production of group harmony and understanding; you have endeavoured consciously to bring your second ray force to bear upon the matter of group integration. In doing this, you have tuned in on a vital problem for the group. This group of disciples (affiliated with my Ashram) cannot begin its real service until its individual members function in an unbreakable unity. The problem is to aid and assist this process subjectively and with true impersonality. So many disciples are apt to bring their concrete mind to bear upon these relations, and often end by disturbing its rhythm. All that is needed is love, understanding, and again love, followed by silence. This you have attempted successfully. Continue so to do and preserve ever a watchful spirit so that your high standard can be maintained.

There is much to be done during the coming year and it must all be approached from the angle of soul contact, followed by efficiency on the physical plane. There is a point I ask you to work at during these next months, for it constitutes for you the next step upon the Path of Discipleship.

Seek to make such a dynamic contact with your soul each [Page 346] morning (prior to starting the day's work) that the power and wisdom then contacted, and the purity of the open channel, will carry you through the day's activities *without a continual recollectedness of the need to preserve contact*. This is one of the first steps in the newer conception of *being*. So many people *labour* at the work of being a disciple. At a certain stage, this is right, proper and most necessary, but it should be succeeded by a conscious, dynamic, rhythmic contact every twenty-four hours. Then the momentum set up should suffice to carry you through your full life of service. Once a day you must seek recharging and, if the work is adequately done, it should suffice.

Your other daily points of contact are not intended to aid you personally. Nor are they for your own spiritual refreshment. They are the moments when you tune in on the larger life of the Hierarchy, and of the New Group of World Servers. This I want you to remember. How then shall you make this approach for dynamic stimulation? This is your immediate problem and, in order to help you, I suggest the meditation outlined below.

1. Alignment. Achieved consciously and as rapidly as possible.
2. Then, in your own words, holding the mind steady in the light, and focussing yourself as high in the head as possible, offer yourself to the soul for recharging.
3. Follow this by three minutes (for this is quite a long time, my brother) of complete silence, preserving, if you can, an unmoved consciousness. The charging with spiritual light and force can then take place. How is this done? It is done by the soul, your true self, gathering you, its personality, into *itself*—a process of identification for which you must strive. This is what the mystics of the Catholic Church call the "true quiet of union."
4. To this should succeed a moment wherein you seek to realise that that which the soul has done is a fact. This involves the renewed activity of the mental processes.
5. Then, by the use of the creative imagination, carry this electrification (if I might use such a word), this stimulation and this illumination down to the emotional body, [Page 347] purifying it and endeavouring to dispel its glammers. Let it sweep through the astral body.
6. Then in the physical brain consciousness, regard yourself as the conscious recipient of the strength and the wisdom which you need in service.

Go forth then to your life and service and expect and look for results.

October 1937

Your enquiring mind, my brother, is a real group asset, but when couched in terms of bewilderment, or critical intellectual questioning, it can let in destructive force. Use the knowledge which you have to emphasise the facts of which you are sure. Take your stand upon the basic certainties, and remember, that in the synthesis of the apparently contradictory complexities, there will come eventually enlightenment. Therefore, my brother, can I do anything else except tell you to wait with patience? In occult training, the old adage remains profoundly true that "a little knowledge is a dangerous thing." The Path leading to omniscience is one of pitfalls and of difficulties. Has it ever struck you what complexities the Great Ones face as They deal with a constantly changing humanity? Principles remain eternally the same. But techniques and methods of presentation alter with each cycle, because the receiving equipment of man steadily alters and improves. This improvement does not necessarily mean an easier type of pupil; it often means the reverse. The Teacher has not only to impart the old truth in a new way, but has often to offset the established habits of thought and the impatience of a too eager mind.

Ponder on the themes below suggested.

- 1st month—The use of the hands in healing.
- 2nd month—The cultivation of patience in diagnosis.
- 3rd month—The factor of time in healing.
- 4th month—The "occult abstraction" of the personality in healing.
- 5th month—The recognition of karma in healing.
- 6th month—The interplay of love in healing.

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I would suggest that after each month's pondering, you summarise your conclusions in six statements—brief and concise.

March 1938

**BROTHER OF OLD:**

I would ask you to cast your eye, the eye of the inner spiritual insight, back over the past eight years, and thus awaken the recognition that during that time three things have happened to you:

1. Your orientation towards reality has been stabilised; you are definitely faced towards your goal, and nothing is able to deter you. Your progress may be slowed by circumstance and human frailty, but nothing can arrest your progress.
2. Your personality dependencies (upon yourself and upon others) are basically weakened and you have learnt a "divine distrust" of the reactions of the little self and its attitudes. You were so sure of your own point of view eight years ago, particularly in your own department of life and training.
3. The significance of patient waiting, both in relation to people who are close to you, your clients, your co-disciples and me, is becoming strongly developed in you and it is one of the first lessons which a disciple has to master.

The implications of these three developments and their effect upon your daily life in your office, home, environment and group is now quite definite, and I would remind you of this. You will know within yourself the reason that I have brought these steps of progress to your attention. It is of real value to a disciple at times to summarise achievement and to accept it.

A new cycle always eventuates from such a moment of recognition and of conclusion, and into such a cycle you are now moving. Be therefore prepared both for deepened vision and for a fresh cycle of testing. You might ask me, my brother, of what such a preparation should consist. For you, it should be a steady "standing in spiritual being" which in your case (because **[Page 349]** of ray affiliations) means to stand in the radiance of love—a love which wavers not and which permits no personality reactions to dim its lustre. I refer here to soul love and patience and not to any emotional expression of a well-developed astral body such as you undoubtedly have. Such an astral body, duly disciplined becomes a channel for the soul, and is a group asset and of major usefulness.

Earlier, I gave you some seed thoughts to be the germ of your meditation. This I did with a long purpose in my mind. Meditation is so oft regarded as the means for establishing soul contact. People oft forget, however, that this contact is brought about very frequently by an inner reflective attitude of mind, by a life given to service and selflessness, and by a determination to discipline the lower nature so that it may become a true channel for the soul. When these three methods of development are fully expressed and become a life tendency or permanent habits, then meditation can be shifted into another category of usefulness and serve as a technique for the development of the intuition and for the solution of group problems. To this use of meditation I seek to direct your attention, and it was towards these

ends I was working when I chose the seed thoughts given to you earlier this year. I would ask you now to take the following six questions, based upon these seed thoughts, into your meditative reflection and answer them, one each month, during the coming half year period.

1. Why are the hands the distributive centres for healing and what do they symbolise?
2. What three major points should be considered in all true diagnosis?
3. Which of the bodies does the factor of *time* primarily affect and why?
4. "Occult abstraction" takes place in two directions in connection with a patient. What are these two directions? And what is abstracted?
5. Do you believe that a man's karma must inevitably lead always towards physical healing in this particular incarnation?
6. What aspect of love is used by the healer when dealing with a patient?

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You will find these questions of engrossing interest and well worth your attention as a preparatory task for the future work in healing in which you must prepare to take a prominent part. This group work I trust we can begin soon if the group continues with its task of integration, and learns the nature of that quiet spirit which is free from criticism, undue questioning and goes forth to others in love.

I will now indicate to you the nature of the five rays which condition you at this time. Of two of them, you already have some knowledge—your second ray soul and your seventh ray personality. In many ways you know more about the soul ray which conditions you than you do about your seventh personality ray. Knowledge of this latter ray must come to you through the art of healing, and your soul has rightly led your personality into its right line of activity.

Your *mental body* is on the fifth ray. This is definitely what I might call a "left over" from the fifth ray personality in which you functioned in your previous incarnation. This fifth ray mind gives you the enquiring, questioning nature which is one of your outstanding characteristics—a great asset when rightly used; a major problem and real deterrent to the inflow of soul light when over-emphasised. Eight years ago it was thus over-emphasised.

Your *astral body* is on the sixth ray and this is one of the factors which links you so closely to several of your fellow disciples. Both your major rays, as you will have noted are the same as R.S.W. You can see how potent a part you can play in this life if the force or influence which flows through you, via your emotional nature, is rightly directed by your soul. Being on the same line of energy as the soul—2, 4, 6—a line of least resistance for soul force is found.

Your *physical body* is upon the seventh ray. This should give you facile expression of your personality purpose upon the physical plane. Therefore, in dealing with yourself, you have the following ray forces to consider:

1. The egoic ray—the second Ray of Love-Wisdom.
2. The personality ray—the seventh Ray of Order or Magic.
3. The ray of the mental body—the fifth Ray of Concrete Science.

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4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the seventh Ray of Order or Magic.

It is of value to students to study what rays are *not* represented in the personality equipment. I commend this to your attention and also the implications based upon the fact that the three rays of your three bodies correspond sequentially to the three planes in the three worlds of your personality endeavour.

November 1938

#### BROTHER OF MINE:

I would start my instructions to you with stating my thanks for the steadiness whereby you have evoked the greatly needed group integration. You have served the group well, e'en if you do not realise it yourself. But I have seen and known. It is not oft that I pause in my strenuous life to tell a disciple that he has done well. I pause here today, however, to tell you so with deliberation.

The group should start its healing service in the late fall. By that time, all will have assimilated and grasped the essentials of the group work. You will be even more receptive to my suggestions than you have been, for you have worked hard at the task of spiritual acquiescent compliance. It was for you a hard task for you are an analytical personality. You can now receive the teaching with a sensitive compliance and a spiritual integrity which seven years ago would have been utterly impossible to you. See that you lose not these qualities.

One great problem I would commend to you, my brother, and that can be stated to you in the form of the following question: Group meetings often prove undesirable for disciples in the early stages of their work together. They serve only to foster personality reactions. How and in what way can the group meet, as a unit, for your future work in healing? This question will necessitate careful consideration on your part and I would ask you to ponder upon the following possibilities:

1. That the group could meet at certain stated hours on **[Page 352]** certain stated days, sitting alone wherever they may be and thus do the required work.
2. That the group could do the work each morning at their morning meditation, each in his own place, knowing that upon the inner planes, the time equation counts not.
3. That the group could meet together (as many as possibly can) in person for the work of healing but should refuse to impair their usefulness by any personality conversation or exchange of views.

In my last instructions to you, I advised you strongly to consider the nature, qualities and attributes of the rays which were lacking in your equipment. Did you duly do so? They are, as you well know, the first, the third and the fourth or the rays of power, active intelligence and of that skill in action which



produces conflict, leading to harmony. You have a sound grasp of the rays which constitute your equipment for this life but you need to understand wherein you lack certain attributes necessary to achievement. You possess four types of ray energy, which work quite fully through you. It is not hard for you to show love, though you handicap yourself considerably through the over-emphasis of the wisdom aspect of love. This leads to certain forms of hardness in your relations with those near and dear to you. Does this surprise you, my brother?

The seventh ray in your personality and physical body gives you the desire to use your hands and it determines your life work, because the hands are the agents of the magician and you are most definitely upon the Path of the White Magician. Your sixth ray astral body has given you your idealism, and the one-pointedness of your fifth ray mind has determined the nature of your mental approach to problems and to people; but you lack certain qualities which would supplement your life expression and which would round out your nature. You need more *skill in action*, a more firmly *focussed will* to understand; thus you will bring more of your brain cells into activity through the exercise of the third ray qualities. Ponder on this, but become not over-serious about it.

Continue with the group meditation along with the other group members and note carefully the few changes I have made. **[Page 353]** Add to it the following brief meditation. It is planned in connection with your fifth ray mental nature, and I would ask you to do it with care Go in peace, my brother.

May 1939

BROTHER OF OLD:

One of the things which will, in two or three years time, emerge as part of your contribution in service will be a deep knowledge on the part of esotericists and a renewed interest in orthodox circles of the ray-gland-centre teaching. I would ask you to let this knowledge percolate slowly (if I may use such a term) into your consciousness and there—without any sense of strain or pressure—it will be gradually assimilated. It will then become an integral part of your scientific knowledge, of your mental equipment, and of your technique in service, so that it will become instinctually available. Forget not, that the hardly won intellectual perceptions have to become instinctual creative factors by the time a man is permitted to take initiation. The esoteric facts learned and the mental awareness achieved, will have to fall eventually below the threshold of consciousness, of thought and of awareness; they must constitute an integral part of the whole man, just as the animal instinctual nature or the reaction of the mind to the array of facts, presented by the use of the five senses, lies below the threshold of the animal consciousness, but is protectively available.

The true healer (and you can most certainly be one) should be so centralised in the higher awareness and subtly perceptive of the needs and the condition of the person to be healed, that his reactions to the situation and to the needed help, will be automatic, intuitive and, consequently, reliable. The true healer also correlates and uses all the various branches of the healing art—exoteric and esoteric, orthodox and experimental. He is not confined to one mode of service or to one scheme of presented healing. Again, I would ask you to ponder upon this.

I would ask you, also, to make a careful study of the use of the hands in healing. I have given various hints in my different **[Page 354]** books and there is much anent this subject in the doctrine of the

Church as to the "laying on of hands" and also in the oriental teachings anent the mudras, or the use of hands in ritualistic service. Find out all that you can about the hands. Later, I will indicate the future use of this science of the hands and give further instruction on the purpose of the centres in the hands in relation to the healing art. In the meantime, gather all the information upon the matter that you can and put it in such form that it may be available for use in the group.

I give you no other special work to do nor special meditation. Your time is fully and constructively occupied, my brother.

January 1940

#### MY BROTHER:

At the centre of your astral life lies a hindering glamour and, as in the case of your group brother ... I find it difficult to give this glamour a name. It is the reverse of his but then your two natures are widely different. Perhaps I can explain. You are working on the physical plane with distressed bodies and minds. You are also working on soul levels with thoughts and with concepts, and also with the assimilation of that inner and occult knowledge which has been your chosen way this life. Your active and enquiring mind, therefore, moves in the direction of the rendering of service and the acquiring of knowledge. You can touch heights in your inner life. Your service, steadfastly rendered, brings you down into the depths of human living. Yet the glamour of detachment, leading to personal cleavages in your inner life, hinders the full expression of the soul and the demonstration of a fusion which is much needed. For you, the word which would bring light is *identification*, as it is for.... By means of that identification the soul becomes at-one with all that breathes. That which hinders ... is different to that which hinders you. Your mind is more active than his, and you are not so held by social considerations as he is. His intuition is more alive than yours and far more sensitive. You both need, however, a closer identification with humanity and release from a glamorous preoccupation with **[Page 355]** what goes on in the higher levels of consciousness and a closer interest in the reactions upon the planes of personality expression.

This diagnosis of mine will, I think, surprise you. The fact remains that you must continue your mental attitudes, cease in no way to be preoccupied with the search for truth and for the occult significance of life, but *in your own case*, through the medium of the brain and of physical plane contacts, you must aim at being more at-one with your fellowmen. It is perhaps an increased facility in the dual activity of the searchlight of the mind to which I refer. See that the two become the two beams of light with which you increasingly work and that they balance each other. When they do, all glamour disappears.

NOTE: *P.G.C. is still one of the Tibetan's trusted workers.*

## To R. S. U.

November 1931

MY BROTHER:

I have a word for you as you enter on a period of wide usefulness and increased service. You know well your weakness and your strength. There is little along these lines that I can tell you. Your failure is in application of knowledge to the situation. So oft with aspirants, the main weakness lies in one particular body and for you it is the disciplining of the physical body and an inability to apply your ideals to it at need. You treat it oft too well, and yet at times you alternate good treatment with periods when you treat your physical elemental with undue harshness. If you can bring about an evenness of treatment and a balanced method in your handling of your physical problem, much light and knowledge will pour through your brain consciousness. It lies in your hands and there is little that I can do. You are primarily along the occult line. You work with energy and, actually and mentally, you are fairly well controlled and coordinated. You need to work with the physical body and use it in the work you have to do and right there is where hindrance creeps in. You have rich opportunity ahead [Page 356] of you and have earned it. Be not sidetracked but cultivate that one-pointedness which is one of your most vital assets.

One thing I would like to point out: In your breathing exercises which I noted as you worked this week, the lung and the inflation aspect is unduly emphasised and there is too much effort in what you do. The power and subtlety of the pranayama process lies in the potency of the thought behind the act of breathing and not at all really in the inflation and deflation of the torso. The whole thing is summed up in the aphorism, "Energy follows thought." The main effect should be upon the etheric nadis which underlie the nerves, and not upon the bellows-like activity of the lungs. You are not getting the results which you should.... Your work lies largely with individuals and with the task of bringing solutions into life problems; you have the gift of strength to offer to others and the experience gained through many lives. This work can be increased if you deal with firmness, humour and perseverance with the vehicle which hinders you.

June 1933

MY BROTHER:

You have trodden the upward Way with greater speed of late. Your horizon is, therefore, wider and your outlook much more impersonal. Keep steadily on the move and let not inertia drag you down and set weights upon your feet. The work to be done is steadily increasing, brother of old, and you are needed in that work and needed more dynamically than heretofore. Grasp that idea and stand steadily with me in the work I seek to do. Be ready to give of your wisdom and power to unfold and teach when the need arises....

In your early work in meditation you were told to sound the Sacred Word seven times consecutively. I wish you to take up now a sevenfold work upon the centres because some synthetic work will be helpful to you. I will not here outline it in detail as it is planned for individual need and is better not committed to writing for all to read. You will receive the needed instructions directly. Follow them

with care and watch for the vitalisation of the physical body as a consequence, and be ready for increased service as time elapses.

**[Page 357]**

The gift of wise teaching is your gift to my group—a wisdom, divorced from criticism, coupled also to the reticence of the trained occultist. This gift you and F.C.D. have in great degree. Give of your wisdom, brother of old, wisely and strongly and without fear. I indicate to many of my disciples their specific gift to the group with which I have affiliated them in order that, with deliberation and knowledge, they may constantly give along the indicated lines and thus contribute to the group life. There is the gift of *being* these embodied qualities. There is also the gift of realising that because one does embody some divine attribute in some measure—large or small—one can act as a channel for its transmission from the greater centre. This is the basis of the doctrine of Avatars or Divine Messengers. The gift of *Being* and the gift of deliberate *Transmission* of qualified powers must be better understood.

I have only a brief mantric sentence for you; it has the significance of a dedication:

"I plunge myself into the pool of wisdom. From thence I come, bearing a knowledge of its mysteries for my fellowmen."

Seek during the next few months to understand not only the way a disciple must proceed, but seek to enter more deeply into the technique of understanding your brother's heart by a study of the duality of ray energies (personality and soul rays) which make him what he is in this incarnation.

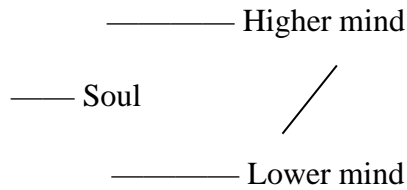
June 1934

**BROTHER OF OLD:**

The past six months have seen you making much effort and the work of refining the vehicles is proceeding apace. You have still several more months of strenuous work before the personality can measure up to the demands ahead but your devotion and humility, your clear vision and your wisdom are such that you can be depended upon to make the grade.

There are two points of incipient glamour—faintly misty traces—which must be watched with care lest they form a thickening cloud between you and the sun. I specify them not lest **[Page 358]** in so doing I precipitate the cloud. Glamour is not dispelled by paying close attention to it. It disappears by the power of clear and steadfast meditation and the freeing of oneself from self attention. Can you grasp the significance of that paradoxical phrase? I but indicate a vague mirage which need never cause you trouble, provided you seek not self recognition, and that you love with pure purpose all those you meet.

During the next six months, your meditation work and the focus of your attention must be the stepping up of your awareness of the soul. You have an interesting and rather unusual problem; this is based on the fact that your consciousness shifts all the time from the lower to the higher mind, but often fails to touch the intermediate point, that of the soul on its own particular level. It is like this, my brother:



In the building of the antahkarana (at this stage) there is a gap in the bridge where the soul is and you jump from the lower to the higher Triad. This means a bridging from the highest point of the lower triad to the lowest point of the higher, the Spiritual Triad. Therefore, for you, there must be careful exercise in an elementary stage—the alignment of the soul and brain, via the mind. Work at that for a while with understanding, prior to doing your morning meditation. Make your meditation brief and quick. You have a habit of keeping the three "sacred points"—morning, noon and sunset. I am going to suggest that at those interludes in the day's activities you change your method considerably. I suggest that you work with *colour* more than with forms of words, such as seed thoughts, or with ideas. You are a natural occultist and have the key to the realm of ideas and the words of many books are in your mind. I would, therefore, suggest the following process:

1. Sound the O.M.
2. After you have worked for a few minutes at right alignment then:
 

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  - a. At your morning meditation visualise a deep rose-coloured lotus. Build it with care and from its opening heart see a stream of rosy light (not red) pouring forth, engulfing you and your co-disciples.
  - b. At your noon meditation repeat the same symbolic work but this time with a yellow lotus.
  - c. At sunset again repeat the process only this time your lotus is of a deep electric blue with its heart a golden sun.
3. Use then the mantric sentence which I gave you in my last communication, pondering upon its meaning.
4. Proceed with your usual linking up with those you ever remember in your meditation, giving them strength and light and knowing yourself to be an intermediary.
5. Close with the invocation which you know and love so well:

"May the Holy Ones Whose disciple I am show me the light I seek; give me the strong aid of Their compassion and Their wisdom. There is a peace which passeth understanding; it abides in the hearts of those who live in the Eternal. There is a power which maketh all things new; it lives and moves in those who know the Self as one. May that peace brood over us, that power uplift us till we stand where the One Initiator is invoked, till we see His star shine forth."

6. Sound the O.M.

I particularly ask you to make your spiritual diary a more vital, more organised and more easily available document for the teaching of others. You have in it much of interest. It is, however,

somewhat chaotic and the ideas in it are not easily understandable. Will you make it more sequential, synthetic and readable so that the arranged and presented ideas can be of service to other students? You have much to convey of occult knowledge and when you learn to write your knowledge, then your real service will begin to emerge.... Present what you have to offer; this can be much when you have learned with wisdom to externalise your knowledge.

**[Page 360]**

January 1935

**BROTHER OF MINE:**

There is entering into your life a little discouragement, a faint inner disgust with yourself and a sense of failure which—if persisted in—may damage the beautiful thing you are building. Such thoughts are not constructive in their effect. In what does this discouragement arise?

It is to be found in your realisation that your inner knowledge far outstrips your outer usefulness. It grows out of your intelligent awareness that the inner worlds hold for you much of interest which you never bring through for use on the physical plane. This is so. You are a deeply versed occult student and your grasp of the inner occult realities far outstrips that of the average student. But it is all introverted; it does not emerge for the helping of the world; it is accumulating and piling up within you and, unless you make some definite use of it, you may bring about a condition which it will be difficult later to change. What causes this condition, my brother?

Three things which I, with frankness, will put before you because you can be trusted to take with gratitude anything that may be said. The test for you comes in the use you make of the information which I give you as with other knowledges you acquire.

1. Your inner sense of inferiority (a racial inheritance) is a definite handicap. In your executive life in a great city, this inferiority complex is negated a great deal because you see the fruits of your labour; but in the sensitive life of the inner planes, you succumb to it constantly; so great and so rapid is your reaction to the truth and to the inner realities that you promptly absorb much more than you can use. You are rendered almost dizzy by the radiant kaleidoscope of truth which you sense and contact.

2. You are handicapped by your physical body. You have inherited (for the fulfilment of karmic responsibilities) a not particularly high grade body of Slavic-Semitic type with a touch of the Latin intermixed. That heritage gives you your steadfastness and your persistence upon the Way; it gives you your sensitivity to things of the mystical realm; it gives you also your love of beauty and your heart development. It has revealed **[Page 361]** to you a little of the mystery of pain and of suffering. But it has also given you a physical body which has inherited the power *to resist* and the capacity to *shut off* the outer from the inner worlds of expression. Besides this, it has endowed you with a body of somewhat heavy and inert atoms which cannot be galvanised into the exquisite activity of which you dream except by tremendous effort and a self-imposed discipline of a drastic nature. Hence your soul's choice of your personality job—one that embodies service, that appeals to the heart and which at the same time is of so necessary a nature that it perforce calls forth your best effort.



3. The third cause of trouble is found in the fact that you are not making outer constructive use of the knowledge which you acquire in meditation, through wide reading and through your constant, interior thinking.

My attention has been called to your meditation reports. My brother, you touch and tap constantly the fount of wisdom. Your intuition is awake; your power to interpret symbols is unusual; your grasp of the synthetic plan of the Great White Lodge is real. But of what use is it to anyone? You are like a reservoir which is too full and from which there is not enough withdrawn to meet the need of the surrounding thirsty country. All flows over the spillway and is wasted.

This must be rectified, my brother. One of the first things we must do is to employ the knowledge and the occult information which is stored up in your sub-conscious mind and which finds expression only in your spiritual diary and your meditation reports. I refer not here to the daily life to be lived. I refer to the intelligent appreciation of truth which is yours, to the wealth of your occult information which is being wasted and causing conditions which will lead to eventual astral trouble. You do endeavour to live the life and to serve but I seek to see that service fed by your occult knowledge and by your head and not just by your heart. It is essential that we tap the reservoir and make your life fruitful as an esotericist. What therefore, shall we do?

First, instead of constant meditation, you must employ the time so given to the enlarging upon and the writing out of the ideas which have come to you so that they can be used by **[Page 362]** others and can reach those who need help. Expressed symbolically, what I have to say to you can be embodied in the words of an ancient *Book of Rules* for disciples which was extant at the time of the first Patanjali:

"The door opens into the world of that which can be known. It opens from the side of mind. Once open, there enters into thought the dropping rain of that which can be known. The other door opens through deep desire. It opens into the world which is that which all men know. When both the doors stand open wide, the disciple serves the purpose of the Lord of Truth. The rain drops on his heart from out the farthest door. He pours the rain of that which can be known into the world of that which all men know. Thus new thoughts can be carried into the hearts of men. Thus new flowers of ideas bring beauty to the dusty plains of earth."

In peace and understanding go your way to the Feet of the Great Ones.

July 1935

BROTHER OF OLD:

... Last time I communicated with you I gave you much. This time I need to give you but a little as you have yet to work out that which I have suggested. Above everything else aim at simplicity. The fertility of your mind is a great and useful gift, acquired through many lives of achieved knowledge. But a fertile garden and a rank wilderness are both of them expressions of fertility, but the one is beautiful and the other needs attention—an attention which has to be initiated by a definite process of destruction.

You have been used in the past months to institute a work which can be of real service and you have done well and have made possible future revelation. That is good and for that I thank you, my brother. I know that you do not ask for recognition but that is ever accorded by us, the teachers on the inner side, when duly merited. I can, therefore, tell you that your work is recognised.

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But you have much to do within yourself before you can be used as fully as is possible. See that you, therefore, do three things:

1. *Lose sight of yourself.* Your constant inner habit of self-depreciation indicates too much concentration upon the little self. You are handicapping your work and negating a fuller influence by seeing yourself as a failure and yet at the same time omitting to take those steps which would make you a true success—steps which I have earlier indicated to you. For a time, my brother, lose sight of the time process *as a whole* and for three months work only one day at a time, making each hour of each day as beautiful and as selfless as possible.
2. The wisdom aspect in you is highly developed. *Let the love aspect of the second ray now have fuller sway.* You and F.C.D. have to reverse your life tendencies. He has a highly developed love nature and must learn to express wisdom more effectively. You have wisdom manifesting strongly and must learn to love more widely and not to fear love, as now you do. Your work as an executive has drawn forth your latent wisdom. Your work in my group and in the New Group of World Servers must now draw forth the deep resources of your heart. Ponder on this suggestion.
3. Give *more definite help* in the work.... You *can* give that which is needed, if you lose sight of yourself and can teach yourself to work with joyousness. Is not that the clue for you, my brother, the work of *joyous* service? May I ask you to cultivate the spirit of joy? If you give this more definite aid and work as it may be indicated to you, it will spell for you a large measure of release. You can aid in the work with your wisdom and ripe experience.

Adhere to the simple outline indicated by me in my previous communication. I cannot change it yet, for you have not yet availed yourself of the help I there sought to give to you. But be of good cheer and go forward with joy upon the Way. There is no time these fateful days for that lost effort which is connoted by too close a self-introspection and analysis, leading to distrust.

**[Page 364]**

January 1936

The only thing which I seek to do for you at this time, my brother, is to give you a meditation which I will ask you to carry forward until further notice. I will give you also six seed thoughts for meditation. Otherwise my earlier injunctions to you hold good and your future usefulness in the coming spiritual expansion is dependent upon your careful attention to self-forgetfulness, the right use of love (enabling you to love more easily. Please study my last communication to you on this subject) and attention to practical, loving, efficient, regular service.

Your progress in the outer expression of your inner knowledge has been needlessly slow. Given a right and more focussed attitude, you could leap forward into clearer light and more efficient living. This oft

I have told you. Your keynote for the future is *discipline* and again *discipline*. The reduction of the physical body to your will through the imposition of a pronounced ordered rhythm is your way out into liberation. It is, therefore, a question whether you care enough for the results possible to make the needed adjustments and impose the required disciplinary measures. What these are, you also know. Are they not simply the enforcing of certain rules of daily living which are so simple that they fail to evoke your will? It is the evocation of a dynamic will which I wish to bring about by the following suggested meditation.

1. After effective alignment and the centering of the consciousness in the mind, then proceed as indicated below:

O.M.

- a. Sound this as the soul, in its own world, using the creative imagination as you do so.
- b. Sound the O.M. again as the soul, imposing its purpose upon the mind.
- c. Sound the O.M. as the soul, controlling the desire body.
- d. Sound the O.M. as the soul, energising by its will force the etheric body.
- e. Sound the O.M. again but this time with the cooperation of the personality, galvanising the physical **[Page 365]** body into right action. Do all this very slowly and thoroughly with a full, consecrated thought upon each of the five stages.

2. Then visualise the entire lower nature as being gathered up into the consciousness of the soul.

3. Then meditate for fifteen minutes (not more) upon the following six seed thoughts. This entire meditation is intended to be dynamic and brief. It can, if so used, break through obstructions and "clear the way" for the inflow of your dynamic but hitherto ineffective *will*.

1st month—My soul has purpose, power and will. These three are needed on the *Way of Liberation*.

2nd month—My soul must foster love among the sons of men. This is its major purpose. I, therefore, *will* to love and tread the *Way of Love*.

3rd month—The purpose of my soul must show itself through burning. That which obstructs and hinders must disappear before the power of God. That power am I. I, therefore, tread the *Way unto the Burning Ground*. There hindrances disappear.

4th month—My will is one with the great will of God. That will is mine today upon the planes of earth. It leads to service and my Master's group. I, therefore, tread the *Way of Service* after the festival of burning.

5th month—I dedicate myself to the purpose of the plan. I have no purpose but the will of God. I seek no other way but the *Way of Divine Fulfilment*. I lose myself within the group which seeks the furtherance of the plan.

6th month—*The Way of Sacrifice* is eternally the *Way of Joy*. The Way of Joy leads to the Place of Peace. The peace of God is only [Page 366] found in losing sight of self and seeing naught but that which *must* be done and done today.

June 1936

#### MY BROTHER AND MY FRIEND:

Much that I have written to S.C.P. is also of prime importance to you. I refer not to it here as I have other things about which I wish to speak to you. I urge you from my heart (which enfolds you in its constant love) to look away from yourself and dwell not with such constancy upon your failures to achieve. Recognise failure—if it is there—but then with a face lifted to the light and a smile upon your lips, turn your back upon such failure and go with steadfastness forward.

D.A.O., a member of my group of disciples, learns not with ease the lesson of self-discipline, and the glamour of the fear of authority has descended upon her. She has asked permission to leave my group and for some one else to function in her place. I am suggesting to her that she regard herself as suspended from her group endeavour and from my so-called control and take one year for careful thought, prior to taking a final decision. To prove to you that your failure is basically superficial I am asking you to do for me a definite service. I could not so ask you if you had failed. For the space of a year I would ask you to take over the work and place of D.A.O. in my group and so help preserve the integrity of the group relationship. This is not the first time that you have done this and hence my immediate thought of you. But though instinctively my mind decided to ask this service of you, I have a twofold reason. You have a surety of touch and a freedom from glamour which is sorely needed by the immediate associates of D.A.O. in my group. You succumb somewhat yourself to the glamour of failure but are seldom glamoured where the principles of group work are concerned. I can trust you to give what is needed. Secondly, you have a clarity of vision which is true and constructive—in those cases where your personality love is not involved. Where it is involved, you are prone to over-estimate the loved ones and see too much for them. Is this not so, my brother?

#### [Page 367]

In this case however, your vision will be clear and true. So take the place of D.A.O. and give of your best in the situation. But vacate not your own place in my group.

D.A.O.'s concept of freedom—as is the case with all such concepts—can act as a prison. Her idea of liberty can be a chain, holding her down. This is the lesson she must learn. Her service in my group comes second to her love of her own progress and this I shall have to point out to her. Disciples, working in an Ashram, are none of them entirely free agents. Each is held by a soul link to his co-disciples. Responsibility undertaken and karmic relationships recognised cannot be lightly set aside and must ultimately be worked out. The discipline of the group life is a higher living discipline than any self-imposed ideas of life and truth. When a disciple sees and relates his individual dharma and his group responsibility—then he can take right action.

Will you assist me in this problem? I know you will, my brother. And will you take this as an evidence of my faith and trust in you and also as evidence of the needless astral anxiety under which you so

constantly labour?

One small personal task I ask of you also. Please go back over all the instructions you have received from me and list the specific information I have given you anent your actions upon the physical plane. Then note what you have succeeded in doing and what still remains to be done. This will help you to renew your efforts to master the physical body which is the vehicle which gives you the most trouble and which can be brought to heel far more easily than the astral or mental bodies. Yet it is this body in this incarnation which gives you the most difficulty. If you mastered it, your work would forge ahead.

January 1937

BROTHER:

I seek to start with a word of commendation to you. You have progressed this past year and have passed out of a relatively static condition into one of increased sensitivity and growth. Having in the past pointed out to you your failures and having frequently had the need to analyse you to yourself in terms of [Page 368] reproof, it fills me with joy to register in you growth and an increasing ability to move forward. Let me tell you now that three years ago, I viewed your condition with questioning as to whether or not you had reached your highest point of attainment for this life and would (for the remainder of your years on earth) simply hold that which has been gained. No light achievement, my brother, given the equipment with which you started upon the Path three lives ago, but not indicating your highest possibility which is to be based upon the work done in your last life on earth. Go forward now to greater heights of achievement in self-forgetfulness and in love, and become increasingly a tower of strength and a source of illumining wisdom to your co-disciples.

I have for you two words. One of them is based upon the instructions which I have given you in the past and which I will summarise by saying: Submit your physical plane life to discipline, self-imposed; adhere to that discipline at all costs. You can outline that discipline adequately for yourself. There is no need for me to do so.

The second message I have is based upon a comment you yourself made to me that you have permitted your life to be ruled by expediency and habit but not by plan. I would ask you to ponder deeply upon that sentence, asking you to apply it and carry the concept to the higher life of service and not just to a disciplined life, ordered and ruled by your own imposed plan but to that service to which this group of disciples is pledged. This lifts the whole theme out of the realm of the personality life and will fill your thought life with the vastness of *our* plan.

All of you know so much. Your theory is so good and sound. But your practice should begin to be commensurate with your theory if this group is to go forward as desired into real world work. Let rapid adjustment take place and a fresh dedication and re-alignment among all of you so that, hand in hand, shoulder to shoulder and with eyes fixed upon the same vision, you can face life and its vicissitudes *together* and thus lighten each others' way. This is not always the case.

Therefore, my brother, let the *plan* itself mould your life and its activities and let discipline produce the instrument [Page 369] which is needed for the work to be done. Groups of disciples today are being trained in telepathic work and are rendering telepathic service to the world—a tiny replica of the work

which the Hierarchy is ever doing with the minds of men. Thus, when you start to do this, you can work to change conditions and to affect certain lives. This work will not be truly possible where criticism, self-pity or wrong speech exist, for one person could block the outflow of the group thought. Therefore, I am asking my group of disciples this year to prepare for expanding service and to brood deeply upon the work of thought transmission in world service.

The occult phrases which I have for your consideration are as follows:

"The blueprint lay before the Master Workman and the plan, in all its detail, lay disclosed upon the Trestle Board. Within the Middle Chamber waited those who had to build the Temple according to the plan laid down.

"But the plan was not complete. Some knowledge of the ground plan upon which the Temple must be reared was lacking and he who sought it and he who had it were not there. The Master Workman waited.

"The one who sought the needed knowledge, who guided those who laid the ground for later building, he slept and ate and played upon the outer plain. And yet at every hour, his thought was focussed in the Middle Chamber of the waiting artisans and recollection came. His soul at moments hovered o'er the blueprints in the Inner Room and looked the Master Workman in the face. And still the Master waited. Then recollection came and active work."

July 1937

MY BROTHER:

You have, as you have oft been told by me, only one major problem and that is connected with your physical body. Let me indicate to you your ray forces and then, I believe, increased light will be thrown upon your problem.

Your *mental body* is a first ray one and this is what makes **[Page 370]** you a real occult student. Your soul's contact is so definite and real that your mental body builds no barriers between the soul and your personality or between you and your co-disciples. Mentally, you always understand and are inclusive. I do not mean theoretically but in fact. But your *astral body* is also upon the first ray which is an unique occurrence and rarely to be found. It is here that the sense of separateness enters in, for that first ray tendency does to you two things:

- a. It feeds your sense of separateness and thus tends to isolate you.
- b. It fosters your fear of attachment.

Thus you are oft emotionally and astrally detached and isolated from those who love you and from your fellowmen. Hence there is a continuing conflict between your loving soul and your isolated, lonely, astral vehicle. The solution will be immediately clear to you.

Your *physical body* is on the seventh ray. Ponder, therefore, the interior relations and the exterior effect of your ray forces as tabulated below:



1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the third Ray of Active Intelligence.
3. The ray of the mind—the first Ray of Power.
4. The ray of the astral body—the first Ray of Power.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

You will note how much your soul has to do with the lines of energy which are all definitely related to the first ray: 1-3-7. You will consequently be encouraged also to note how much your life of love *does* control your work and service. I am aware of it. Am I commending you or stimulating you, my brother? Perhaps both. Dwell much in thought upon these facts in the months which lie ahead.

January 1938

#### MY BROTHER OF OLD:

What am I to say to you? If I remind you not that the need is for you to submit your lower nature to discipline, you would [Page 371] have for me no respect for I would not be a true friend and teacher. If I remind you of this need I then but increase your responsibility which is not the act of a true friend and teacher.

Disciples come definitely into the aura of the Hierarchy. You are a disciple. Disciples evoke from us who are the teachers upon the inner side of life many and diverse reactions. We look at some of you and feel that much time must elapse before we can fully trust you with our confidence; integration, wisdom and soul contact must first be induced. Others emerge into the hierarchical Light and we know—as we study them—that though there is contact and knowledge there is also ambition, violence and selfishness and that these qualities must be offset and subdued before there can be freedom of action, both on our part and on theirs. Others again are lovely in themselves with a high and sweet vibration but they are weak and full of fear, sorrowful or weighed down with care; they have to be taught the way of strength and of divine carelessness before their service can measure up to demand. Others again come into our sphere of influence who are integrated, wise, trustworthy and with far more than the average capacity to serve and to prove useful. Their power to live, to influence and to serve is very great. Yet in some one part of their nature there is weakness and their expression is limited. That weakness could be so easily offset, given sufficient illumined desire and spiritual will (qualities present but unused). Such a disciple are you, my brother and my comrade of long standing. Your major hindrance is in your physical body which refuses discipline and hitherto has bested all your efforts. This you know and to this you refer with a sense of blinding failure. How can I help you, therefore, when you *know* the causes of hindrance, the obstacles to wider influence and the nature of the problem which you have to solve?

There is nothing that I can do beyond telling you that once you have brought your physical nature into line with the demand of your soul, that you have far more to give than the average disciple. You have wisdom and much experience, individual and racial. You have a deep love, of which you are afraid and, therefore, fail to express as you might and which your executive work has cramped and hindered. You have [Page 372] seasoned occult understanding which can do much for others. You have a magnetic radiance. But there is ever a point beyond which you seem unable to go—a point at which the

physical body intervenes and refuses to become a clear channel for the expression of the inner beauty and radiance.

Having pointed this out, having begged you to bring this aspect of yourself into line with spiritual demand and having indicated the wider field of service which could open up before you, I have to leave you to succeed in the task or to refuse to undertake it as seems to you best. Perhaps later, I shall see a pronounced change—full alignment and heightened radiance.

I would ask you to take much time each Sunday (for an hour at least) in the attempt to contact my aura and, through that, the aura of the Hierarchy. The results of this effort should be vital to you and of importance in handling your problem. I leave you with the last words of the occult phrases I gave you a year ago:

*"Then recollection came and active work."*

I trust that soon that will be the statement which I shall be enabled to make anent you and not the usual earlier one, "and still the Master Workman waited."

January 1939

#### MY BROTHER AND MY FRIEND:

What can I say that I have not already said? I can remind you of the interesting fact that every one of the forces of your personality is on the first great line of power, of isolation and of separativeness. The only second ray influence through which love can come is your soul and the implications of this you are apt to misunderstand. Therefore, your life of love is dependent upon the extent of your soul contact and that contact must be kept living and vital or else your personality idea, your desire to hold people *away* from you, your sense of isolation and of pride will dominate. The difficulty is enhanced for you owing to the fact that the ray which governs your race is the third ray and that also governs your personality far more **[Page 373]** strongly than you realise. Therefore the age-old separativeness of your racial background will increase your sense of withdrawing from all personality contacts. It will place the glamour before your eyes that the only contacts possible for you are those reached via the soul. If that were truly so, my brother, why be in a physical body at all, why be in a group of disciples, why be so much loved by those around you? Your co-disciples love you and give you, as much as they can, the love of their souls. Those who are near you on the physical plane give you also personality love and devotion. The first you accept with pride and understanding; the second you reject with pride and no understanding.

Before you can claim the full prerogatives of an accepted disciple (which you are) you must penetrate behind the screen or the shutter of your personality and become aware of the violence of your true feeling on the question of racial differences, of social standing, of class distinctions and of personality affections. There is in you what amounts almost to an inhibited hatred. It is partly racial, partly European, and partly a totally unnecessary sense of social and personal inferiority. You assure yourself that it is *not* there. You refuse to recognise it with great deliberation. You say to yourself: I am all love and understanding because I am a soul. And you very frequently are a soul and your influence is soul influence. But behind all this lies a blind spot. It is a "sticking your head into the sand" type of

glamour, and a refusal to register your personality limitations along this line. You, with your wisdom and soul contact, could most easily handle this, if you so desired.

I am speaking to you thus frankly, my brother, because I have confidence in you and I know that you have confidence in me. I have confidence also in the love of your group brothers for you.

Your problem must be approached differently to that of your co-disciples. It is much more difficult, owing to the unusual fact that your astral body is on the first ray. Your personality ray, the third, is focussed in your astral body, adding to its power, its glamour, and its hold on you. Your problem is to call in the energy of the soul in such potency that it [Page 374] will drive out the first ray force and leave you, at the close of this incarnation, with a second ray astral body.

The meditation I would give you is based on the words "as a man thinketh in his heart, so is he." I would have you, therefore, think out with care the differences that would appear in your personality expression if you had a second ray astral body. I will also set you the task of writing out *for me*, my brother, a paper in which you will emphasise the characteristics of a second ray astral body. You will then endeavour each day to build in these second ray qualities. They are built in through the second ray methods of love, contact, attraction, understanding, sympathy and compassion. The latter two qualities are almost totally lacking in your equipment and your career as an executive director has necessarily enhanced this defect. I would remind you that I did not say that you lacked love. You used, in the past, to supplement this defect by an intuitive appreciation of people but lately you have hardened in one direction—that of sympathy—and crystallised into a racial pattern which is *not* yours; it is based on the development of the heart centre which has, as yet, only opened in the direction of your own people and towards Masonry.

Will you give ten minutes each morning to the exercise which I here outline.... Then seek brain-mind alignment with the soul and see the love of your soul pouring into your personality, transmuting its force and working through on to the physical plane. It will express itself as personality love, actuated and directed by soul love. Can you see the picture, my brother, as I see it? Perfect love casteth out fear. Your personality is not on the line of love but of power. It fears love and the expression of love. In this statement I have given you a slant on your soul problem.

Your co-disciples love and will love you increasingly. At present, you do not let them love you and you misunderstand and misinterpret them. Where there is little real love, there is little true comprehension. When you function as a soul, you love much and quite impersonally. You are not yet a Master, however, and so able to give impersonal love without hurting. Therefore, there is need for you to love personally also. I will [Page 375] aid you where I can and I give you my personal love—my impersonal love has always been yours.

*NOTE: Nothing has stopped this disciple from active cooperation with the Tibetan and with the group of His disciples.*

## To W. D. S.

November 1937

What shall I say to you, my brother and my friend, that will do for you two things: First of all, give you confidence in the rightness of your choice of a field of service, and, secondly, strengthen your *will* so that you can stand as a tower of strength to others? Are these not the two things which you desire and which constitute your aim, and do you not require assurance on these points, or is it re-assurance?

Go forward, my brother, looking not behind but with your eyes fixed in steadfastness upon the Way of a world Server. It is a hard way, with many ups and downs, and many steep hills and valleys of shadow, but there is rest and shade in the valley and sunshine on the hills. These difficulties your Master knows, for He, too, has found the way hard, when He travelled it. In speaking thus, I refer not to myself; I am only your teacher and your friend.

Your life lesson is detachment, and—in order to practise detachment as a disciple should—you need to strengthen your will to *be*. This I think you know. You are a second ray soul in a first ray personality sheath or vehicle. Your effort this life has ever been to love, to serve and to understand; this has been the outstanding gesture of your soul this incarnation. *Now* must come the effort of your personality will towards directed orientation. The divine aspect of your personality this life and the major integrating factor is your will. Self-will you have negated, through love. This you have achieved, and it is well to recognise it. But the integrating will of the personality, subordinated to the will of the soul, must be developed and *used* with due detachment. In these few words I state your immediate problem. Ponder upon them, for in their understanding [Page 376] will come increased capacity to serve. This capacity I know that you seek, and the door of service stands wide open and you are needed where you stand.

Strength to stand; strength to love; strength to be detached—these are and should be your objectives. For you, in this connection, it is the evocation of the spiritual will (as it is applied to the personality and its problems and as it acts as the directing agency in the brain) which must be your immediate objective.

To this end, I suggest that you preface the group meditation which I am asking all of you to do with the following brief exercise:

1. Take six long breaths, slowly and without effort, or any inflation of the abdomen. After the last breath say, with thought and consciousness alert: I am an expression of the Will of God. That Will directs my thoughts and guides me in the purposes of my soul. To that Will I hold.

Interlude of Exhalation.

2. Take six more long breaths in a similar manner and then say: Let this divine intelligent Will govern my heart, and lead me in the Way of Love. In this Way I will to go.

Interlude of Exhalation.

3. Again take six long breaths and then say: Let this divine intelligent loving Will direct my brain and service on the outer plane of Life. With my Will, I will to serve.

### Interlude of Exhalation.

Will you also take six seed thoughts out of any book you care to choose and write down these six seed thoughts—one for each month? Take one, therefore, each month for careful reflection during the day, as you proceed upon your life service. At the end of each month send in the thought on which you have been pondering, with the gist of your reflection, for the helping of your group brothers.

You will note from the above that I am endeavouring to prepare you, as well as the other newly chosen group members, for quick participation in the group work.

**[Page 377]**

April 1938

### MY BROTHER AND MY FRIEND:

You are entering—if you so choose—upon an extended period of service. The questions before you are: Will you serve as and how service is needed? Or will you serve as you believe you can and should? These questions are basic and can only be answered aright by your endeavouring anew to grasp the vision *as a whole*. I refer not here only to the vision of the many groups, serving in the world today and fulfilling their rightful function. That, they can and will do. But I refer to the vision of the Plan as it exists in the consciousness of the New Group of World Servers. It is interesting for you to realise that the Plan exists in four states of consciousness:

1. As it is visioned and known by the Members of the Hierarchy, such as the accepted disciples of the world.
2. As it exists in the consciousness of the members of the New Group of World Servers, stepped down into their minds and desires.
3. As it exists in the consciousness of the men of goodwill.
4. As its faint outlines are found in the minds of the average intelligent God-accepting men of the world at this time.

I would like to emphasise to you the necessity for your definitely grasping the Plan as the New Group of World Servers grasp it, pondering on it and identifying yourself with it. At present, you grasp the Plan as the men of goodwill grasp it: your grasp is *not* that of the New Group of World Servers who see *the group* as an emanating point; the man of goodwill sees *himself* as the emanating point. Between these two positions there is a vast difference—the difference between a centralised consciousness and a decentralised consciousness. The efficacy and the efficiency of all your future service depends upon your understanding this distinction, for it is vital and real.

Much of your present difficulty is based on the fact that your personality ray is, as you know, that of the first Ray of Will or Power. This gives you a sense of centralisation, of uniqueness and aloneness. It makes the man who is conditioned by it "isolated." It makes his attitude to his work one of an

unconscious separateness. It is the line of least resistance [Page 378] for you to be separated off from your co-workers or—when urged to identification by your second ray soul—the response is one of going out to them with the inner distinction ever clearly held. I am not here referring to any pride, brother of mine, but to the absorbing, assimilating, isolating characteristics of the first ray nature. It is the great first ray Lord (to use an illuminating simile) Who, at the end of the age, absorbs all things into Himself and thereby brings about the final and needed destruction of the form nature. This is a right and good use of His first ray qualities. But first ray personalities can also do this type of work, that of absorbing, but this time with destructive results; in their case the task is unnecessary and wrong.

I call you to a careful supervision of your first ray personality and to a greater demonstration of your second ray, inclusive, loving soul. Ponder on this, for a successful understanding and a consequent application of my words will greatly facilitate your usefulness and your power to bring a response of love and cooperation from your co-workers which at present could be decidedly better than it is. You do not mind my frank speaking, do you, my brother? I deal thus with all my trusted disciples, of whom you are one.

It will be of use to you if I also indicate to you the rays of your personality vehicles; then you will have a complete picture of the forces with which you have to work; or should I say with which I have to work as I seek, through you, to work out certain aspects of the Plan?

Your *mental body* is not on one of the usual rays, but is strongly second ray in its nature, and is, therefore, responsive to your second ray soul force. This is an asset but also a liability, for the *sharpening* of the mind which is the result of the effect of the usual fourth or fifth ray forces (the usual effects) is lacking. There is a lack of precision, of clear cut decision in you. Theoretically, my brother, this condition leads you—again theoretically—to be too nice, too kind, too appreciative, but not in reality. Fortunately (though unfortunately at times) this is offset by your first ray personality which nips your second ray mental reactions in the bud and re-asserts isolation for inclusiveness and understanding. Yet, if you once [Page 379] grasp the implications of this first ray personality and the difficulties engendered thereby in your group relations, you can most easily put the matter straight, for your second ray soul can come in, in full tide, via your second ray mental body. Your task is not, therefore, difficult and you have no cause for discouragement.

Your *astral body* is on the first ray and again (as do many aspirants nearing the end of the Path of Probation or at the beginning of the Path of Discipleship) you follow not the normal procedure but complicate your problem by having a powerful astral body on the same ray as the personality. Being where you are, however, upon the Path, your soul planned this procedure in this manner so as to bring to the surface as many of the hindering qualities as possible—hindering, I mean, to group effectiveness and group cohesion.

If I were asked what, at this time, constitutes your major group problem, I would phrase it thus: Learn to work with your equals as harmoniously and selflessly as you can. In your own department you do work this way with those who are subordinate or inferior to you in development. You, my brother, are afraid of your equals. You want to be the one alone as your first ray powerful personality (focussed naturally in your first ray astral body) would normally incline you. It is not easy for you to be one among the many—all equal, all working as one, all engrossed with the one work. This you must learn to do, or else you hinder the group.



Your *physical body* is on the third Ray of Active Intelligence. This was the factor which brought you originally into the business field and has, therefore, inclined you to field work, and organisation work. You will, from all the above, notice the lack of balance in your rays:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the first Ray of Will or Power.
3. The ray of the mind—the second Ray of Love-Wisdom.
4. The ray of the astral body—the first Ray of Will or Power.
5. The ray of the physical body—the third Ray of Active Intelligence.

You would profit much if you studied carefully the rays [Page 380] which are, at this time, lacking in your equipment. The forces of the 4th, 5th, 6th, 7th rays are not present. All your rays are major rays of aspect. The rays of attribute are lacking and hence your problem and your immense opportunity. What saves the situation for you is that in a previous life, you worked through a fourth ray personality. Harmony through Conflict is, with you, a deep-seated desire and a basic determination. You have inherited it and in it your present life is rooted.

One of the best ways in which you can learn to solve your problem is to train yourself to be—as are all true hierarchical workers—the one in the background, and not the one at the centre. You will still be the one, for you are still a personality, but you can learn to work silently and through love, and carry all forward from the background. You will then gradually become a hidden force, galvanising others into activity and pushing them forward in their work, offering them their needed opportunity and training, but in complete self-forgetfulness.

To aid you and in order to evoke your second ray quality of soul and mind, I would suggest the following meditation. This should be run through rapidly and dynamically, prior to the group meditation Assume always the position of the "one behind the scenes" and say dynamically and with due intent:

"I am the one who never stands alone. Those days of isolation lie behind. I stand alone when trial comes, for I am strong and need not drain the strength of others. I stand alone when blame descends, for I am true and know what I should do. I thereby shield the weak and leave them free. But in this work, I have no self but am the Self—the Self which knows itself to be the Self in all. And thus I do my work—alone, yet not alone, and thus—for aye—I stand."

Then proceed with the group meditation. Forget not also that I have given you *detachment* for one of your keynotes. Ponder more deeply upon its meaning. The future holds much of opportunity and of service for you, for the group, for your chosen co-workers. It holds no scope for service for any isolated person. *Together* must the work be done.

[Page 381]

December 1938

BROTHER OF OLD:

I gave you a long instruction the last time I communicated with you. This, therefore, will be brief. I will not change your special meditation at this time and would ask you to continue with it. It has done much for you, and through the interior work which you have accomplished in yourself and through the process of definitely forcing yourself to serve where needed (and not so much from the angle of where you yourself wanted to serve), you have aided many and gained much strength yourself. The great need for all of you in this group at this time is consciously to relate yourselves to each other in an increasingly close union. The building of the group antahkarana as a part of a great life thread can only thus be carried forward effectively. See, therefore, that this group identification goes on with all the cooperation which you can render.

I think also that you will have grasped more clearly than ever before the reasons I had in mind when I gave you the three key words—will, detachment, and strength. You needed to have these objectives held before you, did you not? Today, your detachment is far greater than ever before and this definitely tends to strengthen you. Your will nature, however, needs to be more pragmatically developed but from the angle of those interior determinations which carry a man forward along the path towards the portal of initiation. It is not will from the angle of self-assertiveness.

No man takes initiation before his interior will is developed and consecrated to the service of the Path, which is the service of humanity and of the Hierarchy. This, I think, you know. I would ask you to work along the line of the will, potently and definitely for a while, as it will serve to round out and strengthen your character.

I have for you at this time nothing but encouragement and a word of praise for a life faced and handled with humility and love.

[Page 382]

January 1940

MY BROTHER:

A kind heart is of potent use in our service, provided that it is kept in place by a wise head and does not assume the form of a glamour. That then makes it a definite and hindering weakness. We need today disciples who are capable of seeing people truly; able to see them as they are and yet to love them and serve them just the same; we look for disciples whose hearts are awakened to group usefulness and to the place an individual mind can play in the service of humanity, and whose *radiation* is love but whose head is equally responsive to the individual as he is at his particular point in the evolutionary process. When the radiation is the radiation of love, the resultant words and actions can be stern without hurting. That is pre-eminently a lesson which you need to learn. Your need is also to awaken to the fact that it is one of service; those who represent us are alive and active in the work to be done but are not interested in personality modes of reaction. A loving radiation and an intelligent assessment (or do I mean appraisal, brother of mine?) of those you seek to aid will render you more effective in

service to your fellowmen than anything else. I would, however, here commend you for the stability you are endeavouring to preserve. You are evidencing a purpose which the past two years have enabled you to make objective.

NOTE: *W.D.S. takes his work in this group most seriously and no matter what obstacles present themselves, he continues to work in the Tibetan's group.*

### To D. P. R.

January 1933

BROTHER OF MINE:

For years you have been working with steadfastness and with a certain amount of ebb and flow. When an aspirant for discipleship has worked with persistency for years, his life tendency becomes oriented towards the light and this becomes a steady and fixed habit. This fact should prove a solace in **[Page 383]** moments of discouragement that all aspirants at times experience.

It is because of this steadfastness that it now becomes possible to train your intuition so that when again your path is trodden in a return incarnation, your earthly life will start with that aligned attitude which will permit of early illumination.

You are experienced in the Way and even though your physical body is no longer young, the remainder of your life expression holds much for you, if the coming years are taken joyously and with high expectancy.

You have sought with diligence to follow my directions and I think you realise that much has been achieved. You have a greater clarity of insight (a thing you needed) and a freer and more rapid detachment. Much remains, however, to be done (and this again you know). Follow the instructions given to you earlier, but when you retire to your room at the stated intervals to carry forward your ten minutes' relaxation and thoughts on life and love, begin with the following exercise....

July 1933

BROTHER OF MINE:

Forget not to love with detachment. That is your main lesson, my brother, and you have only grasped its true importance when the lengthier part of life has gone. The ties through attachment over many years hold firm and on the physical plane they must not, may not, be severed but ever within yourself they must be completely snapped. This can be done before this life episode closes, leaving you thus free in your next life cycle for service, a service to be rendered with undivided attention. This breaking can be done almost instantaneously if your first ray soul power is brought into play, or it can be accomplished more slowly if you work through the medium of your fifth ray personality force. Ponder

on this.

As an exercise of needed discipline, I would suggest that three times a day—morning, high noon and evening—you sit quiet for ten minutes. Relax physically; permit no emotional distraction; refuse the entry of thought or feeling. Ponder then [Page 384] on the idea of *Life* and *Love* as they exist apart from form. Keep the consciousness centred as high in the head as is possible.

See the significance of all events and look upon them as symbolic indications of spiritual, mental, or emotional causes. Your life is so full of detail and of duty that the soul is oft irked thereby. Give it time to prove itself. It is not the length of time that is given to the right accomplishment of these duties that counts but the poise you bring to them, the energy you evoke in their fulfilment and the intensity of your mental application.

Let us, my brother, go forward on the Way. Let us together serve.

January 1934

BROTHER OF OLD:

Like other disciples and like all true aspirants, you have had much to discipline you lately, and many opportunities have been offered to you wherein you may demonstrate endurance. The particular group test has touched you not. It did not and would not constitute for you a test, but your test has been the holding of the attitude of steadfast endeavour in the face of circumstance, and of demonstrating not only endurance but loving detachment and joy. What happens to the personality is, in the last analysis, of small moment. The attitude assumed towards all happenings and the methods employed in handling them is that which is of moment. Skill in action is always needed, my brother, and for you in this life it must ever be the demonstration of skill in emotional reaction, and not so much the expression of efficient dealing upon the physical plane. The achievement of physical efficiency is not for you a problem. The achievement of emotional detachment and consequent right use of subjective force is still a problem to you.

There is no hurry or rush, my brother. Progress is being made and you will know the joy of eventual liberation from this limitation. One day at a time, perfectly lived, with each hour beautifully rounded out, is your sole responsibility.

Look not so much into the future with speculation or with [Page 385] foreboding, nor even with hope, which is but a form of optimistic speculation. Live today as your soul dictates and the future will round out itself in fruitful service. You are stronger than you anticipate and have reserves upon which you can draw. These reserves will not fail you when you call upon them, nor will I, your brother and friend, nor will your group brothers. Forget not this, but relax and rest back on the strength which is in you and which surrounds you.

I seek not to change your meditation, except to substitute a different visualisation exercise for the one now being followed.

- a Visualise yourself as standing to one side of a vast field of closed lotus buds which rest on their broad green leaves. Above you is the blue of heaven and ahead of you—across the field of buds and leaves and on the far horizon—is a golden gate, with the two halves of its door closed.
- b. Then picture yourself as watching the slow opening of the buds, until little by little, the field changes from green to gold, and all that can be seen is a mass of golden flowers, wide open in the sun.
- c. Then imagine yourself, my brother, putting a foot upon the field and finding, instead of the mud and water which had been anticipated, a firm *Path* which appears before you as you advance, dividing the field into two halves, and leading straight to the golden gates.
- d. As you advance along this path, imagine the two halves of the gate slowly opening as you go forward in confidence, looking at the gate and not at your feet.

What you see within that portal and what interpretation you give to this symbolic work is for you to discover. You may ask: Of what use is this particular type of meditation to me? Two main uses, my brother. First, it trains you in the use of the creative imagination (which is an aspect of the intuition) and, secondly, it lifts you out of the rut of heavy mundane work with which you are of necessity so constantly occupied and brings to you refreshment and realisation of the subjective world. Leave care and worry behind you as you walk through your [Page 386] field of lotuses and for a few minutes each morning, centre your consciousness outside your personality life. The effect upon your daily life and service if you can really accomplish this exercise will be far more potent than you can possibly anticipate.

June 1934

#### BROTHER OF MINE:

The buffeting of life has tried you in the past six months, and thereby you have grown in understanding. For you, the intent of this buffeting process has not been to make you sweeter or more able to withstand. These are for you but subsidiary effects. Your intended lesson is *Detachment* and, as you free yourself from the clinging chains of attachment to place or person, your intuitive perception will thereby be released, and you will see in terms of reality and not in terms of form—no matter how high or purified.

You may perhaps ask in this connection: What is my main usefulness to this group of disciples, should I gain this released perspective? You think ever in terms of service, my brother, which was one of the reasons (apart from karmic suitability) prompting my choice of you for work in this group. My answer may surprise you, for I give it in terms which are somewhat unusual. Your main usefulness consists in the potency of your aura—that field of magnetic life which surrounds everyone on all sides, and which in your case is of unusual extent. Little is known as yet anent the aura. I would define it simply as the sum total of the attractive forces in the field of individual activity. It is through the aura that an individual *effect* makes itself felt in a man's surroundings. My message, therefore, to you is to use your auric influence more intelligently, to become more *spiritually effective* and less *personally attractive*. I speak in symbols and ask for understanding. Ponder on this, my brother, for your field of usefulness will grow as you detach yourself from forms, no matter how dear or how ancient the rhythm by which

they hold you. Turn, instead, outwards in the effort to aid your fellowmen. Aid people by using what you are, which must express itself through the medium of the aura.

**[Page 387]**

Preserve your meditation as hitherto, but change the colour of your field of lotuses from yellow to a deep and vibrant rose. This will serve to stimulate the astral aura. This constitutes the third use or purpose of this meditation. The other two uses, I indicated in my last instruction.

August 1934

**BROTHER OF MINE:**

May I at this time indicate to you two things, my brother, knowing that, as an old and experienced aspirant, you seek ever to see life truly as it is?

First, in each life there is reached what I might call a definite high water mark of achievement, and the age at which this is reached varies almost infinitely. When it is reached, there is then a settled tendency towards crystallisation, towards a recognition of the life's thoughtform (this being the sum total of all the formulated ideas which have governed progress) and a gradual slipping under the dominance of that thoughtform. This inhibits further progress. When the high water mark is reached after the age of 55-70, the difficulty is much increased by a perfectly normal physical inertia. So much of the life at that time is occupied with the processes of keeping in such physical condition that there may be the accomplishment of the needed duties of a full life. This high water mark has been reached for you in the ordinary sense and under the law of normal development. It can constitute for you exactly what it is, and you need feel no shame over your accomplishment for it has been good. Your life purpose has been rightly oriented and in the next life you will reap the results of your life-long discipline.

But for you, as a soul and as a disciple under training, there need be no arresting of the process of development. The high water mark of your life cycle (in the broader and wider sense) will not be reached yet for many lives and, therefore, there need be for you no interlude of inertia and no demonstration of a static condition. You may go on from point to point upon the Way, both now and hereafter. The decision and effort must come from you, my brother, and it lies entirely in your **[Page 388]** hands. Go forward along the Way in the full vigour of your soul life, which is that of a mature and experienced aspirant. The power of your first ray soul can galvanise the personality into continued action and aspiration, into continued mental control; for you, therefore, there need be no cessation of activity and no settling back into inertia until the final activity of transition engrosses the dual attention of your soul and your personality, and the final detachment takes place. But to transcend the normal high water mark, there will be necessitated the imposition of that inner pressure which will refuse to let the tired body and mind rest back upon the past. There is needed the incentive of a focussed will that plays its dynamic energy through the lower threefold man; there is required that purified, discriminative mind which (in the interests of the soul) will separate the essential from the non-essential and so enable you to enrich your service through the wise elimination of those factors which produce a useless dissipation of your energy and the use of your time for that which is negligible in results.

I know you will realise the reason for my remarks and that you will face this issue in the light of your soul and for the good of those who look to you for inspiration. As I told you earlier in your training,



spiritual effectiveness is your goal and towards this all your effort should be bent. This will not negate the use of worldly wisdom and the right fulfilment of your many obligations, but it will aid you in the *process of selection* which is your main and self-chosen training ground.

I seek today to change your meditation work entirely. The focus given by the visualisation work and exercise with colour and form has done much in the work of inner adjustment. I seek now to speed up the rhythm of your life so that a fuller tide of will and purpose may dynamically pour through you.

You may feel surprised at what I am setting you to do, and at my apparent omission to give you a set form at which to work. That I will do after you yourself have worked for a while at the problem.

Much has for ages been said and written anent the practice of the Presence of God and today one of the interesting events of the time is the emergence of various "techniques" for achieving [Page 389] the realisation of this Presence, of inspiration, of light and of contact.

I will put to you three questions, and in their answering, we will find indication of the meditation to be given to you later.

1. What do you understand by the thought of the Presence? Of Whom and what is this Presence?
2. What is it that prevents contact with that Presence and hinders you from standing in its light?
3. Can you draw up a technique of meditation which will be for you the way into the Presence?

Answer these three questions and realise that for you the contact with that Presence—consciously and with understanding of the process—is the goal for the remainder of your life experience in this particular body. I seek for no mystical understanding. That type of theoretical understanding is the heritage of most aspirants. They have the vision of this contact. I seek a definite comprehension and I give you the clue to the work in the following sentences which (if subjected to due thought) may induce revelation.

"Duality is visioned by the seer. He sees the Presence. He sees, and seeing knows that he exists and likewise that which is seen.

"The knower blends the two in one. He sees the Presence as himself. He merges with its light. Behind the Presence gleams that awful radiance which shrouds the One and Only. Before the Presence stands the aspirant. Within the Presence, through the merging process, is peace, is union, the end of fear, the end of difference, joy, love and light."

Your meditation, therefore, is to be along these lines. The form you can draw up yourself during the next few months. The theme will emerge in your consciousness if you move slowly, ponder deeply and feel no sense of pressure. Revelation will come through quiet thought and daily brooding.

May I close this message to you with the simple words: Please be happy, my brother.

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February 1935

MY BROTHER:

There has been in your mind much thought in these past months anent the practice of the Presence. This is well, for that is the objective that I had in mind for you.

It is said that "thoughts are things" and produce tangible results. It is also said that "as a man thinketh in his heart, so is he" and that, therefore, these tangible thought manifestations definitely produce effects in him. In these ancient platitudes lie, for you, much instruction, much light and understanding and the clue to your immediate problem. What is the situation, my brother? You, a soul in incarnation, are consciously aware of the fact—subjectively and oftentimes dimly sensed—of your real Self, of the solar Angel, who is the Angel of the Presence. Your problem is to deepen this realisation, and to *know* yourself to be the Angel, standing between you, the physical plane man, and the Presence. It might elucidate matters if we considered for a moment what reality is represented by that word Presence.

The mystic is ever aware of duality; of the lower man and the indwelling soul; of the tired disciple and the Angel; of the little self and the real Self; of human life expression and of spiritual life expression. Many other qualities stand for the same expression of reality. But, behind them all looms—immanent, stupendous, and glorious—that of which these dualities are but the aspects: the Presence, immanent yet transcendent, of Deity. In the nature of this *One*, all dualities are absorbed and all distinctions and differences lose their meaning.

When you are told to develop the consciousness of the Presence, it indicates, first of all, that you are at this time somewhat aware of the Angel and can now begin to respond, dimly and faintly, to that great Whole which lies behind the subjective world of being, as that world lies behind the physical, tangible world of everyday life.

A symbol of this can be seen in the knowledge that the entire planet lies outside of the room in which you are pondering my words and is only separated from you by the window and the extent of your conscious awareness. The outer universe of the planet, the solar system and the starry heavens, lies revealed [Page 391] to you through that sheet of glass which reveals, if clean and unveiled, but which acts as a barrier to vision, if soiled or hidden by a blind. This and your ability to project yourself into the immensity of the universe, governs the extent of your knowledge at any given time. Think this out, my brother, and look through the window of the mind to that Light which reveals the Angel which, in its turn, veils and hides the vast unknown, yet alive and vibrant, Deity.

This practice of the Presence can be dealt with in so many different ways and there are many techniques of contact. For you, the practice should connote simplicity, peace, and joy. Cultivate simplicity of thought and remember that bewilderment and undue concern as to conditions and people and a puzzled attitude towards life indicate mind activity but not soul understanding. It is soul activity towards which you should strive.

You are a sannyasin and as such must work towards an increasing release from ties of any kind, though (and herein lies a subtle distinction) not from release from environing conditions and responsibilities. What is required is an inner attitude of complete abandon to the will of your soul which is the Will of God, as far as any individual is concerned. This release will give you much that I have waited to see

expressed in your life.

To assist you in the continuance of the theme upon which you have been engaged in the past months, I am going to ask you to ponder over and answer the following questions. You have a life tendency to over-emphasise detail and points of procedure with meticulous care and so sometimes lose sight of the synthesis of the *whole*. The questions are:

1. To recognise the Presence, I must stand free and unattached. To what and to whom am I now attached in such a way that I am prevented from clear vision and closer approach?
2. To recognise the Presence, I must function as the solar Angel. Can I, at this time, discriminate between myself and that solar Angel?
3. To recognise the Presence means that I am preparing to pass, as a solar Angel, through the gate, on to the Path of Initiation. Can I, in view of this, state clearly to **[Page 392]** myself what are my major assets and my major weaknesses?
4. Can I define clearly within myself what I understand by
  - a. Myself, the disciple.
  - b. Myself, the Angel.
  - c. The Presence.

The first three questions can be answered or not in writing exactly as you choose; you may find them too personal and confidential to commit to writing. If you find this to be so, then on the first day on which the Sun moves northward, answer these questions in my presence and to me, your brother and your teacher. Deal with them clearly and with truth, voicing your answers aloud so that you can hear your voice, and thus pay adequate attention to your position and attitude. The fourth and fifth questions please answer in writing and elucidate as clearly as may be.

5. Elucidate the following phrases, taken from a very ancient writing. I suggest that you ponder them with care.

"Before the throne of God, the angel, with all the other angels, stood and cried: `Lord of my life, grant me the strength to tread the path of revelation; to cross the sea of dark illusion, and face the lighted way of earth.' God said: `Go forth and far away.'

"Before the gate which opens on the lighted way to peace, the angel stood alone and said: `Lord of my life, the way of revelation is the way of manifested life: the path of dark illusion leads to the light which scatters every shadow. I seek to tread the lighted way which leads back to thy Presence. As yet that way is dark. What shall I do?' God said, `Draw near and enter into thine own light, and in that light, see Light.'

"Before the gateway of each newborn day, which holds within its sealed hours ordered responsibility, each morn I stand. I cry aloud: `Lord of my life, how can I do the duty of this day yet seek detachment? Meet every need yet free myself from ties and bonds?' God said: `The sun draws near and vivifies the earth. Naught can **[Page 393]** it take from out the earth. Live likewise. Give and ask naught!'"

Brother of mine, gather around you afresh those who are seeking thus the lighted Way and learn to give them of your wisdom and to share with them that which you possess. This is for you a duty in the coming months. This will not be easy for you but will further the detaching process. Begin with those you have at hand and those who know and love you and together set ajar the door to which seekers may find their way and, through your rendered service, may find their way, perchance, to us.

February 1936

#### MY BROTHER:

You have had a year of strain and of much anxiety. But you have grown much thereby and there is a greater measure of freedom to be seen in you subjectively than ever before. You are learning to detach yourself from people and from the clinging hands of those demanding presences who are to be found clamouring for your attention in their lives. This freedom must increase as you endeavour to meet perfectly the need of those around you, yet at the same time you must go on with increasing power detaching yourself from their inner hold upon you. They must fail to reach you in the inner fortress of your soul. There you must learn to stand, detached and unafraid.

I cannot too strongly urge this detachment on you and beg you to live henceforth more bravely the life of the sannyasin. Two years ago I could not have spoken thus, for you would not have understood; but you have advanced far since those days, my brother, and are beginning to enter into the realm of freedom, e'en though your freedom is as yet but relative and incomplete.

I am now going to give you six themes for meditation during the next six months, gathered out of the paragraphs which I gave to you last time for your consideration. Let your meditation, therefore, follow the following lines.

1st month—Why is strength needed to:

- a. Tread the Path of Revelation.  
**[Page 394]**
- b. Cross the sea of dark illusion.
- c. Face the lighted way of earth.

2nd month—What should I do? I seek to tread the lighted Way which leads back to the Presence. What in my life obstructs that Way?

3rd month—How can I do the duty of this day, yet demonstrate detachment?

4th month—How can I meet each rising need, yet stand apart and unafraid?

5th month—How can I enter into light and steadfast stand, seeing the truth on every hand?

6th month—How can I guide my brothers on the Way and with them find the secret of the dark light which reveals? How can I discover the agent which dispels illusion?

Dedicate yourself and life and all you have to the service of the Plan and do this in full consciousness and not as a required duty. Stand with your group brothers in the light of the Presence. As a group, renew your dedication.

August 1936

#### MY BROTHER AND FRIEND:

The past six months have seen you subjected to much outer change; you have passed through difficulties of various kinds and many adjustments and re-adjustments; you have known physical suffering and pain, accompanied, at times by bewilderment. Is this not so? But none of these things have held you or destroyed you, nor have they succeeded in tarnishing the white shield of your fiery faith. This you have held ever before you. Such conditions of difficulty must be expected by all aspirants who have reached the point in their evolution when they can find their way into these groups. All of your group brothers have experienced a hard time and, without exception, have been tested and tried, or are being tested and tried. They are wrestling with glamour, *apparently* bewildered and held back by physical liability; their usefulness is *apparently* curtailed through financial stringency; re-adjustments through loss of some kind is *apparently* crippling the endeavour of others, even **[Page 395]** to the point of producing a temporary inertia. Such is the group history at this particular time.

Let me put this still more clearly so that the group need and problem (which is formed by the sum total of the needs and the problems of all its members) may stand revealed and thus spur you all on to a closer cooperation with each other and a more loving understanding. Let us look at the situation, as I see it, of the various members.

Several have had re-adjustments to make of a very drastic nature in their daily life. The entire rhythm of ordinary existence has been changed. This I foretold many months ago, and time has proved the exactness of my foretelling. The difficulties have been real, but service to others has increased.

One of your co-disciples, as her correspondence shews, has had deeper inner problems to solve, based on her immediate point of view and the fact that she is swinging more potently on to mental levels, as a result of her concentrated work with me. This has brought about an inevitable reaction to the rhythm and tendency of the mental plane to produce a sense of isolation (which can be enjoyed in the earlier stages). All this has been complicated by financial anxiety, with its power to cloud the vision. She is on her way out, but her mental stress is definitely affecting the group life. It will enrich the group life if she achieves the grace of standing steady until she has time to clarify her vision in either direction, and until she realises that no one achieves anything of reality by the laying down of any assumed responsibility.

Another has been subjected to the strain of constant and, at times, serious ill health, with its consequent reactions on the thought life and on the emotional life. The struggle with sickness and with fatigue, plus an equally constant urge to serve and to help, constitute no simple problem. This problem, she complicates by an undue analysis of circumstances and people.

One of my disciples, close to all of you, has had a long period (extending over many years) of strain, incident to envioning conditions, much monotony in his life outline and certain deep disappointments. He is dealing with them as one might expect.

You, my brother, know to what you have had to rise, as the months have slipped away. You have met this with wisdom, [Page 396] good intention and self-sacrifice. May I say (and I say it with a twinkle in my eye and with love) that you have not yet learnt to enjoy them.

D.H.B. has been through the fire. His tests and difficulties have been greater, fiercer and deeper than any that have come to the other group members. Pressure incident to his home karma, frustrations coming from his environment, misunderstandings of differing kinds, basic bad health at all times, plus the serious accident of the immediate past, loneliness, pain and clouds of recognised glamour have sought to engulf him. They cannot do so. This he also knows and is coming through.

A member of your group of co-disciples has been through deep sorrow, as all of you know. The processes of re-adjusting the rhythm of her life, becoming accustomed definitely to changed conditions, to loneliness and loss is weighing heavily upon her. She must realise that she is on her way to a greatly enriched life of service, and that her only present need is to stand steady and to give herself time to stabilise into her new rhythm.

Still another brother is fighting deep discouragement, and the glamour of futility (after so many years as a disciple) is seeking to swing him off the Path. His characteristic life tendency of pushing unemotionally straight ahead will save him here, for he will penetrate the glamour in time and come out into the light of the "Lighted Way," but the clouds at times and at present seem to him very thick.

L.T.S-K. is experiencing a new opportunity to "come clear," but the trial, testing and bewilderment are severe. He feels alone. He believes himself misunderstood and underrated. There can be many close to one and watching over one in a fog, and yet they can remain unrecognised.

The point I am seeking to make as I give you all this brief résumé of the immediate and basic problems which confront each of you is that these conditions do have a potent effect upon the group life and the group integration, and that the quicker they are handled and ended the better for the group. They are to be handled by the assuming of a right inner attitude and not by the changing of outer circumstances. When an individual is occupied and preoccupied with a particular and [Page 397] peculiar problem, he is necessarily introverted. The life of the group then necessarily suffers and becomes starved, limited and curtailed. When the group members realise this fact more clearly, then they will endeavour to go through their experiences *together* (which prevents the development of an unwholesome and selfish introversion) and the problems of one will become the problems of all. Not idly have you all been brought together into this close relation with each other. Therefore give to each other more freely, but without criticism and enquiry; love and steady each other as you go through the needed fusing and testing. This has to be undergone and more rightly handled before I can give you any definite world work to do along the line of breaking up the world illusion. How can you destroy (on a large scale) that which you do not understand, handle and disperse (on a small scale) in your own lives? This future work should be possible some day.

I seek not to change your meditation, except to alter its monthly theme. These monthly themes should, during the next six months, be as follows:



1st month—Why is happiness needed in order to:

- a. Tread the Path of Revelation.
- b. Meet the needs of others.
- c. Clear away the obstacles I find?

2nd month—What is the relation of happiness to joy?

- a. What do I know of each?
- b. Which is characteristic of the soul?

3rd month—How can the words and the understanding of "the joy of the Lord is your strength" affect my daily life?

- a. In what ways can I demonstrate joy?
- b. How can I shew forth happiness?
- c. What are the differences in these two?

4th month—In what way can joy and happiness undermine fear, and liberate me from fears?

5th month—How can I enter into the joy which the Masters know?

- a. Upon what is this joy based?
- b. What effect can joy have upon the world of illusion?

**[Page 398]**

6th month—Why must I bring joy to my group brothers?

- a. How can I do this in each specific case, for each case differs?
- b. What are the major hindrances to my own joyfulness?

Thus, my brother, you can train yourself to build in that quality of joy which is the characteristic of a personality which is consciously anchored in the soul realm.

February 1937

I have only the briefest of words for you, my brother of old and trusted friend. It is not the length of a message, however, but its quality which is of importance, is it not? I seek to say to you that you have, during the past seven months, made more definite inner progress than in the previous three years, and that my heart, as I watch your steps upon the Way, goes out to you with understanding and with joy. It is not often that I thus write.

I have watched you stand amidst the wrecking of much that you have built, and I have seen you relinquish desire with a light in your eyes—the light of perception of the higher values.

The group meditation will give you much during the next six months, and the Review on Joy will stabilise the work you have sought to accomplish since my last instructions to you. That is all I have to say, my brother. My blessing rests upon you.

## ON JOY

1. What constitutes a review?
    - a. Am I confusing a reviewing with a re-doing or with a re-experiencing?
    - b. Am I asked to re-experience, or am I simply asked to observe as a detached onlooker?
  2. Am I capable of detaching myself emotionally from any registration of joy?
  3. Can I see myself mentally, unbiased by any reaction from the emotional, personal self? Am I personally capable of this?
- [Page 399]**
4. If I use this review on *joy* as it should be used, what will be the effect in my life, and what will be the effect in the life of the group I seek to serve?
  5. Can I honestly say that I serve joyously?
  6. Which do I desire the most, to serve joyously or to serve intelligently? Do I know my reasons?
  7. If this review work is a definitely scientific method of development, have I ever given the method of joy a fair trial? Or the work of the review a fair trial?
  8. What basis can I find in my study that this method of reviewing is the way for me, and that it will intensify my capacity for increased usefulness in service and thus speed my progress on the Path?
  9. Is my progress on the Path of importance? Why?
  10. If it is true that the blind must advance by *touching*, and by keeping hold, but that those with sight move by *seeing* and by keeping free and unattached, why then (having sight) do I close my eyes and hold on, and feel my way instead of seeing it? Those who can see are full of joy, and can be messengers and helpers. Those who touch have simply to be led. Of which of these two groups am I a member?
  11. Is my mind the organ of vision for the spiritual man? Am I offering this organ to the higher self to use?
  12. Can I hold the mind steady in the light of the soul?
  13. As I review my day, what part has joy played?
  14. How do I define the word *joy*?

15. Have I been ruled by joy, and has it dominated my day?
16. Joy is the quality which grows out of self-realisation. Am I able to forget the fragmentary personal self? Can I recognise the One Self in all selves?
17. We are told that there is an archetype, a pattern, a way, a goal, and a light which shines upon the Path. But, realising this, do I know anything of the *joy* which should irradiate my way?
18. How is the archetypal pattern of joy (which is *bliss*) reflected in my life?
19. Do I recognise my fellow pilgrims on the Way of Joy?
20. Is the objective of *joy* always before me?

**[Page 400]**

21. Can I draw upon the Joy and Bliss of the Path when others need it?
22. I am the redeemer of the lower nature. In what way does *joy* redeem?
23. Does redeeming joyous force flow through me?
24. My nature is in truth joy, or bliss. In what fashion does this *joy* manifest itself? Does it manifest at all?
25. In which body do I most easily express my *joy*?
26. If I demonstrated joy, was it a task, or did I find it easy?
27. What activities and qualities of my lower nature need to be eliminated if I seek to serve more joyously?
28. What truthfully hinders my being full of *joy*?
29. How does a joyous spirit affect my fellowmen?
30. In what way can I most joyously serve my fellowmen?

September 1937

**MY BROTHER:**

The difficulties and the trials which the disciple experiences upon the Way are, as you have discovered, only relative; they are oft offset by the pouring in of a sense of inner release. The compensations on the Way are not so often considered as are the difficulties. In the human being there is ever a tendency towards sorrow and suffering which has eventually to be negated; this tendency is one of the problems

which the Hierarchy has to face, as it seeks strenuously, at this time, to lift mankind out of the morass in which it finds itself. This "tendency to misery," founded as it is on an attitude of mind, is of such ancient habit that it seems inconceivable to man that a different point of view and a totally different reaction to life affairs could ever be possible. I am referring to this because (in the midst of problems and tests) you are discovering the Way of Compensation. Do you think, my brother, that you could write a paper on this theme, "Compensations on the Way," for the helping of your fellowmen and for the stabilising of your own inner attitude?

I have given you much about which to think in my instruction; may it not be possible that, before long, through the release from the load of business cares, there may come for you a time of widened service? This could be through the use of **[Page 401]** your pen, for you have knowledge of that which should be said, and words flow with ease from your pen, even if you realise it not. I commend this to you for your consideration. You have been much occupied for many years with the cares of a great business organisation and your imposed (and rightly imposed) preoccupations were with the more material aspects of life. Such was your dharma. Within that sphere of activity, you have preserved an inner orientation to the spiritual values and a fixed determination to tread the Way which naught has been able to alter.

Much preoccupation, however, with little things and the demands of the many clamouring personalities who surround you have slowed the pace. You might, perhaps, have travelled faster had you been able, more efficient, to separate the essential from the non-essential. This I think you know. Having realised this, a future of constructive beauty lies ahead, if so you will, or the more ordinary life of one whose vehicle is not young and who submits to the imperative voice of physical fatigue and the liabilities of a physical body which has been used for many years. I say to you, therefore: Face the future with joy and know that it holds for you renewed opportunity, and later a re-adjustment of your time and interests which will permit you the leisure for deepened understanding and an increased usefulness in service. There is much that you can do and much in which you can assist me. Time will show you the ways and means. Have patience.

It will, I believe, aid you in the relinquishing process and help you to readjust your life to time and circumstance if you will ponder upon the five energies which are dominant in your life expression during this incarnation.

As you know, your rays—soul and personality—are the first and fifth; this in itself presents a problem, for it produces a preponderance of force upon the line of the major first ray. Fortunately for you, it was the aspect of organisation and the tendency to the occult life which were expressed through these energies and not the destroyer aspect or the over-critical mind, as might have been the case. You are not destructive; your outstanding qualities, if I might so express it, have been the power to organise and rule, and also love of the hidden realities.

**[Page 402]**

Your *mental body* has been outstandingly a fourth-ray one, giving you a love of harmony which has aided you in organisation rule, a love of beauty which enabled you to see the real, and a discrimination which has enabled you to gather around yourself that which unfolded beauty to you—books and beautiful things. But it also gave you, as it ever does, a spirit of conflict, urging you forward to fresh victories in the cause of harmony.

Your *astral body* has been governed by the second ray, and, from certain points of view, this has been the most powerful influence in your personality equipment; it has been the balancing factor to the first-ray line energy, expressed by your soul and personality rays. It has linked you powerfully (and this should interest and cheer you) with the Masters M. and K.H. Who together form a definite "unit of service" in the work of the Hierarchy at this time.

Your *physical body* is on the third Ray of Active Intelligence. This has given you your capacity to work upon the physical plane, to handle money (though not in your own interests) and has tied you in closely with the material life of your environment, in a curiously symbolic manner. Ponder on this.

You will be able to enlarge upon these ideas yourself from your knowledge of the ray tendencies and qualities, and you will find it of real interest to study the problem. My suggestion would be that you study the effect of this ray equipment upon your *immediate* environment. Later we will go into this matter in greater detail. Your rays, therefore, are:

1. The soul ray—the first Ray of Will or Power.
2. The personality ray—the fifth Ray of Concrete Science.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the third Ray of Active Intelligence.

February 1938

BROTHER OF OLD:

You have lately been given work which will constitute for you an integrating point. Much can be done by you through [Page 403] quiet thought, the pouring out of love and of the first ray strength which you are so capable of giving, through the medium of your soul ray. On this opportunity to serve I would have you ponder deeply and reflect. The way of service is opening up to you, as I indicated to you in my last instructions, and your cooperation is welcome and needed. Adjustments are going on with rapidity in your life and the processes of living will steadily simplify for you, if you so choose and if you mould the future by the impress of your soul.

It has been interesting to note how, in your case, the fourth ray mental body (which is a part of your equipment) has used its force in harmony far more often than in conflict, as is the effect in the majority of your brothers' lives. This is due to the first ray activity of your soul which has resolved the conflict in harmony. Most of the conflict in your life has been the result of the activity of your astral body (working under second ray influence) with a reaction upon your third ray physical body. A close relation between the second and the third rays often works out in difficulty, for they express two different ways of building. This I will take up in greater detail later.

I would like to call attention to the fact that many of your co-disciples are functioning with fourth ray mental bodies. This provides a most interesting reason why you were all chosen to work at the dissipation of glamour. The astral plane is the plane of duality, of the pairs of opposites, and it is the interplay of these opposites, plus the energies released by the individual, which has, during the ages, built up the world glamour. Harmony through Conflict is the characteristic and result of fourth ray

activity. It expresses itself in fullness on the fourth plane where the major duality of the Spiritual Triad and the threefold personality meet, blend and resolve into a unity. I would commend this thought to you for pondering and reflection; it has a definite bearing upon group activity in connection with group dispelling of world glamour. The fourth ray mental bodies of the members will facilitate this task.

You, having rays one, four and five active in your equipment, can see where your work dovetails into the picture.

I have not much in the way of personal instruction to give you at this time. The production of a creative adjustment of [Page 404] the imminent changes in your life and the establishing of yourself as a renewed centre of force in whatever environment claims your soul's attention will be adequate for your full spiritual employment, will it not, my brother?

I would have you, however, ponder on the following facts.

1. Soul energy is, for you, focussed in the astral body.
2. Personality force is focussed in the mental body.

We will leave the work of meditation as it is at present along with the continuance of the review of Joy. May Joy, indeed, rest upon you and enable you to go in peace.

February 1939

#### MY BROTHER AND FELLOW WORKER:

I am not analysing your personality forces, particularly your astral force as I had suggested doing, because I gave you a sufficiently complete analysis in my last instruction. What I there indicated is all you need at this time. Later, I may perhaps elaborate, but at present you have all you need to know in order to carry on satisfactorily. In humility and in strength to love lies your release, my brother, and this I know you realise.

This year has been one of supreme difficulty, has it not, and the end is not immediate. One of the major lessons which all disciples have to master before initiation becomes possible, is that of steady persistence in the face of all that seeks to produce difficulty. Your personal problem is enhanced and becomes exceedingly complex because of the reactions of your immediate associates and your strenuous endeavour to lift all that you possibly can off their shoulders. It becomes, therefore, a lesson in group activity and hence most valuable. Lift not too much, my brother. It is the right of their souls to learn the same lessons as you have had to learn and an over-pitiful heart is not always the most helpful of possessions. A loving heart is always helpful. You learnt much in your past incarnation along this line and learnt satisfactorily. Take not away from others this right to stand alone by too great a display of that shielding love which your powerful astral body so easily and so selflessly can express. Let them stand up to the issues of the soul which are brought to their attention through the medium of the material [Page 405] lesson, and thus enable them to enter upon their next life better equipped to love, to work and to live unselfishly.

Your one way out is to be focussed constantly in the soul, remembering that, as you achieve this alignment and contact, the soul has its major point of contact with your personality, via your astral



body. This is for you a blessing, even when it constitutes a problem. Perhaps you will grasp what I am seeking to convey to you if I say that this relation was established by the intelligent will of your soul in order to *stiffen* your astral reactions with first ray energy and colour them with that detached and isolated strength which is the main characteristic of the first ray. The intent was to make you strong in what had been your weakest point. Detachment, strongly felt in love (for forget not that the first ray is only the first sub-ray of the great cosmic ray of Love) is the factor which will bring release and understanding, not only to you but to all around you. The aspect of devotion which the astral body so easily expresses must be transmuted into detached but selfless love. Remember that true love has sometimes to stand aside and look on peacefully whilst others learn their lessons—a thing hard indeed for you to do, brother of mine.

All I would ask you to do along the line of meditation is a simple voiced act of consecration to the service of the soul which is, in the last analysis, the service of humanity and of the Hierarchy. Such is the sequence. Do this prior to participating in the group meditation. Let the personality identify itself with the soul, detaching itself deliberately from all other contacts, by an act of the will and (from that point on) let the soul respond by sounding the O.M. three times as it "takes possession" of the personality for service.

You think with clarity, my brother, when the emotions of others do not overwhelm you and sweep your astral body into unison with theirs. Refuse then to be overwhelmed and regard not yourself as failing in some respect when others fail to meet the issues as they should. The reactions of others are not your responsibility. It is your responsibility to give them strength and detachment. Shoulder not, therefore, responsibilities which are not yours. This is one of the hardest lessons an initiate has to learn before he can be admitted as an active worker into the Hierarchy of Love.

**[Page 406]**

Life holds for you fresh changes. Be not dismayed, for those changes indicate an open door and a wider field for loving service.

NOTE: *This disciple stands steady in the Tibetan's Ashram.*

**To G. S. S.**

March 1935

**BROTHER OF MINE:**

I take up definite work with you in a spirit of expectancy because of your real sensitivity. I take it up also with a recognition that as we work together we must proceed with due care and real caution. We must work definitely and deliberately with a technique which will eventuate in sound foundations.

You are in this group for two reasons: First, your enthusiastic endeavour and the adjustments which your soul has forced you to make in your daily life attracted my attention and earned for you the right to a more specialised and individual training. Secondly, you possess a definite gift of healing and this must be cultivated, because it is consecrated and because it holds for you the secret of your real field of

service.

One of the first questions you would ask me if we stood face to face would be: What is the thing I need most? What must I do in order to be released to greater service and deeper understanding? I would say to you in all earnestness, my brother, that for you will come an increased expansion of consciousness as you learn to conserve energy and rightly to utilise time. You are a good conductor of force and of the pranic elements and through you unimpeded (relatively speaking) soul force can flow. But, as yet, it serves only to intensify the atoms of your body and head, and to make a violent impact upon all those with whom you are associated. It works out in a form of benevolent dominance, and drives you before it, rather than being utilised by you. Therefore, you have to learn to use the inflowing force, and to turn it into constructive channels. You need to be more occupied with those whom you can help, than with your own reactions—both good and bad. Surrounding you, in your own setting and among those familiar to you, are many [Page 407] whom you could help and release. They fear you, however, and fear what you have because of the forcefulness of your approach to them; they hide their true need for fear that you touch them with too powerful a hand. You are too occupied with the mental formulations of that which you know to be true and with a precise statement of that which is so precious to you; and you have not, therefore, given the needed time and the heart of love to the deep need of those you meet—of everyone you meet, my brother. All need love and understanding, and this they need more than clearly enunciated occult truths, no matter how true or wonderful. Give them love and understanding. The impartation of the Ageless Wisdom will come later and naturally when you have proved to them that you "stand in spiritual being."

For you, there must now be a period of steadfast stabilising of that which has been acquired, and a gentle outgoing to your world of friends. Let *them* reveal themselves to you. They will, when patient loving gentleness meets them all the time. Inclusiveness must take the place of your sixth ray one-pointedness, for that one-pointedness has in it the quality of *piercing*, and this focussed work you have carried forward long enough. Your sixth ray has also given you a sensitive emotional nature which means a solar plexus too active in its functioning. This you know well. Upon this, the heart quality must supervene. More I will give you later, but the above hints will give you that which you need, if you ponder duly upon my words, and resent not what I say. My problem is to train each of you so that you *serve the group* without personality hindrances and separativeness....

The work of this particular group cannot really begin until the personalities of the members are subordinated to group purpose, and trained to be pure channels. This is a great objective, my brother, therefore, be not discouraged, but work, live and above all, *love*.

December 1935

BROTHER OF MINE:

You have been so short a time in this group that it is not my purpose now (nor would it be wise) to change the work earlier [Page 408] outlined for you. Not yet have you established the needed routine and rhythm. It is never my intention to be authoritative nor do I ever demand obedience. I but make suggestions and leave it to the student to apply himself or not as he may choose and as his earnestness may dictate. But I do observe his work and its results. May I, therefore, say one thing? I would like to see in you a more steady application to the meditation work. Seek as far as possible to be regular in its

daily effectiveness. Let nothing but that which is unavoidable interfere with your quiet time in the Presence. Here perhaps is a point where you could discipline yourself somewhat more effectively.

You have grasped rapidly and well the point I made in my last instruction anent your reaching people. Your service must be one of potent loving contact. Your method should be that of a deep interest in them, more than an interest in what you may have to give them of an occult and intellectual nature. Their need is the thing that is of importance. The effort to understand these people (with their reticences and silences, their weaknesses and strengths, their aspirations and their failures, their devotions and their customs) and to enter into their consciousnesses will give you the training which you need and will enable you later to be a server whom we, the teachers on the inner side, can more fully use.

You are on the "lighted Way," my brother, and your soul will carry you through to a more assured understanding and a more established peace. This you oft have realised you need.

Give the next few months to a close study of all the group instructions. Attempt to master their contents and to be familiar with the group aims, objectives and this preliminary teaching. Seek to comprehend more intelligently what is this group experiment in which you are aiding. It is *group* work in which you are engaged and not simply undertaking a mode of personal training.... The individual angle of this work is of no importance, except in so far as it may affect the group as a whole. This is the point to be grasped by you and by several of the group members.

And, my brother, may I add one parting word? Aim at demonstrating happiness. Be joyous in your work and service. Be not so intense, but go happily along the lighted Way. Such is my prayer for you.

[page 409]

March 1936

MY BROTHER:

The task of blending with any group is ever a hard one, and has been specially so in your case. This I foresaw, but I saw also that you would make a real effort so to do, and I have not been disappointed. You need, however, a still longer period of adjustment before I dare give you either the meditation or the personal teaching which I hope sometime to give to you. This is not owing to anything that you might consider a fault, but is due primarily to your exceeding sensitivity to soul stimulation.

In cases such as yours there is need to proceed with exceeding care. There is an emotional and physical balance and rhythm in you which is very easily upset. This is due to the tremendous potency of your etheric body. This vital body of yours is of such strength, and carries so much energy upon the higher levels of the astral plane and also from the lower mental, that it upsets certain balancing factors in the physical body. Thus the task of any teacher working with you is tremendously complicated. You both feel too intensely, and move and speak with too great a consequent rapidity. It is a real problem for me (does this surprise you, my brother?) how to make clear to you your need for slowness. How can I, with my clearer vision of you and my knowledge of your subtler bodies and their condition, enable you to grasp it also? I cannot do more than be very guarded in what I give to you of stimulation and of

attention, for your reactions are so rapid and so violent. I have to judge with care what I ask you to do because the effects are so prompt, and contact with my energy so often produces in you over-stimulation and excitation, with fatigue as a result.

Perhaps I can help you most by saying that, owing to your ray combinations and your background in other lives, your interest is more mental than aspirational. Your keen and active mind (which is, however, often an inaccurate mind) is swung into intense interest with great facility; it is most easily fertilised and has in it the promise of being both powerful and constructive, later. But at this time, you cannot handle the force that comes through to your physical body, and which is directed [page 410] by your mind. Coming from the mind, it indicates, therefore, the force of a rapidly integrating personality, but this force, as you do not yet live a full life of service, is too much for you. When you serve more truly and definitely, your problem will be solved.

Your problem also is largely the problem of the right use of time; your life will be straightened out considerably, and a great deal of your physical over-stimulation disappear when you *use time rightly*.

My brother of olden time, you use so much time on that which is futile from the angle of world need and of the true and basic essentials. When I say this I would have you, however, remember that I am not suggesting that you should alter your technique of daily living, nor that your home or your responsibilities should be handled with less care and good results. I am referring definitely to an inner attitude towards time which you do not as yet hold.

Upon what do you place your emphasis in life and how can I illustrate to you my point? You state that you are failing to find the time to do your meditation work correctly. Why should this be, my brother? You may not be able to do it the first thing each morning before breakfast, but many people cannot. Yet surely, if your essentials are right, you could demand thirty minutes at some point early in the day for your soul contact. The structure of your daily living will not break down if, for instance, you do not answer the telephone during that period and permit yourself that time of quiet, delegating others to deal with the telephone. You need to readjust your values.

As regards your meditation, I will give you one that is very brief. I will ask you, also, to cease meditating in the head and for a while to meditate in the heart, remembering that the heart centre is between the shoulder blades and not in the physical heart. Do not, however, permit yourself to dwell upon the fact of the centres or their locality. Simply drop your mental intensity and centre your consciousness lower in the upper part of the body. Do not analyse the situation, or the location or the purpose or the why and the wherefore too much. Simply, my brother, do as you are told, knowing that I may perhaps know a little more than you.

### [page 411]

1. Imagine yourself as the soul, using the lower man as an instrument.
2. Imagine the soul as working through and energising the centre of love in your being. Relax then and sink down into the soul consciousness which is love. Let love be the keynote of your meditation.
3. Then pour out love
  - a. Upon your immediate family circle.

- b. Upon those with whom you associate in your social life.
- c. Upon your group brothers.
- d. Upon the New Group of World Servers.
- e. Upon the world.

You will note how this involves a steadily imagined establishment of consciousness, in love. Do this sequentially, quietly, and definitely, with no hurry.

4. Then ponder for the next six months upon the following seed thoughts:

First month -----Love—"I tread the Way of Love. That Love irradiates my life."

Second month-----Understanding—"The way of Love is the lighted Way."

Third month ----- Integration—"The way of Love leads to the Presence of the Self. That Self am I."

Fourth month-----Contact—"I see that Presence as myself. I merge myself in Light."

Fifth month-----Service—"The sons of men must all be led to tread the Way of Love."

Sixth month ----- The Plan—"The Plan for man has three great goals. The revelation of love; the illumination of the mind; the evocation of the will."

The major task, however, which I set you will be most difficult for you to do, but I ask you most definitely to do it in the interests of your own development and, above all, in your growth and service both to the world and to your group brothers.

### [page 412]

Speak little, and endeavour to work each day with a conscious, definite programme, thus learning to organise your time to the best advantage, and leaving more time for service and quiet thought. Be slow to speak, slow to move, slow to decide, slow to form opinions.

There is much to be done by this group of servers but I cannot begin to use the group until certain personality adjustments have been made. Make rapid progress, my brother, by slow stages.

October 1937

### MY BROTHER:

It has seemed to me (as I have studied you) that you might again begin to meditate simply. But there must be no intensity, and you should assume only the attitude of quiet reflection, which *is* meditation. No breathing exercises of any kind should be followed by you, but just the following simple form of soul recognition, yearning after the presence of God, and an aspiration towards spiritual love.

1. Think of yourself as a child of God, loved by the Father, and a part of His life.
2. Dedicate yourself, as a personality, to the service of your fellowmen, which is the service of love and of God.
3. Then reflect quietly and peacefully and happily upon the seed thoughts, taking one each month, as outlined in the preceding communication. This time, however, use the word "friendship" during the third month instead of the word "integration."

I am going to tell you the governing rays of your life equipment, but please do not elaborate upon them in your mind, as I am not anxious for you to focus any attention upon the vehicles through which your soul seeks expression. I am simply stating them in order to bring your information into line with that of your group brothers. Give, therefore, *ten minutes each day, and no more*, to quiet reflection within the limits of the assigned meditation. At the close of the next six months we will then see what has transpired and what will be possible. The following is a statement as to your rays:

**[page 413]**

1. The soul ray—the seventh Ray of Order or Magic.
2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mental body—the first Ray of Power or Will. Hence the facility with which you can bring in energy.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the third Ray of Active Intelligence.

March 1938

**MY BROTHER:**

During the next six months we must decide whether you are able to cope with this planned work or not. If at the end of this next period of study it is apparent that you should not do any of the work then—for the sake of group integrity and the purposed undertaking of healing—it will be necessary for you to drop out. Karmically, you have a relation to me and to this group of aspirants; sensitively you are adequate to the task; aspirationally, you desire to do it. Wherein then lies the difficulty? What causes the over-intensification of the glandular system?

The answer lies in three factors, which I will put frankly before you, leaving you to accept or reject my suggestions as may seem best to you.

First (and above everything else) an *intense* attitude to life. You live always at a point of tension. Such points of tension come, and should come, to all disciples for it is at such critical moments that the real growth appears and true decisions are made, but you are always at such a point and never know when to relax. Even when amusing yourself, you are tense; when resting, you are tenser still. You could learn relaxation if you so desired, but this you do not really seek to do, and the question is whether you would practise relaxation even if you knew how to do so.



Secondly, you have an inability to eliminate the non-essentials out of your daily life. You do so many things that you need not do and fail to realise that perhaps it does not truly matter whether they are done or no. One of your major requirements, [page 414] if you are ever to function as a disciple, is the sense of spiritual values. If you can learn this lesson, you will then occupy yourself with the things of lasting moment and not with the ephemeral activities which net you no true results.

Thirdly, you take many things in life far too seriously, such as the work of this group. You think about these things too intently, and you handle the group work, your daily life, and your home problems, plus all your life interests, with too heavy a hand. There are two things which every disciple must some day learn, my brother. One is to cultivate the ability to "sit light in the saddle" (to use an old proverbial injunction) and the other is to develop a sense of humour, a real (not forced) capacity to laugh *at oneself* and *with* the world. This is one of the compensations which comes to those who can succeed in working in the light upon the mental plane. When you can do this, the constant tension under which you labour will adjust itself.

How, my brother, does this tension come about in your case? It is based upon an inner inherent ability to touch soul levels and thus to be open to the inflow of soul force. This feeds the various centres with life and energy, and these—in their turn—galvanise the glandular system into activity. When, however, there is not adequate use of spiritual energy, it gets "banked up" in the centres (if I may use such an inadequate expression) and this produces bad results. Your throat centre receives the bulk of this energy and the solar plexus, and hence your excessive physical plane activity and nervous energy, and hence also your tendency, via the throat centre, to much speech and vivacious talk. The heart centre and the centre between the eyebrows should receive more of this energy and this would lead to a balancing of the endocrine system and greater freedom in *spontaneous* service. What aspects of your life, therefore, can be the recipients of spiritual force? Where can you serve spiritually and thus release this banked up spiritual energy? It is definitely energy with which we are dealing, as we live and serve, and this spiritual energy *must* be used for group betterment and for the meeting of group conditions. I refer not here to this group but to all and any kind of right group activity which may come your way. How can you use this force [page 415] in service so that it is not accumulated but made to serve a spiritual purpose? That is your problem and a major question with many disciples.

You have oft made the remark that you know so little, that you have been forced ahead too fast, and that you have no background of acquired knowledge. But you have been many years in touch with my work and—in spite of all you may think to the contrary—you have the mental ability and the leisure (if you organised your daily life aright) to read and study. But this is a hard thing for you to do, is it not? But, brother of old, the way of the disciple is never an easy one. The tension from which you suffer could have been very largely offset by a quieter life of reading, gentle thought, organised activities, silence and the refusal to take on non-essentials (those things which other people can do just as well as you can) or the ability to see things *not* done.

I have written thus in frankness, because I seek to release you from your present condition to fuller service, to better health, and truer happiness. *I seek to see you a quiet centre of spiritual force.* I would like to see you re-arrange your life in such a manner that you can demonstrate that leisured calm through which strength can flow from you to those you love and to those you contact. Can you take enough leisure to grasp at least the purpose of these injunctions? Can you endeavour to profit by them?

Another source of your trouble is to be found in your sixth ray astral body (the ray of idealistic, fanatical devotion) for it produces a real lack of balance, an undue attention to details of process, and of devotion to those details from the emotional satisfaction which comes from this attention; this brings about a failure to understand the larger issues and an inability to move gently on the Way. This your first ray mental nature can offset if you will give it a chance and live more in your mind and less in your feelings and emotional reactions. Your third ray physical body inclines you to great physical activity (such as rapid movement and rapid speech); it keeps you working at something all the time and often at something quite unproductive of good results, and not proportionate to the labour expended.

Anyway, my brother, let us again endeavour to do some [page 416] work together, and to preserve, at the same time, emotional equilibrium, which will result in a greater measure of glandular balance. It will come more easily if you live a regular, organised life, move with greater gentleness, talk less and endeavour to polarise yourself in your mind nature.

I would ask you to do some meditation each day regularly with a planned lack of intensity carried almost to the point of lack of interest. Just follow the form and look not for results. They will follow automatically e'en if you realise them not. Study what I say to you and meet the group requirements.

NOTE: *G.S.S. has resigned with the full approval of the Tibetan. The tension of the group activity proved too much for her. In a later life she will resume her place.*

**To D. H. B.**

January 1934

**BROTHER OF MINE:**

This is my first instruction to you. I gave it not to you earlier than this because I was testing out your motive and your ability to work without attention from me. It is the sign of real discipleship when a man works alone and apparently unaided and seeks not to intrude his small affairs into the consciousness of his Master, realising, as he does, the pressure of work upon the Great Ones. Those of us who prepare chelas for conscious discipleship, test and try them out in this connection. I had not forgotten that you have worked for six months without any personal word. Today I seek to assign your work and to establish a closer rapport between you and myself.

You are in a position, my brother, both from karma and the present world condition, to be able to give considerable time to the service of your fellowmen and to the helping of aspirants in your environment. This gives to you the opportunity of utilising all the powers you have of mind and of sensitivity, but this necessarily brings its own problems and difficulties. One of the first lessons every chela has to learn is the growth of that [page 417] inner detachment which will enable him to merge himself in the consciousness of his brother and so know and ascertain the best way to help him and stimulate him to renewed *self-effort*. He needs also to cultivate that true humility which will force him to give all he has in selfless service, and then to forget that he has thus given of himself. He must have no thought of himself as a factor in the case. Only when detachment and humility are present can a disciple really serve. Cultivate, therefore, these qualities and continue the giving of yourself in service.

These are two of the keynotes which are specially yours, and these qualities should be built into the very fabric of your life with the strictest attention. Your third keynote is *being*. Learn to stand in spiritual being, remembering ever that to *be* is a greater realisation than to know or to act. The constant steady effort to dwell in the Secret Place of your own soul and from thence to go forth into the world of men, pouring forth love and understanding, should be your prime endeavour.

Also, my brother, work not under strain or with effort. Bring ease and effortless expression into your daily relations. You will understand to what I refer. The physical body is not too strong, and if there is any sense of drive or of pressure, your work and service will suffer. Conservation of energy and increased *inner* work will produce a greater magnetic realisation but less physical plane activity. This is for you the part of wisdom. Handle what you have to do more through meditation; see people and talk to them as heretofore but reduce somewhat the time given to each. Intensive spiritual radiation and loving understanding will do more true good than long hours of talk. See as many people but give them less time, not from a sense of hurry but in order to do better and more intensive work.

My word for you is: Work more in the light and see all people as in that light with you. All that any disciple or aspirant has to do in relation to his fellowmen is to stimulate the light that is in them, leaving them free to walk in their own light and way upon the Path.

As regards your meditation, I would like to suggest that you reduce the time period of your meditation work but increase the intensity of your focus. For six months I would like to see **[page 418]** you do a rapid and intense meditation, and evidence a one-pointed driving forward to a quick alignment and entering into the light.

As regards the rest of your work, conform to group requirements and remember that rapid intense work is for you the indicated method during the coming six months' period.

August 1934

BROTHER OF MINE:

My word to you today is brief. I think you will realise that the reason lies in the fact that the intensity of the stimulation received by you at the time of the Wesak Festival, has so increased your sensitivity that more at this time is not required. I write not to the members of this group for the sake of writing. As time proceeds and they come more and more into line with group purpose, in touch with myself, and in closer union with each other, it should be possible for there to be fewer communications and more inner realisation of relationship.

You are getting the needed results from your meditation, so there is no need at this time to change it.

Recollect in your work that you are always a focal point for spiritual power and should be an outpost of the Master's *love*. Serve and work. Conserve your health at all times. Seek to link up with D.L.R. You can serve each other if you will.

March 1935

You have had a time of difficulty, my brother. Such times are growing times and serve to train the disciple. The deeper the capacity for usefulness and the deeper the inner conservation, the more severe will oft be the disciplining. You received a tremendous stimulation during the Conference and it resulted in an inner reorganisation of your subtle bodies, locating for you also those points by which glamour could enter. This is of value. Whilst this kind of activity is transpiring, there is usually produced such an intense activity of the inner bodily forces (that are the battleground of a man's own nature) that the aspirant is temporarily submerged by these forces and by the [page 419] reaction produced in his own environment. Frequently he can scarcely keep his head above the water (a neat, occult phrase, my brother, and one most applicable to your own experience during the past six months). Two planks of the raft on which the disciple eventually makes his escape can be called service and patience. By a close attention to the needs of his fellowmen and by means of that uncomplaining endurance which is the hallmark of the disciple, he brings to an end the time of difficulty and emerges thence freer, richer and more useful. There come times in the life of every true aspirant when he simply continues to persevere, no matter how disinclined he may feel and no matter how acute may be the inner turmoil.

You are emerging from the condition of difficulty and you are facing—as a result—a life of fuller service and of deepened understanding of others. Freedom from difficulty will never be your lot. Would you have it otherwise? Loneliness grows as the aspirant detaches himself from the world of souls. There comes ever an interlude wherein the disciple senses an intense *seeming* isolation, but it is only an illusion. You know that you are not alone. You know well how rich your life is today, and how strengthened each and all of you are through contact with your brothers.

I have not much to say to you. You are coming closer to your Master; the greatest help that I can give you at this time is to tell you this. You have the persistence and the will (like tempered steel) of the second ray, and you can dismiss all fear as to your capacity to transcend the difficulties or to make your grade. Nothing can stop you.

Your work in the group and your power in relation to it consists in your compassionate comprehension. You must act in the group for that aspect of the soul which expresses itself in understanding; that quality you can transmit. Be of good courage, my brother, and lose yourself in service.

October 1935

MY BROTHER:

One of the main things which I have to do for you at this time is to give you the kind of meditation which is needed. It [page 420] should be one that will break down any tendency to crystallise which may be making its presence felt in your mental body, and so keep you free and plastically ready for use.

You have been subjected lately to three things:

1. A tremendous stimulation, as a result of the Wesak Festival.
2. A good deal of immediate environing testing.

### 3. An increased and increasing field of service.

The first has greatly expanded your mental body. The second has swept your emotional nature into a somewhat subdued tempest. The third has had a dual effect: it has served to show you the futility of glamour and that which you despondingly think is not glamour. It has also fanned into activity a few hidden seeds of self-satisfaction, which still remain in your subconscious mind. I am speaking plainly for you are a worthwhile chela and capable of much service in the world and, for you, individual sensitivity to correction and to suggestion, should have no place. I realise that this is also your point of view and that hence I can speak with frankness.

As I look at you, my brother, and study your aura, I ask myself, what are the two things which you most need at this time? By this I mean: What two things, dealt with at this time, would give you the maximum measure of release and so increase your power in service? There is, first of all, an increased *reticence in thought* anent your enviring conditions. This involves two subsidiary factors: firstly, freedom from criticism of those with whom you are daily associated, and silence as to yourself. Ponder on this, for in its practice lies for you much liberation. Secondly, the *cultivation of a spirit of happiness*, of joy—which is based on an inner assurance as to the Plan and your future work in relation to it.

You are at a critical point in your career as a disciple. The present, rightly handled, will open up for you new fields of service. This, however, will only be the case if you adjust in yourself those weaknesses of character which call for reticence and joy as their remedying agents. There is for you at this time no immediate drastic action or change. You are temporarily **[page 421]** marking time, but you can steadily increase the tempo or rate of vibration and so be ready to proffer fuller service and emerge into fuller usefulness; or you can continue marking time—adequately and usefully—and make no further definite progress for some while. Yet reticence (which is after all conservation of energy) and joy (which produces right magnetism) will inevitably quickly "speed you on your way."

You will note that I have been lately using the phrase the "lighted Way" in many of my communications. This is because I am seeking to evoke in all my disciples the recognition that the light which is in each and all of you will, and can, and oftentimes does, light your path of life.

The meditation which I would give you has in it these two thoughts of silence and joy, for these, rightly fostered, mean strength conserved and magnetic service. Continue the breathing exercise as heretofore, and then proceed as follows:

1. Withdraw your outgoing consciousness from the periphery to the point of silence within the head, to the place where the "gold and the blue meet, blend and merge."
2. Then endeavour to feel that utter silence. When you have entered into it and are aware of it, then
3. From that point send forth blessing
  - a. To your immediate circle of family and friends.
  - b. To your co-disciples.
  - c. To your group of students.
  - d. To the outer world.
  - e. To me, your Tibetan Brother.

- f. To the New Group of World Servers.
- g. To the Hierarchy.

4. Then visualising a vivid golden yellow, ponder on the true significance, value and reward of *silence*.

5. Next, visualising a vivid electric blue, ponder on the true significance, value and reward of *joy*.

6. Sound the O.M. three times audibly, with the thought in mind as you sound it, of

- a. The cleansing of the aura.
- b. The silencing of all discords.
- c. The expression of joy.

**[page 422]**

I would like also to suggest an interlinking (which you should keep in mind, and which will constitute a service to me and to the group) of four people whose names will be sent to you.

February 1936

MY BROTHER AND FRIEND:

The past six months have been for you months of battle—a battle with glamour, with a tired and worn body, as well as with environment and home conditions. You have indeed had a battle with your entire lower integrated personality. The Path of Purification, like a silver thread, runs through the golden path of Discipleship. The cleansing of the personality and the attaining of more light upon one's way is ever the preparation for increased and more adequate service. It appears to me, an older brother on the Way, that the law of non-resistance holds for you the promise of success. Just stand with steadfastness, my brother, and let the turmoil of life and the noise of affairs pass over you unheeded. Establish within yourself a point of quiet and learn to retreat there and, in forgetfulness of outer happenings, live the life of spiritual tranquillity. The words, detachment and service, have for you much real and deep meaning, but perhaps their very familiarity, as expressions of your spiritual objectives, militates somewhat against their usefulness. Joy and tranquillity are the two words that I would seek to add to the content of your thought. Joy is one that I have already called to your attention. The other, tranquillity, I seek to see interjected now into your life. There is little else that I need to say to you at this time. You know; you need no telling but, like all pledged disciples, you need interludes of stabilisation before passing on to greater knowledge.

August 1936

MY BROTHER:

Again there is little that I need to say to you at this time. Much that is found in the personal instructions of your group brothers must be also deeply studied by you and applied; but the Technique of the Way, the particular need which you may **[page 423]** have for a particular re-arrangement—either of your life or of your desires—and the specific next step is, for you, adequately clear, is it not? A long period of learning and of recognitions directed toward the soul and the life of the soul in its own world, has been



yours. An interlude of assimilation and of recognition directed towards the world of men is again—for you—an equal necessity. In this way a closer integration can be set up between the two major aspects through which you have to express yourself—the soul life, aspiration and nature (whose major attribute is love) and the personality life, aspiration and nature (whose major attribute is intelligence). The unfolding of the *united* life of these two must now go forward, with your predominant focus in the astral body. Does this seem strange to you? Here in the astral body (as you well know and as all true disciples know) is the battleground for those who are preparing for initiation. The weapon whereby the battle will be won is that of intelligent, loving service. Had you ever regarded service as a weapon for use? This statement is, as you will see, a simple and clear indication of the situation. It covers the work to be undertaken by you during the next six months and for which the difficulties and the pain of the past year have prepared you. Think not, my brother, that I regard service as a new thing for you or as something to which I am summoning you. Such is *not* the case, for your life is oriented thereto. But the strenuous aspiration and the active fight which you have waged over glamour and your personality, must cease for a while, so as to give your tired nerves and the temporarily disturbed nervous system time to recuperate.

In the last meditation outlined by me, I gave you two exercises to do with colour, and it is this particular work which precipitated the crisis of the past year. Such was my intention, hard though that may seem. The meditations which I give to my disciples are full of purpose and are planned to produce certain effects, if faithfully carried out. I would have you think this out, and ponder upon the effect of the imposition of tranquillity upon the astral body. May not the early stages of such imposition work out in potent agitations which can, in their due time, produce definite physical effects? Tranquillity is the imposition of a quality of energy upon an agitated force, but—[page 424] when these two types of force first come into touch with each other—a result, differing from that expected oft ensues. The achieving also of a tranquil centre in your environment comes to be recognised by your associates. This, in the early stages again, may call forth turmoil. I give you these hints, because when you have absorbed the implications they will lead to the higher understanding. So little do disciples, even the most intelligent, realise the effect, in the early stages, of the higher forces upon the lower! They realise much more clearly the ultimate goal and ideal, but the intermediate steps remain sealed to them.

Go on, therefore, with your life of service and act as a wise helper to all you contact, including your co-disciples. Your major asset at this time is a dedicated influence and radiation. See to it that its medium of expression is *love*. You are predominantly on the wisdom side of the second ray. See to it that the love side is equally developed. That will not be a hard task for you.

I seek to change your meditation quite radically. All disciples who are steadfast in their orientation entered, at the Full Moon of May, 1936, into a new cycle. This you also did. A most definite sifting and testing went on at that time, on subtler levels—a testing which had for its objective the discovery of those who had essentially the New Age characteristics, and could therefore be trusted to tune in on the newer and higher rhythms. Follow, therefore, the procedure outlined until I again tell you to make a change. Breathing exercises are necessary for you and aid you much. Attempt, therefore, the following....

Be not deterred or discouraged by pain and by difficulty. You are *not* alone. Carry the work forward as indicated by me in the group instructions but add to it the further work which I assign you.

March 1937

## MY BROTHER:

I have studied with care the replies sent in by this group of aspirants. I have studied yours with special care for a reason which you know, but which may not be stated here. Your replies indicate a glamour out of which you should at once [page 425] emerge—the glamour of depression, based on a sense of spiritual inferiority which is not warranted, being not based on facts. As an instance of this—read the list of failings which you give. My brother, even if there is some basis of truth in your enumeration, still your replies remain untruthful, for you omit all recollection or reference to the other side of the picture. You are centred in your mind in the involutory reactions of the personality vehicles. Yet, you are, as you well know, in preparation for certain steps forward upon the Path. A clear vision of yourself is needed, and at each turn upon the Way you have to face three realities:

1. The little or lower self.
2. The Dweller upon the Threshold, in cases such as yours.
3. The Angel of the Presence.

Be not so occupied with the personality self, seek more frequently the company of the Angel, which hides and veils (and yet reveals) the hidden glory of the spirit. Your faults are there, as are the faults of all upon the Way. Many pass much time and thus slow down their active spiritual expression by an undue interest and a too intent focussing upon the liabilities and limitations. Recognise this, my brother, and *then pass on*. They are not all you have to show; they do not give the entire picture.

Five years ago you evidenced much spiritual pride; you had a strong sense of separateness, and a highly developed critical mind. Today these demonstrate far less than formerly, and you are now quick to see any emerging wrong tendencies, and equally quick to repudiate them.

Humble love is for you the goal this year together with the expression of a loving, understanding heart, thus aiding all you meet. Have no other aim. The practice of this will balance and round out your undoubted head development.

I shall not change your work greatly. Continue to ponder upon the thoughts I earlier gave you as seed ideas for meditation. Take them now, however, as the theme of your daily recollection and not as seed thoughts for meditation. Follow the group meditation with care for it will give you what you need. For you, during the coming year, the cultivation of a poised [page 426] recollection and of a reflective attitude (held with constancy) is of more importance than half an hour of intense meditation. Bear this in mind. Reflect upon your last instructions; they are full of thoughts which you have not yet "inferred" or sensed. Ponder upon them and seek the higher inferences. Clear away the glamour of depression and enter upon the new cycle with *joy*.

September 1937

## MY BROTHER AND MY FRIEND:

I have much to say to you today but it must be said in a short space of time. Study, therefore, my words with an awakened intuition and with a glad willingness to learn. You have already received an exceedingly brief line which I do not wish to be incorporated in any book, having for you much understanding and a recognition of your sensitivity. There is no need for others to read it. It is in connection with this very sensitivity of yours that I seek to speak today for I think that I may thereby be of help and save you much future difficulty. That is, my brother, if you accept what I say and let not any reaction to spiritual pride negate the import of my words.

In my last Instruction to you, I pointed out the three realities in time, space and this incarnation, which you have to face. I warned you against the deep sense of inferiority which sometimes handicaps your life expression. I told you to dwell more constantly in the light which streams from the face of the Angel of the Presence. This you have sought to do. But you forgot one thing and this has come powerfully to light. The light which streams from the "face of the Angel" (which is the face of the soul), *reveals*. How does it reveal, my brother? It reveals by bringing to the surface the *hidden* things, and the germs of weaknesses, thus revealing defects and liability. I would here point out that when this happens, the sum total of that which is revealed can contribute a glamour, a rising fog, a miasma of poisonous nature. It is like the effect of a dawning sun in the early morning on a hot day which draws upwards the mists and thus *temporarily* forms a fog between itself and the earth. Such was your case. The fog is fast dissipating for, as I said, its appearance is only temporary.

**[page 427]**

Two questions I will ask you here, which I shall not answer for you but which, if answered by you with truth and in the presence of the Angel, will serve to dissipate the last traces of this glamour. I have told you that "the expression of a loving understanding heart" was the goal that you must set yourself. Has this loving understanding been your outstanding quality this last half year? Secondly, is there a possibility that there has been (unrealised by you) an emergence of the spiritual pride which you were so fast overcoming? Certain knowledges that have come to you from me might tend to foster that pride if exceeding watchfulness were not your major care.

One other point I would seek to make. You have a very frail and delicate body and the force of the Angel pouring through it will always produce in you quicker reactions than in the average person. Recognise these evoked reactions and then *pass on*. Waste not time in too close a self-analysis, or in the agonies of disappointment. Forget not what you have been told of the goal which you may set yourself and *pass on*.

Let me tell you the rays of your threefold lower nature. It is needless for me to remind you that your soul ray is the second and your personality ray is the sixth.

Your *mental body* is on the first ray, and I think if you will study this with care, much of your present problem will become clear to you.

Your *astral body* is also governed by the first ray. This is an exception to the general rule that the second and sixth rays govern the astral bodies of all humanity. This rule varies occasionally in the case

of disciples. This combination of a first ray mental body and a first ray astral body is interesting and provides you with a definitely difficult problem, for the necessity to balance and to achieve equilibrium, is enhanced in your case. However, it also makes possible an easier control of the astral body by the mind, if you so choose—and you do.

The ray of your *physical body* is the seventh. This I presume you have already guessed. Your rays therefore are:

1. The soul ray—the second Ray of Love-Wisdom.
  2. The personality ray—the sixth Ray of Devotion. Idealism.
  3. The mental body—the first Ray of Will or Power.
- [page 428]**
4. The astral body—the first Ray of Will or Power.
  5. The physical body—the seventh Ray of Ceremonial Order or Magic.

One of the interesting things to be noted (as one studies your ray tendencies) is that all your three bodies are on the line of 1-3-5-7, yet your personality ray is on the 6th, on the line of 2-4-6. Why is this? The reason is that the control of your soul is, in this incarnation, of sufficient power to evoke a reaction in *all* the three vehicles of the personality, and the sixth subray of each of the governing rays of the three bodies is so active that it becomes a dominating factor. Hence you have a sixth ray personality.

February 1938

#### BROTHER OF MINE:

I have for three months been seeking a closer contact with you and perhaps of this you are aware. The unit of disciples with which you are affiliated has always interested me, due to the importance of its task, and because of the personnel of the group and their individual problems. In spite of changes and difficulties, a group of you within this group have stood steadily from the very start despite the difficulties interjected by the defection of certain members and the constant state of glamour in which another brother is habitually to be found; yet, in spite of these changes and difficulties, the group persists and moves forward in strength. There is no need for discouragement. You, my brother, have done your full share in the preservation of group integrity; I should like to take this opportunity to tender to you my gratitude for your unflinching cooperation, undertaken in the face of physical liability, home difficulties, personal glamour and deep depression. No matter what has been eventuating in your personal life and environment, you have stood with steadfastness and have thereby won much for your group.

It is not often that I thus commend a brother. More often have I chided or indicated place for improvement and in no case have I ever over-praised. But I seek today to indicate that your steady service has been noted and I assure you that progress has been made by you.

#### **[page 429]**

One hint I would give you also for your encouragement: Much that is regarded by you as faulty and wrong, much that seems to you of hindrance to your group, much of the depression and of glamour in

your life has a purely physical or physiological reason and is, therefore, upon the *plane of superficiality*. It leaves the real inner man untouched and leaves your influence, consequently, free to work and move among your brothers. Ponder on this, for it should bring you renewed assurance of the Plan and of your part in it. Live, therefore, always *above* your physical body, ignoring how you feel and seeking to dwell as far as is possible, with your waking consciousness blended and fused with that of the soul. Even if you *feel* it not, then *know* that it is there.

I wonder, my brother, if it is possible for me to indicate to you the life of *spiritual insulation* which is in no way the life of *personal isolation*? In this state of "insulated being" lies, for you, the solution of many of your problems. This insulation is brought about by emotional indifference to your environment and to people, but it is a spiritual indifference, founded on spiritual detachment and dispassion. When it is present, there comes the fulfilment of obligation and the performance of duty, but no identification with people or circumstance. The soul stands free, unattached, unafraid, and is not controlled by that which exists in the three worlds. This is the true spiritual indifference and—for your own release and for greater usefulness in service—I would have you meditate on *indifference*, during the coming six months as the method to be followed, in order to produce spiritual insulation. I give you no other theme for meditation and no set form. I would suggest that each morning, when you awaken, that you give five minutes to an intensive consideration of spiritual insulation, after a brief alignment and dedication, and that throughout the day you brood and reflect upon this theme. Then at night, or earlier in the evening if more suitable, use divine indifference as a theme for review.

Will you sometime summarise what you have learnt on "Spiritual insulation through indifference," writing a paper upon the subject for the helping of others? This constitutes my only assignment of work to you.

### [page 430]

Your first ray mental body should definitely aid you in this work, provided you ever bear in mind that insulation does not mean isolation and that indifference does not connote an attitude of cold detached separateness. Your first ray mental body forms a good cooperating point for your second ray soul and this too would I have you bear in mind. It gives you the strength of *will to persist*, and it should also give you the strength of *will to understand*, not only the laws of life, but people and their need of love.

1. Your soul expresses its energy through your mental body.
2. Your personality force is focussed in your astral body.

This year, my brother, should see much growth, for you have learnt and mastered much already.

## REVIEW ON INDIFFERENCE

1. What constitutes a review on divine Indifference?
  - a. Am I confusing it with dispassion, or with a refusal to suffer?
  - b. Does it signify in my mind separation and consequent pain?
2. Am I capable of seeing myself with indifference, detached emotionally from any event?

- a. Can I see mentally, unbiased by any reaction from the emotional personal self?
  - b. Do I ever do this?
3. If I use this review on indifference as it should be used, what will be the effect in my life?
- a. How would this affect the group in which I seek to work?
  - b. Would this effect be desirable, and do I desire it?
4. Is this review a scientific method of achieving indifference?
- a. Have I ever worked in such a scientific way to achieve this quality of discipleship?
  - b. Do I feel it a desirable thing to try out now?
  - c. Can I be indifferent in a divine way whilst using it?
5. What are the reasons for any belief that divine indifference is the way for me to tread today?
- a. What basis for this do I find in my reading and my studies?
- [page 431]**
- b. Does my soul lie behind this urge or pressure towards indifference which is brought to bear upon me?
6. Would indifference intensify my capacity for increased usefulness in service?
- a. In what way?
  - b. How does it help my progress on the path?
7. If it is true that the blind must advance by *touching*, by keeping attached, and by keeping hold; but that those with sight, by *seeing* and by keeping free and unattached; why then, having sight, do I close my eyes and hold on and feel my way instead of seeing it?
8. Is the mind the organ of vision for the spiritual man? If so,
- a. Is my mind an organ of vision?
  - b. Can I hold my mind "steady in the light" and see life truly and free from any blinding attachments?
9. As I review this day, what part has divine indifference played in it?
- a. Have I spoken from the angle of a divinely indifferent viewpoint?
  - b. Have I practised an indifferent attitude to myself when circumstances arose which threatened my emotional poise?
10. We are told that self-realisation is our immediate goal; in view of this, what do I know about:
- a. The indifference of the soul or self to the fragmentary self?
  - b. The illusion of identification of that self with the little self?
11. Again we are told that there is an archetype, a pattern, a way, a goal, a light upon the Path.



- a. Which of these words expresses my personal objective and why?
- b. How far is the archetypal pattern reflected in my life?
- c. What attachments prevent its full expression?

12. I am the redeemer of my lower nature. Therefore:

- a. How much part does divine indifference play in this redemption process?  
[page 432]
- b. In which of my three aspects—physical, emotional or mental—is it felt the most?
- c. Does redeeming force play through me to others?

13. My nature in truth is love.

- a. How can this truly manifest and yet with indifference?
- b. Through which body do I most easily express this love ?
- c. To what am I the most attached and how can I deal with it?

14. What attitude and qualities will have to be developed in me if I am rightly to practise indifference?

15. What is the objective of such a practice? Can I express it formally to myself?

- a. In terms of my three bodies or aspects?
- b. In terms of discipleship?

Take each of these questions for two days at a time and give them concentrated thought each month for a year.

February 1939

#### BROTHER OF MINE:

I would like, first of all, to point out that this newly opened door for service has been earned by you, by your strenuous effort to meet the requirements of your soul and to subordinate your personality to these demands. You have made much progress along this line and will find release and the reward of opportunities to serve in this new development which has come your way. Shoulder it lightly, my brother, remembering that it is your task to set things in motion and to aid others by your poise and your wisdom so that they can carry on. Let not the glamour of time, of sensed need and of feverish activity descend upon you. Your task is to fill the hours of other people with indicated service, which is suggested and outlined by you; it is to meet the needs, one by one, as they arise but not to meet all the need at once. You must build for the immediate future and should engineer those controlled activities which will demonstrate success because they work through from the mental plane, via the world of evoked desire, and so into physical plane manifestation. This process you must demonstrate. Therefore, work through others; this is the way the Hierarchy works, [page 433] watching and suggesting and developing the innate faculty of prevision—a thing which you can easily do. This faculty is being developed in the race of men through the foresight required in meeting business needs. Train others to do the detailed work and work yourself behind the scenes—as we work.

You have made such a close study and analysis of your rays that there is no need for me to elaborate the theme. You have studied them in the light of your soul and have grasped the peculiar danger inherent in your two first ray personality vehicles. They are a real source of difficulty if not mellowed and motivated by a loving spirit and qualified by that divine indifference, the acquiring of which has been your major lesson this life.

Be of good cheer, brother of mine. You are needed by us.

*NOTE: This disciple has never wavered from his determination to work in the Tibetan's group and is there actively engaged.*

**To P. D. W.**

January 1936

MY BROTHER:

With patience you have handled life. Your moments of deep depression (mounting at times in the past almost to crises of despair), are well nigh over. You are becoming more and more immersed in the service of your fellowmen, and are drawing closer to the goal which has been set you.

One of the problems which all sincere disciples have to solve is to learn to live as if the physical body did not exist. By that I mean that its limitations and the hindrances which it imposes upon the expression of the free, spiritual consciousness are negated by an inner attitude of mind. It is the cultivation of a detached attitude to life and to circumstances which has constituted your major lesson in this particular incarnation. You are learning it. With a sense of inner freedom, you must learn to function as a Messenger, despite all handicaps and the demands of a physical vehicle, too frail really to handle the force [page 434] which must flow through. Some people, my brother, are so constituted that they become servers and centres of light publicly before their fellowmen. Their influence and their power are great. Others work (*with equal power*) from a quiet centre of relative retirement, and they wield, if I may again repeat myself, an equal force. For them comes the practice of that spiritual discrimination which does not separate, and yet which wisely chooses where the available strength, effort and light must be placed. Put your strength and light behind that of the workers who serve the Hierarchy upon the open battlefield of life. That is my word for you this day. Let the workers and those who wield influence find in you an understanding comrade, and, withal, one who *knows*. In the heat and pressure of the fight and the fatigue incident to the strain of active service for the Hierarchy, let them feel that in you they have someone to whom they can turn—detached and consecrated. Let them find in you someone whose eyes see clearly because they are not dimmed by the fog and smoke of the outer world battle. Such is your service, and for it I ask on behalf of those who (as time elapses) I shall send to you. Watch for them; recognise them and help them. This I can trust you to do.

I have given some thought to exercises which may aid you and some measured consideration to your meditation work. I have kept you waiting for your personal instructions, because you were capable of

carrying on the process of integration alone and unaided, and it is always better so. I have decided to give you no breathing exercises for the space of six months, but I will ask you to do two things: First, lay the emphasis of your attention upon the full moon work. Prepare for the work to be done at that time throughout the entire month, working with deliberation and scientifically each day with the thought in your mind of those five climaxing days of esoteric work each month. Build towards the full moon moment, when, in company with your fellow disciples, you make your "approach" and can be the recipient of certain forces which you must learn to wield. Will you shoulder responsibility in connection with a certain piece of work? You will know to what I refer. Secondly: Follow each day the meditation outlined below, keeping careful record of all that may transpire. At the end of six months, prepare **[page 435]** a digest of your spiritual diary and an analysis of progress and of events. This need not be seen by anyone unless you so desire. But keep the diary and analyse results.

The meditation work and thoughts suggested are to preface the group meditation which I would be glad to have you do, along with your group brothers. After due composure and a clearing of the mind in any manner which may be to you familiar and adequate then proceed as indicated....

The following seed thoughts can be used by you in your meditation, if you so desire:

1st month—Joy—Like a bird on the wing, I fly towards the sun. I sing in my soul so that all I meet can hear.

2nd month—Strength—Like an ox that is yoked to its fellow, I carry the load of life. Yet I am not alone. With my brothers and Master, I share the load.

3rd month—Impulse—Like a child that calls forth the love of those around, I too evoke the love of my brothers. That love I render back, unthinking and unattached.

4th month—Power—Like a cistern that gathers and stores that which is needed by man, the water of life that nourishes, I, too, store that which is needed by others. I store not for myself. Power is needed for their work; therefore I gather and store, seeking the source of supply.

5th month—Beauty—Colour is mine. I claim it for my own, for colour and quality are one. Yet I share with my fellows.

6th month—Understanding—Sorrow is mine, but it is the fruitful seed of wisdom. Like a sage, I endure and garner the fruit of wisdom for others.

I add no more to the above outline of meditation. Incorporate the group meditation and any work that you yourself choose to do. Only one thing I ask: At each meditation, pour out love and wisdom on your group brothers, making your link with your soul, with me, and with the group, and regard yourself only as a channel through which help may come. My blessing rests upon you.

**[page 436]**

Your rays are as follows:

The egoic ray—ray 2, the Ray of Love-Wisdom.

The personality ray—ray 6, the Ray of Devotion, of Idealism.

In your last life your personality ray was the first, which fact may explain much to you anent your reactions in this life.

November 1936

BROTHER OF MINE:

I am giving you only a short instruction this time. We are often in touch and you are occupied now with fresh adjustments to life. These adjustments are necessary and right, and I do not seek to interfere or to complicate your mind in any way. The past three years have brought to you many changes—some of them in circumstance, environment and in the field of human contacts, but most of them of an interior nature and in the realm of consciousness.

You are entering into a period of intensive work. Two things, however, I would say to you, my brother and my friend, at this time:

1. Guard with care the physical body. You are one of those people who must learn to work through the medium of a frail and delicate physical body and you could greatly hinder its usefulness if you forced it to do too much active external work. It is not capable of much outer physical contact or of rapid and frequent change and of hard work. Guard it well and cherish it with care.
2. Remember that it is not *where you are* but *what you are* that matters and which is of importance. From the quiet spot where you have lived and where you can rightly care for the physical body (your instrument of service on the outer plane of life), there can emanate such spiritual force and living wisdom that you can serve a multitude. You can serve them from there without the rough outer contacts that more physically robust workers can endure. Serve from the centre within yourself by pen and thought and interview, but go not out into contact with the world.

**[page 437]**

If you can do these two things, there is much that you can accomplish for us and much service that you can render to the Hierarchy which you love and serve, and you can do it over your full period of time. But if you forget these two suggestions, it will not be easy for you to carry on and you will not be able to fulfil your intended task for us with the desired perfection. Your work is along the lines of *radiation and interpretation*.

The only other thing I seek to do today is to tell you the nature of your personality rays and thereby bring you to a clearer understanding of yourself. As you know, your egoic or soul ray is the second Ray of Love-Wisdom, and your personality ray is the sixth Ray of Devotion. There is no need for me to do more than indicate to you that the following contacts are easy for you to make, owing to this combination.

1. A contact with your soul. This is already made and established.
2. A contact with the Hierarchy, through the medium of your soul.
3. Contact with the astral plane, through your sixth ray personality which functions easily, therefore, on

the sixth plane, the astral.

4. Contact with ideas, through an active intuition.

These are definitely assets and are the hallmark of the advanced disciple. This I think you know without my telling you. But all these contacts involve the handling of force and present their own unique problems.

Your *mental body* is on the fifth Ray of Concrete Knowledge or Science. Hence your interest and usefulness in the science of astrology which is in many ways the science of sciences. Hence also your keen mind, your untiring search for truth and your power to achieve light on many matters. The one point you should remember is that the fifth ray is a crystallising factor and (in conjunction with the will and power developed by you in your last life) could tend to make you dogmatic and consequently separative. This must be offset by your second ray soul.

Your *astral body* is on the sixth ray, as is your personality, and this greatly aids you in your life task, provided that you [page 438] use the astral body as the medium of soul expression and not as an agent, *per se*, on the astral plane. This ray force gives you devotion, idealism, a dynamic will to pierce through all glamours and misconceptions and thus achieve truth and freedom, both for yourself and for your group and those you serve. It could give you also, if you permitted it, a tendency to be yourself glamoured and overcome by illusion.

Your *physical body* is on the seventh Ray of Ceremonial Order or Magic; here is to be found the source of much of your ill-health. The seventh plane is the plane upon which spirit must express itself. It is the receptacle of spiritual energy. Your physical vehicle and medium of expression is of such a sensitive and refined nature and so frail a receptacle that your life problem is to handle wisely the spiritual energy which seeks to pour through. This constitutes a very real problem which you have faced for years and must continue to face.

This present cycle or period in your life is one in which you are called upon to face certain definite decisions. For this reason, I give you no work, except that which the group is doing, and no special meditation. Your major work at this time (and the theme of your meditation) is the arriving at right decision as you enter into a new period of spiritual activity. The problem goes deep. But you can solve it if you act with slowness, if you call on your soul to throw light upon your way, and if you bear in mind the two suggestions I made to you earlier in this instruction. Also, my brother, as has often been the case in other lives, I stand by you in love and understanding.

May 1937

MY BROTHER AND MY FRIEND:

Our relation has been close for many lives and is particularly close today. Unknown perhaps to you, I have guarded and shielded you from many unhappy world impacts, for you are sensitive in nature and frail in body and are already handling as much of the world's misery and suspense as you can and perhaps more than is good for you—physically and emotionally. You are like so many disciples upon the second ray who are in training for future world salvaging. Like our Great Master, the Christ, you must and do shoulder your share of the world [page 439] suffering, thereby forming one of the great

group of His companions who are pledged to the "fellowship of His sufferings and His patience," as He is pledged to His great Master, the Lord of Shamballa. He, as you know, will not leave His post until the "last weary pilgrim has found his way home." You see, therefore, do you not, the true significance of the three keywords which I gave you when you entered this group—endless *patience*, with yourself, with others and with erring humanity; *dynamic thought*, giving you power and usefulness upon the mental plane and teaching you to work there as does the Christ, as does K.H. and all who are serving in connection with the Hierarchy; *wisdom*, enabling you to reap the fruitage of many lives, spent in acquiring spiritual knowledge.

Your field of service is real. Be not discouraged, my brother. Your physical problem (e'en when you give it a technical name) is far more concerned with the pouring in of vital forces, which make a violent impact upon a frail body than it is with disease, *per se*. Remember that inner acquiescence with physical limitations is the key to much release for you. When that form of divine indifference is active in your life and consciousness then you are free for a fuller mental service and to that service you are called.

Your problem closely resembles that of A.A.B. whose health is now seriously impaired and who also has to fight an inner revolt against her limitations—as do all active and hard-working disciples whose equipment is not strong enough to handle adequately the forces which are flowing through them to the world. Therefore help each other.

I want, my brother, to give you a visualisation exercise which may help you somewhat. Breathing exercises are not advisable in your case nor are they particularly necessary. I would ask you for a few minutes each morning (prior to doing the group meditation) to rest quietly back in your chair or bed and, closing your eyes, link up with your soul and with me, your friend. You will thus create a triangle of light between your soul, your head centre and myself. Fix and hold this triangle firmly in your consciousness through the power of the creative imagination. Then see it next as a solid triangle of light and not just as an outline. The base of the triangle is on the **[page 440]** mental plane where I work and where dwells and works your soul; the lower point or apex touches the top of your head. Then see, pouring down, via the triangle, a stream of light, golden in colour and *not white*. It is more light orange than white. See this flooding your whole body. When you have visualised this as perfectly as possible, then rest back in that light and bathe in it as you would bathe in the waters of the sea. See it permeating every part of your physical equipment and let it do its work without your having any definite ideas as to what should be accomplished. The rest of the activity is in my hands and you can safely leave it to me. This exercise will aid you in handling your life problem and your service, until such time as you enter into that light wherein consciousness awakens, free from the bonds of flesh. But that time is not immediate.

The blessing of your co-disciples is upon you and yours on them.



January 1940

## BROTHER OF OLD:

Of all the members in your particular group, you are perhaps the freest from any serious glamour and the one which (almost necessarily and protectively) controls you is the glamour of physical disability. This physical difficulty initiates in you a profound feeling of futility and a constantly wearing realisation of incomplete service. This is most definitely a glamour. The power of an unimpeded channel in the hands of the Hierarchy is far greater than you know and, though for you there can be no activity in the front rank of the battle, I would remind you that the Hierarchy Itself stands behind the scene of world affairs and works ever through others; It stands between those who are bearing the burden of the direct contact and the immediate work in the warfare now raging between the Forces of Light and the Forces of Materialism.

Will you so stand, my brother? Will you cease from the constant urging desire to be of greater *outer* usefulness? The Law of Acceptance is a divine law and releases from glamour, freeing the soul for the reality of service. I stand by you at all times.

[page 441]

August 1940

## MY BROTHER OF LONG STANDING:

I have for you a brief message which I am asking A.A.B. to incorporate in her next letter to you. I would have you know that I have had you in my thoughts, my care and my love; that there is not a moment of the day when my shielding love is not around you. You will remember the three words I gave you some years ago which were to be the keynotes of your life? The patience you have for long years sustained; the service to your fellowmen in giving dynamic thought should be your service today, reaching out to me and embracing your fellowmen. From these two—patience and clear thought—wisdom must come and wisdom is sorely needed in the world today. Your field of service is around you and embraces all who come your way, and the path of this service leads straight to me, my brother....

*NOTE: This disciple was an ex-Jesuit priest and a Frenchman. He resided in Holland. The last two communications from the Tibetan were received by him shortly after the Germans entered Holland. This gives great significance to the Tibetan's words. P.D.W. died later in the year, and "ceased from the outer activity," referred to by the Tibetan.*

## To W. O. I.

August 1936

### BROTHER OF MINE:

For some few years now you have been definitely orienting yourself to the life and status of the Path of Discipleship. This has involved, in your case, the careful training of yourself in selfless service, and the speeding up of the stimulation that your soul was imposing upon your personality and applying to your psychic nature. The first discipline you undertook willingly and understood well. It was definitely self-imposed. The second, emanating more directly from the soul, has caused you at times a certain amount of bewilderment, as all entry into the world of psychic events and psychic phenomena inevitably [page 442] must. The focus of your attention being upon the soul and its life and world of being, it has been difficult for you at times to interpret other phenomenal happenings. With all this, however, be not unduly concerned. The fitting of yourself to be an interpreter is an important part of your training; for this purpose your soul has brought you into incarnation in this cycle. Apart from the fact that you are equipped for your professional duties, the particular field of activity has provided for you a needed forcing ground. The group activity with which you are engaged, the play of adolescent minds and emotions upon your psychic equipment has given you the stimulation needed to evoke certain reactions and responses whereby you, the Observer, can learn. Your weaknesses and equally your strengths will be revealed to you.

The essential attitude for you to cultivate is that of the One Who looks on, that of the Beholder, the Perceiver, and the Observer, leading—upon the Path of Discipleship—to that of the Interpreter. In these words I give you the keynote of your present soul cycle, which will cover several incarnations, but which will eventually release you and send you forth as one who can prepare to tread the Path of the Revealer of Wisdom. I would remind you in this connection that the second ray expression falls into two categories—wisdom and love. For you, it must be the way of wisdom. Ponder upon the significance of wisdom. Your egoic ray being the second and your personality ray, the fifth, you will note how thoroughly equipped you are for your undertaking in this life. This, it is of assistance to know. In the next instructions, when I shall indicate to you the rays governing the threefold personality, you will then have before you the five rays with which you are concerned in this life and which are instrumental in laying the foundation for your next life. You will then understand still more clearly.

In the meantime, work steadily at the assumption of the position of the Observer, making it a habit of your life. To this end, you will find attached to this instruction a review on the attitude of the Observer which may be of assistance to you as you prepare for work in this group and for the gradual development of your psychic powers.

As you work at this problem, will you endeavour to take and hold the position of the "one at the centre," carrying this [page 443] consciousness with you at all times and dealing with your associates and those whom you instruct from this attitude. This will, in itself, constitute an arduous undertaking and will serve to stabilise your orientation and your direction, using this last word in its esoteric meaning. I would suggest, therefore, that you start your meditation each morning by achieving this position as well as may be, focussing yourself in the head and raising your consciousness to as high a point as possible.

Then, for the next six months, take the following statements for the seed thoughts in your meditation work, thus building in the idea as profitably as you can and—during the day—endeavouring to work out the spiritual concept in your daily life. This effort should serve to link your personality and soul and to coordinate your mind and brain.

First month----- I am the Observer, Who dwells ever at the centre.

Second month ---- I am the Interpreter, Who works ever from the centre.

Third month ----- I am the Desirer, Who draws all unto the centre.

Fourth month ----- I am the Dweller in the High Place, Who sees ever from the centre.

Fifth month ----- I am the Lover of men, Who pours out love from the centre of love.

Sixth month----- I am the Educator, Who, learning myself at the centre, lifts thereto all I seek to help.

At the end of six months' application to these ideas and to this vision, you will comprehend the motive that has prompted me to give you these seed thoughts and will then be ready for the more intensive work I propose for you and my other disciples.

### **REVIEW ON THE ATTITUDE OF THE OBSERVER**

1. What constitutes a review?
  - a. Am I confusing a re-viewing with a re-doing or with a re-experiencing?  
[page 444]
  - b. Do I understand what I mean when I regard myself as an Observer?
2. What or who is the Observer? What is under observation?
3. Am I capable of learning to observe, and of freeing myself from those results of observation which may not be desirable?
4. Can I observe myself mentally, unbiased by any reaction from the emotional personal self?
5. If I use this review on the attitude of the Observer as it should be used,
  - a. What will be the effect in my life?
  - b. What will be the effect in the life of the group I wish to serve?
6. Can I honestly say that I can stand aside and observe with dispassion?

7. If this review work is a definitely scientific method of development, have I ever given the technique of observation a fair trial? Do I feel it now to be desirable? Why?
8. What basis can I find in my studies that this method of reviewing is the way for me, and that it will intensify my capacity for increased usefulness in service?
9. In what way can right observation speed my progress upon the Path?
10. If it is true that the blind must advance by *touching* but that those with sight move forward by *seeing*, and by keeping free and unattached, why, then, having sight, do I close my eyes and fail to observe? What is the main hindrance?
11. Is my mind the organ of observation for the spiritual man? Can I offer this organ to the observer to use?
12. Can I hold my mind steady in the light which streams from the Observer? Can I hold it as the searchlight of the soul?
13. As I review today, what part has observation played?
14. How do I define the word "observation"?
15. Observation in the spiritual sense is a faculty which grows out of Self-realisation.
  - a. Am I able to forget the fragmentary personal self?
  - b. Can I centre my consciousness in the Self?
16. Observation is a power of the Observer. It works in association [page 445] with the mind. Do I understand and wield this power?
17. We are told that there is an archetype, a pattern, a ray, a goal and a light which reveals these higher patterns or divine ideas. Do I know anything of this? I mean, practically, in my daily life.
18. What is the archetypal pattern of observation, and how can it be expressed in my personal life?
19. Do I recognise and am I in touch with other Observers of the way of life?
20. Can I draw upon the power of observation and the wisdom of the Observer when others need it?
21. I am the redeemer of the lower nature. In what way does observation aid in this redemption?
22. Does redeeming force, released through observation, pour through me?
23. In what fashion will the observation of the Observer bring changes in my life, my habits, and my attitudes?

24. Through which body do I most easily express myself? Which of my bodies requires the most observation and control?
25. Have I demonstrated the powers of observation today? Have I been in conscious contact at any moment with the Observer?
26. What activities and qualities of my lower nature (good as well as undesirable) need to be observed if I desire to serve more intelligently?
27. What is the major hindrance to my constant practice of observation? How can I offset this difficulty?
28. How does the assumption of the attitude of the Observer assist my fellowmen?
29. In what way can I most truly serve them? And how will observation help me to do this?

March 1937

#### BROTHER OF MINE:

I fancy, if you were asked the question, that you would regard the past year as one of the most educational and most developing that you have ever experienced this incarnation. [page 446] Something has happened to you that has "carried right through" from your soul to your brain. The result has been integrating, satisfying (in spite of incidental suffering) and relational in its effects. Such interludes of unfoldment in the life of an aspirant carry with them a high responsibility and, for the remainder of your life, you can—if you so choose—produce a definite effect upon those whose lives you are privileged to contact and to whom you can stand as a tower of strength in a world where adjustments and re-orientation are going on. Because of these adjustments, certain great transitions in consciousness are in order and taking place. Some of the lessons you have learnt have not yet emerged into your waking brain consciousness, but that is of no moment for they can still bear fruit interiorly and, my brother, it is our subjective effort which is the most potent at all times.

I would ask you, in view of the past year's events, to proceed for the next few months with a relative slowness and with a real patience with yourself. I recommend that you do not indulge in any self-analysis, for you will thus give time for the desired unfoldments to stabilise and the processes of spiritual assimilation to proceed, unhindered by the activity of the lower mind.

With you, as with my other disciples in preliminary training, I would like to indicate the conditioning rays of the personality for—if you accept my suggestions and then test and prove them—you will arrive at a better understanding of the intended personality task and be free to participate in the group work as time proceeds. It should always be borne in mind that when I speak of the rays of the various bodies, I am referring to the dominant force which conditions them in any particular life, to the possible effect that the impact of that force—regulated or unregulated—may have upon surrounding people, and to the responsive, sensitive or impressionable substance with which the soul has perforce to work. I refer to what constitutes the material expression. This is perhaps one of the platitudes of the occult position, but it is of value at times to reiterate. In the case of students such as those of you in this

group, it is one of the fundamental recollections and upon it all your effectiveness in work depends.

**[page 447]**

As you know, you have a peculiar combination of dominant rays, the second Ray of Love-Wisdom being your *soul ray* and the fifth Ray of Concrete Science being your *personality ray*. I would have you ponder on the relationship which necessarily exists in your case between knowledge and wisdom. You would find it of value to put a considerable amount of thought into the relation of the three aspects of intelligent manifestation: the higher, abstract mind, the intelligent solar angel, and the lower concrete mind. Intuitive understanding, love-wisdom and concrete knowledge should be and can be developed and related by you in your daily life; to this I call your attention.

Your *mental body* is on the fourth Ray of Harmony through Conflict, and hence the pattern of your life has been what it has. With you, however, the major expression of this activity should be in relation to those with whom you have to work in your chosen field of life service; the harmony achieved is the resolution of the conflict in the lives of those around you who are in process of adjustment to life. The conflicts within yourself are understood by you and can be rapidly resolved. It is the effect of your mental body upon others that I would seek to have you most definitely consider. Upon the probationary path, the forces of man's lower nature and their interior interplay is of paramount importance; he must learn to know himself. On the path of discipleship, these same forces must be studied in relation to those with whom destiny, karma and vocational choice has thrown the disciple. On the path of initiation, these same forces are used in conscious cooperation with the Plan, and with adequate skill in action, due to the lessons learnt on the earlier stages of the path.

Your *astral body* is on the sixth ray. This, I think, you have yourself suspected. This gives you intensity in aspiration and the dynamic will to push forward which has sufficed hitherto to carry you over all obstacles. You have succeeded in avoiding the usual difficulties of personality development where the sixth ray is concerned, and fanatical adherences to people or schools of thought. That is good. The transmuted, reoriented, higher attributes of those qualities should be your goal.

**[page 448]**

You have a seventh ray *physical body*. You will note, therefore, in your personality equipment two lines of force which are in the first ray field of vital effectiveness: The fifth Ray of Concrete Science and the seventh Ray of Ceremonial Order or Magic. The other energies which constitute your working material are all on the second ray line: 2-4-6. Along that line you have a full and adequate equipment. You have only one major ray energy working through you in this incarnation, and that is the second. It was the recognition of that which induced me to give you the word "interpretation" as your most important keyword, for it would evoke in you qualities along the line of the third Ray of Active Intelligence, which is closely allied to your fifth ray personality.

Will you, during the coming months, take the theme of *Interpretation* as your most important meditation task?



November 1937

## BROTHER OF MINE:

There is little need for me to say much to you at this time. Your spiritual life during this past year has been vivid and alive. See that it so remains in spite of any interludes of aridness and of reaction which might come your way. All life is cyclic and this is a point which disciples are apt to forget and overlook; they then find themselves discouraged when the *intensity of feeling* leaves them. The initiate walks ever a straight course between the pairs of opposites, serene and unafraid. Are you not all upon the path of discipleship with the inevitable goal of initiation sometime, some immediate living moment, just ahead?

I gave you some keywords which should be for you a source of inspiration during the coming year. I would ask you to study them and to ponder deeply their significance. Take one word each week for a few minutes' careful consideration (prior to the group meditation) and make it the keynote of your week's endeavour in the practice of spiritual living. Do this with the point in view of externalising these concepts in your service in your chosen field of work. You will gain much practical and experimental experience thereby. During the fourth week review your life in the light which these three words can throw [page 449] upon it. You will never regret doing this exercise. There is no further need for you to do the review on Interpretation.

And this is all I have to say to you, my brother, at this time. The service which your group can render, as outlined by me in this instruction, must engross your attention and will give you much. The inner link upon the spiritual side between all the group members is growing firm and clear and I am encouraged it is so.

January 1940

## MY BROTHER:

How shall I make clear to you the nature of the glamour which at this time can hinder your close integration into this group of brothers? It is of so subtle a kind that, perhaps, I cannot make it present as a fact in your consciousness; only where glamour is recognised and seen for what it is, is it possible to dissipate it. It is not the glamour of criticism or of undue analysis that is your problem. It is in some way a result or sequence, growing out of these two aspects of mental activity and yet it is neither of them exactly. Perhaps I might call it the "glamour of the Judge"—trained, wise, experienced but forever exercising (as a life habit) the prerogative of the judgment seat. A case in point, my brother, which may serve to illustrate my point was your reaction to the ——. For several days I watched your inner turmoil and distress until you escaped by the door of decisive judgment distributing the blame, exonerating some and resting back upon the *assumed* correctness of your decision. Yet you knew not enough—even about your own group.

At the same time, your rays are such that they constitute a deep pool or well of loving understanding; it is only your fifth ray personality that stands in the way of a full expression of the love which is truly your major and outstanding quality. This, your mental and astral vehicles (being both along the line of the second ray) will aid you in expressing. But it is the task of the fifth ray (when dominating the

personality) to dissect, to analyse, and to come to conclusions and this is a glamour, requiring most careful handling or a barrier will be set up—in your case—between the soul and the three vehicles through the medium of the synthesising of personality energy. Ponder on [page 450] this. Think it out, for when you have clarified the issue in your own mind, you will have cleared away one of the most potent of the relatively few things which hold you back from a very important step forward.

It is not easy for disciples or initiates to identify themselves with weakness or with failure, and yet that must be done. They constitute just as much a part of the expression of humanity as does strength or success, and there can be no separation in attitude or failure in identification. Disciples have to learn to identify themselves with the whole.

June 1940

#### BROTHER OF MINE:

In dealing with you as an integral part of my Ashram, I have for the first time since you were admitted into this group relation a sense of freedom in approaching you. You have learned much and unfolded much during the past two years. There are still areas of unresolved doubts and the presence of many questions in your mind, but your attitude towards them is definitely changed. You are not so sure and you are entirely willing to wait for, and later to put to the proof, the answers and the solutions. That is much to have achieved.

Matters in the world today are in great confusion, owing to the appalling disturbance and condition of the astral plane. Though world affairs seem to be bad enough upon the physical plane, they are nothing to be compared to the present level of awareness where glamour rules, where desire and aspiration are rampant and where those on the inner side (who possess the eye of vision) can see the turmoil and the whirlpool of terrific forces, seeking violent outlet upon the physical plane.

Broadly speaking, these forces can be met in three ways. There is the long and almost endless process of letting things work themselves out under evolutionary law, leaving to the inevitability of evolution and of law the stemming of the astral cataract and the quieting of the hurricane. In the meantime, millions would suffer needlessly and for too long, which is perhaps the most important point. That the process of patient waiting in idealistic and prayerful idleness would finally triumph is incontrovertible but to what avail, if humanity is too [page 451] worn out and too exhausted and too retarded and hindered by a retrogressive materialistic civilisation to profit by the long awaited turn of the tide in human affairs?

I, a member of the Hierarchy who necessarily knows more than you do, tell you today that humanity as a whole (distributed over the entire planet) has endured already its full quota of karma and that what may come now of grief, sorrow and pain is that which may prove too much. Just as there is a point in the life of the individual where he can stand no more but lapses into unconsciousness, loses his reason, or dies, so it can be equally true of mankind as a whole. Bear this in mind. It is to this that those who would take no steps to arrest disaster (because they believe in what they call the will of God or karmic retribution or some beloved ideal) would condemn humanity. I am endeavouring here to give you the wider picture as we see it and so to answer some of the problems of your rightly questioning mind. There is a general principle of *timing* involved and of the right moments for action as well as those

moments in which inaction is the correct approach.

Then there is the second possibility in which the world situation can be handled and solved in terms of force—the force to be applied being evoked under the law of action and reaction, and then utilised by those who see the vision of the future and the larger picture and issues, and who are *pledged to the releasing of humanity*. It is not force (as applied upon the physical plane) which is at any time wrong; it is the motive and method used, leading to and governing the use of force which are the factors of momentous import. Though no person or group of persons or nation at this time knows the meaning of motive (for that is only really known and comprehended by those who have advanced beyond the third initiation) yet there are persons, groups of persons and nations in the world today who *can* be permitted to use force against forms and materialism because of the preponderance of pure motive to be found present in their consciousness. The right use of obstructing and of death-dealing energy can be trusted to those who are consciously endeavouring to help humanity and to liberate it, as a whole and not as a part. This must naturally include themselves and is safe, provided that the voices of those who see the [page 452] vision of the future are given free expression and permitted a hearing. There is, therefore, in this method the probability of a quicker ending of the present conflict and world crisis and the consequent release of the new order.

The third way has in it much of danger to the unfolding consciousness of humanity and that is the way of divine intervention. With this I do not intend to deal as I said all that I find it possible to say in connection with the new Invocation.

My brother, there are points which revolve in your mind and which, in spite of the application which is obvious, can all three be applied to situations and conditions which exist between individuals, families and groups or to the larger unit, the world.

Those of you who are in a position to aid unfolding minds, as you are today, and who possess fifth ray personalities as you do, can affect many minds and lay the foundation for lives and activities based upon right thought. It is in your field of activity that the world must eventually find the instruction which will lead to right action, based on right understanding of the Plan, and to a right handling of the younger generation (a thing hitherto totally unknown). In this way, the world may be remodelled by wise planning, placed will (if such a phrase means anything to you. It *involves* conscious focus) and increased activity and momentum. But such right activity will only be possible and the desired ends hastened when people of your generation and opportunity can—in this interlude between the old order and the new—think with clarity, see the issues clearly and in their true relativity, and can inspire the young ones also to see.

The process of expanding your consciousness to grasp the larger issue is never easy, particularly with a fifth ray personality and a sixth ray astral body. That is why you have a mental body which is conditioned by the fourth ray; your battle for vision and inclusiveness must be fought out in the mind and on realised mental levels; that is for you definitely a mental issue. Your task is to link the emotional and the intuitional nature and so evoke *spiritual sensitivity to revelation*. To that, you must add the conscious bringing through of the unfolding light into the area of the physical brain, thus making what [page 453] you know and see available to others. This must be done in three ways:

1. By evoking the intuition more potently.
2. By stimulating the mind to greater scope for recognition.
3. By throwing the light of the intuition and the knowledge possessed on to the future as well as on to the coming world order.

You will see, therefore, why I have dealt with the world problem; you can only achieve a steady, forward-looking attitude and really work at future stabilisation and reconstruction from the vantage ground of your own ascertained and controlled beliefs.

I am not going to give you an ordinary, set meditation to follow. I am going to ask you to give fifteen minutes intensive thought each day to the problem of the future, asking you, first of all, to achieve as stable a measure of alignment as you can, to raise your consciousness to as high a level of awareness as possible, and then to take the three following topics into your reflections, dealing with them in two ways:

1. As they grow out of the past, seeking to note what should be rightly destroyed.
2. As they should evolve, from your point of view, in the future, giving their contribution to the coming period of reconstruction, and providing that bridging *new* thing which will be in line with the requirements of the New Age—again as you sense and interpret these.

I will, therefore, give you three such topics:

1. The coming nature or type of world government, considering what should emerge out of the present, major, world ideologies.
2. The coming world education and what should develop in that field of training. What are the needs of the coming generation?
3. The coming world religion and what should constitute its major and universal tenets.

I would like you to give nine months to this work, giving three months to each of these world topics. If I might suggest, my **[page 454]** brother, I would like to see you give two months to reflection, meditation and mental activity on the theme of the period, and then (during the third month) I would have you reduce your ideas to form and on paper. Will you do this nine months' work for the aiding of your group usefulness in the world, for use and aid by many others and for me? I put these incentives in the order of their importance.

There is an unusual depth of love and understanding in your nature. Give of it freely to all.

*NOTE: This disciple severed his relation with the group because he felt that the Tibetan failed to appreciate what the group was doing. It was his own doing and the door stands open for his return whenever he so desires.*

## To D. I. J.

July 1933

### MY BROTHER:

The possibility of a definite step forward is yours—a step which will enable you to take up your life's burden, when it is next imposed upon you, in full consciousness of what you are and of what you must do. The period of groping along the path with only the dim light of an illumined aspiration, is slowly giving place to the sure knowledge of an illumined mind. You ask me at times: "What prevents fuller light and understanding?" I reply: "A sensitivity which renders you so constantly self-conscious (by that I mean conscious of the personality) that your very assets as an aspirant seem to you sometimes to stand in your way."

Forget not, brother of old, that a consecrated personality must not loom so large that it shuts out, at times, that to which it is consecrated; neither must a realisation of your failure to achieve your high ideals afford you a handicap.

The time comes now in your life wherein you must conform to the ancient rule and become the sannyasin, the detached follower of the Way. You are now in the world but are not of the world; you must now dwell in that high and secret place where [page 455] divinity is ever sensed. Some call this the practice of the Presence of God; others regard it as walking in the light of the soul; still others term it the conscious treading of the Path. It matters not the name. For you, it is the steady transference out of the heart into the head and this, I think, you know.

Follow the breathing exercises with care and with attention. Seek also to strengthen the physical body. For you I suggest also the following exercise, to be performed at some time convenient to you, though not at the morning meditation.

1. Take seven long deep breaths, though hold not the nostril.
2. At each breath, as you inhale, say the following words: "Power and strength is mine." During the interlude, gather in as much of the golden-orange prana as you can; then, as you exhale, send it by an act of the will to the throat centre at the back of the neck.
3. In the interlude, between exhalation and the next inhalation (whilst the throat centre is subjected to golden-orange prana) say: "Let the Word sound forth through me."
4. Then sound the O.M., very softly.

Be attached to souls, my brother, but detached from personalities. Souls heal and aid each other's personalities. Personality relationships drain and devitalise. I shall have more to say in six months time when you are further adjusted to the work.

January 1934

## BROTHER OF OLD:

The past six months have been for you a period of change, of readjustment and difficulty. The testing of the intuition to which you and others were subjected has not constituted for you, the chief problem. Your intuition functioned and you saw clearly the group implications, as you did also in the matter of Dr. .... For you there has been the long test of endurance, and that is for you—as for many—a test of real importance and significance. The power to persist when physical liability and [page 456] disability call aloud for cessation of the effort, the ability to stand steady when the sense of futility seems to overwhelm, and the capacity to function as a soul detached from personal reactions—this is for you the desired achievement. So be it, brother. This you have demanded for yourself; but remember that the incentive, leading to success, must be achievement *for the group*. Freedom from personality problems does not interest you basically. Such problems provide not for you sufficient or adequate motive to warrant the strain and effort. But usefulness to the group and the providing of a channel whereby spiritual light and love may enter into the living organism of the group, *that* must be for you the requisite motive, and this must be borne in mind when the strain and effort is at its height.

You are at the point in your development where the helping of others must be your constant outlet, beginning with your home circle, and reaching out to your fellow disciples and your environment. It is not for you the adding of increased work but the constant inner pressure of constructive thinking. In all groups, each unit contributes somewhat to the group thought content. Your contribution must be the pouring in of *mental* devotion, thus stimulating the clear shining of the group aspiration and love. That which you have to give must be brought down from the levels of consciousness which are abstract, mystical or egoic. Contact must be made with the physical plane and through physical brain awareness. Work, therefore, for the next few months at strengthening your alignment, linking consciously brain-mind-soul, and producing a deepened and more stabilised inter-relation and awareness. Use the imagination whilst so doing, and for three minutes each morning stand before the window and visualise your head (the area around it and in it), as a centre of force into which is streaming a ray or beam of light from the soul, the Oversoul. This is seen as pouring down into the head centre from the soul, via the mind, gathering thus mental intensity; through the astral body, gathering to itself high aspiration and devotion; and through the etheric body, vitalising it in every part; thus it streams into the head. Then, holding this stream there, divide it into two streams and send one, by an act of the will, to your splenic centre. (Note: This is found a little to the left and [page 457] below the heart centre, above the solar plexus and somewhat under the left hand ribs.) Send the other stream of force, by an act of the will, out into the world through the hands held out in blessing.

August 1934

## MY FRIEND AND FELLOW WORKER:

All periods of stress and strain end when the experiencing soul learns to live within itself and to serve and work, to think and feel with the consciousness ever withdrawn to the "secret place of the Most High." You will know whereof I speak, because that is one of the lessons which your soul has been teaching you during the past twelve months. Physically, mentally and emotionally, you have been tried and tested and the trials which are applied to *aligned personalities* have been applied to you. The mark



of the true aspirant is that all the three parts of the lower nature are linked more or less to the higher, thus producing a unity. This results in two things:

1. All the three parts of the personality can react simultaneously in some measure to the life and energy of the soul.
2. All the difficulties and trials (karmic or educational, testing or purifying) are felt in all the three bodies at once.

This is good, but it complicates the disciple's progress for he has to fight on all three battlefields at once. I tell you this for your encouragement....

That is all I have for you today, my brother. Go in peace.

January 1935

#### BROTHER OF OLD:

Have you realised how intense has been the testing time to which the members of this group of disciples have been subjected? Have you any idea how active has been the discipline to which they have all, including yourself, willingly submitted themselves?

First there was the glamour which descended temporarily upon the group, and the effects of this are only now beginning [page 458] to pass away. This has been succeeded by a period of personality difficulties through which the bulk of the members have been passing. You would be surprised could you see it all as I see it; it might be of value to you all if I stated the type of discipline which has overtaken several of the group. They were subjected severally to:

The discipline of recovery.

The discipline of adjustment.

The discipline of physical disability.

The discipline of inner isolation.

The discipline of astral purification.

The discipline of recovery of truth.

The discipline of light.

I have enumerated the above disciplines in order to show three things:

1. The variety of discipline to which an aspirant can be subjected.
2. The reality of the group life with its similarity of inner activity and training.
3. The emerging fact that none of you is really alone. All of you are seen and watched and, on the inner planes, you walk together; your outer circumstances may differ but the training and the objective are one. Loneliness will end when the inner group continuity of consciousness is established.

Your work for the next few months, my brother, must have for its objective a decentralisation which will set you free from yourself. It should also be directed toward a wise care of the physical body and its fitting for better service. Can you combine these two apparently contradictory objectives? You will note that in a subtler way I hinted at these two objectives in your last instruction. Your physical body has called for attention. Give to it all that it needs but be not anxious. Your environing circumstances and the pressure of your daily life have militated against detachment and this you know. But you have learnt much these past two years, both about yourself and others, and emphatically I tell you that the work of the next six months [page 459] should render into your hands the high results of the process of discipline—if you approach your problems in the right spirit and consecrate your life anew to service.

One practical suggestion I would make, my brother, anent the study work assigned to the group. Might not the ideas underlying the Lord's Prayer unfold to you with greater clarity if you took it for the theme of your study and teaching work. In teaching we learn. It would profit your pupils much (and you also) if you together were to give some thought to the magical formula which that ancient prayer embodies. The deepest esoteric significance which may emerge in your mind need not necessarily be imparted to your group but much may be given. In so teaching, your thoughts may take shape and these when later embodied in words may carry real benefit to your group brothers. This is but a suggestion. I would seek to reiterate at this time, as always, that my work with this group is never to be regarded as authoritative or dogmatic. From my wider knowledge of truth and from my capacity to know you all on the inner plane, I but make suggestions for fear that I may unduly influence.

In my last instruction, I pointed out that the battle ground in your case was to be found in all three bodies simultaneously. This increases your problem but it also increases your opportunity.

I seek now to give you a meditation form which is based on a recognition of this fact and which will help you to gain a more perfect alignment and the further release of the inner channel of contact. Continue as heretofore with the breathing exercises and with your moments before the open window. This meditation is to be followed with the cultivated realisation that you are the soul, the Christ within....

Eliminate fear, my brother. That continuity of the spiritual consciousness which is one of your dearest dreams can be ultimately developed, but you must proceed with care. Dreams are sometimes a guarantee of reality.

August 1935

There is little that I have to say to you at this time, brother of old. I seek not to change your work or meditation. You [page 460] have followed the one I assigned for only six months and I seek to have you work at it for a full year. One change only would I make and that is in connection with the third point and the use of the Lord's Prayer. Instead of pondering on the words of that prayer, I give you here some sentences which I would ask you to make especially your own, for they are peculiarly yours. There are three such sentences and you might regard them as constituting a magical phrase for each of your three bodies. You should all remember that ancient phrases (such as these I oftentimes give) are really untranslatable; I but put them into English words which will make their meaning clear. I make no attempt to preserve more than the sense.

*Phrase I. For the mind.*

"Like a golden butterfly which flies in the face of the sun, I find myself poised upon the lotus petal of the earth. I hover; I stay a little moment and then I fly—into the golden pathway that leads unto the sun."

*Phrase II. For the emotional nature.*

"There is no darkness and no fog. There is no night or day. There are no storms nor peace, no rest nor strife; only the steadfast will of God which works toward good."

*Phrase III. For the physical body.*

"Down from the mountain top I come, bringing the light of Life, the life of Light. Into the chalice of the form I pour that light which life confers, this life which light sustains. I see this golden light transform the darkness into day. I see the blue of life divine pour through the form, healing and soothing. Thus is the task performed. Thus is a man of earth transformed into a Son of God."

Give the coming months to these three phrases in your meditation and ponder deeply on their significance.

1st and 2nd months—Phrase I.

3rd and 4th months—Phrase II.

5th and 6th months—Phrase III.

Otherwise keep your meditation unchanged. One of the purposes of these meditation seed thoughts is the physical transformation [page 461] of the lower man, but your success will be dependent upon the changes wrought in the two inner, subtler bodies through the medium of the first two phrases....

Let the discipline of light carry on its work with you. And, my brother, may I make one practical suggestion to you? Your main problem from the angle of the soul is a physical one in this incarnation. Your tenseness and over-anxiety cause much of your physical disability.

To most of your co-disciples and to you I feel the need of saying simply: Be joyful, for joy lets in the light, and where there is joy there is little room for glamour and misunderstanding.

February 1936

**BROTHER OF OLD:**

The next few months, until the time of the Wesak Festival, must be for you months of inner recognition, of a spiritual withdrawing and of intense preparation. Though you may not see immediately, or during the Festival itself, the significant aims of this period of opportunity, or of your previous weeks of preparation, that is of no importance really for the gains will be there and will register in due course of time.

The ajna centre (the centre between the eyebrows) is overactive whilst the head centre should be stimulated into increased aliveness. This, as it takes place through the steady focussing of yourself in the head centre, may induce a period wherein it may seem to you that nothing is happening subjectively. This, again, is of no importance. The time has come wherein all true disciples (and such indeed are you) must transmute phenomena into spiritual realisation; then instead of the constant registering of that which is seen and heard, there will arise a spiritual awareness which will register bliss and power. This will enable you to see the soul in all things and the inward beauty of all created forms. This awareness will be of such a high order that it will deal primarily with that which is formless, and its attention will be turned upon the subjective life which exists within the form. Such is the true course of symbolism to which you, as a disciple, are pledged.

**[page 462]**

Your love and knowledge should begin to lead you more and more into the way of the divine psychologist; it is to the service of psychology that I direct your attention and to which you will find yourself pledged when next you take the Path of Rebirth and return to the battlefield of life. For you, today, the battle is one of endurance, of the control of the emotions, of the right understanding of the astral nature and a steady shift of your point of consciousness on to the next plane. I think, my brother, that you recognise this fact.

Meditate upon the following mystic phrases and where colour is mentioned, visualise the colour.

*Phrase One. First and second months.*

"The golden rays that issue from the heart of the sun pour forth and bathe my soul and the soul of all created forms. Within those forms, the life of God awakens, and the power of God streams forth as Will, as dedication to the Plan, as strength to work and give—as must a son of God."

*Phrase Two. Third and fourth months.*

"Within the darkness of the soul, prisoned within the form, a point of light is seen. Then there arises, all around that point, a field of deepest blue and this becomes irradiated by the soul, the inner sun, shining within a brilliant field of blue. The points of light become the many lines or rays of light; these lines then merge and blend until the lighted Way appears before the eyes of each tired pilgrim on that Way. He walks in light. He is himself the light, the light upon the Way. He is the Way and always walks thereon."

*Phrase Three. Fifth and sixth months.*

"With industry I work as doth the ant. With speed I travel as moves the hare upon its path. With joy I climb as doth the goat which scales the precipice and stands upon the mountain top. Industry, speed and joy must be the keynotes of my life; diligence with the task assigned; speed to assent to all the Master says; speed on my way to service; and joy to shower forth on all I meet. Such is the Way for me."

**[page 463]**

My blessing rests on you, my brother. My strength lies at your disposal, for you will not call on me unless the need is great. When it is great, you have permission thus to call.

August 1936

## BROTHER OF MINE:

All severing of links produces severe reactions. Yet if you could but realise it, the severing of outer physical plane links is the least severe and the most impermanent of all such events. Death itself is a part of the great illusion and only exists because of the veils which we have gathered around ourselves. You, as a worker in the field of glamour (which is the new field in which humanity has *consciously* to work), have been deeply honoured and trusted. Death comes to all, but not for you should there be the usual glammers and distresses. I would say to you, my brother, look not back at the past. In that direction lies glamour and distress. It is the usual direction and the line of least resistance for the majority. But such is not the way for you. Look not either to revelation or the imparted illusory comfort of those who hover on the dividing line between the seen and the unseen. That way is not the way for you. You are not a distressed and bereaved disciple looking anxiously at the separating veil and hoping for some sign to come through which will convince you that all is well. Such, I reiterate, is not the way for you.

Reach up to the heights of the soul and, having sought and found that pinnacle of peace and that altitude of joy whereon your soul immovably stands, then look into the world of *living* men—a threefold world in which all men, incarnate and discarnate are found. Find there that which your soul can and will recognise. The glammers of one's own distress, the maya of the past distorts one's point of view. Only the soul stands clear from illusion, and only the soul sees things as they are. Mount, therefore, to the soul.

I would like here to point out to you that earlier I gave you a hint that there might arise a need for you to call for added strength, and the need, perhaps to intensify your inner contact with myself. I gave you "permission thus to call." I foresaw the agony of your coming months and sought to have you know **[page 464]** that I was standing by. This I still am doing. I remind you of this for the strengthening of your faith, the deepening of your assurance and your integration in this group work.

I shall not at this time change your meditation work. As outlined, it should serve gradually to stabilise you and lift you up on to the mental plane. Force of circumstances has driven you to live much upon the astral plane for the past few months in an emotional vortex. Mount up, my brother, into the light and into renewed power and detachment. Find surcease from sorrow in the task of aiding others. You can call and find me if your need is great.

February 1937

## MY BROTHER:

You are entering upon a new cycle of life and of usefulness. You stand on the verge of opportunity and yet you seem to recognise it not. You are ready for complete service and yet you hide yourself away from it. You have the capacity and the time, could you but grasp it, and likewise the needed physical strength to be an active focal point for us and yet you hold back in your mind and consciousness and

seem to realise it not. I have put the truth thus bluntly to you, for you are a strong and pledged disciple, and you do not fear the knowledge of reality.

You have passed across the burning ground and now it lies behind you, but the smoke which hovers round it still obscures your vision. Pass on with rapidity into the clear light of day and leave behind remembrance of pain, of the heart-searching and the problems and —lifting your face to the light—for the remainder of this earthly way be a tower of strength and a radiant light to others. This you can do.

If I could summarise my thought for you, my brother, I would clothe it in words of great simplicity and would say to you: Be happy. Be happy as the sannyasin is happy who (through detachment from the little self and attachment to the greater Self in all) has left behind all that might hinder and hamper his service. Henceforth, you belong not to yourself or to any earthly friend or claim. You belong to the servers of humanity and to us.

### [page 465]

I give you no particular meditation to do these next six months. Occupy yourself with the group meditation and with the Full Moon Contact. These are for you of greater usefulness than the personal daily meditation. For you, they constitute your major service. My instructions to all the group members have been brief this time. I gave you all much in my last communication and not yet have you assimilated all that I gave. Study the messages again, all of you, and see anew in the light of the new year and fresh day of opportunity.

September 1937

### MY BROTHER:

A very difficult half year has gone by for you. You have come through it, and it is with commendation that I look at you today. That is all that I have to say, *I am pleased*. I know that for you that suffices. If you stand steady with an open heart, a seeing eye and a ready response to all who come your way, the door to renewed service will open and much can be done by you. My brother, you have the power to help individuals, and you have an unusual capacity to fan a dim spark into a white-hot flame. Do not distrust yourself, but go ahead. Your field of service lies all around you.

The problem that has to be faced by all who have passed through the fires of Renunciation, who are walking the way of humility whilst conscious of the grandeur of the soul, and who are, at the same time, far from young in years is that of facing the last decade or so of life with understanding, and with no fear of physical limitations. So many in the final years of life live, think and act in such a manner that the soul withdraws its attention. Thus only the personality remains. To all of you who have passed the half century I would say: Face the future with the same joy as in youth, yet with an added usefulness, knowing that the wisdom of experience is yours, the power to understand is yours, and that no physical limitation can prevent a soul from useful expression and service. I would remind you of something which is often forgotten: It is far easier for the soul to express itself through an older experienced body than through one that is young and inexperienced, provided [page 466] that there is no pride and no desired selfishness, but only longing to love and serve. These are your desires and the future holds for you much service.



It will be of interest to you now if I tell you of the rays which govern the lower self.

Your *mental body* is governed by the fourth ray, and if you study this the reasons for many of your life reactions will become apparent to you. There is little of the first ray line of energy 1-3-5-7 in your equipment, but almost an overbalance of the second ray line 2-4-6. You will note that all these three appear in your equipment.

This condition is still further complicated by the fact that you have a first ray *astral body*. This is again an exception to the usual rule. In the case of the disciple who is occupied with some particular rounding-out process this exception does occur, and the first ray personality of your last incarnation left you the legacy of a first ray astral body in this. Therefore, in this particular life, you have a very difficult task and a complicated problem because (if I might so crudely express it) there is in you too much of the second ray.

To aid in the process of balancing and off-setting the danger, your soul chose a seventh ray *physical body*. This is of real assistance to you and helps in the synthesis of the two lines of energy. Your rays therefore are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the sixth Ray of Devotion or Idealism.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the first Ray of Will or Power.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

I would ask you to follow the meditation and continue with the breathing exercises that you are now doing. There is no need at this time to change what I last gave you. During the half year ahead I would counsel you particularly to give much time and attention to the Full Moon Approach. I would also like to assign you a special task which will be of value to **[page 467]** you, to your group brothers and to others. Will you gather out of all that I have given in my books, everything that has been said about the Full Moon. There is no need, however, to give long extracts or to copy out my detailed instructions of the Buddha's Full Moon in May. I want you to gather together out of those long instructions and from many isolated passages the reasons:

- a. For the importance of the Full Moon.
- b. What should be done and happen at the time of the Full Moon.
- c. Any information that you may find of the cause of the spiritual opportunity.

February 1938

BROTHER OF MINE:

In these instructions I have given my disciples much information re the fourth ray, for so many of them have fourth ray mentalities. This is not a very usual state of affairs at this time and is one of the major reasons for their being chosen to form part of this group. The possession of a fourth ray mind is an essential factor in my planned work and I would have you ponder deeply on this fact. You have, outstandingly, this type of mind, and it is going to be of real service to your group if you will learn to

focus yourself there more easily and, shall I say, more frequently. Your personality ray is naturally very dominant and should give you power upon the astral plane—the plane of your chosen work. But this attitude must be balanced by the attitudes of the fourth ray mind. I would like here to point out that

1. Your soul ray seeks expression through your astral body.
2. Your personality ray is focussed in your seventh ray brain.

If you will think out these imparted facts with care, you will see that the bringing together of the personality ray and the ray governing your physical body presents you with a very definite problem. It produces an over-interest and over-emphasis upon the form side of manifestation and group expression. This leads to a devotion to the known forms. It is this [page 468] focussing of your personality ray which is the *psychic* cause of the headaches to which you have been prone. Mistake me not here, my brother. I do not say that you have undue interest in form as it affects your personality. You are definitely the observer and "look out upon a world distressed." Your ray combinations lead to a quick reaction to the existent forms instead of leading to a long range vision of the Plan, such as your soul ray can give. You need increasingly to focus yourself in the soul and less and less in the personality consciousness. This will produce the expression of love through devotion to all men as souls, and not of devotion to forms and methods which your personality ray approves.

Your service is, as I earlier pointed out to you, *the task of "lifting" individuals* and clearing away the problems which confront them. Increasingly, you must also stand with your group, giving them the knowledge which is so abundantly yours. You have a few personal glammers, but they are not of the kind which hurt your group. You see with clarity the outlines of the task ahead to which the group is dedicated. For long you have tried to help L.T.S-K. to free himself from the *rhythm of his glammers*. Will you continue still a little while the effort to help him, writing to him in frankness and standing by him in love?

The group meditation is of importance to you and to all the group, for it holds in it the seeds of group integration. Continue, therefore, with it. I give you, however, a brief morning exercise to be done prior to the group meditation.

1. After achieving alignment, inner poise and rest, see each of your co-disciples (whom you may know) in the light.
2. Then visualise them each with a star between the eyebrows, as the symbol of an awakened ajna centre and of an integrated personality. It is a four-pointed star. The star of initiation is, as you know, a five-pointed star.
3. Then say something to each of your brothers, after due effort to link up with them. Study the ideas which give utterance to your words and note, in writing, their general import.
4. Then rise, and going to the window, send out love and light to those who guide the destinies of men upon the [page 469] earth (I refer not to the Hierarchy) in London, Leningrad, Washington, Berlin, Geneva and in Rome. Do this with as much love as you can and without much thought, for thought can be separative and critical where there is not adequate knowledge. This is an initial part of the technique of dissipating group glamour.

5. Then sound the O.M., raising your consciousness and coming as close to the Hierarchy as possible.

February 1939

MY BROTHER:

This last year has not been an easy one for you any more than it has been for your group brothers. Each and all have had a most difficult time. Your problems have been psychological far more than physical; they are relatively simple in definition, though hard to solve. Perhaps I could express what I have to say best by remarking that the main part of your difficulties has been *a wrestling with bewilderment*—a bewilderment which is not a glamour but which could easily become one if your soul were not so constantly and definitely guiding, controlling and leading you away from the more pronounced glammers of which it could be the tiny seed. Bewilderment is a state of incipient glamour. The way out for you is not to concern yourself with the world problem which is too great for you to handle. The entire planetary Hierarchy is concerned with it and is seeking a solution. Yet the plans for the world of humanity are materialising and maturing; the world situation is moving ahead with such rapidity that the average aspirant and intelligent man has no sooner adjusted himself to certain conditions or to a particular attitude of thought and mind (which he with real difficulty has assumed), when sudden changes occur and the work—as far as he is concerned—has to be repeated.

So, my brother, stand controlled at the centre, permitting your soul to pour its illumination and its love through you and out into your environment, remembering that all men are your brothers. This is a statement of fact, e'en if it is a platitude. Remember also that in the setting where your personality stands at this time is the place where you will have to make your soul **[page 470]** impact; it is not upon the world in general. To meet world need and solve world problems is not your dharma. The world cannot be helped on a large scale by any one individual unless there has been complete release from all selfish intent, from all blind personality decisions, and from all belief that crystallised views are right, particularly when such views are unduly conditioned by environment, background, tradition and a myopic point of view.

So, brother of mine, release your thoughts from all that limits your love (from *all*, I repeat) and love widely, generally, impartially and intelligently.

I would have you note that the rays governing D.H.B. and J.S.P. very closely resemble yours. You have all three got the same soul ray, and the same ray governing the physical body. This should bring the three of you particularly close together; I would call this to your attention and ask you to stand with each other in the closest relation. You can form a triangle of spiritual force which should be of real value to the group and greatly facilitate the planned group work. Correspond with each other and stand by each other in love. All three of you have much with which to contend, but both the others have far more to contend with than you have. Therefore, be to them a tower of strength and let them draw from you what they need of love and understanding.

I would have you continue with the exercise I gave you in your last instruction. As a preparatory exercise for the group meditation, it will prove effective for it is along the same general line, only in the group meditation the work is more specific and focussed.

The factor which will produce increasing integration between the soul and the personality, in the case of D.H.B. and J.S.P. and yourself, is the attainment of the power to love with purity, with no sense of distinction, and with that love which the Eternal One shows—poured out alike upon all and not biased in any way by the temporal activities of man. This must be based on long vision, and the power to release yourself from the thoughtform-making faculty of the mind. In your case this faculty is swept into activity by emotion. Guard your emotional body with peculiar care during the coming year. Let not anything [page 471] upset your equilibrium or cloud your vision of reality. And my brother, be happy. Learn to feel joy—a joy which is based on the knowledge that humanity has always triumphed and passed onward and forward in spite of apparent failures and the destruction of past civilisations; a joy, which is founded upon the unshakable belief that all men are souls, and that "points of crisis" are factors which are of proven usefulness in calling in the power of that soul, both in the individual man, in a race, or in humanity as a whole; a joy which is related to the bliss which characterises the soul on its own level whereon the form aspects of manifestation do not dominate. Ponder on these thoughts and remember you are grounded in the centre of your Being and can, therefore, see the world truly and with no limited vision; you can stand unperturbed, knowing the end from the beginning and realising that love will triumph.

God guard and rest you and increase fourfold your usefulness. Such is my prayer for you.

*NOTE: This disciple still persists in his endeavour to work in the Tibetan's Ashram and remains steadfast and sure.*

**To L. U. T.**

October 1932

**MY BROTHER:**

You face real opportunity and can make real progress, if you so desire. You are considerably younger than some in my group of disciples and have, therefore, less background and more undeveloped resources. You have passed and are passing through a hard experience and out of this you are not getting the full benefit. The reason for this is that you have built a shell around yourself owing to a natural sensitivity which—as a child and in your youth—caused you to protect yourself in this manner. Another reason for your failure to get all you might out of the present experience is the inordinate pride of the Taurus individual, who is on the first ray where his personality is concerned.

Will you let me speak with clarity, my brother? I believe in your sincerity and determination, but I have questioned your capacity to make progress in this life. It was, however, your [page 472] karmic due to have this opportunity offered to you. The doubt in my mind arose from my knowledge of the two tendencies in you which have hitherto held you back from the lighted Way.

One is a stubborn determination to go your own way and handle situations as you choose, e'en when others suffer through your so doing. You go bull-headed through life, knocking down and hurting as you go. This you know full well. You stop not to right or to adjust wrong action, e'en when you

recognise it as wrong. The second is a tendency of thought and action which must be cleaned up before you can pass through the doors of purification which hide the door of Initiation. More about this hindering activity I need not say, for you know well whereof I speak. I offer you the way out in four simple rules:

1. Clean up your thought life. I shall not be more explicit. Again I say: You know whereof I speak.
2. Eliminate self-pity. All that comes to you is the working of the law and offers opportunity. Cultivate happiness through understanding. I mean not jocoseness and jollity.
3. Think lovingly of all and, when you have hurt anyone, right the wrong immediately and go forward with humility.
4. Demonstrate *will in action* and live up to your own high moments. This takes effort. You are stubborn but your will is weak.

As regards the work that you now should do, I would say: Drop all meditation which you may now be doing and concentrate on these four rules. Learn to know the soul as purity, as bliss, as love and as power in service. Do not reflect on the needs of the personality or on its lacks and defects. You need the mystic vision far more than the occult method just now. The keeping of a spiritual diary is of real importance to you. Learn to keep these four rules and note each day their fulfilment or non-fulfilment with careful analysis. In a few months you should be able to note definite change and then can begin meditation along occult lines. Learn to express yourself quite fully in your diary, for you need to find an outlet in this way.

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March 1933

BROTHER OF MINE:

It is not often that one speaks a word of encouragement to aspirants, and in your case such a word is not needed. You have undertaken a task and will not rest short of accomplishment. But you were told that, for a few months, certain work needed doing and, at the close, fresh work might come to you. The past period has seen much inner progress towards realisation.... You are much freer, my brother, and the energy of the soul is beginning to sweep more freely through the vehicles—cleansing and revitalising. You have presumably followed my instructions and suggestions and the result has justified the experiment. I suggest that you still continue as you have been doing, building in the attitude of constant and continuous meditation.

August 1933

MY BROTHER:

Still for you I have no changed word. Go forward as you are now doing and continue to focus your attention upon the four rules I earlier gave you. You have, as I have told you, made progress and a little

longer work along the established lines will see you breaking—past recovery—old thought habits and ancient forms.

Be not discouraged because I am making no change in your work. The task you undertook was a hard one and the effectiveness of sustained effort and reiterated endeavour is adequate. Why then employ a different tool when the one to hand is effective and clean? I will, however, make one suggestion: Work more carefully with individuals, with people you meet, with your friends in the same line of thought and with your co-disciples. Give them, in love, more of yourself. You have more to give than two years ago. Give of what you have gained and lose yourself in active service. Work more intensively, therefore, from the day you receive this communication from me.

One hint I will give you as to your personal concern over the little daughter. Be not unduly concerned as to her unfoldment. Let not your anxiety for her to measure up to your ideal force her to tread a way which is one that you desire. She also [page 474] is a soul and has her own path to go. Your part is to love without a change, no matter what occurs. Take her each day into the light and, by the use of your imagination, link her with the master of her life, the soul behind the scenes. Do this as a soul yourself; your soul and her soul then will work out the problem together.

January 1934

#### BROTHER OF MINE:

Certain changes have taken place in your life lately and by your decisions you grow and by your decisions you must abide. You have endeavoured to take those decisions in the light; it is *intent* that counts with us, the teachers on the inner side, even if this intent is not correctly realised by the physical brain consciousness. Now you are entering into what might be regarded as a new incarnation. At this significant moment of your life, therefore, I would say a word of warning and of guidance. Live not so utterly within yourself but forget yourself. The past lies behind you. The future will be of your own making in a truer sense than ever before. There is no present moment but each coming second determines simultaneously the future and expresses the past. The past works out through the medium of the very qualities you demonstrate; the future sows the seeds of further good or evil. For you particularly those seeds originate in the thought life.

The group unity and life is affected by the thought content of the disciples who form the group. See to it that what you put into the general current of thought power is of significance. Continue with the work of purifying thought but do this not so much by constantly fighting undesirable thoughts as by substituting dynamic good thought for those facile thoughts which are the result of wrong thought habits. Endeavour, therefore, to be of a vital usefulness to my group by cultivating *beauty* in your thought. Read deeply and widely—a thing you have never done. But read with the intent to serve your fellowmen through the medium of that which has been gained in this manner.

See that your friendships are with men and with your fellow disciples among the men. With men, your work will lie when [page 475] the lower nature is better purified and cleansed. I am training this group of disciples, affiliated with my Ashram, for service and they will have to function as a group—both on the inner and the outer planes. Have this in mind in all you do.



I seek this year to give you some set meditation form to follow and I include in it a mantram which you can use daily or when swept by the self-pity which troubles you at this time. The attached meditation form can be followed by you for the rest of the year, when I will again take up the matter with you. It is to be done *rapidly*, with strict attention and a one-pointed focus, using the following seed thoughts.

1st month—I think no thought, I dream no dream that could harm my brother, and thereby dim his light.

2nd month—I see my brother in the light and with him walk the Path.

3rd month—I say no word that might direct the thoughts of other men and thus bring harm; I shield my brother from every harmful word.

4th month—I hear my brother's note and with it blend my own.

5th month—Unto my group I give the gain of all the past, my love and understanding.

6th month—That wisdom which is mine, that strength and power belong to all. This I must deepen and, with love, contribute to the whole.

Above all, my brother, arrest each unloving thought; stamp out each critical action and teach yourself to love all beings—not in theory but in deed and in truth. Peace be to you and strength to tread the Way.

September 1934

#### MY BROTHER:

You have made many changes both in your life and in yourself and so encouraging has been the result that I do not seek to alter aught that I earlier gave you. Keep up the meditation work but increase your field of service by your readiness to recognise the need of others and then to give them of your [page 476] supply. Train yourself to recognise need during the next few months. It will aid in increasing your occult sensitivity and drive out the last few signs of your ancient and deep-seated self-pity. Study with care what I earlier gave you, renew your consecration and re-orient yourself to the light ahead and within.

One practical suggestion I make with a view to your increased facility in expression: *Write more*. Correspond more with others and put your thoughts and ideas on paper in so far as they can be of service to other people. You need a larger field of expression and your spiritual diary could aid you much if you would seek each day to use it to the full. I urge not the writing down of morbid thoughts and self-centred ideas and aspirations. I urge you, however, to register in writing the fleeting ideas, the dimly sensed teaching and the intuitions which are sent to you from your soul or which surround you as a part of the group aura. Reflect on this and work at increasing your responsiveness to spiritual ideas and in recording those ideas in words....

February 1935

## MY BROTHER:

How shall we deepen the expression of love in your life? How can we intensify the activity of your soul through the medium of your personality? Are you satisfied with the way you have "loved all beings" during the past six months or has that side of your life been somewhat inhibited?

In loving other people in the true and spiritual sense and in serving them (no matter who or what they are), you will find your main and immediate objective expressed. For you, the releasing power of love is essential but it must be the love of the soul, and not personality love, which must be demonstrated. When your personality is flooded with love, you will learn this significant occult lesson that those people whom you despise and those people who are antagonistic to you are as you are; between you and them lies no difference, save perhaps the difference of greater knowledge on your part and, therefore, greater responsibility to express the love of the soul.

You are still separative, my brother and the magnetic quality of your soul still lacks. You still occultly "repudiate" certain [page 477] people and your own critical, self-centred mind frequently relegates many to the limbo of your dislikes. When this is the case, you inevitably receive from them that which you give to them, and the wall of separation continues to mount higher and higher.

I always speak to those who are in my group of disciples with frankness. Hence my criticism of your attitude and hence my emphatic statement to you now that you do not love enough. You are too prone to criticism, to self-defense and to self-assertiveness.

But having said this I must be equally frank and tell you that you have made real progress. You have stood steady under several years of strain and difficulty and you have not deviated from your allegiance to your soul. Nor will you. Years ago you pledged yourself to tread the Path; your pledge was noted and recorded. Those who watch have realised that your determination is as strong as ever and your will to progress is as intense as in the early days. Let me, therefore, assure you that it is the life tendency that counts. Your life tendency is towards the light and you will enter into light some day. Your work at this time is along the lines of an intensive purification. The need for this you have realised and you have demanded to be purified. The work is going forward.

My brother, when I say that you need to love more, I speak not of the distorted love of the emotional nature but of that pure disinterested love which acts as a magnet to other souls because it is a soul quality, universally shared. This, you *know* you lack. That which clogs the channels and hinders its free and full flow is your sensitive self-assertiveness which sees everybody in relation to yourself and is not concerned with what you, as a person, may mean to them. Reflect on these words for they hold for you the key to progress. I am taking the time to write to you on this matter for it is of prime importance in your case. Your patient endurance of difficulties, your earnest and keen aspiration and your service to the work which I am doing is oft rendered null and void by your inner antagonisms and your outer separative attitude to those whom you do not like and who do not like you—consequently.

## [page 478]

I told you earlier to teach yourself to "recognise the need." Had you done this during the past few months, your way would have been easier and your work would have been much simplified.

Everybody you meet has some need and many are very unhappy. Give them of your fullness and know yourself to be a soul. You have been taught much. You walk somewhat in the light. They do not. Hence yours is the responsibility to understand, not theirs. Work, therefore, strenuously at attaining love to all beings and fit yourself to serve the Plan more effectively and your group brothers more understandingly. My heart goes out to you, my brother of old, for I know the problem which you face but I also know your strength and courage. You will succeed—some day.

Keep in touch with W.D.B. and talk your problem out with him. He can and will help you from his own experiences and you can also give him much. I had considered changing your meditation but feel, after due thought, that there is still much in it for you. My brother, may the strength and the light of your soul inspire you and may that deep love which is your soul's heritage pour through you. Should you, during the next few months, need my thought and help, you have my permission to approach me as you do at the time of each full moon. I can trust you not to call me from my work without due cause.

September 1935

#### MY BROTHER:

I sometimes wonder what I can do to help you or what words I can say which will enable you to break through the limitations which surround you. There is a measure of freedom possible for you at this time and which will mark the high water mark of this incarnation for you but as yet you have not managed to achieve it. If I tell you that you have made little progress the past few months, you will be discouraged and that I do not desire. If I tell you that your self-interest has intensified lately, you will perhaps not believe me and in any case you will be distressed. Of your sincerity, there is not the slightest doubt. Of your ultimate success, I am equally confident. Of your present static condition I am, however, equally sure. What [page 479] then can I say, my brother? What can I do in order to destroy this old and limiting rhythm?

One thing I do feel the need to point out and that is that you and L.T.S-K.—each in your different ways—are holding back the group. Your co-disciples cannot go on *as a group* until you have both stepped your vibration up higher. Your present vibration is lower and slower than theirs. The problem would not be solved, however, by your leaving the group or resigning. You are an integral part of the group upon the inner planes and that remains an esoteric fact.

Will you please study anew my last instructions to you and ponder upon them with renewed interest. Note again what I said to you—for your encouragement—about your life tendency and be not the least discouraged by my present frankness. Remove your eyes from off yourself and seek liberation in serving others and in loving all men. There are those you do not love. Until you love them as a soul should love, you will not tread the Way of Liberation. There is hatred in your heart and a sense of strong distaste for some you know and who are close to you in this incarnation. Wrench that hatred out and seek to offer love and understanding. Therein, frankly, lies your problem. Get rid of hatred and self-pity and you will leap ahead upon the Path.

I stand by you, friend of old. I know and—believe me—understand. I see your strength and I know your weakness. In the vision of the world's need and in the magnitude of humanity's hour, take hold of your problem; learn to love and understand and so enter into light.

March 1936

## MY FRIEND OF OLD:

For such you are and have been and such I trust you will remain. I say this for your strengthening and encouragement. You have made a real effort, and progress has resulted during the past few months. Today, you walk not all the time in the darkness of self-pity and of self-interest. You are freer from the thoughtforms of the past. I can look towards you and catch your aura with greater ease and with not too great a vibratory shock.

**[page 480]**

Forget not, any of you, that for senior disciples upon the Path (and such am I), it is relatively as unpleasant from the vibratory angle to contact you or spend some time within the radius of your aura as it would be for you to enter the sleeping room of those of soiled environment and persons. Disciples are apt to forget this. The way for all of us is the way of sacrifice. Your aura is much clearer and the impediments to contact are twenty per cent less. For this, I can and do commend you and, in commending, urge you to proceed with the task of purification and cleansing. I ask this for the sake of your own soul and for that of your fellow disciples. There is real need for this group to work as a group ... but this will only be possible when unity of purpose, steadiness of rhythm and purity of the united auras have been achieved. See to it, my friend, that you continue to do your share.

All I seek to do today for you is to speak this word of commendation and to give you certain words and phrases upon which you should meditate until I again communicate with you. I am hoping that after the Full Moon of May (the Wesak Festival) I may be able to change your work so that you can begin the next meditation. This will depend upon the adequacy of the preparation done until the Full Moon of May. It will also depend upon whether you and L.T.S-K. can free yourselves from glamour—you from the glamour of the personal self and he from the glamour of his own thoughtforms. The words and phrases which I have chosen for the theme of your meditation are as follows:

1st month—*Freedom.*

I stand upon the mountain top and breathe the air whereby the sons of God must live.

2nd month—*Detachment.*

I seek to love and with my love to live. I seek not love for my own little self.

3rd month—*Purification.*

Let the fires of divinity burn out all dross. Let the pure gold emerge. Give me the gold of living love to shower upon the sons of men.

**[page 481]**

4th month—*Light.*

Into the light of the radiant Presence of the Self I pass and join all souls in service.

5th month—*Service.*

I tread the lighted Way into the hearts of men. I serve my brother and his need. Those whom I, the

little self, love not, I serve with joy because I love to serve.

6th month—*Release*.

Naught holds me now, except the bonds of love I hold in my own soul.

September 1936

#### MY BROTHER OF OLDEN TIME:

Forget not that it is not simply this group work and the fact that you have been chosen to work in my group of disciples which accounts for that which has been brought about. There is a karmic link with me which persists and holds. I say no more.

The commendations which I gave you in my last instruction stand repeated. I waste not time over such matters. You have the power to go on whether commended or not and whether successful in your efforts or not. There is somewhat, however, that I have to say to you today and it can be stated in simple words: *You need fuller emotional expression*. There is such an intense focussing within yourself as the result of a long spiritual struggle—with yourself and with circumstances—that pent up forces are gathered into the personality which must have release. How shall this release be brought about? What can you do which will intensify your outer expression and thus break the personality tension?

I have pondered upon this on your behalf, my brother. You have been triumphant in your battle and are much freer from your lower inclinations than ever before. But you stand now like a tired and disillusioned soldier wondering if it has been worthwhile. You feel at times that you can do no more; you are still a soldier, still pledged to the fight, still undeterred, but all your forces are interiorly focussed; the tide of life and the [page 482] play of energies—as understood upon the Path of Discipleship—are dammed up within you. This is in reality a form of static personality glamour. The personal crisis and problems loom too large. You do not see things in their true perspective.

I have decided that the way of release for you will come in the writing each day of a diary which will embody certain releasing forces and which can—if truly and conscientiously carried out—bring you much and eventually carry to your co-disciples something of beauty and of joy. I am not fanciful or unduly optimistic nor am I asking you to undertake something which will land you still deeper in the maya of futility. I am suggesting something which will fill your life with vitality, expression and make you radiant.

Each evening write your diary from four points of view. Let it be written with real thought and a determination to find something to relate in connection with each point. This will engender in you a constant watchfulness over your daily life, a vital attentiveness to life as it is lived around you and a reflective daily meditative attitude which is to take the place of the prolonged, definite, morning meditation. The four points to be dealt with and covered in your diary are as follows:

1. *What things, attitudes, and words of beauty did I come across today?* Note these down and note also your reactions to them when recognised—a sunset of radiant colour; a face or look which brought good remembrance; a paragraph in a book which illumined your mind. Write it all down so as to share it with your fellow disciples. Write, for instance, the paragraph which attracted your attention or the spoken

words which brought you light. Hunt every day for beauty and record it.

2. *What act of service did I render which was other than my usual programme? What services did I note that other people were rendering? List what you see your fellow-men doing each day that strikes a note of selfless service and learn thereby the wonder of the human being. Give your reactions to that which you record.*

3. *What colour or colours predominated in my life today? Upon the physical plane—a blaze of sunshine, the grey of a rainy day, the blue of the sky, the riot of colour in [page 483] the flowers in a garden or a shop? Upon the astral plane—the rose of affection and of friendly feeling, the blue of an inspiring contact, the gold of physical well being, the interplay of colours which your emotional nature can be trained to recognise?*

4. *What dramas came my way today, in my own life or in the life of others? Seek for drama under the dull exterior of a person, in the world of daily happenings as you see it functioning around you. See it everywhere—the drama of life as lived by yourself, your environing associates, and also the nations of the world. Evoke and cultivate the sense of the immanent beauty of drama, and note the recognition of it in your diary; note also the lessons to be learnt as you sense and study them.*

This diary will reveal to you what you lack; it will train you in the objective and subjective recognitions which you so much need; it will lift you out of yourself and will carry to you revelation and joy and an enlarging horizon. Ponder upon the words: Beauty, colour, service, outer relationships, inner linkings. No more I give you now except my blessing.

February 1937

#### MY BROTHER:

You are awakening to reality. You are arriving at a truer estimate of yourself and your personality shell is fast crumbling. Is that not true? The way of liberation for you, however, lies not through outer activities and so-called readjustments or personality resumption of various earlier activities but through a poised attitude of mind which (sensitive to the call of the soul and the call of humanity as heard on soul levels) brings about automatically and without pressure the needed changes in the physical plane of life.

To these words of mine pay special attention or you will undertake responsibilities or take action which will be based on the reasoning of the lower, concrete mind and not on those *simple impulses* which bear the hall mark of the soul.

One thing I would urge upon you: Follow with great diligence the keeping of the diary to which I referred in my last [page 484] instruction. I am not changing your work at this time. I only seek to emphasise to you the four points of interest to be noted in your diary. Keep it in fuller detail; not only will it train you in the recognition of the essentials of the spiritual life but in their expression in words. This will carry for you much release. Otherwise, my brother, go your way for another few months and attain still greater release. What I have said to you this time, though brief, is of importance. Ponder on it.



November 1937

## BROTHER OF MINE:

I write to you today to call you specifically to *increased service*. You are now more ready to serve than at any other time in your life. I think I might say with truth that (for the first time since you came into incarnation) you can give something to your fellow-men which will open a door for them. Your astral purification has proceeded with rapidity. This, your diary indicates. The keeping of that diary serves, and should continue to serve, a most useful purpose. Therefore, continue with it during this next year, for it will tend to stabilise in you that which we have wrestled to discover and develop during many years of difficulty. I believe that you yourself will have recognised by now the wisdom of my suggestion and that, through the medium of your spiritual diary, the true "colour" and quality of your life will emerge with significance.

Forget not, however, that the purpose of all training which I have given you and all my disciples is to produce a greater capacity to serve. I would like to see you doing some definite service in relation to your fellowmen.... I refer to that service which a disciple renders when he approaches every human being as a soul.

This type of service involves the recognition of one's own capacity, the intensification of one's ability to love one's fellowmen, the power to draw others to one with the request—spoken or implied—for spiritual help and then the power to work with the person and give him right help in the right way. This, in its turn, involves an inner brooding upon the quality and the need of the one to be served. This subjective process must precede all outer work; upon the strength and the persistence [page 485] of it depends the success of the attempt to help. This process of inner, brooding reflection is oft omitted through enthusiasm and self-confidence. When, however, it has been accomplished and the server stands ready to help, then he can depend upon the needy one and circumstance to indicate to him the next step. I would have you reflect deeply upon this and I would have you begin—in a new and a fresh way—to endeavour to bring light to individuals with a pure, disinterested selflessness. I would have you work with discrimination, with purity of motive and with an effort to eliminate all personality reactions, for it is upon the rock of the personality that many well intentioned servers wreck their work.

You now can be *trusted*. With that thought in mind I urge you to go forward. Only one other suggestion would I give. Keep yourself out of the picture altogether and your private affairs, your personal likes and dislikes entirely eliminated. Let this work with individuals and this part of your service to humanity and to me be entirely divorced from your personality life, permitting no rapport.... You are entering upon a period of fruitful service—if you so choose.

Let us now consider the rays of your threefold personality. In their right understanding will come much illumination upon the way of service. Your soul ray is, as you know, the second Ray of Love-Wisdom and your personality ray is that of Will or Power. But your astrological sign has been one of the major factors in constituting your life problem. However, this has been a blessing in disguise, for the problems that it has brought and the difficulties which you have encountered under the sign of the Bull are fitting you for the Scorpio experience in your next life—the greatest experience upon the Path.

Your *mental body* is on the fourth ray. Hence the conflict and hence, at the same time, the deep-seated love of harmony. These have warred together in your life. I would have you note this. It is possible to love harmony so much that you will fight to get it and struggle to achieve it; in this way you enter into a world of glamour from which it is oft difficult to emerge. Your fourth ray attributes connect you closely to several of your co-disciples. I would suggest that you avail yourself of this relationship by an intensification of rapport.

**[page 486]**

Your *astral body* is on the sixth ray and this intensifies your Taurian tendencies for, as the Bull rushes straight forward seeing only that which lies directly ahead, so does the sixth ray fanatic. When, however, this aptitude is applied to the path of service, much progress can be made. Herein lies a hint to you.

Your *physical body* is upon the third ray but so strong is your personality ray, the first (for you are an integrated personality), that it colours the nature, type and quality of your physical body which is definitely *not* a third ray type. Your rays, therefore, are:

1. The soul ray—second Ray of Love-Wisdom.
2. The ray of the personality—first Ray of Will or Power.
3. The ray of the mind—fourth Ray of Harmony through Conflict.
4. The ray of the astral body—sixth Ray of Devotion or Idealism.
5. The ray of the physical body—third Ray of Active Intelligence.

You have, therefore, three vehicles on the line of the second ray 2-4-6 and two on the line of the first ray 1-3. Three of your bodies are consequently governed by major lines of energy.

April 1938

MY BROTHER AND MY FRIEND:

I have for some time watched you with concern, not because of any failure on your part but because of the very real success of your spiritual effort. That sounds a paradoxical thing to say, does it not? But success can sometimes be bought at too high a price and a special effort, leading to success which leaves the personality in a state of complete exhaustion, must in itself be considered a problem requiring solution and—in your case—prompt solution.

So great has been your determination to purify and cleanse your lower nature that you have worn yourself out in the process; so great has been your introverted attention to the call of your soul that your "normal outer-world hearing" (as it is esoterically called) has been dimmed. So great has been your **[page 487]** determination to achieve the good way that all the forces of your nature have been expended in the work of re-orientation and now that the task has been done, it would appear (I would ask you to note the word "*appear*") that there is nothing left in you wherewith to serve, by means of which to express the results of achievement or to express that joy and peace which is the soul nature and of value to others.

In physical convalescence, when the patient has won the battle but is too ill as yet to know it, there comes that difficult time wherein there is no desire to return to life, no power to be or do anything, and no ability to be aught else except passive and uninterested; no capacity is left except (with the aid of some outside help) to hold the ground gained and to hope, somewhat hopelessly, that the time will come when one will feel differently. This aptly describes you. My problem is how to help you back to happy, significant living, my brother. Almost all that I can say to you at this stage will fall on listening and willing but uncomprehending ears. Should I commend you for successful work, you care not. But, my friend, you *have* cleaned house; you *have* fought a good fight; you *have* gone through the waters of purification and come through on the other side. You *have* stood steady and held the ground gained e'en though you realise it not. But so great is your psychic fatigue that you see not the gains. You care not for the future nor for the past. Life has been hard and your problems great. All that was in you has been expended in facing up to life and to your initial problems; you believe, sometimes, that there is nothing left now with which to feel, and at other times you feel too much. You feel that there is nothing in you with which to go forward, with which to face the future—no joy, no optimism and no hope of real betterment of conditions. Yet you do go on. You are still young and life can hold for you much if you face it as it should be faced.

What shall I suggest for your helping? First of all, I would ask you to drop all the esoteric and spiritual work which you are now doing—all personal meditation and reflection, the keeping of a spiritual diary, and (this may surprise you), I am going to ask you to be one of the first in my group of disciples to begin to deal definitely with the problem of world **[page 488]** glamour. Will you provide a tiny germ of active life from which a greater work could grow? I am asking you to link up definitely and consciously with certain of my disciples whose names I will give you and who are senior to you. Their task it is to swing their united effort into the strengthening and helping of groups, occupied with collective world service. Seek each morning, at a suitable time, to contact them—as individuals and collectively—and draw on their strength until your own strength has returned in some measure. Some weeks ago, several of them tried to reach and help you, under my instructions. Now I would ask you to endeavour to reach them, not because you are desiring help for yourself, but because you need strength at this time to undertake the task which I am giving you. Let their strength and love pour through you for your strengthening. Let the restorative forces of light and love do their work in you and *expect results....*

One practical suggestion I would make to you: When right opportunity comes, seek physical plane activity in some other place than the one in which now you find yourself. A change of environment with new faces and new scenes would be of real value to you and should be found. Seek this change and seize it when it comes.

One final word I would say: It is the conflict between the pairs of opposites which produces world glamour. It is the resolution of these opposites through the activity of a fourth ray mind which can, when united with others working along these lines, aid in the dispelling of glamour. To this task, your soul and I now call you. Live above the world of feeling and, because you have felt so much and suffered so much, work now in the world of mind. Live on the mental plane, in the realm of the soul and of the mind.

In closing, I would add for your help the following information:

1. The energy of your soul (second ray energy) has been expressing itself through the astral body. You have been, and are Arjuna.
2. Personality force has been turned to and works through the physical body.

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January 1939

BROTHER OF MINE:

If you will study your last instructions in the light of the happenings and changes—there hinted at and foreseen—you will see how correct were my comments that you had in reality come through your life's major battle and that your *personal* conflict and your individual and culminating "points of crisis" for this life had been handled and left behind. You are free now for service and the destined service has come your way. The door to that service stands wide open and you are ready now for that measure of personal happiness which will tend to make your service more effective by releasing you in your personal life from the frustrations and the pressures which have so long blocked your soul's expression. Herein lies your opportunity, your guarantee, and your responsibility.

The service to which you have been called is an arduous one but you will be working with some of your co-disciples and when that is the case, there is added strength and more than adequate compensation for any strain and difficulty. So now, my brother, in this hour of strenuous world tension and of baffling problems let the light of your soul direct and the love of your soul determine attitudes, guide policies and release into your field of service the power which will bring the desired results....

I have little to say to you at this time. There is no special work to which I would assign you, beyond impressing upon you the necessity for making and holding each day a very steady and felt alignment. If you achieve this each morning with power and clarity, you can handle efficiently all that you have to do and work with ease and happiness. There is so much for you to do in connection with your change of circumstances and so many adjustments to be made in relation to other people and so many problems of an executive kind with which to cope and which grow out of the urgency of the times and the necessity of the work that, if you will do your meditation work and the other work already assigned to you, I will ask no more. I would, however, emphasise the need for attention to the time of the Full Moon and to note down any reactions which may come [page 490] your way. This will enable you, now that you have passed your worst life crisis, to sum up the situation, to leave behind the past, and to go forward into the new life with a sense of freedom and with a just appreciation of the gained results.

July 1939

MY BROTHER:

The discipline of life has brought you far upon your way in this incarnation and the door of service, as you know, stands open. Enter *with joy*, for that is a quality which you need to express. Only one thing should engross your attention at this time and that is the avoidance of the glamour of preoccupation. I know not what else to call it. The disciple with a first ray personality is apt to be unduly one-pointed in

his service or in his particular line of thought and of activity, or else he is entirely engrossed with some individual or group of individuals. This dynamic and intense preoccupation can often hinder the expansion of consciousness and the unfoldment of that inclusiveness which is essential before any of the major initiations can be taken. I seek to see this glamour lessened in you. The dual life of the disciple is never an easy one to the man whose personality is basically upon the line of directed power and focussed will. This you should most carefully bear in mind, for oft this directed power is not being adequately diffused, and minor or near objectives being too closely seen, can destroy that which it builds or seeks or loves, through the very intensity of the focussed energy.

What can prevent this in your case will be the continuous application of your soul light and love with increasing intensity. Be not afraid, my brother, to be more outgoing and more consciously inclusive, because by so doing you will fuse and blend both soul and body and thus balance your qualities and increase your usefulness (and also ours) in the service of humanity. It seems a curious form of glamour, does it not, but if you will study yourself and your environment with care, you will discover the justification for my reasoning and my argument.

Ever the soul has to learn to be the "turning wheel" or the "moving lotus," contacting life in all directions and radiating [page 491] *out* from a focussed centre, and this as a result of right preoccupation with the Plan. Forget not, that a glamour is merely a distortion of the truth and a faulty reflection of a reality.

January 1940

MY BROTHER:

What I have to say to you grows out of your earlier instructions. I wonder how much you have read and pondered upon the ideas therein conveyed? The thought may come to you that in all probability I know and hence the needlessness of my question. Disciples need to learn that in the intense preoccupation of our world work Those Who serve humanity have not the desire, nor have They the intention, to study the details of a disciple's life or to intrude into his own personal affairs. All we are concerned with is to ascertain the growth of the inner light and the quality of his service. We look at both of these as they emerge into reality upon the physical plane. I would remind you that as individuals or as active personalities (which is it, my brothers?) you "occultly evade my attention," for I work with you entirely on soul levels and on the plane of mental illumination. With you, my brother, the inner light is intense indeed, but it does not radiate. It shines at the centre of your being and with such intensity that it serves almost to blind you. Can you imagine, as you consider my words, the effect of this condition? A light that shines in a closely shut lantern may serve to irradiate the inner walls of the lantern but of what use is it to its owner or to others? This simile is—as are all similes—faulty, but it will serve to demonstrate pictorially the theme of this instruction to you.

You have an intense inner light and one which emanates from the knowledge petals of the egoic lotus—speaking symbolically. You have much knowledge and much intelligent understanding or theory. Some of it you have applied; most of it you have not. This inner light or knowledge does not serve to reveal to you the inner walls of your being—those aspects of the form nature which we call in their aggregated effect the personality. You are conscious of your lower self, of your limitations, of your desire nature, of your moods and reactions, of your frustrations, [page 492] difficulties and

disillusionments; you are aware of what you would like to be, but *what you are in expression engrosses your attention* to the point of inertia.

In my last instruction to you, I referred to the "glamour of preoccupation" which engulfed you, surrounded you and conditioned you. That glamour still persists, perhaps even more strongly. It means an intense, unavoidable (from your point of view) preoccupation with yourself, with what concerns you, with what you like, with how you feel, physically and emotionally, with your reaction to people and environment and with the material aspects of daily living—money, health, surroundings and people's personalities. This condition is now so acute that you whirl at the centre of your daily life, seeing nothing of reality as you might see it, hearing nothing but the reverberations of your own thoughts and, my brother, getting no true joy or pleasure out of the life of service.

I seek not to discourage you, for even your discouragement is a preoccupation with which you can well dispense. I seek to lift you out of the bog in which you are foundering (or should I say, floundering? These niceties of the English language still present difficulties to me) and to send you on your way rejoicing. Is it any use for me to point out to you that, in the light of world pain, you have little whereof to complain; that in the sight of world sorrow, your life holds nothing comparable; that before the woe of the women and the little children and of human beings in most countries, your life has in it little to cause you concern? There are people around you who care for you in security; you have co-workers who are your friends and from whom you are not wrenched by the cruel uses of war; you have a life task wherein you can serve Us and humanity; you have no lack of life's necessities and know not the significance of cold and starvation or of a future which holds nothing but further agony; you are not wracked with pain nor have you to look on at the pain of others.

What, therefore, is the cause of your condition? What lies at the root of your *malaise* (as the Latins call it)? What leads to your sense of physical ill and to the gloom and depression with which you greet the world? Just the glamour of preoccupation—[page 493] an intense preoccupation with yourself. If I should call this attitude "self-pity," will you accept it and use your intelligent mind to reason yourself out of your impasse?

Disciples need to learn discrimination in the use of the instruments which they should use to free themselves from limitations and liabilities. There is too much loose talking re "calling in the soul" or similar terms. Yet it is *not* the soul which must be called in; for you, the use of the mental processes (which you possess in full measure for your need) will clarify the issue. Reason out the causes of your sense of frustration and of blocking—both materially and spiritually. Specify to yourself the nature of your grievances against life and place before yourself your paralleling sources of content. Cultivate a sense of the relative values, comparing your life of adequate possibility of expression, your wherewithal to provide the three necessities of life (a roof, food and warmth) and your environing conditions with those which today face countless millions and in which and through which they must triumph. Where is your triumph, my brother? Initiation is a process of graded triumphs and I seek to aid you towards that process.

Having said this, let me at the same time remind you that any reaction of depression as the result of my words will but prove the extent of my truthful presentation.

For your comfort, I would point out that were you not in a position to triumph, were you not upon the Path of Accepted Discipleship and were you not a man in touch with his own soul, I would not take the



time or trouble to help you see and wrestle with your problem.

I, your Master, believe in you and in your capacity to throw off the glamour of preoccupation. I have confidence that no matter how hard the struggle, you will persist unto the triumphant end.

Your isolated first ray personality at its relatively high point of integration has now undue control. It must be dominated by the soul whose nature is love. Knowledge you have. More love you need. When I say "love," I refer to soul love and not to affection, emotion or sentiment. I refer to that detached, [page 494] deep love which can pour through the personality, releasing it from limited expression and at the same time streams out into the environment.

How release the love aspect of your soul? That is for you the major problem at this time. By meditation, and by certain practical measures. These latter you must work out for your self; the Master can point out to you the goal, indicate the hindrances and suggest solutions. These three conditions I have met. The disciple studies the situation and then applies those methods which seem to him to be promising and to be rightly indicated.

I suggest, therefore, a careful process of reasoning for you so that the roots of your preoccupation with the little self may be *discovered by you*. It is not acceptance of my statements which is required; it is a mental activity carried on by you alone which will enable you to find out the truth of what I have indicated and lead you to take the needed steps. Having reasoned the matter out, then struggle not with the discovered condition but apply to your life the opposing quality with determination and persistence. Self-pity must give place to compassionate interest in others—those in your own home, in your business relations and in all whom you meet and life and fate throws in your way. Isolation must give place to cooperation, not an enforced cooperation but a spontaneous longing to be with and to share with others *the processes of living, loving, occult duty*. Ponder much upon this last phrase. It is a seed thought for your life at present.

The second suggestion is the cultivation of indifference—that spiritual indifference which pays no undue attention to the physical body, or to moods and feelings or to mental illusions. The body exists and must receive due care; the feelings and moods are potent and exhausting and from them, my brother, come much of your physical discomfort. Deal with them not by struggling but by substitution of other interests, ignoring them and treating them with indifference till they die of lack of attention and of a slow attrition. You pay too much attention to the non-essentials.

The third suggestion I make is to give you a personal meditation which may serve to aid you:

[page 495]

#### PERSONAL MEDITATION

1. Relax. Identify yourself with the soul and strive to eliminate the *personal* consciousness. Herein lies your battle ground. An intense interest in some other theme is your major way of escape.
2. Sound the O.M., seeking (as you do so) to call upon the soul. This sounding of the O.M. is directed upward from you, the personality, to the over-shadowing, waiting soul. It is the threefold call of your personality vehicles.

3. Accept the contact and the response and believe that it does exist. Here lies release—belief in the fact of the soul and its relation to you.
4. Meditate then upon the implications, using knowledge and mind as the method of understanding. Accept the implications at which you arrive, provided they are the highest you can reach.
5. Centre your consciousness in the ajna centre—the centre of personality force and integration. Then sound the O.M. again, this time as the soul.
6. Then again sound the O.M. as the soul and see it:
  - a. Purifying the mind so that the illusion of the separated self disappears.
  - b. Driving out selfish preoccupation and substituting intense interest in humanity and God's plan for man.
  - c. Vitalising the etheric vehicle so that the physical body is galvanised in service and flooded with vitality.  
Believe that this is so.
7. Then linking up consciously with the soul, the real, inclusive self, go forth to your work.

You will note that I here call on the functioning of both your imaginative capacity to believe and on your power of reflective reasoning. The right use of these two aspects of your personality, within the radius of soul light, will bring you release. But in the earlier stages of this process you will have to accept my word for it and go on, therefore, with the work even when you yourself see or feel no results of any kind.

### [page 496]

I look to you for vital service, my brother; I am confident in your power to triumph. I would remind you that the triumphing must begin in your home and in your office by bringing happiness and release to others.

August 1940

### MY BROTHER:

You have been close to me for many years, even though you belong, in reality, to the group of another teacher. He has, however (because you were new in His group) asked me to help you—a brother on the same ray. For years you have been associated with me and will continue so to be.

When He asked me not long ago—as occasionally He does, though at widely separated intervals—what progress you were making, I made reply in the following terms. I state my exact words because they also embody my message to you. I said: "He would make much progress were it not for laziness, physical inertia and a refusal to make sacrifices on personality levels for the work." This, my brother, is a statement of fact. You block yourself on every level by inertia and by the physical alibis of ill

health—an ill health which is non-existent. The first ray personality can always be swept into dynamic usefulness and consequent good health by an act of the will, the spiritual will. Your physical sense of being ill is due purely to spiritual laziness—a thing you can offset at once if you choose. You have a loving and understanding heart, but you are too lazy to use it. You could have exerted a constructive influence during the last few years, but you were too lazy to do so. You do the minimum of work for us in these times of stress, instead of the maximum.

Yet, my brother, out of all this analysis emerges the interesting fact that your limitations and hindrances and shortcomings are relatively small and unimportant. They could be easily overcome, if you so choose.

When He heard my brief reply, He made no comment for a minute and then He said: "Only the will-to-good will aid this man and prompt him to excessive service. Tell him to aim at that! For excessive service carried to the point of death itself, [page 497] is his only way of release from this life." Having told you this, my brother, I have no more to say.

*NOTE: The inertia proved too strong and this aspirant withdrew of his own free choice from participation in the Tibetan's work during this life.*

### **To D. E. I.**

April 1938

#### **MY BROTHER:**

Your admission into this group and the assigning to you of greatly increased responsibility in the service of the Hierarchy is practically co-incident. I would ask you to ponder upon the significance of this. Increasingly you will have to be more and more out-going, in a subjective sense, to those with whom you have to work, for your physical plane contact with them is necessarily restricted to a very few, but your range of influence—through correspondence and meditation—can be very wide. See, therefore, that it deepens with each new contact, for otherwise there will be a steady thinning of the stream of influence, will there not? You have much to give, and much to learn and to acquire. You are only beginning your life service in the field wherein we, the teachers and initiates work. You will make mistakes. They will not matter, provided you learn by studying them and are willing to recognise with truth wherein you may have erred. You will succeed, which is far more dangerous to you, and will have to offset the consequent satisfaction by the development of the faculty of comparative relation. Ponder on this suggestion. You will be prompted to self-defense, and to excuse yourself, perhaps more easily than most; but a trained silence where you yourself are concerned, and a cultivated sense of values will protect you. I point out these matters so that you can, with promptness and exactitude, make the needed adjustments and orientation when situations occur. Your whole problem is tied up with your ray qualities, for you are on the second ray where your soul is concerned, whilst you function through a

first ray personality. You have, however, a strong seventh ray development because that was the ray upon which your personality was found in your last incarnation. Hence your capacity [page 498] to organise (which is of the seventh ray) and the ease with which you handle detail (which is a second ray characteristic).

But it is the first ray personality, with its quick response to criticism and its dislike of outer control or interference which must be regulated. There is no one to control you through your responsibility for them or to interfere with you, and hence the difficulty of your problem. You have to make your own way, then, of learning and of cultivating self-forgetfulness. The man who stands alone, and who has determined that condition of isolation *for himself* has a harder problem, in some ways, and certainly a different problem, than the man who is disciplined by the constant, ceaseless impact of others upon his consciousness. You stand very much alone. It has been your own wish, and the right way for you. But you must offset its unavoidable difficulties through a self-imposed discipline. I leave it to you to find the way. You will, I know, comprehend that whereof I speak.

Your astral body is the most influential of your vehicles of expression and your sensitivity is the result of that. If I might express it, I would say that your soul can express itself through your astral vehicle more easily than through the others. The balance of influence is there. You are on the way to transmute knowledge into wisdom, and it was this latent capacity in you which prompted me to place you where you are, for you are expressing the wisdom aspect of the love ray. Remember this. It is that latent wisdom which must be developed, and for this, your service will provide an adequate field. Astral calm, self-forgetfulness, and the development of wisdom are the three things to which you need to pay the most attention. Conform to the group requirements during the coming months. I will also ask you to follow the meditation here outlined. Meditate on the following themes:

- 1st month—The Plan. What it is.
- 2nd month—The immediacy and urgency of the Plan.
- 3rd month—The possible expansion of the Plan.
- 4th month—The New Group of World Servers.
- 5th month—The work of the groups of my disciples.
- 6th month—World synthesis.
- 7th month—The New Age.

### [page 499]

These suggested seed thoughts may seem to you too large and general. It is just for that purpose that I have chosen them. Your sense of inner contact, the power to intuit, and the ability to enter the world of ideas must be constantly developed. These concepts will aid by stretching your mental body. In quietness and in confidence, my brother, must be your strength.

October 1938

### MY BROTHER:

The way into the sphere of your richest service is, for you, the way of the heart. It is the way of renunciation but always the way of joy. So, as you pass on to fuller surrender and to a more complete usefulness, I give you simply some words on which to brood. These words have held the key for me

and for many other servers. In understanding them and in integrating them into your life, you will join the ranks of all true servers.

1st month—I go the way of deep *surrender*.

2nd month—The way of *joy* enriches all my life.

3rd month—*Renunciation* takes the place of grasping for the little self.

4th month—Before me stands *The Presence*.

5th month—Behind me lies the road of *broken toys*.

6th month—*Peace* rests upon my life.

You will understand, my brother, the purpose of these particular phrases.

April 1939

#### MY BROTHER:

You have been so occupied with service during the past twelve months that you have had little time to be preoccupied with yourself or with your own development. That is very good and this will ever constitute for you the rightful method of release, because it is the true technique for those whose two major rays in any incarnation are the second and the first. When the second ray becomes at any time intensely preoccupied with the life of the personality, and that personality, at the [page 500] same time happens to be on the first ray line of force, a situation is always evoked which has in it the seeds of real danger. The dramatic instincts and attitudes of the first ray personality are thereby encouraged and fostered by the inflow of second ray force which, finding no outlet adequate to the intensity of the forces brought together, produces a whirlpool of energies which prove always destructive. This you have succeeded in avoiding and I felt it would be of value to you if I made this clear. There must always be for you the line of active service, of constant pressure, and of ardent helpfulness. This is for you the Way of Salvation. Hence the emphasis upon *decentralisation* which I earlier suggested to you.

I have not much to say to you at this time. Your mind and time and heart are fully occupied with responsible work for us. All I would indicate to you is the necessity for preserving a due sense of proportion, a just sense of values and the avoidance of all fanaticism or tendency to crystallise. Preserve, my brother, a sense of humour and a tendency to play, bearing in mind that relaxation is as much a part of the spiritual life as is the strenuous effort to save the souls of men or—perhaps more truly—aid them to invoke and evoke their own souls. When you do at times cast your eye over your personality equipment, noting its usefulness to the soul in time and space, I would ask you to note with care whether you are achieving a truly rounded-out development, and whether your time includes (as should the time of all executives) a due proportion of relaxation and cultural interests.

You have a second ray *mental body* and, therefore, are not adhering to the rule which usually governs the choice of the forces isolated in any particular mental body. Those upon the Path do not always adhere to the rules. This type of governing mental energy enables you to do three things:

1. Respond with facility—if you choose—to the impulses of your second ray soul.
2. Hold the mind steady in the light and thereby discern the basic principles which your first ray

personality can so easily recognise.

3. Work with order, skill and precision in your chosen field of service.

**[page 501]**

You must, at the same time, guard against too much attention to detail which is always the line of least resistance and of satisfactory experience to those who possess your combination of ray forces.

Your *astral body* is on the first Ray of Will or Power and hence much of your difficulty in the past. A first ray astral body is a powerful asset but requires most careful watching and skilful harnessing. When not rightly handled, it is easily stirred up into storms and tempers or into the condition wherein the dramatic "I" is centralised in the life. But upon its difficulties and problems I need not enlarge. You know them well. You are learning to handle them. I would, however, call your attention to the lack of balance which the forces in your nature could produce; this calls for your constant care and yet—at the same time—it opens the door of unique opportunity for you. The two major rays (of your ego and your personality) are repeated in the two rays of your personality equipment and you have, therefore, a repetition of 2.1 2.1. Ponder on this. What aids you considerably in this connection is the fact that you have a third ray *physical body*. This may surprise you because the outer, physical indications are those of the first ray, but that is due to the development of a powerful personality and to the preponderance of the energy of that equipment. But the third ray energy of your physical body is definitely one of your major assets.

As I earlier pointed out, much seventh ray energy also governs you—fortunately for you—because it was your predominant energy in an earlier incarnation and is, in your case, a well-established force. The above information should prove of service to you.

I assign you no special work but would ask you to do the group meditation with regularity and with as much dynamic first ray intensity as is possible.

In conclusion, I would call your attention to the fact that your rays are identical with those of W.D.S., but would have you note how racial and astrological differences and your freedom from any dominating influence upon the physical and emotional planes, have released you in some measure from the factors with which he has still to contend.

**[page 502]**

October 1939

BROTHER OF MINE:

I have practically nothing to say to you in this series of papers. Go on as you are going. Keep humble, sensitive to others and unmoved by circumstance. Remember ever that, in the work you are seeking to do, the key to all success is to realise that you are only a channel.

I give you, however, the same exercise (in connection with certain words) which I gave to W.O.I. Ponder with care upon these words and make each quality for which they stand an integral part of your life experience. Beyond that, you know already what I would have you do.



February 1940

## BROTHER OF MINE:

In these days of saturated living (and this phrase will mean more to you than to your brothers) I would like to say that I have naught but commendation for you. Thus to commend is not my habit, as well you know, but there are occasions when it is of definite usefulness and I deem it so here. One of the keywords which I gave you several years ago was decentralisation and that quality, the very force of circumstances is aiding you to acquire. The situation of constant danger in which you find yourself, as well as of concentrated usefulness will either evoke that quality in you or drive you back into a focussed attention to the little self which distinguishes many. But you have chosen the selfless and the more fluid way and the effects will be lasting in your experience. This is for you a major life crisis and there stands before you an open door. You will pass through that door with rapidity according to the measure of your decentralisation.

I have not the intention to give you a long instruction. Your instruction is your present life circumstance and I need not say more. I will only say that I stand beside you and that, at this time, my protecting aura reaches out to you. It enfolds you. The aura of protection with which Those Who are linked to the Hierarchy and Who are Members of the Hierarchy are primarily concerned is protecting the integrity of consciousness, [page 503] even though it may (if so desired and oft it is) protect the physical man also. It is the preservation of the rightly focussed and rightly oriented consciousness which we seek to guard and preserve and which the frightfulness of war and of drastic conditions or circumstances may disrupt. You will understand whereof I speak; it is because of this knowledge that I tell you that I stand by you and that you may call upon me at will, for you can now be trusted to do so wisely and for right reasons.

In the pressure of life today as you are living it, I give you no set work. Go on your way, my brother, with joy and service, with freedom from concern and anxiety; you are learning the occult significance of divine indifference. Your desired focus is not within the personality; the mainspring which can and will animate your life is the surety of the knowledge that humanity and the Hierarchy are approaching each other with increasing rapidity and ever more closely.

September 1940

## MY BROTHER:

You are in a position of trust and—if you so choose—your responsibilities can increase and you go forward in the service of humanity. You are now passing through a cycle of difficult preparation, prior to moving out into a wider expansion of consciousness and, consequently, of usefulness. This, I think you know and have always sensed. You have, at the same time, a sense of being blocked and frustrated in your ideals and of failing to express them as you would like. You feel unable to demonstrate and to *be what you know you are*. This is a very useful point to have reached, provided that you do not stay there.

The reason for this sense of frustration (as I could easily prove to you) is that the glamour of pride holds you in its grip, working out usually as a quick self-defense and constantly erecting carefully prepared barriers. I do not seek here, however, to enlarge on this. I would ask you to ponder on my suggestions until May when I will give you, along with the entire group, your personal instructions and your individual direction, and detail to you the readjustments and changes which you would be well advised to make in your life attitudes. If you [page 504] can then avail yourself of the hints which I seek to give you, you can be of definite service (all of you) in the coming period of reconstruction, provided humanity comes through the terrific crisis now upon it.

Note, if you will, how this pride controls so much of your physical plane activity and reactions; note also how your first ray personality and your first ray astral vehicle tend to increase this tendency in you. Here, in the overcoming of pride, lies your major life task and the crux of your life's battle. Sweetness, humility and the willingness to recognise values which at present are not quickly recognised by you are for you the way of release. A deep but *temporary* distrust of your own judgment where people are concerned will be most useful to you, for you see them ever in relation to their reaction to you and not from the angle of what you can give to them, and—in your giving—aid them to greater usefulness of life expression. Your positive and powerful temperament leads you to draw to yourself negative people and you are happier with them than with more positive people. When you can attract the positive kind of people and find your major pleasure in your contacts with the positively polarised disciples of the world, you will have the first indication that the glamour of pride is disappearing.

I have confidence and trust in you, my brother.

*NOTE: This disciple continues in the same position of trust and is cooperating diligently with the work of the Tibetan.*

**To C. D. P.**

November 1931

To you, my brother, I have but little to say—not because you do not merit much but because you know the work that must be done and I have but to look on in silence to see eventual achievement. Overcome fear, my brother; kill out suspicion and those vile children of fear—nervousness, foreboding, worry and that instant jumping to conclusions which are dire and full of disaster. Achieve that inner poise which faces all that comes in the light of the Eternal. You are immersed so oft in the terror of the moment (yes, terror is the word I wish to [page 505] use) that the astral turmoil permits not the clear light of truth and of knowledge to shine in. Both are yours. You are wise and experienced in many ways. Sympathy, understanding, loyalty to the cause of occult truth and steadfast endeavour (plus selfless thought) are yours and these qualities are recognised. How else your inclusion in this group of mine? But much hindrance comes through fear.

Etheric weakness also exists and I suggest to you that in your meditation work you imagine to yourself the pouring in of divine energy (which is a creative function, my brother) and that you send it on a

mission to the etheric counterpart of the spleen. Find out from a diagram where the spleen is located; visualise *not* the physiological organ but the etheric area surrounding it and picture it as bathed in pure golden prana. This should prove an exercise of value to you. Long experience in meditation should enable you to do this with facility....

Be the sannyasin for the remainder of your life and in detachment seek to serve the Plan. Ponder on this last sentence, because for you it holds the secret of release.

June 1933

MY BROTHER:

I have for you today a word of cheer. Part of your life trouble has been that not only have the physical and the etheric bodies been too loosely combined, tending, therefore, to a devitalised condition; the integration between your mental body and your emotional or astral body has also been very poor. Lately, you have changed that condition and your mind and your astral body are now integrated. Reflect on what this means, my brother. It means that no longer will your astral body (which walks in the veil of illusion) be the dominant and deciding factor in your experience—as has hitherto been the case—but that your mind nature will come increasingly into control and become the transmitter of illumination as you hold *steadily* upon your way. You have to make the realisation of an hour, the habit of a lifetime. As you know, nothing matters but the soul. Nothing counts in the long run but service. Take your mind away from all your personality problems and the problems of those with whom you have chosen to walk, in this [page 506] incarnation, the path of life. Trust their souls. Make and keep contact with them, via their souls, refusing to be glamoured by their personalities. Note, as the months slip by, what will happen as you hold this attitude of soul attentiveness.

Know you not that as you add your soul force to theirs (ignoring the form aspect) that you can galvanise those souls into increased spiritual activity? But, my brother, as you note these happenings, be not tempted to aid. Leave the personalities to their own wise, pure and loving souls. Rest back in the simplicity of this thought and for the next few months cease from wrestling and be content with the path that your soul has chosen you should follow.

Refrain from breathing exercises for they ever give you discomfort, and a haunting sense of failure. Each morning for five or ten minutes work with the art of visualisation—a creative art. Visualise to yourself a garden in disorder that you are restoring to order and beauty. Rearrange that garden and fill it with flowers, with the song of birds and with what you have visioned to yourself as the garden of your dreams. See two things happen: there must be restoration of the garden and its growth in beauty. Let your imagination guide you day by day into the steady work of restoration, remembering the goal of this exercise is to focus your attention in the region of the ajna centre, of the pituitary body. There learn the power to organise. When your problems descend upon you, when you are swept by an ancient habit of thought that you know to be wrong but which has as yet a rhythmic power over you, then retire into your garden and work there for a short while. In time, make your retreat into the secret garden an instantaneous reaction when distressed and stay not there for a long time. It will aid you to break the power of ancient thoughtforms.

You ask: What is my gift to the group? I answer: The gift of a pure and unselfish spirit and a rare capacity to give. No greater gift can be yours—the driving urge to give selflessly with no motive but that of a pure and loving spirit. For you, I have these words which are your own to use:

"Let the pure light of reason and understanding dispel the fogs in which I long have walked. Let the mists disappear [page 507] and let the clouds of care disperse within the radiant light of the sun which shineth ever in the fog. That sun is found within my mind. Within that sun, I stand."

June 1934

#### BROTHER OF MINE:

You are facing up to your crisis and to your final test of fitness for accepted discipleship. There is little that I can say to you except that, with understanding, I watch and wait. This is not the time for further words, for it is the time in which *you* must take action. You say to yourself time and time again: "If there were some one thing I could do to break the prison of thought in which I find myself, how easy it would be and how quickly I would do it." But, my brother, there is just such a simple thing and yet, until you do it you cannot walk in the light. Also, until you do it (as this is a group endeavour) you hold back this group of co-disciples from fuller revelation and service. The simple rule is: Talk less and *love more*.

I have no special exercise to give you. I have told D.R.A. to stand by you with deepened love but to talk no more to you about your problem. The reason for his silence and mine is that you now enter the stage of the solution of your problem wherein you must stand exoterically alone and fight the battle on the outer plane to its conclusion *by yourself*. But on the inner plane, there is a drawing closer to you of those who care and can help.

Will you understand me when I say that symbolically and psychologically your fight must be fought out in your garden? Will you comprehend me when I tell you that only *love* can free you? Not love of yourself or a freeing of yourself through desperation over your own unhappiness; not love of those you so easily love but the very love of your soul must be called in and, therefore, soul contact is your solution, persisted in steadily throughout each day.

Meditate therefore upon love. Say to yourself each hour—if you can develop that time consciousness—*I must love*. Only one request do I make to you, my brother, and that is one that may puzzle you. Sit still every day without fail for one hour, [page 508] refusing to interrupt that hour's silence and stillness. Simply relax, rest, read and think happily but let nothing, except real emergency (no wild and unconditioned fear, no suspicion or urge to investigate) permit you to break into the rhythm of that period. Sit still, not tense, but quiet and relaxed. It is but a small thing to request but if you conform to this requirement, the results may be more potent than you think. It is an hour for thinking *love*; for pondering upon the source of disinterested, detached soul *love*. Study along these lines, if you like, but sit still. Love and quietness, not resentment and restlessness, are your immediate task and in the achieving of these two things you will solve your problem and liberate yourself.

Silence, serenity and loving service to all, without exception and without thought of self—these should be the keynotes of your life during the coming months. Restlessness and resentment, self-pity and

suspicion are your present problems. Substitute love for these and all will be well. You evoke love in many. This means that you have the gift of love. Use that power to love and break your chains in order to serve with freedom and to go forward in my group of disciples to greater usefulness. *I stand by.*

January 1935

MY BROTHER OF OLD:

My message to you this year is the one with which I ended my last communication to you: *I stand by.*

When I last said it to you, I was under no illusion as to the extent of your problem or of the weakness of the agonised equipment which you brought to its solution. The outcome of your struggle a year ago was very problematical. It is not so now. The ancient habits of thought and the quick submerging by the old rhythms are still possible; you are oft profoundly discouraged by the cropping up of the hydra of resentment and of suspicion with its many heads. Yet much progress has been made and your astral body is really quieter. This you know yourself. You are finding it easier to swing into other interests. The periods of submergence in the old lines of thought do not last so long and your understanding is growing.

**[page 509]**

The fight is not yet over but by May, 1936, you should have reached a point where the sense of inner freedom will be so strong that you will realise that the things which affect the personality and which come from the point of development and from the lack of control of the personalities with which you are associated will fail to exert any real power over you. You will be fast attaining the attitude of the Observer, of the one who looks on—knowing himself to be the controlling soul.

Will you, my brother, take the various personal instructions I have given you during the past years and—on some quiet day—read them through uninterruptedly and at one sitting? You will, in this way, get a picture of your spiritual problem (and of my effort to help you solve it) that will be constructively useful. You will discover also that there has been real growth on your part. Your problem is not this or that circumstance in your life. It is not concerned with the activity of this or that person. It is not tied up with your family life, your financial circumstances or your health. These are but the staging around which you struggle for liberation. These are but the opportunities offered by your soul which, when rightly used, will set you upon the Path of Initiation. Yes, that is what I said, my brother—upon the Path of Initiation and not upon the Path of Discipleship. You are already upon the latter path. You know well within yourself that if you could achieve detachment and if you could arrive at a stable, focussed mind that the whole of life would simplify for you. *Initiation is simplification.*

You are rich in the real love of many people. Your physical plane circumstances, viewed in the light of the present world problem, are good. Your health problem is rooted in your astral condition. By overcoming the glamour in which you walk, you would find yourself so free and so useful that you would look back with amazement upon your past life of illusion and self-induced misery. Your personal problem is far from unique. What has constituted the main difficulty has been based on the fact that you are a disciple. The glamour and the illusion which a disciple can evoke is far more potent than that of the average person. Your mind, as a result of the glamour, may be ever restless and shifting, but the glamour is the result of potent emotional thinking and of a prolonged attentiveness

**[page 510]** to the circumstances of your physical plane life. *The same attentiveness and potency of thought, directed away from your circumstances and to the things of the soul, will free you.*

Do you still work in your garden, my brother? Would you be willing to work in it another year? May I (who have looked on for years at your struggle and who today feel certain of your victory) make another suggestion to you? Build in your garden an ivory tower and from the summit of that tower survey your life each day. Build it until the time of the Full Moon of May and then at the time of the Wesak Festival and for the three days of that Festival live in your tower and there abide. In moments also of distress or of imminent failure mount to your tower and steadfast stand. The tower is only symbolic but, if you grasp the essential underlying meaning, you will literally slip out of the glamour as you mount your tower and pass into the clear light of day. There is oft a mist in your garden, but on the top of the tower there is sunlight, space and air. *There I can meet with you*, if you rightly build and learn the method of ascent. (A description of this garden will be found at the end of this disciple's instructions. A.A.B.)

Be more strict in the keeping of your quiet hour. Build then your tower of ivory and may the light of your soul pour upon you and flood your life; may you realise the uses of joy and of caring nothing about the separated self and may the blessing of your Master rest upon you.

July 1935

MY BROTHER:

If I were to ask you to measure your success or failure during the past twelve months, do you know for yourself what your measurement would be? Would you say: Real success with occasional brief relapses through old habits of thought not yet completely transcended? Your success *is* real and there is much more light in your aura.

One of the things which I seek to take up with you in this instruction is the subject of glamour. Glamour is the powerful enemy of all who tread the Path of Discipleship. The whole world is subject to glamour, as well you know, but when a man becomes a disciple, he contacts so much force (especially in the **[page 511]** early stages when he does not know how to handle it) that he attracts, consolidates and precipitates upon himself far more of the world illusion than would otherwise be the case. To this experience of the disciple, you are no exception, being a disciple in definite training. Disciples who live on mental levels are freer from glamour than are those whose polarisation is more purely emotional. Therefore, one of the first things we seek to teach all of you is to work, live and think in freedom from the astral plane. Perhaps the best way to help you, my brother, and any of your co-disciples who may be interested in the teaching which I give you personally, is to cite to you the conditions in daily life which lead to a state of glamour. Then you can make your own application and see where those conditions are to be found in daily life. When found, then glamour is an inevitable result. When recognised, however, they can be handled and the glamour will then disappear.

Glamour is, of course, such a subtle thing that it ever masquerades as truth. It is powerful because it finds its point of entry into a disciple's consciousness through those states of mind and those habits of thought which are so familiar that their appearance is automatic and constitutes an almost unconscious manifestation. There are (for the average disciple) three main attitudes of mind and of feeling which



predispose him to being glamoured:

1. *Self-pity*. To this all disciples are prone. Their lives are necessarily difficult and they are more sensitive than the average. They are also being constantly tried and tested in this particular direction. Self-pity is a powerful and deluding force; it exaggerates every condition and isolates a person in the centre of his own life and the dramatic situations evoked in his own thoughts. It permits two kinds of glamour to enter: First of all, the glamour of special training wherein the disciple over-estimates his importance in ratio to the testing applied and his reaction to it. This is *not* one of your failings. Your sane humility is a great asset, provided you do not give way to self-depreciation. The second is the glamour produced by such a deep self-interest that the disciple is isolated in a cloud of his own thoughts so that the light of his soul is shut out; he sees things in wrong proportion and the glamour of his isolation [page 512] in his trouble, and sometimes a fixed idea of persecution descends upon him. Here again you are not guilty. Others in my group of disciples are more prone to this failing than you are.

2. *A spirit of criticism*. This induces more states of glamour than any other one factor; and here, who shall say he is immune? When harmlessness and kindness in thought and word are practised and automatically become a part of a disciple's daily life expression, then glamour will end. My brother, this one factor lets in more glamour into a disciple's life and into your life than you can realise. Consequently, you frequently fail to see people as they really are, for you see them through the illusion induced by criticism of them. That which is voiced in words becomes a thoughtform, attached to its invoking agent and then the person is never seen except through the veil of this glamour. Consequently again, the weaknesses which are looked for are found and the real self is hidden from your eyes. You can check the accuracy of the above statement in a couple of days by a careful noting of the theme of all your conversations in the circle of your daily life. Are you discussing reality or a temporary failure in a divine expression? Is your reaction to people in general kindly or critical? Are you prone to see the good and ignore the weaknesses and errors? Is there an immediate interest evoked in you by the relation of some wrong action or mistake, or do you lock up your knowledge of peoples' faults in the secret of your heart, loving your brother more because of his frailty and refusing to pass comment or to criticise him even to yourself? I commend these questions to you and to all in my group of disciples. Right here for you—as for so many—lies the usual point of entry for glamour and until this opening is sealed, you will not be free from personal glamour.

3. *Suspicion*. The most poisonous of all weaknesses is this glamour; it is usually the most false and—even when well founded—is still capable of poisoning the very roots of being, of distorting all attitudes to life and of bringing into activity the creative imagination as its potent servant. Suspicion ever lies, but lies with such apparent truth that it seems only correct [page 513] and reasonable. This tendency you have fought for long, and a good measure of success is attending your efforts. Give not way to suspicion; but be careful not to cast it away from you into the hidden depths of yourself, whence again it must inevitably raise its head. End its power in your life by doing three things:

- a. By assuming more definitely the attitude of the Onlooker, who sees all people and happenings through the light of love and from the angle of the eternal values.
- b. By leaving everybody free to live their own lives and to shoulder their own responsibilities, knowing that they are souls and are being led towards the light. Simply give them love and understanding.

c. By the fullness of your own life of service which leaves you no time for the moments and hours of suspicion which blight so many lives.

These three things, if persisted in and practised, will do more to release you from glamour than any other one thing.

The fact, brother of mine, that I can thus write to you indicates the measure of your achievement. Two years ago, you might have recognised theoretically the truth of what I say. Now you not only recognise it but have in the past and will in the future deal with the problem in a practical manner. For a while it will be an hour by hour and day by day fight; but the power of your soul is adequate to bring release, and the love of this group of disciples is sufficient to carry you through....

As to your garden, my brother, I would ask you to enter into it early each Sunday morning. See your garden sleeping in the darkness of the dawn—no real light, no sound or movement and no life apparent. It remains just dreaming and colourless. Enter your tower and climb to the summit and then release the light which is in you; this will be to the garden of your soul what the sun is to the gardens of the world. Watch the rays of light pouring out over the garden, awakening it to colour and beauty, arousing it to movement and life, and calling forth the song of the birds and the hum of the bees and evoking it to a responsive loveliness. There I may meet you when the clouds of glamour roll away. Ponder on the symbolism [page 514] hidden in this garden and work steadily for the next few months from this centre of love and light.

January 1936

#### MY BROTHER AND MY FRIEND:

The same instructions, the same objective and the same necessity to cultivate the spirit of liberating love will suffice to occupy you during the next few months.

You are now entering a period of crisis. Forget not that I have told you this and warned you to meet all circumstances in the light of that knowledge. The crisis (which may focus itself in some aspect of your personality) must be regarded by you as an indication of a strenuous effort on the part of your soul to bring about a large measure of liberation before the May Full Moon. Your soul is mobilising its forces in order to effect this release and so enable you to profit by the precipitating spiritual inflow. When such a determination exists on the plane of soul experience, there is an inevitable reaction on the plane of daily life. For this you must be prepared and so be ready to profit from it. Your strength is far greater than you realise because you have never yet drawn fully upon the resources of your soul. This you will have to do to gain the release for which you long.

I tell you also assuredly that—for you—the cultivation of harmlessness is the guarantee of a constructive outcome to your crisis this coming spring. In my last instruction I urged you to eliminate self-pity and this would then produce a harmless handling of the personality. The elimination of criticism will render you harmless where others are concerned and the refusal to be suspicious will

dispel your particular glamour, which amounts almost to hallucination. So you see, my brother, that I am only re-emphasising my earlier teaching to you. Of its value, I know you are assured and in voicing the expression of your need, I am only voicing your own deepest wish.

From May 1934 to May 1935 you made very real progress and your inner spiritual strength was notably augmented. The past six months have marked an interlude wherein there has been a great deal of fluctuation. You have been more subject [page 515] to external impression and less focussed as a soul on the subtler planes. There has been no marked gain. Such interludes are inevitable; there is no cause for depression, *provided* they do not continue, once you are aware of their existence. Now the sun is again moving northward and there comes for you renewed opportunity and the possibility of a powerful period of release from your lower nature and from the claims which hold you so potently. My prime message to you is (and I give it with the earnest wish that you will understand to what specific factor I refer): Let go. Drop that which you hold. Stand free at any cost, relinquishing that which holds you back.

During the next six months take the following words and thoughts as seed thoughts in meditation:

1st month—*Detachment* from that which holds the Self in chains.

2nd month—*Release* of the imprisoned Self for service.

3rd month—*The burning ground* whereon pure gold is seen.

4th month—*Liberation* of the inner light, and then the treading of the Lighted Way.

5th month—*Radiance* which evokes the light in others.

6th month—*Sacrifice* which reveals the glory of the Self.

Be of good courage, my brother, and fear not. Fear itself creates a glamour and the glamour hides the light. Love freely those you love.

June 1936

#### BROTHER OF MINE:

There is little that I need to do or can do. Until "the sun moves northward," your work is difficult and yet of so simple a nature (when put into words) that perhaps you may not regard it as of adequate importance. Yet I tell you with love and not a little concern that upon your achievement much rests—both to yourself and to the group. It might be of value if I touched here upon a question which oft arises in the minds of disciples working together in group formation and in a Master's Ashram. Just how far does the progress or non-progress of any individual disciple help or hinder the group of disciples? Because of the [page 516] innate sincerity of the true disciple, the next question that arises is: Which do I do—help or hinder? Let me answer this last question in connection with you. *You do not hinder.* Your gentle nature and your loving unselfish attitude militate powerfully against what you yourself are inwardly recognising—a slowly growing spirit of criticism. You are deeply loved by your fellow disciples and the gentleness of your vibration—with its persistent note of service and of love—have an unconscious "holding" effect even upon those disciples in my group whom you do not personally know. I ask you to remember this. But you could help more definitely and consciously if you could free yourself from ties and begin to function in your home and in all your relationships as a true sannyasin. This I earlier pointed out to you. I called you definitely to the Path of the Sannyasin. But you are still only playing around the fringe of that idea. For you, it is a symbol of a detachment which you

erroneously feel you cannot achieve. You under-rate yourself, my brother. You have a persistence which is undaunted and which has guided you from your early days until now. This persistence is the hall mark of the pledged disciple. Will you remember this? You have never wavered in your search for light and for a field in which to serve your soul and to evidence your devotion to humanity and to the Great Ones Who guide the destiny of the race of men—and Whom you truly love.

You have also an inner recognition of truth and of the Plan which is far greater than you suspect and which we tested out years ago. You have steadily held to the Path and to the work which we sought to have done, and have aided where you could and have stood loyally by those who have sought to do our work. The same undaunted persistence demonstrates thus and will continue to do so. What then lacks? Undoubtedly something lacks and you would be the first to say so.

What lacks is something most simple to state and most difficult to express. This lack almost constitutes your Waterloo, to use a current phrase. *It is simply the failure to be detached.* You tie yourself to those you love and oft the clinging hands of love can hinder progress—not only our own but also that of those we love. Do you realise that? As you live and love those in your immediate environment, do you ever ask yourself the **[page 517]** question: Am I strengthening them as souls to handle life and serve?

Again, you tie yourself to certain people by thoughtforms of depression and of suspicion. Do you not, my brother? More than you think are their number. These are, however, less hindering to your progress than your absorption in those you love, because they are well known to you and you are consistently struggling with them. It is your love, your clinging possessive love for those you have gathered close around you in the karmic process of life, that hinders your loving them in the strong, true way I ask you to love more truly. Your strength and detachment have never yet been used. I ask you not to cease from loving but I ask you to love as a soul and less as a personality. As you read this, your inner truthful nature will respond. Your problem, let me repeat, is *detachment*. You are beginning to learn it. What makes your lesson doubly hard is the lack of a major activity and a dynamic interest which would engross your full attention. This, however, is your problem to be solved in some way, if you, as a soul, can take hold of your personality in a new and vital manner.

I can but give you a word and one hint: Let not your physical body dictate to you. Physical disability is the refuge sometimes of those who feel that their lives do not provide them with that which they desire, or it is the refuge of those who feel that they have failed upon the Way.

You have not failed, my brother. I repeat this to you: You have not failed, and I know whereof I speak. Those of us who function with full vision on the inner side of life see the equipment and the karma, the struggle and the destiny in a way that is not possible to you. But I do say to you that the remaining years of your life can be a gradual drifting into a comparative uselessness—the uselessness of a fruitless old age—or they can climax the career of a free soul, whose wisdom, service and selfless love can be the means of bringing inspiration to many souls throughout the world. You can now—*if you so choose*—capitalise upon the garnered fruits of a life of constant orientation towards the light and demonstrate the wisdom which comes from having been the onlooker, the student and the servant for so long. Will you not become more actively the participator **[page 518]** and the active cooperator? One thing only can prevent this—not ill health or circumstances—but a failure to be detached. Will you follow each day (not necessarily at night) a review upon detachment and will you do it conscientiously in the holy and silent place which we call your garden? My love and blessing rest upon you, my brother. This is a thing I say but seldom.

January 1937

## MY BROTHER AND MY FRIEND:

For you (as for R.S.U.) I have at this time a word of commendation and a word of reproof. It is a reproof of so gentle a nature that you will not mind. You have done much to dissipate glamour in your life this past two years, more than perhaps you realise. We, who look at all of you from the inner side, can symbolically gauge this fact more easily than you because (as we seek out a soul) we are in a position to note what is occultly called "the depth of his immersion." You are now more easily "discovered and disclosed" to the watching eyes of all of us and this is due entirely to your own effort and to the growing potency of this group of disciples. You are not so deeply immersed in the fogs of glamour though you are still held back by fear—not fear for yourself but needless fears for those you love. You do not, therefore, see them, the problems which they face, or their individual paths of destiny with clarity; this, as you may well surmise, prevents your being as *spiritually* useful to them as you might be. The usefulness of disciples to those who are linked karmically to them and for whom they feel—rightly or wrongly—a sense of responsibility shifts from stage to stage with growth. One's physical care for one's loved ones may and must persist in some measure, though a mother's care for a child cannot persist into adult years. There may be a responsibility which one chooses to shoulder (again rightly or wrongly), but it must not offset or undermine any responsibility which it should be theirs to shoulder. One's mental assistance should be always available but it should not be given when one's mind is bewildered by the fogs of questioning and doubt or when there is a spirit of criticism. One's spiritual responsibility is, curiously enough, usually the last to be recognised; [page 519] and action taken on that recognition is equally slow. Yet, in the last analysis, it is by far the most important, for one's spiritual influence can be lasting and can carry with it releasing power to those we love, whereas the other responsibilities—being those of personality relationships—always carry with them glamour and that which is not of the kingdom of the spirit.

For the remaining years of your life lay the emphasis upon your spiritual responsibilities and your *spiritual effect* upon all you contact, or with whom your lot is cast. Work ever along the line of soul contact, leading to soul release and to the soul activity of those you love, and e'en of those you may not love! Thus you will begin to work on and from spiritual levels and your potency as a worker will silently increase. This will in no way negate your right usefulness on planes other and lower than the spiritual.

You are learning fast, my brother, and can break through to a deepened and more realised knowledge if you can train yourself in detachment from personality activity with its unwise speech or silences, its criticisms or its bolstering of that which is undesirable in others and its moments of agonised indecision, based on a fear which—in your case—is ever that of and for the personality aspect. This is apt to sweep you into unwise action or words, and prevent your following of the light and the service which appear so clearly to your vision in your high moments. Is this not so, my brother? But this is all that I have of the nature of reproof and it is tempered by a just need of recognition for true past achievement and for your unflinching aspiration and steadfast service.

For you the group meditation is peculiarly suited and useful; it brings the strength to you that is needed and serves to clear both your vision and your path. Adhere, therefore, to it with closeness and

attention.... And, my brother, follow the occult exercises indicated and return again to your garden which still can be found—serene and fair—within the world of thought. The summit of its tower pierces the world of souls and, when you mount the steps which lead there, you will find yourself in the realm of clear vision, wide wisdom and universal love.

Stand with steadfastness during this coming year and stand *detached*. Let not the lesser voices crowd out the voice of your [page 520] soul or my voice. Keep the channel clear. This is my final word to you: Keep the channel clear. If you will do this, then the decisions of moment which may come your way will be faced in the light of the soul and clear, prompt action supervene with good results. The advice which you may be called upon to give will not then be based on fear or any weakness of personality love but will carry the triumphant note of the soul who knows. Break through, my brother, from the trammels of the past and be the true sannyasin, desiring nothing for the separated self, and carrying that true selflessness—which you have ever evidenced—to the heights of full surrender.

July 1937

#### MY BROTHER AND FAITHFUL FRIEND:

How can I put your problem to you so clearly that you will accept the stated facts and live by them? In no way, except by giving you information, suggesting to you that you act upon it and wait for the results, acting with the intelligence which outstandingly is yours and the persistence you have shown throughout this life.

Your *mental body* is on the fifth ray and, therefore, you have an intensely analytical mind. I would, however, remind you that you are analytical but not discriminating. Ponder on this distinction.

Your *astral body* is governed by the sixth ray and is as yet largely subservient to the will of the personality. This leads you to devote yourself to your personality surroundings and to the conditions which karmically you have evoked.

Your *physical body* is also on the sixth ray which makes it—and, therefore, your brain—predominantly the servant of your astral body but it also makes you intuitive or astral-buddhic. Therefore, I would have you note that, in your case, there is an exception to the usual rule controlling the physical body, for very few physical bodies are on the sixth ray, as is yours.

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mind—the fifth Ray of Concrete Science.

#### [page 521]

4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the sixth Ray of Devotion.

It will be clear to you, therefore, that much of your problem can be summed up by the recognition of the relation existing between the personality, the astral body and the physical body. The physical body and the astral body are, therefore, automatically the servants of the personality. Yet the relation between the sixth and the second rays is so close that the problem of your soul is *not* insuperable in this



life.

January 1938

### MY BROTHER:

The past few months have seen the working out of much inner tension. This has materialised upon the physical plane as a sense of real fatigue and has climaxed in a period of illness. But—when inner causes have spent themselves in physical effects—there then follows a period of liberation and of adjustment. My word for you is, therefore: Let not the inner tension resume its sway. You might at this point rightly ask: How shall I prevent this happening? By remembering, my brother, that though the enviring conditions may remain relatively the same, you yourself are not the same. You have arrived at a new measure of detached freedom and to this freedom you now must hold. The dominant note which should rule your life during the next few months is to stand steadily in spiritual realisation. This will necessarily involve a close watchfulness over the personality. You will have to see that old thoughtforms of fear and of worry do not resume their ancient sway and that old emotional reactions are not permitted to take form. Note how I have worded this injunction.

Stand as the soul and (as a constant habit of life) develop the attitude of recognising your own divinity in daily expression. A close watchfulness over the first faint tendency to swing into the old rhythm will be necessary, coupled with a sane and immediate handling of old forms of weakness. For you the word, "substitution," may prove of real help, enabling you to substitute a fresh and vital interest in the place of the old emerging ideas; and to substitute a definite physical plane **[page 522]** activity in the place of emotional crisis; and to discipline your lower life into ways of joy and of happy activity. Joy would prove for you a major healing factor.

For years, my brother, I have referred frequently to your garden of beauty. First of all, I had to lead you to create it; later I taught you to perfect it and then to use it. I taught you also how to dedicate it and to turn it into a shrine of consecration and connect it in your mind with the thought of service. That which is thus created and used, exists. Today I would like to tell you that on the inner planes your garden *is* of service to my group of disciples and to others—in larger numbers than you think. It is a place of gathering for many and a place of refuge for a few. Ponder on this and continue your task of beautifying it. Remember ever, that those who seek its loveliness come not only for the garden but also come in order to contact you who, upon the inner side, appears other than you fancy yourself to be in physical incarnation.

Now there remains for you to make for others a garden of your life upon the physical plane. Much you have learned during the past years and though old rhythms and thought habits often draw you back outside your garden of peace, you find your way there again with greater speed. You do not wander quite so often into the mazes of worry and into the foggy lowlands of glamour.

See to it that during the next nine months you preserve an attitude of spiritual indifference or of divine carelessness and emotional detachment. Upon these three words—particularly the first two—I would beg you earnestly to ponder. Stand in your garden but when there comes the urge to venture forth upon an errand of concern, of anxiety or to satisfy suspicion, treat it with indifference and care not what may eventuate. Naught can occur that can really shatter your achieved balance. Know this.

Stand as a centre of strength to all you meet and cast not my suggestion aside because your personality rejects the possibility of achievement. Upon the inner planes you have achieved; upon the outer plane today see that that achievement is also demonstrated. From the place wherein your physical plane life is lived, let there go forth that which can heal and [page 523] bless. Nothing can stop this blessing; it speeds forth upon the wings of detachment and from a heart that has no care for itself; it goes upon its mission because you have learned to trust the souls of those with whom your lot is cast....

I will give you the following eight sentences as seed thoughts for your meditation and would ask you to ponder them with care during the next eight months:

1st month—Upon my tower I stand and naught can reach me here. Thus to the work which comes my way I dedicate myself.

2nd month—Only my soul can reach the point of strength whereon I stand and to my soul that way is always open. To the task my soul assigns, I dedicate myself.

3rd month—From the high point I oft come down and walk the ways of life and beauty with my brothers. To the task of helping them I dedicate myself.

4th month—The radiance of love I seek to shower on all I meet and to this life of radiant love, I dedicate myself.

5th month—With carelessness divine, I face my daily life, knowing that all is well. To the aid of those I serve, the Masters of the Way, I dedicate myself.

6th month—With true divine indifference I shoulder every load that comes my way, for naught can touch my soul. To manifest this confidence, I dedicate myself.

7th month—Those who are given to me to love, upon the ways of life, I love and serve. I gaze upon them free from fear. To strengthen them within their souls, I dedicate myself.

8th month—Upon my tower, in the high place of vision, now I stand and from that point I live and love and work. To this high destiny I dedicate myself.

If you can grasp the reality of the service and the usefulness of the service that you can render, you will have made much progress when next I instruct you.

[page 524]

January 1939

MY BROTHER:

You have made real progress. That is the first thing I wish to say to you. A little more clear thinking and acceptance of the facts which you know about yourself will set you free. Your problem is difficult. It is not based upon the difficulties of your life, for your life problem is not at all unusual—though you

have given unusual attention to it. It is based upon the fact that you have a sixth ray personality, a sixth ray astral body and a sixth ray physical body. This constitutes a terrific combination of forces, but you assumed the responsibility of handling these forces in order to break the sixth ray hold which that type of energy has had on you for three lives in sequence. You have reached the age of sixty (or is it a little more, my brother?) and have not yet broken it. Therefore, your soul purpose has not yet been fulfilled. The differences between your attitude now and your attitude thirty years ago is that then you did not realise what it was all about and now you do. Then you had, in reality, no responsibility for you did not know the nature of the task to be done. But, *through soul contact*, you do know now what the problem is and your responsibility to do something definite is, consequently, heavy. The glamour of ties and relationships has held you for years. The personality umbilical cord still links you to your children and it should have been severed (and rightly severed) several years ago. It would have been of real benefit both to you and to them. This, you know well when the glamour of the responsibilities of motherhood is not upon you. You have to realise now that you have no such responsibility.

Forgive me for my plain speaking, my brother, but I seek to see you free before the time of passing over into the "clear cold light" comes to you. I know whereof you are capable. You are not using the power of your second ray soul which can love and sever at the same time; which can convey the deepest love, subjectively and protectingly, and yet—on the outer plane—can set people free. Let me repeat again: You have no responsibility for your children and never have had since they reached maturity and the right to live their own lives. You have earned the right to your own soul's freedom and expression. [page 525] Will you take it now and free yourself, or will you muddle through the remainder of this incarnation and, in another life, have to face the identical problem of family relationships and financial responsibility? As yet, you have solved nothing but you have made progress and your eyes *are* open. Only fear, plus the deliberate refusal to take the strong and right steps, holds you back from a full participation in the service of humanity and in my work....

You have so much to give. I refer not here to money though that too must be included in the life offering of a disciple, at this time of world stress, I refer to greater and deeper gifts which you possess and are apt to refuse to recognise—a loving heart, a mind enriched by years of study and lives of service, and by a loyalty and a gift for friendship which is rare, indeed, to find.

Your soul contact is established and this is a fact upon which you can count. Devitalisation of your physical life is due to the cramping to which you have subjected yourself and your pronounced, inner, subjective withdrawal to the mental and astral worlds. You do not express the reality which you are, upon the physical plane. The thoughtforms which surround you drain you of vital force and yet, physically speaking, you have no organic trouble or disease. These thoughtforms sap your vitality and are definitely destructive—to yourself and to others. Of these thoughtforms there are three....

I am giving you a special exercise. Go into your garden twice a week and meet me there. Discover first of all the point within the garden which I have magnetised. At that spot within your garden, talk your problems *aloud* to me, pausing at intervals and listening for my replies or the replies of your soul. *We shall speak when the silence of the outer life and of the personality has been achieved.* Keep nothing back but *talk aloud to me.* Do this with a listening and attentive ear and, by the May Full Moon, you may find that we may have talked the matter out, the glamour may have dissipated, the thoughtforms be destroyed and the path shine clear before your eyes.

May the rest and peace of consecration be yours, and my blessing rests upon you. It is not in appreciation of you that I take this time with you. Ancient karmic ties with me, your [page 526] Elder

Brother, and the deep love which D.R.S. unchangingly bears for you are reasons adequate to me. Besides—my love is yours. We are on the same soul ray.

January 1940

#### MY BROTHER:

You have no particular glamour, for you live in a perfect sea of glamour. Hence the difficulty of your problem, for had you (for instance) one major glamour, as has D.E.I., it would be (for one of your devotion and mental capacity) a relatively easy thing to break down, and so walk in the light. But you have surrounded yourself with a myriad glammers of no great importance but, in their aggregate, they tend to make you walk continuously in a fog. You have the capacity to walk constantly in the light. Your glammers come to you from two sources. Your reactions to all life's happenings and to your environment are those of a superficial fluidity; it is not basic or fundamental, for your life purpose is undeflectable (is there such a word, my brother?) and your life tendency is firmly and unchangeably oriented. But in dealing with circumstance and people, you are pre-occupied with the effect this may have upon you and with your failure to handle them as should a disciple. Your inferiority complex keeps you in a state of glamour and is purely a personality reaction. As a soul, you are strong in knowledge; as a soul, you love all beings; as a soul, there are no circumstances which you cannot handle; as a soul, you can dominate dynamically your environment. But the glamour of inferiority (which is the result of numerous little glammers) controls your life expression on the physical plane, plus the second glamour of physical disability. Upon that, I will not enlarge beyond pointing out that pre-occupation with the work you could do for us, carried down from the mental level of awareness (where you always truly live in spite of many excursions on to the astral plane!) to the physical plane would release you physically.

I ask you not to work as does A.A.B. who chooses with deliberation to work in our "suicide band" (as it has been laughingly called by one of M.'s group of disciples) but I would ask you to cease from the glamour of inferiority and [page 527] pre-occupation with details which keep you always devitalised. Enter into the joy and strength of *non-frustrated service*. I will know better what to say to you when I note what conclusions you come to in this connection, prior to May.

August 1940

I have for you the briefest message, my brother. You are today in a condition of physical distress and you, at the same time, are emerging out of a life crisis into greater surety, light, knowledge and usefulness. You have naught to do now but relinquish all anxiety and rest back upon those realities which life has convinced you exist. Of certain things you are unalterably sure—of love, courage and the soul. Use not the mind just now but simply *be* and let the love of all who know you, which, my brother, includes mine, flow through you; permit the courage of your soul to strengthen you. This courage is not a fighting courage or any sort of struggle to be what is called "brave." It is the courage of sure knowledge, held steadily and unquestioning in the midst of difficulty and discomfort.

One thought only will I give you to repeat whene'er you are discouraged, tired or weak:

*"At the centre of all love I stand and naught can touch me here and from that centre I shall go forth to love and serve."*

NOTE: *Four months later this disciple went forth "to love and serve" on the inner side of life. Though out of the physical body, she is active in the Tibetan's Ashram.*

## MY GARDEN

By C. D. P.

In the Himalayan Mountains, I seemed to see a high and fair plateau. A winding road leads up to it from the valley beneath. Mountains look down upon the plateau from the east and west, lower mountains to the north, and a steep slope to the south, with the path to the valley.

**[page 528]** This beautiful land in the high, bright air, has been made into a garden with walls—oriental walls—fourteen feet high, with, in each corner, a Chinese-looking little minaret. A stream runs the entire length of this garden, from east to west; it comes in and goes out of the garden through arches in the walls, where there are iron grilles. Above these grilled arches, supported upon short stone beams projecting from the wall, are two narrow, stone-and-wood Chinese-curved bridges, backing on the wall, and with a latticed hand-rail on the side towards the stream. The gate to this garden is in the middle of the north wall—one of the long sides—the garden being more long than square. When one approaches the gate from outside, one sees written over it the words Peace, Rest, Service. It is an arched gate set into the thickness of the wall. A bell-rope leads to a bell hung in the arch. There is also a light, which shines at dusk, on the three words.

On being admitted, one steps inside, onto a path in the green lawn which slopes a very little towards the stream. Twenty feet down this path, on either side of it, is a flowering apple tree, the branches touching. A border of red peonies extends east and west from the apple tree, for about fifteen feet, ending, each in a red rose bush, a most fragrant rose. The path continues down the slightly sloping green lawn to the stream, which is about fifteen feet wide, and has rocks and ferns, depths and shallows. Butterflies and birds fly over it, and stepping-stones cross it at this place.

The stepping-stones over the stream lead to a path which wanders towards a pagoda of Chinese design, large, and with open sides. A circular table of some Indian wood is in the centre of the pagoda—and upon it a statue of Buddha faces the entrance. Before the Buddha is a carved wooden bowl lined with silver and containing water, on which floats a single white lotus.

There are brackets in the open sides of the pagoda, containing sweet-smelling flowers, mignonette and heliotrope. There is a circular seat around the wall, and rugs of some eastern grass on the floor. On either side of the entrance there are panels with shelves, containing scrolls and occult manuscripts for reference. Just outside are four beautiful spruce trees, two **[page 529]** on each side of the doorway, and firs and pines continue to the back of the pagoda, and go down the entire length of the long south walk, forming a plantation about twenty-five feet wide, including native mountain trees, and our dogwood and small oaks. There is a path through this plantation, which is full of ferns, rocks and wood flowers.

Between two rocks is a spring. It is a place of repose and peace for those who love the woods. Although one cannot see the lawn, one can come out on it when one wishes, over the pine-needles and moss, leaving behind the cool shade, and the birds and shy, small creatures—who sometimes follow—and then one sees, a few feet away, midway between the woods and the stream, a long flower border set right in the lawn, and containing every flower one ever loved! They are of every colour and every fragrance, except that red is not predominant, because of the red peonies and rose bushes across the stream.

Towards the western end of the lawn, a little beyond where the flower border ends, a lone oak tree seems to have marched out on the grass for a Druidic purpose of its own, a shapely young tree, taller than those in the wood. There is a bench beneath it.

Not far off, between the oak tree and the stream, there is a lotus pool, embedded in boulders and large flat rocks, like some of the rocks along the stream's edge and in the woods.

The lotus pool is kept replenished by water piped from the spring in the woods. Seated on these rocks one looks over and down about a foot or two, and sees these beautiful lotuses of different colours.

But the two ends of the garden are the real beauty spots—the eastern end, on both banks of the stream, being a mass of roses, beds branching out from the stream in the form of wings, going as far up as the narrow, hidden path along the eastern wall, so that one, standing on the curved stone bridge (at either end of which are feathery clumps of waving pampas grasses), looks down on seraphs' wings of glorious roses, shaded from faintest rose to golden yellow. At the western end of the garden the seraphs' wings are of lilies, from the purple of the iris to the radiant white of the Madonna lily. The shrubbery at the ends of the western bridge are "yellow bush" and lilacs. A fine [\[page 530\]](#) green vine runs all over the wall here, where, at the other end, it is rambling roses. These seraph-wing rose and lily beds, though large, do not extend into the corners of the two ends of the garden; trees are there, spruce, pine and Japanese yews; more plentiful in the southwest corner, as they form the beginning of the woods. In the northwest corner there are three tall yews, only—and the same in the corner to the northeast. The southeast corner is filled by the pagoda, with the woods behind it and the spruce trees to right and left, in front. Across the stream from the pagoda, in the middle of the lawn (the eastern line of the peonies and the red rose bush not being very far away), is a circular stone seat, called the Disciples' Seat. It has a small willow tree and two short copper beeches behind it, and has an English box bush at either end. In front of it is a natural rock, of chair shape and height, where the Master sits to talk to the Disciples.

When one stands on the path and looks towards the entrance gate, one sees fruit trees, *en espalier* on the wall to the right, peaches and nectarines—and on the wall to the left, vines of white and of purple grapes. A narrow path runs the length of the wall. To the left on the lawn is a rustic, moss-covered well-house, enclosed by bushes of sweet shrub and white lilac, behind and at the sides, certain small, shade-loving flowers, a very few lilies-of-the-valley, here and there a fern.

There is a small, gravelled space in the front of the well—it contains a rustic table, where the grapes and fruit are brought to be arranged in flat baskets, to be sent down the mountain, by donkeys, in care of those who have the right to be admitted to the garden, to the ill and weary in the town below. (Old Aleck, a saintly old gardener, these many years dead, may be one who helps with this work. I do not know!) The well water is very cold—a bucket is always ready for the descent. I believe this water has the property of giving one greater vision. It is pure joy to offer it to the thirsty and weary, and each day,



among the souls arriving, there is a different well-keeper, always one who has had a glimpse of the vision.

I believe this is the picture of my garden!

As you can see, it is a magical garden, for all the flowers bloom all the time, and of course there are many in that long **[page 531]** flower border that I have not mentioned, only to say that all the flowers one ever loved were there—but I have planted dahlias, for childhood memory, canterbury bells, pinks, phlox, small chrysanthemums, platycondon, evening primrose—still memory!—sweet geranium, lavender, lemon verbena, sweet alyssum, old-fashioned roses, day lilies, tiger lilies (in spite of my rose and lily beds to the east and west!) and in the stream is growing mint, near the western exit, and other water-loving herbs. But I think every brother who enters this garden sees his own favourite flowers—I want to think so.

### To R. L. U.

April 1935

#### BROTHER OF OLD:

In this address, you get a clue to the answer of your question: Why was I chosen as a member of this group? Because an old time link connects us, and because of a hidden development which is very unusual, but which as yet is hindered from all outer expression by your inhibiting personality. These two factors: your old relation with myself, and the beauty of that which lies revealed within you, prompts me to offer you this opportunity for specialised training. You have been puzzled over this choice, having no particular admiration for the *quality* of your personality. Is this not so? I am choosing my words with care. You are prone to be disgusted with yourself—an inchoate and oft unrealised disgust. That is due to the ferment of the hidden spiritual life which you have yet to offer to your fellowmen. You have a faculty for understanding which you have seldom used, and a power to work as a psychologist which is as yet entirely unrealised by yourself, either mentally or in fact. It is this hidden something that I have realised and sought to draw forth.

Your life setting had to be changed before it was possible for you to release this soul quality in service. As you draw it forth during the next few years, you will find it shedding a light upon your own past relationships; you may then feel pained at much that you may have failed to do in the past. **[page 532]** Forget not, that under the Law governing disciples, opportunities will inevitably arise which will enable you to adjust past conditions and any faulty handling. See that the dawning spirit of love irradiates your life and pours through you to others, and see to it also that you render back to all, the love which you have received and will receive.

I am asking A.A.B. to give you a copy of a meditation used in the Arcane School. I have made certain changes and enrichments which I will indicate to you.... Follow this, my brother, for the next six months. For your seed thoughts I suggest the following words:

1st and 2nd months—The golden light of love irradiates my Path. I am that Path.

3rd and 4th months—As a beacon light in a dark place, I radiate the light. I stand in spiritual being.

5th and 6th months—I affirm gratitude to all Light-bearers. I affirm love to all I meet. I am myself the love of God, the light that shines, the Way.

The very simplicity of my instruction may almost disappoint you, yet there is relatively so little to do before the inner beauty finds release that I seek to have you first achieve that. Then we can begin our work. In my next instruction, if you make the expected progress, I will start the occult training which you so much desire. One thing I will ask you to do, however: Ponder upon the use of the creative imagination and the power of visualisation. I will also ask you to embody the results of this pondering and thought in a paper, thus externalising your inner recognitions.

October 1935

BROTHER OF OLDEN TIME:

It will be apparent to you that there would be no gain in my changing your work at this time, for you have been so short a time in this group that you have scarcely mastered the initial stages or the scope of the assigned work. That "ferment of the spiritual life" which lies deep hidden in your personal life is **[page 533]** increasing in its activity, and that which you have to give to your group brothers and to your fellowmen is nearer to the surface than it was six months ago. He who walks with you along life's path has had much to do in releasing you, for the major liberating force in life is *love*. Hence for you the ending of the old life and the beginning of the new.

Again, for the next six months, I want the theme of loving understanding to constitute the focus of your attention. Forget not that your soul ray is the Ray of Love-Wisdom, and that, therefore, through the right alignment and the discipline of the personality, will that love nature of yours (in all its fullness and richness) be poured through you to others. Your power to express love increasingly will be the guarantee of the effectiveness of your alignment and the success of your meditation. Before the time comes for you to pass over to the fuller life, lived by a soul when separated from the body, the expression of love will be for you the line of least resistance. I mean love, and not sentiment, my brother.

The seed thoughts for the meditation work during the next five months will be as follows. You have that which should occupy your thoughts during several months.

1st month—The soul and the self are one. Between the self of the lower nature and the self on the higher plane there must be at-one-ment.

2nd month—When I, the emotional man, am dedicated to the soul, love pours through. Thus can I serve.

3rd month—I raise no barriers 'twixt myself and others. I am as they, and one with all I meet.

4th month—There are no changes on the way of love. I stand at-one with all, and through the lower self, love flows.

5th month—Give me to love, and give me those who need my love and let me fill that need.

Be not misled by the apparent simplicity of these seed thoughts for meditation, my brother. They are deep and profound and contain the mystery of the soul and of the cosmos.

**[page 534]**

March 1936

It is not my habit, brother of mine, nor is it ever necessary where disciples are concerned, to express undue appreciation of work accomplished or to feed the vanity of the average aspirant. However, I would like today to tell you that you have done good work in this readjustment process with yourself; you have made more real progress during the last three years than you did in the previous ten. There has been a definite expansion of your consciousness and a decided deepening of your spiritual life. Of this I am confident you are yourself aware. The recognition, by an older disciple, of definite growth in a younger, constitutes a responsibility to that younger disciple. I point out to you, therefore, that I recognise your progress, and I do this in order to spur you on to renewed effort, and also to give myself the opportunity to indicate to you the need for your widening in the life of service. Vertical growth and horizontal growth must parallel each other.

Two things I seek to say to you. These are days of spiritual opportunity and of world crisis. They are for you, as an individual, days of opportunity. A disciple makes his own crises and where a life is devoid of crisis (at your stage of development) it means the disciple is standing still. It means that his work is of such a kind that it makes no impact on his surroundings and his associates. It, therefore, has no value. For you the necessity is to stand in your circle of life as a quiet centre, but let it be the quiet which is achieved by the mastering of turmoil and not the quiet of a stagnant pool.

I have watched you, my brother of old, for nine years, for there is, as you know, a karmic link between us. I have seen you grow and deepen, and I have seen under the exterior man, a new, tender and understanding man come into being, for I can see both that which the world sees and also the subtler person. There has been for many years an exterior hardness, but the time is near when the subtler person (known and recognised by one or two) will appear and make its impact upon a wider circle. This will be done not by deliberate effort but by the *recognition* of release and of accomplishment. Ponder on these two words. As a soul, stand free in your environment.

**[page 535]**

The second thing I have to say to you has reference to the definite organisation of your life. You must and should fulfil all your needed and right obligations to those with whom your lot is cast, but you should also have definite times for the life of a disciple. In putting the situation thus before you, my duty ends. The way, the means and the methods are yours to decide. Release will come for you through the right comprehension of the time element and due discrimination between the essentials and the non-essentials. Upon these I ask you to ponder.

A more intense inner life and a more vital life of service are, I know, your ideals, but the one is dependent upon the other.

I seek now to change entirely your meditation. The earlier one given has accomplished its intended preliminary purpose. I suggest to you, therefore, the following. Do it with regularity, laying your major emphasis, however, upon the work of the Full Moon Approach and for five days in each month substitute that for your usual meditation work.

1. As a soul, link up with your group brothers and with all who are close to you on the inner planes and send forth the spirit of love and peace.

2. Then do the following visualisation exercise, after centring your consciousness in the head.

a. See in your mind's eye a lake of blue water, entirely surrounded by mountains.

b. It is night, and there is no sound upon the lake, except the lapping of the water around the little boat in which you are seated. You can see nothing.

c. Then, as your boat rocks on the waters of the lake, slowly you watch the dawn awaken in the east behind the mountain tops.

d. As you see the light grow, you become aware of other boats that are all slowly making their way towards the gleaming gold at the eastern end of the lake.

e. The rest of the visualisation exercises, dating from the points indicated to you above, are entirely at your discretion. I leave the picture unfinished, [page 536] leaving it to the unfolding opportunity of your creative imagination. I shall be interested to know, after six months' meditation, what you have done in your little boat.

3. Then raising the consciousness as high in your head as possible, meditate "in the light" on the following seed thoughts:

1st month—For me there is no light apart from others. If they are in the dark, into that dark I go.

2nd month—I am a window through which the light can shine. That light must reach my fellowmen.

3rd month—In service to the nearest and the farthest I must each day dedicate my prime endeavour.

4th month—I heal not with my hands. I heal through speech. Thus must I learn to speak and speak aright.

5th month—The mind reveals the truth. That truth am I. My words must open up the way to other hearts and minds.

6th month—I have no barriers and no preferences, no choices and no separating walls. Upon the Path I walk and all to me are one.

4. Then say the Great Invocation:

Let the Forces of Light bring illumination to mankind.  
 Let the Spirit of Peace be spread abroad.  
 May men of goodwill everywhere meet in a spirit of cooperation.  
 May forgiveness on the part of all men be the keynote at this time.  
 Let power attend the efforts of the Great Ones.  
 So let it be and help us to do our part.

5. And close with the benediction:

"May the Holy Ones, Whose pupils we aspire to become, show us the light we seek; give us the strong aid of Their compassion and Their wisdom. There is a peace that passeth understanding; it abides in the [page 537] hearts of those who live in the Eternal. There is a power that maketh all things new; it lives and moves in those who know the Self as one. May that peace brood over us, that power uplift us, till we stand where the One Initiator is invoked, till we see His Star shine forth.

"May the peace and the blessing of the Holy Ones pour forth over the worlds."

September 1936

MY BROTHER:

The hidden gift of the intuition, released through love, is what you have to give your group. The technical foundation of truth is there but being the same, practically in detail, as that which your brothers already possess in greater or less degree, they need not that help from you. They need the intuitive understanding which the soul possesses, and they need it displayed through love, unblinded by personalities. When you love people, you are frequently blind to their faults and accept them at their own valuation. When they mean nothing to you personally, you are indifferent. Neither of these attitudes is right. Clear vision, love to all beings and a pure radiance are yours to give, if you so choose. Therefore, give.

March 1937

MY BROTHER:

There is no need to ask you to go on and climb the mountain of attainment. The seed thoughts suggested below will give you needed hints upon the mode of climbing.

1st month—Lift up thine eyes. Look not upon the ground.  
 2nd month—Recognise the group of fellow climbers and not just the two or three.  
 3rd month—Let thy feet be swift, and hampered not by earthly friendships.  
 4th month—Let thy heart be full of love, and love the many.  
 5th month—Stretch out a hand to all, and aid the stumbling on the way.  
 6th month—Give strength to those who work for others, and work thyself.

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Write then an article for your own clarification upon the use of love in service and give seven rules for climbing—rules you have wrought out for yourself in the crucible of service.

I have also for you a somewhat unique task. Think out and design a symbol—an esoteric form—which will embody the objectives of the group of my disciples with whom you are affiliated, and indicate the way of service.

October 1937

BROTHER OF MINE:

I have but a simple message for you today, and yet the methods whereby you may conform to the hints I seek briefly to give you are not by any means simple. Your major need is for an *intensification of your inner spiritual aspiration*. You need to work more definitely from what might be called a point of tension. Study, in the new group instructions, what I have said about tension and intensity. It is intensity of purpose which will change you from the plodding, fairly satisfactory aspirant into the disciple whose heart and mind are aflame. Perhaps, however, you prefer to go forward steadily, with no group effort, making your work for me and for the group an ordered part of the daily life, which you can adjust pretty much as you like, and in which the life of the spirit receives its reasonable share, in which the service aspect is not neglected, and your life presentation is neatly balanced and carried forward without much real strain. When this is the case, it may be your personality choice or your soul decision for a specific life, but it means that you are *not* the disciple, with everything subordinated to the life of discipleship.

I would like here to point out two things to you.

First: If you can so change your tension that you are driven by the life of the spirit, it will entail a galvanic upheaval in your inner life. For this, are you prepared? Secondly: it will not produce any outer change in your envioning relationships. Your outer obligations and interests must continue to be met, but I am talking to you in terms of inner orientations, dynamic inner decisions, and an interior organising for service and for sacrifice. Perhaps you prefer the slower and easier way? If that is so, it is entirely your own affair, and you are still on your [page 539] way. You are still a constructive and useful person. I am simply here facing you with one of the crises which come in the life of all disciples, wherein choices have to be made that are determining for a cycle, *but for a cycle only*. It is pre-eminently a question of speed and of organising for speed. This means eliminating the non-essentials and concentrating on the essentials—the inner essentials, as they concern the soul and its relation to the personality, and the outer ones as they concern you and your environment.

I would give you three key thoughts for deep reflection during the next few months; will you ponder on them, within the head, and, later, brood on them in the heart. These key thoughts are:

1. The necessity for speed.
2. The reorganisation of standards of thought and of living.
3. The expression of:
  - a. Sincerity



- b. Sacrifice
- c. Simplicity

I would suggest then that at the close of this period and as a contribution to the life of your group, you write a paper giving your understanding of these five words—speed, standards, sincerity, sacrifice, simplicity—and their inner significance. One of the key words which I gave you when admitting you to the group was the word *understanding*. Mental understanding you have in large measure; it is the understanding of the heart to which I called your attention. You can go far along the Path of Discipleship, my brother and my friend, when your heart centre opens and you can *think with love*. Do you understand the paradox of that?

As with the others, I will tell you what are the governing rays of your equipment. As you know already, your soul ray is the second; you will, therefore, see the reason for my emphasis upon the heart unfoldment, for it will necessitate the effort of your soul and mind, working in conjunction, to bring about this result. Your personality is on the fourth ray, and you have considered this as constituting for you the ray of the artist, of the creative worker. But it is necessary to remember that this is **[page 540]** also the Ray of Harmony through Conflict, and it is to this aspect of the ray in relation to your personality that I call your attention. This inner conflict, God-given and of deeply spiritual import, is a service.

Your *mental body* is on the fifth ray, giving you your grip of facts and your grasp of the contours of the occult sciences. But this mental body must be guided into being an instrument of illumination and not simply a recorder of facts; this only becomes possible when head and heart vibrate in unison.

Your *astral body* is upon the sixth ray. This gives you the one-pointedness which is such an asset to any disciple, but it also gives a measure of narrowness which at times handicaps you.

Your *physical body* is on the third ray. This gives you an active, intelligent grip upon life and a coordinated physical vehicle. Shift your focus of attention away, however, from the physical vehicle which, at times, engrosses your attention, and shift it also away from the mental body into that of the astral body. Use the force which will then come through into that vehicle in the task of understanding the "heart of things and of people," through the medium of your opened heart. Your rays are, therefore:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the fourth Ray of Harmony through Conflict.
3. The ray of the mental body—the fifth Ray of Concrete Science.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the third Ray of Active Intelligence.

March 1938

MY BROTHER:

You are to be commended in that you have preserved your sense of the goal and succeeded in fulfilling your group tasks in spite of continuous change of environment and constant movement. I would have you know this and that this persistence of yours has been noted and received due appreciation. Out of a

widened horizon and greatly extended contacts should emerge [page 541] a richer and a fuller life of service and a less satisfied reaction to your personality environment and condition; a sense of values should be apparent to you which will necessitate certain basic adjustments in your daily life. These readjustments will be basic, interior and subjective. They will produce (as I told you in my last instruction) no faltering in your relations and your duty to those you love and with whom your destiny is cast for the remainder of this life; they will permit no slackening in your responsibilities to those whom you are pledged interiorly to love and to serve. But they will serve to provide a widened scope for more magnetic service and for a life of outer spiritual accomplishment. For this you are well equipped and yet, with the exception of some words spoken at times to friends and acquaintances and the fulfilment of your home duties, plus your executive work in the group, your life is not yet dynamically focussed on service or on doing your share in meeting the world emergency. You are not oppressed with the need to serve; you are not struggling to plan your life so that you can render some definite service and you have no inner spiritual programme of service beyond the right fulfilment of your duties as wife and mother and of your social obligations. You lack as yet that "plus" which indicates spiritual efficiency; much of your time is frittered away in profitless doings of some kind or another. It is that "plus" for which I am looking in you, my brother, and for a life lived stably, wisely and based upon a better standard of values.

Part of the problem is connected with your third ray physical body which demands change and requires variety; it dislikes quietness and stability; part of it is the result of your fifth ray mentality (your personality focus is pre-eminently there) which renders you non-magnetic and gives you a vertical and not a horizontal attitude to life. Your personality ray, being the fourth, opens wide the door for soul contact and (when that contact is made and established) it will bring in your second ray energy. This, in your case, will express itself as love more than wisdom, and it will render you creative in a newer and more powerful sense, and make you so magnetic that you will become a focal point of inspiration and loving service to all around you.

### [page 542]

Resume your creative work, my brother, and let the love that is deeply hidden in your nature emerge more fully to the surface in relation to the many and not only to the few.

I would suggest that you follow the meditation suggested below. It is definitely a fifth ray meditation and has for its purpose the revelation of the science of service. The fifth Ray of Concrete Knowledge is, in reality, that on which a man learns to use all acquired knowledge of the "form divine" in such a way that the inner life is served and the outer form becomes the magnetic expression of the divine life. It is the ray of *intelligent love* above all else, just as the second ray is the ray of *intuitive love*—a fact which is seldom remembered or known.

## SUGGESTED MEDITATION

1. Alignment. Focus attention in the mind nature to the vibration, the quality of the overshadowing second ray soul.
2. Then make the effort to achieve a point of fusion, holding the consciousness at that point as steadily and for as long as possible.

3. Then sound the O.M. as the aspiring personality and again as the overshadowing soul, and once more from the attained point of fusion.

4. Ponder then on the following fifth ray seed thoughts or symbolic phrases, endeavouring to *see them visually in symbol form*.

First month----- The great Wheel turns—the Potter's wheel. The vase of life is formed.

Second month ---- The ivory puzzle box contains the many lesser forms, all true to type, conforming to the pattern. They veil a central ball—the seed of life.

Third month ----- A chrysalis appears. Upon its outer shell, upon the inner side, appears the pattern of the form which is to be. What is that future form?

Fourth month ----- A block of marble, deep within the quarry lies. Hidden within it lies [page 543] likewise a form of beauty rare. The sculptor works, patterning true to that which lies revealed unto the inner sight. He patterns true and beauty comes to life.

Fifth month ----- A bridge is built. Two forms are brought within each other's reach. Build thou a form, a bridge.

Sixth month----- I saw all forms gathered within the *Form* of God. Thus one great Form appeared.

5. Sound the O.M. and vitalise the pictorial vision which you have succeeded in evoking in your imaginative consciousness whilst pondering on the monthly seed thoughts.

March 1939

MY BROTHER:

My words to you in the last series of instructions have sunk deeply into your consciousness and, little by little, the inner programme which should govern your life is slowly taking form—even if you remain as yet somewhat unconscious of it. How seldom do those who have the time and the leisure serve as do those who have no time or leisure! Reflect upon this statement and see to it that some form of life service takes shape in your consciousness which is other than the daily round which falls to those who tend a home. So oft the tending of a home, the functioning as a wife and mother and the performance of the social round, is deemed an adequate expression of service. For some it may and should be so. For others it is not, and you are among those who should function creatively and whose life should be dedicated to the expression of inner reality through the medium of some outer form. What will you, therefore, do if these words of mine are true?

The world emergency is such that those who are affiliated with or who are members of the Hierarchy are calling for all the conscious creative aid that we can find. I call on you.

**[page 544]**

It is for you to find the way to serve and to gain the needed sense of proportion, the necessary realisation as to the basic essentials of the spiritual life, and the tested discrimination and discerning faculty which will indicate to you the manner, the time and the mode of your service.

I give you no change in your meditation. I would ask you to continue with the one which I last gave to you, eliminating all the preliminary stages and—after a rapid alignment—take one of the symbolic phrases and reflect deeply upon it. Then proceed with the group meditation, for the united group work and the facilitating of its preliminary technique of service is the major task for all of you during this next period of work.

*NOTE: Temporarily, this disciple withdrew from the group of the Tibetan's disciples, influenced thereto by friends, but in so doing, learnt much, and on the inner side remains close.*

**To K. E. S.**

August 1935

**BROTHER OF OLD:**

This method of beginning an instruction is one oft used by me, as you well know. It is necessarily a wide generalisation, based on true experience in relationship with each other. Thus, in other lives, I have stood to you in relation of teacher to pupil for some time, and that relation is now to be strengthened upon the physical plane. For long you have sensed my presence, and sensitive people also, who know you well, have likewise sensed it. This you also well know. The contact is now to be more closely established; your instruction on the path will now be more definite and your way more accurately defined. This, too, your friends may sense, and being not free from human error and, walking oft in the vale of illusion, they may be led to see, hear and relate that which is not the case, and which certainly can be ascertained by you at first hand. Use, therefore, discrimination, my brother. That which they have sensed is but my distorted reflection upon the astral plane, for all that is there reflected is not seen correctly. My contact with you must, in the **[page 545]** future, be more direct, increasingly self-ascertained, and based upon the linking of your soul with mine upon the mental plane. Ponder on this.

Each expansion of consciousness is preceded by a period of testing in some one of the three bodies, and in some aspect of the lower nature. To this, you have been no exception. For two years now you have been tested, consciously or unconsciously, and this climaxed in the illness of the past summer. This I know you realise. Such tests produce an inner unfoldment which may be more apparent to those who teach you than to yourself. This testing and its results constitute a responsibility, and open up avenues of approach to the central reality of the soul, hitherto not employed.

You are entering now upon a few years of intensified training. For this you must be prepared. Are you willing for a while to submit to what may be suggested by me, and, patiently, willingly and without looking for results, conform to my suggestions? If you do so, you will find changes taking place in your

interests and outlook, and will arrive at fresh ways of dealing with life. You will also find repudiations taking place, which will alter the trend of your life interests, and these will be based on a changed attitude of mind and a more positive inner focussing. This process of repudiating constitutes one of the hardest aspects of the disciple's career. You have moved forward upon the Path of Discipleship and must be prepared.

Two things require adjustment in the inner life of your experiencing. First, you must enter into a deeper and more assured soul experiencing. This will involve outer detachments, inner re-adjustments and the steady development of the *ability to stand as a conscious soul* in the light. You are not yet used to my method of instruction, as are senior disciples in my group. I only seek to suggest. I give hints in the ancient occult manner, leaving it to you to interpret and to act as seems best to you. I ask for sincerity of purpose on the part of those I teach, and a willingness to act when the next step is illumined. I do not indicate to any of you *at any time* if there has been right interpretation of my words and suggestions. I seek to train conscious, responsible souls who will duly weigh suggestion and accept and act when the intuition indicates a procedure. [page 546] You will have to ponder deeply upon my words until the rapport between us is more strongly established upon the mental plane. I point you to positive action in line with clarity of vision could you but see it. Perhaps you promptly will.

Secondly, there are two adjustments in your relationships with people which you would find it wise to make; these would have a releasing effect upon your soul influence, and thus incidentally upon your personality life and environment. I speak not more clearly as the latter lies between you and your soul and is no concern of your co-disciples. The situation exists in the field of relationships and attitudes, and does not involve particularly drastic physical plane activity. If you see not clearly to what I am referring, wait in patience for a while, conform to my suggested technique for you and realisation may eventuate as time elapses.

For a year you must proceed with care in your meditation work and for six months (until I next communicate with you) I would have you do no breathing exercises at all. Later, when your physical health is better established, such exercises will serve a useful purpose.

I outline for you below a simple meditation exercise to be duly carried forward. Proceed with it carefully, and use not too great an intensity as yet. It is a meditation which I give at times to my pupils and is called a "Meditation on the Path of the Inner Light." This meditation comes at the close of this relatively brief communication which has for its main objective the intensification of the link already existing between us. This meditation with the general work assigned to my disciples is all I ask of you during the next six months.

1. Sit erect, but relaxed, and in a position of physical comfort.
2. Withdraw the consciousness inward in successive stages, using the imagination in so doing. The imagination is a creative activity, producing definite inner changes. Upon this you can depend, for it is one of the forces influencing substance itself. Therefore, withdraw your consciousness:
  - a. From the physical brain, after definitely centering it there, to the astral body.

**[page 547]**

b. From the astral body to the mind. Then recognise yourself as being an integrated personality.

c. From the integrated personality to the soul.

3. As you do this work, endeavour to see the thread of golden light which connects these three bodies, keeping your consciousness steadily in the head, at the centre between the eyebrows, the ajna centre. This thread, dual in nature like two golden cables intertwined, passes from the heart and head and connects you, as a personality, with the soul.

4. When you have thus carried it upwards, and seen it aligning and relating all the three aspects of the personality, then pause in your meditation and realise—quietly and silently—that:

a. You are now face to face with your own soul, and standing before the Angel of the Presence, who is yourself.

b. You, the personal self, and the Angel, the divine Self, are one essential Reality, manifesting through three aspects. You are, therefore, a reflection of the Trinity of Deity.

c. There is in reality no separation or duality, no I, or Thou, but simply a God in manifestation, Whose nature is Light.

5. Then say:

a. Having pervaded this world of the little, manifested self with one fraction of myself, I remain greater, wider and overshadowing all my daily living.

Ponder on this thought for five minutes.

b. I, the manifesting Self, through the magical power of my nature, revitalise, redeem and re-absorb this fraction, dwelling in the body.

Ponder on this for five minutes.

6. Then carry the life and light of the Angel of the Presence back again consciously into the body and *know* it to be there, illuminating your mind, rendering positive and quiescent your astral nature, and invigorating and stimulating your physical body. Do this definitely and slowly, using the will.

**[page 548]**

7. Then send forth the incoming light and love in strength and blessing

a. To your group brothers.

b. To all in your immediate family and environment whom you seek to aid.

c. To distressed humanity.

As you do this regard yourself as working consciously as a soul and as a tiny representative and channel for the Hierarchy of Masters Whom you seek to serve. These can only reach your immediate



personal circle and environment through you.

8. Then say aloud the following invocation:

"May the energy of the divine Self inspire and the light of the Soul direct; may I be led from darkness to light, from the unreal to the real, from death to immortality."

May 1936

MY BROTHER:

I have watched over you with a good deal of close attention during the past four months. I realise that your major need at this time is increased physical vitality far more than the virtues, characteristics and realisations usually regarded as spiritual. Some day, the sons of men will come to the understanding and recognition that all the modes of being, of expression and of contact are spiritual and of equal importance to the observing, contacting soul. This, I would ask you to remember and strive to realise.

You have two things, my brother and my friend, to do during the next few months. One is to establish and hold a closer re-collecting contact with your soul. That contact is already made and upon that assurance you can depend and rest back. But I would ask you to bring that realisation into your every day consciousness by counting on it and by availing yourself of the resources and strength which you possess, particularly when endeavouring to be of assistance to others. The second thing I would ask you to do is to follow a breathing exercise I will give you. I shall not tell you its objective as we will let the physical **[page 549]** results take care of themselves without any mental impress from you....

Keep busy, my brother, about the affairs of the Great Ones. You can do much by thought and pen to aid your brothers to work with greater power in the outer world. You must work from a quiet inner centre; it is not your task to struggle with the forces of life in the market place of life—if I might be permitted to speak thus symbolically. Know you not that we—the teachers on the inner side—need those whose lives can be shielded from the rougher contacts of life through whom we can work? If some of our aspirants and disciples in the tortured countries of the world could grasp this fact, they would not struggle so against the outer physical conditions in which they find themselves. They would live with quietness, developing increasing sensitivity to our impression and would wield greater power through rightly directed thought. Ponder on this.

Your *mental body* is on the fourth Ray of Harmony through Conflict, as you may have suspected. This facilitates contact with and impression from your second ray soul. This will become increasingly apparent to you as you learn to focus yourself in your mind. You will, therefore, bring in a fuller tide of soul force as time elapses.

Your *astral body* is on the sixth Ray of Devotion or Idealism. This accounts for much in your life interests, which provides opportunity for service and indicates certain lines of impressionability. These require watching and necessitate correct interpretation. Upon this suggestion, I would ask you to ponder, remembering that when the astral body is upon the sixth ray there is necessarily established a line of least resistance between it and the sixth plane, for you have the sixth vehicle, the sixth plane, and the sixth ray all closely related. Students would do well to bear these relationships in mind, for the

lines of least resistance are seldom the lines to be followed. Yet, at times, they are. Hence the need for discriminating consideration.

Your *physical body* is on the seventh Ray of Ceremonial Order or Magic, and hence your interest in spiritualism, for one thing, and hence also your choice of a life profession, for another. Hence also the facility with which you could establish [page 550] and hold a steady contact between soul-mind-brain. You have much with which to work and for the remainder of your life should remember this. There is much you can do to increase your ability to unfold continuity of consciousness between the various planes. I would commend this thought to your close attention.

January 1938

BROTHER OF MINE:

Will you study carefully the visualisation exercise which I have given to P.D.W. and then follow it yourself with care? It will be good for both of you for you are equally feeling the limitations of the physical body, and both of you—being swept by the urge to serve—have much to endure in the cultivation of patience and a right sense of proportion.

I would call your attention with emphasis to a word which could give a key to your life: *direct knowledge*. Do you not realise that in the quiet of your own room and away from the chaos of modern life (which is your present privilege) that you have the priceless opportunity to acquire that direct knowledge? P.D.W. has already acquired much of it and for him there comes the training (again in the quiet of his room) to use it dynamically in the realm of thought. You might rightly ask me the question: Direct knowledge of what? and I would reply:

Direct knowledge of your own soul, so that it is a fact and a reality in your life and not only a belief and a hope. The way to that knowledge is *through alignment*.

Direct knowledge of your fellowmen, so that you understand them and can prepare yourself for fuller service in your next life cycle. The way to that is *through love*, plus mental study of esoteric psychology which you can gain through a study of *A Treatise on the Seven Rays*.

Direct knowledge of the inner group of workers with whom you are affiliated. These include your Tibetan brother, your teacher and your friend, and they include your co-disciples. I would ask you to endeavour to get in touch with them *through meditation* and by going out to them in love and an attitude of helpfulness. You could do much for F.C. D. from the quiet of [page 551] your room. I might add, that he is seeking to help you physically and to strengthen you with life (where'er you live that life). Seek also to be in touch with him. May I add that my blessing and my thought rest constantly upon you.

NOTE: *It is apparent from his first instruction that the Tibetan knew from the start that K.E.S. had only a few years to live. In his last instruction he uses the phrase "where'er you live that life." K.E.S. died a few months later.*

## To O-L. R. D.

August 1935

MY BROTHER:

You have for some years been actively and consciously working at your spiritual unfoldment. Prior to this, your life tendency was towards the light, with intervals of forgetfulness and engrossment in the things of every day existence. There was, in these earlier times, but little of steadfast, coordinated purpose. Now your insistence upon making the transition out of the lower into the higher life, and your pledge to your soul that you will recognise no impediment or handicap, has been noted. Assistance, therefore, will be given to you, and I shall be glad, through suggestion and watchful cooperation, to aid you on your way. I would remind you at this point also that, under the laws of the New Age, such assistance is given only to those who have transcended selfish aspiration and have lost sight of their own progress in the desire to serve. The Law of Service, as you know, is the governing law of the future and embodies the new technique. In past ages, it was the service of one's own soul (with the emphasis upon one's own individual salvation) which engrossed the attention of the aspirant. Naught else was considered. Then came the period wherein the service of the Master and also of one's own soul was considered of dominant interest; the Master was served and duty to Him emphasised because thereby the salvation of the individual was aided. Now a new note is sounding forth—the note of growth through the service of the race, and through a cultivated self-forgetfulness.

**[page 552]**

You are in this group of my disciples, as are all the others, in order to study a mode of service for which you are well adapted—the service and art of healing. All that occurs in your life, my brother, and all preparation that you may make for future lives and all that you seek to do should, for the future, be made subservient to that basic idea of service through healing.

The best way in which you can develop the needed understanding and technique is through meditation. To you, the way of meditation is of no profound difficulty. In earlier lives you established the line of approach. You can orient yourself easily upon that way. For you, however, there must come (during the next two years) the mastering of the technique whereby:

1. You learn to utilize the meditation period in order to bring about an intense focussing upon the subject of healing, its laws and methods.
2. You master the technique whereby you can project your thought consciously in such a manner that healing can take place where and when needed.

In the one case, you train yourself to be a "point of contact" for the healing forces of the planet. In the other, you train yourself to be a "channel of distribution." Ponder on these two objectives, but expect not yet to be able to reach them. In the work of the disciple, the time element counts not. Growth, deep rooted and established, is the goal, and growth, if sound and good, is slow.

In connection with your own character development, seek to bring about two things:

1. A decentralisation and self-forgetfulness which will offset and negate that spiritual diffidence and dissatisfaction with yourself that does colour much of your thought.
2. A tenderness which will grow out of an increasing capacity to identify yourself with other people and their problems.

Life has held for you much of difficulty during the past three months; many adjustments, inner and outer, have been required. Detachment has been the lesson which you are learning [page 553] and indicates to you the way of release. Like all disciples, in training on the Path of Accepted Discipleship or preparing to be so trained, much has had to be broken in your life in order to establish the new rhythms. This process is still to be continued and for it you must be prepared. You have, however, adequate light and sufficient strength to enable you to tread the way of the disciple. You can count upon yourself and upon your own divinity.

I commend to you the careful keeping of your spiritual diary. In writing in it, day by day, do so with the recollection that your ability to express spiritual thoughts must be used for the helping of others. "The heart knoweth its own development. The onlooker tastes the fruit thereof." This thought, of ancient import, will mean much to you. Ponder on it.

I suggest the following meditation and breathing exercises.... It may take a little while to accustom yourself to it but, given time, you should get real benefit therefrom....

Then, focussing yourself in the head and remembering that you *are* the soul, do your meditation work with an increased intensity and purity of purpose. Give about fifteen minutes to this work.

Then, give fifteen minutes to a close pondering upon the thoughts of healing. You could, if you so choose, pick out certain key thoughts from my words and make them the subject of your close attention. Upon them make and keep notes.

Then, give five minutes to some definite work in helping someone to a greater light and freedom, remembering that healing can be on all planes.

I would ask you to go slowly and do all this work most thoughtfully.

March 1936

**BROTHER OF MINE:**

In establishing, as I do, a close and more enduring contact each time I communicate with one of my disciples, I feel that until later in the year there is little need to change your work. You have been relatively so short a time in the group, and there has not been time, therefore, for the meditation, which I assigned [page 554] you at my last communication, to perform its intended function. Your grasp of teaching is so quick and so intuitive, and your mind processes are so apt rapidly to grip essentials, that it is vitally necessary that there should always supervene in your case a time for quiet reflection for the

assimilation of the recognised truths, and for their incorporation into the daily life.

This group is today, for the first time, a completed group unit. The time for fusion and for blending and for the permanent establishing of a correct inter-relation must be prolonged, however. I definitely ask you to hold the group in the strength of your love and thus aid its progress forward....

Particularly, however, do I ask you to take peculiar care and interest in connection with the Full Moon Contact for the establishing of a rapid and easy rapport at this sacred time, not only with me, but with your co-disciples. This will do more to release this group and to align them with myself and with what I represent than any other one thing. It will aid in blending them together in the bond of understanding. In this particular work you can help materially, my brother and my friend of olden time, because of your natural "facility in contact," regarded as a service that you can render to the group.

Go forward with strength, love and understanding and let not the lower reasoning mind deter you from anticipating and expecting great things. You have strength and power and a dynamic will, my brother and friend. These are divine assets. As you yourself well realise, you hinder their divine expression through a failure to love enough. Be not hard, but learn in tenderness to walk with others. Thereby all that you have becomes constructive. Give loving strength.

September 1936

#### MY BROTHER AND FRIEND OF LONG AGO:

Will you take the following ideas into your consciousness and ponder on them during the coming six months, seeking earnestly their subjective value and their objective realisation:

1st month—The Way of Love is the lighted Way.

2nd month—The will-to-power must be galvanised by love.

3rd month—Each pilgrim on the Way is worn and tired. **[page 555]** All are sincere. Forget this not.

4th month—Each life crisis can lead to extended vision or to a separating wall.

5th month—The time is short. Only the thoughts which blend and fuse can last. The isolated Way is dark.

6th month—Let the radiance of the heart lead thee to peace. Desire earnestly the loving, radiant heart which showers peace and healing strength on others.

I would ask you, my brother, to study all that I have said in my various writings on the relation of the head centre and the heart centre, and on the relation of will and love. Write then a paper for the helping of your fellow servers.

February 1937

## MY BROTHER AND MY FRIEND:

The past six months have produced in you a definite orientation towards your next expansion of consciousness, and of this you are yourself aware. It is this state of awareness which is of great importance to you. It would also be of value to you if you could—clearly and in words—express what you believe (in your highest and deepest moments) is the next step which lies immediately ahead of you. As a soul, functioning through a personality, what is the next recognition or realisation which your soul seeks to have your brain consciousness register? To aid you in doing this, permit me to formulate three questions which may be of assistance in this effort to express clearly something perhaps only dimly sensed:

1. What exactly is the vision, as I see it, in connection with my immediate unfoldment?
2. What will be the practical outcome in my daily, outer life of the materialising of this vision?
3. What will be the *quality* of the experience when I have made it *fact* in my mind and brain consciousness?

You see, my brother, you are essentially the occultist, being a first ray soul and working through a fifth ray personality. This is a combination of great value but it carries with it its limitations because it is entirely along one major line of energy, [page 556] 1-3-5-7, and this is intensified by the fact that your *mental body* is on the third ray and your *physical body* is on the first. This last force type utilised by you in the physical body runs counter to the usual rule but with disciples the rule is not unchangeable. You will see, therefore, how the line of the will or power energy, intelligently applied, dominates your equipment in this life. Your *astral body* is on the sixth ray; this constitutes your "door of entrance" to the major ray of the solar system, and to the Heart of God and of your fellowmen. In your next incarnation, you will need to balance this condition, and the balancing will only take place as is desired, if the impetus for it originates through the potency of the love which your astral body can succeed in expressing in this incarnation. Therefore, for the remainder of your present life, the right unfoldment and the achieved control of the love nature, as your sentient astral body can express it, is of paramount importance. It is essential for your rapid integration into the hierarchy of souls and servers.

You have done much of mind preparation and of personality coordination. Your fifth ray personality makes the reception of illumination easy, for your intellect and your intuition could be put en rapport with facility. You have achieved much that others are still struggling to achieve. It is your astral body now that should receive the largest measure of your attention and then through it the world of true being will open out before you and you will add to knowledge, wisdom, and to intelligent understanding, its practical but mystical aspect, the vision which is motivated by love. It is your astral body which presents you with your major problem.

As we train disciples, we seek to develop in the occultist mystical awareness and, in the mystic, practical occult knowledge. Your vision can be on high levels, and that is where you, as a soul, must consciously walk. That vision must, however, be brought down to a lower level of consciousness. The area of your natural being which is as yet the most inhibited, is that of emotional reaction. Be not afraid of emotional devastation, my brother. Some disciples might ask me what I mean by that. I need not explain to you, for you will recognise that whereof I speak. I enlarge not here upon the hidden



significance which is apparent to you.

**[page 557]**

It interested me to see that you discerned the seed thought which was intended to arouse your resistance. It was, for you, the most important of them all. The idea is not negative, as you suppose. The personalities of the "weary pilgrims on the Way" are indeed tired and worn. Humanity today is very weary. The vehicles have been used for many cycles and their potency (in a positive sense) is wearing out, which is the approaching goal. For long cycles, the soul has been negative in its effect upon the personality, and the personal equipment has been the positive expression of the spiritual man. Then that lower aggregation of forces begins to wear down; its vibration weakens and, because much of the consciousness is still identified with the body nature, the disciple is conscious of fatigue, pain, distress and a deep weariness. It has been the "personality fatigue" of the human race which partially was responsible for the excessive misery complex, the sense of inferiority, and the pining-for-release psychology of the Christian presentation of truth.

As still further progress is made, the joy of the soul begins to pour through the worn and weary vehicles, and gradually the positive nature of the soul takes hold. When this is strong enough and the man is sufficiently decentralised, it is the soul quality which will persist in spite of physical limitations, and the inner sense of weariness will then be carefully negated and consciously and intelligently transmuted. There will be the recognition of personality distress but also a planned effort to transcend it. This process of "divine imposition" gradually brings in the healing force and thus perfect health in some life is the reward of the initiate's effort to live as a soul and not to feel as a personality. It is this divine pouring in of the soul's quality of life which is the true key to self-induced healing.

Will you remember, what I have elsewhere pointed out, that:

1. Happiness is the goal of personality desire and its most desired sentient reaction.
2. Joy is the quality of soul life and that quality can be imposed upon the personality, thereby superseding happiness and imparting the gift of truth.

**[page 558]**

3. Bliss is the nature of the spiritual Being and is, in its turn and in due time, imposed upon the rhythm of the soul. It is the gift of synthesis.

You see clearly from the angle of mental observation, acutely and intelligently applied. Now learn to *feel* as clearly that which you see, both the good and that which is not so good, and love steadily in both directions. As yet, you love not where you criticise. This you must learn to do and that love will shed new light on that which you perceive and you will learn to feel. Life will then open up before you in new rhythms of service and of usefulness.

It is *not* my request that the three questions I put to you earlier in this instruction should be answered by you for any eye but yours and mine to see. Should you, however, care to answer them in such form that they may be of service to your group brothers, that is entirely your own affair.

Another hint I give you and a suggestion which only you will understand. There are three people that you should take to your heart and love. As yet you love them not. One loves you not. Two seek your love. Learn to love all three, not theoretically from a high, cold, mental altitude, but down on the planes

of earth; love them with your heart. Life will then change for you. And, furthermore, my brother, love them not in obedience to my hint or through a display of the magnanimous spirit, or as the result of intellectual reasoning, but because you *love*. Two out of these three have much to give to you, and can lead you with them along the Way. I mention not their names, nor have I told anyone who they are. It is your own affair, not mine, nor theirs, but yours.

I give you now three phrases upon which to meditate during the next six months. During the first three months will you meditate upon them within the head consciousness, and during the last three months will you repeat the meditation but this time within the heart and seek to feel their significance. Thus will realisation come.

*Phrase I.*

Like a golden butterfly, which flies towards the sun, I find myself poised upon the lotus petal of the earth. [page 559] Held by the breath of *love* I hover. I stay a little moment and then I fly into the golden pathway which leads into the sun.

*Phrase II.*

There is no darkness and no fog. There is no night nor day. There are no storms nor peace; no rest, nor strife. Only the changeless *love* of God, which works towards good.

*Phrase III.*

Down from the mountain top I come, bringing the light of *love*, the love of God. Into the chalice of all forms I meet, I pour this *love* which light confers, this *love* which life sustains. I see the *love* of life divine pour through the form, my own and others. It heals and soothes. Thus is the task performed. Thus is a man of earth transformed into a Son of God.

In summarising the ray qualities with which you have to deal in fitting yourself for progress in world service, they might be stated to be as follows:

1. The soul ray—the Ray of Will or Power.
2. The personality ray—the Ray of Concrete Science.
3. The ray of the mental body—the Ray of Intelligent Activity.
4. The ray of the astral body—the Ray of Devotion.
5. The ray of the physical body—the Ray of Will or Power.

For your reassurance and that of your co-disciples, I would like to point out that the group work of healing can be started, if the group continues with its work of integration and grows in love and understanding. Continue with the group meditation and with the work of the Full Moon Approach, paying close attention to the latter. Learn the way into the Ashram of the second ray through the open (though secret) door of your own heart.

NOTE: *In the March 1936 instruction, the Tibetan told the disciple that he needed to learn "in tenderness to walk with others." This he failed to learn and temporarily at least his work in the Ashram is in abeyance.*

[page 560]

To S. R. D.

August 1936

MY BROTHER OF OLDEN TIME:

One of the things which is strongest in your consciousness is the realisation of our ancient link and tie. You have known for years that such a tie exists. You have oft wondered of what use it is to you. You have reached middle life and more without having discovered to what purpose is this realisation or what you can do to be of definite service, for, my brother, you must (for the remainder of your life) be of greater service than heretofore. If you are a disciple, you must bear in mind that you are such because of a capacity to serve and not because of any karmic links. You and L.R.U. are karmically related to me and, therefore, karmically related to each other. Unless such a relation works out in service to your fellowmen, it is of no use. It is *service* to be rendered selflessly and with sacrifice that is your lesson, as it is hers also.

It is not for me to tell you how to serve or in what field it is to be rendered. I have watched you grope your way into increased usefulness during the past three years, and I know well your determination that naught shall stop you. Remember, my brother, that we are oft hindered by the unexpected, and not by that which we anticipated.

If you should feel in months to come, a lessening of contact with me, be not deceived by the illusion. This recognition will in reality be based upon a deepening mental grasp of truth, and upon a lessening of attention to astral sensitivity. That, it is essential that you outgrow. You are over-sensitive astrally, and you need increased polarisation upon the mental plane. This will lead to two things:

1. A firmer grasp upon the lower self by the soul, so that your soul will mean more to you.
2. A deeper integration into your group of kindred souls, with a consequent grasp of group contacts and less interest in the personality, plus less interest in your teacher, the Tibetan. I, your Tibetan brother, am interested in the group but not in the individual. This is the first lesson [page 561] which I seek to teach you. Work strenuously at contacting your fellow disciples. Think far less of me and of your relation to me. Speak not of me to anyone at any time for a year. But at the time of the full moon, seek to contact, establish and strengthen your link in relation:

- a. To your group brothers.
- b. To L.R.U.
- c. Karmically with myself.

Then for the remainder of the month, and until the next full moon, ponder on the group work and not on the Tibetan. I fancy, my brother, that you will promptly see the wisdom of this.

You are naturally a teacher, and a teacher in training; you can teach and should teach. Seize every opportunity so to teach and to gather together those who can thus be served. Choose quality and not quantity, and teach from the angle of knowledge, carefully thought out in meditation. In this sentence, I

give you the clue to your meditation work....

After your meditation, say the following obligation:

"I play my part with stern resolve, with earnest aspiration; I look above; I help below: I dream not, nor I rest; I toil; I serve; I reap; I pray; I mount the cross; I tread the Way; I tread upon the work I do; I mount upon my slain self; I forego peace; I forfeit rest, and in the stress of pain, I lose myself and find my Self, and enter into peace."

For your seed thoughts for the next few months, will you use the following?

1st month—The mind reveals the Real.

2nd month—The Light is dual. It shows forth that which is not seen. It sheds its rays upon the daily way.

3rd month—All that is, shows forth some seed idea.

4th month—A thought of God, some real idea, must reveal itself within my heart.

5th month—The world must be saved by ideas.

You will note, my brother, what is my objective in this initial training to which I ask you to subject yourself. Let me [page 562] make it clear to you. I seek to see you polarised more definitely upon the mental plane. I seek to see you less committed to the attitude of the devotee, and more impersonal, more free to serve for the sake of service and not to serve because of your devotion to a teacher, a cause or a belief. Is not this also in line with your deepest and highest idea?

March 1937

#### MY BROTHER AND MY FRIEND:

The lessons of true humility and reticence are not as easy to learn as might appear, particularly when the inferiority complex is as strong in you as is the case. It is so easy to confound a natural self-depreciation with true spiritual humility, but you are learning fast.

One thing I seek to point out to you: humility must always accompany a spiritual self-respect which forbids a disciple to stand anywhere upon the Path, except in his rightful place. The fact is that discipleship warrants recognition. There is no false pride in knowing that one is a disciple. This I point out to you and to all disciples. Recognition of status, however, is purely a personal matter; it should be faced and accepted and then followed by *silence*. What is, therefore, the lesson I seek today to give to you and which I preface by the above words?

Simply this: Recognising your link, and knowing that your ancient aspiration is bearing, and will bear, fruit. Take your eyes off yourself, take them off the personalities of your co-disciples, and take them away even from me, your friend and teacher of several lives, and forget everything but the need of those you daily meet. Then *serve*. Shut the door upon each thought of self, and upon those reactions

which may be engendered by your group brothers; shut them also upon those devotional aspirations which you direct so oft to me, and cast them from you. Then with a tender heart of love and pity, serve all you meet, knowing that "each heart hides its own bitterness." This constitutes your major lesson on the Path at this time, my brother—the lesson of utter self-forgetfulness. Forget the past and all that it brought to you of pain and of joy; forget the personal self and all that it has to give or what it withholds; forget that which you said or has been said anent [page 563] you and your ways, and seek simply to serve. Serve with a joyous heart and equilibrium.

One of your great limitations is over-sensitivity. Your outer shell needs hardening; you must learn to tune out and to leave unrecognised that which might disturb your life of service. The proverb runs: "They say. What do they say? Let them say." For you this holds much truth. Disciples waste so much time in distress over the words, thoughts and deeds of other disciples and thus time is lost that could be more constructively employed. Do you not know that the minutes mount into hours, as the disciple wrestles with himself in order to regain equilibrium? Ask A.A.B. She knows the meaning of those lost hours and can help you there. Remember, also, brother of old, that all suffering along the lines of super-sensitivity indicates self-centredness, and this in turn militates against the needed inclusiveness which will eventually make this group work successful in service. I point this out, because you have had to wrestle along these lines during the past six months; your major weakness is this sensitivity, which leads to an undue focussing upon the little self.

I would ask you to continue your study along the lines indicated in my last communication, and for the next six months to deal with the theme of illumination through ideas. You are beginning to grasp a little the significance of ideas. Now consider what these ideas can do for you, illumining your mind and enriching, therefore, your service. All that you learn must be related to service. Therein lies your particular lesson. You have equipment; you have adequate outlook; you have a mind which can be illumined; you can teach and you can serve. With this you have not yet adequately begun. You must learn to serve as a soul, and not as a high grade personality. Herein I give you a hint, and you care enough, I know, to take it. As to your meditation, carry forward as before. I make no change in any way.

September 1937

MY BROTHER:

Only a brief word this time, but it will suffice.

Release the hidden beauty which lies in real self-forgetfulness, [page 564] and let your devotion (tried and proved) and your sincerity stabilise your group. Be not preoccupied with the non-essentials of personal living. Be generous of yourself and time, and give to your group brothers with a clear impersonality which asks nothing for the separated self. This is not yet the case.

January 1938

## BROTHER OF OLD:

During the next few months of quiet study and preparation, I would ask you to take the ideas, cited below, into your meditation and to reflect deeply upon them, making them in this way distinctive characteristics of your life. I have a definite purpose in mind as I give them to you.

1st month—The present embodies all the past. The future depends upon the clear seeing of the immediate vision.

2nd month—Forget the past and press anew into the glory of the Coming One.

3rd month—Let silence reign as the result of a heart free from self-questioning, and not the result of the shutting of a door.

4th month—Let humility and strength be your gift to others.

5th month—Certain treasures are too valuable and frail to be exposed to others' sight. Keep them within the locked seclusion of thy heart.

6th month—Give of thine uttermost on every plane, and give again. And thus, in giving, gain.

June 1938

## MY BROTHER:

There is little that anyone can do when tests and deep distress and anxiety overwhelm a disciple except to stand by in love, send healing thoughts and evoke the inner strength of the soul that the vehicles can be used. You have before you some weeks and months of selfless service. Give of the service with no thought of self and in a spirit of joy; give of your [page 565] strength and love with no self-reference in your heart or words and no thought in your mind of the little self. I give you no set study work at this time, but I will give you some new seed thoughts and would ask you to ponder upon them in deep reflection. Then each month will you embody the results of these reflections in a paper which can be very brief but which will be your elucidation of the intended idea? Did you notice, my brother, the value and the significance of the seed thought I gave you for the sixth month? It gave you the key for your immediate service.

First month . . . Let the song of the soul be sounded forth by me, and the clear high notes bring peace and joy to others. My word today is *Joy*.

Second month . . . Let the quality of the soul be seen in me, the quality of love. It is a love which visions not the little forms of self, but the One Self in all. My quality today is *self Forgetfulness*.

Third month . . . Let the word of my soul go forth in strength to others. That word for me, in this short period of my life, is *Understanding*.

Fourth month . . . Let the vision of my mind be clear and sure; its outline true and real. That vision is one of mankind's need, of suffering and of pain, for it is there in all the world. The key for me today is



*Service.*

Fifth month . . . Let the glory of the Lord Who is my life, be seen. That glory is the glory of the One. Distinction and all differences fade away. The word that is for me the meaning of that life is *Identification*.

Sixth month . . . Let the actions of the soul be the motives of my daily life. I am that soul and unto that I dedicate myself. That soul is one in all my fellowmen and I am one with them. The keynote of the action of the soul is *Sacrifice*.

**[page 566]**

A real understanding of the purpose of these thoughts will cause basic transformations in your life and attitudes, leading to a new ability to serve.

In connection with your rays, my brother, it is of interest to you to know, as I have earlier told you, that your soul ray is the second and your personality ray is the sixth, both these rays being along the one line of 2.4.6. It is necessary that there should be some conscious and definite rounding out. This overbalance is accentuated also by the fact that your *mental body* is upon the fourth ray, thus completing the direct representation of this line of divine energy. As you will naturally see, this complicates your problem considerably, because the line of least resistance, when it is as powerful as it is in your case, becomes a definite hindrance.

Like a few others in my group, your *astral body* is not found upon the usual rays. These are normally either the sixth or the second, but you have a first ray astral body and the focus of your personality power is found in your emotional nature. This is a residue of a sixth ray personality in your last incarnation, which was one of great potency and *wilfully actuated* by what I might call the will aspect of devotion. I know that you will comprehend that to which I refer.

Your *physical body* helps in the balancing of your predominantly second ray nature, for it is upon the third ray and, as you know, the first and third rays are along the same major line of force. The astral and physical bodies being so closely allied, accounts for the dominance of your devotional will in your physical expression. Ponder upon the above and later, we will deal with your problem more definitely. Your rays, therefore, are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the sixth Ray of Devotion.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the first Ray of Will or Power.
5. The ray of the physical body—the third Ray of Active Intelligence.

**[page 567]**

January 1939

BROTHER OF MINE:

One of the things which you have done in this group of disciples is to act as a stable, loving, integrating force. This you have steadily done during the past months and your group brothers should be aware of

it. Continue with this integrating work.

Once in the recent history of the group who compose part of my Ashram I gave a certain injunction to a brother. I told him to go forward with his group work in forgetfulness of me. I forbade him to take me into his mind or to ponder upon me as his friend, his teacher and his brother on the Way. His pondering upon me and the offering of his devotion as a result in no way affected the facts. I was his brother, his teacher and his friend. It was a hard saying, and he suffered much in the effort to meet my requirements. Why did I give to him this suggestion, amounting almost to a command? Because his loving estimation of me and his belief that I was in constant touch with him was becoming *a detriment to independent spiritual life, his own life as a soul*; his devotion to service was based on his devotion to me and he spent much time studying my words, and not enough time in serving humanity; or, if he served, he did so because I expected it and it pleased him to please me. This situation could not go on without serious danger to his progress on the Path.

He forgot three things: First, that his soul and my soul were one soul and that (on the soul plane) we were equals. The difference between us was one of capacity for soul expression in the three worlds. Ponder on this thought. Secondly, that I am much occupied with world work and, with the exception of the time of the Full Moon Approaches I cannot and do not occupy myself with any of you, *as individuals*. I am not seeking to get in touch with you, except once a month and then only with the group as a whole. I am *not* engaged ever in speaking words of wisdom and of cheer to any of you, except in one or two cases of dire need and difficulty, such as have not arisen in connection with any of you lately. Thirdly, that there is a potent thoughtform of me upon the astral plane, built by the thousands who have read my many words, and whose thoughts [page 568] at such times are turned towards me in gratitude or criticism, in devotion or dislike. Thoughts, brother of mine, are things; they are creative, creating and created entities, and every time anyone sees this thoughtform of me and responds to it, he increases its strength and power. From its magnetic aura, my disciples and followers must free themselves, for it is but man's thought of me, and not I myself. It can side-track and delude you; it can speak good words of mediocre cheer and encouragement, but they are not my words, and this I would have you bear in mind. Your sixth ray personality and your first ray astral body make you prone to this beautiful yet deceptive force, flowing from an illusory form.

So, my brother and my friend, I would ask you to concentrate on three things during the next few months and to leave me out of the picture altogether, except at the time of the Full Moon Approach, which is a group activity lasting five days, as you know. These three things are:

1. An effort to achieve a deepened and a more direct contact with your soul through a focussed alignment and the understanding and effective use of your fourth ray mental body.
2. The development of a greater spirit of service and upon a wider scale. Your service at present is vertical and concerns those who are with you upon the upward way—your group brothers, your personal friends, and yourself. For you serve yourself unduly, my brother, and at your stage of unfoldment this should not be. You render to yourself too much service, too much thought, too much care and too many things. Your service should become horizontal and expandingly inclusive, for the hour of the world's emergency is upon us and who can meet that need but those who know! And you, my brother, *know!*

3. The attainment of a mental polarisation is also essential. This (on account of your having a third ray physical body) will be greatly facilitated by the institution of certain physical disciplines. See to it, however, that they are real disciplines and hurt you in their application and are not simply the elimination of those things which it hurts you not to give up.

I would have you do the group meditation but, prior to doing it, will you ponder very deeply upon the following [page 569] thoughts (six in number) which I have chosen for you—which my brother, I repeat, I have chosen for you. If you will do this, when the work starts in the autumn you will bring to that field of service a better equipped instrument, particularly if you apply the results of your meditation in a practical way, seeking to get the point of view of the soul as to your daily life.

First month----- The purification of astral desire.

Second month ---- The purification of the physical body.

Third month ----- The means whereby the brain can be rendered sensitive to the higher impression.

Fourth month ---- The elimination of those habits which tend to cloud the mind and render the man insensitive to the higher contact.

Fifth month ----- The nature of purification, from the angle of vision of the disciple.

Sixth month----- The formulation of those disciplines which will aid in purification.

If you will do this faithfully, in six months it will be apparent to you why I have stressed this aspect of training in your life and work.

July 1939

MY BROTHER:

You have been through deep waters during the past year, and the lesson of decentralisation is hard to learn—particularly for you, after years of self-centred life. In order to aid you in this task and to teach you that you are not the focal point of your small world, you have had to learn to walk alone. To you, it seems hard but can you not grasp the thought that the loving care and constant consideration of those connected with you, or with any person, can emphasise unwittingly your selfishness and make it hard to free yourself from the enveloping net of sensuous life—the life which lays its emphasis upon material possessions? You stand alone now and like it not. Yes, for the first time in this incarnation your soul has made what I have called "the effort to call you to the horizontal life." It is now a possibility to you, whereas hitherto you have had the vertical [page 570] life of spiritual aspiration and the self-centred life of personal comfort. The way of considered unselfishness lies open to you—a way you never yet have gone. By that I mean, my brother, that you have never served with a completely sacrificial spirit. You have done kind things and made small sacrifices but you have never yet served as a soul—possessing nothing and asking nothing for the separated self. This is your lesson in the coming year—the lesson of a life given to service, to distribution, to out-going, to self-forgetting, to the life of full surrender, of discipline and of relinquishment.

I could not put this to you so baldly, crudely and so definitely, did I not know your deep inner love, your true consecration and your developed devotion. I could not count upon your acceptance of your soul's demand, did I not realise that the way of the soul and the fulfilment of your soul's obligation and the shouldering of the responsibility of our service is for you subjectively paramount, even if it has to be made objectively apparent. It is of vital moment to you. It constitutes your highest aspiration. But I count upon your understanding and upon your acceptance and endeavour to meet the need and to serve, not only on the subtler planes and levels of awareness, but on the outer plane of tangible, material, physical living.

I would ask you to give five minutes each day, prior to the group meditation, to meditation upon one of the following terms or phrases:

<i>Relinquishment</i>	<i>Silence</i>
<i>Discipline</i>	<i>Horizontal living</i>
<i>Self-effacement</i>	<i>Freedom from self-pity</i>

These six phrases should form the theme of your personal meditation.

You have much to give, my brother and my friend. You have a deep and vital knowledge of spiritual and esoteric truth and can, therefore, serve upon the mental plane. You have a growing love and understanding and a devotion that has carried you through to the very portal of life itself. You can, therefore, serve. You have served with efficiency upon the [page 571] astral plane. You have also much to give upon the physical plane when you have mastered the science of detachment, and the discipline of relinquishment. This I have told you before, but your perspective remains as yet distorted. But you are on your way to achievement and spiritual success, and for that you should raise your heart with thankfulness.

*NOTE: The perspective of this disciple apparently still remains distorted. She is not actively working in the Ashram. She still is an aspirant and fails to take that decisive step which transforms an aspirant into a disciple.*

**TO H. S. D.**

March 1934

Have you ever thought, my brother, how enthusiasm, being of an astral nature, can blur the vision? This is the first question which I seek to put before you as you join my group of disciples. The second question is: Are you willing to submit to as intensive a psychologising in your own case as that to which you seek to subject others? Your answer to both these questions will be, I know, in the affirmative, for of your intense sincerity and your one-pointed devotion there is never any question. I

have sought to find an approach to you that will in no way be open to misinterpretation by your over-active, lower mind. I have asked myself the question: Can this brother be so trained that the field of subjective realisation can take the place of exterior and objective analysis? In these words I give you a clue to your whole endeavour for your first year of work with me.

You have much to give this group of disciples but it is *not* that which you think you have to give. The thing of beauty and of wonder which is your real contribution lies as yet deeply hidden; only a close attention to my imparted instructions, a humble willingness to readjust your own preconceived ideas will lead you into that lighted realm where the path of true service for you will appear.

**[page 572]**

All groups of disciples, seeking to work together under the guidance of a Master, have their own peculiar problems. The formative first years hold in them those testing difficulties which will try the mettle of the group, and put the endurance and the faith of the group members to a more than adequate trial. Many among your co-disciples present peculiar difficulties to me—a teacher on the second ray—because of the powerful development of the critical faculty in some of the members. (NOTE: During this world crisis the Tibetan has been caring for the disciples in the groups of several other Masters so as to release these Masters for different and more important work. A.A.B.) From this critical attitude, one or two are singularly free; the rest of you are too prone to view things externally, from the angle of the outer detail and from the standpoint of the non-essential. This acts as a real deterrent to progress. I, therefore, beg you to reserve opinion as to my techniques and objectives until you know more about them! I ask you to subject that which I have to give you to due trial, and not to analysis, for at least one year.

First, brother of mine, let me readjust your ideas as to yourself. You are a sixth ray soul, functioning through a first ray personality. In telling you this, I indicate to you your group contribution and likewise your individual problem. Your personality polarisation is predominantly mental. For you, one-pointedness both in soul matters and personality relationships is the line of least resistance; you have a one-pointed approach to problems, conditions, and situations which in many cases constitutes a one-pointed attack. I say this not from a spirit of criticism, for it is the right use of this faculty and its re-orientation which will land you before the Portal of Initiation. This I hold before you with deliberation and not as an inducement to progress or even as an encouragement but as a prophecy of a probability. You are on the Path of Discipleship. Opportunity stands before you and the Way can be trodden by you with assurance. Have no fears, my brother. Take your eyes off your personality with its dominating first ray will and your tendency to mental dominance (as you yourself have termed it) and focus your attention upon your soul problem which is to transfer your consciousness off the sixth **[page 573]** ray on to the second ray before any major initiation can take place.

My problem is, therefore, to aid you to do this—as easily and as intelligently as possible. The secret of success lies for you, in an effort to shift your focus of attention out of the head and into the heart. This, incidentally, may aid the head condition of which you complain. Your monadic ray is the second ray and hence your soul, being on a minor ray, must transfer to that line. As you know, the sequence of activity is ever the transfer of the fourth and sixth rays on to the second and the third, of the fifth and the seventh rays on to the first ray.

We will, therefore, begin with a meditation which should aid you in this shift of focus. Before giving it to you, may I ask you to eliminate out of your consciousness all elements of hurry and thus begin to

deal with that excessive tension which wears out your physical body and makes your impact upon your co-disciples (whenever you contact them) so unduly forceful. There is no hurry. There is no need to emphasise speed in your life. Relaxation is for you a needed attribute, but it has to be achieved through an attitude of mind rather than through relaxation exercises; these are apt to focus the attention upon the physical body and produce—owing to your mental polarisation—an increased inflow of energy. Energy follows thought. There is much time for growth both here and in other states of being. Carry forward your meditation in the heart and not in the head, watching carefully for any physiological effects of an undesirable nature; report them should any occur.

After the breathing exercise which I have given you, please do the following meditation work:

1. Sound the Sacred Word, the O.M., audibly, breathing it forth from the head to the heart.
2. Then visualize a golden sun, *slowly* rising above the horizon. See yourself standing before it and slowly being absorbed into its beams. Then imagine yourself acting as a lens or transmission point through which the "light of that radiant Sun which is the light of Love" may pour forth upon all whom you contact.

**[page 574]**

3. Meditate upon the following words:

1st and 2nd months—The light of love.

3rd and 4th months—The power of loving understanding.

4. Insert at this point any intercessory work or service idealism which you may care to do.
5. Close with a dedication of yourself and of all that you are and have, to the work of service and primarily to the service of the New Group of World Servers.

You will ask what your service is to be. That, my brother, will grow out of your meditation. It is not for me to tell you what activity your personality must follow; it is your own soul which must so do. Some of it you already know, and to that I may refer. As far as in you lies, stand firmly in your endeavour to aid the New Group of World Servers. That should be the prime effort for many years to come of all true aspirants in all esoteric schools. Their help is needed by us.

I give you no exercises to follow other than the outlined breathing exercise nor shall I deal specifically with your physical condition. The transfer of your focus out of the head into the heart is the best way to aid your general health and relieve the condition in the head which is causing you concern. Remember again that energy follows thought; this can have a bad effect, producing undue tension, or a good effect, producing a release of energy in various directions where it can best be of service. Remember also, that with you I must go slowly, both because of your inner psychological hurry and your outer tension. Study well the keynotes of your life; this will aid your soul growth, and lead to perseverance unto the end.



July 1935

MY BROTHER:

A very definite process of re-organisation has gone forward in your life, under the direction of your soul. This has brought about three events in your life:

1. A shift in your attention from certain focal points (well known to you) to others of wider import.

**[page 575]**

2. A re-orientation of your entire life to the soul and to work in my group of disciples.

3. A re-arrangement of the energies of the subtle bodies, producing a temporary discomfort but of real and lasting value.

This process has been far from easy and I have sought three times during the past four months definitely to help you. I wonder if you were aware of my vibration and my thought when these points of contact were brought about by me?

Seek to develop sensitivity to my vibration during the next few months, particularly at the time of the Full Moon. There were two paragraphs in the last instruction I gave you which I again call to your attention. They summarise your opportunity and your problem. Please study them and ponder deeply on their implications. When the task is clearly outlined and the problem squarely faced, it is easier then to work intelligently and constructively.

Your work for quite a time is to continue with the re-focussing, re-alignment and inner re-organisation. Forget not my earlier injunction to go slowly.

January 1936

BROTHER OF OLD:

The pressure of the times is very great and yet, at the same time, great need for care prevails. I want first of all to point out to you where your major risk lies and I use the word "risk" with intention. You realise it for yourself, I know, but re-emphasis on my part will not prove unavailing.

Your physical body is very frail and, therefore, you have to handle force and spiritual energy with especial care; where there is a weak and delicate outer shell, the inner subtler bodies can become too dominant; as force flows in, these subtler bodies become more vital. Much force flows through you at this time. Do not infer from this remark that you contact and attract more force than do your co-disciples, for such is not the case. But your physical equipment is of such a nature that it constitutes a real problem.

The consequent influence and potency of the inner bodies—particularly the mental body with its critical faculties—is over-strong **[page 576]** in expression upon the physical plane. This, I realise quite well, you yourself know.

One of the problems that faces every Master (teaching a group of disciples such as this) is how to lead them on to the next step when much that He can say to them is simply an emphasising of what they—as most intelligent aspirants—already know. There is little that I can tell you personally at this time. You have so much knowledge and you do realise that your major problem is the right handling of force.

Perhaps I shall help you the most if I beg you not to handle force so powerfully. Learn to approach yourself and your life problems, your work as a disciple, your relationship with my group of disciples and with all that come your way, *with less intensity*. You consciously handle yourself so powerfully and with such violence that you are constantly shattering yourself and constantly tearing down the contacts you make, the work you do and the bridges which you establish between yourself and others. This again you know.

Will you understand me, my brother, and believe me when I tell you that, for you, the achievement of an inner stillness is the way out of all your problems? Your intensely active mind which moves from personalities to the Plan, from the New Group of World Servers to the details of everyday life and which is never quiet for one moment from its thoughtform-making activities, *must* learn to rest quietly in the light. It must learn simply to *reflect*, both in the sense of quiet thought and in the sense of a quiet radiance. Then your thoughts will harmonise and blend; then your plans will be constructive and free from self; then you will become a centre of peace and a point of radiant energy which will bring people together and act as a coherent force.

Let, therefore, your effort for the next few months be the attainment of this inner quiet. This will in no way affect or change the goal of your work; it will not negate in any way the methods in which you seek to help my work. It will, however, affect the quality and the rhythm of what you seek to do and save you much time which is at present spent in constant rebuilding.

Guard yourself at the time of the full moon each month and particularly at the time of the May Full Moon from over-stimulation, [\[page 577\]](#) yet evade not contact with that spiritual energy. Preserve yourself from over-intensity and thus gain a truer sense of proportion. The Hierarchy waits with patience the fruition of its efforts, after doing all that can be done on all planes. This constant attention and watchful waiting must be emulated by all disciples. Dwell constantly in the House of Quiet, my brother, yet lessen not your service. It is all a question of inner orientation and of attitude; it is not a question of outer exoteric activity. That may remain the same or even quicken and become more potent, but the quality and the actuating living principle may be higher, more loving, closer to the centre and, therefore, more *still*.

The only exercise that I give you at this time is as follows:

1. A simple breathing exercise....
2. Then, sit in perfect inner silence and quiet for fifteen minutes, not negatively drifting into a semi-tranced condition, but actively becoming aware of that inner centre of stillness and of peace where joy and bliss have their home.
3. When you feel that all your bodies are quieted and that you have "come home to the place of silent, holy rest," then dedicate yourself to the service of the Plan, placing yourself at the disposal of those

who serve that Plan.

4. Then say: "Asking nothing for the separated self, I pour forth love." Hold in mind:

- a. Your immediate family circle.
- b. Your fellow disciples and group brothers.
- c. The New Group of World Servers.
- d. Humanity.

5. Close with the Benediction.

My blessing rests upon you, my brother, and may the peace which passes understanding reward all your efforts.

June 1936

MY BROTHER:

Focus the will upon the immediate duty and be not lost in the mazes of possibility. Of your own free will, you undertook to work in my group of disciples and to cooperate with the [page 578] workers who are endeavouring to carry forward the tasks assigned to them. You pledged yourself in two moments of devotion and of real understanding to cooperate with the task of the New Group of World Servers. Let not the beauty of that which might be done, lead you to forget that which has been begun; otherwise you may land yourself in the world of illusion and consequent futility. You have much to give, so give of your richness of understanding. When group work is successful, it is because the equipment of the group is enhanced by that which each individual has to give. The energy of the unit is absorbed by the entire group and the group output in service is thereby increased. The group is then enabled to shift to a higher plane of service and of consciousness. Ponder on this.

January 1937

MY BROTHER AND CHOSEN FRIEND:

I have watched you with care and understanding during the past year. I know what you have undergone and the measure of your difficulties and problems. These you faced, as usual, with courage. The past lies behind you and though I looked at you with anxiety till a few weeks ago, I no longer do so. You can and will become an integrating force in this group.

A great process of transmutation of the lower energies has been going on in you, carried forward, as always, via the solar plexus centre—that great clearing house of the personality. This has been for you a culminating crisis in your life, esoterically speaking, though its effects may produce exoteric happenings. These latter are (are they not?) of small moment compared to the inner happenings.

There were moments when the situation was critical. At three such moments, during the past year, I definitely intervened and interposed my help, though you, of course, knew it not. Can I, at this point,

convey to you a lesson which all accepted disciples have to learn? Such intervention by a watching Teacher or Master is something which should seldom happen and something which all conscious disciples seek to avoid; something which they never expect and which they never demand. [page 579] Conscious discipleship is only now opening before you as a result of this experience and during the unconscious stage we do occasionally help. This I did.

I would ask you to regard the process of such a definite re-orientation and transmutation as now closed—probably for this entire life. You have come through to a measure of release and are freed for service in a sense that was before not possible. Now I ask you to take several months of complete quiet, giving the solar plexus time to relax, and your brain and mind time to adjust themselves to the newer rhythms. Make no plans but follow the lines of service as they open up and as needs come to your attention. I need not ask you to stand by my work and by the things which I am attempting to do in the world, for this I know you will do. Your soul demands it of your personality and will find you ever ready.

Below are six seed thoughts which I have chosen for your consideration. Will you give them fifteen minutes of quiet thought each day?

1st month—I am a bird of song. Those in the high air can hear my song. My fellow pilgrims feel my joy.

2nd month—I am the lotus of the heart. The perfume of the heart must fill the air around me and rest my fellowmen.

3rd month—I am a pool of quiet. Naught must destroy that peace, for all around me need that peace and quiet that the restful waters give.

4th month—I am a steadfast hill whereon the breeze of God blows free. The weary pilgrims on the Way find cool strength and tonic life upon that hill.

5th month—I am a voice that calls and carries cheer because I see the vision.

6th month—All that I am and all I have belongs to others, not myself.

The work that you are now planning and about which you have spoken to me will suffice for your work for the next few months.

[page 580]

July 1937

BROTHER OF MINE:

Let us have a talk today upon the difficulties of the Way and thus seek to discover what are the hindrances and the problems which you have to face. A great deal of the difficulty, incident upon the intense fluidity of your mind, is based on the fact that you are transferring off the sixth ray on to the second; thus, in this egoic shift, there is a transference of energy. You are passing through an interim period. One or two of my other disciples are also occupied with the same task but they have nearly

completed that task. The effect upon some of them is largely physical and also upon the heart centre. With you, the effect has been felt in the mental body and in the throat centre. The physical condition which troubles you has not originated in connection with this shift.

One interesting fact emerges and I would like to call your attention to it. Your affiliation with this group of disciples and, therefore, with myself has been due to the urge of your soul for contact with a powerful second ray vibration, so as to enable you to make the needed change with greater rapidity and ease. It is of a major usefulness to you to bring about this necessary stabilisation within a second ray centre. Will you ponder upon the implications of this statement and will you endeavour to realise the need and call of your soul for such a stabilisation and the urgent demand of your personality for the *quiet* which streams forth from a second ray group. For you, there is no real achievement in this life unless you learn this mental quiet and that peaceful activity which comes from loving truly as a soul, from a complete refraining from all tortuous questions, from stabilising yourself for future work, communion and expression within your own group centre and from an eradication of all criticism such as your over-active mind presents with constancy.

This mental unrest (if I may call it so, my brother, without unduly hurting you) is frequently intensified by the fact that your *mental body*, like your personality, is upon the first ray. The implications, attendant upon this fact, will be immediately apparent to you. Let us look at your problem as it is: First, there must be recognised a crisis in the soul life when the energy is shifting out of a minor ray focus into that of a major ray **[page 581]** centre. Your personality being on the first ray, is normally and dynamically one-pointed and automatically self-centred; this condition is not eased by the fact that the integrated personality force flows through a first ray mental body. This inevitably produces the accompanying characteristics of an intense centralisation (I did not say a selfish one, my brother) and an active assurance, a full fledged ambition (often of an entirely right nature, but occasionally not so right) and a power to analyse and oft to criticise others, their personalities and their tasks. The new vibration to which your soul is leading you (that of expansion and inclusiveness, plus the power to synthesise and to understand) is, in some of its phases, over-powerful for you and its reactions are as yet unorganised by you. It leads you to a definite (and often almost uncontrollable) tendency to identify yourself with every imaginable point of view, to see all around a question though seldom to the heart of it, and to touch momentarily this, that and the other attitude of thought and emotion. These reactions do not stay long enough to enable you to understand truly. You contact people on the periphery of their consciousness, but not often at their heart or their life.

Will you accept this diagnosis, my brother and my friend? You know my keen desire to see you stabilised for the remainder of this life, thus losing no time and definitely achieving constructive results within your group and within the centre to which your soul has directed you. These constructive results will reach fruition if you focus your forces within a second ray vibratory centre, for this will aid the shift of energies with which your soul is at present engaged. This second ray vibratory centre may be my group of disciples, with which you are at present related; it may be any other group, organisation or school of thought; it may be objective to you now or simply subjective and unrealised. If your soul is to make the needed shift in this life, it is essential that you focus yourself and remain relatively static within your chosen centre for a long time. Otherwise your soul will be forced to postpone the needed shift until the next life. It is interesting, is it not, to see the reason for the happenings within the periphery of one's consciousness, to realise the clear light which is sometimes thrown in this way upon mistakes and know what it is that one has to do.

[page 582]

Your mind is ever a questioning mind. It is my duty always to throw you back upon your own questions and see to it that you reply to them yourself. I would ask you to realise the wide scope which your fertile, over-active mind brings to every question, and the wide range of incidental and related questions which it asks. I would not bring this matter to your notice if I did not realise that such an inclusive mind, developed to the point which yours has reached, is a valuable asset, making you both sensitive and inclusive—in the highest sense of those words. Such a mind is a basic requirement for all disciples and for all candidates for the Path of Discipleship. But such a mind needs most definitely controlling, wisely correlating with a stable centre and confining within limits.

My brother, let simplicity be your guide and one-pointed love your major objective. Choose a field of service which has its defined limits—for all disciples are limited and cannot cover a planetary range in their thoughts. Then work—mentally and physically—within these limits. The completion of some self-appointed task within the field of karmic limitations and of environment where your destiny has cast you is all that is required of you. What are you accomplishing at this time? There is just a certain span of years ahead of you at the age which you have now reached, and you have a frail body. Let your service lie within the field of contact where you find yourself and reach not out over the entire planet. Is there any greater or more important matter than to fulfil your task and carry it to completion before you pass over to the other side and to do it in the place where you are and with your chosen comrades?

Believe me when I assure you that I am not seeking to evade any questions which you may ask but, if I can awaken you to the realisation of the necessity for "spiritual limitation" (as it is esoterically called when defining the career of a disciple within the limits of his task), and bring to your attention the need for achieving the goal you set yourself when you started to work with me, I shall have aided you much. I feel sure that you will grasp the wisdom of these remarks.

Your *astral body* is upon the sixth ray and here again lies for you a problem. Upon it I need not enlarge, beyond reminding you that a sixth ray astral body (where a disciple is concerned) predicates intense adherence to a line of thought, [page 583] to an idea, a group, a person or an attitude or to a preconceived notion. These may be right or wrong but the tendency to adherence is powerfully present and can be a great asset or a major hindrance. In any case—again for a disciple—any *idée fixe* (beyond that of a right spiritual orientation) can be a deterrent to progress, if fanatically motivated.

Your *physical body* is upon the seventh ray and this makes for integration and for efficiency. Your rays can, therefore, be stated to be:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the first Ray of Power.
3. The ray of the mind—the first Ray of Power.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

You know so much that you will easily see how this forms a very rich combination of energies and aggregation of forces, presenting a definite opportunity and also certain very definite problems.

For you the group meditation is essential; it will serve to aid your soul in its life task and to integrate you into the second ray sphere of influence, which will be of real use. My brother, we travel *not* alone.



For you, again, group love, group understanding, group happiness and group work are essential to progress, real happiness and good physical health. In group work and contact comes relief from inner tension, through the sharing of force. You have a frail body and carry much force. Disperse it among your brothers.

I would beg you to apply yourself to the five days of the Full Moon Contact, making the weeks between each full moon simply preparatory to the work to be done on those five days. Will you also take the Rules of the Road (which you will find attached to this instruction) and study them. They have helped many people.

### **THE RULES OF THE ROAD**

1. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught [page 584] can then be hidden, and at each turn upon that Road a man must face himself.
2. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. And yet there is, with that great revelation, no turning back, no spurning of each other, no shakiness upon the Road. The Road goes forward into day.
3. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels *not* alone.
4. Three things the Pilgrim must avoid. The wearing of a hood, a veil which hides his face from others; the carrying of a water pot which only holds enough for his own wants; the shouldering of a staff without a crook to hold.
5. Each Pilgrim on the Road must carry with him what he needs: a pot of fire, to warm his fellowmen; a lamp, to cast its rays upon his heart and show his fellowmen the nature of his hidden life; a purse of gold, which he scatters not upon the Road, but shares with others; a sealed vase, wherein he carries all his aspiration to cast before the feet of Him Who waits to greet him at the gate—a sealed vase.
6. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye which sees the light. He knows he travels not alone.

January 1938

#### **MY BROTHER:**

If you can hold steadily to the point which you have reached during the past few months, if you can begin to utilise the second ray soul force which you have at last succeeded in contacting and if you can stabilise the work accomplished within yourself, you will find yourself entering upon a period of fruitful service.

**[page 585]**

I would call to your attention some words out of an instruction I earlier gave you wherein I pointed out the necessity for you to seek stabilisation within a second ray centre. How does this stabilisation come? Through steady identification with the desired vibration. *One of the main uses of group work is the effect of group vibration upon the individual's vibration.* It tones it down when necessary, stimulates it and facilitates its emergence in cases such as yours. Where the soul ray is on a particular line, it is peculiarly valuable for the personality to subject itself to group vibration and contact wherein the pressure exerted and the vibration contacted will be the same as the hidden or emerging soul ray.

That is an aspect of group activity which is little apprehended. You need most definitely the vibration of a second ray group at this time. It matters not what group you choose but it does matter that in some second ray group you aid yourself by *forcing* the emergence of your second ray characteristics. This is not suggested because you, as an individual, are of such importance or that second ray groups exist in order to help people like you. They do *not*. But the work of the Builders is being called for on every side today and second ray aspirants are needed to direct this work and to strengthen the hands of the Builders. Ponder on this.

What is it that, up to date, has prevented your sincere desire to serve from coming to fruition? My brother, you have as yet done no service that will carry over into the future because it has been done at the sacrifice of yourself, that has involved the sacrifice of your time, your personal interests, and your personal desires, based upon your personal qualities. You have looked on at the service of others and wondered why and how they chose to serve in the various ways they did; you have suggested service to others and have at times made it possible for them to serve; you have talked to groups on service and yet with no results, adequate to the force expended. Why has this been so? Because all the time you were not giving of yourself in love, but only of that which was exterior to yourself. And why, my brother (to continue with the questions) has this been so? Wherein lies your difficulty—a difficulty you can now face because you have established a soul rapport and the light and love of the soul are pouring in on you.

**[page 586]**

The difficulty lies in the fact that you have a first ray personality and a first ray mental body and the two are so closely associated that you are the victim (or have been, shall we say, for all this can now be altered) of this combination of two first ray responsive aspects. It might be of interest if you studied with me for a moment how these first ray vehicles affect your demonstration in the world. Let us study them *together*. Your first ray mind has tended to bring about in you the following conditions:

1. *A sense (sometimes unrealised) of separateness.* Where you have been non-separative, it has been because you have forced yourself to cooperate, and yet you were, all the time, conscious of it. Cooperation and human contacts are easy for you in theory, but difficult in fact, and would have been hitherto impossible had it not been for your sixth ray emotional body and the steady beat of your loving soul—now emerging into control.
2. *A tendency to criticise.* Need I enlarge upon this? I think not, for I realise that it is dawning upon your consciousness that you have wasted quite a number of years in criticising your co-disciples and your earnest fellow workers, and this you are now pledged to end. Twice in the last few months, I have noted your earnest efforts at the elimination of criticism.

3. *A great facility for over-activity.* You have a mind body which is in a constant state of fever, with (symbolically speaking, of course) periods of violent activity, amounting almost to delirium. As I have earlier pointed out to you, you are so over-active and your mind ranges so widely here, there and everywhere, that you fail in understanding and in true perception. There has been no time for you to comprehend anything before you are off again in a widely different direction.

This must end, my brother. Out of the many possible lines of activity which lie open before you, will you choose two and adhere to them even when the novelty palls and you hanker to traverse new fields? Forget not that the *Hierarchy stands*. So stand also and give your time to two fields of service in which you choose to cooperate. Let one of them be a second ray group [page 587] with which you choose to cast your lot and let the other be in the outer world where some humanitarian effort claims your attention. Give, if you can, sixty per cent of your time to the group effort, for that is where you belong; waste not time in deciding which group it shall be. I refer here—when mentioning these percentages—to the time, strength and interest which you make available. I refer not to the time that is taken up by your home interests, obligations and duties. Give, then, the remaining forty per cent of your time to the outer activity in the world.

Your first ray personality does two things to you: It isolates you in your own mind from your associates and you need to learn the necessity for identification with those who are your co-workers. That means not only identification with the group objective or identification with the major principles of the group but it means also identification with the successes, the failures, the difficulties and the problems. This is not, therefore, the cooperation of the outsider who comes in to help, but the cooperation of one who is so closely associated with the problems and with those who are handling them that there is no sense of being apart, no critical reaction and no superior observation.

Your first ray personality, plus your first ray mind, evokes in you a love of power and a desire for that pleasurable sensation which comes from speech which evokes acquiescence. This serves to place you "in the seat of the superior person," as the Chinese call it. You will usually find, my brother, that it is easy to gather around you many little people, of relatively futile accomplishment (from the angle of world service) but that the finer minds have no time for such acquiescence; they proceed upon their way, leaving you to follow after and to catch up with them eventually. This tendency is, however, rapidly ending in you and in joyful association (coloured by your love, glorified by the group successes and learning from mistakes) you will walk in the future with your brothers in the Way.

I would like to point out two things also: First, your sixth ray astral body—sensitive, finely organised and motivated by high aspiration—is swept into dramatic, over-emphasised action very frequently because it reacts to the violent impact of your first ray personality and mind. Let this end. Train your emotions [page 588] to respond to your second ray soul and for a period at least eliminate the mind from astral control. Can you do this? If you can, you will balance and round out your nature, for the dominating factors will then be:

1. The soul, working through the astral body and controlling your heart light.
2. The personality, working through the mind and controlling all group relations, making them intelligent and presenting to the soul and heart the service of a mind and brain, attuned to the loving, intelligent impulses of the group life.

The second thing I would like to say to you is that it is not my intention to refer again to your personality problems and to your character difficulties. With a disciple, as intelligently motivated as you are, and with a love nature as deep and sane and sweet as yours, further comment is unnecessary. I am hoping that in my coming communications with you, I shall be able to confine myself to the development in you of those qualities which will make you a real healer and able to work in a group of healers. My blessing rests upon you, my brother, in a new way and I am approaching you with joy in my heart.

As regards the work I would have you do, my suggestion is that you concentrate upon the work of the Full Moon Approaches. For you, the time of each full moon is one of real importance; if you prepare yourself for it as you should and as you can, you will produce in yourself certain definite results of which you will become gradually aware.

September 1938

#### BROTHER OF MINE:

I am neither suspending you nor asking for your resignation from my group. I may do so later. I have two simple questions to ask you: Why are you working in this group? Why do you retain your membership in it? The reasons which prompt me to ask you these two questions are as follows:

For several years and more, you have consistently taken the position that one of my disciples has failed to measure up to his opportunities and that my entire group of disciples has not [page 589] given the service which was demanded of it. You have so stated to a number of people and have also asserted that my work—as indicated by me in my various pamphlets and books—has not been properly done either by the group or by those who have pledged themselves to do it. You have criticised openly all that has been attempted and have steadily belittled and openly under-rated the work that has been done. You have misunderstood the attitude of my entire group. You have not helped in any way constructively. You have interjected a spirit of criticism everywhere.

Why is this? There are two reasons, my brother, and I care enough about your unfoldment to tell you with frankness what they are. One is that your fluid, uncontrolled, lower mind reverts with facility to criticism, to the formulating of group plans which are impossible of accomplishment, changing such plans at frequent intervals and using speech as a means of spreading distrust and criticism. Secondly, you are mentally and spiritually ambitious and yet you do not have the personal magnetism or the executive ability which would enable you to form your own group. It is easier to undermine another group.

I would like, therefore, to put to you one or two questions in the effort to enable you to clarify your own mind, and upon your reaction to what I shall say and upon your replies to the questions which I shall put to you—I will take whatever action may seem desirable. You can reply to those questions either by word of mouth (and I shall hear) or in writing. If you do not feel able to do so, I shall have to take it as an indication that you do not feel that you belong to my group of disciples and that you desire no part in the group activity. For this I shall be sorry but I cannot hold up the work of this group any longer because of you. The questions which I seek to put to you are the following:

1 and 2. The two previous questions in the first paragraph of this communication.

3. If you feel that the work which is now being carried forward is not in line with my will and is not of real usefulness (being of the old age and not in tune with the new intent) why do you not start your own group and demonstrate how a group should be run?

**[page 590]** You are full of plans and of ideas which you lay before many people but, my brother, nothing happens. The disciples in my group are facing great difficulties owing to the world condition and are rendering faithful service. I am *not* dissatisfied. Your choice is clear and well defined. You can either cooperate happily with this group in the work which is now being attempted and give all the help of which you are capable or you can gather together your own group and thus demonstrate your own idea.

4. Do you really desire to organise a group and feel that you can do so? Do you clearly understand what should be done?

5. Can you train yourself to overcome a critical spirit? I would remind you that habit is potent and that you are facing your life task and your major problem. You are adequate to the task, but only if you become truly convinced of the need.

6. Can you begin to concern yourself with constructive work which will meet the present need around you? You have talked much. Can you now begin to work?

Of your sincerity and of your good intentions, there is no question. But work is done by action and not by talking. It is done by helping the people in your immediate horizon and meeting their immediate need. It is not done by the laying of vast plans which fail of accomplishment because they are based on no sound foundation. I would ask you to become constructively useful and to cease functioning so destructively and negatively.

Until I know what you decide is right for you and until I have your attitude in relation to the above questions, I shall not again communicate with you. This will leave your mind free to think with quietude. The question of where your work lies is a matter for your own decision.

December 1938

**BROTHER OF MINE:**

I have not the time to write to you as fully as I had intended. I have tried for days to spare some time but found I had none to spare. We who work on the other side of the veil **[page 591]** have always to take into consideration the fact that those with whom we are associated are limited by the time equation and, in our relations with them, have to work from this angle of limitation. I have, however, a few minutes to spare this morning and I will speak to you briefly.

Your replies to the questions have been scanned by me and as I read between the lines (more than from what you say) I sense in you a definite change of heart which is leading rapidly to a different mental

attitude—a more stabilised, a more serene and yet a more focussed service of the mind. Forget not that the mind, in your case, can be a major directing factor of the emotional life and of your physical plane activities. Of your soul purpose there has never been any doubt nor of your devotion to me, your teacher and your friend. But you have worked always in that area or that layer of mental substance wherein the tendency to criticism and to the belief (sometimes unrealised) that your personality views were right and of importance, can so easily cause illusion. From this you are rapidly freeing yourself. It is right that you should receive this encouragement from me.

I welcome you back, therefore, into the service of the Plan, into that immediate service which will call for that concentrated effort and enterprise which will take all the time, interest, strength and purpose of that group of disciples which is working under my direct supervision.

The details of the Plan have in them the seeds of world salvage and can—if rightly and wisely furthered—produce lasting world effects; these details must be worked out; they can and must vary as they meet the need of different nations and circumstances but *the forming of a central world party* and the organising of the men and women of goodwill calls for a supreme effort.

March 1939

#### MY BROTHER AND MY FRIEND:

This is one of several instructions which I have written you within the space of this year. That in itself should indicate not only potentiality (for which all of us connected with the Hierarchy invariably look) but it indicates also achievement; [page 592] we have no time to waste with those who are making no progress or who are not determined to face the Angel of the Presence or to cope with the illumination and revelation which then takes place—an illumination of the life of the soul and a revelation of the need and the limitations of the personality.

Your problem is relatively simple and your service twofold. You need a simplicity of speech and of outlook—free from the tendency to criticise and to judge, plus a willingness to serve wherever the need is greatest. That is your problem. You have already set in to solve it and you have grasped its implications subjectively. You are now beginning to work out the solution objectively. Those who have erred in any spiritual direction are always potent when changed. Your service basically is as follows: to stand by me and the work I am attempting to do in the world (and fortunately for you this too is your heart's desire), and to express this by definite work. This work falls into two categories: First of all, the giving of unchanging cooperation with those who are working in my group and under my direction and, secondly, to express your own soul in carrying revelation to small groups. This will entail less individual work and more work with small groups of people. Find these small groups and raise their vibration by brief and potent contacts, making each hour spent with them to count and to be of value, and leaving them with a wider outlook and a more sure horizon. Then pass on.

Cooperation, movement, dynamic effort and then withdrawing—such is your future task under my plan. This you must do in collaboration with others, with the new groups which have the new psychological outlook and a right technique of meditation. It is group work that the world needs at this time and an increasing fusion of souls and of the units in the various groups which are coloured by the attitude that will distinguish the coming civilisation. I think you comprehend well what I mean and



what I am asking; you have already made a beginning along this somewhat peculiar line. The duty of a hierarchical Observer (such as myself) is only to indicate—after the fact, thus not infringing the freewill of the person—that the action taken is in line with soul intent. This is ever in line with hierarchical intent. This, I therefore, do.

[page 593]

April 1940

#### MY FRIEND AND MY BROTHER:

I would have a word with you today, after a silence lasting many months. In this time you have adjusted yourself to the life of the soul and you have dedicated yourself anew to world service and to me. This has been registered by me and I have not been unmindful. Your inner contact with your soul and with me has been strengthened and the light enhanced.

A disciple, at your stage of development, has two major lessons to learn. Particularly is this so when he has the combination of rays which is yours. He has to learn, first of all, to stand completely alone (though only apparently so and only for a temporary space of time), detached from contact with the Master. Sometimes even his own soul seems silent. But this is all illusion. Circumstances are staged to bring this condition about and if they are not so staged by the disciple's own soul, then the Master acts to bring the circumstance about. The disciple must be thrown upon his own resources. This stage of stabilisation now lies behind you and in time to come you must demonstrate that steady calm for this life, that "poised position at the centre" which is the gift of your immediate past experience.

The second thing which you have to learn is the control of the fluid map-making, plan-formulating mind. This one thing nearly brought disaster to you. The danger is now, however, past. You are aware of this and will cautiously guard against it. When a disciple first comes into a Master's group (as you came into mine) the inflow of energy is so great that the mind is frequently aroused to such an intense activity that it gets temporarily out of calm control. Too much is seen at once; too much is sensed and grasped; possibilities and plans, modes and methods of teaching and of service, and potentialities (hitherto unrealised) pour unhindered and simultaneously into the disciple's consciousness. When this takes place, there follows a period of serious instability, of fluidity of thought and undertaking, of violent experimentation and of what I might term a spiritual riot. This must eventually come to an end before the disciple can enter into his real service. This resumed stability took place with you because you are fundamentally [page 594] stable and sound and because—at such periods—a Master's group supports and protects the one who is passing through the experience of over-stimulation. The protective work done in the Ashram of a Master is something little realised by the average disciple. Whilst this type of experience is going on, the outer group of a Master's disciples proves of little service; it simply stimulates the mind, providing outlets for the blind rioting consciousness. Hence your withdrawal was right and sound but need no longer be continued.

Of one thing I am sure, brother of old, and that is that you will understand whereof I speak. The period of strain and stress now lies behind you. Your place in my inner group is assured. Your work in the outer group is opening up and what I have here told you is only the corroboration of your own inner intuition.

Two things lie ahead of you: Learning to work upon the outer plane in group association with your co-disciples and with those whom they will gather around them in coming years, and, also the strengthening of the inner rhythm of the soul as it conditions the outer life into a calm and increasing service and cooperation with my determined plans. These, all of you who are my chosen disciples, can work out together.

It is this *together* which so oft proves difficult to our workers. It is group work which we desire and not the domination of a person in a group or the control of two or three people. This means slower work but a more widespread influence. It is safer and more fruitful in the long run. The group work entails many things and many developments within the group consciousness. One of these is the finding of *the level of service*, so that what is done is a group effort. It will then prove successful, for it will be based on group conviction and on group understanding. Another is that the disciples, working under one Master, become an extension of His Ashram upon the outer plane.

Another thing which it is important you should grasp is your special field of service and the conditions under which you should carry on your work. Your physical vehicle must be guarded and any intensity must be avoided. That is a definite injunction from me. Esoterically speaking, your contribution [page 595] is meditation, and aiding in the meditative life of the group; exoterically speaking, it lies in conference (with any of my disciples whom you may happen to know) about the new cycle of work which is unfolding, about the group purposes, objectives, principles and policies. This is group service and must be carried forward *together*.

I am writing thus fully to you because a life, rich in service and fulfilment, can open up for you, provided that you establish and hold happy human relations with your chosen fellow workers, a deep and constant humility and an urgent faith. This, I know is your soul's desire and it is also mine for you.

I understand and trust you, disciple of mine. I have little time, in these days of world agony, to give to the particular training of any of you. I only offer opportunity.

NOTE: *It will be apparent from the above instruction that the disciple was temporarily suspended from active work in the group until certain lessons had been learned. Re-instatement followed.*

**To L. T. S-K.**

January 1932

**BROTHER OF MINE:**

There is no hurry attached to the work done by the members of a Master's group. The earnest desire to progress can hinder as well as help. The intuition is a growth, primarily, in sensitivity and in an inner response to the soul. This must be cultivated with care, and no attention should be paid to the factor of time.

I have three things to say to you, brother of old, and two things to suggest; your response to these will guarantee your success.

First: You are in this group for two reasons. You have a strong karmic link with me, which you have ever recognised and which you unduly emphasise. Second: You are at a most critical point on the Path of Probation, for you can, if so inclined, take those steps which will land you on the Path of **[page 596]** Discipleship. Third: You need to have in mind the fact that your life—up to three years ago—has been an exemplification of excessive duality. In this dual life, your emphasis has been laid on "making good" on the physical plane in the world of business; paralleling this, but divorced from it, has been an intense inner life of aspiration and devotion to the Great Ones, and later to myself, a working chela of the Great White Lodge.

You have managed curiously to keep these two lines of activity free from contact with each other. Your devotion served not to prevent mistakes or the misuse of the worldly opportunities, nor did your active worldly life seem to affect in any way your fiery devotion and persistence towards the goal.

This dual activity must be brought to an end and your aim must be to bring about in yourself the at-one-ment, or the unification of the aims and purposes which have hitherto been divergent. Mistake me not, my brother: The ultimate objective of the physical plane life has been to lay the gains in business at the disposal of the Great Ones, but this objective has not coloured your technique. You will know today how just this criticism is. Four years ago, I could not have thus addressed you, for you would not have recognised the justice of my remarks.

Your problem has been complicated (as is the problem of all disciples who stand on the verge of acceptance) by the force of your ray impulses, and by the difficulty of the era in which you live and the stage whereon you deliberately have chosen to play your part. You have three years in which to make the effort by means of which you can become an accepted disciple, when you return again to this earth. By this I do not mean that you are to pass over at the age of fifty-six. I am speaking of the establishing of a rhythm which will be strong enough and vital enough to produce the needed fusion of soul and personality. We who teach, watch and guide the esoteric development of man, know that unless a certain measure of fusion is established by the time fifty-six years of age is attained, it is seldom established later. After that age, a man may hold to the point achieved and foster his aspiration but **[page 597]** the dynamic submergence of the personality in the will and life of the soul is rare after that time. When reached prior to the age of fifty-six, then subsequent growth and unfoldment on the Path of Discipleship is surely possible.

The two suggestions which I seek to make and on which I ask you to work for the next twelve months are as follows:

First: Forget your karmic relationship with me and give no time in your thoughts to the Tibetan. This will be hard for you to do, but remember that I am only one who stands by and who offers opportunity, seeking for those who will lose themselves in service. Your sixth ray devotion has turned your effort towards astral recognition more than to unity and at-one-ment in the great work.

Second: Work steadily at the problem of entering into the pure white light of your own soul. How shall this be done? Let us be practical and outline certain things to be accomplished during the rest of this year.

1. Refrain from reading the books for which I am responsible. You have steeped yourself in the teaching they contain for years. *Now practise the truths learnt thereby.* Instead, study with close attention *The Bhagavad Gita*, and use that as your textbook of guidance.
2. Instead of studying my writings, will you serve your fellow disciples by making (on their behalf) a close study of the psychology of the intuition? Ascertain the best that man has to say about it and prepare for your brothers a compilation on the subject and a summation of the significance of the intuition and its mode of unfoldment. Seek the definitions of the intuition and collect them together for use and, likewise, make a useful bibliography of the literature on the subject. Each group of my disciples has somewhat to contribute, and the group to which you belong should ascertain much upon the subject of the intuition.
3. Follow the breathing exercises with attention, bearing ever in mind the thought that they aid in the unification of soul and body and in the purification of the sheaths.
4. In your meditation each morning, eliminate again all forms which turn the attention to the Great Ones or to **[page 598]** myself, your Tibetan brother. For a year, centre your consciousness on the light of your own soul, and keep your meditation very simple.

That you may learn to walk in the light that pours forth from your own soul is the earnest wish of your fellow worker, the Tibetan.

July 1933

#### MY BROTHER:

The way of the aspirant climaxes at times, and might be described as a series of steady growth cycles, accentuated at intervals by definite periods of forced development wherein one limitation after another is forcibly removed, by you yourself. All limitations and hindrances have to go. You have for years been like a man standing in a room with his back to the window—a window that so sadly needed cleaning that the light in the room was dim and only partially diffused.

You are today like a man who has turned around and walked over to the window, and then has cleaned a small circle through which you look. You can see that which is around much more clearly. The room is better lighted, and you are now more clearly aware of what you need to do for yourself and the room. This is much, my brother, for you have done it all within the last twelve months. Before that time your accomplishment seemed doubtful, not from bad intent but because you had become accustomed to your position and attitude and to the room in which you lived. Your knowledge of what lay outside was theoretical but not of a practical nature.

A brief period of time remains in which to finish cleaning the window and illumining the room, thereby associating yourself with the life outside the window. I believe you can do it if you desire nothing for the separated self; if you train yourself to see things and, above all, people as they are and in a true perspective. People are not what you want them to be and they live also in rooms with darkened windows. When you look through the window there is nothing to be seen as it really is. All is distorted.

Your problem is the problem of understanding the glamour and illusion in which you perforce have to live, and so to work through the glamour that you can see life truly.

**[page 599]**

Be not in any way discouraged, brother of old, if you find the upward way stiff and hard to climb. You are in good company and are not alone. Out of the present situation, true wisdom is born. Before the full light of the sun can shine at the time of dawn, there has to be the dissipation of the mist—a mist which distorts and hides. This is done not by any function of the mist itself, but by the growth in power of the rays of the rising sun. Therefore, for you there must be the steady growth of the light of your own soul, fostered by meditation, expressed in selfless service, and increasing in radiance through the intensification of your soul's life. Live, therefore, as a soul and forget the personality. Give not so much time to the consideration of the faults and mistakes of the past. Self-depreciation is not necessarily a sign of spiritual growth. It is often the first result of a soul contact and means the revelation of personality limitations covering many years. That has a temporary value, provided you again turn your eyes to the soul. Forgetting the things that lie behind let the light of your soul lead you where it will. Be, as I have told another of my disciples in the group, the sannyasin—living in the world of men, yet having your interests in the world where the Great Ones work. You are not alone. You have found your own company of souls. You are not walking in the dark, for there is a light upon your way. Stay within the radius of that light and wander not down the accustomed by-ways. These words may sound to those who read them platitudes, applicable to anyone. You yourself know, however, how intensely applicable they are to you.

You can resume the study of my instructions and writings but must preserve a balanced attitude. There are other things to be done than simply to be a devotee of the Tibetan brother. Follow the meditation I here give you....

March 1934

**MY BROTHER:**

For you I have this time no instructions. I must know first that you have cleaned another window pane. That also which you earlier cleansed and to which I referred in my last communication is again befogged, not so much from the accumulation **[page 600]** of grime, but by the cold within, which produces condensation. Think this out. Seek out your motives, for they are at the root of all your trouble, and glamour not yourself with the belief that you are animated by principle or are fighting for principle and thus occupied with truth.

You say that you report these facts and impressions to me and to the group, confident that you can safely turn to the teacher for confirmation or correction on any point. If in any respect you are proceeding along wrong lines, you want to know it and to modify your life in conformity with my wishes.

How you do love authority, my brother, and how you would like me to save you a lot of trouble and direct your way, and give you information as to what is right and wrong! But should I accede to your request and tell you what you want to know, what would be the result? You have been told what the situation was, and know clearly the grounds on which the communications were repudiated and you

refused to accept it. What is the difference, when I tell you the same? If what is written or said coincides with your own ideas, how gladly would you catch hold of my words. But if they failed to do so, how easily you would argue that they were the words of someone else and deem that they had been brought through in error or coloured by personality reactions. Or you would accept them absolutely because I said them and thus bow to authority and leave your intuition still inactive. But I have no authority, my brother, nor have I ever claimed to have it.

In one case, you fail to grow in ability to stand alone and to make wise decisions based on intuitive recognition of reality; and in the other, the point of separateness grows in strength.

What your teacher in the past, myself, may think is of small moment. What anyone else may think and say is of very small moment. What is of importance to you today is to see clearly, to speak truth to yourself and to walk in the light—a thing you never yet have done for any length of time. You report growth in abstract consciousness. You need not that growth. You need growth in clear cut thinking and in clear cut action. You are faced with the problem of yourself, and you will solve it only when you have freed yourself from personality impulses and from the glamour in which you habitually walk. Note, my [page 601] brother, the decision and clarity with which I thus address you. Note my style, for it is the same style as before, but I am carefully wording this communication so that you can clearly grasp my words. If you like the adjectival phrases of the communicator who has engrossed your attention lately, I would call you (in his style) a brother of dedicated emotions but poor intuitive mentality and a befogged aspirant. In all love, I say this to you and in an effort to arouse your attention.

As I said to all my disciples so I say to you: If you seek to work with me and will conform to group requirements, then I, on my side, will do what I can to aid you in your *group* work. All the work I assign to individuals in the group has but one aim in view—to enable them to work as a group for the good of the group. This, you have not done and the group work *as a whole* has been set back by you, for the group moves forward as a group; though the individuals may have grown, the group has not moved forward but has been held back the past six months by the situation for which you were largely responsible.

I refer not in this instruction to the problem of communications. Disciples are free to interest themselves in any number of groups and communicators. I refer to the problem of this particular situation which is simply that of *identity*. Forget this not, and confuse not the issue. It is *not* one of authority. It is one of identity. You are at liberty naturally as a disciple to receive communications from any source. But be sure not to confuse identities.

This situation in the group has caused me serious consideration. The good of the group is of prime importance. I am engaged in an experiment in this group work. It is not an easy one either for myself or for the group members. Shall I sacrifice the group to the glamour of one person? For, in the last analysis, others would not have been so influenced had you seen truly and had cooperated in preserving group balance and had not interjected the problem of identities into this group work. I cannot continue to give you these instructions if you thus bring personality and separateness into the work. You are *not* asked to accept blindly all that you receive. But *whilst in the group*, you are asked to live up to group requirements and to work with the group unit, and to refrain from bringing your [page 602] personality problems of any kind into the group work. When you no longer care for the teaching and do not do that which is asked, it is your privilege to withdraw from the group work and so preserve the group unity. It is *group unity* for which I am working, and not your individual growth and stimulation. I speak thus



with apparent harshness in an effort to bring to an end your years of personality fog and deep seated ambition. The two are allied.

Forget not either my earlier injunction to you that "There are other things to be done than to be a devotee of the Tibetan brother" or of the Tibetan and a spurious astral double.

Your key words are self-knowledge, lucidity and truth, and they must all be called into play at this time. Remember that your decision, if based on a choice between two Tibetans, will be a false one. Your problem is that of choosing between the teacher which we call the Personality and the teacher which we call the higher Self. Settle this problem in the light of the soul, and not through impulsive personality reactions.

July 1934

#### MY BROTHER:

When I think of you, it is with a sense of enquiry, of loving kindness and also with a sense of urgency. The years slip by; those who look on at the lives of aspirants have oft a sense of this urgency—an urgency that the aspirant seldom feels himself. Life has offered you much of opportunity for progress, but you entered life and built a body that has in it much crystallised material and a mental body of such rigidity that your problem (this incarnation) was—if I could use so inadequate a form of words—to smash what you yourself had constructed and used. You had to break your old thoughtforms of intrigue, of ambition and of power before you could be liberated for real service. Half a century has gone. The thoughtform of ambition has been broken and crippled but a sense of futility must not take its place. The thoughtform of power is weakening. The thoughtform of intrigue received a bad blow during the episode of glamour in the early spring. But the forms still persist. You stand before them bewildered, anxious to do the right thing, [page 603] blinded by the power of your own creations which shine with their own light, and blinded also by the blaze of light emanating from your own soul and from the group soul. But blinded and, seemingly, helpless.

No one can help you, my brother. You yourself must let all things go, and become "the little child," spoken of in the Bible. It is not for me or any teacher to tell you what to do. For one thing, you would do it, and in doing it learn naught. From within yourself must come the incentive, and from yourself must emanate the clear wisdom, and the clean cut action which will eventually bring your release. What, therefore, can any of us do? Gather not from the above that I or others feel that for you there is no release this life. Naught can arrest at this stage the work of your own soul. Only the urgency of the times incites any of us to desire that that release should be accomplished as rapidly as may be in order to set you free to serve.

Perhaps the way in which I can best help you is to give you a meditation which will enable you to clarify the field of *motives*. Your life motive to tread the Path is sound, but e'en that motive is tainted by the ancient rhythms. Your other motives are oft beautiful, but spoilt by the underlying distortions of the concrete mind which incites to ambition, to love of power and to deviousness in approach to any action of any kind.

Therefore, for you, simplicity and clarity as to the *causes* of all that you do are essential and needed. At sunrise, at noon, at sunset and at night—four times a day—follow the procedure outlined below:

1. Sound the Sacred Word three times, breathing it out as a soul through the three bodies.
2. Say then, as you stand in the light of the soul.

"I stand before the judgment seat of my own soul.  
I stand in the light that comes from that divine source.  
I seek to walk in truth, sincerity and love."

3. Then ask yourself the following three questions:

- a. That which I have accomplished during the past few hours, has it been clearly understood by me?
- b. Have I acted simply and sanely and with wise direction?

**[page 604]**

- c. Why did I act and speak and write in this particular connection? What prompted the specific deed?

4. Having thus analysed the activities of the past few hours, then dedicate them to the service of the Master. The doing of this will eliminate much thought and work of a personal intent.

This sounds simple and almost elementary but if you carry this meditation forward for the next three months, doing no other, you will find that the whole problem of motive will clarify for you. That is what you want, is it not, my brother? Well I know it. Your basic life intent causes me no concern. It is your life technique that lies at the root of all the difficulty. It is governed so oft by expediency. Give not so much time to intricate and devious thought. Seek to live mentally much more simply. Ask and look for nothing for the separated self and eliminate all thought along the lines of lower self endeavour. The group stands by you in loving helpfulness and readiness to aid. So do I. This is no idle word but a statement of fact that is one upon which you can depend.

January 1935

MY BROTHER:

You have done much sound thinking the past six months and the fruit of your meditation is being garnered. The meditation that I gave you last July can now be stopped, but the three questions which were incorporated in the third point must be used by you each evening as a form of review. You still need a period for the quiet consideration of the impelling motives for daily action. Right motive and a clear vision of the sources of action are still imperative needs of yours. They will lead to right activity, truthful thought and right speech. But you have made progress, my brother, and have no cause for depression or to waste time in regret over the past. The only regret that is justifiable is based on failure to learn the lessons of failure. You, however, are learning.

There are, as well you know, still certain mental activities belonging to your old state of mind which seethe beneath the surface of your life. These, too, must be transmuted and it is for you to discover the

method. I can but indicate need [page 605] and opportunity. As for the method you should follow in meditation, I would suggest the procedure outlined below:

1. Achieve alignment and then raise the consciousness as high as possible. Assume then the attitude of the soul.
2. Sound the Sacred Word, breathing it out throughout the entire personality.
3. Ponder next upon the Lord's Prayer as part of your group work.
4. Seek by the power of your thought and through the outpouring of love to contact your co-disciples and group brothers. This is for you important, for it not only aids in group integration but it serves to decentralise you from the centre of your own stage.
5. Then endeavour to contemplate or to realise yourself as the soul, as divine, as the Christ within. This will take the highest concentration of which you are capable.
6. Then say the following with thought behind the words:

"I stand before the judgment seat of my own soul. I am that soul. All love and light am I. I serve the world and lose myself in service. This is my life and this is the way that I will tread until the Day-be-with-us."

7. Sound the Word slowly, sending it forth in love to your group brothers.

August 1935

#### MY BROTHER AND MY FRIEND:

You are still walking in a fog. Glamour still surrounds you. You are still self-deceived and I cannot reach you at this time.

February 1936

#### MY BROTHER:

When last I wrote I feared that it might be the last communication I should be able to make to you. But during the past six months some of the glamour with which you were surrounded has disappeared. Much still remains. However, your successful attempt to see with greater clarity encourages [page 606] me to write to you as usual and again to supervise your work. This I have not done for six months. Forget not, that when an older and, therefore, more powerful disciple turns his attention to you, the resulting stimulation will work two ways. One of them will be the intensification of the glamour, so bear this in mind for seven weeks after receiving this communication.

The way for you is not yet the "lighted Way." You have surrounded yourself with so much fog and with such a dense cloud of self-generated and self-motivated thoughtforms that the light only pierces through in places. As yet, there is no steady stream or lighted Way. Therefore, for the present the most appropriate name for that part of the Path of Discipleship that you are treading is the *Way of Sacrifice*—the sacrifice of your own thoughts, of your own wishes, aims and dreams. It means for you the treading of the rocky way of duty, of dharma and of clear decision. Therefore, for the next six months, will you take the following words into your meditation?

- 1st month—Duty.
- 2nd month—Dharma, or responsible obligation.
- 3rd month—Discrimination.
- 4th month—Dispassion.
- 5th month—Decision.
- 6th month—Destiny.

You will note how each word has the same initial letter and hence will give you facility in remembrance. Ponder deeply on these words and, later, write an article in which you will link these words synthetically and sequentially, and so provide an article on Discipleship which could be of service to others. You have ability to write; therefore, at present serve through writing.

Keep your eyes on the light ahead. Speak not of yourself. Forego all planning at present, but perform action with detachment and with skill. Disperse the clouds around you by the dynamic light of your own soul, and in order to do this, seek greater and more rapid alignment. One hint I will give you. When tempted to descend into the clouds of your own thoughtforms and into the weaving of your own material plans, send out your thought to me.

[page 607]

August 1936

MY BROTHER:

In my last instruction I gave you certain suggestions. Perhaps the way I can best help you at this time is to list them for you clearly and concisely, and ask you—in the silence of your heart and the light of your soul—to answer them. I told you:

1. To sacrifice your own thoughts, wishes, aims and dreams. Have you done this?
2. To follow the rocky way of duty, of dharma, and clear decision. Have you done this?
3. To keep your eyes on the Light ahead or in the distance. Have you done this?
4. To preserve silence as regards yourself. Have you done this?
5. To forego all plans. Have you done this?
6. To disperse the clouds of glamour around you by the dynamic light of your own soul. Have you done this?

7. To send out your thoughts to me. Have you done this?

Two of these questions, I will answer for you, but I will not enlarge upon them. First: You have not sent out your thoughts to me. I have not registered one thought. You have sent out devotion, desire, demands, aspiration, longings and wishes—but not one clear thought. Why? Think this out, my brother.

You have made plans.

Will you re-read my last instruction to you and again take this as my message for you? Will you carry on with the same meditation for another six months? Upon the work done during the coming six months will depend much. Send out your *thoughts* to me and I will recognise them. Learn the distinction between thought and desire. The two are not clearly defined in your mind.

February 1937

MY BROTHER AND MY FRIEND:

I told you in my last instruction that upon the work done during the coming six months much would depend. You have done the work aright and your feet are set more firmly upon the Path, and much of the old glamour has been dissipated. I would [page 608] have you feel encouraged, for I am encouraged over you. Even a year ago I felt that you might have to wait for another life period before you could fill the niche in this group of my disciples that I seek to see you fill. I know now that I need not wait so indefinitely. Four times I have registered from you a clear thought—and this has never happened before in your life. The reason has been that you have relinquished your plans and your personality scheming, and thus have dispersed in a measure the miasmas of your tortuous thoughts, based on personality ambition and the vagaries of the concrete mind. I can reach you now, my brother—a thing hitherto impossible. Up till now I have had to reach you through A.A.B.

Let not the recognition of this fact induce a fresh glamorous attitude and my words thus form the germ of a new field of glamour. I speak this warning, for you have such an innate tendency to be glamoured.

The injunctions which I have given you in my two previous communications remain still the basis for your personality life. Naught is changed, except in you, and you must guard against relapse. Not yet are you occultly "established" upon the Way; not yet are you expert in the recognising and the dissipation of glamour. Therefore, proceed with due care.

I would have you take the *Rules of the Road* and study them. Take them as the theme of your reflection during the coming six months and, at the close, give your interpretation of each Rule for the helping of your fellow disciples. This is the task which I assign you.

September 1937

MY BROTHER:

A fresh cycle of work is opening up before you at this time, and this is the result of the attention which you have paid to my instructions and to the response which you have given to the effort of your soul to release your personality from glamour. May I point out to you that very often, after a certain measure of glamour has been overcome (as is the case with you), that illusion can then step in? I would warn you against two such illusions:

**[page 609]**

a. The illusion that glamour no longer can hold sway over you. Constant watchfulness will be necessary.

b. The illusion of selection and reward. To this, all sixth ray aspirants are more than usually prone.

Will you also forgive my pointing out to you that your entering upon this particular field of service and your passing through the door to this cycle of work is for you definitely a *following of the line of least resistance*. You can render good service if you follow instructions with care, but it is the opportunity to serve which is the result to which I referred in my opening paragraph and not the specific type. Ponder on this, for if you understand that which I seek to impress upon you, your service will be greatly helped and your usefulness increased.

Having made your choice and decision, my problem now is how to help you to make good in the future which is opening up before you. My two suggestions may surprise you, for they will not be at all along the line you anticipate.

First of all, I would say to you: Take not yourself so seriously. The world still proceeds upon its way and the planet continues to revolve whether you serve or not. Lower the intensity of your vibration. You *can* serve and your service is needed. All servers are needed at this time. You have been through a drastic disciplining and should have learnt much; but you will nullify your usefulness and shorten your period of service through your intense earnestness. Remember, you have to offset *constantly* your sixth ray personality. Will you comprehend me if I say that you never evidence any imagination or excitement except along the lines of discipleship, and that then you evidence too much? I will give you some verses later on in this instruction, upon which I will ask you to ponder and reflect, not in your meditation (for I would have you follow only your group meditation) but during the day. Be balanced, my brother, and remember that work for us embraces many things, e'en hours of relaxation, and it most certainly necessitates the use of the discrimination in ascertaining the essentials and separating them from the non-essentials.

The second thing I would say to you may surprise you more than the above which, perchance, you have at moments yourself **[page 610]** suspected. I would say to you with emphasis: Love more your fellowmen. At present you love our work and service and the ideal more than you love your brothers. This is the reason why you are such a poor, such a *very* poor psychologist. *You do not love enough*. Every human being you meet you consider and approach from the angle of the work, and not because they are fellow pilgrims or people you can love and help. Yourself as a server and the work (as our work) looms large between you and your fellowmen and will definitely negate your usefulness. It is the



"organisation spirit" and the "manipulative faculty" of the third ray executive. Our workers deal with souls, and not with the work. They are occupied in aiding individuals and, through individuals, the world. They do not occupy themselves with the form side. That, too, is ever properly regarded and attended to, but it is secondary. *You* make it primary.

Settle back, my brother. Love and serve; relax and live a normal, useful life. The fires of your own intensity and the heat of your own aspiration will otherwise burn so fiercely that no one can get near you. Take time to know people for *themselves*, and not for their possible availability in the work. Yet fall not over backwards as you attend to my instructions. Balance is ever, for the aspirant, a major objective.

The two sentences which I give to you for careful consideration are as follows:

"The fire that I create must heat, not burn; it must draw into its warmth the man who needs its heat; it must not thrust away, through fierceness, the seeking soul. It is the fire of love, and not the fire of my own aspiration."

"The service which I render must be to souls and not unto *myself* upon the Path. Thus shall I meet a need and, in forgetfulness of self and my own word and place, lead others towards the light."

I have not indicated to you the rays governing your personality vehicles, for I seek to place your interest, not in yourself but in others.

[page 611]

February 1938

MY BROTHER AND MY FRIEND:

I would recall to you certain remarks which I made in my last instruction. With your usual aptitude to select that which your personality prefers, and which intrigues your sense of sin (I say this with a smile, brother, but the dramatic glamour of the sixth ray person, working in the Piscean Christian age, loves public conviction of wrong doing) and, feeding your sense of drama, enables you to say: "Now I know," when you do not. You emphasised that which was obvious, and ignored the real things with which I sought to reach you. What were the points of real importance in my last communication to you? I will list them briefly:

1. The illusion of selection and reward to which, I warned you (as a sixth ray person) you were prone.
2. The opportunity to service.
3. To relax and lead a normal life.

You will note that none of these sentences came out of the two paragraphs which you felt were so important and which you emphasised in your papers and letters. Such is your present condition of glamour that the essential strikes you not. You see it not. Such is your present glamour, that it is with the greatest difficulty that I can reach you at this time. I am making the effort but, my brother, it looks

to me that this will constitute my last effort to assist you, for if this instruction avails you not, there is nothing more that I can do.

An opportunity to serve and make a new start was offered to you. You were asked to help in some work which I initiated in 1919 (when I first contacted A.A.B. and began my work with her). The plans are made and the work is functioning. Yet you received not guidance from those who have sought to help you serve, and who opened the door of opportunity for you. You have endeavoured to initiate activities yourself, doing hastily and often inadequately the things you were asked to do. You were determined to find time for the things that your glamoured personality felt were important. You have chosen to select the work that you should do instead of cooperating in the service which you accepted. You have endeavoured to [page 612] form connections, unrelated to the work already undertaken and organised prior to your joining that particular group of workers who extended to you the invitation. You have tried to organise your own activities instead of cooperating in the work already begun and with which you were invited to cooperate—and with which you accepted affiliation. *Your* activities were paramount in your consciousness (in spite of protestations to the contrary) and the group activities were secondary.

I advised you to live normally and to relax your intensity, but you have lived abnormally and with an occult violence which has been damaging to you. You have functioned in a glamorous world of your own idea of service and of what should be done, but there has been no true cooperation with what is *being done*—only an interest in what your own over-active third ray tendency has sought to produce has engaged your deepest attention. Superficially you cooperate, basically you do not.

You have been glamoured by your own values and not by the group values. You have been side-tracked by many non-essential issues and you have not collaborated in my work or with those who are already integrated into the work that I am seeking to do. I am referring to myself in this communication to you, as your statements, and I believe your intent, have ever expressed devotion to me, your Tibetan teacher. You have sought to integrate those into this work who do not belong to this particular line of endeavour but who are working in other fields of hierarchical activity—of equal importance to be sure, but not the work to which you pledged yourself in years gone by. You do not keep your line of service clear. You wander into too many other fields of service which are not yours and where you are not wanted. So great has been your glamour that you have even desired to thrust into my group of disciples an aspirant who, in a later life, will shift her consciousness on to the mental plane and gradually become a conscious disciple, but who is not yet working on the level where those who could be, or are, accepted disciples, are working.

I am speaking to you with no evasion whatever. Your true friends are deeply distressed and seek to shield you and to hold you to the straight path of service. They are conscious of failure [page 613] and blame themselves for lack of right technique. Why should they succeed where I, too, apparently have failed, and when your own soul seems powerless to pierce the glamour into which you cyclically wander?

What are the major glamours into which you so easily penetrate and which blot out, whilst they last, all true perception?

1. *The glamour of planning.* You are sensitive to the Plan, but occupied with your own plans and believe that your plans are part of the Plan. List the plans and the schemes along many lines which you have evolved, my brother, and see how many you have succeeded in carrying through. Blame none but

yourself if they were founded on astral dreams.

2. *The glamour of your own spiritual ambition.* You desire to be a group organiser under the Plan. You long to produce some working scheme yourself, paralleling that already being done but definitely your own, or to organise some group, paralleling those already existing but which will be also definitely yours. But, when asked to fit into the work of a group already existing, you are too busy with your own dreams to do so and somewhat despise the task assigned. But, my brother, in our work there is no great or little task, only obedience to the next duty whatever that may be.

3. *The glamour of spiritual dominance or control over others.* Therefore, continuously, you seek to find those to whom you can stand as a spiritual organiser. They are ever those of no great account in the scale of spiritual usefulness, and ever aspirants of good intention but you magnify their usefulness and possibilities in order to establish yourself—in your own eyes, if you could but recognise it—as a guide and leader of other disciples on the Way. You did this with two people, both of them good *probationary* disciples, and one nearing acceptance, but both working on the astral plane where those with whom I seek—at this particular time—to cooperate, are *not* working, except as souls, serving from the mental plane and from soul levels.

Again and again, my brother, during the past years I have sought to help you. The indication that what I say is true, lies in two basic facts: First, your deep unhappiness at this time and your inability to work with others, quietly and unassumingly [page 614] and, secondly, that no success along any line has come your way. Face up to that and understand the implications. Face these two facts with clarity and with hopefulness. The true disciple has ever to face facts. Let me give you certain facts and then let me beg of you to ponder on them:

1. You are nearly sixty. Ahead of you lie a few more years of service, if you will, or a futile running around, if you will.

2. You have been asked to collaborate in my work. This is not a question of your rendering obedience; in that I am not interested, but because, years ago, you recognised me and offered to help. You recognised some of my co-workers and offered your assistance.

3. Your "service," so called, has hitherto been the making of plans after your initial service of financing the earlier stage. But, my brother, the giving of money is the least important thing you have to offer. You have been occupied with large schemes, none of which have come to fruition because they were not the thing which you had, as a soul, undertaken to do and, therefore, they lacked the inflow of the group energy which would have guaranteed their success. You have been busy with an attempt to organise a group here and a group there. But the plans are already laid; the groups are already formed; the organisation, connected with my work, is already functioning. Then why not, brother of mine, collaborate with what already *is*?

4. You have no ability to work in a big way from the worldly angle and are too old to learn. But the success of all large undertakings is based on the little things, the minor tasks, faithfully fulfilled, of the disciple who is free from personal ambition.

5. It had been my intention to start some of you on definitely constructive work in connection with the dissipation of world glamour. But this activity you have delayed. You have hindered the work in the

group up to date and this cannot be permitted much longer. Work along this line can be done successfully only by those who are mastering their personal glammers. You are yet in the depths of glamour and subconsciously know that this is true. All who know and love you, know it [page 615] and are in deep distress, wondering what they can do to help you and aid in your release.

6. *The door still stands wide open for you.* But the opportunity for you to go forward with your group is dependent upon your accepting the above facts and by your beginning, for the first time in your life, to work as a humble server, relinquishing all plans, all big ideas, and for the rest of this life (which is but a moment of time in the long cycle of the soul), doing the little things behind the scenes of which no one will know.

Have I been hard, my brother? I assure you of my steadfast love and of my deep and lasting desire to help you and to serve you.

I shall not attempt further to make clear to you the futility of your present life and activities. I stand ready to weld you into the group to which you pledged yourself as a soul and on soul levels. But to do this, you must reach the point of complete self-surrender and demonstrate your willingness to serve with humility and readiness. I will communicate with you again when you express the wish to have me do so and evidence, at the same time, a real understanding of that which I have sought to impress upon you.

You have a devotion and a persistence which *can* and *must* carry you through into the light. It has hitherto been a persistence, based on weakness, and your devotion has been glamorous. Now get down to facts. Let the future demonstrate a persistence which is based on conviction that you are in the Way of Service and that you travel not alone, but that a group of brothers stands ready to work with you when you will work with them. Let your devotion be that of devotion to your group brothers, to the need of humanity and to the Plan and last, and only last, to me.

February 1939

MY BROTHER:

It is with deep regret that I ask for your resignation from the group. If in later years you indicate to me a change of heart and a freedom from your present glamour, I will most gladly take you back into some group—though not into this one. I [page 616] believe that you are prepared for this decision of mine. The reason for it is that I cannot any longer permit your group brothers to be hindered in their group work from your constantly recurring tendency to glamour. They have suffered with patience for many years, in order to give you the time to pierce through into the light, but the urgency of the times is such that all workers are needed and the group work must go forward.

As you leave this group, what shall I say to you?

First of all, that your karmic link with me remains unbroken. Secondly, that your place will not be filled... I have little else to say to you for I have said so much during the past years. Your place lies open. Forget it not. Time may enable you to show a changed attitude. If you so choose, and if you will take a suggestion from me, will you ventilate all that is in your mind—a thing which is most difficult

for you to do? Write with freedom. Express yourself fully and drastically. If the glamour is not dispersed in this life, then another life may see a return to old karmic relationships. It lies with you. You will learn most now by handling life, by caring for those for whom you are responsible, and by retaining your relationship to useful service....

March 1941

#### MY BROTHER:

I think you know without any emphasis upon my part that the relation between us remains unbroken, though I have not been able for some time to contact you subjectively. This inability on my part is because the stimulation, which such a contact would inevitably bring, might (as it always has in the past) feed the glammers to which you so easily succumb.

The danger is now, I believe, greatly lessened and you can be trusted today with a closer contact with me and with the group on the inner subjective plane. The inner group remains and is closely linked with me.

You have struggled for years to overcome the glammers and illusions which overwhelm you with such frequency. Your major gain has been to recognise more consciously the danger and a more swift reaction to it when it appears. Late last summer [page 617] and early in the autumn, you very nearly succumbed to an old rhythm. Suspicion of yourself, an uneasy conscience and much outer plane work tended to safeguard you. See to it most carefully that this contact with me and with your brothers in the inner group does not re-awaken into activity well-trained tendencies, old forms of wishful thinking, and old desires for power.

For you, the remainder of this life must be given to the steady adherence to the duty of the day and to an intense inner life of meditation. Be consciously the sannyasin. Also, my brother, cooperate in all that proves itself (to your intuition) to be group activity and to which you can contribute power (gained in meditation) and understanding help. All else must be ruled out for this life; meditation and group service must, and will, provide adequate expression for all the powers of your personality and your soul. Find time for that service and be not entirely overwhelmed with the business of the physical plane. Your daily business, your daily service in your environment, your sensitivity to my impression (which can increasingly be developed) and your relation with the inner group on the mental plane will give you scope for loving, fruitful living and prepare you for the freer service of the next life.

You have had a gruelling and a testing time, my brother. Your improvement has been slow but real. You can be trusted more definitely now than in the past and it is for this reason that I again offer you a more conscious contact with myself. I here tell you my name—a fact that you already intuitively know. I am, by doing so, telling you of your status upon the Path—that of an Accepted Disciple. This carries with it, its encouragement, its responsibilities and its risks.

As you are now on the Path of Discipleship and under the direct influence of myself, the Master your major duty is to train yourself in the needed sensitivity of response to my voice and to the impression which I may be seeking to make upon your aspiring consciousness. This you will do by a constant attitude of directed attention, a controlled personality life and the elimination of all feverish effort along

any line of endeavour. A clear, focussed mind, a loving heart, and a cultivated simplicity of understanding of yourself, of life and of [page 618] others is your great need just now. It will do much to bring your devious and involved mental attitudes and aspirations into right order. Make life very simple, brother of mine.

June 1942

#### BROTHER OF OLD:

You have been drawn back into a phase of my work which, in the early days, you aided me to start. Opportunity opens up before you; you can be and do much. The success of this will be dependent upon your ability to walk humbly and to recognise the fact that ancient thoughtforms still exist upon the periphery of your consciousness, and that the Dweller on the Threshold stands ready at all times to avail himself of the weaknesses to which you have been prone.

I say not this in other spirit than that of warning you, and I am happy to see you again within the sphere of action of the work. I look to you to aid and help. If you will always act in full cooperation with your fellow workers, and if you will cultivate frankness and open-heartedness and clear speech, the end is sure.

Spiritual radiation holds the key to your successful service, and the careful watching of your lower sixth and third ray tendencies. You must be prepared for tests and difficulties until you have proved yourself; these seldom come the expected way. One of your major safeguards is ever, as I have already told you, to adhere to and carry forward the next duty and to concentrate upon that which has been undertaken. Avoid that which lies outside the periphery of the work, regarding anything else as a sidetrack for you.

My blessing rests upon you, and my confidence in your ability to stand steady and to avoid glamour is always present.

December 1942

#### MY BROTHER:

Life has been difficult for you since you have again sought to work in connection with my plans. Things have not worked out as you anticipated and you are full of inner distress, questioning [page 619] and bewilderment. This was inevitable; you entered into this renewed group relationship with the same big ideas which have ever been your downfall in life and this, in spite of the very definite warning your true friends gave you, out of affection and knowledge of you. You had to find that the picture you had, both of yourself as a worker and of the work to be done, was distorted by "wisps of glamour," and that your wishful thinking and idealistic imaginings of yourself had to be revised. Such a process is far from easy and I have done nothing to make it easier. I would have you note that.

The work needs men of consecration and devotion who are pledged to unwavering service—the service of the little things—and you could give much; but you cannot give it until you have completely



changed your estimate of yourself. In the past you have succumbed to glammers of various kinds: Glamour about me, the Master, and about the Hierarchy and your relation to that Hierarchy; glamour about certain world disciples and your relation to them; glamour about the magnitude of the work; glamour about a certain sad little aspirant; glamour about your scientific capacity which held you away from my work for years; glamour about money; glamour about people.

Today your glamour is centred around yourself and is concentrated upon what you think you are and can accomplish, upon the soundness of your judgment, and the extent of your devotion. That, my brother, is good, for when that is disrupted and dissipated and completely broken up, you will be free to find your place in the work. This has been duly recognised by your brothers. They have known of your karmic relation to the work and have had no wish to change the situation. Nor have I. But you cannot continue to work under the liability of the present strain, and under the pressure of a deep spiritual discontent and a sense of thwarted and frustrated aspiration. There can be no free inflow of spiritual strength, of wisdom and light, and of material resources when there is such a condition as now exists in your consciousness and which also, inevitably, involves your fellow workers.

Dreams and reality must coincide; you are glamoured by a dream of service. We who serve the Hierarchy and humanity, [page 620] especially today, know the intense difficulty of service in present world conditions, and the disillusionment of much of it; we know that service frequently runs contrary to much that one would like to see accomplished and to much that has been planned by servers; we know that service means endless disappointment, ceaseless struggle, hard knocks, apparent unaccountable failure—and all because *as yet* the spiritual strength of humanity is not commensurate to the material pull.

Some day a point of balance will be reached, bringing—needless to say—its own dangers but bringing also a steady growth towards beauty, goodness and wisdom; some day the fight of the material aspect against the spiritual will prove futile and the power of the spirit will dominate; but the time is not immediate, even if it is not far off. The battle today is oft a losing one. Think, my brother, of the ages of hierarchical struggle and the slow, slow growth which the Masters have been forced to watch and foster, the failures They have had to note and the stupidities of some of Their best workers.

Withdraw yourself from your pictures and dreams, my brother, and work with no illusions and with no time for consideration of magnificent possibilities. This is the most difficult moment in human history and its darkest hour. Be thankful you have got a vision but waste not time in pondering it. The reality of the vision *is*. The work of clearing the way for its materialising is the present task of all disciples. In the dust and chaos and wreckage, the vision disappears from sight though the fact of its existence persists. None of you may perhaps see that vision again, but you have seen it. When, however, it is a fact upon the physical plane, it will be so because you and many others worked down in the inferno of today.

*NOTE: This brother was, as you will have noted above, asked to resign. For some years, he was not actively working in the Ashram. His acceptance of the discipline and his steadfast faith, in spite of continued recurrent glammers, brought about his re-instatement eventually and he is now an active part of the group.*

[page 621]

## To B. S. W.

February 1933

## BROTHER OF MINE:

My word to you is as follows: As a disciple, functioning as you do upon the first Ray of Will or Power and working under the Master of that ray, the Master Morya, I would suggest that you ponder on the fact that the first ray is the first sub-ray of the second Ray of Love-Wisdom and that you must, therefore, round out your development with love to all beings. You have succeeded most soundly in avoiding the major destructive qualities of the first ray and your utilisation of energy in the work of service is commendable. Your aim must be to avoid all static conditions. Many first ray people become static or crystallised, as that is the method whereby the first ray destroyers work—and it is all part of the divine work.

To you, my brother, I would say (and you will understand): Strength is yours, because you have steadily trodden the lonely path of the disciple. Wisdom is yours and this you use in the helping of the little ones. Beauty must be now the object of your attention. In meditation, I would have you meditate upon the twelve-petalled lotus of the heart, visualising it as a deep rose in colour with a heart of gold. I choose the colour rose, for it will vitalise the astral counterpart of the heart centre, both in the spine and in its higher aspect in the head centre. My brother need not infer from this that he loves not, but the pronounced first ray type needs what is occultly called "the rose of attachment." They find easily the way of detachment; they create with facility a protecting shell and they cherish—with high idealism—their isolation. But when the lesson of isolation is learnt and detachment is the line of least resistance, then the *Rose* of the soul should be nurtured and shine forth. Impersonality is easy for you. You must now learn to be personal with complete impersonality—a paradoxical acquirement but one of great value.

I would suggest also, my brother, that you seek to teach (even if it is only one or two people), the Way of the Disciple and that you prepare at least two people during the next three years for the Path of Discipleship. They will be sent to you. [page 622] One, you already know. Another, you will later recognise. This means leading them to find the link with their group and their Master, for they will be people who have already made their soul contact.

Your ray is pre-eminently the ray of occultism. Your Master, the Master Morya, is the head of all esoteric organisations in the world. I bring this to your attention because there is something you can do, and this work will be possible when you have developed the facility to register the psychological troubles of others with greater sensitivity. Mentally, you grasp a situation rapidly; mentally and by the use of sound speech, you respond to the need. Your head responds and your soul. To that head understanding and that soul wisdom (which you have) add the heart approach also. Go with your brothers into the valley and do not help them only from the peaks of wisdom. You have mental power, clear understanding, the faculty of wise adjustment in solution; if to all that, you add the capacity of reaction to the *emotional* needs of others, you will coordinate the personality in a new and helpful way and increase your ability to serve. You can work with many groups, if you so wish, and should always work as an energising factor. Your spiritual diary should be kept with care from this angle and the heart

motive, underlying your activities, noted with attention. Your field of service will this way be greatly increased, again through *being*. This can be enhanced through an increased beauty of the outflow of love and increased love of beauty.

July 1933

I have ever the feeling with you, brother of mine, of your being an ancient comrade, who knows right well what I would say and, therefore, that I really need not speak. I hear you laugh at times and say: I know it all. Some day I'll live it all. Some day you assuredly will and you are far nearer to that day than seemed possible ten years ago.

Continue with the meditation last given but use no longer the colour rose but a golden-orange. Blend the rose and orange and keep the meditation entirely in the heart centre, remembering that that centre is in the spine, between the [page 623] shoulder blades. Preserve ever the attitude of the Onlooker in the head. Thus the detachment of the soul will grow whilst the attachment of the soul to souls will grow and increase. The only breathing exercise which I set you is a series of long normal breaths, saying mentally as you inhale: "I gather life and strength." As you exhale, you will say mentally: "In love I send them forth." Thus the rhythm of the life of service is indicated and expressed.

Your gift to the group is that of illumined knowledge and the providing of a firm basis for action, with the exemplification of skill in action. Later, when I may call upon the group of disciples to take joint action along some particular line, your power to know the cause of what is will be of great usefulness. This group of disciples is *a service group* and this must always be remembered.

Dissipate not your powers. Centralise your activities and work increasingly with individuals. Thus does the first ray type achieve understanding; thus does he grow in love.

February 1934

BROTHER OF OLD:

This past year has been one of testing and of strain for you and of consistent, faithful, inner work. You have ever been sure of your spiritual relationships and that is right and well but you are fortunately less sure now of the judgments of the personality. When the personality is being relegated to its rightful place as an instrument and the shift of consciousness is away from the exterior life of the form to the interior life of the soul, then true esoteric living becomes possible. In the life of all disciples, there comes the time when there is an interlude of difficulty. During that interlude, discovery is made that the personality will, the personality judgment, and the personality aspiration is a part of the general glamour—a glamour which can only be dispelled as the soul pours its life and light with steady radiance into the instrument.

The best that I can desire for you, my brother, is that this dispelling light may flood your life and evoke that simplicity which is ever the indication of soul domination. That one word "simplicity" should embody the theme of your thought [page 624] for the next few months and should constitute the keynote of your meditation.

You are a strong soul and must hew your own way through the jungle of mundane existence. What do I mean by the words "a strong soul"? I mean not only that your first ray quality of power is expressing itself. That, of course. But I mean primarily that you are *experienced* and this experience of yours enables you to evidence steadfastness and that poise in isolation which conveys to others the feeling that they can depend upon you. This, in the second place, means an increasing capacity to be magnetic and in that word "magnetic" lies the goal of your personality experience. The first ray person is easily strong but not so easily magnetic, for magnetism is above all else either a heart or a solar plexus emanation.

Since your entry into my group of disciples there is a growing evidence of the awakening of the heart centre and this should give you encouragement. Let us work more definitely at that. I seek not to interfere at this time with your meditation but you have recognised that, in the press of work and for the period of the next few years, your work can be directed by me, if so you will, and thus, for a brief period, you have voluntarily submitted to the suggestions of a second ray disciple, myself. The pressure of work on the Masters Morya and K.H. is such that some of us are lifting what we can off Their shoulders. In the same way the Master Hilarion is lifting a good deal of the work of training sixth ray disciples off the shoulders of the Master Jesus. A number of inner adjustments are going on in the exigencies of the stress of this cycle. It is one work, my brother, and all forces are expressions of the energy of love and the potencies of wisdom.

To the wisdom force of the Buddha, you easily respond. To the militancy and devotion of the Master Jesus and to the vibration of His organism, the Church militant, you vibrate also with facility, for the priesthood had long been your chosen field of service. An ancient sannyasin are you. To the understanding and the inclusive love of the Christ aspect, as it expresses itself in the "fire of divine compassion," you only respond in a secondary sense. The awakening of this compassion should be one of your objectives in meditation. It will lead [\[page 625\]](#) to inclusiveness and the power to "see things as others see them."

Your meditation does not now require the practice of visualisation and the registering of colour. The ancient pomps and ceremonies of a priestly past lie buried in your consciousness and are easily evoked; in the thrill of stately ceremonial and of rhythmic organisation, you find your line of least resistance. The first ray person is conscious of ordered life, the majesty of ordered forces; the glory of the intelligent "arrangement" of the powers which lie behind the manifested world is his rightful field of service. But to this must be added the power to intuit the Plan as it exists in the heart of love, for only love reveals the Plan and the part to be played in it by souls at any given time and place. I am enlarging thus as I seek to enrich your life by two things: by a recognition of the Plan as it exists on the astral plane at this time, close to materialisation, and, secondly, by the recognition of the freedom of all souls to work out that Plan in unison with each other, interfering not with each other's methods but giving to each other the love and cooperation at those points where duty and obligation bring contact. Ponder on this....

December 1934

In my last instruction to you, brother of old, I told you to stand as a tower of strength to your brothers. With your usual prompt acceptance of any suggestions which seem to you intellectually and intuitively constructive, you have sought to do this. But, my brother, there has been too much of the tower in your attitude and of the highly placed and rather separative Observer in the top of the tower. Perhaps my use of the word "tower" was to blame. Maybe my vision of you as a strong and steady helper, added to your innate isolation, swept you too far apart. The first ray disciple loves isolation. It is for him the line of least resistance. He is, as you know, normally the one who stands alone. This is his strength and it is also his weakness. He glories in detachment, e'en as you gloried inwardly over your power to adapt yourself to me, as the teacher assigned to you by your own Master. You liked the [page 626] facility with which you made the adjustment, did you not?

It is not easy for the first ray disciple to learn *attachment* (of the right and spiritual description) any more than it is easy for the second ray disciple to learn detachment. Disciples on both those rays have an extreme lesson to learn in this connection; they have to approach the problem from differing attitudes, for the problem of attachment and of detachment is one. It is the problem of right values. The first ray type loves himself, his power and his isolation too much. The second ray type errs through deep attachment to others and through a too fluid inclusiveness which is expressed before the disciple understands the true nature of inclusiveness. The second ray type errs through fear of not being understood or not adequately loved, and cares too much what others may think of him and say of him. The first ray type errs in not giving enough thought to the reaction of others to what he says and does; he prides himself on his detached attitude and on his immunity from attachment; he likes to have his strength and isolation appreciated. One suffers from fear. The other from pride. You exact frankness, my brother, and give it in full measure; hence my frankness with you.

It is this inner "isolation," deeply loved by you and fostered by early training and present circumstance which militates against your being telepathically sensitive to other people. Instead of so much "will to love," why not just love more simply? You and F.C.D. are extreme types on your specific rays. In him, the heart dominates, e'en though his wisdom is deep and his understanding rare. In you the head dominates, and you sit on the summit of your tower, whilst all the time the call of the heart sounds throughout your being and in your ears. Yet you fear to descend and walk among your fellowmen in loving identification with them. It is only through walking the dusty street of life with our brothers that we find ourselves passing eventually through the portal of initiation.

And yet, brother of old, I have noted that, in moments of stress and of possible misunderstanding, you choose the heart way. Were it not so, I would not thus write.

I would like to set you the task of writing an article on the use of love as an interpreter of men. I commend to you that [page 627] theme for meditation. You have power in writing and ability in the expression of the deeper truths through the medium of words and your field of service can be increased in this respect. Write, therefore, for the many who will listen to your words, and write with that understanding heart which is yours in full measure when you descend from your tower and give love both time and scope.

May I point out to you also that a recognition of those ray problems and liabilities which exist in your own life and in the lives of those around you involves no criticism on my part or any on yours. The facts of nature exist; the wise man faces them, knowing them for what they are and he then endeavours

to transcend them....

May I ask you also to study again the last instruction which I gave you, for it still embodies much needed work. This new instruction is in the nature of a frank talk with a highly valued brother. And I do value you, my friend.

June 1935

#### MY BROTHER OF OLD:

You are halfway down from the altitude of your tower and that is good. In my last instruction, I spoke to you with frankness and you recognised the justice of that which I said and started to make the needed re-adjustments. That work must be continued for another year.

Have you any idea, my brother, with what care I watch the work of this group of disciples? I watch with patient attention, not because of any personal interest where the personalities of the disciples are concerned but because of the potency latent in such consecrated groups. If the personnel of the group can be sufficiently purified and trained and if the disciples who compose it can be sufficiently welded together into one functioning unit, then much can be accomplished. All is yet in the trial stage with many of them and only the coming few years will show the Masters which of Their groups can stand pressure and yet preserve the soul link which underlies all the differing personalities.

The problem of group integration is always a difficult one; it has been particularly difficult for you to integrate into [\[page 628\]](#) my group of disciples because of your much cherished and deeply rooted sense of isolation. This was developed in your last life as a defense mechanism for a very sensitive personality. This attitude you are, however, learning to relinquish. For other disciples, the reasons which militate against integration vary. For some, it is largely based upon submergence in personality problems; these hold the disciple fast in prison just as you have been held in your tower of isolation. For others, the problem is to be found in the powerful will-to-be at the centre, both in its right and noble sense and in its personality and wrong sense. This attitude produces a sense of identity and of selfhood which hinders integration. Other disciples are hindered by the reverse of this attitude and by their second ray power of attachment and of inclusiveness. This has to be negated in the case of attachment and necessitates a focussing where the tendency to expansion is constructively possible.

With these ideas before you, you can realise the need I felt for right understanding on the part of all in this group of disciples as to the rules for group work and a right comprehension as to the place each of you had to play in the future work. If all my disciples take hold of the present opportunity with fresh endeavour and enthusiasm, they will then discover what it is that the disciples in a Master's Ashram can achieve.

I have several times told you that your function in this particular group is to give strength and power to your fellow disciples. Can you do this with pure detachment and with deep attachment? Such is your problem. Each of them needs what you have to give, but needs it in a different manner. I commend this to you as your theme for study for the next few months and propose to you the following work. Study those of your fellow disciples whom you know and seek to get into close rapport with them. Study what they say and write and try to tune in on their souls and to understand their personalities. The result



will be partially correct and partially wrong. If they discover what you are doing, you will find that they are all impersonal enough to permit you to learn some psychology from a study of their characters, their temperaments and their tendencies. It will also enable me to give you some training as a practical psychologist—never an easy thing for a first ray ego....

[page 629]

February 1936

MY BROTHER OF OLD:

It has been a year of interesting inner development for you, has it not? You have learned much and, fortunately for your progress, your ivory tower of beauty and of isolation is rocking to its very foundations. Your soul has seriously undermined it. It still stands, but you are suspicious of it and have lost interest in it and that is a great step. Continue the good work and see to it that this year your ivory tower—erected with care during the past six incarnations—disappears and that you are down among men, sharing with them all that concerns humanity. You will not have such a comfortable time but you can—and will—become yourself a tower of strength to others.

Your major spiritual activity must now be turned into work at the time of the Full Moon. Each month spend your periods of inner recollection in getting ready for the work of the five days of the Full Moon period:

1. The two days of preparation and introspection.
2. The day of the Full Moon with its opportunity to tune in with your fellow disciples in my Ashram.
3. The two days of attempt to capitalise on that which has been subjectively gained—making it objective in your consciousness.

The gain of this exercise, if successfully carried out, in the development of your inner sensitivity would be immeasurable and its usefulness to your fellow disciples would be greater than you know.

The next few months are intended to be (for all disciples in all Ashrams) a period of preparation for fuller service. No cost is too great to pay in order to be of use to the Hierarchy at the time of the Full Moon of May, the Wesak Festival; no price is too high in order to gain the spiritual illumination which can be possible, particularly at that time.

August 1936

It has been a year of change for you, my warrior brother, and the result has been that there is less of the warrior in you [page 630] and more of the disciple upon the Way of Light. Your ivory tower is still there and stands in beauty real. Perhaps it will never be destroyed and maybe it will turn into a haven of refuge for others. Its doors stand wide open and you are often not to be found within your tower but are busy elsewhere in the service of your fellowmen. Keep the door open and pass and re-pass with freedom, using your tower as a "Tower of Silence" for the lower self, as a place of entrance into the

"Secret Place of the Most High," and as a "Temple of Refuge" into which the tired, the bewildered and the lonely may pass—there to be aided and strengthened. You have much wisdom and also the first ray capacity to take a stand upon principle. For decades, these two (wisdom and principle) have expressed themselves as far as your personality will permit. But within you, you have much deep innate love which must—under the process of balancing to which all true disciples are subjected—have more definite expression. Before you speak the words of power and of wisdom (which you speak with such facility and truth from the storehouse of a long experience), you must pour out the love of your heart upon those who turn to you for light and strength. Men today have need of love. Had I told you this five years ago, you might have believed, but you would not have understood. Now you understand.

As I have often pointed out to this group of my disciples, the tendering of constant personal advice cannot go on forever. There is a limit to what can be assimilated and much remains yet to be worked out in daily unfoldment. I can, however, give to you and your fellow disciples much that is of group import and significance and by this means familiarise disciples with the rules of that group activity which must govern unfoldment and service during the coming New Age. I can give the techniques of the future. I would ask you to brood much upon the work of the new groups of disciples as they form the seed groups wherein the technique of the New Age may be expressed. Endeavour to get the picture of the future work clearly in your mind in its threefold aspects. Brood on the mental purpose behind all Ashrams, and on my plan for my Ashram. I say "my plan" advisedly, my brother, as I am asking for your understanding of the thing which I am seeking [page 631] to do. I am planning for the future and in line with the Plan. I, your friend and teacher, am definitely preparing you and your co-disciples for certain possible and even imminent expansion of consciousness. Later I will ask you to tune in on the heart life of this particular group in my Ashram, upon its desire-aspiration life and this, through the medium of your desire-astral body. When the purpose and the desire of the group (as it endeavours to tune in on my plan) begins to mature in your mind, then there will be inevitably produced, upon the physical plane, certain cooperations and activities which will appear with clarity to your vision. What these will be, will later emerge, but the time is not yet.

January 1937

DEAR BROTHER:

Your replies to the questions which I set you entertained me. They were so like you—earnest, sincere, mental, logical and with the impersonality of the first ray type. Your answers could have been foreseen. They should prove helpful to all who read them. Was the task helpful to you? Did the answering of those questions bring you illumination and those moments of self-revelation which are not easy for men of your type? When they come, they come on the wings of blinding light. A study of St. Paul, his revelation and his way of truth, his logical tenacity (no matter what its disastrous effects on Christianity may have been) and his impersonality should give you much—of encouragement, of warning, of truth and of necessity. You could, my brother, with ease have written the Epistle to the Romans. Will you find out why?

The work of this group of disciples with whom you are associated is growing and your balanced judgment and clear vision may be needed in time to come. Give full measure of advice and aid, tempering all with a more vitally disclosed love. A "mental body as hard as nails" will some day have to be destroyed. Why not begin preserving intact the principle of mind, thus permitting it free function

but using it with the wings of love and on errands of compassion. The ordinary man works from emotional levels, unaided by the mind and without the illumination of the soul. The advanced man and the aspirant [page 632] work from mental levels, producing the integration of the personality, and, therefore, *power*. The disciple works from soul levels which are the levels of divine love. He motivates the mind with love, subduing personality sentiment with universal love, worked out in practice and not preserved in theory. Could I aid you, my brother, did I not love you that way?

Can I ask you to do one piece of work through and in yourself? Will you study the theory of the transmutation of mental attitudes through the processes of love—processes which in no way negate the holding of these attitudes but which motivate and universalise them. Through these processes, a mental concept can become a fact upon the physical plane through the activity of love, rightly used. You could do much with this thought and teach much to those who read your words.

I have no special occult exercise for you to do, save that you pay close attention to your spiritual sensitivity at the time of each Full Moon and do this from three angles:

1. Seek to draw near to me and endeavour to sense my vibration.
2. Try to realise at the same time the vibration of my group of disciples.
3. Register any phenomena, if present.

July 1937

MY BROTHER:

There is little need for me to do more than give you the facts; you can and will make your own adjustments. You have the faculty of regarding facts clearly and then acting upon what you discover or deduce.

Your *mental body* (and this may surprise you!) is on the fourth Ray of Harmony through Conflict and hence the intensity of your mystical interior life. Of this interior life, few are aware. It is the sweetening, inclusive aspect in your life and your polarisation is largely there and should be so increasingly. It is the factor in your life which makes you magnetic and loved. You have a non-separative mind.

Your *astral body* is under the influence of the sixth Ray of Devotion and hence your early interest in things Piscean and [page 633] your strong Christian tendency. Hence, also, your strong emotional nature which is, however, well controlled, largely because in this life you have a masculine body.

As you might well imagine, your *physical body* is conditioned by the seventh ray. Upon this I need not enlarge. You are, therefore, a composite aggregate of forces, as follows:

1. The soul ray—first Ray of Will or Power.
2. The personality ray—the seventh Ray of Ceremonial Order.
3. The ray of the mind—the fourth Ray of Harmony.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

January 1938

MY BROTHER:

I wonder if you will be able to grasp my intention or if I shall be able to reach you. With disciples in my group, I work not on the astral plane. I work on mental levels, seeking to aid you all in the building of the bridging link between your personalities and your soul, between each of you as co-disciples, and between the Ashram and the Brotherhood to which I belong and which your soul, on its own level, consciously seeks to serve. But—you have been away from home for some time now.

You are not particularly intuitive, my brother, nor has your contact with the "inner brotherhoods" anything to do with the intuition or with inspiration. There are no brotherhoods on the plane of the intuition. The brotherhoods are group forms and are in the nature of being the personality aspects of the egoic groups. The expression or term, Hierarchy, is only a word applied to the transfigured personality aspect of all these egoic groups of liberated egos or souls which function on the higher levels of the mental plane, and from there seek to aid the sons of men. Your contact with the Hierarchy is, therefore, on mental levels. Your contact with what you call "inner brotherhoods" is astral, with all that this word implies. There is not necessarily anything wrong or undesirable in this contact, provided that you recognise the plane whereon you function, with its obvious limitations.

[page 634]

Have you ever noticed that I am training you to come out of your tower of isolation, and yet at the same time I am training C.D.P. to stay up on the summit of her tower? But yours has been a tower of isolated personality, and she has had to learn (and is still learning) to create a tower of strength and of resistance to calls of a lower kind. Her tower has naught to do with the personality. Forget not, my brother, that when you have learned to leave your tower it does not mean that you must range the levels of personality life with no true direction.

If you will look back upon the training which I have given you during the past few years, you will note that I have had a twofold task:

1. To reveal to you that you were a first ray type and needed, therefore, to learn attachment of the right kind. You had to learn to integrate into my group of disciples and to love with inclusion and not exclusion.
2. To set you free from a tower in which you have secluded yourself. This last task has been successfully accomplished. The first task yet remains to be carried out to a satisfactory conclusion.

The group of disciples to which you belong, my brother, is upon the mental plane and exists in two parts: There is the group of disciples to whom you belong, assigned to specific work by me; there is also the hierarchical group, my particular Ashram, to which you are affiliated and into which you must be absorbed by soul dedication and later, as the years slip away, by initiation. Only one thing prevents your rapid integration into your true place; that is your ancient love for astral wandering and for psychic phenomena.

This tendency to astralism is a heritage from other lives and has its basis in old monastic trends and in

the dream world in which you wandered in olden times to relieve the monotony of life within the four walls of the cell in which you lived, dedicated to the contemplative life. Your consciousness was then mystical, visionary and imaginative, veering off into realms of astral hallucination. This means that in this life, your astral body easily reverts to ancient ways, to ancient thoughts, to control by ancient thoughtforms and is consequently subject to facile deception.

**[page 635]**

With first ray disciples, I can ever speak with clarity and frankness, knowing that they will take my words in the right spirit. I tell you, therefore, with truth and understanding, that you are wandering into the delusions of astral phenomena. There is no true reality in what you are now doing. You are a soul and not a seeker of astral phenomena.

Three or four of those with whom you work on the astral plane are genuinely deluded and they are in danger, for you are holding them back from progressing on to mental levels. For the majority of the group with whom you work, there is no reality at all; they are but shells of ancient astral workers, held together in form-activity by the few people who are on their way through the astral plane to higher levels. They are also held by those on the physical plane who are enticed by astral phenomena and temporarily sidetracked by the glamour.

The astral plane is not for you, my brother. I suggest that you relinquish this activity and begin again to function as a soul. The soul in its true nature does not identify itself with phenomena; it is the centre of spiritual force through which the plans of God come into being. Your excursions into the world of maya and illusion have held back the group of disciples with which you are working and have postponed their united group activity. You have observed none of the rules governing my disciples, for months; this means, brother of old, that the group integrity has been infringed and that the group is not at this time functioning as a unit. Until it is again one functioning whole, our planned work cannot be undertaken. You are in the difficult position of holding your co-disciples back from a specific task to which they have been assigned.

Will you ponder upon these matters and during the coming months free yourself from this tendency to phenomenal enterprise? They have sidetracked you with frequency during the past ten years.

March 1939

**BROTHER OF MINE:**

If you can grasp clearly the implications of what I now seek to tell you, you will make real progress. I shall leave you to find out for yourself what the implications are. You are at a **[page 636]** point in your development where—unless you emerge into a more mental type of realisation—you will crystallise into a high grade astral magician and arrest your own true development for this life. Three things I would like to point out to you in this connection:

1. You spend the greater part of your subjective life upon the astral plane.
2. You endeavour—largely unconsciously—to work as an astral magician works, using *words* to bring life and form together. You do not use the Word.

3. The work you do is done on astral levels and not from soul levels so that the Word of Power which the soul would use is stepped down to the many, many words the astral magician finds necessary. Your emphasis is now upon the form and not upon the spirit aspect.

This is due to two things: First, the fact that your personality ray is the seventh and you have likewise a seventh ray brain. Secondly, you brought this tendency over from a previous life; your task has been to transcend it all and free yourself from all magical work of every kind until you are established in soul consciousness. But at present you love this type of thing and believe that all you contact is a reality. As long as this is the case, *your soul life is blocked at astral levels.*

Another difficulty, growing out of this, is the fact that because of this astral impasse, your soul is focussed in the astral body. It can get no further into expression, i.e., on the physical plane, on account of the glamour which surrounds you. Your personality energy is focussed in the mental body. This brings the influence of the magical seventh ray to bear upon your mind, so that you are caught by glamour in two directions. Your brain being also an expression of seventh ray force facilitates this work of magic.

Until, my brother, you are polarised in the soul, you are playing with fire and the magical work of the astral plane is full of danger for you. Even your intense interest in Masonry is for this life unwise, for the Masonic Work is magical work, being a reflection of the processes of initiation whereby the power of the spirit and the power of substance are brought together through the "*magical work of the soul.*"

**[page 637]**

I am speaking with frankness because I want to see you released from this condition and from the impasse at which you have arrived. I would ask you, therefore, that—whether you accept my conclusion or not is immaterial—you give ten minutes each morning to achieving the attitude and altitude of the soul and from that point (or as high a point as you find it possible to attain at any given time) to think through the arguments for and against your present life attitude and interests. Endeavour to see, as you so do, that soul and brain are brought *en rapport*—a thing which seldom happens with you. If you can do some clear thinking along this line, you will rapidly free yourself from glamour. Forget not, your sixth ray astral body intensifies your problem for it leads you to be devoted to the superficial phenomena which you regard as realities....

My blessing rest upon you. I would particularly ask you to make the period of the Full Moon each month one of true spiritual tension and interest. I would beg you to try to hear and see what I say. I have worded this with definite intent. You will gain much from the effort.

NOTE: *The Tibetan stated in January 1938 that "only one thing prevents your rapid integration into your true place and that is your ancient love for astral wandering and for psychic phenomena." This proved true and this disciple is still sidetracked and hence is not working in the Tibetan's Ashram.*



## To R. S. W.

March 1936

### MY BROTHER:

This is my first instruction to you and my first communication; it is entirely of a preliminary nature. Until the next instruction becomes due, this group of serving brothers must wait for a more complete indication of their individual work—an expression which will only be possible if the group shows greater integration and if the response to the Wesak Festival outpouring has been adequate.

You are probably asking yourself why I have put you into the work of this group. Is there something of major value which [page 638] you can contribute? Two questions are arising in your mind. What can you bring to the group? What has the group to give you? I have put them in their proper order, for service must ever be the keynote.

You bring to this group an understanding heart. You are a sound and good psychologist, not only from academic training but from a full experience in other lives and a natural intuitive grasp of people's problems. You know people because you love them and because you are endeavouring to be harmless.

What will you receive and why have I put you here? One of the reasons that you are in this group is because you need a larger measure of stabilisation and this the group will enable you to gain. Your function in the group will become more apparent as time goes on. You have an over-active mind and an ability to grasp all sides of a question and to do many things fairly well. This is both a danger and an asset. You need to focus that mind and that understanding heart in one direction now, which is that of psychological healing; here work will be given to aid you; at this point I can begin to teach you; and here you can begin to do the life work that is really yours. Have patience, therefore, for a year or so. You are young. Later it will appear more clearly to your perception wherein you best can serve. I know your field of service, but I will never tell you; each disciple must freely come to an understanding of his destined service. When you know for yourself what it is, then I will help you to express your aspiration.

One hint, symbolically, I will give to you. The musical wandering hither and thither of the little stream as it emerges from its source and runs over the stones and rocks, responding to the sunshine and the rain, has to give place to the calm, deep running of a river, as it pours down to the sea, fertilising the fields through which it runs and making many human activities possible.

Now I will give you my specific instructions for this present time. They are in the nature of preparatory work, of a preliminary re-orientation, and of a clearing of the ground for later activity.

The thoughts below, my brother, if rightly used, have in them the seeds of the needed strength and wisdom which your [page 639] life in the next year will require. They are simplicity itself and yet of a profundity which will exact its utmost from your intelligence.

1st month—The Way of Intelligence leads to light.

2nd month—The Way of Meditation leads to the gate.

3rd month—The Way of the Presence leads to the innermost centre.

4th month—The Way of Introspection leads to revelation.

5th month—The Way of Service leads to liberation.

6th month—The Way of Discipleship leads to the Master.

Steadfastness and changeless understanding is your contribution at this time to your group. Be not swayed by personalities, but take your stand upon your own individually acquired wisdom; preserve the group integrity by definite effort. Do the work which I have assigned to you. Work for the preservation of the group integrity. I ask this of you.

January 1937

MY BROTHER:

You will have noted that your major rays are the same as those of P.G.C. Wherein lies the difference between you, for difference there is, is there not? This difference is not entirely due to the fact that you are in a feminine body and he is in a masculine, or that astrally you differ. It is due primarily to the fact of environment and orientation. Ponder on this. You are at a point in your evolution and in your daily life (as I think you know) wherein you can make, by the time you are forty-nine, such rapid progress that your entire life will become directed towards your chosen and indicated service. What is the choice which you have to make? Formulate it clearly to your self, and *know* what it is you seek to do.

I am not going to alter your seed thoughts for this next few months. You have by no means exhausted their significance, have you? I would suggest that you go over them again and that this time you write a thesis upon the *Six Ways to the Centre of Life*. Write one paper each month as fully as you can for the helping of others. Give of your best in sacrifice in the acceptance of this assigned task.

**[page 640]**

Now let us briefly consider your rays. Your soul ray and your personality ray you already know.

Your *mental body* is upon the fourth ray, which gives you your love of the arts and sciences; it is, however, for you basically the ray which brings—and which should bring—conflict into your life and your relationships. This idea has much value and usefulness to you, for it has been the conflict in your life (and often, my brother, a battle well fought and successful in its issue) which can make you a strong hand in the dark to others. Forget this not, but battle on, remembering that you travel not alone.

Your *astral body* is on the second ray, and this fact much facilitates the task of your soul, and will account for the ability which you will discover in yourself to be a transmitter of light and love to others. It is this alignment between your soul and your astral body which gives you the intuitive insight you can use, if you remain humble and continue loving.

Your *physical body* is upon the seventh ray, and this will be easily apparent to you, accounting, as it does, for your interest in music, ritual, psycho-analysis. The goal of all these three methods of expression is to bring together and relate harmoniously the soul and the form, which is the major task of the seventh ray upon the seventh or physical plane. This I know will interest you. Your rays, therefore, are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality—the seventh Ray of Ceremonial Order.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

November 1937

#### BROTHER OF MINE:

The past six months have been disciplining months for you. In them you have made two serious mistakes and three real successes in connection with your life activity—exterior and **[page 641]** interior. Will you make a study of these, discovering first of all what they are and learning from them? Look life in the face, my brother, and be ready to recognise and admit error; be equally ready, however, to perceive where success has crowned your effort and glorified your way; learn also to look for your failures where the outside world may see only success or some kind of achievement.

Your sense of values is sound, but needs shifting on to a higher arc of the spiral. Your gifts of understanding and of psychological intuition are exceedingly good, but need further use. The claims of your personality life, that may perhaps bring you personality satisfaction, require re-orienting to the present life demand and to the urgency of the present time. You have much to give, my brother, and I would urge you to give it, and in so doing I would also urge you not to become unduly aware of your efficient giving.

There is at this time something in the nature of a stoppage in the flow of life and love in your second ray soul. Can you discover what it is, my brother, and during the next few months, alter and change this condition? Among the members of this group of disciples there are eight second ray souls. Why is this? Because the healing ray, above all others, is the second ray. There are two major healing rays among the seven. They are the second and the seventh. The success of all healing enterprise, therefore, depends upon the ability of the group members to work at will and on demand, under the influence of their souls.

It will be apparent to you also why it has taken so long a time to get this group of disciples ready for active healing service. It was necessary for me to help all of you to achieve a fuller expression of soul force through the medium of your personalities. You have given but little difficulty in this connection, for your soul has an easy line of descent (if I may so express it), via your fourth ray mind and your second ray astral body.

If you will study your rays, my brother, you will note that you are eminently equipped to heal, for you have two streams of second ray energy flowing through you and also two streams of seventh ray energy. This makes for power in healing. **[page 642]** It will be found, when we come actively to work, that some of you will be predisposed to mental healing; that others will function more easily along the line of astral or psychic healing; and still others will bring about physical healing. This means that this group should be able to work with the *whole* person or with groups *as a whole*. I would ask all of you to ponder upon this statement and see how wide a field of service is opening up. I would ask you to realise your potency in healing, and with care to dedicate yourself to this, seeing that your group-soul

ray is in control and dominating your personality. This will render you selfless in all that you attempt to do, and will guard you from undue interest in place, position and success.

During the next few months, I will ask you to stabilise yourself at the centre of your being, to achieve easy contact with the soul, and to build with care the antahkarana, from the heart, via the head to the soul. I would ask you to render all possible psychological aid when demand comes to you, and through those channels which are at this time definitely open to you. I would ask you to bring to the Full Moon approach an intensity of purpose which should carry you to a high point of group fusion. I have asked several of you to take many days for preparation before and after the Full Moon period of five days. For you I would suggest a different technique.

I want from you tensivity, dynamic one-pointedness and focussed attention. I would, therefore, suggest that you focus on the Full Moon Approach (owing to the tension and strain which my suggestion may evoke in your vehicles) for only one day prior to the Full Moon, for the day of the Full Moon itself, and for the day succeeding the Full Moon. I would ask you to look for and expect certain reactions—phenomenal and psychological. These may be immediate in appearance, or they may work into your consciousness during the week which succeeds the Full Moon. I refer not here to lower psychic phenomena, but to certain spiritual occurrences and soul intuitions which can be sometimes noted when the point of tension is adequate. Watch for these experiences—intuitive, telepathic and spiritual—and note them in your spiritual diary, attempting rightly to interpret them.

**[page 643]**

I give you no special work except that which I am asking of all the group members. I ask from you a task of intensification, and this will permit a greater usefulness in the group.

August 1938

**BROTHER OF OLD:**

There is little that I have to say to you or to any of the group at this time. The last group instructions given were long and full and will warrant fresh study and consideration. Please give attention to that which I last wrote. The new group work will also suffice to occupy you fully. There is much in what I say which will provide full time study; there is a new meditation to be grasped, mastered and practised; there is definite healing work to be done. You are, likewise, meditating changes in your life. These changes are of an academic nature and not definitely personal and your motive is sound. To them I would like briefly to refer. As I do so, I would ask you, at the same time, to bear in mind that I but make suggestions.

You are naturally a good psychologist and have an intuitive understanding of people. Please bear this in mind without over-estimating yourself, remembering that the academic intellectual approach to humanity which is called modern psychology, should not blunt the edge of that serene understanding, that automatic, unreasoning comprehension which is yours today. Bear this in mind always, because I somewhat fear the academic teaching for you. In many ways, you do not need it. Remember also that, sensitive as you are (and this is your main contribution to the work which we are seeking to do), you may react unduly to the group impact in which you will find yourself as you take academic teaching. If this happens, the true group to which you belong—the group of the new psychologists upon the inner

side—may recede into the background of your consciousness. Then you will be of no use in the real and true sense of the word. Mistake me not, my brother. I seek not to deter you from your search for academic knowledge. A measure of that is wise and needed. You are, however, apt [page 644] to forget that much can be gained by judicious reading and by the instruction of certain carefully chosen psychologists whose knowledge and whose grasp of human essentials is ahead of the rank and file of their collaborators.

One thing I would ask of you: Use as the basis of all your work that which I have written upon the seven rays and accept this teaching as a proven hypothesis; be not deterred from this acceptance by any academic word-phrasing. You belong to the new school which is entrusted with the task of producing the new, esoteric psychology, based upon the five rays which are manifesting through every human being—the soul ray, the personality ray, and the rays of the three bodies of the personality. It is all energy and force and this the modern psychologist does not remember. If you accept and determine this occult hypothesis as your basic premise and apply all you may learn to the touchstone of the occult and spiritual teaching, you may achieve much. But, my brother, let two things take first place: The study of the rays and, secondly, their application to human life. Then will follow the practice and active work with individuals. You will learn much more through personal contacts and service than you will from lectures and books, though these, in reason, have their place.

Your work for the rest of your life must be based upon right perspective (free from false values) and an organised active service. Discipline for yourself (and this you like not) and service for your fellowmen, will release in you the knowledge which you gained in earlier lives and there is, consequently, much that you can do. The only teaching which you need from the orthodox, academic psychologist is an understanding of the nature of the different schools (each of which emphasises some one truth), in their basic premises and their modes of approach.

May I ask you to bear in mind that you do not need to identify yourself with any particular school. Each of them embodies the attempt of the human mind to understand, subjectively and objectively, the nature and purpose of man's evolution. All of them are partially right in their conclusions and largely wrong; all of them are only preparatory to the new [page 645] and coming school of psychology which will be the distinguishing attitude of the New Age. You can do much, if you will, to reveal this new school to others.

My blessing rests upon you.

NOTE: *This disciple is still working in the Ashram.*

## To E. E. S.

March 1938

### MY BROTHER:

You have been asked to join this group, composed of certain of my chosen students. You have been asked to join for three reasons and, knowing your enquiring and reasonable mind, I felt that my best approach to you would be to state what these three reasons are:

1. There is a vacancy in the ranks of my disciples. This vacancy must be filled (in order to save time) by one whose interest in healing has been established, and who has had some experience in healing work. It must also be one who has been trained for some years in right methods of work.
2. You have a definite karmic relation to two members in my group and, needless to say, you have a link with me, your Tibetan teacher and friend.
3. You are free from two faults which have strongly coloured the personnel of some of my groups; a tendency to criticise and to discuss each other and likewise a strong liking for close personality contacts. Neither of these attitudes interests you and you can therefore be of real usefulness in the group as a stabilising force.

In view of these facts upon which I would ask you to ponder and in view of the relationship, I welcome you into this group for special training with the view of special service.

It is no easy matter to interject one's vibration into a group, or to start work in a group which has been functioning for several years and which has established its own rhythm. This [page 646] group is a difficult one. Some groups have work which automatically confines their attention to mental levels. Other groups are chosen because of their ability to work on astral levels. The task of this particular group is to work with power on physical levels; hence the definite personality tendencies and the desire for outer contact which several of the group members have so strongly demonstrated. I would have you bear this in mind and maintain watchfulness over yourself and helpfulness towards others. I would ask you, therefore, if you would do so, to take this summer for careful and serious study of all the instructions that the group have received so that—by a self-applied forcing process—you can start on an equal basis.

I am giving you no set meditation work until my next communication. This instruction will provide you with more than adequate meditation material, and I would ask you to do no more than read and ponder on it and assimilate as much as you can.

To bring you up to date with the other group members, I would like also to indicate to you not only your personality and soul rays (for this I always do with any new disciple) but also to indicate the rays of your personality vehicles.

Your *soul ray* is the seventh, which would enable you to work with facility in the new world which is emerging into manifestation with such rapidity. It will aid you also in producing order and rhythm in



your environment; in these days of turmoil and difficulty, every rhythmic centre is of value to us.

Your *personality ray* is the sixth. This gives you power upon the astral plane and, in consequence, it gives you a powerful and sensitive astral body with all the implications of success and failure which go with that situation.

The close juxtaposition of your soul and personality rays is an asset, not a hindrance. This leads to quick results on the physical plane when both types of energy are simultaneously applied. Ponder on this.

Your *mental body* is definitely on the fourth ray and it is through this fourth Ray of Harmony through Conflict that you can establish a rapid rapport with your brothers. It makes for understanding, intelligently applied, and for the emergence of beauty through that established rapport. It is [page 647] the quality in you which gives you an ordered sense of colour, proportion and of harmony in your planned environment. It also evokes in you at times a violent reaction to that which seems incorrect, inharmonious and out of tune or line.

Your *astral body* is upon the sixth ray so that it will be obvious to you that through that vehicle your personality will find the least resistance; there also lies the need for watchful supervision. This I think you know and there is no need for me to elaborate this theme.

You have a first ray *physical body*. This is the only vehicle or energy of expression in your equipment which is on one of the major rays. Curiously enough, this fact indicates to those of us who watch on the inner side that your monadic ray is the first and that later, in your next life, it will be necessary for you to shift the centre of your egoic or soul attention on to the second ray. The shift of emphasis has in it the main objective of this present incarnation and hence your possession of a sixth ray personality and astral body. This devoted, idealistic one-pointedness is an aid to you in your soul's enterprise. I know that this will give you much food for thought and instigate you to renewed purpose in your life endeavour.

1. The soul ray—seventh Ray of Ceremonial Order.
2. The ray of the personality—sixth Ray of Devotion.
3. The ray of the mental body—fourth Ray of Harmony through Conflict.
4. The ray of the astral body—sixth Ray of Devotion.
5. The ray of the physical body—first Ray of Will or Power.

The qualities which you should cultivate are persistence, expansion, and strength, applied with love.

March 1939

BROTHER OF MINE:

This instruction is necessarily brief; you have had two from me during the past twelve months and these two, with this brief word of encouragement and cheer, must be studied and assimilated. They will thus form part of your mind's knowledge and of your soul's expression.

[page 648]

I would say to you that the guarding of your physical health for another eighteen months, is most desirable; the tension, incident upon your inner contacts and your spiritual work, takes ever its toll of the physical body and time must be allowed for adaptation and assimilation. This I think you definitely understand and accept.

Proceed with the work which we discussed and which I assigned and sanctioned—both the group work and that which I sanctioned individually. Experiment with that which has been suggested and to which I make no new indicative reference because the matter lies between yourself and me. Give expression to the thoughts which I gave in my first instruction to you.

And that is all, my brother.

January 1940

BROTHER OF MINE:

The coming three years will be those in which you will have to fight glamour with care, preparatory to clearing your aura for increased service. You must seek to walk with accuracy in the light, for the path of the mediator cannot be trodden until the glamour of the mystic vision has been dissipated and the vision itself has been lost to sight in accomplishment and identification. You will note how frequently I am using the word *identification* in my various instructions. The reason is that it connotes the goal held before all disciples who are being trained for certain major expansions of consciousness. I seek to have your help and this you know. *Clarity of definition releases the vision* and clarity in word and language is a symbol of this release (from vision) into identification. Ponder on this. It is this clarity, resulting in occult certainty and not in mystical belief, that I seek for you and hence my reference to the glamour of the vision. It (the vision) evokes its own aura and its own atmosphere, and the disciple must penetrate through this to reality. I have here, in the above carefully phrased paragraph, given you enough to engage your attention until May.

I would tell you also that the stimulation of the solar plexus and of the heart centre (which will be the inevitable result of the meditation I have assigned) will give you an ability to tune [page 649] in on "things as they are" in the world today—the undesirable aspects and tragedies, via the solar plexus, and the human reactions and the good purposes through the medium of the heart. Be ready for this through the activity of an illumined mind, an intelligent appreciation of true values and a deep and true love of your fellowmen which will enable you to sacrifice for the good of the whole. Seek to see humanity liberated, free and able to live their daily lives in the light of love and do your share in bringing this about on all the planes whereon you can consciously function.

As you meditate during the coming months, much knowledge and many readjustments may come to you. In the group stimulation, you must look for a fusion and an expansion leading to a growing identification; this will change you from a securely placed server and worker into one who is willing to take risks for the cause of humanity and through love of his fellowmen. Love each other. Think with clarity, free from the effects of prejudice and propaganda. Serve with all that is in you these days of world agony, and remember that if you are not suffering with your brothers throughout the world who are in the midst of the strife and turmoil (I mean a participating suffering and not a struggle to

understand and to be sympathetic, such as the world is at present rendering to Finland), you are missing one of the greatest revealing agencies of all time.

My blessing rests upon you as always and for all time.

*NOTE: This disciple had a peculiarly close place to the Tibetan and some very definite work had been planned for him, but temporary considerations and the influence of another person usurped his attention and at present he is not working in the Ashram.*

### **To R. R. R.**

January 1936

#### **MY BROTHER OF OLD:**

You have handled life with courage, with inspiration and with temper. Is this not so? If you will endeavour, in the [page 650] future, to leave the last named quality out, your life of service will flow with greater freedom, and with less impediments and hindrances, and consequently lost time. I realise that there have been times when the temper has been a great relief. You have now reached the stage of the pledged worker and of the sannyasin, and you have proved your mettle in the fire of difficulty. Much dross has been burned out. Your courage has carried you through and the inspiration of your soul (which you can with such facility touch) has held you steady and sweetened your personality. See to it, for the sake of the service which you can render, that you add to these two fine capacities, the sense and power of *Rest*, for that is what you need.

Study the keynotes of your life. They should and can be your outstanding characteristics, and that for which you can be known before your term of service ends.

There is so little that I can say to you that you do not already know, where character building is concerned. There is so little that is new and fresh that I can indicate to one who is so experienced upon the Path. Theoretically, you know so much. It remains to render theory into more adequate practice, and at this you are already working. What therefore can I say or do, but stand beside you, occasionally speak a word, oft times smile with you and be busy with my many duties when the flare of temper comes! That I wish not to see, and so will symbolically turn my back. Is not this what you wish, my brother?

Your contribution to the work of my disciples is reflective thought and the writing of that which will be constructively helpful, for this you can so well do. Have patience as you watch this group work unfold, for as yet you see not the real purpose or the coming integration or group relation.

There are two people, my brother, whose influence upon your life is destructive and who oft have hurt you much. (I refer not to your feeling.) Until your inner relation to them is one of complete yet loving detachment, they will be apt to hinder your unfoldment. I say no more, save that it hurts you e'en if you realise it not, but you are hurt because there is no love in your thought life where they are concerned.

*Loving detachment* is the method which should govern your [page 651] approach to the majority of people you will contact. You evoke as yet too violent a response from others. This is due to your mishandling of the force which flows through you. Get this matter adjusted and your present sphere of service will provide a fine training ground in the matter. Then your power to help will be greatly increased. I and your group brothers on the inner side are looking for your help in world service. May I say, for your encouragement, that you have made a good beginning.

I would like to suggest that you add to your usual diary notations, a registering of *Ideas*. You will find it fruitful and constructive. Every six months, list those ideas so that they can be shared by your group brothers. Add to them any thoughts as to their enriching and their materialising. This is one way wherein the new ideas will be disseminated and spread. Some one must think them and some one speak them and some one must respond to them.

Follow the meditation outline here suggested until April or until further notice:

1. After a short breathing exercise, achieve alignment and self-forgetfulness.
2. Sound the O.M. audibly.
3. Say the following invocation:

"May the Holy Ones Whose pupils we aspire to become so strengthen us that we may give ourselves without reserve, seeking nothing, asking nothing, hoping nothing for the separated self; may we be content to be in the light or in the dark, to be active or passive, to work or to wait, to speak or to be silent, to take praise or reproach, to feel sorrow or joy—our only wish to be what They need as instruments for Their mighty work, and to fill whatever post is vacant in Their household."

4. Then meditate for 15 minutes upon the following seed thoughts:

1st month—*Restfulness*—"The Place of Rest is on the mountain top whereon I stand detached. Flooded I am by the life and love of God. That love I send to all my fellowmen."

[page 652]

2nd month—"Rest has its centre in activity."

3rd month—*Refinement*—"The fires of God, electric and dynamic, burn out alloy. They leave the pure gold untouched."

4th month—"The burning fire blazes forth in all three worlds and all three bodies pass into the flame. Divinity remains."

5th month—*Radiance*—"The Rest of God underlies all life. The fires of God blaze forth. Men warm themselves before my fire. The radiance divine shines forth through me."

6th month—"May I be lost to sight, and only the radiance and the rest reach forth to men."

5. Hold the mind then steady in the light and carry your plans and service into the Presence.

April 1937

BROTHER OF MINE:

You stand today at a critical moment in your inner life and on the threshold of great opportunity. Upon the progress made during the next two years will depend whether you enter into a life of widely expressed usefulness, or whether you simply continue into the future as you are now, leaving to another life the lesson which you need and which you *can* learn now.

You are in a place of wide possibility for service. Your opportunity to make a real impact upon the consciousness of those around you is far above the average. The need of the world today has never been so great, nor the responsibility resting upon those who are treading the Path of Discipleship so deep, real and urgent. We need all who are working upon this Path and who are aspiring towards release. We need those who are seeking close contact with their souls and with Us Who are seeking to guide the race today. We need cooperators of dedication and selflessness as never before in the history of the race. Situated as you are now in a key position and meeting people [page 653] of every nation, your opportunity to fire other lives, to hand the torch of living love to others, and to send people forth as agents of the light to their own countries and spheres of influence can be great. Its extent depends upon your willingness to make certain changes and adjustments within yourself and to reorient yourself. These changes are simple, but are of so wide-reaching a nature and are so drastic in their scope that I ask myself if you are sufficiently aware of the world need to sacrifice your potent personality—in all sincerity and loving willingness—to that need. Are you?

These are days when the unit either counts for very little and simply has a normal collective value in the presence of the pressure in the world and the current turmoil, or else he can count for a very great deal.

At present you count for very little when measured up against the world need, but you could count for much. You make very little impact upon the public consciousness in spite of your opportunities, and your natural equipment. But you could be one of the most useful of the world disciples in your particular grade and sphere of service, if you so chose.

Everything in you is however short circuited and your light and radiance, therefore, is of the personality and not of the soul; your power to stir others and to move them forward is futile. Its truth is apparent to me all the time, and if you will consider the implications of my words, you will also see their justice. It is yourself as the worker, yourself as the one who is handling situations and dealing with people, yourself as the dramatic centre of all that happens around you, yourself as the one who talks and teaches and writes, yourself as the one who yearns and struggles and is tortured and misunderstood and faced with constant crisis (of no moment whatsoever in the larger picture) which is the preoccupation of your mind. You are the one who is being happy and unhappy, who is anxious or not anxious, who is acting wisely or learning frightfully drastic lessons—everything short circuited and arrested by yourself and, therefore, no clear radiant light, unimpaired by the clouds of self, the little self, and unimpeded by the reflections of the personality.

Do I sound harsh, my brother? I am not feeling so. What [page 654] I am endeavouring to do is based on a knowledge of you as a *Soul*, and an appreciation of what you—as a soul—could do. You are gifted, wise and powerful, but all this is relatively negated because you cannot step out of the centre of your own picture and off your own stage, and be simply a self-forgetting channel of love and light. This, however, you are not. You are struggling furiously to be such a channel, but you are so preoccupied with your struggle and are so aware that you are struggling that the reality for which you thus struggle is oft forgotten. It is lost to sight in the dramatic picture you have of yourself as a tortured disciple, with phenomenal difficulties in your life.

But your difficulties and problems are *not* phenomenal, my brother. There is nothing dramatic about your experience and it is far less trying and difficult than is the experience of many. This is the message which I have for you. *Your life is cleared for service*, for you are free to serve, and the opportunity so to serve is given to you. You have gifts of mind, and brain and heart above the average—bound up in your personality, to be sure, but there for release and for use. They can be employed to give you much influence and the power to lift others. Your physical liabilities are of no importance, because they have no real physical basis; they are related to the emotional nature, and are expressive of the inner storms in which you so constantly live. Once you have decided to decentralise yourself and cease poisoning your body with the astral activity which sweeps you so constantly, your physical difficulties will gradually disappear.

You have a gift for words in speech and writing, which is rare and valuable, and you have a sincerity of purpose that evokes my admiration, and upon which I am depending at this time. It is, however, largely used in portraying yourself to the people around you. You are the theme of all you say. Had you realised this, my brother? I think not.

We need you in our work. You are, as I have already pointed out, in a position of responsibility. The place where you find yourself is, for you, the place of revelation and illumination. It is also the place where your best service can at present be rendered. Your problem is not at all subtle or [page 655] obscure. This makes it easier, therefore, to grasp, to solve and to handle. It is simply the problem of self-forgetfulness. When you have forced yourself out of your picture, and have learnt to be silent as to yourself and what you think, and feel and do, my brother, the richness of the contribution you will have to give will be so great that your field of service and your power to cooperate with the Hierarchy will be greatly expanded. *You are needed. You are needed where you are.* Will you make the necessary adjustments in cooperation with me in what I seek to do to bring about your release?

This problem must be handled through meditation and through constant daily observation. It must be dealt with through right thought; the first thing to be done is for you to discover yourself, and realise the impression you make on people. You must find out and decide for yourself whether my analysis is justified, and whether truth lies behind what I have written. Thus you can be helped to enter upon a voyage of discovery about yourself which (if you handle it with humour, detachment and sincerity) will end by enabling you to enter upon a closer relationship with the Hierarchy and pass into a higher state upon the Path of Discipleship. I do not mention this as in any way constituting a reward, but as indicating a possibility which will greatly enrich your service.

Your meditation can, for the next three months, follow the lines indicated below. During these months, you can follow this suggestion and then resume your meditation as last outlined by me for the remaining three months.



## MEDITATION OUTLINE

1. Achieve comfort, alignment and control. These I need not elaborate to you. You know.
2. Sound the O.M. as the soul, breathing it out in benediction upon the personality.
3. Sound the O.M. as the personality, responding to the soul.
4. Sound the O.M. as the synthesis of personality and soul.
5. Then, relaxing, deal each day of the week with the following seven questions:

**[page 656]**

Sunday ----- Did I work as a soul in my service yesterday, or as a personality? Was my interest in myself, as a server? Or was I engrossed with the need of those I served?

Monday ----- In helping others, or in speaking with anybody, did I speak (yesterday as I served) about myself at all?

Tuesday ----- What was the general tenor of my thoughts during the day—the work I had to do, other people or myself?

Wednesday----- What was the centre of my life yesterday—the soul whose nature is impersonal love, or the personality whose nature (at my point in evolution) is that of the "*one* at the centre," the dramatic self, expressing consistently the lower nature?

Thursday ----- How often did I refer to myself yesterday, either in pity, or as an illustration, or to evoke interest?

Friday----- What was my major preoccupation yesterday? Was I happy? Why? Was I unhappy? Why? Was I dramatic? Why?

Saturday ----- What effect did I have on people? Why did I have it? Did I speak of myself to them?

6. Then, humbly, gratefully and happily, make the following affirmations:

a. I press forward towards the goal of fuller service; I am the soul, whose nature is light and love and selflessness.

b. I orient my mind towards the light, and in that light, I see the soul. I am the Plan, and am at-one with all that breathes.

c. I purify my astral life and know myself to be nothing but a channel for the love of God. And, in this potent body of the lower self, naught can exist which blocks the outgoing love of God to all I meet.

d. I stand erect through love and strength divine. I manifest the nature of a Son of God. Thus can I **[page 657]** salvage those who suffer on the way of life, and lift the little ones.

Can you adjust yourself to this indicated need, my brother? Is your love of the work and of your group brothers adequate to enable you to face your problem? I believe that it is, and you know and must realise that, in love, I stand by, and will not fail you if you need me, and if you call. More than this I cannot say.

October 1937

I wonder, brother of mine, if you have ever really grasped the truth that the sense of being at the centre of the stage in your life is a first ray characteristic? In your case, it is dominantly a personality trait, for second ray people are not prone to this dramatic ego-centric attitude. When, therefore, your second ray soul really dominates, that sense which now controls (the sense of being always at the centre, the focal point of interest) will begin definitely to fade out.

The above statement will indicate to you what you have to do, for—at the present time—your life, your thoughts, your work and service, and your relations to others are all built around yourself. Never, my brother, for a single second do you really disappear from the picture, even in what you regard as your highest spiritual moments. You are still a personality working, and not a soul working, for your theory outstrips your performance. Hence your really profound unhappiness and disappointment.

What shall be done? How can you change all this? Of what use is it for me to point out to you a condition unless I, at the same time, point out the remedy or the way of release? And, at the same time, can I tell you anything you do not know? Is there any aspect of the truth in connection with yourself of which you remain as yet unaware?

All that I can say is that, for you, release must come through the substitution of the Plan for your plans, of human need for your need, and of the Work for your task. Ponder on that word *Substitution*. At present, it is your plans, and not the Plan; it is your needs—financial and physical, emotional and mental—and not the needs of the New Group of World Servers; it is your [page 658] work and what you have to do and not the expectant daily meeting of the needs of others. Those who come to you, you see in the light of your own personality, and in terms of *their* reactions to *you*. You see them not as souls or as our agents.

This, my brother, must change and *can* change, if you so desire. A study of your personality rays may serve to throw light upon your problem. You are needed in the work and have much to give. You have strength and can strengthen others when your own strength is deflected away from yourself and your dramatic sense of self-pity. You have great wisdom and can use it, once you lose sight of yourself as a teacher. You do not suffer from an inferiority complex, as that much misused word is oft employed, nor are you the victim of a defeatist complex. To believe so at times and to comfort yourself with the idea is only a form of self-illusion and a way of escape from the responsibility of bringing about right interior attitudes. Your physical condition, your likes and dislikes and your emotional reactions and your own ideas loom so large that your wise, loving, intelligent soul has a hard task to make its presence felt. There is almost a chance that your sense of drama and of self-pity will cause you to lose the significance of the lesson I am seeking to give you. Is this not so?

When you can realise that in these days of human crisis (when the call has gone out to all disciples and aspirants to rally to the helping of mankind) that none of these personality things matter and that a lot of them will fade out when your preoccupations are of a higher standard of values, then your work will

take on fresh life, and your service will become a dynamic, magnetic, focal point of spiritual force which at present I know you realise it is not.

Your *mental body* is on the fourth ray of Harmony through Conflict, and not on the first ray as you have sometimes believed. Had it been on the first ray, it would have dominated your astral body and your personality would have been of a very different calibre. But it is of the fourth ray type. This means that harmony appeals to you and the bringing together of opposites into an intelligent unity. But it is a harmony interpreted in terms of emotion; to this fact I would call your attention. You must ponder on harmony as the mind understands it, and remember that only those succeed in resolving discord [page 659] into harmony who themselves work from a stable centre of adjustment.

Your *astral body* is definitely sixth ray and hence predisposes you to Piscean attitudes, emotional *idées fixes*, violent astral storms, great devotions which call your emotional reactions into play on matters and subjects which, in this day of world suffering and crisis, do not warrant attention and constitute an easy tuning-in on glamour and illusion.

Your *physical body* is first ray in type and this gives your first ray personality an easy line of least resistance, for the predominating colour of your brain cells at this time (if I may speak symbolically) is first ray. Think this out carefully.

You should, however, feel encouraged as you study your ray combinations, because second ray energy definitely predominates, 2.4.6, and though the first ray characteristics are strong and powerful, they are not complicated by any of the subsidiary attributes, such as 3.5.7. It is not so difficult for you, therefore, to tune in on the Love-Wisdom line of energy in manifestation. It is your line of least resistance. Your problem is the linking up of this triangle of force (2.4.6) so that there is free interplay and circulation of energy. Thus will your soul assume control. I have stated in the above few words both your problem and its solution. I would remind you, nevertheless, that it is a soul problem and not a personality problem. If you approach this problem from the angle of the personality, you will not succeed in solving it for your personality will become the centre of the triangle, whereas there should be no centre, but you should be living in the experience of humanity as a whole at all times.

I am going to ask you to study for six months the words "a trained indifference" and each morning to do the Review on Indifference, prior to assuming the duties of the day. For you, *indifference* holds the key to release—release from personality control and reactions, release from self-pity, release from physical and emotional limitations. Your problem is not to get rid of difficulties but simply to be indifferent as to whether they exist or not.

Have I given you a "hard saying," brother of mine? If I have, the reaction to hardness is on your side and not mine. I only seek to help you and to release you to fuller and more [page 660] joyful service, to a self-forgetfulness which eventuates in the power to identify yourself with others, and, therefore, to a life of loving service which will obliterate the strenuous ways of the past.

May 1938

## MY BROTHER:

Changes are coming your way but only as preparation for fuller service. Before, however, that fuller service becomes possible there must be an interlude of stock-taking (is not that the right business word?) and a period of review and of renewed consecration. A physical readjustment is also needed but it may not be as serious as you anticipate (in spite of brave words, my brother). Many of your difficulties are psychological and caused by an inner tension and tautness which is really quite unnecessary. To offset that, I would ask you to ponder on one of the keywords I gave you when you entered this group of disciples in training—the word *restfulness*.

Do not work so hard, strenuously and furiously at the spiritual life. It is a state of being and not so much a state of achievement. It is a condition of correct orientation and direction and not so much a painful and oft dramatic effort to measure up to a standard which you think your soul sets you, or I for instance set you, or which your group brothers are expecting you to achieve and which you have accepted. Yet it seems to elude you and you do not feel that you have made the grade. Yet you have not failed as badly as you are apt to think in moments of depression.

Why think so much about yourself at all, my brother? Have you never had quoted to you the lines "Rule out the good self as well as the bad self and let only Christ be seen and heard"? You hear so much coming to you all the time from the struggling personality. It speaks to you so clamorously that the quiet and gentle voice of the soul, bringing radiance and rest, fails to make an impact upon your life.

So rest, my brother, and cease this violent struggle. Fall not into the snare of many words when again you resume old contacts. Enter into a period of happy silence and inner recuperation. [page 661] But be as far as possible a self-forgetting person, bringing joy and inspiration to others and ignoring your reactions with a divine indifference.

May 1939

## BROTHER OF MINE:

You may here rightly ask me: In what way do I hinder? I am not ambitious. I do not make trouble of a group kind; I only make trouble for myself. I try to be loving and kind. I work as hard as I think I should. I love the truth and I endeavour to meet requirements.

All of this may be true, my brother, but these statements do not constitute an alibi for what is wrong. The thing that can wreck the building work, which your group is intended to do, is the violence of your reactions and vibrations when you are emotionally upset (and this is of frequent occurrence) and the furious self-assertion whereby you endeavour to justify such violence, and your dramatic self-pity. Unless you can learn to decentralise yourself, and cease this constant self-thought and self-commiseration under all circumstances, and stop visualising yourself at all times as in the centre—yourself as the worker, yourself as the group member, yourself as the sufferer from others' misunderstandings and mistakes, yourself as of importance—and learn to see yourself as you truly are,

you can and do hinder the work and imperil the future constructive work of the group. This you know.

You love no one truly but yourself. If you loved truly and impersonally, you would not cause the pain you do to those who love and believe in your capacity; you would be more magnetic and this on a wider scale, for, as yet, you are only magnetic to those who recognise your personality and love your personality. It is from this lack that your work suffers. Yet it could so easily all be changed, if you learnt that *divine indifference* which you need—indifference to yourself and to your personality interests, likes and dislikes, indifference to your cares, anxieties and successes. You would then be in a position, really, to sense the importance of the work, the uniqueness of your opportunities at this time, and your really strategic position. But you are too full of fear and of self-interest and so fail to [page 662] make the needed impact upon those who need your help. They get the impact of your cares and fears and your demand to be liked. Can you change this? I am telling you nothing new. Among the chelas in my Ashram, you are in the position of the naughty, wilful child, for your errors and faults are those of a child and are not adult faults at all. You dream in a child's dream world.

You must grow up, my brother, for the world needs adult workers at this time and you can meet the need; you can do great and good work; you can make a soul impact upon those around you; you *can* cease from being a destructive agent and become a constructive worker. But this will only be possible if your likes and dislikes, your personality determinations and affections, your feeling and your physical ailments fade out of the picture and only the world's need remains and the longing to meet it—*as you can*. As, I repeat, you can. I and the group need you.

I offer you neither suspension nor the opportunity to resign. I ask you to face the issue and make good. Fight this matter out and fight it out alone. Learn to keep the things which concern yourself to yourself—a thing you have never yet learnt. Do not let your group brothers down by resigning or by a violent explosion—the repercussions of which must hurt and damage. Face life steadily, like an adult who has learnt in the school of wisdom, that the trend of all things is good. Handle life with love as a member of the New Group of World Servers.

*NOTE: This disciple is still fighting out the battle but no indication has yet come from the Tibetan that the victory is sufficiently gained to warrant more active work in the Ashram. R.R.R. is still outwardly inactive in relation to the group.*

**To J. S. P.**

September 1937

**BROTHER OF MINE:**

I have deferred giving you your personal instructions until this time as the quiet process of your integration in my group has been going forward with success. I felt it wise to wait. You [page 663] have had the difficult task of being admitted into a group which has been functioning *as a unit* for some time, and the amount of reading matter which you have had to master and the rhythm to which you have to adjust yourself has made your task a most difficult one. Your experience in group work, your

open-minded attitude to other people, and the fact that (subjectively) you have belonged to this group *ever since its inception* has greatly helped. You have stepped into a position which has been yours subjectively for a long time. I am mentioning this persistent inner relation to me and to your group brothers so that you may realise that you have only to establish the outer links. The inner are already forged.

The life of the disciple moves forward through moments of crisis. These crises produce two results:

1. The intensification of aspiration, if the disciple is still upon the Probationary Path, or the intensification of illumination if the disciple is nearing the Path of Accepted Discipleship, or is upon the Path itself.
2. The achievement of a more stabilised attitude of detachment, based upon conscious personality renunciation, upon a right orientation of the personality to the soul (who is the one Master, the Light of Life) and to the Hierarchy of Servers. They will, therefore, produce an increasing power of control by the soul—the One Who knows no attachment and Who stands at-one with all souls in all forms.

Such moments of crisis and of intensification, added to renunciation, have been your lot for years, have they not, my brother? They have swept your whole personality into an attitude of withdrawing from the things of the senses and to an earnest approach to the world of reality. In your life, since you came into incarnation this time, there have been four such moments, in the major sense—each of them preceded by a period of one-pointed aspiration, of painful and oft agonising detachment from all that the personality held dear. Each of them produced a subsequent reaction wherein it seemed that all was dark, and that aridity and stern struggle were the curious and undesirable result of sacrifice and of a recognised high point of illumination.

**[page 664]**

For you, as for so many disciples in this particular life cycle, the lesson has been to learn to move forward in spite of the activity of the pairs of opposites, paying no attention to the reactions of the senses and standing free and unafraid whether the experience being undergone is one of high import and of spiritual satisfaction, or is one of the "dead-level" happenings, where nothing brings joy and where only pain, fear and suspense are to be found. You must learn to move forward steadily *between* the pairs of opposites, saying to yourself: I am not this; I am not that; eternally, I am the *Self*.

These lessons you are learning (and learning with rapidity). You have now reached a point where you can learn them in a group—a group of fellow disciples who are undergoing the same experiences, who are oriented in the same direction, who are occupied with the same problems, and who are motivated by the same desire to serve. This means that you travel *not* alone, but are supported and sustained and strengthened by your group brothers. Those working in these groups will tell you that in spite of the difficulties and oft the increased problems of the spiritual life—the results of a renewed consecration and a more clearly defined service—the "comradship of the Path" and the inspiration and love of the group do most certainly constitute a powerful help and bring a sense of life and love which negatives the ancient loneliness, and offsets the old solitary suffering.

Carefully follow the work of the Full Moon Approach, for it will bring you much and you should enter, through its means, into closer contact with the inner spiritual Sun, the soul, and with all of us who, in our varying grades of discipleship, seek to serve our fellowmen. This Full Moon work involves the use



of the creative imagination, the cultivation of the power to visualise, the intensification of the magnetic vibration of the ajna centre, and consequently of the pituitary body. This establishes a magnetic field for the interplay of the currents and energies which are brought into action by the activity of the head centre and of the pineal gland. These higher forces are brought in and utilised in the meditation processes followed by all the group.

I have nothing to say in connection with your life of service and activity. That will go on naturally, and as ever in the case [page 665] with all true aspirants, must be rendered with no thought of self but in an effort to meet the need of those within your environment who look to you for help—physical, emotional and mental—but always with a spiritual intent.

I will make some suggestions as to your personality problem, and I will outline for you some meditation work. I use the word "suggestions" advisedly, for I would have you realise from the very beginning of your work that I never give more than a hint or a clear suggestion, or point out a possible line of action. I suggest a mode of training and of meditation and then leave each of you free to accept the suggestion and to conform to the outlined ideas as may seem best to you.

I seek to give you a hint as to your ray influences, so that certain attitudes of mind and expressions of feeling-perception may be clarified for you. The five ray potencies which constitute your problem (and, with the soul, constitute also the mechanism of service through which the monad manifests), provide your field of opportunity and your main avenue of knowledge in the world of human expression.

Your *soul ray* is the second ray.

Your *personality ray* is the sixth ray, as you may have often suspected. This will link you closely by similarity of vibration with your brothers, D.H.B. and D.I.J.

Your *mental body* is governed by the fourth ray, producing that love of art and literature which distinguishes you, and providing also that field of conflict which characterises your entire life. Harmony through conflict is the keynote of your life, with the soul ever aware of the basic harmony, but with the personality registering the conflict more definitely and more aware of the strife and the difficulties. Ever the mind has sought to control; ever the soul has endeavoured to carry increasing illumination, through the mind; ever the personal lower self has resisted that illumination and control. Is this not so, my brother?

Your *astral body* is closely linked with your soul and governed by the second ray, thus making for you the line of least resistance in this life. For you, the line of feeling-intuition, of astral-buddhic approach has been the way. It is right here that the fourth ray problem of your mind has its major difficulty [page 666] and this for the following reason: In this life your major vibration runs along the line of 2-4-6, producing the intensification of your second ray qualities and indicating the need for some balancing factor. The difficulty is helped, however, and the problem aided towards solution by the fact that your *physical body* is on the seventh ray, which brings in the vibration of the first ray line of energy, 1-5-7. This is of great assistance to you. Upon the physical plane, therefore, you have the task of balancing this preponderance of second ray attributes, qualities and rhythm.

Your rays, therefore, are:

1. The ray of the soul—the second Ray of Love-Wisdom.
2. The ray of the personality—the sixth Ray of Devotion.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

You will find this of deep interest and, if rightly appreciated, it will produce fruitful development in your life.

I suggest that you do the following meditation for a period of three months and then take up the group meditation. I have made your personal meditation very brief so that when you take up the group meditation it can constitute a preliminary exercise.

1. Continue with the simple breathing exercise you are now doing. It is of value to you in producing inner alignment and the harmonising of your bodies.
2. Then, by an act of the will, withdraw the consciousness into the head and there visualise the inner radiant sun, formed by the merging of the lesser life of the personality with the radiant light in your soul. At the very centre of this life see the Self, the inner Christ or Buddha. Then focus your thought, without effort or strength, in this centre.
3. Next sound the O.M., breathing it out through the personality and carrying:

**[page 667]**

- a. Light to the mind.
- b. Peace to the astral body.
- c. Strength to the physical body.
4. Finally, as the soul and the personality *together*, sound the O.M. again, once audibly and once inaudibly, thinking as you do of the need of the world and the power of the soul to meet that need, through the medium of aspiration and discrimination.
5. Continue then with any meditation such as you may feel the need of doing.

Have in the background of your consciousness the three words: joy, stability and the Plan.

March 1938

#### MY BROTHER AND MY COMRADE:

I have not much to say to you at this time for I gave you full and long instructions and several suggestions in the last communication. I would ask you to continue to study them and to go on pondering on their significance and their implications. There is much in them which you have not had the time to assimilate, for I gave you much, knowing that you could stand the pressure of my suggestion.

You have made good progress in linking up with your group brothers. It is not an easy task to work in a group which has been functioning for some time and has already achieved a measure of subjective integration, but your group brothers are close to you and the consciousness of this fact is steadily growing in your mind.

It may be of assistance to you and complete the information given in your first personal instructions, if I were to indicate the points of contact through which your soul and your personality primarily work:

1. In this incarnation, your ego or soul is seeking expression through your astral body. *There* lies for you the line of least resistance. This established contact will rapidly transmute sixth ray devotion into universal and non-critical love. It will give you what I might call horizontal inclusiveness as well as vertical one-pointedness. Ponder on this.

**[page 668]**

2. Your personality force is focussed in your seventh ray brain. This gives you the power to plan, to organise, and also the power to give form to ideas. Ponder also on this.

I would call your attention anew to the three key words, Joy, Stability, and the Plan; during the past year there have been many occasions when the Way of Joy has been for you a hard way to go. Yet it is one of the needed characteristics of discipleship, leading—as it does—to soul strength; it is an essential quality for all those second ray people who are oriented particularly to treading, at some future date and after initiation, the difficult way of all world saviours. It is valuable for you to distinguish between *a* World Saviour and *the* world saviours. I have given you here a deeply esoteric hint.

Stability or steadfastness, which is the power to stand unmoving in the centre of your environment and in the midst of changing circumstance, will be tested out in you this year. To stand this test, your soul is challenging you. When, therefore, the need for quiet and poised strength arises and there come those moments when powerful action seems desirable or violent protest or words are deemed advisable, stand in steadfastness and recollect the need for poise, for patience and the desirability to await right indication of the way to go and the need for speech or for silence. This waiting will often change the direction of your intent and no action will then be taken but only that steady vision which sees the inner side and not the outer happening.

Go in peace, my brother, and learn anew the comradeship of the Path.

February 1939

MY BROTHER:

The tension of fear is great in the world today. People everywhere are living under great strain. Forget not that it is the *few* in every land (and when I say "in every land" I make no exception) who bring about world evil. But I would have you remember also that the will of the masses of the people unless misled, is towards good and understanding. I am talking here in connection with world affairs. Stand steady, therefore, and permit no thoughts of hatred and fear to find lodging in **[page 669]** your mind. Stand firmly for good, looking for it in all peoples and races and thus seek to swell the rising tide of those who aspire to right human relations, knowing that the potency of love rightly expressed is great

and is—at this time—the only factor that can offset hate.

In connection with this point, I would call your attention to the instructions given to D.I.J., for in them I refer to the similarity of your problems with hers and with those of D.H.B. You can, through this similarity (which is induced through the similarity of your rays), reinforce and strengthen each other and produce a triple unit of energy which will be of service to your group brothers. You three can from certain aspects meditate together each day.

I would ask you that you take as your special work that subject which is today of such interest to you—the idea of death and proving the fact of immortality. Survival, my brother, has been proved. This has been the great task and the real achievement of the spiritualistic movement throughout the world. Immortality, however, has not been proved.

When you have further steeped yourself in the subject, approaching it in happiness and in the spirit of service, I will give you later some ideas upon which you might work. I will not do so now as I want you to read and think through into a greater clarity of vision and a clearer perception of what it is you are seeking to undertake. One reason why you can do this work is that all your rays are along the line of building and of religion. You can, therefore, approach the scene in a far more detached manner than if your rays were purely mental or along the line of the first ray which is the ray that always brings withdrawal and abstraction and is the ray of the destroyer or of death itself. Ponder on this. There is a connection with the first ray aspect which is will, and that of death. Death is now the result of the will of the soul. Eventually it has to be the result of the united will of the soul and the personality and when that happens there will be no fear of death. Ponder also on this.

One of your problems in connection with all spiritual and meditational work is to avoid becoming too abstract; spiritual achievement for you in this life will come through the blending [page 670] of the highest possible point of spiritual recognition with your enlightened mind and your physical brain consciousness. The keynote of this is, of course, alignment. Have this thought of alignment in your consciousness as you proceed with the following meditation:

1. Sound the Sacred Word audibly, regarding yourself as the physical man and holding the thought of physical coordination.

Interlude wherein you take six long slow breaths, thinking as you do so about coordination.

2. Sound the Sacred Word then inaudibly, regarding yourself as the astral-emotional man, holding whilst you do it the thought of the purification and the transmutation of desire.

Interlude wherein you seek definitely to raise your consciousness higher and, whilst you are doing this, taking seven long slow breaths.

3. Sound the Sacred Word inaudibly again, pondering this time upon the mind as the reflector of the light of the soul and endeavouring to hold the mind steady in that light.

Interlude wherein you aspire to soul consciousness whilst taking ten long slow breaths, raising your consciousness as high as you can.

4. Sound the Sacred Word this time as the soul, realising that the attention of the soul is definitely turned to the personality and that it seeks to control and dominate the personality.

When doing the slow breathing, endeavour to sit erect without tension, and see to it that at no time, when inhaling, you inflate the abdomen, but that the abdomen is held drawn in towards the spine below the diaphragm.

My blessing rests upon you, my brother. In these hard days remember with joy that the Hierarchy of spiritual forces *stands*.

NOTE: *This disciple is still presumably active in the Tibetan's Ashram and close to Him, but has disappeared in the chaos of the European war.*

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## SECTION THREE

### THE SIX STAGES OF DISCIPLESHIP

[Page 673]

#### *Introductory Notes*

### THE SIX STAGES OF DISCIPLESHIP

1. The stage wherein a disciple is contacted by the Master through another chela on the physical plane. This is the stage of "Little Chelaship."
2. The stage wherein a higher disciple directs the chela from the egoic level. This is the stage called a "Chela in the Light."
3. The stage wherein, according to necessity, the Master contacts the chela through:
  - a. A vivid dream experience.
  - b. A symbolic teaching.
  - c. A using of a thoughtform of the Master.
  - d. A contact in meditation.
  - e. A definite remembered interview in the Master's Ashram.

This is definitely the stage of Accepted Disciple.

4. The stage wherein, having shown his wisdom in work, and his appreciation of the Master's problem, the chela is taught how (in emergencies) to attract the Master's attention and thus draw on His strength, knowledge and advice. This is an instantaneous happening, and practically takes none of the Master's time. This stage has the peculiar name of a "Chela on the Thread" or sutratma.

5. The stage wherein the chela is permitted to know the method whereby he may set up a vibration and call which will entitle him to an interview with the Master. This is only permitted to those trusted chelas who can be depended upon not to use the knowledge for anything except the need of the work; no personality reason or distress would prompt them to use it. At this stage the chela is called "one within the aura."

6. The stage wherein the chela can get his Master's ear at any time. He is in close touch always. This is the stage wherein a chela is being definitely prepared for an immediate initiation or, having taken initiation, is being given specialised [page 674] work to do in collaboration with his Master. The chela at this stage is described as "one within his Master's heart."

There is a later stage of still closer identification, where there is a blending of the Lights, but there is no adequate paraphrase of the terms used to cover the name. The six stages above mentioned have been paraphrased for occidental understanding and must in no way be considered as translations of the ancient terms.

### SIX WORDS FOR DISCIPLES

1. Recollection, resulting in concentration.
2. Response, resulting in an interaction between higher and lower.
3. Radiation, resulting in a sounding forth.
4. Respiration, resulting in creative work.
5. Reunion, resulting in the at-one-ment.
6. Reorientation, resulting in a clear vision of the Plan.

### THE SUBLIMATION OF THE FIVE HUMAN STAGES

#### *Stage I.*

The life has climbed the stairway long through daily use of form. Through the lesser three, with progress slow, the long path has been travelled. Another door stands open now. The words sound forth: "Enter upon the way of real desire."

The life, that only knows itself as form, enshrouds itself in vivid red, the red of known desire, and through the red all longed-for forms approach, are grasped and held, used and discarded, until the red changes to rose and rose to palest pink, and pink to white. Forth flowers then the pure white rose of life.

The tiny rose of living life is seen in bud; not yet the full blown flower.



*Stage II.*

The picture changes form. Another voice, coming from close at hand utters another phrase. The life continues on its way. "Enter the field where children play and join their game." Awakened to the game of life, the soul passes the gate.

**[page 675]**

The field is green and on its broad expanse the many forms of the one moving Life disport themselves; they weave the dance of life, the many patterned forms God takes. The soul enters "the playground of the Lord" and plays thereon until he sees the star with five bright points, and says: "My Star."

*Stage III.*

The way of red desire fails. It loses its allure. The playground of the sons of God no longer holds appeal. The voice which has twice sounded from out the world of form sounds now within the heart. The challenge comes: "Prove thine own worth. Take to thyself the orange ball of thy one-pointed purpose." Responsive to the sounded word, the living soul, immersed in form, emerges from the many forms and hews its onward way. The way of the destroyer comes, the builder and again the tearer down of forms. The broken forms hold not the power to satisfy. The soul's own form is now the great desire, and thus there comes the entering of the playground of the mind.

But in these dreams and fantasies, at times a vision comes—a vision of a folded lotus flower, close petalled, tightly sealed, lacking aroma yet, but bathed in cold blue light.

Orange and blue in some more distant time will blended be, but far off yet the date. Their blending bathes the bud in light and causes future opening. Let the light shine.

*Stage IV.*

Into the dark the life proceeds. A different voice seems to sound forth. "Enter the cave and find your own; walk in the dark and on your head carry a lighted lamp." The cave is dark and lonely; cold is it and a place of many sounds and voices. The voices of the many sons of God, left playing on the playground of the Lord, make their appeal for light. The cave is long and narrow. The air is full of fog. The sound of running water meets the rushing sound of wind, and frequent roll of thunder.

Far off, dim and most vaguely seen, appears an oval opening, its colour blue. Stretched athwart this space of blue, a rosy cross is seen, and at the centre of the cross, where four **[page 676]** arms meet, a rose. Upon the upper limb, a vibrant diamond shines, within a star five-pointed.

The living soul drives forward towards the cross which bars his way to life, revealed and known.

Not yet the cross is mounted and, therefore, left behind. But onward goes the living soul, eyes fixed upon the cross, ears open to the wailing cries of all his brother souls.

*Stage V.*

Out into radiant life and light! The cave is left behind; the cross is overturned; the way stands clear. The word sounds clear within the head and not within the heart. "Enter again the playground of the Lord and this time lead the games." The way upon the second tier of stairs stands barred, this by the soul's own act. No longer red desire governs all the life, but now the clear blue flame burns strong. Upon the bottom step of the barred way he turns back and passes down the stairs on to the playground, meeting dead shells built in an earlier stage, stepping upon forms discarded and destroyed, and holding forth the hands of helpfulness. Upon his shoulder sits the bird of peace; upon his feet the sandals of the messenger.

Not yet the utter glory of the radiant life! Not yet the entering into everlasting peace! But still the work, and still the lifting of the little ones.

### DISCIPLESHIP AND PAIN

"The sons of God, who know and see and hear (and knowing, know they know) suffer the pain of conscious limitation. Deep in the inmost depths of conscious being, their lost estate of liberty eats like a canker. Pain, sickness, poverty and loss are seen as such, and from them every son of God revolts. He knows that in himself, as once he was before he entered prisoner into form, he knew not pain. Sickness and death, corruption and disease, they touched him not. The riches of the universe were his, and naught he knew of loss.

"The lives that enter into form along with lives self-conscious, the *deva* lives which build the forms indwelt by all the sons of God, they know not pain or loss or poverty. [page 677] The form decays, the other forms retire, and that which is required to nourish and keep strong the outer, lacks. But lacking also will and planned intent, they feel no aggravation and know not clear revolt."

A word about pain might be in place here, though I have naught of an abstruse nature to communicate anent the evolution of the human hierarchy through the medium of pain. The *devas* do not suffer pain as does mankind. Their rate of rhythm is steadier although in line with the Law. They learn through application to the work of building and through incorporation into the form of that which is built. They grow through appreciation of and joy in the forms built and the work accomplished. The *devas* build and humanity breaks and through the shattering of the forms man learns through discontent. Thus is acquiescence in the work of the greater Builders achieved. Pain is that upward struggle through matter which lands a man at the Feet of the Logos; pain is the following of the line of the greatest resistance and thereby reaching the summit of the mountain; pain is the smashing of the form and the reaching of the inner fire; pain is the cold of isolation which leads to the warmth of the central Sun; pain is the burning in the furnace in order finally to know the coolness of the water of life; pain is the journeying into the far country, resulting in the welcome to the Father's Home; pain is the illusion of the Father's disowning, which drives the prodigal straight to the Father's heart; pain is the cross of utter loss, that renders back the riches of the eternal bounty; pain is the whip that drives the struggling builder to carry to utter perfection the building of the Temple.

The uses of pain are many, and they lead the human soul out of darkness into light, out of bondage into liberation, out of agony into peace. That peace, that light and that liberation, within the ordered harmony of the cosmos are for all the sons of men.

### FROM THE OLD COMMENTARY

"The assuaging waters cool. They slowly bring relief, abstracting form from all that can be touched. The quivering [page 678] fever heat of long repressed desire yields to the cooling draught. Water and pain negate each other. Long is the process of the cooling draught.

"The burning fire releases all that blocks the way of life. Bliss comes and follows after fire, as fire upon the waters. Water and fire together blend and cause the great Illusion. Fog is the product of mist and steam and noise, veiling the Light, hiding the Truth and shutting out the Sun.

"The fire burns fiercely. Pain and the waters disappear. Cold, heat, the light of day, the radiance of the rising sun and perfect knowledge of the Truth appear.

"This is the path for all who seek the Light. First form, and all its longing. Then pain. Then the assuaging waters and the appearance of a little fire. The fire grows, and heat is then active within the tiny sphere and does its fiery work. Moisture likewise is seen; dense fog, and to the pain is added sad bewilderment, for they who use the fire of mind during the early stage are lost within a light illusory.

"Fierce grows the heat; next comes the loss of power to suffer. When this stage has been outgrown, there comes the shining of the unobstructed Sun and the clear bright light of Truth. This is the path back to the hidden centre.

"Use pain. Call for the fire, O Pilgrim, in a strange and foreign land. The waters wash away the mud and slime of nature's growth. The fires burn the hindering forms which seek to hold the pilgrim back and so bring release. The living waters, as a river, sweep the pilgrim to the Father's Heart. The fires destroy the veil, hiding the Father's Face."

### DISCIPLESHIP AND ITS END

There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency.

"I stand between the Heavens and Earth! I vision God; I see the forms God took. I hate them both. Naught do [page 679] they mean to me, for one I cannot reach, and for the lower of the two I have no longer any love.

"Torn I am. Space and its Life I cannot know, and so I want it not. Time and its myriad forms, I know too well. Pendant I hang betwixt the two, desiring neither.

"God from high Heaven speaks. There is a change. I hear with ear attentive, and, listening, turn my head. That which I visioned, yet visioning could not reach, is nearer to my heart. Old longings come again, yet die. Old chains of glamour snap. Forward I rush.

"Myriads of voices speak and halt me in my tracks. The thunder of the sounds of earth shuts out the voice of God. I turn me on my forward path, and vision once again the long held joys of earth, and flesh and kin. I lose the vision of eternal things. The voice of God dies out.

"Torn again am I, but only for a little time. Backward and forward shifts my little self, e'en as a bird soars into heaven and settles back again upon the tree. Yet God, in His high place, outlasts the little bird. Thus do I know that God will victor be and later hold my mind and me in thrall.

"Hark to the joyous paeon that I chant; the work is done. My ear is deaf to all the calls of earth, except to that small voice of all the hidden souls within the outer forms, for they are as myself; with them I am at-one.

"God's voice rings clear, and in its tones and overtones the little voices of the little forms dim and fade out. I dwell within a world of unity. I know all souls are one.

"Swept am I by the universal Life and as I sweep upon my onward way—the way of God—I see all lesser energies die out. I am the One; I, God. I am the form in which all forms are merged. I am the soul in which all souls are fused. I am the Life, and in that Life, all little lives remain."

These words, chanted in the ancient formulas on peculiar and selected notes, were most potent and brought definite results in certain ancient ceremonies that have long since died out.

[page 680]

## PART I

The world today is going through a preparation period and an interlude of adjustment to the new world and the new order which is coming into being. This new world is verily a new creation and with its activities the Masters are today engaged, working as always through the medium of Their disciples. In this preparatory period, the Masters are today occupied, among other things, with preparing disciples for constructive work for service and eventually for initiation. They are consequently occupied with forming new groups of disciples who can gradually be integrated into existent groups and be available for world service. It is planned to do this on a large scale because of world need and the willingness of the world aspirants to take the personal risks, incident to this preparatory work.

There are certain very simple rules to which I would refer and which form a foundation of truths which you already accept as necessary to all spiritual advancement. These are the accepted requirements and are recognised as present in all whom the Masters take in hand and weld into Their groups for service. They are:

1. The recognised need to tune in, as far as the individual aspirant can, on world need as it is gradually emerging. It must be borne in mind that the requirements for those who will work at this bringing into being the new world will be of a different nature in many ways from the past. This must be carefully borne in mind. The world need must be approached mentally and spiritually and not emotionally. So many aspirants and would-be disciples are emotional; they shrink from the facing of existent facts and approach problems from their own preconceived ideas of service and their own established idealisms.
2. The achievement of a finer sense of values. Rest, amusement, idleness, argument and criticism have no real place in a disciple's life for the next few years. A sane handling of the physical mechanism will be required, plus a divine indifference to personal feeling and health reactions. Complete dedication to the meeting of human need; **[page 681]** utter consecration to the Plan; intelligent cooperation with all whom you recognise to be senior disciples; adequate care to take right action in circumstances so that your efficiency is not impaired; the conservation of energy through silence and through that constant radiation which is based on self-forgetfulness—that is what is asked of the disciple in the world today, this is what the Hierarchy expects and this is what will eventually open the door of initiation. That door has to be opened more widely at this time by the accepted disciples of the world so that more and more of the human race may more easily enter. Self-interest will *not* open it.
3. The development of a fluidity of mind and attitude which will recognise the fact that—though the Plan stands—techniques, presentations, idealisms and methods must necessarily change. This is not an easy thing to do. The Plan, as I have outlined it to you in the past, was but a skeleton outline and simply an underlying basic structure. It was the steel scaffolding of the new world-to-be as regards that part of it which you could aid in materialising.

It is not easy for the average person to be fluid and to change details and methods in relation to that which has been taught in the past and about which he has evolved definite and distinct ideas. Are you, therefore, prepared to throw these overboard and work in the way which will meet the new world need under the new incoming influences?

The disciple upon whom the Master can most confidently depend is the one who can—in periods of change—preserve that which is good and fundamental while breaking from the past and add to it that which is of immediate service in the present. An attitude of spiritual compromise is right, needed and very rare to find. Most of the things about which there may be argument and contention among disciples concern methods and relative non-essentials; they deal with points of organisation. They are not so important as the inner unity of vision and the ability to concede where no wrong is involved and where a fellow worker fails to see the point. Disciples need to see to it that they do not hinder by any form of self-assertion, **[page 682]** or by the imposition of their own ideas or by any authoritarianism, based on past procedure. Ponder on this. The disciple who is sure that he is always right and who is confident that his interpretation of what is needed is infallibly correct and that others must be moulded into cooperation with his planned procedures can greatly hinder the good work. The task of the modern disciple is to sense need and then to meet it and this, again, is part of the new emerging technique of invocation and evocation.

The life of a disciple is a gradual but steady moving in towards the centre, and accepted disciples are definitely a part of the Hierarchy. The Hierarchy is a place of fusion of all souls upon the higher levels of the mental plane. Just in so far as a person comes under soul impression, then soul control and final identification with the soul, just so far does he move towards the centre of fusion. As your love for

humanity increases and your interest in yourself decreases, so will you move towards that centre of light and love where the Masters stand in spiritual being.

Later, we will consider the various stages of discipleship but in the meantime it is of value for you to focus your attention upon the relation of the Hierarchy to all accepted disciples. It is just because you are beginners that the whole subject evokes your deep interest. The beginner is full of questions upon all sorts of subjects. The trained disciple is so preoccupied with the Plan, so infused with love for his fellowmen that his entire orientation is towards the service of the Plan and not towards his own individual progress or towards the Master. The closer he gets to the centre and towards the Master, the less attention the Master pays him and the less he is occupied with thinking about the Master. In the early stages, he perhaps necessarily thinks much about his relation to the Hierarchy, to the Master and to his own soul. In the intermediate stage, he is occupied with the achieving of a sense of proportion and a right inner adjustment so that "he faces two ways and each way sees the same vision." In the final stages when he is the disciple who is also the Master, his consciousness is absorbed into the will of the Creator; his attitude is one of unchanging love and his work is that of radiation—[page 683] a radiation which evokes activity in others, initiates a response from his fellowmen and carries the Plan the next step forward in meeting the immediate need of humanity.

In this creative work to which I have referred above and to which all disciples can contribute, the work and the task of the Masters is to project into the world those thoughts and those formulated divine ideas, those concepts and significances which embody—at any one time—the immediate Plan for humanity. A Master, therefore, searches for those minds which are sensitive to this Plan. He is not primarily occupied in looking for people who are good—so-called. Self-forgetfulness and straight kindness means ever harmlessness and that connotes the utmost good. He seeks for those types of people who can respond in unison to that aspect of the Plan for which the Master is responsible and for those who can be taught to subordinate their personalities to its requirements. They have no selfish purposes and desire nothing but only to aid the Master and those senior disciples who may be working under His supervision at some aspect of the Plan. This involves, as I have pointed out, their training in adaptation, in the recognition of true values, in fluidity of ideas, and selfless work for their fellowmen.

A Master's group is not a place wherein disciples are taught to make their personality adjustment and soul contact. It is not a place where character discipline is imposed and right relations established between the personnel of a group of junior or senior disciples. The rules for instituting soul control are ancient and well-known. They have to be practised for long periods before the stage of accepted discipleship is reached. The contest with the lower nature and the building in of the needed qualities which are essential to the world worker are the normal theme of life experience and, therefore, humanity in its intelligent brackets is constantly and steadily undergoing this training. The capacity to work in collaboration with others at some directed piece of work is a part of the evolutionary process itself and is inevitable. I want to make entirely clear to you that the practices of a purificatory nature and the cultivated right habits of thought which are the major undertaking of an aspirant's life are *not* the major undertaking of the disciple. [page 684] They are regarded as incidental and foundational; they concern the handling of the personal self and are the task of the individual soul and are carried forward under soul supervision and not under the supervision of a Master. What, therefore, is the contribution and work of the disciple?

The group of every Master is distinguished by its thought content, contributed by the disciples and used by the Master in His work for humanity. Therefore, the thought life of every disciple must be



conditioned by three factors:

1. *By its power.* This is dependent upon right spiritual instinct, right understanding and interpretation of ideas and correct formulation of these ideas.
2. *By its purity.* This grows naturally out of a growing capacity for unlimited, non-separative love, clear vision and the unimpeded flow of soul force.
3. *By its correct precipitation.* This precipitation of thought is due to clearly directed intent, to comprehension of the purpose for which a group of disciples exists, and an increasingly intelligent participation in the Master's creative activity.

The group of a Master is a focus of power, built up by the Master in three ways:

1. By the potency of His Own thought life, evoked by His response to the united hierarchical purpose and a growing ability to respond to Shamballa.
2. By His ability to integrate the centre of power (His group for which He has made Himself responsible) into the immediate activity of the Hierarchy.
3. By His wisdom in His choice of collaborators. His group of disciples will be effective in world service and useful to His Superiors just in so far as He employs judgment in gathering together the men and women whom He is preparing for initiation.

I use the word "initiation" here because I want all disciples who read my words to realise that initiation is not something which they undergo as a result of any training which they may receive from a Master or because they have reached a certain [page 685] stage of advanced evolution. It is a process of continuing integration into centres of force, i.e., into a Master's group, into the Hierarchy as a whole and consciously, and—as disciples attain adeptship—into Shamballa. You can see, therefore, that a Master can be greatly hindered or aided in His work for humanity by His choice of disciples. They should ponder on this fact because in so doing the process of decentralisation will proceed more rapidly and their love and service will consequently increase with a paralleling certainty and surety.

I would have all disciples grasp this clearly and so get into their consciousness the idea of *contribution*, watching their thought life with care, so that there may be in it that which will increase the potency and purity of the ideal which at any time is dominating the group and which will be of such a quality that it will precipitate that "pool of thought" with which all disciples can be in rapport and entitled to use.

I would have you also remember that a Master's group is a centre of energy into which the disciple is precipitated and that its effect upon him, as a personality, is eliminative and evocative. Those two words cover the life of every disciple. They are singularly descriptive of what is happening to humanity, as the process (so long foretold) of externalising the Hierarchy and restoring the Mysteries upon the outer plane, is slowly proceeding. *The Hierarchy is essentially the group of the Lord of the World; it is His Ashram.* In this statement lies the enunciation of a relatively new truth as far as human knowledge is concerned. Before the Hierarchy can work more openly and with fuller recognition by mankind, there must be the elimination of all hate and all sense of separateness and the evocation of good will and right human relations as the result of the activities of all disciples. The widespread

recognition of the evil of the present war and of errors in every national policy make it possible eventually to produce a general attitude which will clear the way for the needed right adjustments. It is the same process of awakening and of consequent strife which disciples experience in their individual lives and which prepare them for the stage of accepted disciple.

The vortex of force into which the disciple is plunged (by right of his own effort and the decision of his Master) gives him [page 686] a needed training in the handling of those energies which are the substance of all creation, thus enabling him to contribute to the creation of the new world. *There is always a new world in process of forming*; the keynote of the work of every disciple can be summed up in the familiar words: "Behold, I make all things new."

## PART II

Two questions always arise the moment the stage of discipleship is discussed: the problem of occult obedience and the nature of the vision. I would like to deal with these right at the beginning of any help which I may be able to give you. What is this occult obedience which a Master is supposed to exact? Today, the Masters are dealing with the highly mental type of disciple who believes in the freedom of the human will and consciousness and who resents the imposition of any so-called authority. The intellectual man will not accept any infringement of his freedom, and in this he is basically right. He objects to having to obey. This is today axiomatic. Out of this fundamental question, lesser ones arise which I would like to cite. Has the disciple to obey the slightest hint which the Master may give? Must every request and suggestion be accepted? Must all that a Master says be accepted as true and infallibly correct? Is the disciple wrong when he refuses (if he does) to recognise the Master's point of view and the statements He may make? Will the fact of Accepted Discipleship limit his freedom of opinion or choice, coerce his judgment and make him simply a replica in thought of the Master's thought? These are questions of importance.

The obedience required is obedience to the Plan. It is *not* obedience to the Master, no matter what many old-style occult schools may say. The obedience which is asked of you is based on your growing recognition of the Plan for humanity, as it emerges in your consciousness through the processes of meditation and through definite service, based upon a growing love of your fellowmen.

The obedience demanded is that of the personality to the soul as soul knowledge, soul light and soul control become [page 687] increasingly potent in the mind and brain reactions of the disciple. This whole problem of occult obedience would not arise at all if the rapport between soul and personality or between the disciple and the Master was complete and soundly established. The entire question is based upon the blindness and lack of knowledge of the disciple. As the rapport becomes more firmly established, no fundamental divergences of opinion can appear; the aims of the soul and the personality blend and fuse; the objectives before the disciple and the Master become identical, and the group life conditions the service rendered by both of them. It is, therefore, the limitations of the disciple which prompt the question and his fear that too much may be asked of him by the Master and his soul. Is this not true, my brother? It is the holding on to your personality interpretations, wishes and ideas which leads you to draw back from the word obedience. It is your liking for yourself and for your own point of view which—literally and factually—makes you afraid of a too prompt acquiescence in the known suggestions of the Masters. I would have you remember that *suggestion* is all that a Master ever makes to a disciple, even though He may make positive statements about human affairs. These statements may be entirely correct; the neophyte, however, is usually too blind or prejudiced by his own individual

point of view to accept them. Obedience can only be rendered when there is a developed understanding and an inclusive vision; if that is lacking, the passing of time will adjust the matter.

This brings up the question of the vision, its nature and extension. Is this vision, which must exist before the disciple seeks admittance into a Master's group, a gradually unfolding process or an unconscious remembering of something once sensed and seen? Here lies the crux of the problem. Let me explain. *The vision is a symbolic way of experiencing revelation.* The gradual unfoldment of each of the five senses brought a steady emerging revelation of God's world and a constantly extending vision. The development of sight brought a synthetic aptitude to focus the results of all lesser visions brought to the point of revelation by the other four senses. Then comes a vision, revealed by the "common sense" of the mind. This [page 688] demonstrates in its most developed stage as world perception where human affairs are concerned, and frequently works out in the vast personality plans of the world leaders in the various fields of human living. But the vision with which you should be concerned is to become aware of what the soul knows and what the soul sees, through the use of the key to soul vision—the *intuition*. That key can only be used intelligently and consciously when personality affairs are dropping below the threshold of consciousness.

I would ask you: How much of your present so-called vision is dependent upon what others have seen and how much you discovered for yourself by climbing arduously and earnestly the Mount of Vision and (from that eminence which you have arrived at alone) looking out over the horizon towards the next peak of attainment for humanity? A disciple becomes an Accepted Disciple when he starts climbing towards the vision, towards the mountain top; he can also register consciously what he has seen and then begins to do something constructive towards materialising it. This, many throughout the world are beginning to do. A man becomes a World Disciple in the technical sense when the vision is to him an important and determining fact in his consciousness and one to which all his daily efforts are subordinated. He needs no one to reveal the Plan to him. *He knows.* His sense of proportion is adjusted to the revelation and his life is dedicated to bringing the vision into factual existence—in collaboration with his group.

It is, therefore, a gradually unfolding process up to a certain stage. After that stage has been reached, it is no longer the vision which is the dominant factor but the field of experience, of service and of achievement. Ponder on this. Some day you will understand. There is both an unconscious deflection towards the vision and a conscious orientation towards it. There is one aspect of the vision which is oft forgotten by many disciples. That is the necessity—inherent in the right appreciation of the vision itself—for each who records it to become "bestowers of the vision." The moment that that takes place, the whole situation changes. Through the thoughts of all beginners runs the note of striving after the vision, of searching for it, of ability or inability to contact it and, frequently, [page 689] the distortion of the vision by defining it in terms of already imparted truths. The attitude of the neophyte is, therefore, based upon the need for vision, upon individual, personal need. But (upon the path of Accepted Discipleship) the disciple must get away from this because it is the path of spontaneous unconscious self-forgetfulness. The vision, once seen, becomes so important, that how you feel about it and your adherence to it seemingly fades out. You become absorbed in the vision and this absorption takes place upon the physical plane. Both mind and brain are preoccupied with what the soul knows and that is ever vision for the personality.

I referred above to the existence of disciples and of world disciples. A world disciple is a man or woman who has made real progress in the adjustment between the particular and the universal, between

the specific and the general and between his own sphere of enviroinal conditions and the outer world of needy souls. The problem with which such disciples are occupied is not the adjustment of relations between the inner spiritual man, the soul and its instrument, the personal lower self. Their major interest is how to fulfil the immediate personality obligation and, at the same time, produce an effect upon the enviroining world of men because of a strong inner compulsion and the need they feel to shoulder the service and the responsibility of their Master and His group. These men and women are always accepted disciples in the academic sense of the term and are able to render themselves receptive to spiritual impression; they do this, if they choose, at will. They are integrated people from the personality angle and susceptible at all times to soul contact. They are not yet perfect, for they are not yet Masters; the fourth initiation still lies ahead for them but their own imperfections are not their major point of soul attack or their major preoccupation; world need and world demand for spiritual and psychic aid rank paramount in their consciousness. They are clear-visioned as to people but they are basically non-critical; the recognition of imperfection is automatic with them but in no way negates loving understanding and readiness to assist on any level where the need appears to be of importance.

**[page 690]** World disciples think in terms of groups with a steadily developing measure of inclusiveness. Their own group, their own circle of co-workers and their own field of service are seen by them in right proportion because they are not divorced from the enviroining *All*. They are active focal points for the Forces of Light in the three worlds of human endeavour and are to be found in every field and school of thought.

I am not going to define for you active discipleship as ordinarily understood. Every esoteric student knows its significance, its implications and its responsibilities. I seek to develop in you that sense of world need and that capable usefulness which will make each of you who read and understand my words a disciple in truth and in deed. The primary task of the Masters is to develop in Their disciples a world sense which will enable them to see the immediate situation against the background of the past, illumined by the light of knowledge of the Plan which always concerns the future—except for those rare spirits who think ever in terms of the whole. The blueprints for the immediate plan are in the hands of the world disciples; the working out of these plans under the inspiration and help of the world disciples is in the hands of all accepted disciples everywhere. Neither world disciples or accepted disciples are mystical visionaries or vague idealists but men and women who are intelligently and practically seeking to make the ideal plan a factual experiment and success on earth. Such is the task in which all of you have the opportunity to help. Your ability to become world disciples eventually is dependent upon your capacity to decentralise yourselves and to forget your personalities. This forgetting involves not only your own personalities but also the personalities of your fellow disciples and co-workers and of all you meet. It means, also, that in the future you go forward into a greater measure of service, impelled thereto by the fire of love in your hearts for your fellowmen.

One factor that should be touched upon here is that frequently disciples handicap themselves because, not having learnt to forget their personalities, they have an attitude of deep concern over demonstrated past failures and a consciousness of very real inadequacy. They become over preoccupied **[page 691]** with the personnel of the group and not with the group soul. You, as disciples, are too preoccupied with the inter-personality relationship and are not sufficiently focussed upon the group-soul and upon the Master, the centre and the focal point of energy of the group. If you would reject all criticism, if you cultivate the joy of relationship and seek ever to participate together in whatever spiritual blessing may be outpoured for the helping of the world, if you seek to contact the Master as a group, if you are in a position to know your group, and if you tune out all anxiety as to success or non-success in the

apportioned service, you would greatly aid in the task with which the Master of any group is confronted. The needed fusion can always take place among disciples when they meet on the level of the soul and when the service to be rendered is the dominant factor and not so much the *how* of rendering it; for this each disciple is independently responsible.

The Master does not train a group of men and women to be good and obedient disciples, carrying out His wishes and working out His purposes. He is training them eventually to take initiation and become Masters themselves and He never loses sight of this objective. You, as disciples, have, therefore, to learn to handle force and to draw energies into the destined area of service and this is a fact you must constantly have in mind. Disciples are chosen by the Master because, in spite of any or all personality limitations, they respond in their individual measure to the immediate vision of the united Hierarchy and to the methods which They propose to employ in materialising this vision. The hierarchical vision (as far as you can understand it) is the response of the Masters to the higher impression to which They are subjected and to which They accord Their assent according to ray and not according to point of development. The Master recognises those who recognise the Plan and are trying (with full or with qualified dedication) to help bring it about. He then stimulates them as a group, because they have identity of vision and dedication; this enables them, under that stimulation and inspiration, to become more effective in the chosen (self-chosen) line of service. I would have you, therefore, ponder carefully upon the following recognitions:

**[page 692]**

1. The recognition of the vision.
2. The recognition of the Plan, for vision and Plan are not the same.
3. The recognition which the Master accords to a group of dedicated aspirants when He accepts them as His disciples.
4. Your recognition of the Master's ideas as goals to future endeavour.
5. Your recognition of each other as souls and servers.

When these recognitions are properly understood, there will then be eventual recognition, by the Hierarchy, of a group of disciples who can be used as a channel through which spiritual energy, light and love can be poured into a needy and agonising world. The group will then be endowed with power to serve but it will not be power given to it by the Master. It will be a potency which it has engendered itself. This power which disciples wield comes as a response to a life rightly lived and love fully given. There is a great law which can be embodied in the words "to those who give all, all is given." This is true of the individual disciple and of a Master's group. Most aspirants to discipleship today do not know or realise this law; they do not give freely and fully either to the work of the Hierarchy or to those who need. Until they do, they limit their effectiveness and shut the door on supply, not only for themselves but for the group with which they are affiliated in service. Herein lies responsibility. The clue to supply is personality harmlessness and the dedication of all individual resources to the service of the Great Ones, without restraint and spontaneously. When you, as a disciple, try to live harmlessly—in thought and word and deed—and when nothing is held back materially, emotionally or from the angle of time, when physical strength is so given and the gift of all resources is accompanied with happiness, then the disciple will have all that is needed to carry on his work and the same is true of



all working groups of servers. Such is the law. Perfection is not yet possible, it is needless for me to say, but greater effort on your part to give and serve is possible.

The time will, therefore, surely come when you will, as individuals and as part of a Master's group, subordinate your [page 693] personal lives to the need of humanity and to the intention of the Master. You will *be* and not struggle so hard to be; you will give and not fight constantly the tendency not to give; you will forget your physical bodies and not give so much attention to them (and the result will be better health); you will think and not live so deeply in the world of feeling; you will sanely and wisely and as a normal procedure put the work of the Master and of service first.

What is that work? To provide a working intelligent and consecrated group of servers through whom hierarchical plans can be carried forward and to demonstrate, upon the physical plane, a focal point of spiritual energy. This can then be employed by the Hierarchy to help humanity everywhere, particularly in this time of crisis. The plans of the Hierarchy, as they embody the will of Shamballa, can be and are carried out; the process, however, is either a conscious one or an unconscious mass response to impression. Among the disciples of the world, the response and subsequent activity is a conscious one and leads to intelligent undertakings.

The task of the Master is to evoke from His disciples such a depth of consecrated love and such a realisation of today's opportunity that the personality aspects of their lives will fade out in their consciousness and their main preoccupation will be: What must be my service at this time? What are the non-essential things in my life to which I should pay no attention? What is the task to be done? Who are the people I can help? Which aspects of the Master's work should I endeavour to give the most help at this time? These questions must all meet with a balanced, intelligent and non-fanatical response and answer.

### PART III

In considering this whole subject of discipleship there are certain things of which I would like to remind you. If you will reflect upon them you will find they may change somewhat your idea of what constitutes discipleship but they will also enrich your general concept anent this subject.

The first point which I would like to bring out is that accepted disciples are in training for initiation. If, when they [page 694] approach the Path of Discipleship they fail to grasp this fact and to give the fullest cooperation, they postpone the time of that initiation. Their grasp of the fact will be demonstrated in the intensity of their proffered service. Planned service is one of the modes of the training. Disciples in the early stages of their work are apt to be primarily interested in themselves and in their own reactions and attitudes to the Master. The fact that they are working in a Master's group seems to them the fact of paramount importance.

The second thing which I would like to point out is that there is a great difference between a Master's group and His Ashram. This is seldom realised. Many people can be found in a Master's group but the personnel of His Ashram is picked out of that of the group. In a group, the Master is in touch with and aware of the aspiring disciple and he has had a definite contact with Him, but this has involved a personality as well as a soul relation. But in an Ashram only that is to be found within the sphere of influence of an Ashram which is of the soul. Nothing of the personality is allowed to enter in—



personality reactions, disabilities, limitations, personality thoughts and all that is material and connected with the lower nature, never reaches the Ashram at all. In the early stages, therefore, of a disciple's work, it is possible that there is little or nothing that the disciple will be able to contribute of any kind for a long time. Only those positively sensed intuitions and those definite soul impressions and impulses which the disciple may succeed in evoking (through meditation and growing purity of intention) can contribute anything to the life of the Ashram. There is consequently a law which protects the Ashram from your limitations. I have been using the word "Ashram" quite definitely in my effort to lead you to discriminate between a group and an Ashram. An Ashram is basically formed of those who through their knowledge, devotion and service have worked their way out of a group into an inner centre where the Master's energy, wisdom and effort is more easily available. In order to work their way from the group into the Ashram, disciples will need most carefully to discriminate between their high grade personality inclinations, their [page 695] responses to truth and ideals and their true soul reactions, spiritual wisdom and intuitive perception.

The third point which I would like to bring out is that disciples when they form part of an Ashram are subjecting themselves to a greatly increased pressure and are in a position to participate in much wider distribution of energy than heretofore. Today, as the Coming One nears the earth and draws closer to humanity, and as the inflow of spiritual energy from Shamballa into the hierarchical Centre becomes greater, there is a great keying up of human receptivity and a greatly augmented stimulation is taking place with varying effects. This involves an intensified aspiration and spiritual determination. It also signifies an opportunity of an unprecedented nature.

You have been told that when the Buddha came and worked on earth, many aspirants entered the ranks of accepted disciples and many disciples took one or other of the major initiations. There was, therefore, a definite shift of the personnel of the Hierarchy and a great expansion towards Shamballa and, at the same time, towards humanity. When the Christ made His appearance on earth, there was a similar and still greater climaxing effort which culminated in the inclusion of disciples in the Masters' inner Ashrams. Hitherto, these Ashrams had been kept for those who had taken the first initiation. Before the time of Christ only those who had taken the first initiation and were initiate formed the Ashram. Owing, however, to the growing sensitivity of humanity, it was then decided that disciples could be admitted into the Ashrams and so be mentally and astrally en rapport with the inner group and begin to form part of the Master's sphere of directed influence.

This is the opportunity which is held out today before the aspirants and probationary disciples. This effort might be termed an externalisation of the Ashram. You have been told that it is the intention of the Hierarchy to restore the Mysteries on earth. This is the first step towards that objective. If this embryonic externalisation succeeds in functioning and if those participating in this new effort manage to work with unity, love and understanding, and if this proves so strong as to withstand all disintegrating forces, then it may be possible later to increase the membership, power and size of any Ashram. [page 696] This lies entirely in the hands of the group. Every new person who is put in touch with the Ashram becomes a definite responsibility. The work of integration and of absorption lies with the Ashram and not with the individual. This is not easily apparent until disciples are accepted and integral parts of the Ashram. Such disciples constitute a definite problem.

The question now arises: How does a Master form and organise His Ashram or inner group of which the personnel is provided from the outer group of aspirants? It must surely be apparent to you that a Master, in forming His Ashram, proceeds as automatically as does the Creator. He meditates; He

visualises; He speaks and that which He seeks to create and to materialise (in line with the hierarchical Plan) begins to take form. By the power of His focussed and directed thought, He attracts to Him those whose type of mind synchronises with His, because of ray, karmic relationships, point in evolution and love for humanity. In the words *focus* and *direction* lie the key to any technique or method of contributing to what I might here call the reservoir of thought which is an Ashram. It is a sustained focus, plus a dynamic direction which makes this reservoir of thought contributory to world service and creatively effective. The important thing for an accepted disciple to grasp is what the Master is seeking to accomplish through the medium of His group. This entails, finally, the enquiry, in the mind of the disciple, as to whether he thinks, focusses and works along lines similar to that of the Master. How close is the disciple to the Master's thoughts? The Master is prevented by occult law from using any pressure or power in the effort to swing the minds of those whom He is influencing into unison with His. He may *not* impose His will upon the disciple; His desires, aspirations and wishes must not be the enforced directing agency in the lives of those with whom He is in touch. He may impress their minds with what He feels is needed in periods of world crisis. He can express to them what He feels should be done. But it remains for the disciple to decide and prove. Disciples are in a Master's group because of similarity of ideas, even though they sense and express those ideas far less clearly than He does and see the vision as through a glass darkly. But their innate convictions are [page 697] basically the same and their task is to discover the points of contact, the analogous idealism for the group effort and then to submerge their entire individual lives and activities in the recognised effort. Behind this effort stands the Master—an initiating and distributing centre of power.

Every Ashram or inner group is essentially a reservoir of thought and that reservoir has for its spring or source, the ideas, dreams, vision and aspiration of the Master. This is impelled by His monadic potency, influenced by the One Who is His Master and developed and fed by His experience, unfolded as His wisdom grew and His capacity to further the hierarchical Plan had been dedicated, used and increased. Then it becomes a clear pool of thought, augmented and fed from the spring of many lives, from the pure vision and consecrated dreams of many disciples.

To this reservoir of pure thought, every pledged disciple is asked to make his contribution and, if he can do so, it will enable the Ashram to meet the need and help every aspirant to pass off the Probationary Path on to the Path of Accepted Discipleship. Every centre or focus of power has a definite sphere of influence and a true, active Ashram is a positive force within the centre which we call humanity.

The disciple now naturally and rightly questions how thought power and spiritual instinct are related, how they can work constructively and how their interdependence demonstrates. I wonder how I can make the idea clear to you? Let me first call your attention to the fact that it is instinct which leads a disciple to respond to a Master's call or note, to His vibration and to His group. Instinct, in its early stages, is the name given to the response of the material mechanism to its environing material world—the three worlds of human evolution. Later, upon the evolutionary ladder, the mind appears as an interpreting agency and the nature of the mechanism and of the environment is slowly understood. The relationships become clarified. Spiritual instinct is the capacity of the soul to register contact with the Hierarchy of which the soul is inherently a part, just as in the body a man's mechanical, instinctual responses, reactions and reflexes are an integral part of the material mechanism. In the case of the spiritual instincts, [page 698] it is the intuition which interprets and illumines the mind. The power of thought as employed in the work of the Ashram is dependent upon the power of the disciple to focus and raise the conscious mind, to contact the soul and evoke the intuition. When that has been

successfully done, then comes the unison of the three factors: mental illumination, soul impulse and intuitive perception. This triple combination will produce that type of thought which will be effective in activity, productive of the Plan, conducive to selflessness and motivated by love.

According to the ability of the group, as a whole, to function under the impetus of the spiritual instinct will be the success of the Master to carry out His plans through the medium of the group. Under divine law, He may not work alone; He cannot work alone. He can inspire, teach, ask for cooperation and give guidance as to the needed work. Beyond that, no Master may go. In this world cycle, the work of the Hierarchy is conditioned by the disciples, and they can well understand, therefore, why the last fetter cast off by a Master is irritation! No initiate can form a true Ashram until all capacity to misunderstand, to express irritation and to criticise has vanished. The power of thought of a Master, if misused, could be a potent destructive force. He must be able to trust Himself before His Ashram can run on right lines and with safety.

In this work of assembling the necessary thought power for constructive work, the etheric web is definitely involved. It leads then to a reorganisation of the web. Academic explanations do not help the student to understand this. When the mind (the instrument of thought) is the vehicle of soul life, soul light and soul love, and the etheric web is responsive to the inflow of energy from the mind, then the reorganisation of the individual etheric web takes place. The individual etheric body is only a part, an aspect, of the etheric web of humanity; the steady reorganisation of the many parts leads to a transformation of the whole, when enough time has elapsed.

The medium through which this takes place is the *Mind*. The mind creates or formulates those thoughtforms (or embodied energies) which express, upon the mental plane, the measure of the disciple's understanding of the Plan, and his [page 699] ability to convey the embodied mental energy to the etheric body—unimpeded by the emotional nature or by any lower upsurging desire.

The etheric body is a web of *light* energy, impelled or motivated by the type or the quality of the energies to which it responds, from the angle of evolutionary development. It might be stated that:

1. Unevolved or savage man responds simply to prana or physical energy, vitalising the appetites of the lower nature, developing the instincts and thus laying the foundation of a physical vehicle as the outer garment of the soul. At this stage, intellect is embryonic; the physical appetites and the five senses are dominating factors. All this is due to the activity of prana as it pours through the etheric or vital body.
2. Average man is impelled by desire which is an energy, emanating from world desire and which—developing or organising the astral body—generates desire-energy. It pours into the vital body and galvanises physical man into those activities which will lead to the satisfaction of desire. This is a parallel process to the work of prana, impelling the animal instinctive nature into activity. These necessarily parallel and produce conflict—the first clash (*within* the man) of the pair of opposites. Gradually, the pranic energy becomes automatic in its activity; the shift of the consciousness is into the astral or desire body and the functioning of the instinctual nature drops below the threshold of the consciousness. Man then focusses his life in the astral vehicle and his etheric body becomes animated by the potent inflow of desire-energy.
3. The developed man, with an integrated personality, gradually brings the etheric body under the control of mental energy and his physical plane activity is not then so much implemented by instinct or desire as by thought energy, dedicated to and expressing the nature of the man's plan. This plan

indicates increasingly his intelligent desire—selfish in the early stages, complex and dualistic in the intermediate stages but slowly responding to the world plan and to the divine intent for humanity.

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4. Finally, when the power of the Triangles (the spiritual name given in *The Secret Doctrine* to the soul) is being imposed upon the personality, then their energy supersedes the other energies and the personality—focussed now in the mind and responsive to soul impression—expresses upon the physical plane, through the medium of the physical brain and the body, the intent, potency and nature of the all-inclusive soul.

The individual etheric web galvanises the automatic physical body into activity. The energies, controlling the physical body through the medium of the etheric web, are the four mentioned above. The conflict in the brain consciousness of the evolving human unit begins to assume importance when the man starts to recognise these controlling energies, their source and their effects.

It is immediately obvious that the work of the disciple is, therefore, almost entirely within the realm of energy and forces. The study of occultism is the study of forces and of their origin and effects. An Ashram is a place wherein this study enters the laboratory or experimental stage. The disciple is supposed to be in process of becoming aware of the forces and energies which condition him as an individual; these originate within himself and produce changes and specific effects in his life-expression upon the physical plane. When he knows himself to be the "Life and the lives" (as *The Secret Doctrine* puts it), a sum total of forces and a controlling energy, then he can be a world disciple and work significantly in an Ashram.

It will be apparent to you, therefore, that when a disciple enters into an Ashram and works in closer relation with his Master than heretofore, he begins to collaborate as far as is in him with his fellow disciples; then you have (in terms of occultism) a repetition of the relation between the "Life" of the group (in this case, the Master) and "the lives" (in this case, the disciples), of the central energy and the responding forces. From the Master's angle of the group problem, duality enters into the group expression. He, the central energy, must work through the forces. From the angle of the disciple, a force (which is himself) is brought into relation with other forces; [page 701] it must, at the same time, become responsive to an energy, that of the Master. This response comes through the recognition of identity of purpose, of origin and of nature, but not identity in the field of expression. You can see, therefore, that an Ashram is, indeed, a very vortex of forces, set in motion by the many types of energy within the ring-pass-not of the Ashram itself. The basic principles of dualism make themselves felt as the energy of spirit makes its impact upon soul force and personality force. Forget not that a Master expresses monadic energy, whilst disciples in His group are seeking to express soul energy and are doing so, in some measure, through their love and service. To this soul energy, they add personality force which arises from their being, as yet, focussed in the personality life, even whilst aspiring to soul consciousness. Herein lies their usefulness from the Master's point of view and herein lies their difficulty and—at times—their failure.

Disciples within the Master's group or the Master's Ashram have a potent effect upon each other, for everything in their nature is accentuated. The Master has to watch carefully to see that He does not unduly stimulate the disciples' vehicles through the very fact of His relation to them.

The individual disciple has, therefore, to watch the effect of three groups of energies which all make an impact upon him:

1. Those within his own nature (physical, emotional and mental) and those which come to him from his own soul.
2. Those which make an impact upon him as they come to him from other members of the Ashram or group. This effect will be dependent upon his being detached where he himself is concerned and thus responsive to what comes from them. The occult law is that the more you love the more you can respond to and include the point of view, the nature and the force of your fellowmen. This is vitally true also of a group of disciples. What protects most disciples from too great a sensitivity is their preoccupation with themselves and with their own development.

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3. Those transmuted forces which come to the disciple from the Master or are definitely transmitted to him by the Master.

The goal for all work done by disciples, either in group formation or in the Ashram, is the expression, within the group, of the causal creative process. This is summed up in the words which I have already quoted to you "the Life and the lives." You have the analogous idea and its sequence of effects in the realisation that the Master (spirit or Monad) reflects Himself in or inspires the disciple (soul) and the latter is thus enabled to demonstrate soul activity upon the physical plane.

I would like to consider in greater detail the nature of a Master's group, sometimes called an *Ashram*. It might be valuable if I endeavoured to define an Ashram to you and so leave you with a clear idea of the difference between a Master's particular group, and the many outer groups which, though working under His inspiration and upon the Plan, are not definitely and technically His Ashram.

An Ashram is a subjective fusion of individuals and not of personalities, gathered together for service purposes. It is a blending of individual activity into one whole—a whole which is united on objective and vision but which may (and frequently does) have differing methods and techniques. The work of the Ashram is essentially the presentation to the world of those service purposes which are carried forward as seems best to the individual disciple, under the "impression of the Master" and with the cooperation of His group. A group of disciples is not pledged to do the same type of work in the same way and at the same time. They are pledged to work under the inspiration of their soul, as their souls may direct and dictate, strengthened by contact with the Master and with each other. They are related to each other through identity of vision and of vibration, plus mutual respect and complete freedom—particularly the latter.

As you ponder on this, I would ask you to realise that an Ashram is not a group of people, working under the tutelage of some Master. This is an important point to remember. It is—as said earlier—a magnetic point of tension, a fusion of **[page 703]** energies, directed towards a common centre and involving two magnetic factors:

1. *A united urge towards group formation upon the mental plane.* This is the higher correspondence to the herd instinct of the animal world and of the world of men, but is of a spiritual nature and quite differently motivated. The lower herd instinct is motivated largely by the instinct of self-preservation;



the higher by the recognition of the immortal nature of the soul, and by the instinct to serve even with the sacrifice of oneself. The law of "death unto life" controls. When the magnetic pull of the group is adequately strong, then comes the death of the personality life. Until, therefore, the group of disciples in all its parts expresses this outgoing sacrificial urge, it is not an Ashram.

2. *The magnetic pull of the positive centre at the very heart of the group*; that means the magnetic pull of the Master. As you well know, theoretically at least, at the centre of the Ashram stands ever the Master, or else an initiate or a world disciple. His task is to blend and fuse the energies, tendered and proffered by the group (under the urge to serve) and to indicate the field of service. The mode of this instinctual activity is called occult obedience and this is voluntarily rendered and unitedly followed. When any group—working in this way under a Master—is moved by one spiritual impulse and functions through one firm organisation (like electrons around the positive nucleus in an atom), the potency of the group will become immediately effective and not before.

I would at this point indicate to you that the so-called inner Ashram is to the outer group what the soul and its vision is to the individual disciple, working in his personality vehicles. *It is the place of interior resort*. Disciples can, therefore, grasp their growth towards fusion as an Ashram (in process of physical exteriorisation) by the development of their spiritual recognition of the inner group potency and their facility to contact the Master—both as individuals or in group formation.

One of the things which a Master has to do is to teach His disciples to study and register truthfully their *usual* point of [page 704] daily focus. This constitutes the true introspective training, and when followed sanely and wisely leads to the realisation of the true, persistent, inner level of consciousness; it fosters also a recognition of the need to overcome limitation (frequently not the limitations usually registered) and the necessity for breaking the barriers imposed by the personality. This whole process might be summed up in the following words: The purpose of the Ashram and the training which it gives is to enable the disciple to live truly on every plane which he has succeeded in opening up to his consciousness. It is important to remember that no one is integrated into an Ashram until he has pierced beyond the confines of the purely personal levels of awareness; until he is sensitive to the ray and quality of the Master of the Ashram, and until he is normally soul conscious. The achievement of this involves great responsibility, and it is the shouldering of this responsibility which brings about the first indications of what I might call "ashramic consciousness"—a consciousness devoid of self-interest and always preoccupied with the essentials of spiritual living.

The primary preoccupation of chelas at the beginning of their technical training is of a very varied nature and the Ashram life is usually merely an interesting background for daily experience and not the factor of importance which it should be, and not the main interest in the foreground of the consciousness. The necessities of daily living, the many and diverse family contacts, the resentments against life and its impacts, a dislike of criticism and of being misunderstood, the many problems of character, the pressures of psychic unfoldment and the pettinesses of circumstance frequently loom so large that awareness of the Ashram and its life is only an occasional inspiration instead of a fixed habit of life. The ability to make comparisons to the detriment of others (particularly of one's own fellow disciples or of one's own circumstances), the fear to let go and throw all one is and has into the life of the Ashram, foreboding as to the future and a host of mental thoughtforms, plus undue attention to the cyclic life of the physical body, present the Master with an appalling picture of the liabilities with which He is confronted. The factor of the attitude of the Master is one which disciples are very [page 705] apt to forget because they are so basically interested in themselves and in their reactions and



problems.

It might here be noted that *disciples in an Ashram are primarily occupied with world affairs*. As a group they are pledged to world work; as individuals, they are learning so to work. Would-be disciples need to distinguish between the effect (magnetic and dynamic) of the group and the conscious effort which the group may make, under united desire and the direction of the Master, to reach the minds of those directing world affairs and world happenings. The outer happenings are, to a certain point, predictable; they are the precipitated effects of hidden causes which lie deep in the subconsciousness of humanity. These can be noted and (up to a certain point) offset or stimulated by the group potency. This is one of the major tasks of the Hierarchy. The Masters work in the light and in the realm of causes. Disciples are as yet necessarily involved in the world of effects and, therefore, of illusion. To work dominantly with the focal points of spiritual energy upon the outer plane immediately involves certain factors:

1. A deep unerring love which "sees" in the light. Love is truly the revealer.
2. The power to withdraw completely, as individuals and as a group, from the world of physical reactions, emotional biases, and to work purely on mental levels. There the disciple is focussed in his lower mind, but consciously oriented towards the soul and is becoming increasingly sensitive to the intuition and towards the vision and the Plan, as well as towards the group soul and to the Master—all in this order of response.
3. Next follows the power, as a group, to formulate the desired thought-effect in such a manner that it will reach the mind or the soul of those you seek to contact, to project the thoughtform, built in such a way that it will be of the type and quality needed to evoke response, and so meet the need of those the disciple is seeking to help and strengthen. The projected thoughtform will embody the light and love, as well as the *idea* of the group in conformity with group vision.

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For how many is this kind of work possible? Not many, as yet. Disciples are usually more preoccupied with their desire to help than with the scientific techniques of helping. They need to take the desire for granted and then forget about it. I would ask all disciples at this time to make it their major effort to see the vision clear; to recognise, and know for what they are, those who are in high position, guiding humanity and whose responsibility it is to lead humanity out of slavery into freedom. Aid them with love because they are where they are through their individual destiny and the guidance of their souls. Life must be seen truly and faced as it is—not realistically from the world standpoint but realistically from the standpoint of the soul, whose vision is long and inclusive and who sees life as it is.

The acceptance of facts is one of the first duties of a disciple. In the task of aiding humanity, as a part of the Master's group or Ashram, the fact that there are men and women placed in positions of power to carry out the divine plan is one of the first to be faced. This must be done uncritically, avoiding constant recognition of their limitations, with an understanding of their problem, with realisation of the call of their souls to yours and the pouring upon them of a constant stream of "loving understanding." They are more advanced disciples than you are—little as this may be realised. They are—consciously or unconsciously—under the "impression" of the Masters; there is little that the average disciple can do for them in moulding their thought or in shaping their decisions. I refer of course to the leaders of the Forces of Light upon the outer physical plane. But disciples and aspirants can surround them with a

guarding wall of light and love; they can refrain from handicapping them with thoughts of criticism which can swell the tide of criticism which the worldly minded pour out upon them. As to attempting to reach and influence the leaders of the forces of materialism, I would ask you to refrain. It can more easily be done because the personality of the disciple will provide an open door of approach. But they are far stronger than the average disciple and the task would, therefore, be one of extreme danger.

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In the Aquarian Age (which is now so near, relatively speaking), there will be an externalisation of the inner Ashram upon the outer plane. Disciples, initiates and world disciples will meet for the first time in human history as *disciples*, recognising each other and recognising the Master of their group. The inner Ashram is a focus of souls, free and unlimited; the outer Ashram—under the future Aquarian experiment—will be composed of a focus of personalities and souls. Limitation will, therefore, exist; responsibility will require conscious recognition and there will be a necessary slowing down of both action and perception in the outer space-time world.

The true Ashram (of which the coming outer Ashrams will be but reflections) is not for lower concrete mind discussion. *It is a focal point of receptivity*; it embraces the effort to establish mutual contact through an united recognition of the vision, of the esoteric basis of life and the laws governing action. It is not a place, however, for long and silent meditation processes, for it is a point of tension where, together, the Ageless Wisdom in its more esoteric aspects is discussed, where the nature of soul relationship is recognised and where the fusion of auras and the inter-blending of the "Triangles" goes forward *consciously*. An Ashram is the state of mind of a spiritual group. It is a point of united thought; it is a centre for the clarification of the vision and not of physical plane methods of work. As disciples learn to integrate themselves into a Master's Ashram, they discover that the first thing they have to do is to establish a basic harmony between themselves and their fellow disciples and to reinforce the contact between their own souls, the ashramic group and the Master. Then they learn to comprehend—through discussion and experiment—the nature of the energies which are seeking world expression, and the nature of the forces which must be reduced to powerlessness, if these new incoming energies are to prove effective in bringing about the desired changes under the Plan.

They learn also that there is no weakness and no strength in themselves, as individuals, which may not be submitted to the group "gaze"; thus they arrive at the stripping away of all the "veils" which prevent the clear light of the soul from shining **[page 708]** forth. The goal of all work done in the Ashram of any of the Masters is *Truth*—on all levels and at all times. As disciples learn thus to work from the point or centre of light, understanding and truth into which they are being steadily integrated, their exoteric usefulness and effective service will be greatly increased; they will—as a group—know what has to be done and find eventually that it is done.

The major task of the Master in the early stages of training His disciple is to bring to an end the period of the disciple's intense preoccupation with himself, with his service, with his reaction to the Master or the promise of future contact with the Master, with his own ideas anent discipleship and his personal interpretations of truth. The Master takes a group of people with fixed ideas (which they are entirely sure are correct, being the best and highest they have been able to grasp to date) and with the conviction that they have reached a point where they have registered certain spiritual values and concepts, where they have evolved their own formulations of truth and where they are eagerly demanding the next step. The first thing, therefore, which He has to do is (using a strong and perhaps a strange phrase) to blast them wide open, give them a deep sense of insecurity as to the formulas and

symbols of the lower concrete mind and so prepare them for the reception of newer and higher approaches to truth. This is frequently brought about by forcing them to question all the conclusions of the past.

We have all—disciples and initiates of all degrees—to enter the secret place of initiation with a sense of blindness (or loss of direction) and with a feeling of complete destitution. The disciple needs to bear in mind that he has to become "a moving point and hence a line"; he ascends towards the Hierarchy and assumes the correct spiritual attitude but, at the same time, he descends into what he erroneously regards as the depth of human difficulty and iniquity (if necessary), preserving always his spiritual integrity but learning three important lessons:

1. The recognition that he shares all human tendencies, good and bad, and hence is able to serve.
2. The discovery that the thing which he most despises and fears is the thing which exists most strongly in him, but [page 709] which is as yet unrecognised. He discovers also that he has to explore and know these despised and feared areas of consciousness so that they become eventually an asset, instead of something to be avoided. He learns to fear nothing; he is all things; he is a human being but he is also a mystic, an occultist, a psychic and a disciple. And—because of all these acquired states of consciousness—he becomes eventually a Master. He has "mastered" all stages and states of awareness.
3. The uselessness of past attitudes and dogmatic ways of looking at life and people (based usually on tradition and circumstance) when they separate him from his fellowmen.

When he has really learnt these three things, he is initiate.

#### PART IV

As we study the various stages in discipleship through which all must pass, we shall discover that one of the things which happens is the irradiation of the daily life. This irradiation emanates from the world of meaning in which the disciple is learning to live consciously and always. One of the problems with which the Master is engaged in relation to His group of disciples is to teach them the deep significance of the familiar and also the importance of the truths which underlie all platitudes. This is perhaps the most difficult task of all because of the habitual reaction to the familiar and the need to do two things: Prove that the familiar veils an important reality and that by penetrating to the "world of meaning," the disciple discovers that he can enter into the first stage of the period of preparation for accepted discipleship.

The first stage which we must study is that of "Little Chelaship." In dealing with this stage, as with them all, I would remind you that I am approaching the subject from the angle of what the Master has to do, and not from the angle of the disciple's work. There has been so much written on that subject from the angle of the disciple and so many books put out on the subject that familiarity with the theme militates against true apprehension. The effort to understand has been focussed upon the disciple and his problems of character and personality.

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It will not be possible for me to indicate the work in detail. I intend only to show you as far as is possible how a Master prepares the probationer to step from off the Probationary Path on to the Path of Discipleship. At this point, I would like to point out that I shall be dealing with a period covering the stages of discipleship from the first stage to that of adept. At the fourth stage, the disciple emerges out of his Master's group and becomes what is esoterically called "a fixed aspect of the Hierarchy." This is a phrase which is necessarily quite meaningless to you. He comes then under the influence of Shamballa and the mode of preparing people for association with that first major centre is very different to that of preparing them for participation in the work of the centre which we call the Hierarchy. The one involves the development of love and of group consciousness; the other involves the unfoldment of the will and the attainment of the stage to which Patanjali gives the name of "isolated unity." This is a phrase which is quite meaningless to any one below the degree of the third initiation. In this discussion, I shall not be dealing with preparation for the various initiations and their specific differences. I shall be dealing with the growth of what is called "ashramic intimacy," with the approach of the disciple to the world of souls and to the unfoldment of his consciousness in relation to the Hierarchy. I shall be concerned with his growth in sensitivity and his subsequent and consequent growth in creativity—not the creativity of form as much as the creativity of vibration, its impact upon the world of men and the consequent later appearance of *responsive organisms*, in contra-distinction to created forms. I would ask you to reflect upon this thought.

This growth in sensitivity is difficult to understand. The members of a Master's group and of His Ashram have to become increasingly sensitive—sensitive to the Master and to His pledged workers. You cannot be made sensitive or be rendered sensitive by some type of process or ordered training. Men and women *are* sensitive, only they do not know it, being so preoccupied with outer matters, with form life and objective things. Let me put it this way: What you say to yourself and to others—through your spoken words or your life—is so noisy that it is not easy to be what you are and to be recognised as a [page 711] spiritual being. The Master is guided by what He knows of you in your quiet moments of aspiration, by what you have demonstrated for years to be your fixed life tendency and by the manner in which you react at moments of crisis or tension. The task of the Master is to stimulate the disciple to be at all times what He knows him to be at his highest times. That is a simple and almost childish way of putting it but it serves to express the general idea. A Master does this because the need of the world for decentralised, forward-looking, loving and intelligent workers is so great, particularly at this time. Many have reached the point where they may become sensitive if the loud assertions of personality are dimmed and the light of the soul is permitted to pour through. Then the Master can be known and contacted. When you can get away from yourselves and your personal reactions, your own interpretations, and your personal demands, you will discover for yourselves how and in what manner the Master is seeking to impress you and the group with which you may be affiliated. You will become sensitive to that impression. You can then facilitate (as it is called) the activity of the Master by a profound and deep interest in the esoteric life to the exclusion of your own and also of the Master's individuality. There are many ways which can then be revealed which will aid the interplay between you, the disciple, and the Master.

As all the rays are the subrays of the second ray, we shall be primarily concerned with the second ray modes of working with disciples; they form the basis of all the other techniques. The differences which may appear lie in the application of processes according to ray type and the *utilisation of emphasis* upon certain centres. Again, I would ask you to ponder on this phrase because it contains much information for those who can bring the light of the intuition to bear upon it. I shall be dealing with the

relation of a Master and His group to the individual disciple and not so much with the attitudes and procedures of the disciple. This, you will note is a somewhat new slant.

Basically and essentially, the disciple's attitude is not really of much importance in comparison with the effect of the Hierarchy and its techniques upon him. The results are [page 712] inevitable, because they are dependent upon two important factors:

1. The first factor is that directed, hierarchical impression is not imposed until the man has fitted himself through self-discipline to respond to it and is, therefore, nearing the end of the Path.
2. The second is the factor of group response. This means response in two directions:
  - a. To sensed human need, leading consequently to a pledged life of service.
  - b. To soul impression, leading to spiritual sensitivity.

When these two factors are established—even if unknown to the disciple in his waking consciousness—the grip of the soul upon the personality becomes irrevocable. Then, and only then, the Master can begin to work and the response will be effective, real and lasting.

Now let me enumerate for you again the stages with which we shall be dealing:

1. The stage wherein the disciple is contacted by the Master through some chela upon the physical plane. This is the stage of *Little Chelaship*.
2. The stage wherein a higher disciple directs the chela from egoic or soul levels. This is the stage called a *Chela in the Light*.
3. The stage wherein, according to necessity, the Master contacts the chela through:
  - a. A vivid dream experience.
  - b. A symbolic teaching.
  - c. The using of a thoughtform of some Master.
  - d. A contact with the Master in meditation.
  - e. A definite, remembered interview with the Master in His Ashram.

This is definitely the stage of *Accepted Discipleship*.

4. The stage wherein, having shown his wisdom in work and his appreciation of the Master's problem, the disciple is taught how (in an emergency) to attract the Master's attention and thus draw upon His strength and knowledge and advice. This is an instantaneous happening [page 713] and practically takes none of the Master's time. This has the peculiar name of the *Chela on the Thread*, or *Sutratma*.
5. The stage wherein the disciple is permitted to know the method whereby he may set up a vibration or a call which will entitle him to an interview with the Master. This is only permitted to those trusted chelas who can be depended upon not to use their knowledge for anything except the need of the work. No personality reason or distress would prompt them to use it. At this stage, the disciple is called a *Chela within the aura*.

6. The stage wherein the disciple can get his Master's ear at any time. He is in close touch always. This is the stage wherein a chela is being definitely and consciously prepared for immediate initiation, or—having taken initiation—is being given specialised work to do in collaboration with his Master. At this stage, he is described as the *Chela within the Master's heart*.

7. There is a later stage of still closer identification, where there is a complete blending of the Lights, but there is no adequate paraphrase of the terms used to convey this name.

I would have you note that the six stages above mentioned have been translated and paraphrased for occidental understanding and must in no way be considered as translations of the ancient terms.

### *Stage I. Little Chelaship.*

This stage is so definitely exoteric that many people have left it far behind. The first indication that a man has reached that stage (from the angle of the Master) comes when the "light flashes out" in some one life; thereby the attention of the Master is attracted to the person. It might be said that the preface to the Master's interest falls into four parts and it is only when all four are found present together and simultaneously that this happens:

1. The aspirational intent of the man upon the physical plane suddenly succeeds in enabling him to make a soul [page 714] contact. The moment that that takes place the light in the head is momentarily intensified.

2. The karmic agitation of the man's life becomes greatly increased and—apart from his own individual karma—he, for the first time, consciously takes part in and shoulders a part of the karma of his group. This dual karmic undertaking sets up a veritable vortex of force in the group aura. This attracts hierarchical attention.

3. The next point is not so easy to explain or grasp. You have been told that the soul is in deep meditation for the greater part of the cycle of lives of any one individual, and that it is only when a fair measure of personality integration is set up that the soul's attention is drawn away from its own interior considerations and egoic affairs to those of its shadow. When this happens, the egoic group is definitely affected and the Master (upon the same ray as that of the soul concerned) becomes aware of what is esoterically called "a downward gazing soul." On the Path of Discipleship, the ego is all the time consciously aware of the striving personality and there comes a stage when (towards the end of the Path of Evolution) the soul recapitulates the evolutionary processes of involution and evolution. Soul energy descends and personality force ascends and this takes place through a process of conscious descents and ascents. I refer here to the process which is undertaken by the soul under hierarchical impulse, and not to that in which the personality invokes the soul under the desperate need brought about in the lower consciousness by the gradual cessation of desire.

4. Gradually the antahkarana is built and in this way the "greater Light and the lesser light" are consciously related. A path of light and energy is established or created between these two divine aspects. As time goes on, there appears in the egoic group what is technically known as the "linking light" or the "bridging radiance." This is the Path referred to in *The Old Testament* as "the path of the just is as a shining light which shineth more and more until the day be with us." In the esoteric [page



**715]** books it is referred to in the following terms: "Before a man can tread the path, he must become that path himself."

These four stages have been described in *The Old Commentary* in the following terms:

"The point of light shines forth. It waxes and it wanes. The point becomes a line through the starting of a vortex and from the centre of the whirling force, there comes a voice—invocative and clear.

The One Who sits in silent work, alone and unafraid (because the part is not alone and the group is unafraid) looks down, catches the light, reflects the whirling force and hears the voice.

Then from the silent point of power, a Word goes forth: Be still. Be silent. Know that I am God. The needed work will now begin.

Between the Great One and the little striving one, communion is established; the interplay begins; the mind assumes its rightful place. The Path is surely laid."

When the four aspects of inter-related activity are present, then what might be called "spiritual habits" begin to form and are steadily established. Their united effect serves eventually to attract the attention of the Master. The contact is still too feeble and the grip of the soul upon the personality is still too weak to warrant the Master Himself doing anything directly with the aspirant. The stage is one of pure mysticism and of selfish spiritual purpose. The recognition of group relationship is missing; the knowledge of group inclination is not present; there is no true, unselfish desire to serve. There is only a vague desire for personal liberation, for personal integrity and for personal lasting happiness. This has to be changed into group emancipation, group cohesion and group joy.

The first stage, therefore, in the training of such an aspirant is to relate him to a more advanced disciple who will lead him gradually onward and give him the help he needs. The reason for this is that the disciple is closer to the aspirant, far from perfection himself and is also learning to serve. This stage of development covers the period of occult enquiry and esoteric [page 716] investigation and usually is spread over several lives. The aspirant at this stage runs from one teacher to another, according to inclination, opportunity and necessity. He is an example of instability but is carefully watched by the disciple who has transcended this particular stage of volatility; his task is to see that the aspirant escapes from this "network of futility," as it is sometimes called, and that he gradually settles down to the later stage of interior investigation.

During all this period, the Master pays no attention whatsoever to the aspirant. It will be a long time before the aspirant will be admitted into His presence and make a personal contact. The chela who is supervising this interim stage reports to the Master at rare and widely separated intervals; it is only when the aspirant has reached the point where he "can enter into the light of the Angel," that the Master begins to take over his training. The disciple is now, irrevocably and finally, ready. This takes place at the third stage, that of Accepted Discipleship.

These stages are all of them related to one or other of the initiations. This one, called Little Chelaship, is related to the first initiation. This initiation is connected with the physical plane and, for a very large number of people (as I have several times pointed out) lies far behind. All true aspirants have taken the first initiation. This fact is indicated by their intensive struggle to grow into the spiritual life, to follow

the way of determined orientation to the things of the spirit and to live by the light of that spirit. I believe that many who read my words will recognise these determinations as the basic motivation of their lives. This stage is a correspondence to the process of individualisation in Lemurian times and the stage of Little Chelaship is sometimes referred to as the "period of the Lemurian consciousness" leading, through the Atlantean stage of a Chela in the Light, to the Aryan stage of Accepted Discipleship. At this stage, the third and real preparation for initiation is consciously undertaken, because by then integration has been stabilised and the man is full grown and mature in his consciousness and is ready to subject himself to hierarchical impression without reservation.

There is no need further to enlarge upon this preliminary phase, upon the weary, though inspiring path of discipleship. [page 717] Much has been given out to the world anent this matter with almost undue emphasis upon purification, service and devotion. The reason that I say this is that they should be assumed to constitute part of the *exoteric* life expression of all true aspirants. They are not esoteric causes but exoteric effects of inner attitudes.

As we continue our studies on the Stages of Discipleship, I would point out anew that for the majority of the aspirants in the world and for highly advanced people with a humanitarian consciousness, the first stage lies far behind. Many people today are "accepted disciples" and that is, as you well know, the third stage, and behind them, therefore, lie three experiences:

1. The stage of "Little Chelaship"—elementary, testing and disturbing. It is sometimes spoken of as the "stage wherein the roots of the man-plant are shaken; the stage in which they (up till now embedded) are loosened and air and light disturb the peace of ages. This is the peace of death, the age of stone, the tomb of life."

2. The stage of "Chela in the Light." About this stage I am now going to speak.

3. The first initiation. This initiation ever precedes the stage of accepted discipleship. No Master accepts a disciple and takes him into His ashram in whom the birth of the Christ has not taken place. Saul must become Paul, as the Christian phraseology puts it. The babe within the womb of time emerges into the world of men and, from the standpoint of complete identification with matter (the mother), he becomes himself and seeks consciously to tread the ways of life and to become what he is. This is an esoteric repetition of the physical process of becoming a separate individual. Between the stages of "isolated individuality" and "isolated unity" lies one to which the name of "isolated identity" is given. It is with this stage we are concerned and its esoteric implications. Isolated unity describes the stage which the Master has reached; isolated individuality is that of the disciple; isolated identity (with the soul) is that of the disciple up to and including the third initiation.

a. Isolated unity is the consummation of the Aryan [page 718] consciousness. Isolated identity is related to the Atlantean consciousness, from the angle of the higher correspondence.

b. Isolated unity is connected with the mental plane, is governed by the fifth Ray of Concrete Knowledge or Science, and is a reflection of the will-to-know. Isolated identity is connected with the astral plane, is governed by the sixth Ray of Devotion or Idealistic Sensitivity and is a reflection—distorted and unstable—of the will-to-love. Isolated individuality is connected with expression upon the physical plane, is governed by the third Ray of Active Intelligence, and is a reflection—again distorted and unsure—of the will-to-be.

On the buddhic plane, the plane of the divine intuition, these lower three expressions and their higher prototypes are harmonised and the expansive work of the three initiations (second, third and fourth) produces an absorption, a fusion and a blending process between the disciple and the soul (and eventually between humanity and the Hierarchy) which prepares for a major contact between man and the Monad. When this takes place, the soul, creator of reflection and shadow, is discarded because that point of consciousness has served its purpose. The shattering of the causal body takes place and nought is then left but fully conscious form and spirit. Until, however, man has taken the higher initiations, he cannot comprehend the significance of the above comments.

In connection with this, I would remind you that though I am seeking to train many at this time for further expansions of consciousness, I am writing primarily for the future and for those disciples who, in years to come, will read my words and find their way into the Ashrams of the Masters. The Hierarchy builds for the future; it is not occupied with the present. All that it does is done with the intent to open the way into a wider and more expansive world. Humanity is preoccupied with the things of the present; the Hierarchy is working and laying plans for the future; Shamballa is engrossed with the Eternal Now and with the dynamic life which has created the past, which controls the present (the centre of illusion) and [page 719] with the future. You may perhaps gain some idea or picture of the conditioning life of Shamballa if you will study the present era of human living. In it, people with the Lemurian consciousness, focussed on the past and concerned with the physical plane, are present; people with the Atlantean consciousness, emotional in content and focussed on the present, are everywhere to be found; and people who are definitely Aryan in their state of awareness, mentally focussed and occupied with the future, are likewise found. The three constitute one race of men and embody the whole of mankind.

## PART V

### *Stage II. The Chela in the Light.*

This stage is definitely one in which the consciousness of the probationer is occupied with the overcoming of glamour and the curing of the distorted, myopic vision of the man who has been immersed in the life of matter or form. He is now attempting to see the new vision, to control the world of emotional reactions and to work in a new medium, that of Light.

The Masters do not work upon the astral plane. Certain schools of occultism teach that They do, but such is not the case. For Them (having overcome glamour and illusion) the astral plane is non-existent; it is but an illusory concept of the kama-manasic type of mind—the mind of the average aspirant. The chela is, therefore, at this stage guarded and guided by someone who is still subject to glamour, but is, at the same time, aware of the ephemeral nature of the astral plane.

This stage involves so many aspirants in the world today that (before I proceed with other matters) I would like to touch upon the nature of the work which the Masters are seeking to do with Their groups of disciples in this hour of world crisis. This is a matter of paramount importance to the world from the angle of the Masters Themselves. Never forget that in all our discussions and in all your effort to understand, I am endeavouring to decentralise you by giving you, as far as I can, the point of view of the Hierarchy, stepping it down until it can come within the range of comprehension of the average aspirant.

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As far as these aspirants are concerned, the one thing which the Masters are endeavouring to bring about is *the stimulation of the flame of the spirit in them* so that they may set the world on fire. The fires of judgment and of substance, of karma and its vehicle, matter, are raging in the world at this time. Fire must be countered by fire, as well you know, and to stop the raging inferno of fire which is today devastating the world, the fire of spirit must be opposed, distributed and effectively used by the disciples of the Masters. The task of Shamballa, in relation to the Hierarchy, is similar in nature but expresses itself upon a higher level. They dispense the ultimate fire of the *Will*. The fire which must, in the final analysis, be used by the disciples in the world is the fire of the will-to-love.

This fire is not what you think it is. The will-to-love means the love of the greater *Whole* and the ability to do that which is needed for the good of the group in the right way and with the needed skill in action. It involves capacity for firm action where need arises, because the disciple has a long range vision and is not misled by the immediate perspective. He works and prepares for the future. It is, in other words, the loving intention to fire the entire world with the new idea of the "spirit of relationship," beginning with the disciple's own self, his family and immediate group. This is the will-to-fire. It would be well to reflect deeply on these ideas. To bring about and render effective this fiery stimulation, the disciple must apply the fire to himself and in the ensuing blaze see himself as he truly is. The fire of the material aspect (the fire of the personality) is still too prevalent and too powerful in the lives of aspirants. It renders them harmful. I would remind you that the fire of the mental plane (that is, of the mind) is the reflection (and the distorted reflection) of the fire of spirit. Some disciples use only the fire of the mind; in their highest and best moments, they attempt to use the fire of love to offset the fires of the critical mind but at the best it is no spontaneous flow but a laborious effort to be nice, to refrain (through drastic disciplining of themselves) from uttering the things which their critical minds say or to act upon the opinions they may have formed through the use of the fire of mind. This fire is always directed at a brother and the effort to refrain from **[page 721]** the use of this fire inevitably creates a gap or barrier. Among the majority of aspirants, there is no true love in action but only much personality effort to be non-critical. Their concentration is upon the recognised and basic need to be non-critical because it is right so to be, and there is a reward for those who achieve it, but the concentration is not based upon the effects upon others when the fire of the mind is let loose with its destroying, burning and damaging effects.

The Masters are, therefore, anxious to "burn up the disciple in the fire of the will-to-love so that he is set free and the barriers to the inflow of the avataric force may be dissolved." Why is this? Because it is the disciples in the world and *not* the mass of men who today hinder the Coming of the Avatar and render useless His intention. He dare not come until the disciples and aspirants in the world bring about the needed changes in themselves, for the reason that there would not be "enough of the will-to-love with the fiery essence." Where that will is present two things can take place:

1. There can be the needed stepping-down of the inflowing energy which the Avatar would bring with Him so that it can be rendered effective in humanity.
2. The Avatar and Those Who are working with Him and under His influence can be provided with a group which can:
  - a. Respond intelligently to that influence, recognising it and absorbing it.

b. Distribute the inflowing energy.

c. Interpret to humanity the new impelling forces which are occupied with the precipitation of the new vision, the new world order and the New Age ideals.

There will then be very many *chelas in the Light* and on the other graded steps of discipleship.

The vision which many have of the influence and work of the Avatar is that of a Great Appearance which will end all strife, inaugurate the new era of peace and goodwill, soothe the hearts of the people and lead mankind into realms of beauty and of happiness. He will be the consummation of the [page 722] wishful thinking of countless minds down the ages. He will be the solace of distressed humanity. He will sweetly love and quietly deal with His Own people and will sweep the evil doer out of the Earth and prevent him from again molesting the peace of the world.

I tell you that such a picture does not enter into the vision of reality at all. It is based on theological interpretations and human selfishness; it is founded on the misery of mankind and on the failure of disciples and aspirants everywhere to grasp the true nature of love and the real vision of the hierarchical Plan.

It is the *Fire of Love* which He will bring; it is the message of the purificatory fire which He will sound; He will not teach anent the waters of purification, as has hitherto been the symbolic imparted truth; He will impart the fire which burns and destroys all barriers in man's nature, all separating walls between individuals, between groups and between nations. Are you prepared as individuals, as disciples and aspirants to submit yourselves to this fire?

When a man becomes a chela in the Light, certain developments take place which enable him to see the vision more clearly and to know what he must do, for the Light ever reveals. These are:

1. The aspirant makes a transition in consciousness from the astral plane to the mental and, in effecting this, the senior helping chela gives definite aid and guidance.
2. The aspirant learns to distinguish, eventually infallibly, between the pairs of opposites.
3. The aspirant becomes aware of glamour as something from which he must eventually free himself and aid in freeing the world.

These three stages have been dealt with in a *Book of Rules* for disciples on the probationary path. The rule can be roughly translated into modern English as follows:

"The one upon the Way leaps forward, leaving the world of fluid life. He makes the great transition and leaves the watery way behind. He walks upon the water and is [page 723] not submerged therein. A chela with a light leads him by the hand from light into a greater Light.

"This is a *Transition* upon the lesser way, preparing for a higher.

"The one upon the Way becomes aware of this and that. The poles appear. The two attract his daily life,

first one and then the other; betwixt the two he moves. A transformation must be wrought; the two become as one. A step towards unity takes place. Between the two he forward steps. A chela in the Light throws light on either side and thus the little one can walk.

"This is a *Transformation* upon the dual way, leading into the Way.

"The one upon the Way gazes around and sees life as through a haze. The fogs and mists of glamour rest upon the valleys and the hills of life and these he must dispel. He must transmute them through the burning rays of radiant light. A chela in the light directs the burning, fiery light which dissipates the enervating fog.

"This is the *Transmutation*. These fires release the hidden light and blend it with the greater."

It is, therefore, under the guidance of a chela who is far more advanced than the chela in the Light (though not yet adept) that the first lessons in these three processes are learned. Whilst this is going on, the aspirant remains unaware of the Master's interest in him. The Master is receiving regular reports (based on certain charts) from the senior disciple who has the neophyte in charge. It is in this way that many hierarchical relationships are established. When they are once established—through work in the Ashram of a Master and not focussed upon the physical plane—they are persistent and constitute one of the factors which produce:

1. Hierarchical integrity.
2. Eventual close relationship between humanity and the Hierarchy.

At this time, there is a great increase in the number of people who are being thus related and the senior disciples of all the Masters Who take chelas are exceedingly busy with the training [page 724] of aspirants, as well as with the work entailed by the gravity of the world crisis. The aspirants thus trained are in reality the nucleus of the future world servers, and are consequently of real importance. The task of those thus engaged falls into three categories; as the senior disciples and initiates are thus occupied, they are themselves learning much. These three categories of work are:

1. The establishing of magnetic influence.
2. The setting-up of telepathic rapport.
3. The making of basic karmic readjustments.

The first task which confronts disciples is to arrive at an understanding of the nature of the aspirants for whom they have made themselves responsible and also to establish a zone or path of influence, so that they can be definitely useful and able to communicate with the aspirant. It might be pointed out that, in the past, such relationships were between soul and soul, and consequently required a long period of "bringing through" to adequate recognition in the mind and brain of the aspirant. Today, this method still persists in the majority of cases but many of these helping disciples are experimenting (under direction of their Master) in working *directly* with the aspirant upon the physical plane, thus involving personality as well as soul relation. This constitutes a far more difficult relationship but is a part of the new process of externalising the hierarchical effort of which all outer Ashrams (which are now slowly forming) are a part. By means of this, the chela in the Light is trained to recognise members of the Hierarchy by first becoming aware of disciples more advanced than himself and by learning to give due weight to their words and suggestions. You can see, therefore, how a great effort is being made to bring the two centres—Humanity and the Hierarchy—into a much closer rapport and relationship, both



objectively and subjectively.

All who have, in this life, transitted from the stage of chela in the Light to that of accepted disciple have established two recognitions:

1. A recognition of the senior disciple whom they have discovered "in the Light."

**[page 725]**

2. A recognition of the Master. This whole question of recognising the Master will be dealt with by me later.

The consequent developing process of telepathic interplay is one which should be most carefully studied. All groups of disciples, working in or out of an Ashram, should be in close telepathic rapport and thus provide a training ground for the development of this type of sensitivity. The first thing that has to be established in a group of disciples is love and trust, for without that there can be no true transference of thought. Where love and trust do not exist, they must be definitely and consciously developed.

A second rule governs this telepathic relationship and this is that all "crises of criticism" must be most carefully avoided by all disciples if they want to bring about the needed rhythm. In any group of disciples, there are those who do not put "first things first"; they put many things and people before their duty and spiritual responsibilities; this necessarily gives their fellow disciples just grounds (apparently just) for criticism. There are times when criticism is unquestionably a recognition of fact. This means that a criticising disciple has reached the point where his judgment is so based on love that it produces no *personality* effect in his own life or that of his fellow disciple. It is simply a loving recognition of limitation and only becomes wrong when these undoubted facts are used to arouse criticism in the unqualified and provide points for discussion. The disciple or aspirant who has glaring faults and who fails to make the required changes himself creates a barrier which he must in time destroy by removing all causes for criticism. These barriers prevent free telepathic communication.

An interesting question can be asked at this point and one which should unquestionably arise: Is the group of working disciples to be keyed to the note of the more advanced disciples in the group or is it to be stepped down to a generally lower average to suit the least advanced? Let us put it in another form: Are the least evolved in a group of disciples and aspirants to pull down to their level of work and understanding the more developed? Will they make a supreme effort to measure up to the higher vision and attain to the attitudes and points of view of the more advanced? These questions prove a fundamental **[page 726]** problem in all Ashrams and only the chelas themselves can provide the answer.

In the mastering of the task of karmic adjustment, the guiding disciple is governed by certain requirements. He must ascertain just what karma must be worked out by the aspirant in his charge, during this incarnation. He must then induce him to add to this established karma, what I might call "freeing karma." This is a part of the forcing process to which those who choose the more difficult way of initiation *must* subject themselves, voluntarily and by free choice. The disciple seeks to do certain things in this connection, referring here to the chela in the Light:

1. He works off unavoidable karma as intelligently and consciously as possible.
2. He takes on some karma which ordinarily would be precipitated in some later life.
3. He begins to shoulder some of the general karma of humanity, thus increasing his own load of karma.
4. He begins to work with and to comprehend something of planetary karma, though as yet he undertakes no responsibility in this connection. Only after the third initiation does he consciously and as an individual cooperate with the karmic responsibility of the planetary Logos.

I would here like to point out that I am referring to good karma as well as bad. It is the task of the helping disciple to guide the chela in the Light so that he does adjust his karma. This the senior disciple does by thought impression. All karma, when consciously faced, is precipitated by the power of thought; this is perhaps the major lesson which the senior disciple has to teach the neophyte. In this way the latter is aided to see "in the light" which falls upon his way, and the disciple who is preparing him for the stage of accepted discipleship is in constant touch with the Master. Thus a triangular relationship is set up which is of occult value.

If the chela in the Light is truly in earnest and is consciously developing the higher sensitivity, this stage can be relatively short. Two lives sometimes are sufficient to cover **[page 727]** this period. The chela in the Light is one who treads the way of what is called "the lesser revelation"—lesser because it is concerned with the revelation of that which must be done in the personality life; it is not the way of the higher revelation of divinity and its nature. It is the revelation of that which is already manifested and not of what must be manifested. Ponder on this. The searchlight of the soul reveals faults in character, limitations in expression and inadequacies in conduct. These must be intelligently corrected. In the symbolic charts which the guiding disciple presents to the Master twice a year, the effort made along these lines is indicated, not the results; *it is effort which counts*. The results will be inevitable and commensurate with the effort. When these charts (three in number) are geometrically related and superimposed one upon the other, they indicate a definite ray pattern. Then the Master can gauge the rate and type of development and can determine the time for authorising the senior disciple to recommend the stage of accepted discipleship. When the demand of the aspirant, the guiding disciple's recommendation, the karmic condition and the note which the Master registers coincide in time, then the third stage is reached.

I would here again remind you that all these stages are related to work in the Ashram and to the life and vitality of the inner group. This group is composed, as you know, of old and experienced disciples and initiates and also of neophytes in various stages of development and also of disciples, passing through the many different stages of the Path. It is these widely different types of active disciples which bring about the inter-relation between the outer and the inner Ashrams, between the objective group upon the outer plane and the very much larger inner group. This brings me to a question which may quite normally arise in the minds of those working in the outer group and loosely related to the inner group: Is the level of the consciousness of the outer Ashram determined by the personnel of that group or by its relation to the whole Ashram of which it forms a relatively small part? When this question is posited by a member of an Ashram, it indicates a definite preoccupation with the personnel of the group and not with the group as an aspect of some Master's Ashram. Disciples need **[page 728]** to remember that an Ashram is not confined to a few who may know each other and who may even meet together as Ashram members. An Ashram is an international group; it is composed of souls in

incarnation and out of incarnation; it is a synthesis of initiates of various degrees and of accepted disciples. The Masters do not regard those who have taken the first initiation as initiates. This is a point which needs re-emphasis.

Disciples who have taken the second initiation are regarded as "probationary initiates," and only when they have taken the third initiation are they truly initiate from the standpoint of the Hierarchy. The first initiation is sometimes spoken of as the "Lemurian Initiation" and the second as the "Atlantean Initiation," but the third initiation—that of our Aryan race—is technically regarded by Them as the first initiation. This is a new angle upon which I would ask you to think. The term, therefore, of *Accepted Disciple* covers the stages of the first and second initiations; when a disciple has taken the third initiation, he is no longer technically an accepted disciple, even though he still remains in a Master's group until he has taken the fourth initiation. I am pointing out these technicalities so that there may be clarity and proportion in your thinking.

An Ashram is, therefore, representative of all stages of unfoldment, from the most advanced to beginners, such as those who read these instructions. The point of importance to each disciple in an Ashram is whether he can step up his consciousness and his conscious response to the ashramic vibration so that he does not hinder the planned activities of the Ashram. Must the senior and the more advanced initiate-disciples halt, or wait and step down their activities so as to give the less advanced the time and opportunity to measure up to *them*? The question therefore is: Do the senior disciples wait or do the junior disciples hinder?

I would assure you that the standard of measurement is not a dead level and I would assure beginners that they cannot hinder the advanced members of an Ashram, but that they can throw themselves out of the sphere of activity, though not out of the group. It is the unready and the untrained who do the waiting, not the ready and the truly dedicated.

### [page 729]

The task of the Master is to stimulate as many as possible in His group to work consistently on levels of spiritual activity, wherein the fire of the will-to-love may animate and dominate. Frequently, a part of the Ashram is still struggling with the first stages in the task of understanding the fires of the mind; these must be first comprehended and their fiery essence quenched before the fire of the will-to-love can flow through the disciple.

The point to be grasped is that the work of the Ashram goes on and disciples and initiates (*whose hearts are aflame*) continue to work unimpeded. This covers the individual reaction to the Ashram personnel. But where *all* the group are aflame with love and are living as souls, then the Ashram becomes a vital centre or vortex of force and dynamically effective. The effort of the Masters Who work through the method of forming Ashrams is to bring about as rapidly as possible this unity of love and intention (will). It is only the beginner who is preoccupied with his individual effect in an Ashram. The trained, released disciples are more concerned with the task to be carried on and with the work to be done. An individual disciple may suffer in his personality as a result of the failure of his group brothers to understand or to arrest the fire of their minds, but he goes on steadily with the work and his personal effectiveness, as a serving unit, remains unaffected. He knows that some day they will be liberated from themselves. In the meantime, he labours to offset their influence and to this extent his task *is* harder, but he knows that they are on the way to understanding; he knows too that at present they cannot help but see in him and even in their Master the very qualities which are dominating them.

For, my brother, we see in others what is in us, even when it is not there at all or to the same extent. Disciples need to learn the distinction between true analytical insight and so-called criticism. A Master does not criticise the members of His Ashram. He seeks to analyse for them the points wherein they may hinder the usefulness of the service of the Ashram. There is a basic distinction between this constructive aid and the criticism which is based on a sense of personal superiority and a love of fault finding.

**[page 730]**

Each Master has reached the point where the vision is clear to Him; this is part of the reward accorded to the initiate. He identifies Himself with it, colouring it necessarily, richly and helpfully with His ray "apprehension," and interpreting it in terms of His contribution to the whole. Therein lies the secret of the inevitable and the unhinderable (is there such a word, brother of mine?) success of the vision as it is materialised through the combined efforts of the Hierarchy, conditioned in time and space by some Master or group of Masters, working on some one ray or rays. In the early days of the present cycle of hierarchical effort (between 1925 and 1936), the ray at work upon humanity was the first ray. The activity of this ray culminated in the declaration of war by Great Britain in 1939, when the destructive force of that ray—misapplied and misdirected—led Germany to invade Poland. In 1932, the influence of the second ray began to assert itself and will continue to do so until 1945 when the seventh ray will swing slowly into activity. You will then have three rays producing simultaneous effects upon mankind:

1. The first Ray of Will or Power, expending its force.
2. The second Ray of Love-wisdom, reaching its meridian and holding the centre of the stage until 1957.
3. The seventh Ray of Ceremonial Order, coming into activity in combination with the other two—the will-to-love and the will-to-order—producing beauty out of the present chaos.

The disciples, therefore, of the Master Morya, of the Master Koot Hoomi and of the Master Rakoczi are reaching out towards a period of the intensest activity. The destiny of the world lies in the hands of Their three groups of initiated disciples; with Them, the accepted disciples of the three groups are asked to cooperate and this offers opportunity to many everywhere. As they seek to vision the Plan, to cooperate with the three Masters and Their initiate groups, their opportunity will emerge. This triangle of energy is held responsible by the great Leaders in Shamballa for the regularising of world affairs. More than this it is not necessary for humanity to know.

Forget not, an Ashram is a vortex of force and a centre of energy—a centre through which both force and energy flow in **[page 731]** order that the vision may be materialised. This force and energy is, in the last analysis, directed by a Master, by a group of three senior initiates and by another group of lesser initiates, thus representing (in each Ashram) a miniature of the planetary government. These step down the inflowing energy so that accepted disciples can handle it safely and act as distributing agents. The energy with which the Masters work comes from Shamballa; the forces with which They work are provided from within the Hierarchy itself, and just in so far as the accepted disciples react to the combined forces will it be possible for them to be used in service. In other words: the initiated disciples in a Master's group focus the inflowing energies; the accepted disciples, through the medium of their souls, focus the force which the Master directs outward into the world of men in conformity with the

Plan of the Hierarchy, working in accordance with the revelation, coming from Shamballa.

*Initiated disciples* have no interest in anything but the vision, the Plan and its direction and materialising upon earth. *Accepted disciples* are learning this and in the meantime have to react to the vision in what I might call a second hand manner; they are occupied with the Plan and with the distribution of the forces which will materialise it. Thus the entire activity of the Ashram is coordinated. Newly accepted disciples (who are only learning to cooperate) are valuable as "agents for experiment." According to their reaction to the imparted truths and Plan, according to their ability to sense the need and to bring the need and the medium of release into relation and according to their capacity to work with the world disciples (who are definitely responsible to the Master of the Ashram for some aspect of the Plan) will be the success of the effort in the outer world.

Thus again the concept of the "Hierarchy of Relationship" is brought to your attention. In these days of world strife, it is this bringing about of right relations which presents the key to the immediate aspect of the vision which must be precipitated upon our planet. *Therefore, an Ashram is a centre wherein relationship is tried out.*

One simple question arises here: How can right relations be established upon earth if the accepted disciples in a Master's [page 732] group are themselves unable to react to the idea and to preserve, among themselves, right relations, correctly, unanimously and unerringly? What hope is there for the outer world if the inner circle of workers (pledged disciples) are unable to establish and hold among themselves these right relations. At this time, the problem is threefold. These right relations must be fostered between:

1. Accepted disciples, initiate disciples and the Master.
2. Between the members of an Ashram and other Ashrams.
3. Between these Ashrams and the outer world.

The Master of an Ashram and the senior initiates in His group are responsible for the relation between Shamballa and the Hierarchy. Accepted disciples and the lesser initiates are responsible for the relation between the Hierarchy and Humanity. Thus the great chain of the Hierarchy of Being is preserved inviolate.

## PART VI

### *Stage III. Accepted Discipleship.*

It is not my intention in this short series of Instructions to deal with the Stage of Accepted Discipleship. Much has been written about this stage. I have covered every practical angle in my many books and there is nothing to be gained by duplication. The books on discipleship put out by the Theosophical Society adequately cover the Probationary Path; I have dealt in detail with the Path of Discipleship. The angle of the contacts which become possible upon the Path of Accepted Discipleship are well known but cannot be described in too much detail. They vary according to person, and ray. I would only ask you to have these modes of approach in mind, remembering that they *do* occur and occur in varying degrees of clarity and at various stages upon the Path. They are as you know:

1. A dream experience.
2. A symbolic teaching.
3. The thoughtform of a Master.
4. A direct contact with the Master in meditation.
5. An interview in a Master's Ashram.

**[page 733]**

The first three are more usually the experience of the probationary disciple. The last two are undergone by the accepted disciple. They have their astral or lower psychic counterparts. They are, in this case, *not* all glamour and illusion and are not basically reprehensible, for they are—in reality—the seed or guarantee of future inevitable experiences upon the Way. People do see thoughtforms of the Masters, for those thoughtforms exist; they do receive symbolic teachings upon the astral plane or in the dream states. Beginners and the inexperienced are then apt to do one of two things: over-estimate the experience and believe it to indicate a high spiritual development; they begin to lean upon the experience and to substitute this astral happening for the future reality or they dismiss it as undesirable lower psychism, forgetting that so-called lower psychism is only so when the interpretation and the use of the experience is at fault. It is the task of the accepted disciple to aid in the interpreting, to indicate direction and to point out the significance of the experience to the neophyte. Workers in the spiritual field should bear this carefully in mind and remember that—as a result of the war, of tension and of aspiration towards the New Age—these dreams and visions, these episodes of symbolic teaching, these contacts with thoughtforms will steadily increase and *are* indicative of growth and of expansion. Undirected, unexplained and misinterpreted or laughed down and ridiculed, they can greatly hinder and can be forced to descend into the category of true lower psychism; rightly interpreted and explained, they can constitute a series of graded revelations upon the Way to light; they exist then as guarantees of future knowledge and as signposts of a relative achievement. But they are not the reality when astrally focussed.

Disciples need to bear in mind always that they grow by the answering of their own questions; the task of the Master is not to answer questions which, given a little time or thought, the disciple could answer himself, but to suggest or throw into the disciple's mind the type of question which warrants his thought and then to stimulate his abstract mind so that he can successfully find the answer.

You can see, therefore, how important this entire problem of questions can be and how, in a Master's Ashram or group, **[page 734]** the responsiveness of the membership to the questions, registered either by the individual disciple or by the group as a whole, and the answering of these questions has a conditioning effect upon the group. It is here the Master's particular work comes in—the arousing of the Ashram to the asking of those questions which will lead to revelation. A Master has always two things to bear in mind: the group condition which is dependent upon the aggregated vibration or note of all the members of the Ashram, insofar as they work together, and, secondly, the period in which the group is functioning. To this must be added the total responsiveness of the entire Ashram. One of the difficulties confronting all ashrams (viewing them as wholes) is to absorb new members and disciples, either singly or in groups. One question that necessarily arises is: How can a group within an Ashram (constituted of relatively new disciples and beginners on the Path of Accepted Discipleship) become increasingly sensitive to the vibration of the Ashram as a whole and to the Master of the Ashram?

This question in reality embodies the major problem existent between the personality and the soul, between the Master and the disciple and between humanity and the Hierarchy. It is basically a question



of registering essential unity and the cessation of separativeness. Disciples in their consciousness have to learn to avoid differentiating between aspects of the Ashram, inner and outer, and between the few Ashram members whom they may know and recognise, and the vast number who remain unknown to them. An Ashram is one group or band of disciples, initiates of various degrees, world disciples and neophytes at the very beginning of the Way of discipleship. Disciples must not think in terms of different Ashrams but in terms of the Ashram as a whole.

The key to this realisation, little as you may think it, is *Intensity*. Intensity, or working from a point of tension, brings in the flood-tide of revelation, and it is then possible for a disciple to learn in one short day what might otherwise take months and even years to learn. *Tension, when focussed rightly, is the great releasing Power*. So many disciples focus tension wrongly and release energy in the wrong direction and (if I might so inadequately express it) from the wrong location. [page 735] Right tension is brought about first by correct orientation; this necessitates a true sense of values and freedom from those minor preoccupations which produce extension instead of tension. If you are (to give a very usual illustration) preoccupied with your physical condition, you will not experience the tension which will make you a magnetic centre of power and love; if you are preoccupied with the failures of other people or with their ideas about you, you will again fail to experience the tension which releases. You would find it of value to discover where your "extensions" are and then retreat inward to the point of tension from which you can consciously and effectively direct soul energy.

This is the true esoteric work. The majority of disciples are not even 60 per cent effective because their points of tension are scattered all over the personality and are not focussed where the point of individual tension should be. Each has to discover that point of spiritual tension for himself. The reason that disciples are not sensitive to the Master, to the life of the Ashram and to each other is that they are extended and not tense; they are working and living on the periphery of consciousness and not at the centre. Their service, therefore, is partial; their consecration is weak and they are overwhelmed by inertia, by lack of interest in others and by many preoccupations with the form side of life.

One more question might here be considered, dealing with a phrase which I have deliberately used several times in these talks: What is the distinction between love and the will to-love? It is one which constantly is asked in the early stages of the path of discipleship. It is a most revealing question and is based on a sense of individual need and also on group need. It indicates also a penetrating analysis which has carried the questioner to the point where he knows the difference between theory, plus effort, and a spontaneous demonstration of that which *is*.

The will-to-love involves the recognition of limitation, of desire, of the forcing of an issue and of the intense aspiration really to love. It does not indicate the inflow of Shamballa energy through the medium of the soul whose intrinsic nature is spontaneous love. Where there is a determination to be [page 736] loving, certain attitudes—either natural and belonging to a developed personality or forced through attention to soul behest—emerge. The disciple knows that he lacks love, because he is constantly finding himself isolated from and not identified with others; he is irritated by others: he is critical of his brothers, either feeling superior to them or looking at them and saying: "Here they are wrong and I am right; here they do not understand and I do; I know them but they don't know me; I must be patient with them," etc., etc. Throughout this phase, the attitude is definitely that of the will-to-love, coupled to a deep realisation of the handicaps to the expression of love presented by those others and presented also by one's own habits of thought. This is all a form of self-centredness. The true way to love is to reflect and meditate deeply and constantly upon the significance and the meaning of love,

its origin, its expression through the soul, its qualities, goals and objectives. Most of the reflection carried on by the aspirant is based upon his innate realisation that he does not really love in the spontaneous, free way of the spirit. The disciple is, therefore, thrown back on a self-centred position in which he feels: "Now I am loving; *now* I am not loving; *now* I must try and love." Yet all the time none of these attitudes is really true love nor is their result a loving expression because the disciple is identified with himself and focussed in the personality. Love is never worked up, if I might put it so, in the lower nature; it is a free unimpeded inflow from the higher.

Love is spontaneous and carries ever the free spirit of Christ. I would suggest that there has never been a better description of the nature of love than that given by the initiate Paul, even though the translation of his words is faulty at times. Study those passages in the *New Testament* in which he defines love. Give up emphasising the will-to-love and emphasise in your own consciousness the need of others for understanding, compassion, interest and help. The usual loneliness of all disciples is frequently incidental to the fact of the self-centredness of all those whom they contact and the intense preoccupation of the neophyte with his own growth. The cry of the neophyte is: "Tell me. Tell me. Then I will change. I will accept anything that is said but tell me." The cry of the disciple is: "Aid **[page 737]** the work. Forget yourself. The world needs you." So many disciples are still shut up within themselves, hidden behind the wall of the personal self and little true out-going love is present. Until they break through and truly love, their usefulness is impaired.

We have considered briefly the stage of *Little Chelaship* and that of *Chela in the Light*. These stages lie behind quite a large number of human beings today. It is necessary, however, to revive the effect of these two experiences and the need to do so lies behind much of the work being done by disciples and teachers at this time. Many other people are today passing through the stage of *Accepted Discipleship*. The keynote of that stage is, as you know, the establishing of contact with the Master; it is primarily and technically the task of the Master to evoke the direct response and the conscious reaction of the disciple. Along with these reactions, the Master looks for an effort on the part of the disciple to be impersonal in his dealings, both with Him and with his co-disciples; impersonality is the first step upon the road to spiritual love and understanding. The effort of most sincere disciples is usually concentrated upon loving each other and in this (to use an old simile) they put the "cart before the horse." Their effort should be to achieve, first of all, impersonality in their dealings for, when that has been achieved, criticism dies out and love can pour in.

The Master also looks for an effort upon the part of His disciples to work on a larger and more generous scale in connection with His work in the world of men; He leaves them free to work as they may choose but He most certainly looks for the effort to take place along the lines of the specific activities which constitute His intention. To achieve this vital and strenuous effort, there must be the ability to focus upon the work and its needs and to develop the power to cooperate with those also engaged in similar work. This, again, involves impersonality and right focus. The Master is today looking for dedication to the needs of humanity in these days of human agony; this involves a sensitivity to world pain as it demonstrates from day to day in world affairs; it requires also a "divine indifference" to outer events in the life of the little self and a sense of proportion which enables the disciple to see his little personal **[page 738]** affairs—physical, emotional and mental—in terms of the whole. So again we arrive at *impersonality*—this time impersonality to a man's own reactions.

The Master has, therefore, necessarily to ask Himself whether the expenditure of time and energy which He gives to the members of His group or Ashram is rightly warranted and whether, as a result,

the group has "quickened" for increased service, and is more closely knit together in the bonds of the ashramic fellowship and is decentralised and less a group of dedicated personalities and more a group of living souls.

Impersonality has also to be developed in connection with the Master Himself. He is not occupied with making His group of disciples satisfied with themselves, their status or their service. He frequently lays the emphasis (in His few and rare contacts with His disciples) upon their failures and limitations. He does not only give them a steady flow of teaching and increased opportunity to serve. His work is primarily to help them detach themselves from the form aspect of life and fit them to undergo certain great expansions of consciousness. He assumes the factual nature of their dedication and desire to serve. This he has shown by receiving them into His group of disciples. When He did that, He assumed also the responsibility of preparing them for initiation. It is no part of the Master's duties to pat disciples upon the back or to congratulate them upon work done and progress made. He has instead the task of watching closely their note or vibration and of indicating where changes must be made in attitude and expression, where intensification of the spiritual life is in order and where personality adjustments could lead to greater freedom and, therefore, to more effective service. If this process, when applied by Him evokes resentment and disappointment upon their part, then the indication is that they are still steeped in personal reactions.

Another thing which disciples are apt to forget is that the Master has to protect the larger Ashram *as a whole* from the reaction of those who are learning to work in smaller supervised groups and in cooperation with their more experienced brothers. Sometimes disciples become discouraged—from a natural morbidness, self-centredness, lethargy and sometimes [page 739] good intentions—and endeavour to resign from the Ashram or group. This they can only do exoterically, for the esoteric link always persists, though it may be temporarily negated in the need of the larger group to protect itself from some unit in its midst. The members of an Ashram and accepted disciples are always engaged in world work and effectively so. Newcomers and beginners have to be trained to participate in that work and ample scope is always provided to this end.

Certain periods come when disciples have to be faced with clear and definite questions, in the answering of which they discover themselves and the scope and fruitfulness of their demanded service. Some of these questions might be expressed as follows:

How effective is my work in relation to my sphere of activity?

How effective is my thinking and planning in relation to what may lie ahead in the immediate future? We have an instance of this today, in connection with the plans for a post-war world and the need for intelligent and spiritual reconstruction activity.

What results can I recognise as the fruit of my work?

Do I feel that my work has been satisfactory from the standpoint of my soul and, incidentally, of my Master?

Have I worked with impersonality in relation to my fellow disciples and co-workers, no matter what their status?

Have I preserved the needed spirit of loving cooperation?

Do I recognise truthfully my own and my co-disciples' limitations and do I then move forward with those who are serving alongside of me without criticism and with silence?

Do I realise exactly where I stand? Whom I can help? And to whom I must look for example, aid and understanding?

One of the first lessons a disciple has to learn is to recognise what is occultly called "hierarchical progression." This enables the disciple to place himself *consciously* at the point to which evolution and spiritual unfoldment have brought him and, therefore, recognise those whom he can assist from the standpoint [page 740] of his greater experience and those to whom he must look for like aid.

This is a hard first lesson. The neophyte is always more consciously conceited than is the experienced disciple. It was the need for the understanding of this fact of hierarchical progression which prompted me to choose the six stages of discipleship as our study theme. To be a disciple does not mean that all within the Ashram are upon the same rung of the ladder of evolution. It is not so. An Ashram is composed of all degrees, ranging from that of a disciple who is taking his first steps upon the arduous path of training, up to that of a disciple who is a Master of the Wisdom. This hierarchical progression is something warranting careful consideration. I would remind you of the Law which states that "we grow through the medium of our recognitions." *A recognition, when it is seen as an aspect or fractional part of a greater whole, is the seed of a major expansion of consciousness. A stabilised expansion of consciousness connotes initiation.* This is an occult statement of major importance.

It is essential that disciples cultivate the attitude of spiritual recognition and they will find their lives greatly enriched when they do so. Contact with disciples, initiates and Masters is ever evocative in the result. The power they normally and unconsciously wield has a dual effect. It draws out the best and evokes the worst whilst presenting situations with which the disciple must deal. Every disciple is a focal point of power to some degree. The more advanced the disciple, the greater the force or energy which will radiate from him; this necessarily presents situations which the lesser disciple has to handle. The true disciple never does this with intention. The theory (so prevalent among occult groups) that the leader or some senior working disciple must stage situations in order to develop the pupil is contrary to occult law. The moment, however, you step into the range of the radiation of a Master or of any disciple senior to you, then things are bound to happen in your life. The radiation is effective when rightly received, registered and consciously used to bring about the sensed and needed changes. Eventually when the disciple's vibration is constant and responsive to the higher one, the two can then be synchronised. [page 741] It is this synchronisation which characterises all grades of initiates and which indicates to an initiate of a higher degree that an initiate or disciple of a lower grade can be admitted into the higher ranks. *Synchronisation is the key to initiation.*

## PART VII

*Stage IV. The Chela on the Thread.*

With these preliminary remarks, let us pass on to another of the Stages on the Path of Discipleship. The fourth stage is described as follows:

"The stage wherein the disciple is taught how (in emergencies) to attract the Master's attention. This has the peculiar name of the Chela on the Thread."

The whole question of psychic sensitivity of the higher kind is involved at this stage. I have taught in my writings most clearly and definitely the undesirability of the lower psychic experiences. This has been done as the need to warn aspirants anent this matter is great. The difficulty is enhanced by the fact that lower psychics are not easily reached and warned as they are ever determined that their clairvoyant and clairaudient powers are indicative of the advanced type of high spiritual unfoldment. Their minds are closed to all warnings and they function often behind a barrier of smug self-satisfaction. They forget that the aboriginal races and animals are all psychic and register that which the more mental types fail to record. The rank and file of the people are inherently astral in their activities, their interpretations of phenomena and their attitudes and focus. It is necessary, then, to enforce the warnings and awaken the average psychic to the undesirability of his astral life.

Disciples, however, put no aspect of the divine manifestation outside their range of experience. They know that psychism in its lowest phases is a part of the divine expression and is of an essentially higher nature than the purely physical processes of living in the body. A disciple cannot say that now because he is a disciple, he will not be subject to this, that or the other experience. He has to be prepared for all experiences [page 742] and to face the fact that eventually all disciples have to become psychics, both higher and lower, as was the Christ. The only safeguard for which he works is to prevent the lower powers demonstrating until the higher psychic faculties are functioning; then the lower are controlled and operated (if I might so express it) from the level of the higher consciousness. There is, to the mind of the disciple, only life and form and he is learning to handle the life processes through the medium of the form so as to produce a divine manifestation.

The world today is entering a phase of extreme sensitivity. Disciples must train themselves to help. The shift of the consciousness of ordinary and mediocre individuals will be on to levels of conscious astralism and the veil between the seen and the unseen will rapidly disappear. How can disciples be of service in that difficult period if they have no experience in the distinction and interpretation which must exist between aspects of phenomena? How can they rescue and safeguard others if they fear to enter into realms of life where the lower psychism rules? I am not asking you to cultivate psychic powers, but I do ask you to hold yourselves in *guarded readiness* to see and hear on all levels of service, and to know what you see and hear, interpreting it correctly, unblinded by prejudice and fear. The Path of Discipleship is not an easy one but its compensations are adequate. Psychic sensitivity is involved in the understanding of this phase of discipleship.

In your thoughts as you endeavour very briefly to study this stage, there must exist a correlation between the chela, the Ashram in which he is working and the Master. This correlation and the growth of this triangular relationship is always brought about through a *realisation of tension*. There has been much given to students upon the theme of the thread, the sutratma and the antahkarana. This thread leads from the Hierarchy and a point of tension in that Hierarchy (such as the Master at the centre of any Ashram) to distant places, to many planes and into many hearts. This thread enables the disciple (if he has been permitted to learn how to use it) to return instantaneously to his centre of work and to reach at any desired moment the "Master of his life." This triangular relation might be depicted thus:

[page 743]

The Master  
\*  
The Soul \*       \* The Ashram  
\*  
The Disciple

An extension of this idea lies behind much that I have taught anent the Wesak Festival and should be in your minds when you prepare to participate in it.

Shamballa  
\*  
The Buddha \*       \* The Christ  
\*  
The Hierarchy  
\*  
Humanity

The entire subject of the chela on the thread and the techniques involved in this state of consciousness are all related to the capacity of the human being, under soul control, to be magnetic and to "emit the vibratory call which can penetrate to the ear of the One Who holds the thread." This is quoted from a very ancient manuscript in the Archives of the Hierarchy, dealing with this stage of discipleship. I am for the first time making this information available in a brief and necessarily veiled and inadequate form to the disciples, assembling this cycle at the call of the Hierarchy. Only those who are at this stage of discipleship will really comprehend what I say and profit by the hints.

This fourth stage is only possible to a disciple who has been an accepted disciple for more than one life and who has demonstrated his ability to work with selflessness and pertinacity. The requirements can be stated as follows:

1. The disciple has succeeded in decentralising himself and is no longer the point of dramatic interest on his own little stage. He is no longer preoccupied with his feeling [page 744] nature and the excessive self-interest, evidenced by so many, no longer controls his thoughts and aspiration.
2. The disciple can now work with impersonality, no matter how his own personal nature may be reacting. This means that his own feelings, thoughts, likes, dislikes and desires are no longer the controlling factors; he is conditioned in his daily activities and relationships only by those intentions and activities which are for the good of the group. He will not sacrifice any individual to the group good until after due effort to help that individual understand and demonstrate right relationship; but he will not hesitate to take firm action as need and opportunity arise.
3. The disciple has developed a sense of proportion as to the work and the relative value of his contribution to the Master's work and the Ashram life. He is engrossed in the task and the opportunity and not with the Master and with his individual position in the Master's thoughts. Most disciples in the



early stages of their novitiate never forget that they are disciples. This is what the Master Morya has called the "smug recollection of the self-engrossed mind." It is a form of veiled pride which beginners find it difficult to avoid. Never for a minute do they forget the fact of their discipleship and the fact of the Master, no matter how active their service; yet—if they were truly working from a point of tension—they would forget His very existence in the work to be done for their fellowmen.

4. The chela on the thread has reached a point where the higher correspondence to the so-called "split personality" is to be found, or (to word it otherwise) where that state of consciousness, of which the split personality is the shadow and the distortion, makes its appearance. The disciple is conscious simultaneously of two states of awareness or two points of concentrated activity:

a. The point of spiritual tension wherein he is focussed and which he endeavours to preserve inviolate and constant.

**[page 745]**

b. The focussed sphere of activity in the three worlds, through the medium of which he carries out his work and service as a disciple.

These two related points are not in reality two separated activities, except as they emerge in the consciousness of the disciple upon the physical plane and express his objective and his subjective life. They are incident to his having to work in time and space and through the medium of a physical brain. *The second point of focus should be in reality an externalisation of the inner point of tension.* In these words, you have the key to the true science of discipleship, to the developing relation of the human centre and the hierarchical. It concerns also the work of the Buddha and the Christ, as They represent the point of tension at Shamballa and in the Hierarchy.

Most disciples are *not* working from a point of spiritual tension, but from a point of personality focus—a step forward indeed from that of the average unthinking person but one to which they cling unduly long. As long as a man is focussed in his personality, the point of spiritual tension will evade him. He will be driven by personality aspiration and not by ashramic force and this focus in form will lead to trouble both to the individual aspirant and to his group. Spiritual tension, as a result of complete dedication of the personality to the service of humanity, stimulates and empowers but does not evoke the lower life of the personal self.

These are the requirements which the disciple must meet before he is taught to reach the Master at will and when an emergency arises.

I would like here to call your attention to the attitude of the Master at this stage of His chela's progress. As the name implies, the disciple at this point is permitted to call the attention of the Master; this is permissible only when the chela can be trusted to use the privilege solely for purposes of group service and never for himself or his own benefiting. This signifies that the disciple is capable of handling his life and problems himself and is not likely, therefore, to intrude his personal crises into the life of the Ashram. It implies also a chela of such devotion and essential basic selflessness that the Ashram needs no protection from his vibratory activity; he **[page 746]** never exacts from the Master any of the potency which rebuffs, as it is esoterically called. The Master knows that if a call comes from the chela on the thread, it will not be a waste of His time to respond, because the call will always be launched on behalf of group need and for the establishing of group purpose.

No matter what the Master is doing or what His preoccupation, He *must* respond to that call, for it is the endowed right of the trusted disciple to send it out when emergency demands it. You might ask how the chela knows that he can "get through" to the Master, using here a colloquialism. I can assure you that a complete inhibition rests upon him when the call may not be sounded—an inhibition, arising on his side of the relationship and not imposed by the Master—and he neither wants nor attempts to sound the call when there is a question in his mind. It is a matter of clear intuitive perception, the recognition of an unimpeded channel and an act of spiritual will. It is in reality a process of invocation and evocation. This whole concept of the chela on the thread lies behind the distorted teaching about the prerogatives and privileges of the priesthood and the relation of the Pope, for instance, to God or of the "elect" to the Deity. This latent and unfulfilled ideal is that of the chela on the thread and the Master and His Ashram, interpreted by the ecclesiastical consciousness as the Church. When the coming world religion is built around the work and the activity of the world disciples and knowers, then we shall see these symbols, called the "rights and prerogatives of the priesthood," correctly interpreted and truly expressed. The same symbolic inferences are also to be seen in the Brahmin caste in India.

This responsive relationship and interplay is only attained after a long cycle of the outer relation of the accepted disciple upon the periphery and finally within the Ashram. It does not come about as the result of any effort to fit oneself for this position of power and of influence in service. It is simply the silent and almost unconsciously achieved result of that self-effacement and self-forgetfulness which distinguishes the accepted disciple; he is decentralised and engrossed in the fulfilment of the divine Plan to the best of his ability. It is the reward, if I might so express it, of the worker who knows what **[page 747]** he has come into incarnation to do and who is endeavouring with dedication to do it. The driving urge of his life is the need of humanity and his expanding awareness of the immediate next step that man must take.

The major tasks of the Master when a disciple first enters His Ashram is to make him *think* along the lines of decentralisation. This involves the shift of the disciple's consciousness from himself to the work to be done and, incidentally, the answering of the questions:

1. Do you, in reality, know what your life task is?
2. Have you tried to carry this out in your current life processes?
3. Is your main objective the building of character and the development of purity? If this is so, do you not think that you should be on the Path of Probation and not deluding yourself with the idea that you are on the Path of Discipleship?
4. Are you preoccupied with human need or are you engrossed with your own position as a disciple, with your own spiritual problems, and with the delusion of the terrific difficulties in your personal life?

As long as you believe that your life is one of all engrossing interest and also one of exceeding hard places, you are only in the very early stages of accepted discipleship and have not yet cast off ancient habits of thought. These questions have eventually to be answered before the student has what I might call "the full freedom of the Ashram."

The Ashram, you must remember, is externalised only in so far as it provides a point of spiritual tension. From that Ashram, disciples go out to work in the world. The outer group, working in the

world, or the exoteric Ashram, is externalised by reflecting the radiance of the inner Ashram and by establishing a magnetic field of spiritual power. This is done just in so far as the members of the Ashram who are found on its outer periphery relate themselves to the inner Ashram and therefore react to the note and quality of the inner group, gathered around the Master.

An Ashram is not a group of people seeking spiritual realisation. It is a centre of group activity, swept by energies which [page 748] (when given full and proper sway) enable the group to carry out the Master's plan and meet human need. You may wonder perhaps why I so constantly emphasise this need. I do it because that need is the main and urgent principle of invocation; it can and will evoke hierarchical response and thus put two centres—that of Humanity and the Hierarchy—en rapport. This is a group correspondence to the invocation of the soul by the personality and its subsequent evocation upon the plane of every day living, thus leading to a consequent fusion. An Ashram or Master's group is, therefore, a centre of invocation and when the individual disciple becomes a chela on the thread, it is as the reward of selfless service—carried forward at any personal cost. Then the Ashram can be a centre of unique world potency.

Chelas on the thread employ a peculiar technique, according to their ray; they work always through the head centre. By means of this centre, they sound out the call (an inaudible call, from the physical plane angle) which (vibrating along the thread) reaches the Master. These techniques are, however, taught directly to the disciple by the Master when He recognises His chela's right to the privilege. I cannot give these techniques direct to you. When you are "on the thread," you will inevitably have the information given to you.

This thread is *not* the antahkarana but a linking thread of living light. This the Master projects as the disciple's service evokes a response from Him. This evocation, however, increases its potency as the disciple builds the antahkarana between the personality and the Spiritual Triad. The chela on the thread eventually has the life thread (one aspect of the antahkarana) connected with this ashramic thread and hence the establishment of monadic control of the individual which (in its group form) signifies the control of the Hierarchy by Shamballa. The lesser and the greater relationship must ever be borne in mind.

To the average aspirant, the implications of this stage of discipleship are valuable from the angle of emphasising what has not been achieved. The implications are, therefore, negative. This is frequently desirable where accepted disciples are concerned whose attitude should be positive and intelligent. [page 749] The Law of Positive and Negative Relationships underlies all these stages. That which is higher is, at first, always negative to that which is lower; then interim changes take place which make the higher positive to the lower and lead, therefore, to the steady ascending of the Way of Life and the Ladder of Spiritual Ascent.

## PART VIII

### *Stage V. The Chela within the Aura.*

The definition, as given earlier by me, runs as follows:

"The stage wherein he is permitted to know the method whereby he may set up ... a call which will entitle him to an interview with the Master. At this stage, the disciple is called a chela within the aura."

It is a stage of discipleship which is far in advance of that attained by most disciples, because it connotes almost complete at-one-ment between the disciple and the Master's group. He has already been accorded the privilege of invoking the attention of the Master in times of emergency and is sure of His response. He has advanced from the point when he was being trained to become an integrated and useful unit in the Ashram to where he is a trusted agent. His orientation is now fixed and though he is subjected to many tests and difficulties, these are increasingly concerned with the group life and condition and not with himself. I refer not here to the difficulties of any ashramic group or to those connected with any group affiliation the disciple may rightly hold upon the physical plane, but to his responsiveness to the group need of humanity. Where this responsiveness exists, it means that the whole is of greater importance to him than the part. This in no way negates his ability to work with individuals or to give understanding love and compassion to those in his path of life who need it. But he has arrived at a sense of right proportion and of correct organisation of his life processes, trends and activities in time and space. He can then be depended upon always to substitute the good of the whole for individual good, as the personality might see it.

**[page 750]**

The Master knows that in the chela who has reached this stage He has a dependable instrument and one who can be regarded as no longer a drag on the life of the group. I have pointed out to you before this how difficult is the process of absorbing a new disciple into an Ashram; he has to be taught to advance gradually from the periphery of the group consciousness towards the centre. Each step forward necessitates care on the part of the Master in order to see that the Ashram is preserved from all disruptive activity. It is only when the chela has achieved "occult serenity" that he can be permitted to focus himself permanently within the group aura. This happens when he becomes conscious of the peculiar and specific vibration of the Master's aura. Hence, as you can well see, the need for serenity.

I would point out that serenity and peace are not identical. Peace must ever be temporary and refers to the world of feeling and to conditions susceptible of disturbance. It is essential to progress and an inevitable happening that every step forward is marked by disturbances, by points of crisis and chaos, replaced later (when successfully handled) by periods of peace. But this peace is not serenity and a chela is only permitted to dwell within the Master's aura when *serenity has been substituted for peace*. Serenity signifies that deep calm, devoid of emotional disturbance which distinguishes the disciple who is focussed in a "mind held steady in the light." The surface of his life may be (from the worldly angle) in a state of violent flux. All that he cherishes and holds dear in the three worlds may be crashing around him. But in spite of all, he stands firm, poised in soul consciousness and the depths of his life remain undisturbed. This is not insensitivity or a forced auto-suggestion, neither is it a capacity to exteriorise the consciousness in such a manner that individual events and happenings are ignored. *It is intensity of feeling transmuted into focussed understanding*. When this has been attained, the chela has the right to live within the aura of the Master. There is nothing now in him which will require the Master to sidetrack His attention from vital efforts to the unimportant task of helping a disciple.

**[page 751]**

An accepted disciple, therefore, advances—if I may so express it—through the medium of three vibratory realisations:

1. He reacts to the vibration, the note or the quality of an Ashram, according to his ray type. The periphery of a Master's sphere of group control is contacted by him and he becomes an accepted disciple in full *waking* consciousness. The Master is aware of his presence upon the outer fringe of His consciousness; his fellow disciples are also aware of another point of light within the Ashram, largely because of the effort they have to make to *offset* the new chela's personality reactions to the new mode of life, to the effects wrought into his consciousness by his penetration into the world of meaning and to the out-surging of his devotion to the Master. It becomes the task of more advanced chelas to protect the Master from the violent reactions of the new chela and to stand between Him and the neophyte. Some initiate-chela takes him in hand and acts as intermediary. The chela (as I have earlier pointed out) is in touch with the Master when, and only when, the Master so desires and it would be good and helpful to the entire group.

2. He realises increasingly the nature and note of his Ashram and advances from the periphery into the sphere of influence of the Master and His group; he then begins to participate more and more in the group life and is less and less interested in himself. He becomes, consequently, a more valuable asset in the Ashram and is entrusted with specific duties and tasks for which he is individually responsible to the initiate-chela in charge of him. The Master begins to contact him with greater frequency and—because he is becoming decentralised and his own growth and development are of less and less importance to him than service for others—he is permitted to attract the Master's attention when help is needed for the group, and thus becomes a chela on the thread. The antahkarana is being rapidly built and the inflow of life from the Spiritual Triad increases slowly and regularly. He has reached a point where, upon the outer plane, he is gathering around him a sphere of influence as a result of his soul radiation, via the personality. It might be stated that no disciple becomes a chela on the thread until he has many people in the outer world who (on a lower turn of the spiral) are to him what he is to the Master—chelas **[page 752]** on the thread. In a distorted and frequently unsatisfactory fashion, he is engaged in forming his own group and today this is very often the case. The world is full of struggling disciples, intensely preoccupied with forming organisations, with gathering around them those whom they can help, thus striking a particular note and learning the rudiments (the *rudiments*, I repeat, my brother) of group work as the Hierarchy seeks to see it carried out.

3. He responds powerfully and (from his point of view) quite unexpectedly to the realised vibration of the Master as He functions at the very centre of His group. He has known the Master's vibratory call; he has become aware of the quality of the Ashram which is evoked by the Master. Now he is admitted to the secret place to be found at the very heart of the Ashram and becomes a chela within the aura.

The aura of any form of life can be defined as the quality of a sphere of radiatory activity. Very little is as yet known about auras, and a great deal of nonsense has been written anent the matter. The aura is usually spoken of in terms of colour and of light, due to the nature of the vision of the one who sees and the apparatus of response which is in use. Two words only describe an aura from the point of view of occult knowledge and they are "quality" and "sphere of influence." What the clairvoyant really contacts is an *impression* which the mind rapidly translates into the symbology of colour, whereas there is no colour present. Seeing an aura, as it is called, is in reality a state of awareness. That the seer may in all sincerity believe that he has registered a colour, a series of colours, or light, is entirely true in many cases, but what he has really recorded is the quality of a sphere of radiatory activity; this he does when his own individual sphere of radiatory activity is of the same nature and quality as that contacted. Most seers register the astral range of vibrations of a person or a group and this through the medium of their own astral body. The impact of a truth or of a mental concept and its recognition is an expression

of a similar contact, carried forward this time into the realm of the mind.

This explains the truth lying behind all so-called "expansions of consciousness" to which the mind of man can respond; [page 753] he registers a constant succession of vibratory impacts, emanating from spheres of activity; these range all the way from the early stage of increasing awareness through the development of the five senses and the three vehicles of contact in the three worlds of human experience to those recognitions which lead a man into the sphere of influence of a Master and later enable him to take what is termed one of the major initiations.

These spheres of radiatory activity are ever present even when unregistered and unrecognised. The evolutionary process is one of developing a response apparatus with which to register them; having done so, the next step is to react intelligently to such contacts, thus producing an ever increasing range of awareness which finally constitutes the sum total of consciousness.

I cannot here enlarge upon this theme as it proceeds under the impelling force of evolution. I am only here concerned with the fact of a Master's sphere of radiatory activity and its peculiar quality and ray colouring (occultly understood).

The factor lying behind and thus making possible each of the six stages of discipleship is the existence in the disciple of qualities, radiatory activities and emanatory impulses which correspond to those emanating from some particular Ashram. These, when they have evoked a response and drawn the disciple to the periphery of the sphere of activity of such an Ashram, gradually intensify their magnetic, attractive quality; they awaken to still greater potency the same qualities in the disciple, occultly pulling him closer to the central point, which is the focus of all the trained ability and the high-powered spiritual life of the Master at the very heart of the Ashram.

It is at this point that the disciple awakens to the realisation that his three bodies or vehicles—etheric, astral and mental—are only the reflections of the three aspects of the Spiritual Triad and that they can give him the key to his own being and also the capacity to respond to the threefold vibration of the Master, as expressed through His aura.

The teaching that the personality must be destroyed is a distortion of the truth; his focus of consciousness has to be shifted from the threefold lower nature into that of the Triad and this with the aid of the threefold soul nature. The mode of this progressive shifting is response to an ever higher rate of [page 754] vibratory activity. Just as soon as there exists, in the consciousness of the disciple, the ability to respond to the quality and the radiation, emanating from an Ashram, he moves forward into that sphere of influence. That in his own aura which is akin to the quality of the Master's aura is trained, intensified and purified. His own radiatory activity is enhanced as the ashramic life plays upon his vehicles until in time he becomes the chela within the aura. In a faint way, his vibration and that of the Master tend to synchronise.

I would point out that in this way, the disciple begins to make a significant contribution to the life of the Ashram. Each disciple who penetrates into the aura of the Master through similarity of quality and vibratory activity enriches and intensifies the group with which he is thus affiliated. As time elapses, the Ashram of a Master becomes increasingly potent, magnetic and radiant. Within that aura the initiate-disciple carries forward his work, standing at the radiant centre of the group life and working from thence outwards in service. He is ever careful to protect that centre from any quality of his own



aura which is not in harmony with the quality of the Master and to keep (as far as may be) outside his own consciousness any thoughts or desires which might disturb the group aura. When he is admitted to this stage of discipleship that is his responsibility, and such a privilege is never accorded to him unless he is able so to guard himself and the sphere of influence of which he is now a part.

You can see, therefore, that the Hierarchy itself is only a great Ashram with a triangle at the centre, composed of the Christ, the Mahachohan and the Manu. Symbolically speaking, this triangle constitutes one radiant centre, for the radiatory activity of each of these Great Lords is such that They are swept into each other's auras in such a way that there is a complete blending and fusing. Every Ashram radiates some one major quality according to the ray of the Master at the centre; in the same way the Hierarchy radiates the quality of the second divine aspect, just as the all-inclusive Ashram (to which we give the name Shamballa) has the outstanding characteristic of the first aspect, life itself. This is not a quality, but that of which quality is an emanation.

**[page 755]**

The Master's aura (which determines the aura of the entire Ashram) has three outstanding radiations as far as the responsiveness of the disciple is concerned:

1. The radiation which comes from the higher levels of the mental plane, or from the lowest aspect of the Spiritual Triad. The potency of this radiation and the extent of the sphere of influence will be determined by the extent to which the Master is spiritually in touch with the Mind of God. I do not use the word "consciously" in this connection and when dealing with conditions above egoic levels. It is this particular radiation which evokes a response from the embryonic abstract mind of the disciple when the antahkarana is being built and is the first kind of contact to which the neophyte responds in the later stages of the Probationary Path. A direct line of influential approach is made between the Master and the awakening disciple as follows:

- a. The manasic permanent atom of the disciple.
- b. The knowledge petals of the egoic lotus.
- c. The lower concrete mind "held steady in the light."
- d. The throat centre.
- e. The brain of the disciple upon the physical plane.

This is all of it necessarily relative but the moment that the disciple has established this line of approach to the Spiritual Triad (even in a small measure) he makes his first response to the aura of the Master. The distinction between the aura of the Master and the aura of the Ashram is that the Master's aura is *dynamic* and the group aura is *influential*, yet the two together constitute the group aura. When this initial response is made it results eventually in the disciple becoming the chela within the aura.

2. The radiation which comes from the plane of buddhi or of the spiritual intuition. This is an expression of the love nature of the Master and is that which enables Him to be in touch with the Heart of God. It might be noted here that these three radiations emanating from a Master and enhanced by the similar, though much less powerful, radiations of the inner members of the Ashram are the **[page 756]** factors which put the Master and the Ashram in contact with that which is occultly spoken of as the physical Sun, the heart of the Sun and the Central Spiritual Sun.

The line along which this vibratory activity of the Master reaches the disciple and draws him finally within the aura is:

- a. The buddhic permanent atom, or the intuitional vehicle of the advanced disciple.
- b. The love petals of the egoic lotus.
- c. The astral body in its highest aspect.
- d. The heart centre.

3. The radiation which comes from the atmic level or the will aspect of the Spiritual Triad. This is the emanatory expression of the capacity of the Master to enter into the Council at Shamballa, to register the purpose of God and to work with the Plan, which is the expression, in any given cycle, of the working out of the divine *Will*. This aspect of the Master's radiatory activity is of so high a nature that only the advanced initiate-chela can register it. It is transmitted into the physical consciousness of the disciple along the following lines:

- a. The atmic permanent atom or the focus of the spiritual will, the first aspect of the Spiritual Triad.
- b. The sacrifice petals of the egoic lotus.
- c. The etheric vehicle in its highest aspects.
- d. The head centre.
- e. The centre at the base of the spine, which is aroused into activity in response to the vibratory radiation of the other four points of transmission.

You will note from a study of the above how abstruse and difficult it is to put into words the nature of the vibratory activity of the Master. All I can do—in default of your intuitive understanding—is to put into technical and academic terms (thereby crystallising the truth and somewhat distorting it) that which cannot be expressed.

This threefold radiation of the Master, as it expresses His planned activity and sphere of "influential emanation" is that which draws the disciple into His aura—not in this instance [page 757] the aura of the Ashram but of that which makes the ashramic aura possible—the *Life* of the Master.

One interesting fact might here be given. The moment when an initiate-chela has intensified his vibration so that it is identical with that of the Master and can hold that rate of vibration as his normal radiatory quality, then he himself becomes a Master. In every Ashram, there is always at a given moment some one disciple who is being trained to take the Master's place eventually, thereby releasing Him for higher and more important work. As you know, I was the senior disciple of the Master K.H. and when I became a Master, I released Him for higher work and my place in His group was taken by another disciple on the second ray; two disciples are needed to bring about the complete liberation of a Master from all ashramic work and I was the first of the two chosen to do this. The other has not yet made the grade. When this process of identification takes place, a moving forward of every member in the entire Ashram becomes possible, e'en though it seldom happens. Symbolically speaking, it might be described as a potent expanding impulse which widens the circle of the Ashram so that higher levels can be touched and lower spheres of influence can be included.

Some day, it will be all "realised Hierarchy" for the Hierarchy is but a state of consciousness with the life aspect, Shamballa, at the centre, and the circle of humanity constituting the emanating factor, the radiatory influence or the aura, whereby the other kingdoms in nature are evoked into responsive

activity.

This is a broad and general picture of this stage of discipleship as I have attempted to convey its individual implications and its more esoteric group results. More I may not say, nor can I enlarge upon the process whereby a chela within the aura can at will and for the meeting of some urgent need confer with the Master in the Ashram. One thing only can I tell you. The Master always has three disciples who are His closest cooperators and intermediaries. They have emerged "into His consciousness," as it is called, in response to the radiatory activity of His threefold spiritual nature. They work very closely with Him and watch over the other disciples in the group [page 758] according to their need, their ray and their point of development. You will remember in this connection how even the Christ had three disciples who were closer to Him than the other nine. This is ever true. In the Biblical story anent the Christ, you have—among other things—conveyed a picture of an Ashram as technically constituted and of the Hierarchy as it essentially exists. There were the three disciples, beloved and close; then the nine, who completed the inner Ashram. Next came the seventy who were symbolic of the Ashram as a whole and, finally, the five hundred who typified those upon the Probationary Path who were under supervision by the Master, but not by the three, the nine and the seventy until the time comes to admit them to the Path of Accepted Discipleship. In the greatest Ashram of all, Sanat Kumara has the same sequence of relationships among the great Beings Who form His group of active workers. Bear in mind, however, that these figures are symbolic and not factual. The number of disciples in an Ashram varies constantly, but always there are the three who are responsible to the Master for all ashramic activity, who are in His closest councils and who carry out His plans. The chain of Hierarchy is great and immutable and the sequences unalterable.

In considering the theme of the chela within the Master's aura, we have seen that the true pledged disciple who has reached the stage of being an accepted disciple passes from point to point within the circumference of a Master's sphere of influence until he reaches a period wherein he consciously "*knows*" his Master's aura. Now that, my brothers, is a perfectly meaningless phrase, but it is technically and esoterically correct. I will paraphrase its significance for you in an endeavour to give you some of the vital implications.

1. He is aware not only of the Master, but of what is in the Master's mind. That means that he is telepathically en rapport with his Master.
2. He is consciously past all inward discussion of what the Master wants him to do. He knows the part which he has to play.
3. He responds sensitively to the Master's aura not only upon the inner planes of life and in the Ashram proper, [page 759] but also with his physical brain. He moves within the aura in his daily physical plane life. This process necessarily falls into five stages:
  - a. He is telepathically en rapport. His mind and his brain respond to the Master's mind.
  - b. He is, therefore, mentally aware of the content of the Master's mind. This affects his life and service and his mind constantly formulates the telepathic impressions into organised formulas which are then available for directive processes.

c. Being, at this stage, relatively free from glamour, he is able to respond from the angle of sensitivity and feeling and consequently able to bring through the Master's plans (his share of them) on to the astral plane.

d. Etherically, he can begin to work with and use the ashramic force which his Master and his soul can make available to him to use upon the physical plane. He becomes what is called a "projector of force" and can then produce results upon the physical plane.

e. His brain becomes consciously aware of the simultaneity of the above four processes so that he passes into a new phase of conscious discipleship. Through his own soul and the Master's sphere of influence the Plan lies open before him. I would point out that this is not only a higher stage of discipleship but presupposes initiate understanding.

The neophyte knows that the goal of the occultist is to work with forces. He fails, however, to recognise that this may not be consciously done until—

1. He has for a long time been simply a channel. I would have you reflect on that thought. The attainment of the capacity to be a pure channel and an unimpeded distributor is the first goal and it takes a long time. The force usually dispensed by a disciple, until the channel stage is automatic and established, is normally coloured by personality distinctiveness (even if a high grade personality). **[page 760]** The time has to come when the disciple can, at will, distribute the ashramic and group-soul energy in their pure state.

2. He has, therefore, to distribute energy and not force. There is much confusion in the minds of many disciples upon this matter. Until a man is an initiate of high degree, he seldom dispenses energy. He works with forces and they concern the three worlds. It has been said (esoterically) that "when the disciple can distribute the four forces and make their seven notes heard, each note of the seven having a fourfold expression, he is not able to work with energy. When he works with energy, he works with seven and not with twenty-eight." Reflect upon this. I would add that the twenty-eight belong to the seven and when the disciple works with seven, he normally and automatically releases the twenty-eight, working under the impression of the seven ray qualities.

3. He has to learn the uses of distinction and of synthesis. Herein lies a potent occult hint of special use to workers.

4. He is aware of the dangers incident to the untrained neophyte endeavouring to distribute forces, to direct so-called energies in a specific and particular direction. He realises his goal is to be a channel for a long time through purity of life, correct orientation, and non-criticism. This correct orientation involves a paradox with which all disciples must wrestle, i.e., to be oriented to the soul, and, consequently, to the Ashram and to be oriented at the same time to humanity. Only disciples close to the Master's heart (technically understood) and, therefore, consciously aware of His aura have the right—I had almost said privilege—to direct force in specific directions. When their status is not that, their task is to act as channels for the distribution of energy in a general and universal but not in a specific manner.

A Master and, to a far higher extent, the Christ, suffers far more from those in His Own household than from those in the outer world; His work is more impeded by the advanced aspirants than by the

intelligent thinkers. Bear this in mind at this time. It was not the cruelty of the outer world of men which [page 761] caused the depths of sorrow to the Christ when on earth; it was His Own disciples, plus the massed sorrow—spread over the entire cycle of life, past, present and future—of humanity.

Disciples gravitate into world groups and many of them are doing far more efficient work than those gathered together into esoteric groups. The advanced accepted disciple has always his own group which he gathers around him for active and creative work. I would remind you of this. The gauge of a disciple's capacity lies in his influence—through pen, word of mouth, and personal influence—upon other people.

Under the Law of Correspondence, there is ever a numerical relation with established numerical entities. The six stages of discipleship are naturally related to the six schools of Indian philosophy which were in reality the six "seed schools" for all philosophical surmise and work. There are not six types of Ashrams corresponding to the six stages of discipleship because there are seven Ashrams (one for each ray type) and all the six stages of discipleship are related to all the Ashrams and all the seven ray types express (at some stage of their unfoldment upon the Path of Discipleship) these six steps towards the centre.

The centres, as used by the disciple in his unfolding progress, are dependent upon the ray type to a great extent but it is not my intention to take up this subject of the centres in this series of instructions. I shall be dealing with the subject at some length in the final part of *A Treatise on the Seven Rays*.

I would like, however, to make clear at this point that the Master never uses a disciple's centres as distributing agencies for force. In the last analysis, the centres are (when functioning correctly) reservoirs of force and distributors of energy, coloured by specific quality and of a certain note, vibration, and strength. On the final stages of the Path of Discipleship, they are entirely controlled by the soul, via the head centre, but it should be borne in mind that after the fourth initiation and the disappearance of the causal body, there is *no form* aspect or vehicle which can hold the disciple a prisoner or any way limited. After the third initiation, the lower centres have no control whatsoever over the outer mechanism of response; from [page 762] the standpoint of the highest occult training and when the disciple is in the Ashram itself, the centres are viewed as simply channels for energy. Until the time of the third initiation, they assume temporary importance in the training process because it is through them that the disciple learns the nature of energy, its distinction from force and the methods of distribution—the latter being one of the last stages in the training process.

The constitution of the ego, or Soul, is the factor of paramount importance to the Master in the task of training the disciple for hierarchical work. This necessarily involves the three higher centres (head, heart and throat). It is with the so-called egoic lotus that He is concerned and this is a point which the disciple is very apt to forget. The soul is preoccupied with its own life; the details of the personality life (its inadequate expression or shadow in the three worlds) simply make no impact whatsoever upon the soul consciousness. As the violence of the personality life grows, the soul which has been increasingly the recipient of the best the aspiring personality has to offer and which has been slowly turning its attention towards the mind of the personality, becomes also aware of an opposing factor to true soul expression upon the outer periphery of life. Then the battle of the higher pairs of opposites begins—the battle between soul and personality, *consciously waged on both sides*. That is the point to have in mind. This conflict culminates, prior to each of the first three initiations, in the confronting of the two opponents; the Dweller on the Threshold (of initiation, my brother) and the Angel of the Presence stand face to face. But with that battle, we are not here concerned. We are occupied with the theme of the

response to hierarchical energy as embodied in the Master's aura and from thence transmitted to the disciple. The channel or channels of direction (there are three of them) might be expressed thus:

### I. The Hierarchy.

1. The Master.
2. The Ashram.
3. The soul of the disciple.

### II. Humanity.

1. The disciple.
- [page 763]**
2. The antahkarana.
3. The three higher centres.

This is the broad and general process, reaching from the universal (as far as the individual disciple is concerned), to the particular, i.e., the disciple in a physical body.

*The detail* of the descent of energy or of the process of spiritual inspiration (both these phrases pictorially present the concept of response to the Master's aura) might be put as follows:

1. The Master's aura.
2. The egoic lotus or soul body.
3. The inflow of ashramic energy, via
  - a. The sacrifice petals or the will aspect.
  - b. The love petals or the love-wisdom aspect.
  - c. The knowledge petals or the mind aspect.

This process will be affected by the ray type of the disciple.

4. The response from the disciple upon the physical plane and the receptivity of his centres to the activity engendered by the soul, under impression by the Master would be as follows:
  - a. The sacrifice petals would transmit energy to the head centre, via the sacrifice petals (three of them) to be found in the ring of petals immediately around the "Jewel in the Lotus"; from thence to the sacrifice petal in the three love petals and in the three knowledge petals. You, therefore, have five transmitting points of will-energy.
  - b. The love petals similarly transmit love-energy to the heart centre, via the love petals, again five in all.
  - c. The knowledge petals transmit energy, the energy of intelligent activity, to the throat centre, again in the same manner, via the five knowledge petals.



This process going on in the egoic vehicle and registered by the disciple upon the physical plane, produces eventually what could be called a "potent centre of invocation." This [page 764] invoking centre evokes response from the Spiritual Triad so that eventually you have:

**I. The Spiritual Triad, the custodian of monadic energy.**

The atmic permanent atom.

The sacrifice petals.

The antahkarana.

The physical permanent atom within the egoic lotus.

The head centre.

**II. The Spiritual Triad.**

The buddhic permanent atom.

The love petals.

The antahkarana.

The astral permanent atom within the egoic lotus.

The heart centre.

**III. The Spiritual Triad.**

The manasic permanent atom.

The knowledge petals.

The antahkarana.

The mental unit.

The throat centre.

These details, brother of mine, are of technical interest, are purely academic and constitute simply *word symbols* of an inevitable evolutionary process. They describe the divine inspiration to which all human beings are subjected as an integral part of the life of God Himself and one which is consciously registered when a man reaches the stages of discipleship and initiation. They demonstrate, when rightly understood, the nature of the Science of the Breath. That Breath is all and in the method of invocation and evocation which underlies the entire process, you have a hint as to the structure and activity of the Heart of the Sun, the organ of this second ray solar system, and the diastole and systole system of evolution which is found in the universal life process.

## PART IX

Each time we consider the various stages of discipleship, it becomes more difficult to give the neophyte a true picture of the state of consciousness and the inner situation and relationships. [page 765] This is also due to the fact that I am attempting to deal (in these more advanced stages) with awarenesses which have no parallel or correspondence in the experience of even the advanced aspirant. When we are considering the last three stages, we are definitely dealing with that which might be called the initiate-consciousness at a high stage of expansion and with knowledge for which we have no terminology.

Is it not apparent to you that the initiate of high degree lives in a world of reactions and of subtle phenomena which are totally unimaginable to the average disciple? He is, therefore, when functioning

on the physical plane or in the three worlds, only bringing the lowest aspect of his consciousness into play and action. I have for years taught you, and your interest has been profound. Many of the technicalities of the occult sciences are yours and you know much theoretically. This is evidenced by the interest shown and in the questions submitted. These dealt with the permanent atoms, their functioning and vitalisation.

From the standpoint of the initiate such questions are of no moment; to be interested in the permanent atoms is on a par with being interested in the nature of the gastric juices which make the process of living on the physical plane a continuous rebuilding. The analogy is closer than you think. Occultly speaking, a constant consideration of the digestive system or of any other of the bodily functions leads to difficulty. Chronic invalids are frequently so (though not in every case) because of their physical preoccupation with the form nature on the outer plane over a long period of years. It is possible (and I say this with deliberation) to have serious physical disability and yet to be so full of vitality and so uninterested in the physical mechanism that chronic invalidism (as usually understood) is not possible. This is not the same thing as the triumph of mind over matter or the theory of perfect health; it is a question of a *surmounting energy-emphasis which negates the imposition of force effects upon the consciousness*. Ponder on this last sentence because it holds the key to the right handling of the health problem in the future.

In the same way, a constant consideration of the permanent atoms and of the spirillae would lead to an intensification of **[page 766]** the form life and to the tyranny of force as it flows through them. There are undoubtedly analogies and correspondences that could be worked out in connection with the spirillae in the microcosmic life and the planes and subplanes of the macrocosm with a possible subsequent relation of both to the seven centres, microcosmically understood, and the seven planetary schemes, macrocosmically understood. But the goal for the majority of aspirants is not to limit their consciousness by a concentration upon the minutiae, such as the permanent atoms and the details connected with the individual form nature. The objective of each aspirant is to expand his consciousness to include that which lies beyond himself, to attain to the more elevated states of consciousness in the life of the group and of humanity, and to integrate himself consciously into the Hierarchy, eventually into Shamballa, and occultly to "know" God in His many phases of all-inclusive extension and perfection.

A close concentration upon and study of the spirillae and atoms would be scientifically and technically interesting and possible, but would not lead to increased spiritual development but to personality emphasis and, therefore, to increased difficulty in the treading of the Path. The more advanced a disciple, the more dangerous such emphasis and preoccupation would be, whereas the scientist or the aspirant upon the Probationary Path could study such matters with relative impunity because he would not bring in the energy which could galvanise these "points of force" into dangerous activity.

For this reason I am not dealing with the permanent atoms as there is no need for you to give time and consideration to them. If you are living as desired and if you are seeking to profit by my instructions, the training of the lower nature and the development of the forces which function as form "divinely consecrated," will proceed normally and safely. I mentioned the permanent atoms to show the lines of energy distribution but not in order to indicate any need for a mental interest in these aspects of form life.

*Stage VI. The Chela within the Master's Heart.*

We arrive now at a consideration of the last of the six stages of discipleship. This was described by me in the following terms:

**[page 767]**

"The stage where the disciple is in close touch always; he is being definitely prepared for immediate initiation or having taken initiation—is given specialised work. At this stage he is described as a Chela within his Master's Heart."

One thing I would here emphasise as I seek to give some light upon this subject. Being within the Master's Heart in no way indicates a love-relationship between Master and disciple. The normal reaction is that at last the disciple has merited the right to be truly loved and, therefore, to be truly close to the Master. His life or lives of service have brought him at last the reward; he has now free access to the Master in the closest possible and mutual relationship of loving understanding. This stage of discipleship has absolutely no reference to this at all.

For another thing, brother of mine, when the disciple reaches this stage he is no longer what you understand by an accepted disciple. He is an initiate of high standing and of elevated degree and has passed out of the supervision and the safeguarding of a Master into a direct relation with the Master of all the Masters, the Christ, who is the central point in the Hierarchy, just as the Master is the central point in an ashram. The Master is the heart of His group and the Christ is the heart of the Hierarchy. The closer one gets to realisation, the clearer becomes the concept that the point at the centre and the periphery are one.

The significance of the word "heart" is the significance of life itself, as it beats eternally at the very heart of the universe. Within that life, the initiate now *consciously* stands, realising himself not so much as being a recipient of life, but as a distributor of life. This is a very different thing and holds the key to this stage of discipleship.

The "Master's Heart" is a technical term, indicating the sources of life and many analogous interpretations. There is at this stage and after a certain major initiation, a direct line of energy or of life—sensed, recognised, active and utilised—between the conscious disciple and

1. The disciple's heart centre.
2. The heart centre in the head.

**[page 768]**

3. The egoic lotus, which (until the fourth initiation) is the heart centre of the monadic life.
4. The Master at the centre of His group.
5. The Christ, the heart centre of the Hierarchy.
6. The life of the Monad which begins to make itself felt at the third initiation.
7. The Lord of Life Himself, the heart centre of Shamballa.

The line of relationship then extends from these onward and outward, and upward (spherically considered) to the *Life* at the very centre of our Earth's "alter ego," the planet Venus, to Jupiter and thence to the solar Lord Himself and on to a point in the Sun, Sirius. You can see, therefore, how different this stage is from what might be imagined. It is one which marks a new departure or beginning and a great transition. It is a stage which one enters through the open door of Nirvana, the

beginning of the Path of the Higher Evolution. It is a stage which marks a specific location (if such an inappropriate word can be used) of the disciple upon that upward Way which is revealed by the lighted Way; it is the attainment of the innermost point of realisation, called esoterically "within the heart."

I spoke to you elsewhere about world disciples being "close to the Master's heart." This is not the same thing as being "within the Master's heart." One refers to the Master upon the disciple's ray; the other refers to the Christ, the Synthesis within the Hierarchy of all the rays. The world today offers opportunity to all disciples to become world disciples, close to the Master's heart, and to pass rapidly through the earlier stages of discipleship. It offers opportunity to world disciples to begin their approach to the Heart of the Hierarchy, to Christ. It is with this first possibility that you should be concerned, for—as you come closer to your group—you can begin to get that training which will develop in you *world* usefulness. Are the majority of you too old to achieve this? That is for you to say. The soul knows no age and can use its instrument if it makes itself into a suitable and available instrument. Are you too set and too preoccupied with yourselves to achieve the detachment needed for world service? That is for you to find out and to prove to yourselves. This group has had much opportunity [page 769] offered to it and much teaching. The output in devotion and service, demonstrated by this group, should be quite unusual and it should be a *group* demonstration. I would ask if this is so? Are you too depressed (which is a synonym for selfishness) and too sensitive to render service to humanity in a larger way than hitherto? That can be overcome *if you care enough*. Is your awareness a constant group-awareness? Or is it a constant self-awareness which comes consistently between you and your fellowmen? That is for you to discover. Have you the deep humility—based on a realisation of the Plan and the glory of the goal—and not a sense of self-depreciation over which you gloat and regard as an indication of spiritual humility? You need to re-interpret this theme of humility, as well as all your terms, in the light of the esoteric and spiritual values. Can you do this?

Earlier, I used a phrase in which I referred to "disciples assembling, in this cycle, at the call of the Hierarchy." This has a definite relation at this time to our theme of discipleship and its various stages. "The call of the Hierarchy" goes out to humanity as a whole; it is sent out through the medium of the groups and Ashrams which are presided over by many of the Masters. It is caught and heard by many different types of people and in their response much distortion of that call creeps in; only the advanced disciple either brings it through correctly or responds adequately. The others respond to partial aspects of the call and their consequent activity is spasmodic, based upon erroneous interpretations, coloured by personality faults, delayed by inertia and often selfishly based. By the response of the disciples in His group or Ashram, the Master gauges the place and status of the disciple, though there are, of course, many other indicatory evidences.

Let us look at some of the types of people who respond to the call. Most of them do so unconsciously but react sympathetically, because something in them synchronises with the call, or because they are sensitive to certain vibratory influences.

1. There are the true lovers of humanity, who, though they may have absolutely no knowledge of esotericism, yet care enough to do what they can to help. Unconsciously, they can be used by the Hierarchy to do good and efficiently [page 770] selfless work. They are frequently more constructive than pledged or accepted disciples, because they are unconscious of status, of any responsibility in an Ashram and of their individual importance.

2. Psychics everywhere throughout the world and of all kinds. They respond to those upon the astral plane who are catching the higher impression or who telepathically get some aspect of the projected idea. In such cases there is always glamour, distortion and misrepresentation. This causes much trouble but is a force with which the leaders and teachers of humanity must reckon. It affects the least intelligent of the masses of men and does give them some general, even if distorted, idea of the Plan, but is apt to revolt the intellectual, and complicate the work of the trained disciple.

3. Probationary disciples who receive and respond to the impression more promptly and clearly than the above group. They usually receive it through the vision and teaching of a senior disciple. Their service to the Plan is frequently spoiled by their ignorance, their self-centredness and their misrepresentation of the imparted teaching. Their approach both to the truth and to the teacher is too personal.

4. Accepted disciples who get the Master's idea and plans in far greater completeness, but fail often to work them out as they should be in the world of daily living and of service because they are so preoccupied with their own problems as disciples, with their own character training, and with their status in a Master's Ashram and His interest in them. If they would forget themselves, their difficulties and their individual interpretations of truth, and just love their fellowmen and each other, and if they would simply *obey to the point of crucifixion* the "order of Service," they would pass more rapidly through the various stages of discipleship.

5. Disciples close to the Master's heart, world disciples and those who are consciously in His aura, know His plan, which is the Plan of the Hierarchy as a whole, though emphasising some appropriate aspect. They usually play [page 771] their part successfully, and their success is largely due to their constant group awareness and to a deep humility and, naturally, to a well-developed intellect and controlled astral body.

There is little more that I can say to you all at this time anent the group work and relationships. There is an esoteric loyalty which is different to the ordinary world loyalty which I seek to see developed in the group. Some of you, particularly those who take quick refuge in self-defense, need to learn this silent loyalty which serves to integrate the group, as one. It is easy in self-defense to sacrifice one's brothers and one's fellow workers. It is not easy to heal the subjective rift thus made.

Clear thinking is needed along many lines as this group begins to cohere and work together. An acute discrimination is also required. These are days when the lines of demarcation between the Forces of Materialism and the Forces of Light must be clearly defined. When the contrast between the way of love and goodwill and the way of cruelty and hate is being clearly defined on earth, disciples must exercise an unprejudiced attitude. To this group comes the difficult task of standing firmly on the physical plane against that which is destructive and hateful (in the true sense of the word), doing all that can be done to bring the destructive agencies to an end and to final powerlessness and, at the same time, preserving an inner attitude of complete harmlessness and loving understanding. For, my brothers, there are principles and ideals in the world at this time worth struggling for, but whilst the struggle is on it is necessary consciously to preserve and create that field of living, loving energy which will eventually bridge the gap between the two opposing factions and groups and so enable later contact to be made. Some of you are not thinking with sufficient clarity about the issues involved, being unduly engrossed with the outer signs of the struggle and so losing the long range picture. The dual life of active world participation in opposing that which is seeking to hold back and to destroy humanity and its highest ideals and—at the same time—to preserve a steady attitude of love, is not an

easy one, particularly for some of you. Such is human integration today that it is not possible for any person or groups of people to isolate themselves away from [page 772] human activities and human welfare. Nor is a negative attitude adequate to the solution of the present world crisis. Those who refuse to share in the world karma and pain will find their entire progress inevitably slowed down, for they will have put themselves outside the great tide of spiritual force now sweeping in regenerating streams throughout the world of men. The present world conflict is analogous to the stern conflict which is going on within the hearts and lives of all the world aspirants and disciples and is inevitably a sign that they are setting their feet upon the Path of Conscious Discipleship. The higher Self and the personality meet face to face for the determination of that decision for which the soul (the Self) upon its own plane is waiting. This is what is also happening with the world aspirant, Humanity, at this time. Ponder with care upon this idea. It is not possible for members of the New Group of World Servers to divorce themselves from the acute situation now to be seen and felt. They cannot and must not escape into a cul-de-sac of personal training and individual interests. If that is your attitude, then there is little that I can do for you, for this would indicate to me an inability to differentiate in values, a desire to retreat in thought from the unhappy and the unpleasant and to shift responsibility on to the shoulders of others, plus a failure to identify yourselves with humanity.

The call to world salvage has gone out and today disciples are assembling all over the world. It is not an assembling upon the physical plane but a profound subjective happening. Each of the Masters is sending out the call and many probationary disciples, even though placed upon the furthest point in the periphery of the Master's influence, are responding with eagerness; their motives are normally mixed and their response is frequently galvanised by a desire for personality progress and aggrandisement. They are, at this particular time, greatly complicating the call to service but their distortions are bringing about the fulfilment of the New Testament prophecy that (at the time of the end) there will be much distortion of the truth concerning the spread of the Christ consciousness and the return of the Christ, or the "Second Coming."

And so, from stage to stage the disciple passes, going from light to light, from perception to perception, from force to [page 773] energy, from personality focus to soul integration and, then, from soul to spirit, from form to life. He has explored all the avenues of knowledge; he has descended into the depths, into hell and into the valleys; he has climbed the mountain top of initiation and from there has swung out beyond space and time; he has lost all self-interest and is a focussed point of thought in the mind of God. Can I say more than this? I think not, my brothers. And so I bring to an end this series of instructions and my responsibility in this connection is ended. Yours now begins.

THE TIBETAN.



[page 775]  
SECTION FOUR

[page 777]  
SUMMARY OF THE TIBETAN'S WORK  
(1919-1943)

In 1919, during the month of November, I made a contact with Alice A. Bailey and asked her to do some writing for me and also to undertake the publishing of certain books which—under the sequential giving out of truth—were due to appear. She refused immediately, having no sympathy with the flood of so-called occult literature being passed out to the public by the various occult groups, having no experience in writing for the public, and having also a profound dislike of every form of psychic writing and of psychic work. Later, she changed her mind when I explained to her that telepathic rapport was a proven thing and a matter of scientific interest, that she was neither clairaudient or clairvoyant and never would be and that (above all) the test of truth was the truth itself. I told her that if she would write for a period of a month, the material transcribed would prove to her whether it contained truth, whether it evoked intuitive understanding and recognition and whether it had in it that which might be of value in the new spiritual era which was impending. She, therefore, overcame her disgust of this type of work and of the many occult presentations of truth which were prevalent; she only stipulated that the writing should go out with no claims whatsoever and that the teachings should stand or fall on their own merits.

The first book published was *Initiation, Human and Solar*. This was the result of her first effort to do this kind of work; it laid the foundation of all the succeeding books. Since then she has written for me for nearly twenty-five years. The books have gone out in line with a deep, underlying purpose which it may interest you to know about and they have received a worldwide recognition.

*Initiation, Human and Solar* was intended to bring the *fact* of the Hierarchy to public attention. This had been done by H.P.B. by inference and statement but not in any sequential form. The Theosophical Society had taught the fact of the [page 778] Masters, though H.P. Blavatsky (in a communication to the Esoteric Section) stated that she bitterly regretted so doing. This teaching was misinterpreted by later theosophical leaders and they made certain basic mistakes. The Masters Whom they portrayed were characterised by an impossible infallibility, because the Masters are Themselves evolving; the teaching given endorsed an engrossing interest in self-development and an intense focussing upon personal unfoldment and liberation; the people who were indicated as initiates and senior disciples were entirely mediocre with no influence outside the Theosophical Society itself; complete devotion to the Masters was also emphasised—devotion to Their personalities. These Masters were also shown as interfering with the organisation life of the various occult groups which claimed to be working under Their direction. They were made responsible for the mistakes of the leaders of the groups who took refuge under such statements as: The Master has instructed me to say, etc., the Master wants the following work to be done, or the Master wants the membership to do thus and so. Those who obeyed were regarded as good members; those who refused to be interested and obedient were looked upon as renegades. The freedom of the individual was constantly infringed and the weaknesses and ambitions of the leaders were provided with an alibi. Knowing all this well, A.A.B. refused to be a party to any such constantly recurring activity, for such is the history of practically all the known occult groups

which attract the attention of the public. Even had I wanted to work in such a way (which no one affiliated with the Hierarchy ever does), I would have found no collaboration from her.

*Letters on Occult Meditation* followed next. These indicated a somewhat new approach to meditation, based not on devotion to the Masters but on a recognition of the soul in each person. This was succeeded by *A Treatise on Cosmic Fire*. This book was an expansion of the teaching given in *The Secret Doctrine* on the three fires—electric fire, solar fire and fire by friction—and it was an awaited sequence; it also presented the psychological key to *The Secret Doctrine* and is intended to offer study to disciples and initiates at the close of this century and the beginning of the next century, up until 2025 A.D.

**[page 779]**

Later A.A.B. felt that it would be of value to me and to the work if she demonstrated that she could write books (useful to students) apart from transcribing my writings and taking down my notes, rendering them into the thought-provoking English which together we have developed as a medium for transmission of the ideas which it is my dharma to make public. The average psychic and medium is not usually of a high-grade intelligence and A.A.B. desired to prove (for the aiding of the work of the future) that one could do definitely psychic work and be of a real intelligence. She has, therefore, written four books which are entirely her own production:

*The Consciousness of the Atom.*

*The Soul and Its Mechanism.*

*From Intellect to Intuition.*

*From Bethlehem to Calvary.*

She has also written one book in collaboration with me, entitled *The Light of the Soul*; in it I give the translation of the Sanskrit Sutras of Patanjali and she contributes the commentary, referring to me occasionally for reassurance as to meaning.

Then followed *A Treatise on White Magic*. This was written years ago. As it was written it went out, chapter by chapter, to the senior students of the Arcane School as reading matter only. It is the first book ever given out upon the training and control of the astral or emotional body. Many occult books have been written upon the subject of the physical body and its purification and upon the etheric or vital body; most of them have been compilations of other books, both ancient or modern. This book of mine, however, is intended to train the modern aspirant in the control of his astral body, by the aid of the mind as that mind is, in its turn, illumined by the soul.

The next book undertaken was *A Treatise on the Seven Rays*. It is a long book, not yet completed. It is taking shape in four volumes, two of which are already published, one is ready for publication and the final volume is in process of writing. Volumes one and two deal with the seven rays and their seven psychological types and thus lay the foundation for the new psychology for which modern psychology, materialistic as it may be, has laid a sound basis. Volume three is entirely given over to the subject of esoteric astrology and forms a unit **[page 780]** in itself. It is intended to launch the new astrology which is founded on the soul and not on the personality. Orthodox astrology sets up a chart which gives the fate and destiny of the personality, and when that personality is little evolved or is only of an average development, it can be and often is amazingly correct. It is not so correct, however, in the case of highly developed people, aspirants, disciples and initiates who are beginning to control their stars and

consequently their actions; the events and the happenings in their lives then become unpredictable. The new and future astrology endeavours to give the key to the horoscope of the soul, as it is conditioned by the soul ray and not by the personality ray; enough has been given by me to enable astrologers, who are interested and of the new inclination, to work out the future from the angle of this new approach. Astrology is a fundamental and most necessary science. A.A.B. is not well versed in astrology; she cannot set up a chart nor could she tell you the names of the planets with the houses which they rule. I am, therefore, entirely responsible for all that appears in this and all my books, except, as before explained, the one book, *The Light of the Soul*.

The fourth volume deals with the subject of healing, and with the bridging, by the antahkarana, of the gap which exists between the Monad and the personality; it also gives the Fourteen Rules which those in training for initiation have to master. Again, I would call your attention to this last theme, reminding you that the true initiate has never made the slightest claim, either privately or publicly, to be an initiate. It is against the occult law and too many people of no particular spiritual focus or intellectual capacity make these claims and consequent harm has ensued, thus lowering the idea of the Hierarchy and the nature of adeptship in the eyes of the watching public. I am, therefore, entirely responsible for the Fourteen Rules and their elucidation and application. A.A.B. has never claimed to be more than a working disciple, occupied with world work (which no one can deny) and has re-iterated again and again that the word "disciple" is the legitimate and non-controversial word (as well as the truthful word) to be used for all grades of workers in the Hierarchy from the probationary disciple, [page 781] loosely affiliated with certain disciples in that Hierarchy, up to and including the Christ Himself, the Master of all the Masters and the Teacher alike of Angels and of men. She has steadily set herself, with my full approval, against the unwholesome curiosity as to status and title which is a blight on so many occult groups, leading to the full tide of competition, jealousy, criticism and claim-making which distinguishes the majority of the occult groups, which renders futile so many of their publications and which hinders the general public from receiving the teaching in its purity and simplicity. Status and title, place and position count for nothing. *It is the teaching that counts*—its truth and its intuitive appeal. This you must constantly bear in mind. The accepted disciples of a Master who arrive at recognition of Him from within themselves—a recognition which can then be corroborated by their fellow disciples and used by the Master Himself as a factual condition—know their Master, accept teaching from Him and *among themselves speak of Him as He is to them* but not to the outside world. The papers lately printed in *The Beacon* and inadequately censored were given by me, as a Master, to the members of a group within my Ashram. This group has preserved my anonymity for more than a decade, which was their correct and obvious duty.

The books, therefore, have been going out steadily for years. When *A Treatise on the Seven Rays* is completed, a short book on glamour ready for the press and this book on DISCIPLESHIP IN THE NEW AGE is in the hands of the public, then the work of A.A.B. for me will be over, she can resume her work in the Ashram of her own Master—the work of His disciple.

The next phase of the work which I sought to see accomplished is now in working order. It was my wish (as it is the wish of many associated with the Hierarchy) to see an esoteric school started which would leave the membership free, which would bind them by no pledges or oaths and which would—whilst assigning meditation, study and giving esoteric teaching—leave people to make their own adjustments, to interpret the truth as best they could, to present to them the many points of view and at the same time communicate to them the deepest esoteric truths which they could recognise if there was that in [page 782] them which was awakened to the mysteries and which, even when read or heard,

could do them no harm if they lacked the perception to recognise the truth for what it was. Such a school was started in 1923 by Alice A. Bailey with the aid of Foster Bailey and certain students of vision and spiritual understanding. She made it a condition that I should have nothing to do with the Arcane School, and that I should have no control over its policies and curriculum. Even my books were not used as textbooks and only during the past three years has one of them, *A Treatise on White Magic*, been adopted as a course of study and that at the very earnest request of many students. Also, some of the teaching upon the antahkarana (which will appear in the fifth volume of the *Treatise on the Seven Rays*) has been used for two years in one section of the fourth degree, entitled *Weavers in the Light*. The teaching on glamour has been given as some of the reading matter for another section.

No obedience is expected in the Arcane School, no emphasis is laid on "obeying the Master," for no Master is running the school. Emphasis is laid upon the one Master in the heart, the soul, the true spiritual man within each human being; no theology is taught; the student is under no compulsion to accept any interpretation or presentation of truth; he can accept or reject the fact of the Masters, of the Hierarchy, of reincarnation, or of the soul and still remain a member of the school in good standing. No loyalty is expected or asked, either to the school or to A.A.B. Students can work in any of the occult, esoteric, metaphysical or orthodox groups and churches and still be members of the school. They are asked to look upon such activities as fields of service wherein they can express any spiritual help they may have gained through their work in the school. Leaders and senior workers in many occult groups are working in the Arcane School, but they feel perfectly free to give their time, loyalty and service to their own groups.

This school has been in existence for twenty years and is now entering into a new cycle of growth and usefulness—along with the whole of humanity—and for this due preparation is being made. The keynote of the school is *service*, based on love of humanity. The meditation work is balanced and paralleled by study and by the effort to teach the students to serve.

### [page 783]

Another phase of my work came into existence about ten years ago when I started to write certain pamphlets for the general public, calling attention to the world situation and to the New Group of World Servers. I thus endeavoured to anchor on earth (if I may use such a phrase) an externalisation or a symbol of the work of the Hierarchy. It was an effort to band together subjectively and (where possible) objectively all those people of spiritual purpose and deep love of humanity who were actively working in many countries, either in organisations or alone. Their name is legion. Some few are known to the workers in the school. Thousands are known to me but not to them; all are working under the inspiration of the Hierarchy and are, either consciously or unconsciously, fulfilling the duties of agents of the Masters. Together they form a band, closely knit on the inner side by spiritual intention and love. Some are occultists, working in the various occult groups; some are mystics, working with vision and love; others belong to the orthodox religions and some recognise no spiritual affiliations, so-called, at all. All are, however, animated by a sense of responsibility for human welfare and have interiorly pledged themselves to help their fellowmen. This great group constitutes the World Saviour at this time and will salvage the world and inaugurate the new era after the war. The pamphlets which I wrote (the first of which was called *The Next Three Years*) indicated their plans and purposes, and made suggestions as to modes and methods of cooperation with this group of World Servers, already in existence and active in many fields.

Those whom the New Group of World Servers influence and with whom they seek to work and who

can act as their agents, we call the men and women of goodwill. I made an effort to reach these people in 1936 when there was a faint possibility that the war even at that late hour might be averted. Many will remember that campaign and its relative success. Millions were reached by means of the spoken and written word and by the radio but there were not enough people, spiritually interested, to take the needed steps to stem the tide of hate, evil and aggression which threatened to engulf the world. The war broke out in 1939 in spite of all the efforts of the Hierarchy [page 784] and Their workers, and the goodwill work fell naturally into abeyance. That part of the work in which members of the Arcane School had sought to serve and which had resulted in the forming of nineteen centres for service in as many countries had temporarily to be dropped—but only temporarily, my brothers, for goodwill is the "saving force" and an expression of the will-to-good which animates the New Group of World Servers.

I would emphasise that this work of anchoring the New Group of World Servers and organising the goodwill work has nothing whatsoever to do with the school except in so far that members in the school were given the opportunity to help in the movement. They were left entirely free to do so or not as they chose; a very large percentage ignored the effort altogether, thus demonstrating the freedom which they felt and had been taught.

When the war broke and the entire world was hurled into the consequent chaos, horror, disaster, death and agony, many spiritually minded people were anxious to stay aloof from the struggle. They were not the majority but a powerful and noisy minority. They regarded any attitude of partisanship as an infringement of the law of brotherhood and were willing to sacrifice the good of the whole of humanity to a sentimental urge to love all men in a manner which necessitated their taking no action or decision of any kind. Instead of "my country right or wrong," it was "humanity, right or wrong." When I wrote the pamphlet called *The Present World Crisis* and the succeeding papers on the world situation, I stated that the Hierarchy endorsed the attitude and aims of the United Nations, fighting for the freedom of the whole of humanity and for the release of the suffering people. This necessarily placed the Hierarchy in the position of not endorsing the Axis position in any way. Many in the goodwill work and some few in the school interpreted this as political in import, presumably believing that a position of complete neutrality, where both good and evil are concerned, was demanded of spiritually inclined people. Such people fail to think clearly and confuse an unwillingness to take sides with brotherly love, forgetting the words of the Christ that "he who is not with me is against me." [page 785] Let me repeat what I have oft said before. The Hierarchy and all its members, including myself, love humanity but they will not endorse evil, aggression, cruelty and the imprisoning of the human soul. They stand for liberty, for opportunity for all to move forward along the way of light, for human welfare without discrimination, for kindness and the right of every man to think for himself, to speak and to work. Necessarily they cannot, therefore, endorse the nations or the people in any nation who are against human freedom and happiness. In Their love and Their grasp of circumstance, They know that in a later life or lives the majority of those who are now the enemies of human freedom will themselves be free and tread the Lighted Way. In the meantime, the entire force of the Hierarchy is thrown on the side of the nations struggling to free humanity, and on the side of those in any nation who thus work. If being on the side of goodness and freedom is deemed detrimental to the spiritual issues, then the Hierarchy will work to change the attitude of people as to what is spiritual.

I have, therefore, been interested in three phases of the work: the books, the Arcane School, and the New Group of World Servers. The impact made upon the world by these three aspects of the work has been definitely effective and useful. The sum total of the useful work accomplished is what counts and not the criticisms and the misunderstanding of those who, basically, belong to the old order, and to the



Piscean Age. They are, therefore, unable to see the emergence of the new ways of life and the new approaches to truth.

I have stood all this time behind the scenes. The books and pamphlets have been my responsibility and carry the authority of truth—*if truth is there*—and not the authority of my name or of any status which I might claim, or which might be claimed for me by the curious, the inquisitive and the devotee. I have dictated none of the policies of the school or interfered in its curriculum; for them A.A.B. is responsible. My books and pamphlets have been made available to school students along with the rest of the general public.

I have sought to aid the goodwill work (for which Foster Bailey is responsible) by suggestion and by indicating what is the work that the New Group of World Servers are seeking to [page 786] do, but no authoritative requests have been made in my name, nor will they ever be made. The sum total of all these activities has been good; the misunderstandings have been few and have been inherent in the personal equipment and attitude of the critical. Criticism is wholesome so long as it is not permitted to become destructive.

Paralleling these major activities, I have, since the year 1931, been training a group of men and women, scattered all over the world, in the techniques of accepted discipleship, academically understood. Out of the many possible neophytes, I indicated a group of approximately 45 people—some known personally to A.A.B. and some quite unknown—who had demonstrated a willingness to be trained and who could be tried out for fitness for the group work of the new discipleship. These people received direct personal instructions from me and certain general instructions which embodied the newer approach to the Hierarchy and to the spiritual life, though based, of course, on the ancient rules. Some of these instructions are made available to the general public in this book, but no indication is given of the persons thus trained and no information will be made available; names, dates and locations are changed, though the instructions remain as given.

Necessarily these people have, from their contact with me, ascertained my identity. They have known for years who I am. But they have preserved my anonymity with great care and under real difficulty, owing to the fact that hundreds of people in nearly every country in the world have speculated upon my identity and many of them have guessed it accurately. Therefore, today, in spite of all that A.A.B. and my disciples have been able to do, it is generally conceded that I am a Master and a name has been given to me. To my own group of specially picked aspirants I have acknowledged my name *when they themselves had interiorly arrived at it*. It was both foolish and false to do otherwise; in communicating with them or in writing instructions on the new discipleship, I necessarily took my rightful position and name. Some of these instructions have been deemed by me as useful and appropriate for more general use and were embodied in the series of papers upon the *Stages of Discipleship* issued under my name in *The Beacon*. They [page 787] were carefully edited, prior to publication, except in one paper when, some months ago under the pressure of very heavy work, A.A.B. omitted to delete one paragraph in which I do speak as a Master. This paragraph, much to her distress, appeared in the July 1943 *Beacon*. After many years of protecting my identity, she made this slip and it has, therefore, been publicly stated that I am a Master.

In this connection, there are three points to which I would like to call your attention.

Earlier—many years earlier—I stated in *A Treatise on White Magic* that I was an initiate of a certain standing but that my anonymity would be preserved. Years later, owing to this mistake, I am apparently



in the position of contradicting or reversing myself, and so changing my policy. Actually I am not doing so. The spread of the teaching alters circumstances and the need of humanity demands at times a changed approach. There is nothing static in the evolution of truth. It has long been my intention to do all that was necessary to bring the fact of the Hierarchy and its membership more definitely before the public and in a more arresting way.

Years ago, I definitely told A.A.B. (as did her own Master) that her major duty as a disciple was to familiarise the public with the true nature of the Masters of the Wisdom, and thus offset the erroneous impression which the public had received. This she has done to a certain degree but not to the full extent that was intended. She has shrunk from the task, owing to the disrepute into which the whole subject has fallen because of the false presentations given out by the various teachers and occult groups, plus the ridiculous claims put out by the ignorant about us. H.P.B., her predecessor, stated in certain instructions sent out to the Esoteric Section of the Theosophical Society that she bitterly regretted ever mentioning the Masters, Their names and functions. A.A.B. has been of the same opinion. The Masters, as portrayed in the Theosophical Society faintly resemble the reality; much good has been done by this testimony to Their existence, and much harm by the foolish detail at times imparted. They are *not* as pictured; They do *not* issue orders to Their followers (or rather devotees) to do thus and so, to form this or that organization, nor do They indicate [page 788] certain individuals as being of supreme importance and hierarchical status; They know full well that disciples, initiates and Masters are known by their works, their deeds and their words; they have to prove their status by the work they accomplish.

The Masters work through Their disciples in many organisations; They do *not* exact, through these disciples, the implicit obedience of the organisation members, nor do They exclude from the teaching those who disagree with the organisational policies or the interpretations of the leaders. They are not separative and antagonistic to the groups working under various disciples or other Masters, and any organisation in which the Masters are interested would be inclusive and not exclusive. They do not fight over personalities, endorsing this one or rejecting that one simply because the policies of an organisational leader are, or are not, upheld. They are not the spectacular and ill-bred people portrayed by the mediocre leaders of many groups, nor do They choose (for Their pledged disciples and prominent workers) men and women who, even from a worldly point of view, are of a pronounced inferiority or who deal in claim-making and in the art of attracting attention to themselves. To be a probationary disciple, one can be a devotee; the emphasis can then be laid on purification and the acquiring of an intelligent understanding of brotherhood and human need; to be an accepted disciple, working directly under the Masters and active in world work (with a growing influence) requires a mental polarisation, a heart development and a sense of real values.

Knowing all the above, and having watched the ill effects of the usual teaching given anent the Masters, A.A.B. has gone to extremes in order to present the true nature of the Hierarchy, its goals and personnel; she has sought to lay the emphasis—as does the Hierarchy itself—on humanity and on world service, and not on a group of Teachers who, even if They have transcended the usual personality problems and experience in the three worlds, are still in process of training and are preparing Themselves (under the tuition of the Christ) to tread "the Way of the Higher Evolution," as it is called. The name given to us by some disciples in Tibet gives the clue to our point of attainment. They call the Hierarchy the "society of organised [page 789] and illumined Minds"—illumined by love and understanding, by deep compassion and inclusiveness, illumined by a knowledge of the plan and aiming to comprehend the purpose, sacrificing Their own immediate progress in order to help

humanity. That is a Master.

The second point I would make is in the form of a question. What harm does it do if some one points the finger towards a Master and recognises Him as such, provided His record substantiates the statement and His influence is worldwide? If by this inadvertent slip, A.A.B. has thus indicated me as a Master, has any harm been done? My books, the carriers of my influence, have gone to the far corners of the earth and convey aid and help; the goodwill work which I suggested, and which F.B. is carrying out voluntarily, has reached literally millions of people by pamphlet and radio, by the use of the great Invocations, by the work of the Triangles and by the words and example of the men and women of goodwill.

The third point I would bring to your attention is that in the new cycle which will come at the close of the war, *the fact of the Hierarchy and the work of the Masters—through Their disciples*—must and will be brought to public attention. Disciples everywhere will present increasingly the hierarchical plan of brotherhood, spiritual living and inclusiveness to the world; this will be done not in terms (so prevalent among the foolish) of "The Master has chosen me," or "the Master stands behind my effort" or "I am the representative of the Hierarchy" but by a life of service, by indicating that the Masters exist and are known to many men everywhere; that the plan is one of evolutionary development and educational progress towards an intelligent spiritual goal; that humanity is not alone but that the Hierarchy stands, that Christ is with His people, that the world is full of disciples unrecognised because silently working; that the New Group of World Servers exists; that the men and women of goodwill are everywhere; that the Masters are not the least interested in personalities but will use men and women of all attitudes, faiths, and nationalities, provided that love motivates them, that they are intelligent and have trained minds and that they have also magnetic and radiant influences which will attract people to truth and goodness but *not* to the individual—[page 790] be he a Master or a disciple. They care nothing for personal loyalties but are dedicated solely to the relief of distress and the promotion of the evolution of humanity and the indication of spiritual goals. They look not for recognition of Their work or the praise of Their contemporaries but only for the growth of the light within the world and the unfoldment of the human consciousness.

## THE TIBETAN

The sons of men are one, and I am one with them.  
 I seek to love, not hate;  
 I seek to serve and not exact due service;  
 I seek to heal, not hurt.

Let pain bring due reward of light and love.  
 Let the soul control the outer form,  
 And life, and all events,  
 And bring to light the Love  
 That underlies the happenings of the time.

Let vision come and insight.  
 Let the future stand revealed.

Let inner union demonstrate and outer cleavages be gone.  
Let love prevail.  
Let all men love.

# PROBLEMS OF HUMANITY

BY  
ALICE A. BAILEY

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## FOREWORD

The first edition of this book, published in 1947, contained chapters on seven basic problems of humanity written and published in pamphlet form between October, 1944, and December, 1946. They dealt essentially with conditions existing during and immediately after the war years of 1939 to 1945. In 1953 a second edition was published which omitted certain outdated material, notably the first chapter on the physical reconstruction of the world, thus reducing the subject matter of the book to six problems of continuing concern to a world slowly recovering from the drastic effects of total modern warfare.

In 1964 the book was again revised and published as a paperback edition. In the years since 1953 much progress had been made by humanity within the area of these six problems and many practical changes had occurred during that period which rendered parts of the original book again obsolete. In some cases also the nature of the problems has changed. For example, the problem of the children of the world still exists in most parts of the world but in a different form and under different conditions to those prevailing in the immediate post-war period, particularly in Europe. The problems of capital, labour and employment also differ today in an increasingly automated and computerised world. Change is occurring within many crystallized and reactionary areas of religious orthodoxy and separateness, creating new problems within the churches.

Similar comments can be made for all these problems, with the added fact that new problems are arising under present day conditions which are variations and extensions of the basic six discussed in this book. Therefore, when in 1967 we are again faced with the need to reprint the book we realise that there are two alternatives open: one, to revise and update the book which would to all intents and purposes cut the original text to the bone and graft on to the skeleton structure factual data and information supplied by other writers; or two, reprint the book as it stands, because its basic teaching on all these problems is still as sound, as dynamic and as necessary as it was when originally written. This second course is the one we have decided to follow.

It is important, however, that those who study the book are aware of its history so that the essential teaching can be recognised and absorbed and the irrelevant factors ignored. The spiritual principles to

be applied to the problems of humanity as discussed in this book are valid today and remain largely ignored by the majority of mankind. The contribution of esoteric students in creating "the thoughtform of solution" to human problems in a world at crisis point is a vital and practical service.

Lucis Publishing Company, New York — 1967

## **FOREWORD**

The first edition of this book, published in 1947, contained essays on the basic problems of humanity. These had originally been issued in pamphlet form between October 1944 and December 1946, and dealt essentially with conditions during and immediately after the War years of 1939-45.

In 1953 a second edition was published which omitted outdated material. A further revision was made for the third edition in 1964. Since then, the progress made by humanity has been such that the nature of the problems has changed to a marked degree. For example, problems relating to the world's children continue to exist but in different forms and under different conditions to those of the post-war period. The problems of capital, labour and employment have changed greatly in an increasingly automated and computerised world. Significant developments within the many branches of orthodox religion are presenting new problems within the world's faiths.

Similar comments can be made on all the problems considered. In addition, new problems are arising under present day conditions, although these can usefully be viewed as variations and extensions of the basic six problems discussed in this book.

So now, in 1993, when we need to reprint the book again, we have had to consider whether it would be better to cut the original text to the bone and graft on to the skeletal structure factual data and information supplied by other writers, or whether we should reprint the book as it stands. Because the basic teaching on all the problems is still as sound, as dynamic and as necessary as it was when originally written, we have decided to do the latter.

But it is important that those who study this book are aware of its history so that the essential teaching can be recognised and absorbed and the irrelevant factors ignored. The spiritual principles to be applied to the problems of humanity as discussed in this book are valid today and remain largely ignored by the majority of humanity. The contribution of esoteric students in creating "the thoughtform of solution" to human problems in a world at crisis point is a vital and practical service.

Lucis Publishing Company, New York, London — 1993

[Page 5]

## INTRODUCTION

It is essential that all thinking people should give time and thought to the consideration of the major world problems with which we are now faced. Some of them can be solved with relative rapidity—given common sense and a correctly appreciated self-interest; others will require foresighted planning and a long patience as, one by one, the necessary steps are taken, leading to the readjustment of human values and the inauguration of new attitudes of mind regarding right human relations. In the recognition of the growth in human consciousness and in a realization of the distinction obviously existing between primitive men and our modern intelligent humanity lie the grounds for an unshaken optimism as to human destiny.

Events in the immediate foreground do not blot out the long history of human development and obliterate recognition of the long range changes which have taken place within the human consciousness; these basically condition human objectives, all human contacts and underline with understanding and perspective the reactions of the race of men.

The slow and restricted movements of the primitive races of mankind have given place to the speed and the rapid movement (the almost unbelievably rapid movement) and transportation facilities of the airplane. The uncouth sounds and the limited vocabulary of the savage races have developed into the intricate language systems of the present nations; the various modes of primitive communication by means of drums or bonfires have been replaced by the telegraph, the telephone and the radio; the wooden dug-out of the uncultured islanders [Page 6] has developed into the greyhound of the sea, racing from port to port under mechanical power and in the space of a few short days; the early slow modes of travel by foot, on horseback or by chariot have given way to the trains, speeding across entire continents at the rate of seventy miles an hour or more. The early and simple civilizations have been succeeded by the intricate and highly organized social, economic and political civilisation of modern times. The culture of the ages, the arts, literature, the music and the philosophy of all time is today at the disposal of the average citizen.

The above contrasts provide a perspective and a background which will inspire hope for the future and confidence in the ultimate destiny of man. The past is in reality more like the prenatal stage than an ordinary living process; it is a preface to a richer and a more enlightened life; it is a preliminary period to a culture and a civilization which will redound to the glory of God and constitute a vital testimony to the divinity of man.

When the birthing process is over, a new humanity will be seen active upon the earth, a new race of men—new because differently oriented.

There are necessarily many lesser problems but those dealt with in this book cover the major ones with which humanity is at this time confronted, and which must find some solution during the next twenty-five years. This will have to be done by the simple method (simple to write but difficult to implement) of *establishing right human relations between men and between nations*.

The immediate spiritual problem with which all are faced is the problem of gradually offsetting hate and initiating the new technique of trained, imaginative, creative and practical goodwill.



**[Page 7]**

Goodwill is man's first attempt to express the love of God. Its results on earth will be peace. It is so simple and practical that people fail to appreciate its potency or its scientific and dynamic effect. One person sincerely practising goodwill in a family can completely change its attitudes. Goodwill really practised among groups in any nation, by political and religious parties in any nation and among the nations of the world can revolutionize the world.

The key to humanity's trouble (focussing as it has in the economic difficulties of the past two hundred years and in the theological impasse of the orthodox churches) has been to take and not give, to accept and not share, to grasp and not to distribute. This has involved the breaking of a law which has placed humanity in a position of positive guilt. War is the dire penalty which mankind has had to pay for this great sin of separateness. Impressions from the Hierarchy have been received, distorted, misapplied and misinterpreted and the task of the New Group of World Servers is to offset this evil.

Humanity has never really lived up to the teaching given it. Spiritual impression, whether conveyed by the Christ, by Krishna or by Buddha (and passed on to the masses by Their disciples) has not yet been expressed as it was hoped. Men do not live up to what they already know; they fail to make practical their information; they short circuit the light; they do not discipline themselves; greedy desire and unlawful ambition control and not the inner knowledge. To put it scientifically and from the esoteric angle: Spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of the disciples of the world to restore this flow and to stop this interference. This is the major problem facing spiritual people at this time.

**[Page 8]****CHAPTER I****THE PSYCHOLOGICAL REHABILITATION OF THE NATIONS**

This problem is far more complicated and deep-seated than might appear at the first glance. Had we only to deal with the national psychoses and the mental conditions induced by the act of war and participation in it, the problem would be acute enough but it could be solved easily by the restitution of security, by the sound psychological treatment of the differing nationalities, by their physical rehabilitation and by the restoration of liberty, opportunity, leisure and, above all, by the organization of the men and women of goodwill. This latter group would show themselves as willing to carry forward the needed educational processes and (which is far more important) they would endeavour to convey spiritual inspiration—something which humanity sorely needs at this time. There are enough men and women of goodwill in the world today to accomplish this *if* they can be reached, inspired and supported in their endeavour, both materially and spiritually.

The situation is far more difficult than a casual analysis would make it seem. The psychological problem involved has a background which is centuries old, which is inherent in the soul of each individual nation and which is potently conditioning the minds of all their peoples today. It is here that

our major difficulty lies and it is one which will not easily give way to any effort or to any spiritual endeavour, whether carried out by the organized churches (which show a woeful lack [Page 9] of appreciation of the problem) or by spiritually minded groups and individuals.

The work to be done is so acutely needed and the perils of its non-accomplishment are so appalling that it is necessary to indicate certain major lines of danger and certain national aptitudes which carry a menace to the peace of the world. These problems fall naturally into two categories:

- I. The internal, psychological problems of the individual nations.
- II. Major world problems, such as the relation between nations and business and the forces of labour.

Before the world can be a safer, sweeter, saner and more beautiful place, all the nations must take stock of themselves and begin to handle their own psychological weaknesses and complexes. Each nation must aim at sound mental health and endeavour to implement sound, psychological objectives. International unity must be attained and this should be based not only upon mutual trust but also upon correct world objectives and true psychological understanding.

Men and women everywhere are already striving towards individual betterment; groups in every nation are similarly motivated; the urge to move forward into greater beauty of expression, of character and of living conditions is the outstanding eternal characteristic of mankind. In the earlier stages of racial history, this urge showed itself in a desire for better material circumstances and surroundings; today, this urge expresses itself in a demand for beauty, leisure and culture; it voices the opportunity to work creatively and passes gradually but inevitably into the stage where right human relations become of prime importance.

Today a great and unique opportunity faces every nation. Hitherto the problem of psychological integration, of intelligent living, of spiritual growth and of [Page 10] divine revelation has been approached solely from the angle of man, the unit. Owing to the scientific achievements of mankind (as a result of the unfolding human intellect), it is now possible to think in far wider terms and to see humanity in a truer perspective. Our horizon is extending into infinity; our eyes are no longer focussed upon our immediate foreground. The family unit is now recognized in relation to the community, and the community is seen as an integral and effective part of the city, state or nation. Dimly, and as yet ineffectually, we are projecting this same concept into the field of international relations. Thinkers throughout the world are functioning internationally; this is the guarantee of the future because only when men can think in these wider terms will the fusion of all men everywhere become possible, will brotherhood come into being and *humanity* be a fact in our consciousness.

Most men today think in terms of their own nation or group and this is their largest concept; they have progressed beyond the stage of their individual physical and mental well-being and are visioning the possibility of adding their quota of usefulness and of stability to the national whole; they are seeking to be cooperative, to understand and to further the good of the community. This is not rare but is descriptive of many thousands in every nation. This spirit and attitude will some day characterize the attitude of nation to nation. At present this is *not* so, and a very different psychology rules. Nations seek and demand the best for themselves, no matter what the cost to others; they regard this as a right attitude and as characteristic of good citizenship. Nations are coloured by hatreds and prejudices, many of which are as unwarranted today as foul language in a religious meeting. Nations are split and divided

within themselves by racial barriers, by party **[Page 11]** differences and by religious attitudes. This inevitably brings disorder and finally disaster.

An intense spirit of nationalism—assertive and boastful—distinguishes the citizens of most countries, particularly in relation to each other. This breeds dislike, distrust and the disruption of right human relations. All nations are guilty of these qualities and attitudes, expressed according to their individual culture and genius. All nations, as all families, have also in them groups or individuals who are recognized sources of trouble to the well-intentioned remainder. There are nations within the international community which are and have been for a long time disrupting agencies.

The problem of the interplay and interaction of the nations is largely a psychological one. The soul of a nation is potent in its effect. The national thoughtform (built up over the centuries by the thinking, the goals and the ambitions of a nation) constitutes its ideal objective and is most effective in conditioning the people. A Pole, a Frenchman, an American, a Hindu, a Britisher or a German are easily recognized, no matter where they may be. This recognition is not based solely upon appearance, intonation or habits but primarily upon the expressed mental attitude, the sense of relativity and a general national assertiveness. These indications express reaction to the particular national thoughtform under which the man has been raised. If this reaction makes him a good cooperative citizen within the national boundaries, that is good and to be desired. If it makes him assertive, arrogant, critical of the nationals of other countries and separatist in his thinking, he is then contributing to world disunity and, en masse, to international disruption. This menaces the peace of the world. The problem, therefore, becomes one in which all people share. Nations can be (and often are) anti-social, **[Page 12]** and all nations have within them these anti-social elements.

Self-interest distinguishes most men at this time, with attendant weaknesses. Yet, in all countries, there are those who have outgrown these self-centred attitudes and there are many who are more interested in civic and the national good than in themselves. A few, a very few in relation to the mass of men, are internationally minded and preoccupied with the welfare of humanity, as a whole. They eagerly desire recognition of the one world, of the one humanity.

The stage of national selfishness and the fixed determination to preserve national integrity—interpreted often in terms of boundaries and the expansion of trade—must gradually fade out. The nations must pass eventually to a more beneficent realization and come to the point where they regard their national cultures, their national resources and their ability to serve mankind as the contributions which they must make to the good of the whole. Emphasis upon worldly possessions or extensive territory is no sign of maturity; fighting to preserve these or to expand them is a sign of adolescent immaturity. Mankind is now growing up; only now is humanity demonstrating a wider sense of responsibility, of ability to handle its problems or to think in larger terms. The late world war was symptomatic of immaturity, of adolescent thinking, of uncontrolled childish emotions and of a demand—by anti-social nations—for that which does not belong to them. Like children, they cry for "more".

The intense isolationism and the "hands off" policy of certain groups in the United States, the demand for a white Australia or South Africa, the cry of "America for the Americans", or British Imperialism, the shouting of France for recognition, are other instances. They all indicate inability to think in larger terms; they are an **[Page 13]** expression of world irresponsibility; they indicate also the childishness of the race which fails to grasp the extent of the whole of which each nation is a part. War and the constant demand for territorial boundaries, based on ancient history, the holding on to material,

national possessions at the expense of other people will seem some day to a more mature race of men like nursery quarrels over some favourite toy. The challenging cry of "This is *mine*" will some day no longer be heard. In the meantime, this aggressive, immature spirit culminated in the war of 1914-1945. A thousand years hence, history will regard this as the acme of childish selfishness, started by grasping children who could not be stopped in their aggressive ways because the other nations were still too childish to take strong action when the first indications of the war were seen.

The race faces a new crisis of opportunity wherein new values can be seen as important, wherein the establishing of right human relations will be deemed desirable, not only from the idealistic point of view but also from the purely selfish angle. Some day the principles of cooperation and of sharing will be substituted for those of possessive greed and competition. This is the inevitable next step ahead for humanity—one for which the entire evolutionary process has prepared mankind.

It was selfishness and self-interest which prevented several nations from siding with the Forces of Light; they preserved a selfish neutrality and lengthened the war by years. Is it not possible that when Germany first marched into Poland and when France and Great Britain consequently declared war upon Germany, if the entire civilized world of nations (without exception) had likewise declared war and banded together for the defeat of the aggressor, the war would not have lasted as long as it did? Interior politics, international jealousies, [Page 14] ancient distrusts and hatreds, fear and a refusal to recognize the facts produced disunity. Had all nations seen clearly and renounced their individual selfishness in 1939, the war would have been over much earlier. Had all the nations swung into action when Japan first went into Manchuria or Italy into Ethiopia, the war which has devastated the entire planet would not have been possible. To that extent, there is no nation without blame.

It is needful to make this clear so that there may be straight thinking as we face the world of today and begin to take the steps which will, in due course of time, lead to world security. This period should be faced by every nation with a sense of individual guilt and of innate psychological failure. It is hard to admit that none of the nations (including our own) has clean hands, and that all are guilty of greed and theft, of separativeness, of pride and prejudice, as well as national and racial hatreds. All nations have much interior housecleaning to do and this they must carry forward along with their outer efforts to bring about a better and more habitable world. It must be a world consciousness, motivated by the idea of the general good, one in which higher values than individual and national gain are emphasized and one in which people are trained in right national citizenship upon the one hand and on the other in the responsibility for world citizenship.

Is this too idealistic a picture? The guarantee of its possibility lies in the fact that thousands today are thinking along these idealistic lines; thousands are occupied with planning a better world and thousands are talking about the possibility. All ideas which emanate from the divine in man and nature eventually become ideals (even though somewhat distorted in the process) and these ideals finally become the governing principles [Page 15] of the masses. This is the true sequence of the historical process.

It might be of value to study briefly some of the psychological adjustments which the nations must make within their own borders, because reform begins at home. Then let us look at the world picture and gain a new vision. There is a scientific basis for the old statement in the Bible that "where there is no vision, the people perish".

History indicates a long past of battle, of war, of changing frontiers, of the discovery and prompt annexation of new territory, involving the subjugation of the original inhabitants, sometimes greatly to their benefit but always inexcusable. The spirit of nationalism and its growth is the background of modern history as taught in our schools, feeding national pride, engendering national enmities, racial hatreds and jealousies. History concerns itself with the lines of demarcation between countries and with the type of rule each country developed. These lines of demarcation are fiercely held and passports, as instituted this century, indicate the crystallization of the idea. History portrays the fierce determination of every nation to preserve its boundaries at any cost, to keep its culture and civilization intact, to add to them when possible and to share nothing with any other nation except for commercial profit, for which international legislation is provided. Yet all the time humanity is one humanity and the products of the earth belong to all. This wrong attitude has not only fostered the sense of separateness but has led to the exploitation of the weaker groups by the stronger and the wrecking of the economic life of the masses by a mere handful of powerful groups.

Ancient habits of mass thinking and of mass reaction are difficult to overcome. It is here that the main battleground of the world is found. Public opinion will [Page 16] have to be re-educated. The nations are reverting to the deep-seated modes of behaviour and thought which have characterized them for generations. We need, in the general interest, to face up to our past, to recognize the new trends, to renounce the old ways of thinking and acting if humanity is not to descend to greater depths than in the last war.

The voices of the old order and the demand of the reactionary elements can be heard in every country, plus the demands of certain radical groups. Because they have been so long established, the voices of the conservatives carry weight and because humanity is tired, almost any action will be taken to ensure a rapid return to the normalcy, demanded by the conservatives, *unless* those who have the new vision act with promptness and with wisdom—and of this there is too little indication at this time.

## FRANCE

A clamour is arising from France that her ancient glory be recognized, that her ancient task of representing the major, civilizing influence in old Europe be remembered, and that France be safeguarded and protected. She demands that nothing be done without consulting her. Yet for decades, France has given to the world a picture of great disunity and of political corruption and graft; she has always evidenced a deep love and desire for material gratification, priding herself on her realism, but not on any spiritual idealism, and substituting the brilliance of the intellect and keen scientific perception for the subjective realities. Has France learned from her collapse in the summer of 1940 that the values of the spirit must take the place of those which have hitherto motivated her? Does she realize that she has to regain the respect of the world—a respect which she lost when she surrendered and sought collaboration, [Page 17] thus proving herself innately weaker than those much smaller nations which fought until forced to accept defeat? Can France emerge from this time of trial, purified and able to demonstrate a new capacity to think in terms of unselfish international relations and not solely in terms of the material civilization which she demonstrated so wonderfully for so many centuries? *She can and eventually she will.* Her brilliant intellect (when turned to the study of the things of the spirit) can outstrip the researchings of lesser minds; that clear perception and ability to convey thoughts in concise and crystal clear terms will be utilized to bring home to many the eternal verities. When France finds her spiritual soul and not just her intellectual soul, she will prove to be the medium through which



will come revelation as to the nature of the soul of man. France has in the past revealed the nature of the human soul in its stage of intensest individualism and selfishness. Through fire and pain, France will later demonstrate the qualities of the spirit of man. The accent upon the material values and the intense emphasis upon the importance of France to the world, instead of the importance of the international attitude to France in terms of unselfish human relations, summarizes the *psychological problem with which France is at this time faced* and which certain of her finest thinkers realize. Can France learn to think in terms of and for those who lie beyond her boundaries, or will she continue to think in terms of France? These are the questions she must answer.

## GERMANY

Of the faults of the German nation, there is little need to speak; they have been made painfully clear to the entire world. The Germany of the mystical poets and writers of the Middle Ages will again arise—the Germany of the musical festivals, the Germany which [Page 18] has given the world the best of the music of all time, the Germany of Schiller and of Goethe and the Germany of the philosophers. The major fault of the German people is an extreme negativity which makes them the most easily "conditioned" people of all time, plus an ability to accept dictatorship and propaganda without any questioning or revolt and with a deep sense of inferiority. The German people are consequently easily exploited, easily convinced by those who can shout and threaten; they are easily regimented.

This negativity must be overcome and attention must be paid to the careful training of the individual to think and act for himself and to set great store by his own ideas, and all in a spirit of goodwill. This should be the keynote of all future education of the German people. Given that and given right idealistic propaganda, the German people can develop right habits of thought as easily as they have been led into evil ways and into separative thinking. The regimentation of the German people must not be stopped for a long time to come but its motivation must be completely altered. *Their main psychological problem is to recognize their relation to all other peoples on equal terms.* The major trouble facing the United Nations will be to find the strong and good leader who can enforce that regimentation in a spirit of understanding and goodwill until such time as it is no longer needed and German men and women can think for themselves, and not in response to the propaganda of a group or a military caste. The responsibility of the Allies is great. Will they take advantage of the responsiveness of the German people to propaganda and see that it is properly and spiritually exploited? Will they see that the educational institutions of that unhappy land are placed in the hands of those with a vision of the future, who have a firm determination to train the rising generation to know [Page 19] themselves as *men and not as supermen*? Can they instil into the consciousness of the children of today and of those who will yet be born, the significance and the importance of right human relations? Can they then continue this educational process for a long enough time? Here lies the test of the true intentions of the United Nations. The spiritual potentialities of the German people must not be forgotten. We must look forward towards that which they can be trained to become. Practically speaking, they can more easily be changed under right methods of teaching and conditioning than any other nation in Europe. Germany still expresses the herd consciousness. This must be transmuted into group consciousness—the consciousness of the free individual who collaborates with other men of goodwill for the benefit of the whole.



## GREAT BRITAIN

Great Britain has been a great and imperialistic power. Her acquisitive spirit, her tenacity and the firmness of her political manoeuvres in the past have warranted this charge. She has played "power politics" and has become expert in balancing one nation against another nation in order to preserve the status quo and the integrity of the British Isles. She has wrought with diligence for a stability among the nations which will enable her to function smoothly and attain her ends. She has been accused of an intense commercialism and the phrase "a nation of shop keepers" has been applied to her by other nations. The British are frequently disliked by other peoples; their aloof hauteur, their national pride and their attitude of owning the world alienates many. Great Britain carries the sense of caste into all her international relations just as the class distinction system has controlled her internal relationships for ages. These accusations are all based on truth and the enemies [Page 20] of Great Britain can bring due cause to the judgment seat. The British, as a whole, have been reactionary, over-cautious and conservative, slow to move, and apt to be satisfied with existing conditions, particularly if those conditions are strictly British. All these characteristics have been the cause of extreme irritation to other people, particularly the nation which emerged from Britain, the United States. This is one side of the picture. But the British are not anti-social; they have led the way in welfare reforms, instituting such measures as the old-age pension system long before other nations did so. They are deeply paternalistic in their handling of smaller and less developed nations and have really helped them. Being conservative, it is hard for them to know when to withdraw that paternal help. The motto of the House of Wales is: "I serve". The innate tendency of the British race is to serve the nations and the races which are gathered together under the Union Jack. It must be remembered that since the beginning of the 20th Century, great changes have taken place in the thinking of the English people. Old things have passed away; the caste system with its aloofness, its separativeness and its paternalism is rapidly disappearing as the war and labour emphasize essential equality. Great Britain seeks no more territory; she is now a *commonwealth of entirely independent nations*.

*The major psychological problem before the British people is to gain the confidence of the world and lead other nations to recognize the existent justice and the good intentions of their thinking and planning. This she had lost during the past few centuries but is now slowly regaining. Her attitude to world affairs today is internationally based; she is desirous of the good of the whole and is prepared to make sacrifices in the interests of the whole; her intentions are just, and her will is towards cooperation; her citizens are brave and [Page 21] sound in their thinking and are disturbed at what the history of the past has brought to them of dislike. If the emergence from a shy and proud reticence were given free play, Great Britain and the other nations of the world could walk the way of life together with little disagreement.*

## RUSSIA

Russia remains a great enigma for the rest of the world today. Her potentiality for human service and her ability to impose her will on a large scale upon the entire world outstrips that of any other nation. This in itself breeds distrust. Her territory covers a large part of Europe and the whole of North Asia. She has passed through a great and cruel revolution and a subsequent period of readjustment. She is preparing for world collaboration and is evidencing a wish for this to be accomplished *on her own terms*—the terms of a general control of other lands, beginning with the smaller nations upon her western frontier. She is lifting the peoples of her own land from a condition of ignorance and poverty

into one of knowledge and sufficiency. Russia is deeply distrusted by the rest of the world, particularly by its conservative elements, and this for two reasons: first, the cruelty with which the earliest stages of her revolution started—the period which we glibly call "Bolshevism"—and, by a subsequent period of a deliberately chosen and determined isolationism behind her closed frontiers. It was, nevertheless, a creative silence. The war then forced Russia to quit her silence for world collaboration. She was forced into participation in the World War. Russia is the home of a germinating revelation of great spiritual value and group significance—a revelation for all mankind. It is the dimly sensed and somewhat inaccurate realization of this which has led to her insidious propaganda.

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Russia has created fermentation in other countries before she herself really knows what is the revelation of which she is custodian. Her activity is therefore premature. The true secret of brotherhood (one hitherto unknown and unrealized) is hers to give the world, but as yet she knows not what it is. This fact, that Russia is the spiritual custodian of a revelation, is sensed by the other nations in the world; and the first reaction has been fear, based on certain initial mistakes and her premature activity upon the physical plane. Nevertheless, all peoples view Russia with expectation; they dimly realize that from her will come some new thing, for Russia is rapidly maturing and integrating and will demonstrate that she has much to give.

The world is witnessing the uprising and the surging forward of a nation which has accomplished in a quarter of a century what other nations have taken many generations to work out. Russia is a giant, getting into his stride—a young giant, aware of great possibility, animated by a deeply religious, though unorthodox spirit, handicapped by a combination of oriental traits and occidental purposes, and distrusted by the world, owing to earlier moves falsely taken. These moves were an attempt to infiltrate into other nations, in order to upset their stability and so weaken them that they could be easily swept into the house of humanity which Russia is attempting to build. Russia is inwardly (but as yet unconsciously) motivated by a desire to bring brotherhood into being. Can you accept this diagnosis of that great unknown quantity which is Russia? Time alone can prove the accuracy of this statement, plus wise activity and sound propaganda on the part of Russia. The psychological problem of the U.S.S.R. is, in the last analysis, to mind her own business, to stabilize and integrate a vast population, and to lead her peoples still further into the light. Russia must also learn to **[Page 23]** cooperate with other powers on an equal basis. Russia must not, with ambition and design, seek to sweep the small powers into her arena of activity against their wishes or through undue pressure and force. Russia has still much to do for the immense territories and their inhabitants which are already within her sphere of influence; the other nations must also work out their own destiny and must not be ruled perforce by Russia. Above everything else, the problem before Russia is to give to the other nations of the world such an example of wise rule, free expression of individual purpose, and the use of an inclusive and sound education, that other nations will pattern themselves upon what Russia has demonstrated, yet will at the same time, preserve their own cultural approach, their own self-chosen form of government, and their own mode of expressing brotherhood. Russia inherently stands for a new world consciousness, and through her means, a new planetary expression will gradually be wrought out in the fire of experiment and experience. That great nation (a synthesis of East and West) must learn to rule without cruelty, without infringing the free will of the individual and because she has complete confidence in the beneficence of the ideals which she is developing but which are not yet expressed.

## POLAND

As for the Polish people, a long historical past lays upon them the responsibility of a definitely cultural effect upon surrounding nations and of a spiritual giving of which they are as yet apparently unaware. Their continued emphasis upon territorial possessions blinds their eyes to the true value of their possible world contribution. Being a strongly emotional and individual people, they are, within their own borders, in a state of [Page 24] constant disunion and friction; they have no interior unity. Their psychological problem is to achieve an integration which will be based upon the overcoming of racial hatreds. They need to resolve their national problem in terms of goodwill and not of selfish interests. Their real problem is the attaining of right internal relationships.

Although the problem of boundaries, possessions, territories, colonies, and material undertakings loom large in the eyes of all nations, the fact that the emphasis is so purely material indicates its relative unimportance, when seen in true perspective. The only factor that truly matters at this time is *humanity* itself, and in the face of human agony, human distress, and human destitution, the emphasis upon boundaries is stupidly over-emphatic. Adjustments have to be made; boundaries will have to be determined. The ultimate decisions, however, must not be made on the basis of history or of ancient glory, but on the basis of what is best for the peoples involved. They themselves must determine the issue.

The World War has been presented by the finest minds and the idealists among the Allied Nations as being fought ostensibly for human freedom, yet *all* the great Powers entered this war with selfish motives and for self-preservation; this is universally acknowledged. All have a sound and selfless underlying idealism in a greater or lesser degree. This is the freeing of humanity from dictatorship. After war comes the test of the *success of victory*. If the nations throughout the world reap the benefits of free election, if peoples in disputed areas are permitted by a free plebiscite to decide their own loyalties and adherences, and if freedom of speech, freedom of religion and a truly free press and radio are the outcome of this war, a great step forward will have been made by the entire human family.

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## THE UNITED STATES

The psychological problem with which the United States of America is confronted is that of learning to shoulder worldwide responsibility. Both Great Britain and Russia have already learned that lesson in some form.

The American people—as they pass out of the stage of adolescence—must learn the lessons of life through experimentation and resultant experience. This is a lesson that all young people have to learn. The German race is old; the German nation is very young. The Italian people are of ancient origin; the Italian state is historically of very recent date. The accusation of youth (if it is an accusation) is also true of the United States. A great future lies ahead of that nation but not because of material power or commercial efficiency, as many materially-minded people think. The reason lies in a deeply spiritual, innate idealism, enormous humanitarian potentiality and—above all else—because virgin and non-effete stock of largely peasant and middle class origin is determining the race. Steadily in all nations, the power in government and in determining practical ideologies is rapidly passing into the hands of the "people" and out of the hands of the so-called ruling classes and the aristocracy. Countries such as

Great Britain and France, which have accepted the determining evolutionary tendencies, can move forward with greater ease into the future than can such countries as Spain and Poland which have been ruled for centuries by a dominant aristocracy and a politically-minded church. The United States of America has no such handicap, except in so far as the laws of capital and finance seek control. The same is largely true of Great Britain.

The roots of the people in the United States are necessarily in other countries because its citizens have [Page 26] originally come out of those countries. They have no indigenous people except the Red Indian who has been ruthlessly dispossessed by the on-rushing tide from other lands. The racial groups within the States still bear the marks of their origin and of their racial heritage; they are psychologically and physically of Italian, British, Finnish, German and other origins. In this fact consists part of the wonder of this rapidly integrating nation.

Like all young people, symbolically speaking, the people of the United States show all the characteristics of adolescence. Again, symbolically speaking, the people of the United States are of the ages seventeen to twenty four. They shout freedom and still are not free; they refuse to be told what to do because it infringes upon their rights, nevertheless they allow themselves to be guided frequently by the inept, the partisan politician and by the inadequate; they are broadly tolerant and yet most intolerant of other nations; they are ready to tell other nations how to handle their problems but as yet evidence no ability to handle their own, as witness the treatment of the American Negroes and the withholding of equal freedom and opportunity from them. They are restlessly experimenting with all phases of life, with every kind of idea and all kinds of relationships. The creative power of the race shows itself as yet in a wonderful control of nature and in great construction projects which bring water under control, or which relate all parts of this vast country through roads and waterways. America is a great battleground for experiment along creative lines; it is profoundly interested in trying out every kind of ideology. The fight between capital and labour will reach its climax in the United States, but will also be fought out in Great Britain and France. Russia already has her own solution but the lesser nations of the world will be guided and conditioned [Page 27] by the result of this battle in the British Commonwealth of Nations and in the United States.

Order must be brought about in the States and this order will come when freedom is interpreted in terms of *self-chosen* discipline; a freedom which can turn into license and which is interpreted by each individual in the best interests of himself constitutes a danger to be avoided. It is a danger of which the best minds are deeply aware.

Like all young people, Americans feel superior to more mature fellow nations; they are apt to think that they have a higher idealism, a saner outlook and a greater love of freedom than other nations; they are apt to forget that though there may be some backward nations, there are many nations in the world with as high an idealism, as sound a body of motives, and with a more mature and experienced approach to world problems. Again, like all young people, the American is intensely critical of other people, but often blind to and always resentful of criticism. Yet there is as much to criticize in America as there is in any other nation; all nations have a vast housecleaning to do, and the difficulty at this time is that they must do it alongside of the strict fulfilling of their international relationships. No nation can live unto itself today. If it attempts to do so it treads the way of death and that is the true horror of the isolationist position. Factually today we have one world and this sums up *the psychological problem of humanity*. The goal is right human relations; nations will stand or fall just in so far as they measure up to that vision. The era ahead of us—under evolutionary law and the will of God—is to see the

establishment of right human relations.

We are entering a vast experimental period of discovery; we shall discover just exactly what we are—**[Page 28]** as nations, in our group relationships, through our expression of religion and in our mode of governments. It will be an intensely difficult era and will be only successfully lived through if each nation will recognize its own internal defects and will handle them with vision and deliberate humanitarian purpose. This means for each nation the overcoming of pride and the attainment of interior unity. Each country today is divided within itself by warring groups—idealists and realists, political parties and far-sighted statesmanship, religious groups, fanatically occupied with their own ideas, capital and labour, isolationists and internationalists, people violently against certain groups or nations and others working on behalf of them. The only factor which can eventually and in due time bring harmony and the end of these chaotic conditions is right human relations.

Every country also has much to contribute but as long as that contribution is considered, as it now is, in terms of its commercial value or its political usefulness, that contribution will not be given in aid of right human relations.

Every country must also receive from all other countries. This involves a recognition of certain specific lacks, plus a willingness to take from others on terms of equality. Every country has its own peculiar note which must be brought into unison and swell the great chorus from all the nations. This will only be possible when pure religion is restored and the spiritual impetus, nascent in every nation, is given free expression. This is not yet the case; theological forms still hold the spiritual life.

Every nation, owing to its past history, and to its own deeds and enactments, is closely related to every other nation, and of this fact the U.S.A. is perhaps more expressive than many, because its nationals have come from all the known races. Isolationism was defeated **[Page 29]** even before it reared its ugly head because the people of America are international by origin and background.

Humanity, as has been said before, is the world disciple; the impulse behind the disintegration of the old world forms is a spiritual one. The spiritual life of humanity is now so strong that it has disrupted all present forms of human expression. The world of the past has gone and gone forever, and the new world of forms has not yet made its appearance. Its construction will be distinctive of the emerging creative life of the spirit of man. The important factor to bear in mind is that it is one spirit and the nations have each to learn to recognize that spirit within themselves and within each other.

To sum up: the task of every nation is, therefore, a twofold one—

1. *To solve its own psychological internal problems.* This it does by recognition of their existence; by the quelling of national pride and by taking those steps which would establish unity and beauty of rhythm in the life of its peoples.
2. *To foster the spirit of right relations.* This is accomplished by the recognition of the one world of which it is a part. This later involves also the taking of those steps which would enable it to enrich the whole world with its own individual contribution.

These two activities—national and international— must proceed side by side with the emphasis upon the work of practical Christianity, and not by dominant theologies and subtly imposed Church controls.

From the angle of the spiritual Forces of Light, the immediate world process should include:

1. The impending crisis of freedom. This involves free elections in all countries to determine the type of government, the national boundaries (where that problem [Page 30] exists) and a plebiscite of the people to determine their nationalities and loyalties.
2. The cleaning up process carried on in all the nations without any exception whatever so that a wholesome unity, based on freedom and demonstrating unity in diversity, can be brought about.
3. A steadily pursued educational process by which all the peoples in the world can be grounded in the only ideology that will prove finally and generally effective—that of right human relations. Slowly but surely, this educational movement will inevitably produce right understanding and correct attitudes and activities in every community, in every church and nation, and ultimately in the international field. This will take time but it presents a challenge to all men of goodwill throughout the world.

The spiritual guides of the race can present this formula of progress. They cannot guarantee its enactment, for humanity is left free to decide its own problems. Certain questions, therefore, emerge immediately.

Will the great powers, Russia, the United States, and the British Commonwealth of Nations stand *together* for the total good of humanity, or will they each proceed upon their separate way towards their own selfish objectives?

Will the smaller powers as well as the great Powers be willing to relinquish some of their so-called sovereignty in the interests of the whole? Will they attempt to view the world situation from the angle of humanity, or will they only see their own individual good?

Will they omit the constant carping criticism which has distinguished the past and which breeds a growing hatred, and recognize that all nations are made up of human beings, at different stages of evolution, and conditioned by their background, race and environment?

Will they be willing to leave each other free to shoulder [Page 31] individual responsibility and yet be willing ever to assist each other as members of one family and as animated by one human spirit, the spirit of God?

Will they be willing to share the produce of the earth, knowing it belongs to all, freely distributing it as nature does? Or will they permit it to fall into the hands of a few powerful nations or a mere handful of powerful men and financial experts?

Such are only a few of the questions for which answers must be sought and found. The task looks hard indeed.

Yet there are enough spiritually minded people in the world today to change world attitudes and to bring in the new spiritually creative period. Will these men and women of vision and goodwill arise in their might in every nation and make their voices heard? Will they have the strength, the persistence and the courage to overcome defeatism, to break the chain of hampering theologies—political, social, economic and religious—and work for the good of all peoples? Will they overcome the forces arrayed



against them through firm conviction of the stability and potentiality of the human spirit? Will they have faith in the intrinsic worth of humanity? Will they realize that the entire trend of the evolutionary process is sweeping them on to victory? The firm establishment of right human relations is already a determined part of divine purpose and nothing can arrest its eventual appearance. That appearance can, however, be hastened by right and selfless action.

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## CHAPTER II

### THE PROBLEM OF THE CHILDREN OF THE WORLD

This problem is, without exception, the most urgent confronting humanity today. The future of the race lies in the hands of the young people everywhere. They are the parents of the coming generations and the engineers who must implement the new civilization. What we do with them and for them is momentous in its implications; our responsibility is great and our opportunity unique.

This chapter deals with the children and adolescents, under sixteen years old. These two groups are the most hopeful element in a world which has fallen to pieces before our eyes. They are the guarantee that our world can be rebuilt and—if we have learned anything from past history and its dire consequences in our lifetime—rebuilt along different lines, with different objectives and incentives and with well-defined goals and carefully considered ideals.

Let us remember, however, that visionary, mystical hopes and dreams, wishful thinking and the formulation of highly organized plans upon paper are useful as far as they indicate interest, a sense of responsibility and possible objectives but they are of small importance in any effective, transitional enterprise unless there is a grasp of the immediate problem and of the immediate possibilities, plus a willingness to effect those compromises which will lay the ground for later successful work. This work is largely that of education. Hitherto, there has been little effort to bring about a bridging between the needs of the future and the present forms of education. These forms have apparently failed to equip [Page 33] humanity for successful and cooperative living and the newer aspects of mental training; no scientific bridging has been done and little attempt has been made to correlate the best of the present methods (and not all are bad) with future ways of developing the youth of the world so that it can cope with a new civilization which is inevitably upon its way. The visionary idealist has hitherto held the field against the established modes of teaching; his impracticality and his refusal to compromise has thus slowed up the process and humanity has paid the price. The day has now come when the practical mystic and the man of high mental development as well as of spiritual vision will take his place, thus providing a training which will enable the youth of any nation to integrate successfully into the world picture.

We start with the realization that our educational systems have not been adequate; they have failed to train children for right living; they have not inculcated those methods of thinking and acting which will lead to right human relations—those relations which are so essential to happiness, to success and to a full experience in any chosen sphere of human enterprise.

The best minds and the clearest thinkers in the educational field are constantly endorsing these ideas; the progressive movements in education have done something to remove old abuses and to instil new techniques, but they still constitute so small a minority that they are relatively ineffectual. It is well to bear in mind that had the teaching given to the young during the past few hundred years been of a different nature, the world war might never have happened.

Many and differing reasons have been given for the total war which engulfed us. This has raised the question whether the failure of our educational systems or the ineptitude of the churches may not be the basic [Page 34] causes behind the others. But—the war happened. Our old civilization has been swept away. There are those who would like to see that civilization return and the old structure again rebuilt; they yearn for a peaceful return to the situation before the war. They must not be allowed to rebuild along the old lines or to use the old blueprints, even though necessarily we must build upon the old foundations. It is the task of the educators to prevent this.

Let us be willing to recognize that those countries in which the old mode of education is still peacefully practised may be not only dangerous to themselves because they are perpetuating the bad old ways, but that they also constitute a menace to those countries which are in the happy position of being able to change their educational institutions and thus inaugurate a better way of preparing their youth for total living. *Education is a deeply spiritual enterprise.* It concerns the whole man and that includes his divine spirit.

Education in the hands of any church would spell disaster. It would feed the sectarian spirit, foster the conservative, reactionary attitudes so strongly endorsed, for instance, by the Catholic Church and the fundamentalists in the Protestant churches. It would train bigots, build barriers between man and man and eventually lead to a powerful and inevitable swing away from all religion on the part of those who would finally learn to think as they reach adult manhood. This is *not* an indictment of religion. It is an indictment of the past methods of the churches and of the old theologies which have failed to present Christ as He essentially is, which have worked for riches, prestige, and political power and which have striven with all available means to increase their membership and to imprison the free spirit in man. There are wise and good churchmen today who realize this and who are steadfastly [Page 35] working for the new age approach to God, but they are relatively few in number. Nevertheless, they are waging war against theological crystallization and academic pronouncements. They will inevitably succeed and thus salvage the religious spirit.

Then let us endeavour to see what the goal of the new educational movement should be and what are the signposts on the way to that goal. Let us try to formulate a long range plan which will meet with no hindrance from the methods immediately employed, which will link the past and the future by using all that is true, beautiful and good (inherited from the past) but which will emphasize certain basic objectives which have hitherto been largely ignored. These newer techniques and methods must be developed gradually and will hasten the process of integrating the whole man.

There is no hope for the future world except in a humanity which accepts the *fact* of divinity, even whilst repudiating theology, which recognizes the presence of the *living* Christ, whilst rejecting man-made interpretations of Him and of His message, and which emphasizes the authority of the human soul.

The future which lies ahead is full of promise. Let us base our optimism upon humanity itself. Let us recognize the self-proven fact that there is a peculiar quality in every man, an innate, inherent characteristic to which one may give the name "mystical perception". This characteristic connotes an undying, though oft unrecognized, sense of divinity; it involves the constant possibility to vision and contact the soul and to grasp (with increasing aptitude) the nature of the universe. It enables the philosopher to appreciate the world of meaning and—through that perception—to touch Reality. It is, above all else, the power to love and to go out towards that which is other than the self. It confers the ability to grasp ideas. The history of mankind is [Page 36] fundamentally the history of the growth of ideas, progressively realized and of man's determination to live by them; with this power goes the capacity to sense the unknown, to believe in the unprovable, to seek, search and demand the revelation of that which is hidden and undiscovered and which—century after century owing to this demanding spirit of investigation—is revealed. It is the power to recognize the beautiful, the true and the good and by means of the creative arts to prove their existence. It is this inherent, spiritual faculty which has produced all the great Sons of God, all truly spiritual people, all artists, scientists, humanitarians and philosophers and all who, with sacrifice, love their fellowmen.

Here lie the grounds for optimism and courage on the part of all true educators and here is the true incentive to all their efforts.

### *The Present Problem of Youth*

The world, as known to people over forty years of age, has crumbled and is fast disappearing. The old values are fading out and what we call "civilization" (that civilization we have thought so wonderful) is vanishing. Some of us are thankful it is so. Others regard it as a disaster. All of us are distressed that the means of its dissolution have brought so much agony and suffering to humanity everywhere.

Civilization might be defined as the reaction of humanity to the purpose and the activities of a particular world period and its type of thinking. In each age, some idea functions and expresses itself in both racial and national idealisms. Its basic trend down the centuries has produced our modern world and this has been materialistic. The aim has been physical comfort; science and the arts have been prostituted to the task of giving man a comfortable and if possible a beautiful [Page 37] environment; all the products of nature have been subordinated to giving humanity *things*. The aim of education, generally speaking, has been to equip the child to compete with his fellow citizens in "making a living", in accumulating possessions and in being as comfortable and successful as possible.

This education has also been primarily competitive, nationalistic and, therefore, separative. It has trained the child to regard the material values as of major importance, to believe that his particular nation is also of major importance and that every other nation is secondary; it has fed pride and fostered the belief that he, his group and his nation are infinitely superior to other people and peoples. He is taught consequently to be a one-sided person with his world values wrongly adjusted and his attitudes to life distinguished by bias and prejudice. The rudiments of the arts are taught him in order to enable him to function with the needed efficiency in a competitive setting and in his particular vocational environment. Reading, writing and elementary arithmetic are regarded as minimum requirements, plus some knowledge of historical and geographical events. Some of the literature of the world is also brought to his attention. The general level of civilized information is relatively high, but it is biased and influenced by religious and national prejudices which are instilled into the child from his earliest years,

*but which are not innate.* World citizenship is not emphasized; his responsibility to his fellowmen is systematically ignored; his memory is developed through the impartation of uncorrelated facts—most of them unrelated to daily living.

Our present civilization will go down in history as grossly materialistic. There have been many material epochs in history but none so generally widespread as the present or which have involved such untold millions. [Page 38] We are constantly told that the cause of this war is economic; that is surely so but the reason is that we have demanded so much of comfort and of "things" in order to live "reasonably well". We require so much more than our forefathers needed; we prefer a soft and relatively easy life; the pioneering spirit (which is the background of all nations) has faded, in most cases, into a soft civilization. This is particularly true of the Western hemisphere. Our standard of civilized living is far too high from the standpoint of possessions and far too low from the angle of the spiritual values or when subjected to an intelligent sense of proportion. *Our modern civilization will not stand up to the acid test of value.* A nation is today regarded as civilized when it sets a value on mental development, when it puts a premium on analysis and criticism and when all its resources are directed towards the satisfying of physical desire, towards the production of material things and towards the implementing of material purposes as well as towards dominating competitively in the world, towards the amassing of riches, the acquiring of property, the achievement of a high standard of material living and towards the cornering of the produce of the earth—largely for the benefit of certain groups of ambitious and wealthy men.

This is a drastic generalization but it is basically correct in its main implications, though incorrect where individuals are concerned. For this sad and dire situation (entirely of humanity's own making) we pay the penalty of war. Neither the churches nor our educational systems have been sound enough in their presentation of truth to offset this materialistic tendency. The tragedy is that the children of the world have paid and are paying the price of our wrong-doing. War has its roots in greed; material ambition has motivated all the nations without exception; all our planning has been [Page 39] directed to the organization of the national life so that material possession, competitive supremacy and individual and national selfish interests would control. All nations, in their own way and degree, have contributed to this; none has clean hands and hence war. *Humanity has the habit of selfishness* and an inherent love of material possessions. This has produced our modern civilization and, for this reason, it is being changed.

The cultural factor in any civilization is its preservation and consideration of all the best the past has given, and its evaluation and study of the arts, the literature, the music and the creative life of all nations—past and present. It concerns the refining influence of these factors upon a nation and upon those individuals in a nation who are so situated (usually financially) that they can profit from them and appreciate them. The knowledge and understanding thus gained enable the man of culture to relate the world of meaning (as inherited from the past) to the world of appearances in which he lives and to regard them as one world, but one existing primarily for his individual benefit. When, however, to an appreciation of our planetary and racial inheritance, both creative and historical, he adds an understanding of the spiritual and moral values, then we have an approximation to what the truly spiritual man is intended to be. In relation to the total population of the planet, such men are few and far between, but they guarantee to the rest of humanity a genuine possibility.

Will cultured people realize their opportunity? Will our civilized citizens embrace the chance to build afresh—not a material civilization this time but a world of beauty and of right human relations, a world

in which children can indeed grow into the likeness of the One Father and in which man can return to the simplicity of the spiritual values of beauty, truth and goodness?

**[Page 40]**

Yet, facing the worldwide reconstruction demanded and the well-nigh impossible task of salvaging the children and youth of the world, there are those today who are engaged in raising funds to rebuild stone churches and restore ancient buildings, thus demanding money which is sorely needed to restore broken bodies, to heal psychological wounds and to produce the warmth of love and understanding among those who believe that such qualities do not exist!

*The Immediate Need of the Children*

The magnitude of the problems to be faced may well leave us bewildered and at a loss how to answer the many questions which immediately arise in our minds. How can we lay the foundation for a long range programme of reconstruction, of education and development as it affects the youth of the world and thus guarantee a new and better world? What basic plans must be laid which will be appropriate for so many differing races and nationalities? In the face of understandable hatreds and deep-seated prejudices, how can we make a sound beginning?

The ethical and moral values among the children, particularly among the adolescent boys and girls, have deteriorated and the spiritual values will need awakening. There is direct evidence, however, that this spiritual awakening is already sweeping over Europe and that perhaps from that continent may come that new spiritual tide which will turn the entire world to better things and which will ensure that our materialistic civilization has gone, never to return. A spiritual renaissance is inevitable and is nowhere more needed than in those countries which have escaped the worst aspects of war. For this renaissance we must look and make preparation.

**[Page 41]**

The next urgent problem is surely the psychological rehabilitation of youth. It is a question whether the children of Europe, of China, of Great Britain and Japan will ever completely recover from the effects of war. The early and formative years of their lives have been spent under war conditions and—resilient as children are—there are bound to be certain traces left of what they have seen, heard and suffered. There will be exceptions, particularly in Great Britain and parts of France. Time alone will indicate the extent of the damage done. Much can, however, be offset and even obliterated by the wise action of parents, doctors, nurses and educators. It is sad to report that little has been planned by the psychologists and neurologists along this needed line of salvage; yet their specialized work is sorely needed and is as urgent a demand as that for food and clothing.

It is valuable also to remind ourselves in all our planning and with all our good intentions that the various nations, involved in the world war and whose countries have felt the full brunt of occupation, are laying their own plans. They know what they want; they are determined, as far as possible, to care for their own people, to salvage their own children, to restore their own special cultures and their lands. The task of the Great Powers (with their vast resources) and of the philanthropists and humanitarians throughout the world should be to cooperate with these people. It is not their task to impose upon them what they, from the vantage point of their position, believe to be good for them. These nations want understanding cooperation; they want the implements for agriculture, immediate relief in food and



clothing, plus the wherewithal to start again their educational institutions, to organize their schools and to equip them with what is immediately required. They certainly do not want a horde of [Page 42] well-meaning people taking over their educational or medical institutions, or imposing democratic, communistic or any other particular ideology upon them. Naturally, the principles of Nazism and of Fascism must be swept away, but the nations must be free to work out their own destiny. They have each of them their own traditions, cultures and backgrounds. They are being forced to build anew but what they build must be their own; it must be distinctive of them and an expression of their own inner life. It is surely the function of the wealthier and free nations to help them to build so that the new world can come into being. Each nation must tackle the problem of its restoration in its own way.

This need not mean disunity; it should mean a richer and more colourful world. It need not mean separation or the building of barriers or the retiring behind walls of prejudice and racial bias. There are two major linking relationships which should be cultivated and which will bring about a closer understanding in the world of men. These are religion and education. In this chapter we are considering the factor of education which has in the past so greatly failed to promote world unity (as the war has proved) but which can in the future so wisely control.

We are today witnessing the slow but steady formation of international groups, banded together to preserve world security, to protect labour, to deal with world economics and to preserve the integrity and the sovereignty of nations whilst committing each and all to a definite part in the work of securing right human relations throughout the planet. Whether we agree or not with the details or the specific commitments proposed, the formation of international advisory councils, and above all, of the United Nations, are hopeful indications of the moving forward of humanity into a [Page 43] world where right human relations are regarded as essential to the peace of the world, where goodwill is recognized and where provision is made for the implementing of those conditions which will prevent war and aggression.

In the field of education some such united action is also essential. Surely a basic unity of objectives should govern the educational systems of the nations, even though uniformity of method and of techniques may not be possible. Differences of language, of background and of culture will and should always exist; they constitute the beautiful tapestry of human living down the ages. But much that has hitherto militated against right human relations must and should be eliminated.

In the teaching of history, for instance, are we to revert to the old ways wherein each nation glorifies itself at the expense frequently of other nations, in which facts are systematically garbled, in which the pivotal points in history are the various wars down the ages—a history, therefore, of aggression, of the rise of a material and selfish civilization and one which has fed the nationalistic and, therefore, separative spirit, which has fostered racial hatreds and stimulated national prides? The first historical date usually remembered by the average British child is "William, the Conqueror, 1066". The American child remembers the landing of the Pilgrim Fathers and the gradual taking of the country from its rightful inhabitants and perhaps the Boston Tea Party. The heroes of history are all warriors—Alexander the Great, Julius Caesar, Attila the Hun, Richard Coeur de Lion, Napoleon, George Washington and many others. Geography is largely history in another form but presented in a similar manner—a history of discovery, investigation and seizure, followed frequently by wicked and cruel treatment of the inhabitants of the discovered lands. Greed, ambition, [Page 44] cruelty and pride are the keynotes of our teaching of history and geography.



The wars, aggressions and thefts which have distinguished every great nation without exception are facts and cannot be denied. Surely, however, the lessons of the evils which they wrought (culminating in the war 1914-1945) can be pointed out and the ancient causes of present day prejudices and dislikes can be shown and their futility emphasized. Is it not possible to build our theory of history upon the great and good ideas which have conditioned the nations and made them what they are? To emphasize the creativity which has distinguished all of them? Can we not present more effectively the great cultural epochs which—suddenly appearing in some one nation—enriched the entire world and gave to humanity its literature, its art and its vision?

The world war has produced great migrations. Armies have marched and fought in every part of the world; persecuted peoples have escaped from one land to another; welfare workers have gone from country to country, serving the soldiers, salvaging the sick, feeding the hungry and studying conditions. The world today is very small and men are discovering (sometimes for the first time in their lives) that humanity is one and that all men, no matter what the colour of their skin or the country in which they live, resemble each other. We are all intermingled today. The United States is composed of people from every known country; over fifty different races or nations compose the U.S.S.R. The United Kingdom is a Commonwealth of independent nations bound together into one group. India is composed of a multiplicity of peoples, religions and tongues and hence her problem. The world itself is a great fusing pot, out of which the One Humanity is emerging. This necessitates a drastic change in our **[Page 45]** methods of presenting history and geography. Science has always been universal. Great art and literature have always belonged to the world. It is upon these facts that the education to be given to the children of the world must be built—upon our similarities, our creative achievements, our spiritual idealisms, and our points of contact. Unless this is done, the wounds of the nations will never be healed and the barriers which have existed for centuries will never be removed.

The educators who face the present world opportunity should see to it that a sound foundation is laid for the coming civilization; they should undertake that it is general and universal in its scope, truthful in its presentation and constructive in its approach. What initial steps the educators of the different countries take will inevitably determine the nature of the coming civilization. They should prepare for a renaissance of all the arts and for a new and free flow of the creative spirit in man. They should lay an emphatic importance upon those great moments in human history wherein man's divinity flamed forth and indicated new ways of thinking, new modes of human planning and thus changed for all time the trend of human affairs. These moments produced the Magna Charta; they gave emphasis, through the French Revolution, to the concepts of liberty, equality and fraternity; they formulated the American Bill of Rights, and on the high seas and in our own time and day they gave us the Atlantic Charter and the Four Freedoms. These are the great concepts which must govern the new age with its nascent civilization and its future culture. If the children of today are taught the significance of these five great declarations and are, at the same time, taught the futility of hate and war, there is hope of a better and happier as well as of a safer world.

Two major ideas should immediately be taught to **[Page 46]** the children of every country. They are: *the value of the individual and the fact of the one humanity*. The war boys and girls have learned from appearances that human life has small value; the fascist countries have taught that the individual is of no value except in so far as he implements the designs of some dictator. In other countries, some people and some groups—through hereditary position or financial assets—are regarded as of importance and the rest of the nation as of little importance. In still other countries, the individual regards himself of so much importance and his right to please himself of so much moment that his relation to the whole is entirely lost. Yet the value of the individual and the existence of that whole which we call *Humanity*

are most closely related. This needs emphasizing. These two principles, when properly taught and understood, will lead to the intensive culture of the individual and then to his recognition of his responsibility as an integral part of the whole body of humanity.

We have touched upon the physical and psychological rehabilitation of the children and youth of the world. We have suggested that the textbooks be rewritten in terms of right human relations and not from the present nationalistic and separative angles. We have also pointed out certain basic ideas which should be immediately inculcated: the unique value of the individual, the beauty of humanity, the relation of the individual to the whole and his responsibility to fit into the general picture in a constructive manner and voluntarily; we have sought to have the futility of war, of greed and aggression emphasized and that we prepare for a great awakening of the creative faculty in man once security is restored; we have noted the imminence of the coming spiritual renaissance.

One of our immediate educational objectives must be the elimination of the competitive spirit and the substitution [Page 47] of the cooperative consciousness. Here the question at once arises: How can one achieve this and at the same time bring about a high level of individual attainment? Is not competition a major spur to all endeavour? This has hitherto been so, *but it need not be*. The development of an atmosphere which will foster the child's sense of responsibility and set him free from the inhibitions which fear generates, will enable him to attain even higher results. From the standpoint of the educator, this will entail the creation of the correct atmosphere around the child and in this atmosphere certain qualities will flourish and certain characteristics of responsibility and of goodwill will emerge. What is the nature of this atmosphere?

1. *An atmosphere of love* wherein fear is cast out and the child realizes that he has no cause for timidity. It is an atmosphere wherein he will receive courteous treatment and will be expected to be equally courteous to others. This is rare indeed to find in schoolrooms or in homes, for that matter. This atmosphere of love is not an emotional, sentimental form of love but is based upon a realization of the potentialities of the child as an individual, upon freedom from prejudice and racial antagonisms and upon a true compassionate tenderness. This compassionate attitude will be founded upon the recognition of the difficulty of daily living, upon sensitivity to a child's normally affectionate response, and upon the conviction that love always draws forth what is best in anyone.

2. *An atmosphere of patience*. It is in such an atmosphere that the child can learn the first rudiments of responsibility. The children being born in this period and who are now to be found everywhere are of high grade intelligence; without knowing it, they are spiritually alive and the first indication of this aliveness is a sense of responsibility. They know they are their [Page 48] brother's keeper. The patient inculcation of this quality, the effort to make them shoulder small duties and to share responsibility will call for much patience on the part of the teacher but it is fundamental in determining a child's character for good and his future usefulness in the world.

3. *An atmosphere of understanding*. So few teachers or parents explain to a child the reasons for the activities and the demands that are made upon him. But this explanation will inevitably evoke response, for a child thinks more than is realized and the process will inculcate in him a consideration of motives. Many of the things which an average child does are not wrong in themselves; they are prompted by a thwarted, inquiring spirit, by the impulse to retaliate for some injustice (based on the adult's lack of understanding his motivation), by an inability to employ time correctly and usefully and by an urge to attract attention. These are simply the initial gestures of the emerging individual. Older people are apt

to foster in a child an early and unnecessary sense of wrong-doing; they lay emphasis upon petty little things which should be ignored but which are annoying. A correct sense of wrong action, based upon failure to preserve right group relations, is not developed but if a child is handled with understanding, then the truly wrong things, the infringements upon the rights of others, the encroachments of individual desire upon group requirements for personal gain, will emerge in right perspective and at the right time. Educators will need to remember that thousands of children have looked on constantly at evil deeds perpetrated by older people; this will have perverted their outlook, given them wrong standards and undermined right senior authority. A child is apt to become anti-social when he is not understood or when circumstances demand too much of him.

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A right atmosphere, the imparting of a few correct principles, and much loving understanding are the prime requirements in the most difficult transitional period with which we are faced. An organized way of living will help much but the children we are considering have known little discipline. The work of sheer survival has been the prime preoccupation of their elders and of the children. It will be hard for them at first to react correctly to an imposed rhythm of living. Discipline will be needed but it must be the discipline of love and one which is carefully and exhaustively explained so that the child understands the reasons lying behind this mysterious new order of carrying on. The fatigue, inertia and lack of interest, incident to war and malnutrition, present definite difficulties at first. Educators and teachers will need to impose upon themselves a discipline of patience, understanding and love which will not be easy, for it will be paralleled by a profound sense of the difficulties to be overcome and the problems to be faced.

Men and women of vision in every country must be found and mobilized and they are there; they must have the equipment they need and the backing of those whom they can trust. Too much must not be demanded at first, for the immediate need is not the impartation of facts but the dissipation of fear, the demonstration that love does exist in the world and the inculcation of a sense of security. Then and only then will it be possible to proceed with those more definite processes which will make the long range plan which some of us have visioned a possibility.

### *The Long Range Plan*

Let us now formulate a more extended plan for the future education of the children of the world. We have noted that in spite of universal educational processes [Page 50] and many centres of learning in every country, we have not yet succeeded in giving our young people the kind of education which will enable them to live wholly and constructively. In terms of the last two or three thousand years, the development of world education has been progressively along three main lines, starting in the East and culminating today in the West. In Asia we have had the intensive training, down the centuries, of certain carefully chosen individuals and a complete neglect of the masses. Asia and Asia alone has produced those outstanding figures who are, even today, the object of universal veneration—Lao Tze, Confucius, the Buddha, Shri Krishna and the Christ. They have set Their mark upon millions and still do.

Then in Europe, we have had educational attention concentrated upon a few privileged groups, giving them a carefully planned cultural training but teaching only the necessary rudiments of learning to the masses. This produced periodically such important epochs of cultural expression as the Elizabethan

period, the Renaissance, the poets and writers of the Victorian era and the poets and musicians of Germany, as well as the clusters of artists whose memory is perpetuated in the Italian School, the Dutch and the Spanish groups.

Finally, in the newer countries of the world, such as the United States, Australia and Canada, mass education was instituted and was largely copied throughout the entire civilized world. The general level of cultural attainment became much lower; the level of mass information and competency considerably higher. The question now arises: What will be the next evolutionary development in the educational world? What will happen after this complete world breakdown and the recognized failure of the educational systems to avert it?

Let us remember one important thing. What education can do along undesirable lines has been well [Page 51] demonstrated in Germany with its wrecking of idealism, its inculcation of wrong human relations and attitudes and its glorification of all that is most selfish, brutal and aggressive. Germany has proved that educational processes when properly organized and supervised, systematically planned and geared to an ideology, are potent in effect, especially if the child is taken young enough and if he is shielded from all contrary teaching for a long enough time. Since that time Russia has used the same system. Let us remember that this demonstrated potency can work two ways and that what has been wrought out along wrong lines can be equally successful along right ones in a wholesome atmosphere of freedom.

We need also to do two things: We must place the emphasis educationally upon those who are under sixteen years of age, and the younger the better and, secondly, we must begin with what we have, even while recognizing the limitations of the present systems. We must strengthen those aspects which are good and desirable; we must eliminate those which have proved inadequate in fitting men to cope with their environment; we must develop the new attitudes and techniques which will fit a child for complete living and so make him truly human—a creative, constructive member of the human family. The very best of all that is past must be preserved but should only be regarded as the foundation for a better system and a wiser approach to *the goal of world citizenship*.

It might be of value at this point to define what education can be, if it is impelled by true vision and made responsive to sensed world need and to the demands of the times.

Education is the training, intelligently given, which will enable the youth of the world to contact their environment with intelligence and sanity, and adapt themselves to the existing conditions. This is of prime [Page 52] importance and is one of the signposts in the world today.

Education is a process whereby the child is equipped with the information which will enable him to act as a good citizen and perform the functions of a wise parent. It should take into consideration his inherent tendencies, his racial and national attributes and then endeavour to add to these that knowledge which will lead him to work constructively in his particular world setting and prove himself a useful citizen. The general trend of his education will be more psychological than in the past and the information thus gained will be geared to his peculiar situation. All children have certain assets and should be taught how to use them; these they share with the whole of humanity, irrespective of race or nationality. Educators will, therefore, lay emphasis in the future upon:

1. A developing mental control of the emotional nature.

2. Vision or the capacity to see beyond what is to what might be.
3. Inherited, factual knowledge upon which it will be possible to superimpose the wisdom of the future.
4. Capacity wisely to handle relationships and to recognize and assume responsibility.
5. The power to use the mind in two ways:
  - a. As the "commonsense" (using this word in its old connotation), analysing and synthesizing the information conveyed by the five senses.
  - b. As a searchlight, penetrating into the world of ideas and of abstract truth.

Knowledge comes from two directions. It is the result of the intelligent use of the five senses and it is also developed from the attempt to seize upon and [Page 53] understand ideas. Both of these are implemented by curiosity and investigation.

Education should be of three kinds and all three are necessary to bring humanity to a needed point of development.

It is, first of all, a process of acquiring facts—past and present—and of then learning to infer and gather from this mass of information, gradually accumulated, that which can be of practical use in any given situation. This process involves the fundamentals of our present educational systems.

It is, secondly, a process of learning wisdom as an outgrowth of knowledge and of grasping understandingly the meaning which lies behind the outer imparted facts. It is the power to apply knowledge in such a manner that sane living and an understanding point of view, plus an intelligent technique of conduct, are the natural results. This also involves training for specialized activities, based upon innate tendencies, talents or genius.

It is a process whereby unity or a sense of synthesis is cultivated. Young people in the future will be taught to think of themselves in relation to the group, to the family unit and to the nation in which their destiny has put them. They will also be taught to think in terms of world relationship, and of their nation in its relation to other nations. This covers training for citizenship, for parenthood, and for world understanding; it is basically psychological and should convey an understanding of humanity. When this type of training is given, we shall develop men and women who are both civilized and cultured and who will also possess the capacity to move forward (as life unfolds) into that world of meaning which underlies the world of outer phenomena and who will begin to view human happenings [Page 54] in terms of the deeper spiritual and universal values.

Education should be the process whereby youth is taught to reason from cause to effect, to know the reason why certain actions are bound inevitably to produce certain results and why—given a certain emotional and mental equipment, plus an ascertained psychological rating—definite life trends can be determined and certain professions and life careers provide the right setting for development and a useful and profitable field of experience.



Some attempts along this line have been undertaken by certain colleges and schools in an effort to ascertain the psychological aptitudes of a boy or a girl for certain vocations but the whole effort is still amateurish in nature. When made more scientific it opens the door for training in the sciences; it gives significance and meaning to history, biography and learning and thus avoids the bare impartation of facts and the crude process of memory training which has been distinctive of past methods.

The new education will consider a child with due reference to his heredity, his social position, his national conditioning, his environment and his individual mental and emotional equipment and will seek to throw the entire world of effort open to him, pointing out that apparent barriers to progress are only spurs to renewed endeavour. They will thus seek to "lead him out" (the true meaning of the word "education") from any limiting condition and train him to think in terms of constructive world citizenship. Growth and still more growth will be emphasized.

The educator of the future will approach the problem of youth from the angle of the children's *instinctual* reaction, their *intellectual* capacity and their *intuitional* potentiality. In infancy and in the earlier school grades, [Page 55] the development of right instinctual reactions will be watched and cultivated; in the later grades, in what is equivalent to the high schools or the secondary schools, the intellectual unfoldment and control of the mental processes will be emphasized; whilst in the colleges and universities the unfoldment of the intuition, the importance of ideas and ideals and the development of abstract thinking and perception will be fostered; this latter phase will be soundly based upon the previous sound intellectual foundation. These three factors—instinct, intellect and intuition—provide the keynotes for the three scholastic institutions through which every young person will pass and through which, today, many thousands do pass.

In the modern schools (grammar or primary schools, high or secondary schools, colleges or universities) there can be seen an imperfect but symbolic picture of the triple objectives of the coming education: Civilization, Culture and world Citizenship or unity.

The primary schools might be regarded as the custodians of civilization; they should begin to train the child in the nature of the world in which he should play his part, teaching him his place in the group and preparing him for intelligent living and right social relations. Reading, writing and arithmetic, elementary history (with the emphasis upon world history), geography and poetry will be taught and certain basic and important facts of living imparted, plus the inculcation of self-control.

The secondary schools will regard themselves as the custodians of culture; they should emphasize the larger values of history and literature and give some understanding of art. They should begin to train the boy or girl for that future profession or mode of life which it is obvious will *condition* them. Citizenship will then be taught in larger terms and the world of true values be [Page 56] pointed out and idealism consciously and definitely cultivated. The practical application of ideals will be emphasized.

Our colleges and universities should be a higher extension of all that has been already done. They should beautify and complete the structure already erected and should deal more directly with the world of meaning. International problems—economic, social, political and religious—should be considered and the man or woman related still more definitely to the world as a whole. This in no way indicates neglect of individual or national problems or undertakings but it seeks to incorporate them into the whole as integral and effective parts, and thus avoids the separative attitudes which have



brought about the downfall of our modern world.

It might prove later (when true religion is again restored) that this training will be fundamentally *spiritual*, using that word to mean understanding, helpfulness, brotherhood, right human relations and a belief in the reality of the world behind the phenomenal scene. The fitting of a man for citizenship in the kingdom of God is *not* a religious activity to be handled exclusively by the churches and through theological teaching, though there is much that they can do to help. It is surely the task of the higher education, giving purpose and significance to all that has been done.

The following sequence suggests itself as we consider the curriculum to be planned for the youth of the immediate generations:

Primary education -----	Civilization -----	ages: 4-12
Secondary education -----	Culture -----	ages: 12-18
Higher education -----	World citizenship --	ages: 18-25

In the future, education will make a far wider use of psychology than heretofore. A trend in this direction is already to be seen. The nature—physical, vital, emotional [Page 57] and mental—of the boy or girl will be carefully investigated and his incoherent life purposes directed along right lines; he will be taught to recognize himself as the one who acts, who feels and who thinks. Thus the responsibility of the central "I", or the occupant of the body will be taught. This will alter the entire present attitude of the youth of the world to their surroundings and foster, from their earliest days, the recognition of a part to be played and a responsibility to be assumed. Education will be regarded as a method of preparation for that useful and interesting future.

It, therefore, becomes increasingly apparent that the coming education could be defined in a new and broader sense as the Science of Right Human Relations and of Social Organization. This gives a comparatively new purpose to any curriculum imparted and yet indicates that nothing hitherto included need be excluded, only a better motivation will be obvious and a nationalistic, selfish presentation avoided. If history is, for instance, presented on the basis of the conditioning ideas which have led humanity onward and not on the basis of aggressive wars and international or national thievery, then education will concern itself with the right perception and use of ideas, of their transformation into working ideals and their application as the will-to-good, the will-to-truth and the will-to-beauty. Thus a much needed alteration of humanity's aims from our present competitive and materialistic objectives into those that will more fully express the Golden Rule will come about and right relations between individuals, groups, parties, nations and throughout the entire international world will be established.

Increasingly, education should be concerned with the wholes of life as well as with the details of daily individual living. The child, as an individual, will be developed and equipped, trained and motivated and [Page 58] then taught his responsibilities to the whole and the value of the contribution which he can and must make to the group.

It is perhaps a platitude to say that education should occupy itself necessarily with the development of the reasoning powers of the child and not primarily—as is now usually the case—with the training of the memory and the parrot-like recording of facts and dates and uncorrelated and ill-digested items of information. The history of the growth of man's perceptive faculties under differing national and racial conditions is of profound interest. The outstanding figures of history, literature and art and of religion

will surely be studied from the angle of their effect and their influence for good or evil upon their period; the quality and purpose of their leadership will be considered. Thus the child will absorb a vast amount of historical information, of creative activity and of idealism and philosophy not only with the maximum of ease but with permanent effect upon his character.

The continuity of effort, the effects upon civilization of ancient tradition, good and evil happenings and the interplay of varying cultural aspects of civilization will be brought to his attention and the dry-as-dust information, dates and names will fall into the discard. All branches of human knowledge could, in this way, come alive and reach a new level of constructive usefulness. There is already a definite tendency in this direction and it is good and sound. The past of Humanity as the foundation for present happenings, and the present as the determining factor for the future will increasingly be recognized and thus great and needed changes will be brought about in human psychology as a whole.

The creative aptitude of the human being should also, under the new era, receive fuller attention; the child will be spurred on to individual effort suited to [Page 59] his temperament and capacity. Thus he will be induced to contribute what he can of beauty to the world and of right thought to the sum total of human thinking; he will be encouraged to investigate and the world of science will open up before him. Behind all these applied incentives, the motives of goodwill and right human relations will be found.

Finally, education should surely present the hypothesis of the soul in man as the interior factor which produces the good, the true and the beautiful. Creative expression and humanitarian effort will, therefore, receive a logical basis. This will not be done through a theological or doctrinal presentation, as is today the case, but as presenting a problem for investigation and as an effort to answer the question: What is man? What is his intrinsic purpose in the scheme of things? The livingness of the influence and the proclaimed purpose behind the constant appearance of spiritual, cultural and artistic world leaders down the ages will be studied and their lives subjected to research, both historical and psychological. This will open up before the youth of the world the entire problem of leadership and of motive. Education will, therefore, be given in the form of human interest, human achievement and human possibility. This will be done in such a manner that the content of the student's mind will not only be enriched with historical and literary facts but his imagination will be fired and his ambition and aspiration evoked along true and right lines; the world of past human effort will be presented to him in a truer perspective and the future thrown open to him also in an appeal for his individual effort and personal contribution.

The above in no way implies an indictment of past methods except in so far that the world today itself presents an indictment; it does not either constitute an [Page 60] impractical vision or a mystical hope, based on wishful thinking. It concerns an attitude to life and the future which many thousands of people hold today, and among them many educators in every country. The errors and mistakes of the past techniques are obvious but there is no need to waste time in emphasizing them or in piling up instances.

What is needed is a realization of the immediate opportunity, plus the recognition that the required shift in objectives and change in methods will take much time. We shall have to train our teachers differently and much time will elapse as we grope for the new and better ways, develop the new textbooks and find the men and women who can be impressed with the new vision and who will work for the new civilization. We seek here to emphasize principles with the recognition that many of them are by no means new but that they require new emphasis. Now is the day of opportunity.

A better educational system should therefore be worked out which will present the possibilities of human living in such a manner that barriers will be broken down, prejudices removed and a training given to the developing child which will enable him, when grown up, to live with other men in harmony and goodwill. This *can* be done, if patience and understanding are developed and if educators realize that "where there is no vision, the people perish".

An international system of education, developed in joint conference by broad-minded teachers and educational authorities in every country is today a crying need and would provide a major asset in preserving world peace. Steps towards this are already being taken and groups of educators are getting together and discussing the formation of a better system which will guarantee that the children of the different nations (beginning with the millions of children now demanding [Page 61] education today) will be taught truth, without bias or prejudice.

World democracy will take form when men everywhere are regarded in reality as equal; when boys and girls are taught that it does not matter whether a man is an Asiatic, an American, a European, British, a Jew or a Gentile but only that each has an historical background which enables him to contribute something to the good of the whole, that the major requirement is an attitude of goodwill and a constant effort to foster right human relations. World Unity will be a fact when the children of the world are taught that religious differences are largely a matter of birth; that if a man is born in Italy, the probability is that he will be a Roman Catholic; if he is born a Jew, he will follow the Jewish teaching; if born in Asia, he may be a Mohammedan, a Buddhist, or belong to one of the Hindu sects; if born in other countries, he may be a Protestant and so on. He will learn that the religious differences are largely the result of man-made quarrels over human interpretations of truth. Thus gradually, our quarrels and differences will be offset and the idea of the One Humanity will take their place.

Much greater care will have to be given in picking and training the teachers of the future and particularly those who, in the war torn lands, will endeavour to bring educational facilities to the people. Their mental attainments and their knowledge of their particular subject will be of importance, but more important still will be the need for them to be free from prejudice and to see all men as members of a great family. The educator of the future will need to be more of a trained psychologist than he is today. Besides imparting academic knowledge, he will realize that his major task is to evoke out of his class of students a real sense of responsibility; no matter what he has to teach—history, geography, [Page 62] mathematics, languages, science in its various branches or philosophy—he will relate it all to the Science of Right Human Relations and will try to give a truer perspective on social organization than has been done in the past.

When the young people of the future—under the proposed application of principles—are civilized, cultured and responsive to world citizenship, we shall have a world of men awakened, creative, and possessing a true sense of values and a sound and constructive outlook on world affairs. It will take a long time to bring this about, but it is not impossible, as history itself has proved. Some day an analysis will be made of the contribution of the three great continents—Europe, Asia and America—to the general unfoldment of humanity. The progressive revelation of the glory of the human spirit still needs expression in writing—its composite glory and not just those aspects of it which are strictly national. It consists in the fact that every race and all nations have always produced those who have expressed the highest possible point of attainment for their day and generation—men who have united within themselves that basic triplicity: instinct, intellect and intuition. Their numbers were relatively few in the early stages of man's unfoldment but today those numbers are rapidly increasing.

It will be only commonsense, however, to realize that this integration is not possible for every student passing through the hands of our teachers. Students will have to be gauged from the three angles which form the background of this chapter:

1. Those capable of being civilized. This refers to the mass of men.
2. Those capable of being carried forward into the world of culture. This includes a very large number.

**[Page 63]**

3. Those who add to the assets of civilization and culture an ability to function as souls, not only in the two worlds of instinctual and intelligent living but also in the world of spiritual values and to do this with a complete triple integration.

All, however, no matter what their initial capacity, can be trained in the Science of Right Human Relations, and thus respond to the major objective of the coming educational systems. Indications of this can be seen on every hand but as yet the emphasis is *not* laid in training teachers or influencing parents. Much, very much, has been done by enlightened groups everywhere and this they have done whilst studying the requirements for citizenship, whilst undertaking research work into social relations and through the many organizations which are trying to bring to the mass of human beings a sense of responsibility for human happiness and human welfare. This work should be started in infancy so that the consciousness of the child (so easily directed) can from its earliest days assume an unselfish attitude towards its associates.

It is bridging work which has now to be done—bridging between what is today and what can be in the future. If, during the coming years, we develop this technique of bridging the many cleavages found in the human family and in offsetting the racial hatreds and the separative attitudes of nations and people, we shall have succeeded in constructing a world in which war will be impossible and humanity will be realizing itself as one human family and not as a fighting aggregate of many nations and peoples, competitively engaged in getting the best of each other and successfully fostering prejudices and hatred. This has, as we have seen, been the history of the past. Man has been developed from an isolated animal, prompted only by the instincts of self-preservation, eating and mating, through the stages **[Page 64]** of family life, tribal life and national life to the point where today a still broader ideal is grasped by him—international unity or the smooth functioning of the One Humanity.

This growing idealism is fighting its way into the forefront of the human consciousness in spite of all separative enmities. It is largely responsible for the present chaos and for the banding together of the United Nations. It has produced the conflicting ideologies which are seeking world expression; it has produced the dramatic emergence of national saviours (so-called), world prophets and world workers, idealists, opportunists, dictators and investigators and humanitarians. These conflicting idealisms are a wholesome sign, whether we agree with them or not. They are definite reactions to the human demand—urgent and right—for better conditions, for more light and understanding, for greater cooperation, for security and peace and plenty in the place of terror, fear and starvation.

## Conclusion

It is difficult for modern man to conceive of a time when there will be no racial, national or separate religious consciousness present in human thinking. It was equally difficult for prehistoric man to conceive of a time when there would be national thinking. This is a good thing for us to bear in mind. The time when humanity will be able to think in universal terms still lies far ahead but the fact that we can speak of it, desire it and plan for it is surely the guarantee that it is *not* impossible. Humanity has always progressed from stage to stage of enlightenment and from glory to glory. We are today on our way to a far better civilization than the world has ever known and towards conditions which will ensure a much happier humanity and which will see the end of national differences, of class distinctions [Page 65] (whether based on an hereditary or a financial status) and which will ensure a fuller and richer life for everyone.

It will be obvious that very many decades must elapse before such a state of affairs will be actively present—but it will be decades and not centuries, if humanity can learn the lessons of the world war, if the reactionary and the conservative peoples in every nation can be prevented from swinging civilization back on to the bad old lines. But a beginning can immediately be made. Simplicity should be our watchword for it is simplicity which will kill our old materialistic way of living. *Cooperative goodwill* is surely the first idea to be presented to the masses and taught in our schools, thereby guaranteeing the new and better civilization. *Loving understanding*, intelligently applied, should be the hallmark of the cultured and wiser groups, plus effort on their part to relate the world of meaning to the world of outer efforts—for the benefit of the masses. *World Citizenship* as an expression of both goodwill and understanding should be the goal of the enlightened everywhere and the hallmark of the spiritual man. In these three, you have right relations established between education, religion and politics.

The keynote of the new education is essentially right interpretation of life, past and present, and its relation to the future of mankind; the keynote of the new religion must and should be a right approach to God, transcendent in nature and immanent in man, whilst the keynote of the new science of politics and of government will be right human relations and for both of these education must prepare the child.

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## CHAPTER III

### THE PROBLEM OF CAPITAL, LABOUR AND EMPLOYMENT

In a unique sense we stand today at the dawn of an entirely new economic age. This is increasingly obvious to all thinking people. Because of the triumph of science—the release of the energy of the atom—the future of mankind and the type of the incoming civilization is unpredictable. The changes which are imminent are so far-reaching that it is apparent that the old economic values and the familiar standards of living are bound to pass away; no one knows what will take their place.

Conditions will be basically altered; along certain lines, such as the distribution of coal and oil for lighting, heating and transportation, is it not possible that in the future neither of these planetary

resources will be required? These are two instances of the fundamental changes which the use of atomic energy may make in future civilized living.

Two major problems will grow out of this discovery—one immediate in nature and the other to be later developed. The first is that those whose large financial interests are bound up in products which the new type of energy will inevitably supersede will fight to the last ditch to prevent these new sources of wealth from benefiting others. Secondly, there will be the steadily growing problem of the release of man power from the gruelling labour and the long hours today required in order to provide a living wage and the necessities of life. One is the problem of capital and the other is the problem of labour; one is the problem of established control [Page 67] of the purely selfish interests which have for so long controlled the life of humanity and the other is the problem of leisure and its constructive use. One problem concerns civilization and its correct functioning in the new age and the other concerns culture and the employment of time along creative lines.

It is not useful here to prophesy the uses to which the most potent energy hitherto released for man's helping can or will be put. Its first constructive use was to end the war. Its future constructive use lies in the hands of science and should be controlled by the men of goodwill to be found in all nations. This energy must be safeguarded from monied interests; it must be turned definitely into the usages of peace and employed to implement a new and happier world. An entirely new field of investigation opens today before science and one which they have long wished to penetrate. In the hands of science, this new potency is far safer than in the hands of capital or of those who would exploit this discovery for the increase of their dividends. In the hands of the great democracies and of the Anglo-Saxon and Scandinavian races, this discovery is safer than in other hands. It cannot however be kept in these hands indefinitely. Other nations and races are discovering this "secret of release" and the future security of humanity is, therefore, dependent upon two things:

1. The steady and planned education of the people of every nation in right human relations and the cultivation of the spirit of goodwill. This will lead to a complete revolution of the present political regimes, which are largely nationalistic in their planning and selfish in their purposes. True democracy, at present only a dream, will be founded on education for goodwill.
2. The education of the children of the future in the fact of human unity and the use of the world's resources for the good of all.

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Certain nations, because of their international character and the multiplicity of races which compose them, are normally more inclusive in their thinking and planning than are the others. They are more prone to think in terms of humanity as a whole than are the others. Such nations are the United States, the British Commonwealth of Nations and the united Soviet Socialist Republics. Many nations and races constitute these three Great Powers—the central triangle at the heart of the coming new world. Hence their opportunity to guide mankind at this time and their innate responsibility to act as world leaders. Other races have no such inherent capacity. They are not, for instance, successful colonists and are more nationalistic and exploiting in their approach to "subject races". For the three Great Powers, the fusion of the many elements composing their nationals into a united whole has been a necessary conditioning impulse. The basic intention of the United States is the well-being of all within its national jurisdiction and the "pursuit of happiness" is a familiar citation of this intent; the fundamental principle governing British rule is justice for all; the underlying motive of the U.S.S.R. is right living conditions,



opportunity for all and the general levelling of all separate classes into one thriving group of human beings. All these objectives are good and their application to the life of humanity will guarantee a happier and more peaceful world.

In every country without exception there are the good and the bad elements; there are progressive and reactionary groups. There are cruel and ambitious men in Russia who would gladly exploit the world for the gain of Russia and who would seek to impose the will of the proletariat upon all classes and castes throughout the civilized world; there are thinking men in Russia and men of vision who are opposing them. There are reactionary and class-conscious people in the British [Page 69] Empire who fear the growing power of the masses and who hang on desperately to their inherited prestige and standing; they would hold back the British people from progress and would like to see the restoration of the old hierarchical, paternalistic and feudal system; the mass of the people, speaking through the voice of labour, will have none of it. In the United States there is isolation, the persecution of such minorities as the Negro race and an ignorant and arrogant nationalism, voiced by some Senators and Representatives with their racial hatreds, their separate attitudes and their unsound political methods.

Fundamentally, however, these three Great Powers constitute the hope of the world and form the basic spiritual triangle behind the plans and the shaping of the events which will inaugurate the new world. The other powerful nations, little as they may like to realize it, are not in so strong a position; they have not the same idealism or the same vast national resources; their national preoccupation limits their world vision; they are conditioned by narrower ideologies, by a greater struggle for national existence, by their fights for boundaries and material gains, and by a failure to offer full cooperation with humanity as a whole. The smaller nations have not quite the same attitude; they are relatively cleaner in their political regimes and constitute basically the nucleus of that federated world which is inevitably taking shape around the three Great Powers. These federations will be based upon cultural ideals and will be formed to guarantee right human relations; they will not eventually be founded on power politics; they will not be combinations of nations banded together versus other combinations for selfish ends. Boundaries and regional controls and international jealousies will not be controlling factors.

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To bring about these happier conditions, one major adjustment must be made and one fundamental change brought about. Otherwise no hope of peace will be found on earth. The relation between capital and labour and between both of these groups and humanity as a whole must be worked out. The problem is one with which we are all familiar; it is one which evokes violent prejudices and partisanship and in the clamour of all that is being said and in the violence of the battle it might serve a useful purpose to approach the subject from a more universal angle and with an eye to the emerging spiritual values.

First of all, it must be recognized that the cause of all world unrest, of the world wars which have wrecked humanity and the widespread misery upon our planet can largely be attributed to a selfish group with materialistic purposes who have for centuries exploited the masses and used the labour of mankind for their selfish ends. From the feudal barons of Europe and Great Britain in the Middle Ages through the powerful business groups of the Victorian era to the handful of capitalists—national and international—who today control the world's resources, the capitalistic system has emerged and has wrecked the world. This group of capitalists has cornered and exploited the world's resources and the staples required for civilized living; they have been able to do this because they have owned and controlled the world's wealth through their interlocking directorates and have retained it in their own

hands. They have made possible the vast differences existing between the very rich and the very poor; they love money and the power which money gives; they have stood behind governments and politicians; they have controlled the electorate; they have made possible the narrow nationalistic aims of selfish politics; they have financed the world businesses and controlled oil, coal, [Page 71] power, light and transportation; they control publicly or sub rosa the world's banking accounts.

The responsibility for the widespread misery to be found today in every country in the world lies predominantly at the door of certain major interrelated groups of business-men, bankers, executives of international cartels, monopolies, trusts and organizations and directors of huge corporations who work for corporate or personal gain. They are not interested in benefiting the public except in so far that the public demand for better living conditions will enable them—under the Law of Supply and Demand—to provide the goods, the transportation, light and power which will in the long run bring in heavier financial returns. Exploitation of man-power, the manipulation of the major planetary resources and the promotion of war for private or business profit are characteristic of their methods.

In every nation, such men and organizations—responsible for the capitalistic system—are to be found. The ramifications of their businesses and their financial grasp upon humanity were, prior to the war, active in every land and though they went underground during the war, they still exist. They form an international group, closely interrelated, working in complete unity of idea and intention and knowing and understanding each other. These men belonged to both the Allied Nations and the Axis Powers; they have worked together before and through the entire period of the war through interlocking directorates, under false names and through deceptive organizations, aided by neutrals of their own way of thinking. Today, in spite of the disaster which they have brought upon the world, they are again organized and renewing their methods; their goals remain unchanged; their international relationships remain unbroken; they constitute the greatest menace mankind faces today; they control politics; they buy prominent [Page 72] men in every nation; they insure silence through threat, cash and fear; they amass wealth and buy a spurious popularity through philanthropic enterprise; their families live soft and easy lives and seldom know the meaning of God-ordained work; they surround themselves with beauty, luxury and possessions and shut their eyes to the poverty, stark unhappiness, lack of warmth and decent clothing, the starvation and the ugliness of the lives of the millions by whom they are surrounded; they contribute to charities and church agencies as a salve to their consciences or to avoid income taxes; they provide work for countless thousands but see to it that these thousands receive so small a wage that real comfort, leisure, culture and travel are impossible.

The above is a terrible indictment. It can, however, be substantiated a thousand times over; it is breeding revolution and a growing spirit of unrest. The masses of the people in every land are aroused and awakening and a new day is dawning. A war is starting between the selfish monied interests and the mass of humanity who demand fair play and a right share of the world's wealth.

There are those, however, within the capitalistic system who are aware of the danger with which the monied interests are faced and whose natural tendency is to think along broader and more humanitarian lines. These men fall into two main groups:

First, those who are real humanitarians, who seek the good of their fellowmen and who have no desire to exploit the masses or to profit by the misery of others. They have risen to place and power through their sheer ability or through inherited business position and they cannot avoid the responsibility of the disposal of the millions in their hands. They are frequently rendered helpless by their fellow executives

and their hands are largely tied by the existing rules of the game, by their [Page 73] sense of responsibility to their stockholders and by the realization that, no matter what they do—fight or resign—the situation remains unchanged. It is too big for the individual. They remain, therefore, relatively powerless. They are fair and just, decent and kind, simple in their way of life and with a true sense of values, but there is little of a potent nature that they can do.

Second, those who are clever enough to read the signs of the times; they realize that the capitalistic system cannot continue indefinitely in the face of humanity's rising demands and the steady emerging of the spiritual values. They are beginning therefore to change their methods and to universalize their businesses and to institute cooperative procedures with their employees. Their inherent selfishness prompts the change and the instinct of self-preservation determines their attitudes. In between these two groups are those who belong to neither the one nor the other; they are a fruitful field for the propaganda of the selfish capitalist or the unselfish humanitarian.

It might be well to add here that the selfish thinking and the separative motivation which distinguishes the capitalistic system is also to be found in the small and unimportant business men—in the corner grocery, the plumber and the haberdasher who exploits his employees and deceives his customers. It is the universal spirit of selfishness and the love of power with which we have to contend. The war has, however, acted like a purge. It has opened the eyes of men to the underlying cause of war—economic distress, based on the exploitation of the planet's resources by an international group of selfish and ambitious men. The opportunity to change things is now present.

Let us now look at the opposing group—Labour.

A powerful group, representing the capitalistic system, both national and international, and an equally [Page 74] powerful group of labour unions and their leaders, face each other today. Both groups are national and international in scope. It remains to be seen which of the two will eventually control the planet or if a third group made up of practical idealists may not emerge and take over. The interest of the spiritual workers in the world today is not on the side of the capitalists nor even of labour, as it is now functioning; it is on the side of humanity.

For thousands of years, if history is to be believed, the wealthy landowners, the institutional heads of tribes, the feudal lords, the slave owners, merchants or business executives have been in power; they exploited the poor; they searched for the maximum output at the minimum cost. It is no new story. In the Middle Ages, the exploited workmen, the skilled craftsmen and cathedral builders began to form guilds and lodges for mutual protection, for joint discussion and frequently to promote the finest type of craftsmanship. These groups grew in power as the centuries slipped by yet the position of the employed man, woman or child remained deplorable.

With invention of machinery and the inauguration of the machine age during the 18th and 19th centuries, the condition of the labouring elements of the population became acutely bad; living conditions were abominable, unsanitary and dangerous to health, owing to the growth of urban areas around factories. They still are, as witness the housing problem of munitions workers during the past several years and the situation around the coal fields both in the States and Great Britain. The exploitation of children increased. The sweat-shop flourished; modern capitalism came into its own and the sharp distinction between the very poor and the very rich became the outstanding characteristic of the Victorian era. From the angle of the planned evolutionary [Page 75] and spiritual development of

the human family, leading to civilized and cultural living and to fair play and equal opportunity for all, the situation could not have been worse. Commercial selfishness and wild discontent flourished. The very rich flaunted their superior status in the faces of the very poor, paralleled with a patronizing paternalism. The spirit of revolution grew among the herded, overworked masses who, by their efforts, contributed to the wealth of the rich classes.

The spiritual principle of *Freedom* became increasingly recognized and its expression demanded. World conditions tended in the same direction. Movements of every kind became possible, symbolizing this growth and the demand for freedom. The machine age was succeeded by the age of transportation, of electricity, of railroads, the automobile, and the airplane. The age of communications paralleled this also, giving us the telegraph, the telephone, the radio and today, television and radar. All these merged into the present age of science which has given us the liberation of atomic energy and the potentialities inherent in the discovery. In spite of the fact that a machine can do the work of many men, which greatly contributed to the wealth of the man with capital, fresh industries and the growth of worldwide means of distribution provided new fields of employment and the demands of the most materialistic period the world has ever seen gave a great impetus to capital and provided jobs for countless millions. Educational facilities also grew and with this came the demand by the labouring classes for better living conditions, higher pay and more leisure. This the employers have constantly fought; they organized themselves against the demands of the awakening mass of men and precipitated a condition which forced labour to take action.

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Groups of enlightened men in Europe, Great Britain and the United States began to agitate, to write books which were widely read, to start discussions, and to urge the monied classes to awaken to the situation and to the appalling living conditions under which the labouring class and peasantry lived. The abolitionists fought slavery—whether of Negroes or of whites, of children or of adults. A rapid developing free press began to keep the "lower classes" informed of what was going on; parties were formed to end certain glaring abuses; the French Revolution, the writings of Marx and of others, and the American Civil War all played their part in forcing the issue of the common man. Men in every country determined to fight for freedom and their proper human rights.

Gradually employees and labourers came together for mutual protection and their just rights. The Labour Union movement came into being eventually with its formidable weapons: education for freedom and the strike. Many discovered that in union there is strength and that together they could defy the employer and wrest from the monied interests decent wages, better living conditions and that greater leisure which is the right of every man. The fact of the steadily increasing power of labour and of its international strength is well known and a primary modern interest.

Powerful individuals among the union leaders came to the surface of the movement. Some of the employers, who had the best interests of their workers at heart, stood by them and aided them. They were relatively a small minority but they served to weaken the confidence and power of the majority. The fight of the workers is still going on; gains are steadily being made; shorter hours and better pay are constantly being demanded and when refused the weapon of the strike is used. The use of the strike, so beneficent and helpful [Page 77] in the early days of the rise of labour to power, is now itself becoming a tyranny in the hands of the unscrupulous and self-seeking. Labour leaders are now so powerful that many of them have shifted into the position of dictators and are exploiting the mass of workers whom they earlier served. Labour is also becoming exceedingly rich and untold millions have been accumulated by the great national organizations everywhere. *The Labour Movement is itself now*

*capitalistic.*

Labour and Labour Unions have done noble work. Labour has been elevated into its rightful place in the life of the nations and the essential dignity of man has been emphasized. Humanity is being rapidly fused into one great corporate body under the influence of the Law of Supply and of Demand which is a point to be remembered. The destiny of the race and the power to make national and international decisions, affecting the whole of mankind, is passing into the hands of the masses, of the working classes and of the man in the street. The inauguration of the labour unions was, in fact, a great spiritual movement, leading to the uprising anew of the divine spirit in man and an expression of the spiritual qualities inherent in the race.

Yet all is not well with the labour movement. The question arises whether it is not sorely in need of a drastic housecleaning. With the coming-in of labour governments in certain countries, with the growth of democracy and the demand for freedom, with the uprising of the rule of the proletariat in Russia, and the higher educational standard of the race, it might well appear that new, better and different methods may now be used to implement the Four Freedoms and to insure right human relations. If there is a realization that there should be right human relations among nations, it is obvious that such relations should exist also between capital and labour (composed as both groups are of **[Page 78]** human beings) and between the quarrelling labour organizations. Labour is today a dictatorship, using threat, fear and force to gain its ends. Many of its leaders are powerful and ambitious men, with a deep love of money and a determination to wield power. Bad housing, poor pay and evil conditions still exist everywhere and it is not in every case the fault of the employer.

Power in the future lies in the hands of the masses. These masses are moving forward and by the sheer weight of their numbers, by their planned thinking and the rapidly growing interrelation now established between labour movements all over the world, nothing today can stop their progress. The major asset which labour has over capital is that it is working for countless millions whilst the capitalist works for the good of a few. *The norm of humanity lies at the heart of the labour movement.*

We need to grasp somewhat this picture of a world-wide condition of misery, based on both the capitalistic and the labour movements, to see this entire picture realistically and fairly. In some form or another the interplay between capital and labour, between employer and employee and between the monied interests and the exploited masses has been present. With the steam age, the scientific age, the age of electricity and the age of planetary intercommunication, this evil grew and spread. Capital became more and more potent; Labour became increasingly restless and demanding. The culminating struggle was presented in the world war and its aftermath, a thirty year war in which capital implemented the war and the efforts of labour won it.

Certain questions arise. In the answering of these questions, humanity will solve its problems or, if they remain unsolved, the human race will come to an end.

1. Is the capitalistic system to remain in power? Is it entirely evil? Are not capitalists human beings?

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2. Will labour itself, through its unions and its growing power, vested in its leaders, become a tyranny?



3. Can labour and capital form a working agreement or amalgamation? Do we face another type of war between these two groups?
4. In what way can the Law of Supply and Demand be implemented so that there is justice for all and plenty for all?
5. Must some form of totalitarian control be adopted by the various world governments in order to meet the requirements of supply and demand? Must we legislate for material ends and comfort?
6. What standard of living will—in the New Age—seem essential to man? Shall we have a purely materialistic civilization or shall we have a spiritual world trend?
7. What must be done to prevent the monied interests from again mobilizing for the exploitation of the world?
8. What really lies at the very heart of the modern materialistic difficulty?

This last question can be answered in the well known words: "The love of money is the root of all evil". This throws us back on the fundamental weakness of humanity—the quality of *desire*. Of this, money is the result and the symbol.

From the simple process of barter and exchange (as practised by the primeval savage) to the intricate and formidable financial and economic structure of the modern world, desire is the underlying cause. It demands the satisfaction of sensed need, the desire for goods and possessions, the desire for material comfort, for the acquisition and the accumulation of *things*, the desire for power and the supremacy which money alone can give. This desire controls and dominates human thinking; it is the keynote of our modern civilization; it is also the octopus which is slowly strangling human **[Page 80]** life, enterprise, and decency; it is the millstone around the neck of mankind.

To own, to possess, and to compete with other men for supremacy has been the keynote of the average human being—man against man, householder against householder, business against business, organization against organization, party against party, nation against nation, labour against capital—so that today it is recognized that the problem of peace and happiness is primarily related to the world's resources and to the ownership of those resources.

The dominating words in our newspapers, over our radios, and in all our discussions are based upon the financial structure of human economy: banking interests, salaries, national debts, reparations, cartels and trusts, finance, taxation—these are the words which control our planning, arouse our jealousies, feed our hatreds or our dislike of other nations, and set us one against the other. *The love of money is the root of all evil.*

There are, however, large numbers of people whose lives are not dominated by the love of money and who can normally think in terms of the higher values. They are the hope of the future but are individually imprisoned in the system which, spiritually, *must* end. Though they do not love money they need it and must have it; the tentacles of the business world surround them; they too must work and earn the wherewithal to live; the work they seek to do to aid humanity cannot be done without the required funds; the churches are materialistic in their mode of work and—after caring for the



organizational aspect of their work—there is little left for Christ's work, for simple spiritual living. The task facing the men and women of goodwill in every land today seems too heavy and the problems to be solved seem well-nigh insoluble. Men and women of goodwill are now asking the question: Can the conflict [Page 81] between capital and labour be ended and a new world be thereby reborn? Can living conditions be so potently changed that right human relations can be permanently established?

These relationships *can* be established, and for the following reasons:

1. Humanity has suffered so terribly during the past two hundred years that it *is* possible to bring about the needed changes, provided that the correct steps are taken before the pain and agony are forgotten and their effects have passed out of man's consciousness. These steps must be taken at once whilst patent evidences of the past are still present, and the aftermath of world war is before our eyes.
2. The release of the energy of the atom is definitely the inauguration of the New Age; it will so completely alter our way of life that much of the planning at present being done will be found to be of an interim nature; it will simply help humanity to make a great transition out of the materialistic system now dominating into one in which right human relations will be the basic characteristic. This new and better way of life will be developed for two main reasons:
  - a. The purely spiritual reasons of human brotherhood, of peaceful cooperative enterprise and the constantly unfolding principle of the Christ consciousness in the hearts of men. This may be deemed a mystical and visionary reason; it is already more controlling in its effects than is believed.
  - b. The frankly selfish motive of self-preservation. The release of atomic energy has not only put into human hands a potent force which will inevitably bring in a new and better way of life, but also a terrible weapon, capable of wiping the human family off the face of the earth.

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3. The steady and selfless work of the men and women of goodwill in every land. This work is non-spectacular but surely founded on right principles and it is one of the main agencies for peace.

On account of this energy discovery capital and labour are each faced with a problem, and both these problems will reach a point of crisis in the next few years.

Money, the accumulation of financial assets and the cornering of the earth's resources for organizational exploitation will soon prove utterly useless and futile, provided that these resources of energy and the mode of their release remain in the hands of the people's chosen representatives and are not the secret possession of certain groups of powerful men or of any one nation. Atomic energy belongs to humanity as a whole. The responsibility for its control *must* lie in the hands of the men of goodwill. They must control its destiny and make it available along constructive lines for the use of men everywhere. *No one nation should own the formula or secret for the release of energy.* Until mankind, however, has moved forward in its understanding of right human relations, an international group of men of goodwill—trusted and chosen by the people—should safeguard these potencies.

If this energy is released into constructive channels and if it remains safely guarded by the right men, the capitalistic system is doomed. The problem of labour will then be the major problem of unemployment—a dreaded word which will be meaningless in the golden age which lies ahead. The

masses will then be faced by the problem of leisure. This is a problem which when faced and solved will release the creative energy of man into channels undreamed of today.

The release of atomic energy is the first of many great releases in all the kingdoms of nature; the great [Page 83] release still ahead of humanity will bring into expression mass creative powers, spiritual potencies and psychic unfoldments which will prove and demonstrate the divinity and the immortality of man.

All this will take time. The time factor must govern as never before the activities of the men of goodwill and the work of those whose task it is to educate not only the children and the youth of the world but also to train humanity in the major undertaking of right human relations and in the possibilities immediately ahead. The note to be struck and the word to be emphasized is *humanity*. Only one dominant concept can today save the world from a looming economic fight to the death, can prevent the uprising again of the materialistic systems of the past, can stop the re-emerging of the old ideas and concepts and can bring to an end the subtle control by the financial interests and the violent discontent of the masses. *A belief in human unity must be endorsed*. This unity must be grasped as something worth fighting and dying for; it must constitute the new foundation for all our political, religious and social reorganization and must provide the theme for our educational systems. Human unity, human understanding, human relationships, human fair play and the essential oneness of all men—these are the only concepts upon which to construct the new world, through which to abolish competition and to bring to an end the exploitation of one section of humanity by another and the hitherto unfair possession of the earth's wealth. As long as there are extremes of riches and poverty men are falling short of their high destiny.

The Kingdom of God can appear on earth, and this in the immediate future, but the members of this kingdom recognize neither rich nor poor, neither high nor low, neither labour nor capital but only the children of the one Father, and the fact—natural and yet spiritual—[Page 84] that all men are brothers. Here lies the solution of the problem with which we are dealing. The spiritual Hierarchy of our planet recognizes neither capital nor labour; it recognizes only men and brothers. The solution is, therefore, education and still more education and the adaptation of the recognized trends of the times to the vision seen by the spiritually minded and by those who love their fellowmen.

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## CHAPTER IV

### THE PROBLEM OF THE RACIAL MINORITIES

The racial problem is badly obscured by its historical retrospect and presentation, much of which is unsound and untrue; it is obscured also by ancient hatreds and national jealousies. These are inherent in human nature but are fed and fostered by prejudice and those who are animated by ulterior and selfish intentions. New and rapidly arising ambitions are also fomenting the difficulty; these ambitions are right and sound, particularly in the case of the Negro. These ambitions are often exploited and distorted by selfish political interests and trouble-making agencies. Still other factors conditioning the racial problem are the economic distress under which so many labour today, the imperialistic control of

certain nations, the lack of educational attainments, or a civilization so ancient that it is showing signs of degeneration. These and many other factors are everywhere present, conditioning human thinking, deluding the many affected by the problem and greatly handicapping the efforts of those who are seeking to bring about right action and develop a more balanced and constructive attitude among these minorities. Minorities, along with the rest of mankind, are subject to the unerring forces of evolution and are struggling towards a higher and better existence, towards more wholesome living conditions, towards more individual and racial freedom and a much higher level of right human relations.

The sensitivity of these minorities, the inflammatory condition of their immediate and expressed ambition and the violence and prejudice of some of those who speak and fight for them prevent the majority from approaching [Page 86] their problem with the calmness, the cool calculation and the recognition of relation to the whole of humanity which their problem fundamentally requires. Racial faults are more widely recognized than racial virtues; racial qualities find themselves in conflict with national characteristics or world trends and these still further increase the difficulty. The efforts of well-meaning citizens (and they are many) and the plans of the convinced humanitarian to aid these minorities are too often based solely upon a good heart, Christian principles and a sense of justice; these fine qualities are, however, often implemented by a profound ignorance of the true facts, of the historical values and of the various relationships involved. They are also often impelled by a fighting fanaticism which borders on a hatred for the majority who (as the fighting protagonist sees it) are responsible for the cruel injustices under which the racial minority labours. They fail to recognize that the minority itself is not free from faults but is in a measure also responsible for some of the difficulties. These racial faults and difficulties are usually frankly ignored by the minority itself and its friends.

Racial faults may be entirely the result of the point reached in evolution, of unfair environing conditions and of a certain type of temperament, as is the case with the Negro minority in the United States of America, which leaves them basically *not* responsible for the difficulty; or the responsibility of the struggling minority may be far greater than it is willing to admit, as is the case with the Jewish minority in the world who are an ancient and civilized people with a full culture of their own, plus certain inherent characteristics which may account for much of their trouble. The difficulty again may be largely a historical one and based upon certain essential incompatibilities such as those which can exist between a conquered and a conquering people, between a militant [Page 87] group and a negative, pacifist group. These can be found existing today between the Moslem and Hindu populations of India—an ancient problem which the British inherited. To all these contributing factors in the problem of the minorities must be added the separative tendencies which the differing religious systems have fostered and which today they deliberately continue to foster. The narrowness of religious creeds is a potent, contributing cause.

At the very outset of our discussion, it would be wise to remember that the entire problem we are considering can be traced back to the outstanding human weakness, the great sin or heresy of separateness. There is surely no greater sin than this; it is responsible for the entire range of human evil. It sets an individual against his brother; it makes him consider his selfish, personal interests as of paramount importance; it leads inevitably to crime and cruelty; it constitutes the greatest hindrance to happiness in the world, for it sets man against man, group against group, class against class and nation against nation. It engenders a destructive sense of superiority and leads to the pernicious doctrine of superior and inferior nations and races; it produces economic selfishness and leads to the economic exploitation of human beings, to trade barriers, to the condition of have and have not, to territorial

possessiveness and to the extremes of poverty and riches; it sets an important emphasis upon material acquisitiveness, upon boundaries, and the dangerous doctrine of national sovereignty and its various selfish implications; it breeds distrust between peoples and hatred throughout the entire world and has led since time began to cruel and destructive wars. It has today brought the entire planetary population to its present dire and dreadful condition so that men everywhere are beginning to realize that unless something is fundamentally changed, mankind is practically [Page 88] already destroyed. But who will engineer the needed change and where is the leadership which will bring it about? It is a state of affairs which mankind itself must face as a whole; and by meeting and facing this basic expression of universal wrongdoing, humanity can bring about the needed change and is offered a new opportunity for right action, leading to right human relations.

From the angle of our subject, the problem of the minorities, this sense of separateness (with its many far-reaching effects) falls into two major categories; these are so closely related that it is well-nigh impossible to consider them apart.

First, there is *the spirit of nationalism* with its sense of sovereignty and its selfish desires and aspirations. This, in its worst aspect, sets one nation against another, fosters a sense of national superiority and leads the citizens of a nation to regard themselves and their institutions as superior to those of another nation; it cultivates pride of race, of history, of possessions and of cultural progress and breeds an arrogance, a boastfulness and a contempt of other civilizations and cultures which is evil and degenerating; it engenders also a willingness to sacrifice other people's interests to one's own and a basic failure to admit that "God hath made all men equal". This type of nationalism is universal and everywhere to be found and no nation is free from it; it indicates a blindness, a cruelty and a lack of proportion for which mankind is already paying a terrible price and which will bring humanity down in ruins if persisted in.

There is, needless to say, an ideal nationalism which is the reverse of all this; it exists as yet only in the minds of an enlightened few in every nation, but it is not yet an effective and constructive aspect of any nation anywhere; it remains still a dream, a hope and, let us [Page 89] believe, a fixed intention. This type of nationalism rightly fosters its individual civilization but as a national contribution to the general good of the comity of nations and not as a means of self-glorification; it defends its constitution, its lands and its people through the rectitude of its living expression, the beauty of its mode of life and the selflessness of its attitudes; it does not infringe, for any reason, the rights of other people or nations. It aims to improve and perfect its own mode of life so that all in the world may benefit. It is a living, vital, spiritual organism and not a selfish, material organization.

Secondly, there is the problem of *the racial minorities*. They present a problem because of their relation to the nations within which or among which they find themselves. It is largely the problem of the relation of the weaker to the stronger, of the few to the many, of the undeveloped to the developed, or of one religious faith to another more powerful and controlling; it is closely tied up with the problem of nationalism, of colour, of historical process and of future purpose. It is a major and most critical problem in every part of the world today.

As we consider this crucial problem (upon which so much of the future peace of the world depends), we must make an effort to keep our own mental and national attitude well in the background and to see the emerging problem in the light of the Biblical statement that there is "one God and Father of all who is above all and through all and in us all". Let us regard that statement as a scientific one and not as a

pious, religious hope. God has made us all of one blood and that God—under some name or aspect, whether transcendent or immanent, whether regarded as energy or intelligence, whether called God, Brahma, the Abstract or the Absolute—is universally recognized. Again, under the great [Page 90] Law of Evolution and the process of creation, men are subject to the same reactions to their environment, to the same pain, to the same joys, to the same anxieties, to the same appetites and the same urges towards betterment, to the same mystical aspiration, to the same sinful tendencies and desires, to the same selfishness, and to the same amazing aptitude for heroic divine expression, to the same love and beauty, to the same innate pride, to the same sense of divinity and to the same fundamental efforts. Under the great evolutionary process, men and races differ in mental development, in physical stamina, in creative possibilities, in understanding, in human perceptiveness and in their position upon the ladder of civilization; this, however, is temporary, for the same potentialities exist in all of us without exception, and will eventually display themselves. These distinctions, which have in the past set peoples and races so far apart, are rapidly dying out with the spread of education, with the uniting discoveries of science bringing us all so close together and with the power to think, to read and to plan.

All evolution is cyclic in nature; nations and races pass through the same cycles of childhood, growth, manhood, maturity, decline and disappearance, as does every human being. But behind these cycles, the triumphant spirit of man moves on from height to height, from attainment to attainment and towards an ultimate goal which as yet no man visions but which is summed up for us in the possibility of being in the world as Christ was; this is the hope held out to us in the New Testament and by all the Sons of God down the ages and in every land and by all religious faiths.

In considering our theme we need now to do two things: first of all consider what makes a people, a race or a nation a minority, and then consider along what lines a solution may lie. The world today is full of [Page 91] clamouring minorities who—rightly or wrongly—are making claims upon the majority. Some of the majorities are sincerely concerned in seeing justice done to the struggling and appealing minorities; others are using them as "talking points" for their own ends or are championing the cause of the small and weak nations, not from any humanitarian reasons but for power politics.

### *The Minorities*

There are both national and international minorities. In the international situation there are powerful majorities—the Big Three, the Big Four or the Big Five and numerous smaller nations, demanding equal rights, equal votes and equal position. These smaller nations are afraid of the more powerful nations and of their ability to enforce their will. They are afraid of exploitation by some powerful nation or amalgamation of nations, distrustful of favours and support because of future claimed indebtedness, and unable to enforce their will or express their desires because of military weakness and political impotence. You have, therefore, in the world today great and influential nations such as the U.S.S.R., the British Commonwealth of Nations and the United States of America; you have also powers which have been great and then forfeited all right to recognition; you have other powers, such as France and Spain, who are secondary in influence, but resent it greatly, and finally many small nations each with its own individual life, civilization and culture. All of these without exception are characterized by a spirit of nationalism, by a determination to hold on to what is or has been their own at any cost, and all possessing an historical past and local tradition which condition their thinking; all have their own developed or developing culture and all are bound together by what we call modern



civilization. It is a civilization at present founded on materialism and one [Page 92] which has signally failed to instill into men a true sense of values—the values which alone can bind humanity together and bring to an end the great heresy of separateness.

All these nations, great and small, have suffered cruelly during the years of war (1914-1945) and are doomed still to suffer through the years of immediate adjustment. Some have suffered more than others and have the opportunity to demonstrate a resultant purification, if they so choose. Others chose an easy way during the war and abstained from taking sides, losing thereby a great spiritual opportunity, based upon the principle of sharing; they will need to learn the lessons of pain in other ways and more slowly; nations in the western hemisphere have not suffered in any acute manner, for their territories have been spared, and their civilian populations have lived in comfort, ease and plenty; they too have lost something and will also need to learn in other ways humanity's great lesson of identification and non-separateness.

Great and small today face a new world; great and small have lost faith in the old ways, and few really wish to see the old manner of life restored; all the nations, great and small, are fighting diplomatically, politically and economically for all they can get for themselves; distrust and criticism are widespread; there is no true sense of security, especially among the minorities. Some of the great nations, with a sound realization that there is no peace for the world unless there is justice for all, are struggling to create an organization which will give place and opportunity to all nations but their efforts are largely based on a selfish common sense; they are founded also upon the knowledge that material security and a sufficiency of material supplies must be the result of a compromise between that which has been and the—as yet—impossible vision of the [Page 93] idealist. Their objectives, however, are still material, physical and tangible and are presented idealistically but with selfish motives. This is, however, a great step forward. The ideal is universally recognized even if it remains as yet a dream.

As we face the world picture today, we must see it in its true colours and must realize that if the best possible steps, spiritual and material, were to be taken for the smallest and least important of the minorities, it would create a situation which would completely reverse world politics and usher in an entirely new and more enlightened cultural and civilized age. This, however, is not likely to happen; so close are the interlocking selfish interests that the use of a system of perfect justice and fairness in any one case would upset major material interests, infringe the so-called rights of powerful nations, encroach on settled boundaries and outrage powerful groups even in most distant lands.

Today—on an international scale—the battle of the minorities is going on; Russia is reaching out after influence in many directions; the United States of America is seeking to hold the place of paramount control in South America and in the Far East commercially and politically and is earning a name in those countries (rightly or wrongly) as imperialistic; Great Britain is endeavouring to protect her "lifeline" to the East by political moves in the Near East; France is attempting to regain her lost power by obstructing the work of the U.N. and by championing the cause of the smaller nations in Europe. As the Great Powers play politics and angle for place and position, the masses of the people in every land—great and small—are full of fear and questioning; they are worn by the war, sick of insecurity, underfed and frightened as they look toward the future, tired to their very souls of fighting and quarrelling, weary of the tyranny of striking workmen, and wanting [Page 94] only to live in safety, to own the necessities of existence, to raise their children in a certain measure of civilized culture and to live in a land where there are sound economics, a living religion and an adequate educational system.



In every country the great sin of separateness is again rearing its ugly head; minorities abound and are abused; cleavages are everywhere to be found; parties are clamouring for attention and adherents; religious groups are spreading dissension and seeking to gain in membership at the expense of other groups; the rich are organizing so as to control the finances of the world; the poor are fighting for their rights and better living conditions; the tyranny of selfish politics permeates both capital and labour.

This is a true and tragic picture. It is, happily, not the only one. There is another; a study of this other picture will lead to renewed optimism and to constant faith in divine planning and the beauty of the human being. In every nation there are those who see a better vision of a better world, who are thinking and talking and planning *in terms of humanity*, and who realize that those who form the various groups—political, religious, educational and labour—are men and women and essentially, if unconsciously, brothers. They see the world whole and are working towards an inevitable unification; they recognize the problems of the nations, great and small, and the difficult situation in which the minorities today find themselves; they know that the use of force produces results which are not truly effective (for the cost is far too great) and are usually transient. They realize that the only true hope is an enlightened public opinion and that this must be the result of sound educational methods and just and exact propaganda.

It will be obvious that it will not be possible to take up the tale of all the minorities in the international field [Page 95] and deal for instance with the struggle of the little nations for recognition and for what they consider (rightly or wrongly) their just rights. The story of the little nations would take years to write and years to read. It would be the story of humanity. All we can do is to recognize that they have a case to be presented and a problem to be solved, but that justice and fair play, full opportunity and equal sharing of the world's economic resources will only be possible when certain broad and general principles have been enforced by the weight of public opinion.

The problems of two minorities are attracting at this time much public attention. If they can be solved a tremendous step forward will have been made towards world understanding. They are:

1. *The Jewish Problem.* The Jews constitute an international minority of great aggressiveness, exceedingly vocal, and they also constitute a minority in practically every nation in the world. Their problem is, therefore, unique.
2. *The Negro Problem.* This is another unique problem, with the Negro constituting a majority in that great (and as yet undeveloped) continent of Africa, and at the same time constituting a minority in the United States of America and one which is attracting great attention. This problem is unique in the sense that it is essentially the problem of the white people and one which they must solve because they produced it and have perpetuated it.

If we can get some idea of the significance of these problems, materially and spiritually, and can gain some insight into the responsibilities involved, much of usefulness may be gained. In the case of the Jews, the sin of separateness is deeply inherent in the race itself, as well as among those among whom they live, but for the perpetuation of the separation the Jews are largely [Page 96] responsible; in the case of the Negro, the separative instinct derives from the white people; the Negro is struggling to end it and, therefore, the spiritual forces of the world are on the side of the Negro.

## 1. *The Jewish Problem*

This problem is so old and so well known that it is difficult to say anything about it which will not be in the nature of a platitude, that will not indicate a bias of some kind (from the point of view of the reader) and that will not arouse in the Jewish reader above all an undesirable reaction. There is little usefulness, however, in saying that which will be acceptable or which agrees with all points of view or is a statement of all that has hitherto been said. There are things to be said which are not so familiar and which have seldom been said, or have been said in a spirit of criticism or of anti-Semitism instead of in a spirit of love, as is attempted here.

Let us look for a moment at the situation of the Jews, prior to the bitter and unpardonable attack made upon them by Hitler and prior to the war 1939-1945. They were to be found in every land and claimed citizenship in every country; within the nation of their birth, they preserved intact their own racial identity, their own peculiar way of life, their own national religion (which is everybody's privilege) and a close adherence to those of their own race. Other groups have done this but to a much lesser degree and have been eventually absorbed and assimilated by the land of their citizenship. The Jews have always constituted a nation within a nation, though this has been less marked in Great Britain, Holland, France and Italy than elsewhere, and therefore, in none of these countries has there been any strong anti-Semitic feeling.

In every country and down the ages, the Jew has turned to commerce and has worked with money; they [Page 97] are a strictly commercial and urban people and have shown little interest in agriculture, except lately under the Zionist Movement in Palestine. To their extremely materialistic tendencies they have added a great sense of the beautiful and an artistic conception which has added much to the world of art; they have ever been the patrons of the beautiful, and have also been amongst the world's great philanthropists and this in spite of undesirable and devious business methods, which have made them greatly disliked and mistrusted in the world of business. They are and remain an essentially oriental people—which the occidental is apt to forget; if he remembered it he would realize that the Eastern approach to truth and honesty and to the use and possession of money is widely different to that of the Western, and herein is to be found a part of the difficulty. It is not so much a question of right and wrong as one of different standards and inherent racial attitudes which are shared with the whole of the East.

The modern Jew is also the product of many centuries of persecution and of migrations; he has wandered from country to country and from city to city, and in the course of these wanderings he has inevitably developed certain habits of living and thinking which, again, the occidental fails to recognize and for which he makes no allowance; the Jews are, for instance, the product of centuries of tent-dwelling and hence the untidy effect they have on any community in which they live and which the more organized Westerner (a cave-dweller) fails to recognize. They are also the product of their need, down the centuries, to *live off* the people among whom they wander, to seize the presented chance to take what they want, to see to it that their children get the best of everything available, no matter what the cost to others, to cling to their own people in the midst of the alien races among whom they cast [Page 98] their lot, and to preserve inviolate, as far as may be, their national religion, their national taboos and the ancient landmarks. This has been essential to their existence under persecution; it has been compulsory for them to preserve these factors in their ancient forms as far as possible, so as to provide evidence to other Hebrews in new lands and cities that they were Jews as they claimed to be. It is this that makes them the most reactionary and conservative race in the world.

Racial characteristics have become increasingly pronounced owing to the inevitable intermarriage during the past centuries and the emphasis laid by the orthodox Jew in the past upon racial purity. The young and modern Jew lays no emphasis upon this and has usually no objection to intermarriage with the Gentiles, but this is only a late development which meets with no approval from the older generation. The Gentile also objects in many cases.

The Jew is a good citizen, law-abiding, kindly and decent in his ways, anxious to play his part in community life and ready with his money when asked for it but—he still remains apart. The Ghetto tendency, as one might call it, can be seen spreading everywhere, particularly in the larger cities in the different countries. Down the ages, the Jews for measures of protection and for communal happiness tended to herd together and to seek each other out, and the Gentiles among whom they found themselves fostered this tendency; thus habits of association were formed which still control. Added to this, and due to the separative action of the Gentile world, restricted areas and cities began to appear in many countries in which no Jew was permitted to reside or to purchase property or to settle. Because of the aptitude of the Jew to live off other people and to live within a nation, benefiting by its customs, culture and civilization but retaining a separate identity and not [Page 99] becoming a true part of the national life, the Jew has ever been subjected to persecution; *as a race*, he is nowhere liked and people are on guard against him and his methods.

This general statement is often untrue where the individual Jew is concerned. There are Jews in every nation and locality who are deeply loved by all who know them, whether Jew or Gentile, who are respected by all around them, who are sought after and valued. These belong to the great spiritual aristocracy of humanity, and though they function in Jewish bodies and bear Jewish names, they join forces with men and women gathered out of all nations who belong to humanity and who have outgrown national and racial characteristics. These men and women are, as a group, the hope of humanity, the guarantee of the new and better world for which we all wait; their numbers are increasing daily. In a broad generalization about any race or nation, the individual necessarily suffers, but the statements made about the race or nation *as a whole* are correct, true and verifiable.

Perhaps the major factor which has made the Jew separative and which has cultivated in him the superiority complex which distinguishes him (under an outer inferiority) in his religious faith. This faith is one of the oldest in the world; it is older than Buddhism by centuries; older than many of the Hindu faiths, and much more ancient than Christianity, and there are features in it which have definitely made the Jew what he is. It is a religion of taboos, built up carefully to protect the wandering Jew as he drifted from one community to another; it is a religion with a distinctly material basis, emphasizing the "land flowing with milk and honey"; this was not symbolic in the days of its use, but a presented objective of his travels. The colouring of the religion is separative; God is the God of the Jews; [Page 100] the Jews are God's chosen people; they must be preserved in physical purity and their well-being is of major importance to Jehovah; they have a messianic destiny, and Jehovah is jealous of their contacts and interest in any other people or God. To these divine requirements they have, as a people, been obedient and hence their plight in a modern world.

The word "love" as it concerns relation to other people is lacking in their religious presentation, though love of Jehovah is taught with due threats; the concept of a future life, dependent upon conduct and behaviour to others and on right action in the world of men, is almost entirely lacking in *The Old Testament* and teaching on immortality is nowhere emphasized; salvation is apparently dependent upon

the keeping of numerous physical laws and rules related to physical cleanliness; they go so far as to establish retail shops where these rules are kept—in a modern world where scientific methods are applied to purity in food. All these and other factors of less importance set the Jew apart, and these he enforces no matter how obsolete they are or inconvenient to others.

These factors demonstrate the complexity of the problem from the Jewish angle and its irritating and frictional nature to the Gentile. This irritating factor is something which the Jew seldom if ever recognizes. The Gentile today neither remembers nor cares that the Jews were instrumental in having Christ put to death (according to *The New Testament*); he is more apt to remember that Christ was a Jew and to wonder why the Jew was not the first to claim and love Him. He remembers far more acutely Jewish business methods, the fact that the Jew, if orthodox, regards Gentile food as impure for him and that the Jew considers his citizenship as secondary to his racial obligations. He regards the Jew as a follower of an obsolete religion; he intensely [Page 101] dislikes the cruel and jealous Jehovah of the Jews and looks upon *The Old Testament* as the history of a cruel and aggressive people—apart from the Psalms of David, which all men love.

These are points to which the Jew at no time seems to pay attention and yet it is these things in their aggregate which have set the Jew apart from the world in which he wants to live and be happy and in which he is the victim of an inheritance which could with profit be modernized. Nowhere is the emergence of a new world religion more greatly needed than in the case of the Jew in the modern world.

Yet—God has made all men equal; the Jew is a man and a brother, and every right that the Gentile owns is his also, inalienably and intrinsically his. This the Gentile has forgotten and great is his responsibility for wrong doing and cruel action. The Jew for ages has not been wanted by his Gentile brother; he has been chased from place to place; constantly and ceaselessly the Jew has been forced to move on or move out—across the desert from Egypt to the Holy Land, from there (centuries later) to the Mesopotamia Valley and from that time on in a constant series of migrations, with great streams of wandering Jews moving ceaselessly north, south and west and a small trickle going east; expelled from cities and countries during the Middle Ages, then after a period of relative quiescence again the displaced Jews were on the move in Europe, homeless, drifting hither and thither (along with many thousands of other nationalities, however), helpless in the hands of a cruel fate, or not so helpless but organized by certain political groups for international and selfish ends. In the countries where anti-Semitic feeling has been practically nonexistent for decades, antagonism is rising; in Great Britain its evil head can now be seen, and in the United States of America it is a mounting menace. [Page 102] It is for the Gentiles to bring the cycle of persecutions to an end once and for all; it is for the Jew to take those steps which will not arouse the dislike of the Gentiles among whom he lives.

The need of the Jew at this time is for a solution of this ancient problem which has disturbed the peace of countries down the centuries. The responsibility of the non-Jews, in the light of humanitarian demand, is vital; the record of the persecution of the Jews is a grievous and ghastly story, only paralleled by the Jewish treatment of their enemies, as related in *The Old Testament*. The fate of the Jews in the world war is a terrible tale of cruelty, torture and wholesale murder and *the treatment of the Jews down the ages is one of the blackest chapters in human history*. For it there is no excuse or condonation, and right thinking people everywhere are aware of this and are eagerly demanding that these persecutions end. The spiritual forces of the world and the spiritual leaders of humanity (both those working on the outer plane and those guiding from the inner side of the veil) are seeking a

solution.

The solution, however, will be found only when the Jews themselves seek to find the way out and cease their present policy of demanding that the Gentiles and Christians make all the concessions, find the solution of the problem alone, and, unaided by the Jews, bring the evil situation to an end. The Jews voice loudly and constantly their demand for redress and help; they blame the non-Jewish nations for their miseries; they fail always to recognize any conditions on their own side which could account for some of the general dislike with which they are confronted; they make no concessions to the civilizations and cultures in which they find themselves but insist on remaining apart; they blame others for their isolation, but the fact remains that they have been given equal opportunity as citizens in all open-minded [Page 103] countries. Their contribution to the solution of this ancient problem is a material one, and shows no psychological insight or any recognition of the spiritual values involved; no problem can today be solved entirely along material lines. Man has as a whole outgrown that.

The problem of the Jews goes deeply into the entire question of right human relations; it can only be solved on that inclusive basis. It concerns the interplay between people of different races but recognizing brotherhood in the human family; it evokes the whole problem of selfishness and unselfishness, of consideration and of justice, and these are factors which must condition all parties. The Jew needs to recognize his share in bringing about the dislike which hounds him everywhere; the Gentile must shoulder his responsibility for endless persecutions and pay the price of restitution. The Jew has evoked and still evokes dislike, and for this there is absolutely no need.

To sum up, the Jew has set up an ancient pattern of living within other nations; as a citizen with all the rights of citizenship, he has built up a wall of taboos, of habits and of religious observances which separate him off from his environment and make him non-assimilable. These must go, and he must become a citizen not only in name but in fact. There is no other problem like it in the world today—an entire people of distinctive race, religion, goals, characteristics, culture and a uniquely ancient and most reactionary civilization, scattered as a minority in every nation, posing an international problem, possessed of great wealth and influence, claiming citizenship in every nation but retaining deliberately their racial identity, creating dissension among the nations, attempting in no way to meet harmoniously their complex problem on any large scale with due psychological understanding or consideration of the Gentile environment [Page 104] to which they ceaselessly make appeal, proffering only material solutions and constant, almost abusive, demands for the Gentile to shoulder the entire blame and end the difficulty.

Alongside of this, one must place the long and sorry story of the persecution of the Jews by the Gentiles—widespread in the Middle Ages (if one goes no further back), sporadic in more modern times, but culminating in the violent treatment of the Jews during the world war. It was, however, a treatment not uniquely theirs but meted out also to Poles, Greeks and the helpless of many nations. This is a point which the Jews today appear to forget. They have not been alone in their persecution. The Jews constituted only twenty per cent of the dispersed persons in Europe after the war.

This same sorry story of Gentile cruelty includes also the growing anti-Semitism which can be seen even in countries which have been relatively free from it; there is a constant discrimination against the Jew in business circles; restricted areas are increasing everywhere; the plight of Jewish school children in the U.S.A., for instance, who are discriminated against, hooted at and abused, is shocking to contemplate. The situation also exists wherein no country anywhere wants to open its doors and offer



the unwanted Jews asylum. No nation wants to admit them in their hundreds. Right thinking people in every nation are seeking and will continue to seek a solution, and one will be found. This problem child within the family of nations is a child of the one Father and spiritually identified with all men everywhere. People know that there is "neither Jew nor Gentile", as St. Paul expressed it (facing two thousand years ago the same sad problem), and men and women in both groups have constantly and increasingly proved the truth of this statement.

### [Page 105]

Such is the problem of the Jewish minority, given with a frankness which will evoke much criticism, but given in this way in the hope that because it is prompted by love, the Jews will shoulder their own responsibilities, will cease crying aloud to the Gentiles to solve the problem *alone*, and will begin to cooperate with a full sense of spiritual understanding and so aid the thousands of Gentiles who earnestly want to help. There has never been a time when the Gentile world has been more keen to do what is right by the Jew or more anxious to solve this problem and make restitution for all he has suffered. Changed inner attitudes are needed on both sides, but very largely on the side of the Jews; there is evidence that these new attitudes are germinating, even if the finding of the right solution may take much time. There are Jews who today are saying what is said here.

## 2. *The Negro Problem*

This problem is totally different to that of the Jews. In the first case you have an exceedingly ancient people who for thousands of years have played their part in the arena of world history and who have developed a culture and identified themselves with a civilization which has enabled them to take their place on equal terms with what we call the "civilized" peoples. In the case of the Negro, we are considering a people who have (during the past two hundred years) begun to rise in the scale of human endeavour and have, in that time, made amazing progress against great odds and much opposition. Two hundred years ago, the Negroes were all to be found in Africa and are still there in the millions; two hundred years ago, they were what the European and American regarded as "raw savages", divided into countless tribes, living in a state of nature, primitive, warlike, totally uneducated from the modern point of view, ruled by chieftains and under the guidance of [Page 106] tribal Gods, controlled by tribal taboos, differing greatly from each other—the Pygmy and the Bechuanaland warrior would appear to have no point of resemblance except their colour—constantly fighting among themselves and raiding each other's territory.

For centuries they have been exploited and driven into slavery, first by the Arabs, then later by those who purchased them from the slave-owners and carried them into slavery to the United States or to the West Indies. They have been exploited also by the European nations who seized vast territories in Africa and enriched themselves on the produce of those countries and the labour of their inhabitants—the French in the French Sudan, the Belgians in the Belgian Congo, the Dutch and the British in South Africa and the West Coast of Africa, the Germans in German East Africa and the Italians in Eastern Africa. It is a sorry story of cruelty, theft and exploitation on the part of the white race, though much good also came out of it for the black race. The story of these relationships is still unfinished, and unless it is conducted in the future with righteousness and justice, may terminate in tragedy. There is, however, much improvement in the internal history of these territories, and there is much reason for optimism.



The problem of the Negro falls into two divisions: the problem of the future of the African Negro and the problem of the future of the Negro in the western hemisphere.

Africa is potential and the destiny of its countless millions of inhabitants is still in the embryonic stage; the relationship of its true inhabitants to the alien races who seek to dominate them remains still in the realm of political manoeuvring and commercial greed. It should, however, be recognized that in spite of the many attendant evils which follow ever on the trail of the exploiting white man, the impact of the white races [Page 107] on the "black continent" has brought great evolutionary development and benefits—education, medical aid, the ending of the ceaseless tribal wars, sanitation, and a more enlightened religious system in the place of the barbaric cults and crude religious practices. Much evil followed the explorer, the missionary and the trader but much good also followed in their steps, particularly in those of the missionary. The Negro is naturally religious and mystically inclined, and the major tenets of the Christian faith have a definite appeal to his nature; the emotional aspects of the Christian presentation (with the emphasis upon love and goodness and the life hereafter) is understood by the emotionally focussed Negro. Behind the many separative religious cults of that dark land, there emerges a fundamental and pure mysticism, ranging all the way from nature worship and a primitive animism to a deep occult knowledge and an esoteric understanding which may some day make Africa the seat of the purest form of occult teaching and living. This, however, lies several centuries ahead.

In considering the problem of the African Negro, it is the long range vision with which we must deal and the steady rising into power of millions of people who have, as yet, only made the first steps towards modern civilization and culture, but are taking others with an almost frightening rapidity. The undesirable aspects of civilization are present, but the benefits conferred far outweigh these, and the Negro, in spite of his natural and understandable antagonism, should recognize them as a debt he owes to the aggressive and acquisitive white nations. Contact with them has stimulated his intellectual perception; the white man's way of living has lifted the Negroes of Africa out of their primitive state into a more modern one; education and modern ways of thinking and planning are rapidly fitting the Negroes to take their place in a modern world; science, transportation [Page 108] and knowledge—brought to them through the medium of the white races—are tying them closely into the developing scheme of modern history; the new world with its better ways of living is as much for the Negro as for the white man.

But beyond this necessary recognition of indebtedness and the effort to benefit from the presented conditions and to ignore that which is evil and undesirable, the Negro problem, both in Africa and in the western world, is largely (if not entirely) that of the white race and one which it is their responsibility to solve. In Africa the Negro greatly outnumbers the white population; the latter is in so small a minority that they are faced with a most difficult situation, living as they do in the midst of an overpoweringly vast black population. In the West and in America, the situation is reversed and the Negroes constitute a minority, greatly outnumbered by the white people. In Africa the Negro is virile and militant; in America and the West Indies he has been somewhat emasculated and psychologically defeated by years of forced labour and slavery. Slavery exists also in Africa, but it has been of a different kind and has not produced quite the same results as it has in the West.

The problem facing the white races now in Africa is so to train the Negroes that they will be fitted for true self-government. They must be helped to take over their own destiny; they must be given a sense of trained responsibility; they must be taught to realize that Africa can belong to its own people and at the same time be a cooperating partner in world enterprise. This can only happen when the antagonism

between the white people and the black races is ended; between the two of them goodwill must be demonstrated. Right human relations must be firmly established between the emerging Negro empire and the rest of the world; the new [Page 109] ideals and the new world trends must be fostered in the receptive Negro consciousness and in this way "darkest Africa" will become a radiant centre of light, ready for self-government and expressing true freedom. Increasingly these Negro races will forsake their emotional reaction to circumstances and events, and meet all that transpires with a mental grasp and an intuitive perception which will put them on a par and perhaps ahead of the many who today condition the environment and the circumstances of the Negro.

We might express the possibilities as follows: Will the Negroes of Africa arrive at control of their own continent by violently ejecting the governing white races and by a long cycle of wars between the different Negro groups which people that continent? Or will the matter be settled by an understanding farsighted policy on the part of the white people, plus cooperative planning for the future? Will this be paralleled by an ability on the part of the Negro races to move slowly and wisely, to avoid bloodshed and rancour, to see through the devious ways of selfish political agents (seeking to exploit them) and demonstrate also such an outstanding capacity to handle their own affairs and produce their own leaders that naturally and automatically, without conflict or violence, they will gather the reins of government into their own hands and gradually eliminate white control? Will the white nations who today commercially exploit Africa, holding on to their land tenure, relinquish their so-called rights (based on the fact that possession is nine-tenths of the law) and substitute the New Age methods of right human relations and intelligent cooperation, the sharing of resources, so rich and varied in that wonderful continent, and contribute their trained skill, their proved commercial benefits and their scientific knowledge to all that Africa has to offer of usefulness and productive materials to the world? The [Page 110] European nations and the British peoples are now following a programme leading to the release of Africa into the hands of its own people. At the same time, a sane patience should lead the African peoples to concentrate on educational processes, and agricultural and economic developments. The destiny of this great land will clarify itself and Africa will take its place as a great centre of cultural light, shining within a civilized land.

Unless both races, the black and the white, approach the problem of their relationship with sanity, with long range vision, with patience and without hatred or fear, the cultural history of our planet will be retarded for many years. The hitherto unused and unorganized power of the countless millions of Africa is something that the white race should carefully consider. They can place the Negro peoples as rapidly as possible on an equality of opportunity, of constitutional and human rights, and help them to pass through the stage of adolescence in which they are now to be found to that full and useful maturity in which they will handle their own problems and territory. This process is now going forward and Africa will thus take its place (through its many possible national groups) in the great family of nations and bring into the world arena a race with an amazing contribution to make of spiritual assets, cultural values and creative possibilities.

The innate endowment of the Negro is very rich in content. He is creative, artistic and capable of the highest mental development when taught and trained—as capable as is the white man; this has been proved again and again by the artists and the scientists who have come out of the Negro race and by the fact of their aspirations and their ambitions. The time has come when the white man must cease to look upon the Negro as a field labourer, a factory hand, a beast of burden, or one only [Page 111] capable of housework or unskilled labour and accord him the respect and the opportunity which is due him.

The Negro of Africa is emerging fast and when a few more years of education, study and travel have

played their part, the problem of Africa will become even more acute than it already is. It need not become dangerous if the white race demonstrates wisdom, understanding, selfless thinking and a willingness to give complete freedom to the Negro races. The future peace of the world depends today upon enlightened, far-seeing statesmanship and an appreciation of the fact that God has made all men free.

The problem of the Negro in the western hemisphere constitutes a very ugly story, seriously implicates the white man and provides an outstanding disgrace. Brought to the United States and to the West Indies more than two centuries ago and forced into slavery, the Negro has never had a fair deal or any true opportunity. Under the constitution of the United States, all men are regarded as free and equal; the Negro, however, is not free or equal, particularly in the southern states. The situation in the West Indies more closely resembles that in the northern states, where conditions are somewhat better but where there is still no equality of opportunity and much racial discrimination. The treatment of the Negro in the southern states is a blot upon the country; there the fight is to keep the Negro consistently *down*, to refuse him equality of education and of opportunity, to keep his standard of living at the lowest possible level and well below that of the white, to refuse him political recognition and, in a democratic country where all men are entitled to vote, he is prevented from sharing in this constitutional privilege. In the northern states these conditions do not exist to the same extent, but the Negro is steadily discriminated against, is refused equal opportunity and has to fight **[Page 112]** for every privilege. A few corrupt and ignorant senators consistently outrage the good intentions of the mass of American people by perpetuating these evil conditions and fighting by every possible means to prevent their being changed; they play upon the fears of their constituents and block every move made to bring about a better and cleaner situation which would be *in line with the constitution*. These shortsighted politicians attempt to sidetrack the issue and throw dust in the eyes of their constituents by fighting for the freedom of distant small nations in Europe; at the same time they steadily defy their own constitution by refusing freedom and liberty to the Negroes of their own country. For their attitude and conduct there is today no possible excuse. It remains a mystery in the minds of other enlightened nations why the broad-minded people of the United States—vociferous in their demand for their own personal freedom and insistent upon the defense of the constitution—permit this condition to exist and perpetuate in office these men who bring about a constant infringement of the constitutional rights of American citizens.

The cry of the south that the Negro is not educationally fitted to vote is negated by the fact that he can and does vote in the northern states, in many cases as wisely as his white brother, and though his vote can often be purchased by electioneering politicians so also can that of the white voter; the cry that white women must be protected from the animal instincts of the Negroes means nothing, for they need equal protection from the animal instincts of the white man, and this statistics will adequately prove; the cry that paternalism is what the Negro needs and that only the southerner understands how to handle the Negro is disproved by the Negro himself who wants none of it; his repudiation of it demonstrates a sound sense of values and that he knows the distinction between paternalism (which keeps the **[Page 113]** Negro backward, uneducated and under obligation to the white) and the freedom which he wants to share with all men in the world.

The Negro is naturally easy, accommodating, kindly and anxious to like people and be liked; if today so many Negroes are arrogant, vindictive, full of hate and anxious to assert themselves it is because they have been made so by the white people. The white people face a grave responsibility and it lies in their hands to change conditions. When they do so, they will find the Negro as responsive to good and

fair treatment, equal opportunity and right living conditions as he is responsive sometimes in the wrong way to the evil educational, political and living conditions under which he now labours. This applies to the entire Negro problem in the western hemisphere.

The Negro cannot be discriminated against for all time; he cannot be asked to defend his country and then have his country refuse him the ordinary rights of citizenship. Public opinion is on the side of the Negro and there is a steadily growing determination among the white citizens of the western hemisphere that he be given his constitutional rights, equal commercial and business opportunities, equal educational facilities and equally good living conditions. It is for the people of America to speak with a clear voice and demand that Negroes be given their just rights. Every white American should shoulder his responsibility for this minority and study the Negro problem; he should learn to know the Negro personally as a friend and a brother; he should see to it that he plays his part in changing the present condition.

On the subject of intermarriage, the best and soundest thinkers in both the white and black races at this time deplore mixed marriages. They mean no happiness for either party. When considering this subject [Page 114] it should be remembered, however, that intermarriage between the white peoples and the yellow races (the Chinese and the Japanese) is equally unfortunate and—with the rarest exception—seldom proves successful and is never satisfactory where the children of such unions are concerned. The world war (1914-1945) has itself produced a great admixture of races. Where marching armies go there is inevitable promiscuity and a resultant new population; the world today is producing and will produce the results of these (so-called) illicit unions between the soldiers of all nations and the peoples of the countries in which they find themselves. These children of mixed race, as well as the half-castes and the Eurasians may be the answer to a large part of the problem. There will be hundreds of thousands of these children of mixed parentage, forming part of the world population in the next generation and immediate cycle and they are a group with which we will have to reckon.

### *The Solution*

It will be obvious that a finding of a solution to the problem of the minorities is essentially the finding of a solution to the great heresy of separateness. This is immensely difficult not only because of humanity's predisposing tendency in this direction, but because that same human nature cannot be easily or rapidly changed. Also, this change and the breaking down of the spirit of separateness has to be brought about in a world of men which is today full of distrust and fear and hardly aware of what is really needed—able only to cry in unison: Give us peace in our time!

If by an act of immediate legislation the Negro minority gained its full rights the problem would remain the same, for the hearts and minds of men would not have been altered and the solution would be entirely [Page 115] superficial; although the Jews have gained their desire and Palestine was handed over to them the anti-Semitic feeling present—with practically no exception—in every nation remains exactly the same as before, plus the bloodshed in Palestine.

The problem goes far deeper than is often estimated; it is inherent in human nature and is the product of countless centuries of fostered growth and the wrong type of education of the masses. Nation is still pitted against nation in the political arena, group against group and (within the nations) party against party and man against man. The wise and the farseeing, those prompted by a sane and unselfish commonsense, the idealist and the men and women of goodwill are everywhere and are struggling to

find a solution, to build a new world structure of law, order and peace, which will insure right human relations; but they are, in turn, a tiny minority in comparison to the vast multitude of human beings peopling our earth; their task is hard and from the point at which they must work, appears to them at times as presenting well-nigh insuperable difficulties.

Certain questions inevitably arise in the minds of the men of goodwill everywhere:

Can the Great Powers be trusted to function selflessly in the interests of the Little Powers and of humanity as a whole?

Can power politics and the various national imperialisms be forgotten and ended?

Can a world policy be devised which will insure justice for all whether great or small?

Can world opinion be sufficiently strong in the interests of right human relations that it can tie the hands of the selfishly aggressive and open the door of opportunity to those who have as yet had little?

Is the hope of establishing an era of right human relations within nations as well as internationally, an **[Page 116]** impossible dream, a waste of time to consider or an evidence only of wishful thinking?

Does the goal of right human relations, equal rights and opportunity for all men everywhere provide an entirely possible goal for which all well-intentioned men can work with some hope of success?

What are the first steps which should be taken to promote such right endeavours and to lay a secure foundation of world goodwill?

How can public opinion be sufficiently aroused so that the many steps to promote right human relations will be faced by legislators and politicians everywhere?

What should the minorities do in order to gain their just demands, without promoting more differences and feeding the fire of hatred?

How can we abolish the great lines of demarcation between races, nations and groups, and the cleavages that are to be found everywhere, working in such a manner that the "one humanity" emerges in the arena of world affairs?

How can we develop the consciousness that what is good for the part can also be good for the whole and that the highest good of the unit within the whole guarantees the good of that whole?

These and many other questions arise and clamour for an answer. The answer comes in the form of a generally accepted platitude and is unfortunately in the nature of an anti-climax: *Establish right human relations by developing a spirit of goodwill*. Then and only then shall we have a world at peace and ready to move forward into a new and better era. Though a platitude is, in the majority of cases, the statement of a recognizable truth, it is difficult in this case to make people admit its feasibility. Nevertheless, because it is a truth, it is bound eventually to demonstrate as such, not only in the minds of a few people here and there but on a large **[Page 117]** scale throughout the world. People are looking eagerly for the unexpected and the unusual, for an anticipated miracle and for God (whatever they



mean in their own minds by that term) to take action, thus relieving them of responsibility and doing their work for them.

Not by such methods do men move forward; not by shifting responsibility do they learn and progress. The miracle may happen and the beautiful and the unexpected appear but only when men have themselves created the right setting and by the wonder of their own achievement made it possible for a still more wonderful expression of rightness to manifest. We can have no further expression of divinity until men act more divinely than at present; we shall have no "return of Christ" or a downpouring of the Christ consciousness until the Christ in every man is more awake and alert than is at present the case; the Prince of Peace or the Spirit of Peace will not make the presence of peace felt on earth until the peaceful intentions of men everywhere are changing the aspect of world affairs. Unity will not be the distinctive characteristic of mankind until men have themselves pulled down the separating walls, and have removed the barriers between race and race, between nation and nation, between religion and religion and between man and man.

The wonder of the present situation and its outstanding opportunity is that for the first time, and on a planetary scale, men are aware of the evil which must be eliminated; everywhere there is discussion and planning; there are meetings and forums, and conferences and committees, ranging all the way from the great deliberations of the United Nations down to the tiny meetings held in some remote village.

The beauty of the present situation is that even in the smallest community a practical expression of what is needed on a worldwide scale is offered to the inhabitants; [Page 118] differences in families, in churches, in municipalities, in cities, in nations, between races and internationally all call for the same objective and for the same process of adjustment: *the establishing of right human relations*. The technique or method to bring this about remains everywhere the same: *the use of the spirit of goodwill*.

Goodwill is the simplest expression of true love and the one most easily understood. The use of goodwill in connection with the problems with which humanity is faced releases the intelligence along constructive lines; where goodwill is present, the walls of separation and of misunderstanding fall.

Love and understanding will eventually follow upon a practical expression of goodwill as a factor in every type of human relation and as a mode of contact between groups, between nations and their minorities, between nation and nation and also in the field of international politics and religions. The expression of true love as a factor in the life of our planet may lie very far ahead, but goodwill is a present possibility and the organizing of goodwill an outstanding necessity.

There is today much talk about goodwill and a constant use of the word; there is a real intention to employ it in every field of human thought and in relation to every human problem; there is evidence that there is a real effort at this time to make goodwill an effective agent in negotiating world peace and understanding and in bringing about right human relations.

The major need is an immediate campaign, carried forward by all men of goodwill everywhere throughout the world to interpret the meaning of goodwill, to emphasize the practical nature of its expression, to gather together into an effective and active world group all men and women of goodwill and to do this, not in order to create a super-organization, but to convince the unhappy, [Page 119] the distressed and the abused of the magnitude of the intelligent aid which stands ready to assist them.



They must also demonstrate their ability to strengthen the hands of all workers who are struggling to bring about right human relations and prove to them the potency of the force of an educated and alive public opinion (educated by the men of goodwill) upon which they can draw. Thus there will be established in every nation, in every city and village, men of goodwill—with trained understanding, practical commonsense, a knowledge of world problems and a willingness to spread goodwill and find the men of like mind in their environment.

The work of the men of goodwill is an educational one. They hold and advocate no miraculous solution of world problems but they *know* that a spirit of goodwill, particularly if trained and implemented by knowledge, can produce *an atmosphere* and *an attitude* which will make the solving of problems possible. When men of goodwill meet, no matter what their political party, nation or religion, there is no problem which they cannot eventually solve and solve to the satisfaction of the various parties involved. *It is the production of this atmosphere and the evocation of this attitude which is the principal work of the men of goodwill and not the presentation of some cut and dried solution.* This spirit of goodwill can be present even where there is fundamental disagreement between parties. But this is seldom the case today. There is a real spirit of goodwill controlling quite a few of the discussions of the United Nations organization on quite difficult and touchy points, and this is becoming increasingly apparent.

There is absolutely no reason to believe that the growth of goodwill in the world need be a slow and gradual affair. The reverse can be the case if the men and women who today feel within themselves a genuine [Page 120] goodwill and who are free from prejudice will seek each other out and work together to spread goodwill. A prejudiced person, a religious fanatic, or a staunch nationalist have a hard task in developing true goodwill within themselves. They can accomplish it if they care enough for their fellowman, and seek to leave him free, but they will have to seek for the dark area in their own minds where a wall of separativeness exists and tear it down. They will have to develop (with deliberation) true goodwill (*not* tolerance) towards the object of their prejudice, towards the man of an alien religion and towards the nation or race to which they feel antagonistic or upon which they look down. A prejudice is a first brick in a separating wall.

Goodwill is far more widespread throughout the world than people think; it simply needs to be discovered, educated and set to work. It must not be exploited, however, by groups working for their own ends, no matter how honestly, correctly or sincerely. It would, if that was done, be diverted into a partisan effort. The men of goodwill stand midway between opposing groups where such exist, in order to create a condition in which discussion and compromise can become happily possible. They tread constantly the "noble middle path" of the Buddha which runs between the pairs of opposites, straight to the very heart of God; they tread the "narrow way" of love of which Christ spoke, and they indicate they are treading it by an expression of the only aspect of love which humanity can at present understand: *Goodwill*.

When goodwill is expressed and organized, recognized and used, world problems, no matter what they may be, will in due time reach solution; when goodwill is a true and active factor in human affairs, we shall then pass on to a fuller and richer understanding of the nature of love and to an expression of some still higher [Page 121] aspect of that divine love; when goodwill is widespread among men, we shall see the establishing of right human relations and a new spirit of confidence, trust and understanding will be found in mankind.

Men and women of goodwill exist in every nation and in all parts of the world in their innumerable thousands. Let these be found, reached and put in touch with each other; let them be set to work to create a right atmosphere in world affairs and in their own communities; let them know that associated they are omnipotent and that they can so educate and train public opinion that the world attitude to world problems will be right and correct and in line with the divine plan; let them realize that the solutions of the critical problems with which humanity is faced at the portal of the New Age will not be found by deciding upon some line of action and forcing it on public attention by propaganda and by campaigning. It will come by advocating and developing a spirit of goodwill (with its results: a right atmosphere and a sound attitude) and an understanding heart.

The Christian era was ushered in by a mere handful of men, the twelve Apostles, the seventy disciples and the five hundred who recognized the message of the Christ. The new era in which Christ will "see of the travail of His soul and be satisfied", is being ushered in by the hundreds of thousands of the men of goodwill now active in the world and who can become still more active if recognized, reached and organized.

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## CHAPTER V

### THE PROBLEM OF THE CHURCHES

The title of this chapter is not called the problem of religion but simply the problem of those people and organizations who attempt to teach religion, who claim to represent the spiritual life, to direct the spiritual approach of the human soul to God and to lay down the rules for the spiritual life. In writing on this theme we are treading on dangerous ground.

There is no justifiable quarrel with the religious spirit; it exists and is essential to a full and true life on earth. We can recognize the timelessness of faith and the witness of the Spirit, down countless ages, to the *fact of God*. *Christ lives* and guides the people of the world and He does this not from any vague or distant centre called the "right hand of God" (a symbolic phrase), but from close at hand and near to humanity whom He eternally loves. When He said, "Lo, I am with you all the days, even unto the end of the world", He meant exactly what He said. The approach of the human Spirit to its Source, to that spiritual Centre where divinity rules and to those Who guide and direct that approach, will inevitably go on; the *way* stands eternally open to pilgrims and all such pilgrims, all souls, find their way eventually into the Father's Home.

The fact of God, the fact of Christ, the fact of men's spiritual approach to divinity, the fact of the deathlessness of the Spirit, the fact of spiritual opportunity and the fact of man's relation to God and to his fellowmen—upon these we can take our stand. We should emphasize [Page 123] also the evolutionary presentation of truth and its constant adaptation to the need of humanity at any given period in history.

*Christianity is an expression—in essence, if not yet factually—of the love of God*, immanent in His created universe. Churchianity has, however, laid itself open to attack and the mass of thinking people know this; unfortunately, these thinking people are a small minority.

For the sake of clarity and in order that the outline of the facts and of the potentialities may emerge clearly, we will divide this subject into the following sections, beginning with the most unpleasant and controversial and ending on a note of hope, of purpose and of vision.

I. The Failure of the Churches. Would you, in all truthfulness and in the light of world events, say that the churches had succeeded?

II. The Opportunity of the Churches. Do they recognize it?

III. The Essential Truths which Humanity needs and intuitively accepts. What are they?

IV. The Regeneration of the Churches. Is it possible?

V. The New World Religion.

Today the immediate need of mankind is emerging with clarity, and the steps which the churches propose taking to meet that need are also becoming clear. It seems essential, therefore, that we face the situation exactly as it is and that we isolate those truths which are essential to man's progress and enlightenment and eliminate factors which are controversial and unimportant; it is necessary also that we define the way of salvation which the churches should follow; if the churches are working and the churchmen are thinking in a Christlike way, then the salvation of humanity is assured. It is above all else essential that a vision is [Page 124] presented which will be a vision for all men everywhere and not simply a beautiful hope of a sectarian group or a fanatical self-satisfied organization. It is essential that we return to Christ and to His message and to the way of life exemplified by Him.

Churchmen need to remember that the human spirit is greater than the churches and greater than their teaching. In the long run, that human spirit will defeat them and proceed triumphantly into the kingdom of God, leaving them far behind unless they enter as an humble part of the mass of men. Pompous prelates and executive ecclesiastics have no part in that kingdom. Christ does not need prelates and executives. He needs humble teachers of the truth able to exemplify the spiritual life. Nothing under heaven can arrest the progress of the human soul on its long pilgrimage from darkness to light, from the unreal to the real, from death to immortality and from ignorance to wisdom. If the great organized religious groups of churches in every land and composing all faiths do not offer *spiritual* guidance and help, humanity will find another way. Nothing can keep the spirit of man from God.

## I. THE FAILURE OF THE CHURCHES

Let us remember: *Christ has not failed*. It is the human element which has failed and which has thwarted His intentions, and prostituted the truth which He presented. Theology, dogma, doctrine, materialism, politics and money have created a vast dark cloud between the churches and God; they have shut out the true vision of God's love, and it is to this vision of a loving reality and to a vital recognition of its implications that we must return.

Is there any chance that a renewal of the faith as it was in Christ will return? Are there enough men of vision in the churches to save the day—a vision of [Page 125] meeting the need of man and not a vision of the growth and aggrandizement of the churches? Such men *do exist* in every religious

organization, but they are deplorably few. Even if united (which seems as yet sadly impossible because of doctrinal differences), they present a somewhat futile group versus the organized power, the materialistic splendour, the vested interests and the fanatical determination of the reactionary ecclesiastics of all faiths. It is usually the struggling minority (in this case the spiritually-minded few) who guard the true vision and finally bring it into being; they are the ones who walk the torrid, unhappy streets with agonizing humanity and who, therefore, recognize in an acute sense the need for the regeneration of the churches.

Our religious platforms, our pulpits, and our religious periodicals and magazines are full of appeals for men to turn again to God and to find in religion a way out of the present chaotic conditions. Yet, humanity has never before been so spiritually inclined or so consciously and definitely oriented to the spiritual values and to the need for spiritual revaluations and realizations. The appeals going out should be made to the church leaders and to the ecclesiastics of all faiths and to church workers everywhere; it is *they* who should return to the simplicity of the faith as it is in Christ. It is *they* who need regeneration. Men are everywhere demanding light. Who is to give it to them?

There are two major factors which are responsible for the failure of the churches:

1. Narrow theological interpretations of the Scriptures.
2. Material and political ambitions.

In every land down the ages men have sought to foist their personal, religious interpretations of truth, of **[Page 126]** the Scriptures and of God upon the mass of men. They have taken the Bibles of the world and have attempted to explain them, passing the ideas they find through the filter of their own minds and brains and in the process inevitably stepping down the meaning. Not content with this, their followers have forced these man-evolved interpretations upon the unthinking and the ignorant. Every religion—Buddhism, Hinduism in its many aspects, Mohammedanism and Christianity—has produced a flock of outstanding minds who have sought (usually quite sincerely) to understand what God is supposed to have said, who have formulated doctrines and dogmas on this basis of what they thought God meant and their words and ideas have, therefore, become religious law and the irrefutable truths of countless millions. In the last analysis, what have you? The ideas of some human mind—interpreted in terms of his period, tradition and background—about what God said in some Scripture which has been subjected during the centuries to the difficulties and the mistakes incident to constant translation—a translation often based on oral teaching.

The doctrine of the verbal inspiration of the Scriptures of the world (deemed particularly applicable to the Christian Bible) is today completely exploded and with it the infallibility of interpretation; all the world Scriptures are now seen to be based on poor translations and no part of them—after thousands of years of translation—is as it originally was, if it ever existed as an original manuscript and was not in reality some man's recollection of what was said. At the same time, it must be remembered that the general trend and the basic teaching, as well as the significance of the symbols, is usually correct, though again, symbolism itself must be subjected to modern translation and not to the misinterpretation of ignorance. The point is that dogmas **[Page 127]** and doctrines, theology and dogmatic affirmations, do not necessarily indicate the truth as it exists in the mind of God, with Whose mind the majority of dogmatic interpreters claim familiarity. Theology is simply what men *think* is in the mind of God.

The more ancient the Scripture, the greater, necessarily, the distortion. The doctrine of a vengeful God, the doctrine of retribution in some mythical hell, the teaching that God only loves those who interpret

Him in terms of some particular school of theological thought, the symbolism of the blood sacrifice, the appropriation of the Cross as a Christian symbol, the teaching about the Virgin Birth and the picture of an angry Deity only appeased by death are the unhappy results of man's own thinking, of his own lower nature, of his sectarian isolationism (fostered by the Jewish *Old Testament*, but not generally found in the Oriental faiths) and of his sense of fear, inherited from the animal side of his nature—all these are fostered and inculcated by theology but not by Christ, or the Buddha or Shri Krishna.

The little minds of men at their past and present stages of evolution cannot today and never have comprehended the mind and the purposes of the One in Whom we live and move and have our being; they have interpreted God in terms of themselves; therefore when men unthinkingly accept a dogma, they are only accepting the point of view of some other fallible human being, and are not accepting a divine truth at all. It is this truth that theological seminaries must begin to teach, training their men to think for themselves and to remember that the key to truth lies in the unifying power of Comparative Religion. Only those principles and truths which are universally recognized and which find their place in every religion are truly necessary to salvation. The secondary and controversial line of presented [Page 128] truths is usually unnecessary or significant only in so far as it buttresses the primary and essential truth.

It is this distorted presentation of truth which has led humanity to the formulation of a body of doctrines about which Christ apparently knew nothing. Christ cared only that men should recognize that God is love, that all men are the children of the one Father and, therefore, brothers; that man's spirit is eternal and that there is no death; He longed that the Christ within every man (the innate Christ consciousness which makes us one with each other and with Christ) should flower forth in all its glory; He taught that service was the keynote of the spiritual life and that the will of God would be revealed. These are *not* the points about which the mass of commentators have written. They have discussed ad nauseam how far Christ was divine and how far He was human, the nature of the Virgin Birth, the function of St. Paul as a teacher of Christian truth, the nature of hell, salvation through blood, and the authenticity and historicity of the Bible.

Today men's minds are recognizing the dawn of freedom; they are realizing that every man should be free to worship God in his own way. This will not mean (in the coming new age) that every man will pick a theological school to which he will choose to adhere. His own God-illuminated mind will search for truth and he will interpret it for himself. The day of theology is over and that of a living truth is with us. This the orthodox churches refuse to recognize. Truth is essentially non-controversial; where controversy emerges, the concept is usually secondary in importance and consists largely of men's ideas about truth.

Men have gone far today in the rejection of dogmas and doctrine and this is good and right and encouraging. It signifies progress, but, as yet, the churches fail to see in this the workings of divinity. Freedom of [Page 129] thought, the questioning of presented truths, a refusal to accept the teachings of the churches in terms of the past theology, and a rejection of imposed ecclesiastical authority are characteristic of creative spiritual thinking at this time; this is regarded by orthodox churchmen as indicative of dangerous tendencies and as a turning away from God and, consequently, of a loss of the sense of divinity. *It indicates exactly the reverse.*

Perhaps as serious, because of its effect upon untold thousands of the more ignorant public, are the materialistic and political ambitions of the churches. In the Eastern faiths this is not so prominently the

case; in the Western world this tendency is fast bringing on the degeneration of the churches. In the Oriental religions a disastrous negativity has prevailed; the truths given out have not sufficed to better the daily life of the believer or to anchor the truths creatively upon the physical plane. The effect of the Eastern doctrines is largely subjective and negative as to daily affairs. The negativity of the theological interpretations of the Buddhist and Hindu Scriptures have kept the people in a quiescent condition from which they are slowly beginning to emerge. The Mohammedan faith is, like the Christian, a positive presentation of truth though very materialistic; both these faiths have been militant and political in their activities.

The great Western faith, Christianity, has been definitely objective in its presentation of truth; this was needed. It has been militant, fanatical, grossly materialistic and ambitious. It has combined political objectives with pomp and ceremony, with great stone structures, with power and an imposed authority of a most cramping nature.

The early Christian Church (which was relatively pure in its presentation of truth and in its living processes) eventually split into three main divisions—[Page 130] the Roman Catholic Church which today seeks to make capital out of the claim that it was the Mother Church, the Byzantine or Greek Orthodox Church and the Protestant Churches. All of them split away on the question of doctrine and all of them were originally sincere and clean and relatively pure and good. All have steadily deteriorated since the day of their inception and today the following sad and serious situation can be found:

1. *The Roman Catholic Church* is distinguished by three things which are all contrary to the spirit of Christ:

a. An intensely materialistic attitude. The Church of Rome stands for great stone structures—cathedrals, churches, institutions, convents, monasteries. In order to build them, the policy down the centuries has been to drain the money out of the pockets of rich and poor alike. The Roman Catholic Church is a strictly capitalistic church. The money gathered into its coffers supports a powerful ecclesiastical hierarchy and provides for its many institutions and schools.

b. A far-reaching and far-sighted political program in which temporal power is the goal and not the welfare of the little people. The present program of the Catholic Church has definite political implications; their attitude to Communism has in it the seeds of another world war. The political activities of the Catholic Church have not built for peace, no matter under what guise they are presented.

c. A planned policy whereby the mass of the people are kept in intellectual ignorance and, through this ignorance, are naturally to be found among the reactionary and conservative forces which are so powerfully at work resisting the new age with its [Page 131] new civilization and more enlightened culture. Blind faith and complete confidence in the priest and in the Vatican are regarded as spiritual duties.

The Roman Catholic Church stands entrenched and unified against any new and evolutionary presentation of truth to the people; its roots are in the past but it is not growing into the light; its vast financial resources enable it to menace the future enlightenment of mankind under the cloak of paternalism and a colourful outer appearance which hides a crystallization and an intellectual stupidity



which must inevitably spell its eventual doom, unless the faint stirrings of new life following the advent of Pope John XXIII can be nourished and developed.

2. *The Greek Orthodox Church* reached such a high stage of corruption, graft, greed and sexual evil that, temporarily and under the Russian revolution, it was abolished. This was a wise, needed and right action. The emphasis of this church was entirely material but it never wielded (nor will it wield) such power as the Roman Catholic Church did in the past. The refusal of the revolutionary party in Russia to recognize this corrupt church was wise and salutary; it did no harm, for the sense of God can never be driven from the human heart. If all church organizations disappeared from off the earth, the sense of God and the recognition and the knowledge of Christ would emerge in strength and with a fresh and new conviction. The church in Russia has again received official recognition and faces a new opportunity. It does not yet constitute a factor in world affairs but there is hope that eventually it may emerge as a regenerating and spiritual force. The challenge of its environment is great and it cannot be reactionary as can—and are—the churches in other parts of the world.

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3. *The Protestant Churches.* The church, covered by the generic name of "protestant", is distinguished by its multiplicity of divisions; it is broad, narrow, liberal, radical and ever protesting. It comprises within its borders many churches, large and small. These churches are also distinguished by material objectives. They are relatively free from any such political bias as conditions the Roman Catholic Church, but it is a quarrelling, fanatical and intolerant body of believers. The spirit of differentiation is rampant; there is no unity or cohesion among them, but usually a constant spirit of rejection, a virulent partisanship and the growth of hundreds of protestant cults, a constant presentation of a narrow theology which teaches nothing new but produces fresh quarrelling around some doctrines or some question of church organization or procedure. The Protestant Churches have set a precedent of acrimonious controversy from which the older churches are relatively free, owing to their hierarchical method of government and their centralized authoritarian control. Again, how ever, the first efforts to achieve some form of unity and cooperation have recently emerged and may continue to grow.

The question arises whether Christ would be at home in the churches if He walked again among men. The rituals and the ceremonies, the pomp and the vestments, the candles and the gold and silver, the graded order of popes, cardinals, archbishops, canons and ordinary rectors, pastors and clergy would seemingly have small interest to the simple Son of God Who—when on earth—had nowhere to lay His head.

There are deeply spiritual men whose lot is cast within the cramping walls of ecclesiasticism; they are many in the aggregate, and within all churches and faiths. Their lot is a difficult one; they are aware of conditions and they struggle and strive to present sound **[Page 133]** Christian and religious ideas to a searching, suffering world. They are true sons of God; their feet are set in most unpleasant places; they are aware of the "dry rot" which has undermined the clerical structure and of the bigotry, selfishness, greed and narrow-mindedness with which they are surrounded.

They know well that *no man has ever been saved by theology but only by the living Christ and through the awakened consciousness of the Christ within each human heart*; they interiorly repudiate the materialism in their environment and see little hope for humanity in the churches; they know well that the spiritual realities have been forgotten in the material development of the churches; they love their fellowmen and would like to divert the money spent in the upkeep of church structures and overhead to

the creation of that Temple of God "not made with hands, eternal in the heavens". They serve that spiritual Hierarchy which stands—unseen and serene—behind all human affairs and feel no inner allegiance to any outer ecclesiastical hierarchy. The guidance of the human being into conscious relation to Christ and that spiritual Hierarchy is to them the factor of major importance and not the increase of church attendance and the authority of little men. They believe in the Kingdom of God of which Christ is the outstanding Executive but have no confidence in the temporal power claimed and wielded by Popes and Archbishops.

Such men are found in every great religious organization, both in the East and in the West and in all spiritual groups, dedicated ostensibly to spiritual purpose. They are simple, saintly men, asking nothing for the separated self, representing God in truth and in life, and having no real part in the church wherein they work; the church suffers sadly through the contrast which they represent and seldom permits them to rise to place [Page 134] and power; their temporal power is nil but their spiritual example brings illumination and strength to their people. They are the hope of humanity for they are in touch with Christ and are an integral part of the Kingdom of God; they represent Deity in a manner which the great ecclesiastics and the so-called Princes of the Church seldom do.

## II. THE OPPORTUNITY OF THE CHURCHES

Something of great moment has happened in the world. The spirit of destruction has stampeded through the earth, leaving the world of the past and the civilization which controlled our modern life in ruins. Cities and homes have been destroyed; kingdoms and rulers have disappeared in the aftermath of war; ideologies and cherished beliefs have failed to meet the need of people and have broken down under the test of the times; starvation and insecurity are rampant everywhere; families and social groups have been disrupted; death has taken its toll of every nation and millions have died as a result of the inhuman processes of war. Broadly speaking, everyone has known terror, fear and hopelessness as they face the future; everyone is questioning what that future has in store and there is no surety anywhere. The voice of humanity is demanding light, peace and security.

Some seek it in the formation of new ideologies; some look for it along political lines and hope for relief and release through some form of government action or some political creed or party. Others demand the emergence of a leader, and there are few leaders anywhere to be seen at this time. The leadership provided is coming from groups of well-meaning people and a few statesmen who seem as bewildered as those they seek to help; they are rendered well-nigh impotent by the very magnitude of the task with which they are faced, [Page 135] for the issue at stake is the rebuilding, the reconditioning and the re-educating of the entire world. Still others, more patient, are planning new educational processes and systems which will attempt to prepare the present generation of children for full living in the world of tomorrow, a world whose faint outlines are only dimly to be seen. Some are sinking back into a state of despair, escaping into isolationism and waiting, as philosophically as possible, for the release which death will bring, asking only a little food, some warmth, a few books and sufficient clothing. Many are refusing altogether to think and are instead filling their lives with relief work. All are experiencing the reaction which follows in the aftermath of war and are not familiar with the processes of peace, because peace has never truly been known and is obviously still far away.

Above everything else, men throughout the world in their countless millions are registering a deep spiritual need, are conscious of the stirrings of the spirit and are recognizing it for what it is. They may

express this need in many forms and use many differing terminologies; they may look in diverse directions for the satisfaction of their longings, but everywhere there *is* a demand for things of truer value than those which conditioned the past and for the appearance of those virtues, spiritual impulses and incentives which men appear to have lost and which are the sum total of the forces which drive humanity on towards spiritual living.

Everywhere people are ready for the light; they are expectant of a new revelation and of a new dispensation. Humanity has advanced so far on the way of evolution that these demands and expectations are not couched in terms of material betterment only, but in terms of a spiritual vision, true values and right human relations. They are demanding teaching and spiritual help along with the necessary requests for food, clothes and the [Page 136] opportunity to work and live in freedom; they face famine in large areas of the world and yet are registering with equal dismay the famine of the soul.

The great tragedy is, however, that they know not where to turn or to whose voice they should listen. The hope within them is spiritual and undying. This hope and this demand have reached the attentive ear of the Christ and His disciples in the place where They live, and work and watch over humanity. Through what agency will these forces of the spirit work for the restoration of the world? By what means will the spiritual Guides of the race lead men forward into greater light and the opportunity of the new age? Mankind faces towards the Way of Resurrection. Who shall lead him on that Way?

Will the organized religions and the churches throughout the world recognize the opportunity and respond to the appeal of Christ and to the spiritual demand of countless millions? Or will they work for organizations and the churches? Will the institutional aspect of the world religions loom more largely in the consciousness of churchmen than the need of the people for a simple presentation of life-giving truth? Will the interest and the power of the churches be turned to the rebuilding of the material structures, the re-establishing of financial security, the recovery of the status of outgrown theologies and the attainment anew of temporal power and prestige? Or will the churches have the vision and the courage to let the bad old ways go and turn to the people with the message that God is Love, proving the existence of that love by their own lives of simple loving service? Will they tell the people that Christ forever lives and bid them turn their eyes away from the old doctrines of death and blood and divine appeasement and centre them upon the Source of all life and upon the living Christ Who waits to pour out [Page 137] upon them that "life more abundantly" for which they have so long waited and which He promised should be theirs? Will they teach that the destruction of the old forms was needed and that their disappearance is the guarantee that a new and fuller unlimited spiritual life is now possible? Will they remind the people that Christ Himself said that it is not possible to put new wine into old bottles? Will the potentates of the churches and the proud ecclesiastics relinquish publicly their wrong and material aims, their money and their palaces and "sell all that they have" and follow Christ on the path of service? Or will they—like the rich young man in the Gospel story—turn sadly away? Will they spend the available money in alleviating pain as Christ did, teaching the children the things of the kingdom of God as Christ did, and setting an example of simple faith, confident joy and assured knowledge of God as Christ did? Can churchmen of all faiths in both hemispheres attain that inner spiritual light which will make them light bearers and which will evoke that greater light which the new and anticipated revelation will surely bring? Can the materialism for which the churches have stood and the failures of their representatives to teach the people aright be swept away? These were the things which were responsible for the world war (1914-1945). There could have been no war if greed, hate and separativeness had not been rampant upon the earth and in the hearts of men; these disastrous faults were there because the spiritual values had no place in the life of the people and this was due to the fact

that for centuries they have had small place in the life of the churches. The responsibility rests squarely upon the churches.

These are the questions with which the organized churches are confronted. Within the churches today there are men responding to the new spiritual idealism, [Page 138] to the urgency of the opportunity and to the need for change. But the opportunity is controlled by reactionary minds. The movements towards the reorganization of the churches which are now proceeding all over the world still remain in the hands of the church dignitaries and synods and conclaves. The plans internationally being formed at this time would indicate that the authority is still vested in the wrong people.

There is no indication on any large scale within the churches of a basic change of attitude towards theological teaching or church government. There is no indication that the great Oriental religions are taking an active lead in producing a new and better world. And still humanity waits. Humanity wants above all else assurance that God Is and that there is a divine Plan—a Plan which fits into the scheme of things and which holds within it both hope and strength. Men want the conviction that Christ lives; that the Coming One—for Whom all men wait—will come and that He will not be Christian, Hindu or Buddhist *but will belong to all men everywhere*. Men want to be assured that a great spiritual revelation is due and cannot be arrested and that there lies ahead of them a spiritual future as well as a material one. It is with this demand and this opportunity that the churches are faced.

What is the solution of this intricate and difficult relationship throughout the world? A new presentation of truth, because God is not a fundamentalist; a new approach to divinity, because God is ever accessible and requires no outer intermediaries today; a new mode of interpreting the ancient spiritual teaching, because man has evolved and what was suitable for infant humanity is today unsuitable for adult mankind. These are imperative changes.

Nothing can prevent the new world religion from eventually emerging. It always has down the ages and [Page 139] it always will. There is no finality in the presentation of truth; it develops and grows to meet man's growing demand for light. It will be implemented and developed by the spiritually minded in all churches, whose minds are open to the new inspirations of God's Mind, who are liberal and kind and whose individual lives are pure and aspiring. It will be hindered by the fundamentalists, the narrow-minded and the theologians in all the world religions, by those who refuse to let go the old interpretations and methods, who love the old doctrines and men's thoughts about them, and by those who lay the emphasis upon forms, upon rites and ceremonies, upon ritual and pomp, on authority and the building of stone edifices in these days of man's extremity, his starvation and his need.

The Roman Catholic Church here faces her greatest opportunity and also her greatest crisis. Catholicism is founded in ancient tradition, is assertive of ecclesiastical authority, is responsive to outer forms and rituals and—in spite of a wide and beneficent philanthropy—is quite unable to leave her children free. If the Catholic Church can change her techniques, can relinquish authority over the souls of men (which she has never truly had) and can really follow the way of the Saviour, of the humble Carpenter of Nazareth, she can render a world service and set an example which will serve to enlighten the followers of every faith and of every branch of Christianity.

The problem of the freedom of the human soul and its *individual* relation to God Immanent and God Transcendent is the spiritual problem, facing all the world religions at this time. No longer must the churches interpose their authority and their interpretations between God and man. The time for that is

past. This problem has been slowly shaping up for centuries, developing with the growth of the human intellect and [Page 140] the self-consciousness of the human being and it is one which now cries aloud for solution.

### III. THE ESSENTIAL TRUTHS

There are certain keynotes—embodying the future of religion—which should govern the thinking of enlightened churchmen of all faiths at this time. They are appropriate to both the East and the West. These are: World Religion—Revelation—Recognition. They will not be accepted by the narrow-minded Christian or believer of any faith.

The day is dawning when all religions will be regarded as emanating from one great spiritual source; all will be seen as unitedly providing the one root out of which the universal world religion will inevitably emerge. Then there will be neither Christian nor heathen, neither Jew nor Gentile, but simply one great body of believers, gathered out of all the current religions. They will accept the same truths, not as theological concepts but as essential to spiritual living; they will stand together on the same platform of brotherhood and of human relations; they will recognize divine sonship and will seek unitedly to cooperate with the divine Plan, as it is revealed to them by the spiritual leaders of the race, and as it indicates to them the next step to be taken on the Path of Approach to God. Such a *world religion* is no idle dream but something which is definitely forming today.

A second emerging guide to the spiritual life is the hope of *revelation*. Never before has man's need been greater and never has the surety of revelation been more certain; never has the spirit of man been more invocative of divine aid than it is today and, therefore, never before has a greater revelation been on its way. What that revelation will be, we cannot know. The revelation [Page 141] of the nature of God has been a slow unfolding process, paralleled by the evolutionary growth of the human consciousness. It is not for us to define or limit it with our concrete thinking but to prepare for it, to unfold our intuitive perception and to live in expectation of the revealing light.

*A world religion, an expected revelation and then the development of the habit of spiritual recognition!* It is the task of the churches to teach men to unfold this latent power of recognition—recognition of the beauty of divinity in all forms, recognition of that which is coming and of what an old Hindu seer has spoken of as the "raincloud of knowable things" which hovers over humanity, ready to precipitate the wonders which God holds in store for those who know the meaning of love. It is along these three lines that the work of the churches should, in the future, be directed; the carrying forward of this task would truly restore the churches and obliterate all the failures of the past.

In these three attitudes there are certain basic truths which the churches can present to men everywhere—truths which are uniform in all the world religions:

#### 1. *The Fact of God, Immanent and Transcendent*

The Eastern faiths have ever emphasized God immanent, deep within the human heart, "nearer than hands or feet", the Self, the One, the Atma, smaller than the small, yet all-comprehensive. The Western faiths have presented God transcendent, outside His universe, an Onlooker. God transcendent first of all conditioned men's concept of Deity, for the action of this transcendent God appeared in the



processes of nature; later, in the Jewish dispensation, God appeared as the tribal Jehovah, as the soul (the rather unpleasant soul) of a nation. Next God was seen as a perfected man, and [Page 142] the divine God-man walked the earth in the Person of Christ. Today we have a rapidly growing emphasis upon God immanent in every human being and in every created form. Today we should have the churches presenting a synthesis of these two ideas which have been summed up for us in the statement of Shri Krishna in the *Bhagavad Gita*: "Having pervaded this whole universe with a fragment of Myself, I remain". God, greater than the created whole, yet God present also in the part; God transcendent guarantees the plan for our world and is the Purpose, conditioning all lives from the minutest atom, up through all the kingdoms of nature to man.

## 2. *The Fact of Immortality and Eternal Persistence*

The spirit in man is undying; it forever endures, progressing from point to point and stage to stage upon the Path of Evolution, unfolding steadily and sequentially the divine attributes and aspects. This truth involves necessarily the recognition of two great natural laws: the Law of Rebirth and the Law of Cause and Effect. The churches in the West have refused officially to recognize the Law of Rebirth and have thereby wandered into a theological impasse and into a cul-de-sac from which there is no possible exit. The churches in the East have overemphasized these laws so that a negative, acquiescent attitude to life and its processes, based on continuously renewed opportunity, controls the people. Christianity has emphasized immortality but has made eternal happiness dependent upon the acceptance of a theological dogma: Be a true professing Christian and live eternally in a somewhat fatuous heaven or refuse to be an accepting Christian and go to an impossible hell—a hell growing out of the theology of *The Old Testament* and its presentation of a God full of hate and jealousy. Both concepts are today repudiated by all [Page 143] sane, sincere, thinking people. No one of any true reasoning power or with any true belief in a God of love accepts the heaven of the churchmen or has any desire to go there. Still less do they accept the "lake that burneth with fire and brimstone" or the everlasting torture to which a God of love is supposed to condemn all who do not believe in the theological interpretations of the Middle Ages, of the modern fundamentalists or of the churchmen who seek—through doctrine, fear and threat—to keep people in line with the obsolete old teaching.

The essential truth lies elsewhere. "Whatsoever a man soweth that shall he also reap" is the truth which needs re-emphasizing. In these words, St. Paul phrases for us the ancient and true teaching of the Law of Cause and Effect called in the Orient, the Law of Karma. To that, he adds in another place the injunction to "work out your own salvation" and—as that contradicts the theological teaching and above all else is not possible to do in any one life—he implicitly endorses the Law of Rebirth, and makes the school of life a constantly recurring experience until man has fulfilled the command of the Christ (and this refers to every man) "Be ye, therefore, perfect, even as your Father in Heaven is perfect". Through recognition of the results of action—good or bad—and through constant reliving upon the earth, man eventually attains "unto the measure of the stature of the fullness of the Christ".

The fact of this innate divinity explains the urge at the heart of every man for betterment, for experience, for progress, for increasing realization and for his steady moving on towards the distant height which he has visioned. There is no other explanation of the capacity of the human spirit to emerge out of darkness, out of evil and death into life and goodness. This emergence has been the unflinching history of man. Something is [Page 144] always happening to the human soul which projects him nearer to the Source of all good and nothing on earth can arrest this progress nearer to God.



### 3. *Christ and the Hierarchy*

The third great spiritual and essential truth is the *fact* of Christ, the living Christ, present among His people, fulfilling His promise, "Lo, I am with you always, even unto the end of the world", and increasingly making His presence felt as men approach closer to Him and His group of disciples and world workers. The church emphasis has been (and is today) upon the dead Christ. Men have forgotten that He lives, though they give a tentative recognition to this hope and belief at Easter time, largely because His resurrection guarantees our own "rising again", and "because He lives, we shall live also". The fact of His livingness and of His presence today, here and now, on earth is not emphasized, except through vague and hopeful generalities. Men have forgotten the Christ who lives with us on earth, surrounded by His disciples, the Masters of the Wisdom, accessible to those who make the right approach and saving men by the force of His example and by the expression of the life which is in Him and is—unexpressed and largely undiscovered as yet by the majority—to be found also in every man.

In the coming world religion, the emphasis will be on these truths. Life and not death will be proclaimed; attainment of spiritual status through spiritual living will be taught, and the fact of the existence of those who have thus attained and who work with Christ for the helping and salvaging of humanity will be the goal. The fact of the spiritual Hierarchy of our planet, the ability of mankind to contact its Members and to work in co operation with Them, and the existence of Those Who **[Page 145]** know what the will of God is and can work intelligently with that will—these are the truths upon which the future spiritual teaching will be based.

The fact of the existence of this Hierarchy and its supreme Head, the Christ, is consciously recognized by hundreds of thousands today, though still denied by the orthodox. So many *know* this truth and so many people of integrity and worth are cooperating *consciously* with the Members of the Hierarchy that ecclesiastical antagonisms and the belittling comments of the concrete minded are of no avail. Men are moving out from under doctrinal authority into direct, personal and spiritual experience; they are coming under the direct authority which contact with Christ and His disciples, the Masters, ever confers.

Christ in every man, the guarantee of our eventual spiritual attainment; Christ as the living example of that attainment, Who has entered for us within the veil, leaving us an example that we should follow His steps; Christ Who ever lives and Who has stayed with us for two thousand years, watching over His people, inspiring His working disciples, the Masters of the Wisdom, those "just men, made perfect" (as the Bible calls them); Christ demonstrating for us the possibility of this unfolding, living, spiritual consciousness (which has been given the somewhat vague name of the "Christ consciousness") bringing every man, eventually—under the Laws of Rebirth and of Cause and Effect—to an ultimate perfection; these are the truths which the church will eventually endorse, teach and express through the lives and words of its exponents. This change in the doctrinal presentation will lead to a very different humanity to that which exists today; it will produce a humanity which will recognize the divine in all men, at varying stages of expression, a humanity which is not only expectant of the return of Christ but is assured of His **[Page 146]** coming and reappearance—not from some distant Heaven but from that place on earth where He has always been, known and reached by thousands but held at a distance by the theologies and the fear-tactics of the church.

His coming will not be so much a triumphant return to a conquering church (conquering because the churches have done so fine a piece of work) but a recognition of His factual existence by those who

have hitherto been blind to His presence with them and to the fact of His office and activities, ceaselessly carried forward on earth. He does not return to rule, for He has never left off ruling, working and loving; but men will come to recognize the signs of His activities and of His presence and will know that it is He Who is over throwing the churches by the strength of His influence over the hearts and lives of men. Men will then realize that the word "spiritual" has little reference to religion, as was hitherto its major significance, but that it connotes divine activity in every phase of human living and human thinking; they will grasp the stupendous truth that sound economics, clear humanitarianism, effective education (as it fits men for world citizenship) and a science, dedicated to human betterment, are all deeply spiritual and in their aggregated usefulness constitute a body of religious truth; they will discover that organized religion is only one phase of this *worldwide experience of divinity*.

Christ will, therefore, surely come in three ways. He will come as men recognize that He is truly here as He has been ever since He *apparently* left the earth; He will come in the sense also that He will overshadow, inspire and directly guide and personally confer with His advanced disciples as they labour in the field of the world, in the effort to establish right human relations and as they become known as the directing Agents of [Page 147] God's will; He will come also in the hearts of men everywhere, manifesting as the indwelling Christ, struggling towards the light and influencing the lives of men towards conscious recognition of divinity. Men on a large scale will then pass through the Bethlehem experience, the Christ in them will come to the birth and they will become "new men".

It will be for the dissemination of these *existing* truths that the church of the future will work, bringing a great regeneration to the body of humanity, a resurrection into life, and the restoration of the life of God on earth through a Christ-conscious humanity.

When this has assumed large proportions and the recognition of these truths is worldwide, then we shall have the restoration of the Mysteries, the consequent realization that the Kingdom of God *is* on earth, and that man is in deed and in truth made in the image of God and must inevitably—through the passing of time and the discipline of life—manifest his essential divinity, as Christ did.

#### 4. *The Brotherhood of Man*

Much has been written, preached and talked about brotherhood. So much has been said and so little brotherhood practised that the word has fallen somewhat into disrepute. Yet the word *is* a statement of the underlying origin and goal of humanity and is the keynote of the fourth kingdom in nature, the human.

Brotherhood is a great natural fact; all men are brothers; under the divergences of colour, creed, cultures and civilizations, there is only *one* humanity without distinction or differences in its essential nature, in its origin, its spiritual and mental objectives, its capacities, its qualities and its mode of development and of evolutionary unfoldment. In these divine attributes (for that is [Page 148] what they are) all men are equal; it is only in relation to time and in the extent to which progress has been made in the revelation of innate divinity in all its fullness that temporary differences become apparent. It is the temporary differences and the sins which ignorance and inexperience betray which have engrossed the attention of the churches to the exclusion of the penetrating, piercing vision of the divine in every man. It is the fact of brotherhood which the churches must begin to teach—not from the angle of a transcendent God, an external unknowable Father—but from the angle of the divine life, eternally present in every human heart, and eternally struggling to express itself through individuals, nations and

racess.

The true expression of this realized brotherhood must inevitably come through the establishing of right human relations and the cultivation of goodwill. Churchmen have forgotten the sequence in the angel's song: "Glory to God in the highest, on earth peace, goodwill towards men". They have failed to realize and, therefore, to teach that only as goodwill is manifested in the daily lives of men are right human relations thereby established and peace on earth can come; they have failed also to realize that there is no glory to God until there *is* peace on earth through goodwill among men. The churches have forgotten that all men are sons of the Father and, therefore, brothers; that all men are divine, that some men are already God-conscious and expressing divinity and that some are not; they have overlooked the fact that because of their point in evolution some men know Christ, because the Christ in them is active while others are only struggling to bring the Christ life into activity; still others are entirely unaware of the divine Being hidden deep within their hearts. There is only difference in degree of consciousness; there is no difference in nature.

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#### 5. *The Divine Approaches*

To all these above truths, essential to human unfoldment, must be added another. This truth is only as yet dimly sensed because it is a larger truth than any hitherto presented to the consciousness of mankind. It is larger because it is related to the Whole and not to individual man alone and his personal salvation. It is an extension of the individual approach to truth. Let us call it the truth concerning the great *Cyclic Approaches* of the divine to the human; of these all world Saviours and Teachers are the symbol and the guarantee. At certain great moments down the ages, God drew nearer to His people and humanity at the same time made great, though oft unconscious efforts to draw near to God. From one angle, it might be regarded as God transcendent recognizing God immanent, and God in man reaching out to God in the Whole and greater than the Whole. On the part of God, working through the Head of the spiritual Hierarchy and its Membership, this effort was intentional, conscious and deliberate; on the part of man, it has been in the past largely unconscious, forced upon humanity by the tragedy of circumstances, by desperate need and by the driving urge of the immanent Christ consciousness.

These great Approaches can be traced down the centuries; each time one took place, it meant a clearer understanding of divine purpose, a new and fresh revelation of divine quality, the institution of some aspect of a new world faith and the sounding of a note which produced a new civilization and culture or a fresh recognition of relationship between God and man or man and his brother.

Back in the dim past of history (hinted at through symbolism and in the Bibles of the world) there was a first major Approach when God took notice of man and [Page 150] something happened—under the action and will of God the Creator, God transcendent—which affected primeval man, and he "became a *living soul*". As the yearning urge towards an undefined and unrealized good made itself felt in the inchoate longings of unthinking man (literally unthinking at that stage), it evoked a response from Deity; God drew near to man and man became imbued with that life and energy which, as time went by, would enable him to recognize himself as a son of God and eventually to express that sonship perfectly. This Approach was signalized by the appearance of the faculty of mind in man. In man was planted the embryonic power to think, to reason and to *know*. The universal Mind of God was reflected in the tiny mind of man.

Later, we are told, when the mental powers of the early humanity warranted it, another Approach between God and man, between the spiritual Hierarchy and humanity, became possible and the door into the Kingdom of God was opened. Man learned that the way into the Holy Place could be entered through *love*. To the mental principle was added—again by the force of invocation and responsive evocation—another divine attribute or principle, the principle of love.

These two great Approaches made it possible for the human soul to express or manifest two aspects of divinity: Intelligence and Love. Intelligence today is flowering through knowledge and science; it has, however, not yet unfolded on any large scale its latent beauty of wisdom; love today is only just beginning to engross human attention; its lowest aspect, *Goodwill*, is only now being recognized as a divine energy and is still a theory and a hope.

The Buddha came embodying in Himself the divine quality of wisdom; He was the manifestation of Light, and the Teacher of the way of enlightenment. He [Page 151] demonstrated in Himself the processes of illumination and became "the Illumined One". Light, wisdom, reason, as divine yet human attributes, were focussed in the Buddha. He challenged the people to tread the Path of Illumination of which wisdom, mental perception and the intuition are aspects.

Then came the next great Teacher, the Christ. He embodied in Himself a still greater divine principle—greater than the Mind, that of Love; yet at the same time, He embraced within Himself all that the Buddha had of light. Christ was the expression of both light and love. Christ also brought to human attention three deeply necessary concepts:

1. The extreme value of the individual son of God and the necessity for intense spiritual effort.
2. The opportunity, presented to humanity, to take a great step forward and undergo the new birth.
3. The method whereby a man could enter into the kingdom of God, voiced for us in His words, "Love your neighbour as yourself". Individual effort, group opportunity and identification with each other—such is the message of the Christ.

Thus we have had four great Approaches of the divine to the human—two major Approaches and two lesser Approaches. These lesser Approaches made clear to us the true nature of the great Approaches and showed us how that which was conferred in the far distant history of the race constitutes a divine heritage and the seed of ultimate perfection.

A fifth great Approach is now possible and will take place when humanity has put its house in order. A new revelation is hovering over mankind and for it the previous four Approaches have prepared humanity. A new heaven and a new earth are on their way. The words "a new Heaven" signify an entirely new conception as to the world of spiritual realities and perhaps of [Page 152] the very nature of God Himself. May it not be possible that our present ideas of God as the Universal Mind, as Love and as Will may be enriched by some new idea and quality for which we have as yet no name or word and of which we have not the faintest understanding? Each of the three concepts as to the nature of divinity—mind, love and will—were entirely new when first presented to humanity.

What this fifth Approach will bring to humanity we do not and cannot know. It will surely bring as definite results in the human consciousness as did the earlier Approaches. For some years now, the

spiritual Hierarchy of our planet has been drawing nearer to humanity and its approach is responsible for the great concepts of freedom which are so close to the hearts of men everywhere. The dream of brotherhood, of fellowship, of world cooperation and of a peace, based on right human relations, is becoming clearer in our minds. We are also visioning a new and vital world religion, a universal faith which will have its roots in the past, but which will make clear the new dawning beauty and the coming vital revelation.

Of one thing we can be sure, this fifth Approach will in some way—deeply spiritual, yet wholly factual—prove the truth of the immanence of God and will prove also the close relationship between God transcendent and God immanent, for both expressions of God are true.

#### IV. THE REGENERATION OF THE CHURCHES

Can the churches, both in the East and in the West, be regenerated, purified and brought into line with divine truth? Can they in reality take over the task which they loudly proclaim is theirs and become the genuine dispensers of truth and the representatives of the kingdom of God on earth? *The answer is yes.* These changes [Page 153] can be made and their possibility can be demonstrated by the recognition of certain factors which are oft overlooked.

A profound and sound optimism is entirely possible even in the midst of discouraging conditions. The heart of humanity is sound; God in His very nature and with all His power is present in the person of every man, unrevealed as yet in the majority but eternally present and moving towards full expression. Nothing can or ever has prevented mankind from a steady progress which has been from ignorance to knowledge and from darkness to light. The first great clause of the most ancient prayer in the world, "Lead us from darkness to Light", has seen fulfilment to a large degree. Today we are on the verge of seeing the answer to the second clause: "Lead us from the unreal to the Real". This may well be the outstanding effect of the coming fifth Approach.

God is not as He has been presented; salvation is not achieved as the churches teach; man is not the miserable sinner which the clergy force him to believe. All this is unreal but the Real exists; it exists for the churches and for the professional representatives of organized religion as much as for any other man or group. *Churchmen are as basically divine, as sound and as surely on their way to enlightenment as any other group of men on earth.* The salvation of the churches rests on the humanity of its representatives and on their innate divinity as surely as does the salvation of the mass of men. This is for the church a hard saying.

Great and good, holy and humble men are to be found serving as priests in every church, silently and quietly endeavouring to live as Christ would have them live, setting an example of a Christlike consciousness and demonstrating their close and recognized relation to God.

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Let these men rise up, and in their spiritual might let them eliminate out of the churches those materially minded and narrow doctrinaires who keep the church as it is today; let them intensify the fire in their hearts and draw closer—with deliberation and understanding—to the Christ they serve; let them gather closer to the Hierarchy those they are seeking to help; let them discard—without fighting, comment or fury—the doctrines which hold the people in a mental prison and present those few and

true teachings to which the hearts of all men everywhere respond. Let them have courage and cheer, optimism and joy, for the forces of evil have been greatly weakened and the masses of men are rapidly awakening to the true spiritual values; let them know that Christ and the true inner church are on their side; therefore, victory is already theirs.

The processes of evolution may be long but they are proven and sure and nothing can arrest the moving forward into the Kingdom of God. Humanity must progress; stage by stage and cycle after cycle, humanity approaches closer to divinity, discovers a more brilliant light and arrives at a growing knowledge of God. God, in the person of Christ and of His disciples, also draws nearer to men. What has been in the past shall indeed be in the future; revelation will succeed revelation until the great Informing Life of our planet (called in the Bible the Ancient of Days) will stand finally revealed in all His glory; He will then Himself approach His regenerated and purified people.

Another point which should be remembered is that in the new generation lies hope—hope through repudiation of the ancient and undesirable, hope because of their ceaseless demand for spiritual light, hope because of the promptness with which they recognize truth wherever it is to be found (in the church or out of it) and hope because, having been born in the midst of a [Page 155] ruined world and a general chaos, they are ready for the rebuilding.

The church will then proclaim that men can draw near to God, not through the mediation, absolution and the intercessory work of any priest or churchman but by right of man's inherent divinity. This it will be the duty of every churchman to evoke by example, by the energy of applied and practical love (not expressed through a soporific paternalism), and by the unified effort of the clergy of all faiths everywhere in the world.

The churches in the West need to realize that basically there is only one church but it is not necessarily only the orthodox Christian institution; God works in many ways, through many faiths and religious agencies; in their union will the fullness of truth be revealed. This is one reason for the elimination of nonessential doctrines.

## V. THE NEW WORLD RELIGION

In what way will this new presentation of religion and its new rituals and ceremonies take form? A new presentation is deeply desired and hopefully anticipated by those to whom the religious attitude is of fundamental importance. What are the signs of its coming? What must be the preliminary first steps? Are there any indications of developing trends which would incline one to believe in its eventual appearance?

Many such questions arise. Much of what might be said in reply can be regarded by the sceptical and the orthodox as purely speculative. The present attitude of the churches would seem to negate any possibility of a universal religion at this time—if ever; the divergences in doctrine and in the presented approach to God would appear to preclude any uniformity of approach. Necessarily, the outer structure of the New World Religion will be long in manifesting; there is [Page 156] little chance of its full emergence during the present generation. The signs, however, of its rising are already to be seen on the horizon, and the dawn of true thinking is revealing them; the blueprints are already drawn. The inner attitude of humanity and a few outer happenings indicate a true inner recognition of the necessity for a



revisal of orthodox religion and a revival of its spiritual influence. These are ever the preliminary steps to creation. Subjective realization always precedes the objective manifestation and so it is today in this case.

Humanity is recognizing the need for a more vital approach to God and one more intelligently presented; men are tired of doctrinal and dogmatic differences and quarrels; the study of Comparative Religion has demonstrated that the foundational truths in every faith are identical. Because of this universality, they evoke recognition and response from all men everywhere. The only factor in reality which militates against the spiritual unity of all men everywhere is the existent clerical organizations and their militant attitude to religions and to faiths other than their own.

In spite of all this, the structure of the New World Religion is being raised by the dissenting groups within the institutional churches, by the many world groups who present the concept of God immanent, even when they do so with selfish motive and with an unwholesome emphasis upon the powers of the indwelling divinity to provide perfect health, plenty of money, serene business success and unbroken popularity!

The New World Religion is also being brought into expression through the work of the esoteric groups throughout the world because of their particular emphasis upon the fact of the spiritual Hierarchy, upon the office and the work of the Christ and upon the techniques of meditation whereby soul-awareness (or the Christ-consciousness) can be achieved. Prayer has been [Page 157] expanded into meditation; desire has been lifted into mental aspiration. This is supplanted by a sense of unity and by the recognition of God immanent. This leads eventually to at-one-ment with God transcendent.

It is at this point that the Science of Invocation and Evocation can at times supersede the earlier techniques. The whole of humanity is moving forward into the area of mental understanding. The grasping nature of the prayers of the average men (based as they are upon desire for something) has long disturbed the intelligent; the vagueness of the meditation, taught and practised in the East and in the West (with its emphatically selfish note, personal liberation and personal satisfaction) is likewise causing a revolt. Something bigger and larger than individual desire and liberation is registered. Many groups are wrestling with these changes and this is, in itself, most hopeful.

In the aggregate of these groups—within the churches or outside them—is to be found the nucleus of the New World Religion. To this should be added the activities of the spiritualistic movement, not from the angle of its emphasis upon phenomena (much of it is spurious or imaginative, but some of it realistic and true) but from the angle of its surety about human immortality and the evidence which it has collected. The spiritualists have not yet succeeded in proving immortality; they have succeeded in proving survival and have thus made a valuable contribution to the structure of the New World Religion.

The slowly developing powers of telepathic communication and the recognition of extra-sensory perception by science are also playing their part in demonstration of the world of non-tangible life and values; all these factors necessitate and "sub-stand" the demand for a new presentation of religion which will be inclusive in its scope and not exclusive—as it is today. The religion [Page 158] of the future will account for the progress of humanity by its recognition of a divine Plan, historically proved. Scientifically applied discipline and training will enable mankind to function under the control of the inner divinity, or interior spiritual man; this training will also reveal to them the *fact* of God immanent

in all forms and will enable them to participate in that great planetary movement—now slowly taking place—whereby God immanent is entering into a closer relation with God transcendent, via the spiritual Hierarchy of the earth.

The keynote of the New World Religion is *Divine Approach*. "Draw near to Him and He will draw near to you" is the injunction, emanating in new and clear tones from the Hierarchy today. *The great theme* of the New World Religion will be the unifying of the great divine Approaches; *the task* ahead of the churches is to prepare humanity, through organized and spiritual movements, for the fifth imminent Approach; *the method* employed will be the scientific and intelligent use of Invocation and Evocation and the recognition of its stupendous potency; *the objective* of the coming Approach, of the preparatory work and of the invocation, is revelation—a revelation which has ever been cyclically given and which today is ready for man's acceptance.

Invocation is of three kinds. There is, first of all, the massed demand, unconsciously voiced, and the crying appeal, wrung from the hearts of men in all times of crisis, such as the present. This invocative cry rises ceaselessly from all men living in the midst of disaster and is addressed to that power outside themselves which they feel can and should come to their help in their moment of extremity. That great and wordless invocation is rising everywhere today. Then there is the invocational spirit, evidenced by sincere men as they participate in the rites of their religion and take advantage of the opportunity of united worship and prayer to lay their **[Page 159]** demands for help before God. This group, added to the mass of men, creates a huge body of invocative applicants and, at this time, their massed intent is in great evidence and their invocation is rising to the Most High. Then, lastly, there are the trained disciples and aspirants of the world who use certain forms of words, certain carefully defined invocations and who—as they do—focus the invocative cry and the invocative appeal of the other two groups, giving it right direction and power. All these three groups are, consciously or unconsciously, swinging into activity at this time and their united effort guarantees a resultant evocation.

This new invocative work will be the keynote of the coming world religion and will fall into two parts. There will be the invocative work of the masses of the people, everywhere trained by the spiritually minded people of the world (working in the churches whenever possible under an enlightened clergy) to accept the fact of the approaching spiritual energies, focussed through Christ and His spiritual Hierarchy, and trained also to voice their demand for light, liberation and understanding. There will also be the skilled work of invocation as practised by those who have trained their minds through right meditation, who know the potency of formulas, mantrams and invocations and who work consciously. They will increasingly use certain great formulas of words which will later be given to the race, just as the Lord's Prayer was given by the Christ, and the New Invocation has been given out for use at this time by the Hierarchy.

This new religious science for which prayer, meditation and ritual have prepared humanity will train its people to present—at stated periods throughout the year—the voiced demand of the people of the world for relationship with God and for a closer spiritual relation to each other. This work, when rightly carried forward, will evoke response from the waiting Hierarchy **[Page 160]** and from its Head, the Christ. Through this response, the belief of the masses will gradually be charged into the conviction of the knowers. In this way the mass of men will be transformed and spiritualized, and the two great divine centres of energy or groups—the Hierarchy and Humanity itself—will begin to work in complete at-one-ment and unity. Then the Kingdom of God will in deed and in truth be functioning on earth.

It will be obvious to you that this technique of invocation and evocation has its roots in past methods of human approach to Deity. Men have long used the method of prayer with important and deeply spiritual results, in spite of its frequent misuse for selfish purposes; people, more intelligent and more mentally focussed, have employed more generally the method of meditation in order to arrive at knowledge of God, to awaken the intuition and to understand the nature of truth. These two methods of prayer and of meditation have brought humanity to the various spiritual recognitions which distinguish human thinking; through their means also the Scriptures of the world have been produced and the great spiritual concepts which have conditioned human living and which have led man on from one revelation to another have found their way into the minds of men. Worship also has played its part and has attempted to organize groups of believers into an oriented and united approach to God; however, the emphasis has again been on God transcendent and not on God immanent. When the God immanent in every human heart is awakened and functioning (even if only in a small degree) the potency of worship as an act of invocative approach to God will prove amazing and miraculous in its results. A response beyond man's deepest hopes will be evoked from Christ and His group of workers.

To these two great concepts underlying the New World Religion—Approach to God, and Invocation and [Page 161] Evocation—must be added the exceedingly modern one of *energy* as the basis of all life, all forms and all action and the medium of all relationships. The force of the mind in producing telepathic rapport has already been recognized by science; mental power is today registered as an energy, capable of contact, of recognition and of producing a reciprocal activity. Prayer has always recognized this, without attempting to formulate the mode whereby phenomena are produced through the medium of prayer. But in prayer, meditation and worship there is undoubtedly an energy factor, proceeding from *this* to *that* and producing in many cases the desired response in some form or another. Meditation is also an energy, setting in motion potencies which can eliminate certain aspects of thought or attract other aspects, such as visions, ideas, and spiritual recognitions. Worship has ever been known to produce a group stimulation when successfully oriented and focussed even to the point of ecstasy or hysteria, Pentecost or revelation. To these three—Prayer, Meditation and Worship—must now be added conscious Invocation, plus a trained expectancy of a reciprocal Evocation.

There are also many forms of energy and many spiritual potencies which are not as yet generally recognized but to which the church Festivals of all religions bear witness; these are released at the period of the Festivals. It is not possible in this book to deal with this subject in any detail. But we can indicate the general line of thought which will produce and condition the New World Religion, which will link it with all of the good which the past has given, which will make it spiritually effective in the future and which today will slowly condition man's approach to God—an approach which for the first time in history can be organized on a worldwide scale and consciously undertaken. This indicates that because of man's desperate need, because of [Page 162] the crisis through which humanity has just passed and is now passing, men and women of vision and of inclusive thinking in all the churches of every world faith will end their doctrinal differences, agree on the essential religious truths and then proceed unitedly and with some uniformity of ritual and ceremonial to approach *together* the centre of spiritual power.

Is this too much to expect and to ask of humanity in the hour of man's need? Cannot the enlightened members of the present great world religions in the East and in the West get together and plan for such an invocative undertaking and thus *together* inaugurate the mode of spiritual Approach which will serve to unify their efforts and establish the seed at least of the New World Religion?

The establishing of a measure of uniformity of procedure will not prove so difficult once a measure of unity on the spiritual essentials has been achieved. This carefully determined uniformity will aid men everywhere to strengthen each other's work and enhance powerfully the stream of thought energy which can be directed towards those spiritual Lives, working under the Christ, Who stand expectantly waiting to come to the aid of humanity. At present the Christian religion has its great Festivals; the Buddhist keeps his particular set of spiritual events, and the Hindu has still another list of holy days, as has also the Mohammedan. Is it not possible that in the world of the future, men everywhere and of all faiths will keep the same holy days and unite in honour of the same Festivals? This will bring about a pooling of spiritual resources and a united spiritual effort, plus a simultaneous spiritual invocation. The potency of this is surely apparent.

Let us indicate the possibilities of such a spiritual happening, and prophesy the nature of certain of the future worldwide Festivals. There are three such Festivals [Page 163] each year which all men could and would normally and easily keep together, in unison and with a uniformity of approach which would link them all closely together. These three Festivals are concentrated in three consecutive months and lead, therefore, to a prolonged annual spiritual effort which should affect the entire year. They would serve to unite in closer spiritual ties the Eastern and the Western believer; they express divinity in manifestation through the place where the will of God is known, through the spiritual Hierarchy where the love of God is fully expressed and through humanity whose task it is intelligently to work out God's plan in love and goodwill to all men.

I. *The Festival of Easter.* This is the festival of the risen, living Christ, the Head of the spiritual Hierarchy, the Inaugurator of the Kingdom of God and the Expression of the love of God. On this day, the spiritual Hierarchy which He guides and directs will be universally recognized, man's relation to it emphasized and the nature of God's love registered. Men everywhere will invoke that love, with its power to produce resurrection and spiritual livingness. This Festival is determined always by the date of the first Full Moon of spring. The eyes and thoughts of men will be fixed on life, not death; Good Friday will no longer be a factor in the life of the churches. Easter will be the great Western festival.

II. *The Festival of Wesak or Vaisakha.* This is the festival of the Buddha, that great spiritual Intermediary between the centre where the will of God is known and the spiritual Hierarchy. The Buddha is the expression of the will of God, the embodiment of Light and the indicator of the divine purpose. Men everywhere will evoke wisdom and understanding and the inflow of light into the minds of men everywhere. This Festival is determined in relation to the Full Moon of Taurus. [Page 164] It is the great Eastern festival and is already meeting with Western recognition; thousands of Christians today keep the festival of the Buddha.

III. *The Festival of Humanity.* This will be the festival of the spirit of humanity—aspiring to approach nearer to God, seeking conformity to the divine will to which the Buddha called attention, dedicated to the expression of goodwill which is the lowest aspect of love to which Christ called attention and of which He was the perfect expression. It will be the day pre-eminently on which the divine nature of man will be recognized and his power to express goodwill and to establish right human relations (because of his divinity) will be stressed. On this festival we are told Christ has for nearly two thousand years represented humanity and has stood before the Hierarchy as the God-man, the leader of His people and "the Eldest in a great family of brothers". This will, therefore, be a festival of deep invocation and appeal; it will express a basic aspiration towards fellowship and for human and spiritual

unity; it will represent the effect in the human consciousness of the work of the Buddha and of the Christ. It will be held at the time of the Full Moon of Gemini.

If in these early days of restoration and of the inauguration of the new civilization and of the new world, men of all faiths and all religions, of every cult and all esoteric groups were to keep these three great Festivals of Invocation, simultaneously and with understanding of the far-reaching implications, a great spiritual unity would be achieved; if they unitedly invoked the spiritual Hierarchy and sought consciously to contact its Head a great and general inflow of spiritual light and love would occur; if they together determined, with steadfastness and understanding, to approach nearer to God, who could doubt the stupendous results which eventually would be seen? Not only would an underlying unity [Page 165] between men of all faiths be attained, not only would brotherhood be recognized as a fact and not only would our oneness of origin, of goal and of life be recognized but that which would be evoked would change all aspects of human living, would condition our civilisation, change our mode of life and make the spiritual world a dominant reality in the human consciousness.

God, in the person of Christ and His Hierarchy would draw nearer to His people; God, through the instrumentality of the Buddha, would reveal His eternal light and evoke our intelligent cooperation; God, through the spiritual Hierarchy and through that centre where the will of God is known, would bring humanity to the point of resurrection and to a spiritual awareness which would bring about goodwill towards men and peace on earth. The will of God transcendent would be carried out through the medium of God immanent in man; it would be expressed in love in response to the work of Christ; it would be intelligently presented on earth because the minds of men would have been illumined as the result of their united invocation, the unity of their effort and the oneness of their understanding.

It is for this that humanity waits; it is for this that the churches must work; it is these qualities and characteristics which will condition the New World Religion.

The great Invocation or Prayer does not belong to any person or group but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love [Page 166] and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out.

## THE GREAT INVOCATION

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

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## CHAPTER VI

### THE PROBLEM OF INTERNATIONAL UNITY

The distribution of the world's resources and the settled unity of the peoples of the world are in reality one and the same thing, for behind all modern wars lies a fundamental economic problem. Solve that and wars will very largely cease. In considering, therefore, the preservation of peace, as sought for and emphasized by the United Nations at this time, it becomes immediately apparent that peace, security and world stability are primarily tied up with the economic problem. When there is freedom from want, one of the major causes of war will disappear. Where there is uneven distribution of the world's riches and where there is a situation in which some nations have or take everything and other nations lack the necessities of life, it is obvious that there is a trouble-breeding factor there and that something must be done. Therefore we should deal with world unity and peace primarily from the angle of the economic problem.

With the cessation of World War II came the opportunity to inaugurate a new and better way of life, and to establish that security and peace for which all men ceaselessly long. Three groups immediately appeared in the world:

1. The powerful, reactionary, conservative groups desirous of retaining as much of the past as possible, having great power and no vision.
2. The fanatical ideologists in every country—communistic, democratic and fascist.



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3. The inert masses of the people in every land, ignorant for the most part, desiring only peace after storm and security in the place of economic disaster; they are victimised by their rulers, by established old conditions, and kept in the dark as to the truth of the world situation.

All these factors produce the present disorders and condition the deliberations of the United Nations. Though there is no major war, there is no peace, no security and no immediate hope of either.

It is essential for the future happiness and progress of humanity that there should be no return to the old ways, whether political, religious or economic. Therefore, in handling these problems we should search out the wrong conditions which have brought humanity to its present state of almost cataclysmic disaster. These conditions were the result of religious faiths which have not moved forward in their thinking for hundreds of years; of economic systems which lay the emphasis upon the accumulation of riches and material possessions and which leave all the power and the produce of the earth in the hands of a relatively few men, while the rest of humanity struggle for a bare subsistence; and of political regimes run by the corrupt, the totalitarian-minded, the grafters and those who love place and power more than they love their fellowmen.

It is essential that there should be a presentation of these things in terms of *the spiritual welfare* of humanity and a truer interpretation of the meaning of the word "spiritual". The time is long past when a line of demarcation can be drawn between the religious world and the political or the economic. The reason for the corrupt politics and the greedy ambitious planning of so many of the world's leading men can be found in the fact that spiritually minded men and women have not assumed—**[Page 169]** as their spiritual duty and responsibility—the leadership of the people. They have left the power in the wrong hands and permitted the selfish and the undesirable to lead.

The word "spiritual" does not belong to the churches or to the world religions. "Pure religion and undefiled" is pure charity and a selfless following of the Christ. The churches are themselves great capitalistic systems particularly the Roman Catholic Church, and show little evidence of the mind that was in Christ. The churches have had their opportunity, but have done little to change men's hearts or to benefit the people. Now, under cyclic law, political ideologies and national and international planning are occupying the attention of the people and everywhere efforts are being made to bring about better human relations. This, in the eyes of the spiritually minded and of the enlightened worker for humanity, is a sign of progress and an indication of the innate divinity in man. That is truly spiritual which properly relates man to man and man to God and which demonstrates in a better world and the expression of the Four Freedoms throughout the planet. For these the spiritual man must work.

The Kingdom of God will inaugurate a world which will be one in which it will be realized that—politically speaking—humanity, as a whole, is of far greater importance than any one nation; it will be a new world order, built upon different principles to those in the past, and one in which men will carry the spiritual vision into their national governments, into their economic planning and into all measures taken to bring about security and right human relations. *Spirituality is essentially the establishing of right human relations*, the promotion of goodwill and finally the establishing of a true peace on earth, as the result of these two expressions of divinity.

**[Page 170]** The world today is full of warring voices; everywhere there is an outcry against world conditions; everything is being dragged out into the light of day; abuses are being shouted from the housetops, as the Christ prophesied they would be. The reason for all this outcry, discussion, and noisy criticism is that, as men awaken to the facts and begin to think and plan, they are aware of guilt within themselves; their consciences trouble them; they are conscious of the inequality of opportunity, of the grave abuses, of the entrenched distinctions between man and man, and the factor of racial and national discriminations; they question their own individual goals as well as national planning. The masses of men in every land are beginning to realize that they are largely responsible for what is wrong, and that their inertness and lack of right action and thinking has led to the present unhappy state of world affairs. This constitutes a challenge and no challenge is ever totally welcome.

The awakening of the masses and the determination of the reactionary forces and of the monied interests to preserve the old and fight the new are largely responsible for the present world crisis. The battle between the old, entrenched forces and the emerging, new idealism constitutes the problem today; other factors—though important, individually or nationally—are from the true and spiritual standpoint relatively negligible.

The unity, peace and security of the nations, great and small, are not to be attained by following the guidance of the greedy capitalist or the ambitious in any nation, and yet in many situations that guidance is being accepted. They are not to be gained by the blind following of any ideology, no matter how good it may seem to those conditioned by it; yet there are those who are seeking to impose their particular ideology on the world—and not solely in Russia. They will not be reached by sitting back and leaving the changing of **[Page 171]** conditions to God or the evolutionary process; yet there are those who make no move to help, even while knowing well the conditions with which the United Nations have to deal.

Unity, peace and security will come through the recognition—intelligently assessed—of the evils which have led to the present world situation, and then through the taking of those wise, compassionate and understanding steps which will lead to the establishing of right human relations, to the substitution of cooperation for the present competitive system, and by the education of the masses in every land as to the nature of true goodwill and its hitherto unused potency. This will mean the deflecting of untold millions of money into right educational systems, instead of their use by the forces of war and their conversion into armies, navies and armaments.

It is this that is spiritual; it is this that is of importance and it is this for which all men must struggle. The spiritual Hierarchy of the planet is primarily interested in finding the men who will work along these lines. It is primarily interested in humanity, realizing that the steps taken by humanity *in the immediate future* will condition the new age and determine man's destiny. Will it be a destiny of annihilation, of a planetary war, of worldwide famine and pestilence, of nation rising against nation and of the complete collapse of all that makes life worth living? All this can happen unless basic changes are made and made with goodwill and loving understanding. Then, on the other hand, we can have a period (difficult but helpful because educative) of adjustment, of concession and of relinquishment; we can have a period of right recognition of shared opportunity, of a united effort to bring about right human relations, and of an educational process which will train the youth of all nations to function *as world citizens* and **[Page 172]** not as nationalistic propagandists. What we need above all to see—as a result of spiritual maturity—is the abolition of those two principles which have wrought so much evil in the world and which are summed up in the two words: Sovereignty and Nationalism.

## *World Disunity*

What at this moment appears to prevent world unity and keeps the United Nations from arriving at those necessary settlements which the man in the street is so eagerly awaiting? The answer is not hard to find and involves all nations: nationalism, capitalism, competition, blind stupid greed. It is an intense emotional nationalism which made the Polish nation so difficult a member of the family of nations; it is materialism and fear, plus a lack of spiritual interest, which makes France so constant an obstructionist and has led her to work against united world action; it is fanatical adherence to an ideology and national immaturity which prompts so much of Russia's activities; it is a rampant capitalism which makes the United States one of the most feared of the nations, plus her gestures of armed power; it is the fast dying imperialism which handicaps Great Britain and a clinging to responsibilities and territories which she is realizing could well be turned over to the United Nations; the hope of Great Britain lies in her socialistic tendencies which enable her to take the "middle path" between the communism of Russia and the capitalism of the United States. It is the smug greed of the nations which escaped the war which is hindering progress; it is the devious actions of the Jews and the hatred which they cultivate which tend also to undermine the hope of peace; it is the chaos in India and China which is complicating the work of the well-intentioned; it is the unchristian and undemocratic treatment of the Negro peoples in the United States and Africa which is contributing [Page 173] to the ferment; it is the blind inertness and lack of interest of the masses of the people which permit the wrong men to be in power; it is fear of the rest of the world which makes the Russian leaders keep their peoples in ignorance of the attitude of other nations on world affairs; it is the wrong use of money which colours the press and the radio in Great Britain and still more in the United States, thus keeping much of the truth from the people; it is the upheaval of labour everywhere which feeds the turmoil and forces unnecessary suffering upon the public; it is powerful, political and international distrust, lying propaganda and the apathy of the churches which still further complicate the problem. It is—above all else—the refusal of that public to face life *as it is* and to recognize the facts for what they are. The mass of men need arousing to see that good comes to all men alike and not just to a few privileged groups, and to learn also that "hatred ceases not by hatred but that hatred ceases by love". This love is not a sentiment, but practical goodwill, expressing itself through individuals, in communities and among nations.

Such is the sad and sorry picture of the world today and only the blind and the uncaring will deny it. Only a keen realization of the situation and of the sources of the trouble will serve to impulse mankind to take the needed action. But there is another side of the picture and there is that which will balance the evil, though, as yet, it will not completely balance and offset it.

Today men and women everywhere—in high place and in low, in every nation, community and group—are presenting a vision of right human relations which *must* constitute the standard for the future of mankind. Everywhere they are exposing the evils which must be eliminated and they are educating ceaselessly in the principles of the new age. It is these men who are of importance. In politics there are great and wise statesmen [Page 174] who are endeavouring to guide their people wisely but have as yet too much with which to contend; of these Franklin D. Roosevelt was an outstanding modern example, for he gave of his best and died in the service of humanity. There are enlightened educators, writers and lecturers in every land who are seeking to show the people how *practical* is the ideal, how available the goodwill in mankind, and how easily applied are these ideals *when there are enough men and women of goodwill active in the world to force the issue*. This is the factor of

importance. There are also scientists, physicians and agriculturists who have dedicated their lives to the betterment of human living; there are churchmen in all the faiths who follow sincerely the footsteps of the Christ (though they are not the leaders) and who repudiate the materialism which has ruined the churches; there are men and women in their untold millions who see truly, think clearly and work hard in their communities to establish right human relations.

Security, happiness and peaceful relations are desired by all. Until, however, the Great Powers, in collaboration with the little nations, have solved the economic problem and have realized that the resources of the earth belong to no one nation but to humanity as a whole, there will be no peace. *The oil of the world, the mineral wealth, the wheat, the sugar and the grains belong to all men everywhere.* They are essential to the daily living of the everyday man.

The true problem of the United Nations is a twofold one: it involves the right distribution of the world's resources so that there may be freedom from want, and it involves also the bringing about of a true equality of opportunity and of education for all men everywhere. The nations which have a wealth of resources are not owners; they are custodians of the world's riches and hold them in trust for their fellowmen. The time will [Page 175] inevitably come when—in the interest of peace and security—the capitalists in the various nations will be forced to realize this and will also be forced to substitute the principle of *sharing* for the ancient principle (which has hitherto governed them) of greedy grabbing.

There was a time—a hundred years or more ago—when a just distribution of the world's wealth would have been impossible. That is *not* true today. Statistics exist; computations have been made; investigation has penetrated into every field of the earth's resources and these investigations, computations and statistics have been published and are available to the public. The men in power in every nation know well exactly what food, minerals, oil and other necessities are available for worldwide use upon just and equitable lines. But these commodities are reserved by the nations involved as "talking and bargaining points". The problem of distribution is no longer difficult once the food of the world is freed from politics and from capitalism; it must also be remembered that the means of distribution by sea, rail and air are adequate.

None of this will, however, take place until the United Nations begin to talk in terms of humanity as a whole and not in terms of boundaries, of technical objectives and fears, in terms of the bargaining value of oil, as in the Near East, or in the language of mistrust and suspicion. Russia distrusts the capitalism of the United States and—to a lesser degree—that of Great Britain; South America is rapidly learning to mistrust the United States on the ground of imperialism; both Great Britain and the United States mistrust Russia, on the basis of her spoken word, her use of the veto and her ignorance of western idealism.

Yet it must be remembered that there are statesmen in Great Britain, the United States and Russia who are endeavouring to work for the common man and to speak [Page 176] on his behalf in the conclaves of the nations. As yet selfish opposition has rendered their work futile and the monied interests in many countries have negated their efforts. Russia has no monied interests, but she has vast resources in men and arms and these she plays off against the capitalistic interests. Thus the war goes on, and the man in the street waits hopelessly for a decision which will lead to peace—a peace based on security and right human relations.

To further complicate the problem, it must be borne in mind that the East and the West approach life from different angles. The Eastern approach is negative and subjective; the Western is positive and scientific and, therefore, objective. This is further complicated by the fact that western Europe and eastern Europe look at life and the modern problems from different angles; this makes cooperation difficult and definitely complicates the problems confronting the United Nations. Church and State are not in sympathy; capital and labour carry on a constant war; the man in the street pays the price and waits for justice and freedom.

### *World Unity*

There is no counsel of perfection to give the world or any solution which will carry immediate relief. To the spiritual leaders of the race certain lines of action seem right and to guarantee constructive attitudes.

1. The United Nations, through its Assembly and Committees, *must* be supported; there is as yet no other organization to which man can hopefully look. Therefore, he must support the United Nations but, at the same time, let this group of world leaders know what is needed.
2. The general public in every nation *must* be educated in right human relations. Above all else, the children and the youth of the world must be taught [Page 177] goodwill to all men everywhere, irrespective of race or creed.
3. Time must be given for the needed adjustments and humanity must learn to be intelligently patient; humanity must face with courage and optimism the slow process of building the new civilization.
4. An intelligent and cooperative public opinion must be developed in every land and the doing of this constitutes a major spiritual duty. This will take much time but *if* the men of goodwill and *if* the spiritual people of the world will become genuinely active, *it can be done in twenty-five years*.
5. The world economic council (or whatever body represents the resources of the world) *must* free itself from fraudulent politics, capitalistic influence and its devious scheming; it *must* set the resources of the earth free for the use of humanity. This will be a lengthy task but it will be possible when world need is better appreciated. An enlightened public opinion will make the decisions of the economic council practical and possible. Sharing and cooperation *must* be taught instead of greed and competition.
6. There must be freedom to travel everywhere in any direction and in any country; by means of this free intercourse, members of the human family may get to know each other and to appreciate each other; passports and visas should be discontinued because they are symbols of the great heresy of separateness.
7. The men of goodwill everywhere must be mobilized and set to work; it is upon their efforts that the future of humanity depends; they exist in their millions everywhere and—when organized and mobilized—represent a vast section of the thinking public.

It will be through the steady, consistent and organized work of the men of goodwill throughout the world that world unity will be brought about. At present, [Page 178] such men are only in process of organizing and are apt to feel that the work to be done is so stupendous and the forces arrayed against



them are so great that their—at present—isolated efforts are useless to break down the barriers of greed and hate with which they are confronted. They realize that there is as yet no systemized spread of the principle of goodwill which holds the solution to the world problem; they have as yet no idea of the numerical strength of those who are thinking as they do. They ask themselves the same questions which are agitating the minds of men everywhere: How can order be restored? How can there be fair distribution of the world's resources? How can the Four Freedoms become factual and not just beautiful dreams? How can true religion be resurrected and the ways of true spiritual living govern the hearts of men? How can a true prosperity be established which will be the result of unity, peace and plenty?

There is only one true way and there are indications that it is a way towards which many millions of people are turning. *Unity and right human relations—individual, communal, national and international—can be brought about by the united action of the men and women of goodwill in every country.*

These men and women of goodwill must be found and organized and thus discover their numerical potency—for it is there. They must form a world group, standing for right human relations and educating the public in the nature and power of goodwill. They will thus create a world public opinion which will be so forceful and so outspoken on the side of human welfare that leaders, statesmen, politicians, businessmen and churchmen will be forced to listen and comply. Steadily and regularly, the general public must be taught an internationalism and a world unity which is based on simple goodwill and on cooperative interdependence.

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This is no mystical or impractical program; it does not work through the processes of exposing, undermining or attack; it emphasizes the new politics, i.e., politics which are based upon the principle of bringing about right human relations. Between the exploited and the exploiting, the warmongers and the pacifists, the masses and the rulers, this group of men of goodwill will stand in their organized millions, taking no side, demonstrating no partisan spirit, fomenting no political or religious disturbance and feeding no hatreds. They will not be a negative body but a positive group, interpreting the meaning of right human relations, standing for the oneness of humanity and for practical, but not theoretical, brotherhood. The propagation of these ideas by all available means and the spread of the principle of goodwill will produce a powerful organized international group. Public opinion will be forced to recognize the potency of the movement; eventually the numerical strength of the men and women of goodwill in the world will be so great that they will influence world events. Their united voice will be heard on behalf of right human relations.

This movement is already gathering momentum. In many lands this plan for the formation of a group of people who are trained in goodwill and who possess clear insight into the principles which should govern human relations in world affairs is already past the blueprint stage. The nucleus for this work is present today. Their functions might be summarized as follows:

1. To restore world confidence by letting it be known how much goodwill—organized and unorganized—there is in the world today.
2. To educate the masses in the principles and the practice of goodwill. The word "goodwill" is largely **[Page 180]** used at this time by all parties and groups, national and international.



3. To synthesize and coordinate into one functioning whole all the men and women of goodwill in the world who will recognize these principles as their *personal* directing ideal, and who will endeavour to apply them to current world or national events.
4. To create mailing lists in every country of the men and women of goodwill who can be counted upon to stand for world unity, right human relations and who will try—in their own lands—to reach others with this idea, through the medium of the press, the lecture platform and the radio. Eventually this world group should have its own newspaper or magazine, through means of which the educational process can be intensified and goodwill be found to be a universal principle and technique.
5. To provide in every country and eventually in every large city, a central bureau where information will be available concerning the activities of the men and women of goodwill all over the world; of those organizations, groups and parties who are also working along similar lines of international understanding and right human relations. Thus many will find those who will cooperate with them in their particular endeavour to promote world unity.
6. To work, as men and women of goodwill, with all groups who have a world programme which tends to heal world differences and national quarrels and to end racial distinctions. When such groups are found to work constructively and are free from scurrilous attack or aggressive modes of action, and actuated by goodwill to all men and are free from an aggressive nationalism and partisanship, then the cooperation of the men of goodwill can be offered and freely given.

**[Page 181]** It takes no great effort of the imagination to see that, if this work of spreading goodwill and educating public opinion in its potency is pursued, and if the men of goodwill can be discovered in all lands and organized, that (even in five years' time) much good can be accomplished. Thousands can be gathered into the ranks of the men of goodwill. This is the initial task. The power of such a group, backed by public opinion, will be tremendous. They can accomplish phenomenal results.

How to use the weight of that goodwill and how to employ the will to establish right human relations will grow gradually out of the work accomplished and meet the need of the world situation. The trained use of power on the side of goodwill and on behalf of right human relations will be demonstrated as possible, and the present unhappy state of world affairs can be changed. This will be done, not through the usual war like measures of the past or the enforced will of some aggressive or wealthy group, but through the weight of a trained public opinion—an opinion which will be based on goodwill, on an intelligent understanding of the needs of humanity, on a determination to bring about right human relations and on the recognition that *the problems with which humanity is today confronted can be solved through goodwill*.

# THE REAPPEARANCE OF THE CHRIST

BY  
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## KEYNOTE

Whenever there is a withering of the law and an uprising of lawlessness on all sides, *then* I manifest Myself.

For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth age after age.

THE BHAGAVAD GITA  
Book IV, Sutra 7, 8.

[Page 5]

## CHAPTER ONE

### THE DOCTRINE OF THE COMING ONE

Western Teaching

### THE DOCTRINE OF AVATARS

Eastern Teaching

Right down the ages, in many world cycles and in many countries (and today in all) great points of tension have occurred which have been characterised by a hopeful sense of expectancy. Some one is expected and His coming is anticipated. Always in the past, it has been the religious teachers of the period who have fostered and proclaimed this expectancy and the time has always been one of chaos and difficulty, of a climaxing point at the close of a civilisation or culture and when the resources of the old religions have seemed inadequate to meet men's difficulties or to solve their problems. The coming of the Avatar, the advent of a Coming One and, in terms of today, the reappearance of the Christ are the keynotes of the prevalent expectancy. When the times are ripe, the invocation of the masses is strident

enough and the faith of those who know is keen enough, *then* always He has come and today will be no exception to this ancient rule or to this universal law. For decades, the reappearance of the Christ, the Avatar, has been anticipated by the faithful in both hemispheres—not only by the Christian faithful, but by those who look for Maitreya and for the Bodhisattva as well as those who expect the Imam Mahdi.

When men feel that they have exhausted all their own resources and have come to an end of all their own innate possibilities and that the problems and conditions confronting them are beyond their solving or handling, they are apt to look for a divine Intermediary and for the [Page 6] Mediator Who will plead their cause with God and bring about a rescue. They look for a Saviour. This doctrine of Mediators, of Messiahs, of Christs and of Avatars can be found running like a golden thread through all the world faiths and Scriptures and, relating these world Scriptures to some central source of emanation, they are found in rich abundance everywhere. Even the human soul is regarded as an intermediary between man and God; Christ is believed by countless millions to act as the divine mediator between humanity and divinity.

The whole system of spiritual revelation is based (and has always been based) on this doctrine of interdependence, of a planned and arranged conscious linking and of the transmission of energy from one aspect of divine manifestation to another—from God in the "secret Place of the Most High" to the humblest human being, living and struggling and sorrowing on earth. Everywhere this transmission is to be found; "I am come that they may have life" says the Christ, and the Scriptures of the world are full of the intervention of some Being, originating from some source higher than the strictly human. Always the appropriate mechanism is found through which divinity can reach and communicate with humanity, and it is with this communication and these Instruments of divine energy that the doctrine of Avatars or of divine "Coming Ones" has to do.

An Avatar is one Who has a peculiar capacity (besides a self-initiated task and a pre-ordained destiny) to transmit energy or divine power. This is necessarily a deep mystery and was demonstrated in a peculiar manner and in relation to cosmic energy by the Christ Who—for the first time in planetary history, as far as we know—transmitted the divine energy of *love* directly to our planet and in a most definite sense to humanity. Always [Page 7] too these Avatars or divine Messengers are linked with the concept of some subjective spiritual Order or Hierarchy of spiritual Lives, Who are concerned with the developing welfare of humanity. All we *really know* is that, down the ages, great and divine Representatives of God embody divine purpose, and affect the entire world in such a manner that Their names and Their influence are known and felt thousands of years after They no longer walk among men. Again and again, They have come and have left a changed world and some new world religion behind Them; we know also that prophecy and faith have ever held out to mankind the promise of Their coming again amongst us in an hour of need. These statements are statements of fact, historically proven. Beyond this we know relatively few details.

The word "Avatar" is a Sanskrit word, meaning literally "coming down from far away." *Ava* (as prefix to verbs and verbal nouns) expresses the idea of "off, away, down." *Avataram* (comparative) farther away. The root AV seems at all times to denote the *idea of protection from above*, and is used in compounds, in words referring to protections by kings or rulers; in regard to the gods, it means accepted favourably when a sacrifice is offered. With the result that the root word can be said to mean "Coming down with the approval of the higher source from which it came and with benefit to the place at which it arrives." (From *Monier-Williams' Sanskrit Dictionary*.)

All the world Avatars or Saviours, however, express two basic incentives: the need of God to contact humanity and to have relationship with men and the need of humanity for divine contact, help and understanding. Subject to those incentives, all true Avatars are therefore divine Intermediaries. They can act in this fashion because They **[Page 8]** have completely divorced Themselves from every limitation, from all sense of self hood and separateness and are no longer—by ordinary human standards—the dramatic centre of Their lives, as are most of us. When They have reached that stage of spiritual decentralisation, They Themselves can then become *events* in the life of our planet; toward Them every eye can look and all men can be affected. Therefore, an Avatar or a Christ comes forth for two reasons: one, the inscrutable and unknown Cause prompts Him so to do, and the other is the demand or the invocation of humanity itself. An Avatar is consequently a spiritual event, coming to us to bring about great changes or major restorations, to inaugurate a new civilisation or to restore the "ancient landmarks" and lead man nearer to the divine. They have been defined as "extraordinary men Who from time to time appear to change the face of the world and inaugurate a new era in the destinies of humanity." They come in times of crisis; They frequently create crises in order to bring to an end the old and the undesirable and make way for new and more suitable forms for the evolving life of God Immanent in Nature. They come when evil is rampant. For this reason, if for no other, an Avatar may be looked for today. The necessary stage is set for the reappearance of the Christ.

Avatars are of all degrees and kinds; some of them are of great planetary importance because They express whole cycles of future development within Themselves and strike the note and give the teaching which will bring in a new age and a new civilisation; They embody great truths towards which the masses of men must work and which still constitute an objective to the greatest minds of the age, even though as yet unrealised. Certain Avatars also express in Themselves the sum total of human achievement **[Page 9]** and of racial perfection, and thus become the "ideal men" of the ages. Others, greater still, are permitted to be the custodians of some divine principle or some divine quality which needs fresh presentation and expression upon Earth; this They can be because They have achieved perfection and have attained to the highest possible initiations. They have the gift of *being* these embodied spiritual qualities, and because They have in fullness expressed such a specific principle or quality They can act as channels for its transmission from the centre of all spiritual Life. This is the basis for the doctrine of Avatars or Divine Messengers.

Such an one was the Christ; He was twice an Avatar because He not only struck the keynote of the new age (over two thousand years ago) but He also, in some mysterious and incomprehensible manner, embodied in Himself the divine Principle of Love; He was the first to reveal to men the true nature of God. The invocative cry of humanity (the second of the incentives producing a divine Emergence) is potent in effect because the souls of men, particularly in concerted action, have in them something which is akin to the divine nature of the Avatar. We are all Gods, all the children of the One Father, as the latest of the Avatars, the Christ, has told us. It is that divine centre in every human heart which, when awakened into activity, can call forth response from the high Place where the Coming One awaits His hour of appearance. It is only the united demand of humanity, its "massed intent," which can precipitate the descent (as it is called) of an Avatar.

To sum up, therefore: the doctrine of Avatars is paralleled by *the doctrine of the continuity of revelation*. Ever down the ages, and at every great human crisis, always in the hours of necessity, at the founding of a new **[Page 10]** race, or in the awakening of a prepared humanity to a new and wider vision, the Heart of God—impelled by the Law of Compassion—sends forth a Teacher, a world Saviour, an Illuminator, an Avatar, a transmitting Intermediary, a Christ. He gives the message which

will heal, which will indicate the next step to be taken by the race of men, which will illumine a dark world problem and give to man an expression of some hitherto unrealised aspect of divinity. Upon this fact of the continuity of revelation and upon the sequence of this progressive manifestation of the divine Nature, is based the doctrine of Avatars, divine Messengers, divine Appearances and Saviours. To Them all, history unmistakably testifies. It is upon the fact of this continuity, this sequence of Messengers and Avatars, and upon the dire and dreadful need of humanity at this time, that the worldwide expectancy of the reappearance of the Christ is based. It is the innate recognition of all these facts that has led to the steadily mounting invocative cry of humanity in every land for some form of divine relief or divine intervention; it is the recognition of these facts which also prompts the order which has gone forth from "the centre where the will of God is known" that the Avatar should come again; it is the knowledge of both these demands which has led the Christ to let His disciples in every land *know* that He will reappear when they have done the needed preparatory work.

The Avatars most easily known and recognised are the Buddha in the East and the Christ in the West. Their messages are familiar to all, and the fruits of Their lives and words have conditioned the thinking and civilisations of both hemispheres. Because They are human-divine Avatars, They represent what humanity can easily understand; because They are of like nature to us, "flesh of [Page 11] our flesh and spirit of our spirit," we know and trust Them and They mean more to us than other divine Emergences. They are known, trusted and loved by countless millions. The nucleus of spiritual energy which each of Them set up is beyond our measuring; *the establishing of a nucleus of persistent energy, spiritually positive, is the constant task of an Avatar*; He focusses or anchors a dynamic truth, a potent thoughtform or a vortex of magnetic energy in the world of human living. This focal point acts increasingly as a transmitter of spiritual energy; it enables humanity to express some divine idea and this in time produces a civilisation with its accompanying culture, religions, policies, governments and educational processes. Thus is history made. History is after all only the record of humanity's cyclic reaction to some inflowing divine energy, to some inspired leader, or to some Avatar.

An Avatar is at present usually a Representative of the second divine aspect, that of Love-Wisdom, the Love of God. He will manifest as the Saviour, the Builder, the Preserver; humanity is not yet sufficiently developed or adequately oriented to the life of the Spirit to bear easily the impact of an Avatar Who would express the dynamic will of God. For us as yet (and this is *our* limitation) an Avatar is one Who preserves, develops, builds, protects, shields and succours the spiritual impulses by which men live; that which brings Him into manifestation is man's need and man's demand for preservation and help. Humanity needs love, understanding and right human relations as an expression of attained divinity. It was this need which brought the Christ to us before as the Avatar of Love. The Christ, that great human-divine Messenger, because of His stupendous achievement—along the line of understanding—transmitted to [Page 12] humanity an aspect and a potency of the nature of God Himself, the *love* Principle of Deity. Light, aspiration, and the recognition of God Transcendent had been the flickering expression of the human attitude to God, prior to the advent of the Buddha, the Avatar of Illumination. Then the Buddha came and demonstrated in His Own life the fact of God Immanent as well as God Transcendent, of God in the universe and of God within humanity. The Selfhood of Deity and the Self in the heart of individual man became a factor in human consciousness. It was a relatively new truth to man.

However, until Christ came and lived a life of love and service and gave men the new command to love one another, there had been very little emphasis upon God as Love in any of the world Scriptures. After He had come as the Avatar of Love, then God became known as love supernal, love as the goal and

objective of creation, love as the basic principle of relationship and love as working throughout all manifestation towards a Plan motivated by love. This divine quality, Christ revealed and emphasised and thus altered all human living, goals and values.

The reason He has not come again is that the needed work has not been done by His followers in all countries. His coming is largely dependent, as we shall later see, upon the establishing of right human relations. This the church has hindered down the centuries, and has not helped because of its fanatical zeal to make "Christians" of all peoples and not followers of the Christ. It has emphasised theological doctrine, and not love and loving understanding as Christ exemplified it. The Church has preached the fiery Saul of Tarsus and not the gentle Carpenter of Galilee. And so, He has waited. But His hour has now come, because of the people's need in every [Page 13] land and because of the invocative cry of the masses everywhere and the advice of His disciples of all faiths and of all world religions.

It is not for us yet to know the date or the hour of the reappearance of the Christ. His coming is dependent upon the appeal (the often voiceless appeal) of all who stand with massed intent; it is dependent also upon the better establishment of right human relations and upon certain work being done at this time by senior Members of the Kingdom of God, the Church Invisible, the spiritual Hierarchy of our planet; it is dependent also upon the steadfastness of the Christ's disciples in the world at this time and His initiate-workers—all working in the many groups, religious, political and economic. To the above must be added what Christians like to call "the inscrutable Will of God," that unrecognised purpose of the Lord of the World, the Ancient of Days (as He is called in *The Old Testament*) Who "knows His own Mind, radiates the highest quality of love and focusses His Will in His Own high Place within the centre where the Will of God is known."

When the Christ, the Avatar of Love, makes His reappearance then will the

*"Sons of men who are now the Sons of God withdraw Their faces from the shining light and radiate that light upon the sons of men who know not yet they are the Sons of God. Then shall the Coming One appear, His footsteps hastened through the valley of the shadow by the One of awful power Who stands upon the mountain top, breathing out love eternal, light supernal and peaceful, silent Will.*

*"Then will the sons of men respond. Then will a newer light shine forth into the dismal, weary vale of earth. Then will new life course through the veins of [Page 14] men, and then will their vision compass all the ways of what may be.*

*"So peace will come again on earth, but a peace unlike aught known before. Then will the will-to-good flower forth as understanding, and understanding blossom as goodwill in men."*



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## CHAPTER TWO

## CHRIST'S UNIQUE OCCASION

## The World Today

In any acceptance of the teaching that Christ will come, one of the difficulties today is the feeling that the teaching has been given for many centuries and nothing has ever happened. That is a statement of fact, and here lies a great deal of our trouble. The expectancy of His coming is nothing new; in it lies nothing unique or different; those who still hold to the idea are regarded tolerantly, or with amusement or pity, as the case may be. A study of times and seasons, of significances, of divine intention or of the will of God, plus a consideration of the world situation, may lead us, however, to believe that *the present time is unique* in more ways than one, and that the Christ is confronted with an unique occasion. This unique opportunity with which He is presented is brought about by certain world conditions which themselves are unique; there are factors present in the world today, and happenings have taken place within the past century which have never before occurred; it might profit us if we considered these matters and so gained a better perspective. The world to which He will come is a new world, if not yet a better world; new ideas are occupying people's minds and new problems await solution. Let us look at this uniqueness and gain some knowledge of the situation into which the Christ will be precipitated. Let us be realistic in our approach to this theme and avoid mystical and vague thinking. If it is true that He plans to reappear, if [Page 16] it is a fact that He will bring His disciples, the Masters of the Wisdom, with Him, and if this coming is imminent, what are some of the factors which He and they must take into consideration?

First of all, He will come to a world which is essentially one world. His reappearance and His consequent work cannot be confined to one small locality or domain unheard of by the great majority, as was the case when He was here before. The radio, the press and the dissemination of news will make His coming different to that of any previous Messenger; the swift modes of transportation will make Him available to countless millions, and by boat, rail and plane they can reach Him: through television, His face can be made familiar to all, and verily "every eye shall see Him." Even if there is no general recognition of His spiritual status and His message, there must necessarily be an universal interest, for today even the many false Christs and Messengers are finding this universal curiosity and cannot be hidden. This creates an unique condition in which to work, and one which no salvaging, energising Son of God has ever before had to face.

The sensitivity of the people of the world to what is new or needed is also uniquely different; man has progressed far in his reaction to both good and evil and possesses a far more sensitive response apparatus than did humanity in those earlier times. If there was a quick response to the Messenger when He came before, it will be more general and quicker now, both in rejection and in acceptance. Men are more enquiring, better educated, more intuitive and more expectant of the unusual and the unique than at any other time in history. Their intellectual perception is keener, their sense of values more acute, their ability to discriminate and choose is fast developing, [Page 17] and they penetrate more quickly into significances. These facts will condition the reappearance of the Christ and tend to a more rapid spreading of the news of His coming and the contents of His message.

Today, when He comes, He will find a world uniquely free from the grip and hold of ecclesiasticism; when He came before, Palestine was held in the vicious grasp of the Jewish religious leaders, and the Pharisees and the Sadducees were to the people of that land what the potentates of the church are to the people in the world today. But—there has been a useful and wholesome swing away from Churchianity and from orthodox religion during the past century, and this will present a unique opportunity for the restoration of true religion and the presentation of a simple return to the ways of spiritual living. The priests, the Levites, the Pharisees and the Sadducees were not the ones who recognised Him when He came before. They feared Him. And it is highly improbable that the reactionary churchmen will be the ones to recognise Him today. He may reappear in a totally unexpected guise; who is to say whether He will come as a politician, an economist, a leader of the people (arising from the midst of them), a scientist or an artist?

It is a fallacy to believe, as some do, that the main trend of Christ's work will be through the medium of the churches or the world religions. He necessarily will work through them when conditions permit and there is a living nucleus of true spirituality within them, or when their invocative appeal is potent enough to reach Him. He will use all possible channels whereby the consciousness of man may be enlarged and right orientation be brought about. It is, however, truer to say that it is as World Teacher that He will consistently work, and that the churches are but one of the teaching avenues He will **[Page 18]** employ. All that enlightens the minds of men, all propaganda that tends to bring about right human relations, all modes of acquiring real knowledge, all methods of transmuting knowledge into wisdom and understanding, all that expands the consciousness of humanity and of all subhuman states of awareness and sensitivity, all that dispels glamour and illusion and that disrupts crystallisation and disturbs static conditions will come under the realistic activities of the Hierarchy which He supervises. He will be limited by the quality and the calibre of the invocative appeal of humanity and that, in its turn, is conditioned by the attained point in evolution.

In the Middle Ages of history and earlier, it was the churches and the schools of philosophy which provided the major avenues for His subjective activity, but it will not be so when He is objectively and actually here. This is a point which the churches and organised religions would do well to remember. There is now a shift of His emphasis and attention into two new fields of endeavour: first, into the field of world-wide education, and secondly, into the sphere of implementing intelligently those activities which come under the department of government in its three aspects of statesmanship, of politics and of legislation. The common people are today awakening to the importance and responsibility of government; it is, therefore, realised by the Hierarchy that before the cycle of true democracy (as it essentially exists and will eventually demonstrate) can come into being, the education of the masses in cooperative statesmanship, in economic stabilisation through right sharing, and in clean, political interplay is imperatively necessary. The long divorce between religion and politics *must* be ended and this can now come about because of the high level of the human *mass* intelligence and the fact that science has made all men so close **[Page 19]** that what happens in some remote area of the earth's surface is a matter of general interest within a few minutes. This makes it uniquely possible for Him to work in the future.

The development of spiritual recognition is the great need today in preparation for His reappearance; no one knows in what nation He will come; He may appear as an Englishman, a Russian, a Negro, a Latin, a Turk, a Hindu, or any other nationality. Who can say which? He may be a Christian or a Hindu by faith, a Buddhist or of no particular faith at all; He will not come as the restorer of any of the ancient religions, including Christianity, but He will come to restore man's faith in the Father's love, in the fact

of the livingness of the Christ and in the close, subjective and unbreakable relationship of all men everywhere. The facilities of the entire world of contact and relation will be at His disposal; that will be part of the uniqueness of His opportunity and—for this He too must prepare.

Another unique factor which will distinguish His coming will be not only the general expectancy but also the fact that much is today known and taught about the Kingdom of God, or the Spiritual Hierarchy of the planet. Everywhere, in all countries, there are thousands who are interested in the fact of that Hierarchy, who believe in the Masters of the Wisdom, the disciples of the Christ, and who will not be surprised when this group of Sons of God, surrounding their great Leader, the Christ, makes its appearance on Earth. The churches in all countries have familiarised the public with the phrase "the Kingdom of God"; the esotericists and occultists everywhere have publicised the fact of the Hierarchy during the past century; the spiritualists have laid the emphasis upon the [Page 20] aliveness of those who have passed over into the hidden world of being, and their Guides have also borne testimony to the existence of an inner, spiritual world. All this creates a unique preparedness which presents the Christ with unique opportunities and unique problems. All these spiritual forces and many others, both within and without the world religions and the philosophical and humanitarian groups, are working at this time under direction, are closely related and their activities most intimately synchronised. They are all working *together* (even if this is not physically apparent) because in the human family there are those at every stage of responsiveness. The forces of regeneration, of reconstruction, of restoration and of resurrection are making their presence felt in all the many groups which are seeking to aid and lift humanity, to rebuild the world, to restore stability and the sense of security and thus (consciously or unconsciously) prepare the way for the coming of the Christ.

There is also a unique revival of the ancient teaching of the Buddha and it is penetrating into the Western countries and finding devoted adherents in every land. The Buddha is the symbol of enlightenment and there is everywhere today a unique emphasis upon *light*. Countless millions down the ages have recognised the Buddha as the Light Bearer from on high. His *Four Noble Truths* exposed the causes of human trouble and pointed to the cure. He taught: Cease to identify yourselves with material things or with your desires; gain a proper sense of value; cease regarding possessions and earthly existence as of major importance; follow the Noble Eightfold Path which is the Path of right relations—right relations to God, and right relations to your fellowmen—and thus be happy. The steps on this Path are:

**[Page 21]**

Right Values.	Right Aspiration.
Right Speech.	Right Conduct.
Right Modes of Living.	Right Effort.
Right Thinking.	Right Rapture or Happiness.

This message is uniquely needed today in a world in which most of these right steps to happiness have been consistently ignored. It is on the foundation of this teaching that Christ will raise the superstructure of the brotherhood of man, for right human relations are an expression of the love of God; they will constitute man's major and next demonstration of divinity. Today, in the midst of this devastated, chaotic and unhappy world, mankind has a fresh opportunity to reject selfish materialistic living and to begin to tread the Lighted Way. The moment that humanity shows its willingness to do this, *then* the Christ will come, and there is every evidence at this time that men are learning this lesson and making their first faltering steps along that Lighted Way of right relationships.

The present time is unique in that it is (as never before) a cycle or period of conferences—communal, national and international—and of men getting together. Clubs, forums, committees, conferences, and leagues are forming everywhere for the discussion and study of human welfare and liberation; this phenomenon is one of the strongest indications that the Christ is on His way. He is the embodiment of freedom, and the Messenger of Liberation. He stimulates the group spirit and the group consciousness, and His spiritual energy is the attractive force, binding men together for the common good. His reappearance will knit and bind together all men and women of goodwill throughout the world, irrespective of religion or nationality. His coming will evoke among men a widespread and mutual recognition of the [Page 22] good in all. This is part of the uniqueness of His coming and for it we are already preparing. A study of the daily press will prove this. It is the invocative appeal of the many groups working on behalf of humanity (consciously or unconsciously made) which will bring Him forth. Those who carry out this great act of invocation are the spiritually minded people, the enlightened statesmen, the religious leaders and the men and women whose hearts are full of goodwill. They will evoke Him *if* they can stand with massed intent, with hope and with expectancy. This preparatory work must be focussed through and implemented by the world intelligentsia and leading lovers of humanity, by groups dedicated to human betterment and by representative unselfish people. The success of the effort now being planned by Christ and the spiritual Hierarchy is dependent upon the ability of mankind to use what light it already has in order to establish right relations in their families, their community, in their nation and in the world.

There is, therefore, this unique difference between the expected coming of the Christ and the time when He came before: the world is full of groups working for human welfare. This effort, in the light of past aeons of human history, is a relatively new thing and for it the Christ must prepare and with this trend He will have to work. The "cycle of conferences" which is now swinging into full tide is part of the unique condition with which the Christ is faced.

Before, however, Christ could come with His disciples, our present civilisation had to die. During the coming century, we shall begin to learn the meaning of the word "resurrection," and the new age will begin to reveal its deep purpose and intention. The first step will be the emergence of humanity from the death of its civilisation, [Page 23] of its old ideas and modes of living, the relinquishing of its materialistic goals and its damning selfishness, and its moving forward into the clear light of the resurrection. These are not symbolical or mystical words but part of the general setting which will surround the period of Christ's reappearance; it is a cycle as real as the cycle of conferences now so busily organising. Christ taught us when He came before the true meaning of Renunciation or of the Crucifixion; this time His message will be concerned with *the resurrection life*. The present cycle of conferences is preparing men everywhere for relationships, even though today they may seem widely divergent in nature; the important factor is the general human interest and thought about establishing the need, the objectives involved, the means to be employed. The resurrection period which the Christ will inaugurate and which will constitute His unique work—within which all His other activities will have their place—will be the outcome of the fermentation and the germination going on in the world of men at this time, of which the many conferences are the outer evidence.

It was these various unique conditions which the Christ faced during the years of war when the need of humanity forced Him to decide to hasten His coming. The unhappy state of the world as the result of centuries of selfishness and of the world war, the unique sensitivity which men everywhere were showing (as a result of the evolutionary process), the unique spread of knowledge about the spiritual

Hierarchy and the unique development of group consciousness, showing itself on every hand in the multiplicity of conferences, confronted Christ with His unique occasion and presented Him with a decision which He could not avoid.

**[Page 24]**

Reverently we might say that in this "occasion" of the Christ's, two facts were involved and that both of them are difficult for man to understand. The fact of the synchronisation of His will with that of the Father, and the fact that this synchronisation led to a basic decision, must be recognised by us. It is not easy for the average Christian to realise that the Christ passes on steadily to increasingly potent experiences, and that in His divine experience there is nothing static or permanent—except His unalterable love for humanity.

A close study of the Gospel story, unimpeded by orthodox interpretations, reveals certain things. The usual interpretations, if men would but recognise them in their true meaning, are simply some man's understanding of a series of Aramaic, Greek or Latin words. The fact that the majority of accepted commentators lived many hundreds of years ago seems to have given such words a totally unwarranted value. The words of a commentator or of an interpreter today are apparently of no value in comparison with those of ancient date; yet the modern commentator is probably more intelligent and better educated than the ancient one and has, also, the benefit of the many recognised translations and a precise science. We are suffering theologically from the ignorance of the past; it is a peculiar thing that an ancient commentator is supposed to carry greater weight than the modern, more educated and intelligent man. If *The New Testament* is true in its presentation of the Christ, if it is true in its repetition of His words, that we can do "greater things" than He did, and if it is true in that He told us to "be perfect even as our Father in Heaven is perfect," what is there wrong in our recognising the capacity of a human being to keep pace with the mind of Christ and to know what He intends us to know? Christ said that "if any **[Page 25]** man will do the will of God, he shall know"; that was how the Christ Himself learnt and that is the mode He assures us will be successful for each of us.

It was the dawning of this significance of the will of God upon the consciousness of the Christ which led Him to certain great decisions, and which forced Him to cry out: "Father, not my will but Thine be done." These words definitely indicate conflict and do not indicate the synchronisation of the two wills; they indicate the determination on the part of the Christ that there should be no opposition between His will and that of God. Suddenly, He received a vision of the emerging, divine intention for humanity and—through humanity—for the planet as a whole. At the particular stage of spiritual development which Christ had then attained and which had made Him the Head of the spiritual Hierarchy, the One who engineered the emergence of the Kingdom of God and established Him as the Master of all the Masters and the Teacher of angels and of men, His consciousness was absolutely at one with the divine Plan; its application on Earth and its goal of establishing the Kingdom of God and the appearance of the fifth kingdom in nature was simply for Him the fulfilling of the law and to that fulfilment His entire life was and had been geared.

The Plan, its goal, its techniques and its laws, its energy (that of love) and the close and growing relation between the spiritual Hierarchy and humanity were known to him, and fully understood. At the highest point of this consummated knowledge and at the moment of His complete surrender to the necessary sacrifice of His life to the fulfilling of this Plan, suddenly a great expansion of consciousness took place. The significance, the intention, the purpose of it all, and the comprehensive divine Idea (as it existed in the mind of the Father) **[Page 26]** dawned upon His soul—not on His mind, for the



revelation was far greater than that. He saw still further into the meaning of divinity than had ever before seemed possible; the world of meaning and the world of phenomena faded out and—esoterically speaking—He lost His all. For the time being, neither the energy of the creative mind nor the energy of love were left to Him. He was bereft of all that had made life bearable and full of meaning. A new type of energy became available—the energy of life itself, *imbued with purpose and actuated by intention*. But it was new and unknown and hitherto unrealised. For the first time, the relation of the *will* which had hitherto expressed itself in His life through love and the creative work of inaugurating the new dispensation became clear to Him. At this point, He passed through the Gethsemane of renunciation. The greater, the larger and the more inclusive was revealed to Him and all that hitherto seemed so vital and important was lost to sight in the greater vision. It is this living realisation of Being and of identification with the divine intention of God Himself, the Father, the Lord of the World upon levels of awareness of which we know nothing (as yet) which constituted the unfolding awareness of the Christ upon the Way of the Higher Evolution. This Way He treads today and He began to tread it in Palestine two thousand years ago. He *knew*, in a sense hitherto unknown to Him, what God intended and what human destiny meant, and the part that He had to play in the working out of that destiny. We have paid little attention down the centuries of human thinking to Christ's reaction to His own destiny, as it affected the human. We have paid small attention to the aspect of His reaction to knowledge, as it unfolded itself to **[Page 27]** Him. We have been selfish and grasping in our reaction to His work and sacrifice.

The word to "*know*" (in relation to the initiate-consciousness of the Christ and of still lesser initiates) concerns the certainty of the knowledge the initiate has gained through experiment, experience and expression. The first faint tremor of reaction to monadic "destiny" and to the widespread universal influence a Son of God can exert makes itself felt in the consciousness of the Christ—as it will in the consciousness of all those who obey His injunction and arrive at the perfection which He pointed out as possible. The highest divine quality or aspect now makes itself felt in the life of the progressing Son of God; He knows the meaning of intelligence; He realises the significance of love and its attractive quality. Now—because of these two recognitions—He becomes aware of the potency of will and of the reality of the divine intention which that will must (at any cost) implement. This was the major crisis of the Christ.

There are in the Gospel story (as testimony to this divinely progressing unfoldment) four recorded moments wherein this universal or monadic realisation showed itself. Let us look at each one of them for a moment:

1. There is, first of all, His statement to His parents in the Temple, "Wist ye not that I must be about my Father's business?" We should note here that He was twelve years old at the time and, therefore, the work with which He had been occupied (as a soul) was finished; twelve is the number of completed work, as witness the twelve labours of Hercules, another Son of God. The symbolism of His twelve years is now replaced by that of the twelve apostles, the symbol of service and sacrifice. He was also in the Temple of Solomon, which is the symbol **[Page 28]** of the perfect life of the soul, just as the Tabernacle in the wilderness is the symbol of the imperfect ephemeral life of the transient personality; Christ was, therefore, speaking on soul levels and not only as the spiritual man on Earth. He was also serving, when He spoke these words, as a working Member of the Spiritual Hierarchy, for He was found by His parents teaching the priests, the Pharisees and the Sadducees. These points all indicate His recognition of His work as a World Teacher, becoming conscious, for the first time in His physical brain, of divine intention or of the divine will.



2. Next comes His statement to His disciples: "I must go up to Jerusalem," after which we read that He "steadfastly set His face to go" to that city. This was the intimation to them that He now had a new objective. The only place of complete "peace" (which is the meaning of the name "Jerusalem") is the "centre where the will of God is known." The spiritual Hierarchy of our planet (the invisible Church of Christ) is not a centre of peace but a very vortex of loving activity, the meeting place of energies coming from the centre of the divine will, and from humanity, the centre of divine intelligence. Christ had oriented Himself to that divine centre which has, in the ancient Scriptures, been called the "place of serene determination and of poised, quiescent will." This statement marked a point of crisis and of determination in the life of Christ, and proved His progress towards divine fulfilment.

3. Then in the Garden of Gethsemane He said, "Father, not My will but Thine be done," thus indicating His realisation of divine destiny. The meaning of these words is not (as is so often stated by Christian [Page 29] theologians) a statement of acceptance of pain and of an unpleasant future and of death. It was an exclamation, evoked surely by His realisation of the universal implications of His mission and the intense focussing of His life in a universal sense. The Gethsemane experience was an experience uniquely possible only to those Sons of God Who have reached His rare point in evolution; it had no real relation to the Crucifixion episode, as the orthodox commentators emphasise.

4. The final words of the Christ to His apostles were, "Lo, I am with you all the days, even unto the end of the age" or cycle. (Matt. 28.20.) The important word is "end." The word used is the Greek "sun-teleia," which means the end of the time period, with another immediately following after (what would be called the end of a cycle). In Greek the final *end* is another word "telos." In Matt. 24.6, "but the end is not yet," the other word *telos* is used for it means "the end of the first period has not yet been reached." Here He was speaking as the Head of the spiritual Hierarchy and expressing His divine will (at-one now with the will of God) to inform and pervade continuously the world of men with His overshadowing consciousness. It was a tremendous affirmation, sent forth upon the energy of His developed will, His all-inclusive love and His intelligent mind. This affirmation has made all things possible.

It was also to the magnetic power of the will that Christ referred when He said, "I, if I be lifted up, will draw all men unto Me." This had no reference to the crucifixion but to the magnetic will of the Christ to draw all men, through the life of the indwelling Christ in every heart, out of the world of material values into the world of spiritual recognitions. It did not relate to death [Page 30] but to life; it had no reference to the Cross but to the resurrection. In the past, the keynote of the Christian religion has been death, symbolised for us in the death of Christ and much distorted by St. Paul in his effort to blend the new religion which Christ brought with the old blood religion of the Jews. In the cycle which Christ will inaugurate after His reappearance, the goal of all the religious teaching in the world will be the resurrection of the spirit in mankind; the emphasis will be upon the livingness of the Christ nature in every human being, and upon *the use of the will in bringing about this living transfiguration* of the lower nature. The proof of it will be the risen Christ. This "Way of Resurrection" is the radiant Way, the lighted Way which leads from one great expression of divinity in man to another; it is the way which expresses the light of the intelligence, the radiant substance of true love, and the inflexible will which permits of no defeat or withdrawal. These are the characteristics which will be declarative of the Kingdom of God.

Today, humanity stands at a peculiar and unique middle point, between an unhappy past and a future which is full of promise if the reappearance of the Christ is recognised and preparation for His coming

is undertaken. The present is full of promise and also full of difficulty; in the hands of human beings today and in the immediate present, lies the destiny of the world and—if it may be reverently said—the immediate activity of the Christ. The agony of the war, and the distress of the entire human family led Christ, in the year 1945, to come to a great decision—a decision which found expression in two most important statements. He announced to the assembled spiritual Hierarchy and to all His servants and disciples on Earth that He had decided to emerge again into physical contact with humanity, *if* they would bring [Page 31] about the initial stages of establishing right human relations; secondly, He gave to the world (for the use of the "man in the street") one of the oldest prayers ever known, but one which hitherto had not been permitted to be used except by the most exalted, spiritual Beings. He used it Himself for the first time, we are told, at the time of the Full Moon of June, 1945, which is recognised as the Full Moon of the Christ, just as the Full Moon of May is that of the Buddha. It was not easy to translate these ancient phrases (so ancient that they are without date or background of any kind) into modern words, but it has been done, and the great Invocation, which may eventually become the world prayer, was pronounced by Him and taken down by His disciples. It has been translated as follows:

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

Its extraordinary potency can be seen in the fact that hundreds of thousands of people are already using it day by day and many times a day; it is (1947) translated [Page 32] into eighteen different languages and used by people in all those languages; in the jungles of Africa, groups of natives are using it and it can be seen on the desks of great executives in our major cities; it goes forth over the radio in Europe and in America and there is no country or island in the world where its use is unknown. All this has taken place in the space of eighteen months.

This new Invocation, if given widespread distribution, can be to the new world religion what the Lord's Prayer has been to Christianity and the 23rd Psalm has been to the spiritually minded Jew. There are three approaches to this great Prayer or Invocation:

1. That of the general public.
2. That of the esotericists, or of the aspirants and the disciples of the world.
3. That of the Members of the Hierarchy.

First, *the general public* will regard it as a prayer to God Transcendent. They will not recognise Him yet as immanent in His creation; they will send it forth on the wings of hope—hope for light and love and peace, for which they ceaselessly long. They will also regard it as a prayer for the enlightenment of all rulers and leaders in all groups who are handling world matters; as a prayer for the inflow of love and understanding among men, so that they may live in peace with one another; as a demand for the working out of the will of God—a will of which they can know nothing and which ever seems to them so inscrutable and so all-inclusive that their normal reaction is patience and a willingness to refrain from questioning; as a prayer for the strengthening of human responsibility in order that the recognised evils of today—which so distress and [Page 33] trouble mankind—may be done away with and some vague source of evil may be harnessed. They will regard it finally as a prayer that some equally vague primeval condition of blissful happiness may be restored and all unhappiness and pain disappear from the earth. This is, for them, entirely good and helpful and all that is immediately possible.

Secondly, *esotericists, aspirants and spiritually minded people* will have a deeper and more understanding approach. To them it will convey the recognition of the world of causes and of Those Who stand subjectively behind world affairs, the spiritual Directors of our life. They stand ready to strengthen those with true vision, ready to indicate not only the reason for events in the various departments of human living, but also to make those revelations which will enable humanity to move forward out of darkness into light. With this fundamental attitude, the necessity for a widespread expression of these underlying facts will be apparent and an era of spiritual propaganda, engineered by disciples and carried forward by esotericists, will mature. This era began in 1875 when the *fact* of the existence of the Masters of the Wisdom was proclaimed. It has been carried forward in spite of misrepresentation, attack upon the concept, and scorn. Recognition of the substantial nature of the available evidence and the appearance of an intuitive response by occult students and many of the intelligentsia throughout the world has been helpful.

A new type of mystic is coming to be recognised; he differs from the mystics of the past by his practical interest in current world affairs and not in religious and church matters only; he is distinguished by his lack of interest in his own personal development, by his ability to see God immanent in all faiths and not just in his own [Page 34] particular brand of religious belief, and also by his capacity to live his life in the light of the divine Presence. All mystics have been able to do this to a greater or less degree, but the modern mystic differs from those in the past in that *he is able clearly to indicate to others the techniques of the Path*; he combines both head and heart, intelligence and feeling, plus an intuitive perception, hitherto lacking. The clear light of the Spiritual Hierarchy now illumines the way of the modern mystic, and not simply the light of his own soul; this will be increasingly the case.

Thirdly, both of these groups—the general public and the world aspirants in their varying degrees—have, among them those who stand out from the general average as possessing a deeper insight and understanding; they occupy a no-man's-land, intermediate on the one hand between the masses and the esotericists and, on the other, between the esotericists and the Members of the Hierarchy. Forget not, They also use this great Invocation and that *not a day goes by that the Christ Himself does not sound it forth*.

On the surface, the beauty and the strength of this Invocation lie in its simplicity and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a

basic Intelligence to Whom we vaguely give the name of *God*; the truth that, behind all outer seeming, the motivating power of the universe is *love*; the truth that a great Individuality came to earth, called by Christians the *Christ*, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the *will* of God, and finally the self-evident truth that only through *humanity* itself can the divine Plan work out.

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This Plan calls mankind to the expression of Love and challenges men to "let their light shine." Then comes the final solemn demand that this Plan of Love and Light, working through mankind, may "seal the door where evil dwells." The final line then contains *the idea of restoration*, indicating the keynote for the future and that the day will come when God's original idea and His initial intention will no longer be frustrated by human free will and evil—pure materialism and selfishness; the divine purpose will then, through the changed hearts and goals of humanity, be achieved.

This is the obvious and simple meaning and it ties in with the spiritual aspiration of all men everywhere.

The use of this Invocation or Prayer and the rising expectancy of the coming of the Christ hold out the greatest hope for mankind today. If this is not so, then prayer is no use and only an hallucination, and the Scriptures of the world, with their proved forecasting, are useless and deceiving. The testimony of the ages proves that *none of this is so*. Prayer always is answered and always has been; great Sons of God have ever come on humanity's demand and always will, and He for Whom all men wait today *is* on His way.

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## CHAPTER THREE

### THE REAPPEARANCE OF THE CHRIST

#### World Expectancy

God Transcendent, greater, vaster and more inclusive than His created world, is universally recognised and has been generally emphasised; all faiths can say with Shri Krishna (speaking as God, the Creator) that "having pervaded the whole universe with a fragment of Myself, I remain." This God Transcendent has dominated the religious thinking of millions of simple and spiritually minded people down the centuries which have elapsed since humanity began to press forward towards divinity.

Slowly, there is dawning upon the awakening consciousness of humanity, the great paralleling truth of God Immanent—divinely "pervading" all forms, conditioning from within all kingdoms in nature, expressing innate divinity through human beings and—two thousand years ago—portraying the nature of that divine Immanence in the Person of the Christ. Today, as an outcome of this unfolding divine Presence, there is entering into the minds of men everywhere a new concept: that of "Christ in us, the hope of glory." (Col. 1.27.) There is a growing and developing belief that Christ *is* in us, as He was in the Master Jesus, and this belief will alter world affairs and mankind's entire attitude to life.

The wonder of that life, lived two thousand years ago, is still with us and has lost none of its freshness; it is an eternal inspiration, hope, encouragement and example. The love He demonstrated still holds the thinking world [Page 37] in thrall, even though relatively few have really attempted to demonstrate the same quality of love as He did—a love that leads unerringly to world service, to complete self-forgetfulness and to radiant, magnetic living. The words He spoke were few and simple and all men can understand them, but their significance has been largely lost in the intricate legalities and discussions of St. Paul, and in the lengthy disputation of theological commentators since Christ lived and left us—or apparently left us.

Yet—today Christ is nearer to humanity than at any other time in human history; He is closer than the most aspiring and hopeful disciple knows, and can draw closer still if what is here written is understood and brought to the attention of men everywhere. For Christ belongs to humanity, to the world of men, and not alone to the churches and religious faiths throughout the world.

Around Him—in that High Place on Earth where He has His abiding place—are gathered today all His great Disciples, the Masters of the Wisdom, and all Those liberated Sons of God Who, down the ages, have passed from darkness to Light, from the unreal to the Real, and from death to Immortality. They stand ready to carry out His bidding and to obey Him, the Master of all the Masters and the Teacher alike of Angels and of men. The Exponents and the Representatives of all the world faiths are there waiting, under His guidance, to reveal to all those who today struggle in the maelstrom of world affairs, and who seek to solve the world crisis, that *they are not alone*. God Transcendent is working through the Christ and the Spiritual Hierarchy to bring relief; God Immanent in all men is standing on the verge of certain stupendous Recognitions.

The great Apostolic Succession of the Knowers of God is poised today for renewed activity—a succession [Page 38] of Those Who have lived on Earth, accepted the fact of God Transcendent, discovered the reality of God Immanent, portrayed in Their own lives the divine characteristics of the Christ life and (because They lived on Earth as He did and does) have "entered for us within the veil, leaving us an example that we too should follow His steps" and Theirs. We too belong eventually in that great succession.

The Buddha Himself is standing behind the Christ in humble recognition of the divine task which He is on the verge of consummating, and because of the imminence of that spiritual accomplishment. Not only are all those who are functioning consciously in the Kingdom of God aware of His Plans, but those great spiritual Beings Who live and dwell in the "Father's House," in the "centre where the will of God is known," are also mobilised and organised to assist His work. The spiritual line of succession from the throne of the Ancient of Days down to the humblest disciple (gathered with others at the feet of the Christ) is today focussed on the task of helping humanity.

The great moment for which He has so patiently waited has almost arrived; the "end of the age" to which He referred when speaking to His small group of disciples: "Lo! I am with you all the days even unto the end of the age" has come. Today He stands and waits, knowing that the hour has come when He will "see of the travail of His soul and be satisfied." (Is. LIII.11.)

Right through the spiritual succession of the Sons of God, there is naught to be seen and felt but expectancy and preparation. *"The Hierarchy waits."* It has done all that is possible from the angle of the



present opportunity. The Christ stands in patient silence, attentive to the effort that will make His work materialise on Earth [Page 39] and enable Him to consummate the effort He made 2000 years ago in Palestine. The Buddha hovers over the planet, ready to play His part if the opportunity is offered to Him by mankind. Everything now depends upon the right action of the men of goodwill.

From the Father's House (the "centre where the will of God is known" or Shamballa of the esotericist) the fiat has gone forth: The hour has come. From the Kingdom of God where reigns the Christ, the answer has been flung back: "Father, Thy will be done." Down in our struggling, bewildered, unhappy world of men, the cry is ceaselessly rising: "May Christ return to Earth." For the three great spiritual centres: the Father's House, the Kingdom of God, and awakening Humanity, there is but one purpose, one idea and one united expectancy.

It is essential that today there should be a measure of fuller knowledge concerning the "centre where the will of God is known." The public should possess some understanding of this highest spiritual centre to which—if we believe the Gospel story—Christ Himself was always attentive. Frequently we read in *The New Testament* that "the Father spoke to Him" or that "He heard a Voice," unheard by others, or that the words were heard, "this is my beloved Son." Several times, we read, the seal of affirmation (as it is spiritually called) was given to Him. Only the Father, the planetary Logos, the "One in Whom we live and move and have our being" (Acts XVII.28), the Lord of the World, the Ancient of Days (Dan. VII.9) can speak this final affirmative word. There are, as well we know, five crises or initiations which concern the Master Jesus—the Birth at Bethlehem, the Baptism, the Transfiguration, the Crucifixion and the Resurrection—but lying behind this obvious and practical teaching, lies an undercurrent or thought of something much higher [Page 40] and of greater importance—the affirmative Voice of the Father, recognising that which the Christ has done.

When Christ completes the work during the next two thousand years which He inaugurated two thousand years ago, that affirmative Voice will surely again be heard and divine recognition of His coming will be accorded. Then the Christ will take that stupendous initiation of which we know nothing except that two divine aspects will blend and fuse in Him (love-wisdom in full manifestation, motivated by divine will or power). Then the Buddha and the Christ will together pass before the Father, the Lord of the World, will together see the glory of the Lord and eventually pass to higher service of a nature and a calibre unknown to us.

I write here in no fanatical or adventist spirit; I speak not as a speculative theologian or an exponent of one phase of religious, wishful thinking. I speak because many know that the time is ripe and that the appeal of simple, faithful hearts has penetrated to the highest spiritual sphere and set in motion energies and forces which cannot now be stopped. The invocative cry of distressed humanity is today of such a volume and sound that—united to the wisdom and the knowledge of the Spiritual Hierarchy—it has given rise to certain activities in the Father's House. These will result in the glory of God, in the transformation of the divine will-to-good into human goodwill, and resultant peace on Earth.

A new chapter in the great book of spiritual living is about to be written; a new expansion of consciousness is an imminent happening; a fresh recognition of divine attentiveness is now possible to humanity and a revealing expectancy will prove the accuracy of the Biblical statement, "every eye shall see Him." (Rev. 1.7.) The religious livingness or spiritual history of mankind can be [Page 41] summarised for us by a series of recognitions—recognition of Those Who, down the ages, have constituted the Apostolic Succession, culminating for us in the great religious leaders who have come



out among us since 700 B.C. and founded the great modern world faiths, and—above all else—in the Christ Himself Who embodied the perfection of God Immanent, plus awareness of God Transcendent; recognition of those major spiritual concepts of love, life and relationship which have hovered ever in the background of man's thinking and which are now on the verge of right expression; recognition of the true brotherhood of man, *based on the one divine life, working through the one soul and expressing itself through the one humanity*; recognition, therefore, of relationship both to the divine life throughout the world and to mankind itself. It is this developing spiritual attitude which will lead to right human relations and eventual world peace.

Today, another recognition is becoming possible. It is the recognition everywhere of the imminent return of Christ (if such a phrase can be true of someone Who has never left us!) and of the new spiritual opportunities which this event will make possible.

The basis for this recognition lies in the deep-seated conviction, innate in the human consciousness, that some great Teacher, some Saviour, Revealer, Lawgiver or divine Representative *must* come forth from the world of spiritual realities, because of human need and human demand. Always down the centuries, at the hour of man's greatest need and in response to his voiced demand, a divine Son of God *has* come forth and under many different names. Then the Christ came and apparently left us, with His work unfinished and His vision for mankind not yet consummated. For two thousand years it has seemed as if all His work had been blocked, frustrated, [Page 42] and of no avail, for the growth of the churches during the centuries is no guarantee of the spiritual success at which He aimed. It needed more than theological interpretations and the numerical growth of the world religions (including Christianity and Buddhism) to prove His world mission successfully carried forward. It all seemed impossible, necessitating three conditions; under these a test of His work could be attempted; today these three conditions are proven facts. First, as we have seen, a general planetary condition which has unfortunately (owing to man's selfishness) proved to be so catastrophic in nature that humanity has been forced to recognise the cause and source of the disaster; secondly, a spiritual awakening which would have its impulse in the deepest depths of man's consciousness and such is the case today as a result of the World War (1914-1945); thirdly, a steadily mounting invocative cry, prayer or demand, directed toward high spiritual sources, no matter by what name such sources may be called.

*Today, these three conditions have been fulfilled and humanity faces renewed opportunity.* The disaster which has overtaken mankind is universal and widespread; no one has escaped and all men are involved in some way or another—physically, economically or socially. The spiritual awakening of men everywhere (within or without the world faiths, and largely outside of them) is general and complete and a turning to God is to be seen on every hand. Finally these two causes have aroused—as never before—the invocative cry of humanity; it is clearer, purer and more selfless than at any other time in human history because it is based on clearer thinking and a common distress. True religion is again emerging in the hearts of men in every land; this recognition of a divine hope and background may possibly take people back [Page 43] into the church and into the world faiths, but *it will most certainly take them back to God.*

Religion is the name, surely, which we give to the invocative appeal of humanity which leads to the evocative response of the Spirit of God. This Spirit works in every human heart and in all groups. It works also through the Spiritual Hierarchy of the planet. It impels the Head of the Hierarchy, the Christ, to take action and the action which He is taking will lead to His return with His disciples. The idea of the return of Christ is a most familiar one, and the concept of the Son of God returning in

response to human need has its place in the teaching of the majority of the world faiths. Ever since He apparently departed to the sphere where the faithful have put Him, little groups of these people have reasoned themselves into the belief that on such and such a date He will come back, and ever their prophecies and expectancies have been doomed to failure. He has not come. Such people have been laughed at by the crowd and rebuked by the intelligent. Their eyes have not seen Him and there has been no tangible indication of His Presence. Today, thousands know that He will come; that plans for His coming are already set on foot, but *they set no date or hour*. The time is known only to the two or three, but "in such an hour as ye think not, He will come." (Matt. XXIV.44.)

A truth hard for the orthodox thinker of any faith to accept is the fact that *Christ cannot return because He has always been here upon our Earth*, watching over the spiritual destiny of humanity; He has never left us but, in physical body and securely concealed (though not hidden), He has guided the affairs of the Spiritual Hierarchy, of His disciples and workers Who are unitedly pledged with Him to Earth service. *He can only re-appear.* [Page 44] It is a spiritual fact that those who have passed from the cave of the tomb into the fullness of the resurrection life can be seen and at the same time evade the vision of the believer. Seeing and recognition are two very different things, and one of the great recognitions of mankind in the near future is the recognition that always He has been with us, sharing with us the familiar usefulness and peculiar characteristics of our civilisation and its many gifts to man.

The early signs of His approach with His disciples can already be discerned by those who note and rightly interpret the signs of the times. There is (among these signs) the coming together spiritually of those who love their fellowmen. This is in reality the organising of the outer physical army of the Lord—an army which has no weapons but those of love, of right speech and right human relations. This unknown organisation has proceeded with phenomenal speed during the aftermath of war, because humanity is sick of hate and controversy.

The general staff of the Christ is already active in the form of the New Group of World Servers; they are as potent a body of forerunners as has ever preceded a great world Figure into the arena of mankind's living. Their work and influence is already seen and felt in every land, and nothing can destroy that which they have accomplished. The spiritual and organising effect of expressed and voiced invocation has been also attempted since 1935, and the energy of the invocative cry of humanity has been directed into those channels which reach from Earth to that High Place where dwells the Christ. From there, it has been transmitted to those still higher spheres where the attention of the Lord of the World, the Ancient of Days, the Father of all, plus the Creative Energies and Living Beings Who dwell there with Him, [Page 45] can be focussed on humanity and those steps can be taken which will embody more rapidly the Purposes of God.

For the first time in human history, the demand of the people of the Earth is so potent and so in line with divine direction, in time and space, that the end is inevitably sure; the looked-for spiritual Representative must come forth; this time He will not come alone but will be accompanied by Those Whose lives and words will evoke recognition in every department of human thinking. The symbolic prophecies found in all the world Scriptures anent this imminent event will prove their veracity; their symbolism will nevertheless elicit re-interpretation; circumstances and happenings will not necessarily be exactly as the Scriptures would appear to indicate. For instance, He will come indeed in the "clouds of the air" (Matt. XXVI.64), as the Christian Scriptures say, but of what great interest is that when millions come and go in the clouds, each hour of the day and of the night? I mention this as one of the outstanding prophecies and one of the most familiar; it is, however, one which means little in our

modern civilisation. The fact of importance is that He will come.

The Wesak Festival has been held down the centuries in the well-known valley in the Himalayas (if the faithful would only believe it) in order:

1. To substantiate the fact of Christ's physical existence among us ever since His so-called departure.
2. To prove (on the physical plane) the factual solidarity of the Eastern and Western approaches to God. Both the Christ and the Buddha are present.
3. To form a rallying-point and a meeting-place for those who annually—in synthesis and symbolically—link up and represent the Father's House, the Kingdom of God and Humanity.

**[Page 46]**

4. To demonstrate the nature of the work of Christ as the great and chosen Intermediary, standing as the Representative of the Spiritual Hierarchy and as the Leader of the New Group of World Servers. In His Person, He voices their demand for the recognition of the factual existence of the Kingdom of God here and now.

Perhaps one of the major messages for all of us who read these words is this great truth and fact of the physical Presence on Earth at this time of the Christ, of His group of disciples and executives, of Their representative activities on behalf of mankind and of Their close relationship. This relationship comes out at certain of the great spiritual festivals where the relationship demonstrated includes not only the Kingdom of God but also the Father and the Father's Home. There is the Festival of Easter, the Festival of the Buddha Who in physical Presence expresses the spiritual solidarity of our planet, and the Festival in June, peculiarly the Festival of the Christ, when He—as leader of the New Group of World Servers—employs the new Invocation on behalf of all men of goodwill in all lands; at the same time, He gathers up the inchoate and unexpressed demands of those masses who seek a new and better way of life. They want love in daily living, right human relations and an understanding of the underlying Plan.

It is these physical happenings which are of moment and not the vague hopes and promises of the theological faiths. It is the physical Presence upon our planet of such recognised spiritual figures as the Lord of the World, the Ancient of Days; the seven Spirits Who are before the throne of God; the Buddha, the spiritual leader of the East, and the Christ, the spiritual leader of the West—all of Whom are brought at this climaxing time to our attention. The vague belief in Their existence, the dreamy **[Page 47]** speculations as to Their work and Their interest in human welfare, and the unconvinced, yet hopeful, wishful thinking of believers (and also unbelievers), will soon give place to certain knowledge, to visual recognition, to provable signs of executive work and to the reorganisation (by men of unusual potency) of the political, religious, economic and social life of humanity.

All this will not come as the result of some proclamation or some stupendous planetary event which will force human beings everywhere to say: "Lo: He is there! Lo: Here are the signs of His divinity!" for that would evoke only antagonism and laughter, resistance or fanatical credulity.

It will come as a recognition of potency in leadership, through dynamic but logical changes in world affairs, and through action taken by the masses of the people from the depths of their own

consciousness.

Many years ago, I indicated that the Christ would come in three ways, or rather, that the fact of His Presence could be proved in three distinctive phases.

It was pointed out then that the first move which the Christ would make would be the stimulation of the spiritual consciousness in man, the evocation of humanity's spiritual demands on a large scale and the nurturing—on a worldwide scale—of the Christ consciousness in the human heart. This has already been done and with most effective results. Of the factual nature of this process, the vociferous demands of men of goodwill, of welfare workers and of those pledged to international cooperation, to the relief of the world distress and to the establishment of right human relations, are the undeniable expression. That phase of the preparatory work which is indicative of His coming has now reached a stage where nothing can arrest its progress or slow down its momentum. In **[Page 48]** spite of appearances, this uprising of the Christ consciousness has been successful and what may appear as reverse activity is of no importance in the long run, but is only of a temporary nature.

The second indicated move of the Hierarchy would be the impressing of the minds of enlightened men everywhere by spiritual ideas embodying the new truths, by the "descent" (if I may so call it) of the new concepts which will govern human living and by the overshadowing of all world disciples and the New Group of World Servers by the Christ Himself. This planned move of the Hierarchy is progressing well; men and women everywhere and in every department of life are enunciating those new truths which should in the future guide human living; they are building those new organisations, movements and groups—large or small—which will familiarise the mass of men with the reality of the need and the mode of meeting it. This they are doing because they are driven thereto by the warmth of their hearts and by their loving response to human distress; without formulating it thus to themselves, they are, nevertheless, working to bring into visibility the Kingdom of God on Earth. No denial of these facts is possible, in view of the multiplicity of organisations, books and speeches.

Thirdly we are told that Christ might come in Person and walk among men as He did before. This has not yet taken place but plans are being laid which will enable Him to do so. Those plans do not involve the birth of some nice child in some nice home on Earth; they will not produce the wild claims and the credulous recognition of the well-meaning and the unintelligent as is so frequently the case today, nor will someone appear and say: "This is the Christ. He is here or He is there." I would point out to you, however, that the widespread appearance **[Page 49]** of such tales and claims, though undesirable, misleading and wrong, nevertheless demonstrates human expectancy of the imminence of His coming. Belief in His coming is basic in the human consciousness. How He will come and in what manner is not yet stated. The exact moment has not yet arrived nor has the method of His appearance been determined. The factual nature of the two earlier and preparatory moves, already made by the Hierarchy under His direction, are the guarantee that He will come and that when He does, mankind will be ready.

Let us summarise certain aspects of the work He set in motion two thousand years ago, because they hold the clue to His future work. Some of it is well known to you, for it has been emphasised by the world faiths and particularly by teachers of the Christian faith. But all of them have made His work appear difficult for man to grasp, and the undue emphasis laid upon His divinity (an emphasis which He Himself never made) has made it appear that He and He only and no one else could possibly do the same works. Theologians have forgotten that He Himself stated that "greater things shall ye do,

because I go unto my Father." (John XIV.12.) He here indicates that this passing to the Father's House would result in such an inflow of spiritual strength, insight and creative accomplishment for man, that their deeds would surpass His; because of the distortion of His teaching and its remote relation to man, we have not yet done those "greater things." Some day, we assuredly will and—along certain lines—we already have. Let me relate some of the things He did which we can do, and which He will aid.

1. For the first time in human history, the love of God was embodied in a man and Christ inaugurated the era of love. That expression of divine love is still in the **[Page 50]** making; the world is not yet full of love and few there are who understand the true meaning of the word. But—speaking symbolically—when the United Nations has emerged into factual and actual power, the welfare of the world will then be assured. What is that welfare but love in action? What is international cooperation but love on a world scale? Those are the things which the love of God in Christ expressed and those are the things which we are working here today to bring into being. We are attempting to do it on a vast scale and this in spite of opposition—an opposition which can only temporarily succeed, such is the potency of the awakened spirit of man. These are the things which the Hierarchy, in its already successful procedures, is aiding and will continue to aid.

2. Christ taught also that the Kingdom of God was on Earth and told us to seek that Kingdom first and let all things be of secondary importance for its sake. That Kingdom has ever been with us, composed of all those who down the ages, have sought spiritual goals, liberated themselves from the limitations of the physical body, emotional controls and the obstructive mind. Its citizens are those who today (unknown to the majority) live in physical bodies, work for the welfare of humanity, use love instead of emotion as their general technique, and compose that great body of "illuminated Minds" which guides the destiny of the world. The Kingdom of God is not something which will descend on Earth when man is good enough! It is something which is functioning efficiently today and demanding recognition. It is an organised body which is already evoking recognition from those people who do seek first the Kingdom of God, and discover thereby that the Kingdom they seek is already here. Christ and His disciples are known by many to be **[Page 51]** physically present on Earth and the Kingdom which They rule, with its laws and modes of activity, is familiar to many and has been throughout the centuries.

Christ is the world Healer and Saviour. He works because He is the embodied soul of all Reality. He works today, as He worked in Palestine two thousand years ago, through groups. There He worked through the three beloved disciples, through the twelve apostles, through the chosen seventy, and the interested five hundred.... Now He works through His Masters and Their groups, and thereby greatly intensifies His efforts. He can and will work through all groups just insofar as they fit themselves for planned service, for the distribution of love, and come into conscious alignment with the great potency of the inner groups.

Those groups who have always proclaimed the physical Presence of the Christ have so distorted the teaching by dogmatic assertions on unimportant details and by ridiculous claims that they have evoked little recognition of the underlying truth, nor have they portrayed a kingdom which is attractive. That Kingdom exists but is not a place of disciplines or golden harps, peopled by unintelligent fanatics, but a field of service and a place where every man has full scope for the exercise of his divinity in human service.

3. At the Transfiguration, Christ revealed the glory which is innate in all men. The triple lower nature—physical, emotional and mental—is there shown as prostrate before the glory which was



revealed. In that moment, wherein Christ Immanent was in incarnation, wherein humanity was represented by the three apostles, a voice came from the Father's Home in recognition of the revealed divinity and the Sonship of the Transfigured Christ. On this innate divinity, upon this recognised **[Page 52]** Sonship, is the brotherhood of all men based—one life, one glory which shall be revealed, and one divine relationship. Today, on a large scale (even when by-passing the implications of divinity), the glory of man and his fundamental relationships are already a fact in the human consciousness. Accompanying those characteristics which as yet remain deplorable and which would appear to negate all claims to divinity, is the wonder of man's achievement, of his triumph over nature. The glory of scientific attainment and the magnificent evidence of creative art—both modern and ancient—leave no room to question man's divinity. Here then are the "greater things" of which Christ spoke and here again is the triumph of the Christ within the human heart.

Why this triumph of the Christ consciousness must always be spoken of in terms of religion, of church-going and of orthodox belief is one of the incredible triumphs of the forces of evil. To be a citizen of the Kingdom of God does not mean that one must necessarily be a member of some one of the orthodox churches. The divine Christ in the human heart can be expressed in many different departments of human living—in politics, in the arts, in economic expression and in true social living, in science and in religion. It might be wise here to remember that the only time it is recorded that Christ (as an adult) visited the Temple of the Jews, He created a disturbance! Humanity is passing from glory to glory and, in the long panorama of history, this is strikingly observable. That glory is today revealed in every department of human activity, and the Transfiguration of those who are on the crest of the human wave of civilisation is very close at hand.

4. Finally, in the triumph of the Crucifixion or (as it is more accurately called in the East) the Great Renunciation, **[Page 53]** Christ, for the first time, anchored on Earth a tenuous thread of the divine Will as it issued from the Father's House (Shamballa), passed into the understanding custody of the kingdom of God and, through the medium of the Christ, was brought to the attention of mankind. Through the instrumentality of certain great Sons of God, the three divine aspects or characteristics of the divine Trinity—will, love and intelligence—have become a part of human thinking and aspiration. Christians are apt to forget that the crisis in the final hours of the Christ was not that spent upon the Cross, but those spent in the Garden of Gethsemane. Then His will—in agony and almost despair—was submerged in that of the Father. "Father," He said, "not My will but Thine be done." (Luke XXII.42.)

Something new, yet planned for from the very depth of time, happened then in that quiet garden; Christ, representing mankind, anchored or established the Father's Will on Earth and made it possible for intelligent humanity to carry it out. Hitherto, that Will had been known in the Father's House; it had been recognised and adapted to world need by the Spiritual Hierarchy, working under the Christ, and thus took shape as the divine Plan. Today, because of what Christ did in His moment of crisis hundreds of years ago, humanity can add its efforts to the working out of that Plan. The will-to-good of the Father's House can become the goodwill of the Kingdom of God and be transformed into right human relations by intelligent humanity. Thus the direct line or thread of God's will reaches now from the highest place to the lowest point, and can in due time become a cable of ascension for the sons of men and of descent for the loving, living spirit of God.

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Let us forget distance, remoteness and vagueness and realise that we are talking of exact and literal happenings on our planet. We are dealing with recognitions and occurrences and with factual events



which are the conscious possession of many. *The Christ of history and the Christ in the human heart are planetary facts.*

There is one aspect of this return of the Christ which is never touched upon and to which no reference is ever made. It is the factor of what this coming out again among men, this return to outer everyday activity will mean to the Christ as He faces it. How will He feel when the hour of His appearance arrives?

There is a great initiation spoken of in *The New Testament* to which we have given the name of the Ascension. Of it we know nothing. Only a few items of information are brought to us in the Gospel story; the fact of the mountain top, of attendant watchers, and of the words of Christ, assuring them that He was not leaving them. Then a cloud received Him out of their sight. (Acts I.9.) There were none present who could go further with Him. Their consciousness could not penetrate to the place where He had chosen to go; they even misinterpreted His words and only in a vague and mystical sense has humanity ever understood His disappearance, or the significance of His persistent but unobserved Presence. The watchers were assured by two of the Knowers of God Who were also present that He would come again in like manner. He ascended. The cloud received Him; today the clouds which cover our planet are waiting to reveal Him.

He is now waiting to descend. This descent into our unhappy world of men can present Him with no alluring picture. From the quiet mountain retreat where He has waited, guided and watched over humanity and where [Page 55] He has trained His disciples, initiates and the New Group of World Servers, He must come forth and take His place prominently on the world stage; take His part in the great drama which is there being played. This time, He will play His part, not in obscurity as He previously did but before the eyes of the entire world. Because of the smallness of our little planet, and because of the prevalence of the radio, of television and the rapidity of communication, His part will be watched by all and the prospect must surely, for Him, hold certain horror, must present its tests and major adjustments, plus painful and unavoidable experience. He does not come as the omnipotent God of man's ignorant creation, but as the Christ, the Founder of the Kingdom of God on Earth, to complete the work He started, and again to demonstrate divinity in far more difficult circumstances.

The Christ suffers, however, far more from those in His Own household than from those in the outer world; His work is more impeded by the advanced aspirant than by the intelligent thinker. It was not the cruelty of the outer world of men which caused the depths of sorrow to the Christ; it was His Own disciples, plus the massed sorrow—spread over the entire cycle of living—past, present and future—of humanity.

He comes to correct the mistakes and the misrepresentations of those who have dared to interpret His simple words in terms of their own ignorance, and to recognise those whose faithful service has made His return possible. He too is facing a major test, preparatory to a great initiation and when He has passed the test and fulfilled His task, He will pass to a still more exalted position in the Father's House or to some distant place of service where only the most exalted can follow Him; [Page 56] His present position will then be taken by the One Whom He has prepared and trained.

But before all this can happen, He must again enter the public arena, play His part in world affairs, and prove the scope of His mission. He will gather round Him, in the flesh, His chosen associates and advisors; these will not be the ones who gathered around in those earlier simpler days but those

members of our human family who today recognise Him and are preparing to work with Him as far as in them lies. It is a different world to which He is now planning to return and this is largely due to the intellectual development of the mass of men. This presents Him with stupendous difficulties, for the intellects of men must now be reached and not just their hearts (as in the earlier days) if the Will of God is to be intelligently carried out on Earth. His major task is surely the establishing of right human relations in every department of human living. I would ask you to use your imagination and endeavour to think out what must be the implications of the task which confronts Him; I would ask you to ponder on the difficulties which He must inevitably face—the difficulty, above all, of mass intellectual wrong emphasis.

He, the Representative of the love of God, is asked to work again in the world arena wherein His earlier message has been negated, forgotten or misinterpreted for two thousand years, and wherein hate and separativeness have distinguished all men everywhere. This will plunge Him into a foreign atmosphere and into a situation wherein all His divine resources will be needed, and will have to be tried out to the uttermost. The generally accepted idea that He will return as a triumphant warrior, omnipotent and irresistible, has surely no basis in fact. That He will ultimately lead His people, humanity, **[Page 57]** into Jerusalem is a fact, founded on a secure foundation, but it will not be into a Jewish city called Jerusalem but into "the place of peace" (as the word "Jerusalem" means). A careful consideration of the world situation today and a dedicated use of the imagination will reveal to the sincere thinker how appalling is the task which He has undertaken. But He has again "set His face to go to Jerusalem." (Luke IX.51.) He will re-appear and guide mankind into a civilisation and a state of consciousness in which right human relations and worldwide cooperation for the good of all will be the universal keynote. He will—through the New Group of World Servers and the men of goodwill—complete His association with the Will of God (His Father's business) in such a manner that the eternal will-to-good will be translated by humanity into goodwill and right relations. Then His task will be done; He will be free again to leave us, but this time not to return but to leave the world of men in the hands of that great spiritual Server Who will be the new Head of the Hierarchy, the Church Invisible.

The question now arises: In what way can we be of service? How can we aid during this preparatory stage?

What the members of the Spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the Masters of the Wisdom—or, if you prefer the term, with the senior disciples of the Christ—are working day and night in order to establish such confidence, correct attitudes and an understanding of the divine spiritual "push" or enterprise that His way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable Him to accomplish His purpose. Their major realisation is that of a cyclic crisis in the spiritual life of our planet; it is one which **[Page 58]** has been anticipated in the Father's House (Shamballa) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centres or groups through which God works are unitedly focussed on the same objective. Shamballa, the Spiritual Hierarchy and Humanity (the Father's House, the Kingdom of God and the World of Men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate (in a fashion unknown before) not only the Father's House, which is the source of all our planetary light but also the spiritual centre from which have come all those Teachers and World Saviours Who have stood before men and said, as did Hermes, the Buddha and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

It is light and—above all else—"life more abundantly" which Christ will bring, and until He brings it we know not what it signifies; we cannot realise the revelation which this will entail and the new possibilities which will open up before us. But through Him, light and life are on their way, to be interpreted and applied in terms of goodwill and of right human relations. For this the Spiritual Hierarchy is preparing. This time the Christ will not come alone for His co-workers will come with Him. His experience and Theirs will be the reverse of the previous one, for this time every eye will see Him, every ear will hear Him and every mind will pass judgment upon Him.

We can freely aid in the reconstruction work which the Christ proposes, if we will familiarise ourselves and all men whom we can contact with the following facts:

1. That the reappearance of Christ is imminent.

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2. That the Christ, immanent in every human heart, can be evoked in recognition of His appearance.

3. That the circumstances of His return are only symbolically related in the world Scriptures; this may produce a vital change in the preconceived ideas of humanity.

4. That the major required preparation is a world at peace; however, that peace must be based on an educated goodwill, which will lead inevitably to right human relations, and, therefore, to the establishment (figuratively speaking) of lines of light between nation and nation, religion and religion, group and group and man and man.

If we can succeed in presenting these four ideas to the world at large, and thus in overcoming the intelligent criticism that all that is said is too vague, prophetic, and visionary, we shall have done much. It is possible surely that the ancient truism that "the mind is the slayer of the real" may be fundamentally true where the mass of humanity is concerned and that the purely intellectual approach (which rejects the vision and refuses to accept the unprovable) may be far more at fault than the anticipation of the Knowers of God and the expectant multitude.

The intelligence of divinity is vested in the Spiritual Hierarchy, and that Hierarchy is today composed of Those Who have united in Themselves both the intellect and the intuition, the practical and the apparently impractical, the factual way of life and way of the man who sees a vision. There are also people who must be found in the market place of daily life; these are the people who must be trained in the divine recognitions which are essentially physical plane responses to the newer expansions of consciousness. The Christ Who will return will not be like the Christ Who (apparently) departed. He will not be a "man of sorrows"; He will not be a silent pensive figure; He will be the enunciator of spiritual statements which **[Page 60]** will not necessitate interpretation and receive the wrong interpretation, because He will be present to indicate the true meaning.

He has been for two thousand years the supreme Head of the Church Invisible, the Spiritual Hierarchy, composed of disciples of all faiths. He recognises and loves those who are not Christian but who retain their allegiance to Their Founders—the Buddha, Mohammed and others. He cares not what the faith is if the objective is love of God and of humanity. If men look for the Christ Who left His disciples centuries ago, they will fail to recognise the Christ Who is in process of returning. The Christ has no

religious barriers in His consciousness. It matters not to Him of what faith a man may call himself.

The Son of God is on His way and He cometh not alone. His advance guard is already here and the Plan which they must follow is already made and clear. Let recognition be the aim.

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## CHAPTER FOUR

### THE WORK OF THE CHRIST TODAY AND IN THE FUTURE

We have seen that the doctrine of great Appearances and of the coming of Avatars or World Teachers or Saviours underlies all the world religions. Through Them, the continuity of revelation is implemented and humanity is enabled, each successive age, to take its next step forward along the Path of Evolution closer to God and that divine Centre in which the will of the One "in Whom we live and move and have our being" (as St. Paul expressed it in Acts XVII.28) is focussed, understood and directed. We have touched upon the mission of two of these Avatars—the Buddha, the Messenger of Light for the East, and the Christ, the Messenger of Love for the West—and Their work for the entire world; we have also considered the unique opportunity with which Christ is today faced and the response He made in 1945 when He signified His intention to reappear and gave the great Invocation to us as an aid in the preparatory work with which we are immediately confronted. It would seem appropriate at this point to consider the nature of the work which He will do and also the teaching which He will probably give. The fact of the continuity of the revelation and teaching given down the ages entitles us to a wise consideration and spiritual speculation upon the probable lines which His work will take.

Over the years, much has been given out from many sources, schools of thought and churches about the Christ, **[Page 62]** the situation which He faces and the probabilities as to His reappearance. Disciples, aspirants, and men of goodwill have done much already to prepare the world for His so-called return. Today, the East and the West stand equally expectant. As we approach the theme of His work, it is essential that we remember that the Eastern Teacher embodied in Himself the Wisdom of God, of which human intelligence (the third aspect of divinity) is an expression; that through Christ, the second divine aspect was revealed in its perfection; and in Him two aspects, therefore, light and love, received full expression. It remains now for the highest of the divine aspects, the Will of God, to receive embodiment and for this the Christ is preparing. The continuity of revelation may not stop; and upon what other expressions of the divine nature may still later be revealed it is needless for us to speculate.

The uniqueness of the impending mission of the Christ and the uniqueness of His opportunity consist in the fact that He is able—in Himself—to give expression to two divine energies: the energy of love and the energy of will, the magnetic potency of love and the dynamic effectiveness of the divine will. Never before, in the long long history of humanity, has such a revelation been possible.

The work and the teaching of the Christ will be hard for the Christian world to accept, though easier of assimilation in the East. Nevertheless, some hard blow or some difficult presentation of the truth is badly needed if the Christian world is to be awakened, and if Christian people are to recognise their

place within a worldwide divine revelation and see Christ as representing all the faiths and taking His rightful place as World Teacher. He is the *World* Teacher and not a Christian teacher. He Himself told us that He had other folds and to them He has meant [Page 63] as much as He has meant to the orthodox Christian. They may not call Him Christ, but they have their own name for Him and follow Him as truly and faithfully as their Western brethren.

Let us look for a moment at the erroneous interpretations given to the Gospel story. The symbolism of that Gospel story—an ancient story—presentation often presented down the ages, prior to the coming of the Christ in Palestine—has been twisted and distorted by theologians until the crystalline purity of the early teaching and the unique simplicity of the Christ have disappeared in a travesty of errors and in a mummerly of ritual, money and human ambitions. Christ is pictured today as having been born in an unnatural manner, as having taught and preached for three years and then as having been crucified and eventually resurrected, leaving humanity in order to "sit on the right hand of God," in austere and distant pomp. Likewise, all the other approaches to God by any other people, at any time and in any country, are regarded by the orthodox Christian as wrong approaches, as being practised by so-called "heathen," and as requiring Christian interference. Every possible effort has been made to force orthodox Christianity on those who accept the inspiration and the teachings of the Buddha or of others who have been responsible for preserving the divine continuity of revelation. The emphasis has been, as we all well know, upon the "blood sacrifice of the Christ" upon the Cross and upon a salvation dependent upon the recognition and acceptance of that sacrifice. The vicarious at-one-ment has been substituted for the reliance which Christ Himself enjoined us to place upon our own divinity; the Church of Christ has made itself famous and futile (as the world war proved) for its narrow creed, its wrong emphases, its clerical pomp, its spurious authority, [Page 64] its material riches and its presentation of a dead Christ. His resurrection is accepted, but the major appeal of the churches has been upon His death.

Christ has been for two thousand years a silent, passive Figure, hidden behind a multitude of words written by a multitude of men (commentators and preachers). The church has pointed us to the dying Christ upon the Cross and not to the living, working, active, present Christ Who has been with us in bodily Presence (according to His promise) for twenty centuries.

Let us, therefore, endeavour to get a truer picture of Christ's activities and life and—consequently—of our future hope. Let us try and realise the ever-present yet divine Person, laying His plans for the future helping of humanity, assessing His resources, influencing His disciples and organising the details which will attend His reappearance. We need to awaken faith in the *factual* nature of divine revelation, and galvanise the church of Christ into a truer appreciation of Him and of His work. It is the living, acting, thinking Christ with whom we must deal, remembering always that *the Gospel story is eternally true* and only needs re-interpreting in the light of its place in the long succession of divine revelations. His Mission on earth two thousand years ago is a part of that continuity and is not an extraordinary story, having no relation to the past, emphasising a period of only 33 years and presenting no clear hope for the future.

What is the hope held out today by the orthodox and unimaginative theologians? That at some distant date, known only to the inscrutable will of God the Father, Christ will issue forth from His seat at the right hand of God, and (followed by His angels and by the Church invisible) descending upon the clouds of Heaven, to the sound of a trumpet, He will make an appearance in [Page 65] Jerusalem. The battle raging at that time will then end, and He will enter the city of Jerusalem to rule for one thousand



years. During this millennium, Satan or the principle of evil will be bound or imprisoned, and there will be a new heaven and new earth. Further than that, we are told nothing; humanity hopes for so much more that the picture presented does not intrigue them.

Behind this portrayal, if rightly interpreted, stands the human, the loving and the divine Presence of the Christ, embodying divine love and wielding divine power, directing His Church and establishing the Kingdom of God on Earth. What is this church of Christ? It is constituted of the sum total of all those in whom the life of Christ or the Christ-consciousness is to be found or is in process of finding expression; it is the aggregation of all who love their fellowmen, because to love one's fellowmen is the divine faculty which makes us full members of Christ's community. It is not the accepting of any historical fact or theological creed which places us en rapport with Christ. The citizens of the Kingdom of God are all those who are deliberately seeking the light and attempting (through self-imposed discipline) to stand before the One Initiator; this worldwide group (whether in the body or out of it) accepts the teaching that "the sons of men are one"; they know that divine revelation is continuous and ever new, and that the divine Plan is working itself out on Earth.

There are those today on Earth who know that through the instrumentality, the inspiration and the instruction of those sons of men who have wrought out their divinity in the crucible of daily human living the Kingdom of God will come into being; these Knowers now work actively, under the direct impression of the Christ, in leading humanity [Page 66] from darkness to light and from death to immortality.

These are the great underlying truths which are distinctive of the Christ, of the Buddha, and of the Church of God, as it expresses itself in the East and in the West; these are the only truths which matter. In the future, the eyes of humanity will be fixed upon Christ and not upon any such manmade institutions as the Church and its dignitaries; Christ will be seen as He is in reality, working through His disciples, through the Masters of the Wisdom and through His followers who toil unseen (and usually unrecognised) behind world affairs. The sphere of His activity will be known to be the human heart and also the crowded market places of the world, but not some stone edifice and not the pomp and ceremony of any ecclesiastical headquarters.

Our study of the future work of the Christ is necessarily based upon three assumptions:

1. That the reappearance of the Christ is inevitable and assured.
2. That He is today and has been actively working—through the medium of the spiritual Hierarchy of our planet, of which He is the Head—for the welfare of humanity.
3. That certain teachings will be given and certain energies will be released by Him in the routine of His work and coming. People are apt to forget that the coming of the Christ necessitates a period of intensive preparation by Him; He, too, works under law and is subject to control from various sources—just as are all human beings, but in a much lesser degree.

His reappearance is conditioned and determined by the reaction of humanity itself; by that reaction He must abide. His work is subject also to certain phases of *spiritual* [Page 67] *and cyclic timing* and to impressions from sources to be found on higher levels than those upon which He normally works. Just as human affairs have effects upon His action, so great "determinations" and "profound settlements



within the will of God" also have their effects. The human side or nature of the Christ, perfected and sensitive, responds to the invocation and to the appeal of men; His divine side or nature is equally responsive to the impact of energies, issuing from "the centre where the will of God is known." Between these two, He has to make adjustment and bring about right timing. The bringing of good out of human so-called evil is no easy task; the vision of the Christ is so vast and His grasp of the Law of Cause and Effect, of Action and Reaction is such that the arriving at right decision as to activity and time is no simple one. Human beings are apt to look at all that happens, or that could happen, from the purely human and immediate angle; they have little understanding of the problems, decisions and implications with which Christ is today faced. In these, His pledged disciples share. Their task is to develop "the mind that is in Christ" and as they do so, they will help make clear the way for "the coming of His feet," as the Bible puts it (Heb. XII.13). Seeing life and events in the light of the spiritual values, as He does, will facilitate the giving out of the new teaching and will provide the skeleton structure of the new world religion, thus giving us a fresh view of divine intention and a living insight into the minds of Those Who implement the divine will and are the engineers of humanity's future. Let us, therefore, try and appreciate not only the opportunity which Christ has to help us (which is the usual presentation), but let us look also at the crises and problems with which He is confronted as He faces the work which He must do.

## [Page 68]

### *I. The Crises of the Christ*

In the life of every disciple, particularly of those who face certain great expansions of consciousness, a *point of crisis* will come about. In that point of crisis, decisions are voluntarily or involuntarily made; having made them, the disciple then stands at a *point of tension*, with the decision behind him and the next step to be taken becoming clearer to his mental perception, and influencing his attitude to the future. When the work is done in the period of tension, then there comes what we might call the *point of emergence*. This is both an emergence from and also an emergence into a field of experience.

The Christ Himself is no exception to this threefold experience and—in order that we may understand more fully—let us apply these three phrases (inappropriate as they basically are) to the actions and the reactions of the Christ.

There is no crisis for Him in the sense that crises exist for us; there is no strain or stress attached to His point of tension; the parallel is, however, good enough to convey something to you of what has transpired within that state of awareness which distinguishes the spiritual Hierarchy; to this state of consciousness we can give the name of "spiritual perception," in contradistinction to the mental perception which is the human counterpart. It must be remembered that the point of crisis, producing the point of tension to which the Christ may be regarded as voluntarily subjecting Himself is a hierarchical matter or event, because the entire Hierarchy is involved in the crisis. The reason for this is simple: the Christ and His workers know only the experience of *group consciousness*. A separative participation and attitude is unknown to [Page 69] Them, for Their state of awareness is inclusive and in no way exclusive.

Using, therefore, human terminology in order to interpret the divine reactions of the Christ and His disciples, it must be realised that the point of crisis which is responsible for hierarchical tension and for the eventual appearance or the emergence of the Christ, lies behind the Christ; it is in the field of long past experience. The consequent point of tension is now controlling the affairs of the spiritual

Hierarchy and its many groups of workers. The "point of decision," as it is called in all hierarchical circles, was reached during the period between the Full Moon of June, 1936, and the Full Moon of June, 1945. The point of decision covered, therefore, nine years (a relatively brief time); it resulted in the decision arrived at by the Christ to re-appear or return to visible Presence on Earth as soon as possible, and considerably earlier than had been planned.

This decision was necessarily made in consultation with the Lord of the World, the "Ancient of Days" of *The Old Testament*, and the "One in Whom we live and move and have our being" of *The New Testament*. He is the Custodian of the Will of God. It was also made with the full understanding and cooperation of the Masters and the senior initiates. This was inevitably so, because Their participation and help were imperative. They also necessarily had to be with Him in thought, and cooperating mentally, because His reappearance connotes a great hierarchical approach to humanity and a great spiritual event.

The decision was, nevertheless, the decision of the Christ and marked not only a point of crisis in His experience but a point of climax in His expression of divinity. With all reverence and within the bounds of our human [Page 70] understanding, it must be remembered that there is nothing static in the entire evolutionary process of our planet or of the cosmos; there is naught but process and progress, a moving on, an increasing attainment and a mounting achievement. To this great law of the universe, even the Christ Himself is subject. In all reverence again, let it here be pointed out that He too has moved on in His experience of divinity and is (if it may be so expressed) closer to the Father and to the One Universal Life than ever before. His comprehension and His apprehension of the Will of God is deeper and His fulfilment of that Will is more in line with the divine Purpose than it was in Palestine two thousand years ago. There has necessarily been (on the part of Christ) a growing perception of the intention of the divine Mind, as it is embodied in that Identity to Whom we give the name of *God*.

No longer need Christ, in agony say "Father, not my will but Thine be done"; He has today no personal will but only the will of His Father animates Him and the ability to make decisions which are a full expression of that divine Will. It is difficult to express His achievement in other words. Commentators have sought to explain away and gloss over the Gethsemane experience of the Christ, and to attribute what appears as weakness to an upsurging of Christ's humanity and, consequently, to a temporary submergence of His divine nature. They have been forced into this position because of the prevalent theological dictum as to Christ's divine perfection—an absolute, sovereign and ultimate perfection to which He Himself never made the slightest claim. He is today nearer that perfection than He ever was when before on Earth. It was this divine unfoldment which made it possible for Him to make right choice, not only for Himself [Page 71] but also for the spiritual Hierarchy, during the years of decision, prior to June, 1945.

Under the divine will, He had to reappear on Earth in visible Presence. He had to preside over the materialisation of the Kingdom of God on Earth, and He had to re-institute the Mysteries of Initiation in such a form that they would prove the basis of the new world religion. Above all, He had to reveal the nature of the will of God. That will is often regarded as a power by means of which things are done, situations are brought about, activities are instituted and plans are worked out, and often ruthlessly worked out. This general definition is the easiest for men to formulate, because it is understood by them in terms of their own self-will, the will to individual self-betterment. This type of will is selfish and misunderstood at first, but tends eventually to selflessness, as evolution carries out its beneficent task. Then the will is interpreted in terms of the hierarchical plan and the effort of the individual man

becomes that of negating his original self-will, and seeking then to merge his will with that of the group—the group being itself an aspect of hierarchical effort. This is a great step onward in orientation and will lead eventually to a change in consciousness.

It is at this stage that most aspirants today find themselves. However, the will is in reality something very different to these expressions of it which exist in the human consciousness as men attempt to interpret the divine Will in terms of their present point in evolution. The clue to understanding is to be found in the words, "blotting out all form." When the lure of substance is overcome and desire dies, then the attractive power of the soul becomes dominant, and the emphasis (so long laid upon **[Page 72]** individual form and individual living and activity) gives place to group form and group purpose. Then the attractive power of the Hierarchy and of the Masters' groups of disciples supersedes the lower attractions and the lesser focal points of interest. When these then assume their rightful place in consciousness, then the dynamic pull of the Will Aspect of divinity can be felt—entirely unrelated to form or forms, or to groups or a group.

In the light of the Will of God, Christ made certain basic decisions and determined to carry them out in the relatively immediate future—the exact date of His coming being known only to Him and a few of His senior workers; yet all of these future events lie hid in a certain fundamental decision of humanity itself. This decision is being arrived at through certain new trends in human thinking, and will be the result of a subjective human reaction to the decision already arrived at by the Christ and the spiritual Hierarchy, the Church invisible.

The motivation for this reappearance is complete and settled. It is clearly perceived by the Christ. The work initiated by Him two thousand years ago must be completed; the new world religion must be inaugurated; the needs of a demanding, invocative humanity cannot be ignored; those steps which precede a stupendous hierarchical initiation in which the Christ is the leading Participant must be taken; the events which are symptomatic of the "time of the end" may not be delayed.

If one may venture to speak in such terms (reverent and symbolical), the reward accorded to the Christ, as He announced His decision as final and irrevocable, was the permission or rather the right to use a certain great Invocation—never before granted—and to use it in two ways:

**[Page 73]**

1. As a hierarchical invocation, directed towards the "centre where the will of God is known."
2. As a world prayer, expressed in such phraseology that all humanity could intelligently use it.

The right to use certain great Words of Power or "Stanzas of Direction" is never lightly accorded. The decision of Christ to appear again among men, bringing His disciples with Him, drew forth this permission from the Lord of the World, the Ancient of Days.

After this climaxing point of spiritual crisis and its consequent decision, a point of tension was reached and it is in this state of spiritual tension that the Church invisible is now working and planning, swinging the disciples of the Christ, active on Earth, into the same condition of spiritual tension. The success of Christ's return to visible Presence, as well as other factors (related to His reappearance), are dependent upon happenings and contacts which are now taking place within this period of tension. In any point of tension—no matter what the time factor may be—energy is being generated, held for

future use, and focussed in such a manner or condition that its force can be directed wherever needed and whenever called for. This is necessarily a statement hard to understand. A point of tension is, symbolically, a storehouse of power. Today the energies which will be uniquely distinctive of the Kingdom of God are gathering momentum and assuming direction through the agency of the Masters of the Wisdom, in cooperation with the will of Christ.

Whilst this energy has been accumulating or mounting in potency ever since the Full Moon of June 1945, three events of great moment in the living experience of Christ (and, therefore, of the Hierarchy) have taken place and [Page 74] their effects are in process of consolidation. I can only make reference to them, for it is not possible to prove the factual nature of what is here said; only possibility, probability and the Law of Correspondences can indicate the rightness of these events. Their effects will be noted, especially after the moment of emergence. These three events can be described as follows:

1. *The Spirit of Peace* descended upon Christ. *The New Testament* bears witness to a somewhat similar event when, at the Baptism, we read that "he saw the Spirit of God, descending like a dove and alighting upon Him." (St. Matt. III.16.) This Spirit is a Being of tremendous cosmic potency and is today overshadowing the Christ in much the same manner as Christ (two thousand years ago) overshadowed or worked through the Master Jesus. This Spirit of Peace is not the sum total of an emotional and static calm, bringing to an end the turmoil on the Earth and instituting an era of peace. He is, in a mysterious sense, the Spirit of Equilibrium; He works with the Law of Action and Reaction and the inevitability of His activity will be recognised. His work will demonstrate in two ways—fully when the Christ appears among men and slowly and gradually until that time:

a. The chaos, turmoil, emotional disturbance and mental unbalance found in the world today will be (under this Law) balanced by a corresponding cycle of calm, emotional quiet and mental poise, thus releasing humanity into a new phase and experience of freedom. The adjusted peace will be commensurate to the experienced disturbance.

b. The hate which is so dominant in the world today will—through the life of the Spirit of Peace, working through the Christ, the Embodiment of the [Page 75] love of God—be balanced by an expressed goodwill. The guarantee of the appearance of that goodwill is the excessive expression of hate—a hate which has been slowly mounting in the minds of men since the beginning of the 19th century, and which is reaching a new high at this time. A proportionate measure of the energy of love will demonstrate later as the result of the activity of the Spirit of Peace, working through the Prince of Peace, as Christ has sometimes been called. (Is. IX.6.)

This spiritual Being will not descend from the high place whereon He works and from whence His energy is directed, but the Christ will act and serve as the channel for His directed potency. The inflow of His divine energy (extra-planetary energy) is destined to bring peace eventually upon Earth, through the expression of goodwill. This goodwill will bring about right human relations. Humanity registered (unconsciously, of course) the first impact of this energy in May, 1936, and again in June, 1945.

2. The evolutionary force to which we give the name "the Christ consciousness" (a term largely used by the metaphysical groups in the world today) focussed itself in the person of the Christ in a manner hitherto unknown. This is the potency, latent in every human heart which was described by St. Paul as "Christ in you, the hope of glory" (Col. I.27), and is that which, under evolutionary law, brings a man

eventually into the Kingdom of God and "unto the measure of the stature of the fullness of Christ." (Eph. IV.13.) Of this potency and glory, Christ has ever been the symbol. During the [Page 76] present period of hierarchical tension and as a result of His decision to reappear, Christ became the Embodiment of this energy and thus entered into a closer relation to humanity. Other great Sons of God are channels for this energy in relation to the subhuman kingdoms, but the Christ holds a unique place in relation to humanity. To express the idea symbolically, this energy creates a living bridge from the human kingdom to the Kingdom of God, from the fourth kingdom in nature to the fifth. The Christ is the custodian of this energy, but only temporarily and for the period of this human crisis. He can, because of this, stimulate the responsive factor in the hearts of men, enabling them to recognise and know Him for Who and what He is, when He reappears. This channelling of energy began at the close of the world war and is still going on; it is responsible for the trend towards betterment everywhere to be sensed, for the growth of the principle of sharing, and for the undeniable soundness of men's hearts and thinking today—the soundness of the masses (when informed), far more than of their leaders.

3. As you are well aware, human history has been essentially the history of great spiritual Messengers Who—from time to time, in the hours of human crisis—have come forth from the secret place of the Most High to aid, inspire, reveal, lead and direct. It is the history of the presentation of ideas, brought to the attention of humanity and gradually developed into civilisations and cultures. Such is the urgency of human need at this time, and such is the opportunity, that one such Son of God is—during this cycle of tension—seeking to cooperate with the Christ. As a result of Christ's decision and His "spiritual fusion" with the Will of God, the Avatar of Synthesis has become, for the time being, His close Associate. [Page 77] This is an event of supreme and planetary importance. His relationship and planned help date from the time of the pronouncing of the great Invocation and its use by men everywhere. Owing to the stupendous task confronting Christ, the Avatar of Synthesis will fortify Him, and He will be buttressed by this "Silent Avatar" Who (to speak symbolically) will "keep His eye upon Him, His hand beneath Him and His heart in unison with His."

This Being is closely related to the Will Aspect of divinity, and His cooperation has been made possible through Christ's Own attainment along the line of the highest, spiritual will. He works under the great natural Law of Synthesis, producing at-one-ment, unification and fusion. His function (in unison with the energy of Christ) is to generate spiritual will in humanity, the will-to-good; His potency works in three fields of activity at this time:

- a. Within the spiritual Hierarchy itself, revealing the nature of the divine will-to-good which the Kingdom of God must express, and the nature also of divine Purpose.
- b. Within the Assembly of the United Nations, though not within the Security Council; He is there generating a slowly growing will-to-unity.
- c. Within the masses of men everywhere, fostering the urge to a general betterment.

His activity is necessarily a mass activity, for He can only channel His energies through the mass consciousness or through a group conscious entity, such as the Hierarchy, the United Nations or Humanity. The focal point of His effort and the Agent through which distribution of His energy can be made is the New Group of World Servers; [Page 78] this group is uniquely related to this Avatar of Synthesis. The bringing together of all the agents of goodwill (who are responsive to the energy of the divine will-to-good) constitutes the major objective of the New Group of World Servers and always has



been. Their work can now be constructively and creatively intensified through the association of the Avatar of Synthesis with the Christ. Their task is to usher in the New Age; in that New Age, the five Kingdoms in Nature will begin to function as one creative whole. Their work falls into the following parts, functions or activities:

- a. The production of a human synthesis or unity which will lead to an universal recognition of the *one humanity*, brought about through right human relations.
- b. The establishing of right relations with the subhuman kingdoms in nature, leading to the universal recognition that there is *One World*.
- c. The anchoring of the Kingdom of God, the spiritual Hierarchy of our planet, in open expression on Earth, thus leading to the universal recognition that the *sons of men are one*.

These objectives the Avatar of Synthesis will foster and aid and for this purpose He has associated Himself with the Christ, working through the Hierarchy, under instruction from the "centre where the will of God is known." These three related events and distributing points of energy have all come into activity during the point of tension in which Christ and the Hierarchy are at this time held. They all serve to re-direct and focus energy in relation to humanity, for all are the result of the decision made by Christ after His point of crisis, and are all connected [Page 79] with the hierarchical preparation for Christ's reappearance.

## II. Christ as the Forerunner of the Aquarian Age

People are very apt to overlook the fact that though Christ recognised His function as Teacher and spiritual Leader of humanity during the age which is so rapidly drawing to a close, He also recognised the work which He would do when that age came to an end and the new astronomical cycle came into existence.

The average Christian is singularly unaware of the times and cycles through which our planet passes, under influence of solar progression. The at present dubious science of astrology has sidetracked the legitimate interest of humanity in the astronomical teaching and its spiritual interpretation of the passage of the Sun through the signs of the zodiac. Yet, in *The New Testament*, that recognition is clearly revealed and colours the presentation of the entire Gospel story. It is found also in *The Old Testament*. What was the sin of the Children of Israel in the desert but a reversion to the old Mithraic worship which distinguished the time when the sun was "in the sign of Taurus, the Bull," as it is technically called. They fell down and worshipped the golden calf and forgot the new teaching of the age of Aries, the Ram, into which they were entering, the teaching of the Scapegoat which colours Jewish history.

The fact that Christ was the Teacher of the new period into which the Sun was entering, the period of Pisces, is forgotten, but is clearly evidenced in the fish symbology which runs consistently through all four Gospels; the symbol of the Fish is the astrological symbol for the sign Pisces, and has been for untold ages. But Christ also [Page 80] looked ahead to the work He would have to do in the Aquarian Age, in the next sign into which the sun would enter. Prior to His "disappearance," He referred to the symbol of the Aquarian Age and to the task He would then perform. With His twelve disciples, He enacted a dramatic episode which epitomises the work which He would later undertake when the two



thousand years of the Piscean era would have passed away. He told His disciples to go into the city and that there they would meet a man, carrying a pitcher of water, that they should follow him to the upper room and there make ready the communion feast in which He and they would share. (Luke XXII.10.) This they did and the Last Supper took place. The ancient symbol for the sign Aquarius (into which our Sun is now entering) is that of the Water-carrier, the man with a pitcher of water. This passing of the Sun into the sign Aquarius is an astronomical fact, as any one can ascertain by writing to any observatory; it is not an astrological prognostication. The great spiritual achievement and evolutionary event of that age will be the communion and human relationships established among all peoples, enabling men everywhere to sit down together in the Presence of the Christ and *share* the bread and wine (symbols of nourishment). Preparations for that shared feast (symbolically speaking) are on their way, and those preparations are being made by the masses of men themselves, as they fight and struggle and legislate for the economic sustenance of their nations, and as the theme of food occupies the attention of legislators everywhere. This sharing, beginning on the physical plane, will prove equally true of all human relations and this will be the great gift of the Aquarian Age to humanity. This the church has ignored and yet their ecclesiastics cannot explain away the fact that the Jews demonstrated [Page 81] their liking for the Taurian worship of the Bull in the golden calf, that the Jewish dispensation used the symbol of the scapegoat or ram in the age of Aries, the Ram, and that the Christian emphasises the fish in the Piscean era, the Christian era.

Christ came to bring to an end the Jewish dispensation which should have climaxed and passed away as a religion with the movement of the sun out of Aries into Pisces. He, therefore, presented Himself to them as their Messiah, manifesting through the Jewish race. In the rejection of the Christ as the Messiah, the Jewish race has remained symbolically and practically in the sign Aries, the Scapegoat; they have to pass—again speaking symbolically—into the sign, Pisces, the Fishes, and recognise their Messiah when He comes again in the sign Aquarius. Otherwise, they will repeat their ancient sin of non-response to the evolutionary process. They rejected that which was new and spiritual in the desert; they did it again in Palestine two thousand years ago; will they do it again, as opportunity is offered to them? The difficulty with the Jew is that he remains satisfied with the religion of nearly five thousand years ago and shows as yet little desire to change.

The coming in of the Aquarian Age, Christ foresaw and reduced to pictorial form for us, thus preserving for us—down the centuries—a prophetic episode, the interpretation of which is possible of demonstration only in our time and age. Astronomically, we are not yet functioning fully within the influence of Aquarius; we are only just emerging from the Piscean influence, and the full impact of the energies which Aquarius will set loose has not yet been felt. Nevertheless, each year carries us closer to the centre of power, the major effect of which will be to induce recognition of man's essential unity, [Page 82] of the processes of sharing and of cooperation and of the emergence of that new world religion whose keynote will be universality and initiation. If the word "initiation" signifies the processes of "entering into," then it is indeed true today that humanity is undergoing a true initiation as it enters into the new age of Aquarius; it will then be subjected to those energies and forces which will break down the barriers of separation, and which will blend and fuse the consciousness of all men into that unity which is distinctive of the Christ consciousness.

In June, 1945, at the time of the full moon (so significant a day in the spiritual experience of the Christ), He definitely and consciously took over His duties and responsibilities as the Teacher and Leader during the Aquarian solar cycle. He is the first of the great world Teachers to cover two zodiacal cycles—the Piscean and the Aquarian. This is a statement easily made and written down, but

again it involves the three modes or techniques of appearance to which I have already referred. His outpouring love and spiritual vitality (augmented by the energies of the Spirit of Peace, the Avatar of Synthesis and the Buddha) were refocussed and channelled into a great stream, pulled through into expression (if I may word it so inadequately) by the words of the Invocation, "Let love stream forth into the hearts of men Let Light and Love and Power restore the Plan on Earth."

In those three words—light, love and power—the energies of His three Associates (the great Triangle of Force which stands in power behind Him) are described: the energy of the Buddha: Light, for the light ever comes from the East; the energy of the Spirit of Peace: Love, establishing right human relations; the energy of the Avatar of Synthesis: Power, implementing both light and love. At the centre of this Triangle the Christ took His **[Page 83]** stand; from that point His Aquarian work began, and it will continue for two thousand five hundred years. Thus He inaugurated the new era and, upon the inner spiritual planes, the new world religion began to take form. The word "religion" concerns relationship, and the era of right human relations and of a right relation to the Kingdom of God began. Such a statement as this is easily made but its implications are far-reaching and stupendous.

At that time also, the Christ assumed two new functions: one is connected with the second mode of His physical appearance and the other with the mode of over-shadowing. Over the masses, light, love and power are being poured forth and the growth of the Christ-consciousness is, therefore, being constantly stimulated. By His physical Presence, He will become the "*Dispenser of the Water of Life*"; through the over-shadowing of those sensitive to His impression and of His focussed Mind, He becomes what is technically known as the "*Nourisher of the little ones.*"

As Dispenser of the Water of Life and as Nourisher of the Little Ones, He enters upon His duties in the Aquarian Age, whilst as the centre of the Triangle above mentioned, He influences, enlightens, and produces right relations in the masses of men. In the coming era, He will, therefore, be known as

1. The Point within the Triangle.
2. The Dispenser of the Water of Life.
3. The Nourisher of the Little Ones.

These are descriptive of His threefold duties to mankind, and of the work which will be distinctive of His world service, throughout the Aquarian Age.

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Let us look at these phases of His work and try to understand the significance of the responsibility which He has undertaken. Some understanding is necessary if the New Group of World Servers and the working disciples in the world are to prepare mankind adequately for His appearing. Much can be done if men will apply themselves to comprehension and to the needed subsequent activity.

First, as the *Point within the Triangle*, Christ becomes the awakener of the hearts of men, and the one who institutes right human relations by being simply what He is and by standing unmoved where He is. This He accomplishes by transmitting the energies from the three points of the surrounding Triangle to humanity. This blended, impersonal energy, triple in nature, will be spread abroad universally, producing evolutionary growth, attracting people and nations magnetically to each other and automatically causing the unfoldment of the sense of synthesis, of provable unity and of a desirable fusion. Just as, during the Piscean Age, there was unfolded in humanity a mass responsiveness to

knowledge and to the principle of intelligence, so in the Aquarian Age, a mass response to right relations will equally be evoked, and goodwill (as its expression) will be distinctive of the mass consciousness. It may be difficult to realise and appreciate this possibility but it was equally difficult for the mass of men in the first centuries of the Christian or Piscean era to realise the future growth of the educational systems of the world and the spread of that knowledge which is distinctive of our present civilisation and culture. Past attainment is ever the guarantee of future possibility.

*As Dispenser of the Water of Life*, His work is most mysterious and not at all easy to comprehend. In His public work, two thousand years ago, He said: "I am come [Page 85] that they may have life and that they may have it more abundantly." (John X.10.) The Life Aspect—from the angle of the vision of Christ—expresses itself in three ways:

1. *As physical life*, nourishing the cells of the body. This life is found within each atom of substance as the central point of living light.
2. *As livingness*, seen as love and light within the heart. When this livingness is present and expressing itself, the human atom becomes a part of the spiritual Hierarchy.
3. *As Life more abundantly*. This life can be known as light, love and power within and above the head of the disciple of the Christ. This abundant life enables him to cooperate, not only with humanity and with the spiritual Hierarchy, but also with Shamballa itself—the centre of life in its purest essence.

If we say that *life is the livingness which enables*, the words are relatively meaningless, are they not? If, however, the livingness is referred to the physical plane life, to the spiritual life of the disciple and to the living purpose of God, then some faint concept may come of the wonder of the work undertaken by the Christ in the past, and foreseen by Him as His future responsibility. Christ can draw upon the energies which are defined by the phrase "life more abundantly," because they will set loose (in the Aquarian Age) in a new and dynamic manner the new energies needed in order to bring about restoration and resurrection. This new energy is the "implementing force of universality"; it concerns the future. This inflow of Aquarian energy is one of the factors which will enable [Page 86] the Christ to complete His task as world Saviour and world Teacher. It was to the definite performance of His duties as Distributor, Nourisher and Dispenser that He pledged Himself in June, 1945, and entered upon His responsibilities as the Forerunner and the Teacher of the Aquarian Age.

*As Nourisher of the Little Ones*, we are dealing with an aspect of Christ's work which involves the stimulation of the consciousnesses of His disciples as they prepare to undergo initiation or to enter into deeper phases of spiritual awareness. The result of His work in the Triangle with the masses of men will be the presentation of the first initiation—the Birth of the Christ in the cave of the Heart—as the basic ceremony in the new world religion. By means of this ceremony, the masses of men in all lands will be enabled to register consciously the "birth of the Christ" in the heart, and the "being born again" to which He Himself referred (John III.3) when here on Earth before. *This new birth is what esotericists mean when they speak of the first initiation*. It will not, in the future, be the experience of the occasional disciple but the general experience of countless thousands towards the close of the Aquarian Age. The purifying waters of the Baptism Initiation (the second initiation) will submerge hundreds of aspirants in many lands, and these two initiations (which are preparatory to true service, and the third initiation of the Transfiguration) will set the seal on Christ's mission as the Agent of the great spiritual Triangle which He represents.

The major work of Christ, however, as far as the disciples and the definitely spiritually-minded people of the world are concerned, plus the hundreds of thousands of advanced humanity, is so to "nourish" their spiritual consciousness and life that they will be enabled to take [Page 87] the third and fourth initiations—those of the Transfiguration and the Renunciation (or Crucifixion).

As esotericists know, the term "little ones" refers to those disciples who are "babes in Christ" (as *The New Testament* terms it) and who have taken the first two initiations of the Birth and the Baptism. They are aware of the spiritual aspiration which is indicative of the Christ life in their hearts, and they have subjected themselves to the processes of purification which culminate in the baptismal waters. Christ must prepare these aspirants for the higher initiations and so nourish and aid them that they can stand before the One Initiator and become pillars in the Temple of God (i.e., agents of the spiritual Hierarchy and, therefore, active, working disciples).

When He was in Palestine, centuries ago, He said, "no man cometh unto the Father but by me." (John XIV.6.) This was a foretelling of the work which He would be called upon to do in the Aquarian era. In the first two initiations, aspirants (trained by senior disciples) find their way to Christ, Who administers the first two initiations; but—in these words—He is referring to still higher states of unfoldment. Through these initiations, administered by the Christ, the disciple becomes an agent of the love of God; the higher initiations enable him, however, to become, stage by stage, an agent of the will of God. The first group knows and understands the second stanza of the Invocation, "From the point of love within the heart of God, let love stream forth into the hearts of men"; the group which (in the Aquarian Age) the Christ Himself will "nourish" and prepare will know the meaning of the third stanza, "From the centre where the will of God is known, let purpose guide the little wills of men."

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The work of Christ, during the Piscean Age, was to relate humanity to the Hierarchy of the planet; in the Aquarian Age, His work will be to relate this rapidly growing group to that higher centre where the Father is contacted, where recognition of sonship is accorded and where the divine purpose can be known. Through the coming work of Christ, the three divine aspects, recognised by all the world religions (including the Christian religion)—Intelligence or the Universal Mind, Love and Will—will be consciously developed in mankind; humanity, the spiritual Hierarchy and the "centre where the will of God is known" will be brought into a more open and general relationship.

The mystical approach to the Kingdom of God will gradually die out as the race achieves increasing intelligence and a more scientific approach will be favoured; the rules for admission into that Kingdom will become objective; the laws governing the highest centre of the divine will will also be revealed to those who are members of the Kingdom of God and all this will come about under the supervision of the Christ *after* His reappearance among men. The keynote of His mission then will be to evoke from humanity a response to spiritual influence and an unfoldment (on a large scale) of intuitive perception—a faculty which is, at present, rare indeed. When He came before, He evoked from humanity a gradual response to truth and mental understanding. That is why, at the end of the cycle which He inaugurated two thousand years ago, we have formulated doctrines and a widespread mental or intellectual development.

### III. Christ as the Releaser of Energy

During the first three months of the period of crisis through which Christ and the Hierarchy passed and which [Page 89] was ended by His announced decision, certain great Energies, or fundamental streams of force were made available to Christ and His disciples. Today, the fact that energy is *the basic substance* in the universe, that all forms of life are energy forms, living within greater energy forms, and that all such forms—great or small—use energy and act as distributors of energy is a well-known and generally accepted fact by thinking and intelligent people. Speech, the written word, and motivated activity are all expressions of energy, lead to the spread of energy and to activities which are all expressions of energy and the cause of energy distribution. Governments, churches, organisations and groups are all energy distributors, and also storehouses of energy. Humanity itself is a great centre of energy, affecting all the subhuman kingdoms, and forming likewise within itself a great system of inter-related energies. The same thing is true of the individual who, by his acts and words, employs energy, produces effects which are energy effects and acts as a distributor of energy. Where the undeveloped individual is concerned, he realises none of this and the energy which he manipulates is of relatively small importance. As evolution proceeds, and individual men and women achieve power and expression, their use of energy *is* frequently of major importance; they become dynamic centres of energy distribution and their words (spoken or written), plus their activities, produce wide effects and momentous results. The Hierarchy is a great energy centre and, through the Christ, its energy reaches humanity; this is the significance of His words "I am come that they might have life." Life and energy are synonymous terms.

During the war (1914-1945), the Christ and the Hierarchy looked on at a dying world; men and forms were dying on every hand; old ideals, organisations and [Page 90] groups were passing away and the spectre of death stalked on every hand. Destruction characterised the phenomenal world, as well as the subtler worlds of feeling and of thought; life was withdrawn and death resulted. The problem of Christ and His disciples was to see that the old and the undesirable were not revived. Their task was not the resuscitation of the dead and the useless; the directed inflow of life, carrying the capacity to build anew and the energy which could produce a new world and a new civilisation—there lay Their opportunity and Their responsibility.

The reactionary forces of the world—political and religious—desired the resurrection of the old and dead forms; they threw their weight and their influence (which is only another name for energy) against all that was new. This, they are still doing. The progressive forces fight only for that which is new, and seek not the preservation of any of the old forms, even if they could serve a useful purpose. Their energetic denial of all that is of the past, and the destroying energy which they direct against anything which is of the old regime are likewise handicapping the efforts of the Hierarchy. In these progressive forces, hope does indeed lie, but they sadly lack skill in action and have too great a love for destruction. The New Group of World Servers holds steadily to the "Noble Middle Way" (as the Buddha called it) and seeks the decent burial of old forms, the implementation of that which is new and the restoration of that which has, in the past, proved useful and good and which could form the living germ of the new creation.

At the time of the Full Moon of April 1945, during the Easter season of that year and covering approximately a period of five weeks, the Forces of Restoration began their work, emerging first upon the subtler planes [Page 91] of human experience. This type of energy is peculiarly creative in nature and carries the "life which produces the birth of forms." It poured into the Hierarchy, via certain of the



Masters and Their groups of disciples, and was immediately transmitted by Them to humanity as a whole. This energy is a mass energy and is related to the stimulation of the mass intelligence; it is not the energy which we have earlier considered when dealing with the Christ consciousness in man. This is the energy which makes men think, plan and take action; it produces neither bad nor good results but simply brings about the awakening of men's minds so that they take intelligent action. That action is necessarily dependent upon the type of mind of the man who responds to the forces of restoration, conditioned by his point in evolution, his racial and national background, his tradition and his religious and civilised reactions. These forces are active now in every land, frequently producing increased initial difficulties but leading eventually to a definite reorganisation of the national or planetary life. Their effects will be primarily physical; they will bring about a new world in which the evidences of war will have disappeared, the physical health of men and animals will be bettered, and cities and villages will be rebuilt. Their objective is the production of the new Earth and all the outer evidences of an inflowing new life.

Following this inflow, at the time of the Full Moon of the Buddha in May 1945, the forces of enlightenment became active, and light began to stream into the minds of men. These are, in reality, the energies which initiate the new world education. Those first to be affected by them are the great educational movements, the forums of the people in all lands and the values which are now unfolding through the radio and the moving picture industry; **[Page 92]** others deeply affected are the press, the publishers of world literature, speakers, writers, radio commentators, newspaper men and social workers. These effects may not yet be apparent for little time has as yet elapsed, but all these movements and people are the recipients today of the energies of enlightenment *if* they are prompt to recognise new emerging ideas; they are the custodians of this energy and its distributing agents, channelling it and directing it so that the masses of the people everywhere come under its influence. Progressive and liberal churchmen in all the world religions are also responsive to this energy, but their usefulness is greatly handicapped, owing to the reactionary nature of the setting or field in which they have to work; they are confronted with a well-nigh impossible task.

These energies of enlightenment reach humanity, via the New Group of World Servers who are very susceptible to their impact, and who are in a position to distribute them, because they are to be found working in all the fields of activity mentioned above.

The forces of restoration are related to and emanate from the Mind of God and are connected with the intelligent principle in the divine nature; the intellect is that divine aspect which distinguishes man from all other forms in nature. The forces of enlightenment come from the Heart of God and are related to divine understanding and can, therefore, reach and strengthen all those who love and serve their fellowmen. This energy is related to the second aspect or principle of divinity, love-wisdom, of which the Buddha and the Christ are the two outstanding divine expressions. It is mainly through Them and Their disciples, or the Masters on the same line of divine expression, that these energies reach humanity, channelled by the New Group of World Servers.

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The Christ and the Buddha combined the Way of the Mind and the Way of the Heart in Their perfection, and towered above their fellowmen from the heights of Their achievement. They swayed hemispheres and centuries, whereas lesser sons of God sway countries and shorter periods of time. They still have some consummating work to carry through, though the indicated work lies not so much with the forms which embody Their enunciated divine principles—light and love—as with the souls



who have evolved through the application of these principles.

In June 1945, Christ set in motion the forces of reconstruction which are related to the Will aspect of divinity and which remain as yet the least powerful of the three streams of energy, released during the three Full Moon Festivals in 1945. These forces of reconstruction are effective mainly in relation to those entities which we call *nations*. The Hierarchy is at this time attempting to channel them into the Assembly of the United Nations; the use made of these impersonal energies is dependent upon the quality and the nature of the recipient nation, on its measure of true enlightenment and on its point in evolution. *Nations are the expression today of the massed self-centredness of a people and of their instinct to self-preservation*. These energies can, therefore, increase that aspect of their lives. They can, however, and in spite of this, increase the potency of the objective which the United Nations (at present) *theoretically* hold before the eyes of men everywhere. The main object of the Hierarchy is so to distribute these constructive, synthesising energies that the theory of unity may slowly be turned into practice, and the word "United" may come to have a true significance and meaning. It is with this type of energy that the Avatar of Synthesis is peculiarly allied. He will convey to humanity, with the aid of the Christ, [Page 94] something for which we have as yet no name. It is neither love nor will, as we understand them. Only a phrase of several words will bring to us something of the meaning. This phrase is "the principle of directed Purpose." This principle involves three things:

1. Understanding—intuitive and spiritually instinctual, but intelligently interpreted—of the Plan, as it can be worked out in the immediate future by the Christ and His disciples.
2. Focussed intention, based upon the above and emphasising an aspect of the will, hitherto undeveloped in man.
3. Capacity to direct energy (through understanding and intent) towards a recognised and desired end, overcoming all obstacles and destroying all that stands in its way. This is not the destruction of forms by force such as we have seen imposed upon the world, but a destruction brought about by the greatly strengthened life within the form.

The significance of these divine principles will make little sense to us today; we are dealing with major mysteries. A mystery remains a mystery only when ignorance or unbelief exist. There is no mystery where there is knowledge and faith. All we know at this time is that the Christ will fuse and blend within Himself three principles of divinity; when He appears "the light that always has been will be seen; the love that never ceases will be realised, and the radiance, deep concealed, will break forth into Being." We shall then have a new world—one which will express the light, the love and the knowledge of God in a crescendo of revelation.

[Page 95] The beauty of this synthesis which Christ will manifest, and the wonder of the presented opportunity, must surely be apparent to all of us. Great Forces, under potent spiritual Leadership, are standing ready to precipitate themselves into this world of chaos, of confusion, of aspiration, of hope and of bewilderment. These groups of energies are ready for focussing and distribution by the Hierarchy and that Hierarchy, under its Great Leader, the Christ, is closer to mankind than ever before in human history. The New Group of World Servers are also standing attentive to direction in every country in the world, united in their idealism, in their humanitarian objectives, in their sensitivity to spiritual impression, in their united, subjective purpose, in their love of their fellowmen and in their dedication to selfless service. The men and women of goodwill are also to be found everywhere, ready to be guided into constructive activity and to be the agents, gradually trained and educated, for the

establishing of that which has never yet before truly existed—*right human relations*.

Thus from the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on into the outer world of daily living where thinking, loving men and women serve, the tide of the new life sweeps. The Plan is ready for immediate application and intelligent implementing; the workers are there and the power to work *is* adequate to the need. Above all else, the *Hierarchy stands* and the *Christ stands* ready to issue forth and demonstrate reality.

#### *IV. Christ, as the Unifier of East and West*

This is a hard saying for the orthodox and narrow Christian churchman to accept; it means primarily that [Page 96] Christ will work in the closest cooperation with the Buddha until this fusion and reconstruction have truly taken place. The Buddha is closely allied with the Christ in this process of His reappearing, though He will not be involved or active during the entire period of Christ's coming, active work on earth. As you know, He, too, has not relinquished His contact and relationship with humanity, though He relinquished His physical body centuries ago. He did this in order to accomplish certain assigned work which had in it (besides many things unknown to humanity) activities connected with the work of the Christ, with the immediacy of His coming and with certain plans for the coming civilisation of the Aquarian Age. As many millions in the world know, each year (at the time of the Wesak Festival at the May Full Moon) He communicates with humanity, via the Christ and the assembled, attentive Hierarchy. He acts in this way as an agent bringing about relationship between the "centre where the will of God is known" and the "centre which we call the race of men." These two descriptive phrases are used advisedly because all the work now being done by these two great Sons of God is concerned with the distribution of energy—the energy of light and the energy of love. It is through the Triangle, earlier mentioned, that the energy of will eventually will be distributed and one of these divine distributors is the Buddha.

Actually the work of the Buddha for humanity is nearly over, and His long alliance with the race of men has nearly come to an end. The moment that the appearance of the Christ is an accomplished fact, and the rule of right human relations is beginning definitely to condition human living, then the Buddha will pass to the work which awaits Him. One of the senior disciples of the Christ, ranking next to the Christ in hierarchical status, [Page 97] will take His place and carry on the work, connected with mankind.

By the time this particular Master takes over His task, the intelligent principle or knowledge, which is the outstanding characteristic of humanity, will have been to a large extent transmuted into wisdom by the world intelligentsia, though not as yet by the masses of men. Wisdom is the predominant characteristic of the Buddha and the momentum of this wisdom energy will eventually be so strong that it will need no further distribution or control by the Buddha. He can then re-orient Himself to higher spheres of activity where His true work lies, and begin to work with an aspect of wisdom of which we know nothing but of which both knowledge and wisdom have been expressing themselves through the Christ and the Buddha; later, through the cooperation of the Avatar of Synthesis, Christ will be able to blend within Himself both of these major divine energies, and thus be a pure expression of love and wisdom, of right relationship and intuitive understanding.

In order to make this possible and thus release His spiritual Brother from the arduous task of relating humanity to the "centre where the will of God is known" (Shamballa), Christ is subjecting Himself at this time to an unique process of training. Of this training, His thirty years of work in the carpenter's shop in Palestine has ever been the hitherto unrecognised symbol. The word "carpenter" is significant of building, of construction, and means (in its derivation) someone who is an artificer in timber or a builder of wooden houses. This is the true meaning of the Biblical story of Christ's being crucified upon the cross of wood or the tree. It is related in reality to the decision made by Christ in the Garden of Gethsemane to take over the building or reconstruction [Page 98] work in Aquarius, and thus complete the task which He attempted to do in the Piscean Age. He and His disciples and the New Group of World Servers are the pledged *builders* of the new civilisation, the new "house of humanity." The preparatory work He is now doing will fit Him to demonstrate in wisdom (and not only through love) the nature of the hierarchical Plans, wise constructive measures, wise choice of builders and correct methods of construction.

It is apparent, therefore, that this greatest of the Sons of God, the Christ, Representative of humanity and of the second divine aspect, will demonstrate within Himself, during the Aquarian Age and after His reappearance, certain major fused and blended dualities. It would profit us to study them and know which they are:

1. The fusion of the second divine aspect of Love and the first divine aspect of Will—the Will-to-good.
2. The fusion of love and wisdom, enabling Him to be the Builder of the new age and civilisation.
3. The fusion of Piscean energy, generated during the past two thousand years of Christ's spiritual activity and the Aquarian energies to be generated and active on Earth during the next two thousand years, or two thousand five hundred.

It is for this process of fusion and all that it entails that He now subjects Himself to training. When this is completed, He can become in a sense hitherto unknown to Him the focal point and the transmitting Agent for all these five divine energies:

1. The energy of Love.
2. The energy of Will.
- [Page 99]
3. The energy of Wisdom.
4. Piscean energy, generated during the Christian era.
5. Aquarian energy, already generating upon the inner planes of thought and feeling, and to be generated during the centuries ahead of us.

The lines which His training follows are known only to Christ, to the Buddha and to the Avatar of Synthesis. All esoteric or spiritual training has to be self-applied; this is as true of the Christ as it is of the humblest aspirant. Into the processes of Christ's thinking, reactions and planning, it is not possible for us to enter.

In Palestine, His appearance was mainly prophetic and His work primarily that of laying the foundation for the activities which will follow His reappearance, plus the sowing of the seed, the harvest of which He will garner in the new age. The tragedy of His appearance two thousand years ago has coloured the

presentation of truth by the theologians and made them posit an unhappy story, producing a miserable and unhappy world. This tragedy was based on:

1. His discovery that humanity was not ready for that which He came to give and that for centuries much experience, teaching, trial and testing would be needed before His real work could begin.
2. His recognition that He Himself needed a deeper relation with that centre which He always referred to as "the Father's House"; it was this realisation which led to His comment that His disciples could and would do "greater things" than He had done and that He had to go to His Father.
3. His arriving at the conclusion that He must have more trained and dedicated workers and agents **[Page 100]** than at that time was possible, or has proved possible since. Hence the gathering out and the training of the New Group of World Servers. When there are enough of these servers and enlightened workers, He will come and nothing can arrest His approach.
4. He discovered also that men were not then desperate enough to "take the Kingdom of Heaven by violence"; it is only in desperation and when completely at the end of his tether that the disciple finds his way into that Kingdom and is ready to relinquish the old ways. What is true of the individual must also be true, on a larger scale, of humanity.

It is to the whole world that Christ comes and not just to the Christian world. He comes to the East and to the West, and has foreseen this "time of the end," with its planetary catastrophes, phenomenal disasters, despair and invocation—arising from both the East and West. He knew that in the time of final crisis and tension, humanity itself would force His emergence. *The New Testament* story is true and correct; it is only the man-made interpretations which have misled humanity.

In the East there is an ancient legend which has an application today and which holds the clue to the relation of the Christ and of the Buddha; it concerns a service which, the legend says, the Buddha will render Christ. In symbolic form, the legend runs that when the Buddha reached enlightenment, and experience on Earth could teach Him no more, He looked ahead to the time when His Brother, the Christ, would be active in the Great Service—as it is called. In order, therefore, to aid the Christ, He left behind Him (for His use) what are mysteriously called "His vestures." He bequeathed and left **[Page 101]** in some safe place the sum total of His emotional-intuitive nature, called by some the astral body and the sum total of His knowledge and His thought, called His mind or mental body. These, the legend says, will be assumed by the Coming One and prove of service, supplementing Christ's Own emotional and mental equipment and providing Him with what He needs as the Teacher of the East as well as of the West. He can then with strength and success contemplate His future work and choose His workers. There is something of this same idea latent in the injunction given in *The New Testament*, "Let this mind be in you which was also in Christ." (Phil. II:5.)

Thus the Christ, with the fused energies of love and wisdom, with the aid of the Avatar of Synthesis and of the Buddha and under the influence of the Spirit of Peace and of Equilibrium, can implement and direct the energies which will produce the coming new civilisation. He will see, demonstrating before His eyes the true resurrection—the emergence of mankind from the imprisoning cave of materialism. Thus He will "see of the travail of His soul and shall be satisfied." (Is. LIII.11.)

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## CHAPTER FIVE

## THE TEACHINGS OF THE CHRIST

The Establishing of Right Human Relations  
 The Law of Rebirth  
 Revelation of the Mystery of Initiation  
 The Dispelling of Glamour

It might be useful to make a few opening remarks upon the general subject of the teaching given (down the ages) by the Sons of God Who have come forth in the hour of humanity's need, in order to present to the consciousness of the men of Their time certain required ideas and concepts of truth. When They come, Their aim is to meet the immediate need in such a fashion that the ideas presented may become ideals to which eventually the life of mankind would later conform and bring about a better civilisation. There has been a great continuity of such teaching down the ages.

There is not the time to write or the time to read a complete analysis or statement as to the progressive revelation of ideas which great and illumined minds, authorised by the spiritual Hierarchy of the planet, have brought to humanity. All the cyclic Teachers (to differentiate Them from the many lesser Teachers) have mastered life for Themselves in the three worlds of human evolution—physical, emotional and mental—have achieved control of the physical level of consciousness, of Their emotional-feeling nature, and have attained mental understanding and finally enlightenment.

The problem of the Hierarchy has been (and still is) how much exact truth humanity can comprehend, and to [Page 103] what extent absolute truth can be presented to their awakening minds; They have to decide which aspect of universal truth will enable man to emerge out of his difficulties and thus move forward on the Path of Return to God; They have to know, therefore, at what point on the ladder of evolution humanity stands at any given period. This in itself presents a field of research to Them.

The method hitherto followed has been to decide what is the major factor lacking in man's perception of reality (at any given time), and what recognised divine truth has in it the seeds of a living activity for a humanity in a particular condition, necessitating a certain type of help. They have also to determine how that help can best be presented, so that its results will be lasting, cultural and effective. Hitherto, the presented concepts have been formulated by the world Teachers of the period, and presented to a picked and chosen few whose task it has been to take the newly presented idea and promulgate it among those men who are enlightened enough to accept it, to spread it, to live it and to make it popular. This they have done for ages with more or less success.

It is also not possible here to give the relatively few truths which guided the development of humanity in old Atlantis; these, however, form the firm foundation of all later teaching. We can study (as a background to our consideration of the teachings which Christ will give *after* His reappearance) several of the minor concepts which today underlie the teaching of all the world religions, and which modern religious teachers should be presenting to the public mind.

The first such Teacher is of such ancient date that it is not possible to say when He truly lived; even His name is a modernised one, given to an ancient hero-teacher. His name is *Hercules*. He presented to the world, through [Page 104] the form of a pictorial and world drama (symbolic in nature) the concept of a great objective, only to be reached as the result of struggle and difficulty. He pointed to a goal toward which men must make their way, no matter what the obstacles; these obstacles He portrayed in the Twelve Labours of Hercules which were dramas and not factual occurrences. He thus pictured for those who had eyes to see and hearts to understand the nature of the problem to be solved upon the Path of Return to God; He depicted the Prodigal Son's journey back to the Father's house, and the tests and trials which all disciples, aspirants and initiates have to face and which all Those Who today compose the spiritual Hierarchy have already faced. When this statement is considered, it must include also the Christ Who, we are told, "was in all points tempted like as we are" (Heb. IV.15), but also passed triumphantly the tests and trials.

At some also unknown date *Hermes* came and, so the records say, was the first to proclaim Himself as "the Light of the World." Later the great Teacher, *Vyasa*, appeared. He gave one simple and needed message that death is not the end. From His time, the thinking of humanity about the possible immortality of the soul can be seen to stem. Vaguely and instinctively, men had hoped and sensed that the discarding of the physical vehicle was not the final consummation to all human struggle, loving and aspiration; in those early days, feeling dominated and instinct led; thought was not found among the masses of men as it is today. In this period of culmination in which we now live, the work of the spiritualistic movement, in its many forms, is in reality the emergence of that stream of thought-energy and of the idea which *Vyasa*, thousands of years ago, implanted in the human consciousness. The effort of the intellectuals [Page 105] to prove the scientific possibility of immortality is part also of this great stream, carried onto intellectual levels, thus salvaging *Vyasa's* work from the mists and glimmers and the psychic dishonesty with which it is now surrounded. The fact of immortality is today on the verge of scientific proof; the fact of the survival of some factor has already been proved, though what has been demonstrated as surviving is apparently not in itself intrinsically immortal. The factual nature of the soul, and the fact of soul survival and of its eternal livingness, go hand in hand and have not yet been scientifically proven; they are, however, known and recognised as truths today by such countless millions and by so many intellectuals that—unless mass hysteria and mass deception is posited—their existence is already correctly surmised.

*Buddha* is the next Teacher to Whom we should refer, though there were many between His time and that of *Vyasa*. During those centuries wherein history is relatively dim and faint in its outlines, the intelligence of men had been rapidly growing, and the enquiring perception of mankind came into increasingly active use. The asking of questions, to which there seem no apparent or easy answers, focussed itself in a group of thinkers in India and they represented thinking men in every land. They asked the ancient questions as to why there is sorrow and misery in every land and in every life; they asked what caused these things and what must be done to change these circumstances of life; they demanded to know what was the integrating principle in man, and what was the soul and was there a self. The *Buddha* came forth to give the answer and to lay the foundation for a more enlightened approach to life, giving the teaching which [Page 106] would open the door to the work of the Christ Who would, He knew, follow in His steps.

It is interesting to remember that when the *Buddha* came, approximately five hundred years before Christ (for the exact date of Christ's birth remains debatable), the first dim influences of the Piscean



Age could be felt, impinging upon the powerful quality of the age of Aries, the Scapegoat or the Ram. It was the influence of this age—persisting throughout the Jewish dispensation—which led eventually to the distortion of the simple teaching of the Christ when He came. He was erroneously presented to the world as the living Scapegoat, bearing away the sins of the people, and thus originating the doctrine of the vicarious at-one-ment. It was St. Paul who was responsible for this emphasis. A paralleling instance of a similar distortion was also of Jewish origin and appeared in the early stages of the cycle of Aries, the Ram. We are told that the Children of Israel fell down and worshipped the golden calf, the symbol of Taurus, the Bull; this was the preceding astronomical cycle. These are astronomical cycles and not a presented astrology. In the early stages of Aries, the teaching reverted to that of Taurus and in the early stages of Pisces, it reverted to that of Aries and thus set the seal of retrogression upon the teaching which now controls so many orthodox Christians.

Buddha answered the questions posited in His time by giving out the *Four Noble Truths*, which satisfactorily and eternally answer man's demand of *why*. These Truths can be summarised as follows: the Buddha taught that misery and suffering were of man's own making and that the focussing of human desire upon the undesirable, the ephemeral and the material was the cause of all despair, all hatred and competition, and the reason why [Page 107] man found himself living in the realm of death—the realm of physical living, which is the true death of the spirit. He made a unique contribution to the teaching given by Hercules and Vyasa, and added to the structure of truth which They had erected. Thus He prepared the way for Christ. Between the times of these two great Teachers, the Buddha and the Christ, lesser teachers appeared to amplify and add to the already given basic truths; of these Sankaracharya was one of the most important, giving, as He did, deep instruction upon the nature of the Self. Also the teacher in *The Bhagavad Gita*, Shri Krishna, must be noted, for many believe Him to be a previous incarnation of the Christ.

Thus the fundamental truths upon which relation to God (and, therefore, relation to our fellowmen) is founded are always given out by the Son of God, Who—in any particular world period—is the teaching Head of the spiritual Hierarchy.

In due time, *Christ* came and gave out to the world (mainly through His disciples) two major truths: the fact of the existence of the human soul and, secondly, the system of service (this phrase is used advisedly) as a mode of establishing right human relations—to God and to one's fellowmen. He told men that they were all the Sons of God in the same sense that He was; He told them in many symbolic ways who and what He was and assured them that they could do even greater things than He had done, because they were divine as He was. These greater things, humanity has already accomplished upon the physical plane and in its control of nature, as Christ knew men would, because He knew the workings of the Law of Evolution. He taught them that service was the key to the life of liberation, teaching them the technique of service through His own life as He went [Page 108] about doing good, healing the sick, as well as preaching and teaching the things of the Kingdom of God and feeding the hungry, both physically and spiritually. He made the life of every day a divine sphere of spiritual livingness, thus emphasising the teaching of the Buddha, through desiring nothing for the separated self. Thus the Christ taught, loved, and lived, carrying forward the great continuity of revelation and of hierarchical teaching; then He entered for us within the veil, leaving us an example that we should follow His steps (1 Pet. II.21)—follow Him in His belief in divinity, in His service and in ability to penetrate into that area of consciousness and that field of activity which we call the true Church of Christ, the spiritual (at present invisible) Hierarchy of our planet, the true Kingdom of God. The veil that hides that real church from us is now in process of disappearing and Christ is on the verge of reappearing.

In the light of the past, therefore, and of humanity's present need, which Christ and the Hierarchy must meet, what will be the teaching which He will this time give? Such is the question which His disciples are now asking. The probability is that His teaching will fall into four parts; we would do well to consider each of them and do our best to understand and prepare the human mind for the reception of what He has to give.

### *I. The Establishing of Right Human Relations*

The phrase "right human relations" is one that is today being much discussed; it is being increasingly realised that it is a major human need, and the only hope of a peaceful and secure future. Wrong human relations have reached such a stage of difficulty that every phase of human life is in a state of chaotic turmoil; every aspect [Page 109] of daily living is involved—family life, communal living, business relations, religious and political contacts, governmental action and the habitual life of all peoples, including the entire field of international relations. Everywhere there is hate, competition, maladjustment, strife between parties, the vilest kind of muck raking and scandal making, deep distrust between men and nations, between capital and labour and among the many sects, churches and religions. The difference between a sect and a church is, after all, only one of degree and historical inception; it is one of interpretation, of fanatical adherence to some pet truth and always—exclusiveness, which is contrary to Christian teaching. Nowhere is there peace today or understanding; only a small minority in relation to the Earth's population are struggling for those conditions which will lead to peaceful and happy relationships.

The strength of this fighting minority, struggling for peace and right relations, consists in the fact that the work they are attempting to do is in line with divine intention and purpose. Into this chaos of conflicting, competitive and fighting interests, Christ plans to reappear. I would ask you to contemplate the very real horror of what He has to face, and the necessity for some measure of order to be brought about in the world, for certain basic principles to be enunciated and partially, at least, accepted, before He can usefully work amongst men. If He were to come immediately, His voice would not be heard, for the noise of men's quarrelling is too great; if He sought to attract human attention, even through the prophesied sound of the trumpet (Matt. XXIV.31), He would be classed simply as one who advertised himself; if He preached and taught, He would attract primarily those who think naturally in unison with His message, or the gullible and the credulous would flock to Him, as they [Page 110] do to all new teachers—no matter what they teach. The bulk of human beings are still too hungry, too devastated psychically, too bewildered and distressed, and too unsure of their future, their freedom and their security to be in any condition to listen to Him.

He will not come, we may be sure, as a conquering hero, as the interpretations of the theological teachers have led man to believe, for that would certainly fail to identify Him and He would be simply classed as another military figure; of them we have had a plethora; He will not come as the Messiah of the Jews to save the so-called Holy Land and the city of Jerusalem for the Jews, because He belongs to the whole world and no Jews nor any other people have special rights or unique privileges or may claim Him as their own; He will not come to convert the "heathen" world for, in the eyes of the Christ and of His true disciples, no such world exists and the so-called heathen have demonstrated historically less of the evil of vicious conflict than has the militant Christian world. The history of the Christian nations and of the Christian church has been one of an aggressive militancy—the last thing desired by the Christ when He sought to establish the church on earth.

When He came before He said (and the words have been sadly misread): "I come not to bring peace but a sword" (Matt. X.34). This will be true especially during the early days of His advent. The sword which He wields is the sword of the Spirit; it is that sword which produces cleavage between a true spirituality and an habitual materialism. The major effect of His appearance will surely be to demonstrate in every land the effects of *a spirit of inclusiveness*—an inclusiveness which will be channelled or expressed through Him. All who seek right human relations will be gathered automatically to Him, [Page 111] whether they are in one of the great world religions or not; all who see no true or basic difference between religion and religion or between man and man or nation and nation will rally around Him; those who embody the spirit of exclusiveness and separativeness will stand automatically and equally revealed and all men will know them for what they are. The cleaving sword of the spirit will—without wounding—bring revelation and indicate the first needed step towards human regeneration.

Standing as the focal point of the inner Triangle—of the Buddha, of the Spirit of Peace and of the Avatar of Synthesis—the consequent outpouring potency of the Christ will be so great that the distinction between love and hate, between aggression and freedom, and between greed and sharing will be made lucidly clear to the eyes and minds of all men and, therefore, the distinction between good and evil will be made equally clear. The invocative prayer, "From the point of love within the heart of God, let love stream forth into the hearts of men" will meet with fulfilment. Christ will let loose into the world of men the potency and the distinctive energy of intuitive love. The results of the distribution of this energy of love will be twofold:

1. Countless men and women in every land will form themselves into groups for the promotion of goodwill and for the production of right human relations. So great will be their numbers that from being a small and relatively unimportant minority, they will be the largest and the most influential force in the world. Through them, the New Group of World Servers will be able to work successfully.
2. This active energy of loving understanding will mobilise a tremendous reaction against the potency [Page 112] of hate. To hate, to be separate, and to be exclusive will come to be regarded as the only sin, for it will be recognised that all the sins—as listed and now regarded as wrong—only stem from hate or from its product, the anti-social consciousness. Hate and its dependent consequences are the true sin against the Holy Ghost, about which commentators have so long debated, overlooking (in their silliness) the simplicity and the appropriateness of the true definition.

The power of the hierarchical spiritual impact, focussed through Christ and His working disciples, will be so great that the usefulness, the practicality and the naturalness of right human relations will become so evident that world affairs will rapidly be adjusted and the new era of goodwill and of peace on earth will be inaugurated. The new culture and the new civilisation will then be possible.

This is the picture of no optimistic, mystical and impossible event. It is not based upon wishful thinking or upon a blind hope. Already today, the disciples of the Christ are preaching the doctrine of right human relations; men and women of goodwill are endeavouring to show that only through goodwill can true peace be brought about in the arena of international life. In the presentation of true "livingness" which the Christ will demonstrate to the world of thinking men, there is necessarily no room for exclusiveness or for separativeness, because that "life more abundantly" (which He seeks to channel to us) is a free and flowing current, sweeping away obstructions and barriers, and establishing

an unimpeded circulation of truth and life itself—the essential quality of both being *love*.

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All the world religions have posited the fact that God is Love essentially and that God is life essentially as well as intelligence. That life carries within itself the essential quality of the will of God, as well as the love of God. Both are equally important because that will is qualified by love. Hitherto, men have known nothing of the factual nature of the quality of livingness, energised by love and will, except through a vague theoretical conception. The reappearance of Christ will establish the fact of this divine livingness; the work which He will accomplish—with the aid of His disciples—will demonstrate the love and the divine purpose which lie behind all phenomenal experience.

The establishing of right human relations is an aspect of the divine will for humanity and the next facet of the divine expression to manifest itself in human affairs—individual, communal, national, and international. Nothing has ever finally impeded this divine expression, except the *time* factor, and that time factor is *determined by humanity* and is an expression of divine freewill. The intended, divine expression can move rapidly or slowly into manifestation, according as man decides; hitherto, man has decided upon a slow—a very slow—manifestation. It is here that the freedom of the human will shows itself. Because divinity is immanent or present in all forms and, therefore, in all human beings, that will *must* eventually be fulfilled; because of the tremendously material intention (esoterically speaking) of all forms at present, that Will has hitherto been retarded in its expression; it has *not* been the will of man to establish right human relations. Hence the discipline of war, the torture of the forms, and the misery in human living today.

These factors are bringing about a great and general transformation; the indications of this is easily to be **[Page 114]** seen by spiritually minded people. Such people are constantly saying (as Christ did in the Garden of Gethsemane), "Let the will of God be done." (Matt. XXVI.39.) They say it ignorantly and often hopelessly; nevertheless, it indicates a general process of spiritual re-orientation, of submission and of acquiescence. Christ demonstrated this *submission* when He said, "I came not to do my own will but the will of Him Who sent me." (John VI.38.) He proved His *acquiescence* when He cried, "Father, not my will but Thine be done." Submission has in it the elements of conquest by circumstances and of a recognition which may not understand but which submits to that which is imposed. Acquiescence has in it the element of an understanding intelligence, and this marks a great step forward. Both admit the fact of a divine over-shadowing will in the life of mankind today; both are preparatory to a recognition of Christ's work in bringing about right human relations. At present, the submission of mankind to the divine will is a negative submission; the true submission is a positive attitude of spiritual expectancy, leading eventually to a positive acquiescence.

A spiritual expectancy is also to be seen; it is part of the work of the New Group of World Servers to intensify this. They have also to foster spiritual submission and intelligent acquiescence in the masses, who normally divide themselves into the two classes, expressing these two attitudes; these factors of submission, acquiescence and expectancy are latent in every man. It is these three divine potentialities which will enable men to respond to the message of the Christ and, therefore, the selfless sacrifice, the understanding compromise and the comprehension of the many and diverse points of view (necessary **[Page 115]** to the establishing of right human relations) will be far easier to bring about.

We would all find it helpful to reflect upon what are the factors recognised in submission and acquiescence. In establishing right human relations, relinquishment, renunciation, submission to

existent facts, and obedient acquiescence to divine law are all involved. These are the things which Christ earlier demonstrated on Earth, and they are the things which He will help humanity to accept with enthusiasm and understanding. This will produce happiness. Happiness is a difficult lesson to learn; it is for mankind a totally new experience and Christ will have to teach men how to handle happiness correctly, to overcome the ancient habits of misery, and thus to know the meaning of true joy. Christ, however, is not coming simply to teach men the need for right human relations; He is coming to teach them how to establish it successfully themselves.

## *II. Christ Will Teach the Law of Rebirth*

This Law is the major corollary of the Law of Evolution. It has never been grasped or properly understood in the West and, in the East, where it is acknowledged as a governing principle of life, it has not proved useful because it has been soporific in its effect, and a detriment to progress. The Eastern student regards it as giving him plenty of time; this has negated the driving effort to achieve a goal. The average Christian confuses the Law of Rebirth with what he calls "the transmigration of souls" and frequently believes that the Law of Rebirth signifies the passing of human beings into the bodies of animals or of lower forms of life. Such is by no means the case. As the life of God progresses onwards through [Page 116] form after form, that life in the subhuman kingdoms of nature proceeds progressively from mineral forms into vegetable forms, and from these vegetable forms into animal forms; from the animal form stage, the life of God passes into the human kingdom, and becomes subject to the Law of Rebirth and *not* the law of Transmigration. To those who know something of the Law of Rebirth or of Reincarnation, the mistake seems ridiculous.

The doctrine or theory of reincarnation strikes the orthodox Christian with horror; yet if one asks him the question which the disciples asked Christ about the blind man, "Master, did this man sin or his fathers that he was born blind?" (John IX.2), they refuse the implications; or they express amusement or dismay as the case may be. The presentation to the world of the thought by the average occult or theosophical exponent has been, on the whole, deplorable. It has been deplorable because it has been so unintelligently presented. The best that can be said is that they have familiarised the general public with the theory; had it, however, been more intelligently presented, it might have been more generally accepted in the West.

If the goal of right human relations will be taught universally by the Christ, the emphasis of His teaching *must* be laid upon the Law of Rebirth. This is inevitably so, because in the recognition of this law will be found the solution of all the problems of humanity, and the answer to much of human questioning.

This doctrine will be one of the keynotes of the new world religion, as well as the clarifying agent for a better understanding of world affairs. When Christ was here, in person, before, He emphasised the fact of the soul and the value of the individual. He told men that they could be saved by the life of the soul, and of the Christ within [Page 117] the human heart. He said also that "except a man be born again, he cannot see the Kingdom of God." (John III.3.) Only *souls* can function as citizens of that kingdom, and it was this privileged functioning that He held, for the first time, before humanity, thus giving men a vision of a divine possibility and an unalterable conclusion to experience. He told them to "Be ye, therefore, perfect, even as your Father which is in Heaven is perfect." (Matt. V.48.)



This time, He will teach men the method whereby this possibility can become accomplished fact—through the constant return of the incarnating soul to the school of life on Earth, there to undergo the perfecting process of which He was the outstanding example. That is the meaning and teaching of reincarnation. Dane Rudhyar, in his book *New Mansions for New Men*, page 123, gives a satisfying definition of this mysterious cosmic and human process. He says that "The individual structure of the new manifestation is necessarily conditioned by the unfulfillment of the past; by the remains, the failures of the past—preserved in the records of nature in the memory of universal substance." The whole story—yours and mine and that of everyone—is covered in those few words.

It should be remembered that practically all the occult groups and writings have foolishly laid the emphasis upon *past* incarnations and upon their recovery; this recovery is incapable of any reasonable checking—anyone can say and claim anything they like; the teaching has been laid upon imaginary rules, supposed to govern the time equation and the interval between lives, forgetting that time is a faculty of the brain-consciousness and that, divorced from the brain, time is non-existent; the emphasis has always been laid upon a fictional presentation of relationships. The teaching (hitherto given out on reincarnation) [Page 118] has done more harm than good. Only one factor remains of value: the existence of a Law of Rebirth is now discussed by many and accepted by thousands.

Beyond the fact that there is such a law, we know little and those who know from experience the factual nature of this return reject earnestly the foolish and improbable details, given out as fact by the theosophical and occult bodies. *The Law exists; of the details of its working we know as yet nothing.* Only a few things can be said with accuracy about it and these few warrant no contradiction:

1. The Law of Rebirth is a great natural law upon our planet.
2. It is a process, instituted and carried forward under the Law of Evolution.
3. It is closely related to and conditioned by the Law of Cause and Effect.
4. It is a process of progressive development, enabling men to move forward from the grossest forms of unthinking materialism to a spiritual perfection and an intelligent perception which will enable a man to become a member of the Kingdom of God.
5. It accounts for the differences among men and—in connection with the Law of Cause and Effect (called the Law of Karma in the East)—it accounts for differences in circumstances and attitudes to life.
6. It is the expression of the will aspect of the soul and is not the result of any form decision; it is the soul in all forms which reincarnates, choosing and building suitable physical, emotional and [Page 119] mental vehicles through which to learn the next needed lessons.
7. The Law of Rebirth (as far as humanity is concerned) comes into activity upon the soul plane. Incarnation is motivated and directed from the soul level, upon the mental plane.
8. Souls incarnate in groups, cyclically, under law and in order to achieve right relations with God and with their fellowmen.



9. Progressive unfoldment, under the Law of Rebirth, is largely conditioned by the mental principle for "as a man thinketh in his heart, so is he." These few brief words need most careful consideration.

10. Under the Law of Rebirth, man slowly develops mind, then mind begins to control the feeling, emotional nature, and finally reveals the soul and its nature and environment to man.

11. At that point in his development, the man begins to tread the Path of Return, and orients himself gradually (after many lives) to the Kingdom of God.

12. When—through a developed mentality, wisdom, practical service and understanding—a man has learnt to ask nothing for the separated self, he then renounces desire for life in the three worlds and is freed from the Law of Rebirth.

13. He is now group conscious, is aware of his soul group and of the soul in all forms and has attained—as Christ had requested—a stage of Christlike perfection reaching unto the "Measure of the stature of the fullness of the Christ." (Eph. IV.13.)

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Beyond this generalisation, no intelligent person will attempt to go. When Christ reappears, our knowledge will become more true and realistic; we shall know that we are eternally related to the souls of all men, and that we have a definite relationship to those who reincarnate with us, who are learning with us the same lessons and who are experiencing and experimenting with us. This proven and accepted knowledge will regenerate the very sources of our human living. We shall know that all our difficulties and all our problems are caused by our failure to recognise this fundamental Law, with its responsibilities and obligations; we shall then gradually learn to govern our activities by its just and restraining power. The Law of Rebirth embodies the practical knowledge which men need today to conduct rightly and correctly their religious, political, economic, communal and private lives and thus establish right relations with the divine life in all forms.

### *III. Revelation of the Mysteries of Initiation*

Much that is here written and which is conveyed in these pages is in reality concerned with the appearance of the Kingdom of God—an appearance which can now take place because of three factors:

1. The growth of that Kingdom on Earth, and the thousands of people who recognise its laws and endeavour to live in accordance with its rules and spirit.
2. The fact that the signs of the time and the wide-spread need of humanity have evoked the Christ, and that He has decided to reappear.

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3. The invocative cry of humanity is ascending hourly to "the secret place of the Most High" and the Hierarchy plans to emerge when Christ appears and restores the rule of the Spirit on Earth. The hour for the restoration of the ancient Mysteries has arrived.

These facts have been widely given out, during the past two years, as the result of the cleansing of the Earth through the medium of the world war (1914-1945) and through the suffering to which humanity has been subjected (with an equally potent purifying effect, which will demonstrate later). It will then be possible for the Hierarchy, the Church of Christ hitherto invisible, to externalise itself and to function openly upon the physical plane. This will indicate a return to the situation which existed in Atlantean days when (to use Biblical symbology, Genesis Chaps. 2 and 3) God Himself walked among men; He talked with them and there was no barrier between the Kingdom of men and the Kingdom of God. Divinity was then present in physical form and the Members of the spiritual Hierarchy were openly guiding and directing the affairs of humanity as far as man's innate freedom permitted. Now, in the immediate future, and on a higher turn of the spiral of life, this will again happen. The Masters will walk openly among men; the Christ will reappear in physical Presence. Another thing that will happen will be that the ancient Mysteries will be restored, the ancient landmarks will again be recognised—those landmarks which Masonry has so earnestly preserved and which have been hitherto securely embalmed in the Masonic rituals, waiting the day of restoration and of resurrection.

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These ancient Mysteries were originally given to humanity by the Hierarchy and contain the entire clue to the evolutionary process, hidden in numbers, in ritual, in words and in symbology; these veil the secret of man's origin and destiny, picturing to him, in rite and ritual, the long, long path which he must tread, back into the light. They provide also (when rightly interpreted and correctly represented) the teaching which humanity needs in order to pass from darkness to Light, from the unreal to the Real and from death to Immortality. Any true Mason who understands, even if only to a slight degree, the significance of the three degrees of the Blue Lodge, and the implications of that in which he participates, will recognise the above three phrases for what they are, and will recognise the significance of the three degrees. I mention it here with Masonic purpose because it is closely related to the restoration of the Mysteries and has held the clue (down the ages) to that long awaited restoration, to the platform upon which the required teaching can be based and the structure which can express (when freed of its Jewish names and nomenclature, which are long out of date, though right three thousand years ago) the history of man's moving forward upon the Path of Return.

It is these Mysteries which Christ will restore upon His reappearance, thus reviving the churches in a new form, and restoring the hidden Mystery which they long have lost through their materialism. Masonry has also lost the true livingness it once possessed but, in its forms and rituals, the truth is preserved and can be recovered. This Christ will do. He will also revive these Mysteries in other ways; not all will seek the church or Masonry for the revitalising of their spiritual life. The true Mysteries will also reveal themselves through science and **[Page 123]** the incentive to search for them there will be given by the Christ. The Mysteries contain, within their formulas and teachings, the key to the science which will unlock the mystery of electricity—the greatest spiritual science and area of divine knowledge in the world, the fringes of which have only just been touched. Only when the Hierarchy is present visibly on Earth and the Mysteries of which the disciples of the Christ are the Custodians are given openly to the world, will the true secret and nature of electrical phenomena be revealed.

The Mysteries are, in the last analysis, the true source of revelation; it can only be when the mind and the will-to-good are closely fused and blended and are thus conditioning human behaviour that the extent of the coming revelation can be safely grasped. There are planetary energies and forces which men as yet cannot and do not control; they know nothing of them and yet upon them the life of the planet is dependent; they are also closely related to the despised psychic powers (today so stupidly

approached and ignorantly used), yet these powers (when correctly assessed and used) will prove of enormous usefulness in *the sciences which the Mysteries will reveal*.

The Mystery of the Ages is, through the reappearance of the Christ, on the verge of revelation. Through the revelation of the soul that Mystery (which soul knowledge veils) will stand revealed. The Scriptures of the world have ever prophesied that, at the end of the age, we shall see the revelation of that which is secret and the emergence of that which has hitherto been concealed, into the light of day. As we know, our present cycle marks the end of the Piscean age; the next two hundred years will see the abolition of death or rather of our misconceptions as to death and the firm establishing of the fact of the soul's existence; the soul will then be [Page 124] known to be an entity and the motivating impulse and the spiritual force behind all manifested forms. The work of the Christ (two thousand years ago) was to proclaim certain great possibilities and the existence of great powers. His work when He reappears will be to prove the *fact* of these possibilities and to reveal the true nature and potency of man. The proclamation He made that we were all sons of God and own one universal Father will, in the near future, no longer be regarded as a beautiful, mystical and symbolic statement, but will be regarded as a proved scientific pronouncement. Our universal brotherhood and our essential immortality will be proven to be facts in nature.

The ground is being prepared at this time for the great restoration which the Christ will engineer. The world religions (including Christianity) and Masonry are today before the judgment seat of humanity's critical mind; the word has gone forth almost unanimously that both of them have failed in their divinely assigned tasks. It is realised everywhere that new life must be poured in, but this will take a new vision and a new approach to living conditions and this only the appearance of the Christ can teach and help us bring about. As an ancient Scripture says:

"That which has been a mystery shall no longer be so, and that which has been veiled will now be revealed; that which has been withdrawn will emerge into the light and will then enhance that light and all men will see and together will rejoice. The time will come when destruction will have wrought its beneficent work; then men, through suffering, will seek that which they have discarded. In vain pursuit, they sought that which was near at hand and easy of attainment. [Page 125] Possessed, they found that it proved an agency of death. Yet all the time, they sought for life, not death."

And the Christ will bring them life and life abundantly.

There is much talk these days concerning the mysteries of initiation. Every country is full of spurious teachers, teaching the so-called Mysteries, offering spurious initiations (usually at a cost and with a diploma) and misleading the people. Christ Himself taught that just before He came, this state of affairs would be found and that everywhere the false and the spurious would be proclaiming themselves. All this is, however, but indicative of His coming. The counterfeit ever guarantees the true. The talk, the discussions, the silly claim-making, the pseudo-occultism and the futile efforts to "take an initiation" (that undistinguished phrase which ignorant theosophical teachers have coined to express a deep spiritual experience) have been distinctive of the esoteric teaching ever since its modern inception in 1875. Then H.P. Blavatsky brought to the attention of the Western world the fact that great disciples and Masters of the Wisdom were present on the Earth, obedient to the guidance of the Christ. Later she deeply regretted doing this, as some of her papers, issued to her Esoteric Section, proclaimed. Yet what she did was all a part of the great plan and was no mistake. The interpretations and the excited reactions of the theosophists of her time were the mistake—a mistake which they have not yet acknowledged.

This stupid reaction was aided and helped by the inquisitive nature of humanity itself, as well as by its aspiration which was undoubtedly aroused thereby. Men also, full of cupidity and commercial greed, exploited the theme and are still doing so.

**[Page 126]** The total effect of all these stupidities and errors of presentation has nevertheless been good. In all lands, men today are aware of the existence of the Masters and of the possibility offered and the opportunity presented to make *scientific* spiritual progress and thus become members of the Kingdom of God. This the churches had ignored and had—in the Victorian age particularly—looked upon science as an arch enemy.

All this flood of information about the mysteries of initiation—some of it indicative of a hidden truth, some of it the fabrications of an aspirational imagination and some commercially instigated—has definitely prepared humanity for the teaching it is believed Christ will give when again here with us in physical Presence.

Little as the orthodox Christian may care to admit it, the entire Gospel story in its four forms or presentations, contains little else except symbolic details about the Mysteries which are (as far as humanity is concerned) five in all. These Mysteries indicate, in reality, five important points in the spiritual history of an aspirant; they indicate also five important stages in the progress of human consciousness. This advance will become definite and clear in a manner not understood today, at some point during the Aquarian Age. Humanity, the world disciple (through its various groups all at various stages of unfoldment) will "enter into" new states of awareness and into new realms or spheres of mental and spiritual consciousness, during the next two thousand years.

Each age has left a reflection of a modern fivefold development upon it. Four ages have just passed away, astronomically speaking: Gemini, Taurus, Aries, and Pisces. Today Aquarius, the fifth age, is coming into power. In Gemini, its symbolical sign of the two pillars set its seal upon the Masonic Fraternity of the time **[Page 127]** and the two pillars of Jachin and Boaz—to give them their Jewish names which are, of course, not their real names—came into being approximately eight thousand years ago. Then came Taurus, the Bull, wherein Mithra came as the world Teacher and instituted the Mysteries of Mithras with an (apparent) worship of the Bull. Next followed Aries the Ram, which saw the start of the Jewish Dispensation which is of importance to the Jews and unfortunately of importance to the Christian religion, but of no importance to the untold millions in the other parts of the world; during this cycle came the Buddha, Shri Krishna and Sankaracharya; finally we have the age of Pisces the Fishes, which brought to us the Christ. The sequence of the Mysteries which each of the signs of the Zodiac embodies will be clarified for us by the Christ, because the public consciousness today demands something more definite and spiritually real than modern astrology, or all the pseudo-occultism so widely extant.

In the era which lies ahead, after the reappearance of the Christ, hundreds of thousands of men and women everywhere will pass through some one or other of the great expansions of consciousness, but the mass reflection will be that of the renunciation (though this does not mean that the masses will by any means take the fourth initiation); they will renounce the materialistic standards which today control in every layer of the human family. One of the lessons to be learnt by humanity at the present time (a time which is the ante-chamber to the new age) is how few material things are really necessary to life and happiness. The lesson is not yet learnt. It is, however, essentially one of the values to be extracted out of this period of appalling deprivations through which men are every day passing. The real tragedy is that the **[Page 128]** Western Hemisphere, particularly the United States, will not share in this definite

spiritual and vitalising process; they are at present too selfish to permit it to happen.

You can see, therefore, that initiation is not a ceremonial procedure, or an accolade, conferred upon a successful aspirant; neither is it a penetration into the Mysteries—of which the mysteries of Masonry are, as yet, only the pictorial presentation—but is simply the result of experiencing "livingness" on all three levels of awareness (physical, emotional and mental) and—through that livingness—bringing into activity those registering and those recording cells within the brain substance which have hitherto not been susceptible to the higher impression. Through this expanding area of registration or, if you prefer it, through the development of a finer recording instrument or responsive apparatus, the mind is enabled to become the transmitter of higher values and of spiritual understanding. Thus the individual becomes aware of areas of divine existence and of states of consciousness which are always eternally present but which the individual man was constitutionally unable to contact or to register; neither the mind, nor its recording agent, the brain, were able to from the angle of their evolutionary development.

When the searchlight of the mind is penetrating slowly into hitherto unrecognised aspects of the divine mind, when the magnetic qualities of the heart are awakening and becoming sensitively responsive to both the other aspects, then the man becomes able to function in the new unfolding realms of light, love and service. He is initiate.

These are the mysteries with which the Christ will deal; His acknowledged Presence with us and the presence of His disciples will make possible a far more rapid development than would otherwise be the case. The stimulation [Page 129] of the objective Hierarchy will be increasingly potent and the Aquarian Age will see so many of the sons of men accepting the great Renunciation that world effort will be on the same scale as the mass education of mankind in the Piscean Age. *Materialism as a mass principle will be rejected* and the major spiritual values will assume greater control.

The culmination of a civilisation, with its special note, quality and gifts to posterity, is significant of the reflection of the spiritual intent, and (through its massed populations) of one of the initiations. History will some day be based and written upon the record of the initiatory growth of humanity; prior to that, we must have a history which is constructed around the development of humanity under the influences of great and fundamental ideas. That is the next historical presentation.

The production of the culture of any given period is simply the reflection of the creative ability and the precise consciousness of the initiates of the time—those who knew they were initiate and were also conscious of admittance into direct relation with the Hierarchy. At present, we use neither of these two words, civilisation and culture, in their rightful sense or with their true meaning. Civilisation is *the reflection* in the mass of men of some particular cyclic influence, leading to an initiation. Culture is esoterically related to those within any era of civilisation who specifically, precisely and in full waking consciousness, through self-initiated effort, penetrate into those inner realms of thought activity which we call the creative world. These are the realms which are responsible for the outer civilisation.

The reappearance of the Christ is indicative of a closer relation between the outer and the inner worlds of thought. The world of meaning and the world of experience will [Page 130] be obviously blended through the stimulation of the advent of the Hierarchy and of its Head, the Christ. A tremendous growth of understanding and of relationships will be the major result.



#### IV. *The Dispelling of Glamour*

The word "glamour," the outstanding characteristic of the astral plane, has never been correctly employed and it is a pity that it was ever used in the early days of the esoteric teachings. The so-called "astral plane" is simply the name given to that sum total of sentient reactions, of feeling-responsiveness, and of emotional substance which man has himself so powerfully created and so successfully projected that he is today the victim of that which he has made. Eighty per cent of the teaching given about the astral plane is a part itself of the great delusion and a part also of that unreal world to which we refer when we pray the ancient prayer: "Lead us from the unreal to the Real." What is said about it has little basis in fact; it has, however, served a useful purpose as a field of experience in which we can learn to differentiate between the true and the untrue; it is an area also in which the aspirant can use the discriminating faculty of the mind—the great discloser of error and the eventual revealer of truth.

Once that "mind is in us which is also in Christ" (Phil. II.5), we shall find that the control of this emotional nature and this sentient area of consciousness (the astral plane, if you prefer the term!) becomes complete. Then this past sentient control and its entire area of influence no longer exists. It has no reality, except as a field of service and a realm in which men wander in despair and bewilderment. The greatest service a man [Page 131] can render his fellowmen is to free himself from the control of that plane by himself *directing its energies through the power of the Christ within*. He will then find that the self-centred forces and the energies of personal desire and of emotional love will be superseded by a living energy which can be sensed in a large way, though it cannot as yet be appropriated in its pure essence; this energy, we call the "love of God." It is that free-flowing, outgoing, magnetically attractive force which leads each pilgrim back to the Father's House. It is that force which stirs in the heart of humanity and finds expression through the medium of such great avatars as the Christ; which guides the mystical yearning found in each human being, and works through all movements that have for their objective the welfare of humanity, through philanthropic and educational tendencies of all kinds and through the instinctual motherhood found everywhere. But it is essentially a group sentiency, and only in the Aquarian Age, and as a result of the reappearance of the Christ, will its true nature reach correct understanding and the love of God be spread abroad in every human heart.

Of this world of glamour and illusion, Christ knew much, and in Himself demonstrated that true love could control it. Part of the three great temptations of the Christ in the wilderness was based upon the three aspects of world glamour: the *illusions* which the mind creates, the *glamour* of the emotional plane of experience and the *maze* of earthly circumstances. These all threatened to bewilder Him; He met each of them in turn with the enunciation of a clear-cut principle and not with the wordy arguments of an analytical mind; from that field of threefold experience He went forth to love, to teach and to heal. Christ is the great dispeller of world glamour when [Page 132] He comes, and in this work the Buddha has previously prepared the way. The possibility of such a dispelling and dissipation is therefore definitely centred in the two Avatars, the Buddha and the Christ. One of the essential things at this time is to bring home to humanity and to the nations of the world the nature of the work undertaken by the Buddha and the Christ, and to re-emphasise the truths projected by Them into the arena of world thought. The work of the Lord of Light and of the Lord of Love must be presented anew to a needy world. In this connection, it might be said that some nations need to grasp the teaching of the Buddha which He enunciated in the *Four Noble Truths*; they must be brought to the realisation that the cause of all sorrow and woe is the misuse of desire—desire for that which is material and transitory. The United



Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the vitality of the truth that "no man liveth unto himself" (Rom. XIV.7) and no nation either; the goal of all human effort is loving understanding, prompted by a programme of love and right human relations for all mankind.

If the lives of these two great Teachers can be comprehended and Their teachings be wrought out in the lives of men anew today, in the world of human affairs, in the realm of human thinking and in the arena of political and economic intercourse, the present world order (which is so largely disorder) can be so modified and changed that a new world order and a new race of men can gradually come into being. World glamour will be dissipated and world illusion be dispelled.

Within the world of glamour—the world of the astral plane and of the emotions—appeared, centuries ago, a point of light; the Lord of Light, the Buddha, undertook [Page 133] to focus in Himself the illumination which would eventually make possible the dissipation of glamour. Within the world of illusion, the world of the mental plane, appeared the Christ, the Lord of Love Himself. He undertook to dispel illusion by drawing to Himself (by the attractive potency of love) the hearts of all men, and stated this determination in the words, "I, if I be lifted up, will draw all men unto Me." (John XII.32.)

The combined work of these two great Sons of God, concentrated through the world disciples and through Their initiates must and will inevitably shatter illusion and dispel glamour—the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of the reason. The Buddha made the first planetary effort to dissipate world glamour; the Christ made the first planetary effort towards the dispelling of illusion. Their work must now be intelligently carried forward by a humanity wise enough to recognise its duty.

Men are being rapidly disillusioned and will consequently see more clearly. World glamour is being steadily removed from the ways of men. Those two developments have been brought about by the incoming new ideas, focussed through the world intuitives and released to the general public by the world thinkers. It is also largely aided by the unconscious, but none the less real, recognition by the masses of the true meaning of these *Four Noble Truths*. Disillusioned and deglamoured (if I may use such a term) humanity awaits the coming revelation. This revelation will be brought about by the combined efforts of the Buddha and the Christ. All that we can foresee or foretell anent that revelation is that some potent and far-reaching results will be achieved by the merging of light and love, and by the reaction of "lighted [Page 134] substance" to "the attractive power of love." I have here given a clue to the true understanding of the work of these Avatars—a thing hitherto quite unrealised. It might be added that when an appreciation of the meaning of the words "transfiguration of a human being" is gained, the realisation will come that when "the body is full of light" (Luke XI.36) then "in Thy light shall we see *light*." (Ps. XXXVI.9.) This means that when the personality has reached a point of purification, of dedication and of illumination, then the attractive power of the soul, whose nature is love and understanding, can function, and fusion of these two will take place. This is what the Christ proved and demonstrated.

When the work of the Buddha (or of the embodied wisdom principle) is consummated in the aspiring disciple and his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated then both of these potencies—Light and Love—will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole; today humanity (having reached maturity) can "enter into realisation" and

consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce also the dispelling of illusion and the recognition of the truth as it exists in the consciousness of those who are polarised in the awareness of the Christ.

This is necessarily no rapid process; it is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane [Page 135] by the Buddha, and on the mental plane when Christ manifested on Earth. It indicated *the approaching maturity of humanity*. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates, during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between "the Centre where the Will of God is known," and the Hierarchy where the Love of God demonstrates has been opened and enlarged, and the contact between these two great centres and humanity has been more firmly established.

Thus thousands of intelligent men and women will be enabled to free themselves from all delusion and emotional control. The moment that *the hearts of men* are active, that moment sees the termination of emotional, solar plexus activity. That is a statement of fact; it is *the hearts of men* which respond to the call of Christ and it is those hearts which are becoming invocative today. The agonising emotional cycle through which humanity has passed during the past one hundred years, and the emotional tension in which men today live are also playing their part in fitting humanity to emerge into the realm of clear thought; this will mark a significant turning point in human history and will be one of the results of Christ's future scientific work (if I may use this term) with the hearts of men, bringing them into rapport with the Heart of God.

Because of the magnitude of this theme and the wide extent of the psychological area in which the mass of men now live, I cannot further enlarge. This field of experience and of trial is well known to all aspirants and is the battlefield of millions. The Christ within, as the Controller of the individual life, can bring that battle to [Page 136] an end; the aspirant can emerge clear sighted and unafraid. The appearance of the Christ among men will do the same thing for humanity as a whole, not in any vicarious sense but through the livingness of His Presence, stimulating the Christ principle in every human heart.

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## CHAPTER SIX

### THE NEW WORLD RELIGION

The world today is more spiritually inclined than ever before. This is said with a full realisation of the generally accepted idea that the world of men is on the rocks spiritually, and that at no time has the spiritual life of the race been at such a low ebb. This idea is largely due to the fact that humanity is not excessively interested in the orthodox presentation of truth, and that our churches are relatively empty and are under public indictment as having failed to teach humanity to live rightly. These affirmations are distressingly true, but the fact still remains that human beings everywhere are searching for spiritual

release and truth, and that the truly religious spirit is more fundamentally alive than at any previous time. This is especially true of those countries which have suffered the most in the late world war (1914-1945). Countries, such as the United States and the neutral countries show, as yet, no sign of any real spiritual revival. The other countries are spiritually alive—not along orthodox lines but in a true search and a vital demand for light.

The religious spirit of humanity is today more definitely focussed upon Reality than has ever before been the case. The orthodox world religions are rapidly falling into the background of men's minds even whilst we are undoubtedly approaching nearer to the central spiritual Reality. The theologies now taught by the ecclesiastical organisation (both in the East and in the West) are **[Page 138]** crystallised and of relatively little use. Priests and churchmen, orthodox instructors and fundamentalists (fanatical though sincere) are seeking to perpetuate that which is old and which sufficed in the past to satisfy the enquirer, but which now fails to do so. Sincere but unenlightened religious men are deploring the revolt of youth from doctrinal attitudes. At the same time, along with all seekers, they are demanding a new revelation. They seek something new and arresting by which to attract the masses back to God; they fear that something must be relinquished, that new interpretations of old truths must be found, but fail to realise that a new outlook upon the truth (as it is in Christ) must be attained; they sense the approach of new, impending spiritual revelations but are apt to shrink back from their revolutionary effects. They ask themselves many questions and are assailed by deep and disturbing doubts. It is interesting here to note that the answers to these questions come (and will increasingly come), from two sources: the thinking masses, whose growing intellectual perception is the cause of the revolt from orthodox religion, and from that overshadowing source of truth and light which has unfailingly brought revelation down the ages. The answers will not come, as far as one can see, from any religious organisation, whether Asiatic or Western.

Some of these questions can be expressed as follows:

Why has the church been unable to arrest the overpowering expression of evil, as evidenced in the late world war?

Why has religion proved inadequate to the need of humanity?

Why have the so-called spiritual leaders of the religious world proved themselves incompetent to aid in the solution of the world problems?

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Why, as exponents of the God of Love, have Christian teachers been unable to arrest the unparalleled growth of hate in the world today?

Why are the majority of such teachers so sectarian, separative and denominational in their approaches to truth? There is, however, a spiritual, open-minded minority.

Why do the young people refuse to go to church and lack interest to accept the doctrines presented for their belief?

Why is death and not life stalking the world today?

Why do so many new cults arise and sidetrack the people away from orthodox organisations of a religious nature?

Why does Mental Science, the Unity Movement and the New Thought presentation attract people away from the better established organisations? Note the use of the word "organisations"; it holds the key to the problem.

Why is there a growing emphasis upon the Eastern theologies, upon the various yogas, upon Buddhistic teachings and oriental faiths?

Why do such teachings as astrology, numerology and various magical rituals find so many adherents whilst the churches remain empty or are only attended by old people, the conservatives and reactionaries or by those who go there by force of habit, or desperate unhappiness?

What is wrong, finally, with our presentation of the spiritual realities and the truths of the ages?

Many answers can be given. The most important one is that *the presentation of divine truth*, as given by the churches in the West and by the teachers in the East, *has not kept pace with the unfolding intellect of the human spirit*. The same old forms of words and of ideas are still handed out to the enquirer and they do not satisfy [Page 140] his mind nor do they meet his practical need in a most difficult world. He is asked to give unquestioning belief but not to understand; he is told that it is not possible for him to comprehend and yet he is asked to accept the interpretations and the affirmations of other human minds who claim that they do understand and that they have the truth. He does not believe that their minds and their interpretations are any better than his. The same old formulas, the same old theologies and the same old interpretations are deemed adequate to meet man's modern needs and enquiries. They are not.

*The church today is the tomb of the Christ and the stone of theology has been rolled to the door of the sepulchre.*

There is, however, no point in attacking Christianity. *Christianity cannot be attacked; it is an expression—in essence, if not yet entirely factual—of the love of God, immanent in His created universe*. Churchianity has, however, laid itself wide open to attack, and the mass of thinking people are aware of this; unfortunately, these thinking people are still a small minority. Nevertheless, it is this thinking minority which (when it is a majority and it is today a rapidly growing one) will spell the doom of the churches and endorse the spread of the true teaching of the Christ. It is not possible that He has any pleasure in the great stone temples which churchmen have built, whilst His people are left without guidance or reasonable light upon world affairs; surely, He must feel (with an aching heart) that the simplicity which He taught and the simple way to God which He emphasised have disappeared into the fogs of theology (initiated by St. Paul) and in the discussions of churchmen throughout the centuries. Men have travelled far from the simplicity of thought and from the simple, spiritual life which the early [Page 141] Christians lived. Is it not possible that the Christ may regard the separative life of the churches and the arrogance of the theologians as wrong and undesirable—dividing (as they have) the world into believer and unbeliever, into Christian and heathen, into the so-called enlightened and the so-called benighted—and as contrary to all that He Himself held and believed when He said, "Other sheep I have which are not of this fold." (John X.16.)

It is not the evil rampant in the world today which is hindering the revelation and hindering the unfoldment of the spiritual life. That evil is the result of the misapprehension and the wrong orientation of the human mind, of the emphasis upon material things which ages of competitive activity have brought about; it rests upon the failure of the religious organizations throughout the world to preserve the truth in its purity and to avoid the fanatical idea that anyone's individual interpretation of truth must necessarily be the only and correct one. Theologians have fought (and with sincerity of intention) for forms of words which they believed were the only true and correct formulation of the divine idea, but Christ was forgotten behind the words; churchmen have expended effort and executive ability in raising funds for the building of stone edifices whilst God's children everywhere went hungry and unclothed and so lost their belief in divine love.

How can the need of humanity for spiritual guidance be met when the leaders of the churches are occupied with temporal concerns, when the emphasis is laid in the Roman Catholic, the Greek Orthodox and the Protestant Churches upon pomp and ceremonies, on great churches and stone cathedrals, upon gold and silver communion sets, on scarlet birettas, on jewelled vestments, and upon all the paraphernalia so cherished by the ecclesiastically minded? How [Page 142] can the starving children of the world—and of Europe in particular—be salvaged when pleas go out from Popes and Bishops for money to build cathedrals and erect more churches when the existent churches now stand empty? How can light shine again in the minds of men when churchmen keep the people in a state of fear unless they accept the old theological interpretations and the old ways of approaching God? How can the spiritual and intellectual needs of the people be met when the theological seminaries teach nothing new or appropriate to the day and age, but send out young men to guide humanity who are grounded only in the past interpretations. These young men enter upon their religious training and preparation for the ministry with high hopes and vision; they emerge with little hope, not much faith, but with a determination to "make good" and rise to prominence in the church.

The question arises whether Christ would be at home in the churches if He walked again among men. The rituals and the ceremonies, the pomp and the vestments, the candles and the gold and silver, the graded order of popes, cardinals, archbishops, canons and ordinary rectors, pastors and clergy would seemingly have small interest for the simple Son of God, Who—when on Earth—had not where to lay His head.

The presentation of religious truth in the past has blocked the growth of the religious spirit; theology has brought mankind to the very gates of despair; the delicate flower of the Christ life has been stunted and arrested in the dark caves of man's thinking; fanatical adherence to human interpretations has taken the place of Christian living; millions of books have obliterated the living words of Christ; the arguments and discussions of priests have put out the light which the Buddha brought, and the love of God as revealed by the life of Christ has been forgotten [Page 143] whilst men have quarrelled over meanings, over phrases and words. In the meantime, men have agonised, starved, suffered, demanded help and instruction and, unsatisfied, have lost faith.

Today everywhere people are ready for the light; they are expectant of a new revelation and of a new dispensation, and humanity has advanced so far on the way of evolution that these demands and expectations are not couched in terms of material betterment only, but in terms of a spiritual vision, true values and right human relations. They are demanding teaching and spiritual help along with the necessary requests for food, clothes and the opportunity to work and live in freedom; they face famine in large areas of the world and yet are registering (with equal dismay) the famine of the soul.

We are surely not in error if we conclude that this spiritual dismay and this spiritual demand have assumed a paramount place in the consciousness of the Christ. When He reappears and when His Church, hitherto invisible, appears with Him, what can They do to meet this demanding cry and this intensified attitude of spiritual perception with which They will be greeted. They see the picture whole. The cry of the Christian for spiritual help, the cry of the Buddhist for spiritual enlightenment, and the cry of the Hindu for spiritual understanding—along with the cries of all those who have faith or have no faith—must be met. The demands of humanity are rising to Their ears and the Christ and His disciples have no sectarian scruples, of that we may be sure. It is impossible to believe that They are interested in the views of the Fundamentalists or in the theories of the theologians upon the Virgin Birth, the Vicarious Atonement or the Infallibility of the Pope. Humanity is in desperate need and that need must be met; only great and fundamental [Page 144] principles of living, covering the past and the present and providing a platform for the future, will really meet that human invocation. The Christ and the spiritual Hierarchy will not come to destroy all that humanity has hitherto found "necessary to salvation," and all that has met its spiritual demand. When the Christ reappears, the non-essentials will surely disappear; the fundamentals of faith will remain, upon which He can build that new world religion for which all men wait. That new world religion *must* be based upon those truths which have stood the test of ages and which have brought assurance and comfort to men everywhere. These surely are:

### 1. *The Fact of God.*

First and foremost, there must be recognition of the fact of God. That central Reality can be called by any name that man may choose according to his mental or emotional bent, racial tradition and heritage, for it cannot be defined or conditioned by names. Human beings perforce always use names in order to express that which they sense, feel and know, both of the phenomenal and also of the intangible. Consciously or unconsciously, all men recognise God Transcendent and God Immanent. They sense God to be the Creator and the Inspiration of all that is.

The Eastern faiths have ever emphasised *God Immanent*, deep within the human heart, "nearer than hands and feet," the Self, the One, the Atma, smaller than the small, yet all-comprehensive. The Western faiths have presented *God Transcendent*, outside His universe, an Onlooker. God transcendent, first of all, conditioned men's concept of Deity, for the action of this transcendent God appeared in the processes of nature; later, in the Jewish [Page 145] dispensation, God appeared as the tribal Jehovah, as the soul (the rather unpleasant soul) of a nation. Next, God was seen as a perfected man, and the divine God-man walked the Earth in the Person of Christ. Today we have a rapidly growing emphasis upon God immanent in every human being and in every created form. Today, we should have the churches presenting a synthesis of these two ideas which have been summed up for us in the statement of Shri Krishna in *The Bhagavad Gita*: "Having pervaded this whole Universe with a fragment of Myself, I remain." God, greater than the created whole, yet God present also in the part; God Transcendent guarantees the plan for our world and is the Purpose, conditioning all lives from the minutest atom, up through all the kingdoms of nature, to man.



## 2. *Man's Relationship to God.*

The second truth to which all give allegiance—no matter what the faith—is that of man's essential relationship to God. Inherent in the human consciousness—inchoate often and undefined—is a sense of divinity. "We are all the children of God" (Gal. III.26); "One is our Father, even God," says the Christ and so say all the world Teachers and Avatars down the ages. "As He is, so are we in this world" (1 John IV.17) is another Biblical statement. "Closer is He than breathing, nearer than hands and feet," chants the Hindu. "Christ in us, the hope of glory" is the triumphant affirmation of St. Paul.

## 3. *The Fact of Immortality and of Eternal Persistence.*

Third, is the sense of persistence, of eternal life or of immortality. From this recognition, there seems to be [Page 146] no escape; it is as much a part of humanity's reaction as is the instinct of self-preservation. With that inner conviction, we face death and we know that we shall live again, that we come and we go and that we persist because we are divine and the controllers of our own destiny. We know that we have set ourselves a goal and that the goal is "Life more abundantly"—somewhere, here, there, and eventually everywhere.

The spirit in man is undying; it forever endures, progressing from point to point and stage to stage upon the Path of Evolution, unfolding steadily and sequentially the divine attributes and aspects. This truth involves necessarily the recognition of two great natural laws; the Law of Rebirth and the Law of Cause and Effect. The churches in the West have refused officially to recognise the Law of Rebirth and have thereby wandered into a theological impasse and into a cul-de-sac from which there is no possible exit. The churches in the East have over-emphasised these laws so that a negative, acquiescent attitude to life and its processes, based on continuously renewed opportunity, controls the people. Christianity has emphasised immortality but has made eternal happiness dependent upon the acceptance of a theological dogma: Be a true professing Christian and live in a somewhat fatuous heaven or refuse to be an accepting Christian, or a negative professional Christian, and go to an impossible hell—a hell growing out of the theology of *The Old Testament* and its presentation of a God, full of hate and jealousy. Both concepts are today repudiated by all sane, sincere, thinking people. No one of any true reasoning power or with any true belief in a God of love accepts the heaven of the churchmen or has any desire to go there. Still less do they accept the "lake that burneth with fire and brimstone" (Rev. XIX.20) or the everlasting [Page 147] torture to which a God of love is supposed to condemn all who do not believe in the theological interpretations of the Middle Ages, of the modern fundamentalists or of the unreasoning churchmen who seek—through doctrine, fear and threat—to keep people in line with the obsolete old teaching. The essential truth lies elsewhere. "Whatsoever a man soweth that shall he also reap" (Gal. VI.7) is a truth which needs re-emphasising. In these words, St. Paul phrases for us the ancient and true teaching of the Law of Cause and Effect, called in the Orient the Law of Karma.

The immortality of the human soul, and the innate ability of the spiritual, inner man to work out his own salvation under the Law of Rebirth, in response to the Law of Cause and Effect, are the underlying factors governing all human conduct and all human aspiration. These two laws no man can evade. They condition him at all times until he has achieved the desired and the designed perfection and can manifest on earth as a rightly functioning son of God.

#### *4. The Continuity of Revelation and the Divine Approaches.*

A fourth essential truth and one which clarifies all the planned work of the Christ is tied in with spiritual revelation and the need of man for God and of God for man. Never has Deity left Itself at any time without witness. Never has man demanded light that the light has not been forthcoming. Never has there been a time, cycle or world period when there was not the giving out of the teaching and spiritual help which human need demanded. Never did the hearts and minds of men go out towards God, but that divinity itself came nearer to **[Page 148]** man. The history of mankind is, in reality, the history of man's demand for light and for contact with God, and then the giving of light and the approach of God to man. Always the Saviour, the Avatar or the World Teacher issued forth from the secret place of the Most High and brought to man fresh revelation, fresh hope and a fresh incentive towards fuller spiritual living.

Some of these Approaches have been of a major nature, affecting humanity as a whole and some of them are of less importance, affecting only a relatively small part of mankind—a nation or a group. Those Who come as the Revealers of the love of God come from that spiritual centre to which the Christ gave the name "the Kingdom of God" (Matt. VI.33). Here dwell the "spirits of just men made perfect" (Heb. XII.23); here the spiritual Guides of the race are to be found and here the spiritual Executives of God's plan live and work and oversee human and planetary affairs. It is called by many names by many people. It is spoken of as the Spiritual Hierarchy, as the Abode of Light, as the Centre where the Masters of the Wisdom are to be found, as the Great White Lodge. From it come those who act as Messengers of the Wisdom of God, Custodians of the truth as it is in Christ, and Those Whose task is to save the world, to impart the next revelation, and to demonstrate divinity. All the world Scriptures bear witness to the existence of this centre of spiritual energy. This spiritual Hierarchy has been steadily drawing nearer to humanity as men have become more conscious of divinity and more fitted for contact with the divine.

Another great Approach of divinity and another spiritual revelation are now possible. A new revelation is hovering over mankind and the One Who will bring it and implement it is drawing steadily nearer to us. What **[Page 149]** this great approach will bring to mankind, we do not yet know. It will surely bring us as definite results as did all the earlier revelations and the missions of Those Who came in response to humanity's earlier demands. The World War has purified mankind. A new heaven and a new earth are on their way. What does the orthodox theologian and churchman mean when he uses the words "a new heaven"? May these words not signify something entirely new and a new conception as to the world of spiritual realities? May not the Coming One bring us a new revelation as to the very nature of God Himself? Do we yet know all that can be known about God? If so, God is very limited. May it not be possible that our present ideas of God, as the Universal Mind, as Love and as Will may be enriched by some new idea or quality for which we have as yet no name or word, and of which we have no slightest understanding. Each of the three present concepts of divinity—of the Trinity—were entirely new when first sequentially presented to the mind or consciousness of man.

For some years now the spiritual Hierarchy of our planet has been drawing nearer to humanity and its approach is responsible for the great concepts of freedom which are so close to the hearts of men everywhere. The dream of brotherhood, of fellowship, of world cooperation and of a peace, based on right human relations, is becoming clearer in our minds. We are also visioning a new and vital world religion, a universal faith which will have its roots in the past, but which will make clear the new dawning beauty and the coming vital revelation.

Of one thing we can be sure, this approach will, in some way—deeply spiritual, yet wholly factual—prove the truth of the immanence of God. The churches have emphasised and exploited the extra-territoriality of Deity [Page 150] and have posited the presence of a God Who is creating, sustaining and creatively active, but at the same time outside His Creation—an inscrutable onlooker. This type of transcendent Creator must be shown to be false and this doctrine must be countered by the manifestation of God in man, the hope of glory. It is this surely that the expected Approach will demonstrate; it will prove also the close relationship between God Transcendent and that in "Him we live and move and have our being," because, "having pervaded this entire Universe with a fragment of Himself, He *remains*." God is immanent in the forms of all created things; the glory which shall be revealed is the expression of that innate divinity in all its attributes and aspects, its qualities and powers, through the medium of humanity.

On the fact of God and of man's relation to the divine, on the fact of immortality and of the continuity of divine revelation, and upon the fact of the constant emergence of Messengers from the divine centre, the new world religion will be based. To these facts must be added man's assured, instinctive knowledge of the existence of the Path to God and of his ability to tread it, when the evolutionary process has brought him to the point of a fresh orientation to divinity and to the acceptance of the fact of God Transcendent and of God Immanent within every form of life.

These are the foundational truths upon which the world religion of the future will rest. Its keynote will be *Divine Approach*. "Draw near to Him and He will draw near to you" (James IV.8) is the great injunction, emanating in new and clear tones from Christ and the spiritual Hierarchy at this time.

The great *theme* of the new world religion will be the recognition of the many divine approaches and the continuity of revelation which each of them conveyed; the [Page 151] *task* ahead of the spiritually minded people of the world today is to prepare humanity for the imminent and (perhaps) the greatest of all the Approaches. The *method* employed will be the scientific and intelligent use of Invocation and Evocation and the recognition of their tremendous potency.

Man invokes divine Approach in various ways: by means of the inchoate, voiceless appeal or invocative cry of the masses and also by the planned, defined invocation of the spiritually oriented aspirants, the intelligently convinced worker, disciple and initiate—by all, in fact, who form the New Group of World Servers.

The science of invocation and evocation will take the place of what we now call "prayer" and "worship." Be not disturbed by the use of the word "science." It is not the cold and heartless intellectual thing so oft depicted. It is in reality the intelligent organisation of spiritual energy and of the forces of love, and these, when effective, will evoke the response of spiritual Beings Who can again walk openly among men, and thus establish a close relation and a constant communication between humanity and the spiritual Hierarchy.

In order to clarify, it might be said that Invocation is of three kinds: there is, as stated above, the massed demand, unconsciously voiced, and the crying appeal, wrung from the hearts of men in all times of crisis such as the present. This invocative cry rises ceaselessly from all men living in the midst of disaster; it is addressed to that power outside themselves which they feel can and should come to their help in their moment of extremity. This great and wordless invocation is rising everywhere today.

Then there is the invocational spirit, evidenced by sincere men as they participate in the rites of their religion and take advantage of the opportunity of united worship [Page 152] and prayer to lay their demands for help before God. This group, added to the mass of men, creates a huge body of invocative applicants and at this time, their massed intent is in great evidence and their invocation is rising to the Most High. Then, lastly there are the trained disciples and aspirants of the world who use certain forms of words, certain carefully defined invocations and who—as they do this—focus the invocative cry and the invocative appeal of the other two groups, giving it right direction and power. All these three groups are, consciously or unconsciously, swinging into activity at this time and their united effort guarantees a resultant evocation.

This new invocative work will be the keynote of the coming world religion and will fall into two parts. There will be the invocative work of the masses of the people, everywhere, trained by the spiritually minded people of the world (working in the churches whenever possible under an enlightened clergy) to accept the fact of the approaching spiritual energies, focussed through Christ and His spiritual Hierarchy, and trained also to voice their demand for light, liberation and understanding. There will also be the skilled work of invocation as practised by those who have trained their minds through right meditation, who know the potency of formulas, mantrams and invocations and who work consciously. They will increasingly use certain great formulas of words which will later be given to the race, just as the Lord's Prayer was given by the Christ, and as the New Invocation has been given out for use at this time by the Hierarchy.

This new religious science for which prayer, meditation and ritual have prepared humanity, will train its people to present—at stated periods throughout the year—the voiced demand of the people of the world for relationship [Page 153] with God and for a closer spiritual relation to each other. This work, when rightly carried forward, will evoke response from the waiting Hierarchy and from its Head, the Christ. Through this response, the belief of the masses will gradually be changed into the conviction of the knowers. In this way, the mass of men will be transformed and spiritualised, and the two great divine centres of energy or groups—the Hierarchy and Humanity itself—will begin to work in complete at-one-ment and unity. Then the Kingdom of God will indeed and in truth be functioning on earth.

It will be apparent to you that it is only possible to indicate the broad general outlines of the new world religion. The expansion of the human consciousness which will take place as a result of the coming Great Approach will enable humanity to grasp not only its relation to the spiritual life of our planet, the "One in Whom we live and move and have our being," but will also give a glimpse of the relation of our planet to the circle of planetary lives, moving within the orbit of the Sun and the still greater circle of spiritual influences which contact our system as it pursues its orbit in the Heavens (the twelve constellations of the zodiac). Astronomical and astrological investigation has demonstrated this relationship and the influences exerted but there is still speculation and much foolish claiming and interpretation. Yet the churches have ever recognized this and the Bible has testified to it. "The stars in their courses fought against Sisera" (Judges V.20). "Who can withstand the sweet influences of the Pleiades?" (Job XXXVIII.31). Many other passages bear out this contention of the Knowers. Many church festivals are fixed by reference to the moon or a zodiacal constellation. Investigation will prove this to be the case and when the ritual of the new world religion is universally [Page 154] established, this will be one of the important factors considered.

The establishing of certain major festivals in relation to the Moon and in a lesser degree to the zodiac will bring about a strengthening of the spirit of invocation and the resultant inflow of evoked influences. The truth lying behind all invocation is based upon the power of thought, particularly in its telepathic nature, rapport and aspect. The unified, invocative thought of the masses and the focussed, directed thought of the New Group of World Servers constitute *an outgoing stream of energy*. This will reach telepathically those spiritual Beings Who are sensitive and responsive to such impacts. Their evoked response, *sent out as spiritual energy*, will in turn reach humanity after having been stepped down into thought energy and in that form will make its due impact upon the minds of men, convincing them and carrying inspiration and revelation. Thus has it ever been in the history of the spiritual unfoldment of the world and the procedure followed in writing the world Scriptures.

Secondly, the establishing of a certain uniformity in the world religious rituals will aid men everywhere to strengthen each other's work and enhance powerfully the thought currents directed to the waiting spiritual Lives. At present, the Christian religion has its great festivals, the Buddhist keeps his different set spiritual events, and the Hindu has still another list of holy days. In the future world, when organised, all men of spiritual inclination and intention everywhere will keep the same holy days. This will bring about a pooling of spiritual resources, and a united spiritual effort, plus a simultaneous spiritual invocation. The potency of this will be apparent.

Let me indicate the possibilities of such spiritual events, and attempt to prophesy the nature of the coming worldwide [Page 155] Festivals. There will be three such major Festivals each year, concentrated in three consecutive months and leading, therefore, to a prolonged annual spiritual effort which will affect the remainder of the year. These will be:

1. *The Festival of Easter*. This is the Festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the love of God. On this day the spiritual Hierarchy, which He guides and directs, will be recognised and the nature of God's love will be emphasised. This Festival is determined always by the date of the first Full Moon of spring and is the great Western and Christian Festival.

2. *The Festival of Wesak*. This is the Festival of the Buddha, the spiritual Intermediary between the highest spiritual centre, Shamballa, and the Hierarchy. The Buddha is the expression of the wisdom of God, the Embodiment of Light and the Indicator of the divine purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern Festival.

3. *The Festival of Goodwill*. This will be the Festival of the spirit of humanity—aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the Full Moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognised. On this Festival for two thousand years the Christ has represented humanity and has [Page 156] stood before the Hierarchy and in the sight of Shamballa as the God-Man, the leader of His people and "the Eldest in a great family of brothers" (Romans VIII.29). Each year at that time He has preached the last sermon of the Buddha, before the assembled Hierarchy. This will, therefore, be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

These three Festivals are already being kept throughout the world, though they are not as yet related to each other and are a part of the unified spiritual Approach of humanity. The time is coming when all



three Festivals will be kept throughout the world and by their means a great spiritual unity will be achieved and the effects of the Great Approach, so close to us at this time, will be stabilised by the united invocation of humanity throughout the planet.

The remaining full moons will constitute lesser festivals but will be recognised to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular constellation or constellations influencing those months. For instance, Capricorn will call attention to the first initiation, the birth of the Christ in the cave of the heart, and indicate the training needed to bring about that great spiritual event in the life of the individual man. I give this one instance to you in order to indicate the possibilities for spiritual unfoldment that **[Page 157]** could be given through an understanding of these influences and in order to revivify the ancient faiths by expanding them into their larger undying relationships.

Thus, the twelve annual festivals will constitute a revelation of divinity. They will present a means of bringing about relationship, first of all, during three months with the three great spiritual Centres, the three expressions of the divine Trinity. The minor festivals will emphasise the interrelation of the Whole, thus lifting the divine presentation out of the individual and the personal, into that of the universal divine Purpose; the relationship of the Whole to the part and of the part to that Whole will be thereby fully expressed.

Humanity will, therefore, invoke the spiritual power of the Kingdom of God, the Hierarchy; the Hierarchy will respond, and God's plans will then be worked out on earth. The Hierarchy, on a higher turn of the spiral will invoke the "Centre where the Will of God is known," thus invoking the Purpose of God. Thus will the Will of God be implemented by Love and manifested intelligently; for this mankind is ready, and for this the Earth waits.

To sum up therefore: on the basis of the fundamental truth already recognised the new world religion will be built.

The definition of religion which will in the future prove of greater accuracy than any yet formulated by the theologians might be expressed as follows:

*Religion is the name given to the invocative appeal of humanity and the evocative response of the greater Life to that cry.*

It is, in fact, the recognition by the part of its relationship **[Page 158]** to the Whole, plus a constantly growing demand for increased awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity—oriented specifically to the Great Life of which it feels itself a part—upon that Life and the responsive impact of that "All-surrounding Love" upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in Shamballa; hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarised humanity. In the past, religion has had an entirely emotional appeal. It concerned the relation of the individual to the world of reality, of the seeking aspirant to the sought-for divinity. Its technique was the process of fitting oneself for the revelation of that divinity, of achieving a perfection which would warrant that revelation, and of developing a



sensitivity and a loving response to the ideal Man, summarised, for present day humanity, in the Christ. Christ came to end the cycle of this emotional approach which had existed since Atlantean days; He demonstrated in Himself the visioned perfection and then presented to humanity an example—in full manifestation—of every possibility latent in man *up to that time*. The achieving of the perfection of the Christ-consciousness became the emphasised goal of humanity.

Today, slowly, the concept of a world religion and the need for its emergence are widely desired and worked for. The fusion of faiths is now a field for discussion. Workers in the field of religion will formulate the universal platform of the new world religion. It is a work of loving synthesis and will emphasise the unity and the fellowship of the spirit. This group is, in a pronounced sense, a **[Page 159]** channel for the activities of the Christ, the world Teacher. The platform of the new world religion will be built by many groups, working under the inspiration of the Christ.

Churchmen need to remember that the human spirit is greater than all the churches and greater than their teaching. In the long run, that human spirit will defeat them and proceed triumphantly into the Kingdom of God, leaving them far behind unless they enter as a humble part of the mass of men. Nothing under heaven can arrest the progress of the human soul on its long pilgrimage from darkness to light, from the unreal to the real, from death to immortality and from ignorance to wisdom. If the great organised religious groups of churches in every land, and composing all faiths do not offer *spiritual* guidance and help, humanity will find another way. Nothing can keep the spirit of man from God.

The churches in the West need also to realise that basically there is only one Church, but it is not necessarily only the orthodox Christian institution. God works in many ways, through many faiths and religious agencies; this is one reason for the elimination of non-essential doctrines. By the emphasising of the essential doctrines and in their union will the fullness of truth be revealed. This, the new world religion will do and its implementation will proceed apace, after the reappearance of the Christ.

**[Page 160]**

## CHAPTER SEVEN

### PREPARATION FOR THE REAPPEARANCE OF THE CHRIST

#### The Needed Preparation The Work of the New Group of World Servers

If the general premise and theme of all that has been here written is accepted, the question necessarily arises: What should be done to hasten this reappearance of the Christ? and also: Is there anything that the individual can do, in the place where he is and with the equipment, opportunities and assets of which he stands possessed? The opportunity is so great and the need for definite and explicit spiritual help is so demanding that—whether we like it or not—we are faced with a challenge. We are confronted with the choice of acceptance and consequent responsibility, or with rejection of the idea and the consequent realisation that we are not concerned. What we decide, however, in this time and period, will definitely affect the remainder of our life activity, for we shall either throw what weight or

aid we can on the side of the invocation of the Christ and in preparation for His return, or we shall join the ranks of those who regard the whole proposition as an appeal to the gullible and the credulous, and possibly work to prevent men being deceived and taken in by what we have decided is a fraud. Herein lies our challenge. It will take all that we have of a sense of values and all that we can give to a specialised intuitive research to meet it. We may then realise that this promised reappearance is in line with general religious [Page 161] belief and the major hope left in the minds of men which can bring true relief to suffering humanity.

To those who accept the possibility of His reappearance and who are willing to admit that history can again repeat itself, there are three questions which can be asked—the answers to which are strictly individual. These are:

1. How can I personally meet this challenge?
2. What can I specifically *do*?
3. What are the steps which I should take and where are those who will take them with me?

What is written here and in the following pages is essentially for those who accept the fact of Christ, recognise the continuity of revelation and are willing to admit the possibility of His return.

The complexities and the difficulties of this post-war period are very great. The closer a man may be to the source of spiritual light and power, the more difficult is his problem, for human affairs at this time seem so far away from this divine possibility. He will need all that he has of patience, understanding and goodwill. At the same time, the clearer will be his recognition of the facts. There are inner and outer problems which must be solved; there are inner and outer possibilities which can be made factual. As the spiritually-minded man faces both these inner and outer possibilities and events, it is easy to register a sense of complete frustration; he longs to help but knows not what to do; his grasp of the menacing difficulties, his analysis of his resources and of those with whom he will have to work, and his clarity of perception as to the forces [Page 162] ranged against him (and on a much larger scale against the Christ) will make him inclined to ask: "What is the use of any effort which I can make? Why not let the forces of good and evil fight it out alone? Why not permit the pressure of the evolutionary current—eventually and at long last—to bring cessation to the world fight and usher in the triumph of the good? Why attempt anything *now*?"

These are natural and wholesome reactions. The poverty and starvation of the millions in Europe and elsewhere, the fear of Russia (warranted or unwarranted), the greed of the capitalistic forces of the world, the selfishness of labour, the aggressiveness of the Zionists, claiming as their own a land which has not been theirs for more than fifteen hundred years, the plight of the Jews in Europe, the desperation of the little man in every country who sees no security or hope anywhere, the work of the churches as they endeavour to restore the old order and rule which (over the centuries) has saved the world from little, and the lack of any clear voice or leadership in any country—all these things make the average man feel the futility of all effort. The problem seems too big, too terrible, and he himself seems too small and helpless.

Nevertheless, the mass of straight goodness and vision in the world is enormous and the amount of clear, humanitarian thinking is unbounded; it is in the hands of the masses of good little men and the millions of right thinking people in every land that the salvation of the world lies and by them the preparatory work for the Coming of the Christ will be done. Numerically, they are adequate to the task

and need only reassurance and wise coordination to prepare them for the service required, [Page 163] before the reappearance of the Christ becomes possible. The problems confronting us should be faced *with courage*, with truth and understanding; as well as with the willingness to speak factually, with simplicity and with love in the effort to expose the truth and clarify the problems which must be solved. The opposing forces of entrenched evil must be routed before He for Whom all men wait, the Christ, can come.

The knowledge that He is ready and anxious publicly to appear to His loved Humanity only adds to the sense of general frustration, and another very vital question arises: For what period of time must we endure, struggle and fight? The reply comes with clarity: He will come unfailingly when a measure of peace has been restored, when the principle of sharing is at least in process of controlling economic affairs, and when churches and political groups have begun to clean house. Then He can and will come; then the Kingdom of God will be publicly recognised and will no longer be a thing of dreams and of wishful thinking and orthodox hope.

People are prone to ask the question as to why the Christ does not come—in the pomp and ceremony which the churches ascribe to the event—and, by His coming, demonstrate His divine power, prove convincingly the authority and the potency of God, and thus end the cycle of agony and distress. The answers to this are many. It must be remembered *that the main objective of the Christ will not be to demonstrate power but to make public the already existent Kingdom of God*. Again, when He came before He was unrecognised, and is there any guarantee that this time it would be different? You may ask why would He not be recognised? Because men's eyes are blinded with the tears of self-pity and not of contrition; because the hearts of men are still corroded with [Page 164] a selfishness which the agony of war has *not* cured; because the standards of value are the same as in the corrupt Roman Empire which saw His first appearance, only then these standards were localised and not universal as they are today; because those who could recognise Him and who hope and long for His coming are not willing to make the needed sacrifices, and thus ensure the success of His advent.

The advanced thinking, the success of the many esoteric movements and above all, the marvels of science and the wonder of the many humanitarian movements, indicate no divine frustration but growth of spiritual understanding; the forces of the spirit are unconquered. These aspects of human behaviour indicate the wonder of the divinity which is in man and the success of the divine plan for humanity. Divinity, however, awaits the expression of man's *free will*; his intelligence and his growth in goodwill are already being expressed.

Therefore, another answer to the question posited is that Christ and the spiritual Hierarchy never—no matter how great the need or important the incentive—infringe upon the divine right of men to make their own decisions, to exert their own free will and to achieve freedom by fighting for freedom—individually, nationally and internationally. When true freedom covers the earth, we shall see the end of tyranny—politically, religiously and economically. I am not here referring to modern democracy as a condition which meets the need, for democracy is at present a philosophy of wishful thinking and an unachieved ideal. I refer to that period which will surely come in which an *enlightened people* will rule; these people will not tolerate authoritarianism in any church or totalitarianism in any political system; they will not accept or permit the rule of any body of men who undertake [Page 165] to tell them what they *must* believe in order to be saved or what government they *must* accept. When the people are told the truth and when they can freely judge and decide for themselves, we shall then see a much better world.

It is not essential or necessary that all these desirable objectives should be accomplished facts upon Earth before Christ again moves amongst us. It is, however, necessary that this attitude to religion and politics is generally regarded as desirable and that steps have been successfully taken in the direction of right human relations. It is along these lines that the New Group of World Servers and all men of goodwill are working, and their first effort must be to offset the widespread sense of frustration and individual futility.

That which will offset the sense of frustration and futility and provide likewise the needed incentive towards the re-building of the new world will be the belief in the essential divinity of humanity, in the evolutionary proof (which a little study quickly provides) that mankind has steadily moved onward in wisdom and knowledge, and a wide inclusiveness, plus the development of that state of mind which will base itself upon belief in the veracity of the historical records which bear witness to the many advents at crucial times in human affairs, and to the many world Saviours—of Whom the Christ was the greatest. A right and constructive attitude must also be based on an innate recognition of the existence of the Christ and of His Presence with us at all times; it must be grounded in the knowledge that the war—with all its unspeakable horrors, its cruelties and its cataclysmic disasters—was but the broom of the Father of all, sweeping away all obstructions in the path of His returning Son. It would have been well-nigh impossible to prepare **[Page 166]** for the coming in the face of the pre-war conditions. Upon these facts the New Group of World Servers must, today, take their stand. They must recognise the obstructing factors, but must also refuse to be frustrated by them; they must be aware of the hindrances (many of them financial and based on material greed, on ancient tradition and national prejudices). They must then employ such skill in action and such business acumen that these hindrances will be overcome; they must walk clear-eyed through world difficulties and pass unscathed and successful through the midst of all frustrating factors.

There are two major factors which condition the present opportunity; these can be regarded as so completely hindering that unless they are removed, there will be a long delay before Christ can return. They are:

1. The inertia of the average Christian or spiritually-minded man in every country—Eastern or Western.
2. The lack of money for the work of preparation.

We will keep these themes simple and down on the level at which most people work and think today. Let us be intensely practical and force ourselves to look at *conditions as they are*, thus arriving at a better knowledge of ourselves and of our motives.

### *1. The Inertia of the Average Spiritually-Minded Man.*

The average spiritually-minded person, man of goodwill, or disciple is constantly aware of the challenge of the times and the opportunity which spiritual events may offer. The desire to do good and to accomplish spiritual ends are ceaselessly gnawing away within his consciousness. No one who loves his fellowmen, who has a dream **[Page 167]** of seeing the Kingdom of God materialise on earth, or who is conscious of the awakening—slow though it may be—of the masses to the higher spiritual values but

is thoroughly dissatisfied. He realises that what he contributed of help to these desirable objectives is little indeed. He knows that his spiritual life is a side issue; it is something which he keeps carefully to himself and which he is frequently afraid to mention to his nearest and his dearest; he tries to dovetail his spiritual efforts into his ordinary, outer life, struggling to find time and opportunity for it in a gentle, futile and innocuous manner. He finds himself helpless before the task of organising and rearranging his affairs so that the spiritual way of living may dominate; he searches for alibis for himself and eventually rationalises himself so successfully that he ends by deciding that he is doing the best he can in the given circumstances. The truth is that he is doing so little that probably one hour out of the twenty-four (or perhaps two) would cover the time given to the Master's work; he hides behind the alibi that his home obligations prevent his doing more and does not realise that—given tact and loving understanding—his home environment can and must be the field in which he triumphs; he forgets that *there exist no circumstances in which the spirit of man can be defeated* or in which the aspirant cannot meditate, think, talk and prepare the way for the coming of the Christ, provided he cares enough and knows the meaning of sacrifice and silence. *Circumstances and environment offer no true obstacle to the spiritual life.*

Perhaps he hides behind the alibi of poor health and frequently behind that of imaginary ills. He gives so much time to the care of himself that the hours which could be given to the Master's work are directly and [Page 168] seriously curtailed; he is so pre-occupied with feeling tired, or tending a cold, or with fancied heart difficulties that his "body consciousness" steadily develops until it eventually dominates his life; it is then too late to do anything. This is particularly the case with people who have reached their fiftieth year or over. It is an alibi which it is hard not to use, for many feel tired and ailing and this, as the years go by, is apt to get worse.

The only cure for this creeping inertia is to ignore the body and take your joy in the livingness of service. I speak here not of definite disease or of serious physical liabilities; to these right care and attention must be duly given; I speak to the thousands of ailing men and women who are preoccupied with taking care of themselves, and so waste hours of the time which could be given to the service of humanity. Those who are seeking to tread the Path of Discipleship should release those many hours spent in needless self-care into the service of the Hierarchy.

Still another alibi, leading to inertia, is *the fear* people have of speaking about the things of the kingdom of God to others; they are afraid of being rebuffed, or of being thought peculiar, or of intruding. They, therefore, preserve silence, lose opportunity and never discover how ready people are for the discussion of realities, for the comfort and hope which the thought of Christ's return can bring, or for the sharing of spiritual light. This is essentially a form of spiritual cowardice but is so widespread that it is responsible for the loss of millions of hours of worldservice.

There are other alibis, but those above noted are the most common; the release of the majority of people from these hindering conditions would bring to the service of the Christ so many hours and so much overtime endeavour that the task of those who admit no alibis would [Page 169] be greatly lightened and the coming of the Christ would be much nearer than it is today. To the rhythm of life under which the Christ and the spiritual Hierarchy operate, and which vibrates in harmony with human need and spiritual response, we are not called. We are, however, called to demonstrate the quality of spiritual activity and to refuse to hide behind alibis. It is essential that all spiritual people recognise that in the place where they now are, among the people who are their associates and with the psychological and physical equipment with which they are endowed, *they can and must work*. There is no possible



coercion or undue pressure exerted in the service of the Hierarchy. The situation is clear and simple.

There are, at the present time, three great activities going on:

First, the activity to be felt in the "centre where the will of God is known," that will-to-good which has carried all creation on toward a greater glory and a steadily deepening, intelligent responsiveness. This today is creatively endeavouring to bring in the new world order, the order of the Kingdom of God under the *physical* supervision of the Christ. This might be regarded as the externalisation of the spiritual Hierarchy of our planet. Of this, the return of the Christ to *visible* activity will be the sign and the symbol.

Secondly, the critical activity which is conditioning the spiritual Hierarchy, from the Christ Himself down to the lowest aspirant to be found on the periphery of that "centre where the love of God" has full play. *There*, it is fully realised that (in the words of St. Paul) "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the Sons of God" (Romans VIII.22). It is for that manifestation They now prepare, these "Sons of God Who are the Sons [Page 170] of Men;" it is for this coming forth to outer active service that They are already—one by one—entering into outer activity upon the physical plane. They are not recognised for what They are, but They go about the Father's business, demonstrating goodwill, seeking to enlarge the horizon of humanity, and thus prepare the way for the One Whom They serve, the Christ, the Master of all the Masters and the Teacher alike of angels and of men.

Thirdly, there is humanity itself, "the centre which we call the race of men"—a centre at present full of chaos, turmoil and confusion, a humanity full of pain, bewilderment, disturbance, yet mentally aware of infinite possibilities, emotionally fighting for that plan which seems to them to be the best, but with no sense of coherency or any realisation that it must be the "*one world for the one humanity*." They desire simply emotional peace, security in which to live and work, and a vision of a future which will satisfy some inchoate sense of divine persistence. They are physically ill, deprived for the most part of the essentials of normal wholesome living, wracked with the sense of financial insecurity and—consciously or unconsciously—invoking the Father of all on behalf of themselves and of the rest of the world.

*The solution is to be found in the reappearance of the Christ.* This is the ascertained will of God, and to it the Scriptures of the world testify; it is the desire of Christ Himself and of His disciples, the Masters of the Wisdom; it is the unrealised demand of peoples in all lands. Where there is this unification of purpose, this uniformity of spiritual intention and of realised demand, then there is only one thing which can arrest His reappearance and that is the failure of mankind to prepare the world stage for that stupendous event, to "prepare the Way of the Lord, make His paths straight" (Matthew III.3), to [Page 171] familiarise the people everywhere with the idea of His coming, and bring about the required measure of peace on earth—a peace based upon right human relations.

It is surely needless here to deal with the theme of the preparation which the individual should make within himself as he prepares for the work to be done. Men have had the principles of right spiritual conduct presented to them for centuries, though largely because good conduct will lead them to a good heaven, the aim has been basically selfish. The little prayer which says, "Lord God Almighty! Let there be peace on earth and let it begin with me," sums up all the requirements for those who seek to work in preparation for the coming of the Christ, if to it is added the development of a sound intelligence and the practice of an organised life. But today the motive shifts from the concept of personal salvation



(which is assumed or taken for granted), and the preparation required is that of working, with strength and understanding, to bring about right human relations—a broader objective. There we have a motive which is not self-centred but which ranges each individual worker and humanitarian on the side of the spiritual Hierarchy, putting him in touch with all men of goodwill. We come now to the second of the major hindrances: the lack of financial support for the workers of the Christ.

## *2. Lack of Financial Support for the Work of the Christ.*

This is perhaps the major difficulty, and it appears to many at times to be an insuperable one. It involves the problem of true financial trusteeship and the deflection of adequate sums of money into channels which will definitely aid in the work of preparation for the return **[Page 172]** of the Christ. It is closely tied up with the problem of right human relations.

The problem is, therefore, a peculiarly hard one, for the spiritual workers of the world have not only to train people *to give* (according to their means) but, in many cases, they have—first of all—to provide them with a motive so magnetic in its appeal that they must perforce give. They have also to provide the trust, foundation or organisation through which the given money may be administered. This presents them with a most impressively difficult task. The impasse which at present exists is not based only upon the novelty of raising funds in preparation for the return of the Christ, but it is based also upon the trained selfishness of the majority who own the world's wealth and who—even if they do give—do so because it fosters prestige and indicates financial success. Necessarily, there are exceptions to this but they are relatively few.

Generalising, therefore, and over-simplifying the subject, we can assume that money finds its way into four main channels of expenditure:

1. Into the myriad homes in the world in the form of wages, salaries or inherited wealth. All this is at present most unevenly balanced, producing extreme riches or extreme poverty.
  2. Into great capitalistic systems and monopolies which are found as towering structures in most lands. Whether this capital is owned by the government, or by a municipality, or by a handful of wealthy men or by the great labour unions matters not. Little of it is spent in the betterment of human living or for the inculcation of those values which lead to right human relations.
- [Page 173]**
3. Into the churches and religious groups throughout the world. Here (again speaking in general terms and at the same time recognising the existence of a spiritually-minded minority) the money is deflected into the material aspects of the work, into the multiplying and preservation of ecclesiastical structures, into salaries and general overhead, and only a percentage of it really goes into the teaching of the people, into a living demonstration of the simplicity "as it is in Christ," and into the spreading of the fact of His return—for centuries a definite doctrine of the churches. That return has been anticipated down the ages, and might have occurred ere now had the churches and religious organisations everywhere done their duty.
  4. Into philanthropic, educational and medical work. All of this has been exceedingly good and greatly needed and the debt of the world to the public-spirited men who have made these institutions possible

is great indeed. All of this has been a step in the right direction and an expression of the divine will-to-good. It is, however, frequently money misused and misdirected and the values developed have been largely institutional and concrete. They have been limited by the separative tenets of the donors, or the religious prejudices of those who control the disbursement of the funds. In the quarrelling over ideas, religious theories and ideologies, the true assistance of the One Humanity is overlooked.

The fact remains that had the directing agencies (through whose hands the money of the world is channelled) any true vision of the spiritual realities, of the [Page 174] one humanity and the one world, and had their objective been the stimulation of right human relations, the mass of men everywhere would be responding to a future possibility very different from the present one; we would not be faced as we are today with the expenditures—running into countless billions—necessitated by the need to restore *physically*, not only the physical bodies of countless millions of men, but entire cities, transportation systems and centres responsible for the reorganisation of human living.

Equally, it can be said that if the spiritual values and the spiritual responsibilities attached to money (in large quantities or in small) had been properly appreciated and taught in homes and schools, we would not have had the appalling statistics of the money spent, prior to the war in every country in the world (and spent today in the Western Hemisphere) on candy, liquor, cigarettes, recreation, unnecessary clothes and luxuries. These statistics run into hundreds of millions of dollars every year. A fraction of this money, necessitating the minimum of sacrifice, would enable the disciples of the Christ and the New Group of World Servers to prepare the way for His coming and to educate the minds and hearts of men in every land in right human relations.

Money—as with all else in human living—has been tainted by selfishness and grabbed for selfish individual or national ends. Of this, the World War (1914-1945) is the proof, for, although there was much talk of "saving the world for democracy" and "fighting a war to end war," the main motive was self-protection and self-preservation, the hope of gain and the satisfaction of ancient hatreds, and the regaining of territory. The years which have elapsed since the war have proved this to be so. The United Nations is unfortunately perforce occupied with rapacious demands from all sides, with the angling [Page 175] of the nations for position and power, and for the possession of the natural resources of the earth—coal, oil, etc., and also with the underground activities of the great Powers and of the capitalists which they all create.

Yet all the time, the one humanity—no matter what the place of residence, what the colour of the skin, or what the religious belief—is clamouring for peace, justice and a sense of security. This, the right use of money and a realisation on the part of many of their financial responsibility (a responsibility based on the spiritual values) would rapidly give them. With the exception of a few great far-sighted philanthropists and of a mere handful of enlightened statesmen, churchmen and educators, this sense of financial responsibility is to be found nowhere.

The time has now come when money must be revaluated and its usefulness channelled into new directions. The voice of the people must prevail, but it must be a people educated in the true values, in the significances of a right culture and in the need for right human relations. It is, therefore, essentially a question of right education and correct training in world citizenship—a thing that has not yet been undertaken. Who can give this training? Russia would gladly train the world in the ideals of communism, and would gather all the money in the world into the coffers of the proletariat, eventually producing the greatest capitalistic system the world has ever seen; Great Britain would gladly train the

world in the British concepts of justice and fair play and world trade, and would do it more correctly than any other nation because of vast experience but always too with an eye to profit. The United States would also gladly undertake to force the American brand of democracy upon the world, using her vast capital and resources in so doing, and gathering into her banks the financial results of her widespread financial [Page 176] dealings, preserving them safely by the threat of the atomic bomb and the shaking of the mailed fist over the rest of the world. France will keep Europe in a state of unrest as she seeks to regain her lost prestige and garner all she can from the victory of the other allied nations. Thus the story goes—each nation fighting for itself, and all rating each other in terms of resources and finance. In the meantime, humanity starves, remains uneducated, and is brought up on false values and the wrong use of money. Until these things are in process of being righted, the return of the Christ is not possible.

In the face of this disturbing financial situation—what is the answer to the problem? There are men and women to be found in every land, every government, every church and religion, and every educational foundation who have the answer. What hope is there for them and for the work with which they have been entrusted? How can the people of the world, the men of goodwill and of spiritual vision help? Is there anything they can do to change the thinking of the world in regard to money, thus deflecting it into channels where it will be more correctly used? The answer must be found.

There are two groups who can do much: those already using the financial resources of the world, if they will catch the new vision and also see the handwriting on the wall which is bringing the old order down in destruction, and, secondly, the mass of the good, kindly, people in all classes and spheres of influence.

Men of goodwill and of spiritual inclination must reject the thought of their relative uselessness, insignificance and futility, and realise that now (in the critical and crucial moment that has come) they *can* work potently. The Forces of Evil *are* defeated, though not yet "sealed" behind the door where humanity can put them [Page 177] and which *The New Testament* foretold would happen. Evil is seeking every avenue available for a new approach but—and this we can say with confidence and insistence—the little people of the world, enlightened and selfless in their viewpoint, *exist in sufficient numbers to make their power felt*—if they will. There are millions of spiritually-minded men and women in every country who, when they come to the point of approaching in mass formation this question of money, can *permanently re-channel it*. There are writers and thinkers in all lands who can add their powerful help, and who will, if correctly approached. There are esoteric students and devoted church people to whom appeal can be made for aid in preparing the way for the return of Christ, particularly if the aid required is the expenditure of money and time for the establishing of right human relations and the growth and spread of goodwill.

A great campaign to raise money is not demanded, but the selfless work of thousands of apparently unimportant people is required. I would say that the most needed quality is *courage*; it takes courage to put aside diffidence, shyness and the dislike of presenting a point of view, particularly a point of view connected with money. It is here that the majority fail. It is relatively easy today to raise money for the Red Cross, for hospitals and for educational institutions. It is exceedingly difficult to raise money for the spread of goodwill, or to secure the right use of money for forward looking ideas, such as the return of the Christ. Therefore, I say that *the first prerequisite is Courage*.

The second requirement for the workers of the Christ is to make those sacrifices and arrangements which will enable them to give to the limit of their capacity; there must not be simply a trained ability

to present the subject, [Page 178] but each worker must practise what he preaches. If, for instance, the millions of people who love the Christ and seek to serve His cause gave at least a tiny sum of money each year, there would be adequate funds for His work; the needed trusts and spiritually-minded trustees would then automatically appear. The difficulty is not with the organising of the money and work; it lies with the seeming inability of people to give. For one reason or another, they give little or nothing, even when interested in such a cause as that of the return of Christ; fear of the future or the love of purchasing, or the desire to give presents, or failure to realise that many small sums mount up into very large sums—all these things militate against financial generosity and the reason always seems adequate. Therefore, *the second prerequisite is for everyone to give as they can.*

Thirdly, the metaphysical schools and the esoteric groups have given much thought to this business of directing money into channels which appeal to them. The question is often asked: Why do the Unity School of thought, the Christian Science Church, and many New Thought movements always manage to accumulate the required funds whilst other groups, and particularly the esoteric groups, do not? Why do truly spiritual workers seem unable to materialise what they need? The answer is a simple one. Those groups and workers who are the closest to the spiritual ideal are as a house divided against itself. Their main interest is on abstract, spiritual levels and they have not apparently grasped the fact that the physical plane, when motivated from the spiritual levels, is of equal importance. The large metaphysical schools are focussed on making *a material demonstration*, and so great is their emphasis and so one-pointed is their approach that they get what they demand; they have to learn that [Page 178] the demand and its answer must be the result of spiritual purpose, and that that which is demanded must not be for the use of the separated self or for a separative organisation or church. In the new age which is upon us, prior to the return of the Christ, the demand for financial support must be for the bringing about of right human relations and goodwill, and not for the growth of any particular organisation. The organisations so demanding must work with the minimum of overhead and central plant, and the workers for the minimum yet reasonable salary. Not many such organisations exist today, but the few now functioning can set an example which will be rapidly followed, as the desire for the return of Christ grows. Therefore *the third prerequisite is the service of the one humanity.*

*The fourth prerequisite must be the careful presentation of the cause* for which the financial support is required. People may have the courage to speak, but an intelligent presentation is of equal importance. The major point to be emphasised in the preparatory work for the return of Christ is the establishing of right human relations. This has already been started by men of goodwill all over the world, under their many names.

We come now to *the fifth prerequisite: a vital and sure belief in humanity as a whole.* There must be no pessimism as to the future of mankind or distress over the disappearance of the old order. "The good, the true and the beautiful" is on its way, and for it mankind is responsible, and not some outer divine intervention. Humanity is sound and rapidly awakening. We are passing through the stage where everything is being proclaimed from the housetops—as Christ stated would be the case—and as we listen to or read of the flood of filth, crime, and sensual pleasure or luxury buying, we are [Page 180] apt to be discouraged; it is wise to remember that it is wholesome for all this to come to the surface and for us all to know about it. It is like the psychological cleansing of the subconscious to which individuals submit themselves; it presages the inauguration of a new and better day.

There is work to do and the men of goodwill, of spiritual instinct, and of truly Christian training must do it. They must inaugurate the era of the use of money for the spiritual Hierarchy, and carry that need

into the realms of invocation. Invocation is the highest type of prayer there is, and a new form of divine appeal which a knowledge of meditation has now made possible.

There is naught to add in the way of an appeal for funds, courage or understanding. If the courage of the Christ, as He faces return to this physical, outer world, if the need of humanity for right human relations and the sacrificing work of the disciples of the Christ are not enough to fire you and to energise you and those whom you can reach, there is nothing that can be said which will be of any use.

We have considered the need of preparation for the coming of the Christ and some of the basic requirements which will arise as people brace themselves for the needed activity, including the raising of the necessary finances to carry forward the preparatory work. The individual worker has, first of all, to decide if his incentive and spiritual expectancy is adequate to the task ahead. Only that is of importance which provides a needed momentum for action, and only that worker will be equal to the task who has a vision of sufficient clarity to enable him to work with understanding and sincerity. He must discover that it *is* possible for him to play his part in the furthering of the divine Plan. The fact of Christ and the genuine [Page 181] possibility of His reappearance must become important motivating factors in his consciousness. He looks around for those with whom he may work, and who have the same spiritual objectives as he has. In this way and in due time, he finds that there exists on Earth a well organised and integrated group to which can be given the name of the New Group of World Servers. He finds that they are everywhere, and are functioning in every country and in all the organised religious groups and all other groups, dedicated to the well-being of humanity and to preparing the way for the return of the Christ.

This is primarily a group which, while working on the outer plane of daily, physical living, yet preserves a close, inner, spiritual integration with the centre of energy from which it can draw all that is needed for active, spiritual work. The group provides a field of service for all who are seeking service-expression; it also provides a rallying point for all who are willing to be tried out, and a place where their motives and persistence can be tested, prior to a steady unfoldment of spiritual opportunity. He is thus freed for ever enlarging areas of service.

The New Group of World Servers provides essentially a training ground and a field of experience for those who hope to grow in spiritual stature and to fit themselves to be the active, directed disciples of the Christ. The appearance of this group on Earth at this time is one of the indications of the success of the evolutionary process, as applied to humanity. This method of work—the use of human beings as agents to carry forward the work of salvation and of world uplift—was initiated by the Christ Himself; He worked with men very frequently through others, reaching humanity through the medium of His twelve Apostles, regarding Paul as substituting for Judas Iscariot. The Buddha tried the same system but the [Page 182] relation of His group was, in the first instance, to Him and not so much to the world of men. Christ sent His Apostles out into the world to feed the sheep, to seek, to guide and to become "fishers of men." The relation of the disciples of the Christ was only secondarily to their Master but primarily to a demanding world; that attitude still controls the Hierarchy, yet with no loss of devotion to the Christ. What the Buddha had instituted symbolically and in embryo became factual and existent under the demands of the Piscean Age.

In the age into which we are now emerging, the Aquarian Age, this mode of group work will reach a very high point of development, and the world will be saved and reconstructed *by groups* far more than by individuals. In the past we have had world saviours—Sons of God Who have given to men a



message which brought an increase of light to the people. Now, in the fullness of time, and through the processes of evolution, there is emerging a group who will bring salvation to the world and who (embodying group ideas and emphasising the true meaning of the Church of Christ) will so stimulate and energise the minds and souls of men that the new age will be ushered in by an outpouring of the Love, Knowledge and Harmony of God Himself, as well as by the reappearance of the Christ in Whom all these three faculties of divinity will be embodied.

Religions in the past have been founded by a great soul, by an Avatar, and by an outstanding spiritual personality. The stamp of their lives and words and teaching has been set upon the race and has persisted for many centuries. What will be the effect of the message of a group Avatar or world Saviour? What will be the potency of the work of a group of knowers of God, enunciating truth and banded together subjectively in the great work [Page 183] of saving the world? What will be the effect of the mission of a group of world Saviours, all Knowers of God in some degree, who supplement each other's efforts, reinforce each other's message, and constitute an organism through which the spiritual energy and principle of spiritual life can make their presence felt in the world, under the direction of the Christ in Visible Presence?

Such a body now exists, with its members in every land. Relatively they are few and far between, but steadily their numbers are increasing, and increasingly their message will be felt. In them is vested a spirit of construction; they are the builders of the new age; to them is given the work of preserving the spirit of truth, and the reorganising of the thoughts of men so that the racial mind is controlled and brought into that meditative and reflective condition which will permit it to recognise the next unfoldment of divinity, which Christ will inaugurate.

For the last ten years, this New Group of World Servers has been reorganised and revitalised; the knowledge of its existence is spreading all over the world. It is today a group of men and women of every nation and race and of all religious organisations and humanitarian movements who are fundamentally oriented towards the Kingdom of God or who are in process of thus orienting themselves. They are disciples of the Christ, working consciously and frequently unconsciously for His reappearance; they are spiritual aspirants, seeking to serve and make real the Kingdom of God on Earth; they are men of goodwill and intelligence who are trying to increase understanding and right human relations among men. This group is divided into two major divisions:

1. A group composed of the disciples of the Christ who are consciously working with His plans, and [Page 184] of those who, instructed by them, are consciously and voluntarily cooperating. In this latter category we can find ourselves if we so desire, and if we are willing to make the necessary sacrifices.
2. A group composed of aspirants and world conscious men and women, who are working unconsciously under the guidance of the spiritual Hierarchy. There are many such, particularly in high places today, who are fulfilling the part of destroyers of the old form or of builders of the new. They are not conscious of any inner synthetic plan, but are selflessly occupied in meeting world need as best they may, with playing parts of importance in national dramas, or with working persistently in the field of education.

The first group is in touch with the spiritual Hierarchy to some extent and to a large extent where true disciples are concerned; its members work under spiritual inspiration. The second group is in closer touch with the masses of men; it works more definitely under the inspiration of ideas. The first group is



occupied with the Plan of the Christ as far as its members can grasp its essentiality, whilst the second group works with the new concepts and hopes which are emerging in the consciousness of mankind, as men begin subjectively and often unconsciously to respond to the preparations for the coming of the Christ. Steadily and as a result of the work of the New Group of World Servers, humanity is awakening to the possibilities ahead.

The awakening of the intelligentsia in all countries to the recognition of *humanity* is a prelude to the establishment of brotherhood. The unity of the human family is recognised by man, but before that unity can take [Page 185] form in constructive measures, it is essential that more and more of the thinking men and women throughout the world should break down the mental barriers existing between races, nations and types; it is essential that the New Group of World Servers should itself repeat in the outer world that type of activity which the Hierarchy expressed when it developed and materialised the New Group of World Servers. Through the impression and expression of certain great ideas, men everywhere must be brought to the understanding of the fundamental ideals which will govern the new age. This is the major task of the New Group of World Servers.

As we study and learn to recognise the New Group of World Servers in all its branches and spheres of activity—scattered all over the world and embracing true and earnest workers and humanitarian people in every nation, every religion and every organisation of humanitarian intent—we shall awaken to the realisation that there is on Earth today a body of men and women whose numbers and range of activities are entirely adequate to bring about the changes which will enable the Christ to walk again amongst us. This will come about if they care enough, are ready enough to make the needed sacrifices and are willing to sink their national, religious and organisational differences in the carrying out of those forms of service which will reconstruct the world. They must educate the race of men in a few simple and basic essentials and familiarise humanity with the thought of the reappearance of the Christ and the externalisation of the Kingdom of God. Their work will be largely to summarise and make effective the work of the two Sons of God: the Buddha and the Christ.

The success of the work of the New Group of World Servers is inevitable; they have made much headway [Page 186] during the past ten years; the inner integration of that part of the group which works in close touch with Christ and the spiritual Hierarchy is such that the outer success is guaranteed. They provide a channel through which the light, love and power of the Kingdom of God can reach the more exoteric workers.

Therefore, let us realise that all spiritually inclined men and women, all who seek and work for the establishing of right human relations, all who practise goodwill and truly endeavour to love their fellowmen are an integral part of the New Group of World Servers and that their major task at this time is to prepare the way for the reappearance of the Christ.

Let me emphatically here state that the major method with which we can concern ourselves and the most potent instrument in the hands of the spiritual Hierarchy is the spreading of goodwill and its fusion into a united and working potency. I prefer that expression to the words "the organisation of goodwill." Goodwill is today a dream, a theory, a negative force. It should be developed into a fact, a functioning ideal, and a positive energy. This is our work and again we are called to cooperate.

The task before the New Group of World Servers is great, but it is not an impossible task. It is engrossing, but as it constitutes an imposed life pattern, it can be worked out in every aspect of a man or woman's normal, daily life. Yet at the same time, we are called to abnormal living, and to the

shouldering of a definite responsibility.

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## CONCLUSION

The call for preparation for the reappearance of the Christ has gone out; the call to world salvage has sounded forth, and today spiritually-minded men everywhere and disciples of the Christ are assembling all over the world. It is not an assembling upon the physical plane but a profound subjective and spiritual happening. Even those with only a faint glimmer of understanding as to what the call truly signifies are responding, and asking for the opportunity to help, and for guidance as to what they may do.

Today, therefore, we wait for the new Appearing. The Christ is universally expected, and in this spirit of expectancy comes the antidote to the spirit of fear and horror which has descended upon our unhappy planet. Humanity today looks in two directions: towards the devastated Earth and the agonised hearts of men; it also looks towards the Place from whence the Christ will come, which they symbolically call "heaven." Where there is the same expectancy, where there is uniformity of testimony and of prediction, and where all the indications of "the time of the end" are with us, is it not reasonable to believe that a great event *is* in process of taking place? If, in the midst of death and destruction, there is to be found a living faith (and there is such a faith everywhere) and a burning zeal which pierces through the darkness to the centre of light, does that not warrant the assumption that this faith and this zeal are founded on a deep intuitive knowledge. May it not be a divine fact that "faith is *the substance* of things hoped for, the *evidence* of things not seen?" (Hebrews XI.1.)

**[Page 188]**

Humanity in all lands today awaits the Coming One—no matter by what name they may call Him. The Christ is sensed as on His way. The second coming is imminent and, from the lips of disciples, mystics, aspirants, spiritually-minded people and enlightened men and women, the cry goes up, "Let light and love and power and death fulfil the purpose of the Coming One." These words are a demand, a consecration, a sacrifice, a statement of belief and a challenge to the Avatar, the Christ, Who waits in His high place until the demand is adequate and the cry clear enough to warrant His appearance.

One thing it is most necessary to have in mind. It is *not* for us to set the date for the appearing of the Christ or to expect any spectacular aid or curious phenomena. If our work is rightly done, He will come at the set and appointed time. How, where or when He will come is none of our concern. Our work is to do our utmost and on as large a scale as possible to bring about right human relations, for His coming depends upon our work.

All of us can do something to bring the present terrible world situation to an end and to better conditions: the least of us can play our part in inaugurating the new era of goodwill and understanding. It must be realised, however, that it is no millennium for which we work but that our main objective is, at this time, twofold:

1. To break the ancient and evil rhythms and establish a new and better one. It is here that *time* is a

paramount factor. If we can delay the crystallisation of the ancient evils which produced the world war, and arrest the reactionary forces in every nation, we shall be making way for that which is new and opening the door to the activities [Page 189] of the New Group of World Servers in every land—that group which is the agent of the Christ.

2. To fuse and blend the united aspiration and longing of the people everywhere so that the sound of humanity's demand may be strong enough to reach the spiritual Hierarchy.

This will require sacrifice, understanding and a deep love of our fellowmen. It will also require intelligence and wisdom and a practical grasp of world affairs. As the work goes forward in the establishing of right human relations (which is the basic world need) and as the method of so doing—goodwill—is developed, the Christ and His disciples will steadily approach closer to mankind. If the initial premise is accepted that He *is* on His way, then all spiritually oriented people and the disciples and aspirants of the world will inevitably work—but the premise must be accepted if the incentive is to prove adequate. It is with this thought that we look into the future. The fiat of the Lord has gone forth; Christ stands attentive to the demand of humanity. That demand is rising and mounting every day and "in such an hour as you think not, *He will come.*"

**The sons of men are one, and I am one with them.**

**I seek to love, not hate;**

**I seek to serve and not exact due service;**

**I seek to heal, not hurt.**

**Let pain bring due reward of light and love.**

**Let the soul control the outer form,**

**And life, and all events,**

**And bring to light the Love**

**That underlies the happenings of the time.**

**Let vision come and insight.**

**Let the future stand revealed.**

**Let inner union demonstrate and outer cleavages be gone.**

**Let love prevail.**

**Let all men love.**

# THE DESTINY OF THE NATIONS

BY  
ALICE A. BAILEY

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## Introduction

### [Page 3]

It is of major interest for us to know something about the energies and forces which are producing the present international situation and presenting the complex problems with which the United Nations are confronted. In the last analysis, all history is the record of the effects of these energies or radiations (rays, in other words) as they play upon humanity in its many varying stages of evolutionary development. These stages extend all the way from those of primeval humanity to our modern civilisation; all that has happened is the result of these energies, pouring cyclically through nature and through that part of nature which we call the human kingdom.

To understand what is today taking place we must recognise that these energies are seven in number. They are called by many names in many different lands, but for our purposes the following seven names will be used:

1. The energy of Will, Purpose or Power, called in Christian lands the energy of the Will of God.
2. The energy of Love-Wisdom, called frequently the Love of God.
3. The energy of Active Intelligence, called the Mind of God.
4. The energy of Harmony through Conflict, affecting greatly the human family.
5. The energy of Concrete Knowledge or Science, so potent at this time.
6. The energy of Devotion or Idealism, producing the current ideologies.

### [Page 4]

7. The energy of Ceremonial Order, producing the new forms of civilisation.

These energies are ceaselessly playing on humanity, producing changes, expressing themselves through successive civilisations and cultures, and fashioning the many races and nations.

This in no way infringes upon man's freewill; these forces have both their higher and their lower aspects and men respond to them according to their mental and spiritual development, and so do nations and races as a whole. Humanity has reached a point today where there is a most sensitive

response to that which is higher and better.

This teaching anent the seven rays remains a profitless speculation unless it is susceptible of investigation, of eventual proof and of general as well as particular usefulness. Too much is written at this time which will have to be relegated to the discard as useless, as not warranting acceptance as a possible hypothesis and as not demonstrating a truth which can be proved. I am, therefore, seeking here to do two things:

1. Indicate, as you have seen, a new and powerfully efficient esoteric psychology, and also
2. Show the lines of development which are inevitable, for the reason that certain major potencies are coming into play at this time. Certain forces are becoming increasingly active whilst others are steadily becoming quiescent. It is these active forces which we will now consider.

I would like to pause here and point out that these forces come into play either cyclically or through demand. This is an interesting point for students to remember. The work done through the Great Invocation is not then necessarily [Page 5] invalid. It might perhaps clarify the subject if I pointed out that there are five energies (and there are usually five dominant ray energies active at any time) coming into play:

1. Those energies which are passing out of manifestation, as the sixth Ray of Devotion is at this time passing out.
2. Those energies which are coming into manifestation or incarnation, as the seventh Ray of Ceremonial Order is at this time emerging into expression.
3. Those energies which are — at any given time — expressing the ray type of the bulk of the manifesting humanity. Today these ray types are predominantly the second and the third. Relatively large numbers of first ray egos are also to be found acting as focal points for certain first ray forces.
4. Those energies which are today being invoked as the result of human need and human demand for succour. This demand curiously enough remains largely in the realm of the first ray influence for the desperate need of humanity is evoking the will aspect and that ray embodies the divine will-to-good and remains immutable and is — for the first time in the history of humanity — being invoked on a large scale. This statement is definitely encouraging, if you study its implications.

You have, therefore, in the present field of divine expression the following energies manifesting:

1. The energy of idealism, of devotion or of devoted attention, embodied in the sixth ray.
2. The energy whose major function it is to produce order, rhythm and established, sequential activity — the seventh Ray of Ceremonial Ritual.
3. The energy of the second ray, which is always basically [Page 6] present in our solar system, that of love-wisdom, to which many of the egos now in incarnation belong and will increasingly belong. The next one hundred and fifty years will see them coming into incarnation. The reason is that it is to this type of human being that the work of reconstruction, and of re-building is naturally committed.
4. The energy of intelligence, actively displayed in creative activity. The creative ability of the future will emerge on a relatively large scale in the realm of creative living and not so much in the realm of creative art. This creative living will express itself through a new world of beauty and of recognised divine expression; through the outer form, the "light of livingness" (as it is esoterically called) will show. The symbol and that for which it stands will be known and seen. This is the energy of the third Ray of Active Intelligence, working towards the manifestation of beauty.

5. The energy of the will aspect of divinity. This has been but little expressed and understood by humanity up to the present, but the time has now come when it must be better comprehended. The demand from our innumerable planetary forces has not hitherto been adequate to invoke it and for its invocation the great Lord of the World has patiently waited. The call has now gone forth. Its first faint notes were heard two hundred years ago and the sound and demand has increased in volume and potency until today this great energy is making its presence unmistakably felt.

I am anxious to have you realise the potency and the effect of these energies as they play upon our planet, evoke response — good and bad — and produce the turmoil [Page 7] and chaos, the warring forces and the beneficent influences. They, therefore, account in their totality for all that we see happening around us at this time. In the books which are being written today in an effort to solve the problems of the why and the wherefore of present world conditions, the writers are necessarily dealing only with effects. Few there are that can penetrate into the distant world of causes or look back into the that ancient past and see past and present in their true perspective. I, however, seek to deal with causes — predisposing, effective, determining, and productive of those events which cause the present state of affairs. I deal with energies; they are concerned with resultant forces. I would remind you here that these effects which are producing so much fear, foreboding and concern are but temporary and will give place to that ordered, rhythmic imposition of the needed idealism which will be applied eventually by love, motivated by wisdom in cooperation with intelligence. All will be actuated by a dynamic (not a passive) will-to-good.

We will divide what I have to say under two points:

1. The situation and its ray causes in the immediate present.
2. The situation in the future when the Aquarian Age is really established and the Piscean influences are no longer dominant.

Before we take up these points, however, I have a few introductory comments to make. These it is essential that you should study and comprehend for upon their right acceptance and understanding will depend the benefit you will gain from my teaching upon these points.

It is a truism to remark that the history of the world is based on the emergence of ideas, their acceptance, their transformation into ideals, and their eventual superseding by the next imposition of ideas. It is in this realm of [Page 8] *ideas* that humanity is not a free agent. This is an important point to note. Once an idea becomes an ideal, humanity can freely reject or accept it, but ideas come from a higher source and are *imposed* upon the racial mind, whether men want them or not. Upon the use made of these ideas (which are in the nature of divine emanations, embodying the divine plan for planetary progress) will depend the rapidity of humanity's progress or its retardation for lack of understanding.

Humanity is today more sensitive to ideas than ever before, and hence the many warring ideologies and hence the fact that — in defence of their plans — even the most recalcitrant of the nations has to discover some idealistic excuse to put before the other nations when occupied with any infringement of recognised law. This is a fact of great significance to the Hierarchy for it indicates a point reached. The major ideas in the world today fall into five categories which it would be well for you to bear in mind:



1. The ancient and inherited ideas which have controlled the racial life for centuries — aggression for the sake of possession and the authority of a man or a group or a church which represents the State. For purposes of policy such powers may work behind the scenes but their tenets and motives are easily recognisable — selfish ambition and a violently imposed authority.

2. Those ideas which are relatively new such as Nazism, Fascism, and Communism, though they are not really as new as people are apt to think. They are alike on one important point, i.e. The State or community of human beings counts as of importance whilst the individual does not; he can be sacrificed at any time for the good of the State or for the so-called general good.

**[Page 9]**

3. The idea, neither old nor particularly new, of democracy in which (supposedly but as yet never factually) the people govern and the government represents the will of the people.

4. The idea of a world state, divided into various great sections. This is the dream of the inclusively-minded few, for which many regard humanity as yet unready. Towards this the entire world is headed in spite of its many ideologies, each fighting with each other for supremacy and oblivious of the important fact that all these ideologies may be temporarily adapted to the groups or nations who adopt them. They are none of them suitable for general use (and I say this equally of democracy as of any other ideology); they suit well in all probability the nations who accept them and mould their national life on their premises; they are only transitory substitutes in this transition period between the Piscean and the Aquarian ages and cannot permanently last. Nothing as yet is permanent. When permanency is reached, evolution will cease and God's plan will be consummated. And then? The greatest revelation of all will come at the close of this world period when the human mind, intuition and soul consciousness is such that understanding will be possible.

5. The idea of a spiritual Hierarchy which will govern the people throughout the world and will embody in itself the best elements of the monarchical, the democratic, the totalitarian and the communistic regimes. *Most of these groups of ideologies have latent in them much beauty, strength and wisdom, and also a profound and valuable contribution to make to the whole.* Each will eventually see its contribution embodied under the control of the Hierarchy of the Lords of Compassion and **[Page 10]** the Masters of the Wisdom. The restoration of the ancient Atlantean control by the spiritual forces is still in the future but the Aquarian Age will see the restitution of this inner and spiritual guidance on a higher turn of the spiral.

All this must inevitably be brought about by the work of those who function on one or other of the five controlling rays to which I have referred above. Nothing can stop or truly impede their united effect. This is a point I would have you remember. Modern man is apt to condemn the ideology which is not familiar to him and for which he has no use. He repudiates those ideas which do not lie at the back of his national and personal life or tradition and which would not suit him as an individual nor meet the need of the nation to which he belongs.

The recognition of these facts would lead to two results if correctly applied: first, the individual who accepts and is devoted to a particular ideology would cease fighting other ideologies for he would remember that the accident of birth and of background is largely responsible for making him — as an individual — what he is and determining his beliefs. And, secondly, it would bring to an end the attempt to impose a personally or nationally accepted ideology (political or religious) on other nations and persons. These are basic steps towards eventual peace and understanding and hence I emphasise

them today.

It will be of value next if I connect up the three major planetary centres of energy with the five rays which are today working towards the consummation of the Plan for the race at this time. Three of these streams of energy are working powerfully in the world at this time and two others are struggling for expression. Of these latter, one is [Page 11] struggling towards domination and the other is struggling to hold on to that which it has so long controlled. This refers to the incoming seventh ray and the outgoing sixth ray. They constitute, in their duality, the reactionary and the progressive forces which are seeking to govern human thought, to determine natural and human evolution and to produce widely divergent civilisations and culture — one of which would be the perpetuation and crystallisation of that which now exists and the other would be so entirely new, as an outgrowth of the present world upheaval, that it is difficult for the average student to conceive of its nature.

These five energies together will determine the trend of world affairs. The problem before the Hierarchy at this time is so to direct and control these powerful activities that the Plan can be rightly materialised and the close of this century and the beginning of the next see the purposes of God for the planet and for humanity assume right direction and proportion. In this way, the new culture for the relatively few and the new civilisation for the many during the coming age will start in such a manner that the peoples of the earth can go forward into an era of peace and true development — spiritual and material. I would like to remind you that the fact that you see the world picture as one of outstanding chaos, of striving ideologies and warring forces, of the persecution of minorities, of hatreds which are working out into a furious preparation for war, and of world anxiety and terror does not really mean that you are seeing the picture as it is in reality. You are seeing what is superficial, temporal, ephemeral and entirely concerned with the form aspect. The Hierarchy is primarily occupied, as you know well, with the consciousness aspect and with the unfoldment of awareness, using form as a means only for the accomplishment of its designs. A closer study of the [Page 12] forces which are producing the outer turmoil may serve to clarify your vision and restore confidence in God's plan and its divine love and loveliness. Let us, therefore, consider these forces and their originating centres, and thus acquire perhaps a new vision and a more constructive point of view.

### 1. The Influence of the Rays Today.

First: The most obvious and powerful force in the world today is that of the *first Ray of Will and Power*. It works out in two ways:

1. As the will of God in world affairs, which is ever the will-to-good. Steadily — if you study human history intelligently — you will see that there has been a regular and rhythmic progression toward unity and synthesis in all departments of human affairs. This unity in multiplicity is the Eternal Plan — a unity in consciousness, a multiplicity in form.
2. As the destructive element in world affairs. This refers to man's use of this force of will which is seldom as yet the will-to-good in active expression, but something which leads to self-assertion (of the individual or the nation) and to war with its accompaniments — separation, selfish diplomacy, hate and armaments, disease and death.

This is the force which pours into the world from the major world centre, *Shamballa*. Little is known of Shamballa. More will be known as you study this text and note how world affairs are taking shape before your eyes in accordance with my prevision (as presented to your limited [Page 13] vision) and the obvious possibilities. These are necessarily the equally obvious effects of predisposing causes.

Only twice before in the history of mankind has this Shamballa energy made its appearance and caused its presence to be felt through the tremendous changes which were brought about:

1. When the first great human crisis occurred at the time of the individualisation of man in ancient Lemuria.
2. At the time of the great struggle in Atlantean days between the "Lords of Light and the Lords of Material Expression."

This little known divine energy now streams out from the Holy Centre. It embodies in itself the energy which lies behind the world crisis of the moment. It is the *Will* of God to produce certain radical and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living. It is this force which will bring about (in conjunction with second ray force) that tremendous crisis — imminent in the human consciousness — which we call the second crisis, *the initiation* of the race into the Mystery of the Ages, into that which has been hid from the beginning.

The first crisis, as you have been taught, was the crisis of individualisation wherein man became a living soul. The second crisis is the immediate one of racial initiation, made possible (if you will but believe it) by the many individual initiations which have lately been undergone by those members of the human family who had vision and a willingness to pay the price.

This particular and somewhat unusual ray energy is expressing [Page 14] itself in two ways. Perhaps it would be more correct to say in two ways that are recognisable by man, because it should be remembered that these ray forces express themselves as potently in other kingdoms in nature as they do in the human. For instance, one phase of the destructive aspects of first ray force has been the organised and scientific destruction of forms in the animal kingdom. This is the destroying force, as manipulated by man. Another phase of the same force (which can be noted in relation to the unfoldment of consciousness in subtle and powerful ways) can be seen in the effect which human beings have upon the domestic animals, hastening their evolution, and stimulating them into forms of advanced instinctual activity. I mention these two phases as illustration of the effect of first ray energy in the animal kingdom, as expressed through human activity.

The ways in which humanity itself is affected by this ray energy, as it expresses itself in a twofold manner, producing a twofold result, are as follows:

1. There is, at this time, an emergence of certain powerful and dominating first ray personalities into the theatre of world activity. These people are in direct contact with this Shamballa force and are sensitive to the impact of the will energy of Deity. According to their type of personality and their point in evolution will be their reaction to this force and their consequent usefulness to the Lord of the World as He works out His plans of world unfoldment. The energy of the will of God works through them, though stepped down and often misused and misapplied, by their differing and limited personalities, and interpreted unsatisfactorily by their undeveloped consciousness. These people are

found in every **[Page 15]** field of human affairs. They are the dominant persons, and the dictators in every aspect of human living — political, social, religious and educational. Who shall say (until at least a century has gone by) whether their influence and their efforts have been good or bad. Where they flagrantly infringe the Law of Love, their influence may be powerful, but it is passing and undesirable, at least where that phase of their activities is concerned. Where they meet human emergency and need, and work along lines of basic restoration and the preservation of "units of synthesis," their influence is good and constructive.

I would here point out that real group love never demonstrates as hatred of the individual. It may work out as the arresting of the individual's activities or enterprises where that is deemed desirable in the interests of the whole and if what he is doing is estimated as harmful to the good of the group. But the arresting will not be destructive. It will be educational and developing in its results.

The true first ray personality who works in response to this Shamballa influence will have the ultimate good of the group deeply enshrined in his consciousness and heart; he will think in terms of the whole and not in terms of the part. That is the thing which he will endeavour to impress upon the racial consciousness. This may lead at times to ruthlessness and cruelty if the personality of the individual is not yet controlled by soul impulse. Such cases can frequently be seen. An instance of this can be noted in the history of the Jews as found in the Old Testament. When the first ray was in control and passing through one of its rare cycles of activity we read that they butchered and slaughtered all their enemies — men, women and children, **[Page 16]** putting them to the sword. The sword is ever the symbol of the first ray force just as the pen is of the second ray influence.

I wish to remind you that I use the word "energy" in reference to the spiritual expression of any ray and the word "force" to denote the use to which men make of spiritual energy as they seek to employ it and usually, as yet, misapply it. I would point out that Ataturk, the Turkish dictator, within certain personality limitations of relatively negligible moment, made good use of first ray energy, and only the testimony of future historical records will indicate fully how wisely, sanely and disinterestedly he used this type of force for the attainment of first ray objectives. It might be apposite here to point out that such first ray exponents of force are often misunderstood and hated. They may and often do misuse the energy available but they also use it constructively within the desired limits of the immediate plan. I would also like to state that the lot of a first ray disciple is hard and difficult. There are disciples of Shamballa just as there are disciples of the Hierarchy and this is a fact hitherto not recognised and never as yet referred to in the current writings on occult subjects. It is wise and valuable to remember this. They are powerful, these disciples of Shamballa, headstrong and often cruel; they impose their will and dictate their desires; they make mistakes but they are nevertheless true disciples of Shamballa and are working out the Will of God as much as the disciples and Masters of the Hierarchy are working out the Love of God.

This is a hard saying for some of you but your failure to recognise this truth and to respond to it does not affect the issue. It simply makes your individual lot and difficulties harder.

### **[Page 17]**

I would also remind you that the use of first ray energy inevitably means destruction in the early stages but fusion and blending in the later and final results. If you study the nations of the world today from this angle, you will see this Shamballa energy of will working out potently through the agency of certain great outstanding personalities. The Lord of Shamballa in this time of urgency, from love of the

life aspect and from understanding of the Plan as well as from love of humanity, is sending forth this dynamic energy. It is form destroying and brings death to those material forms and organised bodies which hinder the free expression of the life of God, for they negate the new culture and render inactive the seeds of the coming civilisation.

From this display of energy, unthinking humanity draws back in fear and likes it not. When full of personality hate and self-will, human beings seek often to turn this energy to their own selfish ends. If human beings (even the best of them) were not so undeveloped and so superficial in their judgments and their vision, they would be able to penetrate behind what is going on in the key countries in the world and see the gradual emergence of new and better conditions, and the passing away of the loved, but slowly decaying forms. The energy of Shamballa is, however, so new and so strange that it is hard for human beings to know it for what it is — the demonstration of the Will of God in new and potent livingness.

2. The second way in which this dominant will impulse makes itself felt is through the voice of the masses of the people throughout the world. This will express itself through *sound*, as consciousness or love does through *light*. The sound of the nations has been heard as a mass sound for the first time. That voice today is unmistakably [Page 18] expressive of the values which embody human betterment; it demands peace and understanding between men and it refuses — and will steadily refuse — to permit certain drastic things to happen. This "voice of the people," which is in reality the voice of public opinion is, for the first time and with no recognition of the fact, being determined by the Will of God.

Second: The next great energy which is making its potent contribution to the present world situation is that of the *second Ray of Love Wisdom, Christ's ray*. This energy is poured into the world through the second great planetary centre which we call The Hierarchy. The energy which is concentrated in this centre and which is manipulated by the initiates and the Masters is making one of its cyclic impacts upon the Earth and — as I explained in Volume II of *A Treatise on the Seven Rays* — is also making one of its major cyclic Approaches to humanity.

The energy flowing through the Hierarchy at this time — the energy of love — is seeking to blend with that which is flowing out of Shamballa and is needed in order to make the desired application of it. The problem of the Hierarchy at this time is to produce a wise and adequate fusion of the Shamballa and the hierarchial energies and thus temper destruction and bring to the fore the spirit of construction, setting in motion the building and rehabilitating forces of the second ray energy. The Shamballa energy prepares the way for the energy of the Hierarchy. Thus it has been from the beginning of time, but the cycles of the Hierarchy, though relatively frequent, have not coincided with those of Shamballa, which are rare and infrequent. As time progresses, the impact of the Shamballa force will be more frequent because men will develop the power to stand and [Page 19] withstand it. Hitherto it has been too dangerous an energy to apply to mankind, for the results have worked out destructively, except in the first great Lemurian crisis. Its work has, therefore, been confined almost entirely to the Hierarchy Whose Members are equipped to handle it and to assimilate it correctly and also to use it for the benefit of humanity. Now the experiment is being attempted of permitting man to receive it and its impact, free from the mediation of the Hierarchy. It may prove a premature and abortive effort but the issues are not yet determined and the Lord of Shamballa, with His assistants and with the aid of the watching Members of the Hierarchy, are not discouraged over the initial results. Humanity is responding unexpectedly well. There has been much success along this line but the results do not appear with



clarity to intelligent human beings because they refuse to see anything except the destructive aspect and the disappearance of the forms to which they have hitherto anchored their emotions, their desire, and their mental perceptions. They fail, as yet, to see the irrefutable evidence of constructive activity and of true creative work. The temple of humanity in the New Age is rising rapidly but its outlines cannot be seen because men are occupied entirely with their individual or national selfish point of view and with their personal or national instincts and impulses. I would here like to call your attention to the fact that the instinctual life of nations is something which remains to be studied scientifically and is a phase which leads inevitably to the individualistic life of nations — a matter of more immediate interest.

The new forms are, however, being built and the Shamballa potencies, plus hierarchical guidance, are working towards ends which are definitely planned and which are working out favourably. The potency of love-wisdom, transmitted [Page 20] by the Hierarchy, is playing upon modern humanity in a more intimate and close manner than ever before. The Directors of the Hierarchy are seeking to evoke an intelligent response from men and an indication that they are *conscious* of what is happening. Most of the response to the Shamballa activity is characterised by fear and terror, by sensitivity and distressingly developed reactions to the forces of hate and separation. Only a few, here and there, really grasp the vision of the future and realise what is going on, seeing truly the beauty of the emerging plan. It is with these few that the Members of the Hierarchy can work because they (even when lacking understanding) bear no ill-will or hatred to others. Love is a great unifier and interpreter.

This energy of love is primarily concentrated (for purposes of hierarchical activity) in the New Group of World Servers. This group has been chosen by the Hierarchy as its main channel of expression. This group, composed as it is of all world disciples and all working initiates, finds its representatives in every group of idealists and servers and in every body of people who express human thought, particularly in the realm of human betterment and uplift. Through them, the potency of love-wisdom can express itself. These people are frequently misunderstood, for the love which they express differs widely from the sentimental, affectionate personal interest of the average worker. They are occupied mainly with the interests and the good of the whole group with which they may be associated; they are not primarily concerned with the petty interests of the individual — occupied with his little problems and concerns. This brings such a server under the criticism of the individual and with this criticism they must learn to live and to it they must pay no attention. True group love is of more importance [Page 21] than personal relationships, though those are met as need (note, I say, *need*) arises. Disciples learn to grasp the need of group love and to amend their ways in conformity with group good, but it is not easy for the self-interested individual to grasp the difference. Through the medium of those disciples who have learned the distinction between the petty concerns of the individual plus his interest in himself and the necessities and urgencies of group work and love, the Hierarchy can work and so bring about the needed world changes, which are primarily *changes in consciousness*. I have dealt somewhat in detail with these matters; the gist of them has, however, been embodied in the pamphlets sent out in the past few years.

Third: the major energy upon which we shall touch here is that of *intelligent activity* — the potency of the third ray. This finds its expression through the third major centre on the planet; this centre, we call Humanity. The evocation of a loving intelligent response to the Shamballa impulse, stepped down by the Hierarchy, is that to which this world centre should respond. This is rapidly and, as I have told you, satisfactorily, happening. A definite world effect is being produced and the New Group of World Servers has given much aid in this. They have interpreted, explained and assisted the processes of evoking the latent love in human beings which, in its initial and unformed stages, exists in the form of



an inchoate goodwill.

I call this to your attention as the underlying, motivating idea behind all the work which you are called upon to do. I suggest, therefore that you endeavour to see the three major ideologies with which you have perforce to deal in terms of the three efforts which are emanating from the three major planetary centres at this time: Shamballa, The Hierarchy and Humanity. You will thus gain a more synthetic **[Page 22]** viewpoint, and a deeper understanding of the slowly emerging world picture.

Is it not possible that the ideologies which we have been discussing are the response — distorted and yet a definite and determined, sensitive reaction — to the energies playing upon humanity from the two higher major centres? I would like to suggest that the ideology which is embodied in the vision of the totalitarian states is an erroneous but clear-cut response to the Shamballa influence of *will*; that the ideology behind the democratic ideal constitutes a similar response to the universality which the *love* of the Hierarchy prompts it to express, and that communism is of human origin, embodying that ideology which humanity has formulated in its own right. Thus the three aspects of God's nature are beginning to take form as three major ideas and what we see upon the planet at this time are the distorted human reactions to spiritual impulses, emanating from three different centres, but all equally divine in their essential natures, and in their essences. Ponder on this.

I have brought this to your attention and discussed these basic modern schools of thought because the potency of their idealism is affecting every person, capable of thought, upon the planet. Not one of you is immune from their effects; not one of you but is inclined to range yourself upon one side or another, fighting furiously and under the cloak of so-called "adherence to principle" for what appeals to you. Most of you are, nevertheless, far more affected by the methods employed to materialise the ideas and by the quality of their exponents than you are by the ideas themselves. These you could hardly define if asked to do so. You are affected by their impact upon your emotional bodies (not your minds) after these divine impulses have filtered through from the Shamballa and the hierarchical centres **[Page 23]** into and through the human centre and have then been seized upon and applied to specific national, racial and political conditions. You are hardly at all affected by the pure idealism which gave them birth and which lies behind them as the motivating (though unrecognised) impulse. You cannot grasp or view these great mental trends as does the Hierarchy. Hence much of your confusion and your difficulty.

If we consider these three great planetary centres and their relationships in tabular form we can get the general idea more clearly in mind:

- |      |  |  |   |
|------|--|--|---|
| I.   | Shamballa -----<br>The Holy City                   | Will or Power -----<br>Purpose<br>Plan<br>Life aspect                            | -----Planetary head centre,<br>spiritual pineal gland |
|      |  | Ruler:- Sanat Kumar, The Lord of the World<br>The Ancient of Days<br>Melchizedek |   |
| II.  | The Hierarchy-----<br>The new Jerusalem            | Love-Wisdom -----<br>Consciousness<br>Group unity                                | -----Planetary heart centre                           |
|      |  | Ruler:- The Christ<br>The World Saviour  |   |
| III. | Humanity -----<br>The city, standing<br>foursquare | Active Intelligence -----<br>Self-Consciousness<br>Creativity                    | -----Planetary throat centre                          |
|      |  | Ruler:- Lucifer<br>Son of the Morning<br>The Prodigal Son                        |   |

These three centres are closely interrelated and must be thought of in their entirety as expressions of divine livingness, as embodying three great stages in the unfoldment of God's plan and as constituting the three major centres in the body of the "One in Whom we live and move and have our being." Students who have studied as you have can relate if they so choose, these three centres to the three solar systems, referred to in *A Treatise on Cosmic Fire* —

1. In the first solar system, the centre which is *Humanity* [Page 24] was prepared, and the principle of intelligence came into manifestation.
2. In the second solar system, the *Hierarchy* of love made its appearance and must eventually come into full manifestation upon the physical plane, thereby enabling the Love of God to be seen.
3. In the next solar system, the centre which we today call *Shamballa* will manifest (intelligently and through love) the will aspect of Deity. It is only however in this *second* solar system that all these three centres, expressing the three divine aspects, meet simultaneously at various stages of livingness. It is interesting to note that it is only through human beings that these centres can ever come into true functioning activity.

Little is known of Shamballa except by Members of the Hierarchy to Whom that centre is the goal in the same way that the Hierarchy is, at this time, the goal for humanity. Shamballa is the directing centre for the Hierarchy. Little is really known of the will of God except by Those Whose function it is to interpret and express that will through love, intelligently applied. They know what the immediate purpose is and Their major occupation is the working out of that will into manifestation.

We have, therefore, three great centres and from them emanate three types of energy which are taking form as the three governing ideologies in the consciousness of the race. Old ideologies still persist; subsidiary schools of thought are everywhere to be found; distorted interpretations and travesties of reality abound on every hand; on all sides the dead level of the people (the ignorant masses) is played

upon by these energies and men become victims of the exponents of the ideologies — past, present and future.

**[Page 25]**

Forget not that behind all of them stands He Whom we call the Lord of the World. When all these temporary experiments have been tried and when humanity has been led on in its consciousness from one stage of understanding to another and of recognised interrelation, the kingdom of God will be established upon Earth and the Ruler of the Earth will then work through the Hierarchy to produce that synthetic living creative response from nature (of which humanity is a part) which will enable each kingdom fully to reveal the glory of God. Shamballa will work through the Hierarchy and the Hierarchy, in its turn, will reach the various kingdoms in nature through the medium of Humanity, which will then enter into its pre-ordained and destined function. It is for this that all is taking place. The time of fruition lies relatively far ahead but in the meantime humanity is experimenting or is the subject of experiment; it is exploiting or being exploited; it is learning the lessons of enforced obedience or the dangers of selfish license; it is victimised by powerful personalities in every land and this without exception, or it is being guided in right directions (and this again without exception) by the emissaries and disciples of either Shamballa or the Hierarchy. All vaunted freedom or vaunted control is but the temporary reaction of a humanity which is swept by ideas, controlled by ideals, impelled by selfishness, impregnated by hates and yet all the time is struggling to express the higher and better qualities and to free itself from the thralldom of ancient evil, the slavery of ancient codes and the curse of ancient habits of thought and living. It is what is happening behind the scenes to mankind *as a whole* which is of moment; it is the unfoldment of the human consciousness which counts with the Hierarchy, and that unfolds in response to the presented conditions in any country or countries. Let me assure **[Page 26]** you that under the pressure of modern life, under the strain of the imposed present conditions and civilisation, plus the mental concern, the terror of marching armies, the thunder of the many voices and the stress of the worldwide economic stringency, the human consciousness is rapidly awakening from its long sleep. That great and fundamental reality which you call the "human state of mind" is just beginning to focus itself upon the things which matter and to express itself in a living fashion. That is the factor of moment and not the happenings in any particular country.

And, I would remind you, all that is occurring is an evidence of energy and is expressive of force. That is the factor never to be forgotten. It is essential that you recognise them as existing. There is little that you, as individuals or as groups, can do about them beyond seeing to it that there is nothing in you which could make you — unimportant as you may be — a focal point for hate, separation, fear, pride and other characteristics which feed the fires which threaten to bring disaster to the world. Each of you can aid more than you can guess through the regulation of thought and ideas, through the cultivation of a loving spirit and through the general use of the Great Invocation whereby these forces and energies — so sorely needed — can be invoked.

We have now considered the three major energies which are pouring into our planetary life at this time through the three major centres. It remains for us now to consider the energy of the two minor rays, the sixth and the seventh, which are in many ways of more *immediate* moment to the masses and of tremendous effectiveness. One is of moment because of its pronounced hold and because of the crystallisation it has produced particularly in the world of thought, and the other because its hold and its power, its influence **[Page 27]** and its effects will be of an increasing momentum. One is potent in producing the necessity for the present chaos; the other is potential and holds in its activity the seeds of the future.

This is a fact of great interest and of really practical import. It takes us, moreover, into the realm of prevision. I would have you remember, at this point, that no prevision is divorced entirely from the past but that there must always be the seed of truth. The Law of Cause and Effect holds good eternally and particularly so in the realm of spiritual insight (so rapidly developing at this time) which enables the seer to see the future as it may be and to forecast coming eventualities. There are several ways in which such prevision can — during the next three centuries — be developed in the race of men:

1. Through the development of soul contact among the advanced members of the race. This contact will relate soul knowledge with brain impression and, if the meditating factor of the mind is duly trained and controlled, there will be a correct foreknowledge of individual destiny and coming events.
2. Through the development of the science of astrology — a science which is, as yet, in its infancy and which is based on so many uncertain factors that it is difficult for a student to arrive at those true indications which will truly present the future. Character indications and small personality happenings can frequently and correctly be deduced but the general subject remains until today much too nebulous for certitude. I will later deal with this matter and will indicate the lines along which future investigation should proceed.
3. Through the recurrence of "soothsaying" and the reappearance **[Page 28]** of those ancient "informers of the race" who, in Roman times, were called "sibyls." These mediums (for such they were) will be trained by the workers upon the seventh ray to speak under inspiration from the Hierarchy Whose foreknowledge extends far ahead into the future, but does not extend beyond two thousand years. These mediums will, however, only be used under direction, after careful training and only twice a year at the May and June Full Moon rituals.

As to the prevision with which I shall deal, unorthodox as it may appear to be to some of you, it will be based upon two factors: First of all, the logical indications to be gathered from the past and present events which condition the immediate future and which must inevitably lead to definite and tangible happenings. Any deep student of human affairs could follow the same line of reasoning and come to approximately the same conclusions, *provided* he loved his fellowmen enough to see them truly as they were and allow, consequently, for the appearance of the unexpected. And, secondly, what I may say to you is based on a knowledge of the ray influences which are at this time so powerfully and effectively affecting humanity and its coming civilisation and culture.

I would ask you, therefore, to read what I have to say with an open mind; I would beg you to relate my words to present world conditions and to see, emerging from the realms of subjectivity, those forces and potencies which are directly changing the current of men's thoughts, which are moulding their ideas, and incidentally altering the face of the earth and the policies of nations.

As you know, there are at this time, two minor rays (which are rays of attribute) affecting powerfully the destiny **[Page 29]** of mankind. These are the sixth Ray of Abstract Devotion or Idealism and the seventh Ray of Ceremonial Magic or Organisation. The sixth ray began to pass out of manifestation in 1625 after a long period of influence, whilst the seventh Ray of Ceremonial Order began to come into manifestation in 1675. There are three points to be remembered in connection with these two rays and their effects upon the race of men. (I am not here dealing with their effects upon the other kingdoms in nature.)

1. The sixth ray is as you know, the most powerful in manifestation in this time and a very large number of people are responsive to its influence. It is still the line of least resistance for the majority, particularly in the Aryan race, for the reason that when in process of time and through evolution the influence of a ray has become potent, it is groups that are primarily affected and not just individuals. A rhythm and a momentum is then set up which lasts a long time and which gains power through the very force of organised numbers. This truth will emerge more clearly as we proceed with our studies. Suffice it to say that the sixth ray people are the reactionaries, the conservatives, the die-hards and the fanatics, who hold on to all that is of the past and whose influence is potent to hinder the progress of humanity into the new age. Their name is legion. They provide, however, a needed balance and are responsible for a steadying process which is much needed in the world at this time.

2. The seventh ray is steadily gaining momentum and has for a long time been stimulating and enhancing the activity of all fifth ray nations. If you bear in mind that one of the major objectives of seventh ray energy is to bring **[Page 30]** together and to relate spirit and matter and also substance and form (note this distinction) you can see for yourself that the work of science is closely connected with this endeavour and that the creation of the new forms will definitely be the result of a working interaction between the rulers of the fifth, the second and the seventh rays, aided by the help — on demand — of the ruler of the first ray. A large number of seventh ray egos or souls and also of men and women with seventh ray personalities are coming into incarnation now, and to them is committed the task of organising the activities of the new era and of ending the old methods of life and the old crystallised attitudes to life, to death, to leisure and to the population.

3. The result of the increasing flow of seventh ray energy plus the decreasing influence of the sixth ray — which shows itself as a pronounced crystallisation of the standardised and accepted forms of belief, religious, social and philosophic — is to throw the millions of people who do not respond to either of the above influences through egoic or personality relation, into a state of bewilderment. They feel entirely lost, are gripped by the idea that life holds for them no desirable future, all that they have learnt to cherish and to hold dear is rapidly failing.

These three groups of people, influenced by the sixth and seventh rays or who are bewildered by the impact of forces generated by those rays, are those who must together, with understanding and clear vision, bring order out of the present chaos. They must materialise those new and desirable conditions which will conform to the subjective pattern in the minds of the illumined people of the world and to **[Page 31]** the spiritual plan as it exists in the consciousness of the members of the Hierarchy. The new age with its peculiar civilisation and culture will be brought into manifestation through the collaboration of the well-intentioned many, responsive increasingly to the good of the whole and not of the individual; they are the idealistic but practical thinkers, influenced by the pattern of things to come and the world disciples, impressed by the plans and under the instruction of the Hierarchy which is directing and controlling all.

It is with these three groups of people and with the work upon which they are engaged that any prevision I may evidence will consistently deal. All changes in connection with the human family, the fourth kingdom in nature, are always dependent upon three factors:

1. Those outer physical events which are definitely "acts of God" and over which no human being has the slightest authority.

2. The activity of human beings themselves, working on all the different rays but in any given time and in any particular period conditioned by:

a. The preponderance of egos to be found on any particular ray. There are a very large number of second ray egos in incarnation today and their work and their lives will facilitate the coming Great Approach.

b. The nature and the quality of the predominating personality rays of the majority. At this time there are a vast number of souls in incarnation whose personality rays are either the sixth or the third. They condition the coming civilisation outstandingly including all educational and financial enterprises, just as the influence of those who have soul contact and can express soul quality condition and determine the current culture.

**[Page 32]**

c. The activity of the fifth principle, that of the mind. This mind principle is peculiarly active today in a broad and general sense. If I might put it symbolically the *vertical activity* of the mind which has affected individuals everywhere down the ages has always produced the mental guides, the directors and the leaders of humanity. Today, the *horizontal activity* of the mind, embracing huge masses of the populace and sometimes entire nations and races, can everywhere be seen and this must lead inevitably to events and effects hitherto unvisioned and impossible.

3. The influence of the outgoing and the incoming rays at any time. You have often been told that these events — for the emergence or disappearance of a ray influence is an event in time — are a matter of slow development, are psychic in nature, and are governed by law. The length of time in which a ray appears, manifests and does its work and finally disappears is one of the secrets of initiation, but — as time elapses and the nature of time itself is better understood — the period and the time equation of the minor rays of attribute will be established but that time is not yet, although the intense interest taken today in the phenomena of time indicates a growing awareness of the problem itself and of the need for understanding the relation of time, both to space and to event. It will be realised before long that time is entirely a brain event; a study of the sense of speed as registered by the brain, plus the capacity or incapacity of a human being to express this speed, will, when properly approached, reveal much that today remains a mystery.

At this time, the whole world is embroiled in the chaos **[Page 33]** and the turmoil incident upon the clashing of the forces of the sixth and the seventh rays. As one ray passes out and another comes into manifestation and their impact upon the earth and upon all the forms in all the kingdoms of nature has reached the point where the two influences are equalised, then a definite point of crisis is reached. This is what has occurred today, and humanity, subjected to two types or forms of energy, is thrown "off centre" and hence the intense difficulty and tension of the present world period. The cause of this is not only the impact of the two types of energy, beating upon the forms of life with equal force, but also that the energy of humanity itself (which is a combination of the fourth and fifth rays) is swept into the conflict. To this must also be added the energy of the animal kingdom (again a combination of the energies of the third, fifth and sixth rays) for this governs the animal or physical form of every human being. You have, therefore, a meeting of many conflicting forces and the world Arjuna is faced with a stupendous battle — one that is recurrent and cyclic but which will, in this particular era, prove a decisive and determining factor in the age old conflict between material domination and spiritual control. The forces playing upon the planet at this time are of supreme importance. If you will bear in mind that the sixth ray works through and controls the solar plexus (being closely related to the astral plane, the sixth level of awareness) and that the seventh ray controls the sacral centre, you will see why there is so much emotion, so much idealism and so much desire mixed up in connection with the world



conflict and why also — apart from the storms in the political arena and the religious field — that sex and its various problems has reached a point of interest in the human consciousness where a solution of these difficulties, a fresh understanding of the **[Page 34]** underlying implications and a frank dealing with the situation is inevitable and immediate.

Four problems will be solved in the next two centuries:

1. The problem of territorial possessions which is the group correspondence within the family of nations to the materiality of the individual.
2. The problem of sex which will involve a truer understanding of the law of attraction.
3. The problem of death, which is in reality the problem of the relation between the subjective and the objective, between the tangible and the intangible, and between life and form. This problem will be solved in the realm of psychology by scientific recognition of the true nature of the individual or soul and of the persona.
4. The problem of the Jews which is symbolically the problem of humanity as a whole. It is today for the first time definitely a humanitarian problem and one which is closely tied up with the fourth kingdom in nature because that kingdom is the meeting-place of the three divine aspects. The Jew, with his emphasis upon his position as one of the "chosen people," has stood symbolically throughout the centuries as the representative of the wandering, incarnating soul, but the Jewish people have never recognised the symbolic mission with which their race was entrusted, and they have taken to themselves the glory and the honour of the Lord's elect. The Jew made this mistake and, as an Oriental race, the Jews have failed to hold before the Orient the divine nature of mankind as a whole, for all are equally divine and all are the Lord's elect. Calvin and all who followed his lead made the same mistake and instead of holding before the people of the Occident the realisation that those **[Page 35]** who recognised their essential divinity did so symbolically on behalf of all the developing, incarnating sons of God, they regarded themselves as the Chosen People and all who did not think as they did are regarded as lost. When the Jew and the narrow-minded religious devotees recognise their identity with all other people and express this identity through right relationship, we shall see a very different world. The world problem is essentially a religious problem and behind all strife in every department of world thought today is to be found the religious element.

When the nature of the present struggle is better understood and its subjective causes are considered instead of the superficial objective reasons, then real progress will be made in the process of releasing humanity from the thralldom and the narrowness of the present civilisation and from the influence of the forces and energies which are responsible for the situation. These will be understood, correctly handled and rightly directed towards constructive and desirable ends. In the realm of this conflict, the great and fundamental law that "energy follows thought" always holds good, and one of the conditions which is inducing the present stress and strain is due to the fact that so many millions of people are beginning to think. This means that the ancient simplicity which has held good up to five hundred years ago is no longer controlling and the situation is much more complex. In ancient days the forces were largely controlled by the Lords of Materiality (those whom the ignorant and the prejudiced esotericist call "the black forces"); the forces of spirituality plus the thought of a handful of advanced men in the different nations were not so potent as they are today. The situation was then relatively simple. It was part of the **[Page 36]** evolutionary plan that matter and substance should temporarily

control and that spirit should learn to "mount on the shoulders of matter" as the Ancient Wisdom puts it. Now, however, owing to the widespread education of the masses and the many means of worldwide propaganda, these masses are themselves either thinking independently or are thinking as directed by the powerful minds everywhere to be found and which are seeking to control world events. Hence the increasing difficulty of the problem and one that is equally difficult for the Lords of the Left Hand Way as it is for the Great White Lodge. This is a point which you should consider and discover the implications.

Humanity itself is rapidly arriving at the point where its *united will* will be the determining factor in world affairs and this will be due to the unfoldment of the mind through the success of the evolutionary process. It is right here that many experiments will be made (and are being made today) and many mistakes must inevitably take place. The major requirement therefore at this time is the rapid educating of the people in the Plan and in the nature of the forces which are controlling evolution and their directing agencies. The fact of the Hierarchy must be announced in no uncertain terms, thereby arousing public interest, public investigation and public recognition. In the process of so doing much will be learnt of the balancing group of initiates and adepts who work entirely with the material side of life and in whom (for this major cycle) the love aspect of the soul remains totally undeveloped, whereas the mind nature is potently expressing itself. If you will study what I have earlier given anent certain of the higher and lower expressions of the rays you will see how these two fields of endeavour — that of the Hierarchy, animated by love and that of the opposite pole, the Black Lodge, working entirely [Page 37] through mind and substance — are engaged and their close relationship will emerge. You will realise then that the margin of difference is very slight and is to be found solely *in intention*, in the underlying purpose and the concrete objectives which this group of material workers have set themselves. The major instrument of the Black Lodge is the organising power of the mind and not the coherent influence of love, as is the case with the Masters of the Wisdom. Yet in the natural process of form evolution, these workers on the darker side of life have their useful function. Because they are working predominantly through the mental principle, we find the susceptibility of the untrained masses to this mental imposition and the facility with which they can be regimented and standardised. They have no power to think with clarity for themselves and their minds are consequently plastic and receptive to the powerful forces directed by the two contributing groups — the spiritual workers of the planet and the material workers. Because the bulk of human beings are still materially focussed, the forces which work on the side of matter find a line of least resistance which is not available to the Masters of the Great White Lodge. This danger is, however, lessening decade by decade.

Let me illustrate these facts for you by means of the two rays which are our immediate consideration. Both of them — as is ever the law — express themselves through a higher and lower form or forms. One of the higher expressions of the out-going sixth ray is to be found in Christianity, the spirit and principles of which were embodied for us in the life of the Master Jesus, Who was, in His turn, inspired and over-shadowed and used by His great Ideal, the Christ. In the word "idealism" you have the keynote of this ray — idealism taking form, providing a living example and indicating to the race of men their own divine potentialities. [Page 38] In the appearance of the Christ, the divine ideal for the race, as a whole, was presented for the first time. Other and earlier Sons of God presented diverse divine qualities and attributes, but in three of them a certain perfection of presentation was achieved which (as far as this present world period is concerned) can never be surpassed.

These three are: Hercules, the perfect disciple but not yet the perfected Son of God; the Buddha, the perfect initiate, having reached illumination but not yet having developed to perfection all the attributes

of divinity; the Christ, the absolutely perfect expression of divinity for this cycle and, therefore, the Teacher alike of angels and of men. That ahead of the race may lie a still higher perfection than that attained by any of these Exponents of divinity is inexpressibly true, for we know not yet what divinity really means; in these three, however, we have three instances of a perfection which lies far ahead for the majority of the sons of men.

In all of Them, the sixth and the second rays were controlling factors, with the first ray reaching full expression. In Them, idealism, love-wisdom and indomitable will stood forth in all their divine power. It might be of interest to you to know just what rays controlled these Sons of God:

*Hercules, the Sun-God*, had a first ray soul, a second ray personality and a sixth ray astral body. These potencies and energies sufficed to carry Him through all the trials and the labours of the disciple.

*The Buddha* had a second ray soul, a first ray personality and a sixth ray mind — a very rare phenomenon.

*The Christ* had a second ray soul, a sixth ray personality (which accounted for His close relationship with the Master Jesus), plus a first ray mind. [Page 39] These three all embodied the essences of the spiritual life and all of Them were enabled to set Their seal upon history and upon the hearts of men, largely through the potency of Their sixth ray expression. All of Them embodied also the new spiritual impulse which Their day and age required and all of Them for centuries — by the strength of Their living love and power — brought the vision and the aspiration of humanity back to those spiritual essentials whereby men must live. All of Them were part of the directing group of Lives Who are working out the plans of God, founded upon the love of God. The Buddha and the Christ are still closely connected with, and working in cooperation with, the Hierarchy. Hercules has gone over into the Shamballa centre, but still works in a basic association with the Buddha Who is one of the Forces linking Shamballa and the Hierarchy.

Pure religion, undefiled and spiritually focussed, is the higher expression of the sixth ray (working as is ever the case under the influence and potency of the second ray) and for us Christianity in its earlier days was the great and inspiring symbol.

In the same connection, among the *lower aspects* of the sixth ray are to be found all forms of dogmatic, authoritative religion as expressed by the organised and orthodox churches. All formulated theologies are the lower expression of the higher spiritual truths because they embody the mind reactions of the religious man, his confidence in his own personal mind deductions and the surety that he is obviously right. They do not embody the spiritual values as they truly exist. Consequently the dreadful nature of the lower expressions of the sixth ray and the control by the forces of separativeness (which are ever the outstanding characteristic of the lower sixth ray activity) can be seen [Page 40] nowhere more potently than in religious and Church history with its hatreds and bigotry, its pomp and luxurious appeal to the outer ear and eye, and its separativeness from all other forms of faith as well as its internal dissensions, its protesting groups and its cliques and cabals. The Church has wandered far from the simplicity which is in Christ. Theologians have lost (if they ever possessed it) the "mind that is in Christ" and the outstanding need of the Church today is to relinquish theology, to let go all doctrine and dogma and to turn upon the world the light that is in Christ, and thus demonstrate the fact of Christ's eternal livingness, and the beauty and the love which it can reflect from its contact with Him, the founder of Christianity but not of Churchianity.

I generalise. There are those in the Church today who do express all that I have stated and who are reflections in the truest sense of the living Christ. They relegate theology and authority to their rightful place and regard the discussions of theologians as simply expressions of perhaps needed mental gymnastics and as incentives to thought, but they do not regard them as conditioning factors, determining man's salvation or not. They know that man's salvation is determined by the processes of evolution and is not a question of ultimate achievement but simply one of time; they know that the life within a man will bring him ultimately to his goal and that the experiences and the type of incarnation will inevitably lead him to "his desired haven." His salvation is not determined by his acceptance of some dogma, formulated by men who have lost their sense of proportion (and consequently their sense of humor) and who deem themselves capable of interpreting the mind of God for their fellowmen.

It should be here remembered that there are divine attributes **[Page 41]** and ray characteristics which have hitherto never been revealed to the minds of men or sensed by them in their highest moments of inspiration; this is due to the lack of sensitivity of even the most advanced of the sons of men. Their apparatus remains inadequately developed and so unable to respond to these higher divine qualities. Even the Christ Himself and other Members of the Great White Lodge are preparing Themselves to register these divine attributes and consciously to merge Themselves in a still higher process or scale of evolution; it will be obvious to you that the little conclusions of the little minds are some of the most dangerous factors today in world affairs.

It will also be apparent to you how the lower and the higher expressions of a ray are closely related to each other and how easily the higher loses its hold and the lower comes into manifestation — something that evolution itself must eventually adjust.

It is harder to differentiate between the higher and the lower expressions of the seventh Ray of Ceremonial Order, for this ray is only in the process of manifestation and we know not as yet what its major expressions will be, either higher or lower. Human reactions have their place and — as I have earlier pointed out — even the Masters Themselves do not and cannot foretell what the results of the impacts of force may be nor what may eventuate as a result, though They can frequently determine the probable happenings. If I say to you that the higher expression of the seventh ray is white magic, do you really understand what I mean? I question it. Have you any true idea of what is intended by these two words? I doubt it. White magic is realistically the power of the trained worker and executive to bring together into a constructive synthesis the "within and the without" so that that which is below may be recognisably **[Page 42]** patterned upon that which is above. It is the supreme task of bringing together in accordance with the immediate intent and plan and for the benefit of the evolving life in any particular world cycle:

1. Spirit and matter.
2. Life and form.
3. The ego and the personality.
4. The soul and its outer expression.
5. The higher worlds of atma-buddhi-manas and the lower reflection of mind — emotion and the physical nature.
6. The head and the heart, through the sublimation of the sacral and the solar plexus energies.
7. The etheric-astral planes and the dense physical plane.
8. The intangible subjective levels of existence and the outer tangible worlds.

Such is the task of the white magician and as evolution proceeds and becomes more complicated and complex it will nevertheless be more rapid and more accurately defined in the mind of the magician. All, therefore, that is conducive to human sensitivity and to increased awareness is the work of the white magician; all that tends to produce better forms through which the living principle of deity can express itself is the work of the white magician; all that serves to thin or tear away the veil between the worlds wherein those who have no physical bodies live and move and work and the worlds of outer form is the work of the white magician. Of all this type of work there is always much, but never more so than at this time owing to the coming into manifestation of this ray of the magician (black and white), the seventh ray. Hence the rapid growth of the sense of omnipresence and the recognition of the non-existence of time in relation [Page 43] to reality. This has taken place through the discovery and use of the radio and of the many means of communication and through the steady growth of telepathic interplay; hence also the spread of education, enlarging man's horizon and opening up to him new worlds for investigation and adventure; hence also the breaking down of the old and limiting forms through the invoked force of the first ray, which has hitherto always worked through the medium of the seventh ray, because the kingdoms in nature cannot yet stand pure first ray energy; hence also the keen interest in the life after death and the appearance of all the many groups which are today investigating the nature of survival and the probability of immortality; hence again the appearance of the modern spiritualistic movement. This is a direct effect of the coming into manifestation of the seventh ray. Spiritualism was the religion of old Atlantis and the seventh ray dominated that ancient civilisation for a very long period of time, particularly during the first half of its existence, just as the fifth ray is of such dominant potency in our Aryan age and race.

It is through the correct development of spiritualism along psychological lines and the withdrawal of its emphasis upon phenomena (which is its outstanding characteristic and emphasis today) that the true nature of death and of the hereafter will be revealed. But it is in connection with spiritualism that I can best illustrate the lower expression of the incoming seventh ray influences. The work of the seventh ray is, as you know, the relating of life and of form, but when the emphasis is laid upon the form aspect then the wrong procedure eventuates and the work of the black magician can begin, and his objectives come unduly into play. This is what has happened in the spiritualistic movement; its investigators are occupied with the form side of life and [Page 44] its adherents with the satisfaction of their emotional desires (again related to the form side) so that the true import of the movement is in danger of being lost.

Spiritualism, in its lowest and material aspect, is a low grade expression of the seventh ray and is — for the masses — definitely a line of least resistance, and, therefore, of no great spiritual importance to their evolutionary development. The masses of the people are today Atlantean in their consciousness and are only slowly emerging into the Aryan point of view. This must change and the mind activity be rapidly enhanced or else true spiritualism will be unable to express itself and — through the present spiritualistic movement — there can be let loose upon the world forces and entities of a most undesirable character. The negativity of the majority of those who are interested in spiritualism and the entire negativity of the bulk of the mediums throws the door wide open to very definite dangers. Fortunately, there is a movement within spiritualistic circles to right this obvious danger and to shift the present emphasis upon phenomena into the world of true values and right understanding. The subject is too vast a one for me to deal with here, except in illustration of the points which I am endeavouring to make, but one hint I will give. If the societies and organisations, connected with the spiritualistic movement and the psychical research groups, would seek for and find the natural sensitives (and not the trance mediums) and those who are naturally clair-audient and clair-voyant and would study their



disclosures, their words, their reactions and their modes of working they would discover much about some of the natural and normal powers of man — powers which have been in abeyance during the period wherein mind development has been the objective and which humanity shares with two great groups of lives — the Members [Page 45] of the Hierarchy and the animal kingdom. Ponder on this. If, therefore, these societies would concentrate on the *intelligent and mental psychics* and rule out all trance conditions it would not be long before revelation would come. The trance condition is undesirable, separates the medium from his soul and definitely relegates him to the realm of the negative, of the uncontrolled and of material forces. This development, however, the forces of materiality will prevent if possible because the moment there is positive intelligent understanding of the world on the other side of the veil, there is no fear of death and then the major aspect of their power and their hold on humanity will disappear.

If you have followed intelligently what I have said, two points will emerge with clarity in your minds in relation to the initial and immediate activity of these two rays — the sixth and the seventh. First, that entire groups of people are increasingly susceptible to their influence and this inevitably leads to these groups (responsive to either the sixth or the seventh ray forces) being in opposition to and antagonistic to each other. The problem is that, owing to the developed sensitivity of the race, this antagonism is now upon a world-wide scale. Hence much of the present conflict of ideas, and the opposing ideologies, and hence also the feud between the old inherited traditions and the ancient forms of civilisation, of government, of religion on the one hand and of the newer emerging ideas on the other. These new concepts should usher in the New Age and will eventually revolutionise our modern life and standards. They will relegate the old ideas to the same position as the ideas which governed the race one thousand years ago have today assumed in our consciousness.

Second: The situation is still further complicated by [Page 46] the fact that both these rays influence and express themselves (as is ever the case) in a dual manner and have always a lower and a higher form of manifestation, which is a correspondence in this connection to the personality, and the egoic expression of every human being. In the case of the out-going ray, the higher form (which is ever the first to manifest in germ) is rapidly disappearing or is being absorbed into the newer idealism, thus contributing all that is best to the new presentation of truth so that the emerging culture will be properly rooted in the old. The lower forms are, however, tenacious and dominant and because of this they definitely constitute today the major problem of the Hierarchy, so much so that they require the calling in of the first ray (or the Shamballa force) in order to effect their destruction. Bear this in mind as you study the world situation. The lower forms of the seventh ray expression are still in an embryonic stage. This you can see clearly if you consider the one to which I choose to refer — the spiritualistic movement — which began to take shape only during the last century and has achieved its curiously phenomenal growth only because it started upon the American continent. The United States of America was the centre of old Atlantis and hence inherited a psychic and ancient religious form which was existent and potently alive in that part of the world for many centuries.

In spite of these facts, the higher and more living energy of the seventh ray is the most active at this time and its resultant idealism and consequent New Age concepts are playing upon the sensitive minds of the race and preparing humanity for a great and much needed change. The work of the Ray of Ceremonial Order is to "ground" or make physically visible the results of bringing spirit and matter [Page 47] together. Its function is to clothe spirit with matter, producing form.



## 2. The Nations and the Rays.

In connection with this discussion which governs and influences the leading nations of the world, the student should bear in mind the fact that all are today primarily conditioned by the Law of Cleavages; however, advanced groups in every nation are beginning to respond to the Law of Understanding. This is a law which will eventually emphasise the eternal brotherhood of man and the identity of all souls with the Oversoul. This will be recognised in the racial consciousness, as well as the oneness of the Life which pours through, permeates, animates and integrates the entire solar system. This Life functions in and through all planetary schemes, in all their kingdoms of forms and with all that can be included under the phrase "form life." That phrase contains three basic ideas: the ideas of life, of form and of evolution.

The functioning of the Law of Loving Understanding will be greatly facilitated and speeded during the Aquarian Age which we are considering; it will eventuate later in the development of a world-wide international spirit, in the recognition of one universal faith in God and in humanity also as the major expression of divinity upon the planet and in the transfer of the human consciousness from the world of material things to that of the more purely psychic. This will lead in time and inevitably to the world of spiritual realities. It should be remembered that (for advanced humanity) the sequence of the recognition of these expansions of consciousness is as follows:

1. The world of psychical living. This requires the recognition, by the brain consciousness, of the need for mental [Page 48] and spiritual control, as the first step.
2. The world of mental unfoldment.
3. The world of the soul or ego, the individualised man. When these recognitions are established in the aspirant, then there comes the recognition by the disciple of the Master Who should guide him.
4. The control of the physical plane life by the soul.
5. The functioning and the utilisation of the psychic powers and their place and part in the field of intelligent service.
6. The interpretative faculty of the illumined mind.
7. An inspired creative life upon the physical plane.

In that development of the racial consciousness, the process does not necessarily follow the above seven stages and sequence. This is owing to the stimulation and consequent sensitising of the form aspect through the increased radiation and potency of the dynamic New Group of World Servers; their ranks are filled by those who have passed, or are passing, through the stages of aspirant and disciple, thus learning to serve. Psychic unfoldment in the masses parallels the spiritual unfoldment of advanced humanity. This can be seen going on today on a large scale everywhere and it accounts for the tremendous growth of the spiritualistic movement and for the enormous increase in the lower psychic powers. Old Atlantean magic and the lower psychism are upon us again in the great turning of the wheel of life, but this time good may eventuate, if the world disciples and the spiritually-minded people measure up to their opportunity.

Today there are many thousands coming under the influence of this Law of Loving Understanding. Many in every nation are responding to the broader synthetic brotherly note, but the masses as yet understand nothing [Page 49] of this. They must be led in right ways gradually by the steady development in right understanding of their own nationals. Bear this in mind, all of you who work for world peace and right human relations, for harmony and for synthesis.

All of the great nations are controlled by two rays, just as is the human being. With the smaller nations we need not concern ourselves. All the nations are controlled by a personality ray, which is the dominant potent and main controlling factor at this time, and by a soul ray which is sensed only by the disciples and the aspirants of any nation.

This soul ray must be evoked into an increased functioning activity by the New Group of World Servers, for this is one of their main objectives and tasks. This must never be lost to sight. Much could be written about the historical influence of the rays during the past two thousand years and of the way in which great events have been influenced or brought about by the periodic ray influence. Interesting as it is and indicative of the present national trends and problems, all that I can now do is point out the energies governing each nation, and leave you to study and note their effect and to comprehend their relation to the present condition of the world. One thing I would point out and that is that those rays which govern a particular nation and which are at this time actively working are very potent, either materially or egoically; some of the problems may be due to the fact that certain rays, governing certain nations, are not at this time active.

Nation	Personality Ray	Soul Ray	National Motto
India.....	4th Ray. Harmony through Conflict.....	1st Ray of Power.....	I hide the Light.
China.....	3rd Ray of Intelligence.....	1st Ray of Power.....	I indicate the Way.
Germany.....	1st Ray of Power.....	4th Ray of Harmony through Conflict.....	I preserve.
France.....	3rd Ray of Intelligence.....	5th Ray of Knowledge.....	I release the Light.
Great Britain.....	1st Ray of Power.....	2nd Ray of Love.....	I serve.
Italy.....	4th Ray of Harmony through Conflict.....	6th Ray of Idealism.....	I carve the Paths.
U. S. A.....	6th Ray of Idealism.....	2nd Ray of Love.....	I light the Way.
Russia.....	6th Ray of Idealism.....	7th Ray of Order.....	I link two Ways.
Austria.....	5th Ray of Knowledge.....	4th Ray of Harmony through Conflict.....	I serve the lighted Way.
Spain.....	7th Ray of Order.....	6th Ray of Idealism.....	I disperse the Clouds.
Brazil.....	2nd Ray of Love.....	4th Ray of Harmony through Conflict.....	I hide the seed.

A close analysis of the following will reveal certain lines of racial understanding. There is a natural rapport indicated between the present personality rays of Germany and Great Britain, yet a relationship can be seen also between France and Great Britain through their esoteric national [Page 51] mottoes and also between the two symbols which are also theirs. The symbol for France is the fleur de lys, which she adopted centuries ago under divine guidance, which symbol stands for the three divine aspects in manifestation. The symbol for Great Britain, under the same divine apportioning, is the three feathers, carried as the arms of the Prince of Wales. The scintillating and brilliant French intellect

with its scientific bent is accounted for by the interplay of the third Ray of Active Intelligence with the fifth Ray of Scientific Understanding. Hence their amazing contribution to the knowledge and the thought of the world and their brilliant and colourful history. Be it remembered also that the glory of the empire which was France is but the guarantee of a glory of divine revelation which lies ahead in the future; it will never be theirs until they cease living in the wonder of their past and go forth into the future to demonstrate the fact of illumination which is the goal of all mental effort. When the intellect of the French is turned towards the discovery and the elucidation of the things of the spirit, then they will carry revelation to the world. When their egoic ray dominates the third ray and when the separative action of the fifth ray is transmuted into the revealing function of this ray, then France will enter into a period of new glory. Her empire will then be of the mind and her glory of the soul.

It is obvious that the governing faculty of the Ray of Will or Power is the outstanding characteristic of Great Britain. England is an exponent of the art of control and her function has been to produce the first tentative grouping of federated nations the world has seen and to demonstrate the possibility of such a grouping. The United States is doing a somewhat similar thing and is fusing the nationals of many nations into one federated state with many subsidiary [Page 52] states, instead of subsidiary nations. These two powers function in this way and with this wide objective in order eventually to give to the planet a system of groupings within one national border or empire, and yet with an international implication which will be symbolic of the coming new age technique of government. The second Ray of Love or of Attraction governs—from the soul angle—the British Empire and there is a relation between this fact and the fact that the astrological sign Gemini governs both the United States and London. The fluid, mercurial, intuitional mind is closely allied with the divine aspect of love and understanding, producing attraction and interpretation.

It is interesting to note that the fourth Ray of Harmony through Conflict which before long will come into power again, is to be prominent in the destinies of India, Germany, Italy, Austria and Brazil. It is for this that there is so much preparatory turmoil in four of these countries. The sixth Ray of Idealism is potent in Russia, the United States, Italy and Spain. It is the fanatical adherence to an ideal which is responsible for the potent changes in these four countries. In Germany and Italy the harmonising of the fourth ray, working through conflict, is also to be seen. Hence we have in all these countries a process of "breaking-down" and of destruction of old forms prior to an adequate responsiveness to the influence of the incoming ray. It should be remembered that as with individuals, so with nations — the reaction to an increasing influence of the soul ray is ever accompanied by a breaking down period; this demonstration of destruction is, however, only temporary and preparatory.

India hides the light and that light, when released upon the world and revealed to humanity, will bring about harmony in the form aspect; things will then be clearly seen as [Page 53] they are and will be freed from glamour and illusion; this harmonising light is sorely needed in India itself and when it has been manifested it will bring about the right functioning of the first Ray of Power or Government. The will of the people will then be seen in the light. It is in this connection that Great Britain will emerge into renewed activity for her personality ray and India's soul ray are the same. Many British people are subjectively linked with India, by past incarnations and association; the quarrel between Great Britain and India is largely a family affair in the deepest sense of the term and hence its bitterness. As you know, there is a close link between the fourth and second rays and this again emerges in the relationship between England and India; a destiny is there which must be jointly worked out.

The static stabilising tendency of Germany showed for instance in her futile effort to preserve a racial purity now, as then, impossible. This static quality is due to her first ray personality; her fourth ray energy was responsible for her effort to standardise and harmonise all the elements within her borders to the point of regimentation. This has been the line of least resistance for Germany, for though the first ray is not in manifestation at this time, yet the bulk of the people in power in Germany during the past world war (1914-1945) were all on the first subray of the seven rays and hence they were inevitably the transmitters of first ray energy. It is for this reason that Great Britain can contact the German race and handle the people in that sad country more understandingly than can the other nations or Great Powers. They share similar qualities and one of the services which Great Britain can render at this time is to come to the aid of world peace and live up to her motto, "I serve," by acting as an interpreter.

### [Page 54]

A careful analysis of the idealism of Russia and of the United States may reveal no resemblances in the goal of their idealism; the Russian is driven by his seventh ray soul towards the imposition of an enforced ceremonial of ordered rhythms, leading to an idealised order and a community of interests. Because of this and because of the enforced work, some forces are present and active in Russia which need most careful handling by the spiritual Hierarchy of our planet. These forces working in Russia are concerned with the magic of form whereas pure white magic is concerned only with the soul or with the subjective aspect, as it conditions the objective. The "black forces," so called, are nowhere rampant in Russia any more than in other parts of the world, but the Russian reaction and attitude to enforced rule and order has in it more of the magical seventh ray influence than is the case in other countries; Germany also enforced a standardised order and way of living but this was definitely submitted to the control of the black forces.

You will note that of the major nations only Brazil, Great Britain and the United States of America are definitely under the influence of the second Ray of Love-Wisdom. An interesting fact thus emerges: Great Britain is the custodian of the wisdom aspect of this second ray energy for the Aryan race; the United States will fulfil the same office for the world of the immediate future, whilst Brazil will eventually — many thousands of years hence — supersede both of them. These three races embody the attractive cohesive aspect of the second ray and will demonstrate it through wisdom and right government, based on true idealism and love.

Great Britain represents that aspect of the mind which expresses itself in intelligent government, based on just [Page 55] and loving understanding. That is, of course, the ideal before her, but not as yet the exactly fulfilled achievement. The United States represents the intuitive faculty, expressing itself as illumination, plus the power to fuse and blend. Brazil will — at some distant date — represent a linking interpreting civilisation, based on the unfoldment of the abstract consciousness which is a blend of the intellect and the intuition and which serves to reveal the wisdom aspect of love in its beauty.

It is too dangerous in these days of difficulty and world turmoil to express myself more definitely as to the future lines of unfoldment. The destiny and the future functioning of the nations lie hid in their present activities. The majority of my readers are far too nationalistic in their thinking, and too deeply engrossed with the prime importance of their own nation and its supreme significance, for me to be able to do more than generalise and indicate the major lines of progress. The role of the prophet is a dangerous one, for destiny lies in the hands of the people and no one knows exactly what the people will do — once aroused and educated. The time has not yet come when the bulk of the people of any

nation can see the picture whole or be permitted to know the exact part their nation must play in the history of nations. Every nation — without exception — has its peculiar virtues and vices which are dependent upon the point in evolution, the measure of control of the personality ray, the emerging control of the soul ray, and the general focus of the nation.

It is useful to bear in mind that some nations are negative and feminine and others are masculine and positive. India, France, the United States of America, Russia and Brazil are all feminine and constitute the nurturing mother aspect. They are feminine in their psychology — [Page 56] intuitive, mystical, alluring, beautiful, fond of display and colour, and with the faults also of the feminine aspect, such as over emphasis upon the material aspects of life, upon pageantry, upon possession and upon money or its equivalent as a symbol of the form side of existence. They mother and nurture civilisation and ideas.

China, Germany, Great Britain and Italy are masculine and positive; they are mental, political, governing, standardising, group-conscious, occult by inclination, aggressive, full of grandeur, interest in law and in laying the emphasis upon race and empire. But they are more inclusive and think in wider terms than the feminine aspects of divine manifestation.

National relationships and the major intellectual cleavages are based also upon the governing ray influences. Spain, Austria and France, being governed by the seventh, fifth and third rays, have a close inter-relation. This worked out in a most interesting manner in the Middle Ages, and the destinies of these three nations were closely related. The newly forming country of the United States is likewise spiritually and intimately associated — in its form aspect — with Brazil, Russia and Italy; hence the early influx of certain types of emigrants into the country and hence also the pull of the South American countries upon the American consciousness, and the growth (rightly or wrongly) of the ideal of Pan-America. These relations are all on the form side and emerge out of the personality rays or energy of the nations concerned. The Ray of Love or Inclusiveness, the Ray of Active Intelligence showing itself so predominantly in the electrical civilisation of modern times, and the fifth Ray of Exact Science are all potently active at this time, for they are all pouring their energies onto our planetary life. The incoming seventh [Page 57] Ray of Order is surely, even if slowly, imposing order and a new rhythm of life upon mankind. The effect of these incoming energies and of the rays which are active at any one time is felt in the following sequential order:

1. The sensing of an ideal.
2. The formulation of an theory.
3. The growth of public opinion.
4. The imposition of the new and developing pattern upon the evolving life.
5. The production of a form, based upon that pattern.
6. The stabilised functioning of the life within the new form.

It should be remembered that each ray embodies an idea which can be sensed as an ideal. The rays in time produce the world pattern which moulds all planetary forms and thus bears witness to the inner potency of the evolutionary processes. This pattern-forming tendency is being recognised today by modern psychology in connection with the human being and his emotional or thought patterns are being charted and studied. *So it is with the nations and races also.* Every ray produces three major patterns which are imposed upon the form nature, whether it be that of a man, a nation or a planet. These three patterns are: *the emotional pattern*, embodying the aspiration of a man, a nation or a race;



it is the sum total of the desire tendency at any one time; *the mental pattern*, emerging later in time and governing the thought processes of a man, a nation or a race. The emotional and mental patterns are the negative and positive aspects of the personality of a man, a nation or a race. *The soul pattern* is the pre-disposing and spiritual goal, the ring-pass-not or destiny which the spiritual principle succeeds eventually in imposing upon the [Page 58] personality of a man, a nation or a race. This soul pattern eventually supersedes and obliterates the two earlier pattern-producing processes.

If, for instance, the energy of the fifth ray, which is the soul ray of the French nation, can make its potency felt in the stress and misery of the present world condition, then to France may be given the ultimate glory of proving to the world the fact of the soul and of giving a demonstration of soul control. The soul pattern may be translated by the genius of the French intellect into terms which humanity can understand and a true psychology of the soul may come into being. The genius of Germany has often in the past been expressed along the line of its fourth ray soul, and through its power Germany has given much of music and philosophy to mankind. That soul is not at present expressing itself; a rampant personality has expressed the greatest evil, but as time goes on and Germany learns the lessons which she must learn, the soul pattern will again be impressed upon the German consciousness; Germany must be helped to get again the vision of this ideal. If England's ideal of justice (which is the pattern of its personality ray) can be transformed by her soul ray of love into just and intelligent world service, then she will give to the world the pattern of that true government which is the genius of the soul quality of the British. If the idealism of the United States of America can be illumined by the law of love and not by personality self-expression, then the pattern which underlies the structure of the States may be seen in lines of light and we shall look for future racial light instead of the many separative national lines. At present it is the personality ray of the United States which controls.

### [Page 59]

A close study of that for which each nation stands will be most revealing and their pattern will emerge — a pattern of personality selfishness or a pattern of soul goals.

*Italy* has a sixth ray soul and hence her devotion to her past and to the ancient "glory which was Rome" (for this is closely tied up with the memory aspect of the soul) and to the concept of the restoration of the Roman Empire. But as it is the soul ray which is upon this stream of ray influence, it is interesting to note that Italy carries forward her plans with very little hate and with the minimum of persecution and of resentment; she stands steadily for peace, no matter what the people may believe under the influence of national propaganda and the theories of the newspapers. Her motto, esoterically stated, is, as you know: "I carve the Paths." This will be true eventually in the spiritual as well as in the literal sense. Rome was the great road builder and road maker of Europe in the far distant past; today the British race (who are largely re-incarnated Romans and hence the friendly feeling which basically exists between the two countries in spite of outward appearance) are the original railroad makers. This is all upon the material side. Upon the spiritual side, as I told you in an earlier book, the whole field of religion will be re-inspired and re-orientated from Rome because the Master Jesus will again take hold of the Christian Church in an effort to re-spiritualise it and to re-organise it. From the chair of the Pope of Rome, the Master Jesus will attempt to swing that great branch of the religious beliefs of the world again into a position of spiritual power and away from its present authoritative and temporary political potency.

*The United States of America* has for its personality ray the sixth ray and hence much of its personality difficulties. Hence also its strong desire life, impelling it to sex [Page 60] expression and to materiality



but to a materiality which is very different from that of the French, for the citizen of the United States values money only for the effects on his life which it can bring and for what it makes possible. Hence also the rapid response of the American continent to every form of idealism, to the need of others, even of its enemies, to compassion for all suffering and to a pronounced progress towards a well defined humanitarianism. This they may call the democratic ideal but it is in truth something which grows out of and eventually supersedes democracy—the ideal of spiritual government—a government by the highest and the most spiritual to be found in the land. Hence also their unrealised esoteric motto: "I light the Way." All the various forms of government, prevalent in the world today, will—after making their great experiment and its resultant contribution—proceed upon the way of enlightened rule by the illumined minds of the age. This development is certain and inevitable and the indications of this happening can be seen today by those who have eyes to see and a developed inner vision.

*Russia* is peculiarly interesting at this time from the angle of humanity because she comes under the influence of both rays. Her egoic ray is the seventh and her personality ray is the sixth. Hence the tremendous conflict which is going on between the fanatical sixth ray cruelty of her sixth ray regime and the spiritual harmlessness which is the basic principle of the national ideology. Hence also the materiality of several important sections of her populace and the essential brotherliness which is imposed by the idealism and the mystical aspiration of the Russian genius, expressed through its people as a whole. Hence also the correctness of their spiritual motto which is as yet unrealised by them but which is working itself out noticeably to those of [Page 61] us who can see upon the inner side of life. That motto is: "I link two ways." Their task, which will develop as they come to truer understanding, is the linking of the East and of the West, and also of the worlds of desire and of spiritual aspiration, of the fanaticism which produces cruelty and the understanding which produces love, of a developed materialism and a perfected holiness, of the selfishness of a materialistic regime and the unselfishness of a mystically and spiritually minded people, and all this in a most pronounced and peculiar manner. Behind the closed borders of that mysterious and magnificent country, a great and spiritual conflict is proceeding and the rare mystical spirit and the truly religious orientation of the people is the eternal guarantee that a true and living religion and culture will finally emerge. Out of Russia—a symbol of the world Arjuna in a very special sense—will emerge that new and magical religion about which I have so often told you. It will be the product of the great and imminent Approach which will take place between humanity and the Hierarchy. From these two centres of spiritual force, in which the light which ever shineth in and from the East will irradiate the West, the whole world will be flooded with the radiance of the Sun of Righteousness. I am not here referring (in connection with Russia) to the imposition of any political ideology, but to the appearance of a great and spiritual religion which will justify the crucifixion of a great nation and which will demonstrate itself and be focussed in a great and spiritual Light which will be held aloft by a vital Russian exponent of true religion — that man for whom many Russians have been looking and who will be the justification of a most ancient prophecy.

*Spain* has a sixth ray ego and a seventh ray personality — thus reversing the forces which are expressing themselves [Page 62] through the Russian spirit. Spain, too, acts as a link in world adjustment but this time the link is between Europe and Africa, and in this capacity Spain has earlier served. It will be apparent to you also how inevitable has been the relationship between Spain and Russia and how the ideology of the latter country has influenced the national government. It will also be apparent why the battleground of the two great ideologies — the Fascist and the Communistic — has been found inevitably in Spain. The triumph of the Fascist part has been equally inevitable from the start because of the egoic relation existing between Spain and Italy and also to the proximity of the two countries which has enabled the telepathic impress of Fascist idealism to be easily impressed upon

the prepared and sensitive Spanish consciousness. As to the fanaticism, the natural cruelty, the fervent idealism, the arrogant pride and the religious and mystical quality of the Spanish character, they are obviously of sixth ray origin and are highly crystallised. The intense individualism of the people can be noted also as a definite part of their seventh ray personality equipment. Their spiritual motto: "I disperse the clouds," is indicative of the magical work for which Spain will eventually be responsible and sooner than is perhaps anticipated, thus balancing in that highly intelligent and individualistic country the field of scientific magic and the magical work of the Church of the future. This is a prophecy which lies at present too far ahead to be capable of verification, either in this generation or the next, but it is rooted in national characteristics and the law of probability.

We have been considering the rays of the Great Powers and the two Axis Powers, Germany and Italy. But the same methods can be applied to any nation and race and should prove of deep interest to every student of history.

**[Page 63]**

### 3. The Nations and their Governing Signs.

There are many other angles from which we could approach this subject of what predisposes people, nations and races to certain lines of action, making them anti-social or cooperative, and determining their relations with each other. The trend of events at any particular time may not truly reflect these deeper destinies.

It might be of interest here if we continued our study by a consideration of some of the countries and their governing signs. This would be a practical though necessarily a most debatable point. It is not related in any way to the geographical position of these countries but to the destiny (future) and karma (past) of humanity itself as it differentiates itself into nationalities, living at one period of time upon certain territories and so constituting that amalgamation of forms which we call nations or races. Basically and fundamentally the souls, informing these nations or races, remain detached from identification with them until such time as such souls can function on earth. Until, therefore, astrologers know more about group astrology and know also how to determine past influences as well as forecasts, it will not be possible for them to assign the correct ruling signs to the various countries and nations or to check the accuracy or the inaccuracy of the statements which I may make in the following tabulations. That type of astrology which concerns itself with the past, we call *essential astrology* esoterically, in contradistinction to *predictive astrology*. Past conditioning factors are basic and essential to the expression of the present and to what happens in the human family at any given moment, and from a proper understanding of the rules which should (but as yet do not) govern the processes of what is sometimes called the rectifying of **[Page 64]** a horoscope when the exact moment of birth is not known will come the future science of ascertaining those past facts which produce present occurrences.

You will note that I would differentiate most carefully between countries and nations, owing to the fact that today and increasingly in the future, they will not be synonymous. The British nation is, for instance, a great synthesis of people, as is the United States of America, and also, in a lesser extent, both Brazil and the Argentine. Under the present situation, incident to the war and starting around the year 1900, there is a constant and ceaseless migration of peoples from one place to another and from one country to another, taking place today not only individually but also in group formation. This

tends to produce an inevitable fusion, blending and producing inter-racial life, thus constantly offsetting and negating what has been called "racial purity." This attempt at an impossible racial segregation and purity is a misnomer, for the past renders it impossible; mixed blood runs in all veins, but the effort to produce this is the keynote of certain of the more modern cultures. These fortunately are in a minority, for they are anti-evolutionary and their objective is quite impossible of achievement, for they do not start with any pure strain. This tendency towards racial segregation (so noticeable in the Jew and the German) is a form of isolationism and necessarily an aspect of materialism, and is related to the personality of humanity and not to the soul aspect; it is separative in effect and normally feeds pride in the individual and the nation; it runs counter to the true progress of humanity which must lead increasingly to closer human relations, to human wholeness in the truest sense of the term; it will produce the inevitable recognition of vital human unity, placing no emphasis [Page 65] upon individual nations and races. This isolationist spirit was one of the dangers to which the neutral powers were at one time prone, particularly the United States, and the physical warning as to this danger was given to them in the magnetic storms which severed contact between them and Europe and dislocated their relationship between states within America itself.

The world is one world and its sufferings are one; humanity is in truth a unity, but many are still unaware of this and the whole trend of the present teaching is directed to the awakening of humanity to this while there is yet time to avert still more serious conditions. The sins of humanity are also one. Its goal is one and it is as one great human family that we must emerge into the future. I would emphasize this thought: *it is as one humanity, chastened, disciplined but illumined and fused, that we must emerge into the future.* Those who do not grasp this important fact, whether they are what is called belligerents or neutrals, will suffer deeply as a result of their non-participation in the fate of the whole. The isolationist or the super-racial attitudes of the bewildered German people are the attitudes of the separative tendencies of the form nature with its wrong emphasis; but so also is the attitude, veiled under beautiful words and misty idealism, of any neutral power who stands aloof from the happenings of the present. *The Hierarchy is not neutral.* It is one with the right element in every nation and set against all separative, isolationist and materialistic attitudes. Such attitudes prevent the apprehension of the true spiritual values and hinder human development. Identification with all and participation in world conditions — voluntarily and not from force — is the way out today for all peoples. Ponder on this.

## [Page 66]

### 1. *The Nations and their Ruling Signs.*

It is, however, obvious that nations react like human beings under the influence of their rays — personality and soul rays — and this is a fact of vital import to the esotericist and something as yet little known or intelligently realised. What I give you, therefore, under this point is new exoterically; attention will have to be paid to the information — either as it comes from me or from other sources — if there is to be real understanding of the situation and therefore useful cooperation with the Forces of Light.

I will give you here the *present* personality influences of the nations, indicated by their governing signs of the zodiac, trusting that you will give due thought to what I impart and assuring you that they are of vital significance at this time, particularly if you compare them with what I gave you anent the rays of the nations in the first volume of *A Treatise on the Seven Rays*. I would remind you that — over the lapse of centuries — nations are reborn several times or come into incarnation in a new form which we

may call a period, if unimportant, or a civilisation if significant and dramatic enough. Therefore, the personality ray and the governing influences change with frequency. This is oft forgotten, because the cycles are so much vaster than those of human incarnation. I would also point out that the tabulations which follow agree in part with the ordinary accepted assignment of zodiacal signs to the various countries, but not always. I will give you two signs for each country. One will be the emerging influence which will govern the ego or the soul of the country or nation, and the other that which governs at the present moment the personality ray of the individual country, and so conditions the masses. Forget not that the soul of the people is represented by those who [Page 68] react to the influence of the soul ray and of the sign which is affecting it (its ascendant, one might say), whilst the masses are conditioned by the personality ray and therefore by the sun sign of the specified nation.

Country	Ruling Sign	Egoic Ray	Ruling Sign	Personality Ray		
Argentina	Cancer	4th	Not given	Libra	7th	Not given
Austria	Libra	7th	Fourth	Capricorn	10th	Fifth
Belgium	Sagittarius	9th	Not given	Gemini	3rd	Not given
Brazil	Leo	5th	Fourth	Virgo	6th	Second
China	Taurus	2nd	First	Libra	7th	Third
Finland	Capricorn	10th	Not given	Aries	1st	Not given
France	Pisces	12th	Fifth	Leo	5th	Third
Germany	Aries	1st	Fourth	Pisces	12th	First
Great Britain	Gemini	3rd	Second	Taurus	2nd	First
Greece	Virgo	6th	Not given	Capricorn	10th	Not given
Holland	Aquarius	11th	Not given	Cancer	4th	Not given
India	Aries	1st	First	Capricorn	10th	Fourth
Ireland	Virgo	6th	Not given	Pisces	12th	Not given
Italy	Leo	5th	Sixth	Sagittarius	9th	Fourth
Japan	Scorpio	8th	Not given	Capricorn	10th	Not given
Poland	Taurus	2nd	Not given	Gemini	3rd	Not given
Roumania	Leo	5th	Not given	Aries	1st	Not given
Russia	Aquarius	11th	Seventh	Leo	5th	Sixth
Scandinavia (4 Nations)	Libra	7th	Not given	Cancer	4th	Not given
Spain	Sagittarius	9th	Sixth	Capricorn	10th	Seventh
Switzerland	Aries	1st	Not given	Aquarius	11th	Not given
Turkey	Cancer	4th	Not given	Scorpio	8th	Not given
U.S.A.	Aquarius	11th	Second	Gemini	3rd	Sixth

Note: This tabulation is arranged alphabetically and not in the rate of importance and influence of a country and nation.

It would, I feel, also be of value if I indicated the ruling sign of some of the capital cities of the countries dealt with in the above table. The focus of the immediate response of the peoples of the nations is frequently to be distinguished in *the quality* (if I may so call it) of their capital city and by the decisions there made. I would like to point out that in the British Empire there are several major and distinctive sections which are themselves definitely governed by certain ruling signs; therefore, before giving the rulers of the capitals, I would like to indicate the influences which control the British Empire

through the medium of its component parts; they are an important factor in present events, owing to the major and powerful nature of the part Great Britain is playing in the present situation. As you will have noted Great Britain is ruled by Gemini and Taurus, and consequently the principles of multiplicity and integration are simultaneously present. Duality, triplicity (England, Scotland and Wales) and also differentiation are the conditioning aspects of the empire. Under the major control of Gemini and Taurus you have the following potencies active:

	<i>Egoic Ruler</i>		<i>Personality Ruler</i>	
Australia.....	Virgo.....	6th.....	Capricorn.....	10th
Canada.....	Taurus.....	2nd.....	Libra.....	7th
India.....	Aries.....	1st.....	Capricorn.....	10th
New Zealand.....	Gemini.....	3rd.....	Virgo.....	6th
South Africa.....	Aries.....	1st.....	Sagittarius.....	9th

### [Page 69]

These are the major divisions. There are lesser divisions but with these I am not here concerned. These countries are related to the mother-country through their planetary rulers, and in this statement you have a definite hint conveyed. The zodiacal signs relate, but the planets are more influential at this stage of evolution.

It is not my intention to give you the ruling signs of the capitals of all the countries; I have dealt with but only the more important:

<i>Country</i>	<i>Capital</i>	<i>Soul Ruler</i>		<i>Personality Ruler</i>	
Belgium.....	Brussels.....	Gemini.....	3rd.....	Capricorn.....	10th
France.....	Paris.....	Virgo.....	6th.....	Capricorn.....	10th
Germany.....	Berlin.....	Scorpio.....	8th.....	Leo.....	5th
Great Britain.....	London.....	Leo.....	5th.....	Libra.....	7th
Italy.....	Rome.....	Taurus.....	2nd.....	Leo.....	5th
Poland.....	Warsaw.....	Capricorn.....	10th.....	Pisces.....	12th
Russia.....	Moscow.....	Taurus.....	2nd.....	Aquarius.....	11th
United States.....	Washington.....	Cancer.....	4th.....	Sagittarius.....	9th

An analysis of the signs ruling the different countries will make certain outstanding conditions apparent and even with the small knowledge of esoteric astrology now available will make certain definite information emerge in your minds as vitally explanatory. Capricorn, for instance, seldom appears as a sign governing the egoic expression of any nation but quite often as governing the personality manifestation, or the exoteric country. Austria, Greece, India, Japan and Spain have Capricorn as their personality rulers, indicating age, crystallisation and materialism; a little study of conditions and the present point in evolution will make this apparent. In the next great and succeeding race to this, Capricorn will appear as ruling the egoic expression, for the soul will then be in greater control and certain great groups of human beings (those who now compose the present nations) will be ready for initiation upon the mountain top of Capricorn.

### [Page 70]

I cannot spend much time analysing this but would like to indicate one or two points which would serve to guide your thoughts and to clarify the issue. In this manner I can point the way for the future



guidance of astrologers who have an esoteric bias. The subject is, however, sufficiently abstruse to deter most people. The relations to be established cannot be based upon some definite starting point, as is sometimes possible in casting the individual horoscope, but upon energy effects, coming direct from the signs themselves, or via certain planetary rulers (again either exoteric, esoteric or hierarchical); these effects are again conditioned by the interplay between the energy of the rays which govern the soul or the personality of the nation or country under consideration. The problem is likewise complicated because there will be the need to distinguish between the horoscope of the territory, housing the nation, and the people themselves who compose that unit which we call a nation. Some nations are fluid and not properly integrated as are the masses of people everywhere; others are integrated entities, or fully expressing personalities; others are crystallised and have nearly run their course as personalities; others again are coming under the influence of their soul ray, leading to another cycle of fluidity, before the definiteness of the initiate-entity becomes apparent; a few again are purely embryonic. Thus the extreme difficulty of the science becomes increasingly apparent. There is, however, no need for discouragement, for this is a science, subject to moments of intense illumination when the intuition will suddenly reveal determining laws and when the capacity to think abstractly and synthetically will pour floods of light upon the most difficult and complex of problems. When the world again settles down to a cycle of peace and with opportunity for further conscious unfoldment, it will be [Page 71] found that that embryonic factor which we call the intuition will flower forth into as recognisable an expression of human consciousness as the present intellectual grasp and mental perception of the race. Until this time comes, the searching astrologer must proceed hopefully but cannot yet expect full understanding of what I here impart.

#### 4. An Analysis of Certain Countries.

The horoscope of a country can, therefore, be either that of the soul of the nation or of the personality of the nation, based on the form aspect; there are no means, as yet, of determining the date, for instance, of the birth of a nation or of a race. Boundaries are not determining factors nor is history itself, as now given, an adequate guide. As said above, some nations are entities and demonstrably so, as, for instance, France or Japan; others have been great and powerful nations but are so no longer, but the strain is there, and of these, India and the Jewish race are illustrations. Other nations are, relatively speaking, very modern, as for instance the German nation, yet the strain is very ancient. Strains, types, races, nations, branches and sub-branches produce a bewildering kaleidoscope before which astrology necessarily stands confused. But to the eye of the enlightened esotericist, certain entities emerge clearly and form the nations of the world; the important factor always to remember is that it is *humanity as a whole* which is the factor to be considered. The simile of the human body with its definitely recognised areas of expression, and the organisms which, in their turn, control and condition these areas will be helpful here. The important and non-important appear; the developing and the vestigial also emerge and under the Law of Correspondences aid in elucidating. In the great body of humanity there are certain areas [Page 72] which vibrate in unison and which attract to themselves souls of a certain quality and keynote; there is a magnetic interplay between countries (territories) and the nations which occupy them. This is not an arbitrary matter but due to magnetic interplay. It is also vibratory interplay, under the great Law of Attraction and Repulsion which has much to do with the intercourse and relationships between nations. Let us now look at a few of them.

*France* is a Pisces-Leo country, and is expressive egoically of the fifth Ray of Concrete Knowledge or Science and the personality Ray of Active Intelligence. The soul of France, subjectively ruled Europe



for the most important and influential part of the Piscean Age, now passing out; she coloured and dominated, by her Leo personality, a large part of the happenings in Europe during the Middle Ages and for centuries; she mediated the Piscean quality to the civilisation of the then known world and her definitely Leo personality — self-conscious, self-centred, brilliantly intelligent and individual — conditioned Europe. It is this Leo personality which is responsible for the intensely nationalistic spirit of the modern French and which negates in them the more Aquarian tendency to universal consciousness or to the expression of the advanced Piscean soul to save the world; *France* comes before the world. The lesson France has to learn today is that the salvation of others is the goal of her Piscean soul and in this the self-interest of Leo precipitates conflict — one to which France is slowly awakening.

The egoic ray of France is that of Concrete Science and this, working in conjunction with the energy of the fifth zodiacal sign, Leo, has given the French people their intellectual brilliance and their scientific bias. The forces of crystallisation pour through Paris which is ruled by Capricorn in its personality and yet the soul of the French nation [Page 73] is nurtured in that great capital through the soul of the city, energised by Virgo and, forget not, that Virgo is the polar opposite of Pisces and the infant Christ in Virgo comes to full flower in Pisces. Here lies the hope of France. You will remember perhaps that some years ago I indicated that from France will come a great psychological or soul revelation which will bring illumination to world thought. If the true Piscean element can be drawn forth and the selfishness and the self-protective interests of the French nation can be offset, France then stands free some day to lead the world spiritually as she has effectively in past history from the more political and cultural aspects, but this can only happen when the personality ray is subordinated to the soul ray and Leo can respond to the Aquarian influence in the coming new era when Aquarius is dominant. The Sun, as the ruler of Leo, made France what she was, irradiating Europe for centuries; but it was the personality and not the spiritual aspect, and her influence at no time was spiritual, as that word should be understood. Esoterically, Pluto, one of the rulers of Pisces, must work, bringing in the death of the personality influence, fostered by Leo; this can be done without any great outer dissolution of the form of the nation through the beneficent influence of Jupiter, the exoteric Ruler of Pisces. What is needed in the national life of France is the more spiritual expression of the second Ray of Love-Wisdom, which has in the past led to material success but which can flood the world, via France, once she dies to self. Capricorn, ruling Paris, signifies both death and initiation into the spiritual life, and here lies the choice for France. With the cooperation which Pluto can give in bringing about those conditions which will lead to the revelation of Virgo (ruling the soul of Paris) there is possible — in connection with this powerful and influential country — a [Page 74] contribution to the life of humanity which will be effective in bringing about the new desired conditions in Europe, but France's demand for her personal security must give place to the security of the *whole* from aggression and evil and fear, and all thought of revenge upon or the dismemberment of other countries in the interests of France will have to end, if the true soul of France is to find expression.

Therefore, the following signs (cosmic energy) and planets transmitting solar and cosmic energies, are the conditioning factors of France in incarnation at the present time:

## FRANCE

1. Pisces — with its rulers : Jupiter and Pluto. } the nation.
2. Leo — with its ruler : the Sun. }
3. Virgo — with its rulers : Mercury, Moon, Jupiter. } Paris.
4. Capricorn — with its rulers : Saturn and Venus. }
5. Ray influences of an indirect nature, coming via the planetary rulers:
  - a. Ray 2. — Love-Wisdom, via Jupiter and the Sun. These are the most powerful.
  - b. Ray 1. — Power or Will, via Pluto. This is also the Destroyer Ray and can bring the death of the Leo influence.
  - c. Ray 3. — Active Intelligence, via Saturn. This cooperates with the third ray personality of France, and at this time Saturn offers most definite opportunity through the focus of power now to be found in Paris.
  - d. Ray 4. — Harmony through Conflict, via Mercury. Can France work for world harmony in the post-war period?
  - e. Ray 5. — Concrete Science or knowledge, via **[Page 75]** Venus. In this a realised cooperation with the soul ray, which is also the fifth ray, can bring about, through the French nation, a consummation of the Piscean influence or genius.
  - f. Ray 4. — This time through the Moon, thus aiding the work of Mercury and producing that needed internal conflict which will release France from Leo and from the control of her self-centred personality.

I would here call your attention to the fact that the astrology which I am emphasising is that which is concerned with the effective energies — what they are and from whence they come. I would repeat here as I have often done before that I am not concerned with predictive astrology. The coming emphasis in astrology will be upon the available energies and the use the subject makes of them and the opportunity which they present at any given time.

I have given you France somewhat in detail so that you can appreciate the extent of the influences which determine any nation and make it for the first time what it *is*. The combination of Piscean power in the Piscean Age, plus a potent Leo nature, enabled France at one time to express quite phenomenally its innate subjective tendency to save the world (for France is essentially on the Path of a world Saviour); this was aided by the brilliant clear vision of the fifth and third rays with their intellectual bias, plus the opportunity offered by Saturn, ruling Paris. This enabled France to stage the great French Revolution and strike one of the major blows for the release of humanity from bondage. This has twice occurred during the Piscean Ages: once at the signing of the Magna Charta at Runnymede and again at the French Revolution. The recognition of the importance of the rights of humanity, *as a whole*, came to **[Page 76]** the world via France. It marked a climax and high point in the evolution of the nation. Since then Capricorn and Pluto have produced crystallisation and the death or obscuration temporarily of the then emerging soul aspect (speaking symbolically) and the note of France has not been a selfless one. The forces of the soul are working, but France is as yet predominantly governed by personality and by the selfish aspects of the Leo influences. France, as yet, matters to herself more than humanity

matters and the question is: Can she achieve the terrific task of decentralising herself, of sacrificing herself for the common good and of relinquishing her dreams for France in the vision of the whole and so tread again more fully the Path of a World Saviour? There are as yet no signs of this; when the time to make peace treaties arrives, it will become clearer which way France will go and whether she will work for peace and security of the whole in love and with wisdom, or for France with intellectual brilliance and selfishness.

Let us briefly look at one or two other countries, so enabling students to make comparisons and understand relationships and future possibilities.

*Germany* is ruled by Aries, bringing in the powerful influences of this first sign in combination with its fourth ray soul (the Ray of Harmony through Conflict). The simple interpretation of this is that we are watching the beginning of a new phase and cycle in the history of the country which emerges into prominence through conflict but which is essentially a process of releasing the soul to fuller expression. It is ruled also by Pisces, cooperating with the influences of its first ray personality, which is the Ray of Power and the Ray of the Destroyer. The whole problem of French-German relation is tied up in this fact for the Piscean soul of [Page 77] France and the Piscean personality of Germany must eventually come to terms and it is obvious, is it not, that the real solution lies in the hands of France, which must let its soul control? It is because of this that, at the close of the Piscean Age, this whole relationship has come to a focus. France has an integrated personality whilst Germany has *not*; France is mental whilst Germany is predominantly astral; France is, therefore, essentially more potent, and its Leo personality can control with force to the detriment of future world understanding, or its soul can control to the furthering of the ends of the Hierarchy. As you know, Berlin is controlled by Leo from the personality angle, and there again comes out the relationship between the countries. They are both powerfully influenced by this sign of self-interest and of individuality as well as by Pisces. They cannot escape this relation. Hence the constant clash of these two countries through the dominating self-interest of Leo (ruling both personalities). Engrossment with present attitudes should not lead to forgetfulness of the past. France should not forget the Napoleonic wars, nor Great Britain the Boer war. All nations have much in the past which is apt to be forgotten, particularly if the lessons of greater spiritual growth have been learnt. The United States must not forget either that she is a section of the entire European continent transplanted across the ocean and that European history, successes, mistakes and sins are here also — a thing that many people are very apt to do, thus shifting responsibility. What is happening in the world today is a world happening, not a continental and local occurrence.

Germany is therefore controlled by the following energies and forces, and a study of the consequent inter-relations should prove interesting to the detached and open-minded student.

#### Germany

- |   |               |
|---|---------------|
| 1. Aries — with its rulers, Mars, Mercury and Uranus. | } the nation. |
| 2. Pisces — with its rulers, Jupiter and Pluto.       |               |
| 3. Scorpio — with its rulers, Mars and Pluto.         | } Berlin.     |
| 4. Leo — with its ruler, the Sun.                     |               |

5. The soul ray. Harmony through Conflict. 4th.

6. Personality ray. Will or Power. 1st.

7. Ray influences of an indirect nature, coming via the planetary rulers:

a. Ray 6. — Idealism or Devotion, via Mars which rules Aries and is the double ruler of Scorpio. This produces the fanaticism and unreasoning devotion and blind acceptance of conditions, so distinctive of the country at this time. It is virtue misdirected.

b. Ray 4. — Harmony through Conflict, via Mercury, thus cooperating with the soul ray intensifying the conflicting conditions and leading to a pull between idealism and facts, between France and Germany, and between the groups within Germany itself.

c. Ray 7. — Ceremonial Order or Ritual, via Uranus. This affects the masses as a whole, as it is the hierarchical ruler and (because of their point of evolution) leads to their facile standardising and regimenting. The 7th ray also focusses or "grounds the first ray" and leads to the power direction which is given them.

d. Ray 2. — Love-wisdom, via Jupiter and the Sun as the ruler of Leo. Thus the personality ray of **[Page 79]** the nation and the personality ray of Berlin tend at this stage to express self-love.

e. Ray 1. — Will or Power, via Pluto as the ruler of Pisces, governing the personality of the nation in cooperation with the death giving power of Scorpio which it rules and which governs Berlin. This tremendous activity of the destroying agent as far as Germany is concerned is offset by the influence of Jupiter. It is not nevertheless very potent.

Everything tends to show that the German people, not being an integrated race, are very largely victims and should be just as easily guided into right ways as they have been, at present, guided into their present activities. They did, however, provide a good medium through which the ancient Atlantean conflict could be precipitated and brought to the surface, and the ancient feud between materialism and the Forces of Light be finally resolved for this particular world cycle. Germany is mediumistic, as was its dictator, as I have earlier indicated; it is the Aries-Leo influences which produced the dictator. The Piscean personality of Germany (which is the sign governing mediumship) accounts for the apparently fluid grasp of essentials and the inability of its people and ruling government to stand by pledges. The influence of the sixth ray, coming via Mars, *martially* applied, and the lack of true spiritual love as it is diverted into sentimental personality devotions, account temporarily for the mass negligence to assert itself on behalf of the oppressed and in the interests of the higher principles. The need for this assertion is realised by many in Germany but the negative Piscean personality attitude provides a great obstacle and accounts for what has puzzled all who know and love the German people. At present, the **[Page 80]** influence of Mars, of Leo and of Pisces in their lower octave or connotations, are dominant. That which can offset this unhappy situation is the influence of Scorpio, the sign of discipleship and one of the death signs in the Zodiac.

The struggle for the soul of the people and its emergence into control is really taking place today in Berlin and upon the decision of this conflict much depends. France whose soul is governed by Pisces, the world Saviour, can do much to release the Piscean personality of Germany. Here lies the crux of the world problem. Great Britain, with her soul ray ruled by Gemini (which understands both the soul nature and the personality nature), can do much to help.

I cannot elaborate on this further beyond pointing out that both for nations and individuals the first great crisis in Scorpio upon the path of discipleship is determining in its effect upon the future.

*In considering Great Britain*, we note first that the ruling sign is Gemini from the standpoint of the soul of the people, and that Taurus governs the material outer form of the nation; it is this factor that has led her people to appear before the world under the symbol of John Bull, expressive of the British personality. It has been thought by certain astrologers that Britain is ruled by Aries, and this is true of it, as far as that small part which is called England is concerned; but I am dealing with the empire as a whole and not with a fraction of it. It is the Gemini influence that has led to the constant movement and restlessness of the British people; which has led them to cross and recross the ocean and to stage a constant going out to the very ends of the earth, to return ever again to the centre from which they came. This is characteristic of the race. It is the Gemini influence which has produced — viewing the **[Page 81]** work of the nation from the personality or lower angle — the secret and oft devious diplomacy and subtlety which has in the past distinguished Great Britain's political activity. Gemini people are often distrusted, and the Gemini effect along this line makes of Great Britain no exception. Such distrust has been warranted in the past but is not as justifiable now, for the nation is old and experienced and is fast learning the lessons which she has had to master. As yet, from the higher angle, Gemini does not entirely control, for the soul of Britain is only now struggling for expression. For long ages Taurus has led the way with his material aims, his acquisitive desires, his arrogant will and his blind moving forward towards the possession of that which has been desired. Pervasiveness and movement are two qualities with which Gemini and Taurus have dowered the race. London, the heart centre of the empire is ruled spiritually by Leo and materially by Libra and it is, therefore, the soul factor which links Great Britain to France and which should assist spiritually the Leo nature of the French Personality. It is not, however, the spiritual quality of this sign which dominates British policy, but primarily the Libra aspect. Great Britain regards herself as the preserver of the balance of power among the nations and as the one to mete out justice and indicate the right methods of law and order; yet her Gemini nature at times offsets this, whilst Taurus frequently blinds her to the real issues. It is the Leo aspect also which links London to Berlin, but it is Leo in its more self-assertive aspect and hence some of the difficulty and hence also the close and not to be evaded relationship between London-Paris-Berlin, a triangle of force which conditions Europe most potently. It is between these three that the destiny of the race of men in the immediate future lies, and again the question arises: Will the coming decisions **[Page 82]** be based upon the good of the whole or upon the good of a part of the whole?

It was the Leo force in Great Britain which attracted originally the Leo force in France and led to the Norman conquest in the 11th century. I mention this because it indicates relationship and the demonstrated results of such relationships, but not because that past event has any true repercussions at this time.

There is a much closer relation between the United States of America and Great Britain than between any continental power, for Gemini is the ruling sign of both countries, and they have, in many ways, a synchronous vibration. There is however little of the Taurian influence in the States and consequently you have the attitude of frequent misunderstanding which exists between the two powers. They are very close to each other and the welfare of each means much to each of them, so much so that the tendency to misinterpretation of each other's actions and motives is not aided by the fluidity of Gemini. Nevertheless, the arrogance and self-will of the Bull must give way to the fluid understanding of the inclusive Gemini consciousness, and this is a hard thing for the British temperament at this time to

grasp. They are so sure of their rectitude and so convinced of their wisdom that they are apt to forget that good intentions are oft offset by bad methods. The British are just and wise, but their self-sufficient technique and their blindness to other peoples' point of view has not aided world peace and is indicative of the control of Taurus. I would add here that the belief of the German race that they constitute the super-race, the intense nationalism of the French which leads them to feel that they have a superior culture to any other race, the sure pride of the British which leads them to regard themselves as eternally in the right, and the [Page 83] noisy self assertion of the United States which leads them to regard their country as the hope of the world have in reality little to choose between them and are all equally indicative of personality control. This is, as you know, a thing to be overcome in all nations and individuals.

Governing Great Britain, therefore, are the following energies, working through the zodiacal signs and the ruling planets:

#### GREAT BRITAIN

- |  |   |          |
|--|---|----------|
| 1. Gemini — with its rulers, Mercury, Venus and the Earth. | } | Nation.  |
| 2. Taurus — with its rulers, Venus and Vulcan.             |   |          |
| 3. Leo — with its ruler, the Sun.                          | } | Capital. |
| 4. Libra — with its rulers, Venus, Uranus and Saturn.      |   |          |
| 5. The soul ray — Love-wisdom. 2nd.                        |   |          |
| 6. The personality ray — Will or Power. 1st.               |   |          |

7. Ray influences of an indirect nature, coming via the planetary rulers:

a. Ray 4. — Harmony through conflict, via Mercury, leading to a definite link with Germany (as a study of the earlier tabulation will show). It accounts for the warlike history of Great Britain, but works out at the present time in the harmony of the Empire.

b. Ray 5. — Concrete Knowledge or Science, via Venus. It is interesting to note that it is this ray which links Great Britain so closely with France and appears nowhere among the influences which affect the German nation. Venus rules Taurus [Page 84] and Libra as well as Gemini and hence the well developed lower concrete mind of the British nation. The intuitive mind however needs development.

c. Ray 3. — Active Intelligence or Adaptability, via the Earth and also via the planet Saturn as it appears among the rulers of Libra. Here you have a clue as to why the British Empire covers the Earth, for there is a close connection between the Earth, as a whole, and Great Britain. It links Great Britain also with the third ray personality of France.

d. Ray 1. — Will or Power, via the planet Vulcan. There is in the first ray — as it expresses itself through Vulcan — very little of the Destroyer aspect as there is in the planetary influence of Pluto, another agent of the first ray. Again you find in this ruler of Great Britain's Taurian personality, a link with the first ray German personality. It accounts also for the forging of the chains which tie the Empire together, making it a unity through the will of the people.

e. Ray 2. — Love-wisdom, via the Sun, ruler of Leo which governs the soul of London, and which is



also a channel for the soul force of the British Empire which is essentially that of love-wisdom when given real expression and not controlled and dominated by the Libra influence.

f. Ray 7. — Ceremonial Order or Organised Ritual, reaching our planet via Uranus and giving to the Empire its grounded physical plane control over place and circumstance, its legal fundamentals, in cooperation with Libra, and its love of order and **[Page 85]** of rule, thus providing full expression for the first ray energies of the British Empire.

A study of the interplay of these energies and forces will account adequately for Great Britain and her activities; they indicate also certain definite lines of affinity and also point the way to imminent possibilities of adjustment, if the love which is the basic motivating power of the British soul is permitted expression. Hitherto it has been primarily Taurus and Leo as well as Libra which have coloured British attitudes, decisions and activities. Can Britain change and — preserving the will-to-order and balanced judgment which Libra confers upon her — eliminate the Taurian aspects which have led her blindly to seek that which she desires and because of her powerful personality to gain those ends? There is an ironic fate which determines that this great nation, having in past centuries been one of the major aggressors of the world, should now bring to an end, with the aid of France (which has a very similar aggressive tendency), the period of aggression, and so be used to inaugurate an age of cooperation, of understanding and of mutually shared responsibility. The future of the world lies at present largely in the hands of France and Great Britain, and the happiness of the world is assured if the soul energy of both these countries controls, and personality aims and ambitions are negated.

I can only most briefly touch upon the energies which motivate and condition the Italian empire and the United States, leaving you to make your deductions and applications. Russia is as yet embryonic and her part lies more in the East than in the West, provided she follows the indicated lines. Her two ruling signs are Aquarius and Leo and her real function in the comity of nations lies far ahead when **[Page 86]** the Aquarian age is flourishing and the Leo control of the Russian personality has been offset. The planets which primarily influence Russia are the Sun (2nd ray), Uranus (7th ray), Jupiter (2nd ray) and the Moon (4th ray). This makes a most interesting, a most humanitarian and — in the long run — a non-destructive combination. At present, the intensely individualistic Leo force in its worst aspects is dominating, but this will not last as history will eventually prove. The noisy, cruel child can turn into a controlled humanitarian in adult life and the influences potent in the Russian horoscope indicate this.

Again, in Italy, you find Leo appearing, thus relating Italy to France, to Great Britain and to Berlin — all of which have Leo as a ruling sign, either of the nations themselves or of their chief city. There is, consequently, no possibility of any of these four powers being able to evade relationships. Italy is more closely related to Great Britain than she is to France, because Rome is ruled by Taurus and by Leo which ties her to Great Britain through identity of vibration. This France will have to recognise as well as Italy and Great Britain.

The personality of Italy is ruled by Sagittarius, the sign of the one-pointed disciple, and it is owing to this that we have the undeviating aim of the Italian state and its refusal to be moved from certain attitudes and determinations. Italy sees more clearly than Germany the principles involved at this time, and though Rome is blinded at times by the Taurian influence which leads to a blind rushing forward towards a goal, irrespective of consequences and implications, yet essentially the inner straight line of foreseen and planned activity will hold Italy true to the objective.

The following conditioning forces make the story of Italy sufficiently clear:

**[Page 87]**

#### ITALY

- |  |   |          |
|--|---|----------|
| 1. Leo — with its ruler, the Sun.                              | } | Nation.  |
| 2. Sagittarius — with its rulers, Jupiter, the Earth and Mars. |   |          |
| 3. Taurus- with its rulers, Venus and Vulcan.                  | } | Capital. |
| 4. Leo — with its ruler, the Sun.                              |   |          |
5. Soul ray — Ideals, Devotion. 6th.
  6. Personality — Harmony through conflict. 4th.
  7. Ray influences of an indirect nature, coming through the planetary rulers:
    - a. Ray 2. — Love-wisdom, via the Sun and Jupiter. This again relates Italy to the second ray soul of Great Britain and tends to a basic understanding. I would here point out that in this second ray influence it is the wisdom aspect more than the love aspect which is dominant. Love is in reality, understanding wisdom in active expression.
    - b. Ray 3. — Active Intelligence, via the Earth. It was this Earth influence which, in the past, gave Italy her world dominion and which swayed the Italian personality towards the thought of another worldwide empire.
    - c. Ray 6. — Devotion and Idealism, via Mars. I would remind you that the soul ray of Italy is also the sixth ray. You have, therefore, the influence of Mars dominating Italian and Roman history, and it is this martian tendency which lay at the base of the German Italian axis. It, however, is *not* today the controlling factor.
    - d. Ray 5. — Concrete Knowledge or Science, via Venus. This influence is also dominant in Great **[Page 88]** Britain and again closely relates the two countries. Of this there is one curious little instance, which demonstrates an almost uniform working of this scientific bent for the good of the entire world (Venus in relation with Jupiter). That is the invention of the telephone by Alexander Graham Bell and the development of the radio by Marconi.
    - e. Ray 1. — Will or Power, via Vulcan, the forger and the worker in metals whose influence in this case closely associates itself with the undeveloped aspect of the Leonian influence.

In the above hints you may find much that is explanatory and much that will clarify British-Italian relations. The destinies of the two countries are closely allied and together they can potently affect the German race and influence it towards a better adjustment to life and a wiser discrimination. It will require the backing of France, when the soul of that country controls.

We will just look at the controlling factors in one other country, the United States of America, and indicate the influences working at this time which are in process of bringing to an end the adolescent stage in that country and enabling it to come forth in full maturity.

This vast land is ruled by Gemini, linking it therefore closely with Great Britain and also by Aquarius as the ruler of its soul ray. This combination of a sixth ray personality, ruled by Gemini, and a second ray soul (as has Great Britain), ruled by Aquarius, is potent for future power and usefulness. The capital city, Washington, is ruled by Cancer and Sagittarius, and it is this fact which leads the United States to act like the Crab (Cancer) and be pre-occupied with its own house which it carries on its back and **[Page 89]** to vanish into hiding at the first signs of trouble. Because also the Sagittarian influence is strong, there is a potent determination to stick one-pointedly to any decision made. This its sixth ray personality enforces at times almost to the point of a fanatical blindness and to the detriment of the long range vision which is needed at such times as these.

Like Russia, this country is in the making and — as I have told you elsewhere — as the nation's power shifts, as it will and as it now really is shifting from Washington to New York, the Cancerian influence will steadily lessen and the country will take its place as an adult among the nations. Its Gemini nature and its Aquarian soul should (when developed and balanced) provide a most remarkable channel for human expression. You will note that none of its zodiacal rulers link it with France, except indirectly through Cancer, which is the polar opposite of Capricorn, one of the rulers of Paris. It is for this reason that such a small percentage, relatively speaking, of French people migrate to the States; there is a closer link with Italy than with France, and hence the large Italian population, for Sagittarius rules both Italy and Washington. The influences are, therefore, as follows:

- |  |   |          |
|--|---|----------|
| 1. Aquarius — with its rulers, Uranus, Jupiter and the Moon.   | } | Nation.  |
| 2. Gemini — with its rulers, Mercury, Venus and the Earth.     |   |          |
| 3. Cancer — with its rulers, the Moon and Neptune.             | } | Capital. |
| 4. Sagittarius — with its rulers, Jupiter, the Earth and Mars. |   |          |
| 5. The soul ray — Love-wisdom. 2nd.                            |   |          |
| 6. Personality ray — Idealism Devotion. 6th.                   |   |          |

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7. Indirect influences via the planetary rulers are many, and the rays conditioning this country are consequently many, owing to the mixture of races found there. Of these influences there are eleven in all, for the Earth presents two aspects and the Moon veils both Vulcan and Uranus.

- a. Ray 7. — Order and Magic, via Uranus. This influence is inherited from the Atlantean world, which still rules the territorial aspect of the States, which is a remnant of old Atlantis. It is this that produces the many magical, spiritualistic and occult groups which flourish today in the States.
- b. Ray 2. — Love-wisdom, via Jupiter, thus linking the States closely with Great Britain and indirectly with France.
- c. Ray 4. — Harmony through Conflict, via the Moon, veiling in this case the planet Vulcan. Vulcan here "forges on his anvil, through fire and blows, that linking network which covers all the nation and makes it hold together." This ray produces the condition which brings together Germany and the States, for the fourth ray is the German soul ray and the first ray, which Vulcan transmits via the Moon, links the German soul and personality to the United States. Hence the vast numbers of Germans who

come to the States in order to escape from the personality activity of Germany as it expresses itself through its first ray destroyer aspect.

d. Ray 4. — I enumerate this ray for the second time because it expresses itself here through Mercury, [Page 91] the Messenger, and emphasises *the harmony aspect* in contradistinction to the conflict angle which the Moon and Vulcan together have precipitated. It is the Moon-Vulcan relation which produces the political conflict which always rages in the States.

e. Ray 5. — Concrete Knowledge and Science, via Venus. This confers the intelligence which is so marked in the American people and will eventually determine the lines along which their education will run and their religious organisations.

f. Ray 3. — Active Intelligence or Adaptability, via the Earth, thus 'grounding' the American people and basically making the soil their problem. Hence the prominence of agriculture in the public consciousness and the pre-occupation of the government with the cotton problems, the corn problem and many other issues of moment.

g. Ray 6. — Idealism or Devotion, via Mars. This greatly augments the sixth ray personality of the States, thus presenting very real problems in a young people who are apt always to be fanatical and exclusive. Exclusiveness is one of the major weaknesses of the sixth ray type.

h. Ray 4. — This influence appears, as you see, frequently, but this time it is through the Moon as it veils Uranus. This produces a conflict of a different nature than that which takes place when the Moon veils Vulcan or transmits the energy of the fourth ray direct. Uranus is the medium for the 7th ray and the function of its blending with the fourth, via the Moon, is to bring about a magical relationship between the many diverse nationalities [Page 92] found in the States and so fuse and blend them into an homogeneous whole — which is not the case at this time.

Thus the influences pouring into the United States today are very many; they relate the country practically to every country in Europe; this leads at times to chaotic conditions and to much confusion of thought. Yet it produces a richness in the national life which is a good augury for the future. A study of what I have said and a consideration of the various tabulations will prove how utterly impossible it is for the American people to dissociate themselves from Europe and the rest of the world.

## 5. The Significance of Certain Cities.

These energies which we have been considering are released into our planetary life through the medium of certain great inlets. At this time there are five such inlets, scattered over the world. Wherever one of these inlets for spiritual force is found, there will also be present a city of spiritual importance in the same location. These five points of spiritual influx are:

1. London-----For the British Empire.
2. New York -----For the Western Hemisphere.
3. Geneva-----For Europe, including the U.S.S.R.
4. Tokyo -----For the Far East.
5. Darjeeling -----For India and the greater part of Asia.

Later, two more points for energy will be added to these but the time is not yet. Through these five places and the areas in their neighbourhood the energy of the five rays pours forth, conditioning the world of men, leading to results of profound significance and determining the trend of events. These five points of conditioning energy (in spite of the [Page 93] fact that the energy pouring through

Darjeeling has not yet reached its full strength) produce two triangles of force in their inter-relations:

1. London. New York. Darjeeling.
2. Tokyo. New York. Geneva.

Geneva and Darjeeling are two centres through which pure spiritual energy can be directed with more facility than through the other three; they, therefore, constitute the higher points of their respective triangles. They are also more subjective in their influence than are London, New York or Tokyo. Together they form the five centres of "impelling energy" today.

It may interest you also to know the governing rays and the astrological signs of these five centres, but it must not be forgotten that the personality rays change from period to period in connection with countries and cities just as with individual human beings:

<i>City</i>	<i>Soul</i>	<i>Personality</i>	<i>Sign</i>
London-----	5th ray -----	7th ray-----	Gemini.
New York -----	2nd ray-----	3rd ray-----	Cancer.
Tokyo -----	6th ray-----	4th ray -----	Cancer.
Geneva-----	1st ray-----	2nd ray -----	Leo.
Darjeeling -----	2nd ray-----	5th ray-----	Scorpio.

If students will study this information in connection with that given elsewhere in connection with the nations and other cities, the inter-relations now emerging in world affairs will be seen as the result of the play of these forces and energies and as, therefore, to a certain extent, unavoidable. The use of the energy may be along wrong lines, producing separation and trouble; it may be along right lines, leading **[Page 94]** to eventual harmony and understanding; but the energy is there and must make its effects felt. As in the individual life, as the results of the play of soul energy upon the form aspect, one or other of the rays will dominate. If the person or the nation is spiritually oriented, the result of the energy impact will be good and will lead towards the working out of the divine plan, and thus be wholly constructive. Where personality force dominates, the effects will be destructive and may temporarily hinder divine Purpose. Nevertheless, even force which is turned to destructive ends can and does finally work towards good, for the trend of the evolutionary force is unalterable, being based on the Will-to-good of Divinity Itself. The inpouring soul energy can be slowed down or speeded on its way according to the purpose, aspiration and the orientation of the entity (human or national); it can express soul purpose or personality selfishness, but the innate urge to betterment will inevitably triumph.

This entire question of the planetary centres and the energy which they release is naturally of great interest and, could we but realise it, of supreme importance. Some great truth lies veiled behind the tendency of all peoples to regard certain cities and places as holy and as set apart for their spiritual value; they make them the goal of their pilgrimages; in connection with the human being, the same analogy holds good and the heart, for some reason, is regarded as holier and more desirable in its expression than the head. All this indicates an innate recognition by humanity that behind the outer form is ever to be found the intangible, the real and the holy.

I would like to enlarge somewhat upon this subject of the centres through which spiritual energy is today flowing, but it must be remembered that the theme with which we **[Page 95]** are now occupied is

one of general interest but not of individual moment. Arguing as one ever should from the universal to the particular, it is essential that humanity relate its own mechanism to the greater mechanism (our entire planetary life) and view what is called "one's own soul" as an infinitesimal part of the world soul. It is necessary also for man to relate his soul to his personality, viewing both as aspects and integral parts of the human family. This will be increasingly the case. This process is beginning to demonstrate in the steadily expanding group, national and racial consciousness which humanity is today demonstrating — a consciousness which shows as a spiritual inclusiveness or as an abnormal and wicked attempt (from the standpoint of the soul) to fuse and blend all nations into a world order, based on material issues and dominated by a material vision. There was nothing spiritual in the vision of the leaders of the powers which were called the Axis powers, and the vision of the masses of people has not proved adequate to arrest, as yet, the materialising of this vision. But the spiritual intent of mankind is slowly growing and the great Law of Contrasts will eventually bring illumination.

The Lord of the World, the "Ancient of Days," is releasing new energies into humanity, transmuted in the present furnace of pain and fiery agony. This transmutation will bring about a new power of sacrifice, of inclusive surrender, a clearer vision of the Whole and a cooperative spirit hitherto unknown and which will be the first expression of that great *principle of sharing*, so sorely needed today.

I am not here speaking idealistically or mystically. I am pointing out an immediate and possible goal; I am giving a clue to a scientific process which is going on under our eyes and which is, at this time, at a point of crisis.

### [Page 96]

As this is the Aryan race (the term is not used in the German or materialistic sense) these five centres to which reference has been made, these five focal points of spiritual energy, are being abnormally and deliberately stimulated and vitalized. The energy which flows from them is profoundly affecting the world and the United Nations; this holds great hope for the future. It is for the reason that New York is one of these five centres that the United Nations organisation is to work here.

There are two centres on our planet which are as yet relatively quiescent as far as any world effect is concerned. To them I assign no other focal point beyond hinting that within the continent of Africa one will some day be found, and later still (many millions of years later) another will be discovered in the region of Australia. It is, however, with these five centres in this fifth rootrace that we are concerned.

The force which the centre at Geneva is expressing (at present ineffectually, though later a change will come) is that of the second Ray of Love-Wisdom, with its major emphasis at this time upon the quality of inclusiveness. It is concerned with the "binding together in brotherly love" and with the expression of the nature of service. This planetary centre, which conditions the little country of Switzerland, has had a most potent effect upon that country and a study of these effects will demonstrate future possibility for the world, once the flow of its energy is less obstructed. It has produced the fusion of three powerful racial types in group formation and not through admixture as in the United States; it has enabled two relatively antagonistic divisions of the Christian faith to work together with a minimum of friction; it has made Geneva the seat of the Red Cross — that world activity which works truly [Page 97] impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad but well-intentioned experiment which was called the League of Nations, and will again house a more true league to meet the world need; it is that which protected the small country from the



aggressive sweep of the Axis powers. The motto or note of this centre is "I seek to fuse, to blend and serve."

The force which is centred in London is that of the first Ray of Will or Power in its building aspect and not in its destroying aspect. It is the service of the whole which is being attempted and at great cost, and the effort is to express the Law of Synthesis which is the new emphasis pouring through from Shamballa. Hence the fact that the governments of many nations found asylum in Great Britain during the war. Also, *if* the Forces of Light triumph because of the cooperation of mankind, the energy expressing itself through this powerful empire will be potent in establishing a world order of intelligent justice and a fair economic distribution. The keynote of this force is "I serve."

The force expressing itself through the centre, New York, is the force of the sixth Ray of Devotion or Idealism. Hence the conflicts everywhere to be found between the varying ideologies, and the major conflict between those who stand for the great ideal of world unity brought about by a united effort of the Forces of Light, backed by the cooperative effort of all the democratic nations, and the separative materialistic attitude of those who seek to keep the United States from assuming responsibilities and her rightful place in world affairs. This latter group, if they succeed in their endeavour, will deny the United States her share in the "gifts of the Gods in the coming age of peace which will succeed this point of critical suspension," as *The Old Commentary* phrases it. The sixth Ray is either **[Page 98]** militant and active, or mystical, pacific and futile, and these two aspects at present condition the United States. The keynote of this world centre is "I light the WAY;" this is the privilege of the States if its people so choose and permit worldwide humanitarian, self-sacrifice (self-initiated) and a firm decision to stand by righteousness to govern their present attitudes and policies. This is slowly coming to pass and the selfish voices of blind idealists, the fearful and the separative are dying out. All this is happening under the inspiration of service, motivated by love. Thus the two major democracies can eventually restore world order, negate the old order of selfishness and aggression and usher in the new order of world understanding, world sharing and world peace. Peace will be the result of understanding and sharing, and not the origin of them, as the pacifists so often imply.

The force pouring through Darjeeling at this time is that of the first Ray of Will or Power. The soul ray of India is the first ray and hence the immediate effect of the inpouring Shamballa force is to stimulate the will-to-power of all dictators, whether they are the would-be world dictators such as Hitler and his group of evil men, ecclesiastical dictators in any religion, business dictators in any business group in any part of the world, or those minor dictators, the tyrants in the home. It is interesting to note that the keynote of India is "I hide the light," and this has been interpreted to mean that the light pours forth from the East and that the gift of India to the world is the light of the Ageless Wisdom. This is true in a sense, but there is a wider and deeper sense in which it will prove true. When the intent and purpose of the great Life which works through Shamballa is carried out and is in process of expression, a light will be revealed which has never yet been **[Page 99]** seen or known. There is a word in the Christian Scriptures which says "In that light shall we see light;" this means that through the medium of the light of wisdom shed abroad in our hearts through the Ageless Wisdom, we shall eventually see *the Light of Life* itself — something meaningless and inexplicable to humanity at present but which will be later revealed when the present point of crisis is surmounted. Of its nature and its effect I have naught to say to you at present.

I would like here to interpolate some remarks. It is of deep moment to realise that Great Britain and the United States are closely related; that this relation makes certain realities and activities inevitable once

the soul of each nation is functioning potently. India and Great Britain are also related through this first Ray personality of Great Britain and the soul ray of India. The implications are clear and interesting and also encouraging. The consciousness aspect of the British people is steadily shifting into an expression of their second ray soul and hence their seizing upon the opportunity at this time to serve humanity at immense cost. The same thing is happening to the American people. The problem of shifting idealism is great, as I have said, and the temptation is to hide behind the glamour of fighting for an ideal rather than react to world need, and omit to react to the ray of the soul which is the second ray of love.

The forces flowing through Tokyo are those of the first Ray in its lower materialistic aspect. Japan is governed by the soul ray in the consciousness of its leaders. Its sixth ray personality is responding to the call of the first ray energy and hence all the present unhappy attitudes and activities, and hence also its link with Germany through the soul ray of both nations and with Italy through the personality rays. Hence, therefore, the Axis.

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I would here point out that in these inter-relations is no inevitable fate or unavoidable destiny. The aim of the individual disciple is to handle the forces which play through him in such a manner that only constructive good can eventuate. He can misuse energy or employ it for soul ends. So it is with nations and races. The fate of a nation lies in the hands of its leaders usually; they marshal the nation's forces, focus the national intent (if intuitive enough) and develop the characteristics of the people, leaving in fact behind them the memory of symbols of national intent, ideals or corruption. This can be seen as it worked out in a demonstrable way in the two great guiding groups of world leaders during the war. The three Axis groups of leaders, dominated by the evil German group, with Italy and Japan fighting at intervals against the evil influence (consciously seldom but unconsciously often), and the second group — the leaders of the Allied Cause. No matter what past history may indicate in connection with many of the allied nations (past aggressions, ancient cruelties and wrong doing), they were and are today seeking to cooperate with the Forces of Light and are endeavouring to salvage human freedom — political, religious and economic.

I would also point out in passing that the two major divisions of the world — the Occident and the Orient — are also governed by certain ray energies, as follows:

The Occident ----- Soul Ray ----- Ray II.  
                                    Personality Ray ----- Ray IV.

The Orient ----- Soul Ray ----- Ray IV.  
                                    Personality Ray ----- Ray III.

#### **[Page 101]**

I would remind you that we are in a period of shifting rays and that they change both for individuals and nations, for hemispheres and planets. All can move off a minor ray on to a major, if destiny decrees. A study of the above tabulation will give much light to the inter-human relation. Three great countries hold the destiny of humanity in their hands at this time: The United States of America, Great Britain and Russia. Great fusing, racial experiments are going on in all these lands; the rule of the people is being developed in all of them, though it is as yet in an embryonic stage. In Russia it is being retarded by a dictatorship which will shortly end; in the States by corrupt politics, and in Great Britain by ancient imperialistic tendencies. But democratic principles are being developed, if not controlling;

religious unity is being established though it is not yet functioning, and all three countries are learning very rapidly, though the United States at present is learning the most slowly.

The Occident and the Orient are linked through the personality ray of the Occident and the soul ray of the Orient; this indicates eventual understanding, once the second ray occidental soul becomes the dominant factor. When these various relationships are somewhat grasped by the peoples of the world, you will get the clue to the various happenings taking place today and will understand the goal and the method of its attainment more clearly. There is much deep research work to be done, for the science of energy relationships is yet in its infancy.

The next few years will see its gain. What is really happening is a shift in the human consciousness from its focus on individual energies functioning through some specific ring-pass-not (individual, national, continental or racial) to a grasp of their inter-relation and effects upon each other. This science can be studied in various ways:

**[Page 102]**

1. From the angle of antagonisms which seem inevitable and which can be accounted for by the ray energies and which can be offset by soul energies rightly employed.
2. From the angle of identity of forces, leading inevitably to identity of interests and activities.
3. From the angle of fusion, of unity of vision and of goals.
4. From the angle of humanity as a whole. If it is remembered that humanity is primarily governed by two rays (the second and the fourth) it will be found that those nations and countries whose governing rays are also the second and the fourth must and will play an important part in determining human destiny.

Therefore, through the five major centres in the planet today, spiritual energy is streaming forth, and according to the vehicle of expression which receives its impact so will be the reaction and activity, and so will be the type of consciousness interpreting and using it. The ancient occult truism remains accurate: "Consciousness is dependent upon its vehicle for expression and both are dependent upon life and energy for existence." This remains an immutable law.

The five cities which are the exoteric expression of the esoteric centre of force and through which the Hierarchy and Shamballa are seeking to work are the correspondence in the planetary body to the four centres up the spine and the ajna centre in the body of humanity and of individual man. In all three cases, they are "living vital focal points of dynamic force" to a greater or less extent. Some predominantly express soul energy and some personality force; some are influenced by Shamballa and some by the Hierarchy. The head centre of the Occident is beginning to react to second ray energy and the ajna centre to fourth ray energy and in this lies the hope of the race of men.

**[Page 103]**

There is a wide field of research here. This research will fall into several categories:

1. Research into the realities of man's spiritual nature and centres, the nature and influences of their governing planets, their inter-relation from the energy angle and the quality of the ray forces which are seeking expression, plus a knowledge of the personality and egoic rays. Out of this will come an understanding grasp of the human constitution which will reveal all relationships and produce two basic "events in time":

- a. The blending in the waking consciousness of the subjective and objective life of the individual.
- b. A new relation established between men which will be based upon the above fusion.

2. Research into the various national centres and their esoteric ruling energies, revealing in a more universal manner and with a wider horizon the destiny of humanity in relation to its group units, large and small. The soul and personality qualities of nations will be studied, the centres within each nation which focus certain ray energies will be noted, and the qualitative emanations of its five or six major cities will be investigated. Let me here give you an instance of what I mean: the influences of New York, Washington, Chicago, Kansas City and Los Angeles will be the subject of scientific research; the psychic atmosphere and the intellectual appeal will be studied, effort will be made to discover the soul quality and the personality nature (the spiritual and the materialistic tendencies) of these great aggregations of human beings which have come into expression in certain fixed localities [Page 104] because they are expressions of the force centres in the vital body of the nation.

Similarly, in connection with the British Empire, a study will be made of London, Sydney, Johannesburg, Toronto and Vancouver with subsidiary studies of Calcutta, Delhi, Singapore, Jamaica and Madras which are all subjectively related in a manner unforeseen by students at present. Under the plan, and contingent upon the energies pouring through the five planetary centres according to plan, there are three great fusing energies or vital centres present upon our planet:

- a. Russia, fusing and blending eastern Europe and western and northern Asia.
- b. The United States (and later South America), fusing and blending central and western Europe and the entire western hemisphere.
- c. The British Empire, fusing and blending races and men throughout the entire world.

In the hands of these nations lies the destiny of the planet. These are the three major world blocs, from *the consciousness angle* and from the angle of world synthesis. Other and lesser nations will participate in the process with full independence and cooperation, voluntarily and through the perfecting of their national life in the interests of the whole of humanity and through the desire to express and preserve their soul integrity and their purified national purpose (which purification is now going on). The keynote, however, of human living will be struck by Russia, Great Britain and the United States — not because of their power, their historical past and their material resources or [Page 105] territorial extent, but because they are in a position to fuse and blend the many types, because they are far-visioned in their world purpose, because they are not basically selfish in their intent, and because the government of the peoples reaches down into the depths of each nation and is fundamentally *for the people*. Their basic Constitution, Magna Charta and Bill of Rights are human. Other nations will be gradually swept into line with these fundamental spiritual requirements, or — if they are already based on these human principles and not on the rule of a powerful minority, exploiting an unhappy majority — they will cooperate freely with these greater nations in a federation of purposes and of interests until such time as all the nations of the world see the vision clear, forego their selfish aims and agree in the unity of the work to be done for the whole. Humanity will then emerge into the light of freedom with a revealed beauty and a spiritual purpose, hitherto unknown.

Beginning as ever with the study of the microcosm as the clue to the macrocosm, but seeking at the same time to envisage the macrocosm in order to understand the microcosm, man will some day establish an intelligent relation to the whole of which he is a part and with conscious cooperation. Thus the higher mind and the lower mind, the abstract and the concrete, the subjective and the objective will

be brought into a functioning unity and man will be *whole*.

I cannot give you the relation of the planetary centres to the human being. Too much knowledge would be given too soon and prior to the time when there is enough love present in human nature to offset the possible misuse of energy with its often disastrous consequences. The colours, [Page 106] the mathematical rate of the higher vibrations which emanate from the centres — individual and planetary — and the quality (esoterically understood) of the energies must be the subject of human research and self-ascertained. The clues and the hints have been given in the Ageless Wisdom. The slower method of research is the safer at present. Early in the next century, an initiate will appear and will carry on this teaching.

The remainder of this century must be dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilisation upon the foundations of the old, and to the reorganising of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then and only then will it be possible to carry the revelation further.

Be of good cheer, for there is no true defeat of the human spirit; there is no final extinction of the divine in man, for divinity ever rises triumphant from the darkest pit of hell. There is need, however, to overcome the inertia of the material nature in response to human need, individually and by the nations not engrossed with the essentials of the situation. This shows signs of happening. There is no power on Earth which can prevent the advance of man towards his destined goal and no combination of powers can hold him back. Today that combination is active — a combination of ancient evil and modern aggressive selfishness, released through a group of unscrupulous and ambitious men in every country. They will not finally succeed. They may delay and hinder the emergence of freedom. The charge against them under the Lords of Destiny is mounting up, but Divinity will triumph.

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## 6. Spiritual life in the New Age.

One point I would like here to bring to your attention and that is that the two great groups of divine agents — the Great White Brotherhood and the Lodge of Materialistic Forces — are both of them seeking to divert these energies into channels which will further the ends for which they work and for which they were formed and exist. Therefore, I would ask you to remember that behind all the outer events are these two directing agencies. You have, as a consequence:

1. Two groups of advanced Minds, both equally illumined by the light of the intellect, and both of them formulating clearly their objectives, but differing in their direction and their emphasis. One group, under the divine plan, works with the form aspect entirely, and in this group the light of love and of selflessness is absent. The other group is working entirely with the soul or the consciousness aspect, and in this group the doctrine of the heart and the law of love control.

In this connection, the two groups are working in opposition, therefore, upon the mental plane.

2. The plans, which embody these two differing ideals and objectives, are carried down on to the astral plane, and thus into the world of desire. The lines of demarcation remain ever entirely clear as far as

the workers in these two groups are concerned, but are not so clear where ordinary human beings and the world disciples and initiates are concerned. There is much chaos on the plane of desire, and the world Arjuna is today sitting in bewilderment between the two opposing forces or camps, recognising his relationship both to form and to [Page 108] soul and at the same time wondering where his duty lies. His point in evolution determines his problem.

Thus the two groups are working in opposition upon the plane of desire.

3. The materialising of the plans of these two groups of illumined minds proceeds steadily under the differing laws of their being — the laws of form life and the laws of spiritual living. In this initial stage and whilst the battle is being fought out in the realm of desire (for that is where the major conflict is being waged, and all that is happening upon the physical plane is only a reflection of an inner conflict) the forces of these two groups, working with the energies of the sixth and seventh rays, have brought about in the field of physical living, a state of complete cataclysm. The economic situation and the religious hatreds are the two major instruments. This is a subject upon which you would do well to ponder.

Consequently, you have two groups, two objectives, two great formulated ideals, two streams of active energy and two rays predominantly in conflict, thus producing the differing ideologies. The result of this dualism is the external chaos, the differentiation of the two group ideals into the many human experiments, and the resultant ranging of the entire human family under many banners, which testify to the various viewpoints in the many fields of thought — political, religious, economic, social, educational and philosophical. The result of all this conflict is, I would tell you, definitely *good*, and it demonstrates the steady achievement of the Great White Lodge. The consciousness of humanity has been definitely expanded and the whole world of men at this time is thinking. This is a totally new phenomenon [Page 109] and a fresh experience in the life of the human soul. The first result of all the turmoil has been to shift the focus of human attention on to the mental plane and thereby nearer to the sources of light and love.

It is right here and in connection with this eventful change of focus that the world disciples can shoulder responsibility and proceed to active work. When I here speak of disciples, I am using the term in connection with all who aspire to true humanity, to brotherhood, and to the living expression of the higher and spiritual values. I am not using it altogether in the technical sense, which involves a recognised relation to the Hierarchy through the grades of probationary or accepted discipleship, though these are included in my thought. I refer to all aspirants and to all who have any sense of true values and an urge to meet the world's need.

To understand a little the problem involved and the differing modes of work which characterise those who worked in the past under the influence of the sixth ray and those who are learning to work under the influence of the incoming seventh ray, it might be helpful if we compared very briefly the two systems of activity. I would ask you to remember that both systems and modes of work are equally right in their time and place, but that the modern disciple should be discarding the old methods and steadily learning to employ the new and more modern and effective modes of work. This he must learn to do optimistically and with assurance, knowing that the benefits and the experience gained under the sixth ray system of discipline is still his most precious possession because it has been transmuted from method and mode into characteristics and established habits. It is the new ways of working and the new forces and objectives which the disciple of this present era has to master; he [Page 110] must do



this relying upon the lessons learnt in the past and must base his new structure of truth upon the foundations and the stabilised orientations, which must now be established.

The first step for the sincere aspirant is at this point to stop for a moment to enquire and discover whether he is working primarily under the sixth ray impulse or the seventh ray influence. I use these words "impulse and influence" deliberately because they describe the general effect of the two functioning energies. Upon one thing all disciples and aspirants can rely and this is the basic and enduring effect of all the sixth ray potencies which have been established during the past two thousand years. These must be counted upon, offset and understood and the newer influence must then be studied, the newer methods investigated and mastered, and the new ideas and idealisms must be brought through into objectivity and so expressed in a new way. Only thus can the new civilisation and culture be wisely and sanely produced and the foundations laid for the development of the human family along right lines during the coming era. It will be of value, therefore, to compare the old and the new ways of discipline and of training, of attribute and quality, and of method and objectives.

Let us take the sixth ray methods of activity and its major characteristics first of all. They are, for us, the most familiar and can be rapidly considered, enabling us to pass on to the new ways of demonstrating and discovering the ancient wisdom, and to the comprehension of the fresh modes of working which will give new vitality to the work of the Hierarchy upon the physical plane.

The outstanding characteristic of the disciple and the aspirant under the old regime was *devotion*. The race had, of necessity, to achieve a different and right orientation to [Page 111] the world of spiritual values, and hence the effort of the Hierarchy during the past twenty centuries was to lay the emphasis upon the realm of religious values. The world religions have held the centre of the stage for several thousand years in an effort to make humanity seek one-pointedly for the soul and thus prepare itself for the emergence of the fifth kingdom in nature. This is slated (if I might use such a specialised word) to come into manifestation during the imminent Aquarian age; this age will be predominantly the age of worldwide discipleship, leading later to the age of universal initiation in Capricornian times. Therefore the great world religions have held authoritative sway for a very long time; their peculiar tenets, adapted to specific nation, race or time, embodied some truth through the medium of some particular teacher who attracted to himself individuals throughout the world who were spiritually minded, because he expressed for them the highest goal towards which they could possibly strive. All the world religions have been thus built around an embodied Idea, Who, in His Own Person, expressed the immediate ideal of the time and age. He demonstrated certain divine attributes and concepts which it was necessary to present to the vision of the sons of men as their possible and immediate goal. In these manifestations — as I have earlier pointed out — the sixth ray influence can easily be seen. When, however, an individual sixth ray influence can be noted in an era wherein the sixth ray is uniquely active, then the reason for the potency of the religious idea, as expressed in theological dogma and doctrine and the universal authority of the Churches can be seen.

This orientation of man to the world of higher values has been the main objective of the Piscean age which is ending now and of the sixth ray influence which is so [Page 112] rapidly passing out. Though there has never been a time when this basic orientation has not been going steadily forward, it is of value to bear in mind that during the past two thousand years a much higher, rarer and more difficult process of orientation has been held before the race and for the following reason. The fourth kingdom in nature has been definitely attracted upwards towards the emerging fifth kingdom and this has made necessary also the shift of attention away from the three worlds of human endeavour and expression

into the higher world of soul consciousness. It has necessitated likewise the refocussing of the instinctual and intellectual attention which are the main factors in the unfoldment of divine awareness. This awareness can be instinctual, intellectual and therefore human, and also spiritual. But all three are equally divine, which is a point oft forgotten.

The second objective of the sixth ray disciple or of the man who is emerging out of the sixth ray influence but is still conditioned by it (being a representative human being from the current evolutionary angle) has been the unfolding of the "capacity for abstraction," as it has been called. The outstanding quality of our day and period, as a result of transmuting human quality and character in and through its disciples, has been the expression of the idealistic nature of man, or of his instinctual response to the higher intuitional values. In the past, highly developed but rare people have here and there demonstrated this power to abstract the consciousness from the material or form side of life and to focus it upon the ideal and upon the formless expression of living truth. Today, whole masses of people and entire nations are regimented to certain forms of idealism and can and do appreciate ideas, formulated into ideals. Thus again the success of the evolutionary process can be seen [Page 113] and the work of the Hierarchy, as it endeavours to expand human consciousness, can be demonstrated to be effective.

Because of the potency of the sixth ray activity, owing to the long period wherein it has been expressing itself, the reaction of the average human being is one of intense devotion to his particular ideal, plus the effort, fanatically, to impose his idealistic dream (for that is all it potentially is) upon his fellowmen and to do so in such a form that unfortunately the original idea is lost, the primal ideal is destroyed and the devotee becomes much more occupied by the method of applying his ideal than by the ideal itself. Thus the idea is lost in the ideal and the ideal, in its turn, in the method of its application. The man becomes the devotee of an ideal which may or may not be embodied in an individual expression; this controls his thoughts, fore-ordains his activities and leads him frequently to merciless excesses in the interest of his peculiar and formulated idea.

Under the immediate expression of the sixth ray, the divine principle of desire has shifted potently away from the desire for material form into the realm of higher desire. Though materialism is still rampant, there are few people who are not animated by certain definite idealistic aspirations for which they are ready, when needed, to make sacrifices. This is a relatively new phenomenon and one that should be carefully noted. Down the ages, great sons of God have ever been ready to die for an idea; today, whole masses of men are equally ready and have done so, whether it is the idea of a superhuman state, empire or nation, or some response to a major world need, or some potent adherence to some current ideology. This indicates phenomenal racial achievement and the pronounced success of [Page 114] the Hierarchy to shift human attention into the world from whence ideas emerge and on to the higher and the less material values.

The instinct which has characterised this passing sixth ray period and which has been noticeably fostered under its influence is that of *taste* — taste in food, in human intercourse, in colour, in form, in art and architecture and in all branches of human knowledge. This discriminating taste has reached a relatively high stage of development during the past two thousand years and "good taste" is a highly cherished mass virtue and objective today. This is a totally new thing and one which has been hitherto the prerogative of the highly cultured few. Ponder on this. It connotes evolutionary achievement. For the disciples of the world, this sense of taste has to be transmuted into its higher correspondence — a discriminating sense of values. Hence the clear emphasis laid in all textbooks on discipleship upon the

need to develop *discrimination*. Desire — taste — discrimination; these are the values, under the sixth ray, for all evolutionary unfoldment and peculiarly the goal of all disciples.

The methods whereby the activity of the sixth ray and its objectives have been imposed upon the race are three in number:

1. The development of instinct. This is followed by intelligently recognised desire and thus there is a steady expansion of requirements, of realisation and then of reorientation.
2. The consequent stimulation of the human consciousness towards expansion, leading finally to spiritual aspiration.
3. The reflection of reality in the mind consciousness follows next and this is sensed, demanded and sought through the medium of group work.

### [Page 115]

The apparatus of the human being, which is the mechanism whereby the soul contacts the three worlds which would be otherwise (under the present plan) sealed and hidden to the experience and experiment of the soul, has been more acutely sensitised and developed during the past two thousand years than in any previous period of ten thousand years. The reason for this is that the mind of man has been consciously aiding in the process of coordinating the instincts and transmuting instinctual reaction, translating it into intelligent perception. In the case of the world disciples, this process has been carried forward into the next stage of unfoldment to which we give the name of intuitional knowledge. The counterparts of the five senses and their higher correspondences upon the subtler planes are being rapidly unfolded, organised and recognised and it is by means of these inner senses that spiritual discovery becomes possible as well as the more familiar psychic discoveries. In the three phases:

- a. Instinct to aspiration
- b. Stimulation of divine desire
- c. The reflection of reality

you have the history of the activity of the sixth ray and of its relation during the past few centuries to its major field of expression, the astral plane.

We can now proceed to consider the seventh ray in its relation to the present situation in just the same way as we considered the sixth ray. Through doing this, there will unfold in your consciousness an idea of the developing process and of the emerging events and of the imminent happenings which may logically be expected. There are, as you may realise, two ways in which any particular ray may [Page 116] be considered. It can be studied, first of all, from the angle of energy which is ever coming into relation with other energies and forces, producing through their meeting and frequent conflict a situation entirely different and changed from that which existed prior to the contact. The stages of this import might be covered briefly by the following words: Contact, conflict, adjustment, equilibrium (a form of stalemate or static condition such as was arrived at during the 19th century), absorption and the final disappearance of the weaker outgoing energy. The conclusion is always inevitable for it is not the rays themselves which are in conflict but the substance and the forms which are implicated during the period. Secondly: the quality of the ray can be considered. This is in reality the expression of its soul and intrinsic nature, which — impinging upon the condition existing when the ray comes into manifestation — definitely does three things:

1. Changes the nature of the civilisation and the culture of humanity in any given period. It is this force which the Hierarchy utilises when any meeting of the ray energies takes place. The culture is first changed, because all *basic quality changes* work ever from above downwards, and it is the intelligentsia who are at first sensitive to the incoming differences. Form changes then automatically reverse the process. It is thus that points of juncture inevitably occur throughout the evolutionary process. When the scientists concerned with the theory and processes of evolution accept and study the ray procedure, definite changes in attitude and a closer approach to the truth will at once appear. This concept also lies behind the teaching which I have given anent the Great Approaches which must take place (and can take place [Page 117] very shortly) between the fourth and the fifth kingdoms in nature. Of the fifth kingdom, the Hierarchy is the dynamic and living nucleus.

2. Changes in the other kingdoms in nature, producing a different quality in the manifestation of the soul of any kingdom (for they all differ in soul quality) and consequently changes in the form aspect as well.

3. Changes in the type of egos or souls which will take incarnation during any particular ray period. By this I mean that just as during the age which is now coming to an end, the bulk of the incarnating souls were predominantly sixth ray in quality, so we can look for an increasing number of seventh ray egos now to appear. The furtherance of the coming seventh ray civilisation of synthesis, fusion, and of increased soul expression, and the development of the new stage into which the white magic of the Hierarchy is entering is, therefore, inevitable and for this stage there should be definite preparation and training.

The powers of the magical age are many and one of the reasons why the seventh ray is now making its appearance is that, owing to the rapid perfecting and integration of the human personality, the higher integration between soul and personality is today more possible and more easily accomplished than ever before. The new forms, through which that much desired consummation can be affected, must be consequently gradually and scientifically developed. This, as you may well conceive, will be achieved through the intensification of the forces, functioning through the etheric body, through the coordination of the seven major centres, and the establishing of their rhythmic relationship. The seventh ray governs predominantly upon the etheric levels of [Page 118] the physical plane. It does not govern the dense physical form which is under the control of the third ray. It is the vital or the etheric body which is responsive to and developed by the incoming seventh ray influences.

In considering the methods whereby the seventh ray purposes are achieved, I would like to point out that it is in this part of our discussion that I am limited and handicapped by language, because we are dealing with that which is new and, therefore, not as yet to be truly comprehended, and with those developments which will be eventually brought about by means of a true and scientific magic. This new magic will have no more relation to the crude attempts and oft ridiculous undertakings of the magicians, alchemists and performers of the past than c-a-t, cat, has to an algebraical formula. I would remind you also that in that home of ancient magic which you call Egypt, the magical work there performed was definitely concentrated upon the producing of physical effects and material results, and that the focus of the attention of the magician of the day can be seen in the stupendous production of those ancient and gigantic forms, standing silent and still in their pristine magnificence, which today call for the attention of archaeologists and travellers; the forms of lesser magic which they produced were dedicated to the magical protection of the physical form and allied matters. In later days, we have the appearance of alchemy in its many forms plus its search for the Philosopher's Stone and the

teaching as to the three basic mineral elements. They were driven esoterically and from the subjective side of life to search for that which could unify the three lower physical levels and this is in its nature deeply symbolic of racial unfoldment. These levels symbolise the integrated man — physical, astral and mental. When to these elements the Philosopher's [Page 119] Stone is added and has done its magical work, then you have the symbolic representation of the control by the soul of the four higher levels of the physical plane, the etheric or energy levels. Of this desirable consummation, the Philosopher's Stone is the emblem. I said "emblem," and I did not say "symbol." A symbol is an outer and visible sign of an inner and spiritual reality, carried out into expression upon the physical plane by the force of the inner embodied life. An emblem is man's formulation of a concept, created by man and embodying for him the truth as he sees it and understands it. A symbol is ever greater in its implications than is an emblem.

The etheric levels are also the field of expression for the soul, whether it is the human soul or the soul as an expression of the higher triad, the monadic life. I wonder whether any of you have the faintest idea what will happen to humanity when the inner subjective reality, functioning through the etheric and pouring its forces unimpeded through the centres in that body, will have made its major controlling integration with the dense physical apparatus, reducing it to complete submission as a result of the higher integration, consummated between the soul and the personality.

We are, therefore, at a most interesting and crucial period in racial and planetary history — a period unlike any which has preceded it and for the reason that the evolutionary process has been definitely successful in spite of all failures, mistakes, and delays; of these latter there have been many owing to the refusal (curious and difficult to understand in your eyes) of the Energies, concentrated at Shamballa, to impose the force of will on matter and on form until such time as this can be done with the cooperation of the human family. This has never been possible hitherto, owing to the unpreparedness of man for the task [Page 120] and his ignorance as to the Plan. The Lord of Shamballa and His Helpers have had to wait until at least the dim outlines of the Plan had penetrated through into the consciousness of the race; this is beginning to happen with increasing frequency, and from day to day more and more intelligent men and women are coming (or are being brought) into touch with the emerging ideas of the Hierarchy. We can look, therefore, for the steady appearance, gradually and cautiously applied, of the will energy of the highest centre (Shamballa) which is to be found upon our planet. This centre corresponds to the monadic centre which makes its power felt in the consciousness of the disciple who is ready for the third initiation. Once the second initiation has been taken, the watching Hierarchy can begin to note the constant reorientation of the soul towards the monad, and the attractive power of that highest aspect over the initiate. Today, so many members of the human family — in incarnation or out of incarnation — have taken the first two initiations that the attention of Shamballa is being increasingly turned to humanity, via the Hierarchy, whilst simultaneously the thoughts of men are being turned to the Plan, to the use of the will in direction and guidance, and to the nature of dynamic force. The quality, for instance, of the explosive and dynamic nature of war in this century is indicative of this, for the will energy in one of its aspects is an expression of death and destruction; the first ray is the ray of the destroyer. What can, therefore, be seen occurring is the effect of the Shamballa force upon the forms in nature, due to the misuse of the incoming energy by man. War in the past, speaking generally and esoterically, has been based consistently upon the attractive power of possessions and this has led to the aggressive and grasping character of the motives which have led to war. Gradually [Page 121] there has been a change coming about and war has lately been founded upon somewhat higher motives and the acquisition of more land and territorial possessions has not been the true and the main motive. War has been prompted by



economic necessity, or it has been in the nature of the imposition of the will of some nation or group of nations and their desire to impose some ideology or other upon some nation or to rid itself of a worn out system of thought, of government, of religious dogma which is holding back racial development. This is being now consciously done and is an expression of the Shamballa or will force and is not so definitely the desire force of the past.

The seventh ray is one of the direct lines along which this first ray energy can travel and here again is another reason for its appearance at this time, because, in the releasing of the life into the new and improved forms, the old ways of living, of culture and of civilisation have to be destroyed or modified. This is, all of it, the work of the first Ray of Will expressing itself predominantly at this present time through the seventh Ray of Organisation and Relationship.

When we studied the sixth ray, we considered first of all the effect of the ray upon the work and training, the life and the plans of the disciple, conditioning as it inevitably must his activities and life output. Then we considered the motivating principle of desire in this connection and finally touched upon the three modes of the prevalent ray activity. Let us follow the same procedure now, thus gaining some idea of the relationship between the sixth and the seventh rays and the manner in which the potency of the sixth ray has prepared humanity for the imminent happenings with which it is faced.

What I have now to say will not be followed with ease [Page 122] or with due appreciation by the sixth ray disciple, because the methods employed by Those Who are handling and directing the new energies are not comprehensible by him, grounded as he is in the methods of the past; hence the appearance of the fundamentalist schools, found in every field of thought — religious, political and even scientific. Again, when the sixth ray disciple attempts to use the new incoming energies, they express themselves for him upon the astral plane and the result is astral magic, deepened glamour and pronounced deception. To this fact must be ascribed today the appearance of teachers, claiming to teach magic, to bring about certain magical results, to work with rays of differing colours and to utilise Words of Power, to pronounce decrees and to be repositories of the hitherto unrevealed wishes and secrets of the Masters of the Wisdom. It is all a form of astral glamour, and the contacting upon the astral plane of that which will later precipitate upon earth. But the time is not yet and the hour for such usages has not arrived. The sense of time and the understanding of the correct hour for the carrying out of the Plan in its future detail has not been learnt by these sincere, but deluded, people and — focussed as they are upon the astral plane and undeveloped as they are mentally — they misinterpret to themselves and for others that which they there psychically sense. They know far too little and yet believe that they know much. They speak with authority, but it is the authority of the unexpanded mind. The expression of old magical patterns, the digging up of hints and indications of crystallised and worn-out methods from the ancient past is all too prevalent at this time and it is responsible for much deception of the masses and consequent mass delusion.

White magic — as I would have you remember — is concerned [Page 123] with the unfoldment of the soul in form and its gaining needed experience thereby. It is not concerned with direct work upon the form but with the indirect influence of the soul, functioning in any form in every kingdom in nature as it brings the form under its control, thereby effecting needed and developing changes in the apparatus of contact. The white magician knows that when the proper and correct ray stimulation is applied to the centre which we call the soul in any form but not to the form itself, that then the soul, thus stimulated, will do its own work of destruction, of attraction, of rebuilding and of a consequent renewed life manifestation. This is true of the soul of man, of the soul of a nation and of the soul of



humanity itself. Bear this in mind, for I have here stated a basic and fundamental rule by which all white magic is agelessly governed.

It is for this reason that the seventh ray is spoken of as governing the mineral kingdom and also as manifesting through its mediumship that significant soul characteristic and quality which we call *radiation*. That word effectively describes the result of soul stimulation upon and within every form. The life of the soul eventually radiates beyond the form and this radiation produces definite and calculated effects. The sixth ray is, as you know, very closely related to the animal kingdom and its effect there is to produce in the higher forms of animal life the quality and expression of domesticity, and the adaptability of the animal to human contact. The rays controlling the animal kingdom are the seventh, the third and the sixth. Hence you can easily see that the relation which exists between the higher animals and man is a ray relation and, therefore, useful under the evolutionary law and inevitable in its results. The rays governing the vegetable kingdom are the sixth, the second and the fourth and here again there is an interlocking [Page 124] relation through the medium of the sixth ray. The human kingdom is governed by the fourth, the fifth and again the fourth and this again indicates relationship. Some day these relations and inter-connected lines of force will be better understood and scientifically studied and the lines of related energies investigated. This interlocking directorate of energies will engage the attention of some of the best minds and when that takes place much will be learnt. This information is, however, of negligible use at this time and will remain so until such time as men are sensitive to the vibration of the different rays and can isolate a ray rhythm in their consciousness. When this sensitivity is developed, then many rapid, significant and revolutionary discoveries will be made.

One of the inevitable effects of seventh ray energy will be to relate and weld into a closer synthesis the four kingdoms in nature. This must be done as preparatory to the long fore-ordained work of humanity which is to be the distributing agency for spiritual energy to the three subhuman kingdoms. This is the major task of service which the fourth kingdom, through its incarnating souls, has undertaken. The radiation from the fourth kingdom will some day be so potent and far-reaching that its effects will permeate down into the very depths of the created phenomenal world, even into the mineral kingdom. Then we shall see the results to which the great initiate, Paul, refers when he speaks of the whole creation waiting for the manifestation of the Sons of God. That manifestation is that of radiating glory and power and love.

Incidentally I might point out here that the seventh ray influence will have three definite effects upon the fourth and third kingdoms in nature. These are as follows:

**[Page 125]**

1. All animal bodies will be steadily refined and in the case of humanity consciously refined, and so brought to a higher and more specialised state of development. This is today proceeding with rapidity. Diet and athletics, open air and sunshine are doing much for the race and in the next two generations fine bodies and sensitive natures will make their appearance and the soul will have far better instruments through which to work.

2. The relation between the human and the animal kingdoms will become increasingly close. The service of the animal to man is well recognised and of ceaseless expression. The service of man to the animals is not yet understood though some steps in the right direction are being taken. There must eventually be a close synthesis and sympathetic coordination between them and when this is the case

some very extraordinary occurrences of animal mediumship under human inspiration will take place. By means of this, the intelligent factor in the animal (of which instinct is the embryonic manifestation) will be rapidly developed and this is one of the outstanding results of the intended human-animal relationship.

3. There will be, as a consequence of this quickened evolution, the rapid destruction of certain types of animal bodies. Very low grade human bodies will disappear, causing a general shift in the racial types towards a higher standard. Many species of animals will also die out and are today disappearing, and hence the increasing emphasis upon the preservation of animals and the establishing of gamepreserves.

In this comparative, even if inadequate, study of the old and of the new types of discipleship, one of the problems [Page 126] facing the Hierarchy is how to bring about the necessary changes in technique and method of development which the seventh ray type will require and yet at the same time so condition these changes that there can be smooth process of adjustment and interplay between the Hierarchy and the world aspirants. This adjustment must include the two groups (one at present large and the other still small) of sixth and seventh ray disciples. The problems of the Hierarchy are, of course, no real concern of those who have not achieved liberation and cannot, therefore, look at life through the eyes of those who are no longer held by the forces of the three worlds, but it might serve a useful purpose if disciples occasionally gave some thought to the relation as it exists upon the Master's side and gave less thought to their own individual and peculiar difficulties.

One of the major characteristics of the seventh ray disciple is his intense practicality. He works upon the physical plane with a constant and steady objective in order to bring about results which will be effective in determining the forms of the coming culture and civilisation; towards the end of the seventh ray cycle he will work equally hard to perpetuate what he has brought about. He wields force in order to build the forms which will meet his requirements and does this more scientifically than do disciples on other rays. The sixth ray devotee is far more abstract and mystical in his work and thought, and seldom has any real understanding of the right relation between form and energy. He thinks almost entirely in terms of quality and pays little attention to the material side of life and the true significance of substance as it produces phenomena. He is apt to regard matter as evil in nature and form as a limitation, and only lays the emphasis upon soul consciousness as of true importance. It is this failure to work intelligently, and I would [Page 127] like to add, lovingly with substance and so bring it into right relation with the dense outer form that has made the last two thousand years produce so disastrously a mismanaged world and which has brought the population of the planet into its present serious condition. The unintelligent work upon the physical plane, carried forward by those influenced by the sixth ray force, has led to a world which is suffering from cleavage in as true a sense as an individual person can suffer from a "split personality." The lines of demarcation between science and religion are a striking instance of this and have been clearly and forcefully drawn. The cleavage to which I refer has been drawn by the churchmen of the past and by no one else; the lines have been determined by the mystics, impractical and visionary, and by the fanatical devotees of some idea who were, nevertheless, unable to see the broad implications and the universal nature of these recognised ideas. I am generalising. There have been many devoted and holy sons of God who have never been guilty of the above stupidities and separative tendencies. At the same time as we recognise this, we must also recognise that orthodox religion has temporarily separated the two great concepts of spirit and matter in their thought and teaching, thereby pushing apart religion and science.

The task of the new age workers is to bring these two apparent opposites together, to demonstrate that spirit and matter are not antagonistic to each other and that throughout the universe there is only

spiritual substance, working on and producing the outer tangible forms.

When a form and an activity is what you call evil, it is only so because the motivating energy behind the form and responsible for the activity is wrongly oriented, selfishly impulsed and incorrectly used. Here again the two basic truisms of modern occultism (there are others which will [Page 128] be imparted when these two are mastered and rightly applied) are of importance:

1. Energy follows thought.
2. Right motive creates right action and right forms.

These two statements are of very ancient origin but are as yet but little understood. Hence the first thing which every disciple has to learn is the nature, control and direction of energy; he does this by working with initiating causes, by learning the nature of the realm of causes and by developing the capacity to get behind the effect to the cause which generated or produced it. In the case of the individual disciple and in the preliminary stage of his training, this involves the constant investigation of his motives until he has discovered what they are and has so directed his thought that those motives can, in every case, be depended upon to work automatically and dynamically under soul direction.

The sixth ray disciple, in the majority of cases, carries his work down as far as the astral plane and there lies the focus of his attention, his life and his thought. Automatically and of necessity, his physical nature responds to the impulse sent from the astral plane, motivated from the mental and — at times — directed by the soul. But the potency of this desire and his determination to see the fruit of his labour has produced much difficulty in the past by arresting the true expression of the originating impulse. It is arrested upon the astral plane. This has been balanced by the cyclic intervention of other ray forces or otherwise the situation would be much worse than it is. The seventh ray disciple will bring the energy which he is wielding right down on to the physical plane, thereby producing integration; and the dualism which characterises it will be that of a centre of energy upon the mental plane and one upon the [Page 129] physical plane. The dualism of the sixth ray worker is that of the pairs of opposites upon the astral plane.

It will be apparent, therefore, that, having established the two points of energy (mental and physical), the next task of the worker in magic will be to produce a synthesis upon the physical plane of the available energies, to concretise them, and invest that which has been constructed with the potency of activity and persistence. The energy thus employed will, in the majority of cases, be of three kinds:

1. The energy of the mind. This will be the dominant controlling energy used during the period of accepted discipleship and until the second initiation.
2. The energy of the soul. This will be wielded, used and creatively employed from the second until the third initiation.
3. The energy of soul and mind, blended and synthesised. This combination is of tremendous potency. After the fourth initiation, this will be augmented by energy coming from the Monad.

I would have you bear in mind that, though all is energy yet at the same time in correct esoteric teaching the higher impulsive activity is called *energy* and that which is conditioned by and swept into activity through its agency is called *force*. The terms are therefore relative and movable. For the bulk of humanity, for instance, astral impulse is the highest energy to which they normally aspire and the forces upon which astral energy plays will then be the etheric and physical forces. Higher energies

may intermittently control, but as a general rule the life incentive or impulse is astral, and this can either be called desire or aspiration, according to the objective. The latter may simply [Page 130] be mental ambition or desire for power and the term "aspiration" should not be confined only to so-called religious impulses, mystical longings and the demand for liberation.

The seventh ray disciple works consciously by means of certain laws, which are the laws governing form and its relation to spirit or life. In *A Treatise On Cosmic Fire*, I gave you the three major laws of the solar system and the seven subsidiary laws through which these three express themselves; I gave you also indications as to the laws which govern group work. You must remember that disciples upon different rays will wield these laws according to the quality of their ray impulses (I am handicapped here for words which are appropriate), interpreting them in terms of their specific life obligation or dharma and producing the desired results through the medium of differing ray techniques, conforming always, however, to the inevitability of the results wrought by the energies which they have released to play upon forces under the laws of their being. The sixth ray disciple, working with the laws of nature and of the soul, will qualify his results and produce his creative forms upon the astral plane; he has consequently to learn frequently to work through a seventh ray personality for several lives (either before or after achieving discipleship) before he will be able to bring through on to the physical plane his dream and his vision. The seventh ray disciple has no such problem. By his knowledge of ritual (which is the ancient codified means whereby the attractive and expressive nature of the energies to be employed are organised and related), by his understanding of the "Words of Power" (which he discovers by experiment) and by using the potency of sound, the disciple of the future will work and build the new world with its culture and civilisation. A curious [Page 131] indication of the effect of the seventh ray magical work upon the mass consciousness is the growing use of slogans and of "catch phrases" (is that not the term used?) which are employed to bring about results and to sweep human beings into certain forms of mass action. This is the embryonic use of the Words of Power, and from a study of their tonal values, their numerological indications and their inherent potency, men will eventually arrive at vast magical achievements and creations, producing group activity and the appearance of certain forms of expression upon the outer plane. After all, scientific formulas have reduced the most intricate and abstruse discoveries to a few signs and symbols. The next step is to embody these signs and symbols into a word or words, thus imparting to them what is esoterically called "the power of embodiment." If I might express it this way, the ancient statement that "God spoke and the world were made" simply means that God's formula for creation was reduced to a great Word which He sounded forth and the inevitable results followed. Something of this process on a tiny human scale will be seen happening in the coming age. At present, what I have said above may sound fanciful and fantastic to the average student.

It will be obvious to you that seventh ray disciples wield much power and for this reason the emphasis in all teaching given is laid upon *purity of motive*. In the past, the emphasis has been laid upon *purity of body* in the case of the sixth ray disciples. As was inevitable, they have carried the idea to a fanatical extent, and have stressed celibacy, asceticism and stringent rules of physical life, oft making sinful that which is natural. This has been a necessary stage in their development for it was essential that the physical plane should become a greater factor in their consciousness and that their attention should be turned from the realm of [Page 132] abstraction (which is their line of least resistance) and focussed upon physical living, for, again, energy follows thought. Thus their attitude to life could become more practical and the necessary integration take place. Disciples in the new age will lay the emphasis upon the mental principle, because it conditions thought and speech. All magical work is based upon the energy of thought and of the spoken word (the expression of the two magical centres referred to above)

and purity in the realm of the mind and motive is regarded consequently as a basic essential.

The seventh ray influence is that which will produce in a peculiar and unexpected sense the Western School of Occultism just as the sixth ray impulse has produced the Eastern School of Occultism — the latter bringing the light down on to the astral plane and the new incoming influence carrying it down on to the physical. The Eastern teaching affected Christianity and indicated and determined the lines of its development and Christianity is definitely a bridging religion. The roles will eventually be reversed and the shift of the "light in the East" will be over Europe and America. This will inevitably bring about the needed and desired synthesis of the mystical way and the occult path. It will lead later to the formulation of the *higher way*; of this it is useless to speak at this time for you would not comprehend. None of the foundational and ancient *Rules of the Road* will ever be abrogated or discarded. Just as men used to travel on the ancient highways on foot, conforming to the requirement of their time and age, and today travel by rail or automobile (arriving at the same destination) so the same road will be followed, the same goal achieved but there may be different procedures, varying safeguards and changed protective measure. The rules may vary from time to time in order to provide easier indication **[Page 133]** and adequate protection. The training of the disciple in the future will differ in detail from that of the past but the basic rules remain authoritative.

The keynote, governing the development of the sixth ray disciple, was expressed for him in the words of Christ when He said: "I, if I be lifted up, will draw all men." The emphasis of all sixth ray work is Attraction and Repulsion — hence division and cleavage, producing eventually a realisation of the necessity for a consciously undertaken synthesis and integration, mentally motivated and produced. The history of Christianity (which is the history of Europe) will stand illumined if the Law of Attraction and Repulsion is studied in connection with its eventful past. The use and misuse of this law and its constant interpretations in terms of material desire, personal ambitions, and territorial control produced the many schisms and cleavages and will account for much that happened. Under the seventh ray influence, these cleavages will end and synthesis will eventually take place.

The keynote of the seventh ray disciple is "Radiatory Activity." Hence the emergence in world thought of certain new ideas — mental radiation or telepathy, the radiatory use of heat, the discovery of radium. All this connotes seventh ray activity.

The divine principle with which the seventh ray humanity will be mainly concerned is that of life as it expresses itself through the medium of the etheric body. It is for this reason that we find a growing interest in the nature of vitality; the function of the glands is being studied and before long their major function as vitality generators will be noted. Esoterically, they are regarded as externalisations upon the physical plane of force centres in the etheric body and their aliveness or their lack of activity are indicative of the **[Page 134]** condition of those centres. The shift of the world interest is also into the realm of economics which is definitely the realm of life sustenance. Much is, therefore, bound to happen in all these spheres of interest, and once the etheric body becomes an established scientific fact and the centres — major and minor — are recognised as the foci of all energy as it expresses itself through the human body upon the physical plane, we shall see a great revolution take place in medicine, in diet and in the handling of daily life activity. This will produce great changes in the mode of work and labour and above everything else in the leisure activities of the race.

This thought brings to our attention the three methods of activity as employed by all the ray workers and which differ for each ray. Those which will eventually control the seventh ray types will gradually



bring about changed attitudes to life and very different methods of daily living. These three are:

1. Group activity for the scientific relation of substance and energy.
2. The stimulation of etheric forms through rightly directed force.
3. The correct distribution, through scientific study, of vital energy.

We are entering a scientific age, but it will be a science which passes out of the impasse which it has now reached and which — having penetrated as it has into the realm of the intangible — will begin to work far more subjectively than heretofore. It will recognise the existence of senses which are super-sensory and which are extensions of the five physical senses, and this will be forced upon science because of the multitude of reliable people who will possess them and who [Page 135] can work and live in the worlds of the tangible and the intangible simultaneously. The mass of reputable testimony will be incontrovertible. The moment that the subjective world of causes is proven to exist (and this will come through the indisputable evidence of man's extended senses) science will enter a new era; its focus of attention will change; the possibilities of discovery will be immense and materialism (as that word is now understood) will vanish. Even the word "materialism" will become obsolete and men in the future will be amused at the limited vision of our modern world and wonder why we thought and felt as we did.

I would have you bear in mind in connection with the five rays which we have seen are influencing or beginning to influence humanity at this time (the first, second, third, sixth and seventh rays) that their effect varies according to the ray type or ray quality of the individual concerned and according to his position upon the ladder of evolution. Such points are often forgotten. If a man is, for instance, upon the second Ray of Love-Wisdom, it may be expected that the influence of that ray and of the sixth (which is along the second ray line of power) will be easily effective and will necessarily constitute the line of least resistance. This situation may, therefore, produce undue sensitivity and an unbalanced unfoldment of characteristics. It is our characteristics which influence our conduct and our reactions to circumstance. It will mean also that the influence of the first, third and seventh rays will be fundamentally unsettling and will call out resistance or — at the very least — an attitude of non-receptivity. In the world today, the rays which are along the line of energy which is that of the first Ray of Will or Power (including the third and the seventh) are in the ratio of three to two (as regards present manifestation) and, [Page 136] therefore, we can look for a fuller expression of the first ray attributes and happenings than would otherwise be the case. This will be particularly so because the sixth ray is fast going out of manifestation. All the above constitutes a piece of information which is of small value at this time. Its implications will become increasingly apparent as time goes on and I am, therefore, including them in my teaching.

## 7. Initiation in the Aquarian Age.

I have hinted at the orientation which has been or will be carried out in connection with the three major world centres; I have also hinted at the relation of certain of the major initiations to these centres. These hints constitute a new line of thought. In this connection there are one or two points which I would like to develop in connection with this, so as to make the entire subject considerably clearer than it is at present. I would like also to relate these centres to the rays which are now in manifestation (either coming in, passing out or in full expression). Speaking with brevity, we could say that:



*The first initiation is closely related to the planetary centre which is humanity itself.* It will produce, when over, an increased stimulation of the intellect as it expresses itself as ordered activity upon the physical plane. It is also closely connected with the Third Ray of Active Intelligence. This third ray has been in objective manifestation since 1425 A.D. and will remain in incarnation throughout the Aquarian Age. Its cycles are the longest of any of the ray cycles. However, within these major cycles there are periods of intensified activity which are like the beat or pulsation of the heart and these periods last approximately three thousand years. They are, when out of incarnation, called **[Page 137]** "cycles of withdrawal but not of abstraction." They are three thousand years also in incarnation. One of these three thousand year periods of expression is now here and we can look for much development of the intellectual faculty and a marked increase of creative work during this time. This particular cycle of expression marks a climaxing point in the larger cycle. During the coming age, the intelligence of the race and its active development will assume real proportions and this with much speed.

The intensification of the life of the human centre will proceed apace and this is the reason why so many people (as I have earlier hinted) will take the first initiation. Students are apt to forget that the first initiation can be described, in reality as:

- a. The grounding or externalisation of the Christ principle in humanity as a whole and upon the physical plane.
- b. The flowering of the intelligence so that the initiate can work powerfully upon the mental plane and humanity itself be lifted up and aided throughout every part thereby.
- c. The coming into activity of the throat centre and (because the third ray is closely connected with the first ray) the first faint orientation of spiritual man towards Shamballa can take place, becoming more and more intensified and pronounced at the time of the third initiation. I would like here to point out the numerical correspondences:

1. The third great world centre — humanity.
2. The activity of the third ray — active intellect.
3. The third initiation which marks the consummation of the 1st, just as the 4th initiation marks the consummation of the second, and the fifth of the third.

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4. The third major centre — the throat centre.
5. The third race — the Aryan, as it expresses the first strictly human race, the Lemurian.
6. The third plane — the physical, the reflection of the third highest plane, the atmic.
7. The third periodical vehicle — the personality.
8. The third divine aspect — intelligence.
9. The third grade of divine messenger — Hercules.
10. The sustaining Life, the third or outer Sun — the physical sun.

These are a few of the correspondences which it is helpful for us to bear in mind in so far as they reveal divine quality, spiritual intent and universal objectives.

During the Aquarian age and during one third of its expression, that is, during the first decanate, esoterically considered, the vitalising of the human centre (spiritually considered) and in relation to the Plan and the steady growth of widespread creative activity, both in the individual and the race, will be increasingly seen. This will be due to the work and influence of Saturn, which is governed by the third ray. This planet is the planet of opportunity, of discipleship and of testing and the race can look for an

increasing expression of Saturnian activity as that great divine Life continues His beneficent task.

*The second initiation is closely related to the Hierarchy as a planetary centre and to the activity of the second ray.* This initiation will produce in the initiate a growing sense of relationships, of a basic unity with all that breathes, and a recognition of the One Life which will lead eventually to that state of expressed brotherhood which it is the goal of the Aquarian Age to bring into being. This major centre, the Hierarchy, brings to bear upon humanity the focussed [Page 139] life of love and it is this basic love which the second decanate of Aquarius — governed as it is by Mercury — will bring into manifestation. Mercury, the Messenger of the Gods (that is, of the Hierarchy of souls), carries always the message of love and sets up an unbreakable inter-relation between the two great planetary centres, that of the Hierarchy and that of Humanity.

You have again in this connection certain fundamental numerical correspondences, which are based upon the coming into activity of an awakened heart centre in the race. This is the second major centre in the individual and is situated above the diaphragm, and through it the Hierarchy can reach the whole of humanity and the subhuman kingdoms likewise.

1. The second planetary centre — the Hierarchy.
2. The activity of the second ray — love-wisdom.
3. The second initiation, which relates the solar plexus to the heart, humanity to the Hierarchy and the personality and the egoic rays to the second, which is ever basically in manifestation.
4. The second ray centre — the heart centre.
5. The second race (the Atlantean) as it climaxes in the fourth, the next race.
6. The second plane — the astral plane. This is the reflection of the second highest plane.
7. The second periodical vehicle — the soul.
8. The second divine aspect — love-wisdom.
9. The second type or grade of Messenger — Christ. Buddha.
10. The sustaining Life, the second or subjective Sun — heart of sun.

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To all these is related the sixth ray as allied to or subsidiary to the second.

In this world cycle it might be said that the emphasis of all spiritual power is placed in the Hierarchy which is, at present, the divine intermediary, interpreting the will of God, which is the purpose of Shamballa. It transmits or steps down the divine energy so that safe application to Humanity becomes possible. It will be apparent, therefore, why in the second decanate of Aquarius the Hierarchy can, as the representative of Shamballa and with the aid of Mercury, bring into physical manifestation the coming Avatar. This becomes possible when the work of the first decanate is accomplished and when Shamballa has released and definitely re-oriented the energies of the third great centre, that of Humanity. This release and readjustment leads to creative expression and renewed spiritual life. Planetary alignment can take place and this is a planned objective for which the Hierarchy is preparing and for which the Avatar Himself is preparing at Shamballa.

*The third initiation is connected with Shamballa as a planetary centre and to the activity of the first ray.* It should be borne in mind that this is the *first* initiation in which personality and soul are united and fused so that the two aspects form one unit. When this initiation has taken place, it happens that for the first time some of its broader group implications become a reality and henceforth constitute the

motivating impulse of the initiate's life. Aspiration ends and the intensest conviction takes its place. It is interesting also to note that Venus now comes into control in the third decanate of the Aquarian Age. Venus is esoterically recognised as that mysterious force which is a blend of love and knowledge, of intelligence and synthesis, and of understanding and brotherhood. Within the Hierarchy [Page 141] itself, the two great Messengers who have embodied the dual Venusian energy were the Buddha and the Christ. The Messenger Who will later come and express the Shamballa urge to synthesis, the hierarchial aspiration towards love and the desire of humanity for intelligent activity with combined power will gather all into Himself. All these qualities will focus in Him, plus another quality or divine principle of which the race of men as yet knows nothing and for which there is, as yet, no name. He will be a great and potent Avatar and is not along the line of our humanity at all.

The numerical correspondences might be noted as follows, remembering that the third initiation is, in reality, the first initiation of the soul, after complete identification with the personality within the life and consciousness of the Monad, the One and the First.

1. The first planetary centre — Shamballa.
2. The activity of the first ray — will or power.
3. The third initiation which is the first soul initiation, relating the base of the spine to the head centre, and the soul to the Monad.
4. The first major centre — the head.
5. The first truly divine race — the final race.
6. The third plane, which is in reality the first plane of soul consciousness, the reflection of the highest plane, the Logoic.
7. The first periodical vehicle — the monadic.
8. The first divine aspect — will or power.
9. The first or highest type of Mediator — the coming Avatar.
10. The sustaining Life, the spiritual sun — the central spiritual sun.

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We will now consider the trend of the times and seasons as far as the rays are concerned:

RAY I — This ray is still out of physical manifestation but is beginning to have a definite effect upon the mental plane; there it influences the minds of disciples everywhere and lays the stage for the appearance of a certain group of disciples from Shamballa. Two thousand years from today, the influence of this ray will be felt powerfully on the physical plane. One hundred years hence its potency will be noted upon the astral plane.

RAY II — This ray is always in subjective manifestation and very potent because it is the ray of our solar system and particularly so at this time as the Hierarchy is approaching closer to humanity in preparation for the "crisis of love," and an imminent major planetary initiation. At this time, however, the second ray is becoming objective in its influence upon the physical plane. It will become increasingly so for the next two thousand two hundred years when it will gradually withdraw into the background.

RAY III — This ray will remain in objective incarnation from the point of view of humanity for a very long time — so long a time that it is needless for us to anticipate its waning influence. That planetary centre which is Humanity itself still needs the intensified application of these forces so as to stimulate

even the "lowest of the sons of men."

RAY IV — This ray, as you know, begins to come into incarnation early in the next century and — in collaboration with the developing Saturnian influence — will lead many on to the path of discipleship. When the peculiar energy [Page 143] to which we give the somewhat unsatisfactory name of "harmony through conflict" and the forces of that planet which stage opportunity for the aspirant are working in combination and an ordained synthesis, we can then look for a very rapid adjustment in human affairs, particularly in connection with the Path. This fourth ray is, in the last analysis, the ray which teaches the art of living in order to produce a synthesis of beauty. There is no beauty without unity, without embodied idealism and the resultant symmetrical unfoldment. This ray is *not* the ray of art, as it is often claimed, but is the energy which brings about the beauty of those living forms which embody the ideas and the ideals which are seeking immediate expression. Many people claim to be on the fourth ray because they dream of the artistic expressive life. As I have told you before, creative art expresses itself upon all the rays.

RAY V — This ray has been in manifestation for nearly seventy years. It will pass out (by special and unique arrangement) in another fifty years, thus breaking into its own normal cycle, because it is deemed that the needed special impulse has been adequate and that the impetus given to the human "spirit of discovery" has served its purpose. Any further intensification of the mental processes just now (except through the general pervasive effect of the third ray) might prove disastrous. The ray cycles are usually set and determined, but, in collaboration with each other and because of the imminent spiritual Crisis of Approach, the Lord of the Fifth Ray and the Lord of the World have decided temporarily to withdraw this type of force. It will take about fifty years to do this.

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RAY VI — This ray has been passing out of manifestation for quite some time now, as you know, and will do so with increasing rapidity.

RAY VII — This ray is coming into effective expression now; there is little need for me to add here anything further to the mass of information which I have given you in this treatise and in my other books.

One small point of interest but one of no especial moment to you is that the Lords of the Rays, through Their planetary Representatives, constitute a body of directing Forces in collaboration with the Lord of the World at Shamballa. Their capacity is advisory and directive but not authoritative. This may be regarded by some of you as the most interesting piece of information in this book. If this is your attitude, then it only indicates your unpreparedness for true esoteric teaching. Students need a greater sense of the real governing values and a sense of spiritual proportion. Planetary facts and solar facts (under which heading the above item of information might well be placed) can stimulate your imagination and widen your horizon; for aspirants and disciples, that is the major value. All information and happenings which are connected with Shamballa are always exciting to the neophyte who is apt to forget that he must make his contact with the more familiar Hierarchy before true and related perception is his.

I would have you study the tabulation which I gave you in *Initiation, Human and Solar*, and which you will find in the appendix to the first volume of *A Treatise on the Seven Rays*. I insert it here for the benefit of those who have no copy of the first volume of the Treatise, and whose attention should be

turned again from the magnitude of the Macrocosm to the responsibility of the microcosm.

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### DISCIPLESHIP AND THE RAYS

- Ray I — Force — Energy — Action — The Occultist.
- Ray II — Consciousness — Expansion — Initiation — The true Psychic.
- Ray III — Adaptation — Development — Evolution — The Magician.
- Ray IV — Vibration — Response — Expression — The Artist.
- Ray V — Mentation — Knowledge — Science — The Scientist.
- Ray VI — Devotion — Abstraction — Idealism — The Devotee.
- Ray VII — Incantation — Magic — Ritual — The Ritualist.

In the Aquarian Age, as a result of the existing combination of ray influences, humanity enters into an expansion of consciousness which will reveal to him group relations instead of his individual and self-centred personal relations. I would remind you that Aquarius is to be found in the upper half of the zodiacal circle and is exactly opposite to Leo which is found in the lower half. Leo is the sign of individual unfoldment and of the self as self-assertive. This highly individualised sign consummates in Aquarius wherein the individual finds full expression through the medium of the group, passing from service to himself and expression of himself as a personality to service of the group and a growing expression of the Hierarchy to which he steadily draws closer. To this end, the ray influences will increasingly and steadily be directed. Humanity has reached a stage where the sense of individuality is rapidly emerging. In every field of human expression, men and women are becoming definitely self-assertive. The *Old Commentary* refers symbolically to this in the following words:

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"The Lion begins to roar. He rushes forth and, in his urge to live, he wields destruction. And then again he roars and — rushing to the stream of life — drinks deep. Then, having drunk, the magic of the waters works. He stands transformed. The Lion disappears and he who bears the water pot stands forth and starts upon his mission."

Those with vision can see this happening upon every side today. The water-carrier (another name for the world server) is starting upon his self-appointed task. Hence the anchoring upon earth of the New Group of World Servers, whose representatives are found in every land and in every great city. This, I would remind you, has taken place without exception in every land and they work on all the different rays; they express many points of view; their field of service is widely differing and their techniques so diverse that in some cases comprehension is not easy to the smaller minded person. But, they all carry the pitcher containing the water of life upon their shoulder, reverting to the language of symbolism, and they all emit the light in some degree throughout their environment.

To you, who live and work in this interim period and in this cycle of transition, with all its resultant outer chaos and upheaval, is given the task of expressing steadfastness, service and sacrifice. Those are the three words which I give you. I have no spectacular information to give you, as has sometimes been the case. Too much of this engrossing and novel information can lead to deep-seated insensitiveness. You need to absorb and to act upon the information you already have, before there is evoked from you that basic demand for further light which necessitates response from those of us who work within the limits of the Hierarchy. For that demand, we patiently wait.

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## 8. Christ and the Coming New Age.

As we come to an end of our consideration of the world today and its dominating rays, working through the nations and conditioning the people, there is a final point which I would like to make; it lies in the realm of religion and concerns the significance of Christmas. From the very night of time, as well you know, the period wherein the sun moves northward again has been regarded as a festival season; for thousands of years it has been associated with the coming of the Sun-God to save the world, to bring light and fruitfulness to the Earth and through the work of the Son of God to bring hope to humanity. The Christmas season is regarded by those who do not know any better as uniquely the Festival of the Christ, and this the Christian churches have emphasised and to this all churchmen testify. This is both true and false. The Founder of the Christian Church — God in the flesh — availed Himself of this period and came to us in the dark of the year and initiated a new era in which *light* was to be the distinguishing note. This has been true from several angles, even from the purely physical, for today we have a lighted world; everywhere lights are to be seen and the pitch dark nights of olden times are fast disappearing. Light has also descended on the earth in the form of the "light of knowledge." Today, education whose objective is to lead all men on to a "lighted way," is the keynote of our civilisation and is a major pre-occupation in all countries. The removal of illiteracy, the development of a true culture and the ascertaining of truth in all fields of thought and of research are of paramount importance in all lands.

Thus, when Christ proclaimed (as He assuredly did), along with all world Saviours and Sun-Gods, that He was [Page 148] the Light of the worlds, He inaugurated a marvellous period in which humanity has been widely and universally enlightened. This period dates from Christmas Day, two thousand years ago, in Palestine. That was the greatest of all Christmas Days and its emanating influence was more potent than was any previous arrival of a Bearer of Light, because humanity was more ready for the light. Christ came in the sign of Pisces, the Fishes — the sign of the divine Intermediary in the highest sense, or of the medium in the lower; it is the sign of many of the world Saviours and of those Revealers of divinity Who establish world relationships. I would have you note that phrase. The major impulse driving the Christ towards special work was the desire to establish right human relations; it is also the desire — realised or unrealised — of humanity, and we know that some day the Desire of all nations will come, that right human relations will be found everywhere and that goodwill will implement that fulfilment, leading to peace in all lands and among all peoples.

Down through the ages, Christmas Day has been recognised and kept as a season of new beginnings, of better human contacts and of happier relations among families and communities. Yet just as the churches have descended into a profoundly materialistic presentation of Christianity, so the simple Christmas Day which would have pleased the heart of Christ has degenerated into an orgy of spending, of acquiring good things, and is regarded as a period which is "good for trade." We need, therefore, to remember that when any phase of life-inspired religion is interpreted entirely materially, when any civilisation and culture loses its sense of spiritual values and responds mainly to the material values, then it has served its usefulness and must [Page 149] pass away, and this in the interests of life itself and progress.



The message of the birth of Christ rings ever new but is not today understood. The emphasis during the Aquarian Age, the age into which we are fast entering, will shift away from Bethlehem to Jerusalem, and from the infant Saviour to the Risen Christ. Pisces has seen, during two thousand years, the spreading light; Aquarius will see the Rising Light, and of both of these the Christ is the eternal symbol.

The ancient story of the Birth will become universalised and be seen as the story of every disciple and initiate who takes the first initiation and in his time and place becomes a server and a lightbearer. In the Aquarian Age two momentous developments will take place:

1. The Birth Initiation will condition human thinking and aspiration everywhere.
2. The religion of the Risen Christ, and not of the newly born Christ or of the crucified Christ, will be the distinctive keynote.

It is seldom realised that hundreds of thousands of people in every land have taken, or are preparing to take, this first initiation, called the Birth at Bethlehem, the House of Bread. Humanity, the world disciple, is now ready for this. Indications of the accuracy of the above statement can be seen in the re-orientation of people everywhere to things spiritual, their interest in human good and human welfare, the perseverance they show in their search for light and their longing and desire for a true peace, based on right human relations, implemented by goodwill. This "mind as it is in Christ" can be seen in their revolt against materialistic religion and in the widespread effort to be **[Page 150]** seen in Europe and elsewhere to return the land (Mother-Earth, the true Virgin Mary) to the people. It can be seen in the constant movement of people throughout the world from place to place, symbolised in the Gospel story by the journey of Mary with the infant Jesus into Egypt.

Then followed, as we are told in the New Testament, a cycle of thirty years wherein all we know is that the infant Jesus grew to manhood and could then take the second initiation, the Baptism in Jordan, and begin His public service. Today the many who in this life have taken the first initiation are entering the long silence of that symbolic thirty years wherein they too will grow to manhood and take the second initiation. This initiation demonstrates the complete control of the emotional nature and of all Piscean characteristics. The thirty years can be looked upon as a period of spiritual unfoldment during the three divisions into which Aquarius (and consequently the New Age now upon us) will be divided. I refer to what is technically known as the three decans of each sign. In this sign the waters of the Piscean age will, symbolically speaking, be absorbed into the water-pot carried on the shoulder of Aquarius in the symbol which is distinctive of this sign, for Aquarius is the water-carrier, bringing the water of life to the people — life more abundantly.

In the Aquarian Age, the Risen Christ is Himself the Water-Carrier; He will not this time demonstrate the perfected life of a Son of God, which was His main mission before; He will appear as the supreme Head of the Spiritual Hierarchy, meeting the need of the thirsty nations of the world — thirsty for truth, for right human relations and for loving understanding. He will be recognised this time by all and in His Own Person will testify **[Page 151]** to the *fact* of the resurrection, and hence demonstrate the paralleling fact of the immortality of the soul, of the spiritual man. The emphasis during the past two thousand years has been *on death*; it has coloured all the teaching of the orthodox churches; only one day in the year has been dedicated to the thought of the resurrection. The emphasis in the Aquarian Age will be on life and freedom from the tomb of matter, and this is the note which will distinguish the new world religion from all that have preceded it.

The Festival of Easter and the Feast of Pentecost will be the two outstanding days of the religious year. Pentecost is, as you must well know, the symbol of right human relations in which all men and nations will understand each other and — though speaking in many and diverse languages — will know only one spiritual speech.

It is significant that two important episodes are related in the final part of the Gospel story — one preceding and one following immediately after the apparent death of the Christ. They are:

1. The story of the upper chamber to which the man carrying the water pot and typifying Aquarius led the disciples, and in which the first communion service was held, participated in by all and foretelling that great relationship which will distinguish humanity in the coming age, after the tests of the Piscean Age. Such a communion service has never yet been held, but the New Age will see it take place.
2. The story of the upper chamber in which the disciples met and arrived at a true recognition of the Risen Christ and at a perfect and complete understanding of [Page 152] each other in spite of the symbolic diversity of tongues. They had a touch of prevision, of prophetic insight, and foresaw a little of the wonder of the Aquarian Age.

The vision in men's minds today is that of the Aquarian Age, even if they recognise it not. The future will see right relationships, true communion, a sharing of all things (wine, the blood, the life and bread, economic satisfaction) and goodwill; we have also a picture of the future of humanity when all nations are united in complete understanding and the diversity of languages — symbolic of differing traditions, cultures, civilisations and points of view — will provide no barrier to right human relations. At the centre of each of these pictures is to be found the Christ.

Thus the expressed aims and efforts of the United Nations will be eventually brought to fruition and a new church of God, gathered out of all religions and spiritual groups, will unitedly bring to an end the great heresy of separateness. Love, unity, and the Risen Christ will be present, and He will demonstrate to us the *perfect life*.

# GLAMOUR: A WORLD PROBLEM

BY  
ALICE A. BAILEY

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## PUBLISHER'S STATEMENT

In *Discipleship in the New Age, Volumes I and II*, certain personal instructions given by the Tibetan to a group of disciples were made public. These instructions together with certain esoteric teaching were first published by Alice A. Bailey, with the consent of the disciples involved, in 1944.

Unpublished manuscripts containing additional instructions and esoteric teachings as completed by Mrs. Bailey are now available. This text was written from time to time over a period of nine years from 1935 to 1944.

In various places in the text of *Glamour: A World Problem* references are made to the same discipleship group.

In the present volume certain forms of group work in meditation are included because of their informative value and because they illustrate the practical value of the teaching given. The reader, however, should recognise that meditations suitable for special group purposes are not in general as effective when used as an individual exercise.

The potency of an integrated group composed of disciples who have a common vision and an established group purpose is very great, and can be a real service to mankind. The newer Aquarian techniques include such group endeavours. The published writings by the Tibetan and Alice A. Bailey provide information for wise and useful experimentation in group work which is undertaken as a spiritual world service and not as a means of spiritual unfoldment of the individual aspirant.

Such group action, voluntarily entered into, when not dominated by autocratic leadership control, and if undertaken with due humility and caution, is greatly to be desired at the present time. Such action should be recognized as being pioneering experimental ventures.

[Page xi] Groups of this sort have already appeared in various parts of the world and may well contribute to the success of the work of the New Group of World Servers. Information about this worldwide group of servers is given in *A Treatise on White Magic* and in *A Treatise on the Seven Rays, Vol. II*.

FOSTER BAILEY, July 1950

**[Page 1]**

## CERTAIN PRELIMINARY CLARIFICATIONS

All groups involved in esoteric work have their own dharma or duty and all have their peculiar objective. In order that you may clearly vision what you, as aspirants to discipleship have to do, and so intelligently cooperate, I will concisely state the purpose:

Dharma means duty, or obligation, and it is your definite and specific obligation to develop the intuition. The means or methods whereby this development is to be brought about, can be by the study of symbols.

I would ask you to note that generalities concerning the intuition, and attempts to define it are very common, but that a real appreciation of it is rare.

We are told by physicians and scientists that thousands of cells in the human brain are still dormant and, consequently, that the average human being uses only a small part of his equipment. The area of the brain which is found around the pineal gland is that connected with the intuition, and it is these cells which must be roused into activity before there can be any real intuitive perception which, when aroused, will manifest soul control, spiritual illumination, true psychological understanding of one's fellowmen, and a development of the true esoteric sense, which is the objective before you at this time.

I would like to divide what I have to say into three parts, and I plead for a close study of my words:

- I. I seek to define for you the intuition.
- II. I shall deal with its mode of development through the study of symbology.

**[Page 2]**

- III. I shall close by giving some specific instructions as to a useful mode of procedure.

Should you, therefore, find these articles hard to understand and your reaction slow, you must bear in mind that this indicates your need for this study and corroborates what I am telling you. If you will seriously consider with me what the intuition is *not*, I think my words will find in you an inner response.

### I. DEFINITION OF THE INTUITION

The intuition is not a welling forth of love to people and, therefore, an understanding of them. Much that is called the intuition is recognition of similarities and the possession of a clear analytical mind. Intelligent people who have lived in the world for some time and who have experienced much and who have contacted many other people can usually sum up with facility the problems and dispositions of

others, provided they are interested. This they must not, however, confound with the intuition.

The intuition has no relation to psychism, either higher or lower; the seeing of a vision, the hearing of the Voice of the Silence, a pleased reaction to teaching of any kind does not infer the functioning of the intuition. It is not only the seeing of symbols, for that is a special sort of perception and the capacity to tune in on the Universal Mind upon that layer of Its activity which produces the pattern-forms on which all etheric bodies are based. It is not intelligent psychology, and a loving desire to help. That emanates from the interplay of a personality, governed by a strong soul orientation, and the group-conscious soul.

*Intuition is the synthetic understanding which is the prerogative of the soul and it only becomes possible when the soul, on its own level, is reaching in two directions: towards [Page 3] the Monad, and towards the integrated and, perhaps (even if only temporarily) coordinated and at-oned personality. It is the first indication of a deeply subjective unification which will find its consummation at the third initiation.*

Intuition is a comprehensive grip of the principle of universality, and when it is functioning there is, momentarily at least, a complete loss of the sense of separateness. At its highest point, it is known as that Universal Love which has no relation to sentiment or to the affectional reaction but is, predominantly, in the nature of an identification with all beings. Then is true compassion known; then does criticism become impossible; then, only, is the divine germ seen as latent in all forms.

Intuition is light itself, and when it is functioning, the world is seen as light and the light bodies of all forms become gradually apparent. This brings with it the ability to contact the light centre in all forms, and thus again an essential relationship is established and the sense of superiority and separateness recedes into the background.

Intuition, therefore, brings with its appearance three qualities:

*Illumination.* By illumination I do not mean the light in the head. That is incidental and phenomenal, and many truly intuitive people are entirely unaware of this light. The light to which I refer is that which irradiates the Way. It is "the light of the intellect," which really means that which illumines the mind and which can reflect itself in that mental apparatus which is held "steady in the light." This is the "Light of the World," a Reality which is eternally existent, but which can be discovered only when the individual interior light is recognised as such. This is the "Light of the Ages," which shineth ever more until the Day be with us. The intuition is therefore the recognition in [Page 4] oneself, not theoretically but as a fact in one's experience, of one's complete identification with the Universal Mind, of one's constituting a part of the great World Life, and of one's participation in the eternal persisting Existence.

*Understanding.* This must be appreciated in its literal sense as that which "stands under" the totality of forms. It connotes the power of recession or the capacity to withdraw from one's agelong identification with form life. I would like to point out that this withdrawal is comparatively easy for those who have much of the first ray quality in them. The problem is to withdraw in the esoteric sense, but to avoid at the same time the sense of separateness, of isolation and of superiority. It is easy for first ray people to resist the tendency to identify themselves with others. To have true understanding involves an increased ability to love all beings and yet, at the same time, to preserve personality detachment. This detachment can be so easily founded on an inability to love, in a selfish concern for one's own comfort—physical, mental or spiritual, and above all, emotional. First ray people dread emotion and despise it, but sometimes they have to swing into an emotional condition before they can use emotional

sensitivity in the right manner.

Understanding involves contact with life as an integrated personality, plus egoic reaction to the group purposes and plans. It connotes personality-soul unification, wide experience, and a rapid activity of the indwelling Christ principle. Intuitional understanding is always spontaneous. Where the reasoning *to* an understanding enters, it is not the activity of the intuition.

*Love.* As earlier said, this is not affectionate sentiment, or the possession of a loving disposition; these two later aspects are incidental and sequential. When the intuition is developed, both affection and the possession of a spirit [Page 5] of loving outgo will, necessarily, in their pure form, be demonstrated, but that which produces these is something much more deep and comprehensive. It is that synthetic, inclusive grasp of the life and needs of all beings (I have chosen these two words with intent!) which it is the high prerogative of a divine Son of God to operate. It negates all that builds barriers, makes criticism, and produces separation. It sees no distinction, even when it appreciates *need*, and it produces in one who loves as a soul immediate identification with that which is loved.

These three words sum up the three qualities or aspects of the intuition and can be covered by the word, universality, or the sense of universal Oneness.

Is that not something which all aspirants aim to achieve? And is it not something that each of you, as individuals, needs in a peculiar sense? Where it is present, there is an immediate decentralisation of the dramatic "I," of that capacity always to relate all happenings, all phenomena, all group work to oneself as the centre.

I cannot enlarge further upon the subject of Intuition. It is too vast a matter, and too abstruse. All I can do is to put before you its three aspects and then to urge upon you the need to submit to that training and to apply to yourselves that discipline which will work out in your life as love, light and understanding. When the theory is grasped and the right adjustments are made and when the needed work is done, the personality then becomes magnetic, whilst the brain cells around the pineal gland, which have hitherto been dormant, become awakened and vibrant. The nucleus of every cell in the body is a point of light, and when the light of the intuition is sensed, it is this cell-light which will immediately respond. The continuance of the inflow of the light of the intuition will draw forth, [Page 6] esoterically speaking, into the light of day every cell which is so constituted that it will respond.

## II. THE MODE OF AWAKENING THE INTUITION

There are many ways in which the intuition can be drawn into activity, and one of the most useful and potent is the study and interpretation of symbols.

Symbols are the outer and visible forms of the inner spiritual realities, and when facility in discovering the reality behind any specific form has been gained, that very fact will indicate the awakening of the intuition.

First ray people belong to what is called the "Destroyer Ray" and the power of the first aspect, which is the power to bring to an end, flows through them. They will have a tendency to destroy, as they build, through a wrong direction of energy, through over-emphasis of energy in some particular direction, or



through misuse of energy in work with themselves or others. Many first ray people have the tendency to pride themselves on this and hide behind a plea that, being upon the first ray, a destructive tendency is unavoidable. Such is not the case. Builders, such as second ray people always are, have to learn to destroy, when prompted by group love and acting under the Will or first ray aspect. Destroyers have to learn to build, acting ever under the impulse of group love and utilising the power of attachment in a detached manner. Both groups, builders and destroyers, must ever work from the standpoint of reality, from the inner nucleus of truth and must "take their stand at the centre."

The study of symbols tends to bring this about and when carried out with faithfulness and diligence, will produce three effects:

1. It trains in the power to penetrate behind the form and to arrive at the subjective reality.

**[Page 7]**

2. It tends to bring about a close integration between soul-mind-brain, and when that is brought about, the inflow of the intuition and, consequently, of illumination and truth becomes more rapidly possible.

3. It will put a strain upon certain unawakened areas in the brain and arouse into activity the brain cells there found, and this is the first stage in the experience of the aspirant. With the majority of true aspirants, the centre between the eyebrows is awakened, whilst the centre at the top of the head is vibrating very gently, but is not in full functioning activity. This higher centre must be awakened more fully before aspirants can measure up to their full opportunity.

In the study of symbols, I would urge upon you the necessity always to put before yourselves the goal of arriving at the underlying concept of any symbol studied. This concept will ever be synthetic. It will not be detailed and in sections. You may have to arrive at this concept through a study of detail and through arriving at the significance of various sections or parts of the symbol under consideration. When, however, your analysis is completed, you must not rest satisfied until you have summed up the meaning of the symbol in some synthetic idea, concept, meaning or name.

Symbols have to be studied in three ways:

- a. *Exoterically*. This involves study of its form as a whole, of its lines, and therefore of its numerical significance, and also study of its sectional forms—by which I mean its arrangements, for instance, of cubes, triangles and of stars and their mutual inter-relation.

- b. *Conceptually*. This involves arriving at its underlying idea, which may be expressed in its name; at its **[Page 8]** meaning as that emerges in the consciousness through meditation; and at its significance as a whole or in part. You should, when doing this, bear in mind that the idea connotes the higher or abstract intent; that the meaning is that intent expressed in terms of the concrete mind; and that its significance has in it more of an emotional quality and might be expressed as the type of desire it arouses in you.

- c. *Esoterically*. This would cover the effect of the force or energy upon you and of the quality of the vibration it may arouse in you perhaps in some centre, perhaps in your astral body, or perhaps only in your mind.

This study, rightly undertaken, would lead to the unfoldment of the intuition, with its consequent manifestation on the physical plane as illumination, understanding and love.

In the first instance, the objective of the study of symbolism is to enable the student to sense its quality and to contact that vibrant something which lies behind that aggregate of line, colour and form of which the symbol is composed.

To some types of people this study is relatively easy; to the majority it is not easy at all, thereby indicating a lack that must be supplied by the use of those faculties at the present dormant. It is always distasteful to arouse the latent faculties and requires an effort and a determination not to be swayed by personality reactions. To many it is not easily apparent how the penetration into the meaning of a symbol can provide a means whereby the dormant buddhic or intuitional faculty can be brought into functioning activity. It is a delicate art, this art of symbol reading, of "spiritual reading," as our ancient master, Patanjali, **[Page 9]** calls it. This power to interpret symbols ever precedes true revelation. The comprehension of a truth for which a line or a series of lines composing a symbolic form may stand is not all that has to be done. A good memory may remind you that a series of lines forming a triangle or a series of triangles signifies the Trinity, or any series of triplicates within the macrocosmic or microcosmic manifestation. But that activity and accuracy of the memory will do naught to awaken the dormant brain cells or call into play the intuition. It must be remembered (and here becomes evident the value of a certain amount of technical or academic occultism) that the plane whereon the intuition manifests and where the intuitional state of consciousness is active is that of the buddhic or intuitional plane. This plane is the higher correspondence of the astral or emotional plane, the plane of sensitive awareness through a felt identification with the object of attention or attraction. It becomes evident therefore that if the intuitional faculty is to be brought into activity through the study of symbols, the student must feel with, or be in some way identified with, the qualitative nature of the symbol, with the nature of that reality which the symbolic form veils. It is this aspect of symbolic reading that you are asked to study.

Students should ascertain, therefore, after due study of the form aspect, what the symbol is doing to them, what feeling it evokes, what aspirations it arouses, and what dreams, illusions, and reactions are consciously registered. This stage is an intermediate one between the exoteric reading of a symbol and the conceptual understanding. There is later another intermediate stage between conceptual understanding and esoteric comprehension and application. This latter stage is called "synthetic recognition." Having studied the form and become aware of its emotional significance, you pass to the stage of grasping the basic idea **[Page 10]** of the symbol, and from thence to a synthetic comprehension of its purpose. This leads to true esotericism which is the practical application of its living synthetic power to the springs of individual life and action.

I would ask you to render not only an intelligent interpretation of the symbol, but also a recognition of the more subtle reaction of your sensitive feeling nature to the symbol as a whole. Study a total of four symbols a year. First, approach the symbol from its form aspect and seek to familiarise yourself with its outer aspect, with the sum total of lines, triangles, squares, circles, crosses and other forms of which it is composed, and as you do this endeavour to comprehend it from the standpoint of the intellect, using your memory and what knowledge you have, to understand it exoterically.

Then as soon as the symbol is truly familiar to you and can be recalled to mind with little effort, endeavour to sense its quality, to contact its vibration and to note its emotional effect upon you. This

may vary from day to day or it may always be the same. Be simply honest in your noting this astral reaction to the symbol and see where such reactions lead you, remembering always that they are not intuitional but are reactions to the feeling or astral body.

Finally, take note of what you have found to be, for you, the basic quality of the symbol and then (as in meditation work) lift the whole subject into the mental realm by bringing the focussed attentive mind to bear upon it. This will lead you into the realm of concepts.

We have consequently the following stages in the analysis of a symbol:

1. Its exoteric consideration: line, form and colour.
2. A comprehension in the astral or emotional body of [Page 11] its quality, the reaction of a sensitive response to the impact of its qualitative nature.
3. A conceptual consideration of its underlying idea, of what it is intended to teach, of the intellectual meaning it is intended to convey.
4. The stage of the synthetic grasp of the purpose of a symbol, of its place in an ordered manifesting plan, of its true unified intent.
5. Identification with the quality and purpose of the symbol as it is illuminated by the mind "held steady in the light." This final stage brings into activity the brain as well as the mind.

The study of symbols viewed as a whole, involves three stages:

First, the investigation of a symbol, and the consequent progress of the analyst from one progressive stage of awareness to another, to a gradual inclusion of the entire field covered by the symbol.

Secondly, an intuitive perception of the symbols to be seen everywhere in the divine manifestation.

Third, the use of symbols on the physical plane, and their right adaptation to a seen and recognised purpose, leading to the subsequent magnetisation of the symbol with the needed quality through which the idea can make its presence felt, in order that the intuited qualified idea may find proper form on the physical plane.

Deal, therefore, with the symbols in a wide generalisation, exoteric, conceptual and esoteric, but add to that an analysis of your sensitivity and response to the quality of the symbol.

Let me recapitulate for a moment. First of all it is valuable to remember that the study of the symbol *exoterically* [Page 12] involves the use of the brain and the memory. You endeavour to study line and form, number and general external aspects, knowing that each line has significance, all numbers have their interpretation and all forms are symbols of an inner quality and life.

The study of symbols *conceptually* carries you inward from the brain to the mind, into the realm of ideas. It sweeps into focussed activity the mental apparatus. You then become aware of the concept or idea which the sign or symbol embodies. You comprehend its meaning and for what it stands. You

grasp the purpose for which the form has been brought into manifestation. Your study of number and of line has given you a rich background of knowledge upon the objective plane—a richness in this case dependent upon your own personal reading, mental equipment and knowledge. Your capacity to read a "meaning" into a symbol will be dependent also upon the richness of the meaning you ascribe to the events of your daily life, and your ability to really meditate.

I would like to make clear to you that there is no set interpretation of any symbol, and that for each human being that symbol—whatever it may be—will convey unique meaning. A lack of interest in symbols presupposes usually a lack of interest in the due interpretation of life forms and their meaning. Also, too much *academic* interest in symbols may presuppose a tortuous and intricate mind which loves design and line and form and numerical relationships, but which misses entirely the significance of meaning. The balancing in the mind of form and concept, of expression and quality, of sign and meaning is vital to the growth of the disciple and the aspirant.

The great need for most students is to arrive at *meaning* and to work with ideas and concepts. This activity will necessitate the use of the mind to understand, to grasp [Page 13] and to interpret. It requires the development of that mental sensitivity which will enable its possessor to respond to the vibrations of what we call the Universal Mind, the Mind of God, the Instigator of the Plan. It presupposes a certain ability to interpret and the power to express the idea underlying the symbol so that others may share it with you. *This thought of service and of growth in usefulness must be steadily borne in mind.*

Can you not see how this power to study, to interpret and to penetrate to *meaning* will further your growth spiritually? Can you believe that through the use of this method you may learn to work more intelligently with the Plan and become a better helper of your fellowman?

What is there in this objective world that is not the inadequate symbol of a divine idea? What have we in our outer manifestation but the visible sign (at some stage of the evolving purpose) of the plan of the creating Deity? What are you yourself but the outer expression of a divine idea? We must learn to see symbols all around us and then to penetrate behind the symbol to the idea which it should express.

There is however a technique of study which may be of service to you as you attempt to arrive at an idea and thus study conceptually the many symbols by which we are surrounded. It is largely the technique for which meditation should have prepared you. The difference between this technique and meditation work is mainly one of polarisation and goal. In the study of symbols conceptually, the consciousness is polarised in the mental body, and no attempt is definitely made to contact or involve the soul or ego. Herein lies the distinction between this second stage of symbol interpretation and ordinary meditation. You have exhausted the method of familiarising yourself with the form aspect of the symbol, and you know well its outer [Page 14] contour and externalisation. You know too that a peculiar series of lines (such as, for instance, the three lines forming a triangle) represent such and such an idea or truth or teaching. This is recorded in your brain, drawing on the resources of your memory. The registering of old information and knowledge anent the figures in a symbol serves to pull your consciousness up on to the mental plane and to focus it there in the world of ideas or of concepts. The concepts exist already upon the concrete levels of the mental plane. They are your mental and racial heritage and are ancient mental forms which you can now employ in order to arrive at meaning and significance.

It is an ancient statement of fact, which Plutarch expresses for us in the familiar words, that "An idea is a Being incorporeal, which has no subsistence of itself, but gives figure and form unto shapeless matter and becomes the cause of the manifestation." The figure and form you have registered with your brain and memorised, and likewise its activity in time and space, along with its innate capacity to build the form and express through that form a concept or idea. As you work inwards, you are also becoming aware of the nature of the motivating idea through the study of its form and its demonstrated activity, and you are discovering the field of ideas of analogous nature in which the idea embodied in the symbol finds itself. This field of ideas, inter-related and mutually explanatory, is now open to you and you will increasingly find yourself in a position to move in this world of concepts with freedom. To work and live in the world of ideas now becomes your objective and main effort. You train yourself in the recognition of ideas and concepts as they lie behind every form; you begin to think clearly about them and to see the direction in which they lead you and where, within the Eternal Plan, they fit.

### [Page 15]

If aspirants will do three things:

- a. Develop the power to visualise,
- b. Train the mind to intuit reality,
- c. Rightly interpret that which is seen,

they can provide a demonstrating laboratory for the trained Observers of the world.

One of the things which the developed intuition can do is to break the glamour and illusion which invade the life. One of the things that a group of aspirants, whose intuitional interplay is established, can accomplish, is to aid in the work of smashing world glamour. Such work can be done when you have awakened the intuition, and when your inter-related understanding is firm and true. The Hierarchy will be able to use the world aspirants as an instrument for the breaking of group glamour wherever it may be found. I refer to this possibility in order to incite you all to more rapid and steady growth and effort.

You have been told that one of the needs lying before all aspirants is to arrive at that intuitional knowledge and that intelligent understanding of glamour, both individual and planetary, which will enable them most definitely to work at its dispelling. That understanding will necessarily be only relative, but in the course of the next few years, your knowledge of the subject and of the methods whereby glamour can be dissipated can be materially increased. This *must* happen if you work at the problem consciously in your own lives, and attempt to grasp the underlying theory also.

Very little has been written or taught hitherto anent the subject of glamour, and it may mean much of value if we undertake the consideration of this subject, of its causes, and its effects, and also deal with the technique whereby it [Page 16] can be dissipated and dispelled. It is obvious that I cannot deal with the subject adequately in one instruction, and we will take the next two or three years, therefore, to discuss and study this important matter growing out of the need of the present time and the increased sensitivity of humanity to subtler impressions. It has not been possible for me to do this up till now, as the group was incomplete and the inner cohesion needed strengthening. Now I can do so, as the group members are functioning together with a much increased inner relationship, and a "spirit of love" has been shed abroad among you through the group reaction to each other's need in the recent period of glamour.

It is my intention, therefore, to change your work somewhat, retaining the symbolic phrases as an exercise for your intuitional insight, but dropping the consideration of the more formal and visual symbols. You have not gained from these symbolic forms what has been hoped, for the concrete mind of the majority of the group members simply increased the form aspect, and the remainder needed not this method of instruction and development. We shall change the focus of attention to a deep study of glamour. Herein will lie your service, for as you think truly and use your illumined intelligence (if you can achieve this, my brothers) you can help in time to do two things:

1. Clarify the group mind on this subject. I refer not here to your particular group, but to the world consciousness.
2. Help shatter the great illusion which has held, and still holds, the sons of men in thrall.

I ask, therefore, for your service along these lines, and I request also that you give increased attention at the time of your full moon contact with myself. This group should [Page 17] have a special aptitude for work along the line of dispelling glamour at the period of the full moon. Contact is made on the different planes according to the focus of the subtle bodies of the personnel of the group, and this group makes its contact with me on the higher levels of the astral plane. Hence the clarity of their reactions and the wealth of their detailed records. Also, herein will lie eventually their service, for they can later (but not for some long time yet) utilise the days of contact and the "moment of entrance" (as it is sometimes called) for definite work in dispelling some of the world illusion. First must come, however, aptitude in dispelling it in the personal life of each one of you.

Another group makes its contact with me on mental levels and therein will lie their field of service. Still other groups are only as yet in an embryonic stage. Their personnel is incomplete and the group integration only in process of being set up.

I will, therefore, ask you to intensify your effort each month at the full moon period, and seek to strengthen your tie with myself and with your fellow group members. One word of warning only will I give. Success along this line will bring both its rewards and also its difficulties. You will have to watch with care for the undue stimulation of your astral or emotional nature, with consequent and subsequent glamour. You will have to exercise the deepest watchfulness in the endeavour to work thus on the astral plane, holding simultaneously the attitude of the Observer on the high plane of the soul. No constructive work and no service of vital importance can be rendered in this difficult sphere of activity unless there is this detached and liberated attitude. You are to work in one of the most difficult spheres of activity—perhaps the most difficult to which a disciple can be called—and hence the advisability of working there [Page 18] in group formation. I cannot emphasise too strongly that you are to work as a group and not as individuals.

Three great events are immanent in the world consciousness today:

1. The growth and understanding of telepathic work.
2. A comprehension and scientific investigation of illusion and world glamour.
3. An increase in the right methods of healing.



If this is so, you can see how groups of disciples can constitute a contribution to the emerging revelation and how useful our consecrated service can be. I say "our" advisedly, brother of old, as I am working definitely towards these three ends as a part of my ordained (self-ordained) service. I ask for your cooperation and assistance. *The steady impact of right thought on the human consciousness by trained groups of thinkers* is the method that can be most successfully applied at this time, and here these groups can help profoundly.

One of the things which will emerge most definitely during the next three or four decades is the work that groups can do on levels other than the physical. Group service and united effort towards group welfare has for two centuries been seen on Earth in all fields of human endeavour—political, philanthropic and educational. Group service on the astral plane has been started also since 1875, but united effort to dispel the world glamour is only now in process of organising and this group can be a part of the corporate effort towards this end, and swell the number of those so engaged. Train yourselves, therefore, and learn how to work. Telepathic sensitivity is necessarily the objective of all groups of disciples, but it is the main objective of that group which we might call the Telepathic Communicators; [Page 19] here they can render potent service. Groups of sensitives of this order can constitute a working, mediating body, and transmit the new knowledge and teaching for the race; they can mould public opinion and change the current of men's thoughts. All small groups of people, naturally and inevitably, arrive at a telepathic relation between themselves, and between the personnel of similar groups, and this is to be desired and fostered and should rightly and steadily increase. But, as your telepathic sensitivity is increased, see to it that you are not deflected from your main group objective, which is to study and understand the significance of glamour and the laws for its dissipation. Record and note all telepathic activity and phenomena and learn to work this way, but regard it as a secondary issue for you at this time.

One of the outstanding characteristics of the work done at the time of the full moon will be the mass of phenomena noted. This is to be expected as this service calls you to work on the astral plane. But it will provide you with a field for the wise use of the faculty of discrimination. It is too early as yet for you to work at the problem of separating the real from the unreal; your task at first will be *recording*. Keep detailed records. Preserve the scientific attitude of detachment and of recognition and write down all that is sensed, seen or contacted. These records will serve as the basis of analysis if all goes well, and from that analysis we may gather much of value.

What I have to say to you as regards the subject of Glamour falls into certain broad generalisations such as:

- I. The Nature of Glamour.
- II. The Causes of Glamour.
- III. The Dissipation of Glamour.

#### [Page 20]

As we proceed we shall divide our subject up into greater detail, but in this instruction I only seek to get certain broad outlines into your minds so that the theme may fall into right places in your thoughts.

There are four phrases which have for long been bandied about among so-called occultists and esotericists. They are: *glamour, illusion, maya* and the expression, *the dweller on the threshold*. They

all stand for the same general concept or some differentiation of that concept. Speaking generally, the interpretations have been as follows, and they are only partial interpretations, and are almost in the nature of distortions of the real truth, owing to the limitations of the human consciousness.

*Glamour* has oft been regarded as a curious attempt of what are called the "black forces" to deceive and hoodwink well-meaning aspirants. Many fine people are almost flattered when they are "up against" some aspect of glamour, feeling that their demonstration of discipline has been so good that the black forces are interested sufficiently to attempt to hinder their fine work by submerging them in clouds of glamour. Nothing could be further from the truth. That idea is itself part of the glamour of the present time, and has its roots in human pride and satisfaction.

*Maya* is oft regarded as being of the same nature as the concept promulgated by the Christian Scientist that there is no such thing as matter. We are asked to regard the entire world phenomena as maya and to believe that its existence is simply an error of mortal mind, and a form of auto-suggestion or self-hypnotism. Through this induced belief we force ourselves into a state of mind which recognises that the tangible and the objective are only figments of man's imaginative mind. This, in its turn, is likewise a travesty of reality.

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*Illusion* is regarded rather the same way, only (as we define it) we lay the emphasis upon the finiteness of man's mind. The world of phenomena is not denied, but we regard the mind as misinterpreting it and as refusing to see it as it is in reality. We consider this misinterpretation as constituting the Great Illusion.

*The Dweller on the Threshold* is usually regarded as presenting the final test of man's courage, and as being in the nature of a gigantic thoughtform or factor which has to be dissipated, prior to taking initiation. Just what this thoughtform is, few people know, but their definition includes the idea of a huge elemental form which bars the way to the sacred portal, or the idea of a fabricated form, constructed sometimes by the disciple's Master to test his sincerity. Some regard it as the sum total of a man's faults, his evil nature, which hinders his being recognised as fit to tread the Path of Holiness. None of these definitions, however, give a true idea of the reality.

I would point out here that (generally speaking) these four expressions are four aspects of a universal condition that is the result of the activity—in time and space—of the human mind. The activity of MINDS! Ponder on this phrase for it gives you a clue to the truth.

*The Problem of Illusion* lies in the fact that it is a soul activity, and the result of the mind aspect of all the souls in manifestation. It is the soul which is submerged in the illusion and the soul that fails to see with clarity until such time as it has learnt to pour the light of the soul through into the mind and the brain.

*The Problem of Glamour* is found when the mental illusion is intensified by desire. What the Theosophist calls "kama-manas" produces glamour. It is illusion on the astral plane.

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*The Problem of Maya* is really the same as the above, plus the intense activity produced when both glamour and illusion are realised on etheric levels. It is that vital unthinking emotional MESS (yes,

brother of old, that is the word I seek to use) in which the majority of human beings seem always to live.

*The Dweller on the Threshold* is illusion-glamour-maya, as realised by the physical brain and recognised as that which must be overcome. It is the bewildering thoughtform with which the disciple is confronted, when he seeks to pierce through the accumulated glamour of the ages and find his true home in the place of light.

The above are necessarily only generalisations, and the result also of the activity of the analytical mind, but they serve to embody a part of the problem in words and to convey to your minds a definite thoughtform of what we shall later discuss in detail.

As to the causes of this world condition, what can I say, brother of mine, which will convey meaning to your minds? The cause lies far back in the consciousness of the "imperfect Gods." Does that sentence really mean aught to you? But little, I fear. We must descend into the realm of greater practicality and only deal with the matter as far as it concerns humanity. Planetary illusion will later be briefly dealt with, but the immediate problem before man and the significant contribution of the disciple is the dissipation of much of the glamour in which mankind is immersed and which, during the coming Aquarian Age, will largely disappear in connection with the astral life of the race. The point I would here make is to call attention to the fact that it is in meditation and in the technique of mind control that the thinkers of the world will begin to rid the world of illusion. Hence the increasing interest in meditation as the weight of the world glamour is increasingly [Page 23] realised, and hence the vital necessity for right understanding of the way of mind control.

Another point which should be noted is that in the crystallisation of this material age comes the great opportunity to strike a deadly blow on the planetary Dweller on the Threshold. The reaction at this time, through the stress of circumstances, is bringing about a more spiritual understanding and a reorganisation of human values, and this is part of the process whereby a vital part of the world glamour may be dissipated—if only all men of goodwill within the world aura adhere to their appointed task.

When the Buddha was on Earth and achieved illumination, He "let in" a flood of light upon the world problem through His enunciation of the Four Noble Truths. His body of disciples and His nine hundred arhats formulated those four great truths into a structure of dogma and doctrine that—by the power of collective thought—has greatly helped in the attack upon the world illusion. Today the Christ is carrying forward the same great task and in the spiritual significance of His imminent Coming (and in the language of symbolism) He and His nine thousand arhats will strike a second blow at the world glamour. It is for this that we prepare. Only the intuition can dispel illusion and hence the need of training intuitives. Hence the service you can render to this general cause by offering yourselves for this training. If you can overcome glamour in your own lives and if you can, therefore, comprehend the nature of illusion you will help in

- a. The destruction of the dweller on the threshold,
- b. The devitalising of the general maya,
- c. The dissipation of glamour,
- d. The dispelling of illusion.

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This you have to do in your own lives and in the group relation. Then your more general contribution will help in the wider human issues. The acuteness of the intellect, and the illumination of the mind, plus love and intention will accomplish much. To this service, I reiterate my call.

During the next few months I would suggest that you do three things:

1. Define in your own words and as the result of meditation, your understanding of the four expressions with which I have been dealing. I ask for a real analysis and not just four sentences of definition. Before I enlarge upon this subject I would like you to organise your minds on the matter, using definitions as a guide to your thought, yet stating the problem as you see it, and seeking to see the differences existing between these four aspects of the world glamour.

2. Say each day, with care and thought, a very familiar prayer, The Lord's Prayer. It has many meanings and the trite and usual Christian significance is not for you. Ponder on this most ancient formula of truth and interpret it entirely in terms of a formula for the dissipation of illusion. Write an exegesis on it from this angle, taking it phrase by phrase and regarding it as giving us seven keys to the secret of the elimination of glamour. The formula (which is not essentially a prayer) can be divided as follows:

- a. Invocation to the solar Lord.
- b. Seven sentences, embodying seven keys for the dissipation of illusion.
- c. A final affirmation of divinity.

Use your intuition and apply these all to the subject of glamour and see at what knowledge you will arrive. **[Page 25]** Then write it down in the form of an interpretation or article and we may arrive at much value.

3. Keep a copy of your full moon record and, at the close of six months, subject it to a careful analysis and see what is the sum total of gain. Divide your analysis into the following heads and express your understanding of the phenomena:

- a. As to any real contact.
- b. As to any colour contact or phenomena.
- c. As to any other phenomena sensed, or seen or heard.

That we may all go forward into greater light and understanding, and that the light may shine upon *the vertical Way* of the disciple is my prayer and aspiration for you.

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## SECTION ONE

### THE NATURE OF GLAMOUR

In the preceding pages we dealt with certain definitions of the words (frequently used interchangeably) dealing with illusion and glamour. We found that:

1. *Illusion* is primarily of a mental quality and was characteristic of the attitude of mind of those people who are more intellectual than emotional. They have outgrown glamour as usually understood. It is the misunderstanding of ideas and thoughtforms of which they are guilty, and of misinterpretations.
2. *Glamour* is astral in character, and is far more potent at this time than illusion, owing to the enormous majority of people who function astrally always.
3. *Maya* is vital in character and is a quality of force. It is essentially the energy of the human being as it swings into activity through the subjective influence of the mental illusion or astral glamour or of both in combination.
4. *The Dweller on the Threshold*, always present, swings however into activity only on the Path of Discipleship, when the aspirant becomes occultly aware of himself, of the conditions induced within him as a result of his interior illusion, his astral glamour and the maya surrounding his entire life. Being now an integrated personality (and no one is a disciple, my brother, unless he is mental as well as emotional, which is a point the [Page 27] devotee oft forgets) these three conditions (with the preponderance of the effect in one or other of the bodies) are seen as a whole, and to this whole the term the "Dweller on the Threshold" is applied. It is in reality a vitalised thoughtform—embodying mental force, astral force and vital energy.

The problem, therefore, before all of you in this group is to learn first of all:

1. To distinguish between these three inner illusory aspects.
2. To discover what conditions in the environment or in the individual constitution induce these situations of difficulty.
3. To find out what methods are effective in inducing a cessation of the bewildering deceiving conditions.

It must be remembered also that these distorting conditions, found in all of you, are the medium whereby you are tuned in on the world glamour and illusion. The emphasis has been laid in esoteric teaching on the training and liberation of the individual aspirant. This is, of course, necessary, for the mass is made up of the individuals, and in the steady release from the control of these inner delusions will come the eventual clarification of humanity. Therefore each of you in this group must of necessity work separately and apart with himself, and learn to induce those conditions of clarity and truth which will overcome the ancient rhythms and deep-seated habits and thus steadily purify the aura. But this has now to be done *as a group*, and this group constitutes one of the first of the exoteric groups with which

it is intended to work in the new age. Through the activity of such groups, the world glamour will be dissipated, [Page 28] but first of all the aspirant must learn to deal with individual and group glamour. It is necessary to remember the following three things. I am going to be brief and technical in teaching this group, for my time is short and you have an adequate technical knowledge with which to understand that whereof I speak.

First, the united auras of the group members ever determine the group condition, the group activity, usefulness, problem and glamour. Hence emerges individual group responsibility and individual usefulness. Each of you either hinders or aids the group, according to his auric condition, which is either in a state of glamour or illusion or is kept relatively free from these conditions.

Second, that the first job that each of you has to do is to determine his own peculiar problem. In giving you your individual instructions, I will take up with you in this instruction where the particular tendency in this direction of each of you lies, and whether it is glamour, illusion or maya to which you habitually succumb. I will deal with directness, for I have tested your sincerity and believe in your willingness to be told the truth. Once you have each determined the specific nature of your peculiar problem, you can then work with deliberation towards its solution—with deliberation, brother of old, and with no speed, but with due care and caution and with right understanding.

Thirdly, you must remember that as I look at the individual in any of these groups, I can at the same time gauge the quality of the group itself as a whole. The amount of inner light that can shine through and make its presence felt in your auras can be seen by me and indicate to me the strength and the efficiency and also the potency of your individual group influence, for the positive auras subordinate the negative auras. What is required is a combination of positive auras, deliberately subordinated to group work. [Page 29] As you deal with illusion and as you free your minds from its effects, and as you dissipate the astral glamour in which you are all more or less immersed, you will enter into a greater freedom of living and usefulness. As the maya of distorted energy currents ceases to swing you into lines of undesirable activity, the light that is in you will shine forth with greater clarity. Incidentally the Dweller on the Threshold will slowly and surely disintegrate and leave your way, to the door of Initiation, free and unimpeded.

Strongly *mental* types are subject to illusion. This illusion is in reality a condition wherein the aspirant is being definitely controlled by:

1. A thoughtform of such potency that it does two things:
  - a. Controls the life activity or output.
  - b. Tunes the aspirant in on the mass thoughtforms, which are of a similar nature, and which are built by others under the dominance of a similar illusion.

This, in its worst aspect, produces mental insanity or *idée fixe*, but in its least dangerous and normal result produces the fanatic. The fanatic is usually—even if he realises it not—a bewildered man, who has a potent idea of some kind or another, but who finds it quite impossible to integrate it into the world picture; to make those needed, and often divinely directed, compromises which profoundly help humanity; to find the time or place for the realities which are within his natural grasp.



2. When a man is highly developed, the mental illusion is built around a definite intuition and this intuition is concretised by the mind until its appearance is so real that the man believes he sees so clearly that which should be done or given to the world that he spends his time endeavouring [Page 30] in a fanatical manner to make others see it too. Thus his life slips away on the wings of illusion and his incarnation is a relatively profitless one. In a few rare cases, this combination of intuition and mental activity produces the genius in some field or another; but then there is no illusion, but clear thinking, coupled with a trained equipment in that particular field or enterprise.

3. The weaker and more average mental types of people succumb to the general field of illusion and of mass illusion. The mental plane manifests a different sort of distortion to that of the astral plane or the etheric. The faculty of discrimination which is being developed has produced sharper lines of demarcation, and instead of the dense fogs and mists of the astral plane or the swirling tides and currents of energy of the etheric plane, we have on the mental plane masses of sharply indicated thoughtforms of a particular quality and note and tone, around which are grouped lesser thoughtforms, created by those who respond to these forms, and to their note, quality and tone. Similarities are then seen to exist which constitute channels or avenues for the magnetic drawing power of the more potent thoughtforms. Ancient theologies in modern garb, fixed presentations of half truth, the wild thinking of various world groups, and many similar emanating sources have—down the ages—produced the world of illusion and those mental states which have held humanity prisoner to wrong concepts and thoughts. So many are these thought producing illusions that the effect in the world today has been to cause a general division of the human race into varying schools of thought (philosophy, science, religion, sociology, etc., etc.), into many parties and groups, all of them coloured by an analogous idea, into groups of idealists fighting each other on behalf of their pet concepts, and into tens [Page 31] of thousands of participants in group mental activity. These are today producing the world literature, through which the world platforms are coloured; by their means the world leaders are inspired; and they are responsible at this time for the mass of experiments in the field of government, of education, and of religion which are producing so much of the world unrest, and consequently so much of the world illusion.

What is needed therefore at this time, are thinkers who are training themselves in that mental attitude and one-pointedness which is divorced from the danger of a negative receptivity and is responsive, at the same time, to the higher intuitional inspiration. *It is mediating interpreters of ideas that are needed and not mediums.*

The *emotional* types respond with facility to world glamour and to their own individual inherited and self-induced glamour. The bulk of the people are purely emotional with occasional flashes of real mental understanding—very occasional, my brother, and usually entirely absent. Glamour has been likened to a mist or fog in which the aspirant wanders and which distorts all that he sees and contacts, preventing him from ever seeing life truly or clearly or the conditions surrounding him as they essentially are. When he is a somewhat advanced aspirant, he is aware of the glamour and occasionally sees in a flash in what direction truth for him may lie. But then again the glamour settles down upon him and he is rendered powerless to release himself or to do anything constructive. His problem becomes further complicated by his consequent distress and his deep disgust with himself. He walks ever in a fog and sees naught as it truly exists. He is deceived by the appearance and forgets that which the appearance veils. The emanatory astral reactions which each human [Page 32] being initiates ever surround him and through this mist and fog he looks out upon a distorted world. These reactions and the surrounding aura which they constitute blend and merge with the world glamour and fog and form

part of the miasmas and unhealthy emanations for which the masses of men, for millions of years, are responsible.

I would point out to you that, in Lemurian days, glamour and illusion were relatively unknown from the human standpoint. There were no mental reactions and but little emotional response to environment. Men were largely instinctual animals. Glamour began to be found in Atlantean days, and since that time has steadily precipitated, until today when the Hierarchy looks at humanity it appears to be walking in a deep and constantly changing density of currents which hide and distort, and which swirl around the sons of men and prevent their seeing the LIGHT as it is. This is all the more obvious when it is remembered that the other kingdoms of nature are relatively free from glamour and illusion. In our race, the Aryan, the world illusion is gathering weight and slowly emerging into recognition in the human consciousness and this is a real point gained, for that which is recognised can then be intelligently handled, if the will to do so exists. Today illusion is so potent, that few people whose minds are in any way developed but are controlled by these vast illusory thoughtforms, which have their roots and draw their life from the lower personality life and desire nature of the masses of men. It is interesting to remember also in connection with our Aryan race that these thoughtforms draw their vitality also from *the realm of ideas*, but of ideas wrongly intuited and grasped and forced to serve the selfish purposes of men. Their forms have been brought into activity by the steadily growing creative power of mankind, and have been subordinated to the wishes of men, through the **[Page 33]** use of language with its power to limit and distort. The illusion is also precipitated more potently than would otherwise be the case by the effort of many devoted idealistic men to impose these distorted thoughtforms upon the mental bodies of the masses. This constitutes one of the major problems with which the Hierarchy today has to concern itself; it is also one of the first factors which a Master has to consider in connection with any aspirant and disciple.

Glamour, as we have seen, is of more ancient standing and of earlier emergence than is illusion. It has little in it of the mental quality and is the major factor controlling the majority. The objective of all training given on the Path of Discipleship and up to the third initiation is to induce that clear thinking which will render the disciple free from illusion and give to him that emotional stability and poise which gives no room for the entrance of any of the world glamour. This freedom becomes possible when there is in the aspirant no personal glamour, and no deliberately self-induced response to the determining factors which have produced glamour down the ages. With these factors we will later deal.

Maya is the result of both glamour and illusion. It connotes, when present, an integrated personality and therefore the capacity to tune in on mental illusion and astral glamour. Where this condition is found, the problem of the disciple is one of the greatest in the world. What constitutes the prime difficulty of any disciple is the fact that the battleground of his life involves every aspect of his nature. The whole man is involved. Technically, the word MAYA should only be used in two cases:

1. In reference to the united glamour-illusion to which a man who is an integrated personality responds.

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2. In speaking of the limitations of the planetary Logos of our planet.

In the above remarks I have given you much food for thought—not only as regards your own personal problems (for all of you are subject to these conditions), but I have also indicated to you what is the nature of glamour. The word is used in all esoteric books and teaching to cover the conditions which

are differentiated under the words maya, illusion and glamour itself. Later I will give you some teaching upon the causes of glamour and the methods of its dissipation. But I have given you here enough for the present, for it is my desire that you ponder upon these ideas during the next few months and learn somewhat of the significance of these words which you so lightly use. Watch yourselves and your daily life with discrimination, so that you learn to distinguish between glamour, illusion and maya. See whether you can discover the form which your individual Dweller upon the Threshold is likely to assume as you come into conflict with it; and if you do the same for your group brothers and the immediate world need, you will lose no time in the work of your astral clarification and mental release.

I would ask you to study these instructions with peculiar care, for I am taking the time and trouble these busy days to meet your need and to bring as much light as I can, without infringing your free will, to meet your need and clear your course to service.

I would suggest also that you find out all that you can anent the much misunderstood subject of the *aura*: search out what is said in my books and in the writings extant in any good occult library. I seek no copying out of paragraphs but a formulation of your knowledge so that you [Page 35] can answer clearly questions which might be asked. The following three questions are basic:

1. What is the aura and how does it come into existence?
2. How can the aura be made the medium of light, and the light which should shine through it be intensified?
3. Have you noticed what is the effect which your own individual aura is making upon your environment and how can you improve that effect?

This will enable you to make practical application of that which I seek to teach you. Forget not that as you look out upon the world and your immediate environment, that you look out through your aura and have, therefore, to deal with glamour and illusion.

There are three further questions which you might put to yourself, facing the issue in the light of your soul:

1. Do I suffer primarily from glamour or from illusion?
2. Do I know which quality or characteristic in my nature facilitates my tuning in on the world glamour or the world illusion?
3. Have I reached the point where I can recognise my peculiar Dweller on the Threshold, and can I state what form it takes?

That you may indeed as individuals and also as a group learn the meaning of true self- knowledge and so learn to stand in spiritual being, increasingly free from glamour and illusion, is the prayer of your friend and brother who has fought his way through to a greater measure of light...

**[Page 36]**

During the past six months, four members of this group of students have been fighting glamour in their own individual lives, and for the most part successfully. I make reference to this because in an experimental group such as this, it is well to anticipate such a situation; such wrestling will naturally occur, because only that which is experimentally known becomes a true content of the equipment of the disciple. Earlier I referred to the fact that part of the plan of the Hierarchy embraces the starting of small groups such as this one which would have the definite objective of providing the active means whereby the world glamour—today so potent and deep—can be dissipated.

The time has not yet come for dealing with the world illusion on a large scale, for the race is not adequately mental nor has the illusion (which is, as I have stated, pre-eminently the result of the misinterpretation of ideas) reached its height. But the hour *has* struck for the first steps to be taken in the dissipation of glamour, and the hold of glamour upon the race should be appreciably lessened in the future. Hence the practical training now being given in this group in their own lives; hence also the intended teaching later to be given to the group—if they measure up to the opportunity—which will enable them to aid in the concerted and planned attack upon the world glamour. Wrestle therefore with your personal problems along these lines, my brothers, for in this way you will gain facility in discernment, in clear precise action, and in strengthened understanding.

In the process of dissipating glamour, the way of the greatest potency is to realise the necessity to act purely as a channel for the energy of the soul. If the disciple can make right alignment and consequent contact with his soul, the results show as *increased light*. This light pours down and irradiates not only the mind, but the brain consciousness **[Page 37]** as well. He sees the situation more clearly: he realises the facts of the case as against his "vain imaginings"; and so the "light shines upon his way." He is not yet able to see truly in the larger sweeps of consciousness; the group glamour and, of course, the world glamour remain to him as yet a binding and bewildering mystery, but his own immediate way begins to clear, and he stands relatively free from the fog of his ancient and distorting emotional miasmas. Alignment, contact with his soul, and then steadfastness, are the keynotes to success.

It will therefore be apparent to you that small groups such as this, if established in different countries and cities and if successful in their personal activities, could play a most useful part. Such groups would have two aspects to their endeavour. They would have to wrestle with group glamour which creeps inevitably into group life through the instrumentality of the group members. Their united personal glammers provide the open door through which group glamour can enter. An instance of this can be seen in this group, when glamour entered in through the medium of L.T.S-K., and swept I.B.S. into its vortex of force. It was overcome, fortunately, leaving you all the richer and more united on account of the strong stand in love taken by the other group members. May I remind L.T.S-K. and I.B.S. of their deep indebtedness to the love of their brothers. The group love protected them. I.B.S. has gone a long way in freeing herself from certain aspects of glamour. L.T.S-K. is also freer than he was, but still has much to do. It is always difficult for the third ray person to cultivate the intuition. The *apparently* profound wisdom of the manipulative and devious science of the intelligence inherent in matter prevents oft the entrance of the true wisdom of the illumined mind. Six months ago I felt that it was probably impossible for L.T.S-K. to free himself **[Page 38]** from the glamour in which he habitually walked. Today a little more light shines upon his way and he may, if he frees himself still further from his self-generated thoughtforms, make the needed grade.

When group glamour has been somewhat dissipated and the group can walk in the "lighted Way" with freedom, then will come the time when the group can be trained in *group alignment*, *group contact* and *group steadfastness*. It can then begin the definite and scientific task of attacking the world glamour. It is of interest in this particular group to be reminded that this is part of the activity now being undertaken by certain people in the New Group of World Servers. Through the emphasis in the world of certain basic ideas such as goodwill and mutual inter-dependence, much is being done to dissipate the glamour in which the people of the world are walking. It is not the function of every server to form part of the massed attack upon the world glamour which is now getting under way. Everyone has to deal with glamour in his own personal life, but functions and activities differ. Yours is the work of the trained observers, and that training takes much time. At present, many of you do not recognise glamour when it meets you, and envelops you. It is only by its effects that you eventually know it for what it is. The time must come when your processes of observation are so keen that you will recognise it in its true nature before it immerses and engulfs you and produces those conditions which enable you to say later: "Why did I allow myself to be glamoured? Why was I so deluded?"

At this point I desire to do two things: I seek to outline a little more carefully this discussion or short treatise on glamour, so that our ideas may be clearly formulated and you will have a textbook for future reference which [Page 39] will serve to guide your group and analogous groups in the way of right activity. Secondly, I wish to recapitulate somewhat those things which I have already stated so as to enrich your understanding of the various phases of the world glamour. This world glamour, the analytical mind has to differentiate into distinctive phases, calling them Illusion, Glamour, Maya and that synthetic thoughtform, found on the Path of Discipleship, which is called by some schools of esotericism the Dweller on the Threshold.

As you will see from this, my brothers, we have set ourselves a large theme, which must be very carefully handled. My task is a difficult one, because I write for those who are still held by the varying aspects of glamour, and usually by the secondary glamour and maya. Illusion does not yet fully play its part and the Dweller is seldom adequately realised. I would here remind you of a stupendous occult fact and will ask you to endeavour to understand that whereof I speak. The Dweller on the Threshold does not emerge out of the fog of illusion and of glamour until the disciple is nearing the Gates of Life. Only when he can catch dim glimpses of the Portal of Initiation and an occasional flash of light from the Angel of the Presence Who stands waiting beside that door, can he come to grips with the principle of *duality*, which is embodied for him in the Dweller and the Angel. Do you comprehend that whereof I speak? As yet, my words embody for you symbolically a future condition and event. The day will surely come, however, when you will stand in full awareness between these symbols of the pairs of opposites, with the Angel on the right and the Dweller on the left. May strength then be given to you to drive straight forward between these two opponents, who have for long ages waged warfare in the field of your life, and so may you [Page 40] enter into that Presence where the two are seen as one, and naught is known but life and deity.

In summarising some of the information I have given to you concerning the four aspects of glamour, I would offer the following tabulation for your careful consideration.

Note:

1. A dawning sense of *maya* arose in Lemurian days, but there was no real glamour and illusion.
2. *Glamour* arose in early Atlantean times.
3. *Illusion* arose among advanced human beings in later Atlantean days and will be a controlling factor in our Aryan race.
4. *The Dweller on the Threshold* arrives at full potency at the end of this race, the Aryan, and in the lives of all initiates prior to taking the third initiation.
5. The subhuman kingdoms in nature are free from glamour and illusion, but are immersed in the world *maya*.
6. The Buddha and His 900 arhats struck the first blow at the world glamour when He promulgated His Four Noble Truths. The Christ struck the second blow with His teaching of the nature of individual responsibility and of brotherhood. The next blow will be struck by the New Group of World Servers, acting under the direction of Christ and His disciples, symbolically described as "Christ and His 9000 initiates."
7. The Four Keynotes to the solution of the problem of glamour are:

Intuition . . . Illumination . . . Inspiration . . . The Angel of the Presence.

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### THE ASPECTS OF GLAMOUR

<i>Name</i>	<i>Plane</i>	<i>Opposite</i>	<i>Objective</i>	<i>Battleground</i>	<i>Technique</i>
Illusion	Mental	Intuition Spiritual perception	Dispelling	Path of Initiation World of Ideas	Contemplation by soul
Glamour	Astral	Illumination Lucidity Vision	Dissipation	Path of Discipleship	Meditation Holding mind steady in the light
Maya	Etheric	Inspiration	Devitalisation	Path of probation Purification	Occultism. Force manipulation
Dweller on the Threshold	Physical Brain consciousness	Angel of the Presence	Discrimination	Integrated personality	At-one-ment End of duality.



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I would call your attention to the fact that the whole problem concerns itself with the use or misuse of force or energy, and that much will clear up in your minds if you will realise three things:

1. That average man, in everyday life, and the aspirant upon the Path of Probation or Purification, works with the forces of life on the three planes of human endeavour, plus the principle of life itself.
2. That the disciple begins to discriminate between the forces and energy. Upon the Path of Discipleship he begins to work with soul-energy. This eventually dominates the forces.
3. That the initiate works, upon the Path of Initiation, with energy and learns to distinguish between the energy of life, the energies of the soul, and the forces of the phenomenal world.

Another point also should be emphasised here and that is that the nature of these forces and energies, and their use and control have always to be realised and worked out in full consciousness upon the physical plane. Theory must become fact, and the battles which take place on the subtler levels of the astral and mental planes *must* be realised in the brain consciousness. It is there that the application is made. As these realisations and inner activities become practical parts of the disciple's life and their consequences become clear to his perception in waking consciousness, they form in time part of his *quality equipment*. He is in reality integrating and synthesising experience in the three worlds and becoming a Master through conscious mastering. He grasps the fact that all that appears and all that happens is due to the circulation and constant mutation of force. He discovers then how these forces interplay in his own experiences **[Page 43]** and nature, and grasps then the fundamental fact that only those forces which he himself can use and master in his own life as an individual can be employed by him in group activity and be used in the dispelling of the world glamour. It might be expressed in illustration thus:

1. Through alignment and subsequent contact, the intuition is evoked, awakened and used. This is the great dispelling agency, and pours down from the plane of the intuition (the plane of buddhi) through the soul and the brain to the heart of the disciple.
2. Through alignment and subsequent contact, the energy of the soul is evoked, awakened and used. This is the great dissipating agency, and pours down from soul levels (the higher levels of the mental plane) through the mind to the brain of the disciple carrying illumination to the astral plane.
3. These two types of spiritual energy work differently upon the forces of the personality, and their purpose and activity have to be realised in the brain consciousness of the disciple as he works upon the physical plane.
4. Then and only then can the light of the intuition and the light of the soul return to the astral plane through the conscious effort and the dynamic intelligent will of the serving disciple.

Ponder on these points for they outline your way and your service....

I have organised somewhat our ideas and outlined the plan under which we would approach this theme. I gave you certain basic concepts and a skeleton outline of the subject as a whole. (See the Table of Contents.) Today we will begin with our real discussion. As you know, it is not **[Page 44]** my intention

to write a long and ponderous thesis on this subject. The books which will be compiled from the instructions offered to these groups of disciples, will not be heavy treatises as are those on *Cosmic Fire* and *White Magic*. They will constitute a series of relatively short volumes, and must therefore be packed with information, and not discursive in style.

Above everything else, my brothers, these instructions must be of a definitely practical value and must leave the student with the realisation that he understands better the subtle world of thought currents and of forces in which he dwells; and that he knows better the means he must employ and the technique he must follow if he is to clear his path from darkness and confusion and follow on to light and harmony. Our study must be comparative also, and the reader must bear in mind that he will not be able to distinguish the truth or isolate that aspect of the teaching which is for him of paramount importance unless he *applies* that which is helpful, and ascertains clearly whether he is the victim of illusion or of glamour. In the last analysis, he must know where he stands before he can take his next needed step forward. The disciple is the victim and, let us hope, the dissipator of both glamour and illusion, and hence the complexity of his problem and the subtlety of his difficulties. He must bear in mind also (for his strengthening and cheer) that every bit of glamour dissipated and every illusion recognised and overcome "clears the way" for those who follow after, and makes easier the path of his fellow disciples. This is par excellence, the Great Service, and it is to this aspect of it that I call your attention. Hence my attempts in these instructions to clarify this issue.

One of the problems which confronts the aspirant is the problem of duty recognising glamour when it arises, and of being aware of the glammers which beset his path and the [Page 45] illusions which build a wall between him and the light. It is much that you have recognised that glamour and illusion exist. The majority of people are unaware of their presence. Many good people today see this not; they deify their glammers and regard their illusions as their prized and hard won possessions.

The very recognition, in its turn however, carries with it its own problems, so unable is the average disciple to free himself from the glamour-making faculties developed in the past, and so hard does he find it to preserve a due proportion and a proper sense of values in regard to the truths of the mental plane. A hard won truth and a principle of reality can be grasped, and then around it the disciple can build the easily formed illusions of the mind which is just beginning to find itself. The glammers of an emotional nature can emerge and gather about the ideal, for that is as yet unclarified and is prone to attract to itself that which—emotionally and sensitively—it believes itself to be and have.

Let us illustrate my point from two angles, both of which are entirely in the realm of discipleship, or encountered upon the Path of Probation. We will call them the "illusion of power" and the "glamour of authority." This form of words will show you that one is to be encountered upon the astral plane and the other upon the mental.

*The Glamour of Authority* is a mass glamour in most cases. It has its roots in mass psychology and is one of the indications that humanity is at the nursery stage as yet, wherein men are safeguarded from themselves by the imposition of some rule, some set of laws, some authoritative dictum, emanating from state control, from the rule of an oligarchy, or from the dictatorship of some individual. It reduces mankind, as far as one can judge, to set forms and standardises men's activities, regimenting their lives [Page 46] and work. It is imposed and ordered through catering to the fear complex, rampant in humanity at this time; and this fear is one of the most fruitful sources of glamour which we have. We might perhaps and with reason regard it as the seed of all glamour upon our planet. Fear has been the

incentive to those conditions which have brought about the glamour of the astral plane, though not the illusions of the mental levels of consciousness.

When the glamour of authority transfers itself into the spiritual consciousness of man, we have such a state of affairs as the period of the Inquisition in its worst forms, of Church authority, with the emphasis upon organisation, government and penalties, or the unquestioned rule of some teacher. In its highest forms we have the recognition of the right of the solar Angel, of the soul or ego, to rule. Between these two extremes, which express the infancy of the race and the freedom which comes when mankind achieves its majority and the freedom of the soul, lie all the many types and kinds of intermediate reactions. In illustration of our point, and thus emphasising the glamour aspect as it affects the disciple and the problem which he faces, what do we find? The disciple has freed himself somewhat from the imposed control of an orthodox teaching and from the rule of a teacher. He stands (as far as he can tell) free from such control. Knowing however his essential weakness and the lure of the personality, he is on guard against himself, and against the ancient rules of control and learns steadily to stand on his own feet, to come to his own decisions, to distinguish truth for himself. He learns to choose his way. But, like all persons who have not taken some of the higher initiations, he can (in due time) become enamoured of his freedom, and automatically then swing into the glamour of *his* ideal of freedom,—an ideal which he has created. He becomes the prisoner of freedom. He rejects all rule except [Page 47] that which he calls the "rule of his own soul," forgetting that his contact with his soul is still intermittent. He demands the right to stand alone. He revels in his new found freedom. He forgets that, having given up the authority of a teaching and of a teacher, he has to learn to accept the authority of the soul and of the group of souls with which he is affiliated through his karma, his ray type, his choice, and the inevitability of the effects of the at-one-ment. Having relinquished the guidance of another person upon the Path, and having his eyes partially opened, he now seeks to tread that Path to the goal, forgetting however that he treads the Path *in unison with others*, and that there are certain "Rules of the Road" which he must master, and which he must master in unison with others. He has exchanged the individual law for the group law, but does not yet know that group law as it should be known. He marches on as best he can alone, glorying in the freedom from authority which he has succeeded in achieving. He promises himself that he will brook no authority or guidance.

Those of us who are considering him and looking on at him from the clearer heights of attainment see him gradually becoming obscured by wisps of fog and by a glamour which is gradually growing up around him as he becomes a "prisoner of the fog of freedom" and revels in what he deems the fact of his independence. When his sight has cleared, and when his mental aspect is more developed and unfolded, he will know that the Law of the Group must, and will, impose itself upon him, and that the rule of the lower nature has only to be exchanged for the rule of the soul. This is group rule and works under the law of the group. He has struggled out of the mass of seekers of the Road on to the Road itself. He is, therefore, ahead of the masses but he is not alone, even if he thinks that he is. He will discover many others who are travelling the same way with [Page 48] him, and their numbers will steadily increase as he progresses. The rule of interplay, of travel, and of group recognition and work and service will impose themselves upon him until he finds that he is a member of the New Group of World Servers, working under the conditions which are the rules governing their activities. As he learns to travel with them upon the Road, their governing incentives and the techniques of their chosen service will penetrate his consciousness, and automatically and naturally he will begin to obey the higher rhythm and give his assent to the laws which control group life and group consciousness. Finally, he will find himself entering into the silent places where the Masters of the Wisdom dwell, and will work in group rhythm with Them, obeying thus the laws of the spiritual realm, which are the

subjective laws of God.

Time and again, along the Road, he will revolt from control and will fall back into the glamour of his supposed freedom. There *is* freedom from the control of the personality. There *is* freedom from the control of personalities. But there is never any freedom from the Law of Service, and from the constant interplay between man and man, and soul and soul. To stand really free is to stand in the clear unimpeded light of the soul, which is basically and intrinsically group consciousness.

Therefore, when one of you is beset by uncertainty and unrest, desiring and demanding to walk free and that no authority be imposed upon you, see that you are not submitting to the glamour of a desire to be freed from your group impacts, and make sure that you are not seeking—as a sensitive soul—a way of escape. I am using this phrase in the modern psychological sense. Be sure to ask yourself the question: Is your comfort and your peace of mind of such definite importance to yourself and to others that it warrants your sacrificing the group integrity in order to have it? [Page 49] Does your own interior satisfaction provide an adequate excuse for delaying the planned group purpose? For delay it, it certainly will. Whatever you decide will constitute, in its turn, an authoritative decision with all the consequent reactions upon the group....

What is this occult obedience, my brothers, about which we hear so much? Not what many occult groups make it out to be. It is not the control of an external organisation, dedicated to so-called occult work. It is not the imposed conditions of any teacher of any rank. It is not the exchange of the prison of one set of ideas for those of another set with perhaps a larger range or import. A prison is a prison, whether it is a tiny cell or an isolated island of vast extent, from which escape is impossible.

The authority to which we, the teachers on the inner side, respond is twofold in nature, and to it you are just beginning (as units in a group) to respond. To what do you respond?

1. To the slowly emerging realisation of the "light beyond," using that phrase as a symbol. This light is different *in its appeal* to the individual. Yet it is ONE LIGHT. But its recognition reveals new laws, new responsibilities, new duties and obligations, and new relations to others. These constitute an authoritative control. None can escape this authority, but can disobey it in time and space and for a temporary period.

2. To the authority of the *Rules of the Road* which are imposed upon one as one passes from the Path of Probation on to the Path of Discipleship. Yet it is ONE ROAD. Upon this "narrow, razor-edged path," one learns to walk with discipline and discretion and [Page 50] with the desirelessness which one experiences in unison with one's fellow disciples.

What, briefly and succinctly, are these rules of the Road? Let me give you six of the simplest rules, begging you to remember that they are not authoritatively imposed by an arbitrary Board of Directors, such as a group teacher or teachers (of whom I might, of course, be one) but are the outcome of the conditions to be found upon the Path itself. They carry the warrant of a man's own soul and are the result of the experience of millions of travellers upon that Path.

I will give you these six rules (even as I gave them to another aspirant<sup>\*</sup>) in ancient and symbolic form, translating them as well as I can from the ancient records, stored in the Hall of Wisdom, and available to all earnest disciples,—such as you.

### *The Six Rules of the Path*

(Rules of the Road)

I. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn, a man must face himself.

II. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. (I can find no other word, my brother, to translate the ancient word which designates the unrevealed stupidity, the vileness and crass ignorance, and the self-interest which are distinguishing characteristics of the average aspirant.) And yet there is, with that great revelation, no turning back, no spurning of **[Page 51]** each other, and no shakiness upon the Road. The Road goes forward into day.

III. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each Pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels *not* alone.

IV. Three things the Pilgrim must avoid. The wearing of a hood, the veil which hides his face from others; the carrying of a water pot which only holds enough for his own wants; the shouldering of a staff without a crook to hold.

V. Each Pilgrim on the Road must carry with him what he needs: a pot of fire, to warm his fellowmen; a lamp, to cast its rays upon his heart and show his fellowmen the nature of his hidden life; a purse of gold, which he scatters not upon the Road but shares with others; a sealed vase, wherein he carries all his aspiration to cast before the feet of Him Who waits to greet him at the gate—a sealed vase.

VI. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye which sees the light. He knows he travels not alone.

*The Illusion of Power* is perhaps one of the first and most serious tests which comes to an aspirant. It is also one of the best examples of this "great mistake," and I **[Page 52]** therefore bring it to your attention as being one against which I beg you most carefully to guard yourself. It is rare indeed for any disciple to escape the effects of this error of illusion for it is, curiously, based upon right success and right motive. Hence the specious nature of the problem. It might be expressed thus:

An aspirant succeeds in contacting his soul or ego through right effort. Through meditation, good intention, and correct technique, plus the desire to serve and to love, he achieves alignment. He becomes then aware of the results of his successful work. His mind is illumined. A sense of power

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<sup>\*</sup> *Discipleship in the New Age*, Vol. I, pp. 583-584

flows through his vehicles. He is, temporarily at least, made aware of the Plan. The need of the world and the capacity of the soul to meet that need flood his consciousness. His dedication, consecration and right purpose enhance the directed inflow of spiritual energy. He knows. He loves. He seeks to serve, and does all three more or less successfully. The result of all this is that he becomes more engrossed with the sense of power, and with the part he is to play in aiding humanity, than he is with the realisation of a due and proper sense of proportion and of spiritual values. He over-estimates his experience and himself. Instead of redoubling his efforts and thus establishing a closer contact with the kingdom of souls and loving all beings more deeply, he begins to call attention to himself, to the mission he is to develop, and to the confidence that the Master and even the planetary Logos apparently have in him. He talks about himself; he gestures and attracts notice, demanding recognition. As he does so, his alignment is steadily impaired; his contact lessens and he joins the ranks of the many who have succumbed to the illusion of sensed power. This form of illusion is becoming increasingly prevalent among disciples and those who have taken the first two initiations. There are today many people in the world who have taken the first **[Page 53]** initiation in a previous life. At some period in the present life cycle, recurring and recapitulating as it does the events of an earlier development, they again reach a point in their realisation which they earlier reached. The significance of their attainment pours in upon them, and the sense of their responsibility and their knowledge. Again they over-estimate themselves, regarding their missions and themselves as unique among the sons of men, and their esoteric and subjective demand for recognition enters in and spoils what might otherwise have been a fruitful service. Any emphasis upon the personality can distort most easily the pure light of the soul as it seeks to pour through the lower self. Any effort to call attention to the mission or task which the personality has undertaken detracts from that mission and handicaps the man in his task; it leads to the deferring of its fulfilment until such time when the disciple can be naught but a channel through which love can pour, and light can shine. This pouring through and shining forth has to be a spontaneous happening, and contain no self-reference.

These two illustrations of glamour and of illusion will show you not only the subtlety of the problem, but also the urgent need for its recognition. There are today so many manifesting these two qualities of the lower nature.

### 1. Glamour on the Mental Plane..... Illusion.

In this section of our discussion we shall give less time to the consideration of illusion than we shall to that of glamour, or of maya. Illusion is not met squarely, faced and overcome until a man has:

- a. Shifted the focus of his consciousness on to the mental plane.
- b. Worked definitely at the task of intelligent service.

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- c. Made his soul alignment consciously and easily, and firmly established his technique of contact.
- d. Taken the first initiation.

The word *illusion* is frequently lightly used to signify lack of knowledge, unsettled opinions, glamour, misunderstandings, psychic bewilderment, the dominance of the lower psychic powers, and many other



forms of the world illusion. But the time has come when the word must be used with a developed discriminating sense, and when the disciple must know clearly and comprehend the nature of that phenomenal miasma in which humanity moves. For the purposes of clarity and in order to distinguish more definitely and effectively between the forms of illusion in which the soul moves, and from which it must liberate itself, it will be necessary for us to separate the Great Illusion (in its various aspects) into its component parts in time and space, and this I attempted partially to do when I defined for you the words Maya, Glamour, Illusion, and the Dweller on the Threshold. I want you to keep very clearly in your mind these distinctions, and to study with care the tabulation earlier given you.

Illusion, for our purposes, can be understood to signify the reaction of the undisciplined mind to the newly contacted world of ideas. This contact opens up from the moment a man has aligned himself and brought the lower nature into touch with the higher. Ideas come to us from the plane of the intuition. The soul illumines the plane of the mind and the plane of the intuition so that they stand revealed to each other and their mutual relationship becomes then apparent. The mind of the man (which is slowly becoming the centre of his consciousness and the major reality in his existence) becomes aware of this new and undiscovered world of ideas and he seizes upon some idea or group [Page 55] of ideas and endeavours to make them his own. At first, with the majority of people and especially with the average mystical type, the appreciation of ideas is vague and nebulous, and frequently is arrived at from a second-hand angle. The illumination, coming through the medium of the feebly established soul contact, seems to the unaccustomed neophyte to be of a supreme wonder and of vital moment. The ideas contacted appear to him of great marvel, and superbly unusual, and vitally needed by humanity.

But the mind is still self-centred, the contact feeble and the alignment uncertain. The ideas are therefore only dimly sensed. But the *uniqueness* of the experience in the realised content of the mind of the disciple leads him deep into the realm of illusion. The idea, or ideas, which he has contacted are, if he could realise, only a fragment of a far greater Whole. That which he brings to their interpretation is inadequate. The idea which has emerged in his consciousness, through the partial awakening of his intuition, will be distorted in its descent to his brain consciousness in several ways. That which he brings to the materialising of the idea and to its transformation into a practical working scheme is as yet wholly unsuitable. The equipment does not suffice for accuracy. The ways in which this distortion and this stepping down of the idea take place might be outlined for you as follows:—*The passage of an idea from the plane of the intuition to the brain.*

I. The idea is seen by the mind, "held steady in the light of the soul."

II. It descends to the higher levels of the mental plane and there clothes itself with the substance of those levels. It remains still an abstraction, from the angle of the lower mind. This point should be carefully noted by the would-be intuitive.

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III. The soul throws its light upward and outward, and the idea, nebulous and faint, emerges into the consciousness of the man. It stands revealed, much as an object stands revealed when the bright beam of a powerful searchlight is thrown upon it. The mind, endeavouring to remain in constant steady conscious contact with the soul, seeing into the higher world through the medium of the "soul's wide-opened eye," registers the idea with increasing clarity.

IV. The idea, revealed, becomes then an ideal to the attentive mind and eventually something to be desired and materialised. The thoughtform-making faculty of the mind then comes into play; the "mind-stuff" becomes actuated by the energy of the idea, vitalised by the recognition of the soul, and the idea then takes its first real step towards embodiment. An ideal is only an embodied idea.

These are the first steps towards materialisation. Embodiment becomes possible. Thus illusion is produced.

V. Distortion now sets in. This is brought about by various causes. These might be enumerated as follows:

1. The ray type of the ego colours the man's interpretation of the idea. It colours the emerging thoughtform. Symbolically speaking, the pure light is changed into coloured light. The idea is then "clothed with colour, and thereby the first veil descends."

2. The point in evolution which the man has reached has also its effect, plus the quality of the **[Page 57]** integration existing between the three aspects of the personality, and the alignment established between soul-mind-brain. This, being necessarily imperfect, produces indefiniteness of outline and consequently of the final form. Therefore we have:

- a. Imperfect integration of the personality.
- b. Indefiniteness of the proposed thoughtform.
- c. The wrong material consequently attracted for the building of the thoughtform.
- d. A shifting focus of attention, owing to the dimness of the seen ideal.
- e. The rapport of the mind, with the sensed idea, is not stable.

3. The quality of the development of the mental body of the disciple produces the next "veiling" of the idea, as it is called. The idea has become changed through the ray colouring of the soul, and now a still more distorting change is brought about by the ray type of the mental body itself, which may be, and usually is, different to that of the soul ray.

These are the second steps towards materialisation. The form of the embodiment is qualified. Thus illusion is produced.

VI. This illusion demonstrates in seven ways usually:

1. *Through wrong perception of an idea.* The disciple cannot distinguish between an idea and an ideal, between an idea and a thoughtform, or between an intuitive and a mental concept. This is one of the ways of producing illusion found most commonly among aspirants. The mental atmosphere in which we all dwell is one of illusion. It **[Page 58]** is also an atmosphere or area of conscious contact wherein thoughtforms of all kinds are to be found. Some of them are placed there by the Hierarchy for man's finding; some of them are men's thoughtforms, built around ideas; some of them are very ancient ideals and have been discarded, but still persist as thoughtforms; some of them are entirely new, and therefore are not yet potent, but most attractive. All of them have been created by man at some stage or another of his individual and racial development. Many of them are the shells of long exploded concepts; still others are embryonic; some of them are static and stable; many are in process of descent from intuitional levels; a few are still illumined by the clear light of the soul and are ready for embodiment.

A large number of other thoughtforms are in process of disintegration. Some of these forms or embodied ideas are of a destructive nature, owing to the type of matter of which they are formed. Others are constructive. All of them are coloured by some ray energy. A large number of these forms are necessarily built through the activity of the world of personality; others are in process of construction through the agency of the soul, as well as through the joint activity of both these manifestations. Right perception is therefore essential for each mind, functioning correctly. Aspirants must learn to distinguish between:

- a. An idea and an ideal.
- b. Between that which is embodied, that which is in process of being embodied, and that which is awaiting disintegration.

**[Page 59]**

- c. Between that which is constructive and that which is destructive.
- d. Between the old and the new forms and ideas.
- e. Between the ray ideas and forms as they colour the higher presentations.
- f. Between ideas and thoughtforms, and between those which are purposely created by the Hierarchy and those which are created by humanity.
- g. Between racial thoughtforms and group ideas.

I could list many more differentiations, but the above will suffice to show the need for right perceptions, and to indicate the roots of the prevalence of the world illusion, brought about by wrong perception.

The *cause* is an untrained, unillumined mind.

The *cure* is training in the technique of Raja Yoga.

This results in the ability to hold the mind steady in the light, to perceive correctly, to achieve a right outlook, and to attain a right mental attitude. It was these right attitudes with which the Buddha was dealing when He outlined the Noble Eightfold Path. It involves the reaching of a right mental altitude. Yes, I said altitude, my brothers, and not attitude.

2. *Through wrong interpretation.* The idea, a vital entity or a germ of living potency, is seen through the medium of a partial view, distorted through the inadequacy of the mental equipment, and frequently stepped down into futility. The **[Page 60]** mechanism for right understanding is lacking, and though the man may be giving his highest and his best, and though he may be able in some measure to hold his mind steady in the light, yet what he is offering to the idea is but a poor thing at the best. This leads to illusion through misinterpretation.

The *cause* is an over-estimation of one's mental powers. The sin, par excellence, of the mental type is pride, and that colours all activities in the early stages.

The *cure* is the development of a cautious spirit.

3. *Through wrong appropriation of ideas.* Misappropriation of an idea is based upon the drama-making faculty and tendency of the personality to the self-assertion of the little self. These lead a man to appropriate an idea as his own, to credit himself with its formulation, and to give therefore undue importance to it, because he regards it as his. He proceeds to build *his* life around *his* idea, and to make *his* aims and *his* objectives of major importance, expecting others to recognise his proprietorship of the idea. He forgets that no one idea belongs to anyone but, coming as ideas do, from the plane of the intuition, they are a universal gift and possession, and the property of no one mind. His life, as a personality also, becomes subordinated to his idea of an idea, and his ideal of an idea. The idea becomes the dramatic agent of his self-imposed life purpose, driving him from one extreme to another. This leads to illusion through misappropriation.

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The *cause* is over-estimation of personality and undue impress of personality reactions upon the sensed idea and upon all who attempt to contact the same idea.

The *cure* is a steady attempt to decentralise the life from the personality, and to centre it in the soul.

One point I would like to make clear at this point. Ideas very seldom come into the world consciousness and into the human mind direct from the intuitional levels. The stage of human development today does not yet permit this. They can come from the intuitional levels only when there is a very highly developed soul contact, a potent mind control, a trained intelligence, a purified emotional body, and a good glandular equipment, as the result of the above requirements. Ponder upon this thought.

Most ideas, when of a very high order, are stepped down into the consciousness of a disciple by his Master and are imparted to him through mental telepathy, and as a result of his sensitivity to the "psychic gift waves," as the Tibetan teaching calls them. Ideas are also sensed in the interplay between disciples. Frequently, when disciples meet together and thus stimulate each others' minds and centralise each others' focussed attention, they can unitedly make a contact with the world of ideas which would otherwise be impossible, and bring through the newer concepts into being. Again, certain great ideas are to be found existing as currents of energy upon the mental plane, and can there be contacted and forced into embodiment through the trained attention of disciples. These currents of mental energy, coloured by a basic idea, are placed there by the Hierarchy. When thus contacted and discovered, the neophyte is apt to regard his achievement in a personal way [Page 62] and attribute the idea to his own wisdom and power. You will note therefore the great need for right understanding of that which is contacted as well as for right interpretation.

4. *Through wrong direction of ideas.* This is due to the fact that, as yet, the disciple does not see the picture as it is. His horizon is limited, his vision myopic. A fraction or a fragment of some basic idea impinges upon his consciousness and he interprets it as belonging to a range of activities with which it may have absolutely no relation at all. He therefore starts to work with the idea, distributing it in directions where it is entirely useless; he begins to clothe it in form from an utterly wrong angle, embodying it in such a way that its usefulness is negated. Thus, from the very first moment of contact, the disciple has been suffering from illusion and as long as this is persisted in, the general illusion is

strengthened. This is one of the most ordinary forms of illusion, and is one of the first ways in which the mental pride of the disciple can be broken. It is illusion through an initial misapplication, leading to a wrong use or wrong direction of the idea.

Its *cause* is a small and non-inclusive mind.

Its *cure* is the training of the mind to be inclusive, well-stocked and well developed from the angle of modern intelligence.

5. *Through wrong integration of an idea.* Every disciple has a life plan, and some chosen field of service. If he has not such a field, he is not a disciple. It may be the home or the school or a [Page 63] larger field, but it is a definite place wherein he expresses that which is in him. In his meditation life and through his contact with his fellow disciples, he touches some idea of importance, perhaps, to the world. Immediately he seizes upon it and seeks to integrate it into his life purpose and life plan. It may have for him no definite use, and is not an idea with which he should be working. The over-activity of his mind is probably responsible for his so seizing upon this idea. All ideas sensed and contacted need not necessarily be ideas with which every disciple should work. This the disciple does not always realise. He therefore seizes upon the idea and attempts to integrate it into his plans, and tries to work with energies for which he is not temperamentally suited. He imposes an energy current upon his mental body with which he cannot cope and disaster follows. Many good disciples demonstrate this over-fertile, over-active mind, and arrive at no good constructive objectives, or life activity. They seize upon every idea that comes their way, and use no discrimination of any kind. This is illusion, through acquisitiveness.

Its *cause* is selfish grasping for the little self, even if this is unrealised and the disciple is glamoured by the idea of his own selfless interests.

Its *cure* is a humble spirit.

6. *Through wrong embodiment of ideas.* This refers primarily to the difficulties encountered by those developed souls who do touch the world of the intuition, who do intuit the great spiritual ideas, [Page 64] and whose responsibility it is to embody them in some form, automatically and spontaneously, through a trained and rhythmic activity of the soul and mind, working always in the closest collaboration. The idea *is* contacted, but is wrongly clothed in mental matter and therefore wrongly started on its way to materialisation. It finds itself, for instance, integrated into a group thoughtform of a colouring, keynote and substance which is entirely unsuited to its right expression. This happens far more often than you might think. It concerns the higher interpretations of the Hindu aphorism: Better one's own dharma than the dharma of another.

This is illusion through wrong discrimination where substance is concerned.

Its *cause* is lack of esoteric training in creative activity.

Its *cure* is the application of fifth ray methods, which are the methods of the mental plane. This form of error seldom applies to the average aspirant and concerns an illusion which is the testing applied to many initiates of fairly high degree. The ordinary disciple, such as you and others in this group, seldom touch a pure idea, and hence seldom need to embody it.

7. *Through wrong application of ideas.* How often does this form of illusion descend upon a disciple! He contacts an idea intuitively and also intelligently (note the distinction here expressed) and misapplies it. This is perhaps an aspect of the synthetic illusion or the illusion of the whole of [Page 65] the mental plane, as modern man contacts it. Illusion varies from age to age, according to what the Hierarchy is attempting to do, or according to the general trend of men's thoughts. The disciple can therefore be swept into a wrong activity and a wrong application of ideas because the general illusion (growing out of the six types of illusion to which I have referred above) is over-dominant in his mind.

I could continue enlarging on the ways whereby illusion traps the unwary disciple but this will suffice to awaken in you that constructive analysis which leads from knowledge to wisdom. We have noted that the seven major ways of illusion are as follows:

1. The way of wrong perception.
2. The way of wrong interpretation.
3. The way of wrong appropriation.
4. The way of wrong direction.
5. The way of wrong integration.
6. The way of wrong embodiment.
7. The way of wrong application.

These are the third steps towards expression. The form of the expression is also qualified. Thus the seven ways of illusion are produced.

I have here outlined for you the causes and the various types of illusion to which the disciple is prone. In its pure form, this illusion has to be met and some day surmounted; it has to be isolated and dispelled by the initiate. It was the final successful effort to do this that led Jesus upon the Cross to cry out in words of apparent distress. He then finally dissipated the illusion of the personal, objective [Page 66] Deity. At that moment, He entered fully into the consciousness that He was Himself God, and naught else; that the theory of unity outlined by Him in the Gospel of St. John, chapter XVII, was indeed and in truth a fact in His Own consciousness, established unalterably. Yet, nevertheless, in this infinite and supreme realisation, there entered for a moment a sense of loss and of negation, forcing from His dying Personality that tremendous utterance which has bewildered, and at the same time comforted, so many. This signified the surmounting of the final synthetic illusion. When that has been dispelled, illusion, as it can be understood in the human family, disappears. The man stands free. The illusion of the mental plane can no longer deceive him. His mind is a pure instrument for the reflection of light and of truth. The glammers of the astral plane have no further hold over him, and the astral body itself fades out.

You will remember that I hinted to you in *A Treatise on White Magic* that the astral body itself was an illusion. It is the definition of the illusory mind upon the mental plane of that which we call the sum total of the desires of the man in incarnation. When illusion and glamour have both been overcome, the astral body fades out in the human consciousness. There is no desire left for the separated self. Kama-manas disappears, and man is then regarded as consisting essentially of soul-mind-brain, within the body nature. This is a great mystery, and its significance can only be understood when a man has controlled his personality and eliminated all aspects of glamour and of illusion. This is accomplished by accomplishing. This mastery is achieved by mastering. This elimination of desire is brought about by conscious eliminating. Get therefore to work, my brothers, and clarification of the problem must



inevitably ensue.

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That which is the opposite pole of illusion is, as you well know, the intuition. The intuition is that recognition of reality which becomes possible as glamour and illusion disappear. An intuitive reaction to truth will take place when—along a particular line of approach to truth—the disciple has succeeded in quieting the thoughtform-making propensities of the mind, so that light can flow directly, and without any deviation, from the higher spiritual worlds. The intuition can begin to make its presence felt when glamour no longer grips the lower man, and a man's low or high desires, interpreted emotionally or self-centredly, can no longer come between his brain consciousness and the soul. Fleeting moments of this high freedom come to all true aspirants at times, during their life struggle. They have then an intuitive flash of understanding. The outline of the future and the nature of truth sweeps momentarily through their consciousness, and life is never again exactly the same thing. They have had their guarantee that all struggle is warranted and will evoke its adequate reward.

As pointed out in the tabulation (See page 41), that which dispels illusion and substitutes for it a true spiritual and infallible perception is contemplation,—a contemplation necessarily carried on by the soul. Perhaps some grasp of the sequence of development can be arrived at, if you realise that the entire meditation process (in its three major divisions) can be divided as follows:

1. The Aspirant ----- Probationary Path ---- Concentration----- Maya.
2. The Disciple----- Path of Discipleship- Meditation----- Glamour.
3. The Initiate ----- Path of Initiation ----- Contemplation ---- Illusion.

The above tabulation will suffice to show the connection between the meditation process as outlined and taught in the Arcane School, and the problem which all of you have to face.

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The technique of the dispelling of illusion, as used by the initiate, is that of contemplation. But of what use is it for me to discuss this with you, if you are not initiate? Would it profit you at all, or would it only satisfy your curiosity, if I outlined for you the peculiar processes, employed by a soul in contemplation for penetrating and (through an act of the trained will and through some first ray formulas) for dispelling it? Naught that I can imagine.

I shall therefore conclude my remarks on this point concerning illusion from the angle of your evolutionary status. Glamour is your problem, as it is the problem of the world, at this time. Some of you, whose mental bodies are in process of organising, may suffer somewhat from illusion, but your major problem—as a group and as individuals—is one of glamour. Your field of living experience is on the higher levels of the astral plane. Your task is to overcome glamour, each in your individual lives, and, as a group, later to approach the arduous task of aiding in the dispelling of the world glamour. This you may later be able to do, if you submit to training and, as individuals, understand and master your personal glammers. Just as soon as you have begun to do this, I can begin to use you, *as a group*. But before you can work as a group, and before you can assist in the dissipation of the world glamour, you have to understand better and master more definitely the glammers and illusions of your personality. The time has now come for me to help you deal more drastically with this problem of glamour, with the view to your destined group service and not with a view of your personal release....

I ask you to set to work, therefore, with fresh courage and determination and with fresh understanding, and to carry on for another year. Will you bend your effort to the task? For task it is.

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## 2. Glamour on the Astral Plane .....Glamour

I have dealt with the problem of illusion or glamour on the mental plane. I dealt with it succinctly and briefly, pointing out that it is not primarily the major problem of this group of aspirants but that they—along with the world aspirant, humanity—are primarily occupied with glamour. Those aspirants who stand in the forefront of humanity and whose task it is to confront the world glamour and forge a way through it, have the task of releasing soul energy and mind potency. Among these pioneering souls you should take your stand, realising the magnitude of the opportunity and the imminence of the hour of release.

You stand on the verge of accepted discipleship. This means that you will shortly have to add to your battle with glamour that of the battle with illusion. Are you strong enough for this? Forget not, that a disciple who is dealing with the aspiration of his nature and who is also wrestling with the problems that result from mental polarisation and awareness, and with the energies which become active through soul contact, is rapidly becoming an integrated personality. His task is not therefore easy and calls for the focussed activity of his best self. By that phrase, I mean the soul and the aspirational personality.

Already you are battling somewhat with the illusion of ideas with which I dealt in my last instruction. You are thus beginning to develop that discrimination which will lead to right choice of life themes. In this instruction I seek to cast some light upon the glamour which confronts the disciple as an individual and also consider the aspect of glamour with which he must deal as a world server in training.

Speaking symbolically, I would say that the planetary astral body (viewing it from soul levels) is lost in the [Page 70] depths of a surrounding fog. When at night you look out at some clear sky, you see the stars and suns and planets shining with a clear cold brilliancy and with a twinkling blazing light which penetrates for many millions of miles (or light years as they are called) until the human eye registers them and records the existence of these shining stars. Looking, however, at the astral body of the planet, could you but do so, you would see no such clear shining but simply a murky ball of seeming steam and mist and fog. This fog is of a density and thickness which would indicate not only impenetrability but also those conditions which are unfavourable to life. Yet we pass and come and go, we the Teachers on the inner side; and in that fog—seeing all things misshapen and distorted—labour the sons of men. Some are so habituated to the fog and the density that they remain oblivious of its existence, regarding it as right and good and the unchangeable place of their daily life. Others have caught faint glimpses of a clearer world wherein more perfect forms and shapes can be seen and where the fog hides not a dimly sensed reality—though what that reality may be they know not. Still others, such as yourselves, see before you an open path leading to the clear light of day. You know not yet, however, that as you tread the path you must, on the Path itself, work actively and intelligently with the surrounding glamour, following a trail blazed by those who have liberated themselves from the envioning mists and passed on into a world of clear horizons. So much of the time spent by disciples on the Path is a process of almost cyclic immersion in glamour and fog, alternating with hours of clarity and vision.

There are four things which you who seek to work with glamour need to grasp; four basic recognitions which, [Page 71] when understood, will serve to clear and lighten, and therefore straighten your way:

1. Each human being stands in an enviroing world of glamour which is the result of:

a. His own past, with its wrong thinking, selfish desires, and misinterpretation of the purposes of life. There is, or has been, no comprehension of the intended life purpose as visioned by the soul and there cannot be until there is some definite organisation of the mental body.

b. His family "desire life," both past and present. This becomes increasingly potent as evolution proceeds and the desire life of the family unit becomes comes marked and emphasised, constituting then inherited and demonstrated psychological tendencies and characteristics.

c. National glamour, which is the sum total of the desire life, plus the illusions, of any nation. These we term national characteristics and they are so persistent and marked that they are usually recognised as embodying national psychological traits. These are, of course, based on ray tendencies, past history, and world inter-relations but constitute in themselves a glamorous condition out of which every nation must work as it marches on towards the realisation of (and identification with) reality.

d. An extension of the above idea into what we call racial glamour, using the word race to mean the human race. This constitutes a very ancient glamour or almost a series of glammers, of entrenched desires, potent aspirations of some kind and definitely human-made forms which—fluidic, enveloping and pulsating with dynamic life—seek to [Page 72] hold the consciousness of humanity upon the astral plane. Such a glamorous concept is that of money and its materialistic value. This glamorous desire is like a dense widely distributed fog, cutting off the vision of truth, and distorting a very large number of human values.

2. This fog, this glamour which envelops humanity at this time must be realised as a definite substantial thing, and must be dealt with as such. The disciple or aspirant who is seeking to dispel glamour, either in his own life or as a service rendered to the world, must recognise that he is working with substance, with the breaking up of the forms which it has assumed, and with the dissipation of a material all-enveloping substance—material in the same sense as thoughtforms are substantial things but (and here is a point of importance) of a less substantial nature than the forms of glamour found upon the astral plane. We are quite willing to remember that "thoughts are things" and that they have a form life and a purpose of their own. But they have a more unique and separative existence, and more clearly defined and more definite outlines. The forms of glamour on the astral plane are even more substantial but are less clearly defined. Thoughtforms are dynamic, penetrating, clear cut and outlined. Glammers are smothering, vague, and enveloping. In them, a person is immersed as in the ocean or in a "sea of fog." With thoughtforms, he is confronted or faced, but not immersed. It might almost be said that the astral body of a person comes into being as a part of the general world glamour; it is difficult for him to differentiate between his own astral body and the glammers which affect and sway and submerge him. His problem upon the mental plane is more clearly defined, even if it is equally difficult.

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3. Astral glamour is a form of energy and an energy of great potency, owing to three factors:

- a. It is of such an ancient rhythm, being inherent in astral substance itself, that it is most difficult for a human being to become aware of it or to understand it; it is the result of the age-long activity of human desire.
- b. It is a corporate part of a man's own energy nature, and therefore constitutes for him the line of least resistance; it is part of a great world process and therefore a part of the individual life process also, and is, in itself, not wrong but an aspect of reality. This realisation necessarily complicates man's thought about it.
- c. It is likewise definitely Atlantean in nature, being brought to a very high point of development in that race. It can therefore only be finally dissipated by the Aryan race using the right technique. The individual who is learning to dissipate glamour has to do two things:

1. Stand in spiritual being.
2. Keep the mind steady in the light.

From this it will be apparent that the energy of the astral plane as it expresses itself in the sentient desire life of the race, produces the major glammers of humanity, and can only be dissipated, dispersed and dispelled by the bringing in of the higher energy of the mind, motivated by the soul.

4. The glammers which hold humanity in thrall are:

- a. The glamour of materiality.
- b. The glamour of sentiment.
- c. The glamour of devotion.
- d. The glamour of the pairs of opposites.
- e. The glammers of the Path.

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Let me now elucidate these glammers for you a little more in detail.

*The glamour of materiality* is the cause of all the present world distress, for what we call the economic problem is simply the result of this particular glamour. Down the ages, this glamour has held the race increasingly interested, until today the entire world has been swept into the rhythm of money interest. A rhythm emanating from soul levels has always existed, being established by Those Who have freed Themselves from the control of material requirements, from the thralldom of money and the love of possessions. Today that higher rhythm is commensurate with the lower rhythmic glamour, and hence the whole world is thinking in terms of the way out from this present material impasse. Those souls who stand in the light to be found upon the mountain top of liberation and those who are advancing upward out of the fogs of materiality are now sufficient in numbers to do some definite work in connection with the dissipation of this glamour. The influence of their thoughts and words and lives can and will bring about a readjustment of values, and a new standard of living for the race, based upon clear vision, a correct sense of proportion and a realisation of the true nature of the relationship existing between soul and form, between spirit and matter. That which will meet a need that is vital and real

ever exists within the divine plan. That which is unnecessary to the right expression of divinity and to a full and rich life can be gained and can be possessed, but only through the loss of the more real and the negation of the essential.

Students, however, need to remember that that which is necessary varies according to the stage of evolution which [Page 75] has been reached by an individual. For some people, for instance, the possession of that which is material may be as great a spiritual experience and as potent a teacher in life expression as the more elevated and less material requirements of the mystic or hermit. We are rated as regards action and point of view by our place upon the ladder of evolution. We are rated really by our point of view and not by our demand upon life. The spiritually minded man and the man who has set his feet upon the Path of Probation and who fails to attempt the expression of that which he believes, will be judged as caustically and pay as high a price as does the pure materialist—the man whose desires centre around substantial effects. Bear this in mind and sit not in the seat of the judge or the scornful.

Today the glamour of materiality is lessening perceptibly. The peoples of the world are entering the wilderness experience, and will find in the wilderness how little is required for full living, true experience and real happiness. The gluttonous desire for possessions is not regarded as so reputable a desire as formerly, and a desire for riches is not producing the clutching hands as earlier in racial history. Things and possessions are slipping out of the hands which have hitherto tightly held them, and only when men stand with empty hands and a realised new standard of values do they again acquire the right to own and to possess. When desire is absent and the man seeks nothing for the separated self, the responsibility of material wealth can again be handed back to man, but his point of view will then be free from that particular glamour, and the fogs of astral desire will be lessened. Illusion in many forms may still hold sway but the glamour of materiality will be gone. It is the first destined to disappear. Students would do well to remember that all forms of possessions and all material objects, whether it is money, or a house, a picture or an automobile, [Page 76] have an intrinsic life of their own, an emanation of their own, and an activity which is essentially that of their own inherent atomic structures (for an atom is a unit of active energy). This produces counterparts in the world of etheric and astral life, though not in the mental world. These subtler forms and distinctive emanations swell the potency of the world desire; they contribute to the world glamour and form part of a great and powerful miasmatic world, which is on the involutory arc but in which humanity, upon the upward arc, is nevertheless immersed. Therefore the Guides of the Race have felt the necessity of standing by whilst the forces set up by man himself proceed to strip him and thus release him to walk in the wilderness. There, in what is called straightened circumstances, he can readjust his life and change his way of living, thus discovering that freedom from material things carries with it its own beauty and reward, its own joy and glory. Thus he is liberated to live the life of the mind.

*The glamour of sentiment* holds the good people of the world in thrall, and in a dense fog of emotional reactions. The race has reached a point wherein the men of good intention, of some real understanding and owning a measure of freedom from the love of gold (symbolic way of speaking of the glamour of materiality) are turning their desire to their duty, their responsibilities, their effects upon others, and to their sentimental understanding of the nature of love. Love, for many people, for the majority indeed, is not really love but a mixture of the desire to love and the desire to be loved, plus a willingness to do anything to show and evoke this sentiment, and consequently to be more comfortable in one's own interior life. The selfishness of the people who are desirous of being unselfish is great. So many contributing sentiments gather around the sentiment or desire to show those amiable and pleasant

characteristics which will evoke a corresponding reciprocation towards the would-be lover [Page 77] or server who is still completely surrounded by the glamour of sentiment.

It is this pseudo-love, based primarily on a theory of love and service, which characterises so many human relationships such as those existing, for instance, between husband and wife, parents and their children. Glamoured by their sentiment for them and knowing little of the love of the soul which is free itself and leaves others free also, they wander in a dense fog, often dragging with them the ones they desire to serve in order to draw forth a responsive affection. Study the word "affection," my brother, and see its true meaning. Affection is not love. It is that desire which we express through an exertion of the astral body and this activity affects our contacts; it is not the spontaneous desirelessness of the soul which asks nothing for the separated self. This glamour of sentiment imprisons and bewilders all the nice people in the world, imposing upon them obligations which do not exist, and producing a glamour which must eventually be dissipated by the pouring in of true and selfless love.

I am but touching with brevity upon these glammers for each of you can elaborate them for yourselves, and in so doing will discover where you stand in the world of fog and glamour. Thus, with knowledge, you can begin to free yourselves from the glamour of the world.

*The glamour of devotion* causes many probationary disciples to wander circuitously around in the world of desire. This is primarily a glamour which affects sixth ray persons and is particularly potent at this time owing to the age-long activity of the sixth Ray of Devotion during the rapidly passing Piscean Age. It is today one of the potent glammers of the really devoted aspirant. They are devoted to a cause, to a teacher, to a creed, to a person, to a duty, or to a responsibility. Ponder on this. This harmless desire along some line of idealism which confronts them becomes definitely [Page 78] harmful both to themselves and to others, because through this glamour of devotion they swing into the rhythm of the world glamour which is essentially the fog of desire. Potent desire along any line, when it obliterates the wider vision and shuts a man within a tiny circle of his own desire to satisfy his sentiment of devotion, is just as hampering as any of the other glammers, and is even more dangerous because of the beautiful colouring which the resultant fog takes on. A man gets lost in a rapturous mist of his own making, which emanates from his astral body and which is composed of the sentimentalising of his own nature about his own desire and devotion to the object of his attracted attention.

With all true aspirants, owing to the increased potency of their vibrations, this devotional sentiment can be particularly difficult and bring about a lengthy imprisonment. One illustration of this is the sentiment of devotion poured out in a glamorous ecstasy by probationary disciples upon the Masters of the Wisdom. Around the names of the Members of the Hierarchy and around Their work, and the work of the initiates and the disciplined disciples (mark that phrase) a rich glamour is created which prevents Them ever reaching the disciple or his reaching Them. It is not possible to penetrate the dense glamour of devotion, vibrating with dynamic ecstatic life, which emanates from the concentrated energy of the disciple, working still through the solar plexus centre.

For this glamour there are some age-old rules: Contact the greater Self through the medium of the higher Self and thus lose sight of the little self, its reactions, its desires, and intentions. Or: The pure love of the soul which is not personalised in any way and which seeks no recognition can then pour into the world of glamour which surrounds the [Page 79] devotee, and the mists of his devotion (upon which he prides himself) will melt away.



Upon the Probationary Path there comes the swing, consciously registered, between the pairs of opposites until the middle way is sighted and emerges. This activity produces *the glamour of the pairs of opposites*, which is of a dense and foggy nature, sometimes coloured with joy and bliss and sometimes coloured with gloom and depression as the disciple swings back and forth between the dualities. This condition persists just as long as the emphasis is laid upon *feeling*—which feeling will run the gamut between a potent joyfulness as the man seeks to identify himself with the object of his devotion or aspiration, or fails to do so and therefore succumbs to the blackest despair and sense of failure. All this is, however, astral in nature and sensuous in quality and is not of the soul at all. Aspirants remain for many years and sometimes for many lives imprisoned by this glamour. Release from the world of feeling and the polarising of the disciple in the world of the illumined mind will dissipate this glamour which is part of the great heresy of separateness. The moment a man differentiates his life into triplicities (as he inevitably must as he deals with the pairs of opposites and identifies himself with one of them) he succumbs to the glamour of separation. Perhaps this point of view may aid or perhaps it will remain a mystery, for the secret of world glamour lies hid in the thought that this triple differentiation veils the secret of creation. God Himself produced the pairs of opposites—spirit and matter—and also produced the middle way which is that of the consciousness aspect or the soul aspect. Ponder deeply on this thought.

The triplicity of the pairs of opposites and of the narrow way of balance between them, the noble middle path, is the reflection on the astral plane of the activity of spirit, soul [Page 80] and body; of life, consciousness and form, the three aspects of divinity—all of them equally divine.

As the aspirant learns to free himself from the glammers upon which we have touched, he discovers another world of fog and mist through which the Path seems to run and through which he must penetrate and thus free himself from *the glammers of the Path*. What are these glammers, my brothers? Study the three temptations of Jesus, if you would know clearly what they are. Study the effect that the affirmation schools which emphasise divinity (materially employed) have upon the thought of the world; study the failures of disciples through pride, the world saviour complex, the service complex, and all the various distortions of reality which a man encounters upon the Path, which hinder his progress and which spoils the service to others which he should be rendering. Emphasise in your own minds the spontaneity of the life of the soul and spoil it not with the glamour of high aspiration selfishly interpreted, self-centredness, self-immolation, self-aggressiveness, self-assertiveness in spiritual work—such are some of the glammers of the Path.

Next, we will consider glamour on the etheric plane and the theme of the Dweller upon the Threshold, and thus complete the brief outline of our problem which the first part of this teaching was intended to convey.

Before taking up this subject in some detail, I would like to add something to our previous consideration of the problem of glamour. In your last instruction, I elaborated somewhat upon the subject of the various types of glamour and left with you the concept of their great importance in your individual lives. The battlefield (for the man who is nearing accepted discipleship or who is upon the path of discipleship, in the academic sense) is primarily that of [Page 81] glamour. That is the major problem and its solution is imminent and urgent for all disciples and senior aspirants. It will be apparent, therefore, to you why the emphasis has been put, during the Aryan age, upon the necessity for the study of Raja Yoga, and the cultivation of submission to its discipline. Only through Raja Yoga can a man stand steady in the light, and only through illumination and the achievement of clear vision can

the fogs and miasmas of glamour be finally dissipated. Only as the disciple learns to hold his mind "steady in the light," and as the rays of pure light stream forth from the soul, can the glamour be discovered, discerned, recognised for what it essentially is and thus be made to disappear, as the mists of earth dissolve in the rays of the rising sun. Therefore I would counsel you to pay more adequate attention to your meditation, cultivating ever the ability to reflect and to assume the attitude of reflection—held steady throughout the day.

You would find it of real value to ponder deeply upon the purposes for which the intuition must be cultivated and the illumined mind developed, asking yourselves if those purposes are identical in objective and synchronous in time. You would then discover that their objectives differ, and the effects of their pronounced unfoldment upon the personality life are likewise different. Glamour is not dispelled through the means of the intuition nor is illusion overcome by the use of the illumined mind.

The intuition is a higher power than is the mind, and is a faculty latent in the Spiritual Triad; it is the power of pure reason, an expression of the buddhic principle, and lies beyond the world of the ego and of form. Only when a man is an initiate can the exercise of the true intuition become normally possible. By that I mean that the intuition will then be as easily operative as is the mind principle in the case of an actively intelligent person. The intuition, however, will [Page 82] make its presence felt much earlier in extremity or on urgent demand.

It is *illumination* that the majority of aspirants, such as are found in this group, must seek; and they must cultivate the power to use the mind as a reflector of soul light, turning it upon the levels of glamour, and therefore dissipating it. The difficulty, my brothers, is to do so when in the midst of the agonies and deceptions of glamour. It requires a quiet withdrawing in mind and thought and desire from the world in which the personality habitually works, and the centering of the consciousness in the world of the soul, there silently and patiently to await developments, knowing that the light will shine forth, and illumination eventually take place.

A deep distrust of one's reactions to life and circumstance, when such reactions awaken and call forth *criticism, separateness* or *pride*, is of value. The qualities enumerated above are definitely breeders of glamour. They are occultly "the glamorous characteristics." Ponder on this. If a man can free himself from these three characteristics, he is well on the way to the relinquishing and the dissipation of all glamour. I am choosing my words with care in an effort to arrest your attention.

Illusion is dispelled, rejected, and thrust away through the conscious use of the intuition. The initiate *insulates* himself from the world of illusion and of illusory forms and from the attractive urges of a personality nature and thereby—through the medium of isolation—comes into touch with the reality in all forms, hidden hitherto by the veil of illusion. This is one of the paradoxes of the Path. Insulation and isolation of the right kind lead to the right relationships and the correct contacts with the real. They produce eventual identification with reality, through insulation of oneself against the unreal. It is this idea which lies [Page 83] behind the teaching given in the last book in the Yoga Sutas of Patanjali. These have often been misinterpreted and their meaning twisted into a plea for the wrong kind of isolation by those with separative tendencies and for selfish ends.

It is the soul itself which dispels illusion, through the use of the faculty of the intuition. It is the illumined mind which dissipates glamour.

I would like here to point out that many well-meaning aspirants fail at this point, due to two errors.

1. They omit to discriminate between illusion and glamour.
2. They endeavour to dispel glamour through what they believe to be right method,—by calling in the soul, whereas they really need to use the mind correctly.

When one is in the midst of fogs and glammers, however, it is much easier to sit down and hypnotise oneself into the belief that one is "calling in the soul" than it is to subject one's astral and emotional nature to the effect of hard straight thinking, using the mind as the instrument whereby glamour can be dispelled. Strange as it may seem, the "calling in of the soul" to deal directly with glamour may (and frequently does) lead to an intensification of the difficulty. The mind is the means whereby light can be brought to bear on all conditions of glamour, and students would do well to bear this thought constantly in their consciousness. The process is one of linking up the mind with the soul and then focussing oneself consciously and with precision in the mind nature or in the mental body, and not in the soul nature or the egoic form. Then, through analysis, discrimination and right thought one proceeds to deal with the problem of glamour. The trouble is that disciples often do not recognise [Page 84] the condition as one of glamour and it is difficult to give a clear and infallible rule whereby that recognition can come. It might be stated, however, that glamour can always be found where there exists:

1. Criticism, when careful analysis would show that no criticism is really warranted.
2. Criticism, where there is no personal responsibility involved. By that I mean, where it is not the place or the duty of the man to criticise.
3. Pride in achievement or satisfaction that one is a disciple.
4. Any sense of superiority or separative tendency.

Many other clues to a right recognition of glamour might be given, but if all of you would pay close attention to the above four suggestions, you would release your lives most perceptibly from the influence of glamour and be of greater service consequently to your fellowmen. I have endeavoured to give you here some practical assistance in this difficult battle between the pairs of opposites, which is the major cause of glamour.

### 3. Glamour Upon Etheric Levels .....Maya

We come now to a consideration of the ways and means whereby *maya* can be ended and the disciple stand free from the *influence of physical plane force*. In the above statement the whole story of *maya* can be found. It might be added also (perhaps not wholly correctly but nevertheless with sufficient truth to warrant the statement) that *maya*, as a recognised effect, is only experienced when one is upon the Path, beginning with the Path of Probation or Purification. One is always in the midst of forces. But *maya* (as a problem) [Page 85] only becomes so when recognised, and this recognition is not possible in the early stages of evolution. Upon the Path, one begins to watch for and to discover the effects of force; one finds oneself consciously the victim of force currents; one is swept into activity of some kind by uncontrolled forces, and the world of force becomes a consciously sensed reality to the struggling

aspirant. It is for this reason that I have stated that maya is predominantly a difficulty of the etheric body, for in relation to maya we are dealing with the forces pouring through the seven centres of the body (in all or in some), producing reactions and effects that are desirable or disastrous.

It is naturally necessary to realise that all manifestation on all levels is an expression of force, but the forces to which I refer here under the term maya are those uncontrolled energies, those undirected impulses which emanate from the world of prana and from the latent force of matter itself. These sweep a man into wrong activity and surround him with a whirlpool of effects and of conditions in which he is entirely helpless. He is the victim of mass force, hidden in the animal nature or in the world and the enviroing circumstances in which he finds himself. When to the power of maya is added the condition of glamour and also the illusions of the advanced disciple, it will be seen how necessary it is that there should be quiet differentiation between the three types of deception. It should be remembered that when we use the term "deception," we mean deception from the angle of the soul. The aspirant has to learn to stand free from illusion, glamour, and maya, and to do this he must understand the means to freedom which are: Intuition, Illumination and Inspiration.

The problem of maya is complicated by the fact that upon the physical plane (as upon the astral plane, though this is as yet little realised) you have the battle of a pair of **[Page 86]** opposites. These are of a different nature in some respects to those found upon the astral plane. On the physical plane (and by that I mean upon the etheric levels of the physical plane whereon the deceptive power of maya is experienced) there is the meeting of the forces of the subjective world of the personality and the ancient energies of matter itself, brought over as latent seeds from an earlier solar system.

It might perhaps become clearer to your perception if I worded the truth about maya as follows:

The latent impulses of the personality life, when divorced from and not under soul control, are blended with the pranic fluids within the periphery of the personality sphere of influence, and then become potent directed streams of force, seeking emergence into physical manifestation through the medium of the seven centres in the physical body. These forces or impulses, plus the prana available, constitute the etheric body of the undeveloped and frequently of the average man. It will be apparent, therefore, how much the undeveloped man is the victim of mass energy of a low kind, for his etheric body is responsive to, and draws its energy from a type of general enviroing prana, until such time as there is a definite direction and a higher control—either through oriented aspiration and mental discipline, or later as the result of soul conditioning, to use the psychological phrase.

This etheric energy, focussed in an individual etheric body, passes through two stages prior to the period of discipleship:

1. The stage wherein it assimilates the second force to which I referred—the force, latent in the dense physical form, the energy of the atomic substance, thus producing a definite fusing and blending. This causes the animal nature to conform entirely to the inner impulses, **[Page 87]** emanating from the world of prana, where the entirely undeveloped man is concerned, or from the lower astral where the more developed or average man is concerned.
2. The moment, however, that an inner orientation towards the world of higher values takes place, then the etheric or vital force is brought into conflict with the lowest aspect of man, the dense physical body, and the battle of the lower pairs of opposites takes place.

It is interesting to note that it is during this stage that the emphasis is laid upon physical disciplines, upon such controlling factors as total abstinence, celibacy, and vegetarianism, and upon physical hygiene and physical exercises. Through these, the control of the life of matter, the lowest expression of the third aspect of divinity can be offset, and the man set free for the true battle of the pairs of opposites. This second battle is the true *kurukshetra* and is fought out in the astral nature, between the pairs of opposites which are distinctive of our solar system, just as the physical pairs of opposites are distinctive of the past solar system. From one interesting angle the battle of the opposites upon the lower spiral, in which the physical body in its two aspects is concerned, can be seen taking place in the animal kingdom. In this process, human beings act as the agents of discipline, and the domesticated animals, which are forced to conform to human control, are wrestling (even if unconsciously from our point of view) with the problem of this lower pair of opposites. Their battle is fought out through the medium of the dense physical body and the etheric forces, and in this way a higher aspiration is brought into expression. This produces in them the experience which we call "individualisation," wherein the seed of personality is sown. On the human battlefield, the *kurukshetra*, the higher aspect of the [Page 88] soul begins to dominate, producing the process of divine-human integration which we call "initiation." Ponder upon this.

When an aspirant reaches that point in his evolution wherein the control of the physical nature is an urgent necessity, he recapitulates in his own life this earlier battle with the lowest pairs of opposites, and begins then to discipline his dense physical nature.

Making a broad and sweeping generalisation, it might be said that for the human family en masse this dense physical-etheric conflict was fought out in the World War, which was the imposition of a tremendous test and discipline. Remember that our tests and disciplines are self-imposed and grow out of our limitations and our opportunities. The result of this test was the passing on to the Path of Probation of a very large number of human beings, owing to the purging and purification to which they had been subjected. This purificatory process in some measure prepared them for the prolonged conflict upon the astral plane which lies ahead of all aspirants prior to achieving initiation. It is the "Arjuna experience." This is an interesting point upon which to ponder and explains much of mystery and of difficulty in the *sequence* of human unfoldment. The individual aspirant is apt to think only in terms of himself and of his individual tests and trials. He must learn to think of the mass occurrences and their preparatory effect where humanity is concerned. The World War was a climaxing point in the process of "devitalising" the world maya. Much force was released and exhausted and much energy expended. Much was consequently clarified.

Many people are occupied today in their individual lives with exactly the same process and conflict. On a tiny scale that which was worked out in the World War is worked out in their lives. They are busy with the problem of maya [Page 89] and hence today we find an increasing emphasis upon the physical cultures, disciplines, and physical training, such as is imposed in the world of sport, in athletic exercises and military training. In spite of all the wrong motives and the terrible and evil effects (speaking again with a wide generalisation), the training of the body and the organised physical direction of the youth of the world today in all countries, particularly the military countries in Europe, is preparing the way for millions to pass upon the Path of Purification. Is this a hard truth, my brothers? Humanity is under right direction, e'en if (during a brief interlude) they misunderstand the process and apply wrong motives to right activities.

All these points we shall later take up in greater detail when we come to our third section and begin to study the modes of ending glamour, illusion and maya. At present I am only occupied with giving you a general picture and a slight elaboration of the tabulation to be found on page 41. Study it with care and memorise it if possible, for in its right understanding lies for you much of real usefulness.

I would like to point out in connection with the problem of maya that one of the first steps to its right handling is physical coordination; hence the emphasis laid upon this today in the training of children; hence also our use of a similar process under the term "alignment" when dealing with the work of meditation and the effort to induce increased soul control. Students would do well to bear this in mind and to ponder upon the following phrases:

1. Physical co-ordination.
2. Astral orientation.
3. Mental direction.
4. Personality alignment.

These are all attempts to express the process of "right activity [Page 90] upon the Path of Return." This return is the objective of the human family and the culminating goal of the four kingdoms in nature. We could enlarge the concept by expressing the truth in the following manner:

<i>Process</i>	<i>Correspondence</i>	<i>Obstacle</i>
----------------	-----------------------	-----------------

- |                          |                        |                                     |
|--------------------------|------------------------|-------------------------------------|
| 1. Physical coordination | -----Mineral kingdom   | ----- Maya.                         |
| 2. Astral orientation    | -----Vegetable kingdom | -- Glamour.                         |
| 3. Mental direction      | -----Animal kingdom    | ----- Illusion.                     |
| 4. Personality alignment | -----Human kingdom     | ----- The Dweller on the Threshold. |

These processes have, therefore, their equivalents in all the kingdoms and lead up to:

1. The unfoldment of the divine consciousness. This starts in the mineral kingdom.
2. The expression of the soul. This is typified in the vegetable kingdom with its uses and beauty.
3. The manifestation of the Christ. This is the recognised goal of the animal kingdom which works towards individualisation.
4. The revelation of the glory of God. This is the objective before humanity.

#### **4. Glamour upon the Higher Mental Planes .....The Dweller on the Threshold.**

We will now touch very briefly upon the problem of the *Dweller on the Threshold*. This Dweller is oft regarded as a disaster, as a horror to be avoided, and as a final and culminating evil. I would remind you nevertheless that the Dweller is the "one who stands before the Gate of God," who dwells in the shadow of the portal of initiation, and who faces the Angel of the Presence open-eyed, as the ancient scripture calls it. The Dweller can be defined as the sum total of the forces of the lower nature as expressed in [Page 91] the personality, prior to illumination, to inspiration and to initiation. The



personality, at this stage, is exceedingly potent, and the Dweller embodies all the psychic and mental forces which down the ages have been unfolded in a man and nurtured with care; it can be looked upon as the potency of the threefold material form, prior to its consecration and dedication to the life of the soul and to the service of the Hierarchy, of God and humanity.

The Dweller on the Threshold is all that a man is, apart from the higher spiritual self; it is the third aspect of divinity as expressed in the human mechanism, and this third aspect must eventually be subordinated to the second aspect, the soul.

The two great contrasting Forces, the ANGEL and the DWELLER, are brought together—face to face—and the final conflict takes place. Again you will note that it is a meeting and a battle between another and higher pair of opposites. The aspirant has, therefore, three pairs of opposites with which to deal as he progresses towards light and liberation.

### *The Pairs of Opposites*

1. On the Physical Plane . . . The dense and the etheric. Fought out upon the Path of Purification.
2. On the Astral Plane . . . The well-known dualities. Fought upon the Path of Discipleship.
3. On the Mental Plane . . . The Angel and the Dweller. Fought upon the Path of Initiation.

I have, I should judge, given you enough to ponder upon; I would close it, however, by pointing out to you the very practical nature of that which I have communicated and would urge you to find out in your own practical experience **[Page 92]** the nature of the battle you have each to fight. To aid you in this, I am going to help you in one very definite way.

It will be of service to you if I indicate to you—each of you—the rays which govern your threefold personality. You will then be in a position to handle yourselves with greater wisdom, to trace more easily the causes of difficulty and to study more intelligently the effect you may have upon each other and upon those you contact in daily life. I will elaborate in detail the training which should be given to each of the three bodies, taking one of the vehicles at a time and explaining the problem facing each of you in relation to that particular vehicle, and assigning a meditation which will enable you (with greater facility) to handle the personality from that specific angle.

You will note from the above that it is, therefore, my intention to give you a much more careful and intensive training. Will you profit by it? In the interim and in order that you can apprehend the truth of what I shall later tell you, will you study yourselves with care during the next six months and see if what I later suggest is not true? Use the information given in *A Treatise on the Seven Rays* as your guide in this self-analysis; I would remind you that the rays govern the three bodies in the following order:

1. Rays governing the mental body----- Rays 1.4.5.
2. Rays governing the astral body ----- Rays 2.6.
3. Rays governing the physical body ----- Rays 3.7.

Thus you will note that all the rays play their part in the mechanism of man, making all circumstances the vehicles of opportunity and all conditions the medium of development. This statement as to the governing rays is a statement of an infallible rule, except in the case of accepted disciples.

As you read and study, you would find it of value to reflect upon and then to answer the following questions:

**[Page 93]**

1. What is the relation of the *intuition* to the problem of illusion?
2. In what manner can *illumination* dispel glamour, and how can it be brought about?
3. Define maya and give your understanding of *inspiration* as a factor in dispelling it.

I have purposely not elucidated this technique as I sought to draw out your own ideas. I would urge you to follow the group meditation with care. It is of deep importance to the group in the interest of integration and real spiritual cooperation. The Full Moon work will likewise increase in importance. Later will come facility in recognising and recording the nature of the glamour to be dissipated and aptitude in seeing the process of light distribution.

**[Page 94]**

## SECTION TWO

### THE CAUSES OF GLAMOUR

#### 1. The Racial and Individual Growth of Glamour.

We shall now employ the word "glamour" to cover all the aspects of those deceptions, illusions, misunderstandings and misinterpretations which confront the aspirant at every step of his way until he achieves unity. I would have you note that word "unity," for it holds the secret of disillusionment, as this process of release from glamour has been occultly called. It will be apparent to you (if you have studied these instructions with care) that the cause of glamour is primarily based upon the sense of duality. If such a duality did not exist, there would be no glamour, and this perception of the dual nature of all manifestation lies at the very root of the trouble or troubles with which humanity is—in time and space—faced. This perception passes through various stages and constitutes the great problem of the conscious entity. This condition is a difficulty in the realm of consciousness itself and is not really inherent in the substance or matter. The dweller in the body perceives wrongly: he interprets incorrectly that which is perceived; he proceeds to identify himself with that which is not himself; he shifts his consciousness into a realm of phenomena which engulfs him, deludes him and imprisons him until such time as he becomes restless and unhappy under the sense that something is wrong. Then he comes finally to the recognition that he is not what he seems to be and that the phenomenal world of appearances is not identical with reality **[Page 95]** as he had hitherto supposed it to be. From that moment on he comes to the sense of duality, to the recognition of "otherness" and to the perception that his sense of dualism should be ended and that a process of unification and an attempt to achieve at-onement should be undertaken. From that moment, the troubles of the evolving man begin to be observed by him and consciously encountered, and he faces a long period of "extrication from glamour and the

entering into that world wherein only unity is known." The stages from then on might be enumerated as follows:

First: The stage wherein the material world is recognised and valued. Temporarily it is made the goal of all activity and the man, refusing to recognise the difference existing between him and the material and natural world, seeks to identify himself with it and to find satisfaction in purely physical pleasures and pursuits. This stage divides itself into two parts:

a. That wherein satisfaction is sought in the almost automatic response to the physical instincts, to sex, food and warmth. These loom large in man's consciousness. The animal nature in man is made the centre of the attempt to produce some sense of unity. Because the inner and subtle man is as yet "weak in impact" (as it is esoterically called), a physical unification temporarily takes place which serves to deepen the glamour and to delay progress into freedom.

b. The stage wherein satisfaction and sense of oneness is sought in the realm of material possessions, and in the establishing of a centre of beauty and comfort in life on the physical plane. Therein the man can be at home and oblivious of a growing sense of dualism which, day by day, gets steadily stronger. This stage only takes place [Page 96] ages later when the aspirant is about to re-orient himself to truth and to take the first steps towards the Probationary Path. It is a correspondence towards the end of the Path of Evolution to the stage above mentioned, but the man experiencing it is a very different person to the one who now seeks synthesis in the materialisation of beauty upon the outer plane. The subtle man is now becoming dominant.

Secondly: The stage wherein the man first of all becomes aware of the duality which can be expressed by the words "the man and the forces." He becomes alive to the fact that he and all humanity are the victims of forces and energies over which they have no control and which drive men hither and thither. He becomes aware also of forces and energies within himself over which he likewise has no control and which force him to act in various ways, making him frequently the victim of his own revolts, his own acts and selfishly directed energies. Here the man discovers (unconsciously at first and later consciously), the initial duality—the physical body and the vital or etheric body. One is the mechanism of contact upon the physical plane, the other is the mechanism of contact with the inner forces, energies and worlds of being. This vital body controls and galvanises the physical body into an almost automatic activity. I referred to this duality in an earlier instruction. This stage is one of great difficulty for the man, as an individual, and for humanity as a whole. Men are still so ignorant of the "reality which shines under the envelope which envelops it"—as the *Old Commentary* calls it—that true perception is difficult and at first well-nigh impossible. Blindly and ignorantly men have to cope with this first pair of opposites. It is this that we see happening in the world at this time. The masses are awakening to the realisation that they are the victims and [Page 97] the exponents of forces over which they have no control and of which they have no understanding. They would like to assume control over them and are determined so to do whenever possible. This constitutes the major problem today in the economic field and in the field of daily living and of government.

World tension today consists in the fact that physical force and etheric energy are at grips. Forget not what I earlier told you that etheric force is closely related to the Monad or the highest spiritual aspect. It is life itself on the verge of externalisation. Hence the emphasis today upon the spirit of humanity, upon the spirit of a nation, and the spirit of a group. This is all the result of the battle going on between this pair of opposites in the field of human affairs and in the field of individual average human living. It is,

however, this conflict—fought out to the point of synthesis and of at-one-ment—which produces the re-orientation of the race and of the individual to the truer values and to the world of reality. It is this conflict—successfully waged—which lands the man, as an individual, and the mass, as a whole, upon the Path of Purification. When there is unification of these energies upon the physical plane, you then have one-pointed activity and a determination to travel in a specific direction. There follows the resolution (note this word and its usage) of the duality into a unity.

This resolution works out in the early stages (where the average type of aspirant is concerned) into a temporary astral unity and then there emerges the one-pointed devotee. He is found in all fields—of religion, of science, of politics or in any other department of life. His etheric unity, producing re-orientation—with its results of a clear vision, a grasp of truth, and a picture of the immediate way to go—serves temporarily to glamour the man with a sense of achievement, of surety, of power and of destiny. He goes [Page 98] ahead blindly, furiously and ruthlessly until suddenly he is brought sharply up against changing conditions and recognises another and far more difficult situation. The pairs of opposites upon the astral plane confront him, and he becomes Arjuna upon the field of battle. All his sense of at-one-ment, of direction, of sure and oft-times smug satisfaction disappears and he is lost in the fogs and glammers of the astral plane. This is the plight of many well-meaning disciples at this time and upon it I must for a moment dwell because this group, when it can work as a group, has for its intended task the dissolution of some of the world glamour. Some day (and let us hope that it will take place before long) this group and other such groups should work, as a group and under direction of their Master, in piercing the world glamour and letting in some light and illumination so that men may walk from henceforth more truly on the *Way* in safety.

I have, therefore, chosen for participation in this work several aspirants whose tendency is to succumb to glamour, though two of them are less prone to it than are the others. Their relative freedom from it was one of the reasons why I chose them. These two are D.L.R. and D.P.R. Let these two keep their lives free from any tendency to glamour if they are rightly to serve their brothers as desired by me. I will give indication of their tendency in that direction in their personal instructions. The other group members are quickly prone to glamour, but this is a grief to them. It can, however, be as quickly turned into an asset. How can the world glamour be dissipated except by those who recognise it for what it is and who have wrestled with it in their daily lives? How can there be success in removing world glamour through illumination, unless this illumination is brought about by those who have learned to cast the searchlight of the soul into the dark places and the glamour which surrounds [Page 99] them, as individuals, and then see it disappear? Be not discouraged by this "glamorous weakness" but regard your effort to understand the problem and your ability to arrive at the solution in your own lives as part of the contribution which you can make to this most stupendous of world problems. Solve your glamour by dwelling in the light and holding the mind steady in that light, and by learning to throw this light into the fogs of glamour on the astral plane. Do not attempt to solve it, as some aspirants so frequently do, by saying, "Now I understand," whereas all that they do (and many of you do the same) is to react to a self-evident occult platitude.

Third: This stage of glamour is oft called the Arjuna Experience. Today the world Arjuna is facing the pairs of opposites, just as does the individual disciple, ready—when these pairs have been resolved into a unity—to tread the Path of Discipleship.

It might be pointed out that:

1. The masses in all lands are wrestling with the first pair of opposites, that upon the physical plane. When "resolution" has taken place, these masses will step on to the Path of Purification. This is rapidly taking place. It might be added that this is a long and slow process because the consciousness is—in this stage—not the intelligent awareness of the thinking man but the blind consciousness of the physical man, plus the forces of nature themselves.

2. The average educated citizen in all lands is facing today the Arjuna experience and the pairs of opposites upon the astral plane. Hence the intense feeling abroad in the world; hence also the search for illumination, through education, through religion, and through the many agencies of mental instruction, with the consequent [Page 100] growth of knowledge, wisdom and right relationships. These people fall normally into two classes:

a. Those who are aware of the necessity for decision and discrimination in thinking and in choice, but who are not yet truly aware of the implications or of the indications. They are called the "bewilderment phase of Arjuna's plight," and to racial, national and individual glamour, they have added a spiritual glamour which intensifies the fog.

b. Those who have emerged out of this condition and are becoming aware of their problem. They see the pairs of opposites and are entering upon the "recognition stage of Arjuna's release." They see the Form of God and the indwelling Reality within that Form and are arriving at the decision to let the Warrior carry on the fight. They will then (when right decision and choice have been made) "stand up and fight," and will find themselves no longer on the Path of Purification but upon the Path of Discipleship.

With this stage you are all familiar, and aspirants such as are found in this group of students need no instruction from me as to the treading of the path out of glamour into light. The rules are well known: the glammers to which you are susceptible are equally familiar; the glammers to which humanity is prone are well recognised by you. It remains but for you to follow the ancient way of Raja Yoga and bring in the mind as a dispelling agency and thus learn to stand in the "light" between the pairs of opposites, and through that "light" achieve freedom by treading the noble middle way. Sometimes, my brothers, I feel that you know so much theoretically but have worked out relatively [Page 101] so little. I ask myself whether I do not shoulder an unreasonable responsibility by giving you any more instructions. But I remind myself that I write for others as well as for you and that my time is short for this particular service.

The resolution of these dualities takes place when the soul, the true spiritual man, no longer identifies itself with either of the opposites, but stands free upon this middle way; the disciple then sees the "lighted *Way* ahead," along which he learns to go without being drawn into the glamorous worlds which stretch on either hand. He travels straight towards his goal.

3. The stage wherein the intelligent thinking man, whether disciple or well-meaning aspirant, or an initiate of the first and second degrees, has to learn to distinguish between the truth and the truths, between knowledge and wisdom, between reality and illusion. When this stage has been passed through it leads to the third initiation, wherein the personality (which is prone to maya, glamour and illusion) stands free. It again experiences a sense of at-one-ment. This is due to the development of the sense of the intuition which puts into the disciple's hand an infallible instrument whereby to discriminate and to discern. His perception is becoming accurate and he stands relatively free from deception and wrong

identifications and interpretations.

You will have noted how the career of the man has, therefore, proceeded from a crisis of duality to one of a relative unity, only to have that sense of unification disturbed by a renewed recognition of a higher and deeper duality. This duality temporarily produces another cleavage in a man's life, and thus re-initiates a torturing process of bridging or of "occultly healing" [Page 102] this break in the continuity of the spiritual consciousness. I would here remind you that this sense of peace or perception of cleavage is in itself an illusion and of the nature of glamour, and is based upon the illusory sense of identification with that which is *not* the self, or soul. The entire problem can be solved if the shift of the consciousness is away from identification with the lower forms of experience into that of identification with the real and true man.

4. Stage by stage, the man has progressed from one state of illusion or glamour to another, from one point of discriminative opportunity to another until he has developed in himself three major capacities:

1. The capacity to handle force.
2. The capacity to tread the middle way between the pairs of opposites.
3. The capacity to use the intuition.

These capacities he developed by resolving the pairs of opposites on the physical, astral and lower mental planes. Now he faces his climaxing resolution, equipped with these powers. He becomes aware of those two great and apparently opposing entities (with both of whom he finds himself consciously identified)—the Angel of the Presence and the Dweller on the Threshold. Behind the Angel he dimly senses, not another duality, but a great Identity, a living Unity, which—for lack of a better word—we call the PRESENCE.

He then discovers that the way out in this case is not the method of handling force or of leaving behind both pairs of opposites, or of right recognition through the intuition, but that this Dweller and this Angel must be brought together; the lower entity must be "blotted out" in the "light," or "forced to disappear within the [Page 103] radiance." This is the task of the higher of the two entities, with which the disciple or the initiate, consciously and deliberately, identifies himself. With this process we will later deal. This is the problem which faces the initiate before he takes the final three initiations.

You must bear in mind that none of these three stages are, in reality, divided off from each other by clear lines of demarcation, nor do they follow each other in a clear sequence. They proceed with much overlapping and often with a partial simultaneity. It is only when the disciple faces certain initiations that he awakens to the fact of these distinctions. Therefore, it might be stated that:

1. In the first initiation the disciple demonstrates that he has resolved the dualities of the physical plane and can rightly impose etheric energy (the higher of the two) upon physical energy.
2. In the second initiation, the initiate demonstrates that he can choose between the pairs of opposites and proceed with decision upon the "middle way."
3. In the third initiation, the initiate can employ the intuition for the right perception of truth, and in that initiation he catches the first real glimpse of the Dweller on the Threshold and the Angel of the Presence.



4. In the fourth initiation, the initiate demonstrates his ability to produce complete at-one-ment between the higher and lower aspect of the soul in manifestation and sees the Dweller on the Threshold merge into the Angel of the Presence.

5. In the fifth initiation—and here words fail to express the truth—he sees the Dweller on the Threshold, [Page 104] the Angel, and the Presence merged into a divine synthesis.

The question arises as to what produces this glamour and illusion. The subject is so vast (embracing as it does the whole field of planetary history) that I can do little more than indicate some of the causes. Few of them have, as yet, been susceptible of correction except in the case of individuals. This means that when individuals reach the point in evolution where they can identify themselves with their higher aspect, the soul, and can then bring in soul energy to offset, subdue and dominate the lower forces of the personality, then correction becomes possible and inevitably takes place. When, therefore, the time comes when a very large number of persons become aware of the condition of world glamour (through discovering it and dealing with it in their own lives), then we shall have a group approach to the problem. Then we shall have a definite attack upon the world glamour, and when this does take place—speaking esoterically—"an opening will be made which will admit the light of the solar orb. The fogs will slowly disappear, subdued by the solar radiance, and the pilgrims will then find the enlightened WAY which leads from the heart of the fog, straight to the door of light."

It is with the intention of discovering how far the aspirants and disciples of the world have gone in their understanding and in their handling of this problem that such an experiment as that being carried on in these groups has been undertaken and permitted.

## 2. The Causes Producing World Glamour.

The causes producing world glamour can be divided into three groups:

[Page 105]

A. Planetary causes.

B. Causes initiated by humanity itself.

C. Causes induced by any individual person which are, nevertheless, founded and based in the two above groups of conditioning factors.

A. *Planetary Causes.* These causes are two in number and beyond your finite comprehension. I only state them and ask you to accept them as reasonable speculations and possibly accurate hypotheses:

1. Causes inherent in substance itself. The atoms of which all forms are made have been inherited from an earlier universe or solar system and are, therefore, tinged with or coloured by the results of that great creative manifestation. The effects produced in that expression of divine existence constitute predisposing factors or initiating causes in this solar system and planetary life. These conditioning and inherited factors cannot be evaded. They determine the nature of the life urge, the trend of the evolutionary unfoldment, and the innate tendencies which all forms possess, such as the capacity to grow and to unfold, to orient the type and to express in time and space the archetype or pattern, and to

outline and determine the structure of the kingdoms into which science divides the natural world. These are but a few of the innate, inherent characteristics of substance itself, inherited and conditioning our present manifestation of divine life.

2. The life or manifestation of the planetary Logos, the "One in Whom we live and move and have our being," is determined by His Own Nature. To us, that great Life embodies perfection and the qualities which distinguish Him are those to which we direct our highest [Page 106] aspiration. But, from the angle of Those Lives Who are ahead of Him upon the cosmic path (I speak symbolically and in terms of human experience) He is among the "imperfect Gods." These imperfections, hindering unfoldment or the perfect expression of divine energy when brought into conjunction with the inherited qualities and biases of the substances through which He must express His life, His purposes and intentions, produce the "seeds of death and of decay" which characterise our planetary evolution in all the four kingdoms in nature. They create the obstacles, obstructions and hindrances against which the soul in all created forms must struggle, gaining strength and understanding thereby and eventual liberation.

These are the two major planetary causes. They cannot finally deter the soul from emancipation but they can and do hinder and delay. It is useless for men to speculate upon these hypotheses with their present inadequate equipment and type of brain. Nothing would be achieved and you would be none the wiser.

*B. Causes initiated by humanity itself.* Slowly, step by step, humanity has created and intensified that glamorous condition of consciousness which we call the astral plane. All glamour is produced by the bringing together of one or more streams of energy which produce a temporary whirlpool of energies and, from the angle of man—the onlooker and participator—produce a condition of darkness, a state of bewilderment which makes clear choice and right discrimination difficult and, in the early stages, impossible. It creates an aura which is today of such a general nature and so all-enveloping that everybody is, figuratively speaking, immersed in it. This aura, in the infancy [Page 107] of the race, only surrounded the more advanced people. To understand what I mean by this statement, I would call your attention to the fact that very unintelligent people, those who are among the lowest human types, and those who are little more than active animals, governed primarily by the instincts, are apt to deal very simply and with complete directness with the facts of existence with which they are faced and which to them are of paramount or sole importance—the facts of hunger, of birth and death, of self-protection and perpetuation. There is little true glamour in their reaction to life and living, and their simplicity, like that of a child, saves and protects them from many of the subtler ills. Their emotions are not subtle, and their minds are unawakened. But, as humanity evolved and the higher levels of the racial consciousness became more subtle and the mind factor slowly became more active, then glamour and illusion developed very rapidly.

The first indications of glamour arose when the disciples and the aspirants of the Lemurian world (whose problem was the right comprehension, correct functioning and control of the physical body) began to differentiate between themselves, as self-conscious beings, and physical and vital forces. That immediately set up a tremendous activity in the throat centre which is the higher aspect of the sacral centre (the sex centre) and thus led to the initial glamour and to the first definite recognition and consideration of the sex impulse, of sex attraction, and—for the initiate of that period—of the necessary sex transmutation. This went hand in hand with the earliest Yoga, or the cult of the physical body with the objective of its control by the soul, and the consequent merging of the conscious and the subconscious.

Around the aspirants of that time could then be seen gathering the first clouds and fogs of glamour, though illusion [Page 108] was nowhere present. The first recognition of the plane of the emotions, of the astral plane, was evoked in the consciousness of the groups under preparation for the first initiation which was the highest initiation possible at that time. The reason for this slowly emerging astral consciousness in the physically polarised aspirant of that time, was due to the fact that one of the secrets of initiation consists in the right understanding and use of the consciousness which is aware and capable of functioning upon a plane higher than that on which humanity as a whole is, at any given time, living. Hence, in Lemurian times, the physically centred man who was on the verge of admission to the Path was aware of:

1. The physical duality wherein his consciousness was accustomed to function normally and of the conflict between the physical body per se and the vital etheric body.
2. A dimly sensed higher consciousness which was distinguished by quality and sentiency. This was all that he could at that time contact upon the most familiar plane today, the astral plane.
3. A growing sense of self-identity which was the awakening soul or self, the Master who was to lead him out of the purely physical consciousness into the next divine stage, the astral consciousness. Forget not, through familiarity and fatigue of conflict, the divinity of each developing step.

Thus it will be apparent to you, if the above is a true statement of fact, that glamour arose from the recognition of these factors in consciousness and was the result of man's reactions to the complexities of his own constitution and to the energy of his own soul.

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As time went on, the entire human family became aware of the new emerging dualism existing between the physical constitution and the astral plane, plus the activity of the centre within himself, which at this stage made its appearance as conscience and innate—and at that time unreasoning—realisation of an urge to higher living or a tendency to lower activity. This nebulous conscience developed eventually into what we call the Voice of Conscience. When that took place, the intricacy and the difficulty of life was greatly increased and glamour was definitely established on Earth. It was that which enfolded and over-emphasised the lower at the expense of the higher, and served to distract the attention of the aspirant away from reality. May I again re-emphasise that, at this early stage, glamour was only evoked by and recognised by the highly evolved people of that period?

Then the Lemurian race slowly passed away and the Atlantean race came into existence. During the millions of years this race flourished on Earth there were vast numbers of people with the Lemurian consciousness flourishing at the same time, just as today in this modern Aryan race, there are many, many millions of people who express the Atlantean consciousness and are polarised in their astral bodies, the victims of emotion and of consequent glamour.

In the Atlantean race, the physical duality was then solved, and the physical body and the etheric body constituted a unity, and in the healthy person still do so. The sense of duality shifted then into a growing recognition of the conflict in the realm of quality and into the field of what we today call the "pairs of opposites"—good and evil, pain and pleasure, right and wrong, sense and nonsense, and the multiplicity of opposites by which the aspirant is today faced.

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Each of these racial histories sees the establishing of a temporary sense of unity in the early stages, when the previous cleavage had been healed and the initial duality had been resolved into a unity. Then there comes a growing recognition of a fresh realm of choice, based upon the emergence of the higher values, and finally a period of conflict in the consciousness of the individual and of humanity as a whole, as the attempt is made to resolve this higher duality with which the man or the race is confronted.

This resolution is brought about when a higher aspect of the consciousness is dimly visioned and men become aware of themselves as mental beings. There is then a growing demand for that mind nature to be developed and brought into play in the effort to solve the problem in this category of opposites upon the astral plane.

At the same time the sense of self-identity or the consciousness that "I am," is steadily growing, and the initiate of the day faces the effort to release himself from the thralldom of the senses upon the astral plane, from the dense glamour into which his sensory perception has thrown him, and to establish his freedom by a complete control of the astral body. This he eventually does by developing the power to pass between the pairs of opposites, unaffected by either, and thus leave them behind. He accomplishes this by using the mind as a distributor of the light which reveals the "middle way" and which dissipates the glamour with its brilliance and radiance.

This glamour has steadily deepened and intensified as more and more people have succeeded in resolving the initial physical cleavage and have become centred in the astral consciousness. Today such is the magnitude of this glamour and such the success of the evolutionary process, that humanity, as a whole, is wandering in the fogs and miasmas of the world of sentient consciousness. When I **[Page 111]** use the word "sentient" I do not refer to the sensory apparatus of the physical nervous system, but to the sentient awareness of the Self which is today so immersed in glamour that the mass of men are entirely identified with the world of feeling, of quality, of sentient interplay, and of emotional reactions, with their likes and dislikes, and their dominant self-pity. Self-pity is one of the major glammers of the advanced and sensitive man. It is the advanced people who contribute the most to the world glamour. The major glamour is the reaction of the aspirant to the truth, to reality when he first becomes aware of that which lies beyond the astral plane. He interprets all that he there senses and sees in terms of glamour, of emotional understanding, of a sentient fanaticism. He forgets that truth lies beyond the world of feeling altogether, unaffected by it, and can only be sensed in its purity when feeling is transcended and transmuted. The second major glamour is self-pity.

The world today is divided into three groups, all of whom are subject to certain phases of glamour:

1. Those who are Atlantean in their consciousness and are, therefore, completely glamourised by:
  - a. That which is material and to be desired.
  - b. That which they *feel* in all relationships.
  - c. That which they believe to be ideal, to be true or just, based on their reactions to the thinkers of the day, but which they themselves do not mentally understand.

- d. That which they demand of beauty, and of emotional comfort.
- e. That which brings to them spiritual comfort in the realm of religion and religious desire. Note the phrasing.

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- 2. Those who are more definitely Aryan in their consciousness. This means that the mind factor is awakening and thus constituting a difficulty and that the illusions of the mental plane are now added to the glammers of the astral plane. These illusions are theoretical and intellectual in nature.
- 3. A group of people who are emerging out of those subject to glamour and illusion, and who are alive to the Voice of the Silence and to the demands of the soul.

The complexity of the modern psychological problem lies in the fact that our race and period sees the synthesis of all the glammers and the emergence of the illusions of the mental plane. Today we have aspirants at all stages of unfoldment, and find the masses recapitulating the different steps upon the evolutionary way, with the lowest layer of the human race definitely Lemurian in their consciousness, even though few in numbers relatively speaking.

Illusion is rapidly growing as the mental power of the race develops, for illusion is the succumbing to the powerful thoughtforms which the thinkers of the time and of the immediately preceding age have formulated, and which at the time of their creation constituted the hope of the race. They embodied then the new and emerging ideas by means of which the race was intended to progress. These forms, when old and crystallised, become a menace and a hindrance to the expanding life. The realisation of the problems of illusion lies centuries ahead when the race will have left glamour behind, when there will be few Atlantean minded people on the planet, and when there will be no people at all with the Lemurian consciousness. However, as evolution proceeds, things are greatly speeded up, and the time when humanity will be predominantly distinguished by the Aryan consciousness, is not as far ahead as might be generally supposed. I speak not in terms of the Aryan race as it is generally understood today or in its Nordic implications.

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<i>Race</i>	<i>Duality</i>	<i>Problem</i>	<i>Method</i>	<i>Goal</i>
Lemurian	Physical Force versus Vital Energy	Maya	Astral control Hatha Yoga: Aspirants Laya Yoga: Disciples	1st Initiation <i>Inspiration</i>
Atlantean	The Pairs of Opposites Qualities Sentiency	Glamour	Mental control Bhakti Yoga: Aspirants Raja Yoga: Disciples	2nd Initiation <i>Illumination</i>
Aryan	Dweller on the Threshold Angel of the Presence	Illusion	Soul control Raja Yoga: Aspirants Agni Yoga: Disciples	3rd Initiation <i>Intuition</i>

*C. Causes initiated by the individual.* If you have studied all the above with the needed care, it will be apparent to you that the individual man enters upon incarnation already handicapped by existent glamour of a very ancient origin and utterly beyond his power to control at this stage. It is of great potency. I use the word "handicapped" advisedly for lack of a better term. I would like, however, to point out that the true significance of the situation exists in the fact that these conditions offer the opportunity to the man of evoking the understanding and point of view of the soul, for they provide the means whereby experience is gained. This experience will lead eventually to the soul assuming control of the mechanism, the personality, and thus giving to that soul a definite field of service. The vehicles through which the soul is seeking experience and expression are normally and naturally subject to world glammers, and to the glammers of humanity as well as illusion. When the soul, in the early stages of experience, falls into the snare of maya, of glamour and eventually of illusion, the reason is that the soul is identifying itself with those forms and therefore with the surrounding glamour, and thus failing to achieve identification with itself. As evolution proceeds, the nature of the problem becomes apparent to the soul in incarnation and a process is then instituted whereby the soul frees itself from the results of wrong identification. Every soul in incarnation which succeeds in releasing its consciousness from the world of illusion and of glamour is definitely serving the race, and helping to free humanity from this ancient and potent thralldom.

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But it must be borne in mind that when a man is nearing the stage of consciousness when both the astral body and the mental body are active and functioning, he himself becomes a manufacturer of glamour. He struggles with forces within himself and within the world in which he lives, and the increasing potency of the inflowing soul energy (which comes in conflict with personality forces) gradually produces around him a field of glamour and an environment of illusion that brings this third category of glamour into full play.



These glammers are dependent upon the expression of the different forces which constitute a man's lower nature, of which he is becoming increasingly aware, and which pass through the stages of emergence into recognition, potency in expression, and violence in conflict until the struggling soul sits down—as did Arjuna—in the midst between the two opposing forces (personality force and soul energy) and asks himself:

1. Which is right, this or that?
2. How can I distinguish where my duty or my responsibility lies?
3. How can I find my way out of this bewildering situation?
4. How can I bring in the control of the Warrior so that the two groups of forces which I love may be resolved into a unity?
5. How can I find my way out of this impasse?
6. Why must I hurt that which I love and through which I have expressed myself for ages?
7. How can I become aware of that mental illumination which will reveal the "middle way" between the pairs of opposites?
8. How can I see God? or else the Form of God?

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Many such questions arise in the mind of the aspirant. They indicate dilemma, bewilderment, a realisation of surrounding glamour, a stage of illusion and a condition of impotency. Against the disciple are fighting all the forces of his own nature, and also those of humanity as a whole and of the planetary state. He feels helpless, inert, feeble and hopeless. He cannot even see the way out. Only one clear fact remains and that is the fact of the Soul, of the immortal Identity, the Warrior behind the scenes, the Charioteer, Krishna, the Christ within.

*The Bhagavad Gita* can be read entirely from the standpoint of the disciple's combat with glamour and students would be well-advised so to study it.

The individual glammers of which the disciple becomes aware are consequently of five types of force. These, when brought into activity simultaneously, produce those glammers which are strictly initiated and produced by the man himself. They are:

1. The forces of his dense physical nature and of the vital body which latter, functioning through the dense physical nature, produce a condition of maya or of uncontrolled energy.
2. The forces of the astral nature, based upon desire and upon sentiency. These, at this stage, fall into two groups which we call the pairs of opposites. Their potency is accentuating at this period of individual history, for the disciple is polarised in the majority of cases in his astral body and is, therefore, subject to the glammers produced by the interplay of the opposites, plus the condition of

maya, referred to above.

3. The forces of the lower mental nature, of the chitta or mind-stuff of which the mental body is composed. This **[Page 117]** is coloured by past activity, as is the substance composing all the vehicles. This adds to maya and glamour, the state of illusion.

4. The personality ray then emerges and intensifies all these three aspects of force expression, producing eventually their synthetic work. Then we have the emerging of what has been called "the threefold glamorous condition," into one major glamour.

5. The soul ray or energy is all this time steadily increasing its rhythmic potency, and seeking to impose its purpose and will upon the personality. It is the united relation and the interplay between these two which—when a point of balance has been achieved—sweeps the man on to the Probationary Path, on to the Path of Discipleship, and right up to the gate of initiation. There, standing before the Gate, he recognises the final duality which awaits resolution. The Dweller on the Threshold and the Angel of the PRESENCE.

The nature of these glammers differs with different people, for the ray quality determines the type of glamour or illusion to which a man will easily succumb, and that kind of glamour which he will the most easily create. Disciples have to learn to differentiate between:

1. The glammers or glamour already existent in his environment, to which he will easily be attracted, or which he will easily attract, for they constitute the line of least resistance.
2. The glamour that he creates as he tackles life through the medium of a particular equipment, which is coloured by the experiences of past incarnations, and by the ray quality under which he has come into being.

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This subject is so intricate that it will serve no useful purpose for me to go into detailed particulars. I can indicate the major glammers (and under this term I include the various maya and illusions) to which the ray types predispose the man. If you then apply these to the three vehicles of manifestation as well as to the personality and the soul, you will note how complicated is the problem. Yet remember this, my brother:

The issue is certain and determined for, in this solar system, the triumph of the soul and its final dominance and control is a foregone conclusion, no matter how great the glamour or how fierce the strife. Thus, the ascertaining (by the aspirant) of his ray influence is one of the first steps towards understanding the nature of his problem and the method of release. The psychology of the future will direct attention to the discovery of the two rays which govern the soul and personality. Having done this through a study of the physical type, emotional reactions and mental tendencies, attention will then be directed to the discovery of the rays governing the specialised vehicles. When these five rays (egoic, personality, physical, astral and mental) have been approximately ascertained, then the following factors will need consideration:

1. The nature, quality and stability of the glandular system.
2. The point attained in evolution. This will be done by a careful consideration of the centres and the glands and their relation to each other.
3. The recognition of the points of cleavage or the splits in the personality which exist. These can be:
  - a. Between the etheric and the physical bodies, leading to a lack of vitality, physical weakness, obsession and many forms of difficulty.

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- b. In the sentient astral body, leading to a vast number of problems and psychological difficulties based upon undue sensitivity, reaction to glamour in the environment, innate tendencies to glamour in the equipment or resulting from sensitivity to the glammers of other people.
- c. In the mental body, imposing mental illusions of many kinds, such as control by self-created thoughtforms, sensitivity to existing world, national, or environing thoughtforms of any school of thought, *idée fixe*, the sense of the dramatic or of importance, or a fanatical adherence to groups of ideas, inherited from the past, or mental reactions of a purely personal nature.
- d. Between any of these groups of forces which we call bodies:

Between the etheric and astral bodies.

Between the astral and the mental bodies.

There is, for instance, a definite correspondence between the condition of negativity to physical plane living which is the result of a lack of integration between the physical and the etheric bodies, and that lack of interest and that failure to handle physical plane living which the thinker on abstract and scientific levels so frequently evidences. Both groups fail to make a definite and decisive manifestation upon the physical plane, both groups fail to deal with the problems of physical plane living in a clear and satisfactory manner, both are non-positive physically, but the causes producing these relatively similar conditions are totally different—though alike in their effects.

4. The comprehension of the Path of Life for an individual, through a study of his astrological indications. It is necessary in this connection to regard the sun sign **[Page 120]** into which a man is born, as indicative of his personality trends, and as embodying the characteristics which he has inherited from the past, but to regard the rising sign as holding within it the indications of the way that a man's soul would have him go.

Many other factors will warrant careful attention. The problem of the individual is complicated by certain inherited tendencies of a family, national and racial nature. These powerfully affect the physical body in both its aspects, producing glammers of many kinds. It is also affected by certain inherited ideas which are the embodied thoughtforms of family, national and racial approaches to truth. These produce powerful illusions to which the individual man easily succumbs. There are also the inflowing forces of the sign into which the sun may be passing, such as the conditions found in the world today, due to the fact that our sun is passing into a new sign of the zodiac. Therefore powerful and new energies are playing upon humanity, producing effects in all the three bodies. They are evoking

glamours in the emotional nature and illusions in the mental nature. Those easily subject to glamour become at this time conscious of an emphasised duality. The subject, as you will therefore see, is vast, and this science of the psychological influences and the results of their impact upon the human mechanism is, as yet, in its infancy. I have, however, indicated enough to arouse interest and to start investigation in this new field of psychological activity.

To return to the consideration of the many glamours which are produced by and related to certain ray types:

### ***RAY I.***

The glamour of physical strength.

The glamour of personal magnetism.

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The glamour of self-centredness and personal potency.

The glamour of "the one at the centre."

The glamour of selfish personal ambition.

The glamour of rulership, of dictatorship and of wide control.

The glamour of the Messiah complex in the field of politics.

The glamour of selfish destiny, of the divine right of kings personally exacted.

The glamour of destruction.

The glamour of isolation, of aloneness, of aloofness.

The glamour of the superimposed will—upon others and upon groups.

### ***RAY II.***

The glamour of the love of being loved.

The glamour of popularity.

The glamour of personal wisdom.

The glamour of selfish responsibility.

The glamour of too complete an understanding, which negates right action.

The glamour of self-pity, a basic glamour of this ray.

The glamour of the Messiah complex, in the world of religion and world need.

The glamour of fear, based on undue sensitivity.

The glamour of self-sacrifice.

The glamour of selfish unselfishness.

The glamour of self-satisfaction.

The glamour of selfish service.

### ***RAY III.***

The glamour of being busy.

The glamour of cooperation with the Plan in an individual **[Page 122]** and not a group way.

The glamour of active scheming.

The glamour of creative work—without true motive.

The glamour of good intentions, which are basically selfish.  
 The glamour of "the spider at the centre."  
 The glamour of "God in the machine."  
 The glamour of devious and continuous manipulation.  
 The glamour of self-importance, from the standpoint of knowing, of efficiency.

#### ***RAY IV.***

The glamour of harmony, aiming at personal comfort and satisfaction.  
 The glamour of war.  
 The glamour of conflict, with the objective of imposing righteousness and peace.  
 The glamour of vague artistic perception.  
 The glamour of psychic perception instead of intuition.  
 The glamour of musical perception.  
 The glamour of the pairs of opposites, in the higher sense.

#### ***RAY V.***

The glamour of materiality, or over-emphasis of form.  
 The glamour of the intellect.  
 The glamour of knowledge and of definition.  
 The glamour of assurance, based on a narrow point of view.  
 The glamour of the form which hides reality.  
 The glamour of organisation.  
 The glamour of the outer, which hides the inner.

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#### ***RAY VI.***

The glamour of devotion.  
 The glamour of adherence to forms and persons.  
 The glamour of idealism.  
 The glamour of loyalties, of creeds.  
 The glamour of emotional response.  
 The glamour of sentimentality.  
 The glamour of interference.  
 The glamour of the lower pairs of opposites.  
 The glamour of World Saviours and Teachers.  
 The glamour of the narrow vision.  
 The glamour of fanaticism.

**RAY VII.**

The glamour of magical work.  
 The glamour of the relation of the opposites.  
 The glamour of the subterranean powers.  
 The glamour of that which brings together.  
 The glamour of the physical body.  
 The glamour of the mysterious and the secret.  
 The glamour of sex magic.  
 The glamour of the emerging manifested forces.

I have here enumerated many glammers. But their names are legion, and I have by no means covered the possibilities or the field of glamour.

One of the groups with which I have worked had certain characteristics and difficulties, and it might be of value if I mentioned it here.

This group had a curious history in relation to other groups, because its personnel changed several times. Each time, the person who left the group had been in it from karmic right and old relation to myself or to the group members, [Page 124] and had, therefore, earned the opportunity to participate in this activity. Each time they failed, and each time for personality reasons. They lacked *group* realisation and were definitely occupied with themselves. They lacked the new and wider vision. So they eliminated themselves from this initial new age activity. I am explaining this, for it is valuable to disciples to grasp the fact that karmic relation cannot be ignored and that group opportunity must be offered, even though it delay functioning in group service.

Several of the group members were still struggling with glamour and it needed a longer time for them to adjust themselves to recognition of it when encountered. The major task of this group was to dissipate some of the universal glamour by a united indicated meditation. Certain of the group members also were facing or had major adjustments in their lives, and it took a little time for the needed subjective rhythm to become established. But they all worked with understanding, perseverance and enthusiasm, and it was not long before the group work was started.

You would find it of value to consider the following questions:

1. What is the method whereby ideas are developed from the moment of impressing the mind of some intuitive?

Broadly speaking, they pass through the following stages, as you have oft been told:

- a. The idea . . . based on intuitive perception.
- b. The ideal . . . based on mental formulation and distribution.
- c. The idol . . . based on the concretising tendency of physical manifestation.

2. What glammers do you feel are particularly dominant in the world today, and why?



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3. I have spoken often of the work which this group and certain other groups are intending to do in dissipating world glamour. Have you any ideas as to how this should be done, or what will be demanded of you?

**3. The Contrasts between the Higher and the Lower Glamours.**

In the preceding part of this section we considered (briefly and all too cursorily) some of the causes of the dense glamour which surrounds humanity. That this glamour is very ancient, powerfully organised, and is the dominant characteristic of the astral plane emerged clearly, as did the fact of the three major predisposing subsidiary causes:

1. The glammers induced by the planetary life and inherent in substance itself.
2. Those glammers which are initiated by humanity, as a whole, and intensified throughout an aeonial past.
3. Glamour engendered by the individual himself, either in the past, through participation in world glamour, or started this life.

To all of these, every human being is prone and for many lives proves himself the helpless victim of that which he later discovers to be erroneous, false and deceiving. He learns then that he need not fall supinely under the domination of the past—astral, emotional and glamorous—but that he is adequately equipped to handle it, did he but know it, and that there are methods and techniques whereby he can emerge the conqueror of illusion, the dissipator of glamour and the master of maya. This is the initial revelation, and it is when he has realised the implication of this and has **[Page 126]** set out to dominate the undesirable condition that he arrives later at a recognition of an essential duality. This is, for the time being, in no case an illusion. He discovers the relationship between himself as a personality, the true Dweller on the Threshold, and the Angel of the PRESENCE—guarding the door of initiation. This marks a critical moment in the life of the disciple for it indicates the moment wherein he can begin to tread the Path of Initiation, if he so desires and possesses the required fortitude.

In the last analysis, the partial subjugation of glamour and escape from the complete thralldom of illusion are indications to the watching Hierarchy that a man is ready for the processes of initiation. Until he is no longer completely deceived and until he is somewhat free mentally, it is not possible for him to face the waiting Angel and pass through the door. One thing I would here point out to you: after passing through the door of initiation, the disciple returns each time again to take up anew his tasks in the three worlds of activity; he there re-enacts the former processes—briefly and with understanding—after which he proceeds to master the essentials of the next initiatory lesson. I am here putting a great deal of information in a very condensed form, but that is all that is possible at this time.

For a long time, the sense of dualism pervades the disciple's being and makes his life appear to be a ceaseless conflict between the pairs of opposites. The battle of the contraries is taking place consciously in the disciple's life. He alternates between the experiences of the past and a recollection of the experience of initiation through which he has passed, with the emphasis, first of all, in the earlier

experiences; later, in the final great experience which is so deeply colouring his inner life. He has prolonged moments wherein he is the baffled disciple, struggling with glamour, and brief moments wherein he is the triumphant initiate. He [Page 127] discovers in himself the sources of glamour and illusion and the lure of maya until the moment arrives when again he stands before the portal and faces the major dualities in his own particular little cosmos—the Dweller and the Angel. At first he fears the Angel and dreads the light which streams from that Angel's countenance, because it throws into vivid reality the nature of the Dweller who is himself. He senses, as never before, the formidable task ahead of him and the true significance of the undertaking to which he has pledged himself. Little by little, two things emerge with startling clarity in his mind:

1. The significance of his own nature, with its essential dualism.
2. The recognition of the relationship between the pairs of opposites with which he, as a disciple, has to work.

Once he grasps the relation of the lower major duality (that of the personality and the soul) he is then prepared to pass on to the higher reality, that of the integrated Self (personality and soul) and its relation to the PRESENCE. In this statement, you have expressed in a few concise words the result of the first three initiations and the two final. Ponder on this.

It will be of real value, I believe, if I relate for your benefit the various contrasting characteristics of the intelligent man and the disciple, using the word "disciple" to cover all stages of development from that of accepted disciple to that of the Master. There is naught but the Hierarchy, which is a term denoting a steady progress from a lower state of being and of consciousness to a higher. This is in every case the state of consciousness of some Being, limited and confined and controlled by substance. You will note that [Page 128] I say "substance " and not "form" for it is in reality *substance* which controls spirit for a long, a very long, cycle of expression; it is not matter that controls, for the reason that gross matter is always controlled by the forces which are esoterically regarded as etheric in nature and, therefore, as substance, not form. Remember this at all times for it holds the clue to the true understanding of the lower nature.

We will study, therefore, the basic essential contrasts which the disciple must intuitively grasp and with which he must familiarise himself. We will divide what we have to say into four parts, dealing briefly, but I trust helpfully, with each:

- a. The contrast between Illusion and its opposite----- Intuition.
- b. The contrast between Glamour and its opposite ----- Illumination.
- c. The contrast between Maya and its opposite ----- Inspiration.
- d. The contrast between the Dweller on the Threshold  
and its opposite ----- The Angel of the PRESENCE.

This, you will realise, is a large subject and deals with the major problem of the disciple. I would refer you at this point to what I have already said anent these four aspects of glamour, and would ask you to refer with care to the various charts and tabulations which have been given to you from time to time.

*a. The Contrast between Illusion and Intuition.*

I have chosen this as the first contrast with which to deal as it should (even though it probably may not) constitute the major glamour of the members of this group. Unfortunately the emotional glamour dominates still and, for the majority of you, the second contrast, that between glamour and illumination, may prove the most useful and the most constructive.

Illusion is the power of some mental thoughtform, of some ideal, and some concept—sensed, grasped and interpreted [Page 129] in mental form—to dominate the mental processes of the individual or of the race and consequently to produce the limitation of the individual or group expression. Such ideas and concepts can be of three kinds, as I realise you should know:

1. They can be *inherited* ideas, as in the case of those who find it so difficult to adjust themselves to the new vision of world life and of social order, as expressed in the newer ideologies. They are powerfully conditioned by their cast, their tradition and their background.
2. They can be *the more modern ideas* which are, in the last analysis, the reaction of modern thought to world conditions and situations, and to these many other aspirants are very prone and most naturally so, especially if living in the vortex of force which we call modern Europe. Such modern ideas are construed today into major currents and dominating ideologies, and to these every intelligent person must inevitably react, though they forget that that reaction is based on tradition, or upon national or international predisposition.
3. They can be *the newer dimly sensed ideas* which have in them the power to condition the future and lead the modern generation out of darkness into light. None of you as yet really sense these new ideas, though in moments of high meditation and spiritual achievement, you may vaguely and briefly react to them. That reaction may be real just in so far that it conditions, with definiteness, your service to your fellowmen. You can react correctly and can do so increasingly if you preserve your soul's integrity and are not overcome by the battle and the fever of your surroundings within your chosen field of service.

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A mental illusion might perhaps be described as an idea, embodied in an ideal form, which permits no room or scope for any other form of ideal. It precludes an ability, therefore, to contact ideas. The man is tied to the world of ideals and of idealism. He cannot move away from it. This mental illusion ties and limits and imprisons the man. A good idea may consequently become an illusion with great facility and prove a disastrous conditioning factor in the life of the man who registers it.

You might well ask here if the Hierarchy itself is not conditioned by an idea and, therefore, is itself a victim of general and widespread illusion. Apart from the fact that the Directors of the Hierarchy and the Custodians of the Plan are never permitted to become such until they are free from the incentive of illusion, I would remind you that all ideas stream into the planetary consciousness along the channel of the seven rays. Thus, the Hierarchy is wide open, in any case, to the seven major groups of ideas which are the IDEA of God for any specific point in time, expressed in seven major ways—all of them equally right and serving the sevenfold need of humanity. Each of these seven formulations of God's Idea has its specific contribution to make; each of them is a true idea which has its part to play in human or planetary service; and each of them is so interrelated with the other six expressions of the same divine Idea, working out as ideals upon the mental plane, that there can be no narrowing down to one idea with its ramifications as happens among men. There is, at least, sensitivity to seven groups of

ideas and their resultant ideals and—if it were no more than that—the Hierarchy is so far fluid and pliable. But it is far more than just this, for, to the members of the Hierarchy, the idea and its effects are not only interpreted in terms of human thoughtforms and human idealism, but they are also to be contacted and studied in their relation to the [Page 131] Mind of God Himself and to the planetary kingdoms. These ideas come from and they emanate from the buddhic plane, which is seldom open to the consciousness of the average disciple and certainly is not open to the contact of the average idealist. I would here remind you that few idealists are personally in touch with the idea which has given birth to the idealism. They are only in touch with the human interpretation of the idea, as formulated by some disciple or intuitive—a very different thing.

An illusion can, therefore, be defined as the consequence of an idea (translated into ideal) being regarded as the entire presentation, as the complete story or solution and as being separated from and visioned independently of all other ideas—both religious in nature or apparently completely unrelated to religion. In this statement lies the story of separation and of man's inability to relate the various implications of a divine idea with each other. When visioned and grasped in a narrow and separative manner, there is necessarily a distortion of the truth, and the disciple or aspirant inevitably pledges himself to a partial aspect of reality or of the Plan and not to the truth as far as it can be revealed or to the Plan as the Members of the Hierarchy know it. This illusion evokes in the disciple or idealist an emotional reaction which immediately feeds desire and consequently shifts off the mental plane on to the astral; a desire is thus evoked for a partial and inadequate ideal and thus the idea cannot arrive at full expression, because its exponent sees only this partial ideal as the whole truth and cannot, therefore, grasp its social and planetary and its cosmic implications.

Where there is a real grasp of the whole idea (a rare thing indeed) there can be no illusion. The idea is so much bigger than the idealist that humility saves him from narrowness. Where there is illusion (which is usual and commonplace) [Page 132] and a vague interpretive reaction to an idea, we find emerging fanatics, vague idealists, sadistic enforcers of the idea as grasped, one-pointed and narrow men and women, seeking to express *their* interpretation of God's idea, and limited, cramped visionaries. Such illusionary picturing of reality and such visionary showing forth of the idea has been both the pride and the curse of the world. It is one of the factors which has brought our modern world to its sorry pass, and it is from this misuse of the divine faculty of touching the idea and transforming it into the ideal that the world is today suffering—probably inevitably. The imposition of these humanly and mentally interpreted ideas in the form of limited ideologies has had a sorry effect upon men. They need to learn to penetrate to the true idea which lies behind their ideal and to interpret it with accuracy in the light of their soul, besides employing those methods which have the warrant and the sanction of LOVE. It is, for instance, no illusion that the idea which finds expression in the statement that "all men are equal" is a fact which needs emphasis. This has been seized upon by the democratically inclined. It is indeed a statement of fact, but when no allowance is made for the equally important ideas of evolution, of racial attributes, and of national and religious characteristics, then the basic idea receives only limited application. Hence the enforced ideological systems of our modern times and of the present day, and the rapid growth of ideological illusions, which are nevertheless based on a true idea—each and all without any exception. It is again no illusion that the development of the Christ consciousness is the goal of the human family, but when it is interpreted in terms of authoritative religion and by those in whom the Christ consciousness is as yet undeveloped, it becomes simply a nice concept and often a sadistic incentive and thus enters immediately into the realm of illusion.

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I cite these two illustrations, out of many possible ones, so that you may realise how illusions come, how they develop and how they must eventually disappear; thus you can achieve some standard of comparison whereby to grasp the relative value of the true and the false, of the immediately temporal and the basic eternality of the real.

It will, therefore, be apparent to you that the lower or concrete levels of the mental plane will have acquired or accumulated—down the ages—a vast number of ideas, which have been formulated as ideals, clothed in mental matter, nourished by the vitality of those who have recognised as much of the truth of the idea as they are capable of expressing and who have given to these ideals the emphasis of their thoughtform-making faculty and their directed attention, which necessarily implies the energising of the limited formulated ideal because—as you know—energy follows thought.

These forms of thought become objectives towards which the subjective reality, man, reaches and with which he identifies himself for long periods of time; into them, he projects himself, thus vitalising them and giving them life and persistence. They become part of him; they condition his reactions and activities; they feed his desire nature and consequently assume undue importance, creating a barrier (of varying density, according to the extent of the identification) between the man in incarnation and the reality which is his true Being.

There is no need for me here to itemise any of these prevailing thoughtforms and aspects of intellectual and mental illusion. I would not have you think for a moment that the embodied idea, which we call an ideal, is in itself an illusion. It only becomes so when it is regarded as an end in itself instead of being what it essentially is, a means to an end. An ideal, rightly grasped and used, provides a temporary **[Page 134]** aid towards the attainment of immediate and imminent reality which it is the goal of the man or the race, at any particular time, to reach. The idea before the race today is the re-establishing (upon a higher turn of the spiral) of that spiritual relationship which characterised the race in its child state, in its primitive condition. Then, under the wise guidance and the paternalistic attitude of the Hierarchy and the initiate-priests of the time, men knew themselves to be one family—a family of brothers—and achieved this through a feeling and a developed sensuous perception. Today, under the name of *Brotherhood*, the same idea is seeking *mental* form and the establishment of a renewed spiritual relationship (the idea) through training in right human relations (the ideal). This is the immediate goal of humanity.

This result will be inevitably brought about by means of the cycle of necessity through which we are now passing and the dimly sensed idea will—as a result of dire necessity—impose its rhythm upon the race and thus force the realisation of true Being upon all men. If a close study is made of the basic foundation of all the ideologies without excepting any, it will be discovered that this idea of integral relationships (often distorted in presentation and hidden through wrong methods), of spiritual objectives and of definite positive brotherly activity lies behind every outer form. I have used the current situation as an illustration of *the idea* taking form as *the ideal* and, alas, brother of mine, oft becoming *the idol* and the fanatical misunderstood and over-emphasised goal of the masses, under the guidance of some pronounced idealist. An ideal is a *temporary* expression of a basic idea; it is not intended to be permanent but simply to serve a need and to indicate a way out of the past into a more adequate future. All the present ideals, expressing themselves through the current ideologies, will serve their **[Page 135]** purpose and eventually pass away, as all else has passed in the history of the race and will give place, eventually, to *a recognised spiritual relationship, a subjective fellowship, as a defined*

*and expressed brotherhood.* These will produce, when sufficiently developed and understood, a form of control and guidance and a species of government which it is not possible for even advanced thinkers at this time to grasp.

When ideals and mental concepts and formulated thoughtforms dominate the mind of an individual, a race or humanity in general, to the exclusion of all perspective or vision and to the shutting out of the real, then they constitute an illusion for as long as they control the mind and method of life. They prevent the free play of the intuition, with its real power to reveal the immediate future; they frequently exclude in their expression the basic principle of the solar system, Love, through the imposed control of some secondary and temporary principle; they can thus constitute a "forbidding dark cloud of rain" which serves to hide from view the "raincloud of knowable things" (to which Patanjali refers in his final book)—that cloud of wisdom which hovers over the lower mental plane and which can be tapped and used by students and aspirants through the free play of the intuition.

Let us now consider the *intuition*, which is the opposite of illusion, remembering that illusion imprisons a man upon the mental plane and surrounds him entirely with man-made thoughtforms, barring out escape into the higher realms of awareness or into that loving service which must be given in the lower worlds of conscious, manifested effort.

The major point I would seek to make here is that the intuition is the source or the bestower of revelation. Through the intuition, progressive understanding of the ways of God in the world and on behalf of humanity are [Page 136] revealed; through the intuition, the transcendence and the immanence of God is sequentially grasped and man can enter into that pure knowledge, that inspired reason, which will enable him to comprehend not only the processes of nature in its fivefold divine expression but also the underlying causes of these processes, proving them effects and not initiatory events; through the intuition man arrives at the experience of the kingdom of God, and discovers the nature, the type of lives and of phenomena, and the characteristics of the Sons of God as They come into manifestation. Through the intuition, some of the plans and purposes working out through the manifested created worlds are brought to his attention, and he is shown in what way he and the rest of humanity can cooperate and hasten the divine purpose; through the intuition, the laws of the spiritual life, which are the laws governing God Himself, conditioning Shamballa, and guiding the Hierarchy, are brought to his notice progressively and as he proves capable of appreciating them and working them.

Four types of people are subject to revelation through the awakening of the intuition:

*1. Those on the line of the world saviours.* These touch and sense the divine plan and are pledged to service, and to work for the salvation of humanity. They are found expressing different and varying degrees of realisation, stretching all the way from the man who seeks to reveal divinity in his own life and to his immediate small circle (through the medium of the changes and effects wrought in his personal life) to those great Intuitives and world Saviours, such as the Christ. The former is motivated in all probability by some one intuitive crisis which entirely remade him and gave him a new sense of values; the latter can, at will, rise into the world of intuitive perception and [Page 137] values and there ascertain the will of God and a wide vision of the Plan. Such great Representatives of Deity have the freedom of the Holy City (Shamballa) and of the New Jerusalem (the Hierarchy). They are thus unique in their contacts and there have been relatively few of Them as yet.



2. *Those who are on the line of the prophets.* These touch the Plan at high intuitive moments and know what the immediate future holds. I do not refer here to the Hebrew prophets, so familiar to the West, but to all who see clearly what should be done to lead humanity out of darkness into light, beginning with the situation as it is and looking forward into a future of divine consummation. They have a clear picture in their minds of what is possible to accomplish, and the power to point it out to the people of their time. They necessarily range all the way from those who have a relatively clear vision of the cosmic picture and objectives to those who simply see the next step ahead for the race or the nation. Isaiah and Ezekiel are the only two of the Hebrew prophets who had true prophetic and cosmic vision. The others were small, but intelligent men who, from analysis and deduction, assessed the immediate future and indicated immediate possibilities. They had no direct revealing intuition. In the *New Testament*, John, the beloved disciple, was privileged to gain a cosmic picture and a true prophetic vision which he embodied in the Apocalypse, but he is the only one who so achieved and he achieved because he loved so deeply, so wisely and so inclusively. His intuition was evoked through the depth and intensity of his love—as it was in his Master, the Christ.

3. *Those who are the true priests.* They are priests by spiritual calling and not by choice. It is the misunderstanding of the province and duties of a priest which has led all the Churches (in the East and in the West) to their disastrous [Page 138] authoritarian position. The love of God, and the true spiritual incentive which recognises God immanent in all nature and peculiarly expressing that divinity in man, is lacking in the bulk of the priesthood in all the world religions. Love is not the guide, the indicator and the interpreter. Hence the dogmatism of the theologian, his ridiculous and profound assurances of correct interpretation, and his oft-times cruelty, cloaked by his claim of right principles and good intentions. But the true priest exists and is found in all religions. He is the friend and the brother of all and, because he loves deeply, wisdom is his and (if he is of a mental type and training) his intuition is awakened and revelation is his reward. Ponder on this. The true priest is rare and is not found only in the so-called "holy orders".

4. *Those who are the practical mystics or occultists.* These, by virtue of a disciplined life, an ardent aspiration, and a trained intellect, have succeeded in evoking the intuition and are, therefore, personally in touch with the true source of divine wisdom. This, it is their function to interpret and to formulate into temporary systems of knowledge. There are many such, working patiently today in the world, unrecognised and unsought by the unthinking. Their need today is to "assemble themselves" in this hour of the world need and so let their voice be clearly heard. These people are resolving the sense of duality into a known unity, and their preoccupation with reality and their deep love of humanity have released the intuition. When this release has taken place, no barriers are felt and true knowledge as a result of revealed wisdom is the gift which such people have, to give to their race and time.

These are the four groups who are exchanging illusion for the intuition. This is the initial resolution of the pairs of opposites, for there is no such resolution without the aid of the intellect, because the intellect—through analysis, discrimination [Page 139] and right reasoning—indicates what should be done.

*b. The Contrast between Glamour and Illumination.*

One of the aptest symbols by which one can gather some picture of the nature of glamour is to picture the astral plane on three of its levels (the second, third and fourth, counting from the top downwards) as

a land shrouded in a thick fog of varying densities. The ordinary light of the ordinary man, which is similar to the headlights of a car and their self-sufficient blaze, serves only to intensify the problem and fails to penetrate into the mists and the fog. It simply throws it into relief so that its density and its deterring effects become the more apparent. The condition of fog is revealed—but that is all. So it is on the astral plane in relation to glamour; the light which is in man, self-induced and self-generated, fails ever to penetrate into or to dissipate the gloom and the foggy miasmatic conditions. The only light which can dissipate the fogs of glamour and rid the life of its ill effects is that of the soul, which—like a pure dispelling beam—possesses the curious and unique quality of revelation, of immediate dissipation, and of illumination. The revelation vouchsafed is different to that of the intuition for it is the revelation of that which the glamour veils and hides, which is a revelation unique to the astral plane and conditioned by its laws. This particular utilisation of soul light takes the form of a focussed concentration of the light (emanating from the soul, via the mind) upon the state of glamour—particular or specific, or general and world-wide—so that the nature of the glamour is revealed, its quality and basis is discovered, and its power is brought to an end by a steady, prolonged period of concentration which is given to the dispelling of the condition.

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In our next section we will deal in detail with the technique of this scientific use of light and, therefore, I will not elaborate the theme at this point. I will only deal with that much of it as will enable you, as a group, to begin your long awaited work upon the problem of dispelling the present world glamour—at least in some of its aspects. I am not defining glamour in this place or giving you instances of its activity as I did in the case of illusion and its contrasting correspondence, the intuition, because I covered the ground very thoroughly in the section immediately preceding, and you have only to refer to that section to read all that I am prepared to give you at this time.

I will, however, briefly define *illumination*, asking you to bear in mind that we are not here dealing with the illumination which reveals Reality, or the nature of the soul or which makes clear to your vision the kingdom of the soul, but with that form of illumination which is thrown down by the soul into the world of the astral plane. This involves the conscious use of light and its employment, first of all, as a searchlight, scanning the astral horizon and localising the glamour which is causing the trouble, and secondly, as a focussed distribution of light, turned with intention upon that area of the astral plane wherein it is proposed that some effort be made to dissipate the fog and mist which are there concentrated.

Certain basic premises are, therefore, in order and these might be stated as follows:

1. The quality and the major characteristic of the soul is light. Therefore, if that light is to be used and that quality expressed by the disciple and the worker, he must first of all achieve a recognised contact with the soul through meditation.
2. The quality of the astral plane—its major characteristic—[Page 141] is glamour. It is the field whereon the great battle of the pairs of opposites must be fought as they are the expression of ancient desire, in the one case—glamorous, deceptive and false—and in the other, high spiritual longing for that which is real and true. It should be here remembered that astral desire, wrong and selfish emotion and astral reactions to the facts of daily life, are not natural to the soul and constitute eventually a condition which serves to veil successfully the true nature of the spiritual man.

3. A relation must then be established between the soul and the astral plane, via the astral body of the disciple. This astral body must be regarded by him as his response apparatus to the world of sensation and as the only instrument whereby his soul can contact that level of expression—temporary and non-lasting as it may be. The disciple must, therefore, establish contact with the soul and do this consciously and with the needed emphasis and so carry soul light to his own astral body, learn to focus it there in the solar plexus centre, and from that point of achievement proceed to work upon the astral plane at the arduous task of dispelling glamour.

4. When this line of contact has been made and the soul, the astral body and the astral plane have thus been intimately related, the disciple must carry the focussed light from the solar plexus (where it has been temporarily localised) to the heart centre. There he must steadily hold it and work consistently and perseveringly from that higher centre. I might here paraphrase an ancient instruction for disciples, which can be found in the Archives of the Hierarchy and which refers to this particular process. I am giving you a brief and somewhat inadequate paraphrase of this ancient symbolic wording:

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"The disciple stands and, with his back to the glamorous fog, looks towards the East from whence the light must stream. Within his heart he gathers all the light available and from that point of power between the shoulder blades the light streams forth."

5. The disciple must relinquish all sense of tension or of strain and must learn to work with pure faith and love. The less he feels and the less he is preoccupied with his own feelings or sense of achievement or of non-achievement, the more probable it will be that the work will proceed with effectiveness and the glamour be slowly dispelled. In this work there is no haste. That which is very ancient cannot be immediately dispelled no matter how good the intention or how accurate may be the grasp of the needed technique.

It will be apparent to you that there are elements of danger in this work. Unless the members of the group are exceedingly watchful and unless they cultivate the habit of careful observation, they may suffer from over-stimulation of the solar plexus until such time as they have mastered the process of rapidly transferring the light of the soul, focussed in the solar plexus, and the innate light of the astral body, also found localised in that centre, into the heart centre between the shoulder blades. I would, therefore, warn each and all of you to proceed with the utmost care and I would caution you that if you suffer any solar plexus disturbance or encounter in yourselves any increased emotional instability, to be not unduly disturbed. I would ask you to regard the phenomenon of disturbance as simply a temporary difficulty, incident upon the service which you are seeking to render. If you pay this intelligent attention to the matter and no more, refusing to be distressed or to be disturbed, no bad results will be felt.

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In connection with your anticipated group work along these lines, you will proceed with your group meditation as indicated elsewhere (*Discipleship in the New Age, Volume I*, page 61), and then—when you have arrived at Stage III in the group meditation—you will work together as follows:

1. Having linked up with all your group brothers, then consciously carry out the hints given symbolically in the ancient writing which I paraphrased for you above.

- a. Link up consciously with your soul and realise this linking as a fact.
  - b. Then carry the light of the soul, through the power of the creative imagination, direct to your astral body and from thence to the solar plexus centre—which is the line of least resistance.
  - c. Then transfer the light of the soul and the innate light of the astral body from the solar plexus centre to the heart centre, by a definite act of the will.
2. Then, imaginatively, stand with your back to the world of glamour and with the eye of your mind focussed on the soul, whose nature is LOVE.
  3. Let a few minutes' interlude then take place wherein you stabilise yourself for the work, and definitely and consciously focus the light available, from all sources, within the heart centre. Imagine that centre between the shoulder blades as a radiant sun. I might here point out that this is, in the individual, the microcosmic correspondence to the "heart of the Sun" which is always directed by the "central spiritual Sun," localised in the head. Get this picture clearly into your consciousness, for it involves the dual, yet synthetic, activity of the head and the heart.

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4. Then see a shaft of pure white light, broad and brilliant, pouring out of the heart centre between the shoulder blades, on to that localised glamour with which you, as a group, are dealing. What this localised area is, I will presently disclose.
5. When this is clearly defined in your mind and inspired by your desire and force, and when you have the entire symbolic picture clearly visualised, then see your particular shaft of light blended with the shafts of light which your group brothers are projecting. Thus a great flood of directed light coming from several trained aspirants (and are you trained, my brothers?) will pour on to that area of glamour with which you are supposed to deal.
6. Do this work for five carefully sustained minutes and then proceed as indicated in Stage IV of your meditation outline.

In defining *illumination* as the antithesis of glamour it is obvious that my remarks must necessarily be limited to certain aspects of illumination and will only concern those directed forms of work and those presentations of the problem which will concern the use of light upon the astral plane and particularly in connection with the work that you have pledged yourselves to do. There are many other definitions possible, for the light of the soul is like an immense searchlight, the beams of which can be turned in many directions and focussed on many levels. We are however only concerned here with its specialised use.

Illumination and the light of knowledge can be regarded as synonymous terms and many glammers can be dissipated and dispersed when subjected to the potency of the informative mind, for the mind is essentially the subduer of emotion through the presentation of fact. The problem is to **[Page 145]** induce the individual or the race or nation which is acting under the influence of glamour to call in the mental power of assessing the situation and subject it to a calm, cold scrutiny. Glamour and emotion play into each other's hands and feeling runs so strong usually in relation to glamour that it is impossible to bring in the light of knowledge with ease and effectiveness.

Illumination and perception of truth are also synonymous terms, but it should be remembered that the truth in this case is not truth on the abstract planes but concrete and knowable truth—truth which can be formulated and expressed in concrete form and terms. Where the light of truth is called in, glamour automatically disappears, even if only for a temporary period. But, again, difficulty arises because few people care to face the actual truth, for it involves eventually the abandonment of the beloved glamour and the ability to recognise error and to admit mistakes, and this the false pride of the mind will not permit. Again, I would assure you that humility is one of the most potent factors in releasing the illuminating power of the mind, as it reflects and transmits the light of the soul. The determined facing of the factual life and the stern recognition of truth—coldly, calmly and dispassionately—will greatly facilitate the calling in of the flood of illumination which will suffice to dispel glamour.

As we are dealing with the problem of glamour and illumination, it might be of value here if I dealt with the particular glamour which I would ask your group to aid in dispelling. I refer here to *the glamour of separateness*. Work along this line will have most practical and salutary implications, for none of you (as you will discover) will be able to work effectively on this matter if you feel any sense of separateness; this separative reaction may express itself as hatred, as an active dislike or as a voiced criticism—[Page 146] perhaps, in some cases, all three. There are forces which you may personally regard as separateness or as the cause of separation. I would remind you that the favourite views and cherished beliefs of those to whom you are mentally opposed (often under the guise of a strenuous adherence to what you regard as right principles) are to those who hold them equally right; they feel that your views are erroneous and they regard them as separative in their effect and as the basis of trouble. They are, in their place, as sincere as you are and as eager for the achievement of the right attitude as you feel yourself to be. This is something often forgotten and I would remind you of it. I might also illustrate this point by pointing out to you that the hatred or the dislike (if hatred is too strong a word) that any of you may feel for the activities of the German Government, and for the line that they have taken against the Jewish people, might be turned with almost equal justification against the Jews themselves. The latter have always been separative and have regarded themselves as "the chosen of the Lord" and have never proved assimilable in any nation. The same can be said of the Germans, and from many they evoke the same reaction as they mete out to the Jew, though not the physical persecution. Neither attitude, as you well know, is justifiable from the angle of the soul; they are both *equally* wrong, and this is a point of view which the Jew and the anti-Jew must eventually understand and, through understanding, bring to an end.

I mention this because I am going to ask you to deal with that ancient and world-wide glamour—the glamour of the hatred of the Jew. In this group there are those who are, in their thought at least, violently anti-German; there are others who are definitely, though intelligently, anti-Jew. I would ask those in both these groups to recognise the problem with which they are faced. It is a problem which [Page 147] is so very ancient and deeply rooted in the consciousness of the race that it is far bigger than the individual can possibly vision; the individual point of view is consequently so limited that constructive usefulness is noticeably impaired. After all, my brothers, the point of view of the "under dog" is not necessarily the only one or necessarily always the correct one. Both the Germans and the Jews merit our impersonal love, particularly as they are both guilty (if I may use such a term) of the same basic errors and faults. The German is powerfully race conscious; so is the Jew. The German is separative in his attitude to the world; so is the Jew. The German insists today on racial purity, a thing upon which the Jew has insisted for centuries. A small group of Germans are anti-Christian; so are an equally small number of Jews. I could continue piling up these resemblances but the above will suffice.

Therefore, your dislike of one group is not more warranted than your refusal to recognise any justification for the activities and attitudes of the other. Like frequently repudiates and swings away from like, and the Germans and the Jews are curiously alike. Just as many British people and the preponderance of the British race are reincarnated Romans, so many Germans are reincarnated Jews. Hence the similarity of their points of view. It is a family quarrel and there is nothing more terrible than this.

I am going to ask you to take the Germans and the Jews into your group meditation and pour out your group love upon both these divisions of your brothers in the human family. See to it that before you begin your meditation you have freed yourselves—emotions and mind—from any latent antagonisms, from any hatreds, from any preconceived ideas of right or wrong but that you simply fall back upon the love of your souls, remembering that both [Page 148] Jews and Germans are souls as you are and identical in their origin, their goal and their life experience with yours.

As you pour out the stream of pure white light (as Stage III instructs you), see to it that it pours through you with purity and clarity as one stream. Then see it bisect into equal quantities or proportions—one stream of living light and love going to the Jews and the other to the German peoples. The quality of your love will count and not so much the accuracy of your analysis or the perfection of your technique.

*c. The Contrast between Maya and Inspiration.*

Here we come definitely into the realm of material substance. This is essentially and in a peculiar manner the realm of force. Maya is predominantly (for the individual) the aggregate of the forces which control his septenary force centres to the exclusion, I would emphasise, of the controlling energy of the soul. Therefore, you will see that the bulk of humanity, until a man stands upon the Probationary Path, are under the control of maya, for a man succumbs to maya when he is controlled by any other force or forces than those energies which come direct from the soul, conditioning and controlling the lesser forces of the personality as they eventually and inevitably must and will.

When a man is under the control of physical, astral and mental forces, he is convinced at the time that they are, for him, right forces. Herein lies the problem of maya. Such forces, however, when they control a man, determine him in a separative attitude and produce an effect which feeds and stimulates the personality and does not bring in the energy of the soul, the true Individuality. This analysis should prove illuminating to you. If men and [Page 149] women would bring their lives under a closer scrutiny by the true inner or spiritual man and could thus determine what combination of energies conditions their life activity, they would not continue to function—as they do now—so blindly, so inadequately and so ineffectually.

It is for this reason that the study and understanding of *motives* is of such value and importance, for such a study determines intellectually (if properly investigated) what factor or factors inspires the daily life. This is a statement worth careful consideration. I would ask you: What is your major actuating motive? For, whatever it may be, it conditions and determines your predominant life tendency.

Many people, particularly the unintelligent masses, are solely inspired by desire—material, physical and temporary. Animal desire for the satisfaction of the animal appetites, material desire for possession and for the luxuries of existence, the longing for "things," for comforts and for security—economic,



social and religious—control the majority. The man is under the influence of the densest form of maya, and the forces of his nature are concentrated in the sacral centre. Others are motivated by some form of aspiration or ambition—aspiration towards some material heaven (and most religions portray heaven in this manner), ambitions for power, desire for the satisfaction of the emotional or aesthetic appetites and for the possession of the more subtle realities, and the longing for emotional comfort, for mental stability and assurance that the higher desires will meet with gratification. All this is maya in its emotional form, and it is not the same thing as glamour. In the case of glamour, the forces of a man's nature are seated in the solar plexus. In the case of maya, they are seated in the sacral centre. Glamour is subtle and emotional. Maya is tangible and etheric.

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Such are the forces of maya which actuate, motivate and energise the life of the ordinary man. Under their influence he is helpless for they inspire all his thinking, all his aspiration and his desire, and all his activity on the physical plane. His problem is twofold:

1. To bring all his centres under the inspiration of the soul.
2. To transfer or transmute the forces of the lower centres, which control the personality, into the energies of the centres above the diaphragm, which respond automatically to the inspiration of the soul.

It is in this thought that the potency and the symbolic value of breathing exercises consists. The motive is soul control, and though the methods employed are (in many cases) definitely undesirable yet the developing tendency of the life thought will prove inevitably determining and conditioning. The methods used may not save the unprepared physical body from certain evil and disastrous results yet, in the long run and in the last analysis, they may condition the future experience (probably in another life) in such a manner that the aspirant will find himself more able to function as a soul than might otherwise have been the case.

Before I close this particular instruction upon glamour, I would like to call the attention of the group to the occult sentences which I gave to D.L.R. prior to his leaving the group. They have a definite relation to the group work and I would like you to give them careful consideration and study. The *Old Commentary*, in speaking of the work of those whose dharma it is to dissipate world glamour, uses the following illuminating sentences:

"They come and stand. Within the midst of whirling forms—some of beauty rare and some of **[Page 151]** horror and despair—they stand. They look not here or there but, with their faces turned towards the light, they stand. Thus through their minds the pure light streams to dissipate the fogs.

"They come and rest. They cease their outer labours, pausing to do a different work. Within their hearts is rest. They run not here and there, but constitute a point of peace and rest. That which upon the surface veils and hides the real begins to disappear and from the heart at rest a beam of dissipating force projects, blends with the shining light and then the mists of man's creation disappear.

"They come and they observe. They own the eye of vision; likewise they own the right direction of the needed force. They see the glamour of the world, and seeing, they note behind it all the true, the beautiful, the real. Thus through the eye of Buddhi comes the power to drive away the veiling, swirling glammers of that glamorous world.

"They stand, they rest, and they observe. Such are their lives and such the service that they render to the souls of men."

I would commend these lines to your careful thought. They convey to you not only the field of your group service but also the desired attitude of the personal life of every member of the group.

I would also like, at this point, to touch upon a factor of real importance in this work and to repeat my earlier warning: Will you remember that the effort to free yourselves from *irritation* or from what is called in Agni Yoga "imperil" (a peculiar yet satisfying word, my brothers) is particularly essential for this group? Irritation is exceedingly prevalent these days of nervous tension and it most **[Page 152]** definitely imperils progress and retards the steps of the disciple upon the Way. It can produce dangerous group tension if present in any of you, and this induced group tension can interfere with the free play of the power and light which you are supposed to use, even when the other group members remain unconscious of the emanating source. Irritation definitely generates a poison which locates itself in the region of the stomach and of the solar plexus. Irritation is a disease, if I might use that word, of the solar plexus centre and it is definitely contagious to an almost alarming extent. So, my brothers, watch yourselves with care and remember that just in so far as you can live in the head and in the heart, you will end the disease of imperil and aid in the transference of the forces of the solar plexus into the heart centre.

*d. The Contrast between the Dweller and its opposite, the Angel of the Presence.*

The entire subject of the Dweller and its relation to the Angel (a symbolic way of dealing with a great relationship and possibility, and a great *fact* in manifestation) is only now possible of consideration. Only when man is an integrated personality does the problem of the Dweller truly arise, and only when the mind is alert and the intelligence organised (as is becoming the case today on a fairly large scale) is it possible for man to sense—intelligently and not just mystically—the Angel and so intuit the PRESENCE. Only then does the entire question of hindrances which the Dweller embodies, and the limitations which it provides to spiritual contact and realisation assume potent proportions. Only then can they be usefully considered and steps taken to induce right action. Only when there is adequate fusion within humanity as a whole does **[Page 153]** the great human Dweller on the Threshold appear as an integrated entity, or the Dweller in a national or racial sense makes its appearance, spreading and vitalising national, racial and planetary glamour, fostering and feeding individual glammers and making the entire problem unmistakably apparent. Only then can the relation between the soul of humanity and the generated forces of its ancient and potent personality assume proportions which call for drastic activity and intelligent cooperation.

Such a time has now come, and in the two books, *The Problems of Humanity* and *The Reappearance of the Christ*, and also in the Wesak and June Full Moon messages, I have dealt with this most practical and urgent situation, which is in itself the guarantee of human progress toward its destined goal as well as the assertion of its major hindrances to spiritual realisation. The sections on which we shall now be engaged are of prime importance to all who are in training for initiation. I said "in training," my brothers; I did not say that you would take initiation in this life. I know not myself whether you will or no; the issue lies in your hands and in your planned destiny—planned by your souls. Your problem is essentially that of learning to handle the Dweller on the Threshold and of ascertaining the procedures and the processes whereby the momentous *activity of fusion* can take place. Through the medium of

this fusion the Dweller "disappears and is no more seen, though still he functions on the outer plane, the agent of the Angel; the light absorbs the Dweller, and into obscurity—radiant yet magnetic—this ancient form of life dissolves though keeping still its form; it rests and works but is not now itself." Such are the paradoxical statements of the *Old Commentary*.

I have earlier defined for you in as simple terms as possible the nature of the Dweller. I would like, however, [Page 154] to enlarge upon one or two points and give one or two new suggestions which—for the sake of clarity and for your more rapid comprehension—we will tabulate as follows:

1. The Dweller on the Threshold is essentially the personality; it is an integrated unity composed of physical forces, vital energy, astral forces and mental energies, constituting the sum total of the lower nature.
2. The Dweller takes form when a re-orientation of man's life has taken place consciously and under soul impression; the whole personality is then theoretically directed towards *liberation into service*. The problem is to make the theory and the aspiration facts in experience.
3. For a great length of time the forces of the personality do not constitute a Dweller. The man is not on the threshold of divinity; he is not consciously aware of the Angel. His forces are inchoate; he works unconsciously in his environment, the victim of circumstance and of his own nature apparently and under the lure and the urge of desire for physical plane activity and existence. When, however, the life of the man is ruled from the mental plane, plus desire or ambition, and he is controlled at least to some large extent by mental influence, then the Dweller begins to take shape as a unified force.
4. The stages wherein the Dweller on the Threshold is recognised, subjected to a discriminating discipline and finally controlled and mastered, are mainly three:
  - a. The stage wherein the personality dominates and rules the life and ambitions and the goals of man's life-endeavour. The Dweller then controls.
  - b. The stage of a growing cleavage in the consciousness [Page 155] of the disciple. The Dweller or the personality is then urged in two directions: one, towards the pursuit of personal ambitions and desires in the three worlds; the other, in which the effort is made by the Dweller (note this statement) to take a stand upon the threshold of divinity and before the Portal of Initiation.
  - c. The stage wherein the Dweller consciously seeks the cooperation of the soul and, though still in itself essentially constituting a barrier to spiritual progress, is more and more influenced by the soul than by its lower nature.
5. When the final stage is reached (and many are now reaching it today) the disciple strives with more or less success to steady the Dweller (by learning to "hold the mind steady in the light" and thus controlling the lower nature). In this way the constant fluid changefulness of the Dweller is gradually overcome; its orientation towards reality and away from the Great Illusion is made effective, and the Angel and the Dweller are slowly brought into a close rapport.
6. In the earlier stages of effort and of attempted control, the Dweller is positive and the Soul is negative in their effects in the three worlds of human endeavour. Then there is a period of oscillation, leading to a life of equilibrium wherein neither aspect appears to dominate; after that the balance

changes and the personality steadily becomes negative and the soul or psyche becomes dominant and positive.

7. The astrological influences can potently affect these situations and—speaking generally and within certain esoteric limits—it might be noted that:

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- a. Leo----- controls the positive Dweller.
- b. Gemini ----- controls the processes of oscillation.
- c. Sagittarius - controls the negative Dweller.

It might be added that the three signs—Scorpio, Sagittarius, Capricorn—lead finally to the fusion of the Dweller and the Angel.

8. The soul ray controls and conditions the activity of the Angel and its type of influence upon the Dweller. It affects karma, times and seasons.

9. The personality ray controls the Dweller in all the earlier states and up to the time when the soul ray begins steadily to produce a growing effect. This personality ray is, as you know, a combination of three energies which produce the fourth or personality ray, through the medium of their inter-relation over a vast period of time.

10. Therefore, the five types of energy which I indicated to you as of importance in your own lives when I gave you indications as to the nature of your five controlling rays, govern also the relation between the Dweller and the Angel, both in the individual and in humanity as a whole. These five are the rays of the physical body, the astral ray, the mind ray, the personality ray and the soul ray.

11. The rays which govern humanity and which condition humanity and the present world problem are as follows:

- a. The Soul ray----- 2nd ----- humanity must express love.
- b. The personality ray---- 3rd ----- developing intelligence for  
transmutation into love-wisdom.
- c. Mind ray ----- 5th----- scientific achievement.
- d. Astral ray ----- 6th----- idealistic development.
- e. Physical ray ----- 7th----- organisation. Business.

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The soul ray controls for an entire life period. The personality rays given above are for the Piscean Age which is now beginning to pass out; but these have definitely and irrevocably conditioned humanity.

You will note also that the first Ray of Will or Power is missing as is the fourth Ray of Harmony through Conflict. This fourth ray is always active as it controls in a peculiar manner the fourth creative Hierarchy and might be regarded as forming the *basic* personality ray of the fourth creative Hierarchy. The one given above is a transient and fleeting personality ray of a minor incarnation.

12. In the Aquarian Age which is rapidly coming, the Dweller will present slightly different personality forces:

- a. Personality ray ----- 5th----- basic and determining.
- b. Mind ray----- 4th----- the creative effect.
- c. Astral ray ----- 6th----- conditioning incentives.
- d. Physical ray ----- 7th----- incoming ray.

13. Each great cycle in the zodiac is in the nature of an incarnation of the human family, and each great race is a somewhat similar happening; the latter is, however, of more importance where the human understanding and consciousness is concerned. The analogy is to the few important incarnations in the life of the soul in contra-distinction to the many unimportant and rapidly succeeding incarnations. Of the important incarnations there are three which are of major import: the Lemurian, the Atlantean, and the Aryan races.

14. Each race produced its own type of Dweller on the Threshold who was faced at the close of the spiritual cycle (not the physical which goes on to crystallisation) **[Page 158]** when maturity was achieved and a certain initiation became possible for its advanced humanity.

15. When a racial incarnation and a zodiacal cycle synchronise (which is not always the case) then there comes a significant and important focussing of the attention of the Dweller on the Angel and vice versa. This is taking place at this time at the close of the Piscean era and when the Aryan race has reached maturity and a relatively high water mark of development. Discipleship is significant of maturity, and it is with mature development that the Dweller is met. The Aryan race is ready for discipleship.

16. The development of sensitivity in the individual and in the race indicates the imminence of the recognition of the Angel from both angles of vision and the immediacy of the opportunity. This opportunity for active fusion has never been so true as now.

17. The lines of demarcation as existing between the recognised areas of influence between the Dweller and the Angel are clearer than ever before in the history of the race. Man knows the difference between right and wrong and must now choose the way that he shall go. In the Atlantean racial crisis (which was also a complete human crisis), the history of which is perpetuated for us in the *Bhagavad Gita*, Arjuna—symbol of the then disciple and the world disciple—was frankly bewildered. This is not so true now. The disciples of the world and the world disciple do see the issues today relatively quite clearly. Will expediency win or will the Dweller be sacrificed with love and understanding to the Angel? This is the major problem.

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I will ask you, my brother, to do two things: study the above ideas in the light of the present world crisis, and in the light of your own soul-personality problem.

Advanced humanity stands, as the Dweller, on the very threshold of divinity. The Angel stands expectant—absorbed in the PRESENCE yet ready to absorb the Dweller. Humanity has advanced in consciousness to the very boundaries of the world of spiritual values and the kingdom of Light and of God. The Angel has "come to Earth" in expectation of recognition—an event of which the advent of Christ two thousand years ago was the symbol and the precursor. This is the situation where all advanced aspirants are concerned. It can be yours. It is the situation also where humanity as a whole is

concerned and the approaching Hierarchy. The consciousness of humanity from the higher and spiritual standpoint functions today through the steadily growing band of world servers, world aspirants and world disciples, and their name is Legion.

Humanity today is the Dweller whilst the Hierarchy of Souls is the Angel and behind stands the PRESENCE of Divinity Itself, intuited by the Hierarchy and dimly sensed by humanity but providing in this manner that threefold synthesis which is divine manifestation in form.

All these three have powerful emanations (though the emanation of the PRESENCE via Shamballa has been wisely held in leash since the human race came into being). They all have auras, if you care so to call them, and in the three worlds at present that of the Dweller is still the most powerful, just as in the life of the aspirant, his personality is as yet the dominant predisposing factor. It is this powerful human emanation which constitutes the major glamour in the life of humanity and of the individual disciple. *It is a synthesis of glamour, fused and blended by the personality ray but precipitated by the effect of the steadily influencing soul ray.* It [Page 160] is the shadow or distortion of reality, now sensed for the first time on a large scale by the race of men and thrown into high relief by the light which shines from the Angel, the transmitter of energy from the PRESENCE.

And so they stand—Humanity and the Hierarchy. And so you stand, my brother, personality and soul, with freedom to go forward into the light if you so determine or to remain static and unprogressive, learning nothing and getting nowhere; you are equally free to return to identification with the Dweller, negating thus the influence of the Angel, refusing imminent opportunity and postponing—until a much later cycle—your determining choice. This is true of you and of Humanity as a whole. Will humanity's third ray materialistic personality dominate the present situation or will its soul of love prove the most powerful factor, taking hold of the personality and its little issues, leading it to discriminate rightly and to recognise the true values and thus bring in the age of soul or hierarchical control? Time alone will show.

I will give you no more today. I am anxious for these few essential statements to be mastered by all of you, prior to our taking up Section III. I am anxious too for the general group instructions, which you have lately received, to take much of your time, interest and attention. Inner group adjustments and more firmly established group relations are urgently needed and upon these I ask you to work. I would remind you here also that—as in all else in manifestation—there is a group personality and a group soul; you must learn clearly to distinguish between the two and to throw the entire weight of your influence, desire and pressure on the side of the Group Angel. In this way there might occur that stupendous recognition for which all initiation prepares the applicant—the revelation of the PRESENCE.



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## SECTION THREE

### THE ENDING OF GLAMOUR

We come now to the consideration of the third section relating to world glamour. It is difficult to write clearly about this matter because we are in the midst of its most concentrated expression—the worst the world has ever seen because glamour, incident to centuries of greed and selfishness, of aggression and materialism, has been focussed in a triplicity of nations. It is, therefore, easily to be seen and most effective in manifestation. Three nations express the three aspects of world glamour (illusion, glamour and maya) in an amazing manner, and their powerful assault upon the consciousness of humanity is dependent not only upon the response of Germany, Japan and Italy to this ancient miasma but also upon the fact that every nation—United Nations as well as Totalitarian Nations—are tainted with this universal condition. The freedom of the world is consequently largely dependent upon those people in every nation who (within themselves) have moved forward out of one or other of these "glamorous illusions and mayavic impressions" of the human soul into a state of awareness wherein they can see the conflict in its wider terms, i.e., as that existing for them between the Dweller on the Threshold and the Angel of the PRESENCE.

These people are the aspirants, disciples and initiates of the world. They are aware of the dualism, the essential dualism, of the conflict and are not so pre-eminently conscious of the threefold nature and the differentiated condition of the situation which underlies the realised dualism. [Page 162] Their approach to the problem is therefore simpler and, because of this, world direction lies largely in their hands at this time.

It is right here that religion has, as a whole, gone astray. I refer to orthodox religion. It has been preoccupied with the Dweller on the Threshold and the eyes of the theologian have been held upon the material, phenomenal aspect of life through fear and its immediacy, and the fact of the Angel has been a theory and a point of wishful thinking. The balance is being adjusted by the humanitarian attitudes which are so largely coming into control, irrespective of any theological trend. These attitudes take their stand upon the belief of the innate rightness of the human spirit, in the divinity of man, and upon the indestructible nature of the soul of mankind. This inevitably brings in the concept of the PRESENCE, or of God Immanent and is the result of the needed revolt against the belief in God Transcendent. This spiritual revolution was entirely a balancing process and need cause no basic concern, for God Transcendent eternally exists but can only be seen and known and correctly approached by God Immanent—immanent in individual man, in groups and nations, in organised forms and in religion, in humanity as a whole and in the planetary Life Itself. Humanity is today (and has been for ages) battling illusion, glamour and maya. Advanced thinkers, those upon the Probationary Path, upon the Path of Discipleship, and the Path of Initiation have reached a point where materialism and spirituality, the Dweller on the Threshold and the Angel of the PRESENCE, and the basic dualism of manifestation can be seen clearly defined. Because of this clarity of demarcation, the issues underlying the present world events, the objectives of the present world-wide struggle, the modes and methods of re-establishing the spiritual contact so prevalent in Atlantean [Page 163] days and so long lost, and the recognition of the techniques which can bring in the new world era and its cultural order can be clearly noted and appraised.

All generalisations admit of error. It might, however, be said that Germany has focussed in herself world glamour—the most potent and expressive of the three aspects of glamour. Japan is manifesting the force of maya—the crudest form of material force. Italy, individualistic and mentally polarised, is the expression of world illusion. The United Nations, with all their faults, limitations, weaknesses and nationalisms, are focussing the conflict between the Dweller and the Angel, and thus the three forms of glamour and the final form of the conflict between the spiritual ideal and its material opponent are appearing simultaneously. The United Nations are, however, gradually and most decisively throwing the weight of their effort and aspiration on to the side of the Angel, thus restoring the lost balance and slowly producing on a planetary scale those attributes and conditions which will eventually dispel illusion, dissipate glamour and devitalise the prevalent maya. This they are doing by the increased clear thinking of the general public of all the nations, bound together to conquer the three Axis Powers, by their growing ability to conceive ideas in terms of the whole, in terms of a desirable world order or federation, and their capacity to discriminate between the Forces of Light and the potency of evil or materialism.

The work being done by those who see the world stage as the arena for the conflict between the Dweller on the Threshold and the Angel of the PRESENCE might be itemised as:

1. The producing of those world conditions in which the Forces of Light can overcome the Forces of Evil. This they do by the weight of their armed forces, plus their clear insight.

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2. The educating of humanity in the distinction between:

- a. Spirituality and materialism, pointing to the differing goals of the combatant forces.
- b. Sharing and greed, outlining a future world wherein the Four Freedoms will be dominant and all will have that which is needed for right living-processes.
- c. Light and dark, demonstrating the difference between an illumined future of liberty and opportunity, and the dark future of slavery.
- d. Fellowship and separation, indicating a world order where racial hatreds, caste distinctions and religious differences will form no barrier to international understanding, and the Axis order of master races, determined religious attitudes, and enslaved peoples.
- e. The whole and the part, pointing to the time which is approaching (under the evolutionary urge of spirit) wherein the part or the point of life assumes its responsibility for the whole, and the whole exists for the good of the part.

The dark aspect has been brought about by ages of glamour. The light is being emphasised and made clear by the world aspirants and disciples who by their attitudes, their actions, their writings and their utterances are bringing the light into dark places.

3. Preparing the way for the three spiritual energies which will sweep humanity into an era of comprehension, leading to a focussed mental clarification of men's minds throughout the world. These three imminent energies are:

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a. *The energy of the intuition* which will gradually dispel world illusion, and produce automatically a great augmentation of the ranks of the initiates.

b. The activity of light which will dissipate, by *the energy of illumination*, the world glamour and bring many thousands on to the Path of Discipleship.

c. *The energy of inspiration* which will bring about, through the medium of its sweeping potency, the devitalisation or the removal, as by a wind, of the attractive power of maya or substance. This will release untold thousands on to the Path of Probation.

4. Releasing new life into the planet through the medium of every possible agency. The first step towards this release is the proving that the power of materialism is broken by the complete defeat of the Axis Powers and, secondly, by the ability of the United Nations to demonstrate (when this has been done) the potency of the spiritual values by their constructive undertakings to restore world order and to lay those foundations which will guarantee a better and more spiritual way of life. These constructive attitudes and undertakings must be assumed individually by every person, and by nations as collective wholes. The first is being undertaken at this time. The second remains as yet to be done.

5. Bringing home to the nations of the world the truths taught by the Buddha, the Lord of Light, and the Christ, the Lord of Love. In this connection it might be pointed out that basically:

a. The Axis nations need to grasp the teaching of the Buddha as He enunciated it in the Four Noble **[Page 166]** Truths; they need to realise that the cause of all sorrow and woe is desire—desire for that which is material.

b. The United Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the truth that "no man liveth unto himself" and no nation either, and that the goal of all human effort is *loving understanding*, prompted by a programme of love for the whole.

If the lives and teachings of these two great Avatars can be comprehended and wrought out anew in the lives of men today, in the world of human affairs, in the realm of human thinking and in the arena of daily living, the present world order (which is today largely disorder) can be so modified and changed that a new world and a new race of men can gradually come into being. Renunciation and the use of the sacrificial will should be the keynote for the interim period after the war, prior to the inauguration of the New Age.

Students need to remember that all manifestations and every point of crisis are symbolised by the ancient symbol of a point within the circle, the focus of power within a sphere of influence or aura. So it is today with the entire problem of ending the world glamour and illusion which fundamentally lie behind the present acute situation and world catastrophe. The possibility of such a dispelling and dissipation is definitely centred in the two Avatars, the Buddha and the Christ.

Within the world of glamour—the world of the astral plane and of the emotions—appeared a point of light. The Lord of Light, the Buddha, undertook to focus in Himself the illumination which would eventually make possible the dissipation of glamour. Within the world of illusion—the world of the mental plane—appeared the Christ, the Lord [Page 167] of Love Himself, Who embodied in Himself the power of the *attractive* will of God. He undertook to dispel illusion by drawing to Himself (by the potency of love) the hearts of all men, and stated this determination in the words, "I, if I be lifted up, will draw all men unto Me." (John 12:32) From the point they then will have reached, the world of spiritual perception, of truth and of divine ideas will stand revealed. The result will be the disappearing of illusion.

The combined work of these two great Sons of God, concentrated through the world disciples and through Their initiates must and will inevitably shatter illusion and dispel glamour—the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of reason. The Buddha made the first planetary effort to dissipate world glamour; the Christ made the first planetary effort towards the dispelling of illusion. Their work must now be intelligently carried forward by a humanity wise enough to recognise its dharma. Men are being rapidly disillusioned and will consequently see more clearly. The world glamour is being steadily removed from the ways of men. These two developments have been brought about by the incoming new ideas, focussed through the world intuitives and released to the general public by the world thinkers. It has been also largely aided by the well-nigh unconscious, but none the less real, recognition of the true meaning of these Four Noble Truths by the masses. Disillusioned and de-glamoured (if I may use such a term), humanity awaits the coming revelation. This revelation will be brought about by the combined efforts of the Buddha and the Christ. All that we can foresee or foretell anent that revelation is that some potent and far-reaching results will be achieved by the merging of light and love, and by the reaction of "lighted substance to the attractive power of love." In this sentence I have given those who can understand [Page 168] a profound and useful hint as to the method and purpose of the undertaking which was staged for the June Full Moon, 1942. I have also given a clue to the true understanding of the work of these Avatars—a thing hitherto quite unrealised. It might be added that when an appreciation of the meaning of the words "transfiguration of a human being" is gained, the realisation will come that when "the body is full of light" then "in that light shall we see LIGHT." This means that when the personality has reached a point of purification, of dedication and of illumination, then the attractive power of the soul (whose nature is love and understanding) can function, and fusion of these two will take place. This is what the Christ proved and demonstrated.

When the work of the Buddha (or the embodied buddhic principle) is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated and both these potencies—light and love—will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole, and today humanity (having reached maturity) can "enter into realisation" and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce, also, the dispelling of illusion and the recognition of truth as it exists in the consciousness of those who are polarised in the "awareness of the Christ."

This is necessarily no rapid process but is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane [Page 169] by the Buddha, and on the mental plane when Christ manifested on

Earth. It indicated the approaching maturity of humanity. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between Shamballa and the Hierarchy has been opened and enlarged, and as the contact between these two great Centres and Humanity has been more firmly established.

At the June Full Moon, 1942, the first test as to the directness of the communication between the Centre where the Will of God holds sway, the Centre where the Love of God rules, and the Centre where there is intelligent expectancy was made. The medium of the test was the united effort of the Christ, of the Buddha, and of those who responded to Their blended influence. This test had to be carried out in the midst of the terrific onslaught of the powers of evil and was extended over the two weeks beginning on the day of the Full Moon (May 30th 1942) and ending on June 15th 1942. There was a great concentration of the Spiritual Forces at that time, and the use of a special Invocation (one which humanity itself may not use), but the success or failure of the test was, in the last analysis, determined by mankind itself.

You may feel, though wrongly, that not enough people know about or understand the nature of the opportunity or what is transpiring. But the success of such a test is not dependent upon the esoteric knowledge of the few, the relatively few, to whom the facts and the information have been partially imparted. It is dependent also upon the tendency of the many who unconsciously aspire towards the spiritual realities, who seek for a new and better way of life for all, who desire the good of the whole and whose [Page 170] longing and desire is for a true experience of goodness, of right human relations and of spiritual enterprise among men. Their name is Legion and they are to be found in every nation.

When the Will of God, expressed in Shamballa and focussed in the Buddha, the Love of God, expressed in the Hierarchy and focussed through the Christ, and the intelligent desire of humanity, focussed through the world disciples, the world aspirants and the men of goodwill are all brought into line—either consciously or unconsciously—then a great re-orientation can and will take place. This event is something that *can* happen.

The first result will be the illumination of the astral plane and the beginning of the process which will dissipate glamour; the second result will be the irradiation of the mental plane and the dispelling of all past illusions and the gradual revelation of the new truths of which all past ideals and so-called formulations of truth have only been the signposts. Ponder on that statement. The signpost indicates the way to go; it does not reveal the goal. It is indicative but not conclusive. So with all truth up to the present time.

The demand is, therefore, for knowers and for those whose minds and hearts are open; who are free from preconceived ideas fanatically held, and from ancient idealisms which must be recognised as only partial indications of great unrealised truths—truths which can be realised in great measure and for the first time IF the lessons of the present world situation and the catastrophe of the war are duly learned and the sacrificial will is called into play.

I have made this practical application and the immediate illustration of the teaching anent glamour, illusion and maya because the whole world problem has reached a crisis today and because its clarification will be the outstanding theme [Page 171] of all progress—educational, religious and economic—until 2025 A.D.

In the section with which we are now concerned we shall consider the practical ways in which illusion, glamour and the power of maya can be brought to an end in the life of the individual, and eventually in the life of nations and finally in the world. Always we must begin with the unity of life, the Microcosm; then, having grasped process and progress in connection with the individual, the idea can then be extended to the group, the organisation, the nation, and to humanity as a whole. Thus gradually we shall approach the great Idea to which we give the name of God, the Macrocosm.

We shall in this section deal with techniques, and these might be summarised as follows:

1. *The Technique of the Presence.* By means of this technique, the soul assumes control of the integrated personality and of its relations, horizontal and vertical. This technique involves the unfolding of the flower of the intuition, dispelling illusion, revealing the Angel, indicating the Presence, and opening up to the disciple the world of ideas and the door of the higher initiations. Through the disciple's grasp and application of these divine ideas or seed thoughts, he becomes initiate and the third initiation becomes possible as an immediate goal. The intuition is the applied *power of transfiguration*. This technique is related to the little known yoga called Agni Yoga or the yoga of fire.

2. *The Technique of Light.* By means of this technique, the illumined mind assumes control over the astral or emotional body and dissipates glamour. When light pours in, glamour fades out. Illumination dominates and the vision [Page 172] of reality can be seen. This technique is related to Raja Yoga and its goal is the second initiation; it produces ability to tread the Path of Discipleship, and enables the man to "live a life, enlightened by divinity." Illumination is the applied *power of transformation*.

3. *The Technique of Indifference.* By means of this technique, maya is ended; for the control of the purified astral vehicle is consciously and technically brought into activity, producing the freeing of the energies of the etheric body from the control of matter or force-substance, and bringing men in large numbers on to the Probationary Path. Where there is "divine indifference" to the call or pull of matter, then *inspiration* becomes possible. This technique is related to Karma Yoga in its most practical form and the use of matter with complete impersonality. The goal of this technique is the first initiation, which enables man to "live a life, inspired by God." Inspiration is the applied *power of transmission*.

## 1. THE TECHNIQUE OF THE PRESENCE

As we enter upon our consideration of this subject, the student has three things to bear in mind: the existence of the Intuition, the fact of Illusion, and the overshadowing Presence. This Presence is revealed by the intuition through the medium of the Angel and, when revealed and recognised, brings illusion to an end.

The story of illusion is one which must not be confounded with glamour; illusion is related to the whole process of revelation. Glamour can be and often is related to the distortion of that which has been revealed, but it must be borne in mind that illusion is primarily concerned with the reaction of the mind to the unfolding revelation, [Page 173] as the soul registers it and seeks to impress it on the highest aspect of the personal lower self. Illusion is, therefore, the failure of the mind correctly to register, to interpret or translate that which has been transmitted and it is consequently a sin (if you care for that word) of the intelligent and highly developed people, of those who stand on the Path and who are in



process of becoming rightly oriented; it is also a sin of accepted disciples as they seek to expand their consciousness in response to soul contact. When they have "seen through illusion" (and I use this phrase in its esoteric sense) then they are ready for the third initiation.

Our theme is, therefore, the theme of *revelation* and I would like to make some general remarks upon the subject, because thereby the problem of world illusion can be clarified and incidentally individual illusion also.

The unfoldment of human awareness has been progressive down the ages, and has been dependent upon two major and related factors:

1. The factor of the gradual development of the human mind through the processes of evolution itself. This might be regarded as the innate capacity of that which we call the mind, the chitta, or mind stuff, to become more and more sensitive to the impact of the phenomenal world, and to the impression from the higher worlds of being. The mind is the instrument which registers the process of "becoming" but it is also—during the later stages of human unfoldment—capable of registering the nature or function of *being*. Becoming is revealed through the medium of the intellect; Being, through the medium of the intuition. In all study of illusion, the instrumental nature of the mind must be remembered and its power to register accurately, to interpret **[Page 174]** and transmit knowledge coming from the world of phenomena and wisdom from the realm of the soul.

2. The factor of the method whereby humanity is made aware of that which is not immediately apparent. This is the method or process of what has been called "imposed revelation" or the impression conveyed to minds capable of reception of those ideas, beings, plans and purposes which exist behind the scenes, so to speak, and which are (in the last analysis) the factors which determine and condition the world process. These revelations or subjective, vital impressions are revealed by the intuition and have nothing to do with the knowledges, impressions and impacts which are related to the three worlds of human evolution, except in so far that (when grasped and apprehended) they have steadily transformed man's way of living, revealed to him his goals, and indicated his true nature. The revelations given throughout the ages and impressed on the minds of those trained to receive them deal with the great universals, are concerned with the whole, and lead to a developed appreciation of the oneness of life and with hylozoistic expression.

Two paralleling processes have produced humanity and its civilisation: One is the evolutionary process itself whereby the mind of the individual has been gradually unfolded until it becomes the dominant aspect in the personality; and at the same time a graded, wisely imparted series of revelations which have led humanity as a whole nearer to the inevitable apprehension of being; they have led him steadily away from identification with form and into those states of consciousness which are super-normal from the ordinary human angle but entirely normal from the spiritual.

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Putting this concept specifically into occult terminology: *Individuality* has led to the steady perfecting of the mind with its perception, apprehension, analysis and interpretation whilst *initiation*, through the growth of the intuition, brings about (when the mental perfecting process has reached a relatively high degree of development) the apprehension of the world of spiritual values, of unified being and of intuitive understanding. This involves a consequent moving of the point of individual focus out of the world of phenomena into the world of reality. The lower use of the mind and its processes of

unfoldment have produced illusion whilst the unfoldment of the higher mind and, later, its use as the transmitter of the intuition and of the higher revelation, will produce the transfiguration of the three worlds of phenomena in terms of the world of being.

Illusion is frequently misinterpreted and misapplied mental perception of truth. It has naught to do with the mental phase of glamour, though illusion can be carried down into the world of feeling and become glamour. When this happens, its potency is exceedingly great because a thoughtform has become an entity, with vital power, and the magnetic power of feeling is added to the cold form of thought. Ponder on this. But at the stage with which we are now dealing, which is that of pure illusion, a revelation has precipitated upon the mental plane and—owing to failure rightly to apprehend and interpret it or to apply it usefully—it has developed into an illusion and enters upon a career of deception, of crystallisation and of misinformation.

The theme of this technique is, therefore, concerned primarily with:

1. *The process of revelation.* This process has been and today is the main testimony and guarantee of the existence, [Page 176] behind the scenes of the phenomenal life, of a revealing Group or Agency whose task is of a triple nature:

- a. To gauge the unfoldment of the human consciousness and to meet its constant appeal and demand for further light and knowledge.
- b. To judge what is the next needed revelation and what form it should take, through what medium it should emerge, and where and when it should appear.
- c. To ascertain with what obstructions, hindrances, and preconceived ideas the new incoming revelation will have to contend.

2. *The fact of the Presence.* This Presence is the impelling force behind all revelation and is in reality God Immanent, striving ever for recognition and Itself impelled thereto by the fact of God Transcendent.

3. *The influence of the Angel,* who is the individualised seed of consciousness through whom, after due growth and response of the personal lower self, will come the revelation of the Presence. All true revelation is concerned with the unfolding glory of divinity in some field of expression, thereby testifying to the latent hidden Presence.

4. *The reaction of the intuitives* throughout the world to that revelation and the form in which they present it to the world thinkers. These latter are ever the first to appreciate and appropriate the new truth. The intuitives present the next phase of truth in a relatively pure form even though at the time of presentation it may be symbolically veiled.

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5. *The response of the thinking world* to the presented truth. It is at this point that illusion appears and misinterpretation and misrepresentation take place. These untrue interpretations of revealed truth, when they have lasted long enough and have acquired momentum, add to the general illusion and become part of it and thus feed and are fed by the world illusion. This is the built-up illusory form of thought,

developed down the ages, which controls so much of the mass belief. When the revelation reaches this stage, the mass of men become involved; they recognise the illusion as the truth; they regard this illusion as reality; they fail to grasp the significance of the veiled, symbolically presented revelation but confuse it with the illusory presentation, and thus the intuitively perceived revelation becomes a distorted, twisted doctrine.

Theological interpretations and dogmas fall into this category and there ensues a re-enactment of the ancient drama of the blind leading the blind, to which Christ referred as He faced the theologians of His time.

The above statements are true of all revelation as it comes forth from the emanating centre of light, whether they concern so-called religious truth or scientific discoveries or the great standard of spiritual values whereby advanced humanity of both hemispheres seek to live and which, from time to time, move on a step in significance and in importance.

#### *a. Intuition dispels Individual Illusion*

Today we have reached a crisis in the field of human apprehension and can now enter into a new era wherein illusion can be dispelled and thinkers can begin to register accurately and without misapprehension that which the intuitives convey to them. This statement does not as yet apply to the [Page 178] general public. It will be a long time before they will respond without illusion, because illusion is based upon the thoughtform-building activity of the lower mind. The masses are just beginning to use that lower mind and illusion is, therefore, for them a necessary stage of testing and training and one through which they must pass or they will lose much valuable experience, leaving undeveloped their powers of discrimination. This is a point which all teachers of occultism should have in mind. It is essential consequently that the masses are taught the significance of illusion and be trained to see and choose the kernel of pure truth in any presentation of truth with which they may be confronted. It is essential likewise that the world intuitives learn to use and control and understand the faculty of spiritual perception, of divine isolation and appropriate response which characterises the intuition. This they can do through the practice of the Technique of the Presence, but not as it is usually taught and presented.

Perhaps I shall make my meaning clearer if I state that this technique falls into certain scientific lines or modes of work, for which much of the training given in schools of true meditation and in the Raja Yoga systems have prepared the aspirant. These stages begin where the usual formulas leave off, and pre-suppose facility in approach the Angel or the soul, and an ability to raise the consciousness to a point of soul fusion. I will list the processes or stages as follows:

1. The evocation of the stage of tension. This is basic and essential. It is a tension brought about by complete control of the personal self so that it is "fitted for contact with the real."
2. The achieving of a state of fusion with the soul or with the Angel which guards the approach to the Path of the Higher Evolution.

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3. The holding of the mind steady in the light of the soul, which remains the attitude of the lower self for the entire remaining period of work, held at the point of tension by the soul and not by an effort of the personality. The soul undertakes this holding when the personal self has done its utmost to achieve the desired tension.

These are the three preliminary steps for which the practice of alignment should have prepared the student of the higher mysteries. These steps must precede all effort to develop the intuition, and this may take several months (or even years) of careful preparation. Fire is the symbol of the mind and these are the first three stages of the Agni Yoga discipline or of the yoga of fire for which Raja Yoga has prepared the student.

Next come six more stages in the Technique, and these must be thoroughly understood and form the basis of prolonged brooding and intelligent reflection, carried on whilst the daily avocations and duties are being performed and not carried out at certain set times. The trained intuitive or disciple lives ever the dual life of mundane activity and of intense and simultaneous spiritual reflection. This will be the outstanding characteristic of the Western disciple in contradistinction to the Eastern disciple who escapes from life into the silent places and away from the pressures of daily living and constant contact with others. The task of the Western disciple is much harder, but that which he will prove to himself and to the world as a whole will be still higher. This is to be expected if the evolutionary process means anything. The Western races must move forward into spiritual supremacy, without obliterating the Eastern contribution, and the functioning of the Law of Rebirth holds the clue to this and demonstrates this necessity. The **[Page 180]** tide of life moves from East to West as moves the sun, and those who in past centuries struck the note of Eastern mysticism must strike and are now striking the note of Western occultism. Therefore, the following stages must follow upon the three earlier. We will continue with the numbering as given, for what I here suggest is a formula for a more advanced meditation attitude. I said not form.

4. Definite and sustained effort to sense the Presence throughout the Universe in all forms and in all presentations of truth. This could be expressed in the words: "the effort to isolate the germ or seed of divinity which has brought all forms into being." I would point out that this is not the attainment of a loving attitude and a sentimental approach to all people and circumstances. That is the mystical way and though not intended to be negated in the disciple's life, is not used at this time in the process of effective approach. It is the effort primarily to see *in the light which the Angel radiates* the point of light behind all phenomenal appearances. This is, therefore, the transference of the mystical vision to the higher levels of awareness. It is not the vision of the soul but the vision or the spiritual sensing of that which the light of the soul can aid in revealing. The flickering soul light in the personal self has enabled the disciple to see the vision of the soul and in that light to reach union with the soul, even if only temporarily. Now the greater light of the soul becomes focussed like a radiant sun and it reveals in its turn a still more stupendous vision—that of the Presence, of which the Angel is the guarantee and promise. As the light of the Moon is the guarantee that the light of the Sun exists, so the light of the Sun is the guarantee, did you but know it, of a still greater light.

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5. Then, having sensed the Presence—not theoretically but in vibrating response to its Existence—there next comes the stage of the ascertaining of the Purpose. Hope of identification with the purpose lies too far ahead even for the average initiate, under the status of Master. With that unattainable stage (for us)

we are not concerned. But we are concerned with the effort to achieve an understanding of that which through the medium of form is seeking to embody the high purpose at any particular point in the evolutionary cycle. This is possible and has been achieved down the ages by those who have rightly approached and duly reflected upon the Way of the Higher Evolution. This Way is revealed to the disciple, e'en though it may not concern the intuitive message which he may bring back from his high adventure.

6. He then carries some world problem, some design which his mind has evolved or his heart desired for the helping of humanity into what is esoterically called "the triple light of the intuition." This light is formed by the blending of the light of the personal self, focussed in the mind, the light of the soul, focussed in the Angel, and the universal light which the Presence emits; this, when done with facility through concentration and long practice, will produce two results:

a. There will suddenly dawn upon the disciple's waiting mind (which still remains the agent of reception) the answer to his problem, the clue to what is needed to bring relief to humanity, the information desired which, when applied, will unlock some door in the realm of science, psychology or religion. This door, when opened, will bring relief or release to many. As before I have told you, the intuition is never concerned [Page 182] with individual problems or enquiries, as so many self-centred aspirants think. It is purely impersonal and only applicable to humanity in a synthetic sense.

b. The "intruding agent of light" (as the *Old Commentary* calls these adventuring intuitives) is recognised as one to whom can be entrusted some revelation, some new impartation of truth, some significant expansion from a seed of truth already given to the race. He then sees a vision, hears a voice, registers a message, or—highest form of all—he becomes a channel of power and light to the world, a conscious Embodiment of divinity, or a Custodian of a divine principle. These forms constitute true revelation, imparted or embodied; they are still rare but will increasingly be developed in humanity.

7. The next few stages are called, in preparation for the revelation:

a. The relinquishing of the Higher Way.

b. The return to the Angel, or a refocussing in the soul.

c. A pause or interlude for constructive thinking, under the influence of the Angel.

d. The turning of the mind to the formulation of those forms of thought which must embody the revelation.

e. Then again a pause which is called "the pause preceding presentation."

8. The presentation of the revelation or of the imparted truth and its precipitation into the world of illusion comes next. In that world of illusion, it undergoes the "fiery ordeal" wherein "some of the fire within that which is revealed wings its way back to the source from whence it came; some of it serves to destroy the revealer, [Page 183] and some to burn those who recognise the revelation." This is a phase of Agni Yoga which, as you can see, is only for those who can penetrate beyond the Angel into the place "where fire dwelleth," and where God, the Presence, functions as a consuming fire and waits

for the hour of total revelation. This is a symbolic rendering of a great truth. In the case of the individual initiate, the third initiation, the Transfiguration, marks the consummation of the process. Only glory then is seen: only the voice of the Presence is heard and union with the past, the present and the future is reached.

9. The succumbing of the revelation to the prevailing illusion, its descent into the world of glamour, and its subsequent disappearance as a revelation and its emergence as a doctrine. But, in the meantime, humanity has been helped and led forward; the intuitives continue to work and the inflow of that which is to be revealed never ceases.

This basic technique underlies both primary and secondary revelations. In the case of the first, the time cycle is long; in the second, the time cycle is short. A very good instance of this process is demonstrated by one of the secondary points of revelation in connection with the teaching which emanated from the Hierarchy (the Custodian of secondary revelations, as Shamballa is of primary) fifty years ago and which took the form of *The Secret Doctrine*. H.P.B. was the "penetrating, sensing, appropriating intuitive." The revelation she conveyed followed the accustomed routine of all secondary revelation from the Source to the outer plane. There the minds of men, veiled by illusion and clouded by glamour, formulated it into an inelastic doctrine, recognising no further revelation and holding steadily—many of the theosophical groups—that *The Secret Doctrine* was a final [Page 184] revelation and that naught must be recognised but that book and naught deemed correct but their interpretations of that book. If they are correct, then evolutionary revelation is ended and the plight of humanity is hard indeed.

Even the neophyte upon the way of the intuition can begin to develop in himself the power to recognise that which the lower mind cannot give him. Some thought of revealing potency, to be used for the helping of the many, may drop into his mind; some new light upon an old, old truth may penetrate, releasing the truth from the trammels of orthodoxy, thus illumining his consciousness. This he must use for all and not for himself alone. Little by little, he learns the way into the world of the intuition; day by day, and year by year, he becomes more sensitive to divine Ideas and more apt in appropriating them wisely for the use of his fellowmen.

The hope of the world and the dispelling of illusion lies in the development of intuitives and their conscious training. There are many natural intuitives whose work is a blend of the higher psychism with flashes of true intuition. There must be the training of the exact intuitive. Paralleling their intuitive response and their effort to precipitate their intuition into the world of human thought, there must also be the steady development of the human mind so that it can grasp and apprehend what is projected, and in this too lies the hope of the race.

#### *b. Group Intuition dispels World Illusion*

Today the world is full of illusions, many of them veiled under the form of idealisms; it is full of wishful thinking and planning, and even though much of this is rightly oriented and expresses the fixed determination of the intelligentsia to create better living conditions for the entire population [Page 185] of the world, the question arises: Is there in the sum total of this wishful thinking enough of the essential dynamic livingness which will carry it down into physical demonstration and factual expression and thus truly meet human need? I would point out that the two greatest revealing Agents



Who have ever come to Earth within the range of modern history made the following simple revelations to humanity:

1. The cause of all human suffering is desire and personal selfishness. Give up desire and you will be free.
2. There is a way of liberation and it leads to illumination.
3. It profits a man nothing to gain the whole world and lose his soul.
4. Every human being is a Son of God.
5. There is a way of liberation and it is the way of love and sacrifice.

The lives of these Revealers were symbolic representations of that which They taught, and the rest of Their teaching but an extension of Their central themes. Their contribution was an integral part of the general revelation of the ages which has led men from the primitive state of human existence to the complex state of modern civilisation. This general revelation can be called the Revelation of the Path which leads out of form to the Centre of all life; the purity of this revelation has been preserved down the ages by a small handful of disciples, initiates and true esotericists who have always been present upon the Earth—defending the simplicity of that teaching, seeking for those who could respond to and recognise the germ or seed of truth, and training men to take Their place and to tread the way of intuitive perception. One of the major tasks of the Hierarchy is to seek for and find those who are sensitive to revelation [Page 186] and whose minds are trained so that they can formulate the emerging truths in such a way that they reach the ears of the world thinkers, relatively unchanged. All revelation, however, when put into words and word forms, loses something of its divine clarity.

Much of the revelation of the past has come along the lines of the religious impulse and, as the illusion has deepened and grown in time, the original simplicity (as it was conveyed by its Revealers) has been lost. All basic revelations are presented in the simplest forms. Accretion after accretion crept in; the minds of men made the teaching complex through their mental dissertations until the great theological systems were built up which we call, for instance, the Christian Church and the Buddhist system. Their Founders would have much difficulty in recognising the two or three fundamental and divine facts or truths which They sought to reveal and emphasise, so great is the mantle of illusion which has been thrown over the simple pronouncements of the Christ and of the Buddha. The vast cathedrals and the pompous ceremonies of the orthodox are far removed from the humble way of the life of the Christ, the Master of all the Masters and the Teacher alike of angels and of men, and from the simplicity of His present way of life as He watches and waits for the return of His people to the simple way of spiritual realisation.

So great has been the illusion that in the West today men talk of the "temporal power of the Catholic Church"; the Protestant Churches are split up into warring factions; the Christian Science Church is known for its ability to amass money and to teach its adherents to do so and to achieve temporary good health; the Greek Orthodox Church was corrupt throughout, and only the simple faith of the uncultured and the poor has preserved any semblance of the truth in its original simple form. They have no ability for [Page 187] high sounding theological discussions, but they do believe that God is love—just simply that—that there is a way which leads to peace and light, and that if they deny their own material desires

they are pleasing God. I am, I know, widely generalising, brother of mine, for I do know also that there are wise and good Christians and churchmen within the theological systems; these, however, spend not their time in theological discussions but in loving their fellowmen, and this they do because they love Christ and all for which He stands. They are not interested in building great churches of stone and marble and in gathering together the money needed for their support; they are interested to gather out those who form the true Church upon the inner spiritual plane and in helping them to walk in the light.

The illusion of power, the illusion of superiority, taints them not. After the world crisis is over, Churchmen everywhere will not rest until they can discover how to penetrate through the illusion of doctrine and dogma which engulfs them, and find their way back to Christ and His simple message which has in it the power to save the world, if recognised and practised.

Much of the true revelation since the time of Christ has come to the world along the line of science. The presentation, for instance, of material substance (scientifically proven) as essentially only a form of energy was as great a revelation as any given by the Christ or the Buddha. It completely revolutionised men's thinking and was—little as you may think it—a major blow struck at the Great Illusion. It related energy to force, form to life, and man to God and held the secret of transformation, transmutation and transfiguration. The revelations of science when basic and fundamental are as divine as those of religion, but both have been prostituted to meet human demand. The era is **[Page 188]** close at hand when science will bend every effort to heal humanity's sores and build a better and happier world.

The revelations of science, though focussed often through one man or woman, are more specifically the result of group endeavour and of trained group activity than are the revelations of religion, so called. Revelation, therefore, comes in two ways:

1. Through the effort, aspiration and achievement of one man who is so close to the Hierarchy and so imbued with conscious divinity that he can receive the message direct from the central divine Source. He has joined the ranks of the Great Intuitives and works freely in the world of divine Ideas. He knows His mission clearly; He chooses His sphere of activity with deliberation and isolates the truth or truths which He deems appropriate to the need of the time. He comes forth as a Messenger of the Most High, leads a dramatic and arresting life of service and symbolises in His life-events certain basic truths which have already been revealed but which He pictorially re-enacts. He epitomises in Himself the revelations of the past, and to them adds His Own contribution of the new revelation which it is His specific function to present to the world.

2. Through the effort of a group of seekers, such as the scientific investigators in every country, who *together* are searching for light on the problems of manifestation or for some means to alleviate human suffering, a revelation comes. The effort of such a group often lifts upon the wings of its unrealised aspiration some one man who can then penetrate into the world of divine Ideas and there find the longed for cure or key and thus he intuitively discovers a long sought secret. The discovery, **[Page 189]** when of the first rank, is as much a revelation as the truths presented by the World Teachers. Who shall say that the statement that God is Love is of more value than the statement that All is Energy?

The route which the revelation then follows is the same in both cases, and illusion overtakes both forms of revelation but—and here is a point upon which I would ask you to reflect—there is a little less illusion gathered around the revelations of science than has gathered around the revelations of what humanity calls the more definitely spiritual truths. One reason lies in the fact that the last great spiritual revelation, given by the Christ, was given two thousand years ago, and the development of man's mind

and his responsiveness to truth has grown greatly since that time. Again, the revelations of science are largely the result of group tension, eventually focussed in one intuitive recipient, and the revelation is thereby protected.

Today, as humanity awaits the revelation which will embody the thoughts and dreams and constructive goal of the New Age, the demand comes for the first time from a large group of intuitively inclined people. I said not intuitives, brother of old. This group is now so large and its focus is now so real and its demand so loud that it is succeeding in focussing the massed intent of the people. Therefore, whatever revelation may emerge in the immediate future will be better "protected by the spirit of understanding" than any previous one. This is the significance of the words of the *New Testament*, "every eye shall see Him"; humanity as a whole will recognise the revealing *One*. In past ages the Messenger from on High was only recognised by and known to a mere handful of men, and it took decades and sometimes centuries for His message to penetrate into the hearts of humanity.

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The stress of the times also and the development of the sense of proportion, plus an enforced return to simplicity of living and requirements may save the coming revelation from too swift and quick submergence in the fire of the *Great Illusion*.

It will be apparent to you from the above that the mode of handling world affairs, states of consciousness and conditions in the three worlds is one in which the disciple and initiate work from above downwards. The method is in reality a repetition of the involutory arc in which—like the Creator, from a vantage point of exterior direction—energy, force and forces are directed into the world of phenomena and produce definite effects upon the substance of the three planes. This is a point which should be most carefully remembered; and it is for this reason that the Technique of the Presence must always be employed, prior to all other techniques. It establishes contact with the directing spiritual Agent and enables the disciple to assume the attitude of the detached Observer and an agent of the Plan. When this technique is correctly followed, it brings the intuition into play and the world of meaning (lying behind the world of phenomena) stands revealed, thereby dispelling illusion. Truth, as it is, is seen and known. Forms in the outer world of phenomena (outer from the angle of the soul and therefore encompassing the three worlds of our familiar daily living) are seen to be but symbols of an inward and spiritual Reality.

## 2. THE TECHNIQUE OF LIGHT

We come now to the consideration of the next development and service to be rendered through the medium of another technique.

This theme is so vast and there is so much literature to be found in all the world Scriptures, commentaries and theological [Page 191] dissertations on the subject of Light that the simple truth and a few basic principles are lost to sight in a welter of words.

In my various books I have given much anent this subject and in the book, *The Light of the Soul*, which I wrote in collaboration with A.A.B., an effort was made to indicate the nature of the light of the soul. The key to this technique is to be found in the words: In that Light shall we see LIGHT. A simple paraphrase of these apparently abstract and symbolic words could be given as follows: When the

disciple has found that lighted centre within himself and can walk in its radiating light, he is then in a position (or in a state of consciousness, if you prefer) wherein he becomes aware of the light within all forms and atoms. The inner world of reality stands visible to him as light-substance (a different thing to the Reality, revealed by the intuition). He can then become an efficient cooperator with the Plan because the world of psychic meaning becomes real to him and he knows what should be done to dispel glamour. It might be stated that this process of bringing light into dark places falls naturally into three stages:

1. The stage wherein the beginner and the aspirant endeavour to eradicate glamour out of their own life by the use of the light of the mind. *The light of knowledge* is a major dispelling agent in the earlier phases of the task and effectively eliminates the various glammers which veil the truth from the aspirant.
2. The stage wherein the aspirant and disciple work with the light of the soul. This is *the light of wisdom* which is the interpreted result of long experience, and this streams forth, blending with the light of knowledge.
3. The stage wherein the disciple and the initiate work with *the light of the intuition*. It is through the blended [Page 192] medium of the light of knowledge (personality light) and the light of wisdom (soul light) that the Light is seen, known and appropriated. This light puts out the lesser lights through the pure radiance of its power.

You have therefore the light of knowledge, the light of wisdom and the light of the intuition, and these are three definite stages or aspects of the One Light. They correspond to the physical Sun, the heart of the Sun, and the Central Spiritual Sun. In this last sentence you have the clue and the key to the relation of man to the Logos.

These stages and their corresponding techniques are apt to be misunderstood if the student fails to remember that between them lie no real lines of demarcation but only a constant overlapping, a cyclic development and a process of fusion which is most confusing to beginners. Just as the result of innate reaction to environment produces the apparatus needed to contact that environment, so the unfoldment of the powers which these techniques serve produces modes of contact with soul and spiritual environments. Each of these techniques is related to a new environment; each of them eventually develops power in the initiate or disciple which can be used in the service of humanity and in higher spheres of divine activity; each is related to the other techniques, and each releases the disciple into a conscious relationship with a new environment, new states of awareness and new fields of service. For instance:

1. *The Technique of the Presence*, when successfully followed, enables the intuition to flow in and to supersede the activity of the rationalising mind and to dispel illusion, substituting for that illusion divine ideas, formulated into concepts which we call ideals. The Masters, it should be remembered, only use the mind for two activities:

**[Page 193]**

a To reach the minds of Their disciples and attract aspirants through the medium of an instrument similar to the disciple's mind.

b. To create thoughtforms on concrete levels which can embody these divine ideas. The directing Agent, the Angel of the Presence, produces the power to create in this manner, and this we call the result of the intuition—idea or truth, its perception and its reproduction.

2. *The Technique of Light* is more closely related to the mind and signifies the method whereby the illumination which flows from the soul (whose nature is light) can irradiate not only ideals but life, circumstances and events, revealing the cause and the meaning of the experience. When the power of the disciple to illumine is grasped, he has taken the first step towards dispelling glamour; and just as the technique of the Presence becomes effective upon the mental plane, so this technique produces powers which can become effective on the astral plane and eventually bring about the dissipation and the disappearance of that plane.

3. *The Technique of Indifference* renders ineffective or neutralises the hold of substance over the life or spirit, functioning in the three worlds, for soul is the evidence of life.

In connection, therefore, with this second technique, I would like to take some words out of the Bible, substituting the word "light" for the word "faith." I give you this definition: *Light is the substance of things hoped for, the evidence of things not seen.* This is perhaps one of the most occult definitions of the light of the world that has yet been given and its true meaning is intended to be revealed in the next two generations. The word "faith" is a good [Page 194] instance of the method of rendering "blind" some of the ancient truths so that their significance may not be prematurely revealed. Light and substance are synonymous terms. Soul and light are equally so, and in this equality of idea—light, substance, soul—you have the key to fusion and to the at-one-ment which Christ expressed so fully for us in His life on Earth.

When, therefore, students and aspirants have made progress in soul contact, they have taken one of the first important steps towards the comprehension of light and its uses. They must however be careful not to confuse the light which they can bring to bear on life, circumstance, events, and on environment with the intuition. The light with which we are concerned expresses itself in the three worlds and reveals form and forms, their reaction and effects, their glamour and attractive appeal, and their power to delude and imprison consciousness. The light concerned is soul light, illuminating the mind and bringing about revelation of the world of forms in which that life is immersed.

The intuition is concerned with nothing whatsoever in the three worlds of human experience but only with the perceptions of the Spiritual Triad and with the world of ideas. *The intuition is to the world of meaning what the mind is to the three worlds of experience.* It produces understanding just as the light of soul produces knowledge, through the medium of that experience. Knowledge is not a purely mental reaction but is something which is found on all levels and is instinctual in some form in all kingdoms. This is axiomatic. The five senses bring physical plane knowledge; psychic sensitivity brings a knowledge of the astral plane; the mind brings intellectual perception, but all three are aspects of the light of knowledge (coming from the soul) as it informs its vehicles of expression in the vast threefold [Page 195] environment in which it chooses to imprison itself for purposes of development.

On a higher turn of the spiral, the intuition is the expression of the threefold Spiritual Triad, placing it in relation to the higher levels of divine expression; it is a result of the life of the Monad—an energy which carries revelation of divine purpose. It is in the world of this divine revelation that the disciple learns eventually to work and in which the initiate consciously functions. Of this higher experience, the

active life of the three worlds is a distorted expression but constitutes also the training ground in which capacity to live *the initiate life of intuitional perception* and to serve the Plan is slowly developed. These distinctions (in time and space, because all distinctions are part of the great illusion, though necessary and inevitable when the mind controls) must be carefully considered. Disciples will reach a point in their development where they will know whether they are reacting to the light of the soul or to the intuitional perception of the Triad. They will then come to the point where they will realise that intuitive perception—as they call it—is only the reaction of the illumined personality to the identification tendency of the Triad. But these concepts are beyond the grasp of the average man because fusion and identification are by no means the same.

The rules for the Technique of Light have been adequately laid down in the Raja Yoga system of Patanjali, of which the five stages of Concentration, Meditation, Contemplation, Illumination, and Inspiration are illustrative; these, in their turn, must be paralleled by a following of the Five Rules and the Five Commandments. I would ask you to study these. They, in their turn, produce the many results in psychic sensitivity, of which hierarchical contact, illumination, service and discipline are descriptive and, finally, the [Page 196] stage of "isolated unity," which is the paradoxical term used by Patanjali to describe the inner life of the initiate.

Most of what I have said above is well known to all aspirants whether they study the Raja Yoga teaching of India or the life of practical mysticism as laid down by such mystics as Meister Eckhart and the more mentally polarised modern esotericist. These latter went beyond the mystical vision by arriving at fusion. I need not enlarge on this. It is the higher stage of at-one-ment to which all true mystics bear witness.

What does concern us here is how this light is recognised, appropriated and used in order to dispel glamour and render a deeply esoteric service to the world. It might be said that the inner light is like a searchlight, swinging out into the world of glamour and of human struggle from what one Master has called "the pedestal of the soul and the spiritual tower or beacon." These terms convey the idea of altitude and of distance which are so characteristic of the mystical approach. Power to use this light as a dissipating agent only comes when these symbols are dropped and the server begins to regard *himself* as the light and as the irradiating centre. Herein lies the reason for some of the technicalities of the occult science. The esotericist knows that in every atom of his body is to be found a point of light. He knows that the nature of the soul is light. For aeons, he walks by means of the light engendered within his vehicles, by the light within the atomic substance of his body and is, therefore, guided by the light of matter. Later, he discovers the light of the soul. Later still, he learns to fuse and blend soul light and material light. Then he shines forth as a Light bearer, the purified light of matter and the light of the soul being blended and focussed. The use of this focussed light as it dispels individual glamour teaches the disciples the early stages of the technique which will dispel [Page 197] group glamour and eventually world glamour, and this is the next point with which we will deal.

The theme with which we are dealing—the light of the soul as it dissipates glamour in the three worlds—is the most practical and useful and needed subject for study to be found today: it concerns the astral plane, and the service to be rendered is vital and timely. The ridding of the world of the individual and the world of humanity as a whole of the all-enveloping glamour which holds humanity in thrall is an essential requirement for the race. The new era which will open up before mankind at the close of the war will be distinguished by its mental polarisation and consequent freedom from glamour; then illusion will for a time control until the intuition is more fully developed. This illusion will



produce vastly different results to those which follow when men live and work in the midst of glamour. The second characteristic of the new era will be the scientific approach to the entire problem of glamour which will then be recognised for what it is and will be scientifically dissipated by the use of the illumined minds of groups, working in unison for just that purpose.

The proposition, therefore, which I am laying before you (who are the aspirants and the disciples of the world) is the possibility of a definite world service. Groups will eventually be formed of those who are working at the dissipation of glamour in their individual lives and who are doing so not so much in order to achieve their own liberation but with the special objective of ridding the astral plane of its significant glammers. They will work unitedly on some major phase of world glamour by the power of their individual illumined minds; unitedly they will turn "the searchlight of the mind, reflecting the light of the sun but at the same time radiating its own inner light upon the mists and fogs of Earth, for in these mists and fogs all men stumble. [Page 198] Within the lighted sphere of the focussed radiant light, reality will issue forth triumphant."

It is interesting to note that the most ancient prayer in the world refers to the three aspects of glamour, and it is for these that the three techniques must be used to make release and progress possible. As you know, this prayer runs as follows (Brihadaranyaki Upanishad I, 3, 28):

"Lead us, O Lord, from darkness to light; from the unreal to the real; from death to immortality."

*"Lead us from darkness to light"* refers to the mind as it becomes eventually illumined by the light of the intuition; this illumination is brought about by the means of the Technique of the Presence from Whom the light shines. This is the mediating factor producing the Transfiguration of the personality, and a centre of radiant light upon the mental plane. This statement is true whether one is speaking of an individual or of that focal point of light which is formed by the mental unity and the clear thinking of advanced humanity. These, through the power of their unified minds, will succeed in ridding the world of some aspects of the Great Illusion.

*"Lead us from the unreal to the Real"* has specific relation to the astral plane and its all-encompassing glammers. These glammers embody the unreal and present them to the prisoners of the astral plane, leading them to mistake them for the Reality. This imprisonment by glamour can be ended by the activity of the Technique of Light, utilised by those who work—in group formation—for the dissipation of glamour and for the emergence in the consciousness of men of a clear conception and recognition of the nature of Reality.

This particular work of dissipation is our immediate theme. It is of vital importance that those who recognise [Page 199] the open door to the future through which all men must pass should begin to carry forward this work. Only thus can humanity be helped to leave behind the errors, the glammers and the failures of the past. It is this technique which brings freedom from glamour and which can transform human living, and so bring in the new civilisation and culture. This dissipation can be carried forward by disciples in all parts of the planet, aided by the world aspirants; it will, however, be primarily the work of those whose ray focus makes astral living the line of least resistance and who have learnt or are learning to dominate it by the power of thought and mental light. These are the sixth ray people in the first instance, aided by aspirants and disciples upon the second and fourth rays.

In time and space, this task will be first of all instituted and controlled in group formation only by aspirants whose soul or personality rays are the sixth or by those whose astral bodies are conditioned by the sixth ray. When they have grasped the nature of the work to be done and "fanatically adopted the technique of light in the service of the race," their work will be completed by second ray disciples, working from the Ashrams of those Masters Who take disciples. The work done by these two groups will be finally revealed (and at a much later date) by those aspirants and disciples who will swing into astral activity when the fourth ray again begins to manifest. Therefore, the work of dissipating glamour is carried forward by those who come out into manifestation along the lines of energy which embody the second, fourth and sixth rays. I emphasise this as disciples frequently undertake tasks for which they are not particularly fitted and whose rays do not aid them in accomplishment and sometimes prevent that accomplishment.

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The whole subject is related to consciousness, to the second aspect, and concerns the forms through which mankind becomes progressively aware. Glamour is caused by the recognition of that which man has himself created and, as has occultly been said, "Man only becomes aware of reality when he has destroyed that which he has himself created." These forms fall into two major groups:

1. Those forms which are of very ancient origin and which are the result of human activity, human thinking and of human error. They embrace all the forms which *the desire nature* of man has created down the ages and are the nebulous substance of glamour—nebulous from the physical angle but dense from the angle of the astral plane. They are that which provides the incentive behind all striving and activity upon the outer plane as man attempts to satisfy desire. From these forms the individual aspirant has ever to rid himself, emerging after so doing through that gate which we call the second initiation into a wider consciousness.

2. Those forms which are being constantly created and ceaselessly produced in response to *the aspirational nature* of humanity and which provide the enticements which lead the man along towards high personal achievement in the first instance and spiritual achievement later. They have in them the indications of the new and the possible. These likewise (strange as it may seem) constitute a glamour, for they are temporary and illusory and must not be permitted to hide the Real. That Reality will precipitate itself at the right moment once the higher light pours in. They are indicative of the Real and are often mistaken for the Real; they are in conflict with the old thoughts and desires of the past and must eventually give place to the factual presence of the [Page 201] Real. They provide (in times of crisis) the great testing for all aspirants and disciples, evoking the subtlest kind of discrimination; but once that testing has been triumphantly passed, then can the task of dissipating both these types of glamour be given to the disciple and aspirant, with the emphasis upon the immediate need or any particular and current world glamour.

It will be apparent to you, therefore, that groups working consciously at the service of dissipating glamour will have the following characteristics:

1. They will be composed of sixth ray aspirants and disciples, aided by second ray spiritual workers.
2. They will be formed of those who:

- a. Are learning or have learnt to dissipate their own individual glammers and can bring understanding to the task.
  - b. Are focussed upon the mental plane and have, therefore, some measure of mental illumination. They are mastering the Technique of Light.
  - c. Are aware of the nature of the glammers which they are attempting to dissipate and can use the illumined mind as a searchlight.
3. They will count among their numbers those who (occultly speaking) have the following powers in process of rapid development:
- a. The power not only to recognise glamour for what it is, but to discriminate between the various and many types of glamour.
  - b. The power to appropriate the light, absorbing it into themselves and then consciously and scientifically project it into the world of glamour. The **[Page 202]** Masters, the higher initiates and the world disciples do this alone, if need be, and require not the protection of the group or the aid of the light of the group members.
  - c. The power to use the light not only through absorption and projection but also by a conscious use of the will, carrying energy upon the beam of projected light. To this they add a persistent and steady focus. This beam, thus projected, has a twofold use: It works expulsively and dynamically, much as a strong wind blows away or dissipates a dense fog or as the rays of the sun dry up and absorb the mist. It acts also as a beam along which that which is new and a part of the divine intention can enter. The new ideas and the desired ideals can come in "on the beam," just as the beam directs and brings in the airplanes to a desired landing place.

*a. The Dissipation of Individual Glamour*

Let us first of all consider the mode by which the individual aspirant can succeed in dissipating the glammers which have for ages conditioned his life in the three worlds. He has been dominated by desire for four-fifths of his incarnated experience. He has begun to transmute his desire into aspiration and to seek—with all the devotion, emotion and longing of which he is capable—for realisation. It is then that he becomes aware of the appalling nature of the glammers in which he automatically and normally walks. Glamour arose when man recognised and registered desire as an incentive, thus demonstrating his humanity and his distinction from the animal, because it is the mind which reveals the existence of desire. The instinctual effort to satisfy desire—innate and inherent in the lower nature—gave **[Page 203]** place to *planned* efforts to meet desire, involving the directive use of the mind. Thus the line of demarcation between the animal and the human has become increasingly apparent and the first and basic expression of pure selfishness appeared aeons ago. Later, as evolution proceeded and desire shifted from one planned satisfaction to another, it began to take on a less physical aspect and men sought pleasure in emotional experience and in its dramatisation: this led to the establishment of the drama as its first artistic expression; by means of this, down the ages, man has supplemented individual emotional and dramatic living with a vicarious submergence in it, thus exteriorising himself and supplementing his personal dramas, desires, and objectives with those which were developed by means of the creative imagination, thus laying the foundation for the recognition—intelligent and real—of the

part in relation to the whole. Thus from earliest Atlantean times the foundation was laid for the unfoldment of the sense of mystical duality through the various stages of an anthropomorphic recognition of deity to the recognition of the real in man himself, until finally we arrive at the proposition which faces the disciple. Then the Dweller on the Threshold confronts the Angel of the Presence and the last and major conflict is fought out.

This dualistic consciousness culminates at the time of the third initiation in the final fight between the pairs of opposites and the triumphant victory of the Angel—the embodiment of the Forces of Good in the individual, in the group and in humanity. Then dualism and the desire for that which is material and not oneself (as identified with the Whole) dies out. Unity and the "life more abundantly" is achieved.

The process followed by the disciple who is consciously working at the dissipation of glamour in his life can be [Page 204] divided into four stages to which the following definitions can be given:

1. *The stage of recognition* of the glamour or glammers which hide the Real. These glammers are dependent in any particular life crisis upon the ray of the personality.
2. *The stage of focussing* the disciple's consciousness upon the mental plane and the gathering of the light to that point of focus so that the illumination is clear, the work to be done is plainly seen, and the searchlight of the mind is directed upon the glamour which it is intended should be dissipated.
3. *The stage of direction*. This involves the steady pouring of the light (under intelligent direction) into the dark places of the astral plane, remembering that the light will enable the disciple to do two things:
  - a. Dissipate the glamour—a satisfying experience.
  - b. See the Real—a terrifying experience, brother of mine.
4. *The stage of identification* with the Real as it is contacted after the dissipation of the glamour. In the added light which is now available, there will be a further recognition of still subtler glammers which in their turn must be dissipated.

This process of recognition, focussing, dissipation and consequent revelation goes on continually from the time a disciple treads the Path of Accepted Discipleship until the third initiation.

The clue to all success in this process is, therefore, connected with meditation and the holding of the mind steady in the light. Only through steadiness can the beam of light be formed, intensified, focussed and projected and then—[Page 205] at the right moment—withdrawn. I cannot here enter upon an elucidation of the process of meditation, based on the right understanding of the nature of concentration. I have written much upon the subject and the Raja Yoga discipline is well known. Mental concentration and control is now the ordinary theme of all instructions given by educators and enlightened parents. It is difficult for the average person today to realise that there was a time when such phrases as "Use your mind" or "If you will only think" or "A little mental control on your part would be useful" were totally unknown because the mind was so little developed. It was then only recognised as a functioning factor by those with initiate consciousness. The Path of Evolution is in fact the path of recognitions, leading to revelation. The whole process of evolution is initiatory in character, leading from one expansion of consciousness to another until the worlds of the formless and of form stand revealed in the light which the initiate generates and in which he walks. These lights are varied

and variously revealing; there is:

1. The light of matter itself, found in every atom of substance.
2. The light of the vital or etheric vehicle—a light which is the reflection of the One Light because it unifies the three types of light within the three worlds.
3. The light of the instinct.
4. The light of the intellect or the light of knowledge.
5. The light of the soul.
6. The light of the intuition.

From light to light we pass, from revelation to revelation until we pass out of the realm of light into the realm of life which is, as yet to us, pure darkness.

It will be obvious to you that this increasing light brings with it a constantly developing series of revelations which, [Page 206] like all else in the world of human experience, unfolds before the eyes first of all the world of forms, then the world of ideals, then the nature of the soul, of ideas and of divinity. I am choosing but a few of the words which embody the revelation and are symbolic of its character. But all these revelations constitute one great unified revelation which is slowly unfolding before the eyes of humanity. The light of the personal lower self reveals to man the world of form, of matter, of instinct, of desire and of mind; the light of the soul reveals the nature of the relation of these forms of life to the world of the formless and of the conflict between the real and the unreal. The light of the intuition unfolds before the vision of the *soul within the personality*, the nature of God and the unity of the Whole. The restlessness of material desire, seeking its satisfaction in the three worlds, eventually gives place to aspiration towards soul contact and soul life. This in its turn is recognised as a step towards those great fundamental experiences to which we give the names of the five major initiations. These reveal to man the hitherto unrealised fact of his non-separateness and of the relation of his individual will to the divine will.

We are now going to study the mode whereby these phases of work upon the astral plane are carried forward: first, the individual learns to use the light of the mind, generated by the soul as it becomes closely related to the personality and impelled by the intuition. By means of this light the disciple learns to dissipate his personal and private glammers. I mention this because I would have you appreciate the extent of the task a man undertakes when he consciously sets about ridding himself of glamour preparatory to extended service. He is in conflict then with the whole glamour of the entire plane and is apt to be overwhelmed by a realisation of what he is facing. This is one of the [Page 207] causes of the deep depression and those profound inferiority complexes which render some people completely futile or lead eventually to suicide. Their own personal glammers tie them in to national or planetary glamour and thus condition their life expression and their thinking. I would ask you to remember this as you deal with people and find them set in their ideas and unable to see the truth as you see it. They are as they are because their individual glamour is fed by the greater glammers, and this is as yet too much for them.

It is not my intention to deal specifically with particular glammers but to give you a formula which—with slight changes and additions—can serve the individual and the group in the task of eradicating glamour. I would begin by saying that the first need is for the man to realise that his reactions, ideas, desires and life experience, as far as his emotional nature is concerned, are conditioned by some one glamour or glammers, that he is the victim of several glammers, engendered over many lives, deeply rooted in his past history, and to which he instinctually reacts. The time, however, comes when the probationary disciple becomes aware of these instinctual glammers and recognises them on appearance, even when reacting to them; he seeks to free himself, working at first spasmodically, trying to use the mind to rationalise himself out of them and alternating between temporary success, when he can with deliberation act as if free from glamour, and long periods of defeat when he is overwhelmed, can see no light anywhere and acts like a blind, bewildered person. This indicates that he is drawn as by a magnet (the force of accumulated ancient glamour with its karmic effects) into the midst of the very glamour he would seek to avoid. Later comes the stage (a result of this alternating process) when the pull of the soul begins to offset the pull of these glammers: he [Page 208] aspires to free expression and to liberation from astral plane control. The balancing process then takes place.

It is during this stage that meditation is instituted so that the man becomes aware of soul light as it blends with the inherent light of the mental body, and this blended light steadily intensifies as he persists in the meditation work. A point then comes where the aspirant discovers that this inner light can be used, and he begins tentatively and with uneven success to turn that light upon the problems of his particular glamour. It is also at this point that we now carry forward the Technique of Light, employing it so that the vague unscientific technique of the past comes to an end. The indicated technique is of use only to the man who knows something of the light of the mind, of the light in the head, and of the light of the soul. The light in the head is produced by the definitely planned bringing together of soul light and personality light, focussed in the mental body and producing an effect in the brain. This focussing process falls into three stages:

1. The attempt to focus the light of the mind and of matter in the mental vehicle.

This signifies a bringing together of the light of matter and substance (dense material and etheric light) and the light of the mind itself. There is no peculiar or specific light in or of the astral body itself, for it is only an aggregate of forms, created by individual man, by nations and by races, and these in their entirety constitute the astral plane and possess no inherent light as do other forms. They are not created as a form of expression for some dynamic life by the planetary Logos, and this is the real meaning of what I have earlier told you that the astral plane in reality does not exist. It is the phantasmoric creation of human desire down the [Page 209] ages and its false light is a reflection of either the light of matter or of the mind. This process of focussing is undertaken through alignment and by the effort to bring to a point of illumination the positive light of the mind and the negative light of the brain and is carried forward through mental control, developed in meditation. When these two opposite poles are in relation then (by an act of the personality will) these two aspects of the lesser light can form a pin point of light—like a small torch light—revealing some phase of the glamour to which the aspirant most easily responds. This first focussed light is not of such a nature that it can do more than reveal. It has no dissipating power, nor can it render existing glamour ineffective. It can only make a man aware in his waking or brain consciousness that glamour holds him. This is related to the stage of concentration in the meditation process.



2. The second stage of the focussing process is produced through the effort to meditate. In the previous stage, the blending of the two material lights was entirely a form process and the aspirant is actuated entirely by his personality forces and expediency. An illustration of this and of its effectiveness can be seen in the man who, from purely selfish motives and through an intense concentration, focusses his mind and brings about the gratification of his desires and the achievement of his goals. He kills out all emotional reactions and goes a long way towards dissipating glamour. He develops the ability to draw on the light of matter itself (physical matter and mental substance) and thus he generates a false light from which soul light is rigorously excluded. It is this power which eventually produces a black magician. He has developed the capacity to draw [Page 210] upon the light energy of matter itself and to focus it so powerfully and effectively that it becomes a great destructive force. It is this which has given Hitler and the six evil men associated with him their power to destroy upon the material plane. But, in the case of the aspirant, the power to meditate upon spiritual reality and to contact the soul offsets the dangers inherent in focussing on and using solely the light of matter; to the lesser light of matter is added the light of the soul and then these two blended lights, or aspects of the One Light, are focussed upon the mental plane through the power of the creative imagination. This enables man eventually to dissipate glamour and liberates him from the astral plane.

3. The third stage is that in which the light of matter, the light of the mind and the light of the soul (as a channel for the intuition) are consciously blended, fused and focussed. The man then turns this blended light, under soul direction, upon the world of glamour and upon the particular glamour with which he is at any one time pre-occupied. The false light of the astral plane disappears in this triple blended light just like a fire can be nearly put out if subjected to the full rays of the sun; or a burning glass, focussing the rays of the sun, can start a destructive blaze. It is the use of a powerful light which can obliterate a lesser light and dissipate a fog.

All this has to be understandingly and consciously carried forward as a preliminary to the technique proper. His work will be experimental at first, and scientifically applied eventually. It will be based upon a recognition of truth—a truth which is faced and accepted. This work is not a form of rationalisation, though that precedes the definitely [Page 211] scientific work I am outlining; it is not the cultivation of fresh interests of a mental and spiritual kind which gradually supersede desire and drive out glamour. That is all preparatory in character and leads to an unfoldment which prepares the aspirant to work scientifically; it is not a process of "killing out desire" as some schools of thought teach, but is a process of gradually eradicating desire by stern discipline and hard trained work and this, incidentally, involves the dissipation of glamour. Such have been the slow techniques of the past. Today the process is to be changed because enough people are now the product of understanding and can work wisely and also scientifically.

The process I am developing for you is one of rapid and effective dissipation and is based upon the acceptance of the hypothesis of light, upon the recognition of the fact that the astral plane has no true existence, upon a trained use of the creative imagination and upon the unquestioning following of instructions, individually and as a group.

It is my intention to give you two formulas—one for the use of the individual and the other which groups can use as they contribute their united effort to the dissipation of glamour, either of group glamour or in relation to some aspect of the prevalent world glamour. Two things will be apparent to you:

First: that those participating in the eradication of glamour must be able to distinguish between glamour and the reality. These often closely resemble each other on a superficial examination. They must be in a position to recognise that an emotional or astral condition constitutes a veil over the truth and is a distortion of the presentation or the appearance of the individual's or the group's expression of divinity. They must, therefore, be capable of vision, clear thinking, and prompt recognition as to what is preventing [Page 212] the materialising of that vision and the accurate reception of the truth. They must also be able to distinguish between a major and a minor glamour. A minor glamour, a passing evanescent thoughtform of an easily recognisable nature does not warrant the use of either of the formulas. Such a minor glamour would be a sense of self-pity in an individual or the glorification of some notable individual by an individual, a group or a nation. Time and commonsense suffice to take care of such a situation. A major glamour in the world (prior to the war) was the emphasis put upon possessions and the belief that happiness was dependent upon things and upon material good and comfort.

Second: that the three stages of focussing, referred to above, constitute a preparatory process. These three stages must be somewhat developed before effective use of the formulas can be possible, and those intending to work at the task of ridding the world of glamour must subject themselves constantly to these phases in the art of polarisation, if I might so call it. They must have an understanding of the apparatus of thought, of the creation of thoughtforms, and of the nature of the thinker. They must be emotionally polarised, yet, in group work relatively free from astral control. This astral liberation must to a certain extent control the choice of those who are to work at major dissipations. In the case of the individual who is seeking to break up glamour in his individual life, he should be mentally polarised by decision and effort even if the emotional nature is for him in any one life the line of least resistance. Those working in group formation will have achieved a measure of mental focus but for the purposes of the work to be done they will focus themselves consciously and deliberately upon the emotional plane through [Page 213] their control of their natures. Workers must therefore have practised meditation, have reflected much upon the nature of thought and its uses, and must be aware of the light within.

When these three stages are established as related activities, habits and automatic reactions, and when the intention is fixed and the ability to focus has become an almost instinctual reaction, then sound and effective work can be done; to this work must be added persistence and patience. It is not necessary, I might add, to have achieved perfection in the process before starting this work and service. Disciples and aspirants must cultivate the consciousness of cooperation and realisation that in service such as is proposed, they are definitely participating in a hierarchical activity and are, therefore, in a position to render help even if they could not—alone and unaided—achieve the desired results. They can hasten the process by their combined help. The power of united effort upon the physical plane is being realised today on a large scale, and the war effort in all countries has greatly hastened this realisation. The power of unified emotion (often expressing itself in what is called mob psychology) is everywhere recognised and feared as well as exploited. The power of unified thought is little grasped as yet, and the power inherent in the light of many minds, rendering them effective instruments in world affairs, penetrating and dissipating glamour and proving creative upon the physical plane, will prove to be a part of the new modes of work which will be employed in the new age. For this, the Hierarchy has planned and worked and it is now prepared to test the effectiveness of that work by organising a group or groups which will work upon the problem of glamour.

You can see, consequently, that what I am outlining is relatively new. The faint impression of the coming technique [Page 214] as far as the individual is concerned has been registered. Men and women everywhere are attempting to rid themselves of glamour by the power of clear thinking, stern discipline and commonsense, and by a recording consciously of their relation to the whole—which prompts them to eliminate out of their lives all that could hinder others or increase world deception through glamour. To this will be added (perhaps as an aspect of the new world religion now on its way towards externalising) the realisation that groups can successfully clear away the glammers which darken humanity's way to its goal, through the power of combined and projected thought.

In order to make the first step towards united group activity along this line of service, I present a formula or group ritual which—if employed by those whose lives are relatively free from glamour, who are realists and who are recognised by the group as thus relatively free, and who are animated by good intent—will do much to bring to an end certain aspects of the world glamour. Their effort, combined with that of similar groups, will so weaken the power of these ancient glammers that the "Day of Clarification" will eventually come.

First, however, let me briefly offer for the use of the individual aspirant a formula whereby he may aid in freeing himself from his particular glamour or glammers. I will tabulate the process, and the aspirant would do well to follow it as given, having in his mind no sense of time, and being willing to do this work regularly for months, and if necessary for years, until he has freed himself and the light breaks in on the astral plane through the medium of his astral body. I would suggest that no aspirant attempt to tackle the problem of glamour as a whole or seek to dissipate all the glammers to which he is susceptible. He is dealing with very ancient evil and with firmly established [Page 215] habits of glamour. They are closely connected with aspects of his daily living, with his sex life or with his ambitions, with his relations to other people, with his pet ideals and ideas, his dreams and visions. He should choose the glamour that is the most apparent and the most hindering at any given time (and there is always one) and for its dissipation he should work conscientiously, if he would lay the foundations for effective service in the dissipation of world glamour.

## **FORMULA FOR THE DISSIPATION OF GLAMOUR**

(For the Individual)

### *I. Preparatory Stages.*

1. Recognition of the glamour to be dissipated. This involves:
  - a. A willingness to cooperate with the soul in physical, astral and mental ways in order to aid in the more technical work. Ponder on the implications in this sentence.
  - b. A recognition of the ways in which this glamour affects the daily life and all relationships.
2. The three stages of focussing outlined (pp. 208-210) must be undertaken.

- a. *The stage of focussing the light of the mind and the light of matter in the mental vehicle.* This is done by a process of lifting up and of blending and fusion, and to do this the activity of the creative imagination is employed.
- b. *The stage of meditation* which in time brings about the fusion of the light of matter, the light of the mind and the light of the soul upon the mental plane.

**[Page 216]**

- c. *The stage in which these three lights are realised to be one unified light*—a searchlight, ready to be turned in the needed direction.

3. The recognition of two aspects of preparedness:

- a. Alignment of the personality, so that the three aspects of the lower nature are seen as constituting one functioning personality.
- b. An act of integration in which the personality and the soul are seen also as a unit. This is done through the dedication of the personality to the soul and its acceptance by the soul.

These two lines of thinking produce a field of magnetic thought and realisation in which all the work is done.

- 4. A pause in which the whole man braces himself for the work to be done. From a profound pre-occupation with the stage of soul contact and initial preparation he now focusses his attentive mind upon the glamour to be eradicated. This does not involve a consciousness of the glamour and its why and wherefore. It means a *turning of the attention of the integrated soul-personality to the astral plane and the particular glamour; the attention is not turned to the astral body of the aspirant*, seeking to do the work. This is a statement of major importance because in destroying the peculiar type of glamour with which he is concerned, the aspirant or disciple begins to destroy his share in it—that in him which gives him contact with the glamour—and at the same time he is preparing himself for group service along the same line. This will not prove an easy task.

**[Page 217]**

*II. The Technique or Formula.*

- 5. By an act of the creative imagination the worker endeavours to see and hear the soul—the source of light and power in the three worlds—breathing out the OM into the mind of the attentive waiting personality. There the light and power of the soul is retained and held by the positive personality, for a negative attitude is not desirable.
- 6. The retained light and power, combined with the dual light of the personality (focussed as we know on the mental plane) is seen generating an intense light which can be visualised as a searchlight of great brilliance and strength. It must be seen as a sphere of vivid brilliant light but not yet radiating out or projecting outwards.
- 7. When this act of visualisation is deemed to be satisfactorily accomplished, a pause then ensues wherein the aspirant focusses all the will he has behind the light thus created by the fusion of the three

lights. This refers to the stage spoken of by Patanjali as that of the "mind held steady in the light." This use of the will—soul-personality will—is dynamic but at this stage quiescent and not magnetic or radiatory.

8. Next follows a process wherein the glamour to be dissipated and the searchlight of the mind are brought into relationship by the power of thought. The glamour and its quality and the searchlight and its power are recognised to be as they are, and the effect or effects to be brought about by that relationship are carefully thought out. This must not be done in such a way that the mind process, light **[Page 218]** and power will strengthen the already powerful glamour. It must be done in such a way that at the close of the process the glamour will be appreciably weakened and eventually dissipated. This is an important realisation.

9. Having, as far as possible, achieved the needed concentration, realisation and relationship, the aspirant then (by an act of the will and of the creative imagination) turns on the searchlight and sees a vivid beam of light stream forth and pierce the glamour. He must visualise a broad brilliant beam, pouring forth from the illumined mind on to the astral plane. He must believe that this is so.

10. Then comes an important and difficult phase of the work in which the worker *names the glamour* and sees it in process of dissipation. He aids the process by saying with tension and inaudibly:

The power of the light prevents the appearance of the glamour (Naming it).  
 The power of the light negates the quality of the glamour from affecting me.  
 The power of the light destroys the life behind the glamour.

The saying of these three sentences constitutes an affirmation of power and of purpose and must be enunciated at a point of tension, with the mind held in steadiness and with a positive orientation.

11. Again the Sacred Word is sounded with intent to produce what in occult parlance is called an "Act of Penetration"; the light is then seen accomplishing three things:

**[Page 219]**

- a. Making a definite impact upon the glamour.
- b. Penetrating the glamour and being absorbed by it.
- c. Dissipating it slowly; as time elapses the glamour will never again be so powerful and will eventually disappear altogether.

12. This is followed by a process of withdrawing wherein the aspirant consciously and deliberately withdraws the beam of light and re-orientes himself upon the mental plane.

I would point out that glamour is never immediately dissipated. It is of too ancient an origin. But a persistent use of this formula will weaken the glamour and slowly and inevitably it will vanish and the man will walk free from that particular hindrance. This may seem like a very long formula but I have purposely detailed it in as full a manner as possible so that the aspirant may clearly apprehend what he is intended to do. After due practice and a faithful following of the required conditions, the aspirant will follow it well-nigh automatically and all that he will then need will be the formula reduced to the following brief outline:

### *Brief Outline of the Formula*

#### 1. The four Preparatory Stages:

- a. Recognition of the glamour to be dissipated.
- b. The stage of focussing the light of the personality, a dual light.
- c. The stage of meditation and the recognition of the greater light.
- d. The unification of the dual light of matter and the light of the soul, creating thus the searchlight of the mind.

#### **[Page 220]**

2. A process of alignment and of recognised integration.
3. A deliberate turning of the searchlight of the mind to the astral plane.

### *The Formula*

4. Soul activity and the retention of the light.
5. The generating and visualising of the searchlight.
6. The evocation of the will behind the searchlight of the mind.
7. The generated unified light is turned upon the glamour by the power of thought.
8. The naming of the glamour and the triple affirmation.
9. The Act of Penetration.
10. The Process of Withdrawing.

You will see, brother of mine, that what I am in fact doing is teaching the coming generation how to destroy those forms of thought which hold the race in bondage and which in the case of glamour are the forms which desire, emotion, sensitivity to environment, developing aspiration and old ideals have taken and which prevent the light of the soul from illuminating the waking consciousness. The energies taking form upon the astral plane are not pure emotion and feeling, clothed in pure astral matter, for there is no such thing. They are the instinctual desires, evoked by the evolving substance of the physical plane and this, in its entirety and through the activity of the human family, is being redeemed and drawn upwards until some day we shall see the transfiguration of that substance and the "Glorification of the Virgin Mary"—the Mother Aspect in relation to divinity. They are also the descending thoughtforms which the developing human being is always creating and **[Page 221]** drawing downwards into manifestation, clothing them with the substance of desire. When the descending forms of thought (a reflection in the three worlds of that vast "cloud of knowable things" in process of perception, as Patanjali calls it, and which hovers upon the buddhic plane, awaiting precipitation) and the ascending mass of instinctual demands from the lower aspect of the human unit and from humanity as a whole, meet at a point of tension then you have the appearance of what is known as the astral plane—a man-created sphere of activity. The subhuman kingdoms of nature know no astral plane; the superhuman kingdoms have surmounted it and discovered the secret of its delusion and no longer recognise it except as a temporary field of experience wherein man lives. In that sphere he learns the fact that reality is "none of these but only the One and the Other in relation with each other." This is one of the occult phrases which the disciple has to learn to understand and which is descriptive of manifestation.



*b. The Dissipation of Group Glamour and of World Glamour*

Group work in dissipating world glamour must be handled (as will be obvious to you) by those who are working at the dissipation of glamour in their own lives and have learnt to use the formula just given. The majority of those so working are sixth ray aspirants—those who have sixth ray personalities or whose soul ray is the sixth, plus those on all rays who have powerful sixth ray astral vehicles. These make the most effective workers in the group but are subject to one major difficulty. In spite of aspiration and good intention, they are seldom aware of the glammers which control them. It is exceedingly hard to induce the sixth ray aspirant to admit that he is held [Page 222] by a glamour, particularly when it is glamour of spiritual connotation and of a very high order. In their case, the glamour is enhanced by the energy of devotion which stiffens it and brings in a quality which makes it most difficult to penetrate. Their complete assurance proves a serious obstacle to clear-sighted work because that has all to go before the work of dissipation can be carried forward successfully. First ray people can overcome glamour with relative ease once they become aware of it as a personality limitation. Third ray people are as susceptible to it as are those of the sixth ray and their devious, twisting, planning minds and the rapidity with which they can deceive themselves (and seek often to deceive others) greatly hinders their work of clearing away glamour. Their pronounced tendency to be the victims of glamour is evidenced by the inability of the third ray aspirant and disciple to convey his meaning clearly by speech. He has guarded himself for many lives by devious formulations of thought and of ideas and can seldom convey his meaning clearly. This is why sixth ray people and third ray people almost inevitably prove themselves unable to teach. Both these groups must, therefore, learn to use this formula and they would greatly hasten the process of dissipation if they would force themselves to speak or write their thoughts clearly, if they would never be ambiguous or deal in half thoughts, innuendo or suggestion. They should clearly enunciate the ideas with which they may be dealing.

The seventh ray person is faced with the difficulty of being able to create exceedingly clear-cut thoughtforms and the glammers, therefore, which control him are precise and definite and, to him, all compelling. They rapidly crystallise, however, and die their own death. Second ray aspirants are usually fully aware of any glamour which may be seeking to hold them because they have an innate faculty [Page 223] of clear perception. Their problem is to kill out in themselves their rapid response to the magnetic pull of the astral plane and its many and widespread glammers. They are not so frequently responsive to a glamour as to all glammers in a relatively temporary manner but one which is nevertheless exceedingly delaying to their progress. Because of their clear-sightedness, they add to this sensitivity to glamour an ability to suffer about it and to register their responsiveness as a sin and failure and thus delay their liberation from it by a negative attitude of inferiority and distress. They will profit enormously from a constant use of the formula until the time comes when they are aware of the glamour or glammers but are not touched by them. Fifth ray people suffer the least from glamour but are primarily the victims of illusion, and for them the Technique of the Presence is all-important because it brings in a factor which the true fifth ray person is apt to negate and refuse to admit, the fact of the Higher Self. He feels self-sufficient. They respond so easily and with such satisfaction to the power of thought; pride in their mental competence is their besetting sin and they are, therefore, set in their purposes and preoccupied with the world of the concrete and the intellectual. The moment that the Angel of the Presence is a reality to them, their response to illusion weakens and disappears. Their major problem is not so much the negation of the astral body, for they are apt to despise its hold, but they have a major difficulty in recognising that which the mind is intended to reveal—the divine

spiritual Self. Their lower concrete mind interposes itself between them and the vision.

Fourth ray people are peculiarly prone to fall into glamour and thus to produce a condition which is one of extreme difficulty. I might define their problem by saying that they tend to bring their illusions down to the astral plane and there clothe them with glamour and have consequently [Page 224] a double problem upon their hands; they are faced with a unification of glamour and illusion. They are, however, the group of souls which will eventually reveal the true nature of the intuition and this will be the result of their illusory glamorous fight in the world of appearances.

We come now to the consideration of the formula to be used by those who seek to serve humanity by deliberately breaking up and dispersing the glammers which hold the race in thrall and who know the need to do this in group formation. Certain individual characteristics are essential for the personnel of such groups. First of all there must be an ability to work "without attachment" to results and to use the formula for a given length of time (for instance, once a week for two years or more) without looking for results; they need to realise that they can never know whether they are successful or not, because the glammers they are attempting to dissipate are so widespread and general that effects cannot be grasped by their individual minds. They are too close to the picture; their perspective has necessarily to be that of the immediate foreground. Secondly, they must have an intelligent appreciation of what constitutes a world glamour so that they can occultly "name it" and, by so doing, contact it. They must, thirdly, be accustomed to the work of dispersing glamour in their own lives; the necessity to do this and their success in so doing are factors which indicate their suitability for the task.

They must, finally, love their fellowmen. This they must not do as the sixth ray person loves them, with an isolating devotion, but as the second ray person loves—with an all round appreciation of humanity, an understanding heart, plus a critical mind, which loves steadily in spite of error seen, with a clear sighted perception of the assets and the debits of an individual or a race. The ability to [Page 225] do this is one of the factors which enables the sixth ray aspirant to transfer off the minor sixth ray and find his place upon the major second ray, as must all sixth and fourth ray initiates.

One of the requirements in this group work is a most careful choice of those who are to participate in the work. They must be chosen because they *can* work together. They must either know each other exceedingly well and be free from personality frictions or they must be relatively unknown to each other as personalities but are drawn to each other as soul-collaborators in this particular work. They must, as far as in them lies, endeavour to work with regularity so that a rhythm can be set up which will lead to a steady rhythmic impact of the light upon the glamour. They must also adhere faithfully to the formula given. This is one of the initial formulas and is most powerful because it is one of the very first to be used in group dissipation of glamour. This whole procedure is entirely new as far as man is concerned, and the work to be done will necessarily prove hard as it involves an interesting situation. The groups who will do this work of piercing the glammers which dim the vision of humanity and of dissipating them will be the first non-initiate groups to work this way upon the physical plane and to work consciously and with fixed intent. Hitherto the work has been carried forward by members of the Hierarchy, and then only with the idea of holding back the glammers until such time as humanity was ready to destroy that which it had created. Glammers have also been pierced before now by massed effort carried forward for a long time and usually without any very real conscious understanding. An illustration of this would be the work done by the Church in a diffused and vague way in piercing the glamour of material desire and material good by substituting the idea of a heavenly substitute. The work that is [Page 226] now planned is dynamic and clear cut, consciously carried forward and specific

in its impact. It is a definite method of handling and projecting the energy of light with the objective of destroying the impediments of an emotional-mental nature upon the Path of Return to God.

It is desirable and aids an easier and more concentrated form of work if the group can meet together for the use of the formula. If, however, this proves not possible, then the personnel of the group can arrange to work apart but with the idea of the work being group work firmly realised and with a steady recognition of the members who form the group body. This is necessary both for the "pooling of the light" and also for protection from the glamour to be attacked. This "pooling of the light" is a major requirement and must ever be borne in mind. Whenever possible, the rule should be that the work is done at some definite planned group meeting, even if this entails quite drastic sacrifice on the part of some of the members.

I advise that some glamour which all the group members recognise as a major hindrance to the progress of humanity be one of the first handled by the group. I would also advise that in the early stages of their work, they deal with a glamour affecting aspirants and that they do not attempt to tackle the more widely spread and deeply centred glammers of the race as a whole. Let them develop facility in handling some of the lesser and more easily visualised glammers. Then as time goes on and facility in the work is gained, the group can pass to the more difficult tasks and handle the glammers further removed from their own orbit of difficulties. It is surely needless for me to point out that the group members be but those who are endeavouring to keep their own lives free from glamour. I would also add that if a group member is in the thick of glamour himself and is occupied with wrestling with it, he should abstain [Page 227] from the group work until he has freed himself with the aid of the individual formula.

Those who can face themselves with an open eye and who see the truth as it is, who can face the same facts in connection with humanity, and can stand serene and unafraid in the face of the worst kind of discoveries about themselves and the world of men, are those who will employ this technique with the most success. I would also remind you that the group will need to protect itself from the glamour or glammers which it is attempting to dissipate. Their individual tendency to glamour is the factor which gives them the right to serve in this way but it also lays them open to danger, and for this a protective formula will be necessary.

The formula will, therefore, be divided into three parts:

1. The Preparatory Stages.
2. The Use of the Protective Formula.
3. Group Formula for the Dissipation of Glamour.

The work done by the individual in dealing with his personal problems of glamour will greatly facilitate the preparatory work of the group.

You will note that in outlining to you this work, I make no reference to the type of room, to the position of the group members, to posture assumed, to the use of incense, or to any of the paraphernalia which so many occult groups deem of importance. The set physical rituals are today (from the angle of the Hierarchy) entirely obsolete and of no importance where disciples and advanced aspirants are concerned. They are of value to the little evolved in whom the sense of drama has to be developed and who need external aids, and they do provide a setting which serves to help beginners to keep the theme

of their work and their objective in view. The only ritual which is [Page 228] still regarded as of value to the human family as a whole—particularly to the advanced person—is the Masonic Ritual. The reason for this is that it is a pictorial representation of the process of Creation, of the relation between God and man, of the Path of Return and also of those great Initiations through the means of which the liberated initiate passes into the Council Chamber of the Most High. But with the exception of this, the small petty rituals of position and of physical relations in respect to attitude and seating arrangements are regarded as unnecessary and as usurping frequently the attention which should be given to the work in hand.

Those using these formulas are presumed to have acquired some measure of inner polarisation and to be able to withdraw themselves to their spiritual centre in any place and at any time. This is the centre of quiet thought from whence the work is carried on.

All that is needed as a preface to this group work is ten minutes of complete silence in which the group members attempt to set up that magnetic field of positive receptive activity (note here the paradoxes of the occult sciences) which will make the rest of the work possible.

The leader of the group (chosen in rotation so that all the members of the group occupy that position) starts the work by calling the names of the group members and as each name is called, the other group members look directly into the eyes of the one named, who rises and for a minute faces them. Thus a rapport and a relationship is established because the directive magnetic force of each soul is always reached from "eye to eye." This is the occult significance of the words "Can you look me in the eye?" or "They eyed each other" and similar phrases. Then, having established this interlocking relationship, the group sits in silence for ten minutes. This is done in order to withdraw the consciousness [Page 229] from all world and personal affairs and centre it upon the work to be done. At the end of that time, the leader names the glamour with which the group is to be occupied. There will be no dissension anent the glamour at the time of the group meeting because the group members—outside the meetings and for a month prior to undertaking the task of dissipating the glamour will have made a study of it, its implications, its historicity and effects—psychological, individual, group and national, and also its widespread influence over humanity as a whole. The experience of the group in this type of work will determine the nature of the glamour to be dealt with. As I earlier pointed out, the inexperienced group of workers will begin by dealing with one of the glammers which hinder aspirants and will pass on from these to handle the more powerful and more widely dispersed glammers which trouble humanity as a whole. This preface to the work is frequently called the *Act of Naming*, because both the group members and also the glamour are named.

The next stage is similar to the preparatory stages in the formula for the dissipation of glamour for the individual. You have therefore the following:

### **THE PREPARATORY STAGES**

1. The Act of Naming.
2. The Protective Formula.

The Protective Formula is very simple. The members of the group will say in unison:

"As a soul I work in light and darkness cannot touch me.  
I take my stand within the light.  
I work and from that point I never move."

**[Page 230]**

As they say this, each person in the group makes the sign of the Cross by touching the centre of the forehead, the centre of the chest, and each of the two eyes, thus forming the long limbed Cross of the Christ or of divine humanity. The Cross is not, as you well know, simply a Christian symbol. It is the great symbol of light and of consciousness and signifies the vertical light and the horizontal light, the power of attraction and the power of radiation, soul life and service. The Cross as now made in the Catholic Churches, touching the forehead, the heart and the two shoulders is the sign of matter. It signifies in reality the third Aspect. The Cross which the group will make is the Cross of Christ and of the Christ consciousness. Gradually the Cross of Christ (the Cross of the Risen Christ) will supersede the Cross of matter and of the Mother aspect. Its likeness to the swastika is obvious and will be one of the reasons for its disappearance.

3. The Preparatory Stages:

- a. Focussing the dual personality light of matter and of mind.
- b. Meditation on soul contact and the recognition of soul light.
- c. The blending and fusion of the two lesser lights and of soul light. This is carried forward as a group, each member making his contribution and consciously attempting to visualise the process of blending the triple light which each contributes, into one sphere of light.

4. Then the group says in unison, at a signal from the leader:

**[Page 231]**

"The light is one and in that light shall we see light.  
This is the light that turns the darkness into day."

O M.      O M.      O M.

The processes of individual and group alignment and integration can now be regarded as completed and when it is really correctly accomplished, each meeting thereafter should see a more rapid integration and fusion and a greater brilliance of the sphere of light thus created. The sounding of OM indicates both the fusion and the sphere of action because OM is first of all sounded forth by the group soul (the realised unity of the souls of all the group members) and then as the soul upon the mental plane, and finally as the soul ready to function as lightbearer and distributor of light upon the astral plane. These are all symbolic ways of registering the inner reality and are an attempt to externalise force, for that is what all symbols and symbolic ways of acting are capable of doing; they thus serve to keep the workers at a point of tension. This is an important recognition and should keep the workers from attributing undue power to the form aspect of the simple ritual and aid them in focussing their attention in the world of meaning and of subjective spiritual activity. These three stages are called:

1. The Act of Naming.
2. The Act of Protection.
3. The Act of Focussing the Light.

It will be apparent to you that much depends upon the ability of the group members to visualise clearly as well as to think clearly. Practice naturally tends to perfect both processes. At the close of these three stages, the group members are united as souls insulated against the attractive power of the glamour, and united as souls with mind and brain held steady and positive in the light. Their blended [Page 232] light is looked upon by them as a great searchlight whose beams are to be directed through an act of the will downward from the mental plane on to the glamour existing on the astral plane and which has been brought into relation with the group by the very act of naming it. I am going into detail on this matter because the work is a new venture and I am anxious for you to start it with a clear understanding as to how the task is to be carried out. At the close of this instruction you will find the two long and two short formulas so that they can be seen and grasped apart from their explanatory context. This initial work should take fifteen minutes at first and later not more than five (excluding the ten minutes of silent preparation which precedes the formal work) for the group members will get used to working together and will eventually attain the objectives of the preparatory work with great rapidity.

### THE TECHNIQUE OR FORMULA

5. Then together and in vocal unison the group says:

"Radiance we are and power. We stand forever with our hands stretched out, linking the heavens and the earth, the inner world of meaning and the subtle world of glamour.

"We reach into the Light and bring it down to meet the need. We reach into the silent Place and bring from thence the gift of understanding. Thus with the light we work and turn the darkness into day."

As they say this, the group visualises the turning of the great searchlight which they have jointly created by their unified light on to the glamour to be dissipated, holding the light steady [Page 233] and realising mentally the work of dissipation it is intended to do. This is called the *Act of Direction*.

6. Then follows a pause for a few minutes in which the group attempts to throw behind the searchlight their united directed and dynamic will or intent; this carries along the projected beam of light the destructive quality of the spiritual will—destructive to all that hinders the manifestation of divinity. This is done by attaining a united point of tension, and the dedication of the individual and group will to the will of God. This is called the *Act of Will* and is carried on by each member of the group silently and with a deep realisation that all are thus accepted and that it is the group will which is being silently focussed. Then together they say:

"With power upon its beam, the light is focussed on the goal."

7. Then comes the *Act of Projection* and the saying of the words of power which—again naming the particular glamour which is the subject of attention and thus bringing it consciously into relation with the focussed light—begins the task of dissipation.



"The power of our united light prevents the appearance of the glamour of ... (naming it). The power of our united light negates the quality of the glamour from affecting men. The power of our united light destroys the life behind the glamour."

These words are very nearly the same as those in the individual formula and gain strength from the experience of the aspirant and from his familiarity with their use. This constitutes an *Act of Affirmation* [Page 234] which is the second part of the Act of Projection.

8. Then comes an important aspect of the work in which the group members visualise the gradual dissipation and dispersal of the glamour by the penetration of the light into its darkness. They endeavour to see it disintegrating and the reality emerging, doing this by an effort of the creative imagination. Each will do this in his own way and according to his understanding and capacity. This is the *Act of Penetration*.

9. Now follows five minutes of silence and intensity of purpose while the group waits for the work instituted to go forward. Then follows the group withdrawal of its consciousness from the astral plane and the world of glamour. The group members refocus their attention first of all on the mental plane and then on the soul, relinquishing all thought of the glamour, knowing that the work has been successfully carried forward. They re-organise themselves as a group in relation to the kingdom of souls and to each other. Occultly speaking, the "searchlight of the soul is shut off." This is the *Act of Withdrawal*.

10. The OM is then sounded in group formation; and then, in order to emphasise that the group work is ended, each member of the group sounds the OM alone, saying:

"So let it be, and help me in my own life to end all glamour and untruth."

It will take aspirants some time to gain facility in this work, but it is surely obvious that in learning what is an [Page 235] entirely new technique of service each step must be mastered and practised for quite a long time. Every new branch of learning takes some time to become familiar and this one is no exception. But the effort is well worth while both from the individual angle and as an act of service to humanity.

That all the groups may learn to function in the light and that glamour may disappear from all your lives so that you may walk freely in that light and use that light for others is the wish of my heart for you.

## FORMULA FOR THE DISSIPATION OF GLAMOUR

(For the Individual)

*Preparatory Stages.*

1. Recognition of the glamour to be dissipated. This involves:
  - a. A willingness to cooperate with the soul.

- b. Understanding the nature of the particular glamour.
2. The three stages of focussing:
    - a. Focussing the dual light of matter and mind in the mental body.
    - b. Focussing, through meditation, this dual light and the light of the soul.
    - c. Focussing these three lights and so creating the searchlight for the dissipation of glamour.
  3. Preparedness through alignment and integration. This is the production of a field of magnetic thought substance.
  4. The turning of the attention and of the searchlight of the mind on to the astral plane.

**[Page 236]**

*The Formula.*

5. The soul breathes out the OM into the waiting personality and the light and power thus generated are retained for use.
6. An intense light is slowly and consciously generated.
7. The spiritual will is invoked whilst the mind is held steady in the light.
8. The glamour to be dissipated and the searchlight of the mind are brought into relationship.
9. The searchlight is then turned on by an act of the will and a strong beam of light is projected into the glamour.
10. The glamour is named and the aspirant says with tension inaudibly:
 

"The power of the light prevents the appearance of the glamour (naming it). The power of the light negates the quality of the glamour from affecting me. The power of the light destroys the life behind the glamour."
11. The OM is sounded by the aspirant, producing an Act of Penetration. This produces impact, penetration and dissipation.
12. The aspirant, having done his work, withdraws himself consciously on to the mental plane and the beam of light fades out.

*Brief Form of the Individual Formula.*

1. The four preparatory stages:
    - a. Recognition of the glamour to be dissipated.
- [Page 237]**
- b. Focussing the dual light of the personality.

- c. Meditation and recognition of soul light.
  - d. Unification of the three lights.
2. The process of alignment and of recognised integration.
  3. The turning of the searchlight of the mind to the astral plane.

*The Formula.*

4. Soul activity and the retention of the triple light.
5. The generating and visualising of the searchlight.
6. The evocation of the WILL behind the searchlight of the mind.
7. The searchlight of the mind is turned upon the glamour, directed by thought.
8. The naming of the glamour and the triple affirmation.
9. The Act of Penetration.
10. The process of Withdrawing.

### FORMULA FOR THE DISSIPATION OF WORLD GLAMOUR

(Technique for a Group)

*The Preparatory Stages.*

1. The naming of the group members, followed by ten minutes silence.
2. The Protective Formula: The group members say in unison:

**[Page 238]**

"As a soul I work in light and darkness cannot touch me.  
I take my stand within the light.  
I work and from that point I never move."

As these words are uttered, each group member makes the sign of the Cross of Divinity.

3. The three preparatory stages:
  - a. Focussing the dual light of matter and mind.
  - b. Meditation on soul contact and recognition of soul light.
  - c. The fusion of the two lesser lights with soul light.
4. On a signal from the leader, the group says together:

"The light is one and in that light shall we see light. This is the light that turns the darkness into day."

O M.      O M.      O M.

*The Formula.*

5. Then together the group says:

"Radiance are we and power. We stand forever with our hands stretched out, linking the heavens and the earth, the inner world of meaning and the subtle world of glamour.

We reach into the light and bring it down to meet the need. We reach into the silent Place and bring from thence the gift of understanding. Thus with the light we work and turn the darkness into day."

**[Page 239]**

As these words are said, the group members visualise the great searchlight they have created turning its light upon the astral plane.

6. A pause follows and then comes the invocation of the spiritual will. When this has been done the group says:

"With power upon its beam, the light is focussed on the goal."

7. The glamour to be dissipated is named and the light is thrown upon it. The Words of Power are uttered :

"The power of our united light prevents the appearance of the glamour of... (naming it).

The power of our united light negates the quality of the glamour from affecting man.

The power of our united light destroys the life behind the glamour."

8. Visualisation of the light, penetrating into the glamour and producing its weakening and dissipation.

9. Five minutes of silence and intensity of purpose whilst the work is seen proceeding. Then the group members refocus themselves upon the mental plane, turning their attention away from the astral plane. The searchlight of the soul is shut off.

10. The sounding of the OM individually and aloud by each member.

*Brief Form of the Group Formula.*

1. The Act of Naming.
2. The Act of Protection.
3. The Act of Focussing the Lights.
4. The Act of Direction.

**[Page 240]**

5. The Act of Invoking the Will.
6. The Act of Projection and Affirmation.
7. The Act of Penetration.
8. The Act of Withdrawal.

Our consideration of glamour is nearing its close. We have carried a consecutive theme steadily and have traced the threefold aspect of the world illusion as it appears upon the mental plane, and there conditions the intelligentsia of the world; as it appears upon the astral plane where it constitutes the glamour to which the masses of men succumb; we shall now consider the world of maya in which we, physically, live and move and have our being.

I wonder if those who read my words appreciate the importance of this entire subject or if they are aware of the wide field of service which it opens up, making practical—as it does—all human living, and indicating likewise the steps whereby Reality can be known and all veiling forms disappear. Behind these words of illusion, glamour and maya, lies TRUTH. This truth is the clear consciousness of Being, of Existence and of essential, initial Reality. That is the reason that Christ stood mute before Pilate who symbolised the human intellect; He knew that no reply could convey meaning to that veiled, inhibited mind.

*Illusion* is the mode whereby limited understanding and material knowledge interpret truth, veiling and hiding it behind a cloud of thoughtforms. Those thoughtforms become then more real than the truth they veil, and consequently control man's approach to Reality. Through illusion, he becomes aware of the apparatus of thought, of its activity, expressed in thoughtform building, and of that which he succeeds in constructing and which he views as the creation of his intellect. He has, however, created a barrier between himself and that which *is* and, until he has exhausted [Page 241] the resources of his intellect or has deliberately refused to utilise it, his divine intuition cannot function. It is the *intuition* which reveals true Being and which induces a state of spiritual perception. Then the technique of the PRESENCE becomes an established habit.

*Glamour*, in its turn, veils and hides the truth behind the fogs and mists of feeling and emotional reaction; it is of unique and terrible potency, owing to the strength of human nature to identify itself with the astral nature and to the vital nature of conscious and sentient response itself. As you know and have been taught, glamour can only be dissipated by the inflow of clear, directed light; this is true of the life of the individual or of humanity as a whole. *Illumination* reveals first of all the existence of glamour; it provides the distressing contrasts with which all true aspirants wrestle and then gradually it floods the life to such an extent that eventually glamour completely vanishes. Men see things then as they are—a facade hiding the good, the beautiful and true. The opposites are then resolved and consciousness is superseded by a condition of realisation—a realisation of Being for which we have no adequate term. The technique of LIGHT becomes a permanent condition.

### 3. THE TECHNIQUE OF INDIFFERENCE

We come now to a brief study of the third aspect of illusion, to which we give the name *Maya*, and to the technique which can overcome it. We will deal next with the Technique of Indifference which is concerned with the distribution of soul force upon the physical plane, via the etheric plane, leading to inspiration. This is related to the Science of the Breath.

What then is maya? This, my brother, is not easy to define because it is related to the form-building activity of [Page 242] the planetary Logos Himself. However, a consideration of the analogy existing between the microcosm and the Macrocosm may help somewhat. The soul creates a threefold

expression in the three worlds of human living. This is an occult truism. The outer form, the dual physical body (dense and vital or etheric) is produced, created, motivated, energised and conditioned by certain energies and forces, emanating from those levels whereon the soul has—rightly or wrongly—*engineered a reaction of identification*. Note this phrase, my brother. These make the man what he is; they give him his temperament, profession and quality upon the physical plane; they make him negative or positive to various types of impacting energy; they give him his character and make him what he appears to be to others; they produce his colouring, his capacities and his personality. With all of these the average man identifies himself; he believes himself to be the form, the medium through which he attempts to express his desires and his ideas. This complete identification with the transient creation and with the outer appearance is maya. It must be remembered that individual maya is a fractional part of the world of energies and forces which constitute the life expression of the planetary Logos, which condition our outer planetary life, and make our planet what it appears to be to the other planets.

The difference between man, the microcosm, and the planetary Logos, the Lord of the World, the Macrocosm, lies in the fact that the Lord of the World is not identified with the maya which He has created, and which has its purpose in eventually bringing about the release of the "prisoners of the planet." To that Maya, HE is supremely indifferent and it is this divine indifference which has led to the great theological illusion of an anthropomorphic Deity and to the belief (in the East) that our planet is but the background [Page 243] or the plaything of the Gods. It is this cosmic indifference which has led to the human glamour concerning the "inscrutable will of God" and to the affirmation that God is far away and not immanent in every creature and in every atom of which creatures are made. These are some aspects of the glammers and illusions which must be dispelled and dissipated and, in the process, discovery will be made that the form is only maya and can be disregarded, that forces can be organised and directed by energy and that the world of thought, the field of sentient consciousness and the playground of the energies are something apart from the Thinker, from the One who feels and from the Actor and Player of the many parts which the Soul undertakes to play.

The disciple learns eventually to know himself to be, above everything else (whilst in incarnation), the director of forces: these he directs from the altitude of the divine Observer and through the attainment of detachment. These are things which I have oft told you before. These truths are, for you, only the platitudes of occultism and yet, if you could but grasp the full significance of detachment and stand serene as the observing Director, there would be no more waste motion, no more mistaken moves and no more false interpretations, no wandering down the bypaths of daily living, no seeing others through distorted and prejudiced vision and—above all—no more misuse of force.

Again and again, down the ages, the Masters have told Their disciples (as I have told you) that the occultist works in the world of forces. All human beings live and move and express themselves in and through that same world of ever-moving, ever-impacting, outgoing and incoming energies. *The occultist, however, works there*; he becomes a conscious directing agent; he creates upon the physical plane that which he desires, and that which he desires is the pattern of [Page 244] things and the design laid down upon the trestle board of the spiritual consciousness by the great divine Architect. Yet he identifies himself not with the pattern or with the forces which he employs. He moves in the world of maya, free from all illusion, unhindered by glamour and uncontrolled by the mayavic forces. He is rapidly arriving, as far as his own little world is concerned, at the same "divine indifference" which characterises Sanat Kumara, the Lord of the World; therefore increasingly he becomes aware of the Plan as it exists in the Universal Mind and the Purpose which motivates the Will of God.



It is this divine indifference which is responsible for the fact that in attempting to describe "Pure Being" or God, and in the effort to arrive at some understanding of the nature of divinity, the formula of negation has been evolved. God is not this; God is not that; God is no-thing; God is neither time nor space; God is not feeling or thought; God is not form or substance. God simply *IS*. God *IS*—apart from all expression and manifestation as the Manipulator of energy, the Creator of the tangible and the intangible worlds, the Pervader of life, or the Indweller in all forms. God is the ONE WHO can withdraw and, in withdrawing, *dispel*, *dissipate* and *devitalise* all that has been created—using those words in their fullest significance.

It will be obvious to you, therefore, that in these three activities of that Reality which is not identified with appearance, the will of God, the Destroyer aspect of Deity, is beneficently present. The act of abstraction produces the dispelling of the illusory world of thought; the withdrawal of the divine attention dissipates the sentient universe and brings glamour to an end; the cessation of divine direction brings death to the physical world. All these activities are evidences of the will or of the first aspect—the will-to-good which can and will function in perfection only when goodwill [Page 245] is finally and fully developed on Earth, through the agency of humanity.

*The will and the breath, my brother, are occultly synonymous terms.* In this statement you have the clue to the ending of maya.

The above remarks are preliminary to our study of the Technique of Indifference. It is necessary to point out analogies and to link together the various aspects of related teaching if true perception is to be developed. Let us divide our consideration of this subject as follows:

1. Activity upon the etheric plane, i.e., the world of forces.
  - a. Their distribution.
  - b. Their manipulation.
2. The Science of the Breath.
  - a. The relation of the will and the breath.
  - b. Inspiration.
3. The Technique of Indifference.
  - a. Through concentration.
  - b. Through detachment.

We enter now the field of practical occultism. This is not the field of aspiration or the sphere of a planned moving forward towards that which is higher and desirable. It is, in some ways, a reverse activity. From the point reached upon the ladder of evolution, the disciple "stands in spiritual Being" (as far as in him lies), and consciously, deliberately works with the energies in the three worlds. He directs them into the etheric body from whatever level he chooses to work—mental, emotional, or from the vital plane itself. He does this in conformity with some visioned idea, some cherished ideal, some sensed divine pattern, some spiritual hope, some consecrated ambition or some dedicated desire.

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The etheric body of the individual is, as you know, a part of the etheric body of humanity and this, in its turn, is an aspect of the etheric body of the planet, which is likewise an intrinsic part of the etheric body of the solar system. Incidentally, in this far-reaching factual relationship, you have the basis of all astrological influences. Man moves, therefore, in a whirlpool of forces of all types and qualities. He is composed of energies in every part of his manifested and unmanifested expression; he is, therefore, related to all other energies. His task is one of supreme difficulty and needs the great length of the evolutionary cycle. With the mass of world energies and systemic forces we cannot here deal, but we will confine ourselves to the consideration of the individual problem, advising the student to endeavour to extend his understanding of the microcosmic situation to the macrocosmic.

*a. Force distribution and manipulation upon the etheric plane.*

We will now assume that the aspirant is aware of the need for him to establish a new and higher rhythm in his physical plane life, to organise his time in obedience to the injunction of his higher self, and to produce, consciously and scientifically, those effects which—in his highest moments—are presented to him as desirable. He has now a certain amount of knowledge as to the equipment available for his task and has mastered some facts anent the etheric vehicle. The pairs of opposites are clearly seen by him, even if he is as yet influenced by one or other of them; he is aware of a basic disagreement between his vision of goodness and his expression of that goodness. He has learnt that he is a triple reflection of a higher Trinity and that this Trinity is—for him—the Reality. He understands that **[Page 247]** mind, emotions and physical being are intended eventually to manifest that Reality. In the last analysis, he knows that if that intermediate aspect of himself, the etheric body, can be controlled and rightly directed, then vision and expression will and must finally coincide. He is also aware that the dense physical body (the outer tangible appearance) is only an automaton, obedient to whatever forces and energies are the controlling factors in the subjective, conditioning the man. Is that physical body to be controlled by emotional force, pouring through the sacral centre and producing desire for the satisfaction of the physical appetites, or through the solar plexus leading to emotional satisfaction of some kind? Is it to be responsive to the mind and work largely under the impulse of projected thought? Is it perhaps to be directed by an energy greater than any of these but hitherto apparently impotent, the energy of the soul as an expression of pure Being? Is it to be swept into action under the impulse of sentient reactions, ideas and thoughts, emanating from other human beings or is it to be motivated and spurred into activity under the direction of the spiritual Hierarchy? Such are some of the questions to which answers must be found. The stage of aspiring, dreaming and of wishful thinking must now be superseded by direct action and by the carefully planned use of the available forces, swept into activity by the breath, under the direction of the inner eye and controlled by the spiritual man. Which energies can and must be thus used? What forces must be brought under direction? In what manner can they be controlled? Should they be ignored and so rendered futile by that ignoring, or are they forces which are needed in the great creative work?

It will be apparent to you that the first step the spiritual investigator has to take is to ascertain—truly and in the light of his soul—where exactly is his focus of identification. **[Page 248]** By that I mean: Is his major use of energy to be found upon the mental plane? Is he predominantly emotional and utilising force from the astral plane the greater part of the time? Can he contact the soul and bring in soul energy in such a manner that it negates or offsets his personality force? Can he thus live like a soul upon the

physical plane, via the etheric body? If he earnestly studies this problem, he will in time discover which forces are dominant in the etheric body and will become aware *consciously* of the times and experience which call for the expenditure of soul energy. This, my brother, will take time and will be the result of prolonged observation and a close analysis of acts and sentient reactions, of words and thoughts. We are here concerned, as you can see, with an intensely practical problem which is at the same time an intrinsic part of our study and which will be evocative of basic changes in the life of the disciple.

He will add to this observation and analysis of the strength of the force or the forces engaged, the conditions which will swing them into action, the frequency of their appearance, indicating to him novelty or habit, and likewise the nature of their expression. In this way, he will arrive at a new understanding of the conditioning factors which work through his vital body and make him—upon the physical plane—what he essentially is. This will prove to him of deep spiritual and significant help.

This period of observation is, however, confined to mental and intelligent observation. It forms the background of the work to be done, giving assurance and knowledge but leaving the situation as it was. His next step is to become aware of the quality of the forces applied; in ascertaining this, he will find it necessary to discover not only his soul ray and his personality ray but to know also the rays of his mental apparatus, and his emotional nature. This will lead [Page 249] necessarily to another period of investigation and careful observation, if he is not already aware of them. When I tell you that to this information he must add a close consideration of the potencies of the forces and energies reaching him astrologically, you will see what a stern task he has set himself. Not only has he to isolate his five ray energies, but he has to allow for the energy of his sun sign as it conditions his personality, and of his rising sign as it seeks to stimulate that personality into soul responsiveness, thus working out soul purpose through personality cooperation.

There are, therefore, seven factors which condition the quality of the forces which seek expression through the etheric body:

1. The ray of the soul.
2. The ray of the personality.
3. The ray of the mind.
4. The ray of the emotional nature.
5. The ray of the physical vehicle.
6. The energy of the sun sign.
7. The influence of the rising sign.

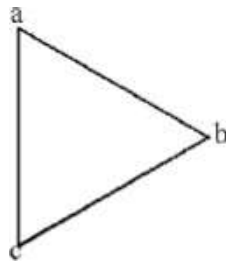
Once, however, these are ascertained and there is some assurance as to their factual truth, the entire problem begins to clarify and the disciple can work with knowledge and understanding. He becomes a scientific worker in the field of hidden forces. He knows then what he is doing, with what energies he must work, and he begins to *feel* these energies as they find their way into the etheric vehicle.

Now comes the stage wherein he is in a position to find out the reality and the work of the seven centres which provide inlet and outlet for the moving forces and energies with which he is immediately concerned in this particular incarnation. He enters upon a prolonged period of observation, of experiment and experience and institutes a trial and error, [Page 250] a success and failure, campaign which will call for all the strength, courage and endurance of which he is capable.

Broadly speaking, the energy of the soul works through the highest head centre and is brought into activity through meditation and applied aptitude in contact. The energy of the integrated personality is focussed through the ajna centre, between the eyes; and when the disciple can identify himself with that, and is also aware of the nature and the vibration of his soul energy, then he can begin to work with the power of direction, using the eyes as directing agencies. There are, as you have gathered in your studies, three eyes of vision and direction at the disposal of the disciple.

1. *The inner eye*, the single eye of the spiritual man. This is the true eye of vision and involves the idea of duality (of the see-er and that which is seen). It is the divine eye. It is that through which the soul looks forth into the world of men and through which direction of the personality takes place.

2. *The right eye*, the eye of buddhi, the eye which is in direct responsive relation to the inner eye. Through this eye the highest activity of the personality can be directed upon the *physical plane*. You have therefore in this connection a triangle of spiritual forces which can be swept into unique activity by the advanced disciple and initiate.



a. the spiritual eye.

b. the ajna centre.

c. the right eye.

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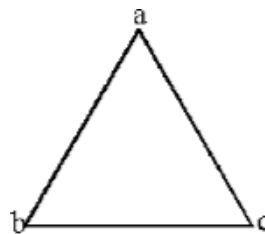
It is through this triplicity, for instance, that the trained initiate works when dealing with a group of people or with an individual.

3. *The left eye*, the eye of manas, the distributor of mental energy under correct control—correct as far as personality purposes are concerned. This eye is also a part of a triangle of forces, available for the use of the aspirant and the probationary disciple.

a. ajna centre.

b. left eye.

c. right eye.



The inner or divine eye is quiescent and relatively inactive, being only the organ of observation where the soul is concerned and it is not yet—in the majority of cases—a distributor of directing soul energy. The disciplined reoriented aspirant, however, integrated and focussed in his purified personality, is using both buddhic and manasic force; he is beginning to be intuitional and predominantly mental. It is when these two triangles are under control and are beginning to function properly that the seven centres in the etheric body are brought under clear direction, become the recipients of the established rhythm of the developed human being, and present consequently an instrument to the soul through which

appropriate energies can flow and the full organisation and purpose of a functioning son of God can be manifested on Earth.

Next comes what we have called the stage of direction. The soul or the integrated personality is in command or—on a higher turn of the spiral—the Monad is in command **[Page 252]** and the personality is simply then the agent of spirit. Through the two triangles or through both of them working synchronously, the centres up the spine (five in all) are brought under rhythmic control. Energy is directed into them or through them; they are steadily brought into a beauty of organisation which has been described as a "life aflame with God"; it is a life of spiritual application and service wherein the higher triangle is the most potent.

The following three statements sum up the story of the eventual release of the disciple from the Great Illusion:

First: As the soul, working through the higher triangle, becomes the directing agent, illusion is dispelled. The mind becomes illumined.

Second: As the personality (under the growing influence of the soul) works through the second triangle, glamour is dissipated. The control of the astral nature is broken.

Third: As the disciple, working as the soul and as an integrated personality, assumes direction of his life expression, maya or the world of etheric energies becomes devitalised, and only those forces and energies are employed which serve the need of the disciple or the initiate as he fulfils divine intent.

You will note that this is all embodied and brought about in the sevenfold work described above. This can be summarised as follows:

1. The disciple discovers the focus of his identification.
2. He ascertains the nature of the forces he is in the habit of using and which perpetually seem to swing him into action.

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3. He becomes aware of the strength and frequency of this force expression.

All this is carried forward as the mental observer.

4. He becomes conscious of the quality of the forces employed, their ray relation or their astrological significance.

This is a sentient, feeling activity and is not so basically mental as the previous three stages.

5. He identifies the centres in the etheric body and becomes aware of their individual existence as force agents.

6. The two "triangles of vision and direction" in the head reach a stage of organisation and become

- a. Active and functioning mechanisms.
  - b. Related and functioning, as one expressive instrument. This is an objective and subjective activity.
7. The galvanising of the physical body into activity through the medium of the directing agencies in the head and through the centres up the spine.

The question now arises as to how this is to be brought about. This brings us to our second point.

*b. The use of the Science of the Breath.*

There has been a great deal of nonsense talked and taught about the science of the breath. Many groups give a great deal of dangerous instruction anent breathing—dangerous because it is based on book knowledge and its exponents have never practised it extensively themselves, and dangerous because many groups simply exploit the unready, [Page 254] usually for commercial gain. Fortunately for the mass of aspirants, the information and the instruction given are both feeble, inaccurate and frequently innocuous, though there are many cases of significantly bad reaction; fortunately, also, the purpose of the average aspirant is so weak that he is incapable of persistent, daily, unchanging compliance with the requirements and fails to render that application which would be the guarantee of a dubious success; hence, in these cases, no danger exists. Many occult groups exploit the subject in order to build up mystery and to hold out inducements to the unwary, or give their adherents something to do and thus gain kudos for themselves as learned and well trained occultists. Anyone can teach breathing exercises. It is largely a matter of periodic in-breathing and exhalation, timed and spaced according to the wish of the teacher. Where there is persistence in effort, results will be achieved and these will usually be undesirable because the average teacher emphasises the technique of the breath and not the ideas which—upon the energy which that breath engenders—should take form in the life of the disciple.

The entire science of the breath is built around the use of the Sacred Word, the OM. The use of the Word is intended to be confined to those aspirants who are earnestly pledged to tread the Way, but it has been passed on and its use enjoined by many unscrupulous teachers, particularly those swamis who come from India, pose as Holy Men and get the silly women of the occident into their clutches. The Word is then used with no spiritual intent but simply as a sound which, carried on the breath, produces psychic results which indicate to the gullible their deep spirituality. The trouble is that breathing is inevitably related to the OM, but the effects are dependent upon motive and inner fixed intention. The oriental, unless he has attained the fourth or fifth initiation, has no true understanding of the [Page 255] occidental or of his mechanism and equipment which, as the result of a civilisation and a mode of living, differs widely from that of the oriental. In the East, the problem of the teacher or Guru is to take negatively polarised people and make them positive. In the West, the races are as a whole positive in attitude and need no such training as is rightly given to the oriental. What exactly do I mean when I make this statement? I mean that in the East, the will factor (the quality of the first aspect) is absent. The oriental, particularly the inhabitant of India, lacks will, dynamic incentive and the ability to exert that inner pressure upon himself which will produce definite results. That is why that particular civilisation is so unadaptable to modern civilisation, and that is why the people of India make so little progress along the lines of regulated municipal and national life, and why they are so behind the times as far as modern civilised living is concerned. Generalising, the occidental is positive and needs the



directive force of the soul and can produce it with very little teaching. In the Aryan race, a fusion is today taking place between the will aspect, the mind and the brain. This is not so in the Orient. It will be so later.

The only factor which makes the breath effective is the thought, the intent and the purpose which lie behind it. In this statement, you have the clue to dynamic useful breathing exercises. Unless there is a clear appreciation of purpose, unless the disciple knows just what he is doing as he practises esoteric breathing, and unless the significance of the words "energy follows thought" is understood, breathing exercises are sheer waste of time and can be dangerous. From this it can be gathered that only when there is an alliance between breathing and thinking will results be possible.

Behind this lies a third and even more important factor—the WILL. Therefore, the only person who can safely [Page 256] and usefully practise breathing exercises is the man whose will is active—his spiritual will and, therefore, the will of the Spiritual Triad. Any disciple who is in process of building the antahkarana can begin to use, with care, directed breathing exercises. But, in the last analysis, it is only the initiates of the third degree and who are coming under monadic influence who can properly and successfully employ this form of life direction and reach effective results. This is fundamentally true. However, a beginning has to be made and to this effort all true disciples are invited.

If all the implications in the above paragraph are considered, it will be apparent that the disciple has to establish—as a preliminary step—a direct relation between his brain, his mind and the will aspect of the Spiritual Triad; in other words, the negative receptor of thought (the brain), the agent of the will (the mind), and the Triad itself, have to be brought into contact with each other, via the antahkarana. When such a relation exists or is beginning to be established, then breathing exercises can safely and profitably be attempted. You see, my brother, only the directed will, using the organised rhythmic breath as its agent, can control the centres and produce an ordered purpose in life. Therefore, it is the dominating idea or line of mental activity with which the disciple must be concerned as he performs a breathing exercise. This idea must embody some purpose, some planned activity and some recognised goal before the breath which will engineer or implement it is generated, assembled, sent forth and thus becomes the carrier of power. This has to be done upon the wings of conscious intention, if I may here speak symbolically. I would urge you to read these last sentences with frequency because they concern the Science of the Breath and hold the clue to needed work. This science is primarily and fundamentally concerned with ideas as formulated into clear thoughtforms [Page 257] and thus condition the life of the disciple upon etheric levels. From there, they eventually condition his physical plane life.

I have no intention here of giving any breathing exercises which disciples or aspirants could use—or, more probably, misuse. Their first responsibility is to become aware of the impulses within themselves which could galvanise the centres into activity and so produce conditions and events upon the physical plane. When these are clear and firmly established in the mind consciousness of the disciple, nothing can then stop their emergence in due time into the light of day. But they must follow an ordered process of gestation and of timed appearance.

When there is true idealism, right thought, plus an understanding of the vehicle of expression and the world of forces into which the idea has to be launched, then the student can safely follow certain scheduled breathing exercises and the second phase or the result of sound rhythmic breathing will appear. *This is Inspiration.*

Breathing exercises, my brother, have a purely physiological effect when not impelled or motivated by directed thought and when they are not the result of the aspirant attaining and adhering to a point of tension. Steadily, whilst the process of inhalation and exhalation is being carried forward, a clear line of active thinking must be preserved so that the breath (as it is sent out) is qualified and conditioned by some idea. It is here that the average aspirant fails so often. He is usually so intensely preoccupied with the process of directing breathing and so expectant of some phenomenal results, that the living purpose of the breath is forgotten; this is to energise and add quality to the life of the centres through the medium of some projected and presented thought, expressing some sensed and determined idea. Where this background of idealistic thought is lacking, then the results of the breath will be practically nil or—**[Page 258]** where there are results of any kind under these circumstances—they will be in no way concerned with thought but will be psychic in nature. They can then produce lasting psychic trouble, for the emanating source of the activity is astral and the projected energy goes to centres below the diaphragm, thus feeding the lower nature, enriching and strengthening its astral content and thereby enhancing and deepening glamour. The results can also be physiological, producing the stimulation of the etheric body leading to the strengthening of the physical nature; this often leads to serious results, for the breath is carried to centres which should be in "process of elevation" as it is esoterically called; this increases their physical potency, feeds the physical appetites and makes the task of the aspirant much harder as he seeks to sublimate the lower nature and anchor or focus the life of the centres above the diaphragm or in the head.

Glamour and maya are then increased and for the life in which these exercises are misapplied, the aspirant remains in a static and unprofitable condition. As he breathes in or inhales, he draws the breath from within his own aura, his auric ring-pass-not; he feeds the lower nature and sets up a vicious circle within himself which strengthens day by day until he is completely enmeshed by the glamour and maya which he is constantly establishing and re-establishing. The lower centres are steadily vitalised and become extremely active and the point of tension from which the aspirant then works is found in the personality and is not focussed in relation to the soul; the consciousness of the uniqueness of special breathing and the expectancy of phenomenal results bar out all thought, except lower reactions of a kama-manasic nature; emotion is fostered and the power of the astral body is tremendously increased; very frequently also the physiological results are potent and **[Page 259]** noticeable, such as a great chest development and the muscular strengthening of the diaphragm. Something of this can be seen in the case of operatic singers. Singing, as now taught, is an expression of some of the lower aspects of the breath, and the breathing in the case of the above vocalists produces much breast development, intensifying emotionalism, producing instability in the life expression (which is often referred to as temperament) and keeps the singing aspect entirely astral in nature.

There is a higher and better mode of song, actuated by a difference in the point of tension and involving a breathing process which draws the needed energy upon the breath from sources higher and far more extensive than those normally used; this will produce the inspiration which will involve the whole man and not simply his emotional reaction to the theme of his song and his audience. This will bring into being a new mode and type of singing and of breathing, based on a form of mental breathing which will carry energy and consequent inspiration from sources without the personality aura. The time for this is not yet. My words will be little understood today, but the singing in the next century will be by those who will know how to tap the reservoirs of inspiration by means of a new method and technique in breathing. These techniques and exercises will be taught, to start with, in the new and coming schools of esotericism.

Inspiration is a process of qualifying, vitalising and stimulating the reaction of the personality—via the centres—to that point of tension where soul control becomes present and apparent. It is the mode whereby energy from the soul can flood the personality life, can sweep through the centres, expelling that which hinders, ridding the aspirant of all remaining glammers and maya, and perfecting an instrument whereby the music of the soul and, later, the musical quality of the Hierarchy can be heard. Forget not [Page 260] that sound permeates all forms; the planet itself has its own note or sound; each minute atom also has its sound; each form can be evoked into music and each human being has his peculiar chord and all chords contribute to the great symphony which the Hierarchy and Humanity are playing, and playing now. Every spiritual group has its own tune (if I may employ so inappropriate a word) and the groups which are in process of collaborating with the Hierarchy make music ceaselessly. This rhythm of sound and this myriad of chords and notes blend with the music of the Hierarchy itself and this is a steadily enriching symphony; as the centuries slip away, all these sounds slowly unite and are resolved into each other until some day the planetary symphony which Sanat Kumara is composing will be completed and our Earth will then make a notable contribution to the great chords of the solar system—and this is a part, intrinsic and real, of the music of the spheres. Then, as the Bible says, the Sons of God, the planetary Logoi, will sing together. This, my brother, will be the result of right breathing, of controlled and organised rhythm, of true pure thought and of the correct relation between all parts of the chorus.

Think out this theme as a meditation exercise and gain inspiration thereby.

### *c. The Technique of Indifference*

I have, in my other books, given much information anent the etheric body and the centres—major and minor—which are to be found within its radius. There is a tendency among students to identify the centres with the physical body in their thinking and not so clearly with the etheric body. This concerns location in the majority of cases and is a mistake. Aspirants would do well to avoid any concentration at all [Page 261] upon the physical body and learn gradually to shift their focus of attention into the etheric body. Necessarily the physical body is active and potent but increasingly it should be regarded as an automaton, influenced and directed by:

1. The vital body and the forces of maya; or by inspiration, emanating from points of spiritual tension.
2. The astral vehicle and the forces of glamour; or sentient, conscious love, emanating from the soul.
3. The mind and the forces of illusion; or by illumination, coming from higher sources than the life in the three worlds.
4. The soul, as the vehicle of monadic impression, until such time as the antahkarana is built—that bridge in mental matter which will eventually link the Monad and the personality.

One of the problems which disciples have to solve is the source of the incentive, impulses, impressions or inspiration which—via the etheric body—sweep the physical vehicle into activity upon the physical plane, thus giving a demonstration of the quality, purpose and point of tension of the incarnating man, and manifesting the nature of the man as he is at any particular point upon the ladder of evolution.

According to the tensions and impulses indicated, will be the activity of the centres. You can see, therefore, how much that I teach reverses the usual occult procedures. I teach no mode of awakening the centres because right impulse, steady reaction to higher impulsions and the practical recognition of the sources of inspiration will automatically and safely swing the centres into needed and appropriate activity. This is the sound method of development. It is slower, but leads to no premature development and produces a rounded out unfoldment; it enables the aspirant to [Page 262] become truly the Observer and to know with surety what he is doing; it brings the centres, one by one, to a point of spiritual responsiveness and then establishes the ordered and cyclic rhythm of a controlled lower nature. That breathing exercises may eventually find a place in the training of the disciple is true and possible, but they will be self-initiated as a result of rhythmic living and a constant right use of the Sacred Word, the OM. When, for instance, a disciple in meditation sounds the OM seven times, it is the equivalent of a breathing exercise; when he can send the energy thus generated on the wings of conscious planned thought to one or other of the centres, he is bringing about changes and readjustments within the mechanism which handles force, and when this can be carried out with ease and with the mind held at a point of "thought-full tension," then the disciple is well on the way to shifting his entire focus of attention away from the world of illusion, glamour and maya and into the realm of the soul, in the world of the "clear cold light" and into the kingdom of God.

When he also adds to this an understanding and the practice of the Technique of Indifference, he stands free and liberated and is essentially at all times the Observer and User of the apparatus of manifestation.

What is this technique? What is indifference? I wonder, brother of mine, if you understand the significance of this word "indifference"? It means in reality the achieving of a neutral attitude towards that which is regarded as the Not-self; it involves a repudiation of similarity; it marks the recognition of a basic distinction; it signifies refusal to be identified with anything save the spiritual reality as far as that is sensed and known at any given point in time and space. It is, therefore, a much stronger and vital thing than what is usually meant when the word is used. It is active repudiation without any concentration upon that which is [Page 263] repudiated. That is a statement of moment and warrants your careful consideration. It is concerned with the point of tension from which the observing disciple or aspirant is working. The point of tension becomes the emanating source of some type of energy, and this pours down into and through the etheric body without being in any way affected by maya or by the concentration of diverse forces of which the etheric body is ever composed. Indifference, technically understood, signifies direct descent from there to here, without deviation or distortion. The manifesting entity, the disciple, stands steady and firm at this point of tension and his first step is, therefore, to ascertain where that is, on what plane it is found, and what is the strength of the tension upon which he has to depend. The next step is to discover if that which he seeks to convey to the physical body, and thus produce effects upon the outer world of experiment and experience, is distorted by illusion of any kind, arrested in its expression by glamour, or liable to be sidetracked by uncontrolled forces and by the maya which these produce. This he ascertains not by identifying himself, stage by stage of descent, with the hindrances and possible obstructions but by intensifying his point of tension, by the constant recollection of the truth that he is the Self and not the not-self and by a process of projection; this projection is defined as sending of energy, qualified and recognised, from the point of tension direct and undeviatingly to the vital body from whence it can find its way to the seven centres of control.

It is at this point that he applies the technique of indifference for, if he does not, that which he is seeking to express may be held up and arrested by etheric force or by the veils of maya. He works

consequently from a point of intense concentration; he refuses any "attachment" to any form or plane as he projects the energy into and [Page 264] through the three worlds. When he discovers any arresting or sidetracking of progress through active illusion, or glamour, he "detaches" himself consciously from such contacts and braces himself for the final stage of indifference or repudiation of all forces except those which he—consciously and with purpose—is seeking to use upon the physical plane.

In the last analysis, my brother, the point of tension for the average disciple will be found on mental levels, involving the illumined mind and a growing soul contact:

- a. He will be able then to "see" clearly in the light of the soul, and with a developed sense of values; he can consequently dispel illusion.
- b. He will be able to project light, consciously, on to the astral plane and can thus dissipate glamour.
- c. He will be able to pour light energy through the etheric body and anchor the light or energy in the appropriate centres because there will be complete indifference or non-identification with maya.

Where the initiate is concerned, the process is carried on at first from a point of tension within the soul and later from a point of tension in the Spiritual Triad. In all cases, however, once within the ring-pass-not of the three worlds, the directing energy produces results as outlined in this book and brings about:

1. The dispelling of illusion.
2. The dissipation of glamour.
3. The overcoming of maya.

It sounds fairly simple and easy of accomplishment as the aspirant reads these fairly simple elucidations of a difficult [Page 265] process but that in itself is delusion. Age-long identification with the form side of life is not easily overcome and the task ahead of the disciple is a long and arduous one but one which promises eventual success, provided there is clear thinking, earnest purpose and planned scientific work.

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## SECTION FOUR

### THE TECHNIQUE OF FUSION

In this, our final point, we are concerned with the control—constant and unremitting—of the soul over the personality. We are therefore concerned with the stage of initiation which brings to an end the path of development for humanity and inaugurates a cycle of existence of which we know, and can know, nothing except that the liberated Master then begins to function in a dual manner: as a member of the Hierarchy, cooperating with the Plan and occupied with the salvaging of humanity and, secondly, as a disciple of Sanat Kumara. The task of Sanat Kumara in relation to the Masters is to prepare Them to tread the Way of the Higher Evolution. When this becomes possible, the shift of the spiritual "attention" (I use this inadequate word for lack of a better one) is away from the soul and the Angel of the Presence to the mysterious Presence itself; this has hitherto only been sensed and dimly visioned.



The Master—freed from the three and five worlds of human and so-called superhuman evolution—has now the full gifts of omnipresence and omniscience. He is aware of the underlying unity, brought about by the factual nature of the One Life and Being Who pervades all manifestation; He has also mastered all possible techniques and modes and methods of activity, of control and of fusion. But having developed those capacities, He now becomes faintly aware of that which conditions the One Being, and senses energies and contacts which are extra-planetary and of which He has hitherto been totally unaware. Knowledge comes to Him after the fifth initiation.

**[Page 267]**

Before Him lies the attainment of a still higher range of perceptions and, in order to garner the reward of those possible contacts, He has to master techniques and methods of development which will make Him omnipotent and, therefore, expressive of the highest of the three divine aspects. This development will put into His grasp potencies and experiences which can only be manipulated and understood through the scientific activity of the WILL and this must be implemented from a point of tension, focussed in whatever is meant by the word "Monad." Do you know what that means, my brother? I am sure that you do not. Only the Masters of the Wisdom have any appreciation of these final unfoldments and then only in the sense of the Will-full aspiration—a phase of aspiration which is characterised by the conscious will, just as the aspiration of the disciple is characterised by sublimated desire. These things are, however, beyond the comprehension of the average disciple; their sole value is to depict the unending opportunity which presents itself at every stage and point of crisis upon the everlasting Way.

We are concerned at this time with the great point of crisis which faces the disciple when he attempts to resolve the final pair of opposites, prior to certain major initiations; this is the confronting the personality by the Angel of the PRESENCE. There is no need for me to define the two aspects of the disciple's nature, for that is what they essentially are. You have been told and have known that the Dweller upon the Threshold is the fully developed personality—the sum total of all the past and the composite presentation upon the physical plane of all unresolved problems, all undeclared desires, all latent characteristics and qualities, all phases of thought and of self-will, all lower potencies and ancient habits of any of the three bodies (both bad and good). These, in their totality, are brought to the surface **[Page 268]** of consciousness, there to be dealt with in such a way that their control is broken. The disciple is then free to take the final initiations. This process is not consummated in one particular facing of the two antagonistic forces. It is a threefold process, covering each of the three periods before the first three initiations or (from the angle of the Hierarchy) before the two initiations of the threshold and the first major initiation, the Transfiguration.

For many lives, the disciple has been dwelling upon the threshold. He himself is the Dweller. Behind the slowly opening door he senses life, energy, spiritual embodiment, and the *fact* of the Angel. Between him and that door is a burning-ground; this he faces, and this he knows he has to cross if he seeks to pass through the door. The question for him to answer is whether his will to achieve is strong enough for him to submit his personal lower self to the fires of the final purification. The personal self is now very highly developed; it is a useful instrument which the soul can use; it is a highly trained agent for service; it is essentially a piece of adequate and useful equipment. It has, however, its points of weakness which are liable at any time to present points of crisis; it has likewise its points of strength which can be transmuted with relative ease into points of tension; on the whole, it is a dependable instrument and one which can render good service. Can it and should it be sacrificed so that (esoterically speaking) its life is lost and in its place consecration and devotion are substituted? This is a hard problem for all disciples to solve, to understand and to make effectively practical. Only by



crossing the burning ground three successive times are all impediments to the free use of the will destroyed. The relation between the Angel and the Dweller must be released, by means of the will, to full expression. I here refer to the spiritual will and to its three aspects which [Page 269] must be brought into play before the divine will can begin to control. The disciple brings the two aspects of his nature together in full consciousness and with clear intention through a planned act of the will, and this *act* produces a point of tension in the "centre of the burning-ground wherein the two can meet," as the ancient Archives put it.

I would call your attention to the fact that it is at a "midway point" that the great submission of the lower to the higher takes place. It does not happen when the disciple hovers uncertainly upon the periphery of the burning-ground or when he stands before the door with the burning ground experience behind him. The essential point of crisis, producing the needed point of tension, is the result of the "invocative decision" of the personality which, in time, produces an "evocative response" from the Angel. The two factors involved (and forget not, my brother, that all this takes place within the field of consciousness of the disciple) move together and towards each other. In the centre of the burning ground they meet, and then the lesser light (a true light in its own right) of the personality is absorbed into the greater light of the Angel or soul. The Angel, therefore, "occultly obliterates" the Dweller who becomes lost to sight in the radiant aura of the Angel. This has been symbolically portrayed for us in the picture book of the heavens when, according to Catholic Festivals, the Assumption of the Virgin takes place and the constellation Virgo is lost to sight in the radiance of the sun. There you have the three factors:

1. The Virgin----- material form-----personality----- Dweller.
2. The Sun ----- spiritual nature----soul----- Angel.
3. The Earth ----- aspiring man----- the disciple

The personality remains; it still exists but it is seen no more as of old. The light of the Angel envelops it; the burning ground has done its work and the personality is now nothing [Page 270] more or less than the purified shell or form through which the light, the radiance, the quality and the characteristics of the Angel can shine. It is a fusion of lights, with the stronger and the more powerful obliterating the lesser.

How has this been brought about? I refer not here to the preparation of the Dweller on the Threshold for this great event or to the aeon of disciplining, of preparation, of experiment and of experience from life to life which has made this consummating event possible and successful. The two aspects in man can only meet in full power and with intention and finality when illusion can no longer control the mind, when glamour has lost all power to veil and when the forces of maya can no longer hinder. Discrimination, dispassion and indifference have produced the dispelling through focussed light, the dissipating potency of distributed light and the directing power of light energy. Only five recognitions now control the disciple:

1. The fact of his discipleship.
2. The perception of the Angel, waiting and dynamic.
3. The invocative appeal of the Dweller on the Threshold.
4. The necessity to use the will in a new and different manner.
5. The need to cross the burning ground.

The issues are now entirely clear. It is a question of timing and of decision. I would remind you that in all these processes, it is the disciple who, in full consciousness, *acts*. He initiates all the processes himself. It is not the Angel or the Dweller but the spiritual man himself who has to employ the will and take definite forward moving action. Once the disciple has taken the necessary steps and moved irrevocably forward, the response of the Angel is sure, automatic and all-enveloping. Complete obliteration of [Page 271] the personal self in three successive stages is the immediate and normal result. It was to this that John the Baptist referred when he said "He shall increase but I must decrease." When he spoke these words, he spoke as a disciple, prior to the second initiation of the threshold. This occult waxing and waning is portrayed for us in the phases of the moon and, for the planet as a whole, in the sign Gemini, where the light of one of the twins is slowly dimming and the light of the other is gaining in intensity.

When this "occult obliteration" has taken place, what then is the destiny of the disciple? It is complete control by the soul and this, in practice, connotes group realisation, group work, group service and eventually group initiation. With these developments, it is not my intent to deal, for I have covered much of these matters in my other books. Here I have been dealing in this short elucidation with the effects that substances and the substantial forces, found in the three worlds, produce in the disciple and as they affect the aspirant. I have not considered the problem of glamour, illusion and maya from the angle of average man. The latter is necessarily immersed in them, and under their constant impact he passes his life. By their means he learns. He is not at the point where he seeks deliverance from them as does the man upon the Path. I have, therefore, considered the problem from the angle of the disciples and aspirants.

From them the WAY opens up, and for them comes the conscious recognition of the light. The need for the service of men and women, free from illusion and glamour, has never been so dramatically present as it is today and it is for these potential servers of a desperate necessity that I have written.

That the Angel of the PRESENCE may make His nearness felt and inspire you to pass courageously through [Page 272] the fires of the burning ground is my earnest prayer; that the *fact* of the PRESENCE may be sensed by you and lead you to greater activity—once the burning ground is passed—is my deepest wish for you; and that the light may shine upon your way and bring a certain and assured consummation of all the travail and struggle which has characterised your way of life is my heart's desire for you. To more active and steady enterprise I call you.

THE TIBETAN.

Publisher's Note: See also the Techniques of Fusion and Integration in *A Treatise on the Seven Rays, Vol. II, Esoteric Psychology*, pp. 345-401

# TELEPATHY AND THE ETHERIC VEHICLE

BY  
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[Last pages]

CHART OF THE SEVEN PLANES OF OUR SOLAR SYSTEM  
CHART OF THE EVOLUTION OF A SOLAR LOGOS

[Page 1]

## TEACHING ON TELEPATHY

### I. THE FIELD OF TELEPATHIC INTERPLAY

One of the characteristics, distinguishing the group of world servers and knowers, is that the outer organisation which holds them integrated is practically non-existent. They are *held together by the inner structure of thought* and by a telepathic medium of inter-relation. The Great Ones, Whom we all seek to serve, are thus linked, and can—at the slightest need and with the least expenditure of force—get en rapport with each other. They are all tuned to a particular vibration.

In the new groups are collected together people who are very diverse in their nature, who are found upon differing rays, who are of different nationalities, and who are each of them the product of widely varying environments and heredity. Besides these obvious factors which immediately attract attention, there is also to be found an equal diversity in the life experience of the souls concerned. The complexity of the problem is also tremendously increased when one remembers the long road which each has travelled and the many factors (emerging out of a dim and distant past) which have contributed to make each person what he now is. When, therefore, one dwells on the barriers and difficulties supervening upon such diverse conditions, the question arises at once: What provides the

common meeting ground, and what makes it possible to have an interplay between the minds involved? The answer to this question is of paramount importance and necessitates a clear understanding.

### [Page 2]

When the Biblical words are used: "In Him we live and move and have our being," we have the statement of a fundamental law in nature and the enunciated basis of the fact which we cover by the rather meaningless word: *Omnipresence*. Omnipresence has its basis in the substance of the universe, and in what the scientists call the ether; this word "ether" is a generic term covering the ocean of energies which are all inter-related and which constitute that one synthetic energy body of our planet.

In approaching, therefore, the subject of telepathy, it must be carefully borne in mind that the etheric body of every form in nature is an integral part of the substantial form of God Himself—not the dense physical form, but what the esotericists regard as the form-making substance. We use the word God to signify the expression of the One Life which animates every form on the outer objective plane. The etheric or energy body, therefore, of every human being is an integral part of the etheric body of the planet itself and consequently of the solar system. Through this medium, every human being is basically related to every other expression of the Divine Life, minute or great. The function of the etheric body is to receive energy impulses and to be swept into activity by these impulses, or streams of force, emanating from some originating source or other. The etheric body is in reality naught but energy. It is composed of myriads of threads of force or tiny streams of energy, held in relation to the emotional and mental bodies and to the soul by their coordinating effect. These streams of energy, in their turn, have an effect on the physical body and swing it into activity of some kind or another, according to the nature and power of whatever type of energy may be dominating the etheric body at any particular time.

### [Page 3]

Through the etheric body, therefore, circulates energy emanating from some mind. With humanity in the mass, response is made unconsciously to the rulings of the Universal Mind; this is complicated in our time and age by a growing responsiveness to the mass ideas—called sometimes public opinion—of the rapidly evolving human mentality. Within the human family are also found those who respond to that inner group of Thinkers Who, working in mental matter, control from the subjective side of life the emergence of the great plan and the manifestation of divine purpose.

This group of Thinkers falls into seven main divisions and is presided over by three great Lives or super-conscious Entities. These three are the Manu, the Christ, and the Mahachohan. These three work primarily through the method of influencing the minds of the adepts and the initiates. These latter in their turn influence the disciples of the world, and these disciples, each in his own place and on his own responsibility, work out their concept of the plan and seek to give expression to it as far as possible. It is, therefore, as you can surmise, a process of stepping down rates of vibration until they are sufficiently heavy to affect physical plane matter and thus make possible the building of organised effects on the physical plane. These disciples have hitherto worked very much alone except when karmic relationships have revealed them to each other, and telepathic intercommunication has been fundamentally confined to the Hierarchy of adepts and initiates, both in and out of incarnation, and to Their individual work with Their disciples.

It is, however, now deemed possible to establish a resembling condition and a telepathic relation between disciples on the physical plane. No matter where they may find themselves, this group of

mystics and knowers will [Page 4] eventually find it feasible to communicate with one another and frequently do even now. A basic mystical idea or some new revelation of truth is suddenly recognised by many and finds expression simultaneously through the medium of many minds. No one person can claim individual right to the enunciated principle or truth. Several minds have registered it. It is usually stated, however, in a wide generalisation, that these people have tapped the inner thought currents or have responded to the play of the Universal Mind. Literally and technically this is not so. The Universal Mind is tapped by some member of the planetary Hierarchy according to His mental bias and equipment, and the immediate needs sensed by the working adepts. He then presents the new idea, new discovery, or the new revelation to the group of adepts (telepathically, of course, my brother) and, when it has been discussed by them, He later presents it to His group of disciples. Among them He will find one who responds more readily and intelligently than the others and this one, through his clear thinking and the power of his formulated thoughtforms, can then influence other minds. These others grasp the concept as theirs; they seize upon it and work it out into manifestation. Each regards it as his special privilege so to do and, because of this specialising faculty and his automatically engendered responsibility, he throws back of it all the energy which is his, and works and fights for his thoughtforms.

An illustration of this is to be found in the history of the League of Nations. Before He took up special work, the Master Serapis sought to bring through some constructive idea for the helping of humanity. He conceived of a world unity in the realm of politics which would work out as an intelligent banding of the nations for the preservation of international peace. He presented it to the adepts in conclave and it was felt that something could be done. [Page 5] The Master Jesus undertook to present it to His group of disciples as He was working in the occident. One of these disciples on the inner planes, seized upon the suggestion and passed it on (or rather stepped it down) until it registered in the brain of Colonel House. He, not recording the source (of which he was totally unaware), passed it on in turn to that sixth ray aspirant, called Woodrow Wilson. Then, fed by the wealth of analogous ideas in the minds of many, it was presented to the world. It should be borne in mind that the function of a disciple is to focus a stream of energy of some special kind upon the physical plane where it can become an attractive centre of force and draw to itself similar types of ideas and thought currents which are not strong enough to live by themselves or to make a sufficiently strong impact upon the human consciousness.

In union is strength. This is the second law governing telepathic communication.

The first law is:

1. The power to communicate is to be found in the very nature of substance itself. It lies potentially within the ether, and the significance of telepathy is to be found in the word *omnipresence*.

The second law is:

2. The interplay of many minds produces a unity of thought which is powerful enough to be recognised by the brain.

Here we have a law governing a subjective activity and another law governing objective manifestation. Let us voice these laws in the simplest manner possible. When [Page 6] each member of the group can function in his mind-consciousness, untrammelled by the brain or the emotional nature, he will

discover the universality of *the mental principle which is the first exoteric expression of the soul consciousness*. He will then enter into the world of ideas, becoming aware of them through the sensitive receiving plate of the mind. He then seeks to find those who respond to the same type of ideas and who react to the same mental impulse, simultaneously with himself. Uniting himself to them he discovers himself to be en rapport with them.

The understanding of the first law produces results in the mind or mental body. The understanding of the second law produces results in a lesser receiving station, the brain. This is possible through the strengthening of a man's own mental reaction by the mental reaction of others, similarly receptive. It will be found therefore that this process of communication, governed by these two laws, has always been in operation among the adepts, the initiates and the senior disciples who are in physical plane bodies. Now the operation of this process is to be extended and steadily developed by the emerging group of mystics and world servers who constitute, in embryo, the world Saviour.

Only those who know something of the meaning of concentration and meditation and who can hold the mind steady in the light will be able to understand the first law and comprehend that interplay of thought-directed energies which finds one terminal of expression in the mind of some inspired Thinker, and the other terminal in the mind of the attentive world server who seeks to tune in on those mind processes which hold the clue to ultimate world salvation. The thought-directing energy has for its source a Thinker Who can enter into the divine Mind, owing to His having transcended human limitation; the thought-directed receiver [Page 7] is the man, in exoteric expression, who has aligned his brain, his mind, and his soul.

It is a fact that omnipresence, which is a law in nature and based on the fact that the etheric bodies of all forms constitute the world etheric body, makes *omniscience* possible. The etheric body of the planetary Logos is swept into activity by His directed will; energy is the result of His thoughtform playing in and through His energy body. This thoughtform embodies and expresses His world Purpose. All the subhuman forms of life and the human forms up to the stage of advanced man are governed by divine thought through the medium of their energy bodies which are an integral part of the whole. They react, however, unconsciously and unintelligently. Advanced humanity, the mystics and the knowers, are becoming increasingly aware of the mind which directs the evolutionary process. When this awareness is cultivated and the individual mind is brought consciously into contact with the mind of God as it expresses itself through the illumined mind of the Hierarchy of adepts, we shall have the steady growth of omniscience. This is the whole story of telepathic interplay in the true sense; it portrays the growth of that oligarchy of elect souls who will eventually rule the world, who will be chosen so to rule, and who will be recognised by the mass as eligible for that high office through the coordination that they have established between:

1. The universal mind.
2. Their individual mind illumined by the soul consciousness.
3. The brain, reacting to the individual mind, and
4. The group of those whose minds and brains are similarly tuned and telepathically related.

### [Page 8]

In connection with disciples and aspirants to discipleship, it is presumed that their minds are somewhat attuned to the soul; that they are also so aligned that the soul, mind and brain are coordinated and are beginning to function as a unit. This is the individual responsibility. Now comes the task of learning to



be responsive to the group and to find and contact those minds which are energised by similar thought currents. This has to be cultivated. How, my brother, shall this be done? Let us consider the various types of telepathic work.

The undeveloped human being and the unthinking, non-mental man or woman can be and often are telepathic, but the centre through which they work is the solar plexus. The line of communication is, therefore, from solar plexus to solar plexus. This is therefore *instinctual telepathy* and concerns *feeling* in every case. It involves, invariably, radiations from the solar plexus, which in the case of the animal world serves usually as the instinctual brain. This type of telepathic communication is definitely a characteristic of the animal body of man, and one of the best illustrations of this telepathic rapport is that existing between a mother and her child. It is this type of telepathy which is predominantly present in the average spiritualistic seance. There the medium, quite unconsciously, sets up a telepathic rapport with the people in the circle. Their feelings, worries, sorrows, and desires become apparent and form part of the reading, so called. Both the sitters and the medium are functioning through the same centre. With this class of medium, and in this type of seance, the highly intelligent and mentally polarised man or woman will learn nothing, and will probably receive no messages, unless faked. Hence, therefore, when it comes to scientific investigation by trained minds, physical phenomena has predominated and not the more subtle forms of psychism. Where [Page 9] the more subtle forms of super- or extra-sensory perception have been involved, the subjects have been either adolescent or in their early twenties and have been primarily and rightly focussed in the emotional-feeling body. This is true even when they are highly intellectual.

This form of telepathic communication is therefore of two kinds, with the solar plexus always involved:

- a. It will be from solar plexus to solar plexus between two people who are ordinary, emotional, governed by desire, and primarily centred in the astral and animal bodies.
- b. It will be between such a "solar plexus" person, if I may so call him, and a higher type whose solar plexus centre is functioning actively but whose throat centre is also alive. This type of person registers in two places—provided that the thought sensed and sent out by the solar plexus person has in it something of mental substance or energy. Pure feeling and entirely emotional emanations between people necessitate only solar plexus contact.

Later, when group work in telepathy is undertaken, the centres of transmission wherein high and consecrated feeling, devotion, aspiration and love are concerned and where the groups work with pure love, communication will be from heart to heart, and from a group heart to another group heart. The phrase "heart to heart talk," so often used, is usually a misnomer at this time, but will some day be true. At present it is usually a solar plexus conversation!

The second form of telepathic work is that of mind to mind, and it is with this form of communication that the highest investigation is at this time concerned. Only mental types are involved, and the more that emotion and feeling [Page 10] and strong desire can be eliminated, the more accurate will be the work accomplished. The strong desire to achieve success in telepathic work, and the fear of failure, are the surest ways to offset fruitful effort. In all such work as this, an attitude of non-attachment and a spirit of 'don't care' are of real assistance. Experimenters along this line need to give more time and thought to the recognition of types of force. They need to realise that emotion, and desire for anything, on the part of the receiving agent create streams of emanating energy which rebuff or repulse that

which seeks to make contact, such as the directed thought of someone seeking rapport. When these streams are adequately strong, they act like a boomerang and return to the emanating centre, being attracted back there by the power of the vibration which sent them forth. In this thought lies hid the cause of:

- a. The failure on the part of the broadcasting or transmitting agent. Intense desire to make a satisfactory impression will attract the outgoing thought back again to the transmitter.
- b. The failure on the part of the receiving agent whose own intense desire to be successful sends out such a stream of outgoing energy that the stream of incoming energy is met, blocked and driven back whence it came; or, if the receiver is aware of this and seeks to stem the tide of his desire, he frequently succeeds in surrounding himself with a wall of inhibited desire through which naught can penetrate.

**[Page 11]**

## II. TELEPATHIC WORK

Telepathy and the allied powers will only be understood when the nature of force, of emanations and radiations, and of energy currents, is better grasped. This is rapidly coming about as science penetrates more deeply into the arcana of energies and begins to work—as does the occultist—in the world of forces.

It should also be borne in mind that it is only as the centres employed are consciously used that we have that carefully directed work which will be fruitful of results. For instance, an emotional person, using primarily the solar plexus centre, will be endeavouring to enter into rapport with a mental type. From this will result only confusion. The two parties concerned are using different centres and are sensitive to certain types of force and closed to others. Again, some people, even if mentally polarised and therefore sensitive to similar vibrations attempt to make a telepathic contact when one party is under emotional strain and therefore not responsive, or one party is intensively occupied with some mental problem and is encased in a wall of thoughtforms and therefore impervious to impressions. You can see, therefore, how a cultivation of detachment is a necessary qualification for success in telepathic work.

All who seek to tread the Path of Discipleship are endeavouring to live in the head centre, and—through meditation—to bring in the power of the soul. The problem which you face, as disciples learning telepathic sensitivity, is founded on two things:

- a. Upon which of your three bodies is the most active; thereby is indicated where you live subjectively most of the time.

**[Page 12]**

- b. Upon which centre is the most expressive in your equipment, and through which you contact most easily modern living conditions. I mean by these words: where, literally speaking, your life energy is predominantly focussed and your sentient energy expresses itself the most.

An understanding of this will make you better able to work and to make intelligent experiment. Therefore, watch yourselves with care yet impersonally, and work out the why and the wherefore of the

effects produced, for by this means you will learn.

The third type of telepathic work is that from soul to soul. This is the highest type of telepathic work possible to humanity and is that form of communication which has been responsible for all the inspirational writings of real power, the world Scriptures, the illumined utterances, the inspired speakers, and the language of symbolism. It only becomes possible where there is an integrated personality, and, at the same time, the power to focus oneself in the soul consciousness. The mind and the brain have, at the same time, to be brought into perfect rapport and alignment.

It is my intention to elucidate further this science of communication, which started through the sense of touch and developed through sound, symbols, words and sentences, languages, writing, art, and on again to the stage of higher symbols, vibratory contact, telepathy, inspiration and illumination. I have, however, in the above, dealt with the general outline and we will take the specific details later.

The work of the telepathic communicators is one of the most important in the coming new age, and it will be of value to gain some idea of its significance and techniques. I [Page 13] would, in summarising the above instruction, state that in connection with individuals:

1. Telepathic communication is

- a. Between soul and mind.
- b. Between soul, mind and brain.

This is as far as interior individual development is concerned.

2. When it is found between individuals, telepathic communication is

- a. Between soul and soul.
- b. Between mind and mind.
- c. Between solar plexus and solar plexus, and therefore purely emotional.
- d. Between all these three aspects of energy simultaneously, in the case of very advanced people.

3. Telepathic communication is also:

- a. Between a Master and His disciples or disciple.
- b. Between a Master and His group and a group or groups of sensitives and aspirants on the physical plane.
- c. Between subjective and objective groups.
- d. Between the occult Hierarchy and groups of disciples on the physical plane.
- e. Between the Hierarchy and the New Group of World Servers in order to reach humanity and lift it nearer the goal.

This concerns the new science of group telepathic communication, of which herd or mass telepathy (so well known) is the lowest known expression. This instinctual telepathy which is shown by a flight of birds, acting as a unit, or that animal telepathy which serves to govern so mysteriously the movements of herds of animals, and the rapid transmission [Page 14] of information among the savage races and non-intelligent peoples—these are all instances of that lower externalisation of an inner spiritual reality. An intermediate stage of this instinctual activity, based largely on solar plexus reactions, can be seen in modern mass psychology and public opinion. It is, as you know, predominantly emotional, unintelligent, astral and fluidic in its expression. This is changing rapidly and shifting into the realm of what is called "intelligent public opinion," but this is, as yet, slow. It involves the activity of the throat and ajna centres. We have, therefore:

1. Instinctual telepathy.
2. Mental telepathy.
3. Intuitional telepathy.

I would remind you right at the outset that sensitivity to the thoughts of one's Master, sensitivity to the world of ideas, and sensitivity to intuitional impressions are all forms of telepathic sensitivity.

In any consideration of this theme, it is obvious that there are three major factors which must be considered:

1. The *initiating agent*. I use this word with deliberate intent, as the power to work telepathically, both as initiating agent and as recipient, is closely connected with initiation, and is one of the indications that a man is ready for that process.
2. The *recipient* of that which is conveyed to him on the "wings of thought."
3. The *medium* through which it is intended to convey the transfer of thought, of idea, of wish, of imprint, and therefore of some form of knowledge.

### [Page 15]

This is the simplest statement of the elementary mechanics of the process. This indicates, likewise, the most elementary comprehension of the thought covered so frequently by the *Bhagavad Gita* in the words which we have translated in the West by the terms: the Knower, the Field of Knowledge, and the Known. You have oft been told that every sacred book, such as the *Bhagavad Gita*, for instance, has various interpretations, dependent upon the point in evolution of the reader, or seeker after truth. This interpretation of the *Bhagavad Gita* in terms of Communicator, Communication and Communicant still demands elucidation, and in the idea which I have above conveyed to you, I have given you a hint.

### [Page 16]

## III. THREE TYPES OF TELEPATHY

Let us now discuss in some detail the three types of telepathy enumerated above: instinctual telepathy, mental telepathy, and intuitional telepathy. These three produce differing modes of activity and tap (to use a familiar word) differing areas of communication.

1. *Instinctual telepathy* is based upon those impacts of energy which come from one etheric body and make an impression upon another. The medium of communication employed is, as we have seen, the etheric substance of all bodies, which is necessarily one with the etheric substance of the planet. The area around the solar plexus (though not in direct relation to that centre as it exists as an instrument differentiated from all other instruments or centres) is sensitive to the impact of etheric energy, for this area in the etheric body is in direct "touch" with the astral body, the feeling body. Also, close to the solar plexus is found that centre near the spleen which is the direct instrument for the entrance of *prana* into the human mechanism. This instinctual response to etheric contact was the mode of communication in Lemurian times, and largely took the place of thought and of speech. It concerned itself primarily with two types of impression: that which had to do with the instinct of self-preservation, and that which had to do with self-reproduction. A higher form of this instinctual telepathy has been preserved for us in the expression we so frequently use, "I have a feeling that...", and allied phrases. These are more definitely astral in their implications and work through the astral substance, using the solar plexus area as a sensitive plate for impact and impression.

### [Page 17]

One point should here be made clear, and upon it you should ponder. This *astral* (not etheric) sensitivity, or "feeling telepathy" is basically the Atlantean mode of communication, and involved finally the use of the solar plexus centre itself as the receiving agent; the emitting agent (if I may use such a phrase) worked, however, through the entire area of the diaphragm. It was as though there appeared, through emergence, a gathering of forces or outgoing waves of energy in that part of the human vehicle. The relatively wide area from which the information was sent out acted as a large general distributor; the area which received the impression, however, was more localised, involving only the solar plexus. The reason for this can be found in the fact that in Atlantean days the human being was still unable to *think*, as we understand thinking. The whole lower part of the body, in a sense difficult for us to grasp, was given up to feeling; the communicator's one thought-contribution was the name of the recipient, plus the name or noun form of that which was the idea to be conveyed. This embryo thought winged its way to its goal, and the powerful "feeling" apparatus of the solar plexus received it (acting like a magnet) and drew the "feeling impression" powerfully there, drawing thus upon the communicator. It is this process which is pursued when, for instance, some mother "feels" that some danger threatens her child, or that some happening is taking place in connection with her child. She is thus sometimes enabled to send, by the medium of instinctual love, a most definite warning. The solar plexus is involved where the recipient is concerned; the area around the diaphragm is involved where the communicator is concerned.

2. In our race, the Aryan, instinctual telepathic work is still the major expression of this spiritual possibility, but at the same time *mental telepathy* is becoming increasingly [Page 18] prevalent. This will be more and more so, as time goes on. It is most difficult in this transition period to define, or differentiate, the peculiar areas involved, because the solar plexus is still exceedingly active. What we have today is a mixture of instinctual telepathy and the beginning of mental telepathy. This manifests, however, very seldom, and then only in the educated classes. With the masses, instinctual telepathy is still the mode of contact. The throat centre is primarily involved where mental telepathy is concerned; there is also sometimes a little heart activity and always a measure of solar plexus reaction. Hence our problem. Frequently the communicator will send a message via the throat centre, and the recipient will still use the solar plexus. This is the most frequent method, and I would ask you to remember this. The sending out of a message may involve, and frequently does in connection with disciples, the throat centre, but the recipient will probably use the solar plexus centre. The throat centre is *the* centre, par

excellence, or the medium, of all creative work. The heart and the throat, however, must eventually be used in synthesis. I stated the reason for this earlier in the words: "Only from the heart centre can stream, in reality, those lines of energy which link and bind together. It was for this reason that I have assigned certain meditations which stimulated the heart centre into action, linking the heart centre (between the shoulder blades) to the head centre, through the medium of the higher correspondence to the heart centre, found within the head centre (the thousand petalled lotus). This heart centre, when adequately radiatory and magnetic, relates disciples to each other and to all the world. It will also produce that telepathic interplay which is so much to be desired and which is so constructively useful to the spiritual Hierarchy—provided it is established within a group of pledged disciples, [Page 19] dedicated to the service of humanity. They can then be trusted.\*

3. *Intuitional telepathy* is one of the developments upon the Path of Discipleship. It is one of the fruits of true meditation. The area involved is the head and throat, and the three centres which will be rendered active in the process are the head centre, which is receptive to impression from higher sources, and the ajna centre which is the recipient of the idealistic intuitional impressions; this ajna centre can then "broadcast" that which is received and recognised, using the throat centre as the creative formulator of thought, and the factor which embodies the sensed or intuited idea.

It will be apparent to you, therefore, how necessary it is to have a better recognition of the activity of the centres, as they are detailed in the Hindu philosophy; and until there is some real understanding of the part the vital body plays as the broadcaster and as the recipient of feelings, thoughts and ideas, there will be little progress made in the right understanding of modes of communication.

There is an interesting parallel between the three modes of telepathic work and their three techniques of accomplishment, and the three major ways of communicating on Earth:

Instinctual telepathy---- train travel, stations everywhere -----telegraph  
 Mental telepathy----- ocean travel, ports on the periphery of all lands ----telephone  
 Intuitional telepathy ----air travel, landing place -----radio

That which is going on in connection with the human consciousness is ever externalised or finds its analogy upon the physical plane, and so it is in connection with developed sensitivity to impression.

There is still another way in which we can look at the entire subject of response between broadcasting areas of [Page 20] consciousness and the receiving areas of consciousness. We might list the divisions of this process. Much must remain theoretical, and little can, as yet, be worked out in practice. However, let me list the various forms of telepathic work for your general instruction:

1. Telepathic work from *solar plexus to solar plexus*. With this we have already dealt. This is closely connected with feeling, and little or no thought is involved; it concerns emotions (fear, hate, disgust, love, desire and many other purely astral reactions). It is carried on instinctively and below the diaphragm.

2. Telepathic work from *mind to mind*. This is beginning to be possible, and many more people are capable of this kind of communication than is now realised. People today do not know whence various mental impressions come, and this greatly enhances the complexity of life at this time and increases the

\* *Discipleship in the New Age*, I. Page 87.



mental problem of thousands.

3. Telepathic work from *heart to heart*. This type of impression is the sublimation of the "feeling" response registered earlier upon the ladder of evolution in the solar plexus. It concerns *only* group impressions, and is the basis of the condition spoken of in the Bible in connection with the greatest *Sensitive* humanity has ever produced, the Christ. There He is referred to as "A man of sorrows and acquainted with grief," but in this condition no *personal* sorrow or grief is involved. It is simply the consciousness of the sorrow of the world and the weight of grief under which humanity struggles. "The fellowship of Christ's suffering" is the reaction of the disciple to the same world condition. This is the true "broken heart," and is as yet a very rare thing to find. The usual broken heart is literally a disrupted solar plexus centre, bringing complete demolition of what is occultly called "the centre of feeling," and consequently the wrecking of the nervous system. It is [Page 21] really brought about by a failure to handle conditions as a soul.

#### *Two Other Groups of Telepathic Possibilities*

4. Telepathic work from *soul to soul*. This is, for humanity, the highest possible type of work. When a man can begin, as a soul, to respond to other souls and their impacts and impressions, then he is rapidly becoming ready for the processes which lead to initiation.

There are two other groups of telepathic possibilities which I would like to list for you. They are possibilities only when the four above-mentioned groups of telepathic impression are beginning to form a conscious part of the disciple's experience.

5. Telepathic work between *soul and mind*. This is the technique whereby the mind is "held steady in the light," and then becomes aware of the content of the soul's consciousness, an innate content, or that which is part of the group life of the soul on its own level, and when in telepathic communication with other souls, as mentioned under our fourth heading. This is the true meaning of intuitional telepathy. Through this means of communication the mind of the disciple is fertilised with the new and spiritual ideas; he becomes aware of the great Plan; his intuition is awakened. One point should here be borne in mind, which is oft forgotten: The inflow of the new ideas from the buddhic levels, thus awakening the intuitional aspect of the disciple, indicates that his soul is beginning to integrate consciously and definitely with the Spiritual Triad, and therefore to identify itself less and less with the lower reflection, the personality. This mental sensitivity and rapport between soul and mind remain for a long time relatively inchoate on the mental plane. That which is sensed remains too vague or too abstract for formulation. It is the stage of the mystical vision and of mystical unfoldment.

6. Telepathic work between *soul, mind and brain*. In [Page 22] this stage the mind still remains the recipient of impression from the soul but, in its turn, it becomes a "transmitting agent" or communicator. The impressions received from the soul, and the intuitions registered as coming from the Spiritual Triad, via the soul, are now formulated into thoughts; the vague ideas and the vision hitherto unexpressed can now be clothed in form and sent out as embodied thoughtforms to the brain of the disciple. In time, and as the result of technical training, the disciple can in this way reach the mind and brains of other disciples. This is an exceedingly interesting stage. It constitutes one of the major rewards of right meditation and involves much true responsibility. You will find more anent this stage

of telepathy in my other books, particularly *A Treatise on White Magic*.\*

This much that I have outlined here is practically all that concerns man in his own inner individual contacts and work and training. There is, however, a whole range of telepathic contacts which should be noted because they constitute the goal for humanity.

7. Telepathic work between *a Master (the focal point of a group) and the disciple in the world*. It is an occult truth that no man is really admitted into a Master's group, as an accepted disciple, until he has become spiritually impressionable and can function as a mind in collaboration with his own soul. Prior to that he cannot be a conscious part of a functioning group on the inner planes gathered around a personalised force, the Master; he cannot work in true rapport with his fellow disciples. But when he can work somewhat as a conscious soul, then the Master can begin to impress him with group ideas via his own soul. He hovers then for quite a while upon the periphery of the group. Eventually, as his spiritual sensitivity increases, he [Page 23] can be definitely impressed by the Master and taught the technique of contact. Later, the group of disciples, functioning as one synthetic thoughtform, can reach him and thus automatically he becomes one of them. To those who have the true esoteric sense, the above paragraph will convey a good deal of information, hitherto hidden.

8. Telepathic work between *a Master and His group*. This is the mode of work whereby a Master trains and works through His disciples. He impresses them *simultaneously* with an idea or an aspect of truth. By watching their reactions, He can gauge the united activity of the group and the simultaneity of their response.

9. Telepathic work between *subjective and objective groups*. I do not refer here to the contact between an inner group of disciples, functioning consciously on the subjective levels, and the outer form that group takes. I refer to an inner group and a different outer group or groups. These groups, on both levels, can be either good or bad, according to the quality or calibre of the group personnel and their motives. This opens up a wide range of contacts and is one of the ways in which the Hierarchy of Masters work, as individuals. It is, however, not possible for groups upon the outer plane to respond to this type of contact until the bulk of their members have the heart centre awakened. In this connection a most interesting point should be noted. The awakening of the heart centre indicates inclusiveness, group appreciation and contact, also group thought and group life-activity. Unless, however, the head centre is also awakened and active, the soul is not able to control, and this heart activity need not necessarily be what we call good or spiritual activity. It is quite impersonal, like the sun, of which the heart is, as you know, the symbol. It shines alike upon the good and the bad; and group activity, as a result of heart awakening, can include the bad groups [Page 24] as well as the good groups. Therefore you can see the necessity of awakening the head centre and bringing in the control of the soul aspect; and hence the emphasis laid upon character building and the need for meditation.

10. Telepathic work between *the Hierarchy of Masters as a group or a part of the Hierarchy, and groups of disciples*. There is little I can tell you about this, and you would not and could not understand. The experiment we are now making, in connection with the New Group of World Servers, is related to this form of telepathic work.

Some of these forms of telepathic work have necessarily their distorted reflections on the physical plane. These you might like to ponder upon, and trace the correspondences between them. What is

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\* Pages 176-180, 415, 427-428, 477-478.

"mass psychology" with its unreasoning quality and its blind activity, but a massed reaction to solar plexus impressions as passed from group to group? What is "public opinion," so called, but vague mental reactions by the mass of men beginning to grope their way on the mental plane, to the activity and play of more active and powerful minds? The written and spoken words are not in themselves adequate to account for the display of modern opinion as we now have it. What is the apparently accurate information, so rapidly circulated among the savage races, but an expression of that instinctual telepathy which uses the vital body and the pranic fluids as its medium?

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#### IV. THREE TYPES OF ENERGY INVOLVED

Telepathic inter-relation between the members of a group grows through the medium of a constant attitude of reflective thought and a steadfast love for each other. I would remind you that when I use these terms I am referring to the two major types of energy in the world today. Essentially, energy is active substance. These two types of force are of a vitality, potency and substance so subtle and fine that they can work through and "force into activity" the pranic fluids which constitute the substance of the etheric body and to which I referred in a much earlier instruction.\* The telepathic work, therefore, is concerned with three types of energy which demonstrate as forces with the power to motivate:

1. The *force of love* with its negative quality which
  - a. Attracts the needed material with which to clothe the idea, the thought or concept to be transmitted; it is also the *attractive* agency utilised by the recipient. Therefore both transmitter and recipient work with the same agency, but the transmitter uses the love energy of the larger whole whilst the recipient concentrates, upon the transmitter, the love energy of his own nature. If this be so, you can see why I emphasise the necessity for love and for non-criticism.
  - b. Constitutes the coherent quality which links together the transmitter and the recipient, and which also produces the coherency of that which is transmitted.

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It will be apparent to you consequently that it is only at this time that we can begin to look for a wider and more general expression in the world today of the processes of telepathy, for only today is the love principle really beginning to affect the world on a large scale. Love of a cause, a party or an idea is becoming more and more prevalent, producing in the initial stages the apparently wide cleavages with which we are so familiar and by which we are so distressed at this time, yet producing finally a dominance of the attitudes of love which will heal breaches, and produce synthesis among the peoples. *Love (not sentiment) is the clue to successful telepathic work.* Therefore love one another with a fresh enthusiasm and devotion; seek to express that love in every possible way—upon the physical plane, upon the levels of emotion, and through right thought. Let the love of the soul sweep through all like a regenerating force.

2. *The force of mind.* This is the illuminating energy which "lights the way" of an idea or form to be transmitted and received. Forget not that light is subtle substance. Upon a beam of light can the energy

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\* *A Treatise on the Seven Rays*, II, 113.

of the mind materialise. This is one of the most important statements made in connection with the science of telepathy.

The success of this is dependent upon the alignment of the bodies of the transmitter and the recipient. The double line of contact must be that of mental energy and brain electrical energy. The magnetic power of love to attract attention, to produce alignment, and to call forth rapport and understanding is not all that is necessary in the new telepathy which will distinguish the new age. There must also be mental development and mental control.

This form of telepathy is not a function of the animal soul, as in the case of the solar plexus contact and response [Page 27] to messages by the emotionally polarised man or woman. This telepathic rapport and response is a characteristic of the human soul working from mind to mind and from brain to brain. It is literally a state of consciousness which is sufficiently conditioned by the integrated mental person so that he is aware of and inclusive of the mental state and thought processes of another person.

3. The *energy of prana*, or the etheric force of the vital body. This energy, by an act of the will and under the pressure of the magnetic power of love, responds to or is receptive to the dual energies mentioned above. The idea, thoughtform or mental impression which must be recorded in the brain consciousness of the recipient opens a way in the pranic fluids and so controls their activity (which is as ceaseless as the thoughtform-making propensities of the *chitta*) that the brain becomes responsive in two ways:

a. It is rendered passive by the impact of the three types of energy, blended and fused into one stream of force.

b. It becomes actively responsive to the idea, impression, thoughtform, symbol, words, etc., which are being swept into the area of its conscious activity.

Let me attempt to reduce the above information to practical simplicity, thus showing how these three types of energy can be used in practical work:

1. By the use of *the energy of love* in three ways:

a. By sending out love (not sentiment) to your brothers at the time of transmission or reception.

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b. By capitalising on the inherent power of love to attract the material or the substance, and thus to "clothe" in the occult sense that which you send out.

c. By sending forth the "clothed" idea, impression, etc., on a stream of love which your brother—alert, receptive and waiting—will attract to himself by the means of his conscious love for you.

2. By the use of *mental energy* through the effort to polarise yourself upon the mental levels of consciousness. By a definite act of the will you lift your consciousness onto the mental plane and hold it there. This action is a reflection upon a lower plane, and *in the brain consciousness*, of the mind's ability to hold itself in the light. The success of all telepathic work you do, as a group or as individuals, will be dependent upon your capacity to "hold yourselves steady in the light" mentally. The difference is that this time you do it for the purpose of the planned work, and attempt to hold the mind steady in

the light of the group, or in each other's light, and not so specifically in the light of your own soul.

3. By the conscious organised use of the energy of *the etheric ajna centre*, and sometimes of the head centre, when receiving, and of the throat centre, when transmitting. This swings etheric force into activity when engaged in telepathic work, but entails its conscious subordination to the power of the other two energies. Practically, you will observe that this involves on the part of the disciple the power to do three things at once. You need to ponder more deeply upon the fact and necessity of active outgoing energy [Page 29] when you are occupied with the task of transmission, and with active receptivity when you are functioning as a receiver.

I would like to point out that successful telepathic work is dependent upon the following factors:

First, that there are no barriers existing between the receiver and the broadcaster. Such barriers would be lack of love or of sympathy, criticism and suspicion.

Secondly, that the broadcaster is mainly occupied with the clarity of his symbol, with the word or thought, and *not with the receiver*. A quick glance toward the receiver, a momentary sending forth of love and understanding is sufficient to set up the rapport, and then attention must be paid to the clarity of the symbol.

Thirdly, let the receivers think with love and affection of the broadcaster for a minute or two. Then let them forget the personality. A thread of energy, linking receiver and broadcaster, has been established and *exists*. Then forget it.

Fourthly, let the receivers work with detachment. Most receivers are so anxious to receive correctly that through their very intensity they counteract their own efforts. A casual and "don't care" spirit and a close attentiveness to the inner "picturing faculty" will net better results than any violent and strong desire and effort to see the symbol and to contact the mind of the sender.

The brain should register a reflection of the mind content. If a ray of light is met by an outgoing force from the receiver's mind or a powerfully emitted thoughtform, it can be prevented from reaching the mind. However, a transmitter with more expert training can overcome this barrier. Much of the trouble will be found to be based on the emitted thoughtforms, or in the rush of ill-regulated [Page 30] mental energy or brain radiation which negates efforts. Therefore a quiet spirit and well regulated thoughts will aid much, and the cultivation of that dispassion which desires nothing for the separated self, and nothing violently.

The need of sensitive receivers is great. Train yourselves. Forget yourselves and your own petty little affairs—so petty and unimportant when viewed in relation to the momentous issues of the present time. Keep an attentive ear to the voices which issue forth from the world of spiritual Being, and love each other with loyalty and steadfastness.

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## V. THE GROWTH OF TELEPATHIC RAPPORT

I would like to point out that the use of words telepathically must be mastered as a preliminary step to the use of sentences and of thoughts. Choose a word and meditate upon it, knowing wherefore you have chosen it. Study it in the four ways indicated by Patanjali;\* that is:

1. Study its form, study it symbolically, as a word picture.
2. Study it from the angle of quality, of beauty, of desire.
3. Study its underlying purpose and teaching value, and its mental appeal.
4. Study its very being and identify yourself with its divine underlying idea.

When you have reached this final stage, hold your consciousness steady at that high point as you (if you are a transmitter) send out the word to the receiver or to the receiving group. Receivers should in their turn achieve, as far as they can, complete alignment so as to be responsive to all these four aspects of the word. This method will serve to shift the receiver nearer to the plane where he should function—the level of the higher mind. The word goes out upon the life breath of the transmitter; his lower mind then sends out the purpose aspect; his astral consciousness is responsible for sending out the quality aspect; and the form aspect is sent out as he *says* the word—very softly and in a whisper.

The above is a good exercise and very simple; telepathic power should greatly increase if one faithfully follows these four stages—up and within, down and without—in the [Page 32] work of transmitting. During the first or form stage one may use what symbolic forms one likes to embody the word, for such a word as "will" has no appropriate form like "pool" has; one may, if he choose, preserve the word form, seeing it letter for letter or as a whole. But one must be sure to end with the picture form or the word form with which he began; and that he sends out, at the close, what he formulated at the beginning.

To summarise: A group of disciples working in an Ashram has to learn that—

1. Groups are held together by an inner structure of thought.
2. The focus of the externalised group life is the etheric body.

The etheric body is:

- a. A receiving agency.
  - b. A circulating medium for energy coming from the mind, from the soul, from the Master, or from the group mind.
3. The mind is the first exoteric expression of the soul consciousness, as far as the true aspirant is concerned.

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\* *The Light of the Soul*, page 33.



4. The following telepathic relationships are possible and must be borne in mind:

- a. Solar plexus to solar plexus.
- b. Mind to mind.
- c. Master to disciple.
- d. Groups of disciples to other similar groups.
- e. Subjective groups to objective receptive groups.
- f. The Hierarchy, through its great Leaders, to the various Ashrams of the Masters.
- [Page 33]**
- g. The Hierarchy to the New Group of World Servers.

5. The major factors which must be considered in all telepathic work are:

- a. The initiating agent or emanating source.
- b. The recipient of the ideas, thoughts or energy.
- c. The medium of revelation.

The growth of telepathic rapport will bring in an era of universality and synthesis, with its qualities of recognised relationships and responsiveness. This will be, outstandingly, the glory of the Aquarian Age.

As the race achieves increasingly a mental polarisation through the developing attractive power of the mental principle, the use of language for the *conveying of thoughts between equals or of communicating with superiors* will fall into disuse. It will continue to be used in reaching the masses and those not functioning upon the mental plane. Already voiceless prayer and aspiration and worship are deemed of higher value than the pleadings and proclamations of voiced expression. It is for this stage in the unfoldment of the race for which preparation must be made, and the laws, techniques and process of telepathic communication must be made plain so that they can be intelligently and theoretically understood.

Disciples must occupy themselves increasingly with right understanding, right designation and right definition of the new science of telepathy. Mental comprehension and mental sympathy will make true interplay possible, and this will bridge between the old way of understanding thought through the medium of the spoken or written word (embodying that thought as the individual thinker seeks to convey it) and the future stage of immediate response to **[Page 34]** thought, unlimited by speech or other medium of expression. Disciples will endeavour to work in both ways, and the medium of normal human relations and that of supernormal subjective relations must be studied by them and expressed by them. In this way the time of bridging and the period of transition can be spanned. It will take about five hundred years for the race to become normally telepathic, and when I say normally I mean *consciously*. This bridging work must be carried forward by disciples in three ways:

1. By an endeavour to understand:

- a. The medium of transmission.
- b. The method of transmission.
- c. The manner of reception.
- d. The mode of inter-related activity.

2. By the cultivation of sensitive reactions to each other and to the other human units with whom the lot of the disciples may be cast. This involves:

- a. Sensitive physical reaction, via the centres, to the forces emanating from the centres of those with whom the disciples are associated. Particularly should the sensitivity of the ajna centre be developed.
- b. Sensitivity to the state of feeling or to the emotional reactions of those around. This is done through the development of compassion and of sympathy, plus that detachment which will enable one to take right action.
- c. Sensitivity to the thoughts of others through mental rapport with them upon the plane of mind.

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3. By all these done also in group formation as well as individually. All the activities mentioned above must constitute *group activity*.

In these three ways the vehicle of the personality can be so conditioned that it can become a sensitive receiving apparatus. When, however, soul-consciousness is achieved or developing, then this triple instrument is superseded by the intuitional receptivity of the soul—whose inclusiveness is absolute and who is at-one with the soul in all forms.

Those disciples who are working along this line are the nurturers of the seed of the future intuitional civilisation, which will come to its full glory in the Aquarian Age. The intuition is the infallibly sensitive agent, latent in every human being; it is based, as you know, upon direct knowledge, unimpeded by any instrument normally functioning in the three worlds. Of this intuitional future age, Christ is the *Seed Man*, for "He knew what was in man." Today, a group or a unit of groups can be the nurturers of the seed of the intuition; the cultivation of sensitivity to telepathic impression is one of the most potent agencies in developing the coming use of the intuitive faculty.

The truly telepathic man is the man who is responsive to impressions coming to him from all forms of life in the three worlds, but he is also equally responsive to impressions coming to him from the world of souls and the world of the intuition. It is the development of the telepathic instinct which will eventually make a man a master in the three worlds, and also in the five worlds of human and superhuman development. By a process of withdrawal (of occult abstraction) and of concentration upon the telepathic cult, the whole science of telepathy (as a seed of a future racial potency) can be developed and understood. This is a process now going forward, and it is going on in two ways: **[Page 36]** through the medium of telepathic groups and of telepathic people, and through the medium of exoteric scientific investigation. The building of the thoughtform which will accustom the race to the idea of telepathic work is proceeding apace, and the seed of this development is becoming very vital and powerful and germinating with real rapidity. It is, in the last analysis, the seed of MASTERHOOD.

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## VI. GROUP TELEPATHIC WORK

I shall now take up with you the subject of *united* group telepathic work, its possibilities and the present opportunity, touching upon the dangers involved and the responsibility which will rest upon your shoulders and upon those of all disciples who may attempt to work in this way. You need to bear in mind the following three injunctions:

First: It is essential that you acquire *facility* in tuning in on each other with deepest love and understanding; that you develop *impersonality* so that when a brother tunes in on a weakness or a strength, upon a mistake or a right attitude, it evokes from you no slightest reaction that could upset the harmony of the group united work as planned; that you cultivate a *love* which will ever seek to strengthen and to help, and a power to supplement or complement each other which will be of use in balancing the group, as a working unit under spiritual impression. The discovery of a weakness in a group brother should only produce the evocation of a deeper love; the discovery that you have made a mistake (if you have) in interpreting a brother should only prompt you to a renewed vital effort to approach more closely to his soul; the revelation to you of a brother's strength will indicate where you can look for help in any hour of your own need. State frankly what you feel as you work month after month at this task of group rapport, deliberately tuning out criticism and substituting for it analysis—an analysis impersonally given; state truthfully what you sense and register. Your conclusions may be right or wrong, but a definite effort to comply and to recognise consciously the gained impression should aid the group blending without undue delay into an instrument of sensitive understanding. If disciples cannot tune in on each other [Page 38] with ease after long periods of close relationship, how can they, as a group, tune in on some individual or some group of individuals unknown to them in their personalities? Unless such interplay is established fundamentally and unless there is a close integration between the members who constitute the group, it will not be possible for constructively useful and spiritually oriented and controlled work to be properly carried forward and successfully accomplished. But it is a task which you can accomplish if you will, and real application over a period of time should enable the group to work smoothly and well together. The three Rules\* for beginners, earlier given, embody the first steps leading to the attitude required in true hierarchical work; this is the objective of the accepted disciple.

Secondly: Your constant effort—to be carried forward steadily and slowly—must be to bring about a *group love* of such strength that nothing can break it and no barriers rise up between you; to cultivate a *group sensitivity* of such a quality that your diagnosis of conditions will be relatively accurate; to develop and unfold a *group ability to work as a unit*, so that there will be nothing in the inner attitudes of any of the group members which could break into the carefully established rhythm. For it is quite possible for a member of the group to retard the work and to hold back the group because he is so engrossed in his own affairs or in his own ideas of self-development; when some members cease their activity it does affect the inner group vibration; when others become slowed up by definite changes in their outer or inner lives, this requires periods of adjustment and oft of re-organisation of the life. These changes, being externalised, can produce powerful psychological changes and upset the rhythm of the soul's endeavour. A tried and [Page 39] experienced disciple will not let such a change upset his inner rhythm, but a less experienced disciple needs real soul watchfulness to the danger of sidetracking the

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\* *A Treatise on White Magic*, page 320.

life interest from spiritual purposes to personality attentions and interests.

Thirdly: Any group work of this kind must be most carefully controlled; any group effort which seeks to impress the mind of any subject (whether an individual or a group) must be strenuously guarded as to motive and method; any group endeavour which involves a united applied effort to effect changes in the point of view, an outlook on life, or a technique of living must be *utterly selfless*, most wisely and cautiously undertaken, and must be kept free from any personality emphasis, any personality pressure and any mental pressure which is formulated in terms of individual belief, prejudice, dogmatism or ideas. I would ask you to study the above few words most carefully.

The moment that there is the least tendency on the part of a group, or of an individual in a group, to force an issue, to bring so much mental pressure to bear that an individual or group is helpless under the impact of other minds, you have what is called "black magic." Right motive may protect the group from any serious results to themselves, but the effect upon their victim will be definitely serious, rendering him negative, and with a weakened will.

The result of all *true* telepathic work and rightly directed effort to "impress" a subject will be to leave him with a strengthened will to right action, an intensified interior light, an astral body freer from glamour, and a physical body more vital and purer. The potency of a united group activity is incredibly powerful. The occult aphorism that "energy follows thought" is either a statement of a truth or else a meaningless phrase.

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Forget not that the method of work of the Hierarchy is that of *impression* upon the minds of Their disciples, of telepathic work carried on with the Master as broadcaster and the disciple as the recipient of impression and of energy. This reception of impression and energy has a dual effect:

1. It brings into activity the latent seeds of action and of habits (good or bad), thus producing revelation, purification, enrichment and usefulness.
2. It vitalises and galvanises the personality into a right relation to the soul, to the environment, and to humanity.

It is necessary for you and for all disciples to grasp the correspondence to this hierarchical effort and any effort which you may make in order to work as a group of individuals with groups or individuals. An appreciation of the power which you may let loose, of the dynamic effect which you may succeed in awakening in the subject of your directed thought, and of the impression which you may imprint in the mind and consciousness of the subject should incite you to a guarded purity of life (astral and physical), to a watchfulness over thoughts and ideas, and to a love which will safeguard you from all love of power. Thus you will preserve the integrity of those you seek to help and will be enabled to suggest, to strengthen and to teach subjectively with no undue influence, no forcing, and no infringement of the liberty and spiritual franchise of the person concerned. A difficult task, my brothers, but one to which you are equal, given due attention and obedience to the above three injunctions as to motive, technique and method.

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## VII. THE SCIENCE OF IMPRESSION

The entire subject of telepathic communication can be approached under a more subjective designation or name, but one which is interpretive of the more universal and prior stage than that of direct telepathic reception. The occultist ever approaches the subject connected with the evolutionary process from the angle of the whole and then the part, from the periphery to the centre, from the universal to the particular. Among Themselves, the Masters do not deal with telepathy as a science warranting consideration, endeavour and impartation; They are concerned primarily with the *Science of Impression*. The term most often employed by Them is the esoteric equivalent of what the average person means when he says, "I have an impression." Impression is the subtlest reaction (more or less accurate) to the vibratory mental activity of some other mind or group of minds, of some whole, as its radiatory influence affects the unit or aggregate of units.

The first stage of correct telepathic reception is ever the registering of an impression; it is generally vague at the beginning, but as a thought, idea, purpose or intention of the sending agent concretises, it slips into the second stage which appears as a definite thoughtform; finally, that thoughtform makes its impact upon the consciousness of the brain in the location lying just behind the ajna centre and consequently in the area of the pituitary body. It can appear also in the region of the solar plexus centre. But for those Lives Who have surmounted life in the three worlds and Who are not conditioned by the triple mechanism of the personality, *the impression* is the factor of importance; Their consciousness is impressed, and so sensitive is Their response to the higher impression, that They [Page 42] absorb or appropriate the impression so that it becomes a part of Their own "impulsive energy."

This is by no means an easy subject for me to elucidate, and the reasons are two:

1. The members of the Hierarchy (among Whom I have the status of Master)\* are Themselves in process of learning this Science of Impression. This They do on the levels of the abstract mind, of the intuition, or of manas and buddhi.
2. The science is as yet without a vocabulary. It is not limited at any stage by thoughtforms but it is limited by word forms; and it is therefore a difficult problem for me to pass on any information anent this subtle mode of communication of which telepathy is in fact but an exoteric externalisation.

### *Sources of Impression to the Three Planetary Centres*

Impression, as an art to be mastered both from the angle of the impressing agent and of the impressed recipient, is definitely related to the world of ideas. As far as our planetary Life is concerned, there are certain great sources of impression and one or two of them might here be noted; you will thus gain some idea of the subtlety of the whole subject, of its close relation to energy impacts and of its group reception as differentiated from individual reception, as is the case in any telepathic rapport.

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\* *Discipleship in the New Age*, I, 777.

1. *The impression of Shamballa* by:

- a. Members of the Great White Lodge on Sirius. The recipients of this impression are the highest Members of the Great Council, presided over by the Lord of the World. So subtle is this impression [Page 43] that these Great Lives can only receive it with accuracy when in full joint conference of the entire Council, and also after due preparation.
- b. From one or other of the constellations which are at any particular time astrologically en rapport with our planet. This impression can only be received by the Great Council when sitting in conclave with a majority of its Members present. This, I would have you note, does not entail the attendance of the entire Council.
- c. From a triangle of circulating energy, emanating from the two planets which—with our planet, the Earth—form a triangle in any particular cycle. This impression is received by the three Buddhas of Activity for distribution to the Hierarchy.
- d. From the planet Venus, the Earth's *alter ego*. This makes its entrance via the Lord of the World and three of His Council Who are chosen by Him at any specific time to act as recipients.

These are the major entering impressions, recorded by what is glibly called "the Universal Mind," the mind of God, our planetary Logos. There are other entering impressions, but to them I do not refer, as any reference would be meaningless to you.

2. *The impression of the Hierarchy* by:

- a. Shamballa itself through the medium of groups within the Great Council; these step down the impression which they register so that the Hierarchy—as a whole—may cooperate with the purposes intended by those who are forming the needed Plan.

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- b. Certain great Lives Who, at specific times and according to cyclic rhythm, or in times of emergency, are swung into this type of activity. For instance, one such time would be the Full Moon period, which is a time of reception by the Hierarchy as well as by Humanity; an instance of the second type of activity would be the Wesak Festival, or those acute crises when intervention is required from sources far higher than those with which the recipient is usually en rapport. Such a crisis is fast approaching.

The first type of impression is rhythmic, recurrent and therefore cumulative in its intended effects. The second type of impression is the result of invocation and evocation and is dependent upon both the recipient and the agent.

- c. That great group of divine Contemplatives who are trained to act as an intermediate receptive group between Shamballa and the Hierarchy. They receive impression from Shamballa and transmit it to the Hierarchy, thus enabling the Members of the Hierarchy to receive it as "a sharpened impression" and to register it accurately because the emanating impression has passed through an area within the divine Mind where it is enhanced by the trained perception and the determined receptivity of this group. They are called, in the East, the divine Nirmanakayas. I only mention Their occult name so that you may learn to recognise Them when you meet reference to Them.



d. The Buddha at the time when the Wesak Festival is celebrated. He then acts as a focal point or as the "distributor of the impression"; He then has [Page 45] behind Him (little as you may realise it) the entire impressing force of the Buddhas of Activity Who are to Shamballa what the Nirmanakayas are to the Hierarchy.

Let me here interpolate a remark which may prove helpful and illuminating. We are dealing (as you will undoubtedly have noted) with the reception of impression by groups or by aggregations of groups composed of living Beings Who have Their own agents of distribution or impression. The entire evolutionary history of our planet is one of reception and of distribution, of a taking in and of a giving out. The key to humanity's trouble (focussing, as it has, in the economic troubles of the past two hundred years, and in the theological impasse of the orthodox churches) has been to take and not to give, to accept and not to share, to grasp and not to distribute. This is the breaking of the Law which has placed humanity in the position of guilt. The war is the dire penalty which humanity has had to pay for this great sin of separateness. Impressions from the Hierarchy have been received, distorted, misapplied and misinterpreted, and the task of the New Group of World Servers is to offset this evil. These Servers are to humanity what the Buddhas of Activity are to Shamballa, and the group of divine Contemplatives (the Nirmanakayas) are to the Hierarchy. It might be stated therefore that:

1. The Buddhas of Activity are Themselves impressed by the WILL of God as it energises the entire planetary life.
2. The Nirmanakayas are impressed by the LOVE of God as it demonstrates itself as the attractive force which impulses the Plan inspired by the Purpose. In other words, it is the Hierarchy, impelled to action [Page 46] by Shamballa, or the Will-to-Good, externalising itself as goodwill.
3. The New Group of World Servers are impressed by the active INTELLIGENCE of God; they translate this divine impression and step it down in two great stages, therefore, bringing it into concrete manifestation.

We now carry this conception of divine impression down to the level of the human consciousness.

3. *The impression of Humanity* by:

- a. The Hierarchy, through the stimulating of ideas. These demonstrate through a steadily growing and enlightened public opinion.
- b. The influence of the Ashrams of the Masters as they affect the aspirants of the world, the humanitarians and the idealists. These impressing agencies, being seven in number, constitute seven different streams of impressing energy which affect the seven ray types. The united Ashrams, forming the great Ashram of the Christ, affect humanity as a whole; this great united Ashram works solely through the New Group of World Servers whose members are on all rays, of all grades of development, and who work in all the various departments of human living and enterprise.
- c. The activity of the New Group of World Servers about which I have already written in my various pamphlets; therefore repetition is not necessary.\*

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\* *A Treatise on the Seven Rays*, II, 629-751. *A Treatise on White Magic*, 398-433.

It will be obvious to you that I have only touched upon a few, a very few, of the impressing forces of the planet, and have [Page 47] enumerated only a few of the major groups which are—in their intrinsic nature—both recipients of impression and agents later of the impressing agent. When we arrive at the human family, this reciprocal activity is blocked by human selfishness; it is this "interruption of impression" and this "interference with the divine circulatory flow" which (as I have said above) is responsible for sin, for disease, and for all the various factors which make humanity today what it is. When the free flow of divine energy, of divine interplay and of spiritual purpose is re-established, then evil will disappear and the will-to-good will become factual goodwill upon the outer physical plane.

In the statements given above in connection with the three great planetary centres you have the basis for the new and coming Approach to Divinity which will be known under the expression: Invocative and Evocative religion. It is this new Science of Impression which forms the subjective basis and the uniting element which binds together the entire realm of knowledge, of science and of religion. The fundamental ideas which underlie these great areas of human thought all emanate from intuitional levels; they finally condition the human consciousness, evoking man's aspiration to penetrate deeper into the arcana of all wisdom, for which knowledge is the preparatory stage. This Science of Impression is the mode of life of the subjective world which lies between the world of external happenings (the world of appearances and of exoteric manifestation) and the inner world of reality. This is a point which should be most carefully taken into the calculations of the occult investigators. Impressions are received and registered; they form the basis of reflection for those aspirants who are sensitive enough to their impact and wise enough to record carefully in consciousness their emanating source. After due practice, this period of brooding upon the registered [Page 48] impression is followed by another period wherein the impression begins to take form as an idea; from that point it follows the familiar course of translation from an idea into a presented ideal; it then comes under the invocative appeal of the more concrete-minded until it finally precipitates itself into outer manifestation and takes form. You will see, therefore, that what I am doing is to take the student a step further into the world of reception and perception and point him to the more subtle contacts which lie behind those concepts which are regarded as definitely nebulous and to which we give the name of intuitions.

The Science of Impression—if studied by the disciples in the world and by the New Group of World Servers—will greatly facilitate the presentation of those ideals which must and will condition the thinking of the New Age and will eventually produce the new culture and the new civilised expression which lies ahead of humanity, superseding the present civilisation and providing the next field of expression for mankind. This science is, in fact, the basis of the theory of relationships and will lead to the expansion of the idea of right human relations which has hitherto—as a phrase—been confined to an ideal desire for correct interplay between man and man, group and group, and nation and nation; it has also hitherto been restricted to the human society and interplay, and remains as yet a hope and a wish. When, however, the Science of Impression has been correctly apprehended and has been brought down to the level of an educational objective, it will be found to be closely linked to the emerging teaching anent invocation and evocation and will be expanded to include not only right human relations to the superhuman kingdoms, but right human relations with the subhuman kingdoms also. It will, therefore, be concerned with the sensitive response of the entire natural and supernatural world to the "One in Whom we [Page 49] live and move and have our being"; it will put mankind into a right relationship with all aspects and expressions of the divine nature, deepening subjective contact and bringing about a diviner objective manifestation and one more in line with divine purpose. It will lead to a great shift of the human consciousness off the levels of emotional and physical life (where the bulk of humanity is focussed) on to the levels of mental perception.

You will understand, consequently, the reason why the Knowers of the world have ever referred to the dual action of the mind as it is sensitive to the higher impressions and active in the mental creation of the needed thoughtforms. The mind, rightly trained, will seize upon the fugitive impression, subject it to the concretising effect of mental activity, produce the required form, and this, when correctly created and oriented, will finally lead to the externalising of the registered impression, as it took form in an intuition and eventually found its place upon the mental plane. You will see also why disciples and world workers have to function as MINDS, as receptive and perceptive intelligences and as creators in mental matter. It is all related to this Science of Impression with which we have been dealing. You will note also that this whole process is capable of expansion in the processes of meditation, so that the aspirant can be sensitive to impression and (because he is oriented to the world of ideas and is aware of the subtlety and delicacy of the apparatus required to register the "overshadowing cloud of knowable things") is safeguarded from the sensitivity required to register impacts from other minds, good or bad in their orientation, and from the thought currents of that which is in process of taking form as well as from the powerful pull or urge of the emotional and desire reactions of the astral plane and of the emotionally polarised world in which he lives physically.

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More understanding will come also if you grasp the fact that this Science of Impression is concerned with the activity of the head centre as an anchoring centre for the antahkarana, and that the ajna centre is concerned with the process of translating the recorded intuition into a form (through recognition of and reaction to a mental thoughtform) and its subsequent direction, as an ideal objective, into the world of men. In the early stages and until the third initiation, the Science of Impression is concerned with the establishing of a sensitivity (an invocative sensitivity) between the Spiritual Triad (temporarily expressing itself through the abstract mind and the soul or the Son of Mind) and the concrete mind. This mental triangle is a reflection, in time and space, of the Monad and of the two higher aspects of the Triad, and is reflected (after the process of invocation and a succeeding process of evocation) in another triad—that of the lower mind, the soul and the vital body. When the relation between the lower and the higher mind is correctly and stably established, you have the swinging into activity of the lowest triad connected with the Science of Impression—the head centre, the ajna centre and the throat centre.

In the above I have given you an interesting and brief elucidation of the technique to be applied to the energising of the centres in the human body. I would remind you that what is true of the individual disciple must be and is true of that great disciple—Humanity, the entire human family. It is also true, as an outgrowth of this idea, of all the three planetary centres: Shamballa, the Hierarchy and Humanity. The name *Science of Impression* is that given to the process whereby the establishment of the required relationship in all these units of life takes place. The *Technique of Invocation and Evocation* is the name given to the mode or method whereby the desired relationship is brought about. [Page 51] The *Creative Work* is the name given to the manifestation of the results of the two above processes. The three aspects of the Technique of Invocation and Evocation with which the average disciple should concern himself are those of the building of the antahkarana, the correct use of the lower mind in its two higher functions (the holding of the mind steady in the light and the creation of the desired thoughtforms), and the process of precipitation whereby the impression is enabled eventually to take tangible form.

In the above exegesis I have given you much food for thought in connection with telepathic possibilities; it all fits into the theme of world service as it is to be applied in the expansion of the human consciousness on a large scale. This is one of the major tasks of the New Group of World Servers.

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### VIII. THE SUPREME SCIENCE OF CONTACT

It would be useful if you attempted to master and to assimilate what I have to impart anent the three great sciences which form the three modes of expression of what we might term the SUPREME SCIENCE OF CONTACT. These three sciences are all equally interdependent and all related to the art of responsiveness. They are:

#### *Its Three Inter-Dependent Modes of Expression*

1. The Science of Impression . . . The will-to-be.  
Relation to the Spiritual Triad.  
Source of emanation . . . Shamballa.  
Connected with the abstract mind.
2. The Science of Invocation and Evocation . . . Love or attraction.  
Relation to the soul in all forms.  
Source of emanation (at this time) . . . The Hierarchy.  
Connected with the lower mind, as the agent of the soul.
3. The Science of Telepathy . . . Mind. Human intelligence.  
Relation to the personality.  
Source of emanation . . . Humanity itself.  
Connected with the head centre.

You will see how all these pairs of opposites play their part, exemplifying the dualistic nature of our planetary Life:

**[Page 53]**

1. The abstract mind and the lower mind.
2. The soul and the lower mind.
3. The lower mind and the head centre.

Each of them acts as an invocative agent and produces evocation. All act as recipients and as transmitters, and all of them together establish the group inter-relation and the circulation of the energies which are the distinctive characteristic of the entire world of force.

One point you all need to grasp is that the progressing disciple does not move into new fields or areas of awareness, like a steady marching forward from one plane to another (as the visual symbols of the theosophical literature would indicate). What must be grasped is that *all that IS is ever present*. What we are concerned with is the constant awakening to that which eternally IS, and to what is ever present

in the environment but of which the subject is unaware, owing to short-sightedness. The aim must be to overcome the undue concentration upon the foreground of daily life which characterises most people, the intense preoccupation with the interior states or moods of the lower self which characterises the spiritually minded people and the aspirants, and the imperviousness or lack of sensitivity which characterises the mass of men. The Kingdom of God is present on Earth today and forever has been, but only a few, relatively speaking, are aware of its signs and manifestations. The world of subtle phenomena (called formless, because unlike the physical phenomena with which we are so familiar) is ever with us and can be seen and contacted and proved as a field for experiment and experience and activity if the mechanism of perception is developed as it surely can be. The sounds and sights of the heavenly world (as the mystics call it) are as clearly perceived by [Page 54] the higher initiate as are the sights and sounds of the physical plane as you contact it in your daily round of duties. The world of energies, with its streams of directed force and its centres of concentrated light is likewise present, and the eye of the see-er can see it, just as the eye of the mental clairvoyant can see the geometrical pattern which thoughts assume upon the mental plane, or as the lower psychic can contact the glimmers, the illusions and delusions of the astral world. The subjective realm is vitally more real than is the objective, once it is entered and known. It is simply (how simple to some and how insuperably difficult to others, apparently!) a question of the acceptance, first of all, of its existence, the development of a mechanism of contact, the cultivation of the ability to use this mechanism at will, and then *inspired interpretation*.

#### *Its Goal in the Evolutionary Life Process*

It might be said that consciousness itself, which is the goal—on this planet—of all the evolutionary process, is simply the demonstrated result of the Science of Contact. It is likewise the goal in some form or other and at some stage or other of all planetary existences within the solar system itself. The unfoldment of this conscious response is, in reality, the growth of the sensitive awareness of the planetary Logos HIMSELF. The human mechanism and its ability to respond to its environment (as science well knows) has been developed in response to an inner urge, present in every human being and in all forms of life, and to the "pull" and magnetic effect of the surrounding environment. Step by step, the forms of life upon the physical plane, down through the ages, have unfolded one sense after another; one form of sensitive response after another becomes possible as the mechanism is produced, until the human being can receive impressions from the physical plane and rightly interpret them; can respond to the emotional contacts of the astral plane and succumb to them or [Page 55] surmount them; and can become telepathic to the world of the mental plane, thus sharing—physically, emotionally and mentally—in the life and contacts of the three worlds which constitute his environment and in which he is submerged whilst in incarnation. What he gets out of this life of constant impression is largely dependent upon his power to invoke his environment and draw from it (in evocative response) what he needs in all the various departments of his being. This, in its turn, forces him—whether he likes it or not—to produce an effect upon other people; this can be far more potent for good or evil, and from the telepathic angle, than he likes to think or can conceive. You see, therefore, how these sciences of Impression, of Invocation and Evocation, and of Telepathy are naturally concerned with what is inherent in man and in his relation to his environment and circumstances.

The germ or embryonic capacity for all types of planetary contact is inherent in every man and *will not be frustrated* in the long run. In this knowledge of goals already achieved in the three worlds lies the guarantee of achievement in the more subjective worlds which are present within the aspirant's surroundings but to which he remains as yet unawakened and unenlightened. I am seeking to make the

matter as simple as I can, for much of the abstract formulations of the occult sciences and the academic psychologists are incident to the over-activity of men's minds and emotional natures. If you can grasp certain broad and relatively simple facts and recognise that you possess the key or the clue in your already developed capacities, then you will go forward with simplicity, making no undue intellectual difficulties when dealing with these more subtle phases of your ever-existent environment. It is, in the last analysis, just a question as to what "impresses" you at any given moment, and then in what manner it conditions you.

**[Page 56]**

You will see, therefore, how much that I have already said links up with the teaching I have given upon the Points of Revelation. In the very condensed summation of the Science of Impression, I touched briefly upon the three great groups of Lives that are constantly under "impression" and which, in their turn, become "impressing agents." There is little that can be added to this theme with profit at this time; what has already been given should be studied and related to the teaching on the Points of Revelation.\*

Revelation is a generic term covering all the responses to the activities of the eye of the mind, the eye of the soul, and the "insight" of the Universal Mind which contact with the Monad gives. Sight is the greatest of all the developments in this world period in which the Logos is seeking to bring the subhuman kingdoms to the point where *human* vision is theirs, to bring humanity to the point where *spiritual* vision is developed and hierarchical insight is the normal quality of the initiate sight, and to bring the Members of the Hierarchy to the point where *universal* perception is Theirs. Therefore, it might be said that:

1. *Through the door of individualisation* the subhuman kingdoms pass to human vision, leading to mental contact and intelligent impression.
2. *Through the door of initiation* humanity passes to spiritual vision, leading to soul contact and spiritual impression.
3. *Through the door of identification* the Hierarchy passes to universal vision, leading to monadic contact and extra-planetary impression.

Each time that there is a fresh vision of a compelling and conditioning nature, it is the result of invocation by the **[Page 57]** one seeking the new impression. When this invocative spirit is present, the results are inevitable and sure and the response evoked cannot be stopped. This is the basis of all the success of desire (material or otherwise), aspiration, prayer and meditation. Always we get—in time and space—what we invoke; and the knowledge of this fact, scientifically applied, will be one of the great liberating forces for humanity.

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\* *Discipleship in the New Age*, Volume II, Section 3.



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## IX. EXPANDING AREAS OF CONSCIOUS INTERACTION

The training given by the Masters in Their Ashrams to Their disciples has one main objective: to increase, develop and enable them to utilise in service their inherent and innate sensitivity. Let us, as we discuss these matters, avoid that much over-worked word "vibration" and use instead the more simple and more easily understood word "impact". Response to impact is something we all register. Our five senses have opened to all people five great realms from which impact comes, and we are so familiar with them all that our response is now automatic and, though registered, is not consciously so, unless there is a planned reason and direction intended. We respond similarly and as automatically to emotional stimuli, and rapidly (very rapidly) the race is reaching out towards mental telepathy. Some few are beginning to work along the lines of spiritual telepathy. Few do more than register occasionally contacts emanating from a high source, and the result is usually also over-mixed with personality reactions.

Contact, with resultant impact from the soul, is also quite rapidly developing, hence the necessity for my laying the foundations of further knowledge which will clarify still higher contact, emanating from the Spiritual Triad and opening up areas of interaction hitherto known only to the Hierarchy. I refer here to the teaching which I have given out through a group of my disciples anent the Antahkarana.\* All such developing contacts involve conditions covered by the two words: Contact and Impact.

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1. *Contact* can be defined (for our particular purposes) as recognition of an environment, an area of the hitherto unknown, of that which has somehow been evoked, of a something other which has made its presence felt. This something other than the Perceiver has usually been *earlier sensed*, has been propounded into a *theoretical possibility*, has later been *invoked* by the directed and conscious attention of the one who has sensed its presence, and finally *contact* is made.

2. *Impact* is something more than simply registering contact. It develops into conscious interaction; it conveys later information; it is revelatory in nature, and can be defined in its initial stages as the guarantee to the one who responds to it of a new area for exploration and for spiritual adventure, and as the indication of a wider field wherein consciousness may expand more and more and register increasingly the divine purpose waiting to be more fully known.

Therefore, from the more normal field of what we may call ordinary telepathic perception (just now coming to recognition by ordinary science), through a slowly learnt process of invocation and evocation, to a state of consciousness distinguished by a trained sensitivity, the disciple moves. He unfolds a spiritual recognition which is controlled, understood, and directed to useful hierarchical ends. In these words, you have a very simple definition of the process to which we give, technically, the name: The Science of Impression.

Another point to remember is that this science is the basic Science of Sensitivity; it is the art of all responsiveness to phenomena and is peculiarly applied to the reaction, the recognition, the responsiveness, and the registration of all [Page 60] phenomena to be found throughout the cosmic physical plane. This is the plane whereon our entire threefold planetary Life finds expression and which

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\* *Education in the New Age and A Treatise on the Seven Rays*, Volume V.

we have subdivided (for the sake of clear thinking) into the seven planes (so called) of our solar system—from what we call our lowest physical plane up to our highest plane, the logoic. In the earlier stages of responsiveness to the two phases of contact and impact, the first task is to develop the needed apparatus of contact, the medium of learning, the mechanism of registration, and then learning to use it constructively and intelligently. This work proceeds from cycle to cycle, in the earliest stages, with no conscious intention on the part of the unit of life, thus developing; yet field after field of consciousness is slowly recorded, and area after area of the surrounding physical, mental and spiritual worlds come within the arena of perception, and are mastered and controlled, until eventually the unit of life (I know not what else to call it) becomes the human being, self-directed, an individual. Finally the man becomes the Master, controlling and directing within the periphery of His wide awareness, in consonance with the divine Mind and Plan.

But—and this is a point I seek to impress upon you—humanity, subjected to this constant process of expansion from the emergence of the fourth kingdom in nature, the human, has now reached the stage where it can begin to pass out of the control of what has been called the Law of Triple Response into a new phase of unfoldment where a recognised dualism dominates. This is a most important statement. Let me word it in this way and let me commend to you a very careful consideration of my words. I will express what I seek to impart in certain short sentences and in tabulation form:

**[Page 61]**

1. The advanced man in the three worlds is conscious of two inherent triplicities:
  - a. The lower man ----- Physical body. Astral nature. Mind.
  - b. The three periodical vehicles-----Monad. Soul. Personality.
2. Soul and personality have made contact. He is now technically soul-infused. Two periodical vehicles have been at-oned. Three lower vehicles and the soul are united.
3. The etheric body is at the point of assuming great power. It can now be consciously used as a transmitter of:
  - a. Energy and forces, consciously directed.
  - b. Impacts from the highest of the periodical vehicles, working through its instrument, the Spiritual Triad.
4. The etheric body is, therefore, the agent consciously directed, of the rapidly integrating spiritual unity. It can convey into the brain the needed energies and that occult information which together make a man a Master of the Wisdom and eventually a Christ—all-inclusive in HIS developed attractive and magnetic power.

Earlier I made the following statement which, as you study it, will summarise the above detailed analysis. I said, defining impression, that it "*concerns the engendering of a magnetic aura on which the highest impressions can play.*" See Chart *The Constitution of Man*. This might also serve as a definition of the art of invocation and evocation. As the man (for we will not consider this science apart from him, as it would include too vast a field) becomes sensitive to his environment, as the forces of evolution **[Page 62]** play upon him and lead him on from stage to stage, from point to point, from plane to plane, and from height to height, he becomes enriched and increasingly magnetic. As this attractive

or magnetic force increases, he himself becomes invocative; this outgoing demand, emanating from or through the aura which he has engendered brings to him a developing revelation. This revelation, in its turn, enriches the magnetic field of his aura so that he becomes a revealing centre to those whose field of experience and aura need the stimulus of his practised assurance.

Finally, it might be said that the entire human kingdom will eventually be a major magnetic centre upon our planet, invoking all the higher kingdoms upon the formless planes and evoking all the lower or subhuman kingdoms upon the planes of form. Some day, two-thirds of the human family will be sensitive to impacts coming from the Mind of God, as that Mind fulfils its intentions and carries out its purposes within our planetary ring-pass-not. In its turn, humanity will provide the area of mind within whose ring-pass-not the subhuman kingdoms will find the correspondence of the Universal Mind which they need for their unfoldment; man, as you well know, is the macrocosm for the microcosm of the lower kingdoms in nature. This is the goal of all human service.

What I have said up to this point anent the Science of Impression, if read also in connection with the teaching on the Points of Revelation,\* will convey much enlightenment. However, deep reflection is called for. The Science of Impression might be regarded, in the last analysis, as the fundamental science of consciousness itself, for the result of contact and impact leads to the awakening and the unfoldment of consciousness and of that growing awareness which distinguishes every form throughout the manifested [Page 63] world. Every form has its own area of awareness, and evolution is the process whereby forms respond to contact, react to impact, and pass on to greater development, usefulness and effectiveness. The Law of Evolution and the Science of Impression cover the unfoldment of consciousness and bring about adaptability to the immanent soul. Modern science, through its work in the fields of psychology and medicine (to mention only two) and its experiments with forms which have established the modes of constructing and bringing into being the varying mechanisms of contact found in the different kingdoms of nature, has mastered much of the evolutionary development of the exoteric response apparatus. With all this we shall not attempt to deal; it is correct as far as it goes. We shall confine ourselves to a consideration of the contacts and impacts which confront the disciples and initiates of the world today, as they work in the Hierarchy and through an Ashram, and whose path of advance is as a shining light which shineth ever more until full enlightenment has been achieved.

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## X. SEQUENTIAL REVELATION OF RELATIONSHIPS

I would like to refer you back to page 52 where I outlined this extra-ordinary science which is—inherently in itself—the evidence of evolution, of the essential dualism in manifestation, and the testimony, unalterable and incontrovertible, to the unfoldment of consciousness. At the same time, it proceeds upon the basic premise that the various phases of consciousness which are steadily and sequentially revealed in time and space are (from the point of view of the Eternal Now) the sum total of the states of consciousness of the "One in Whom we live and move and have our being." All these phases of conscious acceptance of existent phenomena and their related reactions are, to Sanat Kumara, what a day's experience and reactions or the current life experiences are to the intelligent man—only vastly more enveloping and comprehensive.

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\* *Discipleship in the New Age*, Volume II, Section 3.

There were a number of points to which I did not refer then, but which I would like to take up now in the interests of clarity and understanding. I have called this science of rapport and of reaction, the Supreme Science of Contact. That is essentially what it is. The reaction to this contact, whether cosmic as in the case of Sanat Kumara, or planetary as in the case of the Members of the Hierarchy, is nevertheless limited and circumscribed (from the point of view of the informed aspirant), is responsible for the creation of Karma or the setting in motion of causes which must unalterably have their effects—these effects being negated and rendered useless (or innocuous, if you prefer that word) when the entity concerned brings to the engendered circumstances the needed intelligence, wisdom, [Page 65] intuition or will. Ponder on this. Consciousness is inherent in all forms of life. That is an occult platitude. It is an innate potency which forever accompanies life in manifestation. These two, related through manifestation, are in reality atma-buddhi, spirit-reason, dedicated for the term of the creative period to a simultaneous functioning; the first result of their relation is the appearance of that which will enable the Lord of the World to express His Own unknown inscrutable purpose.

During the cycle of manifestation, this combination of life-awareness, spirit-reason, atma-buddhi, is the product of the multiplicity in unity of which we hear so much—demonstrating as activity, quality, ideology, rationality, relationship, unity, and many other expressions of the divine nature. In the earlier part of *A Treatise on the Seven Rays*, I spoke of *life, quality and appearance*, mentioning the major triplicity which could be and is already proven and apparent to man. Quality was emphasised as the second aspect, not because on all planes and for all time that is so, but because at the present point in human evolution, quality plus activity *appear* to be the two lower aspects of divine manifestation. Already, however, two others are, if anything, superseding them in the consciousness of thinking humanity—relationship and ideas. Still others will be rapidly added as the consciousness of man is more effectively employed.

The Science of Contact will not only reveal quality, but is revealing the lines of relationship which underlie all manifestation and of which the etheric body is the symbol. It is also rendering man sensitive to ideas as the unfolding intellect of man permits it. The reaction of humanity to these two revelations (which come, if you could but realise it, as the result, the reward, of contact and of the impact of life-reason upon that manifestation which has always been present though unrealised) will bring about vast [Page 66] changes and more far-reaching results than has the reaction to quality. Curiously enough, the discovery of quality as the second aspect in manifestation (later to be superseded), called for, and developed, the critical faculty in man; this critical faculty (so destructive in its present use) will be correctly expressed when the nature of relationship is better grasped and the true function of ideas is properly understood.

This Supreme Science of Contact governs all reactions to impact. This statement includes the cosmic reactions of Sanat Kumara down to the scarcely discernible reactions (invisible almost even to the eye of the seer) of the infinitesimal atom. For the sake of clarity, I divided this science into three major divisions, basing them upon the reactions of the three major planetary centres to their environment. This is a point which I would have you carefully bear in mind. I could write a treatise longer than this one purely on the creation of the response apparatus which each of these three centres of divine life-reason had to form in order to make the needed contact and to interpret correctly. There are many paradoxes in what I am here giving you, and apparently some contradictions where orthodox occultism is concerned, but that is ever the case as the teaching expands in content and the earlier all-inclusive facts are seen to be minor aspects of still greater facts. You can see, therefore, the significance and the importance of the dictum in *The Secret Doctrine* that the Hierarchy and all in the Council Chamber of

Sanat Kumara (or Shamballa) have invariably passed through the human stage of evolution, for only human beings can perfectly blend and express life-reason, and only human intellect can consciously create what is needed in order to bring the needed stages of manifested life into being.

### [Page 67]

Here again emerges another reason for the importance of the "centre which we call the race of men"; upon the shoulders of humanity rests unbelievable responsibility. Therefore, whether we are dealing with simple telepathy, or with invocation and evocation, or with impression, we are in reality considering the effect of life-reason as it manifests in relation to the available and suitable environment. Note this phrase. All this takes place through men in process of being made perfect, through men who have attained a relative perfection, and through men who—in the majority of cases—arrived at perfection elsewhere than in this present manifesting cycle. This should indicate to you the potentiality hidden in the very lowest of the human family, and the future of wonder and of usefulness which lies ahead for each and all in due time and after due effort.

Technically speaking, it is the Hierarchy which is "impressed" from Shamballa, and Humanity which is reached by the Hierarchy via the method of invocation and evocation. Within the human family two things occur as the result of this received and recognised activity of a phase of the Science of Contact.

### *Linking Groups Within the Planetary Life*

1. Telepathic relationship is set up. This, my brother, has ever existed between members of the human family and, as previously explained, is of two kinds: Solar plexus telepathy, instinctual, uncontrolled, widely prevalent and allied to many of the surprising activities of forms of life other than the human, i. e., the instinct of the homing pigeon or the method whereby cats and dogs and horses will find their homes over immense distances. The telepathic interplay between a mother and her children is instinctual and seated in the animal nature. Mental telepathy is now being recognised and studied. This is the activity and rapport established from mind to mind; it also includes the telepathic response to current [Page 68] thoughtforms and thought conditions in the world today. Interest in this is already very great.

2. Intuitional telepathy begins to manifest increasingly among advanced human beings in all lands and all races. This indicates soul contact and the consequent awakening of group consciousness, for sensitivity to intuitional impressions has to do *only* with group concerns.

This Science of Contact governs relations within our *entire* planetary life and includes, for instance, the rapport being established between humanity and the domesticated animals. These animals are to their own kingdom what the New Group of World Servers is to humanity. The New Group of World Servers is the linking bridge and the mode of communication between the Hierarchy (the fifth kingdom) and Humanity (the fourth kingdom) under *the present* divine Plan; the domesticated animals fulfil, therefore, an analogous function between Humanity (the fourth kingdom) and the animal kingdom (the third). These analogies are often fertile fields of illumination.

As regards Shamballa, the impression there received is *not* the result of invocation which in due course evokes extra-planetary response, as is the case between the Hierarchy and Shamballa, and the Hierarchy and Humanity, with certain changes during the process of stepping down or of descent. That which impresses Shamballa and is received by the Grand Council of the Lord of the World, comes via



Sanat Kumara because HE is in close contact with other planetary Logoi or groups of planetary Logoi, wielding a united, focussed, intelligent Will. It is Sanat Kumara Whose task it is to impress the Lives Who meet periodically in the Council Chamber with the next phase of unfolding Purpose. This Purpose is later "occultly reduced" or stepped down until it emerges as the hierarchical Plan. This Plan is contingent upon imminence, atmic realisation [Page 69] and pure reason, as the Hierarchy has termed these three "aspects of reaction" to impression from Shamballa. Let me make myself clear. The Hierarchy is no group of mystical workers; only those aspects of divine Purpose which can be immediately grasped and developed and which are patently valuable to humanity—when presented in right form by the Hierarchy—are registered by Them. They know what consciously to "repudiate" as it is occultly called, and They act ever in response to a Law of Imminence or of occult prevision which is almost unrecognisable and indefinable by advanced humanity. The words, "atomic realisation" are most interesting, for they refer to the quality and *the mass* of will energy which could be made available by the pledged and unified Hierarchy to carry out the imminent Plan. Never forget that in considering Shamballa and the Plan, we are thinking entirely within the limits of the expression of the WILL aspect of the Lord of the World, and this—except for advanced initiates—is well-nigh impossible. This factor has to be accepted theoretically, even if not yet understood.

To these two unalterable requirements the Hierarchy contributes the faculty of pure reason, which is the governing faculty of the Hierarchy and which brings into activity the quality to which man has erroneously given the name of "love". This emphasises the sentimental aspect and signifies to the majority, very largely, simply the sentimental and emotional aspect, which is entirely of an astral nature. Pure reason, which is the supreme characteristic of the Members of the Hierarchy, will ever express itself in right action and right human relations, and that will manifest—when present—what love in reality is. Pure love is a quality or effect of pure reason.

The pure reason of the hierarchical response is needed for the grasping and the comprehension of the Purpose as [Page 70] it works out through the Plan sponsored at any one time by the Hierarchy, and the quality of pure love is needed and demanded (even if unrealised) by a waiting humanity.

This "impression" emanating from Shamballa takes the form of a focussed emanation which employs the higher aspect of the antahkarana as its channel of contact. I refer not here to the thread as built by the disciple between the mental unit and the abstract mind. I refer to its continuation through the buddhic and atmic levels of consciousness into the area of magnetised consciousness (I use this word as we have not yet the necessary word to express the exact nature of this higher awareness, and the term "identification" seems somewhat unsuitable) which surrounds and protects the true Shamballa centre. It is essential that you here bear in mind that just as the mass of men do not know, recognise or respond to the Hierarchy, so—within the Hierarchy itself—you have a group analogous to this mass of men. There are many lesser members of the Hierarchy and many, very many, disciples who do not know, recognise or as yet respond to the influence or the potency of Shamballa.

Within the Hierarchy, the Science of Impression conditions the relation between senior and junior members in the various Ashrams. All do not respond in the same way, for in its higher aspects it is a science in process of mastering. It might be said, in order that you may understand more easily, that "impression" governs and conditions all those within the Hierarchy whose abstract mind is highly developed. It is not fully developed in the case of many disciples in the Ashram, and hence only certain Members of the Hierarchy (the Masters, the Adepts and Initiates of the third degree) are permitted to know the details of the Plan; these are protected by means of this very Science [Page 71] of



Impression. The remaining members of the Hierarchy take their orders from their seniors.

*Mind the Focus of Planetary Development*

I would ask you to remember that, in our planetary development, the emphasis of the entire evolutionary process is on the MIND and on the various aspects of the mind—intelligence, mental perception, the Son of Mind, the lower mind, the abstract mind, the mind as will, the Universal Mind. The three which are of major importance and which form an esoteric triangle requiring to be brought into a vital inter-relation are the Son of Mind, the abstract mind, and the Universal Mind. They are, when fully related and active, the factors which engineer divine purpose and step it down into such form that we call it the hierarchical Plan and can act upon it. Only when the initiate has attained, through monadic contact, a touch of the Universal Mind can the Purpose be sensed by him; this involves also the development of the abstract mind, plus the residue of mental perception which the Son of Mind (the soul) has bequeathed to him; through all this unfoldment he can join the group who are the Formulators of the Plan. We are dealing here with most difficult and complex matters, inherent in the initiate consciousness and for which we have as yet no correct terminology. Also, the average aspirant has no idea what is the nature of the awareness or the reactions to contact of Those Who have passed beyond the third initiation; these limitations of the average student must constantly be borne in mind.

The Science of Invocation and Evocation—which embodies the technique of interplay within the Hierarchy itself, to a certain degree between Shamballa and the Hierarchy, and to an increasing extent between Humanity and the Hierarchy—is *based entirely on a sense of relation*. Therefore only a certain level of conscious Lives can invoke Shamballa and evoke response, and this because They [Page 72] have Themselves developed some of the aspects of that type of mental understanding which is the hierarchical expression of the Universal Mind. The light and futile talk of certain writers and thinkers anent the cosmic consciousness, and their flippant use of such phrases as "tuning in with the Infinite" or "tapping the Universal Mind" serve only to show how very little is known in reality about the responses and the reactions of those of high initiate rank or of those on the highest levels of hierarchical life.

True capacity to invoke and evoke (within initiate ranks) is based upon a mysterious development—impossible before the time of the third initiation—of the esoteric sense. The active use of the esoteric sense in the occult training offered to aspirants, disciples and initiates of lesser degree produces certain changes within the brain, with corresponding changes within the buddhic vehicle; these changes enable one at will (after the third Initiation of Transfiguration) to contact the Being, Life, or the monadic POINT of contact with Whom he will be increasingly affiliated, or the Member of the Hierarchy Whom he may desire to consult. It does not involve the use of speech or words but is simply a technical method whereby an initiate within the Hierarchy or en rapport with Shamballa can make his presence felt and certain *ideas* can be presented by him. Upon this I will not further enlarge.

For average humanity, the development of the intuition is the lower correspondence to this type of esoteric sense employed by initiates of high degree—or this mode of perceptive intercourse, as it is sometimes called. Within the Ashrams, advanced disciples are taught how to discover within themselves and to use this new potency and thus develop the needed mechanism. They can know simultaneously both the demand and the answer or response which their invocation application has evoked. All disciples who [Page 73] have taken the third initiation have the power to invoke and to be evoked, and hence this technique is not permitted to those of lower status. A highly developed

discriminative faculty is here needed. It is in reality an advanced part of the technique whereby—in the earliest stages—the disciple is permitted to attract the attention of the Master. This he does through the very importunity of his desire; later, through the use of his acquired knowledge, he proceeds to what is called "the regulated nature of his appeal." The appeal is then less regulated by desire and more under the control of will.

I am not here dealing with invocation and evocation as it is carried on between Humanity and the Hierarchy. I gave much along this line when I made public the various Invocations whereby I have been attempting to substitute the invocative method for the selfish use of prayer and the limiting mode of the average meditation process. It is a slow process by means of which this method of intercourse must be learnt and mastered, and no textbook or information on the subject is of much use. Nor am I going to deal with the ordinary telepathy prevalent among men and natural to so many, as this has been dealt with earlier in this book. But at this point I should like to emphasise something which applies to every human being. When animal-man passed through the door of individualisation and became a human being he came possessed of an innate potency of *sight*; for aeons he has seen in the three worlds, and many have for several lives sought after *the vision* which stabilises the aspirant upon the Path. Through the door of initiation, having attained the mystical vision, each aspirant will become aware of that within himself which permits of a *spiritual perception* of such an expansive nature that he gets his first real and individual glimpse of the divine Plan; from that moment his entire life is altered. Later (and this [Page 74] I cannot expect the student to understand; if he thinks he does, he is being misled by words), he will pass through the door of *identification*. This is a perfectly meaningless phrase, since its significance is most carefully guarded. Symbolically speaking and in order to preserve the concept of this door in the mind of humanity, true esoteric meetings are entered on the password. Only the WORD can enter through this door—this highest and widest of all doors. Once through that door and once eligible to the Council Chamber of the Great Lord, the Initiate will comprehend what is meant by "monadic impression." It is *not* impression by a Monad (that meaningless term) upon the brain of a man who has constructed the antahkarana and passed the fourth initiation. It is an innate responsiveness to the Purpose of the Universal Mind of the One in Whom we live and move and have our being.

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## XI. RESULTS OF CONTACT AND RECEPTIVITY

I am not indicating in any way how an individual can become telepathic. All those developments within the area or region of progressive contacts are only useful and truly available when they are developed normally and naturally and are not the result of premature unfoldment. When the development is premature there is always the danger of wrong, erroneous and self-centred interpretations. The telepathic information can be of purely selfish or personal import and that type of telepathy has no place in what I am seeking to impart. People today frequently evidence a telepathic tendency or capacity. They tune in (a phrase they regard as more euphonious than the words "telepathic rapport") with something or someone, though they know not what it is. Everything that they purport to register is regarded by them as of major importance: it is usually self-related and not due to their high point of spiritual unfoldment which warrants their being the custodians of mysterious spiritual messages—usually of a most unimportant and platitudinous nature. There are many sources of these messages and it might be useful if I here mentioned some of them; what I have to say may prove to be of value to the general occult public.

1. Messages emanating from the relatively nice, well-trained subconscious nature of the recipient. These well up from the subconscious but are regarded by the recipient as coming from an outside source. Introspective people frequently penetrate into the layer of subconscious recollection and are quite unaware of so doing. Their interest in themselves is so intense. Not knowing that they have done this, [Page 76] they regard what they find as unusual, beautiful and important, and then proceed to formulate it into messages, which they expect their friends and the general public to regard as spiritually based. These messages are normally innocuous, sometimes beautiful, because they are a mixture of what the recipients have read and gathered from the mystical writing or have heard from Christian sources and the Bible. It is really the content of their right thinking along spiritual lines and can do no one any harm, but is of no true importance whatsoever. It accounts, however, for eighty-five percent (85%) of the so-called telepathic or inspired writings so prevalent at this time.

2. Impressions from the soul, which are translated into concepts and written down by the personality; the recipient is deeply impressed by the relatively high vibration which accompanies them, forgetting that the vibration of the soul is that of a Master, for the soul is a Master on its own plane. These are true soul impressions but usually have in them nothing new or of major importance; they are, again, the result of past ages of soul development (as far as the personality is concerned); they are, therefore, that which an awakening personality has contributed to the soul of the good, the true and the beautiful, plus that which has entered into the personality consciousness as a result of soul contact. This accounts for eight percent (8%) of the writings and communications put before the general public by aspirants today.

3. Teachings given by a senior or more advanced disciple on the inner planes to a disciple under training or who has just been admitted into an Ashram. These teachings bear the impress and conclusions of the senior disciple and are frequently of value; they may—and often do—contain information of which the recipient is totally unaware. The criterion here is that nothing (literally nothing) will concern [Page 77] the recipient, either spiritually or mentally or in any other way connected with his personality, nor will they contain the platitudes of the religious background of the recipient. They will account for five percent (5%) of the teaching given, but this is in relation to the entire world and the percentage does not refer to some one occult group, one religious faith or one nation. The recognition of this is of vital importance.

4. Communications from a Master to His disciple. This accounts for two percent (2%) of the entire telepathic receptivity, demonstrated by humanity as a whole throughout the entire world. Western students would here do well to remember that the subjective Eastern student is far more prone to telepathic receptivity than is his Western brother; this has a definite bearing on all the above classifications, which is somewhat humiliating for the Western mystic and occult student. The World Scriptures emanate from another department of the second ray teaching faculty. In this statement I do not include *The Old Testament* except such passages as the Twenty-third Psalm and certain passages out of the Prophets, particularly the Prophet Isaiah. The World Scriptures were written for mystics, occupied with beauty, comfort, and encouragement, and were not written for occultists. I would call this to your attention.

In this section of the teaching I am dealing with the nature and results of contact, of receptivity. I am giving no rules for individual development, and would not, if I could. Humanity today is developing receivers of every kind of concept, beginning with the lowest of them all—the masses of men who,

through demagogues, the newspapers, the radio, books and lectures, are conditioned by many minds, according to their ray type of receptivity. As true intelligence develops and as love begins to permeate human thinking, these conditioning factors will get increasingly [Page 78] less attractive. This means when the soul becomes of greater life importance and man-made ideas (if such a phrase is permissible) of less importance. There are, in reality, no man-made ideas. There are only ideas as grasped by the intelligentsia and then as "stepped down" by humanity's constant reaction to glamour, to emotional or astral conclusions, and to selfish interpretations.

It must be remembered that the activity of all these "impressing agencies" is felt in a wide and general sense throughout the entire planet and the planetary aura. No kingdom in nature escapes this impact, and it is thus that the purpose of the Lord of the World is carried out. Being, Coherence and Activity are thus blended into one created and creative whole; life, quality and appearance respond unitedly to the imposed intention of the planetary Logos and yet, at the same time, remain creatively free as regards their reaction to these contacted impressions; this reaction is necessarily dependent upon the type and quality of the mechanism which registers the impression. This mechanism has been developed by the life within the form throughout the creative period and—as far as the time element has been involved—the indwelling entity in any kingdom in nature has been free, and the time has been long or short, and the reaction to impression has been rapid or slow, according to the will of the controlling life. In the mineral kingdom, this reaction is very slow, for inertia or *tamas* controls the spiritual life within the mineral form; in the vegetable kingdom, it is more rapid, and under the invocative appeal of the lives in that kingdom the deva world is invoked and greatly aids and hastens the unfoldment of the vegetable consciousness; this is one reason for its relative sinlessness and extraordinary purity.

The major impression registered in the second kingdom of nature emanates from the angel worlds and from the [Page 79] deva hierarchy. The angels and devas are to the vegetable kingdom what the spiritual Hierarchy is to humanity. This is, of course, a mystery with which you have no concern. But impressions and reactions are to be found in both these kingdoms, and upon such response depends the evolution of the indwelling consciousness.

The animal kingdom has a peculiar relation to the fourth kingdom in nature, and the unfolding of the animal consciousness proceeds along lines paralleling, yet dissimilar to that of the human being who is beginning to respond to the kingdom of souls, the fifth kingdom. It is the karma and destiny of the fourth kingdom to be the impressing agent for the third; the problem is complicated, however, by the fact that the animal kingdom antedates the human and had, therefore, generated a measure of karma—both good and evil—prior to the appearance of mankind. The "impressing process" carried forward by humanity is modified and often negated by two factors:

1. Human ignorance and selfishness, plus inability to work consciously and intelligently with the embryonic minds within animal forms; this is true except in a few (a very few) cases which involve the domestic animals. When humanity is itself further advanced, its intelligent impression upon the consciousness of the animal kingdom will produce planetary results. At present this is not so. It will only come when the animal kingdom (as a result of human understanding) becomes invocative.
2. The self-generated karma of the animal kingdom which is largely being worked off in its relation to mankind today. The karmic entity—holding a type of rule within the third kingdom—is a part of the planetary Dweller on the Threshold.

**[Page 80]***Planetary Sequence of Impression*

You will note, therefore, the amazing planetary sequence of impression—all of it emanating from the highest possible sources, though stepped down and regulated to the receiving factors; all of it concerned to a greater or less degree (according to the quality of the mechanism of reception) with the will and purpose of Sanat Kumara; all of it, during the aeons, achieving a group potency and a responding sensitivity.

The main factor preventing a completely unimpeded sequence of impression from Shamballa straight down into the mineral kingdom, via all the other kingdoms, is the factor of freewill, resulting in karmic responsibility. This can be either good or bad. It is interesting to note here that both the good and the bad karma produce conditions which not only have to be worked out, but that they lead to conditions which delay what we—from our limited point of view—might look upon as the liberation of the planet. The generating of good karma necessitates the "living through" of conditions where everything (for the man responsible or for any other form within its limitations) is good, happy, beneficent and useful. The evil karma generated in any kingdom in relation to the "realm where dwelleth the planetary Dweller on the Threshold" stands between the cosmic Door of Initiation and our planetary Logos. This Dweller represents all the mistakes and errors due to wrong reactions, unrecognised contacts, deliberate choices made in defiance of known good, and mass movements and mass activities which are temporarily not progressive in time and space. I realise that where these facts apply to the subhuman kingdoms in nature you are not aware of what I mean, but that does not alter the law or movements which are in no way related to human evolution. In connection with the planetary Logos I would like to add that in that great planetary struggle and His subsequent **[Page 81]** initiation, we are all implicated—from the atom of substance up to and including all the Lives which form the Council Chamber of the Lord of the World; it is this titanic effort which is made by the sum total of all the living processes and entities that compose the manifestation of Sanat Kumara which is responsible for the creative evolutionary processes; it is also responsible for what we call *time*, with all that that concept involves of events, opportunity, the past, the present and the future, the good and the evil.

The dynamic impression which emanates from Shamballa reaches forth in great cycles and cyclic waves; these are impuled from extra-planetary sources, as demanded or invoked by the Lord of the World and His Associates; they emanate in response to the "acclaimed will" of Sanat Kumara in the Council Chamber.

This high spiritual and ultimate impression moves outward along the seven rays, viewing them as seven streams of spiritual energy, qualified and coloured by the Shamballic impression; this process repeats itself when hierarchical invocation is effective and successfully established.

This again is repeated between the Hierarchy and Humanity in response to human invocation; this is becoming increasingly intelligent, potent and evocative.

The problem of the human kingdom is, however, very great. Humanity is the recipient of so many impacts, so many impressions, so many telepathic and mental currents and so many qualified vibratory impressions from all the seven kingdoms in nature that aeons have elapsed in developing the adequate discriminative sensitivity and in establishing the certitude of the point in evolution from which conscious invocation must arise and upon which the evoked impression must be registered.



Unconscious invocation proceeds all the time; when it becomes conscious, it becomes exceedingly powerful.

**[Page 82]**

The entire human family is today an amazing receiver of impressions, owing to its myriad types of susceptible mechanisms. These impressionable instruments are capable of registering tamasic impressions, coming from the sub-human kingdoms, particularly the third and the first; they record rajasic impressions coming from mental sources of all kinds; they are also—to a much less degree—responsive to sattvic or rhythmic impressions. Their response to these high impressions and their registration of truth, light and quality, coming from the highest sources is, however, growing.

It is because of this that the human kingdom (the great middle kingdom whose function it is to mediate between the higher and the lower) is the subject of much divine impression, conveying the Purpose of Sanat Kumara. This you know. I have taught you much along this line in *A Treatise on the Seven Rays* and also in the earlier *A Treatise on Cosmic Fire*. In these present instructions I am dealing with group possibilities, with groups which can be trained to record, register and be impressed by the Hierarchy. Such a group can be in the position of being able to invoke the Hierarchy *with power* if it so choose. I am again bringing these things to your attention as aspirants and disciples, but from an angle different to those in my earlier writings. The responsibility of impressionability, of telepathic registration and of invocative appeal is very great; hence what I have written here.

**[Page 83]**

**XII. RELATION OF THE HUMAN TO THE HIERARCHICAL CENTRE**

True telepathic rapport is part of the Supreme Science of Contact and has peculiar and definite reference to humanity. Many different terms might be used in the effort to convey some understanding of this subtle, subjective mode of relationship, and I have used among others the following:

1. The Science of Contact.
2. The Science of Impression.
3. The Science of Invocation and Evocation.
4. The Science of Relationship.
5. The Science of Sensitivity.

All these terms convey different aspects of the reaction of form or forms to contact, to impression, to impact, to environment, to the thought context of various minds, to ascending and descending energies, to the invocation of agents and the evocation of their response. The whole planetary system is in reality a vast interlocking, inter-dependent and inter-related complexity of vehicles communicating or responsive to communication.

The moment that this inter-related and communicating system is studied from the angle of relationships, then the processes of evolution and the goal of the spirit of man (which is in reality the Spirit of the planetary Logos) become of vital and supreme importance, but are at the same time most difficult to comprehend. So immense is the theme that it is profitless for us to do more than deal with two factors:



**[Page 84]**

1. The Science of Impression in relation to mankind.
2. The impressing Centres, as they affect the understanding of relationship.

The many modes of contact between the many subhuman and superhuman forms, groupings, and kingdoms are too intricate in their nature to be grasped at this time by students, and—which is more important—the information would be of small use to them. We will, therefore, confine ourselves to the Science of Impression and the Science of Invocation and Evocation only in so far as they affect humanity. These—from the human angle—cover *reception* of impression and of ideas, and expressions of the consequences of sensitivity at this time and in this particular cycle.

We are to consider, therefore, the relation of the human centre to the hierarchical centre and the growing responsiveness of humanity to the "Centre where the Will of God is known". As I said before, it is not my intention to give here the rules governing telepathic intercourse. Such intercourse is found between man and man and groups and groups. The relationship is slowly and normally developed and requires no hastening. It is developing as the other senses of man and his apparatus of perception have developed. Humanity is, however, outstripping telepathic development in the rapid responsiveness of entire groups, and of human beings en masse, to group impression and to group impartation of ideas. The sudden response of groups and nations to mass ideologies has been both unexpected and difficult to handle wisely and constructively. It was not anticipated by either Shamballa or the Hierarchy that mass impression would develop more quickly than that of individual sensitivity, but it has happened that way. The individual within a group and working within a group is far **[Page 85]** more correctly sensitive than is the man struggling alone to render himself sensitive to impression.

One of the factors militating against personal telepathic development lies in the fact that the strong, potent and modern ascension of the spirit in man—as a whole—frequently offsets personality reactions, and telepathy is a personality matter depending upon contact between mind and mind. The moment, however, that man *tries* to be telepathic, he is immediately swept into a vortex of abstract energies which condition him for spiritual impression far more than they fit him for personal relationships telepathically established.

This surprising development freed the supervising Masters for some of Their plans and led Them to abandon the training of individual disciples in telepathic rapport and to recognise the opportunity to train and develop invocative groups. Instead of working in lower mental substance with picked aspirants, They changed the medium of contact to that of the soul and launched the relatively new *Science of Invocation and Evocation*. The lower mind then became simply an interpreter of impressions with the emphasis upon the group mind, the group purpose and the group will. This developing system of trained invocatives made the mind a positive acting factor and tuned out all tendency to negativity.

This hierarchical decision then necessarily led to the instituting of the processes of group initiation, thus shifting the area of training and the whole of the teaching process and of preparation for initiation on to higher levels. The experiment of giving mankind the Great Invocation was tried and is proving successful, though much yet remains to be done.

It might be said, therefore, that the four requirements which are needed to aid the disciple to meet the demands of **[Page 86]** the initiatory process are "the ability to be impressed, the capacity accurately to register the impression, the power to record what has been given, and then to give it word forms in the

mind consciousness." On the basis of the information received, the disciple must then properly invoke the needed energies and learn through experience to produce a responsive evocation. My earlier statement on this subject a few pages back was intended to lead up to this teaching and I repeat it here:

"The entire human family is today an amazing receiver of impressions, owing to the myriad types of susceptible mechanisms.... It is because of this that the human kingdom (the great middle kingdom whose function it is to mediate between the higher and the lower) is the subject of so much divine impression, conveying the purpose of Sanat Kumara.... In these present instructions I am dealing with group possibilities, with groups which can be trained to record, register and be impressed by the Hierarchy. Such a group can be in the position of being able to invoke the Hierarchy *with power* if it so choose. I am again bringing these things to your attention as aspirants and disciples, but from an angle different to those in my earlier writings. *The responsibility of impressionability, of telepathic registration and of invocative appeal is very great.*"

#### *Sources of Impression for the Disciple*

For the aspirant and particularly for the conscious disciple, the impression to be considered comes from four sources:

1. From the disciple's own soul.
2. From the Ashram with which he is to be affiliated.
3. Directly from the Master.
4. From the Spiritual Triad, via the antahkarana.

#### **[Page 87]**

The first two stages cover the period of the first two initiations; the third precedes the third initiation and persists until the disciple is himself a Master; the fourth type of informative impression can be registered after the third initiation and reach the disciple *in the Ashram*; he then has the task himself of impressing his mind with what he has been told and known within the Ashram; eventually, as a Master of an Ashram, he starts upon one of the major hierarchical tasks of mastering the Science of Impression. There are therefore, two aspects to this work of impression: one deals with the capacity to be impressed; the other with the ability to be an impressing agent. The disciple is not permitted to practise the art of impressing until he himself is among those who receive Triadal impression and therefore impression from Shamballa, within the protective area or aura of the Ashram with which he is affiliated. It must be remembered that this Science of Impression is in reality the science of thoughtform-making, thoughtform vitalisation and thoughtform direction; and only a disciple who has passed through the processes of Transfiguration and is no longer the victim of his own personality can be entrusted with so dangerous a cycle of powers. As long as there exists any desire for selfish power, for unspiritual control and for influence over the minds of other human beings or over groups, the disciple cannot be trusted, under the hierarchical rules, with the deliberate creation of thoughtforms designed to produce specific effects, and with their dispersal to men and groups. After he has passed the tests of the Transfiguration Initiation he may do so.

The Science of Impression is the bedrock or the foundation for the practice of telepathy. If a major world test were to be made, those receptive to impression would be found to fall into two groups:

**[Page 88]**

1. Those possessing unconscious receptivity to telepathic impression. They at present constitute a majority wherein the impression is received via the solar plexus, and the thoughtforms thus generated are dispatched from the throat centre of the one who is the impressing agent.
2. Those who are developing or have developed a conscious receptivity wherein the impression is, first of all, received by the mind and then imparted to and registered by the brain. The one who is the impressing agent in this case works via the centre between the eyebrows, the ajna centre.

The first group of recipients are purely personality grounded or focussed. In some cases they are only physically aware of the life processes and of some contact which remains for them unrecognised and unchecked or uncontrolled in any way. Under this group we must, therefore, class all mediumistic phenomena, even those of the highest astral or spiritual nature, plus the messages received from the usually beautiful subconscious of the average person upon the Probationary Path. Messages from the disciple's own soul are intermediate between those mediumistic expressions and those which are definitely mental in nature.

With this last mentioned type of communication, there will be found mixed certain messages or impressions from the Ashram which the disciple will be apt to confuse with group telepathy, soul communication and direct relation with the Master—a relationship at this stage non-existent. This will not greatly matter, because when the disciple begins to realise certain differences, a new type of registration will awaken and guide the disciple's consciousness.

This stage, which embraces the second type of impression in its earliest forms, can be quite a long one, for it **[Page 89]** covers a very definite period of transition from the astral plane to the mental plane. The *time equation* varies according to ray and the age of the soul. Sixth ray people, for instance, are very slow in making this transition, owing to the pronounced factor of glamour; first and second ray people are relatively quick. Third ray people are also slow, for they are lost in the threads of their own glamorous manipulations and their devious thinking, and hardly know where truth begins and delusion ends; illusion, which is the problem of the mental types on all rays, is far more temporary in its effects than is delusion.

When the disciple has mastered to some degree the significant difference between messages from his own subconscious or the subconscious of other people with whom he may be en rapport, and the messages coming from his own soul, his life then becomes more self-directed and organised, more fruitful from the angle of service, and therefore of definite use to the Hierarchy. He learns to distinguish the messages coming from his own soul from those which are hierarchical; his life becomes more clearly directed; he next distinguishes definitely and accurately the communications which come to him from the Ashram and which are sent out to make impression upon the minds of aspirants and disciples of all degrees and of all ray types. When he can distinguish between these various communications, then and only then does the third type of communication become possible—direct messages which are due to contact with the Master of his Ashram in person. He, by that time, possesses what has been called "the freedom of the Ashram" and "the keys to the Kingdom of God"; he can then be trusted with some of the directive potency of the Ashram itself. His thinking will then affect and reach others. This developing effectiveness grows with rapidity when the fourth type of impression is familiar to the disciple: **[Page 90]** that coming from the Spiritual Triad, and therefore from the Monad and Shamballa. There are consequently (to this final stage of impression) three lesser though definite

states, each marking an expansion in the realm of service and each related to the last three initiations of the total possible nine initiations which confront developing humanity. The sixth initiation, in which only Masters can participate, marks a transition from the first three stages of impressibility required by the disciples as preludes to the fifth initiation—or in reality to the third, fourth and fifth—and are related to the three stages of Triadal communication, each of which is related to the seventh, the eighth and the ninth initiations.

Never does the geometrical pattern, the numerical progression or the Law of Correspondences break down in the understanding of the purpose and the plans of the planetary Logos—established before the worlds were created and finding their prototypes upon the *cosmic* mental planes. These points are peculiarly difficult for men to grasp at this time wherein their state of consciousness is concentratedly individualised.

Nevertheless, there is on man's part a steadily growing responsiveness to an expanding environment, as for instance man's recognition of the distinction between nationalism and inter-nationalism. This responsiveness is naturally conditioned by human freewill, *effective peculiarly in the timing process*. He may learn rapidly and fast or he may go the slow way, but his state of consciousness remains one of a developing reaction to his environment, as registered by his consciousness, and in which he (stage by stage) becomes an integral factor. This integration into his environment, his absorption of its atmosphere and his potency in progression are all related to the fact that he is created to receive impression and that he possesses a mechanism of response to all [Page 91] the facets of the divine expression in manifestation. It is for that reason that the truly illumined man and all who have taken the three highest initiations are always referred to as "the diamond souled"; they, in their totality constitute the "jewel in the lotus"—that twelve-petalled lotus which is the symbol and expression of the potency of the planetary Logos.

You can see, therefore, how the theme of revelation runs throughout the entire evolutionary process; it must never be forgotten that step by step, stage by stage, expansion after expansion, initiation after initiation, the divine WHOLE is realised by man. The method is impressed from a hitherto unrecognised environment; this only becomes possible in this particular form when "the Sons of Mind who are the Sons of God and whose nature is at-one with His began to move on Earth". The Science of Impression is in reality the technique whereby Humanity has been taught by the Spiritual Hierarchy from the moment of its first appearance upon Earth; it is the technique which all disciples have to learn (no matter which of the Seven Paths they may eventually choose) and it is also the sublime art which every Master practises on inspiration from Shamballa; it is a technique which is implemented by the Will, and its consummation is the complete assimilation of the "little wills of men" into the divine Purpose; it is the acceptance on their part of the promotion of that Purpose through right impression on all forms of life at any particular point of evolution. Disciples then become agents of the divine will and are entrusted with the direction of energies, with the plan and with the secrets and the inspiration which are hidden in the Mind of God.

#### *His Contribution to the Divine Plan*

To that knowledge—germinated and formed in the solar system previous to this—they add that which the present solar system has to give and to mature; the magnetic [Page 92] attractiveness of the second Ray of Love-Wisdom in one of its three major forms or Rays of Aspect, implemented by the four Rays of Attribute. This power to use the ray energies to attract and impress the constantly expanding

revelation is the clue to all the work going forward today, and to this activity we give the name of the Science of Impression. It involves the constant opening up of a new environment—an environment which reaches all the way from the lowest grade of daily living, undertaken by the least developed of human beings, to that point upon the ladder of evolution when the aspirant becomes consciously susceptible to what we call spiritual impression. At that point he becomes capable of being more sensitive to a higher range of impression and—at the same time—he himself begins to learn the art of impressing the minds of others, to master the understanding of the level from which he works as an impressing agent, and to know who are the sons of men he can impress. He has to master also the secondary lesson of adapting his environment in such a manner that he can impress others and the impression can find its way through his enviroing circumstances and into the usually inattentive minds for whom he feels a responsibility.

This he does through a growing knowledge of himself and through learning the *art of registering*. The clearer and the more deeply apprehending is his capacity to register the impression to which he is subjected and to which he is sensitive, the more easily will he reach those he must aid towards a wider and deeper insight. This registering of his own expanding environment—with all its implications of a new vision, a new goal, a wider field of service—leads to the inflowing energies ( arriving on the wings of inspiration) becoming a reservoir of thought-substance, to the use of which he must accustom himself.

### [Page 93]

The first step then is *the fact of recording* and of reducing into correct and available concepts, ideas and thoughtforms, that which he has registered. This marks the first stage in his truly occult service, and to this new type of service he will be increasingly *dedicated*. From the reservoir of thought-substance he learns to project those forms, those magnetic ideas, which will invoke the attention of those he seeks to help; this is called the stage of *resultant invocation*. It is an invocative act, an invocative way of living, which will find its way into the minds of men, and which will call forth or evoke from them a response and a widening consciousness; the processes of spiritual impression are thereby set up; it is also an invocation—on the part of the disciple—for further and greater impression and inspiration in order to increase his ability to serve.

### [Page 94]

## XIII. TELEPATHIC SENSITIVITY A NORMAL UNFOLDMENT

You will have noticed that I have given no instructions as to the art of developing telepathic sensitivity. The reason is, as I told you before, that this sensitivity should be, and always is, a normal unfoldment when the disciple is correctly oriented, completely dedicated and learning decentralisation. If it is a forced process, then the sensitivity developed is not normal and carries with it much difficulty and future danger. Where the disciple is concerned, release from the constant consideration of personal circumstances and problems leads inevitably to a clear mental release; this then provides *those areas of free mental perception which make the higher sensitivity possible*. Gradually, as the disciple acquires true freedom of thought and the power to be receptive to the impression of the abstract mind, he creates for himself a reservoir of thought which becomes available at need for the helping of other people and for the necessities of his growing world service. Later, he becomes sensitive to impression from the Hierarchy. This is at first purely ashramic, but is later transformed into total hierarchical impression by the time the disciple is a Master; *the Plan is then the dynamic substance providing the content of the*



*reservoir of thought upon which he can draw.* This is a statement of unique and unusual importance. Later still, he becomes sensitive to impression from Shamballa, and the quality of the Will which implements planetary Purpose is added to the content of his available knowledge. The point which I seek to make here, however, is the fact of the existence of a growing reservoir of thought which the disciple has created in response to the many [Page 95] varying impressions to which he is becoming increasingly sensitive; the ideas, concepts and spiritual objectives of which he is becoming aware are steadily being formulated by him into thoughts with their appropriated thoughtforms, and upon these he learns to draw as he seeks to serve his fellowmen. He finds himself in possession of a reservoir or pool of thought-substance which is the result of his own mental activity, of his innate receptivity, and which provides the material for teaching and the "fount of knowledge" upon which he can draw when he seeks to aid other people.

The essential point to be grasped is that sensitivity to impression is a normal and natural unfoldment, paralleling spiritual development. I gave you a clue to the entire process when I said that

*"Sensitivity to impression involves the engendering of a magnetic aura upon which the highest impressions can play."*

I would have you give the deepest consideration to these words. As the disciple begins to demonstrate soul quality, and the second divine aspect takes possession of him and controls and colours his entire life, automatically the higher sensitivity is developed; he becomes a magnet for spiritual ideas and concepts; he attracts into his field of consciousness the outline, and later the details, of the hierarchical Plan; he becomes aware eventually of the planetary Purpose; all these impressions are not things which he must seek out and learn laboriously to ascertain, to hold and seize upon. They drop into his field of consciousness *because* he has created a magnetic aura which invokes them and brings them "into his mind". This magnetic aura begins to form itself from the first moment he makes a contact with his soul; it deepens and grows as those contacts increase in frequency and become eventually an habitual state of consciousness; [Page 96] then, at will and at all times, he is en rapport with his soul, the second divine aspect.

#### *Paralleling Spiritual Development*

It is this aura which is in reality the reservoir of thought-substance upon which he can spiritually rely. His point of focus is upon the mental plane. He is no longer controlled by the astral nature; he is successfully constructing the antahkarana along which the higher impressions can flow; he learns not to dissipate this inflow but to accumulate within the aura (with which he has surrounded himself) the knowledge and the wisdom which he realises his service to his fellowmen requires. A disciple is a magnetic centre of light and knowledge just in so far as the magnetic aura is held by him in a state of receptivity. It is then constantly invocative of the higher range of impressions; it can be evoked and set into "distributing activity" by that which is lower and which is demanding aid. The disciple therefore, in due time, becomes a tiny or minute correspondence of the Hierarchy—invocative as it is to Shamballa and easily evoked by human demand. These are points warranting careful consideration. They involve a primary recognition of points of tension and their consequent expansion into magnetic auras or areas, capable of invocation and evocation.



These areas of sensitivity pass through three stages, upon which it is not my intention to enlarge:

1. Sensitivity to impression from other human beings. This sensitivity becomes of use in service *when* the needed magnetic aura has been engendered and is brought under scientific control.
2. Sensitivity to group impression—the passage of ideas from group to group. The disciple can become a receptive agent within any group of which he is a part, and this ability indicates progress in his part.

**[Page 97]**

3. Sensitivity to hierarchical impressions, reaching the disciple via the antahkarana and—later—from the Hierarchy as a whole, when he has attained some of the higher initiations. This indicates ability to register impression from Shamballa.

It would be of value if we now considered three points which are concerned with sensitivity to impression, with the construction of the resultant reservoir of thought, and with responsiveness to subsequent invocative appeals. These three points are:

1. Processes of Registration.
2. Processes of Recording Interpretations.
3. Processes of Resultant Invocative Response.

I would recall to your minds the knowledge that the aura which each of you has created around the central nucleus of your incarnated self or soul is a fragment of the over-shadowing soul which brought you into manifestation. This aura is (as you well know) composed of the emanations of the etheric body, and this in its turn embodies three types of energy for which you are individually responsible. These three types are (when added to the energy of prana which composes the etheric vehicles):

1. The health aura. This is essentially physical.
2. The astral aura, which is usually by far the most dominant factor, extensive and controlling.
3. The mental aura, which is in most cases relatively small but which develops rapidly once the disciple takes his own development *consciously* in hand, or once the polarisation of the personality is upon the mental plane. The time will eventually come when **[Page 98]** the mental aura will obliterate (if I may use such an inadequate term) the emotional or astral aura, and then the soul quality of love will create a substitute, so that the needed sensitivity does not entirely disappear but is of a higher and far more acute nature.

In this threefold aura (or more correctly, fourfold, if you count the etheric vehicle) every individual lives and moves and has his being; it is this living, vital aura which is the recording agent of all impressions, both objective and subjective. It is this "agent of sensitive response" which the indwelling self has to control and use in order to register impression or to direct etheric or mental impression out into the world of men. Astral impression is purely selfish and individual and, though it may affect a man's surroundings, is not directed as are the other energies registered. It is the aura which predominantly creates the effects which a person has upon his associates; it is not primarily his words which produce reactions even though they are supposed to embody his reactions and his thinking but which are, in reality, usually expressions of his emotional desires.

All of us, therefore, carry around with us a subjective mechanism which is a true and perfect picture of our peculiar point in evolution. It is the aura which a Master watches, and this is a factor of major importance in the life of the disciple. The light of the soul within the aura and the condition of the various aspects of the aura indicate whether or not the disciple is nearing the Path of Discipleship. As the emotional reactions lessen, and as the mental apparatus clarifies, the progress of the aspirant can be exactly noted. I would have you distinguish carefully between the astral and the mental bodies and that which they emanate. The bodies (so called) are substantial in nature; the aura is essentially radiatory and extends from each substantial [Page 99] vehicle in every direction. This is a point which should be most carefully noted.

The problem of the aspirant as he "engenders" his magnetic aura is himself to withdraw, and thus lessen the extent and the power of the astral aura, and extend and increase the potency of the mental aura. It should be remembered that the large majority of aspirants are definitely polarised in the astral nature, and that therefore their problem is to achieve a different polarisation and to become focussed upon the mental plane. This takes time and vast effort. Eventually—as mentioned above—the radiation of the soul is substituted in place of the hitherto present emotional activity of the aspirant; this emanation is, in reality, a radiation from the love petals of the egoic lotus.

The moment an aspirant begins to work *consciously* at his own unfoldment and to consider and deal with the aura with which he is equipped, he then passes through three stages during his progress upon the Path of Return. These are:

1. The stage wherein he discovers the potency and the quality of his astral aura. Owing to the fact that this is (in this second solar system) the quality of love and its distortion into the astral nature, the development of emotional sensitivity is peculiarly and almost unnaturally strong. It is stronger than the mental body and its mental direction.
2. The stage wherein the mental vehicle increases its potency and produces, finally, a mental radiation which is so strong that it dominates and controls the astral aura.
3. The stage wherein the soul expresses its essential nature of love and begins to pour its radiation into the astral aura, via the astral body. Eventually the [Page 100] sensitivity of love is substituted for emotional sensitivity and desire.

Aspirants are to be found at all these three stages of sensitivity. There comes a moment during the second initiation when the soul of the initiate sweeps into activity and fundamental force (if I might use such a term) submerges the astral nature, vitalising and inspiring the astral body, changing temporarily the quality of the astral aura, and establishing a control which will lead finally to the substitution which I have mentioned above. This is an aspect of the truth which underlies the doctrine of "vicarious atonement"—a doctrine which has been woefully distorted by Christian theology.

### *Registration, Recording and Interpretation*

Let us now deal with the aforementioned "Processes of Registration, of Recording Interpretations, and the Resultant Invocative Response." We must bear in mind always that I am stating general rules and that I am not dealing either with the ideal or with the undesirable; the *sources of impression* change as

the disciple makes progress, though always the larger and the greater source will include all lesser sources.

The fact that a man is sensitive to hierarchical impression in his mental aura will not prevent his being sensitive in his astral nature to the invocative and emotional call of human beings. The two together are most useful in effect, if the disciple sees to it that they are related. Forget this not, brother of mine. The *capacity to interpret* recorded impressions is likewise learnt as the mental aura develops under the influence of the "mind held steady in the light" of the soul; the disciple learns that all recorded truth is susceptible to many interpretations, and that these unfold with increasing clarity as he takes one initiation after another, and as he develops conscious responsiveness. The *ability to invoke* demonstrates from life to life and involves [Page 101] the invocation of conscious response from the anima mundi or from the subconscious soul of all things, as well as from the human consciousness and from the world of super-conscious contact.

This ability develops steadily as the aspirant treads the Path of Discipleship; it is frequently prefaced in the earlier stages by much confusion, much astral psychism and frequent wrong interpretations. There is no need at this stage, however, for undue distress, because all that is needed is experience, and that experience is gained through experiment and its expression in the daily life. In no case is the truism of learning through a system of trial and error proved more correct than it is in the life and experience of the accepting disciple. When he is an accepted disciple, the errors decrease in number even though the trials (or the experimental use of the many varying energies) become more extensive and, therefore, cover a much wider range of activities.

The *Processes of Registration* are founded upon what I might call invocative approaches from a wide area of possible contacts. The disciple has to learn to distinguish between these many impacts upon his sensitive aura. In the early stages the majority of them are unconsciously registered, though the registration is acute and accurate; the goal, nevertheless, is *conscious* registration; this is brought about through the constant and steady holding of the attitude of the Observer. It is developed through the attainment of detachment—the detachment of the Observer from all desires and longings which concern the separated self. It will therefore be obvious to you that the use of the word "observer" involves the concept of duality and, therefore, of separation. In this case, however, the motive prompting observation is not self-interest, but the determination to clarify the aura so that it can register only [Page 102] that which will be illuminating and related to the divine Plan, which will be to the benefit of humanity and, therefore, to the creation of a new server within the Ashrams of the Hierarchy.

The divisions made by certain psychologists of the consciousness of man into subconscious, conscious or self-conscious, and superconscious have a real measure of value here. It must be remembered, however, that the disciple, first of all, becomes a truly conscious unit of humanity and thus develops a true self-consciousness. This he arrives at by discriminating between the lower self and the higher self, and this renders his magnetic aura sensitive to an aspect of himself which has not hitherto been a controlling factor. From that achieved point he begins to register impressions with increasing clarity and accuracy. Usually, in the early stages, the one desire of the disciple is to register impressions from the Hierarchy; he much prefers that idea to the idea of registering impressions from his own soul or from the surrounding human factors, his fellowmen and the environment and the circumstances which they create. He longs for what might be called "vertical impression." This motive, being very largely self-centredness, turns the disciple introspectively in upon himself, and it is in this stage that many aspirants become prisoners, astrally speaking, because they register in their magnetic aura the many

astrally motivated thoughtforms of what they believe and hope "vertical impression" supposedly would convey. They contact with facility the astral counterparts of the higher worlds, which are reflected (and thereby distorted) into the astral plane; the world there registered is glamoured by wrong and selfish desires and by the wishful thinking of well-meaning devotees. Upon this I need not enlarge. All disciples—at some point or another of their training—have to work through this phase of glamour; in so doing they [Page 103] clarify and intensify the magnetic aura and, simultaneously, clarify the surrounding astral world with which they are in contact. They learn also that the longing to register impressions from the Hierarchy *must* give place to the determination to place their magnetic aura at the disposal of humanity; they then learn to register human need and to understand thereby where help is possible and their fellowmen can be served. By means of this conscious registration of invocative appeals from the world of horizontal contacts, the magnetic aura of the disciple is cleared of the hindering and engrossing thoughtforms, and from the aspirational desires and longings which have hitherto prevented right registration. The disciple then ceases to create them, and those which have been created die out or atrophy for lack of attention.

Later on, when the accepting disciple becomes the accepted disciple and is permitted to participate in ashramic activity, he adds the ability to register hierarchical impression; this however is only possible *after* he has learnt to register impression coming to him from his own soul (the vertical impression) and from the surrounding world of men (the horizontal impression). When he has taken certain important initiations, his magnetic aura will be capable of registering impression from the subhuman kingdoms in nature. Again, later on, when he is a Master of the Wisdom and, therefore, a full member of the fifth kingdom in nature, the world of hierarchical life and activity will be the world from which *horizontal* impression will be made upon his magnetic aura, and *vertical* impression will come from the higher levels of the Spiritual Triad and, still later, from Shamballa. Then the world of humanity will be to him what the subhuman kingdoms were when the fourth kingdom, the human, was the field of his registered horizontal impression. [Page 104] You have here the true significance of the Cross of humanity clearly revealed.

The fact of registration is no unusual phenomenon. Sensitive people are constantly being impressed from some level of consciousness or other, and are receptive to these impressions according to the level of consciousness upon which they normally function; mediums, for instance, are exceedingly prone to receive impressions from etheric or astral levels, as are the vast majority of astral psychics—and their name is legion. Impressions from mental levels (concrete, abstract or of a more exalted nature) make their impress upon the minds of those who have attained a true measure of focus upon the mental plane. Scientists, mystics, mathematicians, occult students, aspirants and disciples, educators and humanitarians and all who love their fellowmen are all susceptible to such impression, and one of the outstanding needs of the disciple is to develop adequate sensitivity to ashramic impression and contact. Then he moves out of the group of mental sensitives listed above.

The problem with which I now deal is far deeper and concerns the interpretation and the clear and correct recording of the impression, which is a far more difficult matter. The subject who is impressed must know the source of the impression; he must be able to relate it to some field of demanded information, correction, instruction, or energy distribution. He must be able to state clearly on what aspect of his recording mechanism (the mind, the astral body, the energy body, or the brain) the imparted and registered impression has made impact. One of the difficulties, for instance, facing the aspiring disciple and the earnest occult student is to record directly *in the brain* impressions from the Spiritual Triad (and later from the Monad), via the antahkarana.

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This impression must be a direct descent from mental levels to the brain, avoiding all contact with the astral body; only in so far as this direct descent is attained will the recorded impression be devoid of error. It will not then be tintured with any emotional complex whatsoever, for it is the astral level of consciousness which is the great distorter of essential truth. Impressions from the Ashram or from the Spiritual Triad (which are the only type of impressions with which I am here concerned) pass through three stages:

1. *The stage of mental recording.* The clarity and the accuracy of this recording will be dependent upon the condition of the channel of reception, the antahkarana; in this recording, curiously enough, a certain *element of time* enters in. It is not time as you know it upon the physical plane, which is but the registration by the brain of passing "events"; it is the higher mental correspondence to time. Into this, I cannot here enter as the theme is too abstruse; for time, in this connection, is related to distance, to descent, to focus, and to the power to record.

2. *The stage of brain reception.* The accuracy of this reception will be dependent upon the quality of the physical brain cells, upon the polarisation of the thinking man in the head centre, and the freedom of the brain cells from all emotional impression. The difficulty lies here, that the receiving aspirant or the focussed thinker is always aware emotionally of the descent of the higher impression and of the consequent clarification of the theme of his thought. This must, however, be recorded by a perfectly quiescent astral vehicle, and therefore you will see one of the main objectives of true meditation.

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3. *The stage of recognised interpretation.* This is an exceedingly difficult phase. Interpretation is dependent upon many factors: the educational background, the point reached in evolution, the mystical or the occult approach of the disciple to the centre of truth, his freedom from the lower psychism, his essential humility (which plays a major part in proper understanding), and his personality decentralisation. In fact, the character in its entirety is involved in this important matter of correct interpretation.

In this aspect of impression the subject of SYMBOLS must necessarily be involved. All impressions must necessarily be translated and interpreted in symbols, in word forms or in pictorial representations; these the aspirant cannot avoid; and it is in the word forms (which are, needless to point out, in the nature of symbols) that he is apt to go astray. They are the media through which the registered impression is conveyed to the brain consciousness, i.e., to the physical plane awareness of the disciple, thus making possible his useful comprehension of abstract ideas or of those aspects of the Path which it is his duty to understand and teach.

There is no need for me to elaborate this theme. The true disciple is ever aware of the possibility of error, of the intervention of psychic intrusions and distortions; he knows well that true and effective interpretation of the imparted impression is dependent largely upon the purity of the receiving channel and upon the freedom of his nature from all aspects of the lower psychism—a point oft forgotten. A thick veil of concrete thoughtforms can also distort the true interpretation, as can astral intervention; the teaching upon the Path and the spiritual impression can be interfered with by glamour from the astral plane or by separative and concrete **[Page 107]** ideas emanating from mental levels. In this case it can be truly said that "the mind is the slayer of the real." There is a deep occult significance to the words "an open mind"; it is as essential to correct interpretation as is freedom from glamour and the psychic



expressions to be found upon the astral plane.

Here again you can grasp the necessity of *a factual alignment* so that a direct channel is created, along which the impression (directed by some higher source than the personality) can descend into the brain. At first, this channel and alignment must be established between the brain and the soul; this will involve all the three aspects of the personality—the etheric body, the astral vehicle and the mind nature; basically, this aligning process should be started and developed upon the Probationary Path and brought to a relatively high state of effectiveness upon the earlier stages of the Path of Discipleship. Later, as the disciple consciously creates the antahkarana and becomes a functioning part of the Ashram, he learns (whilst practising alignment) to by-pass—if I may use such a word—two aspects of himself which have hitherto been of major importance: the astral vehicle and the soul body or causal body. The astral body is thus by-passed before the fourth initiation, and the soul body before the fifth; the entire process of "by-passing" takes much time and must be worked at with intensity, first of all with the focus upon the emotional nature through conscious discrimination, and finally upon the soul nature under the inspiration of the Spiritual Triad which is eventually substituted for the soul. All this will take many incarnations. For the registration and the interpretation of the higher impressions is a basic occult science and takes much learning and application to perfect.

As the two processes are slowly developed, the third stage automatically becomes increasingly effective. The received [Page 108] and interpreted impression brings about fundamental changes in the life and the state of consciousness of the aspirant and, *above all, in his orientation. He becomes an evocative and invocative centre of energy.* That which he has received through the medium of his aligning channel becomes a potent factor in invoking a fresh flood of higher impression; it also makes him evocative upon the physical plane, so that the magnetic aura which he has engendered becomes increasingly sensitive to these spiritual inflowing impressions, and also increasingly sensitive to that which he evokes from his surrounding physical environment and from humanity. He becomes a power station in rapport with the Hierarchy and he receives and distributes (in response to the evocative call of humanity and human need) the energy received. He also becomes a "receiver of light" and of spiritual illumination, and a distributor of light in the dark places of the world and into human hearts. He is, therefore, an invocative and evocative centre for use by the Hierarchy in the three worlds of human evolution.

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#### XIV. HIGHER ASPECTS OF RELATIONSHIP

The word *telepathy* has been used primarily to cover the many phases of mental contact and the exchange of thought without the use of the spoken or written word or sign. However, what is thus understood in this modern usage does not cover the higher aspects of "relationship within the Universal Mind." The third aspect, that of intelligence, is involved when interpretation of contact occurs; the second aspect, that of love-wisdom, is the factor which makes the higher impression possible, and this it does whilst that aspect is developing or in process of coming into functioning activity. During this developing process, only straight telepathy is possible and this is of two kinds:

1. *Sympathetic telepathy* or immediate understanding, awareness of events, apprehensions of happenings, and identification with personality reactions. This is all connected with the solar plexus activity of the personality and this—when the love nature or second aspect is unfolded or unfolding—



becomes the "seed or germ" of the intuitive faculty. The entire process is, therefore, astral-buddhic and involves the lower aspects of the Universal Mind as an agent.

2. *Mental telepathy* or the interplay of transmitted thought. Though this is a constant phenomenon among advanced intellectual people, it is still scarcely recognised, its laws and modes of expression are as yet unknown, and the best minds and interpreters on subjective levels still confuse it with solar plexus reactions. It is a relatively new and unexplored science, [Page 110] but the range of its activities is *not* astral and, therefore, related to the solar plexus centre, for the substance in which this science is carried forward is not astral substance but mental substance, and therefore another vehicle is involved and employed, that of the mental body. It is the "seed or germ" of higher contacts and of impressions coming from levels higher than the buddhic or intuitional plane. It is related to the higher aspect of the Universal Mind, to the intelligent Will. In both cases, the lower aspect of love (emotional and sensitive astral response) and the pure love of the soul are involved.

Astral, sympathetic sensitivity is fallible and frequently erroneous in its conjectures and interpretations. The higher telepathy—also a form of sensitivity, and which is as an entering door or concept—becomes eventually infallible; in its earlier stages (where methods of interpretation and of deduction are concerned) it may prove frequently at fault.

Straight mental telepathy is one of the highest demonstrations of the personality; it is in the nature of a bridging faculty, for it is one of the major steps towards the higher impression; it always presupposes a relatively high stage of mental development, and that is one reason why it is not yet regarded as a reputable, proved and provable capacity of the human being. In this case, the mind is truly "the slayer of the Real," and the sources and modes of subjective knowledge still remain in a dark area of the human consciousness. The normal processes of evolution will, however, prove incontrovertibly the existence of faculties which make the higher spiritual and subjective impressions possible, and eventually normal.

This "Supreme Science of Contact" can be—as already explained—broken up into the following phases which are [Page 111] all progressively developed from each other. Forget not the inevitable continuity which is the outstanding characteristic of the evolutionary process.

1. *Astral sensitive awareness*. This is based upon the reactions of the solar plexus, and the entire process is carried forward upon the astral plane and with astral substance. This, in its highest form, becomes the factor which later makes intuitive awareness and intuitive sensitivity possible; then the process is carried forward in buddhic substance. Aspirants are, at one stage of their development, strongly astral-buddhic in nature. This should be remembered.

2. *Mental telepathy*. This involves naturally two minds or several minds, and the process is carried forward in the substance of the mental plane. It is the factor which makes possible the activity which we call "impression." This impression comes largely from certain aspects of the mental plane, such as:

a. The soul of the telepathic individual, using the knowledge petals of the egoic lotus—a high form of mental intelligence.

b. The abstract mind, so called. This aspect of mental substance is largely used by the Hierarchy in order to reach the minds of disciples. It is only within the last few centuries that the Hierarchy has shifted the focus of its living attention on to the buddhic plane and away from the mental plane. This

has become possible *because* the aspirants of the world are now sensitive to contacts which are founded upon an astral-buddhic consciousness but which are strictly carried on within mental [Page 112] substance. This necessarily involves the three aspects of the mind, found therein: the concrete mind, the Son of Mind, and the abstract sensitivity or reaction. This involves (on the physical plane) an activity of the pituitary body (as you can readily see) and also the use of the ajna centre.

3. *The occult Science of Impression.* This becomes possible when the other two forms of telepathic rapport are present and are developing to a certain point of accuracy. It is dependent also upon the construction of the antahkarana and upon the steady orientation of the aspirant or disciple toward the Spiritual Triad; it also becomes possible when the abstract mind is developed and sensitive, and can thus become the seed or germ of the spiritual Will; this will involve responsiveness to divine purpose. The higher aspect of this abstract mind is the atmic plane. It is useful to realise the substantial nature of these two levels of consciousness. It is within the substance of the atmic plane that the activity is set up which can impress the abstract mind, which then becomes the seat of the consciousness of the spiritual man; at the same time, he remains in active possession and use of his personality and continues to employ the concrete mind; astral sensitivity, however, then begins to fall *below the threshold of consciousness* and thus joins the great array of instincts and of instinctual reactions of which the human being is possessed and which admit him into the life and conditioned awareness of all that exists in the three worlds, including the three subhuman kingdoms of nature. It is with these sublimated and [Page 113] controlled instincts that those Masters and disciples work whose task it is to oversee the evolution of the forms of life in the subhuman kingdoms.

The higher forms of mental telepathy, involving the soul and the abstract mind are concerned solely with the divine Plan—as the Hierarchy works it out in the three worlds. The Science of Impression is concerned, therefore, primarily, with the divine Purpose as Shamballa is working it out, and also with those higher aspects of hierarchical work which are not concerned with work in the three worlds. This is a point upon which I would ask you to ponder.

Today, owing to the curious evolutionary stage reached in the human kingdom, an intermediate aspect of the three above forms of impression has been instituted; it is like an interim period between full human expression and the full expression of the kingdom of souls. This we call:

4. *The Science of Invocation and Evocation.* This science can and does use the unintelligent urges and the higher (yet inchoate) longings of the masses of men in an invocative form; it does so in order to bridge the gap existing in consciousness between the life of the ordinary man, the life of the integrated personality and the life of the soul. Through the use of this invocative demand—oft speechless and not consciously expressed—the disciples of the world can focus; they can employ it and thus generate an energy which will be strong enough to make a true impact and a definite impression upon Beings and Lives found on levels higher than those in the three worlds. This impact evokes a reaction from these higher Beings, and then a spiritual and intelligent interplay is set up which is of great value in promoting [Page 114] an added stimulus and an increased vitalisation of the normal and usually slow evolutionary process. This is happening today in an acute form and accounts for much that is taking place in the world of human affairs at this time. The spreading stimulation is of a very intense nature. The invocative cry of humanity is not only the voiceless appeal which the hierarchical workers are everywhere mobilising, but it finds expression also in all the plans and schemes, the formulated platforms, and the many groups and organisations which are dedicated to the betterment of human living.

Certain basic concepts underlie every phase of the Science of Contact, and without them there would be no basis for any effort to master this science. Please grasp this fact. There are three which must always be borne in mind:

1. *The medium through which the thought currents or impressions (from no matter what source) must pass in order to make an impact upon the human brain is the planetary etheric body.* This is fundamental in its implications. This etheric vehicle makes all relationships possible, because the individual etheric body is an integral part of the vital body of the planet. This vital body is the medium also of all instinctual reactions, such as an animal will evidence when danger is around. The closer that this etheric body is interwoven (if I may use such a word) with the dense physical vehicle, the clearer will be the instinctual reaction—as in the illustration which I have given and which is based upon millennia of such reactions; the greater also will be the sensitivity and the more aptitude will there be for telepathic [Page 115] contact and recognition of the higher impressions. It might also be added that the etheric body of a disciple or even of an advanced person can be so handled and dealt with that it can reject much that might otherwise impinge upon it, pass through it or use it as a channel. This training is automatic; evidence of it can also be seen in the ability which the human mechanism possesses to tune out all contacts and impressions that it may not need, to which it is so accustomed that they do not even register, and all that it deems undesirable or not fit for consideration. The reason that true telepathic contact between minds is not more prevalent is due to the fact that few people think with an adequate clarity or with the energy required; they do not create true, concise or powerful thoughtforms or—if they do—these thoughtforms are not correctly directed towards the intended objective. When a man is a disciple and deliberately seeks to be impressed by his soul, by the Master or by the Spiritual Triad, the task of the impressing agent is relatively simple; all the disciple has to do is to develop right receptivity, plus an intuitive intelligence which will enable him to make correct interpretations, and to recognise also the source of the communication or impression.

This brings us to the second basic concept:

2. *Sensitivity to impression involves the engendering of a magnetic aura upon which the highest impressions can play.* This I dealt with (in some measure) in the preceding section. It should be borne in mind that the potency of the magnetic aura which envelops all human beings is to be found at present in four [Page 116] areas of substance; these four areas are close to four major centres. When the individual is strictly low grade and is predominantly animal in nature, then the majority of impacting impressions will reach him automatically through the sacral centre; such impacting impressions (as you can well imagine) will be heavy and yet dynamic; they will have reference to all that concerns his physical being, his physical appetites, and his physical comfort or discomfort. There are however, today, relatively few persons in proportion to the planetary population who use the sacral centre as the major registering organ. The magnetic aura (when this is the case) is relatively small; all the tendencies of this tiny aura are downward in nature, and all impressions (which cannot possibly come from a higher source than the man himself) work *down* through the aura of the sacral centre. Most of the impressions are therefore purely instinctual in nature and little or no thought is involved; there is evidence, however, of what can be understood as aspiration even if it is not what a true aspirant might regard as spiritual in nature.

The average, though still unthinking, human being works through his astral body and, because he is there polarised, works through his solar plexus centre—etherically and primarily. All impressions find

entrance into the aura via the area around that part of the etheric vehicle. It is through this major centre that the ordinary medium works, receiving impressions and communications from astral entities or from the animated astral forms to be found in the glammers created by humanity.

Forget not, nevertheless, that true aspiration is essentially an astral product or reaction; all aspirants—**[Page 117]** in the early stages of their slow re-orientation—work through the solar plexus centre, and thus only gradually focus the lower energies there, prior to their transmutation and elevation to the higher centre, the heart centre. There are certain disciples who work deliberately upon the astral plane, under instruction from the Master of their Ashram, in order to reach such neophytes and thus to impress them with the knowledge and the subtle information needed for their progress. No Master works in this manner, and the Masters have therefore to use certain of Their disciples in this service. Such disciples direct the desired impression to the solar plexus area of the magnetic aura. This magnetic aura has another point of entry in the region of the throat centre, utilising it as the recipient of higher impressions. This centre or area of energy is largely used and vitally activated by those who are the creative workers of the world; they have necessarily made a direct contact with the soul and are therefore wide open to those intuitive ideas which are the source of their creative work. According to the success they have in such creative production, and according to the beauty of their work, will be the impression they thereby convey to other men. Curiously enough, the new and peculiar forms of art which delight some people and which outrage the sense of beauty in others are largely solar plexus creations and are therefore *not* of a truly high order. In a few of them—a very few—the throat centre is involved.

The magnetic aura around the head is that which is truly sensitive to the highest impressions and is the point of entry to the head centre. Upon this I need not enlarge; all that I have taught you is related **[Page 118]** to the awakening of this highest centre, prior to the aspirant's becoming a member of the Kingdom of God. The ajna centre is *not* involved and it will remain for several more centuries the agent of directed impression and not the objective of such impressions.

The next key-thought which is of importance is found in the words:

3. "The Plan is the dynamic *substance*, providing the content of the reservoir upon which the impressing agent can draw and to which the recipient of the impression must become sensitive."

This sentence requires probably a quite serious readjustment in the thinking of most students. The concept of *the Plan as Substance* will assuredly be new to them, and new perhaps also to you. It is nevertheless a concept which they must endeavour to grasp. Let me phrase it somewhat differently: *The Plan constitutes or is composed of the substance in which the Members of the Hierarchy consistently work*. Let us take this important concept and break it up into its component parts for the sake of clarity. I am strongly emphasising these words because this concept is of an importance almost beyond human comprehension, and because its understanding may revise and re-vitalise your entire approach to the Plan, and you will therefore be enabled to work in a fresh and in an entirely new manner:

1. The Plan IS substance. It is essentially substantial energy. And energy is substance and nothing else.
2. The substance (which is the Plan) is dynamic in nature, and is therefore impregnated with the energy of WILL.

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3. The Plan constitutes a reservoir of energised substance, held in solution by the WILL of Sanat Kumara and *embodying* His intangible purpose (intangible to us but *not* intangible to Him).
4. It is this planetary Substance upon which the "impressing agents" must draw—the Nirmanakayas, the Members of the Hierarchy and the working disciples of the world, plus all spiritual sensitives of a certain degree.
5. Recipients of the desired impression must become sensitive to this substantial energy.

This entire proposition can be referred back to the originating Thinker Who brought our manifested world into being, and Who sequentially and under the Law of Evolution is bringing to fruition the objective of His thinking. In the larger and wider sense, it is that sum total of the ocean of energies in which "we live and move and have our being." This is the sevenfold body of the planetary Logos.

*The Impressing Agents of the Divine Will*

We are not here, however, considering the larger Whole, but *we are* dealing with a specific and focussed area of the planetary consciousness. This is found midway between the highest plane whereon the Council Chamber of the Great Lord is found and the three planes which form the active arena for hierarchical work—the three levels of consciousness of the Spiritual Triad. This "focussed area" has been precipitated by the Agents of the divine Will; They know the ultimate purpose of Sanat Kumara and hold it steadfastly in view, making it available to those Masters of the Wisdom Who can act as the "impressing Agents of Sanat Kumara's Will." These are the Manu, the Christ, and the Mahachohan, the Lord of Civilisation.

It might be said here that the three Buddhas of Activity are the prime impressing Agents and that the three Great **[Page 120]** Lords are the "impressed Recipients" at an exceedingly high level; this is the atmic level of awareness, which is the area energised by the divine Will.

When dealing with the fifth Point of Revelation.\* I said that it concerned itself with the highest aspect of the Will—with that which produces the highest synthesis, the *final* synthesis. The planetary Purpose is the eventual synthesis of the initial thought of the planetary Logos, and to this thought we give always the unmeaning name of "GLORY"; this stands for all that we can conceive of the divine purpose; it is, for us, a "blaze of glory." The human mind is at this stage (in time and space) unable to register any aspect of the Purpose; all that we can do is to cooperate with the efforts of the Hierarchy to activate those things and events which will make the manifestation of the Purpose eventually possible. This purpose will constitute the ultimate revelation to the final root-race of men; it therefore lies a very long way ahead of our present point in evolution.

I will here make a statement which will probably convey nothing to the intelligence of the average disciple, but which may constitute a fruitful seed thought to the initiate who may read these words:

*The Purpose of Sanat Kumara is created at present by the synthesis which the nature of the final seven Paths reveals. It is adapted in time and space to human intelligence by the presented Plan, and—in the*

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\* *Discipleship in the New Age*, Vol. II.



*glory of consummation—the completed Plan will reveal the Purpose on all the seven planes of evolution. Then evolution, as formulated and imposed by the Hierarchy, will end and a greater dynamic expansion will take its place.*

You will note that all along the lines of teaching there comes an eventual merging and blending, and that, at a [Page 121] certain point in the development of consciousness, the many lines of spiritual approach become the few lines of conscious spiritual awareness. So it is in relation to the detail of the evolutionary process, with the formulation of the hierarchical Plan, and with the recognition of the Purpose. Speaking practically (and that is always of major importance), it might be said that evolution controls the *form* of the Purpose; the Plan concerns the hierarchical *recognition* of the Purpose, whilst the Purpose is the *synthetic Thought* which pours into the supernal consciousness of the Lord of the World along the seven Paths of which the Masters become aware at a certain very high initiation.

The seven great energies flow into our manifested world along the lines of the seven Paths; these are not the direct energies of the seven Rays, because these concern consciousness in a most specific manner; they are the substantial energies of material expression and their origin concerns a great mystery. These two lines of energy—material energy and the energy of consciousness—when brought together by divine Purpose, constitute the essential dualism of our manifested life.

All that we are able to recognise of that Purpose is the hierarchical Plan, and this only disciples and advanced aspirants can judge and recognise. This Plan is based upon knowledge of divine guidance in the Past, the recognition of progress out of that Past into the Present, plus the effort to become sensitive to the right emergence of that Plan (embodying ever an aspect of the Purpose) in the immediate Future. The Purpose is related to the Past, the Present and the Future; the Agents of the Plan are impressed from Shamballa, via the Nirmanakayas; the process is then repeated, and advanced humanity become the recipients, the sensitive recipients, of the Plan as transmitted to them by the impressing Agents, the Masters, working through the [Page 122] New Group of World Servers. This group is the lower correspondence of the Nirmanakayas, the recipients of impression from Shamballa. See you, therefore, the beauty and the synthesis, the inter-dependence and the cooperative interplay which is demonstrated right through the chain of Hierarchy from the very highest Agent to the very lowest recipient of divine impression.

The key to all this is energy. Energy is substance, and this substance is qualified by divine dynamic WILL. There is much to be learnt anent the Will. Will as dynamic energy is not yet understood in its true sense by human beings. Mankind usually recognises will as fixed determination; this is in reality their individual effort to impress substance (personal or environing) with their own self-will or with their well-intended effort to conform to what they believe to be the will of God, speaking symbolically. But men know nothing yet of the process of *working with* dynamic energised substance, for it basically impresses them and uses them as they become aware of the Plan and thus come under the influence of the Spiritual Triad. They are used and not using that which is available for the furtherance of the Plan—the dynamic energy of the divine Will. This dynamic Will cannot become available nor can disciples truly work with the Plan *until* the antahkarana is to some measure adequately constructed, though not yet perfected.

It becomes of service, therefore, for the aspirant and the disciple to know the nature of the Agents Who can locate their magnetic aura and impress upon it Their understanding of the Plan; these Agents may be accepted disciples or initiates and Masters; then the aspirant or disciple must find those to whom he



can personally act as an impressing agent. He has consequently to study himself as *a recipient* and also as *an agent*, as a responsive factor and also as an **[Page 123]** originating and impressing factor. This might be regarded as the scientific approach to the spiritual life, and it is of value because the necessity of service is implicit in the necessity for receptivity; all is, therefore, related to Invocation and Evocation.

It is in our next basic theme, the nature of the etheric body, that we shall find again the higher relationships and the interdependence of many allied factors. This interdependence emerges acutely the higher one progresses into the scheme of correspondences. Eventually, a point of fusion is reached.

**[Page 124]**

## XV. INTER-PLANETARY AND EXTRA-PLANETARY RELATIONSHIPS

The subject of the etheric body of all forms and of the etheric body of the planetary Logos is necessarily of major importance in any consideration of the *Supreme Science of Contact*. It is this concept of sensitive contact which I seek to emphasise as we study the three points or the three basic concepts outlined in the preceding section. All such terms as planes, groups, creative Hierarchies, and centres are simply word modes of inferring relationship, interplay and mutual impression between the beings or the lives who make up the sum total of our manifested universe; they are nevertheless signs of our leading up to a planetary synthesis or a planetary integrity of a nature hitherto not even visioned by man.

The subject is necessarily one of immense difficulty, for all human beings think in terms of their own contacts and relationships, which are strictly limited and are not expressed in terms of the One Life, flowing through all forms and all kingdoms, or through all the diverse planetary evolutions (of which you know nothing) and thus creating in time and space a living intelligent planetary Entity of systemic maturity, qualified by immense attractive and integrating energies, motivated by a supreme Purpose—a Purpose which is part of the vast purpose of the solar Logos, working through the planetary Logoi, and therefore responsible for the well-being and progressive evolution of all lives and groups of lives within the framework and the essential structure of our planet.

The relation evoked is, as you can well imagine, inter-planetary and extra-planetary; these terms mean little to **[Page 125]** the average disciple and he has to wait until the initiatory process puts him in a position where he can frankly evaluate the situation. Of the latter stages, we can know nothing; only in the Council Chamber of Shamballa are these extra-planetary contacts and relationships recognisable. But one basic fact must be grasped, and that is that the medium of relationship and of contact is SUBSTANCE; and the effect of these relationships, carried on through this medium, is the gradual development and progressive unfoldment of the three divine Aspects which all esotericists recognise, and of others which the coming millennia will reveal. The contributing factor, therefore, within and upon our planet is what we might regard as the three major centres of the planetary Logos:

1. *The Head Centre*, the dynamic Agent of the extra-planetary Purpose, the expression of the divine planetary Will as focussed in Shamballa. This is the energy of Synthesis, the source of all planetary life; it connotes essential Being.

2. *The Heart Centre*, the Agent of the Plan of evolution. This is the expression of divine Love or pure Reason, the Hierarchy. It is essentially the energy of Attraction, the kingdom of souls.

3. *The Throat Centre*, the Agent of all the three Aspects in relation to the three subhuman kingdoms in nature, the expression also of the divine Intelligence, Humanity. This is the energy of active Mind and makes humanity the macrocosm of the microcosm, the three subhuman kingdoms. Humanity is to these kingdoms what the Hierarchy is to the fourth kingdom in nature, the human kingdom.

These are the elements of the occult science and—for students such as you—contain nothing new. Nevertheless, they [Page 126] need to be seen in their triple relationship if the mode of working of the One Life is to be grasped more clearly than is now the case. The aim of the entire evolutionary scheme is to bring these three Centres into such a close relationship that the synthesis of the divine Purpose can work out harmoniously on every possible (note that phrase) level of consciousness. If this can take place, then the basic Thought, the fundamental Proposition of the planetary Logos can eventually be disclosed to man.

May I remind you of the occult statement that every living being or manifested life—from the planetary Logos down to the tiniest atom—either has been, is, or will be a man. This has reference to the past, to the present and to the future of every manifested life. Therefore, the fact of humanity and of that for which humanity stands is probably the primary and major aspect of the divine purpose. Pause and think about this statement. It is, therefore, the first clear fact which indicates the measure and the magnitude of a human being; and until two other facts are sequentially revealed to us, it will not be possible correctly to gauge the wider aspects of the purpose of Sanat Kumara. Everything subhuman is slowly moving towards a definite human experience; it is also passing through the phase of human effort and consequent experience, or else it has moved out of that phase of limitation and—through initiation—is drafting human nature into a state of divinity (to use a most inadequate phrase).

#### *Humanity's Key Role*

The keynote, therefore, of the Lord of the World is HUMANITY for it is the basis, the goal and the essential inner structure of all being. Humanity itself is the key to all evolutionary processes and to all correct understanding of the divine Plan, expressing in time and space the divine Purpose. Why HE chose that this should be so, we know not; but it is a point to be accepted and remembered in all study of [Page 127] the Science of Impression because it is the factor that makes relationship and contact possible and it is also the source of all understanding. These are most difficult things to express and to enlarge upon, my brothers, and only the penetrating intuition can make these matters clearer to your avid and active intelligence.

You will note, therefore, that though we call one of the major centres HUMANITY, yet—in the last analysis—all the centres are constituted of lives progressing towards the human stage, of those units of life who are at the human stage, and those who have left that stage far behind but who are endowed with all the faculties and all the knowledges wrought out into human expression in earlier planetary schemes or solar systems, or through our own definite and characteristic planetary life.

Because of this uniformity of experience, the art of contact and the science of impression become entirely possible and normally effective. The great and omnipotent Lives in Shamballa can impress the omniscient Lives and lesser lives in the Hierarchy *because* They share a common humanity; the

hierarchical Workers or Masters and Initiates can consequently impress humanity because of shared experience and understanding; then the lives that compose the human family present the goal to the subhuman kingdoms and can, and do, impress them because of basic instinctual tendencies which are expressed in the human group but which are latent instinctual tendencies and potential assets in the three subhuman groups.

This teaching has always been implicit in the esoteric doctrines but has not been sufficiently emphasised, owing to the point in evolution of mankind. Today, mankind has made such progress that these points can be made effectively. I would call to your attention that this was the keynote of the Gospel story: the human-divine nature of the Christ, [Page 128] relating Him to the Father through His essential divinity, and also to man through His essential humanity. The Christian Church gave a wrong slant to the teaching by making Christ appear as unique, though the higher criticism (deemed so shocking fifty years ago) has done much to correct this false impression.

The outstanding characteristic of humanity is intelligent sensitivity to impression. Ponder on this definite and emphatic statement. The work of science is, after all, simply the development of the knowledge of substance and of form; this knowledge will make it possible for humanity eventually to act as the major impressing agent in relation to the three subhuman kingdoms in nature; that is humanity's primary responsibility. This work of relationship is practically the work of developing or the mode of unfoldment of human sensitivity. I refer here to sensitivity to impression from or by the Hierarchy.

The work done through the processes of initiation is intended to fit disciples and initiates to receive impression from Shamballa; the initiate is essentially a blend of scientific and religious training; he has been re-oriented to certain phases of divine existence which are not yet recognised by the average human being. I am endeavouring to make clear to you the basic synthesis underlying all manifested life upon our planet, and also the close interplay or relationship which forever exists and expresses itself through the supreme science of contact or of impression.

The three great Centres are in close relationship at all times, even if this is not yet recognised by the intelligent disciple; an unbroken series of impressions is ever present, relating one centre to another and bringing about an evolutionary unity of objective, and developing (with exceeding rapidity at this time) a secondary science, that of Invocation [Page 129] and Evocation. This science is in reality the science of impression in activity and not simply in theory.

The first great *Invocation* was uttered by the planetary Logos when He expressed the desire to manifest and thus invoked and brought to Himself the substance needed for His designed expression. That started the chain of being or of hierarchy; inter-relation was then set up between all "substantial" units; the more potent and the more dynamic and greater could then impress the lesser and the weaker until gradually—as the aeons swept by—the seven Centres were created and were in close impressionable relationship. Of these seven we are at this time considering only three; the others we know very little about, for they are largely composed of units of the deva evolutions (and I would ask you to note the plurality there) and of subhuman lives, working under impression from the head, the heart and the throat centres of the planetary Logos.

Students are apt to make their thinking unduly complicated when they seek to itemise and define, to separate into academic groups and brackets the multiplicity of energies with which they feel confronted

when considering the planetary and the human centres. I would advise you that you think simply and (certainly, at first) in terms of the three major energies as they emanate from some centre, become impressing agents, and then are again transmitted or stepped down:

1. *The dynamic electrical energy of Life itself* or divine potency, of embodied Purpose, expressing through evolutionary manifestation the divine Will. It might be well to realise that *purpose* emanates from the cosmic mental plane and is the all-inclusive, synthetic, motivating principle which expresses itself as the divine will upon the cosmic physical plane—the seven planes of our planetary Life. This dynamic energy focuses itself through the Lives or Beings [Page 130] Who control and dominate Shamballa. Until the divine purpose has been achieved, the planetary Logos holds all in manifestation through the potency of His Will, and animates all forms with electric fire. Knowledge of this Will and Purpose comes to the student who is constructing the antahkarana and who is, therefore, coming under the control of the Spiritual Triad, the threefold expression of the Monad.

2. *The attractive magnetic solar energy* to which we give the quite unsuitable name of Love. It is this energy which constitutes the cohering, unifying force which holds the manifested universe or planetary form together and is responsible for all relationships; it is this energy which is the soul of all things or of all forms, beginning with the anima mundi and reaching its highest point of expression in the human soul which is the constituent factor in the fifth kingdom in nature, the Kingdom of God or of Souls. An understanding of this human potency comes as a man makes contact with his own soul and sets up a stable relationship with that soul; then he becomes a soul-infused personality. As you well know, the threefold personality is to the soul what the Spiritual Triad is to the Monad: a clear medium of expression. Most students are or should be today occupied with this attractive energy, for until they have mastered the desire nature and have transmuted it into aspiration and soul control, they cannot hope to comprehend the dynamic energy of electric fire. This attractive magnetism is the energy dominating and controlling the Hierarchy.

3. *The intelligent activity of fire by friction.* Students would be well advised to re-read *A Treatise on Cosmic Fire* where I deal at length with these three conditioning energies. This third energy is the basic energy expressing itself in the three worlds and in the four kingdoms in nature, climaxing its expression in the creative energy of the human kingdom. [Page 131] This energy emanated originally (as far as our solar system and our planetary scheme are concerned) in the first solar system and is the best proven and the best known energy in manifestation. It is the medium for activity in all forms through which the planetary Logos expresses Himself; it is the result of the activity of the divine Mind, as that peculiar type of divine energy plays upon and through all atoms and upon all atomic forms. The fission of the nucleus of the atom in the past few years is the outer sign or demonstration that humanity has "encompassed" the divine Mind and can now move on to "encompass" the love or the attractive nature of divinity. Ponder upon this statement. I know not what word to use but *encompass* and it is entirely inadequate. A new and deeper esoteric terminology is badly needed.

If you will work with and reflect upon these three fundamental energies and search for their expression within yourself, you will greatly simplify your occult thinking. Let me here make a few more statements which you have perforce to accept hypothetically, but which can nevertheless be substantiated by you if you arrive at an understanding of the Law of Analogy or of Correspondences, and if you will also accept the truism that the microcosm reflects the macrocosm and, therefore, each human being is related to Deity through *essential similarity*.

### *Seven Statements Depicting the Pattern of the Present Planetary Work*

#### *Statement One.*

Dynamic electric energy entered into our planetary sphere from extra-planetary sources and from a point of definite focus upon the cosmic mental plane; this energy was paralleled by a secondary energy from the sun Sirius, thus accounting for the dualism of manifestation.

#### *Statement Two.*

This energy expanded outward from its central focus (the centre called Shamballa) and in this expansion became [Page 132] the agency which *impressed* the Plan upon the serving Hierarchy. The Plan is that measure of possibility of immediate importance which the divine Purpose can present at any given moment in time and space.

#### *Statement Three.*

This process of expansion set up another focal point of energy, and the heart centre of the planet, the Hierarchy came into being; thus two centres were created and en rapport, which constitutes a major event upon the involutory arc; to this, little attention has hitherto been paid. It coincided with" the advent or the arrival of the Lords of Flame from the alter ego of our Earth, the planet Venus. They created the nucleus of the Hierarchy which—in that far, very distant time—consisted of only forty-nine members; these were advanced human beings and not souls awaiting incarnation in human form on Earth, as was the case with the vast majority of these visiting Solar Angels.

#### *Statement Four.*

Alignment between the head centre and the heart centre upon the involutory arc was thus set up; another expansion took place which resulted, as you know well, in the creation of a new kingdom in nature, the fourth or human kingdom. This kingdom was destined to become and is today the third major centre in the planetary life. Then another alignment, but one which is still contained upon the involutory arc, took place.

#### *Statement Five.*

Today, an evolutionary alignment is taking place. The planetary centre which we call Humanity is active and vibrant, and it is now possible to "progress along the Upward Way and create the line which links the lesser with the higher, permitting thus an interplay." Men are rapidly moving out of the human centre into [Page 133] the hierarchical centre; the mass of men *are* responding to spiritual impression.

#### *Statement Six.*

At the same time, the heart centre of the planetary Logos, the Hierarchy, whilst it is being responsive to the invocation of the throat centre, Humanity, is becoming increasingly evocative and is itself attaining a much higher contact and alignment with the head centre of the planetary Logos; it is, therefore, capable of receiving a constantly developing dynamic *impression* from Shamballa.

#### *Statement Seven.*

Thus a great alignment is being achieved through the relationship and the interplay going on between these three major planetary centres; this produces a constant inflow of energies from several different sources, and these energies galvanise these three centres into a new and increased activity. Invocation is arising all the time between these centres and producing a consequent evocation of impressing energies.



In these seven statements, you have depicted a PATTERN of the present planetary work or the present logoc thesis. An involutory alignment (the guarantee of future successful alignments) constitutes most ancient history; an evolutionary alignment in which all three centres are involved is constantly producing an interplay of energies as well as a constantly successful impression of one centre upon another. Humanity, as the throat centre of the planetary Logos and the prime planetary creative agency (which modern science demonstrates), invokes the heart centre, the Hierarchy, and then receives the needed impression which will result in the developing civilisations and cultures as well as the eventual appearance on Earth of the fifth or spiritual [Page 134] kingdom. The Hierarchy or the planetary heart centre invokes Shamballa, the planetary head centre, and the Plan—as an expression of the Purpose—is impressed upon the hierarchical consciousness. If there is redundancy in these various comments of mine, it is entirely intentional; repetition serves the purposes of accurate presentation where esotericism is concerned.

As the invocative system spreads and a greater alignment is attained, Shamballa—the planetary head centre—invokes energies outside the planetary life and the inflow of cosmic and solar energies will be very much greater; for this the esotericists of the world must be prepared. It will also produce the advent or appearance of many AVATARS, bringing with Them many and very different kinds of energies to those which hitherto have controlled human affairs and the events and evolution of the other, the subhuman kingdoms in nature. With the reappearance of the Christ as the focal point or the supreme Agent of the planetary heart centre, a new era or "divine epoch" will be instituted. The Avatar of Synthesis will draw very close to humanity and He will inaugurate the "reign of Avatars" Who will be embodied Purpose and spiritual Will; They will initiate both the Hierarchy and Humanity into phases of the divine character of which, at present, nothing is known and for which we have no terminology that could convey the exact facts and nature. All that I am attempting to do here is to give you a general outline of events which may lie centuries ahead but which will inevitably occur—once the Christ is again in physical Presence and recognition on Earth.

H.P.B. speaks in *The Secret Doctrine* of the "three periodical vehicles," referring as he does so to the Monad, the Soul and the Personality; he is dealing, therefore, with the nine aspects of divinity which connote the nine major initiations and those divine characteristics through which [Page 135] the three major aspects of divinity reflect themselves. In this connection, it is well known to students that the Monad expresses itself through the Spiritual Triad, the Soul through the three aspects of the Egoic Lotus, and the Personality through the three mechanical vehicles. It will be obvious to you surely that these three periodical vehicles are under the influence or impression of the three major planetary centres and are, therefore, finally conditioned by the three major energies to which I referred earlier in this section. I do not feel it to be necessary to enlarge upon this basic relation; it is that which integrates the human soul into the vast general whole and makes the individual an intrinsic part of the sum total.

### *The Centres and the Ray Energies*

There is one aspect of the *Science of Impression* upon which I have not yet touched and that is the place of the centres as focal points, as transmitters or as agencies for the seven ray energies. It is known to esotericists that each of the seven centres comes under the influence or is the recipient of some ray energy, and there is a general acceptance of the fact that the head centre is the agent of the first Ray of Will or Power, the heart centre is the custodian of second Ray energy of Love-Wisdom, whilst the third Ray of active creative Intelligence passes through and energises the throat centre. These Rays of Aspect



do find expression through the three centres above the diaphragm, and—on the larger scale—through Shamballa, the Hierarchy and Humanity. It is, however, equally true that Shamballa is primarily second ray as it is expressed, because that is the ray of the present solar system of which Shamballa is a part; and that the first ray, or its dynamic life aspect, is focused in the heart, for the heart is the centre of life. The great centre which we call Humanity is predominantly governed by the third Ray of Active Intelligence. This ray energy arrives at the throat centre via the head and the heart centres. I **[Page 136]** am pointing this out for two reasons which must form part of your thinking as you study this science :

1. All the centres come under the influence of all the rays, and this must surely be obvious in relation to average and undeveloped human beings. Were this not so, such human beings would be unable to respond to first ray, second ray and third ray energy, for the centres above the diaphragm are, in their case, inactive.

2. In time and space and during the evolutionary process, it is not possible to say which centre is expressing the energy of any particular ray, for there is a constant movement and activity. The centre at the base of the spine is frequently the expression of first ray energies. This is apt to be confusing. The human mind seeks to make everything precise, stable, to bracket certain relations or to assign certain centres to certain ray energies. This cannot be done.

At the end of the world cycle, when divine purpose is fulfilled and the evolutionary process has brought about the changes and adjustments needed for the full expression of the Will of Sanat Kumara, then the situation will be different and men will know (as the Members of the Hierarchy know) which centres express the seven ray energies. It must be remembered also that the Rays of Attribute shift and change constantly; for instance, humanity as the planetary throat centre is under the constant influence of the seventh ray, as is the solar plexus centre of the planet. To that sub-diaphragmatic centre I give no name. Though the human throat centre is primarily expressing the third ray, there is an interesting situation to be noted in this connection: two ray energies control this centre *at this time*.

### **[Page 137]**

The throat centre of the average integrated personality is governed by the third ray and is strongly energised by third ray energies (again seven in number), whilst the throat centre of the spiritual aspirant, of disciples and initiates below the third initiation is responding primarily to seventh ray influence, and this is peculiarly the case now as the seventh ray is in incarnation. The rays which are manifesting at any particular time affect powerfully all the other centres as well as the one through which they are normally expressing. This is a point oft forgotten.

It is needless for me to point out that—as man progresses upon the Path of Return—he consistently comes under the impression of the centre of which he is an integral part: that is, first of all, the planetary throat centre, the human family; then, as a soul, he comes under the impression of the Hierarchy, the planetary heart centre, and at that point he begins to express the combined energies of the intelligence and of love; finally, on the Path of Initiation, he comes under the impression of Shamballa, the planetary head centre, and becomes a participant in the divine Purpose and an Agent of the divine Plan.

*Separateness: the Great Illusion*

It is therefore literally and eternally true that the same energetic Life pours through the planetary centres, into and through the three periodical vehicles of the incarnated Monad, and finally into and through the three centres in the human etheric body which correspond to the three major centres of the planetary Logos. There is, therefore, nowhere to be found any basis for separation or any possible point of separation or of essential division. Any sense of separateness is due simply to ignorance and to the fact that certain energies are as yet unable to make adequate impression upon the human consciousness, functioning in time and space. The essential synthesis exists and the end is sure and **[Page 138]** inevitable; unity *is* attainable because unity exists and the sense of separateness is simply the Great Illusion.

It was in order to hasten the dispelling of this great illusion of separateness in the minds of men, and to bring about the emergence of the basic existing unity, that the new world prayer was given to men and its use on a world-wide scale inaugurated. Elsewhere\* I have told you of the origin and the impulsing of the Great Invocation. Here I am simply placing it before you as a fitting conclusion to this portion of my labour of love in the presentation of truth, and as a possible starting point in yours.

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The Purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

**[Page 139]**

## TEACHING ON THE ETHERIC VEHICLE

### I. THE NATURE OF THE ETHERIC BODY

See Chart *Evolution of a Solar Logos*

Much that I may say here may be familiar to a certain extent, because there is a vast amount of information anent the etheric body scattered throughout my various books. It will have its value

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\* *The Reappearance of the Christ.*

however if students can receive in a few pages a general idea and the basic concepts which underlie the teaching—or should I say, the fact? If they have the time, students would find it of profit to re-read what I said; run their eyes rapidly through the books and papers in search of the word "etheric." They will never regret it. Life itself, the training to be given in the future, the conclusions of science and a new mode of civilisation will all increasingly be focussed on this unique substance which is the true form to which all physical bodies in every kingdom in nature conform. Note that phraseology.

The attitude of occultism is, at this time, relatively negative to the fact and the nature of the etheric body. People are ready to admit its existence, but the dominant factors in their consciousness are the fact of the physical body (around whose comfort, security and care all life seems woven) and the fact of the astral or emotional nature. Not one among them, or among occult students generally, pays any attention to the etheric body, and there is a great hiatus or gap in consciousness today (only this time normally and rightly) between the personality and the Spiritual Triad. This gap will be bridged by the building of the antahkarana, and this can only be built by advanced students. There is no such planned bridge for the gap in **[Page 140]** consciousness between the physical body and the etheric counterpart. The etheric body exists in subtle etheric matter, and factually there is no true gap; there is simply the ignoring by humanity of an aspect of the physical body which is of far more importance than is the dense physical vehicle. The consciousness of men today is physical-astral, and the factor of conditioning energies is ignored, overlooked, and—from the angle of consciousness—non-existent.

One of the main obligations of occult students today is to testify to the fact of the etheric body; modern science is already thus testifying because its researches have now landed it in the realm of energy. Electro-therapy, the growing recognition that man is electrical in nature, and the realisation that even the atom in apparently inanimate objects is a living vibrant entity substantiate this occult point of view. Generally speaking, science has preceded esotericism in its recognition of energy as a dominant factor in all form expression. Theosophists and others pride themselves on being ahead of human thinking, but such is not the case. H.P.B., an initiate of high standing, presented views ahead of science, but that does not apply to the exponents of the theosophical teaching. The fact of all manifested forms being forms of energy, and that the true human form is no exception, is the gift of science to humanity and not the gift of occultism. The demonstration that light and matter are synonymous terms is also a scientific conclusion. Esotericists have always known this, but their aggressive and foolish presentations of the truth have greatly handicapped the Hierarchy. Frequently the Masters have deplored the technique of the theosophists and other occult groups. When the new presentation of the occult teaching made its appearance through the inspired activity of H.P.B., a number (an increasing number as the years slipped by) of theosophical members presented the occult **[Page 141]** teaching in such a manner that it travestied the true teaching and outraged the intellectual perception of the mass of enquiring and intelligent men. The teaching on the etheric body is an instance of this. H.P.B. was largely responsible, because of utilising the word "astral" to cover a mass of information anent the etheric as well as the astral. This was due to the realisation of the fact that the astral body was doomed in a few generations (relatively speaking) to disappear, and for H.P.B. in particular was already nonexistent, owing to the advanced point in evolution reached by this disciple.

Realising that the etheric body was an expression always of the dominant energy controlling mankind in any particular cycle, H.P.B. used the term "astral body" as interchangeable with the etheric body. The etheric body, in the vast majority of cases is the vehicle or the instrument of astral energy. The mass of men are still Atlantean or astral in their natures, and this means a far larger percentage than the average occultist is willing to admit. H.P.B. was, however, truthful and knew that at that time and for

several hundred years afterwards (probably about three hundred years) the astral body would continue to govern the mass of human reactions and their consequent daily life expression. Hence the apparent confusion in the writings between these two "bodies."

Here is a basic statement—one that is so basic that it governs and controls all thinking anent the etheric body:

*The etheric body is primarily composed of the dominant energy or energies to which the man, the group, the nation, or the world reacts in any particular time cycle or world period.*

If you are to understand clearly, it is essential that I lay down certain propositions anent the etheric body which [Page 142] should govern all the student's thinking; if they do not, he will be approaching the truth from the wrong angle; this, modern science does not do. The limitation of modern science is its lack of vision; the hope of modern science is that it does recognise truth when proven. Truth in all circumstances is essential and in this matter science gives a desirable lead, even though it ignores and despises occultism. Occult scientists handicap themselves either because of their presentation of the truth or because of a false humility. Both are equally bad.

There are six major propositions which govern all consideration of the etheric body, and I would like to present them to students as a first step:

1. There is nothing in the manifested universe—solar, planetary or the various kingdoms in nature—which does not possess an energy form, subtle and intangible yet substantial, which controls, governs and conditions the outer physical body. This is the etheric body.
2. This energy form—underlying the solar system, the planets and all forms within their specific rings—pass-not—is itself conditioned and governed by the dominant solar or planetary energy which ceaselessly and without break in time, creates it, changes and qualifies it. The etheric body is subject to ceaseless change. This, being true of the Macrocosm, is equally true of man, the microcosm, and—through the agency of humanity—will eventually and mysteriously prove true of all the subhuman kingdoms in nature. Of this, the animal kingdom and the vegetable kingdom are already evidences.
3. The etheric body is composed of interlocking and circulating lines of force emanating from one or [Page 143] other, or from one or many, of the seven planes or areas of consciousness of our planetary Life.
4. These lines of energy and this closely interlocking system of streams of force are related to seven focal points or centres to be found within the etheric body. These centres are related, each of them, to certain types of incoming energy. When the energy reaching the etheric body is not related to a particular centre, then that centre remains quiescent and unawakened; when it is related and the centre is sensitive to its impact, then that centre becomes vibrant and receptive and develops as a controlling factor in the life of the man on the physical plane.
5. The dense physical body, composed of atoms—each with its own individual life, light and activity—is held together by and is expressive of the energies which compose the etheric body. These, as will be apparent, are of two natures:

a. The energies which form (through interlocked "lines of forceful energy") the underlying etheric body, as a whole and in relation to all physical forms. This form is qualified then by the *general* life and vitality of the plane on which the Dweller in the body functions, and therefore where his consciousness is normally focussed.

b. The particularised or specialised energies by which the individual (at this particular point in evolution, through the circumstances of his daily life and his heredity) *chooses* to govern his daily activities.

6. The etheric body has many centres of force, responsive to the manifold energies of our planetary Life, but we shall consider only the seven major [Page 144] centres which respond to the inflowing energies of the seven rays. All lesser centres are conditioned by the seven major centres; this is a point which students are apt to forget. It is here that knowledge of the egoic and of the personality rays is of prime usefulness.

It can be seen, therefore, how exceedingly important this subject of energy becomes, because it controls and makes the man what he is at any given moment, and likewise indicates the plane on which he should function, and the method whereby he should govern his environment, circumstances and relationships. If this is grasped by him, it will enable him to realise that he will have to shift his whole attention from the physical or the astral planes on to the etheric levels of awareness; his objective will then be to determine what energy should control his daily expression (or energies, if he is an advanced disciple). He will realise also that as his attitude, attainment and comprehension shift to ever higher levels, his etheric body will be constantly changing and responding to the newer energies. These energies he will be *will-fully* bringing in; this is the right use of the word "will-full."

It is not easy for the average seer or clairvoyant to distinguish the etheric body from its environment or to isolate its particular type of energy or livingness, for the reason that its automaton, the physical body—being composed of vibrant energetic atoms—is itself in constant movement, and such movement involves a necessary radiation as a consequence; animal magnetism is an illustration of this radiation. This emanation from the dense physical body normally and naturally mingles with the energies of the etheric body, and thus only the trained seer can differentiate between the two, particularly within the physical body itself.

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From one point of view the etheric body can be looked at in two ways: first, as it interpenetrates, underlies and occupies the entire physical organism and, secondly, as it extends beyond the physical form and surrounds it like an aura. According to the point in evolution will be the extent of the area which the etheric body covers beyond the outside of the physical body. It may extend for a few or many inches. It is only in this area that the vital body can be studied with relative ease, once the emanatory activity of the physical atoms is offset or allowed for.

Within the physical body, the network of the etheric body is to be found permeating every single part. It is peculiarly associated at this time with the nervous system, which is fed, nourished, controlled and galvanised by its etheric counterpart. This counterpart is present in millions of tiny streams or lines of energy, to which the Eastern occultist has given the name "nadis." These nadis are the carriers of energy. They are in fact the energy itself and carry the quality of energy from some area of consciousness in which the "dweller in the body" may happen to be focussed. This may be the astral plane or the planes of the Spiritual Triad, for none of the energies can control the physical body from

any plane, no matter how high, except in this manner. According to the focus of the consciousness, the psychic state of awareness, the potency of aspiration or desire, and the point in evolution or the spiritual status, so will be the type of energy carried by the nadis, passing from them to the outer nervous system. This general proposition must be accepted, for the whole subject is as yet too intricate, and the mechanism of observation of the student too undeveloped, for me to enter into greater detail. This will suffice as an initial hypothesis upon which to work.

The amount of energy and the type of energy controlling any aspect of the nervous system is conditioned by the centre [Page 146] in its immediate area. A centre is a distributing agency, in the last analysis. Even though that energy will affect the entire body, the centre most responsive to the quality and type will potently affect the nadis, and therefore the nerves, in its immediate environment. It must always be remembered that the seven centres are *not* within the dense physical body. They exist *only* in etheric matter and in the etheric so-called aura, outside the physical body. They are closely related to the dense physical body by the network of nadis. Five of the centres are to be found in the etheric counterpart of the spinal column, and the energy passes (through large and responsive nadis) through the vertebrae of the spine and circulates then throughout the etheric body as it is interiorly active within the physical vehicle. The three head centres exist, one just above the top of the head, another just in front of the eyes and forehead, and the third at the back of the head, just above where the spinal column ends. This makes eight centres but is in reality seven, as the centre at the back of the head is not counted in the initiation process, any more than is the spleen.

The powerful effect of the inflow of energy, via the energy body, has itself automatically created these centres or these reservoirs of force, these focal points of energy, which the spiritual man must learn to use and through the means of which he can direct energy where needed. Each of these seven centres has appeared in the course of human evolution in response to energy from one or other, or from several, of the seven rays. The impact of these rays upon the etheric body, emanating as they do periodically and ceaselessly from the seven rays, is so potent that the seven areas in the etheric body become more highly sensitised than the rest of the vehicle, and these in due time develop into responsive distributing centres. The effect of these seven centres upon the physical body in due time produces a condensation or a [Page 147] state of what is called "attracted response" from dense matter, and thus the seven major sets of endocrine glands slowly came into functioning activity. It must here be remembered that the whole development of the etheric body falls into two historical stages:

1. That in which the etheric energy, flowing through responsive centres and creating the endocrine glands as a consequence, gradually began to have a definite effect upon the blood stream; the energy worked through that medium solely for a very long time. This still remains true, for the life aspect of energy animates the blood, through the medium of the centres and their agents, the glands. Hence the words in the Bible that "the blood is the life."
2. As the race of men developed, and consciousness grew greater and certain great expansions took place, the centres began to extend their usefulness and to use the nadis, and thus to work upon and through the nervous system; this produced conscious and planned activity upon the physical plane, commensurate to the man's place in evolution.

Thus the incoming energy forming the etheric body created a needed etheric mechanism with its corresponding dense physical counterparts; it therefore, as will be noted from its relationship to the blood via the glands, and to the nervous system via the nadis (both through the medium of the seven



centres), became the transmitter of two aspects of energy: one of which was kama-manasic (desire-lower mind) and the other atmic-buddhic (spiritual will—spiritual love) in the case of advanced humanity. Herein lies full opportunity for all, as the Law of Evolution proceeds to dominate all manifestation. What is true of the Macrocosm is true also of the microcosm.

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## II. THE BASIS OF NON-SEPARATENESS

The use of the creative imagination is of value here. It may not give a true picture on all points, but it will convey one great reality. The reality to which I refer is that there is no possible separateness in our manifested planetary life—or elsewhere for that matter, even beyond our planetary ring-pass-not. The concept of separateness, of individual isolation, is an illusion of the unilluminated human mind. Everything—every form, every organism within all forms, all aspects of manifested life in every kingdom in nature—is intimately related each to each through the planetary etheric body (of which all etheric bodies are integral parts) which substands all that is. Little as it may mean, and useless as it may appear, the table at which you write, the flower you hold in your hand, the horse on which you ride, the man to whom you talk, are sharing with you the vast circulatory life of the planet as it streams into, through and out of every aspect of the form nature. The only differences which exist are those in consciousness, and peculiarly so in the consciousness of man and of the Black Lodge. There is only the ONE LIFE, pouring through the mass of forms which, in their sum total, constitute our planet—as we know it.

All forms are related, inter-related and interdependent; the planetary etheric body holds them together so that a cohesive, coherent, expressive Whole is presented to the eye of man, or one great unfolding consciousness to the perception of the Hierarchy. Lines of light pass from form to form. Some are bright and some are dim; some move or circulate with rapidity, others are lethargic and slow in their **[Page 149]** interplay; some seem to circulate with facility in some particular kingdom in nature and some in another; some come from one direction and some from a different one, but all are in movement all the time; it is a constant circulation. All are passing on and into and through, and there is not one single atom in the body which is not the recipient of this living, moving energy; there is no single form that is not "kept in shape and livingness" by this determined inflow and outflow, and there is therefore no part of the body of manifestation (which is an integral part of the planetary vehicle of the Lord of the World) which is not in complex but complete touch with HIS divine intention—through the medium of HIS three major centres: Shamballa, the Hierarchy, and Humanity. In the multiplicity of the forms of which His great composite vehicle is composed, there is no need for Him to be in conscious touch. It is, however, possible, should He so desire it, but it would profit Him not, any more than it would profit you to be in conscious touch with some atom in some organ of your physical body. He works, however, through His three major centres: Shamballa, the planetary head centre; the Hierarchy, the planetary heart centre; and Humanity, the planetary throat centre. The play of the energies elsewhere (controlled from these three centres) is automatic. The objective of the circulating energies—as it appears to us when we seek to penetrate divine purpose—is to vivify all parts of His body, with the view of promoting the unfoldment of consciousness therein.

This is basically true from the angle of Shamballa "where the Will of God is known"; it is partially true of those Members of the Hierarchy Who sense the Purpose and formulate the Plan and then present it in an understandable form to the lesser initiates and disciples and aspirants. These two groups work

entirely on the consciousness side, which motivates and directs (as needed) the moving, **[Page 150]** circulating energies. This is not true of the bulk of humanity, who are conscious but only conscious within their ring-pass-not, and are therefore fundamentally separated off by their emphasis upon form as it exists in the three worlds—the dense physical levels of the cosmic physical plane. On the lowest of these levels, the outer physical form reacts and responds to the circulating energies through the medium of the etheric energy which comes from the lowest of the four levels of the etheric plane.

Gradually the consciousness within these forms reacts to the nature of the outer vehicle as it is impulsed from etheric levels, and a profoundly significant development takes place. This development—to make a wide generalisation—falls into three categories:

1. The outer form changes under the impact of the etheric energies entering in, passing through and disappearing from (ceaselessly aeon after aeon) the form. The energy that is there one minute is gone the next.
2. This ceaseless play of energy varies in time and space, and moves lethargically, rapidly or rhythmically according to the type or nature of the form through which it is at any moment passing.
3. The energy of the etheric plane changes considerably as the aeons pass away, according to the direction or the source from which it comes. The directing energy alters significantly as evolution proceeds.

Students have been apt to speak simply of the etheric body as an entire integral entity and as constituted solely of etheric substance, forgetting that the etheric body is the medium for the transfer of many types of energy. They forget the following facts:

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1. That the etheric body is itself composed of four types of substance, each of which is definitely specialised and found on one or other of the etheric levels.
2. That these substances, functioning actively in any particular etheric body, create a network of channels; they produce fine tubes (if I may use so inappropriate a word) which take the general form of the dense material or tangible form with which they may be associated. This form underlies every part of the physical body and can be seen extending for a certain distance outside of the recognisable form. This etheric body is not in reality an ovoid (as the older occult books teach) but usually takes the form or general outline of the physical vehicle with which it is associated. When, however, the head centre is awakened and functioning, then the ovoid appearance is far more frequent.
3. These channels or tubes—according to the type of energy they carry—pass to certain areas of the body, via three main stations:
  - a. The seven major centres, of which you have heard much.
  - b. The twenty-one minor centres, which I outlined for you earlier.\*

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\* *A Treatise on the Seven Rays*, Volume IV, (pp. 72-73).

c. The forty-nine focal points, scattered all over the body.

4. All these centres and focal points for the transmission of energy are connected each with each by larger channels than the mass of channels which constitute the etheric body as a whole, because many lesser channels and lines of force or energy merge and blend as they near a centre or a focal point.

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5. The mass of the smaller channels or the channelling tubes of energy eventually create in all forms that layer of corresponding nerves which are not yet recognised by medical science but which are like an intermediary web or network. These relate the etheric body as a whole to the entire two-fold nervous system (cerebro-spinal and the sympathetic nervous systems) which science does recognise. It is this system underlying the nerves which is the true response apparatus and which—via the brain—telegraphs information to the mind or, via the brain and the mind, keeps the soul informed. It is this system of nadis which is used in full consciousness by the initiate who has related the Spiritual Triad and the soul-infused personality, and has therefore seen the soul-body, the causal body or the egoic lotus totally disappear, being no longer of any true importance. There is a peculiar and at present inexplicable relation between this system of nadis and the antahkarana when it is in process of creation or is created.

6. The physical body, therefore, like so much else in nature, is itself triple in design. There is:

- a. The etheric body.
- b. The substantial nadis.
- c. The dense physical body.

These form one unit and in incarnation are inseparable.

7. The centres in their totality and the many focal points of contact found in the etheric body are responsible for the creation and preservation of the endocrine glandular system in a form either limited and inadequate, or representative of the spiritual man and entirely adequate. The nadis, in their turn, **[Page 153]** are responsible for the creation and precipitation of the twofold nervous system. This is a point most carefully to be borne in mind and is the clue to the problem of creativity.

8. The type of the etheric substance "substanding" any form is dependent upon two factors:

a. The kingdom of nature concerned. Basically the four kingdoms draw their pranic life each from one or other of the four levels of etheric substance, counting upwards from the lowest:

1. The mineral kingdom is sustained from plane 1.
2. The vegetable kingdom is sustained from plane 2.
3. The animal kingdom is sustained from plane 3.
4. The human kingdom is sustained from plane 4.

That was the original condition; but as evolution proceeded and there was an inter-acting emanation established between all the kingdoms, this automatically changed. It was this "esoteric emanating change" which, aeons ago, produced animal-man. I give this as an illustration and a key to a great mystery.

b. Curiously enough, in the human kingdom (and only in the human kingdom) the etheric body is now composed of all four types of etheric substance. The reason for this is that eventually (when mankind is spiritually developed) each of these four planes or types of etheric substance will be responsive to the [Page 154] four higher levels of the cosmic physical plane—the etheric levels, to which we give the names: the logioic level, the monadic, the atmic level and the buddhic. This will happen as a result of *conscious* growth and initiation.

9. It must also be remembered that the substance of which these etheric channels or channelling tubes are composed is planetary prana, the life-giving, health-giving energy of the planet itself. Through these tubes, however, may flow all or any of the possible energies—emotional, mental, egoic, manasic, buddhic or atmic, according to the point in evolution which the man concerned has reached. This always means that several energies are pouring through these tubes, unless the point in evolution is exceedingly low or unless one is dealing with a cleavage; these various energies are fused and blended together but find their own focal points in the etheric body when entering directly within the circumference of the dense physical body. Just as it can be said of the soul or of the Deity, so it can be said of the energetic or vital etheric body or entity: "Having pervaded this whole universe with a fragment of myself, I remain."

The word "prana" is almost as much misunderstood as are the words "etheric" or "astral." It is this loose connotation which is responsible for the great ignorance prevalent in occult circles.

Prana might be defined as the life-essence of every plane in the sevenfold area which we call the cosmic physical plane. It is the LIFE of the planetary Logos, reduced within limits, animating, vivifying and correlating all the seven [Page 155] planes (in reality the seven subplanes of the cosmic physical plane) and all that is to be found within and upon them. The cosmic sutratma or life-thread of the planetary Logos enters His manifestation on the highest of our planes (the logioic plane) and, through the instrumentality of the informing Lives to be found in Shamballa (which, I must remind you, is *not* the name of a locality) is brought into contact with, or is related to, the matter of which the manifested worlds are made—formless, as on the cosmic etheric planes (our highest four planes), or tangible and objective, as on the lower three planes. The fact that we call only that tangible which we can see or touch and contact through the medium of the five senses is entirely wrong. *All* is regarded as belonging to the world of form which is found on the physical plane, the astral plane and the levels of the lower mind. This lower mental plane, referred to above, includes the level on which the causal body is found—the plane in which "the lotus of love is floating," as the *Old Commentary* puts it. All that lies above that on mental levels, and on up to the highest of the cosmic physical planes, is formless. These distinctions must be most carefully borne in mind.

There is within the human body a wonderful symbol of distinction between the higher etheric levels and the lower so-called physical levels. The diaphragm exists, separating that part of the body which contains the heart, throat and head, plus the lungs, from all the rest of the organs of the body; these are all of them of the utmost importance from the angle of LIFE, and that which is determined in the head, impulsed from the heart, sustained by the breath and expressed through the apparatus of the throat determines what the man IS.

Below the diaphragm are found organs whose use is far more objective even if of great importance; though each [Page 156] of these lower organs has a life and purpose of its own, their existence and functioning is impulsed, determined and conditioned by the life and rhythm emanating from the higher

part of the vehicle. This is not easy for the average man to comprehend, but any serious limitation or physical disease above the diaphragm has a compelling and serious effect on all that is found below the diaphragm. The reverse is not the case to the same extent.

This symbolises the potency and essentiality of the etheric body, both microcosmic and macrocosmic, and the macrocosmic expression of the fourfold Life conditions all living forms.

### *The Function of the Four Ethers*

Each of the four ethers, as they are sometimes called, is intended—as far as man is concerned—to be a channel or expression of the four cosmic ethers. At present this is very far from being the case. It can only truly be so when the antahkarana is built and acts, therefore, as a direct channel for the cosmic ethers to which we have given the names of universal life, monadic intensity, divine purpose and pure reason. Ponder for a while on these types of energy and creatively imagine their effect when, in due course of time and spiritual unfoldment, they can pour unrestrictedly into and through the etheric body of a human being. At present, the etheric body is responsive to energies from:

1. The physical world. These are not principles but are the feeders and controllers of the animal appetites.
2. The astral world, determining the desires, emotions and aspirations which the man will express and go after upon the physical plane.
3. The lower mental plane, the lower mind, developing self-will, selfishness, separateness and the direction and trend of the life upon the physical plane. It is [Page 157] this directive instinct which, when turned to higher matters, eventually opens the door to the higher cosmic etheric energies.
4. The soul, the principle of individualism, the reflection in the microcosm of the divine intention and—speaking symbolically—being to the entire monadic expression that which "stands at the midway point," the instrument of true sensitivity, of responsive ability, the spiritual counterpart of the solar plexus centre which is found at the midway point between that which lies above the diaphragm and that which is found below it.

When the antahkarana is constructed and the higher three are directly related to the lower three, then the soul is no longer needed. Then, reflecting this event, the four etheric levels become simply the transmitters of the energy emanating from the four cosmic etheric levels. The channel is then direct, completed and unimpeded; the etheric network of light is then of great brilliance, and all the centres in the body are awakened and functioning in unison and rhythm. Then—corresponding to the directly related Monad and Personality—the head centre, the thousand-petalled lotus, the brahmarandra, is as directly related to the centre at the base of the spine. Thus complete dualism, in place of the previous triple nature of the divine manifestation, is established:

1. Monad----- Personality.  
With the threefold soul no longer needed.
2. Head centre----- Centre at base of spine.  
With the intermediate five centres no longer required.

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The *Old Commentary* says, in this connection:

"Then the three that ranked as all that was, functioning as one and controlling all the seven, no longer are. The seven who responded to the three, responding to the One, no longer hear the triple call which determined all that was. Only the two remain to show the world the beauty of the living God, the wonder of the Will-to-Good, the Love which animates the Whole. These two are One, and thus the work, completed, stands. And then the Angels sing."

**[Page 159]****III. PLANETARY AND HUMAN CENTRES**

There is a factor bearing upon the etheric body to which very little reference has ever been made, the reason being that it would have been utterly useless information. Let me embody it in a tabulated statement, beginning with a few points earlier imparted but which should here be repeated for clarity and placed in proper sequence:

1. The planetary Logos works through the medium of the three major centres:
  - a. The Centre where the will of God is known: Shamballa.
  - b. The Centre where the love of God is manifest: the Hierarchy.
  - c. The Centre where the intelligence of God is producing the evolutionary process: Humanity.
2. The three major centres, both planetary and human, exist in etheric substance and they may or may not produce physical correspondences. All the Masters, for instance, do not work through a physical vehicle. They nevertheless have an etheric body composed of the substance of the cosmic etheric levels—buddhic, atmic, monadic and logocic levels—and these levels are the four cosmic ethers, the higher correspondence of our etheric planes; these higher levels are the four levels of the cosmic physical plane. Until They choose, at the sixth Initiation of Decision, one of the seven Paths of Ultimate Destiny, the Masters function in Their cosmic etheric bodies.

These three major energy centres are closely related to each other, and through his own individual major centres (the head, the heart and the throat) **[Page 160]** the disciple is in relation with the three planetary centres. I would have you ponder on this statement for it has practical value.

3. The Monad, as you know, is to be found on the cosmic second etheric level, called the monadic plane. When the antahkarana has been built, then cosmic etheric substance can be slowly substituted for the ordinary and familiar etheric substance which "substands" the dense physical body of a man.
4. The ray upon which the Monad is to be found—one of the three major rays and, therefore, related to one of the three major centres—conditions:
  - a. The disciple's absorption into one of the three departments of hierarchical work, i.e., a first ray soul will go normally into such an Ashram as that of the Master M. in the department of the Manu; a second ray disciple will pass into a second ray Ashram such as mine (D.K.) or that of the Master K.H. and



therefore into the department of the Christ; a third ray soul will be absorbed into one of the Ashrams (and there are many) functioning under the Lord of Civilisation, the Master R.

b. All who come into incarnation upon one of the *Rays of Attribute*—the fourth, fifth, sixth and seventh rays—find their way finally on to one of the three major *Rays of Aspect*. The changes of shifts in ray focus are made when the etheric body has in it an adequate measure of the substance of the lowest of the cosmic ethers, the buddhic substance; this is basic for all, on all the rays, for at the end of the age, when cosmic etheric substance [Page 161] composes the etheric vehicles of the initiate, the three rays become the two rays, and later another absorption takes place into the second Ray of Love-Wisdom which is the ray of our present solar system.

You can see, therefore, what conditioning factors the various energies become when appropriated and used, and how their substance, or rather the presence of certain energies in the etheric body of the personality, are essential before certain initiations can be taken. The theme is too complex to be enlarged upon here, but I would ask you to consider with care the various statements I have made and then seek illumination within yourself.

The rays are the seven emanations from the "seven Spirits before the throne of God"; Their emanations come from the monadic level of awareness or from the second cosmic etheric plane. In a certain sense it could be said that these seven great and living Energies are in their totality the etheric vehicle of the planetary Logos. The evolutionary processes can equally well be stated to be those of eliminating the physical substance lying between the dense physical body and the astral sentient body, and substituting substance of the four highest planes, the four cosmic ethers. Physically speaking, it is this etheric substitution which enables a man successively to take the five initiations which make him a Master of the Wisdom.

The first initiation is purely the concern of the man's own soul, and the moment that that initiation has been taken, a measure of buddhic energy can enter and the process of transference of the higher ethers and their substitution for the lower can go forward. This, as you may well imagine, produces conflict; the personality etheric body rejects the incoming higher ether, and thus crises are produced in the initiate's life.

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Progress and initiation have been presented to us mainly in terms of character-building and of service to humanity. This approach most surely also produces conflict and the personality fights the soul. But paralleling this well known conflict, another battle goes on between the ethers composing the disciple's etheric body and the downpouring higher ethers. Of this a man is not so conscious, but the battle is a very real one, *affecting primarily the health of the physical body*, and falls into five natural stages which we call initiations. The symbolism of the Rod of Initiation teaches us that (during the initiatory process) this Rod, directed by the Christ or by the Lord of the World, as the case may be, is used to stabilise the higher ethers within the personality by an access of applied energy which enables the initiate to retain that which is from above, in order that "as above, so below."

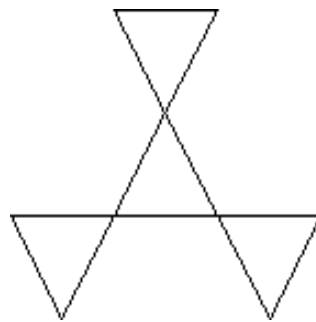
There are three angles from which the etheric body must be considered:

1. As the mechanism which externalises itself through the nadis, or that fine system of related lines of force which, in their turn, externalise themselves through the physical system of nerves.

2. As a transmitter of many different types of energy, coming from many different sources; these energies run through or along (both words are equally true) the lines of force which underlie the nadis. A while ago I used the word "tubes," thus inferring a network of tubes through which the transmitted energies can pour; here you have a case where words are wholly inadequate and even misleading.
3. These energies—according to their source, quality and purpose—create the seven major centres which condition the many smaller subsidiary centres [Page 163] and finally externalise themselves through the seven major glands of the endocrine system.

I have said earlier that the intersecting energies in the etheric body of the planet are at this time a *network of squares*. When the creative process is complete and evolution has done its work, these squares will become a *network of triangles*. Necessarily this is a symbolic way of speaking. In the *Book of Revelations* which was dictated 1900 years ago by the disciple who is now known as the Master Hilarion, reference is made to the "city which stands four-square." The etheric vehicle of the planet was inherited from a former solar system, with the purpose or intention in view of its transformation into a network of triangles in this solar system. In the next one of the triplicity of solar systems (the third or last) in which the will of God works out, the etheric body will begin as a network of triangles, but this will be resolved into a network of interlinked circles or of linked rings, indicating the fulfilment of interlocking relationships. In this present system, the result of evolution, as far as the etheric body is concerned, will be the contact established between all three points of each triangle, making a ninefold contact and a ninefold flow of energy; this is consistent with the fact that nine is the number of initiation, and by the time the destined number of disciples have taken the nine possible initiations, this triangular formation of the planetary etheric body will be complete.

The idea can be conveyed symbolically by the diagram below, which pictures the triangular formation and the mode of a dual growth or progression and expansion of the network because, starting with the initial triangle, two points only are left for the processes of extension.



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The initial triangle was formed by Sanat Kumara, and we call the three energies which circulate through its medium the three major Rays of Aspect. The four Rays of Attribute formed their own triangles and yet, in a paradoxical manner, they are responsible for the "squares" through which their energies at this time pass. Thus the work of transforming the inherited etheric body was begun and has proceeded ever since. In the etheric body of the human being you have a repetition of the same process in the triangle of energies created by the relationship between the Monad, the Soul, and the Personality.

### *The Changing Pattern of the Planetary Etheric Body*

It is well-nigh impossible for man to draw or make a picture of the network of triangles and, at the same time, see them taking the circular form in their totality of the etheric body of the planetary sphere. The reason is that the whole etheric body is in constant motion and ceaseless transformation, and the energies of which it is composed are in a state of constant change and circulation.

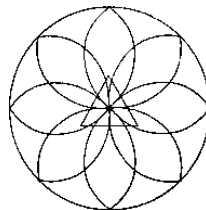
It is wise to have in mind that it is the mechanism which changes and that this transformation of the square into the triangle has no reference whatsoever to the transmitted energies or to the various centres, except in so far that it becomes far easier for the energies to flow through the triangular formation of the etheric body than it is to flow—as is now the case—through or around a square and a network of squares.

I am quite aware that what I am here communicating may seem to you the veriest nonsense and there is, of course, no possible way in which I can prove to you the factual nature of this inter-communicating system or in which you can check and confirm what I say; but then, my brothers, you have no way as yet of ascertaining the factual existence of Sanat Kumara and yet from the very night of time His existence has been proclaimed by the Hierarchy and accepted **[Page 165]** by millions. Every human being believes a great deal more than he can prove or the validity of which he can establish.

The centres are in reality those "crossing points" of energies where the etheric body possesses seven triangles or transformed points. From the angle of Shamballa the centres in a human being resemble a triangle with a point at the centre.

From the angle of the Hierarchy, conditions are somewhat different. You have the seven centres portrayed as lotuses, with varying numbers of petals; nevertheless there is always preserved and recognisably present a triangle, at the very heart of the lotus; always there is the triangle with its communicating point, and to this we give the name, the "jewel in the lotus." You have therefore the following symbolic presentation of the lotus, and you would do well to study it with care.

The personality of the man is conditioned by the circle, which is the emanating influence of the lotus, and an interplay is thereby set up. The lotus itself is conditioned by the soul and in its turn conditions the "sphere of influence in the aura of the lotus" thus reaching into and conditioning the personality life. The triangle is conditioned by the Spiritual Triad, when the antahkarana is built or in process of building, and in its turn first of all inspires or fires the soul, and then finally destroys it. The dot at the centre is indicative of monadic life, first of all in its lowest expression of physical life and vitality, and finally as the "point of sensitivity." Therefore we have:



1. The Point at the centre, indicative of the monadic life.

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2. The related energies of the egoic lotus, conditioned by the soul.

3. The sphere of radiation, the emanating influence of the lotus, conditioning the personality.

4. The triangle of energy, conditioned by the Spiritual Triad.

The foregoing instruction on the etheric body is not long but it contains much that is relatively new and provides much food for assimilation.

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#### IV. THE CENTRES AND THE PERSONALITY

We will now consider the centres as controlling factors in the life of the personality in the three worlds, and their relation to each other, always studying the subject from the angle of their relation to one of the three major planetary centres—Shamballa, the Hierarchy and Humanity—in connection with:

1. The Point at the Centre.
2. Related Energies.
3. Sphere of Radiation.
4. The Triangle of Energy.

The abstruseness of this theme is very great; a basic statement will, however, serve somewhat to clarify the subject; it is a statement which has seldom found expression elsewhere. Let me phrase it as simply as possible:

The centres below the diaphragm, i.e., the solar plexus centre, the sacral centre and the centre at the base of the spine, are controlled by the four ethers of the planetary physical plane; the centres above the diaphragm, i.e., the heart centre, the throat centre, the ajna centre and the head centre, are controlled by the four cosmic ethers, to which we give the names of the energies of the buddhic plane, the energies of the atmic plane, the energies of the monadic plane and the energies of the logoc plane.

This statement involves a somewhat new concept; it creates a basic relation, making possible the fact that "as above so below." Think this out. It has serious implications.

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The centres below the diaphragm are—during the evolutionary process—controlled by the first, the second and the third ethers, counting from below upward; when evolution has brought the aspirant to the point of personal integration, then the energies of the highest, the etheric-atomic plane can and do control. When that takes place, then the possibility is present of the energies of the cosmic etheric planes bringing the centres above the diaphragm into full expression. This takes place upon the Path of Discipleship and the Path of Initiation. This interesting process of transference of energies is called by several names, such as "radiatory substitution," "energising at-one-ment," and "inspirational reflected light of energy." All these terms are efforts to express in somewhat inadequate words what happens

when the higher energies are substituted for the lower, when the magnetic "pull" of the spiritual energies draws upward and absorbs the lower energies which are concerned primarily with the personality life, or when the reflecting light of the Spiritual Triad and of the Monadic Glory are transferred into the higher energy centres in the final vehicle used by the developed human being.

Little has as yet been given out anent the relation of the four physical ethers and the four cosmic ethers; there is nevertheless a direct relation between them, and this the initiatory process reveals. This also brings about significant changes in the vehicles of humanity. There is also a direct relation between the four aspects of karma (the Law of Cause and Effect) and the four physical ethers, as well as the four cosmic ethers; this relationship will later constitute the basis of a new occult science. Therefore, there is yet much to be grasped by students concerning energy, its emanating sources, its mode of transfer or its transitional processes, and its anchorage within the planetary body, or the physical body of the individual. With some of these [Page 169] ideas we will now deal, thus laying the foundation for future investigation, but saying little which will be of immediate use to the individual student.

### *Relationship Between the Higher and the Lower Centres*

It is relatively easy to list the four cosmic ethers and then list the four ethers of the physical plane as we know them, and then make the statement that the average person is controlled by the centres below the diaphragm, which are responsive to the physical plane ethers as they transmit energies from the three worlds of human evolution, and that the initiate is responsive to the cosmic ethers, as they play through and awaken the centres above the diaphragm. It must at the same time be remembered that the seven centres in the etheric vehicle of man are always composed of the physical ethers, but become—upon the Path of Discipleship—the vehicles of the cosmic ethers. To retain the picture with clarity, it might be well to consider very briefly the four aspects of the centres as I have listed them above, or that totality which they present to the eye of the See-er. These are:

1. *The Point at the Centre.* This is the "jewel in the lotus," to use the ancient oriental appellation; it is the point of life by means of which the Monad anchors itself upon the physical plane, and is the life principle therefore of all the transient vehicles—developed, undeveloped or developing. This point of life contains within itself all possibilities, all potentialities, all experiences and all vibratory activities. It embodies the will-to-be, the quality of magnetic attraction (commonly called love), and the active intelligence which will bring the livingness and the love into full expression. The above statement or definition is one of major importance. This point at the centre is in reality, therefore, all that IS and the other three aspects of life—as listed—are merely indications of its existence. It is that which has capacity to withdraw to its Source, or to impose upon itself [Page 170] layer upon layer of substance; it is the cause of the return of the so-called Eternal Pilgrim to the Father's Home after many aeons of experience, as well as that which produces experiment, leading to eventual experience and final expression. It is also that which the other three aspects shield, and which the seven principles (expressing themselves as vehicles) protect. There are seven of these "points" or "jewels," expressing the sevenfold nature of consciousness, and as they are brought one by one into living expression, the seven subrays of the dominating monadic ray are also one by one made manifest, so that each initiate-disciple is (in due time) a Son of God in full and outer glory.

The time comes when the individual etheric body is submerged or lost to sight in the light emanating from these seven points and *coloured* by the light of the "jewel in the lotus" in the head, the thousand petalled lotus. Each centre is then related by a line of living fire and each is then in full divine

expression.

Much emphasis has been placed by teachers in the past upon the "killing out" of the centres below the diaphragm, or upon the transference of the energies of these centres into their higher correspondences. This I also have pointed out in other writings and instructions, because it is a definite way in which to convey essential truth. These methods of expression are, however, only symbolic phrases, and to that extent are true; nevertheless, at the close of the evolutionary process every single centre in the etheric body is a living, vibrant and beautiful expression of the basic energy which has ever sought to use it. They are, however, energies which are dedicated to divine and not to material living, and are clear, pure and radiant; their central point of light is of such a brilliance that the ordinary eye of man can scarcely register it. At this point it must be remembered that though there are seven of these points, one at the centre of each lotus, [Page 171] there are only three types of such "jewels in the lotus" because the Monad expresses only the three major aspects of divinity, or the three major rays.

2. *The Related Energies.* This expression has reference to what have been called the "petals" of the lotus: with these differentiations of the various energies I seek not here to deal; too much emphasis has ever been laid upon them both by oriental and occidental writers; there is far too much curiosity about the number of petals in any particular centre, about their arrangement and about their colouring and quality. If these matters interest you, you can search in the standard books for this information, remembering as you garner the proffered information that you are not in a position to prove its accuracy; its usefulness, therefore, to you is highly problematical. I write this for real students and for those who seek to live the life of the spirit; the information which theorists seek is amply provided for both by me and many other exponents of the *technicalities* of the Ageless Wisdom.

All I would remark is that as the point in the centre is the point of life and the permanent, persistent Eternal ONE, so the related energies or petals are indicative of the state of consciousness which that Eternal One is able—at any stated point in time and space—to express. This may be the relatively undeveloped state of consciousness of the savage, the consciousness of the average man or the highly developed consciousness of the initiate up to the third degree, or the still more vibrant awareness of the initiate of still higher grades. It is ever concerned with CONSCIOUSNESS; only the point at the centre is concerned with the first or life aspect; the petals concern the second or the consciousness aspect, and this must be most carefully borne in mind.

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The state of the consciousness is ever indicated by the size, the colour and the activity of the energies which compose the petals of the lotus; their unfoldment and their development is conditioned by the governing rays, as well as by the age and the length of the soul's expression. The extent and the nature of the relative "brightness" is also conditioned by the point of focus in any particular life, as well as by the trend of the thinking of the soul which is in incarnation; it must be remembered here that "energy follows thought." The natural focus or point of polarisation is at times most definitely offset by a man's line of thought (whatever that may currently be) or by the fact that he is living, consciously or unconsciously, the life of every day. An instance of this can be found in the fact that a disciple's natural focus might be the solar plexus centre, but because of his fixed and determined thought, the energy which he wields can be directed to one of the centres above the diaphragm, thus producing a temporary atrophy of the centre below the diaphragm and the consequent stimulation of that which lies above that dividing line. Thus are the needed changes made.

When the cycle of evolution is nearing its close and the initiate-disciple has well-nigh run his course,



the energies are all fully developed, active and vibrant, and are therefore consciously used as essential aspects of the initiate's *contact mechanism*. This is often forgotten and the emphasis of the student's thinking is laid upon the centres as expressions of his natural unfoldment, whereas that is of relatively secondary importance. The centres are, in reality, focal points through which energy can be distributed, under skilled direction, in order to make a needed impact upon those centres or individuals which the disciple seeks to aid. These impacts can be stimulated or vitalised at need, or they can be deliberately **[Page 173]** destructive, thus aiding in the liberation from substance or matter of the one to be aided.

It is high time that students paid attention to *the service angle* of the centres, and to the focussing and the use of energy in service. It is here that the knowledge of the number of the petals which form a centre is involved, because this knowledge indicates the number of the energies which are available for service, i.e., two energies, twelve energies, sixteen energies, and so forth. No attention has hitherto been paid to this important point, but it embodies the practical use of the new occultism in the coming New Age. The oriental symbols which are often superimposed upon the illustrations of the centres should now be discontinued, because they convey no real use to the occidental mind.

3. *The Sphere of Radiation*. This obviously concerns the radius of influence or the outgoing vibratory effect of the centres, as they are gradually and slowly brought into activity. These centres, or their vibrations, are in reality what creates or constitutes the so-called aura of the human being, even though that aura is frequently confused with the health aura. Instead of the word "frequently" I had almost said "usually," because that would be more definitely correct. It is the etheric body which indicates and conditions the aura, which is presumed to demonstrate what the personality is, emotionally and mentally, and (occasionally) what is indicated of soul control. This is *not* a false premise, and I would have you register this fact. It is, however, excessively limited in its import, because the aura is in reality indicative of the subject's centres. From the study of this aura certain things can be ascertained:

a. Whether the development is above or below the diaphragm.

b. Whether the centres are undeveloped or developed.

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c. Whether the nature of the controlling rays is adequately clear.

d. Whether the point at the centre and the petals of the lotus are controlled, or whether a balance is being achieved.

e. Whether the personality is outgoing, and is therefore in a state of livingness, or whether a withdrawing is taking place due to introspection and self-centredness, or to the slow oncoming of the death process.

f. Whether the personality or the soul is in control, and whether, therefore, a struggle between the two is going on.

You can see, therefore, how revealing the aura can be to the individual who has the ability to read it with accuracy, and how thankful you should be that such a capacity is relatively rare, or is in the possession of an Initiate or of a Master Whose nature is LOVE.

The "sphere of radiation" is a potent instrument in service, and its extent and purity of contact should be cultivated by the pledged disciple. There is true occult teaching in the statement in *The New Testament* that "the shadow of Peter passing by *healed*." His aura was of such a nature that it had a beneficent effect wherever and whenever it touched or contacted those in his environment. The control of the Christ over His aura was such that "He knew when virtue had gone out of Him"—He knew, therefore, that healing energies had poured through one of His centres to a needy person or group of persons. It is the aura, and its potency of attraction, and its stability, which also holds a group together, which also keeps an audience listening, and which makes an individual of importance along some definite [Page 175] line of approach to his fellowmen. The "sphere of radiation" is easily determined by those who seek it out and who watch the effect of the radiation upon people in their community and environment. One highly emotional person, working through an overdeveloped and uncontrolled solar plexus centre, can wreck a home or an institution. I give this as an illustration. One radiant, creative life, consciously using the heart or the throat centres, can carry inspiration to hundreds. These are points well worth careful consideration. You must, however, bear in mind that these centres are brought into activity by the cultivation of certain major virtues, and *not* by meditation or concentration upon the centres. They are brought automatically into the needed radiatory condition by right living, high thinking and loving activity. These virtues may seem to you dull and uninteresting, but they are most potent and scientifically effective in bringing the centres into the desired radiatory activity. When the task is done, and when all the centres are living spheres of outgoing, radiatory activity, they swing into each others' orbit so that the initiate becomes a centre of living light and *not* a composite of seven radiant centres. Think on this.

4. *The Central Triangle of Energies.* This central triangle indicates unmistakably the three rays which condition a man's "periodical vehicles," as H.P.B. expresses it. These are: the monadic ray, the soul ray and the personality ray. To the watching and attentive Master it is also apparent which ray is the controlling ray, but this is not possible to anyone below the grade of Master. Disciples and other onlookers must form their conclusions from the "nature of the sphere of radiation." An element of error can creep in at this point, which is not possible to a Master; it must, however, be remembered that until the sixth Initiation of Decision, "the Monad guards two secrets, but loses three [Page 176] when it takes control and the soul fades out." This, I may not further elucidate.

I have here given a somewhat new slant or picture of the centres. It is one of great value to students could they but realise it, because it is not truly in line with the information given to them in the occult books. An understanding of what I have said will lead the earnest student to a more practical application of his attitude to the centres, and also to a fixed endeavour to make his sphere of radiatory activity more useful to his fellowmen. The reason for this will be that his attitude will express the quality of the subjective spirit and not the quality—hitherto rampant—of objective matter. Forget not that the etheric body is a material and substantial body, and is therefore an integral part of the physical plane; forget not that it is intended, first of all, to carry the energies of the emotional and of the mental plane in the unconscious experimental stage of incarnation; that it is also intended to carry the threefold energies of the soul in the stage of *consciously* gaining experience; and that also, as the antahkarana is built, it is intended to carry the energies of the Monad in the stage of consciously expressed divinity. See you, therefore, the beauty of the spiritual process, and the planned aid given to the sons of men at all stages of their return to the centre from whence they came?

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## V. THE NATURE OF SPACE

Certain wide generalisations anent the etheric body should be recalled at this point. The existence of an etheric body in relation to all tangible and exoteric forms is accepted today by many scientific schools; nevertheless the original teaching has been amended in order to bring it into line with the usual theories of energy and its forms of expression. Recognition is given today, by thinkers, to the factual nature of energy (and I am using that word "factual" most advisedly); energy is now regarded as all that IS; manifestation is the manifestation of a sea of energies, some of which are built into forms, others constitute the medium in which those forms live and move and have their being, and still others are in process of animating both the forms and their environing substantial media. It must also be remembered that forms exist within forms; this is the basis of the symbolism which is to be found in the intricate carved ivory balls of the Chinese craftsmen where ball within ball is to be discovered, all elaborately carved and all free and yet confined. You—as you sit in your room—are a form within a form; that room is itself a form within a house, and that house (another form) is probably one of many similar houses, placed the one on top of another or else side by side, and together composing a still larger form. Yet all these diverse forms are composed of tangible substance which—when coordinated and brought together by some recognised design or idea in the mind of some thinker—creates a material form. This tangible substance is composed of living energies, vibrating in relation to each other, yet owning their own quality and their own [Page 178] qualified life. I dealt with much of this in *A Treatise on Cosmic Fire* and you would find it profitable to reread what I there said. I will not repeat it here as I am seeking a different approach.

It might be profitable to point out that the entire universe is etheric and vital in nature and of an extension beyond the grasp of the greatest mind of the age, mounting into more than astronomical figures—if that statement even conveys sense to your minds. This extent cannot be computed, even in terms of light years; this cosmic etheric area is the field of untold energies and the basis of all astrological computations; it is the playground of all historical cycles—cosmic, systemic and planetary—and is related to the constellations, to the worlds of suns, to the most distant stars and to the numerous recognised universes, as well as to our own solar system, to the many planets, and to that planet upon which and in which we move and live and have our being, as well as to the smallest form of life known to science and perhaps covered by the meaningless term "an atom." All are found existing in Space—Space is etheric in nature and—so we are told in the occult science—Space is an Entity. The glory of man lies in the fact that he is aware of space and can imagine this space as the field of divine living activity, full of active intelligent forms, each placed in the etheric body of this unknown Entity, each related to each other through the potency which not only holds them in being but which preserves their position in relation to each other; yet each of these differentiated forms possesses its own differentiated life, its own unique quality or integral colouring, and its own specific and peculiar form of consciousness.

This etheric body—vast and unknown as it is, as to its extent—is nevertheless limited in nature and static (relatively speaking) in capacity; it preserves a set form, a form [Page 179] of which we know absolutely nothing, but which is the etheric form of the Unknown Entity. To this form the esoteric science gives the name of SPACE; it is the fixed area in which every form, from a universe to an atom, finds its location.

We speak at times of an expanding universe; what we really mean is an expanding consciousness, for this etheric body of the Entity, Space, is the recipient of many types of informing and penetrating energies, and it is also the field for the intelligent activity of the indwelling Lives of the Universe, of the many constellations, of the distant stars, of our solar system, of the planets within the system, and of all that constitutes the sum total of these separated living forms. The factor which relates them is consciousness and nothing else, and the field of conscious awareness is created through the interplay of all living intelligent forms within the area of the etheric body of that great Life which we call SPACE.

Every form within the etheric body is like a centre in a planet or in the human body, and the resemblance—based upon what I gave you herein in relation to the human centres—is correct and recognisable.

Each form (because it constitutes an aggregated area of substantial lives or atoms) is a centre within the etheric body of the form of which it is a constituent part. It has, as the basis of its existence, a living dynamic point which integrates the form and preserves it in essential being. This form or centre—large or small, a man or an atom of substance—is related to all other forms and expressing energies in the environing space, and is automatically receptive to some, and repudiates others through the process of non-recognition; it relays or transmits other energies, radiating from other forms, and it thus becomes in its turn an impressing agent. You see, therefore, where differentiated truths approach each other and blend, forcing us to use the **[Page 180]** same terminologies in order to express the same factual truths or ideas.

Again, each point of life within a centre has its own sphere of radiation or its own extending field of influence; this field is necessarily dependent upon the type and the nature of the indwelling Consciousness. It is this magnetic interplay between the many vast centres of energy in space which is the basis of all astronomical relationships—between universes, solar systems and planets. Bear in mind, however, that it is the CONSCIOUSNESS aspect which renders the form magnetic, receptive, repudiating and transmitting; this consciousness differs according to the nature of the entity which informs or works through a centre, great or small. Bear in mind also that the life which pours through all centres and which animates the whole of space is *the life of an Entity*; it is, therefore, the same life in all forms, limited in time and space by the intention, the wish, the form and the quality of the indwelling consciousness: the types of consciousness are many and diverse, yet life remains ever the same and indivisible, for it is the ONE LIFE.

The sphere of radiation is conditioned always by the point of evolution of the life within the form; the correlating, integrating factor, relating centre to centre, is life itself; life establishes contact; livingness is the basis of every relation, even if this is not immediately apparent to you; consciousness qualifies the contact and colours the radiation. Thus again we are returned to the same fundamental triplicity to which I gave the names of Life, Quality, Appearance in an earlier book.\* A form is therefore a centre of life within some aspect of the etheric body of the Entity, Space, where a living animated existence, such as that of a planet, is concerned. The same is true also of all lesser forms, such as those found upon and within a plane.

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\* *A Treatise on the Seven Rays*, Volume I.

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This centre has within it a point of life and is related to all surrounding energies; it has its own sphere of radiation or of influence which is dependent upon the nature or strength of its consciousness and upon the dynamic conditioning factor of the ensouling entity's *thought life*. These are points worthy of your most careful consideration. Finally, every centre has its *central triangle* of energies; one of these energies expresses the ensouling life of the form; another expresses the quality of its consciousness, whilst the third—the dynamic, integrating life which holds form and consciousness together in one expressive livingness—conditions the radiation of the form, its responsiveness or non-responsiveness to the environing energies and the general nature of the informing life, plus its creative ability.

Much that I have given you here will serve to elucidate that which I have written upon esoteric astrology\* it will give you the key to that science of relationships which is essentially the key to astrology and also to the science of Laya Yoga. This latter science has (fortunately for the Aryan race) fallen into disrepute since later Atlantean days; it will, however, be restored and used upon a higher turn of the spiral, during the next five hundred years. When correctly and rightly restored, its emphasis will not be upon the nature of the centre involved, but upon the quality of the consciousness which distinguishes any particular centre and which will then necessarily condition its sphere of radiation. Under the great Law of Correspondences, all that I have here given or indicated can be applied by the student to all forms of life: to a universe, to a solar system, to a planet, to a human being, to any subhuman form and to the tiniest atom of substance (whatever you may mean by that last term!).

**[Page 182]****VI. THE PLANETARY LIFE — A CENTRE IN THE SOLAR SYSTEM**

We shall now endeavour to apply whatever knowledge is available to you at this time in relation to the planetary Life, expressing itself as a centre in the solar system. We shall also study its secondary expression through the medium of three major centres: Shamballa, the Hierarchy, and Humanity.

The fundamental concept of hylozoism underlies all the esoteric teaching upon the theme of manifesting life. All forms are composed of many forms, and all forms—aggregated or single in nature—are the expression of an indwelling or ensouling life. The fusion of life with living substance produces another aspect of expression: that of consciousness. This consciousness varies according to the natural receptivity of the form, according to its point in evolution, and to its position also in the great chain of Hierarchy.

However, dwarfing every other concept, is the concept of life itself. There is—as far as we have ever been permitted to know—only one Life, expressing itself as Being, as responsive consciousness, and as material appearance. That One Life knows itself (if such a term can be used) as the will-to-be, the will-to-good, and the will-to-know. It will be obvious to you that these are only terms or methods organised to convey a better picture than heretofore.

This is also a brief preamble to another statement, which can be worded as follows: The planetary Logos, the One in Whom we live and move and have our being, is the informing, ensouling life of this planet, the Earth; it is His life which integrates the planet as a whole, and His life which pours through

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\* *A Treatise on the Seven Rays*, Volume III; *The Destiny of the Nations*.

all forms—great or small—which, **[Page 183]** in their aggregate, constitute the planetary form. Preserve, therefore, in your conscious imagination and by means of the innate symbol-making faculty which all men possess, the concept of our planet as a great lotus composed of many interweaving energies, located within the greater form of the solar system which is, as we know, esoterically portrayed as a twelve-petalled lotus. This lotus, the Earth, is responsive to the many entering energies with which I dealt at some length in my book upon Esoteric Astrology.\*

At the heart of this vast sea of energies is to be found that cosmic Consciousness to Whom we give the name of Sanat Kumara, the Lord of the World, the Ancient of Days. It is His Will-to-Be which brought His manifested form into *the tangible arena of life*; it is His Will-to-Good which activates the Law of Evolution and carries His Form, with the myriad lesser forms of which it is composed, on to the ultimate glory which He alone visions and knows. It is His consciousness and His sensitive response to all forms and to all states of being and to all possible impacts and contacts which guarantees the developing consciousness of all the many lives within or upon this Earth of ours.

This great Centre of Existence works through a triangle of energies or through lesser centres, each of which is brought into active expression by one of the three major Rays or Energies. The Centre which is created by the Ray of Will or Power is called Shamballa and its major activity is bequeathing, distributing and circulating the basic principle of life itself to every form which is held within the planetary ring-pass-not of the planetary Life or Logos. This energy is the dynamic incentive at the heart of every form and the sustained expression of the intention of Sanat Kumara—an intention working out as the planetary Purpose which is known only to Him.

#### **[Page 184]**

The second Centre is created by the Ray of Love-Wisdom; this is the basic energy which brought into being the entire manifested universe, for it is the energy of the Builder Aspect. To it we give—as far as humanity is concerned—the name of Hierarchy, for it is the controlling factor of the great chain of Hierarchy. The prime activity of this Centre is related to the unfolding consciousness of the planet, and therefore of all forms of life within or upon the planet; it is not related to the life aspect in any sense.

The task of the "units of Energy" who constitute the personnel of this Centre is to awaken and arouse the sense of awareness and of consciousness which is sensitive in its response to the life within all forms. Just as the basic mode of activity in and through Shamballa could be called the Science of Life or of dynamic livingness, so the basic science by means of which the Hierarchy works could be called the Science of Relationships. Consciousness is not only the sense of identity or of self-awareness, but it concerns also the sense of relation of that recognised self or the "I" to all other selves. This consciousness is progressively developed, and the Members of this second Centre, the Hierarchy, have the major and important task, in this particular solar systemic cycle, of bringing all the units in each kingdom of nature to an understanding of place, position, responsibility and relationships. This probably sounds entirely meaningless in relation to those conditions where the units of life are, for instance, in the vegetable or the animal kingdom, but a glimmering of understanding may come when you remember that the seed or germ of all states of consciousness is latent in every form, and of this the instinct to perpetuate and the instinct to mate are the major incubating areas.

The third Centre is that of the Human Kingdom, which is brought into being by means of the energy of the third **[Page 185]** Ray of Active Intelligence. Its major function is intelligent creation; but it has

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\* *A Treatise on the Seven Rays*, Volume III.



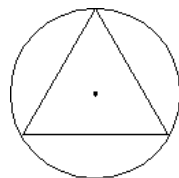
nevertheless a secondary activity which is to relate the second and the third Centres to each other and to assume progressive control of the subhuman kingdoms and relate them to each other. This secondary function is only now assuming proportions which can be recognised and noted.

### *Central Triangle of Energies*

Each of these three Centres has a governing and controlling Triangle or central Triangle of Energies. In relation to Shamballa, this Triangle is composed of the three Buddhas of Activity Who represent conscious intelligent *life*, conscious, intelligent and active *wisdom*, and conscious, intelligent and active *creation*.

In connection with the Hierarchy, the central Triangle is composed of the Manu, representing loving intelligent *life*, the Christ, representing loving intelligent *consciousness*, and the Mahachohan, representing loving intelligent *activity*, and therefore between Them representing every phase of group livingness, group expression and group action; these qualities focus through the Mahachohan, primarily because He is the Lord of Civilisation and the civilisations of humanity represent progressive growth and unfoldment.

Only in the final root-race of men upon our planet will the essential central Triangle make its appearance and function openly in the third planetary Centre, that of Humanity. Men are not yet ready for this, but the areas of conscious creative activity, out of which this triangle of functioning embodied energies will emerge, is already in preparation. One point of this future triangle will emerge out of the field of world governments, of politics and of statesmanship; another will appear out of the world religions, and a third out of the general field of world economics and finance. Today no such men of spiritual will, of spiritual love and of [Page 186] spiritual intelligence are to be found upon Earth; even if they did emerge in these three fields of expression they could do little good, for the sense of recognition and of responsibility is as yet inadequately developed; later, they will appear and will then openly relate the department of the Manu to that of world government, the department of the Christ to that of the world religions, and the department of the Lord of Civilisation to that of the social and financial order. That time will surely come, but it will come only *after* the externalisation of the Hierarchy and its open functioning upon the physical plane. Then, some senior disciples from each of the three hierarchical departments will appear and will attempt the experiment of this centralising and embodiment of the three qualities of the central Triangle. They will then discover, by direct action, when and if mankind is ready for such an experiment of direct control and if it has developed the needed sense of responsibility—a responsibility which will produce cooperation.



All these three Centres can therefore be depicted in the following manner: with the completed circle of the entire energy form, with the central triangle of energies carrying the qualities of the three major rays, and then the point at the centre which stands for the dynamic embodied Life. In connection with Shamballa, that point is Sanat Kumara Himself; when the right time comes (though the hour is not yet) He will place His Representatives as the central points in both the Hierarchy and in Humanity. For this

relatively distant event the doctrine or the theory of Avatars, of Mediators or of Inter-Mediaries is preparing the way, thus enabling men to think in these representative and inclusive terms. Not even in the Hierarchy is the time yet [Page 187] ripe for the "residence in state of the divine Representative." Each year, the Buddha comes and carries the force of Sanat Kumara to the Hierarchy *but*—He cannot stay. The "units of energy," the Members of the Hierarchy, cannot bear for long the strong quality of the incoming vibration, except after due preparation and in group form, and then only for a few scant minutes; nevertheless the "period of dynamic potency" is being prolonged during this century from one day to five; the next century may see an even longer period of registration instituted.

At the close of the age, the three major Centres will be in complete, unified and synchronised activity, with Sanat Kumara in Shamballa overshadowing and informing His Representatives in the hierarchical and human Centres; then the central Triangle in each Centre will not be only actively functioning, but they will be working *together* in the closest rapport, thus forming symbolically a "Star with nine points, ever revolving"; then the massed energies of the three major Centres will dominate the other four centres, controlling the manifestation of the Life Expression in all the kingdoms of nature.

When one comes to the consideration of the sphere of radiation of these three major Centres, it is interesting to note that, at this time and in this present world cycle, the most potent radiation and the widest range of influence is that of the Hierarchy. Apart from "giving life" to all forms upon and within the planet, the influence or radiation of Shamballa is definitely and consciously restricted, until such time as the Hierarchy and Humanity can respond constructively. It is present, needless to say, and evokes response from those able to swing within its sphere of radiation; but it is felt that as yet there are too many forms of expression which could not react correctly to the work of the "Destroyer of forms," which is the most potent [Page 188] aspect of this first ray centre and the one which manifests first, because its work must be accomplished before the two other aspects of its potency can function rightly. The centre called humanity has as yet an inadequate radiation because of its—at present—inadequate development; its sphere of influence is relatively limited, though men are beginning to work outward in the direction of the subhuman kingdoms and to attract more forcefully the kingdom of souls than heretofore. The Hierarchy has, however, no interior restrictions such as are consciously and deliberately imposed upon itself by Shamballa or which are unconsciously imposed by humanity; any blocking of the hierarchical radiation (if I may use such a term) will come from the forms on which the impact of its radiation is sought, but the outgoing influence of the central Triangle of the Hierarchy is unique and far-reaching.

All that we have here been considering takes place within the etheric body of the planet, for all these centres exist etherically, and only etherically, and are not affected by the fact that the "units of energy" in Shamballa or in the Hierarchy may be functioning in physical vehicles. Some are and some are not. The conditioning Lives in both these Centres work entirely through etheric means, wielding and controlling energies; the Human Centre, with its "units of energy" works largely at present upon purely physical levels or in the medium of that type of substance which we call "material"; men work with outer forms, with the tangible elements and with material factors. The "units" in the other Centres work with substance and not with matter. This is an interesting and vital distinction. The Hierarchy is existent upon the buddhic plane, which is the first of the cosmic ethers, and it works from there, impressing mental matter. Shamballa works on the levels of the three highest ethers whilst Humanity works primarily in the three worlds [Page 189] of the dense cosmic physical plane. The New Group of World Servers has in it "units of energy" who can work both with matter and with substance.

There is here a most interesting distinction and one that is seldom grasped. Esoterically speaking, the word "matter" or material is given to all forms in the three worlds; and though the average human being finds it difficult to understand that the medium in which the mental processes take place and that of which all thoughtforms are made is *matter* from the spiritual angle, yet so it is; *substance*—technically speaking and esoterically understood—is in reality cosmic etheric matter, or that of which the four higher planes of our seven planes are composed. From the human angle, ability to work with and in the cosmic etheric substance demonstrates first of all when the abstract mind awakens and begins to impress the concrete mind; an intuition is an idea clothed in etheric substance, and the moment a man becomes responsive to those ideas, he can begin to master the techniques of etheric control. All this is, in reality, an aspect of the great creative process: ideas, emanating from the buddhic levels of being (the first or lowest cosmic ether) must be clothed in matter of the abstract levels of the mental plane; then they must be clothed in matter of the concrete mental plane; later, with desire matter, and finally (if they live so long) they assume physical form. An idea which comes from the intuitive levels of the divine consciousness is a true idea. It is noted or apprehended by the man who has, within his equipment, substance of the same quality—for it is the magnetic relation between the man and the idea which has made its apprehension possible. In the great creative process he must give form to the idea, if he possibly can, and thus the creative artist or the creative humanitarian comes into being and the divine creative intention is thereby aided. [Page 190] Ideas can, however, be stillborn and abortive, and thus fail to arrive at manifestation.

### *The Sequence of Inter-Related Triangles*

The student is well aware that the three major Centres have their correspondences in the human etheric body and that each of them is related to its higher correspondence and can thus be "impressed" or affected and awakened by the corresponding higher agent. It might be stated that:

1. Energy from the planetary centre, Shamballa, utilises the head centre, the thousand petalled lotus, when the man is adequately developed. This centre is the agent of the divine will within the life of the spiritual man, working through the Spiritual Triad. It is only actively useful when the antahkarana is constructed or in process of construction.
2. Energy from the planetary centre, the Hierarchy, utilises the heart centre. This centre is the agent of divine love (expressing basically the will-to-good) working through the soul of the individual aspirant or disciple; this becomes possible when contact with the soul has been attained in some measure and the aspirant is on the way to become a soul-infused personality.
3. Energy from the third planetary centre, Humanity, utilises the throat centre, working through the *integrated* personality, and therefore only when a relatively high degree of evolutionary unfoldment has been attained. The throat centre only becomes creatively and spiritually active when the lower nature has been to some degree subordinated to idealistic aspiration: this aspiration need not be one that is usually regarded as spiritual and religious by the orthodox and therefore imprisoned thinker. It must, however, be one of which the whole integrated man [Page 191] is the instrument and which will be of such a large nature that it will call all his creative faculty into expression.

In this solar system, the heart centre is the first usually to be awakened and active; as soon as there is life in that centre and a measure of activity, the other two major centres can begin to awaken. The correspondence to this can be seen in the fact that the Hierarchy is the mediating or middle factor

between the planetary head and throat centres, between Shamballa and Humanity. That is why the emphasis is laid upon the heart aspect in all the teachings.

There are two centres which are regarded as "receptive and distributing agents" in an unique manner:

1. The Ajna Centre (the centre between the eyebrows) works in connection with the three major centres but mainly, at this stage of human development, as the distributor of soul force and of spiritual energy as received from the heart and throat centres.
2. The Solar Plexus Centre works in connection with the sacral centre and with the centre at the base of the spine, the centre of life; it works also with all subsidiary centres below the diaphragm, gathering and transmuting their energies and transmitting "that which has been purified" into the higher major centre.

It might here be added that the will-to-be is, from one angle, the energy of immortality; it is the energy which pours into and works through the head centre, whilst the will-to-live demonstrates as the fundamental instinct of self-preservation and is to be found positively focussed in the centre at the base of the spine. The latter is related to the personality [Page 192] and is closely allied to desire, and therefore to the solar plexus centre; there is a direct line of hitherto unrecognised energy between the lowest centre in the spine and the solar plexus; the other is related to the divine-spiritual man and is closely allied to the soul, and therefore to the heart centre.

#### *Man's Integral Relationship and Creative Function Within the Whole*

The intricacy of all these relationships is most difficult for the neophyte to grasp, and this difficulty is further increased by the many and varying stages of development, of ray distinctions, and also by the numerous emphases or principles which are laid upon vehicles, upon differing planes and planetary levels of consciousness and of existence. With all this the student is not asked to deal. The factors of importance which he should attempt to realise and upon which he can construct the temple of his life and his current mode of living are simply the following—and they are the same for each and all, no matter what his ray or his point in evolution may be:

1. Man's etheric body is an integral part of the planetary etheric body and is responsive to the free distribution of the many circulating energies.
2. The three periodical vehicles which compose the expression of the human being and which make him what he is (the Monad, the Soul, and the Personality) are each related to the three planetary centres: Shamballa, the Hierarchy, and Humanity, and therefore to each of man's individual three major centres.
3. The three centres in the human being which are to be found above the diaphragm (the head, the heart and the throat centres) are the organs of reception for energies coming from the three planetary centres.

#### **[Page 193]**

4. The agent for the distribution of the energies received via the head, the heart and the throat centres is the ajna centre between the eyebrows.

5. The agent for the purification, transmutation and transmission of the energies of all centres below the diaphragm is the solar plexus centre. It is this centre through which the majority of human beings are at this time working. It is the major controlling centre, both for the reception and the distribution of energies, until such time as the heart centre is awakening and beginning to control the personality.

There is necessarily much more to be said anent this subject of the major planetary and human centres, but I have here given the student enough upon which to ponder (I had almost said upon which to puzzle). The one important thing to be borne in mind is the *relationship* between the centres, i.e.:

1. Between the centres below the diaphragm and those above it.
2. Between the three major centres with each other.
3. Between the three major centres and the three planetary centres.

All of this must be thought of in terms of circulating and freely moving energies, distributing themselves throughout the etheric body of the planet (and therefore through the human etheric body) under the essential purpose of Shamballa and under the direction of the Hierarchy.

It is the theme of *relationship* therefore, which is the basic pattern in the evolutionary process of unfoldment in this, the second solar system (of three systems) which is [Page 194] that of the Son, wherein the quality of the second divine aspect, Love, is being perfected. In this perfecting process man participates unconsciously at first, during the long cycle of evolutionary unfoldment under the Law of Necessity; but when he becomes the aspirant and takes the first steps upon the path towards spiritual maturity, he begins to play a crucial role which he maintains until he attains spiritual liberation and himself becomes a member of the Hierarchy, of the fifth or spiritual kingdom, through perfected service in the fourth or the human kingdom.

The relationship between the fourth and the fifth kingdoms is being continually increased, bringing new powers and more vital livingness into the human family which is registered by its most advanced members consciously. The distribution of energies from the Hierarchy constitutes a very interesting sequence, some of which can be indicated briefly. As we know the Hierarchy is the ashram of the Lord of Love, the Christ; we also know that this greater Ashram is constituted of the seven Ray Ashrams, each having at its centre a Chohan or a Master of the Wisdom; each of the seven Ashrams has connected with it one or more subsidiary Ashrams.

An Ashram is an emanating source of hierarchical impression upon the world. Its "impulsive energies" and its inciting forces are directed toward the *expansion of the human consciousness*, through the magnetic lives of the group members as they carry on their duties, obligations and responsibilities in the outer world: it is aided also by the steady vibratory activity of the members of the Ashram who are not in physical incarnation and by the united clear thinking and convinced awareness of the entire Ashram. Beginners, such as are most aspirants (though not all), are usually engrossed with the fact of the Ashram. Trained disciples are engrossed with the work to be done, and the [Page 195] Ashram—as an Ashram—plays little part in their thinking; they are so preoccupied with the task ahead and with the need of humanity and of these to be served that they seldom think of the Ashram or of the Master at its centre. They are an integral part of the ashramic consciousness and their *conscious* occupation is called, in the ancient writings, "the emanating of that which flows through them, the teaching of the doctrine of the heart which is the force of truth itself, the radiating of the light of life, borne upon the stream to which the non-initiate gives the name, 'the light of love'."



The members of the Ashram constitute *a united channel for the new energies* which are, at this time, entering the world; these energies pour dynamically through the Ashram out into the world of men; they stream with potency through the Master at the heart of the Ashram; they move with "luminous speed" throughout the inner circle; they are stepped down by those who constitute the outer circle, and this is right and good; they are delayed by the beginner and the new disciple from breaking forth into the world of men, and this is not so good. They are delayed because the new disciple has turned his back upon the world of men and his eyes are fastened upon the inner goal and not upon the outer service; they remain fixed upon the Master and His senior disciples and workers, and not upon the mass of human need.

It is essential that servers everywhere—the intelligent men and women of good will—get a grasp, fresh and clear, of the work to be done and that they become "relaying channels and not delaying points of selfish interest" in the divine flow. This takes vision and courage. It takes courage to adjust their lives—daily and in all relations—to the need of the hour and to the service of mankind; it takes courage to attack life problems on behalf of others and [Page 196] to obliterate one's own personal wishes in the emergency and need, and to do so consistently and persistently. However, there is much to encourage the server. Humanity has now reached a point in development where there is a definite grasp of the Plan of the Hierarchy—call it brotherhood, sharing, internationalism, unity or what you will. This is a growing and factual apprehension and is a general recognition by the thinkers and esotericists of the world, by the religious people of enlightenment, by broad minded statesmen, by industrialists and business men of inclusive vision and humanitarian insight, and even today by the man in the street. There is also a more definite recognition of emerging spiritual values and a greater readiness to relinquish hindrances to service. The plans of the Christ for humanity's release are more matured, for they had to wait until such time that the trend of human aspiration became more clearly emphatic; and the new era, with its latent possibilities can now be seen upon the horizon, stripped of the veils of glamour and wishful thinking which obscured it ten years ago. All of this is a challenge to the disciple. What is it that he must do?

The disciple has to take himself as he is, at any time, with any given equipment, and under any given circumstances; he then proceeds to subordinate himself, his affairs and his time to the need of the hour—particularly during the phase of group, national or world crisis. When he does this within his own consciousness and is, therefore, thinking along lines of the true values, he will discover that his own private affairs are taken care of, his capacities are increased and his limitations are forgotten. He takes his place with those who perceive the needs of the coming cycle—a cycle wherein the new ideas and ideals must be stressed and for which a fight must be made, wherein the wider plans for the good of the whole must be understood, [Page 197] endorsed and preached, the new and clearer vision for human living must be grasped and finally brought into being, and a cycle wherein the effort of all members of the New Group of World Servers must be given to the lifting of humanity's load.

There is a certain esoteric Mantram which embodies this attitude—the attitude of the disciple who is striving, in cooperative endeavour with others, to link hierarchical intent with human aspiration and thus bring humanity nearer to its goal. The intent of the Hierarchy is to increase men's *capacity for freedom* in order to function effectively with that "life more abundantly" which the Christ will bring and which demands that the spirit of man be free—free to approach divinity and free also to choose the Way of that approach. The Mantram bears the name, "The Affirmation of the Disciple." It involves certain inner recognitions and acceptances which are readily perceived by those whose intuition is

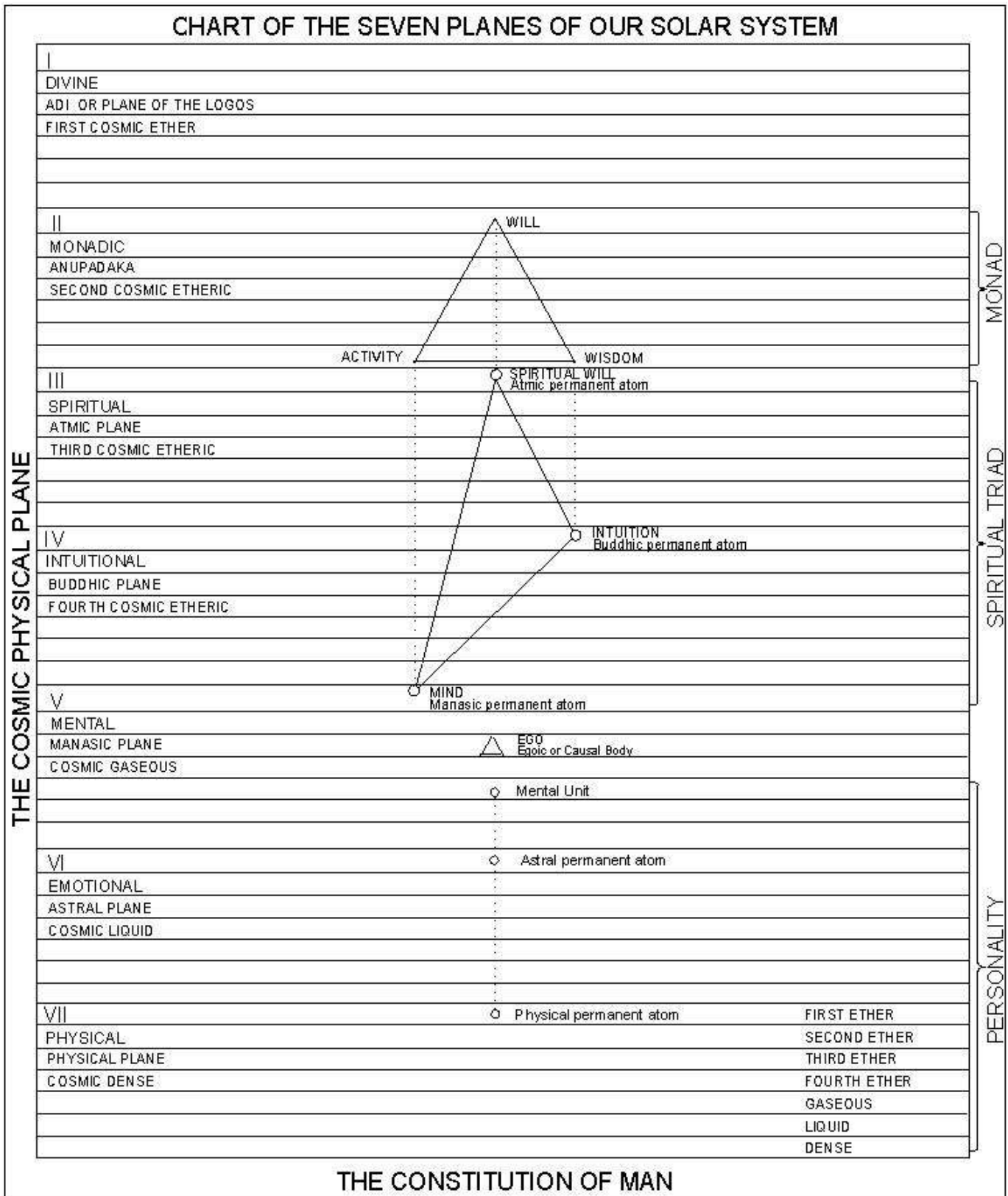


sufficiently awake; but its meaning should not be beyond the ability of any sincere student and thinker to penetrate if it appeals to them as significant and warranting their effort.

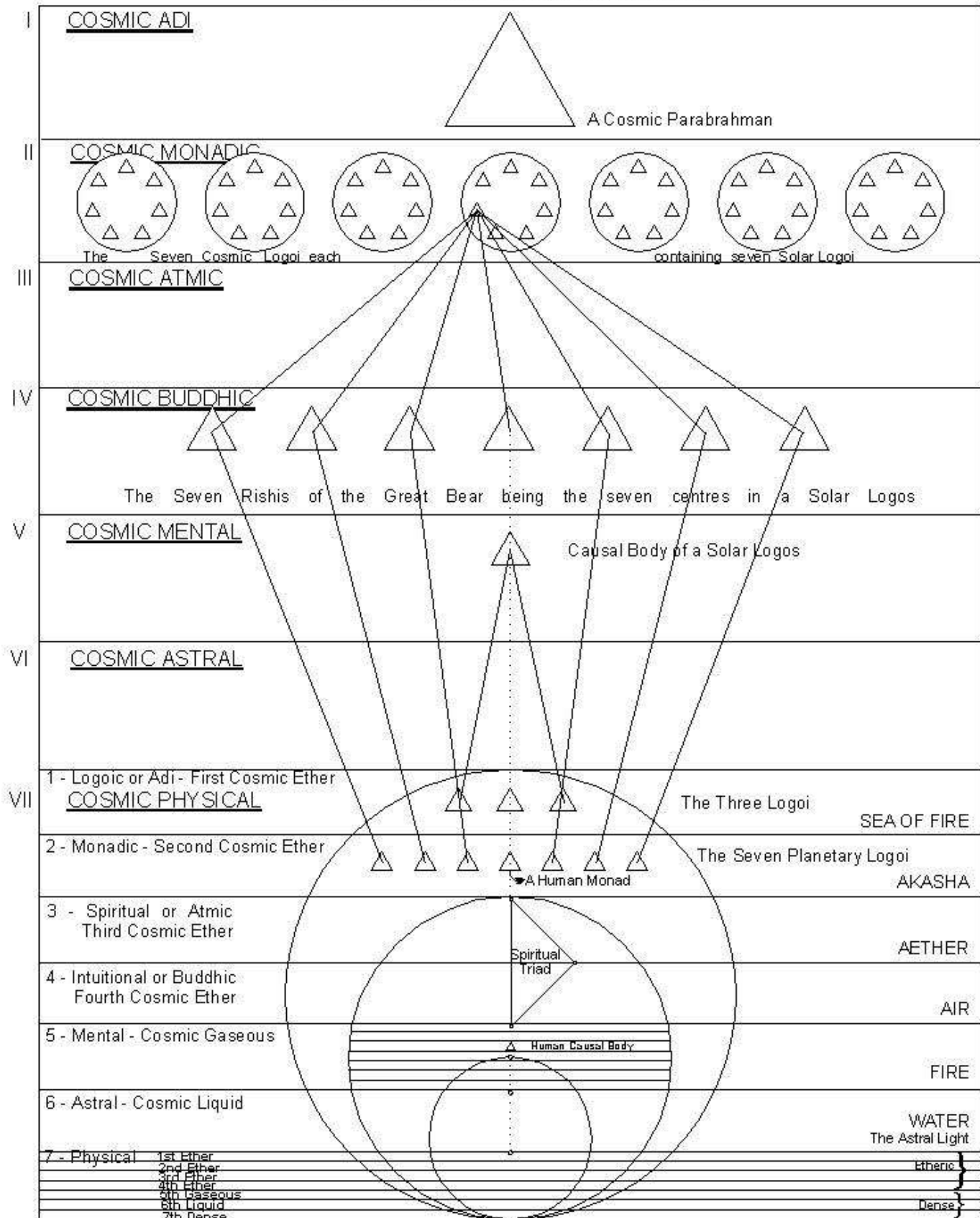
I am a point of light within a greater Light.  
I am a strand of loving energy within the stream of Love divine.  
I am a point of sacrificial Fire, focussed within the fiery Will of God.  
And thus I stand.

I am a way by which men may achieve.  
I am a source of strength, enabling them to stand.  
I am a beam of light, shining upon their way.  
And thus I stand.

And standing thus, revolve  
And tread this way the ways of men,  
And know the ways of God.  
And thus I stand.



## CHART OF THE EVOLUTION OF A SOLAR LOGOS



# THE UNFINISHED AUTOBIOGRAPHY

BY  
ALICE A. BAILEY

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[Page ix]

## FOREWORD

The first four chapters of this Autobiography were written during the year 1945. Chapters five and six were written in 1947. These dates are significant in relation to world events at that time.

The first typed manuscript was rewritten in 1948. The entire writing was reread by Mrs. Bailey and certain corrections made. Various people worked with Mrs. Bailey at different times on the text and copies of portions were given to a few people for comment. In some cases these have not been returned but in all cases they are incomplete, inaccurate in certain particulars and not finally approved by her.

Four more sections of this Autobiography were planned but were never written. The mounting pressure of the world-wide, organised work for which Mrs. Bailey was responsible, the confused and strained conditions of humanity to which she was sensitively attuned, the sense of futility and therefore of negativity of men of goodwill everywhere which she sought strenuously to offset, the strain of inadequate finances for the expansion of the world-wide work and the frustration and disappointment of inability to meet the need and often the inability to take advantage of opportunity because of mere lack of dollars—these were some of the pressures which combined to produce a condition of utter exhaustion. The physical vehicle was given no respite. The heart and blood condition grew steadily worse.

During the last two years of her life she fought against these pressures and conditions with a truly iron will. Her First Ray personality rose to the final effort in response to the demand of her soul. It was in 1946 that she made the decision to refuse invalidism. Each day therefore, as it had been her life's custom, she worked to the limit of physical capacity regardless of fatigue or pain. She chose to go out actively working and still on the job. This she did. Even during the last days in the hospital in New York in 1949, she received visitors, consulted with the senior executives and wrote letters.

[Page x]

When the hour of death arrived her own Master K. H. came for her as He had promised long ago.

The morning after her death I sent the following letter to thousands of her students and friends all over the world.

Dear Friend:

This letter brings you word of the ending of one cycle and the opening of another more useful and less restricted cycle for your true friend and mine, Alice A. Bailey. She was released, peacefully and happily, Thursday afternoon December 15th, 1943.

As we talked together that last afternoon she said, "I have much to be thankful for. I have had a rich and full life. So many people all over the world have been so kind to me."

For a long, long time she had wanted to go and had been held only by her strong will to finish her job and by her ardent desire to complete those arrangements for the future of the Arcane School which would best help you and me to be better servers of our fellowmen.

She had fashioned and moulded the pattern of our School through the years with the precision of her keen mind and filled it with the magnetic potency of her own great long-suffering heart.

Some have asked why she should have had to suffer—for she did suffer mentally and emotionally as well as physically. I alone know how triumphantly she opened herself to receive the impact of many types of destructive forces so rampant in this time of world turmoil and how amazingly she transmuted them, thus safeguarding all those hard pressed, struggling aspirants and younger disciples who have come to her and to her School through the years.

By far the greater part of her life work has always been subjective. We have seen the outer **[Page xi]** effects, watched the outer comings and goings, helped her and loved her, sometimes criticised, sometimes complained, but always gone on, with her and because of her, yet a little higher and a little better than would otherwise have been the case. We are all very human and she was very human too.

Why did she suffer? Because her chosen path is on the line of the World Saviours. She has gone back to her own Master K. H. for yet more daring work with Him for the Christ.

She asks us to keep the Arcane School bright and shining as it is now, to keep it filled with the saving power of a world-wide gathering of loving hearts, which it is, and to see to it that we truly serve.

Sincerely yours,

(Signed) FOSTER BAILEY

New York  
December 16, 1949

[Page 1]

## INTRODUCTION

What finally decided me to write about my life was a letter I had in 1941 from a friend in Scotland who said that he felt that I would really render a service if I could show people how I became what I am from what I was. It might be useful to know how a rabid, orthodox Christian worker could become a well-known occult teacher. People might learn much by discovering how a theologically minded Bible student could come to the firm conviction that the teachings of the East and of the West must be fused and blended before the true and universal religion—for which the world waits—could appear on earth. There is value in knowing that the love of God antedates Christianity and recognises no boundaries. This was the first and most difficult lesson I had to learn and it took me a long time. It takes all fundamentalists much time to learn that God is love. They assert it but do not believe it in practice, God's practice I mean.

I would like, among other things, to show how the world of human beings opened up to a very class-conscious English woman and how the world of spiritual values with its direct, inner, spiritual government became a proven fact to an exceedingly narrow-minded Christian. I glory in the name of Christian but I now belong to the inclusive kind and not the exclusive.

One of the things that I seek to bring out in this story is the fact of this inner direction of world affairs and to familiarise more people with the paralleling fact of the existence of Those Who are responsible (behind the scenes) for the spiritual guidance of humanity, and for the task of leading mankind out of darkness into Light, from the unreal to the Real and from death to Immortality.

[Page 2] I want to make the Disciples of the Christ who are the Masters of the Wisdom, real to people, as real as They are to me and many thousands in the world. I do not mean a hypothetical reality (if we may use such a phrase) or as a subject of faith and belief. I want to show Them as They are—Disciples of the Christ, living men, and ever present factors in human affairs. Those are the things which are of moment and not the earthly experiences, the happenings and events in the life of one of Their workers.

I have lived many incarnations in one. I have moved forward steadily but with exceeding difficulty (psychological and material) into an ever widening field of usefulness. I want to show that in each cycle of experience, I did sincerely try to follow a leading, coming from within, and that when I did, it always meant a step forward in understanding and a greater ability, therefore, to help. The result of this apparently blind moving forward (as when I married and came to the U. S. A.) was extended opportunity. I have played many parts in my life. I was an unhappy, exceedingly disagreeable, little girl, a society girl in the gay nineties (which I didn't find so gay) and then an evangelist of the "Billy Sunday" type and a social worker. Again—not so gay, except that I was young and tremendously interested in everything. Later, I married Walter Evans and found myself functioning as the wife of a rector of the Protestant Episcopal Church in California and the mother of three girls.

This varied experience of living and working in Great Britain, Europe, Asia and America led to basic changes in my attitudes to life and people. To remain static in a point of view strikes me as unintelligent. It means that there comes a point in one's development when one ceases to learn, when one fails to extract the meaning out of events, schools of thought and circumstance, and when one remains [Page 3] mentally quiescent in the face of life. That is disaster. That is evil. That, surely, is



what hell must mean. The awfulness of hell (in which I do not believe from the orthodox point of view) must lie in "everlasting" sameness, in a forced inability to change conditions.

I became next an occult student, a writer of books which have had a wide and constant circulation and which have been translated into many languages. I found myself the head of an esoteric school—all unwittingly and without any planned intention—and the organiser, with Foster Bailey, of an International Goodwill Movement (not a peace movement) which proved so successful that we had centres in nineteen countries when the war broke out in 1939.

I have not, therefore, been useless where world service is concerned but I do not, and cannot, claim that my success has been due to my personal efforts alone. I have always been blessed with marvellous friends and helpers who—down the years—have remained my friends, no matter what I did to them. I have had many such friends and a few—a very surprisingly few—enemies. These latter have done me no real harm, perhaps because I could never dislike them and could always understand why they disliked me. My husband, Foster Bailey, has for over twenty-five years made all my work possible. Without him I feel I could have accomplished very little. Where there is deep and abiding love and understanding, respect and unbroken comradeship, one is rich indeed. He has been to me a tower of strength and "the shadow of a great rock in a thirsty land." There are things which are damaged by expression in words and which sound meaningless and futile when written down. Our relationship is one of them. For many lives we must have lived and worked together and we both look forward to many more. I have no more to say on this subject. What, I often ask myself, could I have done without the understanding [Page 4] friendship, affection and staunch cooperation of my many friends and co-workers who for years have stood by me? I cannot list them but they are the people who are essentially responsible for the success of the work we—as a group—have done.

The reason for this autobiography is therefore a threefold one, for there are three things upon which I want to lay the emphasis, and which I hope will emerge into clarity.

First of all, the fact of the Masters of the Wisdom, Who work under the guidance of the Christ, I want to make clearer the nature of Their work. I want to present Them to the world as I personally know Them, because, in the years that are coming, more and more people will testify to Their existence, and I would like to make the way easier for them. This I will enlarge upon later and show how I personally came to know of Their existence. In everyone's life there are certain convincing factors which make living possible. Nothing can alter one's inner conviction. To me, the Masters are such a factor and this knowledge has formed a stabilising point in my life.

The second thing which I would like to do is to indicate some of the new trends in the world today which are definitely influencing mankind and raising the human consciousness. I want to point to some of the newer ideas which are coming out into the world of human thought from the inner group of Masters and which are ushering in a new civilisation and culture and—incidentally from the angle of eternity—destroying many old and beloved forms. In my life I have seen, as have all thinking people, the disappearance of much that was worthless in the field of religion, of education and of the social order. And that is very good.

Looking back, I can imagine nothing more appalling than the perpetuation of the Victorian era, for instance, with its ugliness, its smugness, and the excessive comfort of [Page 5] the upper classes (so-called) and the frightful condition under which the labouring classes struggled. It was in that well-

padded, sleek and comfortable world I lived when a girl. I can imagine nothing more blighting to the human spirit than the theology of the past with the emphasis upon a God who saves a smug few and condemns the majority to perdition. I can imagine nothing more conducive to unrest, class war, hate and degradation than the economic situation of the world, then and for many decades—a situation largely responsible for the present world war (1914-1945).

Thank God, we are on our way to better things. The group who have shared our work—along with many other groups, responding to the same inspiration of love of humanity—will have done our tiny part in bringing about much needed changes. The world trend towards federation, towards understanding and cooperation, and towards those things which will benefit all and not just a chosen few is of encouraging importance. We are on our way towards brotherhood.

The third thing which I would like to do is to show how wonderful human beings are. I have lived on three continents and in many nations. I have known the very rich and the very poor, intimately and from the angle of close friendship; the very highest in the world have been my friends and the very lowest; and in all classes, nations and races I have found the same humanity, the same beauty of thought, the same self-sacrifice and the same love of others, the same sins and weaknesses, the same pride and selfishness, the same aspiration and spiritual objectives and the same desire to serve. If I can manage to bring this out with clarity and force, that alone will justify this book.

In the long range of human history and placed along with the world's great Figures, who is Alice Ann Bailey? **[Page 6]** A quite unimportant woman who was forced (usually against her will) by circumstances, by an actively intruding conscience, and by a knowledge of what her Master wanted done, to undertake certain tasks. A woman who was always scared of life (perhaps partly due to an oversheltered childhood); who is naturally so shy that even today, if she has to go to a luncheon party, has to muster the courage to ring the bell; who is very domestic and loves to cook and wash (and God knows has done her full share of it) and who hates publicity. I have never been robust but have enormous vitality. All through my life I have been forced to spend weeks and sometimes months in bed. For the last eight years I have been kept alive by medical science, but—and this is one thing about which I could say I am proud—I have kept going on, in spite of it all. I have found life very, very good even when having what most people regarded as the worst possible time. There has always been so much to do, so many people to know. I have only one basic grumble and that is that I have always been so tired. In an old churchyard in England there is a tombstone which has on it words which I can fully understand.

Here lies a poor woman who always were tired.  
 She lived in a world where too much were required.  
 Weep not for me, friends; the land where I am going  
 There'll be no more dusting or sweeping or sewing.  
 Weep not for me, friends, though death us may sever.  
 I am going to do nothing for ever and ever.

Now that really would be hell and I don't want to go there. I want to take a new and more adequate body and come back to gather up the old threads, find the same group of workers and go on with the job. If the story of my life encourages another ordinary person to push forward, this book will be worth while; if it leads some person with aspiration **[Page 7]** to launch out in obedience to spiritual impulse, something will have been gained and if I can give strength and courage and a sense of reality to other

workers and disciples that will be good.

You can see, therefore, that as a life story mine does not matter much. As a means, however, of proving certain facts which I know to be essential to the future happiness and progress of humanity—the fact of the Masters, the unfolding future for which the world war (just ended) is but a preparatory stage, and the possibility of telepathic and direct spiritual contacts and knowledge—what I say may prove to be of service. Many isolated mystics, disciples and aspiring men and women down the ages have known all these things. The time has now come when the masses of men everywhere must know them too.

So here goes for the story of my life. Do not be misled. It is not going to be a deeply religious effusion. I am a flippant and humorous person and almost painfully ready to see the funny side of things. Between you and me, people's profound interest in themselves and in their souls and all the intricacies of related experiences almost staggers me. I want to shake them and say, "Come outside and find your soul in other people and so discover your own." What is going on in people's minds and hearts and what is happening in the world of men is the fundamental interest. The broad sweeps of human progress from the primeval age to the dawn of the impending new civilisation is of interest and all of spiritual import. The self-disclosures of the mystic of medieval times have their place but it lies in the past; the achievements of modern science (though not man's use of these revelations) are a major modern spiritual factor; the struggle that is going on between political ideologies, between capital and labour and the breakdown of our past educational systems are all indicative of a divine and spiritual **[Page 8]** ferment which is leavening humanity. And yet the mystic way of introspection and of divine union must precede the occult way of intellectual realisation and divine perception. It always has in the life of the individual and of humanity as a whole. The mystic and the occult way, the way of the heart and the head, must fuse and blend and then humanity will know God and not just "feel after Him if haply they may find Him."

This personal knowledge of God will, however, come by living normally and as beautifully as possible, by serving and by being interested in others and thus being decentralised. It will come by recognising the good life and the good in all peoples, by happiness and an intelligent appreciation of opportunity—one's own as well as other people's. It comes through full and complete living. In the English graveyard where my parents are buried there was a tombstone (the first that caught one's eye on going through the gates) and on it the words, "She hath done what she could." To me it always seemed so doleful—the epitaph of a failure. I regret I have not done all I could, but I always did my best as I saw it at the time. I worked. I made mistakes. I agonised and I rejoiced. I had a grand time living and I am not going to have a bad time dying!

**[Page 9]**

## CHAPTER I

Looking back over my early childhood, I experience a feeling of great dislike of it all. That is of course a bad note upon which to begin the story of one's life. It is what metaphysicians call a negative statement. But the statement is true. I do not like much that I remember about my childhood though many of my possible readers might think it all quite wonderful in comparison with the early years of countless thousands. Many people say that childhood is the happiest time of a person's life. I do not

for one minute believe it. They were for me the years of greatest physical comfort and of luxury; they were years of freedom from all material anxiety but they were, at the same time, years of miserable questioning, of disillusionment, of unhappy discovery and of loneliness.

Yet as I write this, I am conscious of the fact that the miseries of childhood (and perhaps this is true of all life as a whole) loom unduly large and appear more terrific than they were in reality. There is a curious trait in human nature which loves to record and emphasise the unhappy moments and the tragedies but overlooks the moments of gaiety and joy and of uneventful peace and happiness. Our hours of stress and strain appear to affect our consciousness (that curious recording agent of all events) far more than do the untold hours of ordinary living. If we could but realise it, those placid, uneventful hours always, in the last analysis, predominate. They are the hours, days, weeks and months in which character forms, stabilises and becomes available for use in the crises—real, objective, and often momentous—with which we are at intervals down the years confronted. Then what we developed as character either stands the test [Page 10] and indicates a way out, or fails and we go down, temporarily at least. It is in this fashion that we are forced to go on learning. As I look back over my childhood, it is not the countless hours of uneventful happiness, the moments of peaceful rhythm and the weeks in which nothing disturbing ever occurred which persist in my memory, but moments of crisis and the hours when I was utterly miserable and the times when life seemed ended and nothing worthwhile lay ahead.

I can recollect my eldest daughter reaching such a moment when she was in her early twenties. She felt that there was nothing to live for, and that life was a monotonous waste. Why was life so stupid? Why did she have to take it? Not knowing what to say, I fell back on my own experience and remember so well saying to her, "Well, darling, one thing I can tell you. You never know what lies just around the corner." I never found that religion, or commonsense platitudes—as usually dished out—help in a time of crisis. What lay for her around the corner was the man she married, to whom she became engaged within a week and with whom she has been happy ever since.

One needs to cultivate the awareness of the things of joy and happiness and not only register the things of sorrow and difficulty. The good, as well as the bad, are a total which matters and which warrants remembrance. The first enables us to retain our belief in the love of God. The second brings discipline and feeds our aspiration. The rapturous moments when a sunset arrests our amazed attention, or the silence, deep and unbroken, of the moors and country envelop one's spirit—those are points of remembrance; a skyline or a riot of color in a garden engrossing us to the exclusion of all else; friend calling to friend and a resulting hour of communion and of satisfying contact; some beauty of the human soul emerging triumphant in the face of difficulty [Page 11] —these are the things which must not pass unrecognised. They constitute the great conditioning factors of life. They indicate the divine. Why is it that they are so often forgotten and the disagreeable, sad or terrible things remain fixtures in one's mind? I do not know. Apparently on this peculiar planet of ours, suffering is registered more acutely than happiness and seems more enduring in effect. Perhaps, also, we are afraid of happiness and push it away from us under the influence of man's great outstanding characteristic—FEAR.

In esoteric circles, there is much learned talk about the Law of Karma which is, after all, only the Eastern name for the great Law of Cause and Effect; the emphasis is ever upon evil karma and how to avoid it. Yet I would guarantee that, taking it by and large, there is far more general good karma than evil; I say this in spite of the world war, the unutterable horror by which we have been and are still surrounded and in spite of a real knowledge of the things with which all social workers constantly have

to deal. The evil and the misery will pass but happiness will remain; above everything else will come the realisation that what we have so badly built must disappear and that ours is now the opportunity to build a new and better world. This is true because God is good, life and experience are good, and the will-to-good is eternally present. Always we are proffered the opportunity to right the wrongs which we have wrought and to put straight the crooked places for which we are responsible.

The details of my unhappiness are so remote that I cannot be specific and I do not intend to inflict upon you what I do remember. Many of the causes lay within myself, of that I am sure. From the worldly angle, I had no reason to be miserable and my family and friends would have been greatly surprised had they known my reactions. Have you [Page 12] not many times in life wondered what goes on in the mind of a child? Children do have definite ideas on life and circumstances, and they do belong to themselves in a way with which no one can interfere but which is seldom recognised. I cannot remember the time when I was not thinking, and puzzling and asking questions and rebelling and hoping. Yet I was 35 years old before I really discovered that I had a mind and that it was something which I could use. Up to that time, I had been a bundle of emotions and feelings; my mind—what there was of it—had used me and not been used by me. At any rate, I was thoroughly unhappy until I broke away to live my own life around the age of 22. During those early years I was surrounded by beauty; my life was full of variety and I met many interesting people. I never knew what it was to want anything. I was brought up in the usual luxury of my day and class; I was watched over with the greatest care—but within myself I hated it all.

I was born on June 16th, 1880, in the city of Manchester, England, where my father was engaged on an engineering project connected with his father's firm—one of the most important in Great Britain. I was, therefore, born under the sign of Gemini. This always means a conflict between the opposites—poverty and riches, the heights of happiness and the depths of sorrow, the pull between the soul and personality or between the higher self and the lower nature. The United States and London are ruled by Gemini and therefore it is in that country and Great Britain that the great conflict between capital and labour will be solved; two groups which involve the interests of the very rich and the very poor.

Until 1908 I wanted for nothing; I never thought about money; I did and went as I chose. But from that time on I knew the depths of poverty. I lived once for three weeks on tea (without milk or sugar) and dry bread so that my three [Page 13] children could have what was essential to eat. As a girl, I visited for weeks at a time in many great houses; yet I have worked as a factory hand to support the children. It was a sardine cannery and I still do not care to look a sardine in the eye. My friends (and I use the word in its true sense) have ranged all the way from the very lowest type of person on through all classes to include such people as the Grand Duke Alexander, the brother-in-law of the late Czar of Russia. I have never lived for any length of time in one place, for the Gemini person is always on the move. My small grandson (who is also a true Gemini) crossed the Atlantic twice and was through the Panama Canal on two occasions before he was four years old. From another angle, if I did not watch myself with the greatest care, I would always be either in the heights of happiness and exhilaration or overcome with despair and in the depths of depression. As the result of much experience I have learnt to repudiate both extremes and endeavour to live on a tableland. I have not altogether succeeded.

My major life conflict has been the battle between my soul and my personality and that still goes on. As I write this I am reminded of a meeting of a certain "Group Movement" to which I was inveigled in 1935 at Geneva, Switzerland. A smug, hard-faced, smiling "professional" Grouper was present as leader and there were a lot of people eager to testify to their wickedness and to the saving power of



Christ, giving the impression that God was personally interested as to whether (as one of them testified) she apologised to her cook for rudeness. To me, good manners and not God should have been sufficient incentive. Anyway, a charming woman got up—elderly, smart and twinkling with humor. "I am sure you have a wonderful testimony to make," said the leader. "No," replied the lady, "no, the battle is still on between Christ and me and it's quite debatable who [Page 14] will come out on top." That battle is always on and, in the case of a Gemini who is awake and serving, it becomes a very vital matter and also a rather private one.

Gemini people are also supposed to be chameleonlike in nature and changeable in quality and often double-faced. I am none of these, at least, in spite of many faults and it is possible that my rising sign saves me. Leading astrologers, to my amusement, assign different signs as my rising sign—Virgo, because I love children and cooking, and "mothering" an organisation; Leo, because I am very individual (by which they mean difficult and dominant) and also very self-conscious; and Pisces, because that sign is the sign of the mediator or the intermediary. I am inclined myself to Pisces, because I have a Pisces husband, because my very dear eldest daughter was also born in that sign and we always understood each other so well that we frequently used to quarrel. Also, I have definitely acted as an intermediary in the sense that certain teaching which the Hierarchy of Masters wanted to get out to the world during this century is contained in the books for which I have been responsible. Anyway, no matter what my rising sign, I am a true Gemini subject and that sign has apparently conditioned my life and circumstances.

My childhood general and rather inchoate unhappiness was founded on several things. I was the plainest of an exceedingly good looking family and I am not plain. I was always regarded as rather stupid when in the schoolroom and as the least intelligent of an intelligent family.

My sister was one of the most beautiful girls I have ever seen and her brains are superlative. I have always been devoted to her though she has no use for me, being a most orthodox Christian and regarding anyone who has had the misfortune to get a divorce as quite without the pale. She is a doctor and was one of the first women in the long, long [Page 15] history of Edinburgh University to win distinction and—if I remember correctly—she did this twice. She was quite young when she published three books of poetry and I have read reviews of these books in *The London Times* Literary Supplement, hailing her as England's greatest living poetess. A book she wrote on Biology and another on Tropical Diseases were, I believe, regarded as standard text books.

She married my first cousin, Laurence Parsons, who is a prominent ecclesiastic of the Church of England and was at one time Dean of Cape Colony. His mother was the guardian, appointed by the Courts of Chancery, to take care of my sister and myself. She was my father's youngest sister, and Laurence was one of her six boys with whom we spent much time as children. Her husband, my Uncle Clare, a somewhat hard and stern man, was the brother of Lord Rosse and son of the Lord Rosse of telescope fame, mentioned in *The Secret Doctrine*. As a child I was terrified of him, yet before he died, he showed me another side of his nature and one which is not well known. His exceeding kindness to me during the first world war when I was stranded in great poverty in America, I shall never forget. He wrote me helpful and understanding letters and made me feel that there were those in Great Britain who had not forgotten me. I want to mention this here, because I do not believe that his family or his daughter-in-law, my sister, had the faintest idea of the friendly and happy relationship which existed between me and my uncle towards the end of his life. He never spoke of it, I am sure, and I have not done so until now.



My sister later took up cancer research and has made herself a brilliant name in the field of this most needed work. I am very proud of her. I have never altered in my affection for her and should she ever read this autobiography, I want her to know this. Fortunately, I believe in [Page 16] the great Law of Rebirth and she and I will some day work out, more satisfactorily, our definite relationship.

I suppose one of the greatest drawbacks in the life of any child is having no real home. The lack of it most certainly conditioned my sister and me. Both my parents died before I was nine years old and both died of tuberculosis (consumption, as it was called in those days). The fear of tuberculosis lay like an imminent threat over both of us in our early years and also our father's resentment over our existence, particularly, for some reason, over mine. He probably felt my mother would be alive if having two children had not drained her physical resources.

My father was Frederic Foster La Trobe-Bateman and my mother was Alice Hollinshead. Both were of very old stock—my father's family dating back for centuries, even antedating the Crusades, and my mother's forebears being descended from Hollinshead, "the Chronicler," from whom it is claimed that Shakespeare got so many of his stories. Family trees and pedigrees have never seemed to me to be of very real importance. Everybody has them; only some families have kept records. As far as I know none of my ancestors did anything particularly interesting. They were worthy but apparently dull. As my sister once put it, "they sat among their cabbages for centuries." It was good, clean and cultured stock but none of the people attained any famous or infamous notoriety.

The family crest is, however, a very interesting one and, from the angle of esoteric symbolism, extraordinarily significant. I know nothing of heraldry or the correct terms in which to describe it. It consists of a rod with a wing at each end and between the wings are to be seen the five-pointed star and the crescent moon. The latter harks back, of course, to the Crusades in which some of my forebears must have apparently participated but I like to think of the whole [Page 17] symbol as typifying the wings of aspiration, the Rod of Initiation and as portraying the goal and the means, the objective of evolution and the incentive which drives us all on towards perfection—a perfection which eventually receives the accolade of recognition by means of the Rod. In the language of symbolism the five-pointed star has always signified perfected man and the crescent moon is supposed to rule the lower or form nature. This is the a.b.c. of occult symbolism but it interests me to find it all brought together in our family crest.

My grandfather was John Frederic La Trobe-Bateman. He was a very well known engineer, consultant to the British Government and responsible in his day for several of the municipal water systems of Great Britain. He had a large family. His eldest daughter, my aunt Dora, married Brian Barttelot, brother of Sir Walter Barttelot of Stopham Park, Pulborough, Sussex, and as she was appointed our guardian on the death of our grandparents we saw much of her and her four children. Two of these cousins remained my close friends all through my life. They were both considerably older than I but we liked and understood each other. Brian (Admiral Sir Brian Barttelot) only passed over two years ago and it has meant a real loss to me and my husband, Foster Bailey. We were three close friends and his constant letters are greatly missed by us.

Another aunt, Margaret Maxwell, has perhaps meant more to me than any other relative in the world, and I have many. She was never my guardian but my sister and I spent every summer with her in her Scotch home for years and, until she died (well over 80 years old) she wrote to me regularly at least

once a month. She was one of the great beauties of her period and the portrait of her which hangs today in Cardoness Castle, Kirkcudbrightshire, is of one of the loveliest women one can imagine. She married the "Younger [Page 18] of Cardoness" (as the heir is sometimes called in Scotland), the eldest son of Sir William Maxwell, but her husband, my Uncle David, died before his father and, therefore, never inherited the title. To her I owe more than I can ever repay. She oriented me spiritually and though her theology was very narrow, yet she herself was very broad. She gave me certain keynotes for spiritual living which have never failed me and to the end, she herself never failed me. When I became interested in esoteric matters and gave up being an orthodox, theologically minded Christian, she wrote me that she could not understand but she certainly could trust me because she knew that I had a deep love for Christ and that no matter what doctrine I might renounce she knew I would never renounce Him. That was the exact truth. She was beautiful, lovely and good. Her influence was widespread throughout the British Isles. She had her own specially built and endowed cottage hospital; she supported missionaries in heathen countries and was president of the Y. W. C. A. in Scotland. If I have been of any service to my fellowmen and if I have done anything to bring people into some measure of spiritual realisation, it is largely because she loved me enough to start me right. She was one of the few people who cared for me more than they cared for my sister. There was a link between us which remains unbroken and will forever remain unbroken.

I have already mentioned my father's youngest sister, Agnes Parsons. There were two others; Gertrude, who married a Mr. Gurney Leatham, and my father's youngest brother, Lee La Trobe-Bateman, who is the only one now remaining alive. My grandmother was Anne Fairbairn, daughter of Sir William Fairbairn and niece of Sir Peter Fairbairn. My great-grandfather, Sir William, was, I believe, a partner of Watts (of steam engine fame) and one of the first railroad builders in the Victorian era. Through [Page 19] my grandfather's mother (whose maiden name was La Trobe), I come from French Huguenot stock and the La Trobes of Baltimore are, therefore, related to me, though I have never looked them up. Charles La Trobe, my great-great-uncle, was among the first governors of Australia and another La Trobe was the first governor of Maryland. Edward La Trobe, still another brother, was an architect and was well known in Washington and Great Britain.

The Fairbairns did not belong to the so-called aristocracy of birth which is so much prized. Perhaps this was the salvation of the Bateman—Hollinshead—La Trobe stock. They belonged to the aristocracy of brains and that is of greater importance in these democratic days. Both William and Peter Fairbairn started life as the sons of a poor Scotch farmer in the 18th century. Both ended up as rich men and both gained titles. You will find Sir William Fairbairn's name in Webster's Dictionary and Sir Peter's memory is perpetuated in a statue in a square in Leeds, England. I remember a few years ago arriving in Leeds to lecture. As the taxi drove through a square there I noticed what I thought was a statue of a plain old man with a beard. The next day my husband went to look at it and I discovered I had been criticising my great-uncle! Great Britain was democratic even in those far off days and people had their chance to rise if they had that in them which warranted it. Perhaps the admixture of plebeian blood is responsible for the fact that my cousins and their children have been, many of them, notable men or good looking women.

My father did not care for me and when I see the picture of myself when small, I can scarcely wonder—skinny, scared and startled looking. I have no recollection of my mother for she died at the age of 29, when I was only six years old. I do remember her beautiful golden hair and her gentleness, but that is all. I also remember her funeral at [Page 20] Torquay, Devonshire, because my major reaction to that event was summed up in my words to my cousin, Mary Barttelot, "See, long black

stockings and 'spenders'"—the first I had ever had. I had been promoted from the sock stage. Clothes always matter, apparently, no matter what the age or the circumstance! I used to own a very large miniature case in silver which my father was in the habit of carrying everywhere with him and in it was the only portrait I ever had of my mother. In 1928, after carting it all over the world with me, it was stolen one summer when I was away from our house at Stamford, Conn., where we then lived, and with it went my Bible and a broken rocking-chair. It was the most curious choice of things to steal of which I have ever heard.

The Bible was the greatest personal loss. It was a unique Bible and had been my cherished possession for twenty years. It had been given me by a close, girlhood friend, Catherine Rowan-Hamilton, and was printed on thin writing paper with broad margins for notes. The margins were nearly two inches wide and on them you would have found recorded in microscopic writing (done with an etching pen) my spiritual history. It had in it tiny photographs of close friends and autographs of my spiritual companions on the Way. I wish I had it now for it would tell me much, remind me of people and episodes and help me to trace my spiritual unfoldment—the unfoldment of a worker.

When I was a few months old I was taken to Montreal, Canada, where my father was one of the engineers engaged in building the Victoria Bridge over the St. Lawrence River. There my only sister was born. I have only two vital memories of that time. One was managing to get into serious trouble with my parents because I enticed my small sister into an enormous trunk in which our many, many toys were kept. We were lost for quite a while and nearly suffocated, [Page 21] for the lid shut down on us. The second was that I made my first attempt to commit suicide! I just did not find life worth living. The experience of my five years made me feel that things were futile so I decided that if I bumped down the stone kitchen steps from top to bottom (and they were very steep) I would probably be dead at the end. I did not succeed. Bridget, the cook, picked me up and carried me (battered and bruised) upstairs where I met much comforting—but no understanding.

As I went on in life, I made two other efforts to put an end to things, only to discover it is a very difficult thing to commit suicide. All of these attempts were made before I was fifteen. I tried to smother myself with sand when I was around eleven years old, but sand in one's mouth, nose and eyes is not comfortable and I decided to postpone the happy day. The last time, I tried to drown myself in a river in Scotland. But again the instinct to self-preservation was too strong. Since then I have not been very interested in suicide, though I have always understood the impulse.

This constantly recurring misery was perhaps the first indication of the mystical trend in my life which later motivated all my thinking and activities. Mystics are people with a tremendous sense of dualism. They are ever seekers, aware of something which must be sought; they are always lovers, searching for something worthy of their love; they are ever conscious of that with which they must seek unity. They are governed by the heart and by feeling. At that time I did not like the "feel" of life. I did not appreciate what the world seemed to be or had to offer. I was convinced that better things lay elsewhere. I was morbid, full of self-pity, through loneliness, exceedingly introspective (which sounds better than self-centred) and convinced that no one liked me. Looking back, why on earth should they? I cannot blame them. I gave them nothing of myself. I was preoccupied [Page 22] all the time with my reaction to people and circumstances. I was the unhappy, self-dramatised centre of my little world. This sense of better things somewhere and a capacity to "feel" into people and circumstances and to know often what they were thinking or experiencing was the beginning of the mystical phase of my life and out of it emerged much good that I later found.

Thus I began consciously the age old search for the world of meaning which must be found, if any answer to the perplexities of life and the sorrows of humanity is to be discovered. Progress is rooted in the mystical consciousness. A good occultist must be, first of all, a practicing mystic (or do I mean a practical mystic—perhaps both) and the development of the heart response and the power to feel (and to feel accurately) should naturally and normally precede the mental approach and the power to know. Surely spiritual instinct must precede spiritual knowledge, just as the instincts of the animal, the child and of the undeveloped person always precede intellectual perception. Surely vision must come before the mode to make the vision a reality is mastered. Surely questioning and a blind feeling after God must antedate the conscious treading of "The Way," which leads to revelation.

Perhaps the time will come when our adolescent boys and girls will receive some attention along the lines of capitalising on their normal, mystical tendencies. These tendencies are so often dismissed as adolescent fancies which will ultimately be outgrown. To me, they indicate parental and tutorial opportunities. This period could be utilised in a most constructive, directional manner. The orientation of the life could be determined and much later miseries offset, if the cause and the purpose of the questioning, of the inarticulate longings, and of the visionary aspirations were grasped by those responsible for young people. It could be [Page 23] explained to them that a process was working in them which was normal and right, which was the result of past lives of experience, which indicated that the mental side of their nature should receive attention. Above all, the soul, the inner spiritual man, could be indicated, as seeking to make its presence felt. The universality of the process should be emphasised, thus dismissing the loneliness, and the false sense of isolation and peculiarity which are such disturbing features of the experience. I believe that this method of capitalising on the adolescent urges and dreams will later receive more attention. I regard the silly adolescent miseries through which I passed as simply the opening of the mystical phase in my life which—in time—gave place to the occult phase, with its greater assurance, its understanding and its unalterable convictions.

After we left Canada, my mother got seriously ill and we went to Davos, Switzerland, and were there for several months until my father brought her back to England to die. After her death we all went to live with my grandparents at their place, Moor Park, Surrey. My father's health was by that time seriously impaired. Living in England did not help him and a short time before his death we children were moved with him to Pau in the Pyrenees. I was eight years old by that time and my sister was six. The disease was, however, too far progressed and we came back to Moor Park and were left there whilst my father (with a nurse-valet) went on a long sea voyage to Australia. We never saw him again as he died en route to Tasmania from Australia. I remember well the day when word came to my grandparents of his death and I remember also later when his valet turned up with his things and valuables. It is curious how little details such as this man handing over my father's watch to my grandmother remain in one's memory whilst things of greater importance seem lost to recollection. [Page 24] One wonders what it is that conditions the memory in this way; why some things register and others do not.

Moor Park was one of those large English houses which should not be homey in any way and yet manage to be so. It was not particularly old, having been built in the time of Queen Anne by Sir William Temple. He it was who introduced tulips into England. His heart—enclosed in a silver casket—was buried under the sundial in the middle of the formal garden, outside the library windows. In its way Moor Park was a show place and on certain Sundays was thrown open to the general public. I have two recollections of that library. I remember standing at one of its windows and trying to picture

the scene as Sir William Temple must have seen it—with its formal gardens and terraces, peopled by great lords and ladies in the dress of the period. And then another scene, this time not imaginary; I saw my grandfather's coffin in which he lay in state with only one great wreath upon it, sent by Queen Victoria.

The life of my sister and myself at Moor Park (where we lived till I was nearly thirteen) was one of great discipline. We had had lives of travel and change and I am sure the discipline was badly needed. The various governesses we had applied it. The only one I remember in those early days was called by the peculiar name, Miss Millichap. She had lovely hair, a plain face, wore dresses of great prudery, buttoned up tight from the hem to the throat and she was always in love with the current curate; a hopeless love, for she never married any of them. We had an immense schoolroom at the top of the house where a governess, a nurse and a maid were responsible for the two of us.

The discipline, then applied, continued until I was grown up and looking back now I can realize how frightfully severe it was. Every thirty minutes of our lives were arranged for and even today I can see the chart hung on the wall of **[Page 25]** our schoolroom, indicating the next duty. How well I remember going over to it and asking myself: "What now?" Up at 6 a.m., rain or shine, summer or winter; practicing scales for an hour or preparing the day's lessons if it was my sister's turn for the piano; breakfast at 8 a.m. sharp, in the schoolroom, and then down to the dining room at 9 for family prayers. We had to start the day right with a recollection of God and, in spite of the austerity of the family faith, I think it is a good habit. There sat the head of the household with the family Bible in front of him and the family and guests gathered around him; then the servants filed in according to their duties and rank—the housekeeper, the cook, the ladies' maids, the head housemaid and the under housemaids, the kitchen maid, the scullery maid, the footmen, and the butler to close the door. There was real devotion there and much revolt, true aspiration and intense boredom, for such is life. The sum total of the effect, however was good and we could do with a little more recollection of divinity these days.

Then from 9.30 till noon we worked at our lessons with our governess and this was followed by a walk. We were allowed to have lunch in the dining room but were not permitted to speak and our good behavior and silence were under the anxious eyes of our governess. To this day I can remember going off into a reverie or day dream (as all children do) with my elbow on the table and gazing out of the window. I was suddenly brought back to everyday life by hearing my grandmother say to one of the footmen, waiting at table: "James, fetch two saucers, please, and put Miss Alice's elbows into them." This James obediently did and for the remainder of the meal there my elbows had to be. I have never forgotten the humiliation and even today, more than fifty years later, I am still conscious that I am breaking rules if I put my elbows on the table—which I do. After **[Page 26]** lunch we had to lie on a flat sloping board for an hour whilst our governess read aloud some improving book and then again a walk followed, after which we did our lessons till five o'clock.

At that hour, we had to go to the bedroom where the nurse or maid got us ready to go down to the drawing room. White frocks, colored sashes, silk stockings and well brushed hair were the order and then, hand in hand, we had to go to the drawingroom where the house party were sitting after tea. There we stood in the doorway and made our curtsies and thus endured the misery of being talked to and inspected until our governess came to fetch us. Our own schoolroom supper was at 6:30 and after it was finished we again had our lessons to do till 8 p.m., bedtime. There was never any time in those Victorian days to do anything which we, as individuals, might want to do. It was a life of discipline,



rhythm and obedience, varied occasionally by spurts of rebellion and consequent punishment.

As I have watched the life of my own three girls in the United States, where they were born and lived until in their late teens, and as I saw them go through the public school system of the country, I have wondered how they would have liked the regimented life I and my sister lived. With more or less success, I have tried to give my daughters a happy life and when they grumbled over the hardness of life—as all young people normally and naturally do—I have been forced to recognise what a perfectly wonderful time they have had compared to the girls of my generation and social background.

Until I was twenty my life was completely disciplined by people or by the social conventions of the time. I could not do this; I could not do that; such and such an attitude was incorrect; what will people think or say? You will be talked about if you do so and so; that is not the sort of person you [Page 27] can know; do not talk to that man or woman; nice people do not speak or think like that; you must not yawn or sneeze in public; you must not speak unless you are spoken to, and so on and so on. Life was entirely hedged in by things impossible to do and conducted under the most minute rules governing every possible situation.

Two other things stand out in my recollection. From the earliest possible time we were taught to care about the poor and the sick and to realise that fortunate circumstances entailed responsibility. Several times a week when it was time to go for a walk we had to go to the housekeeper's room for jellies and soup for some sick person on the property, for baby clothes for the new baby at one of the lodges, for books for someone who was confined to the house to read. This may be an instance of the paternalism and the feudalism of Great Britain but it had its good points. It may be a good thing that it has disappeared—personally I believe it is—but we could do with that trained sense of responsibility and of duty to others among the wealthy in this land. We were taught that money and position entailed certain obligations and that these obligations must be met.

The other thing I remember vividly was the beauty of the countryside and the flowery lanes and the many woods through which my sister and I drove our little pony carriage. It was what was called in those days "a governess cart," designed, I presume, specially for small children. On summer days my sister and I used to take it out, accompanied by a little page boy in uniform and buttons and a cockaded hat, standing on the step. I wonder sometimes if my sister ever thinks of those days.

After my grandfather's death, Moor Park was sold, and we went for a short while to live with our grandmother in London. My major recollection of that time is driving round and round the park with her in a Victoria (as it was [Page 28] called) with a pair of horses and coachman and footman in livery on the box seat. So dull and so monotonous it was. Then other arrangements were made for us but until her death, my sister and I spent much time with her. She was then a very old lady but showed signs even then of beauty; she must have been very good looking in her day, as a portrait of her, painted at the time of her marriage early in the 19th century, proves. The second time I came to the States after taking my eldest daughter, then a baby, home to see my people, I arrived in New York tired, ill, miserable and homesick. I went to the Gotham Hotel, Fifth Avenue, for lunch. Sitting in the lounge there, feeling very blue and depressed, I picked up an illustrated magazine. Opening it in idle fashion, to my surprise I saw my grandmother's portrait and the portraits of my grandfather and great-grandfather looking at me. It was such a surprise that I wept, but I did not feel so far away from all of them after that.



From the time of leaving London (when I was around thirteen) until our education was supposed to be completed, my whole life was one of change and constant movement. Neither my sister's health nor mine was considered very good, and we spent several winters abroad on the French Riviera where a small villa would be taken for us, close to the larger one of an uncle and aunt. There we had French teachers as well as a chaperoning resident governess and all our lessons were done in French. The summers we spent in another aunt's house in the south of Scotland, going back and forth from her home to visit other relatives and connections in Galloway. I can realise now what a rich life of contacts it was; there was much leisured beauty those days and very real culture. There was time to read and hours for interesting conversation. In the autumn, we would be down in Devonshire, accompanied everywhere by a governess, [Page 29] Miss Godby, who came to us when I was twelve years old and who stayed with us until I went to a finishing school in London at the age of eighteen. She was the one person to whom I felt "anchored." She gave me a sense of "belonging" and was one of the few people in my life at that time who I felt truly loved me and believed in me.

Three people at that time gave me this feeling of confidence. One of these was my aunt, Mrs. Maxwell, of Castramont, of whom I have earlier spoken. We used to spend every summer with her and she was—as I look back—one of the basic, conditioning forces in my life. She gave me a keynote for living so that I feel to this very day that any achievement which I may have had can be traced back to her deeply spiritual influence. Until she died she kept in close touch with me, even though I had not seen her for twenty years prior to her death. The other person who always gave me understanding was Sir William Gordon of Earlston. He was not a blood relation but a connection by marriage and to all of us just "Uncle Billie." He was one of the men—a young lieutenant at the time—who led the "Charge of the Light Brigade" at Balaklava and rumor said he was the only man who came out of the charge, "carrying his head under his arm." I have often, as a child, felt the gold clasps which the surgery of that time had inserted in his skull. Anyway, he always stood up for me, and I can hear him now telling me (as he frequently did), "I bank on you, Alice. Go your own way. It will be all right with you."

The third person was this governess of whom I have told you. I had always kept in touch with her and saw her shortly before her death around 1934. She was then an old lady but seemed to me just the same. Two things interested her at that time. She asked my husband whether I still believed in Christ and seemed greatly reassured when he told her I most certainly did. The other thing she [Page 30] took up with me concerned a shockingly naughty episode in my life. She wanted to know whether I remembered throwing every piece of jewelry she possessed down the toilet one morning, when I was about fourteen, and then pulling the plug. I most certainly did. It was a deliberate crime. I was furious with her about something, though I have quite forgotten what it was. I went to her room; I collected everything she had of value—wrist watch, broches, rings, etc., etc., and disposed of them irretrievably. I thought that she could not possibly know that I had done it. But I discovered that she valued me and my development more than her own possessions. I was not, as you can see, a nice child. Not only did I have a temper but I always wanted to know how people ticked and what made them work and behave as they did.

Miss Godby used to keep a self-examination book in which, every evening, the record of the day's failures was entered and somewhat morbidly (from my present attitude to life) she analysed her words and actions each day in the light of the question: "What would Jesus have done?" I had discovered this book one day in the course of my inquisitive prowling and made a practice of carefully reading her record. In this way, I found out that she did know that I had taken all her jewelry and destroyed it but that—as a matter of discipline for herself and in order to help me—she was not going to say one word

to me until my own conscience prompted me to confess. She knew I inevitably would confess, as she had confidence in me—why I cannot imagine. At the end of three days I went to her and told her what I had done, only to discover that she was more distressed at my reading her private papers than she was over my destroying her jewelry. I made a full confession, you will note. That reaction of hers gave me a new sense of values. It made me furiously **[Page 31]** to think, which was good for my soul. For the first time I began to differentiate between the spiritual values and the material. To her, it was a greater sin to be dishonest enough to read private papers than it was to destroy material things. She gave me my start in the first great lesson of occultism; to distinguish between the Self and the not-Self and between the intangible values and the tangible.

Whilst she was with us she came into money—not a great deal but enough to release her from earning a livelihood. But she refused to leave us, feeling (as she told me later when I was older) that I personally needed her care and understanding. I have been fortunate in my relationships, have I not, and primarily because people are so lovely, good and understanding. I want to go on record that she and my aunt, Margaret, gave me something of such true spiritual significance that to this day I attempt to live by the note that they struck. They were very different. Miss Godby was plain, quite ordinary in background and equipment, but sound and sweet. My aunt was exceedingly beautiful, well-known for her philanthropies and religious views but equally sound and sweet.

At 18 years of age I was sent to a finishing school in London, whilst my sister again went to the south of France with a governess. It was the first time we had ever been separated and the first time I was ever on my own. I do not think I was a great success at school; I was good at history and literature, really very good. I had been given a good classical education and there is something to be said for the intensive and individual training acquired if the child is taught by a good and cultured private teacher. But when it came to mathematics, even ordinary arithmetic, I was hopelessly bad—so bad that at this school it was dropped from my curriculum altogether as it was thought **[Page 32]** impossible to permit a tall girl of 18 to do sums with the 12 year olds. I expect I am remembered (if I ever am, which is doubtful) as the girl who collected all the feather pillows and dropped them from the third floor on to the heads of the guests of the Headmistress as they marched in solemn procession into the dining-room on the ground floor. This I did to the admiring whispers of the other girls.

Then followed an interval of a couple of years of very humdrum ordinary living. Our guardian rented a small house for us in a small town in Hertfordshire near St. Albans, installed us there with a chaperone and then left us to our own devices. The first thing we both did was to purchase the best bicycles to be then procured and to proceed to investigate the country side. To this day, I remember our intense excitement when the two crates arrived and we unpacked these pieces of shining mechanism. We rode everywhere and had a good time. We explored the district which was then pure country and not the citified suburb it has now become. I think that it was in this period I acquired my taste for mystery, later to be developed into a great love for detective and mystery stories. Pushing our bicycles up a very steep hill one sunny morning, two men on bicycles coasted down the hill and passed us. As one of them did so, he called back to his companion: "But I assure you, my dear chap, it stood on one leg and went like the devil." I am still pondering that mystery and have not yet arrived at any solution.

It was during this period that I made my first attempt at teaching. I took a class of boys in Sunday School. They were in their teens and were reported to be quite unmanageable. I stipulated that I was to teach them in an empty hall near the church but not in the Sunday School itself; that I was to be left alone whilst doing so. We had an exciting time. We started with a riot and me in tears, but **[Page 33]**

at the end of three months we were a close group of pals. What I taught and how I taught it is quite forgotten. All I remember is a lot of laughter and noise and much friendship. Maybe I did lasting good; I do not know: I do know that I kept them out of mischief for two hours each Sunday morning.

During those days and until I was 22 and became the mistress of my own small income (as did my sister), we lived the lives of society girls; we had what is called three "London seasons," participating in the usual round of garden parties, teas and dinners and being definitely in the marriage market. I was, at that time, deeply religious but had to go to dances as I did not want my sister to go to such wicked things without me. How I was tolerated by the people I met I do not know. I was so religious and so imbued by the mystical consciousness and my conscience was so morbidly sensitive that it was then impossible for me to dance with a man or sit next a person at dinner without ascertaining whether they were "saved" or not. I think the only thing that saved me from complete abhorrence and violent dislike was the fact of my sincerity and obvious hatred of having to enquire. Also, I was very young, very silly, very good looking and well dressed and—in spite of my ostentatious holiness I was smart, intelligent, well educated and sometimes interesting.

I have a sneaking respect for myself as I look back for I was so painfully shy and reticent that I suffered untold agonies as I screwed myself up to express this concern for the souls of strangers.

Apart from the fact that my aunt and my governess were religious people, what was it that made me so fixed in my spiritual aspiration and my determination to be straight good? That this determination took colouring from my religious environment has no real bearing on the question; [Page 34] I knew nothing different than to express my spirituality in attending the early communion service every day, if possible, and in trying to save people. That particular expression of religious service and enterprise could not be helped and I eventually outgrew it. But what was the factor that changed me from a very bad tempered, rather vain and idle young girl into a worker and—temporarily—into a fanatic?

On June 30th, 1895, I had an experience which has made that date for me one that I never forget and always keep. I had been for months in the throes of adolescent miseries. Life was not worth living. There was nothing but sorrow and trouble on every hand. I had not asked to come into the world but here I was. I was just 15. Nobody loved me and I knew I had a hateful disposition and so was not surprised that life was difficult. There was no future ahead of me, except marriage and the humdrum life of my caste and set. I hated everybody (except two or three people) and I was jealous of my sister, her brains and good looks. I had been taught the narrowest kind of Christianity; unless people thought as I did, they could not be saved. The Church of England was divided into the High Church party which was almost Anglo-Catholic and the Low Church party which believed in a hell for those who did not accept certain tenets and a heaven for those who did. I belonged for six months of the year to one party and for six months of the year (when I was not in Scotland and under the influence of my aunt) to the other. I was torn between the beauties of ritual and the narrowness of dogma. Missionary work was dinned into my consciousness by both groups. The world was divided into those who were Christians and worked hard to save souls and those who were heathen and bowed down to images of stone and worshipped them. The Buddha was a stone [Page 35] image; and it never dawned on me then that the images of the Buddha were on a par with the statues and images of the Christ in the Christian churches with which I was so familiar on the continent of Europe. I was in a complete fog. And then—at the height of my unhappiness and in the very middle of my dilemma and questioning—one of the Masters of the Wisdom came to me.

At the time of that happening and for many years after, I had not the remotest idea Who He was. I was scared stiff at the occurrence. Young as I was, I was intelligent enough to know something about adolescent mysticism and religious hysteria; I had heard religious workers discussing it. I had attended many revival meetings and had seen people "losing control" of themselves, as I called it. I, therefore, never mentioned my experience to any one for fear that they would class me as a "mental case" and one who would have to be carefully watched and handled. I was intensely alive spiritually. I was conscious of my faults to an abnormal degree. I was stopping with my Aunt Margaret at Castramont, in Kirkcudbrightshire, at the time and the atmosphere was exactly right.

It was a Sunday morning. The previous Sunday I had heard a sermon which had aroused all my aspiration. This Sunday, for some reason, I had not gone to Church. All the rest of the house-party had gone and there was no one in the house but myself and the servants. I was sitting in the drawing-room reading. The door opened and in walked a tall man dressed in European clothes (very well cut, I remember) but with a turban on his head. He came in and sat down beside me. I was so petrified at the sight of the turban that I could not make a sound or ask what he was doing there. Then he started to talk. He told me there was some work that it was planned that I could do in the world but that it would entail my changing my disposition [Page 36] very considerably; I would have to give up being such an unpleasant little girl and must try and get some measure of self-control. My future usefulness to Him and to the world was dependent upon how I handled myself and the changes I could manage to make. He said that if I could achieve real self-control I could then be trusted and that I would travel all over the world and visit many countries, "doing your Master's work all the time." Those words have rung in my ears ever since. He emphasised that it all depended upon me and what I could do and should do immediately. He added that He would be in touch with me at intervals of several years apart.

The interview was very brief. I said nothing but simply listened whilst He talked quite emphatically. Having said what He had come to say, He got up and walked out, after pausing at the door for a minute to give me a look which to this day I remember very distinctly. I did not know what to make of it all. When I had recovered from the shock, I was first frightened and thought I was going insane or had been to sleep and dreaming and then I reacted to a feeling of smug satisfaction. I felt that I was like Joan of Arc (at that time my heroine) and that, like her, I was seeing spiritual visions and was consequently set aside for a great work. What it was I could not imagine, but pictured myself as the dramatic and admired teacher of thousands. This is a very common mistake on the part of beginners and I see a lot of it today in connection with various occult groups. People's sincerity and aspiration do succeed in bringing them some inner, spiritual contact and they then interpret it in terms of personality success and importance. A reaction of over-stimulation. This reaction was succeeded by one in which the criticism He had made of me became uppermost in my mind. I decided that maybe after all I was not in the class of Joan of Arc but simply some one [Page 37] who could be nicer than I had been and who could begin to control a rather violent temper. This I started to do. I tried not to be so cross and to control my tongue and for some time became so objectionably good that my family got disturbed; they wondered if I was ill and almost begged me to resume my explosive displays. I was smug and sweet and sentimental.

As the years went by I found that at seven years intervals (until I was thirty-five) I had indications of the supervision and interest of this individual. Then in 1915 I discovered who He was and that other people know Him. From then on the relationship has become closer and closer until today I can, at will, contact Him. This willingness to be contacted on the part of a Master is only possible when a disciple is also willing never to avail himself of the opportunity except in moments of real emergency

in world service.

I found that this visitor was the Master K. H., the Master Koot Hoomi, a Master Who is very close to the Christ, Who is on the teaching line and Who is an outstanding exponent of the love-wisdom of which the Christ is the full expression. The real value of this experience is not to be found in the fact that I, a young girl called Alice La Trobe-Bateman, had an interview with a Master but in the fact that knowing nothing whatsoever of Their existence, I met one of Them and that He talked with me. The value is to be found also in the fact that everything that He told me came true (after I had tried hard to meet requirements) and because I discovered that He was not the Master Jesus, as I had naturally supposed, but a Master of Whom I could not possibly have heard and one Who was totally unknown to me. Anyway, the Master K. H. is my Master, beloved and real. I have worked for Him ever since I was fifteen years old and I am now one of the [Page 38] senior disciples in His group, or—as it is called esoterically—in His Ashram.

I make these statements with a definite purpose in mind. So much nonsense has been talked along these lines and so many claims made by those who have not the experience and the mental and spiritual orientation required, that true disciples are ashamed to mention their work and position. I want to make it easier for such disciples in the future, and to "debunk" the nonsense put out by many esoteric (so-called) schools of thought. The claim of discipleship is ever permissible; it gives nothing away and only carries weight if backed by a life of service. The claim that one is an initiate of a certain status is never permissible, except among those of the same rating and then it is not necessary. The world is full of disciples. Let them acknowledge it. Let them stand together in the bonds of discipleship and make it easier for others to do the same. Thus will the existence of the Masters be proved and proved in the right way—through the lives and testimonies of those They train.

Another happening about the same time carried conviction to me of another world of events. It is something which—at the time it occurred—I could not have imagined, having no indication that such a happening was possible. Twice I had a dream in full waking consciousness. I called it a dream because I could not imagine at that time what else it could possibly be. Now I know that I participated in something that really took place. At the time of this dual occurrence this knowledge lay outside my field of ordinary recognition. Herein lies the value of the happening. There was no opportunity for auto-suggestion, wishful thinking or an over-vivid imagination.

I twice (whilst living and working in Great Britain) took part in an extraordinary ceremony and it was nearly two [Page 39] decades after my participation that I discovered what it was all about. The ceremony in which I took part, I eventually found out, actually takes place every year at the time of the "Full Moon of May." It is the full moon of the Hindu calendar month of Vaisakha (Taurus) under its ancient name. This month is of vital importance to all Buddhists and the first day of this month is the national holiday known as the Hindu New Year's Day. This tremendous event takes place each year in the Himalayas. It is held in a valley and is not a mythical, subconscious happening but a real, physical plane occurrence. I found myself (whilst wide awake) in this valley and forming part of a vast, orderly crowd—mostly oriental but with a large sprinkling of occidental people. I knew exactly where I stood in that crowd and realised that it was my correct place and indicated my spiritual status.

The valley was large and oval shaped, rocky and with high mountains on either side. The people, crowded in the valley, faced towards the East and towards a narrow, bottle-necked passage at the end. Just before this funnel shaped passage there stood an immense rock, rising out of the floor of the valley



like a great table, and on the top of the rock was a crystal bowl which looked as if it was three feet across. This bowl was full of water. Standing ahead of the crowd and in front of the rock were three Figures. They formed a triangle and, to my surprise, the one at the apex of the triangle seemed to me to be the Christ. The waiting crowd appeared to be in constant movement, and as they moved they formed great and familiar symbols—the Cross in its various forms, the circle with the point in the centre, the five-pointed star and various interlaced triangles. It was almost like a solemn, rhythmic dance, very slow and dignified but quite soundless. Suddenly, the three Figures before the rock stretched out Their arms towards the heavens. The [Page 40] crowd froze into immobility. At the far end of the bottle-neck a Figure was seen in the sky, hovering over the passage and slowly approaching the rock. I knew in some subjective and certain fashion that it was the Buddha. I had a sense of recognition. I knew at the same time that in no way was our Christ belittled. I got a glimpse of the unity and of the Plan to which the Christ, the Buddha and all the Masters are eternally dedicated. I realised for the first time, though in a dim and uncertain manner, the unity of all manifestation and that all existence—the material world, the spiritual realm, the aspiring disciple, the evolving animal and the beauty of the vegetable and mineral kingdoms—constituted one divine and living whole which was moving on to the demonstration of the glory of the Lord. I grasped—faintly—that human beings needed the Christ and the Buddha and all the Members of the planetary Hierarchy, and that there were happenings and events of far greater moment to the progress of the race than those recorded in history. I was left bewildered, because to me (at that time) the heathen were still heathen and I was a Christian. Deep and fundamental doubts were left in my mind. My life was henceforth coloured (and is today) by the knowledge that there were Masters and subjective events upon the inner spiritual planes and in the world of meaning which were a part of life itself, perhaps the most important part. How could I fit these things into my limited theology and my daily life. I did not know.

It is said that one's deepest and most intimate spiritual experiences should never be discussed or related. This is fundamentally true and no true "experiencer" is the least interested in such discussions. The deeper and more vital the experience, the less temptation is there to tell it. Only beginners with a theoretical, imaginative event in their consciousness [Page 41] claim such experiences. But with deliberation I have related the two above subjective events (or was the first subjective?) because it is time that people of standing and who are recognised as sane and intelligent should add their testimony to that of the frequently discredited mystic and occultist. I have a good standing as an intelligent, normal woman, an effective executive and creative writer and I choose to add my certain knowledge and conviction to the witness of many others down the ages.

All this time, I was given to good works. I was an ardent Y.W.C.A. worker. I was present (on sufferance on account of my youth) at the meetings of the heads of the organisation, because my aunt was the president. I spent much time visiting at large house parties where I was welcome because I was Alice La Trobe-Bateman and where I wrestled with the souls of my contemporaries in order to get them saved. I was very good at saving souls, but I wonder now—from the angle of more worldly wisdom—if they did not get saved with rapidity in order to get rid of me, so pertinacious and earnest was I. At the same time, the mystical trend of my life was steadily deepening; Christ was an ever-present reality to me. I would go off on to the moors in Scotland or wander away alone in the orange groves of Mentone in the south of France or the hillsides of Montreux on Lake Geneva and try to feel God. I would lie on my back in a field or by a rock and try to listen to the silence all around me and to hear the Voice—after the many voices of nature and within myself were stilled. I knew that behind all that I could see and touch there was a Something that could not be seen but which could be felt and which was more real and more truly essential than the tangible. I had been brought up to believe in a



God Transcendent, outside His created world, inscrutable, unpredictable, [Page 42] often cruel (to judge from what The Old Testament reports), loving only those who recognised Him and accepted Him, and slaying His only Son so that people like me could be saved and not perish everlastingly. Innately I criticised this presentation of a loving God, but automatically accepted it. But He was far away, distant and unapproachable.

Yet all the time, something within me, inchoate and indefinable, was reaching out after God Immanent, after a God behind all forms, Who could be met everywhere and touched and really known, Who truly loved all beings—good and bad—and Who understood them and their limitations and difficulties. This God was not at all the tremendous and awful Deity to which the Christian Church, as I knew it, bowed down. Theologically, however, there was no such person. There was only a God to be appeased; Who was jealous of His rights; Who could murder His only Son in some illogical scheme to save mankind and Who was not as truly kind as the average parent to his offspring. These were the thoughts which I thrust away from me as wicked and untrue, but subtly, behind the scenes, they nagged at me. Yet there was always Christ. I knew Him; He struggled and yearned over humanity; He agonised to save them but seemed quite unable to save them on a large scale and had, therefore, to stand by and see them go to hell. I did not formulate all this clearly to myself at this time; I myself was saved and happy to be saved. I was working hard to save others and it was too bad that God had created hell but, naturally, I assumed that He knew what He was doing and—in any case—no real Christian questioned God: he simply accepted what he was told was God's dictum and that was that.

This was my spiritual background and field of thinking. [Page 43] From the worldly angle things were not so easy. My sister and I had not married in spite of opportunity, a good stage setting and wide personal contacts. I think it was a very real relief to our uncles and aunts when we came of age, passed out of the Courts of Chancery and were definitely on our own. In effect I came of age when my younger sister reached the age of twenty-one.

A new cycle then started for us. We each of us went our own way. It turned out that our interests were totally different and the first cleavage between us appeared. My sister chose to take a medical degree and after some months of coaching went to Edinburgh University where she had a brilliant career. As for me, at the time I did not know exactly what to do. I had an exceedingly good classical education; I spoke fluent French and some Italian; I had enough money to take care of myself most comfortably in those comfortable and relatively inexpensive days. I had a firm belief in Christ, for was I not one of the elect; I believed in a heaven of happiness for those who thought as I did and a hell for those who did not, though I tried not to think too much about them after doing what I could to save their souls. I had a really deep knowledge of the Bible, good taste in clothes, really good looks and a most profound and complete ignorance of the facts of life. I had been told absolutely nothing about living processes and this was the foundation of much disillusionment as life went on and—at this time—I seemed subject to a most curious "protection" in the peculiar and unusual work which I chose to do in my next life cycle, from twenty-one to twenty-eight. I had led an entirely protected life and had gone nowhere unaccompanied by a chaperone, a relative or a maid. I was so innocent that for some reason I was apparently entirely safe.

[Page 44] A peculiar happening when I was about nineteen years old demonstrates this. I had gone to stay at one of the great houses in England, taking my maid with me. Needless to say I cannot specify the name or place. I was the only person in that very large house party without a title. The first night that I was there, I noticed that my maid was preparing to sleep in the little sitting-room off my bedroom

and when I expressed surprise she told me that she did not intend to leave me alone, whether I liked it or not. I did not understand any more than I understood much of the conversation at meals. The many guests were, I am convinced, bored stiff with me; they considered me the complete idiot. The innuendo and the significance of the repartee left me guessing and feeling a fool. The only consolation I had was that I was well-dressed and smart and could dance. After I had been there two days, one morning, after breakfast, a very well-known man—charming, fascinating, good looking but with none too good a reputation—asked to speak to me. We went into what was called the red drawing-room and when we were alone he said: "I have told your hostess that you are leaving on the 10:30 train this morning; the dog-cart will be around in time to take you to the station and your maid already has orders to pack your things." I asked him what on earth I had done. He patted me on the shoulder and replied: "I'll give you two reasons. One is that you are a spoil sport from the point of view of most of the people here, although not from mine, for you always look so puzzled or so shocked. The other is that you do not look shocked sometimes when you should. That is really serious. I decided that you did not know any better and that I had better see that you were taken care of." I left as he had arranged, not knowing whether to be flattered or hurt. The episode, however, indicates not only [Page 45] the stupidity and ignorance of girls of my class in those Victorian days, but also the fact that some very fast men are very nice and have understanding.

With this background and this equipment and with a firm determination that I was going to save lost souls, I set about doing something which I believed would be useful. I meant, however, to be free at any cost.

[Page 46]

## CHAPTER II

Thus ended the carefree, the relatively irresponsible and the easy part of my life. It had lasted for 22 years, and was the only time in my entire life when I formed part of a family and had the background, the prestige and the security that this entailed. I had a good time; I had met many people; I had travelled a lot. I forget how often I have crossed the English Channel to the Continent and back for I have crossed so often. Fortunately I am a first class sailor and I love the sea no matter how rough. I cannot remember any personal friends except one, and she and I are still friends and exchange letters. We had met in Switzerland and together had learnt to make Irish needlepoint lace. I was always proud of that achievement and specially proud when I once sold two yards of flounces for \$30 a yard, the proceeds going to the Church Missionary Society, as in those days I needed no money.

But the time had now come when I felt the need to make myself of some use in the world and to justify my existence. In those days I expressed this urge in terms of "Jesus went about doing good," and I, as His follower, must do the same. So I began, furiously and fanatically, to "do good." I became an evangelist in connection with the British army.

Looking back to the time when I was working as an evangelist among British troops, I realise that it was the happiest and the most satisfactory time of my entire life. I quite liked myself and all that concerned me. I was doing what I wanted to do and I was very successful. I had not a care in the world and (apart from my chosen sphere of work) I had not a single responsibility. I realise, [Page 47] however, that it was an important cycle in my life and that it completely altered all my attitudes. What

happened to me during that period was unrealised at the time, but great interior changes took place. I was, however, so extroverted in my thinking and activities that I was relatively unaware of them. I had made a clean break with my family and had brought my life as a society girl to an end.

When I say "a clean break" I do not mean that I had severed all relations. I have always kept in touch with my family from then till now, but our paths have wandered far apart, our interests were and are widely different, and our relationship now is that of friends and not cousins, etc. Taking it by and large I believe I have had a more interesting and exciting life than they have. I have never felt that ties of physical blood amount to much. Why should people like each other and cling together because—fortunately or unfortunately—they happen to have the same grandparents? It does not seem reasonable, and I think has led to a lot of trouble. It is a happy thing when friendship and relationship coincide, but to me friendship, mutual interests and similar attitudes to life are far more important than blood ties. I want my daughters to like me because I am their friend and have proved myself friendly and worth liking. I am not expecting their confidence and liking because I am their mother. I personally love them for themselves and not so particularly because they are my children. I think once the need for the physical care of small children is no longer required that parents would do well to cultivate the friendship angle.

I was absolutely sure (how wonderful that seems to me today and how delightfully young) of everything—God, doctrine, my ability to do things, the sureness of my knowledge and the infallibility of any advice I might give. I had an answer for everything and knew just what should be [Page 48] done. I handled life and circumstances at that time with the sure touch of complete inexperience and my answer to every problem, and my cure for every ill was always to be found in the answer to the one question: "What would Jesus do in similar circumstances?" Having decided what He would do (I wonder how I knew?) I went ahead and did it or advised others to follow the same rule. At the same time, unrealised and unexpressed, I was beginning to ask questions, though refusing to answer them, and underneath all the surety and dogmatism, great changes were taking place. I know that this period saw me take a definite step forward along the Path. Slowly, and without knowing it in my brain consciousness, I was transiting from authority to experience and from a narrow theological belief in the verbal inspiration of the Scriptures and the interpretations of my particular school of religious conviction, into a certain and sure knowledge of the spiritual verities to which the mystics of all time have borne witness and for which many of them have suffered and died.

I found myself eventually possessed of a knowledge which has stood the test of time and trouble, as my earlier beliefs did not. It is a knowledge which reveals to me steadily and continuously how much, how very much, more I need to know. Real knowledge is never static; it is but a door opening on to vaster reaches of wisdom, achievement and understanding. It is a process of living growth. Knowledge should lead from one unfoldment to another. It is as if one had climbed a mountain peak and—at the moment of gaining the summit—suddenly there stretches before one a promised land to which one must inevitably proceed; but (across that promised land and away in the distance) another peak is seen emerging, hiding still vaster reaches of territory.

At one time in my life I used to look out of my bedroom [Page 49] window and see in the distance that stupendous mountain pile, Kinchengunga, one of the highest peaks in the Himalayas. It looked so close, almost as if a day's walking would bring me to its foot but I knew that it would take at least twelve weeks hard trekking to get an able bodied climber there, and then there would be the terrific climb to its summit—a feat seldom accomplished. So it is with knowledge. That which is worth

having is seldom of easy attainment and in itself only constitutes a foundation for more knowledge.

The people who fill me with a sense of compassion and the recognition of the need of patience are those who think they know and who have all the answers. That was my condition in those early days and I had not then the sense to be amused at myself. I was in deadly earnest. Today, I can laugh and today I am quite sure that I do not have all the answers. I find myself left with few if any doctrines and dogmas. I am sure of the existence of Christ and of the Masters who are His disciples. I am sure that there is a plan which They are attempting to work out on earth and I believe that They, in Themselves, are the answer and the guarantee of man's ultimate achievement and that as They are, so shall we all be some day. I can no longer say with assurance and aplomb what people ought to do. I seldom, therefore, give advice. I certainly do not pretend to interpret God's mind and to say what God wants as do the theologians of the world.

In the course of my life I suppose literally thousands of people have come to me for interpretation, for advice and suggestion as to what they should do. There was one period when my secretary was making appointments for me every twenty minutes. I expect one reason why I had so many appointments was that I never charged for them and people do love something for nothing. Sometimes I [Page 50] could help if the person was open minded and willing to listen but most people just want to talk and lay the ground so that their own preconceived ideas are justified; they know beforehand what you should tell them. My technique has usually been to let people talk themselves out and by the time they had finished they frequently had themselves found the answer and solved their own problems, which is always so much sounder and leads to effective action. If, however, they are only wanting to hear their own voices and know everything, then I am helpless and often afraid.

I do not care if people agree or disagree with my particular brand of knowledge or formulation of truth (for we all must have that for ourselves) but they are impossible to help if completely satisfied with their own. To me, the ultimate hell (if there is a hell, which I very much doubt) would be a state of complete satisfaction with one's own viewpoint and therefore such a static condition that all evolution in thought and all progress would be permanently arrested. Fortunately, I know that evolution is long and steadily proceeding; history and civilisation prove it. I know, too, that behind all intelligent processes stands a great Intelligence and that a static condition is impossible.

But in those days of which I write, I was a dyed-in-the-wool Fundamentalist. I started off my career completely convinced that certain fundamental, theological doctrines, as expressed by leading churchmen, were summations of divine truth. I knew exactly what God wanted and (because of my complete ignorance) I was ready to discuss every conceivable subject, knowing that my point of view would be right. Today, I often feel that there is just a chance that I am wrong in my diagnosis and prescription. I have also a staunch belief in the fact of the human soul and of the ability of that soul to lead a man "out of darkness into light and from the unreal to the Real"—to quote the oldest [Page 51] prayer in the world. I had, in those days, to learn that "the love of God is broader than the measure of man's mind and the Heart of the Eternal is most wonderfully kind." But—it was not a really kind God that I proclaimed. God was kind to me because He had opened my eyes and the eyes of those who thought as I did, but He was quite ready to send the rest of the unregenerate world to hell. The Bible said so and the Bible was always right. It could not possibly be wrong. I agreed at that time with the pronouncement of a famous Bible Institute in the United States that "they took their stand upon the original, autographed manuscripts of the Bible." How I would today like to ask them where these autographed manuscripts are to be found. I believed in the verbal inspiration of the Scriptures and

knew nothing of the vicissitudes and the heart searching pains to which all honest translators of books are subjected and of how they are only able to approximate the meaning of the original text. Only during the past years when my own books have been in process of translation into various languages have I been aroused to the complete impossibility of verbal inspiration. If God had spoken in English, if Christ had preached His sermons in English then perhaps we might be more secure as to accuracy of the presentation. But such is not the case.

I remember once when eight or nine people (all of different nationalities) and my husband and I sat around a table on the shores of Lake Maggiore in Italy and tried to find the German equivalent for the Anglo-Saxon word "mind" or "the mind." One of my books was being translated into German and the question had arisen. They gave it up in despair for there is no true equivalent for what we mean when we speak about "the mind." The word "intellect" is not the same. They declared that the German word "geist" did not meet the need and though we searched [Page 52] everywhere for some word expressing the same idea, it eluded us. And there were German professors trying to find the word along with us. Perhaps some of the trouble with Germany lies right there. It dawned on me then how intensely difficult a thing it is to translate correctly.

One of the words constantly occurring in occult books is the word "Path," meaning the Way back to our Source, to God, and to the spiritual centre of all life. When translating it into French, what word shall we use? Le chemin? La rue? Le sentier? or what? When, therefore, you endeavour to translate a book as ancient as The New Testament into English, how can there be such a thing as verbal inspiration? All that you probably have is an old translation from the Aramaic or Hebrew into ancient Greek, and from the Greek into Latin, and from the Latin into Old English and thence, at a much later date, into the standard St. James Version. The same is true of biblical translations into all the many languages. I have been told that when The New Testament was being translated into French, some decades ago, they came to the words of Christ where He says, "I am the water of life." Joyously they translated it as "eau de vie" and proceeded to publish. Then they realised that those three words are the French name for "brandy," and had to reprint, making Christ say, "I am living water"—"eau vivante," which somehow is not exactly the same thing. Translations of the Bible have passed through many hands; they are the result of the theological thinking of many monks and translators. Hence the endless disputes by theologians over significances and meanings. Hence, also, the probably incorrect translation of very ancient terms and hence, also, the well meant but crude interpolations of the early Christian monks who tried to render into their mother tongue these ancient writings. I realise all this now but in those days the English Bible was infallibly [Page 53] correct and I knew nothing about translation difficulties. This was my state of mind when a great change took place in my life.

My sister announced her intention to go to Edinburgh University and work for her medical degree and I was immediately faced with the problem as to what I was going to do. I did not want to live alone, or to spend any time travelling about and amusing myself. I did not, surprisingly, want to be a missionary. I was dedicated to good works, but what particular good works? I owe much to a clergyman at that time who knew me well and who suggested to me that I take up the life of an evangelist. I was not greatly intrigued. The evangelists I had met (and they were many) had not impressed me much. They seemed a badly educated bunch of people; they wore cheap and badly cut clothes and their hair seemed to need brushing; they were too good to be well-groomed. I could not picture myself yelling and ranting on platforms as they seemed to do and as the circumstances of arousing people seemed to require. I hesitated and wondered and talked it over with my aunt, and she also hesitated and wondered. Girls of my class, also, did not do that kind of thing. The clothes,



diction, hair style and jewelry would not appeal to the kind of people who haunted revival meetings, seeking salvation. It was not proper. But I prayed and waited and believed that some day I would get "a call" and would know what I should do.

To fill in the interim I amused myself by falling in love (so I thought) with a clergyman by the name of Roberts. He was deadily dull and frightfully shy and years older than I and I got nowhere with him so I grinned and withdrew—literally, so you can see how deep my feeling went.

Then it was unexpectedly suggested to me that I should go and visit the Sandes Soldiers Homes in Ireland and, after settling my sister in her rooms in Edinburgh, I went [Page 54] over to Ireland to investigate. I found that these Soldiers Homes were quite unique and that Miss Elise Sandes herself was a very exquisite, charming and cultured woman. Her workers were all girls and women of the same social set as myself. Miss Sandes had given up her entire life in an attempt to ameliorate the lot of "Tommy Atkins" and ran her homes along very different lines to those usually found in army camps and very different to the usual Gospel work to be found in our cities. She had many homes in Ireland and several in India. Among those working in the homes were several who became my friends and who helped me a lot to adjust myself to the changed environment—Edith Arbuthnot-Holmes, Eva Maguire, John Kinahan, Catherine Rowan-Hamilton and others.

My first experience was working in the Home in Belfast. All these homes were equipped with large coffee shops in which hundreds of men were fed nightly, paying for the food at cost. There were rooms where they could write letters, play games, sit around the fire and read the current papers, play chess and checkers and be talked to by us if they were feeling lonely, fed-up and homesick. There were usually two ladies in each home and we had our own quarters there. There was frequently a large dormitory where soldiers and sailors could stop for the night if out on pass, and also a Gospel-meeting room, equipped with a harmonium, hymnbooks, Bibles and chairs and someone who could expound the Scriptures and plead with the men for their souls' salvation. I had to learn all aspects of the work and hard work it was, though I found I loved every bit of it. The first months were the hardest. It is no easy thing for a shy girl (and I was abnormally shy) to walk into a room with perhaps three hundred men in it and, probably, not another woman present and make friends with them; go up and sit down beside them and play checkers; be nice to them, remain [Page 55] impersonal and, at the same time, give the feeling that you cared about them and wanted to help.

I shall never forget the first Gospel meeting I took. I had been accustomed to a small Bible class of my own and to expressing myself at prayer meeting and I had no qualms at all. I was sure I could do it. It was much easier than introducing myself to some soldier, finding out his name, sitting down to play games with him, asking him about his home and gradually leading up to the serious matter of his soul. I, therefore, was quite ready to take the meeting.

I found myself one Sunday afternoon on a platform in a large room, facing a couple of hundred soldiers and some members of the Royal Irish Constabulary. I started off fluently, slowed down, got stage fright, gave those men one look, burst into tears and bolted off the platform. I swore that wild horses could not take me back but in due time and in answer to my perennial question, "What would Jesus have me do?" I crawled back. But the ridiculous thing was that, having come to that decisive conclusion, the next night I went to the meeting room to get ready and proceeded to light the gas. I nearly blew myself across the room and singed my hair and could not take the meeting that night. The explosion was like a full stop.



Several weeks later I returned. This time I had memorised my talk and my effort worked well until half way through there came a point where I had determined to quote some poetry, to give lightness and variety to my theme. I had rehearsed that poetry with telling effect before my mirror. The first two lines went well and then I stuck; I could not remember what came next. I had to come to a dead stop, red to the roots of my hair and feeling shaky. Then a voice came from the back of the room: "Cheer up, Miss. I'll finish it for you and that will give you time to think what you want to say next." But I had already vanished [Page 56] off the platform and was dissolved in tears in my room. I had failed, both Jesus and myself, and I had better give it all up. I lay awake weeping all that night, refusing to open the door to one of my fellow workers who wanted to come in and comfort me. But I stuck it out; my pride would not permit me to refuse to speak on the platform and gradually I became accustomed to expounding the Bible to a crowd of men.

The process was painful, however. I would lie awake: all the night preceding the talk, wondering what on earth to say and then I would lie awake all the night afterwards, in horror at the terrible way in which I had said it. This ridiculous rhythm went on until one night I faced up to myself and stuck at it until I found out what was wrong with me. I decided that I was suffering from pure selfishness and self-centredness; I was caring too much what people thought of me. My early training was receiving its first hard blow. I came to the conclusion that if I was truly interested in my topic, if I really loved my audience and not Alice La Trobe-Bateman and if I could reach the point where I did not care a d— (I did not use that word then) I might get away with it and be really useful.

Curiously enough I have never had any trouble from that night on. I got accustomed to going into a packed room in India, with perhaps four or five hundred soldiers in it, and climbing on a table, get their attention and, what is more, hold it. I became a good speaker and learnt to like speaking, so that now I am really happier on a platform than anywhere else. Belfast saw me break free in that connection.

I remember once being sincerely flattered over the tremendous success of my Sunday night Bible class held at Lucknow, India, several years later. A whole crowd of army schoolmasters got into the habit of coming every Sunday to listen to me (always with several hundred other [Page 57] men) and I began to get a touch of swelled head. I decided that I must be really good if intelligent men like that came Sunday after Sunday to hear me. I really let myself go. At the close of the series they made me a presentation. The senior man came forward at the end of my peroration and handed me a parchment scroll nearly a yard in length, tied with broad blue ribbon, and made me a pretty speech. I was too shy even then to unroll the scroll right there in front of them but when I got back to my quarters that night I untied the ribbon and there—in wonderful script—was every single grammatical error and every mixed metaphor I had perpetrated during the entire series. I considered myself cured and released permanently when I discovered that the effect upon me was to make me laugh till tears ran down my face.

Like many good speakers who use only brief notes and who speak largely extemporaneously and as their audience draws out of them the needed thoughts, I do not take down well stenographically. I look at the reports and say: "Could I have said it like this?" I am sure that the secret of good speaking, provided you have a flair for words, is to like your audience, and then to put them at their ease by being just human. I have never attempted to lecture. I just talk to an audience as I would to one human being. I take them into my confidence. I never pose as a know-it-all. I say: "This is how I see it now; when I see it differently I'll tell you." I never present truth (as I see it) in such a way that it is dogmatic.

I often tell people: "Five thousand years hence this so-called advanced teaching will appear to be the a.b.c. for little children, which shows how infantile we are now." At question time at the close of a lecture—a time I always enjoy—I don't mind admitting I don't know when I don't and that is quite often. These lecturers who think it lowers their prestige to admit lack of knowledge and [Page 58] hence are evasive or pompous have much to learn. An audience loves a lecturer who can look at them and say: "Goodness, I haven't the least idea."

To return to Belfast. It was discovered by my superiors that I had quite a flair for saving souls and I made such a good record that Miss Sandes sent for me to join her at the Artillery Practice Camp in central Ireland and there get some real training. It was lovely green country and I shall never forget the day I arrived there. In spite, however, of the beauty, my major impression was eggs. Nothing but eggs everywhere. There were eggs in the bath tub; there were eggs in every pan; there were eggs in the drawers of my dressing table; there were eggs in boxes under my bed. If I remember rightly, there were one hundred thousand eggs in the house and they had to be in some kind of container. I discovered that we used seventy-two dozen eggs in the coffee shop of the Soldiers Home every night and as there were three homes in that district serviced by us, we used innumerable eggs. Therefore, eggs had precedence over everything—except the Gospel.

My first job each morning, after a quiet hour under a tree in the fields with my Bible, was to bake buns—hundreds of buns—often later in the day to load them into a pony cart (only the pony was a donkey) and take them over to the huts where were gathered the men at night. One day that donkey greatly humiliated me. I was proceeding gaily along a country lane, loaded up with buns, when I heard a battery of artillery galloping down the road towards me. Hurriedly I tried to move to the side of the road but that darned donkey simply planked his four feet firmly on the ground and refused to budge. Coaxing and whipping were useless. The battery halted a few feet away. The officers yelled at me to move. I could not. So finally a detail of men advanced and picked up me, the cart and the donkey and [Page 59] dumped us in the ditch and then the battery proceeded on its way. I never heard the end of that episode from the artillery men. They spread the report that my buns were so heavy the poor donkey could not move and they would come limping into the hut and tell me that a crumb of one of my buns had dropped on a foot. I grew accustomed to the noise of the great guns and to the fact that the men were deaf the evenings that their batteries had been firing. I grew accustomed to drunkenness and learnt not to mind a drunken man and I learnt, also, how to handle him, but I never got accustomed to fried eggs, particularly when accompanied by cocoa. I suppose I have sold more cocoa, eggs and cigarettes than most people.

Those were happy, busy days. I adored Miss Sandes, as who did not? I loved her for her beauty, for her mental strength, for her knowledge of the Bible, for her understanding of humanity and also for her rippling sense of humour. I loved her most, I believe, because I discovered that she really loved me. I shared her bedroom in the funny little house in which we lived, and I can this minute see her lying asleep in the early morning light with a black stocking tied over her eyes to keep the light out. She was so much bigger and broader in her views than were her workers. I can remember her twinkling at them and saying nothing. We all worked so hard to save souls and she looked on and wished us success and often said the word that was needed; but I do know that often she looked on with the greatest amusement as we struggled and strove.

Once she gave me a real shock and started, I really believe, the cycle of interior questioning which later led me out of my theological morass. For three weeks I had been wrestling to save the soul of a

perfectly wretched, dirty little soldier. He was what in England is called "a nasty piece of work"—a bad soldier and a bad man. I played [Page 60] checkers with him night after night (which he liked) and I coaxed him into the Gospel meetings—which he tolerated. I begged him to be saved which had no effect. Elise Sandes looked on with amusement until apparently she decided it had gone on long enough. So one night she called me over to where she was standing by the piano in a hut packed with men, and the following conversation took place:

"Alice, you see that man over there?" pointing out my problem to me.

"Yes," I said, "you mean the man I have been playing checkers with?"

"Well, my dear, would you mind looking at his forehead?" I looked and remarked that it seemed very low. She nodded assent.

"Now look at his eyes. What is wrong with them?"

"They seem rather too close together," I replied.

"Exactly. And what about his chin and the shape of his head?"

"But he hasn't any chin and his head is very small and perfectly round," I said, completely puzzled.

"Well, then, Alice dear, why not leave him to God?" With that she walked off. I have left many people to God since then.

Now right here let me go on record and say that I believed in conversion at that time and I believe in conversion today. I believed in the power of Christ to save then and I believe in it a thousandfold more today. I know that people can turn from the error of their ways and I have seen them again and again find that reality in themselves which St. Paul calls "Christ in you, the hope of glory." Upon that knowledge I stake my eternal salvation and the salvation of all mankind. I know that Christ lives and that we live in Him and I know that God is our Father and that, under God's great Plan, all souls eventually find their way back to [Page 61] Him. I know that the Christ life in the human heart can lead all men from death to immortality. I know that because Christ lives we shall live also and that we are saved by His life. But I question our human techniques very often and I believe that God's way is often the best and that He often leaves us to find our own way home, knowing that in all of us there is something of Himself which is divine, which never dies, and which comes to knowledge. I know that nothing in Heaven or hell can come between the love of God and His children. I know that He stays on guard watching "until the last weary pilgrim has found his way home." I know that all things work together for good to those who love God, and this means that we do not love some far off, abstract Deity but that we love our fellowmen. Loving our fellowmen is evidence—undefined, maybe, but just as sure—that we love God. Elise Sandes taught me that by her life and her love, her wit and her understanding.

My time in Ireland did not last very long but it was a delightful time. I had never been in Ireland before and a good deal of my time was spent in Dublin and at the Currach Camp, not far from Kildare. It was whilst at Currach that I did a most peculiar piece of work and one that would have left my family aghast had they known of it. I do not know that I would have blamed them. Remember that girls did

not have the freedom that they now have and, after all, I was only twenty-two.

One of the batteries of the Royal Horse Artillery was at that time stationed at Newbridge Barracks, and the men of the battery (whom I had met up at the practice camp during the summer) asked me to go down there every evening to their Army Temperance Room. It meant getting there at 6 p.m. and returning very late at night, because they had permission for me to hold a Gospel meeting in their A. T. A. room after the canteen closed. After due [Page 62] discussion, it was decided that I might accept and every evening I bicycled down after that abominable British meal, called "high tea." I returned every evening between 11 p.m. and midnight, escorted by two soldiers, the men in the battery arranging each evening who should bring me back and getting the necessary permits. I never knew whether my escort would be a nice, reliable Christian soldier or a blackguard. I believe that they cast lots as to who should take me home and if the lot fell on a drinking man, he was carefully prevented from visiting the canteen that day by his solicitous comrades. Anyway, picture to yourself a young girl with my appallingly protected, Victorian background, bicycling back every night with two Tommies of whom she knew nothing. Yet never once was a word spoken that could have outraged the most puritanical spinster, and how I loved it!

The canteen lot used to come to the room every evening to see me. I made no attempt to get them to attend the meeting but we got along well. It was there that I learnt to discriminate between the different types of drunks. There is, of course, the quarrelsome drunk and many is the drunken fight into which I have thrust myself—never getting hurt but proving a pest, I am sure. This type never bothered me and I never suffered from my intervention. The M.P.s used to welcome my help to get the men quieted down. I became quite an expert. Then there is the affectionate drunk and of him I was frankly terrified. I never knew what he would do or say but learnt always to keep a chair or table between myself and him. Lion tamers have found a strong chair very useful between themselves and a cross lion, and I can recommend it with full confidence in the case of an affectionate drunk. The morose drinker is far more difficult but not so common. One learns, too, to distinguish between those men whose drinking affects their legs and those whose heads [Page 63] get affected and the technique employed for each is different. Many is the time when working among soldiers, I have been asked by the M.P.s to help them get a drunken soldier quietly home. They would keep out of sight but close at hand and the spectacle would then be seen of me and the drunken man, making W's along the road. You can, perhaps, picture the horror of my aunt if she had ever seen this erratic progress, but I did it all "for Jesus' sake" and never once did a man attempt to be rude. However, I would surely have hated to see one of my own girls in a similar position and would have felt that what was good for the goose was not always good for the gosling.

My work was varied: keeping accounts, doing the flowers in the reading rooms, writing letters for soldiers, taking endless Gospel meetings, presiding at daily prayer meetings, studying my Bible assiduously and being very, very good. I bought every kind of book which might help me to preach better, such as Pegs for Preachers, Talks for Teachers, Discourses for Disciples, Outlines for Workers (I possessed books with these four titles myself) and others with equally tempting alliterative titles. I was often tempted myself to publish one entitled, Ideas for Idiots and even made a beginning but it never materialised. As far as I can tell, I got on well with my co-workers. My strong inferiority complex led me always to admire them and this effectively cut out all jealousy.

One morning Elise Sandes got a letter which I could see greatly disturbed her. The head of the work in India, Theodora Schofield, was not well and it seemed advisable for her to return home for a rest. But

it seemed that there was no one who could be spared to go out in her place. She herself was getting old and Eva Maguire could not be spared. Miss Sandes with her usual directness said that she would send me, if she had the money because "even if you aren't [Page 64] much good, you would probably be better than no one at all." Travel to India was expensive in those days and Miss Sandes had to pay for Theo's return. With my usual smug, religious reaction, I said, "If God means me to go He will send the money." She looked at me but made no comment. Two or three days later when we were having breakfast I heard her exclaim, on opening a letter. Then she handed the envelope to me. There was no letter in it and no indication of the sender. Inside, however, was a bank draft for five hundred pounds, with the words, "For the work in India" written across it. We neither of us knew where the money had come from but accepted it as direct from God Himself. The problem of transportation was therefore solved and again she asked me if I would go to India for her at once, emphasising that I was not, of course, much good but that she had no one else at that moment to send. I wonder sometimes whether my Master sent the money. It was essential that I go to India to learn certain lessons and to set the stage for the work which He had told me years before that I could do for Him. I do not know and I have never even asked Him, because it is not one of the things which matter.

I wrote to my people asking if I might go—meaning to go anyway, but wanting to do things correctly and at least be polite. My aunt, Mrs. Clare Parsons, wrote that she approved if I had a return ticket—so I got a return ticket. Then I went up to London to buy an outfit for India and having at that time no real monetary restrictions, I bought everything I wanted and had a grand time. I certainly "blew" myself. Incidentally, when the trunks containing all my new things arrived in Quetta, Baluchistan, I found that the entire contents had been stolen and filthy, dirty rags substituted in their place. Fortunately, I had taken plenty of things with me but it was my first important lesson in [Page 65] learning that things are ephemeral. All the same, liking clothes, and I still do, I sent for another outfit.

My sister and aunt saw me off at Tilbury Docks and I must admit that I never enjoyed anything so much as that long three weeks voyage to Bombay. I have always loved travelling (as do all Gemini people) and being also at that time a horrid little snob, I revelled in the consciousness that my deck chair (which had been loaned me by an uncle) had a title on it. Little things please little minds and my mind was very little at that time—practically dormant.

I remember that first trip so well. There were two women besides myself at the table in the dining room and five apparently wealthy and most sophisticated men. They evidently liked us three women but I was appallingly shocked at them. They talked about gambling and racing; they drank a lot of liquor; they played cards and—worse than all—they never said grace at meals. The first meal left me stunned. After lunch I went to my cabin and prayed hard for strength to do the right thing. At dinner time my courage failed me and I had to do some more praying. But the result was that at breakfast the next morning I made a speech, taking care to be in the dining room before the other two girls arrived but all the five men were present. I was utterly terrified and thoroughly ashamed but I did what I thought Jesus would do. I looked at the men and said, nervously and rapidly: "I don't drink and I don't dance; I don't play cards and I don't go to the theatre, and I know you will hate me and I think I had better go and find another table." A dead silence descended upon us. Then one of the men (with a very well known name, so I won't mention it) got up and leaned across the table, held out his hand and said, "Shake. If you will stick to us, we will stick to you and we will try hard to be good." I had the most delightful voyage. Those men were unbelievably [Page 66] good to me and I remember them with affection and gratitude. It was the nicest voyage I made and I made the trip between London and Bombay six times in five years, so I had some experience. Whether these men had a good time is



another matter, but they were unfailingly nice to me. One of them later sent me a lot of religious books for one of the Soldiers Homes. Another sent a nice, fat cheque and still another, a prominent railroad man, sent me a free pass on the Great Indian Peninsula Railroad which I used all the time I was in India.

When we got to Bombay I had expected to trans-ship there and take the British India boat to Karachi and so on to Quetta, Baluchistan. But it was not to be at that time, though I did do that trip later. I found a wire awaiting me, telling me to get off at Bombay and take the express to Meerut, which is in central India. I was appalled. I had never in my life travelled alone before. I was arriving in a continent where I did not know one single human being and I had to change not only my steamship ticket to Karachi, but get train tickets on the G. I. P. to Meerut. Like a homing pigeon, I fled to the Y. W. C. A. where they were very good to me and attended to all the business details. Remember, again, that I was young, pretty, and that girls did not do what I was doing.

At the Bombay railroad station I had a very human and educational experience. This experience goes to show how wonderful human beings are, which, if you will note, is one thing I can and do prove in this book. I was, as you may have gathered, a consummate prig, even if well-intentioned. I was almost too good to live and certainly holy enough to be hated. I had taken no part in the current life of the ship, but had strutted about the deck with my large Bible under my arm. There was one man on the ship who was my pet abhorrence and had been ever since I left **[Page 67]** London. He was the life of the ship; he handled the daily sweepstakes; he got up the dances and arranged the theatricals; he played cards and I knew that he drank an inordinate amount of whiskies and sodas. The voyage took three weeks in those days and I watched him with disdain all the time. From my point of view, he was the devil. He had spoken to me once or twice, but I had made it very clear that I wanted nothing to do with him. Waiting for the train that day in the big Bombay railroad station, scared stiff and wishing I had never come, this man came up to me and said, "Young lady, you don't like me and have made that very clear, but I have a daughter about your age and I am damned if I would like to have her travelling alone in India. Whether you like it or not, you are going to show me which is your compartment. I want to look over your travelling companion and you can make the best of my decision. I am also coming to fetch you for meals at the stations where we have to get off to eat." What came over me I do not know but I looked him straight in the eye and said, "I am frightened. Please look after me." This he most adequately did and the last sight I ever had of him was standing in his pyjamas and dressing-gown in the middle of the night at a railroad junction, tipping the guard to look after me as he could go no further on my way.

Three years later I had gone to Rhanikhet in the Himalayas to open up a new Soldiers Home there. A runner came in from an outlying district, bringing a note from a friend of this man, begging me to go to him as he had only a short time to live and needed some spiritual help. He had asked for me. My fellow-worker refused to let me go; she was chaperoning me and was utterly shocked. I did not go and he died alone. I have never forgiven myself—but what could I do? Tradition, custom and the woman responsible for me worked against me, but I felt miserable and **[Page 68]** helpless. On the way to Meerut from Bombay he had told me bluntly, one night at dinner, that I was not a bit as smug and holy as I looked and that he had an idea that I would some day discover that I was a human being. He was at that time in deep waters and in trouble and wouldn't I try to help him? He was returning from England where he had had to put his wife in a lunatic asylum; his only son had just been killed and his only daughter had run away with a married man. He had no one left. He wanted nothing from me but a kind word. That I gave him, for I grew to like him. When he came to die he sent for me. I did not go



and I am sorry.

From this time on my life became very hectic. I was (in the absence of Miss Schofield) supposed to be responsible for quite a number of Soldiers Homes—Quetta—Meerut—Lucknow—Chakrata, and two Homes which I helped open—Umballa and Rhanikhet—in the Himalayas, no great distance from Almora. Chakrata and Rhanikhet were in the foothills, about five or six thousand feet up and were, of course, summer stations. From May till September we became "hill parrots." There was another home in Rawal Pindi, but I had nothing to do with that, except that I went there for a month once to release Miss Ashe, who was in charge. In each of these homes there were two ladies and two managers, who were responsible for the running of the coffee shop and the general maintenance of the place. They were usually ex-soldiers and I have the happiest remembrance of their kindness and helpfulness.

I was so young and inexperienced; I knew not a single person in the whole continent of Asia; I needed more protection than I realised at the time; I was prone to do the stupidest things, simply because I knew no real evil and had not the faintest idea what kind of things could happen to girls. Once, for instance, I was suffering from excruciating [Page 69] toothache and it reached the point where I could endure it no longer. There was no regular dentist then in the cantonment where I was working but occasionally an itinerant dentist (usually an American) would come through, set up shop in the "dak" bungalow (or rest house) and do what work had to be done. I heard one was then in town, so down I went, all alone, without any word to my fellow-worker. I found a young American and his assistant, another man. The tooth was in a bad way and had to come out so I begged him to give me gas and pull it out. He looked at me in rather a peculiar manner but proceeded to do as I asked. When I came out of the gas and was feeling myself again, he read me the riot act, telling me that I had no means of knowing that he was a decent man, that whilst under gas I was completely in his power and that it was his experience that stray men, wandering around India, were no better than they should be. Before going he extracted a promise from me to be more careful in the future. I have been—as a general rule—but I remember him with gratitude, even though I have forgotten his name. In those days I was utterly fearless; I did not know what it was to be afraid. Part of this was a natural thoughtlessness, part of it ignorance, and part of it a surety that God would take care of me. Apparently He did, on the principle, I suppose, that drunken men, infants and fools are not responsible, and must be guarded.

The first place, therefore, to which I went was Meerut, where I made the acquaintance of Miss Schofield and was taught some of the things I would have to know in temporarily taking over from her. My major trouble really was that I was too young for the responsibility. Things that happened took too much out of me. I had no experience and, therefore, no sense of relative values. Things that did not matter much seemed to be quite appalling, and really [Page 70] serious things did not strike me that way. Looking back over the years and taking it by and large, I do not think I really did so badly.

I was at first almost stunned by the wonder of the Orient. It was all so new, so strange, so utterly different to anything I had imagined. Colour, beautiful buildings, dirt and degradation, palm trees and bamboos, lovely little children and women (in those days) carrying water-pots on their heads; water buffaloes and queer carriages, such as gharries and ekkas (I wonder if they have them now) crowded bazaars and streets of native shops, silverware and beautiful carpets, silent-footed natives, Moslems, Hindus, Sikhs, Rajputs, Gurkhas, native soldiers and policemen, an occasional elephant with his mahout, strange smells, unfamiliar language, and always the sun, except during the monsoon—always and ever the heat. Such are some of the memories I have of that time. I loved India. I have always hoped to go back but fear I shall not manage it this life. I have many friends in India, and among

Indians who live in other countries. I know something of the problem of India, of its longing for independence, of its internal strife and conflicts, of its multiple languages and races, its teeming population and its many creeds. I do not know it intimately for I was only there a few years, but I loved the people.

People here in the United States know nothing of the problem and that is why they can advise Great Britain on what should be done. The rabid speeches of fiery Hindus over here loom larger than the calm assurances of the British Raj that as soon as Hindus and Moslems resolve their differences, India can have dominion status or complete independence. Time and again, the attempt has been made to arrive at a constitution in which the Moslem (the powerful, rich and warlike minority—a minority of seventy [Page 71] millions) and the Hindus can live together; a constitution which will satisfy both groups, as well as the Indian principalities and the millions of people who do not recognise or respond to the Indian Congress Party.

I asked a prominent Hindu a few years ago what he thought would happen if the British withdrew all their troops and their interest out of India. I asked for a truthful answer and not just propaganda. He hesitated and said: "Riot, civil war, murder, pillage and the slaughtering of thousands of peace-loving Hindus by the Moslem." I suggested that the slower method of education might, therefore, be wiser. He shrugged his shoulders and then turned on me and said: "What are you doing, Alice Bailey, in a British body? You are a reincarnated Hindu and have had a Hindu body for many lives." "I expect I have," I replied, and then we discussed the undeniable fact that India and Great Britain are closely related and have much karma to work out together and will have to work it out sometime, and the karma is not all British.

It is an interesting fact that during the past war the system of drafting men was never applied to India but several millions voluntarily enlisted, whilst only a very few collaborated with the Japs, out of a population in India and Burma of over 550 millions. India will and must be free, but it must come about in the right way. The real problem is not between the British and the population of India but between the Moslems, who conquered India, and the Indians. When that internal problem is solved, India will be free.

Some day we shall all be free. Racial hatred will die out; citizenship will be important but humanity as a whole much more so. Boundaries and territories will assume their rightful place in man's thinking, but goodwill and international understanding will matter more. Religious differences [Page 72] and sectarian dislikes must eventually vanish and we shall eventually recognise "one God and Father of all, Who is above all and through all and in us all." These are no idle and visionary dreams. They are slowly emerging facts. They will emerge more rapidly when the right educational processes condition the coming generations; when the churches awaken to the fact of Christ—not to the fact of theological interpretations—and when money and the products of the earth are regarded as goods to be shared. Then these critical international problems will assume their rightful place and the world of men will move forward in peace and security towards the new culture and the future civilisation. Maybe my prophesies don't interest you. But these matters interest me and all people who love their fellowmen.

I have very little recollection of anything particular which happened during these first weeks in Meerut but my real experience started in Quetta. My work in the Quetta Soldiers Home stands out in my mind as one of the most interesting phases of the work. I like Quetta. It stands about 5000 feet high and is very hot and dry in the summer and 45 degrees below zero in the winter. Yet, in my day, even in the

bitterest cold, we had to wear sun helmets. I find that sun helmets are not worn so much these days and two of my daughters, who have been in India for years with their husbands, seldom wore them and laugh at my ideas. But in my day they were de rigeur.

Quetta is the largest town in Baluchistan, and Baluchistan is a kind of buffer state between India and Afghanistan. I spent nearly two years there, off and on, though I went down into India several times, crossing the Sind Desert five times. There is very little vegetation in Baluchistan, except juniper trees, until the land is irrigated and then anything can grow. The roses in Baluchistan are **[Page 73]** something that I have seldom seen equalled anywhere and in my day they blazed in every garden. In the spring the country is a riot of cosmos and then later come the sunflowers. Thereby hangs a tale. I was speaking to my Sunday Bible class in Quetta one afternoon and telling the soldiers how the human being naturally and normally turns towards God. I used the sunflower as an illustration of this, pointing out that it was called sunflower because it followed the sun in the heavens. The next morning a soldier came to the door of our sitting-room, with a very grave face, and asked if I would mind coming out into the garden for a minute. I followed him and, without a word, he pointed to the sunflowers. Every single one of them, hundreds of them, had their backs to the sun.

Quetta was the place where I first shouldered responsibility and was, more or less, on my own, though Miss Clara Shaw was with me. The troops up in Quetta had taken possession of the Soldiers Home to such an extent that they got quite seriously out of hand. The lady in charge, I fancy, got a little scared, though she probably was not as scared as I was. A gang of soldiers were having a grand time night after night trying to break the place up. About twenty of them would come down from barracks together. They would go into the coffee-shop, order cocoa and fried eggs and then spend the rest of the evening shying jugs of cocoa and fried eggs at the walls. The result can easily be imagined. The mess was abominable and their attitude was worse. So I was sent up to see what could be done. I was simply terrified and did not know what to do. I spent the first few evenings wandering in and out of the coffee-shop and reading-rooms, only to find that my presence made them worse. Word had gone out that I was a hard-boiled young thing and that I was liable to report **[Page 74]** them to the authorities. They were, therefore, out to show me.

When I had at last discovered just who they were and who were the ring-leaders, I sent an orderly up to the barracks one morning to ask those of them who were not on duty to come down to the Soldiers Home at a certain hour. For some reason, none of them was on duty and sheer curiosity brought them all out. When they arrived, I loaded them into native carriages (gharris), put in all the makings for a picnic and drove to a place that in those days was called Woodcock Spinney. It was a lovely, hot, clear day and the fact that the place was then infested with snakes (kraits, deadly and small) did not seem to bother us. There we made tea and told silly stories; we asked riddles and never once did we talk religion and never once did I refer to their iniquities and then, as evening came on, we went home. I had said not a word of censure, of criticism, of request or pleading. They were certainly a bunch of mystified men. All through the evening I said nothing and, still bewildered, they went back to barracks. The next afternoon one of our coffee-shop managers sought me out and asked me if I would mind coming to the coffee-shop for a minute. There I found all these men cleaning the walls and painting them, scrubbing the floors and making the place much nicer than it had ever been before. The question in my mind is: was I too terrified to bring the matter up or was I just clever? The episode happened: I did not intentionally plan it.

I learnt a great lesson at that time. I proved to myself, with much surprise, that understanding and love will work with individuals when condemnation and accusations will fail. I never had any more trouble with that gang. One of them is still my friend although I have lost sight of all the rest during the forty years which have elapsed since then. **[Page 75]** This man came to see me when I was in London in 1934 and we talked of those far away times. He is doing well. I made, however, a disturbing discovery. These men had been won over to better things, not by my eloquent preaching or by any emphasis upon the theological precept that the blood of Jesus could save them, but simply by loving understanding. I had not believed that that was possible. I had yet to learn that love is the keynote of the Christ's teaching and that it is His love and life that saves and not any violent theological pronouncements over the fear of hell.

There are many little incidents connected with this time in India that I could relate but they are probably of more interest to me than anyone else. I went from one Home to another, attending to the accounts, interviewing the managers, holding endless Gospel meetings, talking to the soldiers about their souls or their families, visiting in the military hospitals and dealing with the many problems which naturally arise when hundreds of men are stationed away from home and are faced with the problems of life in a hot climate and an alien civilisation. I became very well known to many regiments. I once totalled up the number of regiments I had worked with in Ireland and India and found I had worked with forty. Many of them had their own name for me. One famous cavalry regiment called me "Granny." Another regiment of the guards, for some unknown reason, always addressed me as "China." A well known infantry regiment always spoke of me or wrote of me as the B. O. L., which means the "Benevolent Old Lady." The majority of the boys called me just "Mother," probably because I was so young. My correspondence got very heavy and I came to know the mind of the soldier very well and never found them talking as portrayed by Rudyard Kipling. In fact, the average Tommy Atkins resents his portrayal of them.

**[Page 76]** I played thousands of games of checkers (draughts, as we call it in England) and became very good at the game, not because I play it scientifically, but because I had an uncanny way of guessing what my opponent was going to do. The smell of cocoa and fried eggs was forever in my nostrils. I used to "vamp," as it was called, the popular songs on the piano in the reading-room until I got sick to death of hearing the men roar out, "Just like the ivy, I will cling to you," etc., or, "All the little pansy faces looking up at me to smile," which were the popular songs of the day. The men had their own versions of the words of them, however, which I tried my hardest not to hear so as not to have to interfere. I played hymns on the harmonium for hours and these I could almost play by heart. I had a very good mezzo soprano voice in those days with a wide range and exceedingly well trained. I lost it in singing in smoke filled rooms. I suppose I sold more packages of cigarettes than a tobacco store. I had a grand time leading the hymns at every meeting. Soldiers are flippant and it was not long before I learnt that when they shouted for the "chicken hymn" they meant, "Foul I to the fountain fly," etc., and that the hymn dealing with the "child she-bear" referred to the line, "Can a woman's tender care cease towards the child she bear." We used Moody and Sankey's hymn book which, from its really lovely, lilting tunes, has its points but as literature and poetry it is just too awful.

I remember one night at Chakrata I had announced the hymn, "Shall we Gather at the River," which goes on to assure us that if we do we shall be happy forever. I said in a loud, clear voice, "Now, men, whilst we sing this hymn we shall either sing it 'when we gather at the river we shall be happy foriver' or 'when we gather at the rever we shall be happy forever'." I looked up and there at the back of the room was a General, his adjutant and his staff who had **[Page 77]** come down to inspect the home and

see what we were doing. They discovered, with astonishment, a somewhat religiously flippant young woman in a white dress and blue sash who resembled no evangelist they had ever pictured. I would like to say here that I have always met with endless kindness from the officers of the various regiments and I suppose that the moments in my life (now far behind) when I really was preposterously conceited were coming out of church, after church parade, and getting saluted by the officers and men. The thrill I got is still with me.

My life was spent, during these formative years, almost entirely with men. Often for weeks at a time I spoke to no woman except my co-worker and current chaperone. I candidly admit to this day that I do not understand the feminine mind. This, of course, is a generalisation and like all generalisations somewhat untrue. I have women friends and am devoted to them but, as a general rule, I prefer the masculine mind. A man will give you serious trouble occasionally; a woman will give you lots of silly little troubles all the time and I can't be bothered. I suppose I am no feminist but I know that if women are real and intelligent they can get to the top of the tree.

My mornings would be given to Bible study for I was taking an average of fifteen meetings a week, to current correspondence, to conference with the managers, and to tearing my hair over the accounts, for I never had the slightest head for figures. We were feeding five or six hundred men in each coffee-shop every evening and that meant much buying and selling. My afternoons would be spent in a hospital, usually in the wards where there were no women nurses, because there the need was the greatest. I would go from bungalow to bungalow of these big military hospitals with papers and pamphlets and books and, alas, loaded up with tracts. I can only remember two of the **[Page 78]** tracts today. One was called, "Why the Bee Stung Mother" (and I never found out why) and the other was called, "Plain Talks to Plain People" and I always wondered why the good looking ones were exempt.

I got fairly well known in the hospitals and the chaplains of all denominations used to send for me constantly to sit with the boys when they were dying and, if I could do nothing to help, at least the dying man could hold my hand. I learnt one important thing as I sat with these men and watched them pass over to the other side and it was this: nature or God takes care of people at these times and they usually die quite unafraid and are often very glad to go. Or else, they are in a coma and are physically conscious of nothing. Only two of the men I was with when they were dying acted differently. One, in Lucknow, died cursing God and his mother and railing against life, and the other was a horrible case of hydrophobia. Death is not so awful when you are face to face with it. It often seemed to me like a kind friend and I never had the slightest feeling that something real and vital was coming to an end. I knew nothing of psychic research or the law of re-birth and yet, even in those orthodox days, I was sure it was a question of passing on to other work. Subconsciously I really never did believe in hell, and a lot of the men orthodox from the Christian point of view, ought to have gone there.

I intend no dissertation on death, but I would like to give here a definition of death which has always seemed to me to be adequate. Death is "a touch of the Soul which is too strong for the body"; it is a call from divinity that brooks no denial; it is the voice of the inner Spiritual Identity saying: Return to your centre, or source, for awhile and reflect upon the experiences undergone and the lessons learnt until the time comes when you return to earth for another cycle of learning, of progress and of enrichment.

**[Page 79]** Thus the rhythm and the interest of the work gripped me and I loved every minute of it in spite of the fact that my health was never good and I suffered from quite appalling migraine headaches.



These would lay me low for days at a time, but I would always stagger up and do what had to be done. I was handling problems for which (as I have earlier said) I was quite unfitted and some of them were quite tragic. I had so little real experience of life that when I made a decision I never was at all sure that it was the best or right one. I was faced with issues that, looking back, I would hate to handle even today. Once a murderer took refuge with me having just shot his pal, and I had to give him up to justice when the police came and asked me to bring him out. Another time one of our managers absconded from one of the homes with all the funds and I spent the night chasing him down the railroad. I would ask you to remember this wasn't done in my day and my conduct was really quite outrageous from the angle of Mrs. Grundy.

Once I was at Lucknow and woke up one morning with the strong impression that I must leave immediately for Meerut. I had a first class free pass on the Great Indian Peninsula Railroad (G.I.P.) and could come and go as I liked all over northern India. My fellow worker tried to persuade me not to go, but I felt I was needed. When I arrived at Meerut, I found that one of the managers had had a sun-stroke, had hit his head on a beam and gone insane. I found his young wife and child in a great state of mind. Suicidal mania had developed and the doctor warned me that a homicidal tendency might result. His young wife and I looked after him for ten days until I could arrange for his passage to Great Britain, where he ultimately recovered.

Another manager got depressed and kept threatening **[Page 80]** to commit suicide. I studied him for awhile and got fed up with his constant threat, so one day I fetched the carving-knife and begged him to leave off talking and do it. When he saw the knife he got scared and I then presented him with a ticket to England. These were some of the men who succumbed to the climate, to the loneliness and to the general discomfort of life in India in those days. We knew little psychology at that time and not much was done to handle the men from the angle of their mental problems. These are only some of the situations with which I was faced and with which I was quite unfitted to cope. It was this constant stream of emergencies which finally broke me down. Paralleling these events were many lovely times. I was successful in holding the men in the Homes and keeping them out of bad districts. I used to impute this to my deep spiritual power and my platform eloquence. I have an idea now that it was because I was young and gay and had no competition. There was no one else the men could talk to except the ladies in the Soldiers Homes. I suppose I had a knack, too, of making the men feel that I liked them, which I did.

I returned to England three times during my life in India as the long sea voyage of three weeks each way was believed good for my health. I am a first-class sailor and always feel quite at home on the sea. Once I spent three weeks returning to Great Britain and whilst there spent one week in Ireland, one week in Scotland, one week in England and then took the boat back to India. I have spent many days and months, all told, on the ocean. I have lost count of how many times I have crossed the Atlantic.

All this time I was steadily and forcefully preaching the old-time religion. I remained appallingly orthodox or—to use the more modern word—an unthinking Fundamentalist, for no Fundamentalist uses his mind. I had many **[Page 81]** arguments with liberal minded soldiers and officers but adhered with dogmatic firmness to the doctrinal presentation that no one could possibly be saved and go to Heaven unless he believed that Jesus died for his sins in order to placate any angry God, or unless he became converted, which meant that he confessed his sins and gave up everything that he liked to do. He must no longer drink, play cards, swear, or go to the theatre and, of course he mustn't have anything to do with women. If he would not so change his life inevitably he went to hell at death where he



burned forever in the lake of fire and brimstone. Little by little, however, doubts began creeping into my mind and three episodes in my life began to assume engrossing mental proportions. Their implications nagged at me and were largely responsible for an eventual change in attitude toward God and the problem of eternal salvation. Let me relate them and you will then see the sequence of my interior disturbance.

Years ago, when I was in my early 'teens, my aunt in Scotland had a cook called Jessie Duncan. We were very great friends ever since I was a little girl, escaping into her kitchen for a piece of cake which I knew would be there. During the day she was just the upper servant, standing when I went into the kitchen, never sitting in my presence, only speaking when spoken to and completely correct in all relations to me as to everyone else. But in the evenings, after her day's work was done and I had gone to bed, she would come to my room and sit on the edge of my bed and we would talk and talk. She was a very good Christian. She loved me and watched me grow up with much interest. She was my close friend and handled me roughly when she thought the occasion warranted it. If she did not like the way I was behaving, she told me so. If reports reached her in the kitchen about my naughty behavior in the front of the house, I heard about it from her. If she was pleased [Page 82] with my general conduct I also heard about it. I do not think that many people in America realise or appreciate the type of friendship and relationship which can exist between the so-called upper classes and their old servants. It is a state of real friendship and deep affection on both sides.

One evening Jessie came up to see me. I had that afternoon spoken at a Gospel meeting in the little village hall and I thought I had acquitted myself exceedingly well. I was frightfully pleased, with myself. Jessie had been there with the rest of the servants and, as I discovered, had listened to me quite critically and with no resultant pleasure. We were discussing the meeting when suddenly she leaned over and took me by the shoulders and shook me gently to emphasise what she had to say: "Will you ever learn, Miss Alice, that there are twelve gates into the Holy City and everybody in the world will come in by one or other of them. They will all meet in the market-place but not everybody is going in by your gate." I could not imagine then what she meant and she was wise enough not to say any more. I never forgot her words. She had given me one of my first lessons in breadth of vision and in the immensity of God's love and God's preparation for His people. She little knew at that time that her words would be handed down to thousands of people in my public lectures.

The next phase of the lesson was presented to me in India. I had gone to Umballa to open the Soldiers Home there and had taken with me my old personal bearer, a native called Bugaloo. I expect I have not spelt his name right, but it is of no moment. I believe he really loved me. He was an ancient gentleman with a long, white beard and he never let anyone do anything for me if he were anywhere around; looking after me with the most meticulous care, travelling everywhere with me, caring for my room and bringing me my breakfast every day.

[Page 83] I was standing one day on the verandah of our quarters in Mumballa, looking out on the road in front of the compound and at the countless hordes and throngs of Indians—Hindus, Mohammedans, Pathans, Sikhs, Gurkas, Rajputs and the babus, sweepers, men, women and children who passed ceaselessly along the road. They plodded silently—coming from somewhere, going somewhere, thinking of something, and their name is legion. Suddenly old Bugaloo came up to me and put his hand on my arm (a thing no Indian servant ever does) and gave it a little shake to attract my attention. Then he said in his curious English, "Missy Baba, listen. Millions of people here. Millions, all the time long before you English came. Same God loves me as loves you." I have since often wondered

who he was and have asked myself whether my Master K. H. had used him to break the shell of formalism in me. This old bearer looked and acted like a saint and probably was a disciple. Again I was faced with the same problem with which Jessie Duncan had confronted me—the problem of the love of God. What had God done about the millions of people down the ages, throughout the entire world, before Christ came? Had they all died unsaved and gone to hell? I knew the trite argument that Christ, during the three days whilst His body was in the tomb went and "preached to the spirits in prison," i.e. in hell, but that didn't seem fair. Why give them only one small chance lasting three days, after thousands of years in hell, because they happened to live before Christ came? You can see, therefore, how little by little these interior questions were thundering in my spiritual ears.

The next episode took place in Quetta. I made up my mind that it was absolutely necessary both for my peace of mind and the good of the soldiers that I give a talk on hell. In all my years as an evangelist I had never done so. [Page 84] I had evaded the problem. I had skirted the issue. I had never come out with a definite statement that there was a hell and that I believed in it. I was not at all sure about hell. The only thing I was sure about was that I was saved and that I wouldn't be sent there. Surely, if it existed, it should be talked about particularly since God used hell so much in which to deposit so many undesirable people. So I decided to read up on hell and I made up my mind to find out more about it. I studied the subject for a month and I particularly read the works of that disagreeable theologian, Jonathan Edwards. Have you any idea how abominable some of his sermons are? They are quite atrocious and show a sadistic nature. In one place, for instance, he talks of the babies who die unbaptised and speaks of them as "little vipers," burning to a crisp in hell fire. Now that really did seem unfair to me. They had not asked to be born; they were not old enough to know anything about Jesus, why, therefore, should they be burned to a crisp for all eternity? I saturated myself with the thought of hell and, glowing with information and forgetting that nobody had ever come back from hell to tell us whether it was true or not, I stood up that afternoon on the platform before five hundred men prepared to terrify them into the courts of heaven.

It was an immense room, with long French windows opening out into the rose garden and the roses at that time were in full bloom. I spouted my piece; I declaimed vociferously; I talked and I emphasised the dire need of my audience. I was carried away with my subject; I forgot my surroundings in the thought of hell. Suddenly at the end of half an hour I discovered I had no audience. One by one they had sneaked out of the French windows. One by one they had listened until they could stand no more and they congregated among the roses to laugh at the poor [Page 85] little fool. I was left with a small handful of religiously minded soldiers (irreverently called "Bible thumpers" by their comrades). They were members of the prayer-meeting group and silently, stolidly and politely waited for me to get through. When it was all over and I had fumbled to a feeble finish, a sergeant came up to me with a pitying look in his eye and said, "Now, Miss, just so long as you speak the truth we will sit and listen to anything you have got to say, you know that, but the moment you start telling lies most of us will up and go. And we did." It was a drastic and violent lesson and one which at the time I did not understand. I believed that the Bible taught the fact of hell and all my values were being shaken. If teaching about hell was untrue, what else was false?

These three episodes threw my mind into the most violent questioning and helped eventually bring about a nervous breakdown. Had I been wrong right along? Were there a few things which I still had to learn? Were there other points of view which might possibly be right? I knew there were a lot of nice people who did not think as I did and hitherto I had only been sorry for them. Was God just as I had pictured Him and, (awful thought) if God was as I had pictured Him and if I really understood God

and what He wanted, could He be God at all—because (if I could understand Him) He must be as finite as I? Was there a hell and if so, why on earth did God send anyone there if it was such an unpleasant place and He was a God of love? I knew I couldn't do so. I knew I would say to people: "Well, if you cannot believe in Me that's too bad, for I'm really worth believing in, but I cannot and will not punish you just for that. Perhaps you cannot help it, perhaps you have not heard of Me or perhaps you have heard wrong things about Me." Why should I be kinder than God? Did I know more about love than God did and if **[Page 86]** I did know more about love how, then, could God be God, because I would be greater than He along some lines? Did I know what I was doing? How could I go on teaching? And so on and so on. A change in my point of view and attitude began to show itself. A tiny fermentation had started which was basic in its results and agonising in its application. I was thoroughly worried and began to sleep badly. I could not think clearly and did not dare ask anyone about it.

In 1906 I began to break down physically. The headaches to which I had always been subject increased and I was worn to a frazzle. Three things were responsible for this break. First, I was shouldering far too much responsibility for my years and, secondly, I was undergoing acute psychological disturbance. When there were catastrophies and difficulties in connection with the work, I shouldered the blame in my own mind. I had still to learn the lesson that the only true failure is being beaten and then being unable to keep on going on. But what mattered to me the most was that it seemed that the inner fabric of my life was beginning to crumble. I had staked my entire life on the words of St. Paul; "I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him until that day." But I was not sure any more about there being a judgment day; I was not at all sure what it was that I had committed to Christ; I was questioning all the facts about which I had been persuaded. The only fact which I have never questioned and of which I am eternally sure is the fact of Christ Himself. I do know Whom I have believed. That fact has stood the test and is no longer on the basis of belief but of knowledge. Christ IS. He stands—"the Master of all the Masters and the Teacher alike of angels and of men."

But beyond this one unalterable fact, the whole mental **[Page 87]** fabric of my life and my attitude towards the trite theology of my co-workers was shaken to the very foundation. It remained thus shaken until 1915. Unfortunately for me and giving the third reason for my physical breakdown, I fell in love, for the first time, with a gentleman ranker (as they are called) a private in an Hussar regiment. I had imagined myself in love many times. I can well remember a major in a certain regiment (now a famous general) wanting to marry me. That was a funny time. I had developed measles while at a certain Indian station and had turned up among the out-patients in a native hospital run by English doctors. Measles was diagnosed and they quarantined me in a cottage in the compound—with my bearer who slept at night across the door. I could not have had a more impeccable chaperone. Three doctors and this major spent the evening with me and I can see us now sitting around a table with an oil lamp, for it was winter time, and Dr. X with his feet on the mantelpiece reading the paper and the other doctor and major playing chess and me, in a very spotty condition, sewing diligently. The major was eventually stolen from me by a little governess which was not flattering, and one of the doctors cherished a hopeless love for me for several years. He even chased me home from India to Scotland to my horror and dismay and to the surprise of the family who could not make out why on earth he could be so devoted. There had been other interested men but never once had I been intrigued until I met Walter Evans.

He was exceedingly good looking. He had a brilliant mind and was highly educated and got soundly converted through my ministrations. Had I not been doing the work which I was doing, there would have been no problem except the financial one, but the difficulty with which I was faced was that the ladies who were working in the Sandes Soldiers [Page 88] Home were supposed to be of such aristocratic connections (and they really were) that the possibility or the probability of marriage between them and the soldiers was simply out of the question. The well defined caste system in Great Britain aided this position. They must not and they could not and usually they would not fall in love with a man in the ranks. I was, therefore, faced not only with my own personal problem, for Walter Evans was not socially of the same standing as myself, but I was also letting down the work and making things almost impossibly difficult for my fellow workers. I was utterly frantic. I felt a traitor. My heart was pulling me in one direction and my head was saying most emphatically "No" and I was so sick and ill I found it impossible to think clearly.

How I do detest having to talk about this period in my life and how I hate raking in the dust of the next few years. I had been trained in a dignified reticence; my work in the Sandes Soldiers Homes had taught me not to talk about myself. In any case, I do not like discussing myself, particularly such happenings as my life in relation to Walter Evans. So much of my time during the past twenty years has been spent in listening to the confidences of worried and tried people. I have sat amazed at the intimate details that they have brought to me, seemingly with much enjoyment. I have never understood this relaxing of the rules of personal information—hence the difficulty I am encountering in writing this autobiography.

One hot night in Lucknow I could not sleep. I walked up and down my room and felt entirely desolate. I went out on to the broad verandah shrouded in flowering bougainvillea but found nothing there but mosquitoes. I returned to my room and stood by my dressing table for a minute. Suddenly a broad shaft of brilliant light struck my room and the voice of the Master Who had come to me when I [Page 89] was fifteen spoke to me. I did not see Him this time but I stood in the middle of the room and listened to what He had to say. He told me not to be unduly troubled; that I had been under observation and was doing what He wanted me to do. He told me that things were planned and that the life work which He had earlier outlined to me would start, but in a way which I would not recognise. He offered me no solution for any of my problems and He did not tell me what to do. The Masters never do. They never tell a disciple what to do or where to go, or how to handle a situation, in spite of all the bunk talked by nice, well meaning devotees. The Master is a busy executive and His job is world direction. He never runs around talking sweet platitudes to perfectly mediocre people whose influence is nil and whose power to serve is undeveloped. I mention this because this is one of the things which need debunking and which has misled a lot of very good people. We learn to be Masters by mastering our own problems, by putting right our own mistakes, by lifting some of humanity's burdens and by forgetting ourselves. The Master did not comfort me that night, He offered me no compliments or nice platitudes. He said, in effect, the work must go on. Don't forget. Be prepared to work. Don't be deceived by circumstances.

To give him his due, Walter Evans behaved exceedingly well. He appreciated the situation and did his best to keep himself in the background and make things as easy for me as he could. When the hot weather came I went up to Ranikhet with Miss Schofield and there the whole matter between me and Walter Evans came to a show-down. It had been a hard summer there. We had opened the new Home and I had been far from well all the time. Walter Evans had come up with his regiment and (as it was a cavalry regiment) he and some other of the men undertook [Page 90] to teach me to ride better than I

did. Miss Schofield had seen what was happening. She and I were very close to each other and I was fortunate to have her for a friend at that time. She knew me well and trusted me completely. One day towards the end of the season and when the monsoons were over she told me that the Home was going to be closed in a week's time and that she was leaving me alone there to close up and this in spite of the fact that she knew Walter Evans was in the place and that I would be quite alone in the house. The day before I was to leave Ranikhet, I sent for Walter Evans and told him the whole thing was impossible, that I would never see him again and that it was good bye for once and all. He accepted my decision and I returned to the plains.

Arrived there I collapsed completely. I was worn out with over work, with constant migraine headaches of the worst kind and with the culminating matter of this love affair. I had no ability to sit light in the saddle. I never have had and this in spite of a very real sense of humor which has often saved my life. I've always taken life and circumstance very hard, and have lived a very intense thought-life. I have an idea that in a previous life I failed the Masters seriously. I have no recollection of what it was I did, but I have always had a deep feeling that this life I must never fail Him and that I must make good. How I failed in the past does not matter, but today I must not fail.

I've always been annoyed at the rubbish talked by people about "recovering their past incarnations." I am a profound sceptic where this recovery is concerned. I believe that the various books which have been published giving in detail the past lives of prominent occultists are evidences of a vivid imagination and that they are untrue and mislead the public. I have been encouraged in this belief by the fact [Page 91] that in my work dozens of Mary Magdalenes and Julius Caesars, and other important people, have confessed portentously to me who they were; yet in this life they are such very ordinary, uninteresting people. These famous people seem to have deteriorated sadly since their last incarnations and it arouses a question as to evolution in my mind. Also, I do not believe that, in the long cycle of the soul's experience, the soul either remembers or cares what form it occupied or what it did two thousand, eight thousand or one hundred years ago any more than my present personality has the faintest recollection or interest in what I did at 3:45 p.m. on the afternoon of Nov. 17th, 1903. One single life is probably of no more importance to the soul than fifteen minutes in 1903 is of importance to me. There surely are occasional lives that stand out in the recollection of the soul, just as there are days in one's present life that are unforgettable, but they are few and far between.

I know that I am today what many, many lives of experience and bitter lessons have made me. I'm sure that the soul could—if it wanted to waste the time—recover its past incarnations, because the soul is omniscient; but of what use would it be? It would be only another form of self-centredness. It would also be a sorry story. If I have any wisdom today and if any of us manage to avoid the grosser mistakes of life, it is because we learnt through the hardest kind of experience not to do these particular things. Our past record—from our present spiritual standpoint—is probably completely disgraceful. We've murdered in the past; we have stolen; we have defamed and been selfish; we have been corrupt in our dealings with other men; we have been lustful; we have deceived and been disloyal. But we paid the price, for the great law which St. Paul states "Whatsoever a man soweth that shall he also reap" does [Page 92] work; it eternally works. So today we do not do these things, because we did not like the price we paid—and pay we did. I think it is about time that the silly idiots who spend so much time in an effort to recover their past incarnations wake up to the fact that if they once saw themselves as they truly were at that time they would forever keep silent. I do know that whoever I was and whatever I did in a previous life, I failed. Details are immaterial but the fear of failure is deeply ingrained and inherent in my life. Hence the pronounced inferiority complex from which I suffer, but which I try to



hide for the sake of the work.

So with great determination and with a sense of inner heroism I pledged myself to a spinster's life and tried to go on with the work.

My good intentions, however, did not suffice to keep me going. I was too ill. Miss Schofield, therefore, decided to take me back to Ireland and see what Elise Sandes would suggest. I was too sick to protest and had reached the point where I did not care whether I lived or died. I had closed up the Soldiers' Home in Ranikhet and, as far as I knew, the accounts were in good order. I had tried to take the usual Gospel meetings up to the end but I have an idea that I had lost my punch. All I can remember was the tremendous kindness of a Colonel Leslie who superintended my transfer from Ramikhet down to the plains. I had to go by carriage; I had to be carried on a man's back across a raging torrent; I had to be carried on a dandy for many miles and I had again to take another coach until I arrived where I could take the train to Delhi. New Delhi was not then in existence. He arranged it all—cushions, various comforts, food and everything I could possibly require. My personal durzi or tailor determined to go with me, paying his own expenses to Bombay and **[Page 93]** just because he cared about me. He and my bearer looked after me and I have never forgotten their kindness and gentle help.

When I arrived at Delhi, the station master came and told me that a private coach had been sent up for me from Bombay by the General Manager. How he knew I was ill, I do not know, but he was one of the five men I have already mentioned in connection with my first trip. I have never thanked him, but I am very grateful.

I have no recollection of the journey from India to Ireland except for two things. One was of our arrival in Bombay and going to the hotel. I remember going up to my room and lying down on my bed, too tired to unpack or even to wash. The next thing I recollect was waking up seventeen hours later to find Miss Schofield's face on one side of the bed and the doctor on the other. I have done that sleeping act once or twice in my life when I have been too run down. The second thing I remember was being taken on board the P. & O. boat where, to my horror and my shame, from sheer weakness and nervous exhaustion, I started crying. I cried all the way from Bombay to Ireland. I cried on the boat; I cried at meals; I cried on deck; I debarked at Marseilles with the tears dripping down my face. I cried on the train to Paris. I cried in the hotel there; I cried on the train to Calais and on the boat to England. I cried ceaselessly and hopelessly and I could not stop however hard I tried. I only remember laughing twice and then I really did laugh. We got off at Avignon for a meal and went into the restaurant there. A very nervous waiter came in. He gave me one look and dropped three dozen plates one by one out of his hand—I honestly believe because I sat there weeping and weeping. The other thing that made me laugh happened at a little wayside station in France where the train stopped for ten minutes. **[Page 94]** A lady in our compartment got off the train to go to the ladies' room. Trains were not as comfortable in those days as they are now and lacked all kinds of accommodation. We dignified the ladies' room by the name W.C. She came back to the train doubled up with laughter and said to me, when she could catch her breath, "My dear, as you know, I went to the Wesleyan Chapel. It was not very clean and it was very ugly but, then, you always expect Wesleyan Chapels to be very ugly. What upset me was the fact that that funny French porter stood impatiently outside the door to hand me the hymn sheets." I stopped crying for a few minutes to laugh myself sick and then Miss Schofield thought I was having hysterics.



At last we got to Ireland and I was with my beloved Miss Sandes. I can remember the relief I felt and the feeling that now all my troubles were over. At least, she would understand the situation and appreciate what I had done. To my complete astonishment, I discovered that all my gallant sacrifice was regarded by her as an absolutely unnecessary gesture. She interpreted me, and perhaps rightly, as a bewildered infant taking refuge in dramatics. She was, of course, deeply disappointed in me. I had done the one thing which her girls never did. She had banked on my help for years to come and had even taken steps to make me, young as I was, a trustee of her work. She felt I could carry on because, as she told me, she liked my sense of humor, she recognised my basic integrity and what she called my "spiritual poise" and she knew I was essentially truthful. In fact, she told me once, walking up a country lane in Ireland, that my truthfulness was very apt to get me into trouble and that I had better learn that it was not always necessary to state the truth boldly. Silence could sometimes be helpful.

I had, therefore, from my point of view let the whole [Page 95] work down, including Miss Sandes. By now I had begun to stop crying and was contented to be with her. I can see the sitting-room now in the boarding-house at the little seaside town near Dublin where she had met Theo Schofield and me. She had heard Theo's story and Theo loved me. She had heard my story—the story of a bewildered, martyred saint; at least that is how I then regarded myself. She sent me to bed that night and told me that she would see me the next morning. After breakfast she told me that she saw no real reason why, if I wanted to get married, I should not get married, provided the whole matter was handled with discretion. The situation required what that ancient scripture of India, The Bhagavad Gita, calls "skill in action." She loved me and petted me and told me not to worry. I was too tired to care much in any case and certainly too tired to have any ideas as to skill in action. I was aghast, and realised that my marvellous, heroic, spiritual sacrifice for the sake of the work was being regarded as quite unnecessary. I felt let down. I faced a major anti-climax. I worked myself up during the day into a terrible state; I felt a fool or an idiot. Then I left these two beloved, elderly ladies discussing me and my plans and went out into the cool night air to walk. I was so fed up, so discouraged, so utterly sick at heart that the next thing I remember was being picked up by a policeman. He set me on my feet and shook me (people always seemed to be shaking me) and looking at me with the deepest suspicion, he said, "Don't you go around fainting in places like this. It is nine o'clock at night and it is lucky I saw you. Now you go on home." I crept back cold and soaked to the skin with the rain and spray from the sea which swept the pier where I had apparently been lying for quite a time. I blubbered out my story to Elise and Theo and was then lovingly tucked into bed. I think I gained a certain sense of proportion and also the [Page 96] knowledge how tragic life happenings are to the young, and how over emphasis is a natural reaction of youth.

The next day I went to Edinburgh to my beloved aunt, Margaret Maxwell. There my problems became more complicated, not only by her solicitude but by the arrival of a very charming and delightful man who had followed me all the way from India to ask me to marry him. On top of that complication came another. I got a letter the following morning from an army officer, telling me that he was in London and would I please consider marrying him at once. So there I was, with a solicitous aunt, two extremely anxious co-workers and three men on my hands. I could talk to my aunt about Walter Evans and this I did, frankly putting up the situation to her. I did not dare mention the other two men because, with her conservative attitude she would have felt that there was something seriously wrong with me if I had encouraged all three men at once—which I had not. To give me my due, I was never a flirt.

I had only one week in Edinburgh before leaving for London, owing to the fact that my return passage to Bombay had been booked before I ever left India. My problem was: to whom could I go for advice?

That I could answer easily. I went around to the Deaconess' House in Edinburgh to see the head of the Church of Scotland deaconesses. She was a sister of Sir William Maxwell of Cardoness Castle and sister-in-law of the aunt with whom I was stopping. To me she was always "Aunt Alice" and I adored her for there was no narrowness or stupidity in her. I can see her now—tall and straight in her brown deaconess' uniform, getting up to welcome me in her lovely sitting-room. Her uniforms were made of heavily corded brown silk and she usually wore real lace collars and cuffs which I had made for her. I was an exceedingly good lace maker. I had learned to make Irish Carrickmacross needle-point lace [Page 97] when quite a young girl and it was really beautiful. For several years I had made her collars and cuffs in gratitude for the fact she had always understood me. She had never married but she knew life and she loved people. I told her the story of Walter Evans, about the Major in London and about the silly, wealthy idiot who had followed me home and was even then standing outside the house. I can see her now going over to the window and peeking at him through the lace curtain and laughing. We talked for two hours and she told me to leave the matter to her, that she would think over and pray over what I should do. She told me she would do what she rightly could to straighten out my problem as I was too ill to have any judgment or common sense left. I relaxed under her skilful handling and went back to my aunt feeling better. In a few days' time I went down to London and took the boat again for India accompanied by Gertrude Davies-Colley who undertook to stay with me and take care of me as I was obviously too ill to be left alone.

So I went back to my job and did it, having no faintest idea how my life would work out; making up my mind to live one day at a time and not to look ahead into the future. I had confidence in the Lord and in my friends and so I just waited.

In the meantime "Aunt Alice" got in touch with Walter Evans. His time in the army was nearly up and he was booked to leave India. She paid all his expenses to go to the United States and there to take a theological course and so become a clergyman of the Episcopal Church, the American equivalent of the Church of England. This she did to give him a social standing which would make it easier for me eventually to marry him. She did the whole thing in an absolutely open manner, keeping me informed of every step she took and letting Miss Sandes know also what she [Page 98] was doing. The whole matter, however, was kept exceedingly quiet as regards me and my work in the army and (when eventually I left India to be married) it was understood that I was returning to marry a clergyman.

I went back to Umballa and carried through the work there all through that winter and then in the summer I went up to Chakrata to run the Soldiers' Home there. My health was steadily getting worse and the migraine headaches more frequent. The work was very heavy and I remember with gratitude the goodness and the kindness of two men who did so much for me and I often wonder if I would be alive today had it not been for them. One of them was Colonel Leslie, whose daughters were my friends and contemporaries. I went much to his home and he looked after me in a very beautiful way. The other was Colonel Swan who was a P.M.O. of the army in that district and to whom I went as a physician. He did all that he could for me, sitting up sometimes for hours looking after me, but I got so ill that the two men eventually took matters into their own hands, and cabled to my people and Miss Sandes that they were sending me back to England on the next boat.

When I got back to London I went to see Sir Alfred Schofield, brother of Theo Schofield, and at that time one of the leading neurologists and physicians in London. I put myself into his hands. He was a brilliant man and really understood me. I went to him terrified over my headaches. I had an idea that I had a tumor on the brain, or was going insane or something equally silly and I was too physically ill to

combat those phobias successfully. After talking to me for a little while he got up from his desk and strolled over to the bookcase from which he took a large and ponderous tome. Opening it he pointed to a certain paragraph and said, "Young lady, read those four or five lines and get [Page 99] rid of your fears." I read that migraine was never fatal; had no effect upon the mentality of the subject and the victims were usually people of good mental balance and brain power. He was wise enough to read my unspoken fears and I mention this here for the benefit of other sufferers. He then sent me to bed for six months and told me to sew all the time. So I went up to Castramont to my Aunt Margaret, back to the old bedroom that I had occupied for so many years and proceeded to make my sister an outfit of underwear—ruffled petticoats all feather-stitched and hemstitched and lace edged; panties with ruffles (which we never mentioned those days) and corset-covers, never seen today and as obsolete as the Dodo. One thing I will say for myself, I was a beautiful needlewoman. Each day I got up and went for walks upon the moors and each week saw me getting slightly better. Every few days brought me letters from Walter Evans from whom I had heard quite regularly ever since he had gone to America.

[Page 100]

### CHAPTER III

It is very difficult to write about the next few years or to know just how to handle the next phase in my life. Looking back, I am conscious of the fact that my sense of humour temporarily failed me, and when that happens to someone who can usually laugh at life and circumstances it is rather terrible. When I say "humour" I don't think I mean a sense of fun but an ability to laugh at oneself and events and circumstances as they are seen in relation to one's setting and equipment. I don't think I have a real sense of fun; I simply do not understand the "Comics" in the Sunday papers and I can never remember a joke; but I have a sense of humour and have absolutely no difficulty in making an audience—large or small—roar with laughter. I can always laugh at myself, too. But for the next few years of my life I found nothing amusing and my problem is how to cover this cycle without being either deadly dull, or presenting a woeful picture of a miserable woman. For that was what I was. I shall just have to get ahead and tell my story with its sorrows and pain and distress as best I can, asking you to be patient. It was just an interlude between twenty-eight happy years and another twenty-eight happy years—years which are still going happily along.

Up to 1907 I had had my troubles and worries but they were basically superficial. I was doing work that I loved and I was successful at it. I was surrounded by people who liked and appreciated me and, as far as I know, I had had absolutely no problems between myself and my co-workers. I did not know what it was to want financially for anything. I could travel where I wished in India and go back to Great Britain when I wanted without a single [Page 101] thought. I really had had no personal difficulties to face.

But we now come to a cycle of seven years in my life during which I knew nothing but trouble that left no part of my nature unaffected. I was entering a period of great mental distress; I was to be faced with situations that exacted the last atom of emotional reaction of which I am capable and, physically, life became exceedingly hard. I believe these periods are necessary in the lives of all active disciples. They are hard to take but as they are, I am firmly convinced, entered into with the full knowledge and determination of the soul, the strength to master circumstance is inevitably present. The result then is always (in my case and in the case of all who endeavour to work spiritually) a greater capacity to meet

human need, and to be "a strong hand in the dark" to other fellow pilgrims. I have stood by one of my daughters as she went through a terrible experience, and I watched her—as a result of five years patient endurance—come through to a measure of usefulness that would otherwise be impossible, and she is still young, with a useful and constructive future ahead of her. I could not have done this had I not been through the fire myself.

When the six months on my back were over, arrangements were made for my marriage. What little money I had was legally arranged in a trust that Walter Evans could not touch, had he wanted to. "Aunt Alice" sent him the money to outfit himself and come to Scotland to fetch me. I was then living with my aunt, Mrs. Maxwell, of Castramont. I was married in a private chapel of a friend's house by a Mr. Boyd-Carpenter. My father's eldest brother, William La Trobe-Bateman (also a clergyman) gave me away.

I went immediately after the wedding to stop with Walter Evans' people in the north of England. A connection [Page 102] of mine by marriage who was at the wedding and who is related to half of England took me aside when I said good bye and said, "Now, Alice, you've married this man and you are going from here to visit his people. You will not find that they are your people and it will be your duty to make them feel that you believe they are. For Heaven's sake, don't be a snob." With these words, she ushered me into a period of my life in which I left caste and social position behind and suddenly discovered humanity.

I am not one of the people who believe that only the proletariat are good and right and that the middle classes are the salt of the earth, whilst the aristocracy are absolutely useless and should be gotten rid of. Neither do I accept the position that only the intelligentsia can save the world, though that is a sounder position because the intelligentsia can come out of all classes. I have met frightful snobs from the so-called lower classes. I've met them, also, of an equally virulent kind among the aristocracy. The prudery and the conservatism of the middle classes is a great balancing force in any nation. The push and the rebellion of the lower classes promotes the growth of a people, whilst the tradition, culture and noblesse oblige of the aristocracy is a great asset to the nation that possesses it. All these factors have a right and sound usefulness but all can be equally well misused. Conservatism can be dangerously reactionary; a right rebellion can turn into a fanatical revolution, and a sense of responsibility and superiority frequently evidenced by the "upper classes" can degenerate into a stupefying paternalism. There is no nation without its class distinctions. There may be an aristocracy of birth in Great Britain but in the United States there is an aristocracy of money equally as distinctive, exclusive, and rigid in its barriers. Who shall settle the quarrel, which is best [Page 103] or which worst? I had been brought up in a very rigid caste system and nothing in my life had tended to throw me on equal terms with those not of my own caste. I had yet to discover that behind all the class distinctions of the Occident and the caste systems of the Orient there is a great entity which we called Humanity.

Anyway, with my beautiful clothes, my lovely jewelry, my cultured voice and my social manner, I launched myself unthinkingly and without any appreciation of the situation into Walter Evans' family. Even the old family servants were distrustful of the situation. The old coachman, Potter, drove Walter Evans and me to the station after the wedding. I can see him now in his livery, with a cockade in his hat. He had known me ever since I was a little bit of a girl and when we got to the station, he got down and took my hand and said, "Miss Alice, I don't like him and I don't like to say this to you, but if he doesn't treat you right—you come right back to us. Just drop me a line and I'll meet you at the station." Then he drove off without another word. The station master of the little Scotch station had reserved a

carriage for us as far as Carlisle. As he put me into the carriage he looked me in the eye and said, "He isn't what I would have chosen for you, Miss Alice, but I hope you will be happy." None of this left the slightest impression on me. I have an idea now that I left behind me a group of very worried relatives, friends and servants. But I was quite oblivious of it then. I had done what I believed to be right and done it at a sacrifice and was now reaping my reward. The past lay behind me. My work with the soldiers was finished. Ahead of me lay a wonderful future with the man I thought I adored, in a new and wonderful land, for we were on our way to America.

Before going to Liverpool we stopped with my husband's people and I never put in a more dreadful time. They [Page 104] were nice, kind, good and worthy, but I had never before eaten with people of that calibre, or slept in a house of that kind, or eaten my meals in a "parlour" or lived in a house with no servants. I was terrified of them and they were more terrified of me, though kind of proud that Walter had done so well for himself. In justice to Walter Evans, I think that I should say that after we had separated and he had gone to one of our great universities for a post-graduate course, I received a letter from the president of the university begging me to return to Walter. He pleaded with me (as a very old and experienced man) to go back to my husband because, he stated, never in the course of his long experience with thousands of young men had he met a man as gifted—spiritually, physically and mentally—as Walter Evans. It was not surprising, therefore, that I had fallen in love and married him. All the indications were good except his social setting and lack of money, but as I was going to America to live and as he was shortly to be ordained in the Episcopal Church that did not seem to matter. We could manage on his stipend and my small income.

We went straight from England to Cincinnati, Ohio, where my husband was studying at the Lane Theological Seminary. I immediately set in and took his various courses with him, whilst the money which I had supported both of us and paid all expenses. I found when it came down to the details of married life that I had absolutely nothing in common with my husband, except on religious views. He knew nothing really of my background and I knew less of his. We both tried at this time to make a success of our marriage, but it was a failure. I think I would have died of misery and despair had it not been for the coloured woman who ran the boarding-house, connected with the seminary, on the top floor of which we had one room. Her name was Mrs. Snyder and she adopted me on sight. She nursed me [Page 105] and petted me and took care of me; she scolded me and she fought for me and, for some reason, she hated the sight of Walter Evans and took pleasure in telling him so. She saw to it that I had the best that it was in her power to provide. I loved her and she was my one confidante.

It was then, for the first time in my life, I came up against the racial problem. I had no anti-Negro feeling, except that I did not believe in marriage between the coloured races and the white for it never seemed to work for happiness on either side. I was appalled to discover that under the American constitution we stood for equality for all men but that (through the poll tax and poor education) we most carefully saw to it that the Negro was not equal. Things are better in the North than in the South but the Negro problem is one that the American people will have to solve. The Constitution has already solved it for them. I remember at Lane Theological Seminary a Negro professor, a Doctor Franklin, had been invited to give the alumni address. After we came out of the chapel, I was standing with my husband and a couple of professors talking about the beautiful address we had had when Dr. Franklin passed by. One of the professors stopped him and handed him money to go and buy his lunch. He was not even good enough to eat with all the rest of us, though he could speak to us on the spiritual values. I was so horrified that, with my usual impetuosity, I rushed off to a professor and his wife whom I knew and told them about it. They immediately came back with me and took Dr. Franklin to



their own home for lunch. The discovery of the anti-Negro feeling was like discovering an open door into the great house of humanity. Here was a whole section of my fellowmen who were being refused the rights of the Constitution under which they had been born.

Since then I have thought and read and talked about this **[Page 106]** problem of the minorities. I have many Negro friends and I think I may claim that we understand each other. I have found Negroes as cultural and as fastidious and as sound in their thinking as many of my white friends. I have discussed the problem with them and I know that all they ask is equality of opportunity, of education, of work and living conditions. I have never met one who was demanding social equality, though the time is coming when they must and will have it. I have found that the attitude of the cultured and educated Negro towards the undeveloped members of their race is reasonable and sound, and as a prominent Negro lawyer said to me once: "Most of us are children, particularly in the South, and need loving and developing like children."

A few years ago in London I had a letter from a scientist, a Dr. Just, asking me if I would grant him an interview as he had read some things I had written and wished to talk to me. I invited him to lunch at my club and when he arrived I found he was a Negro and a very black Negro at that. He was a charming and interesting gentleman and was on his way back to Washington after lecturing at Berlin University. He was one of the leading biologists of the world. My husband and I took him down to our house in Tunbridge Wells for a couple of nights and we greatly enjoyed his visit. One of my daughters asked him if he was married. I well remember his turning to her and saying: "My dear young lady, I would never dream of asking a girl of your race to marry me and to suffer the inevitable ostracism, and I have not yet met a girl of my own race who could give me the mental companionship I wanted. No, I have never married." He has since died and I regret it much; I had hoped for a closer friendship with a very fine man.

Increasingly, during my thirty-six years' residence in this **[Page 107]** country, I have been shocked, amazed and frightened by the attitude of many Americans to their fellow-Americans, the Negro minority. The problem will have to be solved and room made for the Negro in the national life. They cannot be kept down, nor should they be. It is up to them to prove themselves all that they claim to be and it is up to all of us to see that they do, and that the abominable utterances and the poisonous hatred of such a man as Senator Bilbo are stilled, and there are a number such as he. Again I re-state my belief that the problem cannot be solved today (I make no prophecy about the future) by intermarriage. It must be solved by fearless justice, the recognition of the fact that all men are brothers and that if the Negro is a problem it is our fault. If he is uneducated and not properly trained in the technique of citizenship it is again our fault. It is time that prominent white men and congressmen in both Houses and parties left off yelling for democracy and free elections in the Balkans and elsewhere and applied the same principles to their own Southern States. Forgive this tirade, but I feel strongly on the matter, as you see.

This coloured woman, Mrs. Snyder, mothered me for months and looked after me until my eldest girl was born, sending for her own doctor, who was not coloured but not a particularly good doctor, so I did not get the skilled care I should have had. That was not her fault as she did her best to see me through. I have been curiously unlucky when my three children were born, and only once had a hospital nurse with me. Anyway, when my first child was born I had inexpert care. Walter Evans went into hysterics all the time, demanding most of the attention of the doctor, but Mrs. Snyder was like a tower of strength and I shall never forget her. Later the doctor sent in a practical nurse but she was so



incompetent that I suffered severely at her [Page 108] hands and went through three months of great discomfort and agony.

We then moved from the seminary to other living quarters. We took a small apartment where, for the first time, I was left alone with a small baby and all the housework to do. Up to that time I had never washed a pocket handkerchief, boiled an egg or made a cup of tea, and was a completely incompetent young woman. My experience in learning to do things was such that I have seen to it that the three girls know all there is to know about housekeeping. They are entirely competent. I'm quite sure it was not an easy time for Walter Evans and it was then that I began to discover—living alone with him where we could not be overheard—that he was developing an appalling temper.

My Waterloo was the weekly washing. I used to go down to the basement, which was fitted with the usual stationary tubs, and do the washing. I had brought all my own baby clothes with me, of very great beauty, yards long, beautiful flannels, real lace insertion, almost priceless—a dozen of everything and what I did to those clothes was a sorrow and a pain. When I was through washing them, they looked most peculiar. One morning, I heard a knock on my door and on opening it I found a woman who lived in the flat below me. She looked at me with distress and said, "See here, Mrs. Evans, it's Monday morning and I can't stand it any longer. I'm an English servant and you are an English lady and I've got sense enough to know it. There are things I know and things you don't, and you're coming down with me every Monday morning until I say you needn't and I'll teach you how to launder clothes." She said it as if she had learnt it off by heart and she was as good as her word. Today there is nothing about laundry work that I don't know and I owe it all to Mrs. Schubert. Here is another instance of somebody for whom I had [Page 109] done nothing but who was just straight human and kind and I got another peek into the house of humanity. She and I became real friends and she used to champion me when Walter Evans was in a rage. Time and again I have taken refuge in her small apartment. I wonder whether she and Mrs. Snyder are alive. I fancy not; they would be too old.

When Dorothy was about six months old I went back to Great Britain to see my people, leaving my husband to finish his theological training and get ordained. This was my last visit to England for twenty years, and I have no particularly happy recollections of it. I could not tell them I was not happy and had made a mistake. My pride would not let me, but they undoubtedly guessed it though they asked no questions. My sister was married whilst I was there to my cousin, Laurence Parsons. We had the usual family gathering at an uncle's house. I only stayed a few months in England and then went back to America. In the meantime my husband had graduated from the seminary, been ordained and been given a charge under the Bishop of San Joaquin in California. This turned out to be a wonderful thing for me, for the Bishop and his wife became my true friends. I still hear from her. My youngest daughter is named after her and she is one of the people whom I dearly love, but I will tell you more about her later.

I came back to the States on a small boat which docked in Boston. It was quite the most awful voyage I ever took—a small, dirty boat, four in a cabin, and meals at long tables where the men kept their hats on. I recollect it as a nightmare. But, like all bad things, it ended and we arrived at Boston in the pouring rain and I was quite desperate. I had a bad headache; my dressing-case with all its massive silver fittings which had been my mother's had been stolen and Dorothy, being about a year old, was very heavy to carry. I was travelling on a Cook's Tourist ticket [Page 110] and their agent was on board. He took me to the railroad station where I had to wait till midnight and after telling me what I ought to know and giving me a cup of strong coffee he left me. Wearily I sat all day in the station,

trying to keep a restless baby quiet. As the time for the train arrived I wondered how I was to manage when suddenly I looked up and saw Cook's Agent, out of uniform, standing beside me. "You worried me this morning and all day," he said, "and I decided I had better put you on the train myself." Whereupon he took the baby, called a porter and established me as comfortably as possible on the train for California. The tourist sleepers in those days were not as comfortable as they are today. Again I received kindness which I did not deserve from some one for whom I had done nothing. Please do not think I am implying that there was something so charming and nice about me that people naturally helped me. I have an idea that I was not a bit charming. I was rather "tigh and 'aughty," very reticent, almost to the point of dumbness, and frightfully British. No, it was not that but simply that average human beings are kindly inside and like to help. Don't forget that the proving of that is one of my purposes in writing. I am not manufacturing instances but relating factual happenings.

My husband was, first of all, rector of a little church in R— and it was there that I learned the duties of a clergyman's wife, the endless calls upon her time. I was introduced to the strictly feminine aspect of congregations. I had to attend the Ladies' Aid. I had to hold Mothers' Meetings and I always had to go to church and, ceaselessly and endlessly, I had to listen to Walter's sermons. Like all ministers and their families in those missionary districts, we lived largely on chicken and I learnt [Page 111] why the chicken is a holy fowl—because so many of them enter the ministry.

This period marked another phase in the expansion of my consciousness. I had never in my whole life come across a community like this little town. There were only about fifteen hundred people in the place, but there were eleven churches, each of them with the tiniest congregation. Among the out-lying ranchers were men and women who were cultured and had travelled and read and I sometimes met them. But the bulk of the people were small trades people, people connected with the railroad, plumbers, workers in the vineyards or the fruit orchards and school-teachers. The rectory was a small, six-room bungalow between two larger houses, one of which housed twelve children and their parents and I lived in a constant riot of children's voices. The little town was typical—shops with false fronts, hitching posts where surreys and buggies tied up (for automobiles were still a scarcity) and the village post-office from which all the gossip and talk emanated. The climate is really lovely, though very hot and dry in the summer. However, I felt completely isolated, culturally and mentally and spiritually. It seemed to me that there was no one for me to talk to. No one had seen anything or read anything and their sole topic of conversation seemed to rotate around children, crops, food and local gossip. For months I stuck my snooty little nose up in the air and decided there was nobody good enough for me to associate with. Of course, I did my duty as the rector's wife and I am sure I was very nice and kind, but always I felt a barrier. I did not want to have much to do with the parishioners and I let them know it.

I started a Bible class, however, and that was a huge success. Numerically it outnumbered my husband's Sunday morning congregation, which may have added to the trouble [Page 112] which was steadily growing worse. Members of all the different churches, except the Catholic, attended and it was the one bright spot in the week, partly I think because it linked me with the past.

My husband's temper was getting out of all bounds and I lived in a constant terror that the members of the congregation would discover it, and that he would lose his post. As a clergyman, he was greatly liked and was an impressive figure in his surplice and stole. He was a very good preacher. I honestly do not think I was too much to blame. I still ran my life on the aphorism "What would Jesus have me do?" I was not a cross person or quick on the trigger but I expect my silence and attempted patience was aggravating. Nothing, however, that I could manage to do would please him and after destroying

all photographs and books which he thought I might value, he had taken to knocking me about, though he never touched Dorothy. He was always lovely to children.

My daughter Mildred was born in August 1912 and it was then I really woke up to the astounding fact that it was not the people of the place who were wrong but that it was I. I had been so occupied with the problems of Alice La Trobe-Bateman, who had made what seemed to be an unfortunate marriage, that I had forgotten to be Alice Evans, a human being. When Mildred was born I was very ill and it was then that I discovered the people of this little town. Mildred was ten days overdue; the temperature was 112 degrees on my porch; the twelve children next door were terribly noisy; I had been very ill for days; and then the cesspool fell in. I pictured Dorothy, who was then two and a half, trotting about and falling into the cesspool. Walter was no help. He just disappeared about his parochial duties. I had a good little Jewish nurse who was getting frightened about me and kept phoning **[Page 113]** for the doctor who delayed coming. The door suddenly opened and, without knocking, the saloon keeper's wife walked in. She gave me one look and then strode over to the telephone and from house to house chased the doctor until she caught him and ordered him to come at once. She then tucked Dorothy under her arm, nodded to me, assured me that Dorothy would be quite all right with her and disappeared. I did not see Dorothy for three days. I did not much care; I was far too ill. Mildred was an instrument baby and I had two serious hemorrhages. Thanks to good nursing I pulled through. Word had gone around as to my predicament and so many good things were sent in and so many kind things were done that I remain eternally grateful. Custards, pie, port wine, fresh fruit poured in. Women turned up in the morning to do my washing, to dust, to sweep, to sit with me and to sew and mend. They relieved the nurse in looking after me. They invited my husband to their homes so he was not under foot, and I suddenly woke up to the fact that the world was full of lovely people and that I had been blind all my life. I had moved further into the house of humanity.

It was at this time, however, that the real trouble started. People began to find out what Walter Evans really was. I was up on the ninth day after Mildred's birth, without any nurse or help of any kind. The church warden's wife discovered me that day, to her horror, doing the washing, and knowing that I had nearly died ten days before, she sought out Walter Evans and read him the riot act. It did not do any good but it made her suspicious and she began to watch me more closely and to befriend me still more. His tempers were assuming serious proportions but the curious thing about him was that (beyond a savage, ungovernable temper) he had no vices of any kind whatsoever. He never drank; he never swore; he never gambled. **[Page 114]** I was the only woman in whom he was ever interested and the only woman he had ever kissed, and I believe this held true until he died a few years ago. In spite of all this, he was quite impossible to live with and eventually it became dangerous to be in the same house with him. The church warden's wife came in one day and found my face badly bruised. I was so ill and tired and she was so kind and good that I admitted to her that my husband had thrown a pound of cheese at me and that it had hit me full in the face. She went back home and shortly the Bishop came down. I wish I could convey in these pages the kindness, goodness and understanding of Bishop Sanford. The first time I had met him he had come down for a confirmation. I had served supper and was in the kitchen washing dishes afterwards. Suddenly, I heard someone drying the dishes behind me and for a moment I did not turn around, thinking that it was just one of the church women. To my amazement I discovered it was the Bishop and this act was just like him. Much discussion and talk followed and eventually Walter was offered another opportunity to make good. We moved immediately to another parish. This greatly pleased me because the rectory was much nicer. It was a larger community and I was closer to Ellison Sanford, one of the loveliest people and truest friends I have ever had.

My general health got better and, in spite of the constant outbursts of fury, life was beginning to take on a little bit more color. I was closer to the city in which the Bishop and his wife lived and saw more of them. I found more people in the parish who talked my language, but it was a bad time in many ways and in the late fall I began to be ill again. My youngest girl, Ellison, was due in January and in one of his fits of temper my husband threw me down the stairs with, it turned out, a bad effect upon the child. She was very delicate after birth, being what is [Page 115] colloquially called "a blue baby" with a leaking heart valve, and for years it was never believed that I could raise her. But I did and she is now quite the strongest of the three girls.

After this things went from bad to worse. Everybody knew that things were all wrong at the rectory and everybody did what they could to be helpful. A very nice girl offered to come and live with me as a paying guest in order that I might have someone in the home but in due time she got scared though she stayed with me right through. The field next the rectory was constantly ploughed, day after day, and when (from curiosity) I asked a man who was ploughing it why it was being done so constantly, he told me that a group of men had decided that I ought to have somebody within call so they took turns in ploughing the field. The girls at the telephone exchange discovered the situation and made a practice of calling me up at intervals to find out if I was all right. The doctor who had taken care of me when Ellison was born was very greatly concerned and made me promise every night to hide the carving-knife and axe under my mattress. The feeling was getting abroad that Walter Evans was not sane. I remember one night waking up and hearing a man go rapidly out of my room and down stairs. It was just the doctor who had looked in to see if I was all right. So again, you will see kindness surrounded me. I was, however, deeply humiliated and my pride was very sorely wounded.

One morning a friend called me up and asked me to bring the three children over for the day, saying that she would fetch me. I went and we all had a very good time. When I got back, however, I found Walter Evans had been sent to San Francisco and put under observation by a physician and psychiatrist there in order to find out whether he was mentally right or not. Fortunately for me, the doctor [Page 116] decided he was bad and not mad and that he was suffering from nothing worse than a completely uncontrolled temper. In the meantime, Ellison had been taken frightfully ill with "cholera infantum" and no hope was held out for her recovery. I remember so well a blazing hot summer's day, during that dreadful time. Ellison was lying dangerously ill on a quilt on the floor whilst the other two children were playing in a neighbor's yard. My doctor drove up and came into the house with a baby in his arms, followed by a tall, pretty woman looking fit to be in a hospital. He said he had brought the baby for me to care for and would I put the mother to bed and take care of her too? Of course I did, and for three days I had two sick babies on my hands and a sick woman—too sick, ill and depressed to be able to care for her child. I did all I could, but the baby died in my arms. Nothing could save her, and she had expert skill on the doctor's part and I am a good nurse. That doctor was a wise man; he knew that I had all I could handle in my own home situation but needed to learn that I was not alone in trouble, that other people had as bad troubles as I, and that I was capable of a much greater expenditure of energy than I believed. The wisdom and profound psychological knowledge of the small town general practitioner is to me completely amazing. They know people; they live lives of sacrifice; they are skilled from vast experience; they handle emergencies swiftly and adequately, for they have no one to rely on but themselves. Personally, I am deeply indebted to the doctors—in cities and villages—who have been my friends as well as my physicians.

I was advised to take Ellison after this up to San Francisco to the Children's Hospital and see if something could be done. Ellison Sanford took the two other children, in spite of the fact she had four of her own, and I went north [Page 117] with the baby. The doctors at the hospital told me that she could not possibly live, and there I had to leave her and go back to look after the other two children. I will not enlarge upon the difficulty of that episode. Those who have children will understand. I never expected to see her again, but miraculously, she did recover and was brought back to me by her father who had also been dismissed from observation with a clean bill of health. There is nothing humorous in any of this, is there? and I don't feel hilarious talking about it.

A most peculiar and difficult year now confronted us. It was impossible for the Bishop to give Walter Evans a charge. The only funds we had were largely exhausted, and my very small income, owing to the world war, was now but a trickle of money. When Walter had gone to San Francisco I was left with three children and lots of bills. He had no sense of money; cash that I might give him, or that was part of his stipend to be spent on current bills, would be spent by him on non-essential luxuries. He would leave the home to pay the monthly grocer's bill and return with a gramophone.

I shall never forget as long as I live the extraordinary kindness of the man who owned the grocery store in the little town where I was living and where Walter Evans had his last charge in the San Joaquin diocese. We owed a couple of hundred dollars on our grocery bill, though I was quite unaware of the fact. Word, of course, had gone around the village of everything that had happened. The morning after my husband had been sent away to San Francisco, the telephone rang and it was the grocery store. The owner was a Jew and a very ordinary looking Jew. I had never done anything for him except be courteous and, being British, had made it evident that I had no anti-Jew feeling. There has never been any anti-Semitic attitude in Great [Page 118] Britain, particularly in my youth there. Some of our greatest men have been Jews, such as Lord Reading, Viceroy of India, and others. This man asked me over the phone for my order. I asked him how much we owed him and he said, "Over two hundred dollars" but that he was not worrying as he knew it would be paid even if it took five years. Then he added, "If you don't send in an order I shall have to send up what I think you need and you wouldn't like that, would you?" So I turned in an order. When the groceries arrived at the rectory that morning I found an envelope with ten dollars "incidental cash" in it which he had sent up, in case I was short of ready money, and which he had added to the bill as he knew I would not accept charity. He also asked for the key to our mail-box, so he could look after my mail for me. I have felt and still feel deeply indebted to him. It took me over two years to pay off his bill but it was paid, and each time I sent him five dollars on account I would get back a grateful letter from him just as if I had done him a favor.

Apart from the fact that I had been brought up in England where no anti-Jew feeling has prevailed and where the problem of the Negro is better understood than in the United States, I have been deeply indebted to members of these two suffering minorities. The problem of the Negro has always seemed to me simpler than that of the Jew, and one that can be much more easily solved.

The Jewish problem has seemed to me well nigh insoluble. I, at this time see no way out, except through the slow process of evolution and a planned educational campaign. I have no anti-Jewish feeling; some of my most beloved friends such as Dr. Assagioli, Regina Keller and Victor Fox I love devotedly, and they know it. There are few people in the world as close to me as they are, and I depend upon them for counsel and understanding and they [Page 119] do not fail me. I have been officially on Hitler's "blacklist" because of my defence of the Jews whilst lecturing up and down western Europe. In spite, however, of knowing full well the wonderful qualities of the Jew, his contribution to western



culture and learning and his wonderful assets and gifts along the line of the creative arts I still fail to see any immediate solution of their crucial and appalling problem.

There are faults on both sides. I do not here refer to the faults or rather the evil criminality of the Germans or the Poles towards their Jewish citizens. I refer to all those people who are for the Jews and not against them. We Gentiles have not yet found out what to do in order to liberate the Jews from persecution—a persecution that is many, many centuries old. The Egyptians in the early phases of Biblical history persecuted the Jews, and persecution has been their record down the years. I hesitate to state my conclusions but am going to do so in the hope that it may help. It is only possible however very briefly to bear on one or two points, and from the start it must be necessarily inadequate.

There must be some basic cause for this constant and ceaseless persecution, some reason why they are not liked. What can it be? The basic cause probably lies deeply rooted in certain racial characteristics. People complain (and it is frequently true) that the Jews lower the atmosphere of any district in which they reside. They hang their bedding and their clothing out of the windows. They live on the streets, sitting in groups on the sidewalks. But for centuries the Jews were tent dwellers and had to live this way and may still react to hereditary qualities. The complaint is made that the moment you permit a Jew to get a footing in your group or business organisation, it will not be long before his sisters and his nephews, his uncles and his aunts **[Page 120]** are in it too. But the Jews have had to hang together in the face of centuries of persecution. It is claimed that the Jew is strictly material, that the all-mighty dollar matters more to him than the ethical values and that he is quick and expert in taking advantage of the Gentiles. But the Jewish religion lays no emphasis upon immortality or upon the life after death, and this is true because I have discussed this problem with Jewish theological students. Why, therefore, should they not get the best out of life along material lines? Let us eat and drink and get worldly goods for tomorrow we die. All this is understandable but does not make for good relations.

As I have studied and thought and asked questions, certain things have clarified in my mind and are—for me—part of the answer. The Jews hang on to a religion which is basically obsolete. I asked myself a few days ago what part of the Old Testament was worth preserving. Much of it is dreadful, cruel and only because the literature is found in the Bible does it pass the post-office regulations. I decided that the ten commandments must be preserved, one or two of the Bible stories such as the love of David and Jonathan, the 23rd Psalm and the 91st Psalm with a few others and about four chapters in the Book of Isaiah. All the rest was largely useless or undesirable, and much that was left fed the pride and nationalism of the people. That which stands between the orthodox Jew and the mass of the Gentiles are his religious taboos, for the Jewish faith is largely a religion of "Thou shalt not." That which conditions Gentile thinking concerning the unorthodox and younger Jew is his materialism, of which Shylock is a symbol.

As I write these words I am conscious of their inadequacy and lack of complete fairness and yet from the standpoint of a broad generalisation, they are absolutely true— **[Page 121]** although from the standpoint of an individual Jew they are in many, many cases grossly unfair. There is much in the Jew and the German which is alike. The German regards himself as a member of the "super race" whilst the orthodox Jew regards himself as the Chosen People. The German emphasises "racial purity" and so have the Jews down the ages. The Jew never seems assimilable. I have met Jews in Asia, in India and in Europe as well as here and they remain Jews, and in spite of their citizenship they are separate from the nation in which they dwell. I have not found it so in Great Britain or in Holland.



The Gentiles have frequently treated the Jews abominably, and many of us are heartsick about it and working hard to help. One handicap comes today from the Jews themselves. Personally, I have never yet found a Jew who would admit that there might be faults or provocation on their side. They always take the position that they are the abused and that the whole problem could be solved by the Christian taking right action. Lots of us, thousands of us are trying to take right action but we get no cooperation from the Jews.

Forgive this digression, but the memory of Mr. Jacob Weinberg who so befriended me, started me off on a subject about which I am acutely concerned.

The problem, therefore, facing Walter and myself was what should we do? I understood Walter's fate was largely in my hands. If I could induce him to behave himself and treat me with ordinary decency eventually the Bishop would endeavor to get him another charge in another diocese where he would not be handicapped by his past, though the bishop of that diocese would, of course, have to know the details. I remember well the evening in which I put the situation flatly and baldly to Walter, after having a long talk with the Bishop. I made him see that his fate [Page 122] did lie in my hands and that it would be the part of wisdom for him to stop knocking me about. I told him that any time I could get a divorce from him on the strength of the testimony of the doctor who had looked after me when Ellison was born and who had seen me with bruises all over my body. This threat from the point of view of the Episcopal Church was potent. His career as a priest would be over. He was a proud man and (being inwardly shocked by the publicity) from that day on he never laid a finger on me. He sulked and would not talk for days on end and gave me the bulk of the work to do but I had no further cause to be afraid of him.

We took a shack of three rooms in the depths of wild country not far from Pacific Grove and I started in to keep hens, and to make a little money by selling their eggs. I found out very quickly that unless you could keep hens on a very large scale (which involves capital) you don't make much money. Hens are such silly things; they have such silly faces; they have such stupid habits; they are completely devoid of intelligence; the only exciting part about poultry keeping is hunting the eggs, and that's a dirty job. But I did manage to feed the family, and the shack was only \$8.00 a month and not worth that.

My life at this time was entirely monotonous—looking after three babies, one morose husband and several hundred stupid hens. We had no bathroom or indoor toilet. Even keeping the children and the place clean was a problem. We had practically no money and part of the grocer's bill was paid with the eggs, which the grocer always took because he was my friend. I used to go out in the surrounding woods with a wheelbarrow, the children trotting after me, and collect the wood for the fires. I cannot, therefore, say that this was a pleasant time. Again, I don't feel humorous about it. It was like an entirely new incarnation [Page 123] and the contrast between this humdrum life of a house-keeper and a mother, poultry keeper and gardener and my rich life as a girl and my full life as an evangelist finally got me completely down.

I felt I was of no use to anybody; that I must have gone off the track along some line or else I would not be in this position. The old Christian complex of being a "miserable sinner" overwhelmed me. My conscience, morbidly conditioned by the fundamentalist theology, kept telling me I was paying the penalty of my questioning doubts and that if I had held on to my girlhood faith and surety I would not now be in this pickle. The church had failed me, because Walter was a churchman and the other

churchmen I had met seemed to be so mediocre, with the exception of the Bishop. He was a saint but then, I argued, he would have been a saint anyway even if he had been a plumber or a stockbroker. I knew enough of theology to have lost my faith in theological interpretations and I felt that there was nothing left me except a vague belief in Christ, Who at this time seemed very far away. I felt deserted by God and man.

Let me say here that there is no question in my mind that the Church is playing a losing game unless it changes its technique. I cannot understand why churchmen do not move with the times. All evolutionary development in all fields is an expression of divinity and the static condition of theological interpretation is contrary to the great law of the universe, evolution. After all, theology is simply man's interpretation and understanding of what he thinks God means. But it is a human, finite brain that does the thinking and has done the thinking down the ages. Hence other human and finite brains can appear and give other, deeper, more significant or broader interpretations and thus found a more progressive theology. Who dare say that [Page 124] they are not as right as churchmen in the past? Unless the churches broaden their vision, eliminate their disputations concerning non-important details, and preach a Christ, risen, living and loving, and not a Christ, dead, suffering and a sacrifice to an angry God, they will lose the allegiance of coming generations—and rightly so. Christ lives, triumphant and ever present. We are saved by His life. The death that He died, we can die too—and triumphantly, the Bible says so. The churches will have to begin with their theological seminaries. I have taken a theological training and I know what I am talking about. Intelligent young men will no longer enter them when confronted with ancient meanings to what they recognise as living truths. They are not interested in the Virgin Birth—they are interested in the fact of Christ. They know too much to accept the verbal inspiration of the Scriptures; but they are prepared to believe in the Word of God. Life is so full of movement today, of heroes, of beauty, of tragedy and cataclysm and of reality and glorious opportunity that this generation has no time for the puerilities of theology. Fortunately, there are within the church a few men of vision who will, eventually, change the reactionary attitude, but it will take time. In the meantime, the cults and the isms will engulf the people. This would not be necessary if the Church would wake up and give a seeking, urgent humanity what it needs—not soporifics, not authority, not sweet platitudes—but the living Christ.

After six months of this kind of life, if I remember correctly, I saw the Bishop again and told him that Walter had behaved himself. The Bishop then very kindly set in to find a place where he could again resume his church work. He finally got a small charge in a mining village in Montana, with the understanding that part of his stipend should be sent monthly to me. I, in the meantime, moved [Page 125] to a tiny, three-roomed cottage in a more populated district in Pacific Grove. This was in 1915 and it was the last time I ever saw Walter Evans. Practically none of his stipend was ever sent to me and his letters grew increasingly abusive. They were full of threats and innuendo. There was nothing that I could do and I realised that I must handle my life alone and do what was best for the three little girls.

The war in Europe was in full swing. Every relative that I had was involved. The small income I had came to me erratically. It was heavily taxed and the bank draft sometimes never arrived owing to the sinking of the ship on which the mails went. I was in a most difficult position; without a relative in the country to whom I could go and (apart from the Bishop and his wife) no friends to whom I cared to talk. I was surrounded by kind and good friends, however, but none of them were in a position to do anything for me and looking back now I question if I ever let them know how serious the situation was. The Bishop wanted to write to my people and let them know the situation but I would not let him. I've

always been a great believer in the proverb that "as a man makes his bed, so must he lie," and I am not at all a believer in squealing and crying and wailing to one's friends. I knew "God helps those who help themselves" but at this time I admit it seemed to me that God, also, had failed me and I couldn't even go squealing to Him.

I hunted around for something that would bring me a little money, only to discover that I was a perfectly useless person. I could make beautiful lace, but nobody wanted lace and, in any case, I couldn't get the materials for lace making in America. I had no particular gifts; I could not use a typewriter; I could not teach; I did not know what to do. There was only one industry in this district and that was the sardine industry and rather than let the children [Page 126] starve I decided to become a factory hand and work in a sardine cannery.

I remember the time of crisis when I came to this decision. It was a major spiritual crisis. As I have earlier pointed out, I had arrived in America with much questioning in my mind as to the spiritual verities which could be believed. The theological course which I took on arrival did not help me at all. Any theological course would undermine a man's faith if he is intelligent enough to ask questions and is not of the type that accepts blindly what the churchmen say. The commentaries which I consulted in the theological library seemed to me inane, badly written and platitudinous. They answered no question; they dealt in abstractions; they evaded realities even when claiming to know exactly what God meant and intended, and sought to solve all problems by quoting St. Augustine, Thomas Aquinas and the saints of the Middle Ages. Theologians never seem to face up to the basic issues; they fall back upon the trite statement that, "God said." But perhaps He didn't; perhaps the translation was wrong; perhaps the phrase under consideration was an interpolation—there are many such in the Bible. Then came the question in my mind: Why did God speak only to Jews? I knew nothing of the other Scriptures in the world and if I had known them I would not have regarded them as Scriptures. There were parts of the Old Testament that shocked me and parts that made me often wonder how they ever got through the mails. In an ordinary book they would have been regarded as obscene, but in the Bible they were all right. I began to wonder if my interpretations were not as good as somebody else's. I remember pondering one day on the verse in the Bible, "The very hairs of your head are all numbered." It seemed to me that God was keeping a lot of statistics. I consulted a theologian in the seminary and found that his [Page 127] answer was that this Biblical statement proved that God was not conditioned by time. I discovered next that the cross was not a Christian symbol but that it long antedated Christianity and this was a final blow.

I was, therefore, completely disillusioned by life, by religion with its orthodox presentation and by people, particularly my own husband whom I had idealised. No one needed me, except three babies, and I used to be needed by hundreds and thousands. Only a small handful of people cared in their busy lives what happened to me and I used to matter to lots of people. I seemed to have reached the point where I was absolutely useless, just doing the chores and the ordinary routine of small town living which hundreds of women, with less background, education and brains were probably doing better. I was tired of washing diapers and cutting bread and butter. I knew the meaning of complete despair. The only comfort which I had were the children and they were so tiny that their healing quality lay in their lack of understanding.

The climax of this came on a day when I was quite desperate and, leaving the children in the care of a neighbor, I went out into the woods alone. For hours I lay on my face wrestling with my problem and then, standing up under a big tree, which I could probably find again if that piece of ground has not

been built over, I told God that I was quite desperate, that I would take anything that I had to take if it would only release me to a more useful life. I told Him that I had exhausted the resources of doing "everything for Jesus' sake"; that I did do everything for His sake, as far as I could; that I swept and dusted and cooked and washed and looked after the babies to the very best of my ability, and so what.

I remember so distinctly the depths of my despair when I got absolutely no response. I was so sure that if I was [Page 128] desperate enough that I would get a response; that I would again have some kind of a vision, or that I would hear a voice as I had at times heard a voice, telling me what to do. But I had no vision; I heard no voice: and I just trotted home to get supper. Yet, all the time, I had been heard but didn't know it. All the time plans were being laid for my release, but I was quite unaware of it. Unseen by me a door was opening and even though I did not realise it, I was facing the happiest and richest part of my life. As I told my daughter years later, "We never know what lies around the corner."

The next morning I went down to one of the great sardine canneries and applied for a job. I got it, as it was the rush season and they needed hands. I made an arrangement with a neighbor to look after the babies, paying her half of what I earned, whatever that might be. The work was piece work and I knew that I was quick and I hoped to earn good money and I did. I went down each morning at 7 a.m. and returned home around 4 in the afternoon. For the first three days the noise, the smells and the unfamiliar surroundings and the long walks to the factory and back to the cottage affected me so much that the moment I got into the cottage I fainted dead away.

But I got accustomed to it, for Nature is very adaptable, and I regard this period as one of the most interesting experiences of my life. I was down among the people; I was just nobody and I had always thought I was somebody. I was holding down the kind of job that anybody could hold down. It was unskilled labor. At first I went into the labelling department, labelling the large, oval cans of Del Monte sardines; but I could not make enough money at this to warrant my effort. I met with much kindness in this department. I think everybody saw that I was scared, for one day the man who threw the cans of sardines on [Page 129] the table to be labelled poked me in the ribs, in an uncouth way, and said, "Say, I've found out who you are. My wife's sister comes from R— and she told me about you. If you need a man to stick up for you and to stop anybody being rude to you, just remember I'm here." He never intruded again but he kind of watched over me. I always had cans to label and I am very grateful to him.

I was advised to go into the packing department to pack the sardines in cans and this I did. It was a much rougher group of factory hands—rather tough women, Mexicans and the type of man I had never met before—even in social work. When I first went into this department they made it hard for me by poking fun at me. I didn't belong, apparently. I was obviously too good and, of course, exceedingly proper and they did not know what to make of me. A gang of them used to collect near the gate of the factory and when I hove in sight they'd start singing, "Nearer my God to Thee." I didn't like it at first and used to shudder at the thought of going through the gate but, after all, I'd had a lot of experience in handling men and little by little I won them, so that I really had a good time. I never lacked for fish to pack. A clean newspaper would find its way mysteriously on to my stool. They watched out for me in all kinds of ways and I would like again to point out that this had nothing, whatever, to do with me. I did not know the names of these men and women. I had never done them a kindness in my life, but they were just straight good to me and I have never forgotten it. I learnt to like them very much and we grew to be good friends. I never, however, learnt to like the sardines. I made up my mind that if I was

going to be a packer I would make it financially worth while. I wanted money for the children, so I brought my mind to bear on the problem of packing. I watched the other [Page 130] packers. I studied every movement so that there would be no waste effort and in three weeks' time I was the show packer in the factory. I handled an average of ten thousand sardines a day and packed hundreds of cans. Visitors to the factory were brought to watch me and then I paid the price of my good work and had to listen to comments such as, "What's a woman like this doing in a factory?" and "She looks too good for her job, but is probably no good." "She must have done something to have brought herself down to this kind of work." "Better not be taken in by appearances, she's probably a bad egg." I am quoting literally. I remember once the foreman of the factory was standing by listening to a group talking about me in this way and watching me squirm. The comments had been particularly rude and my hands were literally shaking with fury. After they had passed on he came up to me and said, with the kindest expression on his face, "Never you mind, Mrs. Evans, we here call you 'the diamond lost in the mud'." I found that full compensation for all that had been said. Is it to be wondered at that I have an unalterable and unshakable faith in the beauty and divinity of humanity? If these had been people who were under obligation to me, the story would be different, but all this expressed the spontaneous kindness of the human soul to people in similar difficulties to their own. The poor are usually kind to the poor.

Let me tell one more story which expresses even more fully this attitude of human kindness. One day when the lunch bell went, a great, hulking, dirty, elderly man—whose appearance was terrible and who smelt to high heaven—came up to me and said, "Come around the corner with me. I want to speak to you." I have never been afraid of men and I went around the corner with him. He stuck his hand down into his jeans and hauled out half a clean, white [Page 131] apron. He said, "See here, Miss, I swiped this off my wife this morning and I'm going to hang it on a nail here. I don't like your drying your hands on that dirty rag in the women's room. I've got the other half and will hang it up when this gets dirty." He turned on his heel before I had time to thank him and never spoke to me again, but there was always a clean rag for me on which to wipe my hands.

I am quite sure that we get what we give in life. I had learnt not to be snooty; I wasn't preachy; I just tried to be polite and kind and, therefore, got politeness and kindness from other people and anyone can do the same—which is the moral of my tale. I remember a few years ago a woman who came to consult me in my office in New York. The burden of her story was that she was having an awful time; everybody was gossiping about her; she did not know how to stop it. She cried and she wept; the world was cruel in what it said and wouldn't I please help her. Never having seen her before and not knowing any of the facts of the case, I did what I could. Curiously enough, a few days later I went into a restaurant and sat down with my husband, Foster Bailey, in a booth. In the next booth I saw this woman though she did not see me. She was with a friend and talking in a loud, clear voice and I could hear every word she said. What she didn't say about her friends is beyond belief. Not a kind word passed her lips. She was giving to her friend what is vulgarly called "the dirt" about all her acquaintances. By listening to her I solved her problem, and when she next came in to see me I told her about it, perhaps rashly for I have never seen her since. She probably did not like me and she certainly did not like the truth.

This work in the factory went on for several months. Walter Evans, in the meantime, had left Montana and had [Page 132] gone to a university in the east to take a post-graduate course. I seldom heard from him. No money came from him and in 1916 I consulted a lawyer about getting a divorce. I could not face the prospect of going back to him or subjecting the children to his tempers and sulkiness. He had



given no indication that he had learned anything and evidenced no sense of responsibility where the children and I were concerned. In 1917, when the United States entered the war, he went out to France with the Y.M.C.A., and was in France for the duration. He did most distinguished work and was given the Croix de Guerre. I, therefore, cancelled the divorce proceedings at that time, as there was a strong feeling against women getting divorces when their husbands were absent at the front. It never seemed to me really logical, because the man at the front or the man at home are just the same people. I've never understood, either, why every single soldier in the army is regarded as a hero. He has probably been drafted and has no alternative. I know soldiers very well and I know how they detest the "hero" talk of the newspapers and the public.

I had given up writing to him and began to feel a great sense of relief because he was so far away. The children were well and a great joy and I was all right though I only weighed 99 pounds. I had managed to take care of them and I seemed to be slowly weathering the storm. I was still in the dark, spiritually, but was too busy earning money and taking care of the three little girls to have time to wonder about my soul.

**[Page 133]**

#### CHAPTER IV

Walter Evans had left me when I was thirty-five. Much observation had indicated to me that thirty-five is frequently a turning point in many lives. If a person is ever to find their life work, if they are ever in any particular life to attain a measure of surety and usefulness, it will be at that age. Numerologists would affirm that the reason is that  $7 \times 5 = 35$ ; seven indicating a finished cycle, a completeness, and the opening of a door into a fresh experience; whilst five is the number of the mind and of that intelligent creature we call man. I would not know. I am sure there is something to numerology, for God, we are told, works through numbers and form, but I have never been impressed by numerical deductions.

The fact remains, however, that 1915 saw me entering into an entirely new cycle, and, for the first time, discovering that I had a mind which I began to use, to discover its flexibility and potency, and employ as a "searchlight" into my own affairs and ideas, into the world of surrounding affairs, and into a realm of discovery that we might call spiritual—the world which the ancient Hindu teacher, Patanjali, calls "the rain-cloud of knowable things."

It was whilst I was passing through the difficult time in which I worked as a factory hand that I contacted Theosophy. I do not like the word in spite of its beautiful connotation and meaning. It stands in the public mind for so much which it essentially is not. I hope to show, if I can, what it really is. This marked the opening of a new spiritual era in my life.

There were two English women living in Pacific Grove at that time who were of the same social background in **[Page 134]** Great Britain as myself. I had never met them but had wanted to, largely because I was lonely. I would have enjoyed meeting someone from the old country and I had seen them about the streets of the little town. Rumour reached me that they were having a drawing-room meeting on some peculiar subject and a mutual friend managed to get me an invitation. My motives in going, therefore, were not of the highest. I did not go to hear something new or interesting, or to get help. I went because I wanted to meet these two women.



I found the lecture very dull and the lecturer very poor. I can imagine no worse lecturer anywhere. He began his talk with the flat statement "Nineteen million years ago the Lords of the Flame came from Venus and planted the seed of mind in man." Except for the Theosophists present I do not think anyone in the room knew what he was talking about. Nothing that he said made any sense to me. One reason was that in those days I took my date of the evolutionary cycle from the Bible and the Bible places the date of creation as having happened in the year 4004 B.C. I had been too busy living and being a mother to have had time to read the current books on evolution. I am not sure I believed in evolution and remember reading Darwin and Herbert Spencer with a feeling of guilt and of disloyalty to God. The idea of the world being nineteen million years old was just sheer blasphemy.

The lecturer wandered all over the world of thought. He told the audience that each of them had a causal body and that apparently that causal body was inhabited by an Agnishvatta. It sounded to me like complete nonsense and I doubt if that kind of lecture ever helps anybody. I registered a resolve at that time that if I ever found myself lecturing I would endeavour to be everything that this Theosophical lecturer was not. But I had gained one thing [Page 135] —the friendship of these two women. They took me immediately in hand and gave me books to read and I was in and out of their home, talking and asking questions, a great deal.

My days then became very long. I would get up in the morning at four o'clock. I would clean the house, prepare the lunch for the three children and at 6 o'clock give them their breakfast, after washing and dressing them. Then, at 6:30 I would take them over to the woman next door and then go down to the factory where I packed those darned sardines. At noon I would be eating my lunch when the day was fine on a strip of beach. Usually by 4 or 4:30 in the afternoon I would be back home. If it was winter time, I would play with the children indoors or read to them. If it was summer time, I would take them down to the beach. By 7 o'clock we would be home for supper and then they all three would be tucked into bed. After putting the clothes to soak or the bread to rise, I would crawl into bed and read quite steadily until midnight.

I have always been one of those people who temperamentally require very little sleep. When I was quite a young girl a doctor told me (and he knew me very well) that I never needed more than four hours sleep a night and he was entirely right. To this day I am usually up at 4:30 a.m. and (after getting my breakfast) I write and work until 7. That has been my life rhythm and perhaps is one of the reasons why I have been able to accomplish so much.

Another reason that has helped me to work hard was the extremely ordered discipline of my life when a girl. This developed in me an inability to be idle. I was never permitted to be idle, so I never am. A third reason is one which I think could be very helpful to many people. There was so much I wanted to know and I had to find the time [Page 136] for all these things and yet not neglect my children. I never neglected the children, but it took some planning, some scheming and some disciplining. I learnt to iron with a book in front of me and to this day I can read and iron simultaneously without scorching the clothes. I learnt to peel potatoes whilst reading without cutting my fingers, and I can shell peas and string beans with a book in front of me. I always read when sewing and mending. This is just because I wanted to and many women could learn to do the same if they cared enough for knowledge. The trouble is many of us don't care enough. I also read with great rapidity, grasping whole paragraphs and pages as quickly as other people read a sentence. I forget what is the technical name for this visual capacity. Lots of people do it and more could if they tried.

I came to an arrangement with my own conscience regarding my duty as a mother and as a housekeeper. I had watched a woman of my acquaintance who had five children. She apparently had a call from the Lord to go and teach and she went and taught—at the expense of the children whom she left at home in the care of the eldest girl, just fifteen years old. The child did her best but caring for four other children is no joke. We all had to help feed them and bathe them and, when necessary, discipline them. It was a lesson to me and a horrible example of what not to do. So I decided that until the girls were in their 'teens I would give them and the house all my time. When they got into their 'teens and were able themselves to be useful, I put the whole thing on a fifty-fifty basis.

Around 1930, when they were all practically grown up, I told them that I was there as consultant and as mother, but that having given them practically twenty complete years, I was from that time on going to put my public work first and them last. I asked them to remember I was **[Page 137]** always there, and I think they have remembered, or they will after I am gone.

So I read and studied and thought. My mind woke up as I struggled with the presented ideas and sought to fit my own beliefs and the new concepts together. Then I met two very old ladies who lived side by side in two cottages—indispensable to each other and quarreling all the time. They were both of them personal pupils of H. P. Blavatsky. They had trained with her and studied with her.

I had just made the acquaintance of her great book "The Secret Doctrine." I was intrigued by it but completely bewildered. I couldn't make head or tail of it. It is a difficult book for beginners for it is badly put together and lacks continuity. H. P. B. starts with one subject, wanders off to another, takes up a third at length and—if you search—you will find her returning to her original theme sixty or seventy pages further on.

Claude Falls Wright, who was H. P. Blavatsky's secretary, told me himself that in writing this monumental work (for that is what it is) H. P. B. would write page after page, never numbering the pages, and simply throw them on the floor beside her as she finished them. When she was through writing for the day Mr. Wright and her other helpers would collect the sheets and endeavour to get them into some kind of order and, as he said, the wonder was that the book is as clear as it is. Its publication, however, was a great world event and the teaching it contains has revolutionised human thought, little as people may realise it.

I regard the hours of study that I expended over it as some of the most valuable hours of my life and the background and knowledge it gave me has made all the best of my work along occult lines possible. I sat up in bed reading "The Secret Doctrine" at night and began to **[Page 138]** neglect reading my Bible, which I had been in the habit of doing. I liked the book and, at the same time, I disliked it cordially. I thought it was very badly written, incorrect and incoherent but I could not get away from it.

Then these two old ladies took me in hand. Day after day, for weeks, they taught me. I moved over into a little cottage so as to be near them. It was safe ground for the children, trees to climb, gardening to do and no care to make me anxious. So, whilst they played, I would sit on the porch in one or other of the cottages and talk and listen. Many of H.P.B.'s personal pupils have helped me and have personally taken the trouble to see that I understood what it was that was happening to human thought through the publication of "The Secret Doctrine." I have often been amused by the orthodox Theosophists who have disapproved of my presentation of theosophical truth. Few of them, if any,

who have thus disapproved ever had the privilege of being taught by personal pupils of H.P.B. for weeks and months on end, and I'm pretty sure that, thanks to these old students, I have a clearer perception of what "The Secret Doctrine" was intended to convey than most of them. Why should I not? I was well taught and I am grateful.

I had joined the Theosophical Lodge in Pacific Grove and was beginning to teach and hold classes. I remember the first book which I started to expound. It was that great book by Mrs. Besant, "A Study in Consciousness." I knew nothing about consciousness and I could not possibly define it but I kept six pages ahead of the class and somehow managed to get away with it. They never discovered how little I knew. I know that no matter what the class learned I learned a great deal.

What was it that I learned that was beginning to satisfy my questioning mind and my disturbed heart? I had been [Page 139] left adrift on a pinnacle of dissatisfaction. I was sure at that time of only two things; the fact of Christ and certain inner contacts which I could not possibly deny and not be untrue to myself, though I could not explain them. Now, to my amazement, light was beginning to dawn. I discovered three new (to me) basic ideas and eventually they all fitted into the general programme of my spiritual life and gave me a clue to world affairs. Do not forget that the first phase of the world war (1914-1918) had opened; I am writing this at the close of the second phase (1939-1945).

I discovered, first of all, that there is a great and divine Plan. I found that this universe of ours is not a "fortuitous concurrence of atoms" but that it is the working out of a great design or pattern which will be all to the glory of God. I found that race after race of human beings had appeared and disappeared upon our planet and that each civilisation and culture had seen humanity step forward a little further upon the path of return to God. I discovered, for the second thing, that there are Those Who are responsible for the working out of that Plan and Who, step by step and stage by stage, have led mankind on down the centuries. I made the amazing discovery, amazing to me because I knew so little, that the teaching about this Path or this Plan was uniform, whether it was presented in the Occident or in the Orient, or whether it had emerged prior to the coming of Christ or afterwards. I found that the Head of this Hierarchy of spiritual Leaders was the Christ and when this dawned on me, I felt that He had been given back to me in a nearer and more intimate way. I found that He was "the Master of all the Masters and the Teacher alike of angels and of men." I found that the Masters of the Wisdom were His pupils and disciples, just as people like myself were pupils of some Master. I learnt that when I, in my orthodox days, talked about Christ [Page 140] and His Church I was really speaking of Christ and the planetary Hierarchy. I found that the esoteric presentation of truth in no way belittled Christ. He was, indeed, the Son of God, the First Born in a great family of brothers, as St. Paul has told us, and a guarantee to us of our own divinity.

The third teaching which I came across and which pulled me up short for a long time was the dual belief in the law of re-birth and the law of cause and effect, called Karma and Reincarnation by Theosophists who, so often, like to sound learned. Personally, I believe that all this most necessary teaching would have made far more rapid progress if Theosophists had not been so overcome and glamored by the Sanskrit terms. If they had taught about the law of re-birth instead of the doctrine of reincarnation and if they had presented the Law of Cause and Effect instead of the Law of Karma, we might have had a more general recognition of the truth. I say this in no critical spirit, because I succumbed to the same glamour. Looking back now to my early classes and lectures, I laugh with amusement at my ponderous use of technical phrases of Sanskrit words and of the detailed significances of the Ageless Wisdom. I find that I get simpler as I get older and may be a little wiser.

With the discovery that there was a law of re-birth I found many of my problems, personal and individual, were capable of solution. Many who come to a study of the Ageless Wisdom find it difficult at first to accept the fact of the Law of Re-birth. It seems so revolutionary; it is apt to evoke a spirit of weariness and of spiritual fatigue. One life seems hard enough without contemplating many lives, both behind us and before us. Yet, if one studies the alternatives to the theory, it seems possibly the best and the most tenable. There are only two other theories which [Page 141] really warrant attention. One is the "mechanical" alternative, which considers man is purely material, soulless and ephemeral so that (when he dies) he dissolves again into the dust from which he came; thought, under this theory, is simply a secretion of the brain and its activity, just as other organs produce their peculiar phenomenal secretion and there is, therefore, no purpose or reason for man's existence at all. This I could not accept, nor is it widely accepted anywhere.

Then there is the "one creation" theory of the orthodox Christian, which I had held without any speculation as to its truth. This posits an inscrutable God Who sends human souls into incarnation for one life and, according to their actions and their thinking in that one life so will be their eternal future. It endows man with no past, only an important present and an endless future—a future dependent upon the decisions of one life. What governs God's decisions as to a man's place and background and equipment remains unknown. There seems no reason for what He does under this "one creation" plan. I had worried so over the apparent unfairness of God. Why should I have been born in such good circumstances with money, good looks, opportunity, and all the many interesting experiences which life had brought me? Why should there have been people like that wretched little soldier from whom Miss Sandes had rescued me, who was born with no equipment, with obviously no background, with no money and with no capacity in this life for success of any kind? I knew now why I could leave him to God; that both he and I in our separate places would go on climbing the ladder of evolution, life after life, until some day for each of us it would be equally true, "As He is, so are we in this world."

It seemed reasonable to me that, "As a man soweth so shall he also reap," and it was a joy to me to discover [Page 142] that I could call in St. Paul and Christ, Himself, to substantiate these teachings. Clear light was being thrown on the old theology. I was discovering that the only thing that was wrong was man-made interpretations of the truth and it dawned on me how silly it was just because some learned preacher or scholar said that God meant this or that that we should accept it. He might be right and if so, intuitively one would know it; but the intuition does not work unless the mind is developed and that has been a lot of the trouble. The mass of the people do not think and the orthodox theologian, no matter what he says, can always get a following. With the best intentions in the world he exploits the unthinking. It dawned on me, too, that there was really no reason because a priest or teacher six hundred years ago interpreted the Bible in one way (probably suitable for his time and age) that it should be acceptable now in a different time and age, under a different civilisation and with widely different problems. If God's truth is truth then it will be expansive and inclusive, and not reactionary and exclusive. If God is God, then His divinity will adapt itself to the emerging divinity of the sons of God, and a son of God today may be a very different expression of divinity from a son of God five thousand years ago.

You will see, therefore, how my whole spiritual horizon was opening up. There was light in the heavens and I was no longer an isolated, deserted, struggling disciple, sure of nothing and with nothing to do as far as I could see. It was slowly dawning on me that I was one of a great company of brothers. It was becoming clear to me that I could co-operate with the Plan if I wanted to, find those who in other

lives had worked with me, see to it that what I sowed was good and find my place in Christ's work. I could endeavour to approach a little closer to that spiritual Hierarchy [Page 143] which I had always subconsciously known existed, and which seemed to need workers.

These were the things that were being gradually unfolded in my consciousness in 1916 and 1917. They did not emerge as clear-cut, formulated ideas but as truths which I was slowly recognising, to which I was making gradual adjustments and for which I had to find application. I watched my own life. I studied the three girls in this connection and I found it most illuminating. I found that my karma with my youngest daughter, Ellison, is largely physical. I had saved her life with the most assiduous care year after year. For eight years she slept with me, by the doctor's orders, so she could absorb my vitality. Day after day by careful watching, by never permitting her to take violent exercise, or climb a hill, or walk up stairs I conquered the heart trouble until today she is the strongest member of the family. Ellison shows no sign of needing me now. She is happily married, lives in India and has two children. I am sure she is proud of me, but our relationship lies in the past. The link between my eldest daughter and me is exceedingly close, which is probably why we have such God-awful rows. There is a very strong inner attachment and though I see little of her now I am sure of her and she is sure of me. My second daughter, Mildred, has a very close karma with me. We are peculiarly attached and yet I know she feels entirely free. Even though she has been twice married, we have always been together under the most peculiar circumstances and I have been grateful for her love and above all for her friendship. It would be so good if mothers and daughters, fathers and sons, valued friendship in their relations more than they do. I am confident that if I could look back into our past relationships under the Law of Re-birth, the present really happy situation between my three girls and myself would be clearly [Page 144] explained. Do not infer from this that we always get on. There have been stormy scenes and misunderstandings. They have not always understood me, and I have often agonised over them, and wanted to change things, and hoped they would act differently, etc., etc.

It was towards the close of 1917 that Walter Evans went out with the Y.M.C.A., to France and my friend, the Bishop, arranged that I should have an allotment of one hundred dollars a month from his salary. This was sent direct to me by the Y.M.C.A., until his work with them ceased. This, with my own small income (which was beginning to dribble through more regularly) enabled me to drop my work as a sardine packer and make other plans. My work with the Theosophical Lodge in Pacific Grove was having results and I was beginning to get a little bit known as a student.

It was suggested to me that in view of the fact that my finances were somewhat stabilised I go down to Hollywood where the headquarters of the Theosophical Society, at Krotona, were to be found. I decided to make the move and towards the end of 1917 we went down. I found a small house, close to the T.S. headquarters, and I settled there with the children, in a cottage on Beechwood Drive.

Hollywood was relatively unspoiled in those days. The movie industry was, of course, the major industry, but the town remained at that time quite simple. The main streets were all lined with pepper trees and there was not the breathlessness, the mad rush, the brittle brilliancy and the glare of modern Hollywood today. It was then a gentler and sweeter place. I would like to go on record of the lasting impression which I carried away when I left the town, of the soundness, the kindness, the expansiveness and the understanding of the leading movie people. I have met many of the movie people and they are grand and [Page 145] human folk. Of course there is a bad element but I would like to know in what section of human society you will not find a bad element? There are evil people in all groups and communities and sets and organisations. There are outstandingly good people also



and people of a dead level mediocrity who have not enough development to be either very good or very bad.

I was driving down Fifth Avenue a few years ago and the taxi driver turned to me and said, "Say, Madam, have you ever known a nice Jew?" I replied that I surely had and that some of my closest friends were Jews. He then inquired if I had ever known a bad Jew and I replied that I had known lots of them. He then proceeded to ask if I had ever known a nice Gentile and I naturally replied, "Of course. In fact, I think I am one myself." He next asked me if I had known some bad Gentiles and I made the same reply. "Well, then you see, Madam, what's left! Just human beings." And that has been my experience everywhere. No matter what the race or nation, basically we are all alike. We have the same faults and failings, the same urges and aspirations, the same goals and desires and I believe that we need to realise this more keenly and practically.

We need, also, to free ourselves from the impression which history and its crystallising nationalisms have laid upon us. The past history of every nation is a sorry story but it conditions our thinking. Great national thought-forms rule the activities of every nation and it is from these that we need liberation. This can be easily seen if we look at some of the leading nations and their characteristics. Take the United States. The Pilgrim Fathers have set their seal or stamp upon this country, but I am inclined to agree with a friend of mine who remarked that the real founders of America were the brave Pilgrim mothers because they managed [Page 146] to live with the Pilgrim fathers, for the United States is a feminine civilisation. The Pilgrim Fathers must have been a very narrow, hardboiled, superior set of men and most difficult to get on with, for they were always right.

The cautiousness, reticence and sense of superiority of the British is something from which they must release themselves, and the certainty of the French that the glory which is France and which made her a leader in the middle ages must again be restored for the good of Europe, has to be overcome. Every nation has its outstanding faults and of these the other nations are more conscious than of the virtues. The livingness of America is forgotten in the irritation evoked by our bombastic boasting. The inherent justice of the British is overlooked when the Britisher is seen refusing to explain himself. The brilliance of the French intellect is not emphasised by those who are aware of France's complete lack of any international consciousness. And today the U.S.A. with its youthful exuberance, its promising surety, and its juvenile ability to settle all problems, their own and the rest of the world, is working out that inheritance towards a future of wonder and usefulness and beauty unparalleled.

The same criticisms and the same recognitions of virtue could be posited for all and every nation and it is the same with people. We all have outstanding faults which shriek so loud to the world that our equally outstanding virtues are forgotten. One of the things that troubled me when I started to write this autobiography was the fear that perhaps, unconsciously and without deliberate intent, I would make out a good case for myself. I have good points; I cannot be turned from my purpose; I really love people; I'm not a bit proud. I have a reputation of pride but I think it is largely due to posture. I walk very straight and hold my head high but so would you if (as a girl in [Page 147] the school-room) you'd had to do your lessons whilst holding three books on the top of your head and having a sprig of holly under your chin. I do not think I am a selfish person and I'm not greatly given to thinking of my health and I think I can truthfully say I'm not full of self pity. I am normally conservative and used to be very critical but I am not really critical any more because I have a knack of seeing why people are what they are; no matter what their faults it doesn't alter my attitude to them. I do not harbour resentments, perhaps largely because I'm too busy to be bothered, and because I do not like a festering point of



poison in my mind. I'm sure I am irritable and I know I am difficult to live with because I drive myself and I drive everybody associated with me, but my outstanding fault and the one which has given me the most trouble throughout my life is fear.

I mention this most deliberately because I have discovered that when my friends and students find out that I've been the victim of fear all my life they are greatly relieved and helped. I have been afraid of failure, afraid of having faults, afraid of what people think of me, and afraid of the dark, and afraid of being looked up to by other people. I have never found it anything but a detriment to be put upon a pedestal and looked up to. I agree with the Chinese proverb which says that, "He who stands upon a pedestal has nowhere to step but off." I find the attitude of the average head of a group or occult teacher and many of the priests and clergy most irritating. They pose as if they were really the anointed of the Lord; as if they were different from other people and not just human beings trying, with simplicity, to help their fellow-men. As the result of my background and training I used to be very much afraid of what people said. I don't care now because I find that, right or wrong, you are always wrong with certain sections [Page 148] of the public. Most of my fears are for other people—my husband and my children—but I have one personal fear to which I never give way but which is always with me, I am afraid of the dark at night if I'm alone in the house or apartment. I never knew what this fear was until I was working in the Quetta Soldiers Home. I have brought up my three girls not to be afraid of the dark, but I had an experience then which did something to me and, although I have never permitted it to affect my actions, I have had to fight it ever since.

My fellow worker had been very ill of typhoid. I had nursed her through the crisis and then she had been moved to a hospital, so that I was left alone in the enormous Soldiers Home and, being very young and very proper, I would not permit the two English managers of the home (ex-soldiers) to sleep in the building with me because I thought it might occasion talk and gossip. So each night when the soldiers had left, one of them would take me to my room, around 11:30 p.m., look in my bathroom and cupboards, peek under the bed and then lock all the doors into my bedroom. I could then hear him going through the rest of the rooms. There were four doors in my room, one on to the verandah, another into the sitting-room and still another into my fellow-worker's bed-room and then my bathroom door. I was never the least nervous and the search of my quarters was a precaution on the man's part and the bed stood in the exact centre of the room with its legs in deep saucers because of insects. At that time in India, we always slept with a lamp alight in the room.

I awoke around two o'clock in the morning to hear a noise in the sitting-room and to see the handle of the door being turned and twisted. It was fortunately locked. I knew it could not be one of the managers and I could not hear or see the watchman, so I guessed it was some hill [Page 149] man or thief trying to get into the safe in the sitting-room. Many hundreds of rupees were deposited in that safe each night. It was the time of the year in which members of the hill tribes were allowed down into the cantonment. All guards were doubled and every care taken to keep them under surveillance, for those were stormy days on the frontier. I knew that if they succeeded in getting into my room it would be the end of me because it was a great virtue to kill a white woman. It would mean a knife in my heart. For forty-five minutes I sat on my bed watching them trying to break down those very strong doors. They did not dare go to the verandah door for fear of being seen and to get to me via my bathroom or the other bedroom meant breaking down two doors in each case and the risk of noise was too great. I discovered then that there comes a point in fear when you are so desperate that you will take any chance. I walked across my room and opened the door only to find the two managers on the other side, wondering whether I was alive or dead and consulting with each other whether they should

knock on the door and awaken me. They had been sleeping in the garden in tents and had caught the two hill men but most stupidly had not had the sense to hammer loudly on my door and call out, in which case I would not have been frightened. For the time being, after that, my bearer, old Bugaloo, slept outside on the verandah and I could easily call him.

Two or three months after that I went back to the old country and spent some weeks stopping in an old Scotch house where I had stopped year after year as a child. There was a large house-party, about eighteen people, stopping in the house at the time and by mistake (as his room was next to mine) the very nicest man in the house walked into my room one night. He had been reading late, down stairs, and the wind had blown out his candle as he came up and [Page 150] at the same time had blown open my door. He hoped to find his door easily by passing his hand along the wall as his door was next to mine. Finding an open door he naturally thought it was his dressing room. In the meantime, the wind had awakened me and I jumped out of bed to shut the window and bumped into him. This, coming on top of my experience a few months earlier, did not help and laid the foundation for a state of fear which I have never succeeded in overcoming.

I have had two other very bad frights in my life when alone in a house and cannot claim to have any courage, except that I have not permitted it to condition my actions and I stay alone when I have to. I'm terrified of things happening to the girls and as my imagination always works overtime I know that I have spent a great deal of my life worrying over things that never happened.

Fear is a basic characteristic of humanity. Everybody is afraid and everybody has his pet fear. If people tell me that they are never afraid, I know that they are liars. They have some fear somewhere of some thing. Fear is nothing to be ashamed of and very frequently the more highly developed you are and the more sensitive you are, the more fears to which you may react. Apart from one's pet phobias and fears, sensitive people are prone to tune in on the fears of other people, on their depressions and on their terrors. They are, therefore, assimilating fears which do not belong to them but which they are unable to distinguish from their own innate fears. This is very terribly true today. Fear and horror rule the world and it is easy for people to be overcome with fear. War breeds fear and Germany, with her terror tactics traded on that and did everything possible to enhance world terror. It will take us a long time to eradicate fear, but we are making one step towards it when we talk or work for security.

[Page 151] There are schools of thought which teach that fear, if indulged in, will materialise that which you fear. Personally, I do not believe a word of it because I have spent my life fearing all kinds of things which have never happened and as I am a rather powerful thinker I surely could have materialised something if it had been possible. The question might be asked how can one combat fear? Well! I can only tell what I myself have found successful. I never attempt to combat fear. I take the positive position that I will live with my fears if necessary and I just pay no attention to them. I don't fight them; I don't argue with myself; I simply recognise my fears for what they are and pass on. I think people have to learn a much more patient acceptance of what is, and not spend so much time wrestling with themselves over their individual problems. Other people's problems are more profitable from the angle of general helpfulness. Concentration on service can and does lead to self-forgetfulness.

Also, I have asked myself, why should I not be afraid! All the world is afraid and who am I that I should be exempt from the common lot. And this same argument applies to many things. Those schools of thought which tell the public that because they are divine they should be exempt from sorrow, ill health and poverty, are misleading the public. They are in the majority, of course, quite

sincere but their emphasis is wrong. They lead the public to think that material wellbeing and prosperity is a thing of paramount importance and that they are entitled to it and will get it if they affirm their divinity—a divinity which is there but which they are not evolved enough as yet to express. Why should I be exempt from these things when all humanity is suffering from them? Who am I that I should be rich, for neither poverty nor riches really matter? Who am I that I should have perfect health when the fate of humanity [Page 152] at this time seems to indicate something different? I believe firmly that when I can, through the process of evolution, fully express the divinity that is in me I shall have perfect health. I shall not care whether I am rich or poor, and having a popularity with other personalities will not matter to me at all.

I am bringing this up most definitely because these misleading doctrines are sweeping the public consciousness and lead eventually to disillusionment. The time will come when we shall be liberated from all the ills of the flesh, but when it does come we shall have learned a different sense of values and will not be using our divine powers to get material good for ourselves. All good things come to those who live harmlessly, who are kind and considerate as well. But harmlessness is the key and I leave you to find out for yourselves how difficult it is to be harmless in word and deed and thought.

Life in Hollywood was now easier for me. The children were old enough to go to school and kindergarten. I had many friends and the grounds at Krotona, the Theosophical Headquarters, were delightful. Krotona was a community of about five hundred people, some living on the grounds and some elsewhere in Hollywood or Los Angeles. There were lecture halls, class rooms, a shrine room where members of the Esoteric Section met and a cafeteria which fed the people. The place was beautifully run and, when I got there at first, it seemed to me to be a paradise on earth. Everybody there appeared to me to be deeply spiritual. I thought the leaders and teachers were at least initiates of high degree. I attended meetings and classes and learnt a great deal for which I am very grateful.

After I had been there a short time I was asked to run the cafeteria and—ignorance being bliss—I joyously accepted the responsibility. It was, of course, strictly vegetarian, [Page 153] and I had been a vegetarian ever since coming across the Theosophical teaching. My children had never tasted meat or chicken or fish and I suffered from the normal superiority complex which is often an outstanding characteristic of a vegetarian.

I am convinced that there comes a phase in the life of all disciples when they must be vegetarians. In the same way, there must come a life in which a man or woman should be a celibate. This they must be in order to demonstrate that they have learned control of the physical nature. Once they have learned that control and once they can no longer be swayed by the appetites of the flesh, they can be married or not married, they can eat meat or not eat meat as seems best to them and as their karma may indicate or their circumstances dictate. Once that has been proven, the situation is altered. The physical disciplines are a phase of training and when the lesson is learnt they are no longer needed.

The argument for vegetarianism, based on the cruelty of animal eating, may not be as sound as it appears to the emotional and sentimental types. I worried about this a great deal, because I love animals. I would like here to make two suggestions which I have found helpful. There is a law of sacrifice governing all the evolutionary process. The vegetable kingdom draws its sustenance out of the mineral kingdom, for its roots are in the mineral kingdom. The animal kingdom, on a very large scale, draws its sustenance out of the vegetable kingdom and it lives by the life of that kingdom. Some of the higher animals are carnivorous and, under the law of evolution, prey upon each other, but they

are not incited thereto by man's thought, as some fanatics claim. Sequentially, then, the human kingdom might well be regarded as drawing its sustenance out of the animal kingdom and, because man is the macrocosm for all the three lower kingdoms, he might be supposed, [Page 154] normally, to draw his life from all the three, and he does. In the ancient scriptures of the East, it is pointed out that the human kingdom is "the food of the gods" and in that statement the great "chain of sacrifice" is complete. My second point has reference to the law of cause and effect, or of Karma, as the Theosophists call it. In the early days of primitive man, men were the victims of the animal kingdom and they were quite defenseless. The wild animals of the past preyed upon human beings. In all kingdoms the Law of Retribution works. It is possible that it is this law which is one of the factors inclining humanity towards meat eating. I worked this out in my own consciousness in due course of time but not rapidly.

I ran the cafeteria and learnt to be a good vegetarian cook. My first chore at Krotona was emptying the garbage pails, so I began at the very bottom, and I watched the people—most of them unknown to me—with great interest. I liked so many of them so very much. I cordially disliked a few. I came to two conclusions, that in spite of all the talk about a balanced diet, they were not a particularly healthy lot, and I found, also, that the more rigid and sectarian the approach to vegetarianism, the more critical and superior the person appeared to be. There were vegetarians at Krotona who would eat neither cheese, nor milk, nor eggs because they were animal products and they felt that they were very, very good and well on the way to spiritual enlightenment. But no one's reputation was safe in their hands. I have wondered about this and I have definitely come to the conclusion that it is better to eat beefsteak and have a kind tongue than to be a strict vegetarian and, from a pedestal of superiority, look down upon this world. Again, I would point out that generalisations are inexact. I have known many vegetarians who were lovely and sweet and kind and good.

[Page 155] It was during this year, 1918, that I discovered for the first time who it was that had come to see me in Scotland when I was a girl of fifteen. I had been admitted into the Esoteric Section (E.S.) of the Theosophical Society and was attending their meetings. The first time that I went into the Shrine Room I saw the customary pictures of the Christ and the Masters of the Wisdom, as the Theosophists call Them. To my surprise there, looking straight at me, was a picture of my visitor. There was no mistake. This was the man who had walked into my aunt's drawing room, and it was not the Master Jesus. I was inexperienced then and rushed to one of the senior people at Krotona and asked for the name of this Master. They told me that it was the Master K. H. and then I made a basic mistake for which I have since paid the price. Believing that they would be pleased and not intending in the very least to be boastful I said, in all innocence, "Oh, then, He must be my Master, for I've talked with Him and been under His guidance ever since." This person looked at me and said, with rather a withering inflection, "Am I to understand that you believe yourself to be a disciple?" For the first time in my life I was up against the competitive technique of the Theosophical Society. It was, however, a wholesome lesson for me and I profited thereby. Learning to hold one's tongue is essential in group work, and one of the first lessons which any one affiliated with the Hierarchy has to learn.

During all this time the children were growing and learning and were increasingly a delight to me. There was nothing in Walter Evans' very brief occasional letters to indicate a change of heart and I began again to consider the necessity of getting a divorce. As the end of the war approached, I consulted a lawyer and was advised that I would have no difficulty.

In January, 1919, I met Foster Bailey and later, after [Page 156] I had been granted my divorce, we became engaged to be married. Divorce proceedings had been instituted before I met him. I had dreaded and feared the divorce trial but nothing could have been simpler. The evidence was too good and the witnesses too reputable. An old friend of mine of long standing, Mrs. John Weatherhead, went with me to the trial. I was sworn in; the judge asked me one or two questions as to residence and age of the children and then said, "I have read the depositions of your witnesses, Mrs. Evans, take your decree and the custody of the children. Good morning—next case." So that cycle ended. I was free and I knew that I had done the best thing for the children. California is one of the most difficult states in which to get a divorce and the rapidity of my divorce trial testifies to the rightness of my case and the correctness of my evidence. Walter Evans did not contest it.

During 1919 Foster Bailey and I grew more and more active in Theosophical work and associated very closely with us was Dr. Woodruff Shepherd. I was then living on Beechwood Drive with the three children and Foster Bailey was living in a tent at Krotona. He had been demobilised after the Armistice but had been on sick leave for months as he had crashed whilst piloting a plane, training army observers. I had been introduced to him, after a lecture I had given at Krotona, by Dot Weatherhead, who not only introduced him to me but was also instrumental in introducing me to occult truth and to Krotona. Foster's recollection of that introduction is summed up in the words: "All I saw was a hank of hair and a bony female!" I have always had lots of hair. It is a family inheritance and my three girls have masses of lovely hair. I shall never forget a remark of my eldest daughter, Dorothy (who is famous for her remarks with a double meaning). I had washed [Page 157] my hair one day in England and was sitting out in the garden at Ospringe Place, Faversham, drying it. Dorothy looked out of the window and called out, "Oh! Mother, if you would only keep your back to people and they saw only your lovely hair, they would never guess how old you are!"

Towards the end of 1919 Mr. Bailey was made National Secretary of the Theosophical Society. Dr. Shepherd was made Publicity Director and I became editor of the sectional magazine, *The Messenger*, and chairman of the committee which was running Krotona. All phases of the work and all the different policies and principles governing the administration were, therefore, open to us. The General Secretary, Mr. A. P. Warrington, was a close friend, and all the senior workers were friends and there seemed to be great harmony and a truly cooperative spirit. Little by little, however, we discovered how superficial this harmony was. Little by little we entered upon a most difficult and distressing time. Our affection and personal loyalties were with our friends and co-executives, but our sense of justice and our adherence to the governing principles were constantly being outraged. The truth of the matter was that the management of the Theosophical Society in the United States, and still more so in Adyar (the international centre), was at that time reactionary and old-fashioned whereas the new approach to life and truth, freedom of interpretation and impersonality were the characteristics which should have governed policies and methods but did not.

The society was founded for the establishing of universal brotherhood but it was degenerating into a sectarian group more interested in founding and sustaining lodges and increasing the membership than in reaching the general public with the truths of the Ageless Wisdom. Their policy of admitting nobody into the E.S. for spiritual teaching [Page 158] unless they had been for two years a member of the T.S. is proof of this. Why should spiritual teaching be withheld until a person had demonstrated for two years their loyalty to an organisation? Why should people be required to sever their connection with other groups and organisations and pledge their loyalty to what is called the "Outer Head" of the E.S. when the only loyalties which should be required are those dedicated to the service of one's



fellowmen, the spiritual Hierarchy and, above all, one's own soul? No personality has the right to ask spiritual pledges from other personalities. The only pledge that any human being should give is, first of all, to his own inner divinity, the Soul, and later, to the Master under Whose guidance he can more efficiently serve his fellow-men.

I remember at one of the first E.S. meetings I attended Miss Poutz, who was the secretary of the E.S. at that time, made the astounding statement that no one in the world could be a disciple of the Masters of the Wisdom unless they had been so notified by Mrs. Besant. That remark broke a glamour in me, although I did not speak of it at that time except to Foster Bailey. I knew I was a disciple of the Master K. H. and had been as long as I could remember. Mrs. Besant had evidently overlooked me. I could not understand why the Masters, Who were supposed to have a universal consciousness, would only look for Their disciples in the ranks of the T.S. I knew it could not be so. I knew They could not be so limited in consciousness and later I met many people who were disciples of the Masters and who had never been in touch with the T.S. and had never even heard of it. Just as I thought I had found a centre of spiritual light and understanding, I discovered I had wandered into another sect.

We discovered then that the E.S. completely dominated the T.S. Members were good members if, and only if, they [Page 159] accepted the authority of the E.S. If they agreed with all the pronouncements of the Outer Head and if they gave their loyalty to the people that the heads of the E.S. in every country endorsed. Some of their pronouncements seemed ridiculous. Many of the people endorsed were mediocre to the nth degree. A number who were looked up to as initiates were not particularly intelligent or loving, and love and intelligence, in full measure, are the hall-mark of the initiate. Amongst the advanced membership there was competition and claim making and, therefore, constant fighting between personalities—fighting that was not confined just to oral battles but which found its expression in magazine articles. I shall never forget my horror one day when a man in Los Angeles said to me, "If you want to know what brotherhood is not, go and live at Krotona." He did not know I lived there.

The whole situation was so serious and the split in the section so great between those who stood for brotherhood, for impersonality, for non claim-making and for dedication to the service of humanity that Foster cabled Mrs. Besant to the effect that if the E.S. did not cease dominating the T.S. the E.S. would soon be under very serious attack. About that time Mrs. Besant sent B. P. Wadia over to the States to investigate and find out what was going on, and official meetings were held with Wadia arbitrating. Foster, Dr. Shepherd and myself, along with many others, represented the democratic side: Mr. Warrington, Miss Poutz and those ranged with them represented the side of authority and the domination of the E.S. I had never before in my life been mixed up in an organisational row and I did not enjoy this period at all. I loved some of the people on the other side very much and it distressed me exceedingly. The trouble in time spread to the whole Section and members kept resigning.

[Page 160] In the meantime we had been working hard in our T.S. offices; the children were well; we were planning to get married as soon as things straightened out somewhat. Our own income was quite seriously reduced. The salaries at Krotona were ten dollars per week. Walter Evans' money had ceased coming in since the divorce. Foster had nothing at this time. He had relinquished his legal practice at the time of the war though he had intended resuming it. It was an old, family practice and when he was only twenty-eight he was clearing a large sum per year. This he gave up entirely, in order to help me in the work which was gradually shaping up for us to do—one of the many things which he sacrificed when he chose to throw in his lot with mine. The children adored him and do to this day and the



relationship between them has always been one of great affection and, on his part, of great sacrifice.

They adopted him from the start. He made the acquaintance of Dorothy, the eldest, when she was about nine years old, as he was walking up Beechwood Drive to visit me. He heard shrieks and screams coming from a tree ahead of him. As he hurried towards the tree, he saw a small girl hanging by her knees from a bough. He looked up at her and just said, "Drop," and she dropped into his arms, and as he has often said symbolically, she has been there ever since. Mildred was frightfully ill when he first saw her. She was running a case of suppressed measles with a temperature of 106 degrees, though at the time we did not know what it was. She is basically a pronounced introvert and could be depended upon to have "suppressed" measles. We were trying to get a specialist and in the meantime my friend, Mrs. Copley Enos, and I spent the day rolling her in cold sheets trying to bring the fever down. Foster walked in and started in to help us. Mildred gave him one look and they have been exceedingly close [Page 161] ever since. His introduction to Ellison was making friends with a fat and very dirty child, making mud-pies in the back yard.

Foster's life and mine was, therefore, running along the line of united public work and we were planning and arranging for the future. The T.S. situation was getting more and more difficult and plans were being made already for the convention of 1920, where the whole situation blew up. Speaking of my interior experience, I had become as disillusioned with the T.S. as I had with orthodox Christianity but the situation was not so acute because great and basic truths had come to have meaning to me and I was not alone because Foster and I were already planning to get married.

I now come to a happening in my life about which I hesitate to speak. It concerns the work which I have done for the past twenty-seven years. This work has received world-wide recognition and has evoked world-wide curiosity. It has also brought me some ridicule and suspicion, but surprisingly little, and I have been quite able to understand it because I started by being very suspicious myself. I ask myself why I attempt to deal with the matter at all and why I simply do not continue my hitherto fixed policy of letting my work and the books speak for themselves and prove their own best defense. I think my reasons are twofold.

I want first of all to point out the closeness of the link which the inner Hierarchy of Masters is establishing with men and I want to make it easier for other people to do the same kind of work, provided it *is* the same kind of work. There are so many aspects of so-called psychic writings. People are apt not to differentiate between that which is the expression of wishful thinking or the emergence of a very nice, sweet, well-intentioned, Christian, subconscious, or again automatic writing, the tapping of thought [Page 162] currents (which everybody is doing all the time) or straight fraud; or on the other hand, those writings which are a result of a strong subjective telepathic rapport and a response to impression coming from certain high Spiritual Sources. Again and again in the Bible the words come "And the Lord said," whereupon some prophet or seer wrote down what was said. Much of it is beautiful and of spiritual import. Much of it, however, bears the signature of frail humanity expressing their ideas of God, His jealousy, His spirit of revenge and a great deal of bloodthirstiness. We are told that great musicians hear their symphonies and chorales with an inner ear and then transfer it into musical notation. From whence do our greatest poets and artists down the ages get their inspiration? All from some inner source of beauty.

This whole subject has been made difficult because of the many metaphysical and spiritualistic writings which are of so low an order of intelligence and so ordinary and mediocre in their content that educated

people laugh at them and cannot be bothered to read them. I want to show, therefore, that there is another kind of impression and inspiration which can result in writings far above the average and which convey teaching needed by coming generations. I say this in all humility for I am only a pen or pencil, a stenographer and a transmitter of teaching from one whom I revere and honor and have been happy to serve.

It was in November 1919 that I made my first contact with The Tibetan. I had sent the children off to school and thought I would snatch a few minutes to myself and went out on to the hill close to the house. I sat down and began thinking and then suddenly I sat startled and attentive. I heard what I thought was a clear note of music which sounded from the sky, through the hill and in me. Then I heard a voice which said, "There are some books [Page 163] which it is desired should be written for the public. You can write them. Will you do so?" Without a moment's notice I said, "Certainly not. I'm not a darned psychic and I don't want to be drawn into anything like that." I was startled to hear myself speaking out loud. The voice went on to say that wise people did not make snap judgments, that I had a peculiar gift for the higher telepathy and that what I was being asked to do embodied no aspect of the lower psychism. I replied that I didn't care, that I wasn't interested in any work of a psychic nature at all. The unseen person who was speaking so clearly and directly to me then said that he would give me time for consideration; that he would not take my answer then and that he would come back in three weeks' time exactly, to find out what I intended to do.

I then shook myself as if I was awakening from a dream and went home and entirely forgot all about the matter. I never gave it another thought and did not even tell Foster about it. During the interval I never remembered it but, sure enough, at the end of three weeks I was spoken to again one evening as I sat in my sitting-room after the children had gone to bed. Again I refused, but the speaker begged me to reconsider and for a couple of weeks, at least, see what I could do. By this time I was getting curious but not in the least convinced. I would try for a couple of weeks or a month and then decide what I felt about it. It was during these few weeks that I got the first chapters of "Initiation, Human and Solar."

I would like to make it quite clear that the work I do is in no way related to automatic writing. Automatic writing, except in the rarest cases (and, unfortunately, most people think their case is the rare exception) is very dangerous. The aspirant or disciple is never supposed to be an automaton. He is never supposed to let any part of his [Page 164] equipment out of his conscious control. When he does, he enters into a state of dangerous negativity. The material normally then received is mediocre. There is nothing new in it, and it frequently deteriorates as time goes on. Many a time, the subject's negativity permits the entrance of a second force which, for some peculiar reason, is never of as high a standard as the first. Then there comes danger of obsession. We have had to handle many cases of obsession as the result of automatic writing.

In the work that I do there is no negativity but I assume an attitude of intense, positive attention. I remain in full control of all my senses of perception and there is nothing automatic in what I do. I simply listen and take down the words that I hear and register the thoughts which are dropped one by one into my brain. I make no changes in what I give out to the public from that which has been given to me except that I will smooth the English or replace an unusual word with one that is clearer, taking care, always, to preserve the sense as given. I have never changed anything that the Tibetan has ever given me. If I once did so He would never dictate to me again. I want to make that entirely clear. I do not always understand what is given. I do not always agree. But I record it all honestly and then

discover it does make sense and evokes intuitive response.

This work of the Tibetan has greatly intrigued people and psychologists everywhere. They dispute as to what is the cause of the phenomenon, and argue that what I write probably comes from my subconscious. I have been told that Jung takes the position that the Tibetan is my personified higher self and Alice A. Bailey is the lower self. Some of these days (if I ever have the pleasure of meeting him) I will ask him how my personified higher self can send me parcels all the way from India, for that is what He has done.

**[Page 165]** A few years ago a very dear friend and a man who had stood very closely with Foster and me since the inception of our work—Mr. Henry Carpenter—went out to India to try and reach the Masters at Shigatze, a small, native town in the Himalayas, just over the Tibetan frontier. He made this effort three times in spite of my telling him that he could find the Master right here in New York if he took the proper steps and the time was ripe. He felt he would like to tell the Masters, much to my amusement, that I was having too tough a time and that They had better do something about it. As he was a personal friend of Lord Reading, once Viceroy of India, he was given every facility to reach his destination but the Dalai Lama refused permission for him to cross the frontier. During his second trip to India when at Gyantse (the furthest point he could reach near the frontier) he heard a great hubbub in the compound of the dak bungalow. He went to find out what it was and found a lama, seated on a donkey, just entering the compound. He was attended by four lamas and all the natives in the compound were surrounding them and bowing. Through his interpreter, Mr. Carpenter made inquiries and was told that the lama was the abbot of a monastery across the Tibetan frontier and that he had come down especially to speak to Mr. Carpenter.

The abbot told him that he was interested in the work that we were doing and asked after me. He inquired about the Arcane School and gave him two large bundles of incense for me. Later, Mr. Carpenter saw General Laden Lha at Darjeeling. The General is a Tibetan, educated in Great Britain at public school and university and was in charge of the secret service on the Tibetan frontier. He is now dead but was a great and good man. Mr. Carpenter told him of his experience with this lama and told him that he was the abbot of a certain **[Page 166]** lamaserie. The General flatly denied the possibility of this. He said the abbot was a very great and holy man and that he had never been known to come down across the frontier or visit an Occidental. When, however, Mr. Carpenter returned the following year, General Laden Lha admitted that he had made a mistake; that the abbot had been down to see him.

After writing for the Tibetan for nearly a month I got completely scared and absolutely refused to do any more work. I told the Tibetan that the three little girls had only me to look to, that if I were ill or went crazy (as so many psychics seemed to do) they would be all alone and that I did not dare take the chance. He accepted my decision but told me to try and get in touch with my Master, K. H., and talk the matter over with Him. After thinking it over for a week or so I decided to get in touch with K. H. and proceeded to do so, following the very definite technique He had taught me. When I got my opportunity for an interview with K. H. we talked the whole thing through. He assured me that I was in no danger, either physically or mentally, and that I had the opportunity of doing a really valuable piece of work. He told me that it was He, Himself, Who had suggested that I help the Tibetan; that He was not transferring me into the Tibetan's ashram (or spiritual group) but that He wished me still to work in His. I therefore complied with the wish of K. H. and told the Tibetan that I would work with Him. I have been strictly his amanuensis and secretary and am not a member of His group. He

has never interfered with my personal work or training. In the spring of 1920 I entered into a very happy time of collaboration with Him, while working as a senior disciple in the ashram of my own Master.

I've written many books since then for the Tibetan. Shortly after finishing the first few chapters of "Initiation, [Page 167] Human and Solar" I showed the manuscript to B. P. Wadia. He got very excited and told me that he would publish anything that "came from that source" and printed the first few chapters in "The Theosophist," published in Adyar, India. Then the usual theosophical jealousy and reactionary attitude appeared and no more was printed.

The Tibetan's style has improved over the years. He dictated a cumbersome, poor English in the beginning, but between us we have managed to work out a style and presentation which is suited to the great truths which it is His function to reveal, and mine and my husband's to bring to the attention of the public.

In the early days of writing for the Tibetan, I had to write at regular hours and it was clear, concise, definite dictation. It was given word for word, in such a manner that I might claim that I definitely heard a voice. Therefore, it might be said that I started with a clairaudient technique, but I very soon found, as our minds got attuned, that this was unnecessary and that if I concentrated enough and my attention was adequately focussed I could register and write down the thoughts of the Tibetan (His carefully formulated and expressed ideas) as He dropped them into my mind. This involves the attaining and preservation of an intense, focussed point of attention. It is almost like the ability which the advanced student of meditation can demonstrate to hold one's achieved point of spiritual attention at the very highest possible point. This can be fatiguing in the earlier stages, when one is probably trying too hard to make good, but later, it is effortless and the results are clarity of thought and a stimulation which has a definitely good physical effect.

Today, as the result of twenty-seven years work with the Tibetan I can snap into telepathic relation with Him without the slightest trouble. I can and do preserve my [Page 168] own mental integrity all the time and I can always argue with Him if it seems to me, at times, that—as an Occidental—I may know better than He does as regards points of presentation. When we have an argument along any line I invariably write as He wants the text written, though He is apt to modify His presentation after discussion with me. If He does not change His wording and point of view, I do not change what He had said in any way.

After all, the books are His, not mine, and basically the responsibility is His. He does not permit me to make mistakes and watches over the final draft with great care. It is not just a question of taking His dictation and then submitting it, after I have typed it out, to Him. It is a question of His careful supervision of the final draft. I am mentioning this quite deliberately as quite a few people, when the Tibetan says something with which they do not personally agree, are apt to regard the point of disagreement as having been interpolated by me. This has never happened, even if I do not always agree or understand and I want to re-iterate—I have published exactly what the Tibetan has said. On that one point I emphatically take my stand.

Some students, also, when they personally do not understand what the Tibetan means say that His ambiguities, so called, are due to my having wrongly brought through what He was saying. Where there are ambiguities, and there are quite a number in His books, they are due to the fact that He is

quite unable to be clearer, owing to the limitations of his readers, and the difficulty of finding words which can express newer truths and those intuitive perceptions which are still only hovering on the borders of man's developing consciousness.

The books that the Tibetan has written are regarded of importance by the Teachers responsible for the giving **[Page 169]** out of the new truths which humanity needs. New teaching, along the line of spiritual training and the preparation of aspirants for discipleship has also been given. Great changes are being made in methods and techniques and because of this the Tibetan has been peculiarly careful to see that I do not make mistakes.

At the time of the second phase of the World War, which started in 1939, many pacifists and well meaning, though unthinking, people among the students of the Arcane School and the general public, which we could succeed in reaching, took the position that I had written the pamphlets and papers endorsing the United Nations and the need to defeat the Axis Powers, and that the Tibetan was not responsible for the anti-Nazi point of view of these articles. This, again, was not true. The pacifists took the orthodox and idealistic point of view that because God is love it would be impossible for Him to be anti-German or anti-Japanese. Because God is love, He had no alternative, or the Hierarchy either, working under the Christ, to do anything else but stand firmly on the side of those who were seeking to free humanity from slavery, evil, aggression and corruption. The words of the Christ have never been more true, "He that is not with Me is against Me." The Tibetan in His writings at that time took a firm and unshakable stand, and today (1945) in view of the unspeakable atrocities, cruelties and enslavement policies of the Axis nations, His position has been justified.

All this time the situation at Krotona was getting more acute. Wadia had arrived at Krotona (as the representative of Mrs. Besant) and was stirring up trouble and we collaborated with him to the full in order to swing back the Theosophical Society to its original impulse of universal brotherhood. We collaborated because at this time Wadia seemed sound and sincere and to have the interest of the **[Page 170]** society truly at heart. The cleavage in the society was steadily widening and the line of demarcation between those who stood for the democratic point of view and those who stood for spiritual authority and the complete control of the Theosophical Society by the Esoteric Section was rapidly growing.

The original platform of the T.S. had been founded on the autonomy of the lodges within the various national sections but, at the time that Foster Bailey and I came into the work, this whole situation had been fundamentally changed. Those people were put into office in any lodge who were E.S. members and through them Mrs. Besant and the leaders in Adyar controlled every section and every lodge. Unless one accepted the dictum of the E.S. members in every lodge, one was in disgrace and it was almost impossible for the individual, therefore, to work in the Lodge. The sectional magazines and the international magazine, called "The Theosophist," were pre-occupied with personality quarrels. Articles were given up to the attack or the defense of some individual. A strong phase of psychism was sweeping through the society due to the psychic pronouncements of Mr. Leadbeater and his extraordinary control over Mrs. Besant. The aftermath of the Leadbeater scandal was still causing much talk. Mrs. Besant's pronouncements about Krishnamurti were splitting the society wide open. Orders were going out from Adyar, based upon what were claimed to be orders to the Outer Head by one of the Masters, that every member of the Theosophical Society had to throw his interests into one or all of the three modes of work—the Co-Masonic Order, the Order of Service and an educational movement. If you did not do so you were regarded as being disloyal, inattentive to the requests of the



Masters and a bad Theosophist.

Books were being published at Adyar by Mr. Leadbeater [Page 171] that were psychic in their implications and impossible of verification, carrying a strong note of astralism. One of his major works, *Man: Whence, How and Whither*, was a book that proved to me the basic untrustworthiness of what he wrote. It is a book that outlines the future and the work of the Hierarchy of the future, and the curious and arresting thing to me was that the majority of the people slated to hold high office in the Hierarchy and in the future coming civilisation were all Mr. Leadbeater's personal friends. I knew some of these people—worthy, kind, and mediocre, none of them intellectual giants and most of them completely unimportant. I had travelled so widely and had met so many people whom I knew to be more effective in world service, more intelligent in serving the Christ, and more truly exponents of brotherhood that my eyes were opened to the futility and uselessness of this kind of literature.

Owing to all these various causes many people were leaving the Theosophical Society in disgust and bewilderment. I have often wondered what would have been the fate of the T.S. if they had had the grit to stay in, if they had refused to be ousted, and if they had fought for the spiritual basis of the movement. But they did not and a great number of the worthwhile people got out, feeling frustrated and handicapped and unable to work. I, personally, never resigned from the society and it is only during the past few years that I have let my annual dues lapse. I am writing about this somewhat at length because it was this situation or background that made it necessary for changes to take place and out of these our work for the next twenty years took shape.

The disciples of all the Masters are everywhere in the world, working along the many different lines to bring humanity into the light and to materialise the kingdom of [Page 172] God on earth, and the attitude of the Theosophical Society in regarding itself as the only channel and its refusal to recognise other groups and organisations as integral and equally important parts of the Theosophical Movement (not the Theosophical Society) in the world is largely responsible for its loss of prestige. It seems rather late now for the T.S., to mend its ways and to emerge from isolation and separateness and to form part of the great Theosophical Movement which is today sweeping the world. This movement is not only expressing itself through the various occult and esoteric bodies, but through the labor unions, through the plans for world unity and post-war rehabilitation, through the new vision in the political field, and through the recognition of the needs of humanity everywhere. The degeneration of the initial, beautiful impulse is heartbreaking to those of us who loved the principles and truths for which Theosophy originally stood.

Let there be no mistake, the movement initiated by Helena Petrovna Blavatsky was an integral part of a Hierarchical plan. There have always been theosophical societies down the ages—the name of the movement is not new—but H. P. B. gave it a light and a publicity that set a new note and that brought a neglected and hitherto somewhat secret group out into the open and made it possible for the public everywhere to respond to this very ancient teaching. The indebtedness of the world to Mrs. Besant for the work that she did in making the basic tenets of the T.S. teaching available to the masses of men in every country, is something that can never be repaid. There is absolutely no reason why we should overlook the stupendous, magnificent work she did for the Masters and for humanity. Those who have during the past five years so violently attacked her seem to me of no more importance than fleas attacking an elephant.



**[Page 173]** In 1920 this whole situation was reaching a climax. The cleavage between the authoritarians of the E.S. and the more democratic minds in the T.S. was steadily widening. In America Mr. Warrington and the E.S. wardens and heads everywhere represented one group, and the other group, at that time, was led by Foster Bailey and B. P. Wadia. This was the situation which was rampant when the famous convention of 1920 took place in Chicago in the summer. I had never been present at any convention in my life and to say that I was disillusioned, disgusted and outraged is putting it mildly. Gathered together was a group of men and women from all parts of the United States who were presumably occupied in teaching and spreading brotherhood. The hatred and rancour, the personality animus and the political manipulation was so outrageous and shocking that I made a vow never to attend another Theosophical Convention again in my life. Next to Mr. Warrington, we were the ranking officials of the T.S. but we were a small minority. It was obvious from the first moment of the Convention that the E.S. was in control and that those who stood for brotherhood and democracy were hopelessly outnumbered and, therefore, beaten.

There were Theosophists on the authoritarian side who were bitterly unhappy. They were controlled by the E.S. but felt that the methods employed were shocking. Many of them did what they could to show a friendly spirit to us as individuals. Some of them, towards the close of the Convention, were convinced of the rightness of our position and told us so. Others, who came over to the Convention with an open mind, threw the weight of their interests and backing on our side. In spite of it all, however, we were hopelessly defeated and the E.S. was aggressively triumphant. There was nothing for us to do but to return to Krotona and the situation was such that eventually Mr. **[Page 174]** Warrington was forced to resign as head of the Theosophical Society in America, though retaining his position in the E.S. He was succeeded by Mr. Rogers who was bitterly opposed to us and far more personal in his opposition than Mr. Warrington. The latter realised our sincerity and apart from organisational differences there was a strong affection between Mr. Warrington, Foster and myself. Mr. Rogers was of a much smaller calibre and he threw us out of our positions as soon as he got into power. Thus ended our time at Krotona and our very real effort to be of service to the Theosophical Society.

**[Page 175]**

## CHAPTER V

This chapter indicates a complete line of demarcation between the world with which I have been dealing and the world with which I am dealing now (1947). An entirely new cycle appears. Up till now I have just been Alice Bailey, socialite, mother and church worker; my time has been my own; nobody has known anything about me; I have been able to arrange my days to suit myself except as far as the children were concerned; no one was clamouring for appointments; there were no proofs to read; no public lectures to give; and, above everything else, no unending correspondence and letter-writing to claim my attention. I sometimes wonder if the general public has the faintest idea of the literally appalling number of letters I both dictate and receive. I am not exaggerating when I say that some years I have dictated over 10,000 letters and once I timed myself as regards a current day's correspondence and it took me forty-eight minutes simply to slit the envelopes before I withdrew the letters. When this is the case and when to this must be added the thousands of form letters which I have signed plus the letters which I have written to entire national groups (to which I have affixed no personal signature) you can understand my saying to my husband one day that upon my tombstone there should be the words: "She died smothered in papers." Today my record is about 6,000 letters per

year because I delegate so much of my correspondence now to men and women who can give more thought, time and consideration to the answering of my correspondence. Sometimes I sign these letters; sometimes I do not and I would like to give my grateful thanks at this point particularly to Mr. Victor Fox and one or two [Page 176] others who have written perfectly wonderful letters for me to correspondents (letters which have received grateful thanks) and have themselves received no credit for the writing. This is what I call selfless service—to write a letter which you do not sign and for which someone else receives thanks.

This whole section of my life, 1921-1931, makes relatively dull reading. I find it difficult to bring into it a light touch or anything that would serve to relieve the monotony of the treadmill into which I entered during these years. Neither Foster Bailey nor I had planned any such life and we have often said that had we known what the future held we would never have started the things which we undertook. It is an outstanding case of the truth of the proverb that "Ignorance is bliss."

After that completely shocking annual convention of the T.S. in Chicago, Foster and I returned to Krotona utterly disillusioned, profoundly convinced that the T.S. was run strictly on personality lines, with the emphasis upon personality status, upon personality devotions, upon personality likes and dislikes and upon the imposition of personality decisions upon a mass of personality followers. We simply did not know what to do or along what line to work. Mr. Warrington was no longer president of the society and Mr. L. W. Rogers succeeded him. My husband was still national secretary and I was still editor of the national magazine and chairman of the Krotona committee.

I shall never forget the morning when, upon his assumption of office, Mr. Rogers took over, we went up to his office to tender to him our desire to continue to serve the T.S. Mr. Rogers looked at us and asked the question, "Is there any way which you can think, by which you can be of service to me?" Here we were, therefore, without jobs, no money, no future, three children and utterly uncertain [Page 177] as to what it was we wanted to do. A move was instituted to have us ousted off the Krotona grounds but Foster cabled Mrs. Besant and she immediately squashed the effort. It was just a little too raw.

This was a most difficult time. We were not married and Foster was living in a tent on the grounds of Krotona. Being a very circumspect English woman I had a lady living with me to act as a chaperone and prevent dirty gossip. One of the things I have attempted and I think successfully to do is to rescue occultism from defamation. I have tried to make the vocation of occultists respectable and have been surprisingly successful. Whilst I was unmarried and whilst the children were tiny I always had some elderly friend live with me. After marriage my husband and the children themselves have proved adequate protection. For one thing, I have never been interested in any man except my husband, Foster Bailey, and, for another, no really decent and self-respecting woman would live in such a way that her children as they get older are critical of her. This has been very good for the occult movement for today the word occultism has a respectable connotation and lots of worth-while people are perfectly willing to have themselves recognised by the rest of the world as occult students. I feel that this is one of the things that it was my destiny to help carry out and I do not believe that ever again will the occult field of thought fall into the same disrepute as it did from 1850 until now.

Books are still being written defaming H.P.B. and Mrs. Besant and one wonders what their writers hope to achieve. As far as I can ascertain the modern generation of investigating students are not the least interested in the pros or cons of their characters. It is quite unimportant to them whether so-and-

so approves or disapproves of either of these two people. What they are interested in is the [Page 178] teaching and the truth. This is wholesome and right. I wish these modern writers who spend months in raking up dirt and endeavoring to prove someone was vile would realise the stupidity of their activities. They do not touch the truth; they do not change the loyalties of those who know; they do not change the trend towards occult realisation and they hurt nobody but themselves.

Life in this post-war world is too important to any man or woman to occupy themselves with defaming and running down people who have been dead for decades. There is work to be done in the world today; there is truth to be recognised and proclaimed and there is no room for muckraking and personality slandering by those who want to make a few hundred dollars from the enemies of a teaching. This is one reason why I am writing this autobiography. The facts are here.

In these early days of which I write no one would have believed that the time would come when the teaching that I was just beginning to give out and the work to which Foster and I dedicated ourselves would assume such proportions, that its various branches are now internationally recognised and that the teaching would have helped so many hundreds of thousands. We stood alone with, perhaps, a few unknown followers against one of the most powerful so-called occult bodies in the world. We had no money and we saw no future ahead. Our joint finances on the day when we sat down to size up the situation and to lay plans for the future were exactly \$1.85. It was the end of the month, the rent was due, the grocer's bill for the past month was not paid, nor was the rent or the gas, light or milk bill. As we were not married none of these were Foster's responsibility but, even in those days, he shared all things with me. We were drawing no salaries [Page 179] from the T.S. and my very small income was not available. There seemed nothing for me to do.

Personally, though I am recognised all over the world as a teacher of meditation I have at the same time never relinquished my habit of prayer. I believe that the true occultist uses prayer and meditation interchangeably according to need and that both are equally important in the spiritual life. The trouble with prayer has been that the average human being makes it entirely a selfish thing and a means of acquisition of things for the separated self. True prayer asks nothing for the separated self but it will always be used by those who seek to help others. Some people are too superior to pray and regard meditation as far more exalted and more fitted to their high point of development.

For me it has always been enough that Christ not only prayed but taught us the Lord's Prayer. To me, also, meditation is a mental process whereby one can acquire clear knowledge of divinity and awareness of the kingdom of souls, or the kingdom of God. It is the mode of the head and of the mind and is greatly needed by the unthinking people of the world. Prayer is of the emotional nature and of the heart and is universally used for the satisfaction of desire. Both should be used by the aspiring disciples of the world. Later I will touch upon Invocation which is the synthesis of the two.

Anyway, in this time of material need I—again as usual—stuck to prayer and that night I prayed. The next morning when I went out on to the porch I found there the needed cash and, within a day or two Foster Bailey got a letter from Mr. Ernest Suffern offering him a position in New York in connection with the T.S. of that city at a salary of \$300 a month. He also offered to purchase a house for us in a small commuting-town across the Hudson. Foster accepted the offer and left for New York whilst I [Page 180] stayed behind to see what the developments were and to take care of the children.

Living with me at that time was Augusta Craig, commonly called "Craigie" by all of us who knew and loved her. She lived with us off and on for many years and was greatly loved by me and the children. She was a unique person, rippling with wit and mentality. She never approached a problem in the ordinary way or from the ordinary angle. Perhaps this was because she had been four times married and had a vast experience of men and matters. She was one of the few people to whom I could go for advice because she and I so thoroughly understood each other. She had a caustic tongue and yet was so permeated with "It" that no matter where we were the postman, the milkman and the iceman, if unmarried, all tried to beguile her away from me. But she would have none of them. She decided life with me was interesting enough and she stuck with me until a few years before her death when she went into an old ladies' home in California, largely, she told me, because she had no use for old ladies. However, being an old lady and over 70 when she left me she thought they might profit from some of her experiences. I do not think she enjoyed the other ladies but she felt she was very good for them and I'll guarantee she was. She was always very good for me.

The time came at the end of 1920 when Foster wrote to me to join him in New York and I left the children in Craigie's care, knowing they would be safe, cared for and loved. I travelled to New York where Foster met me and took me to an apartment house in Yonkers, not far from the lodgings in which he was living. We married very shortly afterwards, going to the City Hall one morning, procuring a license, asking the man at the license bureau to recommend a clergyman for the marriage ceremony and **[Page 181]** getting married at once. We returned to the office immediately for the afternoon's work and from that moment we have carried on for 26 years.

The next step was for us to furnish the house which Mr. Suffern purchased for us in Ridgefield Park, N. J., and then for Foster to go West and fetch the children. I stayed behind to get things ready, make the curtains, stock the house with necessities—most of which Mr. Suffern provided—and await anxiously for the return of my husband with the three girls. Craigie did not come with them; she followed later.

Never shall I forget their arrival at the Grand Central Terminal. Never did I see a more weary, worn out man than Foster Bailey. The four of them appeared up the ramp, Foster with Ellie in his arms and Dorothy and Mildred hanging on to his coat tails and how glad we all were to settle down in the new home. It was the first time the children had ever been East. They had never seen snow and had seldom worn shoes and it was for them like an entirely new civilised experiment. How he ever managed I do not know and I think this is a good place in which to point out what a marvellous stepfather he was to the children. He never allowed them whilst they were children to realise they were not his own and their indebtedness to him is very great. I think they are devoted to him and well they should be.

This entirely new cycle of living meant the adjustment of all of us to many changes. For the first time there was not only the intense pressure of the work to be done for people and for the Masters but it had to be combined with family cares, with the running of a household, with the education of the children and—which I found the most difficult—with the growing publicity. I have never been a lover of publicity. I've never liked the inquisitiveness of **[Page 182]** the general public or their feeling that because you write books and lecture on the public platform that necessarily you have no private life. They seem to feel that anything you do is their business and that you must say the things they want said and portray yourself to them as they think you should be.

I shall never forget telling an audience of around 800 people, one day in New York, that all of them could attain a certain measure of spiritual realisation if they cared enough to do so, but that it would entail sacrifice as it had in my own life. I told them that I had learned to iron the childrens' clothes, etc., whilst reading a book on spiritual or occult matters and that it did not mean I burnt the clothes. I told them that they could regulate their thinking and learn mental concentration and spiritual orientation whilst peeling potatoes and shelling peas because that was what I had had to do, for I was no believer in sacrificing your family and their welfare to your own spiritual urges. At the close of the lecture a woman got up in the audience and publicly berated me for giving myself away to so many people on such trivial matters. I replied to her by telling her that I did not believe that the comfort of one's family was a trivial matter and that I had always had in my mind the work of a certain woman who was a well known lecturer and teacher but whose family of six children never saw her and the responsibility for their care was left to anybody who cared to be interested enough.

Personally I have no appreciation at all of the person who furthers a spiritual realisation at the expense of their family or friends. There is far too much of this in various occult groups. When people come to me and tell me that their families are not sympathetic in their spiritual aspiration I ask them the following questions,—"Do you leave your occult books lying around to annoy everybody? Do **[Page 183]** you demand complete silence in the house whilst you do your morning meditation? Do you make them get their own supper whilst you attend a meeting?" It is here that occult students make such fools of themselves and bring the whole question of occultism into disrepute. The spiritual life is not lived at the expense of others, and if people are suffering because you want to go to Heaven it is just too bad.

If there is one person in the world who makes me weary, tired and sick it is the academic, technical occultist. The second group that makes me tired are the nincompoops who think they are in touch with the Masters and who talk mysteriously of the communications they have received from the Masters. My attitude about all such communications is: "I believe this is what the Master says; I believe this is the teaching; but use your intuition; maybe it isn't." I may be considered by some as elusive as an eel but I do leave people free.

It was this contact with the general public that slowly began to start in 1921 and inaugurated a very difficult period in my life. I have always felt that I should astrologically have Cancer rising because I like to hide and not be seen and the verse in the Bible that has always seemed to me to be so important refers to "the shadow of a great rock in a thirsty land." Many of the leading astrologers have amused themselves by attempting to cast my horoscope. Most of them have given me Leo rising because they regard me as so individual. Only one of them has ever given me Cancer rising and he had insight and sympathy with my problem of publicity, and I think that inclined him to make Cancer my rising sign. However, I believe that my rising sign is Pisces. I have a Pisces husband and a Pisces daughter and Pisces is the sign of the medium or the mediator. I am not **[Page 184]** a medium but I have been a kind of "middleman" between the Hierarchy and the general public. I would have you note that I say the general public and not occult groups. I know and believe that the general public is more ready for a sane knowledge of the Masters and more prepared for a normal and sensible interpretation of occult truth than are the members of the average occult group.

The children were now reaching the age where the normal physical care which engrosses the attention of the average mother was changing into emotional demands. This cycle which lasts until they are in their 'teens is an exceedingly difficult one—difficult for the children and frightfully difficult for the mothers. I am not at all sure that I reacted well or acted wisely and it is perhaps simply my good luck



that today my daughters seem to like me. They all had a far more normal time in their up-bringing than I ever had, left as I was to strangers, governesses and masters and that, perhaps, made it difficult for me to understand them. I had a very exalted idea of what the relationship between mother and children should be. They had no such exalted idea. I was just somebody who could be expected to take care of them but who could also be expected to block what they wanted to do. I learnt a lot during this short cycle of years and have found it most valuable when it became a situation of helping other mothers to handle their problems. Looking back I don't honestly think that my children had a great deal of cause for disagreement with me for I honestly tried to understand and to be sympathetic but—taking it by and large—I am somewhat disgusted with the average parents in this country and in Great Britain.

Here in the United States we are so lax and lenient with our children that they have very little sense of responsibility or self discipline whilst in Great Britain the discipline [Page 185] and parental demands and supervision and control are enough to make any child revolt. In both countries it works out exactly in the same way—revolt. Today the British young generation seems to me, from what I can gather, to be in a state of complete bewilderment as to what they want to do and what the younger generation should stand for in this world, whilst the shocking behavior of the G.I.s in the U. S. Army when over in Europe and elsewhere has been such that they have seriously damaged the prestige of the U. S. in the world. I do not blame the American boys, I blame their mothers, their fathers, their school teachers and their army officers, who have given them no sense of direction, no sense of responsibility and no true standard of living. It is certainly not entirely the boy's fault that so many of them went hay-wire during the war and when they went overseas.

When I was in Europe and Great Britain in the summer of 1946 I got direct first-hand information from the nationals in many countries as to their behavior; as to the tens of thousands of illegitimate children they left behind uncared for and unrecognised and as to the hundreds of girls they married and deserted. One of the most interesting things to me was to discover in what high esteem the negro troops were held for their courtesy and their niceness to the girls, taking no advantage of the girl unless the girl herself were willing. When I make this criticism of the American boys, and it is also somewhat true of the more disciplined British troops, I recognise, as I said several times in England to the people who were criticising the G.I. boys to me,—"That's all very well, and I'm quite ready to believe that the American boys are all that you say, but what about the dirty little English and French and Dutch girls—for it takes two to play that game." Though our boys had too much money and were told by our officers to "take the [Page 186] lid off" when on active service yet the girls of foreign nationality must also be held accountable. It is somewhat understandable that these starving girls and these underfed girls would choose to go with our American soldiers when it meant chicken and bread for their families. I say this is no excuse for them but I have to say it because it is a plain statement of fact.

This whole problem of sex and of the relationship between the sexes is perhaps one of the world problems which have to be solved within the next century. How it will be solved is not for me to say. I suppose it is largely the question of corrective education and of the instilling into young people in their later 'teens that the wages of sin is death. One of the cleanest men I ever knew who never in his life misconducted himself, as it is puritanically called, told me that the only reason was that at nineteen his father took him into a medical museum and showed him some of the results of misconduct. I'm no believer in the use of fear for the correction of behavior and weakness but it is possible that the material evidence of material wrong-doing has its value.



I have no intention of dealing at greater length with this subject but it has its bearing on the problem with which I was confronted when we settled down in the house at Ridgefield Park. I had to send my children to the public schools in New Jersey. I was accustomed to the idea of co-education but only among an exclusive set of children all of whom were under ten years old. I, myself, was not the product of the co-educational system and was not at all sure I liked it for children who were nearing their 'teens but I had no alternative and I had to face the issue.

Given the right kind of home and given the right parental influence I know no better system than that of co-education. The amazement of my own daughters when [Page 187] they first arrived in England and found out how the English girls looked upon the English boys was almost funny. They found the English girls over-estimating the English boys, full of the mysteriousness of sex and not knowing in the least how to treat boys; whereas the American girl, brought up with boys every day, sitting in class with them, sharing luncheons, walking to and from school together, playing together on playing grounds had a much sounder and more wholesome attitude. I hope before long we shall see co-education systems in every country in the world. But behind these systems must stand the home, complementing and offsetting what the scholastic system lacks. Teaching boys and girls right relationship and responsibilities to each other, and giving them much freedom within the certain, mutually understood limits—a freedom based on trust—is essential.

The three girls started in the public school. I cannot say they ever distinguished themselves. Every year they made a grade but I do not remember their ever getting to the top of their class or getting honors. I do not regard this as any reflection on them. They all had fine minds and have proved to be highly intelligent citizens; but they just were not particularly interested. I remember Dorothy bringing me an editorial from the New York Times when she went into High School. The editorial was dealing with the modern educational system and pointing out its usefulness for the mass. It went on, however, to point out that the system broke down for the highly intelligent, creative or gifted child. "And that," said my daughter, "is us and that's why we don't make better grades at school." She was probably right but I took care not to let her know it. The trouble with mass co-education is that the teachers have too large classes and no child can get proper attention. I remember asking Mildred one day why she was not doing her homework, "Well, mother," she said, "I have calculated [Page 188] that as there are 60 children in my class it will be three weeks before the teacher gets around to me and I don't need to do anything at present." Anyway, they stewed away at school and got through each term and graduated normally and that was that. They were, however, great readers. They were constantly meeting interesting people, listening to interesting conversations and in touch, through Foster and myself with people all over the world, and their education, therefore, was really a very broad one.

All this time Foster was acting as secretary to the Theosophical Association of New York—an unofficial independent organisation—and I was cooking, sewing, doing house-keeping and writing books at home. Every Monday morning Foster and I would get up at 5 o'clock and do the weekly wash including the sheets for there was little money coming in and it has been only within the last year or so of my life that I have been free of some of my housework.

Foster at this time organised the Committee of 1400—a committee pledged to endeavor to swing the Theosophical Society to its original principles. This committee was in miniature a tiny replica of the major world cleavage which has climaxed since 1939 in the World War. It was essentially a fight between the reactionary, conservative forces in the Society and the new liberal forces which were working to see the original principles of the Society restored. It was a fight between a selective,

isolationist, superior group who regarded themselves as wiser and more spiritual than the rest of the membership and those who loved their fellow-men, who believed in progress and the universality of truth. It was a fight between an exclusive faction and an inclusive group. It was not a fight of doctrines; it was a fight of principles and Foster spent much time organising the fight.

**[Page 189]** B. P. Wadia returned from India and we were at first hopeful that he would give strength to what we were trying to do. We found, however, that he planned to take over, if possible, the presidency of the T.S. in this country with the help of Foster and the Committee of 1400. Foster, however, had not organised in order to put into power a man who would represent the committee. The committee was organised to present the issues involved and the principles at stake to the membership of the T.S. When Wadia discovered that this was so he threatened to throw his interest and weight into the United Lodge of Theosophists, a rival and most sectarian organisation. They represent the fundamentalist attitude in the T.S. along with one or two other Theosophical groups who represent the point of view of the orthodox theologian, holding that the last word was spoken by H.P.B., that there is nothing more to give out and that unless their interpretation of what H.P.B. said and meant was accepted one cannot be a good Theosophist. Perhaps this accounts for the fact that all these fundamentalist groups have remained very small.

The Committee of 1400 went ahead with its work. The next election took place, the membership named its choice (or rather the E.S. dictated its choice) and the work of the Committee, therefore, came to an end. Wadia threw his weight, as he had said he would, into the United Lodge of Theosophists, and eventually went back to India where he started one of the best magazines along occult lines extant today. It is called "The Aryan Path" and is exceedingly fine. The word Aryan here has nothing to do with Hitler's use of the word. It concerns the Aryan method of spiritual evaluation and the way in which people belonging to the Fifth Root Race make their approach to reality.

I, in the meantime, had started a Secret Doctrine class and had rented a room on Madison Avenue where we could **[Page 190]** hold classes and see people by appointment. This Secret Doctrine class was started in 1921 and was exceedingly well-attended. People from the various Theosophical societies and occult groups came regularly. Mr. Richard Prater, an old associate of W. Q. Judge and a pupil of H. P. Blavatsky came to my class one day and the next week turned his entire Secret Doctrine class over to me.

I mention this for the benefit of United Lodge of Theosophists and for those who claim that the true Theosophical lineage descends from H.P.B. via W. Q. Judge. All the Theosophy that I knew had been taught me by personal friends and pupils of H.P.B. and this Mr. Prater recognised. Later he gave me the esoteric section instructions as given to him by H.P.B. They are identical with those I had seen when in the E.S. but they were given to me with no strings attached to them at all and I have been at liberty to use them at any time and have used them. When he died many years ago his theosophical library came into our hands with all the old Lucifers and all the old editions of the Theosophical magazine, plus other esoteric papers which he had received from H.P.B.

Among the papers which he gave me was one in which H.P.B. expressed her wish that the esoteric section should be called the Arcane School. It never was and I made up my mind that the old lady should have her wish and that was how the school came to get its name. I regarded it as a great privilege and happiness to know Mr. Prater.

Another old pupil of Madame Blavatsky and Col. Olcott, Miss Sarah Jacobs, gave me the photographic plates of the Masters' pictures which were given to her by Col. Olcott so that I have more than a happy feeling that the personal pupils and friends of H. P. Blavatsky approved of what I was setting out to do. I had their endorsement and their help until they passed over to the other side. They [Page 191] were, naturally, all old people when I first met them. The attitude of the current Theosophical leaders and membership has always amused me. They have never approved of what I taught and yet what I taught came direct from personally trained pupils of H.P.B. and is more likely to be correct than that which has come from those who have not known her. I mention this because for the sake of the work I would like to have its sources recognised.

From the Secret Doctrine class arose groups of students all over the country who received the outlined lessons that I was giving to the class on Madison Avenue. These classes grew and prospered until they aroused definite Theosophical antagonism and I was warned by Dr. Jacob Bonggren that the classes were under attack. He was an old pupil of H.P.B. and his writings are to be found in the earlier magazines and I am very proud that he stood behind me in those earlier days.

In 1921 we formed a small meditation group of five men and my husband and myself who used to meet every Tuesday afternoon after business hours to talk about the things that mattered, to discuss the Plan of the Masters of the Wisdom and to meditate for awhile on our part in it. This group met steadily from the summer of 1922 until the summer of 1923. In the meantime I was continuing to write for the Tibetan and "Initiation Human & Solar," "Letters on Occult Meditation" and "The Consciousness of the Atom" had been printed.

People are apt to assume that if you write a book on such a technical subject as meditation that you know all about it. I began to get letters from all over the world from people asking me to teach them to meditate or to put them in touch with the Masters of the Wisdom. The latter request always amused me. I'm not one of those occult teachers who claims to know exactly what the Master [Page 192] wants done or to have the right to introduce the curious and the dumb to the Masters. The Masters are not contacted that way. They are not the prey of the curiosity seeker, the gullible or the unintelligent. They can be found by the selfless server of the race and the intelligent interpreter of the truth but by no one else.

I have given out the teaching as it has come to me by the Tibetan but it is His responsibility. As a Master of the Wisdom He knows what I do not know and has access to records and truths which are sealed to me. The assumption that I know all that is given out in His books is a false one. As a trained disciple I may know more than the average reader but I have no knowledge such as that possessed by the Tibetan. He has vast knowledge and I frequently give a little chuckle when I hear myself described by some antagonistic Theosophist (I could mention names but I will not), as "the peculiar lady who keeps her ear at the keyhole of Shamballa." It will be a long time before I have earned that right "to enter into the place where the Will of God is known," and when I do I shall need no keyhole.

In the summer of 1922 I went away with the family for three months to Amagansett, Long Island, and undertook to write a letter once a week to the group of men to study and read during our absence. In many cases this letter seemed appropriate to send to those inquiring about meditation, about the way to God and about the spiritual plan for humanity, so we sent them copies of these letters as we wrote them. By the time we returned to New York in September 1922 it was necessary to consider in what way we could possibly handle the correspondence that was accumulating as a result of the increasing

sales of the books and how to meet the demand for Secret Doctrine classes and how to handle all the appeals for help along spiritual [Page 193] lines with which we were confronted. We, therefore, in April 1923, organised the Arcane School.

The four or five men associated with my husband and myself in the Tuesday afternoon class rallied around us. Two of them twenty-four years later are still working with us and two of them have passed over to the other side. We had not the faintest idea how to handle such work. We had none of us—with one exception—ever belonged to a correspondence school or knew anything about handling people by correspondence. All we had was good intention, a burning desire to be of some help, and three books on occult subjects. Since that time over 30,000 people have passed through the school. Many hundreds who joined the school, ten, twelve, or eighteen years ago are still with us and the work of the Arcane School is known and recognised in almost every country in the world except Russia and about four other countries.

Had we possessed the slightest indication as to the extensive and all-engrossing work ahead of us I question very much whether we should have had the courage to even make a start. Had I appreciated the headache and anxieties it would entail and the responsibilities any esoteric school has to shoulder I know I would not have attempted this work; but fools rush in where angels fear to tread, and I rushed.

I could have done none of this without the support and wisdom of my husband. I shudder to think of the mistakes I would have made, the errors in judgment of which I would have been capable and the legal end of it in which I would have found myself embroiled. His clear legal mind, his impersonality and his constant failure to get excited when I thought he should, has saved me constantly from myself.

It is not an easy thing to run an esoteric school. It is [Page 194] far from easy to take the responsibility to teach people true meditation. It is difficult to tread the narrow, razor-edged path which leads between the higher psychism, or spiritual perception, and the lower psychism which many people share with the cats and dogs. It is not easy to discriminate between a psychic hunch and an intuitive perception and then, also, take hold of peoples' lives spiritually, when they voluntarily put themselves into your hands for training, and give them what is needed. None of this would have been possible for me to the extent it has been had it not been for the wonderful help given by the workers at Headquarters and the student-secretaries out in the field. We started with one room. We now (1947) have two floors at 11 West 42nd Street with a very large staff of workers, with Headquarters in England also and in Holland, Italy and Switzerland. Today, apart from the Headquarters Staff we have a group of 140 secretaries, senior students who help in the instruction of the other students. These secretaries are scattered all over the world and it is owing to their disinterested and voluntary help given steadily over the years that we are able to keep the work going.

When the work started there were certain basic principles which we were determined should govern all the activities of this group. I am anxious to make these clear because I think they are fundamental and should govern all esoteric schools and because after I am dead and gone I want to feel that these principles will still determine policies. The basic training given in the Arcane School is that which has been given down the ages to disciples. The Arcane School, if it is successful, will not therefore in this century at least have a large membership. Those ready to be trained in the spiritual laws which govern all disciples are rare indeed, though we can look for an increasing number. The Arcane School is not a school for probationary [Page 195] disciples. It is intended to be a school for those who can be trained to act directly and consciously under the Masters of the Wisdom. There are in the world today many

schools for probationers and they are doing great and noble and necessary work.

It was for a long time the cause of great bewilderment to me why the T.S. and particularly the E.S. members were so bitterly antagonistic to the work which I was trying to do. I knew it was not due to our earlier activities in the society and that it was based on something else and that puzzled me. It had seemed to me and still does that there is room in the world today for hundreds of true esoteric schools and that they all should be able to work in cooperation with each other, supplementing each other and helping each other.

I puzzled over this for a long time and then in Paris in the early 1930s I asked Mr. Marcault, then the head of the T.S. in France, what it was all about. He looked at me with blank astonishment and said that they naturally objected to my not putting people into the E.S. instead of into my own group. I looked at him with equal astonishment and told him that in the Arcane School we had four different brands of Theosophists, four different kinds of Rosicrucians and that not one of them wanted to join the T.S. of which he and I were members. I reminded him that no one was admitted into the E.S. unless they had been for two years members of the T.S. and I asked him why people who were ready for esoteric training should be kept waiting for two years in some purely exoteric group. He had no answer to this and I increased his bewilderment by pointing out (which I now see was not exactly tactful of me) what a pity it was that the Arcane School and the esoteric section could not work happily together. I pointed out that the E.S. was the best school for probationers in the world as it fed the fires of aspiration and nurtured devotion in its membership [Page 196] but that we were a school for training people to be "accepted disciples"—that is, those on the last stages of the probationary path and that our emphasis was impersonality and mental development. I added that we made our work deliberately eliminative, only keeping those who would really work hard and who showed signs of true mental culture. I told him that we dropped hundreds of the emotional, devotional type and that if only we could work together I could have passed many of these people on to the E.S. He was neither impressed nor pleased and I cannot say that I blamed him. It was not that I meant to be derogatory in my statement for to my mind both groups are equally needed; both can serve a spiritual purpose and whether one is a probationer or a disciple one is still a spiritually oriented human being requiring training and discipline.

This idea of status and position has been the curse of the T.S. and many occult groups. Often have I said to the school secretaries that the fact that they have seniority in the A.S. need be no indication of spiritual development and that they may have in their group of students a beginner who is way ahead of them on the Path of Discipleship. Why people should think that an emotional, strong feeling, sentient, perceptive person is less important than the mental type is another thing that has bewildered me. Nobody can exist without their heart or their head and the true occult student is a combination of both. No Arcane School member is permitted, by the heads of the T.S. to belong to the E.S. without relinquishing affiliation with us. This is all wrong and part of the great heresy of separateness.

We require no such separation and we tell the students that if the School succeeds in deepening their spiritual life in widening their horizon and in increasing their mental perception it is up to them to work it out in the church, society, organisation or group, the home or community in [Page 197] which their lot is cast. Because of this we have active students who are members of the various theosophical organisations, each of which regards itself as the only true one. We have students belonging to four different groups of Rosicrucians. We have church members, Catholic and Protestant, Christian Scientists, Unity people and members of almost every possible organisation which has a spiritual or



religious basis. We take people who have no beliefs at all but who are willing to accept an hypothesis and attempt to prove its worth. The Arcane School is therefore non-sectarian, non-political, but deeply international in its thinking. Service is its keynote. Its members can work in any sect and any political party provided that they remember that all paths lead to God and that the welfare of the one humanity governs all their thinking. Above everything else, this is a school in which a student is taught that the souls of men are one.

I would like to add, also, that this is a school wherein belief in the spiritual Hierarchy of our planet is scientifically taught, not as a doctrine but as an existent and demonstrable kingdom in nature. There has been much church teaching given about the kingdom of God and the kingdom of souls. These are but terms for the phrase used above, the Spiritual Hierarchy of the planet.

It is a school wherein true, occult obedience is developed. This occult obedience involves no obedience to me or any other head of the School or to any human being. No oaths of allegiance or personal pledges to any individual are requested or exacted from students in the Arcane School. They are taught, however, prompt obedience to the dictates of their own soul. As the voice of that soul gets increasingly familiar it will eventually make them members of the Kingdom of God and bring them face to face with Christ.

So in 1923 we started a school that was non-doctrinal, **[Page 198]** non-sectarian and based on the Ageless Wisdom that has come down to us from the very night of time. We started a school which had a definite purpose and a specific objective—a school which was inclusive and not exclusive and that oriented its students toward a life of service as the road of approach to the Hierarchy instead of the road of selfish, spiritual self-culture. We determined that the work should be hard and stiff and difficult so the non-intelligent would be eliminated. One of the easiest things in the world to do is to start a self-interest occult school and it is being done all the time, but we wanted nothing of that kind.

Little by little we learned how to organise the work and how to train the staff and how to systematise the records and take those businesslike methods that would insure our students being promptly serviced. We have kept the school on a voluntary basis financially and make no charge for the work. In this way we are under no obligation, financially, to the students and I feel free to drop a student any time if he is not profiting by what we do. We have no "angel" back of the work and no large donor of any kind. The work is supported by the small subscriptions of the many, which is very much sounder and more dependable.

I think this is all I have to tell you about the inception of the school and its functioning. It is the very heart of all we do. We now have a British section, a Dutch section, an Italian section, a Swiss section and a South American section with organised work in Turkey and West Africa and members scattered in many other countries. The school papers go out in many languages and the students in these countries are handled by secretaries who speak their language. The service activities extend into an even wider field and I shall not attempt to deal with them here.

The next six years, from 1924 to 1930, are somewhat monotonous. As I look over them I am profoundly conscious **[Page 199]** of a cycle in which day after day, week after week, month after month, I did the same thing as I continued to develop the Arcane School. I was continuously writing school papers and articles. I was eternally seeing people by appointment and by 1928 I was often seeing people every twenty minutes right through the day. I never flattered myself that this was



because I was such a wonderful person. It was largely because I made no charge.

These were the years in which every kind of psychologist was lecturing up and down the land. Every type of psyche-analyst was giving appointments and charging heavily for them. I never made any charge and my days were full of seeing people who had some problem or other and hoped I could solve it. There was one woman in New York at that time who charged \$500 for a half hour appointment and she had a waiting list. I'll guarantee that she never gave as useful advice as I gave for nothing.

One of the mysteries of human nature emerged most definitely into my consciousness at this time. I discovered that people were perfectly willing to talk about the most intimate affairs in their daily lives, revealing their sex relations with their husbands or their wives to me—a perfect stranger. I suppose my reaction against this was based upon my British background for we here in America have always talked more freely to strangers than has ever been the custom with the other half of the Anglo Saxon race. Candidly, I've never liked it. There is a certain reticence which is useful and right, and I have always realised that when people have been too frank with one and have given themselves away in intimate conversation they generally end by hating you—a type of hatred that is not warranted or merited by the person in whom they have confided. I've never been interested in the sex relations of people but I realise that it is a major factor in individual harmony.

**[Page 200]** This whole question of sex is today in a fluid condition. I am myself a conservative Britisher, with a horror of divorce, with a dislike of sex discussions but I do know, however, that the modern generation is not entirely wrong. I do know that the Victorian attitude was rotten and pernicious. Their secrecy and the mystery they aroused around the whole problem of sex was a dangerous thing in an innocent group of young people in creative natural living. The whispers, the secrets, the communications behind locked doors raised inquiries among young people and resulted in dirtiness in their thinking and is something difficult to forgive in the Victorian father and mother. Today we are suffering from the reaction to this. It is almost possible that young people know too much, but I personally believe it to be a far safer condition than the one in which I was raised.

Just what is the solution of the sex problem of the races I do not know. I do know that under British law in foreign countries and presumably Dutch and any other laws, a man who is a Mohammedan may have a plurality of wives. Men of every nation, American, British or any other nation have always had plurality of contacts. Out of all this promiscuity and out of all this searching for an answer some true solution will eventually emerge. The French haven't got it, for with the French nation there is the demonstration that "the mind is the slayer of the real." They are such realists that the beautiful, spiritual, subjective thing is often forgotten and this indicates a great lack in the French equipment. Their Senate assembles without any recognition of Deity; their Masonic orders are outlawed by the Grand Lodges of other countries because they recognise no Grand Architect of the Universe and their planned sex relationships are based upon a purely utilitarian **[Page 201]** concept which is basically sound provided there is nothing in the world but material living.

Today, in 1947, the world is sex mad. Great Britain, the U. S., and all other countries are riddled by divorce procedures; young people marry on the basis that if the union is not a happy one it can be dissolved, and who shall say they are wrong? Illegitimate children as a result of the war psychosis in every country are almost the rule and not the exception. Wherever marching armies march hundreds of thousands of illegitimate children are the result. The church fulminates against the modern view of marriage and its disillusion but offers no solution, and both the Catholic and Episcopal churches of the

U. S. and Great Britain hold the view that if a divorce is procured any later marriage is adultery.

I remember so well in this connection wishing to attend a communion service in the early mornings at a little church at Tunbridge Wells which was close to our headquarters in that town. I went to the rector and asked permission because England is a very small country and my people are very well known. The rector said he would have to get permission of the Bishop and this permission was refused and the rector came and told me I could not go to communion. I looked at the rector for a few minutes and then I said, "I could have come to this town from America and be the cocktail drinking, card-playing woman, fast and with half a dozen lovers and I could have gone to communion because I had had no divorce. Twenty years ago I got a divorce with the full approval of the Bishop and clergy in the diocese because they knew the facts, but I cannot attend communion—I, who have sought to serve the Christ since I was fifteen." There is something fundamentally wrong with the Church of England. There is something equally wrong with the Episcopal Church here because a bishop of this [Page 202] church said to me once, "Don't ever tell me that a person is divorced because what I do not know hurts nobody, but if I know then I shall have to refuse communion." No comment.

We are on our way towards the solution of the sex problem. What it will be I do not know, but I trust in the inherent soundness of humanity and the unfolding purpose of God. Maybe the solution will come through right education in our schools and the right attitude of the parents in the world towards their adolescent boys and girls. The present attitude is based on fear, ignorance and reticence. The time must come when educators and parents talk out the facts of life and the regulation of the sexes openly and directly with the young people, and I see that time most rapidly approaching. The young people are very sound but their ignorance frequently gets them into difficulties. If they know the facts—the brutal, unadorned facts—they will know what to do. All this silly talk about little flowers and seed-pods and babies coming via the stork and similar approaches to the sex problem, and they are many, are an insult to the human intelligence and our young people are most highly intelligent.

Personally, I would like to see every boy and girl at the age of adolescence taken to an understanding physician and told the bald facts. I would like to have engendered in the younger generation a respect for their function as the coming parents for the next generation and I would like to have the mother and father of today (and here I am generalising) leave the young people more free to work out their own problems. My experience has been that they can be trusted when they know. The average boy and girl are not naturally degenerate and are not going to take risks when they know the risks exist. I would like to have the sex problem approached by the physician as he talks to the boys and [Page 203] girls as they are brought to him from the angle of parenthood, from the point of view of the dangers of promiscuity plus a warning as to homosexuality, which is one of the greatest menaces confronting the boys and girls today. Given the facts and given a clear picture, as a general rule we can trust our young people but, candidly, I do not trust the parents largely because they are full of fear and do not trust their children.

All this is in the nature of a preliminary canter because during the next few years I naturally had to face the boy and girl problem. I have three most attractive daughters and the boys began to gather around so that it was not only people, people, people all the time in my office but it was boy, boy, boy all the time in my home and it was there I learned to understand and like both groups. I respect, like and trust the younger generation.

About this time we moved from Ridgefield Park to Stamford, Conn. A friend of ours, Mr. Graham Phelps-Stokes, had a vacant house on Long Island Sound and he let us have it rent free for several years. It was a much larger and nicer house than the one in Ridgefield Park and personally I loved it. I shall always remember the mornings there. Upstairs there was a wing of the house which consisted of one large room over the maid's quarters downstairs. There were windows on three sides of this room and there I lived and worked. Craigie was with us and although there was an awful lot of housework to be done the girls were getting older and were much more helpful in the house. Foster and I used to commute to New York most days of the week as Craigie was there to look after the girls. They were all in their 'teens and extraordinarily good looking and we found it quite impossible to put them into a public school. The population of Stamford at that time was largely foreign and three beautiful blond girls were **[Page 204]** almost irresistible to the Italian boy so they were followed everywhere. I laid the problem before a rich friend of mine and she paid for their tuition in the Low Hayward School. This was a very high class girls' private school, and they attended there every day until we left Stamford.

I cannot remember all the different boys that gathered around. Two of them are still our friends and visit us at times though they are both married and have their families. They drop in now at intervals and somehow there is always that happy, deeply rooted situation which eliminates all strain and enables us to pick up the threads of a close friendship no matter how long it has been since we last saw them. The others I forget. They came and they went. An outstanding recollection is sitting up nights in my room with three sides of glass, watching for the lights of the car that would indicate that a boy was returning a girl to her home. This used to annoy my daughters extremely but I have always felt that the psychology was good. Mother was always aware where her girls were, who they were with and when they got home and I have never regretted my stubbornness on this point. But I often regretted my lost hours of sleep. The three girls never gave me any real anxiety and never gave me any cause to distrust them, but I like to take this opportunity, now they are all married and living their own lives, to say how nice they were, how sound, how sensible and how downright decent.

So the years slipped away. From 1925 to 1930 were years of adjustments, of difficulties, of joys and of growth. There is little to relate. They were just ordinary years—years of work, establishing and stabilising the Arcane School, of publishing the Tibetan's books and of gathering around us a group of men and women who were not only our staunch friends, working with us from then to now, but were also loyally dedicated to the service of humanity.

**[Page 205]** We seldom went away in the summer as this house was on the Sound and had its own beach and the girls had all the swimming and clamming they needed. I'm really a great hand at clam chowder. Thanks to the kindness of a friend, we had a car and could drive to New York or anywhere we chose. Every Sunday, practically, we were at home to friends and guests and frequently had 20 or 30 people at the house. We mixed them all up higgledy-piggledy, young and old, people of good social position or of no position, and I believe a good time was had by all. We served cake and punch, tea and coffee, and no matter who they were everybody had to "muck in" and wash dishes and tidy up the sitting room when the day was over.

We had a cat and a dog who were exceedingly individual. The dog was a police dog, grandson of Rin Tin Tin and most valuable. He was supposed to be a protection to us and to scare tramps and bums away but he was no protection whatsoever. He loved everybody and welcomed every bum to the house. He was overbred, far too sensitive and highly strung and had to have bromides constantly to keep his nerves in order. There was not a streak of viciousness in him and we all adored him. The cat

nobody adored because it adored only me. It was a huge and quite magnificent Tom cat that we picked up as a stray when it was a wee kitten. It would speak to nobody but me. It would accept food from nobody but me. It refused to enter the house if I were not downstairs so at last Foster built it a ladder from the garden to my bedroom window and cut a hole in the screen so that he could get into my room and from that moment it was entirely happy, never using any door, but always shooting up the ladder on to my bed.

The work was growing apace during these years. My husband had started the magazine, The Beacon, and it was meeting a real need as it does today. I usually put on 6 or 8 [Page 206] public lectures a year and as long as no paid admissions were asked I could easily get out an audience of 1,000. In time, however, we decided that a lot of these people who occupied chairs in my audiences were what is called in New York simply floaters. They drifted in and out of every free lecture, no matter what the subject was, and never really benefited from anything they heard. The time, therefore, came when we decided to charge admission to my lectures even if it was only 25 cents. The audiences immediately dropped about half and this pleased us greatly. Those who came did so because they wanted to hear and learn and it was worth while talking to them.

I have always liked lecturing and for the last twenty years have never known what it is to feel nervous on the platform. I like people and trust them and an audience is simply a nice person. I suppose lecturing is the thing I enjoy the most in the world and today, because prevented by my health, it is one of the greatest deprivations. My doctor does not really sanction it and my husband worries dreadfully so I only lecture now at the yearly conference.

It was early in this period that I established a friendship which has meant to me more than anything else in the world except my marriage to Foster Bailey. This friend was simplicity and sweetness and selflessness combined, and she brought a richness and a beauty into my life of which I had never dreamed. Seventeen long years we walked the spiritual way together. I gave her all the spare time I could and was constantly at her home. The same things amused us; the same qualities and ideas interested us. We had no secrets from each other and I knew all that she felt about people and circumstances and her environment. I like to think that in the last seventeen years of her lonely life she was not entirely alone. To understand her, to stand by her, to let her talk to me freely and to feel safe in so doing [Page 207] was the only compensation I could make to her for her endless goodness to me. For seventeen years she dressed me and until her death in 1940 I never bought an article of clothing for myself. I'm still wearing the clothes she gave me. All the jewelry I have she gave me. I brought beautiful lace and jewelry to this country when I came but it all had to be sold to pay the grocer's bills and she saw to it that some of it was replaced. She put the girls through school and always paid our passages to Europe and Great Britain and back. We were so close that if I was ill she knew it automatically. I remember once being ill in England some years ago and within a few hours she cabled me £500 as she knew I was ill and might need it.

Our telepathic relationship has been quite extraordinary and has continued even after her death. When things were happening in her own family after she had passed over she would discuss them with me telepathically. Although I had no means of knowing about them, later I would discover what it was all about and I am quite frequently even today in touch with her. She had a very deep and profound knowledge of the Ageless Wisdom but she was afraid of people; afraid of being misunderstood; afraid that people liked her for her money and basically and deeply afraid of life. I think I was of service to her along these lines, for she respected my judgment and found it often coincided with hers. I acted as

a safety-valve. She knew she could tell me anything and that it would go no further. Even when she was dying she had me on her mind and only a few days before her death I had a letter from her which I could scarcely read, telling me about herself. The letter was mailed for her by someone. One of the things that I am looking forward to when I pass over to the other side is to find her waiting for me, for that she has promised to do. We had good times together whilst she was on earth. We chuckled [Page 208] and laughed over the same things. We liked the same colours and I have often wondered what I did in the past to deserve such a friend in the present.

Twice a year she would go to a store and buy me eight or nine dresses, knowing exactly the kind of thing I liked and the colours that suited me and twice a year on receipt of these boxes of beautiful clothes I would go to my cupboard and take out an equivalent number of the dresses of the year before and send them to personal friends who I knew were hard up. I'm no believer in hoarding things for oneself and I have known what it is to need a certain type of dress or coat and not be able to afford it. The poverty among the better class of people who have to keep up certain appearances is a far more bitter experience than many other types of poverty. They do not like to accept charity and they cannot go around and beg but they can be induced to accept what they need from anyone, for instance, who could write and say as I could write and say, 'I've just had a present of a lot of new dresses and I simply can't wear all I have. I would feel greedy if I held on to all of them, so I am sending you a couple of them and you can help me out by accepting them.' All this happiness, therefore, which nice and correct clothes can bring could every year be traced to this friend and not to me.

I find it difficult to talk as I would like to talk about the people who matter the most to me. I feel this particularly in this case and, above all, in the case of Foster Bailey, my husband. He and I have talked this over and decided it would not be possible to put into an autobiography what I would like to say.

Another interesting friendship also came our way and had in it some very significant implications—implications that are more liable to work out in the next life than this. There is a club in the City of New York that is called the [Page 209] Nobility Club. One day a member of the club asked me to go down and hear the Grand Duke Alexander speak. He was a son of one of the Czars of Russia and brother-in-law of the late Czar Nicholas. I went down more from curiosity than from anything else and found a packed room filled with all the elite of the nobility and royalties gathered in New York at that time. Presently we all got to our feet when the Grand Duke came in and sat down in an armchair on the platform. When we were all again seated he looked us all over very seriously and then said, "I wonder if it is possible that for one minute you would forget that I am a Grand Duke, because I want to talk to you about your souls." I sat up startled and pleased and at the close of his talk I turned to my friend, Baroness —, and said, "How I would like to put the Grand Duke in touch with people in this country who won't care whether he is a Grand Duke or not but will love him for himself and his message." That was all and I thought no more about it.

The next morning, when in my office, the telephone rang and a voice said, "His Imperial Highness will be glad if Mrs. Bailey will be at the Ritz at 11 o'clock." So Mrs. Bailey was over at the Ritz at 11. I was met in the foyer by the Grand Duke's secretary. He sat me down and looked solemnly at me and said, "What do you want with the Grand Duke, Mrs. Bailey?" Amazed, I looked at him and said, "Nothing. I can't imagine why I am here." "But," said Mr. Roumanoff, "the Grand Duke said you wanted to see him." I then told him I had taken no steps to see the Grand Duke and that I could not imagine what he wanted me for. I told him I had been to the Grand Duke's talk the afternoon before and had expressed to a friend of mine the wish that he could meet certain people. Mr. Roumanoff then



took me upstairs to the Grand Duke's suite and after I had made my curtsy and been seated he asked me what [Page 210] he could do for me. I said, "Nothing." I then went on to tell him that there were people in America, like Mrs. du Pont Ortiz, who thought as he did, who had beautiful homes, who seldom attended lectures and that I hoped that he might perhaps be willing to meet them. Whereupon he assured me that he would do anything I asked him and then said, "Let us now talk about the things that matter." We spent about an hour talking about things spiritual and the need for love in the world. He had just published a book called "The Religion of Love" and was anxious to have it more widely read.

When I got back to the office I called up Alice Ortiz and told her to come up to New York and put on a luncheon for the Grand Duke at the Hotel Ambassador. She promptly refused. I, as promptly, coaxed her into consenting. She came up and gave a luncheon party. In the middle of the lunch Mr. Roumanoff turned to me and said, "Who are you, Mrs. Bailey? We cannot find out anything about you." I assured him I was not surprised, because I was nobody—just an American citizen with a British background. He shook his head and seemed quite bewildered, telling me that the Grand Duke had said that he would like to do what I wanted him to do.

This was the beginning of a very real friendship which lasted until the Grand Duke died and after. He constantly went down with Foster and me to stop at Valmy for a few days. All of us had long, interesting talks. One of the things I feel we both deeply realised in that friendship was that under the skin we are all alike, and that whether you are of royal blood or the lowest type of human being socially, we have the same likes and dislikes, the same pains and sorrows, the same sources of happiness and the same urge to go forward spiritually. The Grand Duke was a convinced spiritualist and we used to have quite entertaining [Page 211] times holding little seances in Alice's huge living-room.

One afternoon Mr. Roumanoff called my husband up, asking if my husband and I were free that evening and if so would we be responsible for taking the Grand Duke to the two places where he had to speak. We were glad to do so and took him where he had to go and at the close of his talk rescued him from the autograph hunters. On the way back to the hotel the Grand Duke suddenly turned to me and said, "Mrs. Bailey, if I were to tell you that I also know the Tibetan would it mean anything to you?" "Yes, sir," I said, "it would mean a great deal." "Well, now," replied the Grand Duke, "you understand the triangle, you, Foster and me." This was, I think, the last time I saw him. He left shortly after that for the south of France and we left for England.

A couple of years later I was sitting up in bed one morning reading about 6.30, when in walked the Grand Duke, to my amazement, in the dark blue lounging pajamas which he so often wore. He looked at me, smiled, waved his hand and disappeared. I went to Foster and told him that the Grand Duke was dead. And so it was. I saw the obituary notice in next day's papers. Before he left America he had given me a photograph of himself, autographed, of course, and after a year or so this disappeared. It completely vanished and as he was no longer alive I deeply regretted it but was confident that some autograph hunter had stolen it. Several years later, walking down 43rd St., New York, I suddenly saw the Grand Duke coming towards me. He smiled and passed on and when I got up to my office I found the lost photograph lying on my desk. There was evidently quite a close link upon the spiritual level between the Grand Duke, Foster Bailey and myself. In a later life we shall know the reason for the contact this life and for the friendship and understanding that were established



**[Page 212]** A life must not be seen as an isolated event but as an episode in a series of lives. What is working out today, the friends and family we are linked with and the quality, character and temperament which we show indicates simply the sum total of the past. What we are in our next life results from what we have been and done in this.

These years were very busy years. The girls were growing up and the boys were coming around. The School was steadily growing and inside myself I was gaining a sense of assurance and a recognition that I had found the work about which K. H. had spoken to me in 1895. The doctrines of reincarnation and of the law of cause and effect had solved the problems of my questioning mind. The Hierarchy was known to me. I had been given the privilege of contacting K. H. when I chose, for I could now be trusted to keep my personality affairs out of His Ashram and I moved on into greater usefulness in His Ashram and, consequently, in the world. The recognition of the Tibetan's books throughout the world was steadily growing. I, myself, had written several books which met with a good reception and I wrote them to prove that one could do so-called psychic work, such as my work with the Tibetan, and still possess one's own set of brains and be an intelligent human being. Through the books and through the growing membership of the School, Foster and I were coming increasingly in contact with people all over the world. Letters came pouring in of inquiry, of requests for help, or with a demand that we start a group in some country or other.

I have always held the theory that the deepest and most esoteric truths could be shouted from the housetops to the general public and unless there was an inner mechanism of spiritual recognition no harm could possibly be done. Therefore pledges to secrecy became meaningless. There are no secrets. There is only the presentation of truth and its understanding. **[Page 213]** There has been a great deal of confusion in the minds of the general public between esotericism and magic. Magic is a mode of working on the physical plane relating substance and matter, energy and force in order to create forms through which life can express itself. This work as it deals with elemental forces is dangerous and even the pure in heart need protection. Esotericism is in reality the science of the soul. It concerns the living, spiritual, vital principle found in every form. It establishes a unity both in time and space. It motivates and implements the Plan from the angle of the aspirant and is the science of the Path, and it instructs man in the techniques of the coming superman and thus enables him to set his feet upon the Path of the higher evolution.

The curriculum of the School was gradually unfolded. We kept the work, and still keep it, fluid in an effort to meet the changing needs and we were gradually acquiring a staff of trained men to superintend the work. Fifteen years ago (in 1928) we moved to our present headquarters and today both the 31st and the 32nd floors constitute the headquarters of the Arcane School, of the Lucis Trust, of the Goodwill Work and of the Lucis Publishing Company. Beginning with a small handful of students we now have a number of spiritual projects all occupied with the service of humanity and all of them non-profit and world wide, and all made possible by the students in the Arcane School.

**[Page 214]**

## CHAPTER VI

The year 1930 marks the last year of what I call normal living. From that time on I became absorbed in work both in Europe and Great Britain as well as in the U.S. and also in the girls' engagements and marriages, which, curiously enough, took a good deal out of me emotionally. The somewhat normal

rhythm of my life from 1924 to 1930 was definitely disrupted in 1931.

These six years were in many ways years of monotonous rhythm and routine—getting up in the morning, working for the Tibetan, seeing that the girls were up and ready for school, breakfast, ordering the groceries, catching the train for New York in order to be in my office by ten and then the monotony of constant appointments, handling my mail, dictating letters, making decisions in relation to the work of the school, discussing problems with Foster and going out to lunch. Often in the late afternoon there were classes and I look back to those times in which I taught the fundamentals of the Secret Doctrine as some of the most profitable and satisfactory times in my life.

In many ways today H.P.B.'s book *The Secret Doctrine* is out of date and its approach to the Ageless Wisdom has little or no appeal to the modern generation. But those of us who really studied it and arrived at some understanding of its inner significance have a basic appreciation of the truth that no other book seems to supply. H.P.B. said that the next interpretation of the Ageless Wisdom would be a psychological approach, and *A Treatise on Cosmic Fire*, which I published in 1925, is the psychological key to *The Secret Doctrine*. None of my books would have been possible [Page 215] had I not at one time made a very close study of The Secret Doctrine.

Looking back over the years of my own girlhood and those of my daughters, I know now what a difficult time adolescence is. I had a much worse time than my girls did because nobody told me anything. They had a difficult enough time but God knows I had worse. I had to stand by and see them chased and hope they would not be taken in; sometimes they were. I had to suffer at their hands by being temporarily regarded as an out-of-date parent. I had to submit to having my views regarded as obsolete and try to remember my own days of revolt. I had seen so much and knew so much of the evils in the world that I suffered agonies of terror over them, all of which proved totally unnecessary but which were bad enough at the time. I had to submit to their youthful belief that I knew nothing about sex, that I did not know how to handle men, that nobody had ever been in love with me except the two men I had married.

My experience, of course, was that of every parent who launches young people on to the world, particularly if they are launching daughters. Sons free themselves earlier and keep their mouths shut, and the average mother knows nothing about her son's affairs. The next seven or eight years were, therefore, difficult ones for me and I am not at all sure that I handled them wisely. Anyway, I have apparently done no great harm and I rest back upon that.

In the fall of 1930 it was apparent that the work of the school was growing in Europe and Great Britain. The books that we had published were finding their way all over the world and through them we were coming into touch with people in every country. Many of these people would join the Arcane School, and the majority of them spoke English. At this time we had none of our work in foreign languages nor had we any foreign-speaking secretaries. The knowledge of what we were doing and standing for spread all over the world mainly through the books and through people who wrote in to us about meditation or in connection with some problem or other.

Members of the Theosophical Society who were discontented with the narrowness of the presentation also got in touch with us and many of them joined the Arcane School. When they made application to do so I always pointed out to them that we personally had no objection to their affiliating with us but that the heads of the E.S. of that society most definitely objected. Rightly or wrongly I always pointed

out to them that their souls were their own and that they should accept dictation from no one, either from me or the heads of the E.S. The result of this has been that we have in the Arcane School today many of the oldest and best of the E.S. members who find nothing contradictory in the two lines of approach.

The ridiculous theory, promulgated by the E.S. that it is dangerous to follow two lines of meditation at once, has not only amused me but has always proven wrong. For one thing, the same quality and vibration runs through the two approaches and, for another, the meditation work assigned in the E.S. is so elementary that it has little if any effect on the centres. It is, however, exceedingly good for those on the Path of Probation.

The Arcane School was, therefore, growing quite steadily but was still relatively small. We had moved from one location to another according to the vicissitudes of renting in New York City and it was in April 1928 that we first moved into our present headquarters at 11 West 42nd Street. We were among the first to move into this new building and to occupy the top floor, the 32nd. Today we occupy the 31st floor also but our quarters are much too **[Page 217]** cramped and we shall have to expand in some way before long.

We had been in correspondence for some little while with a woman in Switzerland who had a good deal of knowledge and who was interested in what we were teaching and in doing something to reach the world with the Ageless Wisdom. She had a beautiful home on Lake Maggiore in Switzerland where she had built a lecture hall and accumulated a very good library. One day in the fall of 1930 she turned up late one night at our home in Stamford, Connecticut, and spent a little time with us there, talking over many things, laying her various ideas before us, finding out what was our point of view and offering herself as a collaborator with us. She suggested the idea that with our help she should start a spiritual centre at Ascona near Locarno on Lake Maggiore and that it should be undenominational, nonsectarian and open to esoteric thinkers and occult students of all groups in Europe and elsewhere. She had these lovely houses, this lecture hall and these beautiful grounds which would be her contribution, and Foster and I should go there and start the project and lecture and teach. She offered us full hospitality and was willing to have the three girls accompany us if we went to Ascona, offering board and lodging to all of us, but not our travelling expenses.

We naturally could make no sudden decision but promised her we would think the matter over most carefully and would let her know soon after the New Year of 1931.

There were many problems involved. The travelling expenses of five people were no light item and we were not at all sure that we wanted to undertake such an enterprise on such conditions. I had been twenty years in America without going to Europe. I could not go to Europe without **[Page 218]** visiting my own country and there were many considerations before we knew exactly what was right.

My friend, Alice Ortiz, at this time came to me with a proposition which had a bearing on the whole situation. Without knowing anything about the proposal of Olga Fröbe, she said to me one day, "Which would you prefer for your girls, that I should send them to college for several years, or would you prefer to have them travel abroad? I will defray either expense, but you must do what you think best for the girls." I talked it over most carefully with Foster and we decided that foreign travel was much more useful and broadening for the girls than any college degree. Anybody can get a college degree but few people could travel widely. I suppose I was influenced in this decision because I had

travelled so much myself and also had had no degrees.

Only twice have I been sorry that I had had no college degree. Such degrees are frightfully overrated in this country and though I have no degrees I know I am as well educated as those who have. Not so many years ago I was asked to give a series of lectures at The Postgraduate College in Washington, D. C. I was to speak on the intellect and the intuition. The announcements were printed and sent out by the college, but when they discovered I had no degrees after my name, they proceeded to cancel the lectures. I later received a letter from the president of the college indicating that the faculty believed a mistake had been made but that it was too late for them to do anything. Shortly after I was asked by Cornell University to go there and meet the students and speak to them on the modern spiritual approach to truth and to talk to little groups of students. This was also cancelled because I had no college degrees.

Anyhow, my attitude was that the girls would learn to be more useful human beings if they got to know more about **[Page 219]** people in other continents, not by visiting monuments and galleries but by getting to know the people themselves, so we gave up all idea of an academic college training for the girls and launched them into the college of life.

Looking back over our decision, I have never regretted that the girls did not go to college. They have learned to know human beings and to realise that the U.S.A. is not the one and only country in the world. They discovered that there were just as nice people, just as intelligent people, just as bad people, just as good people in Great Britain, Switzerland, France, etc., as there are in the United States.

The thing we have to develop in the world today is the world citizen and bring to an end this crude nationalism which has been the source of so much world hate. I know nothing more pernicious than the slogan "America for the Americans." I know nothing more insular than the habit of the British to regard all others as foreigners, or the belief of the French that the French are the leaders in all civilised movements. All that sort of thing has to go. I find the same people in the many countries in which I have lived. Some countries may be more physically comfortable than others but the humanity in that country is the same.

I suppose as I have gone through city after city in the States, Great Britain and on the Continent and have listened to what the different people say about each other and the way they disparage each other and deride each other and despise each other I have noticed it more than most people do, and it was the sense of the oneness of humanity that I wanted the girls to get. I think they have a wider point of view than the average person they meet and this they owe to the way they have travelled and which I owe also to the way I have travelled not only horizontally out into the many countries but vertically also, up and down the social ladder. It is a great education to like people and I was born liking **[Page 220]** people. One of the best men I ever knew and regarded as a friend was the son of an emperor. The first and dearest friend I had thirty-five years ago when I came to the U.S. was a Negro woman and they stand with equal importance to me in my consciousness and I think of them with equal affection.

One thing I did find was that the girls were quite able to hold their own in any set or situation though they were only the product of the public schools of America. Given ability, a home where interesting things are valued and where human values are emphasised I know no better training-ground for the youth of the world than a public school education along the lines of the United States.

In the spring of 1931 we made our plans to accept Olga Fröbe's suggestion and go to her house on the Italian lakes for a few months. You can imagine the excitement of the planning, the buying of suitcases, the arranging of clothes and the speculations on the part of the girls about everything. They had never been anywhere in their lives outside of the United States, with the exception of my eldest girl, Dorothy, who had been in Hawaii. Alice Ortiz stepped in with her usual generosity and saw that we all had the right clothes, besides paying all travelling expenses.

We chose one of the smaller boats which went direct from New York to Antwerp, Belgium, and I will admit that I found life on board with three girls full of life and energy slightly exhausting. Keeping track of them was no joke. Rounding them up every evening at bedtime was also no joke. It is no fun for a girl when she is dancing most happily with some officer to see a parent standing on the sidelines and to know quite well it was bedtime. They were exceedingly good but exceedingly excited. They knew everyone on board, who they were, where they came from and what their names were, and they were most popular.

**[Page 221]** Only a few years ago I came across a big bundle of material which when I unrolled it proved to be three fancy ball dresses I had made for the girls on board the boat. The idea was most unoriginal, for the dresses were the stars and stripes, dark blue skirts striped with white and white bodices trimmed with red five-pointed stars. I refused to put forty-eight stars on each bodice as it imposed too much sewing but the general effect was most patriotic and gay.

I shall never forget the day when we wound our way up the Scheldt river and docked at Antwerp. The girls, of course, had never seen a foreign city. Everything looked new and strange to them, from the fiacre in which we went to the hotel to the duvets on all beds. We went to the Hotel Des Flandes and had a good time the few days we were in Antwerp. The checked tablecloths in the Van Viordinaire, the foreign cooking and the cafe au lait, all were most exciting to them and full of memories to me.

A friend had crossed with us in order to be with us at Ascona but was leaving us after a few days in Antwerp as she wanted to go down the Rhine with her daughter. She had a very different conception as to how to enjoy a foreign land to that which Foster and I had. Down she would come in the morning with a daughter on one arm and a Baedeker on the other. "Alice," she would say to me, "what are you going to see this morning? There is a statue with three stars to it in the guide book, there are the Reubens to be seen in the cathedral and all kinds of other things. Which do you plan to do first?" To her great astonishment I would tell her that we were not going to do anything like that as we were not interested in statues of long dead military men or to visit every church that could be visited.

I told her that my main idea was that the girls should imbibe some of the atmosphere of the country they were in and see some of the people and watch how they live and what **[Page 222]** they do at different hours of the day. So we were going to stroll about and sit in little cafes under the awnings and drink coffee and just sit and watch the people and listen and talk. So that is what we did whilst she went off in different directions. I never took the girls to see galleries to gaze at statues, talk about churches or do the everyday things which the average tourist does. We drifted about the streets. We looked into gardens. We would take a walk to the suburbs. At the end of a few days the girls had absorbed an enormous amount of knowledge of the town and its surroundings, its occupants and its history. We never bought souvenirs, but we took photographs, bought picture postcards and found out that foreign people were very like ourselves.



From Antwerp we went to Locarno, Switzerland, which was as far as we could go by train and there Olga met us and took us to her lovely villa where we stayed for a number of weeks. This train trip was a marvellous thing to the girls but an exhausting journey for me. We went on the "Blue train" through the Simplon and across the Cinto valley.

It is quite hopeless to attempt to describe the beauty of the Italian lakes. To my mind Lake Maggiore on the shores of which Olga's villa is found, is one of the most beautiful and it is one of the largest in Italy. Part of the lake is in Swiss territory in the canton of Ticino but most of it is in Italy. The lake is so blue, the little villages are so picturesque, perched as they are on the sides of the hills reaching down into the water. I know nothing more beautiful to look at than the view from Ronco looking up and down the lake. It is useless for me to write about it for I have not got the words, but the beauty of it none of us will ever forget. Such are the things one pictures to oneself in moments of fatigue and disillusionment, and yet behind all this beauty were corruption and very ancient evil.

**[Page 223]** The district had been at one time the centre of the Black Mass in Central Europe and evidences of this could be found on the country roads. The little villages around had been largely deserted by their inhabitants owing to economic conditions and had been purchased by groups from Germany and France whose aims and ideas were anything but nice or clean. The few years preceding the war, particularly in Germany, were peculiarly nasty. All kinds of vices and evil were cultivated and a lot of those who practiced these undesirable modes of life hied themselves to the Italian lakes during the summer. Some day the place will be cleaned up and real spiritual work will go forward. One of the things we had to contend with was the spirit of evil which permeated the place and the peculiarly decadent and objectionable people who lived on the shore of the lake.

As soon as I found the kind of place it was, and that in spite of all its beauty there lurked much evil, I simply sat down and told the girls all about it. I was determined that they should not be so innocent that they would get into danger and I pointed out the types of people on the roads who were plainly the undesirable kind. I did not dress up the information in beautiful language. I told them baldly and straight just what it was all about, including its degeneracy and its homosexuality, so that they passed unscathed through a great deal which might have damaged them. You see, there were no secrets withheld, there were no peculiar sins and unholy performances that I had not told them had existed. I pointed out to them the type of people who indulged in these kinds of things and they were so blatantly obvious that the girls knew that it must be so. I have never believed in keeping young people free from the knowledge of that which is undesirable.

I have allowed them to read what they liked, provided that if it was a book that I felt was pure dirt I would tell **[Page 224]** them about it and ask them why they wanted to read it. My experience was that if you were perfectly frank and yet perfectly willing to let them read even what you yourself felt was unwise, their natural cleanness and their natural fastidiousness were full protection. We never had any reading under the bedclothes, as far as I know, because they knew they could read what they liked, and that I would express myself freely. Anyway, the girls passed through three summers of Ascona and knew much that was going on and got no harm.

The first summer at Ascona we stopped with Olga in her own home but after that we occupied a small cottage overhanging the lake which she had built on her property. Close to our own home she had built a beautiful lecture hall where the meetings were held morning and afternoon. The grounds were lovely. The swimming and boating were ideal and the opportunity at first presented seemed to us Heaven sent,



and to have in it the promise of wide future opportunities for expansion. The first year we were there the group was somewhat small but the last two years it steadily increased in size and I think it could be said that the work was a great success. People of all nationalities met there and we all lived together for weeks and got to know each other very well. National barriers seemed nonexistent and we all spoke the same spiritual language.

It was there for the first time that we met Dr. Robert Assagioli, who had been our representative in Italy for several years, and our contact with him and the many years of work with him constitute one of the outstanding happy factors in our lives. He was at one time a leading brain specialist in Rome and when we first knew him was regarded as an outstanding European psychologist. He is a man of rare beauty of character. He could not come into a room without his essential spiritual qualities making his presence known. [Page 225] Frank D. Vanderlip in his book "What Next in Europe" makes a striking comment about him. He calls him the modern St. Francis of Assisi and says that the morning he spent with Robert was a high-water mark of his European trip. Dr. Assagioli is a Jew. At the time we met him at Ascona and later visited him in Italy the Jews were well treated in that country. The approximately 30,000 Jews in Italy were valued as Italian citizens and were subjected to no restrictions or persecution.

The talks by Dr. Assagioli were outstanding features of the Ascona conferences. He would lecture in French, Italian and English and the spiritual power which poured through him was the means of stimulating many into renewed consecration in life. For the first two years he and I carried the bulk of the lecture work though there were other able and interesting speakers. The last year we were there the place was overrun by German professors and the whole tone and quality of the place altered. Some of them were most undesirable and the teaching given shifted from a relatively high spiritual plane to that of academic philosophy and a spurious esotericism. 1933 was the last year that we went there.

The second year that we went to Ascona was one of very real interest. Grand Duke Alexander joined us there and gave some very interesting talks and, more important still to me was the coming to Ascona of Violet Tweedale. It was a red-letter day for me when she arrived there and I can see her now coming down the hillside with her husband, and, immediately through the power of her spiritual personality, dominating the whole centre. She was so beautiful, so gracious and so stately and her arrival marked the beginning of a very real friendship between her husband and herself and Foster and me. Later we stayed with them frequently in their beautiful home at Torquay, South Devon, [Page 226] and when I got tired or worried I would go down to Violet and talk with her. She was a prolific writer. She wrote numerous popular novels and her books on psychism, based on her own experiences, are sound and intriguing and one of her last books, called *The Cosmic Christ*, has had a wide and most useful distribution. She was one of the few psychics in the world in whom it was possible absolutely to believe. She was highly intelligent; with a strong sense of humor and a well developed investigating spirit. She was a great student of the Tibetan's books and I kept her supplied with everything He wrote as soon as He wrote it. She was a friend of high and low and when she died not long ago there were hundreds besides myself and my husband who registered a sense of lasting loss. The brooch that she constantly wore was given to me by her husband and I wear it all the time and always think of her with the deepest love and affection.

Each year after our trip abroad we returned to the United States for some months, usually leaving the girls behind in England where we rented houses when needed and where one house, Ospringe Place in Kent, was very kindly put at our disposal for two years by a friend and school student.

During these years all the three girls married. As related, Dorothy married a Captain Morton, six months her senior and admirably suited to her. It is one of those really happy marriages that are satisfying to contemplate. I think that they are both fortunate. I know that Terence is for Dorothy one in a million, quiet, clever, kind and firm in the right places and Dorothy is witty, sparkling, quite a deep thinker and good psychologist, quick tempered, very artistic and devoted to her husband. Later, Ellison married a fellow-officer of Terence's, Arthur Leahy. Both Arthur and Terence are at the time of this writing Colonels on active [Page 227] service abroad. One year, my second daughter, Mildred, came back with us to the States and there married Meredith Pugh which was a most unfortunate marriage, though the indications were that it should not have been an unhappy one. Circumstances arose which were so drastic that within four months Mildred was engaged, married and divorced and her little son was on the way. This same little son was more than adequate compensation for all she went through. There is no need for me to deal with the details of the story. On all counts Mildred handled a most difficult situation with poise and serenity and wisdom. When she returned to me in England I was amazed at her lack of rancour or spirit of revenge and retaliation but I was also amazed that anyone could look so desperately ill and still continue to live.

During these years in which my husband and I were five months over in Great Britain and Europe and seven months in the United States the school work was steadily growing. The work done in Ascona for three years had brought a number of people of different nationalities into the school and these along with others who had already joined the school through reading the books had produced a nucleus in many countries in Europe on which we could build the future work. The work in Spain under Francisco Brualla was going ahead exceedingly well and we already had several hundred Spanish students, most of them men. The work in Great Britain was also going ahead. Little groups of students scattered throughout the world were beginning to join the school together as a group.

One such group in India interested me very much. There was an organisation in India called the Suddha Dharma Mandala. It had been founded by Sir Subra Maniyer. It was an occult order of apparently an advanced kind. I had come across one of the books they had put out and had discovered [Page 228] several of the leaders of the Theosophical Society were working in the order, having outgrown the esoteric section in the T.S. I'm not a good hand at joining organisations but I wrote to the head of the order and asked permission to join but received no reply. The following year, as I had heard nothing, I wrote again and ordered some of their books, enclosing a check in payment. I received no reply and no books were sent me, though the check was cashed. After some months I sent a carbon copy of my previous letter to the head of the order but still received no reply. I gave up the attempt and decided that it was one of those peculiar, fake organisations which snare the gullible occidental.

Three years later I went down to Washington, D. C., to give a course of lectures in the New Willard Hotel. At the close of a lecture a man came up to me with a small suitcase in his hand and said, "I have been ordered by the Suddha Dharma Mandala to give you these books." And there were all the books I had requested and my faith in the righteousness of the organisation was restored. I heard no more for some time and then I got a letter from a member of the group saying that Sir Subra Maniyer was dead and that my book *A Treatise on Cosmic Fire* had been his constant companion and that on his death bed he had requested the seven senior members of his organisation to join the Arcane School and put themselves under my instruction. This they did and for years this most interesting group of old Hindu students worked with us. All these men were old and have gradually died off until today there seem no more for me to be in touch with. They had a great reverence for H. P. Blavatsky and I found my

contact with them most interesting.

Another link with H.P.B. came when a small group of Sinnett's people affiliated with the Arcane School, the first [Page 229] of them being my friend Lena Rowan-Hamilton. They interjected into the school life some of the old tradition and a strong sense of relationship with the source in the 19th century of the Ageless Wisdom as its light streamed into the Occident.

One of the interesting developments in the school has been our steady stiffening of the requirements of membership. Increasingly we find ourselves rejecting students who are strictly on the emotional level and emphasising the necessity for some mental focus and development, if the more advanced training of our senior degrees is to be given. As the years go by and the need of the world becomes more crucial the paralleling need of trained disciples also becomes increasingly apparent. The world has to be salvaged by those with both intelligence and love; aspiration and good intention are not enough.

During these years of travel we met many types of occultism in the different countries in Europe. Everywhere small groups could be contacted who were emphasising some aspects of the Ageless Wisdom and some presentation of esoteric truth. The first indications of a rising spiritual tide could be seen everywhere, equally in Poland and Roumania as in Great Britain and America. It was almost as if the door to a new spiritual life had been opened to humanity and that this evoked a corresponding uprising of the forces of evil which culminated in the World War; that this rising tide has been interrupted by the war I do not believe. I am confident that it will have led to an intensification of the spiritual urge and that those of us who are workers in the Masters' vineyard will have our hands full in future years in organising, in encouraging and instructing those who are spiritually awake.

One of the reasons which has encouraged me to write this autobiography has been that I and the group associated [Page 230] with us have been in the position to watch and recognise certain developments which under the guidance and influence of the Hierarchy have taken place on earth. Some of the work which is intended to inaugurate the new age and the future civilisation, particularly from its spiritual angle, we ourselves have been used to initiate. Looking back over the years it is now very apparent to us what has been definitely accomplished by the Hierarchy through our instrumentality.

When I say this I am giving no indication of bragging or self satisfaction. We are only one of many groups through which the Masters of the Wisdom are working, and any group that forgets this is apt to become smug isolationist and, therefore, in imminent danger of collapse. We have been permitted to do certain things. Other disciples and groups have been responsible for initiating other projects under the guidance of their own Masters. All these projects if carried forward under Hierarchical inspiration and in a spirit of true humility and understanding are contributory to the factors in a great spiritual enterprise which the Hierarchy started in 1925. It is with one of these dramatic expressions of Hierarchical purpose that I want to deal at this time.

In 1932 when we were at Ascona I received a communication from the Tibetan which was published in the fall in a pamphlet entitled, *The New Group of World Servers*. This was epoch making in its significance though only a few people as yet realise its true meaning.

The position taken by the spiritual Hierarchy on our planet was that a group was in process of formation that had in it the nucleus of the coming world civilisation and was characterised by the qualities that would distinguish that civilisation during the next 2,500 years. These qualities are

primarily a spirit of inclusiveness, a potent desire selflessly to serve one's fellowmen plus a definite sense of [Page 231] spiritual guidance, emanating from the inner side of life. This new group of world servers includes two definite divisions. The first part of the group has a close relationship to the spiritual Hierarchy. It is composed of aspirants working towards discipleship under the guidance of certain of the Masters' disciples who, in their turn, are directed and guided by a few world disciples whose work is on such a large scale that it is definitely international in scope. This group acts as a definite intermediary between the spiritual Hierarchy of our planet and the mass of humanity. Through them the Masters of the Wisdom, under the direction of the Christ, are working out gigantic plans of world salvage.

This attempt to lead humanity onward along new and more definite lines and on a much larger scale than heretofore is made possible by the coming in of the Aquarian age. This Aquarian age is both astronomical and astrological in import.

There is a very strong prejudice in the world today against astrology and this is understandable and also constitutes a definite safeguard for the gullible and the stupid. Predictional astrology is, to my personal point of view, both a menace and a handicap. If a person is highly developed they will begin to rule their stars. They will do the unpredictable and their horoscopes will prove inaccurate and have no meaning at all. If a person is undeveloped then the probability is that their stars completely condition them and their horoscopes will therefore be entirely accurate from the predictional angle. When this is so and the person accepts the dictum of their horoscope their free will is completely stultified, they work entirely within the limits of their horoscope and the result of this is that they fail to make any personal effort to free themselves from the possible determining factors.

I often smile to myself when people boast and say [Page 232] that their horoscope is entirely accurate and that everything happened to them as their horoscope indicated. What they are really saying amounts to—I am an entirely mediocre person; I have no free will of my own; I am entirely conditioned by my stars and, therefore, have not the faintest intention of making any progress in this life at all. This type of horoscope is one that the best of astrologers avoid. The finest men in this field are primarily concerned with character delineation which is most helpful and with the effort to discover in what manner the horoscope of the soul can be cast so that the life purpose of the incarnating individual can be ascertained, and therefore a clear distinction can be made between the tendencies of the personality established through many incarnations and the emerging purpose and will of the soul.

When, however, one comes to a consideration of the astrological implications to astronomical happenings the story is very different. People hear the statement made that we are now transitting into the sign Aquarius which means that from the angle of the zodiac, which is the imaginary path of the sun in the heavens, the sun appears to be going through the constellation Aquarius. This is an astronomical fact at this time and has nothing to do with astrology. The influence, however, of the sign through which the sun may be passing at any particular world period is irrefutable and I can prove it to you here and now.

Prior to the Jewish dispensation when Moses was leading the children of Israel out of Egypt the sun was in the sign Taurus. It was passing through the sign of the Bull. We then had the appearance on earth of the Mithraic mysteries which centered around the sacrifice of the sacred bull. The sin of the children of Israel in the wilderness which so aroused the anger of Moses when he descended from the mount of the Lord and found them falling down before [Page 233] the golden calf was that they had

reverted to a past and obsolete religion which they should have left behind. The Jewish dispensation itself was governed by the sign of Aries, the Ram, through which the sun was passing for the next 2,000 years. Then we have the appearance of the scapegoat in Jewish history. We have the Bible story of the ram caught in the thicket and all this was due to the influence of the passing of the sun through the sign of the bull and the sign of the ram.

Something apart from the findings of academic astrology, which even at present could only touch a very few people, produced these natural reactions. Some influence, emanating from the sign of the bull and the sign of the ram produced the symbology which conditioned the religious life of the people of that era. This becomes still more apparent when the sun transitted into the next constellation, the sign of Pisces the Fishes. Then we had the appearance of Christ and the fish symbology which ran so characteristically through the entire Gospel story. His disciples were largely fishermen. He performed the miracles with fishes and sent His apostles out after His death under the leadership of St. Peter with the injunction to be fishers of men. It is for this reason that the mitre which the Pope wears is the mouth of the fish.

Now, according to astronomy we are transitting into the sign of Aquarius, the sign of the water-carrier, the sign of universality, for water is a universal symbol. Prior to His death Christ sent His disciples out to find the water-carrier who led them to an upper room where the communion service was instituted. All this was indicative of the recognition by the Christ of the coming new era which would succeed His dispensation and into which we are at this time entering. Leonardo da Vinci's great picture of the communion in the upper room is the great symbol of the Aquarian **[Page 234]** age, for we shall sit down together under the loving direction of Christ when brotherhood will be established and men will be banded together in the bonds of divine relationship. The old barriers between man and man and nation and nation will, during the next 2,000 years slowly disappear.

It was to inaugurate and institute this work that the Hierarchy announced the emergence on earth of the New Group of World Servers, led and guided by disciples and spiritual aspirants who know no sense of separateness, who see all men alike, irrespective of colour or creed, and who are pledged to work without cessation for the promotion of international understanding, economic sharing and religious unity.

The second part of the group in the organisation of the New Group of World Servers is composed of the men and women of goodwill. These are not strictly speaking spiritual aspirants. They are not particularly interested in the Plan and have little or no knowledge of the planetary Hierarchy. They do, however, want to see right relations established among men. They want to see justice and kindness prevail on earth. Under the direction of the world disciples and their helpers these people can be trained in practical and effective ways of expressing goodwill. In this way they can do basic and foundational work in preparing the world for a fuller expression of the spiritual purpose. They can familiarise mankind with the need for right human relations expressed in every community, in every nation and, eventually, on an international scale.

For this the disruption of the present world war has effectively cleared the stage. The evils of wrong human relations, the wickedness of aggression and racial discrimination are made so apparent that only the stupid and unintelligent can fail to see the necessity for active goodwill. **[Page 235]** So many people of good intentions theoretically accept the fact that God is love and blissfully hope that He will make that love apparent in humanity.



Thus the New Group of World Servers was launched into the consciousness of modern humanity. The pamphlet outlining this ideal received the widest distribution and it was followed by other pamphlets on the same subject written by the Tibetan and enlarging upon the basic theme of spiritual purpose and goodwill. The Tibetan in these pamphlets outlined a definite procedure for us to follow. He advocated the building up of mailing lists of the men and women of goodwill in the various countries in the world. He suggested our organising what He called Units of Service in as many countries in the world as possible. He outlined for us the nature of the teaching which they should receive and these suggestions and injunctions we immediately proceeded to carry out.

From 1933 until 1939 we occupied ourselves with the spreading of the doctrine of goodwill, with the organising of Units of Service in nineteen different countries and in finding those men and women who responded to the vision of the Tibetan and were willing to do what they could to promote right human relations and spread the idea of goodwill amongst men.

Foster and I have always been dissatisfied with the emphasis laid upon peace. For years the peace groups in the world have been occupied in spreading the idea of peace, piling up mailing-lists of people who endorsed the idea of peace—and who doesn't—and in spreading everywhere the demand that peace become a compulsory thing. We have felt very strongly that this was putting the cart before the horse.

In the days of violent peace propaganda between World War I and World War II the idea of peace made great [Page 236] strides. Millions of names appeared on lists demanding peace. The Axis nations welcomed the idea of peace propaganda for it represented a soporific condition in which no steps would be taken to arm the nations against possible aggressors. The fact that war is largely incidental to rotten economic conditions led to little real activity to put these conditions right. People continued to starve; many continued to be underpaid in all parts of the world; child labor was not wiped out in any country though great strides were made in the endeavour so to do; the over-population of the world steadily increased the difficulties. All conditions that might incite to war were present everywhere even while the cry was going up "let there be peace on earth."

When the angels sang at Bethlehem they said, "Glory to God in the highest"—the final consummation and goal. Then "Peace on earth"—where humanity as a whole is concerned and, as the first and absolutely necessary step, "Goodwill towards men." Goodwill has to come first if there is ever to come peace and this has been forgotten. People have attempted to initiate a period of peace before there has been any demonstration of goodwill. There can be no peace until goodwill is a conditioning factor in all human relations.

Another revolutionary thing that the Tibetan did was when He dictated the contents of *A Treatise on Cosmic Fire*. In this book He gave what H.P.B. prophesied He would give, the psychological key to cosmic creation. H.P.B. stated that in the 20th century a disciple would come who would give information concerning the three fires with which *The Secret Doctrine* deals: electric fire, solar fire and fire by friction. This prophecy was *fulfilled* when *A Treatise on Cosmic Fire* was given out to the public. This book concerns the fire of pure spirit or life; the fire of the mind that vitalises every atom of the solar system [Page 237] and creates the medium through which the Sons of God develop. It also concerns the fire of matter producing that attraction and repulsion which is the basic law of evolution, and holding forms together so as to provide vehicles for the evolving life and later, when they have



served their purpose, repulsing those forms so that the evolving lives can move on their way to higher evolution. The true significance of this book will only be appreciated towards the close of this century. It is of a profundity and a depth of technical knowledge which lies beyond the understanding of the ordinary reader. It is also a bridging book because it takes certain basic, oriental ideas and phrases and introduces them to the occidental student, whilst at the same time it makes practical the sometimes vague, metaphysical concepts of the East.

A third unique thing which the Tibetan has accomplished, and this within the last few months, has been to present the platform and certain indications as to rituals upon which the new world religion can be founded.

The need has long been apparent for some point of contact between the exoteric religions of the West and the esoteric faiths of the East. On the levels of the esoteric or spiritual approach to divinity there has always been uniformity between the East and the West. The techniques followed by the mystical seeker after God in the Occident are identical with those followed by the seeker in the Orient. At a certain point on the path of return to God all ways meet and then the procedure is uniform for all subsequent stages of approach. The steps in meditation are identical. This will be apparent to anyone who studies the works of Meister Eckhart and the Yoga Sutras of Patanjali. All of the great expansions of consciousness as outlined in the Hindu philosophy and the expression of these five great expansions as portrayed in the five great crises in the life [Page 238] of the Christ, related in the New Testament, are also the same. When man begins consciously to seek out God and consciously to take himself in hand for discipline and endurance, he finds himself at one with seekers in the East and in the West and with those who lived before Christ ever came and with those who are seeking today.

It was in an effort to make the relation between the East and the West clear that I wrote the book, *The Light of the Soul*. It is a commentary upon the *Yoga Sutras of Patanjali*, who lived and taught probably 9,000 years before Christ. The Tibetan gave me the paraphrase of the ancient Sanskrit phrases because I know no Sanskrit but I, myself, wrote the commentary, as I was anxious to present an interpretation of the Sutras which would be more adapted to the Western type of mind and consciousness than the usual oriental presentation. I also wrote *From Bethlehem to Calvary* in order to trace the significance of the five major episodes in the life of the Christ—the birth, baptism, transfiguration, crucifixion and resurrection—and their relationship to the five initiations as outlined for the Eastern disciple. Both these books have a definite bearing upon the new world religion.

The time must come when the work of the great Master in the East, the Buddha, Who came to earth and achieved illumination and became the guide and teacher of millions of orientals, and the work of the Christ, Who came as the teacher and saviour recognised first by the occident, must achieve fusion. There is no divergence or conflict in Their teaching. There is no competition between Them. They stand forth as the two greatest world teachers and saviours. One has guided the Orient and the other has guided the Occident nearer to God.

It is this theme that the Tibetan elaborates in His pamphlet, *The New World Religion*. He indicates that the [Page 239] work of the Buddha prepared people for the Path of Discipleship, whilst the work of the Christ prepared people for Initiation. He indicated a ritual in this pamphlet in which the great day of the Buddha, the Wesak Festival (the Vaisakha Festival at the May full moon), and Easter Sunday, fixed by the April full moon, stood for the illuminated Buddha and the risen Christ, whilst the full moon of June was the Festival of Humanity making its major annual approach to God under the guidance of

Christ. The other full moons in each month constitute lesser festivals in which certain spiritual qualities necessary for the expression of discipleship and initiation are considered and emphasised.

One other revolutionary activity brought to the attention of humanity by the Tibetan indicates the first steps that are being taken by the Hierarchy to approach closer to humanity, to restore the ancient Mysteries, and to externalise and make possible the manifestation upon the physical plane of the Masters and Their groups of disciples gathered together in what are technically called Ashrams.

Implicit in this effort, therefore, lies the significance of the second advent of the Christ. He will come bringing His disciples with Him. The Masters will again some day be present upon earth as They were millions of years ago during the infancy of mankind. Then They left us for a while and disappeared behind the veil which separates the seen from the unseen. This they did in order to *give* man time to develop free will, to become an adult using his mind, making his own decisions, orienting himself finally towards the kingdom of God and consciously endeavoring to tread the path of return. This has taken place on such a large scale that it now appears possible that within the coming century the Masters may emerge from Their silence and again be known among men. To this end the Tibetan has **[Page 240]** been working and many of us have been collaborating with Him.

He also instituted the new rules for disciples which permit a much greater freedom to the individual disciple than do the rules so well known in the past. No obedience is today exacted. The disciple is regarded as an intelligent agent and is left free to fulfill the requirements as he sees best. No secrecy is enjoined because no disciple is admitted into an Ashram or into a place of initiation as long as there is the slightest danger that he will speak. Disciples are now being trained telepathically and the actual physical presence of a Master is no longer necessary. The old personal development is no longer emphasised. The need of humanity is presented as the major incentive for spiritual development. Disciples are being taught today to work together in groups with the possibility of group initiations held before them, an entirely new idea and vision. The physical disciplines are no longer obligatory. The modern disciple, intelligent, loving and serving, is regarded as not requiring them. He should have outgrown his physical appetites and be free now to serve. Much of this teaching is given in a book just published, *Discipleship in the New Age* which contains instructions that the Tibetan gave to a group of His disciples in the world, some of whom were known to me and some of whom were not. This is the first time in the history of the Hierarchy, as far as we know, that the detailed instructions given by a Master to His group of disciples have ever been published and so put into the hands of the general public.

In the above paragraphs I have attempted very briefly to describe some of the activities which the Tibetan initiated in an effort along with other members of the Hierarchy to strike the key-note of the new age, and it is upon these **[Page 241]** things in the senior degrees of the Arcane School that we seek to lay the emphasis.

Some of the students have been with us twenty years or more. They have faithfully done their work and are definitely getting results. Later we hope to develop certain groups that will use some of the techniques with which the Tibetan has dealt in what will probably be His outstanding work, *A Treatise on the Seven Rays*. There He elaborates a new school of healing. He gives the technique for building the path of Light between soul and spirit, just as man has created a path between himself and the soul. He emphasises, also, the new esoteric astrology which deals with the purpose of the soul and the way which the disciple must tread. He also gives the fourteen rules which Initiates have to follow, and this

treatise in five volumes is, therefore, a complete compendium of the spiritual life and presents those new formulations of ancient truths which during the Aquarian age will guide humanity.

Towards 1934 we began to visit other parts of Europe. During the next five years we went at different times to Holland, to Belgium, to France and to Italy, and usually when in Europe we went to Geneva or Lausanne or Zurich and stayed there for a little while. People from different parts of Europe would meet us there. It was very revealing to us after so many years work to find ourselves facing an audience in Rotterdam, or Milan, in Geneva or Antwerp and find exactly the same quality in the people as in Great Britain and the United States. The same things could be said to them; the same vision of brotherhood and of discipleship. Their reactions were the same. They understood and longed for the same liberation and the same spiritual experiences.

I got quite adept at speaking through an interpreter. When lecturing in Italy Dr. Assagioli would act as my [Page 242] interpreter and when in Holland the head of our work there, Gerhard Jansen (usually called Gerry by those of us who love him) translated for me. I watched him sometimes in a cosmopolitan crowd and heard him switch with equal facility to half a dozen different languages. Prior to the war he did a fine piece of work in Holland. Practically all his school papers were translated into Dutch and he himself handled a large and earnest body of students. The work in Holland and the work in Spain were two very bright spots and different as these countries were in temperament there was no difference in their earnestness.

*At this point the manuscript ends.*

(PART 2)

## THE UNFINISHED AUTOBIOGRAPHY

### APPENDIX

[Page 245]

### MY WORK

By THE TIBETAN

In 1919, during the month of November, I made a contact with A.A.B. (Alice A. Bailey) and asked her to do some writing for me and also to undertake the publishing of certain books which—under the sequential giving out of truth—were due to appear. She refused immediately, having no sympathy with the flood of so-called occult literature being passed out to the public by the various occult groups, having no experience in writing for the public, and having also a profound dislike of every form of psychic writing and of psychic work. Later she changed her mind when I explained to her that telepathic rapport was a proven thing and a matter of scientific interest, that she was not either clair-audient or clairvoyant and never would be and that (above all) the test of truth was the truth itself. I

told her that if she would write for a period of a month, the material transcribed would prove to her whether it contained truth, whether it evoked intuitive understanding and recognition and whether it had in it that which might be of value in the new spiritual era which was impending. She, therefore, overcame her disgust of this type of work and of the many occult presentations of truth which were prevalent. She only stipulated that the writing should go out with no claims whatsoever and that the teachings should stand or fall on their own merits.

### The Books

The first book published was *Initiation, Human and Solar*. This was the result of her first effort to do this kind of work. It laid the foundation of all the succeeding books. Since then A.A.B. has written for me for nearly twenty-five years. The books have gone out in line with a deep underlying purpose which it may interest you to know about and they have received a worldwide recognition.

*Initiation, Human and Solar* was intended to bring the *fact* of the Hierarchy to public attention. This had been done by H.P.B. by inference and statement but not in any sequential form. The [Page 246] Theosophical Society had taught the fact of the Masters, though H.P.B. (in her communications to the Esoteric Section) stated that she bitterly regretted so doing. This teaching was misinterpreted by the later theosophical leaders and they made certain basic mistakes. The Masters Whom they portrayed were characterised by an impossible infallibility because the Masters are Themselves evolving. The teaching given endorsed an engrossing interest in self-development and an intense focussing on personal unfoldment and liberation. The people who were indicated as initiates and senior disciples were entirely mediocre people with no influence outside the Theosophical Society itself. Complete devotion to the Masters was also emphasised—devotion to Their personalities, and these Masters were also shown as interfering with the organisation life of the various occult groups which claimed to be working under Their direction. They were made responsible for the mistakes of the leaders of the groups who took refuge under such statements as: The Master has instructed me to say, etc., the Master wants the following work to be done, or the Master wants the membership to do thus and so. Those who obeyed were regarded as good members; those who refused to be interested and obedient were looked upon as renegades. The freedom of the individual was constantly infringed and the weaknesses and ambitions of the leaders were alibied. Knowing all this well, A.A.B. refused to be a party to any such constantly recurring activity, for such is the history of practically all the known occult groups which attract the attention of the public. Even had I wanted to work in such a way (which no one affiliated with the Hierarchy ever does), I would have found no collaboration from her.

*Letters on Occult Meditation* followed next. These indicated a somewhat new approach to meditation, based not on devotion to the Masters but on a recognition of the soul in each person. This was succeeded by *A Treatise on Cosmic Fire*. This book was an expansion of the teaching given in *The Secret Doctrine* on the three fires—electric fire, solar fire and fire by friction—and it was an awaited sequence. It also presented the psychological key to *The Secret Doctrine* and is intended to offer study to disciples and initiates at the close of this century and the beginning of the next century, up until 2025 A.D.

A.A.B. later felt that it would be of value to me and to the work if she wrote certain books, useful to students, apart from transcribing [Page 247] my writings and taking down my notes, rendering them into the thought-provoking English which together we have developed as a medium for transmission of the ideas which it is my dharma to make public. The average psychic and medium is not usually of a

high grade intelligence, and A.A.B. desired to prove (for the aiding of the work of the future) that one could do definitely psychic work and be of a real intelligence. She has, therefore, written four books which are entirely her own production:

The Consciousness of the Atom.  
 The Soul and Its Mechanism.  
 From Intellect to Intuition.  
 From Bethlehem to Calvary.

She has also written one book in collaboration with me, entitled *Light of the Soul*; in it I give the English paraphrase of the Sanskrit Sutras of Patanjali and she contributes the commentary, referring to me occasionally for reassurance as to meaning.

Then followed *A Treatise on White Magic*. This was written years ago and as it was written it went out, chapter by chapter, to the senior students of the Arcane School as reading matter only. It is the first book ever given out upon the training and control of the astral or emotional body. Many occult books have been written on the subject of the physical body and its purification and upon the etheric or vital body. Most of them have been compilations of other books, both ancient or modern. This book of mine, however, is intended to train the modern aspirant in the control of his astral body, by the aid of the mind as that mind is, in its turn, illumined by the soul.

The next book undertaken was *A Treatise on the Seven Rays*. It is a long book, not yet completed. It is taking shape in four volumes, two of which are already published, one is ready for publication and the final volume is in process of writing. Volumes one and two deal with the seven rays and their seven psychological types and thus lay the foundation for the new psychology for which modern psychology, materialistic as it may be, has laid a sound basis. Volume three is entirely given over to the subject of esoteric astrology and forms a unit in itself. It is intended to launch the new astrology which is founded on the soul and not on the personality. Orthodox astrology sets up a chart which gives the fate and destiny of the personality [Page 248] and when that personality is little evolved or is only of an average development, it can be and often is amazingly correct. It is not so correct, however, in the case of highly developed people, aspirants, disciples and initiates who are beginning to control their stars and consequently their actions; the events and the happenings in their lives then become unpredictable. The new and future astrology endeavours to give the key to the horoscope of the soul, as it is conditioned by the soul ray and not by the personality ray. Enough has been given by me to enable astrologers, who are interested and of the new inclination, to work out the future from the angle of this new approach. Astrology is a fundamental and most necessary science. A.A.B. knows nothing about astrology; she cannot even set up a chart nor could she tell you the names of the planets and the houses which they rule. I am, therefore, entirely responsible for all that appears in this and all my books, except, as before explained, the one book, *The Light of the Soul*.

The fourth volume deals with the subject of healing, and with the bridging by the antahkarana of the gap which exists between the Monad and the personality. It also gives the Fourteen Rules which those in training for initiation have to master.\* Again, I would call your attention to this last theme, reminding you that A.A.B. has never made the slightest claim, either privately or publicly, to be an initiate, nor

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\* NOTE: It was later decided by the Tibetan and A.A.B. to publish these Rules as a separate volume. They will therefore shortly appear as Volume V of the *Treatise on the Seven Rays*.—Foster Bailey.



will she. She knows it is against the occult law and has seen too many people of no particular spiritual focus or intellectual capacity make these claims and the consequent harm which has ensued, lowering the idea of the Hierarchy and the nature of adeptship in the eyes of the watching public. I am, therefore, entirely responsible for the Fourteen Rules and their elucidation and application. A.A.B. has never claimed to be more than a working disciple, occupied with world work (which no one can deny) and has reiterated again and again that the word "disciple" is the legitimate and non-controversial word (as well as the truthful word) to be used for all grades of workers in the Hierarchy from the probationary disciple, loosely affiliated with certain disciples in that Hierarchy, up to and including the Christ Himself, the Master of all the Masters and the Teacher alike of Angels and of men. She has steadily set herself, with my full [Page 249] approval, against the unwholesome curiosity as to status and title which is a blight on so many occult groups, leading to the full tide of competition, jealousy, criticism and claim-making which distinguishes the majority of the occult groups, which renders futile so many of the publications and which hinders the general public from receiving the teaching in its purity and simplicity. Status and title, place and position count for nothing. *It is the teaching that counts*—its truth and its intuitive appeal. This should be constantly borne in mind.

The accepted disciples of a Master who arrive at recognition of Him from within themselves—a recognition which can then be corroborated by their fellow disciples and used by the Master Himself as a factual condition—know their Master, accept teaching from Him and *among themselves* speak of Him as He is to them but not to the outside world.

The books have, therefore, been going out steadily for years and when *A Treatise on the Seven Rays* is completed, a short book on glamour is ready for the press and a book on the discipleship in the new age is in the hands of the public, the work of A.A.B. for me will be over. She can then resume her work in the Ashram of her own Master—the work of a disciple.

### The School

The next phase of the work which I sought to see accomplished is now in working order. It was my wish (as it is the wish of many associated with the Hierarchy) to see an esoteric school started which would leave the membership free, which would bind them by no pledges or oaths and which would—whilst assigning meditation and study and giving esoteric teaching—leave people to make their own adjustments, to interpret the truth as best they could, to present to them the many points of view and at the same time communicate to them the deepest esoteric truths which they could recognise if there was that in them which was awakened to the mysteries and which, even when read or heard, could do them no harm if they lacked the perception to recognise the truth for what it was. A.A.B. started such a school in 1923 with the aid of F.B. and certain students of vision and spiritual understanding. She made it a condition that I should have nothing to do with the Arcane School and that I should have no control over its policies and curriculum. In this she was wise [Page 250] and right and I fully endorse her position. Even my books were not used as textbooks and only during the past three years has one of them, *A Treatise on White Magic*, been adapted as a course of study and that at the very earnest request of many students. Also, some of the teaching upon the antahkarana (which will appear in a later volume of the *Treatise on the Seven Rays*) has been used for two years in one section of the fourth degree. The teaching on glamour has been given as some of the reading matter for another section.

In the Arcane School, no obedience is exacted, no emphasis is laid on "obeying the Master" for no Master is running the school. Emphasis is laid upon the one Master in the heart, the soul, the true



spiritual man within each human being. No theology is taught and the student is under no compulsion to accept any interpretation or presentation of truth. A member of the school can accept or reject the fact of the Masters, of the Hierarchy, of reincarnation, or of the soul and still remain a member of the school in good standing. No loyalty is expected or asked, either to the school or to A.A.B. Students can work in any of the occult, esoteric, metaphysical or orthodox groups and churches and still be members of the Arcane School. They are asked to look upon such activities as fields of service wherein they can express any spiritual help they may have gained through their work in the school. Leaders and senior workers in many occult groups are also working in the Arcane School, but feel perfectly free to give their time, loyalty and service to their own groups.

The Arcane School has been in existence for twenty years and is now entering into a new cycle of growth and usefulness—along with the whole of humanity—and for this due preparation is being made. The keynote of the school is *service*, based on *love of humanity*. The meditation work is balanced and paralleled by study and by the effort to teach the students to serve.

### **The New Group of World Servers**

Another phase of my work came into existence about ten years ago when I started to write certain pamphlets for the general public, calling attention to the world situation and to the New Group of World Servers. I thus endeavoured to anchor on earth (if I may use such a phrase) an externalisation or a symbol of the work of the Hierarchy. It was an effort to band together subjectively and—where [Page 251] possible—objectively all those people of spiritual purpose and a deep love of humanity who were actively working in many countries, either in organisations or alone. Their name is legion. Some few are known to the workers in the Arcane School and to F.B. and A.A.B. Thousands are known to me but not to them. All are working under the inspiration of the Hierarchy and are, either consciously or unconsciously, fulfilling the duties of agents of the Masters. Together they form a band, closely knit on the inner side by spiritual intention and love. Some are occultists, working in the various occult groups; some are mystics, working with vision and love; others belong to the orthodox religions and some recognise no spiritual affiliations, so-called, at all. All are, however, animated by a sense of responsibility for human welfare and have interiorly pledged themselves to help their fellowmen. This great group constitutes the world Saviour at this time and will salvage the world and inaugurate the new era after the war. The pamphlets which I wrote (the first of which is now called *The Next Three Years*\* indicated their plans and purposes: and made suggestions as to modes and methods of cooperation with this group of World Servers, already in existence and active in many fields.

Those whom the New Group of World Servers influence and with whom they seek to work and who can act as their agents, we call the men and women of goodwill. I made an effort to reach these people in 1936 when there was a faint possibility that the war might even at that late hour be averted. Many will remember that campaign and its relative success. Millions were reached by means of the spoken and written word and by the radio but there were not enough people spiritually interested to take the needed steps to stem the tide of hate, evil and aggression which threatened to engulf the world. The war broke out in 1939 in spite of all the efforts of the Hierarchy and Their workers, and the goodwill work fell naturally into abeyance. That part of the work in which members of the Arcane School had sought to serve and which had resulted in the forming of nineteen centres for service in as many

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\* Issued in 1932 under the title, *The New Group of World Servers*.

countries had temporarily to be dropped—but only temporarily, my brothers, for goodwill is the "saving force" and an expression of the will-to-good which animates the New Group of World Servers.

I would emphasise that this work of anchoring the New Group of World Servers and organising the goodwill work has nothing [Page 252] whatsoever to do with the Arcane School except in so far that members in the school were given the opportunity to help in the movement. They were left entirely free to do so or not as they chose and a very large percentage ignored the effort altogether, thus demonstrating the freedom which they felt and had been taught.

When the war broke and the entire world was hurled into the consequent chaos, horror, disaster, death and agony, many spiritually minded people were anxious to stay aloof from the struggle. They were not the majority but a powerful and noisy minority. They regarded any attitude of partisanship as an infringement of the law of brotherhood and were willing to sacrifice the good of the whole of humanity to a sentimental urge to love all men in a manner which necessitated their taking no action or decision of any kind. Instead of "my country, right or wrong," it was "humanity, right or wrong." When I wrote the pamphlet called *The Present World Crisis* and the succeeding papers on the world situation, I stated that the Hierarchy endorsed the attitude and aims of the United Nations, fighting for the freedom of the whole of humanity and for the release of the suffering people. This necessarily placed the Hierarchy in the position of not endorsing the Axis position in any way. Many in the goodwill work and some few in the school interpreted this as political in import, presumably believing that a position of complete neutrality, where both good and evil are concerned, was demanded of spiritually inclined people. Such people fail to think clearly and confuse an unwillingness to take sides with brotherly love, forgetting the words of the Christ that "he who is not with me is against me." Let me repeat what I have oft said before. The Hierarchy and all its members, including myself, love humanity but they will not endorse evil, aggression, cruelty and the imprisoning of the human soul. They stand for liberty, for opportunity for all to move forward along the way of light, for human welfare without discrimination, for kindness and the right of every man to think for himself, to speak and to work. Necessarily they cannot, therefore, endorse the nations or the people in any nation who are against human freedom and happiness. In their love and their grasp of circumstance, they know that in a later life or lives the majority of those who are now the enemies of human freedom will themselves be free and tread the lighted Way. In the meantime, the entire force of the Hierarchy is thrown on the side of the nations struggling to free humanity, and on the side of those in any nation who thus work. If being on the side of [Page 253] goodness and freedom is deemed detrimental to the spiritual issues, then the Hierarchy will work to change the attitude of people as to what is spiritual.

Being responsible for the transcribing of the pamphlets and, with F.B. for their publishing and distribution, A.A.B. has been placed in a difficult position and has been the target for criticism and attack. She knows however that time adjusts all things and that work done, if rightly motivated, proves itself eventually.

I have, therefore, been interested in three phases of the work: the Books, the Arcane School and the New Group of World Servers. The impact made upon the world by these three aspects of the work has been definitely effective and useful. The sum total of the useful work accomplished is what counts and not the criticisms and the misunderstanding of those who basically belong to the old order, to the Piscean age and who are therefore unable to see the emergence of the new ways of life and the new approaches to truth.

All this time I have stood behind the scenes. The books and pamphlets have been my responsibility and carry the authority of *truth—if truth is there*—and not the authority of my name or of any status which I might claim or which might be claimed for me by the curious, the inquisitive and the devotee. A.A.B. is responsible for the Arcane School and I have dictated none of its policies or interfered in its curriculum. My books and pamphlets have been made available to school students along with the rest of the general public.

I have sought to aid the goodwill work, for which F.B. is responsible, by suggestion and by indicating what is the work that the New Group of World Servers are seeking to do but no authoritative requests have been made in my name nor will they ever be made. The sumtotal of all these activities has been good; the misunderstandings have been few and have been inherent in the personal equipment and attitude of the critical. Criticism is wholesome as long as it is not permitted to become destructive.

### Personal Training

Parallelling these major activities, I have since the year 1931 been training a group of men and women, scattered all over the world, in the techniques of accepted discipleship, academically understood. Out of the many possible neophytes, I indicated to A.A.B. (in 1931 and later) a group of approximately 45 people—some known to her personally [Page 254] and some quite unknown—who had demonstrated a willingness to be trained and who could be tried out for fitness for the group work of the new discipleship. These people received direct personal instructions from me and certain general instructions which embodied the newer approach to the Hierarchy and to the spiritual life, though based, of course, on the ancient rules. Those instructions will be made available to the general public very shortly, but no indication will be given of the persons thus trained and no information will be available; names, dates and locations will all be changed, though the instructions will remain as given.\*

Necessarily these people have, from their contact with me, ascertained my identity. They have known for years who I am. But they and A.A.B. have preserved my anonymity with great care and under real difficulty, owing to the fact that hundreds of people in nearly every country in the world have speculated upon my identity and many of them have guessed it accurately. Therefore, today, in spite of all that A.A.B. and my disciples have been able to do, it is generally conceded that I am a Master and a name is given to me. To my own group of specially picked aspirants I have acknowledged my name when they themselves had interiorly arrived at it. It was both foolish and false to do otherwise and in communicating with them or in writing instructions on the new discipleship, I necessarily took my rightful position. Some of these instructions were deemed by me and A.A.B. as useful and appropriate for more general use and were embodied in the series of papers, issued under my name in the Beacon upon the *Stages of Discipleship*. They were carefully edited by A.A.B., prior to publication, except in one paper when some months ago under the pressure of very heavy work A.A.B. omitted to delete one paragraph in which I speak as a Master. This paragraph appeared in the July 1943 Beacon, much to her acute distress. After many years of protecting my identity, she made this slip and it has, therefore, been publicly stated that I am a Master.

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\* These instructions are now available in a book entitled "Discipleship in the New Age." Volume II of this book will be published shortly—Foster Bailey.

In this connection, there are three points to which I would like to call your attention.

Earlier—many years earlier—I stated in *A Treatise on White Masic* that I was an initiate of a certain standing but that my anonymity would be preserved. Years later, owing to this mistake of [Page 255] A.A.B., I am apparently in the position of contradicting or reversing myself and so changing my policy. Actually I am not doing so. The spread of the teaching alters circumstances and the need of humanity demands at times a changed approach. There is nothing static in the evolution of truth. It has long been my intention to do all that was necessary to bring the fact of the Hierarchy and its membership more definitely before the public and in a more arresting way.

Years ago, I definitely told A.A.B. (as did her own Master) that her major duty as a disciple was to familiarise the public with the true nature of the Masters of the Wisdom and offset the erroneous impression which the public had received. This she has done to a certain degree but not to the full extent that was intended. She has shrunk from the task, owing to the disrepute into which the whole subject had fallen because of the false presentations given out by the various teachers and occult groups, plus the ridiculous claims put out by the ignorant about us. H.P.B., her predecessor, stated in certain instructions sent out to the Esoteric Section of the Theosophical Society that she bitterly regretted ever mentioning the Masters, Their names and functions. A.A.B. has been of the same opinion. The Masters, as portrayed in the Theosophical Society faintly resemble the reality and much good has been done by this testimony to Their existence, and much harm by the foolish detail at times imparted. But They are *not* as pictured; They do *not* issue orders to Their followers (or rather devotees) to do thus and so, to form this or that organisation nor do They indicate some persons as of supreme importance as being in incarnation, knowing full well that disciples and initiates and Masters are known by their works and deeds and not by their words and have to prove their status by the work accomplished.

The Masters work through Their disciples in many organisations but They do *not* exact, through these disciples, the implicit obedience of organisation members, nor do They exclude from the teaching those who disagree with the organisational policies or the interpretations of the leaders. They are not separative and antagonistic to the groups working under various disciples or other Masters, and any organisation in which the Masters are interested would be inclusive and not exclusive. They do not fight over personalities, endorsing this one or rejecting that one simply because the policies of an organisational leader are, or are not, upheld. They are not the spectacular and illbred people portrayed by the mediocre leaders of many groups, nor do They choose, for Their pledged disciples and prominent workers, men and [Page 256] women who even from a worldly point of view are of a pronounced inferiority or who deal in claim-making and in the art of attracting attention to themselves. To be a probationary disciple, one can be a devotee and then the emphasis can be laid on purification and the acquiring of an intelligent understanding of brotherhood and human need. To be an accepted disciple, working directly under the Masters and active in world work with a growing influence, requires a mental polarisation, a heart development and a sense of real values.

The Masters brought before the general public by such movements as the I AM movement are a travesty of the reality. The Masters portrayed in the many theosophical movements (since the time of H.P.B.) are not distinguished by intelligence and show little judgment in the choice of those whom the organisations claim are initiates or important members of the Hierarchy.

Knowing all this and having watched the ill effects of the usual teaching given anent the Masters, A.A.B. has gone to extremes in order to present the true nature of the Hierarchy, its goals and personnel and has sought to lay the emphasis—as does the Hierarchy itself—on humanity and on world service, and not on a group of teachers who, even if they have transcended the usual personality problems and experience in the three worlds, are still in process of training and are preparing themselves (under the tuition of the Christ) to tread the way of the higher evolution, as it is called. The name given to us by some disciples in Tibet gives the clue to our point of attainment. They call the Hierarchy the "society of organised and illumined minds"—illumined by love and understanding, by deep compassion and inclusiveness, illumined by a knowledge of the plan and aiming to comprehend the purpose, sacrificing their own immediate progress in order to help humanity. This is a Master.

The second point I would make is in the form of a question. What harm does it do if some one points the finger towards a Master and recognises him as such, provided his record substantiates the statement and his influence is worldwide? If by this inadvertent slip, A.A.B. has thus indicated me as a Master, has any harm been done? My books, the carriers of my influence, have gone to the far corners of the earth and convey aid and help; the service work which I suggested, and which F.B. carried out voluntarily, has reached literally millions by pamphlet and radio, by the use of the Invocation and by the work of the Triangles and the words and example of the men and women of goodwill.

**[Page 257]** A.A.B. in her 25 years work for me in the occult field has taken no advantage of the fact that I am one of the many Masters, recognised today by thousands of people. She has not sheltered herself behind me or her own Master and made us responsible for what she has done nor has her work been started or carried forward on the basis of "The Master ordered this." She knows that the work of the Master is to put a disciple in touch with the plan and that the disciple then goes out and, on his own initiative and with the measure of wisdom and love which is his, endeavours intelligently to shoulder his share in materialising the Plan. He makes mistakes but he does not go to the Master about them but pays the price and learns his lesson. He achieves success but he does not go to the Master for praise, knowing he will not get it. He struggles with ill health, with the jealousies and antagonisms of those who are working less successfully or who fear competition, but he does not go to the Master for strength to stand steady. He tries to walk in the light of his own soul and to stand in the strength of his own spiritual Being and thus himself learns to be a Master by mastering.

The third point I would bring to your attention is that in the new cycle which will come at the close of the war, *the fact of the Hierarchy and the work of the Masters—through Their disciples*—must and will be brought increasingly to public attention. Disciples everywhere will present increasingly the hierarchical plan of brotherhood, spiritual living and inclusiveness to the world. This will be done not in terms (so prevalent among the foolish) of "The Master has chosen me," or "the Master stands behind my effort" or "I am the representative of the Hierarchy" but by a life of service, by indicating that the Masters exist and are known to many men everywhere, that the Plan is one of evolutionary development and educational progress towards an intelligent spiritual goal; that humanity is not alone but that the Hierarchy stands, that Christ is with His people, that the world is full of disciples unrecognised because silently working; that the New Group of World Servers exists and that the men and women of goodwill are everywhere; that the Masters are not interested in the least in personalities but will use men and women of all attitudes, faiths, and nationalities, provided that love motivates them, that they are intelligent and have trained minds and that they have also magnetic and radiant influence which will attract people to truth and goodness but not to the individual—be he a Master or a disciple. They care nothing for personal loyalties but are dedicated solely to **[Page 258]** the relief of



distress and the promotion of the evolution of humanity and the indication of spiritual goals. They look not for recognition of Their work or the praise of Their contemporaries but only for the growth of the light within the world and the unfoldment of the human consciousness.

August, 1943.

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## THE METHODS USED IN PRODUCING

### "A TREATISE ON COSMIC FIRE"

There have been four methods employed in transmitting this teaching from the Tibetan to the general public.

#### 1. *Clairaudience.*

In the early stages (for the first two years), the Tibetan dictated the material incorporated in the first two books clairaudiently to Mrs. Bailey. He would, at stated and appointed times, make a contact with her through the setting up of a vibration which she learnt to recognise, and then clearly and distinctly his voice could be heard dictating point by point.

#### 2. *Telepathy.*

When Mrs. Bailey became more accustomed to this work, and when the discipline and diet necessarily began to take effect, the work was gradually changed and now in the writing of *A Treatise on Cosmic Fire* it has been entirely telepathic. Mrs. Bailey gets in touch with the Tibetan when time is available and, should he be free and able to give the time, he communicates with her telepathically. The information is given with very great rapidity and the detail teaching is impressed upon her consciousness with such clarity that she is enabled to write it down, so that no word is changed. The book is printed as received, except for a very slight change of tense at times, as the English of the Tibetan, when he chooses to use his own, and not allow Mrs. Bailey to express his thoughts (which is his general rule), is slightly archaic and stilted. Before the information can be received and adequately transcribed, a certain meditative process has to have taken place, wherein the particular subjects to be dealt with are the seed thoughts of the meditative effort. This must have been preceded by the acquiring of a synthetic grasp of all that could be found which has previously been written on the subject. The mental faculty or body must therefore be large and highly organised, fully equipped with material, and under adequate control. With this foundation, knowledge may be safely imparted which far transcends the personal experience or previous knowledge of the recipient. If [Page 260] this be true as between the Tibetan and Mrs. Bailey, it will also be apparent that the full value of the Treatise will only appear after due study and meditation and much collateral reading. The language employed, however, is so clear and lucid, the arrangement of the material so sequential, and the reason is led forward with such logical precision, that any intelligent person will find even a first reading an inspiring experience, illuminating unknown reaches of consciousness and impelling the later more



particular study, which is so much to be desired.

The Treatise is a very fine instance of the real telepathy. It will be apparent from a perusal of the data in the Treatise that Mrs. Bailey could not herself have formulated this teaching, for it deals with cosmic processes of which she is necessarily ignorant. Her contribution to the work has been a strong initial interest in these subjects, over twenty years of meditation work, many years of study and thought, and a command of clear, forceful English.

### 3. *Clairvoyant vision.*

The various symbols in the books (and there are many) have been shown to Mrs. Bailey and then described by her. This process is possible only with the aid of a powerful collaborator. The Tibetan would impress the desired symbol or glyph upon one of the subtler differentiations of the ether, and the vibration of the vehicles of the pupil being maintained at the required height, the pictures remain as clear and as perfect for study, as would some exquisite masterpiece in oils hung upon the wall of a private art gallery. The picture cannot be taken away, but the viewer may study and describe, and the artist might copy, although the color effects are utterly beyond any possibility of complete reproduction in dense physical matter.

Mrs. Bailey has also been shown seven great figures of the angels or Devas of the seven globes of the Earth chain, which later may be incorporated in the second edition.

Extracts from the ancient manuscripts, and the reading of certain stanzas and data in the hierarchical archives have been also shown to Mrs. Bailey and roughly translated by her and corrected by the Tibetan. A knowledge of the ancient language is not necessary in this work, as the most ancient manuscripts are ideographic and symbolic, and—when sufficient stimulation is present—the viewer becomes aware of the meaning and can transcribe it.

**[Page 261]** 4. *Bringing through after sleep that which has been seen or heard while out of the physical body at night.*

This method was employed in connection with the Stanzas at the close of the book, and also with the charts. Certain of the definitions found in the book were procured in this way.

*Reprinted from The Beacon Magazine of June, 1925.*

**[Page 262]**

## WHAT IS AN ESOTERIC SCHOOL

By ALICE A. BAILEY

There are many so-called esoteric schools today. All of them are relatively modern and have come into existence during the past sixty years. I am not here referring to the ever-existing Esoteric School, which is present in every part of the world, having no name, represented by no exoteric organisation and having no recognised leaders. This one true School has eternally met the need of seekers who—down the ages—have demanded entrance to the Mysteries and have found admittance, after fulfilling the requirements. I refer to the numbers of mystical, metaphysical, Theosophical, Rosicrucian and

occult orders which are everywhere to be found. These organisations are composed of groups of people with devoted spiritual intention, animated by great aspiration and gathered around some teacher and some body of teaching. The teacher supplies them with his personal interpretation of standard, occult information, emphasises the need for character-building and purity, indicates to them the necessity to tread the Path and (usually) takes the place of the ultimate and final authority.

This phase in the history of esotericism has been good, preparatory work. It has brought to the attention of the general public the nature of the secret doctrine, of the esoteric teaching and of the inner government of the world. The fact of the existence of the Masters of the Wisdom—as They work in the planetary Hierarchy under the direction of the Christ—has been widely presented, either in terms of orthodox Theosophy, of Hindu metaphysical speculation or under Christian terminology. Much knowledge has been imparted. The intricate process of divine creation, and the consequent manifestation of God, bring much mental stimulation and mental unfoldment but frequently little real understanding. Esoteric schools are occupied with promoting the growth of understanding. Certain elementary rules, intended primarily for the purification of the emotional-desire nature have been usefully disseminated; the many planes, the creative fires and the differentiation of substance have been exhaustively discussed, as have been the various septenates which condition life, consciousness and form. *None of this is esoteric teaching.* Devotion to the Masters has been taught, but They have been inadequately presented. Those Masters are portrayed as peculiarly interested [Page 263] in the teacher of the group, and the personal friends of the teacher are frequently informed that the Master has accepted them into the inner ranks of His disciples. There is thus built up within these groups, practically without exception, a close corporation of devoted adherents to the teacher; these devotees can be depended upon to give unquestioning obedience to the teacher and to the commands of the Master, supposedly transmitted by the teacher, in violation of the occult law that no Master ever gives a command or expects obedience. The average esoteric group is today a closed organisation, exclusive in its membership, fostering an unwholesome sense of mystery and presenting only those half truths which serve one purpose—to testify to the existence of the real.

It will be apparent, therefore, that no true esoteric school has yet come into existence. The emergence of these schools remains as yet a hope, but one which has reached the point where due preparation can be made for their appearance.

The above is not an indictment of much faithful though uninspired service. Students must recognise that the schools with which they are familiar are only preparatory in nature, full of faults, based on the weaknesses and the strength of the teacher who founded them; they are, therefore, tainted by personality emphasis, demanded loyalties and misapplied and misinterpreted teaching. They have, however, been useful as signposts to the future.

The time has not been ripe for the manifestation of the true esoteric schools. Humanity has not been ready. Today, however, there are enough intelligent men and women to warrant the forming of the more advanced schools of training. These will lay the foundation of those future schools which will—under the Law of Evolution—make their appearance. Esoteric schools are no exception to the evolutionary process and ever appear in response to man's demand and when his mental development requires them. The next seventy years will see the founding of the new schools. Those now functioning can begin to clean house, relinquish non-essentials and isolate the truths which are really occult and thus vision clearly the goal of esoteric training. This they have not yet done. The discipline to which the neophyte in the future should subject himself must be understood and the right techniques

imparted; all this will have to be shifted to a higher level than at present. The teaching must be divorced from its present theological trend and autocratic pronouncements. Of these dogmatic utterances, the many occult schools, the [Page 264] inner schools and the various esoteric sections have been disastrously guilty.

Teachers will later appear who will have a true understanding of the spiritual nature of authority. This will not be based upon claim-making and mystery but upon a life lived in accordance with the highest ideals, and upon the presentation of a teaching which will evoke both the respect and the intuitive response of the disciple. The teacher of the future will simply point the Way, tread the Way with the disciple, and emphasise the ancient rules but with their new interpretations. He will no longer stand (as he frequently does today) between the group and the light or between the aspirant and the Master.

These preparatory schools are already in process of forming and the starting of the *Arcane School* in 1923 was a part of this spiritual effort. From these proposed schools will emerge, early in the next century, the first of the true *Schools of Initiation*.

Up to date, the so-called esoteric schools have dealt with aspirants upon the *Path of Probation* or of *Purification*. The schools now forming, such as the *Arcane School*, are concerned with training disciples and preparing them to tread the *Path of Discipleship* and to come—at some later date—into direct contact with the Masters. The new schools which will appear in the next century will take disciples and prepare them to tread the *Path of Initiation*.

We have thus one graded, unified effort for which the Masters are responsible. The schools now forming to train disciples are intermediate in nature and are intended to bridge the gap between the esoteric schools of the past and the true schools which will later appear. These facts might be summarised as follows:

### 1. Esoteric Schools in the Past

These are the schools with which we are most familiar, such as the inner schools of the many Theosophical groups, the Rosicrucian orders and the countless mystical and metaphysical organisations. They are definitely exoteric in nature but are useful in challenging public interest. They convey much useful information about the three worlds of human evolution—the physical world, the world of the emotions and the mental world. They are definitely for neophytes upon the Path of Probation. They are concerned with the heart approach to God and with the deep human instinct, if haply man may find Him.

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### 2. Esoteric Schools of the Present

These schools, now forming, have more esoteric knowledge; this is being correlated and applied. Much remains theoretical, but theory must ever precede practice. These schools will advance the teaching beyond the point reached in the earlier schools, carrying it out of the three worlds into the realm of the soul. They will deal with the world of occult values and will be mental in nature, laying the emphasis upon *Knowing* God, and not just upon *feeling* after a sensed divinity. At their best, the old schools brought about the integration of the personality and made the essential dualism of the mystic factual. The new schools aim at a higher fusion—that between the integrated personality and

the soul. They reveal that behind the dualism of the mystic (a necessary stage) there is the occult fact of identity with the divine.

### 3. Esoteric Schools in the Future

These schools will be truly esoteric for humanity will then be ready. The higher consciousness of the disciple will be evoked and trained. He will be taught to work consciously on spiritual levels and to act as a soul in the three worlds of human evolution, through the medium of a highly intelligent personality. Disciples will be prepared for initiation, and initiates will be trained to take the higher major initiations. Emphasis will be laid upon the right handling of energies and forces, upon wisdom as the result of applied knowledge and upon the work and plans of the Hierarchy. The intuition will be developed and a still higher fusion brought about—between the spiritual man and the universal One.

I would like to divide what I have to say about the schools into the following divisions:

- I. Some definitions of esotericism.
- II. How an esoteric school is formed.
- III. The fundamental truths taught in the new schools.

A study of these themes will help us to know what esoteric teaching is and aid us to work as esotericists, taking the needed training and learning to tread the WAY correctly. Leaders and teachers in the present so-called esoteric schools must face the fact—hard as they [Page 266] may be. If they are true and sincere, they will do so gladly and will adapt themselves to the need of the times; they will evaluate correctly their place upon the ladder of evolution and thus decide where their effort should be placed. Nothing can arrest the hierarchical plans as outlined above. Those who cannot face themselves and rate their work at its true value, will find their schools in the discard—and this can be seen happening everywhere today. Those who can realise the situation and can register the vision of the future will move forward to increased usefulness, to vital reconstruction and to greater service.

#### I. Some Definitions of Esotericism

The words "esoteric" and "occult" signify "that which is hidden"; they indicate that which lies behind the outer seeming and point to the causes which produce appearance and effects; they are concerned with the subtler world of energies and forces which all outer forms veil and hide. They deal with that which must be known before the initiate-consciousness can be developed.

Emphasis in the past has been upon subjective but nevertheless material forces (hidden within the human being), and frequently upon the psychic powers, such as clairvoyance and clairaudience which man shares in common with the animals. Physical purity has been enormously emphasised in the old schools and concerns the cleansing of the forms through which the soul must manifest. This cleansing is not esoteric in nature and is no sign of esoteric or of spiritual unfoldment. It is only a most necessary preliminary stage; until this purification has been undertaken, more advanced work is not possible. The physical disciplines are needed and useful, and must find their place in all schools for beginners; by their means the neophyte establishes habits of purity and builds the type of body, required by the disciple when he starts true esoteric work.

This elementary training enables the neophyte to shift his consciousness out of the tangible world of daily living into the subtler worlds of his personality forces. He becomes aware of the energies with which he must deal and dimly to sense that which lies behind them—the soul in its own world, the Kingdom of God.

The new schools are occupied with more esoteric values. They train the disciple to work as a soul in the three worlds and prepare him to work in a Master's group as a pledged disciple. Most of the schools, which belong to the old order, have ignored the stage of [Page 267] personality integration and of trained knowledge of life in the three worlds in which the beginner should be instructed. Instead, they have held out to the beginner the tempting prospect of contact with a Master and a Master's group, and this before he was even a coordinated person, when he hardly merited the word "intelligent" and before he had any soul contact. Emphasis was, and is, laid upon devotion—devotion to the teacher at the centre of the group, devotion to the truths enunciated by the teacher, devotion to the Master, plus a fixed determination to merit the title of "disciple" and so be able, some day, to say, "I know this Master or that." At the same time, the beginner is given no true idea of discipleship or its responsibilities. The new schools, now forming, convey very different ideas to their students and very different techniques of training.

1. An esoteric school is one in which the relation of the soul, the spiritual man, to the personality is taught. It is the major line of approach to the student, and soul contact becomes his first great endeavour. He comes to know himself and struggles to work as a conscious soul and not just as an active personality. He learns to control and direct his lower nature through a technical understanding of its constitution and to pour through it the light, love and power of the soul. Through alignment, concentration and meditation, he establishes a permanent contact with his inner spiritual being and is then well on the way to become a useful server of humanity.

2. An esoteric school is an extension into the physical outer world of the inner group or Ashram of a Master. Just as the individual disciple is taught to regard himself as a channel for the soul, and as an outpost of the consciousness of the Master, so the true esoteric school is the outpost of some subjective spiritual group or Ashram, conditioned and impressed by the Master, as the disciple is by his soul. Such a group is, therefore, in direct relationship to the Hierarchy.

3. A true esoteric school works on four levels of service and of experience. This enables the disciple to make a complete approach to humanity and to use all of his equipment. In the true spiritual schools, as approved and endorsed by the Masters, service to humanity is taught and not the need for the disciple to be in touch with a Master, as is the case in the majority of esoteric schools of the old order. Contact with the Master is contingent upon the measure and [Page 268] the quality of the service rendered by the disciple to his fellow-men. This is a point oft overlooked by teachers, who lay the emphasis upon the personal attainment of the individual and upon individual perfection. The new schools, now forming, are preoccupied with training men to meet world need and to serve spiritually, upon the following four levels of conscious activity.

a. That of the outer world. The disciple is taught to live normally, practically, effectively and spiritually in the everyday world. He is never a freak or a crank.

b. That of the world of meaning. The disciple is taught the why and the wherefore of circumstances and happenings—both individual and universal. He is thus trained to act as an interpreter of events and

to function as a light bearer.

c. That of the soul in its own world. This makes the disciple a channel for divine love, for the nature of the soul is love. He heals and carries inspiration into the world.

d. That of his Master's Ashram or group. He is taught to cooperate with the Hierarchical plan as it is gradually revealed to him and to arrive at the knowledge which will permit him to direct some of the energies producing world happenings. He thus carries out the purposes of the inner group with which he is affiliated. Under the inspiration of the Master and His band of working disciples and initiates, he brings to humanity definite knowledge about the Hierarchy.

4. An esoteric school trains the disciple in group work. He learns to relinquish personality plans in the interest of group purpose—ever directed to the service of humanity and the Hierarchy. He becomes merged in group activities and—losing none of his individualised and particularised identity—he is a dedicated contributor to the Plan, with no thought of the separated self conditioning his thinking.

5. An esoteric school is not founded upon authority or on the demand of some teacher for recognition and obedience. It is not based on the claims of some usually mediocre person to be an initiate and, because of his status, authorised to speak with dogmatic emphasis. The only authority recognised is that of truth itself, intuitively perceived and then subjected to the mental analysis and interpretation of the disciple. The disciple who (working under some one of the [Page 269] Masters) starts an esoteric school has absolutely no authority, except that of a life lived as close to the truth as possible, plus the measure of truth which he can present to his group. The obedience developed in his group of students is that of recognising joint responsibility, united loyalty to group intention and purpose, as indicated by the group leader (suggested by him and not presented as a command). The presence of authoritative statements, emanating from the teacher of the group, or any demand upon his part for recognition, or for the unquestioning obedience and loyalty of his followers marks him out as a beginner and as simply an aspirant—well-meaning and with good intention. It indicates that he is not a disciple, charged with the work of the Hierarchy.

6. An esoteric group is one in which the rounded-out development of the disciple receives attention. Character-building and unselfish aspiration are regarded as necessarily present, but no great emphasis is laid upon the ordinary virtues, or upon the purity in the outer life, or on kindness, good temper and freedom from self-assertion. These qualities are regarded as basic essentials and as present in some measure, but their further development is regarded as the personal problem of the disciple and not that of the teacher and the group. Mental development is emphasised in order that the disciple may be intelligent, analytical (but not critical) and in possession of a rich, well-organised mental equipment. The head and the heart are regarded as of equal importance and as equally divine. It is with the states of consciousness of men everywhere, of all ranks, races and nations that the Hierarchy works and disciples are trained to work the same way, eventually themselves becoming Masters of the Wisdom. This they achieve by mastering all difficulties and obstacles by the power of their own souls. They thus release some Master, now active in the world, for higher and different work.

7. An esoteric school is, therefore, a medium through which the disciple's life-focus becomes that of the soul; neither the physical world, nor the emotional and mental worlds are to him the major sphere of his activities. They are simply his field of service, and his personality becomes that through which his soul serves. He learns to work entirely from spiritual levels, and his consciousness is stably centered in the



soul and in his Master's Ashram. The esoteric school teaches him how to achieve this, how to make contact with his soul, how to live as a soul, how to recognise a Master and how to work in [Page 270] a Master's group. He learns the techniques whereby he can register impressions from the Master and be responsive to group intent and thus increasingly sensitive to the Plan with which his Master and the Ashram is pledged to cooperate. He is taught how to play his part in raising the consciousness of the race; this he does through a conscious, directed use of the trained mind, of his controlled emotional nature and his responsive brain. He becomes proficient in playing the difficult, dual role of the disciple. This is to live as a soul in the life of every day and to work consciously in relation to the Hierarchy. There are many other definitions of an esoteric school but I have chosen the simpler of them, and the ones which must be first grasped if right progress is to be made. Step by step the disciple is led forward along the Path until the time comes when he is ready for those great unfoldments of consciousness which we call "Initiations." He then begins consciously to tread the Path of Initiation with which the esoteric schools of the future will familiarise the general public.

It is with the effort to meet these seven requirements of all esoteric schools, that the *Arcane School* is occupied. It is not occupied with preparing disciples for initiations and never has been. It is attempting to train its students to make the preliminary contacts and to work as true servers in the world. There is no true esoteric school today which is giving training for initiation. Those who claim to do so are deceiving the public. Training in the life of discipleship, academically understood, can be given. Training in the life of the initiate has still to be ascertained individually, and through contacts in the world of spiritual being.

## II. How an Esoteric School Is Formed

An esoteric school is not formed because some Master orders a disciple to form one. The disciple who starts such a school of preparatory occultism does so entirely of his own volition. It is his definite, self-chosen task. He has been serving to the best of his ability in a Master's Ashram; he is acquainted with world need; he is keenly anxious to be of service and is conscious of learning all the time, and of the methods whereby he has been taught and led forward along the Path. He is, therefore, a conscious worker, well aware of his duty as a disciple, in touch with his soul and increasingly sensitive to the Master's impression. He does not usually plan to start an esoteric school; no definite and planned organisation takes shape in [Page 271] his mind. He is simply anxious to meet the surrounding need. Owing to the fact that he is in touch with his soul and—in the case of more advanced disciples—in touch with the Master and the Ashram, his daily life becomes magnetic, radiatory and dynamic and, therefore, he attracts to him those whom he can help, gathering them around him. He becomes the *central point of life in a living organism and not the head of an organisation*. Herein lies the difference between the work of a well-intentioned aspirant and the trained disciple. The world is full of organisations with some person at the head whose motives are usually sound but whose methods and approach to those he seeks to serve are those of the business world; he may build a helpful organisation but he does not found an esoteric school. A disciple becomes the centre of a vital, radiating group which grows and achieves its end because of the life at the centre, developing from within outward; it is the force of his life which makes it successful and not any system of advertising, or claim-making and seldom, if ever, is it a commercial success.

People respond to the note sounded and to the truths taught, and the influence of the group steadily increases until the disciple finds himself responsible for a group of aspirants. According to the measure of his soul contact, his sensitive response to the Master's suggestions and the impression of the Ashram

with which he is affiliated will be the strength and usefulness of the group with which he works. Little by little he will gather around him those who can help in the teaching, and upon the wisdom and the discrimination which he shows in his choice of helpers will largely depend the success of his service. He assumes no authority over the group or over his helpers, except the authority of greater knowledge, wisdom and light; this makes him an immovable point of power against which the lesser interpretations and methods break and drop away. He teaches certain unalterable occult principles to which the entire group is trained to adhere, but they will do so easily and without controversy. It is those very principles which have brought them into the work. He watches his helpers for signs of spiritual unfoldment and advances them to positions of responsibility as the evidences become apparent. All the time he lives among them as a learner and fellow student, treading the Way with those who must be taught. Humility is the keynote of the true esoteric leader, because humility indicates vision and a sense of proportion. These teach him that each step forward in the spiritual life reveals still more stages to be mastered. The [Page 272] difference between the trained disciple and the beginner is that the latter has a little vision and is apt to think that the way is easier than it is. He then overestimates himself. The disciple, however, sees a vast vision and knows how much has to be done before the vision becomes a reality.

Esoteric schools can be divided into different categories dependent upon the point of development of the teacher. It is the subconscious realisation of this that has led the mediocre leader to attempt to push his work and attract attention to his effort by loud and noisy claim-making, by pretending familiarity with the Master and sometimes with the entire Hierarchy, and thus demanding recognition of himself. All this indicates the beginner who needs to learn that the true esoteric school is ever started by a disciple and that it is his attempt at service and not the field of expression of a Master. The disciple—and not the Master—is solely responsible for the success or failure of the school. The Masters are *not* responsible for the schools now in existence or in process of forming. They do not establish policies or determine issues. Just in so far as the disciple-leader is consciously and humbly in touch with the Master and His Ashram will the power of the inner group pour through the school; it will show itself as spiritual light and wisdom and will not take the form of concrete direction, commands and orders or the shifting of responsibility from the leader to the Master. The disciple makes his own decisions, trains his own helpers, enunciates his own policies, interprets the Ageless Wisdom according to the light which is in him and supervises the training given to the students. The more advanced the disciple, the less will he speak of his Master and the more he will point the way to the Hierarchy; his emphasis will be upon individual responsibility and the basic occult principles.

We could divide the schools in the world today into three groups:

1. There are a large number of so-called esoteric schools which are *started by aspirants*. They want to help their fellow-men and are impelled thereto by a love of teaching, a measure of love for humanity and some personal ambition. Their methods are, in the last analysis, exoteric; they give training, based upon what is already known and given out for they teach little that is new, no matter how they dress it up in grades and mystery. They use the standard books on occultism or compile their own textbooks from those already written, frequently choosing the spectacular and the unimportant details and [Page 273] omitting that which is spiritual and essential. They advertise their schools in some way or another, and frequently emphasise the commercial angle. They demand obedience and look with disfavour and criticism on other schools, teaching exclusive adherence to the leader and loyalty to that leader's interpretation of truth. They do useful work among the masses, familiarising them with the fact of the Masters and with the existence of the secret doctrine and present opportunity for spiritual

development. They have a definite place in the plan of the Hierarchy but they are *not* esoteric schools and their leaders are not disciples; they are aspirants upon the Probationary Path and of no great advancement.

2. There are also a certain number of esoteric schools, *started by disciples*, who are learning, through their attempt to aid their group, how to teach and serve. These schools are few in number, compared to those in the first group, and are much smaller numerically, because the leader adheres more closely to the occult rules and endeavours to conform to the spiritual requirements. He tries to teach humbly and with no claim-making; he is aware that he is only himself slowly arriving at soul knowledge, and that his contact with the Master is still very infrequent. He is usually academic and theological in his presentation of truth but not often personally authoritative. His influence and radiation is not yet very powerful but he is carefully watched by the Master because potentially he is an asset and can be trusted to learn—usually by his mistakes. He reaches a much smaller public than the first, noisy group but he gives a sounder training and grounds beginners in the fundamentals of the Ageless Wisdom. His work comes midway between the groups now forming and the old groups.

3. Then we now have appearing the newer esoteric schools. These are being *started by more advanced disciples*. This is necessarily so as the task is much harder, involving the striking of such a clear note that the distinction between the new and the old will emerge clearly, and certain new truths and interpretations will be given. This new and more advanced presentation will be founded on the old truths, but these will be differently interpreted and will evoke antagonism from the old schools. These more advanced disciples have a more potent radiation and a much wider influence and their work becomes world-wide in scope. It evokes not only antagonism and rejection from the older groups but it will also evoke response [Page 274] from many in those groups who have outgrown the old ways and who have been waiting for the new approach to God and are ready for a more spiritual appeal. These then become focal points of spiritual activity within the old groups and in their environment. This leads to three happenings:

- a. The old groups reject those who respond to the newer esoteric teaching and force them out of their groups.
- b. The new schools begin to take shape by means of this rejection and in response to the teaching, proclaimed by the more powerful and more disinterested disciple.
- c. The general public becomes aware of the new movement and thus a widespread interest in those things which are esoteric and related to the Hierarchy emerges.

These disciples, entrusted with the difficult work of launching the new schools, are technically known as world disciples. Their influence penetrates in every direction, disrupting and disturbing the old schools and so releasing those who are ready for the newer teachings; creating new schools which are intermediate between the old and the future Schools of Initiation; making an impression upon the consciousness of men everywhere, widening the outlook of the general public and presenting humanity with new concepts and fresh opportunities. This is happening today. Enquirers have, therefore, to learn to distinguish between the work of a well-intentioned aspirant who founds a school of esotericism for beginners, the work of a disciple who is learning to be a teacher, and the work of world disciples who are breaking up the old ways and instituting new and more suitable methods of teaching occult truth. The *Arcane School* is a part of this latter world-wide effort.

There are also certain spurious schools, well-known and spectacular, which attract the unintelligent and the curious; they have, fortunately, a very short cycle of influence. They do much temporary harm as they distort the teaching and give false ideas about the Masters and the Path, but their lasting power is practically nil. The other three types of schools are doing good work and meeting the need of those who respond to their note. The old schools are, however, dying out; those in the second group will be active for a long time, giving elementary instruction and training disciples in methods of work and how to serve. The last and newer type of school will go **[Page 275]** on increasing in power and will prepare the disciples of the New Age for the future Schools of Initiation.

### III. The Truths Taught in the True Esoteric Schools

It should be noted that many of the truths, hitherto imparted under the term "esoteric," have either not been so, or are now entirely exoteric. The esoteric truths of the past are the exoteric fundamental truths of the present. During the past one hundred years, the esoteric doctrines and the secret teaching of the Ageless Wisdom—given to the public often under the pledge of secrecy—have become public property. The nature of man as taught in the mystery schools of the past has—under other names—become recognisable as modern psychology. The mystery of the astral body, of the etheric body and the mental body are now dealt with in our universities, in our psychological courses, dealing with the vitality of the human being, his emotional nature and the mind. The belief in the Masters was a closely guarded secret; now They are discussed from public platforms in all our great cities. The way of meditation and its techniques were closely guarded subjects and the public was taught that such teachings were dangerous; today, this idea is exploded and scores of people throughout the world meditate, make alignment and arrive at soul contact and knowledge. The truth has also been veiled and hidden by a vast body of secondary teaching which has sidetracked the interest of the enquirer, and engrossed his attention through the importance attached to phenomena. Posture, the use of ancient formulas, words and mantrams, breathing exercises, mysterious hints as to the raising of the kundalini fires, the awakening of the centres and other enticing aspects of secondary occultism have caused people to lose sight of the fact that much of the above, being in the realm of phenomena, is concerned with the physical body, its correct adjustment, its vitalisation and energising and that it deals with effects and not with the essential causes of the effects. All these phenomenal results will be demonstrated normally, safely and sanely as well as automatically when the inner man—emotional and mental—is en rapport with the spiritual world and is beginning to function as a spiritual being. This secondary approach to truth has done much harm to the cause of real occultism, and has properly disturbed the best minds in the spiritual field.

In the schools now forming, the emphasis is upon soul awareness, **[Page 276]** spiritual knowledge, and understanding of the higher forces, direct and first-hand knowledge of the spiritual Hierarchy which governs the life of our planet, a comprehension (progressively developed) of the divine nature and of the Plan which, in obedience to the will of God, is increasingly conditioning world affairs. The laws governing the individual, humanity and the kingdoms in nature are studied and the whole Science of Relations (as it is unfolded in our evolving world) becomes the practical interest of the disciple. As he establishes right relations with himself, with the world of spiritual being, in the world of human living and with all forms of divine life, the awakening of his own nature will *automatically* take place, his centers will become vital sources of spiritual power, and his entire constitution will swing into rhythmic activity and consequent usefulness. All this will, however, happen because of his correct adjustment to God and man, to his unfolding understanding of divine purpose and to his knowledge of

the various scientific techniques and laws which condition all phenomena, man included.

I am anxious to make this clear. The *Arcane School* being one of the newer intermediate schools deals with the ordinary fundamentals of the secret doctrine but only as a foundation for the new unfolding teaching. Breathing exercises are only given after several years' work, and no emphasis is laid upon their importance because right breathing (esoterically understood) is not dependent upon control of the lungs and the breathing apparatus but upon correct orientation and the rhythmic adjustment of the life to the spiritual order and to circumstance.

The psychology of the inner man, as it conditions the centres in the vital body, is also studied; the emphasis, however, is upon the psychological aspect and not upon the centres; these will function correctly when the thinking is sound and the man is living successfully the dual life of the disciple: right relation to the world of souls and to the Hierarchy, and right relations to his fellowmen in the life of every day.

After a preliminary grounding in the ordinary fundamentals, and a period of ascertaining the measure of understanding possessed by the student, plus some basic instruction in the nature of meditation, the new schools will teach the following subjects.

1. *The Science of Impression.* The disciple is taught to be sensitive to "impressions" coming from his own soul and, later, from the [Page 277] Master and the Ashram. He is taught to interpret these impressions correctly by means of his trained and illumined mind; he learns to distinguish between that which comes from his own subconscious nature, that which is telepathically recorded as coming from the world of thought and from the minds of other men, and that which comes from the world of spiritual being.

2. *The Science of At-one-ment.* By means of this, the disciple is taught integration and coordination, contact and fusion between soul and personality and, later, direct relation between the highest spiritual aspect and his personal self. This leads in sequential process to the steady unfoldment of consciousness and prepares the student to profit from the teaching to be given in the Schools for Initiation. The nature of initiation, as an expression of great expansions of consciousness and as the result of self-directed integrations, is also studied.

3. *The Nature of the Hierarchy.* He learns that the Hierarchy can be directly contacted and known by those who undertake the necessary training and submit to discipline. This must be self-imposed and adapted to the nature and point of development of the individual disciple. The various grades in the Hierarchy are discussed, the nature of the initiations to be taken is taught, and the work of the *Christ*, as Head of the Hierarchy, is studied. Thus the disciple has a clear picture of the inner group which is his goal.

4. *The Science of Meditation.* This with its techniques, and its various stages (alignment, concentration, meditation, contemplation, illumination and inspiration) are gradually mastered and by its means the disciple is taught the right use of the mind, right control of thought and right interpretation of all spiritual phenomena. He learns the meaning of illumination with its seven stages, and begins (with increasing effectiveness) to live the inspired life of a Son of God.



5. *The laws of the Spiritual World* are studied and the disciple learns to apply the laws to himself, to events, to the world and to humanity.

These Laws include, among many others:

- a. The Law of Cause and Effect.
- b. The Law of Rebirth.
- c. The Law of Evolution.
- d. The Law of Health.

**[Page 278]** These laws concern the manifestation of the world of spiritual values and impulses through the medium of the world of material phenomena.

6. *The Plan*, of which the Hierarchy is the custodian and which underlies all planetary happenings, furthering the divine purpose, is brought to the attention of the students; its working in the past, bringing humanity to its present point of development, is studied; the happenings of the present are interpreted in terms of God's plan and are investigated as a prelude to the future; the immediate step ahead is also deeply considered and the active participation of the student invoked. Later, when the disciple becomes an active conscious part of the Hierarchy, he is familiar with the broad outlines of the divine purpose and can cooperate intelligently with the immediate task.

7. *The Energies and Forces*, which are the very substance of creation, have to be understood and eventually controlled. The disciple learns that all that is manifesting in and on our planet is nothing but an aggregation of forces, producing forms, and that all is movement and livingness. He begins by learning the nature of the forces which make him what he is, as a man; he then learns to bring in a higher energy, that of the soul, to control these forces. He studies the nature of the spirit, soul and matter, usually calling them life, consciousness and form, or life, quality and appearance, and thus gains some insight into the nature of the divine Trinity and the electrical nature of all phenomena, including the human being.

8. *Esoteric Psychology* is also regarded as of major importance. This marks a shift of attention away from the more material presentation of the old schools of esotericism, with their emphasis upon planes, the material building processes and the constitution of the forms. In the new schools, the emphasis will be upon the nature of the soul within the forms and upon that creating agent who works with and in the material world. The seven major types of people are studied; their characteristics are investigated, plus their relation to the seven groups into which the Hierarchy is divided and the seven great Rays or Energies (the emanations that the Bible calls "the seven spirits before the throne of God"). Thus the synthesis of all manifestation becomes apparent and the place of the part within the whole can be clearly seen.

**[Page 279]** There are many subsidiary studies about which the disciple must know something prior to entering the future Schools of Initiation but the above will indicate the general curriculum which will be undertaken in the newer schools. The *Arcane School* is attempting to give a general grounding in these basic fundamentals, so that the student can profit by the wealth of literature and teaching which the remainder of this century will produce.



The student has, first of all, to gain a general idea of the esoteric teaching; he will then know along which of the many lines he, as an individual, must go; he has to learn to apply the teaching in a practical way, transmuting theory into practice and demonstrating to himself the necessity and the possibility of his dwelling in the world of meaning. He will then recognise the relation of all events, individual, human and planetary, and the why and the wherefore of all happenings. As he gains a knowledge of esoteric psychology and masters some of the techniques of the meditation process, he is enabled to place himself upon the correct rung of the ladder of evolution; he knows then what is, for him, the next immediate step and his next goal for unfoldment; he knows also what he has to give in the service of humanity and whom he is able to help.

He begins to participate *consciously* in the great school of spiritual experience; in that school he eventually finds all his questions answered and his problems solved. He discovers that the major prerequisites for successful esoteric work are patience, persistent effort, vision and sound discriminative judgment. Given these, plus a sense of humour, an open mind and no fanaticism, the disciple will have rapid progress upon the "Lighted Way," as the Path is often called. He will find himself finally standing before the Door of Initiation upon which the words of Christ are inscribed, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

**January 1944**

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## THE PRINCIPLES OF THE ARCANE SCHOOL

By **ALICE A. BAILEY**

As you enter the Arcane School and become an active part of this group, there are certain fundamental ideas or governing principles which we would like to put before you. Upon these, the success of the work depends, both yours and ours. You are undertaking a task for which your life and all previous lives (if you accept the Law of Rebirth and of fresh opportunity) have prepared you. The enterprise upon which you are entering is a tremendous one; it involves a re-orientation of your life and life methods, in all probability; it means the learning of the rules which govern the transfer of your life effort out of the fourth or human kingdom into the fifth kingdom. This kingdom is as much one of the kingdoms of nature as are the human or animal kingdoms; it is sometimes called the Kingdom of God and sometimes the Spiritual Hierarchy of our planet. It leads also to a preparation for those great expansions of consciousness which will transform your consciousness and make you constantly aware of the universal WHOLE, instead of identifying yourself with a tiny fraction of that Whole; it will enable you to substitute synthesis for that isolated separateness which is distinctive of the average human being.

As you face this new life of training and of growth into a new and spiritual livingness, there are certain essential propositions and esoteric conditions which when once grasped will simplify your approach to that kingdom and to the truth, and which will help you to recognise the sure foundation upon which you stand. We feel it right that you should ask and we should answer certain important questions, such as:

What is the purpose of the Arcane School?

What is the nature of its teaching?

What are the principles governing the training and the help given?

To what am I committed when I join the Arcane School?

What are the hall marks of the true esoteric school, and does the Arcane School conform to them?

By what basic concepts and ideas is the Arcane School governed?

**[Page 281]** There are seven principles or governing objectives to which all the Arcane School workers and students are asked to conform. A study of these will greatly facilitate all future work, disposing of questions and clearing the way for an understanding progress. *These principles are unchanging and will near be altered*; if they are altered, then the Arcane School will no longer serve its originating purpose.

Methods and techniques may change; dogmas and doctrines appear and disappear as the *Ageless Wisdom* presents itself, generation after generation, and the continuity of revelation unfolds as the need of humanity demands it; but the underlying objective of all esoteric schools (including, therefore, the Arcane School) remains ever the same. That objective is *the revelation of divinity in man and in the universe*, and this leads inevitably to the acknowledgment of God Transcendent, and of God Immanent. It is right that the terminologies and the presentations of the One Truth should change with the changing times, thus meeting the need of the varied peoples of the world, but that which they seek to express remains forever unalterable. It is to be hoped that—decade by decade—the techniques and the methods of training offered by the Arcane School will change in response to the demanding needs of aspirants, to the unfoldment of the human mind, and the development, consequently, of human culture and civilisation. These changes, however, must never be at the expense of truth or lead to a distortion of the esoteric teaching; neither must they assume undue importance or too great a proportion, thus obliterating Reality or veiling the Vision.

The seven principles or essential propositions are as follows:—

1. The Arcane School is a training school for disciples. It is *not* a school for probationary disciples or for devotional aspirants.
2. The Arcane School trains *adult* men and women so that they may take their next step upon the path of evolution.
3. The Arcane School recognises the *fact* of the Spiritual Hierarchy of the planet and gives instruction in the mode whereby that Hierarchy may be approached and entered.
4. The Arcane School teaches the practical belief that the "souls Of men are one."
5. The Arcane School emphasises the necessity *to live* the spiritual life and rejects all claims to spiritual status.
6. The Arcane School is non-sectarian, non-political, and international in its scope.

**[Page 282]** 7. The Arcane School emphasises no theological dogmas, but simply teaches the Ageless Wisdom, as recognised in all lands down through the ages.

Let us take each one of these foundational principles and see what they mean and how they are expressed through the Arcane School methods and mode of working.

*I. The Arcane School is a training school for disciples.*

At the close of the world war (1914-1945) the Arcane School had been in existence for nearly 25 years and had, in that time, serviced over 20,000 people. Its curriculum is progressive; step by step the studies deepen and the meditation work becomes more intensive as the student passes from one degree to another.

No teaching is given at any time in the development of the psychic powers; people are not taught to be clairvoyant or clairaudient; no training is given in magic or in the use of magical rituals, and nothing is taught at any stage on sex magic. Our whole emphasis is laid upon spiritual living, upon the mental grasp of the occult teaching and upon those rules and processes which will bring about right relations to one's fellowmen, right relation to one's own soul, right relation to the Spiritual Hierarchy (of which the Christ is the Supreme Head), and right relation to a Master and His ashram, or group.

Because the Arcane School is designed solely to train people to be conscious, working disciples, its curriculum is definitely eliminative. The work you are asked to do is not easy, nor is it intended to be easy. The standard maintained and desired is high and the work is planned in such a way that those whose mental equipment and spiritual aspiration are inadequate to the requirements automatically drop out; they find, *for themselves*, that they cannot cope with the work. We never encourage people to stay in the work unless they show fitness, for they only get discouraged and labour under a sense of failure and this is bad for all concerned.

Discipleship entails a loving heart and a keen, alert mind. The loving heart has always been emphasised, plus devotion, by the churches and the esoteric groups. This is a basic truth and necessity, but a keen, alert and trained mind is of equal importance. The Masters reach the world of men through their disciples; that is the way They choose to work. They are seeking, therefore, intelligent, **[Page 283]** self-controlled men and women—with vision and with a self-imposed, spiritual discipline—through whom that work can be carried forward. Intentionally, therefore, we make the work difficult and keep the standard of requirements high because we, too, are looking for people who can use their minds or who show at least *a willingness* to develop and use their mental processes. The need of the more emotional and aspirational types and of the devotees can well be met in other groups and esoteric schools, and is thus being met.

Running through all the work of the Arcane School is the theme of service. Service to one's fellowmen is the hallmark of a disciple and the key also which opens for him the door of initiation. Therefore, all who enter the School and face the new cycle of training find us saying to them: Study, think and prove to yourself and to us that you have grasped the teaching by writing your study papers; learn to meditate and so make a contact with your true spiritual Self, the soul, and make service the expression of what you know. These three things should be your main spiritual pre-occupation during the time spent in the earlier degrees. You will find that, as each year slips away, your grasp of the way into the Hierarchy grows steadily and your entire life will be taking on fuller and richer meaning. It is the world of meaning that we are trying to penetrate. You will then find that the succeeding degrees will open their doors to you, for you will be found to have covered the necessary preliminary work, to have

assimilated a certain measure of technical and academic knowledge, to have certain spiritual contacts and arrived at certain great recognitions.

## *II. The Arcane School trains adult men and women for their next step on the Path of Evolution.*

When you enter the Arcane School you are taking part in a new experiment in adult education. This experiment is based on three major expectations:

These are as follows:—

1. Each student is pledged to occult obedience.
2. Each student is entirely free to profit or not by the school curriculum.
3. Each student can, if he chooses, become a worker in the Arcane School.

What actually is an adult person? He is—from our point of view—a man or woman who has achieved a certain basic integration or integrations, or is consciously attempting to attain them. To be an adult has, in fact, nothing to do with the age of the person. We hold (as does modern psychology) that a human being is a synthesis of the physical nature, vital activity, the sumtotal of emotional states and feeling, and the mind. These various aspects are often unrelated to each other and in the majority of cases the emotional nature dominates all the others, the mind having little opportunity to make its presence felt. When, however, a measure of balance or equilibrium is attained, when the mind, the emotional nature and the vital, physical person constitute one functioning unity, then the man is an adult being. He warrants the name of "personality" and has brought about within himself (as a result of the evolutionary process) a series of integrations.

Many of the students in the Arcane School are working at the problem of personality integration or at the task of developing the mind so that it may effectively control the emotional nature and direct the activities of the man upon the physical plane. Others have attained a fair measure of this personality integration and are now working at a still higher synthesis, i.e., that of the soul with the personality or of the higher Self with the lower self. When this latter integration has been achieved, then the man can be regarded as a "soul-infused personality." At this point, or when it is in process of accomplishment, he can become an accepted disciple—technically understood.

The *occult obedience* referred to is the obedience rendered by man, the personality, to his own soul. It does *not* refer to obedience to any teacher or body of doctrines. In the Arcane School, no pledges or vows to obey are exacted from any student, at any stage. As the students have voluntarily entered the school, we assume that they will (still voluntarily) attempt to carry out the requirements. This expectation has, however, nothing to do with occult obedience, but is simply commonsense. Occult obedience is a spontaneous reaction of the mind to the imposition of the desires or will of the soul. It means that the aspirant to discipleship is training himself to become sensitive to impressions coming from his soul and then hastens to obey. The goal of meditation is, first of all, to bring about this sensitivity and enable the student, therefore, to work in the light of soul guidance. [Page 285] The personality becomes increasingly sensitive to soul impression by this means and by following the path of true occult obedience.

The school workers and secretaries—both at Headquarters and in the field—never seek to interfere in the spiritual life and efforts of the student. The help given in the meditation work and the suggestions

made concerning the spiritual life are freely offered. The requirements cannot be imposed. If the student profits by the work and by the help given, we are glad but (in the last analysis) it is his business what he does with them; if he does not avail himself of the opportunities presented, that again is his business.

To leave the student *completely free* is a fundamental aim of the Arcane School. This is necessary if he is ever to learn to handle himself intelligently and to grow spiritually. The student can work or not, as he chooses; he is free to leave, when he so desires. Necessarily, if the student never works, never studies, and never sends in his meditation reports, we are forced eventually to conclude that he is not interested and then we drop his name from our active list. We naturally reserve to ourselves the right to drop a student from our list if we feel he is not profiting from what we are seeking to give him.

It is also our policy to leave the student entirely free as regards his private life. The Arcane School imposes no physical disciplines upon the students; we do not require that a man should be a vegetarian, that he should not smoke or touch alcohol, as is frequently the case in occult schools. We regard these matters as entirely his own affair and concern, and we feel that, given the right teaching, he will make his own adjustments in these matters. We know that the soul imposes its own disciplines upon its agent, the personality. It is our task to train him to know his own soul and to be obedient to the requirements of that soul. We therefore set no standard of living for the students, nor do we interfere in their private affairs; the soul will set its own standard as time goes on, if the student is sincere and earnest. We ask no questions and listen to no gossip. We realise that all of us have to learn to be Masters by achieving mastery, so that the One Master in the heart can assume control. It is our aim to help the student to bring in that control by teaching him the ancient rules governing the Path of Discipleship, adapting them to modern conditions and to the more advanced mental comprehension of the modern aspirant.

**[Page 286]** We also leave our students free to serve as they like and where they like. We do not demand that they join this, that or the other activity, as do some of the esoteric groups. We—as an organisation—exact no service from them; we have no lodges, centres or meetings which we expect them to attend; we leave them free to work in any group, church, organisation or social and welfare activity which may appeal to them. Our belief is that if we have given them anything of spiritual value, then they should take it and use it in the environment (no matter what it is) which evokes their interest or which demands their loyalty. This complete freedom to work and serve *outside* the Arcane School is the reason why we have students with so many loyalties actively associated with us as students, but at the same time as actively working in other groups. You will find several kinds of Theosophists and Rosicrucians working in the Arcane School as well as Christian Scientists, churchmen of every denomination—Protestant and Catholic—and men and women of every type of religious and political persuasion. They feel free and they *are* free.

Again, Arcane School students can form their own groups and give expression to their own ideas and modes of service without interference from us. This they frequently do. However, we take absolutely no responsibility for such groups and they are *not* regarded as part of the Arcane School or as in any way affiliated with us; they are never sponsored by us. We take no responsibility for them or for what they teach; we do however welcome the effort as providing a field of service for the student and we approve of the attempt to spread the teaching of the Ancient Wisdom. We regard it as a healthy sign when a student tries to work this way, for the need of the world for this teaching is very great and many hundreds can be reached in this manner.

Finally, this experiment in adult education is unique in that the senior students can become school workers, teachers, and as secretaries supervise the work of the younger students. This they can do if they show a grasp of the teaching, are intelligent and love their fellowmen. In 1947 we had about 140 school secretaries but their numbers increase naturally as the school grows, and it is growing very fast. These secretaries *are* of every nationality. The work of the students in the most advanced degrees is handled by two groups at the Headquarters in New York.

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### *III. The Arcane School recognises the fact of the Spiritual Hierarchy.*

The school is kept rigidly free from dogmas and doctrines. No one is expected to accept this, that or the other truth; and if they reject what some of us believe and accept, we feel that that is their own business and none of ours. It makes no difference whatsoever in the attitude of the workers at Headquarters if a student rejects the doctrine of reincarnation and refuses to believe in the Hierarchy and the Masters of the Wisdom. All we ask is that he investigate the reasons for and against such beliefs and then abide by what he feels to be right. Certain beliefs are, however, of such ancient origin that they are generally accepted, either as recognised truths, as basic premises or as interesting hypotheses. This attitude or approach to truth we ask the student to hold because we feel that he should regard these presented truths as providing a fair field for honest investigation. This holds true as regards the belief in the factual nature of the Spiritual Hierarchy; this truth is approached in our presentation from the angle of evolutionary development; the graded order of Beings Who constitute the Hierarchy are regarded by us as constituting the fifth kingdom in nature, a necessary product of the experience of life in the fourth kingdom, the human. It is the Spiritual Hierarchy to which the Christian teaching of the Kingdom of God surely refers. If this premise is true, then the existence of this kingdom can be scientifically considered as an integral part of the great evolutionary process with its order of living beings, moving onward in ordered progression from the tiniest atom up to God Himself. Little of this is taught in the earlier work of the Arcane School, except in so far that the existence of the divine Plan and the fact of the unfolding consciousness in man and in all forms is considered and inter-related. Later the attention of the student is directed towards Those Who bring inspiration and truth to humanity, and this is referred to in the meditation work; if, however, this has no appeal to him, he is provided with an alternative meditation which omits all reference to the Spiritual Hierarchy. In the higher degrees (*which are entered by direct invitation*) belief in the Masters of the Wisdom is assumed to exist and the elementary training for discipleship is begun. By that time, necessarily, the sifting work of the previous degrees has been carried forward and those who remain fall into two categories:—

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1. Those who do not question the existence of the Spiritual Hierarchy (of which Christ is the Head).
2. Those who still question, but who accept the teaching as a working hypothesis.

Both groups are then instructed in the rules governing the Path of Discipleship; these, when consistently accepted and followed, have led countless thousands from "darkness to light" and out of the fourth kingdom of nature into the fifth. The laws and rules of a Master's Ashram are taught. An Ashram is that centre of spiritual light and power into which a Master gathers His disciples for



instruction in the Plan, of which they then become the agents.

Discipleship is a technical phrase indicating aptitude for teaching, a willingness to implement the Plan for humanity and a deep love for one's fellowmen. The student who learns to apply these ancient rules to his daily life will eventually arrive at a *personal* knowledge of the Hierarchy and the Plan of which It is Custodian. This Plan, God Transcendent, is working out through the processes of evolution; these processes eventually reveal the fact of God Immanent.

Students are under no compulsion to apply these rules or to tread the Path of Discipleship; our experience, however, has been that when confronted with the opportunity offered, they either accept the training or drop out of the life of the Arcane School, at least temporarily.

In the higher degrees, the Arcane School emphasises the nature of the Plan, the new evolutionary cycle into which humanity is at this time entering and the immediacy of the return of the Christ—as taught in all the world religions. The Christian looks forward to the advent of Christ, the Jew is still expectant of the coming of the Messiah, the Buddhist is waiting for the coming of the Boddhisattva, the Hindu for the coming Avatar and the Mohammedan for the appearance of the Imam Mahdi. The universality of this teaching, plus the general expectancy is a major argument for *the factual nature* of the truth involved. The widespread acceptance of any truth down the ages and in every civilisation and culture is indicative of a divinely presented spiritual fact. Today, the appeal of these truths must be mental and scientifically based and not simply emotional and mystical as has hitherto been generally the case.

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*IV. The Arcane School teaches that the "souls of men are ONE.*

This truth grows normally out of any consideration of the Plan of Evolution and proves to be a developing realisation of all who attempt to practise the rules of the spiritual life and so bring themselves under the laws which govern the Kingdom of God. Much teaching has gone out during the past three hundred years about brotherhood and fraternal relationship between men. In the Arcane School, we study the basis of this belief and the inclusiveness of the divine Life, informing as it does all the subhuman kingdoms, the human family and the superhuman lives which stretch beyond the strictly human into the very light of eternity itself.

The practical acceptance of this is being developed through the international aspect of the Arcane School. Students belong to every nation and every religion. The school lessons and papers are available in English, French, German, Dutch, Italian and Spanish and are now being translated into Polish, Greek, Roumanian and Armenian. Much progress has been made along these lines. The school secretaries belong to every nationality and the students are assigned frequently to the supervision of a secretary of a different nationality to their own; this is part of the effort to fuse and blend men into a great spiritual brotherhood which knows no distinction of race, nation or religion. The new Invocation which is used by all the students daily has been translated into sixteen different languages.\*

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\* By 1951 this number had increased to forty-two known languages plus a great number of little known dialects.

In the Arcane School, we make a definite effort to counter the "great heresy of separateness" which is so distinctive of modern thinking and thus lay the foundation for that new world in which there will emerge a civilisation based upon the belief that the "souls of men are *One*." Isolationism, insularity and individualism are all expressions of the deep-seated separateness which has been so unhappily distinctive of humanity; it is this which lies at the bottom of all our religious, political and ideological differences and which is the fruitful source of all wars. The solution of this world problem lies in the emergence of a spiritual group (gathered out of all races and nations) which is banded together to tread the Path of Discipleship, to bring into manifestation the Kingdom of God and to demonstrate right human relations. Such a group will recognise similarity [Page 290] of idealism, origin and goal in all other groups and will express a fundamental spiritual unity. They will lay the emphasis upon the points of contact and not upon the points of difference; they will endeavour to cooperate with all groups which have a sane spiritual vision and objective without losing, at the same time, their individuality and integrity.

It is for this reason that the Arcane School does not start groups, lodges or organised meetings in the many cities in the world where students are to be found. It has no desire to be a competitive organisation with related loyalties to local lodges, local meetings and local leaders. As we said above, *our students are free to work in other organisations and are not expected to owe allegiance to anyone in the Arcane School*. Its students are taught to realise that the souls of men *are one* and to try and live in the power and application of this fundamental truth. The attitude which the Arcane School student is encouraged to develop is best summed up in the following lines which constitute the blueprint upon which he is asked to pattern his life:—

"The souls of men are one and I am one with them.  
I seek to love, not hate;  
I seek to serve and not exact due service;  
I seek to heal, not hurt.

Let pain bring due reward of light and love.  
Let the soul control the outer form  
And life and all events,  
And bring to light the Love  
That underlies the happenings of the time.

Let vision come and insight.  
Let the future stand revealed.  
Let inner union demonstrate and outer cleavages be gone.  
Let love prevail. Let all men love."

*V. In the Arcane School, no claims are made of place, power or spiritual status.*

The world today is full of *self-proclaimed* disciples, initiates and Masters; loud voices are everywhere to be heard demanding attention to themselves; personal claims delude many people. False Masters are to be found in many countries, deceiving the people and prostituting [Page 291] the divine science of the initiates before the eyes of the public; spurious initiates and imposters are lecturing up and down the earth and false Christs are arising in both hemispheres, thereby proving the accuracy of the prophecies of Christ to be found in St. Matthew XXIV. People are very easily deceived—largely

through their longing to be helped and through an instinctive recognition of the factual existence of many grades in the spiritual development of mankind. The masses of men everywhere have an inherent belief in the Spiritual Hierarchy; it is this belief that these false prophets are deliberately exploiting.

Our students are taught the truth (as given by Christ) that "by their fruits ye shall know them"; the fact is emphasised that the existence of claim-making is a guarantee of imposture. No true initiate or Master ever proclaims himself or calls attention to himself. He is, instead, intensely pre-occupied with the "things of the Kingdom of God" and has no time to spare for the imposition of himself upon the consciousness of men.

The Masters are men who have achieved liberation from the control of the personality or lower self; they are, therefore, free from all desire to make personal claims or to demand personal recognition. They prefer to work quietly, silently and behind the scenes, dealing with truths and with human need and galvanising men to seek the one Master in their own hearts.

The workers in the Arcane School are there because of spiritual inclination and not because they are seeking recognition as initiates. Their only claim is that they are seeking to tread the Path of Discipleship. This is the only legitimate claim that anyone can safely make; and the claiming that one is an initiate or a Master immediately indicates deception or gross ignorance. No one in the Arcane School (and this includes Mr. and Mrs. Bailey and the Headquarters Staff) makes any claim to high spiritual status; any worker making such a claim would cease automatically to be a worker in the Arcane School. He may claim to be a disciple; he may not claim to be a high initiate or a Master.

*VI. The Arcane School is non-sectarian non-political and international.*

The Arcane School stands ready to help any man or woman, no matter what their religious views, their political party, ideology or [Page 292] their national allegiances. If it is true (and we undeviatingly believe it to be so) that the "souls of men are ONE," then we hold that the concepts and acceptances of the conscious mind of the student do not, in reality, interfere with his ability to grasp this spiritual fact, nor can they prevent his contacting his soul. We only ask that he keep an open mind and cultivate a willingness to see life and world events as a whole; we ask him to regard world affairs—whether political, religious, sociological or economic—as a vast method or field of experience whereby and wherein divine purpose is slowly being worked out; we ask him to investigate how his particular belief fits into that world programme, and also whether he is exclusive or inclusive in his approach.

Because of this attitude in the Arcane School, our students today express every kind of political belief and are of every kind of religious persuasion. They should have no barriers or separating wall between themselves and others. How could there be in reality! A man's religious background and his political ideology are usually determined by his place of birth and his national background and tradition. Churchmen of all denominations and spiritual people who own no ecclesiastical allegiances are working with us; members of all political parties and ideologies are also represented. We work together without interfering with each other's views or entering into controversial discussions. Our secretaries *are not Permitted* to enter into political or religious arguments with the students they supervise. We seek only to indicate the common goal, the universal field of service and the ancient methods whereby human beings can pass from the unreal to the Real.

It is true that during the war (1914-1945) the Arcane School officially aligned itself with the purpose of the Allied Nations and took a firm stand against the nations who were fighting the Forces of Light; that was in no way a political move but was based upon the spiritual conviction that the purpose of the Axis powers was contrary to the Plan of God, that it was in opposition to the Spiritual Hierarchy of the planet and the general good and welfare of humanity. The Axis policy was based on the wickedness of separation and hate. This decision on our part not to hold a neutral position was according to the will of the majority of the students. There are esotericists, however, who hold that to be an esotericist means that one holds oneself aloof from mundane affairs and that esoteric students should [Page 293] take no part in the affairs of humanity as a whole; they should be active in spiritual and mental realms. If the physical plane and its affairs lie outside the sphere of influence of spiritual livingness, then there is something basically wrong with our interpretation of truth; if the goal of the spiritual effort is to establish the Kingdom of God *on earth*, then all physical plane events become the concern of all spiritual people everywhere. May it not be true that, because of this ancient cleavage between spiritual life and material action, politics, the Church in all countries, and the economic life of the world have degenerated into the terrible condition which twentieth century humanity has had to face.

The students of the Arcane School are encouraged to carry their spiritual knowledge, energy and understanding into the affairs of humanity and to do this upon *the physical level* of existence. We ask our students in every nation to study the effective implementation of the spiritual plan and purpose in every phase of human activity, thus relating the word "spiritual" to all our daily activities and not only (as is too often the case) to existing religious groups, to aspiration, to the processes of meditation and of occult study.

The man whose fixed mental belief is that "the souls of men are ONE)) Will find himself forced to carry that concept into practice in his everyday life; if he does not do so, he is nothing but a theorist, an idealist and an impractical mystic. It is this daily application of spiritual and esoteric truth which makes the work of the School practical, useful and interesting.

It is this belief which makes the factor of money of so much importance. Money dominates every phase of our physical plane life; it is the outstanding, controlling factor in our present civilisation. So little has hitherto been done in the world to apply money to truly spiritual uses. Much has been done to apply money to philanthropic and humanitarian purposes; much of it lies in the hands of the theologians of the various churches, but the contributing of the funds deliberately and with intention to the work of the Masters and to the helping of the plans of the Spiritual Hierarchy is practically unknown. The inclusive concepts of the Ageless Wisdom and the knowledge of the divine Plan require money in order to reach the masses and it is for this that today humanity waits. This is largely the fault of the mystics, the esotericists and the professional "spiritual people" of the world who regard money as something evil [Page 294] and as something with which they must have no alliance. Much harm has been done by those schools of thought who regard the desire for money (even if it is for the implementing of the Masters' work) as harmful, evil and wrong; they state, therefore, that the true spiritual man must not ask or pray for money.

One of the major needs today is the building up of large funds for the work of the Christ and His disciples and for the task of preparing the minds of men for His coming. It is essential that the *material trend* of money be re-directed and money be made available for the Masters' work. This is one of the new and immediate tasks of the world disciples and spiritual workers, and one which students in the Arcane School are asked to consider; they are urged to think this matter through. The Arcane School,

for instance, makes no charge for its services; the work is carried forward on a voluntary basis. A yearly statement is sent out and the students know exactly what it costs to finance the School. When need arises, the students are informed and asked to meet the need if possible, and over the years much generosity has been shown. The Arcane School has no endowment, and no kind "angel" makes heavy contributions regularly and steadily. The workers at Headquarters and in Europe work without pay or for the minimum of salary. This is part of their voluntary contribution to the work.

*VII. The Arcane School presents the fundamental doctrines of the Ageless Wisdom.*

It simply presents them for consideration and for acceptance or rejection, according to the thinking and wish of the student. There is, as you well know, no official, theological, dogmatic imposition of truth.

What are the essential doctrines from the angle of the Arcane School! What are the teachings which they feel it necessary to present?

1. That the Kingdom of God, the Spiritual Hierarchy of our planet, can and will be materialised on earth. We believe that it is already present and will later be recognised as the culminating kingdom in nature.
2. That there has been a continuity of revelation down the ages and that from cycle to cycle God has revealed Himself to humanity.
- [Page 295]** 3. That God Transcendent is equally God Immanent, and that through human beings, who are in truth the sons of God (if the words of Christ and all the world Teachers mean anything) the three divine aspects—knowledge, love and will— can be expressed.
4. That there is only one divine Life, expressing itself through the multiplicity of forms in all the kingdoms of nature, and that the sons of men are, therefore, ONE.
5. That within each human being is a point of light, a spark of the one Flame. This, we believe, is the soul, the second aspect of divinity and that of which Paul spoke when he referred to "Christ in you, the hope of glory." It is the *demonstration* of the divine livingness in each person which is our goal, and discipleship is a step upon the way to that attainment.
6. That an ultimate perfection (though relative in nature) is possible for the individual aspirant and for humanity as a whole through the action of the evolutionary process. This process we seek to study and to recognise the myriad of developing lives, each with its place within the scheme, from the humblest atom up through the four recognised kingdoms of nature, and on through the fifth kingdom (of which the Christ is the supreme Head) to those exalted spheres where the Lord of the World works out the divine Plan.
7. That there are certain immutable laws governing the universe; man becomes progressively aware of these as he evolves. These laws are expressions of the will of God.
8. That the basic law of our universe is to be seen in the manifestation of God as *Love*.

Upon these eight fundamentals all the esoteric teaching rests. There are necessarily subsidiary factors and other presented teachings which the student is asked to study but which he again accepts or not as he likes. Such are the teaching on Reincarnation, governed by the Law of Rebirth, the cyclic nature of all manifestation, the nature and aim of the evolutionary process, the existence of the Spiritual Hierarchy, the existence of the Masters and Their work, and the nature of consciousness with its various stages of individualised consciousness, [Page 296] self consciousness and spiritual consciousness, demonstrating upon the Path of Evolution and culminating in the Path of Initiation.

The great primary truths are presented for acceptance because they exist as the foundational truths of all the world religions and have evoked universal recognition; man instinctively knows them, either as working hypotheses which he feels have no sane opposition or as facts which he accepts owing to his point in evolution. The second category of truths are offered simply for consideration and as aspects or details, implementing or growing out of the more fundamental body of truth. They are more frankly controversial but are held as beliefs by millions of people.

These, therefore, are the seven governing factors in the work of the Arcane School. Students are asked to study them and accept them as long as they work with us. They come to us voluntarily and can leave us at any time. It is not an easy Way. We shall all have moments of discouragement and we shall none of us see the world as perfect as we hope it some day will be, nor will we see ourselves as perfect as we would like to be. But we can work for (and see) many great improvements, both in ourselves and in the world. The vision ever lies on ahead; if it did not there would be nothing to incite us to effort. It is helpful however to realise that some part at least of our vision can become an attained fact. It is for this that we work.

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## THE ARCANE SCHOOL—ITS ESOTERIC ORIGINS AND PURPOSES

By FOSTER BAILEY

This is an appropriate time for us to consider the relationship of the Arcane School to some of the immediate aspects of the plans of the Hierarchy. We *realise* that we have a very limited knowledge of these plans but we also realise that as a result of the 30 years' work of the Tibetan, in collaboration with Alice A. Bailey (increasingly coming to be referred to as A.A.B.) we have had available, particularly during the last eighteen years, information which has never yet reached the majority of the sincere and earnest aspirants and disciples in the world. Our knowledge carries responsibility. Our favored position brings us extraordinary opportunity. At present, the condition of the human family confronts us with a world-wide need more critical than most of us have been quite able to comprehend.

The Arcane School was started by Mrs. Bailey in 1923. Twenty-eight years have come and gone and we are today a well-organised *group of servers* carrying forward certain spiritual projects for which we have accepted responsibility. Our position therefore is ascertainable with some degree of accuracy and the recognition by us all, that we are facing a new cycle in the life of the group, justifies our attempting an appraisal of our esoteric origins and purposes.



We are an Aquarian esoteric group, which is to say that we are a group of disciples and aspirants to discipleship, who are attempting to aid humanity in conscious relationship to the highest that we know about Hierarchical work. We therefore seek to deal with causes rather than to occupy ourselves with attempting to neutralise unfortunate effects. We seek to understand the deeper spiritual meanings which lie behind world events and strive to so live as to increasingly exemplify essential spiritual qualities.

The circumstance of our factual relation to the Hierarchy, not only accounts for our very existence as a spiritual group in the world, but is the essential factor in all our future undertakings. Without this Hierarchical relationship consciously recognised and constantly maintained we will be in the coming days less worthy than the host of world welfare movements and activities that are arising spontaneously **[Page 298]** on all sides of us, which do not have this spiritual link consciously achieved.

All through her life A.A.B. shunned any statement or action which might be interpreted as claim making, as to her own personal spiritual status. This we well know. The powerful and amazingly effective and fruitful work that she did, brought, however, an inevitable recognition that she was in fact a hard-working disciple of the Great Ones with achieved status sufficient to her task and that through her the direct impact of spiritual force as wielded by the Hierarchy became available to us.

Let us go back to a time prior to the existence of our group in outward manifestation on the physical plane, to the early days of Mrs. Bailey's childhood. As a young girl in her teens, then functioning in a setting of aristocratic culture and very considerable wealth, fulfilling the round of social activities and obligations, as was the lot of such young ladies, her Master came to her. Her setting was of the most extreme conservative pattern, her understanding of religion and her allegiance to the Church of England was set, rigid and dogmatic. Her knowledge of the world outside her small circle of experience was startlingly negligible.

This visit of the Master was for the purpose of implanting in her physical brain consciousness the essentials of the pattern of her life as it was to unfold. She was strong enough to have knowledge of the program of service to which on the inner plane she was already pledged and consecrated and the essentials of which were the chosen program of her own soul.

She was at this time a senior disciple in the ashram of the Master K.H. (An ashram may be thought of as a center of living spiritual energy in the group life of the Hierarchy.) As the years have slipped by and I have learned to profit by the teaching I have personally received from her, I have come to understand better what a senior position in an ashram necessarily involves. This position is the key to all the work that she did. There are many factors involved, some of which we can speak of now. Through the teachings of the Tibetan many have learned much about these things and others share with me the knowledge of certain essentials that constitute our esoteric background as a group.

We know that He whom we are accustomed to refer to as the Tibetan is in fact one of the Masters of the Wisdom known by certain **[Page 299]** of his associates as the Master Djwhal Khul. It was D.K., partly because he had specialised in occult philosophy and cosmic law, who was given the task of providing that bridging teaching necessary to the guidance of the hard-pressed disciples of the Great Ones in our present era; more especially also to provide the necessary expanding knowledge of spiritual realities which had to become available to humanity during that critical period of our present world history, when we are transiting out of the Piscean era into the Aquarian Age. D.K. worked with

the great disciple whom we know as H.P.B. Her writings, and especially *The Secret Doctrine*, were a courageous pioneering effort which broke through in the earlier days and made all that we now can do far more possible than it otherwise could have been. The time had come for the next expanded teaching to be given out. D.K. stood next to K.H. whose disciple he had been for a very long time. It seems natural that he should have looked for and found the necessary collaborator among that group of disciples who were in the same ashram with him.

Not only had D.K. to find some consecrated and daring disciple, available on the physical plane, to do this work but he, of course, had other activities and responsibilities that we know little about. Also the time had come when in the planned expansion and the reorganisation of the Hierarchy, additional ashrams should be formed and the personnel for them found and trained. This arduous undertaking in many ways is as difficult a task as one might well imagine and for this the Arcane School has helped to provide usable material. The Tibetan, therefore, has been occupied, in part, by the founding of his own ashram which is now rapidly consolidating and expanding, in the giving out of the teachings which are now contained in some eighteen volumes, and in inaugurating certain spiritual activities in the world which conform to the plan of operations of the Hierarchy, as worked out by them in their effort to *hasten the reappearance of the Christ*. It is only in these later years that we have come to understand how this return of the Christ has, in fact, been the keynote and climaxing objective of all that has been done.

It is characteristic of truly spiritual and constructive forces that their active expression always results in several definite benefits. Such is the potency of spiritual force. The work which the Tibetan has done in the last thirty years already shows this tremendously [Page 300] significant and encouraging quality. The same thing holds true in the life of every disciple in proportion to the importance of his status and the amount of spiritual force therefore carried.

It is the privilege, and the inevitable program of every *senior* disciple, to initiate some activity in each incarnation which serves the Hierarchical Plan and which more especially aids in that part of the Plan for which his own ashram has accepted responsibility. It was for this reason that at the appropriate time, before her last physical incarnation, A.A.B. proposed the project of establishing an esoteric school. When a disciple presents a proposed line of action it is approved if it actually does aid in the ashramic work and if the circumstances make it seem possible of reasonable fulfillment. But in any event the disciple is free to try and so long as it is constructive and useful and truly aids the Plan it has available for its purpose all of the ashramic energy that the individual disciple is able to carry. Should it fall away from its spiritual destiny these forces become unavailable. The attempt in this event withers away and dies in most cases before the disciple departs but inevitably not very long thereafter. Those movements in the world of spiritual nature that survive the rigours and confusions of the second generation are rare and that survival is a true hallmark of their genuine spiritual origin.

We today are confronted with the opportunity of so utilising the spiritual forces available in the Arcane School, as a result of the past thirty years' work, that the fruitage already achieved, which is greater than we know, will be only the smaller part of the ultimate beneficial results. This rich prize has been given to us by A.A.B. and has been carried forward by those of us who have been so fortunate as to be able to join with her through the years in bringing it into living usefulness and keeping it true to the vision. Indeed her success in creating group consciousness and group action produced in the end a sense of joint responsibility and an established and recognised interdependence which has made the group achievement ours as well as hers. This achieved group consciousness is our greatest guarantee

of successful operation in the days to come.

The Arcane School was projected by A.A.B. as an effort to help fulfil certain definite needs in the esoteric field. First, there was a real need for an increased number of working disciples in the world who would be available to carry forward the Hierarchical plans. An esoteric school could find the people and give the preliminary training which would help in this problem of ashramic personnel. Secondly, [Page 301] there was a need for an esoteric experiment along second ray teaching lines, which could attempt to carry a little of the increasing Aquarian quality. This required a new emphasis on *group responsibility* and *world service* as the essential of all true discipleship in the days to come. A.A.B. has succeeded to a marked degree in impregnating her School with the needed qualities and, therefore, in meeting this requirement. It is this factor that has given to our organised work in the world its pioneering aspect and has made us ever conscious that to a considerable degree the whole thing was in the nature of an experiment.

Another real need in the esoteric field was a type of discipleship teaching and action which would help to offset the crystallisations of the esoteric schools that had been produced in the Piscean era, which is now closing. These errors and unfortunate aspects were in a certain sense inevitable and do not justify criticism of any other esoteric group or work. They nevertheless existed and were proving a stumbling block and were shutting off the reception of the newer forms of spiritual expression. A.A.B. saw this clearly and has always persistently worked with this in mind. Among other things this effort is exemplified by her insistence on the achieving of a relationship of *co-operation with the work of the Hierarchy* as compared to the position of the devotee who operates on the principle of obedience, in a more childlike way. She insisted that a life of selfless *service* was the most important factor and that physical plane disciplines particularly as to diet and the often fanatical allegiance given to the tidbits of Hatha and Laya Yoga that had found their way into the Western world, and are so prevalent among esotericists, were largely outmoded and were, therefore, generally limiting sidetracks.

She insisted on *mental freedom*, mental polarisation and the acquiring of a trained mind well equipped to deal intelligently and in a common-sense manner with world conditions. This she knew must succeed the mystical, and all too often impractical idealism of the earlier stages of spiritual training which was basically more emotional and often leads to separativeness and spiritual selfishness. This position is well known to us all and in the case of our own group life, originated in the wisdom of A.A.B. in her efforts to meet this third need.

The above suggests only some of the useful factors in the project as she originally conceived it. One other consideration, which has affected the whole operation, has been the rule that the life work [Page 302] of every senior disciple must not only be useful objectively to the Hierarchy and to the ashram, and be practical in its effect in the world, but must also have in it adequate opportunity for the gaining of that experience, which the individual disciple must have if he is to play his proper part in the planned teamwork of the incarnation next succeeding the present one. The founding and perfecting and carrying forward of the Arcane School was in fact a part of the training of A.A.B. for the job for which she has just now been liberated. This fact carries no implication of any lessening interest in, or support of, the work which she inaugurated in this life and which she is as deeply concerned with now as she ever has been.

There is no doubt that Mrs. Bailey is subjectively and telepathically in rapport, at the present time, with a great many of her friends and students. Those who are sensitive sometimes register impressions. She

is not, however, occupying herself with running around to individuals, telling them what they ought to do or what she wants them to do about anything. Both A.A.B. and the Tibetan have definitely stated that after she died He would not continue to function through any other channel as he did with her, and she is not attempting to control the Arcane School or direct its affairs, nor any of the service activities by means of any messages of any sort or kind.

Humanity is passing through the greatest spiritual crisis of its long history on this planet. The implications are too deep for our understanding. The choices that humanity has been making in recent years and still has to make in the short years just ahead, are of more profound significance than our imagination can picture. We have been taught and indeed of necessity it must be true that the Hierarchy of Masters is not all powerful, else there would be little left of human freedom, and we would all be destined to become spiritual robots. What they can do depends on how we *respond* to spiritual stimuli in the hour of crisis. It is abundantly clear that God's Plan for man is for humanity to achieve its own destiny in the light of its own soul, by the power of its own developing intellectual capacity, and by its deepening awareness and consecration to the fulfilling of its divine destiny.

It is in this light that we can understand how it is that from the position of greater knowledge and wisdom of the Hierarchy certain things are known to be inevitable for the human family and certain other things are subject to our responses to developing events. What we call the second world war was not in fact Karmically necessary [Page 303] and military warfare on the physical plane might have been avoided had certain achievements been attained. The working out of the Plan by the Hierarchy during the past twelve years had to include action which became impossible when humanity chose to precipitate the second phase of the great world conflict on to the physical plane in actual military warfare.

This explains many things. It meant that the effective work of many members of the New Group of World Servers was greatly delayed. The possibility of effective work in the field of Goodwill was for a cycle almost completely destroyed. At least until the outer physical plane fighting was stopped, the reaching of the disciples, who were in contact with the Arcane School and of the students scattered throughout the world who might otherwise have joined our ranks, was stopped. The pushing forward of the program of solving the problem of the right relation of money to Hierarchical work ceased altogether. The building of the Network of Light and Goodwill by establishing the Triangle movement was almost completely frustrated. The possibility of carrying the Great Invocation to the entire world, as we are now doing, could not take place.

In the dark days of 1939, when it seemed that so much was crumbling and that the heroic efforts of many disciples to do everything that they could do, that might help to avert war, were useless, it was hard to see how the work could be picked up again and reorganised and refinanced and again be effectively set into motion. At that time out of the kindness of his heart and for my encouragement the Tibetan gave me the assurance that when the holocaust was over I would discover that the foundations, which had been so well and truly laid for all our work, would be not only intact but entirely adequate for the building of the structure thereon which is necessary for the future work. This, at the time, I found hard to believe, for I was too deeply aware of the appalling consequences of the second war, but the statement then made has been proved abundantly true and we today are in a stronger position and are actually more efficiently working and serving than the ordinary finite mind could at that time have possibly reasonably expected.

Today our group is filled with light and love and power. Today this group, the Arcane School, of which we are a part, is functioning as a great station of light in the body of the New Group of World Servers. We are a magnetic focal point in that body bringing potency to it and aiding in making its work successful. This is our achieved [Page 304] position and for us the most significant fact of the present hour. *We do not stand alone.* Our efforts are justified by our relationship to all working disciples everywhere who, consciously and unconsciously, are a part of that world-wide group of servers brought into existence by the Hierarchy itself as a part of the great adventure of the new Aquarian techniques. The New Group of World Servers is in fact a synthesising project of combined field operations in the plans of the Hierarchy, involving a new type of world discipleship in group action. Our true place in the scheme of things can only be understood in terms of our participating in this larger group life.

*(Talk to the Students at the Annual Conference Banquet of the Arcane School, New York, May 1950.)*

# ESOTERIC ASTROLOGY

## A TREATISE ON THE SEVEN RAYS VOLUME III

BY  
ALICE A. BAILEY

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### CHAPTER I

#### The Zodiac and the Rays

What I have to say first on this subject is entirely of a preliminary nature. I seek to lay the ground for a somewhat new approach—a far more esoteric approach—to the science of astrology. Certain things I may say will probably be regarded by the academic and uninspired astrologer as revolutionary, or as erroneous, as improbable or unprovable. As yet, however, astrology has not really proved itself to the world of thought and science, in spite of many definitely demonstrable successes. I would ask all of you, therefore, who read and study this section of *A Treatise on the Seven Rays* to bear in mind the above comments and to preserve a willingness to consider hypotheses and to make an effort to weigh a theory or suggestion and to test out conclusions over the course of a few years. If you can do this, there may come to you an awakening of the intuition which will translate modern astrology into something



of real moment and significance to the world. It is intuitional astrology which must eventually supersede what is today called astrology, thus bringing about a return to the knowledge of that ancient science which related the constellations and our solar system, drew attention to the nature of the zodiac and informed humanity as to the basic interrelations [Page 4] which govern and control the phenomenal and subjective worlds.

### 1. Three Basic Statements.

The statement is frequently made that astrology is an exact science but that is far from correct in spite of the many mathematical computations. Astrology is based, curiously enough, upon illusion for, as well you know, the zodiac is naught but the imaginary path of the sun through the heavens, and this as it appears from the standpoint of our totally insignificant planet. The sun is not, as stated, in any sign of the zodiac. It simply appears to be so as it passes between our little sphere, the Earth, and the constellations at any particular time or season.

In ancient days it was believed that the earth was the centre of the solar system and that around it revolved the sun and all the other planets. This was the exoteric knowledge and position, though not the esoteric understanding. Later, when further discoveries brought more light to the human mind, our planet was decentralised and the truth was more clearly seen, though much remains as yet to be discovered and may even be of as revolutionary a nature. From certain astrological angles, a similar process of decentralisation must take place and the solar system must no longer be regarded as a point around which the zodiac revolves or through which the sun passes in its great cycle of approximately 25,000 years. Astrologers with insight may deny that this is the commonly accepted attitude. Yet—for purposes of clarity and in connection with the general public—the inference is permitted and accepted by the ignorant. Upon this theory anent the zodiac rests very largely what we call the Great Illusion, and I would have [Page 5] you bear this in mind as you study with me the newer approaches of this greatest and oldest of all the sciences. Astrology is a science which must be restored to its original beauty and truth before the world can gain a truer perspective and a more just and accurate appreciation of the divine Plan, as it is expressed at this time through the Wisdom of the Ages.

The second statement which I would make is that astrology is *essentially* the purest presentation of occult truth in the world at this time, because it is the science which deals with those conditioning and governing energies and forces which play through and upon the whole field of space and all that is found within that field. When this fact is grasped and the sources of those energies are better comprehended and the nature of the field of space is correctly understood, we shall then see a far wider and at the same time a more closely related horizon; the relationships between individual, planetary, systemic and cosmic entities will be grasped, and we shall then begin to live scientifically. It is this scientific living which it is the immediate purpose of astrology to bring about.

At present, the position of the average believer in astrology is that he is an individual of importance (at least to himself), that he is living on that important planet, the Earth (important to humanity), and that, through astrology, he can discover his destiny and know what he ought to do. In making this comment, I do not refer to those few astrologers who possess real esoteric knowledge. They are few in number indeed, and only a handful of them are to be found practising at this time. The modern investigator likes to believe that on him impinge and through him flow all those energies which come from the sign in which the sun "finds" itself at the time of his birth. He regards himself [Page 6] also as responsive to the forces of the various planets as they govern the houses in his horoscope and he believes that his life

trends and circumstances are thus determined. This makes him feel himself to be a factor of isolated importance. Modern interpretations fail to emphasise the importance of the rising sign (the ascendant) and this has been due to the fact that few have been as yet ready to function as souls; small allowance has been made for the energies which play upon our planet all the time from other constellations or from the many "hidden" planets. Of these, the Ageless Wisdom claims that there are around seventy in our solar system.

I desire to give you a truer and more accurate picture. This has now become possible because group awareness, group relations and group integrity are coming to the fore in the human consciousness. As this takes place, the personality which is individual, separative and self-centred will recede increasingly into the background, and the soul, non-separative, group conscious and inclusive, will come more and more to the fore. Interest, therefore, in the individual horoscope will gradually die out, and increasingly the planetary, the systemic and the universal picture will stand out in the awareness of the individual; he will then regard himself only as an integral part of a far more important whole and his world group will interest him far more than himself, as an individual.

I shall not, therefore, deal with the subject of esoteric astrology from the standpoint of the horoscope at all. Universal relationships, the interplay of energies, the nature of what lies behind the Great Illusion, the deluding "Appearances of things as they are," and the destiny of our planet, of the kingdoms in nature and of humanity as a whole—these will constitute the major part of our theme.

### [Page 7]

It is immaterial to me whether modern astrologers accept or reject these presented ideas. I will endeavour to give you certain facts as the Hierarchy recognises them; I will indicate, if I can, the subjective realities of which the outer illusion is but the phenomenal appearance, conditioned by men's thoughts throughout the ages; I will emphasise the fact of *the livingness* of the Sources from which all the energies and forces which play upon our planet flow and emanate; I will endeavour, above all else, to demonstrate to you that all-pervading unity and that underlying synthesis which is the basis of all religions and of all the many transmitted forces; I will seek to remove you, as individuals, from out of the centre of your own stage and consciousness and—without depriving you of individuality and of self-identity—yet show you how you are part of a greater whole of which you can become consciously aware when you can function as souls, but of which you are today unconscious, or at least only registering and sensing the inner reality in which you live and move and have your being.

This brings me to the third statement, which is so basic and fundamental that I would ask you to pause and contemplate it, even though you grasp not its full implications as yet. The Ancient Wisdom teaches that "space is an entity." It is with the life of this entity and with the forces and energies, the impulses and the rhythms, the cycles and the times and seasons that esoteric astrology deals. H.P.B. stated this in *The Secret Doctrine*. I would remind you that there is an astrological key to *The Secret Doctrine* which cannot yet be given in completeness. I can, however, give you some hints and suggest some lines of approach, and these, if carried in the consciousness of the illumined astrologers, may enable one of them at a later date to discover that key and then—turning it on behalf of humanity—[Page 8] reveal the fourth great fundamental of the Ageless Wisdom of which three are already given in the poem of *The Secret Doctrine*.

Space is an entity and the entire "vault of heaven" (as it has been poetically called) is the phenomenal appearance of that entity. You will note that I did not say the material appearance, but the phenomenal

appearance. Speculation about the nature, the history and identity of that entity is useless and of no value. Some dim idea, providing analogy even when eluding specifications, might be gained if you will endeavour to think of the human family, the fourth kingdom in nature, as an entity, as constituting a single unit, expressing itself through the many diversified forms of man. You, as an individual, are an integral part of humanity, yet you lead your own life, you react to your own impressions, you respond to exterior influences and impacts, and in your turn you emanate influences, send forth some form of character radiation and express some quality or qualities. You thereby, and in some measure, affect your environment and those whom you contact. Yet all the while you remain part of a phenomenal entity to which we give the name of *humanity*. Now extend this idea to a greater phenomenal entity, the solar system. This entity is itself an integral part of a still greater life which is expressing Itself through seven solar systems, of which ours is one. If you can grasp this idea, a vague picture of a great underlying esoteric truth will emerge into your consciousness. It is the life and the influence, the radiations and emanations of this entity, and their united effect on our planetary life, the kingdoms in nature and the unfolding human civilizations, which we shall have briefly to consider.

The subject is so vast that I have been faced with the problem of the best method whereby to handle it. I decided [Page 9] on brevity, the concise statement of facts (facts to those of us who are working on the inner side of life, but which must rightly be only hypotheses to you) and the avoidance of detail and of detailed discussion. We will endeavour to work from the universal to the particular and from the general to the specific, but our emphasis will always be on the universal and the general, and not upon the particular and specific. It will rest with those of you who are students of astrology to make due application of the truth to the specific. It is definitely in this connection that modern astrology has gone astray. It has reversed the true and right procedure and has laid the emphasis upon the specific and particular, upon the personal horoscope and the individual destiny, and has not laid the emphasis upon the great energies and their Source. These sources are ultimately responsible for the manifestation of the specific. This position and presentation of truth must be altered.

In esoteric astrology we are, therefore, dealing with the Life and Lives which inform the "points of light" within the universal Life. Constellations, solar systems, planets, kingdoms in nature and microscopic man are all of them the result of the activity and the manifestation of energy of certain Lives whose cycle of expression and whose infinite purposes lie outside the comprehension of the most advanced and illumined minds on our planet.

The next point for each of you to grasp is the fact that the ether of space is the field in and through which the energies from the many originating Sources play. We are, therefore, concerned with the etheric body of the planet, of the solar system, and of the seven solar systems of which our system is one, as well as with the general and vaster etheric body of the universe in which we are located. I employ the word "located" here with deliberation and because [Page 10] of the inferences to which it leads. This vaster field, as well as the smaller and more localised fields, provides the medium of transmission for all the energies which play upon and through our solar system, our planetary spheres and all forms of life upon those spheres. It forms one unbroken field of activity in constant ceaseless motion—an eternal medium for the exchange and transmission of energies.

In connection with this, and in order more correctly to understand, it will be useful to study individual man; in this way we can arrive at a faint comprehension of the basic and underlying truth. Students should never forget the Law of Analogy as an interpretive agency. Esotericism teaches (and modern science is rapidly arriving at the same conclusion) that underlying the physical body and its

comprehensive and intricate system of nerves is a vital or etheric body which is the counterpart and the true form of the outer and tangible phenomenal aspect. It is likewise the medium for the transmission of force to all parts of the human frame and the agent of the indwelling life and consciousness. It determines and conditions the physical body, for it is itself the repository and the transmitter of energy from the various subjective aspects of man and also from the environment in which man (both inner and outer man) finds himself.

Two other points should here be added. First: the individual etheric body is not an isolated and separated human vehicle but is, in a peculiar sense, an integral part of the etheric body of that entity which we have called the human family; this kingdom in nature, through its etheric body, is an integral part of the planetary etheric body; the planetary etheric body is not separated off from the etheric bodies of other planets but all of them in their totality, along with the etheric body of the sun constitute the etheric [Page 11] body of the solar system. This is related to the etheric bodies of the six solar systems which, with ours, form a cosmic unity and into these pour energies and forces from certain great constellations. The field of space is etheric in nature and its vital body is composed of the totality of etheric bodies of all constellations, solar systems and planets which are found therein. Throughout this cosmic golden web there is a constant circulation of energies and forces and this constitutes the scientific basis of the astrological theories. Just as the forces of the planet and of the inner spiritual man (to mention only one factor among many) pour through the etheric body of the individual man upon the physical plane, and condition his outer expression, activities, and qualities, so do the varying forces of the universe pour through every part of the etheric body of that entity we call *space* and condition and determine the outer expression, the activities and qualities of every form found within the cosmic periphery.

The second point I would make is that within the human etheric body there are to be found seven major force centres which are in the nature of distributing agencies and electrical batteries, providing dynamic force and qualitative energy to the man; they produce definite effects upon his outer physical manifestation. Through their constant activity his quality appears, his ray tendencies begin to emerge and his point in evolution is clearly indicated.

This "control of form through a septenate of energies" (as it is defined in the *Old Commentary*) is an unalterable rule in the inner government of our universe and of our particular solar system, as well as in the case of individual man. There are, for instance, in our solar system, seven sacred planets which correspond to the seven individual force centres in man, the seven solar systems, of which [Page 12] our solar system is one, and in their turn the seven energy centres of the One to Whom I have referred in my other books as the One About Whom Naught Can Be Said.

Much has been given in the occult books of which the average astrologer remains profoundly unaware. It is essential that he learns to think in larger Wholes and to be more deeply concerned with the emanating Sources and with the eternal persistent Causes than with the effects of these Sources upon that ephemeral creation, a human being and his temporary existence upon a most unimportant planet. As he seeks to do this, he will discover for himself the signs of the essential divinity of man—a divinity which is to be found in the infinite grasp of man's consciousness when illumined by the light of the soul and in his power to project his thought into the consciousness of those manifold Lives Whose "energetic movements" he must perforce share because his small modicum of energy is an integral part of Theirs.

There is one aspect of energy for which the modern astrologer makes very little allowance, and yet it is of paramount importance. This is the energy which emanates from or radiates from the Earth itself. Living as all human beings do upon the surface of the Earth and being, therefore, projected into the etheric body of the planet (for the reason that "man stands erect") man's body is at all times bathed in the emanations and the radiations of our Earth and in the integral quality of our planetary Logos as He sends forth and transmits energy within His planetary environment. Astrologers have always emphasised the incoming influences and energies as they beat upon and play through our little planet, but they have omitted to take into adequate consideration the emanating qualities and forces which are the contribution of our Earth's etheric [Page 13] body to the larger whole. This we will consider later, but I felt the necessity of calling your attention to it at this time.

Another point which should here be noted is that the influence of the moon is purely symbolic in nature and in effect and is simply the result of ancient thought and teaching (descended to us from Lemurian times) and is not based upon any true radiation or influence. In those far off times, antedating even Lemuria and constituting in Lemurian days simply an ancient tradition, the moon appeared to be a living vital entity. But I would have you bear definitely in mind that today the moon is nothing more than a dead form. It has no emanation and no radiation of any kind and, therefore, has no effect of any kind. The moon, from the angle of the esoteric knower, is simply an obstruction in space—an undesirable form which must some day disappear. In esoteric astrology, the effect of the moon is noted as a thought effect and as the result of a powerful and most ancient thoughtform; nevertheless, the moon has no quality of her own and can transmit nothing to the Earth. Let me reiterate: The moon is a dead form; it has no emanation at all. That is why the moon is spoken of in the ancient teaching as "veiling either Vulcan or Uranus." This hint or inference has always been here and astrologers would do well to experiment with this suggestion I have made anent the moon and (instead of working with the moon) *let them work with Vulcan* when dealing with the undeveloped or average man *and with Uranus* when considering the highly developed man. They would find some interesting and convincing results eventuate.

Students would also do well to remember that the twelve constellations which constitute our particular zodiac are themselves the recipients of many streams of energy coming to them from many sources. These blend and fuse with the [Page 14] energy of any particular constellation and—transmuted and "occultly refined"—eventually find their way into our solar system.

I would like to call attention, at this point, to some comments I made in *A Treatise on Cosmic Fire* which are apposite and helpful. I am somewhat paraphrasing:

"Astrology is concerned with the effect produced in the substance of the sheaths by the influences, vibrations, etc., of the various planets. These are, esoterically, the influences of the solar centres. The forces, emanating from the solar centres, play upon the planetary centres This is hidden in the karma of the Heavenly Man. When true esoteric astrology comes into being, more anent this will be given. Astrological students are today only learning the ABC of this stupendous subject and are occupied with the exoteric fringes of that great veil which has been thrown wisely over planetary lore."  
(*A Treatise on Cosmic Fire*, p. 1051)

The following is a list—incomplete but adequate for our purposes—of the major influences which find their way from far distant Sources into our planetary life and produce definite effects upon individual man and humanity as a whole.



- I.
  1. The constellation of the Great Bear.
  2. The Seven Sisters of the Pleiades.
  3. Sirius, the Dog Star.
  
- II.
  1. The seven solar systems of which ours is one.
  2. The seven sacred planets of which ours is *not* one.
  3. The five non-sacred planets or "hidden" planets.

**[Page 15]**

- III.
  1. The seven planetary centres.
  2. The seven centres of force in the human etheric body.
  
- IV.
  1. The twelve zodiacal constellations.

We thus have a ninefold energy impact. This is a major chart but it should be remembered that there are other impacts of relative insignificance.

To these would be added other streams of energy which definitely play upon and affect our planetary life, such as those coming from that great star, Betelgeuse, or from Antares and other stupendous suns and solar systems which are related to the constellations of the zodiac and whose force reaches us through these constellations and not directly.

Besides these, it should be remembered that technically we should also add the radiatory influence which comes direct to us from the planet, the Earth, upon which we live. Then, and only then, can you have a fairly complete analysis and picture of the energies to which the etheric body of man (conditioning the physical body which is pre-eminently automatic and negative in its reactions) must and does ever respond. An understanding of that response and the conscious intelligent control of individual reactions are supremely necessary to man but only become possible at a fairly advanced stage of development and as he nears the Path (technically understood). Man learns first of all to control his reactions to the planets as they rule and direct his personality affairs from their different "stations" in the twelve houses of his horoscope. There are two ways in which this is done:

First: By having the horoscope duly cast and then taking **[Page 16]** steps to determine what should be done to negate the planetary influences where it is deemed desirable to control the personality reactions. This has to be done by the applied power of thought. This necessitates complete confidence in the understanding and interpretation of the astrologer and the recognition of the exact moment of birth. One wonders if these conditions of the exact moment and the completely wise astrologer are ever to be found as yet.

Second: By consciously assuming the position of the spiritual Observer, and by cultivating the power to respond to the Soul. Then, from the angle of that Soul, the man must learn to control circumstance and the attendant reactions of the personality.

The following attitudes and positions taken by the esoteric astrologer should also be noted:

1. That the *planetary* influences indicate the trend of the outer life circumstances. When correctly interpreted for the average man and for the unevolved man, they can and do indicate the personality



destiny and fate; they do condition and completely control the man who has no conscious soul experience. The moment that a man becomes aware of his own soul and is endeavouring to control his own "path in life," the influence of the planets, per se, definitely weakens and steadily becomes less and less; his personality chart appears inconclusive and often most inaccurate. It is the force flowing *through* the planets and not the force *of* the planets themselves which then governs and controls. The man then becomes receptive to the subtler and higher energies of the solar system and of the twelve governing constellations.

2. That the *Sun sign*, as it is called, indicates the nature of the man, physical, mental and spiritual. It holds the [Page 17] secret of the personality ray and of the man's responsiveness or lack of responsiveness to the Soul, the real man. It indicates also the integration already achieved and the present point of unfoldment of the soul qualities, of the present available equipment, of the present life quality and of the immediately possible group relations. It indicates, from the angle of the Ageless Wisdom, nothing more. This is a reversal of the usual astrological position. The reason that I proffer this is that humanity is enough evolved so that the astrology of the soul will become possible before long; it constitutes—from many points of view—a reversal of normal procedure. This is both wise and necessary, and also inevitable. Astrologers will eventually be divided into two classes: the exoteric astrologers who will be occupied with the horoscope of the personality, and the esoteric astrologers who will be occupied with the purposes of the soul.

3. That the *rising sign* indicates the remoter possibilities, and the spiritual goal and purpose of the immediate incarnation and of the immediate succeeding incarnations. This sign concerns itself with the struggle of the spiritual man "to carry on" from the point achieved so that when the life energy is temporarily exhausted and the "death of the personality" takes place, the man finds himself "nearer the centre of his life, closer to the centre of his group and approaching the centre of divine life," as the Ageless Wisdom expresses it. This particular phrase "death of the personality" has two definite connotations:

- a. It may mean the death of the physical body, which is inevitably followed by the two stages of the [Page 18] death of the emotional vehicle and the subsequent dissipation of the temporary and ever-changing form which the quota of mental energy has assumed during incarnation.
- b. The subjective and mystical "death of the personality." This is a phrase indicating the transfer of the focus for the distribution of energy from the personality (a definite centre of force) to the soul (another definite centre).

I realise that these concepts are not in line with the usual astrological postulates. However, astrology would not be wasting time if it experimented with these ideas for a while. Astrologers might discover some most interesting and arresting problems and perhaps arrive at an accuracy which is at present unknown. It might be of some service if I enlarged somewhat upon this point:

In connection with the sun sign, the rising sign and the effect of the thoughtform relating to the moon, the position of esoteric astrology is as follows:

1. *The sun sign*.—This sign indicates *the present* problem of the man; it sets the pace or the established tempo of his personality life; it is related to quality, temperament and the life tendencies which are seeking expression during this particular incarnation, and it is suggestive of the rajasic or the activity

aspect of the innate man. Fundamentally, the forces here found are indicative of the line of least resistance.

2. *The ascendant* or rising sign indicates the intended life or immediate soul purpose for this incarnation. It holds the secret of *the future* and presents the force which, rightly used, will lead the man to success. It represents [Page 19] the sattvic or harmony aspect of life and can produce right relationship between soul and personality in any one incarnation. It thus points the way to the recognition of the force of the soul.

3. *The moon*.—This type of force (coming from certain planets and not from the moon) indicates that which is *past*. It, therefore, summarises limitation and the present handicaps. It governs the physical body and shows where the prison of the soul is to be found.

The next statement which I would like to make, and which grows normally out of the above, is that the zodiacal, the systemic and the planetary energies act either as hindering or as stimulating forces, according to the type of vehicle or body upon which they play; the nature of these vehicles and their capacity to attract, to respond, to reject, to absorb and to transmute is entirely dependent upon the point in evolution attained and also upon the general planetary condition and psychology to be found in the human family at any given time. An instance of the latter can be seen today in the world where the forces, beating in an almost violent and somewhat new measure and tempo upon our planetary life, are evoking a greatly intensified response from the world thinkers, thus stimulating them to earnest effort along ideological lines and, at the same time, are drawing forth from the masses and the little evolved people nothing but terror, a miserable fatalism, widespread physical depletion and many other undesirable reactions from the form nature. An understanding of these hindering or stimulating effects can be easily grasped by those who can comprehend the nature of the activities of the planet, Saturn. This is the planet which conditions primarily the point in evolution where choice definitely becomes possible, [Page 20] where rejection of opportunity or its acceptance can consciously be undertaken, and the shouldering of personal responsibility becomes a recognised fact in a planned and ordered life. This point in the human evolutionary process is spoken of in the *Old Commentary* in the following symbolic phrases:

"Amid the whirling forces, I stand confused. I know them not, for, during all my past, they swept me up and down the land wherein I moved, blinded and unaware. From place to place and point to point, they drove me up and down the land and nowhere was there rest.

I know them now and here I stand and will not move until I know the Law which governs all this movement up and down the land. I may revolve and turning face the many different ways; I face some wide horizons and yet today I stand.

I will determine for myself the way to go. Then onward I will move. I will not travel up and down the land nor turn in space. But onward I will move."

There is another revolutionary idea which the esoteric science of astrology brings to its modern and exoteric aspect: In the greater cycle of man's many incarnations, he—as is well recognised—passes through the zodiacal circle from Pisces to Aries, thus retrograding through the signs as he follows the sweep or path of the Sun's retrogression. This phrase has always disturbed me, but the apparent retrogression, based upon the precession of the equinoxes, is all an integral part of the Great Illusion.

The moment a man begins to emerge out of that illusion and is no longer subject to the glamour and to the effect of the world maya, that moment the motion of the great Wheel of Life [Page 21] is reversed and he then begins (slowly and laboriously) to work in the opposite direction. He then passes through the signs from Aries to Pisces. He begins patiently and consciously to function as a soul struggling towards the light until finally he emerges at the end of the Path in Pisces as a world Victor and a world Saviour. He then knows the significance of the triumph over death because he has surmounted and overcome desire.

This reversal of the way a man travels through the signs of the zodiac will necessitate a readjustment of the method employed by astrologers when they are casting a horoscope of senior aspirants, of disciples and of initiates.

According, therefore, to an individual's point of evolution upon the Path or (in other words) the individual's place upon the wheel of life, the practising astrologer will arrange the interpretation of the horoscope. It will require the work and the thought of the intuitive astrologer, dependent upon soul contact and much meditation, to determine the processes of astrological interpretation for those who are active and living souls at some one or other of the final stages upon the Path. The casting of the horoscope of the average man or the undeveloped man presents no such difficulties.

It might be added in addition that the signs of the zodiac are concerned primarily with the life expression of the Heavenly Man (as far as our planet is concerned) and therefore with the destiny and life of the planetary Logos. They are also concerned with the great *man of the heavens*, the solar Logos. I refer in this last instance to their effect as it makes itself felt in the solar system as a whole and with this effect there are few astrologers at this time fit to deal. I would remind you that to the *lives who* inform these great constellations and *whose* radiation [Page 22]—dynamic and magnetic—reaches our Earth, this effect is incidental and unnoticed. The primary effect that *they* have is upon our planetary Logos and this effect reaches us through Him, pouring through that great planetary centre to which we have given the name of Shamballa. It is, therefore, capable of evoking the major response from the monads, and these monads express themselves through the kingdom of souls and through the human kingdom; it consequently expresses itself through the Hierarchy and through humanity as a whole. This is a point of real importance and should be noted and connected with all the teaching you have had upon this most interesting theme of the three major planetary centres. It is the work of the zodiacal influences to evoke the emergence of the *will* aspect of the Heavenly Man and of all monads, souls and personalities who constitute the planetary body of expression. This statement means but little to you today but it will mean much to those students who, in a few decades, will study what I am here saying. Properly understood, it accounts for much that is happening in the world at this time.

As these influences pour through our planet and thence to the centres of force upon the planet, they produce a dual effect:

1. They produce an effect upon advanced man, galvanising the centres above the diaphragm into activity and enabling him to respond to the radiation and the activity of the Hierarchy.
2. They produce an effect upon unevolved man, enabling him to function as an ordinary, unenlightened human being.

It should be noted here, however, that all the energies—zodiacal, systemic, and planetary—have a

definite effect **[Page 23]** upon all the lives in all forms in all kingdoms of nature. Nothing can escape these radiatory and magnetic influences. The goal of evolution for humanity is to become consciously and livingly aware of the nature of these energies and begin to know them and to use them. This is the field of occultism as the Hierarchy has always told men. It might be stated that the disciple has to become consciously aware of the planetary influences and begin to use them for the carrying out of soul purpose. The initiate has to be aware of the zodiacal influences which emanate from outside of the solar system altogether. These can be recognised as

- a. A vibration, registered in one or other of the seven centres.
- b. A revelation of a particular type of light, conveying a specific colour to the initiate.
- c. A peculiar note.
- d. A directional sound.

The whole story of the zodiac can be picturesquely yet accurately summed up in the following statement: There are three books which the three types of human beings study and from which they learn:

1. The Book of Life—Initiates—the 12 constellations.
2. The Book of Wisdom—Disciples—the 12 planets.
3. The Book of Form or of Manifestation—Humanity—the 12 Creative Hierarchies.

In summation, it might be said that:

1. The zodiacal signs affect primarily the man who lives below the diaphragm. This is the ordinary average man. These signs thus condition four of the centres:

**[Page 24]**

- a. The base of the spine.
- b. The sacral centre.
- c. The solar plexus centre.
- d. The spleen.

2. The inner group of solar systems, working in conjunction with the zodiacal signs, affect primarily those who live above the diaphragm. They, therefore, condition:

- a. The heart centre.
- b. The throat centre.
- c. The ajna centre.
- d. The head centre.

3. Three of the energies work through the head centre but only after the third initiation.

There are one or two other points which might be noted here also. I note them for your enlightenment. Out of all the many energies which impinge upon, pass through and produce effects upon our planet, esoteric astrology emphasises the following four types of force because they affect what might be called the personality of our Earth:

1. The quality of our solar system. God is a consuming fire but God is also love. This is the teaching of both esoteric and exoteric truth.
2. The quality of the Logos of our planet as it pours through the chains, the rounds, the races, and the kingdoms of nature.
3. The quality of the Earth's complementary planet, which is the Earth's polar opposite, esoterically considered. This planet is Venus.
4. The quality of the attraction of the three planets which produce an esoteric triangle of force.

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I have several times used the phrase "pass through" the centres and forms. This concept necessitates the idea of distributing centres to which the incoming energies may go and from which they may pass out again as radiation. Some idea of this might be grasped if I gave you the new proposition (new to you though old to esotericists) of the centres in the human etheric body. The four centres above the diaphragm—the heart, throat, ajna and head centres—are basically and primarily receiving centres. The centres below the diaphragm—the base of the spine, the sacral, solar plexus and spleen centres—are galvanised into activity by the four higher receiving centres. This, when accomplished, demonstrates as personality and physical magnetism and influence until the time comes when there is a reversal in the way of passing—as a soul—around the zodiac. This is symbolised as the revolution of the sun around the zodiac from Aries to Pisces instead of the reverse movement, from Aries to Taurus. This is repeated in the human frame and the four lower centres eventually return that which has come to them. They thus reverse the process normally followed and the centres above the diaphragm become radio-active, dynamic and magnetic. This is an intricate occult study and is concerned with the response of the etheric body to the incoming energies. It relates finally the lowest centre at the base of the spine to the highest centre, the head centre. This is a correspondence to the relation of the Earth to the Sun. Think this out.

As we work and study over these matters, let us bear in mind always the fact that we are considering the seven rays and their inter-relations in the cosmic process. We are concerned esoterically with:

1. The seven rays and the twelve signs of the zodiac.

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2. The seven rays and the twelve Creative Hierarchies.
3. The seven rays and the planets as they govern the twelve houses of expression.

As we ponder and think and as we correlate the various aspects of the teaching, we shall find three propositions emerging which govern the inflow of life to the planet and to the individual man. These have been laid down earlier in *A Treatise on the Seven Rays* but it might profit us to state them here:

Proposition One—Every ray life is an expression of a solar life and every planet is therefore:

1. Linked with every other planetary life.
2. Animated by energy pouring into it from the seven solar systems, of which ours is one.
3. Actuated by three streams of force:

- a. Coming from solar systems other than our own.
- b. Our own solar system.
- c. Our own planetary life.

Proposition Two—Each one of the ray lives is the recipient and the custodian of energies coming from

1. The seven solar systems.
2. The twelve constellations.

Proposition Three—It is the quality of a ray life—manifesting in time and space—which determines the phenomenal appearance.

Before we penetrate further into the consideration of our theme, I would like to emphasise two points:

First of all, that we are considering esoteric influences and not astrology, per se. *Our subject is the seven rays and [Page 27] their relationship to the zodiacal constellations* or—in other words—the interaction of the seven great Lives which inform our solar system with the twelve constellations which compose our zodiac.

Secondly, that we have necessarily to study these energies and their interplay from the angle of their effect upon the planet, and incidentally, their effect upon the forms in the various kingdoms of nature and particularly in connection with the fourth kingdom, the human, and with individual man—average man, the disciple and the initiate.

We shall enter into no definitions in connection with technical astrology, nor shall I use the many technical terms. If, in the presentation of this vast subject, and in the process of indicating the attitude of the Ageless Wisdom to this new and coming (yet very ancient) "science of effective energies," as it has been called, I may present a new approach, or point out an unsuspected relation and from the standpoint of the Ageless Wisdom correct what are deemed errors by the Teachers on the inner side of life, I am hoping that some astrologers may be found who will be sensitive to that which is new. I am believing that there are investigators along astrological lines who will be open-minded enough to recognise possible hypotheses and then to make fair experiment with them. May I repeat: I am not writing a treatise upon astrology, but one upon the seven rays and their equivalent and corresponding energies, upon the effects of ray energy and the interplay of these energies with, and their effect upon, the various planetary forces, particularly those of the Earth. I am looking for these fair-minded astrologers to make due experiment with the factors and suggestions which I may indicate. With this in mind, let us proceed.

### [Page 28]

I have pointed out that these energies fall into three groups:

1. Those coming from certain great constellations which are to be found active in relation to our solar system and which, from the most ancient days, have always been related in myth and legend to our system. To these constellations, ours is related in a peculiar way.
2. Those coming from the twelve zodiacal constellations. These are recognised as having a definite effect upon our system and our planetary life.



3. Those coming from the planets found within the periphery of the Sun's sphere of influence.

From a certain point of view, one can generalise largely and say that these are the correspondences in the solar system to the three great centres of force which produce and control manifestation and evolutionary progress in the human being:

1. The great exterior, yet controlling, constellations are analogous to that centre of force which we call the Monad and to its universal *will-to-power* which is distinctive of the first divine aspect.
2. The twelve constellations might be regarded as embodying the soul aspect and, for the present, their effect upon the individual must be regarded and should be studied in terms of consciousness and of the development of the life of the soul. This is in essence the *will-to-love*.
3. The planets, twelve in number (seven sacred planets and five non-sacred), are effective (using the word in a technical sense) in relation to the external life, environment and circumstances of the individual. Their force contacts should be interpreted largely in terms of the human **[Page 29]** personality, the third divine aspect. They thus exemplify the *will-to-know*.

I would have you remember that I am talking entirely in terms of consciousness and of the responses and reactions of the individual to the forces which impinge upon him. The effect of the emanation of our planet, the Earth, is a correspondence to the effect of that aggregate of atoms and molecules which we call the dense physical body and of its response to the pull and the attraction of any or all of the subtler bodies.

As regards the influence of the seven solar systems, I should suggest (more I cannot do) that they are linked up astrologically with the constellations, the Great Bear, the Pleiades, and Sirius. They are intimately related to them, but their exact effect is a transmitted one and cannot be noted as producing noticeable results, as yet, upon humanity and the other kingdoms in nature. The effect of the three great constellations also cannot be noted by individual man until such time as he becomes conscious of the monadic vibration, after the third initiation. There are many potent influences playing upon our solar system and the planet all the time but—as far as man is concerned—his response apparatus and his mechanism of reaction remain what is called "occultly unresponsive," for they are not yet of a quality which will permit any noticeable recognition, either in the dense or subtler vehicles or even by the soul. Later in the evolutionary process, recognition and response will come, but for all astrological purposes and recognisable produced effects, they may be regarded today as non-existent except as they react upon the fourth kingdom of nature as it constitutes a living unit in the body of the planetary Logos. As little conscious effect is produced by these forces as the effect of a **[Page 30]** high moment of contact in your morning meditation produces an effect upon the atom or cell in the little finger upon one of your hands. There may be a general response and stimulation throughout the entire body, but the intelligent atom makes no *conscious* response. The vibration is of too high a character.

Speculation along these lines is profitless. A vast system of interlocking energies is in active and rapid circulation throughout the whole cosmic etheric body—of which our systemic etheric body is an integral part—but speculative research along the indicated lines and the following of obscure trails are utterly futile until the main highway of approach has been constructed and followed. The general outline of the astrological way is all that is possible today, until the time when man can think in larger

wholes and has a more synthetic capacity. We shall confine ourselves to the vast field of energies which I have outlined for your consideration and shall consider only the major forces which are in circulation. This will suffice for our day and generation. We are concerned with energies which can and do evoke response and of which man can be aware and, in many cases, is today aware.

It might be useful here to comment in a wide and general way, and with many necessary reservations, upon the broad sweep of some of these responses:

1. Undeveloped humanity is primarily conditioned in its life and circumstances by the influence of the lesser zodiac and thus by the position of the planets in the twelve houses.
2. Average intelligent humanity and those nearing the Path of Discipleship and upon the Probationary Path respond consciously to

**[Page 31]**

- a. The planets, affecting their personalities.
  - b. The Sun sign, as indicating life trends which are already established and which constitute the line of least resistance.
  - c. The rising sign in a small measure. This indicates the life goal for that particular life cycle or else over a period of seven lives. The last two constitute the Greater Zodiac.
3. Disciples and initiates can begin consciously to respond to all the above influences, handling them constructively, plus those potent yet infinitely subtle forces which pour into our solar system from the three major constellations referred to above. In the early stages, the response is in the subtler bodies and the brain fails to register them, but after the third initiation, there is a recognition of them upon the physical plane.

Bringing the theme back to the subject of this treatise, which is that of the seven rays, I would point out that these rays have a close connection with the seven stars of the Great Bear (again always the four and the three as a secondary differentiation) and to the seven Sisters, the Pleiades. The first constellation is the agent of positive force to the planetary Logos and the other the relayer of the negative aspect. There is, therefore, a direct interchange of energies between the lives of the seven planetary Logoi and the stupendous and unfathomable Lives Who inform these major constellations. Great interlocking triangles of force can be found existing between the seven planets and these two groups of seven stars each. It will eventually be discovered that the innermost secret of astrological deduction in the planetary sense is connected with these "sacred triangles," and they are—in their turn—represented by the triangles **[Page 32]** (shifting and changing) which can be constructed in connection with the seven centres.

In casting the horoscope of the planet (which will some day be possible) it will be found that the line of these forces and of our planetary response to them is of a more potent effect than is the influence of the zodiacal constellations upon the human unit. This is due to the immeasurably advanced point in evolution of the planetary Spirits Who have (in Their individual lives) largely transcended the influence of the twelve constellations and are becoming rapidly responsive to the higher vibrations of their great Prototypes, the "three intimate constellations," as they have esoterically been called. This is a

correspondence in the lives of these great Entities to the manner in which an advanced individual can offset the influence of the planets and thus so dominate his personality life that prediction and certainty, as to activity and circumstance, are no longer possible. The soul is dominating, and the planets cease to condition the life. So it is with the constellations and the planetary Logoi. They can offset the lower influences as They awaken to and respond to the infinitely higher vibrations of the three major constellations.

## 2. The Creative Hierarchies.

It might here be appropriate if I interpolated a chart or a tabulation which may be found suggestive of some of these interlocking energies which play through, traverse, return, stimulate and energise every part of our solar system. They only evoke conscious response where the vehicle of expression and of response is adequate to the impact, and this statement is true of the solar Logos, the planetary Logoi, and of all forms in all the kingdoms upon our planet. **[Page 33]** Unconscious reaction will of course exist, but it will be on a general or mass scale, and much of it pours through to us from these distant constellations, via the fifth Creative Hierarchy. This Hierarchy, being on the verge of liberation, is to be found on the intellectual level of consciousness and can, therefore, be used as a focal point and a transmitter of the higher energies to our solar system and to the planet. If you make a careful study of the chart of the twelve Creative Hierarchies, page 34, you will note that this Hierarchy is influencing, and is influenced by, the seventh Ray of Magical Order and of Ceremonial Organisation. The basic function of this ray is to relate spirit and matter and produce the manifested form. The sign of the zodiac with which it is closely connected is that of Cancer, the Crab, which is a mass sign and one of the "gates" into manifested life.

The following information anent the Hierarchies may prove useful. It has been gathered from various sources.

I might here remind you that the seven planes of our solar system are the seven subplanes of the cosmic physical plane. The four Creative Hierarchies which have achieved liberation are now to be found focussed upon the cosmic astral plane; hence their potency even when out of manifestation. The fifth Creative Hierarchy exists on the highest etheric level and will join the other four Hierarchies when the sixth Creative Hierarchy has measured up to cosmic opportunity and is itself nearing liberation. The following is a tabulation showing some of the astrological relationships in connection with

1. The constellation of the Great Bear.
2. The Pleiades or the Seven Sisters.
3. Sirius.
4. The seven solar systems.

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TABULATIONS I AND II  
THE TWELVE CREATIVE HIERARCHIES

	Nos. Down	Name	Ray	Sign	Energy	Comments	Nos. Up
	THE FIVE KUMARAS	1	Unknown	III	<i>Pisces</i>	Intelligent substance	None
2		Unknown	IV	<i>Aries</i>	Unity thro' effort	None	11
3		Unknown	V	<i>Taurus</i>	Light thro' knowledge	None	10
4		Unknown	VI	<i>Gemini</i>	Desire for duality	None	9
5		Unknown	VII	<i>Cancer</i>	Mass Life	Veiling the Christ	8
Hierarchies 1 to 4 inclusive (12 to 9 inclusive) have reached liberation. Regarded as abstractions. <i>A Treatise on Cosmic Fire - Page 361.</i> The 5th Creative Hierarchy is on the verge of liberation. It is active on the intellectual plane							

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THE SEVEN CREATIVE HIERARCHIES IN ACTIVE PLANETARY EXPRESSION

	Nos. Down	Ray	Name	Sign	Energy	Comments	Nos. Up
	THE SEVEN STATES OF BEING—UNDER KARMIC LAW	6	I	Divine Flames Divine Lives	1. <i>Leo</i> Planet—Sun Colour—Orange	Parashakti Supreme energy	Fire—Air Logoic Plane
7		II	Divine Builders Conferring soul (C.F. 605) Burning sons of desire	2. <i>Virgo</i> Planet—Jupiter Colour—Blue	Kriyashakti Materialising ideal	Ether Monadic Plane	6
8		III	Lesser Builders Conferring form (C.F. 605) The triple flowers	3. <i>Libra</i> Planet—Saturn Colour—Green	Jnanashakti Force of mind	Water Atmic plane	5
9		IV	Human Hierarchy The Initiates Lords of Sacrifice	4. <i>Scorpio</i> Planet—Mercury Colour—Yellow	Mantrikashakti The WORD made flesh. Speech	Solar Angels Agnishvattas Buddhic	4
10		V	Human Personality The Crocodiles Makara, the mystery	5. <i>Capricorn</i> Planet—Venus Colour—Indigo	Ichchhashakti Will to manifest	Fire Mental Plane	3
11		VI	Lunar Lords Sacrificial Fires (C.F. 378)	6. <i>Sagittarius</i> Planet—Mars Colour—Red	Kundalinishakti Energy of matter Form	Water Astral plane	2
12		VII	Elemental lives The Baskets of Nourishment. The Blinded Lives	7. <i>Aquarius</i> Planet—the Moon Colour—Violet	None	Earth	1

NOTE: Much in this chart may seem obscure and even erroneous. For instance:  
 a. Sagittarius coming between Capricorn and Aquarius. This is a temporary emphasis and will change in another world cycle. This is one of the mysteries revealed at Initiation.  
 b. The inactivity of the five Hierarchies who are out of incarnation, having achieved liberation, is only on the lower planes.

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1. The Hierarchy of Creative Powers is divided esoterically into seven (4 and 3) *within* the Twelve Great Orders.
2. Three Hierarchies are—in this greater cycle—of profound significance, the fourth or human Creative Hierarchy and the two deva Hierarchies, the fifth and the sixth.
3. The fourth Creative Hierarchy is in reality the ninth and that is why it is called the Hierarchy of Initiates. This can be seen by referring to the chart.
4. We are told in *A Treatise on Cosmic Fire* that in the ninth, tenth and eleventh Hierarchies (counting from the bottom upwards) lies the clue to the nature of Agni, the Lord of Fire, the sum total of systemic vitality.
5. Much light can come to the earnest student through a study of the numbers connected with these Hierarchies.
  - a. The first 5 are regarded as pure abstractions.
  - b. Hierarchy One has the numbers .....6.1.7.  
 Hierarchy Two has the numbers .....7.2.6.  
 Hierarchy Three has the numbers ...8.3.5.  
 Hierarchy Four has the numbers .....9.4.4.  
 Hierarchy Five has the numbers ....10.5.3.  
 Hierarchy Six has the numbers .....11.6.2.  
 Hierarchy Seven has the numbers ..12.7.1.

It is necessary to take note of this as in *The Secret Doctrine* reference will be found to the Hierarchies under different numbers. This serves to conceal, but it will also confuse the student.

6. The first four Hierarchies achieved liberation in the first solar system. Their influence reached our Earth through the medium of the fifth Creative Hierarchy.

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7. These are, therefore, related to the four rays which work as minor rays of Attribute under the great major third Ray of Active Intelligence.
8. Pisces is seen at the head of the list of zodiacal signs because it is governing the present great astrological world cycle of 25,000 years. It was also one of the dominant signs, influencing our planet at the time of individualisation when the human kingdom came into being. It is basically related to the first or highest Creative Hierarchy which is, in its turn, related to the third Ray of Active Intelligence. It was the product of the first solar system. The development of illumination through an awakened intelligence is the first goal of humanity.
9. The fifth Creative Hierarchy (also numbered 8) is on the verge of liberation. It is peculiarly connected with the tenth Creative Hierarchy, with the constellation Capricorn and with the human

personality which veils and temporarily hides the Christ principle behind both form and mind. Eight is, under some numerical systems, regarded as the number of the Christ.

10. The Greater Builders and the Lesser Builders, working on the second and third planes of our solar system, have their activities reflected in the work of the Lunar Lords and the elemental lives.
11. You will note that the human Hierarchy (on chart 9-IV-4) is assigned no particular element as it has to fuse and synthesise them all. This is part of the great tests of initiation under Scorpio.
12. This chart is drawn up in relation only to the fourth Creative Hierarchy, the human. It is not drawn in relation to the other planetary manifestations.

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(The chart has been compiled from the very limited stock of knowledge that has thus far been revealed on the subject, and it is as correct as possible under the circumstances.)

Each of the seven Hierarchies of Beings, found within the Twelve, Who are the *Builders* or the Attractive Agents are (in their degree) intermediaries; all embody one of the types of force emanating from the seven constellations. Their intermediary work, therefore, is dual:

1. They are the mediators between Spirit and matter.
2. They are the transmitters of force from sources extraneous to the solar system to forms within the solar system.

Each of these groups of beings is likewise septenary in nature, and the forty-nine fires of Brahma are the lowest manifestation of their fiery nature. Each group also may be regarded as "fallen" in the cosmic sense, because involved in the building process, or the occupiers of forms of some degree of density or another.

Hierarchy I. The first great Hierarchy is emanated from the Heart of the central Spiritual Sun. It is the Son of God Himself, the First Born in a cosmic sense, even as the Christ was the "Eldest in a vast family of brothers," and the "first flower on the human plant." The symbol of this Hierarchy is the Golden Lotus with its twelve petals folded. *The Secret Doctrine* I. 233-250. III. 565.

It should be remembered that this Hierarchy is literally the sixth, for five hierarchies have passed on, being the product of the earlier system, that wherein Intelligence or Manas was the goal. The five liberated Hierarchies are in their totality the sum total of manas. It is the Hierarchy which is the fifth in order, and which we are told is in [Page 39] process of achieving final liberation, or taking its fourth Initiation, which is the cause of certain phenomena upon our planet which has merited our planet being called the "Star of Suffering." There is a karmic link between the animal kingdom and the fifth Creative Hierarchy of the earlier system which makes itself felt in man in the necessary crucifixion of the animal physical nature, particularly along sex lines. We must remember that the Hierarchies work under the Law of Attraction; it is the law of the Builders.

This first (sixth) Hierarchy has for its type of energy the first aspect of *the sixth type of cosmic electricity*, and wields special power, therefore, in conjunction with the lowest fire, or "fire by friction,"



as it makes itself felt on the sixth plane. These lives are called "the burning Sons of Desire" and were the Sons of Necessity. It is said of them in the *Old Commentary*: "They burned to know. They rushed into the spheres. They are the longing of the Father for the Mother. Hence do they suffer, burn, and long through the sixth sphere of sense."

Hierarchy II. The second Hierarchy is closely allied with the Great Bear. We are told that They entered through the second ventricle within the Sacred Heart, and are (as we are told in *The Secret Doctrine*) the prototypes of the Monads. They are the source of monadic life, but They are not the Monads; They are far higher.

This Hierarchy, which is literally the seventh, is the influx into our system of those Lives who in the first solar system remained on their own plane, being too sinless and holy to find opportunity in that very material and intellectual evolution. Even in this, they will find it impossible to do more than influence the incarnating Jivas, imparting to them ability to realise the nature of group consciousness, the quality of the seven Heavenly Men, but not being able to express [Page 40] themselves fully. Some clues to this mystery will come if the student carefully bears in mind that in our solar system and our seven planes, we have only the physical body of the Logos, and that that physical body is a limitation of the expression of His threefold nature. The first (sixth) Hierarchy might be viewed as endeavouring to express the *mental* vibration of the solar Logos and the second, His emotional, or cosmic astral, nature.

This second (seventh) Hierarchy has for its type of force the second aspect of the seventh type of force from out of the many. Some idea of the relative point in evolution of the solar Logos may be gained by study of the varying aspects of force which He is demonstrating in this particular incarnation. It is this energy which drives the Monads through into physical incarnation, for it makes itself felt on the seventh plane. The energies which are functioning are those which the Logos has unfolded, and are the gain of previous incarnations. Gaps necessarily occur, and certain types of force are lacking because He has as yet much cosmically to gain.

It is the energy of this Hierarchy which results in the manifestation of the Divine Androgyne, and in the seven centres of force which are the seven Spiritual Energies.

Hierarchy III. The third Creative Hierarchy (or the eighth) is a peculiarly interesting one. They are called "the Triads" for They hold in themselves the potencies of triple evolution, mental, psychical, and spiritual. These Triads of Life are inherently the three Persons of the Trinity and the flower of the earlier system from a certain angle. From another angle, when studied as the "flower of the earlier Eight," They are the eightfold points awaiting opportunity to flame forth. They are the devas who are ready for service, which is to give to another Hierarchy certain [Page 41] qualities which are lacking. This Hierarchy is regarded as the great donors of immortality whilst Themselves "standing aloof from incarnation." Lords of Sacrifice and Love are They, but They cannot pass out of the logoiic etheric body into the dense physical vehicle.

This third Hierarchy wields the third aspect of electric force of the first type of cosmic energy. They stand for a recurrent cycle of that first type symbolised by the number 8. The formulae for these electrical energies are too complicated to be given here, but the student should bear in mind that these Hierarchies express:

1. Septenary cosmic energy.
2. Cosmic prana.
3. Solar energy or electric fire, solar fire and fire by friction.

Each Hierarchy manifests a triple energy or an aspect of each of the above, and that necessitates a ninefold differentiation, for the two first are triple, as is the third. It is the rejection of the Triadal lives by units in the fourth Hierarchy, that of the human Monads, which precipitates a man eventually into the eighth sphere. He refuses to become a Christ, a Saviour and remains self-centred.

We have dealt with the first three Hierarchies which are regarded as ever "seeing the Face of the Ruler of the Deep," or as being so pure and holy that Their forces are in realised contact with Their emanating source.

We now take up for brief consideration two Hierarchies which closely concern ourselves, the human self-conscious entities. These two groups are literally three, as the fifth Hierarchy is a dual one, and it is this which has led to some confusion and is the occult significance behind the ill-omened number thirteen. They are the "Seekers of satisfaction" and the cause of the second fall into generation, the fact [Page 42] behind the taking of a lower nature by the Ego. The fourth and the fifth Hierarchies are the ninth and tenth, or the "Initiates" and the "Perfect Ones." All human beings, or "Imperishable Jivas," are those who evolve through a graded series of initiations, either self-induced or brought about on our planet with extraneous aid. They achieve through a "marriage" with the order next to them, the fifth. They are then completed or perfected, and it is owing to this occult fact that the fourth Hierarchy is regarded as masculine and the fifth as feminine.

Hierarchy IV. The fourth Creative Hierarchy is the group wherein the highest aspect of man, his "Father in Heaven" finds place. These lives are the points of fire who must become the flame; this they do through the agency of the fifth Hierarchy and the four wicks, or the two dual lower hierarchies. Thus it can be seen that where man is concerned, the fourth, fifth, sixth and seventh Hierarchies are, during the cycle of incarnation, his very self. They are the "Lords of Sacrifice" and "Lords of Love," the flower of Atma-Buddhi.

In studying these Hierarchies, one of the most valuable lessons to be learned is the place and importance of man in the scheme. The Hierarchy, for instance, which is the essence of the intangible Life of Spirit, the principle of Buddhi, is the esoteric cause of the cosmic marriage of spirit and matter, based on the love and desire of the Logos, but each Hierarchy also expresses itself through one particular manifestation which comes to be regarded by the finite mind of man as the Hierarchy itself. This is not so, and care must be taken to distinguish between these Hierarchies.

They are latent germs of force centres and manifest subjectively; they warm and vitalise groups of forms; they [Page 43] flower forth and express themselves through the medium of a form, or another Hierarchy. These Hierarchies are all interrelated and are negative or positive to each other, as the case may be.

As is stated in *The Secret Doctrine*, I. 238, this Hierarchy is the nursery for the incarnating Jivas; and it carried in it the germs of the Lives which achieved the human stage in another solar system, but were not able to proceed beyond that owing to the coming in of pralaya, which projected them into a state of latency. The condition of the Hierarchy is similar, only on a cosmic scale, to the condition of the seeds

of human life held in a state of obscurity during an interchain period. The three other Hierarchies dealt with (first, second and third) were those who have (in previous kalpas of logoc manifestation) passed beyond the human stage altogether. They are, therefore, the arupa or formless groups, as the remaining are the rupa groups or those having forms.

The fourth Creative Hierarchy, or the ninth, must ever be regarded in this solar system as occupying what might be considered as the third place,

First, the Lives or the three Persons of the Trinity.

Second, the Prototypes of man, the seven Spirits.

Third, man or the lowest manifestation of the self-conscious Spirit aspect.

This needs to be carefully considered and has no reference to the form aspect but solely to the nature of the Lives expressing themselves through other lives who are also *self-conscious*, or fully intelligent. This, certain of the Hierarchies are not.

The four lower Hierarchies are all concerned with manifestation [Page 44] in the three worlds, or in the dense physical body of the solar Logos. They are Those who can discard or pass through the etheric body of the solar Logos and take forms composed of either gaseous, liquid, or dense substance. The others cannot. They cannot fall into physical generation.

Students must bear in mind that from the standpoint of the Logos, the solar Angels on the mental plane (the fifth subplane of the cosmic physical plane) are in physical incarnation, and what is called the "second fall" applies to this. The first fall has reference to the taking of a form of cosmic etheric matter, such as is the case with the Heavenly Men, the prototypes of the human jivas. In this latter case the bodies used are called "formless" from our standpoint, and are "vital bodies," animated by cosmic prana. In the case of ourselves and the remaining groups, the forms are composed of substance of the three lower planes (that which the Logos does not regard as a principle) and, therefore, matter responding still to the vibration of the earlier system. This means that the four lower Hierarchies are links between the life of the past and of the future. They are the present. They had not finished their contacts with the active intelligent principle of the preceding kalpa, and so must continue such contacts in this. They will work out of it in this system, the four will become the three and they will then be the three higher arupa Hierarchies of the next system.

Before continuing our consideration of the particular Hierarchies, it is necessary to point out that in these Hierarchies, certain of them are termed "dominant hierarchies" and others "subsidiary hierarchies." By this is meant that certain of them are expressing themselves in this solar system more fully than the others, and this necessarily entails [Page 45] the consequence that their vibration is more to be felt than that of the subsidiary groups. The dominant groups are the second, fourth and fifth, and this because:

- a. The second is the great expression of duality, of the Son as He vitalises the Sun.
- b. The fourth is the Hierarchy of human Monads who are the mediators or the synthesisers; they express the gain of System 1 and the goal of System 2.

c. The fifth or tenth is closely linked with the five liberated Hierarchies, and is an expression of their synthesised life. It might, therefore, be said that the fifth Hierarchy serves as the representative of the five liberated groups, and the fourth is the representative group in this system, whilst the second represents (for man, or these two groups united) that which is the Spirit aspect, the Father, the Unknown.

Hierarchy V. The fifth Creative Hierarchy is, as we know from study of *The Secret Doctrine*, a most mysterious one. This mystery is incident *upon the relation of the fifth Hierarchy to the five liberated groups*. This relation, in connection with our particular planet, which is not a sacred planet, can be somewhat understood if the history of the Buddha, and His work is contemplated. This is hinted at in the third volume of *The Secret Doctrine*.

The relation of the fifth Hierarchy to a certain constellation has also a bearing upon this mystery. This is hidden in the karma of the solar Logos, and concerns His relationship to another solar Logos, and the interplay of force between Them in a great mahakalpa. This is the true "secret of the Dragon," and it was the dragon-influence or the "serpent energy" which caused the influx of manasic or mind energy into the solar system. Entangled closely [Page 46] with the karma of these two cosmic Entities, was that of the lesser cosmic Entity Who is the Life of our planet, the planetary Logos. It was this triple karma which brought in the "serpent religion" and the "Serpents or Dragons of Wisdom," in Lemurian days. It had to do with solar and planetary Kundalini, or Serpent fire. A hint lies in the fact that the constellation of the Dragon has the same relation to the ONE greater than our Logos as the centre at the base of the spine has to a human being. It concerns stimulation, and vitalisation with a consequent co-ordination of the manifesting fires.

A clue to the mystery lies also in the relation of this fifth group to the two contracting poles. They are the five-fold Links, the "Benign Unifiers" and "the Producers of the Atonement." Esoterically, they are the "Saviours of the Race" and from Them emanates that principle which—in conjunction with the highest aspect—lifts the lower aspect up to Heaven.

When these mysteries are carefully studied, and due application made to the lives of the greatest exponents of the at-one-ing principle, it will become apparent how great and all-important is their place in the scheme.

It is for this reason that the units of the fifth Hierarchy are called "The Hearts of Fiery Love"; They save through love, and in Their turn these lives are peculiarly close to the great Heart of Love of the solar Logos. These great redeeming Angels, Who are the Sons of Men on their own true plane, the mental, are ever, therefore, pictured as taking the form of twelve-petalled lotuses—this symbology linking them up with "the Son of Divine Love," the manifested solar system, which is said to be a cosmic twelve-petalled lotus, and with the logoc causal lotus, equally of a twelve-petalled nature.

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We have, therefore, a direct stream of energy flowing through:

- a. The logoc twelve-petalled egoic lotus, cosmic mental plane.
- b. The solar twelve-petalled lotus.
- c. The planetary logoc heart, also a twelve-petalled lotus.

- d. The twelve-petalled human egoic lotus on the mental plane.
- e. The twelve-petalled heart centre in a human being.

Or, to word it otherwise, energy flows direct from:

- a. The solar Logos, via three great cosmic centres:
  - 1. The central spiritual Sun.
  - 2. The heart of the Sun.
  - 3. The physical Sun.
- b. The heart centre of the planetary Logos, situated on the fourth cosmic etheric plane (our buddhic plane).
- c. The egoic lotus of a human being on the mental plane, which is literally a correspondence to the "heart of the Sun." The monadic point is a reflection in the human system of the "central spiritual Sun."
- d. The heart centre of a man on the etheric plane of the physical plane, which is in its turn a correspondence to the physical Sun.

Thus the tiny atom is linked with the great central Life of the solar system.

This fifth Hierarchy is equally, under the law, a distributor of energy to the fifth subplane of each plane in the system, only it must be borne in mind that, in the three worlds, it is the fifth subplane counting from above downwards, whilst in the worlds of superhuman evolution, it is **[Page 48]** the fifth counting from below upwards. This Hierarchy wields, as we know, the dual aspects of manas, one in the three worlds and one which makes itself felt in higher spheres.

It is necessary to bear in mind that all these groups are (even when termed "formless") the true forms of all that persists, for all are in the etheric body of the solar Logos or planetary Logos. This is a point requiring careful emphasis; students have for too long regarded the form as being the dense physical body, whereas to the occultist the physical body is not the form, but a gross maya, or illusion, and the true form is the body of vitality. Therefore, these Hierarchies are the sum total of the vital lives and the substratum or the substance of all that is. We might regard the subject as follows:

- a. The four superior groups are the Hierarchies expressing themselves through the three cosmic ethers, the second, third and fourth.
- b. The two lowest groups are the lives which are found functioning as the involutory matter (organised and unorganised) of the logocic dense physical body, the liquid and gaseous, with the living substance of the four higher subplanes of the systemic dense physical body.
- c. The fifth Hierarchy has an interesting position as the "mediating" body between the higher four and those which are found on the lower three subplanes. There is a vital and significant correspondence to be found between the seven head centres and the seven groups of egos on the mental plane, and there is an occult analogy *between the three head centres (pineal gland, pituitary body, and the alta major centre) and the expression of these seven groups of egos in the three worlds.* This is **[Page 49]** a most

esoteric fact, and all students meditating upon the laws of at-one-ment must take this analogy into consideration.

It is useful to remember the place of these Hierarchies in the scheme, and to realise that upon the sum total of these vital bodies is gradually gathered the dense manifestation which we regard as the evolutionary matter. The forms are built (from the form of all atoms to the body of the ego, from the form of a flower to the vast planetary or solar lotus) because the Hierarchies exist as the aggregate of germ lives, giving the impulse, providing the model, and procuring, through their very existence, the entire *raison d'être* of all that is seen on all planes.

Hierarchies VI and VII. These sixth and seventh Hierarchies which provide the substance forms of the three worlds have a vital use and a most interesting place. From the logocic standpoint, they are not regarded as providing principles, but from the standpoint of man they do provide him with His lowest principles. They hold the same relation to the Logos as the dense physical body does to man, and all that concerns the evolution of man must (in this particular place) be studied as going on within the physical, logocic vehicle. They deal with the display of physical energy; with the working out in the physical vehicle of all divine purposes, and with the physical organisation of a certain great cosmic Life.

Particularly is this so when we view the two Hierarchies under consideration. They are the lowest residue of the previous system, and the energy of that matter (liquid, gaseous and dense) which the vibration of the logocic permanent atom (on the plane adi) attracts to itself in the building of the divine form. For purposes of clarification **[Page 50]** and of generalisation, it might be noted that the seventh Hierarchy is the life or energy found at the heart of every atom, its positive aspect, and the sixth Hierarchy is the life of the forms of all the etheric bodies of every tangible object. The function of this Hierarchy is well described in the words of the *Old Commentary*:

"The devas hear the word go forth. They sacrifice themselves and out of their own substance they build the form desired. They draw life and the material from themselves, and yield themselves to the divine impulse."

*A Treatise on Cosmic Fire*, pages 1196-1207



TABULATION III

I. <i>DYNAMIC ENERGY</i> .....		Electric Fire
	Cancer	
1. Sirius.....	..... Saturn.....	Fifth Creative Hierarchy
	Capricorn	(the 8th Unknown)
<i>The Cardinal Cross</i>		
2. The Great	Aries	
Bear.....	..... Sun, veiling Vulcan.....	Second Creative
Hierarchy	Libra	(the 11th Unknown)
<i>The Cardinal Cross</i>		
	Gemini	
3. Pleiades.....	..... Mercury.....	Fourth Creative Hierarchy
	Sagittarius	(the 9th Unknown)
<i>The Mutable Cross</i>		

All the above energies are called into play as far as man is concerned during the major initiations and upon *the Path of Initiation*.

II. <i>MAGNETIC ENERGY</i> .....		Solar Fire
4. The 7 solar	Taurus	
systems.....	..... Mars.....	Third Creative Hierarchy
	Scorpio	(the 10th Unknown)
<i>The Fixed Cross</i>		

All the above energy is called into play as far as man is concerned whilst he is in training as a disciple and upon *the Path of Discipleship*.

NOTE: It is not revealed through which signs of the zodiac the first or twelfth Creative Hierarchy pours forth its energy.

All the above energy is called into play as far as man is concerned whilst he is in training as a disciple and upon *the Path of Discipleship*.

NOTE: It is not revealed through which signs of the zodiac the first or twelfth Creative Hierarchy pours forth its energy.

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Before continuing with the analysis of the tabulations and showing the inter-relations existing in this particular zodiacal cycle between the twelve signs of the zodiac and the twelve planets, there are

certain things which I would like to point out here in connection with these zodiacal constellations. They are in the nature of generalisations, but the specific and the particular can be deduced from them.

First of all, I would point out that the twelve planets, governing the twelve houses, concern primarily the physical plane expression of the man; they affect potently the personality aspect; their influence, plus inherited karmic conditions, produces those environing states and those circumstances which give opportunity for the development and eventually the control of the form side of life.

Secondly, the twelve constellations are concerned primarily with the stimulation of the soul within the form, producing subjective activity which, in its turn, causes changes in the outer expression, through the fusion of the energy of the constellation with the energy of the planets. The effect produced falls into two stages:

1. The first stage wherein the sun sign dominates the man and he is gradually fitted to respond to the soul. His latent possibilities for this life are unfolded. The effect of the sun sign is sometimes called "*the potency of the Sun of Probability.*"
2. The second stage wherein there is increasing response to the energies, concealed by the rising sign. They evoke the unexpected and produce the hastening of the evolutionary process and the unfoldment of the inner life. The rising sign is termed in the language of esotericism "*the Sun of Possibility.*"

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Through the effect of the energy flowing from the zodiacal signs the man is prepared for the "*crisis of orientation*" wherein he slowly and gradually reverses his mode of progress upon the wheel of life and begins consciously to travel back to his source. He then goes from Aries to Pisces, via Taurus, Scorpio and Capricorn, instead of moving from Aries to Taurus via Sagittarius, Leo and Cancer. The triplicity of constellations mentioned in these two great routes around the zodiac have a definite and momentous effect and are called "*paramount signs of influence.*" During this process the mental principle, the discriminating mind, is developed and in this specific connection (not in a general connection) the emphasis is laid upon the influence of Aries, Gemini and Libra. Under that influence the man learns to overcome desire through experiment with and experience of every kind of desire and selfish impulse. Thus gradually, and with infinite pain, the human soul learns to function first as a member of the human family, and, secondly as a spiritual entity, the divine soul.

You will see from the above that certain positions taken by the esoteric astrologer reverse the position of the orthodox astrology of today. The reason for this is that in the descent of ideas from the plane of ideas, they become "reversed" upon the astral plane and subject to the great illusion; astrology must eventually free itself from this reversal.

A right understanding of the effect of the various energies and forces will make it apparent that, when the conditioning planetary forces, the expanding energies of the sun sign and the driving energy of the rising sign are all being controlled and directed by the illumined spiritual man, you will then have a soul upon the very verge of liberation.

Eventually the energies of the twelve constellations [Page 53] and—at a final stage of experience and development—of the three great constellations which condition the solar Logos are blended with the innate energies of the seven rays or of the seven planetary Logoi. This marks a point of perfection.

These extraneous energies (I refer here to those of the major constellations) are relayed to the Earth via the seven sacred planets and the five non-sacred planets, and when there is the complete fusion of the related energies and, therefore, full expression, a great world period comes to an end. For a long time during this cycle of reincarnations and periods of manifestation, the human being is conditioned almost entirely by the activity of the non-sacred planets. These, as you know, are five in number:

The Sun (veiling a planet)  
 The Moon (veiling a planet)  
 The Earth itself  
 Mars  
 Pluto

Man—speaking symbolically—is the "five-pointed star and, at the fiery points, the forces of the man pour out and upon each fiery point appears a centre of reception." This is of course pictorially expressed, but the meaning is clear. However, as man nears the Path of Discipleship the influence of the sacred planets becomes increasingly effective, until after the final and fifth initiation the non-sacred planets have no effect, though the initiate wields their energies potently as they pour into and through his vehicles of reception, of response and of expression, for all three activities and purposes must be noted.

The energies of the twelve constellations are blended with those of the twelve planets, but their power to evoke response, and to be consciously received, recognised and [Page 54] employed, is dependent entirely upon the type of response mechanism of the planetary Life and of the individual man. It has been rightly said that consciousness is dependent upon the vehicles of consciousness, upon their point of development and upon the ability of the individual to identify himself with the energies and impulses which are reaching him, and is not dependent only upon that which is already a recognised part or aspect of himself. It might be said that the higher response to the realities and qualities revealed and made possible by the impact of energy from the zodiacal signs is somewhat dependent upon the waning influence of the planets to hold down the consciousness aspect of the man. Ponder upon this, for it embodies a deep esoteric truth.

Thus, two potent streams of energy—cosmic and systemic—reach man via the conditioning planetary centres of force (the seven planetary schemes in the solar system and their corresponding seven centres in the planet on which we live) and pour into the symbolic "twelve houses" through their medium. It is for this reason that our solar system is spoken of as one of "intrinsic duality" (love-wisdom) and that the major task of man is the "regulation of the pairs of opposites." The theme of duality, therefore, runs through the whole story of man's development. Upon all the three planes of human unfoldment the reconciliation goes forward.

1. Upon the physical plane we find the merging of the dense and the etheric forces. This is consummated upon the *Path of Purification*.
2. Upon the astral plane there must come the resolution of the pairs of opposites. This is consummated upon the *Path of Discipleship*.

**[Page 55]**

3. Upon the mental plane the Angel of the Presence and the Dweller on the Threshold are brought face to face. Their synthesis is brought about upon the *Path of Initiation*.

What is true of man in this connection is true also of humanity as a whole, of the planetary Logos of the Earth, as of all planetary Logoi, and of a solar Logos. The analogy between the fusion of the pairs of opposites, for instance, upon the physical plane can be seen in the conscious and directed fusion of the planetary forces with the energy of any specific planet or group of planets. The analogy, involving discrimination to regulate and offset the force of the pairs of opposites upon the astral plane, can be seen when the energies of the sun sign and of the planets are perfectly directed and adjusted. The analogy can also be carried forward onto the mental plane and when the energies of the sun sign and the rising sign are coherently blended and expressed (in the case of both the individual or a planetary Life) there comes a point of crisis wherein the soul and the personality are brought face to face. The Angel of the Presence, distributing solar fire and holding focussed electric fire, and the Dweller on the Threshold, expressing and utilising fire by friction, know each other "with intimate occult knowledge." The door then stands open wide through which the life and light of the three major constellations can—after the third initiation—be occultly available to the initiate, be he a liberated human being or a planetary Logos.

When astrologers understand the true significance of the constellation Gemini, the Twins, and the dual forces which pour through this sign (the "forces in conflict" as they are sometimes called or "the quarrelling brothers") **[Page 56]** and beat upon our planetary life, then the true method of resolving the dualities will be known.

It is interesting to note also that seven of the symbols which express the twelve signs of the zodiac are dual in their nature, and duality can be inferred from them.

1. The two horns of the Ram in Aries.
2. The two horns of the Bull in Taurus.
3. The figures of the Twins in Gemini (two lines).
4. The two claws of the Crab in Cancer.
5. The two scales of the Balance in Libra.
6. The two Parallel Lines of force in Aquarius.
7. The two Fishes in Pisces.

These seven constellations are, therefore, closely related to six of the seven sacred planets and to one non-sacred planet. There are two signs which are simple figures and have no significance of duality. They are

8. The symbol for Leo, which is simply the Lion's tail.
9. The arrow in the symbol depicting Sagittarius.

They embody the idea of isolated separation and one-pointed desire. Two signs are definitely triple in construction and this has a clear meaning to the esotericist.

10. Virgo is a triple sign.
11. Scorpio is also a triple sign, closely resembling the symbol of Virgo.

These two signs are crucial in the experience of the human being, indicating as they do the function of the triple form and the liberation of the man imprisoned in the form, through the tests in Scorpio wherein he proves to himself and to the world the reality of that which Virgo has veiled or hidden.

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12. The symbol for the sign Capricorn is most mysterious. It conceals the mystery of the Crocodiles, or Makara. It is constructed in an inaccurate and definitely misleading manner and should be regarded as a mystery and therefore not to be defined.

These signs and their relationship to the sacred and non-sacred planets will be considered later.

To sum up: Man will, therefore, have to be studied as a threefold entity, a composite individual, expressing (in the three worlds):

- a. The spiritual soul, reflecting the Monad.
- b. The human soul, reflecting the divine soul.
- c. The form nature, which should be the revealer of the two higher.

Three Creative Hierarchies condition the man in incarnation, the 4th (or 9th) the 5th (or 10th) and the 6th. These, in collaboration, create man and, at the same time, constitute the field of his expression. Man is consequently a blend of electric fire, being a divine Flame, and becomes eventually responsive to the three major controlling influences; he is also solar fire, being a solar Angel in manifestation. He then becomes increasingly responsive to the influences of the twelve constellations. He is likewise fire by friction and comes under the influence of the planets. The tabulation below may make this somewhat clearer:

I. *Electric Fire*.—Path of Initiation—4th Hierarchy; full soul expression; monadic life.  
GOAL: *Identification with the Monad*. Produces responsiveness to the three constellations.

II. *Solar Fire*.—Path of Discipleship—5th Hierarchy; full life experience; soul life.

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GOAL: *Identification with the Soul*. Produces responsiveness to the twelve zodiacal constellations.

III. *Fire by Friction*.—Path of Evolution—6th Hierarchy; life experiment; human life.

GOAL: *Identification with the Personality*. Produces responsiveness to the planetary influences.

### 3. The Great Wheel and Spiritual Unfoldment.

Before I give you the remaining part of the chart which deals with the constellations as conductors of cosmic energies or as transmitters of their own energy, I would like to remark that much that I shall say will be based upon:

1. The wheel of life and the path of man, the human being, as he passes through the signs according to the mode recognised by orthodox astrology. He, as well as the planets, apparently retrogrades through the signs and appears to pass through the constellations from Aries to Taurus. But this is all part of the

## Great Illusion.

2. The wheel of life and the path of man, the divine or spiritual soul, as he passes through the signs of the zodiac according to the mode studied by the esoteric astrologer. This is the Path of Reality as the other is the Path of Illusion. This carries the disciple around the path from commencement in Aries to consummation in Pisces.

The present method is based upon the temporary truth that ordinary man is subject to the illusory nature of manifestation and "as he thinks, so is he." When, however, he becomes Hercules, the Sun God (or solar Angel), he begins to reverse the process (again only apparently) and a definite reorientation takes place. The Teachers on the **[Page 59]** inner side, therefore, study the horoscope only in its relation to the following three entities:

1. *The horoscope of the planet* itself as the expression of the life of the planetary Logos. This involves the studying of the horoscope of the spirit of the planet as well as of the informing Life and their joint relationship and interplay. The spirit of the Earth is to the planetary Logos of the Earth, for instance, what the personality (or form nature) is to the soul of man. The two horoscopes are superimposed and the "planetary pattern" then emerges.

2. *The horoscope of the human family*, of the fourth kingdom in nature, regarding it as an entity, which it essentially is. This is in reality the study of two horoscopes, as in the above case; the horoscope of the kingdom of souls, of the divine sons of God upon the mental plane, and the study of the entity which is the coherent life of the form side of the fourth kingdom in nature. This is again done by superimposing the two charts. These charts are drawn on a large scale and on a transparent material of which humanity knows nothing. Upon these charts are noted the pattern which emerges when "soul and personality are brought together" and present conditions, possible developments and relationships, and the immediate future objective appear with clarity.

3. *The horoscopes of disciples*. The Masters do not study the charts of ordinary undeveloped man. There is no profit in so doing. This involves again the study of the two horoscopes of the disciple under inspection—one of the soul and the other of the personality. Again the process of superimposition is utilised. In one horoscope, **[Page 60]** the new orientation and the embryonic reorganised inner life will be noted and studied, and in the other the outer life and its conformity or non-conformity to inner conditions will be the subject of attention. Thus the life pattern will emerge, possibilities will be indicated, problems will disappear, and the immediate next step will clearly show forth.

It thus becomes apparent again to what an extent the "principle of duality" enters into everything. It is a shifting dualism, according to where the emphasis may be placed, but this dualism is present until the last and final initiation—present in the later stages of the evolutionary process, in the adjustment of form relations but *not present* in the consciousness of the disciple of advanced degree. That is the major point to be grasped.

A third point must here be made, following upon the two earlier emphasised. A great part of our study will be occupied with the relation of the six constellations in the upper half of the zodiacal wheel to the six which are found in the lower half; we shall consider the energy which is a human being (note that phrasing) as it travels clockwise from Aries to Taurus and then—reversing the process—travels from Aries to Pisces. We will consider the dualities provided by one of these constellations and its opposite;



we will study, therefore, the great qualities provided by a constellation and its opposite sign. We will take up these points in the following manner:

1. From the standpoint of commencement in Aries until the man—through many turnings of the wheel of life—reaches the point of reversal and reorientation. The man progresses from the point where, *in Cancer*, he forms a part of the mass with the mass consciousness, [Page 61] inchoate and unfocused, and with no recognition of objective (except the satisfaction of instinctual desire) until *in Scorpio* he becomes the triumphant disciple, having found himself *in Leo*. Then comes the Crisis of Reorientation which may take a long time and constitute an interlude of many lives of struggle.

2. From the standpoint of the man upon the probationary path, seeking the light, struggling through the signs (as the *Old Commentary* expresses it when considering this point):

"He turns from right to left, and then again from left to right. He revolves in giddy fashion upon an axis of desire. He knows not where to go or what to do. The sky turns black."

At this point, the sign Gemini begins potently to play its part in the life of the disciples, with Sagittarius gradually "piercing the heart with his arrows, and then upon the flight of the arrow, the man reaches Capricorn." Then comes the Crisis of Renunciation.

3. From the standpoint of the pledged disciple and initiate who traverses again the Path of the Sun and finds that that which he has discovered himself to be *in Leo* finds its crown *in Aquarius*. The separative individual consciousness becomes the group consciousness in Aquarius, and he begins to comprehend the significance of that basic combination of signs, that "triangle in the consciousness" of humanity:

<i>Cancer</i>	<i>Leo</i>	<i>Aquarius.</i>
Mass awareness	Individual awareness	Group awareness.
Instinctual consciousness	Intelligent consciousness	Intuitive consciousness.

### [Page 62]

Then, from the standpoint of achievement in *Capricorn*, he works for several lives around the zodiacal path, descending into the sea of the mass consciousness to become what is called in the ancient books "the Crab, who clears the ocean of matter which flows around the soul of man," and eventually to become a functioning world saviour *in Pisces*. He descends into the world of men to save mankind and to further the plan. He is then "the fish who swims free in the ocean of matter."

The initiate has always to express, in each sign of the zodiac, the consummation and the spiritual fruit of earlier life experience, world experiment and soul achievement. Selfishness has ever to be translated into living active service, and desire has to demonstrate its transmutation in the purity of spiritual aspiration for identification with the will of God.

There are one or two points which must be dealt with in order to enable you to study with certain definite ideas clearly formulated in your minds. I have hinted at them in some of my earlier books but it will be of service to refer to them again and to expand the ideas somewhat. I would have you carry them in your minds as you read and study.

I have frequently referred to the fact that the entire science of astrology is based upon a non-existent

condition. It has no basis in material fact and yet is eternally based on truth. The zodiac is, as you well know, the imaginary path of the Sun in the heavens. It is therefore largely an illusion, from the exoteric point of view. But at the same time the constellations exist, and the streams of energy which pass and re-pass, intermingle and interlock throughout the body of space are by no means illusions but definitely express eternal relationships. It is the misuse of the [Page 63] various energies which has created the illusion. This illusory path is consequently as much a reality to humanity today as are the personality illusions of any individual. These illusions are due to the polarisation of the individual upon the astral plane.

It is interesting also to note in this connection that—due to the precession of the equinoxes—a fourth type of force is brought to bear upon the planet and man, but one which is seldom recognised and given due place in the horoscope. The month and the sign, or the place of the Sun in the heavens, do not really coincide. When we state, for instance, that the Sun is "in Aries" it conveys an esoteric truth but not an exoteric fact. The Sun was in Aries at the beginning of this great cycle, but it is not in exactly the same position today when it is "found" in that sign.

Also it should be remembered that as it is necessary to know the moment of birth and the place of birth in casting the horoscope of the individual, so in order to have a perfectly correct understanding and accurate deductions in connection with the constellation, the planets and our Earth there should be a fixed time from which to reckon. That fixed time is as yet unknown in exoteric astrology, though the Hierarchy possesses the needed information and it will be made available when the right time comes. It is the knowledge of this inner information which constitutes the basis of the statements which I have made or will make which will seem revolutionary to the orthodox investigator. There has to be a constant rectification of the earlier conclusions of humanity and of this the outstanding instance is the statement in the Bible that the prime date of creation is 4004 B.C. This is recognised as an error by modern science but is still believed by many.

I earlier gave a hint upon which definite astrological [Page 64] computation could be based when I gave the time of the "Great Approach" of the Hierarchy to our planetary manifestation when individualisation took place and the fourth kingdom in nature appeared. I placed that stupendous event as happening 21,688,345 years ago. At that time the Sun was *in Leo*. The process then initiated upon the physical plane and producing outer physical events took approximately 5,000 years to mature and the Sun was *in Gemini* when the final crisis of individualisation took place and the door was then closed upon the animal kingdom.

It has been stated that Sagittarius governs human evolution, as the Sun was in that sign when the Hierarchy began its Approach in order to stimulate the forms of life upon our planet. *Sagittarius, however, governed the period of the subjective approach.*

The Sun was *in Leo* when physical plane individualisation took place as a result of the applied stimulation.

The Sun was *in Gemini* when this Approach was consummated by the founding of the Hierarchy upon the Earth. This is one of the great secrets which the Masonic Rituals typify, for the symbol of the sign, Gemini, is the source of the concept of the two pillars, so familiar to Masons. It might therefore be stated that, symbolically speaking,

1. Leo governs the E .°. A .°. degree.
2. Gemini governs the F .°. C .°. degree.
3. Sagittarius governs the degree of M .°. M .°. up to the episode of the raising of the Master, and that Capricorn governs the final part of the ceremony and the H .°. R .°. A .°.

It is always confusing to the beginner who has not yet a developed and trained intuition to reconcile the seeming discrepancies and apparent contradictions which appear in [Page 65] the teaching of the Ageless Wisdom. This same difficulty will be met with in the science of astrology and some reference to the matter is in order at this point. I would remind you of the occult truism which states that interpretation and right understanding are based upon the stage of the development of the individual.

H.P.B. remarked in *The Secret Doctrine* that for some people the highest principle of which they can be consciously aware might be a very low one for another person. The constellations and the planets which govern them may, and do, have one effect upon the mass and another upon the average individual man, and still a third effect upon the disciple or the initiate. As the various energies and forces circulate throughout the etheric body of our solar system, their reception and effect will depend upon the state of the planetary centres and upon the point of unfoldment of the centres in individual man. That is why the various charts and tabulations can differ so widely and different planets can appear as ruling the constellations. There seems to be no fixed rule and the student gets bewildered. Orthodox astrology posits one set of planetary rulers, and they are correct as far as the mass of humanity is concerned. But the disciple, who lives above the diaphragm, responds to another combination and it is with these that I shall principally deal. That is why the three charts here given do not appear to coincide. They are drawn up to express the situation in regard to three groups:

1. The mass of people who conform to orthodox and recognised astrological conclusions.
2. Disciples and advanced individuals, conforming to the conclusions of esoteric astrology.
3. The Creative Hierarchies, giving the interim situation in this world cycle.

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TABULATION IV. THE ORTHODOX ASTROLOGICAL RELATIONSHIP  
 CONSTELLATIONS AND PLANETARY RULERS  
 In Connection with Ordinary Man

	<i>Constellation</i>	<i>Ruler</i>	<i>Ray</i>	<i>Related to</i>	
1.	Aries	<i>Mars</i>	6th ray	Scorpio.	Same ruler.
2.	Taurus	Venus	5th ray	Libra	" "
3.	Gemini	Mercury	4th ray	Virgo	" "
4.	Cancer	<i>Moon</i>	4th ray	none.	
5.	Leo	<i>The Sun</i>	2nd ray	none.	
6.	Virgo	Mercury	4th ray	Gemini	" "
7.	Libra	Venus	5th ray	Taurus	" "
8.	Scorpio	<i>Mars</i>	6th ray	Aries	" "
9.	Sagittarius	Jupiter	2nd ray	Pisces	" "
10.	Capricorn	Saturn	3rd ray	none.	
11.	Aquarius	Uranus	7th ray	none.	
12.	Pisces	Jupiter	2nd ray	Sagittarius	" "

a. The non-sacred planets are italicised.

b. All the rays are represented except the first. This is interesting, as the mass of the people move within their horoscopes and the will aspect is latent but unexpressed.

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TABULATION V. THE UNORTHODOX ASTROLOGICAL RELATIONSHIP  
 CONSTELLATIONS AND PLANETARY RULERS  
 In Connection with Disciples and Initiates

NOTE: In charts connected with the PATH, progress is from Aries to Pisces through Taurus, etc.

	<i>Constellation</i>	<i>Ruler</i>	<i>Ray</i>	<i>Related to</i>	
1.	Aries	Mercury	4th ray	Virgo	Same ray.
2.	Taurus	Vulcan	1st ray	Pisces	" "
3.	Gemini	Venus	5th ray	none.	
4.	Cancer	Neptune	6th ray	Scorpio	" "
5.	Leo	<i>The Sun</i>	2nd ray	Aquarius	" "
6.	Virgo	<i>The Moon</i>	4th ray	Aries	" "
7.	Libra	Uranus	7th ray	none.	
8.	Scorpio	<i>Mars</i>	6th ray	Cancer	" "
9.	Sagittarius	<i>The Earth</i>	3rd ray	Capricorn	" "
10.	Capricorn	Saturn	3rd ray	Sagittarius	" "
11.	Aquarius	Jupiter	2nd ray	Leo	" "
12.	Pisces	<i>Pluto</i>	1st ray	Taurus	" "

NOTE: In connection with disciples and the zodiacal signs, *Gemini and Libra* are two constellations which—through their rulers—express 5th and 7th ray energy. For some occult reason, they remain unrelated to any other of the signs.

The relation between the other constellations through the planets, as expressing the rays, is as follows:

1. *Taurus and Pisces*, through Vulcan and Pluto, are related to *Ray 1*. Transmutation of desire into sacrifice and of the individual will into the divine will.

*The World Saviour*

2. *Leo and Aquarius*, through the Sun and Jupiter, are related to *Ray 2*. Development of the individual consciousness into world consciousness. Thus a man becomes a world server.

*The World Server*

3. *Sagittarius and Capricorn*, through the Earth and Saturn, are related to *Ray 3*. The one-pointed disciple becomes the initiate.

*The Initiate*

4. *Aries and Virgo*, through Mercury and the Moon, are related to *Ray 4*. Harmonising the cosmos and the individual through conflict, producing unity and beauty. The birth pangs of the second birth.

*The Cosmic and Individual Christ*

5. *Cancer and Scorpio*, through Neptune and Mars, are related to *Ray 6*. Transformation of the mass consciousness into the inclusive consciousness of the disciple.

*The Triumphant Disciple*

I would call attention to the fact that in Tabulation IV, the relationship is between the planets which rule, and in Tabulation V the emphasis is laid upon the conditioning ray.

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#### TABULATION VI. PLANETARY RULERS IN 3 TABULATIONS

	<i>Constellation</i>	<i>Orthodox</i>	<i>Disciple</i>	<i>Hierarchies</i>
1.	Aries	<i>Mars</i>	Mercury	Uranus.
2.	Taurus	Venus	Vulcan	Vulcan.
3.	Gemini	Mercury	Venus	<i>The Earth.</i>
4.	Cancer	<i>The Moon</i>	Neptune	Neptune.
5.	Leo	<i>The Sun</i>	<i>The Sun</i>	<i>The Sun.</i>
6.	Virgo	Mercury	<i>The Moon</i>	Jupiter.
7.	Libra	Venus	Uranus	Saturn.
8.	Scorpio	<i>Mars</i>	<i>Mars</i>	Mercury.
9.	Sagittarius	Jupiter	<i>The Earth</i>	<i>Mars.</i>
10.	Capricorn	Saturn	Saturn	Venus.
11.	Aquarius	Uranus	Jupiter	<i>The Moon.</i>
12.	Pisces	Jupiter	<i>Pluto</i>	<i>Pluto.</i>



TABULATION VII. UNORTHODOX  
CONSTELLATIONS, RULERS AND RAYS  
In Connection with the Hierarchies

	<i>Constellation</i>	<i>Ruler</i>	<i>Ray</i>	<i>Related to</i>	
1.	Aries	Uranus	7th ray	none.	
2.	Taurus	Vulcan	1st ray	Pisces	Same ray.
3.	Gemini	<i>The Earth</i>	3rd ray	Libra	" "
4.	Cancer	Neptune	6th ray	Sagittarius	" "
5.	Leo	<i>The Sun</i>	2nd ray	Virgo	" "
6.	Virgo	Jupiter	2nd ray	Leo	" "
7.	Libra	Saturn	3rd ray	Gemini	" "
8.	Scorpio	Mercury	4th ray	Aquarius	" "
9.	Sagittarius	<i>Mars</i>	6th ray	Cancer	" "
10.	Capricorn	Venus	5th ray	none.	
11.	Aquarius	<i>The Moon</i>	4th ray	Scorpio	" "
12.	Pisces	<i>Pluto</i>	1st ray	Taurus	" "

NOTE: Aries and Capricorn in conjunction with 7th and 5th ray energy stand alone. The other constellations and rays are related in every case.

- a. Ray 1—Taurus and Pisces, through Vulcan and Pluto.
- b. Ray 2—Leo and Virgo, through the Sun and Jupiter.
- c. Ray 3—Gemini and Libra, through the Earth and Saturn.
- d. Ray 4—Scorpio and Aquarius, through Mercury and Moon.
- e. Ray 6—Cancer and Sagittarius, through Neptune and Mars.

In view of all the above, and starting with the basic fact of the Great Illusion it should be remembered that the **[Page 69]** accuracy of astrological prediction and interpretation will be based upon three factors:

1. The potency of the thoughtforms which have been built up in connection with the twelve signs. These thoughtforms were originally constructed or anchored upon the mental plane by the Hierarchy in Atlantean days and they have steadily gained in power ever since. They serve as focal points for certain forces and enable the individual, for instance, to be in touch with great reservoirs of energy which then definitely condition him.

2. The intuition of the astrologer. The casting of the horoscope serves to put the astrologer en rapport with the individual, but this is of small service to either party unless the intuition and sensitivity of the

astrologer is actively present.

3. The capacity of the astrologer in any specific period to respond to the changes which are all the time taking place, such as the gradual shifting and changing brought about by the precession of the equinoxes, or the slow shift of the pole of the planet. To this should be added that—as man evolves—the mechanism of response or the vehicles of consciousness likewise steadily improve. His reactions, therefore, to the planetary influence and to the energy of the various constellations change with equal steadiness and allowance must be made for this. It is consequently essential that the modern astrologer begin to study the point in evolution of the subject, *prior* to casting his horoscope. He must ascertain his approximate place upon the path of evolution. To this end, the study of the rays is most necessary through an investigation as to quality and characteristics and life objectives.

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Astrologers will eventually be able to cast the horoscope of the soul, which is sensitive to different combinations of forces to those controlling the personality life. The disciple and the initiate respond distinctively to the incoming influences and their response differs from that of the undeveloped man or the self-centred person. This will have to be recognised. Those who "live below the diaphragm" and who react to the incoming energies through the medium of the lower centres will have a very different type of chart to that of the disciple and initiate. It will require a different mode of interpretation. I have referred to this before and would remind you of some of the points which I made.

1. Disciples upon the Path of Discipleship are strongly influenced by *Mercury and Saturn*—one bringing illumination and the other offering opportunity.
2. At the various initiations, the influence of the planets affects the candidate in a totally different manner than earlier. Cyclically the energies from the constellations pour through the planetary centres.
  - a. At the first initiation, the disciple has to contend with the crystallising and destroying forces of *Vulcan and Pluto*. The influence of Vulcan reaches to the very depths of his nature, whilst Pluto drags to the surface and destroys all that hinders in these lower regions.
  - b. At the second initiation, the candidate comes under the influence of three planets—*Neptune, Venus and Jupiter*. The three centres—solar plexus, heart and throat—are actively involved.
  - c. At the third initiation, *the Moon* (veiling a hidden planet) and *Mars* bring about a fearful conflict, **[Page 71]** but at the end the man is released from personality control.
  - d. At the fourth initiation, *Mercury and Saturn* again bring about great changes and unique revelation, but their effect is very different to the earlier experience.
  - e. At the fifth and final initiation, *Uranus and Jupiter* appear and produce a "beneficent organisation" of the totality of energies found in the initiate's equipment. When this reorganisation is complete, the initiate can then "escape from off the wheel and then can truly live."

All this time the energy of the sun (veiling a sacred planet, hitherto unknown) is steadily and persistently reaching the man via the solar angel.

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## CHAPTER II

### The Nature of Esoteric Astrology

#### INTRODUCTORY REMARKS

It will be apparent to you after studying the foregoing that one of the results which should emerge under the impression of this new approach to astrological diagnosis (as far as the individual is concerned) will be the more correct casting of the horoscope of advanced human beings—disciples and initiates. This has not hitherto been accurately possible. It will only come about, however, if there is wise and right experiment and investigation.

I have posited two sets of rulers for two types of people:

1. The orthodox and generally accepted series of planetary rulers for the undeveloped and average man.
2. A new combination of rulers and constellations for those upon the Path.

It will be necessary to remember nevertheless that there are an infinite number of permutations possible, of complexities and relationships, due to the vast number of possible combinations existing in the path of life of the individual and dependent upon his stage of evolutionary unfoldment. These might be divided into three groups through a broad, but necessarily inadequate, generalisation:

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1. Average and undeveloped man, living below the diaphragm and with the emphasis of the incoming energies and forces focussed either in the solar plexus or in the sacral centre.
2. A large number of people who are in an interim stage, with the energies and forces focussed mainly in the lower centre but at the same time playing quite frequently through the throat centre and evoking a faint response from the heart and the ajna centres.
3. People upon one or other of the final stages of the Path, with the emphasis passing rapidly away from the lower centres into the higher triad and with the highest head centre in process of awakening. These people also fall into two major groups:
  - a. Those who are using the solar plexus centre as a vast clearing house for the incoming energies and who are beginning to work through the throat and the heart centres, with the goal of completely awakening the ajna centre.
  - b. Those who are using all these centres, but in whom the heart centre is fully awakened and the triangle of force in the head (from the ajna centre to the head centre and from the head centre to the centre found in the medulla oblongata) is beginning to function.

When these centres are all awakening, their simplest combinations are the following triangles. The *Science of Triangles* underlies all astrological deduction as well as the centres in the human body. This

you know, but the four triplicities of orthodox astrology are only the rudiments of this true science, which lies behind the orthodox interpretations.

**[Page 77]**

- |      |   |   |
|------|---|---|
| I.   | { | 1. Base of the spine.<br>2. Sacral Centre.<br>3. Solar Plexus Centre.     |
| II.  | { | 1. Throat Centre.<br>2. Heart Centre.<br>3. Ajna Centre.                  |
| III. | { | 1. Ajna Centre.<br>2. Head Centre.<br>3. Centre in the medulla oblongata. |

Unfortunately the organising principle is not as simple as the above tabulation would make it appear, for the emphasis, the focus and the mode of arranging and of vitalisation, and the appearance of these esoteric triangles vary with the ray type. This Science of Triangles of Energy underlies the new esoteric science both in astrology and in the science of laya-yoga or the science of the centres. Both this ancient yoga and the still more ancient astrological science have now to be studied upon a higher turn of the spiral. Up till the present time, the teaching about the centres has been inherited from Atlantean times and couched in the old forms and formulas which are basically unsuited to our present greatly advanced stage of development. The same can be said of orthodox or exoteric astrology. Both these sciences must be reoriented and rearranged, and astrology must be based upon a deeper understanding of the relation of the planets—sacred and non-sacred—to the centres and to certain prominent "cycles of polarisation" emerging as the fore-ordained results of "periods of crisis." This last sentence embodies a basic and important statement of truth.

**[Page 78]**

### 1. Centres and Triangles of Force

There are, as you well know, five non-sacred planets, and seven which are regarded as sacred. These twelve planetary lives (with their own cycles, points of crisis and moments of polarisation) are closely related to the seven centres. The five centres up the spine are related to the five non-sacred planets, but in unevolved or average man, are focussed almost entirely upon the astral plane and in the astral body. It should be noted that:

1. Two of the non-sacred planets (the Earth itself and the Moon) are connected with two centres which in the highly evolved man are not of dominating importance:
  - a. The spleen receiving pranic emanations from the planet on which we live and concerned with the etheric and physical bodies and their physical relation.
  - b. A centre in the chest related to the thymus gland. This centre becomes inactive in the advanced man but has a connection with the vagus nerve, prior to the awakening of the heart centre.

2. Two of the other non-sacred planets—Mars and Pluto—function in connection with the sacral centre (Mars) and the solar plexus (Pluto). This latter planet becomes active in the life of the man who is "becoming alive in the higher sense, his lower nature passes into the smoke and darkness of Pluto, who governs the lesser burning ground, in order that the man may live in truth in the higher land of light."

3. The Sun (standing here for Vulcan, which is a sacred planet) governs a centre in the front of the throat which is related to the para-thyroids and not to the thyroid [Page 79] gland, which is related to the throat centre. This centre in the front of the throat falls into disuse as the creative period of throat activity begins. It acts as a "mediator" between the higher and the lower creative organs (between the sacral and the throat centres) and leads eventually to that creative activity which is consciously that of the functioning soul. Vulcan was one of the first creative workers among men. He was also related to "Cain who killed his brother." The symbolism underlying these ancient myths will be easily interpreted by the intuitive student.

Some of the tasks which I propose to undertake in this section of our *Treatise on the Seven Rays* are as follows:

1. Consider why five of the seven rays express themselves through two sets of planets—sacred and non-sacred—and also which centres these two groups of rays govern. Thus we shall relate:
  - a. The seven centres in man's etheric body.
  - b. The seven centres of the fourth Creative Hierarchy of which the seven races are the expression.
  - c. The seven planetary centres.
  - d. The seven and the five planets which are the centres of energy in the solar system, responsive to the energy of the twelve zodiacal constellations.

These planetary centres will be studied from two angles:

- a. From the orthodox angle.
- b. From the angle of discipleship and initiation.

2. Consider the energies of the three major constellations as they each pour through three of the zodiacal constellations, thus forming great interlocking triangles of [Page 80] force. Thus nine of the zodiacal constellations are involved, and these in their turn fuse and blend their energies into three major streams of force upon the Path of Initiation. These three streams of force pour through:

- a. Leo, Capricorn and Pisces.  
to
- b. Saturn, Mercury and Uranus (the Moon).  
to
- c. The head, ajna and heart centres.  
to
- d. The throat, the solar plexus and the base of the spine.

It should be remembered that the sacral centre and the spleen are primarily connected with the planetary emanation of the Earth itself.

3. Consider the three great cosmic Crosses:

*The Cardinal Cross*      *The Fixed Cross*      *The Mutable Cross*

- |                              |                        |                       |
|------------------------------|------------------------|-----------------------|
| a. Initiation -----          | Discipleship -----     | Evolution.            |
| b. The Planetary Logos ----- | Humanity -----         | Kingdoms in Nature.   |
| c. Cosmic Initiation -----   | Solar Initiation ----- | Planetary Initiation. |
| d. Spirit -----              | Soul -----             | Body.                 |
| e. Life -----                | Consciousness -----    | Form.                 |
| f. Monad -----               | Ego -----              | Personality.          |
| g. Three Initiations -----   | Two Initiations -----  | Ordinary man.         |
| (Initiates)                  | (Disciples)            |                       |

and the relation of these three Crosses to the twelve planets and the general sweep of the soul in incarnation.

4. Elaborate the subject of the interplay between the three groups of ruling planets as given in Tabulation VI. These, in the totality of their effects, are the agencies through which the purposes of God are wrought out.

### **[Page 81]**

Before proceeding with the more technical aspects of our subject, I would like to elaborate this theme of the zodiac, its story and symbolism from the more philosophical and spiritual angle, giving you the subjective picture of man's progress as he passes on "the sweep of the sun along the path of life." This is a technical phrase and refers to the activity of a sun, a planet, a hierarchy or a man, after there has been a "moment of crisis," resulting in a "period of polarisation," leading inevitably to a fresh surge and sweep onwards. These three words—crisis, polarisation and sweep—are the basis of cyclic law and govern the evolutionary process. From the point of view of humanity, the passage of the Sun around the zodiac is apparently a slow and laborious process, taking approximately (on the plane of time) 25,000 years. From the angle of the inner vision, it is a sweep around the Path of Life, taking only a moment of time and "obliterating past, present and future in the radiant glory of the work accomplished."

## **2. The Crosses and the Signs**

We will follow man from sign to sign as he—in travail and pain—forges the equipment and develops painfully the mechanism which will enable him to arrive at a major moment of crisis in his cyclic life wherein he will begin to free himself from the *path of the great illusion* along which he has travelled for aeons from Aries to Taurus, via Pisces and—reversing himself—will begin to travel the *path of light* from Aries to Pisces, via Taurus. This changing experience is expressed for us most beautifully in the sixth section of the *Old Commentary*:

"The Cross of many changes (the Mutable Cross. A.A.B.) continues with its whirling, carrying **[Page 82]** crucified thereon the form of a man in whom is found the seed of all illusion.



But, from the Cross whereon he has been slain—e'en though he knew it not—the man climbs down and feels his way (with pain and many tears) on to another Cross—a Cross of blinding light, of fiery pain, of bitter woe, and yet the Cross of liberation. It is a stationary Cross, fixed in the Heavens, and guarded by the Angel.

Behind the Cross, another Cross appears, but that he may not reach (the Angel guards the way!) until *the Bull* has rent and torn the man, and then—the light shines forth; until *the Serpent* dread has wrestled with the man and brought him to his knees, and then—the lifting up into the light; until *the Lion* has been tamed, the secret of the Sphinx revealed, and then—the revelation of the inner light; until the man has lifted up his water-pot and joined the ranks of those who are *the Water-bearers*, and then the flowing of the stream of life will fill his water-pot and drain the rancid pool and cleanse its source and thus reveal the hidden way which leads unto the innermost light, hid by the final Cross. Then, from the Cross of man, the initiate finds his way, passes the Angel and leaves behind the inner torn veil, mounts the major Cross and passes into day, the final *day*. The wheel for him stands still. The sun and stars, for him, fade out. A great light is seen and..."

The three crosses on Mount Golgotha were Biblical symbols of these three astrological crosses, the Common or Mutable Cross, the Fixed Cross and the Cardinal Cross.

### [Page 83]

I would ask you to remember that though I shall trace the progress of the man from sign to sign around the zodiacal way, yet there is not necessarily this ordered sequence of travel or the smooth passage from sign to sign as I may portray it. All souls come into incarnation in the sign Cancer. By this I mean that the very first human incarnation was always taken in this sign which has been recognised down the ages as "the doorway into life of those who must know death," just as the constellation Capricorn is ever regarded as another door and is called esoterically the "doorway into life of those who know not death." As the ages slip away, the man passes into and out of all the signs, the particular sign being determined by the nature of the personality ray which itself changes, as you know, from life to life. In those signs he learns the needed lessons, broadens his horizon, integrates his personality, begins to sense the conditioning soul, and thus discovers his essential duality. When he is upon the Path of Discipleship (and here I include the Path of Initiation) occult rumour says that he then becomes conditioned by the tireless Watcher, the soul, and is subjected (during the final stages of the path) to exactly twelve incarnations, passing one in each of the twelve signs. In them he has to prove himself, attaining great moments of crisis in each of the constellations of the Fixed Cross in particular. From point to point, stage to stage, and finally Cross to Cross, he fights for his spiritual life, in all the twelve houses and all the twelve constellations, subjected to countless combinations of forces and energies—ray, planetary, zodiacal and cosmic—until he is "made anew," becomes the "new man," is sensitive to the entire range of spiritual vibrations in our solar system and has achieved that detachment which will enable him to escape from the wheel of rebirth. He has accomplished [Page 84] this by mounting the three Crosses—the cross of the Personality or the changing form, the Cross of the Disciple or the eternal soul, and the Cross of the Spirit. This really means that he has passed through three momentous crises in his life cycle.

- I. The Crisis of Incarnation ..... *The Mutable Cross*
- The Mounting of the Wheel ..... Personality and form life
- The Cycle of Rebirth in Form ..... Experience

*Manifestation of Manhood*

II. The Crisis of Reorientation ..... *The Fixed Cross*  
 The Changing to the 2nd Cross..... The life of the soul  
 Preparation for the 2nd Birth.....Consciousness  
*Manifestation of Christhood*

III. The Crisis of Initiation ..... *The Cardinal Cross*  
 The Transfiguration ..... *The Life of the Spirit*  
*Manifestation of Divinity*

In our study of the interlocking system of energies, in so far as they affect and condition a human being, the theme of the Three Crosses is of profound and practical interest, especially as they provide those points of crisis wherein a man steps off the ordinary path of evolution and treads the path of discipleship or—after the third initiation mounts a third Cross. It will underlie our thought and all that I have to say. A steady recollection of the twelve basic energies [Page 85] (five major and seven minor which are in reality, and apart from astral reversion due to the Great Illusion, seven major and five minor) will be of value. These work out into human expression via the Lords of the twelve signs and the twelve planetary Rulers. These twelve basic energies emanate from the seven stars of the Great Bear (transmitted through seven stars of the Little Bear); two of them come from Sirius and three from the Pleiades. This set-up (if I may use such an unorthodox term) will be the condition of the major solar sphere of influence at the end of the Great Age of Brahma, as it is esoterically called. In the "interim or interlude of evolution" (which is the inadequate translation of an occult phrase given to a world cycle in the Masters' Archives) these energies are stepped down into forces and are literally sixteen all told—from the angle of manifestation, I would remind you—and make literally:  $7+7+2=16=7$ . In these numbers the mystery of our evolutionary process lies hid. Always, however, the emphasis must be laid upon the Rays of Energy and Quality as they pour through the zodiacal constellations and the planets. The new astrology therefore is necessarily based upon an understanding of the rays. The following tabulation is fundamental in its implications in this connection and upon it all that I have to say will be based.

Seven stars of the Great Bear are the originating Sources of the seven rays of our solar system. The seven Rishis (as They are called) of the Great Bear express Themselves through the medium of the seven planetary Logoi Who are Their Representatives and to Whom They stand in the relation of prototype. The seven Planetary Spirits manifest through the medium of the seven sacred planets.

Each of these seven Rays, coming from the Great [Page 86] Bear, are transmitted into our solar system through the medium of three constellations and their ruling planets. The following tabulation makes this clear but must be interpreted only in terms of this present turn of the Great Zodiacal Wheel (25,000 years):

## TABULATION VIII

<i>Ray</i>	<i>Constellations</i>	<i>Planets</i> <i>(Orthodox)</i>	<i>Planets</i> <i>(Esoteric)</i>
I. Will or Power	Aries, The Ram	Mars	Mercury.
	Leo, the Lion	Sun	Sun.
	Capricorn, the Goat	Saturn	Saturn.
II. Love-Wisdom	Gemini, the Twins	Mercury	Venus.
	Virgo, the Virgin	Mercury	Moon (veiling a planet).
	Pisces, the Fishes	Jupiter	Pluto.
III. Active-Intelligence	Cancer, the Crab	Moon	Neptune.
	Libra, the Scales	Venus	Uranus.
	Capricorn, the Goat	Saturn	Saturn.
IV. Harmony through Conflict	Taurus, the Bull	Venus	Vulcan.
	Scorpio, the Scorpion	Mars	Mars.
	Sagittarius, the Archer	Jupiter	Earth.
V. Concrete Science	Leo, the Lion	Sun	Sun.
	Sagittarius, the Archer	Jupiter	Earth.
	Aquarius, the Water-carrier	Uranus	Jupiter.
VI. Idealism. Devotion.	Virgo, the Virgin	Mercury	Moon.
	Sagittarius, the Archer	Jupiter	Earth.
	Pisces, the Fishes	Jupiter	Pluto.
VII. Ceremonial Order	Aries, the Ram	Mars	Mercury.
	Cancer, the Crab	Moon	Neptune.
	Capricorn, the Goat	Saturn	Saturn.

It will be obvious to you how much correlating work and how much readjustment of ideas will be needed as the new astrology is worked out into practical usefulness and eventually substituted for that now holding sway. This new astrology really embodies five sciences:

**[Page 87]**

1. The Science of the Rays.
2. The Science of Esoteric Interpretation which is carried out through
3. The Science of Triangles.
4. The Science of the Centres.
5. The Science of Destiny.

This latter science will be based upon the four previous ones and will constitute an interpretation of the future which will be founded on a correct understanding of the rays—personal and egoic—of the influence of the triangles—zodiacal, planetary, racial and human. These latter triangles are arrived at by a study of the individual human centres. When all this has been ascertained and worked out in the new style of horoscope which will be later developed, then the Science of Destiny will be applied and the future indications discovered. Of this, the personal progressed horoscope is the embryonic seed.

Some indication of relative values can be gained by a consideration of the human triangles as given in *A Treatise on Cosmic Fire*, which suggested the following:

"It would repay the student to contemplate the interesting succession of triangles that are to be found and the way in which they must be linked by the progression of the fire before that fire can perfectly vivify them, and thence pass on to other transmutations. We might enumerate some of these triangles, bearing always in mind that, according to the ray, so will proceed the geometric rising of the fire, and according to the ray, so will the points be touched in ordered sequence. Herein lies one of the secrets of initiation, and herein are found some of the dangers entailed in a too quick publication of information concerning the rays.

**[Page 88]**

1. *The pranic triangle.*
  - a. The shoulder centre.
  - b. The centre near the diaphragm.
  - c. The spleen.
2. *Man controlled from the astral plane.*
  - a. The base of spine.
  - b. The solar plexus.
  - c. The heart.
3. *Man controlled from the mental plane.*
  - a. The base of spine.
  - b. The heart.
  - c. The throat.

4. *Man partially controlled by the Ego, advanced man.*

- a. The heart.
- b. The throat.
- c. The head, i.e., the four lesser centres and their synthesis, the ajna centre.

5. *Spiritual man to the third Initiation.*

- a. The heart.
- b. The throat.
- c. The seven head centres.

6. *Spiritual man to the fifth Initiation.*

- a. The heart.
- b. The seven head centres.
- c. The two many-petalled lotuses.

All these different periods show different triangular radiations. We must not infer from this that when the fire is centred in one triangle it is not demonstrating in others. Once the fire has free passage along any triangle it flames continuously, but always there is one triangle more radiant and luminous than the others, and it is from these glowing triangles of light, issuing from wheels and vortices of fire, [Page 89] that the clairvoyant and the teachers of the race can appraise a man's position in the scheme of things, and judge of his attainment. At the culmination of life experience, and when man has reached his goal, each triangle is a radiant path of fire, and each centre a wheel of living fiery force rotating at terrific speed; the centre at this stage not only rotates in a specific direction, but literally turns upon itself, forming a living flaming iridescent globe of pure fire, and holding within it a certain geometrical shape, yet withal vibrating so rapidly that the eye can scarcely follow it. Above all, at the top of the head will be seen a fiery display that seems to put all the other centres into insignificance; from the heart of this many-petalled lotus issues a flame of fire with the basic hue of a man's ray. This flame mounts upward and seems to attract downward a sheet of electric light, which is the downflow from the spirit on the highest plane. This marks the blending of the fires and the deliverance of man from the trammels of matter."

*A Treatise on Cosmic Fire* (pp. 169-171)

At present, charts are set up on the basis of the personality condition or of the personality ray, if the astrologer is fortunate enough to know or to guess it accurately; if, however, the subject is an advanced person, then the chart will be frequently wrong as the planets which govern in the case of ordinary or undeveloped man have ceased to influence the spiritual man and the disciple. Average man is primarily conditioned in the events of his physical plane life by the position of the planets in the twelve houses and they are, in their turn, conditioned by certain karmic influences which the advanced man has overcome, or is overcoming. The horoscope will be cast eventually on the basis of the soul ray, and then the zodiacal signs which govern the activities and [Page 90] the influence of the present group of planetary Rulers will be considerably lessened. New planetary potencies (conveying zodiacal energies) will control and take precedence of the old ones, thus putting the man in touch with different forces. Finally the time will come when he will be sensitive to the whole range of vibrations; charts will then be set up which will be called "*charts of the crosses*" and not simply indications of planetary influences in the twelve houses. I question whether there is any living astrologer capable of doing this as yet. These are the kind of charts by which the Masters gauge Their disciples and they are most interesting; I touched upon them somewhat earlier in this treatise. These "*charts of the crosses*" are the ones that are

prepared prior to the third initiation, at which time the man begins his "approach" to the Cardinal Cross of the heavens. I would here remind you, e'en though it is a piece of useless information, that the fifth major initiation of our planet is the first cosmic initiation, just as the third initiation is the first systemic. The two first initiations are planetary in their implications. The above statement has deep and esoteric astrological significance.

### 3. Spiritual Effects of the Zodiacal Constellations.

I am now going to outline to you the spiritual effect of the passage of a soul around the wheel of experience. We will attempt to consider, in the case of each constellation, the general effect upon a soul—undergoing the experience—from the orthodox angle as he travels from Aries to Taurus, via Pisces, and then—as the disciple, coming under other influences—travels from Aries to Pisces, via Taurus. Thus the usual process is reversed and the man reorients himself and "faces the East," as it is esoterically called. He expresses [Page 91] then in the highest possible manner the qualities of his soul ray as, in the first case, he expressed the quality of the personality ray.

It is not possible for me to be more specific. I seek only to give certain spiritual implications and hints and to convey a general idea of the effect of the great illusion upon resultant conditions and, secondly, the result of the great tests which every disciple eventually undergoes as he reverses the wheel of life.

#### ARIES, THE RAM

Strictly speaking, what I have to say now concerns the pure first ray type because *Aries is the zodiacal sign through which the first Ray of Will or Power reaches our planetary life*. Such pure types are rare indeed and at this period of evolution well-nigh unknown. Most people are governed by their personality ray and as the present first ray types are expressing themselves through personalities which are on all the rays, I would simply ask you to consider what I have to say from the angle of character effects, of problems presented and of quality unfolded. It is well-nigh impossible to be more explicit until such time as the Science of the Rays has been further developed; the astrologer must ascertain the ray type before he will be able to cast the adequate horoscope of the soul. My remarks are therefore general and not specific and are universal and not particular. I impose no doctrine. I indicate phases of speculation which might prove illuminating and fruitful.

Aries is one of the constellations of the Cardinal Cross of the heavens. This is the cross of God, the Father, and, therefore, of the incarnating monad. It is the expression of will or power as it expresses itself through the great creative process. When the initiate (as we shall later [Page 92] see) transfers himself on to the Cardinal Cross from which he descended when coming into incarnation and mounted in its place the Common or Mutable Cross, he no longer identifies himself with form or even with soul, but with the will of divinity and with the eternal plan and purpose. It becomes his plan and purpose. He knows no other in a sense which is unknown even to an initiate of the third degree. He then enters into the council chamber of God; he becomes a part of the conclave at Shamballa; he functions no longer simply as a member of the Hierarchy upon the mental plane. He can now function through all the three world centres—Humanity, the Hierarchy and Shamballa.



Aries initiates the cycle of manifestation. All souls, as individual entities, come into human incarnation for the first time in the sign of *Cancer*, emerging as mental entities in the sign Aries, as emotional-desire entities in the sign *Taurus* and as vital entities in the sign Gemini, taking then physical form in *Cancer*. This is an involutory, subjective cycle. Thus they emerge into the ocean of physical plane existence, into the world of matter. Yet the first impulse is awakened in Aries, for Aries is the place where the initial idea to institute activity takes form. It is the birthplace of ideas, and a true idea is in reality a spiritual impulse taking form—subjective and objective. There originates the response of the soul to the highest aspect or quality of deity because *there* appears the "will to incarnate." The first ray aspect of the Monad, responding to the first aspect of deity, evokes response from the first ray aspect of the soul and the first step towards incarnation is taken on that plane in the system which is the mental plane. Aries "awakens the will to reach the lowest and there control, to know the uttermost and thus to face all experience"—thus runs an ancient statement.

### [Page 93]

The keynotes of the sign Aries are four in number, all conveying the same idea. They can be expressed in the following four injunctions which are given, symbolically, to the incarnating soul:

1. Express the will to be and do.
2. Unfold the power to manifest.
3. Enter into battle for the Lord.
4. Arrive at unity through effort.

Creation—Being—Activity—Strife—Synthesis, these are the nature of the Lord of the first constellation and enable Him to influence our planet to these results.

And thus the great cycle of struggle towards expression starts and the foundational words of *The Secret Doctrine*, with which you are all so familiar, expresses the goal and the purpose of the first sign of the Cardinal Cross:

"Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesised by life which pervades them all."—S.D. I. 80.

What appears in Aries as spiritual energy enters into the soul stage in *Cancer*, in which sign the soul incarnates for the first time in form, reaches a point of equilibrium in *Libra*, in which sign soul and personality achieve a balance of cooperation and, in *Capricorn*, the will nature arrives at fulfilment and a visioned goal is reached. In *Capricorn*, the man reaches either the height of personal ambition or he becomes the initiate, attaining his spiritual objective. The difference between these two goals depends upon the mode of progression around the wheel of life. It should be remembered—generalising again and speaking symbolically—that the Crosses also turn, being the spokes of the great [Page 94] wheel. The undeveloped man goes from Aries to Capricorn and to Libra and Cancer, whilst the developed man reverses the process. We could, for the sake of clarity, consider the great experience of life as taking place upon the three wheels within the wheel of Life, viewing it from three angles:

- I. {
1. *The Wheel of Incarnation.*
  2. The cycle of ordinary evolution.
  3. The period of captivity, wherein the man is bound upon the wheel.
  4. The fourfold influence of the *Common Cross*.
  5. Life in the three worlds.
  6. The development of personality.
- II. {
1. *The Wheel adjusted or reversed.*
  2. The cycle of discipleship.
  3. The period of emergence, wherein the man alters the revolution of the wheel.
  4. The fourfold influence of the *Fixed Cross*.
  5. Life in the five worlds of superhuman evolution.
  6. The unfoldment of soul through the personality.
- III. {
1. *The wheel controlled or dominated.*
  2. The cycle of initiation.
  3. The period of liberation from the work of the Great Wheel.
  4. The fourfold influence of the *Cardinal Cross*.
  5. Life in the seven worlds of our seven planes.
  6. Fusion of spirit, soul and personality.

Aries, therefore, starts the process of the "most ancient initiation" which all the human family has already undergone [Page 95] and will undergo. The first great cosmic initiation (as far as humanity is concerned) is initiation into incarnation—the initiation of individualisation. This process culminates aeons later in the reversing of the wheel and the attaining of a definite goal in Capricorn. It culminates in the achievement of transference from off the Fixed Cross on to the Cardinal Cross, which is, in its turn, the logical sequence of the transference from off the Mutable or Common Cross on to the Fixed Cross. Therefore, in its lowest manifestation, Aries is the creator of those activities, conditions and processes which lead to the manifestation of soul through the medium of form, and later of those higher creative undertakings which lead in due time to the manifestation of spirit through the soul. These processes eventually demonstrate the true nature of the triplicity to which I introduced you in the earlier pages of this treatise: Life—Quality—Appearance.

Aries is also the purveyor to our solar system of Fire (Electric Fire) and of the dynamic nature of God which has in it the qualities of fostering and nourishing heat and also of the fire which burns and destroys. From the standpoint of esoteric astrology, there are three major signs in which the "three deaths" are undergone:

*I. Aries, which at different points along the Path of Life forces the soul on to the burning ground and subjects it to a purifying process during incarnation. Through the lesser fire of mind, the "jungles of experience are set on fire and dissolve in flames and then the Path stands clear and unobstructed vision is achieved." — Old Commentary*

Through the fiery processes of war and strife, brought to the individual through the influence of the planetary [Page 96] ruler, Mars, the God of War, a needed purification takes place. The same

purification, but this time through vision, comes to the developed man through the activity of the subjective ruler of the planet, Mercury, who is the illuminating principle which releases the mind, directs the way of man through life and enables him to become aware of the divine Plan which underlies all his fiery experience.

2. *Scorpio*, which brings about eventually the death of the personality and with which we shall later deal when we come to consider that sign. Esoterically as well as exoterically, Scorpio is the sign of death and burial in the earth, of descent into the depths in order to be lifted again on to the heights (the mountain top in *Capricorn*). It is stated in some of the most ancient books that "the heat of the earth, the mother, and the sting of the scorpion are the beneficent gifts which the turning of the wheel gives to the man at the beginning and the end." These gifts, when accepted and used, bring a man to liberation and eventually from the control and pain of the Fixed Cross.

3. *Pisces* sees the relinquishing or the death of all the influences which hold the man to the wheel of birth and his release from the control of the Common or Mutable Cross.

It is interesting to note that each of these three signs of death is to be found in a different cross:

1. Aries.....The cardinal cross
2. Scorpio .....The fixed cross
3. Pisces..... The mutable cross

It is the influence of these three which brings about the [Page 97] "three needed and determined deaths" in the life of the human being. I am here referring to the signs, independently of their planetary rulers. There is something in the energy which pours in through these signs which predetermines a crystallising process and the eventual destruction of some type of form control. The *Old Commentary* expresses these ideas in the following terms:

"The fire blazed forth and through that fire I died to life and so was born to death. And then again I died to form (Aries).

The heat of earth, the fiery temper of the mother, destroyed the form, released the soul and so the lesser self was killed (Scorpio).

The waters drowned the man. The fish was made to disappear. It then appeared again only to die or else to die and bring salvation" (Pisces).

Thus there are symbolically the death through fire, the death through earth and the death through water—burning, suffocation and drowning—but, in this world cycle, the death through air is not either known or understood. There are not therefore four deaths, as the goal of our system during manifestation is "initiation or release into the air," so that the bird of life out of time and space can fly free. The concept which the Law of Correspondence brings of the final death is covered by the words liberation, relinquishment and final initiation, and means little to humanity, for it concerns the planetary Logos and His life cycle. The three deaths which do overtake man, the individual and the human family as a whole, release the soul into three great planetary centres:

1. The death by drowning or by water in Pisces releases man again into that great centre which we call Humanity, [Page 98] and there experience is gained. Herein lies the mystery of the fish-goddesses of this sign "who spawn their young again and yet again."
2. The death by suffocation in Scorpio releases man into the planetary centre which we call the Hierarchy.
3. The death by fire or burning in Aries releases man into another centre to which we give the name Shamballa.

There is much to work out, is there not, in these ideas which I offer to you as suggestive considerations and as hints related to the Science of Triangles, which is the esoteric basis of astrology, just as the doctrine of the trinity (microcosmic and macrocosmic) is the esoteric basis of occultism. Death is, therefore, of three kinds. This Science of Divine Dying underlies the well-known phrase "the Lamb slain from the foundation of the world," and when the relationship between Aries, Scorpio and Pisces is properly understood (as the linking and merging of the three crosses) a new light will be thrown upon all subsidiary sciences—exoteric and esoteric. The teaching in *The Secret Doctrine* about the reincarnating monads who are called the divine Sacrifices, Lords of Knowledge, Will and Sacrifice, will be clarified. These monads, who are ourselves, are Lords of Persevering Ceaseless Devotion — devotion even unto death.

It is interesting here to note also that through the ruling planet, Mars, the average man born in this sign is related to Scorpio, and thus the Cardinal Cross is related to the Fixed Cross. Points of crisis can thus be noted when the horoscope is considered from this angle. At the same time, Aries is related to birth, through Mercury who rules Aries esoterically, and also Virgo, of which Mercury is the exoteric ruler. Through Uranus also, Aries is related to Aquarius, [Page 99] the sign of world service, leading to death and liberation in Pisces. Uranus is the planet through which zodiacal energy flows, in connection with the Creative Hierarchies upon our planet, from one of the stars of the Great Bear. It is these relationships with which esoteric astrology deals, and from them the universal can be grasped and the particular understood. The human being in his eventual recognised group relationships is of more importance than appears in his individual life, which the orthodox horoscope seeks to elucidate. It only determines his little destiny and unimportant fate. Esoteric astrology indicates his group usefulness and the scope of his potential consciousness.

I would remind you here that frequently when the ruler of a sign is given as the Sun or the Moon I shall speak of one of the hidden planets, Uranus or Vulcan. These are interchangeable in their use and it is difficult to tell to which the esoteric planet refers unless you have been told. Hence my above reference to Uranus.

In connection with Aries, which expresses or is the agent primarily of the first Ray of Will or Power, the ray of the destroyer, it should be stated that first ray energy comes from the divine Prototype in the Great Bear, that it becomes transmuted into the force and activity of the planetary Logos of the first ray, and works out as His triple activity under the guidance of the three ruling planets—Mars, Mercury and Uranus.

*Mars* embodies sixth ray force which leads to idealism, destructive fanaticism frequently, struggle, strife, war, effort and evolution. God's idea in Aries becomes the concrete plan in Capricorn whether

that objective is the full flower of the planetary life in all its forms, the ambition of a personality working out its own ideas and ambitious worldly projects or the spiritual aspiration (worldly ambition [Page 100] transmuted into its higher aspect) of the initiate, who seeks to work out God's plans and make them his own. In every case, Mars leads to the battle ground of Scorpio.

*Mercury*, embodying the energy of the fourth ray, eventually carries the man around the wheel of life and through the medium of conflict enables him to achieve harmony. Mercury illumines the mind and mediates between the soul and the personality, being the Messenger of the Gods. This mediatorship, in the first instance, produces an inevitable opposition between the pairs of opposites and a long drawn out conflict. This conflict finally works out into victory and the dispelling of illusion through the illumination of the lower mind. Mercury and the Sun are *one*, we are frequently told in the occult literature. The Sun is the symbol of the Son of God, Who is the mediator between Father-Spirit and Mother-Matter. Mercury, therefore, leads Aries to Virgo (again speaking symbolically) where the idea or Word of God begins to take form, and consequently the latent life in Aries comes to the "crisis of the birth hour," prior to the birth of the Christ, cosmically considered, though the birth of the individual Christ takes place in Capricorn, at the close of the needed gestation period.

*Uranus* embodies the energy of the seventh ray and its work is analogous to that of Mercury, for the seventh ray is the ray which relates spirit and matter and brings together electric fire and fire by friction, thus producing manifestation. Uranus leads the soul to the burning ground during the final stages of the Path, when the fire of Aries and the fires engendered through the potency of Uranus produce the flaming heat of the final burning ground. Through this burning ground, the initiate has finally to pass. Uranus rules the occult Way and is, in an esoteric sense, connected with the Hierophant of the Mysteries of Initiation.

### [Page 101]

Therefore, we have in relation to Aries and the life of the soul, which there comes into subjective manifestation, certain related signs wherein the soul, in objective manifestation, passes through peculiar and definite crises:

1. The crises of the battle field, leading to the culminating battle in Scorpio and the liberation into life in Capricorn, the place of the higher initiations, after the reversal of the wheel.
2. The crisis of the birth place in Virgo, brought about through the activity of Mercury, leading through Leo to the birth of the Christ in Capricorn. The self-conscious individual in Leo becomes the Christ-conscious Initiate in Capricorn.
3. The crisis of the burning ground, which is brought about through the activity of Uranus. This is entered through the free choice of the initiate who makes his choice in Libra, the point of balance where—usually—the moment for the reversal of the wheel takes place. There the man has to decide whether to proceed as usual and according to custom or, reversing the wheel, to pass through the burning ground to liberation. Libra is the polar opposite to Aries and therefore closely related.

You will note that the rays which are related to or expressing themselves through Aries are curiously balanced, Rays 1 and 7 are the highest and the lowest, and therefore demand a point of balance upon the wheel which is provided in Libra. Rays 6 and 4 bring to this balancing process the energy of the second ray, the major building ray which enables the man to build anew and provide himself with a

spiritual body of manifestation.

I would also call your attention to the fact that through Uranus, Aries is related to Aquarius. The vague beginnings [Page 102] in Aries, the faint emergence of the latent embodied ideas have—after the turning of the wheel in two directions—brought release in Capricorn and produced the world server in Aquarius, who voluntarily stays upon the great wheel (using the Cardinal Cross as his conditioning signs) and thus staying within the sphere of influence in order to help humanity to find liberation from the Fixed Cross.

In the sweep of the zodiac there are four signs which are signs of birth, of beginning and of renewed cyclic realisation.

1. *Aries*, the "birthplace of divine Ideas," whether these ideas are souls brought into incarnation and controlled by Mars until they reach the point of reorientation and become sensitive to the influence of Mercury, or whether they are the birth of the ideas of God in the form of the hierarchical plans to which the initiate becomes sensitive.
2. *Cancer*, the "birthplace into the life of form," the door into physical incarnation. This is the sign in which humanity, as a whole integrated unit, is born, the scene of the emergence of the fourth kingdom in nature. Humanity has "emerged from rock and water and brings its habitation with it" (as the *Old Commentary* expresses it) and mass instinctual consciousness comes into being. Note that phrase.
3. *Leo*, the "birthplace of the individual," the coming into form of individual self-conscious man who emerges out of the mass and herd in Cancer, substituting, for instinctual consciousness, self-awareness and a sense of responsibility of an individual kind.
4. *Capricorn*, the "birthplace of the Christ," the place of the "second birth" and the scene for the emergence of [Page 103] the fifth kingdom in nature when the right time comes. In this sign, the initiate comes into a spiritual awareness which demonstrates later in Aquarius and in Pisces as man, the world worker, and man, the world saviour—both of them with a universal mission.

It is from hints such as these that the astrologer of the future will determine the type of horoscope which should be cast. Two questions will then arise, requiring reasoned answers:

1. Is the subject *a personality*, progressing around and around the wheel, perfecting self-consciousness and developing a rounded out personality through experience and the working of the Law of Karma, subject to the Great Illusion and arriving eventually at the height of personality ambition in Capricorn?
2. Or, is this person beginning to manifest *as a soul*, pouring light through dense fogs of illusion, and preparing for the major tests in Scorpio, to be followed by initiation in Capricorn?

Subsidiary questions would, for instance be: For which death is the man preparing? Is there an imminent crisis at hand which indicates a birth into some new state of consciousness? The crucial question, however, to be determined in every case, is the direction in which the man is progressing around the wheel of life. The orthodox horoscope concerns the personality life and the form is bound upon the "wheel of life as it turns from right to left" (from Aries to Taurus via Pisces). But the soul is bound to the wheel as it turns from left to right, going from Aries to Pisces, via Taurus. It is this



antagonistic movement of the wheel "turning upon itself" (as it is expressed in the Bible) **[Page 104]** which leads to the conflict carried on in the individual life, in the life of humanity and in the life of the planet. In the early stages of evolution and upon the Mutable Cross, the consciousness is entirely identified with life in form and with the life of self-consciousness, self-preservation and self-enrichment. Then comes an interlude wherein the consciousness begins to shift into that of the group and becomes identified with the soul and with soul purpose. The experience of the Fixed Cross covers this period. It might here be noted that the experience of the three crosses has a Masonic significance and can be connected with the Blue Lodge:

1. The Common Cross . . . The E .°. A .°. Degree
2. The Fixed Cross . . . . . The F .°. C .°. Degree
3. The Cardinal Cross . . . . The M .°. M .°. Degree

Much will come to light in Masonry when its astrological implications are studied and understood. Much also will be revealed anent individual life and purpose when the fate of certain planets (when in the various zodiacal signs) is properly investigated and grasped and their symbolic significances interpreted. For instance, it is well known theoretically and mathematically that,

1. The Sun is exalted in Aries. Here the Sun stands for the life of the spirit which comes to full expression as the result of the great evolutionary process, initiated in Aries. The life of God which in this sign is "swung into activity" eventually achieves consummation. Latency becomes potency and midnight merges into midday. God, the Father, rules.
2. The power of Venus is lessened in this sign. It is a detrimental sign to Venus. The reason for this is that when the Sun is exalted and blazes forth in all its glory, **[Page 105]** the other lesser luminaries fade out. Just as the personality is lost sight of in the light of the soul, the solar Angel, so the soul itself disappears and its power and radiance fade out when the Presence, which it has hitherto veiled, appears and dominates the scene at the end of the greater world cycle. We are told that the incarnating Minds, human beings, the solar Angels, came originally from Venus, but they in turn give place to the monad, the One. Mind gives place to intuition and reason to pure perception.
3. Saturn "falls" in Aries. This has two meanings, for this is a dual sign. First: Saturn is the Lord of Karma, the imposer of retribution and the one who demands full payment of all debts and who therefore condemns us to the struggle for existence, both from the form side and from the soul side. Saturn, therefore, "fell" when man fell into generation. He "followed the sons of men down into their low place." Second: Saturn's power is completely ended and his work accomplished when man (the spiritual man) has freed himself from Karma and from the power of the two Crosses—the Common and the Fixed. Esoterically, Saturn cannot follow man on to the Cardinal Cross.

There is much that could be elaborated along this line but the above will give a hint as to the esoteric significance of these three happenings within every sign. They can also indicate much concerning the man whose horoscope is under consideration.

The decanates can also be dealt with in two ways, according to the direction in which man is travelling upon the wheel and therefore entering the sign, speaking in symbols. **[Page 106]** If he enters Aries

when on the Common Cross he will come under the influence of Mars, the Sun and Jupiter, according to Sepharial. This means conflict, revelation and the successful satisfaction of desire and ambition as the aeons pass away. When he reorients himself and mounts the Fixed Cross, he comes under the influence of Jupiter, the Sun and Mars, for the initiate and the disciple culminates his career in any of the signs with a final and dominant struggle and fight. I would remark here that Alan Leo had a glimpse of the inner significance of the decanates when he assigned Mars, the Sun and Venus to the three decanates. He touched the truth of the inner subjective reversal upon the wheel which brings in other energies and influences when he substituted Venus for Jupiter. Mind and heart must be coordinated and brought into play when the great reversal takes place.

We have seen that Aries is the sign of beginnings—the beginning of the creative process, the first step of the soul (the microcosm of the already initiated Macrocosm) towards incarnation, the beginning of recurring and constant cycles of experience, the beginning of the period wherein the soul changes its direction, its purpose and its method, and finally enters upon that definitely defined process which we call spiritual regeneration and initiation. There are four words of vital importance upon which we shall ring the changes, as we study the path of evolution, or the progress of the soul around the great wheel, both as a personality and as a disciple, headed towards the final liberating process. These four words express the subjective impulses and motives and, in reality, introduce four different cycles of progress upon the Path in its various stages of individualisation to initiation. They are:

**[Page 107]**

1. *Re-creation* in which the influence of Cancer, combined with that of Aries, produces the pull into incarnation upon the physical plane.
2. *Regeneration* in which the growing influence of the Fixed Cross, playing upon the Mutable Cross, produces those interior changes which eventually lead to
3. *Reorientation* or the great cycle of repolarisation which takes place through the influence of Libra (the Cardinal Cross) and the "swerving of the Bull in mid-career," as it is called in the ancient books. This process of reorientation leads to a passage around the wheel in which, steadily and persistently, the inner subjective man comes into outer manifested expression and the personality recedes into the background. Finally, there come twelve lives wherein the final stage of
4. *Renunciation* is experienced and the disciple or initiate renounces all for the love of humanity and its service, and lays himself upon the altar of sacrifice. He achieves, as a result, the final liberation.

This liberation is, in reality, twelve-fold in nature, for liberation, victory and triumph have to be experienced in every sign, just as captivity, defeat and failure have been experienced in all the signs of the zodiac, whilst the man is functioning as a personality. It is these four words and their significance which will underlie all that I have to say to you anent the dual experience upon the great wheel of life. I would ask you to bear this definitely in mind.

Going through the great cycle from Aries to Taurus, the man reenters the sign Aries again under the potent impression of Taurus, which at this stage of development feeds his ardent desire for the many material advantages of physical incarnation and of constant worldly undertakings; thus **[Page 108]** after a period of re-creation, he passes out into incarnation in Pisces and begins again the great round of manifested life, for Pisces is the ocean wherein he is "the fish," controlled by the laws of substance or

material existence. In the second great stage, he passes from Aries to Taurus, because desire has at last been transmuted into aspiration. After proving his steadfastness to the ideal of the spiritual life in the intervening signs, he passes again into Pisces, from the opposite direction to his usual procedure, having earned the right to mount the Cardinal Cross of the Heavens, the power to take a final planetary initiation and the privilege of passing on to one of the seven paths to which I have made reference in my other books; these eventually give him "the freedom of the seven solar systems," as it is called in contradistinction to "the freedom of the seven planetary spheres," which the experience of initiation has guaranteed him, after a process of intensive training in one or other of the planetary schools (according to his ray type) and the path of service chosen.

You will see, therefore, the significance of the two keywords of the sign Aries:

1. "And the Word said: Let form again be sought"  
The Man
2. "I come forth and from the plane of mind, I rule"  
The Initiate

Experience leads to rulership and in this sign the man who is embodied first ray force develops the power of organisation, of control over forces, particularly over the energy of death, over the power of destruction applied with love, of dominance over multitudes, of cooperation with the plan and the practice of the Will in rightly and correctly guiding and directing planetary affairs.

### [Page 109]

Before we take up the remaining eleven signs of the zodiac, and in order to give you a clear framework upon which to build the new astrology by means of which you can grasp the dual procedure of the soul around the great wheel, I would point out that what I have given you on Aries will be dealt with also as we consider the other signs. You will find that I have indicated significances and pointed out some of the truths which can be found in connection with:

1. *The keynote of the signs.* These express the underlying effect upon the man as he progresses in one of two directions.
2. *The Nature of the Cross* upon which the man is crucified at any one time.
3. *The influence of the planetary Rulers*—orthodox or esoteric.
4. *The Rays* which primarily express themselves through a particular sign; the clue to which sign it may be is found in the orthodox planetary ruler where the personality ray is concerned and the esoteric planetary ruler where the soul is concerned.
5. *The Qualities* of the sign and of the man who has come forth in a particular sign.
6. *The interplay between a sign and its polar opposite.*
7. *The planets which are exalted, in detriment, or which fall* in any particular sign, for a study of these will indicate the three phases of the Path—with its involutory cycle of becoming increasingly

involved in matter, or life upon the *Mutable Cross*, the interlude of readjustment or struggle for liberation which leads to the mounting of the *Fixed Cross*, and the period of liberation with the final mounting of the *Cardinal Cross*.

**[Page 110]**

8. *The significance of the key words* for the modes of progress through the signs.

9. *The underlying theme* of any specific zodiacal sign, covered by the ideas of re-creation, regeneration, reorientation and renunciation.

Before taking up these matters in connection with Pisces, there are one or two points upon which I would like to touch. I have to take up certain problems as they may arise in the consciousness of the enquirers and the students, because it is impossible to handle them all at once in the introductory remarks. The confusion would then be well nigh insuperable in the mind of the enquirer. Little by little, we will deal with the various debatable points, and if you will have patience and hold back partisan conclusions, the picture of the new astrology will begin to emerge more clearly in your minds. At present, the readjustment of your ideas leads to inevitable temporary bewilderment.

One of the questions which normally arises might be expressed as follows, and was so expressed by an interested astrological student. It involved the following inquiry: Granted the inevitability of a man eventually reversing the mode of his passage through the twelve signs, at what time and in which sign does the Sun reverse? At what point in the swing of the zodiac can this reversal in the Sun itself be seen taking place?

Unless you have some grasp of the nature of the great illusion of the constitution of the Sun, it will be hard for you to understand the significance of my reply. The sun to which you are referring is the physical Sun and its apparent path in the heavens. This "appearance" will not outwardly change and—here is the statement of importance—the real Sun under which our planetary life will eventually function **[Page 111]** and to which response will be made is the Heart of the Sun. When that is controlling, the spiritual man will then live a dual life simultaneously (which is ever the problem of the man who is illumined by the soul as well as by the light of day) and this dual life will consist of our apparent experience and situations and our inner spiritual soul awareness. The personality will still respond to influences coming to it from the physical Sun but the motivated life activity and the subjective experience of the inner man will be conditioned by energies coming to him from the "Heart of the Sun." I would here recall to your minds the teaching of the Ageless Wisdom as given in *The Secret Doctrine* and elaborated by me in my later books, that the Sun has to be discovered and known in its triple nature which is threefold as is the Trinity. The tabulation below may serve to make this idea somewhat clearer:

1. Physical Sun ----- Form -----Personality . . . Influencing Mutable Cross.
2. Heart of the Sun ----- Soul Consciousness ..... Influencing Fixed Cross.
3. Central spiritual Sun -- Life ..... Influencing Cardinal Cross.

By the word "influencing" I here refer to the energies pouring from these three aspects of the Sun through the three Crosses to our planet. Ponder on this and remember also that our Sun is travelling through space (carrying our solar system along in its sphere of influence) around our own central and

conditioning star which it has been rightly presumed exists in the constellation Taurus, the Bull, being found in the Pleiades. At the same time it appears, from the standpoint of our planet, to be passing through the twelve signs of the zodiac; this is a symbol macrocosmically considered, of the dramatic centralised point of view of the individual human being, the microcosm. It is interesting to [Page 112] compare the symbolism and the underlying truth connected with the lesser and the greater zodiacs and with their twelve month and their 25,000 year cycles. They bear out much that I have given you anent the soul, influenced by the esoteric planets eventually, and the personality, influenced by the orthodox planets. The greater zodiac is symbolic of the soul and the lesser of the personality. In the personality cycle, the lesser zodiac conditions the personality career and the twelve planetary houses are of dominant importance. Later the influence of the twelve signs supersedes the influence of the planets.

I would like also to emphasise—perhaps unnecessarily—that Sirius, the Great Bear and the Pleiades work through the medium of the twelve constellations, pouring their influences through nine of them in particular, but that these major constellations are not part of the zodiac with which we are concerned. They, with the seven solar systems of which ours is one, are the ten constellations connected with a still greater zodiac which is not conditioned by the numerical significance of the number twelve. Hence ten is regarded as the number of perfection. There is confusion in the minds of some of the less learned students (astrologically considered) on this point.

It is rather difficult for you also to grasp that the involutory process for all the kingdoms of nature is related to the passage of the soul (this time the anima mundi or world soul) from Aries to Pisces, via Taurus and not vice versa. The anima mundi on the involutory arc proceeds this way and not as the personality proceeds. The anima mundi passes to Pisces at the close of every great cycle and not to Taurus. It emerges into outer manifestation in Cancer, the sign of mass or group life, of mass or [Page 113] group activity; its diffused consciousness has not yet been individualised as has the consciousness of man. When the world soul after having progressed around the Great Wheel, reached Cancer and the time came for the fourth Creative Hierarchy to manifest through the fourth kingdom in nature, a reversal took place and then proceeded as now. It should be remembered with emphatic care that it is only man, individualised man whose progress we are studying, plus his reactions to zodiacal and planetary influences; we are dealing with his reactions, mental and emotional, to the great illusion and to spiritual reality as these two work in his life, objective and subjective. We have, in the larger issue, to consider the influence of the zodiac and the planets upon:

1. *The spirit of the Earth*, the embodiment of the physical planet and the sum total of the form life in all the kingdoms of nature. These are the expression of the anima mundi or of the world soul.
2. *Humanity*, the individualised and finally initiated man. This is the embodiment of the human soul or ego, a differentiation of the world soul, which expresses itself as a personality (a correspondence to the spirit of the planet) and finally as a spiritual soul (a correspondence to the planetary Logos).
3. *The Lord of the Planet*, one of the great Lives or Sons of God, at present regarded as "an imperfect God" as far as our planet is concerned and yet, from the angle of humanity, perfect indeed.

The above triple division expresses the three major aspects of the ancient and esoteric science of astrology and its three divisions as the Hierarchy today studies them. Humanity, [Page 114] having lost the consciousness which permits contact with the spirit of the planet (sub-human consciousness, and which was the basis of animism) and having not yet developed the consciousness which permits him to

enter into the Life and Mind of the planetary Logos, has dealt only with the second division and that in its lowest aspect.

Two other points might here be touched upon, and for their understanding you will have to accept my statements as temporary hypotheses at least, for you are in no position to know them as truth for yourselves. Exoteric astrology has said and it is widely accepted that Vulcan, Uranus, Pluto and Neptune do not govern signs but only have affinity with them. I am touching upon this here because we are going to consider the planet Pluto in relation to Pisces. This affinity has only stated a partial truth and is only temporarily true from the standpoint of the modern astrologer. Their existence has only been inferred or discovered within the last two or three centuries though it has always been known to the Hierarchy. I have indicated to you the signs of which they are the rulers and the astrology of the future will accept my statement and work with these planets. Much earlier in human history, they had to accept the fact of Mars and Mercury as rulers of zodiacal signs in a hypothetical manner, and then start to prove the accuracy of the hypothesis. Ancient astrology was obviously incomplete but until man became patently responsive to the influences which come to him from Uranus or Pluto, for instance, which affect the soul life far more than they do the personality life, they remained undiscovered except by trained esotericists. Today, humanity is rapidly responding to the higher spiritual influences and, therefore, we can look for the discovery of increasingly subtle forces.

**[Page 115]**

## **PISCES, THE FISHES**

This sign is also dual. In Aries we have the duality which is attached to the bringing together of spirit and matter in the great creative activity of manifestation at the beginning of the evolutionary cycle, whilst in Pisces we have the fusion or blending of soul and form as far as man is concerned, producing the manifestation of the Incarnated Christ, the perfected individual soul, the completed manifestation of the microcosm. Thus the greater and the lesser polar opposites—the human being and God, the microcosm and the Macrocosm—are brought to their destined expression and manifestation. Until man is nearing the goal, these words mean but little though a study of the sign Pisces in the two ways intended may reveal much that is significant and suggestive. The goal of Deity, the emergence of God's plan and the nature of His eternal purpose is for us only a subject of interested speculation. There is a possibility that this plan and purpose may be vastly different to our surmise which is based upon our formulation of a Deity who is the product of our mental processes and of devoted idealism (two of the three aspects of the personality nature), and the attempt to interpret His infinite purposes in terms of our own finiteness. Let us always remember this. The mechanism for divine perception has not yet been developed in the human family on any large scale and is only achieving some measure of usefulness in the initiate of the third degree.

This duality of Pisces must be studied in relation to its *three keynotes* which are

1. Bondage or captivity.
2. Renunciation or detachment.
3. Sacrifice and death.



**[Page 116]**

In the first cycle of experience upon the wheel, the soul itself is in captivity to substance; it has come down into the prison house of matter and linked itself to form. Hence the symbol of Pisces, of the two fishes linked together by a band. One fish stands for the soul and the other for the personality or form nature, and between them is to be found the "thread or sutratma," the silver cord which keeps them bound to each other throughout the cycle of manifested life. Later on, upon the reversed wheel, the personality is brought into captivity by the soul, but for long aeons the situation is reversed and the soul is the prisoner of the personality. This dual bondage is brought to an end by what is called the final death, when the complete release of the life aspect from the life of form takes place. It should be borne in mind also that the soul itself is of the nature of form from the standpoint of the Monad, though it is a form far subtler than any that we know in the three worlds of human evolution. There is also a dual renunciation referred to in these key words, for first of all the soul renounces the life and light of the Monad, its source (symbolized by the words "the Father's home"), and descends into the ocean of matter; then, reversing itself, the soul renounces the life of form, the personality centre. The soul detaches itself (in consciousness) from the Monad, the One, and functions from its own centre, making its own new and material attachments. Then, upon the reversal of the wheel, it proceeds to detach itself from the personality and re-attach itself in consciousness to the One Who sent it forth. Such is the climaxing story of Pisces. The Lords of Will and Sacrifice come down into manifestation, sacrificing their high position and opportunities upon the higher planes of manifestation in order to redeem matter and raise the lives by which it is informed (the lower Creative Hierarchies) to the **[Page 117]** status of Themselves in so far as They constitute the fourth Creative Hierarchy. This is the subjective purpose, underlying the sacrifice of these divine Lives Who are ourselves essentially, Who are qualified by knowledge, love and will, and animated by ceaseless persevering devotion. They seek to bring about the death of the form in its occult significance and the consequent release of the indwelling lives into a higher state of consciousness. Of this process, all the world Saviours—past, present and to come—are the manifested symbols and the eternal guarantees. It is in such recognitions as these that the mainspring to the life of service must be sought. People born in this sign are frequently to be found serving the race and ministering to its needs upon some level of consciousness. Thus they are prepared for the final sacrifice in Pisces which "absorbs them back into their originating Motive," as the *Old Commentary* expresses it. It is for this reason that the life of service and the directed intention to serve constitute a scientific mode of achieving release. In Aquarius, the sign of world service, the lesson is finally learned which produces the world Saviour in Pisces. Hence my constant emphasis upon service.

When the individual man enters upon his cycle of incarnations, and emerges in the sign Cancer, which is found in the Cardinal Cross, he metaphorically mounts the Mutable Cross and his long term of imprisonment in form begins and the lessons of servitude must be learned. He goes on learning until he has transformed servitude into service. He alternates between the pairs of opposites, both from the astral, emotional angle and from the point of view of the four arms of the Mutable Cross. The fluid, sensitive temperament in Pisces—mediumistic and psychically polarised—must be stabilised in Virgo, in which sign mental **[Page 118]** introspection and critical analysis become possible and serve to arrest the fluidity of Pisces. These two signs balance each other. We might study the dual process taking place upon the wheel through the medium of the Mutable Cross of which Pisces forms a part in the following manner:

1. Pisces—Here the beginner upon the way of life starts with a material receptivity which will enable him to respond to all contacts in the cycle of manifestation. He is, at this stage, negative, fluid and endowed with an instinctual consciousness which contains within itself the potentiality of the intuition.

But the seed of the intuition is dormant. The mind which is the instrument of reception from the intuition is, at this stage, unawakened.

2. Sagittarius—Here the ordinary man begins to demonstrate a tendency to become more focussed and the fluidity and negativity of Pisces become concentrated upon the attainment of that which is desired. The man demonstrates one-pointed selfish instincts and though he may be, for instance, friendly and kind, it is through a desire for popularity. This is a good expression of the individual Sagittarian subject and shows also the tendency of the soul to turn all evil eventually into good. The lessons of life are being learned and experiment is going on.

3. Virgo—In Virgo, the man who was fluid in Pisces and emotionally selfish and full of desire in Sagittarius, begins to focus still more intently and to reason and think. The latent soul is becoming interiorly active; a germination process is proceeding; the hidden man is making his presence felt. The intellect is awakening [Page 119] and instinct—after passing through the emotional stage—is being transmuted into intellect.

4. Gemini—In the undeveloped man or the average man, the experiences undergone on three arms of the Mutable Cross have brought him to the stage where the "dream of life" can be changed into the recognition of the reality, and the Great Illusion can be seen as undesirable and untrue. The sense of duality is, at this stage, instinctual but becoming increasingly real and steadily more complex. The man begins to dream of stability, of ordered changes and of union with that which he senses to be the most real part of himself. The mystical vision emerges into his consciousness and he becomes aware of the higher self through the first faint flickerings of the intuition.

The experience upon the Mutable Cross lasts a long time, and carries the man always back again and again into the sphere of influence of Aries which, through the ruling activity of the first ray, both strengthens the will of the man (no matter what his ray) and ends cycle after cycle with the "word of destruction." Again and again, he enters into the sign Pisces and finds his way around the great wheel until the experience of change and of mutability and the establishing of the transmutation process carry his consciousness from the instinctual and intellectual stages to the faint beginnings of the intuitive processes in Gemini. Then comes a great process of polarisation and a moment of transference, after which the influence of the Fixed Cross causes reversal and the lessons gained upon the Mutable Cross have to be worked out and the effects demonstrated upon the Fixed Cross. It must not be thought that, in the early [Page 120] stages of unfoldment, experience is gained only through the Mutable Cross. The man lives in and experiences in all the signs, but the influences pouring through the Mutable Cross have a more potent effect upon him than those pouring in the early stages through the Fixed Cross. It is only when the soul is becoming more alive within the form and the man is aware of his duality that the energies of the Fixed Cross supersede in effectiveness those of the Mutable Cross, just as after the third initiation the energies of the Cardinal Cross begin to control the man and are of more insistent incentive than those of the other two crosses.

When the soul is, therefore, becoming more active, the effect of the Fixed Cross will be seen working out in the four signs along with the effects of forces of the Mutable Cross for "that which is dominated and relinquished is held firmly and transformed."

Gemini—The man upon the reversing wheel in Gemini becomes increasingly aware of the intuition and increasingly under the influence of "the Brothers who live in the Light," as the Twins are sometimes

called. The light of the personality dims and the light of the soul waxes. The fluidity of Pisces and the undeveloped Gemini gives place to the responsiveness of the personality to soul impression and consequent stabilising of the life on the physical plane.

Virgo—The mind, under the influence of Virgo, which has been analytical and critical, changes to that quality of mind which is best described by the words, *illumination* and *revelation*. The Christ to whom the Virgin must eventually give birth is recognised as present in the womb, though not yet born. Life is recognised. The process of the revelation of the Christ consciousness is [Page 121] carried intelligently forward and the selfish aspirations and experiments of the undeveloped man give place to the selflessness of the illumined and intuitive disciple.

Sagittarius—This is now the sign of the one-pointed disciple. The life of fluid response to matter becomes that of the focussed response to spirit and preparation for initiation in Capricorn. The arrow of the mind is projected unerringly towards the goal.

Pisces—Here, at the final stage, Pisces stands for the death of the personality and the release of the soul from captivity and its return into the task of the world Saviour. The great achievement is finished and the final death is undergone. "There is no more sea" says the ancient book, which means inevitably the "death of the fishes" and the release of the imprisoned life into new forms or new cycles of the divine Adventure.

This Mutable Cross, of which Pisces is one of the arms, is predominantly the Cross of "repeated incarnations," of varied experiments under the various signs and orthodox rulers, and of those many experiences which lead to successive and continuous expansions of consciousness. It is therefore the cross of the Son of God, the incarnating Christ, though it is, in relation to this Cross, the Cross of the planetary Christ, just as the Fixed Cross is that of the individual Christ in each human being, and the Cardinal Cross is that of the cosmic Christ. It might here be noted that the Cross with which we are here concerned is that of the mass, and that the consciousness which it exemplifies is that of the instinctual consciousness and its merging into the intellectual consciousness; it is the Cross of the anima mundi and of the human soul before the consciousness of duality is clear in the mind of the man and before transfer is made on to the [Page 122] Fixed Cross. It is consequently more closely allied to the Cardinal Cross of the Heavens, for the mass consciousness, which is the significant consciousness of the Mutable Cross, becomes the group consciousness or the synthetic consciousness of divinity, after passing through the interim period or the "vital interlude" of the intense self-consciousness of the man upon the Fixed Cross. This human interlude is in the nature of a cross section in the development of consciousness, but the main emphasis is the unfoldment of the mass consciousness of all the kingdoms in nature into the group consciousness of the three highest kingdoms through the mediatorship of the human kingdom which, through its peculiar and specific type of awareness, can relate the higher and the lower expressions of divinity. It is here and in this connection that the sign Pisces is of much importance, as it is the sign of mediatorship. Mediumship in its true meaning is expressive of the mass consciousness—impressibility, negativity and receptivity. These points will become clearer as we study the signs and their many inter-relations. The thought I wish to convey to you here is that at this stage the influence of Pisces on the involutory arc, and as the Sun retrogrades through the signs, is felt largely in the anima mundi and in the hidden, incarnated and imprisoned Christ; the germ of the Christ life is psychically impressed, becoming constantly more sensitive to these psychical impressions, swept by desire which ever changes, constantly aware of all impinging contacts, but unable as yet to interpret them correctly, for the mind has not been awakened adequately in Virgo. This hidden Christ is unable

to free itself from "contact with the Water." That point is eventually reached and is being reached with great rapidity in the present human stage where another and major change is deemed desirable and this is the result of the many lesser **[Page 123]** changes. Change is ever needed but the method changes itself from the constant variability and mutability of the Mutable Cross to certain changes of a major kind which are brought about by a more permanent and directed life tendency.

The man at this stage has within him the potencies and the characteristics of the indwelling Christ, but they are not manifesting and are only latent possibilities for he is as yet entirely controlled by his form nature (the prison) and his environment. The hidden powers of the soul are negative and the powers of the form nature are positive and beginning to find increasingly potent expression. The natural spiritual tendencies of man are inhibited (for Pisces is often a sign of inhibition and hindrances) and the natural animal and personality powers—particularly the emotional—are the obvious and visible qualities of the man. A good deal of symbolism connected with the latent Christ and the outer expressive personality can be seen if a study is made of the Biblical story of Jonah and the whale. I have not time to enlarge upon it here, but it is a parable concerned with the Piscean stage of consciousness and the awakening of the Christ consciousness with the consequent dispute which that entails. Jonah stands for the hidden imprisoned Christ, alive to the perils of the situation, and the whale of large size stands for the bondage of incarnation and for the personality.

It is in this dual sign that the imprisoned soul and the personality enter upon that process which will transmute

1. The lower nature into the higher manifestation.
2. The lower psychological powers into the higher spiritual faculties, i.e.
  - a. Negativity into positive soul control.
  - [Page 124]**
  - b. Mediumship into mediatorship.
  - c. Clairvoyance into spiritual perception.
  - d. Clairaudience into mental telepathy and finally inspiration.
  - e. Instinct into intellect.
  - f. Selfishness into divine selflessness.
  - g. Acquisitiveness into renunciation.
  - h. Self-preservation into selfless world service.
  - i. Self-pity into compassion, sympathy and divine understanding.
3. Spiritual and mental inhibition into soul expression and mental sensitivity.
4. Devotion to the needs of the self into developed devotion and response to the needs of humanity.
5. Attachment to environment and to personality conditions (identification with form) into detachment from form and ability to identify with the soul.

The ordinary low-grade medium is the outstanding example of the worst aspects of Pisces—negativity, impressionability, animal and emotional sensitivity with complete undevelopment of the mental principle. It would be of interest to find out two things scientifically:

1. Whether the majority of the lowest kind of medium (trance mediums in particular) have Pisces dominant in some powerful manner in their charts.
2. Whether those mediums who are becoming more positive and more *self*-controlled and who are beginning to get a glimpse of the higher correspondences in their work—mediatorship and interpretive activity—have not got Virgo appearing somewhere with real potency [Page 125] and activity. This might indicate the awakening of the mind, in the first instance, and eventually that there was a shift in the influence controlling them, from the orthodox planetary rulership to that of the more esoteric planets. It might be added that spiritualism and the work of the spiritualistic movement are under the influence of Pisces with Cancer rising, or in some stages with the reverse—Cancer with Pisces rising.

As regards the rays which express themselves through the planetary rulers and which absorb or collaborate with the influences of the sign Pisces and thus influence our planet and humanity, we find a most interesting situation. Two major rays express themselves through the rulers of Pisces, orthodox and esoteric: The first Ray of Will or Power, focussed through Pluto, and the second Ray of Love-Wisdom. It is the interplay of these dual potencies which:

1. Produces the duality of this sign.
2. Brings about the major problem of Pisces—psychic sensitivity.
3. Causes the lure of the Path, in the first instance the path of evolution and later the lure of the probationary path with the consequence that transference to the Fixed Cross (which is all that we can intelligently comprehend) begins really in Pisces; though impulsed (if I may use such a word) in Aries it begins and ends in Pisces.
4. Precipitates the process of transmutation and eventual escape through death.
5. Unfolds the significance, activity and beauty of death and of the work of the destroyer.

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From this it will be apparent how important and powerful is this sign. Through its orthodox ruler, Jupiter, that force is brought to bear which "brings all together" and—in this case—relates the two fishes and binds them together in a functioning relationship. It is the activity consequently of the second ray force which relates soul and form and brings the two together, and this magnetic potency is peculiarly descriptive of the activity of Pisces. From another angle and in a dual sign, this can also be seen working out in Gemini. In Pisces, there is demonstrated the captivity angle of relationship and the two fishes are unable to escape from each other; in Gemini there is also a definite relationship between the two brothers but there is no connecting band, and in that relationship is latent free choice and free determination. In connection with a lesser duality found in every human being, that of head and heart, of mind and love, and of will and wisdom, the work of Jupiter is to develop these two qualities and bring them into synthetic interplay. Eventually there has to be the complete fusion of love and mind before a world saviour can manifest and function efficiently, and this is pre-eminently the final result of the forces of the Mutable Cross, as they work out the qualities *released by the planets* active in Pisces, Sagittarius, Virgo and Gemini. These planets are:

Orthodox—Jupiter and Mercury.

Esoteric—Pluto. The Earth. The Moon (hiding Vulcan) and Venus.

As you know, Pluto stands for death or the region of death; the Earth stands for the sphere of experience; the Moon or Vulcan stands for the glorification, through purification and detachment, of matter, and Venus stands for the emergence of the love principle through the directing power of the **[Page 127]** mind. Students will find it interesting to work out the implications for themselves. Orthodox astrology assigns only two planets to these four signs, which in itself indicates a definite interplay. Jupiter and its influences indicate that the way of incarnation is the "beneficent" method of evolutionary unfoldment and that the way of love-wisdom (2nd ray) is the way for humanity to go. Mercury indicates that the line of least resistance for humanity is harmony through conflict, for Mercury expresses the fourth ray energy which is buddhic, intuitional and expressive of the Christ, as Mercury and the Sun are one. But the esoteric planets are more explicit in their inferences and man appears, when ready for their influence, to be responsive in a fourfold way which he is not in the earlier stages. They embody the recognitions and the reactions which condition man's consciousness when he is preparing to transfer off the Mutable Cross and mount the Fixed Cross. He comes, therefore,

1. Through Venus—under the power of mind, transmuted into wisdom through the instrumentality of love.
2. Through the Moon—under the bondage of form in order through form experience to achieve release and the "uplift of matter" in Vulcan.
3. Through the Earth—under the influence of planetary experience (which is different to individual experience) in order to transmute his personal consciousness into group awareness.
4. Through Pluto—under the destroying power of death—death of desire, death of the personality and of all which holds him between the pairs of opposites, in order to achieve the final liberation. Pluto or death never destroys the consciousness aspect.

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Six planets, therefore, govern the Mutable Cross as far as humanity is concerned and this in itself is significant, for six is the number of the great work of the period of manifestation, is the number of "the Beast," which is the lower nature as far as man is concerned, and is all that which seeks to destroy the higher life, but also that which can be controlled and directed finally by the soul. The significance of numbers enters into this science of esoteric astrology, and numerology, as it is, *per se*, a branch of esoteric astrology. Love—Mind—Experience—Form—Human Understanding—Death: these are the keynotes of the fourth Creative Hierarchy, the human kingdom and they are embodied in the planetary influences which pour through these planets from their allied signs. Through the activity of these forces which work at this stage through the Mutable Cross, man is brought to a great Crisis of Polarisation and to a point of basic change for which all the earlier and many changes have prepared him.

It is these words also which, from a different angle, govern the processes undergone upon the Path of Discipleship and of Probation. The task of the disciple is to understand their significance in a practical and effective manner and to deal with the energies which these planets release, subordinating them to the energies released by the Fixed Cross upon which he stands, and thus increase their potency through occult combination. It is by achieving intelligent and active response to the energies released and



earlier mastered through the experience of the Mutable Cross, and by relating them to the potencies let loose upon him whilst crucified upon the Fixed Cross, that he learns to prepare himself for the twelve great tests in all the twelve signs for which the experience of the two Crosses prepares him.

Pisces governs the feet and hence the whole thought of [Page 129] progress, of attaining the goal, and the treading of the Path of Return has been the underlying spiritual revelation of the great cycle through which we are passing; also, in the Piscean Age, the lesser cycle out of which we are at this time moving, it has been the origin of all the teaching given by the world religions anent the various stages of the Path of Return. Some astrologers hold also that Pisces governs the generative processes. They are essentially correct because once a man is nearing or upon the Path he should become increasingly creative in the higher sense and the physical generative processes should give place esoterically to regeneration and to creation upon the mental plane instead of only upon the physical plane. This higher creative functioning becomes possible under the influence of aspiration and intuition. This begins to take place when the four esoteric rulers supplement the activity of the two orthodox rulers. It is interesting to note that the astrologer, Alan Leo, suggests Neptune as an alternative to Jupiter. He sensed and touched upon a mystery of initiation though he did not realise the magnitude of his discovery. Neptune focusses the influence of Pisces as it concerns humanity *as a whole* and not just the individual man, but this only takes place towards the final stages of the Path of Discipleship. Today humanity is moving rapidly towards the position of the World Disciple, and intuiting this, he suggests Neptune as an alternative to Jupiter.

Esoterically, the reason that Venus is exalted in Pisces is connected with the relation of Pisces to the sign Gemini, of which Venus is the esoteric ruler, and also in relation to the fact that Venus is the Earth's *alter ego* and is closely related to the human kingdom. This subject is too vast and complicated to be elaborated here, but the point should be remembered. The Fishes in Pisces are bound together, as [Page 130] we have seen, and this is a symbol of the captivity of the soul in form, prior to the experience upon the Fixed Cross. The Twins in Gemini are symbols of the same basic duality, but the experience of the many changing incarnations has done its work, and the Band (uniting the two fishes) is in process of dissolution, for part of the work of Pluto is to "cut the thread which binds the two opposing lives together." It is the task of Venus to "reunite the severed lives but with no binding thread." Therefore, Venus is exalted in Pisces and at the end of the greater cycle, the Sons of God who are the Sons of Mind are raised up into glory through experience and crucifixion because they have learned to love and truly reason. The influence of Pisces, Gemini and Virgo is eventually fused and blended (symbolically the Cross must always become the line and then the point). Sagittarius, which is governed esoterically by Mother Earth, produces those conditions whereby the Path itself achieves glorification. Consequently, you have at the end of the age (I refer here to a greater round of the zodiac and to no shorter cycle), the glorification of Venus, of Virgo, the Virgin, and of Mother Earth—two planets and one constellation—and all these are potencies which produce definite changes in the solar system. They represent the three divine potencies of matter and of substance, plus the force of Sagittarius driving them on to a still greater consummation. There is a wide and interesting field of research to be found in the relation of

1. The planet Venus—ruler of the constellation Gemini.
2. The Earth on which we live, called often "Mother Earth."
3. The Fish-goddesses of the sign Pisces.
4. Virgo, the Virgin.

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Gemini and Sagittarius are connected through their ruling planets (because the Earth is more closely related to Venus than to any other planet) and thus again you have the six potencies which produce release from the bondage of form, entered into in Cancer as far as the mass of humanity is concerned (by this I mean the birth of the human kingdom) and in Pisces as far as the individual is considered.

In pointing out the significance of the above facts, I am not considering the orthodox astrological reasons for the exaltation and the fall of certain planets in certain signs, I am concerned with the effect of the waxing and the waning influence upon the subject, man. Bear this in mind and—at the same time—remember that we are occupied with the Great Illusion which it is the major task of man in this particular world cycle to master and dissipate, and so to inaugurate the reign of the Real. It is the revelation of the Real which is the task all initiates undertake after the final experience of the twelve final tests in the twelve signs. Therefore, when we find that the power of Mercury is lessened in Pisces and that it finally "falls" in that sign, what is the esoteric and spiritual meaning? Simply, that after the stage of initiation in Capricorn, as the result of the reversal of the wheel *and the consequent experiences*, and after the triumph of Scorpio, the power of the mind lessens steadily till finally (like other aspects of form life in the three worlds) it comes to an end and its meaning and illuminating aspects between soul and physical brain are no longer required. The man, coming definitely into full soul consciousness, requires now no mediator but deals directly himself with his emanating source. Mercury is then met with again under another name, this time as the Sun, mediating between the higher aspects—soul and spirit—for **[Page 132]** Mercury and the Sun are One. Through Mercury, the mind is illumined and relation is established between personality and the soul. As Mercury, the Sun—the mediator—shifts to a still higher plane and is no longer mediator between two different stages in consciousness but between life and consciousness itself; this is a very different matter and effects the higher understanding. This will necessarily be incomprehensible to you at present for it is not a mediatorship between differences but a fusion of what is already related. Are you any the wiser for that statement?

The same symbolic mode of interpretation must govern also our understanding of the three decanates. Both Leo and Sepharial give a list of the decanates and between them there is much resemblance but there is, however, an important difference. Leo approaches the closer to the esoteric interpretation of astrology whilst Sepharial is purely exoteric. According to Sepharial, the three decanates are governed by Saturn—Jupiter—Mars, presenting opportunity to work off karma and to be successful in so doing and indicating the method employed, that of conflict and of war. Leo gives us Jupiter, the Moon and Mars. He indicates, therefore, the success which is incident to proved discipleship and consequent readiness for initiation, the seeing of the vision with which Jupiter rewards the disciple, and the experience which Vulcan confers. Vulcan has been hitherto hidden, but its influence has steadily superseded all lunar control, for the personality or form side of life is lost to sight in the radiance of the Sun, the soul. The light of Vulcan and the light of the Sun are one light and these three—Mercury, Vulcan and the Sun—stand for a synthesis and a radiance which eventually dims the light of Mercury and it "falls" into the background and Vulcan too becomes invisible and only the Sun remains. We have consequently a **[Page 133]** vision of the Sun, the experience of the personality and effort, which is the mode of attainment governed by Mars.

The keywords of this sign are obvious in their implications. Where the personality is concerned and the wheel rotates in the normal manner for the ordinary average or undeveloped person, the Word is "And the Word said, Go forth into matter." The command of the soul to its instrument during the earlier

stages of evolution goes forth and the response comes immediately from the one who "blinds the soul to truth, holding it in durance vile." These words you are amply able to interpret for yourselves and from your own standpoint which is the only standpoint of service to you, indicating to you what lies behind upon the path of evolution, the point upon the Path where you now stand and the immediate step, vision, experience and effort which lie ahead.

In closing what I have to say about the constellation Pisces, I would, at this point, make one practical suggestion which will save students much trouble in the long run. Gather together, as you read, the statements I make anent any particular sign, planet or major constellation. You will then have right under your eye the information needed on any specific point and can study successfully this complicated transitional astrology. And yet, is it any more complicated to the beginner than a textbook on physics or chemistry? I think not. What does complicate the problem is your feeling of doubt and questioning as to the truth and the verifiability of the statements made. Yet the beginner in chemistry has to accept the statements of the expert who has written his textbook, and does so accept them until the time comes when he can verify them himself through experiment. You might in this connection retort by saying that the conclusions presented to him have been tested again and **[Page 134]** again for centuries in many cases and for decades in others, and that there is little real room for questioning. This is equally true of the science of astrology, for its foundations have been tested for millenia of years and have proven correct and its experts are wiser and more synthetic and selfless in their application of the science than are any other group of scientists. I refer here to the true esoteric astrologers who stand behind the astrological movement in the world today. I would ask you to remember this and to regard yourselves as beginners, leaving conclusions on one side until you have grasped more of the essentials and the theory. For this exoteric astrology may have prepared you, in some cases.

### **AQUARIUS, THE WATER CARRIER**

This constellation is one of supreme importance to our solar system at this time, for it is the sign into which our Sun is rapidly moving and its influence is gaining in momentum and added potency with each vanishing decade. It is, therefore, largely responsible for the changes now being effected in our planetary life in all the kingdoms of nature, and, because it is an air sign, its influence is all pervasive and inter-penetrating. To many types of mind, this influence is intangible and must, therefore, be unable to produce the desired results; yet the fact is that these intangible pervasive results are of far greater potency and are far more extensive in their effects than the more concrete and spectacular happenings. It is not my intention here to deal with these subjective and potent effects. I have indicated much and have hinted at more in my other writings. I am only generalising in this delineation of the subjective significance of the twelve signs, and seeking to give a broad and not detailed picture **[Page 135]** of what I might call the lines of the new astrology, its mode of approach to the more esoteric aspects involved in the soul horoscope. The new astrology will deal with significances and meanings, and not so much with the symbols and the outer happenings such as events and mundane activities.

The keynotes of this sign are three in number and very easy to understand, though when they make their note felt on the reversing wheel, most difficult to demonstrate. They are:

1. The service of the personality, the lower self, which eventually transmutes itself into the service of humanity.
2. Superficial and selfish activity which changes into a deep and active intention to be active on behalf of the Hierarchy.
3. Self-conscious living which changes finally into a sensitive humanitarian awareness.

The quality of these keynotes changes from a petty and superficial nature to one of deep purpose and profound conviction. The low grade and undeveloped Aquarian upon the Mutable Cross manifests through a superficial self-awareness. This matures in Leo and becomes a deep-seated self-consciousness and a profound interest in self and its need and wishes. As the interplay goes on between Leo and Aquarius (for they are polar opposites) there comes a deepening of all qualities and the superficialities disappear until—upon the reversed wheel—the intensive self-consciousness of Leo expands into the group awareness of Aquarius. The individual becomes the universal. Man, alone and separative, becomes mankind in his reactions and awareness and yet, at the same time, preserves his individuality; he is no longer just a human being, individually self-centred [Page 136] and separative, but becomes humanity itself, losing his personal identity in the good of the whole yet retaining his spiritual Identity. From self-service, he proceeds to world service and yet is always the individualised Son of God until after the third initiation.

As one studies these twelve signs, it is interesting to trace the relation of consciousness to the preceding sign and to the succeeding sign. It is peculiarly so in connection with the sign Aquarius. The material, earthly quality of Capricorn becomes "dissolved into the air" in Aquarius. The individual "fish" of the other sign becomes eventually the soul, and soul quality emerges, and on the reversed wheel it demonstrates as the pervasiveness of wisdom (Pisces) and the universal love of the truly developed Aquarian. On the wheel as it "rolls onward into illusion," the wheel of the personality, the superficiality and the airy nature of the undeveloped Aquarian deepens gradually into the concrete and rocky material nature of the Capricornian. The average man in Aquarius puts all his wares into the window, and often in the room behind the window there is little to be found. Esoterically, the developed Aquarian puts all he has into his water pot, storing it there for service and giving it freely on demand to meet a need.

The sign Aquarius is also a dual sign and signifies two vibrations. It is here that its relation to Pisces emerges, for just as Pisces on the wheel of illusion, the Mutable Cross, stands for substance and bondage, in Aquarius, substance and the anima mundi or imprisoned soul begin to work in mutual tolerance, and in the higher Aquarian individual, soul and spirit are expressing themselves through substance. There is consequently an astrological relation between the band of stars in the constellation Pisces, which unites the two fishes, and the quality and nature of Aquarius [Page 137] which relates and binds together into one working and synthetic whole. The Aquarian recognises the bond which holds all together subjectively and in truth, whilst in Pisces the energy of relationship constitutes an imprisoning band which confines and holds captive. Think this out. It is an error to consider the margin of contact between two signs in the passage of the Sun to be in the nature of hard and fast frontiers or set boundary lines. Such is not the case. There are no rigid lines of demarcation separating two entirely different areas of experience and consciousness upon the solar path. It only appears to be so and this itself is part of the Great Illusion.

The rulers of Aquarius are of a peculiar interest. They constitute an effective group of planets and bring in the influences of the seventh, second and fourth rays. These are pre-eminently the rays which determine the final stages of man's progress as well as the initial stages, being more potent at the beginning of the involutionary path and the end of the evolutionary path than they are in the middle period. They determine the final stages and happenings of the Path of Initiation. The seventh ray brings into expression upon the physical plane the major pairs of opposites—spirit and matter—and relates them to each other, producing eventually one functioning whole. The second ray gives soul expression and spiritual consciousness and also she power to pour out love and wisdom upon earth whilst the fourth ray indicates the field of service and the mode of attaining the goal. This mode or method is that of conflict and struggle in order to reach harmony and thus express all truly human characteristics, for the fourth ray and the fourth Creative Hierarchy constitute essentially one expression of truth.

Some astrologers assign Saturn as one of the rulers. **[Page 138]** Alan Leo does so, but I would point out that in this case he is dealing entirely with the progress of the ordinary man upon the wheel of life, and the Saturn which he senses as ruling Aquarius is the Saturnian influence of Capricorn, in which sign Saturn governs in two fields. On the reversed wheel, the Saturnian influence exhausts itself in Capricorn and the man is then free from karma and needs no presentation of opportunity for he stands a free initiate, a true Master Mason and can then proceed with world service undeterred and held back by no thought of self or selfish desire. He comes then under the influence of Uranus, that mysterious and occult planet. His will is focussed and developed by the Uranian influences and he develops into a leader. He brings about desired changes and produces those new conditions which will help the soul of humanity to express itself more freely. Water being the symbol of substance and of material expression plus emotional motivation, Aquarius is consequently dual in its activity, and the third ray expresses itself powerfully through this sign, reaching our planet through Uranus and the Moon which hides or veils Uranus symbolically in this case. There is, therefore, to be found the double influence of Uranus, expressing the quality and bringing in the energies of the seventh ray, in one case, and the third ray in the other. The seventh ray is, in the last analysis, the focussed differentiated energy of Ray One as it expresses the will of the first aspect of divinity on earth through the power to relate and bring into objective manifestation—by an act of the will—both spirit and matter. This it brings about through the activity of Ray Three, expressing itself through humanity and its individual units, though combining with the energy of the three rays which are released through the ruling planets:

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1. Uranus—Ray Seven—The will to be and to know simultaneously on all planes of manifestation.
2. Jupiter—Ray Two—The fusion of heart and mind, which is the subjective purpose of manifestation. This is brought about through the third and the seventh ray activity on the exoteric wheel.
3. The Moon—Ray Four—The will to be and to know plus the fusion of heart and mind is the result of the work carried forward in the fourth Creative Hierarchy under the influence of that energy which produces harmony through conflict.

I would here call your attention to the fact that in connection with the Moon, as it is related here to one of the Creative Hierarchies, you have in the Moon itself the exoteric influences of the ordinary mode of procedure upon the wheel of life, and in the planet which it veils and hides (in this case the planet Uranus) you have the esoteric energy which brings this Hierarchy to subjective realisation.



*Uranus* gives innate spontaneous activity and this produces evolutionary development—both natural and spiritual. It is the urge to better conditions.

*Jupiter* gives an inherent tendency to fusion which nothing can arrest. The achievement of ultimate synthesis is inevitable, and this Jupiter promotes.

The *Moon* brings about the inclination to create these conditions which lead to the great and critical transformations of instinct into intellect. This the moon brings about, but Uranus causes the great transference in the human consciousness from intellectual perception to intuitive knowledge. Bear in mind that the esoteric forces combine with the forces of the exoteric or orthodox planets and that they do not negate their influence. They only supplement [Page 140] and dominate them. The man is thereby enriched and his experience is extended and his consciousness expanded by the new energies, but all the time the effects and conditioning achieved and attained under the old influences are not altered. They have "determined" his nature and fixed his qualities and, therefore, remain persistent and energetic, but the new and deeper influences and potencies are those which in the future upon the Fixed Cross will condition and motivate gradually and steadily all his activities. In the future, instead of speaking of the orthodox planets when dealing with the planetary influences we will speak of the exoteric and the esoteric planets and so bring our vocabulary and definitive words more into line with the inner teaching. In astrology, we are dealing all the time with the energies which produce movement and subjective and outer activity; we are concerned with the impact of many forces upon the human, the planetary and the systemic expression of life and purpose, and with the resultant effects. When these effects and activities are purely objective (and under that word I place all events and happenings going on in the three worlds of human experience—the physical, astral and mental planes) you have personality demonstration. When they are consciously related to the world of causes and are the result of "right and conscious direction" of the emanating centre, the soul, then the personality forces become subject to the diffusion of the soul energies and the personality or form nature becomes magnetic in a different manner, and so attracts to itself energies of a higher and more dynamic plane to the ones with which the man has been concerned hitherto and which he has learned to control and use; in other cases, the soul energies intensify certain of the personality forces and the effect of the exoteric planets is supplemented by an increasingly steady inflow of the energies [Page 141] of the esoteric planets, and these begin to have a dominantly esoteric effect. In Capricorn, for instance, the influence of Saturn is both exoteric and esoteric; in Taurus, Vulcan has both an esoteric and hierarchical effect, whilst in Leo the Sun rules all three—the exoteric, the esoteric and the hierarchical life. This we will study somewhat later in this section and when we come to the consideration of the constellation Leo. Planetary influences are unusually potent in Aquarius during this world cycle because it is, in a peculiar way, a culminating sign for the majority of people who proceed from Aries to Pisces upon the Fixed Cross. A rare few consummate the experience of life upon the three Crosses in the sign Pisces, and so become world saviours. They know then, and only then, the highest aspect of the first ray as it expresses itself through the activity of Death. The bulk, however, of the world initiates climax their experience in Aquarius and become liberated world servers. They turn their backs upon all further progress for themselves in this cycle and on all satisfaction of their own spiritual aspiration and become carriers of the water of life to humanity, joining thus the ranks of the Hierarchy. Those who achieve in Pisces and make the higher and further grade in their development pass into that centre to which we have given the name of Shamballa, but the bulk of the initiates and disciples remain attached to the second centre, that of the Hierarchy of Service.



Aquarius is pre-eminently a sign of constant movement, of changing activity and recurrent mutations, and the symbol for the sign is expressive of this state of activity. It is, therefore, a sign in which the significance of cycles is mastered and understood by the initiate. The results of the valley experience (to use the well-known language of the mystics of all ages) and of the mountain top with its vision [Page 142] and light, are very vividly depicted by the sign. The Aquarian can experience the depths of depression and of self-depreciation or he can know and pass through the exaltation of the soul and the sense of spiritual power which soul control gives, and know them to be the interplay and the action and reaction which are necessary for growth and comprehension. The law of such action and reaction is the law with which he works.

In Leo, a man's centre and point of consciousness is himself; he turns upon himself and revolves entirely upon his own axis and in respect and relation to himself, and is all the time the self-centred individual, consecrating all thought, time and service to his own well being and personal interests. But in Aquarius, the polar opposite of Leo and its sign of consummation, he becomes outgoing; there is no centre or circle of circumscribed influence but only two outgoing lines of energy, pouring from him into the world of men. The self-conscious individual in Leo becomes the conscious server in Aquarius, and this is well expressed for us in the symbols of these two signs. The Aquarian is consecrated to group service and to the welfare of humanity. The average Aquarian upon the Mutable Cross will be, for instance, a faithful employee, the adherent and worker in some firm or business within whose limits all his interests are confined and to whose welfare all he has is consecrated. Upon the Fixed Cross this consecration to others becomes world service.

Aquarius, we are told, governs the blood system and its circulation. By means of the blood, the life force is distributed throughout the entire human body. It is, therefore, symbolic of the task of the liberated Aquarian who dispenses spiritual life throughout the fourth kingdom in nature. The Aquarian influences are felt also as life-giving [Page 143] in other forms of planetary life and other kingdoms in nature but with these we will not deal as we are confining our attention to humanity.

Aquarius, as you know, is one of the arms of the Fixed Cross. This Cross is outstandingly the Cross of Discipleship and of the three major initiations in connection with which it might be pointed out that:

1. In Taurus—Desire is transmuted into aspiration, darkness gives place to light and illumination, the eye of the Bull is opened which is the spiritual third eye, or the "single eye" of the New Testament. "If thine eye be single," said the Christ, "thy whole body shall be full of light." This single eye takes the place of the two eyes of the personal self. The attention of the man becomes focussed upon spiritual attainment. He treads the Path of Discipleship.
2. In Leo—The self-centred man becomes eventually the soul in life expression and focussed on the achievement of the spiritual goal of selflessness. In this sign, he undergoes preparation for the first initiation and takes it also in this sign, or under this sign when it is the rising sign, becoming "the Lion who seeks his prey," that is the personality who becomes the captive of the soul.
3. In Scorpio—In this sign, the disciple undergoes those tests which will enable him to take the second initiation and demonstrate that the desire nature is subdued and conquered and that the lower nature is (by being lifted up in the air, i.e. into heaven) capable of reaching the goal for this world period, and that from the earthy foundations of Scorpio the personality can be so tested that it shows fitness for the world service demanded in Aquarius. This is beautifully expressed for us in the [Page 144] legend of

Hercules, the Sun-God who overcomes the nine-headed Hydra or serpent of desire by being forced to his knees and from that position of humility lifts up the serpent into the air, and then deliverance comes.

4. In Aquarius—In this sign, the long effort of the soul is consummated and concludes the experience of the disciple upon the Fixed Cross. The man then takes the third initiation and becomes free from personality control, taking the next two initiations upon the Cardinal Cross.

I might here give you the following names for the three crosses taken from the ancient archives and therefore difficult to translate:

1. The Mutable Cross—The Cross of changing and absorbed Experience. This is the place of action and of reaction, of karmic control and of response to impacts leading to the awakening of consciousness to the nature of the goal ahead.
2. The Fixed Cross—The Cross of Transmutation. Desire becomes aspiration, and selfishness is transformed into selflessness.
3. The Cardinal Cross—The Cross of Transcendence. Personality life and form life and planetary life no longer control. The man stands free.

Substance, the ocean of life, water, the symbol of desire and the impulse to incarnate are transmuted into soul light and light substance and the urge to tread consciously the path of return, plus the longing to serve. Desire is developed and focussed in Taurus when the man is upon the Mutable Cross and progressing around the zodiac. It is reoriented and repolarised in Taurus when the man has mounted the **[Page 145]** Fixed Cross and is eventually relinquished in that sign. In the polar opposite of Taurus, Scorpio, the personality is humbled and brought to grips with the soul; in that sign the personality is "occultly killed and then resurrected into air and light," in order to become from that moment the servant of the soul. In Leo, the individual awakens to his own identity, concentrates his purpose, learns the lessons and uses of selfishness (for that is one of the best ways to learn and to discover that it is contrary to the laws of the soul) and is eventually so cornered by the life processes that he becomes aware of the futility of self-interest. In Aquarius, the man awakens to the beauty of group life, group interest and his individual responsibility towards the group and begins to live his life and to spend himself in the service of humanity.

In connection with the question of consciousness, students would find it illuminating to study the subject along the following lines:

1. Subjective latent consciousness --- In Aries
2. The consciousness of duality ----- In Gemini
3. Mass consciousness ----- In Cancer
4. Individual self-consciousness ----- In Leo
5. Equilibrated consciousness ----- In Libra
6. Group consciousness----- In Aquarius

The distinction between exoteric and esoteric astrology lies in just such recognitions as listed above. Exoteric astrology deals with the characteristics and qualities of the personality and of the form aspects,

and also with the events, happenings, circumstances and the conditioning environment which appear in the personal horoscope, indicative of planetary control and not of solar control. Esoteric astrology concerns itself primarily with the unfoldment of consciousness, [Page 146] with the impacts which awaken it to the peculiar "gifts" of any particular sign and ray endowment and with the reaction of the man and his consequent enrichment through his response to the influence of a sign, working through the esoteric planets from the angle of humanitarian awareness, of discipleship and of initiation. This deals basically with his experiences from the angle of the three Crosses, which involves first, mutation, then direction, and finally initiation. Increasingly, these three Crosses will take a prominent place in astrological delineation.

We come now to a very interesting point in connection with Aquarius. There is apparently no planet which is either exalted or "falls" in this sign. The only planet affected is the Sun, whose power is lessened. What is the symbolic significance of this? It consists in the relation of Aquarius to Capricorn and of the Fixed Cross to the Cardinal Cross and of the third initiation to those succeeding it, of the point of balance reached between Pisces and Capricorn, which focus in Aquarius. I am not here considering the orthodox mathematical or astronomical reasons, for they are, in reality, dependent upon the subjective and spiritual reasons, and it is with these that we are concerned. One of the facts which will emerge in our consciousness as we study along these esoteric lines is that all the outer indications do not indicate truth but only point the way to the subjective realities of which the outer facts are but the illusory symbols. Ponder upon this and keep an open mind.

No planet is exalted in Aquarius and no planet falls in this sign because the true Aquarian—after due experience upon the Mutable Cross and the Fixed Cross—has reached a point of balance. He is held by none of the pairs of opposites but uses them both for spiritual ends. He is hindered neither by earth nor water (Capricorn and Pisces); [Page 147] he has surmounted the tests of both the processes of incarnation and initiation and so stands free, distributing energy and life, symbolised by the two wavy lines. It is interesting to bear in mind that in the progress of the soul, *as far as humanity is concerned*, one of the four signs of each Cross is of more importance than the others. Each sign of each of the three Crosses is related to one of the four kingdoms in nature and the preponderance of the ray influence pours through the sign to the kingdom under consideration. In connection with humanity, the sign of importance on the three Crosses is as follows:

1. The Mutable Cross ----- Pisces
2. The Fixed Cross ----- Scorpio
3. The Cardinal Cross ----- Capricorn

In Aquarius, the initiate consummates all that has been achieved in Leo through the influence of the Sun, for in Leo there is an almost unique condition where humanity is concerned as the Sun governs all expressions—exoteric, esoteric and hierarchical. It rules the personality, the soul and the fourth Creative Hierarchy. Hence the Sun (the physical Sun) is lessened in its power in Aquarius. The third initiation has been undergone and the light of the personality has been "put out" or dimmed by the light of the subjective Sun, influencing the soul. There is much to think out here but little more can be directly indicated, as the curious fact of this triple control by a planet constitutes one of the mysteries of initiation. It is tied up with the relation between Leo and Aquarius, for Leo is unusual in having all its ruling influences concentrated through the medium of one planet. Leo indicates the height of achievement of the human soul. We are apt to think that initiation and liberation are the achievement of the human kingdom [Page 148] and the attainment of humanity. This is *not* the case. Initiation is an

achievement and an attained success of the soul which has at last succeeded in dominating the personality and in manifesting its true nature and character, in spite of the personality and the antagonism of the human being intent upon his own purposes. It is literally the attainment of certain desired objectives, towards which the units of the fifth kingdom in nature have been working for aeons, and expresses the end of the enforced task and sacrifice and planetary service. This achievement reaches its goal at the third initiation and from that time on man, liberated and free, serves from free choice and as a soul, conscious of intent and purpose *upon the physical plane*.

The decanates in Aquarius are governed (according to Alan Leo) by Saturn, Mercury and Venus, and the effect that they will produce upon human affairs and world conditions is already beginning to appear. Saturn is the planet of discipleship and of opportunity; it is exceedingly active today, presenting to the world disciple those difficult situations and crises which will involve free choice, discriminative pioneering, wise response and correct decision, thus bringing about the destruction of that which hinders without the relinquishing of any true values of which humanity may be aware. The individual disciple has always been faced with these conditioning and releasing circumstances, and today humanity itself is in the same position. We stand at the gateway of the new world, of the new age and its new civilizations, ideals and culture.

Saturn, having offered opportunity and proffered us a choice to bring about the needed changes and to destroy that which holds back the free expression of the soul, eventually stands aside in order to let His great Brother, Mercury, spread the light of the soul—intuitive and illuminating—**[Page 149]** upon the situation, to interpret for us, through our own illumined minds, the significance of events and to relate the old and the new, the past and the future through the light of the present.

Hence, the subjective usefulness of the present general trend towards meditation processes which bring about the capacity to be "impressed from on high" (technically understood) and to be illumined by the light of the soul.

When the task of Saturn and of Mercury has been accomplished, then during the third decanate, Venus, which is the union of heart and mind, will usher in the long hoped for era of love-wisdom, of brotherhood and of expressed brotherly relationships. Opportunity— Illumination—Brotherhood: these are the gifts that Shamballa is planning to confer upon mankind during the Aquarian Age, if man will but prepare for them, accept them, and use them. Only the future will make clear man's reaction.

According to other astrologers, the three decanates are governed by Venus, Mercury and the Moon. You can here see the relation of astrology to the normal or to the reversed wheel of life. The Moon which here takes the place of Saturn hides the planet Uranus. In this case Uranus, the occult planet, stands for exoteric science which penetrates into the hidden side of form life, and thus we have the period wherein man is not alert enough or conscious enough to seize upon opportunity and turn it to esoteric or soul ends, but can identify himself with the more advanced aspects of form. The energy which produces opportunity, illumination, and brotherly love as expressed and attained upon the Fixed Cross, demonstrates upon the Mutable or Common Cross as difficulty, the versatile and volatile mind (unstable and dark) and as sex.

This appears clearly in the words spoken to the man **[Page 150]** upon the Mutable Cross as he passes through an Aquarian cycle. The words are: "And the Word said, Let desire in form be ruler," for desire becomes gained knowledge and the knowledge of that which is hidden at any stage upon the path of

evolution relates the individual to Uranus. When the man is upon the Fixed Cross, the words come forth: "Water of life am I, poured forth for thirsty men." The implications are so clear that there is no need for me to be more explicit or to elaborate the theme.

We shall next consider Capricorn at some length. These three studies of Pisces, Aquarius and Capricorn will be slightly longer than the succeeding ones as I have been laying the foundation of what I have to say under our fifth point: The Three Crosses. We shall have brought out certain considerations in connection with them that will be of value; Pisces is part of the Mutable Cross, Aquarius of the Fixed Cross, and Capricorn of the Cardinal Cross, and there will, therefore, be no need to repeat in such detail what I have here said when we are dealing with the other signs. These three signs are beginning signs or final signs, according to the state of the wheel of life. They also sum up or initiate the activities of the other nine signs which are fundamentally strictly human signs and synthesise the results of experience upon the three Crosses.

We shall be able now to cover our present thesis anent the philosophical implications of the Great Wheel of the Zodiac far more rapidly, as I can now leave what else remains to be said in connection with the three Crosses until I come to that part of our Section VI. There I shall have much of interest to point out. I have dealt with these three Crosses at some length whilst we were covering these first three signs of the zodiacal wheel as it revolves from Aries, through Pisces, to Taurus. Each of these three is found on **[Page 151]** one of the Crosses and thus in themselves and in their relationship they constitute a complete unit. It is interesting to note how these three signs are either those of commencement (upon the Mutable Cross) or of consummation (upon the Fixed Cross). In the case where they stand for beginning we have:

1. Aries. . . . . 1st Aspect .....Movement outward into incarnation. The Will  
latent. to manifest. Experience upon the Cardinal  
Cross.
2. Pisces. . . . . 2nd Aspect.....Desire for form existence. The Love or desire  
latent. for material things. Constant mutation.  
Experience upon the Mutable or Common  
Cross.
3. Aquarius. . . . 3rd Aspect.....Consecration to the service of the lower self.  
latent. Selfishness. Experience upon the fixed Cross.

When these three signs form the end of the cycle of expression upon the reversed wheel, then you have:

1. Aquarius. . . . 3rd Aspect.....Consecration to the service of the Whole. The  
expressed. death or negation of all personality selfishness.  
Culmination of experience upon the Fixed  
Cross.
2. Pisces. . . . . 2nd Aspect..... Emergence of a world saviour. Death of all  
expressed. separative desire and love, even spiritual  
longing and aspiration. Culmination of  
experience upon the Mutable Cross.

3. Aries. . . . . 1st Aspect .....Appearance of the will to cooperate with the  
 expressed. Plan. The death of Self-will. Culmination of  
 experience upon the Cardinal Cross.

The same basic mode of considering the three Crosses can be carried out with Gemini, Taurus, Aries or the reverse: Aries, Taurus and Gemini, remembering always that the Mutable Cross governs the wheel in ordinary progress and the Fixed Cross governs it on the reversed progress during discipleship. The Cardinal Cross in reality governs [Page 152] both processes but this is only understood when initiation has taken place.

1. Aries—Governs the Path of Discipleship. The Will to return to the Source. Determination to achieve liberation. The emanating cause of the changes upon the Mutable and Fixed Crosses.
2. Taurus—The desire to overcome desire. The longing for liberation. Transmutation of desire into Love.
3. Gemini—The fusion of the opposites; the intelligent work of at-one-ment; synthesis.

Upon the ordinary wheel, these signs bring about:

1. Gemini—Experience of the pairs of opposites. Pronounced and separative duality. The interplay between the Twins: Soul and form natures.
2. Taurus—The refocussing of the lower desires prior to another circling of the Great Wheel in search of personality satisfaction. The Prodigal Son journeys into a far country.
3. Aries—Again the beginning as well as the end.

It should be remembered that Aries is definitely that divine manifestation to which Christ referred when He said "I am Alpha and Omega, the beginning and the end." The significance of this can, however, only be grasped when the experiences of the Mutable Cross and of the Fixed Cross have been transcended and the Cardinal Cross has been consciously mounted after the third initiation. This is the "wheel which turns upon itself and rolls from north to south and then from east to west as it progresses onward and, in one moment of time, this it does." This is a symbolic way of expressing the united activity of all the states of consciousness, achieved upon the first two wheels, and which [Page 153] life experience, in many rounds of the zodiac, has brought to the initiate; it means likewise that type of awareness which transcends even that of the Christ Himself and for which He and the Buddha are undergoing preparation. The experience of the Cardinal Cross (concerning as it does cosmic unfoldment) transcends all possible awareness, gained upon the other two Crosses and for which they have prepared the initiate. It might be stated that

1. The Mutable Cross, in due time and when its lessons are assimilated, brings about planetary awareness.



2. The Fixed Cross brings about systemic awareness.
3. The Cardinal Cross brings about cosmic awareness.

## CAPRICORN, THE GOAT

This is one of the most difficult signs about which to write, for it, as you know, is the most mysterious sign of all the twelve. It is the sign of the Goat which seeks its sustenance in the most rocky and arid of the world's places and it, therefore, relates man to the mineral kingdom; it is also the sign of the Crocodiles which live half in the water and half on dry land; it is spiritually the sign of the Unicorn which is the "fighting and triumphant creature" of the ancient myths. Under the symbolism of the above creatures, this sign gives us a rather complete picture of man with his feet upon the earth, yet running free and climbing to the heights of worldly ambition or of spiritual aspiration in search of what he realises (at any particular time) to be his major need. As the Goat, he is man, the earthly, human, greedy seeker after the satisfaction of desire, or man, the equally selfish aspirant hunting for the satisfaction of his aspiration. This sign portrays to us man, an ambitious animal in two senses of the word: in the early stage upon **[Page 154]** the Mutable Cross, man, the blend of desire (water) and the animal nature (earth), and upon the reversed wheel, man, the blend of soul and form. It gives us the picture also of the triumphant initiate, the "unicorn of God," the symbol of the unicorn, with its one horn out-thrust like a single spear upon his brow instead of the two horns of the scavenging goat.

It is interesting to study the three signs in which the animals have horns: *Aries*, the downturned horns of the ram, signifying the coming into manifestation, the involutory cycle and the experience of the Cardinal Cross as it expresses the Will-to-manifest of God. *Taurus*, the up-turned horns of the Bull with the circle below, depicting the push of man, the Bull of God, towards the goal of illumination and the emergence of the soul from bondage with the two horns (duality) protecting the "eye of light" in the centre of the Bull's forehead; this is "the single eye" of the New Testament which makes the "whole body to be full of light." Then *Capricorn*, the Goat, related particularly and closely to *Aries*, but hiding (as an esoteric blind) the symbolism of the Unicorn in which the two horns and the single eye are blended and depicted by the long straight horn of the unicorn in the centre of the forehead.

Behind all the above lies the dual mystery of Leo, for Leo is—as far as humanity is concerned—the key or clue to the entire zodiac and around the constellation Leo two great mysteries are found:

1. *The mystery of the Sphinx*, connected with the relation of Leo and Virgo, and tied up with the secret of the solar Angels. This is not the mystery of soul and form, but the mystery of the higher and the lower mind and their relation to each other.

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2. *The Mystery of the Lion and the Unicorn*. This secret is preserved for us in the ancient nursery rhyme about the "lion and the unicorn going up to town," and contains in a peculiar way the secret of initiation and the "going up" of the human being to the portal of admittance into the Hierarchy as well as the "mystic raising" of which Masonry holds the key. This deals with the emergence of the consciousness of the initiate (white and one-pointed) and the defeat of the king of beasts (the personality) leading to

the triumph of group and world consciousness, of selflessness and illumination over self-consciousness and selfishness. In the true rendition of this ancient myth the king of beasts is blinded and killed by the piercing of his eye and heart by the long horn of the unicorn.

The symbol of this sign is indecipherable and intentionally so. It is sometimes called the "signature of God." I must not attempt to interpret it for you, partly because it has never yet been correctly drawn and partly because its correct delineation and the ability of the initiate to depict it produces an inflow of force which would not be desirable, except after due preparation and understanding. It is far more potent than the pentagon and leaves the initiate "unprotected."

In an ancient astrological treatise which has never yet seen the light of day but which will be some day discovered when the right time has arrived, the relation between the horned animals of the zodiac is thus described:

"The Ram, the Scapegoat and the sacred Goat are Three in One and One in Three. The Ram becomes the second and the second is the third. The Ram that breeds and fertilises all; the Scapegoat, in **[Page 156]** the wilderness, redeems that all; the sacred Goat that merges in the Unicorn and lifts impaled upon his golden horn the vanquished form—in these the mystery lies hid."

It here becomes apparent that three mysteries are hidden in the three horned signs:

1. The mystery of God the Father ----- Creation
2. The mystery of God the Son ----- Redemption
3. The mystery of God the Holy Spirit --- Liberation

It might also be pointed out here that it is the will of the Father aspect, manifesting through Aries, that governs Shamballa; the loving desire of the Son which attracts to the Hierarchy; and the permeating, intelligent activity of the Holy Spirit which animates that centre of divine life which we call humanity. Therefore we have:

Shamballa ---- Hierarchy ---- Humanity  
 Will ----- Love ----- Intelligence  
 Aries ----- Taurus----- Capricorn

In both their higher and their lower aspects these signs hold the secret of the "horns of strife and the horn of plenty subjected to and guarded by the horn of life." Again, an ancient proverb runs: "The Ram—when it has become the Scapegoat, has sought illumination as the Bull of God and has climbed the mountain top in the semblance of the Goat—changes its shape into the Unicorn. Great is the hidden key." If the symbolism is carried a little further, it might be stated that:

1. The Ram leads us into the creative life of Earth and into the darkness of matter. This is the blue of midnight.

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2. The Bull leads into the places of desire in search of "wrathful satisfaction." This is the red of greed and anger, changing eventually into the golden light of illumination.

3. The Goat leads us into arid ways in search of food and water. This is the "need for green," but the Goat is equal also to climbing to the mountain top.

This is the experience of the Mutable Cross in connection with these three signs. Upon the Fixed Cross:

1. Eventually the Ram becomes the Scapegoat and the will of God in love and salvage is demonstrated.
2. The Bull becomes the bestower of light, and the darkness of the earlier cycle is lightened by the Bull.
3. The Goat becomes the Unicorn, and leads to victory. The Crocodile, the Goat and the Unicorn depict three stages of man's unfoldment.

Aries, Taurus, and Capricorn are the great *transformers* under the great creative plan. They are in the nature of catalysts. Each of them opens a door into one of the three divine centres of expression which are the symbols in the body of the planetary Logos of the three higher centres in man: the head, the heart and the throat.

*Aries* opens the door into Shamballa, when the experience of *Taurus* and *Capricorn* has been undergone.

*Taurus* opens the door into the Hierarchy when the significance of *Gemini* and *Leo* is understood and the first two initiations can therefore be taken.

*Capricorn* opens the door into the Hierarchy in a higher aspect when the last three initiations can be undergone and the significance of *Scorpio* and of *Virgo* is understood.

### [Page 158]

In these signs and their relationship upon the Fixed Cross lies hid the mystery of Makara and of the Crocodiles.

The keynotes of this sign are all indicative of a crystallisation process. This concretising faculty of Capricorn can be considered in several ways.

First of all, Capricorn is an earth sign, and in it we have expressed the densest point of concrete materialisation of which the human soul is capable. Man is then "of the earth, earthy" and is what the New Testament calls "the first Adam." In this sense, Capricorn holds in itself the seeds of death and finality—the death which takes place finally and eventually in Pisces. Ponder on this. When crystallisation has reached a certain degree of density and so-called "hardness," it is easily shattered and destroyed and man, born in Capricorn, then brings about his own destruction; this is due to his fundamentally materialistic nature, plus the "blows of fate" which are the enactments of the law of karma. Again and again, a certain measure of concreteness is achieved, only again to undergo destruction, prior to the release of the life and the rebuilding of the form.

Secondly, Capricorn is ever the sign of conclusion, and of this the mountain top is frequently (though not always) the symbol, for it marks the point beyond which further ascent in any particular life cycle is not possible. Capricorn is, therefore, the sign of what has been called esoterically "periodic arresting." Progress becomes impossible under the existing forms, and there has to be the descent into the valley of

pain, despair and death before a fresh attempt to scale the heights takes place. The attempt today to climb Mount Everest is amazingly symbolic, and it is being watched with much interest by the Hierarchy, for in this effort we see the attempt of humanity to achieve the top of [Page 159] the mountain whose height has hitherto defeated all efforts. But—and this is the matter of moment and of interest—when humanity emerges into the light and relative glory of the new civilisation, they will at the same time conquer this last remaining summit. That which is of the densest materiality and which is the consummation of earthly grandeur will remain—but it will be beneath the feet of humanity.

Thirdly, Capricorn is, as a consequence of all the above, the sign in which is inaugurated a new cycle of effort, whether this effort is in connection with the individual man or with the initiate. Effort, strain, struggle, the fight with the forces native to the underworld, or the strenuous conditions entailed by the tests of discipleship or initiation—these are distinctive of experience in Capricorn.

In ancient days, as you may perchance have heard, there were only ten signs, and—at that time—Capricorn marked the end of the zodiacal wheel, and not Pisces as is at this time the case. The two signs of Aquarius and Pisces were not incorporated in the signs for the simple and sufficient reason that humanity could not respond to their peculiar influences; the vehicles of contact and the mechanisms for responses were not adequately developed. Originally, there were eight signs; then there were ten and now twelve.

1. In Lemurian days, during the early period of animal man and before humanity appeared on earth, in the interim period of development, eight signs influenced the planet and the kingdoms of nature found upon it. There was no response to the influences of *Leo* and *Virgo*. The mystery of the Sphinx did not exist and these two signs were not then part of the zodiacal wheel. Then individualisation took place and the seed of Christhood [Page 160] was planted in man and these two signs began to influence humanity, and gradually that influence was recognised and the zodiac was then known to have ten signs. The Mutable Cross dominated, but it was then the Tau, for Pisces was lacking and only Gemini, Virgo and Sagittarius were evidenced. Aries to Capricorn marked the circle of experience.

2. In Atlantean days, man had become so responsive to the planetary and solar influence that the door of initiation into hierarchical experience was opened and two more signs were added. These two signs were the higher correspondences of Leo and Virgo and were the polar opposites of these two: Aquarius and Pisces. Their influence became active and effective and thus they formed part of the zodiacal wheel because man began to respond to their potencies. It then became possible for the Fixed Cross to function esoterically in the life of humanity, and the first reversals of the wheel in the life of the advanced men of the period took place. It was this reversal which was the true cause of the great contest or battle between the Lords of the Dark Face (as they are called in *The Secret Doctrine*) and the Lords of Light—a contest which is today persisting. Certain men then reached the stage of discipleship wherein they could consciously mount the Fixed Cross and be prepared for a major initiation. This the Forces of Materiality and of Obstruction (as they are sometimes called) fought and the battle was fought out and conditioned in the sign Scorpio.

3. Today, in Aryan times, a similar conflict upon a higher turn of the spiral is taking place. The reason is that certain world disciples and initiates have reached the point in their unfoldment wherein they are ready to [Page 161] mount the Cardinal Cross and take some of the higher initiations. So the conflict is on between humanity (under the control of the Lords of Materiality) and the Hierarchy (under the control of the Forces of Light and Love), and right before our eyes the battle is being waged. The

influences of the twelve signs of the zodiac (particularly of seven of the signs) are being engaged, for today men of all types and rays are responsive to their influences and are implicated in some form or another in the affair.

You will note, therefore, that if the concentrated forces of the Cardinal Cross are definitely potent at this time (as they are) the battle is terrific, because,

1. Humanity, as a whole, is in a state of turmoil, prior to a great step forward in self-conscious unfoldment, and in the expression of the sense of responsibility which is the first flower and fruit of self-conscious awareness. This fact is responsible for sweeping into the conflict in a peculiar and pronounced manner, the forces of Cancer (involutionary in nature), of Leo (concerned with individualisation), and of Gemini (expressive of man's essential duality). You find, therefore, today, the activity of the mass consciousness of Cancer which is indicative of the activity of the Cardinal Cross in the involutionary stage; the self-consciousness of man as indicated by Leo, the most human sign of all, and indicative of the Fixed Cross; and Gemini, which gives the sense of the dual nature of man — human and divine—which is the goal of the consciousness of experience upon the Mutable Cross. You consequently have a sign in each of the three Crosses particularly active today in influencing the masses of men everywhere. A little **[Page 162]** study of world conditions, as far as man is concerned, will prove this.

2. The disciples of the world today and advanced humanity are equally in a state of turmoil. They are being tested and tried, prior to taking a major step forward—in some cases this will be the taking of the first initiation and in others the second. This is brought about by, and brings in, the forces of Taurus, Leo and Scorpio, plus a general pervasive influence coming from Gemini. You have here three signs found in the Fixed Cross and one in the Mutable Cross conditioning and affecting the world disciples, and all of them of terrific importance and potency today, owing to the stage of development and the sensitivity of the disciples and world initiates.

3. The initiates, in their turn, are being subjected to the impact of energies from Scorpio, Capricorn and Pisces—an inflow of force from each of the three Crosses. These three forces enable the initiates to take the third initiation.

It will interest you to note that average humanity is, therefore, subjected to the influences of three major signs at this time and conditioned by potencies coming from each of the three Crosses. These present men with the responsibility of choice, evoking their free will, their trend towards self-determination and their established decision at this time of world crisis. You will note that the world disciples are related to the mass of men through their responsiveness to influences emanating from Gemini, and to each other through Scorpio. This produces in them the capacity to respond to test, to a sense of the vision (through the illumined eye of Taurus) and to use their power of individuality **[Page 163]** through a developed personality and through the potency of Leo. Initiates are brought into relation to the world disciples through the constellation Scorpio, to the hierarchical centre through Capricorn, and to the mass through Pisces, the sign of all world saviours.

Seven constellations are, therefore, predominantly brought into a close combination at the present moment of crisis and are responsible for world affairs as they are found today:

Cancer . . . . .	}	<i>The Cardinal Cross.</i>	“Both Gates stand wide.”
Capricorn . . .			
Taurus . . . . .	}	<i>The Fixed Cross.</i>	“The Disciples dominate the world.”
Leo . . . . .			
Scorpio . . . . .			
Gemini . . . . .	}	<i>The Mutable Cross.</i>	“World salvation is possible today.”
Pisces . . . . .			

The exoteric and the esoteric planetary rulers of Capricorn are the same, and Saturn rules the career of the man in this sign, no matter whether he is on the ordinary or the reversed wheel, or whether he is on the Mutable or the Fixed Cross. When he has taken the third initiation and can consciously mount the Cardinal Cross, he is then released from the ruling of Saturn and comes under the influence of Venus, who is governor or ruler of the Hierarchy which is that of the Crocodiles. A reference to the tabulation heretofore given will show this. It is only when a man is upon the Cardinal Cross that the significance, purpose and potencies of the Creative Hierarchies become clear to **[Page 164]** him and the "doors of entrance" into all of them stand wide open. On the Mutable Cross and on the Fixed Cross we have the so-called green ray, controlling not only the daily life of karmic liability upon the path of evolution, but also controlling the experiences and processes of evolution. The reason for this is that Capricorn is an earth sign and because the *third* and *fifth* rays work pre-eminently through this sign, embodying the third major aspect of divinity, active intelligence plus that of its subsidiary power, the fifth Ray of Mind. These pour through Capricorn to Saturn and to Venus and so reach our planet, the Earth. Saturn is one of the most potent of the four Lords of Karma and forces man to face up to the past, and in the present to prepare for the future. Such is the intention and purpose of karmic opportunity. From certain angles, Saturn can be regarded as the planetary Dweller on the Threshold, for humanity as a whole has to face that Dweller as well as the Angel of the Presence, and in so doing discover that both the Dweller and the Angel are that complex duality which is the human family. Saturn, in a peculiar relation to the sign Gemini, makes this possible. Individual man makes this discovery and faces the two extremes whilst in the sign Capricorn; the fourth and fifth Creative Hierarchies do the same thing in Libra.

Through Saturn and Venus, therefore, Capricorn is connected with Libra and also with Gemini and Taurus, and these four constellations—Taurus, Gemini, Libra and Capricorn—constitute a potent quaternary of energies and between them produce those conditions and situations which will enable the initiate to demonstrate his readiness and capacity for initiation. They are called the "Guardians of the Four Secrets."

**[Page 165]**

*Taurus*—Guards the secret of light and confers illumination upon the initiate.

*Gemini*—Guards the mystery or secret of duality and presents the initiate with a word which leads to the fusion of the greater pairs of opposite.



*Libra*—Guards the secret of balance, of equilibrium and finally speaks the word which releases the initiate from the power of the Lords of Karma.

*Capricorn*—Guards the secret of the soul itself and this it reveals to the initiate at the time of the third initiation. This is sometimes called the "secret of the hidden glory."

Through certain other of the planetary rulers, through the medium of which the third and fifth rays work, Capricorn is connected with other constellations besides the four above mentioned, but these four are for our purposes the most important. Students can work out the remaining interlocking energies for themselves, if they so desire, by relating the rays, planetary rulers and constellations through reference to the tabulations already given. The subject is, however, definitely confusing to the beginner, and it is for this reason that I am dealing here with the philosophy and symbolism of the signs first of all, so as to familiarise the student with the general scheme and the universal broad interlocking.

The third and fifth rays are peculiarly active upon the Path of Discipleship, just as the sixth and fourth are dominant upon the Path of Evolution and the first and seventh upon the Path of Initiation. The second ray controls and dominates all the other rays, as you well know.

**[Page 166]**

<i>Path</i>	<i>Rays</i>	<i>Planets</i>	<i>Constellations</i>
Evolution . . . . .	6 and 4 . . .	Mars. Mercury.	Aries. Gemini. Cancer. Virgo. Scorpio.
Discipleship . . . . .	3 and 5 . . .	Venus. Saturn.	Gemini. Sagittarius. Capricorn.
Initiation . . . . .	1 and 7 . . .	Vulcan. Uranus. Pluto.	Taurus. Libra. Pisces.

You will notice from the above tabulation one or two interesting points. These should be carefully considered by all astrologers after determining the approximate place of the subject upon the evolutionary path in one or other of its three divisions. First, that the constellation Gemini appears twice on account of its close connection with the fourth Creative Hierarchy. Second, that during the period of the Mutable Cross five constellations are concerned with the experience of man upon the path of daily life, of constant rebirths and of karmic difficulty. Four of them lead to Scorpio, in which sign comes the point of the reversal of the Wheel.

Third, that on the Path of Discipleship three constellations control and lead up to the activity of Capricorn, at which time initiation becomes possible.

Fourth, on the Path of Initiation the activity of all the three Crosses is felt simultaneously through the medium of the "released powers" of Taurus, Libra and Pisces. You will note also that the first ray influence, expressing through Pluto and Vulcan, is only felt in a positive manner upon the Path of Discipleship. This first ray potency has only lately been experienced by humanity as a whole as it neared the stage of being the world disciple, and vast numbers relatively stood upon the Path of Discipleship and Probation. Hence the recent discovery of Pluto and the sensed power of Vulcan, veiled by the potency of Mercury and hidden behind the planet.

**[Page 167]**

Second ray influences and potencies are abidingly present and pour into our planetary sphere and life, via the Sun (veiling a hidden planet) and Jupiter. These sweep the forces of Leo, Sagittarius, Pisces, Aquarius and Virgo into and through our entire planet and all its kingdoms in nature.

From the above few points, hints can be gathered together as to the interlocking forces of all the twelve constellations, as they pour into and through all the kingdoms in nature, carrying with them also not only their own individual potencies but also those of the seven rays, focussed through the sacred and non-sacred planets—the discovered and undiscovered planetary Lives. It has been occultly said that a vision of these powers and their many weaving lines (seen as rivers and streams of light) is given to the initiate from the mountain top of Capricorn, once that summit has been reached. It is at the Transfiguration initiation that this vision appears before the eyes of the astounded disciple. The great experiences upon the various mountain tops as related in the Bible have all to do with Capricorn. Moses, the Lawgiver on Mount Sinai, is Saturn in Capricorn imposing the law of karma upon the people. A clue to the significance of the Jewish people as a karmic clearing house can be found here. Ponder on those words "a karmic clearing house." The Mount of Transfiguration in the New Testament is Venus in Capricorn when love and mind and will meet in the person of the Christ, and "He was transfigured" before all men. At the same time, He received the vision of the Father and of what He had to do as He "went up to Jerusalem," the place of death and likewise the city of peace. This Jerusalem is Pisces. In Aquarius, Christ put His disciples in touch with the "man, bearing a pitcher of water," Aquarius, and in the upper room introduced them to union and unity under the symbolism of the **[Page 168]** communion feast. For that feast, humanity is today preparing, as we saw when studying the last constellation. The astrological significance of the New Testament is as yet little understood. Christ was born in Capricorn, fulfilled the law under Saturn, initiated the era of intelligent brotherhood under Venus and is the perfect example of the Capricornian initiate who becomes the world Server in Aquarius, and the world Saviour in Pisces, thus completing the round of the zodiac and able to say triumphantly in Pisces "It is finished."

The polar opposite to Capricorn is Cancer and, as you have been taught, these two signs are the two great Gates of the zodiac—one opening the door into incarnation, into mass life, and into human experience, whilst the other opens the door into the life of the spirit, into the life of the Kingdom of God, the life and purposes of the Hierarchy of our planet. Cancer admits the soul into the world centre which we call Humanity. Capricorn admits the soul into conscious participation in the life of that world centre which we call the Hierarchy. Libra admits the soul into the world centre which we call Shamballa, for it is the polar opposite of Aries which is the place of beginnings. Libra demonstrates the perfect balance of spirit and matter which first came together in Aries. This balance and this relation of the great opposites, spirit and matter, is symbolised for us in the personality situation of balancing the pairs of opposites on the astral plane, and finding between them the "narrow razor-edged path" which leads the man into the kingdom of the soul. As man passes around and around the zodiac in the ordinary manner, he continually and consciously enters into life in Cancer, the constellation under which the Law of Rebirth is applied and administered. But it is only on the reversed zodiac that the man learns to pass with **[Page 169]** equally conscious purpose through the gate of Capricorn. Five times he has to pass through that Gate in full waking consciousness and these five happenings are frequently called the five major initiations. Viewing the fourth Creative Hierarchy as a whole, the appearance and experiences of the life of the planetary Logos through the medium of the five races—two past, one present, the Aryan, and two to come—are planetary correspondences to the five initiations. This is peculiarly interesting to study because at the time that any particular race comes into

being both the doors in Cancer and Capricorn stand wide open, being then occultly aligned.

A study of the characteristics and qualities of the man who is born in the sign Capricorn will reveal a great deal anent the human family because the Capricornian can express all the worst of which a man is capable and all the best. It is a sign of extremes, and this because at the time there were only ten signs, Capricorn was the first on the ordinary wheel and the last on the reversed wheel. This is obvious. Esoterically, all world Saviours and Sun Gods are born in Capricorn but also the very worst type of man—hard, materialistic, cruel, proud, selfishly ambitious and egoistic. The head rules the heart in such cases, whereas in the perfect example of the influences of Capricorn, head and heart are perfectly balanced.

Capricorn rules the knees and this is symbolically true, for only when the Capricornian subject learns to kneel in all humility and with his knees upon the rocky mountain top to offer his heart and life to the soul and to human service, can he be permitted to pass through the door of initiation and be entrusted with the secrets of life. Only on his knees can he go through that door. As long as he arrogantly stands where he has not earned the right to stand, he can **[Page 170]** never safely be given the information which is imparted to all true initiates. The ancient mode of pilgrimage in India, by which the devotee passed or progressed from one holy place to another upon his knees, is indicative of this deep need of the Capricornian for humility. India is ruled by Capricorn and India knows this truth. Though India has permitted the physical act to usurp the place of a spiritual attitude, yet the symbolic meaning is eternally true. When the man born in Capricorn can kneel in spirit and in truth, he is then ready for the initiatory process upon the mountain top.

The symbolism underlying the astrological fact that Mars is exalted in Capricorn, whilst the power of the Moon is lessened in that sign, and Jupiter and Neptune both fall, is significantly beautiful and instructive. Mars is the God of War, the Producer of conflicts, and in this earthly sign Mars triumphs in the early stages of the evolution of the fourth Creative Hierarchy and in the life history of the undeveloped and average man. Materialism, the fight for the satisfaction of personal ambitions, and the conflict with higher spiritual tendencies goes steadily forward, and this most material of all the signs is the battleground of the old established order and habits and the new and higher inclinations and tendencies. India, governed by Capricorn, has been a battlefield right down the ages; Port Said, ruled by this sign, is synonymous with the satisfaction of all the earthly and animal desires of the baser sort and is one of the wickedest cities in the world—a meeting place for the evil of three continents.

But as evolution proceeds, the power of the Moon, which is the symbol and ruler of form, grows less and less, and the man upon the reversed wheel is steadily freeing himself from the control of matter. The attractive lure of that **[Page 171]** which is material wanes increasingly. Jupiter, which has been the ruler of Pisces and also of Aquarius, falls in this sign. This fall must be studied from two angles, for Jupiter in its lowest aspect gives the fulfilment of desire and satisfied demand, whilst in its highest Jupiter is the outgoing expression of love, which attracts magnetically to itself that which is desired—this time the good of the whole. In Capricorn, therefore, Jupiter reaches its lowest point of expression in the densest material aspect, and then—as love and selflessness triumph—this lowest aspect vanishes and disappears. It is to the "fall" of the highest aspect that the symbolism refers, and then later to the fall or disappearance of all that is base and low. Love is fallen and blinded when desire is rampant; desire vanishes when love triumphs. Neptune is often spoken of as falling in this sign and for the same reasons. Neptune is the God of the waters, and is esoterically related to Pisces. It should be noted that both Neptune and Jupiter are exalted in Cancer, the great sign wherein the desire for incarnation finds

its fulfilment; the power of both is lessened in Virgo, wherein the first signs of the Christ consciousness are felt; both fall in Capricorn, when the Christ life and consciousness come to full fruition. There is much, as you can see, to be worked out along these three lines and the above suggestions will indicate how a comparative study and a philosophical research can be fruitfully made.

In Capricorn we have the triumph of matter; it reaches its densest and most concrete expression; but this triumph is followed by that of spirit. There is full expression of the earthly nature in Capricorn but also immense spiritual possibilities. India, for instance, expresses a widespread degradation, but at the same time the heights of spiritual attainment; a study of India—her history, characteristics **[Page 172]** and spiritual qualities—will reveal much anent the influences and possibilities of this sign.

The triplicity into which each sign is divided and which we call the decanates is of particular interest in the case of Capricorn. As is the case in all correspondence, this triplicity can be related to the three aspects of God and man—spirit, soul and body. The central decanate is therefore of peculiar moment in our world period as it is concerned with the effect of the planetary influences, the solar rays and the energy of the constellations upon the soul or the consciousness aspect. This is the case whether we are considering man on the ordinary wheel or man upon the reversed wheel. From the standpoint of astrological interpretation and in the case where the astrologer is not sure which way the wheel is turning, it is the only decanate with its ruler of which he can be sure. The influence of the ruler is, therefore, inevitable. This is strikingly the case in connection with the sign Aquarius into which sign our sun is now entering, its three decanates, Saturn, Mercury and Venus, bringing inevitably difficulty, illumination and brotherly love. On the ordinary wheel, in all outer affairs, Saturn controls, and we consequently find ourselves today in a state of chaos and trouble, but as far as the consciousness of the race is concerned, Mercury is becoming increasingly active. A steady illumination is taking place and light is being thrown on all problems—light on government and politics through experiments and the study of great and basic ideologies; light on the material nature of the world through all the many branches of science; light on humanity itself through education, philosophy and psychology. This light is spreading down to the very darkest places in our planet and its many forms of life.

Two sets of rulers for the three decanates are available. **[Page 173]** According to Alan Leo, we have Saturn, Venus and Mercury. According to Sepharial we have Jupiter, Mars and the Sun. Of these two, the first is the more correct and the more esoteric. The true rulers are Saturn, Venus and the Sun. I would remind you that Mercury and the Sun are interchangeable but that in this case the Sun stands exoterically for Mercury and esoterically for a hidden planet.

Saturn relates Capricorn to the previous sign Aquarius, upon the ordinary wheel, and Jupiter, exoterically understood, relates Capricorn to Sagittarius upon the reversing wheel. It will be obvious to all esotericists that the Sun is the obvious ruler of the third decanate, veiling as it does a hidden and deeply significant planet and being that which reveals divinity at the time of the third initiation. You will note how, in this great sign of initiation, Saturn reveals the nature of the third aspect of divinity, the nature of intelligent substance; Venus reveals the nature of the second aspect, which is consciousness or intelligent love, whilst the Sun—the physical Sun and the heart of the Sun together—reveals the synthesis of these two.

The key words upon the ordinary wheel are "And the Word said: Let ambition rule and let the door stand wide." Here we have the key to the evolutionary urge, to the secret of rebirth, and of that word which reverberates from Cancer to Capricorn. The door of initiation stands ever open, but for aeons of

time man prefers the open door in Cancer. Ambition urges him on from life to life until he has discovered the worthlessness of all earthly gratification. Gradually then spiritual ambition and a desire for liberation take the place of worldly ambition, and become an impelling impulse, until finally the moment arrives when a true sense of reality supersedes both earthly and spiritual ambition. The man can then say with truth "Lost am I in light supernal, [Page 174] yet on that light I turn my back." For him there remains now no goal but service. He therefore passes back through the gate of Cancer, but with his consciousness held steadily in the sign Aquarius. From being the world initiate in Capricorn he becomes an incarnated world server in Aquarius, and later a world saviour in Pisces.

## SAGITTARIUS, THE ARCHER

This sign is, as you know, a peculiarly human sign and is connected in a definite manner with the appearance of humanity upon our Earth. There are three of the zodiacal signs which are more closely connected with man than are any of the others. These are: Leo, Sagittarius and Aquarius. In one peculiar (but not yet provable) manner, they are related to the three aspects of body, soul and spirit. The following tabulation or concise statement of rather momentous implications may serve to make this clearer:

<i>Leo</i>	<i>Sagittarius</i>	<i>Aquarius</i>
The Lion-----	The Centaur -----	The Water-Carrier.
The Man-----	The Archer -----	The Server.
Self-consciousness ---	Focussed consciousness -----	Group consciousness.
Physical nature-----	Emotional nature -----	Lower mental nature.
Integrated man -----	Aspiring man-----	Intuitive mental man.
Human soul -----	Spiritual human soul -----	Spiritual soul.
Individualisation-----	Discipleship -----	Initiation.
Personality -----	Egoic focus-----	Monadic focus.
The Fixed Cross -----	The Mutable Cross -----	The Fixed Cross.
Centralisation -----	Orientation -----	Decentralisation.
Individual unity -----	Sensed duality -----	Universal unity.
Fire -----	Fire -----	Air.
Selfishness -----	Struggle -----	Service.
Evolution -----	The final path -----	Liberation.

I could continue to summarise the qualities and characteristics of these three and their peculiar inter-relation but the above will suffice amply to demonstrate the connection between them and their progressive effect upon the subject [Page 175] passing under their influence periodically and cyclically. They are frequently referred to as the signs which—when studied—will reveal divine intent in man, will mark the points of crisis in his progress and will (when the three influences which they express have done their work) carry the man "from door to door, for Leo is the next sign to Cancer, and Sagittarius is the sign which precedes Capricorn." I am quoting from an ancient book on the signs.

Sagittarius is sometimes depicted as an archer on a white horse and a study of the meaning of this

symbolism will reveal a great deal of inner teaching. This is one of the later ways of portraying this constellation. Earlier, in Atlantean days (from which period we have inherited what we know about astrology), the sign was frequently depicted by the Centaur—the fabulous animal which was half a man and half a horse. The horse symbolism dominated Atlantean myths and symbols, just as the ram and the lamb are prominently to be found in our modern presentations. This earlier sign of the Centaur stood for the evolution and the development of the human soul, with its human objectives, its selfishness, its identification with form, its desire and its aspirations. The Archer on the white horse, which is the more strictly Aryan symbol for this sign, signifies the orientation of the man towards a definite goal. The man is then not part of the horse but is freed from identification with it and is the controlling factor. The definite goal of the Centaur, which is the satisfaction of desire and animal incentives, becomes in the later stages the goal of initiation, which meets with satisfaction in Capricorn, after the preliminary work has been done in Sagittarius. The keynote of the Centaur is ambition. The keynote of the Archer is aspiration and direction, and both are expressions of human goals but one is of the personality and the other of the soul. **[Page 176]** From ambition to aspiration, from selfishness to an intense desire for selflessness, from individual one-pointed self-interest in Leo to the one-pointedness of the disciple in Sagittarius and thence to initiation in Capricorn. It is interesting to note that the astrological symbol for this sign currently used is simply the arrow with a fragment of the bow depicted. The Archer as well as the Centaur have dropped out of the picture and this is largely because the emphasis or focus of human living today is not based upon the objective outer facts of life upon the physical plane but upon some form of inner focus or emphasis, which varies from the many stages of astral and emotional ambition to spiritual aspiration, and from the activities of the lower mind bent upon selfish interest to the illumination of the same mind through focus upon the soul. An ancient catechism which all disciples have to master, asks the following questions and supplies the needed answers:

"Where is the animal, O Lanoo? and where the Man?

Fused into one, O Master of my Life. The two are one. But both have disappeared and naught remains but the deep fire of my desire.

Where is the horse, the white horse of the soul? Where is the rider of that horse, O Lanoo?

Gone towards the gate, O Master of my Life. But something speeds ahead between the pillars of an open door—something that I myself have loosed.

And what remains to thee, O wise Lanoo, now that the horses of two kinds have left thee and the rider, unattached, stands free? Now what remains?

**[Page 177]**

Naught but my bow and arrow, O Master of my Life, but they suffice, and, when the right time comes, I, thy Lanoo, will follow fast upon the shaft I sent. The horses I will leave upon this side of the door, for them I have no further need. I enter free, regain the arrow which I sent and speed upon my way, passing from door to door, and each time the arrow speeds ahead."

It is for this reason that the keynotes of Sagittarius are five in number.

1. Attached or fused duality—the Centaur.
- Unattached duality—the Archer.



Freedom or one-pointedness—the Bow and Arrow.

2. Human ambition leading eventually to spiritual aspiration.
3. A clear shaft of light which is the intuitive and focussed attitude of the pledged disciple.
4. The "returning arrow of the intuition," as it is sometimes called. For it is the shaft of the arrow of aspiration which returns to the sender as the arrow of the intuition. Sagittarius is one of the intuitive signs, for only the intuition will suffice to carry a man to the foot of the mountain of initiation in Capricorn.
5. Idealism which is the power to see the vision and to direct one's course towards it. This is the work of Mars, the expression of the sixth ray.

A study of the charts of the human family at all the different stages, from the time of the Mutable Cross experience wherein the personality is built up, constructed, developed and integrated, to the final crucifixion of the personality [Page 178] upon the Fixed Cross of the Heavens, will reveal that every time the man finds himself under the influence of Sagittarius it is with the objective of orienting himself to some new and higher objective, with the task of refocussing himself towards a higher goal and with the unfoldment of some basic and directing purpose. These developing purposes may range all the way from purely animal desire, through selfish human ambition, to the struggle of the aspiring disciple or initiate in order to achieve the needed liberation towards which the entire evolutionary process has impelled him. It is interesting, in this connection, to trace the unfolding of the human consciousness through the influence of the energies let loose through the various zodiacal signs:

1. Instinct, governing desire—Cancer. Mass unevolved consciousness.  
I desire.
  2. Intellect, governing ambition—Leo. Individual consciousness.  
I know.
  3. Intuition, governing aspiration—Sagittarius. Soul consciousness in early stages.  
Initiation 1 and 2.  
I vision.
  4. Illumination, governing intuition—Capricorn. Soul consciousness in later stages.  
I realise.
  5. Inspiration, governing service—Aquarius. Group consciousness.  
I go forth.
- [Page 179]
6. Identification, governing liberation—Pisces. Divine consciousness.  
I and the Father are one.

In these signs—Cancer, Leo, Sagittarius, Capricorn, Aquarius, and Pisces—you have the six signs which constitute the six pointed star of the human or fourth Creative Hierarchy; Cancer and Pisces marking the two extremes. The Crab symbolises imprisonment (the hard shell and the rocks under

which the Crab ever takes shelter), and the Fish signifies freedom. In between—in Leo, Sagittarius, Capricorn and Aquarius—come the four stages of personality development, struggle with the pairs of opposites, and finally release into full spiritual service. In connection with the development of the intellect into the intuition and its consummation as the divine aspiration of the personality ("inspired from on high," as this stage is technically called), the following ideas may be found useful; I am simply hinting at them and am leaving the student to work out the various implications for himself.

We have seen that Cancer is the sign of instinctual life, and that in Leo the intellect or mind became part of the individual man's equipment. This intellectual awareness is the result of a slow evolution of the instinctual nature which, when it has reached a certain stage of development, came under the direct influence of the Hierarchy of the planet in a new way, and then—under the stimulation of energies from the planet Venus—a fusion took place which resulted in the emergence of individual self-conscious man. Gradually, as the aeons have slipped away, the instinctual nature has receded steadily into the background or below the threshold of consciousness, whilst the intellect has become more and more dominant and an increasingly potent factor. In [Page 180] Scorpio the mind is released into full governing activity. This release takes place in two stages:

*Stage 1*—Wherein the intellect becomes dominant and powerful and controls eventually the emotional nature.

*Stage 2*— Wherein the intellect is illumined by the light of the soul.

In dealing with probationary disciples and with ordinary humanity, the servers of humanity would do well to remember these two stages and not confuse them as they attempt to aid those who are in one or other of them. The emphasis is laid upon the struggle of the personality to release itself from the grip of lower desire in the first case, and in the second to release itself from surrounding world glamour which is revealed when soul light is thrown into it, via the reflecting and illumined mind. In stage 1, the power of the trained reasoning and rationalising mind is called into activity by the soul; in the other, the illumination of the soul must pour into the mind and is then reflected, like a searchlight, onto the astral plane.

This takes place upon the Probationary Path and is called the *experience of the disciple in the depths or the valleys*.

In Sagittarius, the intellect which has been developed, used and finally illumined, becomes sensitive to a still higher type of mental experience and to this we give the name of intuitive perception. There come flashes of light upon problems; a distant yet possible vision of attainment is seen; the man begins to climb out of the depths to which he has descended in Scorpio and sees ahead of him the mountain in Capricorn which he knows he must eventually climb. He walks no longer in the dark, for he sees what he has to do and he therefore makes rapid progress and travels "fast [Page 181] upon the Way." He "flies from point to point, searching for the arrows which he has discharged." He has, figuratively speaking, to dismount constantly from his white horse (the developed and purified personality) and find where the arrows of intuitional aspiration will take him; he travels upon the "wings of the soul" (note the relationship to the winged feet of Mercury, the messenger of the Gods) and becomes, in his own personality, himself the winged God: Mercury, as you know, governs Gemini, the polar opposite of Sagittarius. This he does until he has established a balanced relationship between the personality and the soul and can function as either at any desired moment with equal facility.

This takes place upon the Path of Discipleship and is called the *experience of the disciple upon the plains* of Earth, for the path between the pairs of opposites runs straight and level, leaving the depths of personality experience and the heights of soul experience (at this point of development) on either side.

In Capricorn, the initiate learns to realise the meaning of the growing light which greets his progress as he climbs upward to the mountain top. The flashes of intuition with which he is becoming familiar change into the blazing and constant light of the soul, irradiating the mind and providing that point of fusion which must ever be the "fusion of the two lights, the greater and the lesser light" to which I referred in *A Treatise on White Magic*. The light of the personality and the light of the soul blend. Upon this I need not enlarge, as nothing I could say would be more than it now is—the theory of initiation. This takes place upon the Path of Initiation and is called *the experience of the mountain top*. All are needed—the depths, the plains and the mountain top.

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As you know, Sagittarius is one of the four arms of the Mutable Cross. An idea of the general symbology of this Cross, from the quality angle, can be gained if we give the two sets of characteristics which distinguish the man upon this Cross—both unevolved man and the aspirant to divinity. We might list these as follows, finding for each arm a distinctive phrase :

Unevolved man	{	<p>Gemini—Changeableness. Instability. Interplay.</p> <p>Sagittarius—Ambitious desire. Direction. Orientation.</p> <p>Virgo—Material life. The cherishing of an idea.</p> <p>Pisces—Sensation. Mediumship. Fluidity.</p>
Evolved man	{	<p>Gemini—Recognition of soul and form. Soul interplay.</p> <p>Sagittarius—One-pointed spiritual aspiration. Disciples.</p> <p>Virgo—The mother of the Christ Child. Gestation.</p> <p>Pisces—The world Saviour. Mediatorship.</p>

In connection with the above, it is interesting to note that the Twins set apart and unattached in Gemini become the Centaur, the man-beast, in Sagittarius, whilst Virgo, the Virgin, becomes the Fish goddess in the polar opposite, Pisces. A treatise could be written on the subject of the relation of the opposites in the zodiacal circle for they express spirit and matter and their inter-relation, plus the [Page 183] play of qualitative energies; they bear witness at the same time to the fact that these two are one and are simply the expression of great mutable, and yet fixed and initiated spiritual Lives. It is for this reason that the constellation Libra occupies a unique place in the Great Wheel, for it is the energy coming from this constellation which controls what we might call (for lack of a more suitable word) the "hub of the wheel." This is that point in intermediate space where the twelve zodiacal energies meet and cross. Libra, therefore, controls the "moment of reversal of the wheel" in the life of every aspirant, for there comes a moment in the cycle of lives wherein a point of balance is reached and a relative equilibrium is attained, and over this event Libra presides. Some day it will be of interest to make a scientific research

and investigation into the power of balance which Libra wields and a consequent analysis of the effect of Libra in an individual life. It might then be possible to discover whether the particular life in which a man carries forward the process of reversal may not perhaps be one in which the sun is in Leo, with Libra rising. Such statistical studies have not yet been made, but there is much to be done along these lines; I only make suggestions, but it will, I think, be found that this is the case. A proper investigation likewise into the life history of spiritualism and of the mediums associated with it may prove that the majority of the mediums in the world who are of a low grade type or purely trance mediums—negative and usually unintelligent—are born in Cancer with Pisces rising, or in Pisces with Cancer rising. Such studies would necessarily have to deal with hundreds of cases and be carried forward over a long period of time in order to prove the point which I seek to make. It would also be interesting to make an analysis of those particular incarnations and their horoscopes wherein **[Page 184]** the polar opposites both appear in relation to each other—one as the sun sign and the other as the ascendant, for these lives usually express some degree of either equilibrium or of consummation; they will not in any case be negative lives or lacking in direction, event or purpose. This is particularly the case upon the Fixed Cross of the Heavens.

You will note that my purpose in this section of our treatise is to evoke interest and enquiry and to incite students to scientific, statistical and analytical investigation. Only in this way will my basic premises be proven and eventually substituted for the present unsatisfactory methods—methods which most astrologers who have any real capacity and insight regard as deplorable and unsatisfactory.

The ruler of Sagittarius from the orthodox angle is Jupiter, and from the standpoint of the path of discipleship it is the Earth itself. Mars governs this sign from the standpoint of the Hierarchies involved. The most interesting fact which emerges as we study the Mutable Cross as a whole is connected with the rulers of all the four signs. From the point of view of orthodox astrology, only two planets rule or govern all the four signs; these are Jupiter and Mercury. Mercury governs Gemini and Virgo, whilst Jupiter governs Sagittarius and Pisces. The reason for this is obvious if you study the nature of the rays which express themselves through these signs. Mercury is the agent or the messenger of the fourth Ray of Harmony through Conflict, whilst Jupiter is the medium for expression of the second Ray of Love-wisdom. These two rays govern the mass of men upon the Mutable Cross and are closely concerned with the mass incarnation of the fourth Creative Hierarchy. Their function is to fuse and blend into one cooperative whole the great dualities expressing themselves through the fourth kingdom in nature. The significance of this will be **[Page 185]** obvious. It is easily apparent how, through the influences of Mercury and Jupiter, material desire can be transmuted into divine love, and the conflict which is the distinguishing characteristic of the human family can be instrumental in resolving dissonance into harmony. The definite pattern and direction of this process has to take form upon the Mutable Cross before the energies of the Fixed Cross can change the ambitious selfish man into the selfless disciple. All this has perforce to be initiated upon the Mutable Cross which is essentially and significantly the Cross of the mutable, fluidic, restless mind and it is on this Cross that the mind nature is finally developed and begins its integrating control of the personality. When this process is proceeding, the Mutable Cross experience is over and the Cross of Discipleship begins to play its part.

The case is quite different in connection with the subjective side of unfoldment, and esoterically the disciple who finds himself in incarnation under the influence of the Mutable Cross in his personality life whilst he, as a soul, is upon the Fixed Cross, comes under the directed energy of four planets, three of which are non-sacred planets. Usually these four supersede or rather begin to dominate the influence

of Mercury and Jupiter, giving greater facility of expression and exerting that influence which will bring the personality into right relation to the soul, for that is essentially the task of the Fixed Cross and the goal of the disciple. It is in connection with the planets governing Sagittarius, exoterically and esoterically, that an idea can easily be gained of the complexity of the forces with which every disciple has to contend and the significance of the ray forces which pour into and through him. Take for example the constellation which we are now considering, and remember that the same basic streams of energy will have to be [Page 186] noted in connection with every other sign in which a man may take incarnation. We find that we shall have to consider:

1. The Sun Sign.—In this case Sagittarius conditions circumstances, indicating inheritance and forcing the environment to be declarative in connection with the subject.
2. The Rising Sign.—The ascendant can be one of the other eleven signs.
3. The Mutable Cross.—The four energies which meet "at the midway point" and have a united and definite effect upon the subject. The same statement applies to the other two Crosses.
4. The Orthodox Planets.—These condition the personality. In this case we have Mercury and Jupiter. The twelve houses governed by the planets are likewise of prime importance from the angle of the transmitted energy.
5. The Esoteric Planets.—These bring in renewed or increased planetary energy and ray energy in a more dynamic manner. In the case of Sagittarius these energies are Venus, the Moon, the Earth and Pluto.
6. The Planetary Ruler of a Hierarchy.—In this particular case, this planet is Mars, ruling the sixth Creative Hierarchy, the lunar Lords (the elementals of the threefold personality) who have to be brought under the control of the solar Lord.

A study of the above will reveal most interesting relationships and prove my point anent the multiplicity of energies to which the wonderful mechanism of man can respond and [Page 187] to which, as evolution proceeds, he can become increasingly sensitive.

I cannot here enter into a detailed analysis of the many energies which pour through the disciple as he arrives at the final stages upon the Mutable Cross, and in Sagittarius achieves the determination to "direct his steps into another way of life and with ardour firm to mount another Cross," as the *Old Commentary* puts it. I can only point out that the following ray forces pour onto the man through the medium of the following planets:

Exoteric	}	Mercury—4th Ray—Harmony through Conflict.
		Jupiter—2nd Ray—Love-wisdom.
Esoteric	}	Venus—5th Ray—Concrete Science. Mind.
		The Moon—4th Ray—Harmony through Conflict.
		The Earth—3rd Ray—Active Intelligence.
		Pluto-1st Ray—Destructive aspect.
Hierarchical		Mars—6th Ray—Devotion. War to the death of the personality or form.

An analysis of this will show that the "forces of conflict" are powerful in this sign, primarily in the life of the disciple. Harmony through Conflict is ceaselessly active and appears in both the orthodox and the esoteric assignments. The destructive power of the first ray, focussed in Pluto, brings change, darkness and death. To this intensity and potency of Pluto must be added the forceful and dynamic energy of the planet Mars. This brings the entire human family, as well as the individual, under the law of strife, based this time upon sixth ray devotion to an ideal, high or low. All these play upon the individual born in the sign of **[Page 188]** Sagittarius, as well as upon the fourth Creative Hierarchy as a whole. This, you can see for yourself, brings in a terrific situation, and the forces playing upon the disciple are of a momentous nature—*provided that the mechanism of awareness is adequate to respond*. These forces in all the signs are ever present, but responsiveness and sensitivity to their impact is dependent upon the nature of the response apparatus. Ponder upon this thought, for it is this sensitivity which marks the difference between the disciple and the average man.

These planetary influences are distinctive of *the Sons of Mind*, of Venusian origin; they are characteristic of *the Lords of Sacrifice and Will* functioning in time and space as the fourth Creative Hierarchy. The form life is ruled by the Moon, veiling a hidden planet; these Sons of Mind live on the Earth and thus within the body of the planetary Logos, and are of a definitely intelligent nature, making them *Lords of Knowledge*, achieving their goal through the light of the mind and through the method of conflict, for they are also *Lords of Ceaseless and Persevering Devotion*. All the above names which are related to the planets governing Sagittarius will be remembered by students of *The Secret Doctrine*. They are the "quality names" of the *Divine Manasaputras*, the *Agnishvattas* who are ourselves.

A consideration of the above paragraph will indicate to you the importance of the sign Sagittarius in the life of the incarnating Sons of God.

I would point out also that, through Jupiter and its influences, Sagittarius is related to three other great constellations:

1. Pisces—Exoterically, indicating the final goal for man.
2. Aquarius—Esoterically, indicating the purpose of all **[Page 189]** material evolution and the objective of all incarnating processes.



### 3. Virgo—Hierarchically, indicating the purpose of the Cosmic Christ.

Both the Earth and Saturn (one a non-sacred and one a sacred planet) are exponents or expressions of the third Ray of Active Intelligence, and this ray relationship serves to bring the influences of Capricorn into relationship with Sagittarius, thus providing a field of energy wherein the one-pointed disciple can finally become the initiate. This is the set goal of the subject born in Sagittarius—whether it is the set goal of initiation into some form of sensuous experience or of spiritual undertaking and consciousness. The result of all experience in any sign of the zodiac should definitely work out as an expansion of consciousness and, no matter what form this experience may take, it consummates in an initiation of some kind or another. Students would do well to regard initiation as a determining process in life, and should endeavour that every life experience or cycle of life experiences should work out as an initiation into a wider field of awareness, of expression and of resultant contact.

There is little more that I need say and little else upon which I need at this stage of study to comment. The man who is nearing the path of discipleship or who is already a disciple—pledged or under observation—will profit much from a deep and systematic study of this sign. I would suggest that the student bear in mind the position of this sign. Scorpio stands midway between two signs of balance or of equilibrium—Sagittarius and Libra. Libra marks an interlude or a notable point of balance before the strenuous testing and trial of Scorpio. Sagittarius marks another point of balance which follows after that testing, for the **[Page 190]** Archer has to acquire and hold a steady eye, hand and stance prior to firing the arrow which, when rightly directed and correctly followed, will carry him through the portal of initiation.

In studying Sagittarius, it becomes obvious that one of the major underlying themes is that of *Direction*. The Archer is guiding his horse towards some one specific objective; he is sending or directing his arrow towards a desired point; he is aiming at some specific goal. This sense of direction or guidance is characteristic of the enlightened man, of the aspirant and disciple, and this is a growing recognition; when this faculty of sensitive direction is rightly developed it becomes, in the early stages, an effort to identify all soul and personality activity with God's Plan, and this is, in the last analysis, the ordered direction of God's thought. There is no true direction apart from thought, and I would have you remember that *thought is power*. This is a statement upon which all disciples should ponder, for they can achieve no real comprehension of the direction of God's Plan unless they work with a phase in their own lives which is subject to their own mental direction. Then and only then, can they understand. Upon the ordinary wheel of life, the man who is born in this sign or with this sign in the ascendant will be influenced by what the ancient Hindu Scriptures call kama-manas, which is inadequately translated by the words, desire-mind. This dual force controls and influences the life; in the early stages of unfoldment its focus is upon desire and the satisfaction of that desire and, in the later stages of purely personality development, the focus is upon the control of desire by the mind; the major objective is, at this time, the intelligent use of all powers to bring about adequate satisfaction of desire, which is, in this case, very frequently simply ambition to **[Page 191]** achieve some goal or attain some objective. This process of personality satisfaction takes place upon the ordinary wheel. Upon the reversed wheel, the goal is the expression of love-wisdom and this is ever selflessly developed and always consecrated to the good of the whole and not to the satisfaction of the individual.

We are told that Sagittarius governs the thighs, which are the main centre of physical power and protective strength, and also the sacral centre which provides the energy for the use of the creative powers of the physical life. This is also symbolically true. In Sagittarius, the disciple has two things to

discover within himself; these are the power to make progress upon the path and to walk the Way, and also the ability to create in the higher and spiritual sense. This concerns the relationship between the sacral and the throat centres. These powers (the higher powers) are as yet embryonic in the earlier Sagittarian experience of the disciple, but they become more developed and potent as he cyclically returns to life experience in this sign.

It is interesting to note that no planet is exalted in Sagittarius and that no planet falls in this sign. Only one thing happens and that is that the power of Mercury is greatly lessened. For this reason Sagittarius is esoterically regarded as a sign of balance and of no extremes; there is no great fall and no exaltation. This fact indicates that the disciple has to walk an even way between the pairs of opposites, uninfluenced by either the "power of exaltation or the potency of that which falls." Neither the valley nor the heights produces any demonstrable effect.

Mercury, which is the expression of the fourth ray and also the God of the mental processes, has his power definitely lessened in this sign and this for two reasons, esoterically speaking:

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First, the disciple has definitely to cease identifying himself with either his own human personality and processes or with the human kingdom, prior to taking initiation. His emphasis is, for the future, to be upon the spiritual soul and the fifth kingdom in nature; in Sagittarius he begins to express this first stage. This involves a complete withdrawal, in the personality sense, from the form side of life. This again entails (at a certain point of crisis) a point of balance.

Secondly, the power of the mind, having been developed, tested and found true in the sign Scorpio, begins to wane in its activity and the intuition begins to take its place. This is essential before the sign Capricorn is entered by the disciple and preparation for initiation begins.

As regards the three decanates of Sagittarius, Sepharial gives us the three governing planets as Mercury, the Moon and the Sun, whilst Alan Leo gives us Jupiter, Mars and the Sun, emphasising as he always does the way of the esotericists. He usually tunes in on the esoteric significances but not always. Jupiter gives expansion, superseding Mercury, for the mercurial mind is ever a limitation even if only a temporary one. The Moon gives place to Mars, which confers the quality of devotion and the capacity to fight for an ideal. This idealistic concept and method of work is always the characteristic of discipleship during the early stages of unfoldment upon the Path. The Sun, typifying the solar Angel remains constant both through the exoteric and the esoteric processes and therefore astrology recognises it as a constant pressure and presence. This fact in itself indicates a significant truth. The soul remains eternally present—in the past, in the present and on into the future.

In closing, I will simply quote to you the two keywords **[Page 193]** of this sign, both as it proceeds upon the ordinary wheel and upon the reversed wheel. Their meaning and significance are so obvious that there is no need for elucidation. The injunction to the man upon the orthodox wheel is as follows:

And the Word said: "Let food be sought."

To the man upon the reversed wheel the Word goes forth:

"I see the goal. I reach that goal and then I see another." May the words of this final injunction to the disciple carry meaning to the heart and mind.

## **SCORPIO, THE SCORPION**

We come now to the consideration of a sign which is of paramount importance in the life of evolving man. Certain of the signs are in very close relation—through the inflow and the outflow of energy—with certain of the major constellations. These major constellations are, in a few instances, peculiarly connected with the signs of the zodiac. There are four of the zodiacal signs which are mysteriously concerned with what one might call the "personality expression" (if such an unsuitable term can be used in default of better) of the solar Logos Himself, or with the Divine Quaternary, the fourfold manifestation of Deity.

These four signs are Aries—Leo—Scorpio—Aquarius, and they involve the expression of the energy of one Cardinal sign and of three signs which form part of the Fixed Cross of the heavens. We could express this truth in another manner: God the Father, the Will to manifest, initiates the creative process which is worked out through the activity of God the Son, the cosmic Christ, crucified upon the Fixed Cross in the heavens. The activity of God **[Page 194]** the Holy Spirit, implicit in the Mutable Cross, is closely allied to the previous solar system, and the energy of that divine aspect is practically entirely occupied with manipulating the forces inherited from that system and inherent in the very nature of substance itself. This divine aspect is to the whole general divine manifestation what the lower nature (form life or personality in the three worlds of human evolution) is to the soul where an individual human being is concerned. As regards these three Persons of the divine Trinity, we might say that:

1. Aries is the focal point of the expression of the first aspect of divinity, the will aspect.
2. Leo is the focal point for the expression of the second aspect, the love-wisdom or consciousness aspect. This, primarily where humanity is concerned.
3. Virgo is the focal point for the expression of the third aspect, that of active intelligence. In that sign the highest function of matter is symbolised.

The four signs—Aries, Leo, Scorpio and Aquarius—are related to the following stars which are not numbered in the twelve signs of the zodiac; they constitute another field of relationships:

Aries to one of the two stars, found in the constellation, the Great Bear, which are called the two Pointers.

Leo to Polaris, the Pole Star, found in the Little Bear.

Scorpio to Sirius, the Dog Star.

Aquarius to Alcyone, one of the seven Pleiades.

There is little that I can tell you in connection with the energies pouring into the four zodiacal signs from these distant though potent points of outgoing energy; they are part of the life expression of an Identity, immeasurably superior [Page 195] to and more advanced than our solar Logos. A few hints may, however, be of service to the truly esoteric astrologer who may study these pages, particularly where Scorpio is concerned. Scorpio, at this particular stage of human evolution, governs the Path of Discipleship. You will note here also how Leo-Scorpio-Aquarius form a peculiar triangle of force, but of this I will later deal in Chapter III under the heading, The Science of Triangles.

*Aries* is, as might be expected, closely connected with the Great Bear but peculiarly so with one of the stars called The Pointers; these point to the Pole star which is at this time a major "star of direction." Direction, will, purpose and plan are all connected with the solar Logos and with His evolutionary undertakings in connection with the many lives manifesting in the vehicle of expression which we call the solar system. All these respond to the influences of the first ray which is, to all intents and purposes, the energy of divine embodied will, which has been esoterically described as "unavoidable directed purpose." Within our solar system, Vulcan and Pluto are expressions or custodians of this first ray energy and are, as I have told you, esoteric planets. The first indication of the true spiritual will only begins to manifest upon the Path of Discipleship—hence the late discovery of these two planets (late in point of time and from the angle of human knowledge) for it is only in this Aryan race period that humanity is to any large extent beginning to manifest evidence (and as yet it is no more) of a reaction or a response to the spiritual will of deity as it comes to our planet and hence to us via *Aries*, Vulcan and Pluto. You have, therefore, the following direct line of will energy:

1. *The Pointer* furthest from the Pole Star in the constellation of the Great Bear. This is, esoterically speaking, [Page 196] a great reservoir or focal point for divine energy, carrying out God's purpose. The Pointer nearest to the Pole Star is expressive of a lower aspect of the will, which—in speaking of humanity—we call self-will.
2. *Aries*, in which the will to create or to manifest makes its appearance and the great divine experiment is initiated.
3. *Vulcan and Pluto* are related to the two Pointers and are only now beginning, in any definite and clear manner, to affect human response. Their effect has been planetary in its nature up to date and has not hitherto been at all effective in either the fourth or the second kingdoms in nature.
4. *Shamballa*, the Custodian of the Plan for our planet.

*Leo* is the sign wherein the consciousness of individuality is developed, utilised and finally consecrated to divine purpose. It is related to Polaris, the Pole Star (found in the Little Bear) and it is also peculiarly susceptible to the influence of that Pointer in the Great Bear which is the nearest to the Pole Star. Esoterically speaking, the Pole Star is regarded as the "star of re-orientation" whereby the art of "refacing and recovering that which is lost" is developed. This eventually brings a man back to his originating source. It might, therefore, be correctly inferred that this Pointer and the energy emanating from it guides humanity upon the involutory path, and is constantly active in its influence upon the man who is still upon the Mutable Cross. Then the energy of the Pointer furthest from the Pole Star begins to make its presence felt and a sense of right direction or guidance is registered by the disciple upon the Path, and such guidance (when followed) leads man nearer to the Hierarchy. It is here that the divine [Page 197] necessity of achieving *alignment* is portrayed for us in the symbolism of the sky and

when it has been achieved then there is a direct inflow of divine energy and man is linked up in a new and creative manner to sources of divine supply. Astrologers will do well (in connection with the horoscopes of disciples and particularly of initiates) to consider the two Pointers and the Pole Star. They are mysteriously connected with the three aspects of incarnated man—Spirit, soul and body. More than this it is not permitted to me to convey to you. I may, however, give you another hint. These three stars are embodiments of the three aspects of divine will. It is the *three aspects of all expressions of divinity in manifestation which underlie the Science of Triangles*. This I will later elaborate.

Another triangle of energy also appears: Aries, Leo and Polaris, and they are doubly connected through the medium of the Pointers.

*Scorpio* is under the influence or inflowing energy of Sirius. This is the great star of initiation because our Hierarchy (an expression of the second aspect of divinity) is under the supervision or spiritual magnetic control of the Hierarchy of Sirius. These are the major controlling influences whereby the cosmic Christ works upon the Christ principle in the solar system, in the planet, in man and in the lower forms of life expression. It is esoterically called the "brilliant star of sensitivity." You have therefore:

Polaris—The Star of Direction—governing Shamballa. Later, another Pole Star will take the place of Polaris, owing to the interplay of forces in the universe and the general shift and movement. But the name and quality of this star will only be revealed at initiation.

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Sirius—The Star of Sensitivity—governing the Hierarchy.

Alcyone—The Star of the Individual—governing humanity.

You can see from the above how the entire plan of this Treatise is gradually unfolding. It was necessary for me to indicate to you the nature and the purpose of the three divine centres—Shamballa, the Hierarchy, and Humanity—before I could make this part of the teaching clear to you, or before I could point out the nature of the energies pouring from distant constellations and zodiacal signs into our planetary scheme.

Scorpio is the great constellation which influences the turning point both in the life of humanity and the life of the individual human being. For the first time in the history of both mankind and disciples the energy of Sirius, pouring into the seven groups which form our planetary Hierarchy evokes a response. I would remind you of a basic fact in the evolutionary process which astrology will eventually prove scientifically and past all controversy. This is the fact that energies and forces are pouring upon our system and our planetary lives ceaselessly, potently and cyclically. Yet they are only regarded today as existing when definite response is evoked. They come from all kinds of sources, extraneous to our system and planetary schemes, but until man responds and registers them both scientists and astrologers fail to recognise them and they are as if they were not. This is a point to bear in mind as I continue to teach you, for I may indicate some sources of active energy which may as yet be unknown to you as playing upon our system and its contents. The difficulty will not be because of my inaccuracies but will be owing to the lack of sensitivity in the mechanism of response which mankind and disciples are at present utilising.

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You have consequently in connection with the path of discipleship the following lines of "influential energy":

1. Sirius—working in a sevenfold manner through the seven rays and their seven groups as these constitute the active Hierarchy.
2. The Fixed Cross—a fusion of four major energies, pouring into our solar system, on to our planet and through humanity.
3. Scorpio—an aspect of the Fixed Cross, of peculiar and specialised potency upon the Path of Discipleship and preparing, with its tests and trials:
  - a. The process of re-orientation, whereby a man mounts the Fixed Cross and leaves the Mutable Cross.
  - b. The disciple for the first, second and third initiations. After the third initiation, its peculiar testing potency is no longer felt.
4. The Hierarchy.—The distributing agency to the various kingdoms in nature.
5. Mars and Saturn.—Both these planets are exceedingly potent in connection with initiation into the life of the Hierarchy; Mars is potent in relation to Scorpio and Saturn in relation to Capricorn. This involves the intensified activity of the 6th and the 3rd rays and their energies, and when these are rightly employed there comes liberation from form control and the release of the conscious individual.

Again, astrologers would do well to work with this line of fused forces, studying its implications and effects in the life of the disciple.

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*Aquarius* relates humanity to the Pleiades and therefore to Taurus in an unusual manner. The key to this relation is to be found in the word *desire*, leading, through the transmutative processes of life experience, to aspiration and finally the relinquishing of desire in Scorpio. Aquarius, Alcyone and Humanity constitute a most interesting triangle of force. Alcyone is one of the seven Pleiades and is called the "star of the Individual" and sometimes the "star of intelligence." It was potently active during the previous solar system wherein the Third Person of the Trinity was peculiarly omnipotent and active, just as today the cosmic Christ, the Second Person of the Trinity, is peculiarly active in this solar system. The energies coming from Alcyone impregnated the substance of the universe with the quality of mind. As a consequence of this most ancient activity, the same force was present at the time of individualisation in this solar system, for it is in this system, and primarily upon our planet, the Earth, that the major results of that early activity have made themselves felt. Two of our planets, the Earth (non-sacred) and Uranus (sacred), are directly the product of this third ray activity. This is of great importance to remember. I would also ask you to link this thought with the teaching that through the divine centre of intelligent activity which we call humanity, the fourth kingdom in nature will eventually act as the mediating principle to all the three lower kingdoms. Humanity is the divine Messenger to the world of form; it is essentially Mercury, bringing light and life to other divine manifestations and of this all divine world Saviours are the eternal symbols.



This coming process of planetary service through the third divine centre is only truly effective when Aquarius rules and when our sun is passing through that sign of the **[Page 201]** zodiac. Hence the immense importance of the next 2000 years. Therefore, only when a man is a world server and becoming group conscious can this desired objective of manifestation begin to demonstrate. It is beginning to happen today for the first time in planetary history. It is one of the first fruits of initiation and only in the next root race to our present Aryan race will we begin really to understand the significance of the process and the true nature of the energies to be released through the medium of humanity upon the planet. It is for this reason that Jupiter and Uranus (expressions of the second and the seventh rays) are the exoteric and esoteric rulers of Aquarius.

You have, therefore, the following line of force to study:

1. Alcyone—in the Pleiades, the mothers of the seven aspects of form life and the "wives of the seven Rishis of the Great Bear." They are connected with the Mother aspect which nurtures the infant Christ.
2. Aquarius—the World Server, the transmitter of energy which evokes magnetic response.
3. Jupiter and Uranus—planets of beneficent consummation. The second ray of love and the seventh ray which fuses spirit and matter "to the ultimate glory" of the solar Logos are in the fullest eventual cooperation.
4. Humanity—the focal point for all these energies and the divine distributor of them to individual man and later to the lower three kingdoms in nature.

Thus you see, that from a generalisation re the exterior constellations (exterior to the zodiac and the solar system itself) we are becoming more specific, showing how certain stars in these constellations are definitely related by direct **[Page 202]** lines of energy to our planet; these lines of force usually reach us via one of the zodiacal signs and—in rare cases—directly to a planet. The latter case is, however, exceedingly rare. We have also brought into relation to our solar system another constellation, called the Little Bear which is a reflection of or a corollary to the major energies of its greater prototype, Ursa Major, the Great Bear. These facts contain a great mystery connected with the inter-relation of Ursa Major, Ursa Minor and the Pleiades; they constitute one of the greatest and more important of the triplicities to be found in the heavens as far as we have astronomically ascertained the nature of our immediate universe. This is a perfectly unimportant piece of information as far as you are concerned and is only of significance to initiates of the fourth degree. It serves, nevertheless, to add its evidence to the essential integrity and interlocking dependencies of the universe.

In order the better to understand the nature of discipleship and the processes of stabilisation and right direction, we must precede the Capricornian experience of initiation with a careful study of the spiritual implications of the sign Scorpio and of its function in providing "points of crisis" and "moments of reorientation," as this will be of the utmost value to the earnest student. Even though I am endeavouring to lay the foundation for the new astrology and to provide some measure of technical information from the point of view of the Hierarchy, my underlying motive is ever the same: to indicate the way of living process and to stimulate that divine curiosity and that sense of outgoing spiritual adventure and eager aspiration for progress which is latent in all disciples and which, when stimulated, will enable them to proceed more serenely and sanely upon the **[Page 203]** Path of Return. Otherwise the practical value of that which I seek to impart is of no real importance at all; I shall be understood and the new astrology

will come into being according to the esoteric capacity of those who read and ponder my words. I am exceedingly anxious that in these days wherein the influence of Scorpio and of the planet Mars is so strongly felt in world affairs that true insight may be cultivated, optimism and understanding developed and the nature of the tests to which the world disciple, humanity, is today being subjected may be estimated at their true value and thus light be shed upon the way of man. Only through understanding will solution come and rectification of error be achieved.

The tests of Scorpio are necessarily three in nature as they concern intimately the readiness of the threefold personality:

1. To reorient itself to the life of the soul and later
2. To evidence readiness for initiation.
3. To demonstrate sensitivity to the Plan thus becoming the one-pointed disciple in Sagittarius.

The three major tests are again divided into three stages, and upon the Path of Discipleship the man may find himself passing into this sign for testing and experience nine times. The fact of the three tests each existing in their three stages may convey a hint to esoteric astrologers as to the purpose of the three decanates into which each sign is divided—a point upon which I shall hope to touch when we come to our study of the Science of Triangles. Each test (and therefore each decanate) concerns the three aspects which in this Treatise on the Seven Rays we have called: life, quality and appearance. Thus the three great **[Page 204]** tests in Scorpio are in reality nine tests and hence the nine-headed Hydra or Serpent which is ever associated with Scorpio and hence also the nature of the stupendous victory achieved by Hercules, the Sun-God, in this sign.

It is interesting to note that each of the great Sons of God Whose names are pre-eminent in the minds of men—Hercules, the Buddha and the Christ—are associated in the archives of the Great White Lodge with three special signs of the zodiac (which in a peculiar manner constitute the "zodiacal decanate") in each of which They passed from test to victory.

In Scorpio—Hercules became the triumphant disciple.

In Taurus—The Buddha achieved victory over desire and arrived at illumination.

In Pisces—The Christ overcame death and became the world saviour.

These three constellations, therefore, form a triangle of initiation of profound importance because it provides those conditions and that energy which will test and perfect the three aspects of the personality so that they are true reflections of the three divine aspects; they concern soul and body primarily and therefore their expression is through the Mutable Cross and the Fixed Cross but not the Cardinal Cross. We might add to the above the following:

1. *Scorpio* carries the test right down into the physical plane life, and then, when it is faced and handled there, the life of the man is carried up into heaven, and the problem which the test involved is solved by the use of the reasoning mind.
2. *Taurus* governs desire and carries the test into the emotional **[Page 205]** or astral plane, and carries desire-sensitivity up from the form side of life into that world of sensitive perception which we call the

intuitional plane.

3. *Pisces* carries the test into the region of the mental processes, which is the reflection of the will aspect of divinity; the problem of the initiate in this sign is voiced by Christ in the words, "Father, not my will but Thine be done." The tests carry the self-will of the personality up into the region of the divine will and the result is inspiration and the emergence of a world saviour.

Ponder upon the above and learn the lessons of appetite, of desire and of self-will for they are many and useful.

The three tests in Scorpio also concern the three aspects of the human being as they fuse and blend upon the physical plane. They are, first of all, the test of appetite. This appetite is the natural predilections and tendencies which are inherent in the animal nature and these are mainly three: Sex, physical comfort, and money, as concretised energy. They are, secondly, the tests connected with desire and the astral plane. These are subtler in nature, producing automatic effects upon the physical plane; they are not inherent in the animal nature but are imposed by the desire nature and are again three in number: Fear, hatred and ambition or desire for power. Then there are, thirdly, the tests of the lower critical mind which are: Pride, separativeness and cruelty. Remember that the worst kind of cruelty is not of a physical nature but is more mental in character. Therefore, you have in the category of that which must be tested and proved to be non-existent the following categories, which I am re-enumerating because of their basic importance:

**[Page 206]**

- (1) {
  1. Sex—the relation of the pairs of opposites. These can be selfishly utilised or divinely blended.
  2. Physical comfort—life conditions, selfishly appropriated.
  3. Money—selfishly cornered (if I may use such a phrase).
  
- (2) {
  1. Fear—which conditions activity today.
  2. Hate—which is a factor in conditioning relationships.
  3. Ambition—conditioning objectives.
  
- (3) {
  1. Pride—which is intellectual satisfaction, making the mind the barrier to soul control.
  2. Separativeness—which is the isolated attitude and which makes the mind the barrier to right group relations.
  3. Cruelty—which is satisfaction with personality methods and which makes the mind the instrument of the sense of power.

When these faults are realised and are overcome, the result is twofold: the establishing of right relations with the soul and also with the environment. These two results are the goal of all tests in Scorpio.

The keynotes of this sign are, therefore, test, trial and triumph. They can also be called struggle, strength and Sagittarian attitudes. Another angle of the experience in Scorpio can be covered by two words : re-capitulation and re-orientation. In Scorpio, two most occult factors emerge from the past and begin to engross the attention of the disciple. One is *memory* and the other is, as a consequence of the memory, the *Dweller on the Threshold*. Memory in the sense here involved is not simply just **[Page 207]** a faculty of the mind, as is so oft supposed, but it is essentially a creative power. It is basically an

aspect of thought and—coupled with imagination—is a creative agent because thoughts are things, as well you know. From ancient recesses of the memory, from a deeply rooted past which is definitely recalled, and from the racial and the individual subconscious (or founded and established thought reservoirs and desires, inherited and inherent) there emerges from individual past lives and experience that which is the sum total of all instinctual tendencies, of all inherited glammers and of all phases of wrong mental attitudes; to these (as they constitute a blended whole) we give the name of the Dweller on the Threshold. This Dweller is the sum total of all the personality characteristics which have remained unconquered and unsubdued and which must be finally overcome before initiation can be taken. Each life sees some progress made; some personality defects straightened out and some real advance effected. But the unconquered residue and the ancient liabilities are numerous and excessively potent and—when soul contact is adequately established—there eventuates a life wherein the highly developed and powerful personality becomes, in itself, the Dweller on the Threshold. Then the Angel of the Presence and the Dweller stand face to face and something must then be done. Eventually, the light of the personal self fades out and wanes in the blaze of glory which emanates from the Angel. Then the greater glory obliterates the lesser. This is, however, only possible when the personality eagerly enters into this relation with the Angel, recognises itself as the Dweller and—as a disciple—begins the battle between the pairs of opposites and enters into the tests of Scorpio. These tests and trials are ever self-initiated; the disciple puts himself into the positive or conditioning environment [Page 208] wherein the trials and the discipline are unavoidable and inevitable. When the mind has reached a relatively high stage of development, the memory aspect is evoked in *a new and conscious manner* and then every latent pre-disposition, every racial and national instinct, every unconquered situation and every controlling fault rises to the surface of consciousness and then—the fight is on. The keynote of Scorpio is, however, *Triumph*. This is its major expression upon the physical plane. As a result of struggle and of victory, the whole divine man—not yet perfectly expressing himself, if I might word the situation thus—is anchored upon the physical plane with such accuracy and clarity that there is no escape from the environing conclusions of the disciple's family, friends and group that he *is* a disciple. From that angle he is meticulously watched; he learns the meaning of the word "example"; he is pilloried by those who are onlookers and the first conscious stages toward group awareness and group response, plus group service, are now taken. Such is the outcome and the reward of the experience in Scorpio.

It is in this sign that the prodigal son comes to himself, and having eaten of the husks of life and having exhausted the resources of worldly desire and ambition—he says: "I will arise and go to my Father." There are two such major crises in the life of the aspirant:

1. When the intelligent man of the world comes to himself and then re-orientes himself to the soul and its requirements. This leads to the tests in Scorpio.
2. When the initiate of the third degree—upon a higher turn of the spiral—re-orientes himself to the Monad and passes through most subtle tests to certain undefinable [Page 209] and spiritual recognitions. Upon these we need not enlarge.

There is little for me to add here in connection with the fact that Scorpio is upon one of the four arms of the Fixed Cross. In the study of previous signs, much anent the Fixed Cross has already been covered and there is no need for me to repeat the information here. Desire in Taurus becomes spiritual aspiration in Scorpio. The darkness of the experience in Scorpio becomes illumination in Taurus, for it must never be forgotten that where the pairs of opposites are concerned they gain and profit from each

other, for there is a direct line of force and of contact between the two. This is a fact which is seldom recognised.

We come now to a consideration of the Rulers which govern the sign, Scorpio. Their influence is potent in the lives of the average or undeveloped man who responds more easily to the planetary influences in the twelve houses of his personality horoscope than does the more advanced man who is coming under the direct influence of the zodiacal signs. Through these Rulers, two rays are brought into a potent controlling position in Scorpio; they are the sixth Ray of Devotion and the fourth Ray of Harmony through Conflict, the latter having a peculiar relation to the *mode* of human development and the former to the *methods* of the Piscean age which is just passing. Mars and Mercury control and Mars is particularly active, owing to the fact that Mars is both the orthodox planet controlling the personality in Scorpio and also the esoteric planet conditioning the unfoldment of the disciple. Mars is the dominating factor in the tests and trials of the disciple, prior to the experience in Sagittarius and the initiation in Capricorn, and this for the following reasons:

**[Page 210]**

First, Mars is definitely the planet which rules and controls the physical vehicle. Mars appears first of all as the orthodox ruler in Aries, the sign in which the first move is made towards bringing about objective manifestation, or physical incarnation. In Scorpio, the result of all the struggles carried forward during the seemingly endless pilgrimage around the zodiac or wheel of life is brought to a point of climax, again through the activity of Mars which has not appeared actively in the intervening signs between Aries and Scorpio as far as the reversed wheel is concerned. The disciple has now to demonstrate the strength, character and quality which he has unfolded and developed within himself during his long pilgrimage. He started in Aries with Mars ruling, and the great war between the dualities which constitute the man began. The pairs of opposites were thus brought into relation with each other. In Scorpio, with the same planet ruling his interior life, the war is on and in this case Mars rules not only the physical body but the entire form vehicle, which we call the personality in the three worlds. All aspects of the lower nature are involved in this crisis, for Mars is the esoteric ruler in Scorpio and the tests applied involve the form nature—gross and subtle, integrated and potent. Mars, therefore, rules Aries from the orthodox angle and Scorpio esoterically, and does not again appear in the life of the individual except as that individual responds to mass vibration in Sagittarius, where Mars appears as ruling the sixth Creative Hierarchy, the lunar lords of the form nature who must eventually be sacrificed to the higher spiritual aspect and brought under the control of the solar Angel. The effect of Mars is, therefore, largely mass effect and group results, producing great struggles but leading finally to great revelation. In Aries, it is the final revelation of the nature of knowledge and the purpose of **[Page 211]** incarnation; in Scorpio, it is the revelation of the vision of liberation and service; in Sagittarius, it is the revelation of the purpose of soul control over the lower kingdoms in nature, via the human centre of energy. It must consequently never be forgotten that Mars establishes relations between the opposites and is a beneficent and not a malefic factor, as is so often supposed. When we come to study the Hierarchies and their relation to the signs, certain points which are at present obscure will be clarified. This we shall do when dealing with our final point in this section upon astrology and the rays. We shall then find that Scorpio rules and governs the fourth Creative Hierarchy, the human from the angle of the soul and *not* from the angle of the lower nature. The final struggle in Scorpio only takes place when the point of balance between soul and body has been reached in Libra and it is in Scorpio that the preponderance of the spiritual energy is imposed upon the lower personal forces. Scorpio governs "the initiates," which is the true esoteric name of man, and through its hierarchical planetary ruler, the Sons of Mind, the Messengers of Deity are revealed, but it is through Mars and the



Martian activity that the revelation comes about.

Secondly, Mars is closely related to sex, which is an aspect of the pairs of opposites, and its effect is also definitely to vitalise the blood stream; it vitalises, purifies and stimulates all aspects and organisms in the body, via the blood stream. It will be obvious to you, therefore, how the tests in Scorpio and the activity of Mars are potent to arouse the entire lower nature and bring about its final rebellion and the last stand, so to speak, of the personality against the soul. It is Mars who brings the world Arjuna into the active fight. The whole man is then engaged and the "quarrel of the sexes" is resolved in its highest aspect [Page 212] through the battle between the highly developed personality or form nature and the soul which seeks to be the ultimate controlling factor.

The colour assigned to Mars is, as you know, red and this is a correspondence to the colour of the blood stream and hence also the association of Mars with passion, with anger and a sense of general opposition. The sense of duality is exceedingly powerful. Hence also the necessity for the entire life of man (for the blood is the life in this sense) to be swung into the conflict, leaving no side of human nature uninvolved; hence again the need for the disciple to carry his physical nature, his emotional or desire nature and his mental processes up into heaven. This takes place as a consequence of overcoming the "serpent of evil" (the form nature with its promptings and demands) by the means of the "serpent of wisdom," which is the esoteric name oft given to the soul.

In connection with the symbolic connection between Mars and the blood, producing the resultant conflict between life and death (for Scorpio is one of the signs of death), it is interesting to note that Christianity is governed by Mars. One is apt to recognise with ease that the sixth ray, working through Mars, rules Christianity. It is a religion of devotion, fanaticism, of high courage, of idealism, of the spiritual emphasis upon the individual and his worth and problem, of conflict and of death. All those characteristics are familiar to us in the presentation of Christian theology. It is however pre-eminently a religion which has waged a cruel and oft illogical war upon sex and its implications; it has emphasised a militant celibacy (militant where women and their rights and natures are concerned); it has regarded the sex relation as one of the primary evils in the world and has laid the emphasis upon [Page 213] the inviolable nature of the marriage bond when endorsed by the Church. This has all been the result of the beneficent or the malefic effect of the impact of sixth ray force upon the form nature. Little emphasis has been laid nevertheless upon the influence of Mars upon Christianity, making it a definitely militant religion, oft cruel and sadistic (as witness the murders and tortures carried out in the name of Christ, who was the outstanding Representative of God's love). Throughout the teaching of Christian theology, the theme of blood runs ceaselessly and the source of salvation is laid upon the blood relationship and not upon the life aspect which the blood veils and symbolises. It is the creed of a crucified and dead Christ which rules Christianity and not that of the risen Master. One of the reasons for this travesty of the truth has been that St. Paul, that great initiate, prior to taking the third initiation which he did at the time he was functioning as related in *The Acts of the Apostles*, was potently under Martian influence and was born in Scorpio; a study of his horoscope would demonstrate this were you in a position to study as can we who are connected with the Hierarchy. It was he who gave the Scorpio-Mars slant to the interpretation and exposition of the Christian teaching and deflected its energy into channels of teaching which its Founder had never intended. Such is often the undesirable effect of the activities of well-meaning disciples upon the work which they undertake to carry on after the originator of some work for the Hierarchy passes over to the other side through death or relinquishes his task in order to take up other duties.



The blood theme and the death theme, the suffering and the dire testing of the disciple, the value of the individual conflict and the consciousness of the misery of existence are basically due to the combined influences of Scorpio and of [Page 214] Mars which have ruled Christianity for so long and which are only now beginning somewhat to lose their influence.

A study of the processes of death as the sign Scorpio conditions them and the processes of death as we see them working out in the sign Pisces would be of very real value. Death through the influences of Pluto and death through the influences of Mars are widely different. Death in Pisces through the energy of Pluto is transformation—a transformation so vital and so basic that the

"... Ancient One is no longer seen. He sinks to the depth of the ocean of life; he descends into hell, but the gates of hell hold him not. He, the new and living One leaves below that which has held him down throughout the ages and rises from the depths unto the heights, close to the throne of God."

The connection of these words with Christ, the present world Saviour, is obvious in their implications, and yet they were written in our archives over seven thousand years ago. Death in Scorpio is of a different nature and is also described in the same ancient writing in the following words:

"... Ancient One dies by drowning. Such is the test. The waters envelop him and there is no escape. He drowns. The fires of passion are then quenched. The life of desire ceases its appeal and to the bottom of the lake he now descends. Later, he re-ascends to Earth where the white horse waits his coming. And this he mounts, proceeding towards the second death" (that is, towards Pisces).

The reference here to Sagittarius is clear. The disciple—after the death of the personality and after the killing out [Page 215] of desire—goes on towards Pisces where again he dies "unto an eternal resurrection." In Scorpio there is the death of the personality, with its longings, desires, ambitions and pride. In Pisces there is the death of all attachments and the liberation of the soul for service upon an universal scale. Christ, in Pisces, exemplified the substitution of love for attachment. Christianity exemplifies the death of the personality, with individual and not universal implications; love has been conspicuously lacking and the controlling colour of Christianity has indeed been red. It is not Christ's expression but the Scorpio-Mars presentation of St. Paul. Mars has ruled Christianity because St. Paul misinterpreted the esoteric significances of the New Testament message and he misinterpreted because the truth—like all truths as they reach humanity—had to pass through the filter of his personality mind and brain; it was then unavoidably given a personal slant and twist and this is responsible for the sorry historical story of Christianity and the dire plight of the nations today—ostensibly Christian nations yet swept by hate, ruled by fear and at the same time by idealism, governed by a fanatical adherence to their national destiny as they interpret it and "out for blood" as the piling up of armaments discloses. All these are sixth ray characteristics, emphasised by Scorpio and conditioned by Mars which ever rules the path of the individual disciple, and today the world disciple, humanity as a whole, stands at the very portal of the Path. The entire west is at this time under Martian influence but this will end during the next five years.

Thirdly, Mars governs the senses which are five in number. These senses are the basis of all human knowledge where that which is tangible and objective is concerned or inferred. Mars, therefore, rules science and hence the reason in this present era for the fundamental but not permanent [Page 216] materiality of science—a materiality which is rapidly lessening as Mars nears the end of its present cycle of influence. Already, the trend of modern science is shifting into the realm of the intangible and

into the world of the non-material. Hence also the fact that the opposition to occultism is waning and its day of power approaching. These subtler senses will supersede the physical senses over which Mars has so long had a successful control, and hence again the growth in the world today of the psychic senses and the appearance on every hand of the subtler and more esoteric powers of clair-voyance and clair-audience. This development is inevitable as the influence of Scorpio and of Mars begins to lessen, as is the case today. The year 1945 saw this influence almost completely vanish, particularly from the astral plane. Astrologers would do well to remember that the influence of the constellations, signs and planets, work out upon three levels of awareness—three descending levels—and are felt first of all upon the mental plane, then upon the astral plane and finally upon the physical plane. But it is with this last plane that astrologers are primarily concerned, emphasising happenings and events and not their conditioning causes. At present, astrology deals with effects and not with that which is causing them. There is much confusion over this matter and the horoscopes of the three levels are often much distorted. A horoscope which could be interpreted purely upon the mental plane is given a physical interpretation, and thus happenings which are entirely mental are portrayed as physical occurrences. A clue to this triple interpretation which astrology must eventually recognise can be found in the relation of the orthodox, the esoteric and the hierarchical planets and the rays of which they are the expression.

You will see from this how important are the functions **[Page 217]** of Scorpio and Mars upon our planet at this time, and you will note also how brief a time remains in which humanity can (rightly or wrongly) handle its tests. You will realise also the pressure under which the Hierarchy at this time struggles now that Martian energy is expressing itself upon the astral plane. Will the world Hercules lift this problem up into heaven and "elevate the Hydra" of passion and hate, of greed and aggression, and of selfishness and ambition up into the region of the soul? Or will it carry the whole matter down on to the physical plane with the inevitable corollary of world disaster, world war and death? Such are the problems with which the guiding Hierarchy is faced.

Scorpio is also most interestingly connected with the constellation, Cancer, through the influences of the sixth ray, for it should be remembered that that ray is also expressing itself through Neptune, but in a spiritual and esoteric manner. Neptune governs Cancer esoterically. The significance is therefore clear, for Cancer is the sign of birth; it is the door into incarnation and the sign of generation. Scorpio is the sign of sex and of regeneration, and birth is ever the intended result of the sex relation. Father-spirit and Mother-matter when brought together produce the Son. The tests and difficulties and pains of this era are symptoms or indications of the "entering into manifestation" of the new civilisation and culture. They portend the birth of the new era for which the entire world waits. This will happen if—speaking esoterically—the sixth ray energy of Mars is transmuted into the sixth ray energy of Neptune, for the one is "objective and full of blood" and the other is "subjective and full of life."

A great mystery is veiled and hidden in the above relationship, for Cancer-Neptune is expressive of the seventh **[Page 218]** ray which rules and controls the eighth Creative Hierarchy. This is one of the five Hierarchies whose names are unknown to us and this particular one stands upon the verge of liberation. At the same time it is closely connected with the mind principle as it works out through the solar Angels or through the human hierarchy. It is related to *the birth* of the fourth Creative Hierarchy in a sense not to be understood by anyone below the stage of the fourth initiation, but it is an interesting fact to remember for it is in the connection between the sixth and seventh rays that that potent "desire for incarnation" was aroused which resulted in the fall of the angels in primordial times. This sixth ray influence coming from three angles—orthodox, esoteric and hierarchical—and hence involving both Neptune and Mars—predisposes the race and individual man as well to become one-pointed disciples

in Sagittarius. This latter constellation is ruled by Mars, bringing the man into control or closer touch with the lunar lords, the sixth Creative Hierarchy. Students should study their charts with care, remembering to differentiate between the five Hierarchies which are the non-manifesting Hierarchies, and the seven Hierarchies which are in expression now, and of which the sixth Creative Hierarchy is a part. This Hierarchy, from the larger angle of the entire twelve hierarchies and not simply the seven manifesting hierarchies, is the eleventh or the second. The sixth Ray of Devotion is consequently most powerful in this age or cycle and hence the expression in every land today of its best and its worst features, of which the intense devotion to material things and the intense devotion to spiritual values are dramatic instances.

Scorpio and Aquarius are also in a peculiar relation to each other through the planet Mercury which governs the [Page 219] human family (being the hierarchical planet in Scorpio), and through Neptune which rules Cancer, thus governing expression upon the physical plane. In this connection the Moon is given as the orthodox ruler and the hierarchical ruler of Aquarius. I would here remind you that the Moon is usually regarded as "veiling" or "hiding" some planet and of these there are three which the Moon may be veiling. Here the intuition of the astrologer and of the esoteric student must be called out. These planets are Vulcan, Neptune or Uranus. These three create and influence certain aspects of the Mother principle, which nourish and feed the life of the inner divine reality until the time comes when the Christ child is brought to the birth. They determine or condition the physical, astral and mental natures, thus creating the personality. They form a triangle of immense creative potency, upon which theme I will later enlarge when dealing with the Science of Triangles. The point which I am here making is that through the influence of Mercury and Neptune the group consciousness of the individual is developed, so that through the tests in Scorpio and the experience in Aquarius the disciple emerges *on the physical plane* into the position of a world server; all world servers are decentralised workers and are governed by the need and the reactions of the mass or group. That is one of the reasons why, when in training, disciples are absorbed into a Master's group which is integrally a collection of individuals who are imbued with the group idea and are learning increasingly to react to it. In this world period and in a peculiar manner, as far as the race (Aryan) to which the Western world belongs, Neptune is known esoterically as the Initiator. In certain ancient formulas, the great Teacher of the West and the present world Initiator, Christ, [Page 220] is spoken of as Neptune, Who rules the ocean, whose trident and astrological symbol signifies the Trinity in manifestation and Who is the ruler of the Piscean Age. The formula runs as follows, speaking esoterically: "... the fish goddesses who have leapt from earth (Virgo) to water (Pisces) unitedly give birth to the Fish God (Christ) who introduces the water of life into the ocean of substance and thus brings light to the world. Thus does Neptune work." This is, however, a great mystery, revealed only at the time of the second initiation in which the control of the fluidic astral plane is demonstrated.

Cancer, being the door to incarnation, has a close relation to Scorpio through Neptune and Mars, both of whom are expressions of the sixth ray energy. In Cancer, you have the devotion of the soul, developed to such an extent that the urge to manifest overcomes all other urges, and the processes of incarnation impose themselves upon the soul. In Scorpio, that same spirit of devotion (which is based on the sense of duality and the need to go out towards that which is not the Self) is turned in the reverse direction and the urge towards liberation and the desire to tread the Path of Return becomes so strong that the disciple submits to tests, reverses—at tremendous cost and pain—his position upon the wheel of life and assumes the attitude of the Observer in contradistinction to that of the Experiencer. Old identifications cease; new trends toward higher, subtler and more spiritual identifications begin to appear and then Neptune and Mars begin to play their part.

A close study of all the above relations will reveal the fact that four signs of the zodiac play a dominant part, therefore, in the life of the man who is working whilst in incarnation with his Sun in Scorpio or with Scorpio rising. These are:

**[Page 221]**

1. Aries ----- Cardinal Cross -----Initiating impulse-----Life.
2. Cancer ----- Cardinal Cross -----Focussed impulse -----Incarnation.
3. Scorpio----- Fixed Cross-----Reversing impulse ----Return.
4. Aquarius --- Fixed Cross -----Group impulse -----Service.

These are signs 1-4-8-11. These numbers in themselves are most significant for they are the signs of will-desire, of human expression, of the Christ principle and of initiation. There is no need for me to enlarge upon this fourfold theme and the truth of its implied teaching, for it is obvious and clear and the history of the soul is sealed up in these numbers.

I would like to touch upon another interesting point which will serve to demonstrate the potency of Scorpio and its energies in the life of the disciple. Scorpio is one of the four arms of the Fixed Cross of the heavens, as you well know. Upon that Cross, the correctly poised man stands right at the centre where the four arms meet and, therefore, at the point where the energy of all the four signs and of their ruling planets can pour through him and evoke the needed reactions, produce the conditions wherein test is possible and so bring about the necessary reversal of the life currents in the man's nature and place him upon the reversed wheel. The planets which will rule and condition him in some aspect or other of his nature are:

<i>Planet</i>	<i>Sign</i>	<i>Ray</i>	<i>School</i>
1. Venus -----	Taurus -----	5th-----	Orthodox
2. Vulcan -----	Taurus -----	1st -----	Hierarchical. Esoteric
3. The Sun-----	Leo -----	2nd -----	All three
4. Mars-----	Scorpio	6th -----	Orthodox and Esoteric
5. Mercury-----	Scorpio -----	4th-----	Hierarchical
6. Uranus -----	Aquarius -----	7th-----	Orthodox
7. Jupiter-----	Aquarius -----	2nd -----	Esoteric
8. The Moon -----	Aquarius -----	4th-----	Hierarchical

From this tabulation, it will appear that the influence of only one ray, that of the third Ray of Active Intelligence, **[Page 222]** is missing. All the other rays pour through, vertically and horizontally, into the man's nature and his environment. Life, quality and appearance are all tested, but as the entire experience has to be fought out subjectively and lifted "up into the air" finally and raised into the world of spiritual values where all problems must be solved in the light of the intuition and by the soul, the stimulation of the intellect and the focussing of the disciple's attention upon the physical plane (the world of material values) is not desirable. Therefore, the influence of the third ray is omitted or "occultly deflected," as it is called, except in so far that the substance of the brain is automatically conditioned by the third ray which is the subconscious ruler of matter. This pouring in of six potencies is that which provides the setting and conditions of the tests; all these ray energies express themselves as the active sub-rays of the ray upon which the soul of the disciple is found; hence the necessity to

ascertain the ray of the soul, prior to casting the horoscope and setting up the chart.

This brings me to two points about which I would like to speak a word. In dealing with the horoscope of the personality and with the average non-aspiring man, the astrologer should endeavour to discover the personality ray from a study of character, of the physical indications, of the emotional qualities, of the type of mind and the nature of the environment. He will then be able to lay out a far more useful chart with the orthodox planets ruling the life. In the case of the horoscope of a disciple, he should do the same, endeavouring to discover the ray of the soul. The soul ray only sets its mark and emphasises its quality and nature in the case of advanced people, and when that emerges clearly, the man is obviously a disciple and the esoteric planets will then govern his chart. Having determined **[Page 223]** the ray of the man undergoing tests in Scorpio, the astrologer can then place the other rays in relation to him and his probable experience.

The other point to which I sought to refer is the constant use of the word "relation" or "relationship" and analogous phrases. This is unavoidable for the reason that the entire Science of Astrology is, in the last analysis, the Science of Relations and there is consequently no use in avoiding the term, especially when there is no other which seems to meet the requirements as adequately. Inter-relation, inter-dependence, inter-communication, interplay—these are words governing the scientific basis of astrology, and they are beginning to be words in general use today in connection with human affairs and human conduct. This will be increasingly the case. The preparatory stages for world fusion, blending and synthesis are present at this time, and in this fact lies the hope of the world and the surety of the ultimate solution of the world problem along right lines.

In connection with the vertical and the horizontal life of the Fixed Cross, it is instructive to note that the vertical life of the man upon that Cross (no matter in what sign his sun may temporarily find position), is ever Aquarius-Leo. This indicates that the self-centred individual in Leo learns the lesson of the Cross and becomes decentralised, group conscious, and given to service. The horizontal arm is Taurus-Scorpio, indicating that desire for materiality is finally superseded by desire for the spiritual values, and this is demonstrated through the tests in Scorpio. Earth and water (Taurus and Scorpio) must be blended and related and it is this truth connected with these two signs of the zodiac which lies behind all teaching upon baptism and purification. The earthly material desires of Taurus must in **[Page 224]** due time be brought under the influence of the purifying water in Scorpio. Baptism by water (a name for the second initiation) needs a preparatory period of testing and purification, and this the experience in Scorpio is intended to give. Likewise, fire and air (Aquarius and Leo) must also be blended and thus the four elements as well as six out of the seven rays must all play their part in conditioning the man in Scorpio for the final stages of the Path.

The place of the planets in this sign is also most revealing, and in line also with the general purpose of the experience in Scorpio, as outlined above. Uranus is exalted in Scorpio; the power of Venus is lessened in this sign, whilst the Moon falls. What do these facts symbolically portray? Let me see if I can make the beauty of these implications clear to you.

*Uranus* is the planet whose characteristics are the scientific mind, which, at this stage of the disciple's career, means that he can begin to live the occult life and the way of divine knowledge can take the place of the mystic way of feeling. It means also that knowledge can be transmuted into the way of wisdom and of light. This necessarily brings in the will aspect or the influence of the first ray (Vulcan) blended with the seventh ray (Uranus) producing the desired manifestation upon the physical plane.



Uranus, therefore, initiates a new order of life and conditions and this—when developed in the life of the disciple—in its turn produces an understanding of the causes of things as they are, and the desire to change the old order and the old orientation into the new. This produces the reversal of the wheel. This can be seen happening today most clearly in connection with humanity and with world processes. Carried forward to its logical conclusion, the influence of Uranus finally produces an unfolded spiritual consciousness in contradistinction to [Page 225] the human; for this reason, Uranus is exalted in this sign and assumes a position of power and of directed influence.

*Venus*, the intelligent mind, has its power lessened in this sign because the intellect—having been developed and used—must now be subordinated to a higher power of the soul, the spiritual intuition. The Son of Mind, the solar Angel, must now manifest as a Son of God. This solar Angel, when in control, must give place eventually to the Presence. This it has hitherto veiled or hidden. Venus must wane and the Sun—as a symbol of Deity—must wax in influence and finally take its place. Such are the symbolic and esoteric significances.

*The Moon* is here regarded as functioning in its true nature and, therefore, as expressing symbolically that which is dead. The Moon here stands for the personality and, in the final victory in Scorpio, the personality is entirely vanquished and defeated. Desire is killed, for it is through expressed desire of some kind that personality demonstrates life, quality, appearance. Ponder upon this, for in Scorpio the Moon falls and its influence fades out.

Extremes ever meet in the disciple who stands at this midway point or at the centre of the Fixed Cross in Scorpio. The spiritual imagination, which is the factor of greatest service to man, begins to take the place of the ancient glamour by means of which we have fabricated the untrue world in which we appear to live and move and have our being. The self-indulgence which was initiated in Taurus gives way in Scorpio to the selfless attitude of the disciple; ambition gives place to the executive activity of the soul, whilst attachment to personality desires, likes and dislikes is transmuted into the tenacity of soul purpose. The hidden powers of the soul nature—secret and misused because misunderstood and misapplied and, therefore, misdirected—are [Page 226] superseded by the mysteries of initiation, and the practical understanding of the energies thereby conferred upon the recipient. Such are some of the great transformations which take place in the life of the disciple who submits *intelligently* to the tests and difficulties in Scorpio.

The three decanates and their rulers are given very differently by various astrologers. One group posits Mars, the Sun and Venus as ruling the decanates of Scorpio whilst another regards Mars, Jupiter and the Moon as the three rulers. Perhaps the truth lies in both conclusions, if we view them from the esoteric standpoint or from that of the undeveloped man. This will be an interesting point for astrologers to investigate and study. Some day they will arrive at a clear decision as to the position of the five planets suggested as ruling the decanates (they agree on one); I cannot indicate to you the essential truth because a new planet is arising in this sign and it is for man to discover and rightly place it within the circumference of the Great Wheel.

The keywords of this sign are significant and illuminating. Deception and triumph—control by Maya and control by the soul—conflict and peace—such are the hidden secrets of this sign and these are summed up for all disciples in the two keywords. Upon the ordinary wheel, whereon the soul is found, blind and apparently helpless, the Word goes forth in the following terms: "And the Word said, Let Maya flourish and let deception rule"; upon the reversed wheel, the soul chants or sings the words:



"Warrior I am and from the battle I emerge triumphant."

## LIBRA, THE BALANCE

The sign Libra is one of peculiar interest, but in a most paradoxical manner, for much of its interest is based upon [Page 227] the fact that it lacks spectacular interest of any kind—except in the case of disciples or those nearing the Path. It is a sign of balancing, of careful weighing of values, and of achieving the right equilibrium between the pairs of opposites. It might be regarded as the sign in which the first real vision of the Path appears and of the goal towards which the disciple must ultimately direct his steps. This Path is the narrow razor-edged Path which runs between the pairs of opposites and which—if it is to be safely trodden—requires the development of a sense of values and the power to utilise rightly the balancing, analytical faculty of the mind. It is also the sign of intuitive perception and, on the ordinary way of progression around the zodiac, it comes *after* the normally drastic experience of the man in Scorpio; this is usually of such a nature that the instinct to self-preservation has been aroused to such an extent that in the dire need of the man (not the disciple, at this time) a call to the soul has gone forth and has evoked response. The first few faint flashes of the intuition have been sensed and vaguely recognised. Then follows the experience in Libra wherein a life is spent in quiet, thoughtful reflection or in a condition of static unresponsiveness; it may be a life of balancing, of weighing this and that, and of determining which way the scales shall fall so that in the next sign certain designed results will occur. The following Virgo life will be either one of a personality, materialistic nature, lived under the influence of the material aspect of Virgo, the Mother, or there will be evidenced a slowly emerging soul vibration, indicating that hidden spiritual life of which the Virgin Mother is the fore-ordained custodian. As progress is made, recurrently or cyclically, around the wheel of life, these experiences and vibratory activities intensify in character until the time comes when the reversal of the wheel [Page 228] takes place. Then Libra leads on to Scorpio and the active soul life (active through the medium of the personality nature and not simply on its own plane) is registered, recorded and noted in Virgo, and balanced and assessed in Libra, eventually bringing about the tests and trials between the soul and the personality, which latter fights with power and determination to preserve the status quo of the balanced expression of these two where the preponderance of the personality influence is not possible.

Libra can also be spoken of in terms of the meditation process as taught both in East and West. It can, therefore, be regarded as the "interlude between two activities," which is the explanation given to that stage in meditation which we call contemplation. In the five stages of meditation (as usually taught) you have the following: Concentration, meditation, contemplation, illumination and inspiration. These five stages are paralleled in the five strictly human signs of the zodiac:

1. Leo—Concentration—Soul life focussed in form. Individualisation. Self-consciousness. Undeveloped and average man. Human experience.
2. Virgo—Meditation—Soul life, as sensed in man, the gestation period. The stage of the hidden Christ. Intelligent man. Personality, as hiding the Christ life.

3. *Libra*—Contemplation—Life of soul and form is balanced. Neither dominates. Equilibrium. An interlude wherein the soul organises itself for battle and the personality waits. This is the probationary path. Duality known.

4. *Scorpio*—Illumination—The soul triumphs. Experience in *Taurus* consummated. Astral glamour dissipated. [Page 229] Soul light pours in. The Path of Discipleship. The Disciple.

5. *Sagittarius*—Inspiration—Preparation for initiation. Soul inspires personality life. Soul expresses itself through personality. The Initiate.

I would here remind you that, though initiation is taken in *Capricorn*, the man is an initiate before he is initiated. This is the true secret of initiation.

You have, therefore, the activity wherein the personality grows and develops, and yet at the same time it veils and hides the hidden "man of the heart," which is the Christ, within each human form. You have then the interlude wherein the point of balance is reached between these two and neither is dominant. The "scales tip back and forth" in either direction or—as it is sometimes expressed—man swings between the pairs of opposites. Hence the importance of this sign in the life expression of the man and hence also its peculiar difficulty; it provides the curious see-saw experience which proves so distressingly bewildering first to the man who seeks to be entirely human but finds within himself impediments and urges which drive him on to something which is higher than the human and, secondly, to the aspirant or the disciple. His focus of interest and his aim is soul life, yet he finds within himself that which seeks ever to draw him back to the old ways, the old habits and the old desires.

This sign is sometimes called "the place of judgment" for it is here that the decision is made and the die is cast which separate the "sheep from the goats" or those constellations ruled by *Aries* (the Ram or Lamb) and those ruled by *Capricorn*, the Goat. It really marks the distinction between the ordinary wheel of life and the reversed [Page 230] wheel. In the days before *Leo-Virgo* were divided into two signs, *Libra* was literally the midway point. The situation was then as follows:

<i>Aries.</i>	<i>Taurus.</i>	<i>Gemini.</i>	<i>Cancer.</i>	<i>Leo-Virgo.</i>
LIBRA				
<i>Scorpio.</i>	<i>Sagittarius.</i>	<i>Capricorn.</i>	<i>Aquarius.</i>	<i>Pisces.</i>

and in this round of the zodiac (as far as humanity is concerned) you have depicted the entire history of the race. This involves its mental beginnings in *Aries* (the will to manifest) and the start of the outgoing life; you have its directed desire in *Taurus*, producing manifestation; then emerges its dual consciousness in *Gemini* or the soul-body realisation; the processes of physical incarnation go forward in *Cancer*, followed by the dual development of the soul-body, or the subjective and objective consciousness, and the God-man in *Leo-Virgo*. Next comes *Libra*, wherein the point of balance is eventually reached between spiritual man and personal man and the stage is laid for the final fivefold process which is, in reality, the subjective correspondence to the outer externalisation upon the Path of Outgoing and which is carried forward upon the Path of Ingoing, or the Path of Return. Then takes place the reversal of the wheel and the beginning of the new orientation and of discipleship in *Scorpio*, the directed, controlled life of the disciple in *Sagittarius*, initiation in *Capricorn*, followed by service in

*Aquarius* and the work of a world saviour in *Pisces* and final liberation.

In this world period we have the division of the sign of the Sphinx into two signs (the Lion and the Virgin, soul and form) because the state of human evolution and conscious realisation is that of a recognised duality; it is only at what is called the "final judgment" that another fusion [Page 231] will take place and Virgo-Libra will form one sign, for then man's sense of antagonistic dualism will be ended and the scales will have been turned finally in favour of that which the Virgin-Mother has hidden from expression for aeons.

This final judgment, as far as this planetary cycle is concerned, will take place in the next great world cycle and by that time two-thirds of the human race will have unfolded the Christ principle in one or other of the various stages of unfoldment and be upon one of the final stages of the path of evolution; they will be either probationary or accepted disciples or upon the Path of Initiation. Eventually, in some mysterious way, there will be only ten signs of the zodiac again; Aries and Pisces will form one sign, for "the end is as the beginning." This dual and blended sign is called in some of the ancient books "the sign of the Fish with the head of the Ram." We shall then have

- |                 |                |
|-----------------|----------------|
| 1. Aries-Pisces | 6. Virgo-Libra |
| 2. Taurus       | 7. Scorpio     |
| 3. Gemini       | 8. Sagittarius |
| 4. Cancer       | 9. Capricorn   |
| 5. Leo          | 10. Aquarius   |

Fire and water will then blend, veiling the past which has gone instead of the future as is now the case. Earth and air will then fuse and in this way the old prophecy, repeated in the Bible, that "there shall be no more sea" will be proved correct. Air (heaven) will then have "come down to Earth" and fusion will be established.

In the cosmic sense then and not in the individual sense, the unfoldment of the cosmic Christ will be manifested for which "the whole creation waits"; thus will come the consummation of desire as a result of dedicated aspiration. [Page 232] Then, and only then, will the "Desire of all nations come" and He for Whom all men wait will appear.

The history of desire is to be found in the four signs of Taurus, Libra, Scorpio and Pisces.

1. Taurus—the Bull of Desire.—Material desire rules.  
(Life.)
2. Libra—the balancing of desire.—The opposite objective to desire is the scales or balances.  
(Balance.)
3. Scorpio—the victory of spiritual desire.—The soul triumphant.  
(Quality.)
4. Pisces—consummation of divine desire.—The "Desire of all nations." The Cosmic Christ.  
(Appearance.)

There is therefore the individual experience in Libra of the balanced life wherein experiment is made and the consequent tipping of the Scales in one direction or another until either desire or spiritual aspiration weighs the balances down sufficiently so as to indicate the way that the man must go at the time. There is the experience of humanity in Libra in which the same adjustments and experiments are being made, but this time the entire race of men is involved and not just an individual. This group experience, carried out upon the mental plane, will only happen when all men are polarised mentally and will take place and constitute the Judgment day, referred to above. Of this, the "point of crisis" in Libra and the present world situation and needed adjustment is the forerunner; this time the balancing is, however, upon the astral plane and the *desires* [Page 233] of men are predominantly in a position of casting the deciding factor, whereas in the next great cycle it will be the minds of men which will do the deciding. Today, the foremost men of the age—disciples, aspirants and the intelligentsia—are being tested under the Scorpio experience whilst the masses are in the Scales; the weight of mass desire will turn them either up towards spiritual decision or down towards material and selfish ends.

It is because of this balancing quality in Libra that this constellation can be associated more specifically with the problem of *sex* than can any of the others. Sex is usually connected in the mind of the average astrological student with the signs Taurus and Scorpio. This is probably due to the fact that the Bull is so frequently regarded as the symbol of the mad urges of the uncontrolled sex principle and because in Scorpio fundamental tests are applied. For most aspirants in the early stages, sex does constitute a fundamental problem. Esoterically, however, it is in Libra that the whole question comes up and will increasingly come up for answering, and it is in Libra that the balancing of the pairs of opposites must take place and reach solution through the activity of the judicial mind and the establishing of a point of equilibrium between the male and the female principles. This again (for it is a piece of recurrent symbology) is the problem existing basically between the Sheep and the Goats, between negative and positive, and between those who blindly follow either instinct or custom and those who climb freely where they choose and are self-directed in conduct and attitude. This self-direction may lead them in either direction upon the wheel of life, following either selfish desire or spiritual aspiration, but the point to have in mind is that, judicially and with intent and after due reflection and balancing of the various ways, they then [Page 234] do as they will and as seems to them right and desirable. This is of itself of a basic usefulness and thereby they learn; for all action produces results and the judicial mind weighs cause and effect more correctly than any other.

It is not my intention here to indicate the solution of the problem of sex. Humanity will inevitably work it out as the aeons slip away and as the herd instinct gives place to the premeditated and self-conscious attitudes of the aspirant and the intelligentsia. I would remind you, however, that the herd instinct in relation to sex has its basis either in normal and natural animal instinctual desire or in emotional attitudes, and of these the last category are by far the worst and carry with them by far the more deep-seated seeds of trouble. They range all the way from the stage of free love and a general promiscuity to the orthodox narrow and bigoted Christian angle, as that is normally understood though not in the sense in which Christ viewed life. This narrow viewpoint and the normal Anglo-Saxon attitude (an outcome of the teaching of the Middle Ages) regard sex as unusually sinful, ever undesirable, and as something to be lived down and overcome, and kept secretly in the background of the Christian consciousness, where it is hidden as a prurient mystery. This again is due to the influence of St. Paul but not to the teaching of Christ.

From these attitudes, there has been a violent reaction which is today at its height and this, in its turn, is both undesirable and dangerous, as are all violent reactions, for the one is as untrue as the other; it is at

the centre of the Scales or at the hub of the wheel that the true perspective and indicated action can be seen correctly. When the basic "sex" relation is finally established and soul and body (negative and positive) are permanently related in the lives of the world aspirants, then we shall see the right handling of the [Page 235] world teaching on the subject of physical sex. This teaching will come from the merging and synthesis of the best views of all the spiritually minded teachers in both hemispheres, embodying the experience of the East and of the West, and of the mystical and the scientific approaches to a mystery which is both physical (requiring scientific understanding) and mystical (requiring spiritual interpretation). It will involve the aid and conclusions of the medical profession in order to give the needed wise, physical instruction and the aid also of the cultural knowledge of the yogis of India in connection with the energy flowing through the centres—in this case the sacral centre. Finally, through the intelligent activity of the judicial and legal-minded men of the world, the search for a balanced and desirable point of view will come to an end. Out of the many sexual experiments now going on, the coming generation will arrive at a point of balance and then, as a consequence, they will tip the scales in the desired and desirable direction. Of this there is no question of doubt; there is only the point in time and this will be astrologically determined. Through the legal minds and through right legislation, sex will be seen eventually to be a proper and divine function and will then be safeguarded by right education of the young and the ignorant, and the right action of the young and highly intelligent emerging generation—the children and babies of today.

The teaching of wrong sexual habits, the example of widespread prostitution (I use this word in connection with men as well as women), the growth of homosexuality (*not* in its rare physiological forms and predispositions but from the angle of a perverted mentality and an unwholesome imagination, which today lie behind so much of its expression), the narrow-minded Christian inheritance of a "guilt [Page 236] complex" where sex is concerned, and the heritage of diseased and over-or under-sexed physical bodies, have brought the race to its present chaotic and unintelligent handling of the important problem. The solution will not be found through religious pronouncements, based upon an outworn theory, or through physiological inhibition or legalised license; neither will it come through legislation, inspired by various schools of thought in any community or nation. It will be the result of the united activity of the spiritually minded consciousness, the judicial attitude, the intellectual perception and the steady urge of the evolutionary process. Nothing can prevent the inevitability of the solution and the appearance of desirable attitudes and conditions wherein sex can find right expression.

Libra, as you know, governs the legal profession and holds the balances between so-called right and wrong, between negative and positive and also between East and West. This last point of adjustment may seem to you to be a meaningless phrase, but when the true and right relationship is established between the orient and the occident (which is not yet the case) it will come about through the activity of Libra and the work of the legal profession.

Libra has been the "sponsor of the law." Legislation has hitherto been engrossed with the enforcing of those negations and those attitudes of fear which have been preserved for us in the Mosaic code and imposed through the medium of punishment for infringement. This has been a probably necessary stage for child races and for the preservation of a "nursery regime" for men. But mankind is reaching maturity and a different interpretation of the purposes and intents of Libra through the medium of law is now required. The law must become the custodian of a positive righteousness and not simply the instrument of enforcement. [Page 237] Just as we are attempting to eliminate force out of our national relationships, and just as it is obvious today that the process of drastic penalties has *not* succeeded in

preventing crime or in deterring people from violent selfishness (for that is what all crime is), and just as the social attitude (in contradistinction to the anti-social position of all law-breakers) is being regarded as desirable and taught in our schools, so it is beginning to dawn upon the public consciousness that the inculcation of right relations and the spread of self-control and the growth of unselfishness (and these surely are the goal, subjective and oft unrealised, of all legal procedure) are the needed approach to the young.

The influence of Libra should be imposed in childhood along spiritual lines. Crime will be stamped out when the environing conditions in which children live are bettered, when physical attention is given in the early formative years to glandular balance as well as to teeth and eyes and ears, to right posture and correct feeding, and when there is also a more proper apportionment of time; when esoteric psychology and esoteric astrology give their contribution of knowledge to the bringing up of young people. The old methods must give way to the new and the conservative attitude must be dropped in favour of religious, psychic and physical training and experiment, scientifically applied and mystically motivated. When I say religious, I do not refer to doctrinal or theological teaching. I mean the cultivation of those attitudes and conditions which will evoke reality in man, bring the inner spiritual man to the foreground of consciousness and thus produce the recognition of God Immanent.

I must write no more along these lines. I have enlarged somewhat upon sex and the judicial system as they are both **[Page 238]** ruled and conditioned by Libra and this will be increasingly the case. The subject is too vast and too important for me to do more than indicate lines of approach. A cursory handling of the problem is of no real usefulness. In this transition period through which the world is now passing and in this interlude between two activities—that of the Piscean Age which is passing and that of Aquarius which is coming in—Libra will eventually rule, and the end of this century will see the influence of Libra steadily coming into pronounced control and into a position of power in the planetary horoscope. There is, therefore, no need for real anxiety.

A certain relationship or configuration of stars—of which one is the star Regulus, in Leo—will bring about a situation wherein the re-orientation of the attitude of the legal profession will take place; its functions and duties will be centralised for the purpose of world usefulness, and in this process legislation for children will assume great importance and be the motivating power. This legal step will be primarily advocated by Russia and endorsed by the United States of America. Before 2035 A.D. such legislation will be universal in its sphere of influence and control.

All this will come about because Libra rules the present interlude and might be regarded as "the master of no-man's land," as one of the Masters of the Wisdom called it lately.

A study of *The Bhagavad Gita* and of Arjuna's problem when he sat down in despair between the two opposing armies will be found most illuminating in connection with Libra. The great battle which is related in that ancient scripture of India really took place in the first instance in mid-Atlantean days and in the sign Libra. The major conflict of this present, Aryan period is being waged upon a higher turn of the spiral and is under the influence of Scorpio. **[Page 239]** That in the past prepared the world probationary disciple, humanity, for the path of true discipleship. That in the present is preparing the world disciple to take initiation. During the vast interim between the Atlantean decisive happening and the present time, a great re-orientation upon the wheel of life has taken place; since then, several million men have passed from Scorpio into Libra (symbolically speaking) and there have been "weighed in the balances" and have afterwards refocussed their desire life towards spiritual aspiration



and reinforced their determination to move forward and thus have returned into Scorpio upon the reversing wheel. Ponder upon this thought, for this constitutes the real problem for the masses of intelligent men at this time.

As you already know, Libra is one of the four arms of the Cardinal Cross. This accounts for our difficulty in understanding the real nature of its influence. The significance of the energies working out into our solar system through the medium of the four arms of this Cross, or from the four constellations, Aries, Cancer, Libra and Capricorn, can be summed up in the four words: *Creation, Manifestation, Legislation* and *Initiation*. Having given you these words, their very scope and meaning make it hard for you to understand.

Cosmically, they mean the activity of Deity when spirit and matter are brought into a definite relationship and, under divine purpose, produce that fusion of living energies which will be adequately potent in time and space to bring that purpose to its desired consummation. This is Creation, or Aries in activity. They mean also the objective appearing of the thoughtform which God has thus created and in which is embodied His desire, His will, His purpose and His plan. This is Manifestation, or Cancer in activity. They mean again the working out of the plan under [Page 240] spiritual and natural law which is evolutionary in expression; this is the goal of evolution and its expression and is steadily revealing the nature of God, for the laws under which this solar system of ours is governed are expressions of God's quality and character. This is Legislation, or Libra in activity. They mean, finally, the processes of initiation wherein, step by step and stage by stage, under law and through the method of gained experience whilst in manifestation, the creative plan is realised in consciousness. The unfoldment of the plan is thus carried forward through a progressed series of beginnings, of manifestations, and of consummations—all relative in nature but leading to an absolute consummation. This is Initiation, or activity in Capricorn. All this is on a somewhat vast and incomprehensible scale as far as the human understanding is concerned.

But consciousness and understanding of the larger purpose which lies behind the more exoteric intent of the unfoldment of the consciousness in this solar system, in the planet and in man, has to be grasped eventually towards the final stages of the evolutionary process. When this understanding unfolds, then man becomes an initiate, vacates his position upon the Fixed Cross and begins the relatively slow process of mounting the Cardinal Cross. Then he becomes a cooperator in the great creative process and purpose. He begins to *create* his own body of expression upon the Cardinal Cross and the impulse of Aries begins to appear to him. As yet he understands it not. He *manifests* consciously in the world that which he intends to carry forward and Cancer then reveals to him its secret. He becomes his own *legislator*, ruling his conduct wisely, controlling his impulses intellectually and then Libra enables him to balance the material and the spiritual law. When he has done all this, [Page 241] he discovers himself ready to enter into new and deeper experiments (should I call them experiences?) and as a participator in the divine plan and as a cooperator in the divine purpose, he then becomes his own *initiator* and is thus ready to take initiation. Such are the paradoxes of the spiritual life. But the secret of the Cardinal Cross is revealed only to the man who has mounted the Fixed Cross and gone through its fourfold experience. It is not possible to say more than what I have said.

Libra is an air sign; there are three air signs in the zodiac and their inter-relation makes a most interesting study and well worth the close investigation of the student as are all these major triplicities. Each of these signs is to be found in one or other of the three Crosses:

1. Gemini, the Twins -----Mutable Cross ---- Duality.
2. Libra, the Balances -----Cardinal Cross ---- Equilibrium.
3. Aquarius, the Water-Carrier-----Fixed Cross ----- Initiation.

These three, therefore, stand for duality—sensed, overcome and resolved into the synthesis of the great World Server, identified with the Heavenly Man and bringing his contribution, wrested in his experience upon the wheel of life from the sum total of energy, to the service of the Whole. Forget not that initiation is but another name for synthesis and fusion.

From another angle, you have:

1. Gemini, the Twins -----Mind----- Cause of duality.
2. Libra, the Balances -----Supermind----- Cause of synthesis.
3. Aquarius, the Water-Carrier-----Universal Mind--- Soul.

These three signs are pre-eminently signs of the Mind of God as it expresses itself through man; the lower mind dominates at first, causing the recognition of the Self and the Not-Self, or the essential dualism which underlies all manifestation; the higher mind, however, steadily increases [Page 242] its power and control, producing the balancing of the pairs of opposites through the illumination which it brings to the lower mind, and then the Soul, the eternal Son of Mind, becomes the ultimate synthesis, focussing and relating the universal mind to the two lower aspects of the Mind of God.

These hints should serve to show you one of the great inter-relations which exist between the three Crosses, and with these we shall later deal when discussing them in greater detail in another part of this section on esoteric astrology.

It is interesting that in the note to Tabulation V both Libra and Gemini are omitted from the list. This is not an oversight but a point of true significance and an omission warranting recognition. This omission is based on two facts: First, that there was a time, as you have heard, when there were only ten signs, and in those ancient days as in the present time, there was a divergence of opinion among the astrological scientists; they differed as to which the ten signs might be and in this connection there were several schools of thought, but mainly two of importance. One group fused or made one sign out of Leo-Virgo and perpetuated their belief in the Sphinx; the other omitted Gemini and Libra altogether. They were of an earlier date than the latter who in reality had a zodiac of eleven signs. This is a fact of importance to you today. The other point of note and of a relative importance is that Gemini and Libra are the two strictly human signs; they are the signs of the ordinary man. Gemini upon the Mutable Cross stands for man's humanity, whilst Libra upon the Cardinal Cross rules man's subjective and spiritual life. The other signs in their consummation carry man beyond the stage of [Page 243] ordinary humanity and produce the following states of consciousness:

1. Aries and Virgo.—The Cosmic Christ. Universal and individual.
2. Taurus and Pisces.—The world Saviours; i.e., Buddha and Christ.
3. Leo and Aquarius.—The world Servers; i.e., Hercules.
4. Sagittarius and Capricorn.—The world Initiates; i.e., Masters.
5. Cancer and Scorpio.—The triumphant Disciples.

The emphasis, however, on Gemini and Libra *as far as humanity is concerned* is on human attainment and achieving the point of balance before the other attainments become possible.

It is also peculiarly instructive to study the rulers of this sign. From the angle of orthodox astrology, Venus rules Libra, whilst—esoterically speaking—Uranus rules. Saturn is the ruler in this sign of that stupendous Creative Hierarchy which is one of the three major groups of Builders, forming part of the third aspect of divinity; Their goal is the giving of form to the Sons of Mind and thereby offering opportunity for sacrifice and service. A study of the relation of this Hierarchy to that of the human egos, the fourth Creative Hierarchy, will prove most illuminating and is handled somewhat in my earlier *Treatise on Cosmic Fire*. The nature and purpose of the three rulers will emerge with clarity if this is done.

This sign is consequently closely connected with the third aspect of the Godhead and hence it is a governing sign and a major conditioning factor where Law, Sex and Money are concerned. Ponder on this. All the three divine aspects [Page 244] in themselves are triune and manifest in three manners or through three lesser aspects and this third aspect is no exception to this rule underlying all the triplicities which condition the processes of evolution and manifestation. It is through a study of Libra that light upon the third aspect will come. The first aspect of will or power expresses itself in this sign as Law, as legislation, legality, justice; the second aspect manifests as the relation between the pairs of opposites (of which the scales are the symbol) and upon the physical plane shows itself as Sex; the third aspect demonstrates as concretised energy and this we call Money. It is literally gold and this is the externalised symbol of that which is created by the bringing together of spirit and matter upon the physical plane. The third aspect is, as you know, the creator aspect and the energy which produces the outer tangible plane of manifestation—the form side of life.

If students will, therefore, make a careful study of these three—law, sex and money—as they express themselves today and as they can express themselves in the future, they will have a picture of physical human achievement and of future spiritual expression which will be instructive and most worthwhile. The whole process is accounted for by the activity of the three rulers of Libra: Venus, Uranus and Saturn.

Venus rules in Taurus, Libra and Capricorn, and is the source of the intelligent mind, acting either through desire (in the early stages) or love (in the later stages). In Taurus, this means the mind expressing itself through intelligent desire, for that is the goal of knowledge for ordinary man. In Libra, the point of balance or equilibrium is attained between material personal desire and intelligent spiritual love, for the two qualities of cosmic desire are [Page 245] brought to the fore in the consciousness in Libra and balanced one against the other. In Capricorn, it stands for spiritual love, expressing itself perfectly when the work in Taurus and Libra has been accomplished. Thus can the golden thread of evolutionary progress be traced throughout the zodiacal path from sign to sign, and thus the history of humanity can be seen and its goal visioned. At some later date, the same golden thread can be traced in connection with the other kingdoms in nature, but the time is not yet and such a theme would prove profitless and unimportant. When, however, the consciousness of man is opened up in such a manner that it can register that which is proceeding and taking place in the three lower kingdoms in nature, then further light and information will be given. This will take place in a period of human history when Libra is dominant and the three divine aspects of the third Person of the Trinity, the Holy Spirit, the Creator—law, sex and money—will give the clue to the three lower kingdoms. Law, natural law (the externalisation of the subjective spiritual law) will give the clue to the animal kingdom; sex or the

consciousness of affinity will reveal the mystery of the vegetable kingdom; money will unveil the secret of the mineral kingdom and all this will come about through the activity of Venus and when this activity in the three signs of Taurus, Libra and Capricorn is better understood. This I shall further elucidate when we come to study the Science of Triangles at a later date. Suffice it to say here that each of these three signs is related to one of these three aspects of divine life:

1. Taurus—animal kingdom—law—natural law.
2. Libra—vegetable kingdom—sex—natural affinity.
3. Capricorn—mineral kingdom—money—concrete expression of the Law of Supply,

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and all these form a triangle with Libra at the apex and dominating.

Uranus is the esoteric ruler and is of supreme importance in this sign for the seventh ray works through this planet and is the embodiment of the principle of concretion and the materialising of that which is in need of objective manifestation, through the bringing together of spirit and matter. It is here that the whole mystery of money lies hid and the creation and production of money. I would like here to point out to you that it is with the third aspect of divinity and the third aspect alone that the creative process is concerned. It is through the relation of the three aspects of the third divine manifestation—law, affinity and concretised energy—that money is created.

It is here that many mystics and world servers prove futile. They work from far too high a level and from the standpoint of spiritual incentive. They normally and naturally (because that is where their focus of consciousness is placed) work from the standpoint of the second aspect, whereas it is the third aspect (equally divine and equally important) which must be invoked and evoked. Ponder upon these words. It is *not* the bringing together of spirit and matter as occultism understands those terms but the relating of physical need and physical supply and the bringing together of two tangibles through the power of the creative imagination. It is for this reason that so many schools of thought prove so successful in materialising that which is required and why other schools of thought so signally fail. They work from too high a plane and have not the ability *to carry through*. I have here given you hints which can be fruitful of result if interpreted correctly and acted upon from right motive, in group formation and with selfless purpose.

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Through this planet, Uranus, Libra is related also to Aries and Aquarius and it is through Uranus that the great pair of opposites, Aries-Libra, are brought into touch with each other in a very deep sense. Through its activity, an intense interplay takes place, making for the attainment of equilibrium in Libra of that which had its beginning in Aries. Aries, Libra and Aquarius constitute therefore another triangle of power which must later be considered; these triangles will, as I have earlier hinted, dominate the new astrology in a most interesting manner and condition the charts of those whose horoscopes are being considered.

Libra is related, therefore, to five signs of the zodiac—Aries, Taurus, Gemini, Capricorn and Aquarius.

1. Aries ----- Beginning-----Creation----- Evolution.
2. Taurus----- Desire -----Incentive----- Progress.
3. Gemini -----Duality -----Condition ----- Interplay.
4. Capricorn --Synthesis-----Initiation----- Attainment.
5. Aquarius ---Objective-----Inclusion----- Service.

This relation is established by the three rulers: Venus, Uranus and Saturn. These five, with Libra at the point of balance, create one of the six-pointed stars of evolution and also bring into relation with them three planets which are peculiarly concerned with the expression of the Christ consciousness in the world. These three planets are (through the rays of which they are the medium) all to be found upon the first major line of force, the line of will or power and of purpose and visioned goal.

1. Uranus.—7th Ray of Ceremonial Magic. *God the Father*. He who relates. The Source of Duality. He who perceives the end from the beginning. Spiritual consciousness.  
Intuition to Inspiration.

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2. Venus.—5th Ray of Mind. *God the Son*. The Son of Mind. He who includes. Egoic consciousness.  
Intellect to Intuition.
3. Saturn.—3rd Ray of Intelligence. *God the Holy Spirit*. He who knows. Mind. Human Consciousness.  
Instinct to Intellect.

It is for this basic reason—founded upon the above triple relationship—that Libra is the "point of balance" in the zodiac. In most of the other constellations, at some stage or other, there comes a "point of crisis" wherein the effect of the energy pouring through the sign (via the ruling planets) to man is at its highest point of effectiveness. This in time precipitates the crisis which is required to release the man from the planetary influences which condition his personality and bring him more definitely and consciously under the influence of the sign of the zodiac. But in Libra there is no such point of crisis any more than there is in Aries. There is only the interlude of balance as a prelude to a more effective and sensitive progress upon the path. It is the same in Aries. As it is esoterically said: "Before creation, silence and the stillness of a focussed point." This applies to both Aries and Libra—the one in a cosmic and creative sense and the other in an individual and progressive evolutionary sense.

The following planets and their rays govern the Cardinal Cross of which Libra is one of the points:

1. Mars----- 6th Ray-----Idealism -- Devotion - Struggle.
2. Mercury---- 4th Ray----- Harmony through Conflict.
3. Uranus ----- 7th Ray----- Ceremonial Order, Law or Magic.
4. Venus ----- 5th Ray----- Concrete Knowledge or Science.
5. Saturn ----- 3rd Ray ----- Active Intelligence.
6. Neptune---- 6th Ray-----Idealism -- Devotion - Struggle.

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Here we have six planets and five rays of energy and the expression of the two lines of spiritual energy; Love-Wisdom in two of the rays and planets, and three of the rays and planets upon the first major stream of energy, will or power. You will note how three of these rays definitely predispose the Libran

subject to concrete understanding, to intelligent will and to knowledge: the first ray (functioning through the 3rd and 5th rays) the fifth ray and the third ray. Hence the effectiveness of Libra upon the physical plane and the power of the developed Libran to project the inner spiritual purpose or intended will into physical expression. An instance of a person, equipped to do this, can be seen in H. P. Blavatsky.

In this sign, Saturn is exalted for—at the point of balance—opportunity comes and a situation is staged which makes a choice and a determination inevitable. It is a choice which has to be made intelligently and upon the physical plane, in the waking brain consciousness. It is only now that the full purpose and the work of Saturn for humanity can reach a point of group usefulness, for it is only now that humanity has reached a point of general and widespread intelligence which can make any choice a definite conscious act, entailing responsibility. Prior to the present time, only a few pioneering disciples and a handful of intelligent people could be regarded as freely choosing at the "point of balance" the way that they intend "to tip the scales." Today, there are countless numbers and hence the intense activity of Saturn as we enter into the first decan of Aquarius and hence the same activity because humanity itself now stands upon the probationary path. This, Libra governs and controls, therefore the path of choices, of deliberately applied purificatory measures and the turning point [Page 250] before Scorpio, which governs the path of discipleship, can properly play its part.

The power of Mars is lessened in Libra; this is the sign of interlude and Mars is temporarily quiescent, prior to gathering his forces for a renewed effort in Scorpio or for the "quickening" of the spiritual life in Virgo, according to which way the wheel is turning for the man.

The Sun "falls" in this sign because again neither the personality nor the soul dominates in the man who is a pure Libran; a balance is achieved and thus they esoterically "tune each other out." Neither the voice of the personality nor of the soul is heard particularly but, as the *Old Commentary* puts it, "a gentle oscillation now proceeds. No strident note is heard; no violent colouring of the life affects (I know not how else to translate the original phrases) and no upsetting of the chariot of the soul." The significance of the place of the planets in this sign will emerge clearly in your consciousness when you study them with care and the *meaning* of Libra will become definitely formulated in your mind. The characteristics of this sign are not easy to define or comprehend because they are in reality the synthesis of all past qualities and achievements and any clear presentation of the pairs of opposites is difficult to get. As regards man upon the probationary path or upon the verge of treading it, it might be said that his characteristics and qualities in this sign are:

#### BALANCE OF THE OPPOSITES IN LIBRA

Fickleness and variability -----	A secure and settled position.
Imbalance-----	Balance.
Bias. Prejudice -----	Justice. Judgment.
Dull stupidity-----	Enthusiastic wisdom.
Untrue, showy outer form life -----	True correct expression.
Intrigue-----	Straightforward conduct.
Materialistic attitudes -----	Spiritual attitudes.



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It is the balancing between the pairs of opposites which makes the man in Libra sometimes difficult to understand; he appears to vacillate but never for long and often unnoticeably, for there is always the final balancing of the qualities with which he is equipped.

The rulers of the decanates in this sign are again dual in their presentation by different schools of astrologers. Sepharial gives us the Moon, Saturn and Jupiter, whilst Alan Leo posits the controlling planets as Venus, Saturn and Mercury. In this case, as in some others, the truth lies between the two or in a combination of both. The true rulers of the decanates in Libra are Jupiter, Saturn and Mercury. I need not enlarge upon their effect except to point out that the result of the Jupiterian influence is to "open the door of the womb" in Virgo—a planet which we shall consider when we study that sign of the zodiac, which is our next undertaking.

The words or keynotes of this sign are so clear and plain that any elucidation of mine would serve but to confuse the issue. They speak straight to the heart and without obscurity. To the average man with no developed spiritual consciousness, the word goes forth again and again throughout the aeons: "And the Word said: Let choice be made." The response eventually comes back as a result of the evolutionary process and from the soul: "I choose the way which leads between the two great lines of force."

## VIRGO, THE VIRGIN

The sign Virgo is one of the most significant in the zodiac for its symbology concerns the whole goal of the evolutionary process which is to shield, nurture and finally **[Page 252]** reveal the hidden spiritual reality. This every form veils, but the human form is equipped and fitted to manifest it in a manner different to any other expression of divinity and so make tangible and objective that for which the whole creative process was intended. Gemini and Virgo are closely related but Gemini presents the pairs of opposites—soul and body—as two separate entities whereas in Virgo, they are blended and of great and supreme importance to each other; the mother protects the germ of the Christ life; matter guards, cherishes and nurtures the hidden soul. The keynote which embodies the truth as to the mission of Virgo most accurately is "Christ in you, the hope of glory." There is no clearer or more adequate definition of this sign than that; I would have you bear it in mind throughout our discussion upon this sixth sign of the zodiac (or the seventh if one is not considering the reversed wheel).

In all the great world religions, the Virgin Mother appears and this a study of any book upon comparative religion would prove. I cannot trace for you at length this universal recognition of the task of Virgo; it is needless for me to do so as it has been adequately done by many research scholars. I would, however, point out that four of the names whereby the Virgin is called are familiar to all of us, and tell us much as a whole concerning the form nature of which the Virgin is the symbol. The word *Virgo* itself is a descendant of and a corruption of an ancient Atlantean root name which was applied to the mother principle in those far off times. This Virgin was the founder of the matriarchate which then dominated civilisation and to which various myths and legends bear evidence and which have come down to us concerning Lilith, the last of the Virgin Goddesses of Atlantean times; the same thought is also to be found in the traditionary accounts of the ancient **[Page 253]** Amazons, whose queen Hercules

defeated, wresting from her what he sought. This is an allegory, teaching the emergence of the spiritual man from the control of matter. Three of these goddesses are *Eve*, *Isis*, and *Mary*. They are of peculiar and significant importance where our civilisation is concerned for they embody in themselves the symbology of the entire form nature, which, when integrated and functioning as a whole person, we call the personality. This personality is (as far as humanity is concerned) the developed and qualified expression of the third aspect of divinity, that of God the Holy Spirit, the active intelligent and nurturing principle of the universe. This aspect we shall study in Leo and see there the unfoldment of that self-conscious entity and personality which in Virgo becomes the mother of the Christ child. *Eve* is the symbol of the mental nature, and of the mind of man attracted by the lure of knowledge to be gained through the experience of incarnation. *Eve*, therefore, took the apple of knowledge from the serpent of matter and started the long human undertaking of experiment, experience and expression which was initiated—from the mental angle—in our Aryan times. *Isis* stands for this same expression down on to the emotional or astral plane. *Eve* has no child in her arms; the germ of the Christ life is as yet too small to make its presence felt; the involutory process is yet too close; but in *Isis* the midway point is reached; the quickening of that which is desired (the Desire of all nations, as it is called in the Bible) has taken place and *Isis* consequently stands in the ancient zodiacs for fertility, for motherhood and as the guardian of the child. *Mary* carries the process down to the plane or place of incarnation, the physical plane, and there gives birth to the Christ child. In these three Virgins and these three Mothers of the Christ, you have the history [Page 254] of the formation and the function of the three aspects of the personality through which the Christ must find expression. The sign of Virgo itself stands for a synthesis of these three feminine aspects—*Eve*, *Isis* and *Mary*. She is the Virgin Mother, providing that which is needed for the mental, emotional and physical expression of the hidden but ever present divinity. These three expressions are brought to the needed perfection in Leo, the sign of the individual, developed self-consciousness and personality unfoldment.

Virgo is, therefore, the opposite pole of spirit and stands for the relation of these two after they have been brought together originally in Aries and have produced a recognised duality in Gemini.

I would here remind you of something which may at first serve to add to the possible confusion already existing in your minds but which lies behind all that I have given you. We have talked of the two ways of proceeding around the zodiac:—the ordinary way from Aries to Taurus, via Pisces, and the esoteric way from Aries to Pisces, via Taurus. These refer to human evolution, which is the only one which we are considering in this treatise. But in the major involutory cycle which concerns the mass movement of spirit-matter, and not the individualised progress of man, the movement is from Aries to Pisces, via Taurus. The secret of the original sin of man is hidden in this truth, for a wrong orientation took place at one stage in human history and the human family went—as a whole—against the normal zodiacal current, so to speak, and it is only upon the path of discipleship that right orientation is achieved and humanity swings into the correct rhythm of progress. I would ask you, therefore, to differentiate between the involutory process which affects the great Creative Hierarchies [Page 255] and the evolutionary processes which affect the fourth Creative Hierarchy, the human. This, however, we are not really in a position to study, because when the evolutionary cycle is upon us, we ourselves are too closely identified with the process to be able to distinguish clearly between the cosmic Self and Not-self; we are only as yet learning to distinguish the Self and the Not-self on a tiny scale in connection with our own unfoldment. It is only when we are identified with the Hierarchy of our planet and with that centre of spiritual force which it is the immediate objective of those upon the path of discipleship to contact that it becomes possible for us to grasp—on the evolutionary arc—those broad outlines and those major sweeps of divine energy which are present upon the involutory arc. It is for

this reason that a study of the zodiac in connection with the subhuman kingdoms of nature is not as yet possible.

Virgo is, therefore, the cosmic mother because she represents cosmically the negative pole to positive spirit; she is the receptive agent where the Father aspect is concerned. In a previous solar system, this matter aspect was the supreme controlling factor, just as in this solar system it is the soul or the Christ principle which is of paramount importance. Virgo is, from certain angles, quite the oldest of all the signs, which is a statement I am quite unable to prove to you. In that first system, the faint symptoms (if I may use such a word) of the duality which is a proven fact in this system are to be found, and this truth is preserved for us in the words that "the Holy Spirit overshadowed the Virgin Mary." The life of the third divine aspect played then upon the ocean of quiescent matter and prepared that substance (over untold aeons) for its work in this solar system. It is in this system that the Christ Child, the expression [Page 256] of the divine consciousness and the result of the relationship of Father-Spirit and Mother-Matter, must be brought to the birth.

Another sign of the zodiac which is also closely related to the previous solar system is Cancer; it might be said that Cancer is an expression (in the stage of great advancement) of the first half of the life cycle in solar system one, whilst Virgo is an equally advanced expression of the second half. In an effort to grasp the situation, it should be remembered that the consciousness aspect, as we understand the ability to be aware, was lacking entirely except in such an embryonic manner that the whole process resembled the stage of the embryo in the womb, prior to the quickening at the middle point of the gestation process. It will, however, do none of you any harm to exert the imaginative faculty and thus get a vague and faint idea of the synthesis of the great evolutionary scheme which, in a cosmic sense, concerns the threefold personality of Deity. With this I attempted to deal in *A Treatise on Cosmic Fire*.

This is the sixth sign and of it the six-pointed star is the ancient symbol, portraying as it does the process of involution, and also that of evolution, carried to the point of balance, expressed for us in the relationship of Virgo to Libra. You will note, if you consult the dictionary, that astronomically Virgo is regarded as occupying the place in the heavens where Libra is to be found. This is all part of the great illusion which astrology finds hard to grasp. There is a constant moving and shifting in space; the precession of the equinoxes is both a fact and an illusion. The whole process and its interpretation is dependent upon the intellectual point in evolution of the race; the responsiveness of man to the planetary forces and to the influence of the [Page 257] zodiacal signs is dependent upon man's vehicles of response and upon the mechanism of reception with which he enters into incarnation. The heavens, the constellations, signs and planets mean one thing to the Hierarchy and another thing to the astronomers and still another thing to the astrologers, whilst they are simply bewildering galaxies of light to the average citizen. I feel the need to remind you of this and to point out to you that astronomical facts are only relative as regards the true and factual nature of that about which scientific pronouncement is made; they are declarative of life and potency but not as science and the average man understand them. From the standpoint of esoteric truth, they are simply embodied Lives and the expression of the life, the quality, the purpose and the intent of the Beings Who have brought them into manifestation.

As you well know, Virgo is one of the four arms of the Mutable Cross, and—as you also know—the four energies which constitute this Cross (for the three Crosses are crossed streams of energy) are expressive of the whole goal of man in four definite stages. This Mutable Cross is sometimes called "the Cross of Rebirth," emphasising the constant mutation of which it is the symbol and also the "Cross

of Changing Lives." It pictorially represents the four critical points or movements in the span of existence of the soul in manifestation:

#### I. Gemini.

1. Essential unrelated duality. The Twins.
2. Sensed and recognised duality through
  - a. Mass fusion in Cancer.
  - b. Individual consciousness in Leo.

The stage of Humanity.

#### [Page 258]

#### II. Virgo.

1. The period of the hidden germ of spiritual life.
2. The period of the active germ of spiritual life.
  - a. Gestation in the early stages.
  - b. The stage of quickened life.

The stage of Probation or Awakening.

#### III. Sagittarius.

1. Sense of duality ended. Fusion attained.
2. The one-pointed direct life.
 

The stage of Discipleship.

#### IV. Pisces.

1. Duality linked in synthesis. Compare symbols for Gemini and Pisces.
2. The emergence of the World Saviour.
 

The stage of Initiation.

Throughout this relation and as a result of the steady unfoldment of the soul principle runs the theme of service. In *Gemini*, the relation between the great duality of soul and body emerges in which, at this stage, the body or form serves the soul. In *Virgo*, matter or substance exchange or interchange their service and each serves the other. In *Sagittarius*, we find emerging the service of the One Life in terms of the service of the Hierarchy, the planetary expression of the idea of service, whilst in *Pisces*, there appears—as a result of the entire evolutionary process—the dedicated, trained and tested world Server or Saviour. It has been said that Virgo "involves the service of the immediately present" or in other words that God immanent evokes reaction from the form side and is thereby served.

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The three Crosses—cosmic, systemic and human—are profoundly interesting in their inter-relation; this we shall discover when we come to study with care their significance, position and energising effect in the zodiac—both upon our planet and upon each other. This we shall do in a later part of this section of the Treatise.

Virgo belongs to the earthy triplicity and an understanding of this triplicity will also be found illuminating. The three earth signs are Taurus-Virgo-Capricorn and they are related to each other in a peculiar way in connection with the non-sacred planet, our Earth. The relation with which we are concerned is that of the meeting and fusion of the energies of these three signs upon the Earth and their effect upon the kingdoms in nature which our Earth manifests. It might be said that:

1. Taurus.—Incentive behind evolution (Impulse). Desire for experience, for satisfaction.

*The Light of Knowledge*

2. Virgo.—Incentive behind discipleship (Goal). Desire for expression, spiritual desire.

*The Hidden Light of God*

3. Capricorn.—Incentive behind initiation (Service). Desire for liberation. Service desire.

*The Light of Life*

All these express desire as it merges into aspiration and in the process brings light and life to man. In Virgo, the purpose for which form life exists begins to be realised and the desire for personality satisfaction begins to change and the desire of man for interior recognition of the indwelling Christ begins to assume increasing control until the inner spiritual reality is eventually released from the thralldom of **[Page 260]** matter and becomes manifest in its own true nature in the world. Putting the same thought in other terms, the light of knowledge of which Taurus is the custodian gives place to the light of wisdom of which Virgo is the guardian, and yields finally to the light of initiation in Capricorn. All this, however, takes place and must take place upon what is esoterically called "the radiant surface of the earth," the plane of form; the assumption or glorification of the Virgin has not yet taken place and the raising up of substance is not yet realised. It is interesting to note that Scorpio establishes the inevitability of this final assumption of matter into heaven in Capricorn, and this is previsionsed for us in the story of Hercules in Scorpio when he raises the Hydra high above his head into the air.

Virgo symbolises depths, darkness, quiet and warmth; it is the valley of deep experience wherein secrets are discovered and eventually "brought to light"; it is the place of slow, gentle and yet powerful crises and periodic developments which take place in the dark and yet which lead to light. It is the "blinded stage" which is found in Masonic rituals and which ever precedes the gift of light. Virgo stands for the "womb of time" wherein God's plan (the mystery and the secret of the ages) is slowly matured and—with pain and discomfort and through struggle and conflict—brought into manifestation at the end of the appointed time. Today it would seem (curiously and convincingly) that we are entering into the eighth month of the gestation period; this is almost literally the case where humanity is concerned for—counting from Virgo to Aquarius, the sign into which we are now entering—we find that there are just eight signs: Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces and Aquarius, and this is surely the guarantee **[Page 261]** that the birth of the new age, of the new consciousness and the new civilisation and culture is inevitable and sure.

I would like to pause here and make one point somewhat clearer in connection with the passage of human life around the zodiac. This progress or passage falls into three major divisions:

1. The passage or progress of humanity around and around the zodiac from Aries to Pisces, *via Taurus*, until in Virgo-Leo (for these two signs are regarded esoterically as inseparable) the mass movement releases the individual to a life of self-conscious progress and a changed mode of progression around

the wheel of life. This lies far in the past.

2. The passage or progress of the individual man which runs counter to the mass advance; the individual at this stage proceeds clockwise from Aries to Taurus, *via Pisces*. His life is then and for long ages predominantly anti-social in the spiritual sense; he is selfish and self-centred. His efforts are for himself and for his own satisfaction and personality enterprises, and this becomes steadily stronger and stronger. This is the present situation for the masses.

3. The passage or progress of the re-oriented man from Aries to Pisces, *via Taurus*. In this final stage, he returns to the same directed method, rhythm and measure of the earlier mass movement but this time with changed and changing attitudes of selfless service, a personality dedicated to the service of humanity and with a voluntary re-orientation of his energies so that they are directed towards the production of synthesis and understanding. **[Page 262]** This will be the situation in the future for the masses.

The astrologer of the future will have to bear these three modes of progression carefully in mind. Such is God's plan as we at present can sense it. In this plan Virgo, the Virgin, stands for the womb of time and passes the personality-soul (Leo-Virgo) through the three above stages or cycles. She stands also for the womb of form and for the nurturing mother, guarding the Christ principle within her own material substance until in "the fullness of time" she can give birth to the Christ child. There are three principal signs connected with the Christ principle in this world period:

1. Virgo.—Gestation—governing nine signs from Virgo to Capricorn, including Virgo.
2. Capricorn.—Labour—three signs from Capricorn to Pisces, until the third initiation, including Capricorn.
3. Pisces.—Birth—appearance of the world Saviour.

In the consideration of these points, another problem for astrology emerges upon which I have scarcely touched but which is determining in its results. There must be distinction made between the horoscope of the form and the horoscope of the inner, living Christ-principle. This will condition the new astrology but will be developed as astrologers work with the hypotheses which I have presented. Ponder on these facts connected with the Christ life; they are familiar to you theoretically but their implications and their esoteric meaning are abstruse and oft difficult to those who have been reared under the old order and with the old ideas and approaches to truth. They signify far more than has hitherto been grasped.

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The rulers of this sign are three in number:

1. Mercury.—This is the orthodox ruler. It signifies the versatile energy of the Son of Mind, the soul. It is interchangeable for the Sun (Son) and stands for the Mediator or intermediary, between the Father and the Mother, between Spirit and Matter, and yet is the result of the union of these two.
2. The Moon (Vulcan).—This is the esoteric ruler. The significance of this is similar to that of the orthodox ruler. The Moon (or fourth ray energy) is here seen as an expression of first ray energy,



manifesting through Vulcan. The Moon rules the form and it is the will of God to manifest through the medium of form.

3. Jupiter.—This is the hierarchical ruler and rules the second Creative Hierarchy, that of the Divine Builders of our planetary manifestation. (See the tabulation re the Hierarchies.) This is the seventh Creative Hierarchy as well as the second, if the five unmanifesting Hierarchies are counted; in the significance of two and seven much of the mystery underlying these Hierarchies will be revealed.

Through these three planetary rulers the energies of the fourth ray pour, governing the mind through Mercury and the physical form through the Moon; the energies of the first ray, expressive of the will of God, begin their control of the self-conscious man (unfolded in Leo) and the energies of the second ray, embodying the love of God, pour through into manifestation. Will, love and harmony through conflict—such are the controlling forces which make man what he is and such are the governing and directing energies which use the mind (Mercury), the emotional [Page 264] nature, love (in Jupiter) and the physical body (the Moon, or esoteric will) for purposes of divine expression and manifestation. It will be obvious to you that the task of Mercury in connection with humanity has gone forward most satisfactorily and has brought humanity to its present point of evolution upon the probationary path; that the energy of Vulcan is potently making its presence felt, and hence the struggles going on upon the planet between the men of will—selfish and ambitious—and the men of good-will who are desirous of the good of the whole. When the human Hierarchy is fully awakened to spiritual and not simply material possibilities, then the work of Jupiter will immediately intensify and this beneficent ruler will lead the human family into the ways of peace and progress.

Virgo is definitely related, through the medium of the various planetary rulers, to eight other signs of the zodiac and it is, therefore, with these eight signs that we are concerned because they produce an inter-related synthesis of nine signs (including Virgo). In this inter-related numerical synthesis and fruitful inter-relation lies hid the entire history of human progress and the secret of the process of divine manifestation. It is of value here to remember certain points which are:

1. Nine is the number of man. The fourth Creative Hierarchy is in reality the ninth, if the five unmanifested Hierarchies are included in our enumeration. The human Hierarchy is only the fourth among the seven which are in active or manifested expression.

2. Nine is the number of initiation as far as humanity is concerned. There are:

a. Five major planetary initiations which a man can take.

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b. Three systemic initiations of which Christ has two.

c. One cosmic initiation which relates a man to Sirius.

The relation of Virgo to eight signs has, therefore, a definite bearing on these matters and the nine united potencies play their part in developing the Christ life in the individual and in the mass of men.

From this group of signs and their attendant constellations, three are omitted. These are Leo, Libra and Capricorn. These three signs are all *signs of crisis* and indicate the progressive influence of the other

nine and the situations which evolve out of their activity. They are the testing points in the process of the play of energies from the other nine signs as these energies affect individual aspirants. They are:

1. Leo.—*The Crisis of Individualisation*. This shows itself in two stages as:

- a. Diffused inchoate power.
- b. Personality integration.

It signifies the emergence of personality and preparation for the Christ experience. It is self-consciousness and the lower synthesis.

2. Libra.—*The Crisis of Balance*. The emergence of the sense of self-direction and equilibrium. It is the point of equilibrium between soul and form. It signifies the emergence of free choice. It is consciousness of duality and the effort to balance the two.

3. Capricorn.—*The Crisis of Initiation*. This exists in five stages and signifies the emergence of the dominating Christ life. It means the higher synthesis and the control [Page 266] of the Christ consciousness which is group consciousness.

There are, therefore, nine signs through which potencies pour which are creative in their effect and which produce changes which are needed in the progress of the soul towards divine expression. You have also three signs of crisis whereby the point in evolution is determined. In this connection it should be noted that:

1. Leo-Libra-Capricorn.—Constitute the triangle of the father or will aspect; they mark points of attainment, through crisis met and triumphant achievement.

2. Cancer-Virgo-Pisces.—Constitute the triangle of the Mother or matter aspect, conditioned by intelligent activity. They indicate points of opportunity of an inner kind where consciousness is concerned, and therefore you have the recognition of mass, individual and group consciousness.

A close study of the above ideas will prove fruitful in establishing methods and relationships; they should also indicate the key which astrologers can use when seeking to work with mass horoscopes.

As we have studied these various constellations, it will have become apparent to you that the main function of the planets is to be distributing agents for the energies emanating from the zodiac as they converge within our solar system and become attracted to our planet. Students need to understand more thoroughly than they do that *the basis of the astrological sciences is the emanation, transmission and reception of energies and their transmutation into forces by the receiving entity*. The energies of the various signs are attracted by the different planets according to their stage [Page 267] of development and by what is esoterically called "ancient relationship" between the informing entities of the planets and of the constellations. This relation exists between beings and is founded on a Law of Affinity. It is this law of affinity which produces the magnetic pull and the dynamic response between constellations and planets within the solar system and between some particular planet and the forms of life upon another planet and the "impending energies," as they are called, which are being received from some major source. The capacity to receive and profit by the planetary energies (themselves received as emanated from some constellation) is dependent upon the point in evolution which determines the

receptivity and the responsiveness of the mechanism of reception. This constitutes an unalterable law and accounts for the power of certain planets which may have hitherto remained undiscovered and which have therefore had little to do with evolution up to the present, owing to the unresponsiveness of the forms of reception. The planets, the energies and forces have existed all the time but have remained ineffective and consequently undiscovered *owing to the non-existence of the needed instruments of response*. They will, therefore, have no effect upon the life and history of an individual and only become potent and "magnetically informing" when a man has reached a certain point of development and is becoming sensitive to higher influences and is in preparation for the treading of the path. This readiness indicates that his response apparatus (the threefold personality) is more sensitive than is the case with the average person, and can respond to a higher range of vibrations than would otherwise be possible. Herein also lies the distinction between the sacred and the non-sacred planets. The Lords of the planets (the ray Lives or planetary Logoi) are also, on Their own level, unequally [Page 268] developed and some of them are further advanced upon the cosmic path of spiritual unfoldment than are others; Those Who are definitely upon the Cosmic Path of Discipleship are regarded as informing sacred planets, whilst Those Who are upon the Cosmic Probationary Path are expressing Themselves through non-sacred planets. This point I shall later elaborate when we come to that part of this section in this treatise which is intended to deal with this matter. The point I seek to make here is that it is all a question of developed reception and sensitivity.

Upon the reversed wheel, through the medium of the planetary rulers (orthodox and esoteric unitedly active), the man upon the path finds himself responsive to a very wide number of energies, coming to him from many angles and directions, and hence the difficulties of the man upon the Path of Discipleship. When he becomes an initiate, this range of vibrations is rapidly increased and he becomes receptive to those energies which we have tabulated under the term *hierarchical* and which have reference to the twelve Creative Hierarchies. The forces of these Hierarchies (neither planetary nor systemic), then sweep into and through the initiate and awaken those major group responses which eventually give him systemic consciousness and make him a world server in Aquarius and a world saviour in Pisces. A hint is here conveyed to you anent the world period into which we are now entering and it will be increasingly apparent to you (if you reflect upon my words) why we are progressing into a sign wherein the ranks of initiates will be greatly augmented. In the stage of initiation, the energies of the signs and their constellations (shall I say attendant constellations—it expresses the situation more accurately than the usual mode of saying it) come through in a purer form and in a more direct line than upon [Page 269] the Path of Discipleship and the earlier stages of evolutionary development. The initiate is responsive to planetary, systemic and certain cosmic influences and becomes—if I might so express it—a lens through which "the many lights which are energy itself" can stream and thus be focussed upon our planet. To these energies, the initiate tunes his consciousness and thus becomes a planetary server.

The other point upon which I might here touch is that certain of the rays express themselves through two planets. For instance, the fourth Ray of Harmony through Conflict reaches us both through the Moon and through Mercury, whilst the first Ray of Will or Power reaches us through Vulcan and through Pluto. The real reason for this is one of the secrets of initiation and is hidden in the destiny of the fourth Creative Hierarchy and in the will-to-manifest of the Lord of our Earth, Who is Himself upon the third Ray of Active Intelligence; of Him it is said that "when the third great energy is related to the fourth Creative Hierarchy, the mystery of the perfected Seven will be understood." One of the more obvious of the significances of this statement is to be found in the unfoldment of intelligence and love in the initiate, at which time of manifested expression and at the last major initiation, he will be

responsive to the synthesis of energies which emanate from the "seven spirits before the throne of God." These are the representatives of the seven Rishis of the Great Bear and Their other pole, the seven Sisters of the Pleiades, symbolically recognised as the seven wives of the Rishis of the Great Bear. Here again, in relation to our solar system, do we find another great triangle of energies, of which the focal points on our Earth are the seven Spirits before the Throne. With this triangle we shall later deal; I simply want to refer to it here:

**[Page 270]**

1. The seven Spirits responsive to the seven sacred planets. They are:

- a. Expressions of divine life upon the Earth.
- b. Focal points for the Lords of the seven rays.
- c. Rulers of the seven planes of consciousness and manifestation.
- d. Representatives because responsive to

2. The seven Rishis of the Great Bear Who are:

- a. Expressions of the life of the One About whom Naught May Be Said.
- b. The positive focal points for the seven major cosmic energies.
- c. Rulers of the seven Creative Hierarchies.
- d. Related as positive poles to

3. The seven Sisters or the seven Pleiades who:

- a. Are expressions of the dualism of manifestation in their relation to the seven Rishis.
- b. Provide the negative pole to the positive aspect of the seven Rishis.
- c. Fuse with the positive energies of the Great Bear and, unitedly, work through seven of the zodiacal signs.

Here again the complexity of the forces playing upon our planet and increasing in their number and their potency as the vehicles of response upon our planet become more highly developed and sensitive and are, therefore, capable of a truer reaction and a more rapid response to the many forces impinging upon our planetary forms of life. It has been remarked by a profound astrological expert Who **[Page 271]** works with the Masters of the Great White Lodge that "when humanity comprehends the distinction between the signs and the constellations, understands the nature of the polarity of energies and responds to the three cosmic Realities, the twelve cosmic Energies and the seven planetary Impacts and the interplay of the twelve Creative Hierarchies, then and not till then, will a radiant light be seen and the destiny of our solar Logos be finally determined." Behind this statement are to be found three meanings: one for average intelligent man, another for disciples, and a third one for initiates above the third degree.

As I earlier pointed out to you, the sign Virgo is related to nine constellations and in this fact lies both prophecy and guarantee. That which this sign veils and hides is potentially responsive to nine streams of energy which—playing upon the life within the form and evoking response from the soul—produce those "points of crisis" and those "moments of demonstrated development" to which we have referred in speaking of Leo-Libra-Capricorn.

Through Mercury, Virgo comes into close relation to three constellations—Aries, Gemini, and Scorpio. Here again is a triangle of energies of great importance in the life of the Christ-child which Virgo guards and nourishes and hides within herself. Through Aries and Scorpio, the Christ-life and manifestation is integrated with that of the fourth Creative Hierarchy; herein lies a great mystery which is concerned with the dual manifestation of the Christ principle both in form and—upon its own plane—through spiritual manifestation; it is here also that the true significance of the words found in *The Bhagavad Gita* appears when Krishna (the Christ principle) says to Arjuna (the world disciple, or developed form aspect): "Having pervaded the entire universe with a fragment of myself, I remain." [Page 272] There is here an esoteric reference to the essential identity of Son with the Father, the "undying One," and with the eternal Mother; that is, with spirit and matter. This is the fundamental mystery of Virgo and will be revealed when the energies pouring into Virgo from Gemini, via the planet Mercury, have done their destined work; for Gemini is an expression of the fourth unmanifested Creative Hierarchy—one of the higher group of Lives which stand just beyond the seven Who condition our systemic lives. These Lives have achieved Their goal, but Their energies are still directed towards and focussed upon our planet. They are not unmanifested in the case where such developed planets as Uranus, Jupiter or Saturn are concerned.

In this triple relation of three major constellations, one clear understanding characteristic can be noted, and that is their essential duality—the effect of which is obvious and so dramatically present in Virgo. *Aries* sees the beginning or initiation of the relationship between spirit and matter. *Gemini* is definitely a sign of duality and signifies the relation of these two major energies in the human or fourth Creative Hierarchy; this dualism is emphasised in a still more intimate and comprehensible manner in *Scorpio*, in which the note of the evolutionary cycle which it dominates is "the Word made Flesh." It is the sign wherein the Christ demonstrates His control over matter in the guise of the triumphant disciple. Spirit and matter (*Aries*), soul and body (*Gemini*), the mother and the child (*Virgo*), the Word and the Flesh (*Scorpio*)—here are the four signs of creative dualism and inter-related evolution presented and descriptive of the potency and objectives of the fourth Creative Hierarchy. When Mercury, the divine Messenger, the principle of illusion and the expression of the active higher mind, has performed his mission and "led humanity into the [Page 273] light" and the Christ-child out of the womb of time and of the flesh into the light of day and of manifestation, then the task of that great centre we call humanity will be accomplished. Ponder on this for the significance of esoteric astrology will emerge more clearly in your minds if you can understand this fourfold activity of Mercury and the inter-relation of these four signs of the zodiac—connected as they are with the logico Quaternary.

It is in this sign also that the Moon in its own right of antiquity and of ancient thoughtform control, and also as veiling both Vulcan and Neptune, connects the force of Virgo with the energies of Taurus, of Cancer and of Aquarius. This is of peculiar importance for it relates the form building aspect with the consciousness aspect which, at a high stage of development, produces the manifestation of the Christ principle or Christ-child. It has been said esoterically that four of the names by which the Christ Avatar is ever called are:

1. The Desire of All Nations . . . Taurus . . . Fixed Cross.
2. He Whom the masses sense or He Whom they anticipate . . . Cancer . . . Cardinal Cross.
3. He Who is, for Her, the purpose of existence . . . Virgo . . . Mutable Cross.
4. He Who shows the light and gives the water . . . Aquarius . . . Fixed Cross.

All these signs indicate forms of consciousness, which are conditioned and manifested by the energies

of these signs, performing cyclically and ceaselessly their appointed task. They, therefore, are primarily concerned with the stage of discipleship and the manifestation of a solar disciple. Hence the two energies which come from the Fixed Cross. This is consequently one of the intermediate crosses which relate the major three and there are many such.

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Virgo is related to Taurus through Vulcan which brings in what might be called the *endurance* aspect of the will-to-be which carries the incarnated Son of God through the experiences of the dark time wherein the personality becomes the Mother in the stage of gestation, through the period of infancy upon the physical plane and through the stage of adolescence until the initiate attains full maturity. This necessitates persistence, endurance and continuity of effort and is one of the characteristics imparted or stimulated by energies pouring from Vulcan. You can realise that these are first ray attributes and are the reverse side of those usually emphasised, namely, death or the activity of the Destroyer aspect. Taurus is an expression of the third unmanifested Hierarchy and of this Hierarchy we know nothing beyond the fact that it is concerned with the light which liberates from death. Therefore, you have:

Taurus—Illumination. Vulcan—

First ray or endurance.

Third Creative Hierarchy—Liberating Light.

Virgo—The Christ-life, latent and unexpressed (as is the 3rd Creative Hierarchy).

The Moon—The form nature, the substance of the flame which lights the way.

A vast field of psychological research in connection with all the constellations, the planets and Hierarchies is indicated above, but it is of too vast a nature for me to consider in this treatise. It will constitute the astrology of the future and will begin to be understood when group awareness and continuity of consciousness are established among men. However, as a form of mental gymnastics and as indicating possibilities, the concept is of use to you, for it widens your **[Page 275]** horizon and indicates the marvellous scope of the divine plan and the synthesis underlying manifestation.

Neptune is as you know, the God of the waters, and the term "water" covers many angles of the esoteric wisdom, such as:

1. The whole concept of matter—universal and itemised.
2. The "waters of substance."
3. The ocean of life.
4. The world of astral glamour and reaction.
5. The astral plane as a whole.
6. The desire and the emotional nature.
7. The world of focussed incarnation for the masses.
8. Mass existence, as in Cancer.

Of all these attributes or conditions of the feminine pole in existence (the material aspect), the constellation Cancer is outstandingly symbolic. It precedes Leo, the sign of individuality and of self-conscious effort, and is concerned with the slow rhythm of mass life—either instinctually active or the reactions of an imposed consciousness which is a result of chosen experience after initiation. It connotes mass life, leading to group life after the experience of initiation, for which its polar opposite, Capricorn, stands and which finds full expression in Aquarius which completes the experience of Leo



and fuses it with that of Cancer and Capricorn. These six signs:

Cancer ----- Leo----- Virgo  
 Capricorn----- Aquarius ----- Pisces

form another six-pointed star of profound significance which is the subjective counterpart of the six-pointed star (the interlaced triangles) which we call King Solomon's seal. This interlacing of the two above triangles constitutes what **[Page 276]** is called a triangle of humanity and—under the theories of the Science of Triangles—it concerns the relation of the individual to the mass of humanity and of the disciple to the group. These triangles warrant most careful study. It is the planet Neptune which is predominantly active in bringing about such an activity in Cancer that adequate momentum can be set up which will produce progress (through the intervening signs) to Aquarius.

I would like here to add something more to the teaching about the wheel of life and its reversed motion which occurs at a particular stage of evolution. I want to call your attention to the fact that the difficulty of the problem and the intensification of the life of conscious duality which marks the earlier stages of the Path of Discipleship, up to and immediately preceding the third initiation, is based upon the wheel of the zodiac contributing its influences to the life of the form nature in a normal manner; the myriads of lives which constitute the form are conditioned by the signs of the zodiac proceeding in its normal manner—clockwise, due to the precession of the equinoxes, whilst the life of the disciple, focussed in the soul consciousness, is governed (or should I remark, should be governed?) by the wheel, proceeding anti-clockwise. Both motions are in potent opposition and, symbolically speaking, produce eventually that "tearing asunder" which always precedes initiation and illumination and which is testified to by all the mystics and initiates. This is in reality that which produces the destruction of the veil of illusion and is symbolically referred to in *The New Testament* as "the veil of the temple was rent in twain from the top to the bottom." This constitutes the result of the dual activity of the Great Wheel. It precedes the dark night of the soul wherein the man stands pendant between heaven and earth and then cries:

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"Where is the one God who has forsaken me? He is nowhere to be seen and all other gods have gone. I stand alone, bereft yet unafraid. I see the dark of form; I see the dark of distant spirit. And all the light of soul seems gone." Then comes the cry triumphant: "I know I am the Light of God. There is naught else."

Through the Moon and also through Jupiter, Virgo is brought into relationship with Aquarius which means, in this case, with the seventh Creative Hierarchy, or with the atomic substance out of which the dense body of manifestation has to be constructed if the Christ life (which the Virgin nurtures) is to be brought to successful manifestation. The cause of manifestation is, esoterically speaking, the stimulation of the "dead lives" (the so-called inorganic substance) into activity and into usefulness to the positive Christ life, which is the agent of the stimulation. Hence the Moon is the symbol of the response of the dead lives to the outer spiritual impact. The central idea of occultism that even the smallest atom of substance has in it the germ of that which can respond to spiritual energy is preserved for us in the teaching anent the influence of Jupiter, the second ray agent of the Christ spirit.

In connection with Jupiter, as might be expected from a study of the rays, Virgo is related both to Sagittarius and to Pisces. This is an exoteric impact but produces a constant stimulation of the life of

the indwelling Christ. Sagittarius rules or conditions (for that is what the word means) the activity of the lunar lords who build the body of man out of their own substance. It will, therefore, be obvious to you why, when a man begins the one-pointed activity of Sagittarius and becomes the earnest disciple, it [Page 278] is possible for him to rule his personality and to govern it so that eventually it becomes the vehicle of the soul. It accounts also for the reaction of the personality against this control. It is because of facts such as these that astrology is bound to become one of the major sciences of the future, and when this is so the control of the personality will be scientifically carried forward; full use will be made of the planetary influences and the energies coming from the signs as they cyclically make their appearance, and special effort will be made, for instance, to gain certain aspects of control during the month in which the Sun is in the sign Sagittarius.

The relation existing between Virgo and Pisces (between the Virgin Mother and the Fish Goddesses) is well known, for they are polar opposites and their functions are interchangeable in a peculiar manner. In the revolution of the ordinary wheel, Aries and Scorpio mark the beginning and the end, and consummate in the rounded out and equipped personality. They are, exoterically, Alpha and Omega. In the life of the disciple, Virgo and Pisces stand in the same relation. Pisces consummates the work carried forward in this major world cycle. Some idea of the creative story above indicated can be gained if the tabulation of the nine constellations with their signs is studied.

- |                      |                 |                 |
|----------------------|-----------------|-----------------|
| 1. Aries -----       | Beginning-----  | Cardinal Cross. |
| 2. Gemini -----      | Relation-----   | Mutable Cross.  |
| 3. Taurus-----       | Desire -----    | Fixed Cross.    |
| 4. Cancer -----      | Movement-----   | Cardinal Cross. |
| 5. Scorpio-----      | Test—Trial----- | Fixed Cross.    |
| 6. Sagittarius ----- | Direction-----  | Mutable Cross.  |
| 7. Aquarius -----    | Service -----   | Fixed Cross.    |
| 8. Pisces -----      | Salvation-----  | Mutable Cross.  |
| 9. VIRGO -----       | THE MOTHER      | MUTABLE CROSS.  |

One point of interest emerges: All the four arms of the Mutable Cross are represented in this interrelation, indicating [Page 279] the completed activity of the Mutable Cross or of the preparatory stage of evolution which has successfully prepared the man for mounting the Fixed Cross. The personality is prepared to be the mother of the Christ.

If we consider the two solar systems (the past and the present) as a unity, it might be said that:

1. The Mutable Cross governed the first solar system. In that system and in this solar system, and to humanity en masse, this Cross rules or governs the path of probation (which in reality is the entire life experience, prior to treading the path of discipleship).
2. The Fixed Cross governs the present solar system and corresponds to the path of discipleship.
3. The Cardinal Cross will govern and rule the next solar system and in this system governs the path of initiation, which is trodden by the flower of the race.

The fact that all four energies of the Mutable Cross, three of the Fixed Cross and two of the Cardinal Cross pour into the sign Virgo in relative degrees and potencies indicates the fundamental importance

of this "sign of reception" as it is called. All nine energies are required to bring a man to the point where the world and influence of the two solar systems have done their task in:

1. Preparing the vehicle of reception and protection, which is the personality, the form, the self-conscious man.
2. Bringing into manifestation thereby the hidden man of the heart, the Christ within, the soul, the group conscious man.

What will be the objective and the consummation of the activity of the Cardinal Cross during the next solar system [Page 280] is hidden in the revelation which comes to the man who has taken the third initiation. It is connected naturally with the Spirit or first aspect of divinity, or with the Monad and with the expression of the divine consciousness. Until a man has, however, taken this initiation, he profits not from anything that I could tell him in this connection. For its impartation also, words are useless and in fact do not exist.

As I have told you, Virgo is regarded by the esoteric teachers of the Hierarchy to be identified with the third aspect of divinity, with the mother principle and is believed to be the director of the energies, developed and recognised in the first solar system. It is for this reason in this solar system that Virgo is subjected predominantly to the influence of the second, fourth and sixth ray energies through Jupiter (second ray) the Moon and Mercury (fourth ray) and Neptune (sixth ray). The Moon and Mercury together indicate the activity of the higher and lower mind and are, therefore, related to the third Ray of Active Intelligence which controlled the first solar system. There is consequently only one planet, Vulcan, which is distinctly and purely first ray energy. These are points which advanced astrologers will later elaborate but which at the present time mean little.

There is another point in connection with the planetary influences which I would like to mention here because it emphasises again the synthetic position of Virgo and its contribution as a major focal point for the distribution of energy to the fourth Creative Hierarchy. Jupiter rules four signs and each of them represents a different element out of the four which are expressing themselves in the three worlds of human evolution. The following tabulation will make this somewhat clearer:

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<i>Virgo</i>	<i>Pisces</i>	<i>Sagittarius</i>	<i>Aquarius</i>
Earth -----	Water -----	Fire -----	Air -----
Hidden Christ ----	Hidden Saviour ---	Hidden Master -----	Hidden Server.
Jupiter—ruler and the conveyor of EXPANSION			

In this sign, Virgo, the place and the mode of expression of the planets are of paramount interest, though most esoteric in implication and most difficult to understand.

Mercury is exalted in this sign because the mother is necessarily ruled by her son, the Son of Mind who is also the Son of God. Of this son, she is the protector and is responsible for his development and slowly acquired experience. Mercury, being the Messenger of the Gods and the Agent of Their applied control, is therefore the agent of the third aspect (active intelligence) from one point of view, and of the second aspect (love-wisdom) from another. He is regarded as embodying in himself both these aspects

of the mental principle, the expression of the concrete and the abstract mind of God. The lower concrete mind was unfolded in the first solar system and the higher abstract intuitional mind, the pure reason, is unfolding in this system. Mercury is the synthesis of manas-buddhi, mind-wisdom which expresses itself through the human soul; Mercury rules the bridge or the antahkarana. In Virgo, Mercury reaches his full power, for Virgo is intelligence and the hidden Christ is wisdom or pure reason.

Venus, pure love-wisdom, falls into generation in this sign and occultly "descends to earth" and stands (as *The Secret Doctrine* has so carefully pointed out) for the gift of mind and of divinity, embodied in the Son of Mind and thus for the descent of the Christ principle into generation or into matter. Virgo and Venus are together two aspects of intelligence. The symbolism of the descent of Spirit into **[Page 282]** the womb of the virgin mother is preserved for us in the astrological fact that Venus falls in this sign; esoterically, she disappears from view and vanishes into the darkness. Neptune, the expression of the sixth Ray of Idealistic Devotion, is naturally rendered more impotent in this sign and simultaneously his "power is lessened," for the drive and urge of devotion and desire give place in this powerful sign to the natural processes of form production and to the silent activity which is going on within the womb of time and space.

Jupiter, in spite of its latent power, is also "lessened" in influence at this time because of the second principle or second aspect of divinity, the Son or the germ of the Christ Who will come, the Son of Mind, descends into the depths and is temporarily veiled or hidden. I would recommend to the astrologers of the future a careful investigation of the falls, exaltations and the diminution of power which take place within any zodiacal sign; the whole problem must be viewed in a large manner and not so specifically from the angle of personality horoscopes. When the planets are rightly related to the rays which they are expressing, then the wider theme of the soul's life will emerge; these condition the personality but not in the same sense as material circumstance (physical body and material environment) condition the mass of men. Ponder on this.

In connection with the decanates, I would point out that what I am in this treatise constantly emphasising is that the astrologer needs to study the horoscope of an individual from the angle of his place upon the wheel of the zodiac and to consider which way he is going. Is he progressing around the wheel as a personality or is he moving forward as a soul? The conflict to which all disciples are subjected can be traced to the fact that the form life of the disciple **[Page 283]** is influenced in one way by the wheel, and the consciousness aspect in another way or in the reverse direction. The disciple enters the sign under the influence of that decanate which is for him the first but which is the third for the ordinary man. This is interestingly and practically instanced by the constellation which we are now entering. The three decanates of Aquarius, from the angle of the disciple, are Saturn, Mercury and Venus. It is in this sequence that they affect him and carry him forward on his desired way, thus giving opportunity through conflict, the illumination of the mind and eventually the achievement of brotherly love which is wisdom. Ordinarily speaking, the mass of men would pass through the sign via Venus, Mercury and Saturn, for the undeveloped man is influenced by those qualities which can be best described as instinctual mind or affection (Venus), which is brotherly love in embryo; by the slow unfoldment of the mind through the activity of Mercury; finally, as the result of this unfoldment, conflict supervenes and Saturn offers opportunity to suffer and, through suffering, to learn to choose rightly, to analyse correctly and to decide upon the higher values. These points must be carefully considered by the astrologer. But at this time, we are at a point of crisis and the problem takes wider implications, for the reason that, for the first time in its history, humanity is beginning to mount the

Fixed Cross of the disciple, thus reversing its progress upon the circle of the Zodiac. Humanity—as a whole and owing to the large proportion of aspirants and thinking idealists—is entering Aquarius, via the open door of Saturn. At the same time, a very large number of men are in the non-thinking instinctual stage and their consciousness is predominantly Atlantean. These enter via Venus and hence the conflict.

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According to Sepharial, the three decanates into which Virgo is divided are governed by the Sun, Venus and Mercury, whilst Alan Leo gives us Mercury, Saturn and Venus. I would remind you here of a point which is oft forgotten by astrologers; this is that, in the case of the disciple, Mercury and the Sun are interchangeable terms. When the disciple becomes aware that he is himself Mercury, the Son of Mind, and therefore one with the universal Christ, the "Sun and yet the Son of God" (as it is esoterically called), he is then an initiate. Therefore, Leo's assignment of rulers is the truly esoteric one. When the disciple knows Saturn as the God who offers opportunity and does not only feel him to be Deity who brings disaster, then he is on the path of discipleship in truth and in deed and not just theoretically. When Venus is the source of wisdom and the expression of the transmutation of the mind into intuition and of intellect into wisdom, then he is ready for initiation. He is rapidly achieving liberation. The weakness of the rulers of the decanates as given by Sepharial lies in the fact that as both Mercury and the Sun are one, the choice is therefore redundant; he omits Saturn and because of this omission, esoterically speaking, the "door is not open."

Again, the keynotes of this sign convey their meaning clearly and there is no need for me to elucidate. On the ordinary wheel, the command goes forth in the following words which institute the activity of Virgo: "And the Word said, Let Matter reign." Later, upon the wheel of the disciple, the voice emerges from the Virgin Herself and she says: "I am the mother and the child. I, God, I, matter am."

Ponder upon the beauty of this synthesis and teaching and know that you yourself have said the first word as the soul, descending into the womb of time and space in a far [Page 285] and distant past. The time has now come when you can, if you so choose, proclaim your identity with both divine aspects—matter and Spirit, the mother and the Christ.

## LEO, THE LION

Passing as we are into the Aquarian Age in which the spirit of Aquarius will be exemplified in its universality and its sense of "general distribution," it is inevitable that a point of crisis should be reached. The true Leo type must react in a new and unique manner to the proffered opportunity, and when I say type, I refer to those people whose sun is in Leo or who have Leo rising. The reason for this is that Leo is the polar opposite of Aquarius, and the interplay of energies between these two is far more potent than at any previous time in racial history. This is a fact which you are not in a position to verify, but I make it as a statement of fact. It is because of this fact that you have the appearance of the dictators in different countries at this time, and it is because of this fact also that in this present cycle (the ante-chamber of the New Age) you have the pronounced attitude of these dictators—an attitude which is so often ignored but which has real racial value. It is the attitude which leads to a synthesis of the national life, aims and intentions. A typical instance of this attitude is that of Hitler. No matter what

may be our personal opinion of him, there is no question that he has unified, produced fusion and blended together the various elements in the German race. This activity is Aquarian in nature but in its lowest and most undesirable aspect. It is also of the nature of Leo, for the people who can produce these results have necessarily to be intensely self-aware. This is the major characteristic of the Leo person. What **[Page 286]** part Leo may play in the personal horoscope of Hitler I do not know, for I have not investigated it, but it plays a very prominent part in the horoscope of his soul.

I would suggest to modern astrologers that they cast the horoscopes of the dominant world figures at this time, with the planets which I have given you as the esoteric rulers; all advanced people and those of major importance are on or nearing the path of discipleship and the influence of the esoteric planets is becoming, therefore, increasingly powerful. It might prove most illuminating and teach them much. The tendency to fusion, blending, amalgamation, and the spiritual counterpart of this unity is stronger today than heretofore and the types which produce this exoterically must have Leo somewhere in a prominent position in their horoscopes or the Sun controlling in some important house. If the horoscopes do not prove this, it is because the exact hour, moment and day of birth has not been accurately ascertained.

This sign, Leo, is the fifth sign of the zodiac which indicates that it is part of the mysterious number, ten—the number of perfection, a relative perfection, prior to entering into a new cycle of progress. This links Leo consequently with Capricorn, the tenth sign of the zodiac, for it is the processes of initiation which make the self-conscious person the group conscious individual. I am choosing these words with care and forethought. Upon the reversed wheel, this is the eighth sign, the sign of the Christ and of the indwelling Reality; it therefore marks—in this manner—a new cycle. When self-consciousness is born (as at the moment of individualisation) a new cycle begins. This numerical significance links Leo with Scorpio (the eighth sign of the Zodiac) in an effective manner and you have, therefore, the triangle of Leo-Scorpio-Capricorn involving **[Page 287]** humanity and indicating the three important crisis points in man's career:

1. Self-consciousness or human awareness. Unity—Leo.
2. Consciousness of warring dualities. Discipleship—Scorpio.
3. Group consciousness as an initiate. Unity—Capricorn.

This sign is a fire sign, and it is the pre-eminent fire sign at this time. The Sons of Mind, the self-conscious Sons of God, are above everything else the Sons of Fire, for our "God is a consuming Fire." There is in them that peculiar quality which can burn and destroy and so eradicate all that hinders their essentially divine expression. I would have you bear in mind the purificatory nature of fire. There are two elements in nature which are connected in the public consciousness with the thought of purification—one is water and the other is fire. It is in this connection that the water signs, Cancer—Scorpio—Pisces, are interesting, and the fire signs, Aries—Leo—Sagittarius, warrant study. Fire always carries forward esoterically that which water has begun.

In *Cancer*, the purificatory waters of experience begin their beneficent work. This is begun upon the Cardinal Cross because that cross deals only with *wholes* and, therefore, with mass experience.

In *Scorpio*, the purificatory waters of testing and trials are applied. This takes place upon the Fixed Cross and their effect is drastic in the extreme.



In *Pisces*, the waters of purification are applied through daily life and the processes of incarnation; they apply to the "fish swimming in the waters of matter and finding there its sustenance." This is upon the Mutable Cross of [Page 288] ordinary material existence and experience. Thus the influence of the three crosses is brought to bear upon the incarnated Son of God upon the wheel of ordinary life and in the usual order. Upon the wheel reversed, the fire takes the place of water and burns away all dross. Purification of the entire nature is thus achieved gradually, and the man becomes sensitive to the influences which can be brought to bear upon him when the fiery triplicity plays its part and the influence of Aries-Leo-Sagittarius begins to re-orient him towards universality, self-consciousness and one-pointed attitudes. As we go on with our study, the significance of this statement will increasingly appear. I am hinting at matters of spiritual and esoteric importance because this sign, Leo, is of paramount control in the life of the aspirant. He has to know himself through true self-awareness before he can know that divine spirit which is his true Self and know also his fellowmen.

Leo is a part of the Sphinx, and upon this I need not enlarge as we have touched upon this elsewhere. This is a great mystery. Virgo and Leo together stand for the whole man, for the God-man as well as for spirit-matter. It is important to have this in mind, for when the nature of the world is revealed, then the mystery of the Sphinx will no longer exist.

The keynotes of this sign are exceedingly well known. They sound out the note of individuality and of true self-consciousness. Many people are convinced that they are self-conscious when they are only swayed by desire and are oriented towards the satisfaction of that desire or when they recognise themselves as the dramatic centre of their universe. Yet the only truly self-conscious person is the man who is aware of purpose, of a self-directed life and of a developed and definite life plan and programme. Where [Page 289] these are present, the inference is that there is mental perception and some measure of integration. To be motivated only by emotion and actuated by desire is no indication of true self-consciousness. In the undeveloped man, it is far more instinctual than is self-awareness. In the truly developed self-conscious man not only is direction, purpose and plan present, but also a consciousness of the active agent of the plan and action. Ponder on this.

There are two subsidiary yet potent keynotes of the Leo person upon which I should touch at this point if the nature of the influences wielded by Leo are to be clearly perceived. These are the will-to-illumine, which constitutes the driving urge towards self-knowledge, self-perception and intellectual positivity, and also the will-to-rule and to dominate, which is of such a controlling nature in this sign and such a subtle potency in the Leo type. It is this will-to-rule which leads a person born in this sign eventually to achieve self-mastery and the control of the personality (for either a good motive or a selfish one), and it is also the same tendency which leads him finally to the control by the personality, ruled by Leo, of groups and large or small bodies of people. This—at an advanced stage—is an expression of the fusion of Leo energy and Aquarian potency. It is inevitable in the long run for men and races; for this all experience in Leo is preparatory. The will-to-illumine is that which drives all Leo people on to experiment and so to gain knowledge; it is this which links them with Taurus, which "carries the fair jewel which gives light upon its forehead." In the relationship of Taurus-Leo-Aquarius, you have a significant and important zodiacal triangle as far as man is concerned and it is peculiarly significant to the fourth Creative Hierarchy, the human Hierarchy. You have, therefore:

**[Page 290]**

1. Taurus.—The incentive towards experience in order to gain knowledge.
2. Leo.—The expression of experience in order to justify knowledge.

3. Aquarius.—The use of experience in order to make the gained knowledge a factor in service.

This triangle expresses the life of humanity and it demonstrates finally the perfection or consummation of the human way. Another triangle is of a somewhat similar nature, Leo-Virgo-Pisces, but these three produce a still more subtle expression of consciousness.

1. Leo.—The self-conscious man. Personality. Lower unity.
2. Virgo.—The latent Christ life or principle. Duality.
3. Pisces.—The group conscious soul. The world Saviour. Unity.

You will note how consistently the emphasis is laid upon consciousness and its progressive unfoldment, and not upon the form or the aggregate of forms which veil the conscious entity of whatever nature or grade of being. Just as *A Treatise on Cosmic Fire* endeavoured to give the psychological key to *The Secret Doctrine* and to interpret the underlying consciousness which the Beings (considered in *The Secret Doctrine*) express, so in *A Treatise on the Seven Rays*, I am carrying on the same idea and, at the same time, seeking to give the needed key to modern exoteric psychology and also some indications as to the astrological key to *The Secret Doctrine* to which H.P.B. refers. The Entities dealt with in her masterpiece of esoteric truth are here revealed as cosmic, solar and planetary influences evoking—in response to Their outpoured energy or vibratory [Page 291] activity—an awakening of consciousness in the form so that it becomes aligned to or closely related to Their Own. All revelations appear to emerge into the consciousness of the race in their lowest or most material form because the "ascent of knowledge towards wisdom" is always the key to progress, and, therefore, exoteric psychology and exoteric mundane astrology had to precede the revelation of their significance; the nature of the form had to be made apparent and man accustomed to it before *the meaning* behind the form could be revealed.

You may ask what is the reason for this mode of procedure? I can give you one among many which, with a little intuitive reflection, should be convincing to you. The understanding and the reasoning powers of the soul are complete and developed. But souls—oriented towards incarnation and the will-to-sacrifice—have not, as yet, the necessary forms in the three worlds which are adequate for the expression of the knowledge which the soul has on its own plane and level of awareness. If the inner meanings of the outer symbolic forms of existence were registered by an unprepared form (the response apparatus of the soul in the three worlds and, in the case of man, involving an unprepared and undeveloped nervous system, glandular system and brain) the destruction of the form by soul energy would naturally supervene and a shattering of the lower expression would take place. It is here that the significance and purpose of *time* can be noted and intelligently employed, but this involves a most definite development of the esoteric sense. There are other reasons, but this one will suffice. In the evolutionary process there is, therefore, first the form, gradually prepared, adjusted, aligned and oriented during many aeons of time; behind this active form, as it steadily improves and becomes more responsive to environment and [Page 292] contact, stands the slowly awakening consciousness. This is the thinking, intuiting, loving soul, which tightens its hold over its response apparatus, avails itself upon every possible occasion of every advance made by the form, and employs every influence for the perfecting of the great work which it undertook under the Law of Sacrifice.

It is for this reason that I have not attempted in this Treatise to prove—scientifically and in the modern exoteric sense—the natural response to the inner psychological factors and to the esoteric astrological influences. These can be easily demonstrated and instantly made apparent once modern science accepts

the occult premises, even if only in an experimental and hypothetical manner. I am confining myself entirely to the theme of the unfoldment of consciousness, of meaning and of significances and of the response of this conscious entity to the many influences and vibratory impacts to which it is subjected on account of its being an integral part of other and greater Lives. Ponder on this. This is my frequent injunction, given because the activity of reflection is a potent means to revelation.

I have sought to bring the above thoughts to your attention because the sign we are now studying is one in which the theme of self-consciousness lies open to the investigator. Mass consciousness in Cancer gives place to individual consciousness in Leo. Out of the mass or the herd emerges the self-sufficient unit which becomes increasingly aware of its oneness, its aloneness and its isolated attitude as the "one in the centre" of its small cosmos. This attitude continues to develop and to become emphatic and dynamic (I use these words with intent), leading to the pronounced ego-centric consciousness of the selfish, intelligent man and to the ambitious display of selfish power of the man who desires place and position. But eventually the time comes [Page 293] when the nature of the Fixed Cross begins to dawn upon the consciousness of the man and the influence of Aquarius (the polar opposite of Leo) begins to balance that of Leo. Then there comes the gradual shift of the focus of attention away from the "one who stands alone" to the environing group, and an equally important shift away from selfish interests to group requirements. This gives concisely the objective which is attained by the man upon the Fixed Cross; the effect of that Cross is to bring light and liberation. This can be clearly seen if we contrast the energies of the four arms of the Cross as they are demonstrated by the man both before and after the long and drastic experience upon the Cross.

1. Taurus.—The Bull of Desire. The light of aspiration and knowledge.
2. Leo.—The Lion of Self-assertion. The Light of the Soul.
3. Scorpio.—The Agent of Deception. The Light of Liberation.
4. Aquarius.—The Chalice of Self-service. The Light of the world.

The Fixed Cross is the cross of light. And playing through this Cross all the time, and *emanating from Leo*, are the "fires of God"—cosmic, solar and planetary—producing purification, the intensification of the light and eventual revelation to the purified man who stands in light. From Aries comes cosmic fire; from Sagittarius comes planetary fire; and from Leo comes solar fire; and each of these fires "clears the way by burning" for the expression of the three divine aspects: spirit (Aries), soul (Leo) and body (Sagittarius). Such is the scientific basis for the yoga of fire, applied by the fully self-conscious man to the reflection of [Page 294] the three divine aspects in the three worlds; these are the three modes of divine expression in these three worlds. Such is the significance of the fact that it will be found that before the Door of Initiation lies the burning ground which all disciples and initiates must tread. The Leo subject treads this burning ground with will and self-effacement. When he has reached full self-consciousness and mental integration and when he has attained personality effectiveness, then he treads it—undeterred by pain.

A little thought will make it apparent to you why the Sun is the ruler of all the three conditions of Leo—exoteric, esoteric and hierarchical. It is a correct surmise that the purpose of this solar system is the unfoldment of consciousness, and if for the strictly human being self-consciousness is the goal, then the Sun must obviously rule, for it is the source of physical consciousness (exoteric and symbolic of the personality), of soul awareness (esoteric), and of spiritual life (hierarchical). I am reiterating the necessity to recognise the stimulation of consciousness as the objective of all the astrological influences because the outstanding theme of Leo is the activity of the self-conscious unit in relation to its

environment or *the development of sensitive response to surrounding impacts* by the one who stands—as the Sun stands—at the centre of its little universe. The whole story and function of Leo and its influences can be summed up in the word "*sensitivity*," and this sensitivity can be studied in four stages:

1. Sensitivity to conditioning impacts from the environment, i.e., to the impacts of the world of human evolution, the three worlds or planes, through the medium of the three aspects of the response apparatus of the soul;
2. Sensitivity to the will, wishes and desires of the personality, [Page 295] the integrated self-conscious man, the lower self;
3. Sensitivity to the soul as the conditioning factor instead of sensitivity to the enviroing world as the conditioning factor;
4. The spiritual sensitivity of the God-Man (the soul and personality fused) to the environment. At this stage of unfoldment, the liberated man is not conditioned by his environment but begins the arduous task of conditioning it in relation to the divine plan and purpose and at the same time to cultivating sensitivity to the higher impacts of those worlds which lead to the final goal.

I want you to have this innate spiritual sensitivity and this outer material sensitivity most carefully in mind if you want truly to understand the influences of Leo upon human beings and especially upon the person born in this sign or who has this sign rising, as well as its influences upon the planet. Throughout the universe, it is the soul which is the conscious, sensitive theme of the divine plan—the soul as the *anima mundi*, or the soul of the world, animating all forms of life below the animal kingdom; the soul as the animal soul and the extension of this to the bodies of all animals, including the human physical body; the soul as the human soul, which is a still further expansion of the same sensitive factor but augmented or stimulated by the principle of self-awareness or of focussed personal sensitivity to all sub-human soul expression, plus awareness (conscious or unconscious) of the immortal or divine soul; the soul as the ego or spiritual soul on its own plane—the source of consciousness as far as the three worlds of evolution are concerned, and the goal of all present evolutionary processes.

The three aspects of the Sun (as dealt with in *The Secret* [Page 296] *Doctrine*) are of importance at this point, because influences flowing through and from them bring the entire subjective and latent world consciousness to the fore and produce eventually (at the final revelation and liberation) the full expression of the consciousness of Deity. This can be called divine sensitivity, the universal mind or the divine plan or purpose. Words are inadequate to express that of which the highest initiate as yet knows but little. These three aspects of the Sun are the factors which bring consciousness to the birth and make the ultimate goal attainable; they make all forms of consciousness possible because these are rooted in the Sun (symbolically speaking) and are an inherent aspect of the greater whole.

1. The physical Sun—the *anima mundi*; the animal soul. Multiplicity.
2. The heart of the Sun—the human soul and the divine ego. Duality.
3. The central, spiritual Sun—the divine consciousness. The will of the whole. The awareness of God. Unity.

As you have been told, the Sun veils certain hidden planets, and in the case of Leo, the two planets through which the Sun focusses its energy or influences (like a lens) are Neptune and Uranus. The "heart of the Sun" employs Neptune as its agent, whilst the central, spiritual Sun pours its influences through Uranus. The activity of Uranus is, however, only registered at a very advanced stage of development upon the Path and is analogous to that point in the unfoldment of consciousness wherein, by an act of the will, the conscious and illumined man (focussed in the highest head centre) arouses the centre at the base of the spine and draws the kundalini fire upwards. Making a broad and consequently [Page 297] somewhat inaccurate generalisation, it might be said that this process is followed upon the three Crosses:

1. Upon the *Mutable Cross*, it is the physical Sun and its influences which affect the man, stimulate the bodily cells and sustain the form nature, affecting the centres below the diaphragm.
2. Upon the *Fixed Cross*, it is the "heart of the Sun" which is called into activity and which pours its energies through Neptune upon man. These stimulate and affect the heart, the throat and the ajna centres.
3. Upon the *Cardinal Cross*, it is the central, spiritual Sun which is called into play, and Uranus is then the distributing agency and the head centre becomes the centre in the initiate's body through which direction and control come.

In connection with the Mutable Cross, the rays of the Sun in a threefold form (combining the lowest energies of the threefold Sun) pour into and through the man, via Jupiter. Jupiter is the agent of the second ray which the Sun expresses—cosmically and systemically.

Hence the triple relation of the Sun to Leo which is unique in our solar system, and hence the importance of the triangle which controls the man born under Leo—the Sun, Uranus and Neptune. The energy of Leo is focussed through the Sun, and is distributed to our planet via the Sun and the two planets which it veils.

Neptune, being the sign of the Deity of the waters, is related to the sixth ray which governs the astral or emotional plane of desire. When Neptune is thus active in the advanced Leo subject, then emotion-desire have been transmuted into love-aspiration and are dedicated to and oriented [Page 298] to the soul; the entire emotional or sensitive nature is responsive to energies coming from "the heart of the Sun," and when this is the case, it indicates that the disciple is now ready for the second initiation. This orientation is brought about by what is called "the sublimation of the influence of the Moon" which is, as you know, the mother, symbolically speaking, of the form nature and reflects the Sun, or the Father aspect. The above statement is exceedingly occult in its significance. Esoterically speaking, you have the emergence of an interesting triangle of force which affects the Leo subject—the Sun, the Moon and Neptune; these are an expression of Rays 2.4.6 and, where these three are dominantly active, you have the establishing of that "inner alignment and attitude which forces open the Door into the Holy Place." I use these old phrases here because they express concisely what it would take many pages to elucidate and because they have that note of esoteric stimulation which awakens, in the disciple, the power of abstract thought.

In connection with the horoscope of the Leo subject and the theme of initiation, I would point out that when the Sun, the Moon (hiding a planet) and Saturn are all combined in a certain house in the



horoscope you have what is called the "sign" of the man who is to take initiation. Leo, being the fifth sign of the zodiac, counting from Aries via Taurus, and also the eighth sign, counting from Aries via Pisces, is closely connected through numerical affinity with Mercury, who is esoterically called "the Messenger at the eighth gate"; Mercury was active at the time of individualisation when the "eighth gate" was opened and a major initiation of our planetary Logos took place, producing, in the human kingdom, the process of individualisation.

From another angle, as might be anticipated, Leo is related **[Page 299]** to Scorpio, whose numbers upon the zodiacal wheel are the same as those of Leo, being five and eight. You have, therefore, the formation of the triangle to which I earlier referred: Leo-Scorpio, leading to initiation in Capricorn.

As we are upon the subject, one other point might be touched upon here. August, which is ruled by Leo, is the month of the Dog-star, or of Sirius, which thus brings Sirius into close relation to Leo. Leo, in the cosmic sense (and apart from our solar system altogether) is ruled by Sirius. Sirius is the home of that greater Lodge to which our fifth initiation admits a man and to which it brings him, as a humble disciple. Later, when the new world religion is founded and is working, we shall find that the major, monthly festival in August, held at the time of the full moon, will be dedicated to the task of making contact, via the Hierarchy, with Sirian force. Each of the months of the year will later be dedicated (through accurate astrological and astronomical knowledge) to whichever constellation in the heavens governs a particular month, as Sirius governs Leo. This I shall later elaborate in the papers to be written anent the new "Approaches" to spiritual reality.

Mercury again comes, at this point, into our discussion, and you thus have the formation of an esoteric quaternary, affecting powerfully the major quaternary of man—spirit, soul, mind and brain. This energy brings about an inter-relation and an inner awakening which prepares the aspirant for initiation. This higher quaternary is Sirius-Leo-Mercury-Saturn. You have, therefore:

<i>Sirius</i>	<i>Leo</i>	<i>Mercury</i>	<i>Saturn</i>
Spirit	Soul	Mind	Brain.
Life	Quality	Illumination	Appearance.
Inhalation	Interlude	Exhalation	Interlude.

### **[Page 300]**

The above tabulation gives you the clue to the basic reality and necessity of meditation as practised by the disciple and the initiate. This may not be apparent to you at first sight and I may not further expand these suggestions, but the directed reflection of the illumined mind may bring insight to you in time. The influence of Sirius is not consciously felt until after the third initiation when the true nature of the spirit aspect begins to dawn upon the liberated, intuitive perception of the initiate. For the advanced initiate in this sign, and after the third initiation, Sirius becomes a major life factor. He begins to respond to its vibration because he now rules the Sun and the Moon and is controlling those two planets, for that is what the Sun and the Moon have become to him—simply planets to be ruled. This is a great mystery and I simply state the fact. Sirius, Leo, the Sun, the Moon and Mercury are now the influences with which the initiate is concerned. The influences of Sirius, three in number, are focussed in Regulus, which is, as you know, a star of the first magnitude and which is frequently called "the heart of the Lion." There is more real occultism hidden in the names given to the various stars by astronomers down the ages than has yet been realised, and here you have a case in point.



It will be apparent to you (given a little thought) that the Sun, as it veils Neptune, produces a potent effect upon the personality, symbolised for us here by the astral body, whilst Uranus (which is also veiled by the Sun) symbolises the effect of the soul upon the personality. Hence the activity of the seventh ray, which is—from one angle—the lowest aspect of the first ray. Hence you have also the underlying idea of:

**[Page 301]**

1. The awakening of the personality to soul control and contact, with a true expression eventually, in the three worlds, of soul-will, desire and intent.

2. The awakening of the seventh centre, the centre at the base of the spine, by the soul working through the first or highest head centre and producing (as a consequence) the surging upwards of the kundalini fire. This, in its turn, produces fusion with the higher forces. When this takes place the three major centres in the body are

<i>The Head</i>	<i>The Heart</i>	<i>The base of Spine</i>
Central spiritual Sun	The heart of the Sun	The physical Sun.
Sirius	Mercury	Saturn.
The Sun	Uranus	Neptune.

As the above alignment corresponds to a very high stage of initiation, it will not be possible to grasp all the implications, but enough may be apparent to reveal the underlying theme and purpose of the great work.

Several major triangles of force were active when individualisation took place and the "Lions, the divine and tawny orange Flames" came into being and thus humanity arrived upon the planet. I would touch here briefly upon one triangle: The Sun (second ray), Jupiter (second ray) and Venus (fifth ray). It will be apparent to you that we here have another sphere of influence of major importance, governed by Leo. It is a triangle to which H.P.B. refers in *The Secret Doctrine*, the influence of which she was endeavouring to elucidate. So potent was the influence of this triangle that its effect upon the Moon was to denude her of life by drawing out all the "seeds of life," thus destroying her influence, for it was undesirable where humanity was concerned.

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Through Uranus, Leo is related to three other signs of the zodiac: Aries, Libra and Aquarius, and these three constellations, with Leo, form what has been called "the subjective quaternary of the reincarnating soul" because they are related to the permanent atoms which persist from life to life and which form—during the cycle of reincarnation—the repositories or the storing houses of the experiences undergone during life in the three worlds.

1. *Aries*—is connected with soul intention, the vibratory activity of which (under impulse from the Monad) initiates the successive involutionary periods which produce appearance upon the physical plane.

2. *Libra*—is related to the mental unit and, as we saw when studying the sign *Libra*, produces eventually a balance between the pairs of opposites. This is brought about upon the astral plane. It is the attainment of this balance which produces the reversal of the mode of passing around the zodiacal wheel and it takes place when integration has occurred, and the man is focussed upon the mental plane. He can, then, through right use of the mind, discriminate between the pairs of opposites and find the narrow razor-edged path which passes between them and keep his balance upon it.

3. *Leo*—is connected with the astral permanent atom, for the reason that desire or the power to go forth and occultly touch that which is desired is the basis of all sense of awareness or responsiveness and the underlying cause of *progress* or evolutionary movement forward; it is the keynote of the man who has achieved that true "self-centred" attitude which makes him an individual. Later, as responsiveness grows and the world of small affairs is converted into the world of ever larger [Page 303] values and reality, the desires change into aspiration and finally into spiritual will, purpose and intent.

4. *Aquarius*—is eventually connected with the physical permanent atom which is, as you know, upon the *etheric* level. It is this individual web which is the medium of relationship to the whole. The universal consciousness of *Aquarius* becomes expressive just in so far as the individual etheric body is in conscious relation with the etheric body of humanity, the solar system and—of course—the planet.

I would here point out that the term "permanent atom" is essentially symbolic and that what we call the permanent atom is in reality only a unit of energy within the sphere of influence of the soul ray which can at any time "pick it up" (if I may use so un-euphonious a phrase). In these atoms the past memory of the personal self is stored; these are in the nature of "memory cells" and are the repositories of past experience, of gained quality, and of the particular note which the body of which it is the nucleus has achieved. They are material in nature, are connected only with the form aspect, and are imbued with as much of the quality of consciousness as the soul has succeeded in developing in the three worlds. The whole subject is most abstruse and will be only understood, and the symbolism involved rightly interpreted, when clairvoyance is a normal attribute of average man. Then the focus of the substance in any form (its galvanising centre) can be seen. I do not here advise much reflection on the subject, as it is an exceedingly difficult one, constituting, in itself, a very advanced science, and embodying the mystery of the first solar system, the past—again the memory cells give their contribution. It is through the permanent atoms that the Forces of Materialism can [Page 304] work; the Great White Lodge works through the seven centres.

*Aries* begins the process and is the "initiator of the process which leads to progress" and—at the end of the age (as it is now at the final or seventh initiation)—the Initiator of the Mysteries will work under instructions and with energies which emanate from the Lord of the Constellation *Aries*. In the last analysis and esoterically speaking, fire is the great liberator and *Aries* is the leading fire sign which will eventually "fuse the beginning and the end, blend the opposites and dispel both time and space." At present, the Initiator of the Mysteries acts under inspiration and with energies emanating from *Capricorn*—an earth sign—because humanity is, as yet, earth-bound. The forces of initiation produce their major effects upon the physical plane, for it is there that the initiate has to demonstrate his liberation, his understanding and his divinity.

Because of its position upon the Fixed Cross, *Leo* comes under the influence, direct or indirect, of six planets: The Sun; Neptune; Uranus; Jupiter; Venus; Mars. All of these are potent in expression in this sign, achieving a determined point of revelation and producing, through their united activity and

interplay, the six-pointed star of humanity. They condition the man's *consciousness* but *not* events, except in so far as his consciousness assumes control at a certain point in his evolution. Connected with the esoteric science of astrology are subsidiary sciences, such as the Science of Triangles, to which I have frequently referred; there is also the Science of Relationship, which concerns the relations between the many quaternaries which can be discovered in the planetary interrelation, the relation between four constellations, plus many human and divine quaternaries. There is again the Science of Stars of Energy, [Page 305] such as I have here noted when referring to the six-pointed star of humanity, and of this Science King Solomon's Seal is the well known symbol. These stars, triangles and squares are found in all horoscopes—human, planetary, systemic and cosmic—and constitute the life pattern of the particular Being under investigation; they determine the time of manifestation and the nature of the emanations and influences.

*The squares* or quaternaries relate to material appearance or form expression; *the stars* concern the states of consciousness, and the *triangles* are related to spirit and to synthesis. In the archives of the esoteric astrologers connected with the Hierarchy, charts are kept of those members of the human family who have achieved adeptship and upwards. They are composed of superimposed squares, stars and triangles, contained within the zodiacal wheel and mounted upon the symbol of the Cardinal Cross. The squares, having each of their four angles and points in one or other of four zodiacal constellations, are depicted in black; the five-pointed star is depicted yellow or golden colour and its five points are in contact with five of the constellations on the great wheel; the triangles are in blue and have, above each point of the triangle, an esoteric symbol, standing for the constellations of the Great Bear, Sirius and the Pleiades. These symbols may not here be revealed but indicate the point of spiritual consciousness achieved and the responsiveness of the initiate to these major cosmic influences. A glance at these geometrical charts will indicate in a moment the status of the initiate, and also the point towards which he is striving. These charts are fourth dimensional in nature and not flat surfaces as are our charts. This is an interesting piece of information but of no value, except in so far that it indicates synthesis, the fusion of spirit, soul and body, and the point of development. It [Page 306] proves also the fact that "God geometrises" where the soul is concerned. These charts are most interesting.

The relation of Leo to Cancer, through Neptune, has already been touched upon above and is, of course, easily apparent to you if you have the slightest understanding of the consciousness aspect of evolution. There is, first of all, the mass consciousness; then the consciousness of the dramatic, isolated self, and finally again group consciousness, which is, in reality, the highest forms of group consciousness and individual consciousness combined together in the service of the Plan. Reflect on this definition, for it will stimulate you to understanding.

The peculiar significance of Leo in the general evolution of consciousness, particularly in the human family, is determined by the control of those two mysterious planets, Uranus and Neptune; in the man who is ready for initiation you have, therefore, a dual control, i.e., the Sun itself and also the Sun as it veils the influences of these two planets, or rather, as it focusses and transmits them with intensity. This produces the following developments:

1. The Sun—Full self-consciousness. This—through the influence of the physical Sun and the "heart of the Sun"—produces awareness of the relation of the higher self and the lower self. Man becomes aware of his essential duality.

2. Uranus—Occult consciousness or that intelligent, fusing condition which produces the scientific at-one-ment of the two factors, higher and lower self, through the intelligent use of the mind.
3. Neptune—Mystical consciousness or that innate sensitivity which leads unerringly to the higher vision, to the recognition of the inter-relation involved in man's **[Page 307]** essential duality during the process of manifestation, plus the activity of the mediator.

You have, therefore, the conscious, integrated Self, functioning with full occult knowledge and also with mystical perception when the influences of Leo, focussed through the Sun, Uranus and Neptune, have been carried adequately forward in the life of the advanced disciple. This is one of the reasons why Leo is a sign of such paramount importance and why the intelligent Leo subject can usually attain his goal, once he accurately perceives that objective.

This sign has frequently been described as the "battlefield of the Forces of Materialism and the Forces of Light." It is occultly regarded as one of the most material signs, in-as-much as selfish desire for possession of material objectives can be peculiarly present and the display of the possessive spirit can violently control; yet, at the same time, the advanced Leo person can function as the "inspired spiritual Sacrifice." He is then sensitive to world conditions and freed from personal desires.

Before individual man can achieve initiation, he must be fully self-conscious, mystically oriented and occultly developed. He must be aware of himself as he essentially is—a soul involved in form which is itself developed and unfolded through soul activity; he must be a developed mystic, capable of pure vision, motivated by spiritual intent and able to perceive the uses of inherent sensitivity; he must also be a trained occultist, mentally polarised and profoundly aware of the realities, forces and energies of existence and, therefore, free from the ordinary glammers and illusions which colour the reactions and life of the average man. He is then governed by the physical Sun, motivated by the energies pouring from "the heart of the Sun" (via **[Page 308]** Neptune) and bringing about at-one-ment through the forces which are reaching him (via Uranus).

Beyond these two distant planets, lies another planet as yet undiscovered, though speculation is rife about it, owing to certain unexplained movements of the planet Neptune. It is through this planet that the Forces (as they are related to Leo and Aquarius) are focussed in one potent stream of force; these pour into our planetary life during the month of August, and distribute themselves, via Uranus and Neptune. You have, therefore, in this connection:

LEO                      AND                      AQUARIUS

The physical Sun -----Heart of the Sun -----Central spiritual Sun.

/

The undiscovered planet.

/

Uranus and Neptune.

/

The human Hierarchy.

/

The animal Kingdom.

Charts of the cosmic lines of directed forces such as the above can be given for all the energies of the constellations and planetary forces, but this is the only one I choose, at this time, to indicate, because it is of major importance to humanity; the others might prove misleading, given man's present point of intelligent understanding and influence.

I would here call to your attention that, through these directing planets, the following rays are controlling factors in the chart of the Leo subject:

1. The Sun—2nd ray—love-wisdom.
2. Uranus—7th ray—organisation or directed manifestation.
3. Neptune—6th ray—idealistic one-pointedness. Devotion to an objective.

### [Page 309]

In the perfected Leo, the loving self-conscious soul (2nd ray) carries its power of expression straight through from its own plane to the plane of exterior manifestation, but preserves at the same time its interior control (Uranus) and from that point of achievement, proceeds to make its ideal objective (Neptune) a fact in consciousness, through sensitivity to the higher vibration and directed intelligent service of the Plan. Ponder on this summation.

When Uranus controls, the Leo person is significantly the true observer, detached from the material side of life, but utilising it as he pleases. His spiritual consciousness is capable of great expression and he can be (as has oft been pointed out by astrologers) both an electric, dynamic leader, a pioneer in new fields of endeavour and also a magnetic centre of a group whether the group is small, as in a home, or vast as in a nation. He is then polarised above the diaphragm, for the lower more material aspects of life have really no great appeal to him; he is then profoundly conscious of his own identity, and this makes him dwell definitely in a state of self-awareness, with its consequently *abstracting* powers. He is instantly aware, once he is spiritually awakened, of his motivating impulses, and this leads him to an imposed self-discipline—the thing the Leo subject sorely needs and which must *always* be self-imposed and self-applied for he brooks no disciplinary measures which others may seek to impose. Discipline imposed by people upon the Leo person leads invariably to revolt and rebellion and the expression of that which the discipline is intended to eradicate. Discipline imposed by himself leads to the perfection of which he is notably capable. It is this innate ability to control which frequently gives the Leo subject an apparently negative attitude to life; he inevitably believes that his destiny is determined and that all that he has to do [Page 310] is simply to *be*; he refuses often then to change or to take action, and when this is carried too far it leads to an unexpectedly futile life. The "lion must emerge from its lair," and this injunction is badly needed by Leo aspirants. It will, when followed, lead the self-centred Leo consciousness into the decentralised, selfless Aquarian awareness. It will alter the self-service of Leo into the group service of its polar opposite, Aquarius. It might appropriately be added here that the prayer or voiced aspiration of the true Leo person can be expressed in the words of Christ, so well known to all of us: "Father, not *my* will but *thine* be done."

I would also call your attention to another interesting fact in connection with this sign. No planet falls in Leo and no planet is exalted in this sign, whilst the power of both Uranus and Saturn is somewhat lessened, except in the case of the initiate who responds powerfully to the esoteric influence of Uranus. The same basic teaching is here conveyed as was taught by the Sun ruling exoterically, esoterically and hierarchically. Leo in its consciousness is the dominant *self-aware* agent and has therefore the control and can—because of this—remain uninfluenced. This fact will be increasingly understood as the

advanced Leo subject makes his appearance. He will be distinguished by his personal freedom from outside control. He knows innately that he is king of himself, the ruler of his own life and, therefore, no planet is exalted and likewise no planet falls. The power of the mind, as symbolised by Uranus, is lessened, for it is not the mind which in reality controls but the Self, or Soul, using and controlling the mind. The man is not then conditioned by his surroundings or life events but rules them with deliberation, bringing out of circumstances and environment that which he requires. Saturn, therefore, the Lord of Karma, has his power lessened in **[Page 311]** this sign. It is for this reason that Sepharial is incorrect when he gives Saturn as the ruler of the first decanate. The three decanates are given by him as being ruled by Saturn, Jupiter and Mars. Alan Leo is, however, nearer the truth when he gives us the Sun, Jupiter and Mars.

Self-rule through initial conflict, carried to a successful issue and blessed by the beneficence of Jupiter, is the true history of the advanced Leo aspirant, and this thought and the objective result of this realisation is summed up for us in the two word mottoes of this sign:

1. And the Word said: Let other forms exist. I rule because I am.
2. I am That and That am I.

I Am—the Word of the self-conscious, selfish, individual Leo.

I Am That—the Word of the Leo subject who is rapidly gaining the higher consciousness and preparing for fresh and universal expression in Aquarius.

## **CANCER, THE CRAB**

This sign is not an easy one for the average student to understand for it is the polar opposite—psychologically speaking—of the state of group consciousness towards which humanity is, at this time, tending. It is difficult for the casual student to distinguish accurately between mass consciousness and group consciousness. Human beings stand today at a midway point, generally speaking, between these two states of mind, though perhaps it might be more correct to say that a fairly large minority are becoming group conscious, whilst the majority are emerging out of the mass conscious stage and becoming self-conscious individuals. **[Page 312]** This accounts for much of the present world difficulty and for the clash of idealisms. The two groups bring a different approach to the world problems as we now find them. We have, therefore, three signs which (from the angle of consciousness) are closely connected yet are widely separate and different in effect.

1. Cancer—mass consciousness—instinctual awareness.
2. Leo—self consciousness—intelligent awareness.
3. Aquarius—group consciousness—intuitional awareness.

With much of this we have already dealt and there is no need for repetition as we study the polar opposites of the signs already considered. I do not intend to refer unduly and in detail to points with which you are already familiar, save to bring to your attention the beautiful and synthetic unfolding of the divine Plan.



This sign is, as you already know, one of the two gates of the zodiac because through it souls pass into outer manifestation and to the appropriation of form, and subsequent identification with it for many long cycles. It is "the gate which stands wide open, broad and easy to pass through and yet it leads unto the place of death and to that long imprisonment which precedes the final revolt." It is allied with material nature, and with the mother of forms, just as the other gate, Capricorn, is allied with spirit, the father of all that IS.

In this sign lies hid the whole problem of the Law of Rebirth. Reincarnation is implicit in the manifested universe and is a basic and fundamental theme underlying systemic pulsation. There are certain things which I would like to make clear in connection with reincarnation.

This sign, Cancer, being concerned primarily with the world of causes, has about its inner meaning much indefiniteness [Page 313] and an apparently vague subtlety which proves most elusive to the ordinary thinker. This also is true of all the signs which go to the forming of the Cardinal Cross of the Heavens. In the last analysis, it is only the initiated disciple who can fathom the true meaning of these zodiacal influences as they pulsate throughout the manifested universe, because they are primarily the expression of spirit or life more than of soul or body. Therefore, until after the third initiation—as you have oft been told—there is little to be known or said about that "mysterious essence which is divinity in motion." When you, for instance, read that the keynotes of this sign can be expressed in the Biblical phrase "the Spirit of God moved upon the face of the waters" does it, in reality, mean anything specific to you? You might reply by saying that it means, God moved in substance and produced by moving the outer tangible forms. But does that truly convey to you an intelligible truth? In Cancer, God breathed into man's nostrils the breath of life and man became a living soul. In these words, you have established the relation which exists in the mind of God between spirit (the breath of life) the soul (consciousness) and man (the form). However, does that statement convey an intelligible concept to your mind? I think not, because the synthesis of the final relation is beyond the average grasp and its 'linking' or essential unity (lying as it does outside of consciousness and known reality) takes place first of all in this sign—one of the most ancient of the signs and one of the first to be recognised and established as an influencing factor by ancient humanity.

I state a basic truth—vaguely acknowledged by you—that *in Aries* the essential substance of manifestation awoke to renewed activity under the impact of divine desire, impelled by the divine Breath, by divine Life or Spirit. *In [Page 314] Cancer* this living substance assumed a triple differentiated relationship to which we give the names of Life (Aries) of Consciousness (Taurus, the next sign to Aries) and manifested duality (Gemini, the sign preceding Cancer) and these three, blended together, came into outer manifestation in Cancer, thus completing an esoteric quaternary of great importance. Here the first major fusion, inchoate and unrealised, took place. *In Libra*, these reach a point of balance and of a somewhat static equilibrium (later to be disturbed in Scorpio), so that this essential triplicity appears clearly in relation to each other. *In Capricorn*, the sign of initiation, this basic triplicity begins to return to the earlier state of the "breath of spirit" but, this time, with full awareness and properly fulfilled organisation, so that form is a perfect expression of the soul and the soul is sensitive and responsive to the pulsations of the One Life, as that Life reveals, through its activity, the perfect will of the Logos.

The secret (so-called) of the Cardinal Cross is the secret of Life itself, just as that of the Fixed Cross is that of the soul or the mystery of self-conscious entity, whilst the Mutable Cross holds hid the mystery

of form. In these words, you have the key to the secret of manifestation as a whole and to that mystery which was revealed to Christ at the final crucifixion and to which He testified His understanding reaction in the triumphant utterance recorded in *The New Testament*: "My God, My God, why hast Thou forsaken Me." He then left the Fixed Cross and the Identity which has hitherto been His and identified Himself with that which was then revealed. To these words, thus translated somewhat inaccurately in the Christian Bible, there are three meanings or true significances. The translation hinted at in *The Secret Doctrine* (S.D. II. 613), [Page 315] "The robe, the robe, the beautiful robe of my strength no longer serves" expresses the inner revelation of the Mutable Cross, as it was revealed to the Saviour, looking at life from the angle of the soul. In the words quoted above "My God, My God, why hast Thou forsaken Me," the mystery of the Fixed Cross was shown to Him and the secret of the Cardinal Cross was, for the first time, held before His eyes. The words, embodying that central mystery, have never yet been given out. One of the factors which distinguished the Christ from all preceding world Saviours was the fact that He was the first of our humanity Who, having achieved divinity (and this many have done), was permitted to see the "golden thread of light and of living life which links the light within the centre of all the manifested Crosses"; He was allowed to know the meaning of life as it expressed itself in the Cosmic Crucifixion, which is an episode of cosmic life and not of death, as is generally supposed.

Hercules comprehended the true meaning of the Mutable Cross and, with full knowledge, mounted the Fixed Cross, with all its attendant difficulties and labours. The Buddha comprehended, through complete illumination, the meaning of both the Mutable and the Fixed Crosses, for the secret of revelation in Taurus was His, just as the secret of directed energy in Scorpio was the source of the strength of Hercules. But the Christ, knowing both the above secrets, also understood with a living comprehension, the mystery of the Cardinal Cross, because the light of the Transfiguration (undergone in Capricorn) revealed to Him the glory and transcendent mystery.

There are two words also which convey the purpose and intent of expression upon the Cardinal Cross. They give the reason why the two "Doors of the Zodiac" open [Page 316] wide to the impulse and demand of the divine Spirit. One is the word "self-preservation" which leads to the impulse to incarnate in Cancer, which is the Door to the physical plane expression of spirit. This impulse (when the form is the prime object of the attention of the soul and that with which it primarily identifies itself) brings about the stage of static concretion in the earth sign Capricorn. The other word is "immortality" which is the divine aspect of self-preservation; it is the major conditioning factor in the creative process and leads to the whole revelation of evolution, to the recurrent appearance of life in form, and to the revelation of life in form. In Capricorn, at the third initiation, this life aspect assumes primary importance.

You will see, therefore, why the Cardinal Cross is so mysterious; also why both Cancer and Capricorn are so little understood by modern astrology and why, in the last analysis, only the initiated Sons of God can grasp the significance of the four signs which comprise the Cardinal Cross, or understand the relation which exists between the four major divine energies which—pouring through the four arms of this Cross—produce the vortex of force (a synthetic force) which constitutes that "pool of pure, fiery light" through which all those who take the higher initiations must eventually pass. Those taking the first two initiations must tread the Path as it passes through the Burning Ground. Those taking the higher initiations have to plunge into the sea or pool of fire which is essentially the fire of God as it has been cleansed from every aspect of the material form through the complete purification of desire.

The entire subject of rebirth is but little understood at present. Its modern presentation and the emphasis which has been laid so strongly on small and unimportant details have distorted and diverted the wide sweep of the subject [Page 317] and ignored the true import of the process; the broad general lines of the incarnation process have been largely overlooked. In the debate as to the length of time a man is out of incarnation and in the consideration of foolish items of unproved and unprovable information, and in the puerile reconstruction of the past lives of theosophically inclined people (none of them based on any truth), the real truth and the real beauty of the theme have been lost to sight.

Cancer is one point of the watery triplicity, and the symbolism which underlies the three water signs is most interesting in one particular direction. You have, as you know, the Crab, the Scorpion and the Fish Goddesses of the sign Pisces. In ancient Lemuria, the symbol of Pisces was a woman with the tail of a fish, and of this symbol the legendary mermaid is the memory. It was only in late Atlantean times (when the conscious sense of duality was becoming present in the minds of the advanced humanity of the period) that the woman part of the symbol was dropped altogether and the two linked fishes took the place of the fish Goddesses. You have, therefore, the Crab, the Scorpion with the sting in its tail and the Fish. The slow moving Crab, identified with its dwelling place and carrying its house upon its back, lives upon the land (physical plane life) and also in the sea (the life of the emotions); the Scorpion is rapid in movement, deadly in its effect upon men around it and is a creature of the land; it is also the symbol of the transformed Crab and the result of the evolutionary process, and indicates the dangerous nature of the man who is not transformed and is therefore harmful and hurtful to others; the Fishes indicate the man from whom the symbol of materiality has been taken by the removal of half of the original symbol, thus indicating freedom from matter. The three water signs give us, therefore, a brief and symbolic [Page 318] history of man's growth and true personality development. It is a picture of the law of cause and effect. These thoughts you can elaborate for yourself and thus arrive at the evident implications.

There is also a significant relationship between five signs which are deeply esoteric in their nature and their effects when swept into this particular interplay. They are only called into activity during the return half of the wheel of life or the "wheel of living action or of conscious undertaking" as it is called in the *Old Commentary*. This name is given to the wheel as it turns anti-clockwise from Aries to Pisces via Taurus. This fivefold relationship is only established upon the Path of Discipleship and is brought about by the esoteric linking of Cancer-Virgo-Scorpio-Capricorn-Pisces. In the future horoscopes of disciples, this significant interplay of forces will be recognised as dominating the chart at a particular and peculiar stage of discipleship. In this case, disciples will be born in one or other of these signs or with one of other of these signs rising.

You have two signs of water and earth (Cancer and Virgo) in the stage of sub-conscious emphasis wherein everything is latent and hidden. Human consciousness is only embryonic in Cancer, for it is the mass mind which dominates and not the individual mind. In Virgo, the Christ life or consciousness is hidden and the Christ Child is as yet embryonic in the womb of matter and of time, and during this stage, the emphasis is upon the form which veils and hides the reality. The human soul and the divine soul (the essential duality) are there but their presence is not easily detected. In Scorpio comes a point of transition, of change and of re-orientation. That which has been hitherto hidden appears and is brought to the surface by means of the experience, the tests, the trials and the "sting of life." In Capricorn—[Page 319] as a result of the effects of the influences of Cancer, Virgo and Scorpio—the disciple begins to demonstrate the capacity to express the life of two kingdoms, at least in some measure, and is a developed human being and also a citizen of the kingdom of God. Therefore, for an

initiate and for a period of three incarnations, the four signs of revelation (Cancer, Virgo, Scorpio and Capricorn) intensify their effect upon him, until in the fourth incarnation he begins to respond to the inner influence of Pisces. He thus demonstrates his ability to react to the Shamballa influence and, when this influence is established, he goes out to salvage and to save. He acts consciously as a world mediator. Therefore, it might be stated that:

1. *In Cancer*, the influence of the human Hierarchy begins to make its presence felt and to include the dualism of man. This emerges clearly in Virgo. Soul and body are closely related and knit together in one form. Man is a conscious personality, and this is a result of the Cancer experience, consummated in Virgo.

Such is the way of humanity. The human centre is active.

2. *In Scorpio*, the influence of the occult Hierarchy begins to set its seal on the human being, and his essential duality is put to the test. This is preparatory to a new and higher unity. He is at the miserable stage of being neither the soul nor the form—the stage of transition.

Such is the way of the disciple. The hierarchical centre is affecting him powerfully.

3. *In Pisces*, the influence of Shamballa claims the initiate as its field of activity and the dualism of soul and spirit emerges instead of that of soul and body which has hitherto been of major importance. The power of the [Page 320] form to hold the soul in captivity has been negated and tests and trials of the initiate up to the third initiation are directed to this end.

Such is the way of the initiate.

You will note the interesting fact that you have here nine signs which carry a man from the stage of imprisonment in form to the freedom of the kingdom of God, from the state of embryonic consciousness to the full flower of divine knowledge, from the condition of human awareness to the conscious wisdom of the initiated disciple. These nine signs are strictly expressive of human unfoldment—conscious and superconscious, though beginning with the mass awareness of Cancer. There are three signs, preceding these, which provide the subtle or subjective realities of the will-to-be (Aries), the desire-to-know (Taurus) and the establishment of relationship (Gemini), and these constitute the triple incentive to the manifestation of man and of the human kingdom. They correspond cosmically to the logocic, the monadic and spiritual planes to which the higher initiate has access or when dealing with the entire concept on a lower turn of the spiral and in connection with ordinary man, they correspond to the mental, the astral and the etheric vehicles of man. They are, therefore, related to the highest and the lowest expression of human life. I have in the above ideas given you several hints of vital importance. One of the symbols of an initiate of a certain degree is that of the five-pointed star with a triangle in the centre; this is a reference to the energy of the watery triangle with which we have just been concerned and to the fivefold linking which has been established in the consciousness of the initiate.

We come now to a consideration of the rulers of this sign and to a study of the planets which act as focal points [Page 321] and as distributing agents for certain cosmic energies. Much has been earlier indicated along this line, and a true understanding of the nature of these impacting energies can only be grasped as we continue with our studies and investigate these signs in the relation which they assume

as we study them in connection with other signs, claiming the same planetary rulers. There is one point which I would like to make clear and that is that in the two rulers of this sign—the Moon and Neptune—you have the symbols of a close relationship between the Mother of all Forms and the God of the Waters, that is between the two planets. In this esoteric marriage, you have pictured for humanity a major synthesis of form and of desire-sensitivity and, consequently, a true statement of the stage of consciousness which we call Atlantean. There is much of this today and of this stage, mass sensitivity and mass identification with form and with forms is the significant indication and the outstanding characteristic of Cancer and its subjects. The Moon, however, relates Cancer to two other signs and these form a cosmic triangle. They are Cancer-Virgo-Aquarius. In this combination, you have the sign of mass-consciousness, the sign of the Christ-consciousness and the sign of universal consciousness very closely related to each other and all of them through the medium of the influence of Neptune, which the Moon veils.

Like Leo, which is ruled in all its three expressions (orthodox, esoteric and hierarchical) by the Sun, Cancer is the only other sign which is ruled by only one planet, though in orthodox astrology, the Moon is substituted for Neptune because it is the form nature which is dominant in the longest stage of human unfoldment, just as esoterically, it is the feeling-sensitive nature which dominates the average man; it is with this stable tendency that the disciple has to **[Page 322]** wrestle. In the mass mind (of which Cancer is the truest expression), it is fortunate that Neptune is veiled by the Moon and that the form fails to register or step down many of the impacts to which the true man is sensitive. Average humanity is not yet fully equipped to bear the full range of these impacts, to handle them constructively or to transmute them and interpret them accurately. Upon the Path of Discipleship and along the line of esoteric development, one of the major difficulties and great problems of the disciple is his extreme sensitivity to impacts from every side and his rapid ability to respond to contacts coming from "all points of the compass, from every angle of the zodiacal wheel and from that which is within as well as from that which is without, from that which lies above, below, and upon every hand," as the *Old Commentary* expresses it. It is also as difficult and hard for the average student of modern times to grasp the mass-consciousness of Cancer as it is for him to grasp the group-awareness or the universal consciousness of Aquarius and to this final development, humanity is hierarchically related by the Moon, veiling Neptune. The average human being is just beginning to grasp the stage of the individual Christ consciousness of Virgo to which he is related by the same planet.

The unveiled Neptune relates Cancer to no other constellation or sign, and this fact is of very great importance, because it indicates the fact that when a man is an initiate, he does not react to ordinary feeling, sentiment or to personality relations as they express themselves in pleasure or pain. All these are surmounted and eventually the watery life of emotional reaction is superseded by the life of true and of inclusive love. Soul control esoterically "obliterates" the Moon and all traces of Neptunian life. The initiate is no longer ruled by the Mother of Forms or by the God of **[Page 323]** the Waters. When the "waters break and are carried away," the Mother gives birth to the Son and that individual spiritual entity then stands free. I would ask you to ponder upon this point.

These two—the Moon and Neptune—are, therefore, the direct influences which are brought to bear upon the Cancer subject and thus lead to the unfoldment of the form of life and of the emotional-astral body. The supreme usefulness of these aspects will be grasped if you will intelligently realise that without the form and without the ability to bear in mind the need to respond sensitively to the enviroing conditions and circumstance, the soul would never awaken to knowledge in the three worlds and, therefore, would never know God in manifestation.



Indirectly, and via the influences of the Cardinal Cross (of which Cancer is a part), the Cancerian subject is affected by or influenced by five other planets, which are Mars, Mercury, Uranus, Venus and Saturn. The Cancerian subject becomes responsive to the uses of conflict (Mars), to the functioning of the light of intuition (Mercury) and to the cosmic pull of Uranus, plus the intellect of Venus and the presentation of opportunity (Saturn). These, however, play subjectively upon the dweller in the form and are not consciously registered as potencies by the individual for many aeons of time and not until the life of the form and the reaction to sensitive emotion-feeling has played an active and an educational part in the awakening of the mind. Once that awakening of desire and its transmutation into the higher aspiration has taken place, then the Virgo influence comes in and the responsive soul—developed by the five indirect influences of the Cardinal Cross—begins its active conscious participation in the drama of life. Thus the direct and the indirect influences of the seven planets play their [Page 324] varied parts in man's unfoldment, and students would find it of interest and of value to relate the effects of these seven planetary forces to the unfolding seven principles of man.

Let us now briefly consider for a few minutes the effect of the ray influences as they focus through the seven planets upon the man born in the sign Cancer.

It is here that there will be found certain basic indications as to the nature and the processes of the Law of Rebirth. It would appear that as yet only two rules are posited in connection with the return of an ego to physical incarnation. The first is that if perfection has not been achieved then the soul must return and continue the perfecting process upon the Earth. The second is that the impulse predisposing the ego to such action is some form of unsatisfied desire. Both these statements are true in part and generic in effect but they are only partial truths and incident to larger truths which have not yet been sensed or noted accurately by esotericists; they are secondary in nature and are expressed in terms of the three worlds of human evolution, of personality intent, and of time-space concepts. Basically, it is not desire which prompts return but will and knowledge of the plan. It is not the need for achieving an ultimate perfection which goads the ego on to experience in form, for the ego is already perfect. The main incentive is sacrifice and service to those lesser lives that are dependent upon the higher inspiration (which the spiritual soul can give) and the determination that they too may attain planetary status equivalent to that of the sacrificing soul. It is in order eventually to negate the space-time concept and to prove it an illusion that the door in Cancer opens to the sacrificing, serving soul. Bear this always in mind as you study the subject of rebirth. In themselves, rebirth and reincarnation are misleading [Page 325] terms and "cyclic impulsion," "intelligent purposeful repetition" and "conscious in-breathing and out-breathing" would describe more accurately this cosmic process. It is, however, difficult for you to grasp this idea, for it necessitates the ability to identify oneself with the One Who thus breathes—the planetary Logos—and the entire theme must therefore remain relatively obscure until initiation has been taken. Esoterically speaking, the point of greatest interest lies in the fact that it is *group rebirth* which is taking place all the time and that the incarnation of the individual is only incidental to this greater happening. This has been largely ignored or forgotten because of the intense and selfish interest in personal experience and living, evidenced in the speculative details anent individual return given in the current so-called occult books, most of which are largely inaccurate and certainly unimportant.

An intelligent understanding of the Plan is needed before the real truth anent reincarnation can emerge with clarity in the public consciousness. Groups of souls come into incarnation cyclically and together in order to further the Plan and permit that interplay to proceed between spirit and matter which makes manifestation possible and which extends the working out of the divine ideas as they exist in the Mind



of God. When the Plan (as the Hierarchy understands it) is more familiar in its objectives and its mode of functioning upon the outer plane of life, we shall see a complete change in the presentation of the teaching concerning the Law of Rebirth. We shall see more clearly the existent synthesis of:

1. The divine plan as it manifests in time.
  2. The basic relations as they manifest in space.
  3. The developing effects as they demonstrate in groups.
- [Page 326]**
4. The evolving understanding as intellect merges into the intuition.
  5. The fivefold nature of the logoc expression as it unfolds itself through the five kingdoms.

and this, when correctly intuited, will produce a revelation, and a presentation of this abstruse theme beyond anything at this time sensed by man. It is one of the secrets of the first initiation and these secrets are today in process of externalisation.

It will be found that rebirth is, in truth, a magical and magnetic interplay between the form side of life and life itself. This interplay is consciously undertaken by the soul which is the product of the two related factors. The above statement is, in itself, complex and difficult and far from easy to grasp; it however expresses a significant fact which the *Old Commentary* phrases as follows:

"Those who are demanding to be saved have cried aloud. Their voices penetrate into the formless world and there evoke response.

"Those who in distant aeons have pledged themselves to save and serve respond. Their cry too rings forth and, ringing, penetrates into the dark and distant places within the worlds of form.

"And thus a vortex is established and kept alive by that constant dual sound. And then a touch is made and for a space and during time, the two are one—the Saving Souls and the Units to be served.

"Slowly the vision of the Saving One becomes a light which guides the Crying Ones into the place of light."

I would suggest to investigators that the entire theme of "cyclic impulse" be approached *from the angle of the group*, forgetting, as this is done, the glamour of the personality **[Page 327]** impress. The sweep of known history will aid in this, indicating—as it does—the possibility of clarification and the usefulness of classifying and isolating group activity and character down the ages. When the major reincarnating groups are thus distinguished and their work for the fourth kingdom along many lines is more clearly seen then the whole subject will be better understood, evoking the play of the intuition. This demonstrates a second fact of importance, namely that, as yet, it will only be possible to trace the progress of advanced souls in incarnation and not trace, at this time, the cyclic appearing of the unevolved. They are the "material units" which have to be saved by the more advanced. The theme of service and sacrifice runs, unrecognised, through history. The key to the understanding of these reincarnating, saving factors lies in a coming intuitive ability to recognise the reincarnating groups, as groups and not individuals, through their ray qualities, and it was for this purpose that I gave in *Destiny of the Nations* a statement as to the rays governing certain nations. Groups are governed by the astrological signs and by the rays just as individuals are, and these rays affect them, via the ruling planets. I have here opened up to you a very wide field of research and I have indicated a most

interesting new form of historical investigation and record. The history of the future will be the history of the evolving plans of God as they work out through the serving groups of egos who will come into physical incarnation under the influence of "divine duality" to carry forward the development of the lives which constitute the form through which divinity is seeking full expression. The relation of the fourth ray to the fourth kingdom in nature (which is the fourth Creative Hierarchy) is a predetermining influence in all world conflict up to date and is the cause which has produced the history [Page 328] of war and conflict down the ages. The theme of that ray is "Harmony through Conflict" and it is the lower aspect of the ray energy, producing conflict which has hitherto controlled, and is climaxing now through the impetus of the new incoming Shamballa force. As it exhausts itself (and this is rapidly coming about) there will be a shift of direction and force to that major ray, the second Ray of Love-Wisdom, of which the fourth ray is an aspect. This second ray energy is very potently focussed through the constellation Gemini via the planet, Jupiter. We shall then have the inauguration of a long cycle of beneficent development in which the conflict essential to the interplay between the dualities will be stabilised upon the mental plane and—under the influence of the salvaging, serving egos of the fifth kingdom—entirely change world civilisation.

It is valuable also to remember that in the studying of the ray forces and their effects in Cancer, we must do so from the angle of the mass mind and the mass reaction and not from that of the individual. This is one of the signs of synthesis and of a relative fusion, but it is a fusion on the lower level of the spiral and connotes the fusion of the physical body and the soul but only in the embryonic stage and with the psychic stage still unindividualised. It is the stage of mass reaction to the incoming of the Sons of Light.

The entire theme of the zodiac can be approached from the angle of light and its unfolding and increasing radiance and of the gradual demonstration in what I have called elsewhere, "the glory of the One." The mode of the development of this inner light and of its externalisation must remain—from the standpoint of its cosmic effects—one of the secrets of initiation and this for a long time to come. It will, however, not be out of place if I were to give symbolically certain phrases and sentences which will indicate [Page 329] (for each sign) this "growth of light in light," as it is esoterically called, bearing in mind that we are attempting to express conditions connected with the soul whose essential nature is light. This soul-light affects the form as evolution proceeds and produces sequentially the revelation of that form, and of the nature of space-time as well as of the goal.

1. Aries.—*The Light of Life Itself*. This is the dim point of light found at the centre of the cycle of manifestation, faint and flickering. It is the "searchlight of the Logos, seeking that which can be used" for divine expression.
2. Taurus.—*The penetrating Light of the Path*. This is a beam of light, streaming forth from the point in Aries, and revealing the area of light control.
3. Gemini.—*The Light of Interplay*. This is a line of light beams, revealing that which opposes or the basic duality of manifestation, the relationship of spirit and of form. It is the conscious light of that relationship.
4. Cancer.—*The Light within the form*. This is the diffused light of substance itself, the "dark light" of matter, referred to in *The Secret Doctrine*. It is the light awaiting the stimulation coming from the soul light.

5. Leo.—*The Light of the Soul*. A reflected point of light logic, or divine. The light diffused in Cancer focusses and reveals eventually a point.

6. Virgo.—*The blended dual Light*. Two lights are seen—bright and strong, the light of form; one faint and dim, the light of God. This light is distinguished by a waxing of one and the waning of the other. It differs from the light in Gemini.

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7. Libra.—*The Light that moves to rest*. This is the light that oscillates until a point of balance is achieved. It is the light which is distinguished by a moving up and down.

8. Scorpio.—*The Light of Day*. This is the place where three lights meet—the light of form, the light of soul, and the light of life. They meet; they blend; they rise.

9. Sagittarius.—*A beam of directed, focussed Light*. In this the point of light becomes the beam, revealing a greater light ahead and illumining the way to the centre of the light.

10. Capricorn.—*The Light of Initiation*. This is the light which clears the way to the mountain top, and produces transfiguration, thus revealing the rising sun.

11. Aquarius.—*The Light that shines on Earth, across the sea*. This is the light which ever shines within the dark and cleansing with its healing rays that which must be purified until the dark has gone.

12. Pisces.—*The Light of the World*. This is the light, revealing the light of life itself. It ends for ever the darkness of matter.

A study of the above thoughts will reveal the symbolic story of the irradiation of matter, of the growth of the light body within the macrocosm and the microcosm, and finally make clear the purpose of the Logos.

It is because—speaking in parables—the light of Cancer is only diffused, vague and inchoate that the influences of the first Ray of Focussed Intention and of purposeful Will and of the second Ray of Love-Wisdom (recognised duality and gained experience) are found to be missing. Their influences are not present, except in so far that love and purpose underlie all manifestation. But they are not focussed in this **[Page 331]** sign. Only five rays play through this constellation which even at a relatively high point of development and upon the returning wheel preserves ever the mass relationship for the benefit of the incarnating individual and in order to guarantee the ultimate salvation of substance itself. Human beings, without initiated vision, are apt to interpret all the signs and their effects in terms of individual man, whereas the purpose of their coordinated influence is both planetary, solar and cosmic. The initiate who has taken the three lower initiations is occupied henceforth with the effects of the cosmic influences upon the planet and incidentally upon the fourth kingdom in nature and with the higher mental study of their effects as they produce basic and fundamental changes in the systemic life which, in its turn, affects our planet, its kingdoms in nature and incidentally human beings. You can see from this, therefore, that as the evolutionary changes are brought about and as human, planetary and solar consciousness progressively develops, the influences pouring from the constellations, via their intermediaries, the planets, will produce very diverse changes and significant happenings to which man

will consciously or unconsciously respond according to his point of development. The response of the individual Cancer subject to the incoming influences and to his environment will be different to those of the disciple or initiate and these again will differ in every sign, thus rounding out human development. Here again is a point which astrologers will have later to take into consideration. I would here like to give you a tabulation which will indicate somewhat the nature of the response of the man during the three stages of his development—undeveloped, advanced and upon the Path—to the various influences to which he is subjected when he enters into physical plane existence through the open door of Cancer, and proceeds then through all the signs.

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<i>Sign</i>	<i>Undeveloped Man</i>	<i>Advanced Man</i>	<i>Disciple Initiate</i>
1. Aries -----	Blind, undirected experience. Instinctual reaction.  Keynote: Aries turns towards Capricorn.	Directed Personality Effort. Desire.	Recognition and work with the Plan. Will.
2. Taurus -----	Selfish desire. The Light of Earth. Keynote: Taurus rushes blindly until Sagittarius directs.	Aspiration. The Light of Love.	Illumined living. The Light of Life.
3. Gemini-----	Mutation of relation. "I serve myself." Keynote: Gemini moves towards Libra.	Orientation of "I serve my brother."	Right relation. "I serve the One."
4. Cancer -----	The blind unit is lost. The Mass.  Keynote: Cancer visions life in Leo.	The unit awakens to that which is around. The House.	The Whole is seen as one. Humanity.
5. Leo -----	The Lower Self. The hidden point. Keynote: Leo seeks release in Scorpio.	The Higher Self. The revealing point.	The One Self. The relinquished point.
6. Virgo-----	The germinating energy. The Mother. Keynote: Virgo hides the light which irradiates the world in Aquarius.	The creative force. The Protector.	The Christ activity. The Light.
<b>[Page 333]</b> 7. Libra -----	Unbalanced fiery passion. Human love.  Keynote: Libra relates the two in Gemini.	The weighing of the opposites. Devotion and aspiration.	Balance attained. Divine love. Understanding.
8. Scorpio -----	Unity of selfishness. The Monster. Keynote: Scorpio stages the release of Leo.	Conflict with duality. The Fighter.	Higher unity. The Disciple.
9. Sagittarius-----	Self-centredness. Experimental approach.  Keynote: Sagittarius, the disciple becomes the Saviour in Pisces.	One-pointedness. Directed approach.	The Director of men. The controller of the Gate.
10. Capricorn-----	The earthbound soul.  Keynote: Capricorn consummates the work of Scorpio.	The one who crosses the water. Fluid.	The Conqueror of death. Initiated.

11. Aquarius-----	All things to all men. The burden of the self. Keynote: Aquarius releases Virgo from her load.	Dedication to the soul. The burden of humanity.	The Server of all men. The burden of the world.
12. Pisces -----	Responsiveness to environment. The medium. Keynote: Pisces takes from all the signs.	Sensitivity to soul. The Mediator.	Spiritual responsibility. The Saviour.

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You will note that these relationships between the signs are not those of the opposites but intermediate signs and, therefore, marking the intermediate period of relationship and not consummation as is the case when such opposites as Leo and Aquarius or Cancer and Capricorn are considered. These relationships, it will be found, create quite definite geometrical forms just as the crosses, formed between the opposites create the three crosses of the heavens. I commend this to your consideration. The above tabulation gives you a new and inner relation of the signs to each other and one which only becomes definitely active and effective after initiation. It is consequently of small use to the average reader at this time, though it opens up, nevertheless, new astrological contacts and influences most of which are established through the ray influences and which require a grasp of individual evolutionary status for correct interpretation. It is essential, for their right understanding that the astrologer knows whether the subject is relatively unevolved, whether he is an advanced man or whether he is upon one or other stages of the Path. There is so much to be reckoned with in the new esoteric astrology—prediction, interpretation from the standpoint of both the personality and the soul, character indications, as well as a close study of the Law of Rebirth as it can be arrived at through an understanding of the influences of Cancer. One thing which will later emerge, but which is at present impossible of elucidation, is the fact that the twelve Creative Hierarchies are all connected with one or other of the twelve signs of the zodiac and these all definitely affect the human family and the unit in that family also. A close study of the relations indicated in this new tabulation and a study also of the Hierarchies and the signs will cause a drastic revolution in modern astrology and one of most basic importance. More **[Page 335]** than this I cannot here indicate and more will not be possible until the present astrologers have done some concentrated work along the lines here designated.

Simple as it sounds when stated, the most fundamental point for astrologers to grasp today is the need for them to know—prior to interpretation—where, upon the path of evolution, the subject under consideration stands. One other hint I will give. It will be from a study of those people who are born in the Cardinal Signs that the clearest information will emerge in this connection. It might be useful to point out here that:

1. Through a study of the Cardinal Cross—Aries, Cancer, Libra, Capricorn—the astrologer can arrive at a clearer understanding:
  - a. Of ordinary, individual, human beings.
  - b. Of group beginnings.
  - c. Of the significance of the first initiation.
2. Through a study of the Fixed Cross—Taurus, Leo, Scorpio, and Aquarius—he will arrive at a right interpretation of the lives:
  - a. Of initiates.
  - b. Of group absorption into synthesis.

c. Of the significance of the third initiation.

3. Through a study of the Mutable Cross—Gemini, Virgo, Sagittarius and Pisces—he can arrive at the significance:

- a. Of disciples.
- b. Of group activity.
- c. Of the second initiation.

The above indications may not conform to the ideas generally held, and appear to reverse also some of the points [Page 336] which I have earlier made, but a careful study of the suggested implications may make the point clearer. Every Cross has its exoteric significance and with this all astrologers are somewhat familiar; it has also its esoteric meaning and import and this is as yet an untried field of investigation; and it has its spiritual importance, and this of course is only revealed at the major initiations. It should be remembered that these are the threefold differentiations of the One Life and that Capricorn, for instance, marks not only the point of the deepest concretion and therefore of death but also the point of highest initiation and of entrance into the life aspect of deity.

I cannot too strongly reiterate the constant necessity for you to think in terms of energies and forces, of lines of force, and energy relationships; astrologers must also think more in terms of qualities and of characteristics, as is the trend of the more advanced astrology today. The whole story of astrology is, in reality, one of magnetic and magical interplay for the production or externalisation of the inner reality; it is the story of the response of form—vast as in a solar system, microcosmic as in a human being, and minute as in an atom or a cell—to the urge or pull of foci of energy and of streams of force. These two are not identical, but must be taken into the calculations of the investigating astrologer and his interpretations.

It is the focussed energy of Cancer which makes it a major magnetic or attractive focal point leading to the processes of incarnation. Through the door of Cancer streams the "magnetic magical light which guides the soul into the dark place of experience." Similarly, it is the magical pull of Capricornian energy which upon the returning wheel (in contradistinction to the wheel of rebirth or the outgoing wheel) of expression and of discipleship draws the [Page 337] soul steadily away from form life and experience and constitutes that "radiant light which leads the soul in safety to the mountain top." In the recognition of this comes elucidation of the fact that in time and space the controlling factor and determining condition is the sensitivity of *the incarnated soul* to form life, leading to incarnation through the door of Cancer, or to soul life, leading to initiation through the door of Capricorn. It is also in the relation of these two signs to each other that you get one of the clearest pictures of the interplay between the pairs of opposites as they exist in the zodiac, and it might profit us here for a minute to study the two types of consummation which this interplay between opposite signs brings about. I will endeavour to put these for you in tabular and suggestive form for your later consideration and study. The consummation on both the form side and the soul side might be expressed as follows, bearing ever in mind the limitations of language:



## ON THE WHEEL TURNING CLOCKWISE

(Aries to Taurus, via Pisces)

For ordinary humanity.

1. Aries-Libra.—Unstable embryonic beginnings leading to the balancing of the lower psychic nature and its expression through form. Embryonic desire for expression consummates in the passion of satisfaction. Lower love controls.

2. Taurus-Scorpio.—Powerful focussed lower desire leads to death and defeat. The triumph of the lower nature which eventuates in the awakening to satiety and death. The man is the prisoner of desire and at the moment of consummation knows his prison.

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3. Gemini-Sagittarius.—Fluid interplay and instability leads to personality focus and determination. The man is one-pointedly devoted to personality achievement. The threefold lower nature, synthesised and directed controls all activity.

4. Cancer-Capricorn.—The urge to incarnate leads to the densest incarnation and immersion in form. The pull of form life and the processes of concretisation control. The man arrives after many incarnations at a point of crystallisation.

5. Leo-Aquarius.—The individual seeks full expression and arrives finally at the point where he uses his environment for purely individual ends. He dominates his fellowmen for entirely personality objectives. The isolated individual becomes the group ruler or dictator.

6. Virgo-Pisces.—Virgin matter attracts the soul and the divine Mother becomes more important than the son. The life of the soul is hidden.

## ON THE WHEEL TURNING ANTI-CLOCKWISE

(Aries to Pisces, via Taurus)

The Disciple and Initiate.

1. Libra-Aries.—The achieved equilibrium, at the point of rest, provides the mental impetus for soul control. Passion is transmuted into love and the initial desire of Aries becomes the full expression of love-wisdom. Desire to manifest becomes the aspiration to be.

2. Scorpio-Taurus.—The final victory of soul over form. Death and darkness demonstrate as life and light as the result of this energy relationship. The dark night of the soul becomes radiant sun.

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3. Sagittarius-Gemini.—The result of this related pair of opposites is that there is one-pointed soul effort, spiritually directed activity and a demonstrated readiness for initiation. There is the waning of

the power of form and the waxing of the life of the soul.

4. Capricorn-Cancer.—The initiate now chooses to incarnate and passes freely and at will through both doors. The pull of matter is superseded by the free choice of the soul. Form life becomes a conscious method of expression for service.

5. Aquarius-Leo.—Personality interests as an expression of the individual are submerged in the good of the whole. Selfish individual man becomes the world server. Heights of noted service are then reached in both signs.

6. Pisces-Virgo.—The form reveals and releases the indwelling soul. The Saviour of the world appears and nurtures the hidden souls in Virgo.

You will, therefore, note that when the pull of the energies pouring into and through the signs of the zodiac is in the direction of form expression that the result of the interplay between the opposite signs leads to some aspect of definite personality manifestation, this being largely determined by the ray of the personality. When the life tendency is being withdrawn from form and the soul is in process of revelation then there is soul or egoic emphasis, and this again is determined, as to quality, by the nature of the egoic ray. Here again will appear the necessity for a knowledge of the point in evolution of the individual whose horoscope is under consideration. I would indicate at this point that in studying any of the signs it will be wise to study at the same time its opposite or consummating sign. Much that I could, for instance, say in connection with the sign, Cancer, has already **[Page 340]** been said in connection with its opposite, Capricorn, and the same will be true of all the signs which we are now going to study.

It will now be clear to you why the Moon and Neptune, transmitting the energies of the psychic nature and of form, plus the tendency to achieve through the medium of conflict, rule Cancer so potently, both directly and indirectly. They control the form and the lower psychic nature and produce the battle ground (later to be transmuted into the burning ground) whereon these two "face in the final conflict" their higher correspondence, the soul and spirit, for matter is spirit at its lowest point and spirit is matter at its highest. In these words you have the true clue to the Cancer-Capricorn relationship. When to these potent influences is added the force of the seventh ray (producing a synthesis of expression upon the physical plane) and of the third ray (producing intense activity in matter) you will note how in this sign all the energies concerned tend to bring about the incarnation of the soul in the three worlds of experience and human expression. The power of Venus in this sign tends to make the mind the servant of the personality and this is aided by the forces of the third Ray of Active Intelligence. Thus the stage is set for the appearance of the soul in form. You would find it an interesting study to compare the effects of these ray potencies as they find expression in Cancer upon:

1. The unevolved man as he demonstrates form control.
2. The evolved man, initiate and Saviour as he demonstrates soul control. The forces which controlled the soul whilst dominated by form become the instruments of world service.

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As these results are studied, you will eventually arrive at an insight into the relationships we touched upon earlier when we discussed the rulers of this sign—exoteric and esoteric—which brought the Cancer subject into contact with Virgo, Aquarius and Scorpio. From one point of view, you have the

imprisonment of the soul and the glorification of the personality demonstrated, ending with death in Scorpio; in the other you have the revelation of the Christ within the form, the revelation of the serving individual and the revelation of the final victory over death. When to the above recognitions you add the place which the planets hold in this sign, you have a most remarkable and at the same time rather abstruse situation indicated and—because this is the final cross of initiation—one which will only become really clear when the final stages of the path are trodden. Therefore, only a few hints are possible. Two planets are exalted in this sign, Jupiter and Neptune. As this is the sign of rebirth, these two planets indicate the successful development and eventual use of the form aspect and the development of psychic sensitivity both in the higher and the lower senses.

These are important developments for the soul who has chosen to incarnate. The building of adequate forms and the use and control of form are essential if there is to be wise and right cooperation with the Plan of God. Jupiter guarantees this in Cancer from the very initial stage of birth. Love as relationship to divinity and wisdom as relationship to form lie behind the soul's intent. In space and time, for long aeons, form controls and hides the soul. This is equally true in regard to the fluid psychic nature. These (the form aspect and the psychic nature) reach an eventual concrete perfection in Capricorn to become again in Cancer the perfect [Page 342] instrument of service which the initiate wields as he seeks to render mass service instead of being involved and lost in the mass. The power of Saturn in this sign furthers the ends and purposes of the governing energies or rays of harmony through conflicts (the Moon and Mercury) and of Neptune, for in this sign Saturn is in the home of its detriment and thus produces those difficult conditions and situations which will lead to the needed struggle. This makes Cancer a place of symbolic imprisonment and emphasises the pains and penalties of wrong orientation. It is the conflict of the soul with its environment—consciously or unconsciously carried on—which leads to the penalties of incarnation and which provides those conditions of suffering which the soul has willingly undertaken when—with open eyes and clear vision—the soul chose the path of earth life with all its consequent sacrifices and pains, in order to salvage the lives with which it had an affinity.

Curiously it is Sepharial who places the rulers of the decanates more accurately than does Leo. Usually this is reversed and Leo is the more correct of the two astrologers. Sepharial gives us Venus, Mercury and the Moon whereas Leo apportions the Moon, Mars and Jupiter to these decanates. The mind, the uses of conflict and form life are the contributing factors, leading the soul along the way of incarnation. The instrument of release is, in the last analysis, the right use and control of the organ of illumination which is the mind. Hence the necessary emphasis ever laid upon meditation when the aspirant awakens to spiritual opportunity. The strength which comes through conflict and constant struggle builds up steadily that reserve of strength and power which enables the aspirant to take the final tests of discipleship in Scorpio and to brave in Capricorn the [Page 343] trials of initiation and the breaking of all the bonds which the processes of incarnation have forged.

In the Words given for this sign, the Word of the soul indicates the objective of the Cancer experience and the purpose for which incarnation has been taken: "I build a lighted house and therein dwell." The temporary method of the personality is also clearly given when we are told that the Word proclaimed by the soul as it takes incarnation is "Let isolation be the rule and yet—the crowd exists."

This sign can carry deep meaning to all. You are in process of incarnation; you are following your chosen way. Is the house you are building yet lit? Is it a lighted house, or is it a dark prison? If it is a lighted house, you will attract to its light and warmth all who are around you and the magnetic pull of your soul, whose nature is light and love, will save many. If you are still an isolated soul, you will have

to pass through the horrors of a more complete isolation and loneliness, treading alone the dark way of the soul. Yet this isolation, this loneliness and this separation in the dark night are all part of the Great Illusion. It is, however, an illusion into which the whole of humanity is now precipitated in preparation for unity, freedom and release. Some are lost in the illusion and know not what is reality and truth. Others walk free in the world of illusion for the purposes of saving and lifting their brothers, and if you cannot do this, you will have to learn so to walk.

## GEMINI, THE TWINS

In the consideration of the remaining signs there will be relatively less to say than before, because I have already pointed out many facts and points when dealing with their polar opposites. Much, therefore, that can be said about [Page 344] the sign Gemini has been dealt with under Sagittarius; Virgo and Pisces have also been considered in relation to this sign, because all these four signs form together the Mutable Cross. A certain amount of repetition is necessary and often helpful; it serves to clarify and reinforce when one is teaching, but I would like now to be more general and—in dealing with these three signs which indicate the subjective realities which incite the form-taking in Cancer—to consider predisposing causes more than detailed and more easily ascertained facts.

In this world cycle, Gemini, Taurus and Aries are three subjective energies or the three conditioning signs which lie behind manifestation. They lie behind the form-taking experience in Cancer and they also lie behind manifestation in Pisces. Pisces is the sign with which the modern world (and by that I refer to an immense long period of time) is primarily concerned, for Pisces is the starting point on the clockwise wheel *at this time* for the greater zodiacal round of approximately 25,000 years—the date of which beginning is not yet revealed to the modern astrologer or subject to revelation through his science. As we study Gemini and Taurus (Aries we have already considered) let us bear in mind their cause-initiating nature and the fact that they have a more specifically psychic effect and subjective influence than their strictly phenomenal and physical effects would lead one to imagine.

You will find, I think, that it is these hints and suggestions which are of the most importance in launching and in utilising the new esoteric astrology. Students would do well to isolate first of all the broad general statements anent the zodiacal signs and influence before they take up the intensive study of the detailed and new informative suggestions which I may have given. A grasp of the universals, [Page 345] prior to a study of the particulars, is ever a wise occult procedure.

In each of the Crosses of the Heavens there is one sign and influence which, in any world cycle, dominates the other three. Such dominating effects necessarily change when a world cycle changes, but for the present cycle, Gemini determines the paramount influence within the fourfold influence of the Mutable Cross. The main objective of these four energies is to produce that constant flux and periodic change in time and space which will provide a field of adequate experience for the unfoldment of the Christ life and consciousness. This is the case cosmically speaking, and also from the standpoint of a solar system, of a planet and of a human being. The field of development for the lower three kingdoms is dependent upon the status and energy-distributing power of humanity as a whole. We might, therefore, recognise the following facts anent the Mutable Cross:

Gemini.—This is the force which produces the changes needed for the evolution of the Christ consciousness at any particular point in time and space. It is always compatible to the requirement.

Virgo.—This is the nurturing force of substance itself, subject to the nine cyclic changes of the cosmic gestation period; it fosters and protects the embryonic Christ life, preparing for manifestation or a divine incarnation.

Sagittarius.—Is the energetic activity of the life force, demonstrating at the sixth month, when—esoterically speaking—the three aspects of the form nature and the three aspects of the soul are integrated and functioning. It is this integration which sometimes makes the sixth month of physical human gestation so critical.

Pisces.—This is the life expression and active appearance [Page 346] of the Christ consciousness in form; it is also the energetic appearance (symbolically speaking) of a world saviour.

This Mutable Cross is, therefore, peculiarly a Christian symbol and significantly connected with the Christ life and with the unfoldment of a world saviour and is particularly potent during the anti-clockwise turning of the Great Wheel. This fact will emerge more clearly when astrologers are able to determine accurately the point of development and the spiritual status of the subject whose horoscope is under consideration. The formless nature of the influences of Gemini is strikingly borne out if the significance of Masonry is studied. This world-wide institution was—as I have earlier told you—organised under the influence and impulse of this sign and is governed by it in a most unusual manner. The format or exoteric symbolism of Masonry has frequently been changed during the millenia of years through which it has been active. Its present Jewish colouring is relatively modern and not necessarily enduring, but its significance and its history of unfoldment are the history of the indwelling Christ consciousness and of that inner light, and this must unalterably be continued. That which has entered through the two pillars of Hercules, the disciples (Jachin and Boaz), and through the sign Gemini, has entered to stay.

Apart from the importance of the influences of Gemini as the dominant power in the Mutable Cross, it is one of the paramount zodiacal signs in that it is the major symbol of duality in the zodiac. It is the constellation Gemini and its inherent second ray influence which control every one of the pairs of opposites in the Great Wheel. Gemini, therefore, forms with each of the pairs of opposites in the Zodiac a third factor, powerfully influencing the other two constellations, [Page 347] and thus forms, with them, certain great zodiacal triangles. These only become of importance when considering the horoscopes of advanced human beings or esoteric groups, but eventually—when casting the horoscope of a disciple or an initiate—the esoteric astrologer will have to consider their potency. For instance, in the case of an initiate whose Sun is in Leo, the triangle of constellation energies determining the interpretation of the horoscope would be Leo-Aquarius-Gemini. When dealing with a subject whose Sun is in Gemini itself, the conditioning triangle would be Gemini-Sagittarius and Pisces—the latter forming a part of this triangle because it marks both the end and the beginning and is, for this great cycle of the zodiac, the Alpha and the Omega. These points I will endeavour to elucidate in greater detail when taking up with you the basic astrological Science of Triangles. The generalisations and the hints in connection with the twelve signs of the zodiac which have formed the subject matter of our past instructions have been primarily intended to lay the ground and to prepare your minds for the later section upon triangles; this will be far the most important aspect of the teaching on esoteric astrology and the one which will be the first to be grasped by modern astrology.

This sign is sometimes called the "constellation of the resolution of duality into a fluid synthesis." Governing as it does all the pairs of opposites in the zodiac, it preserves the magnetic interplay between them, keeping them fluid in their relations, in order eventually to facilitate their transmutation into unity, for the two must finally become the One. It should be remembered that—from the angle of the final development of the twelve zodiacal potencies—the twelve opposites must become the blended six, and this is brought about by the *fusion in consciousness* of the polar [Page 348] opposites. Pause and consider this phrasing. The opposites eternally remain from the point of view of human reason, but to the initiate whose intuition is functioning they constitute but six great potencies, because he has achieved "the freedom of the two," as it is sometimes called. For instance, the Leo subject who has an initiated consciousness preserves the individuality, developed in Leo, as well as the universality of Aquarius; he can function, if he so chooses, as a fully self-identified individual, yet possesses simultaneously a fully awakened universal awareness; the same thing can be said of balanced activity and consequent fusion in all the signs. This analysis constitutes in itself an interesting and far-reaching field of speculation.

Gemini is, therefore, one of the most important of the twelve signs and its influence lies behind everyone of them—a fact but little realised as yet by astrologers. This will be more fully understood when the triangle of Gemini and two opposing signs is studied. Because the Ray of Love-Wisdom, the second ray, pours through Gemini it becomes apparent how true is the occult teaching that love underlies the entire universe. God is love, we are assured, and this statement is both an exoteric and an esoteric truth. This underlying love of Deity reaches our solar system primarily through Gemini, which forms, with the constellation of the Great Bear and the Pleiades, a cosmic triangle. This is the triangle of the cosmic Christ and is the esoteric symbol lying behind the cosmic Cross. There is ever the eternal triangle to be found behind the fourfold phenomenal appearance. Speaking symbolically and in the words of the *Old Commentary*:

"Upon the golden triangle, the cosmic Christ appeared; His head in Gemini; one foot upon the field [Page 349] of the Seven Fathers and the other planted in the field of the Seven Mothers (these two constellations are sometimes called the Seven Brothers and the Seven Sisters. A.A.B.). Thus for aeons, the Great One stood, His consciousness in-turned, aware of three but not of four. Intent, with suddenness, He heard a sound go forth.... Arousing to that cry, He stretched Himself, reached forth both arms in understanding love, and, lo, the Cross was formed.

"He heard the cry of the Mother (Virgo), of the Seeker (Sagittarius), and of the submerged Fish (Pisces). Then, lo, the Cross of change appeared, though Gemini remained the head. This is the mystery."

In this occult statement is hidden one reason why Gemini is regarded as an air sign, for it is cosmically related (as are Libra and Aquarius, the other two points of the airy triplicity) in a most peculiar way to the Great Bear, to the Pleiades and to Sirius. The relation is essentially a sixfold one, and here you will find a hint as to the resolution of the pairs of opposites—involving as these three constellations do the three ideas of opposition-equilibrium-synthesis or universal fusion. It might be stated that:

1. Gemini—forms a point of entrance for cosmic energy from Sirius.
2. Libra—is related to and transmits the potencies of the Pleiades.
3. Aquarius—expresses the universal consciousness of the Great Bear.



It might be profitable to you to bear in mind at this point what I have often told you, that the great White Lodge on [Page 350] Sirius is the spiritual prototype of the great White Lodge on Earth, of which modern Masonry is the distorted reflection, just as the personality is a distorted reflection of the soul. I would also remind you again of the relation between Gemini and Masonry to which reference has frequently been made.

A close consideration of what I have said above will serve to emphasise in your consciousness the importance of this constellation, Gemini, and the inner significance of the Mutable Cross. All the constellations on this Cross mark points of change or are the custodians of those energies which produce the needed periods of re-orientation, preparatory to fresh developments and new activities. It might be of interest if I pointed out that:

1. The Mutable Cross—brings about those conditions which will produce great *periods of change* in the life of the planet, of a kingdom in nature or of a human being. Mercury plays a part in this.
2. The Fixed Cross—brings about, as a sequence, to these inner changes, certain great *points of crisis* which are unavoidable and present definite opportunity. Saturn is dominant in bringing this about.
3. The Cardinal Cross—is responsible for bringing about certain great *points of synthesis*, as a consequence of both change and crisis. Jupiter is responsible for the focussing of energies at this point.

I will enlarge upon this later, but the above will give you (even in this brief form) certain positive ideas of great importance, and will indicate certain situations which can be looked for in the lives of those whose Sun is in one or other of these signs and on one or other of these Crosses.

### [Page 351]

In the expression of the activity of this sign of duality, it is subjective energy we must consider as it produces objective effects. This sign controls esoterically the heart of our solar system and thus controls the pulsation of life which sustains all that is. Gemini is, therefore, connected with the heart of the Sun, just as Cancer is related to the physical Sun and Aquarius to the central spiritual Sun. Here again, you have a significant triangle of a cosmic nature, the energies of which are focussed through the three aspects of the Sun in a most mysterious fashion:

1. Cancer . . . physical Sun . . . 3rd aspect . . . intelligent activity of the Whole.
2. Gemini . . . heart of the Sun . . . 2nd aspect . . . love of the Whole.
3. Aquarius . . . central spiritual Sun . . . 1st aspect . . . the will of the Whole.

Through these signs the three major aspects of divinity are *at this time* focussed. In casting the horoscope of the planet (a thing that has never yet been accurately done, owing to the lack of data available to the exoteric astrologer) it is the influence of these three constellations which will be found of dominating importance. *In Cancer*, you have the intelligent synthetic consciousness of the mass, viewing it from the consciousness of matter itself and the awareness of all forms and atoms; *in Gemini*, you have an emerging recognition of duality, leading to experience and growth in all separative intelligent forms; *in Aquarius*, you have the results of the activity of Cancer and Gemini, producing a higher synthesis and a universal group awareness. This the intelligent student can trace with moderate facility in relation to humanity, but it applies equally to all forms in all kingdoms of nature and also to

planetary and solar expression. The proved reality of this is one of the developments of the initiatory process at the end of the long, long path [Page 352] of evolution. Attraction and repulsion are therefore conditioning factors in our solar life, and this conditioning reaches us through Gemini. It is the effect of a cosmic energy at present unknown to humanity. The waxing and the waning light which distinguishes soul experience from the first faint move towards incarnation and Earth experience, the rise and fall of civilisations and the growth and unfoldment of all cyclic manifestations are produced by the "interplay between the two brothers," as it is called. In that far-off time when the greater round of the zodiac was started in Gemini, as now it is in Pisces, there was a relation between the waxing and the waning moon, due to the pulsating power of Gemini. This is now greatly lessened, owing to the removal of the responsive life from the Moon, but the rhythm then set up still remains, producing the same basic illusion. I am talking here in terms of ancient facts and not in terms of reflection, as is now the case. I refer to realities and not to shadows.

Gemini, as you may now begin to grasp, is related to the etheric body; it is the custodian of conditioning energy and the intermediary, as far as basic essentials are concerned, between soul and body. These are the two allied brothers. In the average person, the etheric vehicle is the transmitter of psychic energy, galvanising and coordinating the dense physical body and permitting, therefore, astral and mental control of the personality. When the man is upon the Path of Discipleship and, therefore, upon the reversed wheel, leading to initiation, the etheric body becomes the transmitter of soul energy and not of personality force; the powerful effect of the second Ray of Love-Wisdom—working through the subjective six rays, according to ray type—begins steadily to dominate the vital body, producing consequently the shift of force and of intensity to the [Page 353] centres above the diaphragm. The power of the personality lessens and wanes whilst that of the soul waxes and grows. There is much to be learned from the study of the dual activity—higher and lower—of the etheric body and its relation to and responsiveness to the constellation, Gemini, but it is too abstruse for the ordinary student. It is nevertheless an esoteric fact to be borne in mind and will be some day of real service to the astrology of the future, for some day astrology will be lifted up to a higher plane. True interpretation will come and true healing in all departments of human living through a proper understanding of the available potencies and energies pouring into the planet at any particular time.

We come now to a consideration of the Rulers of this sign and there is much to be learnt from a study of them. The orthodox ruler is Mercury who, as the Messenger of the Gods or the "divine Intermediary, carries messages between the poles with speed and light." In this most potent and important planet the idea of duality is again to be found, enhancing and enhanced by the influence of Gemini. Mercury is the expression of the dual aspect of the mind as it mediates between the higher and the lower. This mediation again falls into two stages: the use of the concrete mind as the mediator within the personality, conditioning the personality life, analysing and distinguishing between the human self and the not-self and emphasising the "me and thou" consciousness as well as that of the personality and its environment. Secondly, it carries the messages between the soul and the brain and establishes right relation between the lower self and the higher self; it is, therefore, the illumined mind, relating soul and personality. This process of the higher relationship is carried forward with rapidity upon the Path of Discipleship. There is a third [Page 354] aspect of Mercury which begins to function when the other two are perfected or in process of rapid perfecting. Mercury, in this case, is the abstract mind—removed from all form contact as we understand it—and relates soul and spirit, and this again in two stages. Mercury is the revealer of the Spiritual Triad (atma-buddhi-manas or spiritual will, spiritual love and the higher mind) to the soul, and this carries the disciples to the stage of the third initiation. It is then the revealer of the life aspect during the processes of the higher initiations, but upon these it is

not necessary for us to enlarge.

In a peculiar way, therefore, Mercury increases in the Gemini subject the latent sense of duality in its various stages and also the sense of distinction, leading to that mental agility and that fluidity of mind which is one of the major assets as well as one of the major difficulties of this sign. This agility has, however, to be rightly understood and handled. When there is facility of mental approach in any direction and in connection with the many opposites in manifestation, you have the emergence of the divine Messenger in his true character, able to comprehend extremes and to relate them divinely to each other. Gemini is pre-eminently the sign of the messenger, and this sign produces many of the messengers of God as they appear down the ages, the revealers of new divine truths and the intermediaries between the fourth and fifth kingdoms.

It is for this reason that you have the exoteric ruler given as Mercury and the esoteric ruler as Venus, for they embody between them the energies of the fourth Ray of Harmony through Conflict and the fifth Ray of Concrete Knowledge or Science which is embryonic understanding of causes and conditions resulting therefrom and also of the Plan.

Again you find the note of duality in the relationship **[Page 355]** (established by the activity of these two rulers) between the third kingdom of nature, the animal kingdom and the kingdom of God or of souls, the fifth kingdom in nature, thus producing the fourth or human kingdom. Between these two the influences play from Sagittarius to Gemini and vice versa. It was the activity of Venus—under the influence of Gemini—which produced the great crisis of the individualisation when the two kingdoms "approached" each other. Venus, Mercury and the Earth then set up a magnetic field which made the intervention of the Great Lodge on Sirius and the dual stimulation of Gemini effective in producing significant results of which the fourth kingdom in nature is the expression. The fact that Gemini is the third sign and embodies what is called "a third potency" enabled it to reach, with its force, the third kingdom and produce that reaction which resulted in the individualising or the humanising of its higher forms of life. You will note that Venus is also the hierarchical ruler of Capricorn, thus showing the power of the mind and its place and purpose in connection with both the major human crises: Individualisation and Initiation. It relates humanity in an unique way to Gemini. In the coming world religion this fact will be noted and in the month of June, which is essentially the month in which the influences of Gemini are peculiarly strong, due advantage will be taken in order to bring man nearer to the spiritual realities. Just as Venus was potent in producing the relation of such pairs of opposites as the fifth kingdom of souls and the third kingdom (the synthesis of the sub-human kingdoms) leading to a Great Approach between soul and form, so in the new world religion this fact will be recognised. Appeal will be made to the Forces which can utilise this planetary potency in order to work out the divine plan upon the Earth. It is because Venus thus **[Page 356]** relates certain pairs of opposites that she has been erroneously connected in the minds of men with sex and the sex life and with the relation of the physical opposites, male and female.

It is interesting to discover that the hierarchical ruler of Gemini is the Earth itself, which is a non-sacred planet. The Earth is also the esoteric ruler of Sagittarius, the polar opposite of Gemini. These are the only two constellations ruled by the Earth, and this fact is of major significance, creating an unusual situation in the solar system and a unique relation. The cosmic line of force from Gemini to Sagittarius and the reverse is subjectively and esoterically related to our Earth, thus guaranteeing its soul development, the unfoldment of form as an expression of that soul, and leading our sorrowful humanity upon this woeful planet inevitably to the very gate of initiation in Capricorn.

In this statement and in the fact of the pain and sorrow which are distinguishing qualities of our planetary life lies hid a secret mystery.

Through this relationship and through the medium of the potencies pouring into our planet, a situation is set up which I might express in the words of the *Old Commentary*:

"When the dual forces of the cosmic brothers (Gemini) become the energy of the one who rides towards the light (Sagittarius) then the fourth becomes the fifth. Humanity, the link, becomes the Hierarchy, the bestower of all good. Then all the Sons of God rejoice."

A slight study will show you that you have in these three rulers a most interesting sequence of forces, for Rays 3, 4, and 5 produce a synthesis of activity and of **[Page 357]** eager potencies which are essential for the development of humanity. In this world cycle and for humanity as it is now constituted you have:

1. Ray 3.—Active Intelligence, under the influence of this third sign, Gemini, slowly conditioning the etheric body.
2. Ray 4.—Harmony through Conflict, under the influence of Gemini-Sagittarius, staging those situations upon the astral plane which will produce the conflict in the astral body which is essential to the final treading of the burning ground and subsequent release.
3. Ray 5.—Concrete Knowledge or Science, under the influence of Capricorn, focussed through Venus, which will enable the man to take initiation.

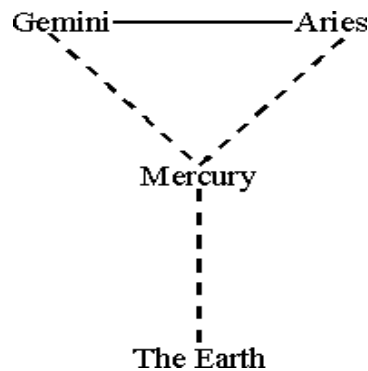
These three energies, focussed through the three planets governing Gemini, are essentially dedicated to the development of the fourth kingdom in nature and are polarised in the Earth, itself one of the rulers.

Mercury, the star of conflict, is also the major planet of relationships, for it governs and "engineers" (if I may use such a term) the interplay between our Earth with its conditioning constellations. In the case of Gemini, it relates our small planet to Virgo (Mutable Cross), to Aries (Cardinal Cross) and to Scorpio (Fixed Cross), and its mission, therefore, emerges as one of supreme importance. Through the medium of this inter-relation and consequent intercourse, the three cosmic Crosses become closely related and, in Gemini, certain of the fundamental zodiacal influences—synthesised and coordinated—are focussed upon our planet. This produces strain, action and reaction, and that condition of potent struggle and of difficulty which is so characteristic of our planetary life, but which produces eventually the awakening of humanity to full planetary consciousness, **[Page 358]** and, in the case of the planetary Logos, to full cosmic consciousness.

This effect is most powerful in Gemini owing to the fact that the two arms of the Mutable Cross are thus related, and the result of the activity of Mercury as it rules Gemini is to produce a steady pull between the pairs of opposites; in Virgo it produces that interior struggle between the exoteric not-self and the esoteric self, between the form-consciousness (planetary, human and subhuman) and the soul within all forms. In considering this subject you will have to consider the following astrological formations:

1. Gemini-----Virgo-----Mercury.  
*The Earth*
2. Gemini-----Aries-----Mercury.  
*The Earth*
3. Gemini-----Scorpio-----Mercury.  
*The Earth*

The importance of these triple formations being based on the fact that they are conditioning triangles, with the energies of two constellations focussed through Mercury upon the Earth, i.e.



The potencies of Gemini-Aries, instilled into our planetary life via Mercury, focus the energy of the conditioning will-to-be upon the Earth, producing initial beginnings [\[Page 359\]](#) as in incarnation, or initiation, or the start of organisation as well as organisms. It should be remembered that there is the will-to-be in form and the will-to-be free from form, but all these aspects of will are achieved through conflict and interplay of which energy both Gemini and Mercury are the eternal symbols.

Mercury, as it relates Gemini to Scorpio and to our planet, has a mass or general effect, for it is the hierarchical ruler of Scorpio and its effect is of a planetary nature far more than is usually the case, and is, therefore, far more difficult to trace at our present point of planetary development and human consciousness. Its true significance will not be understood until the consciousness of individual man is also planetary in its scope and grasp, which is never the case until after the third initiation. I have here emphasised two of these relationships between the constellations and the Earth even though it is not possible for you to grasp the implications. So often in our studies, one is apt to forget that it is not possible for any unit of consciousness, within the planetary sphere of influence, to conceive of conditions as they exist apart from the Earth because that small planet is inevitably for that unit the very centre of his known universe and—under the Great Illusion—the constellations with their rulers and with their prototypal counterparts revolve around the Earth. When man has progressed further and his consciousness is beginning to awaken to reality, the nature of this illusion will become apparent to him, but at present this is not possible. Even theoretically it is not possible. Study, for instance, what I can still further add as to the influence of these related constellations and see whether it truly conveys to you any exact knowledge beyond a general idea of focussed energies and related forces. Let me, therefore, add:

**[Page 360]**

The influence of Mercury, as it relates Aries and Gemini to our Earth, establishes in time and space a unique situation, for it incites to trial efforts or initiates a series of beginnings in order to relate

opposing forces and produce certain planned and definite effects upon our planet, thus influencing the kingdoms in nature or an individual soul-in-form. A conflict is thus initiated which leads finally to balance.

This leads to an intermediate consummation in Libra.

The influence of Mercury as it relates Virgo and Gemini is to condition the soul within the form and subject it to those influences which will lead to the intensification of the ordinary evolutionary process and the consequent waxing of the soul light and the waning of the light in matter itself. This initiates the struggle which, in a human being, is consciously realised as being between soul and personality.

This leads to a final stage in Capricorn.

The influence of Mercury as it relates Scorpio and Gemini is to inaugurate that final stage in consciousness which will place the soul within the form surely in the place of power, swinging the earlier achieved balance and control definitely into the realm of the soul. It is this which, in the Scorpio experience, produces the terrific experience of the disciple and which, at this time, is one of the predisposing causes of the present world conflict. It is of interest to note that the struggle is going to be conditioned primarily by decisions arrived at in London (which is ruled by Gemini) and in the United States (which is also governed by Gemini). Humanity is now upon the Path of Discipleship as I have frequently told you and Scorpio rules that path; Gemini governs the way of many changes which conditions the struggle which began in Aries, focussed in Cancer, is brought to **[Page 361]** a crisis in Scorpio and ended in Capricorn. When Gemini, Scorpio and Mercury are correctly related we shall see the United States moving also on to the Path of Discipleship through a release from its present self-centred policy, its well-meaning evasion of responsibility and its innate fears and distrust. When the focus of the power in London is also rightly oriented and is released into increased effectiveness by drastic purification of motive, then the united effect of both these clarifications will be human liberation. These facts are being slowly realised in London, ahead of the realisation which is more slowly awakening in the States.

These potencies, when effective, lead to true service in Aquarius.

All this activity is intensified by two facts: one is that the Earth is the hierarchical ruler of Gemini and the other that Venus is the esoteric ruler. This intensifies all that goes on and leads to the unfoldment upon our planet of the consciousness of universality—to which the word "Hierarchy" is the key. Venus is also the Earth's alter ego, as it is called in the occult literature, and its true supplementary and complementary planet. You have thus established a double dual relationship: that of Gemini itself, the two brothers, and that of the Earth and Venus. The Earth is peculiarly related to the "brother whose light is waning," for it is not a sacred planet, as you know, and to that aspect of divinity which is material or substantial; Venus is closely related to the "brother whose light grows stronger cycle by cycle" and thus to the soul whose nature is love. It is this Gemini-Venus situation which lies behind the fact that our Earth is uniquely the "planet of releasing sorrow and of purifying pain," the energy producing these releasing factors being focussed through Mercury and Venus upon our Earth. You will see, therefore, the significance of that triangle of planets **[Page 362]** (at which I hinted in *A Treatise on Cosmic Fire*): the Earth-Venus-Mercury. From certain angles, these are related to the Personality of our planetary Logos:



1. The Earth—planetary vital body.
2. Venus—planetary astral vehicle, or Kama-manas.
3. Mercury—planetary mind.

The Earth itself is, on a small scale, also an intermediary or a relating planet, because it is found ruling both Gemini and Sagittarius and is potent, therefore, only within the line of this dual relationship, existing between this particular pair of opposites. In the Earth a great balancing process is going forward between two great streams of cosmic energy, emanating the one from Sagittarius and the other from Gemini. This condition, aided and influenced by Mercury and Venus, produces the somewhat unusual situation in our planet.

Venus also establishes an interplay between Taurus, Gemini, Libra and Capricorn, which again (because the Earth is one of the rulers of Gemini) produces the "desperate conflict of the imprisoned soul upon the astral plane" which characterises our planetary life. These four-fold influences and relationships produce the minor initiations of the astral plane which ever precede the major initiations in Capricorn, in their turn prepared for in Scorpio. Taurus pours the energy stimulating desire, via Venus, onto our Earth; Gemini, via Venus, awakens in humanity (the focal point of our planetary effort) the sense of duality which is the basic factor in the conflict between desire and spiritual will; in Libra this reaches a point of balance wherein the one who struggles sees the issues clearly and achieves a desirable point of equilibrium through the wise use of the Mercury-Venus mind, ensuring the success of its final efforts in Capricorn. **[Page 363]** You will note, therefore, how necessary it is to realise accurately the point in evolution of the soul.

The three planets ruling and conditioning Gemini (through out-drawn activity, though not through their own influence) are in this third sign effective in constituting this dual sign a working triplicity; it is the aid they give to our Earth which produces the appearance in form of the dual energies of soul and the subjective psychic personality. Ponder on this. It is the energies of the fifth, fourth and third rays, pouring through Venus, Mercury and the Earth, which are productive of the eternally recurring, divine triplicity and its work of releasing the soul from the influence of form.

We have here considered the rays which directly affect our planet, the Earth, which are focussed through the three ruling planets and which emanate from certain of the constellations. In the last analysis, the planet is the result or the effect (should I say, resultant effect) of the ray influence, just as in the human being the physical body is the effect of the governing rays. Through the planets certain potencies manifest. These are three in number, and I might here point out that the sacred planets—so-called—are those ray potencies which are expressive of soul and spirit, with the personality ray of the great informing Life, the planetary Logos, subordinated to the two higher rays, such as is the case with the man after the third initiation. A non-sacred planet, such as the Earth, is still subject to the ray of the personality of the informing Life, and the correspondence to the esoteric monadic ray is non-effective.

Indirectly, Gemini is ruled by the rays transmitting those potencies which, with Gemini, constitute the Mutable Cross. These are the Moon, Jupiter, Mars and Pluto. They transmit energies expressive of the fourth, second, sixth and first **[Page 364]** rays. Only one ray is, therefore, lacking where Gemini is concerned, and that is the seventh Ray of Organization, Ceremonial Magic and Ritual. This accounts for the instability and the fluidity of the Gemini influence, and is largely responsible for the frequent

failure of the Gemini person to express the beauty, ideals, etc., which are sensed so that they materialise upon the physical plane. The seventh ray produces fixation upon the exoteric level of experience and "anchors" (if I may use such a term) the ray forces into form, producing concrete expression of the subjective realities or powers. Six forces meet in Gemini and, for this reason, the double triangle or King Solomon's seal is one of the subjective symbols of this sign, linking it again with the Masonic tradition and indicating also again the essential dualism of this sign.

All the inner potencies are, therefore, present and only the stabilising seventh ray energy is omitted from the dowry of the man born in Gemini. Thus we can easily account for the versatility of the Gemini subject. The effectiveness of Mercury is also enhanced in its interpretive aspect because the Gemini person can always find points of contact with people on nearly every ray. This is an interesting point to remember if you will realise that the great Masonic ritual was inaugurated under the influence of this sign, and yet—the ray of ritual was omitted. This is due to the fact of reaction, producing opposition and therefore interplay and struggle. Hence the tests and trials of the Masonic procedure.

The indirect influence of the Moon as it symbolically embodies the fourth Ray of Harmony through Conflict provides Mercury with the dual tendency to struggle, which is characteristic of this sign, and also the dual tendency to harmony which is the inevitable result of all spiritual conflict. [Page 365] In connection with the duality of conflict, you should bear in mind that there is a conflict of the evolutionary process, leading finally to the conflict upon the Path. These are the two aspects of struggle: unconscious and under the direction of the form; and conscious, or under the direction of the soul. There is also the harmonising of the personality and the achieving of personality integration; this is a consequence or goal of the first conflict, and then there is the attaining of harmony between soul and form; this is arrived at by the struggle upon the final stages of the Path.

Thus again the essential dualism of this sign becomes apparent. When the Jupiter influence becomes strong and powerful in this sign, it indicates the initiate and the rapidly attained "dualism in synthesis" of soul and spirit. Through the activity of Mercury, the man whose Sun is in Gemini is aided to attain the synthesis of soul and form; through the activity of Jupiter, the man whose rising sign is Gemini is enabled to attain the conscious integration of soul and spirit. Note these two points for they are of real significance. The conflict which produces these stages in consciousness is fostered by the indirect influence of the planet Mars. Mars carries the war into the very depth of circumstance, environment and being, and confers at the same time such devotion to the visioned objective—as seen at any particular point upon the path—that final failure is rendered impossible. Towards the end of the evolutionary process, the disciple begins to respond consciously to the fourth indirect influence—that of Pluto, producing the death of the hindering factors and of all that prevents synthesis. Pluto, as it affects Gemini, brings about the death or the finish of the separative, instinctual nature, for this is the factor which lies behind all dualism; it is inherent in what *The Secret Doctrine* calls the principle of ahankara or the awareness of the [Page 366] separative, isolated ego; it is inimical for aeons to the aspiration of the imprisoned soul, focussed within or identified with some aspect of the personality, and, in a later stage, with the personality itself.

In this analysis of the various signs I have not given much time to the consideration of the effect of the zodiacal signs upon the physical body. This is a science in itself and is closely tied up with the entire theory of spiritual healing. I would like, however, to touch upon the relation of Gemini to the physical form, for it is so truly symbolic of the processes of divine unfoldment and therefore most timely.

Gemini rules the arms and the hands, indicating the service which the two brothers must render to each other in producing the dissolution (under Pluto) of the separative relation which exists for so long between them. It is the health unto life that is here to be considered, and for this reason Gemini governs also the oxygenation of the blood, leading as a result to life activity and to the free interplay and circulation of the spirit-soul aspect throughout all the complex organisms within the corporate form. Where there is the free flow of the life force and no impediment to the circulation of the life fluid, via the blood, there will consequently and normally be the presence of perfect health. It is the understanding of this law which produces in the initiate the condition of controlled health and chosen immortality which is the stated objective of many schools of mental healing. These are as you know (without exception), so purely mystical and unscientific that their achievements are practically nil. They uphold the ideal but fail of the consummation.

Gemini also governs the nervous system and the fluid reactions of the entire nervous organism. Hence you have, in this sign and its activity, the tendency to the eventual control [Page 367] of the two aspects of the soul to which I have made such constant reference in my books: the life aspect seated in the heart and using the blood stream as its mode of interplay and of life-giving expression, and the consciousness aspect, seated in the head and using the nervous system as its mode or condition or process of expression. To these must be added both the direct and the indirect effect of the rays which rule the sign. It is through the understanding of life and consciousness, as governed by Gemini, that the final release can be mentally achieved. Ponder upon this statement, for in Gemini, the disciple can come to some intelligent grasp of what we might call the consciousness-mechanism and of the life processes which enable man finally to be what he is. Gemini also rules the thymus gland which is inactive at present in the adult person, owing to the fact that the heart centre is unawakened in the majority. It will, however, become active when "the immortal brother floods the mortal brother with the light and life of God." Then the heart centre, with its correlating activity of consciousness (group understanding and group love) will function freely. The mystery of the sign is in reality concerned with the secret of the response which should and eventually will exist between the two brothers, between the two poles—soul and form—and between the mortal self or personality and the immortal self or soul. Sensitivity and quick reaction are characteristic of people born with the Sun in this sign or with Gemini rising. This leads in the earlier stages and with the undeveloped person to a fluid versatility; in the later and more advanced stages it leads to an equally fluid but analytical understanding of men and of circumstances. This is brought about through the constant activity, the ceaseless movement and the unending changing conditions which are inherent in the sign itself; these "pulsate between [Page 368] the two aspects" of this dual sign, and are enhanced by the fact that Gemini is the most important aspect of the Mutable Cross, setting or determining the changes and their rate of progression.

In the polar opposite of this sign, Sagittarius, the interplay between the two brothers or between the lower and the higher selves, is focussed or conditioned into one united and directed effort. The versatile changeable man becomes the self-directed disciple, one-pointed in effort, yet preserving all the versatility earlier developed but controlling and governing the tendency to fluidity, to lost motion and to misdirected change. I dealt with much of this when we were studying the sign Sagittarius, and it is, therefore, unnecessary to repeat it here.

It is of great interest to the initiate or to the advanced disciple to realise that in this sign no planet either falls or is exalted. The clue to this mystery lies hid in the fact that, in the intermediate stage between Gemini and Sagittarius, equilibrium, balance, fusion and blending are the objectives of the struggling and almost blinded conscious entity. He must achieve harmony with a consequent avoidance of all

extremes. The seven signs—inclusive of Gemini and Sagittarius—are of extreme importance where humanity is concerned:

*Gemini*.—Subjective in nature. Vital. Is not focussed upon the physical plane. Is focussed upon the mortal brother.

<p><i>Cancer</i> <i>Leo</i> <i>Virgo</i> <i>Libra</i> <i>Scorpio</i></p>	}	<p>Are strictly human signs with their recognition of duality, emphasised in the central sign Virgo.</p>
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*Sagittarius*.—Subjective in nature. Vital. Is not focussed in consciousness upon the physical plane. Is focussed upon the immortal brother.

In Sagittarius the same condition is found. No planet is exalted and no planet falls. Mercury is, however, in detriment or its influence is lessened. In Gemini, the above is true of Jupiter. Why this is so, is, esoterically speaking, one of the secrets of initiation. The clue to the mystery lies in the basic, spiritual dualism of Jupiter in contradistinction to the body-soul dualism of Gemini; in Sagittarius, the dualism of Mercury as it expresses itself in the lower-higher mind is transcended by the universal or spiritual mind. More than this hint is not at this time possible.

In connection with the decanates and their rulers, it is interesting to find that Sepharial and Alan Leo give entirely different ruling planets, and yet both are right. Uniquely for him, Sepharial gives the three planets of Jupiter, Mars and the Sun, and thus indicates those which are the esoteric rulers of the sign upon the wheel of discipleship. Usually his choice is exoteric and not esoteric. Leo, in this case, gives Mercury, Venus and Saturn, and these three govern the wheel of ordinary life. Between them, they cover the wheel as it turns in both directions. You will note how two out of the governing planets of the decanates in the case of the ordinary wheel serve to enhance the planetary rulers of the sign, Gemini with Saturn offering at a certain fairly advanced stage the opposition needed to bring about a basic revolution. Note this phrasing. The entire question of the revolving wheel with its dual action and its dual effect upon consciousness (and therefore the whole problem of the three decans and their rulers in each sign of the zodiac) must remain a difficult and abstruse problem until **[Page 370]** such time as astrologers have developed a four-dimensional consciousness and know the true meaning of the Biblical phrase: the "wheel turning upon itself." In reality, the wheel does not turn like a wheel in a car either forward or the reverse. It turns every way and both ways simultaneously. This fact is, as yet, an impossible one for the human consciousness to grasp. The complexity involved in the progress through the decans—conditioning also the rulers—is to be found to be based upon this multiple action of the wheel. The wheel, therefore, moves not only clockwise, but both ways at once and also at right angles to itself.

The obviousness of the meaning of the two Words for this sign requires from me no elucidation. For the ordinary man the Word goes forth "Let instability do its work" but for the disciple the Word is uttered by the soul itself: "I recognise my other self and in the waning of that self, I grow and glow."

Fluidity, recognition of duality, soul control! These are the keynotes of this sign, and should be the keynote of your life, for whether you are in this sign in this life, it has at some time and many times conditioned your experience, and the results are marked in the life of the advanced disciple.

## TAURUS, THE BULL

We now arrive at the last of the twelve signs which we have been considering and the last of those which affect humanity. It is also the second sign which—*after* the reorientation preceding discipleship—produces changes and opportunity for the disciple. We come also to the sign which is called "the sign of the major life incentive," because Taurus is the symbol of desire in all its phases. Whether the subjective man is impelled by desire, or the disciple is driven forth upon the path of return by the urge of aspiration, [Page 371] or whether the initiate is controlled by the will to cooperate with the Plan, he is, nevertheless, being responsive to the most potent manifestation of a little known and understood aspect of divinity, to which we give the inadequate name of the Will of God.

Will, power, desire, aspiration, ambition, motive, purpose, impulse, incentive, plan—all these are words which attempt to express one of the major underlying attributes and fundamental causes (man scarcely knows which) of manifestation, of the evolutionary processes and of the will-to-be or the will-to-live. The great triplicity of desire—aspiration—direction (will) are only three words which endeavour to describe the progress and bias of man the personality, man the soul, and man the channel for spirit or life. All three point inadequately to the cause of the threefold expression which underlies all events, all progress and all happenings in time and space.

It was the Buddha who clarified for man the nature of desire and its results, with the unhappy effects which desire produces when persistent and unenlightened. It was the Christ Who taught the transmutation of desire into aspiration which, from the expression given to it in *The New Testament*, was the effort of the human will (hitherto animated by, or expressed through, desire) to conform itself to the will of God—this without understanding but conformity, in perfect trust and with the inner assurance that the will of God must be all that is good, both in the individual and in the whole.

Now, as the Shamballa force is beginning to pour into the world, man is seeking another interpretation of God's will which will not involve the hitherto blind acquiescence and unavoidable acceptance of the inscrutable dictates of a potent, inescapable Providence, but which will produce an [Page 372] understanding cooperation with the divine Plan and an enlightened fusion of the individual will with the great, divine will and this for the greater good of the whole. For this desirable attitude there is worldwide preparation going forward in a simple and unobtrusive manner through the gradual fomentation of the will-to-good everywhere and the demand, so universally voiced, that human conditions may be more truly enlightened, more acutely polarised for the benefit of the whole and more definitely subordinated to the innate divine urge for beauty, synthesis and the free expression of the hidden mystery which is to be found at the heart of all forms. It is going forward also through the constant attempt to comprehend and interpret the Plan for humanity, as its broad outlines begin to become apparent to the developing intelligence of man.



This all indicates a growing responsiveness on man's part to the incoming Shamballa influences and the consequent evocation of the will aspect of man's nature. This must produce undesirable as well as desirable results on account of man's present point of evolution and is, therefore, responsible for much that is taking place in the world today. The trembling response of humanity (through the medium of the most enlightened and sensitive people in each country) to this influence and the corresponding magnetic interplay between the great centre at Shamballa and the human centre is a steadily growing fact, registered and noted by the watching Hierarchy and making certain major changes inevitable and unavoidable. This augurs well for the future in spite of temporary misuse of the forces. Necessarily and simultaneously, this interplay evokes response from the unprepared and the unready and from the wrongly oriented and the selfishly polarised person. This stimulates the will-to-power in the individual and fosters personality integration [Page 373] of the wrong kind and its enforced desires. Thus, through these personalities and their wrong emphasis and teachings, nations also are misled—again temporarily—and the Shamballa force is wrongly employed and directed. The result of this dual effect of the Shamballa force at the present time is the precipitation of that cleansing but terrible process which we call War. This war is the consummation of the conflict between the pairs of opposites and the basic duality of manifestation and is not motivated basically as have been all previous wars. When I refer to this conflict I would remind you that to us (the workers on the inner side) the 1914 conflict and this one are two phases of one condition.

The war, when held in a steady focus by the Guides of the race and when not permitted to pursue too long and too terrible a course, can most definitely further the ends of evolution by creating situations which foster mental development under spiritual guidance, necessitating clear thought (a thing rare to find), the removal of undesirable conditions by their emergence into prominence and by the consequent removal of their originating sources and also by the definite effects produced upon the emotional body of humanity by corporate suffering and pain. This suffering, deprivation, anxiety and distress can lead to a reversal of human orientation upon the wheel of life, just as it does in the case of the individual aspirant. It can lead to the focussing of all the life tendencies upon a world of truer values and reality and thus inaugurate the new and better civilisation for which we all hope. Looking at the world today if you could but see it as we the teachers on the inner side can see it, you would become aware of such a re-focussing and re-orienting on all sides.

Again, however, the time element comes in (that brain-conditioned sense of awareness) and the problem with which [Page 374] the Hierarchy is now concerned is to see that the present conflict *does not persist unduly long*, to awaken all the nations, without exception, to a sense of the dramatic import of the present time and of their right share and their responsibility and thus to engineer a climax wherein the correct world lesson may be learnt; whereby the world may be purified by the elimination of the undesirable elements which hinder the new era and the upspringing of a more spiritual civilisation; and whereby the forces of hate, of cruelty, of materialism and of darkness may be driven back (wherever found) before the sweeping onslaught of the Forces of Light.

It might be here pointed out that just as the Aquarian Age is coming into manifestation for our planet as a whole, bringing in its wake universal awareness and the new modes of expressing world synthesis, human interests and the world religion, so humanity, the world disciple, is beginning to come under the influence of Taurus. It is this influence which will bring about at this time the reversal of the wheel of life for those in the human family who are ready (and their numbers are now very great). This is happening and the results are inevitable and cannot be evaded. The great question is: Will this Taurian influence, increased as it is by the incoming Shamballa forces, produce the floodlight of illumination of



which Taurus is the custodian, or will it simply foment desire, increase selfishness and bring humanity to the "fiery heights of self-interest" instead of to the mountain of vision and initiation?

This is the situation which confronts the Knowers of the race in their various grades of knowledge and illumination at this time. Neither of these influences—the Taurian or the Aquarian—can be avoided. As you will see when we study the analysis of this sign and come to a consideration of its rulers, Taurus forges the instruments of constructive living

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or of destruction; it forges the chains which bind or creates the key which unlocks the mystery of life; it is this forging process, with its consequent clamour, which is going on at this time in a most potent manner. Vulcan controls the anvil-like processes of time and strikes the blow which shapes the metal into that which is desired, and this is true today as never before.

He it is who is forging the way for the coming Avatar Who will—at the right moment—come forth, embodying in Himself the Will of God which is the divine will-to-good, to peace through understanding, and to right relations between men and between nations.

The Taurian influence must now be regarded as being of exceeding potency today, particularly from the angle of the subjective spiritual values; it is Taurus which is the ruler and the guiding influence of that which is occurring everywhere.

I would like here to call your attention to the fact that this sign is a synthetic sign in the sense that it brings expression of an inner urge of some definite nature upon the physical plane. This it does, because its basic quality demonstrates *as desire* in the mass of men and *as will* or directed purpose in the disciple or the initiate. It manifests as stubbornness in the average man (and this is literally wilful adherence to personality aims) or as intelligently expressed will—actuated by the impulse of love—in the advanced man. This connotes adherence to soul purpose. People who are Taurians naturally and by natal inclination would do well to consider this statement and thus test all their major determining activities by the question: Is my present attitude, my work or intention actuated by personality desire or am I working and planning directly under soul urge and incentive? This should give the keynote of all Taurian **[Page 376]** problems. The entire secret of divine purpose and planning is hidden in this sign, owing fundamentally to the relation of the Pleiades to the constellation, the Great Bear, and to our solar system. This constitutes one of the most important triangles in our entire cosmic series of relationships and this importance is also enhanced by the fact that the "eye of the Bull" is the eye of revelation. The underlying goal of the evolutionary process—"the onward rush of the Bull of God," as it is esoterically called—reveals steadily and without cessation the stupendous and sublime plan of Deity. *This* is the subject which light reveals.

There is at this time, owing to the influx of the Shamballa force, the establishing of a peculiar relation or alignment between the constellation, Taurus (with its own specific alignment with the Pleiades and Great Bear) the planet, Pluto, and our Earth. This produces much of the present world difficulty and one which the modern astrologer would do well to consider. It constitutes a major cosmic triangle at this time, conditioning much that is now happening.

This Shamballa force is that which "fans or intensifies the light by the removal of obstructions and proceeds from far distant places, pouring through the eye of illumination into those spheres of influence upon the sorrowful planet, the Earth, impelling the Bull upon its onward rush." So speaks the *Old*

*Commentary.* The import of this is that the energy of will—newly released by Sanat Kumara upon our planet—emanates, via the head centre of the planetary Logos, from the Great Bear; it is stepped down in vibration via one of the Pleiades (hence its influence upon matter and hence also its pronounced Taurian effects upon humanity) and so enters into the solar system. It is there absorbed by that major centre of our planetary life to which we give the name, Shamballa. Its effect is necessarily twofold. It produces in [Page 377] certain nations, races and individuals, a welling up of the self-will or of the will-to-power which is characteristic of the developed lower nature, the personality aspect of integrated selfhood. It produces—though less readily—a stimulation of the will-to-serve the plan as it is grasped by the world aspirants, the world disciples and initiates. Thus are the purposes of Deity materialised.

Owing to the world glamour, the true purpose and ideal set before our planetary forces by the all-creating Will becomes distorted by many people. They are not polarised in the divine will but are as yet centred in their personalities and hence only the few appreciate the beauty of the intended group life, group purpose and group fusion. Group living tends to the fulfilment of free will in service and a free subordination of the lower will to the higher purpose in group formation. Through the glamour contacted, however, this group activity and life becomes twisted into the imposed will and the concept of the super-state. This produces the imprisonment of the mind and the curtailment of all freedom, all free thought and free will. The man becomes the captive of the man-made state. This gives a clue to much that is happening today and to the headstrong progress of the glamoured peoples, to the stiffening of individuals in their separative, wrong idealisms and to their acceptance of the imposition of a rule of life and an order of living which is imposed upon them by force and which is not the free expression of a free people.

The same force, secondly, brings to other peoples and individuals a measure of illumination—an illumination which reveals the underlying synthesis, which indicates the dualism which must finally vanish and which indicates also the secret of right human relations. One reaction produces the onward rush of the materialistic systems of life, thought and desire, [Page 378] dashing blindly forward in the force of their own momentum and producing a stage of powerful expression and active movement; the other demonstrates in a far vision of possibility and a steady movement forward in spite of the immediate dangers and difficulties.

The Bull, therefore, in expression is dual. Today we see the wilful dash of the lower nature of humanity, embodied in the forces of aggression, and the purposeful progress of those people and peoples who seek, even if without full understanding, to work out the plans of God, proceeding in spite of each other. That is as far as the evolutionary processes have yet taken humanity and hence the critical situation now to be found. The question is: Will the Bull of desire or the Bull of divine illumined expression succeed?

This sign is an earth sign and hence the working out of the Plan or the fulfilment of desire must be carried out upon the outer plane of living. This will or desire must express itself in the plane of outer living and in the environment whether it is the environment of an individual man, of a nation or of a group of nations.

As you know, astrologers have long pointed out that this sign concerns the physical body among other factors, and the health or wholeness of the body is closely connected with the expression of past desire or of present idealism and this is a point to be borne in mind. Today, the cure or care of the physical body is of paramount importance to practically everybody and the thoughts of all peoples without

exception, whether at war or not, are turned that way. The emphasis upon the *wholeness* of the individual physical life is symbolic of the outer body of humanity, viewing all human beings as a unit.

Again, gold is the symbol which today governs man's desires whether national, economic or religious; it is connected [Page 379] with this sign and this is one of the indications that today the conflict in the world economic situation is based upon the upwelling of desire. In an esoteric way, therefore—quoting from a very ancient book of prophecy:

"The golden eye of Taurus points the way to those who likewise see. That which is gold will some day, too, respond, passing from East to West in that dire time when the urge to gather gold shall rule the lower half (i.e., the personality aspect of men and of nations—A.A.B.). The search for gold, the search for golden light divine, directs the Bull of Life, the Bull of Form. These two must meet; and meeting, clash. Thus vanishes the gold. "

The earthly triplicity of Capricorn, Virgo and Taurus form a triangle of material expression which is of profound interest as one studies it either from the angle of the ordinary round of the zodiac, followed by average and undeveloped humanity, or from the angle of the disciple wherein the path of zodiacal progress is reversed.

In the first case, Capricorn marks the point of greatest density and concrete expression and shows the life divine as deeply imbedded in substance. This is the true state of death as far as the life is concerned; it is captivity in form. In Virgo, however, that life makes its inner pressure felt and the movement—faint yet real—of the hidden life begins to pulsate within the concrete form, producing in Taurus that reaction to desire and that onward rush and powerful movement which distinguishes the evolutionary progress of the individual, working under the impulse of desire. Forget not, that the first thrill or response of the Christ life is to the pull, urge or suggestion of the form nature wherein it finds [Page 380] itself. Then later, when all the resources of the form nature (drawn out through desire), are exhausted and the Christ life is exceedingly strong and ready to reveal itself through the death of the Mother, the form, then and not till then is the progress of the wheel arrested and "revolution" takes place with the life aspect reversing itself upon the wheel. Then the disciple (an expression of the Christ life in its early *manifested* stages), having transmuted desire into aspiration, begins his career—objectively and in full consciousness—in the sign Taurus and "on the wings of aspiration" proceeds towards Virgo and "being both the Mother and the Child enters into the House of Labour." From that house, the disciple in due time arrives at Capricorn where he finally subdues matter, form or concrete expression to divine uses and purposes, and thus demonstrates the triumph and the potency of the Christ life.

The secret of the Triangles or triplicities in their fourfold expression is as yet an unexplored aspect of astrological research and one with which we will later concern ourselves.

This sign Taurus is, therefore, the eleventh sign upon the ordinary wheel of exoteric emphasis and life, preceding each new cycle of incarnated expression. As the individual descends into incarnation and when he takes an astral shell, he definitely comes into a Taurian cycle, for it is desire which impels to rebirth and it takes the potency of Taurus to bring this about. As this subject concerns the astrology of the astral vehicle we will not deal with it further for that is a phase of research for which humanity is not yet ready.

This sign is also the second subjective sign on the reversed wheel, preparatory to the conscious recognition of the right relation of the dualities in Gemini. Ponder on this. In this sign we have consequently the following qualities or aspects in juxtaposition:

**[Page 381]**

1. Desire—leading to aspiration upon the reversed wheel.
2. Blindness—leading eventually to sight.
3. Darkness—leading finally to light.
4. Death—leading at last to liberation.

In the last analysis, we come back to the eternal dualities, leading as they ever do to the interplay of the polar opposites, to the cyclic ebb and flow of the inner life and the outer periphery of expression, and to that attraction and repulsion which leads to a steady shift of the attracting force to an ever higher and wider appeal. It is the secret of eventual synthesis, which is the final illumination, seen through the eye of Taurus. It is for this reason that this sign is regarded as being one of universal movement, of great and constant activity under the impulse of material desire or the urge of the divine will, when recognised and sensed. The triangle of expression is one of potent energies:

1. Desire ----- aspiration ----- will.
2. Man ----- the disciple ----- the initiate.
3. Materiality----- duality----- divinity.
4. Form ----- Soul----- Spirit.
5. Humanity ----- Hierarchy ----- Shamballa.

I ring these changes constantly as the consideration of them, intelligently grasped, will lead eventually and inevitably to their fusion in your individual consciousness.

It is not my intention to say much here anent the Fixed Cross of which Taurus is one of the arms. I dealt with this in several places when considering with you the constellations Leo, Scorpio and Aquarius. I would, therefore, refer you to my earlier comments. Scorpio is, as you will have realised, the dominant arm through which the most effective potency flows upon the reversed wheel, where advanced humanity is concerned because it is the testing sign for humanity and **[Page 382]** the one in which the human being reaches the depths or attains the heights. Taurus is the dominant stream of energy upon this Fixed Cross where average man is concerned. The energy let loose through this Cross is stupendous in its effects, producing finally the great reversal and renunciation. In this Cross, Taurus is the Initiator for it "impulses the Will," producing movement and momentum. You have (if I may repeat earlier implications) the following conditions and correspondences in connection with the three Crosses:

1. The Cardinal Cross ---- Spirit-----Will -----Shamballa.
2. The Fixed Cross ----- Soul -----Consciousness -----Hierarchy.
3. The Mutable Cross ---- Form -----Activity-----Humanity.

The initiate is one who is in process of relating consciously and effectively all these three within himself. Man the essential triangle of energy, man the square, man upon the Cross, and finally, man the five-pointed star! In these four simple symbolic forms lies the whole history of the fourth kingdom in nature. The triangle and the star are subjective expressions of a fixed consciousness, focussed in reality,

whilst the square and the Cross are objective expressions of the man focussed outwardly.

We come now to a brief study of the Rulers of this sign. As Taurus is so close, esoterically speaking, to the sign Aries which—in this world cycle—is the sign of beginning, it constitutes, relatively speaking, a very complex aggregation of forces, being related not only to Aries with its cosmic contacts, but also to the Pleiades and the Great Bear. Yet at the same time, it is very simple in its expression for it is governed by only two planets. Venus is its exoteric ruler and Vulcan its esoteric and hierarchical ruler. We touch upon one of the mysteries of the Ageless Wisdom. Venus [Page 383] holds a unique relation to the Earth, different to that of any other planet and this, therefore, brings about a much closer relation between Taurus and the Earth than perhaps exists in any other zodiacal relation where our planet is concerned. In saying this, I mean in this particular world cycle and at the peculiar stage of evolutionary unfoldment at which mankind now finds itself. All is in a state of flux and change; as man unfolds his consciousness, other constellations may come into pronounced activity in conjunction with the controlling sign and still others may become more remote in their contact and effect. Today, however, Taurus, Venus and the Earth have a very close karmic relation and a very definite dharma to work out *together*. Just what that karma and relationship may prove eventually to be lies beyond ordinary human understanding but some idea of it may be gained by relating in your mind the words: Will, Desire, Light and Plan. In voicing it thus, I but step down and distort the relation, but until men can think in simple symbols and without words and can interpret these hitherto unrecognised symbols correctly, more it is not possible to add.

To understand the relation of Venus and the Earth, I would have you ponder on what I earlier gave in *A Treatise on Cosmic Fire*.

The entire relationship has been summed up in the words: The planet Venus is to the planet Earth what the higher Self is to the Personality. Remember that the planet Venus is one of the seven sacred planets whereas the Earth is not. This statement involves, as you can see, a deep mystery of relativity, of interplay and of eventual revelation. This revelation as to the relation of the Earth's alter ego to the world of human life will only be revealed at the third initiation, at which time all glamour and illusion is dissipated [Page 384] and "the light which shines through the eye of the Bull will be unimpeded" and carry light into the darkness.

Venus connotes in our minds, even if we have only a glimmer of occult truth, that which is mental, that which concerns final sublimation, that which deals with sex and that which must work out into symbolic expression upon the physical plane. These are the major concepts which enter our minds when Venus and Taurus are considered in unison. These factors of expression have ever been related to these two since the night of time, because they are essentially basic and eternally cosmic in their implications. Taurus is one of the signs which veils a certain divine mystery. For the sake of disciples in training, these four concepts have been briefly summed up in an archaic writing of great significance. This writing states:

"The holy Sons of Mind embraced the two. They saw and understood. Thus was sex born and thus the great mistake was made. The mind was outward turned. The form appears to view and not the life.

"Out of the dark, they cried aloud, the holy Sons of Mind. In pain, they cried aloud. They inward looked and knew the error they had made but knew not what to do.... The Lord replied and gave to them the sign of resurrection."

Do you grasp the significance of this statement, and its fundamental simplicity? Let me give you a hint. The earthy triplicity has been designated by astrologers as embodying the idea of plains (Taurus), of caves (Virgo) and of rock (Capricorn). It might be stated that these caves exist in the rocks, deep under the plains. I am speaking figuratively and symbolically. Out of the rocky cave, the Christ emerged [Page 385] and walked again upon the plains of Earth and from that time "the woman knew Him not." Form had no further hold upon him for He had overcome it in the depths. Into the cave of Initiation, the light of resurrection streams when the stone at the entrance is rolled away. From life in the form to the death of the form—deep in the rocky place, down in the crypts of the Temple—the human being goes. But into that same place, the new life streams, bringing fresh life and liberation; old things pass away and the darkness becomes light.

Sex is then seen to be in truth only the relation of the lower nature to the higher Self; it is then lifted up into the light of day in order that man may reach complete union with divinity. Man discovers that sex (which has hitherto been a purely physical function, carried on sometimes under the impulse of love) is elevated into its rightful plane as the divine marriage, carried out and consummated upon the levels of soul awareness. It is this great truth which lies beyond the sordid story of sex expression, of sex magic and the distortions of modern Tantric magic. Humanity has stepped down the symbolism and in its thoughts debased sex to an animal function and failed to lift it up into the realm of symbolic mystery. Men have sought through physical expression to produce the inner fusion and harmony which they crave and this cannot be done. Sex is but the symbol of an inner duality which must be itself transcended and wrought into a unity. It is not transcended by physical means or rituals. It is a transcendence in consciousness.

The esoteric ruler of Taurus is Vulcan, the forger of metals, the one who works in the densest, most concrete expression of the natural world (from the human angle). He is the one who goes down into the depths to find the material upon which to expend his innate art and to fashion [Page 386] that which is beautiful and useful. Vulcan is, therefore, that which stands for the soul, the individual, inner, spiritual man; in his activity we find the key to the soul's task upon the eternal round of the wheel of life. You will remember how Hercules upon the Fixed Cross had to fashion his own weapons before he succeeded in the struggle. This is in reality a reference to the art of Vulcan who rules the inner man and guides his fashioning.

Vulcan also rules nations at a certain stage of embryonic soul expression, such as the present, and governs their activities, fashioning the instruments of war when war and conflict are the only means whereby liberation can come, though woe betide those through whom wars come. Vulcan then takes hold and—since the Middle Ages—has brought the mineral kingdom, "the depths from which supply must come," under human control. In the present war, Vulcan is concerned along with Venus in the relation of man to man, and of man to the mineral kingdom. Venus, the mental energy of humanity, establishes relation between man and man, between nation and nation whilst Vulcan establishes relation between the fourth kingdom in nature and the first. Vulcan, as we shall see later, is governed by the first ray, and the first ray and the first kingdom are definitely bound together. This, therefore, brings in the Shamballa force and you consequently have an esoteric triangle of energy—will, humanity and the mineral kingdom. They have a very close rapport with each other, both from the angle of the Plan and from the expression of material selfishness. Hence the great use of minerals (iron, copper, etc.) in the World War II. It is literally a war in which the mineral kingdom is used against the



human. Humanity had gone down into the caves and the depths of concretion and is ready now for an upward shift or move, this time consciously taken [Page 387] and taken all together. This is a most difficult situation for the average man to comprehend but the entire problem of the conscious use of that which exists upon the planet and also its destructive usage is tied together into one most critical situation. Part of the solution will come along similar lines and of this the prophecy now coming into the racial awareness that there are those "who sleep in the caves of the earth who will arise and bring liberation" has reference. But be not too literal in interpretation for "that which is of the earth can also be found in the sky."

Hierarchically also the ruler is Vulcan, conditioning the planet and determining the fact that man is the macrocosm of the microcosm and that the fourth kingdom fashions or conditions all subhuman kingdoms.

It is the subjectivity of this sign which makes the understanding of it so difficult. It will not be until humanity has grasped the nature of the will that the true significance of the Taurian influence will be grasped. Both the sign, Aries, and the sign, Taurus, are concerned with the initial impact of energy upon form or of energies upon the soul. Man today is becoming slowly aware of the distinction to be found between the opposites and is grasping vaguely the true nature of desire. But he is still in the vale of illusion and—whilst there—cannot see with clarity. One of the first opposites which the disciple has to grasp is that of the subjective and the objective worlds.

Three signs are also closely connected with initiation. The hidden secret of Aries, Taurus and Gemini is revealed at three successive initiations:

1. *The secret of Aries* is the secret of beginnings, of cycles and of emerging opportunity. At the third initiation, the initiate begins to understand the life of the spirit or the [Page 388] highest aspect; until that time, he has expressed first the life of the form and then the life of the soul within that form. This experience is of so high a nature that only those who have passed through it could in any way comprehend anything I might say.
2. *The secret of Taurus* is revealed at the second initiation by the sudden removal or disappearance of world glamour in the blinding energy of light. This constitutes the final radiant activity which consummates the play of the Taurian force upon humanity during the long and cyclic journey to which man is committed. The individual enacts on a tiny scale what humanity—as a whole—will enact when it takes initiation in Taurus.
3. *The secret of Gemini* has to be grasped at the first initiation because it is the mystery of the relation of Father, Mother and Child. The birth of the Christ-child upon the physical plane is the consummating glory of the Gemini force.

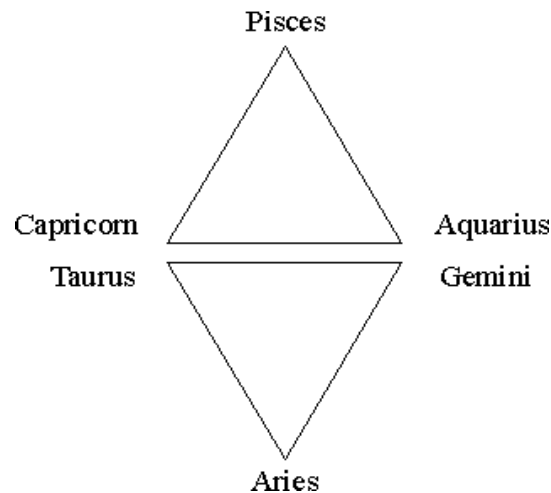
All this concerns the subjective energies which express themselves through the medium of the personality or form aspect. When, therefore, I speak of subjective energies, I refer to the forces pouring from the soul (on soul levels) into the form nature upon its own level of awareness. I could illustrate this by pointing out that desire is not (from the angle of reality) a subjective quality except in so far as it is a distortion or a glamorous use of the energy of will. Desire is the force of the form nature; will is the energy of the soul expressing itself as direction, progress, and conformity to the Plan. This Plan, from the standpoint of the individual, is as much of the sensed will of God as he can, at any particular

stage in his experience, grasp and understand. These distinctions also merit consideration. The **[Page 389]** average human being may consider desire as subjective because he is so completely identified with form life upon the outer planes that the impulses and incentives coming to him along the stream of consciousness are viewed by him as intangible and mystical. Yet they are in reality but form radiations and reactions and are not truly and technically subjective at all. The high call of duty, the sense of responsibility are truly subjective in nature for they come from the soul and are the response of the soul to the pull of the form. Gradually, the disciple learns to distinguish between these distinctive aspects of energy and force which impinge ceaselessly upon his consciousness. As time goes on, his analysis becomes ever more acute and more discriminating until he knows finally which is an expression of force (coming from the form) and which are energy contacts (coming from the soul).

This digression was necessary at this point because it is essential that esoteric astrologers should realise that these three signs, Aries, Taurus and Gemini are (from the standpoint of the disciple and initiate) purely subjective in their effects within the life of these signs. They can only find outward expression in the life of the subject and be consciously directed and controlled in Cancer, thus leading to the great liberation which takes place in the polar opposite to Cancer, Capricorn and also in Aquarius and Pisces. This of course refers to effects upon man upon the reversed wheel. In a certain sense these six signs constitute two major triangles of force.

I have here indicated to you the higher or spiritual aspect of King Solomon's seal. When these six types of energy are fused and blended and so form one unity, you will then find emerging the "Star of Christ." This is one of the symbols of the sixth initiation and is the inner correspondence **[Page 390]** of the star with which you are familiar. In order to understand this more clearly I would point out to you that:

1. That which is begun or "entered into" at the first initiation is consummated and completed in Pisces.
2. That which impelled to the processes of involution and evolution (the desire to incarnate) takes form at the second initiation in the will-to-liberation in Taurus and finds itself released through the will-to-serve—universally—in Aquarius.
3. That which is fluid and changeable in Gemini produces the great shift in consciousness which distinguishes the initiate from the disciple. This, at the third initiation becomes a fixed attitude in Capricorn. The concrete form life is transcended and the inner man reorients and assumes an unchangeable direction.



You might here ask why I deal here with these abstractions? I would reply, that in your effort to understand and to grasp the truth which lies beyond your reason (even when regarding it as a hypothesis hereto unproven) you are gradually developing an aspect of your mind which is much needed in the processes of realisation, and which must be called into effective service during initiation. Such an effort [Page 391] is needed if true understanding is to occur; initiation is the demonstration of intuitive understanding put to practical expression.

As we resume our initial theme, I would call your attention to the fact that through the exoteric or orthodox planet, Venus, this sign Taurus is related to Gemini, Libra and Capricorn. It is of interest to note that Taurus is, therefore, related to the Mutable Cross by a linking stream of energy, via Venus, but is at the same time linked in a dual sense with two arms of the Cardinal Cross, by a Venusian connection with Libra and Capricorn. There is therefore to the true Taurian who reaches illumination one link with the body and soul aspects of expression and two links with soul and spirit—the higher octave of manifestation. Thus is shown the perfection of the sublimation process, for aspiration has entirely superseded desire as a motivating agency. The soul is linked with form but its major link is with the spirit. It is for this reason that in Taurus, the man comes to the point wherein the real goal or the true vision appears. Desire in its lowest expression is linked with the form in Taurus. Aspirational idealism in its highest possible expression is also achieved in Taurus. Aspiration is linked, however, in its lowest expression with the soul and in its highest with spirit. Self-will relates man to form; the will of God relates the soul of the man to the spirit. It takes three initiations to make this clear to the disciple.

Looking at the matter from another angle: Venus, the mind or the soul in Libra reveals to man the exoteric significance and results of desire. In Gemini, Venus reveals the desire of the pairs of opposites for each other for this is the underlying theme of the entire creative and evolutionary process—the interplay of the opposites. In Capricorn, Venus reveals to man that desire for the whole, for the universal, [Page 392] which is the hallmark of the initiate and the true expression of the spiritual life.

When we come to a consideration of the esoteric ruler of Taurus, we find ourselves confronted by Vulcan, one of the veiled and hidden planets and one which is, therefore, little known or understood. I have earlier referred to Vulcan as the Fashioner of divine expression. In a peculiar sense, the energy which streams from Vulcan is fundamentally the strength and potency which sets the world evolutionary process in motion; it embodies also the energy of the first ray, that force which initiates or begins and that which also destroys, bringing about the death of the form in order that the soul may be

set free.

Vulcan is the ray or planet of isolation for, in a peculiar sense, it governs the fourth initiation wherein the depths of aloneness are plumbed and the man stands completely isolated. He stands detached from "that which is above and this which is below." There comes a dramatic moment when all desire is renounced; the will of God or the Plan is seen as the only desirable objective but as yet the man has not proved to himself, to the world of men or to his Master whether he has the strength to move forward along the line of service. There is revealed to him (as there was revealed to the Christ at the fourth great initiatory crisis in His life) some definite, active undertaking which embodies that aspect of the will of God which it is his peculiar function to appropriate and make possible of expression. This has been called in the Christian phraseology, "the Gethsemane experience." The Christ, kneeling beside the rock (symbolic of the depths of the mineral kingdom and of the activity of Vulcan, the fashioner), raises His eyes upward to where the light of revelation breaks forth and knows at **[Page 393]** that moment what it is He has to do. Such is the test of Vulcan, ruling Taurus, of the soul, ruling desire, of the Son of God, fashioning His instrument of expression in the depths, grasping the divine purpose and so bending the will of the little self to that of the greater Self. The depths have been reached and there is no more to be done. The light from the eye of the Bull which with ever increasing radiance has guided the struggling soul must give place eventually to the light of the Sun, for Vulcan is a substitute for the Sun; it is spoken of sometimes as being veiled by the Sun and at others it stands for the Sun itself. It stands between the man and the Sun, the soul. Therefore, we have in this connection three symbols of the light:

1. Taurus.—The eye of illumination or light. The Bull's eye. Illumination. Exoterically—the physical Sun.
2. Vulcan.—The one who reveals that which is deeply hidden and brings it up into the light. Esoterically—the heart of the Sun.
3. The Sun.—The great Illuminator. Spiritually—the central spiritual Sun.

Thus from every angle, illumination remains the theme of this sign.

We have somewhat considered the rays and their effect and relationship as they, through Taurus and its rulers, pour their force and energy into individual man, or into humanity as a whole. The two rays which directly affect the sign are, as we have seen, the fifth (through Venus) and the first (through Vulcan). These two when viewed in combination with the Earth (which is an expression of the third ray) demonstrate a most difficult combination of rays, for all are along the line of the first Ray of Energy:

**[Page 394]**

Ray 1.—The ray of Will or Power.

Ray 5.—The ray of Concrete Knowledge.

Ray 3.—The ray of Active Intelligence.

This combination tremendously increases the already difficult task of the Taurian subject. Only indirectly does the second Ray of Love-Wisdom and its subsidiary line of energies appear and, therefore, love and wisdom are often noticeably lacking in the person born in this sign. Such a man will

have much self-love, self-esteem, self-respect and a good deal of selfish centralisation or personality focus. He will be intelligent but not wise; aspirational but at the same time stubborn and set so that his aspiration does not take him very far very rapidly. He will move spasmodically and in wild rushes; steady measured progress upon the Way is very hard for him. He finds it difficult to apply practically the knowledge gained. It is apt to remain a mental acquisition and not a practical experience. He will be almost painfully conscious of duality but, instead of its producing a struggle for unity, it produces often a set and static depression. He will be destructive because "bull-headed" and because the hammer aspect of Vulcan will be dominant. Because he has a measure of light—his power to be thus destructive will distress him.

He needs to grasp the spiritual side of Venus which emphasises that the Son of God who is the Son of mind is the instrument of God's love; he must learn, therefore, to transmute knowledge into wisdom. He must transcend the destructive side of Vulcan and so of the first ray and instead work as a "fashioner of souls," including his own. He must aim at clear seeing, pure joyful will and the death of personality desire. Such is the goal of the Taurian disciple.

**[Page 395]**

Through the three other arms of the Fixed Cross and their three streams of divine energy, the force of love can be brought indirectly to bear upon the man born in Taurus. The rulers of two of these signs, Leo and Scorpio, include the Sun (second ray), Mars (sixth ray) and Mercury (fourth ray). The Sun and Mars are esoteric rulers of Leo and Scorpio and Mercury is the hierarchical ruler of Scorpio. Uranus is the orthodox and Jupiter the esoteric ruler of Aquarius. The Moon is also present but again veils Vulcan, whose influence we have already considered. The only ray influence lacking is that of the third ray and basically that is present also as it is the ray of Earth. Therefore, in this important sign, the Taurian person is under the influence—directly or indirectly—of all the seven rays for the reason that desire, leading to final illumination, motivates them all. Such is the amazing situation which faces the man—particularly the disciple or the initiate—who is born in this sign. Such constitute the difficulties with which he is confronted but such also bring about his immense opportunity for progress.

It will be apparent to you that a whole new field of study will open before the astrologers of the New Age and fresh light on this greatest of all sciences will be available when the investigator can determine the relative age of the person or of the group whose destiny is to be determined and whose horoscope is being cast. Each of these signs will eventually have to be considered in such cases from:

1. The angle of the unevolved man who will be centred
  - a. In one or other of his vehicles.
  - b. In the integrated personality, prior to the Path experience.

In these, the *Mutable Cross* controls.

**[Page 396]**

2. The angle of the cycle of lives wherein the dualities are recognised and the aspirant is then "reversing himself upon the Wheel."

The *Fixed Cross* then controls.

3. The angle of the initiate.

Here the *Cardinal Cross* is beginning its control.

These Crosses are also known as:

The Cross of the hidden Christ—The Mutable Cross  
 The Cross of the Crucified Christ—The Fixed Cross  
 The Cross of the Risen Christ—The Cardinal Cross

The individual, planetary and cosmic Crosses.

To determine these angles will involve among other things a close analysis of the qualities of the four energies which play through each arm of the Cross upon humanity. One aspect of this will eventually determine statistically the average of the signs governing the various types of men.

It has been said that "four energies make a man; eight energies make a Master; twelve energies make a Buddha of Activity." During this process of "fashioning," great changes take place in consciousness and there are fundamental changes wrought through this sign which—in combination with its polar opposite, Scorpio—is one of the major conditioning signs of the zodiac. Under its energy impact, profound disruptions and alterations in character, quality and direction take place. It is a dangerous sign because the destructive aspects are so easily over-emphasised and so intelligently applied to circumstance that the career of the Bull can be both destructive within its field of contacts and **[Page 397]** at the same time self-destroying until such time that self-will or selfish desire is tempered by aspiration. Aspiration eventually gives place to intelligent activity and the acceptance of the will emanating from the spiritual Centre of life. This leads to cooperation with the Plan in the fullest sense and the end of individual self-centredness. Temper, which is so characteristic of the Bull, must give place to directed spiritual energy, for temper is but energy run wild in the interests of the personality; blindness (for the Bull is blind for much of its career) must give place to vision and the right focus of the sight and this will finally dispel the self-engendered illusions and glammers of the aspirant; self-pity, which is the effect of a constant concentration on the frustration of desire in the personality life, must be succeeded by compassion for all humanity, and this must be developed into the selfless service of the salvaging initiate. The task of the Taurian is a hard one for he embodies in himself, to a marked degree, outstanding limitations as regards the processes of spiritual evolution; there are, however, no insuperable difficulties and the liberated Taurian is ever a constructive, planning, creative, forward-moving force; such men are greatly needed in these serious days of re-adjustment and strain.

Taurus, as you know, rules the neck and the thyroid gland. This is essentially the region whence must emanate the creative activity of the man who is upon the Path. The throat is a point to which the energy of the sacral centre must be lifted so that creation through love and by the will eventually will prove the sublimatory effect of the transference to higher use of the sex energy. The right use of the organs of speech gives the clue to the processes whereby the disciple must bring about certain basic changes. The Taurian upon the way of liberation would do well to employ the **[Page 398]** method of directed and motivated speech of an outgoing and explanatory nature in order to transform himself from one who goes wilfully on his personality way into a wise cooperator with the Plan. By this I mean that, as man translates his ideals into words and acts, he brings about transformation, transmutation and eventually translation upon the mountain top of Initiation. The results of this creative work of materialising the vision must be carried to the point of effectual demonstration in Scorpio in which sign the final tests are applied to prove that the energy is flowing freely and without impediment and obstruction between the throat and sacral centres; to show that right direction has been achieved and that there is no longer any



fear that the Taurian subject will blunder blindly forward again in his own self-interest but will, in the future, move intelligently upon the Way of Liberation—the way that brings about his own release and at the same time sweeps him into those activities which bring about the release of others. In Scorpio, the man who has mastered his lessons in Taurus must demonstrate that creativity which will work under the inspiration of aspiration and vision and constructively attempt to express the beauty which all forms intrinsically veil, thus bringing to all revelation of that underlying purpose which motivates all events and forms. All these aspects of basic change in purpose, interest and orientation must manifest in Scorpio, thus proving the effectiveness of the evolutionary processes undergone in the great repeated transition from Scorpio to Taurus and from Taurus to Scorpio. This cycle of moves constitutes (with the greater cycle) a rhythm of experience of tremendous moment. These seven signs are pre-eminently life-experience signs. The preceding sign of Aries is the "sign of institution" [Page 399] whilst the four which come after Scorpio prove to be signs of discipleship and initiation. This is on the reversed wheel and the implications along the same line on the ordinary wheel can easily be applied by you.

It is the recognition of these goals and a grasp of the Taurian problems which will make clear to you the position of the planets in this sign. I would remind you again that the exaltation of a planet in any particular sign, its fall within the sphere of influence of a sign as well as the lessening of a particular planetary influence in any sign cycle (making it what has been technically called "in detriment") is purely symbolic of the effects of energy as it impinges upon the form-nature, meeting resistance or non-resistance, evoking response or non-response, according to the calibre of the planetary instrument subjected to the impact. In this sign, the Moon is exalted. Symbolically this means that the form side of life is a powerfully controlling factor and one with which the man must ever reckon. The Moon is the Mother of the form and in this case veils or hides Vulcan—which might be expected. The Moon, therefore, stands here for the fashioner or moulder of the form, bringing in both the feminine and masculine aspects of form-building, the dual functions of Father-Mother. This is a point for astrologers to remember. This process of interplay brings about two phases of the needed fashioning:

1. A process wherein is created a form of great potency in which self-interest and personality aims and desires are the motives bringing about activity. The Moon and Taurus activity.
2. The processes, self-applied by the awakening Taurian, wherein the form nature is fashioned anew and motivated [Page 400] in a different manner and so is "raised up into Heaven" and thus irradiated and glorified. The Vulcan and Taurus activity.

The exaltation of the form, ruled by the Moon, can be traced throughout the entire zodiac and provides in itself an interesting and progressive story with which I have not at this time the intention to deal. It is told by the various women who figure in the different constellations and around them some day the *astrology of the form* will be built. There is Cassiopea, Venus, Coma Berenice, Andromeda and one or two others, as well as Virgo, the Virgin, the most important of them all. I can only indicate here a field of thought and of astrological investigation hitherto untouched but I have not time for the interpretation of this vast and profitable field of knowledge. "Our Lady, the Moon" is related to all these and before the great disruption in an earlier solar system which led to the Moon becoming a dead planet, the energies of these stars and certain of the planets which were produced through their activity, were all focussed in and transmitted by the Moon in a most mysterious yet powerful manner. Through desire translated into terms of spiritual will, the form is esoterically "exalted" and of this fact the exaltation of the Moon in Taurus is a symbol. To this the ordinary astrological symbol of the Bull's horns testifies. This is the crescent Moon and also the symbol of the destructive nature of the form life of the Bull.

Forget not that in this connection the destruction or death of the form and the ending of form influence thereby is the goal of the process which changes desire into aspiration.

Uranus, the planet of the hidden mystery and one of the most occult of the planets "falls" in this sign, producing [Page 401] the accentuation and the sharp division between body and soul which is so marked a characteristic of the Taurian subject. It prepares the inner man for the sharp interplay and conflict in the next sign, Gemini. The presence, therefore, of the exalted Moon and the fallen Uranus gives a marvellous picture of man's history during the stage of personality development and power. The task of Uranus, hidden in the depths, is to awaken and evoke the intuitive response of Taurus to an ever-increasing light until such time that full illumination is achieved and also the development of the spiritual consciousness—substituting these higher soul aspects for the lower form reactions. It is interesting to note that in Scorpio, Uranus is exalted which gives indication of the success of the task which the Uranian forces undertook. Achievement is attained.

Mars is in detriment in this sign. Its activity adds constantly to the naturally warlike nature of Taurus but the potency of the Taurian struggle is so great, esoterically speaking, that the effect of Mars is lost in the larger whole. It "adds to the glamour and confusion and yet holds within itself hope for the struggling man."

Constantly in this sign comes the emphasis upon struggle. It is a cosmic, planetary and individual struggle, for desire-will underlies the manifested activities of the Logos, the planetary Life and of man and also of all forms in nature. It is the struggle of that which is deeply hidden in darkness to reach the light of day; it is the struggle of the hidden soul to dominate and control the outer form, the struggle to transmute desire into aspiration and aspiration into the will to achieve. It is the struggle to attain the goal which an increasing light reveals. So potent is this struggle that on the ordinary wheel it culminates (prior to the re-entry in Aries of the soul seeking incarnation) by the fixed [Page 402] desire, growing steadily stronger, to follow the wheel of re-birth; on the reversed progress around the zodiac, the struggle is to overcome and destroy all that has been so laboriously achieved upon the ordinary wheel and to demonstrate in Scorpio (through the terrific tests there applied) that the form no longer controls but that the lessons learnt through the use of the form have been retained; the struggle is to achieve initiation in Capricorn and thus release the soul from the revolving wheel and achieve final liberation from the thralldom of desire and from form control of any kind.

This is curiously emphasised by the rulers of the decanates in this sign. Both the astrologers, Leo and Sepharial, practically and to all intents and purposes, agree in their assignment of planets to govern the triple aspects of the sign. They only vary exoterically on one point for Sepharial gives the Moon as governing the second decan whilst Leo gives Venus as ruling the first decan. However, Venus and the Moon are often used interchangeably and both express or emanate the same basic energy of active intelligence in its higher and lower aspects. One expresses intelligent love and the other the intelligence of matter; this dual emphasis is concerned with the dominance of the form nature in the Taurian subject and his release through the Venusian Son of Mind. The Moon or Venus, Mercury and Saturn control the decanates and our consideration of these planets in the other signs will have indicated to you their right interpretation, both here and elsewhere. Form life, intelligent activity, and intense struggle summarises the Taurian problem, whilst Mercury, the Messenger of the Gods, reminds the struggling man that he must become ever what he essentially *is*, thus escaping from illusion and entering into light.

Keynotes of this sign are, as usual, clear in their implications. [Page 403] One states the note of the form aspect, "Let struggle be undismayed." The Word of the form is to take, grasp and go courageously after that which is desired. The Word of the Soul is, "I see and when the Eye is opened, all is light." The eye of the cosmic Bull of God is open and from it light pours radiantly forth upon the sons of men. The eye of vision of the individual man must likewise open in response to this cosmic light. Hence victory is inevitable for the potency of cosmic energy will unfailingly and in time subdue and re-orient the energy of humanity.

We have now considered briefly and yet I believe instructively certain of the subjective influences and significances of the twelve signs of the zodiac. We have touched upon their mutual inter-relation and their planetary interplay and have sought to portray the reactions of humanity to these multiple energies and forces. These forces, pouring out from cosmic sources, find their way into our solar system, being attracted thereto through analogous quality or—under the Law of Contradictions or the Law of Contraries—find their way to certain planets. Thus they affect and condition units of life upon each of these receiving planets. We have seen man incited to progress by the nature of the forces of divine attraction and have noted the differing divine qualities which this play of energies evokes in humanity—as well as in all other forms of life. We have perhaps emphasised almost to the point of bewilderment the vast aggregation of impelling energies which play throughout our cosmos; individual man may well be stunned by a sense of his helplessness and his unique futility. But this is only due to the relatively undeveloped state of his "receiving apparatus." When thus bewildered let him remember that potentially he possesses the creative ability to build and gradually to develop a better mechanism of reception which [Page 404] will enable him finally to be responsive to all impacts and to every type of divine energy. This capacity is indestructible and is itself a divine focus of energy which must and will without fail carry forward the good undertaken under the inspiration of The Great Architect of the Universe. He fashions all things to a divinely foreseen end and in this sign—through His agents, Venus and Vulcan, typifying the form and the soul—will lead man from the unreal to the real.

## CHAPTER III

### The Science of Triangles

#### INTRODUCTORY REMARKS

We have been working for some time now upon the third part of our study of the Zodiac and the Rays. This entire section deals with the nature of esoteric astrology and, under our introductory remarks, we considered very briefly the significance of esotericism as a whole when applied to modern astrology; we considered the three Crosses and referred, again very briefly, to the relation of the signs to the centres; we gave most of our time, however, to an analysis of the meaning and inter-relation of the twelve signs of the zodiac to each other, to the planets, and to the Earth. We dealt scarcely at all with their effect upon the individual except in a general sense. Now we begin to take up the third and most important part of this astrological study, entitled *The Science of Triangles*. This study will fall into three parts as I earlier indicated:

1. Triangles of Energy—constellations.
2. Triangles of Force—planetary triplicities.
3. The Triangles and the Centres—planetary and human.

I have analysed here the point reached in our studies, as I am anxious for you to know as far as possible just where we stand in our attempt to throw the light of esoteric understanding [Page 408] upon the present entirely exoteric study of astrology.

Before, however, proceeding with our somewhat difficult theme there are a few words I would like to say in reference to our general attitude, and certain things of which I would remind you.

In no place have I attempted to give any of the mathematics connected with my statements in this series of astrological studies. Certain basic changes in the orientation of the Earth's axis are now taking place, and these will throw much confusion into the computations of astrologers. These changes are proceeding slowly and progressively and according to cosmic law. Whilst they are in progress, accuracy of computation and deduction is unattainable. When the orientation and "pointed direction" of the Earth's pole has again been stabilised, the new conditioning, mathematical figures can be again ascertained. There has indeed been no true accuracy since ancient Egyptian days. Anything now possible along these lines can only be regarded as approximate, and, therefore, certainty in analysis, prediction and interpretation is not possible. This whole subject is one of the greatest obscurity and quite incomprehensible to the average astrologer and certainly to the average student. I would remind you, however, that several times in the great life cycle of the Earth, there have been changing "pole-stars" and that our present pole-star has not always held that position. This science itself recognises.

At each of the great shifts in the Earth's axis, there has been upheaval, confusion and cataclysm, preceding reconstruction, stabilisation and relative quiet. Of these macrocosmic events there are similar microcosmic correspondences in the lives of both humanity and individual man. Hence the present world crisis—though precipitated by human [Page 409] error and sinfulness, by past Karma and emerging idealism (responsive to the development of the intellect and the appearance of the intuition)—is basically the result of much greater and vaster combinations of force currents in macrocosmic relations.

Briefly it might be said that the following cosmic and systemic causes are responsible for the present world crisis and the present difficult world situation:

1. A welling up of magnetic force on Sirius, which produces effects upon our solar system and particularly upon our Earth, via the Hierarchy.
2. A shift in the Earth's polarity, due to the pull of a great cosmic centre. This powerfully affects the Earth's orientation and is responsible for the present earthquakes, and for the volcanic eruptions and the many earthquakes during the past one hundred and fifty years.
3. The great sweep of the sun around the *greater zodiac* (a period of 250,000 years, or a complete round) came to an end when the sun entered Pisces over two thousand years ago. This process of passing out of, or entering into, a particular sign and cyclic influence covers a period of five thousand years where this greater round or cycle is concerned. This period of five thousand years covers the complete cycle of transition until complete freedom to function under the inspiration of the new sign is

completed. We are, therefore, not yet free from incidental turmoil.

4. The passing of our Sun out of the sign Pisces into the sign Aquarius is another of the conditions bringing about the present confusion. This confusion of forces in the solar system is notably affecting our planet. In the process of passing from sign to sign, as for instance [Page 410] transiting out of Pisces into Aquarius as is now the case, the period covered is approximately five hundred years.

These are points which astrologers would do well to consider. I would remind students again that when speaking of signs I am referring to the influences of the constellations as they are represented by the signs, calling to your attention that in the great evolutionary process and owing to certain shifts and astronomical-astrological discrepancies, the Sun is not in the constellation to which a particular sign refers at any given moment. This I called to your attention in an earlier part of this treatise.

5. Another factor little known is that the Moon today is disintegrating with increasing rapidity and this necessarily affects the Earth and produces terrestrial results.

Students would find it of interest to make the following applications of these great cyclic events to their own "appearance" and functioning processes in time and space:

1. The succession of the greater rounds of the zodiac or a period of cycles of approximately 250,000 years has a correspondence to the life cycle of the Monad.
2. The progress of the Sun as it passes through the signs in the zodiac during one of these 25,000 year cycles finds its analogy in the life cycle of the ego or soul.
3. The lesser zodiac covered—from the angle of extreme illusion—in the course of one year, corresponds to the life of the personality.

In considering these points it should always be remembered that great shifts in consciousness, or great expansions of awareness, are followed inevitably by upheaval in the outer forms. This is true in the life of the solar Deity, of a planetary [Page 411] Logos, of humanity as a whole and of a man. Hence again today's world problem. A major event such as a change in the axis of the Earth is related to an initiation of the planetary Logos. Students can here note, therefore, the relation to the individual life as it shifts its consciousness steadily in the vital unfolding processes of the Path of Discipleship and of Initiation. Earlier in this treatise I referred to a fact which must always be borne in mind and that is that the great energies, playing upon our planet, exert a hindering or a stimulating effect. They are either retarding in their effects, producing concretion, crystallisation and a holding back or on to that which is old and of the past, or they stimulate and produce fluidity, enlargement and expansion. The careful student of human affairs will note this as he studies the events which are today passing before his eyes.

Speaking with a wide generalisation, it might be said that the three major groups of forces affecting our planet are zodiacal, systemic and planetary in nature and—again generalising—it might also be said that:

1. Zodiacal energies pass through Shamballa and are related to the first Ray of Will or Power and affect the Monad.

2. Systemic energies pass through the Hierarchy and are related to the second Ray of Love- Wisdom or (as it is oft called in esoteric astrology) the Ray of Attractive Coherency and affect the soul.

3. Planetary forces impinge upon and pass through humanity and are related to the third Ray of Active Intelligence and affect the personality.

To this I earlier referred, but have restated it here as I seek to have it definitely in your minds as we go forward [Page 412] with our new studies. You have here a major trinity of energies, emerging out of a vast and incomprehensible aggregation of forces and energies which stands to them as the One Life stands to this lesser important triangle.

It must also be remembered that this triple group of energies produces differing effects according to the type of mechanism (itself dependent upon the point in evolution and the stage of development) upon which it impinges. The effect, for instance, of zodiacal and systemic force upon a sacred or a non-sacred planet is widely distinctive, just as the effect of these energies as they make their impact upon man will depend upon whether response is evoked from the monad, the ego or the personality, whether they impinge upon the mass consciousness, the self-conscious unit or the illumined consciousness of humanity, or whether in fact—as far as man is concerned—they play upon unevolved man, upon evolved man or upon disciples and initiates. *The type of mechanism, and the quality of the consciousness determines reception and response.* This is a statement of basic importance and until astrologers can arrive at the point of development where the world of true meaning is open to them and where the scope of their consciousness is widely inclusive, it will not be possible for them to be truly accurate in their interpretations of group or individual horoscopes. I am bringing this point up as the whole science of Triangles relates entirely to *subjective energies as they condition the consciousness and not to the conditioning brought about by the same energies upon the outer forms upon the physical plane.*

You may here rightly remark that "as a man thinketh so is he" and that this expression of energy will amount to the same thing in the last analysis. But this is not exactly true. The response of humanity or of the individual man [Page 413] to the inner thought life and to the subjective consciousness is *not* immediate. It takes much time (especially in the early stages), for an idea to work through into the mind and from thence to the brain, conditioning the emotional nature in its progress and processes. Several lives may, therefore, be given to the registering of the effects of these energies upon the thought life and the response of the physical plane life once they are comprehended. It is for this reason that I have stated that the Science of the Triangles underlies the whole system of astrology and is only now in process of revelation. Bear in mind that the effect of these energies which we shall be considering and of their triple relationship will be in the realm of ideas and in the world of consciousness and its expansion, and will embrace, therefore, the sentient thought life of a solar Logos, of a planetary Logos, of humanity and of man.

It will not, therefore, deal with the producing of events except in so far that all ideas work out into expression upon the plane of manifestation—such working out being, I again repeat, dependent upon the quality and nature of the apparatus of response, be it a solar system, a planet, the fourth kingdom in nature, or a human being.

I would add here a sixth reason for the present strain and stress in the response of the human family in this world crisis because it is related to the entire question of conscious response to subjective forces,



expressing themselves as ideas and vast thought currents. This is the fact that humanity as a whole is today reversing itself upon the great zodiacal wheel just as the individual disciple does; the point of reversal and the sign or signs in which it takes place mark a momentous point of crisis in the life of this kingdom in nature, producing upheaval, difficulty and a whole gamut of readjustments, necessitated by the re-orientation. **[Page 414]** If you add this reason to the other five, you will not be astonished that the situation is today almost fantastic in its difficulty and the extent of the involvement.

In every triplicity, there are three major qualities manifesting or three basic energies seeking expression and influence. As he manifests in time and space, man discovers this to be true and to constitute a law in nature, and it might be said that the task of the disciple is to become consciously aware—like a detached onlooking Observer—of these energies and their expressing qualities as they function within himself. This he does upon the Path of Probation, the Path of Discipleship and the Path of Initiation. He has to become aware of:

1. The threefold energy which is the personality, and of which the vital body is the synthetic expression.
2. The threefold soul of which the egoic lotus is the expression.
3. The triple monad of which a great diffusion in time and space in three streams of creative energy is the expression.

This last definition is somewhat meaningless to the uninitiate but must suffice. There is a manifesting aspect in all these triplicities which is the result of, and conditioned by, the interplay of the three forces. It is their full expression and the result of their successful activity.

1. In the personality, it is the physical body.
2. In the soul, it is the unfolded central bud within the egoic lotus.
3. In the monad, it is the "sound which geometrically forces itself into the vision of the beholder"—a deeply esoteric mode of symbolising that which cannot be expressed or reduced to the tangibility of form.

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If students will bring this idea to the study and understanding of the astrological triangles and will refuse to lose sight of the related triple energies, they will greatly simplify their studies. The microcosm, when known, holds ever the clue to the Macrocosm. The Macrocosm eternally reflects itself in man, the microcosm, and hence man has within himself the possibility and the potentiality of total comprehension.

Therefore, in all the many triplicities which we shall study, we shall find correspondences to the monad, the soul and the personality in man; we shall find one line of the triangle embodying determining and dominating force and two lines which—during a particular cycle—are conditioned by it. For instance, you have an interesting illustration of this in the nature of fire, esoterically understood, in its triple expression in time and space during a cycle of manifestation, for—as you know—the Ageless Wisdom teaches that there is:

1. Electric fire----- will----- monad ----- Initiatory fire.
2. Solar fire ----- love-wisdom----- soul----- Qualificatory fire.
3. Fire by Friction ---- activity ----- personality ---- Purificatory fire. Intellectual.

I point out this triplicity as it is one which is familiar to you and at the same time constitutes a good illustration of a basic law.

### 1. Triangles of Energy—Constellations.

Lying behind all the many interlocking triangles in our solar system and conditioning them to a very large extent (though today more potentially than expressively) are three energies coming from three major constellations. They are the emanations from the Great Bear, from the Pleiades and from Sirius. It might be pointed out that:

#### [Page 416]

1. The energies coming from the Great Bear are related to the will or purpose of the solar Logos and are to this great Being what the monad is to man. This is a deep mystery and one which even the highest initiate cannot yet grasp. Its sevenfold unified energies pass through *Shamballa*.
2. The energies coming from the sun, Sirius, are related to the love-wisdom aspect or to the attractive power of the solar Logos, to the soul of that Great Being. This cosmic soul energy is related to the Hierarchy. You have been told that the great White Lodge on Sirius finds its reflection and a mode of spiritual service and outlet in the great White Lodge of our planet, the *Hierarchy*.
3. The energies coming from the Pleiades, an aggregation of seven energies, are connected with the active intelligent aspect of logoc expression, and influence the form side of all manifestation. They focus primarily through *Humanity*.

Connected with this major triangle and affecting powerfully our entire solar system is a triple inter-relation of great interest, which has a special and peculiar relation to humanity. This triangle of forces relates one of these major constellations, one of the zodiacal signs and one of the sacred planets within our solar system.

First Triangle:

The Pleiades . . . Cancer ..... Venus.  
*Humanity.*

Second Triangle:

The Great Bear . . . Aries .....Pluto.  
*Shamballa.*

**[Page 417]**

Third Triangle:

Sirius . . . Leo . . . Jupiter.

*Hierarchy.*

I wonder if you can grasp at least partially and symbolically the fact that these triangles must not be thought of as *placed*, static and eternally the same, or even as three dimensional. They must be regarded as in rapid movement, revolving eternally in space and ceaselessly moving onward and as of fourth and fifth dimensional extension. There is no way of depicting them or of bringing them visually to your attention, for only the inner eye of vision can imagine their progression, position or appearance. These three major triangles are only partially as yet in expression as far as our solar system is concerned and only one point of the great triangle—as for instance one point of the Great Bear—constitutes with Aries a related line of force; only one point of Aries—within itself or within its own range of interplay with Leo and Capricorn (see Tabulation VIII) is related to Pluto. Therefore the entire cosmic web and solar system is an intricate, constantly moving, interwoven series of triangles wherein each point of a triangle emanates three lines or streams of energy (nine in all); it is likewise responsive to and receptive of the energies—likewise triple in nature—which lie within its periphery or sphere of influence and vibratory activity.

It is useless for students to attempt to unravel this aggregation of interlacing streams of energy. All that is now possible for man with his present equipment is to accept hypothetically these statements anent certain major triangles which affect humanity and seek to prove their effect and to endeavour to arrive at some understanding of that intricate, interwoven network which he himself possesses and to which **[Page 418]** he gives the name "etheric body." Thus he may succeed in proving the accuracy of a statement by the demonstrated quality of the life aspect, its conditioning and results in the microcosmic life history and events. This astrology has nought to do in connection with tangible happenings on the outer plane of existence; we, however, will see to it that our effort lies *along the line of psychological life history and events and not along the line of physical occurrences*. This difference is basic and must ever be borne in mind. Astrologers have begun to grasp a dim idea of the interlocking triangles of energy as far as our Earth is concerned in the rather arbitrary division of the twelve constellations into four triplicities, covered by such qualifying terms as earthy triplicity or fiery triplicity, composed each of a cardinal, a fixed and a mutable sign. They thus divide up the entire zodiac into a fourfold group of interlacing and interrelated triads, each conditioned by one of the basic elements and thus qualified. These constitute a series of basic triangles with a definite reference to our planetary life. Owing to the constant movement everywhere, inherent in the solar system and the zodiac—onward, interior and revolving—some idea can be grasped of the intricacy of the entire pattern. A further aid to the grasping of this essential beauty of coordinated and organised movement and its power to qualify and condition the entire universal *pattern* can be gained by those students who have studied somewhat the various triangles to be found in the etheric body of man through the inter-relation of the seven centres to which I have referred elsewhere in my various books. These centres, when awakened and alive, are swept finally within the radius of each others' sphere of action; from the point of view of living energy, the circumference of these wheels or vortices of force becomes so enlarged that they eventually **[Page 419]** overlap and touch, presenting on a tiny scale a condition analogous to the contacting and interlocking series of triangles such as those referred to above.

Behind these concepts of the relation existing in time and space between the constellations of the Great Bear, the Pleiades and the sun, Sirius, and our solar system, there exists, it must be remembered, an immense series of interlocking triangles between the stars which compose these constellations *interiorly* and our solar system. You have, therefore, a relationship between:

1. The seven stars, composing the Great Bear.
2. The seven stars, composing the Pleiades, sometimes called the seven "sisters" or "wives" of the Rishis or informing Lives of the Great Bear.
3. The sun, Sirius.

These compose major triangles of force and all are held within the radius of the Life of that Great Being Whose expressed, manifested intention is brought into being through the medium of these three related groups and our solar system. As hinted by me in *A Treatise on Cosmic Fire*, these four groups of stars constitute the manifested aspect or personality of a great and unknown Life.

I seek in this connection to give only a general picture because, with these cosmic triangles, I have no intention to deal. We will only consider those constellations within the greater zodiac which are known by astrologers to have a definite effect upon humanity and our planetary life.

Therefore, in studying these triangles, we will make (for our guidance) certain rules which, under the Law of Analogy, may facilitate our comprehension of the underlying meaning and truths.

**[Page 420]**

1. All triangles studied will be regarded as expressing:
  - a. A major conditioning energy, producing manifestation.  
This corresponds to the Monad aspect.
  - b. A secondary qualifying energy producing consciousness.  
This corresponds to the Ego or Soul aspect.
  - c. A lesser expression of force, producing tangibility.  
This corresponds to the Personality aspect.
2. These three energies will be related, therefore, to the three aspects of manifested life. These have been termed throughout this treatise: Life, Quality and Appearance.
3. These energies change within themselves and sometimes one will strike the dominating note and sometimes another; sometimes a secondary energy will become a major conditioning force and sometimes the lesser expression will come to the top and become, for the cycle, the outstanding characteristic of the triangle. Such cosmic events are governed by a great Law of Expediency, evoked by the evolutionary process and incident also to zodiacal movement and its own interior mathematical conditioning—a subject of such vast dimensions and mystery that no Life within our solar system has more than sensed its significance. The cyclic expression of life is dependent upon constant mutation and infinitely changing processes.

4. The statements made by me in this attempt—for it is little more—to indicate the main lines of approach to the new science of esoteric astrology, may not yet be capable of any proof. Later on such proof will be available. All that I can ask of you at this time is to be **[Page 421]** interested in the presentation, to strive to see the general picture I am seeking to present and to grasp somewhat the relative synthesis which underlies all manifestation. Starting from that which is today accepted, be willing to move on from there into *new fields of possibility and of sensed probability*. Time will justify the information I ask you to accept as hypothesis.

Next I will deal with an analysis of three groups of triangles which are of major importance to humanity *at this time* and which follow upon information earlier given. These groups of triangles emanate energies which reach through space to the individual man and, therefore, cannot be ignored. They are:

<i>The Great Bear</i>	<i>The Pleiades</i>	<i>Sirius</i>
Leo	Transmit energy via Capricorn	Pisces
Saturn	These transmit energy via Mercury	Uranus
Planetary head centre	Reaching the following centres Planetary ajna centre	Planetary heart
Disciple's head centre	From thence to Disciple's ajna centre	Disciple's heart centre
The base of the spine	and eventually control The throat centre	the solar plexus

I will also take up with you some of the points and indications which are hinted at in Tabulation IX, relating to the twelve signs of the zodiac, to be found on page 423. Certain major streams of conditioning energies will be seen related to each other and to our Earth and these fall into two groups:

1. The ray energies which we are told emanate from the Great Bear in seven great out-lying streams of force.

**[Page 422]**

2. The inherent energies of the twelve constellations which blend with the ray energies, producing the essential dualism of manifested life, and incidentally are responsible for the peculiar difficulties confronting humanity on the arc of evolutionary experience upon our planet.

Again I would repeat that what I shall have to say will be related to present world conditions, to humanity and also—for practical teaching and application—to the life of the individual disciple. Necessarily, these energies have a cosmic, systemic and planetary significance but these no disciple can as yet grasp; personality has to be transcended before even the earlier stages of the understanding of these mysteries become possible, and this transcendence is something you have not yet accomplished

but which some day inevitably you will.

Once man is impersonal and free from the reactions of the lower self, and his consciousness is illumined by the clear light of the intuition, then his "window of vision" becomes clarified and his sight into reality is unimpeded. Obstructions (always erected by humanity itself) are removed and he sees all life and form in their true relation and can comprehend, and even occultly "see," the "passage of the energies."

The relationship of certain rays and cosmic triangles may become clearer to you if the following tabulation is studied with care.

NOTE: The seven stars of the Great Bear are the originating sources of the seven rays of our solar system. The seven Rishis (as They are called) of the Great Bear express Themselves through the medium of the seven planetary Logoi Who are Their Representatives and to Whom They stand in the relation of cosmic Prototype. The seven **[Page 423]** planetary Gods manifest through the medium of the seven sacred planets. Each of these seven rays is transmitted into our solar system through the medium of three constellations and their ruling planets.



## TABULATION IX. — A COSMIC SERIES OF INTERRELATED TRIANGLES

*(The Rays, Constellations and Planets)*

<i>Ray</i>	<i>Constellations</i>	<i>Planets</i>	
		<i>Orthodox</i>	<i>Esoteric</i>
I. Will or Power-----	{ Aries Leo Capricorn	Mars The Sun Saturn	Mercury The Sun Saturn
II. Love-Wisdom -----	{ Gemini Virgo Pisces	Mercury Mercury Jupiter	Venus The Moon Pluto
III. Active Intelligence-----	{ Cancer Libra Capricorn	The Moon Venus Saturn	Neptune Uranus Saturn
IV. Harmony thro' Conflict-----	{ Taurus Scorpio Sagittarius	Venus Mars Jupiter	Vulcan Mars The Earth
V. Concrete Science-----	{ Leo Sagittarius Aquarius	The Sun Jupiter Uranus	The Sun The Earth Jupiter
VI. Idealism. Devotion-----	{ Virgo Sagittarius Pisces	Mercury Jupiter Jupiter	The Moon The Earth Pluto
VII. Ceremonial Order-----	{ Aries Cancer Capricorn	Mars The Moon Saturn	Mercury Neptune Saturn

At this time, I purpose to trace certain major conditioning streams of energy, as they proceed forth from their emanating source—via certain constellations and planets—to the Earth and, from within the radius of the Earth, reach the individual disciple, again via certain major planetary **[Page 424]** centres. In this way that great Synthesis (which is qualified Life in appearance or manifestation) can be seen in definite activity, producing solar, planetary and individual effects and thus demonstrating that intricate relation which unites the human atom to the great Lives Who are the sum total of that which is manifested.

The analogy between the microcosm and macrocosm will, therefore, be helpful, and the relation of a cell or atom in one of the abdominal organs (for instance) to the soul on its own plane will illustrate with accuracy a still greater relationship and interplay. In this interplay of Lives and Their emanating

streams of forces and energies and in the major determining life activities of That in which all forms—including the human—live and move and have their being is to be found the inevitability of ultimate achievement, the unalterability of law and the expression finally of divine unchangeable Purpose. In the evolutionary effects of this relation of Life to Form is to be found also the undeviating way of an expanding, ever-unfolding consciousness—whether it be macrocosmic or microcosmic. Hence, the Will of God moves the worlds and the Love of God determines results.

In this consideration of the basic Science of Triangles (I had well-nigh said "in the *contemplation* of the basic Science of Triangles," for that is what it necessarily should be if understanding is to be the real reward of our efforts) the relation of the three basic energies affecting our solar system and the predominant effect of one of them in any cyclic expression in time and space must always be borne in mind. One illustration of this normally emerges in our minds if it be remembered that in this world cycle in our *systemic* manifestation it is the second or consciousness aspect (that of the second Logos) which is the dominant **[Page 425]** conditioning factor, which sets the note for evolutionary development and which engrosses the attention of the evolving human units. This is the case even when other factors are present and active. Therefore, all approaches to truth and to knowledge must, in this cycle, be *in consciousness*. In another cycle such an approach may be focussed in the will or even in some already present but unrealised divine attribute, for which we have as yet no name. All that any man can consequently bring to the comprehension of life experience or to the understanding of such an occult science as the Science of Triangles is a consciousness which is developed to a certain definite and personal point of perception or awareness. This point of perception is itself dependent upon individual unfoldment and also upon the state of awareness of humanity as a whole. This connotes two different though inter-related conditions of perception.

Speaking technically, perception and response or the activity of the perceiving, observing consciousness—carried on through the medium of the mechanism of response—is dependent upon the condition or "aliveness" of the centres or their quiescence. This is true of a man galvanised into activity through his seven centres, of a planetary Logos functioning through seven planetary centres, of a solar Logos functioning through still greater centres of vibratory reaction, or still greater Lives, functioning through an aggregate of solar systems. Upon this activity and its understanding depends the whole science of astrology; in this statement I give you a clue which may some day revolutionise the present approach to astrology.

The twelve signs of the zodiac fall into two groups of signs, and their related synthesis has much to do with the Science of Triangles. They are:

**[Page 426]**

1. Seven signs related to the unfoldment of planetary consciousness upon Earth and only incidentally involving the fourth Creative Hierarchy, the Human Hierarchy.

2. Five signs related to the unfoldment, in time and space, of the Human Hierarchy. These five signs are of major conditioning importance and may be enumerated as follows:

- a. Cancer
- b. Leo
- c. Scorpio
- d. Capricorn
- e. Pisces

These five signs are related in the planetary sense to the five great races of which our present race, the Aryan, is the fifth. These five races, under the influence of the five signs, produce the externalisations which are called the five continents—Europe, Africa, Asia, Australia, America. These five continents are to the planetary Life what five major endocrine glands are to the human being. They are related to five centres.

All these appearances, expressions of qualities and material evidences of life are the symbols or outer and visible signs of inner and spiritual realities or of Life, whatever you may mean by that term. For our purposes, we could define Life as the energy emanating from certain great Lives Who stand behind our solar system as its life and source, much as the Monad stands behind the appearance of a man upon the physical plane or of the soul upon its own level. Man, it might be stated, is the expression of seven principles and of the life expression or activity of five planes. In this  $7 + 5$  is to be found the clue to the mystery of the seven and the five zodiacal constellations.

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Within this sum total of active, qualified energies, we have (working out today) influences and impulses from three major constellations. These pour through certain other related constellations and planets into the three major planetary centres: Shamballa, the Hierarchy and Humanity. It is with these three centres I would seek to deal and to them and their inter-relations continually make reference. I would ask you to bear in mind that these energies are transmitted from one point to another, or pass through with transmuting effect from one centre to another, thus bearing their own vibratory quality but carrying also that of the centre of transmission. In the transit of energy from a major centre to a human being and when the energy is finally *grounded* in the disciple's centre, you will notice that it is then a fusion of six energies. These three groups of energies (each of them a fusion of six) make the dominating energies, controlling the human being, to number eighteen; this holds the clue to the mystery of the "mark of the beast" which is 666. This is the number of the active intelligent man and distinguishes his form nature from his spiritual nature which is 999. These three lines or streams of energy in man may be listed as follows:

I. <i>Will. Purpose.</i>	II. <i>Love-Wisdom.</i>	III. <i>Active Intelligence.</i>
Spirit.	Consciousness.	Form.
1. The Great Bear----- Cosmic.	Sirius----- Cosmic.	The Pleiades. Cosmic.
2. Leo----- Zodiacal.	Pisces----- Zodiacal.	Capricorn. Zodiacal.
3. Saturn----- Systemic.	Uranus----- Systemic.	Mercury. Systemic.
4. SHAMBALLA----- Earth. Planetary head centre.	HIERARCHY----- Earth. Planetary heart centre.	HUMANITY. Earth. Planetary ajna centre.

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I. <i>Will. Purpose.</i>	II. <i>Love-Wisdom.</i>	III. <i>Active Intelligence.</i>
Spirit.	Consciousness.	Form.
5. Head centre----- Initiate Egoic purpose	Heart centre----- Disciple Egoic love	Ajna centre. Aspirant. Spiritual mind (abstract).
6. Base of spine----- Initiate Personal Will	Solar plexus----- Disciple Personal desire	Throat centre. Aspirant. Personal creativity.

A study of this tabulation will demonstrate that there will be found a structure therein of many triangles of force; some of these are cosmic, some zodiacal, others systemic, still others planetary and their reflections in the etheric body of the disciples of the world of all grades. Through the great triangle of Shamballa, the Hierarchy and Humanity, cosmic, zodiacal and systemic force is focussed and these three become, in their turn, a macrocosmic triangle of energies in relation to the individual human being upon the planet. You have, therefore, the following lines of transmission of force:

<i>Shamballa</i>	<i>Hierarchy</i>	<i>Humanity</i>
Head centre.	Heart centre.	Ajna centre.
Base of the spine.	Solar plexus.	Throat.

One major centre is here omitted because it is primarily related to the physical body and its expression of life perpetuation. That is the sacral centre. Just as the physical body is regarded by true esotericists as *not* a principle so the sacral centre is regarded as "a necessary evocation between that which is high and that which is low, and between that which is sounded forth from the centre in the throat and that which replies to a deeply sounded note."

In this connection there is an interesting triangle of energy formed by:

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1. The egoic lotus.
2. The throat centre.
3. The sacral centre.

This triangle when functioning produces a subsidiary triangle of force which is formed by:

1. The throat centre.
2. The sacral centre.
3. The physical body—symbolised by the organs of reproduction.

Let me pause a moment here to point out that in this study of the Triangles it is not possible for us to do more than study certain of the major groups of triangles and a few of the most important triangles where humanity itself is concerned. It is of value for human beings to realise that there are other evolutions and other forms of logoc expression of equal importance to their own. There is, in truth, a veritable multiplicity of triangles. For the triangle is the basic geometric form of all manifestation and it is to be seen (by those who have eyes to see) underlying the entire fabric of manifestation, whether it is the manifestation of a solar system, the manifestation of the zodiacal round, the cosmic triplicities or the tiny reflection of this divine triple whole which we call man. When the human being is manifest but is not yet truly manifested, the triangles which symbolise this manifestation are the two eyes and the third eye:

1. The right eye—the eye of buddhi, of wisdom and of vision.
2. The left eye—the eye of mind, of the commonsense and of sight.

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3. The eye of Shiva—the all-seeing eye, the eye which directs the will and purposes of Deity.

These three are, in reality,

1. The eye of the Father—carrying light from the Great Bear.
2. The eye of the Son—carrying light from Sirius.
3. The eye of the Mother—carrying light from the Pleiades.

and it is this latter "light energy" which is necessarily peculiarity active when the sign of Taurus is dominant in any planetary and individual horoscope.

In some unusual manner (from the human angle), all that concerns the development of mankind has been—down the ages—expressed by him in terms of illumination and knowledge, in terms of sight and of the entrance of light, thus leading to revelation and (incidentally) to the true theme of astrological interpretation. From this peculiar angle, therefore, we can approach the great Triangles with which we are today concerned and deal also with their significance in terms of Light. This significance and approach can be summed up in the following stanzas from the *Old Commentary* which—if studied carefully—will throw much light upon the theme of this particular subject:

## I.

"The sevenfold light of the Father brought from chaos into the ordered day His purpose and His plan. The seven supreme Gods bent to this purpose and with united will ordained the Plan.

The Bear and the Lion met together and laid their plans [Page 431] in conformity with the plan and with the purpose of their controlling Lord. They called on Father Time (Saturn. A.A.B.) for aid and strength and he responded to their triple call. To this call likewise the Eternal Youth responded (Sanat Kumara, Lord of Shamballa); He set Himself anew to learn the plan, aided by Father Time yet unaffected by the Lord of Time for He Himself was timeless, though not the Lives which He enfolded in His thought and Plan....

Then the triple light which came from the Bear in His high place, from Leo in his lesser place and from Saturn in his little place poured into the planetary place of power. Shamballa was informed. The Lord of Life and of the World took action....

The little one within the greater Whole (the individual human disciple. A.A.B.) likewise responded to the triple light but not until the cycles passed and passed again. Late in the day of time, Shamballa sent a call, relayed from voice to voice and rolling forward on the O.M. The disciple, hearing that sound, lifted his head; an impulse from the base mounted in time and space. Leo within the heart and head shouted aloud and stood whilst Saturn did his work and thus the twain were one.

## II.

The central light of Sirius shone through the eye of the Son; the vision came. The light of wisdom penetrated into the waters and cast the radiance of the Heavens into the depths. At this attractive call, the goddess rose unto the surface (the fish-goddess, the symbol of Pisces. A.A.B.) and welcomed the light within the depths and grasped it as her own. She saw the Sun, having seen her Son, and from [Page 432] that day the Sun has never left her. There is no darkness. There is always light.

And then the heavens within the ring-pass-not responded to the light from Sirius which, passing through the sea of Pisces, lifted the fishes into the heavenly sphere (Uranus) and thus a lesser triple light appeared, the radiant sun of suns, the watery light of Pisces, the heavenly light of Uranus. This light descended on the waiting sphere and lit the galaxy of little lights upon the Earth. A Hierarchy of Light emerged from its own place; the planet was alight.

## III.

The little one upon that little world responded slowly to that light until today the little world of men begins to throb in rhythmic unison. Changes are wrought. The cosmic heart, the heart systemic and the little heart of man begin to beat as one and as this beat pulsates with greater strength it blends a lower note (that of the solar plexus. A.A.B.) within itself, removes its harshness and its note of fear and thus it ends illusion. And then again the two are one.



#### IV.

The seven Mothers blend their light and make it six (refers to the lost Pleiad, A.A.B.) and yet the seven still are there. Their light is different from the other lights. This light evokes response from that which shouts aloud: 'I am the densest point of all the concrete world (Capricorn. A.A.B.). I am a tomb; I also am the womb. I am the rock which sinks itself into the deep of matter. I am the mountain-top on which the Son is born on which the [Page 433] Sun is seen and that which catches the first rays of light.' To me a Messenger comes forth (Mercury. A.A.B.) and says 'the Dayspring from on high is on the way, sent by the Father to the Mother.' Upon his way unto this nether star we call the Earth he stopped at a bright sun where shines the light of love (Sirius. A.A.B.) and there received the accolade of love. So thus he brings bright gifts to man. For he is man himself and from these three (The Pleiades, Capricorn, Mercury. A.A.B.) Man takes a nature which is his today. Son of the Mother, born from the tomb and showing after birth the light which he has taken from them all.

Then to the lower three he turns and to these souls in prison he in time becomes a Messenger. Thus does the Lord of Mercury repeat himself. The Son descends again into the place of earth and iron. Again he knows His mother.

And thus the little one upon the littlest sphere becomes the greatest God. From the directing centre of his life on Earth he toils and works and carries out the Plan. (The ajna centre is the directing centre. A.A.B.) He too awakens to the need and from the chosen place (the throat centre. A.A.B.) he utters forth the Sound which in time becomes the Word. And then the three are twain and these are One."

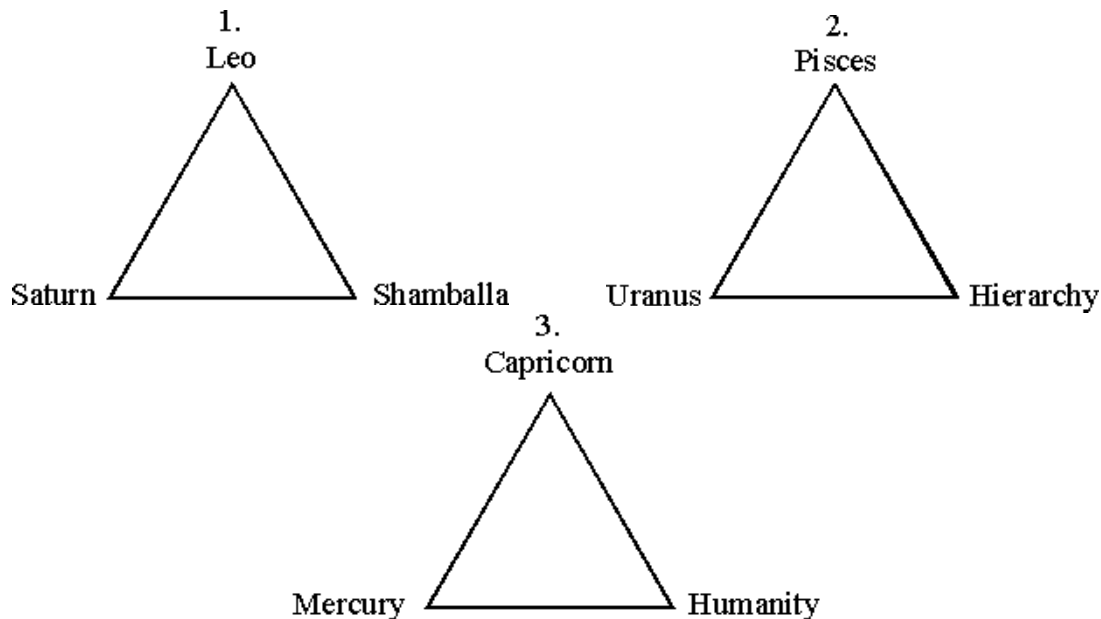
Again and repeatedly, students must remind themselves that we are considering the impact of energy upon energy units (all qualified and producing appearance) and with the response of those energy units to the streams of force which reach them from "the furthest centre." It is in the development of response to distant points of contact and [Page 434] emanating sources of energy that the needed sensitivity is produced. Sensitivity, generally speaking, is of a threefold nature:

1. Sensitivity to that which is found within oneself. This, when the consciousness is adequately self-sufficient, opens a door for the entrance of energies coming from the "middle centre." I speak in symbols and for those whose knowledge of cosmic location and of points in time and space will enable them to comprehend; to the uninitiate, I simply say, "Respond to soul impact."
2. Sensitivity to that which emanates from the "centres left behind" or to those streams of vital energy which lie active and focussed below the threshold of the waking consciousness. They stir the threads of memory; they draw backward the glances (and there lies magic in the energy of the eye) of the onward moving Point, the Pilgrim on his way; they condition through ancient habit the responsiveness of the units in the form.
3. A developed sensitivity which emerges from the "furthest centre" at first unconsciously employed and later consciously directed and attuned—a fully magnetic and attractive sensitivity. Forget not that true interplay imposes the condition of reciprocity and that the two points or termini of a line eventually vibrate in unison.

A consideration of a hint given earlier as to the symbolism and significance of the three eyes available for man's use will be found illuminating and their relation to the heart and throat will prove evocative of knowledge. They relate to the three centres above referred to and in their wider connotation relate to the three planetary centres: Humanity, Hierarchy and Shamballa; further back still lies a relation to the cosmic centres of the Great Bear, Sirius and [Page 435] the Pleiades. In between these planetary centres to which I have referred and their distant cosmic archetypes lie three systemic centres which at this time and under cyclic law are Saturn, Uranus and Mercury. In between these again are to be found a zodiacal triangle of Leo, Pisces and Capricorn. For purposes of our immediate consideration the following three triangles are, therefore, to be found:

When the significance of this is grasped, the following interesting points will appear. I give them to you for what they are worth to you and that worth is dependent upon the goal ahead of you, and where you stand today in time and space.

*Triangle Three* depicts the interplay of three streams of force which, in this particular world cycle condition and basically influence ordinary humanity. Forget not that humanity itself constitutes a great centre in the life of the planetary Logos:



a. Capricorn connotes density, firm foundations, concretisation, the mountain of karma that holds down the [Page 436] struggling soul or the mountain of initiation which must eventually be climbed and surmounted. It signifies, therefore, the great force of liberation which both drives into experience and brings experience to an end, from the angle of humanity. This is the major stream of force in this particular triangle at this time.

b. Mercury brings in that quick and intuitive mind which interprets experience, fosters the growth of the intuition and relates the inner spiritual man to the outer human being in such a way that their future unity of purpose, plan and effort is assured. Mercury brings about those changes in mental perception which eventually enable humanity to act as the mediating interpreter between the higher worlds and the three lower kingdoms in nature; thus Mercury institutes the threefold activity of this centre in the body

of the Heavenly Man which we struggle to perceive and comprehend, and which we regard as forming the three phases of the mind:

1. The abstract mind—pure manas.
2. The Son of Mind—soul, manasaputra.
3. The concrete mind—mental body.

and their correspondences in substance-energy:

1. The right eye.
2. The left eye.
3. The third eye.

In this particular world cycle it is Capricorn which is producing the moment of crisis—a crisis of initiation plus a crisis of destruction (related primarily to the mineral kingdom) paralleled by a crisis of mental perception, [Page 437] precipitated by Mercury. It is this mental perception plus world participation in the "crumbling of the mountain load of karma" which heralds the vision of the new day from the top of the mountain.

Here in pictorial language I have endeavoured to indicate the three streams of energy which meet in the centre called Humanity, involving therefore:

1. The active intelligence of man, latent in the human centre.
2. The initiatory activity of Capricorn.
3. The illumining radiance of Mercury.

This combination of energies produces a triplicity of activity of supreme importance today.

*Triangle Two* has been called the "triangle of the advanced man"; it is associated with the kingdom of souls, with the fifth kingdom in nature as it is related to the fourth. It is this triplicity of forces which, playing on Triangle Three, attracts out of it those units of energy which (as a result of the activity of Capricorn, Mercury and Humanity itself) are ready to come under hierarchical influence and to be swayed consequently by different streams of force to those hitherto evoking response:

a. Pisces is particularly potent at present in the life of Humanity owing to its being the sign which is now passing out of influence as we progress upon the great wheel of the zodiac. It is this sign with its combination of energies which has produced such a potent vibratory activity in Humanity that it can successfully and eventually enact the role of World Saviour. Of this salvation, Pisces is the sign. Pisces is also the sign of [Page 438] death, as you know, and in its death aspect we see the Piscean correspondence to the first aspect, the destroyer aspect of the Logos. This death aspect is naturally active at the close of the Piscean age and is consequently bringing about the present death of form in all the three worlds.

b. Uranus is the planet of occultism for it veils "that which is essential; it hides that which must be discovered and, at the right moment, it transmits knowledge of the hidden mystery." Today, for the mass of men, occultism is non-existent; for the aspirant and the disciple occultism is rapidly becoming a source and system of revelation as they penetrate into the wisdom of the Hierarchy.

The triangle of Pisces-Uranus-Hierarchy is becoming magnetically attractive to the triangle of Humanity. Uranus and Mercury in combination are dualities which the disciple learns to resolve and in the process of this resolution he shifts his focus out of the human kingdom into the fifth kingdom, the Hierarchy of souls. Pisces and Capricorn in unison bring about those changes which "lift the disciple out of the waters, wherein he is rapidly drowning, on to the mountain top from whence he can watch the recession of the waters. Thus does he know himself initiate."

The present world crisis should and will see a close merging of the two triangles in a most potent manner and this partial synchronisation (for close though it may be it will not yet be a process of general identification) will produce the sixfold energy needed to bring in the new sixth race and the new world period wherein fellowship and brotherhood will be manifest in all human relations.

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*Triangle One* is produced by the inter-relation of energies from Leo, Saturn and Shamballa. Its potency is naturally felt more directly in the triangle of the Hierarchy than in that of Humanity. These three energies are sometimes called (in an effort to make understanding more easy and to simplify comprehension) the "triple energy of WILL":

1. The will of self-determination—Leo.
2. The will of sacrifice—Pisces.
3. The will to choose—Capricorn.

because the Shamballa force lies behind the other two triangles and is the recipient of energy from the three above constellations, blending them into the united expression of will, and thus proves to be the custodian of divine purpose. The triangles of which the Hierarchy and Humanity are the expression are becoming responsive to Shamballa—the hierarchical centre greatly so and the human centre gradually so. This first or fundamental triangle is occult in the truest sense of the word to even the trained occultist and to the majority of the members of the Hierarchy. Therefore only a few points can be mentioned in connection with it as there is little to be found in even the advanced disciple with which to reach real understanding. The information must perforce remain academic and theoretical.

a. Leo, which is the will of the self-conscious Entity to manifest, holds the clue or key to the entire problem of self-conscious being, whether it is the will-to-be of a planetary Logos, of a group or of a man. The self-consciousness of man is inherent in the planet itself, which is the life expression of a fully self-conscious Being. The use of the will through the Shamballa centre **[Page 440]** involves the conscious use of that energy by the planetary Logos; this is evoking response today from the world of men in terms of will, both higher and lower. The wilful (self-willed) man of the world is apt to be more responsive to this Shamballa force than is the disciple or the aspirant because they are more attuned to the gentler vibration of the Hierarchy. I have earlier told you that this Leo force from Shamballa is finding direct entry into the human centre instead of indirectly via the Hierarchy as has hitherto been the case. The implications of this are obvious.

b. Saturn. This energy is primarily concerned with presenting opportunity to the Hierarchy and its affiliated disciples. The phrase that "Saturn is the planet of discipleship" is basically true because ordinary average man, except in group formation, does not come so potently under its influence. For the Hierarchy—as a group—is facing a great crisis of approach to Shamballa, analogous to that

confronting Humanity today, as it seeks approach and contact with the Hierarchy. Thus there are two inter-related crises affecting both Humanity and the Hierarchy, and these should produce—if correctly effected—that which is called alignment or integration, resulting in a far freer inflow of divine energy. Both these "approaches" (which are in the nature of magnetic attractive "pulls") are conditioned by Saturn; in the case of Humanity this pull comes via the Hierarchy and—apart from that Hierarchy—mankind cannot today surmount or properly handle the crisis. This should be remembered and should speed the work of the disciples and aspirants of the world as they struggle for human liberation and to **[Page 441]** bring about divine intervention. The intervention desired should come *via the Hierarchy*, if it is not to be too destructive in its effect. The last major intervention in Atlantean days came via Shamballa and resulted in the partial destruction of entire continents and lands.

These three triangles of energy can, therefore, be seen as basic and determining in all planetary affairs and event-producing. I have consequently chosen to consider them in our efforts to comprehend this basic astrological science.

## 2. Triangles of Force—Planets.

At the same time, it will be obvious to you that, in relation to these simple triangles, certain interlocking triangles also emerge, as for instance the zodiacal triangle of *Leo-Pisces-Capricorn* and the allied planetary triangle of *Saturn-Uranus-Mercury*. These two triangles pour their six streams of force into our three planetary centres at this time, vitalising and stimulating the planetary triangle of *Shamballa-Hierarchy-Humanity*. Behind these three stands a cosmic triangle, emanating three streams of energy which pour into and through the three lesser triangles, thus potently affecting every kingdom in nature. This cosmic triangle is that of the *Great Bear—Sirius—the Pleiades*. This paragraph simply summarises the preceding pages and indicates the relation between four triangles of energy.

There are one or two subsidiary points which are of interest to the esoteric astrologer and these we might briefly list in connection with these *effective* triangles, using the word "effective" to imply conditioning and potent in results. In this present world cycle all results are of unusual significance and also unusually emphasised in human consciousness.

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1. Saturn, through which energy flows from Leo, via Shamballa, to Humanity, governs two decanates in Capricorn. Hence its extreme potency today in the triangle of Humanity. Saturn breaks up existing conditions by the force of its energy impact, thus enabling the influence of Mercury to be more fully expressed. The vision can then be intuitively perceived when obstructions have been removed.

2. Leo is one of the birth signs of the zodiac; it connotes the birth of self-consciousness, as you know. Capricorn is also a birth sign, because it is also an aspect or one of the arms of the Cardinal Cross—the Cross of that which initiates or brings into being. This has a peculiar relation to Humanity. It is the birth of the two types of consciousness—self-consciousness and Christ consciousness—which are brought to the attention of humanity by the fact of this Leo force, pouring through Saturn to Humanity and thus bringing Shamballa and Humanity into a closer relation, via Capricorn, active through Mercury.

At this point I would like to pause for a moment and interpolate a word in answer to a perfectly normal question which is liable to arise in the minds of thinking students and aspirants today. Of what use is all

this abstruse and abstract information to a world in agony and a world distressed? The major usefulness of this imparted information which will condition the astrology of the future lies far ahead in the period after the war when again the field of world service opens and men have time for thought and due reflection. World service is going on now perhaps in greater volume than ever before but it is restricted to the field of releasing from slavery and alleviation of pain [Page 443] and suffering, and, therefore, to the more strictly physical forms of help. The service to which I here refer is that educational process which will produce the coming civilisation and its attendant culture. This will be based on all the cultural processes of the past and of the present, but will discard all that has produced the disasters of today, as far as may be possible. That means a gradual future usefulness for the knowledge of the underlying potencies, for they can indicate the lines of least resistance to the emerging good and the developing crises which inevitably lie ahead in the period of reconstruction. But one potent good can emerge even at this time from a study of these matters, provided the student of esotericism rests not content with study (using it as an escape from the disastrous present) but parallels his understanding of the causes and conditions by a strenuous effort to be of aid in a practical and a definitely physical sense.

This is the dominant emerging fact to which all that I have said bears testimony: world conditions today—precipitated as they are by human greed and ignorance—are nevertheless basically conditioned by the will-to-good which is the primary quality of the energies and forces coming forth from the great Lives in which all that exist live and move and have their being. The Law of the Universe (and what is law but the working out of the purposes of these all-embracing Lives, of Their impulses and Their plans?) is to all eternity the good of the whole and naught can arrest this happening; for who can arrest the impact of these energies which play upon and through our planet. When I say this, I would at the same time point out that the attitude of many students, inevitably participants in world events, that "such is the Law and such is the Karma of people and nations and such is the pre-determined destiny" [Page 444] is far from right. They believe—sometimes sincerely—that all that should be done is simply to wait for results to appear and for karma and destiny to fulfil itself. Then and not till then, all will be well. But they forget that karma fulfils itself in relation to the form nature upon which it expends its energy and that where there is a static condition and a quiescent attitude, the process moves but slowly; the life then within the form fails to experience the needed, forceful awakening; inevitably then there lies ahead a repetition of the process until the time comes when activity and response is evoked. This then *leads to resistance to the apparent karmic necessity and this brings about liberation*. Only through resistance to evil (and in this world period and in this kali-yuga, as the Eastern teachers call it, it is an essential basic attitude) can karma be brought to an end. The law of matter still governs in the three worlds of human experience and "fire by friction" must burn up that which veils the steadily increasing brilliance of solar fire. It is the recognition of "solar fire"—as it shows itself in a transcendental idealism and radiance—by the unintelligent idealist, and his simultaneous refusal to cooperate in this period of karmic necessity, that is prolonging the difficult and cruel situation and leading him individually to sink deep into glamour. The simplification of the world's problem in terms of matter comes through a recognition of the essential dualism underlying events. I commend this thought to all students, suggesting that they base optimism on the long range vision, endorsed by the Heavens and corroborated by the activity of the stars, and thus feel sure of the ending of this immediate tragic situation.

It is interesting to note that the seventh Ray of Ceremonial Law and Order works through Uranus which is today the transmitter of Sirian force via Pisces to the Hierarchy. [Page 445] From that "middle centre" it passes to that sensitive band of disciples, aspirants and workers to whose hearts and hands is



committed the heavy task, incident to the re-organisation and the rebuilding of the shattered world structure. The seventh ray has sometimes been called a peculiar name by Knowers. It is regarded as the "Ray of Ritualistic Decency." It aids and inaugurates the appearing of a new world order, based on a spiritual drive and on aspiration, mental freedom, loving understanding and a physical plane rhythm which provides opportunity for full creative expression. To bring this about, energy from Shamballa (embodying the will-to-good) is fused and blended with the organising energy of the seventh ray and then carried to humanity along the stream of love which emanates from the Hierarchy itself. Pisces governs this effort of the Hierarchy because the highest aspect of Pisces which humanity can at this time in any way comprehend is that of Mediatorship. This is the energy of mediation, of right relationship. Today as never before the Hierarchy stands as a "mediating transmitter" between:

1. Humanity and the will of God. The revelation of the true significance and purpose of that will as it stands behind all world events is needed now as never before. This can come through a closer relation between the Hierarchy and Humanity.
2. Humanity and its karma, for it is equally essential that the laws for the transmutation of karma into active present good are clearly grasped.
3. Humanity and cosmic evil, focussed for many millenia of years in what has been called the Black Lodge. Speculation anent this Lodge and its activities is both fruitless and dangerous.

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The latter fact is responsible for the widespread attack made upon Masonry during this century. Masonry—inadequate and corrupt as it has been and guilty of over-emphasising certain forms of symbols—is nevertheless a germ or seed of future hierarchical effort when that effort is—at some later date—externalised on Earth. Masonry is governed by the seventh ray, and when certain important changes have been made and the spirit of Masonry is grasped instead of the letter, then we shall see a new form of hierarchical endeavour appear to aid in the restoration of the ancient and sacred Mysteries among men.

The energy of Uranus, pouring upon and into humanity, produces the urge to better conditions to provide better forms for the occult and esoteric life and to blend more adequately the inner and the outer man. This is one of the reasons why the Moon is spoken of so often as veiling Uranus. The Moon is frequently used as a blind when Uranus is meant. Today the Moon is a dead world and the reason is that the Uranian urge became so strong in that far distant time when there were living forms upon the Moon that it led to the complete and final evacuation of the Moon and the transfer of its life to our planet. Such a transfer is not necessary today as the consciousness of humanity is such that the needed changes can be brought about without such a drastic procedure. It is, however, this Uranian influence which lies behind the present shift of populations throughout Europe and Great Britain and which is responsible for the steady movement of peoples from East to West, from Asia to Europe in the earlier history of that continent and from Europe to the Western hemisphere in more modern times.

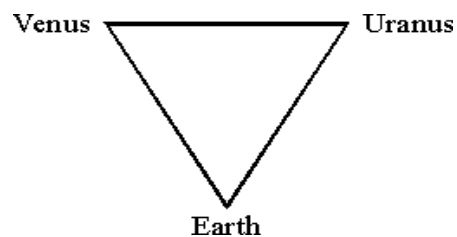
In the study of the interlocking of these triangles, it **[Page 447]** it will become apparent to the student that the combination of the influences of Sirius, Leo and Uranus has been much needed at this time to foster and bring about those conditions which will enable mankind, under the steady influence of the Hierarchy, to take the first initiation and "give birth to the Christ," thus revealing and bringing to the light of day the inner, hidden, spiritual Man. It is in Leo that man undergoes the preparatory stages of

this first initiation. He finds himself and becomes self-conscious; then he arrives at the stage of intelligent discipleship; he formulates a conscious inner programme or purpose under the steady pressure of the life of the indwelling Christ; he begins to exhaust and deny the demands and desires of the lower nature. This cycle of experience is followed by a painful life of conscious re-orientation—a cycle wherein he achieves balance and begins to "stand in spiritual Being" as a result of constant trial and testing. Finally he stands ready for *the ordeal and the accolade of fire, preceding the first initiation*. At that final stage, Humanity today stands. When (as is now the case) the influence of Uranus is added to the other influences and the seventh ray is at the same time entering into a major cycle of activity on the Earth, there is then present the energy needed to precipitate the crisis of initiation and produce a great rhythmic awakening. Astrologers would find it of interest to note similar combinations in the individual horoscope.

It must not be forgotten that Leo marks the height of achievement for the *human* soul, and this is today stimulated by the Shamballa force now flowing into the centre of humanity. This inflow will continue its critical work until in the Aquarian Age, so rapidly coming into expression, the one-pointed attitude of the Leo person (or shall I call it [Page 448] the self-centredness?) becomes the expanded consciousness and the decentralised attitude of the Aquarian man. You can, therefore, see how full of promise is the future.

In the Aquarian Age, the power of the planet Venus becomes a dominant factor in the last decanate. This I have already told you when we were studying that sign. Upon the reversed wheel in the case of the spiritually oriented man and the disciple, it is the first decanate under whose influence he comes which is governed by Venus; this should be remembered. Venus was the planet which we are told was responsible for the appearance of the individualised consciousness in man—this in combination with other influences and forces. In the Aquarian Age, Venus will again have an analogous influence only with this difference that the emergence into manifestation of an increased individualism and self-conscious realisation will be subordinate to the appearance of the first stages of an expanded consciousness throughout all mankind—the consciousness of group responsibility. It will be perhaps better expressed as a form of group individualism.

Therefore: behind all these events, the dim outline of a lesser triangle of energy can be seen; this is a blend of the energy of three planets:



These produce a combination of the energies of

- Ray 3.—Active intelligence.
- Ray 7.—Ceremonial order or magic.
- Ray 5.—Concrete mind.

**[Page 449]**

It can be noted how this combination of energies when playing upon Germany's soul Ray of Harmony through Conflict and her first ray personality, on the Ray of Power and the Destroyer (responsive to Shamballa) is responsible for much of the present conflict, for the reason that the reaction of that country (under the influence of its present rulers) has been in terms of the material aspect and not of the spiritual.

Students would find it useful to re-read some of the foregoing instruction anent the signs Leo-Pisces-Capricorn, so as to familiarise themselves with the nature, quality and influences which this great triangle (see page 435) expresses and through which humanity is being led at this time forward along the path of return. In this connection it is well also to remember that the series of triangles with which we have been dealing refer to and produce changes in the human consciousness. Another series of triangles was also given (on page 416) involving the Great Bear, Sirius and the Pleiades. These triangles concern the spiritual aspect of the planetary life and of humanity, as well as of the other kingdoms in nature. Humanity is of peculiar importance in relation to these triangles because it is the destiny of humanity to transmit life to the subhuman kingdoms. With these triangles of supernal forces I shall not deal because conscious response to their influence will not be possible till the time cycle of the third initiation arrives. I simply mention this influence so that you will realise that there is no real contradiction or discrepancy. Still another enumeration of the triangles of energy emanating from the three major constellations are given earlier by me (on page 435) and this again is correct and not a contradiction. In this group of three sets of triangles—making nine all told—with their interlocking analogies and lesser triangular relationships and with also their points of fusion, you have **[Page 450]** held in a "mystery of potencies" the entire story—past, present and future—of human evolution. It accounts for the changing emphases of that story, its shifting kaleidoscopic pattern, its recurrent points of fusion and its steady progress, through changing process, towards an ultimate revelation.

Very briefly I would like to touch upon the fact that, as might be expected, the influences of Leo-Pisces-Capricorn which dominate the present world situation, via Shamballa, the Hierarchy and Humanity, are potent in their oft unrealised effect upon the individual people. They bring about changes in his life focus and in his centres just as they have wrought corresponding changes in the three planetary centres. In view of this certain basic ideas can here be emphasised:

1. The influence of Capricorn, via Mercury, will have a dominant effect in the human kingdom—itsself a planetary centre.
2. The individual disciple will, therefore, respond to this Capricornian influence most easily. It will constitute a line of least resistance, offering opportunity, as well as the chance of possible disaster if wrongly handled. Right response will lead the disciple nearer to the door of initiation; wrong response will take him back into the depths of crystallisation and of concretion.
3. Disciples who respond to the influences above mentioned will necessarily be largely conditioned by their rays, egoic and personal. First ray disciples will, for instance, respond to the Shamballa influence, transmitted from Leo and Saturn, more easily than will second ray disciples. These will in their turn react more rapidly and consistently to the Hierarchy, transmitting energies from Pisces and Uranus.

**[Page 451]**

4. The above facts will demonstrate the nature and quality of the response of disciples on Rays 1. 3. 5. 7. and Rays 2. 4. 6. and this must always be borne in mind as being true of disciples, of all men and also of nations.

5. According to the response so will be the evocation of the activity of the centres, or a centre. But—and this is a point of major importance—all disciples must at this time seek to find their dominant reaction in a planned response to the influence of the Hierarchy and the energies transmitted by it. As a general rule, the impact of Shamballa force (particularly in the case of a disciple on Rays 1. 3. 5. 7.) will be of a personality nature. It is the stimulation of the heart centre with a consequent control of the solar plexus centre which should be the planned result. The heart must dominate the solar plexus by the withdrawing of its energies to the heart.

6. The time has not yet come when it is safe for the aspirant or the disciple to relate the head centre and the base of the spine in response to a definite and conscious appropriation of Shamballa force. Whatever may take place automatically, normally and naturally and through the development of the disciple can and should be permitted to take place, provided there is no conscious intent and that there is also a close and careful scrutiny and control of the personality life.

7. The awakening of the ajna centre with the consequent and subsequent conscious control of the throat centre must inevitably take place provided the disciple fulfils two conditions. He can then become consciously, safely and correctly creative. These two conditions are:

a. A conscious orientation towards the soul and towards the Hierarchy.

**[Page 452]**

b. A deep love for humanity, present and based on mental perception and intuitive understanding and not on emotional reaction.

8. Where the above conditions are fulfilled, then the impact of the inflowing energies will produce the required stimulation and awakening.

This is all that I have to say about the response of the centres in the human being to the activity of the planetary centres under systemic and zodiacal stimulation. I am not here writing a treatise on the individual training of the disciple but am attempting to demonstrate the fact of cosmic, zodiacal, systemic, planetary and human interplay which in its turn constitutes a great and living Whole—the life expression of a Being of Whom we only know that love and the will-to-good, expressed through the Universal Mind, are the outstanding characteristics and that these are steadily emerging into increasing radiance.

### **3. The Triangles and the Centres.**

It is necessary to remember that all influences which impinge upon the individual or upon humanity as a whole pass through or are transmitted by one or other of the planetary centres. I have said little about these centres save to refer to the major three centres which we call Shamballa, Hierarchy and Humanity. We recognise them as:

- I. Shamballa ----- Power. Purpose ----- Planetary head centre -----Directing Will
- II. Hierarchy----- Love. Wisdom ----- Planetary heart centre -----Directed Love
- III. Humanity ----- Intelligence ----- Planetary ajna centre -----Directed Mind

Four other centres remain to be considered: the planetary throat centre, solar plexus, sacral centre and the centre at the base of the spine.

**[Page 453]**

In the planetary logioic life—as is the case also with individual man, the microcosm of the Macrocosm—certain centres are more awakened than others and vibrate in unison with systemic impulse more fully than others. In the case of the planetary Logos of our little sphere, the head centre, the ajna centre, the heart and solar plexus centres and the throat centre are the five focal points of energy which are the most alive and vibrant. The sacral centre is slowly dropping below the threshold of the *logioic* consciousness whilst the centre at the base of the spine is practically entirely quiescent, except in connection with its pranic effects upon the form life, engendering the will to live, the urge to survival and the vitalisation of forms. These facts will give you an idea of our planetary status in the great family of the central sun and indicate why our planet is not a sacred planet. No planet is a sacred planet unless the centre at the base of the spine (speaking symbolically) is aroused and the great fusion of energies resulting therefrom has been effected. I refer to this particular world cycle and period and to the state of affairs in this the fifth or Aryan root-race. Students of my books and of *The Secret Doctrine* must remember that any contradictions which may appear are only contradictions in Time and that when this time factor is properly understood and the student knows to what specific cycle the information should be applied, these apparent inexactitudes will disappear.

What is true of humanity, for instance, during the third root-race, may not be true in the fifth root-race. Therefore, all that can be done is to study and relate, to reflect and to apply the Law of Analogy, knowing that when the expanded and more inclusive consciousness of the trained initiate takes the place of the present human awareness, **[Page 454]** then these debated points will be clarified; they will assume a true consistency and the contradictions will disappear.

The planetary centre which corresponds to the one at the base of the spine in the human being will not be awakened until the seventh root-race and that only when right relationship is established between the planetary sacral centre (which is related to the third kingdom in nature, the animal kingdom) and the planetary throat centre, functioning properly and in unison.

In the first volume of this treatise, certain hints were given anent the planetary centres and the rays of energy pouring through them. To these I would like here to refer because they are related to the Science of the Triangles. You should note that the three lower kingdoms in nature constitute in themselves a triangle of force and are essentially a reflection of a particular planetary triangle. It might be of service if I here briefly tabulated again for you certain of these major inferences—for they are little more than inferences at this time. One point is of real interest here. I have stated that Humanity is the correspondence in the planetary Life to the ajna centre in individual man. Earlier I told you that the fifth Ray of Concrete Knowledge is related to the ajna centre and, therefore, in this present world cycle, you have:

Humanity . . . planetary ajna centre . . . 5th Ray of Knowledge . . . 5th root-race.

Therefore five centres in man are rapidly awakening. These relationships prove each other but only when seen in relation to the greater cycle. Humanity was at one time the correspondence to the planetary solar plexus and some day will shift the focus of its receptivity to the planetary heart centre; when this takes place, the Hierarchy will [Page 455] shift its focus of receptivity into the sphere of influence of Shamballa. Of this shift, the presence of the twelve-petalled lotus in the highest head centre (the relating point between the heart centre and the soul on its own plane) is the guarantee. The following relations must consequently be borne in mind:

I. Head centre . . . Shamballa . . . 1st ray . . . 1st & 7th races . . . Will; the goal.

Energy of Life. Synthesis.

Seven centres awakened and functioning.

In first root-race alive and faintly vibrating.

In seventh root-race fully awakened.

II. Heart centre . . . Hierarchy . . . 2nd ray . . . 6th root-race . . . Love; the goal.

Energy of Identification. Achievement of fusion.

Six centres functioning.

The focal point of the egoic consciousness of divinity.

The fifth kingdom. The Kingdom of God.

III. Ajna centre . . . Humanity . . . 5th ray . . . 5th root-race . . . Intuition; the goal.

The energy of Initiation. Development of inclusiveness.

Five centres rapidly awakening.

The focal point of personality.

The human kingdom, the fourth kingdom in nature.

IV. Throat centre . . . Animal . . . 3rd ray . . . 3rd root-race . . . Intellect; the goal.

The energy of Illumination. Creating in the light.

Four centres functioning.

Focal point of the instinctual consciousness.

The third kingdom in nature.

[Page 456]

V. Solar plexus . . . Vegetable . . . 6th ray . . . 4th root-race . . . Instinct; the goal.

The energy of Aspiration. Unfoldment of sensitivity.

Three centres functioning.

Focal point of psychic response.

The second kingdom in nature.

VI. Sacral centre . . . Deva evolution . . . 7th ray . . . 2nd root-race . . . Responsiveness; the goal.

The energy of Magnetism. Power to build.

Two centres functioning; heart and sacral centres.

Focal point of vibratory response to the "eye of God."

VII. Base of spine . . . Mineral . . . 4th ray . . . 7th root-race . . . Synthesis; the goal.

The energy of foundational Synthesis. Completion.



All centres functioning as one.  
 Focal point of evolution.  
 The first kingdom in nature.

This tabulation may serve to make a little clearer the present general plan or blueprint of the evolutionary development of consciousness. Other developments are proceeding simultaneously, such as the responsive unfoldment of the form aspect and the evolution of the deva, or angel, line which parallels the human and to which I referred in *A Treatise on Cosmic Fire*. A third great scheme of evolution is proceeding and that can only be referred to as the unfoldment of divine purpose on its own plane; of this humanity has, as yet, no faintest conception because its consciousness is still held within the limitations of its own kingdom in nature; the Hierarchy is attempting to become responsive to this form of energy.

**[Page 457]**

There is another point of interest to which I wish to refer and it is one which is little realised by the average occult student. I refer to the outlets of planetary energy through the means of which great and general effects are produced in the external, planetary life. In this fifth root-race, there are only five such outlets as far as effects on humanity are concerned; man's responsiveness to them, is demonstrated by the fact of their relative importance in conditioning world events and world affairs. Wherever one of these outlets for spiritual force is found, there will also be found a city of spiritual importance in the same location. These five points are:

1. London.—For the British Empire.
2. New York.—For the Western Hemisphere.
3. Geneva.—For all of Europe, including the U.S.S.R.
4. Tokyo.—For the far East.
5. Darjeeling.—For all of central Asia and India.

Later, two more points or outlets for energy will be added to these but the time is not yet. Through these five places and areas in their neighbourhood, the energy of five rays pours forth, conditioning the world of men, leading to effects of planetary significance and determining the trend of events. A study of history and of current affairs will produce some understanding of their importance in connection with four of them. The effect of the force flowing through the Darjeeling centre is not so immediately apparent but it is of major importance as a distributing agency for the Hierarchy and particularly for those Members of the Hierarchy who are dealing with and influencing current human affairs in this time of momentous crisis.

These five points of conditioning energy produce two triangles of force in their interrelation:

**[Page 458]**

1. London—New York—Darjeeling.
2. Tokyo—New York—Geneva.

Geneva and Darjeeling are two centres through which pure spiritual energy can be directed with more facility than through the other three and they, therefore, constitute the higher points of their respective triangles. They are more subjective in their influence than are London, New York or Tokyo. Together, they form five centres of 'impelling' energy today.

It may interest you also to know the governing rays and astrological signs of these five places, so far as they can be given at this time and during this present cycle. Forget not that the personality rays change from period to period in connection with countries and cities just as they do with individuals:

### RAYS

<i>City</i>	<i>Soul</i>	<i>Personality</i>	<i>Sign</i>
1. London	5th	7th	Gemini.
2. New York	2nd	3rd	Cancer.
3. Tokyo	6th	4th	Cancer.
4. Geneva	1st	2nd	Leo.
5. Darjeeling	2nd	5th	Scorpio.

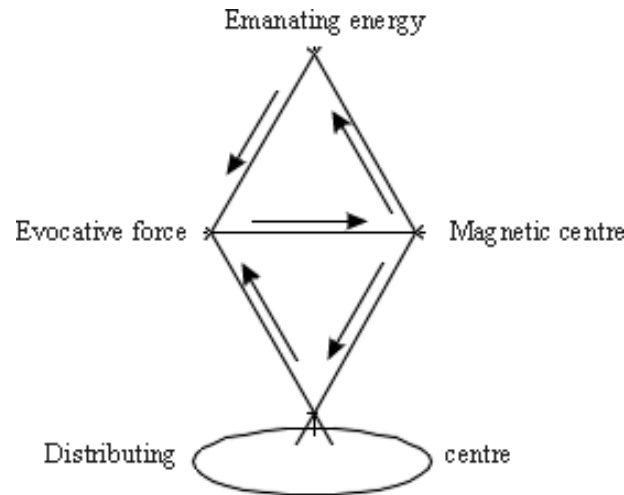
If students will study this information in connection with that given elsewhere in connection with other nations and cities, the interrelations now emerging in world affairs will be seen as the result of the play of these forces and energies and, therefore, unavoidable. The use of the energy may be along wrong lines, producing separation and trouble, or along right lines, leading to eventual harmony and understanding, but the energy is there and must make its effects in any case. As in the individual life, the results of the play of the life of the soul upon the form aspect, one or other of the rays will dominate and control. If the person or nation [Page 459] is spiritually oriented, the result of the energy impact will be good and will lead toward the working out of the divine plan and thus be wholly constructive. Where personality force dominates, the effects will be destructive and hindering to the emergence of divine purpose. Nevertheless, even destructive force can and does finally work towards good, for the trend of the evolutionary force is unalterable. It can be slowed down or speeded up according to the purpose, aspiration and orientation of the entity (human or national); it can express soul purpose or personality selfishness, but the urge towards betterment will inevitably triumph.

In the study of this Science of Triangles, the student must bear in mind that there is always one point of the triangle which—in a particular crisis or "event in consciousness"—is the emanating, dynamic, conditioning energy. During the cycle (great or small, major or minor) in which it thus controls, the other two points express receptivity and are regarded esoterically as embodying forces. Every triangle is, therefore, the expression of one fundamental energy and of two secondary forces. This is a basic statement of importance and the formulation of a law under which all the triplicities of energy function in time and space. You have consequently:

1. An emanating energy centre.  
Dynamic expression of cyclic purpose.  
Positive qualified out-going ray energy.  
Planetary, systemic, zodiacal and cosmic energy.  
The basis of hylozoistic (living) expression.
2. A receptive force centre.  
An evocative expression of the initial impelling energy.  
[Page 460]  
A synthesis of two forces, the emanating and the receptive.

A qualified, conditioning secondary energy.  
 Motivating, blended energy, neither positive nor negative.

3. A responsive point of negative energy.  
 A major centre, completing the grounding of the emanating energy.  
 Responsive mainly to the second point of the triangle.  
 Source of a violent interplay between the two points of the base line.



This distributing centre can be a solar system, regarded as a cosmic centre, a planet, which is a systemic centre, one of the planetary centres, above referred to, a nation or an individual or one of the centres in the human etheric body.

A close study of these energy streams will demonstrate two major movements:

- I. A downflow of energy from an emanating centre. This leads to
  1. Its merging with the energy of a centre of reception and its consequent qualification.

**[Page 461]**

2. Its transmission to and its evocative effect upon a second point or focal point of reception.

Note: This leaves one side of the triangle as yet uncompleted.

3. The three types of energy (or rather one energy and two forces) proceed then with the following activities:

- a. Evocative energising of a secondary triangle.
- b. Pouring down one side of this reflected triangle into the evoked expression on the physical plane.

- c. Producing manifestation, quality and activity.
- d. Forming a reservoir of descending and balancing energies.

Some light on this most abstruse subject can be gained if the student will attempt to realise that the above diagram and subsequent statement describes his own involutory and evolutionary history. It depicts the interplay of his monadic life, soul energy and personality force, as these three focus on the physical plane, producing manifestation and appearance.

II. A return flow of this qualified energy to its emanating source or the highest point of the major triangle. This produces:

1. The completion of the two triangles—the Real and the unreal. The building of the antahkarana is an aspect of this completion. This concerns the final building of the later stages of the antahkarana by the initiate.

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2. The transmission of force from the reflected or secondary triangle in the three worlds of human endeavour (or in the five worlds in the case of the evolution of members of the Hierarchy) is into the same focal point on the base line of the higher triangle which received the original emanating energy.

3. There are consequently two points of major importance in the higher triangle:

- a. The emanating point of positive conditioning energy.
- b. The point which receives into itself both the higher energy and the lower forces. This point is called the soul aspect of the triangle and is always the registering agent of consciousness. It is, therefore, the producer of crises, because the point where several energies meet is the source of crisis in the outer life.
- c. These crises are crises of initiation and this is true of men as individuals, of nations and of humanity as a whole.
- d. The overshadowing triangle is the factor which produces by its flow into and out of the secondary triangle the "moments in time and the events in space which lead to those episodes in the life of the soul wherein force becomes energy and energy becomes life."

Such a momentous event or crisis is now taking place in the life of humanity today.

More along this line I may not here dictate. The subject is too vast, abstruse and complicated. I have, however, **[Page 463]** indicated enough to throw some light upon this intricate science. Summarising what I have said:

- 1. Emanating, evocative and magnetic energies are the three types of energy, flowing from the "superior triangle."
- 2. Receptive, distributing and critical force are the three types of energy distributed by the "inferior or reflected triangle."

3. Two points of energy are shared by both triangles along the base line. When the work is completed, the base line is formed by two blended streams of energy, which embody the energies of both triangles.
4. One point of energy (the magnetic point) produces involution and outgoing during the process of forming the lower triangle. In a later stage it—as a blend of energies—induces return of all the energies to the emanating source.

At the same time, students must bear in mind that—owing to the Great Illusion—it may appear to them that the triangles are incomplete during the evolutionary process. The fact, however, is that in the Eternal Now all three sides of the triangles eternally exist and persist. The problem is found only in the consciousness of the subject but not in the Reality.

5. It must be noted by the student that:

a. The masses of men express down-pouring energy from the *magnetic centre*. Their rightful trend is at present downward into physical manifestation and experience.

**[Page 464]**

b. Aspirants and probationers express responsiveness to the pull of the *evocative centre*. Their urge is towards the path of return.

c. Accepted disciples and initiates express the interplay along the base line between the evocative and magnetic points.

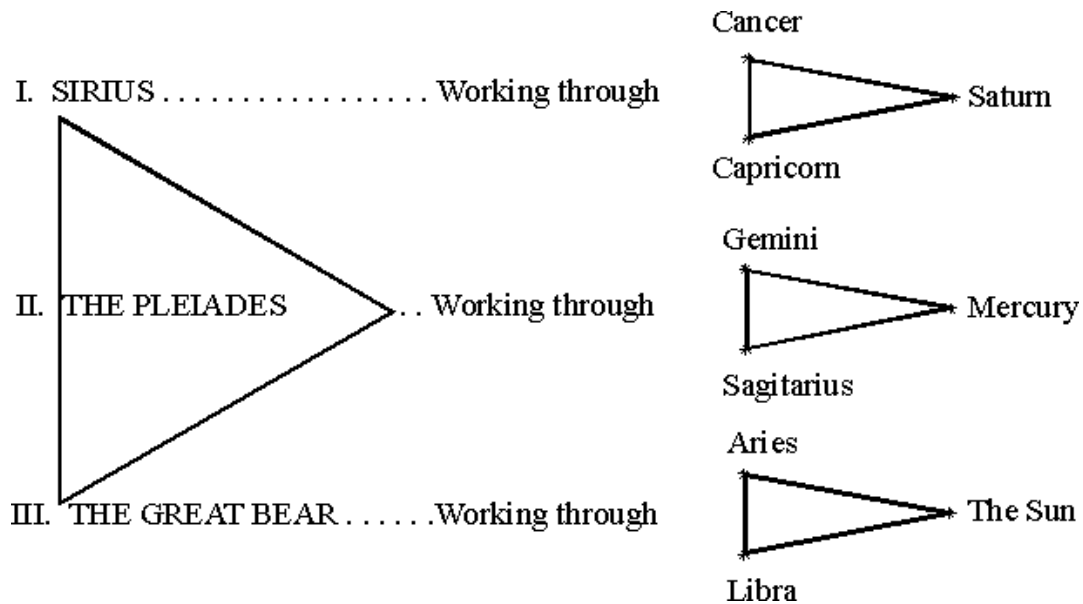
d. Higher initiates and Masters utilise and express the energy blended in the magnetic centre. They are returning or responding to the *emanating centre*.

Thus the sixfold triangle—objective and subjective—is completed.

It will be of course obvious to you that it will not be possible to deal with all the various triangles of energy which are effective on our Earth, and which, incidentally, affect humanity exhaustively. Their name is legion. But certain triangular relationships can be tentatively considered and their place in the planetary or in the individual horoscope can then be later worked out. In the new astrology which will be that of the soul, the paramount consideration of the twelve houses (which are now of such importance) will be less emphasised and the consideration of the three Crosses will emerge in their place. These three Crosses make together twelve arms and it is the energy flowing through the twelve arms and their place in the soul horoscope which will assume the major importance. This I will enlarge upon when we take up the theme of the three Crosses. The twelve houses concern the personality. The four arms of the three Crosses concern the soul and it is these twelve and their appearance in the horoscope or their failure to appear which will govern the horoscope of the soul. All the four influences of the three **[Page 465]** Crosses will be found present in the chart of a Master. Therefore an indication of which constellations are primarily related to the unfoldment of consciousness and to the evolution of spiritual understanding is of significant use here.

The major cosmic Triangle works primarily through six constellations at this time and—again at this time—the cosmic constellation and the two zodiacal energies focus through a particular planet, using it

as a transmitting agency to the Earth. You have therefore:



These six influences aid greatly in the development of self-consciousness and later of the spiritual consciousness in the man who has succeeded in reaching the point of re-orientation upon the Great Wheel. I deal not here with the personality influences, inclinations and determinations as they appear in the chart of the ordinary man. I deal with the influences and with those determining energies which pour upon the man who is on the Path of Return to the centre of his life and, therefore, with the final three stages upon the Path of evolution.

**[Page 466]**

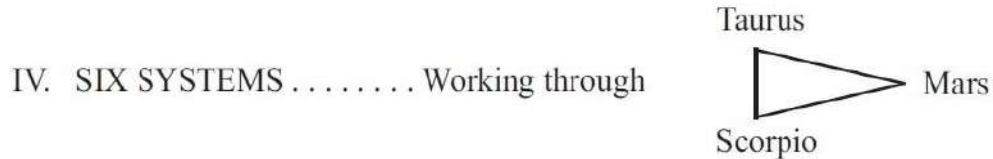
We might consequently state that the forces of:

1. *Cancer—Capricorn—Saturn* (which are an expression of Sirian energy) enable the aspirant to tread the Path of Purification, of Probation. These energies focus and qualify the energy of the Great Lodge of the Most High in that distant Sun. They pour through the Hierarchy upon the mass of men and enable the unit in that mass to "isolate himself and turn his back upon the past and find his way on to that section of the Path wherein he learns to *feel*."
2. *Gemini—Sagittarius—Mercury* (which are an expression of the Pleiades) enable the Probationary Disciple to pass on to the Path of Accepted Discipleship. He is then becoming increasingly intuitive and entirely one-pointed whilst the nature of the pairs of opposites is clearer to him. The relation of the Mother-aspect (as embodied in the Pleiades) and of the Christ-child, hidden within the form of the personality, is realised and the inner, spiritual man institutes the process of initial identification with the spiritual entity on its own plane; the little self begins to react consciously and with increasing frequency to the higher Self. The man "presses forward on that Path wherein he learns to *see*."
3. *Aries—Libra—The Sun* (which are an expression of the Great Bear) bring about that focussing of energy in the life of the disciple which makes it possible for him to function consciously and with intention upon the Path of Initiation. He enters the realm of the formless worlds because Aries, the sign of beginnings makes this possible; through the potency of Libra, he has succeeded in achieving that point of balance which makes the final escape from the pairs of opposites possible. He now **[Page 467]** knows, through transcended feeling and from identification with the seen Vision, the true meaning of *being*.



This threefold process can also be covered by the three words: Sensitivity, Illumination and Inspiration.

Another group of energies can be touched upon though any true elucidation is not possible. They concern the focussed energies of the seven solar systems of which ours is one. These energies (six in number) reach our solar system, via the constellations Taurus and Scorpio and the planet Mars.



Their peculiar nature, objective in evolution and basic purpose is only revealed to initiates above the fifth initiation. They are concerned with the problem of desire (which is to humanity a problem but not in its higher octaves) and with its transmutation into spiritual will and divine purpose. They are the originators of conflict, are closely connected with the fourth Ray of Harmony through Conflict and are, therefore, in a peculiar relation to the fourth Creative Hierarchy, the human, and to our Earth in this fourth round.

In these eight constellations are to be found the influences which are mainly concerned with the evolution of the soul—in the solar system, in the planet Earth and in man. They are the "eight potencies of the Christ"; they govern the psychic unfoldment of the life in all forms. They are of the utmost significance to the aspirant.

**[Page 468]**

Four constellations have been omitted from this list:

Leo	Virgo	Aquarius	Pisces
Self-consciousness	Christ consciousness	Group consciousness	Universal consciousness

They are basically concerned with the expression of consciousness on the outer external planes of expression or with the fusion of soul and form in order to demonstrate fully a state of awareness. These facts will become apparent if the four esoteric planets connected with these four constellations are considered and related:

<i>The Sun</i>	<i>The Moon</i>	<i>Jupiter</i>	<i>Pluto</i>
The Soul	The Form	Beneficent Life	Death

It will also be apparent to the astrologer of the future along which lines the chart of the soul must be drawn; the major triangles and the three cosmic Crosses will control his deductions as to the unfoldment of consciousness. The triangles indicate possibility; the Crosses indicate process and points of crisis.

There is, as I have said, no way of handling this Science of Triangles at length or exhaustively, for it is the science of the universal geometrical blueprint underlying the phenomenal worlds and is also closely

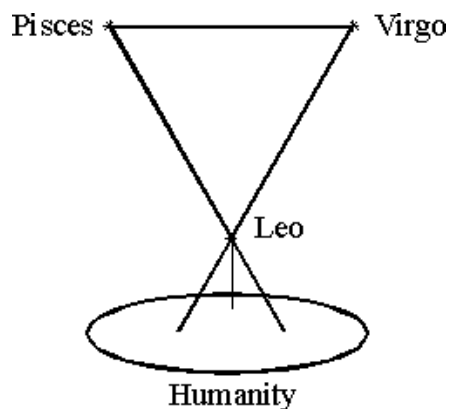
related to Karma. It concerns the first precipitation of the interaction and the effect of the duality of manifestation, of spirit-matter, as they constitute one substance. But, in its relation to esoteric astrology, it is possible to indicate certain fundamental interpretations of this relation which will enable the astrologer to work out eventually *the astrology of the soul*, to outline the horoscope of the ego and to draw up the new types of charts which will demonstrate soul purpose on its own plane and group relations also on the physical plane and [Page 469] so be of aid to the intelligent, dedicated personality. Ponder on this.

There is one triad of cosmic energy that is of supreme importance upon our planet and it is the united influence of its three constellations which will eventually bring about the initiation of the planetary Logos; this will warrant any future planetary expression of His life to be termed a "sacred planet." At present our Earth is not regarded as a sacred planet. Later, when these three energies have produced adequate effect and the needed planetary changes have been produced, the term "sacred" will be deemed correct and appropriate. This statement of course means little to any student at this time. When, however, he is able factually to realise two things, the case will be different. These are:

First, that the threefold energies which lie back of the activity of the centre at Shamballa concern the planetary Logos; humanity is slowly becoming sensitive to that influence, but only in mass formation and not individually. Only theoretically can a disciple take note of this fact.

Second, these influences are playing upon that aspect of human life which we call the Monad; they will, therefore, have a steadily increasing effect upon the Path of Initiation.

These three constellations are Leo—Virgo—Pisces. They are spoken of esoterically as "the Producers of that which knows, the Informers of that which is awakened and the Constructors of the modes of fusing Wisdom. They produce a unity; They shatter that which They have produced only again to produce it in greater beauty and in wider fullness." These words are clear. This triangle is, at this [Page 470] time, an inverted one with the Leo energies in the closest contact with our planetary life. The following triangle will show this more clearly.



These three are connected definitely and increasingly with the unfoldment of human consciousness in three main aspects.

There is the development of self-consciousness to be fostered and this is the major effect—as well you know—of the force of Leo. The influence of this constellation aids in the manifestation of individual will, individual love, and individual intelligence; it fosters the "ahamkara" or egoistic principle; it produces the emphasis upon the "I am" attitude which is so necessary a stage before the individual can merge himself as a conscious Self-respecting unit in the Whole. But behind this influence and pressing through into manifestation is the force of Virgo (the mother or custodian of the Christ-consciousness) which shatters eventually the synthesis and the lower unity already produced by the Leo energy; it stimulates the soul within the form as well as the soul within each atom in the form, because the genius and uniqueness of Virgo is that it produces the form as well as stimulates the life within that form and, therefore, nourishes and energises two lives simultaneously. It is a powerful dual energy, a potent expression of the anima mundi or the soul of the world. It was the recognition of [Page 471] this which made the ancient astrologers merge Virgo-Leo into one sign. Then as the dualism of the human spirit (spirit-matter) became a fact in the consciousness of man, the sign was divided into two signs and the war of the pairs of opposites became a "war with purpose" and is, incidentally, reaching its climax today. This fact will be obvious to all true esotericists.

Another stream of energy is also pushing through and producing effects upon those in the human family who not only respond to the Leo force and are consequently individuals in their own consciousness but are responding also to the steadily expanding Christ-consciousness; of this they are becoming increasingly aware in their own individual experience. This is the higher aspect of the energy of Pisces; it is awareness of the group, of the whole and of the universe. It is the energy of buddhi, the higher aspect of the lower psychic nature; it is the aspect of the mediator in contradistinction to the medium. It is intuitional control instead of the intellectual overlordship of Leo and the limitations of Virgo.

These three energies are today playing potently on humanity, producing:

1. The self-consciousness of man, as he emerges out of the mass.
2. The recognition of the Christ life and nature, as the aspirant for the first initiation emerges out of the group of world individuals.
3. The awareness, universal in nature, of the initiate, as he emerges out of the ranks of the world disciples.

All this is, therefore, brought about at this time by the steady inflow of the energies of Leo-Pisces-Virgo and these lie behind the very rapid unfoldment of the three types of [Page 472] consciousness to be found in varying degrees in humanity today.

There are, as I pointed out earlier, seven great crises in connection with the human being upon the path of evolution; they cover the earlier, the later and the final stages of his growth. These it should be borne in mind are precipitated through the conditioning influences of seven great constellations. Let us consider them for a moment. They are:

## THE CRISES OF THE SOUL

<i>Crisis</i>	<i>Quality</i>	<i>Constellation</i>	<i>Cross</i>
1. Crisis of Incarnation-----	Individualisation -----	Cancer-----	Cardinal
2. Crisis of Orientation-----	Reversal-----	Aries -----	Cardinal
3. Crisis of Initiation -----	Expansion-----	Capricorn -----	Cardinal
4. Crisis of Renunciation -----	Crucifixion -----	Gemini -----	Mutable
5. Crisis of the Battlefield -----	Conflict -----	Scorpio -----	Fixed
6. Crisis of the Birthplace -----	Initiation -----	Virgo -----	Mutable
7. Crisis of Burning ground -----	Liberation-----	Leo-----	Fixed

You will note that two of the constellations which we have just been considering—Leo and Virgo—are to be found in this list. Five constellations are not so intimately concerned with the mass human crises but are more definitely and specifically related to the unfoldment of the individual disciple. These are: Sagittarius, Libra, Taurus, Pisces and Aquarius. Pisces has, however, at this time a unique relation to the seven constellations which produce the great human crises; it also completes the final united effort of the Triangle: Leo, Virgo, Pisces. It has been the steady impact of Piscean force which has at long last brought humanity, the world disciple, to the very door of initiation. For over two thousand years, Piscean influence has been playing upon mankind; it has brought about the demand for world adjustment; it has developed the international spirit and has led to the formation of groups in every department [Page 473] of human living and so laid the foundation for the future synthesis in Aquarius. The influence of this triangle finds symbolic expression in the life of the self-conscious individual who reaches self-awareness in Leo; in the culturing care of Virgo and the final self-release in Pisces.

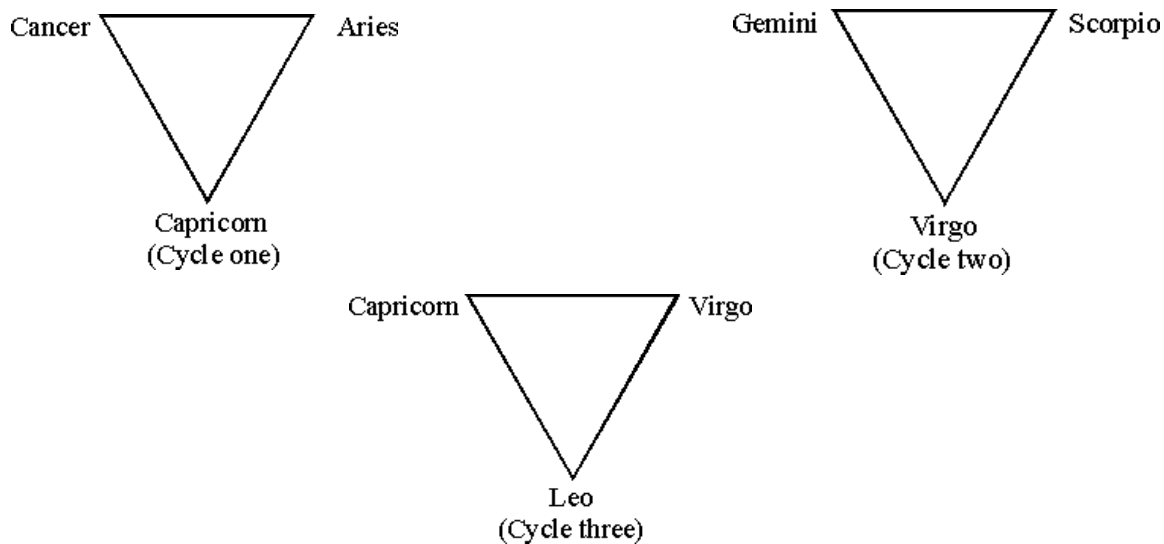
We might here give a little time to the practical lessons to be learnt from the seven crises through which man, the individual, and humanity, the larger whole, must pass.

In considering these crises which take place in the life history of the soul from its first incarnation until its final release, it will be found that seven major constellations and their influences, pouring through the exoteric and the esoteric planets, stage the circumstances and condition the environment of the onward-moving, spiritual man. Certain lives will occur when one or other of these constellations will exert a predominant influence. They will produce that focussing of forces which—given a man's particular equipment at any point in time—will evoke from him the maximum of possible effort, thus enabling him to move forward into a more enlightened state of consciousness. You will note, that I do not say "enable him to be victorious." A man may succeed in surmounting the testing conditions and in emerging conqueror over circumstances upon the physical plane and yet be defeated. The reason for this is that unless the struggle and the emergence produce basic changes *in consciousness* and a greatly extended horizon, they will prove futile to accomplish their intended task.

In studying the moments of crisis, it must be remembered that they are passed through approximately three times from the standpoint of the major life cycle and are also recapitulated in a minor sense in some particular life or group of lives. The three cycles of major import in the consciousness of the reincarnating ego are:

**[Page 474]**

1. The evolutionary cycle from individualisation to liberation, from the stage of primitive man to the emergence upon the stage of world affairs of a Master of the Wisdom, a Buddha or a Christ.
2. The cycle of aspiration from the stage of intelligent integrated man to that of the accepted disciple and from the experience of intellectual expression in the three worlds to that of the probationer who is seeking trial upon the Path and is beginning to take his spiritual unfoldment consciously in hand.
3. The cycle of initiation from the preparatory stage of accepted disciple to that of the Master and the still higher grades. These seven crises are each re-enacted during the process of self-initiation into the world of meaning and of reality. They constitute the keynote or the motif of each of the seven initiations. Each of these seven initiations permits entry into the state of divine consciousness on each



of the seven planes of divine experience and expression.

The influences of these seven constellations is symbolised by three triangles and a final synthesis or focal point. Esoterically, these triangles are usually depicted as superimposed but for the sake of clarity we separate them.

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We have here three triangles but, at the same time, only seven influences for the effects of the conditioning forces of the two triangles predominantly active in the first two cycles are fused and blended in the third. These blended influences (with the aid of the remaining five constellations, Sagittarius, Libra, Taurus, Pisces and Aquarius) enable the disciple to escape out of the human kingdom into the kingdom of souls. We have therefore:

1. Seven constellations

Cancer, Aries, Gemini, Scorpio, Capricorn, Virgo, Leo, which bring the man from the stage of individualisation to the Path of Discipleship.

2. Eight constellations (which include three out of the seven) which bring the disciple from the stage of selfhood to that of the self-initiated and perfected soul.

It is not my intention to analyse these crises. These, the student who is in earnest and who is observant can work out for himself.

I would also point out that I have (again necessarily) only depicted the three triangles in a certain order with the lower points expressing the energy of certain constellations. In this form *they depict the final outcome and the final results of a particular group of three crises*. It must be remembered that only through much repetition and frequent focussed effort are these results attained. A crisis is brought about by a certain habit of mind, developed in the vehicle; it is surmounted in time only by a certain habit and rhythm of the spiritual content of the man's nature. It is the establishing of a certain *objective* rhythm which produces a crisis; it is the emergence of a particular *subjective* rhythm which enables a man to surmount the crisis and to capitalise on the opportunity. Please bear this in mind.

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These seven crises can also be related to the seven centres in the vital or etheric body, and advanced students will later find that there is a close *cyclic* interrelation between:

1. The seven planes of divine expression.
2. The seven states of resultant consciousness.
3. The seven crises, leading to the expansion of consciousness.
4. The seven initiations, climaxing these expansions.
5. The seven centres wherein these results are realised.

Let me remind students that all the twelve constellations bring about man's evolutionary development and eventual release from the Great Wheel of living existence. Seven of these are, however, primarily useful in bringing about the seven crises of the soul whilst five of them are instrumental upon the final stages of the Way in enabling the disciple or initiate to utilise the experience gained and the values grasped in effecting entrance into the fifth kingdom in nature. You have, therefore, the 12 + 7 + 5, making 24 in all and in these are to be found the "24 episodes which mark the Cross of Life." From the



standpoint of Christian symbolism (even though the interpretation is as yet inadequate) these seven crises correspond to the seven stations of the Cross which mark the way of an advancing world Saviour.

In connection with the five constellations which are peculiarly active in the life of the advanced disciple and initiate, the influences fall into two triangles of force, because Leo—focussing the energy of the seven constellations—is included, thus linking the self-conscious aspect with the spirit:

**[Page 477]**

Shirk not these crises, hard and difficult though they may appear to be. Difficult they are. Forget not that the habit of confronting crises is a long-established one within the consciousness of humanity. Man has the "habit of crisis," if I may so call it. They are only the points of examination as to strength, purpose, purity and motive and the intent of the soul. They evoke confidence when surmounted and produce greatly expanded vision. They foster compassion and understanding, for the pain and inner conflict they have engendered is never forgotten, for they draw upon the resources of the heart. They



release the light of wisdom within the field of knowledge and the world is thereby enriched.

#### 4. Conclusions.

We have reached a point in our consideration of the Science of Triangles wherein we can pause for a minute to consider our next approach to this subject and choose the theme by means of which we can throw more light upon it. It should by now be obvious to you that this Science of Triangles concerns the *beneficence* of Deity and that, through the intricate combinations of cosmic, systemic and planetary triangles, the purposes of God are working out. Those purposes are motivated by love. It is through these relationships that love expresses itself, brings about the needed changes for that expression, and human consciousness is brought into the required state of inclusiveness.

#### [Page 478]

It is through the squares or the quaternial relation that the form aspect is brought into relation and adequacy to the will of Deity, expressing itself through the gradually unfolding consciousness aspect. I am explaining this situation in these simple words because it must be apparent to you that only as the soul illumines the mind can the significance of the teaching be grasped. It is only when the stage of initiation is reached that the true meaning will emerge. In the meantime, I have sought to awaken in your minds a reaction to the abstract truth lying behind the two following statements:

1. The Science of Triangles is related to the total expression of the divine triplicity of manifestation: will, love and intelligence or life, consciousness and form. Until, therefore, the disciple can express in himself the integrated resemblance to these three aspects, he will not be able to grasp the meaning of this subjective astrological science.
2. On our planet, the Science of Triangles is related to the three major aspects, as they express themselves through Shamballa, the Hierarchy and Humanity. Again, therefore, we come up against the need for the approach of the integrated human being to this science because only the man who is responsive to these three focal points of energy can understand the interplay. Only, in fact, can the man apprehend the underlying truth whose two head centres and his heart centre form a triangle of flowing energies.

In this connection, I would remind you of what I said earlier in the treatise that the Science of Triangles is related to spirit and synthesis. I would remind you also that what I have written in this astrological section of the *Treatise on [Page 479] the Seven Rays* is intended for the instruction of disciples at the close of this century and during the post-war period. Again I would also point out that I stated earlier that this science must always be approached from the angle of the three basic energies: i.e., those coming from the Great Bear, from the Pleiades and from Sirius; because (conditioned by time and space) these three types of energy pour through the three major centres, Shamballa, the Hierarchy and Humanity.

My problem has been to choose which of the myriad interlocking triangular relationships I would take up with you and thus present this science in such a manner that it would prove of real interest. The inner web of light which is called the etheric body of the planet is essentially a web of triangles and when the evolutionary process is completed, it will have been organised. At present a pattern of squares is the major construction of the web but this is slowly changing as the divine plan works out. The etheric webs of the sacred planets are largely triangles whilst that of the Sun is that of interlaced circles.

The effort on Earth today (as seen by the planetary Logos) is to bring about a transformation of the web of the planet and thus slowly change the existing squares into triangles. This is done by the creation of division, by the application of the Law of Separation, but also by the recognition, in consciousness, of duality, the application of directed motion and the appearance of two triangles in the place of one square. When this has taken place, the perceiving consciousness recognises identity and the rule of the square is ended. These words were once spoken to me by an ancient seer who bisected the square esoterically, thus forming two triangles and united them in a fresh manifestation to form a Star of Life. Ponder on this.

**[Page 480]**

It is for this reason that the astrologers of the future will emphasise the relation and the interrelation of triangles. The new astrologer will, as I have hinted before, lay the emphasis upon:

1. The Science of Triangles, as the result of the growth of the initiate understanding.
2. The rising sign, as it indicates the way of the soul.
3. The place of the three Crosses (the Cardinal Cross, the Fixed Cross and the Mutable Cross) in the life of the soul. This will eventually supersede the houses in the horoscope and the 12 arms of the three crosses will take the place of the 12 houses when casting the horoscope of the soul.

I would reiterate again the fact that the new astrology will be occupied with the charting of the life of the soul. The 12 constellations, as they play their part in the life of the disciple through the medium of their distributing agents, the ruling esoteric planets, will gradually transform the exoteric form of the chart of the individual. This will be due to the focussing of the various energies in man, consciously and through intent, and will not concern his negative reaction to the conditioning energies.

I would like here to call your attention to an interesting point which has a definite bearing upon the power of the individual to grasp the new astrology and to comprehend the Science of Triangles. The astrological symbols for Virgo and Scorpio are triple in nature—the only two which are. When the disciple grasps the meaning behind this triplicity, he will be ready to grasp the significance of this abstruse science and to work with the new astrology. Virgo and Scorpio are two signs connected with the growth of the **[Page 481]** Christ consciousness; they mark critical points in the soul's experience—points of integration wherein the soul is consciously at-one-ing itself with the form and at the same time with spirit. I said the *soul's experience*, not the experience of the man upon the physical plane. When the experience undergone in Virgo is consummated in Pisces and the tests of Scorpio have led to illumination in Taurus, then the effect of these four energies (Virgo, Pisces, Scorpio, Taurus) will be to make man the true triangle, expressing the three divine aspects or energies as they come from the three major conditioning constellations: the Great Bear, the Pleiades and Sirius.

I could fill many volumes with the indications of the various triangles as they are discovered to be related in time and space. Under the will of Deity and the unalterable energy at the heart of the manifested zodiac, they produce the changes in consciousness which make man divine at the close of the world cycle. But the theme is too vast and all I seek to do is to point the way towards a new science and towards those *esoteric* combinations of energies which will, when recognised, enable humanity to make more rapid progress, fuse and blend the energies of the three planetary centres and transform our Earth (*through the agency of human thought, reacting to zodiacal influences*) into a sacred planet. It is,

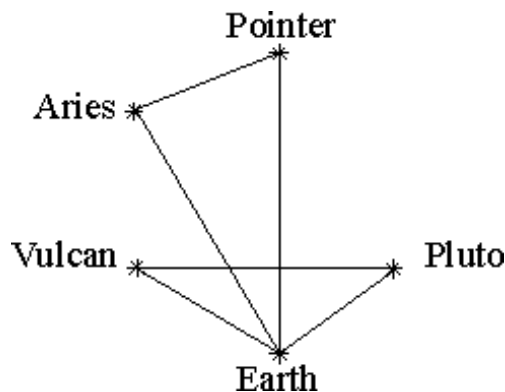
therefore, the influence and combination of energies as they affect the aspirants and disciples of the world which must suffice for any increased understanding; with these I shall gradually deal and I shall also in the final part of this section give you an exegesis of the tabulation. In that tabulation is given the relation between the rays and the constellations and this is basic in its implications.

Certain of the forces with which we are dealing govern **[Page 482]** humanity in a peculiar manner and the effect of their influence is to bring about the at-one-ing of the three planetary centres.

There are four constellations, as you know, which convey the required energies which will make humanity divine. They are Aries, Leo, Scorpio and Aquarius. I need not enter into an analysis of them as this was covered when we studied each of them earlier and separately. I would, however, like to point out that each of these constellations is closely connected, as a transmitter of energy, with certain stars, lying outside our zodiac altogether, thus connecting our tiny planet with certain great focal points of energy.

Aries, the initiator of impulses (either the impulse to incarnate or the impulse to return to the originating source) is closely in touch with one of the stars in the Great Bear to which we give the name "Pointer" in common parlance. This Pointer is a "major star of direction" because through it (in this world cycle) flows the will to unify and to bring about synthesis. This is the force which brings about the fusion or integration of the personality, the at-one-ment of personality and soul, the unification of humanity or the Great Approach of the Hierarchy to Humanity. It will produce also the integration of our Earth into the body of the "sacred planets" and the consequent establishing of a triangle of force composed of the Pointer, Aries and our Earth. This triangular relationship will have a potent effect upon the solar system as well as upon the planet itself and is also one of the factors producing the shift in the Earth's axis. Related to this triangle is a secondary one within our sun's orbit, composed of Vulcan, Pluto and the Earth. In the Archives of the Great Lodge this is referred to symbolically as:

**[Page 483]**



This is one of the most interesting and informing astrological symbols I have given you and indicates a most momentous relationship. You have here two major and three minor energies brought into close relation; this is analogous to the two major rays and the three minor rays which condition a human being in manifestation. These are the five energies which concern the informing life of our planet. They produce, in humanity, conscious evolution, direction and the founding of Shamballa upon the Earth. They are the five energies connected with the will-to-be, but from the consciousness angle and not the material expression of manifestation. Their activity and united influence in the realm of consciousness produced the appearance of another triangle: Leo, Polaris and another of the Pointers and these two groups form an interlocking directorate, potently effective in the evolution of consciousness.

You have, therefore, through these related triangles, the appearance of Shamballa and Humanity—the two poles of divine expression—will and activity.

We come now to another triangle, the activity of which produces the manifestation of Hierarchy—the intermediary between Shamballa and Humanity: Scorpio, Sirius and Mars. These, in relation to our Earth, produce the four streams of energy (initiating and transmitting) which lead humanity towards discipleship and initiation.

When the work of all these triangles has been concluded, [Page 484] humanity (and in a mysterious sense our Earth) will be functioning in perfect rhythm and will respond to the energies pouring in from Alcyone.

I cannot too strongly repeat that esoteric astrology is entirely concerned with the forces and energies which affect the *consciousness aspect* of the human being, and condition the personality life. This is the point which must be considered above all else. In other words, esoteric astrology is concerned with the soul and not with the form and, therefore, all that I have to say refers to consciousness, to its expansion, to its effect upon its vehicles, the form, and—in the last analysis (as will be later established)—with the Science of Initiation. This I have earlier pointed out, but the idea is so new and the approach so universal or cosmic, that it is not easy for those trained in modern exoteric astrology truly to comprehend the significance of this teaching. In considering the Triangles, which I have chosen to use as the theme in elucidating this immense subject, this emphasis upon the consciousness aspect must not be forgotten.

For the remainder of this section on the Science of Triangles, I shall take up those triangles which are *at this time* and in this world cycle producing effects in the human consciousness. These effects are of two kinds: those which are general, not so easily discernible and which affect the masses of men, and those which are more specific in their results, more tangibly effective and which serve to condition the consciousness of the world aspirants, disciples and initiates. Today, this dual movement of energies is going on, producing a slow, steady awakening of the mass consciousness so that individual self-consciousness on a large scale will be the result and the more rapid stimulation of [Page 485] the already awakened consciousness of advanced humanity so that initiation will be achieved.

The effectiveness of this dual process can be seen if it is realised that three great signs—Leo, Sagittarius, Aquarius—are today exceedingly active and working in close relation with each other. They are the three signs whose energies are affecting humanity as a whole—as a kingdom in nature. Leo: the sign of the self-conscious individual is potent in its mass effect and today, through the stress of circumstance and the dire results of certain events, thousands of men and women are stepping out of the ranks of the mass-conscious herd and out of the deep sleep of irresponsibility and becoming aware of themselves as detached, functioning entities. Sagittarius is powerfully affecting the world aspirants and leading them towards those attitudes of mind which will produce an unswerving allegiance to the spiritual values and an unalterable adherence to the good of humanity. Aquarius is—with equal potency—affecting the world disciples and initiates, leading them to world service on a large scale, producing group activity and that living usefulness which is the hall-mark of the pledged disciple. The influence of these three constellations is felt through their esoteric planets, and the mass movement in consciousness (for which Leo is responsible) can be noted as possible even by the novice when he realises that the ruling planets in Leo are, from all three angles—exoteric, esoteric and hierarchical—the Sun. The mass movement towards individual self-consciousness is today enormously intensified as

is the paralleling individual movement towards initiation.

Leo appears again in another important triangle at this time: Aries, Leo, Virgo—a triangle which potently aids in inaugurating the New Age. That New Age will be distinguished [Page 486] by a truly self-aware humanity, conditioned by a steadily manifesting Christ consciousness. The potency of Aries, as it initiates those happenings which will set in motion the causes that will produce the New Age, can be seen today in the trend of all the new movements, in the formulation of the various world orders, in the discoveries of science and in the emergence of the new types in the different kingdoms in nature. This activity has only been felt since 1835; the potency of Leo can be traced since then in the vast number of people who are achieving the integration of the personality and becoming self-conscious, as well as in the emergence of thousands of self-conscious world aspirants who are subordinating gradually their integrated personalities to the good of the group. The influence of Virgo appears in the many religious, spiritual and mental organisations and movements which indicate so directly the awakening of the Christ consciousness in humanity. These triangles thus can be seen as vibrant living factors, producing world changes and giving a tremendous push onward to human unfoldment.

It is interesting to bear in mind that just as each sign is divided into three decanates which are ruled by specific planets, so the zodiac itself is a part of a still greater zodiac and is also divided into three parts. The three-fold division of the zodiac is ruled by three constellations which are to this greater zodiac what the planets are to the decanates. The three ruling constellations are Scorpio (on the Fixed Cross), Taurus (also on the Fixed Cross), and Pisces (on the Mutable Cross). This would necessarily be so because testing, trial, desire, illumination, matter, form and salvation are the keynotes of our solar system and of our Earth in particular. This solar system is a system which is expressing the second aspect of divinity and hence the [Page 487] emphasis upon the forces pouring through Scorpio, Taurus and Pisces. Ponder on this. A hint is there conveyed anent our zodiac which is of supreme importance to the astrologer of the future. In the cosmic decanates to which I here refer, it will be found that three great sons of God have expressed for us the quality, the keynote and the development which is expressive of each decanate:

Hercules—Scorpio.—Strength through testing.

Buddha—Taurus.—Illumination through struggle.

Christ—Pisces.—Resurrection through sacrifice.

In a peculiar sense, these three constitute a triangle of initiation and are of paramount potency in the initiation process. They express strength, illumination and love *in full expression*.

Leo appears again in this world situation as a part of a *triangle of crisis*, for the combination of the three constellations involved invariably produces crisis. These three are Leo, Libra and Capricorn. Leo, when dominating the triangle, produced in the past the crisis of individualisation. Later in human history, when the point of balance was reached, Leo was again potent. H.P.B. pointed out that there came a time when the balance was reached between spirit and matter and from that time on the tendency of humanity was towards evolution out of matter and not involution into matter; humanity turned towards the Path of Return and not the Path of Outgoing; this has become increasingly apparent. Today, Capricorn is producing a third crisis in the long, long history of mankind—a crisis of initiation, and the possibility of this crisis proving effective and producing the appearance of a new kingdom of nature on Earth is steadily becoming more and more possible. I would like here to remind you of an earlier reference [Page 488] to still another triangle in which Leo is active and to another of the great

triangles conditioning humanity: Taurus, Leo, Aquarius. Taurus incites towards experience and towards the gaining of knowledge; Leo leads to the expression of that experience in daily life and to the effort to justify knowledge; Aquarius takes that experience and the knowledge gained thereby, and turns it to conscious use in the service of the group. We might phrase it thus:

Taurus—in the final stage of development demonstrates as the illumined consciousness. Leo—  
produces the truly Self-conscious man.

Aquarius—is the man of spirit, of life, and of consecration to the divine expression of service.

It is here that the importance of the esoteric rulers can be seen. These triangles, composed of three constellations are (according to cyclic law) dominated at any one time by one of the three, the other two being subordinated. These triangles are called in the Archives of the Lodge "Triangles in Revolution"; at one time, one of the three constellations will be the controlling factor; at another time another will swing into effectiveness and later a third. Each of these in turn pours its force through its esoteric ruler and the other two energies become of secondary importance. When this information is connected with the teaching upon the rays, it will be apparent how necessary it is to know which of the triangles is the focal point of transmission, because in this way it will be discovered which ray energy is in major or minor expression.

Leo, as we have seen, is for instance a most important transmitting agency in the present world crisis. This means, therefore, that Rays I and V are exceedingly active; it means, secondly, that the Sun's influence is potent, both [Page 489] exoterically and esoterically. It means also that the planets which are related to these two rays will be very active and, therefore, that Pluto and Venus are dominant in producing world results. I cite this as an instance of the interrelation of planets, constellations and rays; a close study of the world crisis will indicate the plausibility of the premise as to the activity of Leo as a major force in the triangle at present responsible for producing the world situation.

Earlier in this treatise, I gave you the relation between the rays and the constellations and stated that each of the seven rays expressed itself through the medium of three constellations or through a triangle of energies. This relation is the basis of the entire Science of Triangles and, therefore, of astrology itself; it is also related to the rays, the constellations, their ruling planets and our Earth in a great synthesis of energies; it relates our solar system to the larger whole and our tiny non-sacred planet to the solar system. Let me repeat that statement and thus indicate to you some vital facts anent this world of interweaving energies. The Rays pour through, are expressed by and are transmitted through the following constellations:

Ray I	----- Aries	----- Leo	----- Capricorn
Ray II	----- Gemini	----- Virgo	----- Pisces
Ray III	----- Cancer	----- Libra	----- Capricorn
Ray IV	----- Taurus	----- Scorpio	----- Sagittarius
Ray V	----- Leo	----- Sagittarius	----- Aquarius
Ray VI	----- Virgo	----- Sagittarius	----- Pisces
Ray VII	----- Aries	----- Cancer	----- Capricorn



Certain interesting facts emerge if this tabulation is carefully studied. Let me list some of them for you, leaving you to apply the information as may seem best to you.

1. This interrelation is effective in this world cycle and will remain so until the end of the Aquarian Age. By **[Page 490]** this I mean, that these seven triangles of energy are today pouring their force through one of the constellations in each triangle.

2. Today, the following points of the triangles of energy or the following constellations in the triangles are the controlling factors:

Ray I.—Aries: This constellation, as might be expected, is the source of the initial energy, producing the New Age.

Ray II.—Virgo: This constellation produces the increased activity of the Christ principle in the heart of humanity.

Ray III.—Cancer: The mass movement towards liberty, release and light, so dominant today, is caused by the energy of this sign.

Ray IV.—Scorpio: Through this constellation comes the testing of humanity, the world disciple.

Ray V.—Leo: This sign produces the growth of individualism and of self-consciousness, so prevalent today on a world scale.

Ray VI.—Sagittarius: This sign produces the focussed one-pointed effort of the world aspirant.

Ray VII.—Capricorn: This Capricornian energy produces initiation and the overcoming of materialism.

3. It will be noted in this tabulation that several of the constellations find themselves in one or more of the triangles of energy, showing, therefore, that:

a. Ray IV is relatively inactive.

**[Page 491]**

b. Ray VII like Ray I is active through all three points, even though Aries is the most potent and active.

c. Ray VI as might be expected, is equally expressive and effective.

4. Five of the constellations—Taurus, Gemini, Libra, Scorpio and Aquarius—are only found in one of the various triangles.

a. Taurus (Ray IV) is not active exoterically as the fourth ray is not in manifestation at this time.

b. Through Scorpio, Ray IV is focussing esoterically the work of the world disciples, preparing them for initiation.

c. Gemini is only found in the triangle of Ray II and at this time, Virgo and Pisces are carrying the major task of transmitting second ray energy. Today the world is focussed (spiritually or materially) and the fluctuations of the pairs of opposites are much lessened temporarily. Gemini, therefore, is the inactive point of the triangle, though still potent from the esoteric angle of the individual disciple or initiate.

d. Libra is also found relatively inactive in the triangle of Ray III. Today there is no true balance but the opposition of spirit and matter is so violent that the Libran force is relatively quiescent. Ray III is expressing itself through Cancer, as far as the mass is concerned and through Capricorn, on a much smaller scale, in relation to the world disciples. Capricorn esoterically leads towards the externalisation of the Mysteries.

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e. Aquarius is not today the active point for the transmission of the energy of Ray V. However, shortly, as the Sun passes more fully into the sign Aquarius, the triangle will again revolve and bring the Aquarian point into a controlling position.

5. It is interesting to have in mind that Ray V governs the evolution of consciousness through the revolution of its triangle: Leo, Sagittarius and Aquarius. This is from the angle of hierarchical effort, as I earlier pointed out. Throughout human evolution, this major triangle governs the relation of humanity, through the mind, to the Hierarchy and the approach of that Hierarchy to the human centre of energy. Let me recall to your attention the following facts in this connection:

Sagittarius	{	<p>The Approach of the Hierarchy-----Lemurian in date. Proceeding steadily always.</p> <p>The PAST-----Impetus then given still persists.</p> <p>Mental unfoldment-----Instinct. Intellect. Intuition.</p> <p>The work of the Master Mason -----To raise humanity to the mountain top of initiation.</p>
Leo	{	<p>The work of the Hierarchy-----To raise the mass consciousness.</p> <p>The PRESENT -----To capitalise on the original impetus of this sign.</p> <p>Psychic development -----The growth of the response apparatus and the synthesis of the inner awareness.</p> <p>The work of the Entered Apprentice To learn and acquire knowledge.</p>
Aquarius	{	<p>The Achievement of the Hierarchy -- The self-consciousness of Leo gives place to the group consciousness of Aquarius.</p> <p>The FUTURE-----The merging of the human centre and the Hierarchy.</p> <p>Soul Expansion-----Recognition of relation.</p> <p>The work of the Fellow Craft -----The building and service of the temple of humanity.</p>

From the standpoint of our theme (the evolution of consciousness) it must never be forgotten that the aim is to bring the solar Angel, the Son of Mind (called in *The Secret Doctrine*, the Divine Manasaputra) into the seat of power. This task is pre-eminently entrusted to the three great Lives Who function through Gemini-Libra-Aquarius.

A point arises here which is one of real moment or perhaps, I should say that a question might here be asked: How does it happen that one tiny non-sacred planet should be considered of such importance that these great Lives should be concerned with the unfoldment of mind in humanity? The answer is that they are not. It is humanity which—under the urge of great inflowing and outflowing energies—is concerned with the problem of mental development. In the last analysis, the problem of response to and interpretation of the enviroing contacts is one which is to be found on every planet and particularly upon the non-sacred planets. This response must be evoked, not only in the fourth kingdom in nature but in all the kingdoms. Our solar system is one in which sensitivity to contact is the dominant quality; it is in process of becoming cosmically aware; it is driven by need and enviroing cosmic circumstance to develop love-wisdom and both these words are [Page 494] descriptive and expressive of the consciousness aspect. Love is response to contact and this—in the human being—means understanding, inclusiveness and identification. Wisdom connotes skill in action as the result of developed love and the light of understanding; it is awareness of requirements and ability to bring together into a fused relationship the need and that which will meet it. Service is essentially a scientific mode of expressing love-wisdom under the influence of one or other of the seven rays, according to the soul ray of the serving disciple. The whole problem is one concerning our planetary Logos. It might be said (in order to make our theme comprehensible to you) that the evolutionary process—from the standpoint of the ordinary human being—is to make the non-sacred planet, our Earth, responsive to cosmic impacts thus bringing more inter-related and inner integration into the logoc body of expression. There are other purposes but it is only after the third initiation that a man begins to comprehend them.

These three constellations, cyclically and eternally, leading the "Eternal Pilgrim" along the path of mental unfoldment produce in him the final stage of mental evolution upon the Path of Initiation. Illumination, the term applied to that final stage, is a synthesis of instinct, intellect and intuition. Students must bear in mind that:

1. Gemini—expresses the relation of the pairs of opposites as they swing the man into activity and evoke his mental perception. With the aid of the ruling planets (Mercury and Venus) the mind begins to function and when the esoteric planet comes into expression and transmitting potency "the Messenger and the Angel exchange their understanding." (Venus and the divine Manasaputras are closely connected. A.A.B.)

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2. Libra—expresses the point of balance achieved, prior to a secondary activity and the period of assimilation by the mind of past experience. These processes, when successfully carried forward, evoke the intuition and this brings into activity what is called the super-mind which is the response of the illumined mind to the Mind of God.

3. Aquarius—expresses the activity of the mind which has been initiated into the purposes of the Universal Mind. It is the sign which brings the soul into active cooperation with the inner plan of God.

This we call service.

There are, therefore, great Triangles of energy which affect the mental response apparatus of humanity and to the above triangle which concerns the unfoldment of the mind, two others can be added:

- |     |   |                                      |  |
|-----|---|--------------------------------------|--|
| I.  | { | 1. Taurus-----Desire -----           | the incentive to evolutionary<br>unfoldment in the human<br>kingdom. |
|     |   | 2. Scorpio-----Aspiration -----      | the key to the testing of the disciple.                              |
|     |   | 3. Capricorn -----Illumination ----- | the liberation of the initiate.                                      |
| II. | { | 1. Sagittarius -----Direction-----   | expression of the intuition.   |
|     |   | 2. Cancer-----Incarnation -----      | experience of realisation.   |
|     |   | 3. Leo -----Self-consciousness ---   | mode of development.   |

There are other major triangles which are called "triangles in consciousness" and, as you well know, the most important of these *for mankind* is the triangle of Cancer, Leo and Aquarius. They are important at this time because the influences pouring through these three are basically responsible for the growth of the human understanding and the unfoldment not only of man's response apparatus, the [Page 496] form nature, but also of his expanding perception of that which is contacted. This threefold process under these three constellations produces finally the identification with that which is perceived to be the divine essence, underlying form. This identification with that which is the subjective and real Self and the consequent withdrawing from that which is the not-Self is the keynote of the fourth initiation.

From the mass awareness in Cancer, the man becomes an individual in Leo and the slow unintelligent sub-consciousness of the herd becomes the self-awareness of the developed man in Leo. Instinctual reaction gives place to conscious, intellectual activity. This dual activity in turn gives place to the group awareness which is the gift conferred by Aquarian activity; the super-conscious divine man then transcends his limited self-consciousness and the intuition supersedes the intellect.

At this stage in the unfoldment of the human consciousness, there is little that I can say further anent the Science of Triangles. I have hinted at the entire structure of living, moving, focussing and transmitting light *triangles* which should underlie (and eventually will underlie) the manifested universe. I have pointed out certain relations between the various constellations, the esoteric planets and our Earth. I have shifted the approach of the astrological student away from the world of tangible happenings, precipitated events, and personal characteristics (which are distinctive of exoteric modern astrology) into the world of conditioning energies, controlling incentives, impulses and causes, and have thus laid down the basis of an inner esoteric astrology which must govern this ancient science in the future. I have emphasised in your consciousness, the web of light and energy which is the recipient of zodiacal and other extra-systemic forces and I have pointed to the first [Page 497] dim outline of the astrology of the soul and of the unfolding consciousness of man. I have presented to you some esoteric facts which must for a while at least remain hypotheses and theories to the average astrologer and probably unwelcome ones at that; I have made statements which are of necessity revolutionary in nature and, therefore, disturbing, if not apparently untrue or based on premises which deny all that the modern astrologer has worked out and hitherto held dear. In this connection two of these ideas are basic where the *astrology of the soul* is concerned:

1. The reversal of the life of the disciple upon the Wheel of Life, by means of which his progress becomes anti-clockwise.
2. The influence of the rising sign which is held by the esoteric astrologer to indicate soul possibility and direction, versus the personality opportunity, offered by the nature of the vehicle of response.

These two ideas are obviously revolutionary and when to them you add the new sets of planetary rulers which I have given you, it is not surprising if you feel the vastness of the astrological theme. This, however, was the first reaction which I hoped to get from you. Astrology must now argue from the universal to the particular because it must in the future deal with soul unfoldment and not with the personality horoscope as hitherto.

At this point, I would remind you that nothing I have said negates the charting of the personality horoscope as at present done in the case of the average man who is proceeding clockwise around the Wheel of Life. I have but brought into your field of astrological research, the astrology [Page 498] of the human consciousness, of the solar angel, of the son of mind, the spiritual man.

In the latter part of this century, what I have given to you will be demonstrated to be true; this will happen where disciples, highly developed aspirants and initiates are concerned. The old exoteric astrology will still persist and prove its usefulness where the average man is in question, focussed in his personality life and oriented towards the material world.

Much progress towards right understanding of astrology will come later when certain new meditations on the twelve signs of the zodiac are made available. When the world again settles down to calmer living and conditions are adjusted to a more stable rhythm, these new meditations can form a potent source of usefulness in "brightening the web of life" and in producing more effective spiritual living among men.

The problem of all disciples remains the same. This is to live simultaneously the acutely sensitive inner life of the Pilgrim upon the path of life, of a human being in the world of human events; to live the group life of the pledged disciple and the mass life of humanity; to fulfil his own spiritual destiny, through the medium of a controlled personality and, at the same time, to participate fully in the life of humanity upon Earth—this is no easy task.

We have completed what I felt possible to communicate anent the Science of Triangles—a science which concerns the entire subjective pattern of manifestation and the significance of which is closely inter-related with the Trinity of manifestation. Another name for this science is the Science of Etheric Structure or Substance. That being so, that science deals with life, quality and appearance in the three worlds of divine Purpose and Will and, for that [Page 499] reason, all that I can do in this treatise is to convey to you certain "seed thoughts" which—at some future date—will blossom forth as the basic Science of Relations. This subjective relation will be both vertical and horizontal, particular and universal, specific and general. With the present mental equipment of humanity, all that is possible for man is to grasp certain facts and vaguely sense certain intuitive implications and ideas. Later, he will perceive intuitively the underlying structure of ideas and sense the basic synthesis which life itself contains. Therefore, beyond what I have given you, you cannot go today.

But the aftermath of the war will change all this. Once there is a measure of nervous release from strain and once the swing of the world movement has again stabilised, humanity will transcend itself. The spiritual values will emerge more clearly, the fact of the inner world will be no longer questioned as man's increased sensitivity enables him to respond to the higher impression and the inner inspiration; his ability to live the vertical life of the spirit and the horizontal life of relationship will grow with each decade.

Then the relation of life to form, of spirit to body, of the soul to the personality will demonstrate in the realm of quality, and the quality of the immediate divine aspect, the Christ consciousness, will emerge in a manner undreamt of today by any of you—even the most advanced thinkers. Speculation on your part is useless. Time alone will serve to demonstrate the veracity of the picture I portray and the validity of the inner spiritual structure. This structure has always been present but it has been heavily overlaid by the material desires of mankind. A thick crust (if I may use such a word) of thoughtforms veils and hides the inner realm of beauty and of meaning, of quality and of spiritual consciousness. This crust is being blasted away by the present [Page 500] catastrophic condition in the world. Men will feel at the close of this present war as if nothing had been left them and that they are destitute and denuded of all that made life worth living—so dependent have they become upon the so-called high scale of living. But these attitudes will serve as stepping stones to a new life and a better and more simple way of living; new values will be released and comprehended among men and new goals will be revealed. And the day will come, in the experience of humanity, when men will look back at the pre-war centuries and wonder at their blindness and be shocked at their selfish and materialistic past. The future will shine with an added glory and, though difficulties and the problems incident to world adjustment and the new relationships between the spiritual man and his material environment will be found, the future will prove itself as the best yet unrolled. Difficulties will be found on all planes up until the last initiation but the *destructiveness* of the life process will never again be so potent. The reason for this is that humanity is most definitely emerging from the thralldom of matter and in such cases destruction parallels the impact of the descending spirit upon opposing matter. Ponder on this statement.

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## CHAPTER IV

### The Sacred and Non-Sacred Planets

There is, as you may imagine, little that I can say on this matter for it concerns one of the great and major mysteries of initiation. It deals with and is related to the spiritual status of the planetary Logoi, those great Beings in Whom all forms of life on all planets live and move and have their being. It is concerned with Their point in evolution, with Their goals and objectives upon the cosmic Path and with the initiation for which They—in Their incomparable and incomprehensible livingness—are preparing.

Basically it might be said that a planet is regarded as "sacred" when its informing spiritual Life has taken five of the major cosmic initiations and that a "non-sacred" planet is one whose planetary Logos has not taken these initiations. This is an inadequate definition and is only in any way to be understood



if you bear in mind that *initiation is a process of developing inclusiveness*.

a *Man* is becoming inclusive in the planetary sense; the five major initiations which he eventually takes give to him a range of awareness which is infinitely beyond anything of which he can conceive at present. These initiations endow him with the "freedom of the planet." He is then responsive to all states of consciousness within the planetary ring-pass-not, and is becoming sensitive to extra-planetary perception.

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b. *The Logos of a non-sacred planet* is becoming inclusive in His consciousness to all that is found within the solar ring-pass-not. He is establishing an esoteric "understanding relation" with all that lives within the body of manifestation of a solar Logos and is likewise registering a sensitive response to the quality of the Life which informs the Sun, Sirius. He has taken three cosmic initiations.

c. *The Logos of a sacred planet* transcends the knowledges, reactions and responses which are purely those of the solar system, is conscious of or vitally responsive to the life of Sirius and is beginning to respond consciously to the vibratory influences of the Pleiades. You need here to bear in mind in this connection that the Pleiades—though they are regarded as embodying the matter aspect in manifestation—are in reality and literally the expression of that Principle of Life which we call vitality, prana in its various stages or degrees, ether or substance.

The Logos of a sacred planet has taken five cosmic initiations.

d. *The Logos of a solar system* is esoterically called the "Sacred Triangle of all-inclusive Force" because this great Being includes within His focussed awareness the fields of expression of the Great Bear, the Pleiades and Sirius. They are to Him what the heart, the head and the throat centres are to the developed initiate on this planet. He has taken those initiations of which the highest initiate upon our Earth has no faintest conception. Forget not, that I have told you elsewhere that there are divine aspects and divine characteristics which are **[Page 505]** as yet totally unrevealed even to the most advanced humanity. No human being of a lower degree to that of the third initiation can even faintly sense and dimly react to these underlying factors in the existent divine manifestation. Today, the significance of *will* and its distinction from determination, strength and fixed intention is only just beginning to be understood. Just as a discussion of the intuition or of the nature of the eternal revelation would be utterly meaningless to the savage in the darkest part of the undeveloped areas of the world, so would a discussion of these unknown divine attributes be equally meaningless to you. All that you can comprehend (and that with the utmost difficulty) is the three divine aspects—will, love and intelligence. There are others, for our Logos is a sevenfold Being and four remaining aspects are as yet unrevealed to humanity, though sensed by the Hierarchy. These are "objectives of esoteric spiritual attention" by the Logoi within the solar ring-pass-not.

You will see, therefore, that the section of our teaching upon which we are now entering will be necessarily brief, because we shall be dealing with factors which must remain incomprehensible. It is consequently a waste of your time and mine to do more than touch very briefly upon such matters.

Some understanding of the distinction between a sacred and a non-sacred planet will come if you can realise that there is a paralleling correspondence between the consciousness of the initiate (up to and including the third initiation) and the consciousness of the Logos of a non-sacred planet. Soul and

body, consciousness and form are blended and a [Page 506] definite fusion is taking place. Two divine aspects are in process of intimate relation. The disciple brings about this relationship within his little system, and the planetary Logos on a far larger scale within His range of influence and control. In this process He carries with Him all the four kingdoms in nature. For both these lives—microcosmic and macrocosmic—this fusion produces Transfiguration, the third initiation. The Logos of a sacred planet has carried the divine work further along and is occupied with the task of synthesising into one unit of conscious response and activity, the higher divine aspect, that of the Monad, the will aspect. When this is accomplished, will, love and intelligence are blended and spirit, soul and body are at-one. Then the quality of the divine expression will be divine purpose, impelled by will, motivated by love and carried forward with intelligence.

Astrologers should here note that, in their work, they have not duly taken into consideration (when dealing with the twelve houses or mansions of the soul) whether the planet is sacred or not. The effect of the influences of a sacred planet or a non-sacred one are very different, for one will affect primarily the life in the three worlds whilst a sacred planet will aid in the processes of affecting the fusion of soul and body, of consciousness and form; it will also produce the quickening of the intuition (the spiritual soul) which is the lower aspect of the Monad. The sacred planets are, as you know, seven in number:

- |            |            |
|------------|------------|
| 1. Vulcan  | 4. Jupiter |
| 2. Mercury | 5. Saturn  |
| 3. Venus   | 6. Neptune |
| 7. Uranus  |            |

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The non-sacred planets are only five:

- |              |                               |
|--------------|-------------------------------|
| 1. Mars      | 4. The Moon, veiling          |
| 2. The Earth | a hidden planet.              |
| 3. Pluto     | 5. The Sun, veiling a planet. |

It is interesting here to note that the non-sacred planets rule the first, the fourth, the fifth and the eighth houses in the lesser zodiac. Our Earth is also a non-sacred planet. You have, therefore, four non-sacred planets, controlling or ruling a fifth non-sacred planet—a correspondence to the four aspects of the lower man. You have there, first the physical outer shell, the etheric or vital body, astral body and the mental body, plus a fusion with the fifth body, the personality. The task of our planetary Logos and of all advanced human beings is clearly to be seen. From a larger and more synthetic attitude, you have the four kingdoms in nature and the veiled fifth kingdom, the kingdom of God.

From still another angle you have:

Aries — ruled by Mars.  
 Cancer — ruled by the Moon, veiling a sacred planet.  
 Leo — ruled by the Sun, veiling a sacred planet.  
 Scorpio — ruled by Pluto.

You will note that Pluto and not Mars is here mentioned by me as a non-sacred Planet, ruling Scorpio. The reason for this is that there is a relation between Mars and Pluto analogous to that between Venus

and the Earth. Esoterically speaking, Mars is the *alter ego* of Pluto; the activity of Pluto at this time and in this lesser world cycle is very important on account of its esoteric approach to the Earth, impelled thereto by the vivification of its life by a display of Martian energy. The Earth, Mars and Pluto [Page 508] form an interesting triangle with Venus behind the scene acting as the impelling soul acts towards a rapidly integrating personality. This triangle should not be forgotten when casting the horoscope, because it indicates a relation and a possibility which can be (though it often is not) a major determining factor, prior to passing on to the Probationary Path. The four houses, governed by the four non-sacred planets (not counting the Sun) are "houses of the personality, mundanely oriented" and the reason is not far to seek. The seven remaining houses, governed by the seven sacred planets are not so purely material nor are they so exoterically oriented, yet all the twelve indicate limitation or that which withholds the Dweller in the mansion from expanding his consciousness, if he permits himself to be imprisoned by them. On the other hand, they offer opportunity if he is oriented towards the higher life.

I might again point out that Mars is the transmitter of sixth ray force and it is this which makes the first house of action in the physical body that of the devotee who fights for that which he desires or for that to which he aspires. The warrior, devoted to a cause, comes into being upon the field of action, the Earth, which is itself an expression of the third Ray of Intelligent Activity. Aries, the first house, and Mars and the Earth initiate conflict, focussed in a form.

Again, the Moon is the ruler of Cancer and is related to the fourth ray, and rules the fourth house. Here you have the idea of form being the custodian of a living spiritual essence, of the home, whether the home is the fourth or lowest aspect of the personality or the fourth kingdom in nature, but all ruled by the fourth Ray of Harmony through Conflict—a harmony to be wrought out within the form on Earth.

The Sun, the transmitter of the energy of the second [Page 509] ray, rules the fifth house or mansion of the soul, the causal body in this case; the force of Leo is also involved, the force of the self-conscious soul. The spiritual man, aware of his identity says in this house: "I am the eternal cause of all relation. I am and I exist." The dualism of the second ray is first realised in the fifth house by man, the embodied fifth principle.

Pluto, transmitting first ray energy, rules Scorpio, the sign of discipleship, of the man ready for the fusion brought about through the influence of the sacred planets, and governs the house of major separations and of death. "The arrow of God pierces the heart and death takes place." But in this connection it must be remembered that death is definitely brought about by the soul. It is the soul which shoots the arrow of death. (The upward pointing arrow is the astrological symbol of Pluto.)

It is only in the present cycle that the Sun and Moon "veil" certain planets and are the exoteric symbols for certain esoteric forces. As evolution proceeds, the planets will not be veiled. Their influences will not be so remote. At present the mechanism of the majority of the human family is not tuned to the reception of the rays from Vulcan, Uranus or Neptune whilst Pluto at present only evokes response from groups or from those disciples who are enough evolved rightly to respond. The three veiled planets—Vulcan, Uranus and Neptune are all sacred planets, embodying first, seventh and sixth ray energies. Vulcan is never an exoteric ruler and only comes into real activity when a man is on the Path, whilst Uranus and Neptune are rulers of the eleventh and twelfth houses, and govern Aquarius and Pisces. The implications will be clear to you.

It is not my intention to deal with the houses in detail. Modern astrologers have worked this out relatively satisfactorily, [Page 510] for the houses concern the prison of the soul and its limitations and with these there is a widespread familiarity. As you know, I am concerned with the astrology of the soul and with the influences of the esoteric planets.

Three suggestions I will however make:

1. If the investigating astrologer will substitute the esoteric planets for the orthodox exoteric planets (and I have indicated these in connection with the signs of the zodiac) he will get much instructive information, and (if he perseveres) the verification of my ideas.
2. If he will distinguish between the effects of the sacred planets and the non-sacred he will find the sacred planets endeavour to fuse the personality and make it the instrument of the soul and the non-sacred planets influence more specifically the form nature; much light on the pull between the pairs of opposites may then pour in.
3. If he will study the "fluid area" where the planets, veiled by the Sun and Moon, come into play and will realise that he must decide (from a study of the chart of the subject and any knowledge he may have) what is the point in evolution reached and which of the three veiled planets is the ruler, he will get much intuitive understanding. He will find himself able to throw much light upon the problem of the probationary disciple when considering the *exoteric* rulers and upon the problems of disciples when dealing with the *esoteric* rulers.

If the astrologer will consider these three points and will be willing to experiment with them, a great stride forward into the unveiling of the astrology of the soul will take place. He will find it useful also to work out the higher correspondences to the material realities for which the houses stand. For instance, I will give you some idea of [Page 511] these correspondences in connection with the first two houses:

*First House:*

Physical body or form.—The causal body of the soul.  
 Appearance or manifestation.—The emergence of the soul.  
 The head. Brain.—The head centre.  
 Personal activity.—Soul expression.  
 Mannerisms, etc.—Ray types and qualities.

*Second House:*

Finances. Monetary interchange.—Prana.  
 Expenditures.—Use of energy.  
 Possessions.—Control of the form. Losses.—  
 Withdrawal from matter. Gains.—Acquisition of  
 spiritual powers.

The other ten houses you can work out for yourselves. It is interesting to note, for instance, in connection with the second house (and the same idea can be applied to all of them) that Taurus, the

mother of illumination, and Venus, the endower of mind plus the embodied soul, are related and active in this house. The light of matter and the light of the soul are both involved in the use of energy and in the problem of what is desired, what is regarded as loss, and what shall be the gained objective. It is, therefore, the house of values—material or spiritual.

### 1. The Centres, the Rays and the Signs.

We come now to a consideration—brief and inadequate but I hope suggestive—of the centres as they are related to [Page 512] the planets, viewing these planets as expressions of and transmitters of ray influences. You will realise that I am only dealing with the interplay between the planets and the centres where man is concerned and only in a broad and general sense because that interplay is dependent upon—

1. The point of evolution.
2. Whether the focus of the life is
  - a. Below the diaphragm.
  - b. Above the diaphragm.
  - c. In process of transference from the lower to the higher.
3. The rays of the personality and the soul.
4. The condition of the centres and whether they are awakened, awakening or as yet undisturbed.

Only these generalisations are possible, owing to the vastness of the subject and the immensity of detail in the world of effects. Another complication lies in the fact that though there are seven major centres, there are twelve planets which—in time and space—condition the centres. It is the centres of initiates which are ruled *only* by the seven sacred planets; among average men, some of the sacred planets dominate and some of the non-sacred. In undeveloped man, the five non-sacred planets control, with the head and the heart centres under the rule of two sacred planets, which planets being determined by the rays of the soul and of the personality. As the ray type does not emerge until there is some measure of advanced development, it will be obvious to you that the theme is thereby complicated still further; that dogmatic assertions are [Page 513] not possible until such time as the astrologer is sure of the two major rays of the subject.

Certain basic assertions can nevertheless be made:

1. All the centres are governed by one or other of the rays.
2. The rays use the planets as transmitting agencies and we know which rays—in this world cycle—are related to the different planets. As given earlier, they are as follows:

*Sacred Planets*

1. Vulcan	1st ray
2. Mercury	4th ray
3. Venus	5th ray
4. Jupiter	2nd ray
5. Saturn	3rd ray
6. Neptune	6th ray
7. Uranus	7th ray

*Non-Sacred Planets*

1. Mars	6th ray
2. The Earth	3rd ray
3. Pluto	1st ray
4. The Moon	4th ray
(veiling a hidden planet)	
5. The Sun	2nd ray

3. Ordinary humanity is ruled by the exoteric planets; advanced humanity, disciples and initiates by the esoteric planets.

4. The Sun sign—with the exoteric planetary rulers—rules the personality, indicates inheritance and equipment and is a summation of that which has been, thus providing the background.

5. The rising sign, with the esoteric planetary rulers, indicates soul purpose and points the way to the future, offering opportunity.

6. The horoscope, built around the Sun sign, is adequate for ordinary humanity. The exoteric planets rule and the man lives within the limitations of the twelve houses.

7. The horoscope built up around the rising sign, with the esoteric planets ruling, will convey the destiny of the [Page 514] disciple. As I told you, the disciple will later be responding to the influences of the twelve arms of the three Crosses as they pour their influences through the esoteric planetary rulers via the twelve houses.

8. The Sun sign, governed by the ruling *esoteric* planets and the rising sign governed also by the esoteric planets, can both be used in casting the horoscope of the initiate; when superimposed upon each other, the outer life of the initiate in the three worlds and the inner life of subjective realisation will appear. This mode of super-imposition will be a feature of the new astrology.

9. When the Sun sign, with the *exoteric* rulers, is worked out in a chart, the rising sign with the *esoteric* rulers is also worked out and the two are superimposed upon each other, the problem of the disciple in any one incarnation will appear.

If these statements are added to the three I earlier gave you, you will have twelve suggestions as to the lines along which new astrological investigation can run, providing proof of the accuracy of astrological deduction and the guarantee of the truth of what I tell you.

It is just as impossible to determine which of the planetary influences are conditioning the centres in the fourth kingdom in nature or in the Earth (viewing it as the vehicle of the planetary Logos) as it is in man, the individual, *unless the point in evolution is known* and it can be determined upon which stage of the Path of Return the Dweller in the form—macrocosmic and microcosmic—is standing. The whole subject is constantly shifting and changing, just as the individual human being is constantly changing his focus or is to be found working first in one area [Page 515] of his "body of force" (the three substantial bodies) and then in another.



Each changing personality sees a different ray force enter and each ray governs or transmits its forces through one or other of the seven centres; the Sun sign in each incarnation will be different, leading necessarily to a different rising sign and therefore to a complete new set of planetary influences. Thus the centres in the vital body come under varying pressures and stimulation. In one life, the stimulation applied may tend to vivify the solar plexus or to drive its energies upward into its higher point of transference, the heart centre. In another, it may be seen to be focussed in the throat centre, and by indirect activity affecting the sacral centre and—under the major Law of Attraction—producing a raising of the force to the higher creative focus.

As you well know theoretically, *the Science of Occultism is the Science of Energies* and of the forces upon which they make their impact; this, when concerning man, the individual, and the centres within the human vehicle (major and minor) leads to the *Science of Laya Yoga* or of the force centres. These again, according to astrological deduction, come under the influence of certain planetary rulers. These relate them in turn to certain great Triangles of Force, formed of three major conditioning constellations. Therefore, the emphasis laid upon the Science of Triangles and its including Science of Esoteric Astrology; this must inevitably take shape in terms of energy, received, transferred and used, and throw light upon the abstruse factors which condition the centres and thus make man what he is at any one time. It is a statement of fact that the world of the occultist is the world of energy, of forces, of their origin, their point of impact and the methods of their assimilation [Page 516] and transference or elimination. Unless, however, there is some scientific method of comprehension, some mode of adapting the life to these factors and some process of experimentation in order to prove the fact, the statement remains relatively useless to the intelligent human being; it remains in the form of an hypothesis, to be proved or disproved. The man who is attempting to master his lower nature and has the goal of expressing his innate divinity requires a golden thread whereby he can find his way out of the caverns of bewilderment and the areas of speculation and enquiry. This process of investigation, deduction and proof, the Science of Esoteric Astrology and its subsidiary sciences will eventually provide. The foundation is already laid. What I here give can provide another step forward and further light. It might here be stated that until the antahkarana (the bridge of light between the higher and the lower minds, between the Spiritual Triad and the three-fold personality) is being definitely constructed, these sciences will remain obscure to the average intellect. Once, however, the intuition can come into action, via the antahkarana, light will gradually begin to pour in. The world must begin to accept and give weight to the conclusions of its intuitives; they have ever taken the first needed steps in the unfoldment of the human consciousness. It is the complexity of detail which primarily is responsible for the confusion. The intuition (as the philosopher understands it) is the ability to arrive at knowledge through the activity of some innate sense, apart from the reasoning or logical processes. It comes into activity when the resources of the lower mind have been used, explored and exhausted. Then, and then only, the true intuition begins to function. It is the sense of synthesis, the ability to think in wholes, and to touch the world of causes. When this becomes possible, the [Page 517] investigating astrologer will find that the complexities of the problem will disappear and the details fall into obvious position and in such a manner that the sum total will appear in a blinding light of surety. At present students cannot see the wood for the trees, as the proverb says, and that proverb is right. These sciences are mutually interpreting.

During the life cycle of humanity through which we are now passing, in the relation between the centres and the rays and, therefore, between the centres and the planets, it will be found that the centres are governed by the following rays:

## AVERAGE MAN—EXOTERIC PLANETS

1. Head Centre ----- first ray ----- Pluto
2. Ajna Centre ----- fifth ray ----- Venus
3. Throat Centre ----- third ray ----- Earth
4. Heart Centre----- second ray ---- Sun
5. Solar plexus Centre---- sixth ray ----- Mars
6. Sacral Centre----- seventh ray ---- Uranus
7. Base of Spine ----- first ray ----- Pluto

## DISCIPLES. INITIATES—ESOTERIC PLANETS

1. Head Centre ----- first ray ----- Vulcan
2. Ajna Centre ----- fifth ray ----- Venus
3. Throat Centre ----- third ray ----- Saturn
4. Heart Centre----- second ray ---- Jupiter
5. Solar plexus Centre---- sixth ray ----- Neptune
6. Sacral Centre----- seventh ray ---- Uranus
7. Base of Spine ----- first ray ----- Pluto

To these rays must be added (in both groups of human beings) the fourth ray which governs humanity itself as a centre in the body of the planetary Logos, thus bringing all the ray influences into a sevenfold stream of energy, playing upon the lower self in the three worlds or upon those who are entering into or are a part of the fifth kingdom in nature. Intensifying the problem for humanity as a whole is the problem of the individual within that whole. To the influences to which he is subjected as an individual through his **[Page 518]** past and his own peculiar horoscope and to those in which he shares as a part of the fourth kingdom in nature must be added the effects of his two major rays (personal and egoic). These indicate his type of mechanism and his soul quality. It must not be forgotten either that his seven centres are in close relation to the planetary centres and that he is conditioned not only by the centres in his own nature and their rays but also by the centres found within the human kingdom and also by the planetary centres. With these we will now proceed to deal.

### 2. The Races, the Rays and the Signs.

The theme we will now consider is one which is of general interest but not of individual moment. Arguing as one ever must from the universal to the particular, it is essential that humanity relates its own mechanism to the greater mechanism through which the planetary Life functions and views his soul as an infinitesimal part of the world soul. It is necessary for him, therefore, to relate his Sun sign to his rising sign and his soul to his personality, viewing both as aspects and integral parts of the human family. This will be increasingly the case. This process is beginning to demonstrate in the steadily expanding group, national and racial consciousness which humanity is today demonstrating—a consciousness which shows as a spiritual inclusiveness or as an abnormal and wicked attempt (from the standpoint of the soul) to fuse and blend all nations into a world order, based on material issues and dominated by a material vision. There was nothing spiritual in the vision of the leaders of the powers which were called the Axis powers. But the spiritual intent of mankind is slowly growing and the great

Law of Contrasts will eventually bring illumination.

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I make these references to the present world situation because unless what I have to say is practical in value during this century of destiny, I might as well work at other modes and methods of raising the human consciousness. But there are those who see the issues clearly and will make due application of the imparted truths and for them I write.

Our theme concerns the planetary centres, the rays and the signs which govern and control them. I would first of all call your attention to the following facts which will bear repetition:

1. Our Earth, being a non-sacred planet, is in process of becoming a sacred planet. This means an interim of upheaval, chaos and of difficulty.
2. This transference out of the lower states of consciousness, expressed through the lower centres, into a higher state, can and will take place in this world period and in this century *if* humanity so wills it, *if* the Forces of Light eventually triumph and *if* the new world order comes into being. This it will do *if* the lessons of the war are learnt and right action follows as a result.
3. Three factors must also be borne in mind:
  - a. The whole problem is vaster than anything the human consciousness can grasp, because it concerns the life experience and a point of crisis in the life of the planetary Logos.
  - b. He, the Lord of the World, is releasing new energies into the form aspect, i.e., into the Life and the lives of the various kingdoms in nature.

Humanity, being the most developed—both from the angle of the mechanism and of consciousness—is the point of greatest response. The mineral **[Page 520]** kingdom, through the excessive use of its form in the meeting of war necessities—munitions, ships, and planes, etc.—is being profoundly affected as are buildings, for instance, in blasted cities; the vegetable kingdom is almost as deeply affected through the destruction of vast areas of forests, fields and wide spaces of vegetation.

- c. The Shamballa force, thus pursuing its work of destruction, is an aspect of the will and intention of the planetary Logos but its first and primary effect has been to stimulate the will-to-power and the will-to-have of certain great and unspiritual groups. Later this will aspect will evoke the will-to-good and the will-to-build and to this humanity will respond on a large scale. Thus the evil which is now being spread abroad by the opponents of the Forces of Light will be neutralised by the fixed intention of the men and women of goodwill to work for the good of the whole and not for any one part.

It might, therefore, be said that what is truly taking place in the world today is the transference of the energy of the planetary solar plexus to the planetary heart centre. The forces of cupidity, aggression, glamour and greed will be transmuted in the present furnace of pain and fiery agony and will be raised into the heart centre. There they will be changed into the power of sacrifice, of inclusive surrender, of clear vision of the whole, and into cooperation; this is an aspect of the principle of sharing.

When I say these words, I am not speaking idealistically or mystically. I am pointing out the immediate goal; I am indicating a problem of our planetary Deity; I am giving [Page 521] you the clue to a scientific process which is going on under our eyes and which is today at a point of crisis.

As this is the Aryan or fifth root-race (and I do not use this term in the German, materialistic and untrue sense) there are today in the body of Him in Whom we live and move and have our being, five focal points of spiritual energy, expressing themselves through five awakened centres in that body. These five are:

1. Geneva.—The European continent.
2. London.—The British Commonwealth of Nations.
3. New York.—The American continent.
4. Darjeeling.—Central and Western Asia.
5. Tokyo.—For the Far East.

Today, these five centres are being abnormally and deliberately stimulated and vitalised. The energy which flows from them is profoundly affecting the world, holding great hope for the future but producing most disrupting and disastrous effects where the material side of human life is concerned. There are two centres in the planetary Life which are as yet relatively quiescent as far as any world effect is concerned. To them I assign no other focal point beyond hinting that within the continent of Africa one will some day be found, and later still (many millions of years ahead) another will be discovered in the region of Australia. It is, however, with the five centres in this fifth root-race that we are concerned.

The force which the centre at Geneva is expressing (at present ineffectually, though later a change will come) is that of the second Ray of Love-Wisdom, with its major emphasis at this time upon the quality of inclusiveness. It is concerned with the "binding together in brotherly love" and [Page 522] with the expression of the nature of service. This planetary centre, which conditions the little country of Switzerland, has had a most potent effect upon that country; a study of these effects will demonstrate future possibility for the world, once the flow of its energy is less obstructed. It has produced the fusion of three powerful racial types in group formation and not through admixture as in the United States; it has enabled two relatively antagonistic divisions of the Christian faith to work together with a minimum of friction; it has made Geneva the origin of the Red Cross—that world activity which works impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad though well-intentioned experiment which was called the League of Nations; it is that which has protected that small country from the aggressive sweep of the Axis powers. The motto or note of this centre is "I seek to fuse, to blend and serve."

The force which is centred in London is that of the first Ray of Will or Power in its building aspect and not in its destroying aspect. It is the service of the whole which is being attempted at great cost and the effort is to express the Law of Synthesis which is the new emphasis, pouring through from Shamballa. Hence the fact that the governments of many nations found asylum in Great Britain. Likewise, *if* the Forces of Light triumph because of the cooperation of mankind, the energy expressing itself through this powerful empire will be potent in establishing a world order of intelligent justice and a fair economic distribution. The keynote of this force is "I serve," as I told you earlier in this treatise (see the last page of *A Treatise on the Seven Rays*, Vol. I).

The force expressing itself through the centre, New York, is the force of the sixth Ray of Devotion or Idealism. [Page 523] Hence the conflicts everywhere to be found between the varying ideologies and the major conflict between those who stand for the great ideal of world unity brought about by a united effort of the Forces of Light, backed by the cooperative effort of all the democratic nations and the separative materialistic attitude of those who seek to keep the United States from assuming her responsibilities and her rightful place in world affairs. This latter group, if they succeed in their endeavour, will deny the United States her share in the "gifts of the gods in the coming age of peace which will succeed this present point of critical suspension," as the *Old Commentary* phrases it. The sixth ray is either militant and active, or mystical, pacific and at present futile, and these two aspects at present condition the United States. The keynote of this world centre is "I light the Way" and this is the privilege of the States if its people so choose and permit worldwide humanitarian, self-sacrifice (self-initiated) and firm decision to stand by righteousness to govern their present attitudes and policies. This is slowly coming to pass and the selfish voices of the blind idealists, the fearful and the separative are dying out. All this is happening under the inspiration of service, motivated by love. Thus the two major democracies can eventually restore world order, negate the old order of selfishness and aggression and usher in the new order of world understanding, world sharing and world peace. Peace will be the result of understanding and sharing and not the origin of them as the pacifists so often imply.

The force pouring through Darjeeling at this time is that of the first Ray of Will or Power. The egoic ray of India is the first ray and hence the immediate effect of the inpouring Shamballa force is to stimulate the will-to-power of all dictators, whether they are the would-be world dictators [Page 524] such as Hitler and his group of evil men, ecclesiastical dictators in any religion, business dictators in any business group in any part of the world or those minor dictators, the tyrant in the home. It is interesting to note that the keynote of India is "I hide the light" and this has been interpreted to mean that the light pours forth from the East, and that the gift of India to the world is the light of the Ageless Wisdom. This is true in a sense, but there is a wider and deeper sense in which it will prove true. When the intent and purpose of the great Life which works through Shamballa is carried out and is in process of expression, a light will be revealed which has never yet been seen or known. There is a word in the Christian Scriptures which says "In that light shall we see light"; this means that through the medium of the light of wisdom shed abroad in our hearts through the Ageless Wisdom, we shall eventually see the *Light of Life* itself—something meaningless and inexplicable to humanity at present but which will be later revealed when the present point of crisis is surmounted. Of its nature and its effect, I have naught to say to you at present.

I would like here to interpolate some remarks. It is of deep moment to realise that Great Britain and the United States are closely related and that this relation makes certain realities and activities inevitable, once the soul of each nation is functioning potently; and that India and Great Britain are related through the first ray personality of Great Britain and the egoic ray of India. The implications are clear and interesting and also encouraging. The consciousness aspect of the British people is steadily shifting into an expression of their second ray soul and hence their seizing upon the opportunity at this time to serve humanity at immense cost. The same thing is happening to the American people. The problem of shifting idealisms is great, as I have [Page 525] said, and the temptation is to hide behind the glamour of fighting for an ideal rather than react to world need, and to omit to react to the ray of the soul which is the second ray of love.

The forces flowing through Tokyo are those of the first Ray in its lower materialistic aspect. Japan is governed by the soul ray in the consciousness of its leaders. Its sixth ray personality is responding to

the call of the first ray energy; hence all the present unhappy attitudes and activities, and hence also its link with Germany through the soul ray of both nations and with Italy through the personality rays. Hence, therefore, the Axis.

I would here point out that in these inter-relations is no inevitable fate or unavoidable destiny. The aim of the individual disciple is to handle the forces which play through him in such a manner that only constructive good can eventuate. He can misuse energy or employ it for soul ends. So it is with nations and races. The fate of the nations lies in the hands of its leaders usually; they marshal the nations' forces, focus the national intent (if intuitive enough) and develop the characteristics of the people, leaving in fact behind them the memory of symbols of national intent, ideals or corruption. This could be seen working out in a demonstrable way in the two great guiding groups of world leaders: The three Axis groups of leaders, dominated by the evil German group, with Italy and Japan fighting at intervals (consciously seldom but unconsciously often) against the evil influence, and the second group—the leaders of the Allied Cause who represent their nations. No matter what past history may indicate in connection with many of the allied nations (past aggressions, ancient cruelties and wrong doing), they sought to cooperate with the Forces of Light [Page 526] and endeavoured to salvage human freedom—political, religious and economic.

I would also point out in passing that the two major divisions of the world—the Occident and the Orient—are also governed by certain ray energies, as follows:

The Occident-----	Soul Ray-----	Ray II
	Personality Ray	Ray IV
The Orient-----	Soul Ray-----	Ray IV
	Personality Ray	Ray III

I would remind you that we are in a period of shifting rays and that they change both for individuals and nations, for hemispheres and planets. All can move off a minor ray onto a major if destiny decrees. A study of the above tabulation will give much light to the inter-human relation. Three great countries hold the destiny of humanity in their hands at this time: The United States of America, Great Britain and Russia. Great fusing, racial experiments are going on in all these lands; the rule of the people is being developed in all of them though it is as yet in an embryonic stage. In Russia it is being retarded by a dictatorship which will shortly end; in the States by corrupt politics and in Great Britain by ancient imperialistic tendencies. But democratic principles are being developed, if not controlling; religious unity is being established though it is not yet functioning and all three countries are learning very rapidly, though the United States at present is learning the most slowly.

The Occident and the Orient are linked through the personality ray of the Occident and the egoic ray of the Orient and this indicates eventual understanding once the second ray occidental soul becomes the dominant factor. When these various relationships are somewhat grasped by the peoples of the world you will get the clue to the various happenings taking place today and will understand the goal [Page 527] and the method of its attainment more clearly. There is much deep research work to be done, for the science of energy relationships is yet in its infancy. The next few years will see it gain. What is really happening is a shift in the human consciousness from its focus on individual energies, functioning through some specific ring-pass-not (individual, national, continental or racial) to a grasp of their inter-relation and effects upon each other. This science can be studied in various ways:



1. From the angle of antagonisms which seem inevitable and which can be accounted for by the ray energies and which can be offset by soul energies rightly employed.
2. From the angle of identity of forces, leading inevitably to identity of interests and activities.
3. From the angle of fusion, of unity, of vision and of goals.
4. From the angle of humanity as a whole. If it is remembered that humanity is primarily governed by two rays (the second and the fourth) it will be found that those nations and countries whose governing rays are also the second and the fourth must and will play an important part in determining human destiny.

Therefore, through the five major centres in the planet today, spiritual energy is streaming forth, and according to the vehicle of expression which receives its impact so will be the reaction and activity and so will be the type of consciousness, interpreting and using it. The ancient occult truism remains accurate: "Consciousness is dependent upon its vehicle for expression and both are dependent upon life and energy for existence." This remains an immutable law.

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The five cities which are the exoteric expression of the esoteric centre of force and through which the Hierarchy and Shamballa are seeking to work are the correspondence in the planetary body to the four centres up the spine and the ajna centre in the body of humanity and of individual man. In all three cases, they are "living, vital, focal points of dynamic force" to a greater or less extent. Some predominantly express soul energy and some personality force; some are influenced by Shamballa and some by the Hierarchy. The head centre of the Occident is beginning to react to second ray energy and the ajna centre to fourth ray energy and in this lies the hope of the race of men.

### **3. Planetary and Systemic Centres.**

I have given you here and elsewhere in my writings all that it is at this time possible to give anent the planetary centres and the rays, including the rays of nations and of races. You will find a wealth of information hidden in my various statements if due search is made and the material is gathered together into a coherent whole. I would ask you to study and compare, to read and search *topically* and to extract all that I have said about the various nations, their governing constellations and their planetary rulers. There is a wide field of research here. This research will fall into several categories:

1. Research into the nature of man's centres, the nature and influences of their governing planets, their inter-relation from the energy angle and the quality of the ray forces which are seeking expression, plus a knowledge of the personality and egoic rays. Out of this will come an understanding grasp of the human constitution **[Page 529]** which will reveal all relationships and produce two basic "events in time":
  - a. The blending of the subjective and objective life of the individual in the waking consciousness.
  - b. A new relation established between men which will be based upon the above fusion.

2. Research into the various national centres and their esoteric ruling energies, revealing in a more universal manner and with a wider horizon the destiny of humanity in relation to its group units, large and small. The soul and personality qualities of nations will be studied, the centres within each nation which focus certain ray energies will be noted, and the qualitative emanations of its five or six major cities will be investigated. Let me here give you an instance of what I mean: the influences of New York, Washington, Chicago, Kansas City and Los Angeles will be the subject of scientific research; the psychic atmosphere and the intellectual appeal will be studied, effort will be made to discover the soul quality and the personality nature (the spiritual and the materialistic tendencies) of these great aggregations of human beings which have come into expression in certain fixed localities because they are expressions of the force centres in the vital body of the nation. Similarly, in connection with the British Empire, a study will be made of London, Sydney, Johannesburg, Toronto and Vancouver with subsidiary studies of Calcutta, Delhi, Singapore, Jamaica and Madras which are all subjectively related in a manner unforeseen by students at present. Under the plan and contingent upon the energies pouring through the five planetary centres according [Page 530] to plan, there are three great fusing energies or vital centres present upon our planet:

- a. Russia, fusing and blending eastern Europe and western and northern Asia.
- b. The United States (and later South America) fusing and blending central and western Europe and the entire western hemisphere.
- c. The British Empire, fusing and blending races and men throughout the entire world.

In the hands of these nations lies the destiny of the planet. These are the three major world blocs from *the consciousness angle* and from the angle of world synthesis. Other and lesser nations will participate in the process with full independence and cooperation, voluntarily and through the perfecting of their national life in the interests of the whole of humanity, and through the desire to express and preserve their soul integrity and their purified national purpose (which purification is now going on). The keynote, however, of human living will be struck by Russia, Great Britain and the United States—not because of their power, their historical past and their material resources or territorial extent but because they are in a position to fuse and blend the many types, because they are far-visioned in their world purpose, because they are not basically selfish in their intent, and because the government of the peoples reaches down into the depths of each nation and is fundamentally *for the people*. Their basic Constitution, Magna Charta and Bill of Rights are human. Other nations will be gradually swept into line with these fundamental spiritual requirements, or—if they are already based on these human principles and not on [Page 531] the rule of a powerful minority, exploiting an unhappy majority—they will cooperate freely with these greater nations in a federation of purpose and of interests until such time when all the nations of the world see the vision clear, forego their selfish aims and agree in the unity of the work to be done for the whole. Humanity will then emerge into the light of freedom with a revealed beauty and a spiritual purpose, hitherto unknown.

3. Research into the relation of the planetary centres to the systemic centres, the sacred planets and the energies pouring through them from the constellations which they "rule" in the esoteric sense. This is one of the paradoxes of occultism but it can be understood if the student remembers that the centres in his etheric body rule the planet *in so far* as they are receptive or non-receptive to the influences emanating from the planet, via the planetary centres.

Beginning as ever with the study of the microcosm as the clue to the macrocosm, but seeking at the same time to envisage the macrocosm in order to understand the microcosm, man will some day establish an intelligent relation to the whole of which he is a part and this with conscious cooperation. Thus the higher mind and the lower mind, the abstract and the concrete, the subjective and the objective will be brought into a functioning unity and man will be *whole*.

I cannot give you the relation of the planetary centres to the human centres or of the systemic centres to the planets. Too much knowledge would be given too soon and prior to the time when there is enough love present in human nature to offset the possible misuse of energy with [Page 532] its often disastrous consequences. The colours, the mathematical rate of the higher vibrations which emanate from the centres—individual, planetary and systemic—and the quality (esoterically understood) of the energies must be the subject of human research and self-ascertained. The clues and the hints have been given in the Ageless Wisdom. The slower method of research is the safer at present. In the next century and early in the century an initiate will appear and will carry on their teaching. It will be under the same "impression" for my task is not yet completed and this series of bridging Treatises between the material knowledge of man and the science of the initiates has still another phase to run. But the remainder of this century must be dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilisation upon the foundations of the old and to the reorganising of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then and only then will it be possible to carry the revelation further.

All this is dependent upon the triumph of the Forces of Light and the consequent victory of those who stand for human freedom. If the forces of materialism and cruelty triumph and selfish and wicked national interests and ambitions had prevailed, the revelation would still come but very much later. The issue is not in the balance and there is no need to despair. The courage of those fighting for freedom remains unimpaired. The Hierarchy *stands*. Light is breaking in the world as the realities of the situation emerge more clearly.

Be of good cheer for there is no true defeat of the human spirit; there is no final extinction of the divine in man, for divinity ever rises triumphant from the darkest [Page 533] pit of hell. There is need however to overcome the inertia of the material nature in response to human need, individually and by the nations not engrossed with the essentials of the situation. This shows signs of happening. There is no power on Earth which can prevent the advance of man towards his destined goal and no combination of powers can hold him back.

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## CHAPTER V

### Three Major Constellations and the Zodiac

There exists at this time an inter-relation between three of the constellations upon which I would like somewhat to enlarge, because their potency and the climax of their inter-relation is being reached at

this time. From 1975 on, that potency will greatly lessen until it fades out. The period of this interplay of three major energies and their focussed potent effect upon our planet began in 1875, achieved momentum in 1925, will reach its highest expression (for good or evil) in 1945 and will then decline slowly until 1975. These three constellations are: Leo, Capricorn and Pisces. These are curiously and most mysteriously related to the fourth kingdom in nature and therefore to the evolution and the destiny of the human family. Add to these the emerging energy of Aquarius, and you have four energies which are playing upon the vehicles of men and producing peculiar effects—both destructive and constructive.

Twice before has this relation and intensification of vibration occurred: At the time of the coming of the Sons of Mind to the Earth during the Lemurian age and once in the Atlantean period at the climax of the conflict between the Lords of the Dark Face and the Lords of the Shining Countenance. (See Volume II of *The Secret Doctrine* or the *Vishnu Purana*. A.A.B.) In the earlier activity, the fourth active constellation was Gemini and in the Atlantean [Page 538] it was Sagittarius. The effect then was on the physical plane (the earliest was on the mental) and the great Flood eventuated to which the Bible bears testimony. It brought about the destruction of the humanity of the time, but released the indwelling life for further experience and development.

### 1. Leo, Capricorn and Pisces.

The effects produced are mass effects and the Rulers of these constellations which move into activity at this time are those listed in one of the earlier tabulations which I gave you.

Leo.—Ruler: The Sun, veiling Uranus, the planet of occultism, and that which governs group relations, organisations and the eleventh House. It relates the Leo influence to Aquarius.

Capricorn.—Ruler: Venus, governing the second House, which is concerned with economics, the distribution of money and metals and which rules Taurus, the "seed house" of illumination and the new emerging light. Venus also rules Libra *exoterically* and the seventh House wherein enemies are recognised and unions and friendships achieved.

Pisces.—Ruler: Pluto, governing the eighth House, the house of death, of dissolution, of detachment and ruling Scorpio, the sign of testing and of discipleship.

This tabulation and its inferred relationships warrant careful study in the light of modern affairs and the present world situation. From the angle of the ray energies involved and seeking to control human life, you have the influence of the seventh Ray of Ceremonial Law, Order and Magic, [Page 539] the fifth Ray of Concrete Knowledge, or Science and the first Ray of Will unitedly bringing about fundamental changes, and ushering in the new era. This combination is terrifically potent and brings about the precipitation of inner forces, an increased activity of the lower mind and an outpouring of the Shamballa force—all three of which can be seen functioning in the field of the planetary life today as never before. The greater effect is produced owing to the greatly increased sensitivity of mankind, compared to the two other times in which (in cyclic evolution) these three constellations were active. The combination is seen demonstrating in human affairs today. It was responsible for the organisation which lay behind the World War—an organisation involving all three levels in the threefold world of human evolution and which affects also the three kingdoms in nature, climaxing in the fourth. It is

responsible for the use of mental power on a vast scale, notably in the material sense as at present and for the achievement of human desire, plus the self-will of an evil few, who, because of the seeds of evil in their own nature, respond to the lower aspects of this force. It is also responsible for the steadily mounting will-to-good of the awakening many.

A close analysis of these constellations, their planetary rulers and the ray forces which these transmit will clarify the world issues in an amazing manner, plus an appreciation of the houses in which these effects will primarily be felt. The following brief tabulation may prove useful, even if it is only a repetition of that earlier said:

<i>Constellation</i>	<i>Ruler</i>	<i>Ray</i>	<i>House</i>
Leo -----	The Sun ----- (Uranus)	Seventh -----	Eleventh
Capricorn -----	Venus -----	Fifth -----	Second and Seventh
Pisces -----	Pluto -----	First -----	Eighth

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The energies poured out, therefore, will be felt primarily in those aspects of human living which are influenced by the rulers of certain houses.

The seventh Ray of Ceremonial Order or Organisation is felt in the house of relationships, of organisations and of mutual effort and of aspiration (either towards good or evil). The forces of this ray work out on the seventh or physical plane—the plane whereon major changes in all forms are made and on which the disciple must firmly stand as he takes initiation.

This seventh ray sweeps into organised and directed activity the world of forces upon the outer sphere of manifestation, and produces the precipitation of Karma, which, in this case leads to:

1. The working out into expression of all the subjective evil of the life of humanity, thus producing the world war.
2. The initiation of the planetary Logos and—with Him—of all who take their stand upon the side of the Forces of Light. This takes various forms as far as humanity is concerned:
  - a. The initiation of the consciousness of the masses of men into the Aquarian Age, bringing them under the new influences and potencies, and enabling them to make a response of which they would not otherwise be capable.
  - b. The initiation of the aspirants of the world on to the Path of Accepted Discipleship.
  - c. The bringing about of certain major initiations in the case of those world disciples who are ready enough and strong enough to take them.

### **[Page 541]**

In spite of the vast destruction everywhere, the work of the seventh ray is being increasingly felt; the destruction of the forces of evil is going on even though at great cost to the Forces of Light;

simultaneously there is a regrouping and a rearrangement of human attitudes and thought; this is brought about as a result of the tremendous demand upon the world thinkers for direction and guidance. Thus the nebulous structure and the dim outlines of the New Age civilisation can already be seen.

The underlying spirit of freedom will triumph as it is organised into revolt against slavery. To this end, the seventh ray will increasingly make contribution.

Leo, the constellation in which the keynote is full self-consciousness, is becoming increasingly dominant. The issues involved in today's situation are becoming clearer in the minds of the masses of the people; they can and will act with full awareness and intentional conscious purpose when the right time comes and will understand the implications and the price involved in a manner not hitherto possible. Hence the meaning back of my reiterated statement that the issues and determinations of the present situation are in the hands of humanity itself. The "stars in their courses" will aid humanity or bring destruction, according to human determinations. Men can achieve liberty and organise for the New Age with its unique civilisation and constructive synthesis, or they can commit suicide (if I may speak symbolically) and hand over their immediate future to the forces of evil and of death. These work for the death of all the true values and of all for which the human spirit has fought.

The self-consciousness aspect of the human being is **[Page 542]** being steadily expanded under this major interplay and through the forces transmitted by Uranus, via the eleventh house, and will ultimately give place to group consciousness and group relationships and group work. Hence the trend towards amalgamation today, towards federation, spheres of action and the many groups which distinguish increasingly human intercourse. The group spirit and the forms through which it will express itself are being increasingly demonstrated and this constitutes a veritable initiation for the race. It is the emergence of the glory of the human spirit in a more definite and arresting way and involves an orientation towards freedom which will later stand in the historical records as the outstanding characteristic of this age of major conflict. Humanity is today participating in the preparatory tests for initiation, the initiation of the world disciple. Great is your privilege to be taking part in this. Forget not that eleven is the number of the Initiate and that today it is the eleventh house which is so dominant; forget not that Aquarius, the eleventh sign, is the sign of universal relationships, interplay and consciousness. For all this, the combination of signs— Leo, Capricorn and Pisces—is preparing the race.

The evil men who guided the destiny of Germany talked of world groups and of the European Order of Nations but it was a grouping around Germany as the centre and for the selfish interests of Germany. The grouping which is a part of the divine Plan is not around any one nation but a grouping based on the ideal of brotherhood, on the will-to-good and on the freedom of the whole. One expresses a selfish materialistic distortion and the other a spiritual objective.

Capricorn is related, as you have been told, to initiation; **[Page 543]** it is also the sign of the coming world Saviour and these higher aspects of the Capricornian influences can be potently demonstrated if humanity so wills it and will take advantage of the Venusian influence to *use the mind as the reflector of soul purpose*. If this does not take place, the present situation will turn into something far worse—a situation wherein the mass of men will be "re-initiated into the Earth and forced to turn their backs upon the dawning light." A dark period of civilisation will ensue. Instead of the dark cave of initiation wherein the light of the initiate's own nature illumines the darkness and so demonstrates his command of light, the dark cave of materialism and of physical, animal control will take the place of the "lighted



Way." The earthy aspect of Capricorn, the lowest concrete aspect of the mind and an increased control by the Taurian spirit in its worst form will take the place of the divine possibility of entrance into greater light, the manifestation of the soul nature and the recognition of the "light which is found in the eye of the Bull."

Such are the possibilities confronting the world of men today; the issue is dependent upon the final triumph of the Forces of Light (working through the Allied nations) or on the control of the forces of materialism. Germany represented materialism in the West and Japan in the East. I would also add that those who in both nations (and there are many such) represent the "lighted Way" were so imprisoned in their environment and so dominated in their personalities by the thoughtform of their powerful rulers that for them right action was impossible. It is this thought which prompts the Hierarchy to renewed effort. The Forces of Light recognise and work for the spiritual good of all people, irrespective of their national relations. They are [Page 544] working for the release of Germany from the glamour which descended upon her people. The Hierarchy makes a distinction between the bewildered mass, the wrongly educated youth and the obsessed leaders in all branches of the government. The latter are "shells," obsessed by evil entities and hence their dynamic, one-pointed potency, hence also their extreme skill and cunning, based on very ancient evil experience and hence also the well-nigh ludicrous falsity of their propaganda. They are the spirit of materialism embodied, devoid of all true feeling and perception, lacking the light of love and understanding, but powerfully animated by the energy of substance itself. It is time that men woke up to the nature of these beings who sought (under the present grouping of constellations) to enslave the race. The earthly influence of Capricorn made their activity possible; they themselves have been evoked out of their evil past by the material side of humanity itself and the potency of the massed selfishness of mankind. In like manner, the Forces of Light can be evoked in tremendous potency but only by the massed aspiration and spiritual desires of the peoples of the Earth. Of this evocation, there are already signs.

The Venusian influence—as you will have noted—brings in likewise the influences of Libra. You find today a cycle wherein an appropriate balance or point of equilibrium has been brought about which is a correspondence to the great point of balance on the Path of Involution when spirit and matter balanced each other, making the upward arc of evolution the next possible step. This time the balancing is on mental levels; in the earlier crisis, it was on the physical plane. This point of equilibrium is to humanity, to the Sons of Mind, what the earlier point of crisis was to the planetary [Page 545] Logos. This is a fact to be remembered and given due place in your thinking. The problem to be solved is: Which aspect of humanity will finally triumph and so disturb the balance by achieving dominance—spirit or matter, soul or personality? Such is the nature of these points of crisis. As in the planetary crisis, if spirit should triumph, a new feature, function or quality of divinity will begin to manifest—the highest mind. In the human crisis, the same thing is possible. If the spirit of man triumphs, then the aspect of true love in its divine nature and with its group emphasis will be possible. Such are the issues involved.

To bring about the full presentation of the choice and to indicate the mode whereby the spirit of man can triumph, the influence of Pisces was called in or rather evoked. It is conditions which evoke, aided at times by voiced Words of Power on the part of the Hierarchy. Pisces, through its ruler, Pluto (ruling both the mass and the disciples esoterically), necessitated the triumph of death—not necessarily physical death—leading to the dissolution of the form of man. It is frequently the death or ending of old forms of civilisations which cyclically come and go; of religious teaching when it does not serve the need of the spiritual nature of the people (as is today the case); of educational processes which fail

to educate the developing nature of man and serve only to delude and imprison. When I say this, I mean not the death of religion or of forms of thought. I refer here to death as the Great Releaser, which shatters the forms which are bringing death to that which is embodied. It is to this philosophic death in its lowest aspect that Germany has responded. The destruction of religion which Germany sought to bring about is not a prelude to the establishment of a better approach to divinity but the effort [Page 546] to evoke the ancient gods, to deify the forms of matter and to make the state the supreme end of men's lives; the spirit of love and of individual right relations are not known—those relations which are so basically characteristic of the Kingdom of God.

The completely atheistic approach of Russia to the problem of religion at the time of, and during the period of, the revolution is much more sound than the German approach. The spirit of man in its essential divinity can be trusted to arise unhurt from the experience in answer to the call of the undying spirit. This call can sound forth clearly in a void and be evoked by time and circumstance—unopposed if the only difficulty with which it is confronted is the spirit of agnosticism and an attitude of questioning. But the imposition of the ancient myths in an effort to still the demand for truth and the carefully planned attack upon the Christ of the world is dangerous, evil, and will cause retrogression. Of these, the rulers of Germany were guilty. They did not succeed in quenching the spiritual life of the nation because religion in Germany was not corrupt as it was in Russia and needed not such a drastic purification. These are points which thinkers would do well to remember. In mystical Russia, the seeds of the spiritual life are emerging to fresh beauty and a triumphant religious ideal is on its way to manifest; in Germany, ancient crystallised forms of belief are met with something more ancient still and the combination of world dislike and decadent forms will make the lot of the German people one of great tragedy. In the consequent struggle for that which is spiritually alive and in the effort to regain belief in the realities of divine revelation, and in the determination to right the evil wrought by her rulers to the world, Germany may some day regain the expression of soul life. To this end, she must be first released [Page 547] from evil rule and then aided to regain her spiritual standing.

Pluto, therefore, comes into full force and expression in order to stage the testings of the world disciple and to this end brings in the potency of Scorpio, the sign of discipleship. Under these influences, the death of forms must eventuate leaving the disciple free; the dissolution of old group structures of thought, embodying worn-out ideas and ideals must necessarily supervene; crystallised old forms must dissolve and disappear, but in their place the undying spirit—impressed by revelation and sensitive to the emerging new concepts of truth—will create the needed new forms of appropriate expression.

Such are the influences which today are dominating the world, finding expression according to the type of vehicle which reacts to their impact. The type of *conscious response* and resultant activity is—as the occultist well knows—dependent upon the quality of the vehicle which is receptive to the approach of any type of energy. The interplay of the energy and the vehicle then produces consciousness of some kind. This is a basic and unalterable law.

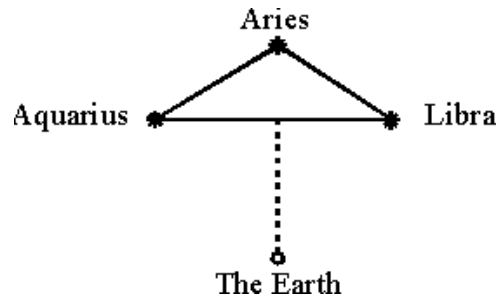
In the few things which I have been able to say anent these constellations and their relation to our planet at this time, I trust I have made clear and practical something which esoteric astrologers need unceasingly to grasp—the fact that once it has been established which constellations are at any one time influencing our Earth, which planets—exoteric and esoteric—are transmitting their influence and which rays are consequently active, it should be possible to prove then the *fact* of these distributed energies by the appearance upon Earth and among men of their appropriate results, and the expected response.

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## 2. Three major planetary influences today.

Within the solar system itself, three of the sacred planets are peculiarly active. They are:

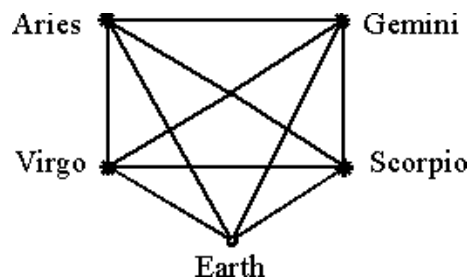
1. *Uranus*. This planet is the exoteric ruler of Aquarius; it is also the esoteric ruler of Libra and the hierarchical ruler of Aries. It is peculiarly active at this time and brings in the energy of the seventh ray. The circulating of its energies can be portrayed by the following symbol or diagram:



This triple inflow of seventh ray energy, coloured by the force of three great constellations, is potent to effect major changes in our little planet. It is interesting to realise that Aries, the Inaugurator, is rendered effective on the Earth through the organising potency of Uranus. Aries is the source, the beginning and the initiator of the New Age and its coming civilisations, of the appearance of the kingdom of God on earth and also of the individual initiate into the Mysteries. Aquarius is the present Determiner of the future. That which is now initiated in Aries will become manifested in Aquarius, and Libra will enforce the achievement of a point of balance or (esoterically speaking) of the "escape from opposing forces at the midway point between the source and the goal."

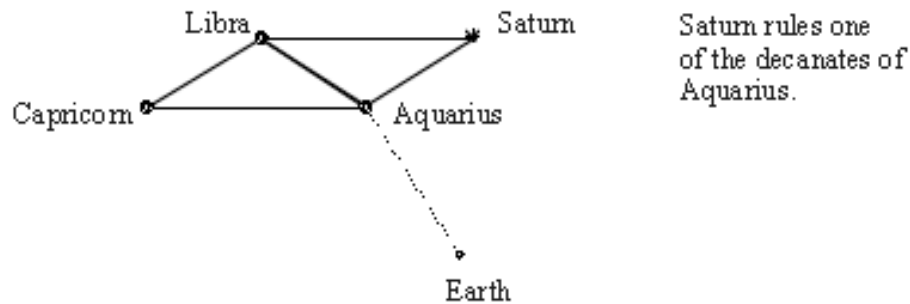
2. *Mercury* is the expression of fourth ray energy and this is, as you know, peculiarly related to the fourth [Page 549] kingdom in nature, the human kingdom. It is the esoteric ruler of Aries (hence it "leads into the mysteries") and is also the exoteric ruler of Gemini, which is the sign of the major opposites as far as humanity is concerned, because it signifies soul and personality, consciousness and form; it is also the exoteric ruler of Virgo, the Mother of the Christ-Child, or the form and that which indwells the form. It is, finally, the hierarchical ruler of Scorpio, which is the sign of discipleship.

This, therefore, brings into a close relation four great constellations, each of which has a peculiar relation to the dualities with which man has a definite evolutionary concern. These are expressed in a unique manner for humanity through Aries, Gemini, Virgo, and Scorpio and the following diagram is descriptive of the nature of that relation:



When visualising these diagrams, the symbol should be seen in rapid revolution. Mercury, the Messenger of the Gods, carries to humanity a certain type of force and this precipitates a point of crisis; it brings about the next great revolution which will lead mankind on to new experience, and to the revelation of the divinity which it is the destiny of man to reveal.

3. *Saturn*. This planet applies the tests and is so chosen or invoked because the third ray is not only its particular ray but is also the ray of our planet, the Earth. The two notes synchronise. Saturn is also the hierarchical ruler [Page 550] of Libra and, therefore, it brings to the manifestation of mankind and to the various hierarchies involved, a point of crisis to which the clue and the outcome lies in the recognition of *balance*. As Saturn also controls Capricorn in two of its three expressions or fields of influence, it is powerful in the three fields—exoteric, esoteric and hierarchical—and if you will relate what I here say to what I have said in an earlier part of this treatise re Capricorn, you will see how the sign of initiation hovers over our planet as well as over the destiny of the individual disciple. You have therefore an expression of the third ray force which the following diagram makes clear:



This makes factual and clear that at this time, the signs of balance and of initiation can be intelligently used to produce effects on our Earth and this they will immutably do.

These statements conclude what I feel it necessary to say at this time. Initiation—characterised by self-initiation—is the demand of man today. The stars declare it and decree it. The Hierarchy therefore intentionally collaborates. The crying demand and aspirations of man indicate appreciation of the opportunity and recognised understanding of the proved necessity. The Spirit of Life enforces this.

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## CHAPTER VI

### The Three Crosses

I shall not be able to handle the subject of the three zodiacal Crosses—the Mutable, Fixed and Cardinal Crosses—in any detail, owing to the fact that they are concerned with the *wholes* or with the syntheses of manifestation and with the *unified* experience of an incarnating entity, be it God or man. They can, therefore, be truly comprehended only by those with an inclusive consciousness, i.e., with an initiate-awareness. Some general comments can, however, be made.

These three Crosses are as you know:

1. *The Cross of the Hidden Christ*—The Mutable Cross.

- a. This is the Cross of the four major energies which produce the conditioning circumstances which transform animal man into an aspirant.
- b. It is, therefore, the Cross of the personality or of the steadily developing and finally integrating human being. This takes place at first in response to circumstance and later to soul inclination.
- c. It is the Cross of temporal and temporary change, of fluidity and of those constantly altering environments which drive the soul within the form from one extreme of experience to another, so that the life shuttles between the pairs of opposites.

**[Page 554]**

- d. It is the Cross of the responsive form, nurturing and developing the life of the indwelling Christ, the hidden Soul or Lord of Being.

The four arms of this Cross are Gemini—Virgo—Sagittarius—Pisces. It is sometimes called the Common Cross because it conditions the common herd, the mass of humanity.

2. *The Cross of the Crucified Christ*—The Fixed Cross.

- a. This is the Cross composed of the four energies which condition the life of the man who is first a probationary disciple and then an accepted or pledged disciple.
- b. It is outstandingly the Cross of the soul. The man who is upon the Fixed Cross is becoming increasingly aware of its direction and influences and does not respond as blindly as does the man upon the Mutable Cross. He does not "mount this Cross of Right Direction" in a technical sense until he has attained some measure of soul contact and has had some *touch* of illumination and of spiritual intuition—no matter how fleeting that touch may have been.
- c. It is the Cross of "fixed vision and of that immovable intent which draws the man from points of light to blazing solar radiance." The man upon the Fixed Cross says: "I am the soul and here I stand. Naught shall remove my feet from off the narrow place whereon I stand. I face the light. I am the Light and in that light shall I see Light."
- d. It is the Cross whose four energies blend with **[Page 555]** and transmit the energies of the solar system itself. This it can do because the man upon the Fixed Cross is becoming increasingly conscious of issues which are larger than himself, more engrossing than his previous interests and which concern humanity in its relation to the solar forces and not just to the planetary forces. He is becoming sensitive to a larger whole.
- e. The energies of this Cross continue to evoke response until the time of the third initiation.

The four arms of this Cross are Taurus—Leo—Scorpio—Aquarius. It is called the Fixed Cross because the man is stretched upon it by the directed choice and immovable intent of his soul. From that decision

there is no turning back.

### 3. *The Cross of the Risen Christ*—The Cardinal Cross.

a. This is the Cross whereon, under the occult paradox and in time and space, the Spirit is crucified. Its four energies govern and direct the soul as it moves forward upon the Path of Initiation. Necessarily, as it deals with so exalted a state of consciousness, there is but little I can say anent this Cross except the vaguest generalities.

b. It is, therefore, pre-eminently the Cross of Initiation and of "beginnings." It concerns fundamentally "the beginning of the endless Way of Revelation" which starts when Nirvana is entered and for which all the previous stages of the Path of Evolution have been but preparatory.

The following quotation may carry understanding and help to illumine this most difficult [Page 556] subject, indicating the significance of this Cardinal Cross as a consummating influence and revealing that which lies ahead of those who attain hierarchical standing:

"All beauty, all goodness, all that makes for the eradication of sorrow and ignorance upon the Earth must be devoted to the Great Consummation. Then when the Lords of Compassion shall have spiritually civilised the Earth and made of it a Heaven, there shall be revealed to the Pilgrims the Endless Path which reaches to the Heart of the Universe. Man, then no longer man, will transcend nature and impersonally, yet consciously, in at-one-ment with all Enlightened Ones, help to fulfil the Law of the Higher Evolution, of which Nirvana is but the beginning," (*Tibetan Yoga and Secret Doctrines*. Page 12.)

c. It is the Cross of the "widespread arms, the open heart and the higher mind," for those who lie upon this Cross know and enjoy the significances underlying the words: Omnipresence and Omniscience, and are in process of unfolding the higher phases of Being which we inadequately cover by the word, Omnipotence.

d. The energies of the Cardinal Cross blend with the energies to which we can give no greater name than *cosmic energy* even though that word is meaningless. They carry the quality of the One about Whom Naught may be Said and are "tinctured with the Light of the seven solar systems" of which our solar system is one.

e. The scope and cycle of its influence in the life of the initiate is utterly unknown even to our planetary [Page 557] Logos Who is Himself stretched upon its "widespread arms."

#### 1. **The Cross of the Hidden Christ.**

Speaking generally, therefore, the Mutable Cross governs the form or body nature, controls the whole life cycle of the individual soul through the stages of the lower experiences of humanity, the strictly human stages, and the integrating processes of personality development until the man stands forth as an aligned person, slowly reorienting himself to a higher vision, a wider horizontal and vertical grasp of reality and thus becomes the aspirant. This Cross governs the lower triad in manifestation and rules in the three worlds of human evolution. The Fixed Cross governs the soul which is now conscious within



the human form and in the three worlds, but controls throughout what is called "the five worlds of human attainment"—the three strictly human levels of activity and the two superhuman, i.e., the lower trinity and the Spiritual Triad. It deals with the entire life of soul experience and expression after the Mutable Cross has effectively forced the man on to the Path of Purification and of Discipleship. It is concerned with the integration of soul and personality and their complete blending or fusion. The Cardinal Cross governs the manifestation of the Monad in all its glory and beauty, and this cycle of influence falls into two stages: the one in which the Monad expresses itself upon the six planes of manifestation in "wisdom, strength and beauty" through the medium of the integrated soul and personality. This is a relatively brief stage. Second, the stage wherein—withdrawn and abstracted from those forms of Being—"the ONE proceeds upon the higher Way and passes on to [Page 558] realms unknown e'en to the highest of the Sons of God upon our Earth."

It might be added that the Mutable Cross is the conditioning influence in that great planetary centre which we call the human; that the Fixed Cross is paramountly the major controlling set of energies governing, and being transmitted by, the centre which we call the planetary Hierarchy; whilst the Cardinal Cross rules and conditions (in a manner unknown to men) that great planetary centre to which we give the name Shamballa.

You will see, therefore, how stupendous is my theme. Only those, may I again repeat, who can think in terms of one or other of the three above Wholes, will *know* whereof I speak; lesser minds will get a general picture or vision of transcendental possibilities which will aid them to an expansion of consciousness, but what I say will remain far-off in the realm of the (temporarily) unattainable.

Will it clarify the subject technically and academically if I point out that—

1. *The Mutable Cross* is the Cross of the Holy Spirit, of the third Person of the Christian Trinity, as it organises substance and evokes sensitive response from substance itself.
2. *The Fixed Cross* is the Cross of the Son of God, of the second Person of the Trinity, driven through love to incarnate in matter and to be consciously crucified upon the Cross of matter.
3. *The Cardinal Cross* is the Cross of the Father, the first aspect of the sacred Trinity, Who sent forth the Holy Spirit (the Breath) because the Mind of God visioned a destiny for matter which had been long in coming. [Page 559] Now that the "time was at hand," the Son fulfilled the law in cooperation with the Holy Spirit and this in response to the fiat of the Father.

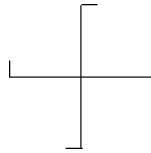
These three Crosses are, in their totality of manifestation, related to the three basic energies which brought the solar system into being; they constitute the three major and synthetic expressions of the supernal Will, motivated by love and expressed through activity. Upon these Crosses, the ability to see the Whole, purpose-motive-expression, life-quality- appearance, shifts and changes. Upon *the Mutable Cross*, the crucified man sees naught of the picture. He suffers, agonises, desires, strives, is the apparent victim of circumstances, and is distinguished by a veiled vision and inchoate longings. These gradually take shape until he reaches the stage of *acquiescence and aspiration*. Then he finds himself upon *the Fixed Cross* and begins to grasp the whole of the purpose of experience upon the Mutable Cross (as far as humanity is concerned) and to realise that there is a hierarchical purpose which can only be grasped by the man who is willing to be crucified upon that Cross. He reaches the stage of responsibility, self-awareness and right direction. His orientation is now "the spiritually vertical which

involves the inclusive horizontal." At this stage, the Plan of the Logos begins to take shape in his consciousness. Upon *the Cardinal Cross*, the purpose and the unified consummations of the two earlier crucifixions become almost blindingly apparent and a vision of the unified intent of the three Persons of the underlying Trinity (each upon His Own Cross) emerges with clarity.

Perhaps the simplicity of the following three symbols may serve somewhat to clarify that which I have tried to impart.

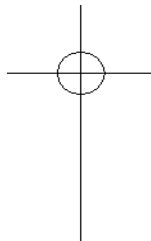
**[Page 560]**

The Mutable Cross of material change and constant movement can be depicted by the swastika. The man is unconscious of the nature of the four entering energies and



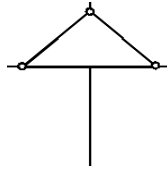
interprets little in terms of the soul. The energies make their impact upon him and drive him into material activity. This Cross of the personality dedicates the man who is crucified thereon to material ends in order that he may learn eventually their divine use. It is in the lower aspect of this Cross that the Nazis chose this symbol as theirs; they were expressing, at the close of the material cycle of human existence, the false and evil use of matter, of which separativeness, cruelty and selfishness is the key. The misuse of substance and the prostitution of matter and form to evil ends is the sin against the Holy Spirit. It might be said that the swastika "drives into danger dire and into evil ways, those whose greed is great and who see no beauty in the dawning light and who know no love of human lives." To those who respond not to the lower aspects and effects of the whirling Cross (as it is sometimes called) "the swastika flings them from itself and far afield until they come to rest upon the Cross of *chosen* crucifixion," the Fixed Cross of the pledged disciple.

The symbol of the Fixed Cross (as far as humanity is concerned) might be depicted thus:



Here you have the **[Page 561]** Cross of Humanity. On this Cross, the man is illumined and conscious of the effects of the completed cycle (indicated by the circle) of the four energies to which he was subjected upon the Mutable Cross.

The symbol for the Cardinal Cross is more complicated and can be portrayed thus:



Here you have the triangle of manifested Monad, plus the three cycles of four energies, focussed and blended in unity; you have also the line of evolution (the evolution of consciousness) going down deep into, and becoming inclusive of matter and at the same time reaching out into the "Spaces of Divinity."

Much that can be said anent the three Crosses has been already covered in scattered form when dealing separately with each of the twelve signs of the zodiac; it need not here be repeated. This Treatise, like *The Secret Doctrine*, is designed to instigate research and the power to delve and seek, because that process has a definite effect upon the cells of the brain and leads to a needed stimulation. In the study of the Crosses, the true meaning of their influence will only appear as you begin to think in terms of synthesis or of the relation of the four streams of energy, flowing unitedly upon and through any form of divine manifestation. This is by no means an easy thing to do, for the ability to think synthetically is only just beginning to appear in the foremost minds of the race. It can be illustrated, and then only analytically (which ever negates synthesis) by remarking in connection with the Mutable Cross, for instance, that the [Page 562] synthesis of evolution, its problem and its goal all appear in a united, whole presentation when the influences are viewed as follows:

1. Gemini—the presentation of duality.
2. Virgo—the presentation of blending life and form.
3. Sagittarius—the presentation of focussed energy.
4. Pisces—the presentation of a blended radiance.

This culminating radiance is the result of the focus of life, intention, and energy into a "radiant point of power." You have been told that in connection with the Mutable Cross *at this time* the sign Pisces is the most potent and when the work of the Mutable Cross has been accomplished, the acquiescing disciple passes onto the Fixed Cross and prepares for the tests and trials of initiation. This is expressed for us in the occult symbology of the *Old Commentary* as follows:

"The Light shines forth because the greater light and the lesser light approach and then invoke each other. Their blended lights, though not yet one radiant sun, are merging fast. These blended lights reveal the Lighted Way.

The man beholds himself taking this other Way, the Way of lighted wholes; this leads from form to soul, from dark to light and thus around the Wheel. Retracing thus his steps and backward moving on the Way (the reversed wheel of the zodiac, A.A.B.) he forward moves.

A new light enters in. The Seven Sisters play their part (the Pleiades are in Taurus, the first sign of the Fixed Cross) and then three lights shine forth. And thus one radiant sun appears."

### [Page 563]

The theme of all three Crosses is fusion and integration. The fusion of the personality into one functioning whole; the fusion of soul and personality consciously; the fusion of the threefold expression of divinity—Monad, ego and personality—so that there is an *appearance* of the blended

energies. The keynote of their influences is the power to include and the full expression simultaneously, in time and space, of the vertical and the horizontal life.

It should be noted that there are seven forms of light, related to the substance of the seven planes. These are stimulated and enhanced by the twelve forms of light of the twelve Creative Hierarchies, related each of them to one or other of the twelve signs of the zodiac. On this I may not enlarge as it concerns the mysteries of the higher initiations. I simply make the statement so that it may be appreciated by you as an occult fact to the proof of which you may not yet have access. A paralleling statement would be that the light of the seven centres in man (when enhanced by the light of the seven planetary centres) and the five kingdoms in nature ( $7+5=12$ ), plus the twelve lights of the zodiac will produce a consummation of "light" effectiveness which will make possible the expression of the whole. This, through the medium of humanity. This is a basic statement which means little to you as yet but which will—in the next century—form a seed thought or "key sound" for the next revelation of the Ageless Wisdom.

Until the significance of the three Crosses is understood more fully and synthetically by astrologers and astrological investigators, it is almost impossible to find the needed words which will convey clearly the intended meaning. There has been no real attempt as yet on the part of astrologers (even the most advanced) to arrive at a general or synthetic understanding of the effect of the Crosses [Page 564] upon humanity. All that has as yet been conveyed is the effect of one arm of the Cross upon the subject born in a particular sign. But there is a *fusion of energies* to be noted when, esoterically speaking, man "stands at the midway point where the four energies meet." The man whose Sun sign is in Gemini, for instance, is subjected to the forces flowing through the Cross as whole, unless he is a very low grade human being; he will be sensitive to the influences of the other three signs when they sweep into power as the lesser zodiac of the year plays its part. Later, when the practical value of esoteric astrology is better understood, men will avail themselves of the three energies of the three other signs of the Cross in which the Sun sign finds a place. This is a future development of the science of esoteric astrology. Putting it into the simplest terms and thereby necessarily limiting significances, a man will endeavour, when in Sagittarius, to practise one-pointedness along some one line; when in Virgo, he will know that opportunity to bring the form more under the influence of the hidden Christ is possible and that, in Pisces, sensitivity to the higher impression is his right and privilege. All these four possibilities, in regard to the advanced initiate are beautifully demonstrated for us in the life of Jesus, the Master on the sixth ray.

The *Gemini aspect* of His life is shown in the perfect fusion of the basic duality found in humanity: the human and the divine.

The *Virgo aspect* came into expression in His twelfth year when He said: "Wist ye not that I must be about My Father's business," thereby indicating the subordination of the form life to the will of the indwelling Christ; this was consummated when "divinity descended upon Him" at the Baptism.

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The *Sagittarian energy* enabled Him to say, when confronted with full knowledge of the imminent sacrifice which He would have to make: "I must go up to Jerusalem," and, we read, He then "set His face" and trod the Path of the Saviour, leading to the liberation of humanity.

The *Piscean aspect* in its highest expression is demonstrated by His sensitivity to immediate and unbroken contact with His "Father in Heaven"; He was in constant communication with the Monad, thereby proving to the world that He was initiated into states of consciousness of which the third initiation is but the beginning.

All the three Crosses are shown as functioning simultaneously in His life—a thing hitherto unknown in the perfection which He displayed—a perfection of perfect responsiveness and perfect demonstration of result as well, giving us a manifestation and an example of the fusion of the twelve energies in one divine Personality (expressing Individuality) on the physical plane. Let me briefly complete the demonstration of this truth—the truth that in the initiate of the higher degrees, all the twelve zodiacal energies can focus simultaneously and produce a complete exhibition of divinity, as it is intended eventually to express itself through humanity on this planet. I have given you the expression of the Mutable Cross. We will take the other two, in connection with the Christ and with the Cosmic Christ.

### THE FIXED CROSS

Taurus.—Christ said (as have all the Sons of God Who know the true significance of the Fixed Cross), "I am the Light of the world," and he added, "if thine eye be single thy whole body shall be full of light." Taurus is, as you have heard, the Mother of Illumination, and [Page 566] the "eye of the Bull" is the symbol of the eye to which Christ made reference.

Leo.—This is the sign of self-conscious identity. This is testified to by Christ in the words He spoke to His disciples: "What shall it profit a man if he gain the whole world and lose his soul?" or his own centre of self-consciousness—that significant point of attainment which must precede all the more inclusive states of consciousness.

Scorpio.—The significance of this sign in the life of Christ has been deleted from *The New Testament*, but has been preserved for us in the ancient Christian legend that—in the cradle itself—Christ killed or strangled two serpents, thus referring to the pairs of opposites which could no longer control Him.

Aquarius.—The expression of this influence has been beautifully given to us in the story of the Last Supper. Christ sent His disciples into the city to find the man "bearing a pitcher of water" upon his shoulder. This is the symbol of the sign Aquarius—the sign in which the universality of the water of life will become a factor in human consciousness; then we shall indeed all sit down eventually to the communion of bread and wine. He referred indirectly to the same idea when He spoke of Himself as the "water of life," assuaging the thirst of humanity.

Thus, through the use of the energies of these four signs of the Fixed Cross, Christ demonstrated perfection.

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### THE CARDINAL CROSS

In the four signs of this Cross we find Him also manifesting their energies in their highest forms (from the angle of human understanding), though these are more by implication than by direct statement.

Aries.—This sign, which is the sign of beginnings, provided the impulse and energy which enabled Him to inaugurate the Christian era; it initiated, through Him, the "age of Love" which is only now beginning to take form, and its potency is now so great that it has brought about (paradoxically) the present world cleavage.

Cancer.—The potency of this sign is expressed for us by Christ in the oft misinterpreted words: "Other sheep I have which are not of this fold, them also I must bring." This refers to the mass consciousness in contradistinction to the initiate consciousness of His disciples. Cancer is a mass sign.

Libra.—Christ stood at the point of balance in human evolution; He stood between the old world and the new, between the East and the West. In the Christian era comes a "point of balance" or that "crisis of equilibrium" in the human kingdom.

Capricorn.—This sign marks the point of concretion and of crystallisation which results eventually in the death of the form. This we see happening today. In His triumph over death and in His resurrection into life, Christ indicated the deep mystery of Capricorn.

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A study of these few suggestions anent the life of Christ will bring to light and livingness this whole subject of the three Crosses. It is needless for me to remind you at this point that on Mount Golgotha, these three Crosses are portrayed:

1. The Mutable Cross—the unrepentant thief. Humanity.
2. The Fixed Cross—the repentant thief. Hierarchy.
3. The Cardinal Cross—the Cross of Christ. Shamballa.

## **2. The Cross of the Crucified Christ.**

For those who read this treatise, the Cross which is of prime importance is the Fixed Cross of the Heavens. Aspirants to the Mysteries are steadily increasing in numbers at this time and this involves their re-orientation towards the Light, their conscious reversal upon the wheel of the zodiac, and their comprehension of the objectives of the processes to which they have given themselves upon the Fixed Cross. Disciples are apt to think that the fact of their taking their place upon that Cross and demonstrating their willingness to be tested and to show unalterable stability is the major factor involved. This is by no means so in reality. Each of these Crosses makes its presence felt as a fourfold sphere of influence or a potent centre of energy through the medium of an "invoking sound." This sound goes up from each of the Crosses and produces a result and a response from some source. It is this new fact anent the Crosses which is of importance and upon which I seek briefly to touch. Only when the influence of all the four arms of each Cross has produced an effect in the subject is a transition in consciousness made from one Cross to another—each transition marking a point of crisis, both in **[Page 569]** the individual and in the larger whole. Then a process of invocation is instituted—at first unconsciously, in which case it is in the nature of a diffused call, and, later, consciously, when it takes the form of a focussed appeal.



When the time of transition from the Mutable Cross on to the Fixed Cross arrives, three things occur:

1. The influence of the four energies of the Mutable Cross have brought about a vast experience of life in form.
2. There is now a gradually growing and profound dissatisfaction awakening in the consciousness of the man making the transition. He has exhausted material desire to a very great extent and is no longer attracted by the Path of outgoing into matter; the needs of the physical nature no longer dominate him; he is afraid of the impulses, emanating from the astral plane; he is awake and active mentally and as a functioning personality. But he remains unsatisfied and is uncomfortably aware of it.
3. He turns to invocation. This process of invocation falls into two stages:
  - a. The stage of aspiration, irregular and vague but gradually assuming power.
  - b. The stage of mysticism, merging into occultism (the study of that which is hidden). Duality is now consciously and uncomfortably recognised and the higher way and the spiritual vision is contacted. Desire gives place to the vague promptings of what might be called love. This is the movement in the personality of that divine emerging aspect. It is this that he seeks to invoke. When this is adequately strong then true evocation [Page 570] takes place and the disciple (for such the man now is) mounts the Fixed Cross.

The above is true of the individual disciple and also today of humanity as a whole, and—as I have oft told you—it is this process of invocation which is taking place in the human family. This produces the present dire crisis. The two stages above outlined are present today in a general and potent sense in mankind.

It was the recognition of these two stages in humanity which led me, under instruction from the Hierarchy, to give out—at widely separated points in time—two stanzas of a great occult mantram. The first stanza, used in 1936, referred to the vague general aspiration of the mass of the people in the world, which is today more pronounced than ever before and becoming more focussed towards true well-being.

### **THE GREAT INVOCATION**

Let the Forces of Light bring illumination to mankind.  
 Let the Spirit of Peace be spread abroad.  
 May men of goodwill everywhere meet in a spirit of cooperation.  
 May forgiveness on the part of all men be the keynote at this time.  
 Let power attend the efforts of the Great Ones.  
 So let it be, and help us to do our part.

The use of this first stanza was immediately successful and met with a full response from those good and well-meaning people whose focus is predominantly astral and aspirational, and whose aim is peace and quiet. This peace and quiet provides the "area of consciousness" in which aspiration can flourish, physical and emotional comfort can be attained and the recognition of the mystical vision becomes

possible.

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The second stanza was given out later and was intended to be a test and a "decision point in a time of crisis."

Let the Lords of Liberation issue forth.  
 Let Them bring succour to the sons of men.  
 Let the Rider from the Secret Place come forth,  
 And coming, save.  
 Come forth, O Mighty One.

Let the souls of men awaken to the Light,  
 And may they stand with massed intent.  
 Let the fiat of the Lord go forth:  
 The end of woe has come!  
 Come forth, O Mighty One.  
 The hour of service of the saving force has now arrived.  
 Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death  
 Fulfil the purpose of the Coming One.  
 The WILL to save is here.  
 The LOVE to carry forth the work is widely spread abroad.  
 The ACTIVE AID of all who know the truth is also here.  
 Come forth, O mighty One, and blend these three.  
 Construct a great defending wall.  
 The rule of evil NOW must end.

It was offered, under this test, to the masses, but was intended primarily for the use of those aspirants and disciples who are not only mystics but who have made at least some small progress in their attempt to tread the occult way. They are mentally focussed in their attitude; the higher way is recognised by them; the vision has been seen and they are now ready for something closer and more real. The last stanza given is primarily, therefore, for the use of those who have mounted, or are in process of mounting, the Fixed Cross.

It is for this reason that the use of the second part of **[Page 572]** the Great Invocation was relatively limited. It was repudiated (almost violently sometimes) by the emotional type of person who could see no further than the beauty of peace—the goal of expression upon the astral plane. Their vision of the greater whole and of the evocation of the *will-to-good* (which is *not* the *will-to-peace*) was exceedingly limited and this through no fault of their own. It simply indicated their place upon the ladder of evolution and marked a relatively useful point of service, but one which is in process of being transcended. The people in the world today are coming to realise (through suffering and its consequent reflection) that there is something greater than peace and that is *the good of the whole*, and not just individual, peaceful conditions or national peace. This re-orientation of the human consciousness is brought about by the determined attitude of the souls of men, massed and blended, organised and focussed by the vision of the *general* welfare of humanity.

It was, however, essential that these distinctions in attitude should appear in their clarity and, therefore, we gave out the two stanzas of the Great Invocation separately and at different times. You learnt thereby the difference of attitude between the mass of well-meaning people in the world, and the correctly oriented attitudes of the intelligent aspirants and disciples. This was necessary before wider action could later take place. I would pause here and remind you that both groups are necessary: the first group—emotional and idealistic—have a part to play in focussing the mass fluid aspiration. Their responsibility is to the general public. The other group of trained thinkers and people who are animated primarily by the *will-to-good* (which is of more importance in this world cycle than the *will-to-peace*) have a function to carry out in evoking hierarchical response in **[Page 573]** reply to the aspiration of the first group. They focus this aspiration on the mental plane, create a thoughtform embodying the objective and project the "call" which may reach the ears of the Lords of Liberation.

The blended invocation and the united call from the different levels of the human consciousness will bring a mighty appeal to bear upon the hidden Centres of the "Saving Force." It is this united appeal which you must now organise. Thus the mass of humanity will be stimulated to move off the Mutable Cross on to the Fixed Cross and the new world cycle, beginning in Aquarius (one arm of the Fixed Cross) will be definitely inaugurated by humanity itself.

It might be said, therefore, that the Great Invocation as first given out was for the use of those who are crucified upon the Mutable Cross, the Cross of change, whilst the second invocation is for the use of those who are crucified upon the Fixed Cross, the Cross of right orientation. It is for the use of those men and women whose aim is the *will-to-good*, who think in terms of *world* service and who are oriented towards light—the light of knowledge, the light of wisdom and understanding and the light of life itself.

Upon the Fixed Cross, the united influence of its four streams of energy, when expressing themselves fully through an individual disciple and through the Hierarchy, produces likewise three emerging conditions:

1. There is a vast experience of group life, group activity and group awareness. The self-conscious man in Leo becomes the group conscious man in Aquarius.
2. There arises in the consciousness of the disciple a vision of the "endless Way of which Nirvana is but the beginning."

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3. He recognises his task of mediatorship which is the major task of the Hierarchy, mediating between Shamballa and Humanity. He knows that he must carry forward the dual task of invocation and evocation simultaneously—the evocation (through right invocation) of the *will-to-good* of the world thinkers and aspirants, and also the *will-to-save* of the Shamballa Lords, via the Hierarchy, which he is in a position directly to approach. I touch here on grave mysteries.

There awakens in him, therefore, a vague determination at first which gives place in time to an evocation of the will in himself. This eventually puts him en rapport with the will aspect of Deity as it emanates and is stepped down from Shamballa, via the Hierarchy, into which spiritual organisation he is being gradually integrated through experience upon the Fixed Cross. It might here be pointed out

that:

- a. Experience upon the Mutable Cross integrates a man into the centre which we call Humanity.
- b. Experience upon the Fixed Cross integrates the disciple into the second planetary Centre which we call the Hierarchy.
- c. Experience upon the Cardinal Cross integrates the initiate into the primary planetary Centre to which we give the name Shamballa.

He eventually becomes a radiating centre of spiritual will, affecting humanity and evoking its will-to-good; he blends this into the Hierarchy as far as he can, fusing this human will into hierarchical activity in an effort to evoke response from Shamballa.

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### **3. The Cross of the Risen Christ.**

More upon this subject I may not give to you, nor will it profit for me to enlarge upon the conditions which emerge in the consciousness of the initiate upon the Cardinal Cross. My words would be meaningless. Most of you are in the transition state wherein you are stabilising your individual will, and are attempting increasingly to express it in the will-to-good. I would have you deeply realise that if the will-to-peace is conditioning you, then you are still working on emotional levels and your work will then have to be with the first stanza of the Great Invocation and with its distribution to the masses. If it is the will-to-good which influences and directs you, then to the awakening of mass aspiration you must add the task of evoking the response to world need in the thinkers and aspirants through the medium of the second stanza, blending the two approaches in an effort to evoke—via the Hierarchy—the will-to-save of Shamballa.

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## **CHAPTER VII**

### **The Rays, Constellations and Planets**

**(As per Tabulation X)**

We come now to our last discussion upon the zodiac and its relation to the seven rays. We have been occupied with the signs and their effects, and with the new and deeply esoteric astrology which will gradually supersede the present mundane astrology. By the end of this century, it will have won its rightful place in human thought. One thing you must constantly bear in mind. Now that the war is over, and that time of acute trial and tribulation has come to an end, a great spiritual awakening (of a quality and a nature quite unpredictable today) will arrive. The war will have taught humanity many lessons and have torn the veil of self away from many eyes. Values which have been hitherto expressed and understood only by those whose "eyes are on God" will be the goal and the desire of untold thousands; true understanding between men and between nations will be a longed for objective. What humanity

determines to have, it ever succeeds in achieving. This is an occult law, for desire is as yet the strongest force in the world; *organised*, unified desire was the basic reason for the appalling early successes of the Axis. The only factor which can successfully oppose desire is Will, using the word in its spiritual connotation and as an expression of the first great divine aspect. There was little of that organised, spiritual will shown by the [Page 580] allies; they were animated naturally by desire for victory, desire for the arrival of the end of this all-engulfing world cataclysm, by desire for peace and the return of stability, the desire to end war once and for all and to break its constantly recurring cycle, and a steadily mounting desire to bring to a finish the terrible toll of suffering, of cruelty, of death, of starvation and of fear which is gripping humanity by the throat in the attempt to strangle out its life.

### 1. The Nature of the Will

But all this determination is in most cases simply the expression of a fixed and united desire. It is not the organised use of the will. The secret of the will lies in the recognition of the divine nature of man. Only this can evoke the true expression of the will. It has in fact to be evoked by the soul, as it dominates the human mind and controls the personality. The secret of the will is also closely tied in with the recognition of the unconquerable nature of goodness and the inevitability of the ultimate triumph of good. This is not determination; it is not whipping up and stimulating desire so that it can be transmuted into will; it is not an implacable, unshakable, immovable focussing of all energies in the need to triumph (the enemies of the Forces of Light are adept at that). Victory for the allies did lie in the effort to produce this focussing with better effect than the enemy. The use of the will is not expressed by an iron fixation to stand steady and not yield to evil forces. Determination, the focussing of energy and the demonstration of an all-out effort towards victory were only (where the allies are concerned) the expression of a one-pointed desire for peace and for an ending of [Page 581] the trouble. This type of effort is something which the masses can give and which they did give on both sides in this conflict.

There is, however, a plus, a something else, which swung the tide of victory on to the side of the Allies. It came through an unrealized effort to understand and express the quality of spiritual Will; it was the manifestation of that divine energy which made the first divine aspect of will or power what it is; it is that which is the distinctive feature of the Shamballa force; it is that peculiar and distinctive quality of divinity which is so different that even Christ Himself was unable to express it with facility and understanding. Hence we have the episode in Gethsemane. It is not easy for me to express its significance in words. Two thousand years have gone since Gethsemane and since Christ made His initial contact with the Shamballa force and by this means, and on behalf of humanity, established a relationship which even at the close of twenty centuries is but a thin frail line of connecting energy.

This Shamballa force is nevertheless available for right usage but the power to express it lies in its understanding (as far as may be possible at this midway point in human evolution) and its *group* use. It is a unifying, synthetic force, but can be used as a regimenting, standardising force. May I repeat those two key words to the use of the Shamballa energy: Group Use and Understanding.

Mankind has had much difficulty in comprehending the significance of Love. If that is so, their problem in relation to the Will will naturally be still more difficult. For the vast majority of men, true love is still only a theory. Love (as we usually interpret it) works out as kindness but it is kindness to the form side of life, to the personalities of those around us, and fulfils itself usually in a desire to carry

**[Page 582]** out our obligations and not to obstruct in any way those activities and relationships which tend to the well-being of our fellowmen. It expresses itself in a desire to end abuses and to bring about happier, material, world conditions; it shows itself in mother love, in love among friends, but seldom as yet as love among groups and nations. It is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the coming world religion and has been the impulse lying behind much of the good work done in the fields of philanthropy and human welfare, but, factually, love has never yet been expressed—except by the Christ.

You might ask, why, if this is so, do you emphasise this highest divine aspect? Why not wait until we know more about love and how to manifest it in our environment? Because, in its true expression, the Will today is needed as a propelling, expulsive force, and also as a clarifying, purifying agent.

The first recorded utterance of the Christ was spoken to His mother (the symbol of the substance aspect of divinity) when He said: "Wist ye not that I must be about My Father's business?" That business, related by Him to the first divine aspect, the Monad or Father aspect, was the fulfilment of purpose and the carrying out of the intention, the will and the purpose of God. His second utterance came at the time of the Baptism in Jordan when He said to John, the Baptist: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Here, in this second initiation—which symbolises the conquest of desire—He passes on into the realm of fulfilment, of the completion of planned righteous activity. For His Own personal desire (necessarily of the very highest order on account of His high point in evolution) He substitutes the divine Will. Again at **[Page 583]** the close of His life, in the Gethsemane experience, He cries out: "Father, not my will but Thine be done." Even then and even for Him, the achievement of the full expression of will seemed well-nigh impossible; He was conscious still of the inherent dualism of His position and of the contrast between His will and God's will. In these three utterances, He demonstrates His recognition of the three emerging aspects of the Shamballa life, quality and energy:

1. The Will which conditions the life aspect.
2. The Will which brings fulfilment of right human relations.
3. The Will which finally conquers death.

These three aspects are all related to the three divine expressions of spirit, soul and body, of life, consciousness and form, of life, quality and appearance. This phase of Christ's life expression has never been properly studied, yet even a little grasp and understanding of it would aid humanity to drive evil (individual, group and planetary) back to the place from whence it came and would aid in the release of humanity from the terror which is today stalking abroad, defying God and man.

The Shamballa energy is, therefore, that which is related to the livingness (through consciousness and form) of humanity; we need not consider its relation to the rest of the manifested world; it concerns the establishing of right human relations and is that condition of being which eventually negates the power of death. It is, therefore, incentive and not impulse; it is realised purpose and not the expression of desire. Desire works from and through the material form *upwards*; Will works downwards into form, bending form consciously to divine purpose. The one **[Page 584]** is invocative and the other is evocative. Desire, when massed and focussed, can invoke will; will, when evoked, ends desire and becomes an immanent, propulsive, driving force, stabilising, clarifying, and—among other things—finally destroying. It is much more than this, but this is all that man can grasp at this time and all for which he has, as yet, the mechanism of comprehension. It is this will—aroused by invocation—which



must be focussed in the light of the soul, and dedicated to the purposes of light and for the purpose of establishing right human relations which must be used (in love) to destroy all that is hindering the free flow of human life and that is bringing death (spiritual and real) to humanity. This Will *must* be invoked and evoked.

I am not referring here to the use of either of the two Great Invocations or to the third which has lately been given. I refer to the focussed consciousness of the men and women of goodwill, whose lives are conditioned by the will to carry forward the purposes of God in love, who seek selflessly to understand those purposes, and who are fearless of death.

There are two great handicaps to the free expression of the Shamballa force in its *true* nature. One is the sensitivity of the *lower nature* to its impact and its consequent prostitution to selfish ends, as in the case of the sensitive, negative German people and its use by the Axis nations for material objectives. The second is the blocking, hindering, muddled but massed opposition of the well-meaning people of the world who talk vaguely and beautifully about love, but refuse to consider the techniques of the will of God *in operation*. According to them, that will is something with which they personally have naught to do; they refuse to recognise that God works out His will through men, just [Page 585] as He is ever seeking to express His love through men; they will not believe that that will could possibly express itself through the destruction of evil with all the material consequences of that evil. They cannot believe that a God of Love could possibly employ the first divine aspect to destroy the forms which are obstructing the free play of the divine spirit; that will must not infringe upon their interpretation of love. Such people are individually of small moment and of no importance but their massed negativity was a real detriment to the ending of this war, just as the massed negativity of the German people and their inability to take right action when Hitler's purposes were disclosed made possible the great inflow of ancient and focussed evil which has brought the present catastrophe to man. Such people are like a millstone around the neck of humanity, crippling true effort, murmuring "Let us love God and each other," but doing nothing but murmuring prayers and platitudes whilst humanity is dying.

You can easily appreciate the fact that the evocation of the energy of the will and its effect upon the unprepared, materialistically minded person might and would prove a disaster. It would simply serve to focus and strengthen the lower self-will, which is the name we give to realised and determined desire. It could then create such a driving force, directed to selfish ends, that the person might become a monster of wickedness. In the history of the race, one or two advanced personalities have done this with dire results both to themselves and to the people of their time. One such figure in ancient times was Nero; the modern example is Hitler. What, however, has made the latter so dangerous an enemy of the human family is that during the last two thousand years mankind has advanced to a point where it can also be responsive to certain aspects of this first ray [Page 586] force. Hitler, therefore, found associates and cooperators who added their receptivity to his so that an entire group became the responsive agents of the destructive energy, expressing itself in its lowest aspect. This is what enabled them to work ruthlessly, powerfully, selfishly, cruelly and successfully at the destruction of all that attempted to impede their projects and desires.

There is only one way in which focussed evil will, with its responsiveness to the Shamballa force, can be overcome and that is by the opposition of an equally focussed spiritual will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind when the terms of goodwill and of the will-to-good were discussed. All the time, I had in my thoughts not just kindness and good intention, but the focussed will-to-good which can and must evoke the Shamballa energy and use it for the arresting of the forces of evil.

This, I realise, is a relatively new idea to many of you; to others of you it will mean little or nothing; others again may have faint glimmerings of this new approach to God and service which—again I say—can and must remake, rebuild, and rehabilitate the world. I would like here to point out that the will aspect can be contacted only from the mental plane and only those, therefore, who are working with and through the mind can begin to appropriate this energy. Those who seek to evoke the Shamballa force are approaching close to the energy of fire. Fire is the symbol and the quality of the mental plane. Fire is an aspect of the divine nature. Fire was an outstanding aspect [Page 587] of the war. Fire is produced by physical means and the aid of the mineral kingdom and this was the great menacing and chosen means of destruction in this war. This is a fulfilment of the ancient prophecy that the attempt to destroy the Aryan race will be by means of fire, just as ancient Atlantis was destroyed by water. But, fiery goodwill and the conscious focussed use of the Shamballa force can counter fire by fire and *this must be done*.

I cannot give you more upon this subject until you have given time to its consideration and have sought to understand the use of the will, its nature, purpose and its relation to what you understand by the human will. You must ponder upon how it should be employed and in what manner aspirants and disciples who are mentally polarised can focus that will and safely shoulder the responsibility for its wise use. Later when you know more about it, I can give you further knowledge upon the matter. I would however like to make one practical suggestion. Might there not be organised a group who would take this subject as the theme of their meditation and who would try to fit themselves—by right understanding—to contact and use the Shamballa energy? Would it not be possible gradually to elaborate this theme of the revelation of the divine will so that the general subject may be ready for presentation to the thinking public when peace truly comes? There is much to be considered in this connection. There is the demonstration of the three aspects of the will as enumerated above; there is the preparation of the individual for the expression of this energy; there is a mature consideration to be given to the relation of the Hierarchy to Shamballa, carried forward as the Masters attempt to work out divine purpose and to be the distributing Agents of the will energy. There is the effort to be made to comprehend somewhat the nature of [Page 588] the direct impact of the first aspect upon the human consciousness, apart from the hierarchical centre altogether—an impact made without any of the absorbing and stepping-down process to which the Hierarchy subjects it. I have referred to this direct contact elsewhere; it can be more direct and complete when there is greater safety brought about by a more understanding human approach.

One of the causes lying behind World War II is to be found in a premature contact—a contact made by certain selfish minds of a relatively high quality, aided by the Black Lodge. To offset this and eventually bring about the elimination of the influence of the dark forces from our planet must come the active, conscious use of the Shamballa force by the White Lodge, aided by the men and women whose will-to-good is strong enough to safeguard them from personal peril in their work and from being deflected on to wrong and dangerous lines. This aid necessitates a certain definite and planned contact and interplay between the two centres: Humanity and Hierarchy. When this is better established, there can be organised and known cooperation and the members of both great centres can "stand together with massed intent." This massed intent will be the correspondence upon the mental

plane of the massed intent of the general public who stand with the power of appeal upon their lips and in their hearts. To this appeal must be added the focussed will of the world thinkers and intuitives who will use their minds and brains in the affirmation of right.

It was for the reason that the will aspect was involved that I made our last point in our consideration of the seven rays to be a consideration of the Rays, Constellations and Planets, as given in Tabulation X. The inter-relation there given concerns the first aspect of the will, as I have [Page 589] here indicated. The analysis of this tabulation will complete our consideration of esoteric astrology.

The seven stars of the Great Bear are the originating sources of the seven rays of our solar system. The seven Rishis of the Great Bear express Themselves through the medium of the seven planetary Logoi Who are Their Representatives and to whom they stand in the relation of Prototype. These seven planetary Spirits manifest through the medium of the seven sacred planets.

Each of these seven rays, coming from the Great Bear, are transmitted into our solar system through the medium of three constellations and their ruling planets. The following tabulation will make this clear, but must be interpreted only in terms of the present turn of the great zodiacal wheel of 25,000 years.

## 2. Various Aspects of the Will

We have now the difficult task of considering an aspect of divine manifestation which is as yet so little apparent upon the physical plane that we lack the exact word with which to express it and those words available are likewise misleading. I can, however, attempt to give you certain concepts, relationships and parallels which may serve to close this section on astrology and lay a foundation for future teaching around the year 2025. That is the mode whereby all revelation comes. A thought is given; a symbol described; an idea portrayed. Then, as the minds of men ponder upon it and the intuitives of the world pick up the thought, it serves as a seed thought which eventually comes to fruition with the presentation and the unfolding of a revelation which serves to lead the race of men nearer to their goal.

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### TABULATION X

<i>Ray</i>	<i>Planets</i>		
	<i>Constellations</i>	<i>Orthodox</i>	<i>Esoteric</i>
I. Will or Power-----	{ Aries.      The Ram----- Leo.        The Lion----- Capricorn. The Goat-----	Mars ----- The Sun ----- Saturn-----	Mercury The Sun Saturn
II. Love-Wisdom -----	{ Gemini.    The Twins --- Virgo.     The Virgin--- Pisces.    The Fishes ---	Mercury ----- Mercury ----- Jupiter -----	Venus The Moon Pluto
III. Active Intelligence-----	{ Cancer.    The Crab----- Libra.     The Scales --- Capricorn. The Goat-----	The Moon ----- Venus----- Saturn-----	Neptune Uranus Saturn

IV. Harmony through Conflict -----	}	Taurus.	The Bull -----	Venus -----	Vulcan
		Scorpio.	The Scorpion-	Mars -----	Mars
		Sagittarius.	The Archer ---	Jupiter -----	The Earth
V. Concrete Science-----	}	Leo.	The Lion-----	The Sun -----	The Sun
		Sagittarius.	The Archer ---	Jupiter -----	The Earth
		Aquarius.	The Water Carrier -----	Uranus-----	Jupiter
VI. Devotion. Idealism-----	}	Virgo.	The Virgin---	Mercury -----	The Moon
		Sagittarius.	The Archer ---	Jupiter -----	The Earth
		Pisces.	The Fishes ---	Jupiter -----	Pluto
VII. Ceremonial Order -----	}	Aries.	The Ram-----	Mars -----	Mercury
		Cancer.	The Crab-----	The Moon-----	Neptune
		Capricorn.	The Goat-----	Saturn-----	Saturn

We are considering the expression of the Shamballa force in terms of Will, i.e., of divine purpose, latent in the mind of God since the beginning of time and the dawn of creation. In God's mind, that idea is seen whole and complete. In manifestation it is a gradual, self-revealing evolutionary and demonstrated activity. We know somewhat of the intelligence aspect of God. It is revealed in the living activity of substance. Of the love of that Great Thinker, we are learning slowly and its revelation has reached the stage where the human mind can contrast its **[Page 591]** mode of living activity with the visioned and sensed love of Deity, expressed as yet by the desire for right human relations and right treatment of all that is non-human. Of the will and purpose of God, humanity knows nothing, for the individual will or the collective human will which could act as interpreter, revealer and also serve as a mode of contact, is dedicated to selfishness and blind to the higher reaches of divine expression. Mankind's so-called acquiescence in the will of God is based on his wish life, on his negativity and on the visions of the saints. Their keynote was submission and their highest point of spiritual contact was still tinged with dualism and still conditioned by modes of human interpretation.

Under the occult method, we must begin with the universal and the whole; in time the individual and the particular will stand revealed, but in relation to the whole. It should be possible, through a study of the seven rays and their related constellations and their transmitting agents, the planets, to gain some general idea of the pouring through of the Shamballa energy as emerging purpose on the physical plane.

I have earlier referred to three major expressions of the will aspect. There is *will, as the conditioner of the life aspect*. This refers not to events, happenings and occurrence, but to the nature of the life manifestations in any cycle, through any nation or race, where humanity is concerned. This refers also to the broad and general lines which at any time upon the planet are setting the pace for the evolution of forms and which basically concerns the force and endurance of the life as it manifests through and creates those external conditions which are qualified and expressed in terms of life, of quality and appearance. The word "life" in this triplicity of terms refers to life as **[Page 592]** humanity understands it. The word "life" to which I here refer is the life to which H.P.B. refers as that which synthesises

spirit, soul and body. (See *The Secret Doctrine*, I. 81). It is in reality that fourth something which hovers behind all manifestation and behind all objects, all qualified expressions of divinity and which is hinted at in the Bhagavad Gita in the words: "Having pervaded this whole universe with a fragment of Myself, I remain."

There is next the *will which brings fulfilment*. This is the basis of all relationships and all processes of inter-relation in our solar system and (as far as humanity is concerned) in the planet. It is the prime factor in bringing about the inevitability of the divine consummation; it is the cause of all fruition of all forms on all planes and of divine intention; it is that which lies back of consciousness itself. I know not how else to express this in words and having done so they prove wholly inadequate. There is a faint, dim, uncertain reflection of this will-fulfilment in the joy of achievement as registered by a human being who finds his heart's desire. Long processes of evolution precede this fulfilment and long experience of the living activity of the will of God as Life. This concentrated evolutionary effort, this undeviating purpose has called forth more than desire and more than the will-to-be-active. There is a realised achievement from the very start for this is the divine will-to-completion which precedes the creative effort. It is the synthesis of creation, or persistent endeavour, adherence to vision and complete sacrifice, and all of these in terms of divine *experienced experiment*, if I might so formulate the idea. Remember, therefore, that all through these experiences of the divine will runs the thread of a fulfilled synthesis. This is more than cohesion in time and space; it is more **[Page 593]** than the principle of privation about which H.P.B. speaks, and more than self-imposed limitation. It is the end seen from the beginning; it is alpha and omega producing the completed whole and the perfect fruition of the divine will.

It is, finally, *the will which conquers death*. This again must not be interpreted in terms of death as it affects the form nature of manifestation. The note of synthesis and triumph—realised and complete—persists behind all that we can recognise as death. This will is the principle of victory, of the ultimate goal of life when fruition is achieved; it is the final united success or unified conformity to a long foreseen purpose of spirit-matter, life-form, plus that something which is the dream and goal of the highest initiates in the Hierarchy to contact—the secret revelation of Shamballa itself. More it is not possible to say. If Christ Himself is striving towards that knowledge, it is not possible for us to do more than speculate.

In these few words, I have sought to convey an idea of a vast subjective realisation. What I am hinting at in reality is the objective of that "endless Way of which Nirvana itself is but the open door"—the Way to the higher evolution for which our evolutionary process prepares mankind. I am indicating what is the goal of all hierarchical endeavour. Mankind is so preoccupied with the attitude and effort of the Hierarchy as regards human welfare and guidance that the goal of the efforts of the Masters of the Wisdom is naturally overlooked. It is in reality no concern of man. Nevertheless, the picture of the divine Plan so oft emphasised in occult books and by occult teachers is distorted unless it is realised that just as humanity strives towards the Hierarchy, so that Hierarchy itself strives towards Shamballa. As the *Old Commentary* has it:

**[Page 594]**

"He who sees in the dark light of Shamballa penetrates to that which lies beyond our little sphere to that which can be sensed behind the holy triangle (Venus, Mercury, the Earth, A.A.B.). There is to be found the point of radiant fire which shines within the eye (Taurus), which burns upon the mountain-top (Capricorn) and which the water cannot quench (Aquarius). These are the holiest three."



As we consider the seven rays as outlined in Tabulation X, I would have you bear in mind that we are viewing them as expressions of this threefold will. We have studied them in some detail in my other books from the angle of consciousness and from the point of view as producing changes and expansions of consciousness in man, in nations and in races. Now, as far as may be possible, we are going to consider these rays as they express the pure, living activity of Deity as it fulfils Itself in manifestation as pure incentive, directed impersonal energy, divine instinct which latter is a blend of instinctual force and intuitive energy. It might be pointed out to those of you who have some measure of occult perception that this synthetic Life, being cosmic, emerges from cosmic planes and not systemic. Hence the difficulty in comprehending it.

1. The conditioning will is the synthesis of the life of the cosmic physical plane of which our seven planes are the seven subplanes. Until, therefore, the human consciousness is far more expanded than it is, it is not possible for man to understand this synthetic realisation.
2. The will which brings fulfilment is the divine incentive **[Page 595]** (impulse is not the correct term) coming from the cosmic astral plane.
3. The will which conquers death is an outpouring from the cosmic mental plane.

From these three cosmic planes (embracing the sacred personality of the Logoi, solar and planetary) come the united energies of the three constellations which control and energise our solar system: The Great Bear, the Pleiades and Sirius; these work through the medium of the seven rays and these in turn express themselves through the twelve constellations which form the great zodiacal wheel. The Lords or ruling Powers of these twelve sources of light and life "step down" the potency of these three major energies so that our solar Logos can absorb them; they "tune out" those aspects of these three Potencies which are not suited to our systemic life at this point in the evolutionary process, just as the Hierarchy upon our little planet tunes out or steps down the energies from Shamballa. These three major energies in a mysterious manner express themselves through the seven rays just as all triplicities subdivide into septenates, yet preserve their identity. These seven energies, emanating from the major three and transmitted via the twelve constellations, are embodied in the seven sacred planets and are represented on our Earth by the seven Spirits before the throne of God (the symbol of synthesis). This tremendous inter-relation is embodied in one great process of: *Transmission. Reception. Absorption. Relation and Living Activity. The method is one of Invocation and Evocation.* In these two sentences, you have one of the most important clues to the whole evolutionary process; the key to the mystery of time and space, and the solution of **[Page 596]** all problems. But the factor which is of major importance is that the whole matter is an expression of focussed Will.

In considering this process, I would have you study Tabulation X, for it is a symbolic form, embodying what I seek to convey. I would point out that the will aspect—as it is embodied in the rays and transmitted by the constellations—works out destructively when concentrated through an orthodox planet and constructively when concentrated through an esoteric planet. Here you have the secret guide to the significance of death and immortality. This is something which the average astrologer will be unable to prove because the cycles involved are too long; intuitively he can however grasp the probability of my proposition. May I again remind you that our theme is the divine plan, purpose and will; it is not the evolution of consciousness, or of the second aspect of divinity. It concerns spirit and not soul. We are attempting in some measure to formulate the life of the Father, the will of the Monad



and the purpose of Spirit. In all these (the three aspects of the will) lies germinating the seed of the next solar system, the third, and the fruition of the Personality Manifestation of the Logos. We need, therefore, to formulate the interpretation of the seven rays in terms of will and not of love or consciousness. This we will now attempt to do.

RAY I.—The energy of Will or Power. This ray is outstandingly related to that aspect of will which conquers death. It is nevertheless the Ray of the Destroyer. In this connection, I would remind you that the human attitude that death is the destroyer presents a limited and erroneous point of view. The first ray destroys death because in reality there is no such thing; the concept is all part of the Great Illusion, is a limitation of [Page 597] the human consciousness, and is basically connected with the brain and not with the heart, strange as that may seem to you. It is in a very true sense "a figment of the imagination." Ponder on this. The abolition of death and of the destruction of form is a manifestation of Ray I, for it brings about in reality the death of negation and the inauguration of true activity. It is the energy which can be called "divine incentive"; it is the life in the seed which destroys successively all forms in order that realised fruition may eventuate. That is the clue to Ray I. It is the *Will which initiates*.

Today, as regards humanity, its highest realisation is initiation.

RAY II.—The energy of Love-Wisdom. This basic energy is the will to unify, to synthesise, to produce coherence and mutual attraction and to establish relationships, but—remember this—relationships which are entirely apart from the consciousness of relation or the realisation of unity. It is the fact of unification as seen from the beginning and as existing ever and forever in the Mind of God Whose will embraces past, present and future and Whose mind does not think in terms of evolution or of process. The process is inherent in the seed; the evolutionary urge is the inevitable accompaniment of life in manifestation. It is the *Will to unification*.

Today, as regards humanity, its highest expression is the mystical vision.

RAY III.—The energy of Active Intelligence. This is the will of conditioned purpose. The factors which are working out through its medium are the forceful carrying forward of the recognised plan with a goal intelligently [Page 598] conceived and an active incentive which carries the process intelligently forward on the strength of its own momentum. Again I would remind you that I am dealing not with human consciousness but with the sum total of that undertaking which makes matter subservient to and adaptable to the basic idea in the mind of God. And no human being is as yet able to conceive of that idea. No one knows what is the will of God or what is the nature of His intelligent purpose. It is the *Will to evolution*.

Today, as regards humanity, its highest expression is education, or progressive development through experience.

RAY IV.—The energy of Harmony through Conflict. This is fundamentally the will to destroy limitation. This is not the same thing as the will to destroy negation as in the case of Ray I, but is an allied aspect of that. I am not referring to the consciousness aspect which recognises and profits by such struggle. I am referring to the energy, inherent in all forms and peculiarly strong in humanity (because man is self-conscious), which produces inevitably and unavoidably the struggle between life and that which it has chosen as a limitation; this eventually shatters or breaks up that limitation the

moment that a point of real harmony or at-one-ment has been reached. Esoterically it might be said that the moment that form (limitation) and life balance each other a rift immediately appears and through it flows a fresh outpouring of the will. Christ had to die because He had achieved harmony with the will of God and then "the veil of the Temple was rent in twain from the top to the bottom." The significance of this fresh [Page 599] inflow of the Will will now appear; the stage is set anew for a fresh and renewed activity of the living principle. As far as humanity is concerned the "seeds of death" emerge through the medium of this Ray and the Grim Reaper, Death, is but an aspect of this will, conditioned by the fourth ray and emerging from the fourth plane. Death is an act of the intuition, transmitted by the soul to the personality and then acted upon in conformity to the divine will by the individual will. This is the *Will to harmonisation*.

Today, its highest expression as regards humanity is the intuition, as it works out through group activity. Death always releases the individual into the group.

RAY V.—The energy of Concrete Science or Knowledge. To understand this expression of the divine will, the student should bear in mind the occult aphorism that "matter is spirit at its lowest point of manifestation and spirit is matter at its highest." Basically this is the will which produces concretion and yet at the same time constitutes the point at which spirit and matter are balanced and co-equal. That is the reason why human perfection is carried forward consciously upon the mental plane, the fifth plane; this is brought about by the fifth ray and upon this plane liberation takes place at the time of the fifth initiation. This is the will which is inherent in substance and which actuates all atoms of which all forms are made. It is closely related to the first solar system even whilst liberating members of the human family who will constitute the nucleus around which the third solar system is constructed. The energy of this ray is intelligence; it is the seed of consciousness but not of consciousness as we understand it; it is the inherent [Page 600] life of matter and the will to work intelligently; it is that living something for which we have no name which was the product of the first solar system. It is one of the major assets of God, the Father and also of the human Monad. This is the *Will to Action*.

Today, as regards humanity, its highest expression is liberation—through death or initiation.

RAY VI.—The energy of Devotion or of Idealism. This is the will which embodies God's idea. It provides the motive power behind the working out of whatever may be the purpose of creation. What that purpose is we have not as yet the faintest idea. An ideal is related to the consciousness aspect as far as human beings are concerned. An idea is related to the will aspect. This ray embodies a dominant potency. It expresses God's desire and is the basic energy emanating from the cosmic astral plane. It conceals the mystery which is to be found in the relationship of the will and desire. Desire is related to consciousness. Will is *not*. We are not, however, dealing with consciousness but with that impersonal force which drives forward through all the seven planes of our solar system and which makes the idea of God a consummated fact in the Eternal Now. Does that statement mean much to you? I would surmise that it means but little; it is a basic statement of occult fact anent energy as it expresses itself through humanity in a manner which is unique and peculiar. I would here remind you of a statement in *The Secret Doctrine* that "an Idea is a Being incorporeal which has no subsistence by itself but gives figure and form unto shapeless matter and becomes the cause of the manifestation." This statement takes you straight back to God [Page 601] the Father, to the Monad, to the One. It is related, consequently, to the Will and not to consciousness. Consciousness is per se the recognition of a progressive plan. The Will is the cause, the energising Principle, Life, Being. This is the *Will to Causation*.

Today, as regards humanity, its highest expression is idealism, the incentive and cause of human activity.

RAY VII.—This is the energy of Ceremonial Order. It is an expression of the will which drives through into outer manifestation; it is that which embodies both the periphery and the point at the centre. It is the will to "ritualistic synthesis," if I might so word it. It is Necessity which is the prime conditioning factor of the divine nature—the necessity to express itself; the necessity to manifest in an orderly rhythmic manner; the necessity to embrace "that which is above and that which is below" and, through the medium of this activity, to produce beauty, order, perfect wholes and right relationships. It is the driving energy which Being emanates as It appears and takes form and lives. It is the *Will towards Expression*.

Today, as regards humanity, its highest expression is organisation.

In the above statements anent the rays, you can see that the full circle of their activity is complete from the angle of God the Father; the will to initiate manifestation and its attendant progressive expression meets the will towards full achievement and the energy of Being itself arrives—in time and space today (in the mind of God) at full consummation.

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### **3. The Keynotes of the Seven Rays and the Will Aspect.**

The keynotes of these seven Rays are, therefore, as they constitute the revelation of seven Great Beings:

Initiation. Unification. Evolution. Harmonisation. Action. Causation. Expression.

These are the keynotes for humanity at its present point of evolutionary development; as these seven energies play upon the human consciousness in an effort to produce and evoke the Will aspect in advanced man they produce:

Initiation. Vision. Education. Intuition. Liberation. Idealism. Organisation.

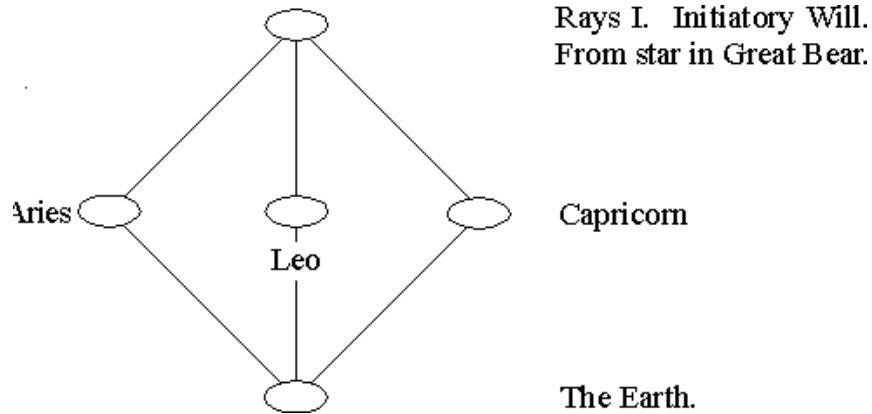
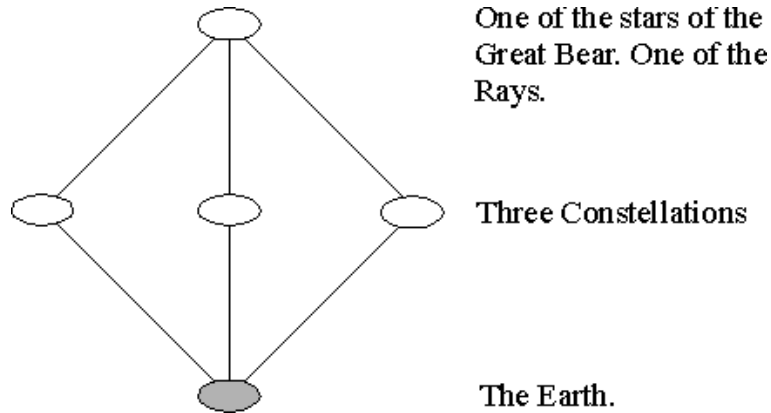
A close study of these seven major rays and seven minor keynotes will reveal these truths and their promise. At the close of the Aquarian Age, these keynotes will vary somewhat because the recognition of the Will (leading to understanding cooperation) will produce major changes in human polarisation and human objectives—realised objectives.

Let us now see how these basic ray energies will work out in man's planetary and zodiacal relationships and why certain constellations and planets are related to certain rays and transmit into the centre which we call humanity definite and specific influences. These produce certain tendencies in humanity, evoke certain attitudes of the will, and lead consequently to certain unavoidable events as well as to definite and determined forms of Being.

As we proceed with our consideration of Tabulation X, there are certain fundamental ideas which must be carefully borne in mind. Let me list them for your helping:

1. We are dealing with *the effect* of the seven ray energies, as they pour forth from one or other of the seven stars of the Great Bear into our solar system. These energies [Page 603] are the life-quality of the seven great Beings Who are the Prototypes of the planetary Logoi of the sacred planets, seven in number. These latter are Their reflections in time and space, as the soul is the reflector of the Monad where human beings are concerned.
2. The seven rays express themselves, each through three of the zodiacal constellations. The analogy (but not the correspondence) is that these three constellations are to the life of one of these ray Beings what the three aspects of monad-soul-body are to a man. Again, it is only analogy. Forget not that analogy and correspondence are not the same. In the first case there is resemblance but not in detail. In the second, there is practically identical expression, usually on a lower level.
3. These seven great Beings express Themselves in our solar system as the custodians or the exponents of the Will aspect of Deity. Their effect, therefore, is ever to convey into our solar system and eventually into our planetary life, the energy of the Will, in its planmaking, form-building nature. Esoteric books and esoteric teaching have necessarily laid the emphasis upon consciousness as it expresses quality. That is as it should be. But behind all quality lies That of which the quality is the expression and behind that is to be found the dynamic "out-going" (if I might so express it) which is the motivation of both the quality or consciousness and the life or appearance, the precipitation of will and quality.
4. The nature of the will is as yet undefinable for only the Monad responds to its impact, and only after the third initiation does man somewhat grasp the nature of the will. All that is possible to understand in this brief summation is the effect of the will as it makes its presence [Page 604] felt and the result of its expression, emphasised through the three constellations.
5. The constellations in groups of three transmit the seven influences of the seven rays to our planet, via the Sun, and the relationships which I am here indicating are only those in connection with our Earth. They do not apply in relation to others of the planets in our solar system, where the configuration of the relationship is different. This is dependent upon the nature of the etheric web through which all transmission of energies takes place. The lines of approach might be indicated as follows:

DIAGRAM ONE, DIAGRAM TWO



**[Page 605]**

6. This diamond shaped formation of the inter-related energies is the prototypal pattern which lies behind the etheric network and is its final, conditioning influence as far as our Earth is concerned. It is hinted at in the reference to the "diamond soul" of which the Buddha is an exponent. This is necessarily a deep mystery but the correlation is interesting and guaranteeing.

7. These seven ray energies, expressing the divine prototypal will in seven forms, are as follows:

- Ray I.—The will to initiate.
- Ray II.—The will to unify.
- Ray III.—The will to evolve.
- Ray IV.—The will to harmonise or relate.
- Ray V.—The will to act.
- Ray VI.—The will to cause.
- Ray VII.—The will to express.

When their full creative work is completed, there will emerge a "something else or other" for which we have no name but which will be the seed of the next solar system. This third solar system will express the divine will, as this is slowly developed through the experiment and experience of the divine love.

8. These seven ray aspects of the will, which are the goal of the higher initiations and which embody that which the Masters Themselves are struggling to understand, is that which flowers in the Monad when souls have reached perfected expression through humanity. They express themselves where humanity is concerned as:

Ray I.—That which incites to and produces initiation.

Ray II.—That which is the cause of vision or the power to see.

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Ray III.—That which develops sensory perception into knowledge, knowledge into wisdom and wisdom into omniscience.

Ray IV.—That which is the illumined will, the basis of buddhi or the intuition.

Ray V.—That which is the cosmic seed of liberation. This is an aspect of destruction.

Ray VI.—That which is the cause of the thoughtform building faculty, related to the creative urge.

Ray VII.—That which can be called the principle of order.

9. Just as desire has produced this "son of necessity," our solar system, there lies behind all the energies of the Heart of God and all the forces which have produced the manifested universe that which is the result of divine need. It is neither the cosmic correspondence of brain or mind or focussed intention, as you might surmise. It is that synthetic something which produces cohesion and results in fruition or synthesis as the effect or final result of manifestation.

It is well-nigh impossible for me to make this any clearer because I am speaking of some of the final aspects and effects of the highest initiations. I only touch upon them because they consummate and climax this study of divine psychology as it manifests through God and through man. I am simply giving faint and inadequate indications of that which emerges in the human consciousness after the third initiation—the point at which personality or form life is transcended and the Monad becomes the object of the desired attainment; its spiritual pressure is then increasingly felt. It is, therefore, only possible to point to distant goals. **[Page 607]** We can, however, gain some dim, human interpretations of divine goals by relating these rays and their transmitting constellations to our Earth and by noting how this triangular relationship can work out on our planet. Individual apprehension will be dependent upon the point of development and only the higher initiates will understand the real implications of my remarks.

You have to remember, therefore, as you study these most deeply esoteric relations that we approach them from two angles—the only angles which are as yet possible to the finite mind of man:

1. The relation of the three constellations to the rays which are each expressing the quality of the Life of an Informing Entity—the Being Who is expressing Identity through one or other of the seven stars of the Great Bear, Ursa Major, as we probably ought to call this constellation.



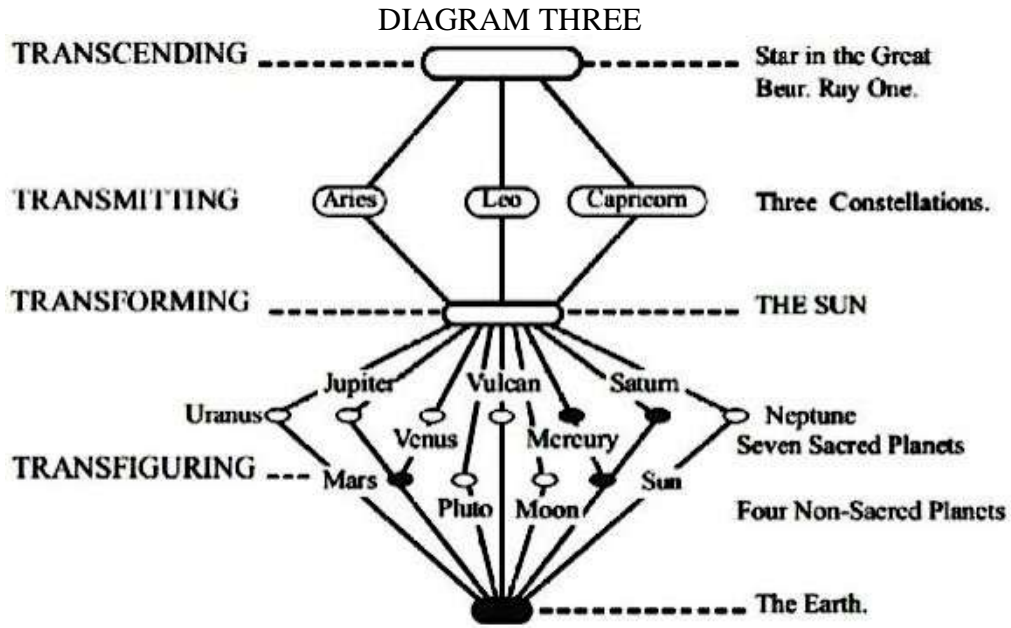
2. The three aspects of *the will* which the three constellations are expressing and to which human beings will consciously respond after the third initiation. These three aspects are:
  - a. The will which conditions and initiates.
  - b. The will which brings fulfilment.
  - c. The will which conquers death.

Before entering into a closer analysis of our subject, I would remind you that we are in reality dealing with universals, symbolised for us in the huge aggregate of constellations with which our theme is concerned:

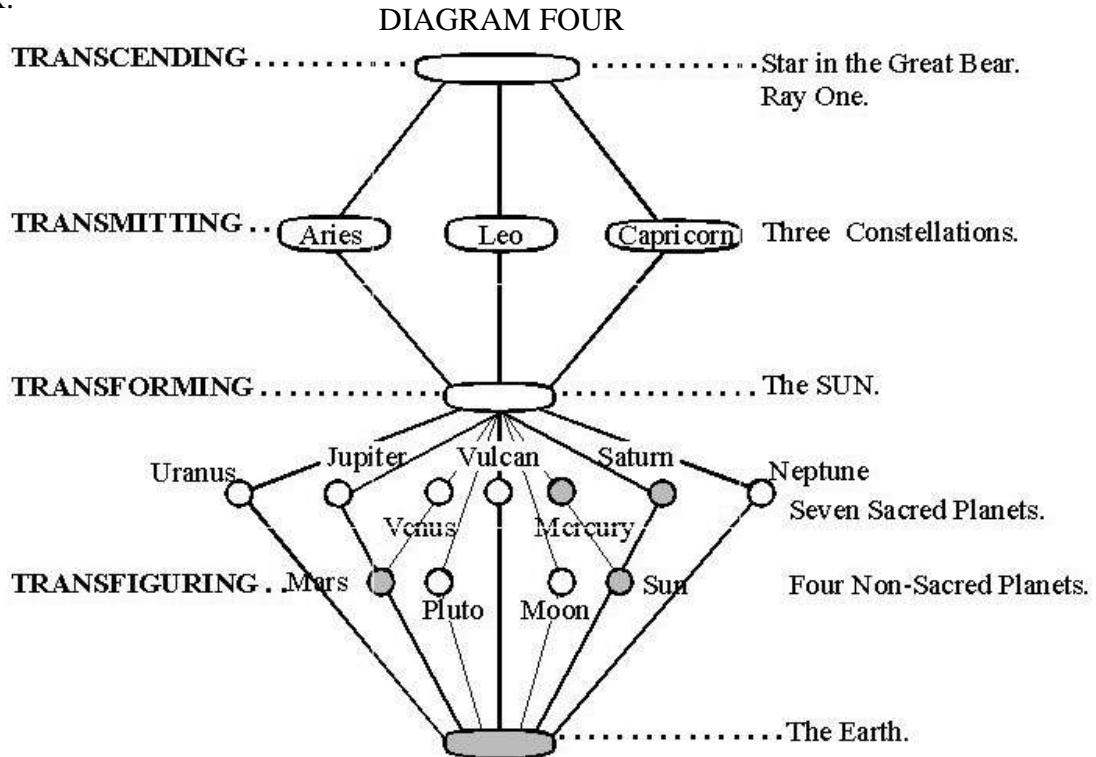
1. The seven stars of the Great Bear or Ursa Major are involved in an intricate relation with Ursa Minor and the Pleiades. With this we shall not deal. This major [Page 608] triplicity of constellations has a peculiar relation to that Great Being to Whom I have at times referred as the One About Whom Naught Can Be Said. All that can be hinted at is that these three galaxies of stars are the three aspects of that Indescribable, Absolute Monad, the Ineffable Cause of the seven solar systems—of which ours is one.
2. The twelve constellations of the zodiac, each with its own inter-relations, peculiar to its own integral Life, form—each of them—part of a triangle of energies. Each of these triangles is a unit in itself but in conjunction with the other triangles forms part of that major quaternary which is the cosmic analogy of the quaternary of the One Life—soul and the dual psychic nature, called in some of the esoteric books *kama-manas*, plus the vital nature. These four are the expression of the One Ineffable Cause.
3. Our solar system (of supreme unimportance) is yet a part of the sevenfold appearance of that same Essential Cause. As you know, from a study of *The Secret Doctrine*, our solar system is a tiny reflection or replica of the 1, the 3, the 7, the 12. Because of that innate, inherent correspondence, it has within itself the capacity to respond to the energies emanating from this fountainhead of light and will. More than this I may not say, because the entire theme is too vast for human thinking, with its limitations of consciousness and its inadequacy of language. But even a dim perception of that vast aggregation of intelligent Forces and this immense concatenation of stupendous, divine "Intentions" will serve to bring into clearer light, the realisation that our solar system (and consequently our planet) is a part of this vast whole, kept alive by its "grace," [Page 609] fused by its will, and preserved by its "Intention." Because these Forces *are*, we are; because They persist, we persist; because They move in form, in space, in time, we do the same.

#### 4. Cosmic Energies and Transformation.

Let us now briefly get an idea of this stream of energies as they move outward into space from Ursa Major, as they are transmitted, through certain zodiacal constellations to our solar system and thence, via the Sun to the seven sacred planets. These produce what are called "transformations" on our non-sacred planet, the Earth, bringing it increasingly into line with the will aspect of divinity. You have in reality the following explanatory diagram, which may make the whole process somewhat clearer to you:



This is the only way that I can give you an idea of the distribution of energies, their limitation within the bounds of the zodiac, and their focussing within the periphery of [Page 610] our solar system. Let me make it more specific as regards one of the rays and its triangular relationships as given in Tabulation X:



- a. The Earth being itself one of the five non-sacred planets, only four are listed as among the transfiguring agents.
- b. The darkened planets indicate the transmitting agents of the Forces, passed through the transformation process by the Sun.

c. The Sun and Moon are listed among the non-sacred planets as they are, in this instance, blinds or veils.

d. The origin of the hour glass is to be found in this diagram of the inflowing energies.

e. The above diagram can be used in connection with any of the seven rays, but will involve:

1. The use of other transmitting agents in the form of the appropriate three zodiacal constellations and their rulers.

**[Page 611]**

2. The indicating of planets, different to those involved in the inflow of first ray energy.

f. The key to the whole process as far as the Earth is concerned—and the individual on the Earth—is to be found in the words:

Transcending.—The transcending cause.

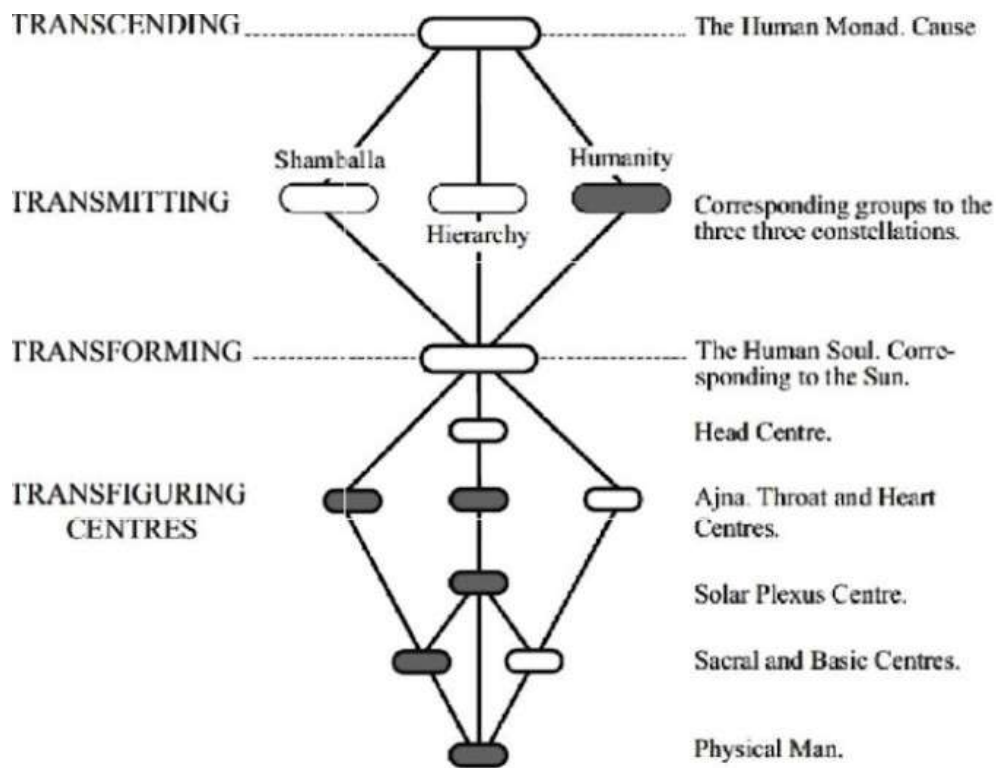
Transmitting.—The zodiacal constellations.

Transforming.—The Sun. The Soul.

Transfiguring.—The planets.

To these I might add one word in connection with the Earth and its humanity which is allied to all the above. This

**DIAGRAM FIVE**



word is *Translated*, for when the "souls of just men are made perfect," a process of translation takes place which [Page 612] lifts humanity off and away from the planet on to one or other of the seven cosmic Paths to which our seven initiations form the entering doors.

In connection with the human individual and his progress and initiation or translation from one state of consciousness to another, there is to be found a small replica of the above:

- a. The soul of man receives from all three major planetary centres or groups.
- b. The darkened spots indicate awakened, alert centres.
- c. The diagram indicates the "interior light chart" of an advanced aspirant on the verge of discipleship.

The whole story of extension from the One into the Many and of the Many into the One is contained in these macrocosmic and microcosmic diagrams.

Let us now take each of the seven Rays and see how they embody and transmit the three aspects of the will, via three constellations and their rulers, to our Earth. We enter here into the realm of causes and are dealing with those transcendent purposes, incentives, urges and objectives of the One in Whom we live and move and have our being. This great Life, the Ancient of Days, the Lord of the world, Sanat Kumara, the Eternal Youth, the planetary Logos—His many names are of relative unimportance—is the only Existence upon our planet Who is capable of responding to and carrying out the objectives of the solar Logos. He, in His turn, is the only one in our solar system capable of responding to the sevenfold Emanating Cause, expressing Itself through the Great Bear or Ursa Major. We will, however, deal with the psychological aspects of the emanations of the seven Rays which *embody the will-to-good*.

**[Page 613]**

RAY I. Will or Power.	{	Aries, Leo --- working through the medium of the four planets: Mars, Mercury, the Sun, Saturn. Capricorn.
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This is the will which lies behind all *initiatory activity*, that is,

- a. The initiation of the previous stages of creation.
- b. The initiation of the urge to evolve, proceed, progress.
- c. The initiation of the differentiating process in order to produce.

These are all expressions or effects of the activity of the ray energy and all can be best summed up in the thought of a dynamic "entering into"—by an act of the focussed will—a new state of consciousness. This leads inevitably to a new realisation of being. In this statement, you have one of the basic definitions of initiation as far as the initiation of a human being is concerned. These are dim reflections of the dynamic processes to which the One Life subjects Itself as it enters into the dualistic condition of spirit-matter. The will here referred to lies behind the dualism and is analogous to the reception and focussing of an initial idea as it enters into the mind of a creative, advanced human being,

his thought processes and his achievements. Some understanding of this will come if the disciple will consider what fixed aspiration, a vision of the goal and a determination to follow the will-to-good has effected in his life. Beyond this realisation, he cannot go, but it holds for him the cosmic seed of understanding.

It is necessary to remember that on the Path of Initiation, the whole training process is turned towards the evolution of the will and this is possible because behind the development of love lies the revelation of the will. It is rightly [Page 614] taught that man's immediate goal is the unfoldment (into full expression) of the love nature. This begins to take place and reaches a relatively high stage of unfoldment upon the Path of Discipleship. The detail of the process in a broad and general sense might be stated as follows:

1. *Path of Evolution and Probation.*

- a. Unfoldment of intellect and of sensory perception.
- b. Response to the centre called *Humanity*.
- c. The mind takes control. Personality functions.

2. *Path of Discipleship.*

- a. Unfoldment of the love nature.
- b. Achievement of illumination.
- c. Response to the centre called the *Hierarchy*.
- d. Buddhi or the intuition is in control. The soul functions.

3. *Path of Initiation.*

- a. Unfoldment of the will.
- b. Achievement of synthesis.
- c. Response to the centre called *Shamballa*.
- d. Dynamic Purpose in control. The will-to-good. The Monad functions.

This covers familiar ground for all of you but in the effort to achieve a vision of the whole, constant repetition has its place. We are now concerned with the third stage of the evolutionary process, carried forward upon the Path of Initiation and entered into (as far as humanity is concerned) at the third initiation, and consummated at the seventh initiation—an initiation far more easily reached by people upon the first Ray than on any of the others.

This—as far as you can at this time grasp—concerns primarily the creative will as it:

[Page 615]

1. Initiates manifestation, and conditions that which is created.
2. Brings about eventual fulfilment.
3. Overcomes death or differentiation.

All initiates must and eventually do express dynamic, creative will, a focussed purpose which expresses only the will-to-good and also that sustained effort which brings fulfilment. I would remind you here

that *sustained effort is the seed of synthesis, the cause of achievement and that which finally overcomes death*. Death is really deterioration in time and space and is due to the tendency of matter-spirit to isolate itself, whilst in manifestation (from the standpoint of consciousness). This sustained effort of the Logos is what keeps all forms in manifestation and preserves even the life aspect as the integrating factor in form building and—which is equally an act of the sustaining will—can abstract or withdraw the life consciousness intact at the close of a cycle of manifestation. Death and limitation are synonymous terms. When the consciousness is focussed in form and identified entirely with the principle of limitation, it regards freedom from form life as death; but, as evolution proceeds, the consciousness shifts increasingly into awareness of that which is *not* form and into the realm of that which is transcendent or into the world of the abstract, i.e., into that which is abstracted from form and focussed in itself. This, by the way is a definition of meditation from the angle of goal and achievement. A man can truly meditate when he begins to use the mind, the reflection of the will aspect, and employs it in its three aspects: as initiating his entrance into the world of souls, as conditioning his personality life and as enforcing and eventually bringing about a full expression of soul purpose. This results [Page 616] in the complete overcoming of death. I am bringing this whole concept down into terms of the microcosm even though it will be obvious that only the pledged disciple in preparation for initiation can begin to grasp some of the significant implications.

Perhaps I can best sum up the keynote of the first Ray of Will or Power, as it seeks expression as dynamic purpose on Earth and in relation to the human being, by quoting or paraphrasing the *Old Commentary*.

"The Transcendent One, the Life, the Whole, the All entered into communion with Itself and by this act became a vital point of life and focussed power.

I am and I am not. Greater than This is That; smaller than That is This. But That must show to This the nature of the whole, and showing prove itself unto Itself.

I, the beginning am. I am the outward and the inward Way and back into the point of concentration and from the point I turn again unto Myself, carrying within my heart of love that which I, the One, have served and that for which I sacrifice Myself."

In the process of sacrifice, that which is the sustaining Whole, the inner core of all life and the principle of integration, realises within Itself the following stages in consciousness:

1. It knows Itself as *the transcending will*, the will which sees the entire process from the point of initiation, but which limits itself to the gradual expression of that will on account of the limitations of those aspects of Itself [Page 617] whose consciousness is not that of the Whole. That which initiates, sees the end from the beginning and works towards the goal in progressive stages, not for Itself but for those aspects which are still limited, unaware, blind and unseeing and unreasoning.

2. It knows Itself as *the transmitting will*, working from the point of synthesis, stepping down the energies distributed, in line with the creative, evolutionary plan. This, the Life of our planet, carried forward in three major stages, particularly from the consciousness angle; that is via Shamballa, the Hierarchy and Humanity. From thence the transmitting Life moves outward into all the other kingdoms of nature. Each great centre is, therefore, a transmitting agency. The fourth Creative Hierarchy, the human Kingdom, is the agent through which eventually the energies of Shamballa and of the Hierarchy



will be focussed for the redeeming of the life of all the sub-human kingdoms. This can only take place when humanity can work with the focussed will, engendered by the life of Shamballa, inspired by love, fostered by the Hierarchy and expressed through the intellect which humanity itself has developed—all of these used dynamically and consciously under the pressure of that which is higher and greater than Shamballa itself.

3. It knows Itself as *the transforming will* or that sustained, applied process which brings about the needed mutations and changes through the action of the constant incentive of the will-to-good. Yet at the same time it is not identified in any way with the process. These mutations, producing transformation of the One into the Many and later in time and space of the Many into the One are carried forward from a point of [Page 618] focussed, dynamic will, the "Point in the Centre" which changes not but remains ever immovably subject to its own inherent purpose.

When the disciple or the initiate can stand also at the centre as the transforming will, he can then bring about the needed changes in the form nature without identifying himself with it or being himself affected by the changes. This may serve to make my meaning clear.

4. It knows Itself as *the transfiguring will*. This transfiguration is the fulfilment of purpose and the final expression of synthesis brought about by the sustaining will-to-good of the transcending, transmitting, transforming will.

Students would do well to shift their eyes off the goal of transfiguration (achieved at the third initiation and increasingly present at each previous initiation) and pay more attention to the recognition of that in them which "having pervaded their little universe with a fragment of itself *remains*." They will then have anchored their consciousness in the centre of transcending power and guaranteed the flow of the will-to-achieve. From that high point in consciousness (imaginatively reached at first and practically achieved later) they would find it useful to work at the process of transmission, knowing themselves to be agents for the transmission of the will-to-good of the Transcendent One. They should next pass on to the stage of transformation wherein they would visualise and expect to see developed the needed transformation carried forward in their lives; then—equally expectant—they should believe in the transfiguration of those lives in line with the will of the [Page 619] Transcendent One, the success of the Transmitting One, and the activity of the Transforming One—all of Whom are but the One, the Monad, the Self. All this is done by the use of the will, conditioning, fulfilling and overcoming.

To return to our theme of the greater Whole, leaving behind us for a minute the efforts of the microcosm to comprehend the Macrocosm, let us consider the relation of the three constellations in the task of expressing Ray One:

1. *ARIES* is the constellation through which initiating conditions will stream into our solar system. It embodies the will-to-create that which will express the will-to-good. It is the monadic ray of our planetary Logos, Whose Soul ray is the second and the personality ray the third. You can note here, therefore, how the transmitting ray of our planetary Logos is the first; and hence the place which the will plays in our human evolutionary process; His transforming ray is the second and that eventually brings transfiguration through the medium of the third and in this combination you have the reason why, in the evolution of the will aspect, you have the influence of Mars and Mercury—the one bringing conflict and the death of the form and the other bringing illumination and the development of the intuition as a result of that conflict and death. New cycles of Being and of consciousness are initiated

by conflict. Such seems as yet to be the law of life and the governing factor in evolution. If, however, the result of this initiating, energising will is to produce such beneficent effects of intuitive understanding and the activity of Mercury as the messenger of the Gods, it can be seen how truly through conflict the will-to-good can be wrought out.

2. *LEO*. This is the constellation through which the will-to-fulfilment or to achievement pours into humanity and on to the planet. It is essentially the spirit of self-determination. [Page 620] It is at first the determination of the little self, the personality, the self-conscious individual. It is next the determination of the Self, the soul, the group conscious individual, aware of the greater Whole and of itself as the part, integrated and basically at-one.

This will-to-good (achieved through fulfilment) works out in relation to the human being through the medium of three climaxes:

1. The will-to-good, demonstrated by the achieving of self-consciousness. This is the first stage of completed, divine fulfilment. It connotes body, appearance. It is the expression of the third aspect.
2. The will-to-good, demonstrated at the third initiation when self-consciousness gives place to group consciousness. This is the second stage of divine fulfilment. It connotes soul, quality. It is the expression of the second aspect.
3. The will-to-good, demonstrated in the higher initiations when God-consciousness is achieved. This is the third stage of divine fulfilment. It connotes Monad, Life. It is the expression of the first aspect.

It is useful to see these relationships. It will also be obvious why the Sun rules Leo, both exoterically and esoterically. The Sun reveals or "lights up" the two stages of the hidden will: the physical sun, lighting up the personality upon the physical plane and the Heart of the Sun revealing the nature of the soul.

3. *CAPRICORN*. This is the constellation by means of which comes the conquering will which releases from form life and initiates the man into the kingdom wherein the will aspect (not the soul aspect) of divinity expresses itself. You will remember that there is a close connection between [Page 621] the Earth and Capricorn. The reason for this is that the Earth provides ideal conditions for this particular type of achievement because it is in process of transforming from the stage of a "non-sacred planet" into that of a "sacred planet." This is why Saturn is so powerful a ruler and transmitter to the Earth of the dynamic quality of the first ray of power. This inpouring of first ray energy will be greatly accelerated from now on. These energies and their inflow must be carefully studied in connection with the diagrams given earlier in this treatise, remembering that *visualisation is always a directing energy*, employed to bring about a specific desired effect.

Aries, the Initiator, Leo, the Self, and Capricorn, the transfiguring Agent—such are some of the implications in relation to the first ray and humanity.

I would point out here that I have given this triangle of constellations in the order of their relationship to the Great Life Who employs them as transmitting agencies for first ray activities. It should also be noted that the reason for this relation is inherent in the nature of the informing Lives of the particular constellations. They are Themselves expressions of the will-to-good and, therefore, constitute the line

of least resistance for the dissemination of first ray energy throughout our solar system. From the angle of human relations, this triangle rearranges itself. It becomes Leo, the giver of self-consciousness; Capricorn, the sign wherein initiation can be taken; and Aries, the incentive towards a new beginning. In the understanding of the significance of *the distinction between constellations as galaxies of stars, and signs as concentrated influences* will come fresh light upon the science of astrology. This is fundamentally connected with the difference between the relation of a ray energy to the triangle of constellations and the human **[Page 622]** relation. More I may not say but this will give a hint to the intuitive astrologer.

RAY II. Love-Wisdom.	{	Gemini, Virgo----- working through the medium of the five planets: Mercury, Jupiter, Venus, the Moon, Pluto. Pisces.
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This "line of distribution" (if I may so express it) is related to the will which produces inevitable union, at-one-ment and synthesis, through the power of attraction, based upon power to see the vision. In this solar system and during this world cycle and, therefore, upon our planet and throughout the period wherein our planet moves from the position of a non-sacred to a sacred planet, this is the dominating will aspect of Deity; it is the energy with which our planetary Logos is preoccupied. It is that which has brought the Hierarchy into being, under the impact of the Shamballa or first ray force. It is, however, with hierarchical energy that humanity is, at this time, preoccupied. In my use of the word "preoccupied" in connection both with the planetary Logos and humanity, you will find indication of a growing response between the two centres, Shamballa and Humanity.

Anent this ray energy, the esotericists of the world know much and this for three reasons:

1. The emphasis of all the teaching given out during the past three hundred and fifty years has been upon it.
2. The two great exponents of this ray energy are the two best known world Teachers and Saviours from the human point of view in both the East and the West: the Buddha and the Christ.
3. The two Masters Who have attempted to awaken humanity in the West to a realisation of the Hierarchy **[Page 623]** are the Masters Morya and K.H., the two working in the closest relation and expressing first and second ray energy.

The keynotes of illumination, of vision, of sight or of spiritual perception and of the fusion of the occidental or the mystic way are dominant in this cycle. The Buddha summed up in Himself all the light of the past as far as humanity was concerned. He was the culminating Messenger, and demonstrated the innate possibilities of mankind, radiating the light of wisdom in relation to the light of substance and producing that dual blaze or flaming light which had been fanned and fostered (though not fully expressed) by humanity up to that time. He came forth as the flower or fruition of the past and as the guarantee of man's innate capacity. Christ, whilst able also to say "I am the light of the world," went further in His manifestation and gave a vision of the next step, demonstrating the light of the soul and pointing to the future, thus presenting that which could be because He had released on Earth the

cosmic principle of love. Love is an aspect of the will, which is a point very little realised by the mass of men. It is the will to draw into itself or the will to attract into itself, and this will, when exerted toward that which is not material, we, in reaction to the differentiating mind, call Love. But humanity has to see that which must be loved before that power of the will is sufficiently evoked. Then the vision can become a manifestation and a fact in expression.

It is here that the wonder of the work of Christ, the Lord of Love emerges into our consciousness. He makes it very clear that this love which He demonstrated was an aspect of the will, functioning through the medium of the second ray; this powerful love released into the world the [Page 624] cosmic principle of love. Again the three aspects of the divine will can be seen functioning through the second ray:

1. The will-to-initiate or to condition demonstrates in Christ's work as He inaugurates the era wherein it became possible for the kingdom of God to appear on Earth. In reality, this will be a demonstration of the fusion of the two centres, Humanity and the Hierarchy. By fusion, I mean their complete reciprocal at-one-ment. It will inaugurate an era wherein—through increased capacity to see the vision and increased power to identify oneself with the vision—a race of men will be produced whose life expression will be that of love-wisdom.

2. The will which brings fulfilment demonstrates through the second ray by the means of that driving force which enables the second ray soul steadily to achieve its goal, relentlessly pushing forward, permitting itself no let-up or leeway until the desired goal is reached. This is a different expression to the will of the first ray which is dynamic and which crashes forward in spite of all obstacles; the latter does not require the slower methods of the steady drive.

3. It is also the will which conquers death because of its intense love of reality and of that "persistent One" who exists behind all phenomena.

In the *Old Commentary* this type of will—the will-to-love—is spoken of in the following terms:

"The Transcendent One said: I am alone. I must arise and seek with ceaseless urge, that which produces completion, round out my circle whole, intensity My life and make Me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense.

**[Page 625]**

Unto My heart I drew that other One and drawing thus I gave enlightenment; I dowered with enrichments; I freely gave."

This embodies not the mystical vision of the other one but the will aspect of the planetary Logos, the incentive behind the life of Shamballa. It is the Lord of Sacrifice Who speaks. The keynote of sacrifice or the "process of making whole" runs through all that concerns the will aspect as it functions through the medium of the seven rays; this becomes beautifully apparent in the activity of the second ray as it is the channel for the will of God.

It knows itself as *the transcending will* because behind its expression of cosmic love (attracting, fusing and producing cohesion) lies a synthetic vision of divine Intention. It differentiates between process and goal, between initiation and that which is revealed by the initiatory process and that is something

which as yet is unknown to initiates below the third degree. Herein lies the distinction between the Christ and the Buddha. The latter revealed the process, but the Christ embodied in Himself both goal and process. He revealed the cosmic principle of love and by its means—embodied in Himself—He produced *effects* also and momentous changes in the world through those presented to Him for initiation.

The second ray knows itself as *the transmitting will* because through its means something passes between the pair of opposites (spirit-matter) which draws them together until eventually they form one blended whole. This is a basic mystery—the basic mystery of initiation and concerns the at-oning will which functions through love. Its lowest expression and its most material symbol is the love between the sexes.

### [Page 626]

It knows itself likewise as *the transforming will* because the entire evolutionary process (which is, in the last analysis, the working out of the inter-relation between God and His world, between cause and effect and between Life and form) is based upon the transformation brought about by divine attraction. This enables "spirit to mount upon the shoulders of matter," as H.P.B. expresses it, and forces matter to achieve the purification which will lead it eventually to act as a transparent medium for the revelation of divinity.

It knows itself finally as *the will which transfigures*. It was this transfiguration which Christ manifested when He emerged before the startled eyes of His disciples as Light Incarnate and "was transfigured before them."

The entire process of transcendence, resulting in transfiguration, is worked out in relation to the second ray by the combined influences of the three constellations through which this ray chooses by an "act of its sufficient will to act in time and space." Let us look at them for a moment:

1. *GEMINI*. This is the great symbolic constellation of the Two Brothers, expressing the interplay between the dualities. Because it is governed by Mercury and Venus, you have the light of the intuition and of the mind blended together into one illuminated whole, typical of the fusion of spirit-matter and the demonstration of their essential oneness. Gemini, as you know, is the sign of divine interplay and it is the life of the Father (of spirit and of will) which flows through the Two Brothers, through the polar opposites, making them one in reality though two in manifestation. Their real nature as the "elder brother and the prodigal son" is revealed by the intuition when it takes hold of the mind. But it is the will to love which governs the relationship and which finally brings about divine synthesis.

### [Page 627]

2. *VIRGO* is the constellation which is symbolic of the second stage of the relation between the pair of opposites. Here we have, as you know, the Mother of the Christ Child and the fostering process of interchange which brings about life, love and their united manifestation in one form. This second ray is, therefore, closely related to Virgo and its lowest aspect is mother love with its instinctual care of that which must be nourished and guarded. Its highest aspect is the incarnated, manifested Christ. Then instinct is transmuted into wisdom and with that the will-to-manifest and bring into the light of day the hitherto Hidden Christ. This sign and this second ray Will have a mysterious relation to *Time*, to process and to the sustaining life of the Mother (matter) which, throughout the gestation period, nourishes and cares for the rapidly developing Christ Child. The Moon has also a peculiar function

which can only be expressed in the idea of death—the death of the relationships between the Mother and the Child because the moment comes when the Christ Child will emerge from the womb of time and of matter and stand free in the light. This will have been due, necessarily, to many inherent factors but primarily to the sustaining will of the Mother, plus the dynamic will of the Christ Child. Here again is an aspect of the curious and mysterious relation between the first and the second rays.

3. *PISCES*. In this sign the work is consummated and the will of the Father works out through the second ray will as the will-to-save. In Gemini, therefore, you have the two, the pair of opposites and the will-to-relate; in Virgo, you have their work in cooperation, the nurturing of the life of that second ray phenomenon, a Christ, the consummation of the task of matter and its elevation into heaven. In Pisces, you have the consummation of the work of that [Page 628] which the matter aspect has made possible, and the Christ emerges as the world saviour. All this has taken place through the will aspect of the second ray, focussed in Shamballa, expressing itself through humanity and consummated in the Hierarchy. Here you have the whole story of unity, brought about by the life and the will of the second ray, producing the emergence of the Christ consciousness and the appearing in objectivity of the Christ principle.

In time and space and from the angle of humanity, the triangle of constellations is Virgo, Gemini and Pisces and not the order as here given, which is Gemini, Virgo, Pisces; the latter is the angle from the standpoint of Shamballa.

RAY III. Active Intelligence.	}	Cancer, Libra  Capricorn.	working through five planets: The Moon, Venus, Saturn, Neptune, Uranus.
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In this divine expression of ray energy is to be found the key or clue to what is commonly called evolution. The emphasis, is necessarily from the angle of the form nature and upon the phenomenal side. Today, however, the evolutionary process can be considered from the two aspects of the evolution of form and the evolution of consciousness; science and psychology contribute to this a gradually developing whole or picture. But that which I deal with here is the evolution of That which is both consciousness and form but which is more than either, i.e. the One Who wills to manifest and to know or to become aware. It is this which lies behind and which is greater than the Identity in time and space to which we give the name Logos. I seek to deal, therefore, with the Creative Will which is dynamically manifesting, consciously establishing contact and persistently focussed in the form whilst time and space endure.

### [Page 629]

This third aspect of the divine expression is the result or outcome of the activity of the other two major rays. You must, with care, distinguish in your minds between matter or the Mother and substance or the "Holy Spirit overshadowing the Mother"; it is with this latter we are concerned, for we are regarding all these rays in terms of will, of spirit, and of life. This whole treatise, therefore, deals with an idea which lies beyond or behind the entire content of modern knowledge and is consequently inexplicable to the finite mind. All that is possible is to indicate That which exists prior to manifestation and which persists after the cycle of manifestation is over—unprovable, unknowable and intangible. This inherent Reality is to the manifested Logos what the sensed, immortal Self is to the man in incarnation. As the



abstract mind of man develops, these subjective themes, leading to the central Theme of manifestation, will become clearer and the density of the mystery will lighten. With this promise you must be content for you are not yet initiate. The initiate will sense whereof I speak.

This evolving Reality which is focussed in the third Ray of Active Intelligence during the "period of appearance" has—in this solar system—undertaken the task of developing conscious "awareness of Itself in that which it is not." This is carried forward in three stages—all of them the result of process, of progress, of activity and of mind or intelligent perception. These three stages are:

1. The stage wherein sensory perception is transmuted into knowledge. This is the stage in which the form gradually and steadily adapts itself to the requirements of the perceiving Self.
2. The stage wherein knowledge is transmuted into wisdom, [Page 630] or consciousness utilises the gradually acquired knowledge to achieve detachment from the form, the organ of perception.
3. The stage wherein wisdom is transmuted into omniscience and both consciousness and form are superseded by the One Who exists, Who is conscious, but Who remains as greater than either of these two phases of divine life. This One wills to incarnate, wills to know, wills to be conscious, but is none of these phases essentially, having realised them, prior to manifestation.

This third ray will is the producer of external synthesis in successive stages, carried forward from temporary syntheses until there is complete unification between consciousness and form and later complete atonement realised between That which is neither consciousness nor form but the Creator of both and the relating Principle of spirit-matter. It will be seen how the above definition shows the function of the third ray to be the will-to-initiate on the physical plane that which will express divinity; that it defines not only appearance but the revelation of that quality of which the appearance is the effect or result, and that inherent in these two propositions lies the third which states that this creative will is not only the cause of manifestation and the guarantee of achievement, but is also the proof of the potency of that Life which ever defeats and annihilates death. So, we come back to our initial proposition of that divine trinity of Life-Quality-Appearance (considered in the opening pages of Volume I); thus also to the creativity of the three major rays; thus to their basic relation and thus to their enduring and persistent synthesis. The circle of revelation is rounded out; the cycle is completed; the serpent of matter, the serpent of wisdom and the serpent of life are seen to be one [Page 631] whole and behind the three "stands the Eternal Dragon for ever spawning forth the triple serpent, for ever saying: Go forth and come thou back." Thus speaks the *Old Commentary* in reference to this matter.

Three words are concerned with this triple manifestation: Attraction, Subtraction, Abstraction and these three are related (as far as man is concerned) to the first three initiations, but only from the will aspect and in relation definitely to the third ray upon the physical plane, or rather on the plane of the etheric body or the vital effective activity. It is this which must be borne in mind when considering the active work of the Trinity: Father, Son and Holy Spirit.

This Trinity in manifestation knows Itself as the *Transcending Reality* and utters ever the word: "Having pervaded this whole universe with a fragment of Myself, I remain."

This Trinity in manifestation knows Itself as the *Transmitting One* and says through the words of the Christ: "I, if I be lifted up, will draw all men unto Me." This, through the attractive power which the

Transmitting One transmits.

This Trinity in manifestation knows Itself to be the *Transforming Agent* and through the voice of the many chants the words: "Glory to God in the highest, on Earth peace, goodwill to men"—glory, peace and the will-to-good being the effects of the transmitted life of the Transcendent One.

Finally, at the end of the age, it knows Itself as the *Transfigured One* and realises that the paean of the angels: "Glory to God in the highest" is the enunciation of its ultimate perfection and triumph.

Can more be said anent this subject? The major Rays of Aspect embody the entire story; the minor Rays of Attribute contribute the detail in process and enterprise. They [Page 632] are conditioned by the three major rays. It is not, therefore, my intention to take up the analysis of the four remaining triangles. I have indicated enough in this treatise to enable the interested student to work out for himself their subjective theme. I will, however, consider briefly the three constellations connected with the third ray; their significance is relatively clear.

1. CANCER. This is the constellation which symbolises the will of the mass, which conditions mass response and mass psychology. This has not yet been the theme of astrological study for it connotes far more than the mass consciousness. It is basically the focussing of the mass will through the medium of the mass consciousness—a thing unknown as yet, though the rudiments of this knowledge can be seen in that peculiar factor in the life of humanity which we call 'public opinion.' This is now being brought into the educational field through what is commonly called propaganda. The implications will be clear to you. A trained and enlightened public opinion is an unknown thing on a world-wide scale, though enlightened groups are rapidly appearing. Out of public opinion (which is the focussed expression of the growth of mass consciousness) will emerge the mass will-to-good, inherent in every individual; for this humanity must work and wait.

2. LIBRA. This constellation, as you know, connotes the point of balance in the long relationship and interplay between the pairs of opposites. It indicates the will-to-express—in perfected proportion and harmony—both the life of the spirit and the potency of matter.

3. CAPRICORN. This constellation stands for the influence which will carry the will of Shamballa to the Hierarchy or to the world initiates, giving to Them that dynamic and [Page 633] enterprising spirit which will enable Them to carry forward to completion the Will of God on Earth. It was the "angel, born under Capricorn" which came to Christ in the garden of Gethsemane and fused His individual will into the divine Will and thus enabled Him to carry out His mission to completion. This was not only the revelation of divine love to the world but—as the legend in the Masters' Archives goes on—He came "to fabricate the gossamer thread which bound the two together and linked the place of the Most High (Shamballa) with the Holy City (The Hierarchy). The bridge between the Holy Place and the Holy of Holies was securely anchored. The will of God could now be carried to fruition." Under the same symbolic teaching, we could say that the following terms distinguish the three rays with which we have been dealing.

- I. Ray I. The Holy of Holies. Shamballa.
  - The Dwelling Place of the Most High.
  - Spirit. Life. Energy.
  - Will. Identification.

II. Ray II. The Holy Place. Hierarchy.  
 The Secret Place where Light dwelleth.  
 Soul. Consciousness. Light.  
 Love. Initiation.

III. Ray III. The Outer Court. Humanity.  
 Christ in us, the hope of glory.  
 Form. Appearance. Body.  
 Intelligence. Individuality.

Remember, nevertheless, that these Three are One. Behind all of them stands for ever the One Who remains, transcendent **[Page 634]** and immanent also, greater than our whole yet also within that whole.

Through Ray IV, we learn to be at-one with this eternal synthesis and will; through Ray V, we develop the means to understand the nature of that synthesis and will; through Ray VI, we move forward to complete identification with that synthesis and will, and through Ray VII we demonstrate on Earth the nature of that synthesis through the medium of the appearing form and the purpose of that underlying will.

And so the Many are absorbed into the One.

**[Page 635]**

## APPENDIX

### Suggestions for Students

#### ASTROLOGY IN THE SECRET DOCTRINE

(Third Edition)

1. Mythology relates to astronomical, theogonical and human struggles; to the adjustment of orbs and the supremacy of nations and tribes. The "struggle for existence" and the "survival of the fittest" reigned supreme from the moment that Kosmos manifested into being. Hence:

- a. The incessant fights of the Gods in all the Old Scriptures.
- b. The war in Heaven of the ancient mythologies. (S.D. I. 223.)

2. Behind this veil ... of astrological symbols, there were the occult mysteries of anthropography and the primeval genesis of man. (S.D. I. 250.)

3. Astrology existed before astronomy. (S.D. III. 325.)
4. Astrolatry or the adoration of the Heavenly Host is the natural result of only half- revealed astrology.... Hence, divine Astrology for the Initiates; superstitious astrolatry for the profane. (S.D. III. 337.)
5. Primitive astrology is as far above modern astrology as the Guides (the planets and the Zodiacal signs) are above the lamp posts. (S.D. III. 341.)
- [Page 636]**
6. Astrology has left its eternal imprint upon the world. (S.D. III. 342.)
7. Astrology is built upon the mystic and intimate connection between the heavenly bodies and mankind and is one of the great secrets of Initiation and the occult mysteries. (S.D. II. 525.)
8. Stars and constellations have an occult and mysterious influence on, and connection with, individuals. And if with the latter, why not with nations, races and mankind as a whole? This again is a claim made on the authority of the Zodiacal records. (S.D. I. 709.)
- a. There are records preserved through the Zodiac for incalculable ages. (S.D. I. 709.)
- b. Astronomy, astrology and so on are all on the physical and not on the spiritual plane. (S.D. II. 667.)
- c. Those philosophers alone who studied astrology knew that the last word of those sciences was to be sought in and expected from the occult forces emanating from the constellations. (S.D. III. 214.)
9. " In the presence of the Eternal conformity of the divisions of the Zodiac and of the names of the Planets applied in the same order everywhere and always and in the presence of the impossibility of attributing it all to chance and coincidence ... a very great antiquity indeed must be allowed for the Zodiac. (S.D. I. 711.)
10. High ceremonial astrology ... depends upon the knowledge of the Initiate of those immaterial Forces and spiritual Entities that affect matter and guide it. (S.D. III. 337.)
11. "... our Earth was created or fashioned by terrestrial **[Page 637]** spirits, the Regents (the Spirits of the seven planets. A.A.B.) being simply the supervisors. This is the first germ of that which grew later into the Tree of Astrology and Astrolatry." (S.D. II. 26.)
12. "There are seven chief groups of such Dhyan Chohans. They are the primeval seven Rays Hence there are seven chief planets, the spheres of the indwelling seven Spirits, under each of which is born one of the human groups." (S.D. I. 626.)
13. "There are only seven planets specially connected with the Earth and twelve houses, but the possible combination of their aspects are countless. As each planet can stand to each of the others in twelve different aspects their combinations must be almost infinite." (S.D. I. 626.)

14. That which is the *surviving* Entity *in us* is partly the direct emanation from and partly those celestial entities themselves. (S.D. I. 251.)

15. The descent and reascent of the monad or soul cannot be disconnected from Zodiacal signs (S.D. I. 730.)

16. The following five statements are basic—

1. Each of the Primordial Seven, the first seven rays, forming the manifesting logos, is again sevenfold.
2. As the seven colours of the solar spectrum correspond to the seven rays or Hierarchies so each of these is sub-divided into seven.
3. Each of these Hierarchies furnishes the essence (the soul) and is the builder of one of the seven kingdoms in nature—the three elemental kingdoms, the mineral, vegetable, animal and kingdom of spiritual man.

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4. Each Hierarchy furnishes the aura of one of the seven principles in man with its specific colour.
5. Each of these Hierarchies is the ruler of one of the sacred planets.

Thus astrology came into existence and has a strictly scientific basis. (S.D. III. 482.)

17. All the great astrologers have admitted that man could react against the stars. (S.D. III. 339.)

18. This system (or cycles) cannot be comprehended if the spiritual action of these periods—preordained so to say by karmic law—is separated from their physical course. The calculations of the best astrologers would fail, or at any rate remain imperfect, unless this dual action is thoroughly taken into consideration and mastered upon these lines. This mastery can be achieved only through initiation. (S.D. I. 703.)

19. Modern astrologers do not give the correspondences of the days and planets and colours correctly.

20. There is white and black astrology ... the good or bad results obtained do not depend upon the principles which are the same in both kinds, but upon the astrologer himself. (S.D. III. 339.)

NOTE: S.D. I, Section XVI and S.D. III, Section XXXVIII deal with the Zodiac, with Biblical references to the Zodiac and with astrology and the mysteries of Initiation.

## THE CONSTELLATIONS

1. "Each of the twelve constellations, whether separately or in combination with other signs, has an occult influence, either for good or evil." (S.D. I. 440.)

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2. "Enoch, the type of the dual nature of man (spiritual and physical) occupies the centre of the astronomic Cross ... which is a six-pointed star.... In the upper angle of the upper triangle is the Eagle (Scorpio); in the left lower angle stands the Lion (Leo); in the right, the Bull (Taurus); while between the Bull and the Lion ... is the face of Enoch, the man (Aquarius).... These are the four animals of Ezekiel and Revelations." (S.D. II. 561, 562.)

(The Fixed Cross of the Heavens)

3. "The constellations of the Great Bear and of the Pleiades constitute the greatest mystery of occult nature." (S.D. II. 580.)

4. "From the beginning of humanity, the Cross, or Man, with arms stretched out horizontally (the Fixed Cross) typifying his cosmic origin, was connected with his psychic nature and with the struggles which led to initiation." (S.D. III. 141.)

NOTE: All the travels of all the Heroes of antiquity through the signs of the sun and the heavens ... are in each individual case, the personification of the sufferings, triumphs, and miracles of an adept before and after initiation.

5. The signs of the zodiac: Each a double sign in ancient astrological magic—namely: it was Taurus-Eve; and Scorpio was Mars-Lupa, or Mars with the female wolf .... So as these signs were opposites of each other, yet *met* in the centre they are connected; ... (S.D. III. 154.)

References in *A Treatise on Cosmic Fire*.

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6. "Until the mystery of the Great Bear is revealed and is known as it is, and until the influence of Pleiades is comprehended, and the true significance of the cosmic Triangle formed by

1. The seven Rishis of the Great Bear,
2. The seven planetary Logoi of our solar system,
3. The seven Pleiades or Sisters,

is revealed, the karma of the seven sacred planets will remain unknown. All that we can see is its working out in the solar system. The intricacy of the whole subject will be apparent when it is borne in mind that not only do these three groups form a cosmic triangle, but that within that triangle many lesser triangles have to be studied. Any one of the seven Rishis with one of the seven Sisters may form a subsidiary triangle, and all must thus be studied." (C.F. 801.)

7. "A further factor in cyclic computation lies in the effect of the following stars and constellations upon our system and upon any particular planet within the system:

- |                                     |                             |
|-------------------------------------|-----------------------------|
| 1. The Great Bear.                  | 4. The Pleiades.            |
| 2. The little Bear.<br>(Ursa Minor) | 5. Constellation Capricorn. |
| 3. The Pole Star.                   | 6. Draco.                   |



And all the other constellations and allied stars of the zodiac. The mystery is hidden *in esoteric astrology* and until the subject of energy, working through the etheric body, of radio-activity and of the transmutation of all bodies from a lower state into a higher is better comprehended, the true mystery of the "influence of [Page 641] these various bodies upon each other will remain at its present stage—an unrevealed secret." (C.F. 795.)

8. Energy in the universe can be differentiated as follows:

- "1. Inter-cosmic—affecting constellations.
  2. Inter-planetary—affecting planets.
  3. Inter-chain—affecting the chains in a planetary cycle.
  4. Inter-globular—producing interchange of force between the globes of a chain.
  5. Inter-sectional—affecting the transference of force between the kingdoms in nature.
  6. Inter-human—interplay between men.
  7. Inter-atomic—passage of force between atoms."
- (C.F. 1029.)

9. "There must also be borne in mind the play of energy which emanates from any one of the twelve constellations or signs of the zodiac, with which astrology concerns itself. This type of force is primarily concerned with planetary stimulation, with the planetary Logoi, and is hidden in Their cyclic karma—a karma which will incidentally involve those monads and devas which form Their bodies and centres." (C.F. 1052.)

10. "These three groups of solar bodies (The Great Bear, the Pleiades and Sirius) are of paramount influence where the spiral cyclic activity of our system is concerned. Just as in the human atom, the spiral activity is egoic and controlled from the egoic body, so in connection with the solar system these three groups are related to the Logoiic Spiritual Triad—atma-buddhi-manas—and their influence is dominant in connection with solar incarnation, with solar evolution and with solar progress." (C.F. 1058.)

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## THE PLANETS

1. "There are seven chief planets, the spheres of the indwelling seven Spirits. These seven Spirits are:

- a. The seven chief groups of Dhyan Chohans.
- b. The seven Primeval Rays." (S.D. I. 626.)

2. "There are only seven planets *specialy* connected with the Earth, and twelve houses, but the possible combinations of their aspects are countless.... Each planet can stand to each of the other in twelve different aspects." (S.D. I. 626.)

3. "The names of the Planets are applied in the same order everywhere and always." (S.D. I. 711.)

4. "The Seven Planetary Regents (Planetary Logoi) are `the Seven Sons of Sophia (Wisdom)'." (S.D. II. 221. Note.)
  5. "For Pythagoras the forces were Spiritual Entities, Gods, independent of planets and Matter as we see and know them on Earth, who are the rulers of the Sidereal Heaven." (S.D. I. 535.)
  6. "The seven Sons of Light—called after their planets and often even identified with them—namely, Saturn, Jupiter, Mercury, Mars, Venus and *presumably* the Sun and the Moon." (S.D. I. 628.)
  7. "The planets have their growth, changes, development and gradual evolution." (S.D. I. 667.)
  8. "Plato represented the planets as moved by an intrinsic Rector ... one with his dwelling, like a `boatman in his boat'." (S.D. I. 535.)
    - a. "The planets were not inanimate masses but acting and living bodies."
    - b. "The planets were rational intelligences circulating around the sun." (S.D. I. 535.)
- [Page 643]**
9. "The seven planets have for supreme Spirits, Fortune and Destiny, who uphold the eternal stability of the laws of Nature throughout incessant transformation and perpetual agitation. The ether is the instrument or medium by which all is produced." (S.D. I. 735.)
  10. "The seven Gods were divided into two triads and the sun.
    - a. Lower Triad—Mars, Mercury and Venus.
    - b. Higher Triad—Moon, Jupiter and Saturn.  
(the Moon standing for a hidden planet.) (S.D. II. 484, 5.)
  11. "Saturn, Jupiter, Mercury and Venus are the four exoteric planets and three others which must remain nameless (Pluto and the two hidden planets. A.A.B.) were the heavenly bodies in direct astral and psychic communication—morally and physically—with the Earth, its Guides and Watchers. The visible orbs furnish our humanity with its outward and inward characteristics and their Regents or Rectors with our Monads and spiritual faculties." (S.D. I. 628.)
  12. "The Trinity was represented by the Sun (the Father), Mercury (the Son), and Venus (the Holy Spirit)." (S.D. II. 569.)
  13. "There were seven tabernacles ready to be inhabited by Monads under seven different karmic conditions." (S.D. II. 223.)
  14. "Every race in its evolution is said to be born under the influence of one of the planets." (S.D. II. 27.)
  15. "The Tradition of the 70 planets that preside over the destiny of nations is based on the occult cosmogonical teaching that besides our own systemic chain of World **[Page 644]** Planets there are many more in the solar system." (S.D. I. 718, note.)

16. "The spirit of the planet is as much a creator in his own realm as the Spirit of the heavens (i.e. the form life and the soul life of the planet. A.A.B.)." (S.D. II. 500.)
17. "The seven planets are the Sun's brothers and not his sons." (S.D. I. 483.)
18. "The Planetary Spirits, are the informing spirits of the stars in general and of the planet especially. They rule the destinies of men who are all born under one or other of their constellations." (S.D. I. 153.)
19. "Each of the planets (of which seven only are called sacred because ruled by the highest Regents or Gods) ... is a septenary" .....(S.D. I. 176.)
20. The following tabulation is suggestive:
- a. God the Father—1st Logos—Electric Fire. Great Bear. Sun.
  - b. God the Son—2nd Logos—Solar Fire—Sirius. Venus and Mercury.
  - c. God the Holy Spirit—3rd Logos—Fire by friction—Pleiades. Saturn (C.F. 96.)
21. "*The planetary Spirit* is another term for the Logos of a planet, Who is one of the "seven Spirits before the Throne of God" and therefore one of the seven Heavenly Men. He is on the evolutionary arc of the Universe and has passed many stages beyond the human. *The planetary Entity* is on the involutory arc and is a very low grade entity. He is the sum total of all the elemental lives of the planet." (C.F. 105, note.)
22. "The seven sacred Planets are composed of matter of **[Page 645]** the fourth ether and the planetary Logoi (the seven Heavenly Men) whose bodies the planets are, function normally on the fourth plane of the system, the buddhic plane." (C.F. 121.)
23. "Certain of the planets are to the Logos what the permanent atoms are to man. They embody principles. Certain planets afford only temporary homes to these principles. This is one of the distinctions between a sacred and a non-sacred planet." (C.F. 299.)
24. "Earth, Mars, Jupiter, Saturn and Vulcan are still developing the mind principle." (C.F. 403.)
25. "Those who are working in the Uranus, the Neptune and the Saturn scheme work somewhat differently to those functioning in the Venus, the Vulcan, the Mars, the Mercury, the Jupiter, the Earth and the exoteric Saturn scheme, and so do the Manasadevas (the solar Angels) of the inner round. We should note here that we again have a triplicity of groups, representing a triplicity of forces and herein lies a hint. In the others, the higher group and the middle group hold sway as these planets are the most occult and sacred in manifestation, and are concerned with egos who are on the Path, and who are therefore group-active. In connection with Uranus, Neptune and Saturn, this might be expected as they are the synthesising planetary schemes, and provide conditions suitable only for the very advanced stages. They are called the 'reaping' planets." (C.F. 777.)
26. "Mercury and Venus, the Sun and the Moon constitute the 'Guardian angels of the four corners of the Earth'."

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NOTE:

- a. (The sun and moon veil hidden planets).
- b. These are the four Maharajahs, connected with karma, humanity, cosmos and man.
- c. They are the Sun or its substitute—Michael.  
They are the Moon or its substitute—Gabriel.  
They are Mercury or its substitute—Raphael.  
They are Venus or its substitute—Uriel.  
(S.D. III. 459.)

27. "Saturn—governs the devotional faculties.  
Mercury—governs the intellectual faculties.  
Jupiter—governs the sympathetic faculties.  
The Sun—governs the governing faculties.  
Mars—governs the selfish faculties. Venus—  
governs the tenacious faculties.  
Moon—governs the instinctual faculties." (S.D. III. 463.)

28. "The seven Angels Who preside over the seven planets are the Builders of the Universe. They are the natural Guardians of the seven regions of our planetary system." (S.D. III. 115.)

29. "The seven Builders graft the divine and the beneficent forces on to the gross material nature of the vegetable and mineral kingdoms every Second Round." (S.D. III. 162; Note, I.)

30. "The seven planetary Spirits or Angels ... are identical with the Dhyana Chohans of the esoteric doctrine and have been transformed into the archangels and the Spirits of the Presence by the Christian Church." (S.D. III. 160.)

31. "The seven chief Deities ... are the rays of the One Boundless Unity." (S.D. III. 229.)

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32. "Each of the seven chambers of the Pyramid was known by the name of one of the planets." (S.D. III. 247.)

33. "The Kabiri were always the seven planets ... who together with their Father, the Sun ... composed a powerful ogdoad." (S.D. III. 316.)

34. "The Ancients knew of seven planets besides the sun The seventh with two others were mystery planets." (S.D. III. 316. Note.)

35. "The solar system is (from the higher cosmic planes), seen as a vast blue lotus and so on down the scale; even the tiny atom of substance can be so considered.... The solar system is a twelve-petalled lotus, each petal being formed of forty-nine lesser petals. The planetary lotuses differ in each scheme and one of the secrets of initiation is revealed when the number of petals of:

- a. Our earth planet
- b. Our planetary polar opposite
- c. Our complementary equilibrising planet

is committed to the initiate." (C.F. 1018.).

36. "Within the Hall of Wisdom, there exists a department of which the modern astrological organisations are dim and uncertain reflections. The Adepts connected with it work not with humanity but concern Themselves specifically with "casting the horoscopes" of the various great lives who inform ... the kingdoms of nature, with ascertaining the nature of the karmic influences working out in the manifestation of the three planetary Logoi (mentioned under point 35 above) They progress these various horoscopes [Page 648] for the next stated cycle and Their records are of profound interest. I would conjure students to refrain from attempting to form cyclic computations of any kind for as yet the many constellations which exist only in physical matter of an etheric nature are unknown and unseen. Yet they are potent in influence and until etheric vision is developed, all calculations will be full of error." (C.F. 1057.)

37. "A planetary Logos is the meeting place for two types of force, spiritual or logoiic, which reaches Him ... from the seven Rishis of the Great Bear on Their own plane, and, secondly, of buddhic force which is transmitted via the seven Sisters or the Pleiades from a constellation called The Dragon and from which has come the appellation "The Dragon of Wisdom." (C.F. 1162.)

## TABULATIONS

Related to Astrology

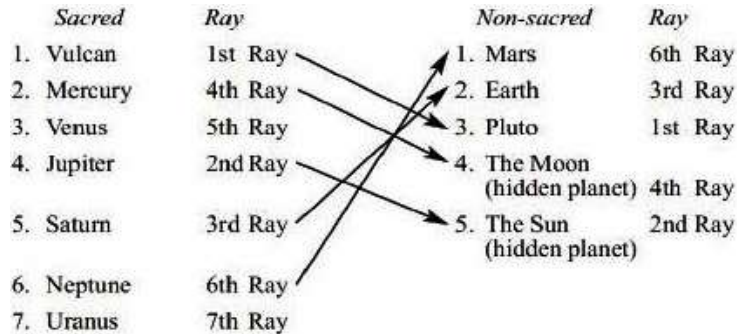
The Rays and the Planets — (According to Besant)

<i>Ray</i>	<i>Method</i>	<i>Planet</i>	<i>Colour</i>
I. Will or Power	Raja Yoga	Uranus (representing SUN)	Flame
II. Love-Wisdom Intuition	Raja Yoga	Mercury	Yellow. Rose
III. Higher Mind	Higher Mathematics Philosophy	Venus	Indigo. Blue. Bronze
IV. Conflict Birth of man	Tension Hatha Yoga	Saturn	Green
V. Lower mind	Practical Science	The Moon	Violet

VI. Devotion	Bhakti Yoga	Mars	Rose. Blue
VII. Magic	Ritual	Jupiter	Bright Blue

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*The Sacred and non-sacred planets and the rays.*



38. The *exoteric non-sacred planets* are called in occult parlance "the outer round" or outer circle of initiates. Of these our Earth is one but being aligned in a peculiar fashion with certain spheres (or planets) on the inner round a dual opportunity exists for humanity which facilitates, whilst it complicates, the evolutionary process. The *sacred planets* are called often the 'seven grades of psychic knowledge' or the 'seven divisions of the field of knowledge.'" (C.F. 1175.)

The following from The Secret Doctrine III, page 455, Diagram II, is suggestive, though exoteric and deliberately misleading as the sacred and non-sacred planets are mixed together and many planets omitted altogether,

<i>Planet</i>	<i>Human Principle</i>	<i>Colour</i>	<i>Weekday</i>
1. Mars-----	Kama-rupa-----	Red-----	Tuesday
2. The Sun-----	Prana. Life -----	Orange -----	Sunday
3. Mercury-----	Buddhi-----	Yellow -----	Wednesday
4. Saturn -----	Kama-Manas -----	Green-----	Saturday
5. Jupiter-----	Auric envelope-----	Blue -----	Thursday
6. Venus -----	Manas. Higher mind-----	Indigo -----	Friday
7. The Moon -----	Linga Sharira-----	Violet -----	Monday

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Such "blinds" are frequent and necessary in the occult teaching but they will be used less and less as humanity becomes more spiritually perceptive.

Seven great psychological Lives, qualified by seven types of life force, are manifesting through the medium of seven planets. Five other Lives express themselves through five planets, of which two remain to be discovered.



1. The Sun (Substituted for Vulcan)
  2. Jupiter
  3. Saturn
- I.**
4. Mercury
  5. Venus
  6. Mars
  7. The Moon (Substituted for Uranus)
  8. Pluto
- II.**
9. Neptune
  10. The Earth
  11. Undiscovered
- III.**
12. Undiscovered

This is the Exoteric division.

*The Kingdoms of Nature and the Planets.* In this cycle:

1. The mineral kingdom—Pluto and Vulcan
2. The vegetable kingdom—Venus and Jupiter
3. The animal kingdom—The Moon and Mars
4. The human kingdom—Mercury and Saturn
5. The kingdom of souls—Neptune and Uranus
6. Synthesising these five—The Sun

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### THE RAYS AND THE PLANETS

Each of the seven sacred planets (of which our Earth is not one) is an expression of one of the seven ray influences. These seven planets may be enumerated as follows, and the rays working through them are accurately given. The student, however, must remember three things:

1. That every planet is the incarnation of a Life, or an Entity or Being.
2. That every planet, like a human being, is the expression of two ray forces—the personality and the egoic.
3. That two rays are therefore in esoteric conflict in each planet.

It should also be noted that until the mystery of the constellation of the Great Bear is revealed, and until the influence of the Pleiades is comprehended and the true significance of the cosmic triangle formed by:

- a. The seven Rishis of the Great Bear.
- b. The seven Planetary Logoi of our solar system.
- c. The seven Pleiades or Sisters.

is also revealed, the destiny and true function of the seven sacred planets will remain unknown. Within this cosmic triangle are many lesser ones. Any one of the seven Rishis with one of our planetary Logoi and one of the seven Sisters can form subsidiary triangles and the combinations possible are many and intricate.

NOTE: In the occult books there are many enumerations of the planets and many of these are simply blinds and the sacred and non-sacred planets are deliberately intermixed. In the Tibetan's books there are several such enumerations, i.e., the two listed above and the following:

**[Page 652]**

*The Seven Planets, Centres or Schemes*

1. Vulcan—the sun exoterically considered.
2. Venus.
3. Mars.
4. The Earth.
5. Mercury.
6. Saturn.
7. Jupiter.

*The Three Synthesising Planets*

1. Uranus—8.
2. Neptune—9.
3. Saturn.

*The One Resolver*

The Sun.

The first one given above will be regarded as accurate for this world period and will be the basis of our astrological teaching. The informing Lives of the seven sacred planets are called by the following names:

1. The seven Planetary Logoi.
2. The seven Spirits before the throne.
3. The seven Kumaras.
4. The seven solar Deities.
5. The primordial Seven.
6. The seven Builders.
7. The seven intellectual Breaths.
8. The seven Manus.

9. The Flames.
10. Lords of Love, Knowledge and Sacrifice.

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### THE WORDS FOR THE SIGNS OF THE ZODIAC

From the angle of form. Natural order. Retrogression through signs.

*Pisces through the Signs to Aries*

1. Pisces.—And the Word said: Go forth into matter.
2. Aquarius.—And the Word said: Let desire in form be ruler.
3. Capricorn.—And the Word said: Let ambition rule and the door stand wide.
4. Sagittarius.—And the Word said: Let food be sought.
5. Scorpio.—And the Word said: Let Maya flourish and let deception rule.
6. Libra.—And the Word said: Let choice be made.
7. Virgo.—And the Word said: Let matter reign.
8. Leo.—And the Word said: Let other forms exist. I rule.
9. Cancer.—And the Word said: Let isolation be the rule and yet the crowd exists.
10. Gemini.—And the Word said: Let instability do its work.
11. Taurus.—And the Word said: Let struggle be undismayed.
12. Aries.—And the Word said: Let form again be sought.

From the angle of the soul. Spiritual order. Correct passing through sign.

*Aries through the Signs to Pisces*

1. Aries.—I come forth and from the plane of mind I rule.
- [Page 654]**
2. Taurus.—I see, and when the eye is opened, all is illumined.
  3. Gemini.—I recognise my other self and in the waning of that self I grow and glow.
  4. Cancer.—I build a lighted house and therein dwell.
  5. Leo.—I am That and That am I.
  6. Virgo.—I am the Mother and the Child. I, God, I matter am.
  7. Libra.—I choose the way that leads between the two great lines of force.
  8. Scorpio.—Warrior I am, and from the battle I emerge triumphant.
  9. Sagittarius.—I see the goal. I reach the goal and see another.
  10. Capricorn.—Lost am I in light supernal, yet on that light I turn my back.
  11. Aquarius.—Water of life am I, poured forth for thirsty men.
  12. Pisces.—I leave the Father's Home and turning back, I save.

## ENERGIES ORIGINATING WITHIN THE SOLAR SYSTEM

### *The Solar System*

Entity manifesting.—The solar Logos.  
 Body of manifestation.—The solar system.  
 Receptive centre.—Pole of the central Sun.  
 Surface radiation or emanation.—Solar prana.  
 Movement produced.—Systemic rotation.  
 Distributive effect.—Solar etheric radiation. (Felt cosmically).

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### *The Planet*

Entity manifesting.—A planetary Logos.  
 Body of manifestation.—A planet.  
 Receptive centre.—A planetary pole.  
 Surface radiation or emanation.—Planetary prana.  
 Movement produced.—Planetary rotation.  
 Distributive effect.—Planetary etheric radiation. (Felt within the system.)

### *The Human Being*

Entity manifesting.—The Thinker, a Dhyan Chohan.  
 Body of manifestation.—Physical body.  
 Receptive Centre.—The spleen.  
 Surface radiation or emanation.—Health aura.  
 Movement produced.—Atomic rotation.  
 Distributive effect.—Human etheric radiation. (Felt by environment.)

## THE SEVEN STARS OF THE GREAT BEAR

### *References in The Secret Doctrine and A Treatise on Cosmic Fire*

1. "The seven Rishis are the Regents of the seven stars of the Great Bear, and, therefore, of the same nature as the Angels of the Planets or the seven great planetary Spirits." (S.D. II. 332.Note.)
2. "It is the seven Rishis who mark the time and the duration of events in our septenary life cycle. They are as mysterious as their supposed wives, the Pleiades." (S.D. II. 579.)
3. "The first `seven stars' are not planetary. They are the leading stars of seven constellations which turn **[Page 656]** around with the Great Bear... " (S.D. III. 195.)
4. "In Egypt, the Great Bear was the constellation ... called the Mother of the Revolutions, and the Dragon with seven heads was assigned to Saturn, who was called the Dragon of Life." (S.D. III. 195.)

5. "In the Book of Enoch, the Great Bear is called Leviathan." (S.D. III. 195.)
6. "Our solar system with the Pleiades and one of the stars of the Great Bear form a cosmic triangle or an aggregation of three centres in the Body of the One about Whom Naught may be Said. The seven stars of the Great Bear correspond to the seven head centres of this Great Entity." (Cosmic Fire, 182.)
7. "Vibrations (energies) come to our solar system from the seven Rishis of the Great Bear and primarily from those two who are the Prototypes of the seventh and fifth Rays or planetary Logoi." (Cosmic Fire, 553.)
8. "Cosmic Avatars represent embodied force from Sirius, and from that one of the seven stars of the Great Bear which is ensouled by the Prototype of the Lord of the third major Ray, the third planetary Logos'." (Cosmic Fire, 723.)
9. "Cosmic evil from the standpoint of our planet consists in the relation between that spiritual, intelligent Unit or Rishi of the Superior Constellation—the informing Life of one of the seven stars of the Great Bear and our planetary prototype and one of the forces of the Pleiades.... In this relation, at present lacking perfect adjustment, lies hid the mystery of cosmic evil. When the heavenly triangle is duly equilibrated and the force circulates freely through one of the stars of the Great Bear, the Pleiad involved and the planetary [Page 657] scheme concerned, then cosmic evil will be negated and a relative perfection achieved." (Cosmic Fire, 990.)
10. "Great waves of energy sweep cyclically through the entire solar system from the seven stars of the Great Bear. The strength of these vibrations depends upon the closeness of the connection and the accuracy of the alignment between any particular Heavenly Man and His Prototype." (Cosmic Fire, 1052.)

## THE SEVEN SISTERS, THE PLEIADES

### *References in The Secret Doctrine*

1. "The Pleiades are the supposed wives of the seven Rishis of the Great Bear. They are also the nurses of the God of War, Mars, the commander of the celestial armies." (II. 579.)
2. "The Pleiades are the central group of the system of sidereal astronomy.
  - a. They are found in the neck of the Bull, the constellation Taurus.
  - b. They are therefore in the Milky Way.
  - c. They are thus considered (Alcyone, in particular) as the central point around which our universe of fixed stars revolves." (II. 582.)
3. "The number *seven* is closely connected with the occult significance of the Pleiades, the six present and the 7th hidden." (II. 654.)
4. "The Pleiades were at one time the Atlantides and connected with Atlantis and its seven races." (II. 811.)

5. "One of the most esoteric cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades." (II. 454.)

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*From A Treatise on Cosmic Fire*

6. "The Pleiades are to the solar system the source of electrical energy and, just as our sun is the embodiment of the heart or love aspect of the Logos (Who is Himself the heart of the One about Whom Naught may be Said), so the Pleiades are the feminine opposite of Brahma." (The third aspect. Page 156.)

7. "Our solar system, with the Pleiades and one of the stars of the Great Bear, form a cosmic triangle or an aggregation of centres in the body of the One about Whom Naught may be Said." (182.)

8. "Two other systems, when allied with our solar system and the Pleiades make a lower quaternary." (182.)

9. "The sun, Sirius, is the source of the Logoic mind (manas) in the same sense that the Pleiades are connected with the evolution of mind in the seven Heavenly Men and Venus was responsible for the coming of mind to the Earth." (347.)

10. "Sirius, the Pleiades and our Sun form a cosmic triangle." (375.)

11. "The Pleiades are negatively polarised to our seven schemes." (377.)

12. "Our seven planetary Logoi are transmitters, via Their seven schemes to the seven stars of the Pleiades." (378.)

13. "Three constellations are connected with the fifth logoic principle in its threefold manifestation: Sirius, two of the Pleiades and a small constellation whose name must be intuitively ascertained." (699.)

14. "Three great waves of energy sweep cyclically through **[Page 659]** the entire solar system from ... the Seven Sisters, the Pleiades, from that one in particular who is occultly termed "the wife" of the planetary Logos whose scheme will eventually receive the seeds of life from our planet which is not considered a sacred planet " (1052.)

15. "Cosmic evil ... consists in the relation between that spiritual intelligent unit or `Rishi of the Superior Constellation,' as He is called (Who is the informing Life of one of the seven stars of the Great Bear) and our planetary Prototype and one of the forces of the Pleiades The Seven Sisters are occultly called the `seven wives' of the Rishis " (990.)



## SIRIUS

### *References from The Secret Doctrine and A Treatise on Cosmic Fire*

1. "Sirius was called the `Dog Star.' It was the star of Mercury, or Buddha, called the `Great Instructor of mankind.'" (S.D. II. 391.)
2. "The sun, Sirius, is the source of the Logoic mind (manas) in the same sense as the Pleiades are connected with the evolution of mind in the Seven Heavenly Men and Venus is responsible for the coming in of mind in the Earth chain." (T. on C.F. 347.)
3. "Sirius, the Pleiades and our Sun form a cosmic triangle." (375.)
4. "Our solar system is negatively polarised as regards the sun Sirius, which influences our entire system psychically, via the three synthesising schemes: Uranus, Neptune and Saturn." (378.)

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5. "Vibrations reach us from Sirius, via the cosmic mental plane." (553.)
6. "The Lords of Karma on our system are under the rule of a greater Lord of Karma on Sirius. We are governed by the Sirian Lord of Karma." (570.)
7. "The consciousness of the cosmic mental plane is the goal of attainment for our solar Logos and the Sirian Logos is to our solar Logos what the human Ego (or soul) is to the human personality." (592.)
8. "Three constellations are connected with the fifth logoic principle in its threefold manifestation: Sirius, two of the Pleiades and a small constellation whose name must be intuitively ascertained." (699.)
9. Cosmic Avatars "... represent embodied forces from the following cosmic centres: Sirius, and that one of the seven stars of the Great Bear which is ensouled by the Prototype of the Lord of the third Ray, and our own cosmic centre." (723.)
  - a. Only one Being (from Sirius) has visited our system and that was at the time of individualisation.
  - b. They only appear usually and normally at the initiation of a solar Logos. (723.)

## THE PLANET—JUPITER

### *References in The Secret Doctrine*

1. "Jupiter ... is a deity who is the symbol and prototype of ... ritualistic worship. He is the priest, sacrificer, suppliant and the medium through which the prayers of mortals reach the Gods." (II. 49. Note.)
2. Jupiter is regarded as the "throne of Brahma." (II. 829.)

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3. "Jupiter is the personification of cyclic law." (II. 830.)
4. "The sun used to be called the `eye of Jupiter.'" (III. 278.)
5. "Plato makes Jupiter the Logos, the Word of the sun." (III. 279.)
6. "The Mysteries ... were presided over by Jupiter and Saturn."
7. "Occultism makes Jupiter blue because he is the son of Saturn."
8. "The sign of the Messiah's coming is the conjunction of Saturn and Jupiter in the sign of Pisces." (III. 152.)

*References in A Treatise on Cosmic Fire*

9. "Venus, Jupiter and Saturn might be considered *from the standpoint of the present time*, as the vehicles of the three super or major principles. Mercury, the Earth and Mars are closely allied to these three but a hidden mystery lies here." (299.)
10. "Venus and Jupiter are closely connected with the Earth and form eventually an esoteric triangle." (370.)
11. "In the Jupiter scheme, the Sons of Mind are just beginning their work." (742.)

**THE PLANET—MARS***Reference in The Secret Doctrine*

1. In answer to the questions: "What planets of those known to ordinary science, besides Mercury, belong to our system of world...," the reply was Mars and four other planets of which astronomy knows nothing. The inference is that these planets, A.B. and Y.Z. exist in etheric matter. (I. 187.)

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2. "As to Mars, Mercury and the `four other planets,' they bear relation to the Earth of which no Master ... will ever speak...." (I. 187.)
3. Mars is in a state of obscurity at present:
  - a. Mars has two satellites to which he has no right. (astral and mental. A.A.B.)
  - b. Mars is a septenary chain. (I. 188. 189.)

4. Mars was the Lord of birth, of death, of generation and destruction. (II. 410.)
5. Mars was called the six-faced planet. (II. 399.)

*References in A Treatise on Cosmic Fire*

6. There is a ... "triangle formed by the Earth, Mars and Mercury. In connection with this triangle the analogy lies in the fact that Mercury and the centre at the base of the spine in the human being are closely allied." (181.)
7. "Mercury, Mars and the Earth are closely allied with these three (Venus, Jupiter and Saturn)." (299.)

### THE PLANET—MERCURY

*References in The Secret Doctrine*

1. "Mercury is just beginning to get out of a state of obscurity.
  - a. Mercury has no satellite.
  - b. Mercury is a septenary chain." (I. 188. 189.)
2. "Mercury is far older than the Earth." (I. 180.)
3. "Mercury is called the first of the celestial Gods, the God Hermes ... to which God is attributed the invention of and the first initiation of men into Magic.... **[Page 663]** Mercury is Budh, Wisdom, Enlightenment or 'reawakening' in the divine science." (I. 513.)
4. "Mercury is the Lord of Wisdom." (II. 31.)
5. "Mercury is still more occult and mysterious than Venus. It is:
  - a. Identical with Mithra.
  - b. The perpetual companion of the Sun of Wisdom.
  - c. The leader and evocator of souls.
  - d. One with the Sun." (II. 31.)
6. "Mercury heals the blind and restores sight, mental and physical." (II. 571.)
7. "Mercury is sometimes represented:
  - a. As three-headed, because one with the Sun and Venus.
  - b. As a cube, without arms because the 'power of speech and eloquence can prevail without the assistance of arms and feet.'" (II. 572.)

8. "The fifth race is born under Mercury." (the Aryan race. A.A.B.) (II. 32.)
9. "Mercury is the elder brother of the Earth." (II. 48.)
10. "Mercury receives seven times more light than any other planet." (II. 570.)
11. "Buddhi and Mercury correspond with each other and both are yellow and radiant golden-coloured. In the human system the right eye corresponds with Buddhi and the left eye with Manas and Venus or Lucifer." (III. 447, 448.)
12. "Mercury is called Hermes; and Venus, Aphrodite and their conjunction in man on the psycho-physical plane gives him the name Hermaphrodite." (III. 458.)

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*References in A Treatise on Cosmic Fire*

13. "Venus, Jupiter and Saturn might be considered ... as the vehicles of the three super or major principles. Mercury, the Earth and Mars are closely allied to these three but a hidden mystery lies here." (299.)
14. "The second hint I seek to give lies in the triangle formed by the Earth, Mars and Mercury. In connection with this triangle, the analogy lies in the fact that Mercury and the centre at the base of the spine in the human being are closely allied. Mercury demonstrates kundalini in intelligent activity whilst Mars demonstrates kundalini latent." (181.)
15. "In the middle of the fifth round, the Lord of Mercury will, with the Logos of the Venus scheme and of our Earth, form a temporary triangle of force." (371.)

**THE PLANET—THE MOON (veiling a planet)**

*References in The Secret Doctrine*

1. "The moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly vampirized by her child, she revenges herself on it, by soaking it through and through with the nefarious, invisible and poisonous influence which emanates from the occult side of her nature. For she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed, is soulless and lifeless." (I. 180.)

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2. "The Earth is a satellite of the Moon." (I. 212.)  
(i.e., as the soul is today the satellite of form.)
3. "The Moon is the symbol of evil." (I. 246.)

4. "The moon is not a sacred planet." (JI. 36.)
5. "The moon is the king of the planets." (II. 401. Note.)
6. "The moon is the sovereign of the vegetable world." (II. 520.)
7. "The moon is an inferior body." (II. 48.)
8. "The moon is the mind and the sun is the understanding." (II. 675. Note.) (Quoting Shankaracharya.)
9. "The moon is a dead planet from which all the principles are gone. It is a substitute for a planet which seems to have disappeared from view." (III. 459.)

*References in a Treatise on Cosmic Fire*

10. "The moon is dead and cannot support life because humanity and the building devas have been removed from its sphere of influence." (93.)
11. "The moon is in process of disappearance and only a decaying body is left. The life of the second Logos and the first Logos have been withdrawn and only the latent life of matter itself remains." (415.)
12. "The moon was:
  - a. The place of systemic failure.
  - b. Connected with the lower principles.
  - c. The source of the sexual misery experienced on our planet.
  - d. Arrested in its evolution by the timely interference of the solar Logos.
  - e. The origin of the feud between the forces of light and of darkness ... can be traced back to the moon." (985. Note.)

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## THE PLANET—NEPTUNE

*References in The Secret Doctrine and A Treatise on Cosmic Fire*

1. "Neptune does not really belong to our system, in spite of its apparent connection with the Sun. The connection is imaginary." (S.D. I. 129. Note.)
2. "Among the secret orbs or star Angels ... Neptune was not included." (S.D. I. 629.)
3. "Neptune is the God of reasoning." (S.D. II. 840.)
4. "Sirius influences our entire solar system psychically via the three synthesising schemes—Uranus, Neptune and Saturn." (C.F. 378.)

5. "There is a peculiar group of Beings connected with a certain constellation and the lesser Dragon who have their habitat on Neptune and work with the sixth principle in the solar system." (C.F. 534.)
6. "The Law of Sacrifice and Death is ... in a mysterious way the reverse of the first law, that of Vibration. It is Vulcan and Neptune in opposition which is as yet an almost incomprehensible thing to us." (C.F. 597.)
7. "No man begins to coordinate the buddhic vehicle until he comes under the influence of Neptune.... When this happens, his personality horoscope will show this influence as dominant." (C.F. 899.)
8. "The Neptunian scheme governs one of the three paths of return and gathers to itself eventually all those egos who attain primarily through handling sixth ray energy." (C.F. 899.)
9. "Neptune—
  - a. Presides over and makes possible the 2nd initiation.
  - b. Is one of the major synthesising planets.
  - [Page 667]**
  - c. Is an absorbing or abstracting planet.
  - d. Is connected with the perfecting process." (C.F. 899.)
10. "Neptune is the repository of the `solar flames'." (C.F. 1154.)

## THE PLANET—PLUTO

### *References in The Secret Doctrine*

1. "Pluto is a deity with the attributes of the serpent. He is a healer, a giver of health, spiritual and physical and of enlightenment." (S.D. II. 30. Note.)
2. "Under the legend, Orpheus seeks in the kingdom of Pluto, his lost soul. Krishna rescues from Pluto his six principles, (II. 30) being the seventh himself ... he is the perfect initiate, the whole of his six principles merging into the seventh." (S.D. III. 142.)

## THE PLANET—SATURN

### *References in The Secret Doctrine and A Treatise on Cosmic Fire*

1. "Saturn, the father of the Gods, has been transformed from Eternal Duration into the limited period." (S.D. I. 451.)
2. "Jehovah was identified with Saturn and Vulcan." (S.D. I. 632.)
3. "In time the planet Saturn became reviled by those who worshipped other Gods." (S.D. I. 631.)



4. "Saturn was connected with Lemuria." (S.D. II. 812.)
5. "Venus, Jupiter and Saturn might be considered *from [Page 668] the standpoint of the present time* as the vehicles of the three super or major principles. Mercury, the Earth and Mars are closely allied to these three but a hidden mystery lies here." (C.F. 299.)
6. "Venus, the Earth and Saturn form at the present time a triangle of great interest.
  - a. It is undergoing vivification.
  - b. It is increasing the vibratory capacity of the planetary and individual centres." (C.F. 181.)
7. "For some time the solar Logos has turned His attention to the Earth and to Saturn whilst Uranus is being stimulated." (C.F. 357.)
8. "Occultism must win the day before the present era reaches ... Saturn's triple septenary of the western cycle of Europe—before the end of the 21st century A.D." (S.D. III. 23.)
9. "One of the most powerful among the seven creating Angels of the third order being Saturn, the presiding genius of the planet and the God of the Hebrews ... namely Jehovah ... to whom is dedicated the seventh day or Sabbath, Saturday or Saturn's day." (S.D. III. 115.)
10. "The sign of the Messiah's coming was the conjunction of Jupiter and Saturn in the sign Pisces." (S.D. III. 152.)
11. "Saturn was called the Dragon of Life." (S.D. III. 195.)
12. "Saturn, Shiva and Jehovah are one." (S.D. III. 195.)
13. "Saturn is the synthesising scheme for the four planets which embody manas pure and simple and is the major [Page 669] resolution for the minor four and eventually for all The Seven." (C.F. 370.)
14. "Sirius influences our entire solar system, via the three synthesising schemes, Uranus, Neptune and Saturn." (C.F. 378.)
15. "Saturn is the focal point for the transmission of cosmic mind to our entire seven planetary schemes." (C.F. 378.)
16. "The Saturn scheme is esoterically regarded as having absorbed the 'frictional fires' of solar space." (C.F. 1154.)

## THE PLANET—THE SUN

### *References in The Secret Doctrine*

1. "The sun is a central star and not a planet." (S.D. I. 126. Note.) (Therefore when it is included among the planets, as it is, it is simply because it stands for or veils a hidden planet.)

2. The sun is merely one of those suns which ... "are sunflowers of a higher light." It is "dwelling in the vehicle of a God or of a host of Gods, like milliards of other suns." (S.D. I. 319.)
  3. "The sun is the storehouse of vital force which is the noumenon of electricity." (S.D. I. 579.)
  4. "The sun was not a sacred planet." (S.D. II. 26.)
  5. "The sun ... has its growth, changes, development and gradual evolution." (S.D. I. 667.)
  6. "The sun is matter and the sun is spirit." (S.D. I. 820.)
  7. "The sun is a great magnet." (S.D. I. 541.)
  8. "The solar substance is immaterial." (S.D. I. 542.)
  9. "The sun (i.e. the solar system) has Alcyone in the Pleiades for the centre of its orbit." (S.D. I. 545.)
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10. "The Logos with the seven hierarchies form one Power, so, in the world of form, the sun and the seven chief planets constitute one active potency." (S.D. II. 27.)
  11. "The sun, the moon and Mercury were the earliest trinity of the Egyptians (Osiris, Isis and Hermes)." (S.D. II. 640.)
  12. "The seven rays of the sun are made parallel to the seven worlds of every planetary chain, and to the seven rivers of heaven and earth." (S.D. II. 640.)
  13. "The seven rays of the sun will expand at the final pralaya into seven suns and absorb the material of the whole universe." (S.D. II. 647.)
  14. "The moon is the mind and the sun is the understanding." (S.D. II. 675.)
  15. "The Trinity is symbolised by the sun:
    - a. The central spiritual sun—God the Father.
    - b. The heart of the sun—God the son.
    - c. The physical sun—God the Holy Spirit."
  16. "It is *in* the sun, more than in any other heavenly body (i.e. in our solar system) that the unknown Power placed the seat of its habitation." (S.D. III. 213.)
  17. "The central spiritual sun is mirrored by the ... sun." (S.D. III. 214.)
  18. "The sun is one of the nine deities that witness all human action." (S.D. III. 271. Note.)

19. "The sun was the image of divine intelligence or wisdom .... The word `sol' (sun) was derived from `solus,' the One or He alone, and the Greek name `Helios' meant Most High." (S.D. III. 279.)

20. "The visible sun is only the central star but not the central spiritual sun." (S.D. III. 280.)

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21. "The sun was the life-giving and the death-giving luminary." (S.D. III. 288.)

22. "The sun is the substitute for the invisible inter-Mercurial planet." (S.D. III. 459.)

23. "The pure energy of solar intelligence proceeds from the luminous seat occupied by our sun in the centre of the heavens, that pure energy being the Logos of our system." (S.D. III. 213.)

24. There is "the sun of initiation in a triple form—two of which are the `Day-Sun' and one the `Night-Sun'." (S.D. III. 212.)

25. "All initiates are `epitomisers of the history of the Sun' which epitome is another mystery within the mystery." (S.D. III. 140.)

26. "The mystery of the sun is the grandest of all the innumerable mysteries of occultism." (S.D. III. 212.)

27. The sun:

a. "Used to be called the `eye of Jupiter.'" (S.D. III. 278.)

b. Plato mentioned Jupiter-Logos, the Word or sun. (S.D. II I. 279.)

c. The true colour of the sun is blue. (S.D. III. 461.)

d. The sun was adopted as a planet by the Post-Christian Astrologers who had not been initiated." (S.D. III. 461.)

28. "This Self, the highest, the one and the universal was symbolised on `the plane of mortals by the Sun, its life-giving effulgence being in its turn the emblem of the soul—killing the terrestrial passions which have ever been an impediment to the reunion of the Unit Self (the Spirit) with the All-Self. Hence the allegorical **[Page 672]** mystery It was enacted by the Sons of the Fire-Mist and of Light." (S.D. III. 271.)

## THE PLANET—URANUS

### *References in The Secret Doctrine and A Treatise on Cosmic Fire*

1. "Uranus was known by the ancients under another name." (S.D. I. 126.)

2. "Cronus (time) ... is represented as mutilating Uranus.....Absolute time is made to become finite and conditioned." (S.D. I. 450.)

3. "Among the three secret orbs or Star Angels, Uranus ... was not included." (S.D. I. 629.)

4. Uranus ... personified all the creative powers and is synonymous with Cronus. (S.D. II. 281. 282.)
5. "Uranus was unknown to the ancients and they were forced to reckon the sun amongst the planets.... Uranus is a modern name but one thing is certain, the ancients had a mystery planet which they never named. This 7th planet was not the sun but the hidden divine Hierophant." (S.D. III. 330.)
6. "Uranus is now being stimulated." (C.F. 357.)
7. "Uranus is one of the three synthesising planets and Sirius influences our entire solar system via Uranus, Neptune and Saturn." (C.F. 378.)
8. "Uranus is the home of `fire electric.'" (C.F. 1154.)

### THE PLANET—VENUS

#### *References in The Secret Doctrine and A Treatise on Cosmic Fire*

1. "Venus ... has no satellite ... and is far older than the Earth." (S.D. I. 180. S.D. II. 35.)
- [Page 673]**
2. Venus is "the little sun in which the solar orb stores his lights." (S.D. II. 27.)
  3. "Light comes through Venus who receives a triple supply and gives one-third to the Earth.
    - a. Therefore the two are called `twin sisters.'
    - b. The spirit of the Earth is subservient to Venus." (S.D. II. 33.)
  4. "Venus is the most occult, powerful and mysterious of all the planets.
    - a. Its relation with the Earth is the most prominent.
    - b. It presides over the natural generation of men.
    - c. It is called the `other sun.'
    - d. It is the Earth's primary or spiritual prototype." (S.D. II. 33-35.)
  5. "The planetary Logos of Venus loved the Earth so well that He incarnated and gave it perfect laws which were disregarded and rejected." (S.D. II. 38.)
  6. "Every sin committed on Earth is felt in Venus. Every change in Venus is reflected on Earth." (S.D. II. 35.)
  7. "Venus ... is the light-bearer of our Earth, in both the physical and mystic sense." (S.D. II. 36.)
  8. "It is with the Regent of Venus (the planetary Logos) that occult mysticism has to deal." (S.D. II. 36.)

9. "Humanity (which appeared in Lemurian days) ... is said to be under the direct influence of Venus." (S.D. II. 27.)

10. "The sun Sirius, is the source of the Logoi mind (manas) in the same sense as the Pleiades are connected with the evolution of mind in the seven Heavenly [Page 674] Men and Venus is responsible for the coming in of mind in the Earth chain." (C.F. 347.)

11. "There is a psychic link between the planetary Logos of Venus and that of our Earth.

- a. The Venus scheme is more active than ours.
- b. Its humanity are more advanced than ours.
- c. Its radiation includes the buddhic plane as far as its humanity are concerned.
- d. It could therefore open up, through stimulation, the same plane to our Earth humanity." (C.F. 367.)

12. "Venus is the second or the sixth scheme, according to whether the schemes are counted mystically or occultly." (C.F. 595.)

13. "Venus is negatively polarised and hence it became possible for a mysterious absorption by the Earth of Venusian force ... the karmic tie between the two planetary Logoi (one in a positive incarnation and the other in a negative) caused a planetary alliance. Light flashed forth." (C.F. 323.)

14. "The Lord of Venus:

- a. Holds place in the Logoi Quaternary.
- b. Venus is in the fifth round and is therefore further progressed than the other planets." (C.F. 300.)

15. "At the present stage of evolution in the systemic centres (the planets) Venus, the Earth and Saturn form a triangle of great interest.

- a. It is undergoing vivification.
- b. It is increasing the vibratory capacity of the planetary and individual centres." (C.F. 181.)

### [Page 675]

16. "Venus, Jupiter and Saturn might be considered *from the standpoint of the present time* as the vehicles of the three super or major principles. Mercury, the Earth and Mars are closely allied to these three but a hidden mystery lies here." (C.F. 299.)

17. "In the human system, the right eye corresponds with Buddhi and Mercury and the left eye with manas and Venus." (S.D. III. 447. 458.)

18. "In the middle of the fifth round, the Logos of Mercury will, with the Logos of Venus, and of our Earth form a temporary triangle of force." (C.F. 371.)

19. "Venus and Jupiter are closely connected with the Earth and form eventually an esoteric triangle." (C.F. 370.)

20. "Venus, being in the fifth round, had the mind principle coordinated and developed and four minor mental aspects had been synthesised and the buddhic aspect was being provided with a means of expression through the medium of the fifth principle." (C.F. 376.)
21. There are three planetary schemes in ... "which manas is manifested, and two in which already Buddhi is manasically demonstrating. Of these two, Venus is one " (C.F. 377.)
22. "Venus is in her last round and has nearby brought the fourth kingdom to perfection." (C.F. 742.)

## THE PLANET—VULCAN

### *References in The Secret Doctrine and A Treatise on Cosmic Fire*

1. "Jehovah was identified with Saturn and Vulcan." (S.D. I. 632.)
- [Page 676]**
2. "Vulcan is within the orbit of Mercury." (C.F. 206. Note.)
3. "The Law of Sacrifice and Death is `in a mysterious way' the reversal of the first law, that of Vibration. It is Vulcan and Neptune in opposition, as yet an incomprehensible idea to us." (C.F. 597.)
4. "In Vulcan, the sons of Mind have nearly completed their work." (C.F. 742.)

## CAPRICORN—TENTH SIGN OF THE ZODIAC

### *Reference in The Secret Doctrine*

1. "The Dhyanis were connected with the Crocodile and their abode in Capricornus." (I. 239.)
2. "Capricorn is the 10th sign of the zodiac ... and has in it 28 stars." (II. 609. 612.)
3. "There is a mystic connection between the names Makara and Kumara.
- a. It means and is connected with the pentagon.
  - b. It represents five-fold man and therefore the five kumaras.
  - c. It is related to the Ocean God.
  - d. It personifies solar fire." (II. 609. 610.)
4. "Capricorn is connected with the birth of the spiritual microcosm and with the death of the physical universe." (II. 612.)
5. "When the sun passes away behind the 30th degree of Capricorn and will reach no more the sign Pisces, then the Night of Brahma has come." (II. 612.)



**[Page 677]***References in a Treatise on Cosmic Fire*

6. "The mystery of Capricorn is hidden in these five (spiritual man, aspirant, disciple, initiate and adept) and in the Biblical words 'the sheep and the goats'." (706.)
7. "Once in the history of each scheme, an avatar from the constellation Capricorn appears on mental levels. This level is the lowest one on which these inter-planetary deities appear. No more can be communicated on this matter. The mystery of the goat lies hidden here. This avatar makes His appearance in the third round of the third chain and disappears in the fifth round of the fourth chain." (727.)

**GEMINI—THE THIRD SIGN OF THE ZODIAC***References in The Secret Doctrine*

1. "Castor and Pollux, the bright Gemini, were born from Leda's egg." (I. 392.)
2. "The legend of Castor and Pollux is concerned with the mortal half of man, the personality, and the immortal part, the ego or spiritual individual. The personality has nothing in itself to survive and the other half which becomes immortal in its individuality by reason of its fifth principle being called to life by the *Informing Gods*, thus connecting the Monad with this Earth. This is Pollux, while Castor represents the personal, mortal man an animal of not even a superior kind, when unlinked from the divine *Individuality*." (II. 130)
  - a. "Castor owes his immortality to Pollux.
  - b. Pollux sacrifices himself to Castor." (II. 130.)

**[Page 678]****LEO—THE FIFTH SIGN OF THE ZODIAC***References in The Secret Doctrine*

1. "The esotericism of the first Creative Hierarchy (which is the sixth in reality. A.A.B.) is hidden in the zodiacal sign Leo." (I. 234.)

**PISCES—THE TWELFTH SIGN OF THE ZODIAC***References in The Secret Doctrine*

1. "In Judaism and Christianity, the Messiah is always connected with water, and with baptism. (II. 413.)

- a. The second racial initiation.
  - b. The first planetary initiation."
2. Pisces ... "shines as a symbol of the past, present and future spiritual Saviours." (I. 717.)
  3. "Kepler states as a positive fact that at the moment of the Incarnation (of Christ) all the planets were in conjunction in the sign Pisces ... the constellation of the Messiah." (I. 717.)
  4. On the porticos of buildings sacred to votive offerings to the dead, in the Buddhist religion, are ornaments of a "cross formed of two fishes." (III. 151.)
  5. "The sign of the Messiah's coming is the conjunction of Jupiter and Saturn in the sign Pisces." (III. 152.)

## TAURUS, THE BULL—THE SECOND SIGN OF THE ZODIAC

### *References in The Secret Doctrine*

1. "All the Sun-Gods ... have been mystically connected with the constellation Taurus and were called the First." (I. 720.)

### **[Page 679]**

2. Taurus is regarded as the central group of the Milky Way.

Note: The Pleiades as the central group of the Bull and Alcyone, one of the 7 pleiades, is supposed to be the star around which our universe revolves.

## VIRGO, THE VIRGIN—THE SIXTH SIGN OF THE ZODIAC

### *References in The Secret Doctrine*

1. "One of the most esoteric cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades." (II. 454.)

"Virgo is inseparable from Leo and the Pleiades and the Hyades."

## VENUS

In the second solar system, and in connection with the method employed therein, another point merits attention. This fire of mind has its source in a constellation until recently unrecognised by exoteric science as having any relation of an intimate nature to our solar system, owing to its tremendous distance away. *The sun "Sirius" is the source of logioic manas* in the same sense as the Pleiades are connected with the evolution of manas in the seven Heavenly Men, and Venus was responsible for the coming in of mind in the Earth chain. Each was primary to the other, or was the agent which produced

the first flicker of consciousness in the particular groups involved. In every case the method was that of a slow evolutionary growth till the consciousness suddenly blazed forth owing to the interposition of force, apparently from an extraneous source.

**[Page 680]**

1. "The Logos.—Solar System. Sirius.
  2. Seven Heavenly Men—Planetary scheme. Pleiades.
  3. Heavenly Man—earth chain. Venus."
- (Cosmic Fire, page 347.)

*The Fourth Kingdom and the Hierarchy of the Planet*

"Certain facts have already been grasped and realised by the average occult student who has been pondering this teaching with care. He is aware that the juncture of Spirit-matter and mind, or manas, was effected during the third root-race, and that the definitely human family became present upon earth from that date. He knows that this was brought about by the coming, in bodily Presence, of certain great Entities, and he has learned that these Entities came from the Venusian chain, that They achieved the necessary juncture, undertook the government of the planet, founded the occult Hierarchy, and that—though some remain with the chain—the remainder have returned to Their originating source. This in many ways sums up the totality of the present knowledge. Let us briefly enlarge upon it, correct certain erroneous interpretations, and ascertain one or two new facts. We might tabulate these as follows:

First, it should be borne in mind by the occult student that:

- a. This advent signalled the taking of a physical vehicle by the planetary Logos, and was literally the coming of the Avatar.
- b. This advent was brought about by a definite systemic alignment which involved:

The Venus scheme of the system.  
 The Venus chain of the Earth scheme.  
 The Venus globe of the Earth chain.

**[Page 681]**

- c. That the planetary Logos did not come from the Venus scheme but from the Venus chain of His own scheme, the Earth scheme. Owing to systemic alignment logico kundalini could flow through a certain triangle of which two points were Venus and the Earth. This caused an acceleration of vibration, and enabled the Heavenly Man of our scheme to take a minor initiation, and to set about His preparations for a major initiation.

Next, it should also be remembered that in considering this matter we must be careful to view it not only as it affects our own globe and its present humanity, but from the systemic and cosmic point of view, or from the angle of its importance to a planetary Logos and a solar Logos. Hence it is a fact that this event was not only the result of the taking of a minor initiation by our Earth Logos, but in the Venus scheme was signalled by the taking of a major initiation by the Venusian planetary Logos on His fifth chain. In connection with a solar Logos it followed upon the stimulation of one of His centres

and from the geometrical progression of the fire through the earlier mentioned Triangle.

It has been stated that one hundred and four Kumaras came from Venus to the Earth; literally the figure was one hundred and five, when the synthesising Unit, the Lord of the World Himself, is counted as one. There remain still with Him the three Buddhas of Activity. I would call attention to the dual significance of that name, "Buddha of Activity," bearing out, as it does, the reality of the fact that Entities at Their stage of evolution are active love-wisdom and embody in Themselves the two aspects. The three Buddhas of Activity have a correspondence to the three persons of the Trinity." (C.F. 386-7.)

**[Page 682]**

"The planetary Logos of this scheme is called 'the First Kumara,' the One Initiator, and the statement is made that he came to this planet from Venus, Venus being 'the Earth's primary.' This needs elucidation somewhat, though it may not be permitted to do more than convey a few hints as to the truth. The fact is one of the most mysterious in the development of our scheme, and in it lies hidden the secret of this world cycle. It is not easy to convey the truth and words but seem to veil and cloak.

Perhaps a hint may be given in pointing out that there is an analogy between the coming in of the Ego in full sway and its taking hold at certain periods in the life of a human being. At seven years we are told the Ego "takes hold," and again at adolescence; at twenty-one that hold may be made still firmer. Again, as lives are passed, the Ego (in connection with a human being), grips its vehicles and so sways them to his purpose with more effect and fullness. The same procedure can be seen in relation to a Heavenly Man and His body of manifestation, a scheme. It must be remembered that every scheme has seven chains; that each chain has seven globes, making a totality of forty-nine globes; that each globe is again in turn occupied by the life of the Logos during what we call seven rounds, making literally three hundred and forty-three incarnations, or fresh impulses to manifest. We must add to these major manifestations such lesser ones as those named by us root-races, and sub-races, also branch races, and thus we are faced with a complexity that is enough to stagger the average student. The planetary wheel of life turns on its lesser scale the wheel of life of the little pilgrim we call man; as it turns, it sweeps the life of the evolving planetary Logos into ever new forms and experiences until the fire of Spirit burns up all lesser fires.

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As earlier pointed out, each Heavenly Man is linked with one of His Brothers under the Law of Mutual Attraction, which manifests so degradingly as yet upon the physical plane, through the life of the human unit, imprisoned in physical form. *Psychically* the link is of a different nature, and such a link is found between the planetary Logos of the scheme we call Venus, and the Logos of our scheme. This psychic interaction has its cyclic ebb and flow, as ebbs and flows all life force. In Lemurian days came a period of close interaction which brought about an incarnation on the physical planet of the Logos of our scheme, the Head of the Hierarchy, and the One Initiator. This could not have been effected had not the planetary Logos of the Venus scheme been in a position to link up closely with ours." (C.F. 366-7.)

"*The Cosmos.* Our solar system, with the Pleiades and one of the stars of the Great Bear, form a cosmic triangle, or an aggregation of three centres in the Body of *Him of Whom naught may be said.* The seven stars in the constellation of the Great Bear are the correspondences to the seven head centres in the body of that Being, greater than our Logos. Again, two other systems, when allied with the solar system and the Pleiades, make a lower quaternary which are eventually synthesised into the seven head centres in much the same way as in the human being after the fourth initiation." (C.F. 182.)

"A clue tending towards the correct understanding lies hid in the words: `Venus is the Earth's primary.'

It is not permissible to say much about this mystery, that `Venus is the Earth's alter ego,' nor is it advisable, but certain ideas may be suggested which—if brooded on—may result in a wider grasp of the beauty of nature's [Page 684] synthesis, and of the wonderful correlation of all that is in process of evolution.

Perhaps some idea may be gained if we remember that, in an occult sense, Venus is to the Earth what the higher Self is to man.

The coming of the Lords of Flame to the Earth was all under law and not just an accidental and fortunate happening; it was a planetary matter which finds its correspondence in the connection between the mental unit and the manasic permanent atom. Again, as the antahkarana is built by individual man between these two points, so—again in a planetary sense—is a channel being built by collective man on this planet to its primary, Venus.

In connection with these two planets, it must be remembered that Venus is a sacred planet and the Earth is not. This means that certain of the planets are to the Logos what the permanent atoms are to man. They embody principles. Certain planets afford only temporary homes to these principles. Others persist throughout the mahamanvantara. Of these Venus is one." (C.F. 298.)

"It would be well to enlarge here a little on the connection between Venus and the Earth, which is hinted at in some of the occult books, and is somewhat touched upon in this. I have stated that the interaction between the two schemes is due largely to their positive and negative polarity, and I pointed out that a similar relation underlies the relation of the Pleiades and the seven schemes of our solar system, and also the relation of Sirius and the system itself. This, therefore, sweeps into close interaction three great systems:

1. The system of Sirius.
- [Page 685]
2. The system of the Pleiades.
3. The system of which our sun is the focal point.

making, as we will have noted, a cosmic triangle. Within our system there are several such triangles, varying at different stages; according to their relation to each other, the differentiated force of the different schemes can pass from scheme to scheme, and thus the units of life on the different rays or streams of force become temporarily intermingled. In all these triangles (cosmic, systemic, planetary, and human) two points of the triangle represent each a different polarity, and one point represents the point of equilibrium, or synthesis or merging. This should be borne in mind in studying both the macrocosmic and microcosmic centres, for it accounts for diversity in manifestation, in forms and in quality.

A correspondence might here also be pointed out which may serve to convey light to those who have eyes to see:

The Venus scheme, being in the fifth round, had the fifth principle of manas coordinated and developed, the minor four manasic aspects had been synthesised, and the buddhic aspect was being provided with a means of expression through the medium of the perfected fifth. Our Heavenly Man, in the fifth round, will have attained a paralleling point in evolution, and the fifth principle will, as stated, be no longer the object of His attention as regards the human units." (C.F. 375-6.)

Just as Venus is negatively polarised to our Earth scheme, so the seven stars of the Pleiades are negatively polarised to our seven schemes.

A very pertinent question might here be asked. We might justly enquire (in connection with the point that Venus is negatively polarised, and also that the Pleiades [Page 686] are equally so) why they should be termed negative if they are the donors and not the receivers, for to be negative is surely to be receptive. This is indeed so, but the question arises in our minds, owing to lack of information, and consequent misapprehension. Venus may have had much to do with the impartation of the stimulation which resulted in great events on Earth via the Venus chain of our scheme, but *our scheme gave, in a mysterious manner, more than was received*, though the gift was not of the same nature. The coming in of the Venusian influence to our chain, and to our planet, with the subsequent stimulation of certain groups in the fourth Creative Hierarchy, the human, caused a paralleling event of even greater magnitude in the Venus scheme. This affected the sixth Hierarchy, one of the deva Hierarchies, dwelling in the Venus scheme. This stimulation emanated via our sixth chain (or the second according to the angle of vision) and affected the corresponding chain in the Venus scheme. The magnitude of the difference may be seen in the fact that in our case *one globe alone* was affected, whereas the influence of our scheme on the Venusian was such that *an entire chain* was stimulated. This was brought about through the positive polarity of the Heavenly Man of the Earth scheme." (C.F. 377-8.)

"The statement that the great Kumara or the One Initiator came to this planet from Venus is true in so far as it embodies the fact that He came to this dense planet (the fourth) in the fourth chain from that chain in our scheme which is called the `Venus' chain, and which is the second chain. He came via the second globe in our chain; His scarcely felt vibration was sensed (occultly) in the second round, but only in the third root-race of the fourth round did conditions permit of His physical incarnation and of [Page 687] His coming as the Avatar. Very reverently might it be said that the first three rounds and the two succeeding root-races in this chain correspond to the period prior to birth; and that His coming in the fourth round with the subsequent awakening of manas in the human units find their analogy in the awakening of the life principle in the unborn infant at the fourth month." (C.F. 371.)

### SOME HINTS ON THE SCIENCE OF TRIANGLES

"Two hints can here be given for thoughtful consideration. In connection with one of the Heavenly Men (which one cannot at this juncture be pointed out) we have one triangle of force to be seen in the following three centres:

- a. The force centre of which the Manu, and His group, are the expression.
- b. The centre of which the Bodhisattva or the Christ and His adherents are the focal point.
- c. The centre of which the Mahachohan and his followers are the exponents.



These three groups form the three centres in one great triangle—a triangle which is not yet in complete vivification at this stage of evolutionary development.

Another triangle in connection with our own planetary Logos is that formed by the seven Kumaras—the four exoteric Kumaras corresponding to the four minor head centres, and the three esoteric Kumaras corresponding to the three major head centres.

The second hint I seek to give, lies in the triangle formed by the *Earth, Mars and Mercury*. In connection [Page 688] with this triangle, the analogy lies in the fact that Mercury and the centre at the base of the spine in the human being are closely allied. Mercury demonstrates kundalini in intelligent activity, while Mars demonstrates kundalini latent. The truth lies hid in their two astrological symbols. In transmutation and planetary geometrizing, the secret may be revealed."

"... Just as in connection with our planetary Logos, the three etheric planets of our chain—Earth, Mercury and Mars—form a triangle of rare importance, so it may be here said that at the present point in evolution of the logoic centres, Venus, Earth and Saturn form one triangle of great interest. It is a triangle that is at this time undergoing vivification through the action of kundalini; it is consequently increasing the vibratory capacity of the centres, which are becoming slowly fourth-dimensional. It is not yet permissible to point out others of the great triangles " (Cosmic Fire, p. 180-2.)

"There is a definite occult reason, under the Laws of Electricity, behind the known fact that every initiate, presented to the Initiator, is accompanied by two of the Masters, who stand one on either side of him. The three of them together form a triangle which makes the work possible." (Cosmic Fire, p. 210.)

"... In all these triangles (cosmic, systemic, planetary, and human) two points of the triangle represent each a different polarity, and one point represents the point of equilibrium, of synthesis or merging." (Cosmic Fire, p. 375.)

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"Another fact that should be noted about these great Beings is, that when viewed in Their seven groups, They form:

- a. Focal points for the force or influence emanating from the other solar centres or schemes.
- b. The seven divisions of the occult Hierarchy.

They exist, as does the Heavenly Man Himself, in etheric matter, and are literally great Wheels, or centres of living Fire, manasic and electric fire; They vitalise the body of the Heavenly Man and hold all together as an objective whole. They make a *planetary triangle* within the chain, and each of Them vitalises one globe." (Cosmic Fire, p. 388.)

1. "Two connecting principles are needed. This requires a living spiritual Fire of the middle principle from the fifth and third states of Pleroma. This fire is the possession of the Triangles." (Cosmic Fire, p. 681.)

"Second, just as in the case of man, certain triangles of force are found at different stages of evolution, or (to word it otherwise) different centres become geometrically linked, such as the:

- a. Base of the spine,
- b. Solar plexus,
- c. Heart;

or again,

- a. Solar Plexus,
- b. Heart,
- c. Throat;

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so, in the case of a Heavenly Man, or of a solar Logos, a similar event occurs. Such an event transpired in this round in relation to the centre which our planetary Logos embodies. It became geometrically linked with two other centres, of which Venus was one, and logoi Kundalini—circulating with tremendous force through this adjusted Triangle—brought about that intensification of vibration in the human family which resulted in individualisation." (Cosmic Fire, pp. 368-9.)

"A hint may here be given to those who have power to see. Three constellations are connected with the fifth logoi principle in its threefold manifestation; Sirius, two of the Pleiades, and a small constellation whose name must be ascertained by the intuition of the student. These three govern the appropriation by the Logos of His dense body. When the last pralaya ended, and the etheric body had been coordinated, a triangle in the Heavens was formed under law which permitted a flow of force, producing vibration on the fifth systemic plane. That triangle still persists, and is the cause of the continued inflow of manasic force; it is connected with the spirillae in the logoi mental unit and as long as His will-to-be persists, the energy will continue to flow through. In the fifth round, it will be felt at its height." (Cosmic Fire, p. 699.)

"The heart of the Sun, and its relation to the lower and higher mental bodies, producing that peculiar manifestation we call the causal body. In this connection it must be remembered that the force which flows from the heart of the Sun, works through a triangle formed by the Venusian scheme, the Earth and the Sun.

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"That another triangle was also formed involving two planets was to be expected under the law, and the triangles vary according to the scheme involved." (Cosmic Fire, p. 664.)

"We must recognise another triangle within the Earth scheme, of the chains called "the Earth chain," the Venus chain, and the Mercurian chain, but this triangle entirely concerns the centres of the planetary Logos of our scheme. A systemic formation of great importance in the next round should be pointed out which will bring three schemes:

The Earth Scheme,  
Mars,  
Mercury,

into such a position in relation to each other that the following results will eventuate:

1. *A systemic triangle will be formed.*" (Cosmic Fire, p. 390.)

"Three of the sacred planets, it should be remembered, are the home of the three major Rays, the embodied forms of the three logoc aspects or principles. Other planets are embodiments of the four minor rays. We might consider—from the standpoint of the present—that Venus, Jupiter and Saturn might be considered as the vehicles of the three super-principles at this time. Mercury, the Earth and Mars are closely allied to these three, but a hidden mystery lies here. The evolution of the inner round has a close connection with this problem. Perhaps some light may be thrown upon the obscurity of the matter by the realisation that just as the Logos has (in the non-sacred planets) the [Page 692] correspondence to the permanent atoms in the human being, so the middle evolution between these two (God and man) is the Heavenly Man, whose body is made up of human and deva monads, and Who has likewise His permanent atoms. Always the three higher principles can be distinguished in importance from the four lower." (Cosmic Fire, p. 299.)

"Those who are working in the Uranus, the Neptune, and the Saturn scheme work somewhat differently to those functioning in the Venus, the Vulcan, the Mars, the Mercury, the Jupiter, the Earth and the exoteric Saturn scheme, and so do the Manasadevas of the inner round. We should note here that we again have a triplicity of groups, representing a triplicity of force, and herein lies a hint. In the central list of schemes the middle and lower group of Agnishvattas are active. In the others the higher group and middle group hold sway as these planets are the most occult and sacred in manifestation, and are concerned only with egos who are on the Path, and who are therefore group-active. In connection with Uranus, Neptune and Saturn, this might be expected as they are the synthesising planetary schemes, and provide conditions suitable only for the very advanced stages. They are the 'reaping' planets." (Cosmic Fire, p. 777.)

"The planets Venus and Jupiter are exceedingly closely connected with the Earth, and form eventually an esoteric triangle." (Cosmic Fire, p. 370.)

"Each of the planets—of which seven only were called sacred—whether known or unknown, is a *septenary*, as is also the chain to which the Earth belongs...." (S.D. I. 176.)

### [Page 693]

"The Dense Physical Planets:

Earth	4th Chain	4th Globe
Jupiter	3rd Chain	4th Globe
Saturn	3rd Chain	4th Globe
Mars	4th Chain	4th Globe
Vulcan	3rd Chain	4th Globe
Venus	5th Chain	5th Globe
Mercury	4th Chain	5th Globe"

(Cosmic Fire, p. 373.)

## PLANETS, RAYS AND ESOTERIC TEACHING

Uranus (7th)—*The School of Magic* of the tenth order. It is sometimes called 'the planet of the violet force,' and its graduates wield the power of cosmic etheric prana.

Earth (3rd)—*The School of Magnetic Response*. Another name given to its pupils is 'The graduates of painful endeavour' or the 'adjudicators between the polar opposites.' Its graduates are said to undergo examination upon the 3rd subplane of the astral plane.

Vulcan (1st)—*The School of Fiery Stones*. There is a curious connection between the human units who pass through its halls and the mineral kingdom. The human units on the earth scheme are called 'the living stones'; on the Vulcan they are called 'fiery stones.'

### [Page 694]

Jupiter (2nd)—*The School of Beneficent Magicians*. This planet is sometimes called in the parlance of the Schools, the 'College of Quadruple Force Units,' for its members wield four kinds of force in constructive magical work. Another name given to its halls is 'The Palace of Opulence' for its graduates work with the law of Supply and are frequently called the 'sowers.'

Mercury (4th)—The pupils of this planetary school are called 'The Sons of Aspiration' or 'The points of Yellow Light.' They have a close connection with our Earth scheme. The name of this school is not given.

Venus (5th)—*The School with five strict Grades*. This again is a planetary scheme closely related to ours. Its planetary Logos is in a more advanced group of cosmic students than is ours. Most of its hierarchical instructors come from the 5th cosmic plane.

Mars (6th)—*The School for Warriors*, or the open grades for soldiers. Four of these planetary schools are responsible for the energy flowing through the 'four castes' in all parts of the world. Its teachers are spoken of as 'Graduates of the Ruddy Flame' and are frequently portrayed as clothed in red robes.... They work under the first logoc aspect and train those whose work is along the lines of the destroyer.

### [Page 695]

Neptune (6th)—This school concerns itself with the development of the desire element and its graduates are called the 'Sons of Vishnu.' (Cosmic Fire. 1177-1179.)

The Schools on Saturn, the Sun, the Moon and on Pluto are not given but complete the twelve planets.

# ESOTERIC HEALING

## A TREATISE ON THE SEVEN RAYS VOLUME IV

BY  
ALICE A. BAILEY

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### Introductory Remarks

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The entire subject of healing is as old as the ages themselves, and has ever been the subject of investigation and experiment. But as to the right use of the healing faculty and forces, the knowledge is in its infancy. Only in this age and generation is it at last possible to impart the laws of magnetic healing, and to indicate the causes of those diseases—originating in the three inner bodies—which today devastate the human frame, cause endless suffering and pain, and usher man through the portal which leads to the world of bodiless existence. Only today is man at the point in the evolution of his consciousness where he can begin to realise the power of the subjective worlds, and the new and vast science of psychology is his response to this growing interest. Processes of adjustment, of elimination and of cure engage the minds of all thoughtful people as well as of all suffering people. We have much to do, and I ask therefore for patience on your part.

When one enters the realm of healing, one enters a world of much esoteric knowledge, and of an infinity of conclusions, and one is faced with the formulations of many minds, who, through the ages, have sought to heal and to help. The why and the wherefore of disease have been the subject of endless investigations and speculations, and much definite deduction has been made as to the cures of such complaints; there has been also much formulation of methods, of techniques, of formulae, of prescription, of varied manipulations and of [Page 2] theories. All these serve to fill the mind with many ideas—some correct, some erroneous—and this makes it most difficult for new ideas to enter and for the student to assimilate the hitherto unknown.

Aspirants lose much by refusing to let go of that which the lower mind cherishes. When they do succeed in being entirely open minded and are ready to accept the new theories and hypotheses, they

discover that the old and dearly held truth is not really lost, but only relegated to its rightful place in a larger scheme.

All initiates of the Ageless Wisdom are necessarily healers, though all may not heal the physical body. The reason for this is that all souls that have achieved any measure of true liberation are transmitters of spiritual energy. This automatically affects some aspect of the mechanism which is used by the souls they contact. When I employ the word "mechanism" in these instructions I refer to different aspects of the instrument, the body or form nature, through which all souls seek manifestation. I refer, therefore, to:

1. *The dense physical body*, which is the sumtotal of all the organisms which compose it; these possess the varying functions which enable the soul to express itself on the physical or objective plane as part of a greater and more inclusive organism. The physical body is the response apparatus of the indwelling spiritual man and serves to put that spiritual entity en rapport with the response apparatus of the planetary Logos, the Life in which we live and move and have our being.

2. *The etheric body*, which has one main objective. This is to vitalise and energise the physical body and thus integrate it into the energy body of the Earth and of the solar system. It is a web of energy streams, of lines of force and of light. It constitutes part of the vast network [Page 3] of energies which underlies all forms whether great or small (microcosmic or macrocosmic). Along these lines of energy the cosmic forces flow, as the blood flows through the veins and arteries. This constant, individual—human, planetary and solar—circulation of life-forces through the etheric bodies of all forms is the basis of all manifested life, and the expression of the essential non-separateness of all life.

3. *The astral or desire body* (sometimes called the emotional body) is the effect of the interplay of desire and of sentient response upon the self at the centre, and the resultant effect—in that body—is experienced as emotion and as pain and pleasure and the other pairs of opposites. In these two bodies, the etheric and astral bodies, ninety percent of the causes of physical disease and troubles is to be found.

4. *The mental body*, or that much of the chitta or mind stuff which an individual human unit can use and impress, constitutes the fourth of the series of mechanisms at the disposal of the soul. At the same time let it not be forgotten that these four constitute one mechanism. Five percent of all modern disease originates in this body or state of consciousness, and here I wish to enunciate the truth that the constant reiteration by certain schools of healers that the mind is the cause of all sickness is not as yet a fact. A million years hence, when the focus of human attention has shifted from the emotional nature to the mind, and when men are essentially mental as today they are essentially emotional, *then* the causes of disease must be sought in the mind realm. They are today to be found (except in a few rare cases) in lack of vitality or in too much stimulation, and in the realm of feeling, of desires (thwarted or over-indulged) and in the moods, suppressions, or expressions of the deep-seated [Page 4] longings, irritations, secret delights and the many hidden impulses which emanate from the desire life of the subject.

This urge to be and to have has first of all built, and is building, the outer physical response apparatus, and is today forcing a mechanism that has been constructed essentially for physical ends, to serve more subjective purposes. This again produces trouble, and only when man realises that within the outer physical sheath there exist other bodies which serve more subtle response purposes will we see the



gradual readjustment and health of the physical body. With these more subtle sheaths we shall later deal.

You naturally ask here: What is the general plan which I shall seek to follow as I instruct you in the laws of healing, those laws which guide the initiates and must gradually supersede the more physical methods of the present art of healing? You naturally also seek to know what is the special technique which you—as healers—must learn to employ, both as regards yourselves and as regards those you seek to heal. I will briefly outline the teaching I shall endeavour to give and point out where you must lay the emphasis, as you commence the study of this subject.

I shall endeavour first of all to touch upon the causes of disease, for the occult student must ever begin in the world of origins and not in the world of effects.

In the second place, I shall elaborate the seven methods of healing which govern the "work of restitution" (as it is called in the occult terminology) as practiced by the initiates of the world. These determine the techniques which must be employed. You will note that these methods and techniques are conditioned by the rays (of which I have written elsewhere)\* and that therefore the healer has to take into [Page 5] consideration not only his own ray but also the ray of the patient. There are therefore seven ray techniques, and these require elucidation before they can be applied intelligently.

In the third place, I shall lay emphasis upon psychological healing and upon the need to deal with the patient in his inner life, for the basic law underlying all occult healing may be stated to be as follows:

#### LAW I

*All disease is the result of inhibited soul life, and that is true of all forms in all kingdoms. The art of the healer consists in releasing the soul, so that its life can flow through the aggregate of organisms which constitute any particular form.*

It is interesting to note that the attempt of the scientist to release the energy of the atom is of the same general nature as the work of the esotericist when he endeavours to release the energy of the soul. In this release the nature of the true art of healing is hidden. Herein lies an occult hint.

In the fourth place, we will consider the physical body, its diseases and ills, but only after we have studied that part of man which lies behind and surrounding the dense physical body. In that way we shall work from the world of inner causes to the world of outer happenings. We shall see that all that concerns the health of man originates from:

1. The sumtotal of forces, feelings, desires and occasional mental processes which characterises the three subtler bodies and determines the life and experience of the physical body.
2. The effect upon the physical body of the condition of humanity *as a whole*. A human being is an integral part of humanity, an organism in a greater organism. Conditions existing in the whole will be reflected in [Page 6] the unit self, and many of the ills from which man suffers today are the effect upon him of conditions existing in the fourth kingdom in nature as a whole. For these he is not held

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\* *A Treatise on the Seven Rays, Volumes I and II.*

responsible.

3. The effect upon his physical body of the planetary life, which is the expression of the life of the planetary Logos, Who is an evolving entity. The implications of this are largely beyond our ken, but the effects are discernible.

I am not interested primarily in training individuals in order to make them more efficient healers. It is *group* healing at which I aim, and it is the work which is done in formation which interests me at this time. But no group of people can work as a unit unless they love and serve each other. The healing energy of the spiritual Hierarchy cannot flow through the group if there is disharmony and criticism. The first work, therefore, of any group of healers, is to establish themselves in love and to work towards group unity and understanding.

I would like to point out here the need for patience as a healing group integrates and the auras of the group members blend. It takes a little time for people to learn to work together in perfect *understanding* and *impersonality*, and at the same time to achieve, during their work, a one-pointedness which will produce the needed group rhythm—a rhythm of such unity and intensity that the work can synchronise internally. Aspirants and students as they work along these lines must train themselves to think as a group, and to give to the group (without a niggardly or reticent spirit) the best that is in them, and also the fruit of their meditation upon these matters.

I might also add that these instructions must be as concise as possible. I shall have to endeavour to put much truth [Page 7] and information into a brief space, so as to make each sentence convey some real idea and give some real light on the problems which confront a healing group. That which I have to say will fall into two parts: First, we will deal with the general work of healing and teaching, and this will involve the impartation by me of laws, of techniques and methods. Secondly, we will consider the healer and how he can perfect himself in the art of healing.

Is it not true that the prime requisite of all healers is a sympathetic rapport with the patient, so that the healer achieves insight into the trouble and establishes the confidence of the patient?

Two words I give you which embody the requirements of all true healers, and towards which you must work. They are *Magnetism* and *Radiation*. A healer must be magnetic above everything else, and he must attract to him:

- a. The power of his own soul; this involves alignment through individual meditation.
- b. Those whom he can help; this involves a decentralised attitude.
- c. Those energies, when need arises, which will stimulate the patient to the desired activity. This involves occult knowledge and a trained mind.

The healer must understand also how to radiate, for the radiation of the soul will stimulate to activity the soul of the one to be healed and the healing process will be set in motion; the radiation of his mind will illumine the other mind and polarise the will of the patient; the radiation of his astral body, controlled and selfless, will impose a rhythm upon the agitation of the patient's astral body, and so enable the patient to take right action, whilst the radiation of the vital body, working through the splenic centre, will aid in [Page 8] organising the patient's force-body and so facilitate the work of healing. Therefore, the healer has the duty of rendering himself effective, and according to what he is,

so will be the effect upon the patient. When a healer works magnetically and radiates his soul force to the patient, that patient is enabled more easily to achieve the end desired—which may be complete healing, or it may be the establishing of a state of mind which will enable the patient to live with himself and with his complaint, unhandicapped by the karmic limitations of the body. Or it may be enabling the patient to achieve (with joy and facility) the right liberation from the body and, through the portal of death, to pass to complete health.

### The Basic Causes of Disease

#### [Page 9]

This is the problem with which all medical practice down the ages has wrestled. In our present mechanistic age we have wandered far to the surface of things and away from the partially true point of view of earlier centuries which traced disease *back* of the "evil humours" bred and festering in the inner subjective life of the patient. In the evolution of knowledge on every hand we are now on the surface of things (note I do not use the word "superficial"), and the hour has struck in which knowledge can again re-enter the realm of the subjective and transmute itself into wisdom. There is today a dawning recognition on the part of the best minds in the medical and allied professions, that in the subjective and hidden attitudes of the mind and of the emotional nature, and in the life of inhibited or excessive sex expression, must be sought the causes of all disease.

From the beginning of our studies, I would like to point out that the ultimate cause of disease, even if known to me, would fail to be comprehended by you. The cause lies back in the history of the distant past of our planet, in the career (occultly understood) of the planetary Life, and that it has its roots in what is largely designated "cosmic evil." This is a perfectly meaningless phrase, but one that is symbolically descriptive of a *condition in consciousness* which is that of [Page 10] certain of the "imperfect Gods." Given the initial premise that Deity itself is working towards a perfection past our comprehension, it may be inferred that there may exist for the Gods Themselves and for GOD (as the LIFE of the solar system), certain limitations and certain areas or states of consciousness which still await mastering. These limitations and relative imperfections may cause definite effects in Their bodies of manifestation—the various planets as expressions of Lives, and the solar system as the expression of a LIFE. Given also the hypothesis that these outer bodies of divinity, the planets, are the forms through which certain Deities express Themselves, it may be a true and logical deduction that all lives and forms within those bodies may be necessarily subject also to these limitations, and to the imperfections growing out of these unconquered areas of consciousness and these states of awareness, hitherto unrealised by the Deities, incarnated in planetary and solar form. Given the postulate that every form is a part of a still greater form, and that we do indeed "live and move and have our being" within the body of God (as St. Paul expresses it) we, as integral parts of the fourth kingdom in nature, share in this general limitation and imperfection.

More than this general premise is beyond our powers to grasp and to express, for the general mental equipment of the average aspirant and disciple is inadequate to the task. Such terms as "cosmic evil, divine imperfection, limited areas of consciousness, the freedom of pure spirit, divine mind," which are so freely bandied about by the mystical and occult thinkers of the time: What do they really mean?

The affirmations of many schools of healing as to ultimate divine perfection, and the formulation of their beliefs in the real freedom of humanity from ordinary ills of the flesh, are they not frequently high sounding phrases, embodying an ideal, and based often on selfish desire? Do they not constitute [Page 11] utterly meaningless sentences in their mystical implications? How can it be otherwise, when only the perfected man has any real idea of what constitutes divinity?

It is surely better for us to admit that it is not possible for man to understand the deep-seated causes of that which can be seen emerging in the evolution of form life. Is it not wise to face the issue and the facts, as they exist for our present realisation, and understand that just as man can enter more intelligently into the mind of God than can the lesser mind of the animal, so there may exist other and greater Minds, functioning in other and higher kingdoms in nature which will surely see life more truly and more accurately than does mankind? It is possible, is it not, that the objective of evolution (as outlined and emphasised by man) may (in the last analysis) be only that partial fragment of a greater objective than he, with his finite understanding, can grasp. The whole intent, as it lies hid in the mind of God, may be very different to what man may conceive today, and cosmic evil and cosmic good, reduced to terminologies, may lose their significance altogether, and are only to be seen through the glamour and the illusion with which man surrounds all things. The best minds of this age are only just beginning to see the first dim ray of light which is piercing this glamour, and serving first of all to reveal the fact of illusion. Through the light thus cast, the following truth may stand revealed to those who have the expectant attitude and the open mind: *Deity itself is on the road towards perfection*. The implications of that statement are many.

In dealing with the causes of disease, we will take the position that the foundational and ultimate cosmic cause lies beyond our comprehension, and that only as the kingdom of God is revealed on earth shall we enter into some real understanding of the general widespread disease to be found upon our planet in all the four kingdoms in nature. A few [Page 12] basic statements can be made, however, which will be found true eventually in the macrocosmic sense, and can already be demonstrated to be true where the microcosm is intelligently concerned.

1. All disease (and this is a platitude) is caused by lack of harmony—a disharmony to be found existing between the form aspect and the life. That which brings together form and life, or rather, that which is the result of this intended union, we call the soul, the self where humanity is concerned, and the integrating principle where the subhuman kingdoms are concerned. Disease appears where there is a lack of alignment between these various factors, the soul and the form, the life and its expression, the subjective and the objective realities. Consequently, spirit and matter are *not* freely related to each other. This is one mode of interpreting Law I, and the entire thesis is intended to be an exposition of that Law.

2. This lack of harmony, producing what we call disease, runs through all the four kingdoms in nature, and causes those conditions which produce pain (where the sentiency is exquisite and developed) and everywhere congestion, corruption and death. Ponder on these words: Inharmony, Disease, Pain, Congestion, Corruption, Death, for they are descriptive of the general condition governing the conscious life of all forms, macrocosmic and microcosmic. They are not causes.

3. All these conditions, however, can be regarded as purificatory in their effects, and must be so regarded by humanity if the right attitude towards disease is to be assumed. This is oft forgotten by the fanatical healer and by the radical exponent of an idea, finitely grasped and in most cases only part of a

greater idea.

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4. Methods of healing and techniques of alleviation are peculiar to humanity and are the result of man's mental activity. They indicate his latent power as a creator, and as one who progresses towards freedom. They indicate his discriminative ability to sense perfection, to vision the goal, and hence to work towards that ultimate liberation. His error at this time consists in:

- a. His inability to see the true uses of pain.
- b. His resentment at suffering.
- c. His misunderstanding of the law of nonresistance.
- d. His over-emphasis of the form nature.
- e. His attitude to death, and his feeling that the disappearance of the life out of visual perception through the medium of form, and the consequent disintegration of that form, indicates disaster.

5. When human thought reverses the usual ideas as to disease, and accepts disease as a fact in nature, man will begin to work with the law of liberation, with right thought, leading to nonresistance. At present, by the power of his directed thought and his intense antagonism to disease, he only tends to energise the difficulty. When he reorients his thought to truth and the soul, physical plane ills will begin to disappear. This will become apparent as we study later the method of eradication. Disease exists. Forms in all kingdoms are full of inharmony and out of alignment with the indwelling life. Disease and corruption and the tendency towards dissolution are found everywhere. I am choosing my words with care.

6. Disease is not, therefore, the result of wrong human thought. It existed among the many forms of life long before the human family appeared on earth. If you seek verbal expression, and if you want to talk within the limits of the human mind, you can say with a measure of accuracy: God, **[Page 14]** the planetary Deity, is guilty of wrong thinking. But you will not be expressing the truth, but only a tiny fraction of the cause, as it appears to your feeble finite mind, through the medium of the general world glamour and illusion.

7. From one angle, disease is a process of liberation, and the enemy of that which is static and crystallised. Think not, from what I say, that therefore disease should be welcomed, and that the process of death should be cherished. Were that the case, one would cultivate disease and put a premium on suicide. Fortunately for humanity, the whole tendency of life is against disease, and the reaction of the form life upon the thought of man fosters the fear of death. This has been rightly so, for the instinct of self-preservation and the preservation of form integrity is a vital principle in matter, and the tendency to self-perpetuation of the life within the form is one of our greatest God-given capacities and will persist. But in the human family this must eventually give place to the use of death as the organised, freeing process in order to conserve force and give to the soul a better instrument of manifestation. For this liberty of action, mankind as a whole is not yet ready. The disciples and aspirants of the world should now, however, begin to grasp these newer principles of existence. The instinct to self-preservation governs the relation of spirit and matter, of life and form as long as the Deity Himself wills to incarnate within His body of manifestation—a planet, or a solar system. I have in the above statement given to you a hint as to one of the basic causes of disease, and to the endless fight between the imprisoned spirit and the imprisoning form. This fight uses for its method that innate quality which expresses itself as the urge to preserve and the urge to perpetuate—both the present form

and the species.

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8. The law of cause and effect, called Karma in the East, governs all this. Karma must be regarded in reality as the effect (in the form life of our planet) of causes, deep-seated and hidden in the mind of God. The causes that we may trace in relation to disease and death are in reality only the working out of certain basic principles which govern—rightly or wrongly, who shall say?—the life of God in form, and they must ever remain incomprehensible to man until such time as he takes the great initiation which is symbolised for us in the Transfiguration. All along in our studies, we shall be dealing with *secondary* causes and their effects, with the phenomenal results of those subjective effects which emanate from causes too far away for us to grasp. This should be admitted and grasped. This is the best man can do with his present mental apparatus. When the intuition rarely works, and the mind is seldom illumined, why should man arrogantly expect to understand everything? Let him work at the development of his intuition and at achieving illumination. Understanding may then come his way. He will have earned the right to divine knowledge. But the above recognition will suffice for our work and will enable us to lay down those laws and principles which will indicate the way humanity may gain release from the form consciousness and consequent immunity from the victory of death and those disease-dealing conditions which govern today our planetary manifestation.

We will divide our consideration of the causes of disease into three parts, eliminating from our quest for truth the quite understandable but equally futile desire to apprehend the mind of Deity.

- I. The psychological causes.
- II. Causes emanating from group life.
- III. Our karmic liabilities, the karmic causes.

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In all this we shall but gain a general idea (all that is now possible) as to the presence of disease in the human family, and of that to be found also, in part, in the animal kingdom. When this general idea is grasped, we shall have a clearer understanding of our problem and can then proceed with our consideration of the methods which will enable us to handle the undesirable effects with greater facility. Students of the Art of Healing should likewise remember that there are three ways in which healing can be brought about, and that all three ways have their place and value, dependent upon the point in evolution of the subject being healed.

First, there is the application of those palliatives and ameliorating methods which gradually cure disease and eliminate undesirable conditions; they build up the form life and foster the vitality, so that disease can be thrown off. Of these methods the allopathic and the homeopathic schools and the various osteopathic and chiropractic and other therapeutic schools are good exponents. They have done much good and constructive work, and the debt of humanity to the wisdom, skill and unselfish attentions of the physicians is great. They are dealing all the time with urgent conditions and dangerous effects of causes which are not apparent on the surface. Under these methods, the patient is in the hands of an outside party, and should be passive, quiescent and negative.

Secondly, there is the appearance of the work and methods of the modern psychologist, who seeks to deal with subjective conditions and to straighten out those wrong attitudes of mind, those inhibitions, psychoses, and complexes which bring about the outer states or disease, the morbid conditions and



neurotic and mental disasters. Under this method, the patient is taught to cooperate as much as he can with the psychologist, so that he may arrive at a proper [Page 17] understanding of himself, and so learn to eradicate those inner compelling situations which are responsible for the outer results. He is trained to be positive and active, and this is a great step in the right direction. The tendency to combine psychology with the outer physical treatment is sound and right.

Thirdly, the highest and the newest method is that of calling into positive activity a man's own soul. The true and the future healing is brought about when the life of the soul can flow without any impediment and hindrance throughout every aspect of the form nature. It can then vitalise it with its potency, and can also eliminate those congestions and obstructions which are such a fruitful source of disease.

This gives you much to ponder upon. If we go slowly as regards the practical application of techniques and methods, it is because I seek to lay a sound foundation for that which I shall later impart.

### THE TRAINING OF THE HEALER

As regards the training of the healer, I will give from time to time the six rules which govern (or should govern) his activity. Bear in mind the two words which I earlier gave. They sum up the healer's story: MAGNETISM and RADIATION. They are different in their effects as we shall later see.

#### RULE ONE

The healer must seek to link his soul, his heart, his brain and his hands. Thus can he pour the vital healing force upon the patient. This is *magnetic work*. It cures disease, or may increase the so-called evil state, according to the knowledge of the healer.

The healer must seek to link his soul, his brain, his heart and auric emanation. Thus can his presence feed the [Page 18] soul life of the patient. This is the work of radiation. The hands are needed not. The soul displays its power. The patient's soul responds through the response of his aura to the radiation of the healer's aura, flooded with soul energy.

In considering the Causes of Disease, I find it necessary to speak a word in connection with conditions—external and internal. It will be apparent to the casual thinker that many diseases and many causes of death are due to environing conditions for which he is in no way responsible. These range all the way from purely external occurrences to hereditary predispositions. They might be listed as follows:

1. *Accidents*, which may be due to personal negligence, group happenings, the carelessness of other people, and the results of fighting, as in labour strikes or war. They can also be brought about by attacks from the animal or the snake world, accidental poisonings and many other causes.
2. *Infections* coming to a man from outside and not as the result of his own peculiar blood condition. Such infections are the various so-called infectious and contagious diseases, and prevalent epidemics. These may come to a man in the line of duty, through his daily contacts, or through a widespread condition of disease in his environment.

3. *Diseases due to malnutrition*, particularly when found in the young. This state of undernourishment predisposes the body to disease, lowers the resistance and the vitality, and offsets the "fighting powers" of the man, leading to premature death.

4. *Heredity*. There are, as you well know, certain forms of hereditary weaknesses, which either predispose a person to certain illnesses and consequent death, or produce in him those conditions which lead to a steady weakening [Page 19] of his hold on life; there are also those tendencies which constitute a form of dangerous appetite, which lead to undesirable habits, a letting down of the morale, and are dangerous to the will of the person, rendering him futile to fight these predispositions. He succumbs to them and pays the price of such habits, which is disease and death.

These four types of disease and causes of death account for much that we see happening around us in people's lives, but they are not to be classed definitely under any of the psychological causes of disease, and will only be considered, and that very briefly, under the section dealing with group life and its predisposing causes of disease. Infectious diseases are there dealt with, but such situations as arise out of an automobile or railroad accident, for instance, are not to be considered as coming under the heading of causes producing disease. That the work of the healer may be involved in these cases is quite true, but the work to be done is somewhat different to that accomplished when dealing with those diseases which have their roots in some subtle body or other, or in the results of group disease, etc. The ills growing out of malnutrition and the wrong feeding of our modern life and civilisation will not here be considered. For these no child is individually responsible. I am concerned with the diseases arising in wrong internal conditions.

The responsibility of a child for his living conditions is practically nil, unless you admit karma as a predisposing factor, and its power to produce those re-adjustments which emerge out of the past and affect the present. I shall deal with this more fully under our third point, dealing with our karmic liabilities. I would only suggest here that the whole subject of disease could be treated from the angle of karma and be definite and conclusive in its value [Page 20] had there been right teaching on this abstruse subject from the time that it was given out in the West. But the truth as it has come to us from the East has been as much distorted by the Eastern theologian as the doctrines of the Atonement and of the Virgin Birth have been misinterpreted and taught by the Western theologian. The real truth bears little resemblance to our modern formulations. I am, therefore, seriously handicapped when dealing with the subject of disease from the angle of karma. It is difficult for me to convey to you anything of the truth as it really exists, owing to the pre-conceived ideas as to the ancient Law of Cause and Effect which are necessarily in your mind. When I say to you that the doctrine of Emergent Evolution and the modern theories of the work of a catalyst upon two substances which—when brought into relation with each other under the effect of the catalyst produce a third and different substance—carry in them much of the truth anent karma, will you understand? I question it. When I say to you that the emphasis given to the Law of Karma as it explains apparent injustices and stresses always the appearance of pain, disease, and suffering gives only partial presentation of the basic cosmic truth, is your mind in any way clarified? When I point out that the Law of Karma, rightly understood and rightly wielded, can bring that which produces happiness, good, and freedom from pain more easily than it brings pain, with its chain of consequences, do you feel able to grasp the significance of what I am saying?

The world of glamour is at this time so strong and the sense of illusion so potent and vital that we fail to see these basic laws in their true significance.

The Law of Karma is not the Law of Retribution, as one would surmise as one reads the current books upon the subject; that is but one aspect of the working of the Law [Page 21] of Karma. The Law of Cause and Effect is not to be understood as we now interpret it. There is, to illustrate, a law called the Law of Gravitation, which has long imposed itself upon the minds of men; such a law exists, but it is only an aspect of a greater law, and its power can be, as we know, relatively offset, for each time that we see an aeroplane soaring overhead, we see a demonstration of the offsetting of this law by mechanical means, symbolising the ease with which it can be surmounted by human beings. If they could but realise it, they are learning the ancient technique of which the power to levitate is one of the easiest and simplest initial exercises.

The Law of Consequences is not the inevitable and set affair which modern thought surmises, but is related to the Laws of Thought far more closely than has been believed; towards an understanding of this, mental science has been groping. Its orientation and purposes are right and good and hopeful of results; its conclusions and modes of work are at present woefully at fault, and most misleading.

I have referred to this misunderstanding of the Law of Karma as I am anxious to have you set out on this study of the Laws of Healing with a free and open mind as far as may be, realising that your understanding of these laws is limited by:

1. Old theologies, with their static, distorted, and erroneous points of view. The teaching of theology is most misleading, but is, alas, generally accepted.
2. World thought, strongly tinged with the desire element, and with little in it of real thought. Men interpret these dimly sensed laws in terms of finality and from their little point of view. The idea of retribution runs through much of the teaching on Karma, for instance, because men seek a plausible explanation of things as [Page 22] they appear to be, and are themselves fond of dealing out retribution. Yet there is far more general good karma than bad, little as you may think it when immersed in such a period as the present.
3. The world illusion and glamour, which prevents the average and ignorant man from seeing life as it truly is. Even the advanced man and the disciples are only beginning to get a fleeting and inadequate glance. at a glorious reality.
4. Uncontrolled minds and unreleased and unawakened brain cells also hinder man from correct realisation. This fact is often unrecognised. The apparatus of realisation is as yet inadequate. This point needs emphasising.
5. National and racial temperaments, with their predisposing temperaments, and prejudices. These factors again prevent a just appreciation of these realities.

I have given enough here to indicate to you the stupidity of attempting to state that you understand these laws towards which you are groping and which you seek to understand. Nowhere in human thought is the darkness greater than in connection with the laws concerning disease and death.

It is necessary, therefore, to realise that, from the start, in all I have to say, under the heading *The Psychological Causes of Disease*, I am not dealing with those complaints or predispositions to disease which emerge out of the environment, or with those definitely physical taints which are inherited from

parents who have carried in their bodies and transmitted to their children disease germs which they, in their turn, may have inherited from their parents. I would like to point out that these inherited diseases are far fewer than is at present surmised; of these, the predisposition [Page 23] to tuberculosis, to syphilis and to cancer are the most important where our present humanity is concerned; they are inherited and also can be imparted by contact. These I will deal with under our second major heading on the diseases emanating from the group.

## CHAPTER The Psychological Causes of Disease

### [Page 24]

The point I would like to make here, before proceeding further, is that I shall seek to avoid, as far as possible, all technicalities. Our theme is the esoteric consideration of disease and its forms; it seeks to elucidate the subject of and the vital causes of such diseases, and to indicate the general laws with which the healer must work and the six rules which he must impose upon himself—and to which he gives obedience, through discipline and understanding.

You will have noted that I listed the psychological causes under four headings:

1. Those arising out of the emotional-feeling nature.
2. Those which have their origin in the etheric body.
3. Those which are based on wrong thought.
4. The peculiar complaints and psychological troubles of disciples.

It may have interested you to see that I place the ills of the etheric body in the second place and not the first. The reason for this is that the *group ills and diseases* which have fastened upon the race, work primarily through the etheric body and find their way out into manifestation via the etheric bodies of all forms. But I have placed them second, even though they are in the last analysis the most numerous, owing to the fact that humanity cannot as yet deal with [Page 25] these en masse. The approach has to be through individuals, and men must clear their astral or emotional bodies of those conditions which pre-dispose them to disease, as individuals. At present, the race is astrally polarised. The emotional sentient nature is all-powerful in the masses. This leads to a relatively negative etheric body which is tuned in on the entire etheric substance of the planet. This substance, which underlies all forms, is simply a transferring and transmitting agency for vital energy to the outer dense physical body. Energy sweeps through this etheric substance, free from all control by the individual human being, and quite unrealised by him because his focus of attention is astral. From the astral or emotional state of consciousness, much concerning individual physical conditions can be deduced. We must, however, eliminate those ills which are group ills and which have swept into and through all mankind from the world of etheric force, leaving him in some way depleted, or overstimulated, or in such a condition that Death naturally supervenes. It might be stated as a basic generalisation that personal physical trouble has its seat at present in the emotional body, and that that vehicle of expression is the one predominant predisposing agent in the ill health of the individual, just as group ills and the sweep of epidemics of any kind through the masses are founded in some condition in the etheric substance of the planet. Those diseases which are general, national, racial and planetary find their way to an individual via his

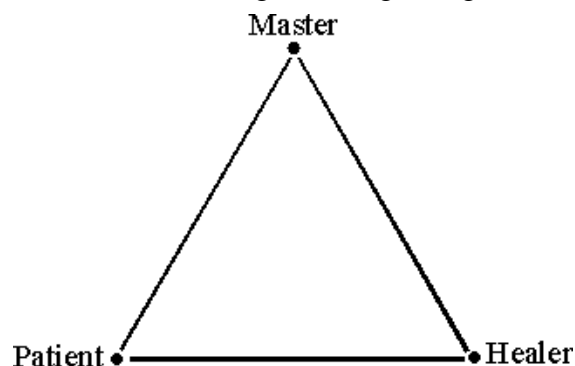
etheric body, but are not so personal in their implications. Upon this I will later enlarge. Today I but lay down the general proposition.

I would also like to point out that the diseases for the masses, for the average citizen, for the intelligentsia, and for the disciples of the world may, and do, differ widely—not so much in their expression as in their field of expression. **[Page 26]** This is a point most difficult for the average healer to recognise; it is not easy or possible for him to grasp these distinctions and to gauge the point in evolution which a man may have reached. Some diseases must be dealt with from the mental plane, and will call in the mind of the healer; others require a concentration of emotional energy by the healing agent; and again, in other cases, the healer should seek to be only a transmitter of pranic energy to the etheric body of the patient, via his own etheric body. How many healers are really consciously aware of the focus of the consciousness or the life force in the patient with whom they may be concerned? How many realise anything of the type of healing which it is possible and necessary to apply to a disciple? How few realise that no disciple, for instance, can place himself in the hands of the average magnetic healer or radiatory worker, or psychological expert of any kind! A disciple dare not subject himself to the auric emanations of any chance healer, nor put himself in the power of the inexperienced academic psychologist, no matter how prominent he may be. He may, however, subject himself to the wise skill of the physical plane physician or surgeon, as—for him—the physical body is but an automaton. He can therefore avail himself of physical means for its benefiting. Much of the failure of the healing methods at present employed consists in the inability of the healer to:

1. Gauge the extent of the trouble, where it may be located basically, and in what body it principally arises and lies.
2. Know where the patient stands upon the ladder of evolution, and where, therefore, he must look first for the source of the difficulty.
3. Differentiate between the diseases which are due to inner personal conditions, or to inherited tendencies, or to group distribution.

**[Page 27]**

4. To know whether the disease should be handled,
  - a. Allopathically or homeopathically, for both can play their part at times, or through any of the other media of modern skill and science.
  - b. Through radiation or magnetisation, or both.
  - c. Through right inner psychological adjustment, aided by true insight on the part of the healing agent.
  - d. Through calling in the power of a man's own soul—a thing that is not possible except to advanced people.
  - e. Through definite occult means, such as forming a healing triangle of—



This method involves much knowledge and a high point of spiritual attainment on the part of the healer;—it also presupposes the healer's link with a Master and the Master's group, plus the earned right to call upon that group for energy on behalf of the patient—a thing as yet rarely granted.

I would like first of all to point out that my purpose and intent is not to write a medical treatise. I shall not, therefore, deal with the anatomy of the body, nor shall I discuss the symptoms of diseases, except quite incidentally. I do not intend to elaborate symptoms or consider the many [Page 28] diseases with long names which distinguish the race at this time; all such information you can gather from the ordinary textbooks, if you so choose, and these you can study, if you care to do so. I find it personally not particularly satisfying. We will start with the premise that there is disease; that disease is an effect of inner causes; that man has made as vast strides in the understanding of the effect of these causes as they produce changes in the outer garment of man, as science has made in the understanding of the outer garment of God, the world of phenomenal nature.

The ameliorative and palliative and curative work of medicine and surgery are proved beyond all controversial discussion. The methods employed, such as the vivisection of animals, may rightly cause distress. In spite of all this the indebtedness of mankind to the medical profession is great, and the service rendered to humanity by the profession does largely offset the evil. That they know not everything is true; that there is a small percentage of physicians and surgeons (less than in any other profession) who are self-seeking and no credit to their craft is equally true; that they already know enough to be willing to admit how very much more there is to be known is also correct. But that it is a great and good and self-sacrificing group within the human family, is equally true. Forget this not.

I deal with the subjective aspect of man, and with the secondary causes which have their roots in man's inner bodies and in the subjective side of nature itself. The major primary causes, as I earlier explained, are impossible for you to grasp. They lie beyond the capacity of the concrete mind. I seek to make clear what man may do to free himself increasingly from the accumulation of the past, both individually and as a group, and in so doing to clear his physical body of the germs of disease. It must, however, be borne in mind that many diseases are of a group [Page 29] nature, and are consequently inherent in humanity itself. Just as the insect world devastates and destroys the vegetable kingdom, as any chance walker through the woods can note, so germs—individual and group—today devastate and destroy the human kingdom. They are agents of destruction and are performing a definite office and duty in the great scheme of things at present.

The intent is for men to die, as every man has to die, *at the demand of this own soul*. When man has reached a higher stage in evolution, with deliberation and definite choice of time, he will consciously withdraw from his physical body. It will be left silent and empty of the soul; devoid of light, yet sound and whole: it will then disintegrate, under the natural process, and its constituent atoms will pass back into "the pool of waiting units," until they are again required for the use of incarnating souls. Again, on the subjective side of life, the process is repeated, but many have already learnt to withdraw from the astral body without being subject to that "impact in the fog," which is the symbolic way of describing the death of a man upon the astral plane. He then withdraws on to the mental level, and leaves his astral carcass to swell the fog and increase its density.

I seek to point out, therefore, that my avoidance of medical technicalities will be deliberate, though we shall refer often to the physical body and to the diseases of which it is a prey.



Secondly, I seek today to give you another of the Laws of Healing, as well as one of the Rules for the Healer. Study these with care.

## LAW II

*Disease is the Product of, and subject to, three influences. First, a man's past, wherein he pays the price of [Page 30] ancient error. Second, his inheritance, wherein he shares with all mankind those tainted streams of energy which are of group origin. Thirdly, he shares with all the natural forms that which the Lord of Life imposes on His body. These three influences are called "The Ancient Law of Evil Sharing." This must give place some day to that new Law of Ancient Dominating Good which lies behind all that God made. This law must be brought into activity by the spiritual will of man.*

What is a law, my brother? It is the imposition (upon both the lesser and the more important) of the will and purpose of that which is superlatively great. Therefore, it lies beyond man's ken. Man has some day to learn that all the laws of nature have their higher, spiritual counterparts, and of these we shall shortly be in search. Our laws today are but secondary laws. They are the laws of group life and they govern the kingdoms of nature and find their expression (for the human kingdom) through the medium of the mind, of the emotional nature, and through a physical plane agent. It is not my intention in this present short treatise to elucidate the primary laws. I but state them, and at a future time (dependent upon certain factors yet undeveloped) I may deal with them.

In this treatise, the third part of it is stated to deal with the basic laws of Healing. These deal not with the Laws referred to above, but with the practical aspects of the healing art.

The second rule for the healer is as follows:

## RULE TWO

The healer must achieve magnetic purity through purity of life. He must attain that dispelling radiance which shows itself in every man when he has linked the centres in the head. When this magnetic field is established, the radiation too goes forth.

### [Page 31]

The significance of this will be somewhat apparent to the advanced esoteric student. As you know, the magnetic field is established when the powerful vibration of the centre in front of the pituitary body, and the centre around and above the pineal gland, swing into each other's orbit. The only controversial point in connection with the above rule (which we shall have later to consider) is how and in what manner magnetic purity is to be achieved, and how the two centres in the head can form together one magnetic field. Later, in our conclusion, which is intended to be intensely practical, I will touch upon these two points.

One of the things which should definitely emerge in our studies is the fact that disease is seldom of individual origin, unless a man misspends his life and definitely misuses his body (through drink or sexual dissipation), and that the bulk of the disease to be found in the world today is almost entirely of group origin, is inherited, is the result of infection, or the result of undernourishment. The last named cause is primarily an evil of civilisation; it is the result of economic maladjustment or the corruption of

food. As I earlier pointed out, these latter causes of disease are not primarily the result of inner subtle forces, but are the pouring upwards, into the etheric body, of energies from the physical plane itself and from the outer world of forces.

Little attention has been paid by occult teachers to these forces which come from without, which originate upon the physical plane, and which affect the inner bodies. There are physical energy and streams of force entering into the etheric bodies of all forms, just as the world illusion and the miasmas of the astral plane oft have their causes in physical plane conditions. The energies entering into the centres of man from the subtler levels have oft been considered in occult books, but the forces which find their way into the centres from the world of physical plane life **[Page 32]** are seldom realised or discussed. This is a somewhat new thought which I offer for your consideration.

I have asked A.A.B. to insert a very brief synopsis of some of the points I have already made under the heading, What is Disease? I suggest the following:

1. All disease is disharmony and lack of alignment and control.
  - a. Disease is found in all the four kingdoms in nature.
  - b. Disease is purificatory in effect.
  - c. Definite methods of healing are peculiar to humanity, and mental in origin.
2. Disease is a fact in nature.
  - a. Antagonism to disease simply energises it.
  - b. Disease is not the result of wrong human thought.
3. Disease is a process of liberation and the enemy of that which is static.
4. The law of cause and effect governs disease as it governs all else in manifestation.

We found also that healing is brought about in three ways:

1. Through the application of the methods of the many schools of medicine and surgery, and allied groups.
2. Through the use of psychology.
3. Through the activity of the soul.

I have also stated that the major causes of disease are three in number: they are psychological in nature; they are inherited through group contact; and they are karmic. Remember, however, that these are the secondary causes and with the first of these we will now deal.

**[Page 33]**

#### 1. CAUSES ARISING IN THE EMOTIONAL-DESIRE NATURE

In *A Treatise on White Magic*, I gave the world for the first time information as to the nature and the

control of the astral body. This book is practically the first one ever given out to the public on this theme. Much has been given in the past on the subject of the physical body and its care, both by exoteric and esoteric science. Much of it is true, and some of it is illusion. It is illusion because it is based on false premises. Modern esotericists have dealt with the subject of the etheric body, and this too has been partially true and partially false, but it is more generally true from the occult point of view than it is exoterically. I may surprise you here if I tell you that *A Treatise on White Magic* is also true as far as it goes, but it is necessarily limited, and because of these limitations it is also partially incorrect. Does the above statement astonish you? Remember, how can it be entirely true when we consider the limitations of your power to comprehend? It is impossible for me to convey to you the truth, because there exist neither the terminology nor an adequate groundwork of knowledge on your part. This makes my task difficult. This teaching on healing is likewise the hardest I have yet undertaken, and this for two reasons. First (the real nature of) the phrase "subtler bodies" is somewhat meaningless, is it not? They are not bodies like the physical body. They can be regarded as centres or reservoirs of particular types of force, attached to each individual, and possessing their proper inlets and outlets. They are collections of atoms, vibrating at high speed and coloured (according to some schools of occultism) by certain definite hues; they emit a certain tone, and are at varying points of evolution. According to others, they are states of consciousness and some regard them as made in the likeness of a man. What is your definition, Brother of mine?

### [Page 34]

The astral body is, for the majority of mankind, the major determining factor to be considered. It is an outstanding cause of ill health. The reason for this is that it has a potent and predisposing effect upon the vital and etheric body. The physical body is an automaton of whichever inner body is the strongest. When you remember that the vital body is the recipient of the streams of energy, and is in fact composed and formed of such streams, and that the physical body is driven into activity by these streams, it is apparent that that stream which is the most potent is the one which will control the action of the physical body upon the physical plane. There are, however, two streams of energy which must be considered in studying the factors leading to physical plane actions. I would remind you in this connection that disease is an activity of the physical plane.

1. The stream of life itself, anchored in the heart, which determines the vitality of the man, his capacity for work, and the term of his existence.
2. The predominating stream of energy coming from the astral, mental or soul bodies. These control his expression upon the physical plane.

With the masses of people throughout the world, and those whom we call the vast unthinking public, the dominating factors are the stream of life and the stream of astral or desire energy. This can be either of a low or medium calibre.

With the thinking public, the dominating factors are these two streams, plus a steady inflowing and increasing tide of mental energy.

With the intelligentsia of the world and the aspirant (those ready for, or already on, the probationary path) [Page 35] we find the above three streams reaching a point of equilibrium, and thus producing an integrating or coordinating personality. These number amongst them also the mystics of the world and the creative workers, who are conscious of the inspiration and the spiritual contact which indicates a

beginning of the inflow of soul energy.

With the disciples of the world, we find a group of men and women coming under the control of soul energy, whilst the other three energies are being increasingly subordinated to this higher type of control.

It should be borne in mind that there are two other types of energy with which to reckon, when considering intelligent man.

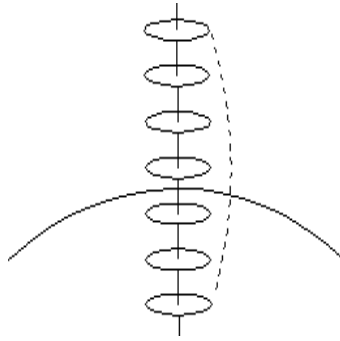
1. The energy which is composed of the fused and blended forces of a coordinated personality.
2. The energy of the physical plane itself, which is finally identified by the aspirant or disciple, and becomes so utterly negated that eventually it constitutes one of the major factors in the release of the centres.

Finally the time comes when the initiate works simply with three types of energy whilst expressing himself in incarnation: the energy of life itself, the negative energy of the personality, and the positive energy of the soul. Thus he is an expression in conscious manifestation of the three aspects of the Trinity.

Certain things should be established as occult facts in the consciousness of the healer before he is able to work constructively.

1. First of all, that there is nothing but energy and this energy manifests itself as many differing and varying **[Page 36]** energies. Of these many energies, the universe is composed. Likewise man's bodies or vehicles of manifestation are without exception constituted of energy units. These we call atoms, and these atomic units are held together in body form by the coherent force of more potent energies.
2. The major focal point of energy to be found in human beings is that of the soul, but its potency as an agent of cohesion and of integration is as yet greater than its quality potency. In the earlier stages of human evolution, it is the *coherence* aspect that demonstrates. Later as man's response apparatus, or bodies, becomes more developed, the *quality* aspect of the soul begins to demonstrate increasingly.
3. Seen from the inner side where time is not, the human creature demonstrates as an amazing kaleidoscopic mutable phenomenon. Bodies, so called, or rather aggregates of atomic units, fade out and disappear, or flash again into manifestation. Streams of colours pass and repass; they twine or intertwine. Certain areas will then suddenly intensify their brightness and blaze forth with brilliance; or again they can be seen dying out and the phenomenon in certain areas will be colourless and apparently non-existent. But always there is a persistent over-shadowing light, from which a stream of lights pours down into the phenomenal man; this can be seen attaching itself in two major localities to the dense inner core of the physical man. These two points of attachment are to be found in the head and in the heart. There can also be seen, dimly at first but with increasing brightness, seven other pale disks of light which are the early evidence of the seven centres.

**[Page 37]**



4. These centres, which constitute the quality aspects and the consciousness aspects, and whose function it is to colour the appearance or outer expression of man and use it as a response apparatus, are (during the evolutionary process) subject to three types of unfoldment.

a. That unfoldment which takes place as a physical plane child grows from an infant to a man. By the time he is twenty-one, the centres should normally have reached the same quality of expression as they had attained when he passed out of life in a previous incarnation. The man then takes up life where he had previously left it off.

b. The awakening of the centres through life experience. Occasionally only one centre may be dealt with in any one life; sometimes several are brought into greater functioning consciousness.

c. There is, finally, the awakening of these centres through the process of initiation. This of course only happens when the man is consciously upon the Path.

5. The centres determine the man's point of evolution *as far as his phenomenal expression is concerned*; they work directly upon the physical body through the medium [Page 38] of the endocrine system. This point should be borne in mind, for the future occult healer will approach his patient with this knowledge. He will then work through those centres and glands which govern the particular area of the body wherein the disease or discomfort is located. The time, however, for this has not yet come, for man's ignorance is great. Over-stimulation of the centres, and consequently of the glands, could easily be brought about, and the diseased condition might be stimulated also and increased, instead of dissipated or healed.

#### *A. Uncontrolled and Ill-Regulated Emotion.*

Given these basic facts, it can be seen how wrong emotional attitudes and a general unhealthy condition of the astral body must be potent factors in producing discomfort and disease. This is due to the fact that the vital or etheric bodies of the masses of humanity are governed primarily and swept into activity through the action of the astral body. Agitation in that body, any violent activity under stress of temper, intense worry or prolonged irritation will pour a stream of astral energy into and through the solar plexus centre, and will galvanise that centre into a condition of intense disturbance. This next affects the stomach, the pancreas, the gall duct and bladder. Few people (and I might well ask who is exempt at this particular time in the world's history) are free from indigestion, from undesirable gastric conditions, or from trouble connected with the gall bladder.

The tendency to criticism, to violent dislikes, and to hatreds based on criticism or a superiority

complex, produces much of the acidity from which the majority of people suffer. I would like to add in passing that I am here generalising. So many people are prone to an inferiority complex [Page 39] in relation to themselves, but to a superiority complex where their relation to other people is concerned! Stomachic physical plane effects are closely tied up with the *desire aspect* of the physical body, which finds expression in the eating and drinking of that which is desired, leading subsequently to those attacks of biliousness to which so many are prone.

I offer these above illustrations to demonstrate the effect of the prevalent wrong attitudes to life and people which today distinguish mankind and produce the above mentioned conditions.

The ills which are based on criticism, upon hatred, and upon the capacity to judge each other (usually unkindly) work through from the throat centre to the solar plexus. This inter-relation existing between the centres is one that has never been properly considered. The centres in the etheric body pass varying kinds of energies amongst themselves, and a great deal of the energy transmitted from one centre to another is undesirable, flowing from the centres below the diaphragm to those above.

The physical body (etheric and dense) can be pictured as a house with two telephonic installations—one bringing in energies from without the house and the other being in the nature of a house telephone from room to room. The analogy is far more accurate than appears to the casual thinker. In every modern house, light and water and gas and telephonic interchange are brought. Light, the symbol of the soul; water, the symbol of the emotions; telephonic interchange, the symbol of mind with its intercommunication of knowledges; and gas, the symbol of the etheric nature.

It is interesting and saddening to note that that which at present goes out of the average house is the refuse that is undesirable—this is the correspondence to that which is [Page 40] selfish and sad and the demand for the satisfaction of personal needs and desires.

It can be seen, therefore, why I have so emphatically impressed the need of *harmlessness* upon all of you, for it is the scientific method, par excellence and esoterically speaking, of cleaning house and of purifying the centres. Its practice clears the clogged channels and permits the entrance of the higher energies.

The emotional causes of disease and the mental attitudes which produce physical discomfort are at this particular time those which are the most prevalent. When they are persisted in over a long period of time, and are carried over from life to life, they cause the more violent aspects of the conditions referred to above, and from them serious and destructive diseases can emerge, necessitating, for instance, the removal of the gall bladder or those operations incident to the appearance of chronic gastric ulcers. Other diseases grow from a constant pandering to the desire nature, though sexual diseases come under another category. It can be seen from the above how desirable it is that the true healer should combine in himself, not only a measure of esoteric knowledge, but—until he is an initiate—something of psychology, something of the work of a magnetic healer, and also be a trained medical man or surgeon.

Much of the healing now done is worse than useless, because the three above mentioned conditions are lacking. Most doctors, especially those who are called general practitioners, are good psychologists and they have also a sound knowledge of symptoms and of anatomy and of curative measures which are usually lacking in the average metaphysical healer. But they are entirely ignorant of one great field



of knowledge—that concerning the energies which meet and war within the human frame and of the **[Page 41]** potencies which can be set in motion if certain esoteric truths are admitted in place. Until they work with the etheric body and study the science of the centres, they can make little further progress. The esoteric healer knows much about the inner forces and energies and has some understanding of the basic causes of the exoteric diseases, but his ignorance of man's mechanism is deplorable, and he fails to realise two things:

First, that disease is sometimes the working out into manifestation of undesirable subjective conditions. These, when externalised and brought to the surface of the human body, can then be known, dealt with and eliminated. It is well to remember also that sometimes this working out and elimination may well bring about the death of that particular body. But the soul goes on. One short life counts for very little in the long cycle of the soul, and it is counted well worthwhile if a period of ill health (even if it eventuates in death) brings about the clearing away of wrong emotional and mental conditions.

Second, disease is sometimes incident upon and part of the process of the withdrawal of the soul from its habitation. This we call death, and it can come quickly and unexpectedly when the soul withdraws with suddenness from its body. Or death can spread itself over a long period of time, and the soul may take several months or years for its slow and gradual emergence from the body, with the body dying by inches all the time.

There is not sufficient knowledge yet among healers to enable them to deal with wisdom in these matters. We might therefore conclude that:

**[Page 42]**

1. Disease is a purificatory process, carried out in order to produce a purer expression, life aroma, influence and soul usefulness. When this is the case, a cure is possible.
2. Disease can be a gradual and slow process of dying and of thus releasing the soul. A cure then will not be possible, though palliative and ameliorative measures are needed and should most certainly be used. The length of the life can be prolonged, but a permanent and final cure is out of the question. This the average mental healer fails to realise. They make a horror out of death, whereas death is a beneficent friend.
3. Disease can be the sudden and final call to the body to relinquish the soul and set it free for other service.

In all these cases everything possible should be done from the standpoint of modern medical and surgical science and the allied sciences of which there are today so many. Much too can be done from the angle of mental and spiritual healing, aided by the science of psychology. Some day there must come cooperation in these various fields and a synthesising of their efforts.

I have earlier pointed out that the astral body is the prime motivating factor in the lives of the majority. This is caused by the fact that:

1. It is the body in which the bulk of human beings are today centering their consciousness.
2. It is the most developed of the bodies at this time, and therefore receives the bulk of the life energy

as it comes down the life stream, from the soul, and likewise receives the energy of the stream of consciousness.

**[Page 43]**

3. It is oriented, if I may so express it, outwards or towards the plane of physical experience. That orientation shifts at times and, temporarily in the case of the aspirant, turns inwards. Just as the centres in man, the "lotuses of life," are depicted as turned downwards and with the stalk upwards in the undeveloped man, but are turned upwards in the case of the developed, so there are conditions in the astral body analogous to this. In the case of the highly evolved man, of the initiate or the Master, the astral body is steadily oriented towards the soul. In the mystic, the aspirant and the disciple, the process of thus definitely changing the direction of the forces is going on and producing, therefore, a temporary chaos.

4. The astral body of man, being the latest to develop (the physical and the etheric being the first two in order of time) is still the most alive and potent. It reached its acme of development in late Atlantean days and its potency is still great, constituting the mass potency, the mass emphasis, and the mass polarisation. This is also augmented by energies coming from the animal kingdom, which is entirely astral in its point of attainment.

I would remind you here that the use of the word "body" is most misleading and unfortunate. It produces in the consciousness the idea of a defined form and a specific shape. The astral body is an aggregate of forces, working through into the consciousness in the form of desires, impulses, longings, wishes, determinations, incentives, and projections, thus laying the basis for much of the truth of the teachings of modern psychology. Psychologists have discovered (or rather uncovered) the nature of some of these forces, and their terminology in this connection is frequently more truly occult and accurate than is that of **[Page 44]** the orthodox esotericist and theosophist.

It may be of interest to you if I do two things. First of all, give you some technical information in connection with the working through of the forces from the astral plane into the physical body, and then give you the effects of that working through, as they take the form—owing to man's wrong use of them—of disease and the many varying disorders to which man is prone. With their cure we are not at this time concerned. I am here simply laying down the structure of fact upon which we can later base our conclusions. We shall, in this connection, only consider the average man. The problems of the disciple will be dealt with under Part I.4.

I pointed out earlier that the three major groups of diseases for the masses are—

1. Tuberculosis.
2. The social diseases, as they are called: the venereal diseases and syphilis.
3. Cancer.

To these we must add two other groups of disease which predominantly affect those who are a little above the average and whose general level of intelligence is higher than that of the mass; this includes also the aspirants of the world.

4. Heart diseases, but not what is called heart failure.
5. The nervous diseases so prevalent at this time.

These five groups of disease, and their various sub-divisions are responsible for the bulk of the physical ills which attack humanity. A right grasp of their preponderating causes will be of definite assistance to future medicine. How much will be accepted is at this time doubtful.

I would like to point out here that, as you well know, there are physical correspondences to the seven centres of **[Page 45]** forces located in the etheric body, and fed from the astral body. These we call the endocrine glands. These glands are effects of or testifying evidence to, the centres, and are in their turn initiating causes of lesser effects in the physical body. It will be of value if we here tabulate some of the things we know, and aid comprehension.

<i>Centre</i>	<i>Gland</i>	<i>Physical Organs</i>	<i>Type of Force</i>	<i>Origin</i>	<i>Body</i>
1. Head Brahmarandra 1000-petalled lotus	Pineal	Upper brain Right eye	Spiritual will Synthetic Dynamic	Atma Monad via soul Will	Causal body Jewel in the lotus
<i>Occultist. Initiate. Master. Dominant after 3rd Initiation.</i>					
2. Centre between the eyes Ajna centre	Pituitary body	Lower brain Left eye Nose Nervous system	Soul force Love Magnetic Light Intuition Vision	Petals of egoic lotus, as a whole	Buddhic vehicle Causal body Higher mental
<i>Aspirant. Disciple. Mystic. Dominant after 2nd Initiation.</i>					
3. Heart Anahata	Thymus	Heart Circulatory system Blood Also Vagus nerve	Life force Group consciousness	Love petals	Higher mental Causal body
<i>All types of Spiritual People. Dominant after 1st Initiation.</i>					
4. Throat centre	Thyroid	Breathing apparatus Alimentary canal	Creative energy Sound Self- consciousness	Knowledge petals	Mental body
<i>Creative Artists. All advanced humanity. The Intelligentsia.</i>					
5. Solar plexus	Pancreas	Stomach Liver Emotion Gall bladder Nervous system	Astral force Desire Touch	Astral centres	Astral body
<i>Average humanity. Ordinary people.</i>					
6. Sacral centre	Gonads	Sex organs	Life force Physical plane force Vital energy Animal life	Physical plane	Etheric body
<i>Low grade animal type of men.</i>					
7. Base of spine Muladhara	Adrenals	Kidneys Spinal column	Will energy Universal life Kundalini	The Mother of the World	

**[Page 46]**

This tabulation is simply an outline and, like the tabulation of the principles and their correspondences, as given by H.P.B. in the third volume of *The Secret Doctrine*, its interpretation will be dependent upon the point of view of the student. We shall employ it later and add further columns to it and further correspondences. In all our considerations, what we have to say will have the following synthesis of structure behind it:

1. The soul.
2. The subtler bodies of the mind and the emotions, which are simply qualified energy centres.
3. The vital body with its seven major centres of force.
4. The endocrine system, which is an effect of the seven centres, and the determining controlling factor in the physical body of man.
5. The nervous system in its three divisions.
6. The blood stream.

All the subsidiary organs of man are effects; they are not pre-determining causes. The determining causes in man, and that which makes him what he is, are the glands. They are externalisations of the types of force pouring through the etheric centres from the subtler worlds of being. They express the point in evolution which the man has reached; they are vital and active or non-vital and inactive, according to the condition of the centres. They demonstrate a sufficiency, an oversufficiency or a deficiency, according to the condition of the etheric vortices.

Again, the process of control may be stated to be via the nervous system; the close interlocking directorate of the nervous system, the brain and the blood stream (as a carrier of the life principle) governs the activities of the man—conscious, sub-conscious, self-conscious, and finally, **[Page 47]** super-conscious. The three centres in supreme control today for the majority are:

1. The ajna centre, the centre between the eyebrows.
2. The solar plexus.
3. The sacral centre.

Eventually, when man will have "become that which he is" (that paradoxical esoteric phrase), the centres of control will be:

1. The head centre, the brahmarandra.
2. The heart centre.
3. The centre at the base of the spine.

Between the present and the future, the emphasis will be laid upon a constantly shifting triplicity, and each man will be different from his fellowmen as to emphasis, as to the conditions of his centres, as to their glandular correspondences in the physical body, and therefore as to the diseases and the ills, inhibitions, and difficulties to which his flesh will fall heir. It is in this connection that it becomes obvious that the work of the physician and of the psychologist must eventually go hand in hand. The three most important aspects of all diagnoses are:

1. *The psychological*, or the gauging of the inner bodies of man from the angle of their development, their integration and the total coordination of the personality, as these subtler aspects of the human

being express themselves in consciousness.

2. *The work of the endocrinologist*, as he deals with the endocrine glands, viewing them as power stations through which energy—dynamic and illuminating—can pour through from the centres.

3. *The physician*, who, taking into consideration the conclusions of the two above experts, diagnoses the [Page 48] disease, and treats it in collaboration with the other two.

These three may call in other experts and specialists in electro-therapy, osteopathy and chiropractic, but it is in the combination of the knowledge of the physician, the psychologist and the endocrinologist that the medical profession can take on a new expression of usefulness, and enter the new age equipped to deal with the people who will gradually assume the new types and a changing physical organism. Electricity, in relation to human ills, is as yet an infant science, but it has in it the germs of the new techniques and methods of healing. The work done by the chiropractors is good and needed but should, with osteopathy, constitute a definite subsidiary technique to that of the other three. The work of the chiropractors and of the osteopaths forms two halves of one whole, little as their practitioners may like to recognise it. The former group need a more careful and lengthy training, and a higher standard of technical knowledge should be required.

Medicine is entering slowly into a new usefulness. Once the cause of disease is shifted out of an organ or bodily system into a more subtle and vital realm, we shall see radical and needed changes, leading to simplification and not to a greater complexity and difficulty.

From the above remarks it will be seen that disease emerges into the physical body from the world of the unseen, and from the use, or misuse, of the subtler forces on the inner planes. It must be remembered, however, that disease—as it expresses itself in man—can be generally regarded as due to the following causes, and students would do well to have this most carefully in mind as they ponder on these matters:

1. Individual disease, due to interior conditions in a man's own equipment, to his mental state, or to an emotional [Page 49] condition which can produce serious ills. This is inherited from the past.
2. Disease inherent in humanity as a whole. There are certain diseases to which all men are prone; the germs of these diseases are latent in the physical vehicles of the majority of men, only awaiting predisposing conditions in order to manifest. They might be regarded as group diseases.
3. Diseases which are, curiously enough, accidental. To these a man falls heir when, for instance, he succumbs to some infectious or contagious complaint.
4. Diseases inherent in the soil. Of these as yet but little is known. The soil of our earth, however, is very ancient, and is impregnated with disease germs which take their toll of the vegetable, animal and human kingdoms, manifesting differently in each, yet being due basically to the same causes.
5. Diseases which are the difficulties of mysticism. These are the peculiar ills and complaints which attack the disciples and aspirants of the world. These can be traced in every case to the pouring in of energy through centres which are not properly equipped, or adequately developed, to handle the force.

The above is a *generalisation* which may be found useful.

The method whereby these astral forces (which are, as we know, preeminently the determining life forces for the majority of men at this time) work out into manifestation is a relatively simple matter. In the astral vehicle of expression there are, as you may realise, the correspondences of the seven centres in the etheric body. These are essentially the seven major focal points of force, and each of them is



expressive of one of the seven ray energies. Let me first of all make clear which centres express these seven ray types:

**[Page 50]**

<i>Centre</i>	<i>Ray</i>	<i>Quality</i>	<i>Origin</i>
1. Head Centre	1st	The Divine Will	Monadic
2. Ajna Centre	7th	Organisation Direction	Atmic
3. Heart Centre	2nd	Love-Wisdom Group love	Buddhic
4. Throat Centre	5th	Creativity	Mental
5. Solar Plexus	6th	Emotion. Desire	Astral
6. Sacral Centre	3rd	Reproduction	Etheric
7. Base of Spine	4th	Harmony Union through conflict	Physical

Note: In the fourth kingdom, the human, it is the energy of the fourth ray which, cooperating with the first ray, eventually brings synthesis. There is a close relation between the highest centre (the head centre), and that at the base of the spine. This fourth type of energy thus expresses itself in cooperation with the first type because we are still Atlantean in our polarisation, and that civilisation was the fourth in order. It is very largely the work done in our fifth civilisation, our present Aryan race, which will, in cooperation with the fifth principle of the mind, bring a shift into a higher level of consciousness. This will produce a harmonising of all the centres through an act of the will, intellectually and intelligently applied, with the objective of producing harmony. This point warrants thought.

On the astral plane there will also be found in every astral body seven corresponding focal points through which energy can enter, raying forth then into the vital centres in the etheric physical body as seven differentiated types of force. These types of force produce both bad and good effects, according to the quality of the negative dense physical body. These differ according to the type of ray or force, and it may be interesting if I here indicate to you the good and the bad effects and the corresponding diseases.

**[Page 51]**

<i>Astral Force</i>	<i>Centre</i>	<i>Bad Aspect</i>	<i>Disease</i>	<i>Good Aspect</i>
First ray Will or Power	Head	Self-pity The Dramatic I	Cancer	Sacrifice Dedication of the I
Second ray Love-Wisdom	Heart	Self-love Personality	Heart trouble Stomach trouble	Soul Love Group Love
Third ray Activity	Sacral	Sexuality Over-activity	Social diseases	Parental love Group life
Fourth ray Harmony	Ajna	Selfishness Dogmatism	Insanities	Mysticism
Fifth ray Knowledge	Throat	Lower psychism	Wrong metabolism Certain Cancers	Creativity Sensitivity Inspiration
Sixth ray	Solar Plexus	Emotionalism	Nervous diseases	Aspiration

Devotion			Gastritis	Right direction
			Liver trouble	
Seventh ray	Base of the	Self-interest	Heart	White Magic
Organisation	spine	Pure selfishness	diseases	
		Black Magic	Tumors	

### [Page 52]

Please remember in studying this tabulation that it is a generalisation, and only a partial listing of the types of disease which can be the result of the inflow of energy. It is only intended to be suggestive; the complexity of the human equipment and the intricacy of the ray energies are such that no hard and fast rules can be laid down. The ray forces manifest differently, according to ray type and point in evolution. There is therefore no contradiction here to the previous tabulations. If you bear in mind that every human being is basically an expression of five ray forces:

1. The ray of the soul,
2. The ray of the personality,
3. The ray governing the mental body,
4. The ray governing the astral equipment,
5. The ray of the physical nature,

it will become apparent that for the average person two such tabulations would have to be drawn up.

1. There would be required the *positive* analysis of the astral forces as they express the personality.
2. An analysis of the soul forces as they are faintly indicated. A negative analysis concerning what is not present in the equipment can be of little value here.

It will again be necessary to have an analysis of the forces, playing through into the physical body from the astral plane, which are received directly from the soul and are therefore a combination of soul-force plus the highest type of astral energy. This would be in the nature of a synthetic analysis and would only be possible in the case of a disciple or an initiate. You will therefore eventually have for each person:

### [Page 53]

1. A positive analysis of the personality forces, primarily of the astral force as that is the predominating force pouring into the etheric centres.
2. A negative analysis of those aspects of soul energy which are *not* present.
3. A synthetic analysis, based on both the above. but combining also the record of *positive* soul expression.

In these tabulations and statements I have given you much food for thought.

#### *B. Desire, Inhibited or Rampant.*

It would be of value to you here if I made clear that one of the first things a student has to remember is that—for the majority of human beings, for the huge majority—the influences and impulses which emanate from the astral plane are a predisposing factor in all matters with which the individual concerns himself, apart from those conditions which (being imposed upon him from his environment

and the period in which he lives) are, for him, unavoidable. The astral plane is a centre of dynamic emanating force, which is fundamentally *conditioning* in its effect because of the stage of the individual consciousness at which that majority finds itself. Men are swayed by the impulse of desire of a high or low calibre. This is, of course, a broad generalisation, for that basic condition is becoming steadily modified by impulses coming from the mental plane. This necessarily complicates the problem. Influences emanating from the soul are also becoming appreciably present, and still further complicate the problem of the advanced human being. This "problem of complication" (if I might so call it) constitutes a "hard saying" for the student to understand in relation to his own physical condition or to that of any one whom he may be seeking to help.

### [Page 54]

I should like here, in this connection, to give you the third of the Laws which govern the sacred art of healing.

### LAW III

*Diseases are an effect of the basic centralisation of a man's life energy. From the Plane whereon those energies are focussed, proceed those determining conditions which produce ill health, and which, therefore, work out as disease or as freedom from disease.*

It will be apparent to you, therefore, that a shift of the inner attention (the mental attitude) of the patient can and will produce either real freedom from physical ills or an intensification of those reactions which produce discomfort, disease or death.

In the three laws which I have given you and which you now have before you for consideration, it is obvious that the following facts emerge. These should form the basis of your reflection:

1. Disease is the result of the blocking of the free flow of the life of the SOUL.
2. It is the product, or the result, of three influences:
  - a. Ancient error, emanating from the past history of the person involved.
  - b. Human taints, inherited because one is a member of the human family.
  - c. Planetary evil, imposed upon all forms on earth by the basic condition, and by time.
3. It is conditioned by the forces emanating from that plane whereon a man's consciousness is primarily centred.

To the above statements should be added a further fact, already mentioned, that:

### [Page 55]

4. There are five major groups of diseases, with their allied complaints and subsidiary diseases.
  - a. Tuberculosis.
  - b. The syphilitic diseases.
  - c. Cancer.
  - d. Heart difficulties.
  - e. Nervous diseases.

I am not dividing what I have to say into organic and functional troubles, nor do I here refer to illnesses induced by epidemics or by accidents. I refer to those basic taints or predispositions that are the

dubious heritage of humanity as a whole, and to those difficulties which are incident to those stages in evolutionary development which are characteristic of those upon the more advanced stages of the Path. It will be seen, therefore, that man comes into incarnation having inherited predispositions to disease which come:

1. From his own past; i.e., effects which are the result of causes initiated in earlier incarnations.
2. From the general racial heritage of humanity.
3. From the condition of the planetary life. These latter causes lift the whole problem out of the usual comprehension of the average man.

A human being is also predisposed to trouble if he has succeeded (as a result of a long evolutionary history) in awakening in some fashion, however slight, the centres above the diaphragm. The moment that that occurs he becomes subject, for a long cycle of lives, to difficulties connected with the heart or with the nervous system in its various branches. Frequently an advanced human being, such as an aspirant or a disciple, may have freed himself from the inherited taints, but will succumb to heart trouble, to nervous disorders, mental imbalance, and overstimulation. They are [Page 56] classified occasionally as the "diseases of the Mystics."

I would like to make it clear that it is not my intention to enter into the realm of physiological discussion, to elaborate the symptoms of disease, or to deal with the lesions, the pathological conditions, and the distressing details attendant upon the breakdown of any human organism. I am not going to write a treatise on anatomy or on the various sciences which have grown up from a study of the mechanism of the human being, connected as they are with the framework and structure, the organs, nerves, brain tissue and interrelated systems which compose that intricate piece of machinery, the human body. As far as the exoteric science is concerned, two things would successfully deter me:

1. The whole subject is marvelously dealt with in the many books which embody the literature of medicine and of surgery. There is little that I could add which would be of profit in such a discussion as this.
2. The readers of my words are not, with few exceptions, versed in the construction and constitution of the human body; and pathological details, the description of diseases, and the various unpleasant symptoms of human degeneration are unwholesome reading for the average man or woman. A little knowledge along these lines can be a most dangerous thing.

I seek to deal primarily with *causes*, with the inner *sources* of dis-ease and deal with those states of consciousness (I do not say states of mind only) which induce wrong functioning, and eventually wrong conditions.

The problem of the healer, therefore, is twofold: First, he must know whether the difficulty lies above or below the diaphragm; this takes him definitely into the realm of occult as well as of psychological knowledge. Secondly, he must [Page 57] have a clear grasp of the patient's inner emphasis; this last aids him in the diagnosis of the first.

This statement brings me to the formulation of the third Rule for Healers.

### RULE THREE

Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help. He can thereby know the source from which the trouble comes. Let him relate the cause and the effect, and know the point exact through which relief must come.

I would like to call your attention to those last few words, and would emphasise to you the fact that disease primarily is an effort on the part of the natural physical body to seek relief and achieve release from inner pressures, from subjective inhibitions and hidden retentions. Primarily, from the point of view of esotericism, all physical disease is the result of:

1. Wrong stimulation, or overstimulation, or wrongfully placed stimulation and of inner tensions in some part of the mechanism.
2. Inhibitions, psychical starvation, and those accumulated subjective forces which dam the flow of the life forces.

You will see, therefore, that again (in the domain of health) all problems resolve themselves into the right use and the correct handling of force, in order to effect the free flow of energy.

The following questions will inevitably arise: From whence come these inherited taints? Is it possible to arrive at their source? The problem of the past, and the present effects of that past, is too vast for consideration, nor can any statements anent the situation possibly help humanity. **[Page 58]** One generalisation I can, however, make, and even that may convey but little to your understanding.

Of the three major diseases which have been inherited from the past, it might be said that the syphilitic or so-called social diseases are remainders of the excesses indulged in in Lemurian times; they are of such ancient origin that the very soil is permeated with the germs of these diseases—a fact quite unknown to modern science. Down the ages, men have suffered from these groups of infections; they have died and been buried and in their millions have contributed their quota of infection to the earth. In Lemurian times, the emphasis of the life force was upon the physical body, upon its development, its use and control, and also upon its perpetuation or reproduction. It was in Lemurian times that troubles connected with the misuse of the sex life began; this was, in a peculiar sense, the essential primeval evil, and concerning this fact, ancient legends and hints are found throughout the earliest records and writings. There is much misinterpreted testimony to this effect, and when men can read the records more correctly and with right interpretation, they will understand the way out, because they will see more clearly the underlying causes.

Cancer is a gift to modern man from the Atlantean humanity, and the scourge of this disease was the major factor which devastated the inhabitants of old Atlantis. The roots of this dire evil are deep-seated in the emotional or desire nature, and are grounded in the astral body. Cancer is partially the result of a *reaction* to the diseases connected with the sex life which became so rampant in later Lemurian times and early Atlantean days. The people of those times, seeing the fearful evils and the extent of the disease which grew up out of the fertile Lemurian life, resulting from the promiscuous sex life on every hand, for the sake of self-preservation dammed back the natural flow of desire (the **[Page 59]** flow of life as it expresses itself through the centres of reproduction and procreation), and this in due time produced other evils. Cancer is primarily a disease of inhibition, just as the syphilitic diseases are those of over-expression and overuse of one aspect of the mechanism of man.

Today, owing to the vast reaches of time involved and to the untold generations of those who have died upon the earth, the "germs" (so-called by the unlearned thinker) of the dread complaint of cancer are to be found in the very soil on which we live, infecting the vegetable kingdom and also the human family. A correspondence to the syphilitic complaints of man are to be found in the mineral kingdom.

Tuberculosis, which was devastatingly rampant at a certain stage in Atlantean times, is nevertheless a disease which has been *generated* principally in our Aryan race, and one which we are bequeathing to the animal kingdom and are sharing with them. This is beginning to be realised. So close, however, is the relation between men and animals (particularly the domestic animals) that they today share with men practically all his ailments in some form or another, sometimes recognisable and sometimes not. Curiously enough, the cause of this great white scourge is to be found in the fact of the shift of the life emphasis away from the emotional nature into that of the mind nature, producing a temporary starvation of the emotional nature. It is largely a disease of depletion. Cancer, in its turn, was based similarly on a previous shift of the life force from the physical body into that of the emotional nature, producing an overdevelopment of the cellular life, through overstimulation. I realise the difficulty of grasping these statements. I can only give you these unsubstantiated hints. Later discoveries alone can prove the truth of my suggestions. Let us here tabulate our conclusions:

**[Page 60]**

<i>Disease</i>	<i>Race</i>	<i>Body</i>	<i>Kingdom</i>	<i>Organ</i>
Syphilitic	Lemurian	Physical	Mineral	Sex organs. Sacral Centre
Cancer	Atlantean	Astral	Vegetable	Solar Plexus
Tuberculosis	Aryan	Mental	Animal	Breathing apparatus. Throat centre

In referring above to the centres I am referring to the centre for the distribution of the life force, wherein the emphasis for the mass will be found. From the above it will be apparent where the emphasis of the possible cure will have to lie. Already, and because it is the latest, and therefore the least deep-seated of the three major diseases inherited by modern man, we have learnt how to cure tuberculosis. It has been discovered (when the mind was intelligently applied to the problem) that sunshine and good food could cure, or at any rate arrest, the disease. It is an interesting item in the field of esoteric correspondence that just as the light of the soul, pouring into the mind, can be depended upon to solve any problem, so that light of the sun and its prophylactic rays can dispel the dread symptoms of tuberculosis.

Similarly, as the race develops right emotional control we shall see the gradual disappearance of the phenomena of cancer. I said *right* emotional control; inhibition and the suppression of the desire impulses by the force of the will is *not* right control. It is interesting also to note that though both men and women suffer from the disease of cancer, the *general* cause is not identical, though the *basic* cause (reaction from an over-expression of the sex life through the cultivation of the desire nature) remains the same. Women, owing to the risks they run in childbearing, through the turning of the life emphasis to the sex aspect of life, have revolted on a large scale (as did the Atlanteans) against this form of life expression, and it is along this line—the sex **[Page 61]** line—that their major inhibitions are found. They do not suffer so much from the general inhibition of the emotional-desire-feeling expression.



Men *do* suffer from this latter inhibition and have a tradition or a marked tendency to greater emotional control in the handling of life than have women. Men do not require or acquire so marked a sex control. The general field of their inhibited life tendency is therefore of greater extent, and consequently (if statistics can be trusted) more men suffer from cancer than do women, though it is a dread disease, feared by all.

In the secret of right *transmutation* lies the cure of cancer, and this will eventually be realised. I am using this phrase not only symbolically but also technically and scientifically. This again will later be seen. In the secret of *right rhythmic living* and in a right proportional accent upon all phases of life will come (and it is rapidly coming) complete immunity from tuberculosis. In the secret of *right understanding of times and cycles* and of periodic reproductive creation, will come the emergence of the race from the evils of the social diseases.

It will be apparent to you, therefore, that the syphilitic diseases will be the last to disappear, just as they were the first to devastate the race. Tuberculosis is disappearing. The attention of the experts is now being given to the cure of cancer.

I would like to add one or two comments which will be of general or rather modern interest. I have said that these taints to which humanity is prone are found in the soil, and that their presence there is largely due to the burial, down the ages, of millions of corpses. By the increased use of the processes of cremation, this condition will be steadily improved. Gradually, very gradually, the taint will thus die out. It is therefore highly desirable that there be as much propaganda as possible for the use of this method of [Page 62] disposing of the discarded physical vehicles of the souls who are passing out of incarnation. As the soil becomes less tainted, and as soul contact is established, we can hope to see a steady decrease in the number of those who succumb to the inherited taints. Curiously enough, the free use of salt sea bathing has a definite effect on the healthiness of the physical body. The water, incidentally absorbed through the medium of the skin and by the mouth, has a vitally prophylactic effect.

One of the major problems today to the psychologist and in a lesser degree to the medical man, is the growth of homosexuality, both female and male. Specious arguments are brought forth in order to prove that this abnormal development (and the consequent interest in this morbid tendency) is due to the fact that the race is slowly becoming androgynous in its development, and that the future hermaphroditic man or woman is gradually making its appearance. This, again, is *not* true. Homosexuality is what you call a "left-over" from the sexual excesses of Lemurian times, an inherited taint, if you like. Egos who individualised and incarnated in that vast period of time are the ones who today demonstrate homosexual tendencies. In those days, so urgent was the sexual appetite, the normal processes of human intercourse did not satisfy the insatiable desire of the *advanced* man of the period. Soul force, flowing in through the processes of individualisation, served to stimulate the lowest centres. Hence, forbidden methods were practised. Those who thus practised them are today, in great numbers, in incarnation, and the ancient habits are too strong for them. They are now far enough advanced upon the evolutionary path so that the cure lies ready at this time—if they choose to employ it. They can, with relative ease, transfer the sex impulse to the throat centre, and thus become creative in the higher sense, employing the energy [Page 63] sensed and circulating in right and constructive ways. Many of them are beginning automatically to do this. However, it is well known that, among the so-called artistic types, homosexuality is very prevalent. I say "so-called" for the truly creative artist is *not* the victim of these ancient evil predisposing habits.

It might be pointed out here that homosexuality is of three kinds:

1. That which is the result of ancient evil habits. This is the major cause today and indicates:
  - a. Individualisation upon this planet; for those who individualised upon the moon chain are not susceptible to these dangerous characteristics.
  - b. A relatively advanced stage upon the evolutionary path which was achieved by the Lemurian egos who succumbed to this desire-satisfaction.
  - c. A consequent study of sex magic, plus a constant insatiable physical and sexual urge.
2. Imitative homosexuality. A number of persons of all classes imitated their betters (if I might use so paradoxical a term) and so developed evil habits in sexual intercourse from which they might otherwise have remained free. This is one of the prevalent reasons today, among many men and women, and is based upon a too active imagination, plus a powerful physical or sex nature, and a prurient curiosity. This I say with advisement. This category accounts for many of our Sodomites and Lesbians.
3. A few rare, very rare, cases of hermaphroditism. These people, combining in themselves both aspects of the sex life, are faced with a very real problem. It is a problem which is greatly increased by human ignorance, human refusal to face facts, wrong early training and teaching, [Page 64] and a widespread misunderstanding. These cases are to be found in small numbers everywhere, even though their numbers, in relation to the world population, is still negligible. But that they exist is of real interest to the medical profession and a subject of deep pity and commiseration to the humanitarian and the understanding psychologist. They face a difficult situation.

I have somewhat elaborated this matter as it is of use for you to know such facts and the information is of value to you. It serves to throw light upon a problem which an increasingly large number of people are called upon to face. Psychologists, social workers, physicians, and all those occupied with group training constantly meet with this problem, and it is just as well that some distinction is made between the types which must be considered, thus clarifying the issue.\*

You will find in these instructions many hints which, though they may not be classified definitely as instructions in healing, yet fall into that category, for they will make those of you who read more efficient in understanding.

You will note also from the above how this taint, as might well be expected, has its roots in the astral or sentient body, the body of sensation. It is for this reason that I have included it. It would be an interesting experiment in analysis if these various well-known difficulties, diseases and complaints could be classified under their originating impulses. So few of them have a mental origin, in spite of all that Christian Science or Mental Science may say to the contrary. Perhaps I should say, rather, that they are not based on wrong human thought, though all evil can be aggravated and intensified by wrong thought. Many or perhaps most of the [Page 65] complaints from which average man suffers are based upon astral causes or upon some clearly defined desire. A formulated desire is one that finds expression in some form of activity. Of these homosexuality is one of the clearest to define. The other diseases to which humanity is heir are sometimes not so easy to clarify and define. The man or woman is a victim but the cause producing the illness or difficulty—physical or psychological—lies hid in a

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\* The Problem of Sex. Pages 268-307 of *A Treatise on the Seven Rays, Vol. I.*

long past which the victim (with his limited knowledge) is unable to investigate, nor can he arrive at the cause producing the effect. All that he can affirm is that, in all probability, desire was the initiating impulse. What human beings are today and what they suffer is the result of their long past, and the past presupposes long and well-established habits. Such habits are inevitably the result of one of two factors:

1. Desire, dominating and controlling action,
- or*
2. Mental control which substitutes for desire a planned campaign which will run counter in many cases to the normally sensed, defined desire.

You will note from the above that it is my wish that you grasp the importance of the emotional sentient body and its power to initiate those secondary causes which, in this life, demonstrate as disease.

You will note consequently the emphasis I have laid upon the astral body as a promoter of wrong physical conditions, and the necessity for astral understanding and control on the part of the patient, if there is to be a true overcoming of disease. Will you understand me if I say that the true overcoming may mean an acceptance of the Way of Death as the way out, should it come normally, or of healing, if the causes **[Page 66]** which are the initial impulses are exhausted? Ponder on this.

In all the above, even in connection with what I have said concerning homosexuality, I have considered either rampant or inhibited desire, but I have only considered it in general terms and in a broad outline. Will you misunderstand if I point out to you that where desire is inhibited (which is the case with many aspirants today) all kinds of diseases—cancer, congestion of the lungs and certain liver complaints—become possible, as well as the dread malady of tuberculosis? The diseases of inhibition are numerous and serious, as you will note from the above enumeration. It should be noted that where desire is rampant and uncontrolled and no inhibition is present, such diseases as the syphilitic disorders, homosexuality and inflammations and fevers appear. According to the temperament so will be the types of disease, and the temperament is dependent upon the ray quality. People on the different rays are predisposed to certain disorders. The psychologists are right in their basic differentiation of human beings into the two major types—extroverts and introverts. These two types produce their own qualities of disease, which demonstrate as ill health through over-expression or inhibition.

We have considered our second point under the healing of diseases which arise in the emotional or desire nature. Our first point deals with uncontrolled emotion. I would remind you of our premise that we would only consider the ills to which advanced humanity, the aspirants and disciples of all degrees are prone. We will not deal (in this short treatise) with the whole gamut of diseases which affect humanity as a whole, or down the ages. The more advanced the aspirant, the greater probability there is that the diseases from which he suffers will be pronounced and powerfully demonstrating, on account of the inflow to a greater **[Page 67]** or less degree of the stimulating force of the soul. Subsidiary to the five major groups of diseases to which I earlier referred, and working out in connection with them in the human frame, are a group of symptoms which are loosely covered by the terms: fevers, tumors, congested areas, plus general debility and the auto-intoxication which lies behind so many symptoms. I would have you remember this with care and bear steadily in mind that I am here only generalising, but that this generalisation is basic and therefore of importance.

### *C. Diseases of Worry and Irritation.*

The third category of complaints which arise in the emotional or astral body is synthesised esoterically under the term: diseases of irritation. These are the insidious poisons which lurk behind the phenomena of disease.

It might be said that all diseases can be covered by two definitions, from the standpoint of occultism:

1. Diseases which are the result of auto-intoxication. These are the most general.
2. Diseases which are the result of irritation. These are very common amongst disciples.

We hear much today about auto-intoxication, and many efforts are made to cure this by diet and the regulation of the life in terms of rhythmic living. All this is good and of help, but it does not constitute a basic cure, as its protagonists would lead us to believe. Irritation is a basic psychological complaint and has its roots in the intensification of the astral body, which definitely produces abnormal effects upon the nervous system. It is a disease of self-interest, of self-sufficiency, and of self-satisfaction. Again I would say, ponder on these terms, for these three aspects of irritation are of general discovery. We will therefore **[Page 68]** deal with irritation, "imperil," as it is called by exponents of the first ray, such as the Master M.

We have nearly completed our first section under the heading Psychological Causes of Disease, and have very briefly, yet I believe suggestively, considered those problems which arise from the overactivity and wrong condition of the astral body. All I can do in this short treatise is to generalise, because most of the statements I may make are, in any case, so new and revolutionary (from the standpoint of orthodox medicine) that it will take time for even this first inner structure of ideas and this somewhat new formulation of truth to make its impact upon the thinkers of the race. Then, if accepted as hypothetical possibilities by the open-minded among them, a long period of time must elapse before there has been enough investigation, leading to definitely formulated conclusions, which will make the ideas of popular recognition and use. In saying this, I am not reflecting critically upon the medical profession. The money-grasping specialist and the charlatan are rare; they of course exist, as do the corrupt and the undesirable in every profession. Where are they not to be found? The closed minds are many; but again, where are they not found? The pioneers along the new lines of thought and the man who has grasped some of the New Age concepts have often equally closed minds and see nothing but the new ways, modes and methods, and throw overboard all the old, losing much thereby. The medical profession has one of the greatest and most beautiful records in the world of its purpose and field of activity, and has developed some of the greatest of the soul qualities—self-sacrifice, compassion and service. But the ways and the techniques of the New Age are hard to grasp. Much of the old ways have to be given up and much sacrificed before the new art of healing becomes possible.

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Until the fact of the subtler bodies is properly recognised by the world thinkers, and their existence is established through a right and true science of psychology and the development of the faculty of clairvoyance, the tracing of the causes of disease back to the subtler bodies is relatively meaningless. The best reaction which the most open-minded physician can (I say *can* and not *will*) produce or admit is that the psychological attitude, the mental state, and the emotional condition of the patient do either help or hinder. Many are already admitting that. That in itself is much.

When, therefore, I say that cancer, for instance, has its roots in an astral condition and began its career in Atlantean times, it means but little to the average man today. He does not realise that large numbers of people today are Atlantean in their consciousness.

I want briefly to touch upon the most common of all causes of trouble: Worry and Irritation. They are more prevalent at this time than ever before, and for the following reasons:

1. The world situation is such, the problems and uncertainty are such, that scarcely a person in the world at this time is exempt. Everyone is more or less involved in the planetary situation.
2. The intercommunication between people has increased so much, and men live so much in massed groups—large or small—that it is inevitable that they produce an effect upon each other as never before. "If one member suffers, all the members suffer with it" is a statement of truth, ancient but new in application and today realised for the first time.
3. The increased sensitivity of the human mechanism is also such that men "tune in" on each other's emotional conditions and mental attitudes in a new and more potent **[Page 70]** manner. To their own engrossing concerns and worries are added those of their fellowmen with whom they may be en rapport.
4. Telepathically, and also with a developed sense of prevision, men are today adding the difficulties that belong to someone else, or to some other group of thinkers and of people, to *the difficulties that may be*. It is not sure that they *will be*.

These problems will demonstrate to you how intensely difficult it is for men to face up to life. It will be obvious that the problems of worry and irritation (called by the Master Morya "imperial") are many and must be considered.

Why are these difficulties of the astral body so "perilous" and so serious? Worry and Irritation are dangerous because:

1. They lower the vitality of the man to such a point that he becomes susceptible to disease. The scourge of influenza has its roots in fear and worry, and once the world settles down to freedom from the present "fearful" condition, we shall see the disease die out.
2. They are so highly infectious from the astral point of view that they lower in a peculiar manner the astral atmosphere, and thus make it hard for people—in the astral sense—to breathe freely.
3. Because the astral conditions of fear, worry and irritation are so widespread today that they might be regarded as *epidemic*, in a planetary sense.
4. Because irritation (I speak not here of worry) is inflammatory in its effects—and inflammation is hard to bear—and leads to much difficulty. It is interesting to note that certain forms of eye trouble are caused by this.

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5. Because worry and irritation prevent true vision. They shut out the view. The man who is the victim of these conditions sees nothing but the cause of his complaints and is so submerged through self-pity, self-consideration, or in a focussed negative condition, that his vision is narrowed and his group hindered. Remember that there is group selfishness as well as individual selfishness.

I have cited sufficient reasons for the effects of Worry and Irritation to demonstrate to you the wideness of the difficulty. It is not much use at this time to talk of the remedy. One does not say to an influenza patient (when the worst throes of the disease are upon him), "There is nothing the matter. Pay no attention. Get up and go about your business." It is no use saying to men today, "Do not fear. Leave off worrying. All will be well." They will not believe you, for one thing—and that is fortunate, for it is not true. Things are not well and humanity and the Planetary life are not well. This, the Hierarchy knows, and is working for the amelioration of the conditions. When the throes of the "planetary influenza" are over (and the patient will not die), then investigation can be made and effort produced which can prevent a recurrence. At present, all that can be done is to keep the patient quiet and also keep the fever down. This is the work of the New Group of World Servers and the intelligent men of goodwill. Their name is Legion.

## 2. CAUSES ARISING IN THE ETHERIC BODY

It will be wise for you to bear in mind that I am not here going to deal with those causes which, producing effects in the physical body, arise in the mind or in the astral body. Necessarily they pass through the etheric body. The etheric body is a transmitter of all energies to the physical body, **[Page 72]** and all types of force pass through it to different parts of the physical form, producing good and bad results, negative or positive results, as the case may be. This is a fact which we accept. I am here considering the diseases, problems and physical difficulties which arise in the etheric body itself and work out in its relations to the physical body. These are quite widespread and usual. It is essential that you keep these two lines of force-activity clearly differentiated in your mind. Both pass through and from the etheric body into the physical body, but only one of them originates in or is concerned with difficulties which have an etheric origin.

The etheric body is a body composed entirely of lines of force and of points where these lines of force cross each other and thus form (in crossing) centres of energy. Where many such lines of force cross each other, you have a larger centre of energy, and where great streams of energy meet and cross, as they do in the head and up the spine, you have seven major centres. There are seven such, plus twenty-one lesser centres and forty-nine smaller centres known to the esotericists. However, we will confine ourselves at this time to the etheric body as a whole and to the seven major centres. It might be of interest to you, nevertheless, to be told where the twenty-one minor centres are to be found. They can be located at the following points:

There are two of them in front of the ears close to where the jaw bones are connected.

There are two of them just above the two breasts.

There is one where the breast bones meet, close to the thyroid gland. This, with the two breast centres, makes a triangle of force.

There are two, one each in the palms of the hands.



**[Page 73]**

There are two, one each in the soles of the feet.

There are two, just behind the eyes.

There are two also connected with the gonads.

There is one close to the liver.

There is one connected with the stomach; it is related, therefore, to the solar plexus, but is not identical with it.

There are two connected with the spleen. These form one centre in reality, but such a centre is formed by the two being superimposed one on the other.

There are two—one at the back of each knee.

There is one powerful centre which is closely connected with the vagus nerve. This is most potent and is regarded by some schools of occultism as a major centre; it is not in the spine, but is no great distance from the thymus gland.

There is one which is close to the solar plexus, and relates it to the centre at the base of the spine, thus making a triangle of the sacral centre, the solar plexus, and the centre at the base of the spine.

The two triangles referred to in this tabulation are of real importance. One is above and the other below the diaphragm.

It is of course apparent that where there is a free flow of force through the etheric body into the dense physical body there will be less likelihood of disease or sickness. There may, however, be increased tendency to difficulties arising from overstimulation and its consequent results of overactivity of the nervous system, with all the attendant problems. These forces, seeking inlet into the dense vehicle, are emanations from three directions (if I may use such a term):

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1. From the personality vehicles—the astral and mental bodies.
2. From the soul, if contact, recognised or unrecognised, has been established.
3. From the environing world to which the vehicles of the soul and of the personality have acted as "doors of entrance." Incidentally, in connection with this last phrase, I would call your attention to a possible relation between these "doors of entrance" and the phrase "door of initiation."

In the case where these centres, through which the inflowing energy from these sources of supply flow, are quiescent, unawakened or only functioning partially or too slowly (as far as their vibratory rhythm is concerned), then you will have a condition of blocking. This will produce congestion in the etheric vehicle, and consequent and subsequent difficulties in the functioning of the physical body. One of the most common of these is congestion of the lungs which—though it may be exoterically traced to certain and definite physical causes—is in reality those causes, plus an inner condition of etheric congestion. It is the bringing together of the outer apparent cause and the apparent inner true cause which is responsible for the outbreak of the trouble. When these two conditions are brought into conjunction with each other, and you have a physical handicap and an etheric situation which is undesirable, then you will have disease, illness, or weakness of some kind. Every outer congestion can always be traced to these two causes—an inner and an outer cause. In these cases, the outer cause is not an effect of the individual inner cause, which is interesting. You will note, therefore, that all ills are not purely subjective or psychological in origin as far as an individual is concerned, **[Page 75]** but are sometimes both exoteric and esoteric. Hence the complication of the problem.

The above statement opens up the whole question of the activity of the seven centres of force in the etheric body. These can be regarded as dormant or unawakened, awakening but only as yet sluggishly alive, or functioning normally, which means that some of the energies which produce the form of the centre are moving rhythmically, and are therefore receptive to inflow, while others are still entirely inactive and unresponsive. Other centres will be fully active, and therefore predominantly attractive to any inflowing forces; still others will be only partially so. For the majority of people, the centres below the diaphragm are more active than those above the diaphragm (I am referring here to the seven major centres and not to the twenty-one minor centres). For aspirants, centres below the diaphragm are active and the heart and throat centres are slowly coming into activity, while in the case of disciples, the ajna centre, plus those centres below it in the body, are rapidly awakening. In the initiate, the head centre is coming into vibrant activity, thus swinging all the centres into real and coordinated rhythm. Each patient or human being, being on some ray, responds differently; the time factor also differs; the pattern of the unfoldment varies, and the response to the inflowing forces is slightly differentiated.

All of this we will consider with due care when we deal with Chapter IX, which concerns itself with the seven modes of healing. I simply mention it here so as to lay the foundation for what must later be considered, and thus show you how the whole question of the relation of the etheric body to the physical body is connected with the problem of healing. It will be apparent, therefore, how important it is—before real healing can take place—that the healer should know the point in evolution reached by **[Page 76]** the patient, and should also know his ray type, both personality and egoic. If to this you add some knowledge of his astrological inclinations and indications, a far more accurate diagnosis can be produced. The key to all release (either through the physical cure of disease or through death) lies in the understanding of the condition of the centres in the etheric body. These determine the rate of the bodily vibratory activity and the general responsiveness of the physical body. They even condition the activity and accuracy of the instinctual nature and its relation to the outer plane life and the "wholeness" and general health of the sympathetic nervous system.

#### *A. Congestion.*

Much real difficulty can be traced to congestion or to the lack of the free play of the forces. In this connection it might be pointed out that the etheric body is a mechanism for intake and for outlet. There is consequently a curious and intimate relation between it and such organs as the lungs, the stomach, and the kidneys. The symbology here present, when correctly understood, will tend to show that there is a deep underlying esoteric relation between:

1. The mind and the lungs. The process of breathing, with its stages of inhalation, the interlude, and exhalation, works out in connection with both aspects of force, mental and physical.
2. The desire nature and the stomach. Here again is the process of intake, of assimilation, and of elimination.
3. The etheric body itself and the kidneys, with the processes clearly defined in both cases of absorption, chemicalisation, and transmission.

There is no symbol so relatively accurate to the whole **[Page 77]** creative process as the human frame.

Congestion in the etheric body, producing much distress in the physical body, can exist. therefore, at the point of intake from the astral body or from the astral plane (Note the phrasing and the difference.)

or at the point of outlet, in relation to the centre to which the particular type of etheric force most easily flows and through which it most easily passes. Where there is no free play between the etheric body and the astral body, you will have trouble. Where there is no free play between the etheric body and the physical body, involving also the nerve ganglia and the endocrine system, you will also have trouble. The close relation between the seven major centres and the seven major glands of the physical system must never be forgotten. The two systems form one close interlocking directorate, with the glands and their functions determined by the condition of the etheric centres. These, in their turn, are conditioned by the point in evolution and gained experience of the incarnate soul, by the specific polarisation of the soul in incarnation, and by the rays (personality and soul) of the man. Forget not, that the five aspects of man (as he functions in the three worlds) are determined by certain ray forces; you have the ray of the soul, the ray of the personality, and the rays of the mental, the astral and the physical bodies. All these will, in the coming New Age, be definitely considered and discovered, and this knowledge will reveal to the healer the *probable* condition of the centres, the order of their awakening, and their individual and basic note or notes. The new medical science will be outstandingly built upon the science of the centres, and upon this knowledge all diagnosis and possible cure will be based. The endocrinologist is only beginning to glimpse possibilities, and much that he is now considering has in it the seeds of future truth. The "balancing of the glandular system" [Page 78] and the relation of the glands to the blood stream, and also to character and predispositions of many kinds, are considerations of real value and worth following. Much, however, remains to be discovered before it will be really safe to work with the glands, making them a major subject of attention (as some day will be the case in all forms of illness).

Throughout this short treatise I will give many hints which will serve to guide the open minded investigator in the right direction. Before passing on to the consideration of the relation of the etheric body, as a unit, to the physical body, I would like to point out that I place the complications of *congestion* first upon the list of diseases arising in the etheric body, because it is at this time—and will be for a couple of centuries—the major cause of difficulty for the bulk of humanity or of those people whom we esoterically call "solar-sacral" people. This is partly due to the age-long habits of suppression and of inhibition which the race, as a whole, has developed. It is this congestion at the point of intake and of outlet in the etheric body which is responsible for the impeding of the free flow of the life force, with the results of a rapid succumbing to diseases. Hence, also, you will see how carefully assigned breathing exercises, with their subtle effects of reorganising and readjusting the subtler bodies (particularly the etheric and astral bodies) will become more and more generally used. The widespread interest in breathing today evidences a subjective recognition of this fact, though not enough is yet known about methods and effects.

One other thing I would like to call to your attention is that the points of congestion may exist either in the astral body centre or in the etheric body, and this situation the healer will have to investigate.

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#### *B. Lack of Coordination and Integration.*

We come now to a brief consideration of our second point of difficulty to be found in the etheric body, which in our tabulation we have called *lack of coordination or integration*. This is exceedingly prevalent today and is responsible for a good deal of trouble. The etheric body is the inner "substantial" form upon which the physical body is built or constructed. It is the inner scaffolding which underlies every part of the whole outer man; it is the framework which sustains the whole; it is

that upon which the outer form is patterned; and it is the network of nadis (infinitely intricate) which constitutes the counterpart or the duplicate aspect of the entire nervous system which forms such an important part of the human mechanism. It is thus definitely, with the blood stream, the instrument of the life force. If, therefore, there is weakness in the relation between this inner structure and the outer form, it will be immediately apparent to you that real difficulty is bound to supervene. This difficulty will take three forms:

1. The physical form in its dense aspect is too loosely connected with the etheric form or counterpart. This leads to a devitalised and debilitated condition, which predisposes man to sickness or ill health.
2. The connection is poor in certain directions or aspects of the equipment. Through certain focal points or centres the life force cannot adequately flow, and therefore you have a definite weakness in some part of the physical body. For instance, impotence is such a difficulty and a tendency to laryngitis is another—to mention two widely different disorders.
3. The connection can also be so basically loose and poor that the soul has very little hold upon its vehicle [Page 80] for outer manifestation, and obsession or possession is easily established. This is an extreme example of the difficulties incident to this condition. Others are certain forms of fainting or loss of consciousness and "petit mal."

There are also, as will be apparent, the exactly reverse conditions when the etheric body is so closely knit or integrated with the personality—whether it is of a highly evolved nature or simply an example of an ordinary etheric body—that every part of the physical body is in a constant condition of stimulation, of galvanic effort, with a resultant activity in the nervous system which—if not correctly regulated—can lead to a great deal of distress. It is to this that I refer in the third heading, "*Overstimulation of the Centres.*" Too loose a connection or too close a connection leads to trouble, though the first kind of difficulty is usually more serious than the others. I have here given enough to show how interesting and how important a study of the etheric body may be. The whole theme of healing is "tied up" (to use a modern phrase which I find difficult) with the development, unfoldment and control of the seven major centres.

### *C. Overstimulation of the Centres.*

There is much that I could add to what I have said on the cause of disease arising in the etheric body, but in Part II (when dealing with the section on certain basic requirements) I shall elaborate the theme much further. Congestion, lack of integration and over-stimulation of the centres, are obviously fundamental causes as far as the dense physical body is concerned, but they themselves are frequently effects of subtler causes, hidden in the life of the astral and mental bodies and, in the case of overstimulation, [Page 81] the result sometimes of soul contacts. The etheric body reacts normally, and by design, to all the conditions found in the subtler vehicles. It is essentially a transmitter and not an originator and it is only the limitations of the observer which lead him to ascribe the causes of bodily ills to the etheric body. It is a clearing house for all the forces reaching the physical body, provided the point in evolution has brought the various force centres to a condition wherein they are receptive to any particular type of force. Esoterically speaking, the centres can be in one of five conditions or states of being. These can be described in the following terms:

1. Closed, still and shut, and yet with signs of life, silent and full of deep inertia.
2. Opening, unsealed, and faintly tinged with colour; the life pulsates.
3. Quickened, alive, alert in two directions; the two small doors are open wide.
4. Radiant and reaching forth with vibrant note to all related centres.
5. Blended they are and each with each works rhythmically. The vital force flows through from all the planes. The world stands open wide.

Related to these five stages, wherein the etheric body expands and becomes *the vital livingness* of all expression upon the physical plane, are the five races of men, beginning with the Lemurian race, the five planes of human and superhuman expression, the five stages of consciousness and the various other groupings of five with which you meet in the esoteric philosophy. Incidentally it might be of value and of interest to point out that the five-pointed star is not only the sign and symbol of initiation and finally perfected man, but it is also the basic symbol of the etheric [Page 82] body and of the five centres which control perfected man—the two head centres, the heart centre, the throat centre and the centre at the base of the spine. When these centres are fully awakened and functioning in right rhythm with each other, the various quintuplets to which I have referred above form an integral part of the consciousness of the perfected man.

Though this particular piece of information is not definitely related to the Science of Healing, yet the entire subject is related to energy, and energy in some form or another is related to the causes and the effects of disease, because disease is the undesirable effect of energy upon the energy unit which we call the atom.

It should be remembered that the etheric body of the human being is an integral part of the etheric body of the planetary Logos and is, therefore, related to all forms found within that body in any and all the kingdoms in nature. It is part of the substance of the universe, coordinated with planetary substance, and hence provides the scientific basis for unity.

If you were to ask me what, in reality, lies behind all disease, all frustrations, error and lack of divine expression in the three worlds, I would say it was *separativeness* which produces the major difficulties arising in the etheric body, plus the inability of the outer tangible form to respond adequately to the inner and subtler impulses. Here is found the cause (the secondary cause, as I pointed out above) of the bulk of the trouble. The etheric body of the planet does not yet freely transmit and circulate the forces which are seeking entrance into the consciousness and the expression of man upon the physical plane. These forces emanate from within himself as he functions on the subtler levels of consciousness and from the soul; they come also from associated and contacted groups, from the planetary life, [Page 83] and eventually, in the last analysis, from the entire universe. Each of the centres can, when fully awakened and consciously and scientifically employed, serve as an open door through which awareness of that which lies beyond the individual human life can enter. The etheric body is fundamentally the most important response apparatus which man possesses, producing not only the right functioning of the five senses and consequently providing five major points of contact with the tangible world, but it also enables a man to register sensitively the subtler worlds, and, when energised and controlled by the soul, the spiritual realms stand wide open also.

The etheric body is a potent receiver of impressions, which are conveyed to the human consciousness through the medium of the awakened centres. There is, for instance, no true clairvoyance until either

the solar plexus or the ajna centre is awakened. These transmitted impressions and information become the incentive whereby conscious activity is initiated. There are many words used to describe these forces and their actuating effects: such as impulses, incentives, influences, potencies, desires, aspirations, and many such terms which are only synonyms for force or energy and thus convey the same general idea. All of these words refer to forms of activity of the etheric body, but only as the physical body registers them and acts under their impression. The whole theme of motivating force is one of great interest.

The vastness of the subject is, however, so real that only little by little can humanity grasp the situation and come to the realisation that man is essentially (through his etheric body) an integral part of a great and vibrant Whole; only in time will he learn that, through the processes of evolution, can he hope to register all the different areas of divine expression. Only when the etheric body is swept into **[Page 84]** activity under the influence and through the "impressed forces" of the soul, the mind, and temporarily, of the astral body, can man become aware of all worlds, all phenomena, and all states of consciousness, and so achieve that omniscience which is the birth right of all the sons of God.

But, during the period wherein this state of being is in process of achievement, the lack of development, the failure to register, the life work of awakening and organising the various centres and of then correctly relating them to each other, produces much difficulty. It is this condition which is the fruitful source of those difficulties which, when carried down into the physical body, produce disease of various kinds, the many tensions and congestions, the overstimulation of the centres in one part of the etheric vehicle and their underdevelopment in another, plus the unequal unfoldment and wrong balance of the centres.

Much is said today in modern medical investigation anent the "imbalance" of the endocrine glands, and many physical difficulties are ascribed to this frequent imbalance. But behind this condition of the glandular system lies the basic imbalance of the centres themselves. Only when there is a right understanding of force and its reception and consequent use, will right balance be achieved and the human endocrine system control the physical man in the manner that is intended.

There is much need today for the study of the following problems:

1. The problem of the right reception of force through the appropriate centre. An instance of this might be found in the correct control of the solar plexus centre as the one in which astral sensitivity can be registered and properly handled.

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2. The problem of the right relation of a particular centre to its related gland, permitting the free play of the force pouring through the centre to the allied glandular correspondence, thus conditioning its peculiar hormone and eventually conditioning the blood stream. If you grasp this sequence of contact, you will understand more clearly the occult significance of the words in the Old Testament that "the blood is the life." It is the vitality coming from the etheric body which works through into the blood stream, via the centre which is responsive to one of the seven peculiar types of force, and its allied gland. It will be apparent, therefore, that there is a close relation between:

- a. The etheric body as a transmitter of a vast aggregate of energies and forces.



- b. The endocrine system whose various glands are in reality the externalisation or materialisation of the centres, major and minor.
- c. The heart, which is the centre of life as the brain is the centre of consciousness. From the heart, the blood circulates and is controlled. Thus these three great systems are related.
- d. The entire glandular system to the nervous system through the medium of the network of nerves and the "nadis" which underlie this network. These nadis are the threads of life force which underlie every part of the body and particularly the nervous system in all its aspects.

To these problems and relationships another might be added. This is the interrelation which must be established between all the centres, permitting the free play of force in correct rhythm throughout the physical vehicle.

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You have, therefore, certain great interlocking directorates which control or fail to control the physical body. Where there is lack of control it is due to the failure to establish right relations within the body, or to lack of development. These interlocking groups are:

1. That of the etheric body, which works primarily through its seven major centres but also through many other centres.
2. That of the endocrine system, which works primarily through the seven major glandular groups, but also through many other less important glands.
3. That of the nervous system (the sympathetic and the cerebro-spinal) with a peculiar emphasis laid upon the vagus nerve with its effect upon the heart and consequently upon the blood stream.

All these points have to be considered and correlated in any system of occult healing, and the technical matter to be covered is, in the last analysis, less intricate than the vast system built up by orthodox medicine and surgery. It is because of the lack of coordination of these three systems that the healing art is at this time failing to achieve all that it desires. It has done much, but must move another step onto the etheric plane before the real clue to disease and its cure can be ascertained.

For instance, lack of vitality and the common subnormal conditions with which we are so familiar, indicate the inertia of the etheric body and its lack of vitality. The results of this inertness of the vital body can be both physical and psychological, because the glands in the physical body will not function normally and, as is well known, they condition the physical expression of man as well as his emotional and mental states, in so far as those are able or not able to **[Page 87]** find expression through the medium of the physical vehicle. The glands do not condition the inner man or his states of consciousness, but they can and do prevent those inner states finding manifestation outwardly. In the reverse situation, too powerful an etheric body and the overstimulation of the centres concerned, may put too great a strain upon the nervous system and produce, as a consequence, definite nervous trouble, migraine, mental and emotional imbalance and, in some cases, lead to insanity.

I have elaborated this matter somewhat because the relation of the etheric body to the physical body and its receptivity to the inner energies most decidedly condition the man. It will be necessary for us to have this ever in mind as we study the causes of the diseases arising in the mental body, or due to the activity of the soul in the life of the disciple, or as we investigate the processes whereby a man is

prepared for initiation. The etheric body must always, and invariably does, act as the transmitting agent of the inner energies to the outer plane, and the physical body has to learn to respond to and recognise that which is transmitted. The effectiveness of the transmission and the resultant physical activity depend always upon the centres, which, in their turn, condition the glands; these, later, determine the nature and the expressed consciousness of the man. If the centres are awakened and receptive, there will be found a physical apparatus which will be responsive to the forces flowing through. If the centres are asleep, and thus little force can be transmitted, you will find a physical apparatus which will be equally slow and unresponsive. If the centres below the diaphragm are awakened and those above are not, you will have a man whose consciousness will be focussed in the animal and the emotional natures, and much of his physical disease will lie below the diaphragm also. You will see, therefore, how intricate and complex [Page 88] this whole matter is—so complex that it will only be truly understood when human beings regain the lost power to "see the light" of the etheric body and of its seven major centres and, through a developed sense of touch in the hands and fingers, to ascertain the rate of vibration in the various centres. When these two means of knowledge are available, the entire subject of the etheric body will take on a new importance and be correctly understood.

### 3. CAUSES ARISING IN THE MENTAL BODY

I started this section of our study with the causes arising in the astral and etheric bodies because they are the major sources of trouble, owing to the fact that the bulk of humanity is astrally focussed, just as the bulk of the forms in the animal kingdom are etherically focussed. The forces pouring into the animal kingdom come predominantly from etheric levels and from the dense physical levels of life. The higher animals, however, owing to the development brought about through their contact with human beings, are becoming susceptible to forces coming from the astral plane, and they thus develop actions and reactions which are not purely instinctual.

Today, owing to the development of the mind in the Aryan race, certain difficulties may arise in the physical body. Their origin is not basically mental but primarily due to the fact that the mental body is the transmitter (when active and rightly aligned) of soul energy and this soul energy, pouring into the physical body, can produce certain conditions of overstimulation and difficulties connected with the nervous system. But it is the transmitted energy which causes the trouble and not the factor arising from the mind itself. I will elaborate this a little later.

#### [Page 89]

##### *A. Wrong Mental Attitudes.*

I would like to deal, first of all, with the basic premise that disease and physical liabilities are not the result of wrong thought. They are far more likely to be the result of no thought at all, or are caused by the failure to follow those fundamental laws which govern the Mind of God. One interesting instance of this failure is the fact that man does not follow the basic Law of Rhythm, which governs all the processes of nature, and man is a part of nature. It is to this failure to work with the Law of Periodicity that we can trace much of the difficulty inherent in the use and the misuse of the sex urge. Instead of man being governed by the cyclic manifestation of the sex impulse, and his life, therefore, being ruled by a definite rhythm, there exists at this time no such thing, except in the cycles through which the female passes, and little attention is paid to these. The male, however, is not governed by any such cycles, and has broken in also on the rhythm to which the female body should be subordinated, and

which—rightly understood—would determine the use of the sex relationship, including naturally the male impulse also. This failure to live by the Law of Periodicity and to subordinate the appetites to cyclic control is one of the major causes of disease; and as these laws are given form on the mental plane, one might legitimately say that their infringement has a mental basis. This might be the case if the race were working mentally, but it is not. It is in the modern world of today that there is beginning a widespread infringement of these mental laws, particularly of the Law of Cycles, which determines the tides, controls world events and should also condition the individual and so establish rhythmic life habits—one of the major predisposing incentives to good health.

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By breaking this Law of Rhythm, man has disorganised the forces which, rightly used, tend to bring the body into a sound and healthy condition; by so doing, he has laid the foundation for that general debility and those inherent organic tendencies which predispose a man to ill health and which permit entrance into the system of those germs and bacteria which produce the outer forms of malignant disease. When humanity regains an understanding of the right use of time (which determines the Law of Rhythm on the physical plane), and can determine the proper cycles for the various manifestations of the life force upon the physical plane, then what was earlier an instinctual habit will become the intelligent usage of the future. This will constitute an entirely new science, and the rhythm of the natural processes and the establishing, as habits, the correct cycles of physical functioning, will bring about a new era of health and of sound physical conditions for the entire race. I used the word "establishing," for as the focus of racial attention shifts into the region of the higher values the physical vehicle will gain enormously, and good health—through right rhythmic living, plus correct thinking and soul contact—will become permanently established.

There are, therefore, very few ills to which flesh is heir which are mentally based. It is exceedingly difficult to establish what they are. There are two reasons for this statistical failure:

1. The fact that very few, relatively speaking of the race are mentally polarised and therefore thinking.
2. The fact that the bulk of diseases are etheric or astral.

Another factor producing this difficulty is that the thinking and the emotional reactions of man are so closely interrelated that it is not easy at this stage in evolution to [Page 91] separate feeling and thought, or to say that such or such ills arise in the astral or the mental body, or that certain ills are due to wrong feeling and others to wrong thinking. Speaking in terms of the entire human family, the thinking that is done in the world of today, is done by the relatively few. The rest are occupied with feeling, with sensuous perception and with the many and differing aspects of emotionalism such as irritability, worry, acute anxiety, aspiration towards some desired end or goal, depression, plus the dramatic life of the senses and of the "I in the centre" consciousness. Few live in the world of thought and fewer still in the world of reality. When they do, the result is inevitably a better average of health, because there is better integration, and as a result a freer play of the life forces throughout the vehicles of expression.

### *B. Mental Fanaticism. The Dominance of Thoughtforms.*

I would point out here that the diseases and difficulties which arise from what I have called wrong mental attitudes, fanaticisms and frustrated idealisms and thwarted hopes, fall into three categories, and a study of these will show you that, in the last analysis, they are not of mental origin at all, but

primarily are the result of emotionalism entering in.

1. Those incident to the imposed physical plane activity and work which find their incentive in these mental conditions. They lead, for instance, to furious activity and overwork, due to the determination not to be frustrated but to make the plan work. The result is frequently the breaking down of the nervous system, which could have been avoided had the mental condition been changed and right rhythm on the physical plane achieved. But it was the work of a physical nature which caused the trouble far more than the mental condition.

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2. Those brought about by the state of rebellion which colours all the life, and the registering of violent emotional reactions. These may be based upon a mental realisation of the Plan, for instance, plus a recognition that those plans are not materialising, owing often to the inadequacy of the physical equipment; but the basic cause of the disease is the emotional rebellion, and therefore not the mental condition. Bitterness, disgust, hatred and a sense of frustration can and do produce many of the prevalent toxic conditions and a state of general poisoning and ill health from which many people habitually suffer. Their vision is bigger than their accomplishment, and this causes emotional suffering. The cure for this condition is to be found in the simple word *acceptance*. This is not a negative state of settling down to a submissive nonactive life, but it is a positive acceptance (in thought and in practical expression) of a condition which seems at present unavoidable. This leads to an avoidance of the waste of time in attempting the impossible and to right effort to carry forward that which is possible.

3. Those difficulties which are caused by the failure of the physical apparatus to measure up to the demands of the thought life of the individual. These are, naturally and usually, a part of the physical inheritance, and where this is the case there is normally nothing much to do, though where the aspiration is real and persistent, a great deal might be accomplished in bringing about improvement and laying the ground for better functioning in another life cycle.

It is necessary here that I should deal, as briefly as possible, with the problem of mental healing and with the teaching that all disease is the product of wrong thought. You are starting out to work, and I would have clear thinking on this point. The two problems which I have posited **[Page 93]** are closely related. We could express them in the form of two questions:

1. Is disease the result of thought?
2. Can the power of thought produce healing effects when used by an individual or a group?

In view of the fact that many diseases are, as I have told you, latent in the very material of the planet itself, it is obvious that human thought is not responsible for disease. It antedates the arrival of humanity upon the planet. There is disease in the mineral world, in the vegetable kingdom, and also among animals, even in their wild states and in their natural habitat, uncontaminated by man. Hence, man cannot be held responsible for this, nor is it the result of human wrong thinking. It provides no answer to the question to say that it must therefore be due to the wrong thinking of the planetary Logos or of the solar Logos. This is only a begging of the question and an evasion of the issue.

I would here remind you of the two definitions of the causes of disease which I earlier gave. Let me call them to your careful attention:

"All disease is the result of inhibited soul life. This is true of all forms in all kingdoms."

"Disease is the product of and subject to three influences. First, a man's past wherein he pays the price of ancient error. Second, his inheritance wherein he shares with all mankind those tainted streams of energy which are of group origin. Thirdly, he shares with all the natural forms that which the Lord of Life imposes on those forms. Those three influences are called the *Ancient Law of evil Sharing*. This must give place some day to that new *Law of Ancient Dominating Good*. This law will be brought into activity by the spiritual will of man."

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If you analyse the four causes of disease here given, you will note that disease will eventually be controlled by the release of the soul in all forms, and that this will be done by the active use by man of his spiritual will. We could word this otherwise and say that when soul energy and the right use of the will (which in the individual is the reflection and the agent of the will energy of the soul) is released and rightly directed by the mind, then disease can be handled and brought eventually to an end. It is therefore by the imposition of a higher energy and of a higher rhythm upon the lower forces that disease can be controlled. Disease is therefore the result in the physical body of the failure to bring in these higher energies and rhythms, and that, in its turn, is dependent upon the point in evolution.

It is the dim sensing of this failure and the realisation of these facts that has brought so many groups to believe in the cure of disease by thought power and to ascribe the appearance of disease to wrong thinking. But in reality, humanity must some day learn that it is only the higher consciousness of the soul, working through the mind, that can finally solve this difficult problem.

We cannot consequently affirm that disease, as a general rule, has any relation to thought. It is simply the misuse of the forces of the etheric, the astral and of the dense physical levels. The majority of people are helpless to do anything about it, as the forces which constitute the physical body, for instance, and which pass through and play upon it, are inherited from a very ancient past, are a constituent part of the environment and of the group life into which they are integrated and which they share with all their fellowmen. Such force-matter is coloured with the results of ancient wrong rhythms, misused forces and inherited qualities. Soul energy, expressed through right thinking, can cure diseases to which man is prone. It is failure to think and to register [Page 95] and express the higher states of consciousness which leads to wrong rhythms. Consequently, I repeat that disease is not the result of thought.

### *C. Frustrated Idealism.*

There are, however, certain diseases which appear in the physical mechanism and which are definitely rooted in the fact that activity (which is the result of thinking specifically) has been coloured and conditioned by the emotional life of the individual, and the emotional life is a fruitful source of disease and of establishing wrong rhythms. It is therefore the predominance of the astral force, and not of the mental energy, which really causes the physical trouble. I am not referring here to the diseases of the nervous system and of the brain, which are the result of overstimulation and of the impact of energy (often from the mind and the soul) upon an instrument unfitted to handle it. These we will consider later. I refer simply to the following sequence of events in the psychological life and the consequent resultant activities:

Disease is a form of activity.

1. Mental activity and energy produces (through the power of thought) certain registration of plans, idealisms and ambitions.
2. This energy, blended with astral energy, becomes dominated and controlled by astral reactions of an undesirable kind, such as worry over non-accomplishment, the failure to materialise the plans, etc. The life becomes consequently embittered.
3. Disease then appears in the physical body, according to the predisposing tendencies of the body and its inherent, inherited weaknesses.

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You will note that, in reality, the mental body, and the power of thought, have in no case been the cause of trouble. It has been caused by the obliteration of the original thought and its stepping down to the level of emotionalism. When this stepping down and eventual control by astral forces does not take place, and the thought remains clear and untouched upon the mental plane, there may be trouble of another kind, due to a failure to "carry through" the thought into effective action upon the physical plane. This failure produces not only the cleavage in the personality so well known to the practicing psychologist, but also a cutting off of a much needed stream of energy. As a consequence, the physical body is devitalised and falls heir to bad health. When the thought can be carried through to the physical brain and there becomes a directing agent of the life force, you will usually have a condition of good health, and this has proved true whether the individual thought has been good or bad, rightly motivated or wrongly oriented. It is simply the effect of integration, because saints and sinners, the selfish and the unselfish and all kinds of people, can achieve integration and a thought-directed life.

The second question asks whether an individual or a group can heal by thought power.

Most certainly the generalisation can be made that an individual and a group can heal and that thought can play its potent part in the healing process, but not thought alone and unaided. Thought can be the *directing agency of forces* and energies which can disrupt and dispel disease, but the process must be aided by the power to visualise, by an ability to work with particular forces as is deemed advisable, by an understanding of the rays and their types of energies, and also by a capacity to handle *light substance*, as it is called. To these powers must be added the ability to be en rapport with the one to be healed, plus a loving heart. In [Page 97] fact, once these conditions are met, too much use of the thinking faculty and too potent a use of the mind processes can arrest and hinder the healing work. Thought has to condition the initial incentive, bringing the intelligence of the man to bear upon the problem of healing and a comprehension of the nature of the one to be healed; but once it has aided in focussing the attention of the healer and the healing group, it should become a steady but subconscious directive agent and nothing more than that.

The healing is accomplished, when possible, by the use of energy rightly directed and by detailed visualisation; love also plays a great part, as does the mind in the early stage. Perhaps I should say that a loving heart is one of the most potent of all the energies employed.



I have brought these two questions to your attention because I am anxious for your minds to be clear upon these problems before you start any group work in healing.

Thought neither cures disease nor causes it. Thought must be employed in the processes, but it is not the sole or the most important agent. It is on this point that many groups and healers go astray. The mind can direct energy and this energy can, in its turn, produce overstimulation of the brain and of the body cells and so cause nervous trouble and sometimes brain disease, but the mind itself and thinking, per se, cannot cause disease and trouble in the physical body. As the race learns to think clearly and definitely, and as the laws of thought begin to control the racial consciousness, disease—as we now know it—will be greatly lessened and more and more people will achieve integration. Where there is integration there is the free play of force and of energy throughout the material body. The problems of stimulation will, however, steadily increase with the growing sensitivity of the physical man and the developing focus of his consciousness in the mind nature. This will go on until [Page 98] man learns how to handle the higher energies and to recognise the need for a rhythmic life, paying attention to the Law of Periodicity.

In healing work, certain rules should be mastered and followed by the healer. I have given three important rules already. Briefly they are as follows, and I am dividing the first one into its component parts for the sake of clarity.

1. a. The healer must seek to link his soul, his heart, his brain, and his hands. Thus can he pour the vital force with healing power upon his patient. *This is magnetic work.*
- b. The healer must seek to link his soul, his brain, his heart and auric emanation. Thus can his presence feed the soul life of the patient. *This is the work of radiation.* The hands are needed not. The soul displays its power.
2. The healer must achieve magnetic purity, through purity of life. He must achieve that dispelling radiance which shows itself in every man once he has linked the centres in the head. When this magnetic field has been established, the radiance then goes forth.
3. Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help. He can thereby know the source from which the trouble comes. Let him relate the cause and the effect, and know the point exact through which relief must come.

I would here give you, as a group, another rule, making four major rules:

#### RULE FOUR

The healer and the healing group must keep the will in leash. It is not will that must be used, but love.

This last rule is of great importance. The concentrated will of any individual and the directed will of a united group [Page 99] should never be employed. The free will of the individual must never be subjected to the impact of a powerfully focussed group or individual; it is far too dangerous a procedure to be permitted. Will energy (particularly that of a number of people simultaneously playing upon the subtle and physical bodies of the one to be healed) can greatly increase the trouble instead of curing it. It can stimulate the disease itself to dangerous proportions and disrupt instead of cooperating

with nature's healing forces, and can even eventually kill the person concerned by so increasing the disease that the patient's normal resistance can prove futile. I would ask you, therefore, in any group work of healing, to keep the will (and even keen desire) in abeyance. Only initiates of high degree are permitted to cure by the power of the will, focussed in the WORD OF POWER, and this only because they can test the capacity of the patient, the tension of the disease, and know also whether or no it is the will of the soul that the disease should be cured.

We have covered much ground of importance in this section and it will warrant your careful study. In the next one we will take up the peculiar problems of the disciple; I would ask you, in preparation for this, to study with attention, the teaching which I gave earlier on the diseases of the mystics.\* Much said there need not be repeated by me, but should be incorporated in our teachings on healing. I suggest that you read them and know something of the problems themselves, both theoretically and from an understanding of yourself. You should be aware of some of these difficulties in your own experience, at least to some degree.

### *The Sacred Art of Healing*

I do not intend, in this treatise, to deal with the pathology of disease, with its systems and their maleficent indications. [Page 100] These are fully covered in any ordinary medical treatise and textbook and I, my brothers, am no trained physician or medical authority, nor have I the time to be engrossed with the technicalities. What I am concerned with is to give the world some idea of the true and occult causes of disease and their hidden origins, and with the work of healing, as it is carried on and sanctioned by the Great White Lodge.

The work is, in reality, that of the judicious use of energy, applied with love and science. All that I tell you is the result of experiment. Such healing falls into two categories:

1. In *magnetic healing*, the healer, or the healing group, does two things:
  - a. He attracts to the healing centre that type of energy which will counteract the disease.

This is necessarily a vast subject and one of deep scientific import. Certain types of ray force can be used with certain types of disease, necessitating the use of certain specific centres for the distribution. These we shall consider and outline when we come to the section entitled *The Seven Modes of Healing*.

- b. He attracts to himself and absorbs those forces which are producing the disease, drawing it forth from the patient.

This latter process necessitates a careful guarding of the healer from all contamination by the disease, so that the forces can find no place in his body. There must also be the supplying of fresh energy to the patient, in order to take the place of that which has been withdrawn. This process sets up a definite interplay between the healer and the patient. There is consequently some real [Page 101] danger in this work of occult healing, and for this reason the healers in training should bear in mind that they will work as a group and not as individuals. The free circulation of force produces good health in the individual or group. The free circulation of force between a healer or a healing group and the person to

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\* A Treatise on the Seven Rays, Vol. II, Pages 520-625.

be healed can produce the cure of disease, provided it is the destiny of the man to be healed at any given time and his cooperation is given when possible, though this is not really essential. It facilitates more rapid results in many cases. In others, the patient's anxiety can negate the desired effects.

2. *In radiatory healing*, the process is simpler and safer for the healer simply gathers power into himself and then radiates it out on to the patient in the form of a steadily outflowing stream of radiant energy. This stream of energy should be directed to the centre nearest to the location of the disease.

In this work there is no risk to the healer, but if the element of will enters into his thought or the stream of energy projected is too strong, there may be danger to the patient. The impact of the force which is being radiated upon him may not only produce nervous tension, but may lead to an increase in the power of the disease and its intensification by stimulating the atoms and cells involved in the activity of the force responsible for the trouble. For this reason beginners must avoid any concentration upon the disease itself or the area in the physical body involved and carefully keep all thought in abeyance, once the preliminary work has been done, for energy ever follows thought and goes where the thought is focussed.

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The healers have to determine the effectiveness of what they are attempting and the potency of their united group work and of the force which they can wield. They have also to discover their ability to keep the will in the background and to send the healing radiance out upon a stream of love-energy. Have ever in mind that love is energy and that it is a substance as real as dense matter. That substance can be used to drive out diseased tissue and provide a healthy substitute in place of the diseased material which has been eliminated.

They will, therefore, in the first cycle of work, attempt the radiatory method. It is simpler and far more easily mastered. Later, they can experiment with the method of magnetic healing.

You will now see the purpose of the rules anent the modes of healing which I gave early in this series of instructions. You will realise why, in this radiatory work, the linking process involves the soul, the brain and the entire aura or the magnetic field of individual or group activity. The mind is not mentioned or involved, and the brain acts solely as the focussing point of the love and the healing force to be projected into the stream of energy which issues from the ajna centre.

The healer will, therefore, keep all the forces focussed in the head, and his attention must be concentrated there also. The heart will be automatically involved, as he will be using the energy of love—at first entirely.

Let us now tabulate the rules under which all healing groups must work. I would like to interpolate here that it is not always necessary or possible to meet and work together in group formation. This work can be carried forward efficiently and potently, if the members work as a *subjective group*; each should then follow the instructions each day [Page 103] and as if he were working in his group in tangible form. This real linking is brought about by imagining himself as in the presence of his brothers. If they were to meet as a group upon the physical plane, it would be hard to prevent the dissipation of force through discussion, through the ordinary pleasantries of meeting, and through the physical interplay between personalities. It would be inevitable that there would be too much conversation, and the work done would not be adequately effective. From the physical standpoint, they

work alone; from the true inner standpoint, they work in the closest cooperation.

Here are the first rules which I would have the student master:

*Preliminary Rules for Radiatory Healing*

1. By an act of the will, after making your own quick, conscious alignment, link up as a soul with the souls of your group brothers. Then link up with their minds, and then with their emotional natures. Do this by the use of the imagination, realising that energy follows thought and that the linking process is inevitable, if correctly done. You can then function as a group. Then forget about the group relation and concentrate upon the work to be done.

2. Within yourself, then, link soul and brain and gather together the forces of love that are to be found in your aura and focus yourself and all that you have to offer within the head, picturing yourself as a radiant centre of energy or a point of vivid light. This light is to be projected upon the patient through the ajna centre between the eyes.

3. Then say the following group mantram:

"With purity of motive, inspired by a loving heart, we offer ourselves for this work of healing. This offer we make as a group and to the one we seek to heal."

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As you do this, visualise the linking process going on. See it as moving lines of living light substance, linking you to your brothers on the one hand, and to the patient on the other. See these lines going out from you to the heart centre of the group and to the patient. But work ever from the ajna centre until instructed to do differently. In this way, the ajna centre and the heart centre of all the persons involved will be closely interrelated. You see here where the value of visualisation comes in. It is in reality the etheric externalisation of the creative imagination. Think this last sentence out.

4. Then use thought, directed thought, for a brief moment and think of the one you seek to heal, linking up with him, and focussing your attention on him so that he becomes a reality in your consciousness and close to you. When you are aware what the physical difficulty is, then simply recall it to your mind and then dismiss it. Forget now the details of the work, such as the group, yourself and the difficulty of the patient, and concentrate upon the type of force you are going to handle, which is, in this case and for the present, second ray force, the force of love. What I am here giving out is an adaptation of the second ray method of healing, arranged for beginners.

5. Feel a deep love pouring into you. Regard it as substantial light which you can and will manipulate. Then send it out as a stream of radiant light from the ajna centre and direct it through the medium of your hands to the patient. In doing this, hold the hands before the eyes, palms outward and with the backs of the hands next to the eyes and about six inches away from the face. In this way, the stream which is issuing from the ajna centre, becomes divided into two and pours out through the two hands. It is thus directed on to the patient. Visualise it as pouring out **[Page 105]** and sense the patient receiving it. As you do this, say aloud in a low voice:

"May the love of the One Soul, focussed in this group, radiate upon you, my brother, and permeate every part of your body—healing, soothing, strengthening; and dissipating all that hinders service and good health."

Say this slowly and deliberately, believing in the results. See that no thought-power or will-power enters into the stream of healing energy, but only a concentrated radiating love. The use of the visualising faculty and of the creative imagination, plus a sense of deep and steadfast love, will keep the mind and the will in abeyance.

I would emphasise the urgent necessity for *complete silence and reticence* in relation to all healing work. Never let it be known by anyone that you are working in this manner, and never mention to anyone the names of those you are seeking to aid. Do not discuss the patient under treatment even among yourselves. If this basic rule of silence is not kept, it will indicate that you are not yet ready for this work and should discontinue it. This injunction is far more important than you can realise; for speech and discussion not only tend to deflect and dissipate force, but violate a fundamental rule which all healers are trained to keep, and even the medical profession on the physical plane follows the same general procedure.

### *Three Major Laws of Health*

There are three major laws of health and seven minor laws. These work out in the three worlds, which is all that concerns you at this time. In all teaching to be given in the immediate future, the main emphasis will eventually be laid upon the technique of the etheric body, for that is the next step forward. The three major laws are:

#### **[Page 106]**

1. The law controlling the will to live, a manifestation of the first aspect of the Logos, will or power.
2. The law controlling equality of rhythm, a manifestation of the second aspect of the Logos, love or wisdom.
3. The law controlling crystallisation, a manifestation of the third aspect of the Logos, the activity or foundational aspect.

These three governing factors or laws manifest themselves through the three major divisions of the human entity.

1. *The will aspect* manifests through the organs of respiration. Another of its expressions is the faculty of sleep. In both of these you have a repetition or an analogy in the microcosm of Logoic manifestation and Logoic pralaya.
2. *The love aspect* shows itself through the heart, the circulatory system and the nervous system. This is in many ways most important for you to understand, for it controls paramountly the etheric body and its assimilation of prana or vitality. This prana works through both the blood and the nerves, for the life force uses the blood stream and psychic force works through the nervous system. These two departments of the human organism are those which cause the greatest amount of trouble at this time

and will even more in the future. The race learns through suffering, and only dire need drives man to seek solution and relief. From the present standpoint of healing, man forms again a lesser trinity of importance:

a. The dense physical body, of which science and medicine know much.

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b. The etheric body, which is the next field of endeavour, of experiment and of discovery.

c. The astral body which, simultaneously with the etheric, is the next object for scientific control. The science of psychology will work here.

3. *The activity aspect*, which manifests primarily through the organs of assimilation and elimination. I seek here to emphasise one point. Just as our solar system is developing the love aspect, which is the second aspect, and just as the human being is polarised in the astral body, which is the reflection of that second aspect, so the second of the three above mentioned departments of the human organism, the etheric, is the one of paramount importance. Up to date it has been the transmitter primarily of astral energy to the physical body. This is now in process of changing.

The whole trend of medical science should now be awake to the concrete facts of the dense physical body and moving towards the study of vitalisation and circulation, for these two are closely related. The nervous system is controlled principally today from the astral body, via the etheric, and the basis of all nervous trouble lies hidden in the emotional body wherein humanity at this time is polarised. The circulatory system of the physical body is controlled principally from the etheric body. When you have an etheric body that is not functioning properly and does not transmit prana sufficiently, and when you have an astral or emotional body that is not adequately or properly controlled, you have in these two the source of the majority of the diseases and nervous and mental conditions that are annually increasing. The reflex action of inadequate circulation upon the physical brain (again due to the etheric body) leads to mental strain and eventual collapse. From this you can see the importance of the etheric vehicle.

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*The first aspect*, which has for its expression and field of control the organs of respiration and the faculty of sleep, when not functioning properly, produces death, insanity and some of the diseases of the brain.

*The third aspect*, when not functioning properly, causes stomach troubles, bowel complaints and the various diseases that are located beneath and below the solar plexus in the abdomen.

You see, therefore, how medical science must eventually seek solution in a simplification of methods and a return from a complexity of drugs and operations to an understanding of the right use of the energies which pour through from the inner man, via the etheric body, to the physical.

The following suggestions may help:

1. *By the development of goodwill*, which is the will of good intention and motive, will come the healing of diseases of the respiratory tract, lungs and throat, the stabilising of the cells of the brain, the cure of insanities and obsessions, and an attainment of equilibrium and of rhythm. Longevity will ensue, for death should be the recognition by the soul of work consummated and pralaya earned. It will



only take place later at long and separated periods, and will be controlled by the will of the man. He will cease to breathe when he has finished his work, and then will send the atoms of his body into pralaya. That is the sleep of the physical, the end of manifestation, and the occult significance of this is not yet comprehended.

2. *By a comprehension of the laws of vitality*—and in this phrase are comprehended the laws governing prana, radiation and magnetism—will come the healing of the diseases in the blood, of the arteries and veins, of certain nervous complaints, lack of vitality, senile decay, poor circulation and similar ills. This too will result in the **[Page 109]** prolongation of life. The laws of electrical energy will also be better understood in this connection.

3. *By the understanding of right methods of assimilation and elimination* will come the healing of diseases connected with the bodily tissues, the stomach and bowels and the male and female organs of generation. It will some day be understood that these latter are only another system of assimilation and elimination, centred this time in the feminine aspect or woman, for again remember that this is the second or love system. The order is thus:

- a. The first system was masculine.
- b. The present system, the second, is feminine.
- c. The third system will be hermaphroditic.

E'en though the evolving human Hierarchy is masculine or positive, yet that is no guarantee that all that is found in the present system is masculine too. The fact is that the negative faculty or the feminine aspect dominates, even though this may be unrecognised by you. Let me demonstrate and give some indication by figures of this hypothesis:

1. In the first solar system there was one dominant evolution, and it consisted of one hundred thousand million monads.
2. In the present system, the second, there are two dominant evolutions, the human and the deva; there are—as earlier stated—sixty thousand million *human* monads. Add to this the feminine evolution of the devas, consisting of 140 thousand million, and you have the necessary two hundred thousand million. This elucidates my statement anent this being a feminine system.

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3. In the third solar system, the total number in evolution will be the needed three hundred thousand million that perfection requires of the threefold Logos.

Our discussion has necessarily been sketchy for all that I am here attempting to do is to give indications as to the lines along which the new art of healing must eventually run, and to give certain hints which will point the way to the cause of the prevalent diseases, and so enable the wise to negate effects. This brevity and this system of imparting knowledge through the medium of hints is essentially occult, and will be the only mode of dealing with this relatively dangerous subject until such time as a sound medical, surgical and neurological training of a technical nature is combined with an equally sound psychological understanding, plus a measure of spiritual vision. The ideal physician and surgeon is the man who is also a metaphysician; to the lack of this combination much of the present difficulty and confusion can be ascribed. The metaphysical header today is so engrossed by that which is not the

body that he is far less useful to the sick, diseased and damaged human being than is the practical physician. The average metaphysician, no matter by what label he calls himself, has a closed mind; he overemphasises the divine possibilities to the exclusion of the material or physical probabilities. Complete spiritual healing will be divinely possible ultimately; but this is not materially possible at certain given moments in time and space and with people at widely differing points on the ladder of evolution. Right timing and a sound knowledge of the working of the Law of Karma, plus a large measure of intuitive perception, are essential to the high art of spiritual healing. To this must be added the knowledge that the form nature and the physical [Page 111] body are not essentially the major considerations or of the vast importance that some may think.

Various cultists and healers usually take the position that it is of major importance that the physical vehicle be rendered free from disease and clutched away from the processes of death. It might, however, be desirable (and it often is) that the disease be permitted to do its work and death open the door to the escape of the soul from imprisonment. The time comes inevitably to all incarnated beings when the soul demands liberation from the body and from form life, and nature has her own wise ways of doing this. Disease and death must be recognised as liberating factors when they come as the result of right timing by the soul. It must be realised by students that the physical form is an aggregate of atoms, built into organisms and finally into a coherent body, and that this body is held together by the will of the soul. Withdraw that will onto its own plane or (as it is occultly expressed) "let the soul's eye turn in another direction" and, in this present cycle, disease and death will inevitably supervene. This is not mental error, or failure to recognise divinity, or succumbing to evil. It is, in reality, the resolution of the form nature into its component parts and basic essence. Disease is essentially an aspect of death. It is the process by which the material nature and the substantial form prepares itself for separation from the soul.

It must be borne in mind however that where there is illness or discomfort or disease which is not related to the final dissolution, the causes thereof are to be found in many factors; they can be found in the surroundings, for a number of diseases are environmental and epidemic; in the tuning in of the individual to streams of poison emanating from world hate, or from psychological complexes with some of which we have already dealt, and in the diseases [Page 112] (if I might so call them) which are indigenous to the matter of which humanity has chosen to construct its physical vehicle, isolating it and separating it from the general substance of manifestation, and thus creating a type of matter which is consecrated to the task of forming the outer expression of the inward reality. This constitutes, therefore, a unique and peculiar aspect of the universal substance, perfected to a certain point in the last solar system and of a necessarily higher order than the substance which vibrates creatively to the call of the three subhuman kingdoms in nature.

### *The Causes of Disease Summarised*

In every occult consideration of disease it must be accepted as a basic proposition that all disease is a result of the misuse of force in some earlier life or in this. This is fundamental. In connection with this I would remind you of some statements I have earlier made on this matter.

1. Ninety per cent of the causes of disease are to be found in the etheric and astral bodies. Wrong use of mental energy and misapplied desire are paramount factors, yet with the bulk of humanity still in the Atlantean stages of consciousness, only five per cent of the prevalent diseases are due to mental causes. The percentage varies with the development of the race and its evolution. Disease is therefore the

working out into manifestation of undesirable, subjective conditions—vital, emotional and mental.

2. Everything concerning the health of man can be approached from three angles:

a. That of the personality life...of this we are learning much.

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b. That of humanity as a whole..this is beginning to be appreciated.

c. That of the planetary life ...of this we can know little.

3. All disease is caused by lack of harmony between form and life, between soul and personality; this lack of harmony runs through all the kingdoms in nature.

4. The bulk of diseases are of:

a. Group origin.

b. The result of infection.

c. Malnutrition, physically, subjectively and occultly understood.

5. Diseases for the masses, for the average citizen, for the intelligentsia and for disciples differ widely and have differing fields of expression.

a. The three major groups of diseases for the first two classes are:

Tuberculosis.

The social diseases.

Cancer.

b. The two major diseases for the intelligentsia and for disciples are:

Heart complaints.

Nervous diseases.

6. Disease is a fact in nature. When this is accepted, men will begin to work with the Law of Liberation, with right thought, leading to right attitudes and orientation, and with the principle of nonresistance. Of this nonresistance, the overpowering willingness to die which is so frequently a characteristic of the final stage immediately preceding death is the lowest manifestation. It is nonresistance which psychologically governs coma.

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7. The Law of Cause and Effect, or of Karma, governs all disease. This embraces individual, group, national and total human karma.

If you will pause at this point and review what I have re-stated, and if you will reread and reflect upon the four Laws and the four Rules you will possess the needed groundwork upon which to proceed with our future studies, beginning with the diseases incident to the life of discipleship. Some of this I have already dealt with in the second volume of *A Treatise on the Seven Rays* (pages 520-625). There the approach was largely from the angle of the mystic, whereas I am here going to touch upon the problems of the accepted disciple.

#### 4. DISEASES DUE TO THE LIFE OF DISCIPLESHIP

Earlier I told you that disease originated in the four following causes:

1. It is the result of blocking the free life of the soul.
2. It is caused by three influences or sources of contamination:
  - a. Ancient mistakes, so-called sins and errors of the individual concerned, committed in this life or another earlier incarnation.
  - b. Human taints and predispositions, inherited in common with all the rest of humanity.
  - c. Planetary evil, incident to the point achieved by the planetary Logos and conditioned by planetary Karma.
3. It is conditioned by the forces emanating from the plane upon which the man's consciousness is primarily focussed.

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4. The five major types of disease, with their allied and subsidiary effects, can and do produce results where the disciple is concerned; he is not immune until after the third initiation.

#### *A. The Diseases of Mystics.*

However, the disciple is seldom tubercular (except when karmically conditioned), nor is he prone to succumb to the social diseases except as they may affect him physically through his sacrificial life of service. Contagion can affect him but not seriously so. Cancer may claim him as a victim, but he is more liable to succumb to heart complaints and to nervous trouble of some kind or another. The straight mystic succumbs more to purely psychological situations connected with the integrated personality, and therefore incident to his being focussed largely on the astral plane. The disciple is more prone to mental difficulties and to those complaints which are concerned with energy and are due to fusion—either completed or in process—of soul and personality.

The first cause which I listed earlier in this treatise was summed up in the statement that disease is the result of the blocking of the free life and the inpouring energy of the soul. This blockage is brought about by the mystic when he succumbs to his own thoughtforms, created constantly in response to his mounting aspiration. These become barriers between him and the free life of the soul and block his contact and the consequent resulting inflow of soul energy.

The disciple reverses the entire situation and falls a victim (prior to the third initiation) to the terrific inflow of soul energy—the energy of the second aspect—coming to him from:

#### [Page 116]

- a. His own soul, with which centre of energy fusion is rapidly taking place.
- b. His group or the Ashram with which he, as an accepted disciple, is affiliated.
- c. His Master, with Whom he has spiritual relation and to Whose vibratory influence he is ever susceptible.

d. The Hierarchy, the energy of which can reach him through the medium of all the three above factors.

All these streams of energy have a definite effect upon the centres of the disciple, according to his ray and his specific polarisation in this incarnation. As each centre is related to one or other of the glands, and these in their turn condition the blood stream, and also have a specific effect upon the organic structure within the range of their vibratory influence (i.e. the stomach, close to the solar plexus, and the heart, close to the heart centre, etc.), you will see how it is possible that the major diseases from which a disciple can suffer (which are unique and confined primarily to advanced humanity) will be the result of overstimulation or the inflow of energy to one particular centre, producing excessive and localised trouble.

To these conditions the mystic is not so prone unless he is rapidly becoming the practical mystic or occultist. This is a definite transitional cycle between the mystical attitude and that more definite position which the occultist assumes. I shall not therefore deal with the diseases to which mystics fall heir, except that I would like to point out one interesting fact: The mystic is ever conscious of duality. He is the seeker in search of light, of the soul, of the beloved, of that higher something which he senses as existing and as that which can be found. He strives after recognition of and by the divine: he is the follower of the [Page 117] vision, a disciple of the Christ, and this conditions his thinking and his aspiration. He is a devotee and one who loves the apparently unattainable—the Other than himself.

Only when he becomes the occultist does the mystic learn that all the time the magnet which attracted him, and the dualism which coloured his life and thoughts and which gave motive to all he sought to do, was his true self, that one Reality. He recognises then that assimilation into and identification with that one reality enables duality to be transmuted into unity and the sense of search to be transformed into the effort to become what he essentially is—a Son of God, one with all Sons of God. Having accomplished that, he finds himself one with the ONE in Whom we live and move and have our being.

Next, I would point out that the lowest expression of the mystical condition, and one with which we are becoming increasingly familiar, is that which is called a "split personality"; when this condition is present, the personal lower self expresses itself through a basic condition of duality and two persons express themselves, apparently, instead of the integrated personality-soul. This necessarily creates a dangerous psychological condition and one which warrants trained scientific handling. That is largely lacking at this time, as so few trained psychologists and psychiatrists recognise the fact of the soul. I mention this as it is of value today, and will be increasingly so in the later years when it will be necessary to trace and comprehend the analogies existing in the human consciousness to great unexplored areas of awareness. The split personality and the mystic are two aspects of one whole—the aspect which is right, and along the line of high spiritual unfoldment, and the aspect which is a reflection and a distortion of that grade of development which precedes that of trained occultist. There are many conditions prevalent in humanity [Page 118] at this time which can be subjected to the same reasoning, and one of the modes of healing which will be worked out later is the discovery of the higher correspondences to the lower difficulties and diseases, and the recognition that they are but distortions of a great reality. This leads to the transference of the attention of the one under the care of the healer to that recognised higher aspect.

The whole Science of Integration is involved in this matter. This science, if properly understood, will open up an entirely new field of psychological approach to disease, whether physiological or nervous. A small beginning has already been made along this line by spiritually minded psychologists and

educators. The system of helping people psychologically is definitely along these new lines, and might be expressed as follows: the average psychologist employs the method (when dealing with nervous cases, with those on the borderland, and with neurotically inclined people) of discovering the deep-seated complexes, the scars, the ancient shocks or the fears which lie behind the experience of the present and which have made the man what he is today. These conditioning factors can usually be traced back to the subconscious by the process of unearthing the past, of taking into consideration the present environment, of reckoning with heredity, and of studying the effects of education—either academic or based upon life itself. Then the factor which has been a major handicap, and which has turned the man into a psychological problem, is brought (with his assistance, if possible) to the surface of his consciousness, is then intelligently explained and related to the existing condition, and the man is consequently brought to an understanding of his personality, its problems and its impending opportunity.

The spiritual technique, however, is entirely different. The personality problem and the process of delving into [Page 119] the subconscious are ignored, because the conditions which are undesirable are regarded as the result of lack of soul contact and of soul control. The patient (if I might so call him) is taught to take his eyes, and consequently his attention, away from himself, his feelings, his complexes and his fixed ideas and undesirable thoughts, and to focus them upon the soul, the divine Reality within the form, and the Christ consciousness. This could well be called the process of scientific substitution of a fresh dynamic interest for that which has hitherto held the stage; it brings into functioning activity a cooperative factor whose energy sweeps through the lower life of the personality and carries away wrong psychological tendencies, undesirable complexes, leading to erroneous approaches to life. This eventually regenerates the mental or thought life, so that the man is conditioned by right thinking under the impulse or the illumination of the soul. This produces the "dynamic expulsive power of a new affection"; the old *idées fixes*, the old depressions and miseries, the hindering and handicapping ancient desires—these all disappear, and the man stands free as a soul and master of his life processes.

I have discussed these two conditions at length because it is essential that another law anent healing be understood before we proceed any further. The discussion about the split personality, the problems of the mystic and the new mode of approach to disease (from the soul angle and the realm of causes, instead of from the personality angle and the realm of effects) can clarify this law in your minds and indicate at least its reasonableness and its valuable application to human need.

#### LAW IV

*Disease, both physical and psychological, has its roots in the good, the beautiful and the true. It is but a distorted [Page 120] refraction of divine possibilities. The thwarted soul, seeking full expression of some divine characteristic or inner spiritual reality, produces within the substance of its sheaths a point of friction. Upon this point the eyes of the personality are focussed, and this leads to disease.*

*The art of the healer is concerned with the lifting of the downward focussed eyes unto the soul, the Healer within the form. The spiritual or third eye then directs the healing force, and all is well.*

##### *B. Diseases of Disciples.*

We will divide what we have to say anent the diseases of disciples into two parts: the specific problems of all disciples, and the difficulties incident to soul contact.



We need here to remember that all disciples are susceptible to the major categories of disease. They are attempting to be one with all humanity, and this includes, therefore, all the ills to which flesh is heir. They may not, however, succumb to the frailties of the ordinary man, and should remember that diseases of the heart and of the nerves constitute their major problem. In this connection it might be pointed out that the disciples are found in two major groups: Those who live above the diaphragm and who are, therefore, prone to heart diseases, to thyroid and throat troubles, and those who are in process of transferring the energies of the centres below the diaphragm into the centres above the diaphragm. Most of these at this time are transferring solar plexus energies into the heart, and the world agony is profoundly hastening the process. Stomachic, liver and respiratory troubles accompany this transference.

### 1. The Specific Problems of Disciples.

These special problems are, as you know, peculiar to those who have lifted themselves in consciousness out of the life of the personality into that of the soul. They [Page 121] are primarily related to energy, its inflow, its assimilation or non-assimilation, and its rightly directed use. The other ills to which all flesh is heir at this time in human evolution (for it must be remembered that diseases vary according to the point in evolution and are also cyclic in their appearance), and to which disciples can and do succumb, are not dealt with here; suffice it to say that the three major diseases of humanity to which reference has been made take their toll of disciples, particularly in bringing about the liberation of the soul from its vehicle. They are, however—little as it may appear—controlled in these cases from soul levels, and the departure is planned to take place as a result of soul decision, and not as a result of the efficiency of the disease. The reason that these three major diseases, indigenous to the planetary life in which we live and move and have our being, have this power over disciples is that disciples are themselves an integral part of the planetary life, and in the earlier stages of their recognition of this unity they are prone to fall a ready prey to the disease. This is a fact little known or realised, but explains why disciples and advanced people are susceptible to these diseases.

We could divide these problems into four categories:

1. Those which are connected with the blood or with the life aspect, for "the blood is the life." These have specific effect upon the heart, but usually of a functional nature only. Organic disease of the heart arises in more deeply seated causes.
2. Those which are a direct effect of energy, playing upon and through the nervous system, via the directing brain.
3. Those which are related to the respiratory system and have an occult source.
4. Those which are specifically due to the receptivity or the non-receptivity, to the functioning or the non-functioning, [Page 122] and to the influence of the centre. Necessarily, these fall into seven groups, affecting seven major areas of the body. For the average disciple, before there is complete soul control and monadic direction, the major directing agent, via the brain, is the vagus nerve, along which the energies (entering via the head centre) are distributed to the rest of the body. A definite science of the centres and their relation to kundalini has been built up by a certain powerful esoteric school in the orient. It has in it much truth, but also much error.

I have differentiated between problems and physical reactions and disease because the inflow, distribution and direction of energy do not necessarily produce disease. Always, however, during the

novitiate which precedes all the initiations, they do produce difficulties and problems of some kind or another, either within the consciousness of the disciple or in his relation to those around him. Hence his environment is affected, and consequently his own reciprocal action.

It should be remembered in this connection that all disciples are energy centres in the body of humanity and are in process of becoming points of focussed, directed energy. Their function and activity always and inevitably produce effects, results, awakenings, disruptions and reorientations in the lives of those around them. In the early stages, they produce this unconsciously, and hence frequently the results on those they contact is not desirable, nor is the energy wisely directed, deflected or retained. Intelligent intent must lie behind all wise direction of energy. Later, when they are learning consciously to *be* and are becoming radiatory centres of healing force, consciously directed, this informing and then transmitted energy is more constructively employed along both psychological and physical lines. Nevertheless, in any case, the disciple becomes [Page 123] an effective influence and can never be what is esoterically called "unnoticed in his place and minus impact on other souls." His influence, emanation and forceful energy inevitably produce problems and difficulties for him; these are based on the human relations which he has karmically established and the reactions of those he contacts, either for good or for ill.

Essentially the influence of a disciple of the Great White Lodge is fundamentally good and spiritually conditioning; superficially and in its outer effects—particularly where the disciple is concerned—difficult situations, apparent cleavages and the emergence of faults as well as virtues upon the part of those affected make their appearance, and often persist for many lives, until the person thus influenced becomes what is called "occultly reconciled to the emanating energy." Ponder on this. The adjustment has to come from the side of those influenced, and not from the disciple.

Let us now consider the four problems from the psychological angle, not the physical:

a. *The problems arising from the awakened heart centre of the disciple* are perhaps the commonest and frequently some of the most difficult to handle. These problems are based on living relationships and the interplay of the energy of love with the forces of desire. In the early stages, this inflowing love-force establishes personality contacts which veer between the stages of wild devotion and utmost hate on the part of the person affected by the disciple's energy. This produces constant turmoil in the disciple's life, until he has become adjusted to the effects of his energy distribution, and also frequent disruption of relationships and frequent reconciliations. When the disciple is of sufficient importance to become the organising centre of a group, or is in a position to begin to form, esoterically, his own ashram (prior to taking some of the major initiations), [Page 124] then the difficulty can be very real and most disturbing. There is, however, little that can be done by the disciple, except to attempt to regulate the outgoing energy of love. The problem remains fundamentally that of the one affected; the adjustments, as I have remarked above, have to be made from the other side, with the disciple standing ready to cooperate at the first indication of a willingness to recognise relationship and intention to cooperate in group service. This is a point which both parties—the disciple and the person reacting to his influence—need to consider. The disciple stands ready; the responsive party usually withdraws or approaches according to the urge of his soul or of his personality—probably the latter in the early stages. Eventually, however, he stands with the disciple in full cooperative understanding, and the trying time of difficulty is ended.

It is not possible for me to enter into explicit detail in considering these problems connected with the heart and the life energy of the disciple. They are conditioned by his ray, the initiation for which he is being prepared, and the quality, evolutionary status and the ray of those affected.

There are also difficulties and problems of a more subtle nature arising from the same cause, but not localised in certain definite human relationships. A disciple serves; he writes and speaks; his words and influence permeate into the masses of men, arousing them to activity of some kind—often good and spiritual, sometimes evil, antagonistic and dangerous. He has therefore to deal not only with his own reactions to the work he is doing, but also, in a general and specific sense, to deal with the masses whom he is beginning to affect. This is not an easy thing to do, particularly for an inexperienced worker with the Plan. He fluctuates between the mental plane, where he normally [Page 125] attempts to function, and the astral plane, where the masses of men are focussed, and this brings him into the realm of glamour and consequent danger. He goes out in consciousness towards those he seeks to help, but it is sometimes as a soul (and then he frequently overstimulates his hearers), and sometimes as a personality (and then he feeds and enhances their personality reactions).

As time goes on he learns—through the difficulties brought about by the necessary heart approach—to stand firm at the centre, sending forth the note, giving his message, distributing directed love energy, and influencing those around him, but he remains impersonal, a directing agency only and an understanding soul. This impersonality (which can be defined as a withdrawing of personality energy) produces its own problems, as all disciples well know; there is nothing, however, that they can do about it but wait for time to lead the other person forward into clear understanding of the significance and esoteric meaning of right human relations. The problem of workers with individuals and with groups is basically connected with the energy of the heart and with the vivifying force of its embodied life. In connection with this problem and its reactions upon the disciple, certain definite physical difficulties are apt to occur, and with these I will shortly deal.

It should also be pointed out that difficulties of rhythm are apt to occur, and problems connected with the cyclic life of the disciple. The heart and the blood are esoterically related, and symbolically define the pulsating life of the soul which demonstrates upon the physical plane in the outgoing and the withdrawing dual life of discipleship, each phase of which presents its own problems. Once a disciple has mastered the rhythm of his outer and inner life, and has organised his reactions so that he extracts the utmost meaning from them but is not conditioned by them, he then [Page 126] enters upon the relatively simple life of the initiate. Does that phrase astonish you? You need to remember that the initiate has freed himself, after the second initiation, from the complexities of emotional and astral control. Glamour can no longer overpower him. He can stand with steadfastness in spite of all that he may do and feel. He realises that the cyclic condition is related to the pairs of opposites and is part of the life manifestation of existence itself. In the process of learning this, he passes through great difficulties. He, as a soul, subjects himself to a life of outgoing, of magnetic influence and of extroversion. He may follow this immediately with a life of withdrawal, of apparent lack of interest in his relationships and environment, and with an intense introspective, introverted expression. Between these two extremes he may flounder distressingly—sometimes for many lives—until he learns to fuse and blend the two expressions. Then the dual life of the accepted disciple, in its various grades and stages, becomes clear to him; he knows what he is doing. Constantly and systematically, both outgoing and withdrawing, serving in the world and living the life of reflection, play their useful part.

Many psychological difficulties arise whilst this process is being mastered, leading to psychological cleavages, both deep-seated and superficial. The goal of all development is integration—integration as a personality, integration with the soul, integration into the Hierarchy, integration with the Whole, until complete unity and identification has been achieved. In order to master this science of integration whose basic goal is identity with the *One* Reality, the disciple progresses from one unification to another, making mistakes, arriving often at complete discouragement, identifying himself with that which is undesirable until, as soul-personality, he repudiates the earlier relationships; he pays **[Page 127]** the penalty again and again of misplaced fervour, distorted aspiration, the overpowering effect of glamour, and the many conditions of psychological and physical disarrangement which must arise whilst cleavages are being healed, right identification achieved and correct orientation established.

Whilst this basic, inescapable and necessary process is taking place, a definite work is going forward in the etheric body. The disciple is learning to lift the energies, gathered from the lower centres, into the solar plexus and from that centre into the heart centre, thus bringing about a re-focussing of the energies above the diaphragm instead of putting the emphasis below. This leads frequently to profound complications, because—from the personality angle—the solar plexus centre is the most potent, being the clearing house for the personality forces. It is that process of decentralisation and "elevation" of the lower consciousness to the higher which produces the main difficulties to which the disciple is subjected. It is this process also which is going on in the world as a whole today, causing the appalling disruption of human affairs, culture, and civilisation. The entire focus of humanity's consciousness is being changed; the selfish life (characteristic of the man centred in his desires and consequently in the solar plexus centre) is giving place to the decentralised life of the man who is unselfish (centred in the Self or soul), aware of his relationships and responsibility to the Whole and not to the part. This sublimation of the lower life into the higher is one of deepest moment to the individual and to the race. Once the individual disciple, and humanity as well, symbolising the world disciple, have mastered the process of transference in this respect, we shall see the new order of individual service and of world service established, and therefore the coming in of the awaited new order.

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Of all these processes, the circulation of the blood stream is the symbol, and the clue to the establishment of the world order lies hid in this symbology—free circulation of all that is needed to all parts of the great framework of humanity. The blood is the life, and free interchange, free sharing, free circulation of all that is required for right human living will characterise the world to be. Today these conditions do not exist, the body of humanity is diseased and its internal life disrupted. Instead of free circulation between all parts of the life aspect, there has been separation, blocked channels, congestion and stagnation. It has needed the terrific crisis of the present to arouse humanity to its diseased condition, to the extent of the evil which is now discovered to be so great, and the diseases of the "blood of humanity" (symbolically understood) so severe that only the most drastic measures—pain, agony, despair and terror—can suffice to establish a cure.

Healers would do well to remember this, and to have in mind that disciples and all good men and aspirants share in this universal disease of humanity which must take its toll psychologically or physically or both. The trouble is of ancient origin and of long established habit and inevitably affects the physical vehicle of the soul. Exemption from the effects of human ills is no indication of spiritual superiority. It might simply indicate what one of the Masters has called "the depths of spiritual selfishness and self-satisfaction." The initiate of the third degree can hold himself exempt, but this is only because he has completely freed himself from glamour and no aspect of the personality life has

any further power over him. All the ray types are equally subjected to these particular problems. The seventh ray, however, is more susceptible to the problems, difficulties and diseases incident to the blood stream than are any of the other ray types. The reason is that this is the ray which has **[Page 129]** to do with the expression and manifestation of life upon the physical plane and with the organisation of the relationship between spirit and matter into form. It is concerned therefore today, as it seeks to create the new order, with free circulation and with a consequently intended freedom of humanity from the ills and problems of the past. This is of interest to remember, and students would find it helpful at this time, if they want to cooperate intelligently with the happenings of the day, to collect and study all that I have written about the seventh ray of ceremonial order and magic.

b. *Diseases of the nervous system*, due to the flow of energy to all parts of the body, directed by either the personality, some aspect of the personal lower self, or by the soul, via the brain, are many and become acute as the disciple nears initiation or becomes an initiate. Apart from the physiological ills which this produces, there are many other conditions brought about by this inflow of force. The disciple becomes, for instance, overstimulated, and therefore overactive; he becomes unbalanced, and when I say this I do not refer to mental imbalance (though that can happen), but to overdevelopment and overexpression in some part of his nature. He can become extravagantly overorganised through the medium of some overactive centre, or underorganised and inactive. He is therefore subject to the imbalance of the glandular system, with all its attendant difficulties. His overstimulation or his undevelopment, where the centres are concerned, normally affects the glands, and they in their turn produce character difficulties which necessarily, in their turn, produce environmental problems as well as personality handicaps.

It is then a vicious circle, and is all due to wrong direction of force and the inflow of force from one or other of the **[Page 130]** personality vehicles to its related centre (i.e., the astral force and its relation to the solar plexus), and then the appearance of the problems of health, of character and of influence. Over-radiatory activity, through the medium of some centre, attracts attention and the disciple becomes the victim of his own achievement. I shall deal with these at greater length when I take up the diseases which develop from the four categories.

These difficulties are of a most general kind but do affect primarily second and sixth ray disciples. The one because the second ray is the building ray, and is therefore concerned predominantly with outer manifestation and with the utilisation of all the centres, and the other because it is primarily the ray of tension—a tension which can work out in the form of the most evil fanaticism or the most altruistic devotion. All the rays present the same problems, needless to say, but the second ray deals largely with the soul's activity through all the centres (those above and those below the diaphragm) but with the heart as the prime centre of attention. The sixth ray has a close relation to the solar plexus centre as the clearing house and the place of reorientation of the life force in the personality. Bear this constantly in mind.

c. *The problems connected with the respiratory or breathing system* are all related to the heart, and therefore concerned with the establishing of right rhythm and right contact with the environment. The drawing in of the life breath, the sharing of the air with all other human beings, denotes both an individual centre of life and participation also in the general life of all. To these problems of individual or separative existence and of its opposite, the Sacred Word, the OM, is intimately related. It might be said **[Page 131]** in the words of an occult manual on healing, given to advanced disciples, that



"He who lives under the sound of the AUM knows himself. He who lives sounding the OM knows his brother. He who knows the SOUND knows all."

Then, in the cryptic and symbolic language of the initiate, the manual goes on:

"The breath of life becomes the cause of death to the one who lives within a shell. He exists but he is not; the breath then leaves and spirals to the whole.

"He who breathes forth the OM knows not himself alone. He knows the breath is prana, life, the fluid of connection. The ills of life are his because they are the lot of man—not generated in a shell, because the shell is not.

"He who is the SOUND and sounding forth knows not disease, knows not the hand of death."

In these few words the whole problem of the third group of problems and diseases is summed up. They are concerned with the circulation of soul energy, which is the energy of love, and they are *not* concerned with the circulation of the life essence. These two basic energies, as they play upon the forces of the personality, bring about the bulk of the problems to which humanity falls heir. These are lack of love, lack of life, failure to sound forth correctly the note of the soul and of the ray, and failure to transmit. The secret of constituting a pure channel (to use mystic but not occult phraseology), is considered in the first group of problems; and the establishing of right relation by right sounding forth of the attractive note of the soul, is considered in the last two groups.

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This third group of difficulties, problems and diseases are of course those of people upon all the rays, but first ray people have a definite predisposition to these specific troubles. At the same time, when they rightly utilise their latent powers, they can overcome by the right use of the OM, and finally of the SOUND, the incidental problems and difficulties far more easily than those on other rays. You have here a reference to the Lost Word of Masonry and to the SOUND of the Ineffable Name.

The sound of the AUM, the sound of the OM, and the SOUND itself, are all related to vibration and its differing and varied effects. The secret of the Law of Vibration is progressively revealed as people learn to sound forth the WORD in its three aspects. Students would do well to ponder on the distinction between the breath and the sound, between the process of breathing and the process of creating vibratory activity. They are related but distinct from each other. One is related to Time and the other to Space and (as the *Old Commentary* puts it) "the sound, the final and yet initiating sound, concerns that which is neither Time nor Space; it lies outside the manifested All, the Source of all that is and yet is naught" (or no-thing. A.A.B.).

For this reason, disciples on the fourth ray usually can develop by the power of the intuition an understanding of the OM. This ray of harmony through conflict (the conflict of the pairs of opposites) is necessarily concerned with the bringing in of that vibratory activity which will lead to unity, to harmony and to right relations, and to the release of the intuition.

d. *The problems incident to the activity of inactivity of the centres* are perhaps the most important from the standpoint of disease, because the centres govern the glandular [Page 133] system and the glands have a direct relation to the blood stream and they condition also the major and most important areas in



the human body; they have both a physiological and a psychological effect upon the personality and its interior and exterior contacts and relations. The reaction is primarily physical but the effects are largely psychological, and it is therefore this fourth group upon which I shall principally enlarge, dealing with the diseases of disciples and giving some definite instructions upon the centres. This will indicate more clearly than elsewhere the causes of the many human ills and physical difficulties.

Before proceeding to our next point, try to grasp somewhat more fully the Laws of Healing and the Rules given thus far and repeated here to facilitate your endeavours.

### LAW I

*All disease is the result of inhibited soul life and this is true of all forms of all kingdoms. The art of the healer consists in releasing the soul so that its life can flow through the aggregate of organisms which constitute any particular form.*

### LAW II

*Disease is the product of, and subject to, three influences: first, a man's past, wherein he pays the price of ancient error; second, his inheritance, wherein he shares with all mankind those tainted streams of energy which are of group origin; third, he shares with all the natural forms that which the Lord of Life imposes on His body. These three influences are called "The Ancient Law of Evil Sharing." This must give place someday to that new "Law of Ancient Dominating Good" which lies behind all that God made. This law must be brought into activity by the spiritual will of man.*

### LAW III

*Diseases are an effect of the basic centralisation of a man's life energy. From the Plane whereon those energies [Page 134] are focussed, proceed those determining conditions which produce ill health, and which, therefore, work out as disease or as freedom from disease.*

### LAW IV

*Disease, both physical and psychological, has its roots in the good, the beautiful and the true. It is but a distorted rejection of divine possibilities. The thwarted soul, seeking full expression of some divine characteristic or inner spiritual reality, produces within the substance of its sheaths a point of friction. Upon this point the eyes of the personality are focussed, and this leads to disease. The art of the healer is concerned with the lifting of the downward focussed eyes unto the soul, the Healer within the form. The spiritual or third eye then directs the healing force, and all is well.*

### RULE ONE

The healer must seek to link his soul, his heart, his brain and his hands. Thus can he pour the vital healing force upon the patient. *This is magnetic work.* It cures disease, or increases the evil state, according to the knowledge of the healer.

The healer must seek to link his soul, his brain, his heart and auric emanation. Thus can his presence feed the soul life of the patient. *This is the work of radiation.* The hands are needed not. The soul

displays its power. The patient's soul responds through the response of his aura to the radiation of the healer's aura, flooded with soul energy.

## RULE TWO

The healer must achieve magnetic purity, through purity of life. He must attain that dispelling radiance which shows itself in every man when he links the centres in the head. When this magnetic field is established, the radiation too goes forth.

## RULE THREE

Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help. He **[Page 135]** can thereby know the source from which the trouble comes. Let him relate the cause and the effect, and know the point exact through which the help must come.

## RULE FOUR

The healer and the healing group must keep the will in leash. It is not will that must be used but love.

### 2. Difficulties Incident to Soul Contact.

Today we begin a study of the difficulties, the diseases and the psychological troubles (neurological and mental) of the aspirants and of the disciples of the world. These we shall study definitely from the angle of the seven centres, as well as considering the results of the forces and energies (I use these distinctive words advisedly) which pour through them. Much that I shall say will be open to question from the viewpoint of orthodox medicine, yet, at the same time, orthodox medicine has been steadily drifting towards the occult point of view. I shall not attempt to relate the esoteric attitude of healing, its propositions and methods, to the modern schools of therapy. The two are gradually approaching each other, in any case. The lay reader, for whom these teachings are intended, will get a clearer comprehension of my thesis if it is kept relatively free from the technical terms and the academic attitudes of the medical sciences. They would but serve to confuse, and my effort is to give a general picture of the underlying causes of outer physical ills. I seek to present certain aspects of occult therapy for which mankind is now ready, reminding you that the presentation is naturally inadequate and partial, and for that reason may appear incorrect and to be challenging to those who look ever for outlets for human credulity. That, however, concerns me not. Time will prove the accuracy of my statements.

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The new medicine will deal with factors which are dimly recognised at present and which are not, as yet, brought into any real or factual relationship to man and his body. The basic theory upon which the new medical teaching will rest can best be summed up in the statement that there is in reality nothing but energy to be considered, and the forces which are resistant to or assimilative of higher or different types of energy. Let me therefore start by giving you a new Law to add to the four already communicated. The previous Laws have been in the nature of abstract propositions, and unless related to this fifth Law will remain somewhat vague and meaningless.

## LAW V

*There is naught but energy, for God is life. Two energies meet in man, but other five are present. For each is to be found a central point of contact. The conflict of these energies with forces and of the forces twixt themselves produce the bodily ills of man. The conflict of the first and second persists for ages until the mountain top is reached—the first great mountain top. The fight between the forces produces all disease, all ills and bodily pain, which seek release in death. The two, the five, and thus the seven, plus that which they produce, possess the secret. This is the fifth Law of Healing within the world of form.*

This Law can be resolved into certain basic statements which can be tabulated as follows:

1. We live in a world of energies and are a constituent part of them ourselves.
2. The physical vehicle is a fusion of two energies and seven forces.
3. The first energy is that of the soul, the ray energy. It is the producer of conflict as the soul energy seeks to control the forces.

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4. The second energy is that of the threefold personality—the personality ray as it is resistant to the higher energy.
5. The forces are the other energies or ray potencies which control the seven centres and are dominated either by the energy of the personality or by that of the soul.
6. Two conflicts, therefore, proceed between the two major energies and between the other energies, focussed through the seven centres.
7. It is the interplay of these energies which produces good health or bad.

There has been much teaching given anent the age-long struggle between personality and soul, but it has always been presented in the language of spiritual approach, of mysticism and of religion, or else in terms of character reaction, of abstract aspiration and of purity or non-purity. With these I shall not deal. My theme is the effects of this conflict in the physical body. I wish, therefore, to confine myself only to the physiological and psychological problems incident to the struggle which, in the main, make hard the lot of the disciple. It might be posited that:

A. All diseases and physical difficulties are caused by one or more of three things or conditions:

1. A developed soul contact, thus producing the vitalisation of all the centres in ordered rhythm, according to the soul ray. This necessarily produces stress and strain in the physical vehicle.
2. Personality life and focus, which attempts to negate this soul control, and which is largely expressed through the activity of the throat centre (predisposing an activity of the thyroid gland) and of the centres below the diaphragm.

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3. A cycle in the life of the aspirant wherein personality control begins to weaken and in which the emphasis and consequent activity shifts into the centres above the diaphragm—again causing trouble and readjustment.

B. Certain objectives present themselves to the aspirant at various stages, and each involves progress, but at the same time certain attendant difficulties.

1. *The objective before the initiate* is to have every centre in the etheric body responsive to the ray energy of the soul and with all the other seven ray energies subsidiary to it. This process of stimulation, of readjustment, and the attainment of established control goes on until after the third initiation. Then, when that initiation has been taken, the physical vehicle is of a totally different calibre and quality, and the Rules and Laws of Health no longer apply.

2. *The objective before the disciple* is to promote control of the centres in the body, via the soul, through stimulation, elimination and eventual stabilisation. This inevitably produces difficulty, and the vitalisation or inspiration (either of these words would be appropriate), or their lack or deficiency, affect the bodily organs within the areas around the centres and affect all substances surrounding the centres.

3. *The objective before the aspirant* or the probationary disciple is to transfer the forces from the centres below the diaphragm, via the solar plexus centre, to the centres above the diaphragm. The energy of the base of the spine has to be transferred to the head; the energy of the sacral centre must be lifted to the throat, whilst the energy of the solar plexus must be transferred to the heart. This is done in response to the magnetic "pull" of the soul ray as it begins to dominate the personality ray. It is a long and painful [Page 139] process, covering many lives and carrying, as the result, many physical ills.

4. *The objective before the average man* (unconsciously effective) is to respond fully to personality force, focussed primarily at the middle point, the solar plexus, and then steadily and intelligently to coordinate these forces so that an integrated personality is presented eventually to the soul for control and use.

5. *The objective before the primitive or undeveloped man* (again unconsciously effective) is to live a full animal and emotional life, thereby gaining experience of growth, of contact, and eventually of understanding. By this means the response apparatus of the soul in the three worlds is built.

I would also call attention to the thought which I have here interjected, that the objectives intrinsically in themselves have an effect upon that towards which man is striving. This is a thought warranting careful consideration.

These generalisations will be useful only if you remember that they are generalisations. No aspirant at any stage is perfectly clear cut in his endeavour until after the third initiation, nor is he entirely particularised in his life and effort. Men are at all imaginable stages of development, and many of these stages are intermediate to the five stages above mentioned. These all merge and blend into each other, and often constitute a formidable and confusing arena for thought and activity. It is only in the life of the undeveloped individual that clear simplicity is to be found. In between—from the stage of infancy of the race or of the man to that of the state of liberation from personality life—there is nothing but complexity, the overlapping of states of consciousness, difficulty, disease, psychological problems, illness and death.

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This must obviously be so when the vast number of energies and forces which constitute man's being and form his environment are brought into relation with each other. Every human being is, in reality, like a miniature whirlpool in that great ocean of Being in which he lives and moves—ceaselessly in motion until such time as the soul "breathes upon the waters" (or forces) and the Angel of the Presence descends into the whirlpool. Then all becomes still. The waters stirred by the rhythm of life, and later stirred violently by the descent of the Angel, respond to the Angel's healing power and are changed "into a quiet pool into which the little ones can enter and find the healing which they need." So says the *Old Commentary*.

*The Centres and the Glandular System*

It will therefore be apparent to you that disease (when not of a group origin, or the result of planetary karma or based on accident) takes its rise in the activity or the non-activity of the centres. This is a statement of a basic truth, given in the simplest manner. The centres, as you know, govern the endocrine system which, in its turn, controls the seven major areas of the physical body and is responsible for the correct functioning of the entire organism, producing both physiological and psychological effects.

The importance of this glandular system cannot be overestimated. It is a replica in miniature of the septenary constitution of the universe and the medium of expression and the instrument of contact for the seven ray forces, the seven Spirits before the Throne of God. Around this at present unrecognised truth the medicine and the healing methods of the future civilisation will be built.

The glands constitute a great relating system in the body; they bring all parts of the physical vehicle into relation with each other; they also relate the man to the etheric **[Page 141]** body—both individual and planetary—and likewise to the blood stream, the carrier of the life principle to all parts of the body. There are consequently four major agents of distribution to be found in the physical body. They are all complete in themselves, all contributory to both the functional and the organic life of the body, all closely interrelated and all producing both physiological and psychological results according to their potency, the response of the centres to the higher inflow, the point in evolution achieved, and the free expression, or the reverse, of the incoming energies. These four agents of distribution of energy are:

1. *The etheric vehicle itself.* This with its myriads of lines of force and of energy, the incoming and the outgoing energies, its responsiveness to energy impacts coming from the environment as well as from the inner spiritual man and the subtle bodies, underlies the entire physical body. In it are to be found the seven centres as focal points of reception and of distribution; they are the recipients of seven types of energy, and they distribute these seven energies through the entire little human system.

2. *The nervous system* and its various interlocking directorates. This is a relatively tangible network of energies and forces which are the outer expression of the inner, vital, dynamic network of the etheric body and the millions of nadis or the prototype of the nerves which underlie the more substantial body. These nerves and plexi and their many ramifications are the negative aspects of the positive energies which condition or are attempting to condition the man.

3. *The endocrine system.* This is the tangible and exoteric expression of the activity of the vital body and its seven centres. The seven centres of force are to be found in the same region where the seven major glands are located, and [Page 142] each centre of force provides, according to the esoteric teaching, the power and the life of the corresponding gland which is, in fact, its externalisation.

Centres	Glands
Head centre .....	Pineal gland
Centre between eyebrows	Pituitary body
Throat centre .....	Thyroid gland
Heart centre .....	Thymus gland
Solar plexus centre .....	Pancreas
Sacral centre.....	The gonads
Centre at base of spine.....	Adrenal glands

These three systems are very closely related to each other and constitute an interlocking directorate of energies and forces which are essentially vital, galvanic, dynamic and creative. They are basically interdependent, and upon them the entire interior health of the physical organism depends. They are responsive first to one or other of the bodies (emotional or mental), then to the integrated personality and its ray, and finally to the soul ray as it begins to assume control. They are, in reality, responsible for the production of the physical body and—after birth—they condition its psychological quality, and this in its turn produces the developing physical man. They are the agents for the three divine aspects of all manifestation: life quality appearance.

4. *The blood stream.* This is the carrier of the life principle and of the combined energies and forces of the three above systems. This will be an idea of some novelty to the orthodox. The relationship of the circulatory system of the blood to the nervous system has not been as yet adequately developed in modern medicine. Much, however, has been done to relate the glandular system to the blood.

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Only when these four interrelated systems are viewed as one integrated whole and as the four aspects of one vital circulatory system will the truth emerge. Only as they are acknowledged to be the four major distributing agents of the combined rays of the individual man will the true nature of material phenomena be grasped. It might be added here that:

1. The etheric vehicle from the circulatory angle, is governed by the Moon, as it veils Vulcan.
2. The nervous system is ruled by Venus.
3. The endocrine system is governed by Saturn.
4. The blood stream is governed by Neptune.

These four systems are in reality the manifestation of the four aspects of matter in its lowest or purely physical expression. There are other aspects of expression of the fundamental substance, but these are the four of greatest importance.

Each of these is essentially dual, and each duality corresponds to the ray of the soul or of the personality. Each is therefore both positive and negative; each can be described as a unit of resistant



force and of dynamic energy; each is a combination of certain aspects of matter and substance—the matter being the relatively static aspect, and the substance the relatively fluid or quality-endowing agent. Their interplay, relationship and unified function are an expression of the One Life Principle, and when they have reached a point of perfected fusion or synthesis or coordinated activity there then appears that "life more abundantly" of which Christ spoke and of which we, as yet, know nothing. The four aspects of matter produce the correspondence also to the four divine attributes as well as to the three divine aspects.

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The analogy of the basic dualism of all manifestation is also preserved, thus making the nine of initiation—the three, the four and the two. This correspondence to the initiatory process is, however, in the reverse direction, for it is initiation into the creative third aspect, the matter aspect and the world of intelligent activity. It is not initiation into the second or soul aspect, as is the case with the hierarchical initiations for which the disciple is preparing. It is the initiation of the soul into the experience of physical incarnation, into physical plane existence, and into the art of functioning as a human being. The door into this experience is the "Gate of Cancer." Initiation into the kingdom of God is entered through the "Gate of Capricorn." These four attributes and the three aspects of matter, plus their dual activity, are the correspondence to the four aspects of the personality and the Spiritual Triad and their dual active relationship. In this statement is hidden the key to liberation.

*The Seven Major Centres*

It would be of value here if we consider for a moment the nature of the centres themselves, summarising somewhat the teaching already given in my other books, and so presenting a clear picture of the energy body which underlies the dense physical vehicle.

There are many focal points of force within the body, but we shall deal only with the major seven which control in some degree or other all the remaining. In that way we shall not be confused. We shall consider the five centres found upon the spinal column and the two which are found in the head.

1. *The Head Centre.* This is located at the very top of the head. It is frequently called "the thousand-petalled lotus" or the Brahmarandra.

**[Page 145]**

a. It corresponds to the central spiritual sun.

b. It is brought into functioning activity after the third initiation and is the organ for the distribution of monadic energy, of the will aspect of divinity.

c. It is related to the triple personality by the antahkarana, which disciples and initiates are in process of constructing and which reaches its full usefulness only after the destruction of the causal body at the fourth initiation.

d. It is the Shamballa centre in the physical body and the agent of the Father or of the first divine aspect.

- e. It registers purpose, corresponds to the "electric fire" of the solar system, and is dynamic in quality.
- f. Its dense physical externalisation is the pineal gland in the head. This remains active during infancy and until the will-to-be is sufficiently established so that the incarnating person is firmly anchored in physical incarnation. In the final stages of divine expression in man it again comes into activity and usefulness as the agent for the accomplishment on earth of the will energy of established Being.
- g. It is the organ of synthesis because, after the third initiation and prior to the destruction of the causal body, it gathers into itself the energies of all the three aspects of manifested life. Where man is concerned, this means the energies of the Spiritual Triad, of the threefold egoic lotus and of the triple personality, thus again making the nine of initiation. The energies thus synchronised and focussed in, around and above [Page 146] the head are of great beauty and extensive radiation, plus dynamic effectiveness. They serve to relate the initiate to all parts of the planetary life, to the Great Council at Shamballa, and to the Lord of the World, the final Initiator—via the Buddha and one of the three Buddhas of Activity. The Buddha, in a most peculiar sense, relates the initiate to the second aspect of divinity—that of love—and therefore to the Hierarchy; the Buddhas of Activity relate him to the third aspect of divinity, that of active intelligence. Thus the energy of will, of consciousness and of creativity meet in him, providing the synthesis of the divine aspects.
- h. This is the only one of the seven centres which at the time of perfected liberation retains the position of an inverted lotus, with the stem of the lotus (the antahkarana, in reality) reaching up into "the seventh Heaven," thus linking the initiate with the first major planetary centre, Shamballa. All the other centres start by being inverted, with all the petals turned downwards towards the base of the spine; all, in the process of evolution, gradually unfold their petals and then slowly turn upwards "towards the summit of the rod," as it is called in the *Old Commentary*. The above is a piece of information which is of small value, except in so far as it presents a truth, completes a picture, and gives the student a symbolic idea of that which is essentially a distributing agent of the will energy of Deity.

2. *The Ajna Centre.* This is the centre between the eyebrows and is found in the region of the head just above [Page 147] the two eyes, where it "acts as a screen for the radiant beauty and the glory of the spiritual man."

- a. It corresponds to the physical sun and is the expression of the personality, integrated and functioning—first of all as the disciple, and finally as the initiate. This is the true persona or mask.
- b. It achieves this functioning activity fully by the time the third initiation is taken. I would remind you that this initiation is regarded by the Hierarchy as the first major initiation, a fact which I have already communicated. It is the organ for the distribution of the energy of the third aspect—the energy of active intelligence.
- e. It is related to the personality by the creative thread of life, and is therefore closely connected with the throat centre (the centre of creative activity), just as the head centre is related to the centre at the base of the spine. An active interplay, once established between the ajna centre and the throat centre, produces a creative life and a manifested expression of the divine idea on the part of the initiate. In the same way, the active interplay between the head centre and the centre at the base of the spine produces the manifestation of the divine will or purpose. The forces of the ajna and the throat centres, when

combined, produce the highest manifestation of "fire by friction," just as the energies of the head centre and the basic centre produce the individual "electric fire" which, when fully expressing itself, we call the kundalini fire.

d. It is the centre through which the fourth Creative Hierarchy on its own plane finds expression, [Page 148] and here also this Hierarchy and fourth kingdom in nature, the human family are fused and blended. The head centre relates the monad and the personality. The ajna centre relates the Spiritual Triad (the expression of the monad in the formless worlds) to the personality. Ponder on this statement, because you have here—in the symbolism of the head centre, physically considered—the reflection of the spiritual will, atma, and spiritual love, buddhi. Here also comes in the teaching on the place of the eyes in the development of conscious expression, creatively carrying forward the divine purpose.

*The Third Eye*----- the head centre ----- Will. Atma.  
 The eye of the Father, the Monad. SHAMBALLA.  
 The first aspect of will or power and purpose.  
 Related to *the pineal gland*.

*The Right Eye* ----- the ajna centre ----- Love. Buddhi.  
 The eye of the Son, the Soul. HIERARCHY.  
 The second aspect of love-wisdom.  
 Related to *the pituitary body*.

*The Left Eye*----- the throat centre ----- Active Intelligence.  
 The eye of the Mother, the personality. HUMANITY.  
 The third aspect of intelligence.  
 Related to *the carotid gland*.

When these three eyes are functioning and all of them "seeing" simultaneously, you will then have insight into divine purpose (the initiate), intuitive vision of the plan (the disciple), and a spiritual direction of the resulting creative activity (the Master).

e. The ajna centre registers or focusses *the intention* to create. It is not the organ of creation in the [Page 149] same sense that the throat centre is, but it embodies the idea lying behind active creativity, the subsequent act of creation producing eventually the ideal form for the idea.

f. Its dense physical externalisation is the pituitary body: the two lobes of this gland correspond to the two multiple petals of the ajna centre. It expresses imagination and desire in their two highest forms, and these are the dynamic factors lying behind all creation.

g. It is the organ of idealism therefore, and,—curiously enough—it is closely related to the sixth ray, just as the head centre is essentially related to the first ray. The sixth is peculiarly linked to the third ray and the third aspect of divinity as well as to the second ray and the second aspect. It fuses, anchors and expresses. This is a fact which I have not hitherto emphasised in my other writings. The ajna centre is the point in the head where the dualistic nature of manifestation in the three worlds is symbolised. It fuses the creative energies of the throat and the sublimated energies of desire or the true love of the heart.

h. This centre, having only two real petals, is not a true lotus in the same sense as are the other centres. Its petals are composed of 96 lesser petals or units of force ( $48 + 48 = 96$ ) but these do not assume the flower shape of the other lotuses. They spread out like the wings of an airplane to the right and left of the head, and are symbolic of the right hand path and the left hand path, of the way of matter and the way of spirit. They constitute symbolically, therefore, the two **[Page 150]** arms of the Cross upon which the man is crucified—two streams of energy or light placed athwart the stream of life descending from the monad to the base of the spine and passing through the head.

The idea of relativity is one that must ever be held in mind as the student seeks to comprehend the centres, interiorly related within the etheric body, related at the same time to the subtler bodies, to the states of consciousness which are synonymous to states of being and of expression, to ray energies, to enviroing conditions, to the three periodical vehicles (as H. P. B. calls the personality, the threefold soul and the Spiritual Triad), to Shamballa and to the totality of manifested Lives. The complexity of the subject is extreme, but when the disciple or initiate is functioning in the three worlds and the various energies of the whole man are "grounded" in the earthbound man, then the situation becomes clearer. I use the expression "grounded" in its true and correct sense, and not as the description of a man who has discarded his physical body as the spiritualists use the term. Certain recognitions in time and space become possible; certain effects can be noted, certain ray influences appear more dominant than others; certain "patterns of being" appear; an expression of a spiritual Being at a certain point of conscious experience emerges into clarity and can then be spiritually diagnosed. Its aspects and attributes, its forces and energies, can be determined at that time and for a particular created expression of life. This must be borne in mind, and the thoughts of the student must not be permitted to rove too far afield but must be concentrated upon the *appearance* of the man (himself or another) and upon the emerging *quality*. When that student is a disciple or an initiate, he will be able also to study the *life* aspect.

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Our study will, however, be somewhat different, for we shall attempt to discover the diseases and difficulties incident to the energy stimulation or the lack of stimulation of the centres, and so arrive at some of the effects which this energy inflow and conflict with forces will produce.

3. *The Throat Centre.* This centre is to be found at the back of the neck, reaching up into the medulla oblongata, thus involving the carotid gland, and down towards the shoulder blades. It is an exceedingly powerful and well developed centre where average humanity is concerned. It is interesting to note in this connection that

a The throat centre is ruled by Saturn just as the two head centres are ruled respectively by Uranus (ruling the head centre) and Mercury (ruling the ajna centre). This is only where the disciple is concerned; the rulership changes after the third initiation or before the first. These three planets constitute a most interesting triangle of forces and in the following triplicities and their inevitable interrelations you have—again only in the case of disciples—a most amazing picture story or symbol of the ninefold of initiation:

1. The head centre  
The ajna centre  
The throat centre

2. The third eye
  - The right eye
  - The left eye
3. The pineal gland
  - The pituitary body
  - The carotid gland

thus presenting the mechanism through which the Spiritual Triad, the soul and the personality work. **[Page 152]** The key to a right understanding of process lies in the relation of the three planets: Uranus, Mercury and Saturn, as they pour their energies through these nine "points of spiritual contact" upon the physical plane into the "grounded sphere of light and power which is the man in time and space."

b. This centre is related to the first initiation and develops great activity when that point in experience is achieved, as it has been achieved by the vast majority of men who are at this time the aspirants and the probationary disciples of the world. (Forget not that, technically speaking, the first major initiation from the hierarchical angle is the third. The first initiation is regarded by the Masters as signifying admission to the Path. It is called an initiation, by humanity, because in Lemurian days, it was then the first initiation, signifying entrance into complete physical control). It is the organ for the distribution of creative energy, of the energy of the third aspect by souls at the above point of evolution. There are three centres in the human being which are related to and the major expression of the third ray or aspect at certain differing stages of development upon the path:

1. The sacral centre for the undeveloped and the average man.
2. The throat centre for the aspirant and probationary disciple.
3. The ajna centre for disciples and initiates.

Here again you have a great triplicity of energies, containing great potencies today, owing to the fact that the expression of the third aspect of active intelligence **[Page 153]** has reached such heights through human development and consciousness.

c. It is related to the personality by the creative thread, to the soul by the thread of consciousness, and to the monad by the sutratma or life thread. It is not related to any of the divine aspects by the antahkarana because that thread which links monad and personality directly (and finally independently of the soul) simply anchors the monadic expression of life in the head, at the head centre. Then direct consciousness is established between the monad and the personality, and a great duality comes into being. Life, consciousness and form are then all focussed creatively and actively in the head, and their activity is directed from the head via the two head centres. The ajna centre only comes into creative activity when the antahkarana has been built. In the earlier stages it is the throat centre which is the creative agent, and in the earliest period of all the sacral centre is active. You have, however, one interesting thing to remember. The building of the antahkarana only becomes genuinely possible when the creative life of the aspirant shifts from the sacral centre into the throat and is becoming factual and expressive. Of this connecting "bridge," the neck itself is the symbol, as it relates the head—alone and isolated—to the dual torso, consisting of that which lies above the diaphragm and that which lies below—the symbol of the soul and the personality united, fused and blended into one. The head is the symbol of what Patanjali describes as the state of "isolated unity."

d. It is the centre through which the intelligence aspect of humanity focusses creatively. It is therefore the **[Page 154]** centre through which the creative energy of that great planetary centre called Humanity flows. The three major planetary centres are Shamballa, Hierarchy and Humanity. When perfection has been achieved, the Shamballa energy of will, power and purpose will pour freely through the head centre, the love-wisdom energies of the Hierarchy will flow through the heart centre, and the energy of humanity will focus through the throat centre, with the ajna centre acting as the agent of all three. Then will take place a new activity on the part of mankind. It is the task of relating the three superhuman kingdoms to the three subhuman kingdoms, and thus establishing the new heavens and the new earth. Then humanity will have reached the summit of its evolutionary goal on this Earth.

e. The throat centre is the organ specifically of the creative WORD. It registers the intention or creative purpose of the soul, transmitted to it by the inflow of energy from the ajna centre; the fusion of the two energies, thus brought about, will lead to some type of creative activity. This is the higher correspondence to the creativity of the sacral centre. In that centre the negative and the positive creative energies are embodied in the separate male and female organisms and are brought into relation in an act of creation, consciously undertaken, though as yet without much definite purpose.

f. The dense physical externalisation of this centre is the thyroid gland. This gland is regarded as of supreme importance in the well-being of the average human being of today. Its purpose is to guard health, to balance the bodily equilibrium in certain important aspects of the physical nature, and it symbolises **[Page 155]** the third aspect of intelligence and of substance impregnated with mind. It is in reality connected with the Holy Ghost, or the third divine aspect in manifestation, "overshadowing" (as the Bible expresses it), the Mother, the Virgin Mary. The parathyroids are symbolic of Mary and Joseph and the relation they hold to the overshadowing Holy Ghost. It will eventually be determined that there is a close physiological relation existing between the thyroid gland and the pineal gland, and between the parathyroids and the two lobes of the pituitary body, thus bringing into one related system the entire area of the throat and of the head.

g. Just as the head symbolises the essentially dualistic nature of the manifested God, so the throat centre symbolises the triple nature of the divine expression. The dualistic nature appears fused and blended in the head in the relation between the two centres and their two dense physical reflections. The three great energies which are brought into play during the divine creative activity are unified in activity by the full expression of the energy flowing through the throat centre, through the apparatus of speech and the two lungs. You have in this relation: Life or Breath, the Word or the Soul, and the throat centre of Substance in activity.

h. This lotus of the throat is inverted in the early stages of evolution, and its petals reach out towards the shoulders and include the two lungs or parts of them. During the life cycle of the soul, it slowly reverses itself, and its petals then reach out towards the two ears and include the medulla oblongata and the carotid gland. This gland is more closely related **[Page 156]** to the thyroid gland than it is to the two other glands in the head.

Thus it will be apparent to you how whole areas of the physical organism can be brought into active and correct functioning, can be vitalised and kept in good and true condition by the activity in some form or another of the centre nearest to the area of the body under consideration. It will also be apparent to you that deficiency and disease can result from the inactivity of a centre.



4. *The Heart Centre.* This is located between the shoulder blades and is—in this day and age—the centre which is receiving the most attention from Those Who are responsible for the unfoldment of the human consciousness. It might be truly said, brother of mine, that the rapid unfoldment of this lotus is one of the reasons why the world war could not be avoided. In one sense, it was a necessary happening (given the blind selfishness of the bulk of humanity) because it had become necessary to do away with all the old forms of government, of religion and of the crystallised social order. Humanity has now reached a point of group awareness and of group interplay of a deeply spiritual kind, and new forms were required through which this new spirit could function more adequately.

a. The heart centre corresponds to the "heart of the Sun," and therefore to the spiritual source of light and love.

b. It is brought into functioning activity after the second initiation. That initiation marks the completion of the process whereby the emotional nature (with its outstanding quality of desire) is brought under soul control, and the desire of the personal lower self has been transmuted into love. It is the organ for the distribution of hierarchical energy, poured out [Page 157] via the soul into the heart centre of all aspirants, disciples and initiates; in this way this energy is made available and brings about two results:

1. The regeneration of humanity through love.
2. The relationship, firmly established, between a rapidly developing humanity and the Hierarchy. In this way two great planetary centres—the Hierarchy and Humanity—are brought into a close contact and relationship.

As the Bible says: "the love of God is shed abroad" in the human heart, and its transforming, magnetic and radiatory power is essential for the reconstruction of the world and for the establishment of the new world order. Upon the unfoldment of the heart centre, and on an intelligent relation of mankind to the Hierarchy, with the consequent response of man to the energy of love, all disciples are asked at this time to ponder and reflect, for as a "man thinketh *in his heart*, so is he." Thinking in the heart becomes truly possible only when the mental faculties have been adequately developed and have reached a fairly high stage of unfoldment. Feeling in the heart is often confused with thinking. The ability to think in the heart is the result of the process of transmuting desire into love during the task of elevating the forces of the solar plexus into the heart centre. Heart thinking is also one of the indications that the higher aspect of the heart centre, the twelve-petalled lotus found at the very centre of the thousand-petalled lotus, has reached a point of real activity. Thinking as a result of correct feeling is then substituted for personal sensitivity. It gives us the first faint indications, likewise, of [Page 158] that state of being which is characteristic of the monad and which cannot be called consciousness—as we understand the term.

c. The heart centre becomes essentially related to the personality when the process of alignment with the soul is being mastered. This process is today being taught in all the newer and sounder esoteric schools, and has been emphasised in The Arcane School from the start; it is that procedure (distinguished by right orientation, concentration and meditation) which relates the personality to the soul, and thus to the Hierarchy. Relationship to the Hierarchy automatically takes place as this alignment goes forward and direct soul contact is thereby established. Personality consciousness is superseded by group consciousness, and the inflow of hierarchical energy follows as a natural consequence, for all souls are only aspects of the Hierarchy. It is this established relationship, with its

subsequent interplay (magnetic and radiatory), which brings about the final destruction of the soul body or causal body as the relationship reaches its highest point of intensified recognition.

d. It is that centre, therefore, in the physical body through the medium of which the Hierarchy works; it is also the agent of the soul. When I here use the word "soul" I refer not only to the individual soul of man but to the soul also of the planetary Logos, both of which are the result of the union of spirit and matter, of the Father aspect and the Mother aspect. This is a great mystery which only initiation can reveal.

e. The heart centre registers the energy of love. It might here be stated that when the antahkarana has been finally constructed, the three aspects of the [Page 159] Spiritual Triad will each find a point of contact within the etheric mechanism of the initiate who is functioning upon the physical plane. The initiate is now a fusion of soul and personality through which the full life of the monad can be poured.

1. The head centre becomes the point of contact for the spiritual will, Atma.
2. The heart centre becomes the agent for spiritual love, Buddhi.
3. The throat centre becomes the expression of the universal mind, Manas.

In the work of the initiate, as he works out the divine purpose according to the plan, the ajna centre becomes the directing agent or the distributor of the blended energies of the divine man. The heart centre corresponds to "solar fire" within the solar system, and is magnetic in quality and radiatory in activity. It is the organ of the energy which brings about inclusiveness.

f. Its dense physical externalisation is the thymus gland. Of this gland little is known at present, though much will be learned as investigators accept and experiment with the hypotheses which the occult sciences present, and as the heart centre develops and the thymus gland is returned to adult functioning activity. This is not as yet the case. The nature of its secretion is not yet established, and the effects of this gland are better known from their psychological angle than from the physical. Modern psychology, when allied to medicine, recognises that this gland when overactive will produce the irresponsible and amoral person. As the race of men learns the nature of responsibility we shall have [Page 160] the first indications of soul alignment, of personality decentralisation and of group awareness, and then—paralleling this development—we shall find the thymus gland becoming correctly active. At present, the general imbalance of the endocrine system militates against the safe and full functioning of the thymus gland in the adult. There is as yet an unrecognised relation existing between the pineal gland and the thymus gland, as well as between both of these and the centre at the base of the spine. As the Spiritual Triad becomes active through the medium of the personality, these three centres and their three externalisations will work in synthesis, governing and directing the whole man. As the pineal gland is returned to full adult functioning (as is not the case with adult man) the divine will-to-good will make itself felt and divine purpose be achieved; when the thymus gland similarly becomes active in the adult, goodwill will become apparent and the divine plan will begin to work out. This is the first step towards love, right human relations and peace. This goodwill is already making its presence felt in the world today, indicating the coming into activity of the heart centre, and proving that the heart centre in the head is beginning to unfold as a result of the growing activity of the heart centre up the spine.

g. It is the organ of fusion, just as the head centre is the organ of synthesis. As the heart centre becomes active, the individual aspirant is slowly drawn into an increasingly closer relation to his soul,

and then two expansions of consciousness take place which are interpreted by him as events or happenings:

**[Page 161]**

1. He is drawn into the Ashram of one of the Masters, according to his soul ray, and becomes an accepted disciple in the technical sense. The Master is Himself the heart centre of the Ashram and He can now reach His disciple, via the soul, because that disciple, through alignment and contact, has put his heart into close rapport with the soul. He then becomes responsive to the heart of all things which, as far as humanity is at present concerned, is the Hierarchy.

2. He is drawn into close service relationship with humanity. His growing sense of responsibility, due to heart activity, leads him to serve and work. Eventually he too becomes the heart of a group or of an organisation—small at first but becoming worldwide as his spiritual power develops and he thinks in terms of the group and of humanity. These two relationships on his part are reciprocal. Thus the love aspect of divinity becomes active in the three worlds, and love is anchored on earth and takes the place of emotion, of desire and of the material aspects of feeling. Note that phrase.

h. In the early stages of unfoldment, of both the individual and the race, the inverted heart lotus with its twelve petals reaches downwards towards the solar plexus centre. This last centre, since Atlantean days, has been reversed, and its petals are now reaching upwards towards the next centre up the spine, the heart centre, owing to the slowly mounting energies from the solar plexus centre which are seeking to escape from the "prison of the lower regions" through a process of transmutation.

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As a result the heart centre is beginning slowly to unfold and also to reverse itself. The reversal of the "lotus centres" is always brought about as the result of a dual action—the pushing from below and the pull from above.

The reversal of the heart lotus and its upward unfolding is due to the following factors:

1. The growing potency of the hierarchical approach.
2. A rapidly establishing soul contact.
3. The response of the unfolding heart lotus to the pull of the Master's Ashram.
4. The surging upwards of the transmuted energies from below the diaphragm, via the solar plexus, in response to spiritual will.
5. The growing understanding by man as to the nature of love.

There are other factors but these are the ones you will most easily understand if you will regard them as symbolic and not too literally. Until the year, 1400 A.D., the relation of the solar plexus centre to the heart centre might be pictorially expressed as indicated in this diagram.\*

Eventually, at the close of the next root race, you will have the full expression of love and the lotuses up the spine will appear—all five of them—differing only in the number of petals found in each.

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\* The reflection of the Spiritual Triad in the personality is complete when the Ajna Centre is entirely under the control of the soul. There is no attempt in this diagram to picture the correct number of petals in each lotus.

Finally at the close of the great world cycle when all the lotuses have reversed themselves, all will be opening and presenting free channels for the inflow and the transmission of the three major divine energies and the four lesser forces.

To this constant movement of the centres and to the constant inflow of energies we can trace much of the discomfort of humanity in its various bodies; it is the inability of the centres to respond or to unfold which in many cases produces disease and difficulty; it is the unbalanced unfoldment of the centres, their arrested development and their lack of response which creates problems in other cases; it is their premature unfoldment and their overactivity which in other cases brings about danger; it is the failure of the physical mechanism to measure up to the inner unfoldment which causes so much trouble. Thus again you can see the complexity of the subject. The *stage of theory* is a simple one, except in so far as it sets forces in motion which eventually lead to difficulty. The *stage of reaction* to response and of adjustment to the theory also institutes a cycle of intense difficulty and complexity, because it leads to a cycle of experiment and experience during which the disciple learns much and suffers much. Then as experience is gained, the *stage of spiritual expression* supervenes and freedom from danger and emancipation from difficulty and liberation from disease takes place. Simplicity is restored.

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#### *The Body, Phenomenal Appearance*

Not much need be written here anent this, for the body nature and the form aspect have been the object of investigation and the subject of thought and discussion of thinking men for many centuries. Much at which they have arrived is basically correct. The modern investigator will admit the Law of Analogy as the basis of his premises and recognises, sometimes, that the Hermetic theory, "As above, so below," may throw much light on the present problems. The following postulates may serve to clarify:

1. Man, in his body nature, is a sumtotal, a unity.
2. This sumtotal is subdivided into many parts and organisms.
3. Yet these many subdivisions function in a unified manner, and the body is a correlated whole.
4. Each of its parts differs in form and in function, but all are interdependent.
5. Each part and each organism is, in its turn, composed of molecules, cells and atoms, and these are held together in the form of the organism by the life of the sumtotal.
6. The sumtotal called man is roughly divided into five parts, some of greater importance than others, but all completing that living organism we call a human being.
  - a. The head
  - b. The upper torso, or that part which lies above the diaphragm.
  - c. The lower torso, or that part lying below the diaphragm.
  - d. The arms
  - e. The legs

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7. These organisms serve varied purposes, and upon their due functioning and proper adjustment the comfort of the whole depends.

8. Each of these has its own life, which is the sum total of the life of its atomic structure, and is also animated by the unified life of the whole, directed from the head by the intelligent will or energy of the spiritual man.

9. The important part of the body is that triple division, the head, upper and lower torso. A man can function and live without his arms and legs.

10. Each of these three parts is also triple from the physical side, making the analogy of the three parts of man's nature and the nine of perfected monadic life. There are other organs, but those enumerated are those which have an esoteric significance of greater value than the other parts.

a. Within the head are:

1. The five ventricles of the brain, or what we might call the brain as a unified organism.
2. The three glands, carotid, pineal and pituitary.
3. The two eyes.

b. Within the upper body are:

1. The throat
2. The lungs
3. The heart

c. Within the lower body are:

1. The spleen
2. The stomach
3. The sex organs

11. The sumtotal of the body is also triple:

a. The skin and bony structure.

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b. The vascular or blood system.

c. The threefold nervous system.

12. Each of these triplicities corresponds to the three parts of man's nature:

a. Physical nature: The skin and bony structure are the analogy to the dense and etheric body of man.

b. Soul nature: The blood vessels and circulatory system are the analogy to that all pervading soul which penetrates to all parts of the solar system, as the blood goes to all parts of the body.

c. Spirit nature: The nervous system, as it energises and acts throughout the physical man is the correspondence to the energy of spirit.

13. In the head we have the analogy to the spirit aspect, the directing will, the monad, the One.

a. The brain with its five ventricles is the analogy to the physical form which the spirit animates in

connection with man, the fivefold sumtotal which is the medium through which the spirit on the physical plane has to express itself.

- b. The three glands in the head are closely related to the soul or psychic nature (higher and lower).
- c. The two eyes are the physical plane correspondences to the monad, who is will and love-wisdom, or atma-buddhi, according to the occult terminology.

14. In the upper body we have an analogy to the triple soul nature.

- a. The throat, corresponding to the third creative aspect or the body nature, the active intelligence of the soul.
- b. The heart, the love-wisdom of the soul, the buddhi or Christ principle.

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- c. The lungs, the analogy for the breath of life, is the correspondence to spirit.

15. In the lower torso again we have this triple system carried out.

- a. The sex organs, the creative aspect, the fashioner of the body.
- b. The stomach as the physical manifestation of the solar plexus is the analogy to the soul nature.
- c. The spleen, the receiver of energy and therefore the physical plane expression of the centre which receives this energy, is the analogy to the energizing spirit.

I realise well the technicalities which I have given here and their difficulty and apparent uselessness. It might be asked: Why should it be necessary to be so meticulous in enumerating the physical, psychological and systemic details of a purely academic nature when, by an act of the will and of divine power, and by the use of certain Words of Power, healing can be accomplished? These ideas are basically true, but are based upon a misapprehension—in time and space. *If* all healers were Masters of the Wisdom, *if* they were all clairvoyant, *if* they comprehended the Law of Karma and its working out in the life of the patient, *if* they had the full cooperation of the patient, and *if* they had the ability to add to all the above requirements the use of certain Words and Mantrams, then the academic knowledge would indeed be needless. But these requirements are not and can not be met. Healers, as a rule, have none of these powers. That they frequently heal (though not as often as they think they do) is true, but when successful they have succeeded in doing one or other of the following:

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Healed the patient when his destiny and fate so willed it and his soul had therefore drawn its vehicle (the physical man) into the radiatory aura of a healer or a healing group. The probability is that the patient would have recovered in any case but that the process was hastened by the applied effort and attention, plus faith.

Interfered with the immediate design or pattern of the patient's life, and so postponed certain processes of spiritual tuition which were needed. This is very apt to be forgotten. It is too intricate a subject to be dealt with here, but I may be able to make it somewhat clearer as we deal with our final section.

Therefore (until there is full knowledge) it is vitally necessary that the structure of power and vitality and the network of energies and forces which compose the human organism should be studied. A mental grasp of the processes of healing is needed; and the reasons which make them seem difficult and complicated, unnecessary and wasteful of time, are as follows:



The inability of even the most advanced human mind to grasp themes and subjects *as a whole*. *The synthetic element is as yet lacking*. At present, the teaching and processes involved must be mastered step by step, detail by detail, precept by precept, application by application. But the future holds the promise clear, and the ability of the human eye to function synthetically, to grasp a landscape, for instance, in its broad and salient outlines and to do this simultaneously and in a flash of vision is the guarantee of the future technique of the race. One look by the illumined mind, one great radiation of love, and the healer or the healing group [Page 168] will know whether to heal, to aid the effort of the patient—a much slower process—or to refrain from healing.

The inertia of the average man or woman, which rebels against the effort needed to master the technical side of healing. It is so much easier to fall back on divinity (a divinity in reality latent but not expressive) and "let God do it." It is so much easier to recognise love and the outpouring of love than to master the processes whereby it can be made effective—or the nature of that which must be affected.

These are points requiring careful attention and consideration. They merit reflection. The synthetic power of the mind, aided by true love, will some day be the instrument of all true healers. In the meantime, for the sake of the future and in order to aid the formulation of the coming healing art—based on the understanding of energy, its inflow and circulation—this treatise will deal somewhat with the academic side. After all, the facts given are facts in existence and are truly present, as are those emotions which the average healer calls love.

#### *The Seven Major Centres—(Continued)*

Let us now continue with our consideration of the centres. We have dealt with the four above the diaphragm—the three centres through which the Spiritual Triad must eventually work, and the synthetic centre, the ajna centre, which finally expresses the integrated personality and becomes the direct agent of the soul. We now have three more centres to consider, all of them to be found below the diaphragm—the solar plexus centre, the sacral centre, [Page 169] and the centre at the base of the spine. The most important for all aspirants at this time is the solar plexus centre; the most active—generally speaking—in humanity as a whole, is still the sacral centre; the most quiescent centre in the body (from the angle of the spiritual man) is the basic centre.

5. *The Solar Plexus Centre*. This is located well below the shoulder blades in the spine and is exceedingly active. In Atlantean days, it was brought to a high stage of development, just as in Aryan days, the throat centre is being rapidly awakened. This centre is peculiarly related to two other centres: The heart and the ajna centre, and they form at this time an interesting triangle of energies in the human body and one which is receiving much attention from the Hierarchy. There is a downflow of energy from the ajna centre to the heart from the soul, just in so far as the aspirant is in touch with his soul. This leads to three things:

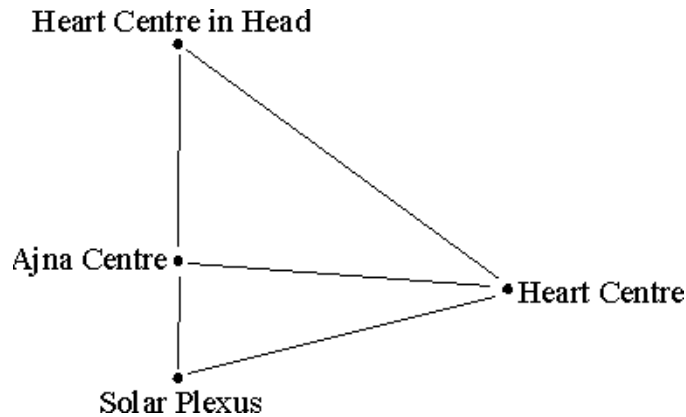
A stimulation of the heart centre.

A responsive reaction from the heart which evokes a stimulation of the ajna centre and produces eventually the recognition of group consciousness by the personality.

The evocation of the heart centre in the head.

All this, however, is facilitated by the advanced development of the solar plexus in the aspirant, which has its own effect upon the heart and a reciprocal effect upon the ajna centre. There are, consequently, two important triangles to consider:

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Just as there is, astrologically, a Science of Triangles, so there will later be developed a science of triangles in relation to the human system. But the time is not yet. I but give occasional indications of such a science upon which the intuition of disciples may play.

a. The solar plexus is a reflection in the personality of the "heart of the sun," just as the heart centre is. It is the central factor in the life of the personality for all humanity below the grade of probationary disciple. At that point the mind definitely begins to function, however faintly. It is the outlet—if such a word can be used—of the astral body into the outer world, and the instrument through which emotional energy flows. It is the organ of desire. It is of supreme importance in the life of the average man, and its control is a vital goal for the aspirant. He *must* transmute desire into aspiration.

b. The solar plexus came into full functioning in Atlantean times, during the period wherein the second great human race was developing. These lower centres are not so specifically related to initiations as are the centres above the diaphragm, for they are personality centres and have [Page 171] to be under the full control of the soul when initiations of a certain degree are taken.

c. The solar plexus centre is the great clearing-house for all energies below the diaphragm. This refers to the three major centres and the minor centres which were enumerated on page 72. The relation of this centre to the astral plane is (to use a peculiar but most expressive word) *acute*. It is the recipient of all emotional reactions and of desire impulses and energies and, because humanity is today becoming active in a group sense and is more inclusive than ever before in human history, the situation is one of acute and extreme difficulty. Mankind, through the individual and also through the collective solar plexus, is being subjected to almost unendurable pressure. Such are the tests of initiation! It is not my intention to deal here with the processes of attracting the lower energies, the mode of centralising them in the solar plexus, and there transmuting them and refining them to the point where transference into the heart centre becomes possible. Much of this is connected with the training given to accepted disciples, prior to the second initiation. It would be too intricate a matter to discuss, as well as carrying with it certain peculiar dangers for those not ready for the process; it is, however, one that—under *living* effort—goes forward almost automatically. The solar plexus is thus the most separative of all the centres (except the ajna centre, in the case of the man on the left-hand path) because it stands at the midway point, between the throat and the heart centres—above the diaphragm—and the sacral and

basic centres—below the diaphragm. This is a consideration of major importance.

d. The solar plexus is the centre in the etheric vehicle through which humanity (average, unenlightened humanity) [Page 172] lives and moves and has its being. Humanity is conditioned by desire—good desire, selfish desire, wrong desire, and spiritual desire. It is the centre through which most of the energies flow which make a man progressive because he is ambitious, selfish because his personal desires are of importance, and fluidic because astrally polarised. Through it the "bright light generated in Atlantis" is poured, and the astral light is contacted. It is therefore the centre through which most mediums work and clairvoyants function. Later, these people will learn to work as intermediaries, consciously and intelligently using their powers; they will possess clear perception, and this will supersede clairvoyance. They will then be polarised in the ajna centre. It is consequently a most *disturbing* centre in the body, and is a basic cause of the majority of stomach complaints and troubles connected with the liver. The entire area immediately below the diaphragm is in a constant state of turmoil, where average man is concerned; this is due to individual and collective causes.

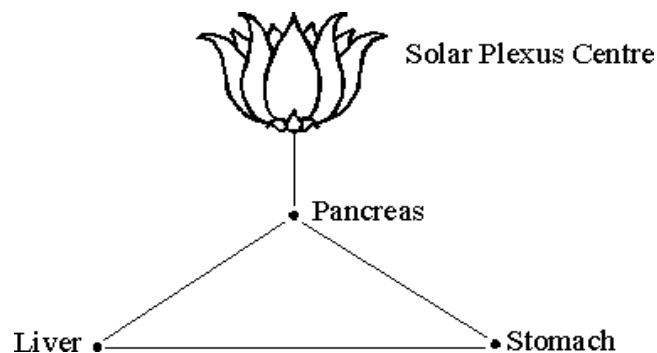
It is interesting to note here that just as the ajna centre (the synthesis of the personality forces, when highly developed) is a great directing and distributing agent, so the solar plexus centre (the synthesis of the average developed personality energies, prior to the process of integration) is a centre for collection, for a gathering-in of all the lower energies, and is finally a focal point for the direction and distribution of these collected energies—remitting them to their receptive higher centres:

1. The energies of the solar plexus centre itself have to be directed to the heart centre.
2. The energies of the sacral centre have to be transmitted to the throat centre.

[Page 173]

3. The energies of the centre at the base of the spine have to be transferred to the head centre. After the third initiation, these basic energies are raised, controlled or distributed by an act of the will of the Spiritual Triad. Then "the light generated in Lemuria" (the sacral light) and "the light generated in Atlantis" (solar plexus light) will die out, and those two centres will simply be recipients of spiritual energies from on high; they will possess no direct, inherent light of their own; the light which they will transmit will come to them from collective sources on etheric planes.

The dense physical externalisation of this centre is the pancreas, with a secondary externalisation in the stomach. There is, in relation to the solar plexus centre, a curious relation which is symbolic both in form and in implication. You have



Here again appears the theme of a centre of spiritual force (for astral force is spiritual in essence) and its three manifestations. All these three dense materialisations are fed and nurtured by the forces and

energies of the solar plexus centre. I have here given a very important fact to those who are interested in the study of medicine from the esoteric angle; rightly appreciated, it will lead to an understanding [Page 174] of the healing art. Control of the solar plexus centre, and the right reception and release of the energies focussed in that centre would bring about a major purification, an intensive strengthening and a vital protection of the three vital organs to be found in that area of the human physical mechanism.

As I have earlier pointed out, this centre is an organ of synthesis and gathers into itself all the lower energies at a certain point in the higher development of the human being. It is factually then an instrument (when rightly understood and rightly directed) for aiding in the integration of the personality life. The major problem of the man who is highly developed but not yet spiritually inclined is that of desire. What are his goals? To what are his aims directed? What is the nature of his realised ambitions? To what does he aspire? According to the nature of the forces and the energies which his thought life brings to bear upon the solar plexus centre, so will be his decision to move forward along the path of light, to remain statically self-centred, or to take the lower way which leads to the blotting out of the soul light.

As we have seen, the petals of the solar plexus centre are reaching upwards towards the heart centre. This, in reality, means that emotional energy, desire and ambition (in the race of men as a whole) are striving upwards towards the higher way.

It should be noted here that the transference of solar plexus energy *per se* is the task of all aspirants to the Path of Discipleship at this particular time, plus the gradual awakening of the heart centre. The first members of the human family to become group conscious are naturally the aspirants and the disciples, and these set the pace for the rest of humanity. This they achieve through the pressure of life itself and of circumstances, and not by the following [Page 175] of set rules or specific meditations. Later, prior to a certain major initiation, such rules and measures may be applied so as to give the initiate immediate and conscious control over the astral body and its focal point of entry into the physical organism, the solar plexus centre, and again at the time that certain major transferences are consciously made. Of these transferences there are three of primary importance:

1. From the three centres below the diaphragm into the heart, throat and ajna centres.
2. From the two centres above the diaphragm—the heart and throat centres—into the ajna centre and the thousand-petalled lotus of the head.
3. From the ajna centre into the head centre, signifying the complete unification of all the energies throughout the entire etheric body into one central focal point of distribution—under direct control of the Spiritual Triad.

The processes involved in these three great experiences (each preceded by much testing and experiment) naturally put a strain upon the physical body and are the cause of many of the ills to which disciples fall heir.

It will be obvious to you, for instance, that the transference of all the accumulated energies in the solar plexus centre into the heart centre will cause difficulty, very frequently of a serious nature; this is the reason why today so many advanced people die of heart disease. In the long cycle of the soul life and experience, this is of relatively small moment; in the short cycle of the individual disciple's life it is of great difficulty and oft of tragedy. Similarly, the transference of the energies of the five centres up the

spine into the head centres will carry with it its own problems. The stimulation of the ajna centre by the focussing of these energies may lead to disastrous psychological problems. A **[Page 176]** man may become an ego-maniac temporarily (all is temporary in the long life of the soul!) and become such a human monster as Hitler and others of his ilk, though in lesser degree; there may be also violent conditions of epilepsy, or the eyesight may be affected and a man may become blind. All these points warrant careful thought.

6. *The Sacral Centre.* This centre is located in the lower part of the lumbar area and is a very powerful centre, controlling as it does the sex life. One of the interesting things about this centre is that it must always remain a powerful centre until two-thirds of mankind have taken initiation, for the generative processes must go on and remain active in order to provide bodies for incoming souls. But as the race progresses, this centre will be controlled and its activities will be carried forward intelligently and as the result of knowledge, of insight and of higher and subtler contacts, and not as the result of unlimited and uncontrolled desire, as is now the case. I cannot enlarge further upon this matter as the theme is too big. I can, however, bring to your attention what I have already written, and suggest that someone with the interest and the time should collect all I have said in all my books anent the subject of sex so that a pamphlet on the subject may be compiled.

a. The sacral centre corresponds to the physical sun, the source of vitality, and the life-giving agent on our planet.

b. The symbolism of the sacral centre is concerned primarily with the gestation period prior to birth, and in its right understanding can be traced and expanded the whole story of conception, of form-building, and this whether it is the physical form of a human being, the form of an idea, an organisation **[Page 177]** built around a central truth, the form of a planet or of a solar system. It is perhaps above everything else the centre through which the forces of IMPERSONALITY must eventually express themselves, and the whole problem of dualism must be resolved. This solution and interpretation of the symbol must come from the realm of the mind, thereby controlling the physical reaction and occupying itself with purposes and not with desire. Ponder on this. When it is thus understood, then we shall be reaching the point where a great transference can take place into the higher centre of creation, the throat centre.

c. The sacral centre is therefore closely related to matter, and there is a flow of energy between three points in the lower part of the human body:

1. The spleen, the organ of prana or of physical vitality coming from the sun.
2. The sacral centre, the predisposing agent towards physical generation.
3. The centre at the base of the spine which (until the will aspect is aroused in man) feeds the life-giving principle, the will-to-live, to all parts of the human frame.

These create a great triangle of force, concerned with matter, with substance, form-building, creation, vitality and persistence in form. This triangle is a reflection of a much higher one, composed of

1. The throat centre, corresponding to the sacral centre.
2. The pituitary body, corresponding to the splenic centre.

**[Page 178]**

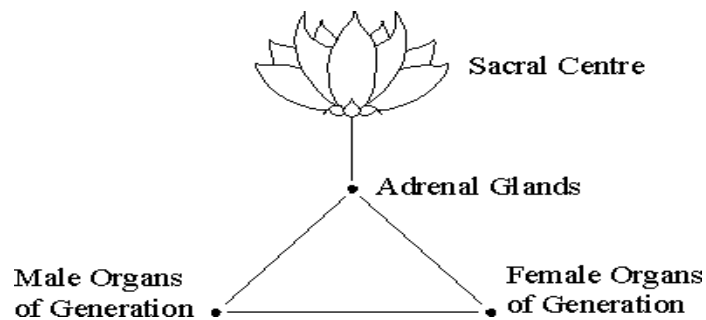
3. The pineal gland, corresponding to the basic centre.

In the relation of these two triangles lies the clue to the instinct of self-preservation, the survival of the subtle bodies after death, and the principle of immortality which is seated in the soul and functions when self-preservation and survival no longer hold sway. This constitutes a triplicity of ideas which requires most careful study and which—if I might so express it—gives the key to the spiritualistic movement.

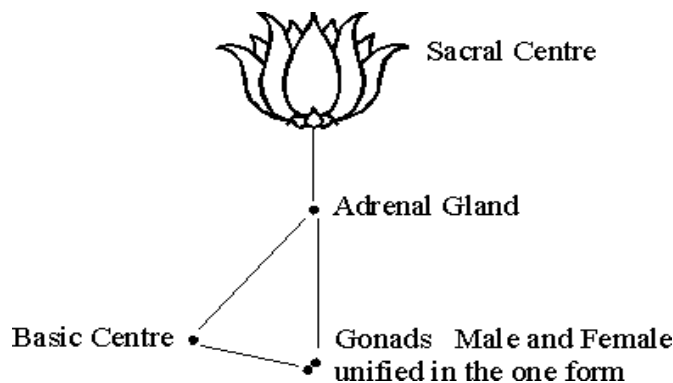
d. The sacral centre is also connected with the ajna centre in the last analysis; the two together create a functioning duality which is productive of that subtle quality which we call *personality*. There is a wide field for investigation in the theme of personality as an integrated whole and in the quality of personality, which is the aroma, the influence, the effect and the radiation of a personality. I throw out these ideas to students, hoping that some research may follow which will relate this subject of the centres to the recognised facts of coordination, integration and their effects in producing greatness.

For those of you who are students of *The Secret Doctrine*, there is much to be unfolded anent the relation of the "lunar Lords," the Barhishad Pitris, to the solar Lord or Angel. The field of work of the former is the sacral centre, par excellence; that of the solar Angel is the throat centre.

e. The sacral centre registers the energy of the third aspect of divinity, just as the solar plexus centre registers that of the second aspect and the basic centre expresses the energy of the first aspect. Here [Page 179] again you have the lower centres reflecting the throat, heart and head centres and thus completing the higher and the lower manifestation of the divine Trinity in man. This centre was brought into full functioning activity in old Lemuria, the first human race; its energy is that of the Holy Spirit, overshadowing virgin substance. Here again we find also another divine reflection in the following:



Eventually, in the Divine Hermaphrodite (later to appear) you will have another combination:



Again you will note, my brother, how the Science of Triangles governs the human frame in all its



aspects, as well as the frame of a solar system. This is to be expected.

f. The dense physical externalisation of this centre is to be found in the gonads, the human organs of generation—[Page 180] viewing them as a basic unity, though temporarily separated in the present dualistic expression of the human being. It must be remembered that this separation fosters a powerful impulse towards fusion, and this urge to blend we call sex. Sex is, in reality, the instinct towards unity: first of all, a physical unity. It is the innate (though much understood) principle of mysticism, which is the name we give to the urge to union with the divine. Like all else that undeveloped man has touched, we have perverted and distorted a divine idea and prostituted an immaterial urge to material desire. We have reversed the direction of the sacral energy, hence the over-developed animal nature and functions of average humanity.

There is necessarily much more that I could add to the above, but the theme would require much careful analysis, elucidation and wording that time permits not, or the established balance of this Treatise would not be preserved.

There is also little that I can say anent the centre at the base of the spine. Before, however, I take up whatever information is fruitful or possible, I would like to point out that the diagram on page 162 portrays the point in evolution of a disciple and not of an advanced initiate. It is not a description either of the everyday, average human being. This is indicated by the fact that the reflection of the heart centre in the head is turning upwards in response to an increased activity of the heart centre itself, and that the definition of the ajna centre is clear and exact, demonstrating an integrated, coordinated personality. This is not therefore the diagram of the centres of the ordinary or undeveloped person. It is impossible for such diagrams to do more than give some point of consummation, but it should be remembered [Page 181] that these points of consummation are not static attainments but are each of them preceded by phases and stages of activity which produce constantly changing results and varying aspects of the centres; these, in their turn, are succeeded by other cycles of movement, of change and of a renewed release of energies. *The effects* of the deep underlying causes themselves become *causes*, for in the cycle of manifestation there is nothing static or fixed or finally determined. This is a point of extreme importance. Be not therefore misled by apparent moments of achievement. They are but prefaces to change, for such is the Law of Being.

7. *The Centre at the Base of the Spine.* This centre is, above everything else, controlled and governed by the Law of Being, above referred to, and is established where spirit and matter meet and where matter, the Virgin Mary—under the influence of the Holy Spirit, time energy of the etheric vehicle—is translated "into Heaven," there (as the Christian phraseology puts it) "to be seated beside her Son in the house of the Father."

This centre is found at the very base of the spine, and *supports* all the other centres. It is relatively quiescent at this time, for it is only roused into full activity by an act of the will, directed and controlled by the initiate. It is responsive only to the will aspect, and the will-to-be in incarnation is the factor which at present controls its life and produces its effects as it feeds and directs the life principle in matter and form. Just as we are told that the life principle is "seated in the heart," so the will-to-be is seated in the base of the spine. There has been much idle and dangerous talk anent this centre, and the whole subject of the "kundalini fire" has proved an exciting and enticing tale by the pseudo-occultists of the world. The true occultist in training has naught to do with the kundalini fire—as usually [Page 182] understood. It is not possible for me to do more than make certain facts somewhat clearer to you, and yet at the same time I must refrain from indicating modes and methods of arousing the activity of

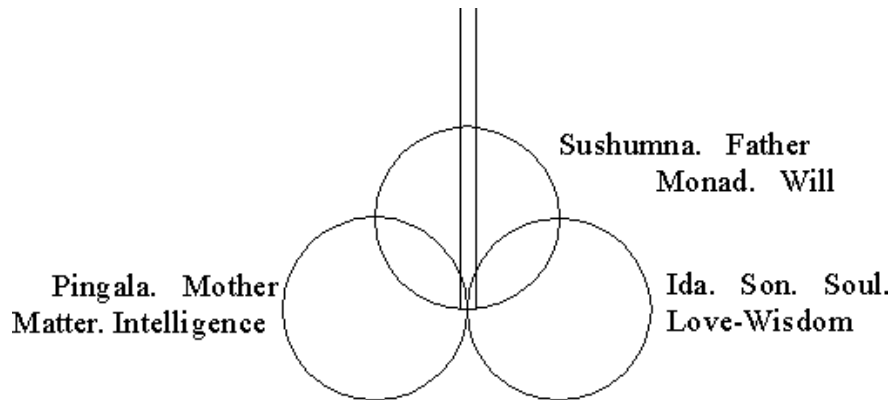
this centre, on account of the extreme danger involved in any premature work on the basic centre. The best I can do is to make a series of statements which will be comprehended in the right way by those who know (and these are as yet few and far between), which will aid the thinking of those who are in training and give them a somewhat more complete picture, but which will protect the ignorant from disaster. I shall make these statements as clearly and briefly as possible, but shall give practically no explanatory matter with them.

1. This basic centre is the point where, under the evolutionary law, spirit and matter meet, and life is related to form.
2. It is therefore the centre where the essential dualism of the manifested divinity—man or planetary Logos—meet and produce form.
3. The nature of this divinity is only revealed when the second aspect has accomplished its work, through the medium of the third aspect, but under the directing will of the first aspect.
4. It is the centre where the "serpent of God" undergoes two transformations:
  - a. The serpent of matter lies coiled.
  - b. This serpent is transformed into the serpent of wisdom.
  - c. The serpent of wisdom is translated and becomes the "dragon of living light."
5. These three stages are nurtured by the life and energy pouring down through the entire length of the spinal **[Page 183]** column, via the etheric correspondence of the spinal cord, and—in time and space—this downpouring (plus the simultaneously uprising life) produces:
  - a. The awakening in a gradual and orderly manner of the centres, according to ray types.
  - b. The reversal of the centres so that the consciousness of the indwelling man is adequate to his environment.
  - c. The synthesis of the life energies of all the centres, and adequacy to the demands of the initiate and the service of the Hierarchy and of Humanity.
6. The spinal column (from the angle of the esoteric sciences) houses a threefold thread. This is the externalisation of the antahkarana, composed of the antahkarana proper, the sutratma or life thread, and the creative thread. This threefold thread within the spinal column is therefore composed of three threads of energy which have channeled for themselves in the substance of the interior of the column a "threefold way of approach and of withdrawal." These are called in the Hindu terminology: the *ida*, the *pingala* and the *sushumna* paths, and they together form the path of life for the individual man and are awakened into activity sequentially and according to ray type and the point of evolution. The sushumna path is not used correctly and safely until the antahkarana has been built and the Monad and Personality are thereby related, even if it is only by the most tenuous thread. Then the Monad, the Father, the will aspect, can reach the personality in a direct manner, and can arouse the basic centre, and with it blend, unify and raise the three fires.

#### **[Page 184]**

7. One of these paths is the one along which the energy which feeds matter is poured. Another is related to the path of consciousness and of sensitive psychic unfoldment. The third is the path of pure

spirit. Thus in every living form the work of the Father, of the Mother and of the Son is carried on. Life-consciousness-form and life-quality-appearance are blended, and the response apparatus of the divine man is perfected, enabling him to contact and recognise the major divine aspects in the kingdoms in nature, in the planet and in the solar system—eventually.



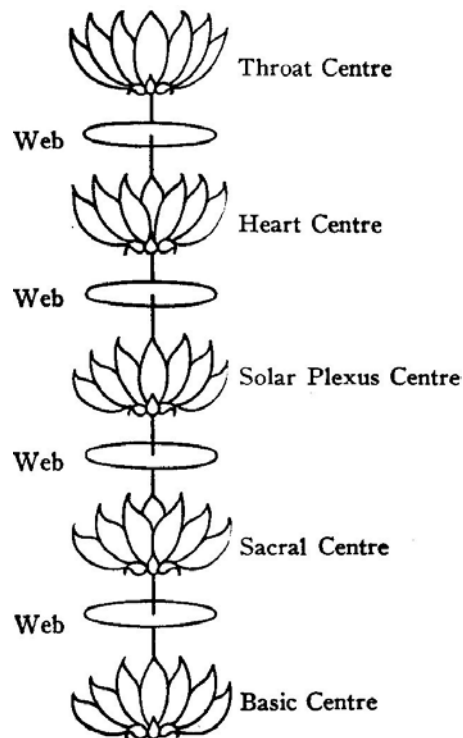
Be not betrayed into placing these interlaced spheres of living energy on the right or the left of the spinal cord. Constantly a movement, an interplay and a reversal is going on. I can but portray the nature of a symbol which will indicate the special path of the three energies of the divine Trinity. I indicate *not a fact in location or place*, for it is this materialising and localising of the main concept which has produced so much danger. The initiate-student seeks to grasp the relation of the three basic energies, the three paths of living fire, their relation and inter-relation and their sequential polarisation. He seeks not to narrow the teaching down to points and lines and place until such **[Page 185]** time when these terms mean little to him and he knows more.

8. These three paths of life are the channels for electric fire, solar fire and fire by friction, and are related in their usage to the three stages of the path of evolution: the path of evolution in the material, earlier stages; the Path of Probation, and the early stages of the Path of Discipleship until the third initiation; and the Path of Initiation itself.

9. The Kundalini Fire, about which so much is taught and written in the East, and increasingly in the West, is in reality the union of these three fires, which are focussed by an act of the enlightened will, under the impulse of love, in the basic centre. This unified fire is then raised by the use of a Word of Power (sent forth by the will of the Monad) and by the united authority of the soul and personality, integrated and alive. The human being who can do this in full consciousness is therefore an initiate who has left the third initiation behind him. He, and he alone, can safely raise this triple fire from the base of the spine to the head centre.

10. As usually interpreted by the ignorant esotericist in the various occult groups, the kundalini fire is something which must be "raised," and when it is raised all the centres will then come into functioning activity and the channels up and down the spine will be cleared of all obstruction. This is a dangerous generalisation and a reversal of the facts. The kundalini fire will be raised and carried up into heaven *when* all the centres are awakened and the channels up the spine are unimpeded. This removal of all obstruction is the result of the livingness of the individual centres which, **[Page 186]** through the potency of their life, themselves are effective in destroying all hindrances and obstructions. They can "burn up" all that hinders their radiation. What usually happens in those accidental cases (which do so much harm) is that the aspirant, through his ignorant curiosity and by an effort of the mind (not of the spiritual will, but purely as an expression of personality will), succeeds in arousing the lowest of the three fires, the fire of matter, fire by friction; this produces a premature burning and destroys the etheric web in the etheric body. These circular disks or webs are to be found between each pair of the centres

up the spine and also in the head. They are normally dissipated as purity of life, the discipline of the emotions, and the development of the spiritual will are carried forward.



**[Page 187]**

There are four of these webs. When the fourfold personality is highly developed and the ajna centre is awakening, then these webs slowly and gradually, normally and automatically disappear. The webs in the head are of much higher quality and bisect the skull horizontally and vertically. Thus they symbolise the Cross upon which a Son of God is crucified.

11. The three channels up the spine are responsive in their totality to the three major centres:

- a. To the solar plexus centre, providing thus the impulse of desire and feeding the physical life and the creative urge.
- b. To the heart centre, providing the impulse to love and to conscious contact with ever widening areas of divine expression.
- c. To the head centre, providing the dynamic impulse of the will to live.

I do not indicate which channel is responsive to which centre, except in the case of the sushumna channel which is responsive *only* to the energy of the head centre and the directing will, centred in the 1000-petalled lotus. This can be safely stated, as the spiritual will is as yet undeveloped in those who seek to arouse kundalini. When it is aroused, they will know what they can safely do.

12. The three centres in the head are also related to this triple channel:

- a. The medulla oblongata area (the alta major centre) and the carotid gland.
- b. The ajna centre and the pituitary body.

c. The 1000-petalled lotus and the pineal gland.

Students will find it interesting to relate all these triplicities to the three major rays:

**[Page 188]**

- a. The first ray of will or power,
- b. The second ray of love-wisdom,
- c. The third ray of active intelligence,

and also to the three human races which are endowed with the power to unfold the seed of these divine aspects: Lemuria, Atlantis and the Aryan race. These can be linked, *as seed*, to the two final races which will fuse and synthesise all the above powers, qualities, achievements and goals into one perfected planetary life.

Another synthesis is also possible and of importance:

- a. Path of Evolution ----- centres below the diaphragm.
- b. Path of Discipleship ----- centres above the diaphragm.
- c. Path of Initiation ----- centres in the head.

These groups and triplicities are all related in time and space to the triple spinal cord.

13. There is also—again in relation to all the above points of synthesis in the body—one consummating point of complete fusion. I give each of these in the sequence of their work of fusion:

- a. The solar plexus centre, fusing the centres below the diaphragm.
- b. The ajna centre, fusing centres both above and below the diaphragm.
- c. The base of the spine, fusing all six centres.
- d. The thousand-petalled lotus of the head, fusing all the seven energies.

Bear in mind, in connection with all the above, that we are dealing entirely with forces and energies, functioning through the etheric body; that we are dealing with **[Page 189]** the tertiary world of causes, which is responsible for the organic world of the dense physical manifestation. This physical manifestation is itself subject to the influence of the secondary world of conscious life, which in its turn is responsive in time and space to the dynamic world of purpose and of Being.

The key to the full life of the soul lies hidden in my words, but it takes the dedicated life and the illumined mind to profit by the knowledge conveyed, and to see behind the form of words the key thought which gives it life and—occultly speaking—generative warmth.

Have clearly in mind the concepts of stimulation or lack of stimulation, of interplay or of separateness, of quiescence or of activity, for in these dualities are to be found the causes of health or of disease.

*The Etheric Body, Nervous and Endocrine Systems*

What I have to say here is based upon certain remarks in the previous pages wherein I pointed out that

1. The etheric body itself
2. The nervous system
3. The endocrine system

are closely "related to each other and constitute an interlocking directorate of energies and forces which are essentially vital, galvanic, dynamic and creative.... Upon them, the entire interior health of the body depends." To these three I then added the blood stream as the conveyor throughout the body of

1. The Life Principle.
2. The combined energies of the three above systems,

and pointed out that the great combination of forces which we call the pairs of opposites or the major dualities, govern [Page 190] the underlying causes of health and disease. In making these statements, I am endeavouring to reduce our entire theme to one of the utmost simplicity. In so doing, some of the truth is lost, but it is essential that certain broad generalisations are grasped by the student before he begins to study the exceptions and to deal with minutiae and the detail of bodily defects or their opposites.

It has become a truism with students of the occult that the etheric body conditions, controls and determines the life expression of the incarnated individual. It is a secondary truism that this etheric body is the conveyor of the forces of the personality, through the medium of the centres, and thereby galvanises the physical body into activity. These forces, routed through the centres, are those of the integrated personality as a whole, or are simply the forces of the astral or emotional body and the mind body; they also transmit the force of the personality ray or the energy of the soul ray, according to the point in evolution reached by the man. The physical body, therefore, is not a principle. *It is conditioned and does not condition*—a point oft forgotten. It is a victim of personality life or the triumphant expression of soul energy. It is for this reason that the science of psychology will, during the next two centuries, dominate modern medical science, except in the category of those diseases with which we will deal in our next section—those emanating from group life, such as tuberculosis, venereal diseases and cancer. Until the race is more definitely group conscious (something as yet far distant) it will not be possible to apply broad psychological generalisations to the diseases indigenous to our planet. We can, however, consider the handling of similar difficulties which arise in the individual unit; these are based on the conflict of the pairs of opposites and upon the lack of harmony to be found in the three major interlocking, directing systems.

**[Page 191]**

You have, therefore, three systems to carry in your minds, and one carrier or conveying agent, plus the basic occult fact that certain great opposing energies, working within the body, produce what we call disease. To the above factors I would add another needed correlation. I would remind you that we are concerned with forms of life, and that all these forms are creative within themselves, and can create potentially more forms or can provide environments in which these forms can live. Please note this mode of expressing a fundamental truth. The basis of all the occult teaching as regards manifestation is



that the building forces exist, and that this statement is true whether you are concerned with the Life of a solar system or only with the consciousness of that body in which the human being moves and lives—along sound or unsound lines; we are dealing with the world body in which a human being lives. Owing to this, we come up against another great natural Law which can be expressed simply as follows:

## LAW VI

*When the building energies of the soul are active in the body, then there is health, clean interplay and right activity. When the builders are the lunar lords and those who work under the control of the moon and at the behest of the lower Personal self, then you have disease, ill health and death.*

This is a profoundly simple rule, but it gives the clue to the causes of disease and to the reason for an established immortality; it will be understood with great clarity and comprehension in a few years' time and will then supersede those idealistic but factually unsound and untrue systems to which we give the name Unity, Mental Science and Christian Science. These systems present as immediate, demonstrable possibilities the stage of final liberation [Page 192] from the natural and material limitations which today control all forms; they ignore the time factor, and overlook the evolutionary process and also the point of development of the person concerned; their position is based on wishful thinking and on the innate desire of the average human being for comfort and physical harmony, and gloss the innate selfishness of their presentation of truth with the concept that all is to the eternal glory of God. Unquestionably, disease and physical limitations of any kind will vanish, but this will only happen when the soul of the individual controls and the lower personal self becomes as much an automaton of the soul as the physical body is at this time the automaton of the emotional nature, of the mind, and occasionally (and only very occasionally for the majority of people) of the soul.

Only when the soul, consciously and with the cooperation of the personality, builds the temple of the body, and then keeps it full of light, will disease disappear; this building is, however, a scientific process, and in the early stages of discipleship (which is the time wherein the soul begins to grasp its instrument, the personality) this leads inevitably to conflict, increased strain and frequently aggravated disease and disharmony. This dis-harmony and dis-ease lead to much necessary trouble and consequent undesirable effects. These effects will be overcome but—in the interim of adjustment—whilst they are registering and expressing themselves, there will be much distress, physical and psychological, and all the major and minor difficulties to which humanity seems heir.

In undeveloped humanity, the conflict (from the angle of consciousness) is practically nil; you have less susceptibility to the subtler diseases emanating from the three interlocking systems, but at the same time a much greater responsiveness to the three indigenous diseases, to infectious [Page 193] and contagious diseases, and to the great epidemics which sweep through nations and great planetary areas. As humanity develops, diseases become more personal (if I might express it in this manner) and are not so definitely related to the herd or mass condition. They arise within the persons themselves, and though they may be related to the mass diseases, they are based on individual causes.

When a man steps out of the general mass and steps upon the probationary path, and thus becomes a candidate for discipleship, then the diseases of the flesh and the inharmony of his entire threefold system, plus the conveying stream, constitute a *conscious problem* and one which the aspirant must

himself tackle—thus revealing to him the need for conscious, creative building.

It is at this point that the doctrine of reincarnation becomes of supreme value; the disciple begins to institute those conditions, to create those forms and build those vehicles which, in another life, will prove more suitable for soul control and more adequate instruments with which to carry forward the perfecting process which the soul demands. Let me point out that the disciple does not concentrate upon the physical body at any time, or begin with any physical emphasis to work at the elimination of disease or disharmony. He begins with the psychology which the soul teaches and commences with the causes which are producing the effects upon the physical plane. *It is a slower process, but endures.* Much of the violent auto-suggestion of the systems allied to Christian Science and Unity are only temporary in their effects and are based upon a process of scientific suppression, plus a refusal to recognise existent factors. They are *not* based on truth. In a later life, the suppressed condition will again emerge in ever greater potency and will continue so to do until such time as it is ignored altogether and the life emphasis is laid on soul contact [Page 194] and the life expression is extroverted into service to others.

In connection with physical disease and its relation to the centres (regarding these as focal points for incoming energies from some source or another) it might be useful if certain broad generalisations were made here, remembering that to all of these there may be exceptions, particularly in the case of the health or the non-health of disciples.

1. Each of the seven major centres governs or conditions—from the material angle as well as from that of the soul and of the life principle—the area of the physical body in which it is found, including the multitude of lesser centres of energy and plexi of force which may be found therein.
2. The three great basic and manifesting divisions of divinity are to be found symbolically present in every centre:
  - a. The life principle, the first aspect, discloses itself when the entire centre is esoterically unfolded or awakened. It is present all the time in latency, but it is not a dynamic factor producing monadic stimulation until the end of the great cycle of evolution.
  - b. The quality or soul aspect is gradually disclosed in the process of evolutionary unfoldment and produces, in time and space, the definite effect which the centre has upon its environment. This quality is dependent upon the ray (either of the personality or the soul) which is the source of the incoming energy, or upon the ray governing the astral body in the case of the little evolved: it is also dependent upon the point in evolution and upon the radiatory influence of other centres.
  - c. The appearance in the etheric body of a developed or a developing centre indicates the place of the man upon the ladder of evolution, his racial affiliations, and his conscious goal; this latter can range all the [Page 195] way from an emphasis upon the sex life, and consequent activity of the sacral centre, to the goal of the initiate, which brings the head centre into activity. All this produces a consequent effect upon the surrounding tissue, substance and organic forms within the radius of influence of the centre. The area of this influence is variable according to the activity of the centre and this is dependent upon the point of development reached by the individual and the preponderant type of energy to which the individual reacts.
3. The incoming energy is transmuted within the centre into forces. This involves a process of differentiation into secondary energies of the primary energy involved, and is an automatic happening;

the rate of transmutation process, the strength of the resultant aggregation of forces, and the subsequent radiatory activity producing conditioning results upon the dense physical body) are dependent upon the extent of the unfoldment of the particular centre involved and its awakened or unawakened state.

4. The outgoing forces from a centre play upon the etheric counterpart of the entire intricate network of nerves which constitute the nervous system. These counterparts of identical subjective correspondences are called in the Hindu philosophy, the "nadis"; they constitute an intricate and most extensive network of fluid energies which are an intangible, interior, paralleling system to that of the bodily nerves, which latter system is in fact an externalisation of the inner pattern of energies. There is as yet no word in the English language or in any European tongue for the ancient word "nadi," because the existence of this subjective system is not yet recognised, and only the materialistic concept of the nerves as a system built up in response to a tangible [Page 196] environment yet holds sway in the West. The idea of these nerves being the dense physical result of an inner sensitive response apparatus is still undefined and unrecognised by modern Western science. When recognition is accorded to this subtle substance (composed of threads of energy) underlying the more tangible nerves, we shall have moved forward in our approach to the entire problem of health and disease, and the world of causes will be that much nearer. This network of nadis forms a definite life pattern which varies *according to the personality ray*.

5. The nadis, therefore, determine the nature and the quality of the nervous system with its extensive network of nerves and plexi covering the entire physical body. The nadis, and consequently the network of nerves, are related primarily to two aspects of man's physical equipment—the seven major centres in the etheric body (the substantial body which underlies the dense physical body), and the spinal column with the head. It must always be remembered that the etheric body is a physical body, though composed of subtler material than the one we can see and touch. It is made of substance or of that which "substands," or underlies, every part and particle of the dense physical vehicle. This is a point which will later receive attention from healers and from enlightened medical men in the New Age. When this relationship existing between the nadis and the nerves, and their joint relationship to the centres and spinal column is recognised, we shall see a great revolution in medical and psychiatric methods. Experience will tend to show that the more closely the interplay between these two—the nadis and the nerves—can be brought about, the more rapidly will the control of disease also be implemented.

#### [Page 197]

6. The nadis in the physical body correspond to the life or spirit aspect; the nerves are the correspondence to the soul or quality aspect. That which demonstrates as their united externalisation is the endocrine system which corresponds to the form or matter aspect. These three—the nadis, the nervous system and the glands—are the material correspondences to the three divine aspects; they are esoterically responsive to these three aspects and they make the man upon the physical plane what he is. These three groups are themselves conditioned (via the seven centres, as we have earlier seen) by the astral or mental vehicles, or by the integrated personality, or by the soul which begins to use the personality as a transmitting and transmuting agency, and—at the close of the Path of Discipleship—by the monad, via the antahkarana, using that self-created path as a direct channel of communication to the seven centres and from there to the threefold system of nadis, nerves and glands.

7. These three major systems within the human being express through the medium of the physical body the condition or the state of development of the centres. The life, the quality and the energy which they

represent are conveyed to every part of the physical vehicle via the blood stream. This, modern science is already recognising as a fact, indicating that the blood stream conveys certain elements released by the glands. It does not yet recognise the fact of the relationship of the glands to the centres, with the intermediate systems of nadis and nerves. The next great move in medicine will be to recognise the fact of the etheric body, the physical substance which underlies dense matter.

8. when the centres are awakened throughout the body, there will then be present a highly electric nervous system, responsive with immediacy to the energy carried by [Page 198] the nadis; the result of this will be a well-balanced endocrine system. The vitality and life pouring through the entire body will then be of such potency that automatically the physical body will be resistant to disease, either innate, hereditary, or of group origin. In these words I express for you a future probability but not an immediate possibility. Man will some day have the three systems perfectly coordinated, psychically responsive to the inner pattern of nadis and centres, and consciously integrated with the soul, and later—via the antahkarana—with the Life principle.

9. Today as there is uneven development, with some centres unawakened, others overstimulated, and with the centres below the diaphragm overactive, you have consequently, whole areas of the body where the nadis are in an embryonic state, other areas where they are highly energised but with their flow arrested because some centre along the path of their activity is still unawakened or—if awakened—is still non-radiatory. These uneven conditions produce potent effects upon the nervous system and upon the glands, leading to overstimulation in some cases, subnormal conditions in others, lack of vitality, overactivity, and other undesirable reactions which inevitably produce disease. Such diseases either arise from within the body itself as the result of inherent (or should I say indigenous) or hereditary tendencies or predispositions, present in the bodily tissue; or they arise as the result of the radiation or the non-radiation of the centres, which work through the nadis; they can also arise as a result of external impacts or contact (such as infectious or contagious diseases and epidemics). These, the subject is unable to resist, owing to the lack of development of his centres.

10. To sum all up: Disease, physical disability of any kind except of course those due to accidents and, to some [Page 199] extent, to planetary conditions inducing epidemics of a peculiarly virulent nature such as war oft produces), and the many differing aspects of ill health can be directly traced to the condition of the centres, as they determine the activity or the non-activity of the nadis; these, in their turn, affect the nervous system, making the endocrine system what it is in the individual man, and the blood stream is responsible for this condition reaching every part of the body.

#### *Effects Produced in Specific Areas*

Let us now consider certain of the effects of the above facts, and their effect upon the areas governed by the centres and in which disease appears.

It will be apparent to you that as the energy pours through the centres, via the nadis and the nerves and potently affecting the glandular system and the blood stream, the areas of the body become vitally involved and responsive. This covers, of course, the head, the throat and the torso. The energy thus despatched penetrates to every part of the physical vehicle, to every organism and to every cell and atom. It is the working of the quality of energy upon the body which induces, stimulates, removes or palliates disease. I am not here referring to the three major indigenous diseases (if I may call them that)—cancer, syphilis and tuberculosis. With these I will deal later because they are planetary in

scope, present in the substance of which all forms are made, and are responsible for producing a host of lesser diseases which are sometimes recognised as affiliates but are frequently not so known.

Those diseases which are loosely called mental diseases, and which are related to the brain, are little understood as yet. There was very little mental trouble in the last rootrace, the Atlantean; the mind nature was then quiescent and little stimulation was conveyed through mental [Page 200] levels via the head centre to the pineal gland and the brain. There was very little eye trouble either, and no nasal difficulties, for the ajna centre was unawakened and the third eye rapidly becoming inactive. The ajna centre is the organ of the integrated personality, the instrument of direction, and is closely related to the pituitary body and the two eyes, as well as to all the frontal areas of the head. In Atlantean days, personality integration was largely unknown, except in the case of disciples and initiates, and the goal of the initiate then, and the sign of his achievement, was this triple integration. Today, the goal is that of a still higher fusion—that of the soul and personality. Speaking in terms of energy, this involves the formation, activity and related interplay of the following triangles of force:

- I. 1. The soul, the spiritual man on his own plane.
2. The personality, the threefold integrated man in the three worlds.
3. The head centre.
  
- II. 1. The head centre, the point of the second fusion.
2. The ajna centre, the point of the first fusion.
3. The centre in the medulla oblongata, controlling the spine.
  
- III. 1. The pineal gland, the externalisation of the head centre.
2. The pituitary body, related to the ajna centre.
3. The carotid gland, the externalisation of the third head centre.

All these triplicities, present within the circumference of the head, constitute the mechanism through which:

1. The soul controls its instrument, the personality.
2. The personality directs the activities of the physical body.

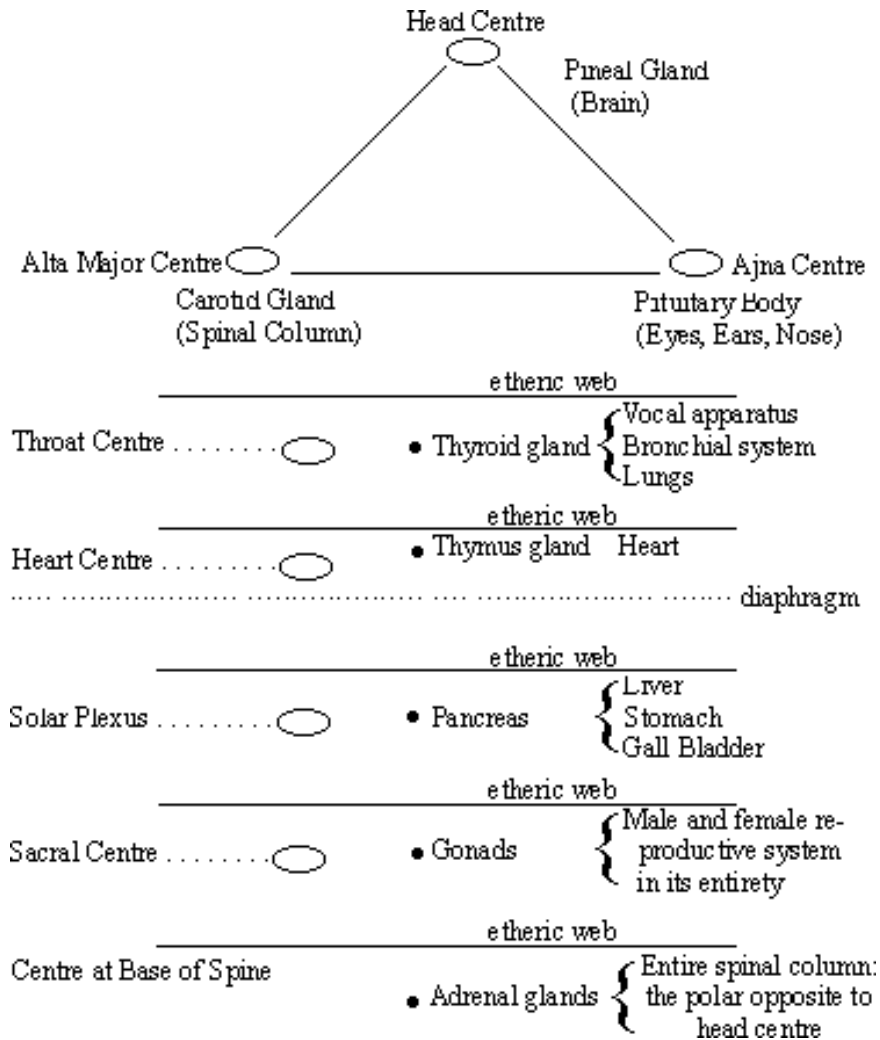
### [Page 201]

The spinal column (esoterically, the ida, pingala and sushumna channels), the two eyes and the total brain tissue are receptive to, stimulated by, or nonreceptive to these energies in the head. In the latter case, the entire area is in a quiescent state, spiritually speaking, and the focus of energy is elsewhere.

This deficiency or this stimulation, if unbalanced or if misapplied, will produce some definite type of trouble, frequently of a physiological nature as well as psychological, and in our Aryan times we shall see an increasing amount of diseases of the brain (a constantly increasing mental imbalance), and of eye difficulties, until the nature of the centres and the type of incoming force and their regulation are recognised and carefully and scientifically studied. Then we shall see the science of the regulation of energy, as it conditions the human being, developed. In the meantime, there is much difficulty everywhere, and mental diseases, neurotic conditions, insanities and, perhaps even more prevalent, glandular imbalance, are on an expanding arc. To date, in the West, little is known as to the methods of control or cure, and in the East, where some knowledge can be found, nothing is done, owing to the

apathy there present.

The spinal column is primarily intended to be the channel through which the energising of the centres and the distribution of energy to the surrounding areas of the body is carried forward by the intelligent, integrated personality, acting under the *conscious* direction of the soul. I refer not here to the bony structure of the spinal column, but to the cord, its esoteric counterpart, and to the nerves which issue from the spine. Today this planned, directed esoteric control of energy is not present, except in the case of those with the initiate consciousness and certain advanced disciples. There are inhibitions, blockages, unawakened areas, deficiency of vitality, lack of free flow and consequent lack [Page 202] of development within the whole man; or else there is too much stimulation, a too rapid vibratory activity, a premature awakening of the centres, leading to the overactivity of the atoms and cells governed by any particular centre. All these conditions, along with others not mentioned, affect the nervous system, condition the glands and produce psychological difficulty and disease in some form or another. You have the following simple yet suggestive and symbolic diagram of the spinal column and the head, looking at both from the angle of the centres and the glands:





**[Page 203]**

You will note that the spleen is not included in this diagram. Its function is a peculiar one, being the centre of vitality in relation to the planetary vitality and the radiation from the sun. It is not controlled in any way from the spinal column. It must be borne in mind that this diagram is simply an effort to relate in pictorial form the centres, the glands which they condition, and the organs which are affected by both. It is not intended to be a true picture of any physiological organic relations.

The centre at the base of the spine has a unique function. It is to the substance of the body, to the physical tissue and to all matter not included in the organs mentioned above, the source of life. In the perfected man, the two centres (the highest head centre and the basic centre) represent the great duality of spirit and matter, and they then control and govern, in perfect unison, the entire direction of the vehicle of the soul. Finally, you will have the spiritual aspect of the human being expressing itself perfectly through the related monad and personality (which is brought about by a third great major fusion). The material man is then responsive to these two, via the head centre (the monad) and the basic centre (the spiritually energised personality). These two centres will then be in complete rapport, expressing the full nature of the spiritual man.

It is essential that spiritual healers should get clearly in their minds the picture of the areas in the body which are governed by the head centres and the other centres, because within those areas are the various organs which react to disease. The health of these organs is largely dependent upon the centres, as they condition the glands and as the energy is distributed throughout the body. A full and balanced flow of energy from the centre into the area which it controls leads to resistance to so-called disease; **[Page 204]** where there is lack of development and an unbalanced situation, where the centres are concerned, there will be no power to resist. The healing process in the New Age will start with definitely planned work with the centres, and the general trend of the healing art will then be—as you can easily see—preventive in nature rather than curative. The whole emphasis will be upon the energy centres, energy currents and the direction of energy to the organs within the radius of the influence of any particular centre. From a study of the glands (a study so much in its infancy that it hardly merits the word "embryonic") much will be later learned of their relationship to the centres, and much experimental work will be done. From the standpoint of the esotericist who admits the *fact* of the centres, the glands are, par excellence, the major determining factor in connection with the general health of an individual; they indicate not only his psychological development far more than is today grasped, but they have (as is suspected by the orthodox medical science) a most potent effect upon the whole organic system; their influence, via the blood stream, reaches into every part of the body and to the extremities. The glands are the result of the activity of the centres; they are first, last, and all the time *effects of inner predisposing causes*, and it is through the centres and their affiliated glands that the soul builds the apparatus upon the physical plane which we call the physical man.

Therefore, the group of related factors with which we have been dealing must be carefully studied and grasped by any practicing healer, for he will eventually have to work through his own centres in relation to the patient whose ills he is endeavouring to heal. He must remember, consequently, three factors: The centres, their related glands, and the group of organs for which these two are responsible. You have in the seven areas of the body, governed by the **[Page 205]** seven major centres and their affiliated glands, the appearance again of the basic trinity of manifestation:

1. Life or spirit.....the energy centre.
2. Soul or quality ..... the gland.
3. Form or matter ....the organs in any particular area governed by any one centre.

This brings us to another law which the healer must ever have in mind.

## LAW VII

*When life or energy flows unimpeded and through right direction to its precipitation (the related gland), then the form responds and ill health disappears.*

This is a basic law in healing and concerns the true art of relating spiritual energy with form life, and upon this the health and the vitality of the organs depend. Therefore we come to the next rule which the healer has to master. This is concisely expressed, and those phrases which convey instruction must be understood and applied intelligently.

## RULE FIVE

Let the healer concentrate the needed energy within the needed centre.  
 Let that centre correspond to the centre which has need.  
 Let the two synchronise and together augment force.  
 Thus shall the waiting form be balanced in its work.  
 Thus shall the two and the one, under right direction, heal.

It will be obvious to you, therefore, that healers at the present time (I refer not here to the medical profession but to the multitude of the many schools of thought) have not yet got back to the basic factor, in spite of all their talk anent love being the healing force. They are in reality **[Page 206]** emphasising and dealing with the motive which impels the healer to ply his healing art. They are concerned with the instrumentality whereby contact can be made with the patient to be healed. That contact must ever be established in LOVE—fresh, compelling and selfless. But once that relation is established, the healer must grasp the fact that, as far as he is concerned, he must work scientifically; he must apply knowledge and—after right diagnosis, after right modern therapeutic methods, after due common sense, which includes the best that the tried science of medicine can give—he must then begin to work through his own centre, putting it en rapport with the centre in the patient which governs the distressed area or diseased organ.

As he thus works, the energy which loving intent and skilled knowledge has tapped and brought in is not permitted (during the healing process) to stimulate or affect the healer's own related glands or produce action in the connected area of his own body. The healer must learn to insulate himself from the energy to be used on behalf of the patient. He blends it with the energy of the patient's centre, governing the diseased area; the allied gland is then doubly energised (or lessened, as the case may be and diagnosis requires), and the blood stream releases into the diseased tissue that which is needed to cure or prevent the growth of the disease.

In this instruction I have given you much food for thought. I have emphasised an aspect of scientific esoteric healing which has not before been brought to the attention of students. I would have you grasp

the general picture and get the outlines of process clear; I would have you study the relation between the healer and the patient as he passes out of the stage of just loving and sending out love or of seeing the patient in the light of love, and goes on to the scientific work of augmenting the patient's own spiritual [Page 207] energy. He thus enables him to effect his own cure, consciously or unconsciously.

You have, therefore, the healer, the patient and the reservoir of spiritual energy, plus the scientific process of bringing all three into a close and healing rapport. This is done via the centre concerned in the equipment of the patient, the corresponding centre in the equipment of the healer, and the direction (by an act of the will of the healer or of the healing group) of the united streams of required specific energy to the area diseased. This is usually done via the related gland, though it is not always so.

Ponder on these things and see, if you can, the simplicity of the process which is based on loving intent, which isolates the specific area in which the trouble exists, which identifies itself with the spiritual centre of energy in the patient, and which then applies and directs the fused and blended energies.

### *Effects of Under-Stimulation and Over-Stimulation of the Centres*

We have been for some time studying the centres and their relation to the dense physical body. We have also noted the areas which are conditioned by these centres and the mediating work of the ductless glands. We have seen that two major predisposing causes of physical trouble, arising within the physical organism, are the understimulation or the overstimulation of the centres. There are also, as you will recall, three diseases which are inherent in substance itself, and which therefore create basic predispositions within the human body: cancer, syphilis and tuberculosis. With these three we are not at this time dealing. But the condition of the centres produces, basically, all the difficulties, permitting entrance to infections and germs which might not otherwise cause trouble, producing those situations [Page 208] where the diseases inherent in the form nature can be fostered, and making undesirable tendencies powerful. We might consequently lay down the premise (one which the medical profession will later accept in its entirety) that diseases which are self-engendered (if I may use so curious and inadequate a phrase), and which are not the result of contagion or infection or of accidents, are caused by the failure, the limitation, the deficiency or the excess, and by the overdevelopment or the underdevelopment, of the endocrine system. This ductless glandular system, via the hormones, affects every part of the physical organism—via the blood stream—and it may therefore be truly posited that when the ductless glands are perfectly balanced and functioning correctly, there will be no diseased areas in the body. The blood stream will then be kept also in perfect condition. The clue to perfect physical health as it is expressed by a Master of the Wisdom can consequently be directly traced to His full control of the centres, to their balanced state of energy reception and distribution, and to the effect which they produce upon the entire ductless glandular system. By this means every area of the body is properly supplied with the needed forces and is thus kept in perfect condition.

Coming midway between the centres and the corresponding endocrine glands, and acting as the agent for the distribution of energy, is the nervous system. Here, however, difficulty is usually to be found. There is a lack of adequate flow of energy; the energy distributed by its means to the body, via the centres, is unevenly distributed; some centres receive an undue supply; others receive an inadequate amount; some centres are still unawakened, and therefore are nonreceptive; others are prematurely developed and transmit too much force to the areas they govern. In esoteric medicine and its philosophical interpretation (which is in the last analysis the effective and practical application [Page 209] of the known facts) it is the cerebro-spinal aspect which conditions and governs the entire nervous

system, for it is by means of this aspect and through its agency that the centres work and affect the bodily organism, supplying the body with the needed vital energy; thus the nervous system becomes eventually responsive, via the seven centres, to the seven major energies or the seven ray forces.

In no human being, except a Master, are all the centres properly awakened and functioning in a balanced manner, nor are they properly related through intensive radiation; in no human being is the nervous system correctly responsive to the centres. There are two reasons for this, and both are related to the cerebro-spinal system:

1. The head centre is not yet awakened, or is only slowly being developed, as the disciple submits himself to training.
2. The flow of energy through the head to the centres up the spine is uneven, owing to the fact that the inflow is uneven, and that the etheric web—between the centres—permits as yet only a very little energy to flow through to all the centres.

It must be remembered that the life of the centres is founded, in the initial stage, upon the inherent life of the organism itself, with the focus of the emanating life to be found in the centre at the base of the spine. This is a point oft forgotten by esotericists. This basic centre is the one through which the life of matter itself works; this is the life or energy of the Holy Spirit aspect, the third aspect. Through its life each atom in the body is fed. This process of animating the substance of the physical form is started in the prenatal stage; after birth, this type of force is aided and paralleled by the inflow of planetary prana or vital energy from the planetary life itself, via the spleen. **[Page 210]** This is the essential relating organ between the inherent life of matter itself, as present in the microcosm, and the inherent life in the planet.

As evolution proceeds, there is gradually added to this inherent force an inflow of "qualified" energy which is expressive of the consciousness aspect of divinity, and indicates to the esotericist the state of awareness of the man and also the ray type of his soul. This inflow comes from the second divine aspect, from the soul or the indwelling Christ. It might therefore be stated anent the two head centres that:

1. The ajna centre, or the personality centre, focussed between the eyebrows and conditioning the pituitary body, is related to the entire life of the integrated threefold organism. Through this organism the consciousness must perforce express itself, and the physical, emotional and mental vehicles demonstrate its point in evolution.
2. The head centre (called in the Hindu philosophy, the thousand-petalled lotus) conditions the pineal gland and is related to the life of the soul and—after the third initiation—to the life of the monad; it conveys to the centres the energy of the three major types of spiritual being of which the three forces of the personality are the reflections or physical counterparts.

Later, energy from the spirit aspect, the first or Father aspect, will become available and will pour down through the head centre to the ajna centre, combining personality energy and soul energy. Then, by an act of the will, it is projected down the spinal column, via the alta major centre, which conditions the carotid gland. As it passes down the spinal column it vitalises two aspects of the centres; when **[Page 211]** it reaches the basic centre, it combines with the latent energy of substance itself, and you have, therefore, the union of all three divine energies and the manifestation in man of the three divine

aspects. These combined energies then rush up the central channel in the spinal column, and the third or highest receptive aspect of the centres is energised. All the centres are thus brought into full expression; all limitations are destroyed; every part of the body is vitalised and material perfection is produced, plus the full play of the enlightened consciousness and also of the life aspect.

The nervous system then comes under the complete control of the spiritual man, and the blood stream is purified and becomes an unimpeded and satisfactory channel for the circulation of that which the energised glands discharge. This is the esoteric significance of the Biblical words, "The blood is the life," and also of the words "saved by the blood of Christ." It is not by the blood of a Christ dying two thousand years ago upon the cross in Palestine that man is saved, but by the livingness of the blood of those in whom the Christ life and consciousness, and the quality of the Christ, is perfectly demonstrating and expressed. Then, when the nature of the indwelling Christ is fully, spontaneously and automatically expressing itself in and through the personality, the three fires of the creative process—the fire of matter, the fire of the soul, and the electric fire of spirit—are blended, and there is then a perfect manifestation on Earth of physical living, of the emotional and mental life, and also of the spiritual life of an incarnated Son of God, a Christ.

It is on this point of understanding that so many worthy people go astray, particularly in the mental science movements, in the Unity movement, and in Christian Science. Instead of focussing their effort on achieving the pure life **[Page 212]** of Christ in every day life, and acting as consecrated servers of their fellowmen and as channels for love, and becoming aware only of the consciousness of the whole, they are focussed on affirming a future perfection—mentally and vocally—in order to have good health and physical comfort. They regard it as their right and due, to be gained by affirmation, and forget the hard work necessary to bring about within themselves those conditions which will make the divine manifested Christ present. They need to bear in mind that good health will be normal and declarative if the inner consciousness is harmless (and the majority of these people are guilty of a superior spirit of criticism), if they are decentralised from the lower self in the three worlds, and if they are "focussed in heaven, thereby enabling the heavenly Son of Man Who is the Son of God to lead the heavenly life when far from the heavenly realm"—as an old Christian mystic, long forgotten, used to say. His words have been remembered by the Master M—and thus recalled to my attention.

Another school of thought, branding themselves untruthfully as occultists, are equally in error. They work, or rather profess to work, with the centres, only fortunately for them nature protects them often from themselves. They endeavour consciously to vitalise the centres, to burn away the protective web, and to raise the fires of matter before the fire of spirit has combined with the fire of the soul. They then fall victims to premature stimulation of the fires of substance before the balancing of the forces can take place. Disease, insanities, and many neurotic conditions, plus serious pathological conditions, then occur. Some of the glands become overactive; others are overlooked, and the entire glandular system and the dependent nervous system are in a state of complete imbalance.

### **[Page 213]**

Disciples need to learn to focus their attention upon the reality and upon the factors of primary spiritual importance. When they do this, the energies in the head, the correct use of the spinal area with its "beaded centres," and the awakening of the basic centre and its consequent fusion with the higher energies will be an automatic and perfectly safe happening.

The orderly rhythm of the glandular system and the free, safe use of the controlled nervous system will

then be possible; the energies, projected from the centre, via the nadis, will be safely related and brought into a synthetic functioning within the body, and the disciple will experience not only a fully awakened consciousness, and a brain which is ever intelligently receptive, but a constant inflow of spiritual life. There will then be that perfect balance and perfect health which characterise a Master of the Wisdom.

Knowledge concerning the endocrine or ductless glands is as yet in an embryonic state. Much is known anent the glands connected with the sacral centre and about the thyroid gland, but to date, naturally, the medical profession does not admit that they are effects of the activity or the nonactivity of the centres, or that a line of least resistance exists between the sacral centre and the throat centre. Something is known (not much) about the pituitary body, but its extreme importance as it affects the psychological response of the person is not adequately grasped. Nothing is known, factually speaking, about the pineal or the thymus glands, and this because neither the head centre nor the heart centre is awakened in undeveloped man, or even in the average citizen. That there is a considerable wealth of knowledge anent the sacral centre (as the source of physical creation) and the conditioning effects of the thyroid gland is due to the fact that both these centres are awakened in the average man, and when the functioning is adequate [Page 214] and the necessary interplay is established, you then have a highly sexed individual who is also a creative artist along some artistic line. This is very frequently seen, as you well know. When the ajna centre and its externalisation, the pituitary body, are also active, and the relation between the three centres—sacral, throat and ajna centre—is awakened and beginning to function, and definite conscious relationship is being set up between it and the other centres (dependent upon ray, upon conscious objective and training), then you will have the practical mystic, the humanitarian and the occultist.

Students should remember that there is both an upward and a downward trend of energy within the entire structure of centres, where the aspirant and the disciple are concerned:

1. *The upward trend...*producing Transmutation.

From the sacral centre to the throat centre. Physical creation is transmuted into artistic creativity.

From the solar centre to the heart centre. Individual, emotional consciousness is transmuted into group consciousness.

From the base of the spine to the head centre. Material force is transmuted into spiritual energy.

From any or all of the five spinal centres to the ajna centre. Uncoordinated living is transmuted into personality integration.

From the six centres in relationship into the highest head centre. Personality activity is transmuted into spiritual living.

This is a wide generalisation, and the process is not carried forward in any sequential fashion or smoothly and in order as the tabulation above might suggest. The process involved is spread over many lives of unconscious transmutation in [Page 215] the earlier stages, and as a result of bitter experience and of conscious effort in the later stages, and becomes increasingly dynamic and effective as the various stages upon the Path area trodden by the aspirant. The five rays with which a disciple has to work (two major conditioning rays and three subsidiary rays) have a definite active effect; karmic adjustments provide opportunity or hindrance, and the intricacies of the entire process (within the relatively limited experience of the disciple) are so confusing whilst in process that all that he can do is to grasp the general outline as here given and not pay too much attention to the immediate factual



detail.

## 2. *The downward trend...*producing Transformation.

Once the head centre is awakening and the disciple is consciously active in the work of directing the energies to the centres and thereby governing his personality life, there is a scientific undertaking of energising the centres in a certain ordered rhythm which is again determined by the rays, by circumstance and by karma; thus all the bodily energies are swung into correct spiritual activity. With the process involved we cannot here deal, beyond pointing out that this downward trend can be roughly regarded as falling into three stages:

1. The stage of energising the creative life, via the throat centre, thus bringing:
  - a. The head centre and the throat centre,
  - b. These two and the sacral centre,
  - c. All three, consciously and simultaneously, into conscious relation.

This relation, when properly established, will solve the individual problem of sex, and without recourse to either inhibition or suppression, but by bringing **[Page 216]** about right control and making the disciple, at the same time, creative in a worldly sense, and therefore of use to his fellowmen.

2. The stage of energising the conscious life of relationship via the heart centre, thus bringing:
  - a. The head centre and the heart centre,
  - b. These two and the solar plexus centre,
  - c. All three, simultaneously and consciously, into close cooperation.

This serves to establish right human relations, right group relations, and right spiritual relations throughout a man's entire life expression. Just as the stage of regulating the creative life has a paramount effect upon the physical body, so this stage affects the astral vehicle with great potency; emotional reactions are transformed into aspiration and service; selfish individual love is transformed into group love, and then divinity rules the life.

3. The stage of energising the entire man, via the basic centre thus bringing:
  - a. The head centre and the basic centre,
  - b. These two and the ajna centre,
  - c. All the three, simultaneously and consciously, into rhythmic, coordinated expression. This is a final stage of great importance, and only takes place in its completeness at the time of the third initiation, that of the Transfiguration.

You can see, therefore, how three important words convey the purpose of the scientific unfoldment and the right direction of the centres:

*Transmutation. Transformation. Transfiguration.***[Page 217]**

This process is wisely and safely carried out over a long period of time and—returning to our theme of health and of disease—when consummated, perfect physical health is the result; in the interim process of adjustment and of change, the reverse is frequently the case. The danger involved in a large number of physical ills can be traced to the condition of the centres, to the interplay or their lack of interplay, to an undeveloped condition, unawakened and sluggish, and to an overstimulation or an unbalanced activity. If one centre is prematurely awakened, it is frequently at the expense of other centres. The rude health of the savage or of the unskilled and unintelligent labourer or peasant (a state of being which is rapidly passing as the mind development and the process of evolution take effect) is largely due to the quiescent state of practically all the centres, with the exception of the sacral centre. The fact of their falling easy prey to the infectious diseases can also be traced to the same quiescence. As the emotional nature is developed and the mind begins to function, the centres then become more active. Definite trouble then ensues, largely because psychological conditions begin to appear. The man is no longer simply an animal. The wear and tear of the emotional life (the major predisposing factor in ill health) floods the lower nature with ill-directed energy (or should I say mis-directed?). The solar plexus centre then becomes unduly active and this activity falls into four stages:

1. The stage of its awakening, as the astral body becomes steadily more powerful.
2. The stage of its potency when, for lives, it is the conditioning centre in the etheric or vital body and the man is consequently entirely conditioned by his emotional-astral life.

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3. The stage wherein the solar plexus centre becomes the clearing house for all the centres (major and minor) below the diaphragm.
4. The stage wherein the solar plexus energies are raised to the heart.

All these stages bring, temporarily, their own physical ills.

You will note that, beyond certain generalisations, I am not relating specific diseases to specific centres. I have indicated the areas conditioned by the centres, and far more powerfully conditioned than you have any means yet of ascertaining; I have said that fundamentally the ductless glands—as externalisations of the centres—are the determining factors in the health of the body, and that where there is imbalance, overdevelopment or underdevelopment you will have trouble; I have suggested that the medical profession in the New Age will deal increasingly with the theory of energy direction and its relation to the ductless glands, and that it will admit, at least hypothetically and for the purpose of experimentation, that the theory of the energy centres may be correct and that they are the primary conditioning factors, working through the ductless glands which, in their turn, guard the body, produce the necessary resistance, keep the blood stream supplied with the essentials to health and—when rightly interrelated—produce a balanced expression of the spiritual man throughout the entire physical body—physiological and psychological balance. When this desirable condition is not the case, then the ductless glands, through wrong relationship and incorrect and unbalanced development, are not adequate to the task; they cannot protect the body from disease, and are unable to pour into the blood stream what the physical vehicle needs. Owing to their inadequacy, the body is unable to resist

infections, is in a constant state of ill health, [Page 219] and cannot cope with disease coming from without or latent within the organism of the body; this weakness often produces mortal disease.

Medicine in the next century will be built around certain major premises:

1. Preventive medicine will be the goal, producing the attempt to keep the body in proper balanced order.
2. Sound sanitation and the providing of healthy conditions will be regarded as essential.
3. The supply of the right chemical properties to the physical body will be studied—a science of chemistry which is yet in its infancy, though it is becoming a flourishing infant.
4. An understanding of the laws of vitality will be regarded as of prime importance, and of this the emphasis today on vitamins and the influence of the sun are wholesome indications.
5. The use of the mind will be regarded, above everything else, as a factor of major importance: the mind will be seen as the prime influence as regards the centres, for people will be taught to work on their centres through mental power and thus produce a right reaction from the endocrine system. This will necessarily involve the right directing of thought to a centre, or the withdrawal of attention from a centre, with consequent effect upon the glandular system. This will all be based upon the occult law that "Energy follows thought."

Owing to the fact that disciples have a greater development of mental power than the average man, and also to the fact that ray type is more easily ascertained, involving consequently a more correct determination of the condition of the glandular system, they will be the first to cooperate [Page 220] with the medical profession and to demonstrate the relation of the centres to the glands, and therefore to the body as a whole. Through concentration and right meditation, carried on in the head centre, and directed towards some one or other of the centres, disciples will demonstrate such definite changes in the ductless glands that the medical profession will be convinced of the importance and the factual existence of the centres and of their power, and also of the possibility of controlling the physical organism through the power of thought. This all lies in the future. I am but pointing the way and indicating a future technique whereby disease will be overcome. The various mental schools of thought, Unity and Christian Science, have been fantastic and fanciful in their claims and definitely unscientific in their approach. But they have had hold of at least one thread in the great process of right adjustment to life and to right relationships. They had the dream and the vision; they lacked perception and commonsense and ignored the evolutionary process.

Physiological science and psychological power, plus the cooperation of the trained disciple with the trained medical man (particularly with the open-minded endocrinologist), will eventually succeed in solving many human ills and will bring about the cure of the bulk of the diseases now troubling humanity.

We have, therefore, studied to some purpose our first section: *The Psychological Causes of Disease*. We have carried the idea down from the inner and more subtle causes of disease to the major physical conditioning factor, the ductless glands. We can now briefly consider certain far more occult causes and deal with those which emanate from the group life of humanity and from the karmic liabilities of mankind. Here we shall enter the realm of occult knowledge and of esoteric information, and this will be far more difficult for the orthodox thinker to accept.

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## CHAPTER II - Causes Emanating from Group Life

IN CONSIDERING DISEASE and its basic causes, we have dealt particularly with those which concern our Aryan race and modern humanity; these are largely astral in origin and might be described as Atlantean in nature. We have briefly considered also the various diseases which originate upon the mental plane; these are more strictly Aryan and involve also the ills to which disciples are prone. Infectious diseases and those which are fundamental in the planetary substance have a potent effect upon those races (still among us) which are the oldest on our planet, and which are related to the fast dying out Lemurian types; Negroes are specially prone to infectious epidemics.

I have not attempted in this treatise to deal pathologically with any of the diseases touched upon, nor have I paid attention to the physiology of the patient. That is entirely out of my province. I have, however, attempted to indicate the origins of some of the diseases, to call attention to the paramount importance of the glandular system, and to relate, as far as is just and wise, some of the oriental theories anent the centres and western wisdom. Later I shall point out some basic human conditions which must be changed if the true healing work is to be correctly applied, and then I hope to give some of the methods whereby healers can accomplish work which will be in line **[Page 222]** with the facts of the case and which will aid in the processes of restoration.

The problem of disease is today greatly enhanced, owing to the fact that in this race, the Aryan, which now dominates the planet, you have the first true appearance outwardly on the physical plane of the basic synthesis of humanity which will be—in its better form—so strikingly significant of the next major rootrace, the sixth. Inter-marriage between nations and races, the fusion of bloods for hundreds of years—due to migration, travel, education and mental unity—has led to there being no really pure racial types today. This is far more certainly the case than the most enlightened think, if the long, long history of mankind is considered. Sexual intercourse knows no impenetrable barriers, and people today have in them all the strains and the blood of all the races, and this (as a result of the world war, 1914-1945) will be increasingly the case. This development is definitely a part of the divine plan, no matter how undesirable it may appear to those who idealise purity of relationship, or how ruthless its application is at the present moment. Something intended is being brought about and it cannot be avoided. The urge to mate becomes peculiarly strong when men are removed from their familiar settings and experience the novelty of complete loneliness, when the normal inhibitions and customs imposed by family relationships and national standards are removed, when danger of death is constantly faced and the larger value submerges the lesser values and the usual conventional attitudes, and when the physical organism has been trained and brought by scientific treatment and heavy feeding to the height of physical efficiency. I am speaking in terms of physical effectiveness and not of mental efficiency, which may or may not parallel the former.

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The animal instincts are therefore potent; the centres below the diaphragm become peculiarly energised; the emotional demands enormously vitalise the solar plexus centre, and the centre at the base of the spine increases the activity of the adrenal glands as the will of the man is called into play to surmount danger; the will-to-live, with its adjunct, the will-to-perpetuate and to live in one's children, is powerfully fostered. To this must also be added, as a major adjunct of war, the will of Nature itself

working (under certain divine laws) to offset the loss of life and the casualties of war by a fresh inflow of life into form, thus preserving the human race, providing the bodies for the next tide of egos and thus peopling the earth.

In saying this I seek only to explain the phenomena which can be noted at all times when war is present and which in the world war can be noted on a large scale. The armies of the world are everywhere and are spread over every country; racial transmigration is a universal factor, both from the angle of military necessity and from the plight of the civilians who find themselves in the path of war. This movement of millions of men everywhere is one of the paramount factors which will condition the new civilisation, and its importance is based upon the fact that in twenty-five years' time men and women will be a hybrid race whose fathers and mothers will be of every imaginable nation; white fathers will have had physical relation with women of every Asiatic or African origin, thus producing a fusion of blood which—if recognised and rightly handled and developed, from the educational angle and with understanding—will express in embryo the nature of the sixth rootrace, and which will be in fact HUMANITY without any racial or national barriers, with no so-called pure blood and exclusive castes, and with a new and virile sense of life because of the infusion of stronger stocks with the weaker **[Page 224]** or worn-out types and of the newer racial strains with the older and more developed. I hold no brief for the manner in which this is being brought about. It could have happened without war and through a conviction that all men are equal and human, and that the mixture of races would solve many problems; war, however, has hastened the process and the soldiers of all the armies of the world are having physical relations with women of all races, all civilisations and all colours. This must, whether regarded as right or wrong according to the code of ethics and standards of the observer, produce an entirely new situation with which the world of the future will have to cope; it must inevitably break down national prejudices and racial barriers—the first producing more effect than the latter during the initial stages. Inevitably a more homogeneous humanity will appear during the changes of the next one hundred years. Many attitudes and many customary reactions which today hold sway will vanish, and types and qualities and characteristics for which we have as yet no precedent will appear upon a large scale.

Whether the conservative and the so-called strictly "moral" people dislike this worldwide happening has no bearing on the case. It has happened and is happening daily and will materially bring about far-reaching changes. These inter-racial and mixed relationships have always happened upon a small and individual scale; they are now happening on a large scale. For the results of this due preparation must be made.

As is well known to you, there are certain diseases which are numerically dominant in the world today. They are:

1. Heart diseases of various kinds, particularly afflicting advanced humanity.
2. Insanities.

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3. Cancer, so widely prevalent among every type of man today.
4. The social diseases—syphilitic in nature.
5. Tuberculosis.

In a subtle and occult manner, these diseases are due to two basic causes: One is the close interplay between people, living under modern conditions, and the massing of people into cities and towns; the other is the age of the soil upon which man lives (a fact little recognised or considered), for it is deeply impregnated with the germs and the residue incident to past ages. The immunity of man is an amazing matter, could you but realise it; he resists and throws off constantly and continuously every kind of disease—those which are the result of contact with others, those which are prevalent in the very atmosphere at every time, those which are latent within his own bodily organism, and those which are inherited and to which he has a constant predisposition. Man's fight for health is ceaseless and unending, ranging all the way from ordinary fatigue and tiredness (plus the universal tendency to take cold), to mortal disease, ending in death.

To the trained occult observer, it is as if humanity—as a whole—is walking partly in a dense shadow which engulfs the race, and some part of which involves an area of the body of every human being. One of the aims of the New Age will be "to lighten this shadow and bring people out into the fitness of true health." This same shadow penetrates also into the mineral kingdom, affects the vegetable kingdom, and involves also the animals; it is one of the major causes of all that can be considered under the name of "sin," which may surprise you. It is also the fertile seed of crime. This is a fact to be accepted, to be properly considered and dealt with rationally, sanely, intelligently and **[Page 226]** spiritually; it will require all the factors mentioned to lift humanity out of the darkness of disease into established and radiant health. Certain of the Masters are dealing with this problem in relation to the other kingdoms in nature, for there will be no true escape for man whilst his environment is still under the shadow of disease.

Much that I could tell you in this connection would sound fanciful and would call forth the scoffing amusement of the hardboiled scientist. The theories held by mankind as to the origin of diseases, and the recognition of bacteria and germs and similar intruding organisms are largely correct, but this is so only if you bear in mind that they are in reality effects of causes upon which the investigator has not touched and which are hidden in the very history of the planet itself and also in the racial history of the past—of which little or practically nothing is known. Surmise and conjecture rule here.

## 1. DISEASES OF HUMANITY, INHERITED FROM THE PAST

History, as studied today, goes back but a little way and although the enlightened historian and scientist may extend the story of humanity to millions of years, there is naught known about the races of men who lived those millions of years ago; naught is known of the civilisation which flourished in early Atlantean times twelve million years ago; naught is known at all of the still more ancient Lemurian civilisation which goes back more than fifteen million years; still less is known of that twilight period which existed twenty-one million years ago when men were scarcely human and when they were so closely related to the animal kingdom that we call them by the cumbersome name of "animal-man."

During the vast period between then and now, myriads of people have lived and loved and experienced; their bodies have been absorbed into the dust of the earth and **[Page 227]** each has contributed something which they have gained during life experience—something different, however, to that which they contribute to the life of the soul on its own plane. This something contributed has altered in some way the atoms and cells of the physical body, and that gained something has in due time been released again into the soil of the planet. Each soul, withdrawn from the body, has come to the earth repeatedly,



and many millions are here today, particularly those who were present in later Atlantean times and who are, therefore, the flower and the highest product of that highly emotional race. They bring with them the predispositions and the innate tendencies with which their past history has endowed them.

It should therefore be borne in mind that the physical bodies in which humanity now dwells are constructed of very ancient matter and that the substance employed is tainted or conditioned by the history of the past. To this concept must be added two others: First, that incoming souls draw to themselves the type of material with which they must construct their outer sheaths, and that this will be responsive to some aspect of their subtler natures; if, for instance, physical desire conditions them, the material of their physical vehicle will be largely responsive to that particular urge. Secondly, each physical body carries within itself the seeds of inevitable retribution, if its functions are misused. The great original sin in Lemurian times was sexual in nature, and due largely not only to inherent tendencies, but to the extraordinarily dense population of its civilisation and to the close relation of the animal kingdom. The origin of the syphilitic diseases traces back to these times.

There is a beautiful idea in the minds of the ignorant that primitive races are free from that type of contamination and that the many sexual diseases and their results are predominantly the diseases of civilisation. This is not so [Page 228] from the occult angle of vision. True knowledge disproves it. In the infancy of the race, a great mismating, promiscuity and series of perversions took place, and in the language of some of the most ancient books in the Masters' Archives we read: "earth took its toll and earth to earth, polluted and impure, returned to earth; thus evil life entered the pristine cleanliness of the ancient mother. Deep in the soil the evil lies, emerging into form from time to time, and only fire and suffering can cleanse the mother of the evil which her children have given unto her."

The Lemurian race practically destroyed itself, owing to its misuse of the sacral centre, which was at that time the most active and the dominant centre. In Atlantean days it was the solar plexus centre which was the prime objective of the "entering fire." The work of the Hierarchy in Lemurian days was, as I have told you elsewhere, to teach infant humanity the nature, meaning and significance of the physical vehicle, just as in the next race, the emotional was fostered and the major object of attention, and in our race, it is the mind which is subjected to stimulation. The initiate in Lemurian times was one who had completely mastered the control of the body, and hatha-yoga was then the outstanding spiritual practice. This, in time, was superseded by laya-yoga, which brought all the centres in the etheric body (except the throat and head centres) into functioning activity. This is not the type of activity which is now possible, because it must be remembered that the Master in those days had not the development or the understanding of the Masters of today, the only exceptions being Those Who had come from other schemes and spheres to aid animal-man and primitive humanity.

#### *A. Venereal and Syphilitic Diseases.*

Paralleling all the activity of the Great White Lodge [Page 229] (as was always the case and is the case today) was the activity of the dark forces. Their effects had to be brought about through the medium of the sacral centre, and thus a most vicious situation came about which weakened the stamina of the human body, which greatly increased the demands of the sex nature through the stimulation of the sacral centre, artificially brought about by the Black Lodge, and which produced many unholy alliances and widespread evil relations.

A great new law of nature was then imposed by the planetary Logos which has been expressed (very inadequately) by the words, "The soul that sinneth, it shall die." This law could be better expressed by saying, "He that misuses that which he hath built will see it fall from forces within itself."

As the centuries slipped away and the Lemurian race submitted to the evil impulses of the animal nature, gradually the earliest type of venereal disease made its appearance; eventually the entire race was riddled with it and died out, nature taking its toll and exacting its inexorable price. You might here ask how these early inhabitants of our planet could be held responsible for there is no sin where there is no sense of responsibility and no consciousness of wrong doing. The Hierarchy in those days had its own methods of teaching these infant peoples, just as the smallest child can be taught today to refrain from certain physical habits. Humanity then knew well what was evil, because the evidences of that evil were physically apparent and quite easily perceived. The penalty was obvious and the results immediate; the Teachers of the race saw to it that cause and effect were quickly to be noted.

At this time there also arose the first tendencies to marriage, as differentiated from promiscuity; the formation of family units became the subject of attention and [Page 230] a goal for the most highly evolved. This was one of the first tasks undertaken by the Hierarchy and the first effort toward any form of group activity, conveying the first lesson in responsibility. The family unit was not stable as it can be now, but even its relatively brief tenure was a tremendous step forward; the segregation of the family unit and the growth of the sense of responsibility has gone steadily forward until it has culminated in our present system of marriage and our stress in the Occident upon monogamy; it has led to the western pride in family strains and pedigrees, our interest in genealogies and relationships, and the complete horror of the occidental thinker over the syphilitic diseases as they affect families and their offspring.

Two most interesting things are, however, happening today. The family unit, on a worldwide scale, is being broken up, owing to the fortunes of war and—on a smaller scale—owing to the more modern views concerning marriage and divorce. Secondly, definite and rapid cures for the sexual diseases are being discovered, and these may tend to make people more reckless. When, however, they are perfected, they will in the long run safeguard the race and will return bodies to the soil after death freed from the plague which has contaminated the earth for endless ages. There will thus be brought about a gradual purifying of the soil. The growth of the practice of cremation will also aid this process of purification. Destruction by fire and the intensity of the heat engendered by applied military methods are also helping, and during the next one million years we shall see syphilis (inherited from Lemuria) stamped out, both in the human family and in the soil of the planet.

As the ages passed away, humanity entered into the Atlantean stage of development. The conscious control of the physical body dropped below the threshold of consciousness; the etheric body became consequently more potent (a [Page 231] fact not oft considered), and the physical body reacted increasingly like an automaton to the impression and the direction of a steadily developing desire nature. Desire became something more than simply response to animal physical urges and to the primitive instincts, but was directed to objects and objectives extraneous to the body, towards material possessions and towards that which (when seen and coveted) could be appropriated. Just as the major sins of Lemurian times (if they could be called sins in any true sense, because of the low intelligence of the race) were through the misuse of sex, so the major sin of the Atlantean people was theft—widespread and general. The seeds of aggression and of personal acquisitiveness began to show

themselves, culminating in the great war (as related in *The Secret Doctrine*) between the Lords of the Shining Countenance and the Lords of the Dark Face. To procure what they coveted and felt they needed, the most highly evolved of that race began to practice magic. It is not possible for me to outline to you the nature and practices of Atlantean magic with its control of elementals and of forms of life which have now been driven back into retreat and are inaccessible to humanity; neither can I indicate to you the particular methods used to acquire what was desired, the Words of Power employed and the carefully planned rituals which were followed by those who sought to enrich themselves and to take what they wanted, no matter what the cost to others. This magical work was the misdirected travesty of the White Magic so openly used in those days, prior to the great war between the Forces of Light and the Forces of Evil. Magic of the right kind was very familiar to the Atlantean people, and was used by those Members of the Hierarchy Who were entrusted with the guidance of the race and Who were combating rampant evil in high places. That same evil is again upon the warpath and is being [Page 232] fought by the men of goodwill, under the direction of the Great White Lodge. Heights of luxury were reached in Atlantis of which we, with all our boasted civilisation, know nothing and have never achieved. Some faint traces of it have come to us from legends and from ancient Egypt, from archeological discovery and old fairy tales. There was a recurrence of pure Atlantean mischief and wickedness in the decadent days of the Roman Empire. Life became tainted by the miasma of unadulterated selfishness and the very springs of life itself became polluted. Men only lived and breathed in order to be in possession of the utmost luxury and of a very plethora of things and of material goods. They were smothered by desire and plagued by the dream of never dying but of living on and on, acquiring more and more of all that they desired.

#### *B. Tuberculosis.*

It is in this situation that we find the origin of tuberculosis. It originated in the organs whereby men breathe and live, and was imposed—as a penalty—by the Great White Lodge; the Masters promulgated a new law for the Atlantean people when Lemurian vice and Atlantean cupidity were at their most ruthless height. This law can be translated into the following terms: "He who lives only for material goods, who sacrifices all virtue in order to gain that which cannot last, will die in life, will find breath failing him, and yet will refuse to think of death until the summons comes."

It is difficult for us in these days to appreciate or to comprehend the Atlantean state of consciousness. There was no mental process whatsoever except among the leaders of the race; there was only rampant, ruthless, insatiable desire. This action of the Great White Lodge forced two issues and confronted the race with two hitherto unrealised [Page 233] problems. The first was that psychological attitudes and states of consciousness can and do bring about physiological conditions, these being both good and bad. Secondly, for the first time the people faced with recognition the phenomenon of death—death which they themselves brought about in a new way and not just by physical means. This had to be dramatised for them in some definitely objective manner, for as yet the masses did not respond to verbal teaching but only to visual events. When, therefore, they saw a particularly predatory and rapacious person begin to suffer from a dire disease which seemed to arise from within himself and—whilst suffering—hold on to his love of life (as tubercular people do today), they were faced with another aspect or form of the original law (imposed in Lemurian times) which said: "The soul that sinneth, it shall die." Death had hitherto been accepted without questioning as the fate of all living things, but now, for the first time, mental relationship between individual action and death was recognised—as yet in a dim and feeble way—and a great step forward was made in the human consciousness. Instinct failed to handle this situation.

Death, brother of mine, is a great and universal heritage; all forms die, for such is the law of life, to speak in paradoxes. The time had arrived when the race could be taught the lesson that death can either be the ending of a cycle and an automatic response to the great Law of Cycles which continually institutes the new and ends the old, or it can be brought about by the misuse of the physical body, by misapplied energy and by the deliberate action of the man himself. The man who deliberately sins, and who is psychologically wrong in his attitudes and consequent actions, commits suicide just as truly as the man who deliberately blows out his brains. This is seldom realised, but the truth will become increasingly apparent.

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The Biblical injunction to remember that the sins of the fathers will be visited upon the children is a literal statement anent the human heritage of disease from Lemuria and Atlantis. Syphilis and tuberculosis have been extensively prevalent in the first half of the Aryan race, in which we now find ourselves, and today they not only affect the organs of generation or the lungs (as they did in the early stages of their appearance), but now have involved the blood stream and consequently the entire organism of the human body.

Much has been done in the last fifty years to bring the great Atlantean disease of tuberculosis under control by simplicity of living, pure and ample food and good air. Much is being done to control, finally, the syphilitic diseases, and both will eventually be stamped out, not only by sound treatment and the discoveries of medical science, but because the race—as it becomes more mentally polarised—will itself deal with the problem from the angle of commonsense, will decide that the physical sins exact too heavy a penalty and that the possession of that which you have not earned or needed, and which consequently is not rightfully yours, is not worth while.

It is around these basic ideas that the world war (1914-1945) was fought. We call the unlawful possession of other people's land, territories, goods and chattels, aggression; but this is the same thing in principle as stealing, theft and rape. Today these evils are not only individual sins and faults, but can be national characteristics; the world war has brought the whole problem to the surface of the human consciousness and the ancient Atlantean struggle is being bitterly waged, with the probability that this time the Great White Lodge will triumph. That was not the case in the earlier conflict. Then the war was ended by the intervention of the planetary Logos Himself, and that **[Page 235]** ancient civilisation went down into the deeps and was engulfed in water—the symbol of purity, sanitation and universality, and therefore appropriate as an ending for what one of the Masters has called "a tubercularly oriented race." Death by drowning and death by obscure physical means which I am not at liberty to describe have both been tried in the effort to salvage humanity. Today, death by fire is the applied technique, and it promises to be successful. In contradistinction to the great Lemurian and Atlantean crises, humanity is now far more mentally alert, the causes of the trouble are recognised, motives are seen more clearly, and the will-to-good and to change past evil conditions is stronger than ever before. What is beginning to manifest now in the public consciousness is something utterly good and new.

The subjective reasons given to account for the appearance of these two most ancient racial diseases may well appear to the non-esotericist as possible but not probable and as fanciful and too general in nature. This cannot be helped. These two groups of diseases are of such exceedingly ancient origin that I have called them inherent in the planetary life itself and the heritage of all humanity, for in all, the breaking of certain laws will bring about these diseases. If I cared to do so, I could take you still

further back into the realm of cosmic evil as it prevails in our solar system and affects the planetary Logos, Who is still numbered among "the imperfect Gods." The outer form of the planet through which He expresses Himself is impregnated to a certain depth with the seeds and germs of these two diseases; as immunity is built up, however, as methods of cure are developed, as preventive medicine comes into its own, and as man himself arrives at increasing mental and soul control of the animal and desire natures, these forms of human suffering will disappear, and (no matter what statistics [Page 236] may say) they are disappearing among the more controlled areas of the human family. As the life of God (expressing itself as individual divinity and universal divinity) pulsates more powerfully through the kingdoms of nature, these two penalties of evil-doing will inevitably no longer be required and will disappear for three reasons:

1. The orientation of humanity towards the light is steadily changing and "light dispels all evil." The light of knowledge and the recognition of causes will bring about those carefully planned conditions which will make the syphilitic diseases and tuberculosis things of the past.
2. The centres below the diaphragm will be subjected to a cleansing, lifting process; the life of the sacral centre will be controlled and the energy usually focussed there will be expended in creative living, through the medium of the throat centre; the solar plexus centre will have its energy lifted to the heart, and the trend of human selfishness will then die out.
3. Complete cures, implemented by science, will bring about a gradual fading out of contagion.

Another reason which will bring about the cessation of those practises and modes of living and desiring which account for these diseases is one little recognised as yet; it was referred to by the Christ when He spoke of the time when nothing secret would remain hidden and when all secrets would be shouted aloud from the housetops. The growth of telepathic registration and of the psychic powers such as clairvoyance and clairaudience will eventually tend to strip humanity of the privacy in which to sin. The powers whereby the Masters and the higher initiates can ascertain the psychic state and physical condition of humanity, its quality and consciousness, are already beginning to show [Page 237] themselves in advanced humanity. People will sin, commit evil deeds and satisfy inordinate desire, but they will be known to their fellowmen and nothing that they do will be carried out in secret. Some one or some group will be aware of the tendencies in the life of a man, and even of the incidents in which he satisfies some demand of his lower nature, and the fact of this possibility will act as a great deterrent—a far greater deterrent than you can imagine. Man is indeed his brother's keeper, and the keeping will take the form of knowledge and of "boycott and sanctions"—as it is called today in reference to the penalising of nations. I would have you ponder on these two modes of treating wrong doing. They will be practically automatically applied as a matter of good taste, right feeling and helpful intention by individuals and groups to other individuals and groups, and in this way crime and the tendency to evil doing will gradually be stamped out. It will be realised that all crime is founded upon some form of disease, or upon a glandular lack or overstimulation, based in turn upon the development or the underdevelopment of some one or other of the centres. An enlightened public opinion—informed as to man's constitution and aware of the great Law of Cause and Effect—will deal with the criminal through medical means, right environmental conditions, and the penalties of boycott and sanctions. I have no time to enlarge upon these matters, but these suggestions will give you food for thought.



### *C. Cancer.*

We come now to a consideration of the rapidly increasing and typical Atlantean disease which we call cancer. We have spoken of one basic widespread disease related to the physical body; we have dealt superficially with another which is a product of the desire nature. Cancer, in our [Page 238] present cycle, the Aryan, is definitely a result of the activity of the lower concrete mind and of the stimulation of the etheric body which the mind can bring about. It is a major disease incident to stimulation, as far as the Aryan masses are concerned, just as heart disease is also a disease of stimulation, affecting very largely the advanced types of humanity who—through interest in business and leadership—often sacrifice their lives and pay the penalty of misused and over-concentrated energy by developing various forms of acute heart trouble.

Disciples and initiates are prone also to suffer from this disease, owing to the awakening into violent activity of the heart centre. In the one case, the life energy flowing through the heart is employed past all human tolerance in handling human affairs; in the other, the heart centre opens up and the strain put upon the organ of the heart is too great, and heart disease supervenes. A third cause of heart disease is due to the premature or deliberately planned lifting of the energy of the solar plexus to the heart, thus putting an unexpected strain upon it.

I am dealing naturally in broad generalisations; later evidence will go to show the types of activity which will evoke corresponding difficulty within the heart. Heart disease will increase greatly as we enter into the new rotrace, particularly during the interim wherein the fact of the centres, their nature and qualities, is admitted and they consequently become the objective of trained attention. Energy follows thought, and this mental focussing upon the centres will inevitably produce overstimulation of all the centres, and this in spite of care and a carefully developed Science of the Centres. It is something which cannot be avoided, owing to the nervous and uneven unfoldment of man. Later, this stimulation will be regulated and controlled, [Page 239] and the heart will be subjected only to a general strain, along with all the other centres.

Cancer is a disease most definitely related to the centres, and it will be found that the centre in the area wherein the cancer exists is overactive, with a consequent increase of energy pouring through the related bodily substance. This energy and the overstimulation of a centre can be due not only to the activity of the centre and its consequent radiation, but also the suppression imposed by the mind upon any activity of a particular centre. This brings about a damming up of energy, and again we have the creation of too much concentrated energy in any particular area. One of the main sources of cancer as related to the sacral centre, and therefore to the sex organs, has been the well-intentioned suppression of the sex life, and of all thought connected with the sex life, by misguided aspirants; they are those who find the teaching—monastic and celibate—of the Middle Ages the line of least resistance. In that period of time, good people taught that sex was evil and wicked, something not to be mentioned, and a potent source of trouble. Normal reactions, instead of being controlled and transmuted into creative activity, were violently suppressed and all thoughts anent the sex life were refused expression. Nevertheless, energy follows the direction of thought, with the result that that particularly magnetic type of energy attracted an increasing number of cells and atoms to itself; therein is found the source of the tumours, growths and cancers so prevalent today. The same thing can be said about the violent inhibition imposed by an aspirant upon all emotional reactions and feelings. In their effort to control the astral body, these people resort to a process of direct inhibition and suppression. That suppression makes of the solar plexus centre a great reservoir of drastically retained energy. Transmutation of the



emotions into aspiration and love and directed **[Page 240]** control is not present, and the existence of this vibrant reservoir of power brings about cancer of the stomach, of the liver, and sometimes of the entire area of the abdomen. I simply mention these causes (overactivity of a centre and the retention of energy, unexpressed and inhibited) as fruitful sources of cancer.

We come back in every case, as you can see, to the fact of the existence of the centres and their physiological effects. So much emphasis has been laid upon the qualities and characteristics which man will develop when the centres are all properly organised and directed, that the effects of the energy which they receive and distribute into the physical organism have been largely overlooked. Two factors in connection with the centres and the blood stream therefore warrant repetition and attention:

1. The blood stream is the agent of the glandular system as it, in its turn, is an effect of the centres; the blood stream carries to every part of the body those essential elements of which we know so little and which are responsible for making man psychologically what he is, and thus physically control his equipment.
2. The blood stream is also the life, and carries throughout the organism an aspect of the energy stored up by the centres which is not directly related to the endocrine system; it penetrates, by its radiation, into the blood stream and into all the veins, arteries and capillaries within the area controlled by the centre under consideration. This permeating energy of life itself, localised and qualified, can be either life-giving or death bestowing.

All diseases—except those due to accidents, wounds resulting in infections, and epidemics—can in the last analysis be **[Page 241]** traced to some condition of the centres, and therefore to energy running wild, to energy overactive and misdirected or insufficient and lacking altogether, or retained instead of used and transmuted into a higher corresponding centre of energy. The mystery of the blood still remains to be solved, and will receive increasing attention as time goes on. The anemias, so prevalent today, are also due to excess of energy.

I can only lay down general indications, state causes, and then leave to the intelligent investigators the task of studying effects, after accepting as a possible hypothesis the suggestions I have made. A proper study of the ductless glands (and later of the entire glandular structure of the body) and of the blood stream will establish them as the paramount source of physical difficulty; inevitably, though slowly and patiently, the investigators will be forced back upon the centres and will come to include in their calculations a subjective nervous system (the entire subjective system of nadis which underlie the nerves throughout the body), and will demonstrate that these factors are responsible for the major diseases and the many subsidiary diseases and obscure complaints which plague humanity. The open-minded investigator, however, who starts with an acceptance of the fact of the centres, regarding them as possibly present and eventually capable of demonstration, will make far more rapid progress; diseases will then be brought under control by a system of laya-yoga (the science of the centres) which will be the sublimated form of the laya-yoga of Atlantean days. Then the advanced student will control the centres by the power of thought. In the yoga of the future, through meditation and alignment and right practices, the centres will be brought under the direct control of the soul—a very different thing to the control of the centres by the mind and one for which the masses of men are not yet ready. To this the **[Page 242]** Science of the Breath will be added—not breathing exercises as now taught, with often such dangerous results, but a breathing rhythm imposed by the mind through which the soul can work, and which will not require anything more than the simple rhythmic physical breath but which will reorganise the subtler bodies and bring the centres into ordered activity, according to ray and point in

evolution.

I deal not with the pathology of these diseases. That has been well considered and dealt with by ordinary medicine. I seek only in this part of our discussions to emphasise the subjective causes and the objective effects. The two must be related. The activity—excessive or inadequate—of the centres is the subjective cause, but remains yet unrecognised except by esotericists. The causes (the apparent causes which are themselves the result of a true subjective cause) are initiated by the physical man himself, either in this life or an earlier one—a point which we will discuss later.

I have given you in the above much to consider, and as you ponder and think, as you study cases and types, as you watch the characteristics and qualities of those you know and which work out in some form of eventual disease, light will come.

It is only the necessity of indicating the major sources of diseases and not overlooking them, even if the subject is too esoteric for the average intelligence to grasp, that has led me to include our second point:

## 2. DISEASES ARISING FROM OBSCURE PLANETARY CONDITIONS

It is obviously impossible for me to enlarge upon this subject, for it is not possible to give even a slight indication which could lead, at present, to any process of verification. What I say will have to be taken on trust and is dependent upon what I believe is recognised as my proved veracity and [Page 243] integrity. I shall, and can, say but little—only enough to indicate one fruitful cause of disease and one of such great age that it is inherent in the life of the planet itself. These diseases have no subjective or subtle origin; they are not the result of emotional conditions or of undesirable mental processes. They are not psychological in nature and therefore cannot be traced to any activity of the centres. They originate from within the planetary life itself and from its life aspect, having a direct emanatory effect upon the individual atoms of which the dense physical body is composed. This is a point of importance to remember. The source of any disease of this nature induced by the planet itself, is due primarily, therefore, to an external impact of certain vibratory emanations coming from the surface of the planet, engendered deep within the planet, and impinging upon the dense physical body. These radiations play upon the units of energy which, in their totality, constitute the atomic substance of the body; they are unconnected in any way with the blood stream or with the nervous system. They are consequently impossible to trace or isolate, because man is today so highly organised and integrated that these external impacts immediately evoke a response from the nervous system; the modern physician is at present unable to distinguish between the diseases arising from within the patient's own interior mechanism—tangible or intangible—and those which are in the nature of extraneous irritants, producing immediate effects upon the sensitive organism of man's body. I am not here referring to infectious or contagious difficulties.

Perhaps one point which I might helpfully emphasise is that it is this obscure planetary effect (obscure to us, at this time) upon the physical body which is the major cause of death where the purely animal form nature is concerned, or the forms of life present in the animal and vegetable [Page 244] kingdoms, and to a lesser and slower degree in the mineral kingdom likewise. Death, as far as the human being is concerned, is increasingly due to the *planned* intent and *planned* withdrawal of the soul, under the pressure of its own formulated intent. This is true to some degree of all who die, except those who are of so low a grade of intelligence that the soul is practically little more than an overshadowing agency. Of all who die, highly developed or not, the later stages of dissolution,

effective after the conscious withdrawal of the soul (conscious on the part of the soul and becoming increasingly conscious on the part of the dying person), are taken over by this death-bestowing power of the planetary life itself.

In the case of the subhuman kingdoms in nature, death is the direct result of this obscure activity of the planet. The only idea as to its functioning which I can give you is that the soul of all non-human forms of life is an inherent aspect of the substance of which the planet is itself constructed; this soul can be withdrawn according to cycles, undetermined yet by science but fixed and certain in their working—apart from great planetary accidents or the direct action of the fourth kingdom in nature. This innate planetary power leads to the death of an animal and—in the larger sweep of evolution—to the extinction of a species; it leads also in time to the death of the forms of the vegetable kingdom and is also one of the causes which leads to the autumnal cycle in the year, producing the "sere, the yellow leaf," the loss of verdure in the grass, and those cyclic manifestations which indicate not alone death, upon a temporary and passing scale, but the complete cessation of vitality within a form. "Times of perishing" are cyclic manifestations of the "destroyer aspect" within the planet itself. These are necessarily difficult matters for you to grasp.

### **[Page 245]**

This radiatory activity of the planetary life, cyclic in nature and eternally present, is closely related to the influence of the first ray. It is that aspect of the Ray of Will or Power which produces the dissolution of the form, and the corruption and dissipation of the bodily vehicle until it has been again completely reabsorbed into the substance of the planet. A focussed use of the imagination will aid you in discovering how vitally constructive this agency of divinity can be. Death has been present upon our planet from the very night of time itself; forms have come and gone; death has overtaken plants and trees, animals and the forms of human beings for untold aeons, and yet our planet is not a charnel house as it well might be in the face of this fact, but is still a thing of beauty, unspoilt even by man. The processes of dying and of dissolution and the dissipation of forms goes on every moment without producing contagious contamination or the disfiguring of the surface of the earth. The results of dissolution are beneficent in effect. Ponder on this beneficent activity and on the beauty of the divine plan of death and disappearance.

With man, death takes on two aspects of activity; the human soul differs from the soul in the non-human forms in that it is itself a full and—on its own plane—an effective expression of the three divine aspects; it determines within certain limits—based on time conditions and spatial necessity—its entrance into human form and its exit therefrom. Once this exit has been made and the soul has withdrawn the thread of consciousness from the brain and its life thread from the heart, certain life processes still persist; they are now under the influence of the planetary life, however, and to these the physical elemental (the sumtotal of the living atoms of the body nature) is responsive. I would have you note the occult paradox that death is the result of living processes. Death, or the death-producing energy emanating **[Page 246]** from the planet, brings about the complete disruption of the bodily organism and its reduction to its essential elements—chemical and mineral, plus certain inorganic substances which are susceptible of absorption into the soil of the planet itself. Death, as the result of soul activity produces, therefore, the withdrawing from the body of the "light body and of the subtle bodies," leaving the dense form and its component parts to the benign processes of planetary control. This dual activity produces death—as we know it from the human angle.

It is necessary here to point out that this ability of the planetary Logos to extract the life essence innate in each atom, produces what might be called deterioration in the structure of the form at any point from whence this life essence is emitted. This brings about conditions which eventually become apparent visually; thus disease and the "tendency to die" become recognisable. Therefore, the withering of a flower, death from old age in an animal or a tree, and the many diseases of the human being are all brought about by the pull of the powerful life of the planet, speaking esoterically; this is an aspect of what is called, erroneously, the Law of Gravitation. This law is—again speaking esoterically—an aspect of the Law of Return, which governs the relation of a unit of life in form to its emanating source. "Dust thou art; unto dust thou shalt return" is a statement of occult law. In the curious evolution of words—as any good dictionary will show—the word "dust" comes from two roots, one meaning "wind" and the other "falling to pieces." The significance of both these meanings will be apparent and the sequence of ideas is arresting. With the withdrawing of the wind or breath, a falling to pieces eventuates, and this is a true and significant statement. As the greater life absorbs the lesser life, the disappearance of that which the life has informed takes place; this is true of all forms in the **[Page 247]** subhuman kingdoms as they respond to the drag or pull of the planetary life; it is true also of the human form as it reacts to the call of the soul to return its life principle to the soul, via the sutratma, and to return as consciousness to its registering source.

In this process and interaction, the form shows the results of being either the receiver of the tide of life from the planet or as the releaser of that life, under cyclic law, to its general reservoir of living energy. Upon these two reactions depends the health or the disease of the form in various stages and states of response and under the action of other contributing and conditioning factors. There are three major stages in the life cycle of all subhuman forms, and in the human form likewise when the soul is simply an overshadowing force and not an integrated energy:

1. The *stage of inflowing*, of vitalisation and of growth.
2. The *stage of resistance*, wherein the form preserves its own integrity for a temporary cycle, determined by its species and environment, thus resisting successfully any "pull" of the all-enveloping life and any reabsorption of its vitality.
3. The *stage of emission*, wherein the pull of the greater life of the planet draws out and absorbs the weakening lesser life. This weakening process is a part of a cyclic law, as the old adage "the days of a man are three score years and ten" hints. When the average of a general cyclic period is normally run, a point of weakening in the bodily tissue will surely and gradually arise. Disease or deterioration of some part of the form usually eventuates and death supervenes. The length of the cycles and their determining cause are a deep mystery and are specifically related to the various kingdoms in nature, and to the species and types and forms within those **[Page 248]** aggregates of living processes. These cycles are known as yet only to the Masters and to those initiates to whom is given the task of promoting the evolutionary process within the subhuman kingdoms, and to the devas whose task it is to control the process.

As you well know, the great distinction between the human kingdom in the three worlds and the other kingdoms in nature is the factor of freewill. In the matter of death, this freewill has, in the last analysis, a definite relation to the soul; the will of the soul is either consciously or unconsciously followed, where the decision of death is concerned, and this idea carries with it many implications which students would do well to ponder.

We have arrived now at another major generalisation as to disease and death in relation to humanity:

### LAW VIII

*Disease and death are the result of two active forces. One is the will of the soul which says to its instrument: I draw the essence back. Tire other is the magnetic power of the planetary Life which says to the life within the atomic structure: The hour of reabsorption has arrived. Return to me. Thus, under cyclic law, do all forms act.*

The reference here is to the normal dissolution of the form at the close of a cycle of reincarnation. As we well know. this cycle is determined in the case of man by major psychological factors which can hasten or prolong the "hour of the end," but only up to a certain point. The dictum of the soul and the fiat of the planetary Life are the final determining factors, except in the cases of war, accident, suicide or epidemics.

The power of absorption with which the planet is endowed is very great within certain limitations; it is these limitations, [Page 249] for instance, which promote epidemics as the aftermath of war. Such epidemics have a serious effect upon the human race after the war cycle is over and after the consequent epidemic has spent itself. Humanity, particularly in Eastern Europe, had not completely recovered from the epidemics, incident to the first part of the world war, when the second part took place. The psychological effects continue; the scars and the results of the second phase of that world war will persist for fifty years, even though—owing to man's greater scientific knowledge—the epidemic factor may be kept surprisingly within bounds. This, however, still remains uncertain. Time alone will demonstrate how successful humanity is in offsetting the penalties which outraged nature is apt to exact.

Much good will be brought about through the growing custom to cremate those forms which the indwelling life has vacated; when it is an universal custom, we shall see a definite minimising of disease, leading to longevity and increased vitality. The factor of resistance or the process whereby a form renders itself immune or non-responsive to the planetary pull and urge towards reabsorption requires the expenditure of much energy. When the life increases in potency within the form and there is less reaction to disease-conveying factors, the soul within the form will have fuller sway and greater beauty of expression and usefulness in service. This will be true some day of all the kingdoms in nature, and thus we shall have a steady radiance shining forth in the mounting glory of the Life of God.

### 3. RACIAL AND NATIONAL DISEASES

It must be apparent to you by now that I am principally concerned with indicating factors which are the result of the past history of the race rather than with giving you a specific and detailed account of the diseases which are allied [Page 250] to the various nations. This, in fact, it would not be possible to do, owing to the overlapping and paralleling which goes on in every department of natural life. Above everything else, I seek to make clear what must be done along the line of preventive healing and what should be accomplished in the difficult task of offsetting conditions already prevalent on earth as the result of *past misuse of the natural powers*. There must therefore be brought about a healing of those conditions which are present upon our planet on a large scale, and consequently my emphasis will not be upon the specific and the individual. I am laying a foundation also for a discussion of our next theme—the relation of the Law of Karma to disease and death and to humanity as a whole.



In the consideration of racial and national diseases, I do not intend to point out that tuberculosis is distinctively a disease of the middle classes in every country, that diabetes is a major trouble among the rice-eating peoples of the world, and that cancer is rampant in Great Britain, whilst heart disease is a prime cause of death in the United States. Such generalisations are both as true and as false as statistics usually are, and nothing is gained by labouring these points. These difficulties will all be offset in due time through the growth of understanding, by the intuitive diagnosis of disease, and by the magnificent work of scientific and academic medicine, plus a truer comprehension of right living conditions.

I prefer rather to give still wider generalisations which will indicate causes and will not emphasise the consequences of these causes. I seek, therefore, to point out that:

1. *The soil of the planet* itself is a major cause of disease and of contamination. For untold aeons, the bodies of men and of animals have been laid away in the ground; that soil is consequently impregnated with the germs and [Page 251] the results of disease and this in a far subtler form than is surmised. The germs of ancient known and unknown diseases are to be found in the layers of the soil and the subsoil; these can still produce virulent trouble if presented with proper conditions. Let me state that Nature never intended that bodies would be buried in the ground. The animals die and their bodies return to the dust, but return purified by the rays of the sun and by the breezes which blow and disperse. The sun can cause death as well as life, and the most virulent germs and bacteria cannot retain their potency if submitted to *the dry heat* of the sun's rays. Moisture and darkness foster disease as it emanates from and is nourished by bodies from whence the life aspect has been drawn. When, in all countries throughout the world, the rule is to submit dead forms to the "ordeal by fire," and when this has become a universal and persistent habit, we shall then see a great diminution of disease and a much healthier world.

2. *The psychological condition* of a race or of a nation, as we have seen, produces a tendency to disease and to a lowered resistance to the causes of disease; it can engender an ability to absorb evil contamination with facility. On this I need not further enlarge.

3. *Living conditions* in many lands also foster disease and ill health. Dark and crowded tenements, underground homes, undernourishment, wrong food, evil habits of life and various occupational diseases—all contribute their quota to the general ill health of humanity. These conditions are universally recognised and much has been done to offset them, but much remains to be done. One of the good effects of the world war will be to force the needed changes, the required rebuilding, and the scientific nourishment of the youth of the race. National physical [Page 252] ills vary according to the predisposing occupations of the people; the diseases of an agricultural race will differ widely from those of a highly industrialised race; the physical predispositions of a sailor vary greatly from those of an office worker in one of our large cities. These items of information are again but the platitudes of the social worker in the many cities and lands. Certain diseases appear to be purely local; others seem universal in their effects; certain diseases are gradually dying out, and new diseases are appearing; certain forms of disease are forever with us; others seem to be cyclic in their appearance; some diseases are endemic whilst others are epidemic.

How can this vast array of disease and forms of bodily ills come to be? How is it that some races are prone to succumb to one form of physical ill whilst other races are resistant to it? Climatic conditions produce certain typical diseases which remain strictly local and are not found elsewhere in the world.



Cancer, tuberculosis, syphilis, spinal meningitis, pneumonia and heart disease, as well as scrofula (using that term in its old sense to indicate certain forms of skin disease), are rampant throughout the world, taking their toll of millions; even though these diseases can be traced to certain great racial periods, they are now general in their effect. The clue to this can be found if students will remember that though the Atlantean racial period lies thousands of years away, a great majority of people today are basically Atlantean in their consciousness, and are therefore prone to the diseases of that civilisation.

If a full review of the health of the world were to be undertaken and presented to the thinking public—taken in normal conditions and not in war time—the question arises whether there are one hundred thousand perfectly healthy [Page 253] people to be found out of the billions now inhabiting the earth? I think not. If no actual and active disease is present, nevertheless the condition of the teeth, the hearing and the sight leave frequently much to be desired; inherited tendencies and active predispositions cause grave concern, and to all this must be added psychological difficulty, mental diseases and definite brain trouble. All this presents an appalling picture. Against the ills which it discloses, medicine is today battling; scientists are searching for alleviations and cures and for sound and lasting methods of eradication; research students are investigating the latent germs, and health experts are seeking new ways to meet the onslaught of disease. Sanitation, compulsory inoculation, frequent inspection, pure food laws, legal requirements and better housing conditions are all brought into this battle by the far-seeing humanitarian. Yet still disease is rampant; more hospitals are required and the death rate soars.

To these practical agencies, Mental Science, New Thought, Unity and Christian Science offer their aid, and seek quite honestly to bring the power of the mind to bear upon the problem. At the present stage, these agencies and groups largely are in the hands of fanatics and devoted, unintelligent people; they refuse all compromise and seem unable to recognise that the knowledge accumulated by medicine and by those who work scientifically with the human body is as God-given as their, as yet, unproven ideal. Later, the truths for which these groups stand will be added to the work of the psychologist and the physician; when this has been done, we shall see a great improvement. When the work of the doctor and the surgeon in relation to the physical body is recognised as essential and good, when the analysis and conclusions of the psychologist supplement their work, and when the power of right thought comes likewise as an [Page 254] aid, then and only then, shall we enter upon a new era of well-being.

To the various categories of trouble must also be added a whole group of diseases which are more strictly mental in their effect—the cleavages, the insanities, the obsessions, the mental breaks, the aberrations and the hallucinations. To the various healing agencies mentioned above should be added the work undertaken by Members of the spiritual Hierarchy and Their disciples; it takes soul power and knowledge, plus the wisdom of the other healing groups, to produce health among people, to empty our sanatoriums, to rid humanity of the basic diseases, of lunacy and obsession, and to prevent crime. This is finally brought about by the right integration of the whole man, through a right comprehension of the nature of energy, and through a correct appreciation of the endocrine system, its glands and their subtle relationships.

At present there is little coherent and integrated work done *in unison* by the four groups:

1. Physicians and surgeons—orthodox and academic.
2. Psychologists, neurologists and psychiatrists.

3. Mental healers and New Thought workers, plus Unity thinkers and Christian Scientists.
4. Trained disciples and those who work with the souls of men.

When these four groups can be brought into close relation, and can work together for the release of humanity from disease, we shall then arrive at an understanding of the true wonder of the human being. We shall some day have hospitals in which the four phases of this one medical and remedial work will proceed side by side and in the fullest cooperation. Neither group can do a complete task without the others; all are interdependent.

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It is the inability of these groups to recognise the good in the other groups striving for the physical well-being of humanity which makes it almost impossible for me to do more specific teaching and more direct talking on these matters. Have you any idea of the wall of antagonistic thinking and speech against which a new or pioneering idea has to batter itself? Have you ever seriously considered the aggregated and crystallised thoughtforms with which all such new ideas (and shall I call them hierarchical proposals) have to contend? Do you appreciate the dead weight of preconceived and ancient determinations which have to be moved before the Hierarchy can cause a new and needed concept to penetrate into the consciousness of the average thinking (or again should I say, unthinking?) public. The field of medicine is a most difficult field in which to work, for the subject is so intimate, and fear enters so strongly into the reactions of those who must be reached. The gulf between the old and established and the new and the spiritually demanded, needs much long and careful bridging. A great deal of the difficulty is, curiously enough, to be found fostered by the newer schools of thought. Orthodox medicine is slow, and rightly slow, in adopting new techniques and methods; it is at times too slow, but the case of the new mode of treatment or diagnosis must be rightly proven and statistically proven before it can be incorporated in the medical curriculum and method; the risks to the human subject are too great, and the good humanitarian physician will not make his patient the subject of experimentation. However, within the last few decades, medicine has advanced by leaps and bounds, the science of electricity and light therapy and many other modern techniques and methods have already been added to the various other sciences of which medicine avails itself. The demands of the intangible and the treatment of the nebulous—if such **[Page 256]** peculiar terms are in order—are being recognised increasingly and are known to play an orthodox and recognised part in the newer approaches to disease.

The approach of the mental schools and cults, as they erroneously call themselves, has not proceeded so helpfully. This is largely their fault. Schools of thought such as Mental Science, New Thought, Unity, Christian Science, Chiropractic enterprise, the efforts of the Naturopaths and many others, hurt their cause, owing to the large claims which they make and to their unceasing attacks upon orthodox medicine and other channels of proven helpfulness and upon the knowledge (acquired over centuries of experimentation) of the academic schools of medicine and surgery. They forget that many of their claims to success (and they are often irrefutable) can be classed under the general heading of faith cures, and this can be done correctly or incorrectly. Such cures have long been recognised by the academic thinker and known to be factual. These cults which are in fact the custodians of needed truths, need above everything else to change their approach and to learn the spiritual nature of compromise in these days of evolutionary unfoldment. Their ideas cannot come into full and desired usefulness apart from the already God-given knowledge which medicine down the ages has accumulated; they need also to keep a record of their numerous failures, as well as the successes which they loudly proclaim. I would here point out that these successes are in no way so numerous as those

of orthodox medicine and of the beneficent work done by the clinics of our hospitals which—in spite of failures and often gross stupidity—greatly ameliorate the pains and ills of the masses of men. These cults omit to state, or even to recognise, that in cases of extreme illness or accident, the patient is physically unable to affirm or claim divine healing and is dependent upon the work of some healer who works with no knowledge [Page 257] of the karma of the patient. Many of their so-called cures (and this is the case also with orthodox medicine) are cures because the hour of the end has not yet arrived for the patient and he would have recovered in any case, though he often does so more rapidly, owing to the remedial measures of the trained physician.

In cases of serious accident, where the injured person will bleed, the cultist (no matter what his cult may be called) will perforce avail himself of the methods of the orthodox physician; he will apply a tourniquet, for instance, and take the measures which orthodox medicine enjoins, rather than stand by and see the injured person die because these methods are not used. When he is face to face with death, he will frequently turn to the tried and proved methods of help and will usually call in a physician rather than be charged with murder.

All the above is said in no spirit of disparagement, but in an effort to prove that the many schools of thought—orthodox, academic, ancient, material or spiritual, new, pioneering or mental—are interdependent; they need to be brought together into one great healing science. This will be a science which will heal the whole man and bring into play all the resources—physical, emotional, mental and spiritual—of which humanity is capable. Orthodox medicine is more open to cooperation with the newer cults than are the neophytes of the science of mental control of disease; they cannot, however, permit their patients to be turned into guinea pigs (is not that the term used in these cases, brother of mine?) for the satisfaction of the pioneering cultist and the proving of his theories—no matter how correct when applied in conjunction with what has already been proved. The middle way of compromise and of mutual cooperation is ever the wisest. and this is a lesson much needed today in every department of human thinking.

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We shall now proceed to deal with our third and final section of thoughts around the basic causes of disease. The theme of *karma* has been little considered and I shall deal with it in a way larger than our particular subject perhaps warrants.

## CHAPTER III - Our Karmic Liabilities

### INTRODUCTORY REMARKS

### [Page 259]

We have reached now the concluding phase of our approach to the problem of disease. In our next part we shall deal with the attitudes and temperaments of the patient, taking into consideration his ray and also the state of mind of the healer; all these points are of prime importance when one comes to the consideration of the fine art of healing. It is, however, essential that ill health, acute disease, and death itself should find their place in the overall picture. A particular incarnation is not an isolated event in the life of the soul, but is a part and an aspect of a sequence of experiences which are intended to lead to one, clear, definite goal—the goal of free choice and a deliberate return out of matter to spirit and eventual liberation.

There has been much talk among esotericists (particularly in the Eastern presentation of the Path to Reality) anent liberation. The goal held before the neophyte is liberation, freedom, emancipation; this, by and large, is the keynote of life itself. The concept is a transiting out of the realm of the purely selfish and of personal liberation into something much wider and more important. This concept of liberation lies behind the modern use of the word "liberty" but is far wiser, better and deeper in its connotation. Liberty, in the minds of many, is freedom from the imposition of any man's [Page 260] rule, freedom to do as one wishes, to think as one determines and to live as one chooses. This is as it should be, provided that one's wishes, choices, thoughts and desires are free from selfishness and are dedicated to the good of the whole. This is, as yet, very seldom so.

Liberation is much more than all this; it is freedom from the past, freedom to move forward along certain predetermined lines (predetermined by the soul), freedom to express all the divinity of which one is capable as an individual, or which a nation can present to the world.

There have been in the history of the past two thousand years, four great symbolic happenings which have sequentially presented (to those who have eyes to see, ears to hear and minds to interpret) the theme of liberation—and not simply of liberty.

1. *The life of Christ Himself.* He, for the first time, presented the idea of the sacrifice of the unit, consciously and deliberately offered for the service of the whole. There had been other World Saviours, but the issues involved had not so clearly been expressed, because the mind of man had not been ready to grasp the implications. Service is the keynote of liberation. Christ was the ideal Server.

2. *The signing of the Magna Charta.* This document was signed at Runnymede, during the reign of King John on June 15th, 1215, A.D. Here the idea of liberation from authority was presented with the emphasis upon the personal liberty and rights of the individual. The growth and development of this basic idea, mental concept and formulated perception falls into four phases or chapters:

- a. The signing of the Magna Charta, emphasising personal liberty. [Page 261]
- b. The founding of the French Republic with its emphasis upon human liberty.
- c. The Declaration of Independence and the Bill of Rights, determining national policy.
- d. The Atlantic Charter and the Four Freedoms, bringing the whole question into the international field, and guaranteeing to men and women everywhere in the world liberty and freedom to develop the divine reality within themselves.

The ideal has gradually become clarified so that today the mass of men everywhere know what are the basic essentials of happiness.

3. *The Emancipation of the Slaves.* The spiritual idea of human liberty, which had become a recognised ideal, became a demanding desire, and a great symbolic happening took place—the slaves were freed. Like all things which human beings enact, perfection is nonexistent. The Negro is not free in this land of the free, and America will have to clean house in this respect; to put it in clear concise words, the U.S.A. must see to it that the Constitution and the Bill of Rights are facts and not a dream. Only thus can the inevitable working of the Law of Karma (which is our theme today) be offset. The Negroes are Americans, as well as the New Englanders and all other stocks which are not indigenous in

this country, and the Constitution is theirs also. As yet the privileges it confers are withheld by those who are the slaves of selfishness and fear.

4. *The Liberation of Humanity by the United Nations.* We are participating in a great spectacular and symbolic happening and are watching it in process. The liberation of the individual has moved onward through the symbolic liberation of a section of humanity (the remnants [Page 262] of the first two races, the Lemurian and the Atlantean) to the liberation of millions of human beings, enslaved by the forces of evil, by millions of their fellow men. The ideal has worked through into a practical worldwide effort upon the physical plane and has demanded worldwide sacrifice. It has involved the entire three worlds of human evolution, and for this reason the Christ can now lead His forces and aid human beings to liberate mankind.

What has really been happening, therefore, in the lives of individuals, in the lives of nations and in the life of humanity? A tremendous move to put right most ancient evil, to offset consciously the Law of Cause and Effect by a recognition of the causes in the personal, national and international worlds which have produced the effects under which humanity today suffers.

The Law of Karma is today a great and incontrovertible fact in the consciousness of humanity everywhere. They may not call it by that name, but they are well aware that in all today's events the nations are reaping what they sowed. This great law—at one time a theory—is not a proven fact and a recognised factor in human thinking. The question "Why?" so frequently asked brings in the factor of cause and effect with constant inevitability. The concepts of heredity and of environment are efforts to explain existing human conditions; qualities, racial characteristics, national temperaments and ideals prove the fact of some initiating world of causes. Historical conditions, the relationships between nations, social taboos, religious convictions and tendencies can all be traced to originating causes—some of them most ancient. Everything that is happening in the world today and which is so potently affecting humanity—things of beauty and of horror, modes of living [Page 263] and civilisation and culture, prejudices and likings, scientific attainment and artistic expression and the many ways in which humanity throughout the planet colours existence—are aspects of effects, initiated somewhere, on some level at some time, by human beings, both individually and en masse.

Karma is therefore that which Man—the Heavenly Man in whom we live, humanity as a whole, mankind in groups as nations, and individual man—has instituted, carried forward, endorsed, omitted to do or has done right through the ages until the present moment. Today, the harvest is ripe and mankind is reaping what it has sown, preparatory to a fresh ploughing in the springtime of the New Age, with a fresh sowing of the seed which will (let us pray and hope) produce a better harvest.

The outstanding evidence of the Law of Cause and Effect is the Jewish race. *All nations prove this Law*, but I choose to refer to the Hebrew peoples because their history is so well known and their future and their destiny are subjects of worldwide, universal concern. The Jews have always had a symbolic significance; they sum up in themselves—as a nation, down the ages—the depths of human evil and the heights of human divinity. Their aggressive history as narrated in the Old Testament is on a par with present-day German accomplishment; yet Christ was a Jew and it was the Hebrew race which produced Him. Let this never be forgotten. The Jews were great aggressors; they despoiled the Egyptians and they took the Promised Land at the point of the sword, sparing neither man, woman nor child. Their religious history has been built around a materialistic Jehovah, possessive, greedy and endorsing and encouraging aggression. Their history is symbolic of the history of all aggressors, rationalising



themselves into the belief that they are carrying out divine purpose, wresting away from people their property in a spirit of self-defense and finding some [Page 264] reason, adequate to them, to excuse the iniquity of their action. Palestine was taken by the Jews because it was "a land flowing with milk and honey," and the claim was made that the act was undertaken in obedience to divine command. Later, the symbolism gets most interesting. They divided into two halves: the Israelites with headquarters at Samaria, and the Jews (meaning two or three special tribes out of the twelve) locating around Jerusalem. Dualism ran through their religious beliefs; they were schooled by the Sadducees or the Pharisees, and these two groups were in constant conflict. Christ came as a member of the Jewish race and they renounced Him.

Today the law is working, and the Jews are paying the price, factually and symbolically, for all they have done in the past. They are demonstrating the far-reaching effects of the Law. Factually and symbolically, they stand for culture and civilisation; factually and symbolically, they *are* humanity; factually and symbolically, they stand as they have ever chosen to stand, for separation. They regard themselves as the chosen people and have an innate consciousness of that high destiny, forgetting their symbolic role and that it is Humanity which is the chosen people and not one small and unimportant fraction of the race. Factually and symbolically, they long for unity and cooperation, yet know not how to cooperate; factually and symbolically, they are the "Eternal Pilgrim"; they are mankind, wandering through the mazes of the three worlds of human evolution, and gazing with longing eyes towards a promised land; factually and symbolically, they resemble the mass of men, refusing to comprehend the underlying spiritual purpose of all material phenomena, rejecting the Christ within (as they did centuries ago the Christ within their borders), grasping for material good and steadily rejecting the things of the spirit. They demand the so-called restitution of Palestine, [Page 265] wresting it away from those who have inhabited it for many centuries; and by their continued emphasis upon material possession they lose sight of the true solution, which is that, symbolically and factually again, they must be assimilated into all the nations, and fused with all the races, thus demonstrating recognition of the One Humanity.

It is interesting to note that the Jews who inhabited southern Palestine, and whose chief city was Jerusalem, have succeeded in doing this and have fused with and been assimilated by the British, the Dutch and the French in a way that the Israelites, ruled from Samaria, have never done. I commend this to you for your consideration.

If the Jewish race would recall, therefore, their high symbolic destiny, and if the rest of humanity would see themselves in the Jewish people, and if both groups would emphasise the fact of human stock and cease thinking of themselves in terms of national and racial units, the karma of humanity would radically change from the retributive karma of the present to the recompensing good karma of the future.

Regarding this question from the long range vision (looking backward historically as well as forward hopefully), the problem is one to which the Jews themselves must make the larger contribution. They have never yet faced candidly and honestly (as a race) the problem of *why* the many nations, from the time of the Egyptians, have neither liked nor wanted them. It has always been the same down the centuries. Yet there must be some reason, inherent in the people themselves, when the reaction is so general and universal. Their approach to their direful problem has been one of supplication, or of distressed complaint, or of unhappy despair. Their demand has been for the Gentile nations to put the matter right, and many Gentiles have attempted to do so. Until, however, the Jews themselves [Page



**266]** face up to the situation and admit that there may be for them the working out of the retributive aspect of the Law of Cause and Effect, and until they endeavour to ascertain what it is in them, as a race, which has initiated their ancient and dire fate, this basic world issue will remain as it has been since the very night of time. That within the race there are and have been great, good, just and spiritual men is unalterably true. A generalisation is never a complete expression of the truth. But, viewing the problem of the Jews in time and space, in history and today, the points which I have made will bear careful consideration by the Jews.

What I have said in no way mitigates the guilt of those who have so sorely abused the Jews. You have a proverb, have you not? that "two blacks do not make a white." The behaviour of the nations towards the Jews, culminating in the atrocities of the second quarter of the twentieth century, have no excuse. The law must inevitably work. Though much that has happened to the Jews originated in their past history and in their pronounced attitude of separativeness and nonassimilability, and in their emphasis upon material good, yet the agents who have brought the evil karma upon them equally incur the retributive aspect of the same law; the situation has now assumed the form of a vicious circle of error and wrong doing, of retribution and revenge, and in view of this the time must come when together the nations will confer upon this problem, and together they will cooperate to bring to an end the wrong attitudes *on both sides*. All karma of evil nature is solved by the presentation of an accepting will, a cooperative love, a frank acknowledgment of responsibility and a skillful adjustment of united joint activity to bring about the good of humanity as a whole, and not just the good of an individual nation or people or race. The Jewish problem will not be solved **[Page 267]** by taking possession of Palestine, by plaint and demand and by financial manipulations. That would be but the prolongation of ancient wrong and material possessiveness. The problem will be solved by the willingness of the Jew to conform to the civilisation, the cultural background and the standards of living of the nation to which—by the fact of birth and education—he is related and with which he should assimilate. It will come by the relinquishment of pride of race and of the concept of selectivity; it will come by renouncing dogmas and customs which are intrinsically obsolete and which create points of constant irritation to the matrix within which the Jew finds himself; it will come when selfishness in business relations and the pronounced manipulative tendencies of the Hebrew people are exchanged for more selfless and honest forms of activity.

The Jew, owing to his rays and point of development, is outstandingly creative and artistic. This he must recognise and not seek as he now does to dominate in all fields, to grasp all opportunities away from other people, and so better himself and his own people at the expense of others. Release from the present situation will come when the Jew forgets that he is a Jew and becomes in his inmost consciousness an Italian, an American, a Britisher, a German or a Pole. This is not so at this time. The Jewish problem will be solved by intermarriage; that of the Negro will not. This will mean concession and compromise on the part of the orthodox Jews—not the concession of expediency but the concession of conviction.

Let me point out also that just as the Kabbalah and the Talmud are secondary lines of esoteric approach to truth, and materialistic in their technique (embodying much of the magical work of relating one grade of matter to the substance of another grade), so the Old Testament is emphatically a secondary Scripture, and spiritually does not rank **[Page 268]** with the Bhagavad-Gita, the ancient Scriptures of the East and the New Testament. Its emphasis is material and its effect is to impress a purely materialistic Jehovah upon world consciousness. The general theme of the Old Testament is the recovery of the highest expression of the divine wisdom *in the first solar system*; that system embodied

the creative work of the third aspect of divinity—that of active intelligence, expressing itself through matter. *In this solar system*, the created world is intended to be the expression of the second aspect, of the love of God. This the Jew has never grasped, for the love expressed in the Old Testament is the separative, possessive love of Jehovah for a distinct unit within the fourth or human kingdom. St. Paul summed up the attitude which humanity should assume in the words: "There is neither Jew nor Gentile." The evil karma of the Jew today is intended to end his isolation, to bring him to the point of relinquishing material goals, of renouncing a nationality that has a tendency to be somewhat parasitic within the boundaries of other nations, and to express inclusive love, instead of separative unhappiness.

And what of the Gentile attitude? It is absolutely necessary that the nations meet the Jew more than half way when he arrives at altering—slowly and gradually—his nationalistic orthodoxy. It is essential that they cease from fear and persecution, from hatred and from placing barriers to cooperation. The growing anti-Semitic feeling in the world is inexcusable in the sight of God and man. I refer not here to the abominable cruelties of the obsessed German people. Behind that lies a history of Atlantean relationships into which it is needless for me to enter because I could not prove to you the truth of my statements. I refer to the history of the past two thousand years and to the everyday behaviour of Gentile people everywhere. There must be a definite effort upon the part of the nationals of **[Page 269]** every country to assimilate the Jews, to inter-marry with them, and to refuse to recognise as barriers old habits of thought and ancient bad relations. Men everywhere must regard it as a blot upon their national integrity if there is the appearance within their borders of the old duality—Jew and Gentile. *There is neither Jew nor Gentile; there is only Humanity.* This war (1914-1945) should be regarded as having brought to a conclusion the ancient enmity between Jew and Gentile, and the two groups have now the opportunity to originate a newer and happier measure of living and a truly cooperative relation on either side. The process of assimilation will be slow, for the situation is of so ancient a date that habits of thought, customary attitudes and separative customs are well established and hard to overcome. But the needed changes can be made if goodwill directs the spoken word, the written presentation and the mode of living together. The Hierarchy sees no distinction. The Head of the Hierarchy, though not in a Jewish body at this time, achieved the highest spiritual goal for humanity whilst in a Jewish vehicle. The Hierarchy is also sending into Jewish bodies certain disciples who will work with full intent at the changing of the situation. There are Jews today, a few in number, who do not think in terms of being Jews; who are not preoccupied with the Jewish problem to the exclusion of all else, and who are endeavouring to fuse all people into one humanity, thus bridging the gap.

Again, I say, that the Masters of the Wisdom see neither Jew nor Gentile, but only souls and sons of God.

In dealing with the subject of karma as a factor—decisive and lasting in both disease and health—one of the criticisms to which my approach is subjected is that I deal too much with generalities and that I give no specific and detailed analysis of particular diseases, particularly of the great **[Page 270]** basic diseases which today take such a toll of humanity and which are not fundamentally being curbed. I do not deal with their symptoms or their cure, and I indicate not techniques whereby they may be handled. This I feel is a criticism with which I should deal, so that you may proceed with your study under no misapprehension. This is an appropriate point at which to stop and meet this contention. Karma is necessarily a topic which is general and not specific; it is not yet accepted in the occult sense by the general public. It must be considered along broad lines until such time that the Law of Cause and Effect is accepted as a major conditioning factor in the human consciousness, not only on a large scale but in relation to individual lives. Of this Law, the public is yet, as a whole, ignorant.

It will be obvious to you that it is entirely needless for me to deal with the symptomatic aspect of diseases and with the facts that have been so ably ascertained by orthodox medical science. We have been for some time considering the causes of such diseases, and I propose to deal with occult methods of producing cures—where such cures are permissible under the Law of Karma and where the healer is willing to work in an occult manner. I have attempted to make clear to you that the fundamental cause is related to energy, to its presence in excess as it pours through the centres, or to its deficiency. Here lie the two main factors in the production of disease. It is essential that those of you who are interested in the study of disease and its healing should admit this and permit it to form the basis of your approach. I have indicated that medicine and medical treatments of the future will start with this fact as their prime determination. The factual nature of medical discovery is not disowned by me. I seek to carry the matter forward from that point, and it is no part of my programme to ignore the wise discoveries of modern medical science, nor am I [Page 271] on the side of those groups of people who run down and refuse to admit the findings of modern medicine. This I have earlier emphasised. I want to indicate the trend of future medical research, which will be to seek for the seat of the trouble in the realm of vitality (as it may be called by orthodox investigators), and which we would regard as in the realm of the etheric body. Let me here make a practical statement which might be regarded as the next Rule in this treatise:

#### RULE SIX

A careful diagnosis of the disease, based on the ascertained outer symptoms, will be simplified to this extent that, once the organ involved is known and thus isolated, the centre in the etheric body which is in closest relation to it will be subjected to methods of occult healing, though the ordinary, ameliorative, medical or surgical methods will not be withheld.

It is here that the fanatical cultist or healer of today so often goes astray. The old approach to medicine, with its physical investigation and its successful or unsuccessful diagnosis, will still be required until such time that physicians and surgeons have clairvoyant faculty, intuitive perception and spiritual insight, and also until they have worked out a technique for handling energy in relation to the patient. To this will some day be added correct astrological interpretation, immediate recognition of ray types, and then the application of the right healing techniques, as required by the ray which conditions the patient's life expression, plus his point in evolution.

I am handicapped greatly as I seek to lay the foundation for this new approach to medicine. I am handicapped by the idealistic pronouncements of the pioneers in the new fields of nature healing, by the naturopaths, and by the [Page 272] premises of Christian Science and the Unity Schools. All that I can do (if you are to profit by my presentation) is to lay down certain broad and general assumptions which will govern the medical men of the future. But in the interim period between the old and the new eras, men will wander in a fog of speculation; a great conflict will be engineered between the fundamentalist schools and the speculators and the investigators of the new ideas, and temporarily the "noble middle path" of the Buddha will be forgotten.

There is present today, in the science of medicine, a situation paralleling that to be found in the realm of religion. The old approach suffices for the masses and is frequently successful both in its ameliorative and preventive aspects, and in its process of diagnosis. This is all that is possible at this time. In the same manner, the old religious presentation suffices to guide the unthinking masses along

certain broad lines of controlled living, and to keep clearly in the consciousness of the average man certain uncontrovertible, spiritual facts. Both in the guidance and protection of the masses in their spiritual natures and in the guidance and protection of their physical vehicles, doctors and priests can be divided into various groups—some adhering to old proved techniques, some so fundamentalist in position that they refuse to investigate that which is new and unproven, and some so idealistic, speculative and fanatical that they rush ahead and enter into a world of speculative experiment which may or may not give them the key to the medicine of the future but which certainly puts their patients into the category of what you call "guinea pigs."

The surest and least speculative field in medical practice is that which is concerned with the *surgical relief* of the patient; it is founded on a sure knowledge of anatomy, its diagnosis of requirements can be intelligently controlled, and [Page 273] its practice (when in the hands of a sound and reputable surgeon) can and frequently does produce a cure or a real prolongation of life. However, even in that field little is known about the results of an operation as it may affect the etheric body and (consequently) the nervous system through the intermediate system of the "nadis" or the etheric counterpart of the nerves. I would instance the removal of some organ. Definite results must necessarily be present and a period of difficult adjustment must inevitably take place within the subtle mechanism of the patient. The area of the body which has received surgical treatment, and particularly the centre in closest relation to it, *must* be affected, for the circulatory flow of energy, emanating from the centre, will find itself "short circuited," if I could use such a phrase. This flow, which has hitherto passed through the area of surgical attention, must work its way to all parts of the body, via the "nadis"; these, as you know, underlie and feed the needed energy to the nervous system. Old channels for the flow of energy will have been removed, as the result of operative measures, major or minor. New channels or lines of force, bridging the "mutilated" area, will have to be established and a basic adjustment will have to be made within the vital mechanism of the patient. Along this line there is practically nothing as yet known. It is not even yet in the field of advanced research.

The new medicine cannot be scientifically formulated or intelligently presented until such time as the *fact* of the etheric body is accepted and *its existence, as a mechanism of energy supply and as the vital aspect of the outer form, is generally recognised*. The shift of the attention of the medical profession will then be away from the outer, tangible, physical effects and to the inner causes, as they are to be found in the centres and their related fields of activity.

#### [Page 274]

Within the areas where a disease is manifested, certain esoteric facts anent the general subject have already been posited by me:

1. That disease, in its immediate cause, can be traced to the individual etheric body when the difficulty is purely local, or to the planetary etheric body (in particular the etheric body of the fourth kingdom in nature) where epidemics are involved, or to such a condition as war, affecting large masses of men.
2. That the etheric body has not hitherto been considered as an existent fact, from the angle of orthodox medicine, though there is a modern drift towards emphasis upon *vitality*, upon the vital qualities in food, and the giving of vitamin products in order to build up a vital response. This is the first indication of an unrealised need to increase the potency of the vital body.

3. That the condition of the etheric body predisposes the subject to disease or protects it from disease, making man resistant to the impact of deteriorating or epidemic factors, or failing to do so because of inherent etheric weakness.
4. That the etheric body is the mechanism of vital, pranic life, and "sub-stands" or underlies the outer, familiar equipment of the nervous system, which feeds and actuates all parts of the physical organism. The relationship existing between the centres, the nadis and the entire nervous system comprises the field of the new medicine and indicates the new major field of research.
5. That the main causes of all disease are two in nature:
  - a. They are to be found, first of all, in the stimulation or the nonstimulation of the centres. This simply implies the overactivity or the underactivity of [Page 275] any centre in any part of the body. Where the flow of energy is commensurate to the demands of the physical body at any particular stage of development, then there will be relative freedom from disease.
  - b. They are to be found, secondly, in the karmic effect of the three planetary diseases: Cancer, Tuberculosis, Syphilitic diseases. Some day medicine will realise that behind every single disease (irrespective of the results of accident or war) lie these three main tendencies in the human body. This is a basic and important statement.
6. That the etheric body is a focussing point for all the interior energies of the body, and therefore the energy transmitted will not be pure vital energy or simple planetary prana but will be qualified by forces coming from the astral or the emotional apparatus, from the mind or from the soul body. These "qualifications of force," indicating as they do the karma of the individual, are in the last analysis the major conditioning forces. They indicate the point of development of the individual and the areas of control in his personality. They therefore indicate the state of his karma. This lifts the whole subject of medicine into the psychological field and posits the entire problem of karmic effects and of ray types.
7. That these conditioning factors make the etheric body what it is in any one incarnation; these factors are, in their turn, the result of activities initiated and carried through in previous incarnations, and thus constitute the patient's karmic liabilities or his karmic freedoms.
8. That the basic energies pouring into the etheric body and conditioning the physical body will be of two major [Page 276] types: the ray energy of the soul and the ray energy of the personality, qualified by the three minor forces or the rays of the mental nature, the astral body and the physical vehicle. This therefore involves five energies which are present in the etheric body which the physician of the future will have to consider.
9. That diagnoses, based upon the recognition of these subjective factors, are not in reality the involved and complicated matter they appear to be today to the student of the advanced occult theories. Medical men in the New Age will eventually know enough to relate these various ray forces to their appropriate centres; hence they will know which type of force is responsible for conditions—good or bad—in any particular area of the body. Some day, when more research and investigation have been carried forward, the science of medicine will be built upon the fact of the vital body and its constituent energies. It will then be discovered that this science will be far simpler and less complicated than



present medical science. Today, medicine has reached such a point of complexity that specialists have perforce been needed who can deal with one area of the body and with its effect upon the entire physical vehicle. The average general practitioner cannot cope with the mass of detailed knowledge now gathered re the physical body, its various systems, their interrelation and their effect upon the many organisms which constitute the whole man. Surgery will remain occupied with the anatomical necessities of the human frame; medicine will shift its focus of attention, before long, to the etheric body and its incident circulatory systems of energy, its interlocking relationships and the flow between the seven centres, between the centres themselves and the areas which they control. **[Page 277]** This will mark a tremendous advance in wise and useful approach; it will produce a basic simplification; it will lead to more correct methods of healing, particularly as clairvoyant vision is developed and becomes recognised by science, and known to be an extension of a normal sense.

10. As the true astrology comes into its own and is developed into a reputable science, the charts of the soul and of the personality can be related to each other; then the etheric body will be checked by correct astrological conclusions, and the physician will be on far surer ground than he now is. The astrology of the past concerned the life of the personality; the astrology of the future will indicate the purpose of the soul, and will completely revolutionise medicine (among other things). It must, however, be lifted out of the hands of those interested in predictional astrology, out of the hands of the thousands who at this time spend much time "casting" horoscopes (seeking to interpret their usually erroneous conclusions), and placed in the hands of trained mathematical scientists and in the hands of those who have given as much time to scientific training along astrological lines as is now given to training a reputable physician, a chemist or a biologist.

11. These astrological findings will not only be related to the personality and the soul charts, but will also enter the field of medicine, particularly in relation to the etheric body. Today, any astrological investigation done in the field of medicine has relation to physical disease within the physical body; in the future, it will concentrate upon the condition of the etheric vehicle. This is a new and imminent development in astrological research.

**[Page 278]**

Another difficulty which I have to face (as I seek to present to you the medicine of the future) is that I think in terms of cycles and you think in terms of a few brief years. What I am in reality attempting to do is to indicate the lines along which medical research will trend during the next two hundred years. The effort of the present day approach is how to cure a person here and now; this is a natural reaction, and advanced thinkers seek to be able to do this at this time through the medium of so-called esoteric and mental modes of healing. Yet little is known of the make-up of the vital body and practically no background of research in this field exists. Modern medicine is of very ancient origin. Over the centuries it has grown and developed until modern skill, modern research, modern techniques and modern methods of healing and of cure are amazingly successful. This is oft forgotten in the emphasis laid by the adherents of new and untried schools upon the failures to cure, which they attribute to wrong methods and fail to allow for karmic limitations. The success of modern medicine is today so great that millions of people are kept alive—if not cured—who in earlier days and with less scientific aptitude would normally have died. In this developed skill and knowledge, and in this aptitude in the care of the physical mechanism, is today to be found a major world problem—the problem of the overpopulation of the planet, leading to the herd life of humanity and the consequent economic problem—to mention only one of the incidental difficulties of this success. This "unnatural" preservation of life is the cause of much suffering and is a fruitful source of war, being contrary to the



karmic intent of the planetary Logos.

With this vast problem, I cannot here deal. I can only indicate it. It will be solved when the fear of death disappears and when humanity learns the significance of time and [Page 279] the meaning of cycles. It will be simplified when true astrological findings become possible, when man knows the hour of his departure from this outer plane, and masters the technique of "withdrawal" and the methods of abstracting himself *consciously* from the prison of the body. But much research has to take place first. The fact, however, that the problem is recognised and that speculation and investigation are rife, indicate that the time has come—karmically and from the angle of human evolutionary development—for a study of the etheric body, of the conditioning rays which govern its manifestation *in space*, and of astrology, which governs its manifestation *in time*.

It is for this reason that the world today is full of groups in revolt against orthodox medicine—wrongly in revolt, because in their fanatical enthusiasm for their particular approach to the problem of healing, they ignore the beneficent aspects of developed medical science. They thus attempt to throw overboard the contribution of the ages to man's knowledge of the human organism, its interrelations and its care, cure and preservation; they fail to profit from past wisdom, but prefer to set sail upon the sea of research in a spirit of revolt, full of prejudice and totally unequipped for the task in hand.

Naturopaths of many kinds, professors of methods of healing by electricity or light and colour, food dietitians with infallible cures for all diseases, the many who practice systems founded on the Abrams mode of diagnosis, and many advocates of the chiropractic methods, as well as the various healing systems which are completely divorced from medicine but which undertake to bring about cures, are all indicative of new and hopeful trends; they are nevertheless extremely experimental in nature, and are so fanatically endorsed, so exclusive of all recognised methods of healing aid (except their own), so violently opposed to all the findings [Page 280] of the past, and so unwilling to cooperate with orthodox medicine that, in many cases, they constitute a definite and real danger to the public. It is largely their own faulty approach which is responsible for this; their undoubted ignorance of the nature of the human body, their attack on existent medical practices (even of proven value), and their biased belief in the infallibility of their experimental techniques, have brought them under the attack of the rigidly orthodox medical practitioners and of the fundamentalists within the ring-pass-not of academic medicine. Yet within the ranks of medicine are many enlightened men who would gladly cooperate if the small and vociferous cults would relinquish their exclusiveness and be willing to cooperate and accept that which the divine instinct in man down the ages has taught in connection with the healing of the human body. It will be through the collaboration of the new experimental schools and the older and proven methods that the medicine of the future will be developed. The value of all the many groups—good and indifferent—lies in the fact that they point the way towards new trends and indicate the lines along which the medicine of the future can enrich itself and become better adapted to man's need. They are too experimental as yet to be trustworthy, and are not yet scientifically proved. They are pioneering groups, and have a real contribution to make, but this will only be possible if they refuse to divorce themselves from the past and are willing to compromise in the present. Academic medicine is the result of the God-given gifts of the human mind; it is a proven divine expression and a most beneficent force in the world, in spite of human weakness, commercial exploitation and many mistakes. It is the same with religion. Both of these great sciences must eliminate the reactionary and fundamentalist positions, and then proceed with an [Page 281] open mind into the new ways of approach to divinity and of approach to physical well-being.

It might therefore be said that the main contribution which I am making at this time is to indicate the causes of disease and ill health which are not recognised by orthodox medicine, which deals with the effects of these subtle causes as they work out in the physical body and the nervous system. I am not dealing (as I have earlier warned you) with the symptoms of disease, with medical diagnosis or with systems of applied physical means to bring about cures or to ameliorate conditions. These have kept pace with man's growing capacity to discover and to know.

Let me reiterate that I am laying the foundation for an approach to the subject of the physical body in health and disease which will deal primarily with the etheric body. This should eventually lead to an accumulation of knowledge anent energy, its focal points and distribution in the etheric body, which will equal that already gained in the field of exact physical knowledge, and that exact knowledge is a fact.

The study of inherited disease indicates a faint recognition of man's karmic liabilities and karmic tendencies. A mistake lies however in the belief that these tendencies are to be found in the germs of life and of substance, brought together at the moment of conception, and therefore that the father or the mother is responsible for the transmission. Such is not the case. The subject in incarnation has—from the angle of the soul—definitely and consciously chosen his parents for what they can contribute to his *physical* make-up whilst in incarnation. The vital body is therefore of such a nature that the man is predisposed to a particular type of infection or of disease; the physical body is of such a nature that its line of least resistance permits of the appearance and control of that which the [Page 282] vital body makes possible; the incarnating soul produces, in its creative work and in its vital vehicle, a particular constitution to which the parents chosen contribute a definite tendency. The man is therefore nonresistant to certain types of disease. This is determined by the karma of the man.

It is well known to students of the esoteric sciences that the physical body is simply an automaton, responsive to and actuated by a subtler body of energies which are a true expression of the point in evolution. This point in evolution may be that of personality control, through one or other of its bodies, or of soul control. These are facts which the medical profession must grasp, and when it does a great step forward will have been made. Esoteric students are willing to recognise that the physical body is automatic in its response to emotional, mental or soul impression; so closely, however, is the etheric body interwoven with the physical vehicle that it is well nigh impossible to separate the two in consciousness; this will not be proven or possible until the science of etheric energy and the development of clairvoyant perception demonstrate the truth of what I say. This is again a needed repetition.

Medical science, through its study of the nervous system and its recognition of the power of thought over the physical body, is moving rapidly in a right direction. When it admits, in relation to the physical body, that "energy follows thought," and then begins to experiment with the concept of thought currents (as they are erroneously called) which are directed to certain areas of the etheric body—where the esotericists posit the existence of energy points or centres—much will then be discovered. Christian Science had a sound conception in its original basic concept of the mind as a permanently existent factor; its overemphasis upon the mind, its idealistic presentation of human nature, [Page 283] its expectancy of man's capacity to demonstrate today and immediately as a fully manifested son of God (with no intermediate or necessary unfoldments), and its contradictory position of using the energy of the mind for mainly physical requirements have soundly negated its basic tenets. Otherwise Man might have been permanently deluded. Had Christian Science fulfilled the original

intention of the group of initiates who sought to influence humanity through its agency, and had it developed the idea correctly that energy follows thought, medical science would have greatly benefited.

Its presentation was both too high and too low, and a great opportunity was lost. Christian Science has failed from the angle of the Hierarchy, and its usefulness has been largely negated.

Healers and healing groups work as yet at a great disadvantage; but they can begin now to work, and their work is of a twofold nature:

1. They can, through the power of directed thought, pour energy into the centre which is the determining factor in that area of the physical body where the trouble lies. If, for instance, the patient is suffering from such a difficulty as gastric ulcer, the stimulation of the solar plexus centre may produce a cure, provided that the work done is *purely mental* and that the results expected are *purely physical*. Otherwise the emotional nature will share in the stimulation and real difficulty will arise.
2. They can stimulate a centre higher than the one controlling a particular area and thus—by the intensification of the higher centre—reduce the vitality of the lower. If, for instance, there is disease or trouble in connection with the organs of generation [Page 284] (as for instance disease of the prostate gland), then the throat centre should receive attention. It is that centre which must eventually be the recipient of the energy of the lower creative aspect or correspondence. This is called "the technique of the withdrawal of the fire"; by its means what you call overstimulation in certain cases, or inflammation in others, can be stopped.

These two ways of using energy and thought control form the occult basis for the two fundamental methods used in directing energy in diseased areas. They produce, in the one case, an intensification of the life of the associated centre, with a consequent definite effect upon the diseased area; or they lessen the inflow of force in the other case, and thus weaken the quality of the disease. It will be apparent, therefore, that much must be known of the effects of these two basic and different techniques before a healer *dare* work. Otherwise he might greatly increase the trouble in the diseased area and even succeed (which frequently happens) in killing the patient.

There is another point which I would seek to emphasise. In all healing methods of an esoteric nature, it is essential that sound medical practices of an orthodox kind accompany the subtler modes of help. It is in the wise combination of the two approaches, and in the cooperative work of the orthodox physician and of the occult healer or healing group, that the soundest results will be produced.

Students who attempt to heal will therefore need to realise two things: the nature of the disease, as diagnosed by a good physician, and the centre which controls the area of the disease. The safest plan for the average student of healing or for a healing group is to work in cooperation with some reputable doctor and in relation to the centre [Page 285] which controls the diseased area. Initiates, in their healing work, deal with the higher correspondence of the controlling centre, working always through the analogous emotional and mental centres. This is *neither possible nor permissible* to the ordinary healing group. The higher the centres considered, involved and dealt with, the more potent the results, and therefore the greater care required.

The whole process is one of either stimulating activity or of withdrawing energy, of making more active an allied centre and thus abstracting attention from the centre governing the diseased area or organ, or of balancing the energies flowing between two centres and thus producing an equable and even interplay. The more the neophyte studies this subject of healing the more complex it will appear, until the time comes when he can work in collaboration with some physician who has the inner vision and can see the centres, or with patients who know within themselves their own destiny and can collaborate with some group which has sound occult knowledge, which can ascertain the patient's rays and which knows at least the nature of his disposition or his "indisposition," through consulting his natal chart.

You might ask, therefore, in view of all this, if it is possible for you to do definite healing work that will be effective, sound, right and permissible. The risks of over- or understimulation seem too great; the knowledge of the healer seems too small to permit experiment, and the karma of the patient is necessarily (for the average healer) not yet ascertainable.

To this I would reply that all work of a pioneering and experimental nature has always its own special risks. Many have been the casualties of science, and particularly of medical science, in the early days of modern medicine and surgery. But this never deterred the sincere investigator or slackened the growth of knowledge; in these days of pioneering [Page 286] in the field of occult healing, the same courage must be shown and the same risks assumed. The safeguard from the strictly legal and human angle will be that the patient will be in the hands of a reputable physician for diagnosis and medical care during the time that the occult healer is endeavouring to be of vital helpfulness.

The work of the healer and of the healing groups will therefore be supplementary to the orthodox care; results will have to be carefully watched and noted on both sides. Any group which is formed for healing should work under certain determined policies, and here are a few which I would suggest as essential to success in this transitional period:

1. The patient to be healed (or helped, if healing is not possible) should always be in the hands of a good and reputable doctor, and if not, should be encouraged to consult one.
2. The nature of the disease should be known to the group, and should be determined by careful, orthodox medical diagnosis.
3. The age of the patient, his birth date and some information anent his circumstances should also be known, so as to provide a focal point of interest, and a magnetic area should be constructed around the patient which will attract the thought-directed energy of the group.
4. The healer or the healing group should have a general grasp of the nature and the anatomy of the body, the placement of the various organs in the body and the position and nature of the centres governing the diseased area or areas. Charts giving this information should be studied.
5. The faculty of imagination and the power of visualisation should be emphasised in a healing group, and the [Page 287] ability should be developed to send streams of energy to the patient and to the area in the patient's body where the trouble lies.

6. The healer or the healing group must remember that it is not mental energy only with which he works. He, for *himself*,

- a. Creates a thought of healing power.
- b. That created focal point of concentrated attention becomes the directing agent for the healing force or prana.
- c. This prana is neither mental nor astral in nature. It is pure planetary substance or living essence, and is that substance of which the vital body of the planet is made.
- d. The healer or the healing group appropriates as much of this substance as is possible, and by the power of their united thought they direct it to and through the centre involved. *Healing work is circulatory*, and this must not be forgotten. The pranic energy (thought-directed) is not sent to the centre and there permitted to accumulate. It is *passed through* the centre, first of all to the organ involved or the area where difficulty is to be found, and then is sent out to the body as a totality. It might be regarded as a system of *flushing*, with a purificatory and stimulating effect.

It is only possible in these early days of experiment and work along these lines to give certain simple rules. Out of the results achieved experience will come, and the healing group will learn gradually *how* to work, *when* to change its methods, and *what* to notice.

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From the start of work along these lines, records should be kept. In this aspect of the work the patient will frequently cooperate. Dates, incidental phenomena, changes for the better or the worse should be noted, along with information as is possible anent the patient's general condition. For this reason, I recommend that in the early stages of this work healing be attempted only in connection with those who are well known to the members or who are put in the hands of the healing group by physicians or by those willing to give full information.

People who are so ill that they are not expected to live, or who are suffering from diseases which preclude ultimate recovery, should *not* be taken into the healing group for treatment, except with *ameliorative* results in mind. No neophyte knows enough of karma to work with confidence either at the task of health or of release by death. If, however, a patient gets worse whilst the group is working upon his case, he should not be dropped, but a definite and different technique can then be used to ease the path of death. In the next section I intend to touch upon the karma of death.

If you will bear in mind that work in connection with the etheric body (as an instrument of vitality) is today as little known as the science of modern medicine was known in the year 1200 A.D., you will be enabled to work without discouragement and without that undue expectation which today handicaps the neophyte. Assume consciously the position that nothing is as yet really known anent the centres, the areas of energy in the body, and thought direction; realise also that you are engaging upon a great research project. Nothing, literally nothing, has been done in relation to medicine and the science of the centres in any practical way, though certain books upon the relation of the centres to psychological research and equipment and the glandular [Page 289] or endocrine system have played tentatively with the subject. The field of research which I propose to you is an entirely new one. Those among you who enter it may not see the results of what you are attempting to do. Your impatience and your

eagerness to help may handicap you; your ignorance may cause you to make mistakes. But, go on; persevere; keep careful records and preserve all correspondence. Then the results will be sure.

## 1. KARMIC LIABILITIES OF THE INDIVIDUAL

We have already studied (perhaps without realising its implications) our first point under this heading. This concerns the karmic liabilities of the individual, emerging from the subjective vehicles and from the personality as a whole.

As we discussed the psychological causes of disease as they arise in the subtle vehicles in the three worlds or from the disciple's tension as he endeavours to tread the Path, we were in reality concerned entirely with karma or the effect of the inner causes of events, equipment and circumstances upon the physical plane. We saw how the inner bodies, via the etheric body, conditioned the man's outer manifestation, and that disease or health was largely dependent upon them. They are the immediate karmic cause of physical plane existence. If the idea is then extended to include previous incarnations—as must inevitably be the case—then we arrive at the conclusion that the condition of these inner bodies, their limitations and their richness, their defects and their assets, and their general psychic and psychological tendencies are inherited from previous lives, and are therefore responsible for the present earthly situation. We have, consequently, simply pushed the causes of present day conditions still further back, and we could—if we so desired—enter a field of such intricacy and detail that nothing profitable would eventuate. The whole problem of the recovery [Page 290] of past incarnations is one of infinite possibility, and when I use this word "infinite" I immediately put the whole subject out of the control of the finite mind. We are then dealing with something which it is not possible to handle rationally.

Karma was, for infant humanity and for the undeveloped individual, a group matter. The man was a member of a group but without any thought as to the implications and the responsibilities entailed. Later, as the process of individualisation became more effective in character and purpose and more pronounced in temperament, karma became also more personal and definite, and the man in a position to make or work off more causes and effects. The personality not being thoroughly unfolded and integrated, the man was still involved in group life and the interrelations became more extensive. Later on, the personality became the conscious creator of its own causes and the conscious participator in the effects. Upon the Path, the karma of the chosen group, of the individual, and of those with whom the man chooses association through unity of spiritual purpose involves him, and another factor is added to the previous categories of karmic responsibility. Later still, karma in the three worlds is met, overcome and negated; at the same time karma connected with the initiating of causes through world service is added to that which the individual has already experienced, and he shares in the karmic responsibility of the Hierarchy itself. All these stages:

1. Elementary group karma—of the primitive man,
2. Individual karma of the self-conscious developing man,
3. Karma, related to the life of the disciple,
4. Hierarchical karma,

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must be added to the well known *Karma of Retribution* with which the disciple is already familiar; to it must also be added national and racial karma, plus the educational karma which all disciples bring



upon themselves when they are desirous of entering an Ashram to prepare for initiation.

There is also the *Karma of Reward* in contradistinction to that of *Retribution*; this is a type of karma oft forgotten, but one which will become better known in the coming world cycle. Humanity has worked off much evil karma, and the karma based on causes later to be initiated will not generate such dire effects as that of the past. Not all karma is bad, in spite of what man thinks. Much of it is necessarily punitive and distressing, owing to humanity's ignorance and low stage of development. When karmic retribution becomes acute and terrible, as it is in today's appalling world experience, it indicates that humanity has reached a point where consequences can be meted out on a large scale and with justice. Very little suffering is attached to karma where there is ignorance, leading to irresponsibility and complete lack of thought and there is attached to affairs but little true sense of guilt. There may be unhappy conditions and distressing circumstances, but the ability to respond to such conditions with commensurate pain is lacking; there is little mental reaction to the processes of karmic retribution. This should be borne in mind. The Aryan race is now, however, so developed mentally and on a large scale that karma is truly horrible and agonising and can express itself through world conditions. At the same time, the present widespread distress indicates the extent and success of human unfoldment and is a most hopeful and promising sign. In this idea, you have the clue as to why the good, the holy and the saintly servers of the race carry—in this world cycle—such a heavy load of karmic ill.

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It is consequently quite impossible in the scope of this treatise to deal more fully with this subject of karma as it produces the many types of human ills, including disease—only one of its manifestations. The theme is too vast, too complicated and too widely diffusing in its effect. All that one can do is to posit the fact that past actions and reactions have established in previous lives such a karmic rhythm that today all the aspects of the lower nature are involved; and among the commonest and most ordinary effects, and one in which the great Law of Retribution takes effect, is that of disease. This is a point which healers and metaphysicians, so-called, should most carefully consider.

## 2. THE SEVEN RAY CAUSES OF KARMA

These carry the cause of all human difficulties, including ill health and disease—individual, national and racial—still further back to the very origin of creation itself. Karma demonstrates in those streams of energy and of primordial substance which pour into and through the created world, including the lower three worlds where work the lunar pitris and the elemental essences of all forms. This primordial karma (if I may so call it) is contributory to the existence of disease. We are told in the ancient books, to which the Masters have access, that the world is constructed of substance which is already tainted with the karma of a previous solar system.

It will be apparent to you that these streams of force, emanating from the Lords of the Seven Rays, are coloured, therefore, and "tainted"—if I may use such a word—by the limitations of these same great Beings; They are Gods, from our point of view, but in reality, Gods in the making, even though much nearer solar divinity than the most advanced human being is near to planetary divinity. They are the "imperfect Gods" spoken of in *The Secret Doctrine* [Page 293] and are the planetary Logoi of the sacred and non-sacred planets. If the great informing Lives of the planets within our solar system are imperfect, the effect of this imperfection must inevitably affect Their planetary creations, Their bodies of manifestation, and thus introduce a karmic condition over which the individual human being has absolutely no control, but within which he moves and which he shares. It is obviously impossible for

me to elucidate this theme. All I can do or am permitted to do is to give you seven stanzas from one of the most ancient volumes in the world; it deals with the seven ray causes of imperfections in our planetary manifestations. To these should be added (if it were only possible) the stanzas which convey the significance of the defects emerging from astrological conditions and producing effects of a planetary nature and involving, therefore, the horoscope of our particular planetary Logos. But these are far too abstruse, elaborate and far-reaching in their theme, and can be studied and considered only when humanity has reached such a stage of intuitive development that men can "appreciate causes and effects as whole processes and can see both the beginning and the end in one flash of time in space." In these words the Master Serapis once summed up the matter when endeavouring to train a group of initiated disciples in this mode of approaching vast subjects.

The "Book of Karma" has in it the following stanzas, and these can serve as an introduction to those dealing with the Seven Ray causes of inharmony and disease. To the intuitive aspirant some meaning will emerge, but he must ever bear in mind that all that I am attempting to do is to put into words—unsatisfactory and quite inadequate—stanzas concerning the conditioning factors in the equipment of those great Beings Whose life force (which we call energy) creates all that is, colours and shapes all [Page 294] manifestations within the worlds, and adds its quota of force to the equipment of every single human being. Every man appropriates this energy to the measure of his need, and his need is the sign of his development. The stanzas I have selected are from *The Book of Imperfections*. Part Fourteen:

"The seven imperfections issued forth and tainted substance from the highest sphere unto the lowest. The seven perfections followed next, and the two—that which is whole and sound and that which is known as detail and unwholesome in an awful sense—met upon the plane of physical life. (The etheric plane.—A.A.B.)

And there they fought, swinging into the conflict all that they were and had, all that was seen and all that was unseen within the triple ring. (The three lower worlds.—A.A.B.)

The seven imperfections entered the seven races of men, each in their own place; they coloured the seven points within each race. (The seven planetary centres, transmitting imperfect energy.—A.A.B.)

The seven perfections hovered o'er each race, over each man within each race and over each point within each man.

And thus the conflict grew from the outermost to the innermost, from the greatest One to the littlest ones. Seven the imperfections. Seven the perfect wholes; seven the ways to oust the dark of imperfection and demonstrate the clear cold light, the white electric light of perfect wholeness."

All that you can gain from the above, my brother, is a concept of a long conflict, of seven great energies which manifest as dualities and which produce when anchored within one body (whether that of a planet, a man or an [Page 295] atom) an area or cycle of distress, as it is called; this distress produces the evolutionary urge and is itself *the cause* of manifestation, whilst *its effect* (which is karma) is the liberation ultimately of the perfect and the good. These things are not easy to comprehend. It must be remembered that the seven imperfections are related to the sevenfold nature of the One in Whom we live and move and have our being, and that these seven imperfect energies hold within themselves the perfect will-to-good, more potent in the long run than the will-to-harm.

These energies pour through the seven centres of the planetary body and are—as far as we are concerned—the seven ray energies. In relation to the will-to-harm which can and does demonstrate as disease in all the four kingdoms in nature, you have the reason why I instituted, among the esoteric

students for whom I have made myself responsible, the development of harmlessness. It is the major agent for the offsetting of karma. I will here give you Law IX. and thus complete a group of laws which, when followed, will be found essential to the curing of disease and the maintenance of health.

## LAW IX

*Perfection calls imperfection to the surface. Good drives evil always from the form of man in time and space. The method used by the Perfect One and that employed by Good is harmlessness. This is not negative but perfect poise, a completed point of view and divine understanding.*

You will have noticed that what I have said in this connection removes the whole subject of disease into a distant world of origins—a world into which man is as yet unable to penetrate. It is for this reason that I have devoted so much time to the consideration of *the causes* of disease; more than half of what I have to say is to be [Page 296] found in this first part of our discussion. We have nearly concluded this, and face what many will regard as the more useful and practical part of the teaching anent this subject. It has never been my intention to deal with the pathology of disease or the symptoms of the many forms of ill health which ravage mankind. I seek mainly to lay the stress upon the subjective reasons for the majority of ills which attack the human frame. My purpose is, however, sound. The overemphasis which people put upon disease is bewildering to the soul, for it places the transient, constantly changing form-nature in a position of undue prominence, whereas—from the angle of the soul—the vicissitudes of the body are only of importance just in so far as they contribute to the enrichment of soul experience.

The factor that is of importance is the causes, initiated by man from life to life; these work out in the appearance of disease, in the emergence of some disastrous consequence in circumstance and in event, and in the general conditioning of some particular incarnation. It is with these causes that man must learn to deal, to recognise them, and to trace the conditioning energy to the appropriate effect, dealing primarily then with the task of negating the cause by the opposition of a trained will. Karma is not an inevitable, inescapable and dire happening. It can be offset; but this offsetting, particularly where disease is concerned, will include four lines of activity:

1. Determining the nature of the cause and the area in consciousness where it originated.
2. Developing those qualities which are the polar opposite of the effective cause.
3. Practising harmlessness so as to arrest the expression of the cause and to prevent any further implementing of the unfortunate condition.

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4. Taking the necessary physical steps which will produce the conditions which the soul desires. These steps will include:
  - a. A mental acquiescence and an acceptance of the *fact* of the effect—in the case which we are considering in relation to karma—disease.
  - b. Wise action along the lines of orthodox medical procedure.
  - c. The assistance of a healing group or a healer for aid in inner spiritual healing.

d. Clear vision as to the outcome. This may lead to preparation for a more useful physical plane life or preparation for the great transition called death.

But behind all wise thinking and wise activity must be the acceptance of the existence of certain general conditions which work out as physical ill health during this world cycle, and not only for the human kingdom but also for the three sub-human kingdoms. The Law of Imperfection exists because the Great Realities (to be found in all the phenomenal world) are likewise in process of development and of evolutionary unfoldment. Therefore, until They, as spiritual Beings, have developed "sublime control"—as it is called—over the substance of Their phenomenal forms, those forms will fall short of divine perfection. Disease is only a form of transient imperfection, and death is just a method for refocussing energy, prior to a forward moving activity, leading steadily and always towards betterment.

The comprehension of the seven stanzas which I now propose to give you will lead eventually to the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle, because all forms are infused with the life energy of the "imperfect Gods." [Page 298] The seven Spirits, we are told in the Scriptures of the world, are "before the Throne of God"; this signifies that They are not yet in a position to mount the Throne, symbolically speaking, owing to the fact that They have not yet achieved complete divine expression. These Lords of the Seven Rays are greater and more advanced in the spiritual scale than are those great Lives who form the Council of the Lord of the World in Shamballa. They are the Representatives of the seven ray Energies Who inform the seven sacred planets but are not yet as divinely developed as They are. The problem of humanity in respect to imperfection is complicated, not only by the fact that the seven informing vitalising Energies are "tainted with imperfection," but also by the fact that the Lord of the World is Himself, from the angle of a Solar Logos for instance, far from perfect; this is the reason why our planet, the Earth, is *not* a sacred planet. We are told that Sanat Kumara is the divine prisoner of this planet, held here until the "last weary pilgrim has found his way home." This is His heavy karma even whilst it is an expression of His desire and of His joy; the "weary pilgrims" are the atoms (human or otherwise) in His body, and they are tainted with imperfection because of His imperfections; their complete "healing" will set the term for His release.

Bear in mind, therefore, that the stanzas—seven in number—now to be given, indicate the quality of the descending energies and the taints which these energies carry and convey to all forms which are vitalised by the life of our planetary Logos.

#### *The Seven Ray Causes of Inharmony and Disease*

I "The Great One set Himself to follow by Himself alone His chosen path. He brooked no interference. He hardened in His courses. From plane [Page 299] to plane, this hardening proceeded; it grew and stiffened. His will was set, and crystal-like, brilliant, brittle and hard. The power to crystallise was His. He brought not will-to-live but will-to-die. Death was His gift to life. Infusion and diffusion pleased Him not. He loved and sought abstraction."

As far as we can understand the significance of this stanza in relation to our theme of disease, the imperfection of this divine energy produces a peculiar attitude which expresses itself in the power to crystallise, to harden, to bring about attrition and cause the great abstracting process which we call death. Other results are the many crystallising processes going on in the physical form, all atrophying processes, and old age.

II. "The Great One poured His life throughout all parts and every aspect of manifestation. From the centre to the periphery and from the periphery to the centre He rushed, carrying abundance of life, energising all forms of Himself, producing excess of movement, endless extension, abundant growth and undue haste. He knew not what He wanted because He wanted all, desired all, attracted all and gave to all too much."

The imperfection of this great energy with its building, vitalising and cohering potency, was and is the power to overstimulate, to produce accretion, to pile together, to build too many forms, to attract too many atoms and to bring about those conditions which lead to what has been called (esoterically) "the suffocation of the life"—another form of dying, but dying this time as a result of excessive vitality, affecting the blood stream, producing building within the forms already built, and frequently creating an [Page 300] etheric vehicle which is too potent for the outer exoteric physical form. Other results are, for instance, the appearance of tumors, of cancers, of growths, and the overdevelopment of bodily aspects, overlarge organs and supernumerary bodily parts.

III. "The Great One gathered here and there. He chose and He rejected. This power He refused and this power He accepted. He had no purpose linked to the six purposes of His six Brothers. He acquired a form and liked it not; threw it away and chose another. He had no settled point or plan but lived in glamour and liked it well. He smothered both the good and the bad, though using both. Excess in one direction could be seen and starvation in another. Both these extremes governed His choice of living substance, He threw together those that suited not each other, then saw the end was sorrow and deceit. Patterns He made, but purpose suited not. He gave up in despair."

The main effect of this imperfect "maneuvering" and manipulation, as it has been called, is largely astral in nature, producing consequent physical ill health and the undesirable effects which we have already studied in this treatise. It is because this third ray energy is the energy of substance itself that its imperfections demonstrate profusely in the human tendency to disease. Glamour results from the excessive use of this third ray energy for selfish and personal ends and manifests primarily upon the sixth or astral plane. As a result of this manipulation of desire, and the wild maneuvering for its satisfaction along material lines, you have such diseases as the gastric and intestinal disorders and the various stomach troubles which devastate [Page 301] civilised humanity—far more than the savage races. Certain brain disorders also are effects, and low vitality.

IV. "The Great One fought and entered into combat. All that He met appeared to Him a subject for display of power. Within the fourth He found a field of battle and settled down to fight. He saw the right and knew the wrong and vibrated between the two, fighting first one and then the other, but missing all the time that midway point where battle is not known. There harmony, ease, rest and peaceful silence will be found. He weakened all the forms which used His strength and power. Yet all the time He sought for beauty; searched for loveliness; and yearned for peace. Despair overtook Him in His courses, and with despair the will-to-live could not survive. Yet all the time the loveliness was there."

Here we have a strong indication as to the reason why humanity (the fourth kingdom in nature) succumbs with such rapidity and such ease to disease. The conflicts to which humanity is so constantly summoned, both in group form and as individuals, lead—until understood and used as a means to triumph and progress—to a condition of constant devitalisation. Where this is present, resistance to



disease fades out and practically all forms of ill health and bodily ills become possible. Diffusion of energy leads to a constant lessening of this resistance. As a result you have debility, quick and bad reaction to the disease indigenous in the planet itself, and a rapid taking on of infections and of contagious diseases. It is this energy which lies behind what we call epidemics, and influenza is one of its main expressions.

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V. "The Great One arose in His wrath and separated Himself. He swept aside the great dualities and saw primarily the field of multiplicity. He produced cleavage on every hand. He wrought with potent thought for separative action. He established barriers with joy. He brooked no understanding; He knew no unity, for He was cold, austere, ascetic and forever cruel. He stood between the tender, loving centre of all lives and the outer court of writhing, living men. Yet He stood not at the midway point, and naught He did sufficed to heal the breach. He widened all cleavages, erected barriers, and sought to make still wider gaps."

It has been most difficult to describe the nature of the imperfection of the energy of the Lord of the fifth ray. In the activity of this energy which demonstrates primarily upon the fifth or mental plane will be found eventually the source of many psychological disorders and mental trouble. Cleavage is the outstanding characteristic—cleavage within the individual or between the individual and his group, rendering him anti-social. I have dealt with this in an earlier part of this treatise and need not further enlarge upon the difficulties here (In *Esoteric Psychology*, Vol. II of *A Treatise on the Seven Rays*). Other results are certain forms of insanities, brain lesions and those gaps in the relation of the physical body to the subtle bodies which show as imbecilities and psychological troubles. Another form of disease, emerging as a result of this fifth ray force is migraine, which is caused by a lack of relationship between the energy around the pineal gland and that around the pituitary body.

VI. "The Great One loved Himself in others and in all forms. On every hand, He saw objects of His **[Page 303]** devotion and ever they proved to be Himself. Into these others He ever poured Himself, asking response and never getting it. Surely and with certainty the outlines of the forms so loved were lost, grew dim and disappeared. The objects of His love slowly faded out. Only a world of shadows, of mist and fog remain. And as He looked upon Himself, He said: Lord of Glamour, that am I, and the Angel of Bewilderment. Naught is clear to me. I love yet all seems wrong! I know that love is right and the spirit of the universe. What then is wrong?"

Curiously enough, it is the potency of this sixth ray force (as it feeds desire) which is responsible for much of the ills and diseases of humanity which are based upon the misuse of the mission and function of sex. Desire, bewilderment, weakness, perversions and the one-pointed development of sexual and other satisfactions grow out of the misuse of this energy. The bewilderment growing out of desire leads to a violently demanded satisfaction and the taking of those steps—some right and some wrong—which lead to satisfaction. The results cover a wide field, all the way from sadistic cruelty and lust to those marriages which are based on physical desire and to those conditions which lead to the many forms of sexual disease. A clue to this whole world-wide problem lies in the words of an ancient writing which says that "the imperfection of the Lord of the Sixth Ray opened the door to an erroneous marriage between the poles."

VII. "The Great One gathered to Himself His forces and affirmed His intention to create. He created that which is outer and can be seen. He saw His creations and liked them not and so withdrew His



attention; then the creations He had made died [Page 304] and disappeared. He had no lasting success and saw naught but failure as He travelled on the outer path of life. He comprehended not the need of forms. To some He gave an over-plus of life, to some too little; and so both kinds died and failed to show the beauty of the Lord who gave them life but failed to give them understanding. He knew not then that love sustains."

The effects of this ray force are most peculiar and will be a great deal more prevalent than heretofore, as this ray is now coming into power. It is this energy which is largely responsible for infections and contagious diseases. The keynote of the work of the seventh ray is to bring together life and matter upon the physical plane. This, however, when viewed from the angle of imperfection, is a bringing together (if you can understand the implications) of Life, the lives and the general livingness of the creative process. This is symbolised by the promiscuity and the endless moving interplay of all life within all lives. The result is therefore the activity of all germs and bacteria within the medium which will best nurture them.

These are abstruse and difficult concepts, but they should be pondered upon, and deep reflection will lead to understanding. All disease and ill health are the result of the activity or the inactivity of one or other of the seven types of energy as they play upon the human body. All physical ills emerge out of the impact of these imperfect energies as they make their impact upon, enter into and pass through the centres in the body. All depends upon the condition of the seven centres in the human body; through these the impersonal energies play, carrying life, disease or death, stimulating the imperfections in the body or bringing healing to the body. All depends, as far as the human being is [Page 305] concerned, upon the condition of the physical body, the age of the soul and the karmic possibilities.

I would ask you not to misinterpret the significance of the word "imperfection" which I have used so constantly in relation to the great Beings Who express a divinity unattainable by humanity at any time upon this particular planet. You must bear in mind that this solar system is the second, and that in the first solar system the emphasis was laid upon intelligent materiality; the goal of the highest initiate was to attain complete control over matter, to unfold the mind principle and to evidence a definite materialism. In these so distant aeons *that* marked attainment, whereas in this solar system it marks defeat for humanity. This system, including all the planets along with our Earth, has a different goal, and the second divine aspect, that of love, has to be manifested, and manifested through the medium of matter impregnated with the qualities developed in system one. What was perfection at that time is not so now. Therefore, the Great Beings which are the sumtotal of all that is, are working through and in substance, which is already tinged or tainted with that which must be left behind and subjected to no further unfoldment.

These are the imperfections which we are considering—the seven aspects of intelligent materiality; it is here that disease has its seat and expression. We are told that the physical body is not a principle; in the last solar system it was. In this, the principles are different and it is in the clash between what is and what will be (what wills-to-be) that we have, upon the physical plane, the causes of disease and death. Ponder on these matters and bear in mind that you must see the picture upon a large scale, as large a scale as possible, if there is to be a true understanding of some of the causes of physical ills and disease.

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## CHAPTER IV - Some Questions Answered

Most questions asked by the neophyte would remain unasked if he had more patience and understood better what he was studying. Beginners need to await developments in themselves and expand their consciousness normally under instruction. However, the teacher may invite the asking of questions and for reasons:

1. Because where a group is involved and the members are very intelligent, through their questionings they could make much progress in learning to know and understand each other. Threads of intercourse could be set up which would link them more closely together.
2. Because through the questions, the teacher himself can enter into a closer rapport with the students' viewpoint. For example, myself, and the Western point of view as regards the healing art.

Forget not that I am an Oriental in the last analysis, and such is my background and training. I may know profoundly more about the healing art than you do and about the energies which constitute the human body, but your point of view, your terminologies, and your attitudes of mind are still somewhat foreign to me. Your questions would help me to understand your background and your limitations, and so enable me to aid you with greater intelligence.

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3. Because asking of intelligent questions is the occult method of focussing the mind, of synthesising knowledge, and of becoming aware of the field of inquiry, and of possible expansions of consciousness.

### *On the Nature of Congestion.*

How can I define *congestion* for you when the understanding of force and energy and their relation to each other in the human body is still as yet an embryonic study? To say that congestion is congealed force is misleading; to say that it is static energy means little; to say that it is irregular or non-rhythmic vibration hardly makes sense. My problem is lack of words and of correct terms in which to carry to you esoteric truth.

Congestion is perhaps best defined as the arresting of the free flow of the force through the centres or centre and throughout the body. It exists in two forms:

1. That congestion which produces its effect within the centre itself, and therefore and consequently, upon the gland. It is inhibited, either as it pours into the centre (when it does not affect the gland except in a negative sense), or as it leaves it (when its effect will be positive in some way or another). When the difficulty takes place as it pours into the centre, then the energy is thrown back upon its originating source—either the astral or mental bodies—and you have a psychological inhibition. There is no impetus from within to which the allied gland can respond. When the difficulty is in the outlet into the physical body, you will have no free flow of force, the gland related to the centre will be definitely affected, and either be overstimulated by the nonrhythmic flow or undernourished. This in turn affects the glandular secretion and later the blood stream.

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2. That congestion which takes place as the energy or the life force flows throughout the physical body, and as it flows finds there certain forms of weakness, various diseased areas and regions where its flow is impeded or too rapidly circulated. The flow of energy can be arrested in certain areas and can nourish also diseased areas in the body, or can also cure and cleanse them. A temporary congestion can be of beneficent value as well as a malefic force. This may surprise you?

Again, I have to repeat how vast is the subject with which we are dealing, and all these earlier instructions and the answers which I give to the questions only serve to show how abstruse the matter is. But if you will have patience and will be willing to learn by absorption more than by analysis, you will later discover that you know much—intuitively and discriminately.

*On Ascertaining the Location of Congestion.*

There are three ways whereby the healer can ascertain the presence and the location of congestion and any other form of difficulty-producing objective disease:

1. There is, first of all, clairvoyance which enables the healer to see visually where the difficulty lies. This form of diagnosis is not always accurate and can be "coloured" by conditions present in the healer himself.
2. There is a form of direct perception, a process of "clear knowing," which is a soul faculty and infallible, once a person has been rightly trained in its use. It is a blend of mental and spiritual perception and is definite knowledge, or an intuition, if you like, which enables the healer unerringly to put his finger on the place of difficulty and to know its cause, its effect and its end.

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3. There is also a more physical method, which is based on sensitivity in the lower nature, which enables the healer to register in his own body the same difficulty of which the patient is aware. This is called "occult transference" and should only be employed by those who know how to absorb and to dissipate. In this case, the healer can also feel the cause of the disease through the pouring in of energy to the etheric counterpart of the physical plane disease, or as an extreme emotionalism or sensitive response in the astral counterpart.

*On the Dual Cause of Congestion.*

Let me make one or two concise statements and then explain. First, subjective condition *alone* cannot cause an outer congestion. The soul has arranged to express itself through the medium of a body which has certain *predispositions*.

Second, the subjective *is* a causative factor when in collaboration with the inherited tendencies of the physical body; therefore, all congestion cannot be avoided, for the subjective life determines the condition and the physical body is predisposed to certain diseases. This is the will of the soul. Might I point out that at this stage of human evolution, no subjective conditions are ever right?

Third, an outer condition alone cannot be a causative factor. If I am right in my major premises (and this the new and coming science will prove), then the observations of the medical world will need to be

readjusted to the facts. The causative factor exists in the meeting of the inner and the outer existing factors.

Let me make the matter a little clearer, for confusion may be caused by the idea that disease is the result of *two* causes—an inner cause and an outer cause. The subjective [Page 310] situation is the initiating cause. Some psychological factor, leading to a wrong use of energy, sets in motion those inner tendencies which find their way out, as vital determining factors, on to the physical plane. There they come into contact with the physical body or expression which has certain predispositions, certain inherited weaknesses, certain glandular deficiencies—all of which were part of the needed equipment whereby the soul determined that certain needed lessons should be mastered. The relation established between the outer and the inner forces is the basic cause (expressing itself in two causes) which produces some form of disease. It is again the negative and the positive aspects brought into a relation which produces a third factor: the manifestation of some form of disease.

If you speak of perfect physical conditions, I know of no such conditions or of any physical body or physical environment to which such a term could be applied. There must be both the inner psychological situation and cause, which is the subjective reality (on a tiny scale), and the outer physical condition, manifesting as a weakness or as imperfections; these, in their turn, are a tendency from a previous life, a predisposition, an hereditary lesion or a latent difficulty, based on earlier life interests or malpractice. Bring these two major determining factors together and—under the law—you will inevitably have some visible manifestation of physical disease or difficulty; this can be serious or relatively unimportant; it can be dangerous to life or capable of providing only temporary discomfort. No outer condition alone is adequate to produce disease, but the difficulty is that modern medicine does not yet permit the hypothesis of hidden cause except those superficial ones such as, for instance, that worry and intense anxiety can aggravate existing heart trouble. It does not yet permit of those factors which trace back to an earlier life. In the case of contagious [Page 311] diseases, the inner cause is of *group origin*, and has therefore an outer group effect and is an expression of group karma. The difficulty of the matter is consequently great.

There must be, as you perceive, two existing factors, and these, when related and stimulated, produce the appearance of disease. It should be remembered that the question of the soul's choosing of a body and the type of vehicle wherein certain types of lessons can be learned and certain educative experiences mastered, is a little-understood theme. In connection with this, I would remind you that disease is often a mode of clearance and ultimately beneficent in its effects. It is the working out into manifestation of an inner undesirable factor, and when the inner and the outer causes are brought out into the clear light of day they can be handled, understood and often dissipated and ended through the tribulation of disease and suffering. But this is a hard saying.

#### *On Certain Types of Disease.*

Arthritis and diabetes are both diseases which have their origin in the astral body, but if I might put it so inadequately, arthritis is primarily more objective than diabetes, being the result of the satisfaction of physical desire as it expresses itself through food, either in this life or the previous one. There would be little or no arthritis if the race ate with correctness and understood the proper food values and effects. Diabetes is more definitely the result of wrong *inner* desires, and is not so definitely the result of wrong *outer* desires. These may originate in this life, as I have said above, or be inherited from a previous existence. In this latter case, the incarnating soul chooses a family in which to be born, which

will endow it with a body having a tendency or a natural predisposition to this disease.

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There lies here a vast field of investigation; isolation must be made of the types which easily fall a prey to certain group diseases.

Syphilis and arthritis fall into the category of diseases which are largely based upon the satisfaction of physical desire. Cancer and diabetes are more definitely in the class of diseases which are connected with inner emotional desires and the violent suppressed wish-life of many. The infectious diseases, such as measles and scarlet fever, smallpox or cholera are, curiously enough, definitely group diseases and are definitely allied with the mental nature. This will surprise you but so it is.

A student with some insight into occult causes might suppose that when people are changing their focus of attention from the physical nature to the emotional, or from the emotional to the mental, that they become liable to acquire the ancient diseases, such as syphilis and cancer, which the Lemurians acquired. This is not so.

I would remind you that people do not incur these diseases because they made a shift in their consciousness, but through misuse of certain God-given powers. The shift in awareness and the disease are not remotely related to each other. I would remind you, as well, that today people are a blend of the three states of energy which we call physical, emotional and mental, which are the Lemurian, the Atlantean and the Aryan states of consciousness. Scarcely anyone today is a pure type, i.e., predominantly one or the other. They are usually a mixture of all three. You will find it difficult to find a person or a patient "changing his focus of attention from physical to emotional." He will be either emotional or mental, and at brief times, and from a purely physiological standpoint, physical. The clearest lines of demarcation are to be seen in the case of disciples who are definitely and consciously endeavouring to **[Page 313]** shift their focus of attention on to the mental plane. Nevertheless, they live predominantly in a region which we call kama-manasic, which means both astral and mental. It is an intermediate level of consciousness. Only broad generalisations are therefore possible. Such a generalisation is that syphilitic conditions are more generally physical in their origin than cancer. Clear lines of demarcation are *not* possible, and you must always remember that certain diseases may work out in a particular incarnation which have their origin in a very distant past; the seeds of the condition have lain dormant in the so-called permanent atom for ages. They may not be rooted in the tenor or quality of the present life at all. Suddenly they spring to life and influence the present incarnation, and incidentally, proffer opportunity for release.

*On Fever.*

Fever is simply indication of trouble and is a basic way of purification and of elimination. It is an indicator and not a disease in itself. Ponder on this, and apply it on all planes, for physical plane fever has its astral and mental counterparts. It is overexcessive energy which burns up and, in burning, relieves and cures (either through the subjugation of the germ or group of energies which caused it or by the releasing power of death). Where possible, and when the physical body is strong enough to stand the strain, it is well to let the fever have its way for a time, for it is nature's cure of certain undesirable conditions. Fevers not only give warning of the presence of that which causes distress, but have in themselves definite therapeutic value. But careful watching and balancing will be required—balancing against the energies of the body. Whilst the fever is rampant, the body is rendered relatively

futile, and its normal activities are affected. As to the cure and the correct [Page 314] treatment of fevers, much is known by the orthodox medical profession, and this knowledge will suffice until such time as the causes of fevers are better understood and physicians can work with the cause and not with the effect.

Over-emotionalism is an astral correspondence of physical fever and indicates a rampant germ of desire which must be dealt with before the fever can subside. An overactive mind which is ill-regulated, very busy but futile in accomplishment, is the mental correspondence.

### *On the Cure of Cancer.*

In all disease of malignant nature, there is a vital core or a living spot of energy which is absorbing, slowly or quickly, as the case may be, the life force in the man. In the early stages of such a disease as cancer, the vital core is not found until the malignant condition is established so potently that it is exceedingly difficult to do anything helpful. Yet the cure is only possible in these early developments and then the cure can be effected, but only again if the will of the patient is invoked. Little can be done in cancer cases unless there is the intelligent cooperation of the one to be healed, for the only method (which I may later elaborate) is to blend the directed will of the patient and of the healing group together into one functioning unit of force. When this has been done, then the invoked and concentrated energy will follow thought, under the ancient law, and so stimulate the area surrounding the cancer (that is, the healthy tissue) that the absorption of the weakened, diseased tissue by the stronger tissue can take place. If the energy is directed to the cancer itself, the cancerous condition will be stimulated and the trouble many times increased. The curing of cancer in the early stages falls therefore into two parts:

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1. The stimulating of the healthy tissue.
2. The building in of new tissue to replace the diseased tissue which is being gradually absorbed and driven out.

Cancer always makes its appearance before there is transmutation of the emotional force, for the reason that there are few disciples (and therefore still fewer of the ordinary and majority of people) who have so transmuted emotion. This condition of freedom from emotion is so seldom to be found that—at this stage of the world's history—it may be said that it does not exist.

No one who is an integrated and actively functioning person is ever as prone to such a disease as cancer, or any disease, as is the emotional type; he is far more prone to heart trouble. A full active life prevents such a disease as cancer, but not always. As the forces of life run more slowly, as old age creeps on, cancer often appears, proving the truth of my primary contention. In days such as these, wherein cancer is the second great agent of destruction and mortality (and if I am right that cancer is a planetary disease), then almost anyone is liable to it. Fear is the great predisposing factor. Inertia and emotionalism are, likewise.

### *On Dementia Praecox.*

What is dementia praecox? Does the phenomenon evidence a family group tradition? Is there any clue in the fact that it first manifests itself in early adolescence? Is the general practitioner correct in placing



it in the category of hopeless cases? These and similar questions are constantly asked by students and practitioners of healing.

These forms of physical diseases which come under the general head of insanities are far more abstruse than is generally [Page 316] realised. From the standpoint of the esotericist, they fall into the following relatively simple categories:

1. Those where the difficulty is due to the breaking down of the brain tissue. Far more of these are definitely syphilitic in origin than is generally admitted, and I would remind you that, occultly speaking, that would naturally be the case, for the physical sex organs are a lower correspondence of the negative-positive relation existing in the brain between the two head centres and the pituitary and pineal glands.
2. Those where the difficulty is due to the overstimulation of the brain cells by some forms of energy which overbalance other forms and produce certain serious forms of insanity.
3. Those where there is no real physical difficulty, no lesions or diseased tissues, but simply a loose connection between the etheric body and the dense physical vehicle. Then obsession or possession can occur. Such cases are frequently (I might say, usually) regarded by the orthodox psychiatrist and medical man as forms of insanity; yet they are not truly so. If the afflicted person can be put again "in possession of himself" by some understanding psychologist, and this is entirely possible, then the trouble is ended. There is a pronounced tendency among the most forward-looking psychologists today, to handle these cases on the hypothesis which I have posited, and that is a definite improvement.
4. Those wherein certain hereditary forms of mental imbalance occur. These forms of imbalance are caused by happenings in other lives and are in the nature of punishment or retributive karma. To bring this about, the soul deliberately chooses for a physical vehicle that form which will have in it certain inherited taints, driven [Page 317] thereto by the Lords of Karma when the soul is unable to grip its vehicle—as is the case in the unevolved; or with purpose and intent, when the body can be under soul direction because highly evolved. I am not listing these different forms of insanity or imbalance under the various headings, as the theme is too complicated, and often there are several predisposing factors, and often only indications of trouble which may never come to anything serious. I am only giving the categories, leaving to the research scholar the task of eventually listing symptoms and assigning due cause, after much experimental work. That time is only just arriving.
5. Those in which the mind is unduly fixed and static and controls the brain so unreasonably that there seems only one point of view, one attitude to life, and no fluidity and capability of adjustment. Such individuals may suffer, for instance, from what is called *idée fixe*, or they may be completely the victim of some obsessing mental thought. Such mental obsessions can range all the way from a mild fanaticism to religious mania, with its accompanying characteristics of sadism, ruthlessness and general morbidity.

Dementia praecox comes under the first and the fourth groupings and is a blend, usually, of the factors descriptive of both. It is inherited in every case and, if not apparently physically so, is then based on inherited astral conditions, which in their turn aid in determining the physical condition. It is syphilitic in origin (often carried over from another life) and is, in this particular life, quite incurable.

Its sexual basis is demonstrated by the fact that it manifests itself in early adolescence. The patient can, however, be greatly helped, in the early stages, if the symptoms are duly recognised and his thought life directed, and the [Page 318] dynamic effectiveness of new interests is employed. A spiritual motivation and like interests can sometimes retard the development of the disease; where this is the case and the matter is handled from early life onwards, the worst climaxes can be obviated. To the extent that the patient intelligently tries to help himself, and is protected also by the intelligent care of the physician, he can offset the trouble a great deal, and particularly as far as its repetition in another life is concerned.

Many of these problems are intrinsically tied up with the past, and until the laws which govern rebirth are given to the world it is difficult for me even to explain the processes governing physical inheritance, karmic results, and also what is called retributive karma. The recognition of the subtler forms of disease, and the aid of the psychologist in collaboration with orthodox medicine (which undoubtedly has its place, as, for instance, in the administration of glandular correctives), plus right hygienic handling from childhood onward, will accomplish much and gradually stamp out the mental and brain diseases which are today so numerous and so distressing.

#### *On Euthanasia.*

Some students are concerned over the organised effort to legalise euthanasia, and wonder about the placing of power of life and death in the hands of the physician. At the same time, they are aware that there is involved also the *humane* factor, in cases where no surcease can be given to prolonged suffering. To them I would say:

The problem which a consideration of the proposed practice of euthanasia involves will not exist when continuity of consciousness (which negates death) is achieved. That means that the time will come, in the racial development, when the soul will *know* that its term of physical [Page 319] life is over and will prepare itself to withdraw, in full consciousness, from the form. It will *know* that the service of the form is no longer required and that it must be discarded. It will *know* that its sense of awareness, being focussed in the mind nature, is strong enough and vital enough to carry it through the process and the episode of abstraction. When that consciousness has been developed in man, and the process has come to be recognised by the medical profession and the scientific students of the human mechanism, then the whole attitude to death and its processes, involving as they do pain and suffering, will be altered materially. Then the man whose time has come to die may avail himself of certain methods of release which, from the average point of view, might be regarded as involving euthanasia. Modes of abstraction will be studied and applied when death is near, and the process will be regarded as soul withdrawal, as a process of liberation and release. That time is not so far away as you might think.

Today, grave dangers attend the process of hastening withdrawal, and the legal safeguards will require most careful working out, and even then grave and serious issues might develop. But some hastening of the processes of death is in order and must be worked out. Primarily, however, the will-to-die of the patient is not based at this time on knowledge and on mental polarisation, or upon an achieved continuity of consciousness, but on emotional reactions and a shrinking from pain and from fear.

Where, however, there is terrible suffering and absolutely no hope of real help or of recovery, and where the patient is willing (or if too ill, the family is willing), then, under proper safeguards, something should be done. But this arranging of the time to go will not be based on emotion and upon

compassion, but on the spiritual sciences and **[Page 320]** upon a right understanding of the spiritual possibilities of death.

### *On Germs.*

How inadequately do words meet the need of truth. We use the word "germ" to indicate the source of some disease or the origin of some form. We talk of a germ or seed of life; we refer to the germ of an idea; we indicate that intangible point of energy which results later in some kind of manifested form. It may be a thoughtform, a human being, or a disease, yet the same word has to suffice for all three. How oft have I told you that all is energy and there is naught else. A germ is a point of energy having within it certain living potentialities, causing certain effects upon the surrounding field of energy, and producing certain forms of expression which are recognisable upon the physical plane. But all that is referred to is, in the last analysis, some form of active energy that forms part of the energy available upon and within and around the planet Earth.

In relation to disease, a germ still remains a point of energy, but it might be regarded as energy which is not functioning correctly in relation to the particular form which has become susceptible to its activity or aware of its presence.

Germs are the first effect of an original cause. Some few form a part of the planetary evil, which means that they have a deep-seated and mental origin and one of such magnitude that the finite minds of men cannot yet grasp them. Such causes, for instance, may have their effects as a fierce and fiery and hot devotion to an idea or a person, or they may work out as an equally fierce and fiery fever in the physical body, and to this fever, according to its symptoms, a technical name will be given by the medical **[Page 321]** profession. The originating cause is the same, and the effects in the personality will differ according to the focus of the attention or where the emphasis of the life is laid. Ponder on this for I have given a hint here of real importance.

When I used these words, "the focus of attention," I did not refer to any mental attitude or to an attentive mind, but to the impact of life force in any given direction, any locality and any aspect of the human body, where the directed life energy goes. Germs are living organisms, great or small. They find their way into the human mechanism through the medium of the life force which, in its turn, uses the heart and the blood stream as its agents of distribution. In the same way, the energy of consciousness uses the nervous system and the brain as its distributing agency. Where there is inherent or inherited weakness, there the life force is not properly focussed, and there will be found some form of congestion, or some form of arrested development, or some form of predisposition to disease. When this is the case, germs can find a fruitful place in which to display their malignant activity. When the vitality is great and the life force has free and unimpeded circulation, then there will not be these predispositions, the germ cannot find a lodging, and there will not be the risk of infection.

For instance, scarlet fever is contagious, but not all those exposed to it succumb. The ability to throw off infection and immunity from contagious diseases is largely a matter of vitality (perhaps vitality in particular areas of the body where the focus of the attention and the emphasis of the life force may be found). It can also be based upon the activity of the blood corpuscles, which serves to keep the blood stream in good condition.

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This focus and emphasis is the same in connection with animals, for it is not the focus of the mind but of the life energy within the physical body. This, when present and positive, protects. When it is negative and weak, it leaves the physical body (human and animal) open to the dangers of infection.

I cannot explain more fully than this, for the problem of origin and method remains an insoluble problem just as long as man remains equipped with his present mental approach and emotional reaction to pain and disease, and just as long as he places the same exaggerated emphasis upon *form* life. When a better sense of proportion has been developed, and men are beginning to think in terms of the soul and purposes and destiny, then disease, as we know it, will fall into two major categories:

1. Those which produce purification and necessitate a period of retuning and of rest for the body, preparatory to continued life on earth.
2. Those which produce the withdrawal or abstraction of the soul in its two aspects—livingness and consciousness.

*On Inoculations.*

"What is the standing or value of inoculation or vaccination from an occult or esoteric standpoint?" This question is often in the minds of healers as they ask the further question which is the real basis of their interest, "Does it affect the subtler bodies? How?"

There is no occult standard or value in inoculation, any more than there is an occult standard or value in giving a hypodermic injection. The entire question concerning serums and inoculations has been tremendously overemphasised by the so-called occult students. The human body, at **[Page 323]** the present time, is the recipient of such a vast amount of substance, extraneously precipitated into the interior of the body, that the whole subject is of vaster import, yet of lesser importance, than men think. Such is the paradox which I present to you. Wrong food of every kind, the inhalation of smoke down the centuries, the breathing in of tainted air, the taking of medicines and pills and tablets of every possible description, the rifling of the vegetable and mineral kingdoms in search of their ingredients, and the injection of mineral substances, of drugs and of serums, till one wonders sometimes at the remarkable assimilative powers of the human frame.

In all fairness, however, I would remind you that, as far as the physical well-being of man is concerned, these methods and techniques of the West have resulted in the production of a healthier race than in the East, in a very definite prolongation of human life, and in the elimination of many dire physical scourges which used to take their toll of man. This I, an Oriental, do admit. I have stated the situation thus in order to expand your view from the specific to the whole.

In relation to disease and inoculation, I would remind you that there are three groups of diseases which are not peculiar to man, but which are indigenous in the planet itself. These diseases are found in widely differing forms, in all the kingdoms in nature. These three families or groups of diseases are:

1. The great cancer group of diseases.
2. The syphilitic group.
3. Tuberculosis.

Most of the objections made by doctors with occult tendencies are based unconsciously on a feeling that there [Page 324] should be higher methods of controlling diseases in man than by injecting into the human body substance taken from the bodies of animals. That is most surely and definitely correct, and some day it will be demonstrated. Another reaction on their part is one of sensitive disgust, again largely unrecognised. A more vital objection should be based on the suffering entailed on the animals providing the vaccine and other substances.

The effect on the inner bodies is practically nil, and far less than the diseases themselves. Herein lies for the future a most interesting question. How far do diseased conditions in the human body carry through and affect the inner bodies from the structural angle? It is a question I do not intend to answer. The controlling of modern disease is being handled by modern medicine primarily in three ways: through the science of sanitation, through preventive medicine, and through inoculation. These are the lower correspondences to methods of activity emanating from the astral plane, from the etheric levels, and from the earth itself.

The science of sanitation, the use of water, and the growing knowledge of hydrotherapy are the precipitation on earth of certain inner activities on the astral plane of a most definite nature. From the angle of the aspirant, these methods are called purification.

The science of prevention (both of diseases and of death) is the precipitation on earth of certain modes of procedure on the etheric plane whereby forces are correctly used and certain destructive agencies are controlled and prevented from going the destructive way.

The science of inoculation is purely physical in origin and concerns only the animal body. This latter science will shortly be superseded by a higher technique, but the time is not yet.

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#### *On Glands.*

"Is it possible by certain types of meditation to stimulate either one of the post or ante lobes of the pituitary body, when there is a minus functioning? Will a meditation designed to integrate the personality automatically adjust the trouble and bring about proper pituitary activity? Will this also adjust and balance the activity of the other important glands?"

You have here several questions; the whole matter is too vast for proper handling within the available time and limits.

I would say, however, very briefly, that the stimulation of either lobe of the pituitary body, and equally the stimulation of any of the glands by meditation, undertaken by neophytes, is a most dangerous undertaking. It can be done, but it is not an advisable proceeding except under the expert supervision of some of those who know more than you know and who can see more than you can see. The glands are the result of the activity or the inactivity of the centres or chakras in the body, and parallel their development. This development is dependent upon the ray and the point in evolution. The subject is

vast and difficult, and I would have you all remember that constant dwelling upon the *physical* factors to be found in the personality equipment is *not* the way of the disciple. He must aim, as you suggest, at personality integration and at the goal of being a pure channel for the soul. Such an integration is the result, normally achieved, of

1. Character-building.
2. Soul contact through meditation.
3. Life expression through service.

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The practice of these three, over a long period of years, will inevitably produce the desired results as far as the glandular equipment is concerned, and as far as the total mechanism can stand the pressure of the soul requirements, as they must be met in each specific life.

*On the Vital Body.*

"What are the principal factors that can be complied with in order to build a strong healthy vital body? Is it possible for a person with a rather weak vital body to strengthen it? May not a so-called weak vital body be a healthy one at the same time, the weakness manifesting in non-staying power and a slowness in recovery from fatigue?"

This question is concise and can be briefly answered. In fact it must be, or otherwise a long discussion will be necessary upon the subject of the vital body, and that is too vast a one with which to deal here, and the implications are too many. I have given you much in the various books I have written.

When you say a *weak* vital body I presume you mean one which is loosely coordinated with the physical vehicle and loosely connected, and which has therefore a weak hold upon the outer form, for it is the close integration of the etheric body with the physical form which is the cause of all its staying power. You are right in your belief that one can be perfectly healthy but have little resistance to fatigue.

The principal factors in re-establishing or making a better etheric control are:

1. Sunshine.
2. Careful diet, with the emphasis upon the proteins and vitamins.
3. The avoidance of fatigue and worry.

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Against all the above, at this time, climate, world conditions, environment and our civilisation militate, and the individual has therefore to resign himself to a state of affairs which lies outside his individual control.

A normal, sane, regulated life is the best means for establishing a better measure of vitality. This is, I presume, what you mean. You need to remember, however, that where there is a devitalised etheric body, and conditions are such that a re-establishment of a vital control seems difficult or impossible, there must be recognition of karmic limitations and a willingness to submit to them and leave affairs to work themselves out. This particular life is not the only one there is. Frequently, therefore, in any



particular incarnation, conditions cannot be changed, and are prolonged by inner rebellion and revolt. A disciple has to learn the lesson of going on, as the expression is, in spite of and not because of circumstances.

### *On Prana.*

You can discover much on the nature of prana if you use the books which you possess and should possess. In my book *A Treatise on Cosmic Fire* and in A.A.B.'s book *The Light of the Soul*,\* the whole subject is considered.

Suffice it to say that:

1. There is nothing in manifestation except energy, taking form, using and actuating forms and dissipating forms.

2. This energy is divided into three types of so-called electrical phenomena, called in *The Secret Doctrine* and in *A Treatise on Cosmic Fire*, fire by friction, solar fire, and electrical fire.

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3. Prana is the name given to the energy which is drawn upon the physical plane from the etheric aspect of all phenomenal life. That etheric aspect of the divine energy is a synthesis of energies. If the energy in which an individual primarily lives and moves and has the focus of his being is, for instance, predominantly astral, then the major expression of energy in his equipment will be astral or emotional feeling energy. He will react all the time to physical energy or prana and to astral energy or the many sentient emotional forces. These work out pre-eminently through the spleen, the solar plexus and the throat, and affect in different ways the physical spleen, the stomach and the thyroid gland.

4. Interest in these two types of energy, when evidenced by an individual, is based on the fact that they are the two in which he himself is habitually immersed and to which he most easily and normally responds.

5. The current of energy used in healing will be a synthesis of the energies with which the healer normally works, with that type of energy predominating which is, for him, the paramount energy of his life. The average unintelligent healer is usually simply a transmitter of prana itself, which is the energy of the planet. This combines with the etheric physical energies of the patient, passing through the healer's body. These stimulate the patient sufficiently so that he is enabled to throw off the enfeebling disease. Some healers can work with that type of force and with emotional energy blended, and produce activity, therefore, not only in the patient's physical body but also in his astral body. This brings about serious difficulties at times and often hinders true physical healing, on account of the astral turmoil produced. On this matter, I cannot here enlarge, and there is no time for a longer elucidation at this time. **[Page 329]** Mental healers (true mental healers who are rare indeed) blend soul energy with the two above mentioned forces and this produces a synthesis of the personality forces. Carried forward intelligently, this synthesis brings about the healing of the person through the production of definite organisation and alignment.

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\* *A Treatise on Cosmic Fire*...Pages 77-116. *The Light of the Soul*...Pages 77, 217-225, 280-282. Pages 328-330, 332.

Soul healing supersedes the three above mentioned methods, and produces the pouring into and through the mechanism of the patient of pure soul energy. It was in this way that Christ worked, and there are few today to work this way. It must be held before you, however, as an objective.

Physical healing by prana is very common. It is often temporarily effective, but it concerns and deals only with effects and never touches causes. The disease can therefore be abated, but never cured. The power to heal mentally is on the increase and produces relatively permanent effects. But astral healing is rare and very seldom successful. The potency of the astral nature of the healer and also of the patient, and its usually unregulated condition, is too great for effective work, owing to the polarisation of humanity at this time and to the lack of correct emotional poise and control.

#### *On Oriental and Occidental Bodies.*

The question is also often in the minds of some healers whether there is a difference in the causes of disease and the effects as experienced in oriental or occidental bodies. To them I would say:

Humanity is one and the same all over the world, and both eastern and western bodies are prone to the same diseases and manifest the same symptoms; all suffer from tuberculosis, from cancer and the sexual taints; all die frequently [Page 330] from pneumonia and influenza. Through sanitation and other curative methods, carried out on a large scale, ancient diseases (inherited from old Atlantis) such as bubonic plague and cholera, are being slowly stamped out. They still crop out in the East owing to the strength of the ancient civilisations, the lack of food, of sanitation, and the dense crowding. They are also climatic diseases and perish in the colder air of the north. Certain diseases are the result of wrong diet, used over unnumbered centuries.

One of the main reasons for the apparent difference (if there is any) may lie also in the greater age of the oriental races. The diseases of old age, and those of youth or middle age, have their variations, and Asia and its peoples are very, very old. The body stock is wearing out fast. Yet the Japanese show no sign of that old age. India is far older than Europe, but the Chinese and Japanese stock is older still, yet they demonstrate no such sign of effete old age. The reason for this lies in the very different type of emotional body as found in the Aryan or Atlantean. The whole question is incalculably difficult.

I might answer your question, however, very briefly, by saying that there is no difference whatever in the basic causes of disease in the East and the West. They are the same for the whole human family.

#### *On the Nervous System.*

In the right understanding of the relationship of the etheric or vital body (with its major and minor centres and its network of nadis) to the nervous system of the human body, two great aspects of soul activity can be grasped.

First, that aspect of soul life which enables the soul to motivate and force into incarnation and activity the physical [Page 331] mechanism, the body, through the galvanising activity of what we call *Life*.

Second, that aspect of soul life which preserves the physical vehicle in health through the free play of the pranic currents. The above is an attempt to express a great truth in as simple a fashion as possible.

The true significance of the above statement embodies the next great step in the field of true psychology and of healing. The whole subject is profoundly interesting. Some of it I have dealt with in the pages of *A Treatise on White Magic*\* and you would find it of value to study the matter there outlined.

The general situation in this connection might be outlined very briefly as follows:

A human being is a combination of various types of force. There is the force or energy of matter itself which might be regarded as the energy aspect, in its totality, of the cells or atoms of the body. The word "cell" itself suggests, in its usual connotation, an imprisoned life, and life and energy are, for the esotericist, synonymous terms. This is the third aspect of divinity, expressing itself in humanity. There is also the dual energy which the soul embodies or transmits; this might be likened to two streams of energy, which merge and blend to form one stream when detached from the body, and which divide into two when they enter into matter and form. They bring to matter, or to the aggregated cell lives, the contribution of quality—consciousness and pure life. It might be stated also that:

a. The stream of life-energy finds its way to the heart, the physical heart, and there (via the physical permanent atom) it energises coherently the entire physical body, using the blood stream as its major agency and channel of contact and communication between this central powerhouse **[Page 332]** of life and the periphery. As we well know, the blood is the life. This life activity is the factor which gathers together and holds in form all the living atoms and cells of the body. When that life thread is withdrawn by the soul at death, the living atoms separate, the body falls apart and disintegration ensues, with the atomic lives returning to the reservoir of power, to the bosom of living matter from whence they came.

b. The stream of energy which conveys the soul quality of intelligence, plus love-wisdom, and which constitutes what we understand as the consciousness, with its powers to contact, to sense and to rationalise, only penetrates as far as the physical brain. There this second aspect concentrates itself or anchors itself in the region of the pineal gland. From there in ever increasing potency, as the processes of incarnation and experience are pursued, the soul begins to control, galvanise into purposeful activity, and to use the physical body. Remember that, to the soul, the body is only its response apparatus on the physical plane and a medium of expression.

It might also be pointed out, as a third necessary statement, that the soul pours its consciously directed energy into the dense physical body through the medium of the etheric or vital body. This instrument is composed of:

1. Seven major centres of force and forty-nine minor centres. The major centres are found in the head and up the spinal column. The minor centres are to be found scattered all over the body.
2. The etheric network which is composed of streams of energy, connects all the centres into two systems—one major and one minor—and radiates out from these centres all over the entire body.

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3. The nadis are infinitesimally small threads of energy or force fibres which radiate out from every

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\* *A Treatise on White Magic*, pages 18-50.

part of the network and underlie every part of the triple nervous system. They are found in their millions, and produce the sensitive response apparatus through which we work and of which the mechanism of the five senses is one of the externalisations.

The controlling power station will be found to vary according to the point in evolution reached:

1. Low-grade humanity uses the solar plexus as the point where the basic energy is localised temporarily. There will also be found a slight activity in the ajna centre.
2. Average humanity works partly through the solar plexus centre but largely through the ajna centre and the throat centre.
3. High-grade human beings, the intelligentsia and world aspirants use the head centre, plus the ajna centre, the throat, heart, and solar plexus.

Finally it might be said that the physical apparatus which is the direct result of the inner activity of the centres, network and nadis, is the heart, the endocrine system and the brain. Into this general plan, very sketchily outlined above, all ancient medicine (particularly the Tibetan, the Chinese, and the Hindu), with our modern western science, fits. The correlation of the western and eastern techniques still remains to be made, and much will be gained thereby. Further than this I cannot here enlarge, but the above will suffice to show that the methods which you may discover in your reading (and their name is Legion) can all be brought into relation to this general scheme of energy processes in the human body.

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#### *On Diet.*

No set diet could be entirely correct for a group of people on differing rays, of different temperaments and equipment and at various ages. Individuals are every one of them unlike on some points; they require to find out what it is that they, as individuals, need, in what manner their bodily requirements can best be met, and what type of substances can enable them best to serve. Each person must find this out for himself. There is no *group* diet. No enforced elimination of meat is required or strict vegetarian diet compulsory. There are phases of life and sometimes entire incarnations wherein an aspirant subjects himself to a discipline of food, just as there may be other phases or an entire life wherein a strict celibacy is temporarily enforced. But there are other life cycles and incarnations wherein the disciple's interest and his service lie in other directions. There are later incarnations where there is no constant thought about the physical body, and a man works free of the diet complex and lives without concentration upon the form life, eating that food which is available and upon which he can best sustain his life efficiency. In preparation for certain initiations, a vegetable diet has in the past been deemed essential. But this may not always be the case, and many disciples prematurely regard themselves as in preparation for initiation.

#### *On the Spleen.*

The spleen is the most important agent of the life force, but it is the life force inherent in matter itself, independently of form. It is therefore closely related to the planetary physical body. It is the externalisation of a very important centre.

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There are three centres in the body (with allied externalisations) which are basically essential to life.

1. The heart centre and the physical heart itself. In these the life principle (the *Spirit* aspect) is located. Life and Spirit are one.
2. The head centre and the brain in which the consciousness principle (the *Soul* aspect) is located.
3. The pranic centre and the spleen, in which the life of matter itself (the *Matter* aspect) is located.

You must bear in mind that, as H.P.B. points out, the dense physical body is not a principle. It is atomic matter which is held in form by etheric substance, under the control of the soul. It is automatic in its response, and reacts to the outer world of impacts and inner impulses, but has no initiatory life of its own. It is composed of units of energy, as is all else in nature, and has its own individual life; its focus for the distribution of energy for this life is the spleen.

In the spleen, the negative life of matter and the living energy of the positive etheric body, are brought together, and then a "spark," as it is called, is made between the inner living bodies of man (through the medium of the etheric body) and the physical plane. It is a reflection on the lowest rung of the evolutionary ladder, as far as man is concerned, and corresponds to the relation of soul and body or—on a higher turn of the spiral—of spirit and matter.

#### *On the Vagus Nerve.*

There are two powerful centres connected with the vagus nerve: the heart centre and the centre at the base of the spine. These two, when brought under the control of the soul, functioning through the head centre (the [Page 336] brahmarandra), produce the raising of the kundalini fire. This, when taking place, swings the entire nervous system into a special form of rhythmic activity and responsiveness, and it is through the stimulation and the control of the vagus nerve that this is accomplished. It is not the vagus nerve which is instrumental in raising the kundalini fire, but the reverse situation. When the head, the heart and the centre at the base of the spine are in magnetic and dynamic rapport, producing a radiatory effect, then they affect the vagus nerve and the fires of the body are unified and raised, producing purification and the "opening of all doors."

#### *On the Eye.*

There is a certain school of scientific theorists who are working on the theory that the eye is the declarative factor in the human body and the rule or the key to its right understanding. They have already demonstrated much in connection with its declarative powers, where disease is concerned. They are on right lines. Nevertheless, the science with which they are working is so embryonic as yet that their conclusions are not fully demonstrated nor entirely reliable.

In the immediate future, when our planetary life is somewhat calmer, the whole subject of Vision and the registration by the eye of the inner worlds will receive an enormous impetus, and conditions—hitherto undreamed of—will be revealed. Man will enter into a new life and a higher era of understanding. The teaching concerning the iris of the eye is an indication of this.

Why not read up on the eye a little and note its occult correspondences to the created world, and to the whole problem of light? The eyes and the soul are closely related and—speaking in the language of

occultism—the right [Page 337] eye is the representative of the soul, and therefore the agent of buddhi, whilst the left eye is the representative of the personality, and the agent of the lower concrete mind. You will find it interesting to read what can be found in *The Secret Doctrine* and other books (including mine) on this subject; it will compel the conclusion that here is a field of investigation hitherto unopened and a teaching which will warrant careful study for the sake of the group, if for no other reason.

*On Psychological Causes of Disease.*

Do "psychological causes of disease" register in brain symptoms before reflexing to other parts of the body? A sentence in *The Light of the Soul* has a bearing here:

"The brain, for instance, is the 'shadow' or the external organ of the mind, and it will be found by the investigator that the contents of the brain cavity have a correspondence to the aspects of the human mechanism found upon the mental plane."

Bear in mind that the life force works through the heart, utilising the blood stream, whilst the consciousness aspect works through the brain, using the nervous system. This is the first and most important point to grasp.

Psychological causes of disease register in the brain or (if of a very low order) in the solar plexus. They do not, however, make their presence felt as symptoms of disease in these places where they thus register. They are energies or forces which—when brought into contact with the energies of the body—produce, as a result (and not before this point) those conditions to which we give the name of disease. The psychological causes are forms of energy, working out through the appropriate centres in the body, and these, in their turn, condition the glandular system. [Page 338] The secretion or hormone, generated under this esoteric stimulation, finds its way into the blood stream, and the result of all this interaction can be either good health, as it expresses sound psychological causes, or poor health, as it expresses the reverse.

It is the internal relation between the subtler energies, working through certain centres, plus the related endocrine system, with its relation to the blood stream, that constitutes both the possibility of disease and its cure. But this recognition is still academically lacking. Much of the inherent psychology is grasped, but a gap still exists between the physical and the etheric bodies, and little recognition of the etheric body is yet academically accorded. There is yet no real understanding of the relation between the inner psyche and the outer form, via the etheric body. The study of the glands has somewhat helped, but medical science must go a step further and relate the glandular system to the inner centres.

*On Problems of Melancholia.*

These problems of melancholia are difficult to place and are due to a wide variety of causes. I will list them here, and the list may at some time serve you.

1. A sense of frustration, a thwarted wish-life, or a recognition of a basic life failure.
2. A sense of dramatics, and a desire to figure importantly on the little stage of a person's life. This can often be quite unrealised and have a truly subconscious origin, or it can be a carefully cultivated habit



or attitude.

3. A devitalised condition, largely of an etheric nature, which robs life of all joy and desire and presents always a sense of futility. Many women passing through the menopause experience this.

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4. A certain form of breakdown in the cells found in a particular area of the brain.

5. Based on fear of insanity and of death—a baseless fear which has never materialised but which does constitute an *idée fixe*, so that the person is the victim of a well developed thoughtform.

6. A tuning-in, through oversensitivity, on the suffering and massed pain of the world. Disciples can be temporarily overcome by this.

7. This condition is very seldom brought about by any form of obsession such as "an earthbound entity or a living vampire-like person." A very few such cases have been known, but they are too rare to be considered a factor.

8. Sometimes a person tunes in on a state of massed melancholia, such as can be found in our sanitariums or asylums. The condition has then nothing really to do with him, but being sensitive, he identifies himself with those who are suffering from acute melancholia.

9. Melancholia, as a symptom of disease (not of brain disease) is also fairly frequent and will disappear when the disease is under proper treatment.

A person may be suffering from a combination of such causes, as for instance a combination, let us say of the causes in 1, 2, 6.

*On Full Moon and Psychoses.*

One of the departments of esoteric medicine in the future will concern itself with the law of cycles, lunar and solar. It will then be demonstrated as a fact, what has always been suspected and is now generally recognised, that the period of the full moon has a definite effect upon unbalanced people, upon the dreaming state and frequently conditions quite **[Page 340]** drastically, the neurotic and erotic conditions so prevalent at this time.

The tremendous increase in insanity and imbalance today is due to three major causes:

1. The transitional period of today producing a clash between the Aquarian and the Piscean forces, has led to a condition which makes it very difficult for sensitive people to live normally at all. To express the idea in symbol: It is almost as if the race, after habituating itself to live on the earth, had now to accustom itself to live in water. I am talking from the standpoint of the form.

2. The intense spiritual and mental stimulation which is being applied today to the masses by the planetary Hierarchy. The intent is to bring to an end old forms of living, to create new forms through the process of adjustment, and thus bring in a new civilisation based on a more subjective *culture*. I

would ask you to ponder on this last sentence.

3. The pouring in of more light from the astral plane (at present unrecognised) and also the tremendous increase of ordinary physical plane illumination. This produces oversensitivity. The work done by the prevailing use of electric light and the general glare in which humanity now lives, will exact its toll from the race until the human mechanism has adjusted itself to *light*. Remember that this general use of light is less than one hundred years old and is an occult effect with far reaching results.

I mention these three things because they are responsible for much of the predisposition to sensitivity of an abnormal kind. Occult students well know that at the time of the full moon certain high contacts are easier than at other [Page 341] times, but it is right here, my brother, that the difficulty lies.

At the time of the full moon (over a period of five days) the moon and the planet are the recipients of more reflected light from the sun than at any other time. For this there is a subjective cause. I can only explain it to you by a symbol which may convey truth to you or which may act as a blind. Symbolically speaking, the period of intensest meditation of our planetary Logos comes around at the full moon period each month; just as you have your daily meditation so He in His high place, has His cyclic point of contact. This produces the pouring in of radiance and the entering in of energy both subjective and objective. For all true students, therefore, their work on the mental plane is facilitated; they are enabled then to meditate more successfully and to attain realisation with greater ease. They definitely share in the achievement of the Lord of Shamballa.

The moon, as you know, is a shell, an ancient form through which the planetary Logos at one time sought expression. It is slowly disintegrating physically but not astrally as yet, and is therefore still closely linked with the astral body of the planetary Logos and therefore with the astral bodies of all people. Its influence is consequently more potent at the time of the full moon upon all who are unbalanced. This lack of equilibrium, which it really is, will eventually be found to exist between the astral body, the etheric body and the physical mechanism.

People who are definitely aspirants and people who are definitely mental, can profit by these full moon cycles; those who are definitely unbalanced, positively astral, and emotional, and frequently swept by uncontrolled desire, are hindered, overstimulated, and psychically upset by these same cycles. The veil of illusion is lit up at that time with a consequent result of hallucination, astral visions, [Page 342] psychic urges, and those misinterpretations of life, of overemphasis upon aspects of life which we call phobias, lunacy, etc.

I would like to make a suggestion here, which is not possible for me to prove to you, but which the future will substantiate. The major diseases called mental, seldom have anything to do with the mind itself. They are:

1. Diseases of the brain.
2. Disorders of the solar plexus.
3. Astral domination.
4. Premature clairvoyance and clairaudience.
5. Obsession.
6. *Absence* of mind.
7. Soullessness.

This is, of course, a wide generalisation and has no reference to that category of diseases in which both mind and brain are involved. The diseases of mystics are also in a different category. These latter diseases involve the brain of course, indicate mental imbalance, produce various types of heart disease and the diverse neurotic tendencies with which the saints of the world were so often afflicted.

One thing I will add, however, for your encouragement. As the race, as a whole, becomes governed by the solar Lord, the sun god, the Soul, then the cycles of the moon will steadily lose their baleful effect and there will be a dying out of the various neurotic complaints and mental diseases today so prevalent. The time is not yet. It is not easy for me to give more information concerning the moon and its phases, as it constitutes one of the major mysteries to be revealed at the third initiation.

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*On Distribution of Force; Blood Transfusion.*

Instead of two questions, you have several. Let me list them for you so that you will see what I mean, and for clarity in replying. Several of these questions are inferred and not definitely posited, but if I am to deal with them they must be put in the form of questions and even then the subject is so vast that there will not be time.

1. How can a more harmonious distribution of force be accomplished for the benefit of all?
2. Can you give us some more specific instructions and indicate to us some esoteric methods, suitable to our stage of development in connection with this problem of distribution?
3. Has the fact of blood transfusion...any correspondence in some process of the transfusion of subtle energies on the inner planes?
4. Are there some special means, besides what we are already trying to do, by which those of us who are on the second ray could more effectively transfuse our love quality into brothers on the first ray, and vice versa?
5. What is the interrelation and the cooperation among the ray lives and particularly between the first and second ray entities?
6. How can the example of the close cooperation and friendship between the Master M. and the Master K. H. be of practical help and inspiration to us?

You will see from the above how impossible it will be to deal with this wide range of subjects. I will, however, give you the briefest answers to some of them, or indicate the line along which your ideas may flow.

1. A harmonious distribution of forces varies in its arrangement and consequently in its outer effect not only **[Page 344]** according to ray types but according to the age of the soul, and the individual status upon the Path. There is a difference in this arrangement in the subtle bodies of the probationary disciple and of the accepting disciple, and of the accepted disciple and for each grade upon the path of initiation. This arrangement is brought about in three ways or is subject to three forms of developing influences.

- a. Through the life of aspiration, as registered in the physical brain consciousness.
- b. Through the spontaneous awakening of the centres and in their right geometrical progression. This I

have referred to in some of my books, but more cannot be given as it is one of the secrets of the first initiation. The rearranging and the readjustment proceeds during the whole period of the Path, technically understood.

c. Through the decentralisation of the whole inner conscious life. The server becomes:

1. The mystical extrovert.
2. The "one who steps aside from the centre."
3. The "one who lives upon the periphery of the heart."
4. The "one who hovers over the central lotus."
5. The "distant one who sees from far away, yet lives within the form of all that is."

A study of these descriptive phrases may give you the clue to the right distribution of energy.

2. The second question is somewhat answered in the above brief statement. I am doing what I can in my personal instructions\* to all of you to bring about two things:

a. Clear the field of the personality life so that the higher energies can have freer play.

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b. Bring about those conditions and orientations which will produce harmony within, and consequently and equally, harmonious relations without. I would remind you, however, that the inner harmony of one brother in a group may not be adequate to produce harmony in another brother or in the group.

3. Blood transfusion is symbolic of two things: First, that the blood is the life, and secondly, that there is but one Life permeating all forms, and therefore transferable under right conditions. It is also a synthetic act of service. Ponder on this.

4. Your question gives me an opportunity to point out that even an understanding of, and interest in, the ray types (as represented for instance in a group) may itself lead to a subtle separative attitude. There is no necessity for any Son of God in incarnation upon the physical plane or in the three worlds to "transfuse" his ray quality into his brother. These ray qualities are shared by all alike, and a brother's own soul—differing in no way from another soul—will effect the needed transmutation or transfusion into the personality life. One may facilitate the process by providing those conditions of harmony and peace wherein a brother is faced with as few contrary attitudes as possible, and where the interplay of love may produce an effective stimulation. But this is not transfusion. What exists in you exists in all, and the love quality (above all other qualities) is the *dominant* characteristic of all rays.

5. This question is not only one of the mysteries of the occult sciences, but it is of far too vast a nature in its implications and too complicated a problem for me to deal with in this place.

6. The relationship of the two Masters you mention can be studied in two ways:

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a. Through a consideration of the effective working relation which exists between the groups of

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\* *Discipleship in the New Age*, Vol. I and II.

disciples working under Them.

b. Through a study of those people (and they are many) who have a first ray personality and a second ray ego, or vice versa.

In the last analysis, my brother, we bring about the correct distribution of force, leading to harmonious relations, when we seek to live selflessly. For the probationer, this means an *imposed* selfless activity upon the physical plane. For the accepted disciple, it involves a life free from all selfish, self-centered emotion, and of these self-pity and self-dramatisation are outstanding examples; for the initiate it means a mental attitude which is devoid of selfish thought, and free from the dramatisations in thought of the ego.

### *On Suffering.*

Suffering, in the last analysis, is only possible when the soul is identified with the body, or rather, when the spiritual aspect of the soul (in the body) is identified with the animal soul, which informs and vitalises the form and constitutes its temporary life. During unconsciousness, the animal soul is aware of pain and suffering, and those who nurse and watch know this well, but there is no real pain or true distress because the real man, the spiritual soul, has been driven away either by excessive pain (as in true unconsciousness) or by narcotics.

The suffering of the soul, when the personality goes astray, is only a symbolic form of words. There is no pain or true suffering, and frequently no knowledge of the happening, for the vibration is not high enough to penetrate into that high plane where dwells the soul. Where, however, [Page 347] there is such knowledge, the soul experiences, if I might so express it, a sense of lost opportunity, and therefore a sense of frustration, but it is not more than that, for the patience of the soul, as of the Hierarchy, is illimitable. Just because we speak symbolically and say the soul suffers, you must not interpret it in ordinary terms.

The suffering of Christ or of the planetary Logos or of God Himself, is not comprehensible in terms of personality reaction. We use the words, but they really mean "detached and isolated identification." Does that convey aught to you, my brother?

Wrong identification is the cause of pain and leads to suffering, distress and various effects. Right identification leads to understanding and comprehension of the psychological attitudes of the sufferer, but to no true pain or distress as we normally understand it.

### *On Planetary Energy.*

The sumtotal of energy remains the same for as long as a planet persists, with its forms and life expression. It is part of the great storehouse of energy. It is the use and the effect of this energy, as it is appropriated by a form or forms of some kind, which we note as it is attracted from its own place to a place where normally it would not be functioning. There it creates situations and produces difficulties which are closely connected with a man's karma and destiny. There is a great abstracting energy which we call Death, whose influence at a given time proves more potent than the united influences of the body atoms and cells. It produces the tendency to withdraw and finally to abstract the soul energy which avails itself of these potencies in the process of discarding a vehicle on some plane or another. It

might be said that the seeds of death (the germ of death) are latent in the planet and in the forms. **[Page 348]** When powerful enough to be recognised, we call them *germs*, but this connotes a definite stage of almost tangible proof. When unduly potent, they produce acute disease and consequent death; when more feeble in effect, we call them illness and note their purificatory effect. These contaminations (as they can be called, though it is by no means a good name) are only such when that aggregate of energies which we call a man is brought in contact with these contaminating influences or types of ancient energies, and the reaction or the response is, from the angle of the comfort of the physical body, bad.

#### *On Transmutation of Desire.*

The point to be borne in mind is that desire dominates and controls action when the life force is focussed in the desire nature, as it predominantly is with the majority of people. But planned mental control is only possible when the life is focussed on the mental plane. When this is the case, desire will not require suppression, because the power of the focussed attention will be elsewhere and there will consequently be no furious desire to suppress. Suppression is an effort by the man focussed in the astral body to bring in the will aspect of the mind. But this he seldom does. The desire may pass off through the intense effort the man is making to achieve some mental consciousness, but no suppression takes place really, nor is the will evoked. When a man's life is run and controlled by the mind from mental levels, then transmutation does take place; transmutation (whereby the astral nature is changed and altered) may be of a spiritual nature or simply of an expedient nature. Desire may be transmuted into spiritual aspiration or into an attitude which is in conformity to the will of the mind which is expressing it. Hence the necessity for careful analysis of motive and of objectives.

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#### *On Karma.*

I have already suggested to you that the entire question of karma is as yet imperfectly comprehended. A great Law of Cause and Effect exists, but one particular aspect of it has never been emphasised, and the knowledge of humanity on the subject of karma is very elementary. Karma has always been interpreted in terms of disaster, and consequences that are painful, of error, of penalty, and of evil happenings, both for the individual and for the group. Yet, such is the beauty of human nature, and much that is done is of such a fine quality and so selfless and so happily oriented, that the evil is frequently offset by the good. There is everywhere, little as it may be realised, an abundance of good karma of a potency (under the same Law) equal to that which is regarded as bad. Of this, small mention is ever made. This good karma brings into activity forces which may work out as healing energies in any specific case. Upon these energies for good, which have been earned and *are* operating, the healer can always count. This is my first point. Ponder upon it.

Karma *is* a determining factor, but unless a healer is an advanced initiate and so able to work effectively and intelligently on the causal levels whereon souls dwell, it is impossible for him to decide whether any specific case will yield to healing treatment or not. Therefore, the healer or practising disciple assumes in his mind the possibility of cure (which may be possible or not) and of the patient's good karma, and proceeds to apply all possible aid. This is my second point.

My third point is to suggest to you and to all engaged in the healing art that much of the so-called disaster, involved in disease and in death (particularly the latter) is to be found in a wrong attitude



toward death, and to an **[Page 350]** overestimation of the beneficence of form life. The release of a soul through disease and death is not necessarily an unhappy occurrence. A new and better attitude to the phenomenon of death is essential, is possible and near. Upon this I need not here enlarge. But I do seek to give you a new slant on the subject of sickness and of death.

Will you be astonished also if I state that under the Law it is quite possible to "interfere with karma"? The great Laws can be transcended and frequently have been in the past, and increasingly will be in the future. The Law of Gravitation is frequently offset and daily transcended when an aeroplane is in flight. The energy of faith can set in motion superior energies which can negate or retard disease. The whole subject of faith, and its vital significance and potency, is as little understood as is the Law of Karma. This is a tremendous subject, and I cannot further enlarge upon it. But I have said enough to offer you food for thought.

As regards the lengthening of the span of life during the past century of scientific attainment, I would point out that true techniques and the possibilities of organised soul action are always parodied and falsely demonstrated on the physical plane by the earlier scientific activities which are right in motive but which are only a symbol, on the outer sphere of life, of coming and usually future soul action. The life span will eventually be shortened or lengthened at will by souls who consciously serve, and use the mechanism of the body as the instrument whereby the Plan is served. Frequently, today, lives are preserved in form—both in old age and in infancy—that could be well permitted liberation. They serve no useful purpose and cause much pain and suffering to forms which nature (left to herself) would not long use, and would extinguish. Note that word. Through our overemphasis on the value of form **[Page 351]** life, and through the universal fear of death—that great transition which we must all face—and through our uncertainty as to the fact of immortality, and also through our deep attachment to form, we arrest the natural processes and hold the life, which is struggling to be free, confined to bodies quite unfitted to the purposes of the soul. Misunderstand me not. I desire to say naught that could place a premium on suicide. But I do say, and I say with emphasis, that the Law of Karma is oft set aside when forms are preserved in coherent expression which should be discarded, for they serve no useful purpose. This preservation is, in the majority of cases, enforced by the subject's group and not by the subject himself—frequently an unconscious invalid, an old person whose response apparatus of contact and response is imperfect, or a baby who is not normal. These cases constitute definite instances of an offsetting of the Law of Karma.

The soul, through alignment, enters into a right use of time; or rather the brain, which is the only time-conscious factor in man, is no longer the dominant attribute; the mind, as the agent of the soul (whose consciousness is inclusive of the past, present, and the future), sees life and experience as it truly is. Death, therefore, is referred to as an episode, and as a transitional point in a vast series of transitions. When this attitude of the soul is grasped, our entire technique of living, and incidentally of dying, is utterly altered.

In conclusion, however, and in apparent but no real negation of all that I have said above, let me repeat that the healer will give of his best to the one he seeks to heal. Having no clairvoyant power in the majority of cases, and being time-conscious and under the influence of karma, he will do his utmost along the lines of his own training and in accordance with the instructions given in this treatise **[Page 352]** on healing. I suggest that you grasp that the objective before any healer at this time and at this given point in the evolutionary unfoldment of the race is the need, when so asked, to aid in the bringing about of health to the body and its sustained experience in life. You need also to realise that much that

is believed, accepted and taught by the metaphysicians today is based on wrong premises, such as the nature of matter, the time equation, the value of form existence, and the fear of death. Seek to eliminate these attitudes from your consciousness, and you will arrive at a truer perspective as to the healing art.

Later, in a few years' time, we can probably begin to deal with specific cases. I seek, however, at this time to hold you to wide generalisations, and to basic laws and propositions, and not to cloud the issues with purely physical plane occurrences, temporary or chronic, or with death and destiny.

No request for real aid must ever be refused, however. A deaf ear must not be turned to trouble, either physical, mental or psychological. But I would call to your attention the fact that success in healing may not always mean release from disease and the so-called physical cure of the patient. It might simply involve, if physically successful, the postponement of the plan of the soul for the person. Success might mean the correction of wrong inner attitudes, of erroneous lines of thought, and at the same time leave the physical body as it was. It might mean the placing of the patient (through wise teaching and patience) en rapport with his soul and the consequent reorienting of the life to the eternal verities. It might consist in the proper preparation of the person for the tremendous purpose which we call Death, and thus bring about the relief of pain in this way.

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The whole science of healing will shift eventually and increasingly into the realm of preventive medicine and the psychological adjustment of the individual within his group, and the providing of right living conditions, correct dieting and housing for the peoples. That, however, takes much time, and whilst the race is on its way to the newer modes of living, with their resultant effects of better health and a more correct comprehension of the laws of health, all who stand in the world as magnetic centres must proceed, according to the light that is in them, to work with people, in order to help them, to heal them, and to aid them in making needed adjustments. Nothing should stop your service along this line, not even the realisation of limitation and of ignorance. Do all you can to encourage and to sympathise, to point out undesirable attitudes, to end wrong ways of living, and change poor modes of psychological expression as far as you see them and to the best of your ability. Remember, nevertheless, that your best way may be far short of your future capacities, and remain ready ever to change your point of view when a higher and a better way is presented to you. Above everything else in life, give to all who seek your aid the fullest measure of *love*, for love releases, love adjusts and interprets, and love heals, on all three planes.

### *On Group Illnesses.*

In the last analysis, most of the ills of the body are rooted in some response to group activity. It will be necessary for us to grasp the fact that the phrase "group life and activity" must include not only past heredity, or inherited group tendencies, but also may indicate present world contacts, which weaken or increase resistance far more than is generally believed possible. One of the causes of cancer, which was not so prevalent in the earlier and more leisured [Page 354] days of the racial life—for then the HERD instinct was not so powerful as it is today—is due to the increased stimulation of the body. This stimulation is caused by our close contact in our daily lives with each other through our massed group existence, particularly in our urban centres. If cells are living organisms (which they are), they respond to group life, to massed cell emanation and radiation. This constant stream of energy pouring from the aggregate of bodily cells in massed humanity may produce in certain types of people an

overstimulation in some part of bodily cell structure. This usually occurs where there is a weakness in the etheric or vital body, which means that cell defenses are impaired and the result is frequently a cancer or a general cancerous condition. This is the fundamental cause, though modern investigation is occupied with secondary causes and effects of this etheric weakness. I shall consider this later in more detail. It will be obvious to you that when we begin to deal with the vital body and to consider it with greater understanding and knowledge, we shall be able to handle such diseases as cancer far more effectively.

*On Using the Mind and the Imagination to Develop Group Consciousness.*

When a member of a group, such as a group for healing, speaks of developing group consciousness, he refers to *his* particular group of brothers, and to *his* group as a unit of several souls. Forget not that such a unit is in itself a separative concept from the angle of the greater whole, but it serves a useful purpose in training the group members to think in those wider terms. It serves as a stepping stone away from the consciousness of the isolated personality.

If you can indeed feel, think and function as one complete unit—several personalities and one soul—it will then be relatively easy to extend the concept to a broader inclusiveness, **[Page 355]** to broaden your horizon and thus become inclusive in a much wider sense.

The using of the mind to this end involves an aptitude to learn the distinction between analysis and criticism. This is a hard and well-nigh impossible thing for many to learn. Traces of illumination of this subject will show themselves if the group persists in all earnestness. The members have to learn to respond, as a group, to the same spiritual, mental and human ideas, and thus swing—as a "telepathic unit"—into one united train of thought. They have, as a group, to be preoccupied with the same things which are indicated by the soul of the group, and not by one person in the group, as is apt to be the case. They have to learn, as a group, to hold the mind steady in the light—the group mind, and not their individual minds.

In using the imagination to this end, you have to cultivate the power to ignore the outer forms and to concentrate on the inner lines of light which unite brother to brother, group to group, and kingdom to kingdom in the expression of the Life of God Himself. It is the creative use of the imagination which produces an integrated group etheric body and which enables you to see this group body of force and light as one complete form and as one expression of the group intelligence, will and purpose—but not the will or purpose of the dominant mind or minds in the group. Thus these can work out on the physical plane in right expression. However, when the group members are primarily occupied with their own ideas, their plans, their problems, and how they can use whatever light and knowledge may be received, they negate any possibility of such creative use of the united imagination. To become entirely free from this will take much careful cultivation and self-surrender to the soul.

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*On Healing Energy.*

The question is sometimes asked by beginners: "Can we clearly distinguish between the healing energy, as expressed by the soul and by the personality? Can we have some understanding of the part that love has to play in the art of healing?" I can answer with brevity.

When we come to work as a group with individuals whom we shall seek to aid, we shall then learn to use the various types of energy according to the need of the individual to be healed. It would serve a real group purpose if all of you would study what is said by Rama Prasad in his book, *Nature's Finer Forces*, and by Patanjali in *The Light of the Soul* on the subject of the pranas with which and within which we work; you should be somewhat familiar with the matter.

To answer the question specifically: An initiate or even a low-grade clairvoyant can easily distinguish between soul and personality healing energies, but the average intelligent aspirant as yet cannot. The initiate *knows* the source from which any type of healing energy may come. He senses its vibration and can follow it to its emanating source by an effort of the will, directed by the intuition. The clairvoyant can *see* the centre from which the healing energy can flow, and the centre then indicates the type and quality of the projected force. All energy is from the soul in the secondary instance, but in the primary sense all energy is simply life, functioning under direction of some kind.

As to the part love has to play in the healing process: Love is the life expression of God Himself; love is the coherent force which makes all things whole (I would have you ponder upon this phrase), and love is all that *is*. The main characteristic of the distinction between soul energy and personality force, as applied to healing, lies in **[Page 357]** the region of the application and the expression of love. Personality force is emotional, full of feeling, and—when in use—the personality is either conscious of itself as the healer, and is the dramatic centre of the stage upon which are two players, the healer and the one to be healed. Soul energy functions unconsciously and is wielded by those who are in contact with their souls and who are consequently decentralised; they are "off the stage" themselves, if I might use that expression, and they are completely occupied with group love, group activity and group purpose.

Why then is it so extremely difficult, if not altogether impossible, for earnest would-be healers to work together, as a group, with the sacred science of healing? Because as individuals and as a group they are predominantly personal in their individual and inter-group relations. This may show itself in intense criticism of each other, or of oneself; in a vivid sureness of personal rectitude and sound judgment which does not permit those who hold it to see that there is perhaps a chance that they are not as correct in their ideas as they deem themselves to be; it may show itself in a deep satisfaction over personal subjective contacts. Any or all the above hindrances may be present and make the group demonstration a personality demonstration which negates constructive work, and any attempt only intensifies personality reactions and would greatly (and adversely) affect the personalities of those they might seek to help.

How, then, should they proceed? I would point out that any group member who, as an individual, is free from the above frailties of the personality and from these attitudes, nevertheless knows (and rightly rejoices) that he participates, as a group member, in the group quality. That is one of the incidental difficulties of group work. To participate and yet stand free from weakness; to recognise that **[Page 358]** the achievements or failures of the individual group members are entirely their own affair; to share and yet not be dominated by the powerful thoughts and ideas of the more potent members in the group is ever a problem. I point this out because, in this coming Age wherein group work will be greatly developed, it will be of value to understand group situations and problems, and then to go forward to the group work together with those who are yours to work with. You will then be the better and wiser for past experiences, and fused as a group through shared suffering and limitations and the gained ability of failure rightly met.

So let true love, silent, uncomplaining, non-critical and steadfast, be your goal and the quality of your group life. Then, when there is some definite work to do, you will work as a unit with hearts and minds as one.

*On Instantaneous Healing.*

Instantaneous healing may be of various kinds. We might cite the following from among several possibilities which account for the happening:

1. The healing which is the result of a definite practice, conscious or unconscious, of Hatha Yoga. This is brought about by a projection of purely physical magnetism, which, added to the quota of available physical magnetism at the patient's disposal within his own physical body, suffices to effect an immediate cure. The magnetism in the body of the patient, instead of being outgoing and radiating, becomes inverted and turns inward to make its contribution to the reservoir of physical force held in a static condition within the body. The more low grade human types produce this kind of healing with facility. This is equally so in relation to the patient and the healer. The case cited is a case in point. The healing was more easily brought about [Page 359] by the "sheik" concerned because the wound (a bite in the arm—A.A.B.) was self-inflicted and before inflicting it, the patient (if I may so call him) held the outgoing force in abeyance by an act of the will, thus creating a reservoir of energy which was available to supplement that of the sheik which was, in its turn, released by a mantram. This is definitely *not* spiritual healing.

2. There is also that form of healing which can be instantaneous because the disease is largely psychological and hallucinatory. The healer is then in the position to enable the patient to throw off illusion and so stand free. The will of the healer when added to that of the patient, aids in the breaking of the illusion and of the glamorous thoughtform and the patient then stands free. This is a psychological healing and only one illustration of it.

3. Then there is a type of healing which is brought about in two ways, and this is the true spiritual healing:

When the patient makes a sudden and frequently unexpected contact with his soul, and in which the soul energy is so great and so potent that it sweeps through the vehicles and definitely produces effects. Thus cures are brought about in some vehicle or another and frequently in the physical vehicle. The physical condition or disease retains, so oft, the undivided attention of the consciousness of the human being involved, and the soul pours through to the point of concentrated attention. In this thought lies, for many of you, a clear hint.

b. When the patient's evil physical karma is exhausted, and physical plane illness is not, at this particular time, his destiny. Then the healer can begin to bear upon the situation, if he is spiritual and full of wisdom, enough spiritual energy to ensure a cure.

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I trust you will find these answers suggestive. Ponder deeply upon the implications.

*On the Use of the Lord's Image.*



Here we touch upon a point of real interest. The use of the Lord's image is frequently of vital importance, but—and it is here that I seek to lay the emphasis—it must be the image arrived at by oneself through the medium of the expansion of the Christ consciousness in one's own life, and by arriving at the stage of conscious discipleship. At that particular stage when a man is definitely linked with a Master and His group, he is then, automatically and as an individual, linked with the Master of all Masters. He can then, via his own soul and the soul of his particular group, draw on the force of Maitreya Buddha. Why, think you, is there no good and true picture of the Blessed One, There are only a few speculations by the devotees of the early church and none by those who knew Him. The reason is a definite one. There is no true image of Him because it must be upon our hearts and not upon our canvases. We arrive at knowledge of Him because He is ours, as we are His. Do you understand that whereof I speak? He is the world Healer and Saviour. He works because He is the embodied soul of all Reality. He works today, as He worked in Palestine two thousand years ago, through *groups*. There He worked through the three beloved disciples, through the twelve apostles, through the chosen seventy, and the interested five hundred. Ponder on this fact, little emphasised. Now He works through His Masters and Their groups, and thereby greatly intensifies His efforts. He can and will work through all groups just in so far as they fit themselves for planned service, for the distribution of love, and come into conscious alignment with the greater potency of the inner groups.

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You will find (fairly soon perhaps) that healing groups will employ mantrams of a definite kind, and that in those mantrams the name of the Blessed One will appear. But the mantram for His coming age is not yet for use. The world is not yet ready for the potency which it would release. Today, is there a more potent mantram than the oft spoken word: "For Christ's sake and for the glory of His Name"? But these words must be spoken with love and will behind them or else they are but an empty symbol and a sounding cymbal. Forget this not.

### *On the Christ.*

Some aspirants and disciples may experience an almost constant recollection of the Christ; that is due to their increasing sensitivity to the inner planes and particularly to the fact that so much of the matter in the astral body of the advanced aspirant is taken from (and is therefore sensitive to) the highest subplane of the astral plane. It is also due to the fact that the Lord Maitreya with His workers is approaching nearer all the time to the physical plane. The focus of His attention in the year 1936 was, for the first time, predominantly on the first subplane of the astral plane. Hence the sensitives' correct and immediate response to His energy there expressed. He is coming nearer in His thought and activity. Should the peoples of the world respond to the presented opportunity, His forces and attention could penetrate more deeply and be predominantly on etheric levels with all that is implied in such a situation.

This, many sense subjectively and know; and great, therefore, is their opportunity and yours to constitute increasingly a channel for this force.

Remember that the work for which He comes and to which the attendant Hierarchy is pledged is to help Him in the "healing of the nations" as it is expressed in [Page 362] the Bible. This is a true statement of an imminent fact. This healing will be brought about if men of goodwill everywhere measure up to their opportunity; if the work of the Christ and of His helpers is brought more definitely to the attention



of the general public, and if there is an inner relaxation in the world of men which will permit the devas to work. It is their readiness and their response to the near approach to the Christ which many consecrated servers are subjectively sensing, and which has somewhat perplexed them. The devas can only be sensed and felt: they cannot be approached by humanity as yet through the medium of the thought world and the use of the mechanism of thought in man. There is no danger involved for the server if he becomes aware of these deva forces and their activities, via the Christ and through their responsiveness to His work and imminent appearance.

*On the Phrase "Mother of the World."*

The various ways in which the phrase can be used can mean quite a number of differing things. It can mean:

1. The feminine aspect in manifestation, symbolised for us in many of the world religions as a virgin mother and in the Christian religion as the Virgin Mary. It is that substance which enables Deity to manifest.
2. Nature itself, the mother of all forms.
3. The moon also, who is the symbol of the generative, creative life which gives birth to forms and is therefore the symbol of the form nature.
4. The concentration of the feminine force in nature in some individual in female form who is then called the "World Mother." Such an individual has never existed in our particular planetary life, though the avatars of a previous solar system, expressing itself through [Page 363] planetary life, always took this form. But not in this solar system. The tradition of such appearances is purely symbolic, inherited from the previous solar system from which we inherited the matter of which all manifested forms are made. This symbolism has come down from the far-off period of the Matriarchate, which had a religion that recalled the ancient ways of the earlier system and in which period of time Lilith symbolised the World Mother, until Eve took her place.

*On the Sense of Futility.*

In connection with the work of the healer with patients at the gate of death, he may experience a sense of futility. Is it possible to know just what he can do? Should he continue his effort to help the newly freed soul to go forward into the light? In the face of all his knowledge (and he may have much), and in spite of his yearning desire to aid the departing one, there seems naught to do but to step aside, with a sense of utter futility, whilst the loved one passes through the gate which leads to what, my brother? We can go up to the gates, but it seems as yet that we can go no further. Even the deep-seated belief in the persistence of the immortal soul proves inadequate, and only serves to comfort the serving healer personally, but suffices not to reveal to him what help he can give.

There is little I can say as we wait, at this significant time, for the coming revelation. That revelation is inevitable and sure, and such questions will not be raised two hundred years hence. To this emerging fact, the growing sensitivity of the race to the subtler angles of life, and the vast amount of investigation carried forward on every side, is the physical plane guarantee. This great truth and its guarantee is held steadily before us in the history of the "glorious resurrection of the Christ" and His

after-death [Page 364] appearance, and in the powerful but little understood ritual of the sublime degree in Masonry, wherein the Master is raised.

Aid at the time of the "passing into the light" depends largely upon two things: First, the amount of close contact between the dying person and the one who watches, and the level upon which that contact is strongest. Secondly, upon the capacity of the watcher to detach and dissociate himself from his own feelings and to identify himself, through an act of pure unselfish will, with the dying person. None of this is really possible when the bond between the two is purely emotional or based upon a physical plane relation. The contact must be deeper and stronger than that. It must be a personal contact upon all planes. Where there is true soul and personality contact, there is then little problem. But this is rare to find. Nevertheless I have here given you a hint.

There should also be as little definite thought process as possible on the part of the watcher. All that is required and possible at present is simply to carry the dying person forward on an ever-deepening stream of love. Through the power of the creative imagination, and not through intellectual concepts (no matter how high), must the dying man be aided to discard the outer garment in which he has been encased and in which he has laboured during life. This involves an act of pure self-forgetfulness, of which few as yet are capable. Most people are swept by fear, or by a strong desire to hold the beloved person back, or are sidetracked in their aim by the activities involved in assuaging pain and deadening agony; they are dismayed also by the depths of their ignorance of the "technique of death" when faced with the emergency. They find themselves unable to see what lies beyond the doors of death, and are swept by the mental uncertainty which is part of the great [Page 365] illusion. There is as we know no sure touch in this process of dying. All is uncertainty and bewilderment. But this will end before long, and man will *know* and also *see*.

As regards those who have passed into the light, whom you want to help, follow them with your love, remembering that they are still the same people, minus the outer limiting shroud of body. Serve them, but seek not that they should serve your need of them. Go to them, but seek not to bring them back to you.

It is physical plane life that is the purgatory, and life experience that is the school of drastic discipline. Let us not fear death, or that which lies beyond it. The wise disciple labours in the field of service but looks forward steadily to the dawn of the "clear, cold light" into which he will some day enter, and so close the chapter for a while upon the fever and the friction and the pain of earth existence. But there are other phases of life experience wherein the sense of futility and frustration meets the server in the world today.

From the angle of vision of a disciple, we might divide intelligent human beings into three groups, at the same time eliminating in our thought the dead weight of the unthinking masses who register desire but who as yet experience no sense of futility or frustration. They desire and are satisfied; or they desire and are thwarted or jealous or angry at those who appear to have that which they want and demand, and which appeals to the life of the senses. The three groups are:

1. Those *personalities*, integrated and intelligent, who are ambitious and pushing consciously forward, yet who meet with frustration. This frustration is due either to world conditions which are too strong for them, or to the imposition upon them of their own watchful souls [Page 366] which throws

obstructions in their way in order to lead them into the light.

2. Those *mystically inclined* people and those rightly oriented visionaries who have not yet built in that mental scaffolding which will enable them properly to materialise their vision, through right thought processes. They are many in number today, and their case is not an easy one.

3. Those *disciples and aspirants* who are attempting to work in the field of the world, yet who through karmic limitation, misapplication of the law, or some basic personality weakness, never achieve in this life their goal, and so are swept by an overwhelming sense of futility.

Beyond these three classes, acting as the opposite pole to the struggling masses, are the integrated functioning disciples of the world, who are achieving, and who are too occupied and too one-pointed to waste much time over feeling inferior or over mistakes and failures.

Therefore, by wisely placing the people who come to you for help in one or other of these three categories (allowing in your mind for the possibility of their passing into another and higher one) you will be able to help them more intelligently.

A large measure of the inferiority complex which affects so many people today is due most definitely to their reaction to the inflaming spiritual influences. They know themselves to be greater than their achievements; they realise unconsciously and wordlessly their divinity, but the limitation of circumstance and the hindrances of the body nature are as yet too great for right response to opportunity and to reality. Look for these souls and aid them by true understanding and by appreciation and cooperation, [Page 367] and thus dispel the illusion of non-accomplishment which haunts their footsteps.

But exhibitionism and neurasthenic hallucinations have to be cured primarily through individual self-effort, through decentralisation, transference of interest, and unselfishness. Neurasthenic tendencies are likely to increase instead of decrease for some time yet, such is the strain under which man labours today. The present world condition forces him to find avenues of escape, and to revert to the curative power of his own creative imagination. Release comes through acceptance of the drama of the whole and not of the part, and through steady occupation in creative work on the physical plane.

Methods of training will later be used and are already coming into their elementary stages through the work of the psychologists of the world.

#### *On Scientific Parallels.*

Students seem to think that we, the teachers on the inner side, have read every book that may be written, particularly those embodying the new and advanced truths, and that we are also in touch with the personalities of those who are the dispensers of the growing body of new knowledge in the world. Such is not the case. How can I explain to you the true state of affairs? Only symbolically, I think.

As we look out over the world of the intellect and carry our thoughts from the points of living knowledge there to be found, we may become aware of areas of light (as we understand it) shining forth upon the physical plane. Such areas indicate the shining light of some worker in the field, of some disciple, or of some member of the New Group of World Servers. I know, for instance, that such

areas are to be found (as regards the United States) in Baltimore, Chicago, Cleveland and Rochester. By a peculiar [Page 368] mode of shining this indicates to me that there is to be found a centre where the newer knowledges anent man's body are to be found. I know that there are other areas of light existing all over the world. My work and the work of all the teachers in this transition period is to stimulate them and fertilise their minds with ideas. Every theory they form in their search for truth, every book they write, and every conclusion they reach is not known to us. They must carry their own responsibility and fail or succeed in arriving at the truth through their own self-initiated effort.

H.P.B. prophesied the work now being done many years ago when she spoke of the recognition ultimately to be accorded by science to an universally diffused omnipresent Deity (the ether of space is an entity, she also tells us) and that the mystery of electricity, when solved, holds for us the solution of most of our problems. Many of the theories of modern science are laid down in *A Treatise on Cosmic Fire*, though scientists have not gone far enough yet to recognise this fact; there the electrical nature of man is posited. You would find it interesting and helpful to search out such passages. Science, however, gives no place to the electrical force of the soul, which is steadily growing in potency. A few of the scientists among the most advanced are beginning to do this. The next step ahead for science is the discovery of the soul, a discovery which will revolutionise, though not negate, the majority of their theories.

Individual students might aid in this if they took some of the basic postulates of a scientist whose researches appealed to them, and endeavoured to discover in my books, for instance, or in *The Secret Doctrine*, those paragraphs which will throw occult light upon what he says, or which may negate his hypothesis. Then they would be growing [Page 369] and using the analytical mind as a bridging factor between the world of human science and the occult sciences.

#### *On Ions and Radiation.*

Scientists have made statements to the effect that the air we breathe contains electrified particles positively or negatively charged, and they are able to produce artificially electrified air; that even an open flame in a fireplace ionises the air; that with suitable apparatus one may extract either the negative or the positive ions, and that patients exposed to the positively electrified ions developed feelings of fatigue, dizziness and headache, while if exposed to negatively charged ions a feeling of exhilaration was experienced; that positive ions increased the blood pressure and produced general discomfort, and negative ions lowered the pressure and brought a feeling of comfort and relaxation.

The question arises whether the healer's radiation has the effect of ionising the atmosphere surrounding the patient. I must point out that to answer such a question accurately would necessitate two things: the revelation of one of the mysteries for which mankind is not yet ready, and at the same time the giving of an answer which would be quite inexplicable to you, for there is no terminology adequate to the latent truth. In this truth is embodied the whole story of duality—which is the story of the relation of the negative and positive aspects of the living process. Certain things, however, I can point out:

1. The negative and positive ions with which the scientist deals are etheric in nature and, therefore, of the physical plane. These unseen particles of substance which can only be traced through their effects and through interference with their activities, are rapidly moving particles in relation to each other and, at the same time, [Page 370] are themselves affected by a greater controlling factor which keeps them so moving.

2. In healing with disease, the patient can only truly be helped when the positive radiation of the healer overcomes the negative condition of the patient.

3. The radiation of the healer has to permeate and overcome the resistance of the patient's disease—not of the patient, who may be mentally and emotionally negative to the healer, and therefore in a position to be helped. This is done through the more powerful radiation of the healer. The magnetism of the healer is then brought into play and, consciously and with intent, he can draw out and disperse those atoms of substance which are the seat and source of the patient's discomfort. A hint is here given of one of the future physical plane modes of dispersing a disease. The power of directing definitely the magnetic currents radiating from a source outside the physical body is not yet realised, but it will embody one of the new modes of healing.

The healing radiation, therefore, naturally affects the atmosphere around the patient. As yet, however, that radiation is uneven and not rightly directed. Some people radiate physical or animal magnetism; others astral or mental magnetism; still others radiate the energy of a fully integrated personality. A few radiate the magnetism of the soul, the major attractive energy in all forms. In the future the true healer must work through the radiation of the entire personality or of the soul. I say "or" advisedly, for there are few as yet who can work with soul energy, but many who would work as integrated personalities if they so desired. And when a man has achieved this power to radiate, what about the patient? How is he to be brought into a condition wherein he will respond accurately to magnetic [Page 371] radiation? If he is an astral type, as are so many, will he be able to respond to the magnetism of a mental healer? Can he be helped by the radiation of such a healer if he is himself a fully integrated human being? If you say to me that Christ healed all types, I would here suggest that I am not considering in this short treatise the laws of healing as they are wielded by a Master of the Wisdom or by an initiate. My book would otherwise be a futile effort. I am writing for interested aspirants and for those who can heal on some level below that of the soul, but who as yet know not how to do it. Later all this will be more fully elucidated.

#### *On Vibration.*

Some students make demand that I define what is the meaning of the word "vibration" and state exactly what a vibration is. If I tell you that vibration is an illusion, as sensory perception is known by the soul to be, do you comprehend (limited as all human beings are by the reactions of a series of vehicles, all of them instruments of perception) ? If I tell you that vibratory reaction is due to our possessing a mechanism which is responsive to impact, I am answering your question in part, but if this is true, what does it mean to you and from whence comes the impact? If I give you the scientific definition (which you can discover in any good textbook on light, colour or sound), I am doing work that you can do yourself, and for that I have no time. In my books are several definitions of vibration, either by inference or defined, and these you might search for, and upon them you might meditate. If I elucidated for you here the relation between the Self and the not-Self, between awareness, that which is aware, and that of which it is aware, I am covering ground which a careful study of the Gita would aid you in comprehending.

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Let simplicity be your guide and one-pointed love your major objective. Choose a field of service which has its definite limits (for all disciples are limited and cannot cover a planetary range in their

thoughts), and work—mentally and physically—within those limits. The completion of some self-appointed task within the field of karmic limitation and of environment where your destiny has cast you is all that is required of you. What are you accomplishing really at this time? Let your service lie within the field of contact where you find yourself, and reach not out over the entire planet. Is there any greater or more important task than to fulfill your task and carry it to completion in the place where you are and with your chosen comrades?

Believe me when I assure you that I am not seeking to evade answering any questions, but if I can awaken you to the realisation of the necessity for "spiritual limitation" (as it is esoterically called when defining the career of a disciple within the limits of his task) and bring to your attention the need for achieving the goal you set yourself when you started to work, I shall have aided you far more than if I had defined vibration or pointed out to you just how much progress, through what process, you or others had made.

*On the Future School of Healing.*

These schools of healing are not to be developed in the near future, not before the close of this century. Only the preparatory work is now being done, and the stage set for future unfoldments. Things do not move so rapidly. There has to be a growing synthesis of the techniques of such schools, which embody:

1. Psychological adjustments and healing,
2. Magnetic healing,
- [Page 373]**
3. The best of the allopathic and homeopathic techniques, with which we must not dispense,
4. Surgical healing in its modern forms,
5. Electro-therapeutics,
6. Water-therapy,
7. Healing by colour and sound, and radiation,
8. Preventive medicine,
9. The essential practices of osteopathy and chiropractic,
10. Scientific neurology and psychiatry,
11. The cure of obsessions and mental diseases,
12. The care of the eyes and ears,
13. Voice culture, which is a definitely healing agency,
14. Mental and faith healing,
15. Soul alignment and contact,

and many other processes and procedures which belong to the healing art. Some of the more ancient schools, such as the allopathic, call for a process of elimination in order to arrive at the vital and true contribution which they have to give. Others of a modern and tentative experimental kind must be lifted out of the hands of the fanatics; for until fanaticism with its blindness and lack of intelligent synthesis dies out (as it inevitably will as the sixth ray recedes and the Piscean Age passes out), the new schools cannot exist as they should; there must be a keener understanding of the underlying and fundamental good in all the schools and a better grasp of the principles which underlie the true healing art, before the schools, referred to in *Letters on Occult Meditation*, can come into being. When, as is the case today, some healer or school lays the entire emphasis upon some patent cure-all and despises



all other systems of diet or method, it will not be possible to establish the true schools.

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The period is coming in which we will pass through a cycle in which we will garner the fruit of the ages; in which we will skim (if I may so express it) the cream of the milk of human experience; and then with the best that the past can confer upon us, we will inaugurate those new enterprises which will speed humanity upon its way. Among these new enterprises the healing art will be the foremost, because the most necessary.

We shall find that the work which is engaging our attention will fall into three categories: these will work out sequentially and not simultaneously.

1. The training in the principles of the healing art, as we
  - a. Lay the foundation for later expansion in the New Age.
  - b. Seek to preserve that which is good and useful in the shift of the emphasis from the outer external man to the more subtle etheric and vital body.
  - c. Study this Treatise on the new healing which will meet with a measure of response, but which will only later enter into its true usefulness and mission.
  
2. Later, when a group can function together with impersonality as a unit and with true interplay of love, such a group can then begin to do some definite healing work, taking some case, for instance of known physical illness, of obsession, or of mental difficulty and—working under soul direction or some initiated chela and in conformity with the teaching outlined in this Treatise—seek to cure and aid. The study of the art of dying is also to attract your intention and later that of the world at large.
  
3. Finally, there will come the forming of subsidiary groups to be taught and developed by the members of the pioneer healing groups, under soul instruction, or under **[Page 375]** that of some initiated chela. These subsidiary groups will work under group direction for the healing of people. This will not be for some years yet, and not until the initiating group (or groups) can work with a measure of success and the group members have an intelligent grasp of the technique and principles involved in healing. The exoteric developments of the New Age healing will grow out of the above.

There is no school in existence today which should be retained. All of them embody some useful truth, principle or idea. I would point out that a synthetic group would still be a separative and separated entity, and no such group is our goal. *It is the synthesis of the life and of the knowledge which is desirable*, and not a synthesis of people. There will be eventually, let us hope, hundreds and thousands of groups all over the world who will express this new attitude to healing, who will be bound together by their common knowledge and aims, but who will all express this to the best of their ability in their own peculiar field, in their own peculiar way and with their own peculiar terminology. It is the subjective life unity that is of interest to the teachers on the inner side of life, and the production of a network of true healers all over the world.

A fresh start is now being made. We shall and do inherit the wonder of the past acquired knowledges and the use of much of it will persist; all that is needed is the elimination of the undesirable and the misunderstood interpretations of known facts, and the misapplied information, also the cessation of selfish interest, financial exploitation and greed. Modern surgery, modern sanitary methods, and modern medical science are full of wonder and usefulness.

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*Letter to a Scientist*

My brother:

I have a few minutes to spare this morning after dictating to A.A.B. and will attempt to throw some forward light upon the questions which you have posited. I do not, as you will note, say that I will answer the questions.

The discoveries of science are as yet inadequate for the fulfillment of the prophecies I made in *A Treatise on the Seven Rays*. Towards the close of this century and when the world situation has clarified and the period of reconstruction is drawing to a close, discoveries will be made which will reveal some hitherto unrealised electrical potencies. I know not what other word to use for these electrical rays which will make their presence felt and lead to possibilities beyond the dreams of investigators today. The coming science of electricity will be as different next century as the modern usages of electricity differ from the understanding of the Victorian scientist.

In connection with your query anent the photography which concerns itself with departed souls, I would advise you that understanding of process will come from a study of the—photographing of thoughtforms. A beginning was made in this connection by the great French scientist, d'Arsonval, of Paris. A.A.B. can tell you something of this if you do not already know. Light on the subject will come through this, through the perfecting of the plates of reception and their greatly increased sensitivity, and through the relating of electricity to photography. You may deem it well-nigh impossible to make plates of much greater sensitivity than those in use in the best equipped laboratories. But this is not so. Along this line of thought-photography and electrical equipment, will come the solution. It is the thought of those on the other side, and their ability to project [Page 377] thoughtforms of themselves, plus the providing of adequately sensitive plates or their equivalent, which will mark a new era in so-called "spirit photography". People frequently are so preoccupied with the tangible instrument on this side of the veil that they neglect the factor of what must be contributed from the other side by those who have passed over.

The work will be done from there, with the material aid which as yet has not been provided in the outer scientific field.

To bring this about, collaboration of a conscious medium (not a trance medium, but someone who is consciously clairvoyant and clairaudient) will be required. There are many such growing up among the children of today, and the next generation after them will provide still more. The separating veil will disappear through the testimony of the thousands of those who can see phenomena and hear sounds which lie outside the range of the tangible.

You say that the spirits state that they cannot stand electricity. What is meant is that they cannot stand electricity as it is at present applied. This is an instance of the inaccurate statements passed on by ignorant mediums or by those who on the other side have no more understanding of the laws of electricity than they probably had in the physical body. There is nothing but electricity in manifestation, the "mystery of electricity" to which H.P.B. referred in to in *The Secret Doctrine*. Everything in Nature is electrical in nature; life itself is electricity, but all that we have contacted and used today is that which is only physical and related to and inherent in the physical and etheric matter

of all forms.

It must be remembered that the so-called "spirits" are functioning in the illusory astral body, while advanced "spirits" are only functioning as minds, and can therefore [Page 378] be reached solely by minds and in no other way. It will never be possible to photograph the mental vehicle; only the astral body will be susceptible of photographing. The grosser the person in the body, desire and appetite, the more easily will he be photographed after passing over (if anyone wants to photograph him!), and the more advanced the person, the more difficult it will be to get a photograph.

As regards the use of radio as a means of communication with the "spirit world," the present electrical instruments are too slow in vibratory activity (if I may use such an unscientific term) to do the work; if astrally clothed "spirits" approach them they are apt to have a shattering effect. Yet the first demonstration of existence after death, in such a way that it can be registered upon the physical plane, will come via the radio, because sound always precedes vision. Think on this. However, no radio now exists which is sufficiently sensitive to carry sound waves from the astral plane.

Future scientific discoveries, therefore, hold the secret. This is no evasion on my part, but a simple statement of fact. Electrical discovery is only in the initial stage and all that we have is simply a prelude to the real discovery. The magic of the radio would be completely unbelievable to the man of the eighteenth century. The discoveries and developments lying ahead in the twenty-first century will be equally unbelievable to the man of this century. A great discovery in relation to the use of light by the power and the directive agency of thought will come at the end of this century or the beginning of the next. Two small children—one living in this country (U.S.A.) and one in India—will work out a formula along scientific lines which will fill in some of the existing gaps in the scale of light vibration, carrying on from the high frequency rays and [Page 379] waves as you now have them. This will necessitate instruments hitherto undreamt of but really quite possible. They will be so sensitive that they will be set in motion by the power of the human eye under the focussed direction of thought. From then on tangible rapport with the spirit world will be possible. I cannot do more than give you the clue.

I am also handicapped by the complete ignorance of A.A.B. on these matters which involve electrical knowledge and terms. There is no seed thought in her mind on which I can work or from which I can expand the idea. She can explain what I mean if you ask her to do so. But even if she had a training such as you have, I could not explain clearly, as the discovery must first be made, and this will revolutionise all present ideas, even whilst growing out of them. An ordinary treatise on electricity such as is studied by electrical engineers would have been completely incomprehensible to even the most highly educated man two hundred years ago, or even one hundred, and so it is now. In the meantime, work with thought photography as a prelude to the coming science, for out of that and the gradual development of more sensitive modes of registering and recording subtle phenomena will come the new idea and possibilities. Does it mean anything to you when I say that electricity and photography are closely related because the human being is electrical in origin and nature? This must be demonstrated on the physical plane by the aid of the needed sensitive apparatus.

*February, 1944*

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## Part Two

### The Basic Requirements for Healing

We are now entering upon a new section of our discussion on the Rays and Disease. It is essentially far more practical in scope than the highly speculative section (speculative to all of you) which we have just concluded. Much that I have there told you is, for you, in the nature of questionable truth (using this word "questionable" in its real sense; i.e., as promoting questions). For the most intuitive of you, it was at its best a "possibly accurate" hypothesis. I would here ask you to note this phrasing, paradoxical as it may appear. You have no direct means of knowing how true it may be. A great deal of the mystery of life and of living will clarify as more and more aspirants in the world begin to function consciously in the realm of causes. There is no questioning in the Hierarchy, except upon those matters which touch upon the unpredictable nature of human reactions. Even in connection with the uncertain activities of mankind, the Masters can usually gauge what will occur, but esoterically They refuse "to ponder on the energies released upon the plane of earthly living, for fear that counter-energies, issuing from the Centre where They dwell may negate the truth of man's freewill." I am here quoting one of the Masters, speaking at a conference held in 1725.

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What I have told you in the previous section is to me unquestionable truth and factually proven; to you it may be an adequate hypothesis or a questionable and nonacceptable interpretation of the underlying causes of disease.

Behind humanity lies a very ancient past, wherein so-called sins and errors, wrong-doing and wrong attitudes have piled up a very heavy karma which (fortunately for the race of men!) is being rapidly worked off at this time. The immense interest in disease which is displayed today, the focussing of all the resources of medical and surgical science on behalf of the fighting forces—(resources later to be mobilised in aid of the civilian populations of the devastated countries in both hemispheres)—the widespread research being carried on in our hospitals and centres of learning, and the rapid discoveries of science, plus a steady trend towards a much needed simplification, will before long bring about major changes in the approach to disease. These will lead to the eradication of many of the dreaded inherited diseases.

The inspiration and inflow of occult knowledge, via the disciples and initiates of the world, will bring about many alterations in technique; the coming revelation of new, yet most simple, laws of health, and the blending which will inevitably come of orthodox medicine, psychology and spiritual methods of healing, will produce an entirely new approach to the entire subject; the increasing use of *fire* as a means of purification (both in relation to the soil of the planet and to the human frame) will do much. Of this, the technique of inducing fever as a means of curing certain forms of disease, and the method (frequently employed by nature) of subjecting large areas of the soil to the impact of fire, will be developed into a new and most helpful science. This, however, will come later. I indicate simply faint trends in that direction. Man stands—in all fields of [Page 382] knowledge—at a climaxing point; this has been induced by the rapid unfoldment of the human consciousness, and it prefaces a great expansion of the understanding and a new insight into the conditioning causes which are responsible for much that today distresses man's physical body.

The new learning and the coming knowledge will arise as a result of an awakening intuition, of the presence upon earth of a very great number of advanced and developed souls, and the coming of the Hierarchy and Humanity into a closer relationship. The blending (slowly going forward) of the energies of those two planetary centres will bring about major changes and unfoldments, and this not only in the perceptive faculties of man but in the physical mechanism also. There will be a much greater resistance to the indigenous and inherited diseases and a real ability to resist infections; this will eliminate much pain and suffering. The reduction of the sum of human karma through the experience of this planetary war (1914-1945) will enable the souls seeking incarnation to create bodies free from tendencies to morbid developments. The Masters are entirely free from disease because they have entirely overcome the karma of the three worlds and are liberated.

The ability—developed during the past fifty years—to cope with the *planetary disease of tuberculosis* will, when extended into the densely populated areas of the Orient and to districts suffering hitherto from inadequate medical attention, stamp it out altogether. The *syphilitic diseases* are already being brought under rapid control through the use of the newly discovered drugs, though these are regarded as amelioratives only by the Masters, and as superficial in time and space. Such diseases will be slowly and correctly stamped out in toto as humanity shifts its consciousness on to the mental plane and away from the field of astral and sexual desire with their reflex action upon **[Page 383]** the automatic and responsive physical body. *The third great planetary disease, cancer*, is as yet basically uncontrollable, and the relative simplicity of surgery seems at present the only mode of possible cure. The mode of preventing the occurrence of cancer and the nature of its cause are still unknown, and the entire field is largely speculative and still subject to infinite research and investigation. Many minor ailments, infections and a wide range of allied physical ills will eventually be found traceable to one or other of these three basic diseases; they, in their turn, are related to a definite misuse of the energy of the three major rays. It might be stated that:

1. The syphilitic diseases are due to the misuse of third ray energy, that of the creative, intelligent energy of substance itself.
2. Tuberculosis is the result of the misuse of the energy of the second ray.
3. Cancer is a mysterious and subtle reaction to the energy of the first ray, the will-to-live, which is one of the aspects of this ray. It works out, therefore, in an overactivity and growth of the body cells whose will-to-live becomes destructive to the organism in which they are to be found.

I have here only given you a hint, and one that is not of wide usefulness at this time. A great deal of occult research remains to be done by the medical profession along these lines, but this will only be possible when the Science of the Rays is better understood and when the evidence substantiating the presence of five basic energies in every human being (the energies of his five conditioning rays) can be ascertained; men will learn some day to determine with ease their ray type, and the rays which govern their three-fold personality.

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Along every line of man's expanding understanding, the opportunity for that which is new to make entrance and control is becoming increasingly evident. The door of adventure (in its highest sense) stands wide open, and nothing yet has ever succeeded in stopping humanity from passing through that door; down the ages man has passed through its portals and has entered into new and richer realms of



investigation, of discovery and of subsequent practical application.

Today, the door which is opening will admit man into a world of meaning—a world which is the antechamber to the world of causes. Effect; Meaning; Cause. In these three words you have the key to the growth of man's consciousness. Most men live today in the world of effects, and have no idea that they are effects. Some few are now beginning to live in the world of meaning, whilst disciples and those functioning in the world of the Hierarchy are aware, or are steadily becoming aware, of the causes which produce the effects which meaning reveals. It is for this reason that we can now start considering the basic requirements which man must meet before he can move forward along the path of future enlightenment. This enlightenment will most necessarily remove all fear of death and deal with that subject which has for so long a time driven humanity into the depths of despair and of fear. I refer also to the required attitudes which those seeking healing, the surmounting of disease and the cure of bodily ills, must realise, and with which they must cope, principally along mental lines. These requirements will evoke the mental attention of both the healing agency and the patient. They have reference also to man as a whole.

It has generally been surmised that the main prerequisite to the art of healing is faith. But this is not so. Faith has little to do with it. Healing is dependent upon **[Page 385]** certain vital and basic factors into which faith enters not at all. The effort of the patient to achieve faith is frequently a great detriment to his freedom from the difficulties which lie between him and complete healing. When Christ so frequently emphasised faith (or rather that quality which is translated as faith in our Western Scriptures) He referred in reality to acceptance of law, to a recognition above all of karma, and to a knowledge of divine destiny. This, if grasped, will bring about a new attitude both to God and to circumstance. The prerequisites which I would like to emphasise might be enumerated as follows:

1. A recognition of the great Law of Cause and Effect, if possible. This is not always possible when dealing with the totally unenlightened.
2. Correct diagnosis of the disease by a competent physician, and later by a spiritual clairvoyant, when that capacity is developed by the initiate healer.
3. A belief in the law of immediate Karma. By that I mean an ability on the part of the patient or of the healer to know whether it is the destiny of the patient to be healed or else be helped to make the great transition.
4. A willingness to recognise that healing might be detrimental and basically undesirable from the standpoint of the soul. People are sometimes healed by the potency of the healer when it is not their destiny to resume active physical plane living.
5. The active cooperation of healer and patient—a cooperation based upon mutual understanding.
6. A determined acquiescence on the part of the patient to accept whatever may be the demonstrated will of the soul. It might be called an expression of divine indifference.

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2. An effort upon the part of both healer and patient to express complete harmlessness. The value of this will repay careful thought. This has basically a reference to the relation of both parties to their

associates.

8. An effort on the part of the patient (unless too ill) to adjust and put right those aspects of the nature and those characteristics which might militate against the right spiritual perception. This is one of the meanings hidden in the phrase, the "work of restitution," though not the most important meaning.

9. The deliberate eliminating of qualities, lines of thought and of desires which could hinder the inflow of spiritual force—a force which might integrate the soul more closely with the body in the three worlds and inaugurate a renewed life-expression, or which might integrate the soul with its emanating source and initiate renewed life on soul levels. This, therefore, affects the relation of the patient to his soul.

10. The capacity of both healer and patient to integrate into the soul group with which they are subjectively affiliated, to integrate in other cases both personality and soul, and, if they are at a needed point of development, both to integrate more closely into the Master's ashramic group.

These ten requirements may appear simple but are not so by any means. Superficially, they may appear to deal with character and quality and capacity; fundamentally, they concern the relation of soul and body, and deal with integration or abstraction. The objective underlying them in any case is to set up an unbroken rapport between the healer **[Page 387]** or the healing group and the patient who is receiving the scientific attention of the healing agent—group or individual.

One of the first things that any healing agent will have to do will be the drawing up of a simple outline of instruction which should govern the attitude of the one to be healed. These instructions must be simple, because where real illness is present it is not possible for the patient to make the simplest physical effort in order to institute any changed attitude. This is oft forgotten.

There are one or two things which I would like to make clear and which you must, in your turn, make clear to the patient.

1. Cure is not guaranteed. Patients must realise that continuance of life in the physical body is not the highest possible goal. It may be so if the service to be rendered is of real import, if obligations remain still to be carried out, and if other lessons must still be learned. Bodily existence is not, however, the summum bonum of existence. Freedom from the limitations of the physical body is of real beneficence. Patients must learn to recognise and accept the Law of Karma.

2. Fear is needless. One of the first objectives of the healing agent should be to aid the patient to achieve a happy, sane, expectant outlook upon his future—no matter what that future may bring.

It will be obvious too that there lies before you the opportunity to bring a new attitude to the whole problem of disease and healing and to train humanity in a better and happier sense of proportion where disease and health are concerned.

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It will also be obvious to you that the word "restitution" concerns the high art of restoring to the patient that which he needs in order correctly to face life—life in a physical body and on the physical plane or the continuity of life on the other levels, unseen by the average man and regarded as problematical and

intangible. Restitution may also involve the righting of wrongs by the patient, prior to receiving what he will regard as successful treatment, but it primarily concerns the effect of the healing group when it first establishes contact with the one to be healed. This must not be forgotten. Sometimes, when the patient's karma indicates it, the will-to-live must be restored to him; in other cases, the rejection of fear (fear of life or fear of death) must be induced, bringing with it the restoration of courage; the restoration of an affirmative attitude in all circumstances may be the quality needed, bringing with it the restitution of the willingness to take, with understanding and with joy, whatever the future may bring; it may also involve the restitution of harmonious relations with the patient's surroundings, with family and friends, and the consequent result of renewed correct adjustments, an uprising of a spirit of love and the negation of what may have been deep-seated wrong thinking.

It will be apparent to you, therefore, that the process of following a healing ritual is only one phase of the work to be done, and that the relation of healer and patient is basically an educational one; it must be an education tempered by the physical condition of the sick person. You will find, as you work along these lines, that it will be necessary to have short expositions of the work to be done, of the restitutions which the patient must be prepared to make in order to facilitate the inflow of the healing force. He must be induced to "clean the slate" (if I may use such a symbolic **[Page 389]** phrase) if the work of healing is to be successful under the Law of Karma.

This phase of the preparatory work is not easy. With patients who may be grievously ill, it may not be possible. It will be found by all healing agencies that when working with those who are spiritually-minded and those whose lives have for a long time been based upon right effort and a correct "rendering unto Caesar the things which are Caesar's and unto God the things which are God's," that the work of healing will be greatly accelerated or, on the other hand, that the task of smoothing the way through the gates of death will be greatly simplified. After all, death is in itself a work of restitution. It involves the work of rendering back of substance to the three worlds of substance, and doing it willingly and gladly; it involves also the restoration of the human soul to the soul from whence it emanated, and doing this in the joy of reabsorption. You must all learn to look upon death as an act of restitution; when you can do this it will take on new light and true meaning and become an integral part—recognised and desired—of a constant living process.

If I were asked to say what is the major task of all healing groups, such as the Hierarchy seeks to see functioning in the future, I would say it is to prepare human beings for what we should regard as the restorative aspect of death, and thus give to that hitherto dreaded enemy of mankind a new and happier significance. You will find that if you work along these indicated lines of thought, the entire theme of death will constantly recur, and that the result of this will be new attitudes to dying and the inculcation of a happy expectancy where that inevitable and most familiar event occurs. Healing groups must prepare to deal with this basic condition of all living, and a major part of their work will be the elucidating of the principle of death. The **[Page 390]** soul, we are told, must return to the one who gave it. To date that has been an enforced and dreaded restitution, one which engenders fear and which leads men and women everywhere to clamour for the healing of the physical body, overemphasising its importance and making them regard the prolongation of earthly existence as the most important factor in their lives. During the next cycle, these wrong attitudes must come to an end; death will become a normal and understood process—as normal as the process of birth, though evoking less pain and fear. This comment of mine is in the nature of a prophecy and should be noted as such.

I would, therefore, enjoin upon you the elementary fact that any healing group seeking to work along the new lines must (as a preliminary effort) seek to understand something about the factor of death to which is given the appellation of "the great restorative process" or "the great restitution." It concerns the art of wisely, correctly and with due timing, giving back the body to the source of its constituent elements and of restoring the soul to the source of its essential being. I am wording this with care because I seek to have you ponder most carefully and sanely upon the so-called enigma of death. It is an enigma to man, but not an enigma to disciples and knowers of the wisdom.

Healing groups and individual healers will find it necessary at times to confront their patients with the fact of death; one of the undertakings of disciples in my Ashram and in the Ashram of the Master K.H. is to interject the theme of death into their conversation with other seekers for truth, into their thinking and into their discussions with each other, and particularly with those they seek to heal. It will not be easy and it must not be done in a precipitate manner, but it is a subject which cannot and must not be avoided or evaded. Healing groups working out from an Ashram lay not the emphasis upon *bodily* healing, but upon [Page 391] timing and upon the cycles of work or of physical plane living, and the cycles of restitution or physical plane death.

This entire section with which we are now engaged, called The Basic Requirements, has reference in reality to the processes of dying, to the conditions of the material world or the three worlds of incarnated service. The *restitution* of the body to the general reservoir of substance, or to service in the outer world of daily physical living, the *restoration* of the soul to its source, the soul upon its own plane or—in reverse—to full responsibility within the body, are dealt with in this first point. The *elimination* of the life principle and the consciousness aspect is dealt with in the second point, and the theme is not that of character building, as some might surmise. I touched upon character and personal qualities in my opening remarks in this section because all true understanding of the basic principles of death and life is facilitated by right action, based on right thinking, which eventuates in right character building. I seek not, however, to enlarge upon these elementary prerequisites. The processes of integration as I seek to consider them here concern the integration of the soul into the threefold body, if karma so decides, or into the kingdom of souls, if karma decrees that what we call death lies ahead of the man.

We are therefore considering, in this second section, the problem of death or the art of dying. This is something which all seriously ill people must inevitably face, and for which those in good health should prepare themselves through correct thinking and sane anticipation. The morbid attitude of the majority of men to the subject of death, and their refusal to consider it when in good health, is something which must be altered and deliberately changed. Christ demonstrated to His disciples the correct attitude when referring to His coming and immediate decease at the hand [Page 392] of His enemies; He chided them when they evidenced sorrow, reminding them that He was going to His Father. Being an initiate of high degree, He meant that He was, occultly speaking, "making restitution to the Monad"; ordinary people and those below the grade of an initiate of the third degree make "restitution to the soul." The fear and the morbidness which the subject of death usually evokes, and the unwillingness to face it with understanding are due to the emphasis which people lay upon the fact of the physical body and the facility with which they identify themselves with it; it is based also upon an innate fear of loneliness and the loss of the familiar. Yet the loneliness which eventuates after death, when the man finds himself without a physical vehicle, is as nothing compared to the loneliness of birth. At birth, the soul finds itself in new surroundings and immersed in a body which is at first totally incompetent to take care of itself or to establish intelligent contact with surrounding conditions for a

long period of time. The man comes into incarnation with no recollection as to the identity or the significance to him of the group of souls in bodies with which he finds himself in relationship; this loneliness only disappears gradually as he makes his own personality contacts, discovers those who are congenial to him and eventually gathers around him those whom he calls his friends. After death this is not so, for the man finds on the other side of the veil those whom he knows and who have been connected with him in physical plane life, and he is never alone as human beings understand loneliness; he is also conscious of those still in physical bodies; he can see them; he can tune in on their emotions, and also upon their thinking, for the physical brain, being nonexistent, no longer acts as a deterrent. If people but knew more, birth would be the experience which they would dread, and not **[Page 393]** death, for birth establishes the soul in the true prison, and physical death is only the first step towards liberation.

Another fear which induces mankind to regard death as a calamity is one which theological religion has inculcated, particularly the Protestant fundamentalists and the Roman Catholic Church—the-fear of hell, the imposition of penalties, usually out of all proportion to the errors of a lifetime, and the terrors imposed by an angry God. To these man is told he will have to submit, and from them there is no escape, except through the vicarious atonement. There is, as you well know, no angry God, no hell, and no vicarious atonement. There is only a great principle of love animating the entire universe; there is the Presence of the Christ, indicating to humanity the fact of the soul and that we are saved by the livingness of that soul, and the only hell is the earth itself, where we learn to work out our own salvation, actuated by the principle of love and light, and incited thereto by the example of the Christ and the inner urge of our own souls. This teaching anent hell is a remainder of the sadistic turn which was given to the thinking of the Christian Church in the Middle Ages and to the erroneous teaching to be found in the Old Testament anent Jehovah, the tribal God of the Jews. Jehovah is *not* God, the planetary Logos, the Eternal Heart of Love Whom Christ revealed. As these erroneous ideas die out, the concept of hell will fade from man's recollection and its place will be taken by an understanding of salvation upon the physical plane, which leads him to right the wrongs which he may have perpetrated in his lives on Earth, and which enables him eventually to "clean his own slate."

I seek not here to impose upon you a theological discussion. I seek only to point out that the present fear of death must give place to an intelligent comprehension of the reality **[Page 394]** and to the substitution of a concept of continuity which will negate disturbance, and emphasise the idea of the one life and one conscious entity in many experiencing bodies.

It might be stated, in order to sum up my general proposition, that the fear and horror of death is founded upon the love of form—our own form, the forms of those we love and the form of our familiar surroundings and environment. Yet this type of love runs counter to all our teaching anent the spiritual realities. The hope of the future, and the hope of our release from this ill-founded fear, lie in the shifting of our emphasis to the fact of the eternal soul and to the necessity for that soul to live spiritually, constructively and divinely within the material vehicles. Into this concept again enters the thought of restitution. Wrong concepts are therefore forgotten; the idea of elimination also enters in so that right focus is attained. Integration demands consideration, so that absorption in the life of the soul will take the place of absorption in the life of the body. Sorrow, loneliness, unhappiness, decay, loss—all these are ideas which must disappear as the common reaction to the fact of death also vanishes. As men learn to live consciously as souls, as they also learn to focus themselves on soul levels and begin to regard the form or forms as simply modes of expression, all the old sorrowful ideas anent death will gradually disappear, and a new and more joyful approach to that great experience will take their place.



You will note that the various words I have chosen in considering the basic requirements have been so chosen for their specific meanings:

1. *The Work of Restitution* signifies the returning of the form to the basic reservoir of substance; or of the soul, the divine spiritual energy, returning to its source—either on soul or monadic levels, according to the point [Page 395] in evolution. This restitution is predominantly the work of the human soul within the physical body and involves both the heart and the head centres.
2. *The Art of Elimination*. This refers to two activities of the inner spiritual man; i.e., the elimination of all control by the threefold lower man, and the process of refocussing itself upon the concrete levels of the mental plane as a point of radiant light. This concerns primarily the human soul.
3. *The Processes of Integration*. These deal with the work of the liberated spiritual man as he blends with the soul (the oversoul) upon the higher levels of the mental plane. The part returns to the whole, and the man comprehends the true meaning of the words of Krishna, "Having pervaded this whole universe with a fragment of myself, I remain." He, too, the conscious experiencing fragment which has pervaded the little universe of the form in the three worlds, still remains. He knows himself to be a part of the whole.

These three processes are Death.

It will be obvious to you that when humanity attains this outlook upon the fact of death or the art of dying, the entire attitude of the race of men will undergo beneficent change. This will be paralleled, as time elapses, by a rapport between men upon telepathic levels; men will be steadily growing in intelligence, and humanity will be increasingly focussed upon mental levels. This telepathic rapport will be a common and ordinary phenomenon of which modern spiritualism is the guarantee, though the distortion (and a very serious distortion) is largely based on humanity's wishful thinking, with very little true telepathy to be found in it. The telepathy which *is* present today between the medium [Page 396] (in or out of trance) and the bereaved relative or friend is *not* between the one who has experienced the release of death and the one who is still in form. This should be remembered. In the interim where mind is not normally telepathic, there may be (though there very seldom is) the interposition of a mediumship based upon clairvoyance and clairaudience, but *not* upon trance. This will still necessitate a contact via a third party, and will be entirely astral; it will therefore be full of glamour and error. It will, however, be a step forward from the present mediumistic performances which simply ignore the man who is dead and give to the enquirer only what the medium reads in his aura—his recollection of the personal appearance, significant remembrances stored in the enquirer's consciousness, and wishful thinking anent advice demanded because the enquirer believes that because a man is dead he must be more wise than heretofore. When the medium at times succeeds in establishing true communication, it is because the enquirer and the dead person are mental types, and there is therefore a true telepathic rapport between them which the medium intercepts.

The race is progressing, developing and becoming increasingly mental. The relation between the dead and the living must and will be upon mental levels, prior to the processes of integration; the true severance of communication will come when the human soul is reabsorbed into the oversoul, prior to again reincarnating. The fact of communication up to that time will, however, completely destroy the fear of death. In the case of disciples working in a Master's Ashram, even this process of integration



will constitute no barrier. In the next few pages I will give some teaching on what might be called the art of dying and so expand what I said in *A Treatise on White Magic*.

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### PRESENT ATTITUDES TO DEATH

I undertook to take up with you the processes of dying and to consider a little more fully the factor of death—the most familiar experience (could the physical brain but recall it and realise it) in the life of the reincarnating entity or soul. Let me make some comments as to the attitude of man to the experience of "restitution." This is a peculiarly occult word, largely used by the initiate when speaking of death. The outstanding attitude associated with death is one of fear. This fear is based upon the—at present—mental uncertainty as to the fact of immortality. Beyond the proven fact of some form of survival, established by the psychical research groups, immortality or the permanent existence of what we usually mean when we speak of the "I" remains as yet in the realm of wishful thinking or of belief. This belief can be founded on Christian premises, upon religious affirmation based on rationalising the matter, and on the more scientific approach which argues that economic necessity requires that that which has been so long in evolving and which is the culminating result of the evolutionary process cannot be lost. It is interesting to note that there is no evidence upon our planet of any higher evolutionary product than that of the human kingdom; even for the materialistic thinker, the uniqueness of man is to be found in his various stages of consciousness and in his capacity to present for investigation all stages of consciousness, from that of the illiterate savage, through all the intermediate stages of mental effectiveness up to the most advanced thinkers and geniuses, capable of creative art, scientific discovery and spiritual perception. Putting it very simply, the question which the theme of death arouses is: Where is the "I," the occupying tenant of the body, when that body is relinquished and disintegrates? Is there, in the last analysis, an occupying tenant?

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Human history records the endless search for assurance upon this subject; this search culminates today in the numerous societies which are occupying themselves with the attempt to prove immortality and to penetrate into those fastnesses of the spirit which apparently give sanctuary to that "I" which has been the actor on the physical plane and which has hitherto baffled the most earnest seeker. The incentive of fear lies behind this frantic search; it is an unfortunate fact that the majority of the people (apart from a few enlightened scientists and similar intelligent seekers) who engage in the usually questionable techniques of the seance room, are emotional types, easily convinced and only too ready to accept as evidence that which the more intelligent seeker would immediately repudiate.

Let me here make my position clear as regards the great spiritualistic movement which has done so much in the past to prove the fact of survival, and which has also, in certain of its phases, done so much to mislead and deceive mankind. Under this general term, I class also the various psychical research groups and exempt all sincere scientific work. None of these groups has as yet proven their case. The mystery and the foolishness of the average seance room, and the work of the mediums, have nevertheless demonstrated the presence of an inexplicable factor; the laboratories of the scientific research worker have scarcely proved even that. For every case of the definitely acceptable appearance of a discarnate person there are thousands of cases which can be explained upon the grounds of gullibility, telepathic rapport (with the bereaved person, but not with anyone who has passed over), the seeing of thoughtforms by the clairvoyant and the hearing of voices by the clairaudient, and also by trickery. Note that I refer to "acceptable appearances" of a returning spirit. There is enough evidence

to warrant belief in survival and to prove its factual nature. Upon the grounds of the inexplicable phenomena [Page 399] of contact with the supposedly dead which have been noted, investigated and proven, and upon the character of the men who testify to the fact of these phenomena, we can affirm that something survives the "restitution" of the material body to the eternal reservoir of substance. It is on this premise that we proceed.

Today the phenomenon of death is becoming increasingly familiar. The world war has launched millions of men and women—civilians and those in the various branches of the armed forces of all the nations—into that unknown world which receives all those who discard the physical form. Conditions are at this time such that in spite of the ancient and deep-seated fear of death, there is emerging in the consciousness of mankind the realisation that there are many worse things than death; men have come to know that starvation, mutilation, permanent physical incapacity, mental disability as the result of war and the strain of war, the observation of pain and agony which cannot be relieved, are indeed worse than death; also, many know and believe (for such is the glory of the human spirit) that the relinquishing of the values for which men have fought and died down the ages and which are deemed essential to the life of the free human spirit is of greater significance than the process of death. This attitude, characteristic of the sensitive and the right thinking people at this time, is now emerging upon a large scale. This means the recognition, alongside of the ancient fear, of an unconquerable hope of better conditions to be found elsewhere, and this need not necessarily be wishful thinking but an indication of a latent subjective knowledge, slowly coming to the surface. Something is on its way as a result of human distress and human thinking; this is today sensed; this fact will be later demonstrated. Opposing this inner confidence and subjective realisation are old habits of thought, the developed materialistic attitude [Page 400] of the present, the fear of deception, and the antagonism of both the scientist and the religious man or churchman. The former rightly refuses to believe that which remains still unproven and seems also not to be susceptible of proof, whilst religious groups and organisations have no confidence in any presentation of truth which they have not formulated in their own terms. This lays an undue emphasis upon belief and thus stultifies all enthusiastic investigation. The discovery of the *fact* of immortality will come from the people; it will eventually then be accepted by the churches and proven by science, but this not until the aftermath of the war is over and this planetary disturbance has subsided.

The problem of death, needless to say, is founded upon the love of life which is the deepest instinct in human nature. The determination that nothing is lost under divine law is a recognition of science; eternal persistence in some form or another is universally held to be a truth. Out of the welter of theories, three major solutions have been proposed; these are well known to all thinking people. They are:

1. *The strictly materialistic solution*, which posits the experience and expression of conscious life as long as the physical, tangible form exists and persists, but also teaches that after death and the subsequent disintegration of the body there is no longer any conscious, functioning, self-identified person. The sense of the "I," the awareness of a personality in contradistinction to all other personalities, vanishes with the disappearance of the form: personality is believed to be only the sumtotal of the consciousness of the cells in the body. This theory relegates man to the same state as any of the other forms in the three other kingdoms in nature; [Page 401] it is based on the nonsensitivity of the average human being to life, withdrawn from a tangible vehicle; it ignores all evidence to the contrary and says that because we cannot see (visually) and prove (tangibly) the persistence of the "I" or the immortal entity after death, it is nonexistent. This theory is not held by so

many as it was in earlier years, particularly during the materialistic Victorian age.

2. *The theory of conditional immortality.* This theory is still held by certain fundamentalist and theologically narrow schools of thought and also by a few of the intelligentsia, primarily those of egoistic tendency. It posits that only those who reach a particular stage of spiritual awareness, or who accept a peculiar set of theological pronouncements, can receive the gift of personal immortality. The highly intellectual also argue at times that the crowning gift to humanity is a developed and cultured mind, and that those who possess this gift are likewise endowed with eternal persistence. One school dismisses those who are what they regard as spiritually recalcitrant or negative to the imposition of their particular theological certainties, either to complete annihilation as in the materialistic solution, or to a process of eternal punishment, thus at the same time arguing for a form of immortality. Owing to the innate kindness of the human heart, very few are vindictive or unthinking enough to regard this presentation as acceptable, and of course among those we must class the unthinking people who escape from mental responsibility into blind belief in theological pronouncements. The Christian interpretation as given by the orthodox and the fundamentalist schools proves untenable when submitted to clear reasoning; among the arguments which negate its accuracy lies the fact that **[Page 402]** Christianity posits a long future but no past; it is likewise a future entirely dependent upon the activities of this present life episode and accounts in no way for the distinctions and differences which distinguish humanity. It is only tenable upon the theory of an anthropomorphic Deity Whose will—as it works out in practice—gives a present that has no past but only a future; the injustice of this is widely recognised, but the inscrutable will of God must not be questioned. Millions still hold this belief, but it is not so strongly held as it was one hundred years ago.

3. *The theory of reincarnation,* so familiar to all my readers, is becoming increasingly popular in the Occident; it has always been accepted (though with many foolish additions and interpretations) in the Orient. This teaching has been as much distorted as have the teachings of the Christ or the Buddha or Shri Krishna by their narrow-minded and mentally limited theologians. The basic facts of a spiritual origin, of a descent into matter, of an ascent through the medium of constant incarnations in form until those forms are perfect expressions of the indwelling spiritual consciousness, and of a series of initiations at the close of the cycle of incarnation, are being more readily accepted and acknowledged than ever before.

Such are the major solutions of the problems of immortality and of the persistence of the human soul; they aim to answer the eternal questioning of the human heart as to Whence, Why, Whither and Where? Only the last of these proposed solutions offers a truly rational reply to all of them. Its acceptance has been delayed because, ever since the time of H. P. Blavatsky, who formulated this ancient truth for the modern world in the last quarter **[Page 403]** of the nineteenth century, it has been so unintelligently presented; it has been handicapped owing to the fact that the Eastern races have always held it, and—from the Western angle—they are heathen and the heathen "in their blindness bow down to wood and stone," to quote one of your fundamentalist hymns. How curious it is to realise that, to the man from Eastern countries, the religious people in the West do likewise, and can be seen on their knees before the Christian altars bearing statues of the Christ, of the Virgin Mary and of the Apostles.

The occultists of the world, through the theosophical societies and other occult bodies, so-called, have greatly damaged the presentation of the truth anent reincarnation through the unnecessary, unimportant, inaccurate and purely speculative details which they give out as truths anent the processes of death and

the circumstances of man after death. These details are largely dependent upon the clairvoyant vision of astral psychics of prominence in the Theosophical Society. Yet in the Scriptures of the world these details are not given, and H.P.B. in *The Secret Doctrine* gave none. An instance of this inaccurate and foolish attempt to throw light upon the theory of rebirth can be seen in the time limits imposed upon departed human souls between incarnations on the physical plane and the return to physical rebirth—so many years of absence are proclaimed, dependent upon the age of the departed soul and its place upon the ladder of evolution. If, we are told, the soul is very advanced, absence from the physical plane is prolonged, whereas the reverse is the case. Advanced souls and those whose intellectual capacity is rapidly developing come back with great rapidity, owing to their sensitive response to the pull of obligations, interests and responsibilities already established upon the physical plane. People are apt to forget that time is the sequence of events and of states of [Page 404] consciousness as registered by the physical brain. Where no physical brain exists, what humanity understands by time is nonexistent. The removal of the barriers of the form, stage by stage, brings an increasing realisation of the Eternal Now. In the case of those who have passed through the door of death and who still continue to think in terms of time, it is due to glamour and to the persistence of a powerful thoughtform. It indicates polarisation upon the astral plane; this is the plane upon which leading Theosophical writers and psychics have worked, and upon which they have based their writings. They are quite sincere in what they say, but omit to recognise the illusory nature of all findings based on astral clairvoyance. The recognition of a pronounced time factor, and the constant emphasis laid upon timing, are characteristic of all highly developed people in incarnation and of those whose lower, concrete minds are powerful in calibre. Children and child-races on the one hand, and those highly advanced people whose abstract minds are functioning (through the medium of the interpretive lower mind), usually have no sense of time. The initiate uses the time factor in his relations and his dealings with those living upon the physical plane, but is detached within himself from all recognition of it elsewhere in the universe.

Therefore the use of the term "immortality" infers timelessness and teaches that this timelessness exists for that which is not perishable or conditioned by time. This is a statement requiring careful consideration. Man reincarnates under no time urge. He incarnates under the demands of karmic liability, under the pull of that which he, as a soul, has initiated, and because of a sensed need to fulfill instituted obligations; he incarnates also from a sense of responsibility and to meet requirements which an earlier breaking of the laws governing right human relations have [Page 405] imposed upon him. When these requirements, soul necessities, experiences and responsibilities have all been met, he enters permanently "into the clear cold light of love and life" and no longer needs (as far as he himself is concerned the nursery stage of soul experience on earth. He is free from karmic impositions in the three worlds, but is still under the impulse of karmic necessity which exacts from him the last possible ounces of service that he is in a position to render to those still under the Law of Karmic Liability. You have, therefore, three aspects of the Law of Karma, as it affects the principle of rebirth:

1. *The Law of Karmic Liability*, governing life in the three worlds of human evolution, and which is ended altogether at the fourth initiation.
2. *The Law of Karmic Necessity*. This governs the life of the advanced disciple and the initiate from the time of the second initiation until a certain initiation higher than the fourth; these initiations enable him to pass on to the Way of the Higher Evolution.
3. *The Law of Karmic Transformation*, a mysterious phrase governing the processes undergone upon the Higher Way. These fit the initiate to pass off the cosmic physical plane altogether, and to function

upon the cosmic mental plane. It is concerned with the release of those like Sanat Kumara, and His Associates in the Council Chamber at Shamballa, from the imposition of cosmic desire which demonstrates upon our cosmic physical plane as spiritual will. This should be to you an arresting thought. It will be obvious, however, that there is little that I can say upon this subject. The knowledge involved is not yet mine.

**[Page 406]**

To turn now to another aspect of our theme. There are, speaking in the larger sense, three major death episodes.

There is, first of all, the constant recurrence of the fact of physical death. This is familiar to all of us through its extreme frequency, could we but realise it. This recognition would rapidly eliminate the present fear of death. There is then the "second death" spoken of in the Bible, which is in this present planetary cycle associated with the death of all astral control over the human being. In the larger sense, this second death is consummated at the fourth initiation, when even spiritual aspiration dies, being no more needed; the Will of the initiate is now fixed and immovable, and astral sensitivity is no longer required.

There is a curious counterpart to this experience upon a much lower level in the death of all astral emotion which takes place for the individual aspirant at the time of the second initiation. It is then a complete episode and is consciously registered. Between the second and the third initiations, the disciple has to demonstrate a continuity of nonresponse to astralism and emotionalism. The second death, to which I am here referring, has to do with the death or the disappearance of the causal body at the time of the fourth initiation; this marks the completion of the building of the antahkarana and the institution of direct, unimpeded continuity of relationship between the Monad and the personality.

The third death takes place when the initiate leaves behind him, finally and with no prospect of return, all relation with the cosmic physical plane. This death, necessarily, lies far ahead for all in the Hierarchy and is at present only possible and permissible for a few in the Council Chamber at Shamballa. It is not, however, a process through which Sanat Kumara will pass. He underwent this "transformation" many aeons ago, during the great cataclysm **[Page 407]** which inaugurated the Lemurian Age, and which was induced by His cosmic experience and the need for an inflow of energy from extra-planetary Beings.

I have given these brief summations so as to enlarge your general understanding of what the Masters call "the extension of death in space." Nevertheless, in the following pages we shall confine ourselves to the theme of the death of the physical body and of the subtler bodies in the three worlds; we shall deal also with the processes which bring about the reabsorption of the human soul into the spiritual soul upon its own plane, the higher mental plane; we shall consider the reassimilation of substance and the appropriation of matter in order again to reincarnate.

We shall therefore consider the three major processes to which I earlier referred; these cover three periods and lead, eventually, to other processes under the Law of Rebirth. They are:

1. *The Process of Restitution*, governing the period of withdrawal of the soul from the physical plane and from its two phenomenal aspects, the dense physical body and the etheric body. This concerns the Art of Dying.



2. *The Process of Elimination.* This governs that period of the life of the human soul after death and in the two other worlds of human evolution. It concerns the elimination of the astral-mental body by the soul, so that it is "ready to stand free in its own place."

3. *The Process of Integration,* dealing with the period wherein the liberated soul again becomes conscious of itself as the Angel of the Presence and is reabsorbed into the world of souls, thus entering into a state of reflection. Later, under the impact of [Page 408] the Law of Karmic Liability or Necessity, the soul again prepares itself for another descent into form.

The field of experience (in which is death, as the average person knows it) is the three worlds of human evolution—the physical world, the world of emotion and desire, and the mental plane. This world is, in the last analysis twofold, from the angle of death, and hence the phrase "the second death." This I have earlier applied to the death or destruction of the causal body, in which the spiritual soul has hitherto functioned. It can be applied, however, in a more literal sense, and may be referred to the second phase of the death process in the three worlds. It then concerns form only, and is related to those vehicles of expression which are found below the formless levels of the cosmic physical plane. These form levels are (as you know well, for the knowledge constitutes the a.b.c. of the occult theory) the levels on which the concrete, lower mind functions, the emotional nature reacts to the so-called astral plane, and the dual physical plane. The physical body consists of the dense physical body and the etheric vehicle. We have consequently, when considering the death of a human being, to employ the word death in relation to two phases in which it functions:

*Phase One:* The death of the physical-etheric body. This phase falls into two stages:

- a. That in which the atoms which constitute the physical body are restored to the source from whence they came. This source is the sumtotal of the matter of the planet, constituting the dense physical body of the planetary Life.
- b. That in which the etheric vehicle, composed of an aggregation of forces, returns these forces to the [Page 409] general reservoir of energy. This *dual phase covers the Process of Restitution.*

*Phase Two:* The "rejection" (as it is sometimes called) of the mental-emotional vehicles. These form, in reality, only one body; to it the early theosophists (correctly) gave the name of the "kama-manasic body" or the vehicle of desire-mind. I have said elsewhere that there is no such thing as the astral plane or the astral body. Just as the physical body is made up of matter which is not regarded as a principle, so the astral body—as far as the mind nature is concerned—is in the same category. This is a difficult matter for you to grasp because desire and emotion are so real and so devastatingly important. But—speaking literally—from the angle of the mental plane, the astral body is "a figment of the imagination"; it is *not* a principle. The massed use of the imagination in the service of desire has nevertheless constructed an illusory glamorous world, the world of the astral plane. During physical incarnation, and when a man is not upon the Path of Discipleship, the astral plane is very real, with a vitality and a life all its own. After the first death (the death of the physical body) it still remains equally real. But its potency slowly dies out: the mental man comes to realise his own true state of consciousness (whether developed or undeveloped), and the second death becomes possible and takes place. *This phase covers the Process of Elimination.*



When these two phases of the Art of Dying are over, the discarnate soul stands free from the control of matter; it is purified (temporarily by the phases of Restitution and Elimination) from all contamination by substance. This is achieved, not through any activity of the soul in form, [Page 410] the human soul, but as a result of the activity of the soul on its own plane abstracting the fraction of itself which we call the human soul. It is primarily the work of the overshadowing soul which effects this; it is not carried forward by the soul in the personality. The human soul, during this stage, is only responsive to the pull or the attractive force of the spiritual soul as it—with deliberate intent—extracts the human soul from its imprisoning sheaths. Later on, as the evolutionary processes proceed and the soul increasingly controls the personality, it will be the soul within the imprisoning sheaths which will bring about—consciously and with intention—the phases of dying. In the earlier stages, this release will be brought about with the aid of the overshadowing spiritual soul. Later on, when the man is living upon the physical plane as the soul, he will himself—with full continuity of consciousness—carry out the processes of abstraction, and will then (with directed purpose) "ascend to the place from whence he came." This is the reflection in the three worlds of the divine ascension of the perfected Son of God.

Some of the information I have already given anent the subject of Death in my other writings might well be appended here. I have a definite purpose in suggesting this. Death is all around you at this time; the demand of the human spirit upon this matter has reached a crisis of potency; it is evoking the inevitable response from the Hierarchy. It is also my hope that students will do something of major importance to aid in bringing forth the light upon the processes of death which humanity is today demanding.

## ON DEATH

### EXCERPTS FROM OTHER WRITINGS

"Why this blind power? Why Death? Why this decay [Page 411] of forms? Why the negation of the power to hold? Why death, O mighty Son of God?"

Faintly the answer comes: "I hold the keys of life. I bind and loose again. I the Destroyer am.  
*A Treatise on the Seven Rays*, Vol. I, Page 63.

The intent of the Lord of the first Ray is to stand behind the other divine Aspects, and when They have achieved Their purpose, to shatter the forms They have built.

He is the controller of the death drama in all kingdoms—a destruction of forms which brings about release of power and permits "entrance into light through the gateway of death."

Page 64.

a. "Withhold thy hand until the time has come. Then give the gift of death, O Opener of the Door."  
Page 65.

b. "Separate the robe from That which hides behind its many folds. Take off the veiling sheaths. Let God be seen. Take Christ from off the Cross."

Page 69.

The first step towards substantiating the fact of the soul is to establish the fact of survival, though this may not necessarily prove the fact of immortality....That something survives the process of death, and

that something persists after the disintegration of the physical body is steadily being proved. If that is not so, then we are the victims of a collective hallucination, and the brains and minds of thousands of people are untrue and deceiving, are diseased and distorted. Such a gigantic collective insanity is more difficult to credit than the alternative of an expanded consciousness.

Page 98-99.

**[Page 412]**

a. The growth of etheric vision and the largely increased numbers of clairaudient and clairvoyant people is steadily revealing the existence of the astral plane and the etheric counterpart of the physical world. More and more people are becoming aware of this subjective realm: they see people walking around who are either the so-called "dead" or who, in sleep, have dropped the physical sheath.

Page 98.

b. The next two hundred years will see the abolition of death, as we now understand that great transition, and the establishing of the soul's existence. The soul will be known as an entity, as the motivating impulse and the spiritual centre back of all manifested forms. Our essential immortality will be demonstrated and realised to be a fact in nature.

Page 96.

Within the next few years the fact of persistence and of the eternity of existence will have advanced out of the realm of questioning into the realm of certainty. There will be no question in anyone's mind that the discarding of the physical body will leave a man still a conscious living entity. He will be known to be perpetuating his existence in a realm lying behind the physical. He will be known to be still alive, awake and aware. This will be brought about by:

a. The development of a power within the physical eye of a human being...will reveal the etheric body men will be seen occupying that body.

b. The growth of the number of people who have the power to use the "reawakened third eye" will demonstrate immortality, for they will with facility see the **[Page 413]** man who has discarded his etheric body as well as his physical body.

c. A discovery in the field of photography will prove survival.

d. Through the use of the radio by those who have passed over will communication eventually be set up and reduced to a true science.

e. Man will eventually be keyed up to a perception and to a contact which will enable him to *see through*, which will reveal the nature of the fourth dimension, and will blend the subjective and objective worlds together into a new world. Death will lose its terrors and that particular fear will come to an end.

Page 183.

You must always bear in mind that the consciousness remains the same whether in physical incarnation or out of incarnation, and that development can be carried on with even greater ease than when limited and conditioned by the brain consciousness.

*Discipleship in the New Age, Vol. I, Page 81.*

The Law of Sacrifice and Death is the controlling factor on the physical plane. The destruction of the form, in order that the evolving life may progress, is one of the fundamental methods in evolution.  
*A Treatise on Cosmic Fire*, Page 569.

a. The Law of Disintegration is an aspect of the Law of Death. This is the law that governs the destruction of the form in order that the indwelling life may shine forth in fullness ... This law breaks up the forms and the Law of Attraction draws back to primal sources the material of those forms.  
 Page 580.

**[Page 414]**

b. The Law of Death controls in the three worlds.  
 Page 596.

c. The Law of Sacrifice is the Law of Death in the subtle bodies, whilst what we call death is the analogous thing in the physical body.  
 Page 596.

d. The Law of Death and Sacrifice governs the gradual disintegration of concrete forms and their sacrifice to the evolving life....  
 Page 596.

e. When all the units or cells in the body of the planetary Logos have achieved, He too is set free from dense manifestation and physically dies.  
 Page 509.

The process of DEATH is occultly as follows:

a. The first stage is the withdrawal of the life force in the etheric vehicle from the dense physical body and the consequent "falling into corruption" and becoming "scattered to the elements." Objective man fades out and is no more seen by the physical eye, though still in his etheric body. When etheric vision is developed, the thought of death will assume very different proportions. When a man can be seen functioning in his etheric physical body by a majority of the race, the dropping of the dense body will be considered just as a release.

b. The second stage is the withdrawal of the life force from the etheric body, and its devitalisation....

c. The third stage is the withdrawal of the life force from the astral or emotional form so that it disintegrates in a similar manner and the life is centralised elsewhere. It has gained an increase of vitality **[Page 415]** through physical plane existence and added colour through emotional experience.

d. The final stage for the human being is its withdrawal from the mental vehicle. The life forces after this fourfold abstraction are centralised entirely in the soul....  
 Pages 735-7.

The Law of Attraction breaks up the forms and draws back to primal sources the material of those forms, prior to rebuilding them anew. On the path of evolution the effects of this law are well-known, not only in the destruction of discarded vehicles, but in the breaking up of the forms in which great ideals are embodied. All eventually break under the working of this law.

Its workings are more apparent to the average human mind in its manifestations at this time on the physical plane. We can trace the connection between the atmic (spiritual) and the physical plane—demonstrating on the lower plane as the Law of Sacrifice and Death—but its effect can be seen on all five planes as well. It is the law which destroys the final sheath that separates the perfected soul.

Page 581.

When the "will to live" vanishes, then the "Sons of Necessity" cease from objective manifestation....When the Thinker on his own plane withdraws his attention from his little system within the three worlds and gathers within himself all his forces, then physical plane existence comes to an end and all returns within the causal consciousness. This demonstrates on the physical plane in the withdrawing from out of the top of the head of the radiant etheric body and the consequent disintegration of the [Page 416] physical. The framework goes and the dense physical form falls apart.

Page 85.

a. The etheric body is in reality a network of fine channels which are the component parts of one interlacing fine cord—one portion of this cord being the magnetic link which unites the physical and the astral bodies and which is snapped or broken after the withdrawal of the etheric body from the dense physical body at the time of death. (See Ecc: XII.6.)

Page 98.

b. Later "definite methods of demonstrating the fact that life persists after the death of the physical body will be followed and the etheric web will be recognised as a factor in the case."

Page 429.

Death is "initiation, or the entering into a state of liberation."

*A Treatise on the Seven Rays, Vol. I, Page 197.*

### *Death and the Etheric Body.*

It is not our purpose to give facts for verification by science, or even to point the way to the next step onward for scientific investigators; that we may do so is but incidental and purely secondary. What we seek mainly is to give indications of the development and correspondence of the threefold whole that makes the solar system what it is—the vehicle through which a great cosmic ENTITY, the solar Logos, manifests active intelligence with the purpose in view of demonstrating perfectly the love side of His nature. Back of this design lies a yet more esoteric and ulterior purpose, hid in the Will Consciousness of the [Page 417] Supreme Being, which perforce will be later demonstrated when the present objective is attained. The dual alternation of objective manifestation and of subjective obscuration, the periodic out-breathing, followed by the in-breathing of all that has been carried forward through evolution, embodies in the system one of the basic cosmic vibrations, and the keynote of that cosmic ENTITY whose body we are. The heart beats of the Logos (if it might be so inadequately expressed) are the source of all cyclic evolution, and hence the importance attached to that aspect of development called the "heart" or "love aspect," and the interest that is awakened by the study of rhythm. This is

true, not only cosmically and macrocosmically, but likewise in the study of the human unit. Underlying all the physical sense attached to rhythm, vibration, cycles and heart-beat, lie their subjective analogies—love, feeling, emotion, desire, harmony, synthesis and ordered sequence—and back of these analogies lies the source of all, the identity of that Supreme Being Who thus expresses Himself.

Therefore the study of pralaya, or the withdrawal of the life from out of the etheric vehicle, will be the same whether one studies the withdrawal of the human etheric double, the withdrawal of the planetary etheric double, or the withdrawal of the etheric double of the solar system. The effect is the same and the consequences similar.

What is the result of this withdrawal, or rather, what causes that something which we call death or pralaya? As we are strictly pursuing the text book style in this treatise, we will continue our method of tabulation. The withdrawal of the etheric double of a man, a planet, and a system is brought about by the following causes:

a. *The cessation of desire.* This should be the result of all evolutionary process. True death, under the law, is [Page 418] brought about by the attainment of the objective, and hence by the cessation of aspiration. This, as the perfected cycle draws to its close, will be true of the individual human being, of the Heavenly Man, and of the Logos Himself.

b. By the slowing down and gradual cessation of the cyclic rhythm, *the adequate vibration is achieved* and the work accomplished. When the vibration or note is perfectly felt or sounded, it causes (at the point of synthesis with other vibrations) the utter shattering of the forms.

Motion is characterised, as we know, by three qualities:

1. Inertia
2. Mobility
3. Rhythm

These three are experienced in just the above sequence and presuppose a period of slow activity, succeeded by one of extreme movement. This middle period produces incidentally (as the true note and rate are sought) cycles of chaos, of experiment, of experience and of comprehension. Following on these two degrees of motion (which are characteristic of the atom, Man, of the Heavenly Man or group, and of the Logos or the Totality) comes a period of rhythm and stabilisation wherein the point of balance is achieved. By the force of balancing the pairs of opposites, and thus producing equilibrium, pralaya is the inevitable sequence.

c. *By the severing of the physical from the subtler body* on the inner planes, through the shattering of the web. This has a threefold effect:

*First.* The life that had animated the physical form (both dense and etheric) and which had its starting point in the permanent atom, and from thence "pervaded the moving and the unmoving" (in God, the Heavenly Man, and the human being, as well as in the atom of matter), is [Page 419] withdrawn entirely within the atom upon the plane of abstraction. This "plane of abstraction" is a different one for the entities involved:

- a. For the physical permanent atom, it is the atomic level.
- b. For man, it is the causal vehicle.
- c. For the Heavenly Man, it is the second plane of monadic life, His habitat.
- d. For the Logos, it is the plane of Adi.

All these mark the points for the disappearance of the unit into pralaya. We need here to remember that it is always pralaya when viewed from below. From the higher vision, that sees the subtler continuously overshadowing the dense when not in objective manifestation, pralaya is simply subjectivity, and is not that "which is not," but simply that which is esoteric.

*Second.* The etheric double of a man, a planetary Logos, and a solar Logos, being shattered, becomes nonpolarised as regards its indweller, and permits therefore of escape. It is (to word it otherwise) no longer a source of attraction, nor a factual magnetic point. It becomes nonmagnetic, and the great Law of Attraction ceases to control it; hence disintegration is the ensuing condition of the form. The Ego ceases to be attracted by its form on the physical plane, and proceeding to inbreathe, withdraws its life from out of the sheath. The cycle draws to a close, the experiment has been made, the objective (a relative one from life to life and from incarnation to incarnation) has been achieved, and there remains nothing more to desire: the Ego, or the thinking entity, loses interest, therefore, in form, and turns his attention inward. His polarisation changes, and the physical is eventually dropped.

#### **[Page 420]**

The planetary Logos likewise in His greater cycle (the synthesis or the aggregate of the tiny cycles of the cells of His body) pursues the same course; He ceases to be attracted downward or outward, and turns His gaze within; He gathers inward the aggregate of the smaller lives within His body, the planet, and severs connection. Outer attraction ceases, and all gravitates towards the centre instead of scattering to the periphery of His body.

In the system the same process is followed by the solar Logos; from His high place of abstraction, He ceases to be attracted by His body of manifestation. He withdraws His interest and the pairs of opposites, the spirit and the matter of the vehicle, dissociate. With this dissociation the solar system, that "Son of Necessity," or of desire, ceases to be, and passes out of objective existence.

*Third.* This leads finally, to the scattering of the atoms of the etheric body into their primordial condition. The subjective life, the synthesis of will and love taking active form, is withdrawn. The partnership is dissolved. The form then breaks up; the magnetism that has held it in coherent shape is no longer present, and dissipation is complete. Matter persists, but the form no longer persists.

The work of the second Logos ends, and the divine incarnation of the Son is concluded. But the faculty or inherent quality of matter also persists, and at the end of each period of manifestation, matter (though distributed again into its primal form) is active intelligent matter plus the gain of objectivity, and the increased radiatory and latent activity which it has gained through experience. Let us illustrate: The matter of the solar system, when undifferentiated, was active intelligent matter, and that is all that can be predicated of it. This active intelligent matter was matter qualified by an earlier experience, and coloured by an earlier **[Page 421]** incarnation. Now this matter is in form, the solar system is not in pralaya but in objectivity—this objectivity having in view the addition of another quality to the logoc content, that of love and wisdom. Therefore, at the next solar pralaya, at the close of the one hundred



years of Brahma, the matter of the solar system will be coloured by active intelligence and by active love. This means literally that the aggregate of solar atomic matter will eventually vibrate to another key than it did at the first dawn of manifestation.

We can work this out in connection with the planetary Logos and the human unit, for the analogy holds good. We have a correspondence on a tiny scale in the fact that each human life period sees a man taking a more evolved physical body of a greater responsiveness, tuned to a higher key, of more adequate refinement, and vibrating to a different measure. In these three thoughts lies much information, if they are carefully studied and logically extended.

d. *By the transmutation of the violet into the blue.* This we cannot enlarge on. We simply make the statement, and leave its working out to those students whose karma permits and whose intuition suffices.

e. *By the withdrawal of the life, the form should gradually dissipate.* The reflex action here is interesting to note, for the greater Builders and Devas who are the active agents during manifestation, and who hold the form in coherent shape, transmuting, applying and circulating the pranic emanations, likewise lose their attraction to the matter of the form, and turn their attention elsewhere. On the path of out-breathing (whether human, planetary or logioic) these building devas (on the same Ray as the unit desiring manifestation, or on a complementary Ray) are attracted by his will and desire, and perform their office of construction. On the path of in-breathing (whether human, planetary [Page 422] or logioic) they are no longer attracted, and the form begins to dissipate. They withdraw their interest, and the forces (likewise entities) who are the agents of destruction. carry on their necessary work of breaking up the form; they scatter it—as it is occultly expressed—to "the four winds of Heaven," or to the regions of the four breaths—a fourfold separation and distribution. A hint is here given for careful consideration.

Though no pictures have been drawn of death bed scenes nor of the dramatic escape of the palpitating etheric body from the centre in the head, as might have been anticipated, yet some of the rules and purposes governing this withdrawal have been mentioned. We have seen how the aim of each life (whether human, planetary or logioic) should be the effecting and the carrying out of a definite purpose. This purpose is the development of a more adequate form for the use of spirit; and when this purpose is achieved, then the indweller turns his attention away, and the form disintegrates, having served his need. This is not always the case in every human life, nor even in each planetary cycle. The mystery of the moon is the mystery of failure. This leads, when comprehended, to a life of dignity and offers an aim worthy of our best endeavour. When this angle of truth is universally recognised, as it will be when the intelligence of the race suffices, then evolution will proceed with certainty, and the failures be less numerous.

*A Treatise on Cosmic Fire, Pages 128-133.*

All severing of links produces severe reactions. Yet if you could but realise it, the severing of the outer physical plane links is the least severe and the most impermanent of all such events. Death itself is a part of the great illusion and only exists because of the veils which we have gathered around ourselves. All of us, as workers in the field of [Page 423] glamour (the new field in which humanity must learn *consciously* to work), have been honoured and trusted. Death comes to all, but for disciples there should be none of the usual glamour and distress. I would say to you, look not back at the past. In that direction lie glamour and distress. It is the usual direction and the line of least resistance for the

majority. But such is not the way for you. Look not either to revelation or to the imparted illusory comfort of those who hover on the dividing line between the seen and the unseen. Again, that is not the way for you. You are not a distressed and bereaved disciple looking anxiously at the separating veil and hoping for some sign to come through which will convince you that all is well....

Reach up to the heights of the soul, and having sought and found that pinnacle of peace and that altitude of joy whereon your soul immovably stands, then look into the world of *living* men—a threefold world in which all men—incarnate and discarnate—are to be found. Find there that which your soul can and will recognize. The glammers of one's own distress, the maya of the past, distort ever one's point of view. Only the soul stands clear from illusion, and only the soul sees things as they are. Mount, therefore, to the soul.

*Discipleship in the New Age*, Vol. I, page 463.

[Page 424]

### CHAPTER V - The Process of Restitution

The theme of Death, which we are now considering, must be approached by us with as much of the spirit of normalcy and of scientific investigation as we can manage. The fear complex of humanity finds its point of entrance into man's consciousness through the act of dying; failure to survive is the basic fear; and yet it is the commonest phenomenon upon the planet. Bear that in mind. The act of dying is the great universal ritual which governs our entire planetary life, but only in the human family and faintly, very faintly, in the animal kingdom is the reaction to fear found. Could you but see the etheric world as Those on the inner side of life experience and see it, you would see (going on ceaselessly and without any pause) the great planetary act of restitution. You would see a great activity proceeding within the etheric world in which the anima mundi, the animal soul and the human soul are constantly restoring the substance of all physical forms to the great reservoir of essential substance. This essential substance is as much a vital, directed unity as the world soul of which one hears so much. This interplay of the principle of death with the principle of life produces the basic activity of creation. The impulsive, directive force is the mind of God, of the planetary Logos, as He pursues His divine purposes, carrying [Page 425] with Him in this process all the media through which He manifests.

The human fear of death is primarily caused because the orientation of the kingdom of souls, the fifth kingdom in nature, has been (until relatively late in the world's cycle) towards form expression and towards the necessity of seeking experience through matter, in order eventually freely to control it. The percentage of the souls of those who are oriented away from expression in the three worlds is relatively so small, in proportion to the total number of souls demanding experience in the three worlds, that, until the cycle or era which we call the Christian, it might be stated that death reigned triumphant. Today, however, we are on the eve of seeing a complete change in this condition, owing to the fact that humanity—on a much larger scale than ever known before—is achieving a needed reorientation; the higher values and the life of the soul, as entered upon through the insistence of the mind in its higher and lower aspects, is beginning to control. This will perforce bring in a new attitude towards death; it will be regarded as a natural and desirable process, cyclically undergone. Men will eventually understand the significance of Christ's words when He said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." In the incident where those words occur He was referring to the great act of restitution which we call death. Ponder that story and see the symbolism of

the soul, contained within the universal soul, as the fish within the water, and holding a coin of metal, the symbol of matter.

In one of the ancient writings the following symbolic words occur—

*Said the Father to the son:* Go forth and take unto thyself that which is not thyself, and that which [Page 426] is not thine own, but which is Mine. Regard it as thine own and seek the cause of its appearance. Let it appear to be thyself. Discover thus the world of glamour, the world of deep illusion, the world of falsity. Then learn that thou hast taken that which is not the goal of soul endeavour.

And when that moment comes in each cycle and appearance of deception and of theft, a voice will then be heard. Obey that voice. It is the voice of that within thyself which hears My voice—a voice unheard by those who love to thieve. The order will go forth again and yet again: "Make restitution of the *stolen goods*. Learn they are not for thee." At greater intervals will come that voice again: "Make restitution of the *borrowed goods*; pay back thy debt."

And then, when all the lessons have been learnt, the voice once more will speak: "Restore with joy that which was Mine, was thine and now again is ours. Thou hast no longer need of form. Stand free."

The implication of the above words is clear.

Two major thoughts will serve to clarify the issue of death with which we are now concerned: First, the great dualism ever present in manifestation. Each of the dualities has its own expression, is governed by its own laws, and seeks its own objectives. But—in time and space—they merge their interests for the benefit of both, and together produce the appearance of a unity. Spirit-matter, life-appearance, energy-force—each have their own emanating aspect; they each have a relation to each other; each have a mutual temporary objective, and thus in unison produce the eternal flux, the cyclic ebb and flow of life in manifestation. [Page 427] In this process of relationship between Father-Spirit and Mother-Matter the son comes into being, and during the child stage carries on his life processes within the aura of the mother, identified with her yet forever seeking to escape from her domination. As maturity is reached, the problem intensifies, and the "pull" of the Father begins slowly to offset the possessive attitude of the mother, until finally the hold of matter, or of the mother, over her son (the soul) is finally broken. The son, the Christ-child, released from the guardianship and clinging hands of the mother, comes to know the Father. I am talking to you in symbols.

Second: All the processes of incarnation, of life in form and of restitution (by the activity of the principle of death), of matter to matter, and soul to soul, are carried forward under the great universal Law of Attraction. Can you picture the time when the process of death, clearly recognised and welcomed by the man, could be described by him in the simple phrase, "The time has come when my soul's attractive force requires that I relinquish and restore my body to the place from whence it came"? Imagine the change in the human consciousness when death comes to be regarded as an act of simple and conscious relinquishing of form, temporarily taken for two specific objectives:

- a. To gain control in the three worlds.
- b. To give opportunity to the substance of the forms thus "stolen or borrowed or rightly appropriated," according to the stage of evolution, to reach a higher point of perfection through the impact upon it of life, via the soul.

These are significant thoughts. They have been expressed before, but have been discarded as symbolic, as comforting or as wishful thinking. I present them to you as factual in nature, as unavoidable in practice, and as familiar a technique [Page 428] and process as those activities, (rhythmic and cyclic in nature) which govern the average man's life—rising and retiring, eating and drinking, and all the periodic affairs which he is accustomed to pursue.

I dealt with the subject of death in *A Treatise on White Magic*, focussing therein primarily upon the physical processes of dying and doing so from the point of view of the onlooker or observer. I sought there to indicate what the attitude of the onlooker should be. Here I would like to present a somewhat different picture, indicating what is known by the departing soul. If this involves repetition of what you already know, there are however certain basic repetitions and statements I wish to make. Let me tabulate them with brevity. Will you regard them as foundational and factual.

1. The time for the departure of an incarnating soul has come. The soul has in the past:
  - a. Appropriated a physical body of a certain calibre, adequate to the requirements and age of that soul.
  - b. Energized that physical body through the medium of the etheric body, thus galvanising it into life activity for the duration of the soul's set term of physical enterprise.
  
2. Two major streams of energy enter the physical body and produce its activity, its quality and type of expression, plus the impression it makes upon its environment.
  - a. *The stream of dynamic life.* This is anchored in the heart. This stream of dynamic energy enters the body, via the head, and passes down to the heart, where it is focussed during the life cycle. A smaller stream of the universal energy or prana, distinctive from the individualised life force, enters the physical body, via the spleen. It then rises to the heart to [Page 429] join the larger and more important life stream. The life stream energises and holds in coherency the integrated physical body. The stream of pranic energy vitalises the individual atoms and cells of which that body is composed.
  - b. *The stream of individual consciousness.* This is anchored in the head, is an aspect of the soul, reveals the type of consciousness which is, in its turn, indicative of the point attained in evolution. This stream of energy likewise functions in connection with a stream of personality force; and this force is characterised by desire (emotional or astral sentiency) and enters into the physical body, via the solar plexus centre. This relates the man to the entire astral plane, and therefore to the world of glamour. With undeveloped people and with the average type of man, the solar plexus is the focus of consciousness and the energy is registered by the focal point of consciousness in the head without any recognition whatsoever. It is for this reason that (at the time of death) the soul leaves the body, via the solar plexus and not via the head. In the case of the developed man, the mental type of individual, the aspirant, disciple or initiate, the thread of consciousness will withdraw from the body via the head.
  
3. The group soul of all forms in the animal kingdom—under the Law of Attraction—withdraws the life principle from any specific physical form via the solar plexus, which is the brain of the average animal. Highly developed and domesticated animals are beginning to utilise the brain to a greater or to a less degree, but the life principle and the sentient aspect, or animal consciousness, is still withdrawn via the solar plexus. You have, [Page 430] therefore, in all stages of the evolutionary process, certain interesting triangles of energy.

a. In the case of the animals and of those human beings who are little more than animals, of imbeciles and certain men who appear to be born with no centralised point of individual consciousness, the following triplicity is of importance:

The group soul  
The solar plexus  
The spleen or pranic centre.

b. In low grade, but nevertheless individualised human beings and with the average emotional type of person, the following triplicity must be noted:

The soul  
The head centre  
The solar plexus.

c. For highly developed people and for those upon the Path of Discipleship you have the following triangle active at the time of death:

The soul  
The head centre  
The ajna centre.

In connection with all these triplicities there exists a dual relationship to the life principle:

- a. The heart in which is focussed the life of the soul in form.
- b. The spleen through which passes constantly and rhythmically the universal life essence or prana.

The whole subject is of course most obscure, and for those on strictly human levels, as yet unverifiable. However, an acceptance of the above three points, hypothetical today, **[Page 431]** will help to clarify your minds concerning this entire theme of restitution with which we are occupied.

4. The next point needs no proving, for it is generally accepted. It is that desire governs the process of death, as it also governs the processes of life experience. We say constantly that when the will-to-live is lacking, death is the inevitable result. This will-to-live, whether it is the tenacity of the physical body, functioning as an elemental being or as the directed intention of the soul, is an aspect of desire, or rather, it is a reaction of the spiritual will upon the physical plane. There is therefore an interlocking relation between:

- a. The soul on its own plane.
- b. The astral body.
- c. The solar plexus centre.

This relationship has hitherto received little attention in connection with the Art of Dying. Nevertheless it warrants careful thought.

You will note that I am here dealing with the theme of death as it makes its presence felt through disease or through old age. I am not referring to death as it comes through war or accident, through murder or through suicide. These causes of death, and other causes, come under a totally different directive process: they may not even involve the karma of a man or his individual destiny, as in the case of war. Then vast numbers of people are killed. This has nothing to do with the Law of Cause and Effect as a factor in the soul career of any individual. It is not an act of restitution, planned by a particular soul as it works out its individual destiny. Death, through the destructive processes of war, is under the directive and cyclic intention of the planetary Logos, working through the Council Chamber at Shamballa. The Beings Who there direct world processes [Page 432] know that a time has come when the relation between planetary evil and the Forces of Light or of Good have reached a point of "explosive antagonism" (as it is called). This must be given free rein if the divine purpose is to work out unarrested. The explosion is therefore permitted; nevertheless, all the time a controlling factor is present, even though unrealised by man. Because these Beings (Who work out the will of God) are in no way identified with form life, they have consequently a just appreciation of the relative importance of life in form; the destruction of forms is, to Them, not death in the sense that we understand it, but simply and solely a process of liberation. It is the limited vision of those identified with form which has so consistently nurtured the fear of death. The cycle in which we now live has seen the greatest destruction of human forms in the entire history of our planet. *There has been no destruction of human beings.* I would have you note this statement. Because of this wholesale destruction, humanity has made a very rapid advance towards a more serene attitude in connection with death. This is not yet apparent but—in a few years' time—the new attitude will begin to be marked and the fear of death will begin to die out in the world. This will also be largely due to the increased sensitivity of the human response apparatus, leading to a turning inward or to a new orientation of the human mind, with unpredictable results.

The basis of all wars is fundamentally the sense of separateness. This fundamental individualism or pleased recognition of isolationism leads to all the secondary causes of war: greed, producing economic disaster; hatred, producing national and international friction; cruelty, producing pain and death. The roots of death are therefore deep-seated; it is the destruction of the cycle of separateness as an individual upon the physical plane which we call death [Page 433] in the usual sense; consequently death is a process of at-one-ment. Could you but see a little further into the matter, you would learn that death releases the individualised life into a less cramped and confined existence, and eventually—when the death process has been applied to all the three vehicles in the three worlds—into the life of universality. This is a point of inexpressible bliss.

The Law of Attraction governs the process of dying, as it governs all else in manifestation. It is the principle of coherency which, under the balanced integration of the whole body, preserves it intact, stabilises its rhythm and cyclic life processes and relates its varied parts to each other. It is the major coordinating principle within all forms, for it is the primary expression (within the soul) of the first aspect of divinity, the will aspect. This statement may surprise you, accustomed as you are to regard the Law of Attraction as an expression of the second aspect, love-wisdom. This attractive principle is found in all forms, from the tiny form of the atom to that form, the planet Earth, through which our planetary Logos expresses Himself. But if it is the principle of coherency and the cause of integration, it is also the medium through which "restitution" is brought about and by which the human soul is periodically reabsorbed into the overshadowing soul. This aspect of the Law of Attraction has, as yet, received little attention. The reason is that it concerns the highest expression of that Law, and is therefore related to the will aspect of Deity, as also the will aspect of the Monad. Only as the



Shamballic force proceeds with its more direct work in the coming cycle, and men begin to discriminate (as they must and will) between self-will and the spiritual will, between determination, intention, plan, purpose, and fixed polarisation, will clarification come. The Law of Attraction has (as all else in manifestation) [Page 434] three phases or aspects, each related to the three divine aspects:

1. It relates life and form, spirit and matter—the third aspect.
2. It governs the coherent integrative process which produces forms—the second aspect.
3. It brings about the imbalance which results in the act of disintegration, thus overcoming form—as far as the human being is concerned—and brings this about in three phases to which we have given the names:
  - a. *Restitution*, resulting in the dissolution of the body and the return of its elements, atoms and cells, to their originating source.
  - b. *Elimination*, involving the same basic process in relation to the forces which have constituted the astral body and the mental vehicle.
  - c. *Absorption*, the mode whereby the human soul is integrated into its originating source, the overshadowing, universal soul. This is an expression of the first aspect.

All these phases, rightly understood, illustrate or demonstrate the unique potency of the Law of Attraction and its relation to the Law of Synthesis, which governs the first divine aspect. Integration eventually produces synthesis. The many cyclic integrations which are carried forward in the great life cycle of an incarnating soul lead to the final synthesis of spirit and soul, which is the goal of the evolutionary process where humanity is concerned. After the third initiation, this results in the complete liberation of the man from the "pull" of substance in the three worlds and in his consequent ability to wield, with full understanding, the Law of Attraction in its various phases, as far as [Page 435] the creative process is involved. Other phases will then be later mastered.

One point must be borne in mind. The words "earth to earth and dust to dust," so familiar in the burial rituals of the Occident, refer to this act of restitution and connote the return of the physical body elements to the original reservoir of matter, and of the substance of the vital form to the general etheric reservoir; the words "the spirit shall return unto God who gave it" are a distorted reference to the absorption of the soul by the universal soul. The ordinary rituals, however, fail to emphasise that it is that individualised soul, in process of reabsorption, which institutes and orders, by an act of the spiritual will, that restitution. It is forgotten in the West that this "order to restore" has been given with great frequency down the ages by every soul within a physical form; in so doing, steadily and inevitably, the first divine aspect—the Monad on its own plane—is tightening its hold upon its body of manifestation, via its reflection, the soul. Thus the will aspect comes increasingly into play until, upon the Path of Discipleship, spiritual determination is brought to its highest point of development and, upon the Path of Initiation, the will begins to function consciously. It is worth remembering, is it not, that it is in the deliberate issuing of the command by the soul upon its own plane to its shadow in the three worlds that the soul learns to express the first and highest aspect of divinity, and this at first, and for a very long time, solely through the process of death. The difficulty at present is that relatively few people are soul-conscious, and consequently most men remain unaware of the "occult commands" of their own souls. As humanity becomes soul-conscious (and this will be one of the results of the agony of the present war), death will be seen as an "ordered" process, carried out in full consciousness and

with understanding of [Page 436] cyclic purpose. This will naturally end the fear at present rampant, and will also arrest the tendency to suicide, evidenced increasingly in these difficult times. The sin of murder is in reality based upon the fact that it interferes with soul-purpose, and not really upon the killing of a particular human physical body. That is also why war is not murder, as many well-meaning fanatics consider it; it is the destruction of forms with the beneficent intent (if one could scrutinise divine purpose) of the planetary Logos. However, it is the motives of the originators of war on the physical plane which make *them* evil. If war did not take place, the planetary life would, through what we call "acts of God," call back the souls of men on a large scale in line with His loving intention. When evil men precipitate a war, He brings good out of evil.

You can see, therefore, why the occult sciences lay the emphasis upon cyclic law, and why there is a growing interest in the Science of Cyclic Manifestation. Death appears frequently to be so purposeless; that is because the intention of the soul is not known; past development, through the process of incarnation, remains a hidden matter; ancient heredities and environments are ignored, and recognition of the voice of the soul is not yet generally developed. These are matters, however, which are on the very verge of recognition; revelation is on its way, and for that I am laying the foundation.

I am anxious for you to grasp the teaching I have already given before we proceed to that which is explanatory or new. Study it with care so that the theme of death can more surely and more sanely take shape in your mind. Seek to arrive at a new slant upon the subject and see law and purpose and the beauty of intention in what has hitherto been a terror and a major fear.

### [Page 437]

Later I shall endeavour to give you some glimpse of the death process as the soul registers it, when undertaking the act of restitution. To you, what I say may appear as speculative or hypothetical; in any case it will be a statement of which few of you will be in a position to prove the accuracy. But surely, brother of mine, it may be more sane and wholesome, more sound and beautiful, than the present darkness and sick hope, and the unhappy speculation and oft despair which overshadows every death bed at this time.

## 1. THE NATURE OF DEATH

### EXCERPTS FROM OTHER WRITINGS

The whole must be seen as of more vital importance than the part, and this not as a dream, a vision, a theory a process of wishful thinking, a hypothesis or an urge. It is realised as an innate necessity and as inevitable. It connotes death, but death as beauty, as joy, as spirit in action, as the consummation of all good.

*A Treatise on the Seven Rays. Vol. V.*

Death, if we could but realise it, is one of our most practised activities. We have died many times and shall die again and again. Death is essentially a matter of consciousness. We are conscious one moment on the physical plane, and a moment later we have withdrawn into another plane and are actively conscious there. Just as long as our consciousness is identified with the form aspect, death will hold for us its ancient terror. Just as soon as we know ourselves to be souls, and find that we are capable of focussing our consciousness or sense of awareness in any forms or on any plane at will, or in any direction within the form of God, we will no longer know death.

*A Treatise on White Magic, page 494*

**[Page 438]**

Ponder, therefore, upon this doctrine of abstraction. It covers all life processes and will convey to you the eternally lovely secret of Death which is entrance into life.

*A Treatise on the Seven Rays. Vol. V.*

In this Rule, two main ideas are to be found, both of them connected with the first divine aspect: the thought of DEATH and the nature of the WILL. In the coming century, *death* and the *will* most inevitably will be seen to have new meanings to humanity and many of the old ideas will vanish. Death to the average thinking man is a point of catastrophic crisis. It is the cessation and the ending of all that has been loved, all that is familiar and to be desired; it is a crashing entrance into the unknown, into uncertainty, and abrupt conclusion of all plans and projects. No matter how much true faith in the spiritual values may be present, no matter how clear the rationalising of the mind may be anent immortality, no matter how conclusive the evidence of persistence and eternity, there still remains a questioning, a recognition of the possibility of complete finality and negation, and an end of all activity, of all heart reaction, of all thought, emotion, desire, aspiration and the intentions which focus around the central core of man's being. The longing and the determination to persist and the sense of continuity still rest, even to the most determined believer, upon probability, upon an unstable foundation and upon the testimony of others—who have never in reality returned to tell the truth. The emphasis of all thought on this subject concerns the central "I" or the integrity of Deity.

You will note that in this Rule, the emphasis shifts from the "I" to the constituent parts which form the garment of the Self, and this is a point worth noting. The information given to the disciple is to work for the dissipation of this garment and for the return of the lesser lives to the general **[Page 439]** reservoir of living substance. The ocean of Being is nowhere referred to. Careful thought will here show that this ordered process of detachment, which the group life makes effective in the case of the individual, is one of the strongest arguments for the fact of continuity and for individual, identifiable persistence. Note these words. The focus of activity shifts from the active body to the active entity within that body, the master of his surroundings, the director of his possessions and the one who is the breath itself, despatching the lives to the reservoir of substance or recalling them at will to resume their relation to him.

*A Treatise on the Seven Rays. Vol. V.*

First of all that the Eternal Pilgrim, of his own free will and accord, chose "occultly" to die and took a body or series of bodies in order to raise or elevate the lives of the form nature which he embodied; in the process of so doing, he himself "died" in the sense that, for a free soul, death and the taking of a form and the consequent immersion of the life in the form, are synonymous terms.

Secondly, that in so doing, the soul is recapitulating on a small scale what the solar Logos and the planetary Logos have likewise done, and are doing. The great Lives come under the rule of these laws of the soul during the period of manifestation, even though They are not governed or controlled by the laws of the natural world, as we call it. Their consciousness remains unidentified with the world of phenomena, though ours is identified with it until such time that we come under the rule of the higher laws. By the occult "death" of these great Lives, all lesser lives can live and are proffered opportunity.

*A Treatise on the Seven Rays. Vol. V.*

The forces of death are abroad today, but it is the death of liberty, the death of free speech, the death of [Page 440] freedom in human action, the death of truth and of the higher spiritual values. *These* are the vital factors in the life of humanity. The death of the physical form is a negligible factor in relation to these and is easily righted again through the processes of rebirth and of fresh opportunity. The destruction of the form in battle is of small importance to those who know that reincarnation is a basic law of nature and *that there is no death*.

*June Message, 1940.*

You say there are as yet only beliefs as to immortality, and no sure evidences. In the accumulation of testimony, in the inner assurances of the human heart, in the fact of belief in eternal persistence as an idea in the minds of men, lie sure indications. But indications will give place to conviction and knowledge before another hundred years has elapsed, for an event will take place and a revelation be given the race which will turn hope into certainty and belief into knowledge. In the meantime, let a new attitude to death be cultivated and a new science of death be inaugurated. Let it cease to be the one thing we cannot control and which inevitably defeats us, and let us begin to control our passing over to the other side, and to understand somewhat the technique of transition.

*A Treatise on White Magic, page 500.*

All I plead for is a sane approach to death; all I seek to make is a suggestion that when pain has worn itself out and weakness has supervened, the dying person be permitted to prepare himself, even if apparently unconscious, for the great transition. Forget not that it takes strength and a strong hold on the nervous apparatus to produce pain. Is it impossible to conceive of a time when the act of dying will be a triumphant finale to life? Is it impossible [Page 441] to vision the time when the hours spent on the death bed may be but a glorious prelude to a conscious exit? When the fact that the man is to discard the handicap of the physical sheath may be for him and those around him the long-awaited-for and joyous consummation? Can you not visualise the time when, instead of tears and fears and the refusal to recognise the inevitable, the dying person and his friends would mutually agree on the hour, and that nothing but happiness would characterise the passing? That in the minds of those left behind the thought of sorrow will not enter and death beds shall be regarded as happier occasions than births and marriages? I tell you that, before so very long, this will be deeply so for the intelligent of the race, and little by little for all.

*A Treatise on White Magic, page 499.*

It is interesting here to note that death is governed by the Principle of Liberation and not by that of Limitation. Death is only recognised as a factor to be dealt with by self-conscious lives and is only misunderstood by human beings, who are the most glamoured and deluded of all incarnated lives.

*A Treatise on white Magic, page 534.*

When the nature of true Service is comprehended, it will be found that it is an aspect of that divine energy which works always under the destroyer aspect, for it destroys the forms in order to release. Service is a manifestation of the Principle of Liberation, and of this principle, death and service constitute two aspects. Service saves, liberates and releases, on various levels, the imprisoned consciousness. The same statements can be made of death. But unless service can be rendered from an intuitive understanding of all the facts in the case, interpreted intelligently, and applied [Page 442] in a spirit of love upon the physical plane, it fails to fulfill its mission adequately.

*A Treatise on White Magic, page 537.*

### *Fear of Death.*

The fear of death is based upon:

- a. A terror of the final rending processes in the act of death itself.
- b. Horror of the unknown and the indefinable.
- c. Doubt as to final immortality.
- d. Unhappiness at leaving loved ones behind or of being left behind.
- e. Ancient reactions to past violent deaths, lying deep in the consciousness.
- f. Clinging to form life, because primarily identified with it in consciousness.
- g. Old erroneous teaching as to Heaven and Hell, both equally unpleasant in prospect to certain types.

*A Treatise on White Magic, page 300.*

As time progresses and before the close of the next century, death will be finally seen to be nonexistent in the sense in which it is now understood. Continuity of consciousness will be so widely developed, and so many of the highest types of men will function simultaneously in the two worlds, that the old fear will go and the intercourse between the astral plane and the physical plane will be so firmly established and so scientifically controlled that the work of the trance mediums will rightly and mercifully come to an end. The ordinary common trance mediumship and materialisations under controls and Indian guides are just as much perversions of the intercourse between the two planes as are sex perversions and the distortions of the [Page 443] true relationship and intercourse between the sexes. I refer not here to the work of clairvoyants, no matter how poor, nor to the taking possession of the body by entities of high calibre, but of the unpleasant phenomena of the materialisation seance, of ectoplasm and the blind unintelligent work done by the old Atlantean degenerates and earthbound souls, the average Indian chief and guide. There is nothing to be learned from them, and much to be avoided.

The reign of the fear of death is well-nigh ended and we shall soon enter upon a period of knowledge and of certainty which will cut the ground from under all our fears. In dealing with the fear of death, there is little to be done except to raise the whole subject onto a more scientific level, and—in this scientific sense—teach people to die. There is a technique of dying just as there is of living, but this technique has been lost—very largely in the West, and is almost lost, except in a few centres of Knowers in the East. More of this can perhaps be dealt with later, but the thought of the needed approach to this subject can rest in the minds of students who read this, and perhaps as they study and read and think, material of interest will come their way which could be gradually assembled and published.

*A Treatise on White Magic, pages 301-302.*

Fear of death and depression constitute for man the Dweller on the Threshold in this age and cycle. Both of them indicate sentient reaction to psychological factors and cannot be dealt with by the use of another factor such as courage. They must be met by the omniscience of the soul, working through the mind—not by its omnipotence. In this is to be found an occult hint.

*A Treatise on White Magic, page 309.*

The instinct of self-preservation has its roots in an innate fear of death; through the presence of this fear, the [Page 444] race has fought its way to its present point of longevity and endurance.

*A Treatise on White Magic, page 626.*

*Definition of Death.*

Death itself is a part of the Great Illusion, and only exists because of the veils we have gathered around ourselves.

*A Treatise on the Seven Rays, Vol. V.*

But people are apt to forget that every night in the hours of sleep we die to the physical plane and are alive and functioning elsewhere. They forget that they have already achieved facility in leaving the physical body; because they cannot as yet bring back into the physical brain consciousness the recollection of that passing out, and of the subsequent interval of active living, they fail to relate death and sleep. Death is, after all, only a longer interval in the life of physical plane functioning; one has only "gone abroad" for a longer period. But the process of daily sleep and the process of occasional dying are identical, with the one difference that in sleep the magnetic thread or current of energy along which the life force streams is preserved intact, and constitutes the path of return to the body. In death, this life thread is broken or snapped. When this has happened, the conscious entity cannot return to the dense physical body, and that body, lacking the principle of coherence, then disintegrates.

*A Treatise on White Magic, page 494.*

The processes of abstraction are (as you may thus see) connected with the life aspect, are set in motion by an act of the spiritual will, and constitute the "resurrection principle which lies hidden in the work of the Destroyer," as an old esoteric saying expresses it. The lowest manifestation [Page 445] of this principle is to be seen in the process of what we call *death*—*which is in reality a means of abstracting the life principle*, informed by consciousness, from the form of the bodies in the three worlds.

Thus, the great synthesis emerges and destruction, death, and dissolution are, in reality, naught but life processes. Abstraction is indicative of process, progress and development. It is this aspect of the Law of Life for the Law of Synthesis as it is called in certain larger connotations) with which the initiate specifically deals.

*A Treatise on the Seven Rays, Vol. V.*

Life is approached from the angle of the Observer, and not from that of a participator in actual experiment and experience in the three worlds (physical-emotional-mental)...if they are initiated disciples they are increasingly unaware of the activities and reactions of their personalities, because certain aspects of the lower nature are now so controlled and purified that they have dropped below the threshold of consciousness and have entered the world of instinct; therefore, there is no more awareness of them than a man asleep is conscious of the rhythmic functioning of his sleeping physical vehicle. This is a deep and largely unrealised truth. It is related to the entire process of death, and might be regarded as one of the definitions of death; it holds the clue to the mysterious words "the reservoir of life." Death is in reality unconsciousness of that which may be functioning in some form or another, but in a form of which the spiritual entity is totally unaware. The reservoir of life is the place of death, and this is the first lesson the disciple learns....

*A Treatise on the Seven Rays, Vol. V.*



### *Purposes of Death.*

Through death, a great at-one-ing process is carried [Page 446] forward; in the "fall of a leaf" and its consequent identification with the soil on which it falls, we have a tiny illustration of this great and eternal process of at-one-ing, through becoming and dying as a result of becoming.

*A Treatise on the Seven Rays, Vol. II, page 173.*

I speak about Death as one who knows the matter from the outer world experience and the inner life expression: *There is no death.* There is, as you know, entrance into fuller life. There is freedom from the handicaps of the fleshly vehicle. The rending process so much dreaded does not exist, except in the cases of violent and sudden death, and then the only true disagreeables are an instant and overwhelming sense of imminent peril and destruction and something closely approaching an electric shock. No more. For the unevolved, death is literally a sleep and a forgetting, for the mind is not sufficiently awakened to react, and the storehouse of memory is as yet practically empty. For the average good citizen, death is a continuance of the living process in his consciousness and a carrying forward of the interests and tendencies of the life. His consciousness and his sense of awareness are the same and unaltered. He does not sense much difference, is well taken care of, and oft is unaware that he has passed through the episode of death. For the wicked and cruelly selfish, for the criminal and for those few who live for the material side only, there eventuates that condition which we call "earth-bound." The links they have forged with earth and the earthward bias of all their desires, force them to remain close to the earth and their last setting in the earth environment. They seek desperately and by every possible means to re-contact it and to re-enter. In a few cases, great personal love for those left behind, or the nonfulfillment of a recognised and urgent duty, holds the good and beautiful in a somewhat similar [Page 447] condition. For the aspirant, death is an immediate entrance into a sphere of service and of expression to which he is well accustomed and which he at once recognises as not new. In his sleeping hours he has developed a field of active service and of learning. He now simply functions in it for the entire twenty-four hours (talking in terms of physical plane time) instead of for his usual few hours of earthly sleep.

*A Treatise on White Magic, pages 300-301.*

True death, under the Law, is brought about by the attainment of the objective, and hence by the cessation of aspiration. The etheric double of a man, a planetary Logos, and a solar Logos, being shattered, becomes non-polarised as regards its indweller, and permits therefore of escape. It is (to word it otherwise) no longer a source of attraction, nor a focal magnetic point. It becomes non-magnetic, and the great Law of Attraction ceases to control it; hence disintegration is the ensuing condition of the form.

*A Treatise on Cosmic Fire, pages 129-130*

"The Law demands the entrance of that which can effect a change."

Bearing in mind what I have elsewhere given, it is obvious that that which must find entrance is that vital concentrated will which, when set in motion in an individual, in a group, in a nation, in a kingdom of nature (a planetary centre), and in the planet as a whole, i.e., in all the planetary centres simultaneously, will cause a stirring, a changed measure, a new movement and momentum, an uprising and a consequent abstraction. The changes wrought in the centres when the death of the physical body is taking place have never yet been observed or recorded; they are, however, definitely present to the eye of the initiate and prove most interesting and informative. It is the recognition of the condition of

the centres which enables the initiate [Page 448] to know—when in process of bestowing healing—whether the physical healing of the body is permissible or not. He can see, by looking, whether the will principle of abstraction, to which I have been referring, is actively present or not. The same process can be seen taking place in organisations and in civilisations in which the form aspect is being destroyed in order that the life may be abstracted and later again rebuild for itself a more adequate form. It is the same under the great processes of initiation, which are not only processes of expanding the consciousness but are rooted in the death or the abstraction process, leading to resurrection and ascension.

That which effects a change is a discharge (to use a totally inadequate phrase) of directed and focussed will-energy. This is so magnetic in quality that it draws to itself the life of the centres, bringing about the dissolution of the form but the release of the life. Death comes to the individual man in the ordinary sense of the term when the will-to-live in a physical body goes and the will-to-abstract takes its place. This we call death. In cases of death in war, for instance, it is not then a case of the individual will-to-withdraw, but an enforced participation in a great group abstraction. From its own place, the soul of the individual man recognises the end of a cycle of incarnation, and recalls its life. This it does through a discharge of the will-energy that is strong enough to bring about the change....Christ referred to this work of abstraction as regards the third great planetary centre, Humanity, when He said (and He was speaking as the Representative of the Hierarchy, the second planetary centre, into which all human beings achieving initiation are "withdrawn" esoterically), "I, if I be lifted up, will draw all men unto Me." A different word to this word of His will be spoken at the end of the age when the Lord of the World will speak from Shamballa [Page 449] (the first planetary centre), will abstract the life principle from the Hierarchy, and all life and consciousness will then be focussed in the planetary head centre—the Great Council Chamber at Shamballa.

"The Law demands that the changes thus effected remove the form, bring quality to light, and lay the emphasis upon life."

Here the three great aspects—form, quality, and life—are brought into relation, and the point of the evolutionary objective is seen in its true light—LIFE. Note this phrasing. Form or appearance, having served its purpose, disappears. Death of the form takes place. Quality, the major divine attribute being developed in this planet, becomes dominant, is "conscious of itself"—as the ancient writings put it. It is identified and individual, but has no implementing form, except that of the greater whole in which it finds its place. Neither form nor quality (body nor consciousness) are paramount in the new state of being, only the life aspect, the spirit on its own plane becomes the dominating factor. Some faint dim light on the significance of this may come if you bear in mind that our seven planes are only the seven subplanes of the cosmic physical plane. The process of developing sensitivity in this sevenfold evolution has been undergone in order to enable the initiate to function upon the cosmic astral plane, when withdrawn or abstracted after the higher initiations. He is abstracted from our planetary life altogether. Only one factor could prevent this, and that might be his pledge to serve temporarily within the planetary ring-pass-not. Such members of the Hierarchy Who pledge Themselves to this work are stated to have Buddhic consciousness, and the line of Their descent (occultly understood) is from the Eternal Pilgrim, the Lord of the World, then the Buddha, and then the Christ. They remain identified through free choice with the "quality seen [Page 450] within the light" and, for the term of Their freely rendered service, work with the consciousness aspect in order to lay the emphasis later upon the life aspect....

*A Treatise on the Seven Rays, Vol. V.*

The eighteen fires must die down; the lesser lives (embodying the principle of form, of desire and of thought, the sumtotal of creativity, based upon magnetic love) must return to the reservoir of life and naught be left but that which caused them to be, the central will which is known by the effects of its radiation or breath.

This dispersal, death or dissolution, is in reality a great effect produced by the central Cause, and the injunction is consequently: "This they must bring about by the evocation of the Will."...The disciple finds his group in the Master's Ashram and consciously and with full understanding masters death—the long-feared enemy of existence. He discovers that death is simply an effect produced by life and by his conscious will, and is a mode whereby he directs substance and controls matter. This becomes consciously possible because, having developed awareness of two divine aspects—creative activity and love—he is now focussed in the highest aspect and knows himself to be the WILL, the Life, the Father, the Monad, the One.

*A Treatise on the Seven Rays, Vol. V.*

A great upheaval in all the kingdoms in nature has characterised this day and generation; a stupendous destruction of all forms of divine life and in every kingdom has been the outstanding note of this upheaval. Our modern civilisation has received a death blow from which it will never recover, but which will be recognised some day as the "blow of release" and as the signal for that which is better, new and more suitable for the evolving spirit, to make its appearance. Great and penetrating energies and their [Page 451] evoked forces have met in conflict which has, figuratively speaking, elevated the mineral kingdom into the skies and which has brought down fire from heaven. I am talking to you factually and not just symbolically. The bodies of men, women and children, as well as animals, have been destroyed; the forms of the vegetable kingdom and the potencies of the mineral kingdom have been disintegrated, distributed and devastated. The coherent life of all the planetary forms has been temporarily rendered incoherent. As an ancient prophecy has put it: "No true united Sound goes out from form to form, from life to life. Only a cry of pain, a demand for restitution and an invocation for relief from agony, despair and fruitless effort goes out from here to There."

All this upheaval of the "soil" of the world—spiritual, psychological and physical—all this disruption of the forms and of the familiar contours of our planetary life, *had* to take place before there could come the emergence of the Hierarchy into the public consciousness; all this had to do its work upon the souls of men before the New Age could come in, bringing with it the Restoration of the Mysteries and the rehabilitation of the peoples of the Earth. The two go together. This is one of the major points which I am seeking to make. The disruption, disintegration and the completely chaotic conditions existing for the past five hundred years within all the kingdoms of nature have at last worked their way out into paralleling physical conditions. This is good and desirable; it marks the prelude to a better building of a better world, and the construction of more adequate forms of life and of more correct human attitudes, plus a sounder orientation to reality. The best is yet to be.

Everything is being rapidly brought to the surface—the good and the bad, the desirable and the undesirable, the [Page 452] past and the future (for the two are one); the plough of God has nearly accomplished its work; the sword of the spirit has severed an evil past from the radiant future, and both are seen as contributory in the Eye of God; our material civilisation will be seen as giving place rapidly to a more spiritual culture; our church organisations, with their limiting and confusing theologies, will soon give place to the Hierarchy with its emerging teaching—clear, factual, intuitive and nondogmatic.

*A Treatise on the Seven Rays, Vol. V.*

Intense desire for sentient existence or attachment. This is inherent in every form, is self-perpetuating and known even to the very wise.

When the life or Spirit withdraws itself, the form dies, occultly. When the thought of the ego or higher self is occupied with its own plane, there is no energy outgoing towards the matter of the three worlds, and so no form-building and form-attachment is there possible. This is in line with the occult truism that "energy follows thought," and is in line, too, with the teaching that the body of the Christ principle (the Buddhic vehicle) only begins to coordinate as the lower impulses fade out Attachment to form or the attraction of form for Spirit is the great involutory impulse. Repulsion of form and consequent form disintegration is the great evolutionary urge.

*The Light of the Soul*, pages 137-8.

When the cause, desire, has produced its effect, the personality or form aspect of man, then as long as the will to live exists, so long will the form persist. It is kept in manifestation through mental vitality. This has been demonstrated time and again in the annals of medicine, for it has been proven that as long as the determination to live persists, so will be the probable duration of the physical plane **[Page 453]** life; but that the moment that will is withdrawn, or the interest of the dweller in the body is no longer centered upon personality manifestation, death ensues and the disintegration of that mind-image, the body, takes place.

*The Light of the Soul*, page 397.

There are two main lines of evolution, that which concerns matter and form, and that which concerns the soul, the consciousness aspect, the thinker in manifestation. For each of these the path of progress differs, and each pursues its course. As has been noted, for a long period of time the soul identifies itself with the form aspect and endeavours to follow the "Path of Death," for that is what the dark path is in fact to the thinker. Later, through strenuous effort, this identification ceases; the soul becomes aware of itself, and of its own path, or dharma, and follows then the way of light and of life. It should ever be borne in mind, however, that for the two aspects their own path is the right path, and that the impulses which lie hidden in the physical vehicle or in the astral body are not in themselves wrong. They become wrong from certain angles when twisted from their right use, and it was this realisation that led the disciple in the Book of Job to cry out and say, "I have perverted that which was right." The two lines of development are separate and distinct, and this every aspirant has to learn.

*The Light of the Soul*, pages 402-403.

*The Art of Dying.*

The soul, seated in the heart, is the life principle, the principle of self-determination, the central nucleus of positive energy by means of which all the atoms of the body are held in their right place and subordinated to the "will-to-be" of the soul. This principle of life utilises the blood stream **[Page 454]** as its mode of expression and as its controlling agency, and through the close relation of the endocrine system to the blood stream, we have the two aspects of soul activity brought together in order to make man a living, conscious, functioning entity, governed by the soul, and expressing the purpose of the soul in all the activities of daily living.

*Death, therefore, is literally the withdrawal from the heart and from the head of these two streams of energy, producing consequently complete loss of consciousness and disintegration of the body.* Death differs from sleep in that both streams of energy are withdrawn. In sleep, only the thread of energy which is anchored in the brain is withdrawn, and when this happens the man becomes unconscious. By this we mean that his consciousness or sense of awareness is focussed elsewhere. His attention is no longer directed towards things tangible and physical, but is turned upon another world of being and becomes centered in another apparatus or mechanism. In death, both the threads are withdrawn or unified in the life thread. Vitality ceases to penetrate through the medium of the blood stream and the heart fails to function, just as the brain fails to record, and thus silence settles down. The house is empty. Activity ceases, except that amazing and immediate activity which is the prerogative of matter itself and which expresses itself in the process of decomposition. From certain aspects, therefore, that process indicates man's unity with everything that is material; it demonstrates that he is apart of nature itself, and by nature we mean the body of the one Life in whom "we live and move and have our being." In those three words—living, moving and being—we have the entire story. *Being* is awareness, self-consciousness and self-expression, and of this man's head and brain are the exoteric symbols. *Living* is energy, desire in form, coherence and adhesion to an idea, and of this the heart and the blood are the exoteric [Page 455] symbols. *Moving* indicates the integration and response of the existing, aware, living entity into the universal activity, and of this the stomach, pancreas and liver are the symbols.

It must be noted also that *death is, therefore, undertaken at the direction of the Ego, no matter how unaware a human being may be of that direction.* The process works automatically with the majority, for (when the soul withdraws its attention) the inevitable reaction on the physical plane is either death, by the abstraction of the dual threads of life and reason energy, or by the abstraction of the thread of energy which is qualified by mentality, leaving the life stream still functioning through the heart, but no intelligent awareness. The soul is engaged elsewhere and occupied on its own plane with its own affairs.

*A Treatise on White Magic, pages 496-497.*

Before I take up this subject in greater detail I would like to make some reference to the "web in the brain," which is intact for the majority but is non-existent for the illumined seer.

In the human body, as you know, we have an underlying, extensive vital body which is the counterpart of the physical, which is larger than the physical and which we call the etheric body or double. It is an energy body and is composed of force centres and nadis or force threads. These underlie or are the counterparts of the nervous apparatus—the nerves and the nerve ganglia. In two places in the human body there are orifices of exit, if I may use so cumbersome a phrase. One opening is in the solar plexus and the other is in the brain at the top of the head. Protecting both is a closely woven web of etheric matter, composed of interlacing strands of life energy.

During the process of death the pressure of the life energy beating against the web produces eventually a puncturing [Page 456] or opening. Out of this the life force pours as the potency of the abstracting influence of the soul increases. In the case of animals, of infants and of men and women who are polarised entirely in the physical and astral bodies, the door of exit is the solar plexus, and it is that web which is punctured, thus permitting the passing out. In the case of mental types, of the more highly evolved human units, it is the web at the top of the head in the region of the fontanelle which is ruptured, thus again permitting the exit of the thinking rational being.



In the process of death these are, therefore, the two main exits: the solar plexus for the astrally polarised, physically biased human being, and therefore of the vast majority, and the head centre for the mentally polarised and spiritually oriented human being. This is the first and most important factor to remember, and it will easily be seen how the trend of a life tendency and the focus of the life attention determine the mode of exit at death. It can be seen also that an effort to control the astral life and the emotional nature, and to orient one's self to the mental world and to spiritual things, has a momentous effect upon the phenomenal aspects of the death process.

If the student is thinking clearly, it will be apparent to him that one exit concerns the spiritual and highly evolved man, whilst the other concerns the low grade human being who has scarcely advanced beyond the animal stage. What then of the average man? A third exit is now in temporary use; just below the apex of the heart another etheric web is found covering an orifice of exit. We have, therefore, the following situation:

1. The exit in the head, used by the intellectual type, by the disciples and initiates of the world.

**[Page 457]**

2. The exit in the heart, used by the kindly, well-meaning man or woman who is a good citizen, an intelligent friend and a philanthropic worker.

3. The exit in the region of the solar plexus, used by those whose animal nature is strong.

This is the first point in the new information which will slowly become common knowledge in the West during the next century. Much of it is already known by thinkers in the East and is in the nature of a first step towards a rational understanding of the death process.

*A Treatise on White Magic, page 500.*

In relation to the technique of dying, it is only possible for me at this time to make one or two suggestions. I deal not here with the attitude of the attendant watchers, I deal only with those points which will make for an easier passing over of the transient soul. First, let there be silence in the chamber. This is, of course, frequently the case. It must be remembered that the dying person may usually be unconscious. This unconsciousness is apparent but not real. In nine hundred cases out of a thousand the brain awareness is there, with a full consciousness of happenings, but there is a complete paralysis of the will to express and complete inability to generate the energy which will indicate aliveness. When silence and understanding rule the sick room, the departing soul can hold possession of its instrument with clarity until the last minute, and can make due preparation.

Later, when more anent colour is known, only orange lights will be permitted in the sick room of a dying person, and these will only be installed with due ceremony when there is assuredly no possibility of recovery. Orange aids the focussing in the head, just as red stimulates the solar **[Page 457]** plexus and green has a definite effect upon the heart and life streams.

Certain types of music will be used when more in connection with sound is understood, but there is no music as yet which will facilitate the work of the soul in abstracting itself from the body, though certain notes on the organ will be found effective. At the exact moment of death, if a person's own note is sounded, it will coordinate the two streams of energy and eventually rupture the life thread, but the



knowledge of this is too dangerous to transmit as yet and can only later be given. I would indicate the future and the lines along which future occult study will run.

It will be found also that pressure on certain nerve centres and on certain arteries will facilitate the work, and this science of dying is held in custody, as many students know, in Tibet. Pressure on the jugular vein and on certain big nerves in the region of the head and on a particular spot in the medulla oblongata will be found helpful and effective. A definite science of death will inevitably later be elaborated, but only when the fact of the soul is recognised and its relation to the body has been scientifically demonstrated.

Mantric phrases will also be employed and definitely built into the consciousness of the dying person by those around him, or employed deliberately and mentally by himself. The Christ demonstrated their use when He cried aloud, "Father, into thy hands, I commend my spirit." And we have another instance in the words, "Lord, now lettest Thou Thy servant depart in peace." The steady use of the Sacred Word, chanted in an undertone or on a particular key (to which the dying man will be found to respond), may later constitute also a part of the ritual of transition, accompanied by the anointing with oil, as preserved in the Catholic Church. Extreme Unction has an occult, scientific basis. The top of the head of the dying [Page 459] man should also symbolically point towards the East, and the feet and hands should be crossed. Sandalwood only should be burned in the room, and no incense of any other kind permitted, for sandalwood is the incense of the First or Destroyer Ray, and the soul is in process of destroying its habitation.

*A Treatise on White Magic, page 505.*

If there is one factor aspirants recognise, it is the need of freeing themselves from the Great Illusion. Arjuna knew this, yet succumbed to despair. Yet in his hour of need, Krishna failed him not, but laid down in the Gita the simple rules whereby depression and doubt can be overcome. They may be briefly summarised as follows:

- a. Know thyself to be the undoing One.
- b. Control thy mind, for through that mind the undying One can be known.
- c. Learn that the form is but the veil which hides the splendour of Divinity.
- d. Realise that the One Life pervades all forms, so there is no death, no distress, no separation.
- e. Detach thyself therefore from the form side and come to me, so dwelling in the place where Light and Life are found. Thus illusion ends.

*A Treatise on White Magic, page 308.*

A Master learns the meaning of each confining form; then He assumes control and wields the law upon the plane consistent with the form. He has then outgrown the form and discards it for other and higher forms. Thus, He has progressed always by means of the sacrifice and death of the form. Always, it is recognised as imprisoning, always it must be sacrificed and die so that the life within may speed ever on and up. The path of resurrection presupposes **[Page 460]** crucifixion and death, and then leads to the mount whence Ascension may be made.

*Letters on Occult Meditation*, page 261.

## THE ACT OF RESTITUTION

In considering the consciousness of the departing soul (note that phrase) as it undertakes the act of restitution, I would again point out that I am dealing with a subject of which there is no tangible physical proof. Occasionally men are brought back again into physical plane existence when at the exact point of complete physical restitution. This can only be done as long as the conscious entity is still occupying the etheric vehicle, though the discarding of the dense physical body has to all intents and purposes been completed. Though the etheric body interpenetrates the entire physical body, it is much larger than that body, and the astral body and the mental nature can still remain etherically polarised even if the death of the physical body—the cessation of all heart activity and the concentration of the basic etheric focus in the region of the head, or the heart, or the solar plexus—has been effective and the withdrawal is already well under way.

The etheric forces are first of all withdrawn into the surrounding extension of the etheric ring-pass-not, prior to that final dissipation which leaves the man free to stand as a human soul within the ring-pass-not of his astral vehicle. You have here a somewhat new aspect of the death process. The withdrawal of the etheric body from occupation of the dense physical body has oft been posited and presented. But even when that has been accomplished, death is not yet complete; it still awaits a secondary activity of the will of the soul. This secondary activity will result in all the etheric forces dissolving into an emanating source which is the **[Page 461]** general reservoir of forces. Forget not that the etheric body has no distinctive life of its own. It is only an amalgamation of all the forces and energies which animated the physical body and which galvanised it into activity during the outer life cycle. Remember also that the five centres up the spine are not within the physical body, but are found at certain distinctive points in the paralleling etheric substance; they are (even in the case of the undeveloped man, and still more in the case of the average man) at least two inches away from the physical spine. The three head centres are also outside the dense physical body. The recollection of this will facilitate your understanding of the statement that the physical body is, *per se*, vacated when death is assumed by the watching authorities, but that, nevertheless, the man may not be truly dead. I would remind you also that this is equally true of the many minor centres as well as of the major centres, with which we are so familiar.

The last of the minor centres to "fade out into nothingness," in order to be resolved into the totality of etheric substance, are two which are closely related to and in the region of the lungs. It is on these two centres that the soul works if recalled into the dense physical body for some reason. It is when they swing into a returning or a fresh in-going activity that the breath of life returns to the vacated physical form. It is an unconscious realisation of this which constitutes the prompting cause of the process which is normally carried out in all cases of drowning or of asphyxiation. When a man has succumbed to disease and the physical body is consequently weakened, such restorative exercises are not possible and should not be employed. In cases of sudden death through accident, suicide, murder, unexpected heart attacks or through the processes of war, the shock is such that the somewhat leisurely process of soul withdrawal is entirely offset, and the vacating of the physical **[Page 462]** body and the complete dissolution of the etheric body are practically simultaneous. In normal cases of death from disease, the withdrawal is slow, and (where the malignancy of the disease has not caused too great deterioration of the physical organism involved) there is the possibility of a return for a shorter or a longer period of time. This frequently happens, especially when the will to live is strong or the life task remains as yet unaccomplished and is not correctly concluded.

There is another point upon which I wish to touch and which has relation to the eternal conflict being waged between the dualities of the dense physical body and the etheric vehicle. The physical elemental (which is the name given to the integrated life of the physical body) and the soul, as it seeks to withdraw and dissolve the sumtotal of the combined energies of the etheric body, are in violent conflict and the process is often fierce and long; it is this battle which is being waged during the long or short period of coma which characterises so many death beds. Coma, esoterically speaking, is of two kinds: there is the "coma of battle" which precedes true death; there is also the "coma of restoration" which takes place when the soul has withdrawn the consciousness thread or aspect, but not the life thread, in an effort to give the physical elemental time to regain its grip upon the organism and thus to restore health. As yet, modern science does not recognise the distinction between these two aspects of coma. Later, when etheric or clairvoyant vision is more common, the quality of the coma prevailing will be known, and the elements of hope or of despair will no longer control. The friends and relations of the unconscious person will know exactly whether they are watching a great and final withdrawal from present incarnation or simply looking on at a restorative process. In the latter case, the soul is still retaining its hold upon [Page 463] the physical body, via the centres, but is withstanding temporarily all energising processes. The exceptions to this restraint are the heart centre, the spleen, and two minor centres connected with the breathing apparatus. These will remain normally energised, even if somewhat weakened in their activity; and through them control is retained. When true death is the soul's intention, then control over the spleen first of all takes place; then control over the two minor centres follows, and finally control over the heart centre supervenes and the man dies.

The above will give you some idea of the many points connected with dying that still remain to be discovered by orthodox medicine, and which will be revealed as the race of men reaches an increasing sensitivity.

I would ask you to remember that in all our present considerations we are dealing with the reactions and activities of the soul which is deliberately recalling its incarnated aspect because a life cycle has been concluded. The term of that life cycle may be long or short, according to the purposes involved; it may cover only a very few short years, or a century. Prior to the seventh year, the vitality of the physical elemental is largely the determining factor. The soul is then focussed in the etheric body, but is not fully utilising all the centres; it has simply a gently pulsating control and a gentle impulsive activity—sufficient to preserve consciousness, to vitalise the various physical processes, and to initiate the demonstration of character and of disposition. These become increasingly marked until the twenty-first year, when they stabilise into what we call the personality. In the case of disciples, the grip of the soul upon the etheric centres will be more powerful from the very start of the physical existence. By the time the fourteenth year is reached, the quality and the nature of the incarnated soul and its approximate age or experience are determined, the [Page 464] physical, astral and mental elementals are under control, and the soul, the indwelling spiritual man, already determines the life tendencies and choices.

In the case of the ordinary man, where death is intended, the battle between the physical elemental and the soul is a distinctive factor; it is occultly called a "Lemurian departure"; in the case of the average citizen, where the focus of the life is in the desire nature, the conflict is between the astral elemental and the soul, and this is given the name "the death of an Atlantean"; where disciples are concerned, the conflict will be more purely mental and is oft focussed around the will-to-serve and the determination to fulfill a particular aspect of the Plan and the will-to-return in full force to the ashramic centre. Where initiates are concerned, there is no conflict, but simply a conscious and deliberate withdrawal.

Curiously enough, if there appears to be a conflict, it will be between the two elemental forces then remaining in the personality: the physical elemental and the mental life. There is no astral elemental to be found in the equipment of an initiate of high standing. Desire has been completely transcended as far as the individual's own nature is involved.

### *Factors Confronting the Withdrawing Soul*

In physical death, therefore, and in the act of restitution, the withdrawing soul has to deal with the following factors:

1. The physical elemental, the integrated and coordinated life of the physical body, which is forever seeking to hold together under the attractive forces of all its component parts and their mutual interaction. This force works through a number of minor centres.
2. The etheric vehicle, which has a powerful coordinated life of its own, expressed through the seven **[Page 465]** major centres which react under astral, mental and soul impulsive energy. It works also through certain of the minor centres which are not dedicated to a response to that aspect of the man's equipment which H.P.B. states is not a principle—the dense physical mechanism.

The minor centres are therefore to be found existing in two groups: Those responsive to the life of dense matter, to the mother aspect, and which are definitely upon the involutory arc; these are an inheritance from the previous solar system wherein the entire man was controlled via these minor centres, with only a very few of the major centres dimly indicated in the case of initiates and advanced disciples of that time; secondly, those centres which are responsive to energies reaching them via the major centres; these then come under the control of the astral body and the mental apparatus. You will see consequently why, earlier in this treatise, I made the following reference to the minor centres. It might be of interest to you, nevertheless, to be told where the twenty-one minor centres are to be found. They can be located at the following points:

1. There are two in front of the ears, close to where the jaw bones are connected.
  2. There are two just above the two breasts.
  3. There is one where the breast bone connects, close to the thyroid gland. This, with the two breast centres, makes a triangle of force.
  4. There are two, one each in the palms of the hands.
  5. There are two, one each in the soles of the feet.
  6. There are two, just behind the eyes.
  7. There are two, also, connected with the gonads.
  8. There is one close to the liver.
- [Page 466]**
9. There is one connected with the stomach; it is related, therefore, to the solar plexus, but is not identical with it.
  10. There are two connected with the spleen. These form one centre in reality, but such a centre is formed by the two being superimposed one on the other.
  11. There are two—one at the back of each knee.
  12. There is one powerful centre which is closely connected with the vagus nerve. This is most potent and is regarded by some schools of occultism as a major centre; it is not in the spine, but is no great distance from the thymus gland.

13. There is one which is close to the solar plexus, and relates it to the centre at the base of the spine, thus making a triangle of the sacral centre, the solar plexus, and the centre at the base of the spine.

The two triangles referred to in this tabulation are of real importance. One is above and the other below the diaphragm.

Again, the death process can be seen as a dual activity and one which primarily concerns the etheric body. There is first of all the collecting and the withdrawing of the etheric substance, so that it no longer interpenetrates the dense physical organism, and its subsequent *densification* (a word I deliberately choose) in that area of the etheric body which has always surrounded, but not penetrated, the dense vehicle. This has been sometimes erroneously called the health aura, and it can be photographed more easily and successfully during the process of dying than at any other time, owing to the accumulation of the withdrawn forces for several inches external to the tangible body. It is at this point in the experience of the withdrawing soul that the "word of death" is spoken, and it is prior to this enunciation [Page 467] of this word that a return to physical living can be possible and the withdrawn etheric forces can again interpenetrate the body. Relationship with all the withdrawn forces is, up to this point, retained via the head or the heart or the solar plexus, as well as via the two minor chest centres.

All this time the consciousness of the dying man is focussed in either the emotional (or astral) body or the mental vehicle, according to the point in evolution. He is not unconscious as the onlooker might infer, but is fully aware within himself of what is occurring. If he is strongly focussed on physical plane life, and if that is the dominating desire of which he is the most aware, he may then intensify the conflict; you will then have the physical elemental battling furiously for existence, the desire nature fighting to retard the processes of death, and the soul, intent upon the work of abstraction and of restitution. This can and frequently does occasion a struggle which is quite apparent to the onlookers. As the race of men progresses and develops, this triple struggle will become much rarer; desire for physical plane existence will not appear so attractive, and the activity of the astral body will die out.

I wish you could get a picture (symbolically considered) of a man who is in full incarnation and rooted in his phase of experience, and of a man who is withdrawing from that experience. It connotes a repetition on a tiny scale of the great planetary processes of involution and evolution; it concerns those activities which produce a focussing or a polarisation in one of two directions; it resembles what might be regarded as a process of pouring in life and light into a vessel upon the physical plane, or an intensification of the radiation of that life and light of so potent a nature that under the evocative power of the soul they are both withdrawn and gathered up into the centre of life and light from whence they originally came. I have here given you [Page 468] (could you but recognise it) a definition of initiation, but one of a somewhat unusual phrasing. Perhaps some lines from the *Manual of Death* which is to be found in the hierarchical archives would prove explanatory to you, and might aid you in gaining a new perspective upon death. This manual has in it what are called the "Formulas preceding Pralaya." These deal with all the death or abstraction processes, covering the death of all forms, whether it be the death of an ant, a man or a planet. The formulas concern only the two aspects of life and light—the first conditioned by Sound and the second by the Word. The writing which I have in mind concerns the light, and the Word which abstracts it from the form or focusses it within the form.

"Bear in mind, O Chela, that within the known spheres naught is but light responsive to the WORD. Know that that light descends and concentrates itself; know that from its point of chosen focus, it



lightens its own sphere; know too that light ascends and leaves in darkness that which it—in time and space—illumined. This descending and ascension men call life, existence and deacease; this We Who tread the Lighted Way call death, experience and life.

Light which descends anchors itself upon the plane of temporary appearance. Seven threads it outward puts, and seven rays of light pulsate along these threads. Twenty one lesser threads are radiated thence, causing the forty-nine fires to glow and burn. Upon the plane of manifested life, the word goes forth: Behold! A man is born.

As life proceeds, the quality of light appears; dim and murky it may be, or radiant, bright and shining. Thus do the points of light within the [Page 469] Flame pass and repass; they come and go. This men call life; they call it true existence. They thus delude themselves yet serve the purpose of their souls and fit into the greater Plan.

And then a Word sounds forth. The descended, radiating point of light ascends, responsive to the dimly heard recalling note, attracted to its emanating source. This man calls death and this the soul calls life.

The Word retains the light in life; the Word abstracts the light, and only *That* is left which is the Word Itself. That Word is Light. That Light is Life, and Life is God.

The manifestation of the etheric body in time and space has in it what has been esoterically called "two moments of brilliance." These are, first, the moment prior to physical incarnation, when the descending light (carrying life) is focussed in all its intensity around the physical body and sets up a rapport with the innate light of matter itself, to be found in every atom of substance. This focussing light will be found to concentrate itself in seven areas of its ring-pass-not, thus creating seven major centres which will control its expression and its existence upon the outer plane, esoterically speaking. This is a moment of great radiance; it is almost as if a point of pulsating light burst into flame, and as if within that flame seven points of intensified light took shape. This is a high point in the experience of taking incarnation, and precedes physical birth by a very short period of time. It is that which brings on the birth hour. The next phase of the process, as seen by the clairvoyant, is the stage of interpenetration, during which "the seven become the twenty-one and then the many"; the light substance, the energy aspect of the soul, begins to permeate [Page 470] the physical body, and the creative work of the etheric or vital body is completed. The first recognition of this upon the physical plane is the "sound" uttered by the newborn infant. It climaxes the process. The act of creation by the soul is now complete; a new light shines forth in a dark place.

The second moment of brilliance comes in reverse of this process and heralds the period of restitution and the final abstraction of its own intrinsic energy by the soul. The prison house of the flesh is dissolved by the withdrawing of the light and life. The forty-nine fires within the physical organism die down; their heat and light are absorbed into the twenty-one minor points of light; these, in their turn, are absorbed by the major seven centres of energy. Then the "Word of Return" is uttered, and the consciousness aspect, the quality nature, the light and energy of the incarnating man, are withdrawn into the etheric body. The life principle withdraws, likewise, from the heart. There follows a brilliant flaring-up of pure electric light, and the "body of light" finally breaks all contact with the dense physical vehicle, focusses for a short period in the vital body, and then disappears. The act of restitution is accomplished. This entire process of the focussing of the spiritual elements in the etheric

body, with the subsequent abstraction and consequent dissipation of the etheric body, would be greatly hastened by the substitution of cremation for burial.

### *Two Main Reasons for Cremation*

Occultly speaking, cremation is needed for two main reasons. It hastens the release of the subtle vehicles (still enshrouding the soul) from the etheric body, thus bringing about the release in a few hours instead of a few days; it also is a much needed means for bringing about the purification [Page 471] of the astral plane and for arresting the "downward moving" tendency of desire which so greatly handicaps the incarnating soul. It can find no point of focus, because essentially fire repels the form-making aspect of desire and is a major expression of divinity with which the astral plane has no true relation, being created entirely by the human soul and not the divine soul. "Our God is a consuming fire" is the statement in the Bible which refers to the first divine aspect, the aspect of the destroyer, releasing the life. "God is love" connotes the second aspect and portrays God as incarnated existence. "God is a jealous God" is an expression indicating God as form, circumscribed and limited, self-centered and not outgoing. The destroying Sound; the attracting Word; the individualised Speech!

At the time of death, speech fades out as the Word sounds forth and restitution is enforced; later, the Word is no longer heard as the Sound obliterates or absorbs it, and there is then complete elimination of all that interferes with Sound. Silence then supervenes and the Sound itself is no longer heard; complete peace follows the act of final integration. Here, in esoteric phraseology, the entire process of death is described.

It is important to note that it is under the basic and fundamental Law of Attraction that the Art of Dying is carried forward, and that it is the love aspect, the second aspect of divinity, which does the attracting. I exclude cases of sudden death. There the activity is the result of the destroyer, or the first divine aspect. There the condition is different; individual karmic necessity may not be involved at all, and reasons of group conditioning and of great obscurity may lie behind such a happening. So obscure is the subject at this time that I shall not attempt to elucidate. You do not know enough about the Law of [Page 472] Karma, about karmic group involvement, or about relationships and obligations established in past lives. When I say, for instance, that on occasion the "soul may leave the door of protection open so that the forces of death itself may enter anew, having no focal point behind the door" in order "more rapidly to obliterate past penalties due," you can see how obscure this whole matter can be.

In all that I am here writing, I am dealing simply with normal death processes—death which comes as the result of disease, old age, or the imposed will of the soul which has completed a designed cycle of experience and is using normal channels to attain projected ends. Death in these cases is *normal*, and this humanity needs to grasp with greater patience, understanding and hope.

Under the Law of Attraction, the soul, at the close of a life cycle, and with full intention, exerts its attractive power in such a manner that it offsets the attractive power inherent in matter itself. This is a clear definition of the basic cause of death. Where no soul contact has been consciously established, as in the case of the majority of people at this time, death comes as an unexpected or sadly anticipated event. Yet—it is a true soul activity. This is the first great spiritual concept to be proclaimed as the fear of death is combatted. Death is carried forward under this Law of Attraction, and consists in the steady and scientific abstraction of the vital body out of the dense physical body, leading eventually to an elimination of all soul contact in the three worlds.

### *Sequence of Events at Death*

I feel that the best that I can do, in order to clarify this subject more completely, is to describe the sequence of events which happens at a death bed, reminding you that the points of final abstraction are three in number: [Page 473] the head for disciples and initiates and also for advanced mental types; the heart for aspirants, for men of goodwill, and for all those who have achieved a measure of personality integrity and are attempting to fulfill, as far as in them lies, the law of love; and the solar plexus for the undeveloped and emotionally polarised persons. All I can do is to tabulate the stages of the process, leaving you to accept them as an interesting and possible hypothesis awaiting verification; to believe them unquestioningly because you have confidence in my knowledge, or to reject them as fantastic, unverifiable and of no moment anyway. I recommend the first of the three, for it will enable you to preserve your mental integrity, it will indicate an open mind, and at the same time it will protect you from gullibility and from narrow-mindedness. These stages, therefore, are:

1. *The soul sounds forth a "word of withdrawal"* from its own plane, and immediately an interior process and reaction is evoked within the man upon the physical plane.

a. *Certain physiological events* take place at the seat of the disease, in connection with the heart, and affecting also the three great systems which so potently condition the physical man: the blood stream, the nervous system in its various expressions, and the endocrine system. With these effects I shall not deal. The pathology of death is well known and has received much study exoterically; much still remains to be discovered and will later be discovered. I am concerned, first of all, with the subjective reactions which (in the last analysis) bring about the pathological predisposition to death.

b. *A vibration runs along the nadis.* The nadis are, as you well know, the etheric counterpart of the [Page 474] entire nervous system, and they underlie every single nerve in the entire physical body. They are the agents par excellence of the directing impulses of the soul, reacting to the vibratory activity which emanates from the etheric counterpart of the brain. They respond to the directing Word, react to the "pull" of the soul, and then organise themselves for abstraction.

c. *The blood stream becomes affected* in a peculiarly occult manner. The "blood is the life," we are told; it is interiorly changed as a result of the two previous stages, but primarily as the result of an activity hitherto undiscovered by modern science, for which the glandular system is responsible. The glands, in response to the call of death, inject into the blood stream a substance which in turn affects the heart. There the life thread is anchored, and the substance in the blood is regarded as "death dealing" and is one of the basic causes of coma and of loss of consciousness. It evokes a reflex action in the brain. This substance and its effect will be questioned as yet by orthodox medicine, but its presence will later be recognised.

d. *A psychic tremor is established* which has the effect of loosening or breaking the connection between the nadis and the nervous system; the etheric body is thereby detached from its dense sheath, though still interpenetrating every part of it.

2. *There is frequently a pause* at this point of a shorter or longer period of time. This is allowed in order to carry forward the loosening process as smoothly and as painlessly as possible. This loosening of the nadis starts in the eyes. This process of detachment often shows itself in the relaxation and lack

of fear which [Page 475] dying persons so often show; they evidence a condition of peace, and a willingness to go, plus an inability to make a mental effort. It is as if the dying person, still preserving his consciousness, gathers his resources together for the final abstraction. This is the stage in which—the fear of death once and for all removed from the racial mind—the friends and relatives of the departing person will "make a festival" for him and will rejoice with him because he is relinquishing the body. At present this is not possible. Distress rules, and the stage passes unrecognised and is not utilised, as it will some day be.

3. *Next, the organised etheric body*, loosened from all nervous relationship through the action of the nadis, begins to gather itself together for the final departure. It withdraws from the extremities towards the required "door of exit" and focusses itself in the area around that door for the final "pull" of the directing soul. All has been proceeding under the Law of Attraction up to this point—the magnetic, attractive will of the soul. Now another "pull" or attractive impulse makes itself felt. The dense physical body, the sumtotal of organs, cells and atoms, is steadily being released from the integrating potency of the vital body by the action of the nadis; it begins to respond to the attractive pull of matter itself. This has been called the "earth" pull and is exerted by that mysterious entity whom we call the "spirit of the earth"; this entity is on the involutory arc, and is to our planet what the physical elemental is to the physical body of man. This physical plane life force is essentially the life and light of atomic substance—the matter of which all forms are made. It is to this reservoir of involutory and material life that the substance of all forms is restored. Restitution of [Page 476] the commandeered matter of the form occupied by the soul during a life cycle consists in returning to this "Caesar" the involutory world what is his, whilst the soul returns to the God Who sent it forth.

It will therefore be apparent that a dual attractive process is at this stage going on:

- a. The vital body is being prepared for exit.
- b. The physical body is responding to dissolution.

It might be added that a third activity is also present. It is that of the conscious man, withdrawing his consciousness, steadily and gradually, into the astral and mental vehicles, preparatory to the complete abstraction of the etheric body when the right time comes. The man is becoming less and less attached to the physical plane and more withdrawn within himself. In the case of an advanced person, this process is consciously undertaken, and the man retains his vital interests and his awareness of relationship to others even whilst losing his grip on physical existence. In old age this detachment can be more easily noted than in death through disease, and frequently the soul or the living, interested, inner man can be seen losing his grip on physical and, therefore, illusory reality.

4. *Again a pause ensues*. This is the point where the physical elemental can at times regain its hold upon the etheric body, if that is deemed desirable by the soul, if death is not part of the inner plan, or if the physical elemental is so powerful that it can prolong the process of dying. This elemental life will sometimes fight a battle lasting for days and weeks. When, however, death is inevitable, the pause at this point will be exceedingly brief, sometimes only for a matter of seconds. The physical elemental has lost its hold, and the etheric [Page 477] body awaits the final "tug" from the soul, acting under the Law of Attraction.

5. *The etheric body emerges from the dense physical body* in gradual stages and at the chosen point of exit. When this emergence is complete, the vital body then assumes the vague outline of the form that

it energised, and this under the influence of the thoughtform of himself which the man has built up over the years. This thoughtform exists in the case of every human being, and must be destroyed before the second stage of elimination is finally complete. We will touch upon this later. Though freed from the prison of the physical body, the etheric body is not yet freed from its influence. There is still a slight rapport between the two, and this keeps the spiritual man still close to the body just vacated. That is why clairvoyants often claim to see the etheric body hovering around the death bed or the coffin. Still interpenetrating the etheric body are the integrated energies which we call the astral body and the mental vehicle, and at the centre there is a point of light which indicates the presence of the soul.

6. *The etheric body is gradually dispersed* as the energies of which it is composed are reorganised and withdrawn, leaving only the pranic substance which is identified with the etheric vehicle of the planet itself. This process of dispersal is, as I have earlier said, greatly aided by cremation. In the case of the undeveloped person, the etheric body can linger for a long time in the neighbourhood of its outer disintegrating shell because the pull of the soul is not potent and the material aspect is. Where the person is advanced, and therefore detached in his thinking from the physical plane, the dissolution of the vital body can be exceedingly rapid. Once it is accomplished, the process of restitution is over; the man [Page 478] is freed, temporarily at least, from all reaction to the attractive pull of physical matter; he stands in his subtle bodies, ready for the great act to which I have given the name "The Art of Elimination."

One thought emerges as we conclude this inadequate consideration of the death of the physical body in its two aspects: that thought is the integrity of the inner man. *He remains himself.* He is untouched and untrammelled: he is a free agent as far as the physical plane is concerned, and is responsive now to only three predisposing factors:

1. The quality of his astral-emotional equipment.
2. The mental condition in which he habitually lives.
3. The voice of the soul, often unfamiliar but sometimes well known and loved.

Individuality is not lost; the same person is still present upon the planet. Only that has disappeared which was an integral part of the tangible appearance of our planet. That which has been loved or hated, which has been useful to humanity or a liability, which has served the race or been an ineffectual member of it, still persists, is still in touch with the qualitative and mental processes of existence, and will forever remain—individual, qualified by ray type, part of the kingdom of souls, and a high initiate in his own right.

### 3. TWO QUESTIONS OF IMPORTANCE.

I have sought, in the preceding pages, to give an insight into the true nature of that which we call death. Death is the withdrawal, consciously or unconsciously, of the inner living entity from its outer shell, its inner vital correspondence, and finally it is the relinquishing of the subtle body or bodies, according to the point in evolution of the person. I have also sought to show the normality of this familiar [Page 479] process. The horror which attends death upon the battlefield or by accident consists in the shock which it precipitates within the area of the etheric body, necessitating a rapid rearrangement of its constituent forces and a sudden and unexpected reintegration of its component parts in response to definite action which has perforce to be taken by the man in his kama-manasic body. This action does not involve the replacing of the inner man again within the etheric vehicle, but requires a coming



together of the dissipated aspects of that body under the Law of Attraction, in order that its final and complete dissolution can take place.

Before taking up our theme (which is the Art of Elimination), I want to answer two questions which seem to me of importance; they are frequently asked by earnest and intelligent students.

The first question is, in reality, the expression of disappointment in this series of instructions. It can be framed as follows: Why does not the Tibetan Teacher take up definite or basic diseases, and deal with their pathology, give their cures or suggested treatment, indicate their direct causes and give, in detail, the processes of recovery? Because, my brothers, there is little that I can add technically to what has already been ascertained by medical science anent the symptoms, the localities and the general trends in which diseased conditions are found. Observation, experimentation, trial and error, success and failure have given to modern man a wide and definitely accurate knowledge of the outer aspects and effects of disease. Time, and constant trained observation, have equally definitely indicated cures or ameliorative processes or preventive measures (such as vaccination for smallpox), and these have proved after many years to be helpful. Investigation and experiment and the steadily growing facilities which science provides are adding to man's capacity to help, to cure at times, to ameliorate frequently, **[Page 480]** and to lessen the reactions of pain. Medical science and surgical skill have advanced by leaps and bounds—so much so that what is today known and somewhat grasped is of so vast a nature and so intricate in its scientific and therapeutic aspects that they have given rise to specialists—to those who concentrate upon a particular field, and who therefore deal only with certain conditions of ill health and disease, thereby attaining much skill, knowledge and frequent success. All this is good, in spite of what cranks and people with a pet method of cure may say, or even those who have no use for the medical profession and prefer some cult or some of the newer approaches to the problem of health.

The reason that these newer approaches exist is that medical science has made such progress that it has now reached the limits of its purely physical area or field and is now on the verge of advancing into the realm of the intangible and is thus drawing nearer to the world of causes. It is for this reason that I have wasted no time with the details of disease, with enumerating or considering specific diseases, their symptoms or their treatment because that is fully covered in the textbooks available; they can likewise be seen in their many and various stages in our great hospitals.

I have, however, dealt with the latent causes of disease—such as tuberculosis, syphilis and cancer—inherent in the individual man, in humanity as a whole, and also in our planet. I have traced the psychological basis of disease and have indicated a practically new field wherein disease—particularly in its earlier stages—can be studied.

When the psychological basis of disease can be realised and its factual nature is admitted by the orthodox physician, the surgeon, the psychologist and the priest, then all will work together in this developing area of understanding, and what is today vaguely called "preventive medicine" will come into its own. I prefer to define this phase of medical **[Page 481]** application as the organisation of those methods whereby *disease will be avoided*, and the development of those techniques whereby correct psychological training will be given—from youth up—and by right emphasis upon the inner spiritual man, those conditions will be negated and those habits avoided which today lead inevitably to ill health, definitely symptomatic disease and eventual death.



In the above statement, I refer to no affirmative or speculative science such as Christian Science or those schools of thought which trace all disease to the power of thought. I am concerned with the immediate necessity of right psychological training, based upon a knowledge of the constitution of man, upon the science of the seven rays (the forces which condition man and make him what he is), and upon esoteric astrology; I am concerned with the application of the knowledges, hitherto regarded as peculiar and esoteric, which are slowly coming under general consideration, and which have made great progress during the past twenty-five years. I am not concerned with the abolition of medical treatment, nor am I concerned with endorsing the newer modes of treatment—all of which are still in the experimental stage and all of which have somewhat to contribute to medical science as a whole; out of the united contribution should come a richer and more fluid medical approach to the patient.

The picture I have outlined of the psychological background of all diseases will be long in painting; in the meantime, the contribution of medicine is indispensable. In spite of mistakes, faulty diagnosis and much error, humanity cannot do without its doctors, its surgeons and its hospitals. They are urgently needed, and will be for centuries to come. In this statement is no cause for discouragement. Humanity cannot be brought into a condition of perfect physical health immediately, though correct psychological training from infancy will do much in the course of a few decades. Wrong [Page 482] conditions have been long developing. Modern medicine must become far more open-minded, more ready to endorse (after due professional proof) that which is new, which is in the nature of innovation and which is unusual. The barriers erected by specialised medicine must come down, and the new schools must be sought, instructed and investigated, and finally be included in the orthodox ranks. The new schools, such as those concerned with electro-therapy, the chiropractic schools, the dieticians who claim to cure all diseases through right foods, and the rather eccentric naturopaths, plus many other cults and schools, must not be so arrogantly sure that they have the whole story, that their approach is the only one or that they have a universal cure-all which is unique and definitely sure. These groups, particularly the chiropractors, have definitely damaged their cause and crippled their effort by their loudly shouted surety (in a field which is yet experimental), and by their constant attack upon orthodox medicine. The latter, in its turn, has limited itself by its failure to recognise what is good and right in the newer schools; it has been antagonised by their clamour for recognition, and by their lack of scientific methods. The desire of orthodox medicine is to protect the general public. This they needs must do in order to avoid the disasters which fanatics and untried methods would bring about, but they have gone too far in this respect. The school of thought which I have sponsored in these instructions will also be challenged, and this for a long time. However, the mental and psychological effects of the world war will greatly hasten the recognition of the psychological basis for disease and other troubles; modern medicine, therefore, faces its major opportunity.

A combination of true medical science (as produced by man down the ages under the inspiration of his divine nature), of the newer aspects of treatment as formulated by [Page 483] the many emerging schools of thought, of practice and experiment, the recognition of the energies which condition man, working through the seven centres in his vital body, and of the astrological influences which equally condition him, *via the inner man*, will eventually produce the new medical approach which will keep man in good health, which will arrest disease in its earliest stages, and which will finally inaugurate that cycle in human affairs wherein disease and ill health will be exceptions and not the rule, as is the case today, and wherein death will be regarded as a happy and destined release and not, as is the case today, a dreaded enemy.

The second question is definitely concerned with the processes of death. It has been asked: What is the Tibetan's attitude towards cremation, and under what conditions should cremation be followed? It is a fortunate and happy thing that cremation is becoming increasingly the rule. Before so very long, burial in the ground will be against the law and cremation will be enforced, and this as a health and sanitation measure. Those unhealthy, psychic spots, called cemeteries, will eventually disappear, just as ancestor worship is passing out, both in the Orient—with its ancestor cults—and in the Occident—with its equally foolish cult of hereditary position.

By the use of fire, all forms are dissolved; the quicker the human physical vehicle is destroyed, the quicker is its hold upon the withdrawing soul broken. A great deal of nonsense has been told in current theosophical literature about the time equation in relation to the sequential destruction of the subtle bodies. It should be stated, however, that the moment that *true* death is scientifically established (by the orthodox doctor in charge of the case), and it has been ascertained that no spark of life remains in the physical body, cremation is then possible. This complete or true [Page 484] death eventuates when the thread of consciousness and the thread of life are completely withdrawn from the head and the heart. At the same time, reverence and an unhurried attitude have their rightful place in the process. The family of the dead person need a few hours in which to adjust themselves to the fact of the imminent disappearance of the outer and usually loved form; due care must also be given to the formalities required by the state or the municipality. This time element has reference mainly to those who are left behind, to the living and not to the dead. The claim that the etheric body must not be rushed into the cremating flames, and the belief that it must be left to drift around for a stated period of several days, have also no true basis at all. There is no etheric need for delay. When the inner man withdraws from his physical vehicle he withdraws simultaneously from the etheric body. It is true that the etheric body is apt to linger for a long time on the "field of emanation" when the physical body is interred, and it will frequently persist until complete disintegration of the dense body has taken place. The process of mummifying, as practised in Egypt, and of embalming, as practised in the West, have been responsible for the perpetuation of the etheric body, sometimes for centuries. This is particularly the case when the mummy or embalmed person was of an evil character during life; the hovering etheric body is then often "possessed" by an evil entity or evil force. This is the cause of the attacks and the disasters which often dog the steps of those who discover ancient tombs and their inhabitants, ancient mummies, and bring them and their possessions to light. Where cremation is the rule, there is not only the immediate destruction of the physical body and its restitution to the fount of substance, but the vital body is also promptly dissolved and its forces swept away by the current of flame into the reservoir of vital energies. Of that reservoir [Page 485] it has ever been an inherent part, either in form or in a formless condition. After death and cremation these forces still exist but are absorbed into the *analogous* whole. Ponder on this statement, for it will give you the clue to the creative work of the human spirit. If delay is necessary from family feeling or municipal requirements, cremation should follow death within thirty-six hours; where no reason for delay exists, cremation can be rightly permitted in twelve hours. It is wise, however, to wait twelve hours in order to ensure *true* death.

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## CHAPTER VI - The Art of Elimination

To take up again the thread of our instruction, we will now consider the activity of the inner spiritual man who has discarded his physical and etheric bodies and now stands within the shell of the subtle body—a body composed of astral or sentient substance and of mental substance. Owing to the strongly emotional and sentient polarisation of the average man, the idea has taken hold that man withdraws, after true death, first of all into his astral body, and then, later, into his mental vehicle. But this is not actually the case. A body constructed predominantly of astral matter is the basis of this idea. Few people are as yet so developed that the vehicle in which they find themselves after death is largely composed of mental substance. Only disciples and initiates who live mostly in their minds find themselves, after death, immediately upon the mental plane. Most people discover themselves upon the astral plane, clothed in a shell of astral matter and committed to a period of elimination within the illusory area of the astral plane.

As I have earlier told you, the astral plane has no factual existence, but is an illusory creation of the human family. From now on, however (through the defeat of the forces of evil and the disastrous setback suffered by the Black Lodge), the astral plane will slowly become a dying creation, [Page 487] and in the final period of human history (in the seventh rootrace), it will become nonexistent. Today this is not the case. The sentient substance which constitutes the astral plane is still being gathered into forms of illusion and still forms a barrier in the path of the soul seeking liberation. It still "holds prisoner" the many people who die whilst their major reaction to life is that of desire, of wishful thinking and of emotional sentiency. These are still the vast majority. In Atlantean days the astral plane came into being; the mental state of consciousness was then practically nonexistent, though the "sons of mind" had their place on what is today the higher levels of that plane. The mental permanent atom was also practically quiescent within each human form, and there was consequently no attractive "pull" from the mental plane, as is the case today. Many people are still Atlantean in consciousness, and when they pass out of the physical state of consciousness and discard their dual physical body, they are faced with the problem of elimination of the astral body, but they have little to do to release themselves from any mental prison of the soul. These are the undeveloped and average persons who, after the elimination of the kamic or desire body, have little else to do; there is no mental vehicle to draw them into a mental integration because there is no mentally focussed potency; the soul on the higher mental levels is as yet "in deep meditation" and quite unaware of its shadow in the three worlds.

The art of elimination falls, therefore, into three categories:

1. As practised by those people who are purely astral in quality and constitution. These we call "kamic" people.
2. As practised by those balanced people who are integrated personalities and who are called "kama-manasic" [Page 488] individuals.
3. As practised by advanced people and disciples of all grades who are mainly mental in their "living focus." These are called "manasic" subjects.

The same basic rules control them all, but the emphasis differs in each case. I would have you bear in mind that where there is no physical brain and where the mind is undeveloped, the inner man finds

himself practically *smothered* in an envelope of astral matter and is for a long time immersed in what we call the astral plane. The kama-manasic person has what is called the "freedom of the dual life," and finds himself possessed of a dual form which enables him to contact at will the higher levels of the astral plane and the lower levels of the mental plane. I would again remind you that there is no physical brain to register these contacts. Awareness of contact is dependent upon the innate activity of the inner man and his peculiar state of apprehension and of appreciation. The manasic person is possessed of a translucent mental vehicle with a light density which is in proportion to his freedom from desire and emotion.

These three types of people all use an eliminative process of a similar nature, but employ a different technique within the process. For the sake of clarity, it might be stated that:

1. *The kamic person* eliminates his astral body by means of attrition, and vacates it via the astral correspondence to the solar plexus centre. This attrition is brought about because all the innate desire and inherent emotion are, at this stage, related to the animal nature and the physical body—both of which are now nonexistent.
2. *The kama-manasic individual* uses two techniques. This would naturally be so because he eliminates, first of all, his astral body, and then his mental vehicle.

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a. He eliminates the astral body by means of his growing desire for mental life. He withdraws gradually and steadily into the mind body, and the astral body esoterically "drops away" and finally disappears. This takes place usually unconsciously and may require quite a long time. Where, however, the man is above the average, and on the verge of becoming a manasic person, the disappearance is brought about suddenly and dynamically, and the man stands free in his mental body. This takes place consciously and rapidly.

b. He shatters the mental body by an act of the human will, and also because the soul is beginning to be slowly aware of its shadow. The inner man is therefore attracted towards the soul, though still only in a somewhat feeble manner. This process is relatively quick and is dependent upon the extent of the manasic influence.

3. *The manasic man*, focussed now in his mental body, has also two things to accomplish:

a. To dissolve and rid himself of any astral sediment which may be discolouring his translucent mental body. The so-called astral body is now practically nonexistent as a factor of expression. This he does by calling in increased light from the soul. It is soul light which, at this stage, dissolves the astral substance, just as it will be the combined light of the soul of humanity (as a whole) which will dissolve finally the astral plane—again so-called.

b. To destroy the mental body through the use of certain Words of Power. These Words are communicated to the disciple via the Ashram of his Master. They bring in soul power to a greatly enhanced extent, and produce consequently such an **[Page 490]** expansion of consciousness within the mental body that is broken up and no longer constitutes a barrier to the inner man. He can now stand, a free son of mind, within the Ashram of his Master and "shall no more go out".

### *Activities Immediately After Death*

Immediately after death, and particularly if cremation has taken place, the man, in his kama-manasic body, is as much aware and alert to his environment as he was upon the physical plane when alive. This phrasing permits latitude as to the extent of the awareness and of observation, for a similar latitude must be allowed for those on the physical plane. People are not all equally awake or equally conscious of circumstances or immediate experience. However, as most people are more conscious emotionally than they are physically, and live to a great extent focussed in their astral vehicles, the man is quite familiar with the state of consciousness in which he finds himself. Forget not that a plane is essentially a state of consciousness and *not* a locality, as so many esotericists seem to think. It is recognised by the focussed reaction of the self-conscious person who—constantly and distinctly aware of himself—is sentient to the theme of his environment and of his outgoing desires, or where advanced people are concerned, functioning upon the more advanced levels of the astral plane) sentient of outgoing love and aspiration; the man is engrossed with what engrossed his attention and involved the kamic principle during his incarnated experience. May I again remind you that there is now no physical brain to respond to impacts generated by the inner man, and also that sex, as it is physically understood, is nonexistent. Spiritualists would do well to remember this and so grasp the foolishness as well as the impossibility of those spiritual **[Page 491]** marriages which certain schools of thought in the movement teach and practice. The man, in his astral body, is now free from the strictly animal impulses which, upon the physical plane, are both normal and right, but which now have no meaning to him in his kamic body.

Therefore, taking the average man, what are his first reactions and activities after the restitution of the physical body to the universal reservoir of substance? Let me enumerate some of these reactions:

1. He becomes consciously aware of himself. This involves a clarity of perception unknown to the average man whilst in physical incarnation.
2. Time (being the succession of events as registered by the physical brain) is now nonexistent as we understand the term, and—as the man turns his attention to his more clearly defined emotional self—there ensues *invariably* a moment of direct soul contact. This is due to the fact that even in the case of the most ignorant and undeveloped man, the moment of complete restitution does not pass unnoticed by the soul. It has a definite soul effect, something like a long and strong pull at a bell rope, if I might use so simple a simile. For a brief second the soul responds, and the nature of the response is such that the man, standing in his astral body, or rather in his kama-manasic vehicle, sees the experience of the past incarnation spread before him like a map. He records a sense of timelessness.
3. As a result of the recognition of these experiences, the man isolates those three which were the three major conditioning factors in the life which has gone and which also hold the keys to his future incarnation which he will next initiate. All else is forgotten, and all the lesser experiences fade out of his memory, leaving nothing in **[Page 492]** his consciousness but what are esoterically called "the three seeds or germs of the future". These three seeds are in a peculiar manner related to the permanent physical and astral atoms, and thus produce the fivefold force which will create the forms later to appear. It might be said that:
  - a. *Seed One* determines later the nature of the physical environment in which the returning man will find his place. It is related to the quality of that future environment and thus conditions the needed

field or area of contact.

b. *Seed Two* determines the quality of the etheric body as a vehicle through which the ray forces can make contact with the dense physical body. It delimits the etheric structure or vital web along which the incoming energies will circulate and is related in particular to the special one of the seven centres which will be the most active and alive during the coming incarnation.

c. *Seed Three* gives the key to the astral vehicle in which the man will be polarised in the next incarnation. Forget not, I am dealing here with the average man and not with the advanced human being, disciple or initiate. It is this seed which—through the forces it attracts—brings the man again into relation with those he previously loved or with whom he had close contact. It can be accepted as a fact that the group idea governs subjectively all incarnations, and that reincarnated man is brought into incarnation not only through his own desire for physical plane experience, but also under group impulse and in line with the group karma as well as with his own. This is a point which should receive more emphasis. Once this is truly grasped and understood, a great deal of the [Page 493] fear engendered by the thought of death would disappear. The familiar and the loved will still remain the familiar and the loved, because the relation has been closely established over many incarnations and—as the *Old Commentary* expresses it:

"These seeds of determining recognition are not unique to me and you, but also for the group; within the group they relate one to the other in time and space. Only in the lower three shall those related find their true existence. When soul knows soul and in the meeting-place within the Master's call, these seeds shall disappear."

It will be apparent, therefore, how necessary it is to train children to recognise and profit by experience, for this, once learnt, will greatly facilitate this third activity upon the astral plane after death.

4. Having completed this "isolating of experience," the man will then seek and automatically find those whom the third seed influence indicates as possessing a constant part in the group experience of which he is an element, consciously or unconsciously. The relation once again established (if those sought have not yet eliminated the physical body), the man acts as he would on earth in the company of his intimates and according to his temperament and point in evolution. If those who are closest to him and whom he deeply loves or hates are still in physical incarnation, he will also seek them out and—just again as he did on earth—he will remain in their neighbourhood, aware of their activities, though (unless highly evolved) they will not be aware of his. I can give no detail as to reciprocal give and take or to the modes and methods of contact. Each person differs; each temperament is largely unique. I only seek to make [Page 494] clear certain basic lines of behaviour pursued by man prior to the act or acts of elimination.

These four activities cover varying periods of time—from the angle of "those who live below," though there is no time recognised on the part of the man on the astral plane. Gradually the lure and glamour (of a low or high order) wears off, and the man enters into the stage where he *knows*—because the mind is now more incisive and dominating—that he is ready for the second death and for the entire elimination of the kamic body or of the kama-manasic vehicle.

One of the things to remember here is that once restitution of the physical in its two aspects has taken place, the inner man is, as I have earlier said, fully conscious. The physical brain and the swirl of



etheric forces (mostly somewhat disorganized in the case of the majority of men) are no longer present. These are the two factors which have led students to believe that the experiences of the man on the inner planes of the three worlds are those of a vague drifting, of a semi-conscious experience, or indicate a repetitive life, except in the case of very advanced people or disciples and initiates. But this is not the case. A man on the inner planes is not only as conscious of himself as an individual—with his own plans, life and affairs—as he was on the physical plane, but he is also conscious in the same manner of the surrounding states of consciousness. He may be glamoured by astral existence or subject to the telepathic impression of the varying thought currents emanating from the mental plane, but he is also conscious of himself and of his mind for of the measure of manasic life developed) in a far more potent manner than when he had to work through the medium of the physical brain, when the focus of his consciousness was that of the aspirant, but anchored in the [Page 495] brain. His experience is far richer and fuller than he ever knew when in incarnation. If you will think this out for a little, you will realise that this necessarily would be so.

It may therefore be assumed that the Art of Elimination is practised more definitely and more effectively than was the restitution of the physical vehicle. Another point must also be considered. On the inner side, men *know* that the Law of Rebirth governs the experience-process of physical plane living, and they realise then that, prior to the elimination of the kamic, kama-manasic or manasic bodies, they are only passing through an interlude between incarnations and that they consequently face two great experiences:

1. A moment (long or short, according to the attained point in evolution) wherein contact will be made with the soul or with the solar angel.
2. After that a contact, a relatively violent reorientation to earth life takes place, leading to what is called "the process of descent and calling," wherein the man:
  - a. Prepares for physical incarnation again.
  - b. Sounds his own true note into the substance of the three worlds.
  - c. Revitalises the permanent atoms, which form a triangle of force within the causal body.
  - d. Gathers together the needed substance to form his future bodies of manifestation.
  - e. Colours them with the qualities and characteristics he has already achieved through life-experience.
  - f. On the etheric plane arranges the substance of his vital body so that the seven centres take shape and can become the recipients of the inner forces.
  - g. Makes a deliberate choice of those who will provide him with the needed dense physical covering, and then awaits the moment of incarnation. Esoteric [Page 496] students would do well to remember that parents only donate the dense physical body. They contribute naught else save a body of a particular quality and nature which will provide the needed vehicle of contact with the environment demanded by the incarnating soul. They may also provide a measure of group relationship, where the soul experience is long and a true group relation has been established.

These two critical moments are consciously faced by the discarnate man and he knows what he is doing within the limits set by his point in evolution.

### *The Devachan Experience*

I would also point out that this conscious undertaking of the art of elimination, and this awareness of process and purpose, in reality constitute the state of consciousness which has been called *devachan* by the orthodox theosophist. There has been a great deal of misunderstanding of this experience. The general idea has been that, after the process of ridding himself of the astral and mental bodies, the man enters into a sort of dream state wherein he reexperiences and reconsiders past events in the light of the future and undergoes a sort of rest period, a kind of digestive process, in preparation for the undertaking of renewed birth. This somewhat erroneous idea has arisen because the concept of time still governs theosophical presentations of truth. If, however, it is realised that time is not known apart from physical plane experience, the entire concept of devachan clarifies. From the moment of complete separation from the dense physical and etheric bodies, and as the eliminative process is undertaken, the man is *aware of past and present*; when elimination is complete and the hour of **[Page 497]** soul contact eventuates and the manasic vehicle is in process of destruction, he becomes immediately *aware of the future*, for prediction is an asset of the soul consciousness and in this the man temporarily shares. Therefore, past, present and future are seen as one; the recognition of the Eternal Now is gradually developed from incarnation to incarnation and during the continuous process of rebirth. This constitutes a state of consciousness (characteristic of the normal state of the advanced man) which can be called devachanic.

It is not my intention to elaborate the technique of the eliminative process. Humanity is at so many different stages—intermediate between the three already outlined—that it would be impossible to be definite or concise. Attrition is relatively easy to understand; the kamic body dies out because, there being no call from physical substance, evoking desire, there is nothing with which to feed this vehicle. The astral body comes into being through the reciprocal interplay between the physical plane, which is not a principle, and the principle of desire; in the process of taking rebirth, this principle is utilised with dynamic intent by the soul in the mental vehicle to reverse the call, and matter then responds to the call of the reincarnating man. Kamic man, after a long process of attrition, is left standing free within an embryonic mental vehicle, and this period of semi-mental life is exceedingly brief and is brought to an end by the soul who suddenly "directs his eye to the waiting one," and of the power of that directed potency instantaneously reorients the individual kamic man to the downward path of rebirth. The kama-manasic man practises a process of withdrawal and responds to the "pull" of a rapidly developing mental body. This withdrawal becomes increasingly rapid and dynamic until it reaches the state where the probationary disciple—under steadily growing soul contact—shatters the kama-manasic body, *as a unit*, by an act of the mental will, **[Page 498]** implemented by the soul. You will note that the "devachanic" experience will necessarily be briefer in connection with this majority than with the kamic minority, because the devachanic technique of review and recognition of the implications of experience is slowly controlling the man on the physical plane so that he brings the significance of meaning and learns constantly through experience whilst incarnating. Thus you will realise also that continuity of consciousness is also being slowly developed, and the awarenesses of the inner man begin to demonstrate on the physical plane, through the medium of the physical brain at first, and then independently of that material structure. I have here conveyed a definite hint on a subject which will receive wide attention during the next two hundred years.

The manasic person, the integrated personality, works, as we have seen, in two ways which are necessarily dependent upon the integration achieved. This integration will be of two kinds:

1. That of the integrated personality focussed in the mind and achieving a constantly growing rapport with the soul.
2. The disciple, whose integrated personality is now being rapidly integrated into and absorbed by the soul.

In this stage of mind development and of constant mental control (based on the fact that the man's consciousness is now definitely focussed and permanently centered in the mental vehicle), the earlier processes of the destruction of the astral body through attrition and by "dynamic negation" are carried on whilst in physical incarnation. The incarnated man refuses to be ruled by desire; what is left of the illusory astral body is dominated now by the mind, and the urges towards the satisfaction of desire are refused with full and [Page 499] conscious deliberation, either because of the selfish ambitions and mental intentions of the integrated personality, or under the inspiration of soul intention which subordinates the mind to its purposes. When this point in evolution is attained, the man can then dissolve the last remaining vestiges of all desire by means of *illumination*. In the early stages of purely maniac or mental life, this is done through the illumination which knowledge brings and involves mainly the innate light of mental substance. Later, when soul and mind are establishing a close rapport, the light of the soul hastens and supplements the process. The disciple now uses more occult methods, but upon these I may not here enlarge. The destruction of the mental body is no longer brought about by the destructive power of light itself, but is hastened by means of certain sounds, emanating from the plane of the spiritual will; these are recognised by the disciple, and permission to use them in their proper word-forms is given to him by some senior initiate within the Ashram or by the Master Himself, towards the close of the cycle of incarnation.

### *Tenth Law of Healing*

I would like now to lay down certain postulates which we shall need to consider in our study of Part Three where we take up the Fundamental Laws of Healing. These Laws and Rules, I have already given you, but I seek now to elaborate.

We have studied at some length the immediate processes which take place when the principle of life withdraws or is withdrawn from the body. There is a distinction, based on evolutionary development, in these two processes. We have traced the withdrawal of the life principle, plus the consciousness, from the subtle bodies in the three worlds, and have now reached the point where we are no longer dealing [Page 500] with average man or with undeveloped man. We shall be concerned with the conscious activity of the soul in relation to its form aspect.

With the undeveloped or the average man, the soul plays a very small part in the death process, beyond the contribution of a simple soul determination to end the cycle of incarnated life, prior to another return to the physical plane. The "seeds of death" are inherent in the form nature and demonstrate as disease or as senility (using that word in its technical and not in its colloquial sense), and the soul pursues its own interests on its own plane until such time as the evolutionary process has brought about a situation wherein the integration or close relation between soul and form is so real that the soul is deeply and profoundly identified with its manifesting expression. It might be said that when this stage is reached, the soul is, for the first time, truly incarnated; it is truly "descending into manifestation" and the entire soul nature is thereby involved. This is a point little emphasised or realised.

In the earlier lives of the incarnating soul and for the majority of the cycles of life experience, the soul is very slightly concerned in what is going on. The redemption of the substance of which all forms are made goes forward under natural process and the "karma of matter" is the initial governing force; this is succeeded in time by the karma generated by the fusion of soul and form, though (in the earlier stages) very little responsibility is engendered by the soul. That which occurs within the threefold soul-sheath is necessarily the result of the innate tendencies of substance itself. However, as time goes on and incarnation follows upon incarnation, the effect of the indwelling soul quality gradually evokes conscience, and—through the medium of conscience, which is the exercise of the discriminative sense, developed as the mind assumes increasing control—an [Page 501] awakening and finally an awakened consciousness is evoked. This demonstrates in the first instance as the sense of responsibility; it is this which gradually establishes a growing identification of the soul with its vehicle, the lower triple man. The bodies become then steadily more refined; the seeds of death and of disease are not so potent; sensitivity to inner soul realisation grows until the time is reached when the initiate-disciple dies *by an act of his spiritual will or in response to group karma or to national or planetary karma.*

Disease and death are essentially conditions inherent in substance; just as long as a man identifies himself with the form aspect, so will he be conditioned by the Law of Dissolution. This law is a fundamental and natural law governing the life of the form in all the kingdoms of nature. When the disciple or the initiate is identifying himself with the soul, and when the antahkarana is built by means of the life principle, then the disciple passes out of the control of this universal, natural law and uses or discards the body at will—at the demand of the spiritual will or through recognition of the necessities of the Hierarchy or the purposes of Shamballa.

We come now to the enunciation of a new law which is substituted for the Law of Death and which has reference only to those upon the later stages of the Path of Discipleship and the stages upon the Path of Initiation.

## LAW X

*Hearken, O Chela, to the call which comes from the Son to the Mother, and then obey. The Word goes forth that form has served its purpose. The principle of mind (the fifth principle. A.A.B.) then organises itself, and then repeats the Word. The waiting form responds and drops away. The soul stands free.*

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*Respond, O Rising One, to the call which comes within the sphere of obligation; recognize the call emerging from the Ashram or from the Council Chamber where waits the Lord of Life Himself. The Sound goes forth. Both soul and form together must renounce the Principle of life and thus Permit the Monad to stand free. The soul responds. The form then shatters the connection. Life is now liberated, owning the quality of conscious knowledge and the fruit of all experience. These are the gifts of soul and form combined.*

I have wished to make clear in your minds the distinction between disease and death as experienced by the average man, and certain corresponding processes of conscious dissolution as practised by the advanced disciple or initiate. These later processes involve a slowly developing technique in which (in the earlier stages) the disciple is still the victim of disease-producing tendencies of the form, as of all forms in nature. This tendency produces subsequent death, through the stages of modified disease and

peaceful, consequent death, on to the other stages where death is brought about by an act of the will—the time and the mode being determined by the soul and consciously recorded and registered in the brain. Pain is demonstrated in both cases, but upon the Path of Initiation pain is largely negated, not because the initiate endeavours to avoid pain, but because the sensitivity of the form to undesirable contacts disappears, and with it pain also disappears; pain is the guardian of the form and the protector of substance; it warns of danger; it indicates certain definite stages in the evolutionary process; it is related to the principle whereby the soul identifies itself with substance. When the identification ceases, pain and disease and also death lose their hold upon the disciple; the soul is no longer subject to their requirements, and the man is free because disease and death are qualities inherent in form, and subject to the vicissitudes of form life.

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Death is to man exactly what the release of the atom appears to be; this the great scientific discovery of the release of atomic energy has demonstrated. The nucleus of the atom is split in two. (This wording is scientifically incorrect.) This event in the life experience of the atom releases a great light and a great potency; upon the astral plane, the phenomenon of death has a somewhat similar effect and has a close parallel in the phenomena brought about by the release of atomic energy. Every death, in all the kingdoms of nature, has to some extent this effect; it shatters and destroys substantial form and thus serves a constructive purpose; this result is largely astral or psychic and serves to dissipate some of the enveloping glamour. The wholesale destruction of forms which has been going on during the past few years of war has produced phenomenal changes upon the astral plane and has shattered an immense amount of the existing world glamour, and this is very, very good. These happenings should result in less opposition to the inflow of the new type of energy; it should facilitate the appearance of the ideas embodying the needed recognitions; the new concepts will now be seen, and their emergence into the realm of human thinking will be dependent upon the formulation of the new "lanes or channels of impression" whereby the minds of men can become sensitive to hierarchical plans and to the purposes of Shamballa.

This, however, is by the way. My proposition will serve to show you some of the relationships between death and constructive activity, and the wide usefulness of death as a process in reconstruction. It will convey to you the idea that this great Law of Death—as it governs substance in the three worlds—is a beneficent and corrective event. Without enlarging upon it, I would remind you that this Law of Death, which governs in such potency in the three worlds of human evolution, is a reflection of a cosmic purpose which [Page 504] governs the cosmic etheric planes of our solar system, the cosmic astral plane and the cosmic mental plane. The death-dealing energy emanates as an expression of the life principle of that greater LIFE which enfolds all the seven planetary systems which in Themselves express the Life of our solar system. When, in our thinking and in our effort to understand, we enter this realm of pure abstraction, it is time to call a halt and draw our minds back to the more practical ways of planetary living and to the laws governing the fourth kingdom in nature, the human.

We are now in a position (after this attempt to argue from the universal to the particular, which is ever the occult way), to take up, in Part Three, the last point which deals with the Basic Requirements, and must now consider the use of the death principle by the disciple or the initiate. I would have you note my way of expressing this concept. This is dealt with under the title of *The Processes of Integration*.

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## CHAPTER VII - The Processes of Integration

In considering this intelligently utilised event as it is employed by the soul, functioning consciously in the three worlds, we shall find it helpful to consider it under two main headings:

*First:* The processes whereby the cycle of incarnation is brought to an end through the complete integration of soul and personality. This we will approach from three points of view:

The significance of integration.

The state of mind of the soul.

The elimination of the thoughtform of the personality.

*Second:* The results of this:

Within the Ashram of the Master, as far as the disciple is concerned.

In the mode whereby the liberated disciple can now create a body for physical plane contact and for service in the three worlds—this time not under the Law of Necessity but under the Law of Service, as understood by the initiate.

You will by now have realised that we have discussed the fact of death as it has affected the physical body (a most [Page 506] familiar happening) and also the astral or mental sheaths—those aggregations of conditioned energy with which we are not so objectively familiar but which even psychology admits exist and which we believe must disintegrate or disappear with the death of the physical body. Has it, however, occurred to you that the major aspect of death with which a human being is ultimately concerned is the death of the personality? I am not here speaking in abstract terms, as do all esotericists when they work at the negation of quality or of the qualities which characterise the personal self. They speak of "killing out" this or that quality, of completely suppressing the "lower self," and similar phrases. Here I am speaking of the literal destruction, dissolution, dissipation or final dispersal of that beloved and well-known personal self.

It must be borne in mind that the life of a personality falls into the following stages:

1. Its slow and gradual construction over a long period of time. For many cycles of incarnations, a man is not a personality, he is just a member of the mass.
2. The conscious identification of the soul with the personality, this stage is practically nonexistent. The aspect of the soul which is concealed within the sheaths is for a long, long period dominated by the life of those sheaths only making its presence felt through what is called "the voice of conscience." However, as time goes on, the active intelligent life of the person is gradually enhanced and coordinated by the energy which streams from the knowledge petals of the egoic lotus, or from the intelligent perceptive nature of the soul on its own plane. This produces eventually the integration of the three lower sheaths into one functioning whole. The man is then a personality.



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3. The personality life of the now coordinated individual persists for a large number of lives, and also falls into three phases:

- a. The phase of a dominant aggressive personality life, basically conditioned by its ray type, selfish in nature and very individualistic.
- b. A transitional phase wherein a conflict rages between personality and soul. The soul begins to seek liberation from form life and yet—in the last analysis—the personality is dependent upon the life principle, conferred by the soul. Wording it otherwise, the conflict between the soul ray and the personality ray starts and the war is on between two focussed aspects of energy. This conflict terminates at the third initiation.
- c. The control by the soul is the final phase, leading, to the death and destruction of the personality. This death begins when the personality, the Dweller on the Threshold, stands before the Angel of the Presence. The light of the solar Angel then obliterates the light of matter.

The "control" phase is conditioned by the complete identification of the personality with the soul; this is a reversal of the previous identification of the soul with the personality. This also is what we mean when speaking of the integration of these two; the two are now one. It was of this phase that St. Paul was speaking when he referred (in the Epistle to the Ephesians) to Christ making "out of two, one new man." It is primarily the phase of the final stages of the Probationary Path (where the work consciously begins) and its carrying forward to completion upon the Path of Discipleship. It is the stage of the practical and successful server; it is that wherein the entire focus **[Page 508]** and output of the life of the man is dedicated to the fulfillment of hierarchical intent. The man begins to work on and from levels not included in the three worlds of ordinary evolution, but which nevertheless have their effects and their planned objectives within those three worlds.

*The Significance of Integration*

The emphasis laid by most teachers and aspirants is upon the integration of the personality and its correct orientation towards the world of spiritual values. It should be remembered that this *is* an earlier stage and rightly so. The integration of the mind, the emotional nature and the brain is the major characteristic of all advanced human beings—the bad, the very bad, the good and the very good. It is, however, no sign of spiritual life, and is frequently quite the reverse. A "Hitler" or an ambitious person with a deeply selfish or cruelly directed life is a personality, with all the powers of his mind dedicated to evil purposes, with the emotional nature so constituted that it presents no obstacle to the furthering of these selfish intentions, and with a high-powered brain receptive to the plans and methods of the two vehicles, carrying out the behests of the personality.

I would point out that the majority of people are *not* personalities, no matter how glibly they may talk about their personalities. For example, the initial objective before the mass of aspirants and students is, first of all, to integrate the lower threefold man, so that they may become functioning personalities, prior to becoming functioning souls; the work is dedicated to the purpose of producing a conscious personality focus, whilst avoiding that cycle of incarnations wherein the personality is dedicated to lower and selfish ends. Students who are more advanced are dedicated to the purpose of producing a still higher integration of soul and **[Page 509]** personality, leading to that final integration which brings

in the highest aspect of all, that of monadic life.

There are in the world today many truly integrated personalities. These, because soul and personality are integrated, can tread the Path of Accepted Discipleship. This is a most hopeful development, if you could but realise its implications and significance, and the question arises as to how the others who are as yet only in the process of reorientation can develop an adequate personality integration. This they will never do if they overestimate themselves or depreciate themselves. Many are apt to regard themselves as personalities because of their natural self-will, or because they are occult students. They forget that an occult student is one who is in search of that which is hidden—in their case of that hidden, integrating thread which will enable them to blend the three bodies and thus truly merit the name of personality. Some of them cannot become personalities during this life, but they can develop the mental concept of its possibility and its nature; they need to remember that "as a man thinketh in his heart, so is he." It is not waste of time, but a very necessary process and *one through which every Member of the Hierarchy has passed*.

Study and meditation combined are the factors which all aspirants should employ if they seek to produce this needed integration and a consequent life of service. Thus the aspirant can test out both his point of integration and the extent of the serving quality produced by this integration. If aspirants would study their physical plane life with care, they would discover that they are either working automatically in response to physical plane conventional ideas of goodwill or of being kind, or they are working emotionally because they like to help, they like to be liked, they like to relieve suffering (owing to their hatred of the discomfort which suffering brings to them), they believe in following **[Page 510]** the steps of the Christ Who went about doing good, or because of a natural, deep-seated life tendency. This is a hopeful and finalising unfoldment.

Aspirants will eventually find out (when the physical and emotional phases of the integration are over) that there follows a phase of intelligent service, motivated in the first instance by mercy, then by conviction of its essentiality, then by a stage of definitely spiritual ambition, then by a submissive following of the example of the Hierarchy, and finally by the activity of the quality of pure love; this pure love increasingly expresses itself as the higher integration of soul and personality proceeds. All these phases of intention and of techniques are right in their own place, just as long as they have teaching value, and whilst the higher next phases remain vague and nebulous. They become wrong when they are perpetuated and carried on when the next stage is clearly seen but not followed. Ponder on this. It is of value to you to realise the true significance of these varying phases of integration, carried forward—as they are—under evolutionary law.

All these steps upon the way of integration lead to that culminating stage wherein the personality—rich in experience, powerful in expression, reoriented and dedicated—becomes simply the mediator of soul life between the Hierarchy and Humanity. Again—ponder on this.

#### *The State of Mind of the Soul*

And whilst all these phases, stages and realisations are taking place in the life of the personality, what is the attitude of the soul upon its own plane? A consideration of this involves, first of all, a recognition of the three aspects of mind which are to be found upon what we call the mental plane:

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1. *The lower concrete mind*, which is the attitude of thought held by the tiny aspect of the soul which was initially "put down" into manifestation at the time of individualisation. This—during the long cycle of incarnations—has become increasingly sensitive to its overshadowing Self. This overshadowing Self says to its incarnated aspect: "Having pervaded this entire universe with a fragment of myself, I remain." The pull of that overshadowing "remaining Self" is what draws the little fragment back to its originating source.

2. *The Son of Mind*, the soul, the product of the thought of the Universal Mind, the thinking, perceiving, discriminating, analysing Identity or spiritual Entity. This aspect of the One Life is characterised by pure mind, pure reason, pure love, and pure will. A "Lord of Sacrifice" Who, through incarnating experience, integration and expression, has undertaken the task of redeeming matter, and of raising substance into Heaven! These are familiar truths and ancient platitudes, but they still remain largely theory to you. You can test their theoretical nature by asking yourself: What am I doing, as a soul (if I function as a soul at all), to raise my matter aspect, my three vehicles and the substance out of which they are made, on to higher planes of expression?

3. *The higher abstract mind* which is to the soul what the lowest aspect of the soul, embodied in the knowledge petals, is to the concrete mind. This abstract mind is the lowest aspect of the Spiritual Triad.

Once integration has taken place between the personality and the soul, then the soul—in its own body and nature and on its own plane—can begin to attend to a higher integration or linking relation which it must eventually bring about between itself and the Spiritual Triad. Accomplishment **[Page 512]** upon a lower level ever makes possible accomplishment upon a higher. There is no true higher accomplishment until, step by step, the lower reflected aspect is mastered, used and recognised as an instrument for bringing about still higher activities.

The state of mind of the soul during the processes of lower integration can be briefly summarised as follows:

1. That of a complete disinterest during the earlier stages of the cycle of incarnation. Its "embedded aspect" (as it has been called) is quite adequate to the slow and tedious task of evolving the bodies, developing their characteristics and buying the bitter experience of blindness and ignorance. This period is by far the longest, and whilst it is proceeding the soul goes forward with its own life interest upon its own level of experience, upon its own ray and under the influence of the Master Who will eventually guide the thinking (through gladly accepted impression) of the developing personality. Forget not that this kingdom or this aggregate of souls is what the Christian calls the Kingdom of God and the occultist calls the spiritual Hierarchy of our planet. Remember also that the purpose of its aggregated life is to induce realisation in consciousness of the spiritual polarisation of the planetary LIFE.

2. As evolution proceeds, the three vehicles—now created and developed—become potent, and their vibration becomes strong enough to attract a measure of attention from the preoccupied soul. The first reaction is *irritation*. Occult irritation is not crossness, as human beings express it, but response to contact—a response which does not please. In other words, it is friction. You will, therefore, better understand the meaning of the statement that the last fether which the Master casts off is **[Page 513]**

irritation. The personality no longer attracts attention; friction therefore ceases, and there is nothing left but a pure channel through which spiritual energy can pour. Irritation, as you understand it, takes place when your personal, self-will, self-esteem, ideas and plans are infringed upon by those of another person. It is not this form of irritation which the Master casts off.

The second reaction is that of a meditation process or the generation of power, later to be used in the three worlds to enhance soul energy within the form and to create the field of knowledge, peopled by the thoughtforms into which the personality will later venture. The soul is therefore preparing for its own reorientation towards Life and its expression in the three worlds, and not to the gaining of life experience.

3. When the personality becomes dominant, the soul introduces a new factor into the life of its reflection, the incarnating soul. It mobilises and focusses the energy of the soul ray, and by an act of the will brings it into direct contact with the ray of the personality. This has a reflex action on the rays of the threefold lower man, stimulating them, awakening them, and conditioning the etheric body so that the centres, through which the personality rays are pouring, and the head centre which is responsive to the soul ray, can become more active. The ajna centre, through which the personality works, intensifies its activity, and two things occur:

- a. The personality life becomes increasingly potent and the man develops into an intense individual.
- b. The head centre begins to exert an influence upon the ajna centre, and slowly and gradually upon the centre at the base of the spine. Self-will grows as do all the qualities.

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4. The soul is now in what esotericists call "a process of reversal." This produces a great interest in its reflection in the three worlds, and three things then happen:

- a. The lower concrete mind becomes subject to illumination from the soul.
- b. The energy of the soul ray increasingly pours into the personality, intensifying its conflict.
- c. The path of the man around the zodiac from Aries via Pisces to Taurus is reversed and he then proceeds anti-clockwise.

All these factors produce violent conflict upon the Probationary Path, which increases as the man steps upon the Path of Discipleship. The potency of the personality, dominant and being dominated, is that which induces an intense karmic activity. Events and circumstances pile fast and furiously into the experience of the disciple. His environment is of the highest quality available in the three worlds; his experience fluctuates between the extremes; he works off his karmic obligations and pays the penalty of past mistakes with great rapidity.

All this time, incarnation succeeds incarnation and the familiar process of death, intervening between cycles of experience, goes on. However, all the three deaths—physical, astral and mental—are carried out with a steadily awakening state of awareness, as the lower mind develops; the man no longer drifts—asleep and unknowing—out of the etheric, astral and mental vehicles, but each of them becomes as much an event as is physical death.

Finally the time comes when the disciple dies with deliberation and in full consciousness, and with real knowledge relinquishes his various vehicles. Steadily the soul takes control, and then the disciple brings about death through an act of the soul-will and knows exactly what he is doing.

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*The Elimination of the Personality Thoughtform*

In dealing with this subject (and it can only be done very briefly) two things must be borne in mind:

1. That we are considering solely an idea in the mind of the soul and dealing with the basic fact of the illusion which has controlled the entire cycle of incarnation and so held the soul a prisoner to form. To the soul, the personality connotes two things.

a. The soul's capacity for identification with form; this is first of all realised by the soul when the personality is beginning to react to a measure of real integration.

b. An opportunity for initiation.

2. That the elimination of the thoughtform of the personality, which is consummated at the third initiation, is a great initiation for the soul on its own plane. For this reason, the third initiation is regarded as the first major initiation, since the two previous initiations have very little effect upon the soul and only affect the incarnated soul, the "fragment" of the whole.

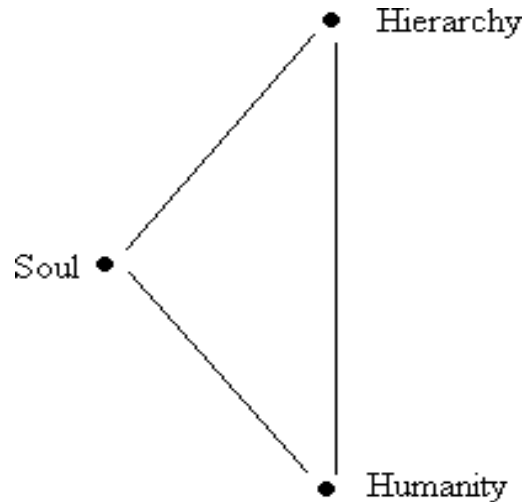
These are facts which are little realised and seldom emphasised in any of the literature hitherto published. The emphasis up till now has been upon the initiations as they affect the disciple in the three worlds. But I am specifically dealing with the initiations as they affect or do not affect *the soul*, overshadowing its reflection, the personality, in the three worlds. What I have said, therefore, will have little meaning for the average reader.

From the angle of the personal self, regarding itself as the Dweller on the Threshold, the attitude or state of mind has been inadequately portrayed as one of complete obliteration in the light of the soul; the glory of the Presence, transmuted **[Page 516]** by the Angel, is such that the personality completely disappears, with its demands and its aspirations. Naught is left but the shell, the sheath and the instrument through which the solar light can pour for the helping of humanity. This is true to a certain degree, but is only—in the last analysis—man's attempt to put into words the transmuting and the transfiguring effect of the third initiation, which cannot be done.

Infinitely more difficult is the attempt I am here making to depict the attitude and the reactions of the soul, the one self, the Master in the heart, as it recognises the stupendous fact of its own essential liberation and realises once and for all, that it is now incapable of responding in any way to lower vibrations of the three worlds, as transmitted to the soul by its instrument of contact, the personality form. That form is now incapable of transmission.

The second reaction of the soul, once this realisation has been focussed and admitted, is that—having achieved freedom—that freedom now conveys its own demands:

1. For a life of service in the three worlds, so familiar and now so completely transcended.
2. An overshadowing sense of outgoing love towards those who are, as yet, seeking liberation.
3. A recognition of the essential triangle which has now become the centre of the conceptual life of the soul:



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The soul now vibrates between the two points or pairs of opposites and acts as an invocative and evocative centre.

None of the above realisations may be registered in the brain consciousness or in the mind of the illumined personality. Theoretically, some dim vision of the inherent possibilities may be sensed, but the consciousness is no longer that of the serving disciple in the three worlds, using mind, emotions and physical body to carry out behest and hierarchical intent, as far as may be. That has disappeared with the death of the personality consciousness. The consciousness is now that of the soul itself, aware of no separation, instinctively active, spiritually obsessed by the plans of the Kingdom of God, and completely free from the lure or the faintest control of matter-form; the soul is, however, still responsive to and immersed in substance-energy, and its higher correspondence is still functioning on the levels of the cosmic physical plane—the buddhic, atmic, monadic and logoc planes.

What then must take place if the life of the soul is to be full and complete and so thoroughly inclusive that the three worlds form part of its area of awareness and its field of service? The only way in which I can make clear to you what the soul must do after the third initiation is to sum it up in two ways:

*First:* The soul now becomes a conscious creator because the third aspect—developed and mastered through experience in the three worlds during the long cycle of incarnations—has reached a point of perfected activity. Putting it technically: the energy of the knowledge petals and the energy of the love petals are now so actively fused and blended that two of the inner petals, surrounding the jewel in the lotus, are no longer acting **[Page 518]** as veils to that jewel. I am here speaking symbolically. Because of this happening, the death or the elimination of the personality is the first activity in the drama of conscious creation, and the first form created by the soul is a substitute for the personality. Thus an



instrument for service in the three worlds is created. This time, however, it is an instrument with no life, no desire, no ambition and no power of thought of its own. It is only a sheath of substance, animated by soul life but—at the same time—responsive to and suited to the period, race and the enviroing conditions wherein the creating soul chooses to work. Think this statement out and emphasise the words "suited to."

*Second.* The soul then prepares itself for the coming fourth initiation. This is basically a monadic experience and results—as you know—in the disappearance or destruction of the soul vehicle or causal body, and the establishment, therefore, of a direct relation between the monad on its own plane and the newly created personality, via the antahkarana.

These two points are given to you for the first time in the sequential giving out of the occult teaching; hints have, however, prepared the way for these two facts. Information has also been given anent the mayavirupa through which the Master works and contacts the three worlds and which He deliberately creates in order to serve His purposes and plans. It is a definite substitute for the personality and can only be created when the old personality (built and developed during the cycle of incarnation) has been eliminated. I prefer the word "eliminated" to the word "destroyed." The structure—at the time of elimination—persists, but its separative life has gone.

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If you will think clearly about this statement, you will see that a very complete integration is now possible. The personality life has been absorbed; the personality form is still left, but it persists without any real life of its own; this means that it can now be the recipient of energies and forces needed by the working initiate or Master in order to carry on the work or salvaging humanity. Students would find it of value to study the three "appearances of the Christ" as recorded in the Gospel story:

1. His transfigured appearance upon the Mount of Transfiguration. That episode depicts symbolically the radiant soul, and also the three vacated bodies of the personality, and hints also at a future building of a vehicle of manifestation. St. Peter says, "Lord, let us here build three huts" or tabernacles.
2. His appearance as truth itself (silent yet present) before the bar or judgment seat of Pilate—repudiated by the world of men but recognised by the Hierarchy.
3. His radiant appearances after the resurrection initiation:
  - a. To the woman at the sepulchre—symbolising His contact with Humanity.
  - b. To the two disciples on the way to Emmaus—symbolising His contact with the Hierarchy.
  - c. To the twelve disciples in the upper chamber—symbolising His contact with the Council Chamber of the Lord of the World at Shamballa.

You can thus see the factual nature of the results to which I earlier referred in this instruction. The disciple who has eliminated (in the technical sense as well as in the mystical sense) the hold of the personality has now the "freedom of the Ashram," as it is called; he can move at will among his fellow disciples and initiates. There will be nothing in his **[Page 520]** vibratory life or his quality which can disturb the rhythm of the Ashram; there will be nothing to call forth the "calming intervention" of the Master, as is frequently the case during the earlier stages of discipleship; nothing can now interfere with those higher contacts and spheres of influence which have hitherto been sealed to the disciple

because of the intrusion of his own personality.

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### Part Three

#### The Fundamental Laws of Healing

We have now completed two sections of our consideration of the art of healing. We have dealt somewhat cursorily with the causes of disease and have noted that they emanate as a whole from three main sources: the psychological state of the patient, his karmic liabilities, and those which are incurred through his group relationship, enviroinal, national or planetary. I then dealt with certain basic requirements of conditions and attitudes which must be established between the healer and the patient, and finally I took up the subject of death. I considered it as it affected the three transitory vehicles, emphasising its divine nature and its constructive purpose. We now reach the section in which the Laws of Healing and the Rules which should condition the healing process must be briefly considered.

We have found that there are ten laws and six rules. The tenth law will be found too abstruse for much elucidation; it concerns the life principle, of which we as yet know nothing, and is involved with monadic purpose. All occult teaching, which emanates directly from the Hierarchy, contains within it the living seed of that which will follow later. In *The Secret Doctrine*, for instance, H.P.B. (under my instruction) made occasional reference, very briefly and obscurely, to the antahkarana; she thus left the seed which, [Page 522] when full grown, will indicate the requirements for those who—having achieved the higher initiations—can enter upon the Way of the Higher Evolution. In this tenth law, therefore, I embody also the seed for a much later approach to the problems of Life and Death.

I would here remind you that a law is in reality the effect of the life of a greater entity as it encloses a lesser within its living processes. It embodies that formulated purpose or organised will of an enfolding life, against which the expressed purpose or determined will of that which is enfolded is entirely helpless. You might argue, brother of mine, that this statement negates the freewill of the individual unit thus enclosed or enfolded. It assuredly does militate against the form aspect of manifestation—that aspect, for instance, of which a human being is pre-eminently conscious. Therefore, this relationship of the higher or greater and the lower or lesser, will equally and assuredly dominate and eventually render futile the lesser laws of the form nature, those which today are called the laws of nature.

Equally essentially, however, the soul within all forms. is at war with those forms, and in its own integral life is conditioned by the higher laws which are the laws of its own being; these it freely obeys and follows, having no slightest wish to do otherwise. There is, therefore, no essential infringement of the freewill of the subject; there is only resistance from that which we call the "not-self" or the material aspect. This might be called the basic cause of all disease.

What we call the Laws of Nature were the highest phase of the divine life possible in the first solar system. They are primarily the laws inherent in the life aspect of the form and have in them, therefore, the seeds of death. The Laws of the Soul as they subordinate and render negative the Laws of Nature,

are the highest laws to which humanity [Page 523] (the highest kingdom in nature at present) can respond, and these—when fulfilled—will conclude the purpose of the second solar system. The Laws of Life itself will finally supersede the Laws of the Soul and will completely offset and negate the Laws of Nature; these laws will be distinctive of the third solar system—the last personality expression of the solar Logos through the medium of the Seven Planetary Logoi with their varying forms and soul expressions.

### *Three Groups of Laws*

We have, therefore, three groups of laws which govern the expression of the living purpose in this second solar system—one developed and another developing, with the third latent and relatively quiescent.

1. The Laws of Nature—the separative laws of the form nature.
2. The Laws of the Soul—the blending laws of group integrity.
3. The Laws of Life—the dynamic laws of Being itself.

It is with certain aspects of the Laws of the Soul that we shall now deal, for they concern the integrity and activity of the soul in form. This must be most carefully borne in mind. Disease is something which attacks the integrity or the harmony of the form nature which the inner spiritual man must order to make his contacts in the three worlds which constitute his environment when in incarnation. The ten laws which we shall consider might, therefore, be regarded as ten subsidiary laws of the fundamental *Law of Essential Integrity*. They constitute nine elaborations or aspects of that one law, and this you must have most carefully in mind. It is with these laws that the true healer must ever work.

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The six rules deal only with the application of this realised integrity to the conditions and situation with which the healer is confronted. Integrity involves focus, tension and expression (simultaneously realised, consciously generated and dynamically used).

### *Qualities Required of the Healer*

In the laws and rules which I have given, certain necessary characteristics of the healer are mentioned and certain needed requirements are indicated. These we should register first of all as they not only present qualities and attitudes which are essential to the successful practice of the healing art, but they indicate also why—up till the present time—there has been practically no successful or systematised healing of any patient under any of the current healing schools. There has been what I might call "accidental healing," due to the fact that the patient would have been healed anyway, for his hour to pass over had not yet arrived. Deliberate conscious healing, with full understanding, has only occurred when the healer was an initiate of high degree, patterning himself upon the life and the nature of the Christ.

Let us now look at the indicated qualities and attitudes. I will briefly enumerate and comment.

1. *The power to contact and work as a soul.* "The art of the healer consists in releasing the soul." Think for a moment what this power involves. The healer is not only in immediate and conscious touch with his own soul, but through that soul contact he can easily contact the soul of his patient.

2. *The power to command the spiritual will.* The particular law involved in the healing act must be "brought into activity by the spiritual will." This necessitates the capacity to make contact with the Spiritual Triad. [Page 525] Therefore, the antahkarana must be somewhat in process of construction.

3. *The power to establish telepathic rapport.* The healer must "know the inner stage of thought and of desire" of his patient.

4. *He must have exact knowledge.* We read that he must "know the point exact through which relief must come." This is a most important point and one entirely overlooked by the so-called healers in such movements as Christian Science, Unity and others. Healing does not come through an intense affirmation of divinity, or by simply pouring out love and the expression of a vague mysticism. It comes through mastering an exact science of contact, of impression, of invocation, plus an understanding of the subtle apparatus of the etheric vehicle.

5. *The power to reverse, reorient and "exalt" the consciousness of the patient.* The healer has to "lift the downward focussed eyes unto the soul." This refers to the eyes of the patient. This statement implies limitation, because if the patient is not at the stage in evolution where this is possible, and at the point in evolution where he can contact his own soul, the work of the healer is rendered inevitably futile. The sphere of action, therefore, of the spiritual healer is strictly limited to those who have faith. Faith, however, is the "evidence of things not seen"; that evidence is largely lacking in the majority. Faith is not wishful thinking or an engineered hope. It is evidence of a well-grounded conviction.

6. *Power to direct soul energy to the necessary area.* "The spiritual or the third eye then directs the healing force." This presupposes a scientific technique on the healer's part and the right functioning of the mechanism of received and directed force within the head.

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7. *Power to express magnetic purity and the needed radiance.* "The healer must achieve magnetic purity...and attain dispelling radiance." This involves great personal discipline in the daily life, and the *habit* of pure living. Purity inevitably and automatically results in radiance.

8. *Power to control the activity of the mechanism of the head.* The healer must have "linked the centres in the head." The true healer has established a magnetic area within his head which presents itself or expresses itself through a definitely recognisable radiation.

9. *Power over his own centres.* The healer has to "concentrate the needed energy within the needed centre." The centre in the patient's form which is nearest to the seat of the physical trouble has to be made receptive to the energy discharged into it by the corresponding centre in the healer's body. It will be obvious to you, therefore, how much knowledge and energy-control is required by the true healer.

10. *Power to utilise both the exoteric and esoteric methods of healing.* The healer will employ "methods of occult healing though the ordinary medical and surgical methods will not be withheld." I have constantly emphasised the God-given nature of experimental medicine—which is a phrase

qualifying medicine today, and qualifying still more metaphysical healing. There is no need to call in a spiritual healer for broken bones or for those difficulties which orthodox medicine has already mastered. However, the patient's general morale and condition can be justifiably helped whilst wise surgery and ameliorating medical knowledge are applied. This the usual so-called metaphysical healer is apt to ignore. Healers will be divided eventually into two groups:

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- a. Those comprising definitely trained spiritual healers.
- b. Healers with less developed power but with enough radiation and magnetism to aid in the ordinary healing process. These will usually work under the guidance of the spiritual healer.

11. *Power to work magnetically.* "Thus he can pour the vital healing force upon the patient." This the healer does through a scientific coordination of his equipment, using the hands as a directing agent. In this way the disease can be healed, ameliorated or worsened, even to the point of death. The responsibility of the healer is therefore great.

12. *Power to work with radiation.* "Thus can his presence feed the soul life of the patient." This again is brought about through a system of coordination, but the agent of radiation is then the aura and not the hands.

13. *Power to practice at all times complete harmlessness.* "The method used by the Perfect One...is harmlessness." This, we are told, involves a positive expression of poise, an inclusive point of view, and divine understanding. How many healers combine these three qualities and also work through love?

14. *Power to control the will and work through love.* "The healer...must keep the will in leash." This is one of the most difficult qualities to be developed, for the will of the healer is frequently so potent in its determination to bring about a healing that it renders the effort to apply that healing process entirely futile. From the reverse angle, frequently the sentimental and mystical desire to love the patient negates all efforts to hold the will in leash. Remember, brother of mine, the spiritual will must be present as a quiet **[Page 528]** deep pool of power behind all expression of the energy of love.

15. *Power eventually to wield the Law of Life.* Of this little can be said, for it can only be wielded by those who have developed or who are rapidly developing the consciousness of the Spiritual Triad—a very rare thing as yet.

In the study of these requirements there is no need for discouragement. Such a study will serve to set a needed goal for all healers in the New Age. It will also explain why the various healing systems which are practiced today throughout the world (particularly in the Anglo-American countries) have hitherto notably failed, in spite of their claims. None of them—if they kept properly certified records which would be scientifically accurate (and practically none of them do)—would register more than the tiniest percentage of cures based upon pure spiritual healing. The percentage cured is less than one in a million "cures." These cures would have recovered in any case in due time, if left to nature or to ordinary medical and surgical science.

But today, so great is the spiritual stimulation in the world, and so vast are the numbers responding to it, that the moving forward of a large group out of the ranks of average humanity on to the Path of

Discipleship is inevitable. This moving forward will provide—during the next five hundred years—many healers who will fulfill to some degree the requirements which I have listed above.

The philosophies endorsed by the various systems such as Unity and Christian Science are basically sound and state the fundamental platitudes (the essential truths, nevertheless) which underlie all that I have said above. People, however, are not healed by the enunciation of platitudes, by [Page 529] the affirmation of divinity or by the statement of abstract theories. They will be healed when the right time comes because of the ability of the healer in the New Age to express in himself and in his daily life *the quality of divinity*, to be spiritually capable of invoking the soul of his patient, and also to be magnetically pure, and through the power of a particular type of radiated energy to stimulate the patient to heal himself—through the medium of his own inner mechanism. The healer in the New Age will possess the ability to make the following contacts with both ease and understanding:

1. With his own soul.
2. With the soul of the patient.
3. With the particular type of energy which is to be found either in the soul or the personality ray of the patient.
4. With any one of his own centres which is needed by him in order to act as a transmitting agency for energy to be sent into an area governed by some centre in the body of the patient.
5. With the centre in the patient's etheric body which controls the area where the disease is located.

This, as you can appreciate, connotes much technical knowledge. Added to this, the healer must also possess that spiritual perception which will enable him to intuit the "karma of the moment," as it is esoterically called, and therefore to know if a cure is permissible, practicable, or impossible. This is a form of knowledge which no healer in the world at this time possesses, no matter what his claim may be. Again I say, this is no cause for discouragement.

What is truly needed, and what will be brought about as the decades elapse, will be that disciples and men and women of spiritual orientation will enter the medical profession [Page 530] and perfect themselves in the techniques of orthodox medicine and in an exoteric knowledge of physical anatomy and of pathological symptoms, plus the orthodox remedies and modes of handling disease. To this technical knowledge and understanding they will add a measure of esoteric learning, and they will then begin to combine, whilst practising their profession, both the exoteric and the esoteric wisdom which is theirs. This will at first be purely experimental, but out of the experience gained in utilising both fields of knowledge a new medical science will emerge, based upon two paramount recognised factors:

1. A cumulative mass of knowledge and information anent the dense physical vehicle. This has been accumulated by men of science down the ages and is largely proven and true.
2. A constantly growing understanding of the nature of the etheric body, of the centres, and of the transmission and circulation of certain controlled energies.

This combination of two aspects of truth will be greatly facilitated by the increasing sensitivity and almost clairvoyant perception of developing humanity. One of the outstanding results of the recent world war will be found to be a tremendously increased capacity for nervous reaction. This nervous receptivity is at present abnormal and the results are sad. The reason for this is that the nervous apparatus of the average human being (and by that I mean his nervous system, plus the nadis which



underlie it) is not yet adequate to the demands upon it. Time, however, will adjust all this.

Both metaphysical healers and orthodox medical men at this time are apt to repudiate each other with much violence. Taking it as a whole, the orthodox physician is less rabid and exclusive than the modern metaphysician. They [Page 531] know too well the limitations of their present medical attainments. But the so-called spiritual healer recognises at present no limitations, and this definitely constitutes a weakness. Both groups, in time, must become collaborators with each other and not opponents. Both have much to learn from each other, and both must recognise that the particular fields of knowledge for which they stand are equally a divine expression and indicate the ability of the human mind to search, to record, to discover and to formulate truth, so that others may benefit thereby.

I would recall to your attention the fact that both groups have much to do—the one in penetrating into the realm of the subtle and the intangible (and this is rapidly being done), and the other in descending from its vague abstractions and impractical generalisations in order to learn to recognise the *facts* anent the objective and the tangible; this is not as yet being done; metaphysical healing, so-called, is lost amidst a mist of words and high-sounding affirmations.

The sincerity of the majority of those who belong to these schools of thought is unquestioned; their motives are almost uniformly sincere and good. In both groups charlatans are to be found and also a small—a very small—minority of self-seeking and ignorant exploiters of men. Among them are numbered both physicians and metaphysicians who are commercially oriented; they are, however, a minority. In the sincere investigator and lover of humanity in both groups will be found the future hope of medical science as it seeks to meet the need of humanity—a humanity which is becoming increasingly sensitive and subjectively oriented.

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## CHAPTER VIII - The Laws and Rules Enumerated and Applied

*Note:* Certain of the Rules are related to certain of the Laws and will be considered by me in their rightful relationship. I have asked A.A.B. to give here a list of the ten laws and—where a rule is related to a particular law—to give it with that law. The rules are renumbered and do not follow in the order earlier given.

### LAW I

*All disease is the result of inhibited soul life. This is true of all forms in all Kingdoms. The art of the healer consists in releasing the soul so that its life can flow through the aggregate of organisms which constitute any particular form.*

### LAW I

*Disease is the product of and subject to three influences: first, a man's past, wherein he pays the price of ancient error; second, his inheritance, wherein he shares with all mankind those tainted streams of energy which are of group origin; third, he shares with all the natural forms that which the Lord of Life imposes on His body. These three influences are called the "Ancient Law of Evil Sharing." This*

*must give place some day to that new "Law of Ancient Dominating Good" which lies behind all that God has made. This law must be brought into activity by the spiritual will of man.*

**[Page 533]**

#### RULE ONE

Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help. He can thereby know the source from whence the trouble comes. Let him relate the cause and the effect and know the point exact through which relief must come.

#### LAW III

*Disease is an effect of the basic centralisation of a man's life energy. From the plane whereon those energies are focussed proceed those determining conditions which produce ill health. These therefore work out as disease or as freedom from disease.*

#### LAW IV

*Disease, both physical and psychological, has its roots in the good, the beautiful, and the true. It is but a distorted rejection of divine possibilities. The thwarted soul, seeking full expression of some divine characteristic or inner spiritual reality, produces, within the substance of its sheaths, a point of friction. Upon this Point the eyes of the personality are focussed and this leads to disease. The art of the healer is concerned with the lifting of the downward focussed eyes unto the soul, the true Healer within the form. The spiritual or third eye then directs the healing force and all is well.*

#### RULE TWO

The healer must achieve magnetic purity, through purity of life. He must attain that dispelling radiance which shows itself in every man when he has linked the centres in the head. When this magnetic field is established, the radiation then goes forth.

#### LAW V

*There is naught but energy, for God is Life. Two energies meet in man, but other five are present. For each is to be found a central Point of contact. The conflict of these energies with forces and of forces twixt themselves **[Page 534]** produce the bodily ills of man. The conflict of the first and second persists for ages until the mountain top is reached—the first great mountain top. The fight between the forces produces all disease, all ills and bodily pain which seeks release in death. The two, the five and thus the seven, plus that which they produce, possess the secret. This is the fifth Law of Healing within the world of form.*

#### RULE THREE

Let the healer concentrate the needed energy within the needed centre. Let that centre correspond to the centre which has need. Let the two synchronise and together augment force. Thus shall the waiting form be balanced in its work. Thus shall the two and the one, under right direction, heal.

## LAW VI

*When the building energies of the soul are active in the body, then there is health, clean interplay and right activity. When the builders are the lunar lords and those who work under the control of the moon and at the behest of the lower personal self, then you have disease, ill health and death.*

## LAW VII

*When life or energy flows unimpeded and through right direction to its precipitation (the related gland), then the form responds and ill health disappears.*

## RULE FOUR

A careful diagnosis of disease, based on the ascertained outer symptoms, will be simplified to this extent—that once the organ involved is known and thus isolated, the centre in the etheric body which is in closest relation to it will be subjected to methods of occult healing, though the ordinary, ameliorative, medical or surgical methods will not be withheld.

## LAW VIII

*Disease and death are the results of two active forces. One is the will of the soul, which says to its instrument: [Page 535] I draw the essence back. The other is the magnetic power of the planetary life, which says to the life within the atomic structure: The hour of reabsorption has arrived. Return to me. Thus, under cyclic law, do all forms act.*

## RULE FIVE

The healer must seek to link his soul, his heart, his brain and his hands. Thus can he pour the vital healing force upon the patient. This is magnetic work. It cures disease or increases the evil state, according to the knowledge of the healer.

The healer must seek to link his soul, his brain, his heart and auric emanation. Thus can his presence feed the soul life of the patient. This is the work of radiation. The hands are needed not. The soul displays its power. The patient's soul responds through the response of his aura to the radiation of the healer's aura, flooded with soul energy.

## LAW IX

*Perfection calls imperfection to the surface. Good drives evil from the form of man in time and space. The method used by the Perfect One and that employed by Good is harmlessness. This is not negativity but perfect poise, a completed point of view and divine understanding.*

## RULE SIX

The healer or the healing group must keep the will in leash. It is not will that must be used, but love.

## LAW X

*Hearken, O Disciple, to the call which comes from the Son to the Mother, and then obey. The Word goes forth that form has served its Purpose. The principle of mind then organizes itself and then repeats that Word. The waiting form responds and drops away. The soul stands free.*

*Respond, O Rising One, to the call which comes within the sphere of obligation; recognise the call emerging from the Ashram or from the Council Chamber where waits the Lord [Page 536] of Life Himself. The Sound goes forth. Both soul and form together must renounce the principle of life and thus permit the Monad to stand free. The soul responds. The form then shatters the connection. Life is now liberated, owning the quality of conscious knowledge and the fruit of all experience. These are the gifts of soul and form combined.*

*Note:* This last law is the enunciation of a new law which is substituted for the Law of Death, and which has reference only to those upon the later stages of the Path of Discipleship and the stages upon the Path of Initiation.

*Application of the Laws and Rules*

In the last few pages I greatly clarified the issue of indicating—even at the risk of somewhat discouraging you—certain of the essential requirements of the healer in the New Age, and also certain of the contacts which he will have to make with facility and promptness when attempting to heal. I likewise defined for you the nature of Law. This was preliminary to a consideration of the Laws to which the healer must conform and the Rules which he will automatically and intuitively obey. We might consider these Laws and Rules in relation to the healer and also in relation to each other, for several of the Rules are closely related to a Law which controls the healer.

From the definition of law, as given above, it will be apparent to you that in the last analysis disease, death, untruth, falsity and despair are inherent in the planet itself, because our planetary Logos (as I earlier stated when aiding H.P.B. in writing the Secret Doctrine) is an "imperfect God." After the present great world crisis, incident to our planetary Logos having moved forward upon the cosmic Path, and therefore having taken a cosmic initiation, His imperfections are demonstrably lessened: there will be less distress and disease on earth once the necessary planetary [Page 537] adjustments have been made. This you yourselves will not see take place, for adjustments on such a large scale take centuries to effect. What I have, therefore, to say upon the future healing of disease will not be of practical value for a long time to come, but the theory and the indications of possibility must be considered and discussed. Also, for a long time, medical practice and surgical knowledge will play their useful parts in preventive medicine, alleviative practices and curative processes. To these increasingly will be added many psychological methods of healing, and these will go hand in hand with the two above; to these again the services of the spiritual healers will be added. In this way, a rounded-out approach to the whole man will be steadily developed, and the need for this is today recognised by forward thinking physicians everywhere. Thus, and also through the method of trial and error, much will be learnt.

The healing processes I outline and indicate through these laws and Rules are basically new. They are not based on affirmations, as in Christian Science and other mental healing cults; they are not posited on affirmed origins and on claiming results which will only be possible when the race has reached a far

higher standard of perfection than is at present seen or that is immediately capable of development. As I have several times said in this treatise, there is nothing fundamentally wrong in the claims made by these groups and organisations anent the man who has arrived at soul expression and at realisation of the Christ consciousness. What is wrong is the claim that the ordinary man (obviously not at this advanced point in evolution) can perform these miracles of healing either in himself or for others. Very few people have as yet reached this point, and the healer in these cults and organisations who has done so is a rarity indeed. The healer in the New Age will recognise limitation and conditioning circumstances, plus destiny. This predisposes the **[Page 538]** development within him of knowledge-giving powers. He is also spiritually aware that the healing of the physical body is not always the highest spiritual good; the overestimation and serious, anxious care of the form life, of the physical vehicle, is not of major importance.

The healer in the New Age does not and will not work directly with the physical body at all; being an occultist, he will regard that body as not a principle. He works practically entirely with the etheric body and with the vital energies, leaving those energies to make their impact on the automaton of the physical body according to directed intent; they will then produce their effect according to the response of that body, conditioned as it will be by many factors. These energies, directed via the etheric body of the patient, or emanating from that body, may bring about a cure *If* the destiny of the patient permits, or they may so stimulate the area of the disease that the disease will be brought to a crisis and the patient will die. This often happens under the ministrations of cultist healers who are ignorant of the laws of healing and who base their activities on a realisation of a present (though usually unexpressed) divinity.

A much higher measure of spiritual perception and of mental understanding is required before the system I propose becomes elective. All that I give in my writings is largely of a pioneer nature, and this should be remembered.

Let us now study Law One; it has no Rule attached or related to it, as it is a basic statement, indicating the major underlying theory upon which the healer will work.

## LAW I

*All disease is the result of inhibited soul life. This is true of all forms in all kingdoms. The art of the healer consists in releasing the soul so that its life can flow through the aggregate of organisms which constitute any particular form,*

### **[Page 539]**

This law indicates that, owing to the fact that the threefold lower man is not under control of his soul, disease can destroy him. Because the free flow of the energy pouring from the soul is inhibited and limited, disease can find place in the physical body. The physical organism is correctly supplied with the creative regenerating energy of the true man, the soul on its own plane. Where there is complete unobstructed inflow from the soul to the seven vitalising centres, you have the perfect health which the initiate of the fourth degree demonstrates, unless some disciplinary, experimental or initiating karma is being tried out in his case. However, as a general rule apart from these or planetary conditions, an initiate of high degree needs no healer; there is nothing in him requiring healing.

What must the healer do when, faced with a patient, he realises the inhibited condition which the disease evidences? Does he, under the law, work with the soul of the patient? Does he seek to get that

soul (on its own plane) to affect definitely the man, superintending the transfer of energy from the soul to the mind, and from the mind to the astral body, and from thence to the etheric vehicle? By no means. In cases of real and serious illness, the condition of the patient is usually such that it is not possible for him to make the needed response to such attempted ministrations of the healer, either consciously or unconsciously. Any mental exertion is quite beyond his power, and he could not, therefore, cooperate with the effort of his soul to transfer energy; the activity of his astral body is usually concentrated in the formulation of a great desire to live and to get rid of the disease, unless the illness is so acute that the patient has reached the stage where he simply does not care and the will-to-live is rapidly leaving him. To these difficulties must be added the fact that very few people are so completely integrated that they can function as whole personalities, in [Page 540] response to soul stimulation. They are usually polarised in one or another of their three bodies, and this fact again presents a potent limiting condition to the healer. Again, and very frequently, the man is so intensely preoccupied with discomfort and pain present in the dense physical body, that the higher impressions which might come through from mind or soul bodies are quite unable to do so. What then must the trained and instructed healer do?

He must realise, first of all, that the etheric body is the factor of major importance and the main vehicle with which he must deal. He therefore concentrates upon that body of energy. This involves the necessity of ascertaining certain facts, and then making certain points of contact effectively useful.

The first fact to be ascertained is the potency with which the soul has gripped and is still gripping its personality. The healer is aware that because the patient is still alive, the soul is definitely present through the medium of the head and heart centres of the etheric body, thus anchoring both the consciousness and the life principles. If the patient is unconscious, the difficulties of the healer are greatly increased in some cases, though lightened in others. If the principle of consciousness is withdrawn from the head centre in the vital body, then the healer knows that death may supervene and his way is this much clearer, particularly if there is a dimming of the light of life in the heart. If consciousness is still powerfully present, he realises that there is still the possibility of cure, and can then, with greater confidence, proceed with the work to be done. In this statement, I am dealing with the average person. In the case of initiates, it is somewhat different, because they frequently remain fully conscious through the death process.

You will, therefore, realise the basic necessity for the healer in the New Age to be either clairvoyant or—far better [Page 541] still—to have true spiritual perception with its quality of infallibility. His first task is to investigate or "occultly see" the etheric body of the patient, and thus arrive at the following knowledge:

1. The potency with which the soul influences its etheric body. This is indicated by the point of light in the head centre and the area which it irradiates.
2. The condition of the etheric centre which controls or governs the area within which the physical trouble is to be found.
3. The relation of the centres above the diaphragm to those below, because this will give him a general indication of the point in evolution of the man to be healed.



Having ascertained these points to the best of his ability, he will then, under the law of "inhibited soul life," seek by the power of his own soul (working on the higher levels of the mental plane and through his head centre) to stimulate the point of soul life in the etheric body of the patient. He will do this with a view of attracting, if possible, a fuller inflow of the soul energy of the patient into the head centre, in order that the life thread may carry a fuller supply of life to the heart. In this manner, the patient's own "livingness" will bring about the desired cure; he will be healed apparently by nature itself, or by the natural and normal way of adequate vitality, and so enabled to throw off the disease.

When the healer, therefore, recognises and works with this law, the following points of contact are recognised and used:

1. The soul of the patient, anchored within his etheric body.

**[Page 542]**

2. The soul of the healer, occupied with the stimulation of that point of soul contact, via the following triangle of energy:



This relates the vital body of the healer to that of the patient, via both their head centres and the heart of the patient, because there the life principle is focussed and is closely involved and affected by whatever occurs.

3. When this triangle of energy is functioning smoothly and a measure of response is coming from the head centre of the patient, evoking greater soul contact and producing a resultant inflow of soul energy into the head centre and from thence to the heart centre, then—by an act of the will and the use of an invocative mantram—the healer will seek to implement this increased flow of life, via the heart, to the diseased area, using the centre which controls that area of the physical body, whichever this may be. This has to be done with the greatest possible care, so that the flow is not too sudden, and therefore destructive in its effects; particular care has also to be evidenced in the cases of disease of the heart: embolisms, for instance, which prove fatal are frequently due to a violent expression on the part of the patient of the will-to-live, bringing on a flooding inflow of the life principle. This makes its impact too suddenly upon the heart, causing equally sudden movement in the blood stream, and thus of the embolism, producing death. I am putting this into entirely untechnical terms **[Page 543]** and laying myself open to expert criticism, but I am doing so in order to convey to the lay reader a general idea of the risks involved, and thus produce caution in the enthusiast.

This law covers certain fundamental premises, and there is little more than I can profitably say anent its implications. Much will be learnt by accepting the premises and working upon their implications. What I have said is very far from being what I could have said, but I have here given the student a

simple and working understanding of certain essential and basic concepts. We will now pass on to a consideration of the second Law and of Rule One.

## LAW II

*Disease is the product of and subject to three influences: first, a man's past, wherein he pays the price of ancient error; second, his inheritance, wherein he shares with all mankind those tainted streams of energy which are of group origin; third, he shares with all natural forms that which the Lord of Life imposes on His body. These three influences are called the "Ancient Law of Evil Sharing." This must give place some day to the new "Law of Ancient Dominating Good" which lies behind all that God has made. This law must be brought into activity by the spiritual will of man.*

This Law is most comprehensive in its statements and really constitutes a summation of two laws, one of which is controlling at this time and one which will eventually control. Let us, for the sake of clarity, and because people usually read so carelessly, divide this law up into its various statements, and thus gain a better idea of its implications:

1. Disease is a product of and subject to three influences:

**[Page 544]**

- a. A man's past, wherein he pays the price of ancient error.
  - b. His inheritance, wherein he shares with all mankind those tainted streams of energy which are of group origin.
  - c. His sharing with all natural forms that which the Lord of Life imposes on His body.
2. These three types of energy are called the "Ancient Law of Evil Sharing."
  3. The "Law of Ancient Dominating Good" lies behind all that God has made.
  4. This law will some day supersede the "Ancient Law of Evil Sharing."
  5. It will be brought into activity by the spiritual will of man.

This law throws a man in his thinking back to the basic law of karma which, as you know, there is no avoiding, and which the modern healer in the present healing cults and organisations consistently overlooks. With these influences and predisposing causes we have already dealt, and there is no need further to elaborate them here, beyond remarking that one of the most helpful things for a patient to remember and for the healer to bear in mind is that disease has its roots in the past (a group past or an individual past) and may, in the last analysis, be a beneficent way of paying off ancient debts. This induces in the patient a constructive attitude of acquiescence—not an acquiescence which leads to non-action, but one which produces a sense of responsibility for right action. This right action will lead either to full payment of the penalty through the well-known process of death or to the success of the steps taken to induce health. In the case of the healer, it will lead to a recognition of potent forces working through the patient and a willingness.**[Page 545]** for the destined fate to take place; in both cases the feverish anxiety so often present will not intervene between the healer's intention and the

patient, preventing sound happenings.

The second important thing is for the patient to remember, if his condition permits, that what he is enduring is the fate and the lot of the majority, and that he is not alone. A right handling of ill health is a major factor in breaking down separateness and a sense of aloneness and isolation; that is why the effects of bad health, when rightly handled, lead to a sweetening of the disposition and a broadening of the sympathies. Sharing and a sense of general participation has usually to be learnt the hard way—such again is the law. In this law we have the clue to that which will ultimately sweep disease from the earth. Let me put it quite simply. When the majority of the inhabitants of the earth are being rapidly oriented towards good, towards righteousness, as the Bible expresses it, and when the bulk of human beings are inclined towards goodwill (the second major expression of soul contact and influence in the individual's life and in the life of mankind—the first being the sense of responsibility), then ill health will persistently, even if only gradually, disappear and die out and finally be nonexistent. Slowly, very slowly, this is already happening—not yet in the disappearance of disease, but in the bringing about of a more correct orientation. What this really means is that the channel of contact between the individual and his soul and the soul of humanity is becoming more direct and unimpeded. Alignment is being brought about. You can see again, therefore, why the emphasis in the life of the healer must be laid upon contact and alignment, and why so few succeed. There is little if any contact to be found among healers today, and little direct consciousness of the necessity, **[Page 546]** and no real understanding of the techniques to be followed. It is wise to grasp this important point, for it will negate disappointment. Disease is not going to disappear miraculously and suddenly from a world in the immediate period, heralding the New Age. If it did, the implications would be that the Law of Karma no longer controlled, and this is not the case.

The final sentence of this second law gives a basic indication of the time period: the Law of Dominating Good will be brought into activity by the spiritual will of man. What does this mean? It means that only when truly large numbers of men are controlled by the Spiritual Triad, have built the antahkarana and can therefore use the spiritual will, can disease be stamped out and only good control. It will of course be a gradual process, and in the early stages almost imperceptible. Again, why is this? Because evil crime and disease are the result of the great heresy of separateness, and because hate and not love controls. Forget not that he who loveth not his brother is a murderer—ever the symbol of hate. As yet, the sense of universality and of identity with all is not to be found, except in advanced disciples and initiates; the mass consciousness and the demonstration of the herd instinct must not be confounded with the sense of Oneness which marks the right oriented person. In the New Age, teaching anent the antahkarana and the constitution of man, principally from the angle of the "three periodical bodies," and not so much from that of the lower threefold man, will be emphasised, particularly in the higher schools of learning, thereby laying a sound foundation for the esoteric schools which will be slowly emerging. A new perspective upon humanity will be thereby attained. The nature of the spiritual will will be taught in contradistinction to that of the selfish personal will; **[Page 547]** by its means tremendous new potencies will be released, and safely released, into daily life.

Up to the present time, even disciples have little idea of the exceeding power of the triadal will. It might be here affirmed that those healers who have triadal consciousness and can exercise the potency of the monadic life and will, via the Spiritual Triad, will always be successful healers; they will make no mistakes, for they will have accurate spiritual perception; this will give them knowledge as to the possibility of cure, and by the use of the will they can then work safely and with power on the head centre of the patient. They will necessarily confine their healing powers to those who live focussed in

the head. They will stimulate the soul, there anchored, into effective activity, thus promoting a true self-healing.

You will note from all the above how relatively simple these Laws are when carefully considered, and how beautifully they are related to each other. The mastering and grasping of one facilitates the understanding of the next.

Forget not that the head centre is the one through which the will works, and with this in your mind, relate the information given you anent Law One in the early part of this instruction to that which I have here given you. If these laws are studied deeply by those who seek to learn to heal spiritually, and if the healer endeavours to make his life conform to the rules, a definite pattern of healing and an emerging technique will take shape in his mind and greatly increase his effective service. You will note also that I am not giving rules and laws which deal with specific diseases. This, I fear, will greatly disappoint many earnest workers. They would like me to indicate what should be done, for instance, to cure cancer of the liver, or pneumonia or gastric ulcer or forms of heart disease. This I do not intend to do. My work is far more basic than that. I am concerned **[Page 548]** with causes, and primarily with the etheric body as the distributor of energies or as the withholder of these energies when transformed into forces; I deal with the state of consciousness of the healer and with the theories which he should embrace, with his understanding of the relationship of the soul to its vehicles of expression (particularly, in the case of healing, to the vital body), and with the controlling fact of the centres found in every area of the body, either freely distributing energy and preserving the body in good health or—through undevelopment and inhibited activity—bringing about those conditions in which disease becomes possible and probable.

You can see, therefore, how the healing process is simplified when we recognise causes and realise that they are responsible for the functioning of the body on the outer plane. The healer has always to remember the following sequence of facts:

1. The fact of the soul, working through
2. The mind and the astral body, whose energies condition
3. The etheric vehicle, a vortex of energies focussed through numerous centres, both major and minor.
4. The seven major centres, controlling definite areas of the body via
  - a. The nadis
  - b. The nerves.
  - c. The endocrine system
  - d. The blood stream.

These four groups of conditioned aspects of the man concern life and consciousness, or the two major aspects of the soul when in manifestation upon the physical plane.

### **[Page 549]**

Orthodox medicine has been to date necessarily confined to the objective symptoms and their immediate apparent cause, and therefore to effects and not to real causes. The healing with which I am concerned is directed towards the reorganising and the revitalising of the etheric body, with the intent of getting behind the outer formal indications of wrong conditions to that vehicle of energies which—if correctly functioning and in right alignment—will preserve the physical body in good condition and keep it free from disease. The knowledge required by the healer in the New Age is therefore more

basic and less detailed. He deals with areas and not with organs; he is concerned with energies and their distributing points, and not with the details of the physical body, with the construction of the organs and their malfunctioning. He will deal with the seven etheric centres, with the nadis through which they affect and stimulate (apart from radiation) the nervous system; he will watch with care the nervous system and the blood stream which the centres affect through radiation on to and through the hormones there to be found. But the keynote of all his work will be directed distribution, and the centre of his attention will be the channels of this distribution—the entire system of etheric centres.

I would beg you to reflect upon all this information with studious care. The keynote to good health, esoterically speaking, is sharing or distribution, just as it is the keynote to the general well-being of humanity. The economic ills of mankind closely correspond to disease in the individual. There is lack of a free flow of the necessities of life to the points of distribution; these points of distribution are idle: the direction of the distribution is faulty, and only through a sane and worldwide grasp of the New Age principle of sharing will human ills be cured; *only by the right distribution of energy will the ills of the physical body of individual [Page 550] man also be cured.* This is a fundamental (I would say the fundamental principle) of all spiritual healing. In the last analysis also this presupposes an eventual and scientific recognition of the etheric body of the planet, and consequently of man.

We come now to a consideration of Rule One.

#### RULE ONE

Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help. He can thereby know the source from whence the trouble comes. Let him relate the cause and the effect and know the point exact through which relief must come.

It will be apparent to you that the first rule which the healer has to master must necessarily be important. It is basic and essential in its implications if a cure is to be effected or if the healer is not to waste time in attempting the impossible. There are four injunctions in this rule:

1. The healer must train himself to know whether the patient is mentally or astrally (emotionally) focussed.
2. He can and must, therefore, ascertain the psychological basis of the existent trouble.
3. He will be able then to ascertain the location of the effect (the disease) through perception of the underlying cause.
4. This will enable him to know
  - a. The area affected.
  - b. The centre in the etheric body controlling that area.

You will also realise why I started my analysis of disease and healing by a presentation of the psychological causes. [Page 551] This first rule is related to that entire section of the teaching and is, as you can see, intensely practical.

When the personality polarisation is known, two major facts emerge: the point of approach will be either through the head centre or the heart centre IF the patient is highly developed—which presumably the healer can be supposed to know from character indications and the effectiveness of his life. Or the approach can be through the throat centre or the solar plexus centre *if* the patient is an ordinary and average advanced person; if he is quite undeveloped and relatively a low grade human being, the exact point through which relief will come will be the solar plexus centre or the sacral centre. It is interesting to note that when a man is so low in the evolutionary scale that he must be etherically reached via the sacral centre, he is often quite easily cured and will respond more rapidly to what is oft called "etheric manipulation" than will other types. One reason for this is that his mind and his emotions present no real obstacles, and all available energies can be directed unimpeded to the diseased area.

If the healer is clairvoyant, he can with facility ascertain the point of entry of the healing forces, because the "entering light" will then be the brightest, the light of the centre itself will convey the needed information. If he is a very advanced healer, he will not use any form of psychic perception but will react immediately upon contact to an impression so powerful, coming from the patient, that it cannot be denied and is probably entirely correct and to be depended upon. It must be remembered, however, that owing to the integrity of the human soul, and to the fact that every soul is in its own nature a Master, there will be always a margin of error where the healer is concerned, even if he is an initiate—healer; there will be evidence to him of a point where the spiritual man (of which the patient is only **[Page 552]** a reflection) controls, and beyond which—except as a soul on an equal basis with the patient's soul—he cannot and dare not go. There are conditions, for instance, in which an advanced disciple or a high initiate (for definite purpose of vacating his physical vehicle) may be permitting the forces of disintegration, of limitation and of destruction to be breaking down and destroying his physical outer form. When this is the case, the healer may not be aware of the intention; he will, however, be aware of opposition and will be forced to desist from his efforts to heal.

When the patient is a strictly mental type, and the approach to the healing process must be through a higher centre, the head centre, the healer will be wise to gain the conscious cooperation of the patient so that their two wills will function in unison; this will entail a positive relationship between the two. When the patient is not so highly developed, the healer will have to strive for a spirit of hopeful acquiescence in the man; the emotional nature will be stronger in this case than in the more advanced type and the task of the healer consequently harder. He will have, very frequently, to combat anxiety, emotional reactions of diverse kinds, fear and forebodings. The psychological condition will therefore be fluid, and the healer will have much to do to aid the patient to preserve a constancy of emotional reaction and to become calm and quiescent. This quiet reaction has to be attained if the healing energies are to pass effectively to the right centre and its controlled area. This can be brought about by the establishing of a harmonious rapport between the healer and the patient, prior to any healing process. Healers in the New Age will also establish their own clientele, just as physicians do today, and so learn to know the constitution and the temperament of those they may be called upon to help; they will also educate them in certain healing processes and techniques **[Page 553]** in preparation for their use later, if needed; this time, however, still lies far ahead.

When the patient is an undeveloped human being and low down in the evolutionary scale, he will be controlled psychologically by the consecrated personality of the healer and by the imposition of the healers' will upon the etheric body of the patient. This does not mean the imposition of the energy of the will upon a negative person, thereby impelling the patient to action and imperilling even the very small measure of freewill which he possesses; it means the imposition of the authority of knowledge



and of spiritual stabilisation upon the patient, thereby instilling confidence and a willingness to be obedient.

You have here the first steps which the healer must take in dealing with the patient and with the psyche, the lower psyche of the patient. They are three in number:

1. Gaining the cooperation of the personality of the advanced man; it is only the personality which requires healing.
2. Bringing about a condition of hopeful acquiescence on the part of the personality of the average man; he is not as yet capable of intelligent cooperation, but he can so handle himself that he reduces personality hindrances to a minimum.
3. Inducing *confident* obedience to the suggestions of the healer. This is all that the undeveloped man can do.

It will be obvious to you that broad generalisations such as the above do not cover every type of man and the many intermediate types and stages. The healer will need to be a true lover of his fellowmen and a trained psychologist as well; this means that he will have to practice as a soul and also as a perceptive mind.

#### **[Page 554]**

Another point should here be noted. One problem which the healer will have to face with mental types will be the tendency to preserve all energies coming from the soul either in the head, or at least above the diaphragm; this does not mean that all the areas of the body below the diaphragm are not habitually supplied with the needed energies, but that there the functioning is largely automatic and the man is not in the habit of consciously directing energy to the centre and the area it controls, when below the diaphragm. It may be necessary to instruct him so to do, if he is attempting to collaborate with the healer and seeks to bring about a cure. His mental focus and the activity of the head centre will be a great help, provided he accepts instruction in the art of energy direction. This he can usually do if not too ill or too preoccupied with the preservation of a conscious contact with his body. When he is unable to focus his attention, either through pain or through lack of physical consciousness or profound weakness, the healer will have to work primarily as soul with soul, and trust that the rapport between the patient's soul and the etheric body will be adequate to promote a cure, if that is the destiny of the man.

Where the source of the trouble lies in the emotional or astral body, the task of the healer is not so easy; he has then to work, focussed as a soul in his head centre, but directing the needed energy and controlling the patient's emotional nature via his correctly oriented solar plexus centre. I refer here to the healer's solar plexus centre, which is one which he does not as a general rule employ as a point of focus or attention in his own life. The healer has a gained facility in the use of all his centres at will, regarding them as distributing points of directed energy. This directed energy, I would have you note, is now directed towards healing, but is the soul energy of the healer directed towards **[Page 555]** bringing some centre in the patient's body under control, owing to the emotionalism which the patient displays, and towards reorganising it as a centre for reception of the healing energies emanating from the patient's soul—a very different matter and one which must be most carefully borne in mind.

The healer, therefore, uses two centres, normally speaking: his own head centre and that centre in his own body which corresponds to the area which is diseased and its controlling centre. There has to be in every successful healing the establishing of a sympathetic relationship. As an ancient book in the Masters' Archives puts it: "Soul to soul, the two are one; point to point, together must they suffer; place to place, they find themselves allied, and thus the dual stream of energy results in cure."

One of the major difficulties with which the healer is faced, particularly if relatively inexperienced, is the result of this established sympathetic relation. There is apt to occur what we might call "transference." The healer takes on or takes over the condition of disease or discomfort, not in fact but symptomatically. This can incapacitate him or at least intercept the free activity of the healing process. It is a glamour and an illusion and is based on the healer's achieved capacity to identify himself with his patient; it also is founded on his anxiety and great desire to bring relief. The healer has become so preoccupied with the patient's need, and so decentralised from his own identified and positive consciousness, that inadvertently he has become negative and temporarily unprotected. The cure for this, if the healer discovers in himself this tendency, is to work through the heart centre as well as the head centre, and thus keep a steady flow of the positive energy of love pouring out towards the patient. This will insulate him from the disease, but not from the patient. He can do this by working **[Page 556]** through the heart centre within the brahmarandra (the head centre) and greatly increase the potency of his healing work; however, it presupposes a high degree of development on the healer's part. The average spiritual healer will have to link up head and heart centres by a definite act of the will. He will then realise that the love pouring from him to the patient will prevent any return of the undesirable emanations from the patient which have been flowing towards him; this because if such a flow existed, it would militate against the patient being healed.

The healer who responds to the inner urge to heal will face, as you can see, a very severe course of training before his own equipment—personality, etheric body and its centres—are brought into such submission to the soul that they offer no obstruction to the healing art. He has therefore to learn in connection with himself:

1. Rapid alignment between soul, mind, head centre and physical brain.
2. The use of the mind, illumined by the soul, in the psychological diagnosis of the causes of the disease which he proposes to handle.
3. Methods for establishing a sympathetic rapport with the patient.
4. Modes of protecting himself from any transference brought about through this rapport.
5. The establishing of a right relation with the patient of either cooperation, acquiescence or spiritual control.
6. Physical diagnosis and the locating of the area to which relief must come, via the controlling centre.
7. The art of cooperation with the patient's soul so that his etheric body focusses all its inflaming energies in order to bring relief to the diseased area. This involves the direct activity of the healer's etheric body in connection **[Page 557]** with a renewed activity on the part of the patient's etheric body.

8. The technique of withdrawing his healing power when that of the patient is adequate to the undertaking.

I feel that I have here given you all that you need for immediate study and reflection. I have shown you that the healing art is not a vague mystical process, or wishful thinking and simple good intentions. I have indicated that it presupposes the mastering of the science of soul contact, first of all: the constant practice of alignment, and the comprehension of the Science of the Centres, or—literally—a modern form of Laya-Yoga. Healers in the future will undergo years of drastic training, and this need cause no surprise, for the ordinary medical profession calls for years of hard study and work. Many healers in the New Age will combine orthodox study and knowledge with the art of spiritual healing.

When trained healers, with perception, with a full working knowledge of the etheric body, with an understanding of the energies which compose it or which it does or can transmit, of the subtle constitution of man and of the methods of directing energies from one point and location to another, can work with full medical knowledge or in full collaboration with the orthodox physician or surgeon, then tremendous changes will be brought about. Great enlightenment will reach the race of man.

It is for this that we must prepare—not primarily for the healing of the physical body, but because of the expansion of the consciousness of the race that this new and esoteric study will bring about.

We have dealt with a number of fundamental realities which it is essential that all healers—endeavouring to work with the new type of esoteric healing—must master; what **[Page 558]** I said, therefore, is of major importance. Each point made by me could form the basis of prolonged discussion, but (in this treatise) that is not possible, for I seek only to give indication of future possibilities. I seek also to foment distrust in the present approach of the metaphysical world to this subject of disease and its cure, and to undermine—if I may use so drastic an expression—the confidence of the public in the so-called New Age modes of healing, in the methods of the Christian Scientist, of Mental Science, and of all those schools of thought which deal with healing from the angle of affirmation—affirmation of man's divinity and the claim that that inherent and innate divinity guarantees his healing. This claim is a glamour and a delusion, as I have oft sought to show.

Today we deal with a law which (if properly understood) proves home inadequate is the approach of the modern metaphysician to this subject and—though it puts our instructions on healing on a sound basis—it postpones the era of truly occult healing quite definitely to a more distant time. This third law runs as follows:

### LAW III

*Disease is an effect of the basic centralisation of a man's life energy. From the Plane whereon those energies are focussed proceed those determining conditions which produce ill health. These, therefore, work out as disease or as freedom from disease.*

This law indicates that one of the primary determinations at which the healer must arrive is that of the level of consciousness from which the predominating energy in the etheric body emanates. I would remind you here that in *The Secret Doctrine*, H.P.B. states that a plane and a state of consciousness are synonymous terms, and entirely interchangeable; in all my writing I seek to emphasise not **[Page 559]** the level of matter or substance (a plane, as it is called), but the consciousness which expresses itself in

that environing area of conscious substance.

We are assured in this ancient law that disease is an elect of the basic centralisation of a man's life energy. This life energy is not the same as the energy or force of consciousness, but consciousness is ever the directing factor in every expression of the indwelling life, for there is basically only one major energy—life energy. Where the consciousness of the man is focussed, there the life energy will gather its forces. If the consciousness is focussed on the mental plane or upon the astral plane, the life energy will not be so strongly focussed and anchored in the heart centre (the centre where the life principle is found), but only a part of its vital energy will find its way into the physical body, via the etheric vehicle. The greater part will be retained (to use an inadequate word) upon the plane where the consciousness is predominantly functioning or—to word it otherwise—it will be conditioned in expression by the state of consciousness, corresponding to that level of awareness or place of contact with the divine Whole or the divine Consciousness which the point in evolution of the man makes possible.

The task of the healer is therefore to find out where this focus of consciousness is to be found; this brings us back to a point I made anent the patient being essentially either a mental or an emotional type, and very, very rarely indeed purely physical in his consciousness. Where the consciousness is stabilised in that of the soul, there will be little disease present and the physical difficulties of the highly developed patient will then be associated with the impact of the soul energy upon an unready physical vehicle; at that stage only certain of the major diseases will affect him. He will not be susceptible to the little complaints and the **[Page 560]** constant small infections which render the life of the average man or of the undeveloped man so trying and difficult. He may suffer from heart trouble, from nervous diseases, and from complaints affecting the upper part of the body and those areas which are controlled by the centres above the diaphragm; however, the difficulties brought about through the minor etheric centres (of which there are many), or by the centres below the diaphragm, will not usually be present—unless (as can be the case in a very advanced disciple) he is deliberately taking on conditions engendered by his world service for men.

As the majority of human beings are at this time centralised on the astral plane (or in the astral body), a clue to one of the greatest sources of disease immediately becomes apparent. When the consciousness of the race shifts on to the mental plane—and this is slowly taking place—then the more widely known and prevalent diseases will die out and only the diseases of mental types or the diseases of disciples will remain to disturb the peace of individual man. With these I have dealt in an earlier volume of this treatise.\*

Mental Science is right in its recognition that it is the emotions of men (as expressed in that feeble imitation of reality which they call thought) which are responsible for much disease. They are right in their effort to make the patient change his emotional attitudes and to react to life and circumstances and people along a different line. But they are hopelessly wrong in believing that that is sufficient; in their ignoring of all scientific procedures connected with the etheric body, they have nothing which relates the emotional nature to the physical vehicle, and therefore there is a gap in their reasoning and a consequent fault in their **[Page 561]** technique. This renders their activities futile, except from the character angle. When they do bring about a healing, it is because in any case the patient was predestined to recover, but they have served a useful purpose in correcting a character condition in

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\* *A Treatise on the Seven Rays, Vol. II, page 520-625.*

which he was in constant danger of disease. They have not brought a cure, and in claiming it both the healer and the patient are deceived. All deception is dangerous and hindering.

It might be of service here if I indicate along broad and general lines some of the types of disease which a centralisation of the life force upon the astral plane, for instance, could produce. I shall but list them; I will not deal with them in any detail for until the modern healer *recognises the fact of the etheric body*, and works scientifically and intelligently with it and its controlling centres of force, anything I could say of procedure would be futile. I am endeavouring at this time to promote certain basic acceptances—such as the fact of the existence of the etheric body.

1. Constant introspection, all forms of morbid suppression and a too drastically enforced silence where fundamental emotions are concerned can lead to serious liver trouble, to constant gastric difficulties and to cancer.

3. Where hatreds and deep dislike are present in the consciousness, or where the man lives in a constant state of irritation against a person or a group, or again where the sense of being abused is present, there is a real possibility that the blood stream will be affected: the man then will be susceptible to constant infections, to boils, to running sores and to the various blood conditions which are definitely septic in nature.

3. An irritable nature and one which is always in a state of fussiness, of bad temper, one which reacts furiously when things do not go as desired, may lead to disastrous [Page 562] explosions which can be diagnosed as brain difficulties and temporary insanities; they may lead to constant headaches which undermine the constitution and bring about an inevitably debilitated condition.

4. A frustrated sex life or a state wherein an unmarried person has had no normal expression of a natural and universal process, and to whom therefore sex remains a mystery (and at the same time a constant inner unrecorded subject of thought) will lead:

a. To a condition of great devitalisation with a consequent and unavoidable ill health which attends that type of person—the so-called obvious old maid or bachelor. Needless to remark, there are many such unmarried people who face life wholesomely and do not come under this category.

b. To a constant effort to attract the attention of the opposite sex until it reaches a point where it becomes a nervous and most unwholesome tendency.

c. To the development of homosexual habits or to those perversions which warp the life of many intelligent people.

d. To the tumours—malignant or otherwise—which attack the organs of generation and which frequently make the subject an operative case.

There are other possible developments but upon them I do not propose to dwell. I have here indicated enough to show the danger of a sense of frustration and a morbid (even if at the time an unrecognised) interest in sex. This can evidence itself also in a dream life which links the brain, the mind and the organs of generation closely together and proves the fact of astral desire evoking the physical appetite; this demonstrates my contention that the physical body automatically responds—[Page 563] even when

unconscious in the hours of sleep—to astral control. The cure, as you of course know, is a full creative outer life, particularly one which is of benefit to one's fellowmen and is not simply a transmutation of the sex urge into some form of creative thinking which simply remains thinking, but takes no shape or form on the outer plane of human life.

5. Self-pity, so prevalent a trouble, leads to acute indigestion, to intestinal trouble, to catarrh and head colds in the average person, whilst in the more advanced man it leads to chronic bronchial difficulties, gastric ulcers and unhealthy conditions connected with the teeth and the ears.

I could go on enumerating other emotional conditions which produce disease in the person where these conditions are present but this will suffice to give the experimenting healer a clue to certain possibilities which are responsible for the physical difficulties with which he is called upon to deal. We will have also (as I have pointed out elsewhere) to bear in mind conditions which have been inherited from previous incarnations or developed as a result of environing group, national or planetary karma.

There is no rule connected with this law because we are still dealing with the definition of causes producing the objective disease; these have to be grasped and accepted as working theories before the healer can efficiently deal with the situation.

We come now to the consideration of a law which is so inclusive in its significance and in its defining power that it might be regarded as stating the reason for all disease of any nature and at any time in the life history of the race or of individual man. It is stated here and is only regarded as Law IV because of the necessity for the main contentions [Page 564] of the three preceding laws being admitted, considered and studied; also because it is the major law conditioning the appearance of disease in the fourth kingdom in nature, the human kingdom. It is essentially a law related to the fourth Creative Hierarchy, and it was definitely imposed and recognised as a law, governing humanity predominantly, by initiates working in the fourth rootrace, the Atlantean. Curiously enough also when humanity can function with its consciousness centred upon the fourth or buddhic plane, disease will die out and the fourth Creative Hierarchy will finally be freed from that great limitation.

#### LAW IV

*Disease, both Physical and Psychological, has its roots in the good, the beautiful, and the true. It is but a distorted reflection of divine possibilities. The thwarted soul, seeking full expression of some divine characteristic or inner spiritual reality, produces—within the substance of its sheaths—a point of friction. Upon this point the eyes of the personality are focussed, and this leads to disease. The art of the healer is concerned with the lifting of the downward focussed eyes unto the soul, the true Healer within the form. The spiritual or third eye then directs the healing force, and all is well.*

This law starts off with the statement of one of the paradoxes of the occult teaching: that good and evil are one and the same thing, though in reverse, or constituting the opposite sides of the one Reality.

Because man is a soul, and is spiritually determined to function as a soul, a state of friction is established between soul and personality; this friction is a major cause (if it is not *the* major cause) of all disease. Here is a clue to the understanding of the phrase, "fire by friction," the third aspect of the divine "fiery nature" of God, for "our God is a consuming fire". His nature, we are told also, is expressed [Page 565] through electric fire, through solar fire and through fire by friction. These three



fires I dealt with at length in *A Treatise on Cosmic Fire* and hinted at earlier in *The Secret Doctrine*.

This law states that because man is divine, the urge to divinity produces resistance in the vehicles of expression; this resistance will localise itself in the area of the physical body and produce a point of friction; this friction, in its turn, produces a condition or an area of inflammation. This eventually leads to disease of some kind or another. It is possible, is it not, that you have here another clue—a clue to a problem which has caused so much concern in the metaphysical world: Why do advanced people, spiritual leaders and those oriented to the spiritual life, suffer so frequently from physical difficulties? It is probably because they are at the stage where the energy of the soul, pouring through the physical body, meets resistance from that body of a correspondingly intense kind. This friction set up is so acute that disease is promptly the result. This is not true of disciples who have taken the second initiation; their problem of ill health is otherwise developed.

Let us take this fourth law sentence by sentence and attempt somewhat to analyse the meaning:

*1. Disease, both physical and psychological, has its roots in the good, the beautiful and the true. This is but a distorted reflection of divine possibilities.*

I have shown that disease is fundamentally psychological in nature. There are, however, diseases which are inherent in the resistance of the dense physical body (and not only the subtler bodies) to the impact of the higher energies, or which are inherent in the planetary substance or matter of the Earth itself. Forget not that the physical body is constructed of such matter. This first clause of the fourth **[Page 566]** law tells us that three aspects of divinity produce disease. This sounds impossible upon first reading the statement, but a careful study will reveal its essential truthfulness. How can the good, the beautiful and the true, cause disease of any kind? Let us see.

a. *The Good.* What is the good? Is it not the expression of the will-to-good? Does not and should not this will-to-good work out on the physical plane in what we call goodwill among men? Is it not possible that the soul, seeking constantly (on its own plane) to conform to the Plan which implements the divine will-to-good, endeavours to impel its threefold expression, the personality, to express goodwill—doing this at the right stage of evolutionary unfoldment and when it is active and functioning? Yet, because of the resistance of the form nature, as yet inadequate to the desired divine expression, friction immediately set up and disease eventuates. I think that even a brief consideration of the above questions will demonstrate to you how probable it is that the soul's inclination to "the good" can bring about resistance upon the physical plane so that the turmoil thus engendered in the consciousness of man can and does produce disease. This type of disease is responsible for many of the difficulties of advanced people, aspirants and disciples. This "friction" produces then a secondary reaction and leads to those psychological conditions to which we give the name "depression, an inferiority complex, and the sense of failure." This particular source of disease, "the Good," is one that primarily affects the mental types.

b. *The Beautiful.* Here you have a word qualifying the desire of all men for what they consider a desirable objective for their life pattern and that for which they **[Page 567]** choose to struggle. The beautiful, from the angle of a divine aspect, concerns the quality of life. I would refer you here to our initial definition in the first volume of this treatise of the words spirit-soul-body; we defined them as life-quality-appearance. Life is the energy in expression of the divine will-to-good; quality is the energy in expression of the soul, and this energy works at this time predominantly through the desire

life and the determination of all men at every stage in evolution to possess, own and enjoy that which they regard as the beautiful. A definition of "the beautiful" and the range of man's desires are widely different and dependent upon the point in evolution; it is all dependent however, upon the outlook on life of the one who is desiring and the place where he stands upon the ladder of evolution. The inability of man to achieve at any time what he considers "the beautiful" determines his predisposition to disease, based upon the internal friction thus produced. At the present point in racial development, the majority of people are swept into diseased conditions as a result of the friction brought about by their striving after "the beautiful"—a striving enforced as an evolutionary urge because they *are* souls and under the influence of the quality of the second divine aspect.

c. *The True*. It has been said that the true or the truth is that much of the divine expression as any man can demonstrate at his particular point in evolution and at any given stage in his incarnated history. This expression of the truth presupposes that behind what he does manage to express there is much that he is unable to manifest; of this his soul remains persistently aware. This inability to live up to the highest ideal of which the man—at his particular level—is aware and can conceive, in his clearest and best moments, produces inevitably [568] a point of friction, even if the man remains unaware of it. One of the major manifestations of this particular friction and the diseased condition which it brings about is rheumatism; this is widespread today and has been for centuries; from the medical standpoint, there is no ascertained or attributable cause for it, though there are many speculations and conclusions among the orthodox. It affects primarily the bony structure and is in reality the result or the inability of the soul to produce an expression of "the true" within the man, the instrument of the soul in the three worlds. The man, in his turn, no matter how low his position on the ladder of evolution, is conscious ever of the unattainable; he is constantly aware of an urge to betterment. These urges are not related to the expression of the will-to-good or to "the beautiful" (though he may be conscious of them also to a greater or less degree), but they are definitely related to the expression of something closer to the man's ideal as he sees it, and upon the physical plane. Friction, therefore, takes place and disease of some kind follows.

It is interesting to note that this inability to express "the true" or to "be the Truth" is the real cause of death among men who are below the stage of discipleship and who have not yet taken the first initiation. The soul tires of the frictional response of its instrument and determines to end the experiment of that particular incarnation. Death, therefore, supervenes as a result of the friction engendered. In studying these ideas, it should be remembered that:

a. *The good* controls the man, via the head centre, and the friction engendered is due to the inactivity of the centre at the base of the spine. This centre controls the expression [Page 569] of the first divine aspect in a man by its interplay with the head centre. This interplay only takes place when the man has reached the stage of disciple or initiate.

b. *The beautiful* controls, via the heart centre, and friction is brought about by the failure of the solar plexus centre to respond. A condition of friction is therefore set up. The ending of this condition and the evocation of the right response from the solar plexus come when the forces of the solar plexus centre are raised and blended with the energy of the heart centre.

c. *The true*, as an expression of the divine, finds its point of centralisation in the throat centre; the failure of the personality to respond, and its inability to express the true, is to be seen in the relation of the sacral centre to the throat centre. This relation, when lacking, produces friction. There will be no

real expression of "the true" until the forces of the creative centre below the diaphragm are raised to the creative centre of the throat. Then "the Word," which is man essentially, "will be made flesh" and a true expression of the soul upon the physical plane will be seen.

*2. The thwarted soul, seeking full expression of some divine characteristic or inner spiritual reality, produces within the substance of its sheaths a point of friction.*

Much of this statement I have covered above. I would, however, call your attention to the fact that in this sentence the emphasis is laid upon the fact that it is the soul which is responsible for producing the friction. In the analysis of the previous sentence, the emphasis was laid upon the personality, because its failure to respond produced the friction and consequent disease. Is it not possible that in this sentence [Page 570] we have the clue to the entire purpose of pain, of distress, and even of war? I would commend this to your careful and, if possible, illumined thinking.

*3. Upon this point, the eyes of the personality are focussed, and this leads to disease.*

We have here a most interesting hint as to the medium of force direction. The occult significance of the eye and the nature of its symbolism are little understood. The reference here has nothing to do in reality with eyes in the physical body. Here the words, "the eyes of the personality," refer to the focussed attention of the personality, emanating from the mental and astral bodies which are essentially the two eyes of the soul in incarnation. The use of these two windows or eyes of the soul leads to a concentration of energy (in this case strictly personality energy) in the etheric vehicle. This energy is then directed to the area of discomfort, and therefore to the point of friction. This friction is sustained and increased by the forces which are focussed upon it. People have little idea how much—objectively speaking—they increase the potency of the disease by the constantly directed thought which they expend upon it and by the attention they pay to that area wherein the trouble is located. Energies, mental and emotional, are brought to bear upon the diseased area, and the "eyes of the personality" are a potent factor in sustaining the disease.

In this sentence you have, moreover, a clear and unequivocal expression of the fact that mental and emotional conditions lead to disease. The activity of the soul and the impact of soul energy have to penetrate into the physical body, via the subtler bodies, and the point of friction (the outcome of resistance) is found first of all in the mental body, then is repeated even more potently in the astral body, and is reflected into the physical body; these (and this is [Page 571] the a b c of occultism but is sometimes forgotten) constitute the personality, and the friction is necessarily to be found throughout.

It might be of interest to you to correlate what I have said in my other writing anent the eyes with the point made above. As you well know, and as stated in *The Secret Doctrine*, the right eye is the "eye of buddhi" and the left eye is the "eye of manas"—this (when in relation to buddhi) referring to the higher mind and to man as he finally will appear. In the average human being, and before reaching perfection, the right eye transmits the energy of the astral body when directed consciously towards an object of attention, and the left eye directs the energy of the lower mind. In between these two directing eyes is to be found the ajna centre, which is like a third eye or directing agent for the blended and fused energies of the personality; related to this third eye as it awakens and comes into functioning activity is what we call "the eye of the soul"; this is a point within the highest head centre. This eye of the soul can and does transmit energy to the ajna centre and is itself the agent (before the fourth initiation) of the energy of the Spiritual Triad. This esoteric relationship is only set up when the soul is dominating

its instrument, the personality, and is bringing all the lower activities upon the physical plane under soul direction.

In the perfected man, there is to be found, therefore, the following distributors or distributing agents of energy:

1. The eye of the soul ---- agent of the Spiritual Triad---Will.
2. The third eye ----- agent of the soul ----- Love.
3. The right eye -----distributor of buddhic energy.
4. The left eye-----conveyor of pure manasic energy.
5. The ajna centre-----focussing and directing point for all these energies.

**[Page 572]**

In the disciple and the man who is beginning to function as a soul, you will have:

1. The third eye -----distributor of soul energy.
2. The right eye -----agent for astral energy.
3. The left eye-----agent for lower mental energy.
4. The ajna centre-----focussing point of these three energies.

In the average man, the situation will be as follows:

1. The right eye -----agent for astral energy.
2. The left eye-----agent for mental energy.
3. The ajna centre-----distributing station.

As occult knowledge increases a whole science of energy distribution will be built up around the eyes and their symbolic function, and their esoteric use will be understood. The time has not yet arrived for this, though already the power of the human eye when focussed on a person, for instance, is known to attract attention. One hint I can give you: the optic nerve is a symbol of the antahkarana, and the entire structure of the eye ball is one of the most beautiful symbols of the threefold deity and the threefold man.

*4. The art of the healer is concerned with the lifting of the downward focussed eyes unto the soul, the true healer within the form.*

In its most obvious and lowest connotation this phrase simply says that the healer must help the patient to look away from himself, that he must aid him to raise and reorient the directed energy so that the "point of friction" is no longer the object of attention and a new preoccupation is presented. This has long been the attempted practice of all healers but it has a far more esoteric meaning than **[Page 573]** they have realised and one which I find it somewhat difficult to explain.

We have seen that the point of friction (responsible for the disease) has been caused by the good, the beautiful and the true in conflict with the forces of the lower man. This, we have also seen, is a fundamental law and one which he knows he must accept and with which he must intelligently work. How, therefore, can he apply this law and produce the results for which he is striving?

These downpouring energies of the soul enter the physical body, via the etheric vehicle, and are responsible for the frictional trouble and its consequence, disease; they have "descended into contact" via the sutratma and are anchored in three main centres, major centres, as you well know. From these, according to a man's nature, ray, development and weaknesses and limitations, they are distributed to the various areas of the physical body and either cause points of friction or manifest themselves as divine qualities. Where friction and resultant disease are present, and the patient is fortunate to have a trained occult healer available (either an initiate or an advanced disciple), these energies will be sent back—either with or without the cooperation of the patient—to their distributing points, the three higher centres, and this according to the type of energy which is producing the trouble. They cannot be sent out of the body altogether, via the head centre, for in that case the man would die; but they can be esoterically "driven to their point of emanation, from the point of friction, but not to their Source," as an ancient book on healing states.

The energy is sent from the infected area (to use an unsuitable word but we lack the correct words for these new sciences) into the point of friction and from thence to the centre which controls that area and by means of which soul energy entered the dense physical body. The **[Page 574]** healer is therefore working with the two aspects of the physical body simultaneously—the dense and the etheric. From that centre, the energy involved is gathered up and returned to one or other of the three major centres, or (if one of these higher centres is itself involved) the energy is gathered up and driven into the head centre and there retained. It must therefore be borne in mind that this phase of the healer's work falls into two parts:

1. The stage of esoteric "lifting up" or "driving forth." This itself falls into two phases:
  - a. The phase of gathering the energy.
  - b. The phase of refocussing it in its distributing centre.
2. The stage after the healer's work has been accomplished and the patient is either better or the work has not been successful. In this stage, the energy which has been "driven forth" is returned to the centre and the locality where the point of friction had been.

It will be obvious to you that this form of healing work is possible only to the highly trained person, and it is therefore needless for me to elaborate further on this technique. It is useful nevertheless to see at times the distant goals.

All that is at present possible in reference to this statement is to turn the patient's attention (if he is capable of responding to suggestions) towards the soul, and help him, with simplicity to hold his consciousness as close to the soul as he can. This will aid in clearing the channels down which energy can flow, and also along which energy can be automatically withdrawn. because energy follows thought.

In the last analysis, true esoteric healing is a simple matter in comparison with the intricate and complex detail **[Page 575]** anent the human mechanism and its diseases with which the modern physician has to cope. The spiritual healer concerns himself with the area in which the disease is to be found, with its controlling etheric centre and its higher correspondence, and with the three energies coming from the soul which are responsible for producing the point or points of friction. The remainder of his work involves the use the creative imagination, the power to visualise and a

knowledge of scientific thinking, based upon the fundamental and universal law that "energy follows thought." This visualisation and this scientific thinking do not (where healing is concerned) involve the construction of thoughtforms. It involves the ability to move and direct energy currents.

*5. The third eye then directs the healing force, and all is well.*

The third eye referred to here is that of the healer and not that of the average patient; this the healer uses in conjunction with the eye of the soul. In the case of the healing of a very advanced person who is consciously able to cooperate, the third eye of the patient can also be active, and by this means two very potent streams of directed energy can penetrate into the area where the point of friction is located. In ordinary cases, however, and where no occult knowledge is present on the part of the patient, the healer does all the work, and this is desirable. The cooperation of the unskilled and those emotionally involved in their trouble is of no true assistance.

The few hints given in the analysis of the sentences composing Law IV will provide much food for thought, and we will now proceed to consider the rule connected with this law.

It should be remembered, as we study these laws and rules, that the laws are imposed upon the healer and provide **[Page 576]** the unalterable conditions under which he must work; he may not and cannot evade them. The rules, however, he imposes upon himself, and they constitute the conditions which he is advised to follow if he seeks success. Much depends upon his understanding of the rules and on his ability to interpret them correctly. They are a translation or an adaptation of the ancient rules which have, since time began, conditioned all occult healers, working under hierarchical impression. In the early days of their use they were submitted to and accepted by members of the Hierarchy at that time—the time or age of ancient Lemuria—and had then to be interpreted differently to the modern interpretation; the modern meaning is only now in process of emerging. It might be said that:

1. *In Lemurian times* these rules were accepted by members of the Hierarchy. Unless you were a member you could not ascertain them or work with them.
2. *In Atlantean times* they were externalised to the extent that disciples who were not yet initiates or who had taken only the first initiation were given them and permitted to use them. It is their Atlantean interpretation which largely colours the modern approach to their comprehension, but it is not adequate to the opportunity and the more mental type of human being.
3. *Today, in our Aryan race*, a new significance is emerging, and it is that significance and the new interpretation which I shall endeavour to impart.

Rule I was not subjected to the new interpretation because it was so obviously modern in its implications. In fact, the first rule was not part of the original ancient text from which these important rules have been taken, but is relatively very modern, being formulated early in the Christian **[Page 577]** era. It is a clear and concise rule and implies what should be the nature of the healer's thinking.

1. He must know the type of thought which conditions the patient.
2. He must be able to penetrate to the source of the difficulty, or to its psychological background; therefore, he must use thought power.



3. He must be able to relate cause and effect; the relating agent is ever the mind.

In old Lemuria and Atlantis the mind was practically entirely quiescent and not really functioning at all; it is only in this present race that the mental nature of man is becoming dominant, and therefore the new and modern interpretation of these rules (based on the mind principle) is now in order, and with this we shall proceed to deal.

## RULE TWO

The healer must achieve magnetic purity, through purity of life. He must attain that dispelling radiance which shows itself in every man when he has linked the centres in the head. When this magnetic field is established the radiation then goes forth.

The East has ever emphasised magnetic purity but has totally ignored physical purity as the Occident understands it; the West has emphasised external physical purity but knows nothing about magnetic purity; this latter is largely based (somewhat erroneously though not entirely so) on the effect of the auric emanation and its purity or non-purity. The healer, in this rule, is advised to:

1. Achieve magnetic purity through purity of life.
2. Attain a dispelling radiance through linking the centres in the head.

**[Page 578]**

3. Establish a magnetic field through the utilisation of this magnetic field.

Result: RADIATION.

The interesting part of this rule is its linking the two possible forms of spiritual healing—radiatory and magnetic—into one activity. The true healer automatically blends both modes of healing and uses both methods simultaneously and automatically because he works through the magnetic area, contained within the radius of influence of the three head centres, or within the triangle which is formed by so linking them.

In Lemurian days, the healer achieved his ends by the use of drastic physical disciplines, thus gaining the needed purity. The goal, as you know, of hierarchical effort in those days was to teach primitive man the uses and purpose of the physical body and its intelligent control; the man who mastered the body and was in control of it as a machine, was then in was then regarded as an initiate. Today, it is mastering the personality which makes a man an initiate. Celibacy, careful modes of eating, and bodily cleanliness, plus the rudiments of Hatha Yoga (embryonic physical, athletic control—muscular control primarily) were strictly emphasised. This achieved, so-called purity permitted the free flow of the pranic currents from the healer to the patient, via the sacral centre and the throat centre—the spiritual healer working through the throat centre, and the point of reception in the patient being the sacral centre; neither the heart nor the head centres were used. Prana, to define it for your purposes, is the vitality of the planet, its vital emanation; it is this prana which is distributed or transferred by a natural healer (one without any training, without much essential knowledge or with little, if any, spiritual **[Page 579]** orientation). He heals but does not know how or why; prana simply flows through him in the form of a strong current of animal vitality, usually from the splenic centre and not from any of the seven centres.

These drastic physical disciplines are often attempted today by well-intentioned aspirants; they practice celibacy, strict vegetarianism, relaxation exercises and many kinds of physical exercises, in the hope of bringing the body under control. These forms of discipline would be very good for the undeveloped and the lowest type of human being, but they are not the methods which should be employed by the average man or the practising aspirant. Concentration upon the physical body only serves to enhance its potency and to feed its appetites and bring to the surface of consciousness that which should be securely secluded below the threshold of consciousness. The true aspirant should be occupied with emotional, not physical, control and 'with the effort to focus himself upon the mental plane prior to achieving a stabilised contact with the soul.

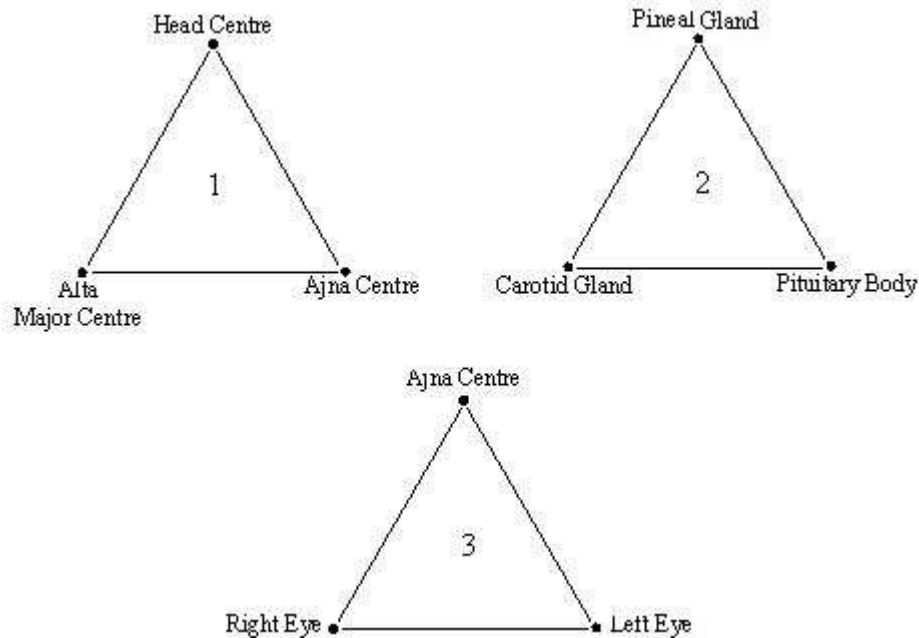
In Atlantean times, the shift of the attention from the dense physical body to the emotional vehicle began slowly to be made. The initiate of that time began to teach his disciples that the physical body was in reality only an automaton, and that it was the desire body, and the nature and quality of their habitual desires which should be considered if purity was to be attained. It was in this race, therefore, that personal magnetism first began slowly to show itself. The early and the primitive Lemurian was not in the least magnetic as we understand the word, but in Atlantean days a certain measure of magnetic radiation showed itself, though not to the extent which is now frequent and possible. The first dim outline of the halo could be seen around the heads of advanced Atlanteans. Magnetic purity became a possibility and a goal, but was dependent upon emotional [Page 580] control and the purification of the desire nature; this produced automatically a much greater measure of purity in the dense physical vehicle than the Lemurian initiate ever achieved. Diseases of the body became both subtle and complex, and the first psychological diseases appeared and the various ills which are definitely based upon the emotions. With this type of difficulty we have dealt in an earlier part of this treatise. The healer in those days worked through the solar plexus centre and (if an initiate) through the heart. There was still no magnetic area or field of energy in the head. Today, in our Aryan race, magnetic purity is not dependent upon the physical disciplines; it is still—for the mass of the people—dependent upon emotional disciplines, but in the case of the true healer in the New Age it is dependent upon the "lighted magnetic area in the head." This provides a field of activity for the soul, working through the head centres and focussing itself in the magnetic field which they enclose. When all the powers of the body and the directed attention of the healer are centered in the head, and when the astral body is quiescent and the mind is active as a transmitter of soul energy to the three head centres, you then have an established radiance, or energy emanation which is a potent force in healing. The radiation is intense, not so much from the familiar aspect of light, but from the extent of its emanating rays of active energy which can reach the patient and energise the needed centre. All the centres in the body of the patient can be receptive to this energy, and not just one, as in the previous two types of healing.

When the karma or life-pattern of the patient permits, these energy rays (emanating from the magnetic field in the healer's head) become what is called a "dispelling radiance"; they can drive away the forces which create or [Page 581] aggravate the disease. When this dispelling radiance is unable (because of the destiny of the patient) to bring about a physical cure, it can nevertheless be turned to the dispelling of subtler difficulties, such as fear in some form or other, emotional imbalance and certain psychological difficulties which greatly enhance the problem with which the patient is faced.

Healers would do well to remember that when the three centres in the head are linked up and the

magnetic field is therefore set up and the radiance is present, the healer can then use the ajna centre as the directing agent for this "dispelling radiance." It is interesting to note that the two major centres in the head (corresponding to atma-buddhi, or the soul) are the head centre and the alta major centre, and that these correspond esoterically to the distributing agents of the right and the left eyes, as do the two glands in the head: the pineal gland and the pituitary body. You have, therefore, in the head

three triangles, of which two are distributors of energy and the third is a distributor of force.



### [Page 582]

It is with these triangles that the trained healer eventually works and which he consciously employs. The time when this will be possible still lies very far ahead. At present the healer must work through visualisation and the power of the creative imagination. As he imagines, through visualisation, the relationship of these interlaced triangles, superimposing them the one upon the others, beginning with the first, he is doing a definite work of creative placing, then of creative vitalising and finally of creative directing. In these three words: placing, vitalising, directing, you have the results indicated as to what obedience to this rule will enable the healer to accomplish. The attention is placed; the magnetic field is spiritually vitalised; the generated vital radiance is then distributed and directed correctly through the medium of the third triangle. This sounds a somewhat complicated procedure but after a little practice this healing exercise of placing, vitalising and directing becomes an almost instantaneous and automatic accomplishment.

We come now to the consideration of a long and somewhat complicated law and one which attempts to cover so much ground that at first reading it is apt to be confusing.

## LAW V

*There is naught but energy, for God is Life. Two energies meet in man, but other five are present. For each is to be found a central point of contact. The conflict of these energies with forces and of forces twixt themselves produce the bodily ills of man. The conflict of the first and second persists for ages until the mountaintop is reached—the first great mountain top. The fight between the forces produces*

*all disease, all ills and bodily pain which seek release in death. The two, the five and thus the seven, plus that which they produce, possess the secret. This is the fifth law of healing within the world of form.*

**[Page 583]**

It has been impossible hitherto to give the subject-matter of this rule because it is only today that teaching anent LIFE (and life as energy) has been possible. Also the teaching anent the five and the two energies which meet in man have only lately been given out by me, for the first time in any detail, although they were hinted at in *The Secret Doctrine*. I wonder sometimes if any of you realise the epoch-making importance of the teaching which I have given out anent the seven rays as manifesting energies. Speculations as to the nature of the divine Trinity have ever been present in the discussions and thinking of advanced men—and that since time began and the Hierarchy started its agelong task of influencing and stimulating the human consciousness but information anent the seven Spirits before the Throne of the Trinity has not been so usual and only a few writers, ancient or modern, have touched upon the nature of these Beings. Now, with all that I have given you concerning the seven rays and the seven Ray Lords, much more can be discovered; these seven great Lives can be seen and known as the informing essences and the active energies in all that is manifested and tangible upon the physical plane as well as on all the planes of divine expression; in saying this, I include not only the cosmic physical plane (composed of our seven systemic planes) but the cosmic astral and the cosmic mental planes also.

In this rule the healer is expected to accept certain basic ideas which will serve to develop his understanding; certain broad and general axioms are laid down which will form a sound foundation for all future work. The main point to bear in mind is that this rule relates entirely to the physical plane (dense and etheric) and to the effects which the conflict between the energies and the forces produces within the physical body. The forces are those energies which are limited and imprisoned within a form of any kind—a body, **[Page 584]** a plane, an organ, a centre; the energies are those streams of directed energy which make impact upon these imprisoned forces (if I may so call them) from within a greater or more inclusive form, from a subtler plane, thus making contact with a grosser vibratory force. An energy is subtler and more potent than the force upon which it makes impact or establishes contact; the force is less potent but it is anchored. In these last two words you have the key to the problem of the relationship of energies.

Free energy, from the angle of the anchored point of contact, is in some ways less effective (within a limited sphere) than the energy already anchored there. It is essentially more potent but not effective. Ponder on this and let me illustrate my point. In the life of the aspirant, the energy of the solar plexus centre (from long use, centralisation and habit) is more potent in its effect upon the life of the aspirant than is the energy of the heart centre, which is only slowly, very slowly, coming into effective action. To illustrate further: the energies of the personality are far more potent in conditioning the life of the average man than is the energy of the soul, which for aeons has tried to grasp effectively its point of manifestation, the personality, but has failed until very late in the cycle of incarnations. Yet, in the last analysis, heart energy and soul energy are infinitely more potent than those of the solar plexus centre or the personality. For aeons, however, the energy of the heart centre and the energy of the soul have lacked responsive vehicles in the three worlds.

In a way, this simplifies the problem of the healer, because the first thing he has to decide is whether soul energy or personality energy is in control; that is a matter very simply discovered. The life trend of the patient, his mode of living or of service, the character he displays, are all indicative of the

potencies which control his manifested expression. If the man is a true aspirant and is aiming [Page 585] consciously to tread the Path of Discipleship, he will aid the discovery by frank admission; however, if there is no response from the personality forces to the soul impact of the healer, the personality will remain unaware of the opportunity and quite unconscious of the impact. These conditions the healer can therefore easily ascertain.

This rule is a long one and contains statements of major importance. It would be profitable for us, in the interests of our subject, to study them with the utmost care and so become aware of their significance and true meaning; this understanding must be from the standpoint of the initiate-consciousness, and not from the angle of vision of the average or unillumined man. We will, therefore, take each sentence by itself and seek its meaning. There are seven statements contained in this rule, and much of their import is exoterically familiar to you, but can be restated in relation to the healing art.

*1. There is naught but energy, for God is Life.*

This is a broad generalisation which may convey much to the initiate but assuredly conveys very little to the average thinker, to whom life means essentially and simply that which calls into manifestation a form, which sustains it in being and constantly demonstrates its presence by activity of some kind or another—an activity which demonstrates its livingness. We, however, erroneously apply the term living to the ability of a form to manifest and express its quality and nature. Yet livingness and quality exist apart from form and often come into major expression and usefulness through the application of the Law of Death.

The fact of divinity and of divine origin is proved by the fact of life. This is oft overlooked, and the emphasis is put upon the concept that life evokes and supports a form [Page 586] which anchors the life-essence and proves the reality of its existence.

It is the life of the One Source of all manifesting forms which creates relationships and essential qualities, and though this has been affirmed ceaselessly it still remains a meaningless platitude. As men, however, begin to recognise God as energy and themselves as aspects of that energy, as they begin consciously to work with energies and recognise the distinction in time and space between energies and forces, and then as the soul comes into greater functioning activity, the fact of life will be recognised in a new and almost formidable manner. It should be remembered that the soul is a secondary energy, which proves the existence of the primary energy and is responsible for the appearance of the third form of energy—the tangible and the objective. Life will eventually be known as capable of being invoked by the soul in the interests of the form. Here lies a clue to our general theme.

Up till now the mechanism of approach to the life aspect—the antahkarana and the agent, the spiritual will—has not been understood in any useful sense. Today, the first faint hints as to the use of the antahkarana, and its purpose in relation to the personality and the Spiritual Triad, are being studied by a few students in the world, and their numbers will steadily increase as both personality and soul establish contact and fusion and more people take initiation. The purpose, consequently, for the very existence of the fourth kingdom in nature (as a transmitting agent for the higher spiritual energies to the three lower kingdoms) will begin to appear, and men, in group formation, will consciously begin this work of "saving"—in the esoteric sense, needless to say—these other grouped lives. The Macrocosm

with its purpose and incentives will for the first time begin to reflect itself into the human kingdom in a new-[\[Page 587\]](#) and more potent manner, and this in its turn will become the macrocosm of the three lesser states of conscious lives—the animal, the vegetable and the mineral kingdoms.

All this is a deep mystery, but has remained so only on account of the lack of development of the fourth kingdom. There had been a deviation from the original intent. Its function and field of service could, however, be realised and expressed only when this highest aspect, the will aspect, had been brought into conscious expression in mankind through the building and the utilisation of the antahkarana. Along the rainbow bridge the life aspect can flow, and it is to this that the Christ referred when He states that He had come so that there might be present upon the Earth, "life more abundantly." Always there has been life, but when the Christ consciousness is radiantly present (as is the case today, though on a small scale) and the numbers of those expressing it are vast indeed, the inference is that the antahkarana is firmly established; the rainbow bridge can then be traversed and crossed, and life in abundance and in a new and impelling sense, and a fresh impulsing sense can also flow through humanity into the subhuman kingdoms in nature. This is evidence of divinity, and outstanding testimony of man's divine origin, and the hope, the saving hope, of the world.

The energy and the forces constitute the sumtotal of all that *is*. This is another basic truism or platitude upon which the science of occultism is built and which the healing art must recognise. There is, in manifestation, nothing else of any kind whatsoever. Disease itself is a form of active energy, demonstrating in forces which destroy or produce death. Therefore, if our basic premise is correct, disease is also a form of divine expression, for what we know to be evil is also the reverse side of that which we call good. Shall we belittle the subject or cause a false impression [\[Page 588\]](#) if we regard evil (at least as far as disease is concerned) as misplaced or maladjusted good? Will you misunderstand if I say that disease is energy which is not functioning as desired or according to plan? Inpouring energies are brought into relation with forces, and good health, strong and adequate forms and vital activity result; the same inpouring energies can, however, be brought into relation with the same forces and a point of friction be set up, producing a diseased area, pain, suffering and perhaps death. The energies and the forces remain of the same essentially divine nature, but the relationship established has produced the problem. If this sentence is studied it will be obvious that a definition such as that can be used to cover all forms of difficulty, and that the ultimate producer of the situation (either good or evil) is the relationship aspect. This statement is of major importance in all your thinking.

*2. Two energies meet in man but other five are present.  
For each is to be found a central point of contact.*

The two energies which meet in man are the two aspects of the monad, of the One in manifestation; the monad manifests essentially as a duality: it expresses itself as will and love, as atma-buddhi and these two energies when brought into relation with the point of mind, with the third aspect of divinity, produce the soul and then the tangible manifested world: then there is demonstrated in the planet will, love, and mind or intelligence: or atma-buddhi-manas.

As the soul anchors itself as consciousness and life within the human being, that human being contributes the third something which is latent or karmically present in all substance, manas or mind; this is inherited or held in solution in substance from a previous solar system. In that system intelligence was unfolded and was retained within substance [\[Page 589\]](#) in order to form the basis of the evolutionary development of this, the second solar system. Forget not that the seven planes of our



solar system constitute the seven subplanes of the cosmic physical plane and that, therefore, spirit is matter at its highest point of expression, and matter is spirit at its lowest. Life differentiates itself into will and love, into great impulsive energies which underlie the entire evolutionary process and motivate its inevitable consummation.

Atma-buddhi, as energies, anchor themselves in the soul vehicle, in the egoic lotus, and their fused activity evokes a response from the substance of the mental plane which then makes its own contribution. Its reaction produces what we call the higher mind, which is of so subtle a nature and so tenuous an emanation that it must perforce relate itself to the two higher aspects and become part of the Spiritual Triad. The vortex of forces established under the impact of the divine will, expressing divine purpose and unified with Being (as identity and not as a quality), produces the egoic lotus, the vehicle of that "identified soul" which has been swept into expression by the third result of the atmic-buddhic impact on the three worlds; the concrete mind and the human intellect come into expression. There is, therefore, a curious resemblance between the three divine aspects in manifestation and the spiritual man upon the mental plane. The correspondence is as follows:

The monad. ....Abstract mind.  
 The soul..... Egoic lotus.  
 The personality..... Lower or concrete mind.

That vague abstraction, the monad, for aeons of time seems unrelated in any way to the soul and the personality; these two have been and are occupied with the task of establishing, in due time and under the evolutionary urge, a close fusion [Page 590] or at-one-ment. The abstract mind remains also for aeons of time something inconceivable and outside the modes of expression and of thinking of the man who is kama-manasic for emotion and lower mind) and then finally soul and concrete mind (or the illuminator and the transmitter of illumination). These correspondences can be found most enlightening if due consideration is given to them.

In the human being you have, therefore, two major energies anchored; one unrealised, to which we give the name of the PRESENCE, the other realised, to which we give the name of the Angel of the PRESENCE. These are the soul (the solar angel) and the monad. One embodies the monadic ray and the other the soul ray, and both of these energies actively or subtly condition the personality.

The other five energies Which are present are the ray of the mind or the conditioning force of the mental body; the ray of the emotional nature, and the ray of the physical body, plus a fourth ray which is that of the personality. The ray of the physical body esoterically "ascends upward towards juncture, whereas the others all move down," to quote an ancient writing. The ray of the personality is a consequence or result of the vast cycle of incarnations. You have therefore:

1. The monadic ray.
2. The soul ray.
3. Ray of the mind.
4. Ray of the emotions.
5. Ray of the physical body.
6. Ray of the personality.
7. The planetary ray.

The planetary ray is always the third Ray of Active Intelligence because it conditions our Earth and is of great potency, enabling the human being to "transact his business in the [Page 591] world of planetary physical life."

I have made only casual reference to these rays elsewhere and have said little anent the planetary ray; I have laid the emphasis upon another analysis of the conditioning rays, and in this analysis recognised only five rays for practical usefulness to the man. These are:

1. The soul ray.
2. The personality ray.
3. The mental ray.
4. The astral ray.
5. The ray of the physical body.

However, with the creation and development of the antahkarana, the ray of the monad must also be brought into line, and then that which is its polar opposite, the planetary "livingness," the third ray, will have to be recognised. I have here imparted a point of much importance to you. All these energies play an active part in the life cycle of every man and cannot be totally ignored by the healer, even though the information may be relatively useless at this time.

*3. The conflict of these energies with forces and  
of forces twixt themselves produce the bodily ills of man.*

You will note here that diseases are produced, according to this law, in two ways:

1. By the conflict of energies with forces.
2. By the conflict of the forces twixt themselves.

It will be apparent on the surface that this dual warfare is to be expected. Under the first category there is the warfare which takes place in the personality life when the soul definitely turns its attention to its vehicles and attempts to take [Page 592] control. The more determined the person is to submit his personality to soul control, the more intense will be the conflict, with consequent physical conditions of a serious kind as a result. Under this category would come the majority of the diseases of disciples and mystics, largely of a nervous nature and often affecting the heart or the blood stream. They will, in the majority of cases, be confined to the area above the diaphragm, and therefore to those areas conditioned by the head, the throat and the heart centres. A number of what we might call "borderline" cases come under this heading also, but these are confined to the transfer of energies (under soul impact) from the solar plexus centre to the heart, and the "line" involved is simply the diaphragm.

Under this first category also would come those difficulties which are brought about, for instance, when the energy of the astral body makes its impact upon the forces of the etheric vehicle, setting up an emotional turmoil, and thus producing serious solar plexus difficulty with resultant gastric, intestinal and liver disturbances. These are all the result of the conflict between energy and forces. All I can do at this point is to give indication of the type of problem which is related to one or other of these two categories; the subject is unsuitable for the brief handling which I purpose here to give.

Under the second category, which concerns the conflict between forces and forces, you have the etheric

body involved, and the forces concerned are those to be found in the major and the minor centres, involving their relation to each other and their internal reaction to the impact of energies coming from without the etheric body. These forces and their interplay produce the common ills of man and control the disturbances in the physical organs and the areas of the physical body which are found around these centres. **[Page 593]** These in reality constitute the major conditioning factors for the mass of human beings for long aeons or until such time as the soul "pays attention" to the appropriation in full control of its mechanism in the three worlds. These secondary difficulties, due to the interplay between the centres, fall into three categories, and these should be carefully noted:

1. The interplay between:

- a. The centres above the diaphragm, i.e., the head, the throat and the heart, and very occasionally the ajna centre.
- b. The centres below the diaphragm and their relation to each other.

2. The relation of certain centres to each other, such as takes place under the Law of Transmutation, or the process of lifting up of the forces from one centre to another:

- a. From the sacral centre to the throat centre.
- b. From the solar plexus centre to the heart centre.
- c. From the centre at the base of the spine to the head centre.

3. The impact of the "energy" (note the technical accuracy of my phrasing) of the centres above the diaphragm on those below the diaphragm.

This is a reverse process to that which takes place when the forces below the diaphragm are raised to the centres above the diaphragm. In this third type of relation you have the exercise of the potency of magnetism, and in the other you have the expression of radiation. These two are closely allied at a certain stage of unfoldment.

#### **[Page 594]**

Under all these relationships there are possibilities of difficulties, resulting in an undesirable effect upon the physical organs found within the area involved. In the early stages of the relation of the centres above the diaphragm to those below, the man is usually quite unaware of what is going on and is then simply the victim of the stimulation applied by the centre emanating energy to the centre which receives its impact; or he is the victim of devitalisation (producing consequently many forms of physical ills) as the centres respond to the stimulation. It is all a question of balance or of equilibrium, and it is for this that the intelligent man and the aspirant must strive.

We come now to a very ambiguous statement and one that is purposely meant to be so:

*4. The conflict of the first and second persists  
for ages until the mountain top is reached—the first great mountain top.*

This refers vaguely (and again purposely so) to the conflict between the energies above the diaphragm—which normally come from the soul on its own plane—and the forces below the diaphragm. This is a major and persistent conflict; it begins when the solar plexus centre becomes

dominant and powerful, producing crises as in Atlantean days. As the mass of men are still Atlantean in consciousness, being swayed mainly by their emotional natures, these crises arise today. Eventually, and metaphysically speaking, the solar plexus centre begins to have a radiatory effect in response to the magnetic "call" of the heart centre. When the first initiation is taken the first great interplay is set up between the two and the first coordinated activity is established. "That which is above is now related to that which is below, but that which is below loses its identity in that which is above," as the Old Commentary expresses it. The **[Page 595]** mother is lost to sight because the Christ-Child assumed the place of interest. The soul is taking control and leading the aspirant from mountain top to mountain top. At the first initiation, and increasingly at all initiations, energy is brought into a major conflict with the forces; soul energy sweeps into the etheric body and all the centres become "fighting areas," with one centre being emphasised more than the others. The nature of the battle is no longer that "twixt the forces and each other," but is now between the energies and the forces, and it is this which creates the acuteness of the tests for initiation; it is this which produces so many physical ills among those who have taken or are preparing to take the first and second initiations. And it accounts for the diseases of the saints!

A great science of the centres will some day emerge, and this will clarify the entire complex problem; the time, however, is not yet. At present, if this science were taught openly, the result would be that the thoughts of men would be turned to the fact of the centres and to the areas which they control, and not to the energies which pour through them. There would be an unwholesome and undesirable stimulation or devitalisation of the substance of the centres, with consequent acute disease. The law forever holds good that "energy follows thought," and that energy can be either radiatory or magnetic, but must not be statically contained within a centre. The true science of the centres will only be permitted free circulation when—and only when—men know the rudiments at least of thought direction and the control of energy impacts.

*5. The fight between the forces produces all disease, all ills,  
and bodily pains which seek release through death.*

**[Page 596]**

There is here an interesting distinction which should be noted. Death, when it comes, is the result of two things:

1. The fight between the forces, and not between energy and the forces. The area of conflict is the etheric body and the physical body, and no energies are coming in from without because the man is too ill.
2. The loss of the will-to-live. The patient has given in; the internal fight is too much for him; he can bring in no outside energy to combat the warring forces, and he has reached the point where he does not want to do so.

These two phases of the process of dying are indicative of the destiny of the patient, and should be immediately noted by the healer who (when he finds them present) will then apply his skill in aiding the man to die and will not attempt to effect a cure. The door of entry for the life-giving energies is sealed; nothing can enter to aid the healer in his work, and the conflict between the forces-of a general nature or confined to a bitter fight in a particular area-produces so much friction that there is no hope anywhere, except in death. In this sentence, it might be pointed out that disease refers to the point of

friction or of acute trouble; all ills has reference to the general reaction of the man to the area of difficulty and to the general disability produced by the disease, whilst bodily pain refers to the discomfort of the area where the disease is located and which is indicative of its nature. All words in these rules are most carefully chosen, and even if inadequate from the translator's point of view, are not redundant but express different meanings.

*6. The two, the five and then the seven, plus that which they produce, possess the secret.*

**[Page 597]**

The enumeration is in the nature of a summation of what has been previously given, and its most superficial meaning and the one of the most use to the healer could be simply expressed as follows:

The healer must bear in mind the fact of the two major energies which are present in every personality; the soul and the personality rays. He must then bear in mind that to these two he must add three conditioning rays, making the five above mentioned: the mind ray, the ray of the astral body and the ray of the physical body.

This enumeration will usually prove adequate for all ordinary or average people. If, however, the patient is a very advanced person, another form of enumeration will be in order; it will be necessary to add two more energies which will then be present in real potency: the ray of the monad and the ray of the planet, which is the third ray. This planetary ray when very active (as is the case with very advanced persons and those who have attained a high point of general integration) has a potent effect; planetary prana comes in powerfully on the planetary ray, and this can be used to bring about a cure. One reason why the general health of all very advanced people is usually good is that pranic energy from the planet has a free flow through the mechanism. It is this energy which the Master, working through a relatively perfect body, depends upon to keep it in good health. This is a somewhat new piece of information and one which—when recognised—will appear both simple and reasonable. "That which they produce" in this case, and to the healer, means the outer tangible form; there are other significances, but with these we need not here deal.

The "secret" referred to is the revelation of the manner in which good health may be preserved. It is not the secret **[Page 598]** of how to cure the physical vehicle when "bodily ills" are present. But there is a secret of good health which is known to all initiates above the third initiation; and this they can simply employ, if they so choose. However, they may not so choose always unless they are working with other parts of the Plan which have nothing to do with humanity. If they are among those who are occupied with the unfolding consciousness in man and who are workers for and in the human kingdom, they may know the secret but may, at the same time, choose not to profit by it because of the need they feel to be completely identified with mankind; they therefore choose to share consciously all human experience and to die along lines which are common to the rest of men. The entire question of identification lies behind all manifestation; it is identification with or of spirit and matter which is the secret of divine appearance; one of the main causes of disease, as well you know, is the facility with which men identify themselves with the form aspect (with the many localised forms—localised within the personality ring-pass-not). Man neglects to identify himself with the producer of the form, the true spiritual man, and with the energies which he seeks to direct, and which—later in the evolutionary cycle—he is insistent upon directing.

There is also a secret meaning here which relates to the seven rays as they express themselves in the

human kingdom; the knowledge of this secret enables a Master to control epidemics and widespread diseases; with this you are not at this time concerned. Incidentally, the relative freedom from the plagues and epidemics which usually follow in the wake of war has been partly due to the use of this sevenfold knowledge by the Hierarchy, plus the scientific knowledge of humanity itself.

In this connection also (and I mention it simply from the angle of its interest) there are two hierarchical officials—[Page 599] the Mahachohan and His Representative upon the seventh ray—Who are today in possession of this secret in its entirety, and They are aided by five other Masters in applying the gained knowledge. These five Masters are working primarily with the deva evolution, and this is, as you know, connected with form, and in this particular case with the healing devas. These seven Members of the Hierarchy are aided in Their turn by one of the Buddhas of Activity, and also by the representative of the Spirit of the Earth. This again makes the two, the five, and then the seven—a different enumeration, and one which when brought together equals nine, which is the number of initiation. This numerical relationship brings man to the point where he is "initiated into the realm of perfection and knows no further aches or pains, and his mind is thus deflected from that which is below to that which is above."

I have mentioned this phase of mankind's relation to the subject of health so as to show you how subtle and esoteric are the matters with which we are dealing, and so give to the individual patient a sense of proportion, where his bodily ills or even his death are concerned.

*7. This is the fifth Law of Healing within the world of form.*

This fifth law is primarily concerned with the fifth principle of mind or manas; it is this principle which makes a human being what he is; it is this principle which makes him a prisoner within the form and upon the planet, and thus makes him vulnerable and open to attacks upon the form aspect; these constitute part of the agelong action of evil versus good. It is this fifth principle, when controlled and used by the Son of Mind, Who is a Son of God, which will enable the spiritual man to free himself from form of every kind, and therefore from disease and death.

**[Page 600]**

It will be obvious that the healer, as he trains himself in the healing art, has to grasp clearly and candidly certain exceedingly simple yet esoteric facts:

1. That healing is simply and essentially the manipulation of energies.
2. That he must carefully differentiate between energies and forces.
3. That if he seeks real success, he must learn to place the patient as accurately as possible upon the correct rung of the ladder of evolution.
4. That knowledge of the centres is imperative.
5. That he himself must work as a soul through his personality.
6. That his relation to the patient (unless the latter is highly evolved) is a personality one.



7. That he must locate the centre controlling the area which involves the point of friction.
8. That, as with all else in the occult sciences, disease and healing are both of them aspects of the great "relationship" system which governs all manifestation.

If the healer will take these eight points and reflect and brood upon them, he will lay a sound foundation for all work to be done; their relative simplicity is such that it will be obvious that anyone can be a healer if he so chooses and is willing to conform to the requirements. The current idea that a person is a "born" healer, and therefore unique, in reality indicates only that it is one of his main directed interests. Therefore, because of this interest, his attention has been turned towards the healing art and consequently towards contact with patients; owing to the inevitable working of the law which governs thought, he discovers that energy follows his thought and flows through him to the **[Page 601]** patient. When he does this with deliberation, a healing will often follow. Any man or woman—given real interest and prompted by the incentive to serve—who thinks and loves, can be a healer, and it is time that people grasped that fact. The entire process of healing is thought-directed; it concerns the direction of energy currents or their abstraction, and this is another way of speaking about radiation and magnetism. Every initiate is a healer, and the more advanced the initiate the less is he occupied with the intricacies of centres and forces, energies and their direction. He heals automatically, as was the case with the initiate, Peter; of him we read that "the shadow of Peter passing by healed everyone of them."

The major difference to be seen in the interim (an interim of many, many thousands of years) between the type of healing mentioned above and the work of a less advanced healer, will be that those healers who are trained physicians and accredited medical men as well as spiritual healers will have a great advantage over the untrained healer, because their diagnosis of the disease will be more apt to be correct and their powers of visualisation will be greater, owing to their trained familiarity with the structure of the body and their knowledge of morbid pathology. It will be wise, for a very long time to come, for the spiritual healer to work always in collaboration with a trained physician. The healer will provide the required occult knowledge. The time when any nice, kindly and spiritually minded person sets up as a healer should be well-nigh over; any healing practice should be preceded by years of careful study anent the nature of energy, of the ray types, of the centres; a minimum of at least three years should be given to this; when to this is added the science of the trained medical man, graduating from our best medical colleges, you will then have a new and much better treatment of the human vehicle than is now **[Page 602]** the case. Then the healer's orthodox and occult knowledge, his visualising capacity and his power of thought direction will be real and practically effective.

The rule connected with Law V makes clear the need for this occult knowledge, for it states very definitely certain fundamental injunctions.

### RULE THREE

Let the healer concentrate the needed energy within the needed centre. Let the centre correspond to the centre which has need. Let the two synchronise and together augment force. Thus shall the waiting form be balanced in its work. Thus shall the two and the one, under right direction, heal.

This rule presupposes a knowledge of the centres, and this knowledge is, as you well know, still embryonic; all that is known in most cases is the location of a centre. This, however, especially with

untrained healers, is sufficient. Too detailed a knowledge of the formation, condition and responsiveness of a centre would handicap the healer, for his thought would be deflected to the detail of the form and away from the energy and its movements.

The rule here requires that the healer, having aligned himself with the soul and "tapped" soul energy (thereby making himself a channel for spiritual force), directs this energy into that one of his own centres which corresponds to the centre conditioning the area of the point of friction. If the disease or physical trouble is stomachic, for instance, or related to the liver, the healer will direct his soul energy into the solar plexus centre, situated in the etheric spinal column. If the patient should be suffering from difficulty in the heart or the lungs the healer will use the heart centre, employing the throat centre for diseases of the bronchial tract, the throat, the mouth or the ears.

### [Page 603]

Two things, therefore, become of importance in connection with the healer himself:

1. He must know as accurately as possible his own point of development, for that will indicate to him capacity or non-capacity to work with any or with all the centres. In order to use any of his centres in the healing work, the healer must have awakened them in some measure and be able, consciously and by the power of thought, under the agency of the will, to focus energy in whichever centre he chooses. This does not mean that all the centres are awakened and truly functioning. It should, however, mean (if he is to heal at all) that he is not confined to the sole use of the centres below the diaphragm but that, by an effort of the spiritual will, thought can be channelled into the higher centres. Many aspirants can do this with greater facility than they believe.

2. The healer, as he channels energy into some centre, prior to directing it to a centre in the patient's body, must run no risk of his personal overstimulation. This is a very important point. So much disease and physical difficulty among ordinary people is abdominal, necessitating the constant use of the solar plexus centre by the healer; this could bring about a grave condition of overemotionalism and even acute astralism on the part of the healer. He would then be the victim of his good intentions and of his spiritual service, for the consequences would all the same be bad; energy is an impersonal force and a purely impersonal agency. Purity of intention, selfless service and goodwill are no true protection, in spite of the platitudes of the sentimental occultist. In fact, the presence of these desirable conditions only increases the difficulty, for soul energy will pour in with [Page 604] great force. An understanding of the risks involved, a sane appraisal of possibility and a scientific and technical understanding of protective measures will be given to the healer towards the latter end of his training. For the present, and because the danger is not at this time so great (owing to lack of potency in people's thinking and their inability to direct thought) the major protective measure consists in the ability of the healer to hold his consciousness steady in the head centre with the "eye of direction" turned to the needed centre. This involves a dual focus, and for the ability to do this the healer must strive.

It is here that the healer distinguishes between the processes of radiation and magnetisation. Having concentrated soul energy in the appropriate centre, through the power of direction from the head (the seat of soul energy) and by the potency of thought, the process of radiation ends. This radiation has passed through two stages:

1. The stage wherein the soul radiated energy into the head centre.

2. The stage wherein the healer directs a ray of that energy from the head centre into the "needed centre"; it is there focussed and held steady.

From that appropriate centre the stage of synchronisation with the corresponding centre in the patient's body is established; this is done, not by the healer sending a ray into that centre, but because the potency of the healer's centre evokes response from that of the patient; it acts like a magnet, drawing forth a definite radiation from the patient. This radiation, esoterically, "lights up" the point of friction in the surrounding area and—were the healer clairvoyant would thus enable him to see more clearly the seat of the **[Page 605]** trouble and, therefore, to arrive at a more accurate diagnosis. Ordinarily, the spiritual healer is depending upon the diagnosis of the medical man in attendance, if he is not one himself.

The interplay is now established between the healer and the patient and upon etheric levels. The energy of their two synchronised centres is now en rapport, and the healer has at this point to determine whether the treatment requires an expulsive technique or a stimulating one. He has therefore to ascertain whether the patient's centre is overstimulated and if some of the surplus energy should consequently be driven out or abstracted, or whether there is a condition of devitalisation and the energy of the centre involved requires a deliberate augmenting.

There is, however, a third possibility mentioned here which is slower, but in practically every case is more desirable; it is the attainment of that balance of energies (between the healer and the patient) which will hold the energy in the area of the point of friction and permit nature itself to bring about an unassisted cure. This is possible only when the rapport between the patient and the healer is complete. Then the sole task of the healer is to hold the situation steady, give the patient confidence in the powers inherent within him, and encourage a period of patient waiting. The cure then is more lasting, and there is no sense or period of psychic shock, which can be the case if sudden stimulation or drastic expulsion is employed.

We have noted here, as you see, three modes whereby the healer employs the force focussed, by direction, in his centres:

1. For the expulsion of surplus energy in an overstimulated centre.

**[Page 606]**

2. For definite processes of stimulation of the patient's centres.

3. To preserve a state of equilibrium wherein natural healing can take place.

In the first case, the healer deliberately increases the potency of the energy stored in his centre, so that it becomes exceedingly magnetic and abstracts the oversupply of energy in the patient's centre; in the second case, the healer sends a powerful ray of his own energy into the corresponding centre in the patient's body. This is an act of radiation and is very effective; in the third case, an interplay is set up which preserves balance, and furthers steady and normal activity in the centre controlling the area of trouble.

You will note also how all these processes (and they are relatively simple when grasped) are dependent upon the decision of the healer. It is here that mistakes can be made, and the man who is seeking to

work along the lines I indicate would be well-advised to move slowly and with due caution even at the expense of being ineffectual and unsuccessful. It is better to have no effect upon the patient and his condition than by the potency of one's unwise decision, the power of one's thought and the focus of one's direction, to hasten the patient's death by the sudden abstraction of needed energy or by the stimulation of a centre already overstimulated and overactive.

In the last analysis the aim in the three modes of aiding the patient by direct work with the centres involved, is to bring about a balanced and wholesome activity. This is more easily achieved in the case of an advanced person than in the case of the individual in whom the centre is normally inactive and unawakened and where the difficulty is more apt to be due to the action of some of the twenty-one minor centres situated in the body than to that of the seven major [Page 607] centres. In these cases, the patient can far more easily be helped by orthodox medicine and surgery than by any processes of spiritual healing. It is for this reason that the spiritual header is only now becoming important and his work in any way possible. This is owing to the rapid spiritual development of humanity, which enables men, for the first time and on any substantial scale, to take advantage of these laws and rules.

In the last sentence in Rule Three, the meaning of the two and the one is that the combined energy within the healer—soul energy focussed in the head centre and the energy of the "needed centre," plus the energy of the centre which controls the point of friction in the patient's body is responsible for the healing, providing it is the destiny of the patient to be healed.

#### LAW VI

*When the building energies of the soul are active in the body, then there is health, clean interplay and right activity. When the builders are the lunar lords and those who work under the control of the moon and at the behest of the lower. Personal self, then you have disease and ill health and death.*

This is a most interesting law, because it deals basically with causes, primarily with causes over which the average person has no conscious control, and because it occultly gives a picture in miniature or microcosmically of the universal or macrocosmic situation. It deals with the entire problem of evil, or pain and suffering (the great mysteries of our little planet) in a few sentences, but they are sentences conveying vast implications. The very simplicity of this great natural law veils the far-reaching significances of its normal working. It says the following things quite simply, and I enumerate them because the breaking down of a paragraph [Page 608] into its clear and simple statements is a sound way to arrive at understanding:

1. When the soul controls the form involved, there is health.
2. The soul is the builder of the form, the constructive force in manifestation.
3. This is true of both the microcosm and the macrocosm.
4. The results are wholeness, right relation and correct activity.
5. When the soul is not in control, and the forces of the form nature are therefore the controlling factors, there will be ill health.

6. The builders of the form are the "lunar lords," the physical, astral and mental elementals.
7. These, in their triple totality, compose the personality.
8. They are occultly under the direction of the moon, the symbol of form, called often the "mother of the form."
9. The emanation coming from the moon has in it the seeds of death and disease, because the moon is a "dead planet."

It all comes back again, as you will note, to the source of the major energy controlling the body. Though the soul is the source of all life and consciousness, for aeons all the soul does is to preserve the form in life and in consciousness, until such time that it has reached the stage in evolution where it is a useful and suitable instrument (and will become increasingly so) for the soul to employ as a medium of expression and service. Karma determines then the quality and nature of the physical body. It can be healthy because it has not been misused in the particular life or lives conditioning a particular incarnation, or unhealthy because it is paying the price of error. Good health is not necessarily dependent upon conscious soul contact. **[Page 609]** That can and does produce good health, but it is also dependent, in the majority of average cases, upon the life and intentions of the personality—in this life and in previous lives; it is not until the will of the personality is towards spiritual betterment and a cleaner, purer life that the soul can be of real assistance.

This law carries also the implications of that basic relation which makes the threefold form of the man an integral part of the macrocosmic whole. All forms in all kingdoms are built by the lunar lords under an impulse emanating from the planetary Logos, working in cooperation with the Spirit of the Earth—the sumtotal of all the lunar lords and of the three types of energised substance which go to the creation of the physical, astral and mental bodies. The relation of the planetary Logos to this Spirit of the Earth (the relation of an evolutionary Being to an involutory entity) is a reflection (distorted and under the influence of glamour) in the three worlds of the relation of the soul to the personality elemental. It is most useful for the healer to realise that in handling disease he is in reality handling involutory lives and attempting to work with elementals. The natural trend of these elemental lives, all of them upon the involutory arc, is to block and to frustrate his efforts and the efforts of the soul, and this—for them—is their way of evolution; it is that which will eventually bring them on to the evolutionary arc.

When the time comes that the soul can assume conscious control within and over the form, and can eventually create a form which is adequate to its spiritual needs, it will be because the elementals which are the sumtotal of the personality elemental have reached a point in their development where they are ready to move on to the path of return. The work of the soul is never the purely selfish one of having a medium of expression in the three worlds, as might sometimes **[Page 610]** appear to the casual and superficial thinker. That is entirely incidental from the angle of the soul; it is a needed activity, but it involves also the sacrificial work of salvaging substance and forwarding the evolution of matter. As the Old Commentary expresses it: "The Mother (substance-matter) is saved by the birth of her Son (the Christ within, the spiritual consciousness)." This is true of the macrocosm as well as of the microcosm.

Here lies the secret of planetary suffering and of death. Our planetary Logos (viewing the truth from the angle of the macrocosm) is, as you know, one of the "imperfect Gods" of The Secret Doctrine,

although perfect past our human comprehension—the comprehension of a unit in one of the kingdoms which constitute His body of manifestation. There is still no true balance between spirit and matter, though the point of balance has almost been achieved; the involutory forces are still potent and the spiritual energies are still frustrated, though far less so than earlier in human history; the next great human race, following on our present one, will see a point of balance reached which will usher in the so-called golden age. Points of friction will then be far fewer upon the planet and therefore in individual man; areas of frustration and of futile activity will die out. This can be seen working out in the body of an advanced person or an initiate to a great extent and for long periods in their incarnations; paralleling correspondences are as a general rule accurate.

This law gives an amazing picture, and one too which is full of hope, particularly if one considers certain facts which are present in the world today and compares them with conditions hundreds of years ago. The consciousness of humanity is awakened everywhere; the most undeveloped races are in process of achieving education, involving necessarily the discovery of the mind; goodwill is being recognised [Page 611] as necessary to world unfoldment, and men are finding that "no man liveth unto himself"—or any nation either; they are registering the fact that it is simply commonsense and the part of wisdom to better conditions for all men everywhere. This is a new attitude and a fresh and most hopeful approach. Men are learning to know and understand each other; nations are arriving at a closer contact with one another; statesmen of all nations are wrestling together and in joint conclave with the problem of bettering human living conditions; everywhere there is thought, there is appraisal, and there is the struggle for freedom and for the truer values. What is all this but the effort of the soul of humanity to kill out disease, restore unhealthy areas to health and eliminate points of friction? Is not this what the spiritual man who is ill is seeking to bring about in his own body, and what the healer is attempting to aid him to do?

In so doing, the "lunar lords" and the forces of substance must eventually yield to the energy of the soul, and are benefited, whether they are microcosmic forces or macrocosmic.

One of the things which frequently puzzle students is the statement that the dense physical body is not a principle. H.P.B. states this fact with emphasis; people are apt to think (unless they are theosophical fanatics) that he was incorrect or was intentionally misleading students. One of the points, little understood, is the nature of a principle. Yet only by understanding what a principle is can the beauty and accuracy of his statement be grasped. What, in the last analysis, is a principle? A principle is that which, macrocosmically speaking, is being developed upon each plane of our seven planes—the seven subplanes of the cosmic physical plane. It is the germ or the seed on each subplane which embodies some aspect of the divine unfolding consciousness; [Page 612] it is that which is fundamentally related to some form of sensitivity; it is that to which the bodies, as they evolve, find that they can respond. A principle is a germ of awareness, carrying all the potentiality of full consciousness on some particular level of divine activity. It is that which makes knowledge and conscious response to environment possible; it is that which connotes a sequential and "unrolling" sensitive activity, resulting in divine understanding, possible and inevitable.

The physical body, and to a far less extent the astral and mental bodies, are automatic in their activity as aspects of a divine response apparatus, of a mechanism which enables the Heavenly Man, the planetary Logos and the spiritual man to register conscious response to that which is to be contacted under the divine plan and through the medium of a mechanism. At present, the physical body is the only one which is as yet so fully developed that it has in this planetary scheme of ours no further



evolutionary development, except in so far as the spiritual man can affect stand most of the effect is produced in the etheric body and not in the dense physical. This is a point little grasped but of major importance.

The dense physical body reached its high point of development and of interest (from the angle of mental attention and of hierarchical action) in the previous solar system. It was then the divine goal of the entire evolutionary process. This is not an easy point for humanity today to grasp. It is not possible or advisable for me to indicate the evolutionary stages through which this divine mechanism passed in preparation for the task to be undertaken in the present solar system. In this divine incarnation of our planetary Logos through the medium of this little planet, the Earth, the physical body is not a goal, but simply something which exists and must be accepted, and which must be adapted and **[Page 613]** incorporated into the general evolutionary plan. That plan has to do entirely with consciousness. The physical body is simply (no more and no less) the vehicle of consciousness upon the physical plane, but the emphasis of attention is the etheric body as an expression of the subtler vehicles and their state of embodied consciousness. The physical body is important because it has to house and respond to every type of conscious response, from that of the lowest type of human being up to and inclusive of the consciousness of an initiate of the third degree. The bodies and forms of the indwelling conscious life in the three subhuman kingdoms have an analogous but less difficult problem; I am here, however, considering only the physical body of a human being, which is not a principle because it is not in any way a goal; it is not the seed or germ of anything. Any changes wrought in the physical body are secondary to the goal of conscious response to the revelation of an emerging divinity. I have felt it necessary to emphasise this because of the confusion in men's minds anent the subject. To sum up: the physical body is not a principle; it is not a main object of attention of the aspirant; it automatically responds to the slowly unfolding consciousness in all the kingdoms of nature: it constantly remains that which is worked upon and not that which has an innate influence of its own; it is not important in the active process, for it is a recipient and not that which initiates activity. That which is important is the unfolding consciousness, the response of the indwelling spiritual man to life, circumstances, events and environment. The physical body responds. When the physical body becomes, in error, the object of attention, retrogression is indicated; and this is why all profound attention to the physical disciplines, to vegetarianism, to diet and to fasting, and to the present modes of (so-called) mental and divine healing, are undesirable **[Page 614]** and not in line with the projected plan. Therefore undue consideration and excessive emphasis upon the physical body is reactionary and is like the worship of the golden calf by the children of Israel; it is reversion to that which at one time was of importance but today should be relegated to a minor position and below the threshold of consciousness.

I have dealt with this here because in Law VII the fact of the endocrine glands is brought to our attention, and it is necessary that we approach this subject from the right point of view. The endocrine glands are a tangible part of the physical body; they are therefore a part of that created manifestation which is not regarded as a principle. They are, however, effective and potent and may not be ignored. It is essential that students regard these glands as effects and not causes of events and happenings and conditions in the body. The physical body—no matter what its victims may believe and declare—is always conditioned by inner causes; it is never, intrinsically, itself a cause. It is, in this solar system and on our planet, automatic and affected by causes generated on the inner planes or by the action of the soul. Please note the importance of this statement. The physical body has no true life of its own, but is simply—in this cycle—responsive to impulses emanating from elsewhere. Its achievement and its triumph is that it is an automaton. If you can grasp this adequately, we can safely proceed to the consideration of Law VII and Rule Four.

## LAW VII

*When life or energy flows unimpeded and through right direction to its precipitation (the related gland), then the form responds and ill health disappears.*

One of the interesting factors which students should note is the doctrine of intermediaries which is to be found [Page 615] in such rich abundance and is regarded as of such vital importance in all occult teaching. It has been emphasised (though erroneously interpreted) in the Christian teaching anent the Christ; Christianity has presented Him as acting as the intermediary between an angry God and a pitiful and ignorant humanity. Such was by no means the intent of His coming or of His work, but into the real meaning I need not enter here. I have dealt with this theme elsewhere in connection with the New world Religion.\*

It has been taught also in the esoteric presentation (and this is closely allied with the Christian doctrines) that the soul is the intermediary between the monad and the personality; the same idea is also found in many other religious presentations, i.e., the Buddha is shown as the intermediary between Shamballa and the Hierarchy, acting in this capacity once a year; the Hierarchy itself is the intermediary between Shamballa and Humanity; the etheric plane (and by this I mean the cosmic, planetary and individual etheric vehicles) is the intermediary between the higher planes and the dense physical body. The whole system of occult or esoteric revelation is based on this wonderful doctrine of interdependence, of a planned and arranged conscious linking, and of the transmission of energy from one aspect of divine manifestation to another; everywhere and through everything is circulation, transmission, and modes of passing energy from one form to another form, and always through an appropriate mechanism. This is true in the involutory sense, in the evolutionary sense, and in a spiritual sense also; this latter is slightly different to the other two, as all initiates of the higher degrees know well. An entire thesis upon transmitting agencies could be written, and it would include, finally, the doctrine of Avatars. An Avatar is one [Page 616] who has a peculiar facility or capacity (besides a self-initiated task and a preordained destiny) to work with energies, transmitted via the etheric body of a planet or of the solar system; this, however, is a deep mystery. It was demonstrated in a peculiar manner, and in relation to cosmic energy, by the Christ Who, for the first time in planetary history, transmitted the cosmic energy of love directly to the physical plane of our planet, and also in a peculiar manner to the fourth kingdom in nature, the human. This should indicate to you that though the love energy is the second aspect of divinity, the Christ embodied and transmitted four qualities of this aspect to humanity, and consequently to the other kingdoms in nature—the only four which humanity could absorb. Only one of these four is as yet beginning to express itself—the quality of goodwill. The other three will later be revealed, and one is related in a peculiar sense to the healing quality of love. According to The New Testament, this quality was called by the Christ "virtue" (a somewhat inaccurate translation of the word originally used); Christ employed it when healing force had been taken from Him and He said "virtue has gone out of me."

I have called this to your attention because this truth is directly related to this seventh law. We have seen, in connection with all the healing processes, that the dense physical body is regarded esoterically as simply an automaton; it is only a recipient of transmitted energies. We have seen that the etheric body in or "substanding" every form is itself a structure for the transmission of energies coming from some source or another—the source being primarily the point where the life within the form lays its

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\* *The Problems of Humanity*, chapter VI. *The Reappearance of the Christ*, Chapter V.

basic emphasis. For the average human being, this is usually the astral body, from which astral or emotional energy emanates and finds anchorage, prior to transmission into the [Page 617] etheric body. There will be, however, in the majority of cases, a greater or less admixture of mental energy. Later, soul energy, reinforced (if I may use such a word) by the purified mind and transmitted through the personality, will condition the etheric body and control, consequently, the activities of the physical vehicle.

This law brings to our attention the fact that the dense physical body, under the impact of subjective energies, in its turn produces a "structure for transmission" and automatically repeats the activity of the etheric body. It creates (in response to the inflow of energies from the etheric body, via the seven major centres) a dense physical interlocking structure, to which we have given the name "the endocrine glandular system." These glands—in their turn and in response to the inflaming energy from the etheric body—produce a secretion which is called a secretion of hormones, and this the glands transmit directly into the blood stream.

It is not my intention to be overtechnical in my consideration of this subject; I write for the lay reader, and not for the medical profession, who are frank to admit how little they know, as yet, anent this subject. The medical research worker knows little anent the relation of the endocrine glands to the blood and to the total physiology of the human being; he knows little anent the relation of the various glands to each other; these constitute an interlocking directorate of vital importance, linked and united, animated and directed by the seven etheric centres. This is a factor naturally overlooked by the orthodox scientist in this field, and until he recognises that which produces the endocrine glands he will remain totally at sea as to cause and true results. The glands are direct precipitations of the seven types of energy flowing through the seven etheric centres. They control all the areas of the body. In their creation [Page 618] you have a definite expression of the radiatory and the magnetic activity of all energies, for they are produced by radiation from the seven centres, but their effect—individual and combined—is magnetic. The radiation abstracts dense physical atoms and focusses them in the correct area in the physical body, so that they can act as distributors into the blood stream, and therefore into the dense physical body, of one aspect of the inflaming energy. I would have you note that only one aspect of the energy is thus distributed—that which corresponds to the third aspect of active intelligent substance; the other two latent aspects are distributed as pure energy, affecting areas but not affecting any localised focal point. A gland is such a localised focal point. I am anxious for this subject of the glands and their relation to the centres to be correctly understood. The entire subject is closely related to the art of healing; one of the effects of the application of the healing energy (through the medium of any centre conditioning the area wherein the point of friction is located) is the stimulation of the related gland and its increased activity. The glands are intermediaries, in the last analysis, between the healer and the patient, between the centre and the dense physical body, and between the etheric body and its automaton, the receiving dense physical vehicle.

In continuing our consideration of the immediate transmitting agency of the centres into the blood stream (the endocrine glands) I would like to point out that the centres work through this endocrine system through direct impact, through a ray or stream of energy, emanating from the central point within the centre. Through this medium they condition and control entire areas of the body and they do this through those aspects of the centres which we symbolically call the "petals of the lotus." In a point at the very centre of the lotus the life force is focussed, and as [Page 619] it passes outward into the related gland, it takes on the quality of the energy for which the centre is responsible, because life force is essentially unqualified. The ray of life, if one may call it so, which is found at the heart of each

centre, is identified monadically with its source, and possesses (when brought in contact with its petals) one major innate quality of attractive energy; all energy emanating from the one source in this solar system, is related to the energy which we call Love, and this energy is magnetic attraction. The petals of the lotus, and the area of surrounding energy which constitutes the form of the lotus, are qualified by one of the seven subsidiary types of energy; these emanate from the seven Rays which emerge out of the one Source, as Representatives of the manifold Creator.

Within the solar system, as you know, are to be found the seven sacred planets, which are the custodians or the expression of these seven rays, of these seven qualities of divinity. Within our planet, the Earth (which is not a sacred planet), there are likewise seven centres which become, as evolution proceeds, the recipients of the seven ray qualities from the seven sacred planets, thus providing (within the solar ring-pass-not) a vast interlocking system of energies. Three of these centres, representing the three major rays, are well known to you:

1. Shamballa..... The ray of power or purpose. The first aspect.  
The energy of will.
2. The Hierarchy .....The ray of love-wisdom. The second aspect.  
The energy of love.
3. Humanity..... The ray of active intelligence. The third aspect.  
The energy of mind or thought.

### **[Page 620]**

there are four other centres, and these, with the above three, constitute the seven centres, or the seven planetary focal points of energy, which condition the bodily manifestation of our planetary Logos. Through them the Lord of the World, working from His Own level on a cosmic plane and through His divine Personality, Sanat Kumara, carries out His purposes upon our planet.

Similarly, within the microcosm, man, the correspondences to these seven centres are to be found. Therein likewise are seven major centres, and they are the recipients of the energy emanating from the seven planetary centres, the custodians of the seven aspects of ray force; these seven energies—at various stages of potency—condition the man's expression in the three worlds, make him what he is at any given moment whilst in incarnation, and indicate (by their effect or lack of effect upon the centres) his point in evolution.

Two of these centres in the human being are to be found in the head, and the other five are to be found up the spinal column. This spinal column is the physical symbol of that essential alignment which is the immediate goal of directed relationships, carried forward in consciousness by the spiritual man and brought about as a result of right meditation.

Meditation is a technique of the mind which eventually produces correct, unimpeded relationship; this is another name for alignment. It is therefore the establishment of a direct channel, not only between the one source, the monad, and its expression, the purified and controlled personality, but also between the seven centres in the human etheric vehicle. This is—perhaps astonishingly to you—putting the results of meditation on the basis of physical, or rather of etheric, effects, and may be regarded by you as indicating the very lowest phase of such results. This is due to the **[Page 621]** fact that you lay the emphasis upon your mental reaction to the produced alignment, on the satisfaction you acquire from such an alignment, in which you register a new world or worlds of phenomena, and on the new

concepts and ideas which consequently impinge upon your mind. But the true results (as divine and as esoterically desirable) are correct alignment, right relationship, and clear channels for the seven energies in the microcosmic system, thereby bringing about eventually a full expression of divinity. All the seven centres in the etheric vehicle of the Christ were rightly adjusted, correctly aligned, truly awakened and functioning, and properly receptive of all the seven streams of energy coming from the seven planetary centres; these put Him en rapport, therefore, and in full realised contact, with the One in Whom He lived and moved and had His being. The physiological result of this complete "esoteric surrender of the seven" (as it is sometimes called) to the incoming spiritual energies, in their right order and rhythm, was the appearance in the Christ of a perfect endocrine system. All His glands (both major and minor) were functioning correctly; this produced a "perfect man"—physically perfect, emotionally stable and mentally controlled. In modern terms, the "pattern of the behaviour" of the Christ—due to the perfection of His glandular system, as an effect of correctly awakened and energised centres—made Him an expression of divine perfection to the entire world; He was the first of our humanity to arrive at this point in evolution, and "the Eldest in a great family of brothers," as St. Paul expresses it. The current pictures of the Christ testify to their own complete inaccuracy, for they bear no witness to any glandular perfection; they are full of weakness and sweetness, but show little strength, alert power and aliveness. And the promise has gone forth that as He is, so may we be in this world.

### [Page 622]

This is a promise which lies behind the right understanding of the science of the centres; the factual reality of the centres will be proven to all men when the centres are gradually brought under control of the soul, are correctly and scientifically energised and brought to a condition of true "livingness," and begin to condition the entire area of the body in which a centre is found, and—between them—bringing every part of the human body under their radiatory and magnetic influence.

It is the centres which hold the body together and make it a coherent, energised and active whole. As you know, when death takes place, the consciousness thread withdraws from the head centre and the life thread withdraws from the heart centre. What has not been emphasised is that this dual withdrawal has an effect upon every centre in the body. The consciousness thread, anchored in the head centre, qualifies the petals of the lotus called in the oriental literature the "thousand-petalled lotus," and the petals of that lotus have a relationship and a definitely qualifying effect (both radiatory and magnetic) upon the petals in every one of the other major centres within the etheric body; the head centre preserves them in qualifying activity, and when this quality of conscious response is withdrawn from the head centre an immediate effect is felt in all the petals of all the centres; the qualifying energy is withdrawn, leaving the body via the head centre. The same general technique is true of the life thread which is anchored in the heart, after passing (in alliance with the consciousness thread) into and through the head centre. As long as the life thread is anchored in the heart it energises and preserves in livingness all the centres in the body, sending out its threads of life into a point which is found at the exact centre of the lotus, or at the heart of the centre. This is sometimes called "the jewel in the lotus," though the phrase [Page 623] is more frequently applied to the monadic point at the heart of the egoic lotus on its own plane. When death takes place and the life thread is gathered up by the soul and withdrawn from the heart into the head and from thence back into the soul body, it carries with it the life of each centre in the body; therefore, the body dies and disintegrates, and no longer forms a coherent, conscious, living whole.

Related to these centres, and reacting in strict unison with them, is the endocrine or glandular system, through which system—during incarnation—life or energy flows unimpeded and under right direction



in the case of the highly developed man, or impeded and imperfectly directed in the case of the average or undeveloped human being; through this system of glandular control, the human form responds or does not respond to the surrounding world energies. In connection with our present theme of healing, a man can be sick and ill or well and strong, according to the state of the centres and their precipitation, the glands. It must ever be remembered that the centres are the major agency upon the physical plane through which the soul works, expresses life and quality, according to the point reached under the evolutionary process, and that the glandular system is simply an effect—inevitable and unavoidable of the centres through which the soul is working. The glands therefore express fully the point in evolution of the man, and according to that point are responsible for defects and limitations or for assets and achieved perfections. The man's conduct and behaviour upon the physical plane is conditioned, controlled and determined by the nature of his glands, and these are conditioned, controlled and determined by the nature, the quality and the livingness of the centres; these, in their turn are conditioned, controlled and determined by the soul, in increasing effectiveness as evolution proceeds. Prior to soul control, they are conditioned, qualified **[Page 624]** and controlled by the astral body, and later by the mind. The goal of the evolutionary cycle is to bring about this control, this conditioning, and this determining process by the soul; human beings are today at every imaginable stage of development within this process.

I realise that much of the above is well known and in the nature of repetition. But I have felt it essential to repeat the story so that there may be a fresh clarity in your thinking.

It will be apparent to you also that the karmic process in any individual life must therefore work out through the medium of the glands, which condition the reaction of the person to circumstance and events. The results of all previous lives and of all activities carried on during those lives have been registered by the Lords of Karma; karmic law works in close cooperation with the lunar Lords, who build and construct the bodies which constitute the personality; later, the law works in an even closer cooperation with the soul purpose. The whole problem is necessarily most intricate and difficult. All I can do is to give certain indications.

It is with this system of centres and their externalised effects, the glands, that the healer has to work and which he has to take into most careful consideration; all stimulation which he may be able, for instance, to convey to a centre in the patient's body, or all abstraction of energy from a centre, will have a most definite effect upon the allied or related gland, and therefore upon the secretion which that gland is in the habit of pouring into the blood stream.

As again you know, the seven major centres and their allied glands are as follows:

1. The head centre. .... The pineal gland.
  2. The ajna centre ..... The pituitary gland.
  3. The throat centre ..... The thyroid gland.
  4. The heart centre..... The thymus gland.
- [Page 625]**
5. The solar plexus centre. .... The pancreas.
  6. The sacral centre ..... The gonads.
  7. The centre at base of spine .... The adrenal glands.



There are also other centres and many other glands in the body, but these are the seven with which the healer works; the minor or subsidiary glands are conditioned by the centre controlling the area in which they are located. The healer, however, refuses to complicate his thinking with the multiplicity and detail of the other lesser glandular system and with the intricacies of lesser interior relationships. The above list gives also the centres and glands which basically determine the state of health—good, indifferent or bad—and the psychological equipment of a man. Students should bear in mind that the primary effect of the activity of the glands and of their secretions is psychological. A man is, upon the physical plane, emotionally and mentally what his glandular system makes him, and incidentally what they make him physically, because that is frequently determined by his psychological state of mind and emotions. The emphasis of the self-centred ordinary man is largely upon the physical vehicle, and he pays little or no attention to the balance or the imbalance of his endocrine system or setup (if I may use that word) from the angle of its determining his psychological effect upon his fellow men. It is not my intention to analyse the various glands, noting how they respond to the awakened or the unawakened condition of the centres, or how they limit or implement the responsiveness of the man to his environment or determine his interpretation of life and the passivity or the activity of his daily reactions to events and circumstance. A man, it may emphatically be stated, is what his glands make him, but they, in their turn, are only the effects of certain inner potent **[Page 626]** sources of energy. Again, as you see, I repeat this vital truth.

It is for this reason that medical science will eventually find the truth (and already they are sensing it) that it is impossible to fundamentally change the personality and the physical equipment of a man through treating the glands themselves; little real progress has been made along this line during the thirty or forty years during which the endocrinologists have considered and investigated this subject. Certain things have been found out; certain results of the activity or the inactivity of the glands have been noted; certain types of people have been recognised as illustrative of glandular activity or passivity; ameliorative measures have been applied and the action of a gland has been stimulated or retarded (with good or bad effects) through various methods and types of medication. Beyond this little is known, and the best minds in this particular field are conscious of the fact that they are face to face with a terra incognita. This situation will remain as it is until modern medical science recognises that the world of causes (as far as the endocrine glands are concerned) is the etheric body with its seven centres; they will then register the fact that all work in relation to the glands must be shifted away from the seven effects or precipitations of the centres on to the centres themselves.

The healer, therefore, ignores the gland involved and deals directly with the centre which conditions the "point of friction" and controls the area under its influence; this necessarily includes the gland which the centre has created, formed or precipitated and energised.

The concept in the mind of the healer should be, as this law indicates, that an unimpeded channel or a clear passage must be formed along which health-giving life may flow from the "needed centre" in the healer's etheric body **[Page 627]** to the allied centre in the body of the patient and from thence into the blood stream, via the related gland. Forget not, the truth remains eternally right that the "blood is the life"—even if as yet inexplicable in its implications from the angle of the esotericist as well as from the angle of medical science.

Healers have to learn to work with the life principle, and not with some vague energy which is set in motion by the power of thought or by the potency of love, as is the case presented today by the various healing systems of the world which mankind has evolved. This life principle is contacted and set in

motion by the mode of clearing certain etheric channels within the etheric structure which underlies every part of the patient's body. This clearance is not brought about by thinking health or by affirming divinity or by eliminating "error" in the mental approach, but by the much more prosaic method of directing streams of energy via certain centres, and thus affecting certain glands in the area of the physical body which is diseased and the seat of trouble, pain and distress.

That thought or correct thinking is involved is necessarily true; the healer has to think clearly before he can bring about the desired results, but the energy poured into the patient's vehicle is not mental energy, but one of the seven forms of pranic or life energy. This travels along the line of force or the channel which relates and links all the centres and connects those centres with the glands. Forget not that this constitutes an interlinking and interlocking directorate of the following systems, and that—from the point of view of the esotericist—these systems are symbols of great cosmic processes:

1. The etheric body, as a whole, with its channels and communicating lines of energy which underlie every part **[Page 628]** of the human body.
2. The seven related centres, each specifically qualified and each in touch, via the etheric fibres or threads of force, with each and every centre.
3. The nadis, that system of slightly denser etheric channels or tiny threads of force which underlie the entire nervous system; they underlie every type of nerve and every type of nerve plexus.
4. The nervous system itself, which is found extending its radius of influence throughout the entire body of a man.
5. The endocrine or glandular system.
6. The blood stream, the recipient of streams of living energy from the endocrine system, via what are called the hormones.
7. The interrelated sumtotal, which is the divine manifestation of the spiritual man in any incarnation and at any point in evolution.

Therefore, two great streams of energy permeate and animate this entire aggregation of systems: the life stream and the consciousness stream. One works through the nervous system (the consciousness stream) and the other through the blood stream. Both are in fact so closely related and allied that, in action, it is not easy for the ordinary man to differentiate between them.

The healer, however, does not work with the consciousness aspect; he works entirely with the life aspect; the perfect healer (something at present nonexistent) works through the closed and sealed point within the centre (the very heart of the centre). There the point of life is to be found. From this point within the centre, life rays out into the petals of the lotus, and the combination of the life at the centre and the consciousness, inherent in the petals, is the source of the living, breathing, sensitive human **[Page 629]** being—from the physical angle—and this the healer must recognise.

Behind this livingness and this consciousness is the Being, the spiritual man, the actor, the one who feels (in varying degrees), and the thinker. The simplicity of the above statement is somewhat

misleading, as there are other factors and relationships and other energies which must be considered, but it is nevertheless basically true, and upon this truth the healer can act.

It is interesting to point out that the Great Invocation now being distributed in the world is based upon this same fundamental concept of great systems, conditioning humanity as a whole, which can be energised by the inflow of streams of energy, bringing new life and health to the entire body of humanity via the planetary centres of divine livingness and consciousness.

Rule Four which accompanies Law VII is of major importance. This is because of its extreme simplicity, and because, if comprehended and followed, it forms a bridging rule between the subjective and the objective methods of handling disease. The law which we have just considered was also exceedingly simple and direct, and in its implications related to the subjective nature and the objective form. Students should not be deceived by simplicity and by plain, direct statements. There is a tendency to regard esoteric teaching as necessarily abstruse and indirect, requiring always the use of the "esoteric sense" (whatever is meant by that) in order to arrive at understanding. Yet the more advanced the teaching, very frequently the more simply is it expressed. Abstruseness is related to the ignorance of the student-not to the mode of presentation of the teacher. This rule runs as follows:

**[Page 630]**

#### RULE FOUR

A careful diagnosis of disease, based on the ascertained outer symptoms, will be simplified to this extent-that once the organ involved is known, the centre in the etheric body which is in closest relation to it will be subjected to methods of occult healing, though the ordinary ameliorative, medical or surgical methods will not be withheld.

This rule requires little elucidation, for it is composed of clear, concise instructions. Let us list these instructions:

1. There must be careful diagnosis, based on the ascertained outer symptoms.
2. The organ which is the seat of the trouble must be located. Both these activities concern the dense physical body.
3. The centre in the etheric body closest to the area of the trouble will next receive attention.
4. Methods of occult healing are then employed, directed to the stimulation, or the reverse, of the centre involved.
5. Simultaneously, all outer orthodox methods are employed.

It is on this question of careful diagnosis that most modern so-called healers go astray. They do not know enough about the physical body, about the pathology of disease, about the primary or secondary symptoms, to determine the nature of the difficulty. This is because the usual healer has not had medical training, and at the same time he is not psychically equipped to arrive at a true diagnosis in an occult manner. He therefore falls back on the general assumption that the patient is sick, that the seat of the trouble appears to be in such or such an area of the physical body, that the patient complains of

certain pains and aches, and that if the patient can be rendered acquiescent enough, [Page 631] if he can grasp (along with the healer) the fact of his divinity—and who can, my brother?—then if he has faith in the healer, he can assuredly be healed.

The outstanding thing usually to note is the ignorance of both the patient and the healer; the thing to be deplored is the assumption of the healer that, if a healing does follow, it is due entirely to the healing methods followed, whereas the patient would, in all probability, have recovered in any case. The healing may have been hastened by the factor of faith, and faith is simply the focussing of the patient's energy in line with the injunction of the healer, and a consequent "display" of that energy in the diseased area in obedience to the law that "energy follows thought." The "explosion" (if I may use so forcible a word) of the energy of faith on the part of the two people involved—the healer and the patient—occultly and occasionally produces sufficient energy stimulation to bring about a cure *where a cure in any case was inevitable*. It has simply been a hastening process. This is not, however, a true occult healing and no true occult healing methods were employed or involved. Psychologically, the same thing can be seen taking place in the case of a "conversion," as the Fundamentalist School of Christianity calls it. The faith of the person and the faith of the evangelist, plus the faith of the audience (where there is one) bring about a psychological healing along the line of resolving cleavages, or produce an at-one-ment, even if only of a temporary nature.

It must be increasingly borne in mind that there is nothing in the created world but energy in motion, and that every thought directs some aspects of that energy, though always within the sphere of influence of some greater thinking, directing energy. The healer's faith and the patient's faith are both examples of energy in motion, and at present usually the only energies employed in every case [Page 632] of healing. Orthodox medicine also works with the same energies, supplementing its orthodox methods with the patient's faith in the physician and in his scientific knowledge.

I am not here going to enlarge further on the injunction to use medical and surgical methods whenever possible. I have touched upon this subject several times in the course of this teaching upon healing. It is essential that people should realise that the ascertained knowledges of medicine and surgery are just as much an expression of divine experience and understanding as the hopeful, assertive, yet fumbling methods of so-called divine healing—if not more so at present. Though much of the orthodox methods remain experimental, they are less so than the methods of the modern healers, and much of their scientific knowledge is proven and real. It should be used, and confidence can be expressed in it. The perfect healing combination is that of the medical man and the spiritual healer, each working in his own field, and both having faith in each other; this is not now the case. There is no need to call in divine aid to set bones which the surgeon is well equipped to do, or to clear up infection which the physician knows well how to handle. The healer can help and can hasten the healing process, but the orthodox physician can also hasten the work of the healer. Both groups need each other.

I realise that what I have said here will please neither the spiritual healer nor the orthodox medical man. It is time, however, that they learn to appreciate each other and to work in cooperation. In the last analysis, the spiritual healer and the new modes of mental healing have relatively little to contribute in comparison with the work and the knowledge of the member of the orthodox profession. The debt of the world to its doctors and surgeons is very great. The debt to healers is decidedly not so great; they oft also poison the channel by bitterness and constant [Page 633] criticism of the physician and of orthodox medicine. Surety of knowledge and experience prevents a similar attitude in the orthodox group, plus the realisation that even the spiritual healer will call in the doctor in times of emergency.

The law and the rule now to be considered will carry us into realms of real abstraction; it will not be easy for you to understand much of what I may say. This Law VIII takes us back to the very source of all phenomena as far as the human being is concerned—the will of the immortal soul to incarnate on earth or to withdraw from incarnation. It involves also the consideration of the factor of the Will in producing disease as the direct means of bringing about that withdrawal. So little is as yet understood anent the Will that it is particularly hard to explain.

### LAW VIII

*Disease and death are the result of two active forces. One is the will of the soul, which says to its instrument: "I draw the essence back." The other is the magnetic power of the planetary life, which says to the life within the atomic structure: "The hour of reabsorption has arrived. Return to me." Thus, under cyclic law, do all forms act.*

Two aspects in the nature of the divine Will are called into play where disease and death are concerned: one is the will of the soul to being an incarnation to an end; another is the will of the spirit of the earth (the basic elemental force) to draw back into itself the released and temporarily isolated substance of which the soul had availed itself during the cycle of incarnation.

The factor of time, the factor of the interplay between the point of will which is that of the soul, and the diffused ever present will of the elemental spirit of substance are involved, plus their cyclic relation. These we shall attempt to consider.

#### [Page 634]

What I have here to say is of major importance and will throw a new and strange light upon the entire subject of disease. I will deal, first of all, with the second half of the law, which refers to the "magnetic power of the planetary life," which says to the life within the atomic structure: "The hour of reabsorption has arrived. Return to me."

To understand the reference, I would remind you that a human being is a spiritual entity, occupying or informing (which is the occult word I prefer) a dense physical vehicle. This dense physical body is part of the general structure of the entire planet, composed of living atoms which are under the control of, and are part of the life of the planetary entity. This dense physical vehicle is released into a temporary and directed freedom by the will of the informing soul, but remains at the same time an intrinsic part of the sumtotal of all atomic substance. This physical vehicle—having its own life and having a measure of intelligence which we call its instinctual nature—is called by esotericists the physical elemental. During incarnated life, it is the coherent force or agency by means of which the physical body preserves its particular form, under the impact of etheric livingness; this affects all the living atoms and brings them into relation with each other. The physical body is the great symbol (within the one Life) of the many of which it is constituted; it is the demonstrated fact of innate coherency, of unity, of synthesis and of relationship. Physical or planetary prana (the lowest form of pranic energy) is the life of the sumtotal of the atoms (of which all outer forms are composed) as they are brought into relation to the separated atomic structure of the dense physical body of an individual informing soul in any kingdom of nature—particularly, from our point of study, the human kingdom. What is true in this connection of the individual or of [Page 635] man, the microcosm, is true also of the planet, which—like man—is a coherent whole. This wholeness is due to the relation of two aspects of life: the life of the planetary Logos and the life of the spirit of the earth, which is the life of the sumtotal of all the atoms which

compose all forms. To this sumtotal of living substance, of elemental life, man's dense physical body conforms and is therefore the symbol. These two lives, functioning microcosmically and also macrocosmically, create that living pranic energy which circulates throughout the etheric bodies of all forms, which produces coherency or a synthetic holding-together and which can be discerned when the densest aspect of the etheric body is seen, creating thus the health aura in plants, trees, sea life, animals and man. Other energies and potencies circulate through and condition the etheric vehicle, but I refer here only to the lowest physical aspect. This is indicative of the life of the elemental of our planet, the spirit of the earth—a divine life, making its own progress upon the involutory arc of manifestation.

This spirit of the earth preserves its hold upon the atomic structures of which all forms are made, including the physical body of man; it gathers them together again eventually and reabsorbs those elements of its life which were temporarily isolated from it during any incarnated experience of any soul in any of the kingdoms in nature. These atoms, it must be noted, are imbued or conditioned by two factors for which the spirit of the earth is solely responsible:

1. The factor of the Karma of the life of the elemental of the planet. This is an involutory, precipitating karma, entirely different to that of the planetary Logos, Who is a spiritual Life upon the evolutionary arc. This involutory karma, therefore, conditions the life experience **[Page 636]** from the purely *physical* angle of all forms composed of atomic substance.

2. The factor of limitation. Apart from the karma, resulting in physical events, affecting all physical forms composed of this elemental essence, the physical vehicles of all lives in all the kingdoms of nature are also conditioned by the point in time of the cyclic influence of the planetary spirit and by its point in evolution. This involutory spirit has not yet attained a point of perfection, but is progressing towards a specific goal which will be attained when the evolutionary arc of experience is reached. This lies very far ahead. Our planetary Logos, that great divine Life in Whom we live and move and have our being, is one of the "imperfect Gods" as yet, from the point of view of the goal set before all planetary Logoi. His body of expression, our planet, the Earth, is not yet a sacred planet. The spirit of the earth is yet very far from even the relative perfection of which a conscious human being is aware.

The point in evolution of the spirit of the earth affects every atom in his body—the body of an involutory entity. The result of this imperfection, which is not that of the planetary Logos but that of the spirit of the earth, shows itself in the presence of disease in all forms in all the kingdoms of nature. Minerals are subject to disease and decay; even the "fatigue" of metals is a registered scientific fact; plants and animals all react to disease within the structure of their forms, and disease and death are inherent in the atom of which all organisms are composed. Man is not exempt. Disease, therefore, is not brought about by wrong thinking, as oft I have told you, or by any failure to affirm divinity. It is inherent in the form nature itself, being indicative of the imperfections from which the spirit of the earth suffers; **[Page 637]** it is the mode par excellence whereby this elemental life retains integrity and the capacity to reabsorb that which is his but which has been brought under other direction by the attractive potency of the life of that which informs every other kingdom in nature during a cycle of incarnation. This will give you surely a new idea anent disease. Man creates, under soul impulsion and the will to incarnate, a form which is composed of substance already subjected to conditioning; it is already impregnated with the life impulses of the spirit of the earth. Man, in so doing, assumes responsibility for that elemental form but—at the same time—limits himself definitely by the nature of the atoms of which that form is composed. The atomic substance through which the spirit of the earth



expresses itself has in it ever the "seeds of return," permitting a reabsorption. This substance is also composed of all grades and qualities of matter, from the very coarsest up to the very finest, as for instance the quality of the substance which makes the appearance of the Buddha or of the Christ possible. The Lord of the Earth, the planetary Logos, cannot find substance animated by the spirit of the earth of a quality and nature pure enough; He cannot, therefore, materialise or make an appearance, as can the Buddha or the Christ. Few of Those who form the Council Chamber at Shamballa can find the needed or adequate substance by means of which to appear; They cannot take a dense physical body, and have to be content with an etheric vehicle. There are therefore three types of life, affecting the dense appearance of a human being during his restricted manifestation or incarnation:

1. The life of the spiritual man himself, transmitted from the Monad, via the soul for the greater part of manifested existence.

**[Page 638]**

2. The life of that sumtotal which is the elemental life of the fourth kingdom in nature, the human; this life is still an aspect (under the Law of Isolation or Limitation) of the life of the spirit of the earth.

3. The sumtotal of the life which is innate in atomic substance itself—the substance out of which all forms are made. This is the life of the spirit of the earth.

We are not here referring to the soul in an atom or the soul of any form, great or small; we are referring exclusively to the life or first aspect. This expresses itself as the will-to-be; it is only active, though ever present, during form life or the phase of created manifestation. It is here that the Will factor makes its appearance and the relation between will, form and incarnation is to be found.

One of the factors governing incarnation is the presence of what is called the will-to-live; when that is to be found, and when it is powerful in man, he is strongly anchored upon the physical plane: when that is not strongly present or is withdrawn, the man dies. Life in the physical body is preserved, technically and occultly, under the impulse of the powerful will-to-be of the incarnated spiritual man upon the magnetic power of the planetary life, inherent in every atom of the form nature; by means of these atoms—isolated and held by the Law of Attraction in form—he has come into being upon the physical plane. This magnetic power is the expression of the will (if such a word can be applied to the sense of coherency which distinguishes the spirit of the earth) of the planetary entity. It is a projection of his peculiar state of consciousness into an isolated form, created, occupied and indwelt by a soul, by a living man.

**[Page 639]**

I have several times used the expression "isolated form," for it is this peculiar aspect of isolation which conditions the physical body of a man (or of any living form, for that matter), rendering it detached, coherent and temporarily living its own life in response to the imposition of the livingness of the incarnating soul. Temporarily, the united power of the segregated and isolated atoms—particularly the planetary structure of the spirit of the earth—is in abeyance as regards individual reaction to the planetary life. Only the coherent, magnetic qualities persist in any form of activity and in conjunction with the will-to-live of the spiritual man or of any ensouling entity. This creates a coherent form, held together by two aspects of livingness: that of the spirit of the earth and that of the spiritual man. Therefore—to use words in an effort to arrive at understanding—two aspects of life and two forms of will or purpose are brought together. The higher is evolutionary; the lower is involutory in nature.

It is this which creates the conflict. One type of energy is evolutionary and the other is involutory. It is these conflicting forces which present the problem of dualism—a dualism of the higher and the lower at many differing and varying stages. The final phase of the conflict is fought out, or rather wrought out, when the Dweller on the Threshold and the Angel of the Presence face each other. It is in that consummating event that the pull or conflict between the involutory life and the evolutionary life, between the inchoate, magnetic will of the elemental forces (inherent in the atoms of which all three bodies of the personality are made) and the will of the spiritual man, on the verge of liberation from the magnetic control of substance, is brought to the issue. The spirit of the earth has its correspondence in the created expression of the spiritual man; it is to be found in the existence of the personality elemental; this personality [Page 640] elemental can be and frequently is an inchoate force, swayed entirely by desire, and no true personality integration is present; it can, however, be a highly organised and potent factor, producing what is called a high grade personality and an effective instrument for the spiritual man in the three worlds of his evolution. This is followed later by the conflicts upon the Path of Discipleship and the Path of Initiation. Then the livingness of the spiritual man, and his will to manifest divinely, dominate to such an extent that the death of the personality is brought about; this culminates at the time of the third initiation. At that experience the monadic will comes in with such dynamic potency that the will of the elemental lives of the threefold personality is completely negated.

But (to return to our theme) the atomic substance, impregnated with the life of the spirit of the earth and with the driving force of its inchoate will, demonstrates as magnetic power and is constantly in conflict, within the body of manifestation of the informing soul, with the life of the soul. This conflict or friction is the main cause of what you call disease.

Disease is inharmony; it is the fault of fire by friction; diseased areas are areas of friction wherein the atomic substance is temporarily asserting its own type of livingness and responding (sometimes to the point of death) to the magnetic pull of the will of the spirit of the earth. If that pull proves adequately strong, the friction within the atomic structure, localised in the area of some etheric centre, will be of such a nature that the quality of the disease increases, the life of the spiritual man is slowly or rapidly withdrawn; the desire for existence, the spiritual will-to-be is not then as strong as the will to be reabsorbed—the will of the atoms constituting the physical body; the man, therefore, dies, in the usual sense of the term.

### [Page 641]

The planetary life says, "The hour of reabsorption has arrived. Return to me." The urge to return is at present the dominant note in the substance of the bodies of humanity; it is responsible for the universal ill health which distinguishes the mass of human beings; this tendency has been dominant for centuries; the attitude is, however, slowly changing, and the time will eventually come when the atoms of the bodies, or the elemental forces, will be sent back along the path of reabsorption only at the will of the spiritual man and in response to his express command, and not in response to the magnetic power of the spirit of the earth.

We have seen—as we considered the Laws and Rules to date—that fundamentally, disease and death are due to the withdrawal of solar life (the energy of the soul, sometimes called solar fire) either from some particular area of the physical body or from the entire body. This fact should remind students of the need to distinguish between the force or life of the "lunar lords," inherent in every atom of which all organs and forms are made, and the energy of the soul which permeates the entire body as an

integrating factor. Speaking symbolically, therefore, there are times in which the life of these lunar lords are so dominant that the life of the soul is overpowered in some particular area, and the consequent withdrawal of the solar life produces disease; or-putting it another way-the friction which ensues when the lunar lords are not compliant produces disease. Yet death is not indicative of a full victory of the lunar lords, but rather that under the plan of the soul, and because the life cycle is complete, the energy of the soul is entirely withdrawn, leaving the lunar lords alone. At times (because it is also in the planning of the soul) the lunar lords temporarily are the victors, though death does not follow; convalescence is significant of the gradual re-entry of soul energy and its subsequent control [Page 642] of the lunar lords. This aspect of soul energy is not that of those energies which represent and lead to the expression of soul quality. It is *life* energy, coming from the Monad which passes through the soul as a channel and medium of contact; its direct channel is, needless to say, the sutratma. It is not the antahkarana, or the creative thread or the thread of consciousness. These are frequently rendered inactive when acute disease is present, and the life aspect is weakening or rapidly or slowly withdrawing itself.

You can see, therefore, why it is that those who have succeeded in building the antahkarana, the rainbow bridge between the Monad and the personality, have established a contact (nonexistent in the average man) between the Monad, the Source of Life, and the personality—the expression of that Life in objectivity. The Monad then, and not the soul, controls the cycles of outward expression, and the initiate then dies at will and according to plan or the necessities of the work. This, of course, refers only to initiates of high degree. I felt these points to be interesting and also useful for you to know. Another point, growing out of all the above, indicates the all-inclusiveness of the divine Life, for the lunar lords are aspects of that Life as much as is the energy of the soul.

It is therefore of prime importance that cremation should be encouraged, and not the present method of burial. Cremation returns the life of the lunar lords more rapidly to the central reservoir of life than any other method, for "our God is a consuming Fire" and all fires have affinity with the central Fire.

Let us now study the rule which goes with Law VIII.

#### RULE FIVE

The healer must seek to link his soul, his heart, his brain and his hands. Thus can he pour the vital healing force upon the patient. *This is magnetic work*. It cures [Page 643] disease or increases the evil state, according to the knowledge of the healer.

The healer must seek to link his soul, his brain, his heart and auric emanation. Thus can his presence feed the soul life of the patient. *This is the work of radiation*. The hands are needed not. The soul displays its power. The patient's soul responds through the response of his aura to the radiation of the healer's aura, flooded with soul energy.

From just casually reading this Rule it will be obvious that its significance is vital to all successful healing work. It sums up the two modes of healing, based on two capacities of the healer, founded on two groups of related aspects in the healer's personality, and indicating two different points in evolution on the part of the healer. An analysis of this Rule will convey a still greater idea of its importance, for it indicates not only the lines along which the healer must train himself, but also certain interior relationships must be present, and these are dependent upon the point in evolution of the healer. Again,

in one case the patient's physical body is the objective of the healing art, whilst in the other it is the patient's soul which feels the effect of the healing energy. In the first case the healer works with the prana or vital planetary fluid, and in the other with soul energy.

We can therefore, on the basis of this Rule, divide healers into two groups: one group wielding the vital etheric fluid which we call prana, and the second group working on a much higher level and employing an ability to draw down soul energy into the body (or rather, the personality) of the healer and—from the required centre—to send it forth again into the appropriate centre in the patient's body, but this time through the stimulation of the patient's aura controlled by the patient's soul. The two types of energy are of a widely different quality, for one is purely of the personality and is sometimes called *animal magnetism*, [Page 644] and the other is of the soul, involving a type of work called radiation.

It should be noted here that in reality we have three types of healers:

1. The healer who works purely through magnetism and brings to bear the healing vital life of the planetary etheric body as it uses his individual etheric body as a channel whereby prana can pour into the vital body of the patient.
2. The healer who works on a higher level, and necessarily therefore with a higher type of patient; he uses the energy of his own overshadowing soul in conjunction with the energy of his individualised soul, and thereby radiates it forth into the soul of the patient, via both of the auras.
3. The healer who can employ both techniques and whose range of contacts and possibilities of usefulness are far greater than the other two. He can employ with equal facility the energy of the soul or the vital pranic force, and has therefore mastered the two techniques which govern the two sets of related faculties. This class of healer is much rarer than the other two.

At present, in the modern world, there is no true system of spiritual healing taught to would-be healers. There is instead an effort to base the whole procedure, plus the techniques employed, on purely mental levels, on systems of affirmation, modes of prayer, stimulation of the patient's will-to-live, and occasionally the use of magnetic or hypnotic passes in relation to the etheric body: various forms of applied subjective thinking are taught, but no true formula for an intelligent and expected cure, only the vague faith of the healer and of the patient and a blind autosuggestion [Page 645] as to what the recognition and affirmation of divinity ought to produce.

True healing, however, is based on certain broad principles which require definite mental acceptance; the methods, nevertheless, which are employed are as definitely physical, using the etheric currents and the centres in the etheric body, as the laying on of hands and the establishing of relations which affect the physical body, and which are not at all of a mental nature and do not require to be appropriated and held by the mind of the patient. The etheric body is physical in nature, and this must not be forgotten and needs frequent reiteration. As we have earlier seen, there are three basic principles, affirmed and believed by the healer who is greatly aided if the patient accepts them also:

1. There is no reality in separation. The planetary etheric body is a whole, unbroken and continuous; of this etheric body, those of the healer and the patient are integral, intrinsic parts.

2. There is an unbreakable (though probably unrealised) relationship between the healer's etheric body and that of the patient, which can be used when once contact has been induced, for a definite circulation of energies.
3. The channels of relationship can be conductors of many different types of energy, transmitted by the healer to the patient. In this fact lies both hope and danger.

There are other principles, but in connection with this Rule these three are essential and explanatory. Much consequently depends upon the knowledge, the understanding and the perceptiveness of the healer. The danger in both radiatory healing and magnetic healing consists in the fact that **[Page 646]** where there is no trained healer, the amount of prana brought in or of soul energy distributed may produce death, as well as life. A healer may charge his etheric body with so much prana and project it so violently into the etheric body of the patient that he may do far more harm than good. Only long practice can teach the healer the right amount of energy to emit, and to learn this he would do well to use as little energy as possible, gradually increasing the quantity as he attains skill in action. Speaking in a broad and general way, and with the reminder that there are many exceptions to all rules, the magnetic healer will work with less developed people than will the spiritual healer using soul radiation, and he will deal primarily with those diseases which are found below the diaphragm. Spiritual healers work primarily with the upper part of the body, through the centres above the diaphragm and with the head centre, thereby controlling all centres in the entire body. Their work is most delicate and subtle and involves far greater risks. The true healer who is an initiate employs both methods with equal facility.

It is interesting, though not particularly useful to you, to point out that there are two other classes of healers who are sometimes found. They work quite differently to either of the methods mentioned above. They are:

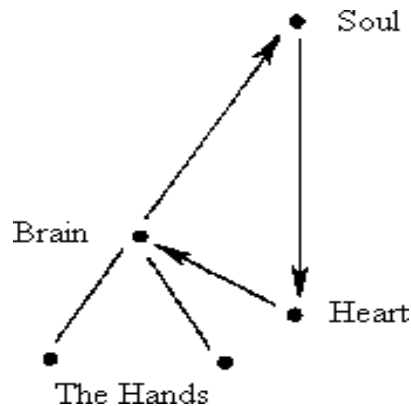
1. Certain healers—few and far between—who have set up a relation with the spirit of the earth, the Ruler of all the lunar lords. Under certain formulas and given a certain amount of practice, these healers can invoke his aid and—in fact—command it. I do not advise any interested student to ponder overmuch along this line or to endeavour to set up a contact or to invoke his aid. Only initiates of high degree can deal safely with this powerful involutory Elemental; they do so **[Page 647]** only in connection with epidemics and international catastrophes such as the world war, in which thousands and thousands of bodies were involved. An individual not highly developed who endeavoured to establish rapport would probably only succeed in stimulating the lunar lords of his own little system to such an extent that his lower nature would be unduly energised—sometimes even to the point of death.
2. Other healers, not as few as in the above group but relatively few, work in cooperation with a healing deva. Such devas exist and have the power of bestowing life. They are to the involutory lunar lords what the great Lives at Shamballa are to us. They are not a menace to humanity but are not readily reached, except at a certain stage upon the Path where, symbolically speaking, a door or point of contact exists between the two evolutions, for the devas are not upon the involutory arc. Relations are established through affinity, but this can be brought about only by the deva. and not by the healer. If the healer is very advanced, his Master may instruct one of the serving devas to aid him. Only healers of great purity and of completely selfless motive can attract these angels, and when they do, the potency of their healing is much greater; they make fewer mistakes. They do not, for instance, attempt to heal patients for whom there is no healing possibility. The Angel of Death (and this time I am not

speaking symbolically but am referring to an existing deva) will not permit a healing deva to collaborate: they are only permitted to approach where healing is indicated.

We might now take the sentences in this Rule and study their meaning, as there are more significances in them than appear upon the surface. The first sentence in each [Page 648] paragraph of this Rule starts with an important injunction to the healer:

The healer must seek to link his soul, his heart, his brain and his hands. Thus can he pour the vital healing force upon the patient.

This is the technique of the lowest type of true spiritual healer, and for this reason two of the aspects of the dense physical body are included: the brain and the hands. The healer works, therefore, through a triangle and two lines of energy. The situation can be depicted in the following diagram:



The triangle is completed when the healing work is done and the energy is withdrawn from the hands to the brain again and from thence returned by an act of the will to the soul. When the healer (through practiced alignment) has linked up with his soul, he then draws the soul energy down into his heart centre, from whence he transfers it to the brain, where it is definitely focussed using the ajna centre as a distributing centre, he then uses his hands as the agency through which the directed energy can reach that area in the patient's body where the seat of the trouble is to be found. He passes the energy into the patient's approximate centre which governs the distressed area, from which it [Page 649] permeates the surrounding part of the body, penetrating both to the centre of the trouble and to the limits of the distressed area.

There are two ways in which he uses his hands, and two methods which he employs:

1. *The laying on of hands.* This method is employed when the diseased area is strictly localised. The hands are laid on the centre in spine or head which may govern that area—the right hand being laid upon the spinal centre and the left hand on the part of the body immediately in front of the special area and over the part of the abdomen, chest or head in which the patient complains of distress. They are held in this position as long as the healer can hold the triangle of soul, heart and brain clearly in consciousness.



2. *The use of the hands in action.* Here the healer, having ascertained the difficulty and then located the needed centre up the spine or in the head, creates a circulation of energy (through the action of his hands) through the centre in the patient's body controlling the distressed area, and thence outwards through that area towards himself. He uses the right hand first, holding it momentarily over the diseased organ or area and slowly withdraws it towards himself; he follows this rapidly with the left hand which works in the same manner. Both hands, you will note, are now being used positively. No part or aspect of the healer's body or bodies is ever permitted to be negative, and the fiction that the right hand is positive and the left hand is negative will have to be discarded. If one hand was negative, the healer would be liable to absorb into himself those diseased atoms which, when successful, he draws out of the area of distress. These do not respond to the action of his [Page 650] hands through the medium of the centre in the patient's body nearest to the seat of trouble, but are drawn out through the area which has responded to the disease.

In the first case, through the laying on of hands, of silent hands, of quiet hands, the energy flow is between the two hands, back and forth within the diseased area; the spinal centre is used all the time, and the activity set up, when successful, burns up and absorbs the forces causing the trouble without penetrating the body of the healer. In the second case, the forces are withdrawn by the action of the energy passing through the hands, applied one after the other in a regular time rhythm. They pass through the hands, but are unable to focus themselves there, owing to the concentration of the healing energies within the hands.

Healers on the second, third and fifth rays use more generally the mode of laying on of hands or magnetic healing. This term applies to the direct act of laying on of hands upon the patient's physical body, and not to the action of the hands in the second method, when the hands are immersed in the etheric body of the patient and are definitely working in etheric matter. Healers on the first, fourth and seventh rays use the mode of "hand immersion," as it is sometimes called. The sixth ray healer is rare and is successful only when highly developed; he will then use both methods interchangeably. All spiritually advanced healers use both hands. Healers are, however, advised first of all to ascertain their ray, and then to perfect themselves in the type or mode of healing best suited to that ray; then, when adequately efficient and able to use facility and skill, they can add the mode of healing which is not so adaptable to their ray type. People on the sixth ray are advised to abstain from the healing art until they have arrived (consciously) at the [Page 651] initiate stage. When both modes of magnetic healing have been mastered, the healer may employ both alternately in the act of healing, or he may use the mode of magnetic passes first so as to set up a changed activity in the diseased area, and then finally use a definite laying on of hands.

At the close of the healing period the "sealing of the triangle" takes place. The energy, hitherto passing into the hands through the ajna centre from the brain, is withdrawn into the ajna centre, and from thence directed—by an act of the will—to the soul. The healing force is literally "turned off" and redirected; it is no longer available.

During the entire period of healing the healer says nothing. He is making no affirmation and uses no healing mantram. The process outlined here is that of the effect of energy or soul potency playing upon force. This is a point to be emphasised. The task of the healer is to preserve an attitude of intense concentration upon the triangle "existing in living lines of energy" (as it has been called) within his own fourfold aura—health aura, etheric body, astral body and mental body. This he must preserve intact and stable for the entire period of healing. Soul-heart-brain must be linked in such a "lighted" manner

that a true clairvoyant would see a brilliant triangle in the healer's aura; the highest point of the triangle (that of the soul) he might fail to see unless he were himself highly developed, but he could not fail to see the signs of it in the inflaming energy to the heart and from the heart to the brain. The work done is silent work. There is therefore no loss of power at any time, as there always is through the spoken word or affirmation. It is not possible to hold the triangle geometrically correct and magnetically polarised if there is any sound made by the healer. This presupposes an advanced stage of alignment and of concentration and will [Page 652] indicate to you some of the lines along which the healer's training should go.

This mode of healing "cures disease or increases the evil state, according to the knowledge of the healer." In some respects (though this is a stage of healing which is not the highest) it is nevertheless the one most responsible because, in the case of radiatory healing, the soul of the patient is working in cooperation with the healer and it is the soul then which has the major responsibility. In magnetic healing, the healer needs to cooperate closely with the patient's physician or surgeon dealing with the case; he will supply the technical knowledge, and thus prevent the healer from making mistakes.

Where death is definitely indicated and the "signs of death" are noted by both the doctor and the healer, the healer has not need to stop his work. By continuing it, he may increase the evil condition, but will nevertheless be aiding the patient by hastening normally the act of dying. The old proverb is basically not true in all cases, that "where there is life there is hope." Life can and often is prolonged after the will of the soul is towards the withdrawal of the soul life; the life of the atoms of the lunar lords can be fostered for a long time, and this greatly distresses the spiritual man who is aware of the process and the intent of his soul. What is kept alive is the physical body, but the interest of the true man is no longer focussed there.

There inevitably comes a point, for instance in the case of malignant disease, where the physician knows that it simply is a question of time, and the spiritual healer can learn to recognise the same signs. Then, instead of the present silence on the part of both healer and doctor, where the patient is concerned, this remaining time will be employed (if the patient's faculties permit) with due preparation or the "beneficent and happy withdrawal" of the soul; the patient's [Page 653] family and friends will share in the preparation. In the early stages of the new world religion, this attitude towards death will be inculcated. An entirely new concept of death, with the emphasis upon conscious withdrawal, will be taught, and funeral services, or rather the crematory services, will be joyous events because their emphasis will be upon release and return.

The magnetic work, however, will cure if the patient's destiny indicates it, if the soul intends to prolong the life cycle unexpectedly in order to fulfill some duty, or if the patient is very far advanced spiritually and the Hierarchy requires his services for a longer term.

Let us now consider radiatory healing.

We shall now be dealing with a very different situation than that of the one we have just been considering. In radiatory healing, the patient (either consciously or unconsciously) is working with the healer and is cooperating with him. The basic premise in radiatory healing is that the patient is a person who has, at least to some degree, established rapport with his soul. This having been brought about, the healer knows that a channel of contact can be counted upon and that the *soul interest* can be evoked in its representative, the man upon the physical plane. He knows also that success in radiatory

healing is dependent, to a great extent, upon the ability of his own soul to establish a firm relation with the soul of the patient. When the patient is conscious and able to cooperate, the work is greatly helped; according to the healer's capacity to avail himself of alignment and recognised contact will be the quality of the aid he will be able to give to the one who needs his assistance. When the patient is unconscious, even that provides no real hindrance, provided the healer can bring his soul and the patient's soul into relationship; in **[Page 654]** fact in some cases the unconsciousness of the patient can be a help, for too earnest, emphatic and impatient help can offset the work—quiet, silent and controlled-by the healer.

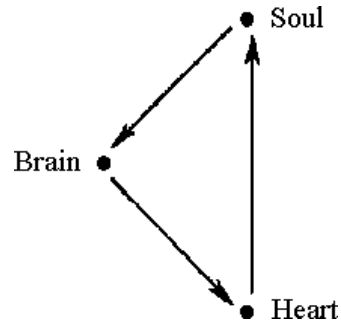
Once, however, the rapport is established, the work of the healer simply consists in holding the relationship steady; no interference must be permitted in the work being done by the patient's soul, set in motion by the aid of the healer. The Master Jesus on the Cross could not respond to any saving process (even had He desired to do so) because the soul body—as is always the case at the fourth initiation—was destroyed; there was nothing to respond to the evocative power of an outside person, interested or loving. As an adept and as one in whom monadic consciousness was firmly established, the powers then available to Jesus could not be used in the saving of His physical body. At the same time, it must be remembered that He would have no desire to save it, because He now possessed the power (demonstrated later in the Gospel story) to create a body at will in order to meet His needs. The subtle and subjective sin of the apostles was that they were not interested in evoking the living activity of the Master on His Own behalf (even though He would never do so: this they did not know), but were entirely preoccupied with their own grief. The evocation, had they attempted it, would have been useless, but the good that might have come to them and the revelation they might have received as to the deathlessness of the soul would have greatly illuminated them and might have produced a Christianity built around a living Christ and not around a dead Christ.

In radiatory healing, we are told that "the healer must seek to link his soul, his brain, his heart and auric emanation." You will note two points connected with this particular instruction which differ from that given in the case of magnetic healing:

**[Page 655]**

1. The order of the triangle of energies created is different.
2. The means of contact are subtle and not tangible.

The energy released follows a direct line of contact with the brain, and the healer starts with a closed triangle and not with an open one, as in the case of magnetic healing. The triangle created is a simple one, and there is no physical contact and outlet as in magnetic healing:



The brain of the healer is involved, but there is no physical contact of any kind with the patient. The result is a constant circulation of force from the soul back again to the soul. This causes necessarily an augmenting and an energising of the threefold personality of the healer, and therefore of his auric emanation. His aura would be seen by a clairvoyant as greatly extended, in rapid motion, and energised by light from his own soul, but with all its radiation turned in the direction of the patient. By this means the healing force of the healer stimulates all the three personality vehicles of the patient; the patient's soul is aided in the work it has to do. The healer will consequently find it necessary to stand at that side of the patient in which the trouble is located, so that the radiation of his aura can more easily penetrate. This is the easiest way, but not the most effective. Where the patient's vitality is strong, he **[Page 656]** should lie on the side, and the healer should stand behind the patient so that the energy pouring through, which the healer may be using and which is potently energising his aura with soul energy, may affect the patient's aura and thus facilitate the entry of the healing radiation, which the healer is contributing, to the centre or centres needed. where the patient is very highly developed, the healer should stand at the patient's head. His personal effect is not then so great, but that does not matter because it is not needed; the soul of the patient will be adequate to the task. All that is needed is that the aura of the healer, blending with that of the patient, creates a tone of quiet rhythmic activity around the head centre. No physical contact by the hands is now required, and the healer must on no account touch the patient.

The situation is summed up for us in the words: "Thus can his presence feed the soul life of the patient. This is the work of radiation. The hands are needed not."

Speaking symbolically, it is almost as if a great vortex of power were set up by the contact between the two auras and by their high vibration: by its means the soul of the patient can work more easily. An initiate, if present, would see a golden stream of energy pouring straight down through the energised bodies of the patient's personality into the centre nearest to the area of trouble. Approach is made via the head centre directly to the point of difficulty, and towards this point the aura of the healer is also directed. The mental attitude of the patient is strengthened and clarified by the mental emanation of the healer's aura; his emotional reaction, often very powerful, is equally aided to attain dispassion and quiet, and the etheric and health auras have a definite effect upon the corresponding aspects of the patient's aura.

### **[Page 657]**

Radiatory healing is brought about by the mingling of the two auras, both of them responsive to soul contact; the soul aspect of both persons (under control of the soul) is then directed towards some area of the patient's physical body. This produces a tremendous effect upon the diseased area, and the

centre in that same locality becomes exceedingly energised. The work of the healer during this process is one of intense quiescence. Having made his contact, he simply waits and has nothing more to do but to hold his soul alignment steady and permit nothing to disturb his personality vehicles. His task was accomplished when he made his own soul contact and then reached out and contacted the patient's soul. This he could do because he knows all souls are one: eventually the art of healing will be one of the demonstrating factors in proving the unity of all souls.

This rule, therefore, concludes with the words: "The patient's soul responds through the response of his aura to the radiation of the healer's aura, Flooded with soul energy." It is consequently a question of the soul energy of both parties meeting on all three levels of human awareness. The expression "the soul" is here in the singular because unity (if only for a moment) has been reached. The soul of the patient recognises this unity by the "occult quickening" of his own aura and by its responsiveness to the entering radiations from the healer's aura. This flooding with soul energy through the medium of related auras is, all of it, directed as one unified effort towards the area of disease in the patient's body. You can see, therefore, that—consciously or unconsciously—the work can go forward and produce either healing or that "quickening of atoms which leads by soul direction unto release," as the Old commentary calls the act of dying.

When it becomes evident that it is the patient's destiny to die, the technique of the healer alters somewhat. He [Page 658] then takes his place at the patient's head, and from that point deflects all his own radiations to the seat of the disease, causing necessarily a great acceleration of vibratory activity. The patient, in the meantime, consciously through brain recognition or unconsciously under soul direction, begins the process of withdrawing all consciousness from the body. This is why so many people are in a coma prior to death. When this act of the withdrawal of consciousness has been started, the work of the healer ends. He "shuts off" his soul contact and reassumes control of his aura as a medium of his own spiritual expression; it becomes no longer an instrument for healing by radiatory activity, and leaves the patient alone automatically to complete the withdrawal of the consciousness thread and the life thread, from the head and heart centres.

This is a broad and general outline of the processes followed in magnetic and radiatory healing. I have here given you the skeleton structure of the idea, but not the details; more can be inferred and given when we study the seven methods of healing with their ray implications.

This teaching has been given in such a manner that the student will have to hunt through its pages and gather together the facts needed, and thus formulate the first stage of the procedure of spiritual healing; unless he is himself a spiritual healer and ready to read between the lines and to distinguish between symbolism and fact, he will be misled and his work rendered useless. This is intended; for the healing art—when perfectly applied under correct formulas—can be dangerous. It must be remembered that although energy is thought, it is also, from a higher point of view, fire. The entire technique, procedure, and formulas will have to be discovered, subjected to experiment and the results noted before the true spiritual healing can take place; [Page 659] by the time this investigation has been completed, it will be a safer matter than it is today. In the meantime, much good can be accomplished and a great deal learnt if those interested read, study, meditate, carefully experiment, and thus gradually build up this much needed science as a co-partner in the medical science of modern times.

Let us now consider Law IX.

In Law IX and Rule Six we shall be dealing with such basic fundamentals that our problem will be to formulate the teaching in such a concise manner that vast themes may be briefly handled, and at the same time appear clear and simple. This law is in reality a definition of the Law of Evolution, but given from the spiritual angle. The Law of Evolution—as commonly understood—concerns the evolution of the form aspect as it is gradually fitted to be an exponent or an expression of soul energy, and later of monadic energy.

This law, which might be termed the Law of Perfection, deals with the interior energies which are responsible for the working of the Law of Evolution. It is the higher aspect or the determining cause of the lower; the laws subsidiary to the Law of Perfection are loosely called (by the neophyte the spiritual laws, but of these he knows little and unifies them all in his mind under the general idea that they are an expression of the love aspect of Deity. That is essentially true, from the quality angle, if it is recognised at the same time that the love aspect is essentially pure reason and not an emotional sentiment expressing itself through kind actions.

The rule which accompanies this law deals with the relation of love and will, and is consequently of high importance to the initiate. I would remind you here that the [Page 660] only true healer is the initiate, and therefore the last two laws (Law IX and Law X) can only be truly understood by the initiated disciple. They are, however, profoundly interesting intellectually to the beginner, the enquirer and the aspirant, because (theoretically at least) he can grasp some of their meaning, though he is as yet quite incapable of "keeping the law"—spiritually understood.

## LAW IX

*Perfection calls imperfection to the surface. Good drives evil from the form of man in time and space. The method used by the Perfect One and that employed by Good, is "perfect harmlessness". This is not negativity, but Perfect Poise, a completed point of view, and divine understanding.*

This law is profoundly simple and means exactly what it says. It can be interpreted in two ways:

1. It concerns the spiritual development of man through the medium of form, and the mode or law whereby the latent hold of matter—impregnated by selfishness and by all that is recognised as evil—is removed, and man stands free.
2. It can also be interpreted in terms of healer and patient. Oft the effect of the activity and knowledge of the true healer is to bring to the surface (in an acute form) the evil (disease) within the form. The result of this can either be the elimination of the disease and the securing of health, or the form will succumb to the increase of the difficulty and the probability is that the patient will die. It is therefore fortunate that the average healer is so futile that such a dire possibility is not present!

The method employed under the Law of Perfection is called "perfect harmlessness," and that was ever the method used [Page 661] by the Christ, the Perfect One. It is not the harmlessness enjoined so often by me as I speak to aspirants, but a harmlessness imposed by the spiritual man and by his natural destiny. It is an ignoring of the effect or the result upon the form nature. Frequently I have told you that the Hierarchy works only with the spiritual nature or with the soul of humanity, and that—to the Master—the form is regarded as relatively of no importance. Release from the threefold form is ever regarded by the spiritual man as the greatest possible good, provided it comes to him under law, as the



result of his spiritual destiny and of karmic decision: it must not come as an arbitrary act, or as an escape from life and its consequences upon the physical plane, or as self-imposed. Of this strange working of the Law of Perfection (strange to man's limited point of view), the war (1914-1945) was a striking instance. Millions died; more millions suffered cruelly in their form nature, and many more millions underwent (and are still undergoing) the mental agony of insecurity, suspense and poverty. Nevertheless, two major results of a spiritual nature, working under the Law of Perfection, resulted:

1. Souls were released from a backward and decaying civilisation—for such is your vaunted civilisation from the angle of the Hierarchy—and will return in better bodies to a civilisation and a culture more in conformity with the needs of the spiritual man. The main reason why there has been such a complete destruction of the old forms (physical, emotional and mental) is that they constituted a complete imprisonment of the soul and negated all true growth for the masses of men.

2. From the rich to the poor, from the intelligent to the ignorant, one thing is now clearly grasped and will increasingly colour human thinking: happiness and **[Page 662]** success are not dependent upon the possession of things or upon material good. That idea is the mistake of organised labour as it fights and strikes for more money in order to live more richly; it is also the mistake of the general public as it reacts to the action of labour, for it rebels against the curtailment of the steady inflow of *material* goods. Humanity has made this mistake for untold ages, and has erred grievously in its emphasis upon that which benefits the form. This is the good in the Russian position as it wars on capitalism and lays an emphasis upon education. However, its ruthlessness and cruelty and (above all else) its suppression of the rights of the individual citizen to certain of the essential freedoms may eventually negate the beauty and the hope of the initial idealism. Russia is right in her idealism, but terribly and basically wrong in her techniques. The United States and Great Britain are at a midway point. They have a vision but know not how to materialise it and make it true, for they favour not (and rightly) a totalitarian regime. The capitalistic spirit and the latent fascism of the United States are at this time a definite menace to world peace, and the capitalists are blocking the efforts of the men of goodwill. Great Britain is at present impotent, financially ruined, her old imperialistic policies entirely in the discard, and her people discouraged: she is therefore so preoccupied with the struggle to live (and she will live) that there is little time, interest or energy left to make the vision true. There is, as you know, always a correspondence between the individual man and the world of men as a whole. Just as today practically every human being has something wrong with him physically—eyes, ears, teeth or bodily ills of some **[Page 663]** nature—so humanity is sick and awaiting healing. The healing will be brought about through the medium of the New Group of World Servers and by the men of goodwill, aided by the Hierarchy, from which planetary centre the healing energies will be drawn. Imperfection has been drawn to the surface; the evils to be eliminated are known to everybody, and this has all taken place under the influence of the Law of Perfection. I am dealing here with the general situation rather than with the individual relation between the healer and a patient. I do so for the simple reason that only an initiate of experience and of understanding can keep this law or obey this rule, and of such there are only a very few on earth today. The sickness of humanity as a race, and as a result of aeons of wrong living, of selfish purpose and of greed, has produced a mass of physical ills; today millions of children are born either openly diseased or with the seed of disease in them. When the evil which has made its presence felt, and when the imperfections which have been drawn to the surface have been cured or driven back to their own place, then—and only then—will physical disease come to an end or yield easily to treatment.

In considering the general subject of imperfection and of evil, we are dealing here with causes (and this the initiate must ever do); when these causes are themselves removed, then the effects will also disappear. Christian Science and Unity are therefore right in their general theory and premises, but totally wrong in their emphases and methods. In the long run, all the work they do today is relatively futile, except in so far that they preserve and enunciate the Law of Perfection, even though they do so in a muddled manner and their teaching is tainted with the universal selfishness.

**[Page 664]**

You have oft been told that there are two modes of achievement; the long hard way of evolution, in which aeons are taken to arrive at relatively small results, or the short, still harder but much more rapid way of initiation. For ages it remained a question (a moot point, do you not call it?) whether the world of men would choose (and had better choose) the slow but safe method. It is a method in which imperfection is only very gradually eliminated, without much strain and with small effort on the part of man. It is a mode whereby good is only slowly realised and evil only slowly, very slowly, driven out. The will-to-good of Shamballa is, under the usual evolutionary system, only faintly present, and many, many aeons would still lie ahead of humanity before even the present point of human development could have been attained.

But something happened which had not been foreseen even by the Hierarchy. During the past two hundred years the entire picture has been altered. Individual men, in adequate numbers, achieved initiation and entered the Ashrams of the Masters, and through the decision of these successful aspirants, and subject to their continued activity, it was decided by them but for humanity that the rapid hard way was to be tried. Since that time three factors have been present:

1. The factor of tremendous progress in raising the consciousness of mankind, en masse, to much higher intellectual levels. To this the growth of education, the discoveries of science and the control of the material plane and of the air bear testimony.
2. The factor of worldwide distress, of economic disaster, of world wars, of natural cataclysms and of the myriad occurrences and difficulties which make individual life, national life and planetary life so hard these days. No one is exempt and there is no distinction shown.

**[Page 665]**

3. The factor of the growth of knowledge anent the Hierarchy and, above all else, of the spiritual Plan. This has necessitated the presentation of a goal to man by the working aspirants and disciples, plus the outlining of the techniques of the Path whereby that goal can be reached. This has not been accomplished by the religious church groups throughout the world, but by members of the Ashrams. All that the churches have done is to preserve in the public mind the fact of God Transcendent, whilst ignoring the fact of God Immanent, to testify to the existence of the Christ whilst travestying His teaching, and to teach the fact of immortality, whilst ignoring the Law of Rebirth.

Humanity is, therefore, progressing rapidly upon the Upward Way, and two things can be looked for as a consequence: first, that the imperfections and evil (one latent and the other active though retreating) will become increasingly apparent to intelligent man, and secondly, that the mode of their elimination will also become known.

I deal not here with the nature of imperfection or the purpose of evil. Do I need to point out to any of my readers how inescapably both are present? I might point out that imperfection is inherent in the nature of matter itself and constitutes an inheritance from a previous solar system. I might indicate that evil emanates from that hierarchy of evil Forces which are the material correspondence to the spiritual Hierarchy; this is related to the fact that all our planes are composed of substance of the cosmic physical plane. It might also be stated that when the imperfection of matter is realised and corrected, and when the interest and emphasis of humanity is turned away from material conditions, then the Forces of Evil will have nothing in the three worlds (the three lower levels of the cosmic physical plane) [Page 666] upon which to work; there will be nothing they can influence, and no mode of influencing man will then exist as far as evil is concerned. I cannot expect you at this time to comprehend the meaning of my words. They are, however, related to the words in the Great Invocation which say, "and seal the door where evil dwells." There is a door into an evil realm and into blackness, just as there is a door into a world of goodness and light; the devil is to man who is dedicated and consecrated to evil what the Dweller on the Threshold is to the spiritual aspirant.

The main task of the spiritual Hierarchy has ever been to stand between the Forces of Evil and humanity, to bring imperfection into the light so that evil can "find no place" for action, and to keep the door open into the spiritual realm. This the Hierarchy has done, with small help from humanity; this situation is now changed and the world war was the symbol and the guarantee of that change; in it the Forces of Light, the massed United Nations, fought the Forces of Evil from the physical plane and routed them. There has been a far greater spiritual significance to the war than has yet been realised. It marked a world turning point; it reoriented humanity towards the good; it drove back the Forces of Evil and made definitely clear (and this was new and needed) the true distinction between good and evil, and this not in a theological sense—as stated by the church commentators—but practically and obviously. It is evidenced by the disastrous economic situation and by the greed of prominent men in every country. The world of men (through the obviousness of the distinction between good and evil) has awakened to the fact of materialistic exploitation, to the lack of real freedom and to the rights, as yet unclaimed, of the individual. Man's ability to resist slavery has become apparent everywhere. That the strugglers towards freedom are employing wrong methods and are endeavouring [Page 667] oft to fight evil with evil is entirely true, but this indicates only transitional techniques and a temporary phase; it is temporary from the point of view of the Hierarchy (though possibly long from the angle of men in the three worlds), but it need not necessarily be long today.

So great has been the progress of man during the past two hundred years that the Council Chamber at Shamballa was forced to take notice. As a result of this attention by the Great Lives around Sanat Kumara and Their interest in the affairs of men, two things happened:

1. The will aspect of divinity made its first definite and direct contact with the human mind. The impact was direct and not deflected—as had hitherto been the case—to the Hierarchy and from thence to humanity. According to the type of man or group who responded or reacted to this contact, so were the results; they were very good or exceedingly bad. Great and good men appeared and enunciated the truths needed for the New Age, and of these Lincoln, Roosevelt, Browning, Briand and a host of lesser men could be cited. Evil and pernicious men also emerged, such as Hitler and the group he gathered around him, bringing much evil upon the Earth.

2. At the same time, the will-to-good from Shamballa evoked the latent goodwill in man, so that today and increasingly over the past one hundred years, goodness of heart, kindness in action, consideration

for others and mass action to promote human welfare have spread over the Earth.

The emergence of imperfection and the planned effort of evil have been paralleled by the appearance of the New Group of World Servers and by the preparation which the Hierarchy is making towards its externalisation upon the [Page 668] physical plane. The Hierarchy is at this time exceedingly powerful; its Ashrams are full of initiates and disciples, and its periphery or magnetic field is drawing countless thousands of aspirants towards it. The war struck a mortal blow to material evil, and its hold on humanity is greatly weakened.

Confound not evil with the activities of the gangster or the criminal. Criminals and gangsters are the result of the emerging massed imperfections: they are the victims of ignorance, mishandling when children and misunderstanding down the ages of right human relations; the Law of Rebirth will eventually lead them on the way to good. Those men are truly evil who seek to enforce a return to the bad old ways, who endeavour to keep their fellowmen in slavery of some kind or another, who block the expression of one or all of the Four Freedoms, who gain material riches at the expense of the exploited, or who seek to hold for themselves and for gain the produce of the earth, and thus make the cost of life's necessities prohibitive to those not richly endowed. Those who thus work, think and plan are to be found in every nation, and are usually of prominence because of their riches and influence; however, they sin against light and not through ignorance; their goals are material and not spiritual. They are relatively few compared to the countless millions of men, but are exceedingly powerful; they are highly intelligent but unscrupulous, and it is through them that the Forces of Evil work, holding back progress, promoting poverty, breeding hatred and class distinctions, fostering racial differences for their own ends, and keeping ignorance in power. Their sin is great and it is hard for them to change, because power and the will-to-power (as it militates against the will-to-good) is a dominant all-controlling factor in their lives; these men are today working against the unity of the United Nations, [Page 669] through their greed, their determination to own the resources of the earth (such as oil, mineral wealth and food) and thus keep the people weak and with inadequate food. These men, who are found in every nation, thoroughly understand each other and are working together in great combines to exploit the riches of the earth at the expense of humanity.

Russia is today singularly free of such men, so I refer not here to that vast country, as many of her enemies might surmise. Russia is making great mistakes, but they are the mistakes of a fanatical ideologist or of a gangster who sins because of ignorance, through immaturity or in fury at the evil things with which he is surrounded. This is something totally different to the evil with which I have been dealing, and it will not last, because Russia will learn; these others do not learn.

I have used the above illustration so as to make my theme somewhat clearer. The whole problem of evil is, however, too vast to contemplate here, nor is it advisable or wise to discuss the source of evil (not of imperfection), the Black Lodge. Energy follows thought, and the spoken word can be potently evocative: therefore, until one is a member of the Great White Lodge, it is the part of wisdom to avoid consideration of forces potent enough intelligently to use the latent imperfection in humanity and to impose the vast evil of war, with all its results and far-reaching effects, upon humanity. The Black Lodge is the problem of the White Lodge, and not the problem of humanity. For aeons the Hierarchy has handled this problem, and is now in process of solving it. It is essentially, however, the main consideration and problem of Shamballa, for it is connected with the will aspect, and only the will-to-good will suffice to blot out and annihilate the will-to-evil. Goodwill will not suffice, though the united and invocative appeal of the [Page 670] men of goodwill throughout the world-increasingly

voiced through the Great Invocation-will serve "to seal the door where evil dwells."

It is behind that door and in dealing with the forces there concealed (and mobilised) that the Hierarchy is effective; the methods and modes whereby They protect humanity from mobilised evil, and are gradually driving the evil back, would not be understood by you who have not yet passed through the door which leads to the Way of the Higher Evolution.

What shall I say concerning harmlessness? It is not easy for me to show or prove to you the effectiveness of the higher aspect, spiral or phase of harmlessness as employed by the Hierarchy, under the direction of the Perfect One, the Christ. The harmlessness with which I have earlier dealt has relation to the imperfections with which humanity is wrestling, and is difficult for you to apply in and under all circumstances, as well you know. The harmlessness to which I refer in connection with you is not negative, or sweet or kindly activity, as so many believe; it is a state of mind and one which in no way negates firm or even drastic action; it concerns motive and involves the determination that the motive behind all activity is goodwill. That motive might lead to positive and sometimes disagreeable action or speech, but as harmlessness and goodwill condition the mental approach, nothing can eventuate but good.

On a higher turn of the spiral, the Hierarchy also employs harmlessness, but it is related to the will-to-good and involves the use of dynamic, electric energy under intuitive direction; this type of energy is never brought into activity by man; it is energy which he cannot yet handle. This type of harmlessness is based on complete self-sacrifice, wherein the will-to-sacrifice, the will-to-good and the will-to-power (three phases of the will aspect, as expressed through the **[Page 671]** Spiritual Triad) are all fused into one dynamic energy of a deeply spiritual nature. This energy is the epitome of complete or perfect harmlessness, where humanity and the subsidiary kingdoms in nature are concerned, but it is expulsive in its effect and dynamic in its annihilating impact, where the Forces of Evil are concerned.

A close but esoteric study of the three temptations of the Christ will reveal three major occasions when the Perfect One, expressing this higher harmlessness, forced the exponent of evil to retreat. This triple episode is symbolically related, but is factual in nature. Little thought has ever been given to what would have been the worldwide effect down the centuries if the Christ had not reacted as He did; speculation is of little use, but it might be stated that the entire course of history and of the evolutionary progress of humanity would have been altered, and in a dire and awful manner. But the dynamic harmlessness, the expression of the will-to-good and the demonstration of the will-to-power (forcing evil to leave Him) marked a most important crisis in the life of the Christ. The Gospel story (with its resume of the five initiations) concerns the progress and triumph of the Master Jesus; the story of the three temptations indicated the taking of a still higher initiation, the sixth, by the Christ; this conferred on Him complete mastery over evil, and not mastery over imperfection; it was because He was the "Perfect One" that He could take this initiation.

I have given you much for mature consideration and thrown some light upon an initiation of which little, naturally, can be known. I would call your attention also to the three fundamental requirements for a successful approach to this initiation: perfect poise, a completed point of view and divine understanding. You would find it of interest to see how these three qualities work out in relation to the **[Page 672]** three temptations; in so doing much light would be thrown on the life, nature and character of the Christ.



Under the Law of Perfection we are given the key to the civilisation and cycle of evolution which He inaugurated—the ideal of which is not lost, though the application of the teaching He gave has been neglected by the churches and by mankind. You will note also that one temptation takes place on the summit of a high mountain; from that elevation both time and space are totally negated, for the vision of Christ ranged from the past, through the present and on into the future. This state of awareness (I cannot call it consciousness, and awareness is almost as inaccurate a word) is only possible after the fifth initiation, reaching a high point of expression at the sixth initiation.

I would like to consider with you the nature of the three requirements presented as essential for a certain initiation, because they provide the link between Law IX and Rule Six. The rule is so clear and concise that it needs but little explanation, emphasising, as it does, energy which must be used and that which must not. It says:

### RULE SIX

The healer or the healing group must keep the will in leash. It is not will which must be used, but love.

These three basic requirements concern attainment on various planes of the universe; though I dealt with them in connection with the approach to the sixth initiation, they have— on a lower turn of the spiral—their correspondences, and are therefore of practical application by the initiated disciple, particularly one who has taken the third initiation. Let us take them, one by one, into our thinking:

*Perfect Poise* indicates complete control of the astral body, so that emotional upheavals are overcome, or at [Page 673] least are greatly minimised in the life of the disciple. It indicates also, on the higher turn of the spiral, an ability to function freely on buddhic levels, owing to complete liberation (and consequent poise) from all the influences and impulses which are motivated from the three worlds. This type or quality of poise connotes—if you will think deeply—an abstract state of mind; nothing which is regarded as nonperfection can create disturbance. You can realise surely that, if you were entirely free from all emotional reactions, your clarity of mind and your ability to think clearly would be enormously increased, with all that that involves

Naturally, the perfect poise of an initiated disciple and that of the initiated Master are different, for one concerns the effect of the three worlds or their non-effect, and the other concerns adaptability to the rhythm of the Spiritual Triad; nevertheless, the earlier type of poise must precede the later achievement, hence my consideration of the subject. This perfect poise (which is a possible achievement for you who read) is arrived at by ruling out the pulls, the urges, impulses and attractions of the astral or emotional nature, and also by the practice of what I have earlier mentioned: Divine Indifference.

*A Completed Point of View.* This necessarily and primarily refers to the universal outlook of the Monad, and therefore to an initiate of the higher degrees. It can, however, be interpreted on a lower rung of the ladder of evolution and refers to the function of the soul as an Observer in the three worlds and the completed all-round picture such an observer gradually attains. This is brought about by the development of the two qualities of detachment and discrimination. These two qualities, [Page 674] when expressed on the Way to the Higher Evolution, become Abstraction and the Will-to-good.



A completed point of view—as experienced on soul levels—indicates the removal of all barriers and the freedom of the disciple from the great heresy of separateness; he has therefore created an unclogged channel for the inflow of pure love. Perfect poise, viewed from the same level, has removed all impediments and those emotional factors which have hitherto blocked the channel, thus preparing the way for the Observer to see truly; the disciple then functions as a clear channel for love.

*Divine Understanding* must also be studied from two points of view. As a soul quality, it indicates a mind which can be held steady in the light, and can therefore reflect the pure reason (pure love) which qualifies the reflections of the Son of Mind, the soul on its own plane. On the higher Way of the Master, it relates to that identification which supersedes the individualistic consciousness; all barriers have gone, and the initiate sees things as they are; he knows the causes of which all phenomena are the ephemeral effects. This, consequently, enables Him to understand the Purpose, as it emanates from Shamballa, just as the lesser initiate understands the Plan as it is formulated by the Hierarchy.

All three of these divine attributes are, in some measure, essential in the development of the initiate-healer; he must work at their unfoldment as part of his necessary equipment; he must know that all reactions of an emotional nature create a wall or barrier between the free flow of healing force and the patient, and that the barrier is created by him and not by the patient. The emotions of the [Page 675] patient should have no effect upon the healer and should fail to deviate him from the intense concentration needed for his work; these emotions of the patient cannot in themselves create a barrier strong enough to deflect the healing force.

A completed point of view involves at least the attempt by the disciple to penetrate into the world of causes, and thus learn (if possible) what it is that is responsible for the disease of the patient. This need not involve penetration into previous incarnations, nor is that essential, in spite of what some modern and generally fraudulent healers may claim. There is usually enough psychological evidence, or indications of inherited tendencies, to give the healer his clue and to enable him to get a somewhat complete picture of the situation. It is obvious that this "penetration" into the causes of the trouble will only be possible if the healer loves enough; because he loves, he has achieved a poise which brings negation to the world of illusion and of glamour. Divine understanding is simply the application of the principle of pure love (pure reason) to all men and to all circumstances, plus right interpretation of the existing difficulties of the patient, or of those which may exist between patient and healer.

To these requirements I would like to add another factor: that of the doctor, physician or surgeon who is physically responsible for the patient. In the coming new era, the healer will work always with the scientific aid of the trained medical man; this is a factor which causes bewilderment, at present, to the average modern healer belonging to some cult or expressing some unorthodox phase of healing.

It will therefore be apparent how these three divine requirements (when stepped down for the use of the disciple in the modern world) indicate a line of training or of self-discipline [Page 676] to which all should apply themselves. When they have mastered even some of the earliest phases of this triple achievement, they will find that they can apply Rule Six with ease.

What is meant by the words "to keep the will in leash"? The will aspect here considered is not that of the will-to-good and its lower expression goodwill. The will-to-good signifies the stable, immovable orientation of the initiated disciple, whilst goodwill can be regarded as its expression in daily service. The will-to-good, as expressed by a higher initiate, is a dynamic energy having predominantly a group

effect; for this reason, the higher initiates seldom concern themselves with the healing of an individual. Their work is too potent and too important to permit them to do so, and the will energy, embodying as it does divine Purpose, might prove destructive in its effects upon an individual. The patient would not be able to receive or absorb it. It is, however, assumed that goodwill colours the entire attitude and thinking of the healing disciple.

The will which must be kept in leash is the will of the personality which, in the case of the initiated disciple, is of a very high order. It also relates to the will of the soul, emanating from the petals of sacrifice in the egoic lotus. All true healers have to create a healing thoughtform, and through this they consciously or unconsciously work. It is this thoughtform which must be kept free from a too powerful use of the will, for it can (unless held in leash, stepped down, modified or, if needed, eliminated altogether) destroy not only the thoughtform created by the healer, but it can also build a barrier between healer and patient; the initial rapport is thus broken. Only a Christ can heal by the use of the will, and He seldom in reality healed at all; in the cases where He is reported to have done so, His reason was to prove the possibility of healing; but—as you will [Page 677] note if you are familiar with the Gospel story—He gave no instructions to His disciples upon the art of healing. This is significant.

The self-will (no matter of how high a quality) of the healer, and his determined effort to heal the patient, create a tension in the healer which can seriously deflect the healing current of energy. When this type of will is present, as it frequently is in the inexperienced healer or the non-initiated healer, the healer is apt to absorb the patient's difficulty and will experience symptoms of the trouble and the pain. His willful determination to be of help acts like a boomerang and he suffers, whilst the patient is not really helped.

So the instruction is to use love, and here a major difficulty emerges. How can the healer use love, freed from its emotional or lower quality, and bring it through in its pure state for the healing of the patient? Only as the healer has cultivated the three requirements, and has therefore developed himself as a pure channel. He is apt to be so preoccupied with himself, with the definition of love, and with the determination to heal the patient that the three requirements are neglected. Then both he and the patient are wasting each other's time. He need not brood or worry about the nature of pure love, or endeavour too ardently to understand how pure reason and pure love are synonymous terms, or whether he can show sufficient love to effect a healing. Let him ponder on the three requirements, particularly the first, and let him fulfill within himself these three requirements as far as in him lies and his point in evolution permits. He will then become a pure channel and the hindrances to the inflow of pure love will be automatically removed for "as a man thinketh in his heart so is he"; then, without obstruction or difficulty pure love will pour through him and the patient will be healed—if such is the law for him.

### [Page 678]

We come now to the final and the most mysterious law of all that I have given you. I called your attention to it earlier, and there pointed out that this "last law is an enunciation of a new law which is substituted for the Law of Death, and which has reference only to those found upon the later stages of the Path of Discipleship and the stages upon the Path of Initiation." By these later stages I refer to the period after the second initiation and prior to taking the third. This law does not apply in any way as long as the emotional nature can disturb the clear rhythm of the personality as it responds to the impact of soul energy, and later to monadic. There is not, therefore, a great deal that I can make clear to you as regards the full working of this law, but I can indicate certain most interesting ideas and correspondences; these will foster in you constructive speculative thinking, yet at the same time they

embody proven facts for those of us who are initiated disciples of the Christ or of Sanat Kumara.

## LAW X

*Hearken, O Disciple, to the call which comes from the Son to the Mother, and then obey. The Word goes forth that form has served its purpose. The principle of mind then organises itself and then repeats the Word: The waiting form responds and drops away. The soul stands free.*

*Respond, O Rising One, to the call which comes within the sphere of obligation; recognise the call, emerging from the Ashram or from the Council Chamber where waits the Lord of Life Himself. The Sound goes forth. Both soul and form together must renounce the principle of life, and thus permit the Monad to stand free. The soul responds. The form then shatters the connection. Life is now liberated, owning the quality of conscious knowledge and the fruit of all experience. These are the gifts of soul and form combined.*

### [Page 679]

This Law X is the forerunner of many new laws concerning the relation of soul to form or of spirit to matter; this one is given first for two reasons:

1. It can be applied by disciples and thus proven to be true to the mass of men, and above all, to the scientific world.
2. In the mass of testimony and in the type of death (called at this stage "transference") the fact of the Hierarchy and of Shamballa can be established.

There are three sources of the abstraction which we call "death" if we exclude accident (which may be incident to other people's karma), war (which involves planetary karma) and natural catastrophes (which are connected entirely with the body of manifestation of the One in Whom we live and move and have our being).

I might pause here at this thought and make somewhat clearer to you the distinction between this "unknown God," who expresses himself through the planet as a whole, and Sanat Kumara in His high place at Shamballa. Sanat Kumara is in Himself the essential Identity, responsible for the manifested worlds, but so great is His command of energies and forces—owing to His cosmic unfoldment that He requires the entire planet through which to express all that He is. Having the full consciousness of the cosmic astral plane and of the cosmic mental plane, He can apply energies and forces—under cosmic law—which create, sustain and utilise, for the ends of His divine Purpose, the entire planet. He animates the planet with His life; He sustains the planet and all that is in or on it through His soul quality, which He imparts in varying measure to every form; He creates continuously the new forms needed to express the "life more abundantly" and the "increasing purpose of His will" which the progress of the ages makes [Page 680] cyclically possible. We live at this time in a cycle wherein His intense activity is utilising the technique of divine destruction for the release of the spiritual life, and He is simultaneously creating the new structure of civilisation which will express more fully the evolutionary attainment of the planet and the kingdoms in nature, leading eventually to the perfect expression of His divine life and purpose.

It would perhaps be wise if we took this tenth Law somewhat in detail, where possible, so as to arrive at the synthesis which it is intended to convey: we will thus gain some realisation that death itself is a part of the creative process of synthesising. It is essential that new ideas and a new approach to the entire problem of dying are inaugurated.

*Hearken, O Disciple, to the call which comes from the  
Son to the Mother, and then obey.*

Even whilst we realise from the context that this refers to the discarding of the physical body, it is useful to remember that this form of wording can signify much more than that. It can be interpreted to mean the entire relation of soul and personality, and to involve the prompt obedience of the Mother (the personality) to the Son (the soul). Without his prompt obedience, involving as it does the recognition of the informing Voice, the personality will remain deaf to the call of the soul to relinquish the body. No habitual response has been developed. I would ask you to ponder on the implications.

I am, I know, recapitulating when I point out that the Mother aspect is the material aspect and the soul—on its own plane—is the Son. This injunction, therefore, concerns the relation of matter and soul, and thus lays the foundation for all the relationships which the disciple has to learn to recognise. Obedience is not here enforced; **[Page 681]** it is contingent upon hearing; then obedience follows as the next development. This is an easier process, little as you may think it. This distinction, relative to the process of obedience, is interesting because the process of learning by hearing is always slow and is one of the qualities or aspects of the stage of orientation. Learning by sight is definitely connected with the Path of Discipleship, and any who wish to become wise and true workers must learn to distinguish between the hearers and those who see. A realisation of the difference would lead to basic changes in technique. In the one case, you are working with those who are definitely under the influence and control of the Mother, and who need to be trained to see. In the other, you are dealing with those who have heard and who are developing the spiritual correspondence of sight. They are therefore susceptible to the vision.

*The Word goes forth that form has served its purpose.*

This word, or this "spiritual proclamation" of the soul, may have a twofold purpose: it may produce death, or it may simply result in a withdrawal of the soul from its instrument, the threefold personality. This might consequently result in leaving the form uninformed and without any dweller in the body. When this happens the personality (and by this I mean the physical, astral and mental man) will continue to function. If it is of a high grade quality, very few people will realise that the soul is absent. This frequently happens in old age or serious illness, and it may persist for years. It sometimes happens where infants are concerned, and you then have either death or imbecility, as there has been no time to train the lower personality vehicles. A little thinking along the lines of this "forthgoing Word" will throw much light on circumstances which are **[Page 682]** regarded as baffling, and on states of consciousness which have hitherto constituted almost insoluble problems.

*The principle of mind then organises itself and then repeats the Word.  
The waiting form responds and drops away.*

In the aspect of death here dealt with it is the mind which acts as the agent of authority, transmitting to the brain (where the thread of consciousness is located) the instructions to vacate. This is then passed

on by the man in the body to the heart (where the life thread is anchored), and then—as you well know—the process of withdrawal begins. What transpires in those timeless moments prior to death no one as yet knows, for no one has returned to tell us. If they had done so, the question is: Would they have been believed? The probability is that they would not.

The first paragraph of this Law X deals with the passing out from the body (meaning the form aspect of the threefold lower man) of the average intelligent aspirant, looking at this law from one of its lowest correspondences; however, under the same Law of Correspondences, the death of all men, from the lowest type of man up to and inclusive of the aspirant, is basically distinguished by the same identical process; the difference exists in the degree of consciousness evidenced—consciousness of process and intention. The result is the same in all cases:

*The soul stands free.*

This moment of true freedom can be brief and fleeting as in the case of the undeveloped man, or it can be of long duration, according to the usefulness of the aspirant upon the inner planes; with this I have earlier dealt and have no need to repeat myself here. Progressively, as the urges and influences of the three lower levels of consciousness [Page 683] weaken their hold, the period of dissociation becomes longer and longer, and is characterised by a developing clarity of thought and by a recognition of essential being, and this in progressive stages. This clarity and progress may not be brought through into full realisation or expression when rebirth again takes place, for the limitations imposed by the dense physical body are excessive; nevertheless, each life sees a steady growth in sensitivity, and also the storing up of esoteric information, using the word "esoteric" to signify all that does not concern normal form life or the average consciousness of man in the three worlds.

Esoteric living (as it develops) falls into three stages, broadly speaking; these are carried forward within the consciousness of the man and parallel the recognition and ordinary aspects of form life on the three levels of experience:

1. The stage of reception of concepts, of ideas and of principles, thus gradually asserting the existence of the abstract mind.
2. The stage of "light reception," or that period when spiritual insight is developed, when the vision is seen and accepted as true, and when the intuition or "buddhic perception" is unfolded. This carries with it the assertion as to the existence of the Hierarchy.
3. The stage of abstraction, or the period wherein complete orientation is brought about, the way into the Ashram is made clear, and the disciple begins to build the antahkarana between the personality and the Spiritual Triad. It is in this stage that the nature of the will is *dimly* seen, carrying with its recognition the implication that there is a "centre where the will of God is known."

**[Page 684]**

Students are apt to think that death ends things, whereas from the angle of termination we are dealing with values which are persistent, with which there is no interference, nor can there be any, and which hold within themselves the seeds of immortality. I would have you ponder on this and know that everything that is of true spiritual value is persistent, ageless, immortal and eternal. Only that dies which is valueless, and—from the standpoint of humanity—that means those factors which emphasise

and assume importance where the form is concerned. But those values which are based on principle and not upon the detail of appearance have in them that undying principle which leads a man from the "gates of nativity, through the gates of perception, to the gates of purpose"—as the *Old Commentary* expresses it.

I have endeavoured to show you how the first part of this Law X has a simple application to mankind, as well as an abstract and abstruse meaning for esotericists.

The last paragraph in this Law X cannot be interpreted in this same manner nor applied in this way. It concerns only the "passing over" or the "discarding of hindrances" by very advanced disciples and initiates. This is made clear by the use of the words, "O Rising One"—a term applied only to those who have taken the fourth initiation and who are therefore held by no aspect whatsoever of the form nature, even so high or transcendental a form as the soul in its own vehicle, the causal body or the egoic lotus. Yet again, facility in response to this law must be and is developed in the earlier stages of discipleship, where listening, responsiveness and occult obedience are developed and have their extensions in the higher levels of spiritual experience.

Here we must again consider words and phrases if we are to understand their true meaning.

**[Page 685]**

*Respond, O Rising One, to the call which comes forth from the sphere of obligation.*

What is this sphere of obligation to which the initiate of high standing must pay attention? The whole of life experience, from the sphere of nativity up to the highest limits of spiritual possibility, are covered by four words, applicable at various stages of evolution. They are: Instinct, Duty, Dharma, Obligation; an understanding of the differences serves to bring illumination, and consequently, right action.

1. *The sphere of instinct.* This refers to the fulfillment, under the influence of simple animal instinct, of the obligations which any assumed responsibility brings, even when assumed with no true understanding. An illustration of this is the instinctual care of a mother for her offspring or the relation of male and female. With this we need not deal in any detail, as it is well recognised and understood, at least by those who have passed out of the sphere of elementary instinctual obligations. To them no particular calls come, but this instinctual world of give and take is superseded by a higher sphere of responsibility eventually.

2. *The sphere of duty.* The call that comes from this sphere comes from a realm of consciousness which is more strictly human and not so predominantly animal as is the instinctual realm. It sweeps into its field of activity all classes of human beings and demands from them—life after life—the strict fulfillment of duty. The "doing of one's duty," for which one gets small praise and little appreciation, is the first step towards the unfoldment of that divine principle which we call the sense of responsibility, and which—when unfolded—indicates a steadily growing soul control. The fulfillment **[Page 686]** of duty, the sense of responsibility, and the desire to serve are three aspects of one and the same thing: discipleship in its embryonic stage. This is a hard saying for those who are caught in the seemingly hopeless toils of duty fulfillment; it is hard for them to realise that this duty which seems to keep them chained to the humdrum, apparently meaningless and thankless duties of daily life, is a scientific process leading them to higher phases of experience, and eventually into the Master's Ashram.



3. *The Sphere of Dharma.* This is the outcome of the two previous stages; it is that in which the disciple recognises, for the first time with clarity, his part in the whole process of world events and his inescapable share in world development. Dharma is that aspect of karma which dignifies any particular world cycle and the lives of those implicated in its working out. The disciple begins to see that if he shoulders his phase or part in this cyclic dharma and works understandingly at its right fulfillment, he is beginning to comprehend group work (as the Masters comprehend it) and to do his just share in lifting the world karma, working out in cyclic dharma. Instinctual service, the fulfillment of all duty, and a sharing in group dharma are all blended in his consciousness and become one great act of living faithful service; he is then at the point of moving forward upon the Path of Discipleship, in which the Path of Probation is completely lost to sight.

These three aspects of living activity are the embryonic expression in the life of the disciple of the three divine aspects:

- a. Instinctual living----- intelligent application.
- b. Duty.....responsible love.
- c. Dharma----- will, expressed through the Plan.

**[Page 687]**

4. *The sphere of obligation.* The initiate, having learnt the nature of the three other spheres of right action, and-through the activity of those spheres—having unfolded the divine aspects, passes now into the sphere of obligation. This sphere, which can be entered only after a large measure of liberation has been achieved, directs the reactions of the initiate in two phases of his life:

- a. In the Ashram, where he is governed by the Plan; this Plan is recognised by him as expressing his major obligation to life. I use the word "life" in its deepest esoteric sense.
- b. In Shamballa, where the emerging Purpose of Sanat Kumara (of which the Plan is an interpretation in time and space) begins to have meaning and significance according to his point in evolution and his approach to the Way of the Higher Evolution.

In the Ashram, the life of the Spiritual Triad gradually supersedes the life of the soul-controlled personality. In the Council Chamber at Shamballa, the life of the Monad supersedes all other expressions of the essential Reality. More I may not say.

*Recognise the call, emerging from the Ashram or from the  
Council Chamber where waits the Lord of Life Himself.*

Here again we come up against the whole underlying, evolutionary theme of Invocation and Evocation. Here, it is the two higher centres of the divine Existence which are invoking ceaselessly the lower centre; one of the factors governing the whole creative process is dependent upon the **[Page 688]** skill of the Great Lives in evoking response from the human and subhuman kingdoms or grouped lives within the three worlds of form life. Men are so pre-occupied with their own problems that they are apt to think that-in the long run—what happens is entirely due to their behaviour, conduct, and invocative powers. There is, however, another side to the picture; this involves the skill in action, the understanding hearts and the clear unimpeded will of both the Hierarchy and Shamballa.

It will be apparent to you, therefore, how essential it is that all disciples and initiates should know exactly where they stand on the Path, the final aspect of the ladder of evolution; otherwise, they will misinterpret the call and fail to recognise the source of the outgoing sound. How easily this can happen becomes apparent to every advanced teacher of occultism and esotericism when he perceives how easily unimportant people and beginners interpret calls and messages they hear or receive as coming to them from some high and elevated source, Whereas they are in all probability hearing that which emanates from their own subconscious, from their own souls, or from some teacher (not a Master) who is attempting to help them.

The call referred to here, however, comes from the highest possible sources and must not be confused with the little voices of little men.

*The SOUND goes forth.*

It is not my intention here to deal with the creative sound, beyond calling to your attention the fact that it is creative. The Sound which was the first indication of the activity of the planetary Logos is not a word, but a full reverberating sound, holding within itself all other sounds, all chords and certain musical tones (which have been given the name of the "music of the spheres") and dissonances, **[Page 689]** unknown as yet to the modern ear. It is this Sound which the "Rising One" must learn to recognise, and to which he must respond not only by means of the sense of hearing and its higher correspondences, but through a response from every part and aspect of the form nature in the three worlds. I would remind you also that from the angle of the fourth initiation even the egoic vehicle, the soul body, is regarded and treated as a part of the form nature.

Though the "shattering of the Temple of Solomon" takes place at the time of the fourth initiation, those qualities of which it was composed have been absorbed into the vehicles which the initiate is using for all His contacts in the three worlds. He is now essentially the essence of all His bodies, and—from His point of view and technical understanding—it must be borne in mind that the entire mental plane is one of the three planes which constitute the cosmic dense physical plane; this is a point oft forgotten by students, who almost invariably place the soul body and the mental permanent atom outside the form limits and what they call the three worlds. Technically and from higher angles, this is not so, and this fact definitely changes and conditions the thinking and work of the initiate of the fourth and higher degrees. It accounts also for the need for the egoic body to disappear.

The Sound reverberates throughout the four higher subplanes of the cosmic physical plane; these are the higher correspondence of the four etheric levels of the physical plane in the three worlds—the three dense physical and the four etheric planes. It must be remembered, therefore, that our planes, with which we are so familiar, are the cosmic physical, and that the one we know the best is the densest of the seven—hence so much of our struggle and difficulty.

**[Page 690]**

From "the silence which is sound, the reverberating note of Shamballa," the sound focusses itself either in the Spiritual Triad or in the Ashram, according to the status of the initiate and whether he is high in the ashramic circles, or still higher, in the circles through which radiates the light from the Council Chamber. In the first case, it will be the heart centre which responds to the sound, and from thence the whole body; in the second case, consciousness has been superseded by a still higher type of spiritual

recognition, to which we have given the inadequate name of identification. Where the sound has been registered in the heart of the initiate, he has unfolded all possible types of knowledge which the form nature—soul and body—can make possible; when the registration is in the head, identification has produced such complete unity with all spiritual expressions of life, the word "more" (meaning increased) must perforce give way to the word "deep," in the sense of penetration. Having said this, brother of mine, how much have you comprehended?

It is at this point that the initiate is confronted for the first time with the Seven Paths, because each Path constitutes a mode of penetrating into realms of realisation beyond our planet altogether.

In order to do this, the initiate has to demonstrate his mastery of the Law of Differentiation and arrive at a knowledge of the Seven Paths through differentiating the seven sounds which make up the one Sound, but which are not related to the seven sounds which compose the threefold AUM.

Both soul and form together must renounce the principle of life, and thus permit the Monad to stand free. The soul responds. The form then shatters the connection.

### [Page 691]

You can see here why I emphasised the fact that the initiate is the recipient of the essential quality or qualities which form has revealed and developed, and which the soul has absorbed. At this particular crisis, the initiate within the Ashram or "on His way of glory to the Place where dwells the Lord" (Shamballa) summarises or contains within himself all the essential good which was stored in the soul prior to its destruction at the fourth initiation. He epitomises in himself the knowledge and the wisdom of aeons of struggle and of patient endurance. Nothing further is to be gained by adhering either to the soul or to the form. He has taken all they had to give which throws light on the spiritual Law of Sacrifice. It is interesting to note how the soul becomes at this point simply the intermediary between the personality and the initiate of high degree. But now there is nothing more to relate, to report or to transmit, and—as the Sound reverberates—the soul disappears, as testimony of response. It is now but an empty shell, but its substance is of so high an order that it becomes an integral part of the buddhic level, and its function there is etheric. The principle of life is renounced and returns to the reservoir of universal life.

I would have you take notice of the importance of form activity. It is the Form which shatters the connection (the usually despised, belittled, frustrated form is that which performs the final act), bringing complete liberation. The "Lunar Lord" of the personality has achieved his goal, and those elements which have composed his three vehicles (physical, astral, mental), together with the life principle, will constitute the atomic substance of the first body of manifestation of some soul seeking incarnation for the first time. This is closely related to the abstruse subject of the permanent atoms. It marks a moment of high initiation for this Lunar Lord when he shatters the connection [Page 692] and severs all relation with the hitherto informing soul. He is no longer just a shadow, but has now those qualities which make him "substantial" (in the esoteric sense) and a new factor in time and space.

The remaining words of this law need no explanation and mark a fitting finish for this section of our studies:

*Life is now liberated, owning the qualities of conscious knowledge and the fruit of all experience. These are the gifts of soul and form combined.*

## CHAPTER IX - The Seven Modes of Healing

IT WILL BE OBVIOUS to you that even if the techniques or the seven modes of healing-relating as they do to the energies of the seven rays-were exactly imparted to you, it would be rare indeed to find a healer who was competent to use them in this interim period in world affairs. We are passing out of one age into another, and this necessarily creates difficulties which have hitherto not been recognised. This is the first time in human history wherein humanity is intelligent enough to register understanding of the implications of this happening, and far-sighted enough to be able to vision, imagine and plan for the new future. For another thing, the soul ray of the average aspirant is seldom in control to such an extent that it can bring adequate illumination and ray potency; until it is in control, these ray methods and techniques, determining the use and direction of the ray energies, are useless. This should not bring to you disappointment, but simply an attitude of expectancy, particularly where the younger students and readers are concerned. All things considered, this hiatus between expectancy and possibility is exceedingly good.

There has been so much given out during the past century along the lines of magical work, that more at this time would not be wise; so many mantrams and Words of Power have been communicated, and so wide a use of the [Page 694] OM has prevailed, that a great deal of damage might be looked for as a result. Such damage has not, however, occurred. The relatively low point in evolution of the average student and experimenter has served as a protection, and little has been set in motion—either good or bad—by what they have attempted to do. Healings have frequently taken place (at least temporary healings), owing largely to the susceptibility of the patient to suggestion and his confidence in the healer. None of these healings can be traced esoterically to the scientific methods of occultism. In spite of this protection, or rather because of it, I am communicating no Ray Words at this time, such as the trained initiate employs when engaged in the healing work. These Words have to be accompanied by a trained use of the spiritual will, and (where the ordinary man and healer is concerned) even the lowest aspect of the will remains as yet undeveloped, and only self-will (which is determined, selfish desire) is expressed. It would therefore be a waste of my time to give instruction along these lines. I have felt it necessary to explain this, so that there will be no undue expectancy that I shall impart the mysterious and the hitherto unknown. I seek only to lay the foundation for a future structure of knowledge, when it will be safe, wise and right to convey those "focussing Points," those "organising Words," and those "expressed Intentions" of the correctly trained occult healer. I seek to generate in you also a wise and searching expectancy which will use the little that I am able to impart, and the symbolic words I may dictate, and so prepare for a greater understanding later.

In the meantime there are certain things I can teach you which will be profitable. They may perchance enhance the visioned and realised difficulties, but may nevertheless prove useful in indicating the ground which must still be [Page 695] covered before the healer arrives at correct and sustained healing.

This section will be very short indeed, compared with the rest of this volume; it will consist simply of a series of summarised and condensed statements which will provide a textbook for the healer, a reference book for guidance to which he can refer. These statements will be under three classifications:

- I. The Seven Ray Energies.
- II. The Rays of the Healer and the Patient.
- III. The Seven Healing Techniques.

These statements will complete Volume IV of A Treatise on the Seven Rays and will carry much information to the initiated disciple, and even in part to the intelligent aspirant; they should make their healing work more effectual, even though only the preliminary work and elementary rules are given. Needless to add, the healer has to perfect himself in this initial activity and—as he works—he may himself (alone and unaided) penetrate into the deeper meanings of this phase of the Ageless Wisdom.

## I. THE SEVEN RAY ENERGIES

### *Fifteen Statements.*

1. The seven rays embody and express the totality of energies which circulate throughout our planetary form.
2. These seven ray energies are the seven forces which unitedly compose the primary Ray of Love-Wisdom. This is the second ray of our solar system and the dominating ray in every planetary expression within the solar system. The seven rays are, all of them, subsidiary rays of this great cosmic ray.
- [Page 696]**
3. No matter upon which ray the healer may be found, he must always work through the second subray of that ray—the ray of love-wisdom in each ray. By means of this, he becomes connected with or related to the governing soul and personality rays. The second ray has the capacity of all-inclusiveness.
4. The second ray and the second subray on all rays are themselves dual in expression. The healer must learn to work through the love aspect and not through the wisdom aspect. This takes much training in the practice of spiritual differentiation.
5. Those vehicles in the form nature which are on the line of 2-4-6 must be used by the healer when practicing the healing art. If he has no vehicles or bodies on this line of basic energy, he will not be able to heal. This is seldom realised. It is rare, however, to find an equipment lacking all second ray energy outlets.
6. Those healers who are on the second ray, or who are equipped with a powerful second ray vehicle, are usually great healers. The Christ, being the truest exponent of the second ray ever known on earth, was greatest of all the healing sons of God.
7. The ray of the soul conditions and determines the technique to be employed. The ray in the personality vehicles most closely related to the second ray (for which all the subrays act as channels) is the one through which the healing energy must flow.
8. The second subray of the soul ray determines the approach to the healing problem immediately confronting the healer; this energy is transmuted into healing force when passing through the appropriate personality vehicle. To be appropriate it must be on the line of 2-4-6.

**[Page 697]**

9. The appropriate vehicle can be either the mental body or the emotional body. With the mass of men being centred in the astral nature, the healing will usually be most successful if the healer's channel of transmission is that body also.

10. A triangle of energies is therefore formed; it is composed of:

- a. The energy of the soul.
- b. The appropriate vehicle.
- c. The etheric body, through either the heart or the solar plexus centre.

11. Within the etheric body, a secondary triangle is formed for the circulation of energy between:

- a. The head centre, the centre of reception.
- b. The ajna centre, the centre for directed distribution.
- c. The centre which registers—as the line of least resistance—the energy of the soul ray, whichever of the seven rays that may be.

12. This secondary triangle is related to the primary triangle by an "act of deliberation." This is a part of the technique which I am withholding.

13. The healer who is sincere and experienced can (in default of the esoteric formula producing connection between the two triangles) do much to bring about some definite relation by a deliberate act of faith and by the firm statement of his *fixed intention*.

14. The greater triangle is that which affects the healer and makes him a transmitting agent; the lesser triangle is the one which produces the effect upon the patient and through which the healer—on the physical plane—works.

15. The procedure of the healer will therefore fall into three parts, prior to the conscious act of healing:

**[Page 698]**

*Process One.*

- a. The healer will definitely and consciously link up with his own soul.
- b. He will then determine which of his personality vehicles is to be used; this will be based upon its reaction to energies, channeling along the line 2-4-6.
- c. By an act of the will he will then relate the soul energy, via the desired vehicle, with the appropriate centre in the etheric body; the heart or the solar plexus, always preferably the former.

*Process two.*

- a. He will next create the secondary triangle by focussing his attention in the centre of reception, the head centre.



b. He will then connect this head centre, through the power of the creative imagination, with the centre between the eyebrows, and will hold the energy there because it is the directing agency.

c. He will endeavour to gather into this ajna centre the energy of that centre within his etheric body which is related to his soul ray.

*Process Three.*

He then, with deliberation, performs the act of linking the two triangles; once this is done, he is ready for the healing action.

## II. THE RAYS OF HEALER AND OF PATIENT.

It will be apparent to the most superficial reader that the variation or the identity between the rays of the healer [Page 699] and his patient constitutes a factor of importance: many conditioning factors will be presented; there will also be present a contrast between the soul rays and the personality rays of both parties concerned. You may have, therefore, conditions in which:

1. The soul rays are identical and the personality rays are different.
2. The personality rays are the same but the soul rays are not.
3. The rays are similar in both cases.
4. The rays of neither soul nor personality are the same.
5. The soul ray is not known but the personality ray is apparent. The ray of the personality is easily ascertained, but there is often no indication as to the soul ray. This can apply to both healer and patient.
6. Nothing is known anent the rays of either party.

I am not bringing into this discussion any reference to the rays of the mental, astral or physical vehicles, though they have a definite and sometimes a decisive effect and the knowledge is most useful when known. The trained healer, when in possession of this knowledge, can use a secondary technique as an aid to the basic method, and use the appropriate lower vehicle (either his own or that of the patient) through which to pour a secondary stream of healing energy, thus enhancing the work of the primary stream. The addition of this secondary stream implies quite advanced knowledge on the part of the healer, or accurate information given by the patient. This is, as you may surmise, somewhat rare to find. People can, by careful study and the assembling of known analogous instances, ascertain with a fair degree of success the nature of the two major [Page 700] rays; it takes, however, an initiate of some standing to recognise and work through the rays of one of the lower bodies, and therefore be in a position to distribute the healing force through two centres simultaneously. We will not consequently consider more than the relation of the rays controlling the healer and the patient from the angle of soul and personality.

It is not possible for me to take each of the rays of both healer and patient and trace for you the appropriate technique; this will become clearer if you consider the great number of difficulties which are presented when both the rays of the two parties concerned are brought into relationship. In *Discipleship in the New Age* the rays are given of a large number of disciples. You might, as an experimental exercise, take these various rays, as assigned, and place each of these disciples in the part of either healer or patient, and see what centres would be employed in the case of some disease (each based in a different location in the human body), and then attempt to decide what method, mode or procedure the healer would be wise to follow. At the same time you should remember two things: first, that all these people are members of a second ray Ashram; also that they are disciples, and consequently their rays are apparent and obvious to the healer, which greatly helps. You could determine also what ray energy should be employed in the healing process, through what centre in yourself, as the healer, and the disciple as a patient, you should work and whether you are in a position to use a secondary technique. Then, having through the use of the imagination worked at an imaginary healing, look around among your friends and acquaintances for those whom you believe possess similar ray conditions and—if they are ailing or ill—seek to help them in the same way as you attempted to aid an imaginary patient: note then what happens. Avoid the use [Page 701] of a secondary technique, for you are more liable to be entirely wrong where the three lower vehicles are involved than with the two major expressions of life. The rest of this subject can perhaps be clarified by certain statements which will become clearer as esoteric psychology emerges as a definite educational subject in the decades which lie ahead.

1. The healer should ascertain his rays, and then proceed with his work on the basis of that information. When that knowledge is not available, he should refrain from the attempt to heal.

2. When unable—from lack of this knowledge—to carry forward the healing work, let him confine himself to the task of acting as a channel for the energy of love to the patient.

3. The healer will find it easier in most cases to ascertain his rays, or one of them at least, than to know the rays of the patient.

There are two reasons for this:

a. The fact that he seeks to heal and help indicates a fair measure of advancement upon the spiritual way. Such advancement is required for correct finding of the ray quality. A little study of himself and of the possible rays present should in time show him the nature of the energies controlling him.

b. The patient, if advanced, is liable not to seek his help, but will handle his own problem, through the soul and through the Ashram, if affiliated with one. If he is not advanced, the personality ray will be more easily ascertained than the soul ray, and will therefore provide the point of contact.

[Page 702]

4. The healer, having to his satisfaction determined upon the rays or ray conditioning him, should then prepare himself for the healing task by a minimum of five hours of most careful preparation, related to his mind, the thinking apparatus. I mean not five hours of consecutive mental control and reflection, but a period of quiet thought, carried on—when possible—wherein the healer studies the patient and familiarises himself with:

- a. The problem of the disease and its particular nature.
- b. Its location in the physical body.
- c. The centre involved and (when he is an enlightened disciple) with its condition.
- d. The acuteness of the difficulty and the chance of a cure.
- e. The danger of death or not.
- f. The psychological condition of the patient.
- g. The rays of the patient, if feasible; these, if known, ill condition his approach.

5. Thus prepared, the healer focusses his attention in his own ray. When he only possesses general and not specific knowledge of his own ray or rays and those of the patient, the healer may proceed upon the surmise that one or both are along the line of 1-3-5-7 or 2-4-6 and act upon that general assumption. To possess specific and particularised knowledge is useful, but where it exists not, and particular rays cannot be assigned, it is often possible to determine whether the general trend of the character is along the line of love or of the will, and then to act accordingly. The problem then is whether the relation between healer and **[Page 703]** patient will be from personality to personality, from soul to soul, or from personality to soul and vice versa. When the relation is that of personality to personality (and this will be the most usual), the energy with which the healer will work is simply that of planetary prana; the effect of this will be to stimulate the natural processes of the physical body and (in cooperation with nature and so in line with the patient's karma) so fortify his physical vehicle that he can cast off the disease or can be aided to face with confidence the processes of death, and with calm and intelligent understanding pass out to the subtler realms of being. Where the relation is that of the soul of the healer to the personality of the patient, the healer will work with ray energy, pouring his own ray energy through the centre which is controlling the diseased area. When both the soul of the healer and that of the patient are working in cooperation there can be the blending of two energies or (where similar rays are present) the strengthening of one energy and a greatly hastened work of healing or of dissolution. The healer must ever bear in mind that his task is either to heal—under the karmic law—or to aid in the processes of dissolution, bringing about, therefore, a higher form of healing. Unless the healer is a higher initiate and can work in full awareness of circumstances and governing conditions, sudden healings and dramatically arrested disease will not occur. If they do occur, it will be due to three things:

- a. The destiny of the patient whose time has not yet come.
- b. The interposition of the patient's own soul, who is, in the last analysis, the agent of karma.

#### **[Page 704]**

- c. The aid of the healer which proved adequate enough to give the patient the necessary confidence and added strength to bring about his own healing.

10. Nobody is ever brought back from the "gates of death" whose karma indicates that his time has come; the life cycle on the physical plane then ends unless he is a worker in an Ashram, a disciple of some standing whose work and presence is still needed on earth to complete his assigned task. Then the Master of the Ashram may add His knowledge and energy to that of the healer or to that of the patient, and bring about a temporary postponement of departure. Upon this the healer may not count, or the patient either, for they know not the full and warranting circumstances.

11. There are certain elementary requirements or conditions in which the healer should work and which are necessary. These are:

- a. Complete quiet in the sickroom, as far as possible.
- b. As few people in the patient's room as wisdom may dictate. The thinking and thoughtforms of the

people present can either be distracting or distracted, and thereby deflect the healing currents; on the other hand, they can sometimes strongly aid the healer's work.

c. The patient-again when possible-should lie on his back, or on his side so that centres up the spine are turned towards the healer. In some cases (and these the healer must himself determine) he should lie in such a position that the healer can hold his hands above the area of disease, though in no case must the healer touch the patient's body.

12. When quiet, peace and silence have been reached, the healer will proceed with the appropriate technique. The [Page 705] quiet, peace and silence mentioned above refer not only to physical conditions, but to the emotional and mental states of the healer and the patient as well as of those present; this is not always easy to attain.

Where the healer has not the appropriate technique or does not understand the formulas given later in this instruction, he can assemble his own technique and rules after a close study of these healing instructions, which contain enough material and suggestions for such an action.

### III. The Seven Healing Techniques

The techniques I shall have to give in the form of seven ancient symbolic statements or formulas, gathered out of the *Book Of Rules for Initiated Disciples*. I dare not yet give the simple physical application of these ray techniques, as it would be too dangerous. When rightly used and understood they carry terrific force and—in the wrong hands—could work real damage. May I remind you here that the Black Lodge initiates likewise heal or produce death and disease, and employ very similar techniques; the difference lies in the fact that they can work only with the personality rays of both healer and patient, and because they are more potent *on the physical plane* than are the Members of the Great White Lodge, their work is frequently most effective. The spiritual healer, working with the energies of light whenever possible, is seldom as effective physically.

The members of the Black Lodge, or healers working under its influence, are, however, totally unable to work on a patient who is spiritually oriented to the slightest degree, and is therefore coming under the control of the soul; neither can they work through a healer who is spiritually oriented. When they attempt to do so they find themselves combatted by energy coming from the Ashram towards [Page 706] which either the healer or the patient is moving or with which he is affiliated, even if he has his place only upon the periphery. Where the average unthinking man is concerned, the danger of "black" interference is nil; the dark forces do not interest themselves in any unimportant person, save with those of potency and influence who can serve their ends. Also their evil work is only possible at the moment (or cycle) wherein the man is making decision as to whether he will move in spiritual living, remain static where he is, or turn with deliberation (which is exceedingly rare) to the path of pure selfishness. This path leads to the Black Lodge.

Some disciple in the early part of next century will take these techniques or magical statements, relating to the healing work, and interpret them and elucidate them. They are susceptible of three significances, the lowest of which the modern student may succeed in interpreting for himself if he reflects adequately and lives spiritually. Here are the seven statements.

## THE SEVEN STATEMENTS

### *1. The first ray technique.*

Let the dynamic force which rules the hearts of all within Shamballa come to my aid, for I am worthy of that aid. Let it descend unto the third, pass to the fifth and focus on the seventh. These words mean not what doth at sight appear. The third, the fifth, the seventh lie within the first and come from out the Central Sun of spiritual livingness. The highest then awakens within the one who knows and within the one who must be healed and thus the two are one. This is mystery deep. The blending of the healing force effects the work desired; it may bring death, [Page 707] that great release, and re-establish thus the fifth, the third, the first, but not the seventh.

This dynamic first ray energy is usually employed by the trained spiritual healer when it is apparent to him that the patient's hour has come and release approaches. In cases where the first ray is the soul ray of either healer or patient, this application of first ray energy must move from head centre to head centre, and from thence to the area of distress and to the centre allied with the location. This may cause (when healing is possible and karmically correct) a temporary increase of the trouble; this is owing to the fact that the incoming energy "expels dynamically" the very seed or roots of the disease. There may be a rise in temperature, or a collapse of some kind or another, and for this the healer, the patient and the attendant physician must be prepared and should take the needed physical steps for amelioration—steps as ordained by the orthodox medical profession, which will offset the purely physical reaction. Where the soul ray of the patient is not on the first ray, but the first ray is the ray of the personality, the healer must use great caution in applying first ray energy, and should proceed very slowly and gradually through the centre on the line of 1-3-5-7 which is nearest to the seat of trouble, passing the energy through that centre and thence to the centre (whichever that may be) found in the locality of the disease. If that particular centre happens to be on the line of 3-5-7, the healer will have to exercise special care, or else the dynamic first ray energy will destroy and not heal.

### *2. The second ray technique.*

Let the healing energy descend, carrying its dual lines of life and its magnetic force. Let that magnetic living force withdraw and supplement that [Page 708] which is present in the seventh, opposing four and six to three and seven, but dealing not with five. The circular, inclusive vortex—descending to the point—disturbs, removes and then supplies and thus the work is done.

The heart revolves; two hearts revolve as one; the twelve within the vehicle, the twelve within the head and the twelve upon the plane of soul endeavour, cooperate as one and thus the work is done. Two energies achieve this consummation and the three whose number is a twelve respond to the greater twelve. The life is known and the years prolonged.

If this ancient statement is read in the light of any knowledge you may have (and you probably have more than you realise), particularly knowledge anent the centres, the primary or easiest interpretation will appear.

### 3. *The third ray technique.*

The healer stands and weaves. He gathers from the three, the five, the seven that which is needed for the heart of life. He brings the energies together and makes them serve the third; he thus creates a vortex into which the one distressed must descend and with him goes the healer, and yet they both remain in peace and calm. Thus must the angel of the Lord descend into the pool and bring the healing life.

The "pool of waters" figures here and may cause much questioning as to its significance. Its elementary interpretation relates in reality to the central and major cause of much disease (as we have earlier seen), the emotional nature, which it is the task of the third aspect of divinity [Page 709] to control. Ponder on this, for much enlightenment may come.

The next healing technique is longer and far more abstruse. There is little of it that you will understand; it is entirely related, as far as our theme is concerned, to man himself and to the aphorism: "Man, know thyself."

### 4. *The fourth ray technique.*

The healer knows the place where dissonance is found. He also knows the power of sound and the sound which must be heard. Knowing the note to which the fourth great group reacts and linking it to the great Creative Nine, he sounds the note which brings release, the note which will bring absorption into one. He educates the listening ear of him who must be healed; he likewise trains the listening ear of him who must go forth. He knows the manner of the sound which brings the healing touch; and also that which says: Depart. And thus the work is done.

This fourth technique is one that—in default of true ray knowledge—can be of general usefulness, because this fourth ray governs the fourth kingdom in nature, the human. The healer along this line of work (and such healers are practically nonexistent at this time because the fourth ray is not in incarnation) heals primarily through the use of the appropriate sound or sounds. In the early stages when this technique comes into demonstration, music will be largely used by the healer to bring about a cure or to facilitate the process of death or departure. It will, however, be music with one constantly recurring chord, which will embody the note of the fourth ray and of the human kingdom. Healing by the means of sound will be one of the first healing unfoldments [Page 710] to be noted at the close of the next century. More teaching along this line would be useless until the fourth ray again cycles into manifestation.

### 5. *The fifth ray technique.*

That which has been given must be used; that which emerges from within the given mode will find its place within the healer's plan. That which is hidden must be seen and from the three, great knowledge will emerge. For these the healer seeks. To these the healer adds the two which are as one, and so the fifth must play its part and the five must play its part and the five must function as if one. The energies descend, pass through and disappear, leaving the one who could respond with karma yet to dissipate and taking with them him who may not thus respond and so must likewise disappear.



The obvious and simplest meaning of the fifth ray mode of healing is that the healer, working scientifically and largely on concrete levels, employs all aids to bring about a cure, starting with appropriate physical care and passing on to subtler modes of healing. Again I would point out that physical aid can be as divinely used as the more mysterious methods which the metaphysical healer of the present time believes to be so profoundly more effective. Just as all modern knowledge, developed on the physical plane, through the personalities of men and women of insight and genius everywhere, is useful to the disciple and initiate, in time and space, so it is with the medical sciences. Just as right application of these varying sciences has to be made by the disciple or the initiate in order to bring about spiritual results, so must it be when the healer is at work.

All work becomes spiritual when rightly motivated, when wise discrimination is employed and soul power is **[Page 711]** added to the knowledge gained in the three worlds. The dynamic use of energy in one of its seven streams, added to the sane understanding and work of the modern physician, aided by the healer (who works as does a catalyst), can produce miracles when destiny so ordains. The metaphysical healer who works solely on the subtler levels is like the spiritual worker who fails so constantly to precipitate the needed financial assets on the physical plane. This is caused frequently by a subtle—though usually unrecognised—sense of superiority with which the average healer and the esotericist views his problem of materialisation of either physical health or money. Ponder on this and realise that fifth ray methods carry through to the physical plane; there they engender conflict and eventually produce a physical precipitation of the desired nature. In what I have said anent the fifth ray techniques, I have given more hints and information than in any of the others.

#### *6. The sixth ray technique.*

Cleaving the waters, let the power descend, the healer cries. He minds not how the waters may respond; they oft bring stormy waves and dire and dreadful happenings. The end is good. The trouble will be ended when the storm subsides and energy has fulfilled its chartered destiny. Straight to the heart the power is forced to penetrate, and into every channel, nadi, nerve and spleen the power must seek a passage and a way and thus confront the enemy who has elected entrance and settled down to live. Ejection—ruthless, sudden and complete—is undertaken by the one who sees naught else but perfect functioning and brooks no interference. This perfect functioning opens thus the door to life eternal or to life on earth for yet a little while.

#### **[Page 712]**

This technique is curiously potent and sudden when the healer is on the sixth ray; the results are drastic and full of pain, but the results are sure—healing or death, and oft the latter. The sixth ray healer is seldom disciplined or wise at this time, owing to this being the end of the sixth ray cycle. When again the sixth ray comes into manifestation, humanity will have progressed far along the Path and the present aggressive, too sure, fanatical sixth ray healer will not re-appear. Today they are the majority, and their work is not good; it is well-intentioned, but the technique is ignorantly applied and the end justifies not the assurance of the healer, leading to frequent deception of the patient.

#### *7. The seventh ray technique.*

Energy and force must meet each other and thus the work is done. Colour and sound in ordered sequence must meet and blend and thus the work of magic can proceed. Substance and spirit must evoke each other and, passing through the centre of the one who seeks to aid, produce the new and

good. The healer energises thus with life the failing life, driving it forth or anchoring it yet more deeply in the place of destiny. All seven must be used and through the seven there must pass the energies the need requires, creating the new man who has for ever been and will for ever be, and either here or there.

In this technique you have the clue to them all, for the work of the seventh ray healer is to bring together the life and the substance which will take the place of the substance which is diseased and bring new life to aid the recovery. The glory of life lies in consummation and in emergence. This is the prime task and the prime reward of all true [Page 713] healers. It is this technique of attraction and substitution which will be brought to a fine point of scientific expression in the coming new age wherein the seventh ray will dominate our planet, producing that which is new and needed and determining the coming culture, civilisation and science.

In conclusion I would like to tell you the reasons I am refraining from more detailed information and from a clear analysis of the wording of these ancient formulas of healing. Apart from the reason, earlier stated, that men are not yet ready to be given explicit instructions, for the time being anything I might say would appear to you puerile. That is the curious word which seems to be descriptive of possible immediate reaction. We are on the verge of entering a new era in scientific unfoldment, owing to the discovery of how to release the energy of the atom. Not even the scientists responsible for the discovery have the faintest idea of the far-reaching effects of this momentous happening. From the angle of our subject and the theme of this volume, an entirely new language related to energy and force is already in the making: the use of the discovery in the handling of disease will, in almost the immediate future (from the occult angle) be regarded as little short of miraculous.

This discovery of atomic liberation has been brought about by the activity of the first ray in relation to the incoming seventh ray and has its analogous situation in the liberation of the Master at the fifth initiation (when the door of the tomb bursts wide open) and in the act of dying, when the imprisoned soul finds release. In the light of future scientific happenings, these ancient techniques will become much clearer, and in the meantime any explanation of their true "energetic import" would be meaningless. The [Page 714] new and coming terminology will throw light on the ancient formulas, and in time you will see how much can be conveyed to the intelligent healer of that new generation by what seems to you both disappointing, without use or significance, and needlessly abstruse.

In this interim period between the past and that which is on its way, it is not easy for even a Master of the Wisdom to speak or teach, particularly in connection with the theme of healing. The physical body is not yet generally recognised as an electrical unit; its nature as pure atomic energy is not yet realised; the fact of the energy body, the etheric vehicle, is not at this time recognised in the teachings of the modern medical schools, though the fact has been discussed; the explosive nature of energy, when in contact with force, or of the soul in relation to substance, is completely unknown or veiled in mystical language. Until such time as the new scientific formulas and the new approach (which the discovery of the release of atomic energy has made possible) have become more generally understood, are a familiar subject of discussion and couched in familiar language, the coming science of healing must remain behind a veil of unsuitable language and hidden by inappropriate words.

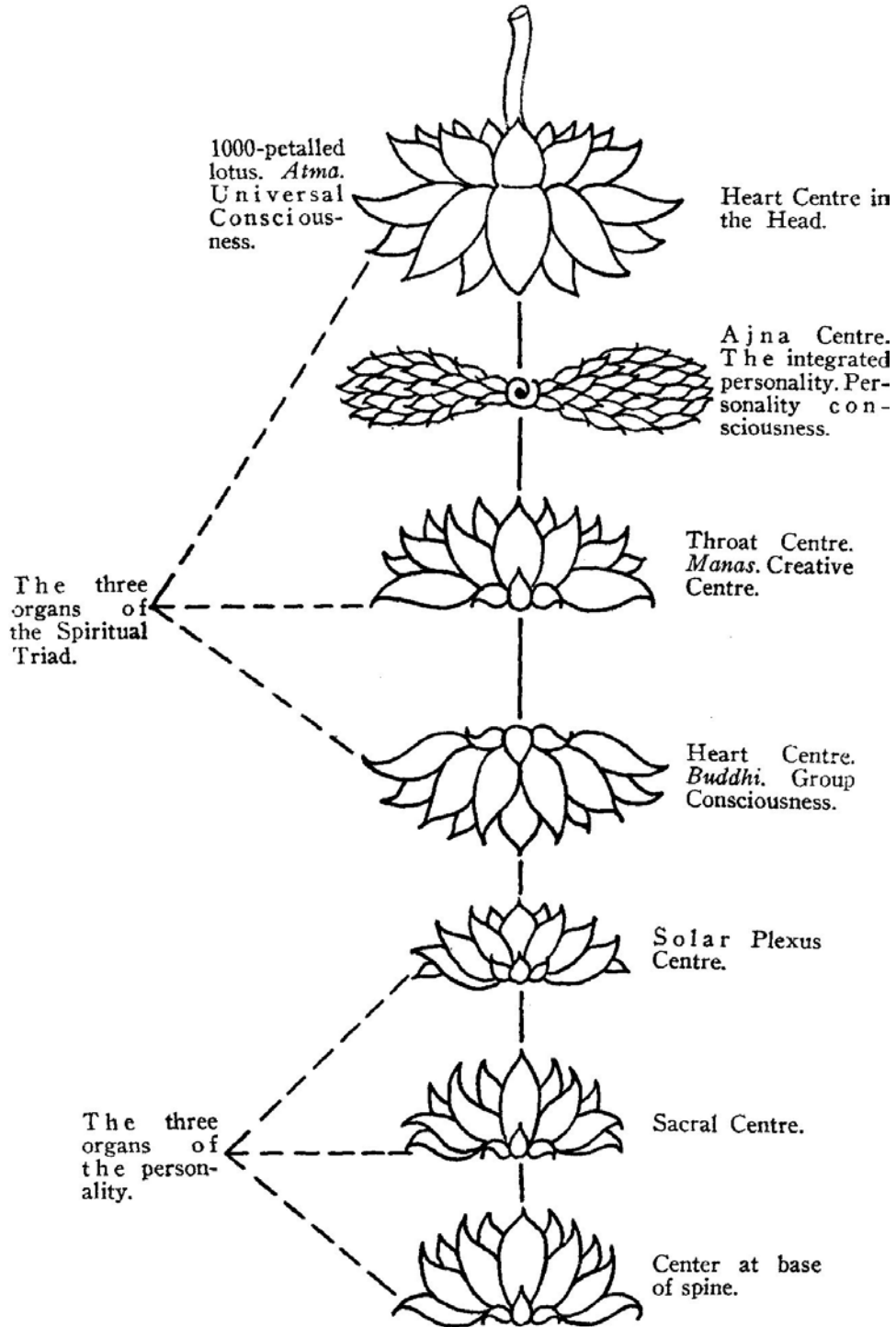
This fact, as I have oft told you, handicaps all new presentations of truth; the language of the electrical engineer or of the automobile draftsman, for instance, would have been entirely meaningless to the average man a hundred years ago. So it is with the new themes and the great discoveries which are on

their way and which will eventually affect every department of human life, including the Art of Healing.

I sign myself, because it has been given out who I am, as the Master Djwhal Khul.

THE TIBETAN

REFLECTION OF THE SPIRITUAL TRIAD IN THE PERSONALITY



The reflection of the Spiritual Triad in the personality is complete when the Ajna Centre is entirely under the control of the soul. There is no attempt in this diagram to picture the correct number of petals in each lotus.

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# EDUCATION IN THE NEW AGE

BY  
ALICE A. BAILEY

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## PREFACE

### Educational Trends in a World Crisis

This book on educational philosophy comes at a time of crisis, for the theme that runs through critical thinking in the field of educational theory today is characterized by deep concern over both the preservation and the enrichment of human values. Can we maintain our democratic individualism in the face of the standardizing forces of the Western machine civilization which may also engulf the Eastern world? Can we offset the totalitarianisms which deify the materialism of an increasingly industrial culture?

In May of this year (1953) I attended a two-day seminar in Chicago, sponsored by *The Center for the Study of Liberal Education for Adults*, a subdivision of the Ford Foundation, created to express the growing concern of our times for the spiritual basis of our civilization. In the statement of the problem which our group was to study, *Education in a Democratic Society*, we were informed as follows:

"Education must meet the needs of the human spirit. It must assist persons to develop a satisfactory personal philosophy and sense of values, to cultivate tastes for literature, music and the arts; to grow in ability to analyze problems and arrive at thoughtful conclusions."

This statement demands a re-examination of our educational theory and practice. A survey of current developments proves that, at long last, the professional educators are clarifying a common philosophy and are consciously striving to delineate a theory of education adequate to the new world that is emerging. In such a philosophy three fundamental needs must be met: (1) *a psychological theory* of the human person to be "educated"; (2) *a social theory* of the kind of [Page vi] society one is trying to create or preserve as a suitable home for the cultural ideals promulgated; and (3) *a world view or cosmology*, a theory of man's place in the universe in which man is spectator and actor.

Our problem is to attain the kind of overall synthesis that Marxism and neo-Scholasticism provide for their followers, but to get this by the freely chosen cooperative methods that Dewey advocated. In the broadest terms such a world-view will make possible a planetary civilization by integrating whatever trans-temporal and trans-spatial truths about man and the universe we can extract from all regional cultures in their local times and places. These universal principles will then provide the norms for *Education in the New Age*, as the Tibetan terms it.

The world today suffers from a cultural provincialism based on the dualism of an outward-looking, objective attitude of the Western world, and an inwardness or subjectivity of Oriental societies. Each of these civilizations, in its extreme form, is over-balanced in its own direction. In harmonious living, man must integrate both ideals to achieve wholeness for himself and his world. This, it seems to me, is one important theme of the present work.

For the future, the remedy for the social schisms and psychological fissions that have handicapped and obstructed our modern efforts to overcome the divisions of humanity, lies in a restoration of *unity of principles* upon which an integration of human values and achievements can be attempted. The educational implications of this development are clear. As the Tibetan indicates, on subjective levels we must provide for the resynthesis of human personality and for the overcoming of the double consciousness that has resulted from the cultural fission which made the "self-negation" of the peaceful civilization of the Orient the overpowering concept of its culture, and the aggressive "individualism" of the Occident the ideal of Western man. Accordingly, we need not only the political synthesis of a [Page vii] World Federation in which the Eastern and Western hemispheres function like the right and left lobes of man's brain, with the seat of the World Brain serving as the point of decussation of the planetary nerves, but we need also a planetary way of life, a planetary ethics, and a planetary way of feeling to supply the powerful drive we shall require for the great tasks that lie ahead of us.

The time to resynthesize the objective and subjective, the extrovert and the introvert civilizations and to achieve a great orchestration of culture is *now*. Japan was not aggressive until the country learned the trick from the West. Before her doors were forced, her arts and philosophy were in tune with oriental tradition. When she adopted Western technology, she threw overboard her ancient culture. What happened in Japan can happen in the rest of the Orient, but whereas Japan was a relatively small country, China, India and their neighbors are vast and populous. Heaven help us if they re-enact the history of Japan. Our activity in the resynthesizing of the world must include, through our own efforts to understand and appreciate, an appeal to the Orient to preserve and develop the fundamental values in its regional cultures. While the West is seeking the principles upon which peaceful and fruitful living can be founded, the East may provide us with the counter-balance to our aggressive materialism.

If this new synthesis is to restore cultural and spiritual unity in mankind, the Occidental world will have to acquire humility when it turns to the Orient. The Oriental world will not, because of its inherent nature, generate the physical energy to go to the West. We Westerners went into the East in search of markets—outlets for the products of our mechanical power—and we must return to our own world, magnetized by the subjective energies of the East and conscious of it. Our aggressive commercial penetration of Oriental lands and peoples has had the end result of bringing the literature, the philosophy and the arts of the East into the [Page viii] West as uncalculated dividends. We can, if we choose, make use of the vast heritage of Oriental culture available to us, even in our neighborhood libraries.



Our main hope of survival in this highly polarized world lies in a prodigious effort at synthesis of the two cultures *while there is still time*. Should the Orient deny us that time and decide to meet us merely on our own grounds, then this might write *finis* to the story for all of us, East and West.

During our industrial and expansionist age there have been increasing evidences of the permeating power of Oriental thought in the fields of science, philosophy and the arts of the West. Psychosomatic medicine, parapsychology, Jung's analytical psychology are only a few indications of contemporary inwardly-oriented researches. The re-entry of the spiritual factor in life and education is something more than a recrudescence of some earlier forms of Christian ideology.

In this education for the New Age, the type of East-West philosophy presented by the Tibetan will find its proper setting. Here we have the elements of a complete theory, as follows:

(a) *Subjective Planning*; a theory of the creative self-development of the individual.

(b) *Objective Planning*; a theory of the good society for human persons to live in.

The psychological and social implications of the education for the New Age must be stated as explicitly as possible. The next step is to test the validity of the principles in concrete applications. The testing must be done in terms of operational techniques relevant to the Hindu psychology, rather than by Western positivistic procedures. Until this program has been given a fair trial, it is a waste of time to attempt to prejudge the issue. Yet it is not necessary to consider the ancient East and the modern West approaches [Page ix] as two mutually exclusive alternatives. In some instances the approaches are merely two "languages" for stating universal truths about human nature and we are not faced with an either-or antithesis. Intertranslation may reduce the strangeness of terminology. For example, the Tibetan's view that "meditation is thinking things through" is good Dewey doctrine. As the elements of unfamiliarity diminish, understanding is facilitated.

That the research project so briefly sketched is not some vague philosophical phantasy but an urgent and immediate need is indicated by a document drawn up by the Department for Cultural Activities of Unesco which formulated the theme for discussion in these terms: "The Concept of Man and the Philosophy of Education in East and West." Here it is stated:

"Unesco could not remain indifferent to this problem (of East and West); it was bound to face it squarely in the present circumstances of the world, brought about by the increasingly rapid process of unification, the reduction of distances, the growing importance of technology, the gradual attainment by all peoples of political independence and international responsibility and, above all, the disquiet and perplexity prevailing among the two great civilizations of yesterday, ready to give birth to the one civilization of tomorrow but cowering under the threat of a world crisis far beyond their capacity to control."

In an article on *Our Goal Is Unity* in *The Free World* of October, 1944, Dr. Albert Einstein regretfully took note of "an odious materialistic attitude toward life which leads to the predominance of an unrestrained selfishness." But how shall this materialism and selfishness of our culture be corrected? By geodesics in the space-time manifold of relativity theory? This would be cold comfort from a warm heart and Einstein does not offer this way out. Indeed, Einstein offers no clear solution. The simple

truth is that the only counterweight to "materialism" is "idealism" and this must come out [Page x] of the very heart of science, as an evolutionary development. Researchers who know the data of science must take our knowledge about nature and synthesize it into a body of integrated principles to establish the Pythagorean-Platonic-Bruno cosmology, a world picture similar to the pantheism of Eastern thought, wherein man can reverence nature because nature is worthy of awe and reverence. A humanism that is exclusively anthropocentric is over-balanced and is in need of a world philosophy in which the infinite and eternal cosmos yields the other pivot for the axis around which the new synthesis can move and grow.

There is a remedy for "the sickness of modern man" and many of its constituents are found in this book on the education of the future. The implementation of the principles involved is the work of humanity itself. That its theories are not beyond the need and grasp of contemporary educationists is borne out by the fact that steps are already taken in several places for the setting up of experiments in education which are to express the need for synthesis. As an example of this development there is the "self-survey" project financed by the Ford Foundation out of which has come a proposal for a Department of Integrating Studies in the University of Pittsburgh. Part of the statement presenting this experiment reads as follows:

"It has been proposed that a new department, *outside* the present three distribution fields of the Humanities, the Social Sciences and the Natural Sciences, and different from the departments within existing distribution fields, be established at the University of Pittsburgh. This new department shall be termed the Department of Unified Studies. It shall be concerned with seeking the interrelationships between various subject matter disciplines already available in the offerings of the University. The main objective is to cultivate the habit of reflective synthesis and find or create a body of wisdom for human evolution and personal self-development.

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"Since unified interpretation and understanding is not a science in its own right but a synoptic comprehension of antecedent bodies of concepts and principles, this department shall not offer degrees in its own area or 'field.' The Department of Unified Studies is primarily a service department to the students and faculty members carrying on their primary (but not more important) activities in the more specialized areas of study.

"Until contemporary times, there has been little need for such an adjunct to our institutions of higher learning. But with the increase in size of our specialized bodies of knowledge—to the point where we are burying ourselves under the mountains of information and data—the time has come to take seriously the problem of finding out what all this knowledge means. If the University cannot synthesize the overall implications of modern learning it will abdicate its historic role of providing universal principles for enlightened individuals seeking the benefits of the good life. This urgent need here requires explicit statement and recognition, if we are consciously to design a solution to the problem.

"The broad purpose of the *Advancement of Learning* (to use Bacon's phrase) is to throw light on four basic questions of human existence:

- (1) What is man?
- (2) What kind of physical universe (cosmos) is it that man inhabits?

(3) By what processes of evolution did the human species emerge from the matrix of nature so that man could become the self-conscious and creative individual he now is?

(4) Knowing something about the cosmos and about human nature, what is the best kind of society for man's progressive self-evolution?

"In seeking answers to these questions and providing students with the stimuli and data necessary to the formulation [Page xii] of their own answers, the instructors in the Department of Unified Studies will not pose as experts in integration. Along with interested students, the faculty members will be *seekers after synthesis*. To illustrate the type of courses contemplated, the following possibilities are suggested:

1. The Sociology of Knowledge.
2. The Interrelationships of Religion, Philosophy, Science and Art.
3. Information Theory, Cybernetics and Semantics.
4. The History and Philosophy of Science.
5. The History and Presuppositions of the Democratic Theory of Government (Ideology).
6. Contributions of Biology, Sociology and Psychiatry to Human Welfare and Progress.
7. The Unity of Knowledge.
8. The Evolution of Value Systems from Primitive Culture to Modern Industrial Civilization.

"The first prerequisites of all such courses is that they shall interrelate not less than three so-called departments of study. Thus the students and faculty will be encouraged to search for vision—'seeing life steadily and as a whole.'

The Tibetan's seed-principles will find prepared soil in such experimental fields.

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## CHAPTER I

### The Objective of the New Education

#### INTRODUCTORY STATEMENTS

##### [Page 1]

This presentation might be regarded as concerning itself with three different aspects of one general theme, which is that of the new and coming educational methods and ideas. The objective is to elucidate the cultural unfoldment of the race and to consider the next step to be taken in the mental development of humanity. Teaching, if true, must be in line with the past and must provide scope for endeavour in the present and must also hold out further enlightenment for those who have succeeded or are succeeding in attaining the indicated goals. There must be a spiritual future indicated. It is that which is required now.

The word "spiritual" does not refer to religious matters, so-called. All activity which drives the human being forward towards some form of development—physical, emotional, mental, intuitional, social—if it is in advance of his present state is essentially spiritual in nature and is indicative of the livingness of the inner divine entity. The spirit of man is undying; it forever endures, progressing from point to point and stage to stage upon the Path of Evolution, unfolding steadily and sequentially the divine attributes and aspects.

##### [Page 2]

The three points of our general theme are:

1. *The Technique of the Education of the Future.*
2. *The Science of the Antahkarana.* This deals with the mode of bridging the gap which exists in man's consciousness between the world of ordinary human experience, the threefold world of physical-emotional-mental functioning, and the higher levels of so-called spiritual development which is the world of ideas, of intuitive perception, of spiritual insight and understanding.
3. *Methods of Building the Antahkarana.* This leads to the overcoming of the limitations—physical and psychological—which restrict man's free expression of his innate divinity. Here we can only prepare the ground for this third point because the subject involves advanced meditation practices which must be approached gradually. I have dealt with meditation in my other books.

The question might here be asked, why it is of value to consider giving time to that which lies as yet in the future. I would reply by reminding you that "As a man thinketh, so is he." This is a truism and a platitude of occultism. Therefore, what is true of the individual is also true of the group and as a group thinks, so does it eventually react. As the group thought-waves penetrate into the mental atmosphere of humanity, men become impressed and the inaugurating of the new ways of living and of developing proceeds with increased facility. Here I seek only to give you some brief and general ideas which will

serve to indicate to you the trend of my thought and the purpose which I have in mind. Perhaps the easiest way for me to do this is to formulate certain propositions which are of interest and which can carry illumination.

I. Education, up to the present time, has been occupied with the art of synthesising past history, past achievement [Page 3] in all departments of human thought and with the attainments to date of human knowledge. It has dealt with those forms of science which the past has evolved. It is primarily backward-looking and not forward-looking. I would remind you that I am here generalising, and that there are many and notable small exceptions to this attitude.

II. Education has concerned itself primarily with the organising of the lower mind, and a child's calibre has been largely gauged by its reaction to accumulated information (where education is concerned), collated and collected data, sequentially handed out, digested and arranged so as to equip the child to compete with the information which other people possess.

III. Education to date has been largely memory training, though there is now emerging the recognition that this attitude must end. The child has to assimilate the facts that the race believes to be true, has tested in the past and found adequate. But each age has a differing standard of adequacy. The Piscean Age dealt with the detail of the endeavour to measure up to a sensed ideal. Hence we have a history which covers the method whereby tribes acquired national status through aggression, war and conquest. That has been indicative of racial achievement.

Geography has been based on a similar reaction to an idea of expansion, and through it the child learns how men, driven by economic and other necessities, have conquered territory and absorbed lands. This too has been regarded, and rightly so, as a racial achievement. The various branches of science are also regarded as constituting the conquest of areas of territory, and this again is acclaimed as racial achievement. The conquests of science, the conquests of nations, and the conquests of territory are all indicative of the Piscean method, with its idealism, its militancy, and its separativeness in all fields—religious, political and economic. But the age of synthesis, of inclusiveness and of understanding is upon us, and the new education of the [Page 4] Aquarian Age must begin very gently to penetrate the human aura.

IV. Education is more than memory training and more than informing a child or student as to the past and its achievements. Those factors have their place, and the past must be understood and studied, for out of it must grow that which is new, its flower and its fruit. Education involves more than the investigation of a subject and the forming of subsequent conclusions leading to hypotheses which, in their own turn, lead to still more investigation and conclusions. Education is more than a sincere effort to fit a child or adult to be a good citizen, an intelligent parent and no charge upon the state. It has a far wider application than producing a human being who will be a commercial asset and not a commercial liability. Education has other objectives than rendering life enjoyable and so enabling men and women to achieve a culture which will permit them to participate with interest in all that transpires in the three worlds of human affairs. It is all the above, but should also be much more.

V. Education has three major objectives, from the angle of human development:

First, as has been grasped by many, it must make a man an intelligent citizen, a wise parent, and a controlled personality; it must enable him to play his part in the work of the world and fit him for living

peaceably and helpfully and in harmony with his neighbours.

Second, it must enable him to bridge the gap between the various aspects of his own mental nature, and herein lies the major emphasis of the instructions which I am now purposing to give you.

In the esoteric philosophy we are taught, as well you know, that on the mental plane there are three aspects of the mind, or of that mental creature we call a man. These three aspects constitute the most important part of his nature:

**[Page 5]**

1. His lower concrete mind, the reasoning principle. It is with this aspect of the man that our educational processes profess to deal.
2. That Son of Mind, which we call the Ego or Soul. This is the intelligence principle, and is called by many names in the esoteric literature, such as the Solar Angel, the Agnishvattas, the Christ principle, etc. With this, religion in the past has professed to deal.
3. The higher abstract mind, the custodian of ideas, and that which is the conveyor of illumination to the lower mind, once that lower mind is en rapport with the soul. With this world of ideas philosophy has professed to deal.

We might call these three aspects:

The receptive mind, the mind as dealt with by the psychologists.

The individualised mind, the Son of Mind.

The illuminating mind, the higher mind.

Third, the gap between the lower mind and the soul has to be bridged, and curiously enough humanity has always realised this and has talked therefore in terms of "achieving unity" or "making the at-one-ment" or "attaining alignment." These are all attempts to express this intuitively realised truth.

VI. Education also should concern itself during the new age with the bridging of this gap between the three aspects of the mind nature: between the soul and the lower mind, thus producing at-one-ment between soul and personality; between the lower mind, the soul and the higher mind. For this the race is now ready, and for the first time in the career of humanity the bridging work can go forward on a relatively large scale. On this I need not enlarge, for it concerns the technicalities of the Ancient Wisdom, on which I have given you much in my other books.

**[Page 6]**

VII. Education is therefore the Science of the Antahkarana. This science and this term is the esoteric way of expressing the truth of this bridging necessity. The antahkarana is the bridge the man builds—through meditation, understanding and the magical creative work of the soul—between the three aspects of his mind nature. Therefore the primary objectives of the coming education will be:



1. To produce alignment between mind and brain through a correct understanding of the inner constitution of man, particularly of the etheric body and the force centres.
2. To build or construct a bridge between the brain-mind-soul, thus producing an integrated personality which is a steady developing expression of the in-dwelling soul.
3. To build the bridge between the lower mind, soul, higher mind, so that the illumination of the personality becomes possible.

VIII. The true education is consequently the science of linking up the integral parts of man, and also of linking him up in turn with his immediate environment, and then with the greater whole in which he has to play his part. Each aspect, regarded as a lower aspect, can ever be simply the expression of the next higher. In this phrase I have expressed a fundamental truth which embodies not only the objective, but also indicates the problem before all interested in education. This problem is to gauge rightly the centre or the focus of a man's attention and to note where the consciousness is primarily centered. Then he must be trained in such a way that a shift of that focus into a higher vehicle becomes possible. We can also express this idea in an equally true manner by saying that the vehicle which seems of paramount importance can become and should become of secondary importance as it becomes simply the instrument of that which is higher than itself. **[Page 7]** If the astral (emotional) body is the centre of the personality life, then the objective of the educational process imposed upon the subject will be to make the mind nature the dominating factor, and the astral body then becomes that which is impressed by, and is sensitive to, environing conditions, but is under the control of the mind. If the mind is the centre of personality attention, then the soul activity must be brought into fuller expression; and so on and on the work proceeds, progress being made from point to point until the top of the ladder has been reached.

It might be noted here that this entire exegesis of the mind and of the needed bridge building is but the practical demonstration of the truth of the occult aphorism that "before a man can tread the Path he must become that Path itself." The antahkarana is the Path symbolically. This is one of the paradoxes of the esoteric science. Step by step and stage by stage, we construct that Path just as the spider spins its thread. It is that "way back" which we evolve out of ourselves; it is that Way which we also find and tread.

### **SOME QUESTIONS ANSWERED**

I will now attempt to deal somewhat with three questions on education asked by one of the students. I can but indicate the ideal, and in so doing I run the risk of producing an effect of being so visionary that any approach under our present system might be regarded as impossible.

In answer to the first question, the prime function of all educators is twofold:

1. To train the brain to respond intelligently to impressions coming to it via the sense apparatus and so carrying information about the outer tangible world.
2. To train the mind so that it can fulfill three duties:

a. Deal intelligently with information relayed to it by the brain.

**[Page 8]**

b. Create thoughtforms in response to *impulses* emanating from the physical planes; to *emotional reactions* set in motion by the feeling-desire nature; to the *thought world*, in which the man's environment is found.

c. Orient itself to the subjective spiritual self, so that, from a condition of potentiality, the self may emerge into active government.

In this formulation of the function of the apparatus with which all educators have to deal (the mind and the brain), I have indicated the answer to the second question asked, which was:

"Are there definite types of activities, changing with the growing years and based on the phases of the growth process in the individual, that make for his best all-around development?"

I differ somewhat concerning the periods indicated by such occult teachers as Steiner, for though the seven year cycles have their place, the division is apt to be over-applied. I would also suggest ten year cycles of development, divided into two parts: seven of learning and three of application.

In the first ten years of a child's life he is taught to deal intelligently with information coming to him via the five senses to the brain. Observation, rapid response, and physical coordination as the result of intention, must be emphasised. The child must be taught to hear and see, to make contacts and to use judgment; and his fingers must then respond to creative impulses to make and produce what he sees and hears. Thus are laid the elements of the arts and crafts, of drawing and of music.

In the next ten years the mind is definitely trained to become dominant. The child is taught to rationalise his emotional and desire impulses, and to discriminate the right from the wrong, the desirable from the undesirable, and the essential from the nonessential. This can be taught him **[Page 9]** through the medium of history and the intellectual training which the cycle of his life makes compulsory under the laws of the country in which he lives. A sense of values and of right standards is thus established. He is taught the distinction between memory training and thinking; between bodies of facts, ascertained by thinkers and tabulated in books, and their application to the events of objective existence, plus (and here lies a thought of real importance) their subjective cause and their relation to the world of reality of which the phenomenal world is but the symbol.

At the age of seventeen the study of psychology will be added to the rest of the curriculum and the nature of the soul and its relation to the World Soul will be investigated. Meditation along suitable lines will be part of the curriculum. It should be noted here, however, that the religious implications of meditation are needless. Meditation is the process whereby the objective tendencies and outgoing impulses of the mind are thwarted, and it begins to be subjective, to focus and to intuit. This can be taught through the medium of deep thinking on any subject—mathematics, biology, and so forth.

The tendency of the newer education should be to make the subject of the educational experiment the conscious possessor of his equipment; it should leave him standing clear-eyed before life, with open doors ahead of him into the world of objective phenomena and relationships; it should have brought him to the knowledge of a door leading into the world of Reality and through which he may pass at will and there assume and work out his relation to other souls.

This second question—relating to the type of experience which would aid the child to round out his development and be supplementary to the compulsory state curriculum—is well-nigh impossible to answer, owing to the wide differences in human beings and the practical impossibility of finding those teachers who work as souls and as minds.

**[Page 10]**

Every child should be studied in three directions. First, to ascertain the natural trend of his impulses: Are they towards physical expression, towards manual labor, in which one would include such a wide range of opportunity as that of the mechanical factory worker and the trained skill of the electrician? Is there a latent capacity for one or other of the arts, a reaction to colour and form, or a response to music and rhythm? Is the intellectual calibre one that should warrant a definitely mental training in analysis, deduction, mathematics or logic? Then perhaps as life goes on our young people will be graded into two groups: the *mystical*, under which heading one would group those with religious, artistic and the more impractical tendencies; and the *occult*, which would include the intellectual, scientific and mental types. By the time a child is seventeen the training given should have enabled him to strike his note clearly, and should have indicated the pattern into which his life impulses will most probably run. In the first fourteen years, opportunity should be given to experiment in many fields of opportunity. Pure vocational training should not be emphasised until the later years of the educational process.

The time is coming when all children will be studied in the following directions:

1. Astrologically, to determine the life tendencies and the peculiar problem of the soul.
2. Psychologically, supplementing the best of modern psychology with a knowledge of the Seven Ray types, which colours eastern psychology (see pages 18-23).
3. Medically, with special attention to the endocrine system, plus the usual modern methods in relation to eyes, teeth and other physiological defects. The nature of the response apparatus will be carefully studied and developed.
4. Vocationally, so as to place them later in life where their gifts and capacities may find fullest expression **[Page 11]** and enable them thus to fulfill their group obligations.
5. Spiritually. By this I mean that the apparent age of the soul under consideration will be studied, and the place on the ladder of evolution will be approximately noted; mystical and introspective tendencies will be considered and their apparent lack noted. Coordination between:
  - a. Brain and the response apparatus in the outer world of phenomena,
  - b. Brain and desire impulses, plus emotional reactions,
  - c. Brain and mind and the world of thought,
  - d. Brain, mind and soul,

will be carefully investigated so as to bring the entire equipment of the child, latent or developed, into functioning activity and to unify it into a whole.

The third question asks:

"What is the process of the unfoldment of the intellect in man? How does the higher mind manifest, if at all, in the growing years?"

It is not possible in the short time at our command to deal here with the history of the progress of mental development. A study of its racial growth will reveal much, for every child is an epitome of the whole. A study, for instance, of the growth of the God-idea in the human consciousness would prove a profitable illustration of the phenomena of thought development. A sequence of growth might most inadequately and briefly be tabulated as follows, based upon the process of unfoldment in a human being:

1. Response to impact, the infant's sense awakened. He begins to hear and see.
  2. Response to possession and to acquisitiveness. The child begins to appropriate, becomes self-conscious and grasps for the personal self.
- [Page 12]**
3. Response to the instinct governing the animal and desire nature, and to human tendencies.
  4. Response to the group. The child becomes aware of his environment and that he is an integral part of a whole.
  5. Response to knowledge. This begins with the impartation of informative facts, and so to the registration, through the memory, of these facts; thus are developed interest, correlation, synthesis and application to the exigencies of the life.
  6. Response to the innate need to *search*. This leads to *experiment* on the physical plane, to *introspection* on the emotional plane, and to *intellectual study* and a love of reading or of listening, thus bringing the mind into some condition of activity.
  7. Response to economic and sex pressure or to the law of survival. This forces him to use his equipment and knowledge and so take his place as a factor in the group life, and to promote group welfare by some aspect of active work and by the perpetuation of the species.
  8. Response to pure intellectual awareness. This leads to a conscious free use of the mind, to individual thinking, to the creation of thoughtforms, and eventually to the steady orientation of the mind to a wider and wider field of realisation and awareness. These expansions of consciousness finally bring a new factor into the field of experience.
  9. Response to the Thinker or the soul. With the registration of this response, the man enters into his kingdom. The above and the below become as one. The objective and the subjective worlds are unified. Soul and its mechanism function as a unit.

Towards this consummation all education should tend. Practically speaking, except in rare and highly evolved souls, **[Page 13]** the higher mind does not manifest in children, any more than it did in infant humanity. It can only truly make its presence felt when soul and mind and brain are aligned and coordinated. Flashes of insight and vision when seen in the young, are frequently the reaction of their very sensitive response apparatus to group ideas and the dominant thoughts of their time and age, or of

someone in their environment.

Let me now deal briefly with the points raised concerning the attitude of the teacher, particularly towards adult aspirants.

The true teacher must deal in truth and in sincerity with all seekers. His time (in so far as he is held by the time equation on the physical plane) is too valuable to waste in social politeness or in refraining from making critical comment where a good purpose would be served. He must depend thoroughly upon the sincerity of those whom he teaches. Nevertheless, criticism and the pointing out of faults and errors does not always prove helpful; it may but increase responsibility, evoke antagonism or unbelief, or produce depression—three of the most undesirable results of the use of the critical faculty.

By stimulating their interest, by producing a subjective synthesis in the group he is teaching, and by fanning the flame of their spiritual aspiration, the group may arrive at a right discrimination as to their joint quality and necessities, and thus they will render the ordinary faultfinding attitude of the teacher unnecessary.

Those upon the teaching ray will learn to teach by teaching. There is no surer method, provided it is accompanied by a deep love, personal yet at the same time impersonal, for those who are to be taught. Above everything else, I would enjoin upon you the inculcation of the group spirit, for that is the first expression of true love. Two points only would I make:

First of all, in teaching children up to fourteen years of age, it is necessary to bear in mind that they are emotionally **[Page 14]** focussed. They need to *feel*, and rightly to feel beauty, strength and wisdom. They must not be expected to rationalise before that time, even if they show evidence of the power so to do. After fourteen years and during adolescence their mental response to truth should be drawn out and counted upon to deal with presented problems. Even if it is not there, an effort should be made to evoke it.

Secondly, an attempt should be made to approximate the child's place upon the ladder of evolution by a study of his background, his physical equipment, the nature of his response apparatus with its varied reactions, and his major interests. This enquiry sets up a subjective rapport with the child which is far more potent in its results than would be months and months of strenuously used words in the effort to convey an idea.

## THEORY, METHODS AND GOALS

All that I have to say here is still in the nature of introductory remarks. Please bear this in mind. I am anxious, however, to lay a sound foundation for our future discussions on the building of the antahkarana, so that we can work intelligently, but not critically. It is essential that as we start our work it should be based on that which is today in existence. *Nature* works without any gaps, and this is so even when (from the standpoint of academic science) there is an apparent hiatus between facts and known species. In transitional periods some of the bridging forms have disappeared and the gap appears to be there. But it is not so in fact. We have not yet discovered all that is to be found in the world of phenomenal appearances. We are passing through one of the great natural transitional periods at this time. We are laying the foundation for the emergence of a new species of human being—a more

highly evolved unit within the human family—hence much of our problem, and much of the present failure to meet the demands [Page 15] of the race, and to measure up to human need for development.

We have, in the world, a general theory as to education, and certain basic methods are universally employed. Countries vary greatly in the application of methods, and systems differ very considerably. All, however, teach these same fundamental things; they teach the youth of the country to read and write and to attain a fair measure of ability to deal with figures through instruction in elementary arithmetic. These three are curiously symbolic of the whole evolutionary unfoldment of the race.

Reading has to do with the clothing of ideas with form and is related to the first step in the creative process, wherein Deity, governed and impelled by *an idea* (embodying God's purpose and plan), converted that idea into the desired substance and clothed it with the needed outer appearance. Writing symbolises the method whereby the process is carried on, but it is of course far more personal in its implications. Reading is concerned essentially with the realisation of a clothed idea of some kind, whereas writing is, curiously enough, concerned with the individual's conscious self-relation to ideas, and his use of words in writing is the measure of the grasp he may have of these universal ideas. Arithmetic (and the power to add, to subtract, and to multiply) is related also to the creative process and concerns the production of those forms upon the physical plane which will adequately produce the idea and bring it to manifestation.

Vision might be regarded as concerning itself with the higher levels of the mental plane, whereon the idea is sensed and seen. Writing has a more definite relation to the concrete levels of the mental plane and to the ability of the man to bring through and express these visioned ideas in his own particular form. Arithmetic has a definite relation to subsequent aspects of the process and to the emergence of the idea into some correlated form upon the [Page 16] physical plane. The visioning of the thoughtform is a process which must be succeeded by the appropriation of as much energy by the idea as is needed to make it effective or "apparent" (esoterically speaking). Of this the symbolism of arithmetic is the expression.

From another angle, man reads his destiny in the heavens and writes out that destiny in his life upon the earth; he reduces, knowingly or unknowingly, the idea of his soul to due and proper form, so that each life adds, subtracts and multiplies, until the sum of each soul's experiencing is complete. Thus, symbolically, the three basic ideas are held in elementary education, though their true meaning is divorced from reality and the right significance is entirely lost. All that we have, however, emerging slowly and definitely through the medium of world education, is built upon this unrealised scaffolding. The fundamental necessity which today confronts the educational world is the need to relate the process of unfolding the human mentality to the world of *meaning*, and not to the world of objective phenomena. Until the aim of education is to orient a man to this inner world of realities, we shall have the misplaced emphasis of the present time. Until we can arrive in our educational objectives at the bridging of the gap between the three lower aspects of man and the soul (a bridging which must take place upon the mental levels of consciousness), we shall make but little progress in right directions and all interim activity will be inadequate to the modern need. Until the fact of the higher mind is recognised, and the place which the lower concrete mind should fill as the servant of the higher is likewise recognised, we shall have the overdevelopment of the concrete materialising faculty—with its aptitude to memorise, to correlate facts and to produce that which will meet man's lower desire—but we shall not have a humanity which can truly think. As yet, the mind reflects the lower desire nature and does not attempt to cognise the higher.



**[Page 17]**

When the right method of training is instituted, the mind will be developed into a reflector or agent of the soul and so sensitised to the world of true values that the lower nature—emotional, mental and physical or vital—will become simply the automatic servant of the soul. The soul will then function on earth through the medium of the mind, thereby controlling its instrument, the lower mind. Yet at the same time, the mind will remain the recorder and reflector of all information coming to it from the world of the senses, from the emotional body, and will register also the thoughts and the ideas current in its environment. At present, it is alas true, the trained mind is regarded as the highest expression of which humanity is capable; it is viewed entirely as a personality, and the possibility of there being something which can use the mind, as the mind in its turn uses the physical brain, is overlooked.

One of the things which we shall seek to do in our studies together is to grasp the relation of the world of meaning to the world of expression; we shall attempt to study the technique whereby this world of quality (which expresses itself through the world of meaning) can be entered and understood by the integrated consciousness of the intelligent human being.

Certain words will recur again and again as we work and study together; such words as *meaning*, *quality*, *value*—all of which stand revealed in their vital spiritual significance when man learns to grasp the *fact* of the higher realities and bridges the gap between his higher and his lower consciousness. The significance also of creative activity and the right understanding of what we call genius will likewise be made clearer, and in this way creative work will no longer be regarded as unique and manifesting sporadically as is now the case but will become the subject of trained attention, and so assume its normal place in man's unfoldment. It might be added here that creative activity in the field of art becomes possible when the first aspect of **[Page 18]** the bridging energy of man can function and the soul (manifesting its third or lowest aspect) can begin to work. Creative work can be carried forward when two of the "knowledge petals" of the egoic lotus are unfolded. The man can produce, through knowledge and creative energy, something upon the physical plane which will be expressive of the soul's creative power. When two of the "love petals" are also unfolded, then a genius makes his appearance. This is a technical piece of information for those students who are studying the science of the Ageless Wisdom, but it is of no value to those who do not recognise symbology, or the fact of the higher ego or soul.

It might be of value here if I clarified my use of the words "higher ego." As you know, if you have read *A Treatise on the Seven Rays*, Vols. I and II (Esoteric Psychology), the soul is an aspect of the divine energy in time and space. We are told that the Solar Logos circumscribed for His use and for the meeting of His desire, a certain measure of the substance of space and informed it with His life and consciousness. He did this for His good purposes and in conformity with His self-realised plan and intent. Thus He submitted Himself to limitation. The human monad followed the same procedure and—in time and space—limited itself in a similar manner. On the physical plane and in the physical body, this phenomenal and transient entity controls its phenomenal appearance through the two aspects of *life* and *consciousness*. The life principle—the flow of divine energy through all forms—is temporarily seated in the heart, while the consciousness principle, the soul of all things, is located (temporarily as far as the form nature of a particular human unit is concerned) within the brain. As again you know, the life principle controls the mechanism through the medium of the blood stream, for "the blood is the life," and uses the heart as its central organ; whilst the consciousness principle **[Page 19]** uses the nervous system as its instrument, with the intricate extensions of the organ of sensitivity,

the spinal column.

The objective of education should therefore be the training of the mechanism to respond to the life of the soul. The higher Self or Soul is the sumtotal of the consciousness of the Monad, again in time and space. The lower self or soul is, for our purposes, as much of that sumtotal as any one person in any one life can use and express. This activity is dependent upon the type and quality of the body nature, the mechanism produced by soul activity in other lives, and the effect of reaction to environing conditions. The increasing of soul awareness, the deepening of the flow of consciousness, and the development of an inner continuity of awareness, plus the evocation of soul attributes and aspects upon the physical plane through the medium of its triple mechanism, constitute the objective of all education. These aspects are, as you well know:

1. *Will or purpose.* This, through education, should be developed to the point where the manifested life is governed by conscious spiritual purpose and the life tendency is correctly oriented towards reality.

The right direction of the will should be one of the major concerns of all true educators. The will-to-good, the will-to-beauty, and the will-to-serve must be cultivated.

2. *Love-wisdom.* This is essentially the unfolding of the consciousness of the whole. We call it group consciousness. Its first development is self-consciousness, which is the realisation by the soul that (in the three worlds of human evolution) man is the Three in One and One in Three. He can therefore react to the associated groups of lives which constitute his own little phenomenal appearance; self-consciousness [Page 20] is, therefore, a stage on the way to group consciousness and is the consciousness of the Immediate.

Through education, this self-consciousness must be unfolded until the man recognises that his consciousness is a corporate part of a greater whole. He blends then with the group interests, activities and objectives. They are eventually his and he becomes group conscious. This is love. It leads to wisdom, which is love in manifested activity. Self-interest becomes group interest. Such should be the major objective of all true educational endeavour. Love of self (self-consciousness), love of those around us (group-consciousness), become eventually love of the whole (God consciousness). Such are the steps.

3. *Active Intelligence.* This concerns the unfolding of the creative nature of the conscious, spiritual man. It takes place through right use of the mind, with its power to intuit ideas, to respond to impact, to translate, analyse, and to construct forms for revelation. Thus the soul of man creates. This creative process can be described, as far as its steps are concerned, as follows:

- a. The soul creates its physical body, its phenomenal appearance, its outer form.
- b. The soul creates, in time and space, in line with its desires. Thus the secondary world of phenomenal things comes into being and our modern civilisation is the result of this creative activity of the soul's desire nature, limited by form. Ponder on this.
- c. The soul creates through the direct agency of the lower mind and hence the appearance of the world of symbols which fill our united lives with interest, concepts, ideas and beauty, through the written word, the spoken word, and the creative [Page 21] arts. These are the products of the thought of the thinkers of the race.

The right direction of this already developed tendency is the aim of all true education. The nature of ideas, the modes of intuiting them, and the laws which should govern all creative work are its goals and objectives. Thus we come to the world of attributes which supplement the activity of the three aspects, in the same way that the three major rays are enhanced and aided by the work of the four minor rays. These four attributive unfoldments in man, through the activity of the soul in manifestation, are:

4. The attribute of *harmony, produced through conflict*. This leads to release and to the eventual power to create. This is one of the attributes which education should deal with from the angle of the intuition and should hold before its exponents as personality and group objectives. It is the attribute latent in all forms and is that innate urge or discontent which leads man to struggle and progress and evolve in order finally to make atonement and union with his soul. It is the lowest aspect of that higher spiritual and monadic triad which reflects itself in the soul. It is the consciousness of harmony and beauty which drives the human unit along the path of evolution to an eventual return to his emanating Source.

Education must work, therefore, with this dissatisfaction and interpret it to those who are taught, so that they can understand themselves and work intelligently.

5. The attribute of *concrete knowledge* whereby man is enabled to concretise his concepts and so build thoughtforms whereby he materialises his visions and his dreams and brings his ideas into being. This he does through the activity of the lower concrete mind.

#### [Page 22]

The true work of education is to train the lower man in right discrimination and true sensitivity to the vision, so that he can build true to the purpose of his soul and produce upon the earth that which will be his contribution to the whole. It is right here that the work of modern education has to begin. Not yet can man work with intelligence in the world of ideas and of patterns; not yet is he sensitive to the true spiritual values. This is the goal for the disciple, even though the masses cannot yet function on these levels. The first thing that must be done is to train the child in the correct use of the discriminating faculty and in the power of choice and of directed purpose. He must be brought to a truer understanding of the underlying purpose of being, and be led to work with wisdom in the field of creative activity, which means, in the last analysis, in the right use of the "mind stuff" (the *chitta* of Patanjali). Thus and only thus, can he be released from the control of his lower nature.

6. The attribute of *devotion* is the next to be considered. Devotion grows out of and is the fruit of dissatisfaction, plus the use of the faculty of choice. According to the depths of a man's discontent, and of his power to see clearly, he passes from one point of temporary satisfaction to another, each time demonstrating his devotion to a desire, to a personality, to an ideal, and to a vision, until he finally unifies himself with the ideal which is the highest possible to man. This is, first of all, the soul; and then the Oversoul or God.

Educators are therefore faced with the opportunity of dealing intelligently with the innate idealism to be found in any child, and with the interesting task of leading the youth of the world on from one realised goal to another. But this they must do in the future from the angle of the ultimate [Page 23] soul objective and not, as in the past, from the angle of a particular standard of national education. This is an important point, for it will mark the shift of attention from the nonessential to the essential.

7. Finally the attribute of *order*, and the imposition of an established rhythm through the development of innate faculty to function under directed purpose and ritual. This particular attribute of divinity is now highly developed in one aspect, so that we have today much standardisation of humanity, and the autocratic imposition of a ritualistic rhythm upon public life in a large number of countries. It can be seen to perfection in the life in our public schools—but it is an undesirable perfection. This is partly due to the recognition that the unit or individual is only a part of a greater whole (a recognition which is much needed) and a part of the evolutionary unfoldment of the race. Owing, however, to our faulty application of any new truth it means as yet the submergence of that unit in the group, leaving him little opportunity for the free play of the individual will, intelligence, purpose and soul technique. Educators will have to work with this principle of innate attribute and this instinct to ordered rhythm, making it more creatively constructive and so providing, through it, a field for the unfoldment of soul powers.

I have digressed thus far so as to instill certain of the basic ideas which should underlie the educational tendencies. These thoughts, coupled with those already given, constitute a statement of the objectives before the educators of the world which you would find it of value to consider. Earlier I suggested the goal. I now link that goal up with possibilities, for I have here touched upon the [Page 24] equipment (aspects and attributes) which is found, in some stage of development, in every human being. It is with these hidden traits and instincts that the future educational systems must work. They must not work, as they do today, with the brain apparatus and with the lowest aspects of the mind; nor must they lay their emphasis upon the effort to impress upon that brain and mind the facts, so-called, of the evolutionary process and of physical plane investigation.

The above remarks will serve to show you that the true educator should be working with energies in a world of energy; that these energies are tinged and qualified by distinctive divine attributes, and that each human being therefore can be regarded as an aggregate of energies, dominated by some one particular type of energy which serves to make him distinctive among his fellows, and which produces the differences among human beings. If it is true that there are seven major types of energy qualifying all forms, and that these in their turn are subdivided into forty-nine types of qualified energy, the complexity of the problem emerges clearly. If it is true that all these distinctive energies play constantly upon energy-substance (spirit-matter), producing "the myriad forms which make up the form of God" (*Bhagavad Gita, XI*), and that each child is the microcosmical representation (at some stage of development) of the Macrocosm, the magnitude of the problem becomes evident, and the extent of our demanded service will call forth to the utmost the powers which any human being can express at any given moment in time and space.

You will note that these words "in time and space" have repeatedly recurred in this instruction. Why is this? Because it must constantly be remembered that we are living in the world of illusion—an illusion which is temporary and transient and which will some day disappear, taking with it the illusion of appearance, the illusion of evolutionary [Page 25] unfoldment, the illusion of separateness, and the illusion of distinctive identity—that illusion which makes us say "*I am.*" The educator of the future will start his service to the child with the recognition of this ephemeral and transient misconception of the soul, and will deal primarily with the mind aspect, and not with the imposition of as much imparted organised knowledge concerning phenomenal existence as the memory of the child is capable of grasping. How can I illustrate this changed attitude to you in the simplest form? Perhaps by pointing out that, whereas today parents and guardians of the child spend much of their time in answering or evading questions posed by the awakening consciousness of the child, in time to come the situation will be reversed. Parents will ceaselessly meet the demands of the emerging intelligence of the child by

always enquiring of the child, Why? Why ask this? Why is it thus?—and so throwing always the responsibility of answering the questions upon the child, yet at the same time dropping the solution of the question subtly into the child's mind.

This process will begin in the fifth year of the child's life; the seeking intelligence (which is the child itself) will always be forced by the teacher into the position of *inward* search, not outer demand for a reply which can be memorised and which rests upon the authority of the older person. If this seems to you as yet impossible, remember that the children who will or have come into incarnation, after the period of increased stimulation found between the years 1935 and 1942, will normally and naturally respond to this evocation of the mind element.

One of the major functions of those who train the infant minds of the race will be to determine, as early as possible in life, which of the seven determining energies are controlling in each case. The technique to be later applied will then be built upon this important initial decision—hence again, the growing responsibility of the [Page 26] educator. A child's note and quality will be early determined, and his whole planned training will grow out of this basic recognition. This is not yet possible, but will shortly be so, when the quality and nature of any individual etheric body can be scientifically discovered. This development is not as distant as might be supposed or anticipated.

It is not my intention to deal with the details of this process, nor to elaborate the methods whereby the children of the race can be trained. Our objective is to deal with the more universal and immediate necessity of bridging the gap between the different aspects of the lower self, so that an integrated personality emerges; and then of bridging the gap between the soul and the spiritual triad, so that there can be the free play of consciousness and complete identification with the *One Life*, thus leading to the loss of the sense of separateness and to the merging of the part with the Whole, with no loss of identity but with no recognition of self-identification.

Here an interesting point should be carefully noted. It holds the key to future racial unfoldment. For it the new science of psychology, which has developed so remarkably during the past thirty years, is preparing us. Students should train themselves to distinguish between the sutratma and the antahkarana, between the life thread and the thread of consciousness. One thread is the basis of immortality and the other the basis of continuity. Herein lies a fine distinction for the investigator. One thread (the sutratma) links and vivifies all forms into one functioning whole and embodies in itself the will and the purpose of the expressing entity, be it man, God or a crystal. The other thread (the antahkarana) embodies the response of the consciousness within the form to a steadily expanding range of contacts within the environing whole.

The sutratma is the direct stream of life, unbroken and immutable, which can be regarded symbolically as a direct stream of living energy flowing from the centre to the periphery, [Page 27] and from the source to the outer expression or the phenomenal appearance. It is the *life*. It produces the individual process and the evolutionary unfoldment of all forms. It is, therefore, the path of life, which reaches from the monad to the personality, via the soul. This is the thread soul and it is one and indivisible. It conveys the energy of life and finds its final anchor in the centre of the human heart and at some central focal point in all forms of divine expression. Naught is and naught remains but life.

The consciousness thread (antahkarana) is the result of the union of life and substance or of the basic energies which constitute the first differentiation in time and space; this produces something different,



which only emerges as a third divine manifestation, after the union of the basic dualities has taken place. It is the thread which is woven as a result of the appearance of life in form upon the physical plane. Speaking again symbolically, it might be said that the sutratma works from above downward and is the precipitation of life into the outer manifestation. The antahkarana is woven, evolved, and created as the result of this primary creation, and works from below upwards, from the without to the within, from the world of exoteric phenomena into the world of subjective realities and of meaning.

This "Path of Return," by means of which the race is withdrawn from outer emphasis and begins to recognise and register those inner conscious knowledges of that which is not phenomenal, has already (through the evolutionary process) reached a point of development wherein some human beings can follow along this path from the physical consciousness to the emotional, and from the emotional to the mental. That part of the work is already accomplished in many thousands of cases and what is now required is facility and right use of this power. This thread of energy, coloured by conscious sentient response, is later [Page 28] coloured by the discriminating consciousness of the mind, and this produces that inner integration which makes man eventually an efficient thinking being. At first, this thread is used purely for lower selfish interests; it steadily gets stronger and more potent as time goes on, until it is a definite, clear, strong thread reaching from the outer physical life, from a point within the brain, straight through to the inner mechanism. This thread, however, is not identified with the mechanism, but with the consciousness in man. Through the means of this thread a man becomes aware of his emotional life in its many forms (note this phraseology), and through it he becomes aware of the world of thought; he learns to think and begins to function consciously on the mental plane, in which the thinkers of the race—a steadily increasing number—live and move and have their being. Increasingly he learns to tread this path of consciousness, and thereby ceases to be identified with the animal outer form and learns to identify himself with the inner qualities and attributes. He lives first the life of dreams, and then the life of thought. Then the time comes when this lower aspect of the antahkarana is completed, and the first great conscious unity is consummated. The man is an integrated, conscious, living personality. The thread of continuity between the three lower aspects of the man is established and can be used. It stretches, if such a term can be used (my intent being entirely pictorial), from the centre of the head to the mind, which is in its turn a centre of energy in the world of thought. At the same time, this antahkarana is interwoven with the thread of life or the sutratma which emerges from the heart centre. The objective of evolution in form is now relatively complete.

When this stage has been reached, the sensitive feeling-out into the environing universe still continues. Man weaves a thread which is like the thread the spider weaves so amazingly. He reaches out still further into his possible [Page 29] environment and then discovers an aspect of himself of which he had little dreamt in the early stages of his development. He discovers the soul and then passes through the illusion of duality. This is a necessary but not a permanent stage. It is one which characterises the aspirant of this world cycle, perhaps I should say this manvantara or world period. He seeks to merge himself with the soul, to identify himself, the conscious personality, with that overshadowing soul. It is at this point, technically speaking, that the true building of the antahkarana must be begun. It is the bridge between the personality and the soul.

The recognition of this constitutes the problem with which the modern educator is faced. It is a problem that has always existed but it has concerned the individual hitherto more than the group. Now it concerns the group, for so many of the sons of men are ready for this building. Down the ages individuals have built their individual bridges between the higher and the lower, but so successful has



been the evolutionary process that today the time has come for a group understanding of this emerging technique, for a group bridging, leading to a consequent or subsequent group revelation. This provides the modern opportunity in the field of education. It indicates the responsibility of the educator and points out the necessity for a new unfoldment in educational methods. The "group aspirant" must be met and the group antahkarana must be built. This, however, when rightly understood, will not negate individual effort. That always must be met; but the group understanding will increasingly aid the individual.

## COORDINATION AND INTEGRATION

Thus far we have been occupied with generalisations as to the educational processes later to be applied, with the mental apparatus which comes under definite and planned training, and which is subjectively and superconsciously [Page 30] influenced during the process. I am presuming that you already grasp the necessity for the building of the antahkarana and for this bridging work. It is wise also to accept the fact that we are in a position to begin the definite process of constructing the link or bridge between the various aspects of man's nature, so that instead of differentiation there will be unity, and instead of a fluid, moving attention, directed here and there into the field of material living and emotional relationships, we shall learn to control the mind and to bridge the divisions, and so can direct at will the lower attention in any desired manner. Thus all aspects of man, spiritual and natural, can be focussed where needed.

This bridging work has in part already been done. Humanity has as a whole already bridged the gap between the emotional astral nature and the physical man. As I said elsewhere:

We might generalise in the following manner as to the stages of growth and consequent ability to become the agent of ever increasing powers, tapping the resources of dynamic energy in the three worlds:

*Lower types* of humanity use the sutratma as it passes through the etheric body.

*Average men* utilise almost entirely that part of the sutratma which passes through the astral plane. Their reactions are largely based on desire, and are emotional.

*Intellectual men* utilise the sutratma as it passes through the lower levels of the mental plane, down through the astral to the physical in its two sections. Their activities are energised by mind and not by desire, as in the earlier cases.

*Aspirants of the physical plane* use the sutratma as it passes through the two lower subplanes of the [Page 31] abstract levels of the mental plane, and are beginning gradually to build the antahkarana, or the bridge between the Triad and the Personality. The power of the Ego can begin to make itself felt.

*Applicants for initiation* and initiates up to the third initiation use both the sutratma and the antahkarana, employing them as a unit. The power of the Triad begins to pour through, thus energising all human activities upon the physical plane, and vitalising in ever increasing degree the man's thought forms. The key to the formation of the Mayavirupa is found in the right comprehension of the process.

*A Treatise on Cosmic Fire*, pp. 959-960.

It should be noted here that *the bridging has to be done in the consciousness aspect*, and concerns the continuity of man's awareness of life in all his various aspects. The energy which is used in connecting, in consciousness, the physical man and the astral body is focussed in the solar plexus. Speaking in symbolical terms, many today are carrying that bridge forward and linking the mind with the two aspects already linked. This thread of energy emanates from, or is anchored in, the head. A few people are steadily linking the soul and the mind, which in its turn is linked with the other two aspects. The soul energy, when linked with the other threads, has its anchor in the heart. A very few people (the initiates of the world) having effected all the lower syntheses, are now occupied with bringing about a still higher union with that triple Reality which uses the soul as its medium of expression, just as the soul in its turn is endeavouring to use its shadow, the threefold lower man.

These distinctions and unifications are matters of form, [Page 32] symbols in speech, and are used to express events and happenings in the world of energies and forces in connection with which man is definitely implicated. It is to these unifications that we refer when the subject of initiation is under consideration.

The life thread, the silver cord or the sutratma, is, as far as man is concerned, dual in nature. The life thread proper, which is one of the two threads which constitute the antahkarana, is anchored in the heart, whilst the other thread which embodies the principle of consciousness, is anchored in the head. This you already know, but this I feel the need constantly to reiterate. In the work of the evolutionary cycle, however, man has to repeat what God has already done. He must himself create, in both the world of consciousness and of life. Like a spider, man spins connecting threads, and thus bridges and makes contact with his environment, thereby gaining experience and sustenance. The spider symbol is often used in the ancient occult books and the scriptures of India in connection with this activity of the human being. The threads which man creates are triple and with the two basic threads which have been created by the soul, constitute the five types of energy which make man a conscious human being. The triple threads created by man are anchored in the solar plexus, the head and the heart. When the astral body and the mind nature are beginning to function as a unit, and the soul also is consciously connected (do not forget that it is always unconsciously linked), an extension of this fivefold thread—the basic two and the human three—is carried to the throat centre; when that occurs man can become a conscious creator on the physical plane. From these major lines of energy lesser lines can radiate at will. It is upon this knowledge that all future intelligent psychic unfoldment must be based.

In the above paragraph and its implications you have a brief and inadequate statement as to the Science of the [Page 33] Antahkarana. I have endeavoured to express this in terms, symbolic if you will, which will convey some general idea of the process to your minds. We can learn much through the use of the pictorial and visual imagination. Many aspirants have already established the following links of the bridging antahkarana:

1. From the physical to the vital or etheric body. This is really an extension of the life thread between the heart and the spleen.
2. From the physical and the vital, regarding them as a unity, to the astral or emotional vehicle. This thread emanates from, or is anchored in, the solar plexus, and is carried upward by means of the aspiration till it anchors itself in the love petals of the egoic lotus.

3. From the physical and astral vehicles to the mental body. One terminal is anchored in the head, and the other in the knowledge petals of the egoic lotus, being carried forward by an act of the will.

Many, too, are in process of linking the three lower aspects, which we call the personality, with the soul itself, through meditation, discipline, service and directed attention. When this has been accomplished, a definite relation is established between the sacrifice or will petals of the egoic lotus and the head and heart centres, thus producing a synthesis between consciousness, the soul and the life principle. The process of establishing this interlinking and interrelation, and the strengthening of the bridge thus constructed, goes on until the third initiation. The lines of force are then so interrelated that the soul and its mechanism of expression are a unity. A higher blending and fusing can then go on.

It is necessary for me to stop at this point and indicate that all the above are simply word pictures of a process of [Page 34] energy interrelations, and have a definite value if they can introduce and make real to you the fact of the indicated processes. Some aspirants and students have the mystical consciousness highly developed, and are therefore apt to resent and regard as unnecessary the more technical and intellectual presentation of a truth which they sense and know, but which remains a truth yet undefined. It is my purpose to assist you towards a greater definiteness of realisation and expression; this should in no way detract from the wonder and the beauty of what you sense, but should increase your power to know and also to make available to others the knowledge which you have gained. In the past the mystic expressed his realisation through love and practical kindness, expressing it on the physical plane through charitable deeds and self-sacrifice, and on emotional levels by his aspiration, his vision, and his ability to express the love of God to the world. The mystic today continues with the same process, but under the evolutionary urge becomes capable of more than this. He should be able to formulate his knowledge intelligently and to express his awareness clearly, in order that he may share it with the public which is steadily growing in intelligence, but greatly needs the vision. I therefore beg of you not to resent the technical formulation of truth, for if education means anything at all, and if we are to consider the ways in which education is to be applied to bring about this bridging and synthesis, it is essential that we avoid that mental laziness and mystical inertia which are characteristic of so many mystics and the line of least resistance for many would-be disciples.

It is necessary therefore that we grasp the facts that:

1. The new education will primarily be concerned with the scientific and conscious bridging between the various aspects of the human being, thus producing coordination and synthesis and an increased [Page 35] expansion of consciousness through the establishing of right lines of energy.
2. The task of the new education is therefore the coordination of the personality, eventually bringing about its at-one-ment with the soul.
3. The new education will deal with, analyse and interpret the laws of thought, because the mind will be regarded as the link between the soul and the brain. These laws are the means whereby:
  - a. Ideas are intuited.
  - b. Ideals are promulgated.
  - c. Mental concepts or thoughtforms are constructed which in due time will make their impact telepathically upon the minds of men.

4. The new education will organise and develop the lower concrete mind.
5. It will teach the human being to think from universals to particulars, as well as to undertake the analysis of particulars. There will consequently be less emphasis in future schools upon the training of the memory. Interest will greatly aid the will to recall.
6. The new education will make a man a good citizen by developing the rational aspects of his consciousness and life, teaching him to use his inherited, acquired and endowed equipment for the evidencing of the social consciousness and attitudes.
7. Above all else, the educators in the new age will endeavour to teach man the science of unifying the three aspects of himself which are covered by the general title of mental aspects:
  - a. The lower concrete mind.
  - b. The Son of Mind, the Soul, the Self.
  - c. The higher, abstract or intuitional mind.

or:

- a. The receptive mind or common-sense.

**[Page 36]**

- b. The individualised mind.
- c. The illuminating mind.

8. The educators in the new age will deal with the processes or methods to be employed in bridging the gaps in consciousness between the different aspects. Thus the Science of the Antahkarana will be brought definitely to the attention of the public.

9. The extension of this concept of bridging will be developed to include not only the internal history of man, but also the bridging between him and his fellowmen on all levels.

10. It will include also the training of the human mechanism to respond to life impacts, and to the soul. This soul is essentially intelligence, vitally used on each plane. It functions as the discriminating mind on the mental plane, as the sensitive consciousness on the emotional plane, and as the active participator in physical life. This intelligent activity is always used from the wisdom angle.

11. The new education will take into consideration:

- a. The mind and its relation to the energy body, the etheric body, which underlies the nervous system and which galvanises the physical body into activity.
- b. The mind and its relation to the brain.
- c. The mind and its relation to the seven centres of force in the etheric body, and their externalisation and utilisation through the medium of the major nerve plexi to be found in the human body, and their relation (which will become increasingly obvious) to the endocrine glands.
- d. The brain as the coordinating factor in the dense body, and its capacity to direct the activities of the man through the medium of the nervous system.

**[Page 37]**

In the above statements you will see how large is our theme, and yet it is one which I intend to cover with the utmost brevity, writing only a fundamental textbook which will serve as a signpost for the production of the new culture which will distinguish the Aquarian Age. Other disciples will later elaborate my theme, but the subject is as yet so little understood that much that could be said would be meaningless, even to the most intelligent.

Modern education is beginning to give some attention to the nature of the mind and to the laws of thought. In this connection we owe much to psychology and philosophy. There is also an increasing interest in the Science of Endocrinology as a material means of producing changes, usually in deficient children and morons. Nevertheless, until modern educators begin to admit the possibility that there are central units in man which underlie the tangible and visible mechanism, and will also admit the possibility of a central powerhouse of energy behind the mind, progress in education will be relatively at a standstill; the child will not receive the initial training and the foundational ideas which will enable him to become a self-directed, intelligent human being. Psychology, with its emphasis upon the three aspects of man—thought, emotional feeling, and the bodily organism—has already made a vital contribution and is doing much to bring about radical changes in our educational systems. Much remains to be done. The interpretation of men in terms of energy and the grasping of the seven types of energy which determine a man and his activities, will bring about immediate changes.

**CHAPTER II****The Cultural Unfoldment of the Race****CIVILISATION AND CULTURE****[Page 38]**

Much emphasis is being laid today upon education—coordinating, relational, psychological, vocational and equipping. To this must be added the old method of memory training and the attempt either to infuse religion into the mind of the child or to omit it with decision and with purpose. Modern education has been primarily competitive, nationalistic and, therefore, separative. It has trained the child to regard the material values as of major importance, to believe that his particular nation is also of major importance and that every other nation is secondary; it has fed pride and fostered the belief that he, his group and his nation are infinitely superior to other people and peoples. He is taught consequently to be a one-sided person with his world values wrongly adjusted and his attitudes to life distinguished by bias and prejudice. The rudiments of the arts are taught him in order to enable him to function with the needed efficiency in a competitive setting and in his particular vocational environment. To read, to write and to be able to add and do elementary arithmetic are regarded as the minimum requirement; to know something of past events—historical, geographical, literary, philosophical and scientific—are likewise added in many countries and for certain classes of people. Some of the literature of the world is also brought to his attention.

**[Page 39]**

The general level of world information is high but usually biased, influenced either by national or religious prejudices, serving thus to make a man a citizen of his own country but not a human being

with world relations. World citizenship is not emphasised. The teaching imparted stimulates the latent mass consciousness of the child, and evokes the memory (racial and individual) through the impartation of facts—uncorrelated facts—most of them unrelated to daily living. These facts could serve (if used as seed thoughts in meditation and technically employed) to recover from that race consciousness and racial memory, not only national history but past history as well. I mention this in order to emphasise the danger of such undue emphasis upon the past, for if this were done on a large scale it would prove disastrous; it would put a premium on racial and national ideals and objectives and would lead rapidly to racial crystallisation and senility—metaphorically speaking. An example of an effort in this direction was seen going on in Germany, and in a lesser way in Italy; it culminated in the Axis. Fortunately, the tide of life in the youth of any nation can be trusted to swing the thought of the race into a better direction than the evocation of past glory, so-called, and the emphasising of the things which should be left behind.

I would like here to enlarge somewhat upon the interpretation of the much used words (frequently also misused): culture and civilisation. For it is the production of some form of culture—material or spiritual, or material and spiritual—which is the objective of all education. Education is the major agent in the world.

*Civilisation* is the reaction of humanity to the purpose of any particular world period. In each age, some idea must be expressed in the current racial idealism. In Atlantean times, the idea that predominated was basically sensory religious idealism or mysticism, expressing itself in terms of approach to a felt but unseen deity, an expression of the [Page 40] way of feeling. Yet there were highly sensitive races, composed of nations and groups who laboured over the development of the feeling nature, consciously sometimes, but mostly unconsciously. Their attitude to each other, as individuals or nations, was primarily sensitive and emotional—a state of consciousness (I cannot say state of mind) most difficult for the modern Aryan race to grasp, or even intuit, for with us the mind is beginning to function. Their attitude to the deity was equally sensitive, and their religious activities were mystical and devotional, devoid of any mental understanding. They were significantly emotional in reactions to beauty, to the terror evoked by divinity and to the emotional characteristics of God, to the sense of light and to wonder. The mysterious, the sense of awe, the following blindly of some recognised "sensitive" of a higher order than the ordinary human being, and the interpretation of God and nature in terms of feeling-perception—these laid the basis of that ancient civilisation and have largely coloured our present racial attitudes, at least up until the advent of Christ, Who wrought great changes in the human consciousness and ushered in a new civilisation. Children are still largely Atlantean in their consciousness; it is with them a form of recapitulation, analogous to the prenatal stage; the same recapitulation goes forward upon the Path when a man develops the mystical consciousness anew, after he has evoked his mental nature and prior to unfolding true occult awareness or knowledge and the reactions of the higher mind. The problem before Education is to take the Atlantean consciousness of the child and make it Aryan or mental. The Atlanteans had no educational system as we understand the term. The kings and priests intuited; the masses obeyed.

In the present race a different civilised attitude is emerging and is nearing its consummation. In each age, some idea functions and expresses itself in both racial and national idealisms. Its basic trend down the centuries has [Page 41] produced our modern world and this has been strictly materialistic. A nation today is regarded as civilised when it is awakened to mental values and at the same time it is demanding material values; and when the mind (the lower mind)—in its memory aspect, its discriminating and separative aspects, its analysing functions, and its ability to formulate concrete ideas



based on material perception, material desire and material purposes—is receiving the training which will make a material civilisation, and has made our material civilisation what it is today. With the emphasis shifting away from feeling-perception to mental attitudes towards life, with the desire to make the material life of the citizen of every nation the dominant factor in the national thought, with the mind unfolded consecrated to material living, and with science definitely committed to the enunciation only of the provable and concerned only with the energies of material effect, is it any wonder that the major consideration of our modern civilisation lies in the field of the economic life? We are occupied with material conditions, with the object of increasing possessions, with bettering worldly situations, elaborating physical plane living, and substituting the tangible for the intangible, the concrete for the spiritual, and physical values for the subjective values. However, these latter must some day emerge into expression.

The above statement is superficial and of so general a character that it does not deal with the relatively small minority who do sense these larger values and are working to bring about their emergence into the racial life. These people are the custodians for the advance ideals of the current civilisation, but the energy which they release works out frequently in the establishment, temporarily, of the more concrete values. My remarks are only partial, and the facts equally so. I exaggerate perhaps; yet maybe I do not. Nevertheless, the fact remains that the two great civilisations about which we can really know anything—the Aryan [Page 42] and the Atlantean—present two extreme objectives or positions towards which the humanity of the two periods directed and still direct their attention.

The Atlantean civilisation was definitely religious in its attitudes; religion was the commonplace of life and the *raison d'être* of all that was. The world after death was the subject of interest and unwavering, unquestioning belief. The subtle influences emanating from the unseen realms, the forces of nature and man's relation to them through a keen sensitivity, and the entire gamut of his emotional attitudes constituted the life of the race, and coloured all that there was or might have been of embryo thought. The result of all this, inherited by us when history as we now have it arose (from the time of the flood, whenever that might have been), can be expressed by such words as animism, spiritualism, lower psychism and feeling. The sense of God, the sense of immortality, the sense of subtler inner relationships, the sense of worship and the undue sensitivity of modern man is our outstanding heritage from the civilisations which existed upon old Atlantis.

Upon all this basic structure the exact opposite is being imposed today, and in the reaction—normal, right and developing—man is laying a superstructure in which the emphasis is increasingly upon the tangible, the material, the seen, and upon that which can be proved, diagnosed, analysed, and utilised for the improving of man's outer life and his material position upon the planet. Both civilisations have gone too far, and in the swing of the pendulum we shall inevitably return to a middle position, to the "noble middle path." This middle way, utilising the best and the highest ideals which the two preceding civilisations have produced, will characterise the coming Aquarian Age and its civilisations. Such an expression of the material and the immaterial, of the seen and the unseen, of the tangible and the spiritual has ever been the goal and the objective of those who comprehend the true meaning of culture. In [Page 43] the last analysis, and for the purposes of our theme, civilisation concerns the masses and the racial consciousness, while culture concerns the individual and the unseen spiritual man. Therefore a civilisation which is a full expression of true culture lies far ahead in the development of the race.

*Culture* is the approximation of the two ways—feeling and mind; of two worlds—sensitivity and thought; and of the attitudes, relational in nature, which will enable a man to live as an intelligent, subjective being in a tangible physical world. The man of culture relates the world of meaning to the world of appearances and regards them in his mind (thus recognising them with his brain, an indication of an established link or relationship) as constituting one world with two aspects. He moves with equal freedom in both worlds, and with simultaneity as far as his consciousness or his sense of awareness is concerned. Even in Atlantean times there were those who comprehended the significance of culture as an outgrowth of civilisation.

The masses must be civilised as a step towards giving them that culture which will make of them true and significant human beings. A human being has perforce to be a man, capable of living in the world of external realities, and at the same time capable of recognising himself as living in an inner world, as a mind and a soul. He then expresses an inner subjective life of such potency that it controls and dominates the physical plane life, motivating it and giving it true direction. This attitude of the human being and the task of bringing this condition of consciousness to fruition, have been regarded for centuries as the task of organised religion, whereas it is essentially and necessarily that of education. It is true that the Church in ancient days was the educator of the time, but the emphasis was laid upon the inner and subjective life, and as a rule no attempt was made to fuse and blend the two—outer material well-being and inner spiritual existence. Education is the task of the outstanding [Page 44] thinkers of the race and the responsibility of all governments, one however that they seldom recognise.

Finally, we shall seek to see what are the basic ideas (beginning with the recognised instincts) which have led man, step by step, to his present struggle for world betterment, group elevation and natural self-determination with a view—unconscious for the most part—of providing a better organ of expression within the living organism, humanity.

It is therefore a platitude and truism to state that humanity is today passing through a crisis of immense proportions. The causes of this crisis must be sought in many factors. They lie in the past, in the growth through evolution of certain basic tendencies in man; in past mistakes, present opportunities and the powerful activity of the Hierarchy of Love.\* The future is of great promise, provided man can learn the lessons of the present which have been clearly presented to him; he must accept them and understand clearly the nature of his problem and of the crisis with its many ramifications and various implications.

The seething turmoil in which the masses of the people are now living and the emergence of one or two key people in every nation have a close relationship. These key people make their voices heard and evoke attention; their ideas are followed—rightly or wrongly—with attention, appreciation or distrust.

The slow and careful formation of the New Group of World Servers is indicative of the crisis. They are overseeing or ushering in the New Age and are present at the birthpangs of the new civilisation and the coming into manifestation of a new race, a new culture and a new world outlook. The work is necessarily slow and those of you who are immersed in the problems and pains find it hard to view [Page 45] the future with assurance or to interpret the present with clarity.

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\* One of the three major centres through which Deity manifests: Shamballa, where the Will of God is known; Hierarchy, where the Love of God holds sway; Humanity, embodying the Intelligence aspect of God.

In the field of education united action is essential. Surely a basic unity of objectives should govern the educational systems of the nations, even though uniformity of method and of techniques may not be possible. Differences of language, of background and of culture will and should always exist; they constitute the beautiful tapestry of human living down the ages. But much that has hitherto militated against right human relations must and should be eliminated.

In the teaching of history, for instance, are we to revert to the bad old ways wherein each nation glorifies itself at the expense frequently of other nations, in which facts are systematically garbled, in which the pivotal points in history are the various wars down the ages—a history, therefore, of aggression, of the rise of a material and selfish civilisation and one which had the nationalistic and, therefore, separative spirit, which has fostered racial hatred and stimulated national prides? The first historical date usually remembered by the average British child is "William, the Conqueror, 1066." The American child remembers the landing of the Pilgrim Fathers and the gradual taking of the country from its rightful inhabitants, and perhaps the Boston Tea Party. The heroes of history are all warriors—Alexander the Great, Julius Caesar, Attila the Hun, Richard Coeur de Lion, Napoleon, George Washington and many others. Geography is largely history in another form but presented in a similar manner—a history of discovery, investigation and seizure, followed frequently by wicked and cruel treatment of the inhabitants of the discovered lands. Greed, ambition, cruelty and pride are the keynotes of our teaching of history and geography.

These wars, aggression and thefts which have distinguished every great nation without exception are facts and cannot be denied. Surely, however, the lessons of the evils which they wrought (culminating in the war 1914-1945) can be [Page 46] pointed out and the ancient causes of present day prejudices and dislikes can be shown and their futility emphasised. Is it not possible to build our theory of history upon the great and good ideas which have conditioned the nations and made them what they are, and emphasize the creativity which has distinguished all of them? Can we not present more effectively the great cultural epochs which—suddenly appearing in some one nation—enriched the entire world and gave to humanity its literature, its art and its vision?

The war produced great migrations. Armies marched and fought in every part of the world; persecuted peoples escaped from one land to another; welfare workers went from country to country, serving the soldiers, salvaging the sick, feeding the hungry and studying conditions. The world today is very, very small and men are discovering (sometimes for the first time in their lives) that humanity is one and that all men, no matter what the colour of their skin or the country in which they live, resemble each other. We are all intermingled today. The United States is composed of people from every known country; over fifty different races or nations compose the U.S.S.R. The United Kingdom is a Commonwealth of Nations, independent nations bound together into one group. India is composed of a multiplicity of peoples, religions and tongues—hence her problem. The world itself is a great fusing pot, out of which the One Humanity is emerging. This necessitates a drastic change in our methods of presenting history and geography. Science has always been universal. Great art and literature have always belonged to the world. It is upon these facts that the education to be given to the children of the world must be built—upon our similarities, our creative achievements, our spiritual idealisms, and our points of contact. Unless this is done the wounds of the nations will never be healed and the barriers which have existed for centuries will never be removed.

The educators who face the present world opportunity [Page 47] should see to it that a sound foundation is laid for the coming civilisation; they must undertake that it is general and universal in its

scope, truthful in its presentation and constructive in its approach. What initial steps the educators of the different countries take will inevitably determine the nature of the coming civilisation. They must prepare for a renaissance of all the arts and for a new and free flow of the creative spirit in man. They must lay an emphatic importance upon those great moments in human history wherein man's divinity flamed forth and indicated new ways of thinking, new modes of human planning and thus changed for all time the trend of human affairs. These moments produced the Magna Charta; they gave emphasis, through the French Revolution, to the concepts of liberty, equality and fraternity; they formulated the American Bill of Rights and on the high seas in our own time they gave us the Atlantic Charter and the Four Freedoms. These are the great concepts which must govern the new age with its nascent civilisation and its future culture. If the children of today are taught the significance of these five great declarations and are, at the same time, taught the futility of hate and war, there is hope of a better and happier as well as of a safer world.

Two major ideas should be taught to the children of every country. They are: *the value of the individual and the fact of the one humanity*. The war boys and girls have learnt, from appearances, that human life has small value; the fascist countries have taught that the individual is of no value except in so far as he implements the designs of some dictator—a Mussolini or a Hitler. In other countries, some people and some groups—through hereditary position or financial assets—are regarded as of importance and the rest of the nation as of little importance. In still other countries, the individual regards himself of so much importance and his right to please himself of so much moment that his relation to the whole is entirely lost. Yet the value of the individual and the existence of that whole we call *Humanity* [Page 48] are most closely related. This needs emphasising. These two principles, when properly taught and understood, will lead to the intensive culture of the individual and then to his recognition of his responsibility as an integral part of the whole body of humanity.

In the schools of today (grammar or primary schools, high schools or secondary schools, universities or colleges, using terms in general use) there can be seen an imperfect and symbolic picture of the triple objectives of the new education: Civilisation, Culture, Unification.

The grammar or primary schools might be regarded as the custodians of civilisation; they must fit the child for citizenship, teach him his place as a social unit, and emphasise his group relations, thus fitting him for intelligent living and evoking the racial memory through the courses given, in order to lay the foundation for his human relations. Reading, writing and arithmetic, elementary history (with the emphasis upon world history), geography and poetry will be taught. They must teach him certain basic and important facts of living, foundational truths, coordination and control.

The high schools or the secondary schools should regard themselves as the custodians of culture; they should emphasise the larger values of history and literature and give some understanding of art. They should begin to train the boy or girl for that future profession or mode of life which it is obvious will *condition* them. Citizenship will be taught in larger terms and the world of true values be pointed out and idealism consciously and definitely cultivated. The practical application of ideals will be emphasised. They should teach the youth of the world in such a manner that he will begin to fuse the world of appearances and the world of values and of meaning in his consciousness. He should begin to relate the worlds of objective outer living and of inner subjective existence. I am choosing my words with care.

**[Page 49]**

Our colleges and universities should be a higher extension of all that has been already done. They should beautify and complete the structure already erected and should deal more directly with the world of meaning. International problems—economic, social, political and religious—should be considered and the man or woman related still more definitely to the world as a whole. This in no way indicates neglect of individual or national problems or undertakings but it seeks to incorporate them into the whole as integral and effective parts, and thus avoid the separative attitudes which have brought about the downfall of our modern world.

The college or the university should in reality be the correspondence in the field of education to the world of the Hierarchy; it should be the custodian of those methods, techniques and systems of thought and of life which will *relate a human being to the world of souls*, to the Kingdom of God, and not only to other human beings upon the physical plane; not only to the world of phenomena but also to the inner world of values and quality.

Again I repeat, this fitting of a man for citizenship in the Kingdom of God is not essentially a religious activity, to be handled by the exponents of the great world religions. It should be the task of the higher education, giving purpose and significance to all that has been done. If this seems idealistic and impossible to you, let me assure you that by the time the Aquarian Age is in full flower, this will be the assured and recognised objective of the educators of that time.

The following sequence suggests itself as we consider the curriculum to be planned for the youth of the immediate generations:

Primary education -----	Civilisation -----	Ages 1-14
Secondary education -----	Culture -----	Ages 14-21
Higher education -----	Spiritual -----	Ages 21-28

It is only our economic material emphasis and pressure which force the young to work before they are mature. **[Page 50]** It should also be remembered (and this is being more widely recognised) that the quality of the young children now coming into incarnation is steadily getting better and higher. They are in many cases abnormally intelligent, and what you (in your technical parlance) call their I.Q. is frequently phenomenally high. This will be increasingly the case, until young people of fourteen will have the equipment and intelligence of the brilliant college men and women of today.

It is not possible for me to prove the truth of these statements, but a study of the race and of the modern child in our more civilised countries will indicate trends and tendencies which may make my position sounder in your final estimation. You would all do well to study carefully this distinction between culture and civilisation.

Putting this same truth in other words, and recognising as a basic premise the essentially supernormal potentialities of the human being, we might say that:

The first effort of education to civilise the child will be to train and rightly direct his instincts.

The second obligation upon the educators will be to bring about his true culture, by training him to use his intellect rightly.

The third duty of education will be to evoke and to develop the intuition.

When these three are developed and functioning you will have a civilised, cultured and spiritually awakened human being. A man will then be instinctively correct, intellectually sound, and intuitively aware. His soul, his mind, and his brain will be functioning as they should and in right relation to each other, thus again producing coordination and correct alignment. Some day an analysis will be made of the contribution of the three great continents—Asia, Europe and America—to this triple unfoldment, as far as the Aryan race is concerned. The glory of humanity must, however, be remembered; it consists in this: each race has produced those who have expressed the highest **[Page 51]** which was possible in their day and time—men who blended in themselves the triplicity of instinct, intellect and intuition. Their numbers were relatively few in the early stages of mankind's unfoldment, but the process of speeding up the development is rapidly going forward, and many are today fitting themselves for the "higher education" in the true sense of the term. Much more will be accomplished when the educators of the world grasp the purpose of the process as a whole planned unfoldment, and will then give their attention to the instinctual, intellectual and intuitive training of the race in such a manner that the whole twenty-eight years of training will be seen as an ordered, directed process, and the goal will be clearly visioned.

It will be apparent, then, that those to be taught will be gauged from the angles upon which I have touched:

- a. Those capable of being rightly civilised. This refers to the mass of men.
- b. Those capable of being carried forward into the world of culture. This includes a very large number.
- c. Those who can add to the assets of civilisation and culture "the equipment" required for the process of functioning as conscious souls, not only in the three worlds of instinctual and intellectual living, but in the world of spiritual being also, and yet with complete continuity of consciousness and with a complete triple integration.

Not all can pass into the higher grades, and this must be appreciated. The gauging of ability will be based upon an understanding of the ray types (the science of esoteric psychology), on a comprehension of the condition of the glandular and physiological equipment, upon certain specific tests, and upon the new form of astrology.

I would here make a simple request to the earnest student. Ponder on the following four statements:

**[Page 52]**

1. The antahkarana expresses the quality of the magnetism which opens the door into the teaching centre of the Great White Lodge.
2. The antahkarana is the conscious integrating force.
3. The antahkarana is the medium of light transference.
4. The antahkarana concerns the continuity of man's perception.



## THE PROCESS OF UNFOLDMENT

I would like to add to the preceding analogy one more, which will serve to clarify the process of unfoldment in your minds and make the entire theme (from the racial angle) still more clear and definite:

General racial development --Civilisation ----- Path of Purification  
 Training of the Intelligentsia -Culture ----- Path of Discipleship  
 Production of the Illuminati--Illumination ----- Path of Initiation

It will be apparent to you, therefore, that the whole goal of the future and of the present effort, is to bring humanity to the point where it—occultly speaking—"enters into light." The entire trend of the present urge forward, which can be noted so distinctly in the race, is to enable the race to acquire knowledge, to transmute it into wisdom by the aid of the understanding, and thus to become "fully enlightened." *Enlightenment is the major goal of education.*

It is precisely in this region of thought and of recognition that the distinction is found between the work of the Buddha and the work of the Christ. The Buddha achieved "Enlightenment" and was the first of our humanity to do so. Lesser grades of enlightenment have been frequently achieved by many previously incarnating Sons of God. Christ, because of the attainment of the Buddha and because of His own point in evolution, was enabled to inaugurate a new era and institute a new goal, wherein another divine principle was enabled to come into manifestation and to achieve [Page 53] general recognition. He inaugurated the "age of love" and gave to the people an expression of a new divine aspect, that of love. The Buddha culminated the "age of knowledge." The Christ began the "age of love." Both ages embody and express two major divine principles. Thus the new education has been made possible by the work of the Buddha. This will indicate to you how slowly evolution moves. The new religion has been made possible by the work and the life of the Christ. Speaking esoterically, the knowledge petals of the human egoic lotus have unfolded, and the Buddha accelerated the rapid action of this happening. Now the love petals of the egoic lotus of the human family are also unfolding—the rapidity of this occurrence being the result of Christ's action. Can you understand the significance of what I am attempting to tell you, and can you grasp the meaning of what I am going to say?

The points that I am seeking to make are as follows:

Because the three knowledge petals of the human egoic lotus are now racially unfolded (and when I use the word "racial" I mean the human family and not the Aryan race), it is now possible for the love petals to unfold. The energy flowing from the outer tier of petals has had a triple effect:

1. It has vitalised the entire body of humanity, and has produced the present speed, intelligent (or should I say "intellectual"?) civilisation, and our modern culture, wherever it is found. The *brain* of humanity is now open to vitalisation, hence mass education.
2. It has opened a channel so that the love petals can vitalise the astral body of humanity, thus leading to general cooperation and group love. The heart of humanity is now open to vitalisation, hence the philanthropic, goodwill and welfare movements of today.

3. It will make possible, eventually, the vitalising of the mind body by the will or sacrifice petals, and **[Page 54]** this will give awareness of the Plan, directed purpose, and group synthesis.

The first of these three knowledge petals opened in Lemurian times and brought a measure of light to the physical plane consciousness of humanity. The second opened in Atlantean times and brought light to the astral plane. And in our race, the Aryan, the third petal opened and brought the light of mental knowledge to man. Thus was completed (in the three races) the arduous task of vitalising the threefold manifested world (physical, astral, mental), and the energy of intelligence became a powerful, ruling factor. Now the task of vitalising man with the energy of love is proceeding and making much progress, and the effects (because they emanate from the second aspect of divinity) will be produced with great facility, and in the realm of conscious awareness. I say this for your encouragement.

Through the activity of the energy of knowledge you have:

Civilisation ----- Culture ----- Illumination

and in the second case you will have:

Cooperation ----- Loving Understanding ---- Group Love

There are higher correspondences for which we have as yet no adequate words.

*Cooperative goodwill* is all that can, at this time, be expected from the masses, and this is the sublimation of the forces released through civilisation. *Loving understanding* should be the hallmark of the cultured, wiser group, plus an ability to correlate the world of meaning with the world of outer effects. Ponder on this sentence. *Group love* is, and must be, the outstanding characteristic of the Illuminati of the world, and it is at this time the motivating power of the Masters of the Wisdom, until such time that enough disciples are expressive of this particular force.

### **[Page 55]**

When the will or sacrifice petals of the human egoic lotus are opened, there will then be the appearance of a still higher triad of correspondences. These will be known as:

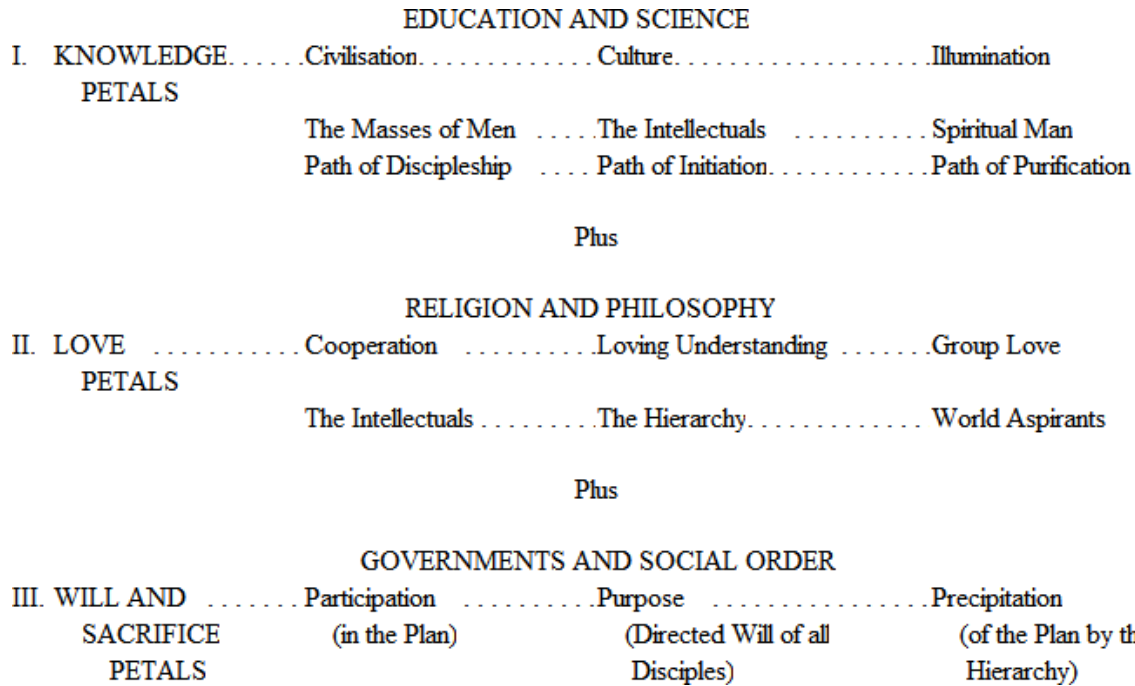
Participation----- Purpose ----- Precipitation

Therefore, as a result of the evolutionary processes in humanity, there will appear the following category of forces or energies, each of them demonstrating certain definite qualities, and they will parallel the opening of the petals in the human lotus (Page 56).

You can note from the tabulation that the love petals are indeed showing signs of opening and this will make clear to you the possibility of certain hoped-for events. The world has to move forward regularly and in order. Premature happenings are usually disastrous.

All this concerns the cultural unfoldment of the race and is proceeding apace. When the conditioning factors are better understood and their method and purpose are grasped, we shall see an effort on the part of those interested in education to move with greater rapidity; this will hasten the achievement of culture by the masses, and the attainment of illumination by the more intellectual group.

There is one point that I would like to make here. In the future, illumination will be viewed primarily from the intellectual angle and the whole subject will be approached mentally, and not so definitely (as is the case today) from the angle of religion. Illumination, mysticism and religion have gone hand in hand. One of the major contributions of the present age to the unfoldment of the race has been the growing recognition that spirituality is not to be confused with and confined to the acceptance and the following of the precepts contained in the world Scriptures; it cannot be held down to the implications given to these Scriptures by an orthodox priestly caste, nor can the trends of ancient theologies govern. God can be known by His works, and these works can be more easily appreciated through the revelations



**[Page 57]** of science than by the hymns, prayers and sermons of the churches throughout the world. What then will be the task of the churches in the future? And what will be the major objective of the coming new religion? Primarily it will be to bring about the opening of the love petals, thus inaugurating an era of true cooperation, loving understanding and group love. This will be done by training the people and the individual in the rules of Right Approach.

The keynote of the new education is essentially right interpretation of life past and present and its relation to the future of mankind; the keynote of the new religion must and should be right approach to God, transcendent in nature and immanent in man, whilst the keynote of the new science of politics and of government will be right human relations and for both of these education must prepare the child.

Those working in these three groups must eventually proceed in the closest cooperation, and it is for this planned understanding and this intelligent activity of mankind that the new education must prepare. In the above comments, plus what I have given earlier, you have the few suggestions which I have sought to make in connection with the cultural unfoldment of the race. The true history of humanity, which is long and varied and lost in the speculative indications of the esotericists (which, when true, are seldom susceptible of proof), have brought humanity to a point in its evolution wherein the light of knowledge is definitely permeating the dark places of the earth. A mass of information is now available to those who have the ability to read and write—and the number of these is growing every day—whilst the means of transmission and of communication have practically annihilated time and

brought the whole world together as a functioning unit. A very high level of educational attainment is also emerging in all civilised countries. The average citizen is in possession of a vast amount of data on every imaginable subject. Much of it is ill-digested and [Page 58] unusable, yet it tends to the general elevation of the mental process. The output of men's thoughts in writing and in speech, embodying that which is old, that which is new and modern, and that which is superficial and relatively worthless, is so vast today that it is impossible to register it, and the lifetime of a book is brief. To crown all, there is a definite effort to bring the resources of education within the reach of every man upon the planet. This eventually will be done, and the intended type of education will accomplish the following things, thus laying the ground for the future unfoldment of the higher and better education:

1. Make available to the average citizen what has "come to light" in the past.
2. Evoke interest in the new sciences and knowledge which are coming to light in the present.
3. Develop the memory and the power to recognise that which is presented to the mind.
4. Correlate the past with the present.
5. Train citizens in the rights and nature of possession, with the attention to the processes of enjoyment and right use of the material and intellectual gifts of life, and their relation to the group.
6. Indicate, after due study, the right vocation.
7. Teach the methods whereby the coordination of the Personality can be brought about.

All this will turn the man out into the arena of life with a certain amount of knowledge of what has been discovered in the past and what is his intellectual heritage; with a certain amount of mental activity, which can be developed and trained if the man himself so desires it and brings it about by the right handling of himself in relation to his environment; with certain mental ideals, dreams and speculations, which can be transmuted into valuable assets if the man is dowered with persistence, if his imaginative faculties have not been dulled by an unbalanced, enforced curriculum, [Page 59] and if he has been fortunate enough to have a wise teacher and some understanding senior friends.

It will be apparent to you also that the task of the new education is to take the civilised masses and lead them on to the point where they are cultured; to take likewise the cultured people and train them in the ways of the Illuminati. Eventually it will be found that what is now taught in the schools of the esotericists will be part of the acknowledged curriculum imposed upon the rising generation, and that the teaching given to the advanced, thinking people of the world today will be adapted to the needs of the youth of the period.

### **THE NATURE OF ESOTERICISM**

Educators in the new age will lay an increasing emphasis upon the esoteric approach, and it might be of service if I here attempted to define esotericism in terms of the general average intelligence of esoteric students and their point in evolution. I would remind you that true esotericism is a far deeper thing (from the angle of the Hierarchy) than you can appreciate.

One of the most inadequate of the definitions of esotericism is that it concerns that which is concealed and hidden and which, even though suspected, still remains unknown. The inference is that to be an esotericist is to be among those who seek to penetrate into a certain secret realm to which the ordinary student is not permitted to penetrate. If this were all that it is, then every scientist and every mystic would represent the approach of the mental type and of the developed emotional type to the world of esotericism and of the hidden realities. This would not, however, be accurate. The mystic is never a true esotericist, for he is not dealing in his consciousness with energies and forces, but with that vague "Something other" (called God, the Christ, the Beloved) and therefore, in reality, with that which satisfies the hunger of his soul. The scientist who is [Page 60] now so rapidly dealing with and entering into the world of forces and energies, is in reality a true esotericist—even if, in his effort to control the sought-for energies, he denies their source. That is of relatively small moment; later he will recognise their emanating source.

The basic approach for all who endeavour to grasp esotericism, or to teach esoteric students, is to lay the emphasis upon the world of energies and to recognise that behind all happenings in the world of phenomena (and by that I mean the three worlds of human evolution) exists the world of energies; these are of the greatest diversity and complexity, but all of them move and work under the Law of Cause and Effect. It is hardly necessary for me therefore to indicate the very practical nature of this definition and its applicability to the life of the individual aspirant, to community life and world affairs, or to the immediate conditioning levels of experimental spiritual energies which are constantly seeking impact upon or contact with the world of phenomena. This they do, under spiritual direction, in order to implement the Plan. The above statement is foundational in its importance; all other definitions are implicit in it, and it is the first important truth anent esotericism which must be learnt and applied by each aspirant to the mystery and the universality of that which moves the worlds and underlies the evolutionary process.

The first task of the esotericist is to comprehend the nature of the energies which are seeking to condition him and which work out into expression on the physical plane through the medium of his equipment or his vehicle of manifestation. The esoteric student has, therefore, to grasp that:

1. He is an aggregation of forces, inherited and conditioned by what he has been, plus a great antagonistic force which is not a principle and which we call the physical body.

**[Page 61]**

2. He is sensitive to and should be increasingly aware of certain energies, at present unknown and of no use to him; of these he must eventually become aware, if he is to move deeper into the world of hidden forces. They may be energies which, for him, would be evil were he to work with them, and these must be distinguished and discarded; there are others which he must learn to use, for they would prove beneficial and would increase his knowledge, and should therefore be regarded as good. Bear in mind, however, that energies per se are neither bad nor good. The Great White Lodge, our spiritual Hierarchy, and the Black Lodge employ the same universal energies but with different motives and objectives; both groups are groups of trained esotericists.

The esotericist in training has, therefore:

1. To become aware of the nature of the forces which constitute his personality equipment and which he himself magnetically brought into expression in the three worlds. They form a combination of active forces; he must learn to differentiate between strictly physical energy, which is automatic in its response to other and inner energies, and those which come from emotional and mental levels of consciousness, focussing through the etheric body which, in turn, motivates and galvanises his physical vehicle into certain activities.
2. To become sensitive to the impelling energies of the soul, emanating from the higher mental levels. These seek to control the forces of the threefold man when a certain definite point in evolution is reached.
3. To recognise the conditioning energies in his environment, [Page 62] seeing them not as events or circumstances but as *energy in action*; by this means he learns to find his way behind the scene of outer happenings into the world of energies, seeking contact and qualifying for the bringing about of certain activities. He thus acquires entrance into the world of meaning. Events, circumstances, happenings and physical phenomena of every kind are simply symbols of what is occurring in the inner worlds, and it is into these worlds that the esotericist must enter as far as his perception permits; he will sequentially discover worlds which will call for his scientific penetration.
4. For the majority of aspirants, the Hierarchy itself remains an esoteric realm which demands discovery and which will accept penetration. I am choosing my words with care in an effort to evoke your esoteric response.

Beyond this point of humanity's destined goal I seek not to go; to initiates and disciples who have not yet taken the Initiation of Transfiguration, the higher realms of awareness and the "secret Place of the Most High" (the Council Chamber of Sanat Kumara) remain deeply esoteric. It is a higher realm of energies—planetary, extra-planetary and inter-planetary; with them educators have no concern and with their consideration the teaching staff of an esoteric school is not called upon to deal. The task is to train students in the recognition of energy and force; to discriminate between the various types of energy, both in relation to themselves and to world affairs, and to begin to relate that which is seen and experienced to that which is unseen, conditioning and determining. This is the esoteric task.

There is a tendency among esoteric students, particularly those in the older Piscean groups, to regard any interest in the energies producing world events or which concern governments and politics as antagonistic to esoteric and [Page 63] spiritual endeavour. But the newer esotericism which the more modern groups and the more mental types will sponsor sees all events and world movements and national governments, plus all political circumstances, as expressions of the energies to be found in the inner world of esoteric research; therefore they see no sound reason for excluding such an important aspect of human affairs from their reasoning and thinking and from the discovery of those new truths and techniques which may bring about the new era of right human relations. They ask: Why omit political research from the spiritual curriculum? They deem it to be of equal if not of greater importance than the activity of the churches; governments condition people and aid in the production of any current civilisation, forcing the masses of men into certain needed lines of thought. The churches and men everywhere need to learn that there is nothing in the entire world of phenomena, of forces and of energies, which cannot be brought under the control of that which is spiritual. All that exists is, in reality, spirit in manifestation. The masses today are becoming politically-minded, and this is viewed by the Masters as a great step forward. When the spiritually-minded people of the world include this



relatively new area of human thought and its international activity within the field of their esoteric research, very great progress will be made.

Let me give you one simple illustration: War is, factually, a great explosion of energies and forces, generated on the inner planes where the esotericist ought to be working (but is seldom to be found), and finding its dire and catastrophic expression upon the physical plane. This is indicated today by the constant use of the terms "Forces of Light" and "Forces of Evil." When the inner, esoteric and predisposing causes of war are discovered through esoteric research, then war and wars will come to an end. This is in the nature of truly esoteric work, but is scorned by present day esotericists who regard themselves as spiritually [Page 64] superior to such affairs and—in their ivory tower—concentrate on their own development, plus a little philosophy.

One point should here be stated: Esotericism is not in any way of a mystical and vague nature. It is a science—essentially the science of the soul of all things—and has its own terminology, experiments, deductions and laws. When I say "soul," I refer to the animating consciousness found throughout nature and on those levels which lie outside the territory usually called nature. Students are apt to forget that every level of awareness, from the highest to the lowest, is an aspect of the cosmic physical plane, and is therefore (from the angle of evolutionary process) material in nature, and (from the angle or point of view of certain divine Observers) definitely tangible and formed of creative substance. The esotericist is dealing with substance all the time; he is concerned with that living, vibrant substance of which the worlds are made and which—inherited as it is from a previous solar system—is coloured by past events, and is (as has been said) "already tinged with karma." It should also be noted that just as the physical plane, so familiar to us, is not regarded as a principle by the esoteric student, so the cosmic physical plane (from the standpoint of the cosmic lives) is likewise "not a principle." I give you here much food for thought.

It might be stated that the esotericist is occupied in discovering and working with those principles which energise each level of the cosmic physical plane and which are, in reality, aspects of the qualified life energy which is working in and through unprincipled substance. His task is to shift the focus of his attention away from the substance-form side of existence and to become aware of that which has been the source of form production on any specific level. It is his task to develop within himself the needed responsiveness and sensitivity to the quality of the life dominating any form until he arrives eventually at the quality of the ONE LIFE [Page 65] which animates the planet and within Whose activity we live and move and have our being.

To do this, he must first of all discover the nature of his own qualified energies (and here the nature of the governing rays enters in) which are expressing themselves through his three lower vehicles of manifestation, and later through his integrated personality. Having arrived at a measure of this knowledge and having oriented himself towards the qualified life aspect, he begins to develop the subtle, inner mechanism through which contact can be made with the more general and universal aspects. He learns to differentiate between the quality or karmic predispositions of the "unprincipled" substance of which his form and all forms are made, and the qualified principles which are seeking expression through those forms and, incidentally, to redeem, salvage and purify them so that the substance of the next solar system will be of a higher order than that of the present one, and consequently more responsive to the will aspect of the Logos.

Viewed from this angle, *esotericism is the science of redemption*, and of this all World Saviours are the everlasting symbol and exponents. It was to redeem substance and its forms that the planetary Logos came into manifestation, and the entire Hierarchy with its great Leader, the Christ (the present world Symbol), might be regarded as a hierarchy of redeemers, skilled in the science of redemption. Once They have mastered this science, They can then pass on to the Science of Life and deal with the energies which will eventually hold and use the qualified, redeemed and then principled substance and forms. It is the redemption of unprincipled substance, its creative restoration and spiritual integration, which is Their goal; the fruits of Their labour will be seen in the third and final solar system. Their activity will produce a great spiritual and planetary fusion, of which the fusion of personality and soul (at a certain point upon [Page 66] the path of evolution) is the symbol in the microcosmic sense. You can see by this the close relation between the work of the individual aspirant or disciple as he redeems, salvages and purifies his threefold body of manifestation and the work of the planetary Logos as He performs a similar task in connection with the "three periodical vehicles" through which He works: His personality vehicle, His soul expression and His monadic aspect.

By means of all that I have said you will realise that I am endeavouring to take the vagueness out of the word "esotericism," and to indicate the extremely scientific and practical nature of the enterprise upon which all esotericists are embarked.

Esoteric study, when coupled with esoteric living, reveals in time the world of meaning and leads eventually to the world of significances. The esotericist starts by endeavouring to discover the reason *why*; he wrestles with the problem of happenings, events, crises and circumstances in order to arrive at the meaning they should hold for him; when he has ascertained the meaning of any specific problem, he uses it as an invitation to penetrate more deeply into the newly revealed world of meaning; he then learns to incorporate his little personal problems into the problem of the larger Whole, thus losing sight of the little self and discovering the larger Self. The true esoteric viewpoint is always that of the larger Whole. He finds the world of meaning spread like an intricate network over all activity and every aspect of the phenomenal world. Of this network the etheric web is the symbol and design; and the etheric web to be found between the centres up the individual spinal column is its microcosmic correspondence, like a series of doors of entrance into the larger world of meaning. This, in reality, concerns the true Science of the Centres to which I have frequently referred. They are modes of conscious entry (when developed and functioning) into a world of subjective realities [Page 67] and into hitherto unknown phases of the divine consciousness.

Esotericism is not, however, concerned with the centres as such, and esotericism is not an effort scientifically to awaken the centres, as many students think. Esotericism really is training in the ability to function freely in the world of meaning; it is *not* occupied with any aspect of the mechanical form; it is occupied entirely with the soul aspect—the aspect of Saviour, Redeemer and Interpreter—and with the mediating principle between life and substance. This mediating principle is the soul of the individual aspirant or disciple (if one may use such misleading wording); it is also the anima mundi in the world as a whole.

Esotericism therefore involves a life lived in tune with the inner subjective realities; it is only possible when the student is intelligently polarised and mentally focussed; it is only useful when the student can move among these inner realities with skill and understanding. Esotericism involves also comprehension of the relation between forces and energies and the power to use energy for the strengthening, and then for the creative use of the forces contacted; hence their redemption.

Esotericism uses the forces of the third aspect (that of intelligent substance) as recipients of the energies of the two higher aspects and, in so doing, salvages substance. Esotericism is the art of "bringing down to earth" those energies which emanate from the highest sources and there "grounding them" or anchoring them. As illustration: it was an esoteric activity of a world-wide group of students which resulted in the giving out of the teaching anent the New Group of World Servers,\* thereby grounding and fixing in the consciousness of humanity the fact of the existence and work of this basically subjective group; thus the work of that group was focussed and their redeeming activity intensified.

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All true esoteric activity produces light and illumination; it results in the inherited light of substance being intensified and qualified by the higher light of the soul—in the case of humanity consciously functioning. It is therefore possible to define esotericism and its activity in terms of light, but I refrain from doing so because of the vagueness and the mystical application hitherto developed by esotericists in past decades. If esotericists would accept, in its simplest form, the pronouncement of modern science that *substance* and *light* are synonymous terms, and would recognise also that the light which they can bring to bear on substance (the application of energy to force) is equally substantial in nature, a far more intelligent approach would be made. The esotericist *does* deal with light in its three aspects, but it is preferable today to attempt a different approach until—through development, trial and experiment—the esotericist knows these triple differentiations in a practical sense and not just theoretically and mystically. We have to live down some of the mistakes of the past.

I have given you many other definitions in my various books, and some of them were quite simple; they can carry meaning today and will come to have more abstruse significances to you later on.

I would challenge all esotericists to attempt the practical approach which I have here outlined. I would ask them to live redemptive lives, to unfold their innate mental sensitivity, and to work continuously with the meaning which is to be found behind all individual, community, national and world affairs. If this is done, then the light will suddenly and increasingly shine upon your ways. You can become light-bearers, knowing then that "in that light you will see Light"—and so will your fellowmen.

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\* *A Treatise on White Magic*, pages 398-433; *A Treatise on the Seven Rays*, Vol. II (Esoteric Psychology), pages 629-751.

(part 2)

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## CHAPTER III

### The Next Step in the Mental Development of Humanity

#### The Present Transition Period

There are three immediate steps ahead of the educational systems of the world, and some progress has already been made towards taking them. Bear in mind that under the evolutionary urge such steps are often made without any understanding of the true objectives, or any real grasp of the emerging significance and purpose. They are simply made because the need of the time makes them the obvious next step, because the old system is failing to accomplish its intended purpose, because the results are patently undesirable, and because some man of vision works out a newer method and imposes his will upon those around him in order to demonstrate the new ideal. These three immediate steps are:

*First:* The development of more adequate means of understanding and studying the human being. This will be made possible in three ways:

1. The growth and the development of the *Science of Psychology*. This is the science of the essential man, and is at this time being more generally recognised as useful to, and consistent with, the right development of the human unit. The various schools of psychology, [Page 70] so numerous and separative, will each eventually contribute its particular and peculiar truth, and thus the real science of the soul will emerge from this synthesis.
2. The growth and the development of the *Science of the Seven Rays*. This science will throw light upon racial and individual types; it will clearly formulate the nature of individual and racial problems, it will indicate the forces and energies which are struggling for expression in the individual and in the race; and when the two major rays and the three minor rays (which meet in every man) are recognised and studied by the educator in connection with the individual, the result will be right individual and group training, and correct vocational indications.
3. The acceptance of the *Teaching anent the Constitution of Man* given by the esotericists, with the implied relation of soul and body, the nature of those bodies, their qualities and purpose, and the interrelation existing between the soul and the three vehicles of expression in the three worlds of human endeavour.

In order to bring this about, the best that the East has to offer and the knowledge of the West will have to be made available. The training of the physical body, the control of the emotional body, and the development of right mental apprehension must proceed sequentially, with due attention to the time factor, and also to that period wherein planned coordination of all aspects of the man should be carefully developed.

*Second:* The recognition of the facts of *Esoteric Astrology*.

When this becomes possible there will be an opportunity to train the child from its earliest breath. A careful record will be kept of that exact moment, the moment of birth, or [Page 71] of the first breath, often accompanied by the first cry. Character delineations will be noted and compared with the developing subject and also with the ray chart, and the relation of these two—the horoscope and the ray chart—will be subjected to a careful analysis every seven years. These processes will guide the educator in the necessary steps which should be taken wisely to hasten the child's unfoldment. Modern ordinary astrology, with its prevision factor, its emphasis upon the nonessential points and upon the physical concerns of the incarnated soul, will be gradually superseded by the recognition of relationships, of life objectives, of basic character predispositions and of the soul purpose, and much will then become possible to the wise friend and guide of youth—which is what every educator should aim to be.

*Third:* The admittance of the fact of the *Law of Rebirth* as a governing, natural process.

This will serve as a determining factor in the racial life and will bring much light into the educational Field. The tracing and relating of basic trends to past racial unfoldments and to ancient racial episodes will prove of interest and of import, and though the recovery of past lives will be of no interest, the recognition of characteristics which have been inherited from the past will serve real purpose. Young people will then be studied from the standpoint of their probable point upon the ladder of evolution, and will be grouped as:

- a. Lemurians, with physical predispositions.
- b. Atlanteans, with emotional dominance.
- c. Aryans, with mental tendencies and inclinations.
- d. New race, with group qualities and consciousness and idealistic vision.

The time factor (from the angle of present attainment and possible goal in the immediate life) will be carefully considered, [Page 72] and in this way there will be no lost motion; the boy or girl will meet with understanding help and with analysis, but not with ignorance and criticism; they will be safeguarded and not punished; they will be stimulated and not held back; they will be occultly recognised, and therefore will not constitute a problem.

It will be obvious to you that some decades must elapse before such a state of affairs can become possible and usual, but you will note that I have said "decades" and not "centuries." The earlier experiments along this line will become possible only in small schools of specially selected children or small colleges with a picked and trained faculty, cautiously ready to experiment. It is only by the demonstration of the advantage of the above methods of studying and training children that national educational authorities will be convinced of the light which these modes of approach to the delicate task of fitting the human being for life, can throw upon the problem. At the same time, it is essential that such schools and colleges preserve as much of the ordinary demanded curriculum as is possible, so as to be able to demonstrate their adequacy when in competition with other recognised educational systems.

If a true understanding of the seven ray types, of the constitution of man and of astrology, plus a right application of a synthetic psychology is of any use at all, it must demonstrate itself in the production of

a correctly coordinated, wisely developed, highly intelligent and mentally directed human being.

The trouble with the majority of the previous attempts to impose a form of the new age education upon the modern child has been of a twofold nature:

First, there has been no compromise between the present form of education and the desired ideal; there has been no scientific bridging done; and no attempt has been made to correlate the best of the present methods (probably well adapted to the child of the period) and some of the more [Page 73] appropriate methods embodied in the new vision, particularly those which can be easily approximated to those in use. Only in this way can the sequential steps be taken, until the new education is an accomplished fact and the old and the new techniques are welded into one appropriate whole. The visionary idealist has hitherto held the field and thus slowed up the process.

Second, the new methods can be tried out successfully only through the medium of most carefully selected children. These children must be watched from babyhood, their parents must be willing to cooperate in the task of providing right early conditions and right atmosphere, and their lives (their case histories) must be studied along the lines suggested earlier in this instruction.

Visionary, mystical hopes and dreams are useful in so far as they indicate a possible goal; they are of small use in determining process and method. The imposition of the new age ways in education, upon a child who is basically Atlantean or early Aryan in his consciousness, is a fruitless task and will do little really to help him. It is for this reason that a careful analysis of the child must be made from the very moment of birth. Then, with as full information as possible, the educator will endeavour to meet the need of the three major types of children: The Atlantean, or basically emotional, sensuous type; the early Aryan, or emotional-mental type; the later Aryan or early New Age type, which will be predominantly mental, and at the same time idealistic, brilliant, coordinated, and a personality.

The question here arises: How can such methods be employed without the whole process appearing too much like a laboratory experiment in which the child is regarded as a specimen—or a sample child—to be subjected to certain types of impression in which he is deprived of that free scope to be himself—an individual (which seems at all times so desirable and necessary)—and in which the entire process appears as an infringement of the dignity which is the [Page 74] heritage of every human being? Such educational questions and objectives sound important and fine and imposing, but what do they really mean?

I have suggested that the textbooks be rewritten in terms of right human relations and not from the present nationalistic and separative angles. I have also pointed out certain basic ideas which should be immediately inculcated: the unique value of the individual, the beauty of humanity, the relation of the individual to the whole and his responsibility to fit into the general picture in a constructive manner and voluntarily; I have noted the imminence of the coming spiritual renaissance. To all of these I would like to add that one of our immediate educational objectives must be the elimination of the competitive spirit and the substitution of the cooperative consciousness. Here the question at once arises: How can one achieve this and at the same time bring about a high level of individual attainment? Is not competition a major spur to all endeavour? This has hitherto been so, but it need not be.

Today the average child is, for the first five or six years of his life, the victim of his parents' ignorance or selfishness or lack of interest. He is frequently kept quiet and out of the way because his parents are too busy with their own affairs to give him the needed time—busy with nonessential matters, compared



to the important and essential business of giving their child a right start upon the pathway of life in this incarnation. He is left to his own resources or those of some ignorant nursemaid, at a stage when a destructive little animal should be developed into a constructive little citizen. He is sometimes petted and often scolded. He is dragged hither and thither, according to his parents' whims and interest, and he is sent to school with a sense of relief on their part, in order to get him occupied and out of the way. At school, he is frequently under the care of some young, ignorant though well-meaning person whose task it is to teach him the rudiments of civilisation—a certain superficial [Page 75] attitude and form of manners which should govern his relations to the world of men, an ability to read and write and figure, and a smattering (rudimentary indeed) of history and geography and good form in speech and writing.

By that time however the mischief is done and the form which his later educational processes may take, from the age of eleven onward, is of small moment. An orientation has been effected, an attitude (usually defensive, and therefore inhibiting) has been established, a form of behaviour has been enforced or imposed which is superficial, and which is not based upon the realities of right relationships. The true person which is found in every child—expansive, outgoing and well-meaning as are the bulk of children in infancy—has consequently been driven within, out of sight, and has hidden itself behind an outer shell which custom and tuition have enforced. Add to this a multitude of misunderstandings on the part of loving but superficial and well-intentioned parents, a long series of small catastrophes in relation to others, and it is obvious that the majority of children get off to a wrong start and begin life basically handicapped. The damage done to children in the plastic and pliable years is often irremediable and is responsible for much of the pain and suffering in later life. What then can be done? What, apart from the more technical approaches outlined by me in earlier parts of this instruction, should be the effort on the part of parents and educators?

First, and above everything else, the effort should be made to provide an atmosphere wherein certain qualities can flourish and emerge.

1. *An atmosphere of love*, wherein fear is cast out and the child realises he has no cause for timidity, shyness or caution, and one in which he receives courteous treatment at the hands of others, and is expected also to render equally courteous treatment in return. This is rare indeed to find in schoolrooms [Page 76] or in homes for that matter. This atmosphere of love is not an emotional, sentimental form of love but is based upon a realisation of the potentialities of the child as an individual, on a sense of true responsibility, freedom from prejudice, racial antagonisms, and above everything else, *upon compassionate tenderness*. This compassionate tenderness is founded on the recognition of the difficulty of living, upon sensitivity to the child's normally affectionate response, and upon a knowledge that love always draws forth what is best in child and man.

2. *An atmosphere of patience*, wherein the child can become, normally and naturally, a seeker after the light of knowledge; wherein he is sure of always meeting with a quick response to inquiry and a careful reply to all questions, and wherein there is never the sense of speed or hurry. Most children's natures are warped by the rush and hurry of those with whom they are perforce associated. There is no time to instruct them and to reply to their small and most necessary inquiries, and the time factor therefore becomes a menace to right development, and leads eventually to a life of evasions and of wrong perspectives. Their standard of values becomes distorted by watching those with whom they live, and much of it is brought to their attention by the impatience which is displayed towards them. This impatience on the part of those upon whom they are so pathetically dependent, sows in them the *seeds of irritation*, and more lives are ruined by irritation than can be counted.

3. *An atmosphere of ordered activity*, wherein the child can learn the first rudiments of responsibility. The children who are coming into incarnation at this time, and who can profit by the new type of education, are necessarily on the very verge of soul consciousness. One of the first indications of such soul contact is a [Page 77] rapidly developing sense of responsibility. This should be carefully borne in mind. for the shouldering of small duties and the sharing of responsibility (which is always concerned with some form of group relation) is a potent factor in determining a child's character and future vocation.

4. *An atmosphere of understanding*, wherein a child is always sure that the *reasons* and motives for his actions will be recognised, and that those who are his older associates will always comprehend the nature of his motivating impulses, even though they may not always approve of what he has done or of his activities. Many of the things which the average child does are not in themselves naughty or wicked or intentionally bad. They are frequently prompted by a thwarted inquiring spirit, by the desire to retaliate for some injustice (based on the adult's lack of understanding his motivation), by an inability to employ time rightly (for the directional will is often, at this age, entirely quiescent and will not become active until the mind is beginning to function), and by the urge to attract attention—a necessary urge in the development of self-consciousness, but one which needs understanding and most careful guidance.

It is the older generation who foster in a child an early and most unnecessary sense of guilt, of sinfulness and of wrongdoing. So much emphasis is laid upon petty little things that are not really wrong but are annoying to the parent or teacher, that a true sense of wrong (which is the recognition of failure to preserve right relations with the group) gets overlaid and is not recognised for what it is. The many small and petty sins, imposed upon children by the constant reiteration of "No," by the use of the word "naughty." and based largely on parental failure to understand and occupy the child, are of no real moment. If these [Page 78] aspects of the child's life are rightly handled, then the truly wrong things, the infringements upon the rights of others, the encroachments of individual desire upon group requirements and conditions, and the hurting or damaging of others in order to achieve personal gain, will emerge in right perspective and at the right time. Then the voice of conscience (which is the whisper of the soul) will not be deadened, and the child will not become anti-social. He only becomes anti-social when he has not met with understanding and therefore does not understand or when circumstances demand too much of him.

You might inquire here, after considering these four types of atmosphere regarded as essential preliminary steps to the new education: How, in this case, do you make allowance for inherited instinct, normal inclination based upon the point in evolution and character tendencies which are determined by ray forces and astrological influences?

I have not emphasised them there, even while recognising them as conditioning factors which must receive attention, because I have been dealing with the unnecessary and vast accumulation of imposed difficulties which are *not* innate in the child or truly characteristic of him, but which are the result of his environment and the failure of his home circle and existing educational agencies rightly to aid him in making his adjustments to life and his period. When there is wise handling from infancy, when the child is regarded as the most important concern of his parents and teachers (because he is the future in embryo), and when, at the same time, he is taught a sense of proportion by right integration into the little world of which he is a part, we shall see the major lines of difficulty, the basic character trends

and the gaps in his equipment emerge clearly. They will not be hidden until the years of adolescence by the little sins and evasions and by the petty embryonic complexes, which have been imposed upon him by others and did not form a part of his innate equipment when he came [Page 79] into incarnation. Then these major difficulties can be handled in an enlightened manner, and those basic tendencies which are undesirable can be offset through the wisdom of the educator, plus the cooperation and understanding of the child. *He will understand because he is understood and consequently fearless.*

Let us now formulate a more extended plan for the future education of the children of the world. We have noted that in spite of universal educational processes and many centres of learning in every country, we have not yet succeeded in giving our young people the kind of education which will enable them to live wholly and constructively. The development of world education has been progressively along three main lines, starting in the East and culminating today in the West. Naturally, I am speaking only in terms of the last two or three thousand years. In Asia, we have had the intensive training, down the centuries, of certain carefully chosen individuals and a complete neglect of the masses. Asia and Asia alone has produced those outstanding figures who are, even today, the object of universal veneration—Lao Tze, Confucius, the Buddha, Shri Krishna and the Christ. They have set Their mark upon millions and still do.

Then in Europe, we have had educational attention concentrated upon a few privileged groups, giving them a carefully planned cultural training but teaching only the necessary rudiments of learning to the masses. This produced periodically such important epochs of cultural expression as the Elizabethan period, the Renaissance, the poets and writers of the Victorian era and the poets and musicians of Germany, as well as the clusters of artists whose memory is perpetuated in the Italian School, the Dutch and the Spanish groups.

Finally, in the newer countries of the world, such as the United States, Australia and Canada, mass education was instituted and was largely copied throughout the entire civilised world. The general level of cultural attainment [Page 80] became much lower; the level of mass information and competency considerably higher. The question now arises: What will be the next evolutionary development in the educational world?

Let us remember one important thing. What education can do along undesirable lines has been well demonstrated in Germany with its wrecking of idealism, its inculcation of wrong human relations and attitudes and its glorification of all that is most selfish, brutal and aggressive. Germany has proved that educational processes when properly organised and supervised, systematically planned and geared to an ideology, are potent in effect, especially if the child is taken young enough and if he is shielded from all contrary teaching for a long enough time. Let us remember at the same time that this demonstrated potency can work two ways and that what has been wrought out along wrong lines can be equally successful along right ones.

We need also to realise that we must do two things: We must place the emphasis educationally upon those who are under sixteen years of age (and the younger the better) and, secondly, that we must begin with what we have, even whilst recognising the limitations of the present systems. We must strengthen those aspects which are good and desirable; we must develop the new attitudes and techniques which will fit a child for complete living and so make him truly human—a creative, constructive member of the human family. The very best of all that is past must be preserved but should only be regarded as

the foundation for a better system and a wiser approach to *the goal of world citizenship*.

It might be of value at this point to define what education can be, if it is impelled by true vision and made responsible to sensed world need and to the demands of the times.

Education is the training, intelligently given, which will enable the youth of the world to contact their environment with intelligence and sanity, and adapt themselves to the **[Page 81]** existing conditions. This today is of prime importance and is one of the signposts in a world which has fallen to pieces.

Education is a process whereby the child is equipped with the information which will enable him to act as a good citizen and perform the functions of a wise parent. It should take into consideration his inherent tendencies, his racial and national attributes, and then endeavour to add to these that knowledge which will lead him to work constructively in his particular world setting and prove himself a useful citizen. The general trend of his education will be more psychological than in the past and the information thus gained will be geared to his peculiar situation. All children have certain assets and should be taught how to use them; these they share with the whole of humanity, irrespective of race or nationality. Educators will, therefore, lay emphasis in the future upon:

1. A developing mental control of the emotional nature.
2. Vision or the capacity to see beyond what is, to what might be.
3. Inherited, factual knowledge upon which it will be possible to superimpose the wisdom of the future.
4. Capacity wisely to handle relationships and to recognise and assume responsibility.
5. The power to use the mind in two ways:
  - a. As the "commonsense" (using this word in its old connotation), analysing and synthesising the information conveyed by the five senses.
  - b. As a searchlight, penetrating into the world of ideas and of abstract truth.

Knowledge comes from two directions. It is the result of the intelligent use of the five senses and it is also developed from the attempt to seize upon and understand ideas. Both of these are implemented by curiosity and investigation.

### **[Page 82]**

Education should be of three kinds and all three are necessary to bring humanity to a needed point of development.

It is, first of all, a process of acquiring facts—past and present—and of then learning to infer and gather from this mass of information, gradually accumulated, that which can be of practical use in any given situation. This process involves the fundamentals of our present educational systems.

It is, secondly, a process of learning wisdom as an outgrowth of knowledge and of grasping understandingly the meaning which lies behind the outer imparted facts. It is the power to apply knowledge in such a manner that sane living and an understanding point of view, plus an intelligent technique of conduct, are the natural results. This also involves training for specialised activities, based

upon innate tendencies, talents or genius.

It is, finally, a process whereby unity or a sense of synthesis is cultivated. Young people in the future will be taught to think of themselves in relation to the group, to the family unit and to the nation in which their destiny has put them. They will also be taught to think in terms of world relationship and of their nation in relation to other nations. This covers training for citizenship, for parenthood, and for world understanding; it is basically psychological and should convey an understanding of humanity. When this type of training is given, we shall develop men and women who are both civilised and cultured and who will also possess the capacity to move forward (as life unfolds) into that world of meaning which underlies the world of outer phenomena and who will begin to view human happenings in terms of the deeper spiritual and universal values.

Education should be the process whereby youth is taught to reason from cause to effect, to know the reason why certain actions are bound inevitably to produce certain results and why (given a certain emotional and mental equipment, plus an ascertained psychological rating) definite life trends [Page 83] can be determined and certain professions and life careers provide the right setting for development and a useful and profitable field of experience. Some attempts along this line have been undertaken by certain colleges and schools in an effort to ascertain the psychological aptitudes of a boy or a girl for certain vocations but the whole effort is still amateurish in nature. When made more scientific it opens the door for training in the sciences; it gives significance and meaning to history, biography and learning and thus avoids the bare impartation of facts and the crude process of memory training which has been distinctive of past methods.

The new education will consider a child with due reference to his heredity, his social position, his national conditioning, his environment and his individual mental and emotional equipment and will seek to throw the entire world of effort open to him, pointing out that apparent barriers to progress are only spurs to renewed endeavour and thus seeking to "lead him out" (the true meaning of the word "education") from any limiting condition and train him to think in terms of constructive world citizenship. Growth and still more growth will be emphasised.

The educator of the future will approach the problem of youth from the angle of the *instinctual* reaction of the children, their *intellectual* capacity and their *intuitional* potentiality. In infancy and in the earlier school grades, the development of right instinctual reactions will be watched and cultivated; in the later grades, in what is equivalent to the high schools or the secondary schools, the intellectual unfoldment and control of the mental processes will be emphasised, whilst in the colleges and universities the unfoldment of the intuition, the importance of ideals and ideas and the development of abstract thinking and perception will be fostered; this latter phase will be soundly based upon the previous sound intellectual foundation. These three factors—instinct, intellect and intuition—provide the keynotes for the three scholastic institutions through which every [Page 84] young person will pass and through which, today, many thousands do pass.

In the future, education will make a far wider use of psychology than heretofore. A trend in this direction is definitely to be seen. The nature—physical, vital, emotional and mental—of the boy or girl will be carefully investigated and his incoherent life purposes directed along right lines; he will be taught to recognise himself as the one who acts, who feels and who thinks. Thus the responsibility of the central "I," or the occupant of the body will be taught. This will alter the entire present attitude of the youth of the world to their surroundings and foster, from the earliest days, the recognition of a part



to be played and a responsibility to be assumed and that education is a method of preparation for that useful and interesting future.

It, therefore, becomes increasingly apparent that the coming education could be defined in a new and broader sense as the Science of Right Human Relations and of Social Organisation. This gives a comparatively new purpose to any curriculum imparted and yet indicates that nothing hitherto included need be excluded, only a better motivation will be obvious and a nationalistic, selfish presentation avoided. If history is, for instance, presented on the basis of the conditioning ideas which have led humanity onward and not on the basis of aggressive wars and international or national thievery, then education will concern itself with the right perception and use of ideas, of their transformation into working ideals and their application as the will-to-good, the will-to-truth and the will-to-beauty. Thus a much needed alteration of humanity's aims from our present competitive and materialistic objectives into those that will more fully express the Golden Rule will come about and right relations between individuals, groups, parties, nations and throughout the entire international world will be established.

Increasingly, education should be concerned with the [Page 85] wholes of life as well as with the details of daily individual living. The child, as an individual, will be developed and equipped, trained and motivated and taught then his responsibilities to the whole and the value of the contribution which he can and must make to the group.

It is perhaps a platitude to say that education should occupy itself necessarily with the development of the reasoning powers of the child and not primarily—as is now usually the case—with the training of the memory and the parrot-like recording of facts and dates and uncorrelated and ill-digested items of information. The history of the growth of man's perceptive faculties under differing national and racial conditions is of profound interest. The outstanding figures of history, literature and art and of religion will surely be studied from the angle of their effort and their influence for good or evil upon their period; the quality and purpose of their leadership will be considered. Thus the child will absorb a vast amount of historical information, of creative activity and of idealism and philosophy not only with the maximum of ease but with permanent effect upon his character.

The continuity of effort, the effects upon civilisation of ancient tradition, good and evil happenings and the interplay of varying cultural aspects of civilisation will be brought to his attention and the dry-as-dust information, dates and names will fall into the discard. All branches of human knowledge could, in this way, become alive and reach a new level of constructive usefulness. There is already a definite tendency in this direction and it is good and sound. The past of humanity as the foundation for present happenings and the present as the determining factor for the future, will increasingly be recognised and thus great and needed changes will be brought about in human psychology as a whole.

The creative aptitude of the human being should also, under the new era, receive fuller attention; the child will be spurred on to individual effort suited to his temperament [Page 86] and capacity. Thus he will be induced to contribute what he can of beauty to the world and of right thought to the sumtotal of human thinking; he will be encouraged to investigate and the world of science will open up before him. Behind all these applied incentives, the motives of goodwill and right human relations will be found.

Finally, education should surely present the hypothesis of the soul in man as the interior factor which produces the good, the true and the beautiful. Creative expression and humanitarian effort will, therefore, receive a logical basis. This will not be done through a theological or doctrinal presentation,



as is today the case, but as presenting a problem for investigation and as an effort to answer the question: What is man; what is his intrinsic purpose in the scheme of things? The livingness of the influence and the proclaimed purpose behind the constant appearance of spiritual, cultural and artistic world leaders down the ages will be studied and their lives subjected to research, both historical and psychological. This will open up before the youth of the world the entire problem of leadership and of motive. Education will, therefore, be given in the form of human interest, human achievement and human possibility. This will be done in such a manner that the content of the student's mind will not only be enriched with historical and literary facts but his imagination will be fired, and his ambition and aspiration evoked along true and right lines; the world of past human effort will be presented to him in a truer perspective and the future thrown open to him also in an appeal for his individual effort and personal contribution.

What I have written above in no way implies an indictment of past methods except in so far that the world today itself presents an indictment; it does not either constitute an impractical vision or a mystical hope, based on wishful thinking. It concerns an attitude to life and the future which many thousands of people hold today, and among them [Page 87] many, many educators in every country. The errors and mistakes of the past techniques are obvious but there is no need to waste time in emphasising them or in piling up instances. What is needed is a realisation of the immediate opportunity, plus the recognition that the required shift in objectives and change in methods will take much time. We shall have to train our teachers differently and much time will be lost as we grope for the new and better ways, develop the new textbooks and find the men and women who can be impressed with the new vision and who will work for the new civilisation. I have sought only to emphasise principles and I do this with the recognition that many of them are by no means new but that they require new emphasis. I have endeavoured to show that now is the day of opportunity, for everything has to be built up again, for everything has been destroyed in the greater part of the world. The war has demonstrated that we have not taught aright. A better educational system should, therefore, be worked out which will present the possibilities of human living in such a manner that barriers will be broken down, prejudices removed and a training given to the developing child which will enable him, when grownup, to live with other men in harmony and goodwill. This *can* be done, if patience and understanding are developed and if educators realise that "where there is no vision, the people perish."

An international system of education, developed in joint conference by broadminded teachers and educational authorities in every country, is today a crying need and would provide a major asset in preserving world peace. Steps towards this are already being taken and today groups of educators are getting together and discussing the formation of a better system which will guarantee that the children of the different nations (beginning with the millions of children now demanding education) will be taught truth, without bias or prejudice. World democracy will take form when men everywhere are regarded in reality as equal; when boys [Page 88] and girls are taught that it does not matter whether a man is an Asiatic, an American, a European, British, a Jew or a Gentile but only that each has an historical background and history which enables him to contribute something to the good of the whole, and that the major requirement is an attitude of goodwill and a constant effort to foster right human relations. World Unity will be a fact when the children of the world are taught that religious differences are largely a matter of birth; that if a man is born in Italy, the probability is that he will be a Roman Catholic; if he is born a Jew, he will follow the Jewish teaching; if born in Asia, he may be a Mohammedan, a Buddhist, or belong to one of the Hindu sects; if born in other countries, he may be a Protestant and so on. He will learn that the religious differences are largely the result of man made

quarrels over human interpretations of truth. Thus gradually, our quarrels and differences will be offset and the idea of the One Humanity will take their place.

Much greater care will have to be given in picking and training the teachers of the future. Their mental attainments and their knowledge of their particular subject will be of importance, but more important still will be the need for them to be free from prejudice and to see all men as members of a great family. The educator of the future will need to be more of a trained psychologist than he is today. Besides imparting academic knowledge, he will realise that his major task is to evoke out of his class of students a real sense of responsibility; no matter what he has to teach—history, geography, mathematics, languages, science in its various branches or philosophy—he will relate it all to the Science of Right Human Relations and try to give a truer perspective than in the past upon social organisation.

When the young people of the future—under the proposed application of principles—are civilised, cultured and responsive to world citizenship, we shall have a world of men awakened, creative and possessing a true sense of values [Page 89] and a sound and constructive outlook on world affairs. It will take a long time to bring this about, but it is not impossible as history itself has proved.

It will be only common sense, however, to realise that this integration is not possible for every student passing through the hands of our teachers. All, however, no matter what their initial capacity, can be trained in the Science of Right Human Relations and thus respond to the major objective of the coming educational systems. Indications of this can be seen on every hand but as yet the emphasis is *not* laid on it when training teachers or influencing parents. Much, very much, has been done by enlightened groups of men in all lands and this they have done whilst studying the requirements for citizenship, whilst undertaking research work connected with correct social relations (communal, national and international) and through the many organisations which are trying to bring to the mass of human beings a sense of responsibility for human happiness and human welfare. Nevertheless, the real work along these lines should be started in infancy so that the consciousness of the child (so easily directed) can from its earliest days assume an unselfish attitude towards his associates. It can be started very simply if the parents so desire; it can be carried forward progressively if parents and teachers demonstrate in their own lives what they teach. Finally the time will come, under these conditions, when in late adolescence a crisis, needed and planned, is precipitated in the young person's life, and he will then stabilise himself in the particular manner in which destiny ordains that he shall fulfil his task of right relationship through the means of *vocational service*.

It is bridging work which has now to be done—bridging between what is today and what can be in the future. If, during the next 150 years, we develop this technique of bridging the many cleavages found in the human family and in offsetting the racial hatreds and the separative attitudes of nations and people, we shall have succeeded in implementing [Page 90] a world in which war will be impossible and humanity will be realising itself as one human family and not as a fighting aggregate of many nations and people, competitively engaged in getting the best of each other and successfully fostering prejudices and hatred. This has, as we have seen, been the history of the past. Man has been developed from an isolated animal, prompted only by the instincts of self-preservation, eating, and mating, through the stages of family life, tribal life and national life to the point where today a still broader ideal is grasped by him—international unity or the smooth functioning of the One Humanity. This growing idealism is fighting its way into the forefront of the human consciousness in spite of all separative enmities. It is largely responsible for the present chaos and for the banding together of the

United Nations. It has produced the conflicting ideologies which are seeking world expression; it has produced the dramatic emergence of national saviours (so-called), world prophets and world workers, idealists, opportunists, dictators, investigators and humanitarians. These conflicting idealisms are a wholesome sign, whether we agree with them or not. They are definitely exploiting the human demand—urgent and right—for better conditions, for more light and understanding, for greater cooperation, for security and peace and plenty in the place of terror, fear and starvation.

It is difficult for modern man to conceive of a time when there will be no racial, national or separate religious consciousness present in human thinking. It was equally difficult for prehistoric man to conceive of a time when there would be national thinking and this is a good thing for us to bear in mind. The time when humanity will be able to think in universal terms still lies far ahead but the fact that we can speak of it, desire it and plan for it is surely the guarantee that it is *not* impossible. Humanity has always progressed from stage to stage of enlightenment and from glory to glory. We are today on our way to a far better civilisation [Page 91] than the world has ever known and towards conditions which will ensure a much happier humanity and which will see the end of national differences, of class distinctions (whether based on an hereditary or a financial status) and which will ensure a fuller and richer life for everyone.

It will be obvious that very many decades must elapse before such a state of affairs will be actively present—but it will be decades and not centuries, if humanity can learn the lessons of war and if the reactionary and the conservative peoples in every nation can be prevented from swinging civilisation back on to the bad old lines. But a beginning can immediately be made. Simplicity should be our watchword for it is simplicity which will kill our old materialistic way of living. *Cooperative goodwill* is surely the first idea to be presented to the masses and taught in our schools, thereby guaranteeing the new and better civilisation. *Loving understanding*, intelligently applied, should be the hallmark of the cultured and wiser groups, plus effort on their part to relate the world of meaning to the world of outer efforts—for the benefit of the masses. *World Citizenship* as an expression of both goodwill and understanding should be the goal of the enlightened everywhere and the hallmark of the spiritual man, and in these three, you have right relations established between education, religion and politics.

All the work being done now is definitely transitional work and therefore most difficult. It infers a bridging process between the old and the new, and would present almost insuperable difficulties were it not for the fact that the coming two generations will bring in those types of egos who are competent to deal with the problem. Upon this fact those of you who are concerned with the educational system and situation, and who are bewildered by the presented vision and by the task of approximating the cherished possibilities, must rest back with confidence. Clear thinking, much love and a sense of true compromise (note this phrase) will do much to lay the needed foundations and keep the door of the [Page 92] future wide open. A balancing process is going forward in this interim period, and to it the modern educator should pay due attention.

I can perhaps indicate the nature of this process. I have stated here and elsewhere that the soul anchors itself in the body at two points:

1. There is a thread of energy, which we call the life or spirit aspect, anchored in the heart. It uses the blood stream, as is well known, as its distributing agency and, through the medium of the blood, life-energy carries regenerating power and coordinating energy to all the physical organisms and keeps the body "whole."

2. There is a thread of energy, which we call the consciousness aspect or the faculty of soul knowledge, anchored in the centre of the head. It controls that response mechanism which we call the brain, and through its medium it directs activity and induces awareness throughout the body by means of the nervous system.

These two energy factors, which are recognised by human beings as life and knowledge, or as living energy and intelligence, are the two poles of a child's being. The task ahead of him is to develop consciously the middle or balancing aspect which is love or *group relationship*, in order that knowledge should be subordinated to the group need and interests, and that living energy should be turned consciously and with intention into the group *whole*. In doing this a true balance will be achieved and it will be brought about by the recognition that the *Way of Service* is a scientific technique for the achieving of this balance. Educators therefore have three things to bear in mind during this present period of transition:

**[Page 93]**

1. To reorient the knowledge, the consciousness aspect or the sense of awareness in the child in such a manner that he realises from infancy that all that he has been taught or is being taught is with the view to the good of others more than of himself. He will therefore be trained to be definitely forward looking. Information as to the past history of the race will be given to him from the angle of the racial growth in consciousness and not so much from the angle of the *facts* of material or aggressive achievement as is now the case. As the past, in the child's mind, is correlated with the present, his capacity to correlate, unify and bridge, in the different aspects of his life and on various planes, will be developed.

2. To teach him that the life which he feels pulsing through his veins is only one small part of the total life pulsing throughout all forms, all kingdoms in nature, all planets, and the solar system. He will learn that he shares it with all that exists, and that therefore a true "blood Brotherhood" is everywhere to be found. Consequently, from the very start of his life, he can be taught *relationship*, and this the small child will be apt to recognise more quickly than will the average adult, trained in the ways and attitudes of the old age. When these two realisations—responsibility and relationship—are inculcated in the child from infancy, then the third objective of the new education will come with greater ease.

3. The unification in consciousness of the life impulse and the urge to knowledge will lead eventually to a planned activity. This planned activity will constitute service, and this, in its turn, will do three things for the child who is taught to practice it:

a. It will serve as a directional agency from the earliest years, finally indicating vocation and avocation and thus aiding in the choice of a life career.

**[Page 94]**

b. It will draw out the best that is in the child and will make him a magnetic radiating centre in the place where he is. It will enable him to attract to himself those who can help him or be helped by him, those who can serve him and whom he best can serve.

c. It will therefore make him definitely *creative*, and so enable him to spin that thread of energy which, when added to the life thread and to the consciousness thread, will link head, heart and throat into one

unified and functioning agency.

The meeting of the three aforesaid requirements will be the primary step (made on a racial scale) to the building of the antahkarana or the bridge between:

1. Various aspects of the form nature.
2. The personality and the soul.
3. The man and other human beings.
4. The man as a member of the human family, and his environing world.

You will note from this that education should be basically concerned with relations and interrelations, with the bridging or the healing of cleavages, and thus with the restoration of unity or synthesis. The establishment of the Science of Right Relations is the next immediate step in the mental unfoldment of the race. It is the major activity of the new education.

### THE AQUARIAN AGE

As a result of the bridging work which will be done in the immediate one hundred and fifty years ahead of us, the technique of bridging the various cleavages found in the human family, and of weaving into one strong cable the various threads of energy which tenuously, as yet, connect the various aspects of the inner man with the outer form, will have made [Page 95] so much progress that the bulk of the intelligent people in the world and of all classes and nations will be integrated personalities. When this is the case, the science of the antahkarana will be a planned part of their training. Today, as we study this science and its related sciences of meditation and service, the appeal will be only to the world aspirants and disciples. Its usefulness will only be found at present to be for those special incarnating souls who are today coming into incarnation with such rapidity as a response to the world's need for help. But later the appeal will be general and its usefulness more nearly universal.

It is needless for me to outline for you the nature of the educational systems of the Aquarian Age because they would prove most unsuitable at this time. I mention them as it is necessary to remember that the work done during the next two centuries in the field of education is definitely temporary and balancing, and that out of the fulfillment of the task assigned to education will grow those more permanent systems which, in the new age, will be found flourishing everywhere.

Three major sciences will eventually dominate the field of education in the new age. They will not negate the activities of modern science but will integrate them into a wider subjective whole. These three sciences are:

1. *The Science of the Antahkarana.* This is the new and true science of the mind, which will utilise mental substance for the building of the bridge between personality and soul, and then between the soul and the spiritual triad. This constitutes active work in substance subtler than the substance of the three worlds of ordinary human evolution. It concerns the substance of the three higher levels of the mental plane. These symbolic bridges, when constructed, will facilitate the stream or flow of consciousness and will produce that continuity of consciousness, or that sense of unimpeded awareness, which will finally end the fear of death, [Page 96] negate all sense of separateness, and make a man responsive in his brain consciousness to impressions coming to him from the higher spiritual realms or from the



Mind of God. Thus he will more easily be initiated into the purposes and plans of the Creator.

2. *The Science of Meditation.* At present meditation is associated in the minds of men with religious matters. But that relates only to theme. The science can be applied to every possible life process. In reality, this science is a subsidiary branch, preparatory to the Science of the Antahkarana. It is really the true science of occult bridge building or bridging in consciousness. By its means, particularly in the early stages, the building process is facilitated. It is one of the major ways of spiritual functioning; it is one of the many ways to God; it relates the individual mind eventually to the higher mind and later to the Universal Mind. It is one of the major building techniques and will eventually dominate the new educational methods in schools and colleges. It is intended primarily to:

- a. Produce sensitivity to the higher impressions.
- b. Build the first half of the antahkarana, that between the personality and the soul.
- c. Produce an eventual continuity of consciousness. Meditation is essentially the science of light, because it works in the substance of light. One branch of it is concerned with the science of visualisation because, as the light continues to bring revelation, the power to visualise can grow with the aid of the illumined mind, and the later work of training the disciple to create is then made possible. It might be added here that the building of the second half of the antahkarana (that which bridges the gap in consciousness between the soul and the spiritual triad) is called the science of vision, because **[Page 97]** just as the first half of the bridge is built through the use of mental substance, so the second half is built through the use of light substance.

3. *The Science of Service* grows normally and naturally out of the successful application of the other two sciences. As the linking up of soul and personality proceeds, and as the knowledge of the plan and the light of the soul pour into the brain consciousness, the normal result is the subordination of the lower to the higher. Identification with group purposes and plans is the natural attribute of the soul. As this identification is carried forward on mental and soul levels, it produces a corresponding activity in the personal life and this activity we call service. Service is the true science of creation and is a scientific method of establishing continuity.

These three sciences will be regarded eventually as the three major concerns of the educational process and upon them will the emphasis increasingly be placed.

We have now laid the ground for a consideration of the three sciences which will dominate the thought of educators in the coming age. The building and the development of the antahkarana, the development of the power to control life and to work white magic through the science of meditation, and also the science of service whereby group control and group relationship are fostered and developed—these are the three fundamental sciences which will guide the psychologist and the educator of the future. These will also cause a radical change in the attitude of parents towards their children and in the methods which they employ to train and teach them when they are very young and in the formative years of their consciousness.

It should here be remembered that these parents themselves will have been brought up under this new and different regime and will themselves have been developed **[Page 98]** under this changed mode of approaching the educational process. What may therefore seem to you mystical and vague (because of its newness, or its idealism and its emphasis upon a seeming abstract group consciousness), will seem to them normal and natural. What I am here outlining to you is a possibility which lies ahead for the



next two or three generations; I am also referring to a recognition which a new educational ideology will normally permit to govern the mode of instruction.

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## CHAPTER IV

### The Culture of the Individual

The culture of the individual will be approached from three angles, each contributing to the completed whole which is to make the individual: an intelligent citizen of two worlds (the world of objective existence and the inner world of meaning), a wise parent, a controlled and directed personality. We shall now proceed to take up these points.

I have not elaborated the teaching of the Aquarian Age nor dealt at all with the educational systems of that time. It is of no service to you to do so, and I am unable to really aid your thought if I jump you forward two hundred years into a civilisation and a culture of which, as yet, only the faintest indications can be seen. It is of more value if I lay the emphasis upon the emerging ideas which will govern future procedure in the next generation and carry the world through the most difficult transitional period which it has ever seen.

Certain basic ideals, emerging out of the current ideologies, are beginning to make their impact upon public consciousness. These ideals in themselves are essentially human reactions to divine ideas; they are consequently not entirely free from error and are necessarily coloured by the calibre of the minds which are formulating them; they are inevitably conditioned by past history, by national tradition and by racial trends of thought. There is, nevertheless, a curious uniformity about them, even when expressed by the followers [Page 100] of widely diverging world idealism. If we are properly to understand these ideas and are to lay a right foundation, it would be of value perhaps if we discussed some of these universal attitudes and considered what they indicate in the light of the present world problems, and the indications of the coming world which we can draw therefrom.

### THE ANGLE OF CITIZENSHIP

There is a growing feeling amongst the citizens of most nations that the major task of the educational systems is to fit the child for citizenship. By that they mean that it is the task of the State and of the taxpayers so to train the child that he may be a cooperative, intelligent part of that organised whole which we call a nation; that he may be so disciplined that he can take his part in and make his contribution to the State and thus can be of social value yet play a distinct individual part, and at the same time a group-directed part, in the life of the community wherein he has been born and in which he must necessarily sustain himself; that his individual life and interests count less than the corporate life, and that the preliminary lesson he must be taught is the fact that he is a unit in a functioning group of similar units, each of whom is expected to contribute his quota of good to the whole.

The initial germ of this idea (amazing as it may seem) started when the first school was organised, thousands of years ago. These schools were very small at first, educating only a favoured few, but leading up gradually (usually via religious organisations) to that mass education and compulsory tuition which distinguishes the modern State schools, whose task it noticeably is to prepare millions of young people in the world for intelligent, but directed, citizenship.

Today, among the so-called enlightened nations, some kind of compulsory education is imposed upon the masses; the children of all nations are taught reading, writing and [Page 101] the rudiments of arithmetic. They are supposed thereby to have a general idea of world conditions taught—geographically, historically and economically—and are supposed thereby to achieve some recognition, objectively and naturally, of the processes and reasons why the various nations have come to be what they are and where they are, and so to have gained a consciousness of a general planetary picture. The changing outlines of this picture are today producing mental flexibility in children, and this is, in many ways, a definite asset.

In producing citizens, however, the emphasis up till this time has been twofold. The aim of education has been so to equip the child that when he reached years of maturity he could take care of himself in the predatory world of modern life, earn a livelihood and become if possible rich and independent of those with whom his life was cast. In all this tutorial process the emphasis was laid upon himself as an individual, and the point of interest was upon what *he* was going to do, how *he* was going to live, and what *he* could get, make and achieve out of life.

In those conditions where the school bias was religious (as in Church schools of any kind), he was taught that he must endeavour to be good, and the selfish incentive was held before him that if he could do this he might some day go to Heaven and have a happy time. When these ideas had been instilled into him, when he had been forced by organisational pressure into the desired pattern and mould. when he had absorbed the needed amount of sketchy information about humanity and human achievements, and when his capacity to remember facts (historical, scientific, religious and other) had been developed, even though his power to think remained entirely undeveloped, he was turned loose upon the world and his ordained community to make good and to establish *himself*.

The above is, I realise, a broad generalisation. It leaves out of reckoning altogether the innate and inherent capacities [Page 102] of the child, his achieved point of soul development, and any recognition of the powers with which he enters into life as a result of many previous life experiences. It leaves out also the influence of the many conscientious, spiritually-minded and highly evolved teachers who have—down the ages—set their mark upon the young people they have taught and thus oriented them and led them forward to better things. I am dealing solely with the institutional aspect of the educational systems and with the proven effect upon the young of every nation who have been subjected to these systems. The realised goals which the institutional teacher has set before himself have been narrow, and the consequent effect of his teaching and of his work has been the production of a selfish, materialistically-minded person whose major objective has been self-betterment in a material sense. This has been strikingly aided where any individual ambition has been present which would lead the child to operate willingly with the narrow selfish goal of the teacher. The natural idealism of the child (and what child is not an innate idealist?) has been slowly and steadily suffocated by the weight of the materialism of the world's educational machine and by the selfish bias of the world's business in its many departments, plus the emphasis always laid upon the necessity of making money.

Little by little this disastrous state of affairs (which reached its climax in the early years of this century) has been slowly changing, so that today in many countries the welfare of the State itself, the good of the Empire, the need of the Nation is held before the child from its earliest years as the highest possible ideal. He is taught that he must serve the State, Empire or Nation with the very best that is in him; it is strongly inculcated into his consciousness that his individual life must be subordinated to the greater life of the State or Nation, and that it is his duty to meet the national need, even at the expense of life itself. He is taught [Page 103] that in times of great emergency he, as an individual, does not count at all, but that the larger corporate whole, of which he is an infinitesimal part, is the sole factor that matters. This is a definite step forward in the expansion of consciousness which the human race must achieve.

I would here remind you that it is the expansion of consciousness and the production of increased sensitivity and perceptive awareness which is the goal of all divine and hierarchical effort. The goal is not for betterment of material conditions. These will automatically follow when the sense of awareness is steadily unfolded. The future of humanity is determined by its aspiration and ability to respond to the idealism which is today flooding the world.

At this time also a still further step is taking place. Everywhere and in every country men are being taught in their earliest years that they are not only individuals, not only members of a state, empire or nation, and not only people with an individual future, but that they are intended to be exponents of certain great group ideologies—Democratic, Totalitarian, or Communistic. These ideologies are, in the last analysis, materialising dreams or visions. For these, modern youth is taught that he must work and strive and, if necessary, fight. It is therefore surely apparent that behind all the surface turmoil and chaos so devastatingly present today in the consciousness of humanity, and behind all the fear and apprehension, the hate and separativeness, human beings are beginning to blend in themselves three states of consciousness—that of the individual, of the citizen, and of the idealist. The power to achieve this, and to be all these states simultaneously, is now reaching down into those levels of human life which we call "submerged classes."

All this is very good and part of the ordained plan. Whether it is the democratic ideal, or the vision of the totalitarian state, or the dream of the communistic devotee, the [Page 104] effect upon the consciousness of humanity as a whole is definitely good. His sense of world awareness is definitely growing, his power to regard himself as part of a whole is rapidly developing and all this is desirable and right and contained within the divine plan.

It is of course entirely true that the process is spoiled and handicapped by methods and motives that are highly undesirable, but human beings have a habit of spoiling that which is beautiful; they have a highly developed capacity of being selfish and material, and because the minds of men are as yet practically untrained and undeveloped, they have little power of discrimination and small ability to differentiate between the old and the new, or between the right and the more right. Having been trained in selfishness and in material attitudes while under parental control and in the educational systems of the day, their trend of thought normally runs along these undesirable lines.

In the Piscean Age which is passing, the youth in every country has been brought up under the influence of three foundational ideas. The result of these ideas might be expressed under the terms of the following questions:

1. What shall be my vocation in order that I may have as much of the material world as my state in life and my wants permit?
2. Who are the people who are above me, to whom I must look and whom I must honor, and who are those below me in the social order and how far am I able to mount in the social scale and so better myself?
3. From childhood I have been taught that my natural inclination is to do wrong, to be naughty, or (if the setting is narrowly orthodox) that I am a miserable sinner and unfit for future happiness. How can I escape the penalties of my natural predilections?

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The result of all this is to breed in the race a deep-seated sense of material and social ambition and also an inferiority complex which necessarily breaks out into some form of revolt in the individual, in racial explosions or, again speaking individually, in a rabidly self-centered attitude to life. From these distorted tendencies and retrogressive ideals the race must eventually emerge. It is the realisation of this which has produced in some nations the overemphasis on the national or racial good and on the State as an entity. It has led to the undermining of the hierarchical structure of the social order. This hierarchical structure is a basic and eternal reality, but the concept has been so distorted and so misused that it has evoked a revolt in humanity and has produced an almost abnormal reaction to a freedom and a license which are assuming undesirable dimensions.

The widespread demand of the youth of the world today (in some countries) for a good time, their irresponsibility and their refusal to face the real values of life, are all indicative of this. This is to be seen at its worst in the democratic countries. In the totalitarian states it is not permitted on the same scale, as the youth in those states are forced to shoulder responsibility and to dedicate themselves to the larger whole, and not to a life of material vocation and the wasting of their years in what I believe you slangfully call "a good time." This good time is usually had at the expense of others, and takes place in the formative years which inevitably condition and determine the young person's future.

I am not here speaking politically or in defense of any governmental system. A forced activity and then a forced responsibility, relegate the bulk of those so conditioned to the nursery stage or the child state, and humanity should be reaching maturity, with its willingness to shoulder responsibility and its growing sense of the real values of the standards of life. The sense of responsibility is one of the first indications that the soul of the individual is awakened. **[Page 106]** The soul of humanity is also at this time awakening en masse, and hence the following indications:

1. The growth of societies, organisations and mass movements for the betterment of humanity everywhere.
2. The growing interest of the mass of the people in the common welfare. Hitherto the upper layer of society has been interested, either for selfish, self-protective reasons or because of innate paternalism. The intelligentsia and the professional classes have investigated and studied the public welfare from the angle of mental and scientific interest, based upon a general material basis, and the lower middle class has naturally been involved in the same interest, from the point of view of financial and trade returns. Today this interest has reached down to the depths of the social order and all classes are keenly alive and alert to the general, national, racial or international good. This is very well and a hopeful sign.

3. Humanitarian and philanthropic effort is at its height, alongside of the cruelties, hatreds and abnormalities which separativeness, overstressed national ideologies, aggressiveness and ambition have engendered in the life of all nations.

4. Education is rapidly becoming mass effort and the children of all nations from the highest to the lowest are being intellectually equipped as never before. The effort is, of course, largely to enable them to meet material and national conditions, to be of use to the State and no economic drag upon it. The general result is, however, in line with the divine plan and undoubtedly good.

5. The growing recognition by those in authority that the man in the street is becoming a factor in world affairs. He is reached on all sides by the press and the radio, and is today intelligent enough and interested **[Page 107]** enough to be making the attempt to form his own opinions and come to his own conclusions. This is embryonic as yet, but the indications of his effort are undoubtedly there; hence the press and radio control which is found in all countries in some form or another, for there can never be any permanent evasion of the hierarchical structure which underlies our planetary life. This control falls into two major categories:

Financial control, as in the United States.

Government control, as in Europe and Great Britain.

The people are told just what is good for them; reservations and secret diplomacy colour the relation of the government to the masses, and the helplessness of the man in the street (in the face of authorities in the realm of politics, conditioning decisions such as war or peace, and theological impositions, as well as economic attitudes) is still pitiful, though not so great and so drastic as it was. The soul of humanity is awakening and the present situations may be regarded as temporary.

The purpose of the coming educational systems will be to preserve individual integrity, promote the sense of individual responsibility, encourage a developing group consciousness of basic individual, national and world relationships, meanwhile extroverting and organising capacity, interest and ability. At the same time there will be an effort to intensify the sense of citizenship, both in the tangible outer world of the physical plane and in the Kingdom of God and of soul relationships.

In order to bring this about, and thus completely change the present world attitudes and wrong emphases, the drastic and catastrophic present planetary situation has been permitted.

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## **THE WORLD SITUATION AND IDEOLOGIES**

Before we take up the more technical side of our work, I would have you for a moment reflect upon the world situation and the world ideologies from the angle of education. I would have you consider it deeply from the point of view of the existing fundamental group relations, envisaging the necessity to prepare the youth of the future for the coming age—outlines of which can only now dimly be seen. I would like you to achieve if possible a general idea of the present world situation, dealing only with the broad and general outlines and omitting any study of detail or of specific personalities, except by way

of illustration. In my other writings I have laid a foundation for this when I briefly endeavoured to consider the psychological problem of the various nations, its cause or causes, and the peculiar contribution which each specific nation has to make to the world whole.

We will try to recognise certain outstanding facts, though these facts may be more usually considered facts by esotericists than by the world in general. But we are working, or endeavouring to work, as esotericists. These facts are:

1. The fact that there are certain basic ideas which have come forth down the ages and have brought humanity to its present evolutionary point. Ideas are the substance of the evolutionary urge.
2. The fact that there is a hidden control which has persisted down the ages and which can be deduced from the definitely emerging plan, as far as the consciousness of man is concerned.
3. The fact that all growth is through experiment, struggle and persistence—hence the present modern upheaval. It is significant of a "pushing through" to the light, the light of the world, as well as the group antahkarana.

#### **[Page 109]**

It is obvious that a good deal of what I may give in these instructions may not prove of immediate application, but students are asked to ponder and to think along the lines which I may point out, for only as a nucleus of thinkers is thus formed who are responsive to the new educational ideas, does it become possible for the spiritual Hierarchy of Masters to achieve the intended results in Their work to bring into being the plans of God. The Masters can not and do not work without Their chosen physical plane focal points. I would ask you again to regard yourselves as outposts of the consciousness of Those Who, upon the inner side of life, are seeking to bring in new light upon the subject of social organisations, the relationship of the individual to the whole, and the new and desirable trends in education. I would ask you to submit yourselves to thought training with this in view. Note the manner in which I have worded this request: first, regard; then, train. First, faith as to contact; then the steps taken to facilitate and develop that contact.

Our theme is the study of the educational organisation of humanity, involving as it does (in its later stages) responsibility and right action. We shall consider, on broad lines, the development of man from an isolated personal unit, through the stages of family life, tribal life, national life, to the present stage of aspirational idealistic humanity. This idealism and this prevalent enquiry are responsible for the present world chaos; they have produced the conflicting ideologies, and the dramatic emergence of the national saviours, world prophets and workers, idealists, opportunists, dictators and investigators on all sides, in every department of human thought and in every land. This idealism is a good sign. It is also responsible for the seething unrest and the urgent demand for better conditions, more light and understanding, deepened cooperation, for a security based on right adjustments, and for peace and plenty in the place of fear, terror and starvation.

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It is not my intention to handle this subject from the angle of the many modern textbooks on government, on law, or on the many schemes (economic, political, etc.) which are today so dominantly engrossing attention. I do not intend to go into details or definitions. The exponents of the differing creeds can provide the needed literature and present their case far more successfully than I can. The



protagonists of an ideology can express their beliefs and objectives more fervently and hopefully than is possible to me. I shall write for you as one who sees the pattern emerging more clearly than you, because I can see it both from the inside and the outside, and also from the blueprints in the custody of the Hierarchy. I shall write as one who has, in conference with workers in the Hierarchy, sought to comprehend the objectives and to cooperate with the immediate plans in this time of planetary crisis and upheaval, of drastic changes, and of the stepping up of humanity to new levels of living and higher states of consciousness; as one who has studied somewhat deeply into the records of the past and into the modes of meditation, and has achieved thereby a measure of inclusiveness of past, present and future which is naturally not possible for you at this time.

Some of the plans and ideas controlling hierarchical action I will seek to lay before you, leaving them to ferment in your minds, thus bringing to you either rejection or conviction. I but seek to suggest. It is for you to make deduction, to draw intelligent inferences, and to *think* along the lines indicated. I seek to have you steep yourselves in this line of thought so that my work with your minds may be facilitated and the group building of the needed bridges of light may go on apace. Forget not that I, too, have to make an effort to render my thought and ideas intelligible to you, and this can only be possible if I demonstrate wisdom and *you* demonstrate intelligence and perseverance. Where the **[Page 111]** teacher is wise and the pupil intelligent, much then becomes possible.

I would ask that your attitude should also be (for a time at least) non-critical; that you discard temporarily your preconceived ideas; that you cultivate a willingness to consider and to weigh, not evidence this time, but an inner structure of esoteric happening of more import than the outer events, and thus grasp somewhat of *the purpose of the new education*. Ponder on this last phrase and deeply consider my meaning. I would have you achieve a vertical position, with a horizontal outlook. Ponder too on this phrase.

As we study the way of man as he gropes his way out of the animal condition to his present increasingly intellectual attitude, and as he presses forward into a future of widest possibility and opportunity, let us always remember that to the Custodians of God's Plan and to Those Who are working out the new developments, *the form side of life*, the outer tangible expression, is of entirely secondary importance. Your vision is oft distorted by the pain and suffering to which the form is subjected (either your own or that of others, individually or en masse), so that you do not see clearly the purpose and the urgency of *the life within the form*. To many of you, for instance, the World War was a supreme disaster, an agony to be averted in the future at any cost, a dire and dreadful happening indicative of the wickedness of man and the incredible blind indifference of God. To us, on the inner side, the World War was in the nature of a major surgical operation made in an effort to save the patient's life. A violent streptococcic germ and infection had menaced the life of humanity (speaking in symbols) and an operation was made in order to prolong opportunity and save life, *not* to save the form. This operation was largely successful. The germ, to be sure, is not eradicated and makes its presence felt in infected areas in the body of humanity.

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Another surgical operation may be necessary, not in order to destroy and end the present civilisation, but in order to dissipate the infection and get rid of the fever. It may not, however, be needed, for a process of dissipation, distribution and absorption has been going on and may prove effective. Let us work towards that end. But at the same time, let us never forget that it is the *Life*, its purpose and its directed intentional destiny that is of importance; and also that when a form proves inadequate, or too

diseased, or too crippled for the expression of that purpose, it is—from the point of view of the Hierarchy—no disaster when that form has to go. Death is not a disaster to be feared; the work of the Destroyer is not really cruel or undesirable. I say this to you who am myself upon the Ray of Love and know its meaning.

There are two lines of destruction: that which is meted out by human beings with no understanding of the life purposes, who act blindly and ignorantly, prompted by selfish desire, by love of power or by hatred; there is also that which is permitted by the soul in due and right time, and it comes when a new vehicle of expression is demanded by the indwelling life. Therefore, there is much destruction permitted by the Custodians of the Plan and much evil turned into good, because the end is seen from the beginning, and the consciousness is ripe enough in experience to relinquish the form because of the sensed benefits to be gained. This is true of individuals, of nations and of races. Sensitivity to world suffering is a great and divine characteristic; when, however, it is qualified by emotion, it becomes separative in interpretation and focussed in partisanship and personalities, and thus develops into a glamour and an illusion, confusing the real issue and blinding men to the divine facts.

I would remind you that the esotericist always argues from universals to particulars. This I shall always do, and thus offset the detailed point of view, the distorted foreground [Page 113] and the myopic vision of the student. We will study the major trends, the wide sweep of the emerging human consciousness, demanding—as it ceaselessly does—a change in education, religion and social organisation commensurate with its unfoldment. Civilisations, cultures, races and nations appear and disappear, but the same *individualities* come and go with them, garnering the fruits of experience, and progressively marching on to fuller *Self*-government and group organisation and synthesis.

I would remind you also that there is a peculiar quality in every human being—an innate, inherent characteristic which is inevitably present—to which one might give the name of "mystical perception." I use this term in a far wider sense than is usually the case, and would have you regard this quality of mystical perception as inclusive of:

1. The mystical vision of the soul, of God and the universe.
2. The power to contact and appreciate the world of meaning, the subjective world of the emerging reality.
3. The power to love and to go out to that which is other than the self.
4. The capacity to grasp and to intuit ideas.
5. The ability to sense the unknown, the desirable and the desired. The consequent determination and persistence which enable man to seek, search for and demand that unknown reality. It is the mystical tendency which has produced the great mystics of world renown, the large number of explorers, discoverers and inventors.
6. The power to sense, register and record the good, the beautiful and the true. It is this that has produced the writer, the poet, the artist and the architect.

7. The urge to discover and to penetrate to the secrets of God and of nature. It is this which produced the scientist, and the religious man.

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From a study of these definitions you will see how inclusive the term "mystical perception" is. It is no more and no less than the power, innate in man, to reach out and to grasp that which is greater and better than himself, and which has driven him on, through progressively developing cultures and civilisations, until today he stands on the verge of a new kingdom in nature. It is the power to appreciate and to strive after the apparently unattainable good. Let this broad and general thesis therefore be in your minds as we study man's developing power of self-expression, self-determination and self-government.

What are the basic ideas (beginning with the recognised instincts) which have led man, step by step, to his present struggle for world betterment, group evaluation and natural self-determination, with a view—unconscious for the most part— of providing a better organ of expression within the living organism, humanity?

I dealt with this elsewhere when discussing the present Ray Plan for humanity in the field of politics, of religion and of education, and I should like to repeat part of what is there said for it has a direct bearing on our theme:

"In the final analysis, the main problem of world government is the wise use of ideas. It is here that the power of speech makes itself felt, just as in the department of religion or of education the power of the written word, of the printed page, is felt. In the field of politics, the masses are swayed by their orators, and never more so than now through the use of the radio. Great ideas are dinned into the ear of the public without cessation—theories as to dictatorship, communism, Nazism, fascism, marxism, nationalism and democratic ideals. Methods of rule by this or that group of thinkers are presented to the public, leaving them no time for consideration, or for clear thinking. Racial antipathies are spread, and personal preferences and illusions find expression, bringing about the deception of the unthinking.

**[Page 115]** The man who has a golden tongue, the man who has the gift of playing with words and can voice with emphasis people's grievances, the juggler in statistics, the fanatic with a certain and sure cure for social ills and the man who loves to fan race hatreds, can ever get a following. Such men can with facility upset the balance of the community and lead a body of unthinking adherents to a transient success and power, or to obloquy and oblivion.

"In the aggregate of this play with ideas, and in the constant impact upon the human consciousness of the great concepts which lie back of our evolutionary process, the race is developing the power to think, to choose, and to build a sure foundation. Through the evolutionary presentation of these ideas there is a steady march towards a liberty of thought (through the old method of experiment, of discard, and of renewed effort with ever newer concepts) which will enable mankind to build true to the great thought patterns which underlie the outer structure of our world. The attentive minds of the age are constantly being made sensitive to these patterns, so that the individual mind can recognise them and wrest them out of the darkness into the light of day. Thus will the true patterns be made available, to play their part in leading the race towards its destiny, towards those deeper realisations which mould the racial types, and to that synthesis of understanding which will result in a realisation of Brotherhood. Thus thoughts play their part, and the problem of ideas will be increasingly understood, until the time may come when we shall have our trained intuitives and thinkers who will be able to work directly in

the world of concepts and bring through (for the use of the race) the pattern ideas upon which to build. In saying this I realise that I may be accused of romancing and of communicating the impossible; but time will demonstrate the truth of that which I predict. The world structure emerges from and is built upon certain inner thought patterns, and it is these thought patterns which are producing [Page 116] the present flood of governmental experiments among all nations. But today there is no training given upon the process of contacting the world of patterns and upon the true interpretation of ideas, and hence the problems. Later, when the race sees its problem with clarity, it will act with wisdom and train with care its Observers and Communicators. These will be men and women in whom the intuition has awakened at the behest of an urgent intellect; they will be people whose minds are so subordinated to the group good, and so free from all sense of separativeness, that their minds present no impediment to the contact with the world of reality and of inner truth. They will not necessarily be people who could be termed 'religious' in the ordinary sense of that word, but they will be men of goodwill, of high mental calibre, with minds well stocked and equipped; they will be free from personal ambition and selfishness, animated by love of humanity and by a desire to help the race. Such a man is a spiritual man."

*A Treatise on the Seven Rays, Vol. I, p. 179-181.*

## REASONS FOR THE PRESENT WORLD UNREST

Let me list for you some of the reasons for the present world unrest, reminding you that many of them are based upon causes which lie in so remote a past that history knows nothing of them, and they appear meaningless to you because you have no clear idea of the nature of early humanity. Some grasp of the essential situation will be of value if you are to follow development in the future intelligently.

First, *the point reached by humanity* itself is one of the major and primary causes. This evolutionary status has brought mankind to the threshold of a door upon the great path of evolution and has indicated an unfoldment which necessitates drastic changes in man's entire attitude to life and to all his world relations. These changes are being self-initiated by him and are not imposed upon him by an outside [Page 117] force or by the coercion of humanity in any form. This is an important point to be grasped. It might therefore be stated that;

1. Man is now at the point where the principle of intelligence is so strongly awakened within him that nothing can arrest his progress into knowledges which would be dangerously misused and selfishly applied if nothing were done to call a halt and thus safeguard him from himself—even at the cost of temporary pain. He must be taught to react to a higher and better sense of values.
2. Millions of human beings are now integrated or at the point of integration. They are beginning to function as a unity within themselves, preparatory to a higher process which will enable them consciously to integrate into the greater Whole. From the form side of manifestation, mind, emotion and brain are working in unison. Now the higher correspondence of these lower forces—wisdom, love and direction—must appear; the more subtle energies must be enabled to express themselves. Instinctively and mystically, humanity perceives that need with a clear definiteness. The instinct to go forward to higher achievement, to enquire and to search for that which is better, remains potent. Humanity can be trusted to push onward and to make progress. The Hierarchy of Love is, however, endeavouring to hasten the process, thereby taking the risk of complications in so doing.

3. Certain men and women in every field of human thought are expressing the potency of the unfoldment of their achieved integration and (if you will but believe it) the reality of their soul contact, by emerging out of the dead level of humanity. They stand forth above their fellows through the very force of their personality-integration and because they can [Page 118] function as high grade and idealistic persons. From the altitude at which they stand (relatively high from the human standpoint, and interesting from the hierarchical point of view), they are seeking to mould the racial thought and life to a certain pattern which seems to them—according to their inclination, type and ray—to be desirable.

These individuals in the fields of government, religion, science, philosophy, economics and sociology are having a united powerful effect, some of it of a high and good order, some of it not so good. They affect their civilisation *materially* if their emphasis is there; they produce a cultural effect *subjectively* and *spiritually* if that is the impression they seek. Their motives are often sound and good, for they all have a touch of true idealism, but—being as yet inexperienced in the ways of the soul—they make many mistakes, are sidetracked in dangerous ways and lead many people into error and trouble. In the long run, the result will be the awakening of the public consciousness, and that is ever good.

Second, *the emerging of a new racial type*. The subjective outlines of this type can already clearly be seen. So glamoured are we by the form side that many claims are made today that the new race is to be found in America. The new race is forming in every land, but primarily in those lands where the fifth or Caucasian races are to be found. Among the fourth race peoples, however, a few, such as those to be found among the Chinese and the Japanese, are being discovered by the Hierarchy and are making their real and esoteric contribution to the whole.

Let me also make one definite statement at this point which may cause some surprise. The fifth kingdom in nature, the spiritual, will emerge out of the fifth root race. Such is the esoteric control of the Law of Correspondence. I would [Page 119] remind you nevertheless that the only fourth root race people to be found upon our planet are the Chinese, the Japanese, the various Mongoloid races in Central Asia (and they are somewhat intermixed with the Caucasian race) and the hybrid groups found in the many islands in the southern waters in both oceans and hemispheres, as well as the descendants of the races which a million years ago made the South American continent famous for its civilisation. I am necessarily widely generalising.

The new racial type is far more *a state of consciousness* than a physical form; it is a state of mind more than a peculiarly designed body. In time, however, any developed state of consciousness invariably conditions and determines the body nature and produces finally certain physical characteristics. The outstanding type of awareness of the coming new race will be the widespread recognition of the fact of the mystical perception. Its primary quality will be the intuitive understanding and control of energy; its contribution to the development of humanity is the transmutation of selfish desire into group love. This can be seen working out noticeably even today in the attitudes of great national leaders who are not, as a rule, animated at all by selfish ambition, but are controlled by love of their nation and thus by some definite form of idealism—hence the great emerging ideologies. Ponder on this point, get a wider picture of the growth of the human consciousness, and grasp somewhat the goal of the new and coming educational system.



Third, *the ending of the Piscean Age*, which has brought to the point of crystallisation (and therefore of death) all those forms through which the Piscean ideals have been moulded. They have served their purpose and done a great and needed work. It might be asked here: What are the major Piscean ideals?

1. *The idea of authority*. This has led to the imposition of the different forms of paternalism upon the [Page 120] race—political, educational, social and religious paternalism. This may be either the kindly paternalism of the privileged classes, seeking to ameliorate the condition of their dependents (and there has been much of this; or the paternalism of the churches, the religions of the world, expressing itself as ecclesiastical authority; or the paternalism of an educational process.

2. *The idea of the value of sorrow and of pain*. In the process of teaching the race the necessary quality of *detachment*, in order that its desire and plans shall no longer be oriented to form living, the Guides of the race have emphasised the idea of the virtues of sorrow and the educational value of pain. These virtues are real, but the emphasis has been overdone by the lesser teachers of the race, so that the racial attitude today is one of sorrowful and fearful expectancy and a feeble hope that some reward (in a desirable and usually material form, such as the heaven of the various world religions) may eventuate after death, and thus compensate for all that has been undergone during life. The races today are steeped in misery and an unhappy psychological acquiescence in sorrow and pain. The clear light of love must sweep away all this and joy will be the keynote of the coming new age.

3. To the above thought must be coupled *the idea of self-sacrifice*. This idea has lately shifted from the individual and his sacrifice to the group presentation. The good of the whole is now held theoretically to be of such paramount importance that the group must gladly sacrifice the individual or group of individuals. Such idealists are apt to forget that the only true sacrifice is that which is self-initiated, and that when it is an enforced sacrifice (imposed by the more powerful and superior person or group) it is apt [Page 121] to be, in the last analysis, the coercion of the individual and his enforced submission to a stronger will.

4. *The idea of the satisfaction of desire*. Above everything else, the Piscean Age has been the age of material production and of commercial expansion, of the salesmanship of the products of human skill which the general public is educated to believe are essential to happiness. The old simplicity and the true values have been temporarily relegated to the background. This was permitted to continue without arrest for a long period of time because the Hierarchy of Wisdom sought to bring the people to the point of satiety. The world situation is eloquent today of the fact that possession and the multiplication of material goods constitute a handicap and are no indications that humanity has found the true road to happiness. The lesson is being learnt very rapidly and the revolt in the direction of simplicity is also rapidly gaining ground. The spirit of which commercialism is the indication is doomed, though not yet ended. This spirit of possession and the aggressive taking of that which is desired has proven widely inclusive and distinguishes the attitude of nations and of races as well as individuals. Aggression in order to possess has been the keynote of our civilisation during the past fifteen hundred years.

Fourth, *the coming into manifestation of the Aquarian Age*. This fact should provide the grounds for a profound and convinced optimism; nothing can stop the effect—growing, stabilising and final—of the new, incoming influences. These will inevitably condition the future, determine the type of culture and civilisation, indicate the form of government and produce an effect upon humanity, as has the Piscean or Christian Age, or the earlier period governed by Aries, the Ram or Goat. Upon these steadily emerging influences [Page 122] the Hierarchy counts with assurance, and the disciples of the world



must likewise learn to depend upon them. The consciousness of universal relationship, of subjective integration and of a proven and experienced unity will be the climaxing gift of the period ahead of us.

In the coming world state, the individual citizen—gladly and deliberately and with full consciousness of all that he is doing—will subordinate his personality to the good of the whole. The growth of organised brotherhoods and fraternities, of parties and of groups, dedicated to some cause or idea, is another indication of the activity of the coming forces. The interesting thing to note is that they are all expressive of some grasped idea more than of some specific person's determined and imposed plan. The Piscean type of man is an idealist along some line of human development. The Aquarian type will take the new ideals and the emerging ideas and—in group activity—materialise them. It is with this concept that the education of the future will work. The idealism of the Piscean type and his life upon the physical plane were like two separate expressions of the man. They were often widely separated and were seldom fused and blended. The Aquarian man will bring into manifestation great ideals, because the channel of contact between soul and brain, via the mind, will be steadily established through right understanding, and the mind will be used increasingly in its dual activity—as the penetrator into the world of ideas and as the illuminator of life upon the physical plane. This will ultimately produce a synthesis of human endeavour and an expression of the truer values and of the spiritual realities such as the world has never yet seen. Such again is the goal of the education of the future.

What is the synthesis which will later be thus produced? Permit me to list a few factors without elaboration:

1. The fusion of man's differentiated spiritual aspirations, as expressed today in many world religions, into **[Page 123]** the new world religion. This new religion will take the form of a conscious unified group approach to the world of spiritual values, evoking in its turn reciprocal action from Those Who are the citizens of that world—the planetary Hierarchy and affiliated groups.
2. The fusion of a vast number of men into various idealistic groups. These will form in every realm of human thought and they in turn will gradually be absorbed into ever larger syntheses. I would call your attention to the fact that if the various educational groups found in the world today, in every country, were to be listed, certain underlying and analogous trends would appear: their wide diversification, their basic foundation upon some idea of human betterment and their unity of goal. Their many ramifications and subsidiary groups constitute a vast interlocking network throughout the world which is indicative of two things:
  - a. The steadily growing power of the man in the street to think in terms of ideals which are founded upon certain ideas and which have been put forward by some great intuitive.
  - b. The gradual upward shift of man's aspirational consciousness by these ideas, his recognition of the idealism of his fellow men and his consequent training in the spirit of inclusiveness.

This growing trend towards idealism and inclusiveness is, in the last analysis, a trend towards love-wisdom. The fact that men today misapply these ideals, lower the vision and distort the true picture of the desired goal, and prostitute the early grasp of beauty to the satisfaction of selfish desire, should not prevent the realisation that the spirit of idealism is growing in the world and is not, as in the past, confined to a few advanced groups or one or two great intuitives. The discussions of the man in the street are today **[Page 124]** connected with some political, social, educational or religious philosophy, based on some school of idealism. From the standpoint of Those Who are responsible for man's

evolutionary development, a great step forward has been made in the last two hundred years. What were the themes of the intellectuals and the philosophers in the middle ages are today the points for animated discussion in restaurants, railway carriages, or wherever people consort, argue and talk. This is apt to be forgotten, and I would ask you to ponder on its implications and to enquire what is liable to be the final outcome of this widespread ability of the human mind to think in terms of the larger Whole and not only in terms of personal interest, and to apply forms of idealistic philosophy to the life of practical affairs. Today man does both these things.

What, therefore, does this indicate? It signifies a trend in the consciousness of humanity towards the fusion of the individual with the whole, without his losing, at the same time, his sense of individuality. Whether he joins a political party, or upholds some form of welfare work, or joins some of the many groups occupied with forms of esoteric philosophy, or becomes a member of some prevalent ism or cult, he is increasingly aware of an expansion of consciousness and of a willingness to identify his personal interests with those of a group which has for its basic objective the materialising of some ideal. Through this process it is believed that the conditions of human living will be bettered or some need will be met.

This process is going on today in every nation and in all parts of the world, and a census of the world educational groups and the world religious groups (to mention only two out of many possible categories) would prove the staggering number of such bodies and affiliations. It would indicate the differentiation of thought, and at the same time substantiate my conclusion that men are everywhere turning towards synthesis, fusion, blending and mutual cooperation for certain [Page 125] visioned and specific ends. It is, for mankind, a new field of expression and of enterprise. Hence the frequent misapplications of the newer truths, the distortion of the values sensed and the perversion of the truth to suit individual aims and ends. But as man gropes his way along these lines, and as the many ideas and the various ideologies present to him points of choice and indicate emerging standards of living and of relationship, he will gradually learn to think with greater clarity, to recognise the differing aspects of truth as expressions of a basic subjective reality, and—relinquishing no part of the truth which has set him or his group free—he will learn also to include his brother's truth along with his own.

When this attitude has been developed in the field of practical education we shall find nations and individuals developing the ideas which seem to suit the national or personal psychology, yet recognising the reality, potency and usefulness of the point of view of other individuals and nations. When, for instance, the ideas contained in the teaching on the seven rays are of general recognition, we shall find the growth of psychological understanding, and the nations and the world religions will arrive at mutual understanding.

### THE ANGLE OF PARENTHOOD

I began with the angle of citizenship for two definite reasons: first, because it is a basic rule in esotericism to argue always from the universal to the particular, and secondly, the theme of citizenship, of the relationship of the unit to the whole and of the individual to the state, is the all-engrossing topic today in world affairs. With it newspapers, radio dialogues and governmental appeals all deal. This subject necessarily embodies the whole problem of individual freedom and of collective responsibility. This subtle relationship must be understood and expressed by humanity in line [Page 126] with the underlying principles of the entire human and planetary structure. This structure is that of an all-

embracing Hierarchy. In spite of the rationalisation of men's minds, this Hierarchy exists and extends from the atom of substance at the very depth of manifestation to the entire solar system; it expresses in its graded ascent every type of consciousness, from that of the infinitesimally small to that of the infinitely great. It is with a small section of the hierarchical structure—and a very small section at that—that we are engaged. Our field of investigation is that of the fourth Creative Hierarchy, which is the hierarchy of human beings; it concerns the relations of the members of this hierarchy within its hierarchical periphery; it deals also with a possible range of existence in the subhuman realms on a lower rung of the ladder of hierarchical existence, and with that hierarchical structure which is found immediately above the human in the scale of beings that of the fifth or spiritual kingdom, the Kingdom of God.

With that great hierarchical unit which we call the animal kingdom, the third kingdom in nature, man is definitely related through the medium of his animal, etheric and astral bodies. He is also related to the kingdom of souls, because his own soul is an integral part of that kingdom, just as his physical body is an integral part of the animal kingdom. The aspect of himself which is strictly and specifically human is the mind or mental body; this is essentially the organ of relationship to all other human races.

In connection with our subject, therefore, I would have you bear in mind that the "threads of lighted consciousness" which we unflinchingly create, and which eventually form the antahkarana, have to be woven between each and every hierarchical unit, and that within the human kingdom itself these connecting relationships and bridging factors have to be established between unit and unit and between group and group.

In the earlier stages this is effected on a mass scale by [Page 127] means of the influence of the prevailing culture and civilisation. This, through its external impact and through the medium of its telepathic influence, makes a gradual and slow change, for at the beginning of the evolutionary process development is so slow as to be scarcely recognisable. Inevitably, however, subjective changes are wrought in the life of the individual. As evolution proceeds the process becomes increasingly rapid, until today in the so-called civilised countries, the areas affected by civilisation are speedily widening and the cultural effects are as rapidly deepening.

It is hard for the modern thinker to conceive of that time when there was no racial, national or blended religious consciousness such as is expressing itself in the world today. Even the most imaginative man is unable to visualise a state of mind wherein the consciousness was purely instinctive, self-engrossed in the physical sense, and unable to register any wider contacts than those of mate, offspring, and the call of physical appetites. Some study of such a state of consciousness has been attempted in connection with the evolution of the tribes which are fast dying out in the modern world, but even here it is impossible to make adequate allowance for the subtler impressions and influences which are the result of united thought and inner mental pressure of the civilised part of humanity. Gradually the world of men has become increasingly self-aware and is being sharply differentiated (with the relationship at the same time recognised) from the animal. The state of consciousness related to the kingdom of souls is divided into various psychological schools, or is termed either occult or mystical.

We could therefore, in connection with the consciousness of humanity, divide the entire subject into three parts:

1. That concerning the tangible apparatus, the animal body, and the response mechanism whereby

objective and outer contacts are made possible.

2. That concerning the inner or psychological life of [Page 128] man. This consists mainly of desire, aspiration, ambition and mental activity, and all of these can manifest either in their animal, psychical, mental or spiritual forms.
3. That concerning the spiritual life of man and his relationship to the world of souls, which involves, incidentally, his relationship to his own soul.

As time has progressed, these three developing aspects in the realm of consciousness have brought humanity to the recognition, not only of man's own inner personal relationships (incidentally leading to an understanding of his own physical, psychological and mental equipment), but they have brought mankind also to a realisation of the various human group relationships of which the first and the most important hitherto has been the family group-unit. It is here that one of the major distinctions between the human state of consciousness and that of the animal has developed, through the divine imposition of the Law of Necessity. This law has provided opportunity for the development of the sense of responsibility for the care of the family. Once an animal or a bird can fend for itself physically, it is cast off by the parent or parents and left to its own resources. In the case of the human family, the physical care of the child, as well as its psychological unfoldment, has gradually been extended until either the parent or the church, the community or the state, is responsible for him for many years—the time element varying according to the country of birth and social status.

This has entirely altered the aspect of affairs and the first group, therefore, of which any individual child becomes normally aware is the family group as a unit in the community. In that particular group relationship, throughout the ages (both symbolically and indeed in fact), the following factors—underlying the very structure of existence itself—[Page 129] are preserved and developed and are held before the race as that which is ultimately ideal:

1. *The recognition of hierarchical status*, which is, in the last analysis, the relation of the lesser to the greater, of the weaker to the stronger and of the more experienced to the less experienced. Thereby the sense of protection is developed, which is the working out of one form of the love aspect in the universe.
2. *The recognition of responsibility*, inherited, applied or shouldered. This is the relation of the older to the younger, of the wise to the ignorant. Thereby the need of providing opportunity for the unfoldment of knowledge is developed.
3. *The recognition of the faculty of forgiveness*, which is, or rather should be, the expression of the relationship between unit and unit within the larger group, or of group and group within a still larger whole. Forgiveness is essentially the process whereby each gives to each along psychical lines, and it is one of the rudimentary expressions of the quality of self-sacrifice which is, in its turn, an aspect of the will nature of Deity. Being therefore related to the monadic or will life, it is as yet completely misunderstood and misinterpreted. It is in reality the sense of synthesis or of identification and of "each for all and all for each." This sense is being developed today as never before, but it is still so embryonic that words do not help in explaining it. This faculty of forgiveness is not a form of magnanimous forgetting or overlooking, neither is it a gesture of superiority whereby the slate is wiped clean. It is the very breath of life itself—the giving of all to all and for all.

4. *The recognition of group interplay* within the larger world relationship—justly, harmoniously and rhythmically. [Page 130] It is the sense of right relations, carried forward consciously and harmoniously developed.

In the period which is coming, and under the influence of the new education, these four basic recognitions will be inculcated and taught to every child in school and college. They will thus govern and develop the new form of family unit which must inevitably come into existence.

The family group (like all else in human affairs) has shared in the general separativeness, selfishness and individual, isolated exclusiveness, based on class distinctions, inherited tradition, racial attitudes and national custom. Families (under any category and bracket) present a united front to the world; parents defend their own children and position and situation, right or wrong; family pride, tradition, pedigree are overemphasised, leading to the different barriers which today separate man from man, family from family and group from group. The grip of the past upon families is a factor which is largely responsible for the revolt of modern youth against parental control, though other factors—such as rebellion against enforced religion and old outworn standards and philosophies—are equally responsible. However, under the coming world order, educators will prepare the young people in school and college for participation in an active and consciously realised group life. For this they will be prepared by training them in the recognition of the four factors I have listed as essential to human progress at this time. These will, when grasped and practiced, produce the needed right relationships and eventually a harmonious world.

Hierarchy, responsibility, group interplay, and forgiveness or sacrifice—these are the four categories of recognition which will enable each person to do his part and take his share in bridging between person and person, between group and group, and between nation and nation, thus establishing that new world of recognised corporate relationships [Page 131] which will eventually produce the civilisation of light and love which will be characteristic of the Aquarian Age.

It is these four concepts which lie behind the Science of the Antahkarana, the Science of Meditation, and the Science of Service. Their connotations have to be interpreted in no sentimental sense, or in the coin of current ideas, but always from the angle of a trained intelligence and of a spiritually developed consciousness.

Parenthood will not be regarded primarily as an animal function or as a purely social or economic function, which are the usual lines of approach at this present time. The establishing of a deliberately prepared or constructed thread of light (as a definite part of the world-antahkarana) between parent and child, even in the prenatal stages, will be carefully taught. Thus a close rapport will be brought about "in the light" yet without establishing undue mental control and authority. This latter sentence will show you how impossible it has been to date to hasten the teaching of this new science of the antahkarana. Today it is beginning to be possible to lay the foundation for this new teaching, because the young people in every land are forcing upon their parents and their teachers the idea of their essential and determined independence. The revolt of youth, in spite of all the immediate and individual disasters, has been a desirable thing and has prepared the way for the establishing of right and better relations, based upon the premises which I have laid down.

It is of course impossible for me to do more than indicate here the basis of the new education which will prepare the youth of the world for the responsibilities and duties of parenthood. The entire problem is tied up with that of sex, and also with the problem of the state and its control, far more than is generally conceded. Those are two problems which are only emerging today into their full significance, and with them I cannot here deal. Parenthood is the result, and the ordained result, of the relation of two animal [Page 132] bodies, and I would have you ponder—even if ineffectually—upon the wider group implications of this statement. Parenthood is what makes a state, a nation, and a group possible as far as manifestation is concerned, and here again the vastness of the problem is staggering. Parenthood has also a close symbolic relationship to the Hierarchy, for the family unit is the symbol upon earth of the Hierarchy, and it is through the two facts of sexual relationship and physical birth that the vast Hierarchy of Souls can achieve physical manifestation and attain spiritual perfection in the three worlds of human evolution. One could (and this fact should be carefully borne in mind) divide the Hierarchy into two basic groups:

1. Those souls who have reached perfection and achieved the status of divine servers.
2. Those souls who are in the processes of evolution and passing through the periods of continual incarnation.

The idea of generation, birth and subsequent manifestation runs like a guiding thread through all esoteric thought. The ancient teachers of the race, sent out by the Hierarchy from time to time, ever employed the symbolism of natural process in order to illustrate and make clear the needed instruction, and lay that spiritual foundation of truth which will in the coming age lead the race into new ways and a new manner of thought. For the esotericist, there is the process of birth into the darkness of physical incarnation which—in its turn—is the foreordained preparatory process which leads to birth into light, carried forward in the light and producing the externalisation of the body of light. This continuing process (for in all ages this birth into light has been going forward) will produce that future world of light which it is the purpose of the natural processes of evolution to reveal. This is the "second birth" spoken of [Page 133] in the New Testament, in which a man is "born again" into the world of light and love.

From the angle of the new education, these new concepts will govern the mental attitude of parents in the coming civilisation, and for this the adolescent must be prepared. It is the misinterpretation of the newer concepts which is prevalent at this time and is thus producing the emphasis laid—in certain countries and among nationalists of all countries—upon the necessity to increase the birth rate. Attention is now being paid to birth rate, its rise and fall, to correct care of mothers and children, even in the prenatal period, and to the education of parents everywhere. Out of all this, new ideas and attitudes must eventually arise which will be in line with the coming world culture and concepts. But today, the motive for this solicitude is wrong. The interior impulse to deal with the whole problem of parenthood in a newer and better way is right. The objectives, however, which are held before the race are not the highest or the most desirable. The necessity of the times will eventually produce radical changes in the approach to family life, parenthood and the training of children, and for this a nucleus is preparing the way—or can do so if faithful, attentive and intelligent work is done.



## TRENDS INDICATIVE OF FUTURE DEVELOPMENTS

As I said before, this subject of parenthood and child training is too great for ample or satisfactory discussion in these brief instructions, but certain statements can be made which will be indicative of future developments and point the way to where the changed attitude may be anticipated. Let me list them as follows:

1. The emphasis in the future will shift from the urge to produce large families to that of producing *quality* and *intelligence* in the offspring. This will include that science of which eugenics is the distorted and [Page 134] exoteric indication. When the fact of the etheric body with its force centres is scientifically established, the above prophecy will assume significance and meaning.
  
2. The need of an increasing birthrate will be eventually regarded as erroneous, and this for three reasons which it would profit you to study:
  - a. Many souls are rapidly achieving perfection and passing away altogether from our planetary life. This process will be intensified during the coming Aquarian Age. It should be remembered that the door will be shut for some time as yet upon the animal kingdom, and for a long period no individualisation will culminate in materialisation into physical bodies. Technically, any individualisation which may take place will be that which is technically called "individualisation into pralaya, there to await the inevitable call." There will be, therefore, no necessity for a massed and hurried creation of human forms.
  
  - b. The economic situation will make it necessary that certain physical restrictions should be imposed, because it is now evident that *beyond a certain point the planet cannot support humanity*. This is more fundamental in its implications than you can imagine. Again, we have evidence of a growing realisation of the race along this particular line; that realisation is as yet distorted and much misunderstood and is today producing the promiscuous use of contraceptive methods. As the intelligence of the race is developed (and that is going on apace), as the Laws of Rhythm and Approach are grasped, it will then be found that there are certain innate reactions which will negate conception, and that then the mechanical means will no longer be required. This sounds as yet extremely [Page 135] vague and almost impossible, but the race is rapidly achieving personality control (e'en though our idea of rapidity may not be yours) and this, in its turn, must produce certain automatic and inherent changes. This is a point which must be grasped by esotericists.
  
  - c. The widespread promiscuity of the sexes, and the rule in many countries which entitles a man to possess many wives (which is an insult to the woman), will eventually and inevitably cease. It is, in the last analysis, a form of legalised prostitution, and the fact that it has the endorsement of tradition and centuries of practice does not mitigate this position which I take. Through this lack of regulation and of essential rhythm, the natural consequences have occurred, and millions of souls have been brought into incarnation who were never intended *at this time* to incarnate and achieve exoteric manifestation. This fact is largely responsible for much of the present economic distress and for the modern planetary dilemma. The economic situation and the necessity to provide for the unduly large population of the planet lies behind much of the aggression and greed of the nations down the ages, and for the effort being made today as never before to provide better and more adequate living conditions. War has consequently been the inevitable result of this undue and unlimited propagation of the human species. This lack of sexual control has brought into the world thousands of unwanted children whose

appearance is solely the result of accidental and uncontrolled sexual relations, and in no way indicates the planned intention of parents—planned because intended to offer experience to incarnating souls, with the conscious intent of [Page 136] offering the opportunity to hasten the "birth into the light" of those particular souls, thus rendering service to the divine plan.

3. The science of eugenics and of sex hygiene and the development of mentally controlled relationships will steadily grow. Much that is now taught along these lines is erroneous and wrongly motivated, being based upon fear, expediency and the desire for improved racial attributes and physical perfection. The right form of scientific sex control, leading to those right conditions in which souls may incarnate, cannot be imposed by law. The desired ends may be aided by educational methods and already this is being done in a tentative and embryonic manner; but the real change in human consciousness which is needed will appear only as the race itself is brought under a rhythmic law—under which, for instance, the animal lives function, or the seasonal law under which forms in the vegetable kingdom operate—thus transferring the whole concept on to a higher turn of the evolutionary spiral. This, when it is brought about, will produce certain fundamental changes—regulated sex life, an organised parental life, and mental differences in the racial attitude towards the sex relation and its ordained consequence, *Birth*.

4. As yet, it is only the religious person who thinks in terms of the two necessitated and inevitable births, the physical and the spiritual, and he thinks of the relation between the two as purely symbolic and not in any way to be interpreted literally. Yet there is a close relation and an analogy between the two which, as time elapses, will become more clear. There can be no new birth, no creation of the "body of light," and no "manifestation of the sons of God" apart from the process of physical incarnation. There can be no fusion of the opposites of soul and personality [Page 137] apart from the physiological processes of sex, and I say this deliberately, for it is in the relation of the sexes that the element of time enters into the experience of the soul, and the understanding of this will come when the doctrine of reincarnation is properly comprehended and taught universally. It is here that sex magic and the inner tantric teachings have gone so woefully astray, and been centralised upon individual development and the attainment of some experience which is presumed to promote spiritual attainment. The underlying idea, governing all that has been given out on the sex relation heretofore, is twofold in its implications:

- a. To provide bodies for incarnating souls so that certain destined evolutionary unfoldments may be carried forward, and the attainment of an equally destined and inevitable spiritual unfoldment becomes possible.
- b. To impart the scientific procedure whereby bodies "built in the dark" may gradually be superseded by bodies "built in the light." Thus will be brought about the manifestation of the foundational *light aspect* of the world and its underlying structure.

5. The sex relation has, therefore, only one major objective, which is to produce physical bodies for incarnating souls. The relation between the soul and the personality is consequently a higher aspect of the basic sex expression of the universe, and this relation is intended to bring about the appearance of a son of God as light in the world, enabling him to say, as did the Christ, that he is "the light of the world," and to fulfill the injunction, "let your light shine." Again, the relation between humanity and the Hierarchy is intended to produce the radiance of group light and cause to emerge, out of these two [Page 138] planetary groups or bodies, through their close fusion and scientific interrelation, that form

of divine manifestation to which the name "the Kingdom of God" has been given in the West.

I would ask you to ponder on these five points or statements which are only intended to be suggestive, to evoke brooding thought and to indicate those elementary ideas which will bring in the newer attitudes to parental responsibility. In the world today there are many thinking men and women who are conscious of and earnestly desiring the above, and who are working towards these ends. But the mass of the people in their untold millions are totally unaware of the situation, either in its economic or esoteric aspects. One of the tasks of the educator of the future will be to teach the meaning of the Law of Rebirth, and thus bring about such a profound change in the racial attitude to life and sex, to birth and parenthood, that sex rhythm, cyclic experience, psychological preparation and directed, controlled body-building may go forward and supersede the present methods, which are based upon an uncontrolled response to the sex urge and desire, and the unthinking procreation of children. The vast population of the world today is the result of an animal response to those urges and of the general promiscuity, which is perhaps the outstanding factor, esoterically speaking and from the standpoint of the Hierarchy, of the present world distress, economic difficulties and national aggressions. Think this out, for it holds a clue.

Summing up very briefly, I would say that the objective before the race as it enters into the new age is to "create in the light through the ordained activity of the light-body." This involves the understanding of the different light expressions—the light of understanding, the light of a prearranged and comprehended process and the light of experience. With these more subtle aspects of light leading, **[Page 139]** controlling and directing the human consciousness in relation to racial generation and the perpetuation of the species, and with the science of light (a science dealing with that which concerns substance and form, for it must not be forgotten that light and substance are synonymous terms) forming an integral part of the education of parents and adolescents, we can then look forward to adjustments and changes, which are bound to come, with confidence and assurance that all will be well.

The motives leading to marriage will undergo profound changes during the next one thousand years, though the basic motive—that of love between two people—will remain unchanged or more properly emphasised and selflessly expressed. The attitude of parents towards their children will alter dramatically and the responsibility angle will be continuously emphasised, though that responsibility will be concerned primarily with the time, opportunity and correctness of producing the forms which incarnating souls will assume. The idea of the need for rapid procreation and the production of large families through which the state can achieve its end will be changed. The preparation of adults for the duties of parenthood and their training in the basic necessities of the coming child will shift increasingly to the mental and spiritual levels of consciousness and be less given to physical preparations. The light which is in the parents, which in the days to come will be seen clairvoyantly by an increasing number of people, will be scientifically related to the embryonic light in the child, and the thread of light connecting parent and child (of which the umbilical cord is the exoteric symbol) will be skillfully and patiently constructed. The child will come into incarnation with its light body already embedded and functioning in the physical body and this will be due to the intelligent mental work of the parents. This is not so today, except in the case of very advanced egos, for the light body is inchoate and diffused and simply hovers over the physical form of the child, waiting **[Page 140]** for an opportunity to enter and irradiate the consciousness. Thus will be brought about an integration in the light substance of the planet which is lacking at this time; and the production of this integration will be definitely initiated by the trained parents of the new age and facilitated, as the child matures, by the teaching and influence of the illumined educator.

This all sounds to you necessarily peculiar and too abstract and farfetched to make much sense. I would have you remember that much which is familiar to you today and which constitutes a definite part of the recognised facts of daily life would, a few hundred years ago, have been regarded as equally peculiar, incomprehensible and impossible. What is really taking place is the hastening of the processes of light manifestation, and this has become possible because of the point of attainment of humanity and the increased stimulation which is being applied to the race by the Hierarchy, assisted by forces emanating from Shamballa.

### THE ANGLE OF PERSONALITY CONTROL

Much that I could say here would simply be a repetition of that which you already know and have been taught. Many of you who are reading my words here are steeped in the ideas which I have been seeking to impart to humanity for the past years, for it was in 1919 that I first started writing through the cooperation of A.A.B. In these writings I have sought to do two things:

1. Teach the basic necessity for certain great fusions—individual, racial and spiritual:
  - a. The fusion or integration of the different aspects of man's nature—physical, emotional and mental. When this has been accomplished we shall have the manifestation of the integrated elemental forces to which we give the name of the Personality, producing [Page 141] the manifestation of a powerful, self-directed, high grade human being.
  - b. The fusion of the personality and the soul. This has to be carried out consciously and deliberately, with the willingness of these related parts of a great divine whole to see the personality subjected to changes and transmutations, produced as a result of soul contact. This will lead to the manifestation of the indwelling soul, the Christ consciousness, the Solar Angel.
  - c. The ultimate fusion of humanity with the Hierarchy, producing the manifestation of God's Kingdom on earth. This will be the consummation of all the other fusions, and will have produced certain great planetary, racial and national fusions which are incidental and necessary to progress and its inevitable results.

These fusions are not carried forward as listed above in an ordered sequential fashion. There is much overlapping and lack of balance in the process, but though there may be differences and difficulties in the lengthy process, the end is inevitable and unalterable. The Kingdom of God, the consummation of it all, will appear upon the planet.

2. Inculcate the methods, productive of quality and not just of quantity, which will facilitate the emergence of certain great divine characteristics. These will, in due time, change the world and bring in the new attitudes and states of consciousness. These, when they are matured and recognised, will bring about the appearance of the culture and civilisation which is, for the race, the next planned and desired development.

Need I, therefore, talk to you about personality development and control? Is not that something which you have [Page 142] considered and worked at for years? Can I tell you anything of a practical nature

that you do not already know and strive to attain? Shall I increase your present responsibility by repetition? I think not. The new culture will emerge and come into being, as all of those who have a consciousness of light and the goal of pure service (which such a consciousness inevitably entails) proceed with their appointed task—a self-appointed task in every case—of living and teaching the truth about light, as opportunity offers.

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## CHAPTER V

### The Science of the Antahkarana

AS A PREPARATION for what students need to master, I would like to emphasise certain points by tabulating the information already given. The Science of the Antahkarana is not an easy one to learn because of the following points. These emphasised points must be accepted by students as a working hypothesis prior to all attempted work:

1. The Science of the Antahkarana is connected with the entire problem of energy, but peculiarly with the energy handled by the individual and with the forces by which the individual relates himself to other individuals or to groups. For the sake of clarity, we will give the name of
  - a. ENERGY: to all forces pouring into the individual form from whatever direction and source. To these major energies, the names of "sutratma" or "life thread" or "silver cord" have frequently been given.
  - b. FORCE: to all the energies which—after due manipulation and concentration—are projected by the individual or group in any direction and with many possible motives, some good and many selfish.
2. The Science of the Antahkarana, technically speaking and for group purpose, is especially the science of [Page 144] light manifestation with its results of revelation and consequent changes. It should be remembered that:
  - a. Light is substantial, and from the angle of the spirit is a sublimation or higher form of material matter.
  - b. Light is also the quality or major characteristic of the soul in its own realm, and of the etheric body (a reflection of the soul eventually) in the three worlds of human evolution.
  - c. The object of the science with which we are dealing is to fuse the lower and the upper lights, so that one light shines forth in physical manifestation and a synthesis of light is consequently brought about.
  - d. Technically speaking, two light bodies exist—the vital or etheric body and the soul vehicle. One is the result of aeons of incarnating life and becomes in time a powerful repository of energies gathered out of a wide range of contacts, though conditioned by the ray type in its three aspects. The etheric body exists and is today functioning powerfully. The soul body is in process of being slowly constructed, and is that "house not made with hands, eternal in the heavens" to which the New

Testament refers (II Cor. 5: 1). It is interesting to note that the Old Testament refers to the etheric body (Ecc. 12:6-7) and its construction, and the New Testament deals with the building of the spiritual body.

3. The Science of the Antahkarana must be studied in three ways:

a. *Concretely* and in relation to the etheric body, which is a substantial, tangible form, and is being so considered (though not as yet universally admitted) by modern science.

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b. *Egoically* and in relation to the soul and to the "light body" through which the spiritual man must function in the world of souls, and which—when blended and fused with the etheric body—produces the manifestation of divinity upon earth to a greater or lesser degree, according to the extent of fusion and *the conscious recognition by the individual* of the attained fusion.

c. *Abstractly* and in relation to knowledge-wisdom, which are two words used in relation to force and energy, and their use by the individual in his environment and contacts. Ponder on these words. You will realise how necessary it is that there should be some capacity for abstract thinking before the true implications of this new science can be understood.

The Science of the Antahkarana is concerned with the problem of the continuity of consciousness and with the problem of life and death. Keep these two themes clearly in your mind for they are basic and important.

The Science of the Antahkarana deals with the threefold thread which connects:

a. The monad, the soul and the personality, linking all three periodical vehicles and unifying all seven principles.

b. The triple personality and its environment in the three worlds of human enterprise, and later in the other two worlds (making five) of superhuman expression.

c. The consciously creative man and the world of ideas. These he must contact and express through creative work, thus bridging with the light:

1. Between the world of souls and the world of phenomena.

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2. Between the realm of subjective beauty and reality and the outer tangible world of nature.

3. Between himself and others.

4. Between group and group.

5. Later, when the divine Plan has become a reality to him, between the fourth kingdom (the human) and the fifth kingdom (the Kingdom of God).

6. Finally, between humanity and the Hierarchy.



6. The Science of the Antahkarana is the science of the triple thread which exists from the very beginning of time and links individual man with his monadic source. The recognition of this thread and its use, consciously, as the Path and the means of ever expanding contacts, comes relatively late in the evolutionary process. The goal of all aspirants and disciples is to become aware of this stream of energy in its various diversifications and consciously to employ these energies in two ways: interiorly in self-unfoldment, and in the service of the plan for humanity.

7. The Science of the Antahkarana teaches certain fundamental truths about the thread, some of which might be enumerated as follows:

- a. The *life thread* comes directly from the monad or the ONE. This thread is anchored in the heart during incarnation. There is the seat of life.
- b. The *consciousness thread* comes directly from the soul. It is anchored in the head. There is the seat of consciousness.
- c. The *thread of creative activity* is initiated and constructed by the human being. It is anchored, when sufficiently constructed, in the throat. This thread is an extension or synthesis of the two basic threads.

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The creative thread itself is triple in nature. It is slowly constructed down the ages by the man. As he becomes truly alive, from the standpoint of intelligent awareness and the desire fully to express himself, the process is materially hastened. These three self-created lesser threads which constitute the third thread of the antahkarana extend eventually:

1. From the physical body to the etheric body, passing from the heart to the spleen, and thence to the body of prana, the vital or etheric body, *unites with force from the egoic will petals.*
2. From the etheric body to the astral body. This thread passes from the solar plexus to the heart and from thence to the astral body, picking up the energy of the thread mentioned above, *unites with force the love petals.*
3. From the astral body to the mental vehicle. This thread passes from the ajna centre to the head centre and from thence to the mind body, picking up the energy of the other two threads mentioned above, *unites with the force from the knowledge petals.*

Though these three energies are woven into one thread finally, yet they remain distinct. It should be borne in mind that the soul body is constructed of pure white light, whilst the light out of which the etheric body is made is golden.

The Science of the Antahkarana deals, therefore, with the entire incoming system of energy, with the processes of usage and transformation and fusion. It deals also with the outgoing energies and their relationship to the environment and is the basis of **[Page 148]** the science of the force centres. The incoming and the outgoing energies constitute finally two great stations of energy, one characterised by power and the other by love, and all directed to the illumination of the individual and of humanity as a whole, through the medium of the Hierarchy composed of individuals. This is basically the Science of

the Path.

The antahkarana, therefore, is the thread of *consciousness*, of intelligence, and the responsive agent in all sentient reactions. The interesting point to bear in mind, and where we must now lay the emphasis, is that this thread of consciousness is *evolved by the soul* and not by the monad. The World Soul pours its gossamer thread of sentient consciousness into all forms, into all body cells and into all atoms. The human soul, the solar angel, repeats the process in relation to its shadow and reflection, the personality. This is part of the creative work of the soul. But, in its turn, the human being has also to become creative in the mental sense of the term and must repeat the process, for in all points the microcosm resembles the macrocosm. Therefore, through the life thread, the soul creates and reproduces a personality through which to function. Then through the building of the antahkarana, the soul first of all develops sentiency down upon the physical plane, and later bridges the gap—through meditation and service—between the three mental aspects. It thus completes the creation of the path of return to the Centre, which must parallel the path of outgoing.

I have now completed my introductory presentation of the fundamentals which will in the future age dominate the educational systems. It was necessary for all of you—and for those who will later study these instructions anent the new education—to have some grasp of past foundational implications and basic tendencies and also some ideas, however **[Page 149]** vague, of the line along which major changes can be expected to come. You can begin, therefore, to work intelligently and with as little loss of time as possible.

It remains now to make the teaching which I have given practical in its implications. The New Education now must take the place of that which is old and which has proved so wrong that it could not prevent the universal holocaust which distinguished the years 1914-1945. It must be superseded. The next stage of human evolution will emerge as a result of the purificatory action of the World War. There are steps which humanity must take, and only a new type of education and a different attitude to the educational processes (imposed upon the very young of every nation) will enable mankind to take them.

A new cycle of experience, of psychological development and of new educational processes is imminent. What I have given here and elsewhere on the Science of Meditation, of Service and anent the Antahkarana gives method, mode, promise and point to it all.

THE TIBETAN

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## THE GREAT INVOCATION

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

"The above Invocation or Prayer does not belong to any person or group but to all humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept— the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out."

Alice A. Bailey

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## SYNOPSIS

The following synopsis in three sections is intended to give the student a comprehensive grasp of the ideas upon which the teaching of the New Education is based. It is not a table of contents but gives some insight into the nature of the results to be obtained. Section One is developed in this book and lays the foundation for Section Two which appears in *A Treatise on the Seven Rays, Vol. V*, constituting part of more advanced teaching. Section Three completes the thesis by adding the Science of Service which is the goal of the whole enterprise.

## EDUCATION IN THE NEW AGE

### Section One: The Objectives of the Future Education

- I. The Cultural Unfoldment of the Race.
- II. The Next Step in the Mental Development of the Race.
  - A. In the present transition period.
  - B. In the Aquarian Age.
- III. The Culture of the Individual in order to make him:
  - A. An intelligent citizen of two worlds.
  - B. A wise parent.
  - C. A controlled and directed personality.

### Section Two: The Antahkarana

- I. The Nature of the Antahkarana.
  - A. The bridge between the three aspects of the mind:
    - 1. The lower concrete mind, the receptive common sense.
    - 2. The individualised mind or the soul, the spiritual ego.
  - 3. The higher abstract mind or the factor of the intuition.
- B. The agent of alignment between:
  - 1. Mind and brain or man in the three worlds.
  - 2. Personality and soul.

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- II. The Technique of Constructing the Antahkarana.
  - A. Its construction up till the present time.
  - B. The immediate task ahead.
  - C. The seven ray methods employed in this construction process.
- III. The Antahkarana and the New Education.
  - A. The practical results of the new technique:
    - 1. Will induce wholeness or the ability to see life whole.
    - 2. Will foster the sense of synthesis and therefore the group spirit.
    - 3. Will develop the intuition and the ability to contact the world of ideas.
    - 4. Will train the will, especially the will-to-good.
  - B. The mystical results will be:
    - 1. The development of the mystical sense and the mystical realisation of duality.
    - 2. The recognition of a new objective:
      - a. The objective is to integrate the personality.
      - b. Next, the objective is to give the vision of the soul, the central self.

C. The occult results will be:

1. The bringing about of the at-one-ment or the identification of the personality with the central self, the soul.
2. The mind, then, will be trained and become an intermediary between soul and personality.

### **Section Three: The Three Major Sciences of the Aquarian Age**

I. The Science of the Antahkarana.

A. The mystical realisation of duality.

1. The problem of the integrated personality.
2. The vision of the soul, the central self.
3. The problem of the mystic.

B. Occult identification or at-one-ment.

1. The integration of soul and personality.
2. The mind as an intermediary.
3. The problem of equilibrium or steadiness.

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C. The application of these concepts to the immediate educational necessity.

II. The Science of Meditation.

A. Meditation as an education technique.

1. Right control of the mind.
2. The two functions of the mind.
3. The mind as it builds the antahkarana.

B. Meditation in the world of ideas.

1. The power to intuit.
2. Sensitivity and response to higher impressions.
3. The function and promulgation of ideas.

C. The development of continuity of consciousness.

1. Personality continuity.
2. Continuity and immortality.
3. Continuity and initiation.

III. The Science of Service.

A. Service as a result of soul contact.

B. Service as cooperation with the plan.

C. Service as a technique of group development.

D. The unfoldment of the sense of service in the future.

E. Application of the concept of service to our modern educational developments.

# DISCIPLESHIP IN THE NEW AGE - VOLUME II

BY  
ALICE A. BAILEY

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**Dedicated to the Master Djwhal Khul**

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## INTRODUCTION

Mrs. Bailey asked me to write an introduction to the second volume of "Discipleship in the New Age" and I therefore now gladly comply. The introduction written by her in the first volume may be profitably reread in relation to both volumes.

The Master Djwhal Khul, known also as "The Tibetan," took advantage of the opportunity of the availability of A.A.B. as a trained collaborator and initiated an unique and pioneering experiment in new age training for group initiation. This involved the entry of those qualifying into His Ashram there to stay as they hastened their progress or to pass on to other Ashrams as the case might be.

For this purpose the Master selected some fifty people, most but not all of whom were known to A.A.B., to whom this unique and transcendent opportunity was offered. Almost everyone accepted but some did not stay very long. It was not easy. As was inevitable and very human, some as time went on reacted well, others not. It is hard to keep a right balance between the soul and the personality when the spiritual stimulant is relentlessly high. The rushing into the personal life of soul force is like sunshine in a garden. Weeds as well as flowers emerge.

It was a new age group forcing process, tested in operation by the use of this group of chelas all of whom had voluntarily accepted, and any one of whom was free to leave at any time without blame. The values achieved were much more than any obvious comment can display. Much of the deeper values are more subtle and slow to emerge. Individuals benefited greatly. As a group achievement it was not a success as is made abundantly clear in these pages, but the group is a living entity on the inner planes of possible great future usefulness.

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Mrs. Bailey gave unsparingly of her life and strength to do this work which was to her an extra and a heavy burden. It was particularly distasteful to her to take the personal instructions. Indeed sometimes



when certain individuals did not like what the Tibetan said to them about themselves they blamed her.

The training given to this group was not a part of Mrs. Bailey's system of training in the Arcane School. The Arcane School is not a training school for initiation and the goal is not to help the student to get into an ashram or to contact a Master. The purpose of the Arcane School is, and always has been, to help the student to move forward more quickly on the Path of Discipleship. It does not deal either with the problems incident to the Probationary Path nor of the Path of Initiation. The Master Djwhal Khul has stated that in the new age the field of training for the disciple is in the New Group of World Servers.

The decision to publish the record (or most of it) was an unexpected development to the Tibetan but welcomed by Him. He said that this act attracted the attention of other members of the Hierarchy. The appearance of the first volume has already proved a major addition to the entire esoteric field, especially in terms of what modern discipleship really is, and the practical realistic attitude that a Master has to his chela.

This second volume brings additional teaching both in the general text and in the remaining personal instructions which are amazingly frank and direct. A few personally assigned meditations are included to show the technique of the training in individual cases, but the individual training was always incidental to a planned special group achievement.

It should be remembered that these meditations are dangerous to use except as prescribed by a Master and used under His watchful eye, just as there are many medicines available to the public which are not safe except as directed by a physician.

An examination of the text will reveal many factors knowable only to a Master which made these meditations safe and the breathing exercises useful while He was watching [Page xiii] the effects. For example: He knew not only the Ray qualities of all the vehicles but also the degree of response to Ray stimulant of any particular vehicle in relation to total, balanced progress. He knew also the conditioning Rays of the previous incarnation which may appear as a "hangover" not to be developed but to be transcended.

He knew the astrological characteristics of the soul, a factor as yet unknown to present day astrology but of much importance in advanced stages of discipleship.

He knew the exact condition and degree of unfoldment of all the force centres in the chela which in certain cases He stated in exact percentages. Even with this knowledge given us we could not know which centre to stimulate next nor how much. Moreover Djwhal Khul has said that given a consecrated active life of selfless service to one's fellowman the centres will unfold naturally and safely without attention to them.

The Master also knew the basic and planned purpose of the soul for the present incarnation, the hidden hindering karmic forces working out and the latent spiritual capacities previously achieved which could be wisely called upon.

Someday we shall have occult schools of meditation giving training for initiation. There are none such today. Those claiming to give such training are false teachers, often sincere but self-deluded. This also

has been stated both by the Tibetan and by A.A.B.

Foster Bailey

March 1955

## SECTION ONE

### TALKS TO DISCIPLES

[Page 3]

#### INTRODUCTORY REMARKS

January 1940

MY BROTHER:

May I say that when I am able to start my instruction to this New Seed Group with the words "My Brothers," you will then know that an adequate measure of group-integration has been achieved and that the real group work can begin. I have earlier stated the wider and more important objectives.\* which are, as you saw, entirely impersonal. I would commit this particular objective to your intelligent consideration. I would have you begin your new work with this objective and goal in your defined consciousness. I therefore stated the objective clearly, so that your minds may be tuned to mine—as far as that may be practically possible. Let your horizon be wide, my brother, and your humility great. I am here speaking individually to you, for you are as yet (the majority of you) *individually* polarised and the group polarisation lies ahead.

I have given much thought to what I have enjoined upon you in your personal instruction. I have attempted to gauge you and your need from the point of the next lesson you need to learn and the next step that you can take which will release you, each and all, for fuller and deeper spiritual service. I have not attempted to consider you from the point of your attainment upon the Path. I have attempted to aid you in the instructions *as a group* more than as individuals, and I will therefore ask you to read each other's instructions with great care, for you will find your name and perhaps some suggestions occurring in other papers than your own. It is as a group that you work and as a group you go forward.

[Page 4]

The sense of criticism and wrong reaction to each other's knowledge is rapidly disappearing from among you. That is good. The growth of impersonality must be steady and sure. The faults evidenced by each and all of you are on the surface of your lives, but the deep inner integration and the activity of the divine nature in each of you is more definitely vital than before. I do not say that it is as yet in full right outer expression. It can and does produce at times a surface turmoil, but this, if rightly handled, need cause no true disturbance.

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\* *Discipleship in the New Age*, Vol. I, Pages 80-81

Give to each other real love in the times that lie ahead, for it is the fusing and illuminating element in the life of the disciple. Let not your love remain theoretical, but give that true understanding which ignores mistakes, recognises no barriers, refuses all separating thoughts, and surrounds each other with that protecting wall of love that meets all need wherever possible—physical, emotional and mental. It is this which blends the group into one organised whole, which the Masters of the Wisdom can use in the service of the Plan. The pressure at this time is great upon Them and the urgency of humanity's cry grows stronger in Their ears. I have given you much time and thought, and earnestly I have sought to aid you on the Way. My love and strength are ever yours, but not always my time and attention. My earnest prayer is that the Light may enfold you and the Love of God transmute your lives.

For many years I have been looking ahead with definite planning and intent to the work which began in the late summer of 1936. I have sought—with the knowledge of some of you—to prepare you all as a group for an active participation in this future work. As I enter upon the task of preparing you for future increased usefulness and for closer cooperation, I must myself perforce take certain risks, and there must be established between us a trust which will be based—not on secrecy and reticences—but on truth and understanding.

This formation of the New Seed Group is my second attempt to be of hierarchical assistance in inaugurating the New Age methods and technique and to train groups (for it **[Page 5]** is a group age) which can express the New Age types of work. In my first attempt certain group limitations initiated difficulty and led to the closing of the several individual groups. You will have noted that I assigned the major failure to the inactivity of the heart centre in the majority of the members; this leads necessarily to inadequate integration. I mention this now because I would urge those members who have been selected to work in this new group to bear in mind that they may quite easily carry their earlier tendency into the new group. Only a fresh dedication and a renewed *aspiration towards inspiration* can prevent the recurrence of a certain static tendency; only a clear vision of the nature of glamour and of its effects in the individual and group life can eliminate the danger of infection from that tendency; only a humble spirit which is not occupied with the faults and failures of others can prevent the injection of an attitude of criticism and judging; and only an attentive watchfulness on the part of a certain few of the members can protect this new vehicle from disaster based on inexperienced self-confidence.

I have seriously considered what action I should rightly take. Various alternatives presented themselves—all of them concerned with the group work per se; none of them concerned you, as individuals. I could continue with the groups as they existed but, brother of mine, what more could I say, or do or teach them? The *constant* impartation of teaching and of information, the *constant* pointing out of failure, and the *constant* individual training are no part of the technique of the Hierarchy—certainly not as far as the individual aspirant is concerned. Where world values and where group consciousness are involved, the indication of needed change, the cyclic bringing about of the presentation to the soul of the Ageless Wisdom and the training of the world disciples—such is the definite and ordained technique of the Hierarchy. But this is *not* Their method of work with personalities and with those whose orientation is primarily in the three worlds of human endeavour.

Their method and procedure is to try out the personalities of Their intended and indicated disciples and—should **[Page 6]** these measure up with adequacy—then to proceed with the work of esoteric training. It is the same with groups; these are tested and tried in connection with the group personality,

and upon the response depends the future activity of both the group and its Master and Teacher. But it is the *group*, as you see, which decides procedure.

I have endeavoured to remove out of this group those elements which might perchance have handicapped it, and which the group members—as they are at present constituted and motivated—are not capable of absorbing. *Group unity is not dependent upon personal sympathy, personal liking and understanding* as it may exist between the group members, *but upon capacity to absorb and assimilate, to lift, to change and to transmute those units which seem at first to be uncongenial* or even unsuitable—from the limited point of view of the group member. This is oft overlooked, but upon the capacity to do this depends much of group success. When a group cannot yet be depended upon to do this necessary absorption, the apparent rejection of certain people is not the fault of those people, but that of the group which is not yet integrated enough or unified enough to assimilate certain types of character and certain tendencies. The recognition of this should be fruitful in the preservation of much needed humility. You are being tendered another opportunity. I would ask you to remember this and to endeavour, in relation to this new experiment, to cultivate from the very start a humble spirit and the priceless gift of silence.

A group of disciples must be distinguished, as I already told you, by pure reason which will steadily supersede motive, merging eventually into the will aspect of the Monad, its major aspect. It is, technically speaking, Shamballa in direct relation with Humanity. What, therefore, is the group will in any ashram or Master's group? Is it present in any form vital enough to condition the group relations and to unite all into a band of brothers—moving forward into the light? Is the spiritual will of the individual personalities of such strength that it negates the personality relation and leads to spiritual recognition, spiritual interplay and spiritual relation? It is only in consideration of these fundamental [Page 7] effects of standing *as a group* in the "head's clear light" that it is permissible for a disciple to bring into the picture personal sensitivities of thought, and this only because of a group temporary limitation.

I have pointed out along what lines there has been failure, not because I seek to put the emphasis upon failure or to enlarge upon it, but because clarity of thought and of vision is necessary if the work is to go forward in a reorganised and more vital manner. If this New Seed Group measures up to requirements, then there may again arise correspondences to the original groups as planned. They will arise as the spiritual result of the esoteric manifestation of the potency of life to be found in the seed group.

The work to be done by us in joint cooperation (as regards your training) was organised by me into seven teaching units:

- I. *Definite planned Meditation.*
- II. *Teaching upon the subject of Initiation.*
- III. *Training in Telepathy.*
- IV. *Consideration of the Problems of Humanity.*
- V. *Teaching anent the Etheric Body.*
- VI. Added to the above, I seek to give each of you a measure of *Individual Help and Instruction.*
- VII. As time goes on, I will convey information anent the work of the *Masters' Ashrams and their planned Externalisation.*

I am going to ask you to give two relatively brief periods of time each day to definite and defined meditation. One period (the most important) must be given to the general group meditation, and the other to that meditation which I feel will enable you to function as an integrated personality, fused and blended in consciousness with the soul. This will lead the group as a whole to function correctly, because the individual group units are aligned and rightly adjusted.

Why is it necessary for the disciple to intensify his inner link with his teacher? Not because the teacher is his Master, not because the disciple is subjected to the imposition by the [Page 8] Master of any subjective control, not because of any special privilege in the matter, but because if a student's mind is in true rapport with the teacher, then that student himself can become a source of inspiration to his fellow students; if he is thinking with clarity along the line of his chosen theme (note the word "chosen"), then he too can teach. A Master looks at each member of His group from the angle of their usefulness in the general group service. The contribution of each may differ; one disciple may have achieved much along the lines of clear thought and an impersonal attitude; his usefulness to the group can be that, and the Master will seek to train him still more along these two lines.

What is it therefore which prevents a disciple, as an individual, from having direct approach and direct contact with a Master without being dependent upon a senior disciple as an intermediary? What is it that prevents you from having such direct relation to myself? One or two in this group *have* direct approach, and another one of you has it but knows it not; several others are well-intentioned and hard-striving disciples but never for a second do they forget themselves; the problem of glamour and preoccupation with spiritual ambition condition some aspirants, a spiritual ambition which is working through a very small personality; some could make rapid progress but are prone to inertia—perhaps they just do not care enough. All desire to move forward, all possess a strong inner spiritual life, but the group antahkarana is usually still incomplete and the aspect of pure reason, which is of the heart, does not control. The evocative power of the Spiritual Triad is not, therefore, adequate to hold the personality steady and the invocative power of the personality is nonexistent—speaking from the angle of the group personalities which make up the personality aspect of the Ashram. This is a factor which can only become potent if certain personality relations are adjusted and inertia is overcome. Then, and only then, can the "group stand."

I propose to give you personality instructions only once a year, at the time of the Full Moon of May. I shall then indicate to you any needed changes in your individual meditation [Page 9] or in the group meditation. At this time I will give to this new seed group a meditation intended to produce coherent relations and a *conscious* group interplay. I will give each member also a meditation which will serve to integrate his personality more completely but will also serve, above all else, to fuse it with his soul. I shall enlarge later upon this when giving each of you his personal instructions. As I am to instruct you individually only once a year, I shall handle you with directness, and shall pay small attention to your personal reactions. Those are essentially your own business and not mine.

August 1940

Some of you have really studied my previous instructions; others have given them a definitely cursory and perfunctory reading and have, in the last analysis, given no real thought to what I have said. Hence the need of reminding you of my major points prior to continuing with the next phase of the teaching. I would have you demonstrate your grasp of the subject and also your response to the effort I am making

to instruct you. The best paper turned in was by W.D.S. because it was the most esoteric and touched upon the spiritual techniques of approach, insight and vision.

Incidentally, the question arises in your minds as to the method whereby I ascertain the content of your papers. Do I read them? Does A.A.B. read them and convey to me her impressions? Do I psychometrise them? None of these expresses my method or conveys the true mode of ascertaining. I do not read them; candidly, my brother, they do not warrant my taking the time. Does A.A.B. read them and then convey their significance to me? No, because as they filter through her mind and brain they would take on the powerful colouring of her thought, and from this she has ever carefully protected the group and all work she does as an intermediary between you and me. I do not psychometrise them. Let me endeavour to explain.

All detailed, outer forms are expressions of some subjective significance which is the cause of their appearance **[Page 10]** and which can be discovered by those who can function in the world of meaning. These "foci of significance" carry a note, a vibration and a symbolic aspect which conveys to the trained mind of the esotericist far more than does the outer form of words convey meaning to the trained mind of the exoteric reader. One glance in the direction of the disciple with the thought in mind of ascertaining the value of his contribution in words, serves to bring into my line of vision the symbol which is the product of his written thought. This symbol may be and probably is distorted—a symbol without true balance; it will find its place upon some level of consciousness—astral, mental or spiritual—and its vibratory note will depend upon its "occult location." Forget not that the world of meaning and the world of outer forms express in essentiality the world in which multiplicity is reduced to simplicity, though this does not connote synthesis.

I wonder if any of you really grasp the extent of the effort which I have to make in order to reach your minds and teach you? When, for instance, I seek to send out these instructions I have to make the following preparation. First, I seek to ascertain the mental state and preparedness of the amanuensis, A.A.B., and whether the press of the other work upon which she is engaged in connection with the Plan of the spiritual Hierarchy permits of her right reception; for if the work is exerting extreme pressure and if she is occupied with urgent problems, it may be needful for me to wait until such time as circumstances give her the needed leeway both of time and strength, and of mental detachment. My own sphere of occult work must also come under consideration. Then, having established a rapport with her, I have three things to do.

First, I must gather the group of disciples as a whole into my aura and so gauge its general condition of receptivity—for that must determine the scope of the intended communication. Do you realise, my brothers, that as you extend your power to grasp the needed lessons and learn to train your minds to think in ever wider and more abstract terms, you draw from me a correspondingly adequate instruction? **[Page 11]** The limitation to the imparted truth lies on your side and not on mine.

Second, I must isolate in my own consciousness the extent of the instruction, detaching myself from all other concerns and formulating the needed material into a thoughtform which will be comprehensive, clear-cut, sequential in its relation to that which has already been imparted and which will lay the ground for the next instruction in due time.

Then third, I have to enter into that meditative condition, and that extraverted attitude which will enable me to pour out in a steady stream of constructive sentences which will express, to the mind of the



amanuensis, the thoughtform as I see it and build it. Putting it otherwise, I become creative with deliberation and endeavour to convey to the vision, to the mind and to the intellectual perception of A.A.B. an ordered presentation of the thoughtform which embodies the lesson I desire the students to learn.

All this necessitates an expenditure of force and of time on my part which I feel is well warranted if the students—on their side—will prepare their minds, give the needed time, respond to the few requests I may make, and eventually cooperate with the work of bringing the edited instructions to the attention of aspirants and disciples everywhere and later to a wider public.

And let me here clarify also the question which is in your minds concerning the basis of the rapport between A.A.B. and myself. Earlier, I explained that a neophyte in an ashram is under the guidance of a more advanced chela and that "the Master is receiving regular reports (based on certain charts) from the senior disciple who has the neophyte in charge. It is in this way that many hierarchical relationships are established." (*Discipleship in the New Age*, Vol. I, page 723.) Several lives ago I was thus responsible for A.A.B. and hence the close link between us and the basic understanding and hence, therefore, the work we have been able to do together, even though I am not her Master. I explain this so that you can get some understanding of the interrelation **[Page 12]** in ashramic work. We both belong to the Ashram of the Master K.H. I should like to add a further point: Reception such as that by A.A.B. is very rare indeed, not only because of the subject matter, but also because of the delicate sequence of ideas and the good choice of words; through this, she has made my books unique. She provides a standard which has no competition.

I assured you that I would deal with directness when teaching this group, owing to the urgency of the time and the need for the intelligent work of the trained disciple. Will you bear this in mind, and apply my suggestions to yourself and not to your group brothers? One of the most needed things for all disciples is to apply the teaching I may give to the idea of promoting and increasing their world service, thus rendering practical and effective in the world the teaching received and the stimulation to which they have been subjected.

In your personal instructions I will give you information as to the nature of your prevailing glamour. You may ask, what do I really mean by that phrase? I mean that aspect of thought, that quality of feeling, or that innate predisposition, which stands between you and the light of life and truth. There is in the life of every aspirant some outstanding tendency which acts as a limitation. This should receive due attention, leading to its eventual eradication. Most disciples and aspirants are too general in their handling of themselves and of their respective characters. Less diffused attention to the multiplicity of inherited habits and a more concentrated attention to a main, or at least a major, issue would result in a more rapid progress. What I shall therefore reveal to you as needing correction, adjustment or eradication should occupy your attention and be consciously dealt with during the coming year. Small notice need be paid to less important faults and errors; so oft faults that seem to you of paramount importance are of no moment in the eyes of the Masters. So much of the thought life of a disciple is occupied with a ceaseless interrogation and consideration of himself. What I shall say may be very brief and very scant. I am only seeking to indicate and not to direct; **[Page 13]** I intend to point out, but not dictate to you, modes of eradication.

The times are serious and the world disciples are hard pressed. The Hierarchy and its affiliated groups are seeking active help and cooperation in the work of salvage. All disciples and aspirants are needed,

and all can give much if the desire, the loving heart and the consecrated mind are united in service. I ask aid in the task of reconstruction. I ask for your consecrated help. I ask you to discipline yourselves anew, to hold back nothing, either objective or subjective. I ask for your wholehearted cooperation in the work of world salvage.

## GROUP INSTRUCTION

December 1941

### MY BROTHERS:

I would like to start off this instruction with the simple statement as to the task which all disciples of the Masters throughout the world are engaged in undertaking and which you also should consciously consider. It is the task of *confronting* the Dweller on the Threshold in your own life and also in the group life, and then—from that vantage point of strength—face that Dweller on behalf of humanity and thus aid humanity to vanquish this ancient evil. To do this presupposes crisis in your life and in the life of humanity. The handling of crises is the hallmark of the disciple, and every crisis met and rightly handled provides (once the difficulty is occultly "under the feet") the place from which an extended vision can be gained, fresh knowledge can flow in and the transmuting light can shine from the Angel of the Presence and thus produce results.

Each of you has passed through a cycle of real difficulty and strain. This is true of all disciples. The past eighteen months have been months of precipitation, producing a chemicalisation, an interior process of upheaval and probably outer behaviour which may have caused concern to the Observer within. This however is but the reaction of the [Page 14] personality to undue pressure and strain, to world conditions and clearer vision. Vision reveals both the light and the dark, a thing which is oft forgotten. Disciples are fortunate if the major results work out in the physical body. The reactions of the physical body are the least important and do the least harm to others. Where they work out in an emotional or mental condition they are then apt to become a problem of fellow disciples, adding to their strain and necessitating an effort upon their part to carry the brother through with the least damage to the group.

In this group work you need to remember that increasingly there will be no *individual* life. This is as it should be. Increasingly disciples should be aware of each other and tune in with ease on each other; increasingly the bonds of illumined loyalty should control; increasingly you will participate in each other's attitudes and conditions and thus learn the basic lesson of understanding. Understanding is the secret behind all power to achieve identification with any form of divine expression; understanding is one of the prime factors in producing revelation, and this is one of the paradoxes of occultism. In the world of human thought, understanding follows the prescribed routine, it follows the presented fact. In the life of the spirit, understanding is a necessary predisposing *cause of revelation*. I would ask you to ponder on this, bracing yourself for revelation, through a deep understanding of the initiator in yourself. Each of you has to initiate your own individual crises; there is no one else who is responsible. Each of you together initiates the activity for which the group is responsible and for which you have been brought together; each of you initiates himself into the Presence, through the medium of the Angel, and into the shadow of the Dweller on the Threshold. Through this process, full consciousness is achieved.

The work of this group, and of other groups similarly motivated, is to achieve these undertakings together: Together to face the Dweller and triumph; together to arrive at understanding; together to stand before the Presence because the Angel's light reveals "that which the eye has never seen;" together to walk the Path of Revelation; together to [Page 15] serve and together to aid the faltering steps of humanity, the world aspirant; together to stand with your backs to the light because you comprehend the ancient aphorism which states:

"He who faces the light and stands within its radiance is blinded to the issues of the world of men; he passes on the lighted way to the great Centre of Absorption. But he who feels the urge to pass that way, yet loves his brother on the darkened path, revolves upon the pedestal of light and turns the other way.

"He faces towards the dark and then the seven points of light within himself transmit the outward streaming light, and lo! the face of those upon the darkened way receives that light. For them, the way is not so dark. Behind the warriors—twixt the light and dark—blazes the light of Hierarchy."

I have been thinking of you all with tenderness and love. The struggle is so hard and oft you feel alone. There is strength in all of you or I would not have chosen you to serve your fellowmen *with* me; there is weakness in all of you which can evoke your brothers' strength and thus you will be strong; there is love in all of you but it needs expression, and for that the group exists; there is light in all of you and with that light you serve. As the Hierarchy stands as a centre of light and strength to humanity, so do your souls stand to you, and—as your Master—I blend my light with yours and thus increase the efficiency of your service; I blend my love with the love which pours forth from the soul towards each of you, and thus I deepen the relation of love between each and all of you. It is not often that I speak to you in this manner, but in the process of freeing you for increased service I have drawn nearer to you and my love surrounds you. Learn, my brothers, the meaning of words, their transmitting potency and their spiritual significance.

I am going to take the time and spare the needed energy to get in touch with the group during the coming full moons, prior to that of May. I ask you, at no matter what hour the [Page 16] full moon each month may fall, to endeavour to keep half an hour free so that you can attempt to enter into my consciousness. I realise that it may not always be possible for you in your busy Western lives to keep the exact minute free, but you can attempt to find some time, as near to the full moon period as is reasonably possible in your own particular circumstances. This, my brother, is to be a group effort, and not an individual one, and it is *as a group* that I shall seek to contact you. Therefore it is necessary for you to have this in your mind as you prepare for that moment. You must link up first with all the group members, pouring yourself out in love to each of them, and to all collectively, and associating yourself with them as a part with the whole. Then in united effort attempt the following procedure:

1. Having linked up with all your group brothers, and having raised your consciousness as high as you possibly can, endeavour then to hold steady, holding the mind unwaveringly "in the light," and letting the brain consciousness and its registration drop below the level of consciousness.
2. Then initiate a new effort. Realise that, on my side, I also stand steady, pouring out upon you my love and strength and endeavouring to lift you up into a higher state of consciousness.

3. Visualise ahead of you (if I may use so inadequate a word) a disk or sphere of indigo blue, a deep electric blue. In the centre of that disk *imagine* that I, your Tibetan brother, am standing. My appearance and personality matter not.

4. When you have visualised me thus standing waiting, then endeavour to see—stretching between yourself, the group and me—a band of golden light and know this to be the symbol of the Path which we are all treading. See this path gradually shortening, thus bringing us closer together, slowly and steadily, until you enter into the heart of the blue disk.

Whilst doing this, hold the mind positive and attentive, using simultaneously the faculties of imagination and of [Page 17] visualisation. This triple activity will test and tax your powers but will be good training in active esoteric work. Regard this always as a united group effort and remember that in doing it you aid each other, and may facilitate the work to be done at the time of the Wesak moon. I would like to add that the results of this work will not become apparent to you until the full moon of May, and even then you will only (through the synthesis of the two years' work) begin to comprehend the fusing and blending and awakening that your own souls are bringing about.

I would ask you also to make a careful record every full moon—from two days before until two days after the full moon—of all experiences and visions. Then in June turn in your full moon records along with your other work, for the helping and informing of the group members. Turn them in, my brother, even if there is naught to relate but failure to register anything.

I think that there is a certain vagueness in your minds as to the processes which I shall follow in dealing with this group of disciples and in the working out of the experiment hinted at earlier—the experiment of group initiation. I would like, therefore, to make the whole plan clearer and indicate anew the lines along which the training given will go. This might be called the exoteric aspect of the esoteric training, for much must and will transpire upon the inner planes in the inner Ashram about which nothing can be said and which will be individual as well as group expansion. I will outline the outer processes in the order of their *present* importance, and this in its turn is determined by the group condition—for which you are one and all responsible.

I. *Definite and planned Meditation.* The theme, if I might so call it, of the work will be threefold:

a. The interior interrelation of the seven centres in the body will be the objective of the meditation, basing the work upon the occult maxim that "energy follows thought." We have started upon one formula which relates the heart, the higher head centre, and the solar plexus.

[Page 18]

b. The subsequent relation of the centres in any one individual to the remainder of the group members, regarding the centres as radiating transmitters of energy to the centres of the other group members. This will result in the forming of seven great centres of energy which will constitute the group centres, fed and enlightened by the energy transmitted by each individual.

c. The fusion (consciously undertaken) of the individual soul with the group soul and consequently a conscious rapport with the Hierarchy, which is inherently the kingdom of souls.

The first meditation affects the three centres in the individual disciple and also, and consequently, his astral body. They can—when related, awakened and functioning, and when the two points in the solar plexus are balanced and "enlightened," a word which I shall frequently use in connection with the centres—evoke response from the love-petals of the egoic lotus. This must happen automatically and need not be regarded as a complicated technicality. Do the required meditation faithfully and correctly and the results will follow spontaneously.

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

You will note, therefore, that it is my intention to give you such hints. This I shall do from the angle of initiation and in preparation for the second or the third initiation. Bear this in mind. Hitherto I have not taught you from that particular angle, but I have instructed you as accepted disciples *in training for preparation*—a much earlier stage. These hints I will convey to you in the ancient symbolic formulas which will require much deep reflection on your part and an effort to evoke the intuition and thus arrive at [Page 19] the three meanings which they hold for you, and for disciples like you. There are literally seven meanings, but I would advise you to confine yourself to the comprehension of the first three. There will be one meaning for your personality, indicating certain brain and mind realisations which are essential for the right transmission of force upon the physical plane—one of the first things an initiate has to master. There will be the soul meaning which will indicate relation to the Hierarchy, in the same way that the personality significance will indicate relationship to humanity. Then there will be a still higher meaning which will be exceedingly difficult for you to grasp, but for which you must strive and which will necessitate the consciously acquired use of the antahkarana. You will understand, therefore, why the study of the Science of the Antahkarana forms part of my instruction to this group. No major initiation can be taken until there is some measure of conscious use of the antahkarana.

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

III. *Develop in each of you some measure of telepathic rapport*—to each other, to me, your Master, and the hierarchical Plan. A Master can give no real teaching (by means of stimulation) to His group until there is established by the disciples—as individuals—a proper relation to each other, [Page 20] free from all criticism (which always severs telepathic interplay) and based on loving understanding in which they—again as individuals—ask nothing for the separated self but only seek to give to each other and to the group.



The above concerns and applies to your relation to me, to the Hierarchy (which is "entered" through the process of initiation) and to each other. This relation, which indicates ability to touch the sources of power, love and light, carries with it the implications of service and work for humanity.

IV. I shall, therefore, endeavour to *interpret humanity to you* (and to disciples everywhere) so that its present problems and its immediate opportunity may emerge clearly in your minds, and you will be able consequently to work intelligently and understandingly. The Science of Service needs elucidating and the Path of Man needs understanding. The attitude of the initiate consciousness to human problems is not identical with that of the ordinary human being. I do not desire to deal with problems already considered by us in the various pamphlets and in my books. It is the new world which we shall start to study, the new opportunities and the new complexities, as well as the new and coming simplifications in life and being. They concern primarily the service of the initiate; hitherto we have only considered the service which disciples, aspirants and men of goodwill can render.

V. I shall give you some clear and definite *instructions anent the uses of the etheric body*. This vehicle of vitality or energy is the ultimate conditioning factor in the activity of the physical body. It is an initiator, for there is no physical activity as we understand it unless impelled by some energy emanating from the etheric body. An understanding of some of the processes of initiation will come from an understanding of the body of vitality. The etheric body is the organ whereby personality or soul expression becomes evidenced upon the physical plane. Its potency is that which evokes the physical form. Most of the vehicles have a dual capacity—invocation and evocation. They also have a third function: they ground or focus energy, thus producing a point of tension, of crisis and an interlude, prior to a process of transmission. **[Page 21]** Ponder on these words. The physical body can be evoked into manifestation and subsequent activity, but it has no power of invocation. Hence it is *not* a principle (as H.P.B. tells us in *The Secret Doctrine*) but is basically an automaton. The etheric body invokes and evokes; but it also, in relation to the physical plane, precipitates energy through a process of appropriation. A study of these things will bring to our attention the entire subject of the centres and this we will approach from the angle of invocation and evocation.

The teaching upon the etheric body naturally follows upon any instructions which I may give anent telepathic communication and the manipulation of energy by the initiate-disciple, via the centres, via the group centres and—when of very high development and initiate degree—via the planetary centres. I have not yet given you much on this theme but there is much that will later be said. I shall, however, have to deal with it only briefly and tentatively, as the majority of aspirants and disciples are not yet ready for this particular study.

VI. I shall, once a year, give to each of you a measure of *individual help, personal instruction and individual meditation*. The clue to your next step towards the door of initiation and towards the Presence will also be indicated by me. This I will do at the time of the Full Moon of May (Taurus) each year. This may involve at times an analysis of your group relation, of the effect that your national and racial thoughtforms have upon you, and also the assets and the liabilities of your personality and egoic rays. I shall endeavour to bring to your attention your personal point in evolution. I would remind you at this point that these seven rays are sharply different as to colouring and phenomenal effect and, at the same time, I would remark that—under the Law of Occult Paradox—the seven Lords of Being (the seven Rays) are widely different but remain non-separative.

VII. We are also trying *the experiment of externalising the Ashram*. This is an effort which, if



successful, will be the prelude to the manifestations of the Hierarchy upon Earth. This is one of the next intended undertakings, if and when the Forces of Light have driven the forces of evil and of [Page 22] aggression back to their "dark habitation." As time goes on I will convey information anent the work of the Masters' Ashrams, their planned externalisation and, eventually, the externalisation of the Hierarchy.

Such, brother of mine, is our appointed task. Out of all that might be said or written by me will eventually emerge a Treatise on Discipleship which will be useful in the New Age. You are accustomed to the teaching of the Piscean Age upon this subject and also to the Piscean interpretation. It is part of my work to begin to indicate the methods and processes and the modes of instruction which will distinguish the Aquarian Age. This will only be possible to aspirants with an open mind. For this you must strive.

This programme is an ambitious one, my brothers; it will call forth your utmost capacity and staying power but, if persisted in, it will hasten your development; this will also entail obedience. We are basically occupied, little as you may realise it, in compiling an elementary manual for initiation. Ponder on this. Much antagonism will be evoked and an uprising of scepticism will be naturally aroused; those who see no need or possibility for any changing of hierarchical methods, and who are the fundamentalists of the theosophical movement and the narrow theologians among the esotericists, will make an outcry. They will be annoyed and bewildered, but they can make no further progress this life *unless* they widen their point of view; they must learn that the past methods and techniques were devoted to bringing the personality into relation with the soul, with character building, integration and alignment processes, as well as with laying the foundation for what could be given out when humanity reached its present stage.

Now the preparatory work has been done and has proved effective; it will be continued for those who need its aid, but the more advanced work can be made exoteric. This planned externalising of the teaching must go on all the time. It is the testimony of the Hierarchy that the points of crisis in the evolutionary process have accomplished their intent and have demonstrated success. These points of crisis are ever [Page 23] succeeded by "points of revelation" and it is with such points of revelation that we are at this time occupied.

August 1942

MY BROTHERS:

I would like first to remind you briefly of three points which I made in my last instruction.

1. This is my last effort to bring you each in this incarnation up to the point in your spiritual development which would be entirely possible, *if you so desired*. Success or failure in conforming to requirements is entirely your personal affair. Each of you can be active or inactive as it seems best to you, but I would remind you that whatever you do affects your group—either constructively or adversely.

2. There are outer processes at work which are effects of inner happenings in your own souls, in the Ashram and in the Hierarchy itself. My task is to aid you in fusing the inner and the outer events so as

to bring about a true expression of the facts as they are in your life, in the Ashram life and in the Hierarchy. Your task is to develop sensitivity in these three classes of spiritual events.

3. The *group* is the factor of importance and, as I said, increasingly the individual life of the disciple lessens and his group awareness and sensitivity increases. Bear this in mind as you master the hard lesson of impersonality—an impersonality shown to you by me, by A.A.B. and (so difficult a thing to learn!) by your own souls. It is an impersonality which you yourselves must develop and apply, once you love enough. Love is the basis of impersonality.

This is, as I have repeatedly told you, an experiment in group initiation. This means that though each of you takes various steps in line with your particular point of development, there is also being developed by the Hierarchy a new technique which—when perfected and understood—will initiate [Page 24] entire group units into the Light and into the "Labour of the Plan." Such a group must itself be composed of people who have taken initiation. As one of your group members will only take the first initiation next life, it is obvious that the group initiation to which I refer will not be taken in this immediate cycle. The rest of the group have to wait for him.

In any case, they are not yet ready and there is much preparatory work to be done, much unfolding of awareness and developing of sensitivity before there can be a going forward *together* as the situation desired demands. The time equation is one of great difficulty to the average disciple. He is either working constantly under a sense of pressure and of haste or he is "strolling along the path of life," feeling that evolution is long and why, therefore, the need to make speed? Only a very few work from that point of balance which inhibits the spasmodic rushing activity of the intense devotee or the lazy moving forward of the awakened aspirant. I would ask you to study *time* in relation to your own souls, having in mind the peculiar opportunities of the present cycle and the outstanding need of humanity. Many are still too preoccupied with what *they* are attempting to do, with their own development and with their own capacity or non-capacity to help; but at the same time they are inadequately handling the problem of self-effacement and complete dedication to their fellowmen. "What can *I do*?" is of less importance to them than "What am I learning, and is the Master satisfied with me?" I shall be satisfied with you when you have forgotten both yourself and me in your strenuous service for mankind.

Service, I would remind you, is a scientific process, calling forth all the soul powers into full expression on the physical plane. It is service which causes a divine manifestation or what you call a divine incarnation. If a man is truly serving, he will perforce draw upon all the resources of spiritual strength and light and all the wisdom and directing power of his soul, because the task to be done is always too big for the personality. Some of the world's greatest servers are men and women who are very close to the spiritual Hierarchy and working under its direction, inspiration and impression, [Page 25] but who know naught of esotericism so-called, do not recognise the Hierarchy and (in their brain consciousness) remain unaware of its Personnel, the Masters of the Wisdom. One of the tragedies today of the esoteric world is the vast amount of facts in the possession of esoteric students, and the piling up of knowledge anent the Hierarchy and its Personnel. In the minds of disciples this knowledge and this aspiration obliterates the need of their fellowmen. This constitutes one of the problems with which the Hierarchy is faced. The problem of balance and of dual orientation is a very real one. As regards the impartation of spiritual knowledge, the Masters Who take pupils are faced with two problems:

1. The problem of the unawakened aspirant.
2. The problem of the learned disciple.

Ignorance and knowledge must both give place to understanding and wisdom.

I particularly wish to speak about the work that I desire you should do at the time of the full moon during the coming year. This aspect of your work should become increasingly potent and interesting. I regard it as of major importance in the group endeavour, and if I, your teacher and friend (under the pressure of the present world opportunity), can spare the time to aid the group in this particular way, it is surely not too much to ask that I receive reciprocal attention.

Perhaps some of you may get increased light upon the usefulness of the attempt if I tell you the interesting fact that—at the time of the full moon—it is almost as if a door suddenly opened wide, which at other times stands closed. Through that door, ingress is possible; through that door or opening, energies can be contacted which are otherwise shut off; and through that door approaches can be made to the planetary Hierarchy and to reality which are at other times not possible. In this statement, you have the rude outlines of a *Science of Approach* which has been little known up to the present time, even to advanced disciples, but which it is intended [Page 26] during the New Age to develop. It is a part of the true and emerging technique of the *Path*.

I would like somewhat to change your work in connection with your full moon contact. Two days before the time of the full moon, I will ask you to begin to cultivate that inner attitude of poised recollectedness which will lay the right foundation for further work and which will help to shift the focus of the attention from the objective to the subjective work. It is an attitude more than an activity. Ponder on this phrase. It is a state of consciousness which can be carried forward, no matter what may be the outer activity or interests, and it involves no outer silence, or cessation of normal behaviour. It is part of the training which has for its goal the living (by the disciple) of a dual life—a life of active participation in world affairs and a life of intense mental and spiritual preoccupation.

Make a most definite effort during these two days to step up your consciousness a little higher at each of the three spiritual points in each day: at the early morning meditation, at the noonday recollection, and at the sunset hour of contact. This means—if you follow instructions correctly—that you subject your subtle bodies to six equal points of spiritual stimulation and that you do it consciously. Then at some hour in the day of the full moon, but prior to the exact hour if that hour is not possible, follow the procedure outlined below:

1. Centre the consciousness in the head.
2. Imagine yourself as retreating even more consciously within towards that point of contact where personality-soul and the teacher in the world of souls can meet and become as one.
3. Then hold yourself as poised and steady as possible, preserving that detached poise as fully as may be during the following process which is carried forward silently by the creative activity of the imagination.
  - a. Imagine or visualise yourself as standing before a golden or ivory door.

**[Page 27]**

b. See that door slowly open, revealing a long low room with three windows—one looking east, one looking west and one looking north. Seated before the eastern window on a low carved chair (but looking towards you, and therefore sitting with his back to the window) you may visualise your Tibetan brother, in deep meditation, seeking to contact you and all for whom he is, as a teacher, responsible.

c. Then picture yourself as advancing slowly up the long room (which is his study and work room) and then standing before him. See also your group brothers standing with you. Then each of you can constitute himself, in imagination, as spokesman for his group and offer the group in service and deep consecration to the service of the Plan.

d. When you have accomplished this, imagine that you see me rising from my chair. Then as a group we face the East and say together the Great Invocation. Endeavour consciously to follow my lead as we say the words, and listen with care, using the imagination. This will involve intense concentration.

Do this until the time of the full moon of May, for it is a preparatory exercise in order to train you all in esoteric participation.

Make a careful analysis each month of your success or failure to carry out this discipline, and note with exactitude all reactions, results and phenomena. Success will depend upon your ability to achieve a strong mental reorientation and focus, to keep detached from brain activity, and yet at the same time to preserve the waking brain attentiveness. The resultant effects, reactions, and the registering of any realisation must be noted for the two days succeeding the time of the full moon, for the seeping through of information and knowledge is often a slow process, owing to the inadequate alignment of the bodies. The May full moon will inaugurate the first real united effort to synthesise subjectively **[Page 28]** the present existing groups. This synthesis and corporate effort will become an annual endeavour as time goes on, and will take place regularly each Wesak Festival.

Of the original twenty-four members of the new (reorganised) seed group only eighteen now remain working on the physical plane. Two of them have passed into what we in Tibet call "the clear cold light"; they have gone over to the other side of the veil but are still actively cooperating with the group, and receiving the same instructions from me. I can, however, approach them more directly, as the limitations imposed by the physical brain no longer exist. P.D.W., though the latest to pass over, was held by the handicap of the astral body for an exceedingly brief time; he is now focussed and working in connection with my Ashram, upon the mental plane. C.D.P. is now in process of freeing herself from astral limitations, and by the time the sun moves northward she too will be working entirely mentally. They are both of them of real service to me at this time of world need, one owing to her understanding heart and utter selflessness, the other because of his outstanding wisdom.

Three of the original members (C.A.C., S.C.P., and W.O.I.) could not stand the spiritual pressure, and their personalities forced their withdrawal (probably for this incarnation) from the group work. The tests of discipleship are severe, as you well know, and only the pure heart, true love and mental activity can serve to pull the disciple through them; this is always possible, however, where these exist and where there is also a determined orientation towards the light. It is this determined orientation which has enabled W.D.S. to stand steady through his tests. There is a stage of discipleship which is described as that of "light fluctuation." *The Stanzas for Disciples*, which I have at times quoted to you, speak of this stage as follows:

"In and out of the light, as a moth around a candle, flicker the sparks. These sparks are men, awakened to the light, but men who know not that the greater Light puts out their little light and draws the sparks unto itself. They cannot face the light. They fear its utter truth. [Page 29] They come; they go; again do they return, only again to leave."

Hold these brothers, who still remain your group brothers though temporarily in pralaya, warmly in your hearts. Hold them in love. Seek not to bring them aid or draw them back again within the circle of your service. They are at the point where their own souls alone and I, their Master, know the right timing of approach.

Finally, my brothers, one parting word as I close this instruction. The world tension increases and will increase; anxiety grows and there is no sign of its immediate lessening; the darkest hour of human life is upon us and it frequently brings to the earnest disciple the experience—terrible yet beautiful—to which has been given the name of the "dark night of the soul." This dark night takes different forms and different degrees of intensity, according to the ray, the type and the point in evolution of the disciple. From it you cannot escape. But one error emerges if careful thought is given to this dark night as pictured by the mystics down the ages. Their emphasis has, in the past, been laid upon the suffering which the personality experiences and the agony through which the personality goes. But in reality and from the angle of the facts, that is not the true dark night. The real "dark night" is that of the soul as it participates in the pain of humanity as a whole, in the agony of humanity's separation from God (a separation based upon illusion but not on actuality) and upon the desperation of humanity's reaching forth towards what appears to be an unresponsive God. Personality pain, agony and desperation are very different things and are not concerned with the totality of pain and suffering to which mankind is subjected.

I would therefore ask you to steel your souls to endurance, knowing that the *Hierarchy Stands*; I would ask you to love blindly and unchangingly in spite of all that may happen, knowing that *Love Stands* unmoved amid the wreckage of all around and eternally loves; I would ask you to put your hand into that of the Master and move forward with Him and in the strength of your group, irradiated by [Page 30] the life and light of the Hierarchy; I would ask you to be a strong hand in the dark to your fellowmen because you *are* affiliated with the Hierarchy and the love and strength of the Hierarchy can flow through you, if you so permit.

I would remind you in this time of trial that I, your Master, love and guard you, for your soul and my soul are one soul. Be not unduly disturbed. There is no light or dark to the soul but only existence and love. Rest back on that. There is no separation but only identification with the heart of all love; the more you love the more love can reach out through you to others. The chains of love unite the world of men and the world of forms and they constitute the great chain of *Hierarchy*. The spiritual effort you are asked to make is that of developing yourself into a vibrant and powerful centre of that fundamental, universal *Love*.

September 1943

## MY BROTHERS:

The New Seed Group has now been in existence for several years. During this time, I have only been in communication with you annually. Those who are in preparation for initiation *must* inevitably work alone. I would have you remember this. There are, as you know, three sources of inspiration which indicate to the disciple—struggling on the physical plane—his goal:

1. His own soul..... through direct contact, as the result of alignment.
2. The Master .....through impression, as a result of sensitivity.
3. The Ashram group .....through service, as a result of interplay.

Later, as the initiate-disciple makes progress and as he builds the antahkarana, the energy of the one Life, emanating from the Monad, brings in the fourth type of inspiration. To these spiritual sources of inspiration must be added lesser ones, such as mental impression, telepathically registered and coming [Page 31] from a multitude of thinkers and minds. These work both as individuals and as members of a group. There is also emotional inspiration to which—in its most easily recognisable appearance—we give the name of aspiration. All these are, esoterically considered, evocative of desire, to be transmuted into will if (and only if) "the energy of the will-to-good is the emanating principle and the actuating result of the inspired impulse; it must constitute the motivating impulse at the centre of the disciple's being." Thus spoke one of the Masters not long ago to a disciple who sought to grasp the synthetic effect of inspiration. It is the Will and its immediate evocation which is the major need of this particular group of my disciples. The hierarchical Plan is the objective of that will; the purpose of Sanat Kumara is the revelation which comes to those who demonstrate that will, and it is the strength of the divine Power which makes that will possible. Strength is to Power what desire is to aspiration, or what the personality is to the soul. It is the revelation of quality.

I have started this communication with this note of Will because the use of that will (under instruction) is the objective of your next year's work; as we proceed with the various phases of our study which I have earlier outlined, my use of this theme will emerge clearly in your consciousness.

It has seemed to me necessary to open this instruction with a brief resume of the past teaching. The pressure of life these days is very great; everybody is tired; you will therefore approach this fresh addition to the teaching with renewed zest if the past teaching is clearly apprehended and is clearly illumined in your minds.

What is the task which confronts you, both as individuals and as a group? It is a fivefold task:

1. To confront and deal adequately with your own personal Dweller on the Threshold.
2. To share—as a group—in humanity's effort to confront the *group* Dweller on the Threshold; this "Dweller" is constructed of the evil desires of all mankind, of humanity's mistakes and weaknesses, thoughts, [Page 32] distorted strengths and perverse motives. This confronting is one of the objectives of the present world war.
3. To arrive at that understanding which is the foundation of wisdom, which is the result of a developed intuition, and which is also an intelligent application of the truths apprehended.



4. To stand—as a group—before the Angel of the Presence.

5. To take initiation yourself, as an individual, and also as a coherent unit in the group effort towards initiation.

Other goals will emerge as you strive, study and serve; the simplicity, however, of the above statement will convey to you your immediate objectives. These objectives must be thought through together and their import must be grasped as a group. The contribution which each of you can make to the cause of clear thinking, ardent aspiration and determined application may sound easy and quite familiar. The moment, nevertheless, these goals become techniques and are expressed factually, their simplicity seems to vanish and the proposition appears extremely hard.

Since my last communication to you, certain changes have taken place in the personnel of the group. L.U.T. has been dropped (temporarily and for this particular incarnation) out of the group, and therefore out of my Ashram. The constant condition of irritation in which he lived was the result of the ceaseless conflict between his aspiring soul nature and his inert and essentially selfish personality; that is now over and for the rest of this life it can be assumed that he has reached his high water mark and is passing through a period—definitely temporary—of retrogression or of recession. Next life will see him pass triumphantly his present point of attainment, leaving him stabilised upon the Way. He remains, therefore, tenuously linked with the New Seed Group—a linking which is stronger upon the subjective side than upon the outer.

Three of your comrades in the earlier groups have rejoined [Page 33] the group; the demand of their souls for reinstatement has been recognised by me and has evoked from me due response. Their linking with the group was not tenuous but was a strongly knit cable. H.S.D. has again taken her place among you, having learnt some measure of inner calm and mental poise. L.T.S-K., I felt, needed the protection of the group against his constantly recurring glamours and his innate glamour-making tendency; I, therefore, reinstated him for his own protection so that in a coming life he can start earlier, and move forward with greater precision. R.V.B., having learnt the lessons which an interlude of complete aloneness can give to the ardent disciple (who craves and rests back upon companionship) is now ready to prove what he essentially has ever been—a strength and a centre of poised peace to his group brothers. He is a definite asset in the group work and has reached a point in his unfoldment where it will not hurt him to know this.

So, my brothers, we face a new cycle of work and one in which C.D.P. and P.D.W.—working on the inner side of life—are definitely sharing. The latter has moved on into the Ashram of his Master, the Master Morya. He is now preoccupied with the work of breaking up—along with other trusted first ray disciples—the crystallisation which is the disastrous condition of France. His past incarnation in the French nation has well fitted him for this task; his heart of love and his very profound development will also enable him greatly to assist, thus offsetting the destructive tendencies of the first ray worker. He has never been destructive in his application of truth.

C.D.P. is working continuously with the children of the world (including those who died victims of the horrors of war), preserving inviolate her affiliation with my Ashram but working in a group composed of disciples upon all the rays and whose personalities—in their last incarnation—were upon all the many nationalities; they are doing what they can and must be done to salvage *the consciousness* of the children and to preserve them from complete disintegration.

K.E.S., who died prior to the reorganisation of the New Seed Group, is now subjectively affiliated with the group [Page 34] and must be regarded by you as a fellow worker. His work is very largely with those who pass over to the inner side from the British and American Armed Forces; for this he is eminently well equipped, being English by birth but having spent long years in the United States; he has also worked for many years in the spiritualistic movement.

I am giving you information anent your group brothers who are not in physical bodies because I seek to have you realise the unity of all life, the identity of purpose and the close sense of relationship which characterises an Ashram. A Master's Ashram has people working both on the outer and on the inner planes and in this work, the Master sees no difference, being released from the concepts of time and space. This has relation to the "double life pattern of the disciple" to which I referred when I last communicated with you.

At that time, I gave you no explicit instruction or individual meditations. I gave each of you six statements upon which to ponder. Through the close consideration of these statements you can create fresh aspiration and a renewed tendency to creative living. Statements such as these are formulations of truth and are also voiced concepts of spiritual import. They are potent in their transforming effect, if rightly used. I have not been too satisfied with the results of my past requests to you. The pressure of life has been great these days; to that pressure many of you have succumbed. You might have carried through and been more effective had you given careful attention to your thought life.

One of the problems confronting disciples in times of world stress is that of the preservation of a right sense of proportion. This leads to right paralleling activity—the activity of the inner disciple and the work of the outer man. A perfect balance is the goal and this is not at all easy of achievement. In all times of world agony and catastrophe (such as we are at this time experiencing) a third and paralleling aspect of life appears and complicates the problem with which the disciple is faced and which he already regards as most difficult and challenging. There is (within the man) the inner disciple, oriented consciously towards the Hierarchy [Page 35] and the life of the Kingdom of God; there is the busy outer man, preoccupied with various activities, playing the part of the intelligent citizen and seeking always to shoulder his share of national and group responsibility; there is also a suffering emotional human being, bewildered oft by world agony, reacting painfully to the sorrows and distresses of his fellowmen, horrified by the appalling psychological results of world war, by the psychological impacts and complexities, aghast at the present and overwhelmed by fear of the future. The greater his power to include, the greater his strain and pain; the further on he is upon the Way, the more keen are his reactions and the more he thinks and plans for the future, and the greater also the clarity with which he can view the imminent possibilities. I would not have it otherwise; this threefold position which inevitably you have to take and which you cannot avoid if you are true disciples, gives opportunity for planned integration and also proffers an invitation for you to shoulder an individual share of hierarchical responsibility and comprehension.

The only thing that I would ask is that you accept the implications of this triple situation and that you do not use it as an alibi; this, some of you have definitely done; you have regarded your complex problems as so strenuous and difficult that it makes your work in the group (which is a definite part of my Ashram) entirely out of the question. You have—many of you—not done the work which I requested; only a few—a very few—endeavoured to fulfil requirements. Had you managed to carry them out, you might have found your entire path in life more simple and easy and your service more

effective.

Certain things anent the group aura, or rather anent its general characteristics, might prove of interest to you. A Master, when studying a group considers, first of all, the various lines of force which relate the individuals in the group to Him, to the inner Ashram and to each other. He looks for the constancy of the interplay, for the brilliance of the group light, as a whole, and for its emanatory influence, its radiation and its magnetic effect in the world. Changes constantly occur. In the past, the lines of force between the [Page 36] group and myself were strong, and the relationship between the group members was definitely weak. Today, the lines of energy, carried by thought and directed towards me, are steady but not so brilliantly fluctuating; the lines between the group members are strengthened by mental determination, but not by emotional or embryonic love. This indicates, on the whole, improvement, because the tide of devotion, poured out to me was not something which guaranteed to me that the group had staying power. There is a more wholesome attitude. The relation between you as an individual and your co-disciples is one of a relative indifference, but of a mental recognition of your joint group affiliation. The magnetic radiation of the group is the weakest point in the entire presentation which you make to the world. As yet, from the angle of service, you do not count, for the group is doing nothing *as a group*. That is serious, my brothers. As individuals, many of you are serving in some way or another, but it is a detached and personal service and has no relation to a fused group endeavour.

You might here ask: What can we as a group accomplish? What is it that we can do? You can, for one thing, begin to work as an Ashram works, using the power of thought, originating pressures, directing thought currents along specified lines out into the world, creating thoughtforms which will make clear-cut contact with other minds and which will bring about definite changes in the consciousness of humanity. This you do not as yet do, nor have you evidenced any desire so to work. I have waited to see if the initiating impulse would come from you without any prompting by me. I have waited in vain.

I told you elsewhere that "an Ashram is an emanating source of hierarchical impression upon the world. Its `impulsive energies' and its inciting forces are directed towards the expansion of the human consciousness, through the magnetic lives of the group members as they carry on their duties, obligations and responsibilities in the outer world; it is aided also by the steady vibratory activity of the members of the Ashram who are not in physical incarnation and [Page 37] by the united clear thinking and convinced awareness of the entire Ashram."

I have thus explained the need because you require clear understanding as we consider our first point, meditation, and begin to plan the work to be done by you during the coming year. Will you accept my words that you need a reorientation and a greatly lessened preoccupation with the Ashram, its Master, its personnel and its life? If you will do this, and thus mentally free yourselves, you can and will go on to a fuller life of service, with your eyes on human need and not upon your co-disciples, their activities, my plans and the purpose at this time of your preparation for initiation.

I would like now to try an experiment. Continue with your group work with me at the time of the full moon, exactly as outlined in your group instructions, but to that work I want to add another activity.

Each month I will speak three words, forming one consecutive sentence. Will you see if you can, in the silence of intensity, record these words? To help you in your task, I am giving a list from which I will choose each month a phrase. Send in what you think you registered each month on your full moon

report. I will signify to A.A.B. the correctness, or otherwise, of your choice, by letting her know what I said.

This is the list from which I will choose:

- |                          |                             |
|--------------------------|-----------------------------|
| 1. Go in peace.          | 2. Faith, hope and charity. |
| 3. God keep you.         | 4. God bless you.           |
| 5. Enter within thyself. | 6. Love thy brother.        |
| 7. Stand in light.       | 8. Om Tat Sat.              |
| 9. Where art thou?       | 10. Tread the Path.         |
| 11. God guard thee.      | 12. Enter into peace.       |
| 13. Lift up thine eyes.  | 14. Speak low, brother.     |
| 15. Give love always.    | 16. The open gate.          |

The work to be done is now outlined and you enter upon a fresh period of study, of effort, and of training. May I, in order to stir you to fresh decisive living, remind you that:

**[Page 38]**

1. You are in training for initiation. Therefore, face the future with clearer vision.
2. You are pledged disciples, therefore take up your task and move forward.
3. You are members of the New Group of World Servers, and have therefore, no time to be idle.
4. You are not alone, but your group brothers stand with you, and I stand also by your side.
5. That there is no task which is insuperable, and no way that is too long for you to tread it. You are a soul with all the powers of the soul and—as you *are* linked with the Hierarchy—you are facing toward success.

As I earlier said, I at this time shall not deal with certain points connected with the growth of the human family and its stabilisation into a new civilisation. I shall begin to do so as soon as the war is over. When the needs of humanity are changed, and they will then be radically different to the conditions and demands prior to the war, then I will consider them. With the period of reconstruction, in which the New Group of World Servers will be active, we shall later deal in detail, and I will give two series of instructions which can act as a guide for all your reconstruction work. One instruction will be for my disciples, and through them for the New Group of World Servers, of which they are a part; another will be for the men and women of goodwill, and through them for the world of thinking men. However, I might state that the background or groundwork of all that you may be asked to do is *the Triangle work*. In the subjective work, the New Group of World Servers will be peculiarly active, creating the network of light; in the objective work, the men and women of goodwill will bestir themselves, creating the network of goodwill. The function of the New Group of World Servers is dynamically to "force" the energy of the will-to-good into the world; the average man and woman, responding unconsciously, will express goodwill. Disciples, such as you are, must perforce work in both fields, creating and building both types of network. This you can do now, and you can form thus the nucleus of that great interwoven **[Page 39]** pattern of light and of goodwill which must underlie or "substand" all exoteric work of renovation, renewal, rehabilitation and reconstruction. I ask you and

other disciples, therefore, again to work with renewed interest at the forming of triangles, reaching people who are already active, and seek to aid them in forming new triangles. This is a work of major importance and has the endorsement of the Hierarchy.

As regards our sixth subject, my personal instructions to each of you, you will find them as usual after this group instruction and after the teaching which I shall give you on the building of the antahkarana.\* Your personal instructions are fuller this time and I would ask you to *accept them as instructions to be followed*. Constant reading and consciousness of instructions and teaching which are *not* carried through into action upon the outer plane, simply present a way of escape from reality. Unless a Master's instructions meet with an experimental response, they loosen the ashramic tie and eventually the disciple slips into an interlude (sometimes of great length and involving several lives) of drifting, of reading and thinking and not working, of the pleasure of attention without the pain of accomplishment. This has happened in the case of several who have been temporarily suspended from active work in my Ashram. See that it happens not to you.

May I remind you that your brothers' instructions may be interesting to you and should be read by you in an endeavour to understand him and work with him, but that they may convey to him a meaning which is not open to you at all and that, therefore, your conclusions may prove entirely erroneous. These personal instructions are, as you may realise, exoteric instructions within the field of esoteric relationships. They can be read and studied by all of you. However, I also deal with you in a purely esoteric and subjective manner, and this is a point upon which few of you, if any, ponder. Do you at any time register such teaching or recognise its source? You need to learn to make careful distinction between:

**[Page 40]**

1. Teaching which comes to you directly from your own soul, via your mind.
2. Instruction given by me to you in my inner Ashram, at which time you are also subjected to the stimulation of disciples senior to you.
3. Impression which comes to you from the great aggregate of all Ashrams, the Hierarchy.

Later I will give you some training on this matter, but you are not yet ready for it.

The final point, which concerns the externalising of the Ashrams, will be given to you when the Ashram of which you are a part is more real to you than it is at present.

I would have you remember that when the war ends two great conditions will emerge for which you must be prepared and for which you should now begin to prepare others. These are:

1. There will be a great settling back by mankind in an effort to find security, to obliterate the effects of war from their troubled minds, to forget that which has happened, to return to the familiar, and to re-establish the old ways of life. Human beings forget easily, and besides this ancient habit, humanity is very tired. Get ready to deal with this, for it must not happen if it can in any way be prevented.

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\* *Education in the New Age, A Treatise on the Seven Rays, Vol.V.*

2. There will also come the cessation of the "great sounds of the material aspects"—the sounds of war, the noise of explosion, and the cry of suffering humanity. This will create a curious false peace, but it will at the same time create a channel of approach for new spiritual forces and energies which—directed by the Hierarchy—will pour into the human family, causing spiritual stimulation, spiritual receptivity, spiritual aspiration and a great readiness for that which is new. You will therefore have two opposing conditions to consider, with which to deal, and you will need much wisdom. You will have to assist in the task of preventing the relapse of a tired humanity into the state of mind of [Page 41] which inertia, a reverting to the old, and a demand for the ancient ways are characteristic. You will also have to aid in the directing of the registered spiritual energies into avenues and channels of usefulness where they can accomplish the greatest good. Ponder on this.

I have given you much in this instruction. I seek to make my Ashram useful at this time of crisis. We have had a great crisis of materialism and the powers of darkness have very nearly assumed control. But we *are* seeing the slow domination of the good. Humanity has been the battleground for a major conflict between the two great Lodges—the great White Lodge and the Black Lodge. The former is now gradually gaining control.

The withdrawal (quite imminent in time, my brothers) of the evil group will leave humanity relieved but bewildered, beaten to the ground, but with enough strength to rise to greater heights than ever before. For this withdrawal I ask you to prepare—with intelligence, wise understanding and deep love.

The work to be done by the world disciples, the world aspirants, the New Group of World Servers and the men and women of goodwill can be a determining factor in the New Age and can tip the scales between a static and retrogressive activity and a steadily planned moving forward into light. You can play your part in this determination, if you so will.

That you will do so, and that you will have the opened eye which will see the dawning light and the fading darkness is my earnest wish for you.

November 1944

#### TO MY GROUP OF AFFILIATED DISCIPLES:

It is more than a year since you received your last set of instructions from me—a year of momentous happenings upon earth and of significant changes in the hierarchical relation to humanity. There is, as a result of the war, a much closer rapport and spiritual confidence apparent between those pledged disciples who have been faithful to their assignments [Page 42] and Those of Us Who are seeking to use them in the service of world betterment; there is a more definite recognition of emerging spiritual values among aspirants everywhere and a greater readiness to relinquish hindrances to service; the plans of the Christ for humanity's release are more matured for these had to wait until such time that the trend of human aspiration became more clearly emphatic; the new era, with its latent possibilities, can be seen upon the horizon, stripped of the veils of glamour and wishful thinking which obscured it ten years ago.

The significant spiritual effects of the war can now be clearly seen, and I can begin to consider with you (earlier than I had anticipated) some of the problems with which you—as potential servers of the



race and pledged disciples—can now deal. I could wish, as far as the immediate present is concerned, that you were all younger and had availed yourselves more definitely of the teaching I have sought to give you these past years. *Above everything else, I wish you were more courageous.* Does that word surprise you, my brothers? In considering this year as a whole, I question not your devotion or your steadfastness; I have confidence in the depth of your aspiration and your desire for the will-to-good; I know that naught will turn you for any length of time from the pursuit of your goal.

I do, however, question your courage. It takes courage to make spiritual decisions and to abide by them; it takes courage to adjust your lives—daily and in all relations—to the need of the hour and to the service of mankind; it takes courage to demonstrate to those around you that the present world catastrophe is of more importance to you than the petty affairs of your individual lives and your humdrum contacts; it takes courage to discard the alibis which have prevented you from participating to date in the all-out effort which characterises today the activities of the Hierarchy; it takes courage to make sacrifices, to refuse time to nonessential activities and to deal with the physical body as if it were free from all impediments; it takes courage to ignore frailties which may be present, the tiredness incident to a long life, the physical tendencies which handicap and limit your [Page 43] service, the sleeplessness which comes from world pressures or from a badly regulated life programme, and the nervousness and strain which are the common lot today; it takes courage to attack life on behalf of others, and to obliterate your own wishes in the emergency and need.

One of the points which disciples need to grasp more clearly is the well-recognised fact (and thus easily overlooked from very familiarity) that the assertion of one's determination to function as a server and as a disciple brings about a refocussing of all the forces of the personality and the soul (in unison); it is, symbolically speaking, a recurrence of the ancient event of individualisation upon a higher turn of the spiral, this time entered into with full conscious cooperation. This refocussing brings its own difficulties. It leads often to a distressing consciousness of one's own nature, one's aims, one's life theme, one's aspirations and one's handicaps, of one's equipment and experience, plus the various aspects and vehicles through which the soul has perforce to work. All this produces an intensification oftentimes of self-interest and of concentration upon one's self, always with the best of intentions and aspiration. One's limitations, physical or otherwise, look unduly large; one's faults are exaggerated in one's consciousness, though not so oft in expression; the extent of the service needed and demanded by the soul appears so great that the disciple at times refuses cooperation for fear of failure or from undue consciousness of himself; excuses for non-service or for only partial service are easily found and appropriated; postponement of all-out help today, plus complete dedication to human need, is easily condoned on the basis of health, time, home limitations, fear of one kind or another, age, or a belief that this life is preparatory to full service in the next; alibis are easy to discover, some of them even taking the form of believing that the demands of the Master and the programme of the Ashram with which the disciple is affiliated are unreasonable or—as is the case with two of you in this group—that the Oriental does not understand the demands upon the Occidental disciple.

I have for years endeavoured to arouse all of you, and through you the thousands you can as a group reach, to the [Page 44] urgency of the times, but hitherto with only partial or temporary results and as yet (for some of you, though not for all) the work to be done in response to the demands of the Ashram is secondary to your daily life pattern, to the requirements of your business or your home or to what you believe to be the physical limitations, the emotional liabilities and the mental handicaps of your equipment.

My brothers, let me repeat: The disciple has to take himself as he is at any given time, with any given equipment, and under any given circumstances; then he proceeds to subordinate himself, his affairs and his time to the need of the hour, particularly during a phase of group, national or world crisis. When he does this within his own consciousness, and is therefore thinking along lines of the true values, he will discover that his own private affairs are taken care of, his capacities are increased and his limitations are forgotten.

Until this is your experience, a closer relation to my Ashram will not be possible because the heavy and lethargic quality of your group life would entail undue effort on the part of the other disciples in the Ashram (and particularly in the inner Ashram) in order to offset it. I am putting this to you with frankness as we together face the end of the war, and a period of renewed and different opportunity opens before all world servers. It is for you to decide whether your contribution during the war period measured up to your opportunity; it is for you to decide what part you will play, as individuals and as a group, in the coming cycle—a cycle wherein the new ideas and ideals must be stressed, and for which a fight must be made, wherein the wider plans must be understood, endorsed and preached, the new and clearer vision for human living must be grasped and finally brought into being, and a cycle wherein the effort of all members of the New Group of World Servers (and surely you are that!) must be given to the lifting of humanity's heavy load.

No definite assignments were given in the last instruction, as I felt I would like to see whether the rhythm of the past—reporting on the meditation work and on the Full Moon Approach which has been carried on now for many years—was so strongly established that, for the sake of the [Page 45] group, it would be carried on, even if not specifically demanded. Only a few have kept the group meditation; the work of interpreting the Formula, as outlined earlier and not specifically discontinued by me, has received no attention, and the group is the loser thereby. I point out these factors because I would have you realise that this is *group* work, and that it is the *group* which is the teacher of the group, under inspiration from me, when you—as individuals—reach me, and under the inspiration of your own souls and of the Spiritual Triad when these contacts are made and utilised.

In my previous instruction I stressed three points to which I would like again to refer in the light of the emerging opportunity. My task is not to change you or to give you orders and commands. I have only one task, and that is to find and test out those who can serve the race under inspiration from the Ashrams of the Masters. I referred at that time to the *loneliness* which is one of the first things that indicates to a disciple that he is being prepared for initiation. It will be apparent, therefore, that the loneliness to which I refer is not that which is incident to those weaknesses of character which repel one's fellowmen, to an aloof or disagreeable nature, or to any form of self-interest which is so emphasised that it antagonises other people. There is much loneliness in a disciple's life which is entirely his own fault and which is subject to cure if he employs the right measure of self-discipline. With these he must deal himself, for they concern the personality, and with your personalities I have no affair. I refer to the loneliness which comes when the accepting disciple becomes the pledged disciple and steps out of a life of physical plane concentration, and of identification with the forms of existence in the three worlds, and finds himself in the midway place, between the world of outer affairs and the inner world of meaning. His first reaction then is that he is alone; he has broken with the past; he is hopeful but not sure of the future; the tangible world to which he is accustomed must, he knows, be superseded by the intangible world of values, involving a new sense of proportion, a new range of values and new responsibilities. This world he believes [Page 46] exists, and he steps forward bravely and theoretically, but it remains for a while wholly intangible; he finds few who think and feel as he

does and the mechanism of sure contact only exists within him in embryo. He is breaking loose from the mass consciousness with which he has been merged hitherto, but has not yet found his group, into which he will eventually be consciously absorbed. Therefore, he is lonely and feels deserted and bereft. Some of you feel this loneliness; few of you have, for instance, reached the point where you feel yourselves to be a definite, integral part of the group; only two or three of you realise—briefly and fleetingly at times—the close link with the Ashram; your attitude is largely one of hope, coupled with the idea that it is your physical limitations which prevent your realising all that truly *is*, in connection with your inner affiliations. But, my brothers, such a sense of loneliness is only another form of self-consciousness, of undue self-interest, and (as you make progress upon the Path) you will find it disappearing. If you therefore feel lonely, you must learn to look upon it as a glamour or illusion and as a limitation which must be overcome. You must begin to act as if it were not. If only more disciples would learn the value of acting "*as if*." There is no time for any of you to be lonely these days, for there is no time for you to think about yourselves.

The second point I made was the need for you to emphasise and develop the *Will*. Presumably, you have all been working at the task of building the antahkarana, the channel of communication between the brain and the spiritual will, or the Monad, working through the medium of the Spiritual Triad. If you have been successful, it will be beginning to dawn upon you that there is a great distinction between goodwill which the masses can and often do grasp, and the will-to-good which is the goal of the disciple. Goodwill is relatively simple of expression and all of you know much about it and express much of it. For that, no commendation is required, for it is a human attribute lying very near the surface of expression in all men. But the will-to-good is far more difficult to express, for it involves the ability not only to use the spiritual will, but to know somewhat the nature of [Page 47] the "good." *The will-to-good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved.* It necessitates the ability to think in terms of the whole, an appreciation of the next step which humanity must take in the imminent Great Approach (for this must be a reciprocal Approach), an understanding of the lessons of the past and a vision, based—not on love or on soul-sight—but on a conviction as to the immediate purpose of Sanat Kumara, as He works it out through the Christ and the planetary Hierarchy. This conviction is based, as far as the Hierarchy is concerned, on pure reason; it is based, as far as humanity is concerned, through its disciples, on intuitive perception, implemented by love and expressed intelligently. Upon this I would ask you to ponder, and as you ponder, make the needed changes in your personal approach to the problem.

The third point grows out of the above. You are all pledged disciples, and as such your immediate personal problem (in which I may not and therefore cannot help you) is to overcome and destroy the hold which the Dweller on the Threshold may have upon you. We are back, therefore, to our starting point, and a question now arises in your minds: "How can I overcome this Dweller and yet at the same time refuse to concentrate upon myself and my problems? This I am told by you not to do, and yet the Dweller is the sum total of all personality holds and defects, all potencies—emotional, mental and physical—which limit my expression as a soul. What can I therefore do?"

My answer would be: You must first of all accept the fact of the Dweller, and then relegate that Dweller to its rightful place as part of the Great Illusion, the great phantasmagoria of existence and as an integral part of the life of the three worlds. You must then proceed upon your planned life service (What definite plan or plans have you, my brother?) and act as if the Dweller existed not, thus freeing yourself from all personality influence in due time and leaving your mind free for the task in hand. I could perhaps word it another way. When your interest in hierarchical work and the programme of the

Ashram with which you are [Page 48] connected is adequately strong, it will then dominate all your actions, and all your thoughts (waking or sleeping); you will then find that the grip of the Dweller will be broken, that its *life* has been destroyed by the force of attrition and its *form* destroyed in the fires of sacrifice. Such, briefly, is the story; I waste no time with elaborations, for there is much I seek to give you in this instruction.

I desire to give you the help you need for the coming year which faces you. Above all, however, I am endeavouring to make clear to future generations certain basic principles and certain aspects of hierarchical truth which must in the New Age govern those who seek to tread the Path of Discipleship and who are willing to be prepared for initiation. Changes in curriculum and in techniques are being made by the Hierarchy; the adaptation of old methods to modern needs and to more highly developed men is under way. I write not for you in reality. You have already had more than you have used. I write for the coming disciples and initiates of the next two generations.

It is essential that disciples in all Ashrams consider these days what humanity's problems are, what they mean and what their solution entails; they must know what the Masters of the Wisdom want done and then they must talk and write, act and live so that others too may understand.

Humanity has never really lived up to the teaching given to it. Spiritual impression, whether conveyed by the Christ, by Krishna or by Buddha (and passed on to the masses by Their disciples) has not yet been expressed as it was hoped. Men do not live up to what they already know; they fail to make practical their information; they short-circuit the light; they do not discipline themselves; greedy desire and unlawful ambition control and not the inner knowledge. To put it scientifically and from the esoteric angle: Spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of the disciples of the world to restore this flow and to stop this interference. This is the major problem facing the Ashrams at this time.

This year, I will make clear to you what work is asked of the group in relation to the planned group work, the group [Page 49] meditation and the group thinking; the rules then laid down will hold good for all future years, though their fulfilment is necessarily optional, as you are free disciples, working under the new rules, and are adult aspirants.

Your full moon work remains unchanged and I will again send a phrase chosen out of the set of phrases already given. I will change my technique somewhat and in speaking the phrase each month at our full moon contact, I will do it the day before, on the day of the full moon, and on the following day, and will also lay the emphasis upon the leading word in the phrases. If this leading word is recorded by you, the effort can be regarded as successful.

I suggest that you continue with the work, as hitherto given and undertaken, but I will give you a fuller picture of the full moon activity and purpose with some of the implications which may enable you to work with greater interest and understanding.

The first time, my brothers, that I outlined for you the work I sought to have you do at the time of the full moon, I undertook to work with you along these lines for a preliminary period of three years, each year expanding the work somewhat until the full moon of May of the third year. This period of time is now nearly completed, and today I ask you two questions:

1. What has this work meant to you?
2. Have you grasped the importance of the work to be done?

There has been a purpose behind all this effort which I have made, and an experiment of importance has been carried forward in preparation for the coming New Age activity.

In some of the earlier instructions.\* I indicated that the coming world religion would be based upon a new Science of Approach and that this would, in time, supersede the present world religious formulas and ceremonials. Hence the importance of the efforts now being made by disciples in these new seed groups. They are in reality occupied with the [Page 50] process of anchoring upon earth a new religious idea or concept, a seed thought or germ of a new activity which (at some later date) will bear fruit and inaugurate a new method of drawing nearer to God.

It might be of value to all disciples if I here analysed the three years' work intended to be done during the full moon periods as outlined to you by me. Each year saw an addition to or expansion of the work and an enlargement of the concept. I seek now to make it all clearer to you, thus laying the foundation for the work to be done during the coming years, if you desire to continue with the work. Let us get these instructions into tabular form for the sake of clarity.

## I

1. The first thing which I emphasised to you was that this was a group endeavour, and that its success depended upon the group fusion, the group love and the group understanding. The success of the desired inner contact was based upon a realised group relation. It was intended to be an endeavour which would be the outgrowth of a love, stabilised in and accentuated by all the group members. Hence my constant reiteration of the need of love between the group members. Towards the establishing of this loving relationship, I have been working for years with all of you. You may perhaps have believed that I did so in order that your group work in relation to your individual endeavour might be successful. That was *not* the major intent. The forming of units for special service in organising the life forces, processes and forms for the new technique of Approach to God or to the Hierarchy (which is the intermediary between spiritual reality and human life) was and is the major objective. Upon this statement I would ask you to ponder with renewed interest. Your interpretations are so often motivated by an unrealised spiritual selfishness and an undue emphasis upon your specific group importance. The groups are simply the field for hierarchical expression, and we are not yet convinced that the expenditure of force on our part is warranted by the results achieved. The group members have been primarily [Page 51] occupied with the registering of the more phenomenal results and with what they, as individuals, sensed, and have neglected to pay due attention to the inner group relation which is the only thing of major importance. It is the only thing which will release the stored up energy on the subjective side.

2. The second factor of importance is deep recognition of the subjective reality of the spiritual world. I, in myself, as you thought of me, am only the symbol of that world, as are other Masters, focussed—as channels of contact and service—in the Hierarchy. You, as a group, unitedly and together, were asked to approach me and to contact me just as, in the coming New Age, the churches of the future will (at

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\* *A Treatise on the Seven Rays (Esoteric Psychology)*, Vol. II, page 701.



the full moon period) make a definite approach to the Hierarchy in order to

- a. Intensify their spiritual life by the bringing in of spiritual force, with deliberation and consciously.
- b. Achieve spiritual illumination through contact with the powerhouse of light, the Hierarchy.
- c. Store up strength for increased dynamic activity for an ensuing period of service.
- d. Bring about a fusion between the objective and subjective life of humanity.

3. This leads to a Technique of Approach, based upon the realisation of the above objectives, to an effort to see me (as I symbolise for you the spiritual vision), and to the establishing of a pathway of Approach, symbolised in the ritual I gave you as a golden band of light. This you were to visualise as extending between yourselves, as a group, to your Tibetan brother. This pathway of Approach is the *Path* which it is planned should constitute a more familiar symbol than has hitherto been the case in the religious life of the race.

4. This pathway of light leads to the heart of a dark blue disk at the very centre of which you were told I could be contacted. Those of you who are in any way adept at meditation work know well that the light in the head—when seen and [Page 52] recognised—passes usually through three stages of intensification:

- a. It is, first of all, a diffused light, surrounding the head, discovered later within the head and producing an inner radiance, which is the rudimentary halo.
- b. This diffused light then consolidates and becomes an inner radiant sun.
- c. Finally, at the centre of that sun, a point of dark blue, or a small indigo disk, appears. This is, in reality, the exit in the head through which the soul passes out of the world of phenomenal existence, and it is the symbol of the path or the door into the kingdom of God. This is the symbolical interpretation of the phenomena.

As the group approaches nearer and nearer to reality, the pathway or the band of light shortens (symbolically) and in time, when you are expert in this work and when your spiritual nature is truly intensified, you will enter almost immediately into, or through, the disk of blue and become aware of the higher consciousness, or divinity.

5. Three things are, at this stage, essential to success:

- a. The mind must be "held steady in the light," and for this receptive experience all the previous work in meditation has been essential. Its positive, attentive activity has been an essential factor in producing the desired mind control.
- b. The creative imagination, involving as it does the power to visualise, has also to be developed and consciously used in obedience to instruction in the early stages. This obedience has to be rendered voluntarily, even though blindly, before the true objectives can be grasped.



c. Results must be expected and an inner sensitivity developed which will eventually obviate surprise and lead to a conscious recognition of achievement. This sensitivity may differ according to ray and [Page 53] type, but the general indications will be in the field of similarity and of *group* value.

All this was the objective of the work I outlined. Much remained to be done, and each year I have expanded the concept and laid the foundation for future work to be carried forward with steadfastness over a long period of time. A beginning has been made.

## II

In the second stage of the work outlined by me when you had worked for a year at this full moon activity, I began to widen the teaching and I added to the earlier technique. In the religion of the future, three years will always be given to training the youth of the period (from the ages of fifteen to eighteen) in a preparatory technique of Approach.

The stages in the second year's activity were as follows:

1. The recognition by the group members of the necessity for a closer group relation within the circle of the group and with me. This is symbolic of the recognition of the world need of love, as exemplified by an attitude of goodwill and understanding, and a closer approach by humanity to the Hierarchy. In the past, the religious emphasis upon the esoteric side of instruction has been the approach of the individual man to the God within, to his own higher self, the soul, the first Master. In the future, the emphasis will be upon the united approach of humanity (as represented by an increasing number of groups of aspirants and disciples) to the Hierarchy. According to the status of the groups and their awareness and condition of illumination, so will be the grade of hierarchical Worker with Whom they will be in touch.
2. The recognition that in this work, true occult obedience or the intelligent response to the urge of the group soul and to the "pull" of the Hierarchy, is the next major requirement. This will produce the right carrying out of the required assigned technique and a complete refraining from [Page 54] any interest in phenomenal results or an analysis (at this stage) of any reactions experienced. Individual analysis hinders group recognition and true realisation. This is a point to be considered and remembered.
3. The next step which I indicated to you was that in which I pointed out that these Full Moon Approaches required one entire week of inner activity, divided as follows:
  - a. The three days prior to the full moon were to be dedicated to preparation. This preparation involved *confidence*, which swept the brain (the focus of the physical plane expression) into the right condition; *aspiration*, which held the astral body in the right attitude; and *dedication*, which was the intelligent process, motivated by free will and involving mental concentration, which enabled the confident aspirant to "hold the mind steady in the light."
  - b. Then, there were the twelve hours on the day of the full moon, wherein a consciously achieved contact (dependent upon the success of the previous three days' work *by the group*) became a definitely proven possibility. By training you in these early stages in the attempt to contact me, I was laying the ground for two eventualities: your future contact with your Master, prior to initiation, and a contact

with the Hierarchy. This was intended to be symbolic of humanity's future contact.

c. The three days succeeding the full moon period then were considered. In these days, it was pointed out, the personality could become conscious of the success of the previous work done and the subsequent contact. That realisation would be facilitated by an inner attitude of *registration* (by the mind) of that which the soul has sought to impress upon it at the moment of attempted or achieved contact; by the *sense of expectancy* which the emotional nature would be trained to express and experience; and by the acknowledged attitude of the physical brain as it held [Page 55] to the *belief* of true success, when the requirements had been duly met.

It will be apparent to you, if you have followed the above in the right spirit, that from the very start I have been working towards objectives unrealised by you. I am trusting that the importance of this full moon work will become increasingly clear to you and make you more eager to work as requested by me.

### III

The third stage, outlined by me during the past year's work, brought in a far more complicated activity than heretofore. I explained to you, if you will remember, that at the time of the full moon it was as if a door was opened between the Sun and Moon, making certain events of a spiritual nature possible. The band of golden light, extending between the Sun and the Moon, completely "irradiated the lunar surface" (to use the ancient formula) and made possible certain revelations. To students such as you, the symbolism should be apparent and can be seen as inviting a dual interpretation:

1. It concerns the relation of the Solar Angel to the lunar forces, of the Sun and the Moon and their work in synthesis.
2. It concerns the relation of the Hierarchy to humanity and consequently, of the subjective world to the objective worlds, of the realm of causes to the realm of effects. Ponder on this.

Individual approach must be merged into group approach, and the approach of groups will some day be superseded by the organised approach of humanity as a whole. This third stage can (like the two previous ones) be divided into the following activities, which require to be mentally grasped by the group:

1. That certain realisations become possible. These are two in number:

#### [Page 56]

a. *Realisation one*: That entrance upon the Path of Approach is possible for individuals, for groups, and for humanity as a whole, as a unit.

b. *Realisation two*: That energies, not usually or normally contacted, can be touched, grasped and utilised at the time of these Approaches, *provided that they are contacted in group formation*. Thus the individual, the group and humanity are enriched and vitalised.

2. That the spiritual Hierarchy can, at these times, be approached, verified and known, thus leading to active conscious cooperation with the Plan which the Hierarchy serves. It must be remembered that, on the side of the Hierarchy, a Technique of Approach to humanity will also be employed, and thus we have an essential dual activity. The first stage of this dual activity took place millions of years ago at the time of *Individualisation*, and produced the emergence of the fourth kingdom in nature, the human family. The second stage is being rapidly worked out today, and will produce the emergence of *Initiation*. The intermediate stage is that of *Integration*. We have therefore the germ of a new scientific religion, called (as I have earlier pointed out) the Science of Approach. It is one in which humanity can now consciously share, for their stage in evolution warrants it. Men can today grasp the objective, share in the united aspiration, and carry out the needed requirements.

3. The time to be given, at this stage of the training, to the Full Moon Approach was shortened, but tremendously *intensified*, and the objective was to produce a far more *dynamic activity*. A state of tension had to be achieved, which would eventually release dynamic energy from—if possible—levels higher than that of the soul. Hence the need for group integration and work. This period was divided as follows:

a. There were two days of intensive preparation. This involved the achieving of a right attitude of a dual kind: The group member fused his outer activity and [Page 57] his inner orientation into one blended concentrated spiritual activity. He proceeded with his usual avocations, but at no time—whilst so occupied—was he to lose sight of the inner orientation and specific recollection. All the time he was outwardly busy, he was simultaneously occupied with a constant realisation of a retreat inward, a heightening of his vibration, and a raising of his consciousness.

b. On the day of the full moon, you were asked to go through a symbolic performance in the realm of the creative imagination, and through the medium of its agent, visualisation. This performance involved the following steps:

1. The recognition that in the blue disk, at the end of the golden pathway, was an ivory door which was slowly opening into a room with three windows.

2. The recognition that the group, as a unit, was advancing into that room and there, united in an act of solemn dedication, stands ready for revelation.

3. The recognition, by the group, of me, your teacher and Tibetan brother, and the saying by all of us together of the Great Invocation. This produces fusion and releases something from "that which lies above to that which lies below," speaking in the words of symbolism.

It will be obvious to you that in this symbolic ritual there is typified, first of all the Path, the goal, the kingdom of God, distinguished by spiritual mind, spiritual love and spiritual will (the three windows, atma-buddhi-manas, or the three aspects of the soul). Secondly, the focussing of the consciousness in that of the soul, followed by a group dedication; and, finally, that humanity (symbolised by the group) and the Hierarchy (symbolised by me) and the subsequent voicing by me of certain Words of Power were all intended to produce the fusion of the objective and subjective worlds, and the consequent emergence of the fifth kingdom in nature. Thus the skeleton structure of the new religious ceremonial [Page 58] can be dimly seen and inadequately sensed. This stage is followed by:

4. Two days of intensive recollection by the group in their *brain* consciousness. This involves:
- a. The development of the power to recall the Words of Power which had been spoken by me, and later, the listening for a Word of Power. This recognition of the *Words* will be one of the major objectives of the new world religion, and hence our effort (not particularly successful hitherto) to do something symbolically analogous in our group activity.
  - b. A subsequent definite intensification of the life processes, and a spiritual demonstration upon the physical plane as a result.

The above elucidation should give you a new and more intelligent grasp of the symbolic significances of the work we are now attempting.

I am going to ask you to go over the whole process in these first three major stages, studying with care my interpretation.

1. During the months of January and February, please study what I have said, reading and rereading it until it is clear and fixed in your minds.
2. During March take the first stage and work faithfully at it.
3. During April take the second stage.
4. During May, take the third stage. Then for the remainder of the time, until October, work at this third stage. In October, if you have faithfully fulfilled requirement, I will outline the work next to be done. May I ask for your real interest, service and cooperation?

Your personal instructions I have placed at the end to indicate to you its relative importance and so impress upon you the necessity for your individual teaching taking a secondary **[Page 59]** place; it is of less importance than the group development and the service of humanity. You will all awaken some day to the realisation that the Science of Service is of greater importance than the Science of Meditation, because it is the effort and the strenuous activity of the serving disciple which evokes the soul powers, makes meditation an essential requirement, and is the mode—ahead of all others—which invokes the Spiritual Triad, brings about the intensification of the spiritual life, forces the building of the antahkarana, and leads in a graded series of renunciations to the Great Renunciation, which sets the disciple free for all eternity.

I am giving you here certain needed hints and much upon which to ponder. I give you of my time and of my love, of my interest and my understanding. Let us together *serve*.

January 1946

## TO MY GROUP OF AFFILIATED DISCIPLES:

Since I last communicated with you the outer aspects of the world war, the carnage and the slaughter are over, except in a few sporadic instances. The struggle now being waged is to reach a point of stabilisation in human thinking and understanding from which a true and reliable peace can emerge. On the emotional plane, there is as yet no peace. On the mental plane, a great and deep-seated cleavage is going on and the occult significance of certain words, enunciated by the Christ when in Palestine, is being worked out. He gave them as the keynote for the particular subjective happening which is taking place at this time. He said: "He that is not with Me is against Me." This refers to the after-effects of the conflict between the Forces of Light and the Forces of Evil. Great decisions have to be made all over the world, as to whether humanity moves forward into a New Age of cooperation and of right human relations or whether the materialistic groups will reassert their control and succeed in winning the day. This great cleavage is now in process of settlement.

On the other hand, a deeply spiritual division is also taking place. In a peculiar sense, and speaking largely symbolically, [Page 60] the first phase of the Great Judgment is asserting itself. The sheep and the goats are forming into two distinct groups. The judgment being given is not the generally assumed one of assigning penalties or rewards; it is *not* the negation of all effort as the result of decisive moves, nor will it result in the emergence of major dividing lines. Such interpretations are man-made and are not true interpretations of the parable or word picture which Christ gave to His disciples nearly two thousand years ago.

The judgment referred to has relation to a mysterious process which is going on in *the thinking* (if one dare use such a word for such a comprehensive process) of the planetary Logos. He is deciding at this time the mode by which a momentous event or happening within the Hierarchy shall take shape; He is timing the process of its externalisation; He is deciding which Ashrams shall be externalised and Who, within those Ashrams, should and must proceed with the purely inner and subjective work, and Who should be chosen to work—consciously and openly—in the outer world of men, thus duplicating in Their numbers what Christ experienced when He "descended into Hell." Many things have to be considered; the objectives in view of the Masters concerned, the rays in manifestation, and many astrological relationships.

In this deciding judgment Sanat Kumara is being aided by certain Members of the Great Council at Shamballa, by the Christ and by the seven Masters Who are responsible for the seven groups of Ashrams. He is also reaching certain conclusions as to the groups of disciples who have hitherto been under training during the final stages of the Path of Discipleship. This decision has to take under advisement *the rapidity* with which the entrance of men and women into the Ashrams can take place; it is also dependent upon the members of the Ashram moving forward according to their degree, and upon the power of the Ashrams to absorb and assimilate the much larger numbers, without upsetting ashramic stability. He has also to consider the ability of the neophyte under training to take and hold the far greater tension necessarily incident to true ashramic life in the New Age.

**[Page 61]**

These points are all being most carefully considered, because a major expansion of the Hierarchy as a whole, and the consequent reaction upon humanity, again as a whole, is not a thing lightly to be undertaken. Expansion—if it is to be safely undertaken—must proceed hand in hand with consolidation. The expansion now contemplated in the highest quarters will greatly alter the potency of

the relation of the Hierarchy to Humanity, and therefore of the second divine aspect to the third. Can Humanity take this increased potency correctly and safely? Will the aspirants of the world—if given opportunity to pass off the Probationary Path on to the Path of Discipleship—be stable enough to stand steady under the impact of hitherto undiscerned spiritual energy? Can the Masters, under the pressure of Their enormous task of world reconstruction, find the needed time to increase Their training of Their disciples? For They are still governed by the time equation where Their disciples are concerned. Can the senior members in any Ashram relieve to some extent the pressures upon the Masters as well as upon the incoming and junior, and therefore inexperienced, disciples? If, however, the relation between the Hierarchy and Humanity is thus strengthened and there is freer access in both directions, there will clearly emerge the invocational pull or the magnetic potency of these blending centres: the pull will be upon Shamballa, which is the highest centre of all.

Is the etheric web of the planet sufficiently stable and balanced so that it can adequately respond to the new and potent forces which could and will pour through it into objective expression? I would remind you that the release of atomic energy has had a far more potent effect in the etheric web than in the dense physical vehicle of the planet. Three times the atomic bomb was used, and that fact is itself significant. It was used twice in Japan, thereby disrupting the etheric web in what you erroneously call the Far East; it was used once in what is also universally called the Far West, and each time a great area of disruption was formed which will have future potent, and at present unsuspected, results.

The formation of the Triangles of Light and of Goodwill[Page 62]—essentially the manipulation of energy into a desired thought pattern—has a definite relation to this area of disruption. It will in due time be found that the Japanese people, with their peculiar knowledge of thought power (used along wrong lines in the war period), will respond more intelligently to this type of work than many of the Western peoples. An effort should therefore be made to reach the Japanese along the lines of the Triangle work.

I would like to point out that the distinction between the "sheep and the goats" is mainly hierarchical. The term "goats" is esoterically applied to initiated disciples and to those who have climbed the mountain of initiation. The term "sheep" is applied to those who are following blindly the inner urge of their souls and who are groping their way (in relatively large numbers) toward the Hierarchy. For them still has to come the great revelation that the "kingdom of God is within you." Such is the word for them at this stage in humanity's history. Once they have realised that, they are already being absorbed into the Hierarchy. Life will now for them simplify. For the "goats" must come the impelling call from the highest aspect of the Spiritual Triad, "Seek the way of Ascension"—ascension out of even triadal life into that of pure Being and of monadic existence.

In this Great Judgment all decision lies in the conclusive thinking of Sanat Kumara. It is His judgment; neither the sheep nor the goats, nor the great mass of men from among whom they have emerged, can affect that decision in the slightest degree. Any moment or climax of decision on the part of the Lord of the World institutes new law and brings into play new energies. Laws are only the unalterable conditions brought about by the activity, the orientation and the emanated decisive thoughts of the One in Whom we live and move and have our being, just as the activities, the orientation and the thinking of a human being carry the cells and the atoms of his body *along the line* of his wishes. Energies are but the rhythm of His breathing and the results of the systolic and the diastolic action of His heart. From these energies we cannot escape, but—in a mysterious and peculiar [Page 63] manner—the planetary Logos directs them or withholds them to suit the recognised planetary needs of the period.



At this time the "eye of His direction" is turned towards a needy and waiting world, and particularly towards the large number of waiting people who hold within themselves the potencies of discipleship. They are the hope of the world. This outpouring of directed energy means a great stimulation of all sensitive and responsive aspirants; the result is not an easy one for them. Everything in them is raised to the surface of consciousness, and whilst they are faced with a vital and beneficent opportunity, they are also faced with the problem of absorbing more "punishment" (is not that the word I want, my brother?) than they would normally take. Will they break under the impact of self-discovery and the opportunity to eliminate personality? Or will they rise triumphant from the ashes of their dead selves into living power and beauty?

Though Sanat Kumara is naturally unaware of the individual disciple or aspirant, He is not unaware of their massed effect, quality or status. Contact and relationship are based upon vibratory reaction, and the potency of the united vibration of the disciples and aspirants of the world is today—for the first time in human history—strong enough to reach Shamballa. This is a new and very interesting fact.

The Hierarchy therefore is:

1. In a position of extreme tension.
2. In a condition of quiescent waiting. It awaits:
  - a. The decision which is on the verge of emanating from the judgment seat of Sanat Kumara.
  - b. Notification as to the period and mode of the coming externalisation.
  - c. The proposed influx into its ranks of disciples and aspirants.
  - d. The reaction, later to be sensed by Them, of the massed use of the Great Invocation.
  - e. The clear sounding of the invocative, though inchoate, **[Page 64]** cry of the masses of those who are not yet even upon the Probationary Path.
3. Passing through a process of reorganisation. This involves the following:
  - a. Senior disciples in the major Ashrams are now beginning to form subsidiary Ashrams, as I began to do in the year 1925.
  - b. Owing to the war and the intensive efforts of the world disciples, more people along many and varied lines are being reached.
  - c. The mode, methods and techniques of training (as I have earlier told you) are being remodelled and rearranged in order to suit the modern mind and needs.
  - d. Senior disciples are undergoing a forcing process to enable them more rapidly to take the initiation immediately ahead of them. This necessarily brings added strains and risks, sometimes even to the point of death, but also greater spiritual light and life.

4. At the entrance to the Way of the Higher Evolution, which is now more easily to be found, owing to the rapid construction of the antahkarana by enlightened souls functioning upon the physical plane and working desperately to aid humanity. Their spiritual desperation is what is needed to provide the required "point of tension" from whence the antahkarana can be built. There is a basic distinction between desperation and pessimism. Desperation is related to the time element and to a correct and discriminative perception of the need. Pessimism is related more to an unjust appraisal of the quality of humanity.

All these things are at this time characteristic of the Hierarchy. I would remind you that when you think of the Hierarchy you think in terms of the Masters (as most people do) or of the higher initiates. This is *not* correct. Every accepted disciple is within the periphery of the Hierarchy and of its influence, and—as I have frequently pointed out—all have in some past life taken the first initiation. Every disciple has [Page 65] been to Bethlehem and has seen the Star in the East—that star which shines forth in fuller splendour each time another initiation is taken.

The difference between such disciples as you and the more advanced initiates is that your basic orientation is different to that of the Masters. They are oriented to Shamballa; They are relatively unaffected by affairs and happenings in the three worlds, even though that is the sphere wherein Their work lies; there is nothing within Them to react to these phases of planetary livingness. Disciples and all initiates below the third initiation are oriented to the Hierarchy. Not the Council Chamber at Shamballa or the Way to the Higher Evolution engrosses their attention, but the life of the Ashram with which they are affiliated and the Way of Initiation. This is a useful point to bear in mind. There is much in them which can and will react to qualities and events within the three worlds, and—from the angle of the human consciousness—life for them is very difficult because the dualism of existence is apt to produce violent strain.

The extreme psychical tension affecting the Hierarchy puts an undue strain upon the emotions and the mental mechanism of the disciple because he is, as yet, unable to achieve that "quiescent waiting" which distinguishes the higher initiates. The Will of God is not yet adequately factual in his consciousness; he is preoccupied with the attempt to make his personal will synchronise with the spiritual will of the soul—a very different matter. The reorganisation being planned at this time by the Hierarchy and by the ashramic groups affects the personal lives of disciples and their efforts at accepting training; with the proposed changes and with the results of the outer ashramic work they *must* fall in line and they *must* accept the changing curriculum. Forget not that disciples in this particular period have to make adjustments which are not easy. They have been taught in terms of the old tradition, perpetuated and summarised by the Theosophical, Rosicrucian and other occult groups; they have had, since 1900, to accept and work with the newer modes of training and the changing forms of teaching applied by the Masters Who take pupils. This has created temporary [Page 66] difficulties which will not be present when the newer modes and methods are more generally established. The problem, therefore, of the modern disciple is peculiarly hard, and the Masters bear this ever in mind. Also the strain of the world cataclysm has increased these difficulties, and that strain is far more wide-reaching than is generally believed. Do you realise wherein the strain consists, apart from the physical disasters and chaos, with its agony, despair, anxiety, and its demand for a poised and efficient exterior to be presented to the world? Do you appreciate the keen ability of the trained disciple to react to the harrowing conditions of human suffering and to penetrate the controlled response which has to be given?

There are also other factors of a more subjective nature to which the disciple is sensitive, and among them are the following:

1. The astral or emotional vortex which humanity has inevitably set up as a result of registered pain and through which the observing disciple must move.
2. The glamour induced upon the astral plane as the result of three intermingling and inflowing streams of energy:
  - a. The energies set in motion by the uprising cry of humanity itself, which inevitably shapes and moulds astral substance.
  - b. The new inflowing spiritual energies which the planetary Logos is steadily bringing to bear upon human life and upon all forms of physical existence. These must traverse or cut across the astral realm in reaching the physical plane.
  - c. The retreating forces of evil which are endeavouring to make a last desperate stand upon the astral plane.

These three types of force (when brought into relation with each other) are producing an unparalleled vortex of energy of which all disciples are necessarily aware, particularly those (and they are a large number) who are preparing for the second initiation. All disciples, working among their fellowmen, **[Page 67]** are brought into contact with this astral whirlpool. (I would call the attention of D.E.I. to this fact because it accounts for his reaction during the past two years and has led him to relinquish his position in my outer work and to retire into a phase of living which will provide him with no true scope for his pledged experience and his years of training; this present phase is in the nature of a cul-de-sac. Eventually he will have to retrace his steps and admit the reality of the time lost—lost in the moment of humanity's greatest need. Yet he will retrace his steps. I mention this as it is a typical instance of the effects of this glamour.)

3. The stimulation to which the lower vehicles of a disciple are unavoidably subjected. This evokes a full expression of all his inherent qualities, both good and bad. Everything in his nature is intensified, and the more mental he may be, the more he is *consciously* aware of these revelations. If his orientation is towards his life expression in the three worlds, a phase of depression, of self-accusation and frequently of doubt may have to be endured, thus handicapping his general usefulness.

4. The evocation of a strong sense of the soul within the personality. An emphasis upon the attitude of the soul to the personality life may also be induced and may prove very misleading. It would appear from the (apparently) voiced expression of soul comment, criticism, encouragement and planning that the main interest of the soul is with the dedicated personality. Such is *not* the case. The soul is very little aware of the personality nature, its disposition and ideas. The soul can be conscious of the limitations within the personality and of the barriers opposed to the inflow of soul energy, but the details are of no interest to the soul. The soul is occupied with *recognising* hierarchical planning, with *registering* world need, and with *responding* (faintly, very faintly at first) to the developing monadic inflow. These attitudes and reactions of the soul (upon its own plane of being) affect profoundly and fundamentally the personality life and produce those basic changes which evoke the vocation of the

disciple. The disciple is occupied with vocation and not so much with evocation. (I would call this to the attention of [Page 68] D.H.B. This type of evoked response is in the nature of illusion. He will know to what I am referring.)

5. The danger of "Imperil," as the Master Morya has called it. This is somewhat erroneously interpreted as irritation by the neophyte, but it is not in fact irritation in the ordinary connotation of the word. The surface ripples of ordinary irritation and the evanescent angers to which all disciples are prone are relatively of small importance. They pass and, in the sum total of the soul's attitudes to the personality, evoke no response or registration whatsoever. What is referred to is the reaction of the disciple to world evil. This produces uncertainty as to the future, annoyance at what is being done throughout the planet by non-disciples, criticism of national and international planning and a general atmosphere of unhappiness, plus a sense of superior knowledge. All this is expressed in a negative, unconstructive manner. To this many disciples are today prone; they need to realise that world affairs are not and cannot be moulded or determined by any hierarchical knowledge in the possession of the disciple. World affairs and conditions have necessarily to be based upon the demand and the point in evolution of the mass of humanity, working through their representatives, chosen or imposed, in every country. This demand can be and is affected, modified and spiritualised by the attitude and the teaching of disciples everywhere who are vocal and of humanitarian instinct. If, however, the will and knowledge of disciples in all nations were to condition world affairs and control entirely the political, economic and social life of the people, it would produce a far more serious cleavage than now exists, for instance between the rich and the poor, or between the classes and the castes. *It would produce a pronounced line of demarcation between the Kingdom of God and the kingdom of men.* This would run counter to hierarchical intention, which is rapidly healing the existent breach, and thus offset the work which Christ set out to do on Earth. This point is often overlooked by well-intentioned disciples. It is humanity which determines its own destiny. Disciples point the way, indicate the vision, set a needed example and emphasise the ancient landmarks.

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A realisation of these few points which I have chosen to enumerate out of many, will indicate to you the difficulties with which disciples are today confronted—each of you among the many who are also struggling to meet human need in a modern world.

As a group of ashramic affiliates, you (together with disciples everywhere) are all reacting to this inflow of energies, and with consequent conflict; with some of you it has produced a definite crisis and one that you have not yet resolved; with one or two of you in this group, it has led to a seething inner turmoil accompanied by an overemphasised introspection. This will be apt (if too protracted) to hinder your exoteric service. It is needless to remark that all of you need to become so sensitive to the quality of my Ashram, and so preoccupied with the opportunity to serve which confronts every disciple these days, that your own personal development, your unique problem (so regarded by you) and your reactions should be forgotten. You need to remember that you are not as interesting to your soul as you may think.

From the angle of the Master, it is the ability of the soul to control its instrument, the personality, and to work through it, that is of interest; it is for these types of ability that He looks, and not at the reaction of the personality. This is hard, if not humiliating, for the disciple to remember. The more engrossed he is with his personal responsiveness and capacities, the more impenetrable the barriers he is setting up between himself (upon the physical plane) and his soul; as a result of this, barriers are then being set up

between the disciple and the life of the Ashram of which he is intended to form a part. Have this in mind and be, therefore, so occupied with the life of the soul that you have no time for personality introspection. The pure life of the soul will galvanise the centres above the diaphragm into activity, and your lives will become simple and uncomplicated expressions of the second aspect of divinity—of which all Ashrams are *focal* points.

As you know, it is not my intention to give you any more personal instructions; you no longer need them during the rest of this life, because if you carry out those already given [Page 70] there will be nothing to hinder your taking the initiation which is for you the next step forward. *Do you realise the import of what I am saying?* This initiation which confronts you can be taken either during the remaining years which are left to you; this, in the majority of cases is not probable, though a small minority—a very small minority—may achieve the goal. Or initiation may be taken in the interim period between incarnations, or else immediately upon return to physical plane life. This latter is the most probable for those who are not taking initiations higher than the third; and, at present, for that initiation I am not preparing disciples. It is usually regarded as essential that disciples who are taking the second or third initiations should register them in their brain consciousness. As I have often told you, the initiate consciousness is *not* the factor which requires to be thus recorded; it is seldom so. Recognition of it comes when the candidate is participating in the "esoteric installation" of a candidate into the ranks of the Great White Lodge. What the disciple undergoing initiation (and I choose the word "undergoing" with deliberation) must and eventually does record are the crises which brought about his fitness to take initiation, as it is erroneously called in theosophical circles. These, correctly handled and surmounted, will result in his being an initiate—a very different interpretation to the current theosophical one. As I often told you, a man *is* an initiate, prior to any initiation ceremony. The ceremony concerns hierarchical recognition of the disciple and does not concern the candidate's fitness. I find it needful to reiterate this fact.

The planetary crises through which the planetary Logos is at this time passing should result in the emergence of many initiates; no true disciple is exempt from the effects of this planetary situation. Inevitably, changes are wrought by the soul in the personal life. When these changes are focussed through the lower centres and the lower bodies, the general result is purification and character building. The aspirant is then still upon the Probationary Path. When the disciple is in the position where he can pass through the first three initiations, then the inflowing energies work through the heart, [Page 71] the throat and the ajna centres; when the highest head centre and the lowest spinal centre are simultaneously involved, the disciple is then able to take the higher major initiations. Much of this has been given you in the earlier teaching you have received, but I repeat these statements, so that with clarity you may proceed.

One of you asked a question concerning divine intervention as a result of prayer, and I would point out that there is a distinction between Divine Intervention and Answered Prayer. One admits of reciprocal energies, the other predicates action from above only. The measure of success in either case is dependent upon humanity as a whole. Classically the body is not equipped to receive the fire, until consciousness is importuned to racial need. This is secondary to Divine Intervention which isolates the few and uses their organism to fuse and free the energies of dispersion. This is sudden death to the physical vehicle if unprepared. Think upon this and know the consequences of emotional fanaticism.

There are three ways whereby the inception may come:

1. Disciples aware of their charge, relinquish all personal ambition and are willing to meet the test and be used. For, be not surprised my brother, a disciple can meet the test if he *will*. Accepted discipleship is in itself a guarantee of a certain amount of preparedness administered through right devotion, pure purpose and rigid discipline.
2. The focussed intent of the hard pressed peoples of the world clamouring for peace, forms a nucleus of unregenerate energy which can and will be used. It is less potent in effect, but in these days of crisis everything must be used.
3. Every kingdom on earth is encumbered with *shock*—animal, vegetable, mineral, as well as human. This disturbance is a phase of promotion. There are crashed areas of released energy, causing forces to be freed which again can and will be used in the reconstruction.

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The responsibility of this group is *purpose*. It is *will* fused and blended and dispersed. I charge you to waste no time in idle speculation, but to carry your responsibility as it should be carried, remembering that your only value is group determined. Placement determines effort (I suggest that you analyse this statement). Consequences are hierarchical. There is lowered vitality in the world today due to a fear psychosis.

Command your forces, stand in the Light, and the suspended mental link will recharge the magnetic field for which you, as a group, are responsible. The fusion exists in a small degree now, but *Purpose* is the magnetised line along which the fire may travel.

You have preserved your interest and effort for many years now. Can you continue with this enterprise? It is for you a task of perseverance and of faith. You may not in your various lifetimes see the *world* results. That I frankly tell you. You can undoubtedly realise and reap the benefit of the *group* results, for your fusion into one close bond of brotherhood and devotion, into one united band treading the Path together is adequate reward. It will offset the usual loneliness of the disciple's way and enable him to realise that he travels *not* alone.

Above and beyond your personal compensation (which some of you know already to be your group relation and its persistence) will be the building of an aspect of the mechanism of contact and of approach which can be known and seen by Us from the other side of life, but which has to be largely taken on faith by you. It might be regarded as the mechanism of inspiration, for—in the last analysis—it is individual and world inspiration which is the goal of all our work. This mechanism is a subjective fact, and is slowly built as disciples aspire and serve and obey. It is an individual mechanism, and a group mechanism, and will eventually form part of the mechanism of humanity, viewing it as a whole and as the fourth kingdom in nature. This kingdom is destined to act as a transmitter of force, of energy and life and of inspiration to the three subhuman kingdoms. It is this mechanism which [Page 73] will constitute the bridge between the fourth and fifth kingdoms. It is the individual and the group antahkarana.

I am going to change your full moon work a little. Proceed as heretofore, but as you stand with me before the "open window" and prior to the attempt to hear me speak the words which I may have for you, imagine yourselves as bathed in a vivid butter-coloured living light which is pouring through the open window and enveloping the group. Note, as this happens, which centre responds or registers the



vibration and stimulation or any phenomena of any kind, and then record this upon your monthly reports. I am also going to change the words spoken and am choosing phrases which will convey a pictorial connotation to your minds; in this way the power of visualisation will be evoked and aid you in registering what I say. Here are the phrases among which I shall choose one for each full moon contact.

- |   |                                   |
|---|-----------------------------------|
| 1. The golden lotus of the heart.                   | 7. The triangle of fire.          |
| 2. The burning ground of fiery red.                 | 8. The golden way to God.         |
| 3. The mountain top, bathed in the morning sunrise. | 9. The ocean and the rocky shore. |
| 4. The uplifted hand.                               | 10. The silver torch.             |
| 5. The equal four-armed cross.                      | 11. The iridescent cube.          |
| 6. The open door.                                   | 12. The burning bush.             |

I shall picture these to you and name them in your hearing. Note whether you can both see and hear.

My blessing rests upon you and together we go forward into the future.

June 1946

#### MY BROTHERS:

The papers which I am at this time sending out to you are perhaps the most important which you have ever received. **[Page 74]** This is so—not from the teaching angle—but from the angle of the Ashram with which you are affiliated.

I would like to start by emphasising the *fact* of your affiliation, because it is a subjective relation with which nothing can permanently interfere. There may come these interludes (where neophytes are concerned) when the relationship seems severed, and others wherein the disciple appears to be making no progress at all and has nothing to contribute to the life of the Ashram. But—in the turning of the wheel of life—lessons *are* learnt, and usefulness returns.

I would like to ask you to read this with care, with detachment, with undimmed aspiration, and with the realisation that this present life is but a minute in the life of the soul. This life is, however, of *major* importance in the life of some of you; it is of *focussing* importance in the life of a few; it is of *testing* importance for some.

I have now definitely decided to disband the New Seed Group. My experiment in reorganising the earlier groups into one large group has not succeeded. I have told you frequently that the Hierarchy itself does not know what decisions humanity will make in world affairs, or if mankind will profit from proffered opportunity. Equally so, the Master of an Ashram does not know what "disciples on the periphery" of an Ashram will do, because their training and testing is only in process. He does know what the accepted disciple, admitted freely into ashramic intimacy, will do in any given circumstance, because he has been tested and tried and the Master knows that there are certain things which he will *not* do.

This experiment with the New Seed Group has lasted five years. The earlier experiment with the groups lasted ten years. These experiments were undertaken in the most difficult period of the world's history and during a particular time of stress and strain. Of this I am not unmindful.

I am disbanding this group *exoterically* on four counts:

1. (Deleted by A.A.B.)
2. In spite of many years of work with me, the group is not yet integrated and has produced no particular spiritual **[Page 75]** enterprise. I have indicated many spiritual enterprises which called for your full measure of enthusiasm, time, money and interest. Many of you in this group are doing less for the Triangle work, the Goodwill work and the distribution of the Invocation than the average School student, and it is you to whom I should look for aid in what I am attempting to do. Why not aid me where I have asked for aid? Why search for something unique and special and different from that of the rest of the students?

The spiritual enterprise into which I hoped to see you all throw yourselves was the work I have outlined, the distribution of the Problems of Humanity, the spread of the Invocation, the Triangles and the Goodwill work. I am *not* interested in some particularly occult work which you will evolve in meditation or in discussion. F.C.D. is entering upon his life work along the lines of my enterprises; it will be a hard one, growing out of the Problems, presented by me to you. Forget not that these Problems were part of your instructions released for the general public. I have no criticism of F.C.D., who has come through deep waters to heights from which he can do most effective work. I am happy to be associated with him and have asked the Master K.H. to leave him a little longer in my group. I have no criticism of J.W.K-P., who has handled a profoundly difficult task for me with beauty, understanding, judgment and courtesy.

3. My next reason for disbanding the group is the failure in occult obedience of many of you. Voluntarily and willingly you joined the groups for training, discipline and expansion. This involved the following of certain suggestions, meditations and instructions. For years, quite a number of you have done absolutely nothing about your personal instructions. I refer here not only to exoteric exactitude but (above all else) to esoteric understanding. When, my brothers, I assign meditation work and make suggestion over the years, I have a definite purpose in view and a plan worked out **[Page 76]** which is adapted to the particular student. When the work is not done, I—owing to the freewill of the disciple—am helpless.

4. Another reason upon which I must very briefly touch, and which is a factor in my decision, is A.A.B.'s integrity in the work. Among some of you, if what I write is agreeable to you, expresses your own ideas and is in line with your group thinking, then it is I who write it. When what I dictate runs counter to the ideas of the disciples, or places a finger on a weakness, or makes a statement which runs counter to the lower mind, then it is written by A.A.B. This situation has existed for some time.

For these main reasons, and because I seek no further to burden A.A.B. with your personal instructions, I am closing this aspect of my work. A.A.B. has much to do for me in finishing the Instructions as outlined. Her own Master (and mine) also requests that she no longer do this work, and with Him I am

in full agreement. A.A.B. has also to conclude the Ashram papers\* and finish the papers on Healing.\*\* Then her task for me will be accomplished.

D.E.I. is no longer in this group, and for this life and probably the next, he will be learning the lessons of adaptability, of impersonality and renunciation. He made one serious and irretrievable move prior to the outbreak of the war, and he did this against the advice of senior disciples and of his own inner monitor.

I would here again remind you that the inner link remains unbroken. *You are still members—each and all of you—on the periphery of my Ashram.* Nothing can alter this. Some of you warrant no criticism from me and are not responsible for what has happened.

Let me reiterate: The ashramic link remains unbroken, but the outer relation is ended for this incarnation. You can still reach me *individually*, if you fulfil the requirements and seek to serve the Plan outlined to you by me.

With this general letter I am sending very full personal [Page 77] instructions—the last you will receive from me this life on the outer plane. I would ask you to read with extreme care what I have to say and suggest, because of the effect it may have on your outer life of service.

I use not words lightly. A.A.B. has taken me down with accuracy during these many years, including the past nine years of illness. She has never been too ill to take my dictation and send it out to you and to the world exactly as I gave it. Please read not only your own instructions but those given to the other members of the group, and you will then understand more clearly the reasons for the disbanding of this group. The personal instructions will be full and concise and will give you enough work, coupled with all your previous instructions over the years, to occupy your attention for the remainder of your lives and lead you into a closer association with the Ashram. You have the instructions, covering many years and given to each of you, preserved for you in *Discipleship in the New Age* (Vol. I). You have much intensified and concentrated individual teaching, much indication of opportunity and of the work which you are individually asked to do, a great deal of help in dealing with personality limitations, and much inspiration.

Read now my personal instructions to you in the light of our long personal relations. We have worked together for many years and I know you all well. I have told you that in the light of the Ashram there is naught concealed. These instructions are bridging instructions which will suffice until the day comes when you will step into a closer relation and will have overcome the personality to such an extent that there will be no fear of your making any serious mistakes; you can then be depended upon, as are all true accepted *servant* disciples.

The teaching—along special lines—of the New Age presentation of esoteric truth, necessary in preparation for initiation, will continue; it is essential that the second volume of *Discipleship in the New Age* should reach the public. This new teaching (or rather this new sequence of teaching) in its timed presentation consists, as you already know, of six themes or subjects:

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\* *A Treatise on the Seven Rays*, Vol. V.

\*\* *A Treatise on the Seven Rays (Esoteric Healing)*, Vol. IV

**[Page 78]***Instruction on Meditation.**Teaching on Initiation.**Training in Telepathy.**Teaching anent the Etheric Body.**The Problems of Humanity.**The Externalisation of the Ashrams.*

You will continue to receive these papers, *not* as an affiliated member of my Ashram, but only as an intelligent, trained aspirant who is privileged to be used in building up the needed thoughtforms anent the correct aspects of the teaching so that the seed or germ may be truly implanted in the human consciousness and thus truly grow and influence the coming age. Forget this not.

March 1947

**MY BROTHERS:**

You will by now have recovered from the shock of the cessation of our outer communication. As you may well realise (or do you?), my inner relation to you remains an entirely private and individual matter, known only to the aspiring disciple and myself. Such it must remain for this immediate life cycle. The strength of your radiance, your potential as a light bearer, and your ability to serve your fellowmen will demonstrate to your co-disciples in my Ashram or on its periphery the *fact* of that relationship; it will prove that you, the personality, the soul, and the Master of the Ashram, are in contact. The supreme Master, the Christ, said when last on Earth: "By their fruits ye shall know them." In so saying, He indicated a definite line of guidance for all of us.

A Master has to know and gauge the disciple by the work which he does in the furthering of the Plan, and not by the disciple's reaction to his aspiration. The attentive world has also to gauge the existent phase of divine expression in the disciple's daily life. By what else can the onlooker gauge it? The disciple is therefore under constant dual investigation; to this test, he must perforce himself add a third: his own position as the Observer. He is thus exposed to criticism and **[Page 79]** judgment from three angles, and upon this fact I would ask you carefully to ponder.

A review at night along these three lines would be of value to all disciples, using the imagination as far as possible as an instrument of spiritual perception; learn to "imagine," as far as you can, how a Master would view your day's endeavour, how your watching environment would have reacted to your life and words, and how you yourself regard the day's accomplishments. I would recommend this to all disciples and all of you in training for my Ashram; and what I have here suggested might well be used also by the Arcane School for the senior students.

March 1948

## MY BROTHERS:

Another year has gone by and it is again time for me to extend the teaching already given still a little further. You are still functioning as a group with closely interrelated links with the Ashram, with me and with each other. The situation is not, however, the same as it was last year, and there are certain differences and distinctions. These are due to the reorganisation which has gone on within the Hierarchy itself, necessitated by the imminent reappearance of the Christ. This has produced certain basic changes.

As you know, I have for years (with the assistance of A.A.B.) been endeavouring to help and aid many disciples who belong to other Ashrams than the second ray Ashram of K.H. or my own. I have given to them the basic teaching which they would have received from their own Masters and—because my Ashram is a second ray Ashram—they have had an imperative stimulus given to their love nature, and their sense of universality has been developed, in order to fit them for the work of the coming cycle. In the cycle now so near at hand, the Lord of Love will seek to organise the new era along the new or Aquarian lines. In the series of papers on the externalisation of the Ashrams or of the Hierarchy,\* we are in reality considering the goal or supreme expression of [Page 80] the teaching given to many disciples anent that great event—teaching intended to evoke their intelligent cooperation.

In your preceding series of instructions I dealt specifically with the Return of the Christ, and that message was sent out on a large scale to the general public. Since then I have written two other papers, entitled: *The Work of the Christ* and *The Teaching of the Christ*. These have been added to the original instruction anent Christ's reappearance, so as to reach a larger public than just this handful of disciples. These instructions are now available to all of you in book form, entitled *The Reappearance of the Christ*.

The point which I am seeking to make is that this book is primarily your contribution to the effort which the Hierarchy is making to reach and arouse men everywhere to the imminence and the inevitability of Christ's emergence; it is in the nature of a seal set upon your faithfulness and steadfast faith over the years in which we have worked together. More important still, you have (as a group) provided the pool of thought that could be stirred into activity, and thus make possible the giving out of this terrific proclamation—for that is what it is. Thus you have served and helped at this critical time—critical not only among men and in connection with world affairs but critical also in the Hierarchy itself.

In your thinking, reflection and activities carried on henceforth, this major, presented hierarchical intention must constitute the very groundwork of your life pattern. As members of an Ashram, you are part and parcel of the present crisis within the Hierarchy, and you cannot avoid it.

One of the effects of the reorientation is that four or five of you will be working more actively, and eventually more consciously, in the Ashram of your own Master and less actively in mine; you must remember, however, that the link is by no means severed. Another effect is that several disciples from other Ashrams will be working in my group, and one of the Master K.H.'s disciples is now to function as senior disciple in my Ashram, because A.A.B. is no longer available in that capacity as she has been since 1932; she resumed her own activities in the Ashram of the Master K.H. over three [Page 81]

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\* *The Externalisation of the Hierarchy*.

years ago. The completion of my books is practically all that she is now doing for me.

This reorientation and this "outward movement" of the Hierarchy requires the assuming of a certain attitude on the part of all of us, and the development of certain mental habits, which I will proceed to discuss with you as part of the usual first theme in all these instructions, that of meditation.

January 1949

MY BROTHERS:

This new year of 1949 is a peculiarly momentous one from the angle of spiritual values. Last year was one of decision—as public affairs have demonstrated—decisions which were not always sound and which infringed the principle of right human relations. It was a year of decision for the Hierarchy as well as for many world leaders, both secular and spiritual. The disciples of the world were under great and peculiar strain, many of them working off and handling severe personal karma, and some of them descending into the very depths of realisation—depths where world iniquity and world sorrow confronted them and world issues were made very clear to them. It was therefore a year of peculiar testing and trial, and the more advanced the disciple the greater has been his problem, involving as it has done both personal and world problems. The load upon them has been heavy.

To this condition the members of the New Seed Group and those affiliated with them and with my Ashram have been no exception. This new year holds in it great potentialities for expansion and growth and for the progress of all movements, particularly those oriented to the work of the spiritual Hierarchy of our planet. The inflowing force is *beneficently* potent and the destructive forces which have prevailed during the last few years are not so dynamic. This should be a year of moving forward and of expansion (implemented and directed by the Hierarchy). The spiritual vortex of force which is moving nearer to manifestation will [Page 82] make possible certain moves and will clear away some (though not all) of those forces which have held back the proposed expansion and which have limited the work that disciples all over the world have sought to do. Every disciple has been tested; unsuspected weaknesses have emerged and characteristics which should be straightened out have come to the surface; a few—a very few—have fallen by the way, but a large majority have passed the test.

Weaknesses of motivation, of purpose, of technique and of personality faults have been exposed and recognised by truly earnest disciples; this has been necessary, for the incoming energies will render excessive the weaknesses (if they are recognised for what they are) and will enhance the contribution to world service of those disciples who can stand the strain and face themselves with truth and sincerity.

The call is going out from every Ashram to all workers to close their ranks and to stand together in the closest comradeship of loyalty and understanding; the challenge is for them to subject themselves (and by that I mean their personalities) to a drastically applied self-discipline, to a purifying process, and to effect those reforms within their own natures which will make them more effective instruments in service. I am impressing the minds of those members of my Ashram of whom you have never heard with these same ideas in connection with the work that they may be doing for the Hierarchy.

It was the knowledge of this coming inflow and opportunity for increased usefulness which prompted A.A.B. to put through the reorganisation of the Arcane School, to close its ranks and to deepen the



proposed trend of the teaching and thus to take those steps which will make the work more effective and potent. She has also taken and will in the near future take the needed steps for the effective functioning of the Arcane School after she passes to the inner side of service.

The organising and work of the Arcane School is the spiritual project of A.A.B. and with it I have nothing whatsoever to do, nor shall I ever in the future guide or take any part in the affairs of the Arcane School. That is the task of those whom A.A.B. will choose to carry on. It is a living organism [Page 83] which will grow of its own inherent potentialities and under the spiritual inspiration of the energy coming from the Ashram of the Master K.H. in which A.A.B. is a worker and disciple.

I seek now to make a few comments anent the work for which A.A.B. has been responsible and for which F.B. will be responsible when she passes over.

During the years in which I have been in touch with all of you, much world work has been started, and the influence of the group of workers whom A.A.B. and F.B. have gathered around them has spread all over the world. I refer here to what they stand for internationally and—as a result of the spread of the teaching for which I am responsible—to the change which has been wrought in the general consciousness. That is far greater than you know. The world-wide spiritual ferment which has been consequently set up has been due to two main causes:

1. *The Arcane School* as members have adhered to it in every land and have each in turn become distributors of light.
2. *The publication and distribution of my books* everywhere; they are far more widely read than you have any idea.

Out of the apprehension of truth by many thousands in many lands and the need for it to be put to practical use in these days of dire world need, two other modes of work were initiated: the *Triangles* and the *Goodwill* work. There is here no need for me to go into details anent these two spiritual enterprises. You know them well, though only a few of you have been truly interested or thrown yourselves, heart and soul, into assisting.

*The Arcane School is not one of my activities or enterprises, and has never been.* In view of the condition of esoteric schools (so called) in the world, when A.A.B. organised the Arcane School she deliberately refused to let me have anything to do with it, and I fully concurred in her decision. The extent of my connection with the School lies in the fact [Page 84] that I outlined for her the degrees of the School, and once or twice—in my instructions used in the Disciples Degree—I appealed to the students for cooperation in some matter. Forget not that these instructions were not School instructions, but were the early form of my books and went out unchanged to the general public. Also, it has only been within the last five years that any correspondence course for the School has been arranged around one or other of my books.

The policy of the School, its principles, curriculum and techniques, have been entirely those of A.A.B., working in conjunction with F.B. and after consultation with one or two senior students living in or around New York or in Europe.

There has necessarily been questioning among senior students and in this group as to what will happen when A.A.B. passes on. The past record of this group in effective and steady work would not incite A.A.B. to have much confidence in your leadership. You have shown no organised group ability to take a piece of work embodying some one or other of my suggested spiritual enterprises and effectively work together for its furtherance. What have you done *as a group* to aid the Triangle work or the Goodwill work, or to throw yourselves successfully behind the work of the School? There are many outside the New Seed Group who have done a more consecrated and selfless task than have you, though there are a few exceptions. But, my brothers, out of fifty-one, how few!!

When A.A.B. passes on she will leave the Arcane School and, with my full approval, all the other activities in the hands of F.B. She will leave also, in the departments, dedicated men who will continue to assume, as far as in them lies, the direction of the work, in consultation with F.B.

*There will be no need whatsoever for any reorganisation.* Why should there be? A.A.B. has been interested in and has initiated, with F.B., all departments. She has never been a worker in any of them, which may be a new idea to you. When she finishes her job there is no gap in any department. So why reorganisation? The work will go on with the same workers, and new ones will be added as need arises. Young workers must be chosen who may not see things as all of [Page 85] you see them, and in that lies the hope of the work's persistence, for most of you are too old for the work of reconstruction and too crystallised; you can, however, form a strong foundation and give courage to the young ones. Most of you are too anxious to see the old methods and modes of work perpetuated. I and A.A.B. are more interested in seeing that the need of the youth of the world is met. The *principles* of the Ageless Wisdom must be preserved, but all outworn forms must go.

The success and growth of the work will depend upon the smooth transition which can be made between the past and the coming new world; it will be dependent upon the determination of the workers to continue with what they are doing, to renew their dedication and above all, their vision; to eliminate all desire for prominence in the work and all ambition, and with a will to meet the need in the new ways, with the expanded truths and with no dogmatism.

I am looking for no new "stenographers" to take the place of A.A.B. and shall dictate to none of you. You have masses of undigested material with which to work, and enough teaching to express and make available to the public for twenty-five years to come. You have enough information from me to enable you to make your individual contact with me if you follow the rules and live the outer life of a disciple.

It is the books which bring people into the various phases of the work; you can aid in keeping them in constant circulation, and you can also hold together subjectively so that the relation *of the group* to the Ashram is still preserved and externalisation later can still be possible. Those are the two major undertakings with which I present you; and these with your intensified individual approach and the work of the Triangles and Goodwill, will provide you with much to do.

Throw yourselves behind those who have made themselves responsible—under F.B.—for the Triangles and Goodwill work. Make their work possible and avoid interference; they will make mistakes, and these you will be prompt to note; your sole duty is to stand by. Mistakes do not matter if clarity of vision, spiritual persistence and love accompany them. Keep the personnel of the work as far as possible masculine [Page 86] and put no sixth ray people in positions of influence; they know not how to cooperate and are frequently points of dissension and dislike.

You see, my brothers, I am making no startling plans for handling the work in the event of the death of A.A.B. I suggest no changes. I would like to see the work left in the hands of those who are already doing it; I suggest the addition of young people to the group of workers as need arises and place occurs. I suggest that the work be kept fluid, as A.A.B. has always kept it.

Above all else, remember that the work of the Triangles, the Goodwill work and the Arcane School is that of an *organism* and not an organisation, and it will grow through its own inherent life and not through planning. If this is borne in mind, you will see where some of you have been in error, both in criticism and in planning the future of the various aspects of the work. The work will go on in the strength of its own inherent life; it will be damaged by planning, interference and organisation. Let the work alone, giving it assiduous attention and meeting its needs as they arise. The Triangle work and the Goodwill work are in the hands of young people who must be strengthened, trusted and encouraged. The Invocation work, tied in with the Goodwill work, the Triangles and the School, is moving steadily forward and is the responsibility of all three. If rightly handled, its distribution will be automatic, mechanical and momentous.

The various phases of the work will proceed as desired if all talk of executive heads, of assumed responsibility, and of the need for the New Seed Group is ended. The thought of reorganisation must be dropped; it would immediately disrupt the present smoothly working organism. A transition carried forward without any change or difficulty will greatly reassure all groups. Young people should be found and trained—*trained in the principles*. There should be no doctrinal teaching given. If it is, inevitably the School will die. The new truths are being fast recognised, but it is youth which is recognising them. Those who have for twenty years absorbed a system of thought are apt to be so absorbed by it [Page 87] that it is hard for them to recognise the new and vital incoming truth, and the sad part is that they are often sure they do. The new truths are overshadowing us today; if the Invocation means anything, it is what must be expected.

The principles to be emphasised are:

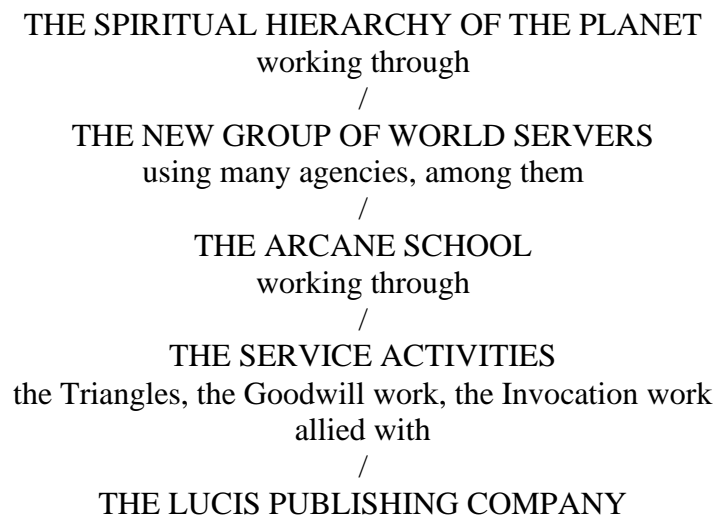
1. The Arcane School trains disciples. Its curriculum is therefore eliminative. Its standard cannot be lowered. It is not a school for probationers. It will consequently always remain relatively small.
2. It is a school for adults wherein occult obedience is developed. This is not obedience to man-made rules or school obediences, but involves soul obedience.
3. This is a school wherein belief in the Hierarchy is scientifically taught, not as a doctrine but as an existent and provable natural kingdom; the rules of the Ashram and the dual life of the disciple are emphasised.
4. This is a school wherein the student is taught that "the souls of men are one."
5. No claim for place or power is made, and the claim of being an initiate is never heard. The Headquarters Group and the workers in the School are there because of spiritual inclination.
6. The Arcane School is non-sectarian, non-political and international in its thinking. Service is its keynote. Its members can work in any sect and in any political party, provided they remember that all

paths lead to God and that "the One Humanity" governs all their thinking.

7. The fundamental doctrines of the Ageless Wisdom, recognised all over the world and as expounded in my books, constitute the foundational teaching of the Arcane School. This is so, not because they are my books but because they are part of the continuity of the Ageless Wisdom and constitute the latest emanation of the Ageless Wisdom issued by the Hierarchy. They must not be permitted to become a Bible of a sect, as has been the case with *The Secret Doctrine* and the [Page 88] Theosophical Society. This incidentally has been a profound disappointment to the Hierarchy. A.A.B. must not be turned into an occult authority. Those connected with the Great White Lodge favour no Bibles or authorities—only the freedom of the human soul. The teaching matters, not the source or the form.

Let me reiterate for the sake of clarity: None of you has any responsibility for the Arcane School or for the service activities though you can work helpfully, with humbleness and pure motive in any or all of them, under the direction of A.A.B. or of those into whose hands she has put responsibility.... It is in these relationships that you will develop the humility and pure motives which are the outstanding hallmarks of the disciple.

One thing I would however like you clearly to grasp and that is the *pattern* which underlies the various aspects of the work now in process of expansion. A brief diagram should make the relationship clear, and *these relationships are factual today*:



The energy of the New Group of World Servers could be likened to the antahkarana which connects humanity with the Hierarchy and provides a channel of contact with the Ashrams of the Masters. The Arcane School can be considered [Page 89] as one of the results of the activity of the New Group of World Servers. There are many others scattered all over the world. The same holds true of the Service Activities. No esoteric group is soundly handled and correctly motivated unless the spiritual energies which are available to it and the knowledge and the wisdom unfolded find expression in definite service. The service activities are, therefore, an expression of the livingness of the Arcane School and that relationship must be valued and preserved.

As disciples, your place is in the senior ranks of the New Group of World Servers and your responsibility, as a group, is to aid a phase of the work to be done which is strictly the project of the

Hierarchy as a whole. I ask you to throw your efforts into the work of preparation for the reappearance of the Christ, to further in all possible ways the distribution both of the pamphlet so entitled and the book which deals with His reappearance. The world must be flooded with the information and through the hope and expectancy thus engendered may move forward into greater light, better human relations and a newer happiness. The results of your activities along this line should enhance the usefulness of the service activities of the Arcane School and swell the ranks of those who are working on mental levels in the Triangles and for right human relations through the medium of the Goodwill work.

Begin, my brothers, to do your own work, leaving others to shoulder their assigned responsibilities and waste no time in interfering in any phase of work which does not call for your attention. *You are in my Ashram.* The Arcane School is not a project of my Ashram and is, therefore, no responsibility of yours. It has been the means of giving you a greatly needed esoteric training and will continue to do so if you so desire, but the work of the Christ (to which all Ashrams are pledged) calls for your cooperation; it is this responsibility which I lay upon your shoulders.

That the years may see developed in all of you a firmer dedication, a self-sacrificing service and a deepened humility, is the hope and prayer of your friend, collaborator and Master.

**[Page 90]**

March 1949

MY BROTHERS:

I have no group instructions for you now. Nor shall I have again. When the instructions on the designated themes are completed, I will write an instruction upon group work which will close all that I have to say on the subject in the two volumes of the book *Discipleship in the New Age*. The major intention of this book is to awaken the aspirational public to the opportunity for training which is theirs *if* they so choose; it should make them think with greater clarity of the Hierarchy and its functions; much good may come of sending forth its teachings and a new era in the field of spiritual instructions may result. My present objective is now to help A.A.B. conclude the important teaching which I have—with her aid—been giving to the group over a long period of years; it will then be available to the general public, after certain specific deletions, about which she knows and which are similar to those in the first volume. You have had more, much more, than you can assimilate; of the original group of students only a few are left; of the more than fifty original members who have been affiliated with my Ashram, only sixteen remain, and of these only eight are truly active; and of these eight, two are causing me some questioning.

You might at this point appropriately ask the following questions: Wherein lies the fault, and was there error in the choices I made? Where does the blame lie for what—on the surface—appears to be such an outstanding failure? It may perhaps interest you to have some of the reasons presented to you:

1. A Master, in choosing the personnel of His Ashram, is Himself governed by certain unavoidable factors:

a The fact that the aspiration and the development of a disciple (usually stimulated by some senior disciple) has enabled him in thought and consciousness to reach the periphery of the Ashram;

sometimes the spiritual forcing process brings him to that [Page 91] point prematurely. The disciple is, however, *there*; the next move is (as you say) up to the Master; He must then give the disciple the opportunity to move closer, if the capacity for such a step lies in him.

b. The fact of karmic relationship. Many of those who have been given the opportunity to work with me have had some relationship with me over past lives and—because of certain activities—have warranted the opportunity to work in a still closer relationship. This they prove by working off karma. Such were H.S.D. and S.S.P., neither of whom has completely failed.

c. The fact of the need—existent in the world today—for workers. The Masters are perforce driven to use people to carry out certain phases of the exoteric work of service for which they may be fitted but for which they, from other angles, are not ready. Such a one was W.D.B.

All these factors necessarily governed my choice, for I too (even though I may be a Master) am controlled by esoteric Law and must proffer opportunity. Among those chosen there has been much failure, but because consecration and devotion to either the Hierarchy or Humanity are still to be found in them, the affiliation with my Ashram still persists, even though in so few cases can permission to move closer be granted; they are *not* yet ready to reach a "more enlightened ashramic position," as it is called.

2. Affiliation with an Ashram subjects the aspirant to intensified stimulation; in many cases it proved impossible for some chelas to handle it. Spiritual energy pouring into the personality, via the aspirant's own soul, fostered the emergence of that which was good but also of that which could not be taken closer into the Ashram itself. The undesirable qualities had to be eliminated. (Such were S.C.P. and L.U.T.) This stimulation cannot be avoided and is one of the tests of an accepted disciple's fitness for "ashramic sharing." Perfection [Page 92] is not looked for or expected, but certain personality faults of pride, temper and an undisciplined nature must at least be controlled.

3. A dislike of criticism eliminated others from the group. They could not stand the exposure of their faults, either to themselves or to the group. They knew certain tendencies existed but not how serious they were; when I attempted to help them along these lines, resentment only was evoked. In many cases (as I have elsewhere told you) the position was taken that praise, commendation and interesting personal instructions were written by me, but should any criticism be involved—then A.A.B. was responsible. This was never once the case. In fact, several times I have modified my criticism (or analysis, as I prefer to call it), and once or twice eliminated it altogether at the request of A.A.B., who knows the Western mind better perhaps than I do. (Such members were I.S.G-L. and D.E.I.)

4. Several of the students did not spiritually appreciate the opportunity with which they were faced. It was in reality a case of non-recognition, of which they were practically unconscious; they remain in this condition, awaiting another incarnation. (L.D.N-C. was a striking instance of this attitude; another was J.A.C. though he would greatly like to be reinstated. This is not possible; however, had the tenure of life by A.A.B. been better, it might have been accomplished. Another of these types was B.S.D.)

5. Certain other students regarded "occult obedience" as an infringement of their freewill, as did D.A.O. Quite a number of you simply suffered from inertia, and though pleased and excited over the material received from me, in the group or personal instructions, were too lazy to avail yourselves to the full of that which was given, and consistently failed to comply with my requests.



It is valuable to note a most significant point of interest: All those who passed through the gates of death passed to a [Page 93] definitely closer relationship; they had earned this reward and have availed themselves of that which I had taught them. They are, as you know, C.D.P., K.E.S., D.P.R. Two others are today rapidly fitting themselves to follow these three disciples into the Ashram. They are: B.S.W., who was temporarily side-tracked for a few years prior to his death, and G.S.S., whose personality vehicles could not carry the stimulation which reached her via the group. This sensitivity to undue stimulation is a matter easily rectified now; it does not constitute a fault, but only a karmic liability.

I have taken the time to say these things so as to make clear to you certain reasons for what may look to you as failure. I am greatly pleased with the work being done by some of the eight members who remain truly active. Two of you have fought through great tests and are today very much better servers. They are D.H.B. and R.S.U. One of you, R.S.W., is in danger of side-tracking her activities but will, I believe, come through the test; it will take her two more years to fight through to clarity of vision. To the other eight remaining of the original group I have no comment to make but that of encouragement. They are holding steady, but have enough teaching whereon to work and can take no more stimulation. The majority of them will not be kept waiting for admission to a definitely more positive penetrating in the Ashram when they pass through the gates of death. H.S.D. for the remainder of her life should work at the attainment of a quiet spirit, and she should also stand by A.A.B. as long as A.A.B. needs her. L.D.O. must attain to a broader point of view in place of her limited approach to humanity's problems; she must give up her assurance that the palliatives and solutions which she suggests are completely right. F.C.D. is doing well, but he is an old and trained disciple, and about him no anxiety has been needed. The same is true of J.W.K-P.

I have not, as you will note, covered the whole ground. I have, however, indicated enough to show my reasons why there is so poor an exoteric showing of a truly esoteric, inner movement—an inner movement which remains intact even though the outer form does not hold together, owing to the weaknesses of its members and the pressure of daily life upon [Page 94] the outer group. All of you—from the first admitted to the last who joined the group—are still within my aura or within the aura of the greater Ashram of the Master K.H., and will, I am confident, remain so. I would remind you also that there are many members of my Ashram of whom you know nothing and who came into my Ashram without the help of A.A.B. You are not the group of major importance. Forget not these other co-disciples. Some day, when you have established continuity of consciousness, you will know them, for you will consciously meet with them within the ring-pass-not of my Ashram. You will know also and discover the reasons for the experiment with these outer groups which is now being tried by the Hierarchy, if you will read with care the teaching upon the externalisation of the Ashram of Sanat Kumara, the Hierarchy.

August-September, 1949

#### BROTHERS, AS OF OLD:

The thought constantly enters my mind as to what I can say in order to make the group work, group relationships, group identification and group initiation a sound, active and factual reality in your minds and in the minds of other aspirants and disciples. I seek with profound earnestness to make this theme or subject true and vital, because it is an essentially new esoteric concept and a germ thought which the

many aspirants of the world must grasp. At the same time the aspirant must realise that the ideas are of no real importance to him as an individual—to you, therefore, as an individual and pledged disciple. As long as your state of awareness lays emphasis upon the fact of your individuality, the group *idea* cannot take form as a group *ideal*. The sense of separateness is still present. It is a sense which has been laboriously developed—under evolutionary law—from the moment when your soul decided to experiment, to experience, and to express divinity. Separative effort, separative emotional reactions and separative materialistic endeavour have been (if I may so unfortunately express it) the spiritual essentials which must perforce precede group effort and conscious group relations. [Page 95] The factor entailed, therefore, is a definite "break with the past," and the entering into a new state of awareness—an awareness which is fundamentally inclusive and not exclusive.

This is a primary platitude of which you are well aware. In most of you this platitude remains a mental proposition. You *hope* some day to arrive at this basic sense of inclusiveness which is characteristic of the Hierarchy. At present you do not feel fused, blended and incorporated into the mental, astral and etheric auras of those who form the group of which you know yourself to be a part. I would ask you to study what I have just said with care. Do you like, for instance, to penetrate into the mental atmosphere of a fellow member, or do you care to have him penetrate into yours and thus find out what is the content of your thought? A major test is here involved, and it is one which you will have some day to face. Do you, again, like to share your emotional reactions with a co-disciple? Are you interested in his? If so, why? Some day this responding interest must prove itself effective, and this must necessarily connote self-sacrifice in both directions. Do you want or deem it appropriate to have a fellow-worker come under the influence of your etheric body and, therefore, of the energies which flow through it? And do you want his energies to flow through you?

These are some of the implications of group work, and for these you must be prepared. The realisation of the inevitability of these necessities will lead you eventually to a careful scrutiny of your thinking, of your emotional reactions and of the energies to which you give entrance all the time *because* (for the first time in your soul's history) you feel the need to guard your brother from the results of your personality reactions; consequently, scientific service supersedes your hitherto thoughtless and undisciplined activity. I would here point out that at no time do you ever attempt to guard yourself from the personality reactions of a co-disciple; you welcome them and absorb them and—whilst dealing with them—you aid the cause of liberation in his life as well as in your own.

The entire subject of group interplay is far deeper and [Page 96] more significant than you suspect or appreciate; it can be summed up in the words of St. Paul: "No man liveth unto himself." Feeling, thinking and absorbing the many actuating and incentive energies constitute a vast process of many interrelations and this, most aspirants are apt to forget.

I suggest that during the coming year you go over your individual instructions and then—during the course of the year—answer six questions which I will dictate. The purpose of this task (shall I call it this?) is to clarify your minds as to your problems and opportunity and latent knowledge, gained as the result of years of work under my tuition; the replies will give to your group brothers a sense of relationship with you, a feeling of shared responsibility, a recognition of group assets and *group richness* (again using a peculiar word) and a realisation of possibility which may greatly strengthen each and all of you. This will close our cycle of instruction. If you avail yourselves of the opportunity for this personal research work, coincident with the post-war period, you may find a sudden spiritual deepening and strengthening of your life, your spiritual contacts and your group relation; you may also

find yourselves in closer rapport with the Ashram, its programme and potency, and you may likewise discover yourselves being presented with the opportunity to learn in a new and subjective manner, of which I may not speak, until you have registered it yourselves. You will thus greatly increase your usefulness to humanity, to the Ashram, and to me.

The Science of Impression\* is of major importance to the group. The time for close attention to yourselves and to your individual characters is past; group activity should take its place. By this I mean the activity of this particular group of disciples in relation to my Ashram and in relation to world service.

I would like you to do some further thinking upon the theme of our seventh point, the externalisation of the Masters' Ashrams, so that what I hope to say in the next instruction may mean more to you.

Take your group papers and the book *Discipleship in the [Page 97] New Age* (Vol. I) and run quickly through these two sources of information and then write down:

1. Any definitions of an Ashram you may find. There are many.
2. A short, tabulated statement as to the *unique* work which every Ashram carries on in the outer world through its initiates and disciples and through affiliated disciples, such as the majority of you. Two or three of you are beyond the stage of affiliation.

This assignment need not take you long.

My brothers, I am spiritually ambitious for you. I have gathered you into my ashramic group and, therefore, into my aura for vitalising, for training and for protection. My love goes ever out to you and my unifying desire. Will you not aid me in my task? Will you stand with me in the hierarchical endeavour to which I am pledged and which I have undertaken in consort with the other Masters? There is much that you can do by speech, by pen and by example. Will you not do it—with a simple heart and a single eye for the helping of a deeply suffering and overburdened humanity.

The six questions are intended to summarise and make deeply personal and significant in your consciousness the instructions, given during the past few years to this group of affiliated disciples. They can be regarded as being put to the disciple by his own soul and will mark—if correctly and creatively used—the closing of a preliminary cycle and the beginning of a new cycle of spiritual usefulness and of fresh growth and development.

These questions should receive most careful consideration and much serious reflection, prior to answering. The answers should convey the *truth*, as the disciple sees it today and not in the light of his wishful thinking and of his aspiration; the answers should be written down (so as to focus that truth) with no thought or fear of what other members of the group may think. In an Ashram, my brothers, a man is known as he *is*; for this clear knowledge, the members of this group (affiliated with my Ashram) should prepare themselves.

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\* *Telepathy and the Etheric Vehicle*, Pages 41-57.

**[Page 98]**

One suggestion I will make: There are six questions, providing one question, therefore, for consideration each two months during the coming year. Give two months to careful consideration, reflection and interior investigation and then, at the end of the second month, formulate your reply.

*Question 1.* From a study of the instructions given by me on your five conditioning rays and from a study of yourself in connection with the information given:

- a. Which of your five conditioning rays controls you or which is the most dominant?
- b. Which ray should control you and how can you strengthen that control?

The answering of this question will require a truthful consideration of your good and bad qualities, of your assets as well as your limitations.

*Question 2.* Looking back over the years of instruction, do you feel that you have definitely advanced upon the Path? If so, upon what grounds do you base this belief? Could you have made more progress under the circumstances and if you have not, what was the reason or reasons?

*Question 3.* In what do you personally feel that your work in the future should consist in the following three relations:

- a. With your personality, in its particular circumstances and environment, so as to make your daily life more spiritually effective?
- b. In order to establish a closer contact with your soul, with the same objective of effective spiritual living?
- c. In order to bring about soul and personality at-one-ment and clearly demonstrate the fact. What do you regard as the present **[Page 99]** greatest hindrance to this accomplishment?

*Question 4.* Are you satisfied with the relationship you have established with your group brothers?

- a. Do you know them better and love them more than you earlier did? This means all of them, as a group.
- b. Along what lines do you feel that you have failed them, if you have, and what do you propose to do to rectify the situation?
- c. In what way do you feel that you have been an asset to the group?

These four questions concern largely your ability to live as a soul in your little outer world and have reference primarily to your *objective* expression. The next two questions concern your *subjective* relationships.

*Question 5.* What is your attitude towards your Master, Djwhal Khul, as a result of years of training under His instruction?

- a. Can you sense my vibration at any time? How do you know the difference between my vibration, that of your own soul or the group?
- b. What effect has the work of the full moon had upon you? Have there been any results of that attempted contact and, if so, what are they?
- c. What should now govern your efforts in relation to your work as my disciple during the coming remainder of your life?

*Question 6.* What part in my plans and in the task assigned to my Ashram are you prepared to take? This question concerns both your outer and your inner work of a practical nature.

**[Page 100]**

- a. Have you any definite schedule of work outlined in your mind as your contribution to the activity of my Ashram?
- b. If so, what is it and how do you propose to implement it and make it effective?
- c. What is the main task of the Ashram at this time? Do you know the type of assistance—subjective or objective or both—that you could give?

This last question goes deeply into your ability to react to *impression* from me and from the Ashram. I would have you answer it, to the best of your ability, from that angle.

Pass on, my disciples, into a closer relation to the Ashram of which I am the focal point; aim at a closer rapport with your fellow workers and with me. I am the director of your work. That this relationship may prove the signal achievement of the coming year for each and all of you is my earnest wish.

November-December 1949

**MY BROTHERS OF LONG ASSOCIATION:**

In my last instruction to you I gave you only a very little teaching anent group work, though there were several significant hints if you had the intuition to grasp them. I have, however, given you much over the years; yet, when I look back over those years, I am forced to realise how relatively little you have profited by this teaching upon group work, though many of you have profited much by the personal instructions I gave you. Only sixteen of you are left out of an original fifty aspirants to discipleship; I think you yourselves would be the first to admit that there is little group interplay and no group enterprise animating those few of you who remain steadfast.

Certain of you (F.C.D., J.W.K-P., R.V.B., P.G.C., R.S.U., and R.S.W.) are actively working in relation to my plans, though those plans are not in reality mine, but simply the required cooperation in hierarchical endeavour. The rest of **[Page 101]** you are engulfed in the processes of daily living or else too tired to be more active than you already are, and for that condition of the personality I have no criticism.

It is necessary for you to remember that this group effort which I initiated with the assistance of some of the older and more experienced Masters, is by no means completed; it may be (and probably is) an experiment in this particular life for you, but next life may evoke from you a new attitude and a deeper comprehension of what is subjectively going on. It has been your lack of comprehension and of understood opportunity which has distressed me and bewildered A.A.B. Like all disciples, she had at first to work in the dark; she knew nothing in her physical brain consciousness of the Masters or the Hierarchy when she started to serve, but she continued to serve for many years till discovery rewarded her or (should I perhaps say?) recovery of ancient links and knowledge clarified her vision and her position in regard to truth. Slowly she now withdraws into that service which will (within the Ashram) enable K.H. to do more deeply spiritual work in collaboration with the Christ. It was to train her and thus enable her to do this that she undertook, *alone and without my help*, to found and organise the Arcane School; it gave her much needed training and experience and enabled her to demonstrate the quality of the teaching and that esoteric psychology which is the major task in each Ashram and particularly in the second ray Ashram.

I would like to say at this point to all of you who have remained steadfast, even if perforce inactive, that I would ask you as life proceeds and you face eventually and inevitably the discarding of the vehicle, to hold increasingly on to your knowledge of the Hierarchy and thus to pass over to the other side with complete dedication to the hierarchical Plan. This is not simply a suggestion on my part; it is an attempt on my part to call to your attention the concept of a spiritual continuity of knowledge and of a rightly oriented attitude. Thus time will not be lost; you can—if you so choose, each and all of you—attain a true continuity of consciousness and it is one of the factors which will serve to hold this group of disciples together.

**[Page 102]**

There are some things which I must say to you as this will be my last instruction on the theme of group work. It is not necessary for me to say much more upon the subject. I would start with some questions. Do you ever think with recognition of those who are no longer working with us? For instance, is D.A.O. ever in your minds? Do you ever think of S.C.P., of W.D.B., of J.A.C., or of that expert worker for the Hierarchy, L.D.N-C? I would guarantee that they seldom enter your mind. Yet they are still an integral part of this group which had the task and the responsibility of being one of the first groups (not by any means the only one, however) to attempt to make the first steps towards the externalisation of the Ashrams of the Hierarchy.

One of the major recognitions which is essential to the spiritual aspirant is that the Hierarchy is completely unable—under the law of the freedom of the human soul—to work in the world of men without those representative groups which can "step down" the hierarchical quality of energy so that the average man (with his average vibration and quality) can find in himself a point of response. It was for this specific reason that I engineered this experiment in group work with all of you in order to test out the human capacity in its higher brackets to respond to this much higher quality. It has not worked out as I had hoped, but owing to the fact that all of you are—from our point of view—of the same spiritual generation and that the difference in age was in no case more than twenty-five years at the outside (and believe me, my brother, I forget physical plane ages!) you will all return together to continue with this inevitable experience.

In the coming cycle of service, however, you will not have the association that you have had during this life with A.A.B. and F.B., who will then be working in the Ashrams of their own Masters, as will also



F.C.D. and R.S.U. Do not infer from the above statement that contact and mutual interplay in world service will not then be present; it will. The union of all the Ashrams under the spiritual Plan is complete and the interlocking relationships will be increasingly present. But neither of these four people will be working in my Ashram and for this I would have you prepare. Remember nevertheless [Page 103] that personal karmas have been established and are based upon many unexpected relationships, and there is much personal karma in this group of over fifty people; this was necessarily so; otherwise little personal relationships would have been possible, which may present a difficult point for you to understand.

I would like to arrest any tendency to consider one Ashram as superior to another. The forty-nine Ashrams which constitute the Hierarchy in this planetary period are some of them fully active; some are in process of formation, and some are, as yet, in a totally embryonic condition, awaiting the "focussing ability" of some initiate who is today preparing for the fifth initiation. Essentially and potentially all the Ashrams are equal, and their quality is not competitive; all of them differ as to their planned activity—an activity which is all part of a carefully formulated hierarchical activity. This you need most carefully to remember. The devotion of a disciple to some particular Master is of no importance to that Master or to His ashramic group. It is not devotion or predilection or any personality choice which governs the formation of a Master's group. It is ancient relationships, the ability to demonstrate certain aspects of life to demanding humanity and a definite ray expression of quality which determine the hierarchical placement of aspirants in an Ashram. This will perhaps be a new thought to you and is responsible for the reason why A.A.B. has never emphasised concentration on some one of the known Masters. She has always been aware that each central Ashram has associated with it six other Ashrams which are steadily and constantly being organised to meet planetary need. You will note that I did not say "human need," for the needs of the planet which the Hierarchy has to meet embrace more than those of the fourth kingdom in nature. I would have you ponder on these points.

It would be of benefit to you also to consider the Masters' Ashrams as expressions of the highest type of constructively functioning groups. There exists amongst its personnel a complete unity of purpose and an utter dedication (without any reservations, as far as the disciple involved is concerned) to the furthering of the immediate ashramic enterprise. The [Page 104] position of the Master at the centre of the group has no relation to that of a teacher at the centre of a group of learners and devotees, such as we have learned to recognise in this Piscean Age. He is the centre simply because through the quality of His vibration, through karmic ancient relationship and through the invocative demand of disciples, initiates and some aspirants, He has gathered them together in order to further the ends of His ashramic enterprise; He has *not* gathered them together in order to teach them or to prepare them for initiation as has hitherto been taught. Aspirants and disciples *prepare themselves* for the processes of initiation by becoming initiated into the mysteries of divinity *through discipline, meditation and service*. You need to bear in mind that a Master of an Ashram may, for instance, attract to Him other Masters of equal rank as His Own. I have five Masters working with me in my Ashram. It would be of value to you if you considered the factors which hold an Ashram together and which establish its unity. The major ones, and those which you can understand, are as follows:

1. The most important capacity of a Master of an Ashram is that He has earned the right to communicate directly with the Council at Shamballa and thus to ascertain at first hand the immediate evolutionary task which the Hierarchy is undertaking. He is not called Master by the initiates in His Ashram; He is regarded as the Custodian of the Plan, and this is based on His ability to "face the

greater Light which shines in Shamballa." It is the Plan which gives the keynote to the activities of any Ashram at any particular time, during any particular cycle.

2. This unanimity of purpose produces a very close subjective relationship, and each member of the Ashram is occupied with making his fullest possible contribution to the task in hand. Personalities do not enter in. You will remember how some years ago I told you that the personality vehicles are ever left outside the Ashram—speaking symbolically. This means that the subtler bodies of the personality have perforce to follow the same rules as the physical body—they are left outside. Remember also that **[Page 105]** the Ashrams exist upon the plane of buddhi or of the intuition. The joint undertaking and the united adhering to the desired and arranged cyclic technique binds all members of the Ashram into one synthetic whole; there is therefore no possible controversy or any emphasis upon individual ideas, because no personality vibratory quality can penetrate in the periphery or the aura of an Ashram.

3. The planning and the assignment of tasks connected with the enterprise in hand is carried forward through the medium of an ashramic, reflective meditation, initiated by the Custodian of the Plan. The Master of an Ashram does not say: "Do this" or "Do that." Together, in unison and in deep reflection the plans unfold, and each disciple and initiate *sees* occultly where he is needed and where—at any given moment—he must place his cooperative energy. Note my wording here. The members of an Ashram, however, do not sit down for a joint meditation. One of the qualities, developed through ashramic contact, is the ability to live always within the field of intuitive perception—a field which has been created, or a sphere of energy which has been generated, by the united purpose, the combined planning and the concentrated energy of the Hierarchy. An analogy (but only an analogy, however) would be to regard this field of reflecting, reflective and reflected energies as resembling the brain of a human being; this brain reflects the impacts of telepathic activity, the sensory perceptions and the knowledges gained in the three worlds; reflection then sets in in relation to the mental processes which are synchronised with the brain, and then follows the impartation of these reflections to the outside world. The ashramic reflective meditation is an integral part of the constantly developing perception of the disciple-initiate, and it (in its turn) is a part of the whole hierarchical reflective meditation. This latter is based upon inspiration (in the occult sense) from Shamballa. The moment a disciple can share in this constant unremitting meditation or reflection without its interfering with his service and his other lines of thought, he becomes what is called "a disciple who shall no more go out."

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4. Another factor productive of group unity and synchronous precision in working is the complete freedom of the Ashram from any spirit of criticism. There is no tendency among its personnel to be critical and no interest whatsoever in the outer, personal lives of the members, should they be amongst those functioning in the three worlds. Criticism, as seen among men, simply is a mode of emphasising the lower self and deflects the attitude to the material aspects of a person's life. There is necessarily clear vision among the members of an Ashram; they know each other's capacities and limitations and they know, therefore, where they can complement each other and together create and present a perfect team in world service.

5. One other factor I will mention among the many possible: The members of an Ashram are all in the process of demonstrating love and pure reason, and they are—at the same time—focussing themselves in the Will aspect of divinity. This statement may mean little to you at present but it is fundamentally the factor which creates the higher antahkarana, uniting the Hierarchy and Shamballa. This makes the planetary purpose of so much importance.

These are the major factors which produce group unity; they have, as results, telepathic rapport and intuitive perception; but these are effects and not causes and are the product of the measure of the attained group unity.

You can see, therefore, the scientific reason I had when I urged you in past years to have a group enterprise, for it is a major unifying factor, and the inner Ashram with which you are affiliated stands to you (at your particular point of development) as Shamballa stands to the Hierarchy—from the angle of dynamic inspiration. Had you done this (which you did not) the group would not have fallen apart—as it has done. Had you eliminated criticism, the essential unity would have been strengthened. One of the reasons I had for the complete frankness and so-called exposure of your individual weakness and limitations to the group as a whole was to train you in the light of pure perception which knows the reason [Page 107] why and sees with clarity the ends in view. Where true perception exists, criticism is automatically eliminated.

Modern groups (and groups form a large part of every field of thought and activity) are usually composed of people possessing some basic idea upon which they are all agreed and which they are trying to express through the medium of their clashing personalities and, frequently, in obedience to some leader or person of more powerful mentality than that of the majority, and in order to exploit and use the methods which they regard as essential to success. There is therefore little true unity, and often what there is is based on expediency or good manners.

Everywhere, however, the newer type of groups are slowly being gathered together. Have you ever realised (I seek here to make you think and reason) that a group composed entirely of people upon the same ray, and who were also at exactly the same point in evolution, would be relatively futile and useless? Such a group would lack dynamic—the dynamic which comes into expression when many and different ray qualities meet and combine. When you speak of an Ashram being a first or a second ray Ashram—to mention only two out of the seven—it is essential that you bear in mind that though its members may have the same basic soul ray, they are apt to be found on one or other of the six subsidiary sub-rays; there is also a constant shifting of people as they make true progress from a minor ray to a major ray or (for service reasons) on to a different sub-ray of their own ray; this is a point which is very apt to be forgotten. It is wise to realise that an Ashram is composed of disciples and initiates of all degrees. It is this interplay of diverse elements that enriches an Ashram and tends inevitably to successful service in the three worlds.

I am anxious to see the group, with which I have been undertaking an occult experiment for the Hierarchy, hold together. When I say this, I refer not only to the few of you who are now active (and perhaps patting yourselves on the back for your steadfastness!), but also to the inactive members, to those likewise who of their own freewill dropped out, those whom perforce I myself had to drop, and those also [Page 108] who are functioning upon the other side of the veil. I have asked A.A.B. to send each of you a complete list of all who were in the earlier groups as well as those who were or are in the reorganised group. The names will be sent to you without comment and without addresses. I would ask you on one day each month—the day of the full moon—to sit down and mention each of these names of your co-disciples in the light, sending out light and love to one and all. This will strengthen the relation of you all to each other and it will also create an energy body—an etheric body—for the entire subjective group and will integrate them closely as time goes on, restoring those who broke away and strengthening those who unfortunately proved themselves to be weak.

This entire problem of group integrity and personnel-synthesis (if I may coin such a phrase) is at this time presenting a major problem to the Hierarchy. It is based, as you see, on the point in evolution which humanity has reached. There are many millions today—and this may surprise you—who have already achieved a definite measure of permanent personality integration. They are *people* in the fullest sense of the term although they may yet be lacking any contact with the soul or any desire for such contact. This means that they are relatively dominant men and women in their own setting, environment or milieu; they therefore constitute a problem in this preparatory cyclic era because they refuse—usually quite unconsciously—to form part of any group; they seek ever the position of leader. This is true of spiritual aspirants just as much as it is true of workers and group leaders in any other phase of human thought and procedure.

Therefore we ask: How can we create extra-ashramic groups out of aspirants and disciples who primarily value spiritual status, kudos or an elevated position? We cannot. All we can do is to train aspirants in recognised group requirements. We must also point out to them the dangers of mental pride, detail to them their personality limitations and the difficulties of true spiritual leadership, and then plead with them to mind their own business where each other is concerned and ask them to serve the human race; this of course means, incidentally, serving the Hierarchy and thus **[Page 109]** demonstrate their ability to work within an Ashram. Disciples—in the earlier stages—are apt to be didactic; they like to express in words their profound understanding of occult truth and thereby, in reality, establish their superiority over non-esoteric students, and in so doing (again incidentally) antagonise those they otherwise could help. They like to show their unique familiarity with hierarchical principles but, as they are not yet living those principles, they hinder more than they can help; at the same time, through self-discovery, they learn much thereby. They believe that in expressing their knowledge of petty and unimportant details anent the lives and methods of the Masters, a high point of spiritual understanding and development is thereby indicated. This is not by any means the case. In the last analysis, it indicates a superficial sense of false values, and seventy per cent of their information is wrong and of no importance.

I feel it necessary to emphasise the unimportance of their claims to information because the work of the Masters and Their freedom to serve humanity as They desire have been greatly hindered by these foolish thoughtforms and by the preconceived ideas of well-intentioned aspirants. The Masters very seldom resemble the theories, the pictures and the information which is so frequently circulated by the average aspirant. This whole business of occult gossip and of misinformation governs the majority of the many little occult groups.

Until groups are formed which consist of disciples and senior aspirants who possess self-ascertained knowledge and who are capable of correct interpretation of the occult facts, and who are also endowed with the rare group virtue of silence, we shall not have the desired externalisation of the Ashrams. I would have you think on these matters and prepare yourselves for a better and sounder appreciation, plus a more adequate meeting of hierarchical requirements in your next incarnation.

And now, my brothers and co-workers, I leave you to work, serve and study; by that last word, I mean reflect and think. I would commend to your consideration (because you cannot as yet think truly constructively, but only imaginatively) **[Page 110]** the place in this hierarchical planning, adjusting and aligning that my Ashram should take and of your part in it, as an individual and as a group, above all. I ask your aid so that one of the newest Ashrams may play a good part in the group of Ashrams, gathered

around that of the One Who was my Master, the Chohan K.H.

There has been much pressure on you this year; I have seen and noted it; the group—as a group—has done better this year than for some years past; and I have seen a deepening of devotion and a strengthening of conviction. Failures, where they may be found, need not persist, for the group love can offset them all; personality weaknesses, mistakes and faults are overlooked and forgotten in the urgency of human need; they do not even penetrate into the Ashram. I would ask you to remember this, and with humility in your hearts, persistence in your efforts and love to all men, pass on your way.

Let love play its part in all your lives and all your inter-relations as it must and does in the Hierarchy; look upon the Ashram to which you are affiliated as a miniature Hierarchy and model your efforts upon what you have learned anent the Hierarchy; count all things but loss unless they are productive along the line of service to humanity, and become increasingly factual in your attitude to all disciples and to the Hierarchy. The coming cycle is momentous in its offering of opportunity, and I would have you—again as individuals and as a group—measure up to this chance. Fix your eyes on human need and your hand in mine (if I may speak thus to you in symbols) and go forward with me to greater influence and deeper usefulness.

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## SECTION TWO

### TEACHINGS ON MEDITATION

[Page 113]

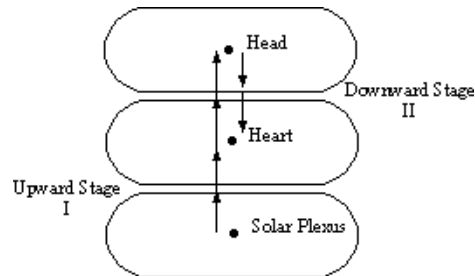
#### PART I

In continuing the instructions on the Science of Meditation, I would remind you that we are building upon the same fundamental truths which have been earlier laid down (in *Discipleship in the New Age*, Vol. I), and that our goals and objectives likewise remain the same. Our immediate concern is the bringing about a group unity rooted in love, and this requires the awakening of the heart centre into greater potency. In this connection, let me repeat what I earlier said, for it makes a fitting preface to what I shall ask you to do:

"Only from the heart centre can stream, in reality, those lines of energy which link and bind together. For this reason, I shall give you for your *group meditation* a form which will stimulate the heart into action, linking the heart centre (between the shoulder blades) to the head centre through the medium of the heart centre which is found within the head centre (the thousand-petalled lotus). This heart centre, when adequately radiatory and magnetic will relate you afresh to each other and to all the world. This again—when connected by an act of the spiritual will to the solar plexus centre—will help to produce that telepathic interplay which is so much to be desired and which is so constructively useful to the spiritual Hierarchy—provided it is established within a group of pledged disciples, dedicated to the service of humanity. They can then be trusted." (Page 87.)

The activity of the heart centre *never* demonstrates in connection with individuals. This is a basic fact. What devastates most disciples is the solar plexus ability (when purified [Page 114] and consecrated) to identify itself with individuals. The heart centre cannot react, except under group impetus, group happiness or unhappiness, and other group relations.

The following diagrammatic form illustrates the procedure which I suggest that you follow:



There are two points of vital light within the solar plexus centre, which makes this centre of dominant importance and a clearing house for the centres below the diaphragm to those above it. One of these points of light is connected with the lower psychic and astral life, and the other is brought into livingness by the inflow from the head centre. I would here remind you that the centres above the diaphragm have only one vital point of energy, whilst the centres below the solar plexus also have only one, but that the solar plexus itself has two points of dynamic energy—one most ancient and awakened, being expressive of the life of the astral or lower psychic body, and the other waiting to be brought into conscious activity by the soul. When this has happened, the awakening to the higher issues of life makes the disciple sensitive to the higher "psychic gift waves" (as the Tibetan occultists call them) of the spiritual world.

All this is a somewhat new concept for the average esotericist and theosophist, and is one of the new items of information which disciples (in preparation for initiation) are [Page 115] told. This truth lies behind the method of meditation which I shall seek to give you, and which is divided into two parts—one aspect or technique will cover approximately the first six months, and the other the second six months. This dual meditation is a group meditation and will have primarily a group effect. This fact must be most carefully recognised by each disciple.

I would have you ponder most earnestly upon this imparted information. The meditation which I wish to assign will be divided into two parts:

*Stage I.* A stage wherein there is a lifting of the energy of the heart centre to the head by means of directed, controlled aspiration—deliberately stimulated, mentally appreciated, and emotionally propelled. I am here choosing my words with care for their symbolic import.

*Stage II.* Next, the deliberate dispatch of spiritual energy to the solar plexus, through an act of the will; this will result in the awakening of the hitherto quiescent point of force which lies behind (or rather within) the active and awakened centre.



It will be apparent to you that the first stage is occupied with what is regarded esoterically as the "withdrawal to the centre of inspiration" and it is to this withdrawal that I call you all today, prior to the definite and detailed group work—later to be outlined. Under cyclic law there are periods of outgoing and of withdrawing, of progressing in service towards the periphery of activity and also of a conscious abstraction of the consciousness from the outer circle and its centring again at the very heart of life. It is to this retreating within that I summon you—a retreat which must be continued and consciously held until the next Full Moon of May. You might regard it as the *individual* phase of alignment and of preparation to which each of you is called, and called prior to participation in the group meditation with which you will [Page 116] be occupied for the remainder of the year, after May. Stage II and its successful issue will be largely dependent upon the success achieved during Stage I.

*Stage I* itself is divided into two parts, and to these I now call your attention. The first part of Stage I is a short dynamic meditation, carried out every morning with the greatest regularity. The second part is a reflective process or cultivated recognition which will serve to condition your day's activity. This conditioning attitude should be one of a constant recollection of purpose and objective, and a process of what has been called "intentional living." It connotes the effort to *live consciously* at the centre and then to work outward from there in radiatory, magnetic activity. I am not here speaking symbolically but literally for it is all a question of the focus of consciousness. If this attitude can be constantly held until the Full Moon of May, the individual seeds within the group periphery (could we symbolically call it the seed pod or sheath?) will become living and potent units of energy (spiritual energy) and the succeeding period of group interrelation and group activity will be correspondingly potent. In the furtherance of this process, leading to radiatory and magnetic living, the method suggested is as follows:

## STAGE I

1. Reflective alignment of soul and personality, using the creative imagination in the process. This is a "feeling" or astral activity.
2. Assumed relation of solar plexus, heart and head, and the focus of the assuming consciousness to be in the region of the ajna centre. This is done mentally.
3. When this has been achieved and realised, there follows next the concentration of aspiration and of thought in the heart centre, imagining it to be just between the shoulder blades. It must be recognised that the concentration of thought energy is definitely there.
4. Then follows the conscious and pictorial (or imaginative) withdrawal of the heart's aspiration, life and [Page 117] devotion into the centre above the head (the thousand-petalled lotus), and its conscious focussing there.
5. When this stage has been reached, and the conscious recognition of place and activity is being gently yet surely held, then sound the Sacred Word, OM, very softly three times, breathing out and towards:
  - a. The Soul.
  - b. The Hierarchy.
  - c. Humanity.

These three recognised factors now constitute a definite and linked triangle of force.

6. Then say with *heartfelt intent* (consider the significance of those two words) the invocation which I gave you in my communication in September, 1939:

The sons of men are one and I am one with them.  
I seek to love, not hate;  
I seek to serve and not exact due service;  
I seek to heal, not hurt.

Let pain bring due reward of light and love.  
Let the soul control the outer form and life and all events,  
And bring to light the love which underlies the happenings of the time.

Let vision come and insight.  
Let the future stand revealed.  
Let inner union demonstrate and outer cleavages be gone.  
Let love prevail.  
Let all men love.

7. Endeavour throughout the day to continue holding this recollection steady and work always in due remembrance of the morning's meditation.

This activity should take only a few minutes, but if it is carried out with a fully awakened consciousness and with the [Page 118] most carefully focussed attention, the results may be most potent and effective—far more so than you may think. The meditation should take less than ten minutes, after you have succeeded in familiarising yourself with the process; firm foundations will thus be laid for the group work and the group meditation, which I intend to give you in May, when I will give you your personal and group instructions.

At the time of the Full Moon each month—dating from the time that you receive these instructions and until further notice—I would ask you to work as follows:

1. Group yourselves, all twenty-four of you, symbolically, pictorially and imaginatively around your Teacher, and—with Him—face the East, standing in a semi-circle slightly behind Him.
2. Then stretching out your hands in blessing, say together with solemn, voiced intent the formula or Mantram of Unification, beginning "The sons of men are one," which you have been using each morning in your personal meditation. Throw the power of your focussed thought and will into and behind the words.
3. Stand then together in the light which streams ever from the East and see it pouring through the Master to each of you, entering by the head centre, passing from thence to the heart centre, and then from the heart it is directed by an act of the focussed will— expressed and propelled forth consciously—to the quiescent point of dim light within the solar plexus.

4. Then, withdrawing again to the head centre, endeavour consciously to see the three centres (head, heart and solar plexus) linked together so that the heads of all the group members are thinking as one and the hearts of the group members are loving as one. Your aspiration also (through the spiritual awakening of the solar plexus) will then surge upwards as one spontaneous movement. This will in due time create a magnetic field of light and life, within which the New Group of World Servers will live, mature and come to fruition.

**[Page 119]**

Keep the whole process, my brother, very simple and uncomplicated in your mind. If you will follow the above instructions with the simplicity of a little child, you will bring about a situation wherein work will be possible. Look not for results. Yours is to do the outlined work and this, when rightly done, makes the due result inevitable. But as I told you before, "it is the inner life of reflection and the outer life of expressed love which will determine the success of the needed group relation and the potency of its future work" in the service of humanity.

## PART II

In the last instruction, I started you on the first part of the new meditation. The completed meditation involves the process of relating heart and head and then—by an act of the will—linking up both with the quiescent point within the solar plexus—that point of which nothing has as yet been taught (though the necessity for such a point was obvious in the work of transferring energy) but which is of vital significance in all preparation for initiation.

That is as far as I took you in the last meditation but to it must be added the individual meditation which will aid in group integration and in the unfoldment of the individual disciple.

You will have noted, I am sure, that in the meditation assigned for daily use, I did not carry it forward to where the will is exerted and the energy in the head is driven to the quiescent centre in the solar plexus. You will have noted also that at the time of the Full Moon and in group formation, plus direct contact with myself, you were permitted together to link heart, head and solar plexus. Once a month and then only through the protective magnetic field of the group life can you complete the meditation.

The Full Moon work will remain as already assigned for the remainder of the year, but we will complete the meditation and I will now outline for you Stage II in the group meditation. The first half should now be so familiar to you that it will be automatic in its doing and should take only a **[Page 120]** few minutes to complete. It is in the nature of a preface to the one I am now seeking to assign. It should leave each of you (if carrying it forward to a right conclusion) with the consciousness and heart energy focussed in the head. The activity of the true spiritual man has not been aroused, and when it is, the effect on the downflow of energy from the head centre will be threefold:

1. The awakened point in the solar plexus will become extremely active and—if the work is correctly done—it will make that point also exceedingly magnetic, gathering all the energies of all the centres below the diaphragm (except the one at the base of the spine), and this involves the sacral centre and other little focal points of energy, up into the solar plexus. There they must be held steady until such time as the man is ready to deal with them occultly.

2. The unawakened or quiescent point of light in the solar plexus comes slowly to life and to a state of new vibratory activity. Its magnetic field steadily increases and widens until it contacts the periphery of the magnetic field surrounding the heart centre.
3. When the two above stages are completed, then comes a lengthy process of transference. The solar plexus is the clearing house between the lower energies and the higher. This process is in itself dual:
  - a. The two points within the solar plexus field of activity become definitely related to each other, and the lower sacral and material energies are transferred into the hitherto quiescent point of light, now awakened and intensifying in quality and potency.
  - b. The concentrated energies in the new centre within the periphery of the solar plexus are then lifted by an act of the will into the heart centre and from thence to the head.

In this triple transference of the lower energies to the solar plexus, to the heart and finally to the head, we have a **[Page 121]** pictorial and symbolic presentation within the life experience of the disciple of the interrelation and eventual transference of energy from the personality (symbolised by the solar plexus) to the soul (symbolised by the heart centre) and from the soul to the Monad (symbolised by the head centre). These correspondences are of value as they are an argument for the factual nature of the process and they also enable the aspirant to grasp somewhat the nature of the undertaking to which he is committed. Certain aspects of relationship, therefore, emerge into the consciousness of the disciple and at this point in his training the following four relations are of major importance:

1. The relation of the energies, found below the diaphragm and corresponding to the personality life (motivated by desire), and the higher energies found above the diaphragm and motivated by the soul. These are as yet in the case of the average aspirant, practically entirely quiescent and only become a realised activity as the soul establishes increasing control over the disciple.
2. The relation between the two points within the solar plexus itself. These are symbolic also of the personality-soul relationship. One point is awakened, as to the lower life of man; the other point is awakening, as in the case of the aspirant, or is totally awakened as is the case of the pledged disciple, prior to the second initiation.
3. The relation between the solar plexus and the heart. This is of great importance and serves to clarify the mind of the aspirant because it is symbolic again of the immediate present problem of the personality and the soul.
4. The relation between the ajna centre (between the eyebrows) and the thousand-petalled lotus. When these two centres are correctly related to each other, then the man can take the third initiation at which time the potency of the Monad can begin to make its presence felt, linking heart and head and solar plexus.

**[Page 122]**

There is an intermediate stage in which the heart and the ajna centre become aligned and related. This stage is omitted from the enumeration given above owing to the fact that it is of a sevenfold nature and the method of transition and of transference is dependent upon the ray quality. One new item of information comes naturally here. The throat centre is not included in these relationships between

centres above the diaphragm as it is to them what the sacral centre is to the solar plexus—a point of pure creative activity, set in motion by the interplay of the other centres but particularly is the throat centre energised and actuated eventually by the sacral centre itself. It is an effect or result of relation more than anything else.

Three other items of interest might here be mentioned. First, the throat centre is brought into real activity by the direct action of the soul, via the head centre, in conjunction with the raising of the energy of the sacral centre simultaneously. This is analogous to the fact that the solar plexus is brought into real constructive usefulness by the direct action of the soul, via the heart centre. That is why people who work creatively usually have first ray personalities at the time that the throat centre becomes dynamically active for the first time. Secondly, the solar plexus centre is awakened by the inflow of energy of a dual nature—the energies of the heart and the head, working synchronously. This is a correspondence to the dual energy which constitutes the essential nature of the soul—*atma-buddhi*, or spiritual will and spiritual love. The third soul energy, *manas* or mental energy is related more directly to the throat centre. Thirdly, it might be stated that the awakening of the centre at the base of the spine is the result of an act of the will directed from the head and resulting in the elevation of all the energies to the head, just as the solar plexus was awakened and energy was carried to the heart—also by an act of the will. The energy of the solar plexus, that great clearing house for personality energy, must be carried always to the heart.

Here I would again caution you and call attention to my earlier statement that all stimulation of the solar plexus and all focus upon that centre carries with it definite danger, and [Page 123] disciples are enjoined to exercise wise control over the emotional nature. A decentralised attitude as regards personality reactions and a steadily deepening love of humanity will safeguard disciples at this stage—the stage of seeking to fit themselves for the first or the second initiation.

We will now continue with the second phase of the meditation. It was carried to the point wherein you were asked to say *as a soul* the great Mantram of Unification.

## STAGE II

1. Repeat rapidly Stage I, taking not more than five minutes in so doing. Lift your consciousness and relate the head and the heart. Repeat thoughtfully the mantram which eventually leads to the realisation of unity.
2. With the focus of the consciousness then in the head, summon the Will to your aid and by an act of the will carry the energy focussed in the head to the solar plexus. To facilitate this process, you can use the following formula:
  - a. I am the soul. And also love I am. Above all else I am both will and fixed design.
  - b. My will is now to lift the lower self into the light divine. This light I am.
  - c. Therefore, I must descend to where the lower self awaits my coming. That which desires to lift and that which cries aloud for lifting are now at-one. Such is my will.

Whilst saying these mantric words (taken from a very ancient disciples' manual) vision pictorially the process of focussing—demanding—descending and at-one-ing.

3. Pause here and endeavour to *feel* and sense the initiatory vibration or embryonic interplay which is being established between the awakened and the awakening points within the solar plexus. This can be done, but it involves an act of slow concentration.

4. Then sound the OM twice from the head centre, **[Page 124]** knowing yourself to be the soul which is breathing it forth. Believe this sound, carried on the breath of will and love, as capable of stimulating the solar plexus in the right way and able to transmute the lower energies so that they will be pure enough to be carried first of all to the awakening point and from that point eventually to the heart centre.

5. As you vision the energies of the solar plexus being carried *up the spine* to the heart centre (situated, as you know, between the shoulder blades) I would ask you to breathe out the OM again into the solar plexus but this time, having done so, draw the focussed energy up the spine towards the head. The vibration thus established will carry the energy to the heart, for it has to pass through that centre in the spine on its way to the head. In the early stages that is as far as it may go, but later it will pass through the heart, leaving its due quota of energy, and finally reach the head centre.

6. Then focus yourself in the heart, believing that a triangle of energy has been formed between the head, the heart and the solar plexus. Vision it then as composed of the energy of light, something resembling a triangle of neon light. The colour of this neon light so-called will be dependent upon the ray of the soul.

7. Then again repeat the Mantram of Unification, beginning "The sons of men are one..."

8. Standing, therefore, in the centre of the heart see the energy of your group brothers as the radiating spokes of a great wheel of light. This wheel has twenty-four spokes and at the centre of the wheel, like the hub of the wheel, can be found your Master (D.K.). Then slowly with love, mention aloud the names of each of your group brothers, not omitting yourself.

9. Then see this wheel as actively moving and scintillating, and thus serving humanity through its focussed radiation. This radiation is the radiation of love. All the above is purely symbolic but carried out as a **[Page 125]** visualisation process for some months—consistently and consciously—it will create a state of mind and of awareness which will be enduring because "as a man thinketh, so is he."

10. Then close with the new Invocation and also with the Gayatri, with its emphasis upon one's duty.

OM OM OM

This meditation process is relatively simple if you familiarise yourself with its stages for a few weeks. Much of the above is explanatory in nature and can be dispensed with when you can follow the process automatically.



I will now proceed to give you each your personal instructions and individual meditation. This meditation should be done at some time of the day which is *not* the time chosen for the group meditation. I do not want the two meditations done together at the same time, for I do not want your personality problems and your possible glammers to be interjected into the group consciousness. Beware of doing this because the task of each of you is hard enough without being complicated by the personal problems of some distressed brother in the group. In giving you your personal instructions, I shall speak with complete frankness and shall not spare you either praise or blame. If you resent what I may say, then it will simply indicate the power of your personality to react unfavourably to the truth and will consequently point out to you an area of blindness and of weakness in your consciousness. You will be thereby the gainer and will be able to grasp somewhat more clearly the nature of the battle which you have to fight.

### PART III

As individuals, many of you have used regularly (and profited thereby) the meditation which I gave you thus far in this series of instructions. But speaking generally, the group *as a whole* has not given as much attention and thought to the processes outlined in the two parts of the one [Page 126] meditation, as I had hoped and asked. I would ask you, therefore, to renew your activity along this line from now until May, when—if you work with tension and achieve results—I can give you another meditation which will climax the work done and bring another centre into activity. There is little that I can do with you until this meditation work has been patiently and regularly done and produced effective results—from my point of view. I shall not be able to give you another meditation unless you strive afresh, and together, at the daily process outlined by me.

This meditation is one of the most important of the steps I shall ever ask you to take in these early preparatory stages of your work. It must precede the more definite training which may be possible if you persevere in the work outlined. I would remind you that this is my last effort with you in this incarnation and on the physical plane. You have put your hand to the plough and there is no turning back for any of you, but the time factor is determined by each of you and not by me. There may be times in the process of training you and preparing you for initiation when you may temporarily fail to understand the reasons for the requests I may make and for the requirements presented to you. Forget not that the aspirant to the Mysteries proceeds blindly in the early stages; only after the third initiation do the scales fall from his eyes. Therefore, follow obediently (though voluntarily) my requests as I endeavour to teach you the ancient rules.

Will you also, at this point, study anew the teaching I gave in the earlier instructions on the theme of Visualisation and explained why it is the secret of all true meditation work in its earlier stages? I seek not to repeat, but that teaching is needed by you at this stage. (*Discipleship in the New Age*, Vol. I. Pages 89-91.)

In connection with your Full Moon work, I seek to change the process which has been followed by you for so long—the process of entering my study and there contacting me. I will give you another symbolic process which will follow five stages:

**[Page 127]**

1. At the time of the Full Moon (covering five days) picture to yourselves an ocean of blue and upon the horizon can be seen slowly rising a blazing sun.
2. Picture yourself as throwing yourself into the ocean, free of all encumbrances, worries, anxieties and cares, and as swimming towards a rowboat, lying midway between you and the rising Sun. As you swim, you become aware of your group brothers, also swimming in the same direction. You recognise, know and love each other.
3. Then visualise yourself as climbing into the boat. When all of the group are in, then see yourselves as each grasping an oar, and together, rhythmically and steadily, rowing towards the rising Sun. There is harmony of stroke, of purpose and of direction.
4. Then see—between you and the rising Sun—a figure moving toward you. It will be myself (the Master D.K.), coming from the light, in your direction. In the clear pathway of the light you can see me distinctly. You see me *together*.
5. Then say, inaudibly, yet as a group:

"Into the light we move, beckoned thereto by thee. Out of the dark we come, driven thereto by the soul of all. Up from the earth we spring and into the ocean of light we plunge. Together we come. Together we move, guided and led by the soul we serve and by thee, the Master we know. The Master within and the Master without are *One*. That One are we. The One is all—my soul, thy soul, the Master and the soul of all."

If you will each of you do this on the five days of the Full Moon (as earlier detailed), you will produce a group fusion of purpose which is for you the next desired step. You have worked at a group fusion in love; some success is apparent. Now work at the united evocation of the will.

Each month send in your Full Moon report. I would ask you to do this each month, embodying your Full Moon report **[Page 128]** and your meditation report into one unit because the activity of reporting is of real service in centralising your thought and therefore your life within the group life. It is simply in the nature of a symbolic happening—a symbol of your progress, your purpose, your contribution and your cooperation, and all from the *group* angle. Therein lies its value. The so-called informative aspect of these reports is relatively negligible as such to groups like this. But the symbolic usefulness is great and has a definite group usefulness.

One suggestion I will make. At the time of your Full Moon Approach to me, endeavour to have in your consciousness the words from Formula One (given in Section Three): "Upon the stream, between the two extremes, there floats the eye of vision." You need to remember that from one point of view these symbols are related to the antahkarana, that line between two points, and that as you build the antahkarana in your own lives so will be the growth of your understanding of the formula. As you progress upon the "way of the chela," so will grow your power. Use the formula actively as far as you can and do not rest satisfied with just attempting to understand some of its significances. It has a magical import, and when understanding is coupled with the use of the will, this formula constitutes a Word of Power of magical service.

## PART IV

As I have studied the meditation work of each of you (and both you and I know whether it has been faithfully followed or not), I have become aware of a basic need and that is the need for *Alignment*. You need a more direct contact between heart-head-soul. This, necessarily, in preparation for a still higher contact. The two parts of the exercise you have been following since the new seed group was organised have not done what was intended and only three of you have profited adequately from that work. I am, therefore, giving you a very simple alignment exercise which I would ask you to follow *together* until further notice. I emphasise the word *together* and shall continue so doing in the hope that the group [Page 129] will move forward with a uniform procedure for this will produce the greatest and most rapid results. It is good for you to have in mind that the better you do this exercise and the quicker and closer your alignment, the better will be the group alignment. The exercise is so short and simple that you may regard it as too elementary. I assure you that it will reward any constant effort. It had been my intention to give another meditation, involving another centre, but the results of the work done do not warrant this. Perhaps a better alignment may lead to a more constant application and a more direct and understanding occult obedience. I would ask you, therefore, to do this simple alignment exercise every day.

I. Start with the point of soul focus of which you know much theoretically and can know more practically. This falls into three stages:

1. Raise the consciousness into the head.
2. Carry the thought or consciousness upward through the astral body and the mind to the soul.
3. Identify the personality consciousness with the soul consciousness, and realise that they are one.

II. From that point, definitely and consciously, assume the attitude of the Observer. This also involves three stages:

1. Observe the personality and consider it from the angle of the etheric body.
2. Consciously throw soul energy down into the centre at the base of the spine. Then raise it slowly, via the five centres and the two head centres (ajna and highest head centre), up into the soul body. This produces, when correctly done, a vivifying of the sutratma and links the personality and soul into one blended unit. It is what might be called the acme of alignment.
3. Then endeavour to throw the attention of the united soul-personality toward the Spiritual Triad.

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III. Reflect upon the antahkarana and its relation to soul-personality and the Monad.

In your personal instructions this year, I am not going to be explicit nor am I going to give you each an individual meditation. The time for that is past. You have had much along that line. I am going to revert to an aspect of the old system of training and give you hints and brief injunctions, leaving you to do your own interpreting, to make right application and to profit or fail to profit as seems best to you.

These injunctions will take the form of six statements, sentences or aphorisms which will contain for you a particular message at which you can arrive if you will take each of them into your daily meditation. You have a year in which to do this and can, therefore, make the six statements into six seed thoughts for meditation, or reflective brooding—one for each month for six months. Then repeat with the thought in view that during the second six months you will do what you can to make the effects of the previous period of reflection, a dynamic factor in your life. Thus you will externalise the results of the preceding cycle of spiritual and mental brooding. In this way, your subjective realisation can become an objective happening. Do this exercise each morning at the close of the alignment work, endeavouring to hold the mind steady in the light and to achieve as far as you can the brooding quality of the soul when in deep meditation. This will not be easy at first, but if you adhere faithfully to instructions, you will consciously realise sure gain. I suggest ten minutes' brooding each day (with pencil in hand if you so prefer) and then—during the day—keep the seed thought or statement in what is called "the back of the mind." There it can gestate. In this way you will not only arrive at the meaning of your personal injunctions, hints or instructions (for that is what they may prove to be when you arrive at their intended meaning), but you will at the same time learn to cultivate the "double life pattern" of the pledged disciple. He carries on with the lower mind and the higher mind simultaneously, and the stream of spiritual [Page 131] thought and activity consciously flows whilst the outer pattern of his life proceeds with increasing usefulness.

Here are the six statements\* for each of you, and I will take you alphabetically as usual. One word I would add: Seek not to interpret and understand your brother's instructions. Telepathic interplay, unrealised, naturally exists among you and your thought and interpretations (based on insufficient knowledge) would undoubtedly impinge upon your brother's mind. This could not fail to have effects. You might interpret wrongly and in any case you know not my intentions where your brother is concerned. Your thought might emphasise a concrete meaning whereas I might have in view a totally different application. Keep your mind, therefore, off your brother's instructions. Your duty lies in the daily releasing of steady illumined love, free from all criticism. It is not your duty to aid your brother to become a better occultist and disciple. That is his concern, his soul's concern and mine.

Many of the hints given and the sentences in which they are embodied are taken from an old Book of Rules for disciples. Some are directly from me, your Master, and are applicable to your problems or your duty.

## PART V

The meditation work assigned to you thus far falls into three parts:

- a. The stage of raising the energy of the heart centre into the head centre.
- b. The stage of sending energy from the head centre to the solar plexus centre.
- c. A definite and planned process of alignment.

I found, as you know, that the great need of the group was to develop the relatively simple attitude of instantaneous relation to or contact with the soul, and through the soul [Page 132] with the Master and

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\* The "six statements" appear in the *Personal Instructions* dated August 1942.

His Ashram. I therefore assigned an alignment exercise when I last communicated with you, and this I did in lieu of more abstruse meditation practices.

This meditation is intended to bring about three most definite results:

- a. The interrelation of the seven centres, and therefore an uninterrupted flow of energy.
- b. The interplay of energy between the members of this group in my Ashram, via the seven centres. The group thoughtform will have in it seven points of energetic life, the energies of which will be contributed by the group members. This etheric form of the group life will be an expression of the sum total of the seven types of energy as each individual member utilises them.
- c. The fusion, consciously and deliberately engineered, of the individual soul with the group soul, and later with the Hierarchy—via my Ashram.

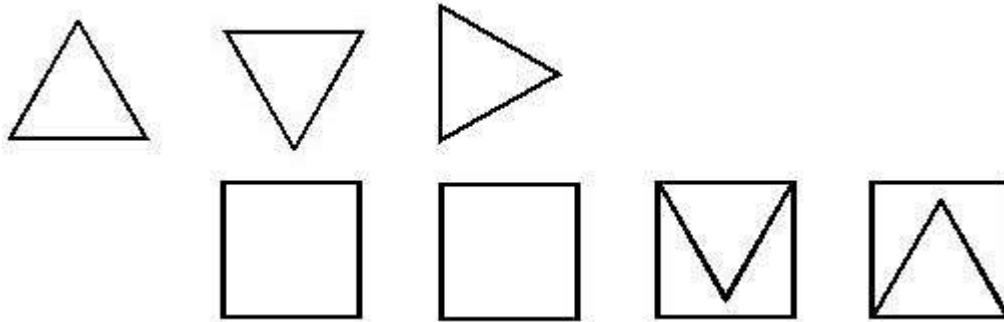
To do this work correctly, we will start with the premise that *"energy follows thought."* This is the first and most fundamental, as well as the most ancient, premise of the esotericist. The second is related to the first and will have a place in our considerations. It states that *"the eye, opened by thought, directs the energy in motion."*

Disciples, during the early stages of their training, are apt to regard energy as a pool or a reservoir upon which they can learn to draw, thus appropriating a quota of that energy for their need, their service and their use. But energy is fluid and in motion; we live in a veritable sea of moving forces, qualified in countless ways, conditioned by countless minds, misdirected oft, directed wisely sometimes, yet all of them perforce finding place in the mind content of the One in Whom we live and move and have our being, and outside Whose range of influence naught can be. Disciples have, for aeons, been using the energies and forces found in the three worlds for personality ends and for the furthering of their major interests, whatever those may be. They have [Page 133] learnt somewhat to lay hold and use a measure of soul energy, thereby enlightening their way, improving their spiritual expression in the three worlds and serving a little. They are also beginning to grasp the significance of intention and of purpose, whilst an inner programme is slowly conditioning their daily lives. There comes, however, a point—a point which it is now your duty and privilege to grasp—wherein another source of energy, of inspiration and of light can be made available to disciples and can be used for service. That is the energy of the Forces of Light, originating in the Ashram and emanating thence; you stand as yet upon the periphery of the Ashram but can avail yourselves of these energies.

The force of the Ashram must be "routed" through the soul (if such a word is permissible). The disciple has therefore to learn the esoteric significance of a most familiar symbol—that of the Triangle and the Square.

This has hitherto signified to him the threefold soul and the fourfold personality, or if he is advanced enough in knowledge, the Spiritual Triad and the fourfold personality. Now he must view it in another light and learn to know it as the triplicity of the Ashram, the soul and the disciple himself, with the square representing humanity, the fourth kingdom in nature. This is consequently a great decentralising symbol, and around it your new meditation will be built. This meditation, if carefully followed, can and will bring about basic changes in your lives. The symbol is capable of being arranged in several ways, and all of them have to be mastered factually by the disciple—theoretically,

visually, practically, intuitionally and factually. Each of these words will convey a specific meaning, and rightly apprehended will bring about changes in the disciple's life, in his service, and therefore in his effect within the Ashram.



**[Page 134]**

Let me now, brother of mine, outline for you the line of thinking which should be pursued by you as you seek to penetrate into the true significance of this symbol which is the theme of your meditation. It constitutes a normal development from the work already done. In the first two meditations given, you dealt with the centres of the etheric body, and were therefore dealing with the personality, the "city which stands foursquare." You were next enjoined to practise alignment, thereby arriving at the recognition, and in some cases the contact, with the spiritual triplicity, which is that which "hovers over the square and radiates the energy of light into this waiting field of active thought."

You will note that the entire process is therefore kept in the realm of the non-material and that the physical brain is not, at this stage, at all involved. You, as you seek to meditate, are thinking on planes of mental perception; you are focussed there, and the brain is held throughout this period in a state of waiting and attentive quiescence. The disciple has—as oft I have told you—to master the process of carrying on a dual thinking process, wherein he is preserving a continuity of mental impression and a constant activity connected with daily living and service. This is registered in due course by the brain. This is of major importance and one of the objectives which should provide you with ample opportunity for effort during the coming year's work.

This threefold spiritual reality (which is the "impressing agent") is the goal of the presented meditation work. It is *not* in this case the soul, whose impression upon the mind is that of love, its manifestation and its place in the Plan of the Hierarchy. The source of the impression to which you now seek to be sensitive is the Spiritual Triad, and the quality of the impression is the will, as it implements divine purpose. I am therefore indicating a far more advanced stage, and I do so for two reasons: One is that for years the effort of all of you has been towards the registering of soul contact and the expression of loving understanding; you are familiar with what the Hierarchy (of which my Ashram is a part) seeks to accomplish, and there is nothing to be gained by a constant reiteration of the familiar. I am, secondly, **[Page 135]** outlining procedures, meditations and objectives which will be of use to those who come after you and who will be the hierarchy of workers at the close of this century and during the first quarter of the coming century.

I stated that one significance of this symbol is that it stands for the triplicity of

1. The Ashram,
2. The soul on its own plane,
3. The disciple upon the physical plane,



whilst the square represents humanity; that this is frequently spoken of as the "city which stands foursquare," and is familiarly referred to in modern literature and discussions as the "city of man."

In considering the higher point of the triangle, which is the Ashram, I would remind you that radiation from Shamballa enters the triangle at that point and that, through the Ashram, will, purpose and strength can pour. This is a relatively new achievement within the Ashrams of the Masters. In the major group Ashram (which is the Hierarchy itself) this reaction to impression from Shamballa is arrived at as the energy pours in, via the two Great Lords, the Manu and the Christ. It is also registered by Their senior disciples, the Chohans and initiates of the sixth initiation, such as the Masters Morya and Koot Hoomi. Lately the Master R. has taken the position of Mahachohan, and that achievement has carried the entering force down into the ranks of those Masters Who have taken the fifth initiation thus enabling Them to step down this Shamballa force to Their individual Ashrams. This happening has produced a tremendous stimulation with all the attendant opportunities, manifestations, and dangers. Masters such as myself have had to learn to handle this great potency, and at the same time to make as much of it as we can (safely and wisely) available to our senior disciples.

It might be said symbolically that "the point of the triangle is based in the courts of Heaven (Shamballa) and from that point two streams of power pour forth into the [Page 136] realm of soul and into the heart of the disciple. Thus is the Triad formed; then are the energies related unto the world of men; thus can the will of God appear, and thus can the Great Lord Who guards the Council Chamber of this sphere of solar Life carry His purpose to the holy groups (the Ashrams. A.A.B.), and thence into the minds of men, and this because their hearts are safeguarded by the fire of love." Ponder upon this ancient writing: It refers to the cycle immediately confronting us, of which the work I am at this time seeking to do is but a tiny living part.

Therefore, as you prepare for the meditation process which you will undertake during this coming year, start by a consideration of the Ashram of the Hierarchy itself, of its relation to Shamballa, of its constitution, formed as it is of many Ashrams. Some of these are working under the Chohans; others are working under the Masters, and some are embryonic as yet, being gathered slowly together by Adepts of the fourth initiation. Will you endeavour to realise the factual nature of this great, living, spiritual organism? It constantly "substands" or underlies the world organisation. See it as a growing, vital reality, of such life and potency that it can break through or break up all limiting outer organisations and, by the very force of its interior life, eventually externalise itself.

This coming externalisation of the groups which constitute the Ashrams of the Masters (not yet of the Chohans, because they are still basically too potent) will be a gradual process, but it will in time restore the Mysteries, bring the first two initiations into a relative prominence as integral parts of the coming world religion, familiarise the whole of mankind with the fact of the subjective world, and finally bring the most developed of the sons of men into a faint glimmer of understanding of the essential Reality underlying all phenomena, and give some grasp of the purpose of Shamballa and the will of the Lord of the World. Humanity has now reached a point of development where there is a definite grasp of the Plan of the Hierarchy—call it brotherhood, sharing, internationalism, unity or what you will. This is a growing and factual apprehension and is a general recognition [Page 137] by the thinkers and esotericists of the world, by the religious people of enlightenment, by broad minded statesmen, and even today by the man in the street; divine purpose, however, implemented or engineered by the divine will, eludes as yet the most advanced.

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

A second stage comes when the disciple, having considered the Ashram as outlined above, and having thereby imaginatively "fixed" the fact of Shamballa in his consciousness, turns his thoughts to the Hierarchy or to the soul. Remember always that *the Hierarchy is simply the world of souls*, that it is consciously aware of the Plan, sensitive to the purpose, and creatively and constantly impressing humanity with the aim in view of expanding the human consciousness. Of this your soul—in its pure nature—is a part. You will therefore think of the Hierarchy; you will attempt to vision its work, and you will endeavour to relate yourself to my Ashram by an act of faith and of will which is, in this case, the sublimation of the personal self-will; you will also take your position as a conscious, integral part of my Ashram, and consequently of the Hierarchy. Such is the duty of all disciples. You have had much instruction as to the Ashram and I need not further enlarge.

The third point of the triangle (as far as your work in this meditation is concerned) comes into the light of your reflective consideration. You will now turn your attention to yourself, the soul, the conscious disciple in preparation for that expansion of consciousness which is the next step in **[Page 138]** your spiritual unfoldment, leading eventually to initiation. This reflective consideration you do, *not* from the angle of the consciousness of your imperfections, qualifications or capacities, your failures or your successes, but entirely from the angle of cooperation with the Plan, with the divine Will and Purpose. It is with these highest aspects that the disciple is asked to cooperate.

It is not possible for the individual disciple in any Ashram to cooperate in all phases of the Master's work, and it is not possible for you, for instance, to cooperate in every phase of the work in my Ashram which I have outlined in my pamphlets (and which has been summarised in the one entitled *My Work*). But it is possible for you to choose some phase of that plan and give it your paramount attention.... These activities can—if adequately and strongly carried forward—aid in the esoteric work of the world and the exoteric rehabilitation of right human relations....

The fourth stage of the meditation work is concerned with the square which—for the purposes of our work—we will simply regard as the field of service and of experience—experience in work and not individual life experience.

You will note that this description of the meditation work, which I am asking you to carry forward for a year at least, is based upon the three previous meditations; these sought to bring the etheric body with its various force centres into such a condition that it could become receptive to impression, and cooperate thereafter actively; through the alignment exercise you endeavoured to bring that organised instrument of service into contact with the source of inspiration and the source of impression, i.e., the Ashram and the soul. Now we are in a position (theoretically at least and dependent individually upon the successful action of all work previously done) to begin the task of bringing through the inspiration and impression consciously, by determined contact with their sources. I will therefore briefly outline the work, asking you to do it after close study of all that I have written above:

**[Page 139]***I. The Stage of Recognition.*

1. Recognition of your pledged discipleship.
2. Recognition of your equipment, gratefully rendered.
3. Recognition of your achieved alignment.
4. Recognition of the soul, the source of love-wisdom.
5. Recognition of the Hierarchy.

All this should be done very rapidly, holding the consciousness steadily in the mind, and *not* in the head. It presupposes an immediate mental focussing of the disciple at the very beginning of his meditation work.

*II. The Stage of Consideration.*

1. Of the Ashram as a whole, i.e., of the Hierarchy as the Ashram of Sanat Kumara. You will see, through the use of the creative imagination, all the Ashrams in close contact with Shamballa as:
  - a. Responsive to the Purpose, implemented by the Ashrams of the Chohans.
  - b. Impressed by the energy of Will as the great Ashram energises its component parts—the various Ashrams within its periphery of influence.
  - c. Vitalising the initiates and disciples who are affiliated with the Masters and working in Their Ashrams.
  - d. Reaching out, through the accepted and pledged disciples, into the world of men.

Then you will say with purpose and determination:

"I strive towards comprehension. Thy will, not mine, be done."

All the above section of your meditation work concerns purpose, will and the "destiny" of Shamballa, to use an old occult phrase.

2. Of the world of souls which is the Hierarchy in relation to this world of men, and of in relation **[Page 140]** to Shamballa as in the first part. This involves:
  - a. A study of the nature of the hierarchical effort, as it is expressed through love.
  - b. A conscious identification with the Plan.
  - c. Dedication to the work originating in the Ashram with which you know yourself to be in touch, seeing it all as an integral part of the hierarchical work.

Then you will say with love and aspiration:

"I strive towards understanding. Let wisdom take the place of knowledge in my life."

3. Of yourself as a unit in my Ashram. This will involve:

- a. Recognising which aspect of my planned work you are equipped to do.
- b. Determining how to do it.
- c. Considering the factor of preparation for eventual initiation, as a means of increasing your capacity for hierarchical cooperation.
- d. Energising by light, faith, love and power, the spiritual centre within which you serve and the ashramic projects for which you accept responsibility. In this instance it can be the Arcane School and the Service Activities. You will then say:

"I strive towards cooperation. Let the Master of my life, the soul, and likewise the One I seek to serve, throw light through me on others."

III. *The Stage of Fixed Determination.*

1. A reflection upon the distinction between Purpose, Will and Intention.
2. A period of complete focussed silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy.

A statement made by you, the soul, the disciple, to the personality:

**[Page 141]**

"In the centre of the will of God I stand.  
Naught shall deflect my will from His.  
I implement that will by love.  
I turn towards the field of service.  
I, the Triangle divine, work out that will  
Within the square and serve my fellowmen."

If you can do this work correctly, you will not only greatly increase your own realisation, service and understanding, but you will definitely be cooperating in the task of externalising the Ashram and furthering the work of the Hierarchy (from the foundation angle in relation to the New Age), and so aid in bringing in the new civilisation, the new world attitudes and the new world religion.

## PART VI

The meditation given you in your last instruction had several objectives in view. It was a preliminary meditation to a wide scheme for a particular kind of developing meditation, greatly needed by disciples, prior to unfolding a unique kind of ashramic sensitivity.

It was intended, first of all, to give you (if you worked with faithfulness) a growing sense of planetary relationship, from the subjective angle, and above all, from the angle of "intelligent supervision"—a phrase which will mean more to you later. A true grasp of the implications and intentions behind this meditation would develop in the disciple's consciousness a realisation of a living world of Intelligences, linked together from Sanat Kumara downwards until the chain of Hierarchy reaches the individual disciple, leading him to a later realisation that he too is but a link, and that there are those whom he also must reach and relate to the world of realities and awaken to their responsibilities. In the training of all disciples, one of the goals is to make the world of phenomena recede into the background of consciousness whilst the world of meaning becomes more vital and real. This world, in its turn, is the antechamber to the world of causes, where conscious relationship can be established with the Initiator.

**[Page 142]**

The second purpose of the meditation was to bring to light the fact that the disciple (as an outpost of the Ashram as a functioning soul) must be oriented to humanity in a more definite manner; the purpose of such orientation is that the "life of the triangles may penetrate the area of the square and produce the inevitable consequence, the germinating of ideas and the flowering of the new civilisation and culture." So has one of the Masters expressed the purpose of certain phases of the ashramic work, particularly that connected with meditation. Another Master has explained the purpose of the hierarchical intent as the "merging of the higher with the lower triangle and their fusion in the square." The Masters view the work of Their disciples from this symbolic angle. The disciple who reaps the benefit of this last suggested meditation becomes—through an enlargement of his consciousness and the greater scope of his vision—"a sower of the seed within the world of men"; he distributes ideas, living and potential, in the field of the world, and these he receives from two sources:

1. His own soul, as his intuition awakens.
2. The Ashram, as he grasps more of its purposes and becomes accustomed to assimilating its teachings. This takes time.

Still another objective of this meditation was to bring the disciple to the point where his interest (evoked through the stages of recognition and consideration) would lead him to a realisation of the need for the evocation of the Will, the first faint indications of which I called that of "fixed determination." In the above statements you have the goals which I had in mind when assigning the meditation last year.

It is hard, I know, for the neophyte at any stage along the Path to grasp the necessity for engendering (to use an unusual word in this connection) a magnetised area of thought upon which the higher impressions can play, yet persistence in the daily recognition and consideration, accompanied by a fixed determination to bring the life and service into conformity with the revealing relations will **[Page 143]** (almost unexpectedly) produce great and transforming results. The Masters waste not Their time or yours in assigning needless exercises; the disciple who faithfully and with a definitely unbroken rhythm follows his instructions, can expect to see effects of a surprising and lasting nature within himself, and consequently within his environment. It is not upon the results, however, that you are asked to focus, but simply upon the themes presented for your use and consideration.

In the earlier stages of your training the emphasis was laid upon the form side, upon the achieving of alignment (still most necessary), upon the sounding of the OM, with its power to clarify the aura and the atmosphere, and upon the processes to be followed. In the meditation which you should now be doing, alignment should be instantaneous and easy and the following of a set form unnecessary, because you start as a centre of focussed thought, as the ready recipient of awaited impression, as the trained analyser of ideas, and finally as a transmitter of that which has been received from the higher sources of inspiration. This involves also the power to distinguish the sources from which the impression comes. It is these aspects of yourself in action which will form the basis of the suggested meditation to be followed by all of you during the coming twelve months.

The basic intention of the meditation is to train you to be intelligently aware of what Patanjali calls "the raincloud of knowable things," of the intentions, purposes and ideas which, at any given period, motivate the hierarchical work and condition the quality of the inspiration which can be received from the Ashram to which you may be attached. By "attached" I mean the sense of relationship and *not* devotion or affection. Attachment, in reality, is an expression of the freewill of the subject, choosing and recognising its relationships and adhering thereto. In the spiritual sense, the motivation will be loving responsibility; in the personality sense, it will be sentient emotion.

As an aid to your concentration and receptivity, I will give you twelve words which will be the theme for twelve months' work, and which could—as you gain the power to [Page 144] meditate, relate, receive and transmit—provide the seed thoughts for twelve years' work instead of twelve months. Words are living things, possessing form, soul and spirit or life; this you should ever bear in mind as you use them to open the door to a month's realisation and inspiration, plus the consequent service. Here are twelve words. Use one each month in your daily meditation.

- |                  |                 |
|------------------|-----------------|
| 1. Recipient     | 2. Impression   |
| 3. Recognition   | 4. Relationship |
| 5. Source        | 6. Ashram       |
| 7. Transmitter   | 8. Expression   |
| 9. Determination | 10. Seed        |
| 11. Idea         | 12. Attachment  |

You will notice how the meditation now to be outlined is a natural sequence to the one which presumably you followed all last year.

STAGE ONE . . . *Preliminary.*

Pass rapidly through the steps of recognition, consideration and fixed determination. These, if correctly followed, will bring you to the point at which this new meditation starts.

Then proceed as follows:

STAGE TWO . . . *The Centre of Focussed Thought.*

1. Polarise yourself consciously upon the mental plane, tuning out all lower vibrations and reactions.



2. Then orient yourself to the Spiritual Triad, through an act of the will and the imaginative use of the antahkarana.
3. Next, take your theme word under consideration and ponder deeply upon it for at least five minutes. Endeavour to extract its quality and life, thus lifting it and your thought to as high a plane as possible.
4. Then sound the OM, and wait silently, holding the mind steady. This is "the pause of reception."

STAGE THREE . . . *The Recipient of Impression.*

1. Assuming an attitude of the highest expectancy, you **[Page 145]** will now express in your own words the highest truth of the monthly word-theme that you have been able to reach.
2. You then relate that theme to the present *world* opportunity, thus universalising the concept, seeing its relationship to world affairs, its usefulness and spiritual value to humanity *as a whole*.
3. Holding the mind in the light, you will then write down the first thought (no matter what it is) that enters into your waiting mind in connection with the theme of your meditation. The ability to do this will grow with practice, and will eventually evoke the intuition and thus fertilise your mind.
4. Again sound the OM, with the intent of refocussing yourself upon the mental plane. If your work has been successful, your original focus will have shifted to intuitional levels or to the levels of the higher, abstract mind, via the antahkarana. This must happen, in time, if your work has been faithfully followed. But bear ever in your thought that you must work as a *mind*, and not as an aspirant or from the angle of memory. Think on this.

STAGE FOUR . . . *The Analyser of Ideas.*

1. You now analyse or think over with clarity the work you have done, and the ideas now in your mind, seeing them in a true perspective in relation to the whole problem of the day.
2. Then, choosing one of the ideas which your theme-word has evoked, you think about it, analyse it and relate it to life, getting all you can out of it. This evoked idea may and should vary from day to day but will always remain related to the monthly theme.
3. Then study the idea in connection with yourself, the disciple, active in service and the Master's work, but *not* in connection with the personality. This you will find an interesting distinction. Make the idea practical, enabling it to "qualify" you or enrich you.
4. Again sound the OM, with the intent of making the sensed idea a part of your very nature.

**[Page 146]**

STAGE FIVE . . . *The Transmitter of Ideas.*

1. As the disciple, you have realised that a knowledge of truth and the reception of ideas lays on you the responsibility to be a transmitter to others. Ponder on this.

2. Now take the idea which the theme has engendered, or take the theme-word itself if no ideas have come to you, and in imagination formulate it in such a way that it can be presented to others, to your friends, to those you seek to help and to humanity—when opportunity offers. Think the idea through mentally, emotionally, and practically, thus precipitating it outwards into the world of thought.

3. Then (using the creative imagination and seeing yourself as a responsible transmitter, doing the work of the Ashram) breathe out the idea as a formulated, living thoughtform into the great stream of mental substance which is ever playing upon the human consciousness.

4. Sound the OM, thus "closing the episode."

Close the above meditation with a daily dedication of yourself to the service of humanity; renew your pledge to your Master and say the Mantram of Unification I gave you some years ago:

The sons of men are one and I am one with them.

I seek to love, not hate;

I seek to serve and not exact due service;

I seek to heal, not hurt.

Let pain bring due reward of light and love.

Let the soul control the outer form, and life and all events,

And bring to light the love that underlies the happenings of the time.

Let vision come and insight.

**[Page 147]**

Let the future stand revealed.

Let inner union demonstrate and outer cleavages be gone.

Let love prevail.

Let all men love.

I have given you this meditation in some detail, as I am anxious to have you comprehend what it is you will be doing. A shortened form of the meditation follows at the close of this general instruction.

At the end of each month, go through the ideas you have jotted down in your daily work and from them pick three which seem to carry the most inspiration and which you judge could be a seed for useful distribution or transmission. At the close of the year send in your thirty-six seed thoughts. As you will all have been using the same theme-words, much help can be accorded to the entire group by each of you. You will find this work most interesting. It is, in a way, a tiny reflection of the technique of the Hierarchy and the way the Masters work (though on a much higher turn of the spiral) in times of crisis, or when there is need for all the groups or Ashrams—as there is today—to unite in some endeavour, necessitated by the need of humanity or by some planetary emergency. The Masters, starting Their work on one of the planes of the Spiritual Triad, instead of the mental plane as do Their disciples, concentrate on the "theme" under Their consideration, during the period of three Full Moons. They then meet in conclave and each makes His contribution to the joint problem, as also does the Christ and, at critical times, Members of the Council Chamber of Sanat Kumara. On the basis of the proposals, and after due analysis and discussion, the united decision is transmitted by impression to the initiates and disciples in the Ashrams, and from them to the world. If you study the above statement

you will see the importance of the meditation which I have outlined; it is to prepare you for closer work—along correct hierarchical lines—in the Ashrams and with the Master.

**[Page 148]**

## SHORT FORM

I. Preliminary state of recognition, consideration and fixed determination.

II. The Centre of Focussed Thought:

1. Polarisation.
2. Orientation.
3. Meditation on theme word.
4. OM. Pause.

III. The Recipient of Impression:

1. Statement of highest idea received.
2. Relation of theme to present world opportunity.
3. Write down first thought then received.
4. OM. Refocus on mental plane.

IV. The Analyser of Ideas:

1. Period of analytic thought.
2. Summarise conclusions practically.
3. Breathe out the idea into the world of thought.
4. OM.

V. The Transmitter of Ideas:

1. Dedication of yourself to service.
2. Pledge yourself to the Master.
3. Say the mantram: "The sons of men are one..."

VI. Intensive work at the time of the Full Moon along established lines.

## PART VII

April 1945

MY BROTHERS:

As this world catastrophe draws to its inevitable close and the Forces of Light triumph over the forces of evil, the time of restoration opens up. For each of you this indicates a renewed time of service and of activity. I send you herewith the final stanza of the Great Invocation, as per my promise. I gave you the

first about nine years ago and the second during the course of the war. I would ask you to use it daily and as many times a day as you can remember to do so; you will thus create a seed thought or a clear-cut thoughtform [Page 149] which will make the launching of this Invocation among the masses of men a successful venture when the right time comes. That time is not yet.

This Great Invocation can be expressed in the following words:

From the point of Light within the Mind of God  
Let Light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let Love stream forth into the hearts of men.  
May Christ return to Earth.

From the Centre where the Will of God is known  
Let Purpose guide the little wills of men—  
The Purpose which the Masters know and serve.

From the Centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

It has been difficult to translate into understandable and adequate phrases the very ancient word-forms which the Christ will employ. These word-forms are only seven in number, and they will constitute His complete, new utterance. I have only been able to give their general significance. Nothing else was possible. But even in this longer form, they will be potent in their invocative appeal, *if* said with mental intensity and ardent purpose. The points of emphasis upon which I would ask you to dwell (once it is permissible to use the phrases) are two in number:

1. *May Christ return to Earth.* This return must *not* be understood in its usual connotation and its well-known mystical Christian sense. Christ has never left the Earth. What is referred to is the externalisation of the Hierarchy and its exoteric appearance on Earth. The Hierarchy will eventually, under its Head, the Christ, function openly and visibly on Earth. This will happen when the purpose of the divine Will, and the plan which will implement it, are better [Page 150] understood and the period of adjustment, of world enlightenment and of reconstruction has made real headway. This period begins at the San Francisco Conference (hence its major importance), and will move very slowly at first. It will take time, but the Hierarchy thinks not in terms of years and of brief cycles (though long to humanity), but in terms of events and the expansion of consciousness.

2. *May it seal the door where evil dwells.* The sealing up of the evil forces, released during this war, will take place within the immediate future. It will be soon. The evil referred to has nothing to do with the evil inclinations, the selfish instincts and the separativeness found in the hearts and minds of human beings. These they must overcome and eliminate for themselves. But the reduction to impotency of the loosed forces of evil which took advantage of the world situation, which obsessed the German people

and directed the Japanese people, and which worked through barbarity, murder, sadism, lying propaganda, and which prostituted science to achieve their ends, requires the imposition of a power beyond the human. This must be invoked, and the invocation will meet with speedy response. These evil potencies will be occultly "sealed" within their own place; what this exactly means has naught to do with humanity. Men today must learn the lessons of the past, profit from the discipline of the war, and deal—each in his own life and community—with the weaknesses and errors to which he may find himself prone.

I would here recall to you what I said last year to ... anent this final stanza of the Invocation:

"I am preparing to present to you for wide distribution throughout the world, the last stanza of the Great Invocation. It is by no means easy to translate the words of this stanza in terms which will make it of general appeal and not simply of importance to convinced esotericists. It can be so presented that the masses everywhere, the general public, will be prompted to take it up and will use it widely; they will do this on a relatively larger scale than the intuitional, the spiritually minded or even the men of [Page 151] goodwill. A far wider public will comprehend it. I will give A.A.B. this stanza at the earliest possible moment; this will be conditioned by world affairs and by my understanding of a certain esoteric appropriateness in the setting of a time cycle. If plans mature as desired by the Hierarchy, the new stanza can receive distribution at the time of the Full Moon of June 1945, as far as the Occident is concerned, and considerably later for the Orient. Prior to these set points in time, the stanza can be used by all esoteric school members, after being used for one clear month by my group, dating that month from the time that the most distant members of the group receive it."

I seek to have this Invocation go forth on the power generated by my Ashram and by all of you affiliated with my Ashram: the Ashrams of the Master K.H. and the Master M. are likewise deeply committed to participation in this work.

I would ask you also to read and reread the two Instructions—one dealing with the Cycle of Conferences,\* and the other with the work of the Christ.\*\* Master their contents and let the blueprint of the hierarchical plan take shape in your minds. Then you can do your share in implementing it and will be able to recognise those who, in other groups and in different lands, are also a vital part of hierarchical effort.

## PART VIII

Before we proceed further with this subject of meditation, I would like to call your attention to the fact that the type of work I am now giving you is *formless* in comparison with the earlier meditations outlined. I have already given you five meditations which, as a group, you have been asked to follow. I would like to summarise their objectives for you so that (again) you may intelligently go forward.

*The first meditation* was concerned with the transfer of energy from the solar plexus centre to the heart centre, so [Page 152] that the great dividing barrier (of which the diaphragm is the exoteric symbol) could be bridged and the emotional personality be controlled by the heart. By this means, the selfish

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\* *The Externalisation of the Hierarchy*

\*\* *The Reappearance of the Christ.*

individuality of the average man could be transmuted into the group awareness of the dedicated disciple. I sought to help you set up a facility of transference which would be of primary importance to you in your daily lives.

*The second meditation* was concerned with the impartation of a major concept. I wonder if it was so registered by you? The idea behind that meditation was the free flow of directed energy. You need ever to bear in mind that the initiate is eternally occupied with energies and forces which he directs and manipulates in accordance with hierarchical intent. Before, however, he can do this, he must be in control to some extent of the seven types of energy to which the human mechanism responds. He must be able to direct the flow of energy to any particular centre, to focus certain types of force in certain centres—at will and with understanding—and to institute a free flow and interchange throughout his own little microcosm. The meditation given was not intended to bring this about; it had only one objective: the impartation of an idea and the presentation of a possibility.

*The third meditation* was closely allied to these two, even if this is not immediately apparent to you. It concerned alignment. You have been apt to think of alignment in terms of the process whereby the personality is brought into relation with the soul. This is entirely accurate, yet alignment is a term which in reality covers four processes:

1. The alignment of soul and personality, resulting in a conscious relation to the Kingdom of God.
2. The alignment of soul and personality with the Ashram, resulting in a conscious relation with the Master of the Ashram.
3. The alignment of the initiate of higher degree with the spiritual Triad and the consequent result of a recognition of monadic energy.
4. The alignment of all the centres in the etheric body [Page 153] of the disciple. This results in the ability of these centres to register and transfer energies which enter into the lower mechanism as a consequence of the three higher alignments—listed above.

I would ask you to study the above tabulation with care.

*The fourth meditation* was definitely directed towards bringing about a closer relation to the Hierarchy, via the Ashram and its life of pledged service. This statement is of importance to you at this time. This meditation was divided into three stages: Recognition, Consideration, Determination. Disciples need to build into their brain consciousness recognitions of relation and of attitude. These must eventually and automatically condition the personality, and this, not through a forced effort, but through a positive receptivity. This receptivity is brought about by a stabilised orientation. Disciples need constantly to reflect upon the life of the Ashram as it makes its impact upon their consciousness. What impact, my brother, are you individually aware of? Upon this reflection must succeed a planned determination to form a constructive part of the ashramic life to which their thinking and their service have admitted them. The first faint efforts of the emergence of the spiritual will can be seen in the working out of this determination.

This was followed by the *fifth meditation*, which has been the subject of your attention during this past year. You will have noted how the meditations have become increasingly abstract until—in this last



one—you have been occupied with the consideration of ideas and with what those ideas can reveal when they are regarded as *seed ideas*, shielding or containing a flowering—as yet unseen and recorded.

I have been working, as you can now realise, upon a definite plan and (if you have done your work regularly and conscientiously) you are now ready for the next phase in this abstract work. I would like at this point to refer to two concepts which I have already presented to you; they are related to the fact that the initiate has two things to do:

**[Page 154]**

1. Become sensitive to impressions coming to him from various levels of the divine consciousness and awareness.
2. Become aware of the "raincloud of knowable things" to which Patanjali refers.\*

Both of these will become clearer to you as we proceed with our consideration of our third point in these instructions—the point which deals with telepathy.\*\* Each of these possible registrations involves a certain and specific phase of alignment, a conscious use of the mind as a contact agent, and a receptive activity of the brain.

Putting the objective of all this into its highest possible terms, the disciple and the initiate are learning the technique (through meditation) whereby the Mind of God, the Universal Mind, or the thinking process of the planetary Logos, can be recorded and registered. For the majority, at present, the knowledge of the divine thought (as registered by disciples, as it works out in the emerging Plan, and as it gives livingness to life purpose) is reached through the Ashram. The Master imparts the nature of the Plan or the Purpose—according to the status of the initiate—and that is accepted by him under the Law of Free Occult Obedience. But the disciple or the initiate must not remain forever dependent upon the transmission of the divine thought to him by Those more advanced than he. He must learn to make his own contacts and to tap the "raincloud" for himself. He must—unaided—penetrate into the thinking processes (by permitted spiritual telepathy or impressibility) of Sanat Kumara. I have the responsibility at this time to give you those meditations which will enable you to take the first steps towards this knowledge; it is for me to give to you the A B C of the later greatly simplified, yet exceedingly abstruse, techniques. Have these thoughts in mind as you study this résumé of the meditations already given, and then go forward with that to be suggested in this series of instructions. **[Page 155]** On the basis of what I have here said, I would ask you also to write a clear statement:

1. Of your understanding of the progressive synthesis of the six meditations which you will have received and of their purpose in connection with your moving forward towards initiation.
  - a. What have these meditations done to you?
  - b. What were they supposed to do?
2. A clear definition of the phrases:

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\* *The Light of the Soul*, Pages 38, 424-426.

\*\* *Telepathy and the Etheric Vehicle*.

- a. The Science of Impression, referring here to the mechanism of impression and stating what you know about the technique of impression.
- b. The "raincloud of knowable things." What is the nature of these things? Why the symbol of the raincloud?

You will endeavour to bear in mind that the source of these impressions shifts steadily higher or deeper, as the case may be, and that for average disciples, such as you, the impressions to be recorded until such time as you have taken the third initiation concern:

1. The ideas, purposes and intentions which motivate the Hierarchy and which are transmitted to you by the Master of your ray and therefore of the Ashram with which you are affiliated.
2. The quality of the inspiration which you can receive and register and which emanates from the Ashram in which you find yourself. This again will have the outstanding characteristics of your ray, though those of the other six rays will also be present, implied and inherent.
3. The nature of the hierarchical mode of work and the methods to be employed in any particular world period, such as the present difficult and transitional era.

### **[Page 156]**

You will see from the above how diverse, spiritually speaking, are the impressions to be received by the attentive disciple. The word "diverse" here employed is not of a separative connotation; it signifies the basic unity in diversity and the vastness of the inclusive thinking of the planetary Logos. Achievement for the disciple, consists (along this line) in a sequential and growing capacity to include in his thinking more and more of the divine *conclusions*. I use this word in its esoteric significance.

It is my intention this year to have you concentrate upon the new Invocation from the point of view that it embodies the divine intent and summarises the conclusions of the thinking of the planetary Logos. It is the most abstract form of meditation with which you have yet been presented. The meaning of this Invocation has been expressed in terms which are understandable, in a measure, to the average person because of its familiar wording, based on many Scriptural terms. But the true inner implications and significances are of very deep import and are not superficially apparent. I challenge you to penetrate, through meditation, more deeply into the vital meaning of these words, these amazing words. They embody, as far as is possible in modern language, a formula which has been in possession of the Hierarchy ever since it was founded on Earth, but which is only now available for use, owing to the point in evolution reached by mankind. The wonder of these mantric stanzas is that they are comprehensible to members of the human family and to members of the Kingdom of God. They mean one thing to the ordinary man, and that meaning is good, powerful and useful; they mean another thing to the man upon the Probationary Path, for he attaches to the words a deeper and more esoteric meaning than is possible to the man who is entirely polarised in his lower nature; these words mean still another thing to the disciple affiliated with and functioning consciously in an Ashram: to initiates and to the senior Members of the Hierarchy, they convey a still higher and more inclusive significance.

I am anxious to ascertain your reaction to these words, and am asking you for one entire year to concentrate your **[Page 157]** meditative thinking and your reflective power upon them. At the same time, they provide, in an almost singular manner, the next developing stage in the series of meditations

I have planned for you; they should also (in a peculiar manner) enable you to move forward in your thinking and in your ability to grasp abstractions. *Look for the underlying abstract idea in this Invocation.* It is there. From your reaction to this Invocation, and your ability to use its phrases as "stepping-stones" to certain levels of abstract thought not hitherto attained, I shall be able to judge your readiness, as individuals, for certain specific preparatory work for the initiation which you (again as an individual disciple) should take.

The final stanza of the "Invocation for Power and Light," as it is called in the Archives of the Masters, is apparently simple. It has, in these Archives, an indicatory symbol beside it which indicates the era or period in human history during which it can and should be used. It is interesting to us to note that the evolution of humanity is in line with the indicated timing. This Invocation will have a potent appeal to mankind. My considered advice is that in its presentation to a definitely Christian public (as for instance to the ecclesiastics of all denominations) the third verse in the stanza be changed and that its last line should read: "The Purpose which the Master knows and serves," or perhaps "which disciples know and serve." The word "disciple" is an inclusive word, in the hierarchical sense; it is, at the same time, one easily recognised by the orthodox but offers no limitation to the esotericist. It covers every grade of human aspirant from the newly accepted disciple up to and inclusive of the Christ Himself. Let me here quote the Invocation:

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let Love stream forth into the hearts of men.  
May Christ return to Earth.

From the Centre where the Will of God is known  
**[Page 158]**  
Let Purpose guide the little wills of men—  
The Purpose which the Masters know and serve.

From the Centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

Each of the four stanzas refers to one or other of the three aspects of divine energy, plus a reference to humanity itself in which the three meet, are potentiality in latency, and finally develop into the full flower of divinity, with all three lines perfectly expressed. Hence, my brothers, the intensity of the human conflict—a conflict unparalleled in any other differentiation of the divine Life. In humanity all lines and aspects meet. This is a fundamental of the occult teaching. The subhuman kingdoms find their consummation in humanity, and the superhuman kingdoms their opportunity, and through the human kingdom all superhuman lives have at some time passed. This you well know.

In the *first three lines* you have reference to the Mind of God as a focal point for the divine light. This refers to the soul of all things. The term "soul," with its major attribute of enlightenment, includes the anima mundi, the animal soul, the human soul, and that consummating point of light which we regard as the "overshadowing" soul of humanity. It is an aspect of the divine manifestation to which that great Son of God refers when (as Shri Krishna) He remarks, "Having pervaded this entire universe with a fragment of Myself, I remain." That fragment is the soul of all things. That soul brings light and spreads enlightenment.

In the *second three lines*, the Heart of God is evoked and the focal point of love is considered. This "heart" of the manifested world is the Hierarchy—that great transmitting agency of love to every form in the divine manifestation. Upon the essentially "loving nature" of the Hierarchy I need not dwell; too much has been written about it; too little understood; too much has been talked about love and not enough has been realised as to the task confronting the Hierarchy [Page 159] as it transmits love. Love is an energy which must reach the hearts of men and which must fecundate humanity with the duality of loving-understanding—that is what is expressed when love and intelligence are brought together.

In the *third three lines*, we find reference to Shamballa—"the Centre where the Will of God is known"—the centre from whence the Hierarchy draws its life, as it draws its impulse towards service from humanity. You well know that there is indication in these lines that humanity itself cannot as yet grasp the purpose of Sanat Kumara. Only advanced Members of the Hierarchy and initiates of at least the third degree (the first degree of the Lodge on Sirius) have any idea as to the nature of the purpose which underlies the Plan. Ponder on that phrasing.

Having invoked the three aspects or potencies of Mind, Love, and Will, in the *fourth three lines* we have indication of the anchoring of all these powers in humanity itself, in "the centre which we call the race of men." Here and here alone lies the promise of the future and its hope and opportunity. Here and here alone can all the divine qualities—in time and space—express themselves and find fulfilment: here and here alone can love be truly born, intelligence correctly function, and the Will of God demonstrate its effective goodwill. Through humanity, alone and unaided (except by the divine Spirit in every human being), can the "door where evil dwells be sealed." It is not Sanat Kumara who seals that door; it is not the Hierarchy which forces evil back into the place from whence it comes. It is struggling, aspiring and suffering humanity to whom the task is committed and, my brother, humanity is adequate to the task.

This statement is borne ever in mind by Those most potent in using the Invocation; it serves to focus and anchor the invoked energies in the human kingdom. That is Their task. From that point, humanity takes over the undertaking.

This Invocation is also unique in the sense that it invokes all the three divine aspects. It is synthetic in its approach. This is the first time in human history that this has been done. Hitherto the development of mankind did not warrant such an utterance.

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In *Lemurian* times, the third divine aspect, that of Intelligence, was invoked by the mass appeal of instinctual animal-man; he little knew what that almost inchoate appeal would invoke. Light appeared on Earth and true progressive enlightenment became possible. I am not here referring to physical light, but to the light of the intellect.

In *Atlantean* days, as a result of the strife between the Lords of Light or of the Shining Countenance and the Lords of the Dark Face (as they are called in the ancient Scriptures and in *The Secret Doctrine*) another "era of invocation" occurred and the second divine aspect of Love became a possible unfoldment, though still only an embryonic quality of mankind. The mass appeal was then more intelligently voiced, though the instinctual appeal still persisted. It was not intelligence, however, as we understand the term.

In our *Aryan* cycle, another great invocative cry is issuing forth. It is this time a threefold cry. It is the cry for light upon our way and for light to flow into the dark places of the Earth; it is also a cry for more love in the world as voiced by the men of goodwill and of humanitarian attitudes: it is, finally, the intuitive appeal of the aspirants and the disciples of the world for the full expression in time and space of the will-to-good—the Will of God. Average instinctual humanity, the men and women of goodwill, and the disciples of the world are all concerned in this invocation, bringing in the attributes of instinct, intelligence and intuition. All three are blended in this great Invocation. Have also constantly in mind this basic fusion, now finding voiced expression, and take courage from the massed approach to the Source of all Life, Love and Light. Nothing can withstand the united demand of men everywhere in their graded and their serried ranks.

This entire Invocation refers esoterically to the "raincloud of knowable things" to which Patanjali refers. It is that impending, overshadowing and revelatory storehouse of energy which is the immediate cause of all events on Earth and which indicates the emergence of that which is new and better and progressively *right*. The events and happenings thus precipitated demonstrate the moving onward into **[Page 161]** greater light of the human consciousness. These "knowable things" are the sources of all revelation and of all human realisations—cultural and leading to what we call civilisation. Their "condensation" (if I may use such a word) is brought about by the massed invocative appeal of the entire human family at any one period. This appeal has been, on the whole, projected unconsciously, but more and more it will be consciously voiced. Results, therefore, can be expected more rapidly and prove more effective. This raincloud is formed through the joint action of the Central Spiritual Sun, working through Shamballa, and humanity itself, working hitherto through appeal to the Hierarchy, but increasingly making its own direct appeal.

There is necessarily a subtle indirect appeal going forth continuously from the three subhuman kingdoms in nature, but that appeal focusses itself in the human kingdom, for that kingdom is the receiving and the transmitting agent for these kingdoms, just as the Hierarchy has been and is the receiving and the transmitting agent for every human appeal. Note here the beautiful interlocking and the fine interrelation which has been established by our planetary Logos. This new Invocation expresses this complete interdependence in an unique manner.

Precipitation of the new and long awaited energies is brought about in three ways:

1. By the direct action of the Hierarchy as its Members train Their disciples to tap this source of inspiration, to become sensitive to the awaited impression, and to bring down that which is needed for the enlightenment and restoration of mankind to its original high spiritual state. There is a higher condensation awaiting precipitation, but to humanity that will form a "raincloud of unknowable things" and necessitates not, therefore, your consideration.

2. By the disciples and aspirants of the world who provide a channel by means of which the energies and the fructifying forces can reach mankind. This they bring about by:

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- a. The deepening of man's spiritual realisation through reflective meditation, aspiration and devotion. These in time give place to conviction and mental knowing.
  - b. Receptiveness to spiritual impression. This entails the awakening of an intelligent use of the intuition, plus the capacity to hold the mind steady in the light whilst the brain is quiescently ready to record that "descending knowledge."
  - c. Practical ability to relate the idea to the ideal and to take those steps which will create the form of that ideal upon the physical plane.
3. By the steady progress of humanity, en masse, towards the light. This in time produces in humanity itself a quality and a vibration which make themselves felt. This quality and this vibration are essentially evocative.

Today this "raincloud of knowable things" has condensed or brought together energies which have been made available by the Spirits of Restoration, Reconstruction and Resurrection. These now available energies are—on a larger scale and of a higher nature—similar to those which the individual soul (paradoxical term) makes available to the personality when that personality is ready for the Path of Probation or of Discipleship. These energies are far more potent because they are, in their turn, a precipitation of energies which have been placed at the disposal of Shamballa, plus energies and forces generated by the Hierarchy. Extra-planetary forces can now be utilised on Earth, owing to the forward progress of our planet and its relation to the solar system as a whole.

There has never been a period in our planetary history in which opportunity has loomed so large or when so much spiritual light and force could be contacted and utilised by humanity.

The *first indication* of this massed and available energy produced coordination of the New Group of World Servers upon the physical plane.

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The *second indication* produced a pronounced cleavage between the forces of evil and the Forces of Light; this cleavage resulted in the world war (1914-1945) and initiated the seething emotional and psychic turmoil in which humanity today finds itself.

The *third indication* was the release of atomic energy and the discovery of how to transmute energy into matter and matter into energy.

The spiritual energies have, therefore, impersonally and with a "vivid directive of pure intent," penetrated from the highest point of spiritual purpose to the lowest aspect of matter, the atom; they have thus proved the truth of the statement that matter is spirit at its lowest point and spirit is matter at its highest, and that the apparent duality is but an essential unity.



A concentration of spiritual forces in and through the New Group of World Servers, the production of a world conflict with its disrupting and at the same time its unifying result, and the release of certain impressive energies in matter itself *for the benefit* of all created things on Earth—these are the immediate results of the pressure of the overshadowing spiritual resources.

These forces have affected the spiritual and the humanitarian people of the world, blending them into one group upon the inner planes (even if this still remains outwardly unrealised), and have thus given a death blow to the great heresy of separateness. This will later make itself invincibly apparent. They brought pure evil to the surface in such a manner that the issues between good and evil became apparent in a clearer light and the causes of human misery received fresh and keener recognition; the knowledge and the responsibility of mankind everywhere cannot now be denied. They also made possible the use of energy locked up in substance itself; this, if rightly used, can and will completely alter and change man's attitude to life, his sense of values and his use of time.

All this has been brought about by what we might call with exactitude the first precipitation. Its effects have been mass effects to a very large extent. They have affected the **[Page 164]** spiritual workers and the men of goodwill, producing the purifying fires of pain and agony through the medium of war, and making available also the essence of the material world. I have endeavoured to express the majesty of the recent happenings in various ways in order to impress upon you all the stupendous nature of what has occurred.

The second precipitation must be more consciously brought about by humanity itself, and it is to facilitate this that the new Invocation has been given, and for this reason it must be widely distributed.

This precipitation is to be brought about by the gradual engendering of the divine idea in the human consciousness. Above everything else required at this time is a recognition of the world of meaning, a recognition of Those Who implement world affairs and Who engineer those steps which lead mankind onward towards its destined goal, plus a steadily increased recognition of the Plan on the part of the masses. These three recognitions must be evidenced by humanity and affect human thinking and action *if* the total destruction of mankind is to be averted. They must form the theme of all the propaganda work to be done during the next few decades—until the year 2025—a brief space of time indeed to produce fundamental changes in human thought, awareness, and direction, but—at the same time—a quite possible achievement, provided the New Group of World Servers and the men and women of goodwill perform a conscientious task. Evil is not yet sealed. The spread of the Christ consciousness and His *recognised* Presence with us is not yet attained. The Plan is not yet so developed that its structure is universally admitted. Evil has been driven back; there are enough people aware of the possibility of divine enlightenment and of the interdependence (which is the basis of love) to form a potent nucleus, provided again that the inertia so prevalent among spiritual people is overcome. There is divine indication of coming events and a planned progress towards them, and this is already arousing interest among thinkers in many lands. However, the necessary responsive planning is still lacking.

This new Invocation, if given widespread distribution, **[Page 165]** can be to the new world religion what the Lord's prayer has been to Christianity and the Twenty-Third Psalm has been to the spiritually minded Jew.

I would like to indicate to you three approaches to the subject of this Invocation. I will do so briefly, as time lacks. It is for you to arrive—according to your evolutionary status and the depth of your

reflection—at what I may leave unsaid. These three approaches are:

1. That of the general public.
2. That of the esotericists, that is, of aspirants and disciples.
3. That of the more advanced disciple (as far as I can) and of the Hierarchy.

First, *the general public* will regard it as a prayer to God transcendent. They will not recognise Him yet as immanent in His creation; they will send it forth on the wings of hope—hope for light and love and peace, for which they ceaselessly long. They will also regard it as a prayer for enlightenment of all rulers and leaders in all groups who are handling world matters; as a prayer for the inflow of love and understanding among men so that they may live in peace with one another; as a demand for the working out of the will of God—a will of which they can know nothing (this is, after all, quite true for all except initiates) and which ever seems to them so inscrutable and so all-inclusive that their normal reaction should be patience and a willingness to refrain from questioning; as a prayer for the strengthening of human responsibility, in order that the recognised evils of today which so distress and trouble mankind may be done away with and some vague source of evil may be harnessed; they will regard it finally as a prayer that some equally vague primeval condition of blissful happiness may be restored and all unhappiness and pain disappear from the Earth. This is, for them, entirely good and helpful and all that is immediately possible. I have so worded and rendered the Invocation that the Christian world, through its churches, may not find it impossible to use.

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Second, *esotericists and aspirants* of the world will have a deeper and more understanding approach. To them it will convey the recognition of the world of causes and of Those Who stand subjectively behind world affairs, the spiritual Directors of our life. They stand ready to strengthen those with true vision, ready to indicate not only the reason for events in the various departments of human living, but also to make those revelations which will enable humanity to move forward out of darkness into light. With this fundamental attitude, the necessity for widespread expression of these underlying facts will be apparent and an era of hierarchical propaganda, engineered by disciples and carried forward by esotericists, will mature. This era began in 1875 when H.P.B.'s proclamation of the *fact* of the existence of the Masters of the Wisdom was made. It has been carried forward in spite of misrepresentation, attack upon the concept and scorn; recognition of the substantial nature of the available evidence, and an appearance of an intuitive response by occult students and many of the intelligentsia throughout the world have been present.

A new type of mystic is coming to be recognised; he differs from the mystics of the past (except in a few outstanding instances) by his practical interest in current world affairs and not in religious and church matters only; he is distinguished by his lack of interest in his own personal development, by his ability to see God immanent in all faiths and not just in his own particular brand of religious belief, and also by his capacity to live his life in the light of the divine Presence. All mystics have been able to do this to a greater or less degree, but he differs from those in the past in that he is able clearly to indicate to others the techniques of the Path; he combines both head and heart, intelligence and feeling, plus an intuitive perception, hitherto lacking. The clear cold light of the Spiritual Triad now illumines the way of the modern mystic, and not simply the light of the soul, and this will be increasingly the case.

Both of these groups—the general public and the world aspirants in their varying degrees—have among them those who stand out from the general average as possessing a [Page 167] deeper insight

and understanding; they occupy a no-man's-land, intermediate in the one case between the masses and the esotericists, and on the other between the esotericists and the Members of the Hierarchy. Forget not that They also use this great Invocation and that not a day goes by that the Christ himself does not sound it forth. As you read the next few pages, you may find some clue to the attitudes and points of view of these spiritual Intelligences.

On the surface, the beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a basic Intelligence to Whom we vaguely give the name of *God*; the truth that, behind all outer seeming, the motivating power of the universe is *Love*; the truth that a great Individuality came to Earth, called by Christians the *Christ*, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the *Will* of God, and finally the self-evident truth that only through *Humanity* itself can the divine Plan work out.

This Plan calls mankind to the expression of Love and challenges men to "let their light shine." Then comes the final solemn demand that this Plan of Love and Light, working through mankind, may "seal the door where evil dwells." The final line then contains *the idea of restoration*, indicating the keynote for the future and that the day will come when God's original idea and His initial intention will no longer be frustrated by human freewill and evil—pure materialism and selfishness; the divine purpose will then, through the changed hearts and goals of humanity, be achieved.

This is the obvious and simple meaning and it ties in with the spiritual aspiration of all men everywhere.

There are deeper implications and upon them I will later touch, but the clarity of spiritual desire and aspiration is expressed in these words in such a form that its use offers no barrier to the different types of mind which may receive it. Only those who recognise no subjective or inner world, and who reject the concept of an inner world of causes being responsible for the outer world of effects, will deny its truth **[Page 168]** and usefulness; such people are fortunately few and far between.

It is apparent, therefore, that the first three stanzas or verses invoke, call for or appeal to the three aspects of divine life which are universally recognised—the mind of God, the love of God, and the will or purpose of God; the fourth stanza points out the relation of humanity to these three energies of intelligence, love and will, and mankind's deep responsibility to implement the spread of love and light on Earth.

Right here the work of the Triangles—so close to the heart of the Hierarchy at this time—becomes obvious. Through the network which the Triangles are creating, light or illumination is invoked by the daily work and attitude of the Triangle members; thus light can indeed "descend on earth" and goodwill, which is the love of God and basically, the will-to-good, can also stream forth in fuller livingness into the hearts of men; thus they are transformed in their lives and the era of right human relations cannot be stopped. This is an era hitherto only dimly sensed and which only the forward-thinking people of the world have desired. Thus through the "centre which we call the race of men" the Plan of love and light works out and strikes the death blow to evil, selfishness and separateness, sealing it into the tomb of death forever; thus also the purpose of the Creator of all things will be fulfilled.

No one can use this Invocation or prayer for illumination and for love without causing powerful changes in his own attitudes; his life intention, character and goals will be changed and his life will be altered and made spiritually useful. "As a man thinketh in his heart so is he" is a basic law in nature; the constant turning of the mind to the need for light and the prospect of illumination cannot and will not be ineffectual. Also, as the work of the Triangles grows and the network spreads all over the Earth, the idea of a downpouring of light and goodwill (which is the immediate aspect of love required today among men) can be looked for; nothing can prevent the appearance of the expected results, for the eternal law holds good. The illumination of men's [Page 169] minds, so that they can see things as they are, can apprehend right motives and the way to bring about right human relations, is now a major need; the motivating power of goodwill is an essential to right action; given these two—light and love—it will not be many decades before the idea of right human relations will have become the ideal of the masses and will be rapidly taking form in all national, public and community affairs. The history of humanity has been that of the apprehension and the use of ideas as applied to human living and as expressing forward moving concepts; today the two ideas needed are light upon our way and practical goodwill.

I would like now to touch upon some of the deeper meanings for you who are disciples or who are in training for discipleship. If I can do this, your meditation work may be useful in linking hierarchical intent with human aspiration; such should be the work of all disciples.

You will already have noted—as you have studied the Invocation—that the three major centres in our planet are linked up: Shamballa, "where the Will of God is known," the Hierarchy, where Christ rules and from whence He seeks closer contact among men, and the centre which we call Humanity. There is a close relation between the first stanza and the final one; humanity's destiny is, as you know, to be the exponent of the mind of God, thus expressing active intelligence, motivated by love and implemented by will. That time has not yet come, but if human timing is correct and right desire is potent enough, for the first time in human history this destiny can be publicly recognised and people can be swept increasingly and voluntarily into an activity which is particularly their own destiny. That again is one of the primary objectives of the Invocation; its steady use will bring about an inclusive view of spiritual development and impart a synthesis to human thinking which has hitherto been lacking. As "light streams forth into the minds of men" the divine plan will be more widely sensed and the will-to-good will be more widely desired and invoked.

It is necessary always to remember that light is active energy and that love is also an energy. It is useful also to bear in mind that light and matter are synonymous terms scientifically [Page 170] and that the network of light is veritably substance, and therefore the carrier of goodwill. That is why, consequently, it is necessary to realise that it is *one network, composed of two types of energy*. For this reason, the work of creating Triangles falls into two categories; some people work more easily with one type of energy than another; it is interesting also to note that the Triangles of Light are basically more material than the Triangles of Goodwill because they are related to substance, to the energy which mankind wields familiarly, and to etheric matter. The Triangles of Goodwill are hierarchical in origin. I would ask you to ponder on this.

However, in this world crisis, the origin of the network in both its aspects is hierarchical; the Masters work in substance (i.e., light) though not with matter; the work to be done by Triangle members is consequently purely mental and hence exceedingly powerful—this of course when rightly done. "Energy follows thought" and the work of the Triangles is that of directing thought. The work therefore

falls into two categories: that of invoking divine aid (to use Christian phraseology) and then—through faith and acceptance—directing the energies of light and love (which have been invoked) to all men everywhere. They will, from the popular attitude, be registered as illumination and goodwill. It is a deeply scientific work but fundamentally simple. Invocation, prayer or aspiration, meditation—it matters not what word you use—by means of these three methods spiritual energies are tapped and brought into activity. By clear thinking, directed thought and mental perception, they can be made objects of human desire. Ideas are simply channels for new and desired divine energies; ideals are these ideas changed or reduced into thought forms, and thus presented to the public. Ideas telepathically become ideals, which is another phrasing of the old law, "energy follows thought."

The work of the network of light and goodwill, focussed on the plane of mind, is the utilisation of this knowledge in order to affect the public consciousness. These are points which should be simplified and gradually taught, and in the clearest language, to all Triangle members. The work of the [Page 171] Triangles is to work with the minds of men, and with a factor which is used and exploited by leaders everywhere; the effort is to impress these minds with certain ideas which are necessary to human progress. People recognise the present darkness and misery, and consequently welcome light; men are tired of hating and fighting, and therefore welcome goodwill.

Let me touch for a moment upon another point of view. Just as stanzas one and four are related, so stanza two and the final line are also related. The Plan will be restored on Earth through illumination and goodwill, and when that takes place Christ *will* return to Earth. I would ask you not to misunderstand this phrase. Christ has never left the Earth and He said when bidding farewell to His disciples: "Lo, I am with you always, even until the end of the days." His Presence, however, is not recognised by the masses of men, and is only sensed and dimly hoped for by the orthodox religionist of all the world faiths.

As I have earlier pointed out, the return of Christ will be expressed, in the first place, by an upsurging of the Christ consciousness in the hearts of men everywhere; its first expression will be goodwill.

In the second place, disciples everywhere will find themselves increasingly sensitive to His quality, His voice and His teaching; they will be "overshadowed" by Him in many cases, just as before, He overshadowed His disciple Jesus; through this overshadowing of disciples in all lands, He will duplicate Himself repeatedly. The effectiveness and the potency of the overshadowed disciple will be amazing.

One of the first experiments He made as He prepared for this form of activity was in connection with Krishnamurti. It was only partially successful. The power used by Him was distorted and misapplied by the devotee type of which the Theosophical Society is largely composed, and the experiment was brought to an end: it served, however, a most useful purpose. As a result of the war, mankind has been disillusioned; devotion is no longer regarded as adequate or necessary to the spiritual life or its effectiveness. The war was won, not through devotion or the attachment of millions [Page 172] of men to some prized ideal; it was won by the simple performance of duty, and the desire to safeguard human rights. Few men were heroes, as the newspapers stupidly proclaim. They were drafted and taught to fight and had to fight. It was a group recognition of duty. When Christ again seeks to overshadow His disciples, a different reaction will be looked for. It is because of this that A.A.B. has so consistently belittled devotion and advocated spiritual independence. No devotee is independent; he is a prisoner of an idea or a person.



When Christ comes, there will be a flowering in great activity of His type of consciousness among men; when disciples are working under the recognition of the Christ, there will then come the time when He can again move among men in a public manner; He can be publicly recognised and thus do His work on the outer levels of living as well as upon the inner. For these three events, which are connected with the inherent divinity in man, the Hierarchy is working and preparing, and it will essentially register another of the results of the successful use of the new Invocation to aid in this task of preparation.

Those of you who are disciples will easily see the significance of the third stanza. Its meaning is that the Invocation *as used by the Hierarchy* (note this) will help to bring about the evocation of the spiritual will in humanity and the recognition of the divine will by the Hierarchy. There is little that can be said to the general public anent this third stanza. They will interpret it in all simplicity as a prayer that the human will can be brought into conformity with the divine will, even though that may not be understood. Even from the angle of the Hierarchy, the divine will as it is essentially remains the great mystery, but in spite of that They can and do "know and serve" the purpose; the purpose is that aspect of the divine will which seeks immediate expression on Earth. The Hierarchy is the distributor of energy—the energy of love. Therefore, as the purpose of the will of God (known and understood in the Council Chamber of Shamballa) seeks to influence human will, it is an expression in hierarchical terms as the will-to-good and in human terms as **[Page 173]** *goodwill*, as *loving determination* or as *a fixed intention to bring about right human relations*.

Even Christ Himself struggled with the problem of the divine will, and addressed Himself to the Monad at the moment when He first realised the extent and the complexity of His mission as World Saviour. He then cried aloud: "Father, not My will but Thine be done." Those words marked the relinquishing of the vehicles through which He had been attempting to salvage humanity; it indicated to Him what might at that time have appeared to be an apparent failure and that His mission was not accomplished. For nearly two thousand years He has waited to bring that mission to fruition; it has marked also for Him the entrance into a new cycle of activity; this cycle will culminate during the next three hundred years in success if this Invocation—as used by all of you and by the Hierarchy—proves its effectiveness. He cannot proceed with His assigned mission without reciprocal action by humanity.

This mantram is peculiarly and essentially Christ's Own mantram and its "*sound* has gone forth" to the entire world through the medium of His enunciation of it and through its use by the Hierarchy. Now its *words* must go out throughout the entire world by means of its enunciation by men everywhere, and its *meaning* must be expressed by the masses in due time. Then Christ can again "return to Earth" and "see of the travail of His soul and be satisfied."

The final line of the last stanza is also perhaps in need of explanation. It speaks of the task of the Plan as implemented by humanity to "seal the door where evil dwells." This is (needless to say) a symbolic way of expressing the idea of rendering evil purposes both inactive and ineffectual. There is no particular location where evil dwells; the New Testament in the Book of Revelations speaks of evil and of the destruction of the devil and of the rendering of Satan impotent. Those passages all refer to the same time cycle with which this Invocation deals and which it seeks to bring about.

The "door where evil dwells" is kept open by humanity through its selfish desire, its hatreds and its separateness, by **[Page 174]** its greed and its racial and national barriers, its low personal ambitions and



its love of power and cruelty. As goodwill and light stream forth into the minds and hearts of men, these evil qualities and these directed energies which keep the door of evil open will give place to a longing for right human relations, to a determination to create a better and more peaceful world and to a worldwide expression of the will-to-good. As these qualities supersede the old and undesirable ones, the door where evil dwells will symbolically slowly close through the sheer weight of public opinion and through right human desire. Nothing can possibly stop it.

Thus the original Plan will be restored on Earth; this is symbolically referred to in the Bible as the Garden of Eden; the Angel with the Flaming Sword will no longer guard the Door of Initiation into the Kingdom of God, but will be transformed into the Angel of the Presence. Simultaneously, the door into the world of spiritual reality will open before mankind, and the door where evil dwells will be closed. These few thoughts may serve to make this Invocation live afresh in your minds and take on a new and vital livingness. It is uniquely related to all true and ancient beliefs: it holds out hope for the future, and it is of present import and of practical importance.

Your meditation work should be confined exclusively to a deep understanding of this stanza\* of the Great Invocation, and of the production within yourself of the invocative spirit.

I am going to give you today a very ancient mantram which is called the *Affirmation of a Disciple*. It has been used by disciples in the Masters' Ashrams for thousands of years and is today given out by me to all true disciples; it can now be used by them upon the outer plane and incorporated daily in their meditation. During this coming year I would like you to follow a meditation procedure as outlined below, the intention of which is to strengthen your pledge through **[Page 175]** affirmation, stabilise your orientation and give you intuitive insight into this new Invocation.

1. The *Stage of Alignment and Recollection*. This produces recognition of spiritual status and objectives. It involves recognition also of the Ashram and dedication to the Master, under two symbols: the soul and the central Point in the Ashram.

2. The *Stage of Affirmation*. Say with your whole heart as a soul the following ancient mantram:

"I am a point of light within a greater Light.  
I am a strand of loving energy within the stream of love divine.  
I am a point of sacrificial Fire, focussed within the fiery Will of God.  
And thus I stand.

I am a way by which men may achieve.  
I am a source of strength, enabling them to stand.  
I am a beam of light, shining upon their way.  
And thus I stand.

And standing thus revolve  
And tread this way the ways of men,

---

\* Here the Tibetan refers to this Invocation in its entirety as *one* stanza, the third and final of three "stanzas" or Invocations. He gave out the first one, beginning with the line, "Let the Forces of Light bring illumination to mankind," in 1935, and the second in 1940, beginning, "Let the Lords of Liberation issue forth."

And know the ways of God.

And thus I stand."

This, brother of mine, is the best I can do with words and phrases as I attempt to transcribe into language words so ancient that they antedate both Sanskrit and Senza. But the meaning is clear and that is the point of importance.

3. The *Stage of Orientation*. This is a period of quiet thought upon the significance of the affirmation.

4. The *Stage of Meditation*. This is concerned with the four stanzas of the new Invocation. I am going to leave you free to consider this Invocation in your own way and to approach this most important and significant mantram from the highest possible point of your individual intuitive perception. I would ask you to meditate [Page 176] on what appear to you to be the planetary implications, but would also remind you to consider the individual parallels. All that is invoked on behalf of humanity is also susceptible of interpretation in a personal sense, regarding the personality as the microcosm of the Macrocosm and as the field for the circulation of light and love, for the expression of the Christ Life and of the sacrificial Will, plus the instrument of service and an area in which evil is sealed, frustrated and rendered futile. At the end of the year, I would ask you to embody your understanding of the Invocation and your interpretation of it (both macrocosmically and microcosmically approached) in a paper. These papers, if truly the result of intuitive perception, could constitute a useful book, giving the general public a truer comprehension of words which will condition the thinking of spiritually-minded people for many decades.

5. The *Stage of Fixed Determination*.

a. A reflection upon the distinction between Purpose, Will and Intention.

b. A period of complete, focussed silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy.

c. A statement to the personality, made by you the soul, the disciple:

"In the centre of the will of God I stand.  
Naught shall deflect my will from His.  
I implement that will by love.  
I turn towards the field of service.  
I, the Triangle divine, work out that will  
Within the square and serve my fellowmen."

## PART IX

Six meditations have already been given to you, culminating in the meditation on the Great Invocation. How closely you have followed this last meditation I know not. My attention [Page 177] has been occupied with many vital matters and also with the effort to render futile a series of attacks upon the Hierarchy; these are being engineered in various parts of the world by spurious claimants to world discipleship. They were mainly aimed at A.A.B., and she could have absorbed them, as she has

frequently done in the past, had it not been for the direct line of attack on my Ashram As I have told you, my Ashram, and to a lesser extent that of K.H., have felt some of the repercussions, and A.A.B. has been unable to deflect all of it. I have had, therefore, to do some protective work; that is now finished, and I am somewhat freer.

I plan to give you the seventh and last meditation, and with these seven outlined meditations you will have plenty of work to do for the remainder of this incarnation. The ones hitherto given are all planned and sequentially related to each other. The first one started with the heart, as must all divine expression and all true creative work. Next the factor of energy was considered and the seven points of energy reception were noted. Then followed an exercise on alignment, so that the structure or the "set-up" (if I may use such a word) of the inner spiritual man might be correctly oriented and aligned, and thus present no obstacle to the inflow of divine energy. These three meditations are of major importance, but quite elementary. They had, however, to precede any meditation (and its subsequent effects) that was in any way related to my Ashram as was the next. A meditation on certain theme words, as they embodied an idea, was then given; the meditation was totally different to the preceding three in its emphasis, which now has no relation to the disciple—as had the earlier three; they related almost entirely to preparatory work for ashramic service.

The first definite act of this type of service was embodied for you in the sixth meditation, in which the group was given the task (or rather the spiritual enterprise) of launching the great Invocation. The magnitude of this task you have never realised and you have done little of a truly objective nature to bring this Invocation to the attention of the public. Three of you have done a great deal; the rest little or nothing at all.

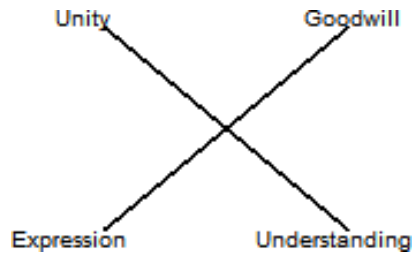
### [Page 178]

Now I will outline for you a meditation which is not easy for you to do, but which symbolises both the *vertical* and the *horizontal* life of the disciple; this meditation is, again, built up around certain words esoterically understood.

1. Affirm earnestly your discipleship and endeavour to link up with me, as the Master of the Ashram.
2. Say the Great Invocation, emphasising one of the four stanzas during each of the four weeks of the month, and dwelling on its significance longer than the others.
3. Your meditation must then be built up around eight words which you can arrange within your consciousness in the following manner:

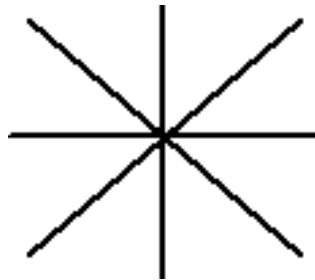


This Cross concerns your VERTICAL life



This Cross concerns your HORIZONTAL life

The mode of your application of all this must be related to your daily life expression, and at some point you (the incarnated soul) must realise the factual nature of your dual life as a disciple. This the superimposed Crosses show.



### [Page 179]

4. Give ten or fifteen minutes to the consideration of the Vertical-Horizontal life and note how one vertical line supports the other lines in many cases, but that no horizontal lines do this.

5. Taking your stand at the point where all the lines meet, endeavour to realise yourself as the *one* at the centre, radiating throughout your most definitely defined ring-pass-not.

6. Then sound the OM seven times inaudibly.

One of the formulas, brother of old, is related to this meditation. You would find it of value to contrast what is said.

## PART X

In the last set of papers I gave you a group meditation; this completed a unit of seven meditations, all of which were sequential and all of which were intended to bring about creative results in your lives.

I would like to repeat at this time some of the ideas which I earlier gave you; I would like also to show you the synthesis of the entire seven meditations and demonstrate to you how they can lead the aspirant on, step by step, from knowledge into wisdom; I would like you to grasp the fact that if these meditations are carefully followed by you they can change you from a heart-focussed aspirant to an ashramic worker, implementing the Great Invocation. This Invocation, which I have lately given to you, is the group prayer of all humanity in the Aquarian Age; therefore it is essential that every disciple

(aspiring to the service of humanity) should make its distribution as well as its daily use a major duty and obligation. This I have earlier impressed upon you and would ask you now if you are doing so?

*Meditation I . . . Heart Control . . . Transference*

You have here a technique whereby you create a line of related energy between the solar plexus centre and the heart centre. This is in reality a reflection or a symbolic activity [Page 180] (within the physical man, or rather, his etheric centres) of the building of the antahkarana. Bear in mind here, as always, that the etheric body is a physical mechanism.

It was this meditation which started the rhythm which made possible the presentation of the new Invocation to the world; I refer not solely to its use by you but to its use by many disciples in many Ashrams. The exhaustion of emotion and its transference—as a force—into the heart, there to be transmuted into the energy of love, was symbolically undertaken during the time that humanity was developing certain new recognitions. Humanity, through the exhaustion of emotional energy (incidental to the war agony) is today far more heart-conscious than at any other time in its history. Had you realised that and the opportunity with which you were presented?

The world of men has been subjected to such strain and suffering that hundreds of thousands in nearly every land—either factually or imaginatively—could "feel" no more; the solar plexus centre could take or absorb no more. Nothing was left to the sufferer but the realisation that all men everywhere were in a similar plight and that this community of shared agony brought all men together, irrespective of nation, religion or class.

Therefore, for the first time in their history, humanity began to recognise a definite phase of universality: mankind as a whole began to "share in the heart's reaction." This happened so generally and so acutely that the heart—as a motivating radiance—became a point of human focus. One of the first fruits of suffering, as universally shared, has appeared on Earth, and in its appearing all future suffering will be greatly lessened.

I seek to give this first meditation an added importance in your eyes. Much that I have given you has significance far beyond your crediting; these significances will appear if you follow instructions and do these meditations carefully, regularly and sincerely. It would profit you much in the years to come if you followed this meditation formula each day for two months, doing so with intensity. You should also endeavour to realise not only your individual reaction, but to [Page 181] recognise also the symbolic import of what you are doing. Those of you also who know with certainty that you are being specifically prepared for the second initiation would do well to follow this meditation for one week in each month of the year.

*Meditation II . . . Directed Energy . . . Circulation*

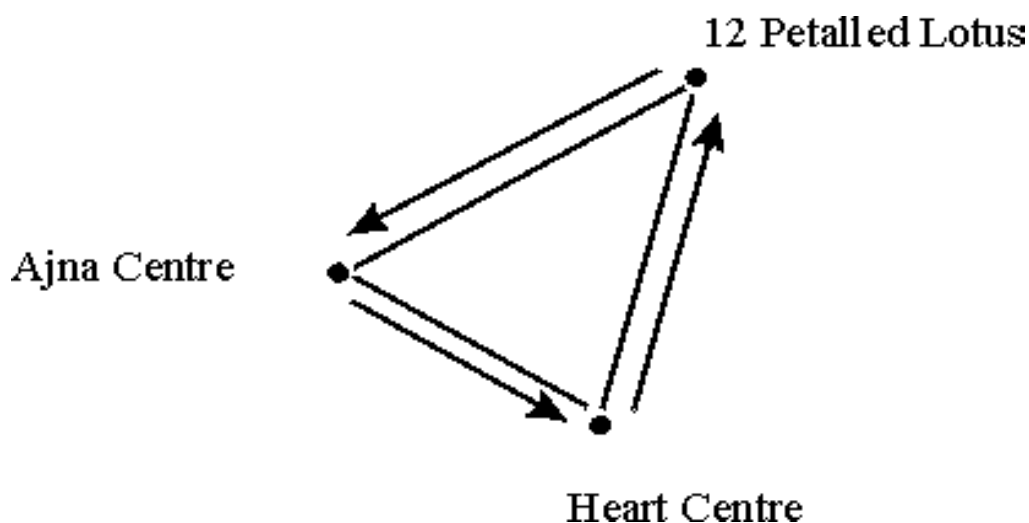
This meditation constitutes the second stage of the first one given. That first meditation was in the nature of a foundational exercise, related to the control and the direction of energy; it was so planned that it could enable you to enter into the field of energies and from there—choosing the needed energy—direct a particular type of energy through some particular centre to a particular point. I gave you only the preliminary idea, for all physical plane demonstrations are founded on an ideal. Do not forget that "as a man thinketh in his heart, so is he." There is therefore a direct relation between

Meditation I and Meditation II; the first makes the second possible and eventually effective.

This meditation, when practised, understood and perfected, prepares the disciple for the work which he will later do as a Master or an initiate. He will manipulate energies in line with the Plan; he will then direct such energies from his own place within the Ashram, using his own etheric body as the implementing factor. He has consequently to begin with the energies working through his own centres before he can proceed to direct ashramic force through them from what is referred to as the heart centre of the Hierarchy. There is, symbolically speaking, a heart centre in every major and every secondary Ashram, and these heart centres pour their energy through the central centre in the Hierarchy; it is used as a reservoir of energy. Disciples have to learn to work with this pure energy of love as it blends with the forces of the disciple's own ray: that, in turn, colours somewhat the Ashram with which he is affiliated.

It is necessary, therefore, for you to extend your thinking about the meditation, as given above, so that it may become Ashramic in nature and effect. Thereby you are trained to [Page 182] use the heart and to work with and through heart centres wherever they are found in manifestation. I have here given you a most valuable hint and item of information. In this connection it is valuable to bear in mind that the first meditation has relation to the heart centre in the spine, and that this second meditation is only effective when the disciple can work with the heart centre in the head. As soon as this becomes possible, the disciple realises three things:

1. The relation of the heart centre to the twelve-petalled lotus in the head.
2. The necessity of directing the energy of love (the product of the activity of the heart centre) to the service of humanity via the ajna centre.
3. The establishing of a triangle in the etheric body, composed of a line of energy between:
  - a. The twelve-petalled lotus in the head.
  - b. This lotus and the ajna centre.
  - c. The ajna centre and the heart centre. This creates a peculiar triangle:



This is in reality more in the nature of a funnel of reception than a triangle.

This is also the first esoteric triangle of energy which the disciple creates. Later comes the creation of a spiritual triangle in the head between:



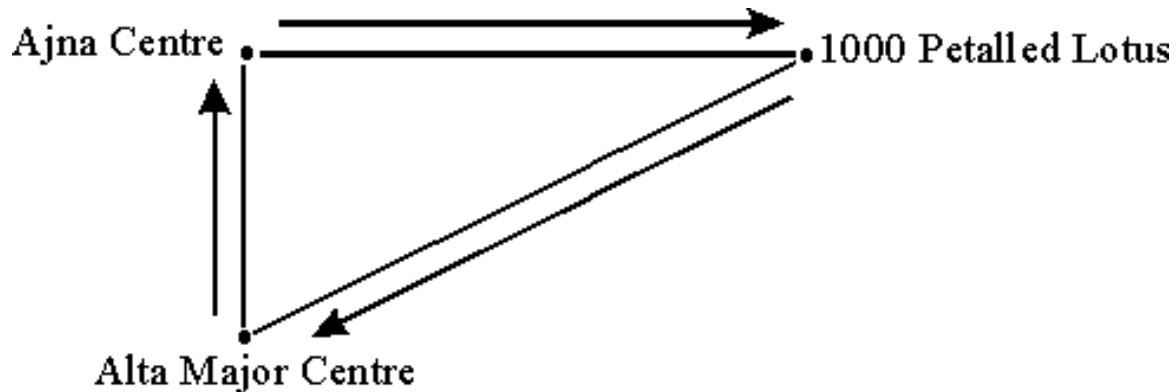
a. The ajna centre and the thousand-petalled lotus. This becomes effective physically through the medium of the pineal gland and the pituitary body.

**[Page 183]**

b. The thousand-petalled lotus and that focal point or junction of energies to be found in the medulla oblongata, and which is called the alta major centre. This centre becomes physically effective through the carotid gland.

c. The alta major centre and the ajna centre.

You have, therefore, another triangle, of the following nature:



Here you have, therefore, some of the concepts which are implicit in this second meditation; they indicate a free, flexible and fluid interplay between all the centres involved.

*Meditation III . . . Alignment . . . Mode of Contact*

This deeply esoteric alignment exercise is preparatory for a state of more occult and general alignment; of this alignment, the effective use of the new Great Invocation will be an expression. In this third meditation you have man, the spiritual man, grounded in the soul, entering into a close contact (leading eventually to fusion) with the Spiritual Triad, the reflection of the Monad. This is done through the alignment of heart, mind and will. Thus is a world server created. This alignment exercise (when correctly and persistently followed) will find expression as a Master upon the physical plane. It must inevitably produce the initiate. It "seals to him the door where evil dwells," in the personality sense. The Invocation, when rightly used by humanity and when it becomes a world prayer, will enable humanity—as a whole—to express Light and Love and Power and also to seal the door where evil dwells, using the word "evil" here in a very much wider and larger sense than when individually **[Page 184]** used. All these results—individual and general—are brought about by right alignment.

Nine is, as you know, my brother, the number of initiation. It presupposes the alignment of three different triplicities;

1. The threefold Personality.
2. The three aspects of the Soul.
3. The Spiritual Triad.

When these have been correctly aligned and the resultant integrity has been stabilised and fully accepted, the disciple then becomes a Master; He is now ready to tread the Way of the Higher Evolution. There is then a direct channel of contact—whenever needed and desired for service—with the physical brain and also an alignment or unimpeded relation between:

1. The disciple and Humanity .....The throat or creative centre in the planetary sense.
2. The disciple and the Hierarchy .....The heart centre of the planetary Logos.
3. The disciple and Shamballa .....The head centre of the planetary Logos.

These are great and abstruse esoteric facts. The use of the Invocation will likewise relate human beings within the ring-pass-not of humanity itself; it will bring the human centre en rapport with the Hierarchy, creating a free interplay between the two of them and thus making possible the appearance of the Kingdom of God on Earth.

*Meditation IV . . . Spiritual Livingness .....Ashramic Relation*

In assigning this meditation I made a remark of major importance. I said that this meditation was the first one given by me which carries the disciple into the true world of esotericism. It concerns his relation to that vortex of special **[Page 185]** energies which we call an Ashram. It is therefore intended to teach the disciple how to absorb energy and what to contribute of energy to the whole; it does this not by indicating the modes and acceptances of transference, but by establishing a constant habit of *spiritual livingness*. One sentence was particularly a key to my comments. "Disciples need to build into their brain consciousness a stable recognition of relationship and of attitude." So much of the life of a disciple, even when he has been admitted into an Ashram as an earned right, remains esoteric, below the surface and almost entirely subjective. Of this the iceberg is by far the best symbol. His knowledge and capacities and his spiritual abilities do not become a practical demonstration in daily life, as they should. Esoteric knowledge is not intended to drive your spiritual life into greater and increasing subjectivity; the goal is not a more inward life and a training which will make of you a true introspective and consequently a pure mystic. Exactly the reverse is intended; all that the disciple essentially is upon the inner planes has to become objective; thus his spiritual livingness becomes an everyday affair.

It is here that the dual life of discipleship starts and at the same time demonstrates its essential unity. The disciple becomes outwardly effective. His Ashramic consciousness and his power to function as a disciple or an initiate must be blended with his transformed personality life, until gradually "the two become the One." In the last analysis, discipleship is the recognition by the Master of a certain stage (elementary, at first) of fusion, and then a training given and a process instituted which create a still greater fusion. It is this that the meditation here given is intended to facilitate.

*Meditation V . . . Precipitation.....Reception*

Each of these meditations carries the practising disciple on to greater insight, or should do so, if properly approached and correctly employed. One of the principle tasks of the combined Hierarchy is the presentation to humanity of the basic divine ideas; in this manner They mould human ideals and consequently in time create its current civilisation, thus **[Page 186]** providing a field for its culture. The culture approximates the ideal closer than does its civilisation.

Disciples must be taught this work of presentation and the relation of time and the event. A right sense of timing is something that every worker for the Hierarchy must cultivate. Before, however, he can do this, he has to recognise and work with ideas himself, learn the mode of approach and the consequent use of that "raincloud of knowable things" (to which Patanjali refers) and later how to translate these

contacted ideas into practical ideals. As time proceeds, this "raincloud" will become more generally recognised; scientists will begin to realise that it is the true source or fount of all ideas and of the inspiration which makes their work possible; they will develop a technique of directed concentration which will enable them to attain that source of ideas and to profit by its existence.

Such ideas are contacted usually at first in the form of vague perceptions or remote prophecies; when contacted by churchmen of any of the world religions, these ideas normally receive a far too literal, and therefore misleading, interpretation. This has been responsible for much misery in the world. The scientific method safeguards the scientist from this type of error.

Part of my task within my Ashram is to train disciples to recognise the new, emerging ideas and translate them into the concepts which will condition human thinking in the cycle just ahead. The second stage of this training involves the cultivation of a *correct sense of timing*. This will prevent the disciple from taking precipitate or premature action; it will give him the key to the real meaning of the *Eternal Now*—the synthesis of Past, Present and Future. He will next be taught the art of precipitation, or the mode of conveying these ideas to the minds of the intellectuals in the world. Through these concrete and receptive minds the presented ideas are transformed into ideals and then are brought to the attention of humanity. The place and the responsibility of the intelligentsia is not yet fully appreciated, nor have they truly shouldered their task or recognised its defined **[Page 187]** importance. Their work and their presentation of the ideal to the masses of men everywhere does not concern the disciple. His work lies primarily with the advanced, pioneering thinker and not with the demanding masses. I would ask you to remember this.

Therefore, when I gave you the fifth meditation I gave you also twelve words for consideration in meditation. They were intended to evoke your abstract mind and their obvious meaning and significance was not intended to form a part of your thinking. As you later review these words, I would have you consider them:

1. As embodying the viewpoint of the Spiritual Triad.
2. As part of the work assigned to you in leading humanity forward. These words have new and prophetic meanings and you must discover for yourselves what they are.

This you have not yet done, and in neither of these two ways have you truly meditated on the given words. It is essential that there be a reorganisation of your meditation technique in these two directions. Your entire meditation work is too concrete. There are the twelve words which I earlier gave you (Page 144). Please use one each month in your meditation work.

*Meditation VI . . . The New Invocation . . . Spiritual Inflow*

I wonder, brother of mine, if you have grasped the momentous significance of this presentation of a cosmic, planetary and individual alignment exercise, prayer or invocation? It provides, as a result of its correct use, a spiritual inflow right to the very heart of humanity and from the highest sources. For the reception of this last part or final stanza of the great hierarchical "Invocation for Power and Light," all previous teaching you have received and all your earlier meditation work was simply an elementary prelude. In receiving this Invocation, in its use and distribution, you have **[Page 188]** been participating in a cosmic event of tremendous importance. The intention—connected with this Invocation—is as

follows:

1. To focus the inchoate mass demand of humanity on to the highest possible level.
2. To initiate a great invocative cycle wherein invocation will unify, blend and bring together the two methods (hitherto in use) of prayer and meditation.
3. To give to the world a new prayer.

This meditation or invocation is essentially a prayer. It can, however, be used with profound effectiveness, primarily by those who know something of meditation; they have a special and peculiar advantage over the average man who is accustomed to pray, because the technique of meditation brings in the factor of mental concentration and an intense focussing. The trained disciple can therefore use this Invocation on several levels simultaneously.

This Invocation is *not*, however, a meditation exercise; it is essentially a prayer, synthesising the highest desire, aspiration and spiritual demand of the very soul of humanity itself. It must be used in that way. When the trained disciple or the aspirant in training uses it, he will assume the attitude of meditation—that is, an attitude of concentration, spiritual direction and receptivity. *Then he will pray.* The attitude of the occult student who has thrown over in disgust all old religious practices, and believes that he has no further need or use for prayer, or that he has passed to a higher phase, that of meditation, is not a correct one. The true position is that he uses both at will and at need. In connection with the Invocation he assumes the attitude of meditation (an inner mental attitude and firm assumption), but employs the method of prayer which—when divorced from all relation to the separated self—is a potent means of establishing and maintaining right spiritual and human relations. When in the attitude of meditation and using the implement of prayer (by means of the Invocation), he attains a relationship with the mass of humanity not otherwise possible, he can implement **[Page 189]** their recognised though unvoiced need, and he also allies himself with the Hierarchy, Who work from the cosmic astral plane but—through the use of the planetary antahkarana—work also on buddhic-mental levels and are evoked by the desire of the mass of men.

I do not intend to deal further here with the Invocation, because I did so fully in the earlier meditation instructions. I earnestly beg you, however, to reread what I there wrote.

#### *Meditation VII . . . The Cross . . . Spiritual Position*

It is an occult truism to say that the disciple is crucified upon the Fixed Cross of the Heavens. This he is prepared always to accept, for he knows from bitter experience how true it is; he lives in the recognition that the life of the disciple is hard and its exigencies are inescapable. Curiously enough, a good deal of this recognition is based upon an unconscious and unrealised self-pity. To offset this unrecognised habit of thought, this meditation is intended to teach the disciple to create—with deliberate intention—his own cross, and in this manner do away with his idea (again unrealised) that the cross is the result of his point in evolution, that it is imposed upon him by astrological conditions, and that through it the Lords of Karma work, exacting from him the full price for all past misdeeds. This, in reality, is not so.

By the time a man is admitted into an Ashram he has already worked off a very great deal of his karma, both good and bad, and is now ready to build his own cross upon which he takes his stand—with his hands *stretched out in blessing*. That is the idea underlying this seventh meditation on the vertical and the horizontal position of the practising disciple. In this meditation you therefore have:

### *The Vertical Life*

1. God, or the divine Reality, veiled by all forms.
2. The polar opposite to this, i.e., the *matter* in which this divine nature is expressed.
3. The *method*, based on ray tendencies, of this revelation.

### [Page 190]

4. The polar opposite, i.e., *achievement*. The trained disciple works always from the angle of achievement, of attained success. This attitude he assumes as regards himself, the serving disciple, and the work to be done.

### *The Horizontal Life*

1. *Unity*. As a result of his successful vertical life, the disciple feels himself at-one with all life in all forms and with humanity in particular.
2. This works out naturally in *understanding*. Because there are absolutely no barriers present, and there is also no realisation of difference, the disciple can "tune in" on the life in all forms, and therefore enter into a full measure of inclusiveness, with all that that word implies.
3. His motivation is that of *goodwill*, which is a growing potency as the will-to-good (which he contacts indirectly in the Ashramic life) begins to affect him. Ponder on this statement. The goodwill of the masses is based on innate divine tendency; that of the disciple is based on knowledge and receptivity to certain energies from Shamballa.
4. This goodwill—as it is released—produces a normal *expression* upon the physical plane.

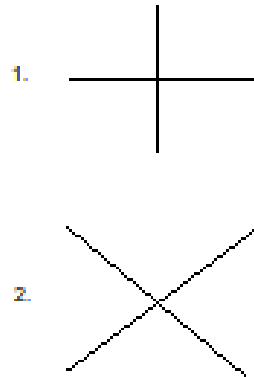
You have, consequently, the crosses (+ ×) which—when superimposed, provide a most interesting chart for the disciple's life. This meditation, therefore, provides a complete and rounded-out form for the disciple to follow: it will suffice him for many years to come. I have given you only a few hints in the above analysis, but you can arrive at much greater light on the matter if you will definitely realise that your daily life is based on a vertical attitude and a horizontal effectiveness.

In these seven meditations, my brothers, you have all you need in order to make progress in your own life and also in the group life—functioning subjectively at present. If you [Page 191] follow these meditations with care in the years to come, you will find that they will lead to an extension of your service, which (as far as the majority of you are concerned) has not been of great importance.

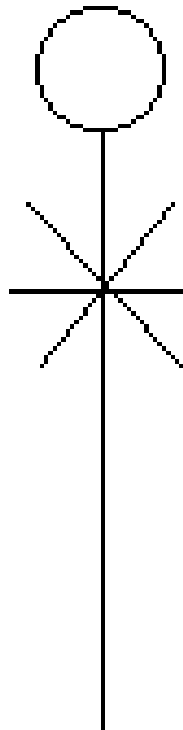
These seven meditations make a perfect synthesis of recognitions, of unfoldment and of spiritual direction; if they are followed with care, they will eliminate selfishness and build in ashramic quality.

## PART XI

In our last series of instructions I summed up or summarised all the meditations (seven in number) which I have given to the group. I tried to show you the sequence of critical points in the life of the man in training for initiation. The last of these meditations was called *The Cross as the Expression of the Vertical and the Horizontal Life*. This was portrayed by the two crosses:



To these two symbols of the life of the disciple I seek at this time to add another one, which is a symbol of the attitude you should hold during the cycle into which you are now entering.





You will see that I have combined the two crosses of the vertical and horizontal life with the cross of Humanity [Page 192] and have also added a circle at the summit of all three. What, my brother, does this mean? It signifies the following:

1. That *the vertical life of spiritual* contact with the Ashram is constantly preserved by meditation, prayer and concentration.
2. That *the horizontal life of service* is preserved with equal care and that there is a constant stream of planned energy going out to all those who need help.
3. The long limb of the triple cross symbolises to the disciple that he must go down into the very depths of human life in order to prepare the masses for the reappearance of the Christ and for the externalisation of the Hierarchy.
4. The sphere at the summit of the cross portrays the "place of the disciple's consciousness." His life of reflection, of constant awareness, and the steady focus of his attention is higher than the vertical life of the aspirant, than his horizontal life of service, and indicates the measure of his conscious activity in the Ashram. Forget not that an Ashram in the Hierarchy is on a higher plane than that of the soul.

He is therefore alive and active on three levels of activity simultaneously, and is in the process of demonstrating—as far as in him lies and his degree of discipleship permits—the three divine aspects: the *Will* aspect, governing his work within the Hierarchy in relation to the coming great movement; the *Love* aspect, governing his vertical life and producing [Page 193] spiritual steadfastness in form; the *Intelligence* aspect, governing his horizontal life and making him a wise server of his fellowmen. Finally, the long line from the point of radiant spiritual focus symbolises the *Path* from the highest point attained by the disciple to the lowest point of service.

You will notice also, in this symbol, that the secondary point of focus appears where all the lines meet and cross each other. This point represents the disciple's personality, into which the higher radiance must pour and from which spiritual energy reaches out on all sides. Also, if you will study and think for a while, it will be apparent to you that this cross is only correctly appropriated by (or is symbolic of) the man who has built (or is in process of building) the antahkarana. Where that bridge is not created the consciousness of the aspirant cannot focus in the Ashram or upon the intuitional levels of consciousness.

You can see, therefore, why I have given out the teaching upon the Antahkarana. It was done in order that the completion of the antahkarana could be systematically and scientifically carried out by you. I shall not, therefore, repeat the instructions here; you have them and should follow them carefully, bearing in mind that you have at least bridged the gap between the personality and the Spiritual Triad to a certain extent, and that for you the need is to complete and strengthen the Rainbow Bridge and then to use it with facility.

The symbology of the antahkarana tends badly to complicate the grasp of its real nature. May I remind you that, just as the soul is *not* a twelve-petalled lotus floating around in mental substance, but is in reality a vortex of force or twelve energies held together by *the will* of the spiritual entity (the Monad on its own plane), so the antahkarana is not a series of energy threads, slowly woven by the soul-infused personality, and met by corresponding threads projected by the Spiritual Triad, but is in reality

a state of awareness. These symbols are true and living forms, created through the power of thought by the disciple, but—in time and space—they have no true existence. The only true existence [Page 194] is the Monad on its own plane, active, expressive Will in emergence, and in turn, active Love in establishing relationships and equally active Intelligence in the use of the two higher energies. It must not be forgotten that the energy of intelligence, focussed in the mind, is the instrument or implementing agency of the other two monadic energies.

H.P.B. taught that the antahkarana was primarily the channel of energy relating forms and their forces to their originating sources and that across the mental plane (with its three aspects of mind) the life thread necessarily passed, linking Monad, soul and personality into one living whole. Technically speaking, therefore, there is no need for the so-called bridge, except for one important factor: there is, on the part of the soul-infused personality, a definite break *in consciousness* between the lower mind and the abstract mind. The higher mind (being the lowest aspect of the Spiritual Triad) can be regarded as a door admitting the consciousness of the soul-infused personality into a higher realm of contact and awareness. But again—as you can well see—there is nothing here but symbolism; there is no door, but simply a symbol indicating means of access.

In the total evolution of the spiritual man through physical incarnation during untold hundreds of lives, the entire process is simply one of expanding consciousness and of attaining—sequentially and stage by stage—an ever more inclusive awareness. This is good to bear in mind, for eventually all this symbolic picturing will give place to reality. The task—and it is a real one—of building the antahkarana and creating that which will bridge the gap is in truth the planned and conscious effort to project the focussed thought of the spiritual man from the lower mental plane into areas of awareness which have been *sensed but not contacted*; it entails using the totality of the awareness already developed and already "enlightened" by the soul, and (with deliberation) making it increasingly sensitive to the focussed activity of the world of the higher spiritual realities; it is directing the stream of conscious thought towards the sensed and theoretically recognised world of the Masters, of the Spiritual Triad and, finally, of Shamballa. Disciples should remember [Page 195] that the Higher Way of Evolution is far simpler than the lower way, and that therefore the teaching on the significance and the meaning of the antahkarana—which is the first creation of the soul-infused personality acting as a unitary being—is far simpler than that relating to the personality in the three worlds of human evolution.

I would ask you to ponder on these matters, because out of the practice of group meditation should grow that conscious, focussed attitude which can be regarded as *reflection*—an act of reflection which, because the consciousness is held steady in the light, because the antahkarana is a realisation to the disciple, and because the mind is oriented towards the Spiritual Triad, is a definite factual experience.

It is a reflection carried on throughout all the vicissitudes of life and automatically registers these events; it therefore builds or creates that stream of ascending energy which is tintured by the life qualities and the developed ray characteristics. Along that stream, the life qualities and the developed ray characteristics can pass at will; the disciple will increasingly register the "things of the spirit," as it is called in the New Testament; he will consequently acquire the facility to penetrate into the world of the Hierarchy, and to reach eventually the door to the Way of the Higher Evolution. He will at the same time function in the three worlds as a serving disciple.

With this simple presentation of the antahkarana, you may find it easier to work during the coming year. As this thought-projection process or exercise becomes a part of your normal state of mind, it will serve also to focus you upon the mental plane, thus withdrawing your attention from the world of the emotions and of desire or aspiration and placing you "upon the lighted point upon the lighted way, where light may shine and show a star which shines above the brow of the Initiator."

I suggest to you that you take the seven meditations and work regularly with them. I suggested this to you a year ago. Few of you took my advice or have adhered to the process or followed the rhythm set up by the sequence of meditations. I suggest that you give two months to each of the meditations, **[Page 196]** thus covering a period of fourteen months; then, I suggest that you make Meditation VII your major meditation, to be followed for one year. If this is done by you as directed and with no questioning as to effectiveness, you will understand far more clearly the projection—realistic and energising—which the personal consciousness will register.

I shall give you no more meditation outlines. The careful following of those given will do much for you during the remainder of your lives. You need no more.

## PART XII

I would like today to extend the teaching given in the preceding instruction anent the antahkarana and expound to you—from the *group angle*—a paragraph there given; I will here rephrase it.

It is a reflection—a conscious focussed attitude—carried forward in all life circumstances, which automatically registers the events conditioning the life of humanity. It therefore creates a stream of ascending energy which is tinctured by the life quality and the ray characteristics of the group personnel. Along this stream both *the ascending* and *the descending* life quality and ray characteristics *can pass at will* and the disciple will increasingly register the "things of the spirit"; he will consequently acquire the facility to penetrate into the world of the Hierarchy and reach eventually the door to the Way of the Higher Evolution. He will, again consequently, function efficiently in the three worlds *as the serving disciple*.

In this paragraph you have indicated the spiritual, meditative way of life of the individual disciple in relation to his own soul, and later to the Ashram; you have the group way of life, as it penetrates into the Hierarchy, and you have also the hierarchical technique which enables that great Group to penetrate into a still higher spiritual centre and bring down from Shamballa that understanding of divine Purpose **[Page 197]** which will precipitate as the hierarchical Plan; this will enable the Hierarchy to form a great serving group. No matter how high you may go in the scale of being, you will find—from the fourth kingdom of nature onward—that *the technique of meditation governs all expansions of consciousness*, all registration of Plan or Purpose and, in fact, the entire process of evolutionary unfoldment. It is a technique of spiritual apprehension, of focussing attention on some level of consciousness or other, and also of originating modes of contact.

The entire Science of Invocation and Evocation is contained in the word "meditation"; this science ranges from the subjective, unconscious appeal of the inchoate, voiceless masses, through many phases, until it attains that high mode of scientific invocation which governs the contact made in the Council Chamber of Shamballa with extra-planetary sources of spiritual inflow. It is through

meditation in some form or another that contact is made; this again is progressive in nature. The formulated idea of the unspiritual man to make a contact with that which will later condition his life and lead to a betterment of his daily life in a *material* sense, or which will make living possible, is perhaps the lowest aspect; the brooding, experimental thinking of the scientist or artist is another form of meditation and higher in purpose and in intention, and this meditative process is better formulated and has (if you think correctly) definite group implications. The mode whereby the Members of Hierarchy and the personnel of Their Ashrams arrive at an intense spiritual perception, and arrive also at a selfless formulation of the divine Plan which will implement divine Purpose in the world, is likewise an expansion of all previous meditations; whilst the concentrated clear and dynamic invocation of the spiritual Beings Who have created—or more accurately—have formed Shamballa, is the highest form of meditation possible upon our planet.

It might also be stated that it is meditation which is responsible for transforming the desire of the ordinary human being upon our planet into the spiritual will, which is ever the agent of the Purpose. It is therefore meditation which **[Page 198]** produces individual, group and planetary alignment, and this alignment is always the first stage of the meditation objective and the final or permanent stage attained. Think on this.

Meditation is also eliminative in its effects and (if I may use such a term) *ejects* out of the individual and out of the group that which is undesirable—from the angle of the immediate spiritual goal.

Meditation is essentially the highest instrument and the perfected consummation of the third divine aspect, that of intelligent activity, and—as I have earlier pointed out—is from every possible angle carried on within the ring-pass-not of the Universal Mind. It is the essential, divine Prompter, the predominant creative agent, and the factor which fuses and blends every aspect in the great Hierarchy of Being which is related to the basic spiritual nature of our planet; this was our major inheritance from the previous solar system—the Mind or Active Intellect.

Meditation brings into creative alignment instinct, intellect and the intuition, as well as conscious Identification. It relates (in an indissoluble unity) the so-called lower or concrete mind, the group mind, the hierarchical mind and the universal Mind; it leads to a conscious alignment of the disciple's centres and also of the three planetary Centres; it is invocative, demanding, fusing, receptive and distributory in nature. In the disciple it is the agent which creates or builds the antahkarana, controls—via the soul or the Spiritual Triad—the head centre, which is the point of focus, of spiritual appeal and of spiritual reception; it controls also the ajna centre (the centre between the eyebrows) which, in the disciple, is the prime agent for the distribution of spiritual energy.

In the group, meditation leads to the fusion of the group personnel, to their united invocative appeal, and—when invocation has evoked response—it leads to group receptivity to that which has been spiritually demanded, and thus to the spiritual service of the group.

In the Hierarchy, meditation takes two major forms, and **[Page 199]** (you must remember) in that great spiritual Centre meditation is an instinctual habit and needs no forced process:

1. Meditation is that which sets in motion hierarchical response to the invocative appeal rising from the three worlds, and mainly to the invocative appeal carried forward consciously by all who pray, all who make mystical appeal and all who employ the method of occult meditation and direct invocation.

2. Meditation is the instinctual mode whereby the Hierarchy—in response to the invocation from the three worlds—approaches the higher Centre, Shamballa; then the Hierarchy evokes the energies, the Beings and the spiritual inflow which hierarchical service in the immediate future requires. It is also—in a unique sense—the technique whereby the Masters Themselves prepare for the sixth initiation, thus conditioning the Path of Life upon which They will eventually find Themselves and pass thence to higher cosmic undertakings.

You can see, therefore, why I have laid such emphasis upon your individual meditation, but have also laid a still greater emphasis upon group meditation. Nevertheless, I have only been endeavouring to turn your instinct towards spiritual expression into scientific lines; I have sought also to initiate you into a planetary technique which all planetary beings must and do master. Meditation, in its most rudimentary form, is the instinct which leads to recognition of the physical Sun and governs, for instance, the turning of planetary vegetable life towards the Sun as its dominant source of life. In its intermediate form, it is that which reveals to the aspirant and to the Hierarchy the Heart of the Sun, and—in its highest form—it is the mode of contact which relates the highest Beings on our planet to the Central Spiritual Sun. In every case, I would like to point out that this capacity to meditate (the spiritual expression of the mental processes) [Page 200] focusses itself in certain group formations which it would profit us briefly to consider.

It might be said that, intermediate between the great planetary centres, a group of those who can meditate creatively can be found; they are chosen out of each of the larger centres and from among those who are already accustomed to meditation. I would like to pause at this point and ask you to remember that I refer not here to religious meditation, strictly understood, or to those invocative appeals for help and aid which are so closely associated in the mind of the western Christian thinker. I refer to all who—in quiet reflection, focussed appeal and with a true background of knowledge—are able to "think through" into a higher state of consciousness than the one of which they are normally aware; in that higher state they arrive at those intuitional and spiritual "discoveries" which can produce the seed of a new creation, or which can open up (for those unable thus to meditate) a new field of *possible* awareness. The motive of all such group meditation must be selfless service; the keynote of all such groups is creativity; they are all of them demonstrations of the perfected third aspect of active intelligence, plus other developing aspects; all of them are in direct relation or alignment with one of the Buddhas of Activity, Who embody within Themselves the essence of the third Ray of Active Intelligence, through which the third aspect can successfully project and express itself. It is these three Buddhas Who were instrumental in the amazing and occult process of implementing the mental principle upon our planet, and Who—through Their creative meditation—brought our planet, the Earth, and the planet Venus into direct alignment. This made possible the comings of the Sons of Mind and the formation of the fourth kingdom in nature, Humanity. They are Embodiments of the intuition, and control the inflow of intuitional energy into the minds of men.

The point which I would have you bear in mind is that these intermediate groups of Workers Who know the power of meditation are primarily creative, and that the efficacy of Their work is demonstrated in the larger group whose behests [Page 201] They are carrying out and in the group which is creatively influenced by the meditation work accomplished.

Curiously enough, in view of the fact that the principle of Mind is the fifth principle, there are five major groups which function primarily through "creative and sustaining" meditation. These are:

1. The New Group of World Servers.
2. The Ashram, with which disciples in the New Group of World Servers may be affiliated.
3. The Hierarchy itself, the Ashram of Sanat Kumara.
4. The Nirmanakayas or the "inspired Contemplatives."
5. The higher correspondence of the Nirmanakayas Who find Their place in relation to Shamballa; this is analogous to that of the Nirmanakayas to the Hierarchy.

The personnel of these groups is supplied from the larger groups to which they are intermediate:

1. The New Group of World Servers gathers its personnel out of the great planetary centre called Humanity.
  - a. The more advanced members of the group are affiliated with some Ashram within the ring-pass-not of the Hierarchy.
  - b. The greater Ashram, composed of many Ashrams, is the fulfilled production of the New Group of World Servers, down the ages. This is a statement full of important implications.
2. The Nirmanakayas gather Their personnel out of the Hierarchy, the second great planetary centre. Their relation to Shamballa is not one of affiliation, nor is it the same as that of the New Group of World Servers to the Hierarchy. Their major relationship is with the Triangle of the Buddhas of Activity, and it is under Their creative inspiration that They work. This stream of inspiration or of "energy flooded with creative light" is made available to the Hierarchy at all [Page 202] times and when needed for Their creative work; it is a part of that dynamic, galvanising energy which feeds the enthusiasm of the New Group of World Servers, binds them together in the One Work, and enables them to work intelligently and with creative ability.
3. A mysterious body of what have been called "Reflecting Lights"; the Members of this group are to a certain extent extra-planetary. They are affiliated with Shamballa and focus cosmic creative energy, thus making it available (on demand) to the Members of the Council Chamber at Shamballa. There is little that we need consider about Them; They are the "Helpers of the Lord of the World," and implement His purposes as they are formulated by Him on the cosmic mental plane.

The point which I seek to emphasise, and which I hope will remain in your minds, is that this technique of *meditation is the outstanding creative agent on our planet*. When you, as an individual, are endeavouring to "build the new man in Christ" which will be an expression of your true spiritual self, meditation is, as you well know, your best agent; but the meditation process must be accompanied by creative work, or else it is purely mystical, and though not futile, is nevertheless negative in creative results.

Members of the New Group of World Servers are gathered from all branches of human enterprise, of which organised religion is only one. There are scientists who, repudiating violently the unproven, yet



are giving all they have of scientific ability and knowledge to the service of humanity—each in his chosen scientific field; there are men of financial stature who regard money as a responsibility to be dispensed wisely in the service of others, yet the mystical or occult terminology may mean nothing whatsoever to them; there are educators, preoccupied with wise formulations of knowledge and with an encyclopedic understanding of the garnered wisdom of the ages, which they seek to utilise in fitting the younger generation to live beautifully, constructively and creatively; there are churchmen and religious leaders (in [Page 203] some one or other of the world religions) who are not tied or handicapped by the form; the spirit of light is in them and they intelligently love their fellowmen. All of these people, if they are members of the New Group of World Servers, must inevitably be reflecting thinkers, must have creative objectives, must be truly intelligent, and must have added *expanding* love to their intelligence.

These men and women have a dual relationship: to the rest of humanity whom they seek to serve, and also to the Hierarchy, via some Ashram—an Ashram which is the source of their inspiration and of their creative efforts to think and to work.

The accepted disciple in this group work is in conscious rapport with both planetary centres (that of Humanity and that of the Hierarchy) and their creative thinking largely conditions the group. Many, however, in this group are conscious of their relation to humanity and of their planned service, but are totally unaware of the unseen source of their inspiration. This matters not, for—if their motive is pure, their intelligence keen and their meditational capacity adequate—they receive the inspiration and develop the intuition in any case. It is those in the New Group of World Servers who can and do meditate who are the real agents of the relation existing between the Hierarchy and Humanity. Such a relation has, of course, always existed, and always there have been many mystics and a few occultists who have served as channels of relationships; today, the group is newly organised and the task of invocation and evocation is for the first time in history evenly balanced, or is upon what you might call a fifty-fifty basis.

Again, the New Group of World Servers is composed of widely diverse men and women, gathered out of all nations, holding many different points of view and following the many different professions and ideologies; it is therefore more truly representative of humanity and more truly potent than ever before.

When the work of the Invocation reaches a high stage of development and the climaxing year of 1952 is over, it will then be wise to bring to the attention of the general public, [Page 204] and on a worldwide scale, the factual nature of the New Group of World Servers.

This New Group of World Servers is an aspect of the world antahkarana and it gives students of the antahkarana a sound example of the intent and purpose of the Rainbow Bridge which each disciple is endeavouring consciously to build. It is composed of those who have penetrated in consciousness *upward* to such an extent and height that their ascension has become invocative and has produced a descent from the Hierarchy which meets and merges with the energies of the ascending group reflection. Words here are apt to hinder, but the visualisation indicated will prove helpful. In the case of the New Group of World Servers, it is not simply ascending energy which must be considered; there is also a focussing of consciousness and a receptivity which can develop into fixed intention; this can be followed later by a recognition *in the physical brain consciousness* of what has transpired. Forget not that—in detail—the New Group of World Servers is composed of the following groups:

1. Initiates and disciples who are consciously a part of the Great White Lodge.
2. Aspirants and lesser disciples who are affiliated with the Hierarchy, but who do not usually possess that continuity of consciousness which will come later.
3. Those upon the Probationary Path who are not yet affiliated with the Hierarchy; they are, however, subject to hierarchical impression and are determined to serve their fellowmen.
4. An increasing number of people who respond to the idealism and the purpose of the New Group of World Servers and who will rapidly join the group.

The main requirement is *Meditation* but—as you know—it is not necessarily the set meditation of occult schools and churches; membership in the group, however, requires the development of the reflective spirit along some line of human understanding; it requires also the power to focus attention [Page 205] upon that which can serve humanity and a compassionate recognition of human need. The unthinking man or woman, or those engrossed entirely in business, political and family ties, cannot form a part of the New Group of World Servers, because the group demands a definite measure of decentralisation; to this, habits of meditation rapidly contribute.

As the members of this group meditate and serve, they will gradually find that they are becoming aware of an inner group—the Ashram of the Master on Whose ray the individual server is to be found. This will necessarily vary according to the ray; the ray—it must be remembered—determines the quality and the nature of the service to be rendered. Gradually the neophyte swings into the rhythm of the Ashram, and gradually his meditation changes and falls into line with the instinctual and constant ashramic meditation. It must be remembered that ashramic meditation is entirely devoid of personality elements. *It is in the nature of a constant and uninterrupted group meditation upon the Plan, and particularly upon that aspect of the Plan which must immediately be put into operation; this is the apportioned duty of the Ashram or the Ashrams in question. This constant attitude of reflective meditation in no way impairs the efficiency of the Ashram or of the individual disciple, because two or more lines of thought and several lines of activity are simultaneously possible. This is another lesson which the disciple learns.*

Later again, the disciple in the Ashram becomes aware of the meditation proceeding all the time within the greater Ashram, the Hierarchy. This is the Ashram (if I might repeat the statement) of Sanat Kumara, the Lord of the World. This great Ashram is headed and controlled by the Christ. The aspiring disciple becomes conscious of a vast meditational rhythm which is like the action of the human heart in its beat; it is both receiving and distributing, invocative and evocative; as he becomes habituated in this meditation rhythm, he learns to swing his own individual meditation into the set rhythm of the Hierarchy; this is a definite [Page 206] step forward, for the hierarchical rhythm is one of tremendous potency—a potency so great that it penetrates beyond the hierarchical ring-pass-not.

The effect of that reflective vibration is both vertical and horizontal, and this wide diffusion has led to the formation of that major group of contemplatives, the Nirmanakayas; They focus the hierarchical invocative appeal and (to quote the *Old Commentary*) "put it into the musical form which will please the ear of the One Who dwells in the highest plane." They then transfer the focussed received energies—after due reflection and contemplation—to Shamballa. One of Their functions is to relate the invocative appeal of the Hierarchy to karmic law, and thus determine "in the deep silence of Their

united work" what can be possible because it does not infringe upon karmic intention, and what is not yet possible in time and space—those two major factors which are governed by karmic law. They have to bear in mind that the time has not yet come and "the karmic era cannot yet demand that demanded good become accomplished good."

The members of this group are also transmitters to the Hierarchy of the response evoked from Shamballa. They are constantly in touch with the Council Chamber at Shamballa. Just as the Hierarchy—in this present cycle of world endeavour—is working through the New Group of World Servers, so Shamballa is carrying out its intentions (as far as humanity is concerned) through this group of Nirmanakayas. This all connotes a great centralisation of the work in connection with the reappearance of the Christ.

You can see, therefore, that a gigantic group meditation is going on in many differing phases upon our planet. All the meditating units and the reflective groups are related to each other through unity of spiritual motive; they are seeking closer cooperation and endeavouring to bring their meditation work—consciously or unconsciously—in to a state of positive universal quiet, so that the formulation of spiritual desire can be carried successfully forward, and the reception of spiritual energy can be *a united reception*.

Therefore, brother of mine, a great effort towards alignment is going on, and when the individual aspirant can so [Page 207] meditate that his voice can reach the New Group of World Servers, that group can then impress the individual; through him humanity can be reached. It can also impress the Hierarchy; then the Contemplatives Who are in touch with Shamballa can contact the Hierarchy, and through the Hierarchy can impress the New Group of World Servers; then, and only then, the moment will arrive when the Christ will come.

Already upon the mountains of initiation the sound of His feet can be heard. He works now with His initiates within the Hierarchy; Their united meditation is hastening the preparatory work and is also leading to the initiation of countless disciples, thus rendering them far more useful than would otherwise be the case.

The united meditation of these disciples is collaborating with that of the Christ and of the Masters, and senior initiates will impress the members of the New Group of World Servers; those in this latter group who are, as disciples, members of the Hierarchy, become the agents of this impression. The meditation of the New Group of World Servers, in conjunction with the hierarchical meditation, will inevitably impress the sons of men who are seeking and longing for liberation; thus a great channel or Path of Light is created by cooperative meditation, and along that Path—speaking symbolically—the Christ will come.

### PART XIII

In my last instruction I made the statement that meditation was the major creative agent in the universe. There are other universes that are ahead of us in development and, in them, the emphasis may not be upon creation by use of mental energies; others may not be so advanced and, in them, mental energy may be in process of unfolding or expressing itself—in the evolutionary sense. There are also universes and solar systems where the quality and the conditions of the manifesting universe, solar system or

planet are unknown to us. It must be borne in mind that though in all manifestations the three aspects (of purpose or will, attraction, [Page 208] magnetic love or plan, and appearance as manifestation of both of these) are necessarily present, the manifesting Entity (responsible for these expressions of divinity) may work through and "occultly declare" conditions and qualities of which we have no experience or knowledge. We may possess utterly no idea in the highest flights of our abstract thinking (and this includes the most advanced thinkers upon our planet) of the nature of the impulses and concepts which animate certain universal Creators. Ponder on this.

I also pointed out to you that there are three major groups of meditating agents who act as intermediaries between the three groups of Self-conscious Lives upon our planet, and also between our planet and that which lies behind and beyond it and with which our planetary Logos has intimate and intensive relation. I am not, however, going to deal today with that which is extra-planetary; it would be, for you, sheer waste of time. I will deal with the theme of meditation as the agent of the creative process *Now*, and with the part meditation must play in the preparation for the coming of the Christ and the inauguration of the new civilisation which is so definitely on its way.

There are, as you may surmise (if you have read my instructions intelligently), seven phases of the creative meditative process; all of them are productive of the required results. All that at present exists in the three worlds and in the higher spheres is the result of some form of meditative activity. These seven sources are:

1. *The planetary Logos Himself*, Who formed and informed the world by His thought, and Who holds all together within His Mind for the many, many aeons of manifested existence. As I have before said, the occult truism that "God thought, God visualised, God spoke and the world was made and is sustained" remains eternally true.

2. *The Group which is the higher correspondences of the Nirmanakayas*. This group sustains and cooperates with the planetary Logos in His concentrated creative thought; its Members are the agents for attracting—through the potency of Their meditation—those extra-planetary energies [Page 209] which He needs to *carry forward* His vehicle of expression, the planet, and thus to bind all together into one great created Whole, tending ceaselessly to the greater glory of God. They wield the Law of Synthesis and hold steadfastly (in the universal Mind of the Logos) the ultimate result of the divine Will-to-Good.

3. *Shamballa*, with its life and intention focussed in the Council Chamber of the great Lord, Sanat Kumara. Here is known and embodied *the Purpose* of the planetary Logos under the meditative impression of the group which knows His will and which wields the Law of Synthesis. In the hands of this august Council, the Law of Karma finds adequate planetary guidance; this does not refer to the law as it affects the individual human being because of such individuals the Council Members have no knowledge, for the reason that They think and meditate only in terms of the Whole; but They know the nature of planetary karma and of its delayed or rapid application, according to transient planetary indications. The great Wheel of Life, with its passing manifestations and its recurring civilisations, is directed by Them; the manifesting kingdoms in nature, great cyclic expressions of life, are controlled by Them, and all this is produced through the potency of Their creative meditation which impresses the needed inspiration (another phrase for the breath of life itself) upon the Nirmanakayas and through Them upon the spiritual Hierarchy. Their link with all these planetary groups (and it is real and vital) can be grasped in the key statement that "all Lives upon or within the aura of the planetary Logos and

of His manifested Body, the Earth, have been, are or will be in the future human being, thereby establishing and demonstrating their past, present or future identity with humanity, the fourth kingdom in nature." This kingdom is the planetary group or centre which expresses in time and space all the divine aspects—sometimes in latency and sometimes in potency. Here lies the clue to the entire mystery of divine guidance, and here is also to be found the guarantee of the divine Will-to-Good.

**[Page 210]**

4. *The Nirmanakayas, the divine Contemplatives.* This is the receptive group which receives impression from Shamballa in relation to the planetary creative purpose. Then They, on Their own level of atmic activity, build—through contemplative meditation—a vast reservoir of potent energies which are impregnated with the qualities of the seven energies of the seven planetary Rays. They are the Custodians of life, under the direct inspiration of the Buddhas of Activity, and They spend the aeons of Their planetary service:

- a. In active contemplation of the divine Purpose.
- b. In a developed receptivity to that aspect of the Purpose which must be expressed through the medium of the divine Plan, and thus presented to the Hierarchy.
- c. In developing that spirit of sevenfold receptivity which will make Them a channel for the inflow of ray energies from Shamballa into the Hierarchy. Their united aura or area of influence and the extent of Their magnetic and dynamic radiation correspond roughly to the aura of the planet itself; They contain (within Their ranks) Members Who are identified with the Lords of the seven Rays.

They are, in a peculiar sense, the creative agents of life as it streams forth from Shamballa into all the aspects, areas, kingdoms and fields of manifestation. This They are enabled to do through sustained, concentrated, intensive and dynamic meditation. They are necessarily a second ray group (as the second ray is the ray at present of the planetary Logos) but They focus Their meditation largely along first ray lines (which is a subray of the second ray in this solar system, as you know) because They are the creative agents of life itself and the knowers and the custodians of the will of the planetary Logos, as it works itself out in manifestation. They are the source in reality **[Page 211]** of planetary invocation and evocation. Again, ponder on this.

5. *The Hierarchy of Masters, the Masters of the Wisdom and the Lords of Compassion.* This group, which stands midway between Shamballa and Humanity, is subject to impression from Shamballa, via the Nirmanakayas, and its Members are Themselves the agents for the impression of Humanity. They embody and express the love aspect of the divine purpose; They wield, direct and control the Law of Attraction—the motivating energy which swings the Law of Evolution into activity in the three worlds. Much is known by you anent this group of divine and spiritual Workers, and I will not enlarge upon it here. Basically, They work through directed meditation and each Ashram is a centre of meditation to which every disciple, initiate and Master contributes. I would have you bear this in mind and endeavour to realise, as disciples, that your meditation—both individual and group meditation—if it is of an adequate nature and quality—will be absorbed into and become part of the ashramic meditation. The theme of the hierarchical meditation is the Plan, as it embodies the divine Purpose.

6. *The New Group of World Servers* is fast becoming a major centre of planetary meditation. Much of this meditation is far from being of an occult nature but that is of no importance; it is largely based



upon deep reflection upon the problems of humanity, backed and aided by the deep aspiration of the mystics found within its ranks, and aided also by the meditation of those few esotericists (technically speaking) who are working there also. This group is a reflection of the invocative and evocative capacity of the Nirmanakayas, but this aspect of their activity is only in process of being learnt and applied. The entire activity of the New Group of World Servers along the invocative line was stepped up and greatly hastened by the giving to the world of the three Invocations during the past few years. What was actually a vague demand and a fluid nebulous receptivity became (by the use of the Invocations) [Page 212] a powerful invocative plea, and resulted in the evocation of energies from the Hierarchy which were transmitted by the New Group of World Servers to Humanity and which are responsible for much of the constructive work now going forward in many parts of the world. I have told you much about this group and will not enlarge upon it here; your understanding of the work to be done should be instinctual for you all belong to it, if you are in any way dedicated to the service of humanity, under inspiration of the Hierarchy; your instinctual reaction to hierarchical impression as a member of this group should develop rapidly into an habitual life tendency. Thus is a Master created. The creative meditation of the New Group of World Servers has for its objectives the creation of the new civilisation and of the new world order.

This group itself works through another group: the intelligent men and women upon the mental plane, those who, added to the intelligence, possess a love of their fellowmen; these, in their turn, work through the idealists who seek a better world and those who respond to the inspiration of goodwill. This last group, in its turn, works with all who are emotionally implicated in the desire to help humanity change its living conditions for the better. These people are not open to direct spiritual impression, but the intellectual approach and the presentation of ideas appeal to them, and they constitute the active creative group who act as the dynamic inspiration to the seventh group, which is

7. *Humanity itself.* Men everywhere are, if they only knew it, always in a state of unconscious meditation, dreaming of better things, fighting for desired material benefits, longing for that which lies beyond their present possession and their present attainment and, in many cases, even their vision. All these desires, longings, wishes, visions and dreams are the "ingredients" of the focussed meditation which they will some day know; they are the first results which produce success in the three worlds, and which lead [Page 213] eventually to an integrated personality, ready to appreciate the higher aspects of meditation when concentration upon worldly material success and benefits has proved no longer appealing. That which they have, through meditative concentration, succeeded in creating (and all men, under the Law of Karma, create their own world) no longer satisfies; their meditation then shifts into the creation of higher things, into the world of spiritual values and of that which we cover by the unsuccessful and inadequate term of "heaven."

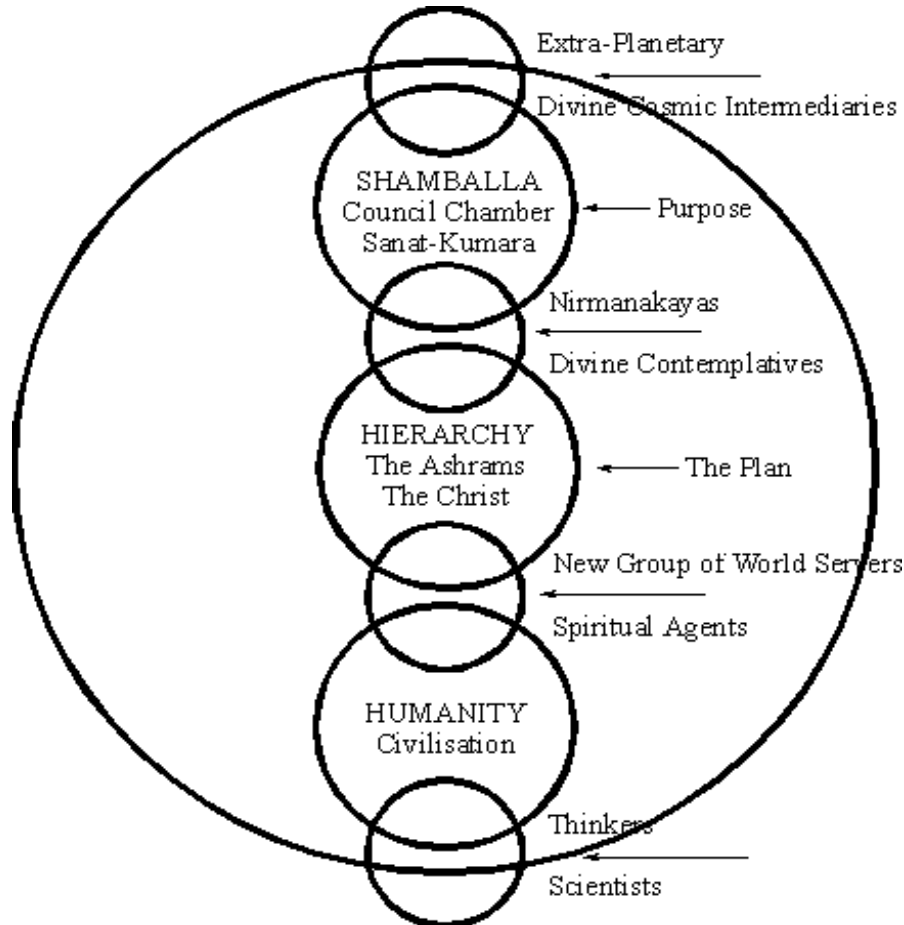
See you, therefore, how all that is, is created by meditation, by desire merging into transient thought, and transient thought becoming clear thinking and, eventually, abstract and transcendent thought. Prolonged concentration upon some form or another eventually becomes meditation upon that which is *not* of the nature of form; from thence it passes into that contemplation which is the source of inspiration and of illumination.

Trace these concepts which you, who have studied the Science of Meditation, know to constitute its recognised stages, and note how each stage is creative in nature, each stage produces creative changes and that (as far as humanity is concerned) the Christ spoke scientifically and also in a planetary sense when He said: "As a man thinketh in his heart, so is he."



You have, therefore, three major groups of thinkers and three other groups of intensive, creative thinkers, all of them responsible for and also dedicated to the comprehension of the divine Purpose as it works out through the spiritual hierarchical Plan; this is applied under the Law of Evolution to humanity and, through humanity, to the subhuman kingdoms in nature. From the human family, all divine Lives and Beings have come; in humanity the creative process is constantly working; and into humanity all subhuman lives must eventually proceed. As regards the meditative creative process, the diagram on the following page may serve somewhat to clear your minds:

[Page 214]



The three subhuman Kingdoms in Nature.  
Esoterically, the reflection of the three major groups, listed above.

We need not deal here with the higher groups of spiritual Intermediaries and Their techniques of creative work, because Their meditation lies on too high a level for your consideration. But the meditation work done by the Hierarchy and by the New Group of World Servers lies within your range of understanding; many disciples will read what I am here saying and, in time, many of the lesser workers and aspirants in the ranks of the group will come to an understanding of my meaning. It might profit us if I briefly stated [Page 215] the grades of meditative work, leading to creative result of an effective nature, upon which you might reflect. For our purposes we will divide them into seven grades, of which four might be regarded as individual and the other three types as representative of their group

nature:

1. *Desire*, leading to the attainment in the three worlds of that which the lower man desires and wants; this will include the desires of the lowest types of human beings through all intermediate types up to and inclusive of the aspirational mystic.
2. *Prayer*; this is the stage wherein the aspirant, the mystic or the spiritually inclined man blends personality desire with aspiration for soul relation and contact; he, through the proved efficacy of prayer, discovers the subtler powers and the fact of the essential dualism of life; he finds that he himself is both a lower self and a higher Self.
3. *Mental reflection* or concentrated thinking. This in time produces integration and definite personality achievement in the three worlds, leading eventually to controlled reflection and scientific or concentrated thoughts; this type of thinking has produced all the creative wonders of our modern civilisation and it culminates in the concentration achieved in occult meditation. This meditation finally brings about the reorientation of the personality and soul fusion.
4. *Straight meditation*. This is a focussed, concentrated mental attitude and fixed reflection; it is creative in nature, for it creates the "new man in Christ" or produces the soul-infused personality; this personality then proceeds to recreate his environment and to cooperate consciously with the creative work of the Hierarchy.

Little as you may realise it, all these expressions of human meditation or concentrated thought—whether it is concentrated desire for physical or emotional objectives or the higher aspects of spiritual, concentrated aspiration—do definitely [Page 216] create that which is desired. This is equally true of the other three stages, if they are intelligently and effectively creative and these four stages are responsible for all that is seen, possessed, utilised and known as existent in the three worlds. Men have inherited from previous civilisations much of value and much which is disastrous in nature; in their turn, modern men have created this present civilisation. This civilisation is unique, because it is the result of all the combined factors, and these factors have succeeded in bringing humanity to the point where there is recognition of failure, and in proving that religion and science together have reoriented men to the world of subtler and of higher values than the strictly material.

The other three stages of human meditation are as follows:

5. *Worship*. This is the united recognition and the subsequent reflection of humanity upon the fact of divine Transcendence and divine Immanence. It is implemented by the world religions and it created that path of return to the centre or source of divine life to which the world religions and the heart of man bear equal testimony.
6. *Invocation and Evocation*. This form of spiritual, dynamic meditation is largely in the hands of the New Group of World Servers and of the men and women of goodwill in every land. These will be generally unknown to each other, but they are all creatively striving and creatively thinking towards the worldwide uplift of mankind; they are earnestly working at the creation of a new world order and for the manifestation of a more definitely spiritual civilisation.

7. *Ashramic Meditation*. This is based upon the evocation of human response to the higher spiritual values; it concerns itself with the creation of those conditions wherein these new values can, under the divine Plan, flourish; it is focussed on that immediate aspect of the Path which humanity needs to tread, and its intent is to swing into creative activity the desires, aspirations, [Page 217] reflections and concentrated meditation of men, at whatever may be their particular point in evolution, so that a mighty, coherent and invincible movement will be instituted which must and will result in the creation of the new heavens and the new earth. This is one way of expressing the significance of the coming of the Kingdom of God on Earth, and the creation of a new order and way of life.

There are crisis points at times of superlative tension in the meditative work of all hierarchical Ashrams. At the times of the new moon and of the full moon, all members of all the Ashrams meditate deeply in an invocative and evocative manner; their meditation, therefore, falls into two parts: the first part is evocative of inspiration from the Nirmanakayas with Whom they deliberately get in touch; the second part is invocative of the New Group of World Servers and enables them responsively to come under hierarchical impression. Three times a year—at the April, May and June Festivals\* —there is a united hierarchical meditation led by the Christ; these Festivals are invocative of Shamballa or of that which lies beyond the Nirmanakayas and can only be safely carried forward in united meditation, under directed guidance and the highest possible inspiration. Each Ashram can approach the Nirmanakayas *as a group* at stated periods for which due preparation is made; only the entire group of Ashrams, the Hierarchy as a whole, can approach Shamballa. The New Group is invocative to the Hierarchy for purposes of impression and can be impressed by any Ashram through its disciples in that group; thus the great chain of contact and the great channel for the inflow of spiritual energy reaches from Shamballa to humanity and then, through humanity, to the three subhuman kingdoms; in this way, these lower kingdoms are "enlightened and raised." All this is accomplished through meditation, through invocation [Page 218] and evocation, carried forward in the spirit of worship, which is the fundamental method of spiritual recognition. Thus, creatively, the glory which is hidden in every form is evoked and slowly brought to exoteric manifestation.

In the destruction of the old world order and in the chaos of these modern times, the work of the new creation is going forward; the task of reconstruction, leading to a complete reorganisation of human living and to a fresh reorientation of human thinking, is taking place.

What, therefore, is the creative work confronting the Ashrams in the Hierarchy and the members of the New Group of World Servers, working creatively under the inspiration and the impression of the Hierarchy? It falls into two parts:

1. The work of bringing order out of chaos.
2. The task of preparing the way for the reappearance of the Christ.

There is much that must be done to change conditions, institute new values and produce the bringing in of an entirely new civilisation—a civilisation which will permit the externalisation of the Ashrams, or of the Hierarchy, and a restitution, therefore, of hierarchical or spiritual control as it was known in old Atlantean days, only this time on a much higher turn of the spiral and with the intelligent cooperation also and the wise assistance of humanity, which was a factor lacking in the earlier civilisation. Once this has been dealt with in the reflective, concentrated meditation of the individual aspirant, in the

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\* The full moon of Aries or Easter, of Taurus or Wesak, and of Gemini or of the Spirit of Goodwill.

united reflection and meditation of the many spiritually inclined groups in the world today, and once the New Group of World Servers and the Hierarchy are working in the closest kind of cooperation, then the visualisation and the projection of the *intended* civilisation will have reached a definite and a most important *point of precipitation*. Then, the invocative appeal of the united Hierarchy and of the New Group of World Servers will be [Page 219] so potent that it will evoke a response from humanity and a cycle of organisation, of planning and of effective expression will follow. Reflection, meditation and visualisation will give place to scientific *thinking* (which is essentially meditation) and to the needed physical plane activity.

This will take place, esoterically speaking, under the impression of the Masters upon the three major rays. The first Ray of Will or Power (the Ray of the divine Destroyer) is already actively working, destroying the old and outworn conditions and bringing about the wreckage of the old civilisation so that the new order can be effectively brought into expression. As the Christ said, when He instituted the Christian civilisation of the past two thousand years (which has gone sadly far from His original intention), you "cannot put new wine in old bottles." The war (1914-1945) started the needed process of destruction, and the post-war period is carrying forward the planned undertaking. It is nearing its desired finish, if men work towards the freedom for which all their souls long.

The second Ray of Love-Wisdom, through the many extant educational processes and through the modern *conflict of ideas* (producing thus a borderland between the areas of influence of the first and second rays) is opening the minds of thousands of people. The pronounced contrast in ideas—as, for instance, the contrast between totalitarianism and the democratic freedom of thought (does such democratic freedom really exist, my brother?)—is forcing men to think, to reflect, to question and to meditate. The world is thereby greatly enriched, and the whole human family is transiting out of a pronounced cycle of karma yoga into the required cycle of raja yoga, from unthinking activity into a period of illumined mind control. It is a mental illumination which is brought about by the meditative and the reflective activity of humanity as a whole, and this is carried forward under the guidance of the New Group of World Servers, working under hierarchical impression.

Members of all the ray types are to be found in the New Group of World Servers, either through the activity of the personality ray or of the soul ray; therefore, the energies of [Page 220] all the rays are being brought to bear upon this creative period in modern human history. It is interesting to have in mind the fact that through the medium of all the fighting forces of the world (naval, military and air) much needed hierarchical work is being accomplished; the energy of the fourth Ray of Harmony through Conflict is making itself phenomenally felt—this time in conjunction with the unusual activity of the first ray. Therefore, through the Forces of Light, liberation into freedom will come and it will mean the freedom of all mankind. I make here no defence of war or of fighting, brother of mine. I simply deal with world conditions as they exist today, and with the processes and the methods which are characteristic of the civilisations which have already disappeared and of the civilisation out of which we are today emerging. As man leaves the animal, the strictly physical and the highly emotional and inflammable stages behind him and *learns to think*, then (and only then) will war cease. Fortunately for humanity, this is happening most rapidly.

For the first time in human history, the lines of demarcation between that which is right from the angle of the spiritual values (the essential freedom of the human spirit) and that which is wrong (the imprisonment of the human spirit by materialistic conditions) are clearly perceived by the majority of the nations of the planet. Within the United Nations is the germ and the seed of a great international

and meditating, reflective group—a group of thinking and informed men and women in whose hands lies the destiny of humanity. This is largely under the control of many fourth ray disciples, if you could but realise it, and their point of meditative focus is the intuitional or buddhic plane—the plane upon which all hierarchical activity is today to be found.

The fifth Ray of Concrete Knowledge is also expressing itself powerfully in the meditation and the reflection of the world scientists in all fields of human interest; in their hands the form of the new civilisation is being constructed. I would remind you that when I use the word "scientist," I refer to all who are working in the social sciences and the economic [Page 221] sciences as well as the large group of chemists, biologists, physicists, etc., who are usually covered by that term. The organising, defining power of the mental plane is being brought to bear upon all phases of human life by the scientists of all the many schools of thought; out of this meditative and creative thought which they all so admirably demonstrate will come the structure of the new civilisation.

The sixth ray disciple is active also in organising the mystical aspiration of the masses of men everywhere which is in itself a most potent energy; these aspirational men (no matter what may be their immediate aspiration) are necessarily polarised upon the astral plane but are not yet capable of the clear mental perception of the massed intelligentsia or susceptible to the influence of the accurate, esoteric approach. Their guided, mystical orientation will be one of the most powerful factors in the destruction of the old values and in the massed recognition of the spiritual truth which underlies all life; it is with this reorientation that sixth ray disciples, wielding sixth ray energy, are occupied at this time. You need to remember that the one-pointed attitude of the mystic, functioning in group formation, will be a powerful factor in the creative work being done by the Hierarchy and by the New Group of World Servers, because theirs will be a massed effect, and usually wielded unconsciously.

Under the influence of disciples on the seventh Ray of Organisation or of Ceremonial Order, that powerful physical concretisation of energy which we call "money" is proving a topic of the most definite concentration; it is being most carefully considered, and the minds of thinking financiers and of wealthy humanitarian persons and philanthropists will be gradually led forward from a strictly philanthropic activity to an activity which is impelled and brought into expression by spiritual insight, and by *a recognition of the claims of Christ* (no matter by what name He may be called in the East or in the West) upon the financial reservoir of the world. This is a hard thing to bring about, for the subtle energies of the inner worlds take much time in producing their effects upon the objective, tangible plane of divine manifestation. Money is not yet used divinely, but it will be. [Page 222] Nevertheless, the task is well in hand and is engaging the attention of disciples upon all the rays, under the guidance and the impression of the powerful seventh ray Ashram—now already in process of externalisation.

The effect of human meditation at this time is to change conditions, to invoke the higher, spiritual potencies, to work with concentration—both vertically and horizontally—within the world of men and within the Kingdom of God. *This vertical and horizontal activity holds the secret of creative meditation.* It is invocative of the higher energies, and creates a channel of contact between soul and spirit. This is brought about by what I have called "vertical meditation." It is also evocative and creates a ferment or dynamic movement in that level of being which must be affected or changed, and this is the horizontal aspect. Both the vertical and the horizontal activities are descriptive of the method of invocation and of evocation, as employed by all the linking groups between the various planetary centres; a reference to the chart (page 214) should help make this clear.

But all these processes and the entire scheme of manifestation are brought about through organised and conscious meditative methods; planetary, group and individual meditation is creative in results, and it is this aspect of it with which I am dealing in this instruction.

Therefore I shall give—for your constructive use if you care to use them—two meditation forms or outlines for reflection. Shall I call them two presented rings-pass-not for your controlled reflective thinking? One is a meditation for workers in the New Group of World Servers who are interested in preparing the way for the reappearance of the Christ, and the other is a meditation of a simple nature (combining the aspects of prayer, meditation and invocation) which has for its objective the deflecting of money from material ends into the work which the Hierarchy seeks to have accomplished.

To sum up:

The Lord of the World, through meditation, is carrying forward processes which He instituted in His original, creative meditation—back in the darkest night of the time when [Page 223] He decided to create this planet of ours for strictly redemptive purposes. The whole creation is the result of His directed and controlled thought—a process of sustained thinking which sweeps all the creative energies into evolutionary and cyclic activity, in conformity to the pattern which He eternally visualises. He has organised a group which is responsive to His meditative intention; these Beings aid Him by Their *concentrated and realised Purpose* to bring into our planetary livingness certain extra-planetary energies which are needed to carry forward the planned work of the planetary Logos. Shamballa itself is also permeated with His thought and conscious (if I may speak symbolically) of that which the Logos has visualised. They are the Custodians of His Purpose, as it is revealed to Them, cycle by cycle. The length of these cycles is one of the mysteries which is strictly guarded in the Council Chamber of the Lord of the World; these cycles have reference only to manifestation in the three worlds wherein the concepts of time and space control.

The Hierarchy is the Custodian of that aspect of the cyclic, planetary Purpose which is called the *Plan*; this covers such relatively brief periods as civilisations—where humanity is concerned. In relation to Shamballa, the intermediate group of meditating, creative Workers is called into activity in order to receive impression of the immediate, desired hierarchical activity, to transmit the needed energies from Shamballa to the united Ashrams and thus, esoterically, "inform" the Hierarchy of that which merits immediate attention.

Again, upon a lower level of the evolutionary spiral, the Hierarchy in its turn impresses the New Group of World Servers with the Plan to be at once applied to the helping of humanity. This group is the major creative agent in the three worlds for the remainder of this cycle of planetary experience. This has not always been the case. Humanity can now intelligently work with the presented Plan, and this for the first time in human history. I would have you note this. Men can now do their little share in bringing the divine Purpose into manifestation, because they have now unfolded the needed mental capacity. The control and the creative [Page 224] development of the three lower kingdoms in nature is slowly being taken out of the hands of the deva evolution (hitherto responsible) and placed under the supervision of mankind; as it is said in the ancient Archives of the Masters:

"Eventually, the solar Lords, through manas (the mind) will control the lunar lords of elemental substance, and not alone their own but that which looks to them for aid. Thus will redemption come to all through man, and thus the glory of the Lord of Life be seen."



Focussed intention, concentrated meditation, visualisation, directed invocation (producing evocation) and leading to responsive results, are the major processes of creation upon all levels and by all beings. Prayer, focussed desire, meditation and focussed intention are the graded and sequential lessons which mankind has to learn. Worship, or recognition of divine Transcendence and divine Immanence underlies all the mass recognition of spiritual potency. Thus the meditation of the planet penetrates into that which lies beyond the planet and is fused and blended in a solar sense with the Voice of Him Who has brought all into being, and with the Will of Him Who is carrying all forms of His livingness towards the perfection which He purposes; in so doing, the great processes of *Redemption* are furthered, to which all World Saviours (in relation to humanity) are the symbol, the guarantee and the eternal testimony.

In giving you these two meditations, I would remind all who undertake to use these meditative forms that they will not prove effective and of the needed vital potency *unless* the one who thus meditates identifies himself with the purpose and objective of the meditation, dedicates himself to cooperation with this objective and *redeems* all aspects of his own life in conformity with the focussed desire expressed in this spiritual appeal. It is useless, my brothers, to meditate along lines which will aid in preparing the world for the coming of the Hierarchy and for the reappearance of the Christ *unless*, again, that preparation is an integral part of **[Page 225]** your own constant daily endeavour, and is not just simply wishful thinking and the formulation of a hopeful theory anent the future of humanity. It is useless for you to meditate in order to reorient money, for instance, towards spiritual work (and by "spiritual work" I do not here refer to the work of the churches and of the world religions) unless all the monies which *you* individually have to handle are dedicated to right usage, the fulfilment of your right obligations and the covering of your karmic responsibilities, plus the constant recognition of the relation of all money to the spiritual future of the race and the requirements of the hierarchical Plan. There must always be, in your consciousness, a recognition of the needs of all men, and this must be true of all spiritually-minded people, of all true esotericists and of the religiously inclined man whose heart and understanding are more divinely inclusive than are the hearts of the average followers of any religious doctrine, enunciated by the theologians of any faith.

It *must* be realised that money is the energy which can set in motion and make possible the activities of the New Group of World Servers—no matter what their colour, caste or church. Money does not yet lie in their hands. Their need for it is great. Millions are needed to spread the required knowledge of the hierarchical Plan; millions are needed to further the work of men of goodwill; millions are needed to educate the masses in the fact that He for Whom all men wait is on His way back to ordinary visibility. The billions which are spent at present on luxuries, on expensive and unnecessary objects of desire, the billions (and, my brother, it is billions, as world statistics show) which go towards the purchase of candy, liquor, tobacco, jewellery and expensive furs, the millions which go in the violent search for excitement and for ceaseless nightly pleasure and, finally, the billions which go the way of armed conflict in all nations *must* be deflected towards those expenditures which will make the plans of the Hierarchy possible, which will aid humanity in its search for the new, spiritual and free way, and which will therefore bring into being the new civilisation. Billions are required to overcome the materialism which has dominated **[Page 226]** mankind for untold aeons; billions are also needed to bring about the reconstruction of human affairs and thus purify and beautify our modern world to such an extent that the Christ can appear among men; through the wise expenditure of the financial resources of the world in the many fields of human betterment and uplift, the Christ will be enabled to "see of the travail of His soul and be satisfied."

I ask you, therefore, to follow these two meditations at least once a week and upon different days. These two forms of invocative appeal can be used by all who are willing to participate in the indicated service.

### REFLECTIVE MEDITATION UPON PREPARATION FOR THE REAPPEARANCE OF THE CHRIST

#### *Stage I.*

After achieving a positive and intended personality quietness, formulate clearly to yourself in your own words, the answers to the following questions:

1. As a member of the New Group of World Servers, what is my specific, fixed intention at this moment of dedicated contact with my soul?
2. Is my concentrated and expressed personality purpose in line with hierarchical intention—as far as I am permitted to know it?
3. Have I—in my own personal daily life—earned the right (because of definite effort and not so much because of success) to stand with those Servers Who are now undertaking the work of Preparation?

This is the one time in the meditation where you think of yourself, and it is here because it is a method of personality, focussed attention and aligns your personality upon the mental plane.

#### *Stage II.*

Having answered these three questions in the light of the soul, then say with emphasis:

"Forgetting the things which lie behind, I will strive towards my higher spiritual possibilities. I dedicate myself anew to the service of the Coming **[Page 227]** One and will do all I can to prepare men's minds and hearts for that event. *I have no other life intention.*"

PAUSE

#### *Stage III.*

1. Visualise the world situation as best you can and in terms of your major world interest and with what knowledge of world affairs you may possess. See the mass of men everywhere glowing with a dim light and, here and there, points of brighter light where members of the New Group of World Servers and men of spiritual intention and of loving hearts are working for their fellowmen.
2. Then visualise (through the creative imagination) the vivid light of the Hierarchy, streaming towards humanity and slowly merging with the light which is already in men. Then say the first stanza of the Invocation:

"From the point of Light within the Mind of God  
Let Light stream forth into the minds of men.  
Let Light descend on Earth."

3. Then ponder upon the reappearance of the Christ; realise that no matter by what name He may be called in the many world religions, He is still the same great Identity; reflect and speculate upon the possible results of His appearance. Then say the second stanza of the Invocation:

"From the point of Love within the Heart of God  
Let Love stream forth into the hearts of men.  
May Christ return to Earth."

4. Endeavour to concentrate your fixed intention to serve and to spread love in your surroundings and realise that *in so far as can do these things* you are attempting to blend your personal will with the divine Will. Then say stanza three of the Invocation:

**[Page 228]**

"From the Centre where the Will of God is known  
Let Purpose guide the little wills of men—  
The Purpose which the Masters know and serve."

5. Consider practically what you can do in the coming week to further the preparations for the coming of the Christ.

PAUSE

Then sound the OM three times, dedicating the threefold personality to the work of preparation.

*Suggestions:*

1. It is suggested that you do this meditation once every week, each *Thursday*, in the place of your usual meditation; endeavour to assume an attitude of aspiration, devotion, prayer and fixed intention (in this order), prior to following the outline. Esoteric students need the heart approach, as well as the mental approach, in order to make this meditation the powerful instrument which it can be.
2. Between Thursdays endeavour to carry out the results of the reflection expressed in this meditation. Lay practical plans and then review each week the planned activities when you sit down to this meditation, in the light of your expressed *Intention*.
3. Make this meditation brief and dynamic. After doing it a few times, this should be easily possible; forget the various stages and be impelled by the sequence and the synthesis of the form.

## REFLECTIVE MEDITATION ON ATTRACTING MONEY FOR HIERARCHICAL PURPOSES

### *Stage I.*

After achieving a positive and intended personality quietness, formulate clearly to yourself and in your own words, the answers to the following questions:

#### **[Page 229]**

1. If money is one of the most important things needed today for spiritual work, what is the factor which is at present deflecting it away from the work of the Hierarchy?
2. What is my personal attitude towards money? Do I regard it as a great and possible spiritual asset, or do I think of it in material terms?
3. What is my personal responsibility in regard to money which passes through my hands? Am I handling it as a disciple of the Masters should handle it?

PAUSE

### *Stage II.*

1. Ponder on the redemption of humanity through the right use of money. Visualise the money in the world today as
  - a. Concretised energy, at present largely used for purely material purposes and for the satisfaction (where the individual is concerned) of purely personal desires.
  - b. Visualise money as a great stream of flowing golden substance, passing out of the control of the Forces of Materialism into the control of the Forces of Light.
2. Then say the following invocative prayer, with focussed mental concentration and from a *heartfelt* desire to meet spiritual demands:

"O Thou in Whom we live and move and have our being, the Power that can make all things new, turn to spiritual purposes the money in the world; touch the hearts of men everywhere so that they may give to the work of the Hierarchy that which has hitherto been given to material satisfaction. The New Group of World Servers needs money in large quantities. I ask that the needed vast sums may be made available. May this potent energy of Thine be in the hands of the Forces of Light."

#### **[Page 230]**

3. Then visualise the work to be done by those groups which claim your present allegiance (i.e., the Arcane School and the Service Activities, or any other group which you know is attempting to carry out the hierarchical Plan). Then, through the creative imagination and by an act of the will, see untold and unlimited sums of money pouring into the hands of those who seek to do the Masters' work.

4. Then say aloud, with conviction and emphasis:

"He for Whom the whole world waits has said that whatsoever shall be asked in His Name and with faith in the response will see it accomplished."

Remember at the same time that "faith is *the substance* of things hoped for and *the evidence* of things not seen." Then add:

"I ask for the needed money for ..... and can demand it because

`From the Centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells."

5. Close with a careful consideration of your own responsibility to the Plan, and each week plan your financial cooperation with the Hierarchy. Be practical and realistic and know that if you do not give, you may not ask, for you have no right to evoke that which you do not share.

*Suggestions:*

1. This meditation is so simple that many of you may regard it as innocuous and perhaps futile. Used by many simultaneously, it may shatter the impasse which [Page 231] at present prevents adequate funds pouring into the work which the Hierarchy seeks to accomplish.
2. Do this meditation every *Sunday* morning. Take what you have saved during the previous week and dedicate it to the work and present it in meditation to the Christ and His Hierarchy. Whether the sum is large or small, it can become an attractive and magnetic unit in the Masters' plans.
3. Realise the occult Law that "to those who give shall be given" so that they can give again.
4. Attempt to feel true love sweeping through you, and have the fixed intention to express this love to all you contact. It is the great attractive and selfless agent in world affairs.

## PART XIV

In my last series of instructions I gave you a group meditation which was based upon the furthering of the work of the New Group of World Servers, as they sought to prepare humanity for the reappearance of the Christ. That preparatory work is the major incentive lying back of all that I do, and was the prime reason for the formation of the group in the early part of this century. Pioneers of this group appeared in the nineteenth century but the organisation, as it now exists, is of relatively modern days.

In this instruction we will consider the relation of group meditation to the work of the New Group of World Servers, and the necessity of establishing in the world a united world group, given to unanimous and simultaneous meditation upon the work of preparing the world for the new order and for the jurisdiction of the Christ (if I may use such a phrase).

It is necessary for you all to get a wider vision of the enterprise which this group has undertaken, or else the meditation work which you will do will hinder and not help. The task of the group of World Servers is *not* the spreading of esoteric or occult information. In preparing the world of [Page 232] men for the reappearance of the Christ, the needs of all the many grades in the social order must be met; world groups of every description have to be contacted. Much of the work to be done, therefore, will be purely economic and will concern the right feeding and the development of a true security for millions who—for many lives—will not be interested in matters esoteric. The reform of the churches of the many world religions is another aspect of the same work, requiring no occult information but the introduction of commonsense and progressive ideas into theology, and the shift of the ecclesiastical emphasis from material values to the spiritual. The political regimes of the world need orienting to each other; it has never been the divine plan that all nations and races should conform to some standard political ideology or be reduced to a uniform general form of government. Nations differ; they have different cultures and traditions; they can function adequately under varying and distinctive governments; nevertheless, they can at the same time attain a unity of purpose, based upon a genuine desire for the true welfare and progress of all men everywhere.

In all these spheres of human thought and activity, the New Group of World Servers are playing a prominent part. At the very heart of that worldwide group are those who are in the Ashrams of the Masters—as are some of you—or on the periphery or within the sphere of influence of these Ashrams. Their task is largely a meditative one, carried on in order to influence the minds of those members of the group who are not yet in touch with any Ashram; they work thus from humanitarian, interested and basically ray reasons, and all such members are more or less under the control of their soul ray; this affects most definitely the varying fields of service. These are the areas of thought within the human family wherein the preparation for the coming of the Christ must be carried forward; but this activity is not, as a rule, associated with the esoteric angle or approach to truth but strictly with the angle of the betterment of human relationships. The Christ Himself (two thousand years ago) tried to demonstrate this mode of helpful activity; He kept the esoteric teaching for the few, the very few, who could approach [Page 233] understanding, but He dealt with the masses from the angle of commonsense and physical plane helpfulness. Have this ever in mind.

I have been for some time seeking to impress upon you the eternal fact that the entire universe has been created and its evolution processed through the power of thought, which is only another word for controlled meditation. This covers the combined meditation of numerous subjective, spiritual and mental groups; the laws of this meditative work are the result of certain mental determinations, which embody the will of the planetary Logos and are imposed upon all lesser groups of lives by Those Whose task it is to wield the divine laws and enforce them. Freedom of the will is here to be noted in relation to the *Time* concept but not in relation to the final and inevitable divine results at the end of the immense world period. The major thoughtform of the spiritual Hierarchy, created by joint ashramic meditation, is called by us the *Plan*. The basic purpose of Sanat Kumara is revealed from cycle to cycle by His Agents in Shamballa, and is by Them impressed upon the minds of the senior Members of the Hierarchy. They, in Their turn, make this impression the subject of Their ashramic meditation, adapting its various concepts and the outlined purpose to a most carefully formulated Plan, presenting—as far as humanity is concerned—seven aspects or phases of evolutionary development and endeavour, according to the work desired of any Ray Ashram implicated at any particular time. Each Ashram thus undertakes meditation upon the general Plan and thus (if you could but realise it) each initiate and disciple finds his place and sphere of activity and service—from the very highest initiate to the least



important disciple.

You might here ask: What is the value of the meditation and contribution of a new disciple, unaccustomed to ashramic patterns of thought and unable to carry much weight in the general group meditation? That is a questioning worth answering and of great encouragement to the neophyte. The various grades and ranks of initiates and disciples are so constituted that the result of their meditation upon the Plan is that the many needs of the varying masses of humanity (from [Page 234] those of the advanced intelligentsia down to those of the unskilled labourer) can be adequately met and the great mass of men swung accurately into line with evolutionary purpose.

Have you ever stopped to think that the meditation of a Master upon the Plan of which He is custodian, and His formulation of what He can do along the line of effective cooperation, is of no service or usefulness to the illiterate inhabitants of our great cities and agricultural areas? The need of these unthinking masses must be met by disciples of less spiritual development, and probably their greatest appeal is through the application of economic help; the task of these lesser disciples is to prove to the ignorant masses that—as the centuries slip away—spiritual living and true spiritual understanding include every aspect of physical plane expression and not simply the religious or the philosophic modes of thought. The meditation, therefore, of every grade of disciple and initiate has its use, for by their meditation (carried forward on their own level) they can adapt the Plan to the widely differing masses and thus the hierarchical Plan can reach from the Masters of the Hierarchy, through the Ashrams to the New Group of World Servers, and thus to the whole of the human family. I would like you to grasp the true simplicity of this picture, if you can, for you can have a share also in this great meditative task.

One of the things which I set myself to achieve when I undertook this work of making the Plan clearer to the minds of men, and thus preparing the way for the Master of all the Masters, was to prove not only that the Plan was based upon planetary meditation but that, in its progress towards expression, it met the need of all possible groups and grades of human beings; and that—more important still—it could be proved that the word "spiritual" covered every phase of living experience. Ponder on this statement. That is spiritual which lies beyond the point of present achievement; it is that which embodies the vision and which urges the man on towards a goal higher than the one attained. The ecclesiastics of the world have made a great line of demarcation between what is human and what is spiritual, between what is material and what is not; in so doing they have created sin and [Page 235] greatly complicated human living and understanding. They have given a selfish import to human aspiration; they have not taught mankind that meditation and prayer were simply phases of cooperation with the divine Plan. Individualism was fostered and group understanding was lost. Maybe—owing to the work of the Brothers of Darkness—there was no way to avoid this dangerous sidetracking of human intent and truth. But the time has now come when the great rhythm of meditation, ranging from desire through prayer to worship, and from thence to meditation and invocation, can be imposed by men upon their own thinking.

This is the immediate task of the New Group of World Servers, cooperating everywhere with the men of goodwill; each member of the New Group has to ascertain for himself where he stands, where his meditative responsibility lies and in what field destiny indicates his service to the race of men must be found. This is no easy task, brother of mine. Men are frequently so spiritually ambitious and waste their time in doing that which is not their destined task because in so doing they satisfy their spiritual pride.

You must learn to give a wider connotation to the word "meditation" than you have hitherto given. Concentrated thought is part of the planetary meditation; planning with care for the helping of the needy and pursuing all avenues of thinking to make that plan useful and effective is meditation; laying oneself open to spiritual impression and thus to cooperation with the Hierarchy is meditation; in this enumeration of meditative possibilities I have not touched upon the major creative meditation which is responsible for the evolutionary process and the controlled moving forward of all the world of forms into greater glory and light.

The work hitherto done in such occult groups as the Arcane School and others, as they teach meditation, has been nothing but the learning of a needed concentration. Only in the meditation work of the fourth degree has some of the creative work become possible and that in its most elementary stages; yet the Arcane School leads the aspirants of the world in meditation of an occult nature, thought not in any way a mystical nature. The mystical type of meditation [Page 236] is of ancient formulation and its use indicates the next step for the masses of men; the practice of mystical meditation is not that which should be followed by aspirants and disciples who seek to work in an Ashram in cooperation with the Plan and under the guidance of a Master.

Meditation only becomes effective creatively and on all the three planes in the three worlds when the antahkarana is in process of construction. The worlds of the personality are the worlds of the third divine aspect and the creation of thoughtforms therein (as usually carried forward by the concrete mind) is related to form, to the acquisition of that which is desired and dedicated largely to the material values. But when a man is beginning to function as a soul-infused personality and is occupied with the task of rendering himself sensitive to the higher spiritual impression, then the creative work of the Spiritual Triad can be developed and a higher form of creative meditation can be employed. It is a form which each person has to find and discover for himself, because it must be the expression of his own spiritual understanding, initiated by a conscious construction or creation of the antahkarana and subject to impression from the Ashram with which he may be affiliated.

Earlier in this instruction I used the words: "An united world group given to unanimous and simultaneous meditation ... for the jurisdiction of the Christ." I particularly want to call your attention to this last phrase which introduces a new concept into the preparatory work to be done by the New Group of World Servers. The task is, through meditation, to establish the knowledge of and the functioning of those laws and principles which will control the coming era, the new civilisation and the future world culture. Until the foundation for the coming "jurisdiction" is at least laid, the Christ cannot reappear; if He came without this due preparation, much time, effort and spiritual energy would be lost. Therefore, we must assume (if these premises are accepted) that there must be organised—in the near future—a group of men and women in every country who, under due and proper organisation, will "simultaneously and unanimously" meditate upon those juridical measures and those basic laws [Page 237] upon which the rule of Christ will be founded and which are essentially the laws of the Kingdom of God, the fifth kingdom in the evolutionary and natural processes of planetary unfoldment.

So much has been discussed in relation to these laws from the mystical and strictly Christian angle that the terms used are essentially meaningless; the whole subject requires revitalising; it needs to be endowed with a fresh and new presentation and a new terminology, more suited to the growing mental grasp of the scientific and modern mind. There has been endless talk about Brotherhood and the establishing of the principle that we are all the children of God, and this has done little to change men's approach to each other and to the shared human problems.

The New Group of World Servers will talk in other terms and their emphasis will be upon:

1. The Law of Right Human Relations.
2. The Principle of Goodwill.
3. The Law of Group Endeavour.
4. The Principle of Unanimity.
5. The Law of Spiritual Approach.
6. The Principle of Essential Divinity.

If you will study the many books which I have written, you will discover that they have been basically occupied with the rules which govern the ability to do group work—which is the work to which the Hierarchy is eternally committed. I have given you the Rules for Disciples in *A Treatise on White Magic*, the Rules for Aspirants in *Initiation, Human and Solar*, the Rules for Disciples and Initiates in *A Treatise on the Seven Rays, Volume V*. In other volumes you will find the Rules for Group Work; all these rules are, in essence, modes of conduct which, when imposed upon, impressed upon and followed up by an aspirant, will enable him to reach an understanding of spiritual law and of the nature of the Kingdom of God. All these are preparatory to the establishing of the new dispensation on Earth.

I would also call your attention to the words "unanimous [Page 238] and simultaneous" meditation; they are not idly chosen. A situation which is unanimous is not one which is—from the spiritual angle—imposed. It is in the nature of a spontaneous mutual reaction—a reaction which is evoked by the immediate response of a soul, in touch with its personality, to a spiritual truth or intuition, and from this there is no lower mind escape. The concept of unanimity which has been presented by Soviet Russia runs completely counter to the truth. Their idea is that the concept, the idea, the decision and the interpretation of a group of powerful men establishes the truth, and to this truth the docile masses render prompt allegiance. This is a basic misconception and to it no member of the New Group of World Servers will render homage; they will fight this imprisonment of the human soul to the last gasp. True unanimity is free decision in response to a presentation of truth which is as near the achieved reality as possible. Therefore, *it is in the enunciation of truth that security for all men lies*. This necessarily involves a deeply spiritual presentation of essential facts. The principle of simultaneity is allied to this, for a mutual recognition of an identical approach to truth renders inevitably activity in unison.

The whole point, brother of mine, is that in both connections the incentive towards activity lies with the individual and there is *no* imposing authority. The only authority recognised is the truth as it emerges in the human consciousness, in any world or historical cycle. Today more truth is being recognised (and incidentally, repudiated) than at any other time in human history. Men have attained the point in evolution where they are able to know the truth *if* and *when* presented, because the concrete human mind is now more highly responsive to abstract truth, and therefore to the next evolutionary presentation. It is this which the Totalitarian Powers, the unconscious (and I mean that, brother of mine) agents of the Black Lodge are fighting; they will not win; in the long run they cannot, for the human spirit is eternally sound and sane.

I would have you consider these suggestions with care and thus prepare yourselves for an elucidation of the spiritual [Page 239] laws and principles, as themes for meditation. I herein present to you six themes for group meditation; this is essentially your next consideration if the "unanimous and

simultaneous" meditation which can be immediately effective is organised and developed.

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## SECTION THREE

### TEACHINGS ON INITIATION

[Page 243]

#### PART I

Prior to profiting by more information and thus piling up increased responsibility, there is a vital need for the majority of aspirants and disciples to assume a different attitude towards the opportunity to prepare for initiation with which they are all faced. The more advanced among them are conscious of impending possibilities. The significance of the proffered training has made its just appeal. Others are so immersed in the tests and difficulties incidental to the clarification of the vision prior to the processes of initiation, that they have neither the time nor the strength to do more than live through the time of trial and, at the same time, to serve as best they can. Both the vision and their service suffer from their failure to develop that *divine indifference which is the hallmark of the true initiate*. Added to all this is the world situation with its inevitable all-enveloping psychic atmosphere, its attendant strains and its constant wearing anxiety, plus the hold which war sufferers have on all hearts and sympathies. Most aspirants and disciples believe that they are bearing enough and are tried to the limit of their capacity. This is not the case. The deeper sources of strength in them have not yet been evoked, and the tension under which they should act and live from day to day is only as yet a feeble one—it is not all-exacting. Ponder on this last phrase.

The objective demands being made upon all disciples and therefore upon all of you, are not simply to enable you to live through the present period as successfully—emotionally, mentally and spiritually—as possible. It goes far deeper than that, or should. Apart from the demands upon your spiritual resources (incident to the particular initiation which it is desired that you take) there is also the demand upon all [Page 244] disciples to participate in the effort of humanity, as a whole, to take the first initiation with all the physical relinquishments, and the agony that ever precedes the birth of the Christ in the heart of the individual—only this time it is the hearts of all humanity. Preparatory to this first initiation, there has always to be—individually and now collectively for the first time—the denial of the lower self and the fervid acceptance by the personality of the loss of all the material factors which have held the soul a prisoner in the womb of time.

Hence, my brothers, the wide extent of the material destruction to be seen on every hand, the depths of physical poverty into which all men have been and are being plunged, the detachment from *the priority of things* which is being enforced, and the necessity for rebuilding human life on sounder values than the physical. In all this disciples and initiates are today sharing and (when understanding is present and right orientation) the help which those can give who have already undergone the first initiation, is great. To this you are called, and upon your understanding response to the collective need will depend the rapidity with which you will be enabled to achieve the next expansion of consciousness or initiation which may be, for you as an individual, possible. You have, therefore, to consider your individual

response to the demands of your own soul and your collective response to the collective need. It is the initiate in you, the Christ in you, which is now called to this collective service and the radiation today of the Christ spirit, actively present in the hearts of all disciples is the one thing which can salvage mankind, enable humanity to move forward on to the Path of Discipleship and thus evoke that new spirit which can and will build the new world.

I would like to deal somewhat with the theme anent the attitude of the accepted disciple towards his Master and towards the general subject of initiation, and then consider the immediate steps ahead which the disciple must take, where he is and with what equipment he has. This is the first and necessary step. Disciples must clarify their position and must continue to learn from their Master, in spite of [Page 245] the crises of initiation. Unless they act upon the proffered instruction and have confidence in His occult intention, all that the Master may say or do is of small usefulness. It serves only to increase grave responsibility with its attendant liabilities; knowledge and the pressure of spiritual energy become a danger if not used. This is a basic and important statement.

There are, my brothers, two major prerequisites which are needed by all of you in connection with group integration, and they follow upon what you have had earlier when I sought to help you to integrate with your brothers. I gave you, as you will recall, as part of your group meditation the following simple integrating formula:

"I am one with my group brothers, and all that I have is theirs. May the love which is in my soul pour forth to them. May the strength which is in me lift and aid them. May the thoughts which my soul creates reach and encourage them."

Of the two prerequisites to which I now allude as needed by all of you, one of them refers to your integration into my group of "practising chelas," and the other relates to your capacity to contact me at will—a thing as yet only permitted to three of you at this time, and this because they seldom avail themselves of the privilege. Our first task is therefore to attend to these requirements which call for a right attitude on your part and the use of the first of the ancient formulas which it is my intention to give for deep consideration and eventual experimental use. Before I give this formula, however, I would like to deal with a question which is bound to arise in the minds of those of you who are senior in this group.

The question might be voiced thus: "If I am in preparation for the second or the third initiation, I must have been in a group of disciples—presumably the Tibetan's—for some lives at least. Why then the need for an integrating formula?" Because, my chela, though you have been in a group of disciples prior to this, it was not my group but [Page 246] the group of either the Master M. or the Master K.H. Owing to the fact of world urgency and the immensity of the work to be done by Them and owing also to the fact that They are preparing to pass through one of the highest initiations, these two Masters have handed all but a few of Their senior disciples to me and to two other of Their initiate disciples, themselves Adepts or Masters. They have also retained in Their groups of disciples those who have started specific work under Their direction in some previous life, and a few disciples who came into incarnation in this world period having the brain and the mind awakened to their relationship to these Masters. These conditions do not exist in this group in relation to me—the Master chosen to lead you forward. Yet (though you remember it not) all of you knew me well when working with the two Chohans, and hence the decision for you to work under my instruction and guidance. It has worked happily and with no delay so far.



Another reason for the use of this formula of integration by those who have had experience of group work is that there are some in the group who are as yet far from true integration, and the experience of the older chelas can be of inestimable help if they will thus to serve the group and me. Much of what I said in the earlier instructions (Vol. I) on the relation of chelas to their Master could well be applied here and with profit.

## THE FORMULAS

There are six ancient formulas or symbolic forms which are to be found in the archives for disciples. They concern the six fundamental prerequisites for initiation. They are used prior to all the major initiations, and have therefore five significances or meanings which will become apparent only as each of these initiations is undergone. They are in the form sometimes of symbols and sometimes of words, and are amongst the oldest formulas in the world. They have been used down the ages by all disciples and initiates of the Great White Lodge. They concern what are called "the six [Page 247] relations." Each of these relations must find expression in attitude, in service, and in some deeper expansion of consciousness, to which I may not refer but which must be self-ascertained. It is essential that the would-be initiate discover for himself the esoteric, inner and subjective value of the formula under his consideration. Just one hint however in this latter connection I may give.

The disciple, when he becomes an accepted disciple (and this through the Lodge's recognition of his pledge to his own soul), arrives at a definite and factual recognition of the Hierarchy. His suppositions, his desires, his aspirational wish-life, his theories, or whatever you may choose to call his reaching out and up towards divinity, give place to clear knowledge of the liberated group of souls. This happens not through the occurrence of convincing phenomena, but through an inflow of the intuition. He undergoes, therefore, an expansion of consciousness which may or may not be registered in the brain. Every step of the way from that point of recognition onward has to be consciously achieved and must involve a conscious recognition of a series of expansions. These expansions are not initiation. Have that clearly in your mind. The initiation lying immediately ahead is simply the effect of the recognition. They might be called "stabilising points of crisis," in which the "occasional becomes the constant and the intended becomes the intentional." Ponder on these words. The Hierarchy is now a fact in your life and your awareness. What is the next fact or point of integration or consciously achieved inclusiveness? A study of the formulas and their correct use will reveal this to you. I have laid the emphasis upon visualisation and given you some hints connected both with initiation and the creative work of the imagination, because these teachings and the development of these faculties will require calling into play your understanding, if the formulas connected with initiation are to be given. These six formulas are therefore formulas of integration, and one or two hints may here be imparted.

*Formula One* concerns, as I have told you, integration into a Master's group, and it has two uses—if I might so [Page 248] express it from your particular point of view. One produces a group inclusiveness, which integrates you with your group brothers into my group and brings a revelation of the hidden side of a chela's life. When I say this I refer to his new astral *conditioning*. This is given the name of the *Revelation of Group Feeling*. This subject is vaster in its implications than you might surmise, for it concerns united group sensitivity or response, outwards to the world of men, inwards to the Hierarchy, and upwards to the Monad. It does not concern the sum total of the petty moods and feelings of the personalities of the group members. Its second use is to bring about contact with the Master of your group—in this case myself, the Master D.K. This is a process which I have already done my best to



help you to achieve through my instructions re the Full Moon contact—something you have most inadequately understood and attempted. Perhaps now you will work harder at the production of "contact relationship" as it is esoterically called. It is with Formula One that you must now work.

*Formula Two* deals with alignment; not alignment as it is understood in the very necessary preparatory work of the Arcane School. That form of alignment is the production of effective and direct contact with the soul. The alignment to which this formula refers is connected with the antahkarana. This will be our next consideration when Formula One has brought about certain changes in consciousness. I shall not consider these formulas at present. I will only point out their major implications which will be seldom what you think, conditioned as you are by the terms and interpretations of the lower mind.

*Formula Three* is related to certain changes in the egoic lotus. These changes might be inadequately expressed in the terms of the *Old Commentary*:

"There is that which transmutes knowledge into wisdom within a flash of *time*; there is that which changes sensitivity into love within an area of *space*; there is [Page 249] that which alters sacrifice into bliss where neither time nor space exists."

*Formula Four* has a specific effect upon the "jewel in the lotus," awakening it to life; this it does (through effects produced) upon the three planes of the three worlds, thus bringing about changes in the seven wheels (centres) so that the "dynamic point at the centre of each wheel obliterates the lesser points of force, and thus the wheel begins to turn upon itself."

*Formula Five* awakens the *Will*, but any interpretation of this awakening would prove meaningless to you until the previous four formulas have established an effect upon you and the needed interior changes have taken place.

*Formula Six* is sometimes called "the word of death." It negates the destructive effect of the death process which is going on all the time within the mechanism of the disciple or initiate. The death proceeds with its needed work, but it is *not* destructive in effect. This formula has never been given out before to disciples, but can now be known because the Piscean Age is one in which at last the power of physical death is definitely broken and the signature of the Resurrection is revealed. In this esoteric negation of death are the deeply hidden and *impressive* causes of the two stages of the world war (1914-1945), and in this formula lies the significance lying behind the "fight for freedom" of the peoples of the world. It is sometimes called "the formula of liberation."

If you were a disciple who had access to the archives wherein instructions for disciples are contained, you would be confronted (in relation to the six formulas referred to above) by six large sheets of some unknown metal. These look as if made of silver and are in reality composed of that metal which is the allotrope of silver and which is therefore to silver what the diamond is to carbon. Upon these sheets are words, symbols, and symbolic forms. These, when related to each other, contain the formulas which the disciple has to interpret and integrate in his waking consciousness. This must be done through the medium of living processes. [Page 250] As I cannot show you these formulas upon the physical plane, the best that I can do is to describe them to you, and in this Instruction I will seek to describe Formula One. The comprehension of the words and symbols produces two reactions in the consciousness of the disciple—and when a group of disciples are working with the same formula (as is the case in this group) this is intensified and of still greater value.

The first reaction is called the "Formula of Revelation" and is related to the united sensitivity of the group. As, together, the group members brood upon and come to an understanding of the formula, they will swing into a responsiveness to the feeling and sensitive reactions of the individuals in the group, and these, together, constitute and form the astral body of the group.

When this reaction has been established (and a spirit of non-criticism and of love will greatly aid in the process), the group together can arrive at the second purpose of the formula, which is called "the discovery of the point within the circle." This signifies—as far as the group is involved—the revelation of the central coherent force of the group itself. This is—at the same time and until after the higher initiation which we call the fourth initiation—the Master at the centre of the group. This is, consequently, the correspondence to the "jewel in the lotus," where the individual is concerned, to the Hierarchy, where humanity is concerned, and to the central point of life in all forms. Of form and of consciousness, the circle and the point are the natural symbols. This applies equally to the atom, to man, to the planet and to the solar system. The concept must constitute the foundational idea in all reflection upon this formula.

Now for the formula itself:

"A line of fire between two blazing points. A stream of water blue—again a line—emerging from the earth—and ending in the ocean. A tree with root above and flowers below.

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"Out of the fire, and always at the midway point, appears the eye of God (Shiva). Upon the stream, between the two extremes, there floats the eye of vision—a thread of light unites the two.

"Deep in the tree, between the root and flowers, the eye again is seen. The eye that knows, the eye that sees, the directing eye—one made of fire, one fluid as the sea, and two which look from here to there. Fire, water and the earth—all need the vital air. The air is life. The air is God."

The significance of this formula is not difficult for the advanced student to grasp in connection with himself. The eye of knowledge, the eye of vision and the directing eye of Deity are familiar to him. But it is the great and major esoteric implications which I ask you to consider. An extension of these concepts to a Master and His ashram or His group of practising disciples, is of value to you in your reflective consciousness. The first and obvious interpretation concerns the eye of knowledge. But what of the eye of vision *when duality is being overcome*, and what of the "purpose for which the worlds were made"—the little world of the individual (once individuality is achieved) and the greater world of an organised group, integrated and functioning as a unit, and the distant subtle world of divine intent?

I say no more in this connection. I commend to your brooding reflection these subtle implications. I would ask you to ponder on them and—prior to the Wesak Full Moon—I would ask you to write your understanding of the formula from two angles. About these two angles you definitely should have ideas.

1. The angle of the individual.
2. The angle of a group of chelas.

Both these unities utilise the eye of knowledge and the eye of vision.

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## PART II

### POINTS OF REVELATION

I have dealt considerably in my earlier writings with the theme, Points of Crisis. We can now approach and prove the livingness of our progress from the angle of *Points of Revelation*. The entire objective of the initiation preparatory process is to bring about revelation. You must ever bear in mind that that which is revealed is eternally present. There is, therefore, occult truth in the statement that there is "nothing new under the sun." All that is revealed upon the Path of Discipleship and of Initiation is forever there, but that which can perceive, reach out and include has developed with the ages. Upon the Path of Discipleship, in the earlier stages, the eye of vision is the illumined mind. Upon the Path of Initiation it is that of which the eye of the mind is the exteriorisation—the intuitional perception of the soul itself. But as evolution proceeds, that which is brought to the point of perceiving the existing verities differs vastly as the centuries slip away. E'en the adept of the present is pronouncedly more perceptive and more accurately interpretive and his vision more penetrative than was the adept in Atlantean days, and the initiate who will achieve initiate-perception during the coming Aquarian Age will be greatly in advance of those who now function as the adepts of today.

I have warned you that discipleship is becoming increasingly difficult. This is owing to the increased sensitivity to the esoteric values and realities which the modern disciple manifests. He can and does perceive that which was the goal of initiation in earlier aeons and perceives these things normally and as an established fact in a developed awareness. It is the spiritual parallel of the development during material evolution of the five senses. His goal and his "pointed direction" lie far ahead and his inclusiveness opens for him doors which in earlier times only opened to the initiate knock. I consequently hold out to you no easy way but only one of difficulty and adjustment.

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In all forward stages upon the Path of Initiation, there are three phases which concern the initiate-aspirant's reactions. There is first of all the vision of the soul, but whereas in the past there was the vision and the starting point, now the modern disciple perceives likewise many of the intermediate stages, the opposing forces, the obstructions and the rapidly arousing handicaps and hindrances. The words I here use are chosen with deliberation. He is not now totally blind nor does he move forward entirely in the dark. There is enough light in him to bring to him what is called the "little revelation," and, in that light, will he see the greater light and arrive at a truer perception. He sees himself, and that—for aeons—the disciple has ever been able to do. But now he also perceives and recognises his brother in the light, and this evokes personality reactions and he has to adjust himself not only to himself as he discovers himself to be, but likewise to what he finds his brother also to be. This is no easy adjustment to make, and this the earlier imparted *Rules of the Road*\* will have indicated to you.

I would like here, my brother, to list for you the most important of the statements made by me in the previous instruction, indicating those which embody important hints and showing you, this one time,

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\* *Discipleship in the New Age*, Vol. I, page 583-584.

with what care I prepare that which I seek to impart and how, therefore, I expect from you a careful study of my words. Here are these key thoughts:

1. Only that which you know for yourself and *consciously* experience is of importance. This refers especially to the following:
  - a. Your perception of the vision.
  - b. Your contact with me, your Master.
  - c. Your recognition of the initiatory process.

I told you, therefore, that you must have (for the goal) the demonstrating of the initiate-consciousness through both mind and brain and consequently upon the physical plane.

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2. Initiation is, as far as you are at present concerned, a "moment of crisis wherein the consciousness hovers upon the border line of revelation." This involves consequently:
  - a. A tremendous pull between the pairs of opposites.
  - b. The existence, as a result, of a field of tension.
  - c. The effort to stand firm at the midway point.

I would remind you that this does not refer to the man upon the path of life, pulled as he is between the pairs of opposites upon the plane of desire, but to the soul standing at the midway point between the monad and the personality and preparing to make the Great Renunciation—a renunciation which the personality makes possible—and to disappear, leaving the two (personality and monad) perfectly at-one. It is the man, as the soul, in full waking consciousness who takes initiation. Hence the emphasis upon soul contact when a man is upon the Probationary Path and passing through the early stages of discipleship. This leads, later, to the emphasis placed upon the need for two major activities—before the man can take the higher initiations:

- a. Upon alignment.
  - b. Upon the scientific building of the antahkarana.
3. The revelation, given to the initiate, is not a vision of possibilities, but a factual experience, leading to:
    - a. The evocation of new powers.
    - b. The recognition of new modes and fields of service.
    - c. Freedom of movement within the bounds of the Hierarchy.
    - d. New hierarchical contacts and new responsibilities which face the initiate.

He, therefore, realises what St. Paul meant when—talking in hierarchical terms—he said "All things are become new." It is not simply a question of vision and contacts but of vital interrelation and of recognition which bring with them *insight into the Mind of God*.

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4. Four lines of teaching were emphasised in past centuries and up until the year 1875:

- a. Hints as to the changing of personality character as preparatory to initiation.
- b. Teaching as to the oneness of Deity and of the universal order.
- c. Instruction as to the creative process.
- d. Laya yoga or the yoga of energy, working through force centres.

Two things must now happen: the imparted theories which have guided the disciple's thinking hitherto must become practical experiences, and there must be such a shift in consciousness that the present vision must become the past experience and a new and deeper and entirely different recognition must take the place of the old goals. Here comes, consequently, a complete test-out of past hierarchical methods and modes of work. Has what the past has given proved an adequate preparation for that which will be the methods and propositions of the future? Have the foundations of truth been so securely settled that the coming superstructure will be based on such a sound reality that it can stand the impact of the new incoming solar and cosmic forces? Will the past work of the Hierarchy stand? Such are the problems with which the initiate-teachers are today faced.

Just as the attitudes of the disciple to daily living and to world happenings are totally unlike that of the average man because he is living increasingly in the world of meaning, so the *initiate*-disciple develops an attitude to living processes and to world events which is based on character (necessarily), interpreted in the world of meaning, but to them he brings a different light to bear and a motivation—based on newly acquired knowledge and understanding—which is entirely different to the two previous conditions. The four lines of teaching are taken for granted; the initiate is supposed to have grasped and mastered all of it in some experimental and experiential measure. Now the new formulas of life must control; they are life formulas, not **[Page 256]** soul formulas. New knowledge must supersede the old and it will not concern that which has hitherto been regarded as the ultimate goal.

An illustration of this is the fact that to the esotericist of the past little was known of the seven Rays and the seven ray types, and naught had been given out anent Shamballa. Now the world of instructed disciples is slowly awakening to these newer values and truths and to the sevenfold source of life expression; the Will of God is going to take shape consciously in the minds of men in the future in such a manner that the old truths will condition and control as never before, but will drop automatically below the threshold of consciousness and the new emerging values and recognitions will take their place in the surface consciousness of all disciples—and their name will be Legion.

5. The astral body provides no hindrance to the initiate-disciple, but provides a medium of facile contact with the Hierarchy. This is due to the fact that the link between the astral body and the buddhic consciousness becomes at this stage increasingly close. They constitute essentially a pair of opposites which will eventually fuse; then the astral body will disappear as does the soul body at a later stage of development.

6. Every disciple has to discover for himself and alone for which initiation he is being prepared; the Master never gives this information. Light on the subject comes through the recognition of tests and the types of experience which come his way. "It is a matter," I have elsewhere told you, "of interior orientation and not of outside information." Recognition and orientation are the keynotes of this phase.

7. Always there exists the need for humility. This involves:

- a. An adjusted sense of right proportion.
- b. A balanced point of view.
- c. A dispassionate attitude.
- d. Truthful recognition of *assets* as well as debits.

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Here also I gave you a hint in stating that true humility is based on fact, on vision and on time pressures.

8. Two immediate objectives face the disciples, plus the need for one quality:

- a. To integrate into the inner Ashram as "practising chelas."
- b. To contact the Master at will.
- c. To develop divine indifference.

9. In connection with the formulas, two reactions are automatically evoked in the true disciple and in the true group within the Ashram:

- a. The reaction which is called the "formula of revelation." This designates sensitive response to the ancient formulas which are given to those being prepared for initiation. One of these I have already given to you.
- b. The reaction called the "discovery of the point within the circle."

Have you ever thought, my brother, that one reason why you have not as yet contacted me freely in your waking consciousness and talked with me face to face may be due to the fact that the "circle" is for you only as yet a theory? Until the circle of your brothers is a fact in your everyday awareness and of prime importance in your daily life, it is not possible for you to arrive at contact with the "Point." The disciple starts on the periphery of the Master's circle and works towards the centre; he is apt, however, to reverse this procedure in his consciousness.

I have stated that initiation is essentially a process of revelation. For the disciple who is being prepared to take an initiation the emphasis is necessarily laid upon *recognition*—the intelligent recognition of what is to be revealed. This requires on his part a definite emergence from the world of glamour so that there can be a clear perception of the new vision; a new light is thrown upon old and well-known truths so that their significance is extraordinarily **[Page 258]** changed, and in that changing the plan or purpose of Deity takes on an entirely fresh meaning. The inexperienced neophyte is constantly receiving revelations and recording what he regards as most unusual intuitions. All that is really happening, however, is that he is becoming aware of soul knowledge, whereas for the initiate the intuition is ever the revelation of the purpose of Shamballa and the working out, both from the short range and the long range angle, of the divine Plan. The revelation which is accorded at initiation is given to the soul, recorded by the "mind held steady in the light" and then later—with greater or less rapidity—transferred to the brain. You can see, therefore, the true intention of the system of Raja Yoga as it trains the mind to be *receptive eventually to the Spiritual Triad*. You can also see why for centuries the emphasis of the Teachers of the Ageless Wisdom has been upon the necessity for



discrimination, particularly where the probationary disciple is concerned.

I am at this time carrying the current teaching upon initiation a step forward and am seeking to show that it is not essentially a process of soul-personality fusion (though that has to be a preliminary step) but of monad-personality integration, carried forward because of an attained alignment with the soul. Initiation is in fact the essential and inevitable process of transferring the primary triplicity of manifestation into the basic duality of spirit-matter. It is the "dissolution of the intermediary," and to this the crucifixion and death of the Christ was dedicated and intended to be the revelation, to the initiates of the past 2000 years, of the transmutation of the trinity of manifestation into the duality of purpose. I cannot word this in any other way but the enlightened will comprehend my meaning. The interpreters of the Gospel and many disciples of the Christian dispensation have singularly failed to grasp this revelation; they have laid the emphasis upon the death of the personality, whereas when Christ experienced the "great void of darkness" and chanted aloud the occult mantram "My God, My God, why hast Thou forsaken Me," he was recognising simultaneously the distinction between His "robe of glory" (symbolised by the [Page 259] partition of His garment by the Roman soldiery) and also calling the attention of all future disciples and initiates to the disappearance of the "middle principle," the soul; He was projecting (into the world consciousness) the recognition which must come of relation to the Father or the Monad. This great dissolution is culminated for us at the time of the third initiation when the Light of the Monad obliterates the light of the soul and the material atomic light of the threefold personality. But—and here is the point—the recognition of this death and its effects is only symbolically enacted and recognised at the time of the fourth initiation, the Crucifixion. All lesser dissolutions, deaths, renunciations and disappearances of that to which the lower nature holds and is held are enacted in relation to the accustomed aspects of form-life, and of conscious sensitivity and awareness; they are simply preparatory to and symbolic of the final great dissolution of the causal body, consummated at the Crucifixion. This leads to the resurrection or uprising of the personality-soul consciousness (duly fused and blended) into that of the monad. This is finally carried to the point of solar perfection at the Ascension initiation.

I have given you this teaching in terms of the Christian presentation as it may be simpler for you to grasp, but there are many other formulations and approaches to these truths and the newer they are the more difficult necessarily are they to present. Only those who are on the immediate verge of initiation will understand; the others will prefer to interpret these truths to themselves in the easier and well-known formulas of the preparatory stage of the at-one-ing of soul and personality.

The stage of recognising the revelation which is accorded to the initiate of the major Mysteries is itself divided into lesser phases. These might be described as three in number though much is dependent upon the initiation to be taken and the ray of the prepared disciple. These are:

1. *The Stage of Penetration.* This refers to the piercing through the world glamour and thereby effecting two objectives:

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a. The Light of the Spiritual Triad streams into the consciousness of the initiate, via the antahkarana, so that the Plan for humanity and the divine Purpose in relation to the planet become increasingly clear. This initiates relation to Shamballa.

b. Part of the world glamour is thus dissipated and thus a clarifying of the astral plane takes place and humanity is consequently served. Every disciple who arrives at a recognition of the initiate-revelation releases light and dissipates a part of the glamour which blinds the mass of men. The sixth ray disciple takes far longer over this stage of penetration than do disciples on the other rays but only in this world cycle.

2. *The Stage of Polarisation.* This is the stage wherein the initiate, having let in the light and penetrated through the dense fogs and mists of the world of glamour, suddenly realises just what he has done and takes a firm stand, correctly oriented towards the vision (or to word it otherwise towards Shamballa). One of the things which must be grasped is that as the initiate is a point of hierarchical life (either on the periphery of the Hierarchy, or within the circle or at the centre) he is a definite part of the hierarchical effort. That effort is directed towards an orientation to the greater centre of life—*Shamballa*. Students are apt to believe that the orientation of the Hierarchy is towards humanity. That is not so. They respond to human need when the demand is effective, and are custodians of the Plan; but the orientation of the entire hierarchical group is towards the first aspect, as it expresses the Will of the Logos and manifests through Shamballa. Just as the disciple has to do two things: polarise his position by establishing right human relations and at the same time become a conscious, practising member of the Kingdom of God, the Hierarchy, so the initiate—upon a higher turn of the spiral—has to establish right relations with the Hierarchy and become simultaneously conscious of Shamballa.

All I can impart here is the desired point of attainment [Page 261] but the phraseology is relatively meaningless, except to those who are experienced in the processes of initiation to a greater or less degree, according to the initiations already taken. This polarisation, this point of focussed effort and this attained orientation is the basic idea lying behind the phrase "the Mountain of Initiation." The initiate "plants his feet upon the mountain top and from that point of altitude perceives the thought of God, visions the dream within the Mind of God, follows God's eye from central point to outer goal and sees himself as all that is and yet within the whole."

3. *The Stage of Precipitation.* Having thus identified himself through penetration and polarisation with the Plan and with the Will of God (which is the key to Shamballa), he then proceeds—as a result of this triple recognition—to do his share in materialising the Plan and in bringing through into outer manifestation and expression as much of that Plan as he can. He thus becomes first of all an outpost of the Hierarchy (which of necessity means sensitivity to the Shamballa energy), and then increasingly an Agent of Light—the Light universal, or the Light of the Monad.

I have no more to say today anent initiation. Ponder upon that which I have given and grasp as far as you *imaginatively* can the magnificence of the initiatory process—so vastly more inclusive than has been indicated by any of the teaching given hitherto. After the war is over and the new world, with its coming civilisation and culture begins to take shape, an increasing emphasis will be laid upon the *purpose* of the Controlling Deity or basic Life or Energy as it is working out through humanity. This will be done by those who are trained esotericists. Much that is now being said by world leaders and serving workers in every nation is an indication of an unconscious response to the Shamballa energy. Towards the end of the century and during the first few decades of the twenty-first century, teaching anent Shamballa will be given forth. The effort of the abstract mind of man will be towards the comprehension of this, just as the [Page 262] goal of hierarchical contact marks the present effort of the disciple. Glamour is disappearing; illusions are being dissipated; the stage of penetration into a new dimension, into a new phase of effort and of attainment is rapidly being promulgated. This is being

done in spite of all the horror and agony and will be one of the first results of respite from war. The war itself is shattering illusions, revealing the need for change and producing a demand for a future new world and a coming beauty in living which will be revolutionary and a material response to an intensive initiation process in which all disciples can share and for which advanced aspirants can prepare themselves.

## THE FORMULAS

Now that you have, presumably, brooded for some months on my instructions on the Formulas, I will seek to impart to you some of the deeper implications.

*Formula One.* — "A line of fire between two blazing points. A stream of water blue, again a line, emerging from the earth and ending in the ocean. A tree with root above and flowers below.

"Out of the fire and always at the midway point appears the eye of God (Shiva). Upon the stream, between the two extremes, there floats the eye of vision; a thread of light unites the two.

"Deep in the tree, between the root and flowers, the eye again is seen. The eye that knows, the eye that sees, the directing eye—one made of fire, one fluid as the sea, and two which look from here to there. Fire, water and the earth—all need the vital air. The air is life. The air is God."

These formulas and their implications have caused some of you concern because of their extreme difficulty of interpretation. I would ask you to bear in mind that you are individually **[Page 263]** quite unable to grasp the extent of your own comprehension because *the mind* (the major conditioning factor in a disciple's life in the early stages of his training) knows far more than the brain is capable of recording. Later, in the life of the initiate, the soul registers consciously for the disciple who can identify himself with the soul, far more than the concrete mind is able to register. I would ask you, therefore, to cease gauging your capacity to understand and instead simply to brood and reflect.

Let me briefly summarise for you some of the things I indicated anent these formulas in my previous instructions:

1. They are concerned with the six relationships, as the disciple succeeds in establishing them.
2. These six relationships are *not* six initiations but six intermediate expansions of consciousness, occurring between the major initiations.
3. They are definitely formulas of integration:
  - a. They concern integration progressively into a Master's group.
  - b. They also concern integration into some state of group sensitivity, on some one plane, for consciousness of sensitive response is the keynote of all the planes throughout the solar system.
4. They are also formulas of revelation. This is peculiarly so in connection with Formula One. They bring about, when rightly used:

- a. The revelation of group feeling.
- b. The revelation of the Master as He is, the centre of light and power within the circle.
- c. The revelation of the point of life at the centre of all forms.

These effects, resulting from right comprehension of the formulas, might be regarded as reactions—automatic and inevitable; I used this word "reaction" in my last instruction. These reactions are frequently, and I might say usually, unconscious and it is only gradually that the disciple wakes up to the fact that by quiet reflection upon the formula, certain [Page 264] expansions of consciousness, a greater sensitivity and an intuitive recognition of the hitherto unseen and unrealised have wrought definite changes in his subjective nature. He does the required work and the results naturally and simply happen.

Here is a hint as to the need for occult obedience. I have the responsibility of indicating to you the work I want done and the steps to be taken. You subsequently have to do the work. Most of you, living normally as you do in the world of effects and not in the world of causes, are preoccupied with the possible results and the phenomenal differences (if I might call them so) which are expected by you to eventuate from the work. Therefore, instead of concentrating upon exactitude of work and meticulous obedience, your energy goes into the thought of what will happen, into the consideration of the difficulties of the work, and into your belief that no results are demonstrating in your particular case. Primarily what I am doing in giving you these formulas is to aid you to work in the world of causes and so draw you consciously out of the world of effects. Therefore, I would ask you to do the indicated work, to concentrate your minds upon these formulas of power—"working without attachment," as the Gita expresses it—and refrain from looking for results, knowing that they will be there, e'en though unrecognised by you, until your focus is more definitely subjective. I did not say "introspective," my brother, but "subjective." To be an introvert really means that you, as a thinking personality, are always looking in to your inner feeling and thought life. That is not living subjectively; it is living as an outer observer who looks within. To live subjectively means that the focus of your consciousness is within and that from that point you look in two directions: outward at the personality upon the physical plane and inward at the soul. Ponder on this. The distinction is very real and one that you should grasp. The man who knows the difference between living an introspective life and a subjective life is well on the way to being a true esotericist.

Let us look for a minute at Formula One and seek its [Page 265] simplest interpretation, and yet an advanced one from the angle of the neophyte (which you should not be). I will take one or two general ideas which emerge from an analysis of the whole and then a few sentences which—when interpreted—may throw light upon certain basic and practical significances.

I would first have you note the emphasis upon the "eye" in this formula. It is a keynote and appears in various guises. Behind all the ideas lies the concept of seeing, of a Seeing One, looking on at the created Whole. This same concept is to be found in the fundamental Masonic symbol of the Eye of God which dominates everything within the Temple. In this formula we have:

1. *The Eye of God.* Shiva is the first Person of the Trinity, the Destroyer, but at the same time the Final Absorber, the Whole and yet the part. This is the organ of the divine Will or Power, the Eye, through Whose directed gaze the power flows outward to its created Whole. In the case of the human spirit, it is the Monad.

2. *The Eye of Vision*, indicating this time not the directing energy, but the conscious Observer, the Soul, whether cosmic, solar or human.

3. *The Eye that Knows*. This is the disciple who, from stage to stage, reacts increasingly to the direction of the spiritual will and to the growth of sensitive response, and in both his brain and his mind consciousness in the three worlds *knows*. That knowledge is limited in the neophyte, deepening in the disciple and profound in the Master, but it is all related to vision.

4. At the same time this formula tells us that there are four eyes:

a. "One made of fire" . . . the eye of God.

b. "One fluid as the sea" . . . the eye of vision.

c. "And two which look from here to there, the eye that knows." These are the eye of the disciple and the eye of the personality. There is a clue to this in a statement in *The Secret Doctrine* that the right eye [Page 266] is the eye of buddhi and the left eye the eye of manas—these are the eyes of the high grade integrated personality, en rapport with the soul.

d. "Fire, water and the earth all need the vital air. The air is life." The clue again to this is to be found in *The Secret Doctrine*, I.80, where we find the words "Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit and these three are a Trinity, synthesised by Life, which pervades them all."

You can see, therefore, upon careful reflection how simple this matter is, exoterically considered, and how the key to understanding lies in conscious identification with all three, both sequentially through growth and simultaneously through initiation. I have here given you an occult hint.

Secondly, I would have you note how this formula refers to the antahkarana:

1. "A line of fire between two blazing points"—the monad and the soul.

2. "A line, emerging from the earth and ending in the ocean"—referring to the sutratma which, when the antahkarana is completed, blends all types of consciousness, spirit and matter, into one living whole, the ultimate Reality.

These are some of the more obvious significances; deeper ones will emerge when these are realities and not speculative theories in your life. It will be apparent to you consequently the need for definite work upon the instructions given you upon the antahkarana. In connection with the above, I would call your attention to some words I wrote in my last instruction to you in reference to Formula Two. I there said that alignment "will be our next consideration when Formula One has brought about certain changes in consciousness. I shall not consider these formulas at present. I will only point out their major implications which will be seldom what you think, conditioned as you are by the terms and the interpretations of the lower concrete mind."

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### PART III

In past instructions we have seen that teaching upon the subject of initiation is given by me (as by all the Masters) in three ways:

1. By *Hints*. These—if seen and followed—will evoke the intuition. Initiation is never taken unless the intuition is becoming active. Spiritual instinct, the lowest aspect of the intuition, indicates readiness for the first initiation; an illumined mind and spiritual intelligence are the definite sign that a man can take the second initiation, whilst spiritual perception or intuitive instinct signifies preparedness for the Transfiguration, the third initiation.

2. By the use of certain great *Formulas* (one of which has already been given to you) certain definite revelations become possible. These formulas are six in number; they contain the six prerequisites for initiation, and they are sometimes in the form of words and sometimes in the form of symbols. These serve to develop the "initiate hearing" and the "initiate sight." They deal with the six relationships:

Formula One . . . Deals with integration into an Ashram and is concerned with the revelation of group *feeling*. It is related to the astral nature.

Formula Two . . . Deals with alignment. It concerns the revelation of the group antahkarana and is related to the mind nature, in which the antahkarana is anchored.

Formula Three . . . Deals with certain changes in the soul nature. It is concerned with the relation of time and space, and is therefore related to the Eternal Now.

Formula Four . . . Deals with the Life aspect. It is concerned with the revelation of the nature of life, and is therefore related to the circulation and interplay of energy.

[Page 268]

Formula Five . . . Deals with the Will aspect. It is concerned with the revelation of divine Purpose, and is therefore related to Shamballa.

Formula Six . . . Deals with the nature of death. It is concerned with the revelation of the constructive work of the Destroyer aspect. It is therefore related to the passing Piscean Age and with all processes of "abstraction."

These Formulas have seven interpretations; only three of them are, however, possible of discovery by the disciple in training at this particular time, because only the light from the Spiritual Triad can convey this type of revelation and interpretation.

3. Through the presentation of *Points of Revelation*:

a. The present vision must become the past experience. Its light of revelation will fade out as the experience becomes a habit, and therefore falls below the threshold of consciousness.



- b. A new and totally different recognition must assume control; this will express the initiate-understanding.
- c. These points of revelation appear when the disciple realises that initiation is not a process of soul-personality fusion but of Monad-personality integration.
- d. These points of revelation assume three stages of recognition:

The stage of Penetration.

The stage of Polarisation.

The stage of Precipitation.

The approach of the disciple to the entire subject of initiation differs today from that of earlier times—even so short a time ago as fifty years. It is essential that you grasp the fact that his approach is now mental, and not as heretofore, devotional and emotional and aspirational. It has hitherto been kama-manasic, which connotes a blend of lofty aspiration, of lower mind attention and focussing, and of attention to the purely physical disciplines. Today, the true **[Page 269]** disciple who is ready for this great step is in control of his emotional apparatus; his lower mind is keenly alert and focussed, and his higher mind is definitely en rapport with the lower, via the antahkarana. Perhaps clarity of perception will come to you if you realise that the conditional demands of the Initiator (until the period of the year 1400 A.D.) were for conscious soul contact; today, it is for a measure of established relation to the Spiritual Triad, via the antahkarana. This is a very different matter; soul contact is necessarily present, but is not deemed to give all that the initiate of the New Age must have. Love is of course needed; wisdom must be present, but the sense of universality is also required and indicates, when present, a measure of monadic inflow. This inflow comes naturally via the antahkarana or across the "rainbow bridge." Hence, you will see the reason for the emphasis which I have lately been giving to the building of this bridge. A great change in the human consciousness made it possible—in the year 1425 A.D.—to inaugurate changes in the requirements for initiation and definitely to lift the standard. Five hundred years have gone by since then, and the purpose of these changes in discipline and training have proved well warranted. In spite of all signs to the contrary, in spite of the world war with its attendant horrors and in spite of the apparent unawakened attitude of the masses, a very real measure of monadic energy is present. Humanity will increasingly demonstrate this as the insistent demand for unity and the growth of internationalism will demonstrate. The objectives, goals, theories, aims and determinations of the bulk of mankind already testify to this.

These expressions of the evolutionary development of humanity are related to the first manifesting qualities of the Will aspect. When I say this I give you a hint, reminding you that the candidate for initiation grows by the recognition and the interpretation of hints, and by extracting from a hint its true significance. The will is not, as so many believe, a forceful expression of intention; it is not a fixed determination to do thus and so or to make certain things to be. It is fundamentally an expression of the Law of Sacrifice; under this law, the unit recognises responsibility, identifies itself with **[Page 270]** the whole, and learns the esoteric significance of the words: "Having nothing (sacrifice) and yet possessing all things (universality)." I would ask you to reflect upon these words of the great initiate, St. Paul. The full expression of these highest spiritual qualities (from the angle of modern man) comes after the fourth initiation, that of the Great Renunciation. Everything is then relinquished in order that everything may be held in trust and used for the good of all; the will-to-good then dominates. Hence the necessity for the scientific construction of the rainbow bridge; hence the emphasis upon the Monad,

the Father aspect which can now be revealed and known, because the work of aeons is culminating in a general soul contact, where humanity as a whole is concerned. This is testified to by the fact that so very many thousands have (as I have several times told you) taken the first initiation. The Christ Child is present in truth, and the human heart and mind are becoming aware of that fact; the goal for thousands everywhere is the demonstration of the Christ spirit, and the exemplification of a life conditioned by love and modelled upon that of Christ or Shri Krishna, His earlier incarnation.

This makes possible, therefore, the next great human unfoldment which grows out of the Christ consciousness and "brings to light" (I know no other way in which to express this concept) the will of God, and points also to the basic distinction between goodwill and the will-to-good. Again I would ask you to reflect upon this distinction, for it connotes the difference between a life ruled and conditioned by the soul and one which is ruled and conditioned by the Spiritual Triad. This distinction is very real, for one quality grows out of love, and the other out of the recognition of the universality of life; one is an expression of the Christ consciousness and life, and the other is a responsiveness to monadic inflow, and yet the two are one. More anent this will be indicated as you study the teaching upon the antahkarana.

One of the tasks which I have undertaken is to awaken the aspirants and the disciples of the world to the new possibilities and to the new incoming potencies which can become available for use, if they will pass on to a fuller grasp of the developments since 1425 A.D. Much that I am giving and [Page 271] shall in the future give anent initiation, its methods, processes and application will appear entirely new. The New Age will bring in eventually a civilisation and a culture which will be utterly different to anything hitherto known. I would remind you here that all civilisations and cultures are externalisations—modified, qualified and adapted to racial and national needs—of the potent, vibrating and planned activity of the world initiates and disciples who constitute the Hierarchy of the time. Their plans, Their thinking and Their living potency pour out ceaselessly and affect the consciousness of Their disciples; these latter step down the inflowing energies so that the thinkers and idealists can grasp these new emerging truths more accurately. Eventually the truths thus grasped change the consciousness of humanity as a whole and raise it—if you like that phrase; thus modes of daily living, civilised methods of conduct and cultural developments eventuate. All this is traceable to the group of initiates upon the inner side who thus serve their fellowmen and carry forward, consciously and with intent, the Law of Evolution. Whilst doing this, They Themselves are preparing to tread the "Way of the Higher Evolution." What that Way is I cannot tell you, for you would be unable to grasp its meaning; it is related to the spiritual condition and purpose of the Monad whose goal is *not* expansion of consciousness, but of that which such expansions of consciousness will reveal—a very different matter and one which is as yet entirely meaningless to anyone who has not taken the third initiation. Forget not, the Christ and His great Brothers, and all of an even higher initiate-rank than They possess, have a definite goal, but it is one which will only define itself clearly in the third solar system, the system in which the Will of God is the dominant idea, as the Love of God conditions this system in which we now function. But this is not consciousness or awareness; it is a stage of Being which is connected with the Law of Sacrifice—the law which governs those states of being which grow out of the establishment of right human relations.

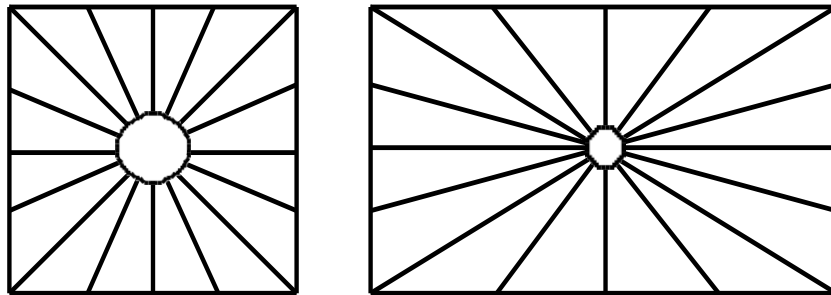
Purpose can only be revealed and understood when such right relations are the firmly fixed habits of all "points of [Page 272] divine expression." You can see, therefore, why it is not possible for those in process of grasping the need for right human relations to understand more than that a great possibility lies ahead. Of the nature of this possibility only the higher ranks of initiates are aware, and towards it

they strive.

## THE FORMULAS

We now come to the second of the great Formulas which give the initiate the key to the next stage of his work. These curious and ancient sets of phrases or symbols are endowed with power, owing to the potency of the minds which have reflected upon them, which have constructed thoughtforms anent them, and which have used them as modes or methods of focussing triadal light upon the personality. I would call your attention to the form of words just used. These formulas do not release the light of the soul into the attentive waiting mind. They release the light of electric fire (and therefore not solar fire) into the integrated personality, so that the entire man—now become the oriented mechanism of the Monad—is flooded with this higher form of energy—an aspect of the energy of will and related to the carrying forward of divine purpose. You can appreciate, consequently, how relatively impossible it is for any of you to do more than register the more obvious significances of these formulas and then await the time when your inner growth warrants a fresh approach to their interpretation.

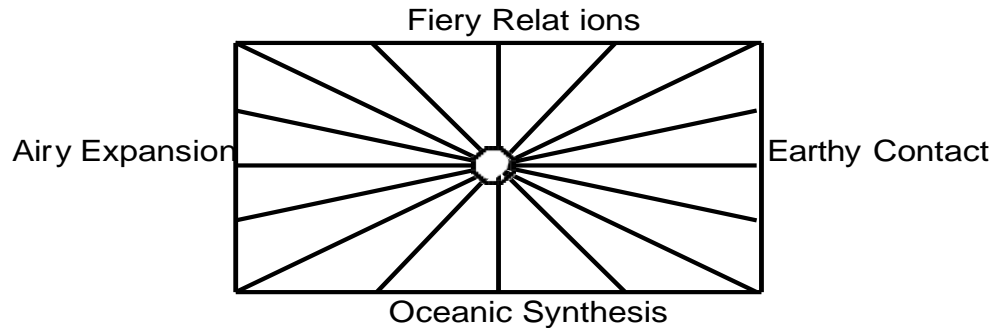
This formula is seen by the disciple inscribed upon the plates of the unknown metal, described by me on page 249. It is formed of a series of lines which meet at a circle within a square, such as that depicted below:



### [Page 273]

Curiously enough, it is this ancient symbol, with its indicated reference to the emotional nature, and therefore to the Atlantean consciousness, which points to a basis for progress, which is the subtle force behind the "flags of all nations." Flags are symbols of the devotion of a people to their national soil and to their national spiritual objectives. They have of course been prostituted to signify national separativeness and selfishness and national patriotism, but behind the flag is a point of power which is the point of inspiration to the soul of the people. Not yet, equally of course, is the "point moving forward into the circle of the people's life"; as yet, you have only the square of the personality reactions of the people and the lines of their evolutionary approach to a deeper consciousness; this developing consciousness we call the "soul of the people." Some day, the point will take its place in the centre of the square and all the lines will converge upon that point; we shall then have a nation, galvanised into activity by interior spiritual energy, and the lines which have hitherto converged inwards towards the centre will become channels or pathways along which spiritual energy will flow into every phase of a nation's civilisation and culture; the nation will then be linked up—through the point at the centre—with the source of divine inspiration, which is one for all types, all nations and all races in time and space.

I have used the exoteric symbol of the flag to convey to you a hint as to the esoteric meaning of this very simple but most potent form. Four words, or rather phrases, are found written, deep in the metal, around each side of the square:



### [Page 274]

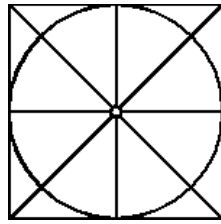
These words convey the highly inadequate and even unsuitable translation of certain phrases in the ancient *Sensa* which are intended to convey the essential union, the related synthesis and the cooperative understanding which will some day distinguish a humanity, composed of many aspects which are nevertheless expressions of the One Life. They are, however, related to or expressions of monadic groupings or universal recognitions, and not of soul consciousness. My difficulty in explaining the higher meaning of the external simplicity of these phrases is great; you can only arrive at them yourself as you ponder the only three interpretations possible to you at this time: the individual application of the symbol, its national application, and its human application, remembering always that the clue to comprehension lies in the recognition of a "higher Way," of the existence of the "higher evolution," of the light which is distinctive of Shamballa, and of the use of the *antahkarana*, as it bypasses (if I may use such a term) the soul and so carries the human, yet spiritualised consciousness into the realms of hierarchical experience in relation to Shamballa.

## POINTS OF REVELATION

This almost brings us automatically to the third aspect of preparation for initiation which I called in an earlier instruction the "presentation of points of revelation." These formulas, when rightly studied and eventually somewhat apprehended, at least intellectually, carry the disciple to the point where that which is new, hitherto unrealised and for which no words exist, is suddenly contacted. St. Paul had reached such a point when he referred to "the third heaven as it veiled the seventh" (which was the original wording, deleted by the recipients of his message at that time as utterly meaningless). Eye has not seen nor has ear heard the inexpressible revelation which comes to the initiate who can penetrate into certain high places where the nature of the divine Will suddenly assumes a different and amazing significance, where the purposes being worked out in the Council Chamber of Shamballa are visioned—not in detail but as [Page 275] a suddenly contacted inspiration; then for the first time the initiate becomes consciously receptive to the energy pouring into the Hierarchy from the Great White Lodge on Sirius.

It is at this point of revelation and in relation to this symbol that the initiate eventually stands. Then the "many lines of force within the square become the seven paths of light which claim His choice, leading

Him on to the sevenfold Path of initiate evolution." This is the Way of the Higher Evolution of which man knows nothing. The words refer to the seven paths which the Master has to consider and from which He has to choose His future Way. Then the symbol takes on the following form:



"All paths meet at the centre. The many become the seven and the eight. From point to point the lines converge. They stretch from point to point. The outer square, the circle of the One and the point of unity are seen as one, and the Master passes on His way."

He has *penetrated* to the centre by passing along the antahkarana which He has Himself constructed. There He *polarises* Himself and takes His stand, and from thence—at the centre of the circle and within the square of service—He *precipitates* the energies and forces which that service demands. From these few hints you can grasp the nature of this symbol and the quality of its meaning, plus the potency of the force which (through its correct apprehension) can carry the initiate-disciple from "the unreal to the Real."

The first formula was basically concerned with the monadic significance of the words "from darkness to Light," leading to vision and illumined purpose; the second formula gives the higher significance to the words "from the unreal to the Real," whilst the third we shall find expresses the true [Page 276] meaning of the words "from death to Immortality." Thus this prayer of the ancient past becomes the present effort of the distant future. Can you understand this statement, brother of mine? Into that light, that reality and that life the initiate penetrates. In that light of reality and life, he polarises himself, and from that point of universal life, reality and light he works.

#### PART IV

As you together study this subject of initiation, I would ask you to keep an open mind. I have told you that changes are imminent in the training of the initiates of the future, and that the techniques of developing a disciple's consciousness will be different to those used in the past. They will not be the same as those hitherto employed in the East. These have motivated the teaching along this line which has gone out in the West. This does not mean that the earlier methods were not correct and right. It means that the intelligent grasp of the disciple and the initiate is now so advanced (relatively speaking) that the old methods would no more apply than do the simple sums in arithmetic, set in grammar school, aid the progress of the college graduate. They were necessary in the early stages; the power or the ability to divide, subtract, multiply and add were conferred, but it is *the power* and *the ability* which are now used, and not the exercises.

## ON HINTS

The hints a Master earlier gave were concerned largely with the building or changing of character and with the awakening of the chela. These no longer constitute hints to the modern disciple; he knows enough by himself to work on his own character, and he has penetrated to the fringe of the inner world by his own effort and on his own power. Such is the rule for the majority of aspirants today. The hints such as I will give you are superficially easy to understand and have an apparently obvious meaning; but they [Page 277] are concerned with service and with human and planetary affairs, and are capable of several interpretations—according to the point of unfoldment and the ray type.

In my last instruction I gave you three hints, and it might be useful if we briefly considered them. I will indicate to you the line along which light might come to you, as a group, at your particular point of development.

*The first hint* dealt with the changes wrought by the work done in the Ashrams which are enfolded in the one great Ashram of the Hierarchy. I said that the results of this would be that a closer relationship would be established with Sanat Kumara and His Council Chamber. This will be the result of the work done by the disciples of the world—in or out of incarnation. I wonder how many of you pondered on the significance of the statement that the changes were brought about by the activity of the disciples; by this I mean not the senior initiates, but what you mean when you speak of a disciple. You might naturally have assumed that the needed changes would be instituted by the Masters, or by the Christ, or even by Sanat Kumara. But it is not so. Why is this? What idea lies behind my flat statement? The disciples of the world are the intermediaries between the Hierarchy and Humanity. They are the product of *immediate* human endeavour; they set the pace for human unfoldment; they are therefore closely en rapport with the consciousness of the race of men. It is the quality of the new disciples, the rapidity with which men find their way into the ranks of the disciples, and the demand which the working disciples in the world make on behalf of humanity (which they *know*) that brings about the needed changes. The Masters are trained in the art of recognition, which is the consummation of the practice of observation; They stand ever ready to make the needed changes in the techniques or curriculum whenever human nature outgrows the old presentations of the ever-needed truths. The need is indicated to Them by Their disciples, and They then initiate the required changes. When these occur at a time of crisis and are far-reaching in effect and are determining of conditions for several thousand years to come, then the entire Hierarchy meets in conclave. Upon [Page 278] the basis of the light in this hint, you can for yourselves infer much.

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

*The third hint* I gave you was intended to suggest that it was the duty and the responsibility of the disciple, working under the inspiration of the Ashram, to "modify, qualify and adapt" the proposed plan



of Shamballa (for which the Ashrams are responsible) in connection with the coming civilisation and culture. There is an "art of spiritual compromise" which must be learnt and which it is difficult to master, because it negates fanaticism, requires a trained and intelligent understanding of applied measures and truth, and also negates evasion of responsibility; it involves also a comprehension of the time equation, of differing points in evolution, plus experience in the process of discarding the outgrown and unnecessary—no matter how good it may appear to be.

In these three hints lie much scope for individual education and expansion of consciousness, and it is in the right use of these hints that the disciple learns to serve with adequacy and precision and to render satisfactory service to the Hierarchy. I shall ever indicate to you when I give you a hint, and upon these hints I would ask you to concentrate. I shall not always elaborate as I have done today, for you must grow by solving your own problems.

One of the difficulties which is associated with inaugurating **[Page 279]** a new and more advanced attitude towards initiation is the offsetting of the idea that the initiate always *knows* all there is to know. You need to remember that knowledge is associated with the *factual* world; it concerns the accumulated information of the ages; it is closely connected with memory and its subjective counterpart—recovery of past knowledge. This means regaining again, consciously, all that the Ego has stored up as the result of many incarnations and many different experiences; it is related to the "knowledge petals" in the egoic lotus and to the concrete lower mind. Knowledge is that which brings about an effective working relation between this outer tier of petals, the concrete mind and the brain. It embodies the "intelligence equipment" of a soul in incarnation during any one life, dealing largely with the ephemeral, the transitory and the passing. The factor which is enduring in knowledge is simply its power to relate the past and the present, and thus produce effective, phenomenal living today.

Wisdom is the hallmark of the initiate, and this he possesses even if his practical knowledge of mundane details—historical, geographical, economic, and cultural—may leave much to be desired. The disciples within a Master's Ashram can provide Him with what knowledge He may require, for they are drawn from different cultures and civilisations and among them can summarise the sum total of human knowledge at any one given time. This must not be forgotten. A Master of the Wisdom always knows where to go for knowledge. Knowledge and intelligence or mental polarisation must not be confounded in your minds. I might add to the above that knowledge deals with the ascertained and the effectual on the physical plane and in the three worlds; wisdom deals with inherent capacities and possibilities of spiritual expression. Knowledge can be expressed in concepts and precepts; wisdom is revealed through ideas against which (very frequently) much mundane knowledge powerfully militates. The concrete mind often inhibits, as you well know, the free flow of ideas intuitively impulsed; it is with this free flow of the new ideas that the initiate is basically concerned, because it is ideas, their right application and interpretation, **[Page 280]** which determine the future of humanity and of the planetary life.

The first thing, therefore, that the disciple in preparation for initiation has to learn is the nature of ideas and their distinction from contacted thoughtforms—to express it simply, and therefore, from the complexity of the subject, inadequately. The primary task of the Master is to aid the disciple to develop the intuition, and at the same time, keep the mental perception in an active and wholesome state. This is done, first of all, by enabling him to arrive at a right relation and correct evaluation between the abstract and the concrete realms of thought—those higher and lower aspects of the mind which are to the soul what the lower mind and the brain are to the personality. Think this out. A true recognition of

this distinction produces a new focussing of the life force within the soul which will, in the earlier stages of discipleship, work through the abstract mind and the concrete mind. But the abstractions with which the disciple in training is then dealing are not in the nature of intuitions, and here is a point where confusion oft arises. They are merely the broad, general and universal perceptions and world inclusions which the gradually developing intelligence of mankind has registered and recognised and which the foremost thinkers of the race grasp with facility, but which seem so amazing to the neophyte. They appear to him of such magnitude and importance (as objects of his enhanced vision) that he confounds them with ideas and their intuitive perception. He has not learned to discriminate between abstract thoughts and intuitive ideas. Here lies the crux of his problem.

Ideas are other than this, as far as the initiate is concerned; they deal primarily with that which will eventually be, and are those formative new spiritual and creative impulses which will supersede the old and build the "new house" in which humanity will live; cycle after cycle and civilisation after civilisation, the fresh stream of inflowing ideas have conditioned the dwelling places of man and his mode of life and expression; through the medium of these ever-living and ever-appearing ideas, humanity passes on to [Page 281] something better and greater and more appropriate to the life of the slowly manifesting divinity.

Ideas, when intuitively contacted by the disciple or initiate, via the antahkarana, must be brought consciously down to abstract levels of thinking where (expressing it symbolically) they form the blueprints, prior to the institution of the creative process which will give them phenomenal existence and being. I would have you, therefore, remember the three factors:

1. The Intuition ----- which contacts and reveals new ideas.
2. The Abstract World -----in which they are given form and substance and which is to the thoughtform eventually created what the etheric body is to the dense physical vehicle.
3. Concrete Thought ----- producing the concretising of the thoughtform and thus making the idea available to mankind.

Here, in this simple summation, is expressed for you the process which the disciple will be able to follow when he is initiate; as each initiation is taken, the scope of the idea steadily increases, and its potency also, so that it might be said that the initiate—as he progresses upon the Path of Initiation—works first with the idea, then with ideas, then with the hierarchical Plan in a wide and general sense, and finally reaches the point where he comes under the influence of the purpose of Sanat Kumara. Then the will of the Lord of the World will stand revealed to him.

*The work* of the initiate is carried forward within the ring-pass-not of the Universal Mind; this is only a phrase expressive of the range of thought, planning and purpose which is that of a planetary or solar Logos. *The quality* of the approach which the initiate brings to the work is drawn, as pure energy, from the heart centre of the planetary Logos; it is pure love with its inevitable corollaries, wisdom and [Page 282] understanding. These give him insight into the plan. *The power* which he can bring to the task is drawn from his comprehension of the purpose of the planetary Logos and this expansive and all-inclusive work is entered into in graded sequences and carried forward under the influence of the initiate's expanding awareness and his growing sensitivity to impression.

I am seeking here to divorce your minds from the *idée fixe* that the initiate works because he knows. I would reverse the statement and say he knows because he works. There is no point of attainment at which the Initiator says to the initiate: Now you know, and therefore you can work. Rather it is: Now you serve and work, and in so doing you are embarked upon a new and difficult voyage of discovery; you will discover reality progressively and arrive at whole areas of expression, because you serve. Resulting from this service, certain powers and energies will manifest, and your ability to use them will indicate to you, to your fellow initiates and to the world that you are a worker, fully conscious upon the inner side of life.

The initiate works from his place upon that inner side. During the early stages of the initiatory process he works in the *world of meaning*. After the third initiation he works consciously in the *world of causes*, until such time as he is advanced enough to work in the *world of being*. The aspirant is endeavouring to grasp the purpose of the world of meaning and to apply the knowledge gained to his daily life with understanding. The disciple is endeavouring to comprehend the significance of the world of causes and to relate cause and effect in a practical manner. The initiate of higher degree utilises the potencies of these three worlds of meaning, cause and being to implement the purpose of Sanat Kumara.

These differences are not hard and fast, with clear lines of demarcation; life is fluid and moving and the points of attainment are myriad in number and progressing forward all the time, but the general picture will serve to carry your thoughts away from the "trappings of initiation," from the colouring and the unimportant, so-called facts (actual and [Page 283] imagined) which have been so much emphasised by the occult groups and leaders and which have been held out as inducements to would-be disciples. I would have this group which I am training forget the details about initiation as presented so oft by the mystery monger and the emotional person, and concentrate upon the far more factual realities of meaning, cause and being. The old and outworn presentations were the product of the concrete mind, and are therefore crystallising in their effects and distorting in their results; they are also evocative of spiritual selfishness and isolation, as well as of astral curiosity. The new approach which I seek to indicate makes its appeal to the abstract mind and to the soul, whose values are sound, and eventually to the intuition; it is not so colourful an appeal as far as the personality is concerned, but it will produce more creative results and lead the neophyte along a safer road, with fewer disappointments and failures.

## THE FORMULAS

The idea of meaning, cause and being underlies the symbology or the significance of the formula with which we are concerned in this instruction. I have pointed out to you before the difficulty of putting these ancient symbols or symbolic writings into such form that they can convey meaning through language. This difficulty is well-nigh insurmountable in connection with this third formula. The reason for this is that this formula has been preserved as *sounds* or (if I may use so ambiguous a phrase) as *trumpeted words*. It has not been committed to inscription as have the two previous symbolic formulas which you have already received. All that I can do is to give you a meaning (as far as I myself can understand and you can grasp) of these great sounds or chords, massed together and interspersed with certain very ancient phrases. You know yourselves how difficult it is to express the significance of the sound OM. This is a still more difficult task; little human thinking has been applied as yet to this Formula but much has been given to the Sacred Word. Until some thought has been applied to what I shall now attempt [Page 284] to give you, it is no easy matter to find the words to express the

underlying idea—the idea you can contact at your present point of development.

This third formula concerns Time and the consciousness of the spiritual man who is unaware of separation, of divisions in time and space or of the spell of the Great Illusion. It deals with the fact of immortality and with the unshatterable continuity of consciousness and life. It is this formula which—at the third initiation—produces the transfiguration which comes when the Eternal Now is realised and when the continuity of awareness and of identity is seen as an aspect of Being. This formula has been called by one of the Masters "the seed of all philosophies," and in that phrase you may find light on the subject—provided you know what philosophy is!

To the initiate who uses this formula, creating the necessary sounds and enunciating the ancient words in due place (and these I may not give you), the following six thoughts are emphasised in his consciousness; these six thoughts will give you the intent of the formula as clearly as is possible. It is not possible to convey to you the true beauty of the concepts, but if you will have in mind the thought of meaning as light on life, of cause as the breath of experience, and of Being as the initiator of all that is, then some vision may come, some dream arise in your consciousness, and some power of accomplishment pour in. The Masters use this formula when faced with death in some form or another (and these words must be used literally). I refer not to death as it may affect Them, but to death as it affects God's created universe, producing release or finality, or opening the door to new life and closing the door on a cycle of manifestation, a civilisation, or a race or nation.

Here, therefore, are the six conditioning thoughts which the initiate holds in his consciousness *when using the formula*—a formula which is older than the Stanzas of Dzyan:

1. God *IS*. The Lord for aye stands firm. Being exists alone. Naught else is.
2. Time *IS*. Being descends to manifest. Creation is. **[Page 285]** Time then and form agree. Being and time do not agree.
3. Unity *IS*. The One between comes forth and knows both time and God. But time destroys that middle One and only Being *IS*.
4. Space *IS*. Time and space reverberate and veil the One who stands behind. Pure Being *IS*—unknown and unafraid, untouched, for aye unchanged.
5. God *IS*. Time, space, the middle One (with form and process) go, and yet for aye remain. Pure reason then suffices.
6. Being cries forth and says: ... (untranslatable). Death crumbles all. Existence disappears, yet all for aye remains—untouched, immutably the same. God *IS*.

Each phrase out of the six has its own symbol at the close of each unit of thought, if I may call it that. These I may not give you or the chords upon which the phrases go forth. I have tried to indicate one of the meanings of the formula, but have not given a translation or a paraphrase. Bear this in mind and as you ponder these six sentences, try to give them an interpretation which will come to you from the *world of meaning*, producing a practical application, from the *world of causes*, producing an enlightened understanding, and (if you are far enough along) from the *world of being*, producing

inclusiveness. These formulas have naught to do with personalities or with souls in deep incarnation, identified with form in the three worlds; they concern world movement, great and universal developments, and human progress (as a whole) towards the divine. You cannot yet think in those terms, but you can at least attempt to do so and grow thereby.

## POINTS OF REVELATION

In the earlier part of your last instruction, I pointed out two most necessary requirements which the disciple in training for initiation must grasp. As they are closely connected with this third point (referring to the revelations which the **[Page 286]** initiate can expect), I would like to touch upon them here. The first statement I made was to the effect that the will is fundamentally an expression of the Law of Sacrifice; the second was an attempt to emphasise the necessity for grasping and accepting two initial premises:

First, that energy follows thought.

Second, that the eye, opened by thought, directs that energy.

Why, I would ask you, is the will an aspect or an expression of the Law of Sacrifice? Because the will, as considered and understood by the initiate, is essentially that monadic essence, qualified by "fixed determination," which is identified with the Will or Purpose of the planetary Logos. It is the highest divine aspect which the initiate finally manifests, prior to entering upon the Way of the Higher Evolution. In this connection it is useful to remember that one of the appellations of Sanat Kumara is that of "the Great Sacrifice," and also to attempt to recognise some of the factors which have earned Him that name. These might be stated to be as follows, among others which you could not grasp if there was the language available to express them:

a. The basic sacrifice which the planetary Logos made was when He decided to incarnate or enter into the form of this planet. This was from pure choice, motivated by His "fixed determination" to function as the Saviour of the planet, in the same sense as the world Saviours come forth for the salvaging of humanity. Sanat Kumara is the prototype of all world saviours.

The initiate, on his tiny scale, must learn to function also as a saviour, and thus express the Law of Sacrifice through the medium of the developed, pure, reasoning will, and not simply from that of impulsive love and its activity. Here lies a basic distinction. Sacrifice must not be regarded as a "giving-up," but rather as a "taking-over." It has a mysterious relation to the Law of Karma, but on **[Page 287]** such high levels that only the advanced initiate can grasp it.

b. This sacrifice was imperative in the fullest sense, owing to the ability of the planetary Logos to identify Himself in full consciousness with the soul in all forms of life, latent within the planetary substance. When He "took over" this task, He, esoterically, had no choice, because the decision was inherent in His own nature. Because of this identification, He could not refuse the invocative appeal of the "seeds of life, striving within the substance of the form, and seeking added life and light," as the *Old Commentary* puts it. This striving and reaching forth evoked His response and the going out of His divinity, as expressed in will, activated by "fixed determination" to meet the deeply hidden divinity within these seeds. What He initiated then still persists and—under the Law of Sacrifice—He will complete the task, no matter how many aeons it may take.

The initiate, on his tiny scale, has to learn to work as a nourisher and saviour of the seeds of life within all forms with which he may achieve a measure of identification. His will must go out in response to the invocative demand of humanity, and his "fixed determination" must motivate his ensuing activity.

c. Under this Law of Sacrifice, Sanat Kumara (to express the idea in occult terms) "must turn His back upon the Central Spiritual Sun, and with the light of His Countenance irradiate the path of the prisoners of the planet." He sentences Himself to stay for as long as may be needed, "acting as the Sun and light of the planet until the Day be with us and the night of pralaya descends upon His finished task." Thus and only thus can the light of the Central Spiritual Sun begin to penetrate the dark places of the Earth; when this happens all "shadows disappear"—an occult reference to the all-embracing radiance of the Monad as it absorbs both its reflection, the soul, and its shadow, the personality.

The initiate, on his tiny scale, achieves a paralleling **[Page 288]** expression of the Law of Sacrifice; he eventually turns his back upon the courts of Shamballa and upon the Way of the Higher Evolution as he retains his contact with the Earth and works as a Member of the Hierarchy for the extension of the will-to-good among men, and therefore among all the lesser evolutions.

d. Under the Law of Sacrifice, the Lord of the World remains ever behind the scenes, unknown and unrealised by all the "seeds" He came to save, until such time as they have reached the stage of flowering forth as perfect men and, in their turn, become the saviours of humanity. Then they know Him to exist. From the standpoint of the forms of life in the four kingdoms of nature, Sanat Kumara is non-existent. In developed humanity, prior to moving on to the Probationary Path, He is sensed and dimly sought under the vague word "God." Later, as the life which the "seeds" have manifested reaches the higher layers or brackets in the human hierarchy, there emerges in the consciousness of the disciple, the assurance that behind the phenomenal world is a world of "saving Lives" of which he may eventually form a part; he begins to sense that behind these Lives there stand great Beings of power, wisdom and love Who, in Their turn, are under the supremacy of Sanat Kumara, the Eternal Youth, the Creator, the Lord of the World.

The initiate, on his tiny scale, likewise has to learn to work behind the scenes, unknown and unrecognised and unacclaimed; he must sacrifice his identity in the identity of the Ashram and its workers, and later in the identity of his working disciples out in the world of daily life. He institutes the needed activities and brings about the required changes, but he receives no reward, save the reward of souls salvaged, lives rebuilt and humanity led onward upon the Path of Return.

These few thoughts upon the significance of sacrifice or upon the "taking over," through identification, of the task of salvage, of revitalising and of presenting opportunity, are important to all disciples, as a goal and a vision.

**[Page 289]** The second point made, based upon the occult platitude that "energy follows thought," should carry inspiring implications to the earnest disciple, if he truly considers the statements made and regards them of practical application.

Two things, I told you, are the result of thought, and though these may be mentally grasped by the intelligent disciple, they are very seldom understood. They are:



1. Thought generates energy commensurate with the potency of the thinking, and qualified by the theme of the thinking. You will see from this, therefore, some of the implications contained in the meditation I have assigned you. "As a man thinketh in his heart, so is he" is a statement of the Christ. From that demonstrating personal centre of thought, energy will stream down into the physical brain, via the etheric body. It will then condition the type of living, the expression and the influence of the man upon the physical plane.

2. As a result of focussed thinking "in the heart" the spiritual eye opens and becomes the directing agent, employed consciously by the initiate whilst doing his work under the Law of Sacrifice. What is meant here by the words, "in the heart"? The soul is the heart of the system of the spiritual man; it is the seat of the life and consciousness which animate the personality, and it is the motivating potency in every incarnation, according to the experience conditioning the expression of the spiritual man in any particular rebirth. In the early stages of experience, this "eye" remains closed; there is present no capacity for thought and no ability to think in the heart: i.e., from soul levels. As the intellect develops and the power to focus upon the mental plane grows, the fact of the soul's existence becomes known and the goal of attention changes. There follows the ability to focus in the soul consciousness and so to fuse the soul and the mind that an at-one-ment takes place and a man can then begin to think "in his heart." Then also the "eye of the soul" opens and energy from soul levels, intelligently utilised, becomes directed from those levels and pours into what is now **[Page 290]** ambiguously called "the third eye." Immediately the personality in the three worlds begins to express itself as the soul upon the physical plane, and will, purpose and love begin to control.

These two paragraphs are of importance to the disciple and warrant careful attention. As these developments take place, the spiritual will steadily grows into the directing agent, using the right eye as the distributing agent for the energy of love, animated with will. This is why the right eye has been called, in the esoteric teaching, "the eye of buddhi." This directing agent uses the left eye as the instrument for the distribution of the mental energy of the personality—now illumined and sublimated.

Having these thoughts in mind, I would call your attention to the entire theme of vision, which necessarily underlies our consideration of the points of revelation. It is simple to recognise that in the head of the developing aspirant there is a mechanism of great potency, capable of controlling the life of the personality. There is:

1. The third eye, *not* the pineal gland but its etheric correspondence. This is the responsive mechanism to the directing eye of the soul.
2. The right eye and the left eye, which take the incoming energy, *symbolically speaking*, and divide it into two streams which are the correspondence in etheric matter of buddhi-manas.
  - a. Right eye . . . spiritual energy. Buddhi. Pure reason. Understanding.
  - b. Left eye . . . mental energy. Manas. Thought substance.

It is the conscious use of these energies and the intelligent utilisation of this triple mechanism which is the goal of the initiate up to the third initiation. He learns consciously to direct force in the correct manner through the needed organ, doing so as the soul working in full consciousness on its own level, but so fully identified with the personality that the **[Page 291]** mechanism (now developed within the personality) can be used in the work of the Hierarchy.

Let me now expand the concept further, reminding you of the phrase so oft employed, "the All-seeing Eye." This refers to the power of the planetary Logos to see into all parts, aspects and phases (in time and space) of His planetary vehicle, which is His physical body and to identify Himself with all the reactions and sensitivities of His created world and to participate with full knowledge in all events and happenings. Through what medium does He, on His own high levels, do this? Through what mechanism does He thus "see"? What is His organ of vision? What is the nature of the sight whereby He contacts the seven planes of His manifested universe? What is the organ, employed by Him, which corresponds to the third eye in man? The answer is as follows: the Monad is to the planetary Logos what the third eye is to man; this will become clearer to you if you will bear in mind that our seven planes are only the seven subplanes of the *cosmic physical plane*. The monadic world—so-called—is His organ of vision; it is also His directing agent for the life and light which must be poured into the phenomenal world. In the same way, the Monad is to the personality in the three worlds, also the source of its life and light.

There are, therefore, three organs of revelation, as far as the spiritual man is concerned:

1. The human eye, giving "in-sight" into the phenomenal world, letting in the light, and bringing revelation of the environment.
2. The eye of the soul, bringing revelation of the nature of the interior worlds, of the kingdom of God and of the divine plan.
3. The centre within the One Life which we call by the unmeaning word "Monad," the spark within the one Flame. In the final stages of initiation, the Monad becomes the revealer of the purpose of God, of the will of the planetary Logos and of the door which opens on to the Way of the Higher Evolution. This Way leads a man *off* the cosmic physical plane on to the cosmic **[Page 292]** astral plane, and therefore into the world of divine sentiency, of which we can have no possible understanding, but for which the development of consciousness has given us the initial steps.

Man has learnt to use the physical eye and to find his way, by its means, around and through his environment. The stage in human evolution wherein he learnt first to "see" lies far behind, but when man saw and could focus and direct his course *by sight*, it marked a stupendous unfoldment and his first real entrance upon the Path of Light. Ponder on this. It has also interior repercussions and was indeed the result of an invocative interplay between inner centres of power and the groping creature in the phenomenal world.

Man is now learning to use the eye of the soul, and as he does so he brings its correspondence in the head also into functioning activity; this produces fusion and identification, and brings the pineal gland into action. The major result, however, is to enable the disciple to become aware, whilst in the physical body, of a new range of contacts and perceptions. This marks a crisis in his unfoldment of as drastic and important a nature as the attaining of physical sight and the use of the physical eye was in the unfoldment of the curious creature which antedated the most primitive animal man. Things unknown can now be sensed, searched for and finally seen; a new world of being stands apparent, which has always been present though never before known; the life, nature, quality and the phenomena of the kingdom of souls, or of the Hierarchy, become as patent to his vision and as real as is the world of the five physical senses.

Then later, upon the Path of Initiation, the initiate develops his tiny correspondence to the planetary "All-seeing Eye." He unfolds the powers of the Monad. These are related to divine purpose and to the world in which Sanat Kumara moves and which we call Shamballa. I have impressed upon you elsewhere that the state of being of the Monad has naught to do with what we call consciousness; in the same way, there is naught in the world of Shamballa which is of the same nature as the phenomenal world of man in the [Page 293] three worlds, or even of the soul world. It is a world of pure energy, of light and of directed force; it can be seen as streams and centres of force, all forming a pattern of consummate beauty, all potently invocative of the world of the soul and of the world of phenomena; it therefore constitutes in a very real sense the world of causes and of initiation.

As man the human being, man the disciple, and man the initiate gradually move onward on the stream of life, revelation comes step by step, moving from one great point of focus to another until naught more remains to be revealed.

In all these spiritual points of crisis or of opportunity for vision, for fresh spiritual in-sight and for revelation (for that is what they are in reality), the thought of struggle is the first one to warrant attention. I used, in this connection, the words "stage of penetration"; the thought which this conveys to the initiate understanding signifies an extension of the struggle which the neophyte makes in order to achieve inner control, and then to use the mind as a searchlight so as to penetrate into new fields of awareness and of recognition. Forget not that recognition involves right interpretation and right relation to that which is seen and contacted. Into all revelation enters the concept of "whole vision" or a synthesis of perception, and then comes recognition of that which is visioned and perceived. It is the mind (the common sense, as it used to be called) which utilises the physical senses of perception, and through their united contribution gets a "whole vision" and a synthesis of perception of the phenomenal world, according to man's point of development, his mental capacity to recognise, rightly interpret and rightly relate that which has been conveyed to him by the activity of the five senses. This is what is meant when we use the phrase "the mind's eye," and this ability is the common possession of humanity in varying degrees of availability.

Later, man uses the "eye of the soul," as we have noted above; it reveals to him a world of subtler phenomena, the kingdom of God or the world of souls. Then the light of the intuition pours in, bringing the power to recognise and rightly interpret and relate.

As the disciple and the initiate progress from stage to [Page 294] stage of revelation, it becomes increasingly difficult to make clear not only what is revealed, but also the processes of revelation, and the methods used to bring the stage of revelation about. The vast mass of mankind throughout the world have no clear idea as to the function of the mind as an organ of vision illumined by the soul; still fewer, only the disciples and initiates, are able to glimpse the purpose of the spiritual eye and its functioning in the light of the intuition. When we come, therefore, to the great organ of universal revelation, the monadic principle, functioning through the medium of an extra-planetary light, we enter realms which are indefinable and for which no terminology has been created, and which only initiates above the third degree are able to consider.

With the sequential stages of polarisation and precipitation I will not today deal; I am desirous that you grasp as far as may be, the idea of penetration, of the struggle involved and the instrument available in the struggle to see, to perceive and to register impression.

What I have given you at this time will provide much ground for thought. Further instruction along this line would be unprofitable until such time as the inner mechanism of progressive revelation is more clearly defined in your consciousness and is at least theoretically understood and hypothetically accepted. If you will think with clarity and with spiritual brooding upon this subject during the coming year, it may be possible for me greatly to enlarge upon the matter in my next instruction.

## PART V

I would like in this instruction, my brothers, to make certain suggestions to you anent the approach to discipleship that humanity is making and the approach to initiation which disciples in every country and of all schools of thought and of religious persuasion are today making. I have told you in many places that the techniques for training disciples are changing in order to conform to the rapid progress being made in mass orientation, and that a new light upon the entire **[Page 295]** theme of initiation is imminent. I would like, if possible, to be somewhat more explicit. You, at least, after these years of training by me, should be susceptible to some increased realisation along these lines.

Humanity—as has oft been said—is now the world disciple. Why is this? Primarily for two reasons:

1. Men are rapidly awakening mentally. The whole world is thinking, primarily along political lines and along lines of current ideologies. Even peoples long dormant are now convulsed by mental processes. This shift in human consciousness involves a rapid focussing of human intention on mental levels. This mental polarisation is essential to discipleship. It is as yet a general trend, but much progress has been made as a result of the tension of war.
  
2. Men are rapidly developing an understanding goodwill. The world is full of movements for relief and for the amelioration of human distress, and this from the point of small and large communities and also nationally and internationally. To this the Red Cross, UNRRA and many analogous and well-intentioned affiliations of men everywhere bear witness. This indicates not only a mental polarisation but responsiveness to the love nature of God; these together indicate a fusion and a sensitivity which is new in human history and which is most encouraging, testifying as it does to the success, at last, of the evolutionary process.

The time, therefore, when the Hierarchy had to deal almost entirely with the emotional devotee is past, and this has come about far more rapidly than had been anticipated. The task of the Masters before the eighteenth century was to take emotional aspirants and train them in the technique of mental polarisation, prior to permitting them to enter Their Ashrams. This was the best that could be expected, and in the last analysis was all that was required, because mentally polarised aspirants to accepted discipleship would have been of little use in the work of lifting mankind nearer to the light; the Ashrams exist primarily for that purpose. But the **[Page 296]** mentally focussed humanity of today cannot be reached by emotional workers alone. The mental approach is called for and a higher type of disciple is needed.

The training to be given to aspirants (and this must be begun in our educational centres) will concern the dual use of the mind, the nature of energy, the indication of an evolutionary plan which includes more than the physical forms, and later of a definite and clear purpose for humanity as well as modes and methods of developing the subjective and subtle powers of the human being. This will involve a

study of the constitution of man and the relation of its lower and higher threefold nature to the three aspects of divinity. You will note how increasingly, with all of you, I am emphasising man's essential duality and not his temporary triplicity. I would have you try to ascertain and understand my reasons. As this curriculum is firmly established it will revolutionise modern educational systems upon a planetary scale, and then man the reorienting aspirant, will become man the accepted disciple.

I wonder whether you have ever considered the widespread effect of all the reflective thinking, the aspirational prayers and the meditation work—untrained or as the result of training—done by people in their millions down the ages through the entire planet? Its quality is altering; its strength is increasing; its livingness is producing changes in the human organism. The tide of spiritual life is today so strong and striving that the next one hundred and fifty years will demonstrate the factual nature of the Kingdom of Souls or of God. This, as you can surely appreciate, will produce fundamental changes also in the immediate objectives before human progress, and in the Masters' plans, in the teaching given, and in the training presented.

This brings me to the objectives which are *now* before disciples in training for initiation. Instead of the past objectives—contact with the soul and entrance into an Ashram—the following might be listed, but must be understood esoterically and not literally:

1. *A sense of planetary relationships.* Instead of the emphasis [Page 297] being laid upon the relation of the individual to his soul, to his Master and to the Ashram, his consciousness is consciously expanded (if I may use such an apparently redundant phrase) in order to bring about a realisation *upwards* into kingdoms hitherto unseen and unknown, *downwards* into kingdoms which we call subhuman, *outwards* into the human environment and into the human kingdom, and *inwards* (a meaningless word, my brother) toward divinity itself. This means towards synthesis, towards wholeness, towards the sense of the entire, towards totality. For all these four directions (of which north, south, east and west are symbols) there are specific techniques, but today I may only indicate direction.

2. *A sense of "intelligent supervision".* This must be esoterically understood. What does this mean? One of the most deeply spiritual qualities which would-be initiates must unfold is the constant recognition of a focussed control upon daily life, circumstance, the future and fate. This is as yet an embryonic sense or entirely new avenue of perception and relatively close to and an aspect of the will aspect of divinity. It makes man conscious of his destiny, develops in him predictive power and gives him initiate insight into purpose and its unfolding plan. It is a faculty which you would do well to consider and try to imagine as a step towards development.

3. *The sense of orientation to humanity.* I presume you will recognise the truth of what I say when I express the opinion that your individual or personal love of humanity and the focus of your attention upon human need is very largely theoretical. It is transitory and experimental in practice. Your intentions are good and fine but you have not yet the *habit* of correct orientation and much that you do is the result of imposed sacrifice and at a cost; it is not natural to you; it is still the result of hopeful endeavour; you are still bewildered over the problem of how to be oriented to the Hierarchy and your soul, and at the same time to be oriented to humanity and your fellowmen. But the time will come when you are personally so decentralised that automatically the sense of "others" is [Page 298] far stronger in you than the sense of personality or of the lower self. Let your imagination run wild for a moment, picturing the condition of the world when the majority of human beings are occupied with the

good of others and not with their own selfish goals. Such a play of imaginative thought is good and constructive and will aid in bringing out into manifestation that new world and that new type of humanity which the future will inevitably demonstrate. On this I shall not enlarge; the practice of goodwill will lay the foundation for this new type of sensitivity.

4. The *sense of registered impression*. With this new feeling out towards the unknown and towards that which requires a sensitive expansion of consciousness I shall not deal at this moment. It concerns the theme of training in telepathy; I shall deal with it as we consider that Science of Impression\* which will eventually be the major objective of the educational systems which will be functioning at the close of the New Age, so rapidly approaching. Only now have those forces been permitted entrance into our planetary life which will present the new subjective environment which has ever been there though unrealised. The reason for this new sensitivity being the objective of hierarchical cultural training is that it is realised by the Hierarchy that man is now adequately intelligent to be trained in right interpretation.

5. The *evocation of the will*. This is, for disciples particularly, the new and most necessary development. As I oft have told you, the average aspirant confounds will with determination, with fixed intention, with self-will and one-pointed attention. He does not realise that the will is that divine aspect in man that puts him en rapport with and then controlled by divine purpose, intelligently understood in time and space and implemented by the soul as the expression of loving application. The mode par excellence by which the will can be developed is the cultivation of the recognition of the divine Plan down the ages. This produces a sense of synthesis and this sense of [Page 299] synthesis ties the man into the plan through recognition of:

- a. Its inevitability, therefore demanding cooperation.
- b. Its success, therefore evoking wise activity.
- c. Its immediate objective—to which all the past has led.
- d. Its rightness—to which the intuition testifies.

It is not easy for the disciple in training to associate the sense of synthesis and the use of the will together and to realise that a cultivation of this first ray perception is a potent mode by which the highest aspects of the spiritual will (as yet embryonic within him) can be unfolded. Elsewhere I deal in greater detail with the will, its nature and what it is.

6. The *sense of that which is imminent*. This concerns the "raincloud of knowable things." I would call your attention to the word *knowable*. It is not the recognition of that which is imminent in man, in nature, or latent in manifestation. Speculation along this line might be and frequently is of no true importance. It is what is spiritually imminent which concerns the true disciple, if I may be permitted this play on words. One of the first lessons in the esoteric field is the sense of timing, with which that which is imminent or impending is connected; the disciple has to awaken to that which is on the very verge of precipitation into human thinking, life and circumstance; he has to take those occult steps which will enable him to recognise not only that which is hovering over humanity on the point of revelation or of karmic usefulness (note the phrase), but also enable him to handle himself so correctly and wisely that he becomes a cooperator, step by step, in the process of aiding in this task of revelation. More light on this subject will come as we study the Science of Impression. The point, however, I seek

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\* *Telepathy and the Etheric Vehicle*, Pages 41-57.



to make here is that sensitivity to the overshadowing cloud presupposed the subjective existence of a power or divine faculty hitherto not consciously used by disciples but which can now be intelligently developed, producing more rapid vision and a more acute revelatory perception. [Page 300] That power has always been present; it is an aspect of the force of evolution and has led man on from one point of revelation to another, from one power to another, one sense to another, and from point to point of understanding. It first of all produced the physical senses; it led man on to emotional expression and to mental development; it is the secret behind spiritual understanding, but *it has never yet* been consciously employed. It is to the mind what the mind, as the common-sense, has been to all the five senses. Think that out.

This raincloud is hovering, heavy with portent and knowledge, over a world today in process of reorganisation and regeneration. The Masters are seeking to hasten in Their disciples this recognition of that which is imminent, so that they can be the intelligent agents whereby the needed precipitations can be brought about. There is a definite technique for producing this peculiar form of cooperation, but it will not be possible to work with it or apply it for another twenty-five years.

Here I have very briefly outlined for you the new developments which are possible if the disciple is rightly focussed and oriented. There are within latent possibilities. If you will pause and consider, you will realise that the task of the Master in the past, as He sought to prepare the disciple for initiation, was largely concerned with awakening him to the need for occult obedience, for right orientation, for persistence, and for devotion to his objective. But all that lies far behind the true modern disciple. Today, the Master indicates to him the overshadowing cloud of knowable things; He assures him that he has within him undreamt of powers which will, when brought to the surface of consciousness, demonstrate to him his own essential adeptship and enable him to share in the great hierarchical task of illumining, precipitating, and lifting. Today the Master—having done the above—leaves the disciple to work through to knowledge and cooperative usefulness; He neither pushes him into premature action nor constantly supervises him; He surrounds him with the aura of His presence and the protection and [Page 301] stimulation of His Ashram; He gives him occasional hints, and as the disciple acts and works upon the hinted suggestions, the hint becomes a clear direction and a luminous area of enlightenment.

### ON HINTS

I have been working with all of you in this manner for more than ten years now; I have sought to bring about a definite awakening to latent possibilities and to those capacities for cooperation which must be eventually realised by the disciple. I am *not* discouraged, because apart from my realisation of the inevitable limitations which encompass each of you individually, I am also aware that you have placed yourselves in my Ashram for training in the most difficult period in the entire history of humanity—a period in which the whole of humanity is passing through the reorientation required by the time cycle and through an entirely new adjustment to a higher rhythm and area of expression. This has greatly enhanced all your difficulties, and mine also, as I work with you. However, the next one hundred years will see great developments in my Ashram. It is, as I have told you, one of the newest of the Ashrams and is only now finding its own format, enunciating its own note, and taking on its own quality. This situation has also greatly increased your problem, for you are helping me to form something new.

Up to the present time, I have given you four hints which might be summarised as follows:

1. That the great changes being brought about in the Hierarchy, and in order to make the work of the New Age adequate and to establish a closer rapport with Shamballa, have been the result of the work done by the working disciples of the world. Why the working disciples, brother of mine, and not by the Masters? A hint ever evokes a question, and it is in the answering of these questions that the disciples learn and eventually become Masters.

**[Page 302]**

2. That human planning and thinking, as the future is faced, are the first indications in the history of mankind of the emergence of the will aspect. Can you answer the question: Why is this indicated?

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

4. That the initiate knows because he works. Christ gave the same hint to His disciples when He told them that if they wanted to know the doctrine they must carry out God's will. Do these words convey any true meaning to you?

You will note that all of these four hints or seed ideas (for much expanded thinking, leading to renewed activity) have to do with humanity and not with the individual man. This is a point of importance to bear in mind, for it again indicates the distinction between the training being given now and that which was given in the past. I, for instance, am not (in these group instructions) giving you individual hints as to your own lives. This I have done in the past, as have all Ashrams today, as they make their transition between the old and the new, emerging techniques; they have to employ compromise and adapt to that which is coming; the future will see, therefore, a gradual cessation of personality hints. In the future, the true method will be to develop in the disciple the sense of synthesis and of "place" in the One World, and thus decentralise him. The theme of *direction* underlies the system of instructing by means of hints. It is apparently a slow technique, but there is a point which esotericists would do well to remember. If information as to the nature of the microcosm and the macrocosm, as to divine Purpose and the spiritual Plan, as to occult events in time and space, and as to future or immediate possibilities were given out in plain terms (even if the needed language were available) there would be little understanding. I could, for **[Page 303]** instance, tell you much that would be as useful to you as the following statement might have been to unevolved prehistoric man: "There is naught in the world but energy. The Atom of atoms is only energy and God Himself is naught but energy." The phrases would have conveyed to their slow-moving brains absolutely nothing. Primitive man had not the mechanism whereby comprehension would have been possible. A key to the correct interpretation of a hint lies in its association with the idea of direction in time and space. And, my brother, in the above sentence I give you the hint which I have in mind for your consideration this year. The word "direction" is the key to the evolutionary process, to the concept of light, to the secret of Masonry, and to the motivating power behind manifestation. More I will not indicate, but I seek your intelligent assent to that word.

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

You will recollect that in my last Instruction the whole subject of meditation was summarised for you as follows:

1. A preliminary stage wherein the theme of meditation was recognised.
2. Receptivity in attitude, so that the possible and esoteric teaching may be recognised and absorbed.
3. The transmission of ideas in some form or another to the brain after they have been registered by the mind in the form of seed thoughts, hints or presented themes and concepts.
4. The deliberate focussing of thought upon these ideas.
5. As these ideas are considered and developed, they are subjected to analysis and take shape eventually as created thoughtforms.
6. They are then subjected to a process of unification through the conscious and constant use of a mantram.

#### **[Page 304]**

If this outline for thinking is carefully considered, it will be apparent to you that it is suitable for all true thought processes, all mental moods, and all analysis and application of occult hints. I wanted you to realise the essential simplicity of all divine processes and to note the ultimate fact that such processes culminate in a spiritual identification, proving past all controversy that separateness is fundamentally non-existent. This is true also of the formulas which we have been considering.

### **THE FORMULAS**

As I told you in my last Instruction, the meaning and even the format of these formulas are so difficult to convey in words that I have hesitated several times in proceeding even with so brief an attempted elucidation on the subject. But even if I can convey but little of their significance, I can at least build in your minds the concept of these formulas. They are second ray presentations of soul ideas. We are told that God geometrises, when referring to the activity of the second aspect, and that a subtle geometrical form lies behind the exoteric manifestation. These forms convey to the occult student the symbolism of the world of meaning. Behind the mathematics and the geometrical designs, and behind the numerology which attempts (hitherto quite unsuccessfully) to convey the truth, but which in a mysterious manner conditions the creative work, are certain formulas which—as I have pointed out—express significance, intention, meaning. With three of the formulas we have spent a short time in consideration. Broadly speaking, these three condition the evolutionary process through the forms which are the result of the correct use of these formulas in such a way that a *directive is given*. I know not how else to express it. The three directives, therefore, already dealt with, embody and express the oldest invocative appeal in the world and (because of the age of this appeal) these three formulas have given a direction that naught can offset; the resultant conditions are inevitable:

**[Page 305]**

Formula I..... Lead us from darkness to Light.

Formula II .....Lead us from the unreal to the Real.

Formula III .....Lead us from death to Immortality.

This brings us to a statement of the next formula and a consideration of its meaning:

Formula IV ..... Lead us from chaos to Beauty.

This formula is presented in the form of a symbol—one which is in such constant movement that it is most difficult to describe or to make it live before you.

There lies before the investigator a square or oblong, composed of a kaleidoscopic mass of inchoate colours, moving, pulsating and in constant indescribable confusion. Superimposed upon this square is a radiant sun with a penumbra composed of the seven prismatic colours; these radiate from the sun in regular rhythmic bands and produce a marvellous blaze of colour. The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality; the scheme of beauty emerging (even if it appears as superimposed) is translucent and delicate and radiantly living in hue. The heavier background can be distinctly seen through the translucence. This formula differs according to the polarisation of the one who visions it and who studies it. If he is focussed in the personality, and is therefore conditioned by his personality ray, one type of energy will impinge upon his consciousness; if he is soul conscious and soul focussed, another type of energy will have its effect. Thus two different pictures will emerge. Both will be correct, but the interpreting agent will be different.

This formula, if carefully considered and studied for a number of years, will become a key form by means of which aspects of the creative process will come to the attention of the student, plus revelation as to some of the divine objectives which are wider and of greater and richer implication than has yet been realised. I would here remind you that these formulas are not symbols of what already *is*, but are **[Page 306]** indicative key forms of what may or shall be—a very different matter and one which you should bear in mind. They are symbols of the future and not of the past; they are predictive and not consummating; they reveal what is on the way as the result of the divine thought and are not pictorial presentations of what already is.

Therefore, they are not easy to grasp and interpret, because it is only the activity of the intuition which will enable you to understand and move forward into the new impulsive causal area. Difficult though this task may be (and, my brother, is), it is of major importance to disciples in training for initiation, because it will steadily tend to facilitate their entry into the world of causes and their emergence from the world of effects. You can see also from this that this formula is related to the Law of Karma; in fact, in the ancient records from which these formulas are taken, Formula IV has the symbol of one of the four Lords of Karma at the four corners of this square or oblong design. This formula is sometimes called that of "the Sun upon the Square." I have no more to say anent this theme at this time or about this formula in this Instruction. All that I am giving you is intended to be suggestive and to develop in you the power to use the interpretive sense—one of the new senses as far as experience and experiment are concerned, but which is latent in every man.

## POINTS OF REVELATION

Little as you may realise it, these words "Points of Revelation" summarise a most definite technique in the training of disciples for initiation. All life is intended to take the form of a progressive series of awakenings. Progress, movement, awakening, expansion, enlightenment, evolution, growth—these words are but a few of those applied to the effects, both within and without, of the creative process. What is this creative process but the working out into progressive demonstration of the divine intention as it assumes form? This intention is a fully comprehended scheme in the Universal Mind; we call it Purpose when considering the grasp by Shamballa of the synthesis of this comprehensive intention, **[Page 307]** and we call it the Plan when considering the work of the Hierarchy in bringing this Purpose as fully as possible into expression.

In our studies over the years and in the books which I have put before the public with the help of A.A.B. and of F.B. and of all of you who have cooperated with them, we have primarily considered the effect of this divine Intention, Purpose and Plan upon Humanity, and this because the Plan—emanating from the Hierarchy—has to be implemented by mankind. Hence the importance of their grasp and their understanding of the entire proposed programme. What, therefore, will be the quality of their reaction to what their developed understanding will reveal? What can they expect and what aspects or forms can the revelation be expected to take? Are they to look for a sudden blaze of light, or should they expect a gradual and progressive series of lesser lights? What is the relation of these revelations to the life of the occultist, and must he first of all register and accept what is conveyed to him as inexplicable but to be admitted, and to be viewed as incontrovertible though beyond comprehension? Or what?

Let me reiterate to you the well-known truth that no man is an initiate apart from understanding, that the life of the initiate is one of constant registration of new knowledge which must be transmuted into practical wisdom, of occult facts which must take intelligent place in the life-service of the initiate, and of new inclusions of areas of consciousness; these latter must become the normal field of experience and of expression; they then become the ground for further expansion. Every revelation has to be mastered from four angles:

1. The mental, occult, spiritual, hierarchical and triadal *facts* it embodies. Every revelation has its own format, for all our planes—so steadily being revealed—are the subplanes of the cosmic physical plane.
  2. The meaning which the facts and the format veil and hide and for which the one who is being enlightened must search.
- [Page 308]**
3. The effect which the revelation is intended to make in the daily life and service and the ashramic relationships of the disciple or initiate.
  4. The germ, seed thought, key form and invocative potency of that which has been revealed. Every revelation has its place in a great series of revelations and enlightenments; the disciple has to find, within the form of the revelation, that which he must use in order to achieve the next destined point of attained revelation.

I have here given you, in a very brief form, one of the new techniques for disciples in the New Age and one of the modes of meditation whereby the processes of revelation can be hastened. Hitherto in the past, revelation has come unexpectedly, as it did to Saul of Tarsus in the Biblical narrative. In sincerity, the disciple struggles and works and serves; blindly he goes forward, and oft in much bewilderment he seeks knowledge and receives it at unexpected moments, and these frequently increase, at least temporarily, his bewilderment. But during the coming New Age, disciples will be taught how to work consciously and knowingly for light; they will be shown how to realise what will happen to them before they take the needed steps and follow initiation. This will save much time and "focus the light in the desired place" far more rapidly than hitherto.

You will see, therefore, why I have included this teaching upon the Points of Revelation in what I have to give you anent the processes of preparing for initiation. It is essential that the modern disciple no longer goes forward blindly but that he cooperates intelligently in the new systems of training. You will note the relation (if you call it no more than that) between the two phrases "points of revelation" and "mountain of initiation." In the *Old Commentary*, these are brought together in a very illumined statement—illuminating if duly reflected upon:

"The disciple climbs the mountain, its five peaks illumined by the Sun and hiding the other two.

**[Page 309]**

From point to point he goes and the Way moves upward all the time—out of the dark into the light, from the jungle to the open space, from night to dawn.

From point to point he moves and at each point he gets new revelation. Five are the mountain peaks, and as he mounts towards each peak he receives five times the light. Five to the five and so from five to five till five fives have brought him light. Ten lie ahead, but these concern him not as yet."

What is meant here (to bring it down to the bare factual outline) is that there are five initiations ahead of the disciple, with two more ahead of the Master, making in all seven initiations, and that prior to each initiation—symbolically or factually speaking—there are five great revelations, making a total of twenty-five, with ten later to be registered by the Master.

I have indicated to you in my past instructions three of these revelations. They are, if you will remember:

1. Energy follows thought and the eye directs that energy. This has been an occult platitude ever since the days of H.P.B., during whose time it was decided that this was the first of the points of revelation which could safely be given to the general public. The assertion of this revealed fact was an essential piece of knowledge in the world, prior to the externalisation of the Ashrams—or, my brother, of the Hierarchy. The thought that all is energy has already been accepted by modern science, and the concept of vision (the first step towards understanding the use of the spiritual eye) is already part of the teaching of modern philosophy and of many of the metaphysical schools.

2. The Will is fundamentally an expression of the Law of Sacrifice. Paradoxically we found that when the spiritual will was—even in a small measure—expressing itself, there was no such thing as sacrifice. Incidentally, we considered the great exponents and the great field of sacrifice, considering the great Life in which we all, as well as all other forms, live and move and have our being.



**[Page 310]**

I would like here to quote something I said to you in connection with this subject: "These few thoughts upon the significance of sacrifice, or upon the 'taking over,' through identification, of the task of salvage, of revitalising and of presenting opportunity, are important to all disciples, as a goal and as a vision." (Page 288.)

3. The Monad is to the planetary Logos what the third eye is to man, esoterically understood. This is a most abstruse statement for all of you and will require much concentrated reflection and serene meditation. The vision of the solar Logos and of the planetary Logos is closely related to intention and purpose, and is the cause of the Plan. It is, however, beyond and different to the Plan. I leave this thought for your consideration and meditation, but can assure you that you will come to no easy or early comprehension.

Later on, as the years slip away and as students come and go, a clearer grasp of the techniques of comprehension—these emerging Points of Revelation—will form themes for prolonged meditation and doors of entrance to the new occultism. The foundations for this new occultism are well and soundly laid; the superstructure can be erected now, slowly and with due care, in conformity with the divine blueprints and in response to a sensitive reaction to spiritual impression.

I have also told you that, in connection with these Points of Revelation, there are three stages of activity which, when properly carried forward, will make that which is revealed of service to the disciple in his contribution to the salvaging of humanity. These three are Penetration, Polarisation and Precipitation. Let us now consider these three for a short reflective period.

You should realise that all phases of training—those that are associated with life itself and that specialised training which is given to initiates—are interlocking and interdependent. It is *training*, brother of mine, not strictly education. Educational processes, concerning knowledge as they do, may be specialised, and teaching can be taken in such isolated fields as conchology, biology or history. But in initiate **[Page 311]** training, where the objective is wisdom and (above all else) the development of spiritual sensitivity, every phase of approach to the divine unfoldment, and all expansions of consciousness, develop so that divinity is embraced, and every unfoldment of the understanding reveals to the initiate one major Reality—the *fact* of Being. Therefore, this consideration of our Points of Revelation is closely related to another of our themes: Training in Telepathy or the Science of Impression. Certain aspects of these two activities are the same, particularly the three points which we are considering here. The difficulty consists in this, that in relation to the Points of Revelation the initiate is presumed to work from a more advanced standpoint of comprehension than does the man who is taking the training which makes him sensitive to Impression. He knows the technique of Penetration, comprehends the process of Polarisation at the point penetrated, and—after due acceptance—understands how to utilise it and precipitate it into the human field of service; he consciously employs that which he has learnt, grasped and appropriated. It matters not, in this case, what word you use.

It should therefore be borne in mind that in this connection we are considering the point of experience where light pours in, bringing revelation, conveying information, evoking the intuition and drawing into the waiting consciousness of the initiate those spiritual laws, those rules of the creative process, those ray conditions and those new energies and forces for which the humanity of any particular period

waits, and which are fundamentally needed if the race of men is to move forward into greater spiritual culture and out of the relative darkness in which it at present moves.

What we are dealing with here, in connection with initiate training, is the impending realisation for which any opening cycle attests its waiting, and for the new truths and the expanded spiritual presentations which it is the destiny of the initiate to bring to the people. You will note that I choose the word "destiny" in preference to the word "karma" because in this type of work the initiate is working and practising and progressing under a Law of Destiny. This law affects the Ashram and the Hierarchy as a whole, and neither [Page 312] is under the Law of Karma, as usually understood. This Law of Destiny has been brought into being since the foundation of the Hierarchy on Earth; it is the result of the pledged and united dedication to service which is the outstanding note of the united Ashrams. It is therefore a sevenfold law, for it takes on the seven colours of the seven rays, the seven qualities, modes and methods, techniques and energy expressions of all the seven rays. It is therefore, as far as humanity is concerned, free from all evil, because it is selflessly motivated and is—in a measure—a difficult law for you to comprehend. Pure destiny, devoid of all evil intent, is an enigma to the average disciple. It appears to contravene other laws with which he is familiar. As the race of men achieves increasing purity in the three worlds, this pure destiny will become correspondingly effective. This is an important point upon which to reflect.

This penetration makes an event in the life of the initiate. It is indicative of success and of contact and presents the opening up of a new opportunity. The two succeeding words indicate effects of this penetration; they are then inevitable and cannot be arrested. By that you may infer that once the initiate has penetrated to the point where revelation becomes possible he automatically attains the needed fixation, concentration, poise, polarisation and focus which will enable him to translate what has been revealed to him in terms and symbols which will convey significance to the intelligentsia with whom all initiates principally work. I wanted to make this clear because students almost inevitably think in *terms of sequence*. The effects of penetration (in this case two in number) are simultaneous and not sequential. The polarisation of the consciousness of the initiate, and the consequent condensation of truth, produce an unavoidable precipitation which occurs in a flash of time; it results in an instantaneous intuitive perception, and this is one of the early aspects of this dual process. Think this out and remember in this connection that the initiate—in process of receiving revelation—is working outside of time and space, as you understand it.

His consciousness is free, as compared with that of the [Page 313] average man, and the most urgent and the most difficult part of his task is correctly to apprehend the precipitating truth, information or revelation, and then to give it an equally correct *format* so that it can meet the immediate human need. You will see, consequently, that the initiate learns to penetrate into the realm of pure reason from the realm of mind, and there he polarises himself, and truth precipitates. He has learnt thus to penetrate, and the three stages preceding penetration have been necessarily sequential, until he has gained such facility that they can instantaneously be transcended. He has learnt through life in the three worlds, to penetrate into the world of mind and the lower concrete mind has become his instrument, integrating his personality, opening up to him the world of thought, and putting into his power the processes of thoughtform creation; he has learnt through meditation to make contact with the soul, the Son of Mind, Who is himself, and has in time identified himself with that soul; he becomes the soul in fact, and can create in the world of thought those living forms which bring light and help and truth to others; thus he serves; he learns also, through unfolding perception, to penetrate into the levels of abstract thought, the antechamber to the world of pure reason, and through these three aspects of mind he discovers that he

possesses the "three keys" which will permit him to delve into the knowledge, wisdom and reason of the Universal Mind. This is what is revealed to him as he penetrates deeper into what is called the Arcana of Wisdom, the Mind of God, the third divine Aspect. This is essentially what is covered by the symbolic and pictorial phrase "the raincloud of knowable things." The raincloud is a symbol of that area of the as yet unrevealed purposes of God which can be immediately revealed if the world disciples and initiates care to "penetrate to the point of precipitation."

This idea should in the future lie behind all you do in your meditation work. Your meditation should now be regarded by you as a process of penetration, carried forward as an act of service, with the intent to bring enlightenment to others. I have been dealing with these Points of Revelation today from the angle of vision of the initiate. Process and [Page 314] techniques do their work, and these are followed by the recognition which the disciple accords within himself to that which has been accomplished.

## PART VI

In my last instruction to you I dealt with some aspects of the new approach to discipleship and to initiation; it is essential that the old concepts—profoundly useful in their day—should be forgotten and the newer methods and techniques should be substituted. This is now necessary on account of the surprising unfoldment of the human consciousness during the past twenty-five years. The steps taken at the Conclave in Shamballa in 1925 (based on tentative conclusion at the previous centennial Conclave) and the pressures exerted by the Hierarchy have proved most successful, and out of the chaos of the world war (precipitated by humanity itself) there is developing a structure of truth and a paralleling responsiveness of the human mechanism which guarantees the perpetuation and the rapid unfoldment of the next stage of the teaching of the Ageless Wisdom.

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

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

"When light illuminates the minds of men and stirs [Page 315] the secret light within all other forms, then the One in Whom we live reveals His hidden, secret lighted Will.

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

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

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

That cycle of sharing has seemed for aeons too far away to be considered; when, however, humanity precipitated the war, they automatically and somewhat surprisingly brought the final achievement much nearer. The illumination of men's minds will rapidly follow. The process of lifting the subhuman kingdoms has been amazingly forwarded by science—the crowning accomplishment of which was the fission of the atom and the penetration of the "spiritual interfering" aspect of the human spirit into the very depths of the mineral world. Ponder on this.

Therefore, if you could see things as they truly exist in the world of today and view them in their true perspective (and this—as far as you are concerned—is from the angle of the Master), you would *know* that a great step has been taken towards:

1. The institution of more rapid initiation, and that in group form.

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2. The possession of a much closer and a more widespread contact between the Hierarchy and humanity.

3. The revelation of the true significance of initiation.

This true significance lies still behind the curtain of that which veils the ultimate truth. The great secrets of Sanat Kumara are there to be found in due time, and the truth anent initiation is one of them.

When the Hierarchy withdrew behind the separating curtain in Atlantean times, it marked the beginning of an interlude of darkness, of aridity and a cycle of "blank abstraction," which persisted in its crudest form until 1425 A.D., and since then has sensibly lightened until we reached the year 1925. It became possible for the Hierarchy itself to regard the necessity for reorientation and the imminence of the revelation of the first secret—the secret of initiation. Note well what I say here. Humanity had reached a stage where it could do the "abstracting" itself, and could eventually and by sheer force of the spiritual will wrest the secrets from the custody of the Guardians behind the veil. This presented the Hierarchy with another problem. How could this be permitted with safety so that, in its avidity for pure truth, humanity could be simultaneously trusted? Revelation brings responsibility, and oftentimes danger. Men, as individuals, can grasp certain of these truths of initiation and use them for themselves with impunity, but their revelation to the unready might involve serious risks.

It was therefore decided that a truer picture of the nature of discipleship should be imparted to the waiting aspirant, the misunderstood principle of occult obedience should be "soft-pedalled" (if I may use such a word), and men should be set "free for penetration"—as it is called—and be taught the needed reticence through testing and experience.

It is interesting to note that the cycle now being inaugurated in the world is that of "Growth through Sharing," and that advanced humanity can now share the work, the responsibility and the trained reticence of the Hierarchy, whilst paralleling this and simultaneously, the mass of men are **[Page 317]**

learning the lessons of economic sharing; and, my brothers, in this lies the sole hope of the world.

Every initiation to which disciples are admitted permits this closer occult sharing in the hierarchical life. This involves, for advanced humanity, a noticeable increase in vitality and in vital tension and potency. Its reflection among the masses is shown in the constant demand for speed and in the enormous speeding up of the life of mankind in every department of living. This speeding up synchronises with the increasing readiness of disciples everywhere for initiation—according to their status and developed ability.

The difference, brother of mine, between the past and the present readiness lies in the fact that in the past this readiness was a purely individual matter; today it is something which is closely related to a man's group, and the individual aspect is of secondary importance. As time and speed increase in importance for the masses of men, the disciple (ready for initiation) regards his personal advancement upon the Path as of less importance than his developed capacity to serve his fellowmen, serving them through the group with which he may be affiliated and to which he may be drawn. For the disciple facing the first two initiations, this group will be some exoteric body of men who claim his allegiance and in which he learns group cooperation and methods of working; for the more advanced disciple, it is the Ashram and direct service under the instigation of some Master.

I have in the above paragraphs given you a number of ideas which, though not new in their stating, are *new in their reference*. This is of importance for you to remember—or discover? The significance of sharing and the relation of spiritual development to speed are points of importance to emphasise. Much that I have said above has a close connection with the hint given on pages 302-3. I suggest that you look it up.

### ON HINTS

I have continually laid the emphasis upon the need of [Page 318] disciples to *think esoterically*, and this is perhaps the most difficult demand that I can make upon you. A consideration of these hints should teach you much, for they are not what they seem upon superficial reading, and the effort to understand and to interpret should lead you far on your way towards "occult thinking." The Masters do not convey teaching through the medium of hints which could be safely given in a more open form. They have no intention at any time to be mysterious or to hold back teaching from the enquirer. Their method is, in reality, threefold:

1. The presentation of those truths which obviously grow out of a recognition of truths already presented. There is here usually a close adherence to the esoteric teaching of the time, and this method is essentially a *linking* presentation.
2. Occasionally (usually once in a century after Their Conclave at the close of the first quarter) there is the imparting of a more advanced body of teaching. This teaching will only be recognised by a few of the foremost disciples in the world; it will, however, prove to be the ordinary form of occult teaching during the next developing cycle. It is this type of work which I have been endeavouring to do with the aid of A.A.B.
3. There is also the teaching which is definitely given within the Ashram, and which is not, at the time when the other two forms are prevalent, reduced to writing; it will find its way out into expression as

need arises and as opportunity is offered to the disciples who are its custodians. Its presentation is dependent upon the unfoldment—rapid or slow—of the lesser disciples of the world.

All these three methods are in use at this present time.

As a man progresses nearer and nearer to his goal, he finds himself beginning to realise that the entire technique of this unfoldment consists of a sequence of revelations which are induced by his recognition of subjective significances which are of a nature entirely different to the usual and apparent meanings. In the olden days, as you well know, **[Page 319]** the Master would say to a disciple: "Here is a hint" and, having stated it, He would proceed to enjoin upon His disciple the necessity to withdraw and search for the true meaning until he found it; then, and only then, could he return for a *consequent* new hint.

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

The hints given at this stage are related to the theme of revelation, or they concern themselves with the techniques which make revelation possible. The hint, for instance, with which you can work until you receive the next sequence of teaching is contained in this paragraph and the one above; you can discover it if you take each phrase, release your intuition and seek for meaning and significance related to the possibility of revelation. My one effort today is to indicate the relation between initiation and revelation. The revelation—induced by right orientation and right thinking—is a part of the training of the initiate, and many thus in training delay their progress by not recognising the revelation when it tops the line of their spiritual horizon.

Five hints have already been given to you, and I would like you to get their sequence, for it may prove valuable to you and to other disciples:

1. That the changes brought about in the Hierarchy have been the work of the disciples of the world. Have you asked yourself (in studying this hint), *Why* the disciples?
  2. That human world planning is today the first indication of the emergence of the will aspect. *Why* is this rightly so?
- [Page 320]**
3. That disciples in all the Ashrams have the task simultaneously of "modifying, qualifying and adapting the divine Plan." Why is this so? Why is the Plan not imposed?
  4. That the initiate knows because he works. What does this hint mean to you?
  5. A key to the correct interpretation of a hint lies in its association with the idea of direction in time and space.



Study these and see what is their relationship and what you feel is the inner meaning which they are intended to convey.

### THE FORMULAS

It might sometimes be remarked that these formulas are attempts by advanced aspirants to confine within due limits some of these escaped revelations. They express a past, indicate a revelation, and ground the thinking aspirant in the world of meaning because it is in that world that he must learn to work and live; it is from that world that he must begin now to work in two directions in time and space, for the world of meaning is the antechamber to the "Circle of Liberation." This "Circle of Liberation" is ever entered by the individual initiate, and has been down the ages, but now, for the first time, it is being entered by humanity itself and as a whole. This is the result of the experience of the war, 1914-1945. Humanity, entering this circle, will be confronted by the first major lesson: the Unity of the One Life. This form of presentation will be more easily recognised by the masses than such phrases as Brotherhood, Relationship, Fraternity. Life and its balancing partner, Death, are old and familiar aspects of general livingness to the masses, and their starting point in all revelation is life, and the result of all revelation is death or the disappearance of veils.

The formula with which I present you today consists of three closely related words, and the theme with which the student must concern himself is the nature of the relationship which is indicated—not by the words but by the very **[Page 321]** nature of that which relates them. This is *not* an obvious relation but the esoteric and subtle meaning which the intuition will reveal and that the outer words hide.

### THE SUN . . . BLACK . . . ANTAHKARANA

These words constitute, and when placed in their correct order create, a most potent magical and mantric formula. It has a tenuous yet definite connection with the third initiation, but it is not this angle with which you are asked to concern yourselves but with the triangle created and the lines of force set in motion when the right word finds itself at the apex of the triangle.

The clue to rightly orienting your thinking lies in the realisation of the threefold aspect of the Sun, the unity of the reality and the dual nature of the antahkarana. More I must not say; it is for you to wrestle with the formula and unearth or bring to the surface its hidden significance. In line with the hints given in connection with the other four formulas, the keynote of this one would be:

Lead us from the individual to the Universal.

### POINTS OF REVELATION

I would like at this point to call more directly to your attention the three stages of revelation; you have been dealing with them and considering them, if you have succeeded in following this work closely, and may already have achieved something of the automatic and the essential in their activity.

Revelation seldom breaks in all its completed beauty into the consciousness of the disciple; it is a gradual and steadily unfolding process. The three words I have given you as descriptive of the stages concern the individual disciple or initiate and express the stages of the impact of the revelation upon his mind. There are paralleling inner causes which are responsible for the outer stages of Penetration,

Polarisation and Precipitation. These are:

**[Page 322]**

1. The stage of the "advancing point of light."
2. The stage of right direction or the focussing of the "advancing" potency.
3. The stage of spiritual impact.

Again here (if you could but see it) you have an illustration of the processes and interaction of Invocation and Evocation and of the establishing of a triple relation between an inner reality and the outer man, the disciple on his own plane; you have an evocative activity of so potent a nature that it produces corresponding exoteric attitudes and expressions. In reality, you have here a phase of the working of the Law of Cause and Effect, demonstrated in a most illustrative manner. As the Law of Karma makes its presence felt upon the outer physical plane, you have the evidence before your eyes of the three stages of Penetration, Polarisation and Precipitation. At the same time, on the inner planes, and because of the existence of the inner reality, you have the three corresponding stages of Advancing Light, Right Direction, Impact. You have here also an indication of the close interrelation of the outer and the inner, producing a condition wherein the disciple creates a situation analogous to the phase—the long phase—of his creation of karma and its final precipitation in (so-called) "critical" disaster in his physical plane life.

A study of the three revelations indicated in the earlier instruction will reveal the accuracy of the above statement. I enumerated them for you in my previous instruction and wonder if you have read them often. You will find it of value to take these three points of revelation and apply to them the three outer and the three inner stages through which all revelations pass. You may also have noted how one point of revelation leads normally to another. You will (having studied the three revelations indicated on pages 309-10) note how all of them concern the first divine aspect, starting with the initial energy set in motion by God's thinking; leading to the expression of the Will, which is the great first ray in action, and then focussing itself through the Monad. **[Page 323]** Curiously enough, in these three you have—symbolically and factually given you—expression of the three exoteric stages:

1. Penetration, the descending and circulatory nature of energy.
2. Polarisation, the effect upon this energy of the polarised will.
3. Precipitation, through the focussed intent and the directed impulse of the Monad.

The next sequential revelation will be that of creativity, the world of thoughtforms and the desire which each human being and humanity as a whole have created, and (note this well) the setting in motion by humanity and in relation to its own destiny, the Law of Cause and Effect, or of Karma.

I have here condensed into a relatively few short paragraphs much important teaching and revelation and its processes and have emphasised a phase of human activity (needed to produce revelation) which has hitherto received little, if any, attention. Revelation is apt to be regarded as apart from all laws, as an extra-planetary activity, as something that occasionally happens to the well-intentioned aspirant, and as relatively unpredictable and unexpected. I have sought here to correct this erroneous impression.

## PART VII

It would present a very real problem to would-be initiates if they had to answer certain questions, among them the following: Into what are you being initiated? Are disciples being initiated into the Hierarchy? Are there certain secret contacts that the initiation makes possible? Is the acquiring of certain mysterious and hitherto unknown knowledge the reward of initiation? There is much vague and loose thinking on these matters.

Over the years I have given you many definitions of initiation; all of them have been useful and true. Today I seek greatly to widen your conception of these matters and to **[Page 324]** give you an entirely new slant on this engrossing and assertive work. What I have to say grows out of certain hints I gave you in the preceding pages. These hints are good illustrations of that method of teaching which is profoundly rooted in hierarchical technique. I said:

1. That more rapid processes of initiation are now being instituted.
2. That initiation veiled a secret and that its revelation was imminent.
3. That every initiation permits a closer *sharing* within the hierarchical life and that this sharing is closely related to vitality and to vital tension.
4. That initiation is concerned at this time with group life and not with the individual.
5. That initiation concerns the future and involves prevision.
6. That time is one of the major underlying themes or secrets of initiation.

In this particular instruction I seek to deal with these six points.

1. When I say that *more rapid initiation is being instituted*, it must not be inferred that a certain slackness is to be permitted or that the requirements are not so drastic or that the disciple will be allowed to take initiation before he is truly ready or that he can pass on before he has proved his capacity to move forward upon the path. Such is not in any single point the situation. Three factors are responsible for this change in the hierarchical requirements:

- a. The mental development of disciples everywhere is today of such a calibre that it does not take as long for them to make the needed adjustments or to change their attitudes and conditions of life as it did formerly; it does not take as long for them to assimilate a presented truth or to respond to an intuitive perception. Their grasp of the Law of Cause and Effect and their appreciation of the subsidiary Law of Consequences is **[Page 325]** far more prompt than in the past. These facts therefore necessitate a recognition upon the part of the Masters of the more advanced condition and a pronounced saving of time as the consequence. This you should note as of very real importance; its true significance is that the period required for a truth, a contact, or a spiritual apprehension to be registered by a physical brain has been greatly—almost phenomenally reduced. Disciples can now in a few months (if sincere and honest in their endeavour) master ideas and develop responses which it took them years to master in earlier cycles of hierarchical effort. This is true, on a lower turn of the spiral, of the masses of men everywhere. The *mind* factor is today alert, trained and controlling. These are facts which the Hierarchy

cannot ignore, nor do the Masters desire to do so, because it is that mental alertness which has for ages engrossed Their attention and it is this for which They have worked for aeons.

b. Another factor is that many disciples are taking incarnation at this time who are already prepared and ready for initiation; they have done the needed work in previous lives. No time, therefore, need be lost, and there is today a constant series of initiations taking place. This must perforce produce certain important hierarchical changes; new situations come about in initiate circles and many fit candidates are supplied for hierarchical vacancies; this produces a shifting of the hierarchical personnel on a scale hitherto unknown. Needless to say, this shifting and changing presents its own peculiar difficulties and opportunities. One of the most important of the latter is that candidates for the Initiation of Decision are far more numerous than at any previous time in our planetary history.

c. Again: Initiation can now be taken in group form; this is something entirely new in the work of the Hierarchy. Not one by one do candidates stand before the Initiator, but many so stand simultaneously. Together they can think in complete accord; together they are [Page 326] tested, and together they reach the "point of triumph" which supersedes the "point of tension"; together they see the "Star shine forth," and together the energy emanating from the Rod of Initiation fits them for the reception of specialised energy, to be later used in their future world service. This group approach, this group intention, this "group silent reticence and vocal recognition," and this group dedication and vision are no longer in the experimental stage. This group achievement (I refer not here to your particular group which has not been outstandingly successful) marks the point where there can be the inauguration of a new phase of activity in Shamballa. This will enable the Lord of the World to become the Ruler of a Sacred Planet which, up to date, has not been the case. Our Earth can now become a Sacred Planet, if all right conditions are fulfilled. A new divine quality (as yet unrevealed and which we would not at this time recognise if presented with it) is slowly crystallising into expression, through the medium of this hastened initiation process. Disciples are today witnessing the emergence of a solar characteristic, through the medium of their planetary Logos, just as the "Lives of similar Intention"—as it is esoterically called—witnessed it many aeons ago. It is to this unknown and mysterious quality that the "shining forth" of the Star refers.

More than this I cannot say, for you would not understand; what I have said above you can accept as a possible hypothesis without outraging your commonsense or violating your intention, that I do ask you to do—just accept.

A great opportunity is presented to you, and the success of the system of Raja-Yoga, the Kingly Science of the Mind (started by the great initiate, Patanjali, eleven thousand years ago) is being demonstrated and his techniques are being vindicated. What he issued on behalf of the Great White Lodge has now been satisfactorily launched and much of the original purpose justified. For the next seven thousand years [Page 327] his system will be used to train disciples in mind control. They will, through this system, achieve the stage of "isolated unity," and in that recorded unity—alone and yet with many others—take the initiation which will enable them to release energy into a waiting and demanding world of men.

2. We come now to our second point, that *initiation veils a secret and that the revelation of that secret is imminent*. Just what this secret is, I may not reveal, but it is concerned with a peculiar type of energy which can be induced at a moment of supreme tension. The only possible hint I can give you in connection with this mysterious matter is that it is closely related to the "Blinding Light" which Saul of

Tarsus saw on the road to Damascus and the "blinding light" which accompanied the discharge of energy from the atomic bomb. The "Blinding Light" which ever accompanies true conversion (a rare and sudden happening always when true and real) and which is an attendant demonstration of all Lives Who have passed the human stage of consciousness—according to Their degree—and the light which is released by the fission of the atom are one and the same expression on different levels of consciousness, and are definitely related to the processes and effects of initiation. This will not even make sense to you until certain initiate-experiences have been undergone by you. It is not easy for the average aspirant to realise that progressive stages upon the Path indicate a progressive ability to "take the Light." When the aspirant prays in the new Invocation: "Let Light descend on Earth" he is invoking something which humanity will have to learn to handle; this is one of the things for which the disciples of the world must begin to prepare the race of men.

All these planetary developments are attended by risks, and none more so than that of the absorption of light—on a world-wide scale—by humanity, with a subsequent reflex action on the three subhuman kingdoms. Nothing which affects humanity or which stimulates it to a forward-moving activity is without its inevitable effect upon the three lower kingdoms in nature. Forget not! Mankind is the macrocosm to this threefold lower microcosm.

This as you may well surmise, can be among the secrets [Page 328] of the initiatory process. The "principle of absorption" emerges as one of the subjects to be studied, understood and mastered between initiations, for each initiation carries the subject another step forward. At present, the physical effects of the fission of the atom and its subsequent *constructive* use is the immediate problem before modern science, and (I would remind you) it is now an *exoteric* problem. Its use, or corresponding use on esoteric levels, still remains one of the secrets of initiation.

3. I stated as our third point that *every initiation indicated a closer sharing in all forms of the hierarchical life*. Do you realise in any measure what that statement means or what the implications are? I am dealing with a point not only of profound significance but of major testing. There is a spiritual counterpart or higher correspondence of the economic life of our planet to be found in the Hierarchy. Sharing is associated with that which is of value, which should be shared if justice is to be demonstrated, and basically, with those values which are life-giving. The sharing to which I am here referring is the sharing in all reactions, of all attitudes, of all types of wisdom, of all problems and difficulties and limitations, so that they become constructive in the group sense and cease to be destructive. Nothing destructive has place in any Ashram, but disciples can and do use ashramic force in their work in a destructive manner, and in the three worlds. This is not easy to understand. Perhaps I can make it clearer to you if I point out that this sharing involves complete knowledge of all the personality reactions of all the members of the Ashram, i.e., of all preparing for the lesser initiations, and therefore of all below a certain degree. There is nothing secret which will not be known, and you can understand that the discovery of the factual nature of this constitutes a major test for all disciples. There is nothing in the mind of a disciple which cannot be telepathically known to all the other members of the Ashram who are at the same degree of development or to all of a higher degree, for it is a law that the greater can always include the lesser.

I wish students would consider this fact with great intelligence and closer attention; they would then arrive at the [Page 329] knowledge that their limitations definitely provide a problem for those less limited. The time has to come wherein candidates for admission into an Ashram, and later, for initiation, must realise that their limitations, their relatively petty points of view and their circumscribed

attitudes are a hindrance to ashramic progressive events. If the principle of sharing has any significance whatsoever, these are points of great importance and are supremely worthy of consideration. An illustration of this can be seen in the response of this group to the work which I have asked you to undertake over the years. A tiny handful of you have responded and have made sacrifices and worked hard to further the Triangle work, to spread the Invocation and to help in the Goodwill work, but it is a very tiny minority. The rest have either been interested intellectually but could not make the needed sacrifices, or they refused to put first things first, and secondary issues occupied their lives. This limitation, as you may realise, has handicapped the ashramic plans, and those who wholeheartedly have worked (and they know I know who they are) have had to share—with pain and distress—in the limitation. I have frequently stated that on entrance into an Ashram the disciple leaves behind him his personality life and enters as a soul. What I have stated in the above paragraph in no way contradicts this fact. It must, however, be remembered that a disciple has become what he is as a result of his personality aspiration, his struggles in the three worlds, and an attained point of spiritual unfoldment. Therefore, though he may leave behind his personality with its faults and problems, he indicates clearly to his co-disciples and to those more advanced than he is, exactly what is lacking in his equipment, what is his point in evolution, and what stage of discipleship he has achieved. In this connection, I recommend the rereading of all that is said anent the six stages of discipleship in *Discipleship in the New Age* (Vol. I); the material given there is of great importance here.

At first the disciple may have little to share, and instead presents a great deal for senior disciples to record, for which they must make allowance and which they have to offset. They have also to regulate the energy which plays upon the [Page 330] entering disciple so that it is adjusted to his point of development and to his ray and nature. The group of disciples within the Ashram who are of equal development with the new disciple, act as a safeguarding group, and this is true, no matter what the degree, where *higher incoming energy is concerned*. When a disciple is temporarily bewildered, this safeguarding becomes a major necessity, and where glamour is present in a disciple's life, it places a real strain upon his co-disciples. They have to share the charge and shoulder unitedly the protection; it is not the task of the Master, but is carried forward under His interested and wise instruction.

This ashramic sharing is one of the great compensations of discipleship. By means of it added light can be "occultly endured." I would like to have you ponder on that phrase. Great united strength can be brought to the service of the Plan, and the occult significance of the words: "My strength is as the strength of ten, because my heart is pure" can be grasped. The perfected strength of the Ashram (symbolised by the number 10) becomes available to the disciple whose purity of heart has enabled him to penetrate into the Ashram; his knowledge becomes more rapidly transmuted into wisdom as his mind is subjected to the play of the higher understanding of Those with Whom he is associated; gradually he begins to contribute his own quota of light and of understanding to those just entering and to those who are his equals.

The strength, availability and usefulness of an Ashram is that of the sum total of all that its members can contribute, plus that which Those above the third degree of initiation can "import" from still higher sources or the Masters of the Ashrams can make available at need. Students are apt to think that an Ashram has only one initiate of the fifth degree (that of Master) within it. Such is seldom the case. There are usually three "cooperating Masters" in every Ashram, with one at the apex of the triangle; He acts as the Master of the Ashram and is responsible for the preparation of disciples for initiation; frequently there are also "associated Masters," particularly during cycles of rapid initiation, as is the case [Page 331] today. There are also Masters Who are preparing for the sixth initiation.



This "sharing" process does not involve what is usually understood as the "sharing of trouble." Personality difficulties and personality problems are not permitted entrance into an Ashram; only evolutionary limitations and lack of perfection (limitations in soul expression, indicating the grade or stage of discipleship) are recognised. If, however, disciples act or react in a way that brings attack upon the Ashram, that is naturally recognised, but these issues are fortunately very rare; they may become more common as the spiritual inspiration to which humanity is now subjected and reacting brings far greater numbers of disciples into relation with the Hierarchy. In the case where a disciple has opened a door of attack upon an Ashram—and this has happened, as you know, in the case of my Ashram—the work of the united disciples is to "seal the door" against the menacing evil, to withdraw themselves from the usual confidence shown to an erring disciple, but to stand at the same time in steadfast love beside him until such time as he has learned the error of his ways and has himself taken the needed steps to arrest the evil which he was responsible in starting.

It must be remembered that none of this is a personality or an individual attack upon an Ashram. The relatively feeble efforts of a person are unavailing and make no real impact upon the conscious life of the Ashram. The evil released must emanate from a group, though it is released through the agency of an individual disciple. That is a totally different matter. A disciple may do this through misuse of the lower mind and its rationalising capacity, which can make black to appear white and prove that good intention is responsible for evil-distributed energy; or the disciple can let in evil under the influence of glamour, provided again that it is group evil. In these ways, the disciple simply turns the key, and group evil enters. For instance, the harm done to the Ashram of the Master Morya by H.P.B. in his earlier incarnation as Cagliostro,\* is only now fading out, and its [Page 332] repercussions affected the whole Hierarchy. The harm attempted on my Ashram has been more easily offset, and the source of hate which it represented failed in its attempt because of its general ill repute. It has been offset by love and understanding which is not so easily the case in a first ray attack.

In an Ashram, therefore, the sharing takes place along the following lines:

- a. The sharing in individual initiation but not in individual problems or personality difficulties.
- b. The sharing in the "art of occult protection." This involves two activities: the protection of limited disciples and the protection of the Ashram from attempted attacks or intrusions.
- c. The sharing in the service of the Plan, resulting in action in the three worlds.
- d. The sharing in the Ashramic life, with all that that signifies, and in the opportunities which are thus presented.
- e. The sharing in the stimulation which comes from the Master's Presence and in the instructions which He occasionally gives.
- f. The sharing in the accession of power or love or insight which comes during any cycle of initiation. These cycles (for our purposes) fall into three categories:

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\* *Cagliostro*, W.R.H. Trowbridge.

1. The initiation of members of the Ashram, either before the Christ or before the One Initiator.
2. Initiations taking place within affiliated Ashrams and having a specific ray effect.
3. Initiations into those degrees which are higher than the fifth degree; these create vacancies, and at the same time cause a tremendous influx of power.

At the period of these cycles, all within the Ashram react in some way or another; no one moves forward upon the Path without creating a new relationship and becoming a better transmitter of power.

g. The sharing in the results of special spiritual events, such as:

**[Page 333]**

1. The directed attention of Shamballa.
2. An inflow of extra-planetary force.
3. The "nearing" or the directed power of an Avatar of some degree.
4. The merging of all hierarchical thought and activity into some one directed event, such as the Wesak Festival and, increasingly, the Full Moon or Festival of the Christ.

There are other events which have a definite effect upon every Ashram, the effect being determined by the ray or by the "unfoldment of the ashramic Lotus."

Every great act of sharing results automatically in the production of two reactions:

- a. The creation of a point of tension.
- b. The emergence of a point of crisis.

On these I shall not here enlarge, for I have given you much along these lines in other and earlier writings. The bringing together of "two points of energy" (as, for instance, two disciples) creates inevitably a point of tension which can release energy in the service of the Plan. It produces also a point of crisis, according to the development of the disciples involved. There is not the same point of crisis where initiates of the higher degree are involved. The point of tension in these cases results in a "crisis of projection and direction" which is in no way related to the disciple's life or condition or to his aspiration and understanding.

4. *Initiation is today concerned with the group and not with the individual.* This is not an easy matter to elucidate to a group of people who are still so polarised in their personalities that it is the personality aspect of their fellow members which engrosses their attention at all times. I say this with emphasis. Aspiring disciples are far more conscious of the failings and the personality attributes of others than are the more advanced disciples in the Ashrams. The advanced disciple may be—and is—well aware of the failings, failures and undesirable qualities of others with whom he is **[Page 334]** associated, but his critical mind is not the determining factor, as it is with most of the less developed. He is far more conditioned by the aspirations, the effort and the fixed intention than by the personality angle. He gauges the soul's grip upon the lower self, primarily from the angle of the stability of its hold; his

treatment of the aspirant is therefore based upon that recognition, and not upon any analysis of the aspirant's lack of development. This is a point of immense importance, for it is this type of consideration which governs the Masters when They are choosing and training a group for initiation. The Master is not occupied with the temporary faults but with the soul grip and intention, and with the aspirant's *habitual* response to soul energy, when that energy is applied. Given a firm hold by the soul, an attentive ear by the personality, and consistent and enduring effort from both directions—soul and personality (and this is an instance of invocation and evocation)—and the Master can begin to train a group.

This is necessarily a slow process, from the standpoint of the physical plane, but upon the inner planes—where the time factor does not rule—this does not matter in the least. The Masters think in terms of cycles and not in terms of an individual life; as you cannot yet do that, except theoretically, it is not possible for you to understand. The experience, the failures and the achievements of the disciples in my Ashram are seen by me, for instance, in terms of one thousand year cycles. What you may have done in this life, unless of outstanding significance, is in all probability quite unknown to me; if I choose to know, I can do so, and I do so in those cases where the results of some activity have repercussions upon my Ashram or upon a large proportion of the group of disciples.

Let me put it this way: the petty selfishness and the silly little vanities and the irritations which disturb you, the unkind words you may speak of or to others, and the withholding of love or the fact of wrong emphasis in your daily life are *not* noted by me or by any Master. They are the affair of your own soul; the results affect your family, friend, or communal group, and are none of Our business. Yet those are **[Page 335]** the things which you notice in others and which affect your judgment, evoking like or dislike, praise or blame, but inevitably putting you—as an individual—upon the judgment seat. There no Master sits. When Christ said: "Judge not and ye shall not be judged," He indicated a state of mind where understanding so controls that the aspirant no longer praises or blames; because of this general attitude within his mental approach to people, he is then free to become a full member of an Ashram.

If you consider the many apparent failures in my experiment in forming an external group affiliated with my Ashram, and as demonstrated in the book *Discipleship in the New Age*, you may well wonder why on earth I chose such a group of people or why I chose to make myself aware of their thinking, faults and failures. I will tell you.

From a survey of one thousand years which I have been enabled to make (as are all the Masters), everyone of these people shows a definite soul intention, all are definitely oriented in their personality life to the spiritual world, and react to soul control correctly—if at times quite feebly. The soul has them in a true grip, and that grip has become a stable and persistent hold. Therefore, in spite of serious faults, and in spite of pronounced personality qualities of undesirable nature, and in spite of wrong emphases, these people were and are ready for training. Their failings and faults will disappear more rapidly than you imagine under the influence of the soul—as the dew disappears under the morning sun. The enterprise of the Masters to substitute group initiation in place of the laborious process of individual initiation is proving successful, even though it is still in the experimental stage.

The "cycles of interest," or those periods in which the Masters pay close attention to *the quality aspect* of mankind, are also being speeded up; the "gauging" process will take place now every three hundred years, instead of every one thousand years, as has been the case until 1575 A.D. This change can be attributed to the greater sensitivity of man's response to spiritual stimulation and to the rapidity with

which he deals with his personality. This is, of course, not **[Page 336]** apparent to you, on account of your day by day consideration of each other; it is, however, apparent to Those Who view humanity with greater disinterestedness, deeper understanding and over much more extended cycles of time.

The result of this more frequent watchfulness on the part of the Hierarchy has been shown in the confidence with which the Masters have undertaken to prepare people for initiation.

This decision to do so, and permission having been granted from Shamballa, certain matters came up for consideration. Most of them would naturally be too abstruse for your comprehension—which is seated in the mind and brain instead of in the soul and heart. It is obvious that if initiation is a physical plane affair, requiring recognition in the brain consciousness, the disciples must be in physical incarnation together, and by this I mean within the ring-pass-not of the three worlds which are the dense physical planes of the cosmic physical plane) for a sufficiently long period of time to test their reactions, as a group, to the concept of group initiation and to each other as participants. For a great part of this time there must also be a physical plane life, shared by all in the group; this need not involve similarity or identity of location, but must involve similarity of world affairs and civilisation. This physical plane necessity is—as you will perceive—a test of individual integration, with a view to group integration later on.

It is this test which I have been applying in my work with all of you in this special group; the related state persists also on the inner plane after death, and in the consciousness of those (at present non-affiliated) who are still part of the group chosen for the experiment, on my part, of group preparation for initiation. Other Masters are doing the same as I am doing. We hope during the next five hundred years to present several such groups to the One Initiator. All who are in these groups have taken the first initiation, as have so many thousands of people in the world today. Many have taken the second initiation, particularly those who are working in fifth ray Ashrams and in third ray Ashrams, for such disciples are distinguished by a lack of emotional emphasis.

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Group initiation has been forced upon the Hierarchy by the rapid unfoldment of the spiritual consciousness in humanity, an unfoldment which demonstrates—no matter what the ray—as goodwill. This goodwill is not to be interpreted as the sentimental sixth or second ray untrained aspirant is prone to interpret it. It can take many forms: it can show itself as sacrifice on the part of science and a dedication of the fruits of scientific research to human welfare; it may take shape in the third ray aptitude to dedicate great wealth to philanthropic or educational enterprises. In neither of these cases is the disciple apparently distinguished by a so-called loving nature. Yet the results of their application to science or their accumulation of the crystallised prana of the financial world are turned to the helping of mankind. This will be a hard saying for some of you who rate an irritable remark by a co-disciple as something disgraceful and belittle the efforts of the money-maker, and do both with a sense of self-righteous congratulation.

The old saying that "the evil which men do lives after them, the good is oft interred with their bones" is not occultly true. Evil may follow after a man in his next incarnation until he has learnt to eliminate it, but the good men do (even with mixed motives) is not forgotten but is entered upon the calendar of the Hierarchy.

Before the end of this century, thousands will stand before the Initiator and take initiation in group form; they will pass through the door of initiation *together* and *together* take their vows. This statement applies to the second and the third initiations. The higher initiations will still be taken individually or in groups of three, but not more. When the Masters take the sixth initiation, They perforce take it alone at the "midway point" between Shamballa and the Hierarchy, apparently deserted by both attentive groups. There, in complete silence and in a condition of "isolated unity," They will make Their great decision. Then and only then will They become aware of the vast attentive spiritual audience which has awaited Their will.

5. *Initiation concerns the future and involves prevision.* Again I must repeat myself and say that this theme or motif [Page 338] of initiation is one most difficult to explain. Why should the fact of being initiated involve prevision? That is the immediate question which arises to your lips. I will counter this question with another one. What do you understand by vision? I refer, of course, to vision which is true, and which therefore presages events. In all mystical and occult writings the idea of vision, of seeing a vision or of materialising a vision, runs like a golden thread through the thinking of the aspirant. It is connected in his mind with spiritual achievement, with the attainment of his goal and with the recognition of that which lies at the heart of all high spiritual adventure. The mystical writings refer to visions and always in terms of that which lies ahead, of that which is deeply desired; the concept is often prostituted to an excessive emotionalism or to a sublimated sex expression. The occult writings frequently refer to vision as a moving point, advancing towards a progressive revelation of divinity. The whole concept is, however, relatively very simple.

Every initiation, and every stage preparatory to initiation, involves the seeing of the remote yet the attainable; all vision leads up to the momentous event of the sixth initiation, when the Master faces what is for Him the final vision within this planetary ring-pass-not. He makes His great decision on the basis of the seen opportunity, and through His response to the seven phases of that cosmic vision, He treads one or other of the seven Paths. For this great "crisis of vision" all the lesser visions have prepared the Master; after His decision is made there is no longer any vision as we comprehend the term. There is a factual perception of such a nature that the element of time—as evidenced by remoteness, by the distance between this and that, between here and there—forever disappears. This is, necessarily, a somewhat meaningless statement to the majority of people.

For the aspirant, whether his goal is the Path of Discipleship or one of the seven Paths leading away from known planetary experience, there is persistently that which conveys to consciousness two factors:

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- a. A dualistic perception of that which has been attained and of that which lies ahead to be attained.
- b. A recognition of the events which will, if experienced, merge the two into one major happening; time, therefore, enters in. However, it is not time as it is conditioned by the receptivity of the human brain, but time as it represents evolutionary movements, resulting in an achieved though constantly relative perfection.

Oft I have said to you that time is the sequence of the states of consciousness, as registered by the human brain. It is therefore a physical event. Behind this definition, however, lies a real or true time of which the initiate becomes increasingly aware. The great Law of Karma has received little attention

from the standpoint of time; yet it is that which determines the sequence of evolution, of evolutionary progress, the period of karmic recognitions, and the conclusion of a karmic cycle.

The ordinary teaching on Karma (particularly as to the time element) has been terribly prostituted by the purely selfish rendering given to it by those early theosophical teachers who misunderstood and misinterpreted what H.P.B. said. They had little chance to do much else than relate it to individual affairs, if they were going to familiarise the public with the concept, but they nevertheless did much harm with their puerile setting of times and seasons, and their attempt to take to themselves the mysterious functions of a Lord of Karma. It is always difficult to convey any true concept of Karma, because it predominantly concerns cycles and the sequence of world events. There is much to be done in relating time and conscious recognition together.

In this connection, initiation might be defined as embodying three recognitions:

- a. A recognition of the end of a cycle of happenings, i.e., retrospection.
- b. The recognition of the appearance of an eventual yet imminent cycle, i.e., prevision.

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- c. An acceptance of initiation or a recognition of its occurrence, i.e., the present attitude.

Here you have, in relation to the initiate, a situation which includes past, present and future, and—in this presentation of the Eternal Now to the attentive eyes and heart of the initiate—you have what is, for him, at his particular point of initiatory unfoldment, the consummation of all vision or visions. This tends to definite progress; it obliterates what is usually understood by Karma; it initiates new and spiritual causes which—in their turn—magnetically project the initiate onward until (at the sixth initiation) he "no longer needs incentive, for vision is incentive and the pull of the spiritual magnetism upon our planetary life." Thus it may be occultly expressed.

For the initiate (at this great stage of experience), Karma ends. By this I mean that Karma—as the ordinary student understands it—is no longer effective. Neither good Karma, resulting in a sense of bliss, nor bad Karma, resulting in a sense of penalty and related to a conviction of sin, as the Christian theology so dreadfully miscalls it), has any longer the slightest hold upon him. Manifestation and the Law of Cause and Effect are related; where manifestation exists, there this great Law—governing substance and innate in matter—must control and must condition form. The Master, however, stands free, endowed with the Christ-consciousness. He then wields this Law, but is not wielded by it. Such is the reward of following the vision: first of all, the mystical vision; then later, the vision of predetermined choice, of Plan and of cosmic opportunity.

This latter threefold vision is a very different thing to the self-centred and dualistic vision of the mystic. That vision is a part of the evolutionary spiritual development of all of us and lies behind most occult aspirants. More about this higher vision I may not say; the theme is too abstruse. It involves experiment and experience. Through both of these phases the initiate passes and learns the smallness and the inaccuracy of his past opinion and interpretation of experience.

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6. *Time is one of the major underlying secrets of initiation.* You will note from this, the great emphasis on time as event, and as being of true importance in the career of the initiate. The time here referred to



is time as the initiate understands it—free as he now is from the control of form or of material substance. It is time as it conditions speed; as it establishes rhythm; as it directs relationships; as it determines choice and fixes decision: activity, rhythm, relationship, decision! The decisions arrived at are *not* related to life in the three worlds, but embody the reactions of the Spiritual Triad. This is a point most difficult for you to grasp, because you have not yet truly built or employed the antahkarana; it is *time* as the opener of the door to extra-planetary existence and as it releases the initiate, not only from the cosmic physical plane but from the cosmic astral plane also. It is with these thoughts that I must stop my present exegesis, because language has not yet the capacity to indicate the truth, even if such indications were fruitful and of use even to the advanced aspirant.

### ON HINTS

There is one mistake which esoteric students are prone to make; they are apt to believe that a hint is so carefully veiled and so cautiously concealed that it is only discoverable after most persistent search. Such is not the case. A hint is usually quite obvious, and should be; however, its meaning, as it concerns the life, work and activities of the disciple, is the factor which presents difficulty and calls for careful reflection. Take, for instance, the obviousness of the hint (on page 319) in which even the paragraphs where it was to be found were indicated. The hint which you were intended to take as a guide is to be found in the words that the disciple must "... recognise the hint which is related to his point in consciousness ... my one effort is to indicate the relation between initiation and revelation."

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

1. Recognition ----- Of what?
2. His own point in consciousness ----- What is it?

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3. Initiation ----- Which?
4. Revelation ----- Again, of what?

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

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

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

This would involve a high-powered livingness.

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

This would involve a careful construction of the antahkarana.

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

This would involve careful soul-personality cooperation.

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

This would involve occult obedience in its true sense.

5. Do I work with an inner programme, and are my thoughts and activities rightly directed?

This would involve the dual life of the disciple and correct orientation.

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6. Do I recognise in the life-training which I am receiving preparatory steps for initiation, and the possibility of impending revelation?

This would involve constant ashramic contact.

These *hints* are therefore intended for the guidance of the disciple in training; the formulas are of wider connotation and concern the group, the Ashram, the Hierarchy and the workers with the Plan upon the inner and the outer sides of life. The synthesis of the teaching or of the training given is something which you should not overlook. The unit, the individual and the part are always viewed in relation to an expanding and inclusive whole. One of the marks of readiness for initiation is the ability to see this inclusive entity and to note the law which is transcended when the part becomes the whole; the disciple must be able also to register and respond practically to the greater spiritual laws which take the place of those which have been transcended. In this last sentence I have given you the seventh hint.

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

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

## THE FORMULAS

I do not intend to give you a formula in this instruction. The five which you have already received still remain unexplored [Page 344] and unexplained by any of you. You have—with only one or two exceptions—omitted to give much thought or study to these important creative processes. To grasp the meaning of these mysterious presentations, the creative imagination must be brought into play; it must be remembered that these words, symbols and forms have relation (a progressive relation) to the initiation for which the disciple is being prepared. They are in the nature of keys to a door and—when properly grasped, understood and used—they render the disciple capable of demanding entrance on the basis of demonstrated, effective, creative work. They show also (and I would like you to note this with care) that each initiation is the evidence in the disciple's life that he has succeeded in grasping *some great divine idea*.

In the five formulas with which you were presented, five divine ideas were given to you. They were apparently familiar on the surface, but each of them veiled a deep and hidden significance. Each of these five ideas controls one or other of the five initiations, but they have not been given to you by me in their right order. That order is for you to determine. I have no intention to give it to you, and you have no need to receive any more of these formulas. I will however, in later instructions, take up each of these supreme, governing ideas and endeavour to give you initiatory insight into their esoteric significance.

You will have noticed that the formulas, as given to you by me, have been arranged into two different groupings. I mention this because these groupings emerge out of the general text and may not have been discriminately seen by you. In one group, you have five formulas indicated, each of them dealing with a major governing concept. These concepts are divine ideas, brought down into human thoughtforms, and each of them conditions the work of our planetary Logos. They are so all-inclusive that there is little that the disciple can do about them, except *feel* himself as an integral part of them—from which he may not and cannot differentiate himself.

The second grouping is of not nearly so great importance, but it is probably of greater practical usefulness; it will, if [Page 345] subjected to deep meditation and concentrated thought, prepare the disciple for a deeper understanding of the first grouping of divine ideas. These five formulas hold within themselves a sixth, which I am not going to give you though I am here referring to it. The second grouping of the formulas is as follows:

Formula I . . . Concerns integration into an Ashram. Group feeling. Dissipation of glamour through light.

Formula II . . . Deals with alignment. Revelation of the group antahkarana. Reality revealed by an aspect of the mind.

Formula III . . . Deals with changes in the soul nature. Time and space. The Eternal Now or immortality.

Formula IV . . . Deals with the Life aspect. Concerns the circulation of energy, and therefore the mode of the creative process.

Formula V . . . Deals with the first aspect, with the Will. Relates to divine Purpose. Shamballa.

Formula VI . . . Concerns Death. The constructive work of the Destroyer aspect. The "passing" of zodiacal and other cycles.

This sixth Formula is a deduction from the other five. I have been dealing in these instructions with the larger formulations. The lesser might be regarded as the subjecting of the formulas to the first and third methods of interpretation, whilst the larger group of ideas concerns the second and the fourth interpretive methods. This is something which it is important for you to bear in mind.

### POINTS OF REVELATION

It must not be forgotten that all that is here communicated is strictly in relation to initiation. The revelations accorded (of which three have already been indicated) concern the initiate and his work as it is impelled from the moment [Page 346] that an initiation has been passed. Life for all men everywhere is full of revelation, recognised or unrecognised; it might be said that there is little else, though the majority of them are of small importance except in their *combined sequence*. They might rather be regarded as creating or constituting a "field of revelation" or an area of consciousness wherein five major points of revelation will some day be seen, grasped and understood; they are the substance which has within it that living something which is invocative of light; it is that material substratum which is capable of evoking that "lighted response" which the initiate demonstrates when he himself has learnt to generate the five points of revelation. These five points (which I shall indicate) must not be confused with the five initiations. They are indeed related to them, but the right order in itself constitutes a revelation, and none of them can be specifically applied by you to any particular initiation. In fact, it might be said that all five of them apply to each initiation, giving—as the initiate can receive and bear it—five aspects of divine activity; these are in the nature of five modes or techniques of the future work to be done by the initiate between initiations. The quotation from the *Old Commentary* as given on page 308 can be regarded as a key to the entire technique.

It is, however, a technique which is formulated by the initiate himself and is not one imposed upon him within an Ashram or by the watching Master. All these points of revelation also concern the techniques of creation, and indicate to the Master what will be the nature of the creative work with which He—under law, according to ray, and in relation to one of the seven Paths—will eventually work.

The entire theme is too complex for anything more than hinted concepts at this time. The general theme has been covered by me to date under four groups of thoughts or four groups of presented ideas. Even though I realise that I am repeating what has been earlier given. I must—for the sake of clarity—call your attention to them anew:

1. *The Five Points of Revelation*. Of these, three have already been given:

#### [Page 347]

- a. Energy ----- Thought ----- Directive Energy.
- b. Will ----- Expression ---- Immolation. Sacrifice.
- c. Monad ----- Universality --Extra-planetary Light.

## 2. *Modes of Interpreting the Points of Revelation:*

- a. The mental, occult, spiritual, hierarchical and triadal approach, revealing facts.
- b. This fivefold significance as it is conditioned by the particular initiation being undergone.
- c. The consequent reactions by the initiate, affecting his daily life, service and ashramic activity.
- d. The germ, seed, key or inherent, invocative potency which will appear when the three previous groups of approaches have been taken. This potency will later be exploited.

## 3. *The Inner Subjective Techniques:*

- a. The stage of the "advancing Point of Light."
- b. The stage of right direction of the light potency.
- c. The stage of spiritual impact.

## 4. *The Outer Objective Technique:*

- a. Penetration.
- b. Polarisation.
- c. Precipitation.

You can see, therefore, how definitely all the above processes involve a planned creative activity. These ideas are not those, however, which can be used by the uninitiated aspirant. The use, through understanding, of these techniques is confined entirely to creative work, carried on in accordance with the Purpose of Shamballa and not in accordance with the hierarchical Plan. The above various stages of the fourfold process mark eventually the recognition by the Master of divine Purpose; it is also shown how that purpose is revealed in five stages, requiring in addition two final revelations of major importance.

One of the lines of thinking which it is most necessary to impress on advancing and advanced disciples is that of "initiated thinking". This means thought carried forward on purely abstract levels, and embodying, therefore, thought which is free from soul conditioning or from the crystallisations [Page 348] of the lower mind. It is essentially triadal thinking and is only registered by the brain when the antahkarana is somewhat constructed and there is some direct communication from the Spiritual Triad to the brain of the personality.

I am emphasising this point here because *the fourth point of revelation* concerns the sudden recognition by the initiate of the potency of Purpose, as it is expressed in creation, plus a paralleling recognition that creativity is—for the Master—the expression of all for which He has been trained; it is at the same time the lowest of the three possible recognitions anent divine Purpose. The others have nothing to do with creation within the planetary ring-pass-not, but concern the implementing factors of the divine thinking. I know not how else to express these deep and abstruse realities—abstruse because the adequate mechanism for their comprehension has not yet been created by the disciple. We might therefore word this fourth point of revelation as follows: Purpose itself is but an energy, released within the confines of the Council Chamber; there it must take shape. Behind it looms that which has brought it into being.

I would ask you to ponder deeply upon this section which we have called the Points of Revelation; they are aspects of the training given to the initiate. They are also—on a higher turn of the spiral—the esoteric correspondence or higher meaning of the words: "As a man thinketh in his heart, so is he." In the case of the initiate however, the heart is only one of the conditioning points of contact through which the "advancing point of light" can come.

It is perhaps a somewhat new thought to you as aspiring occult students that there is a major revelation—something entirely new and unforeseen—which is inherent in the situation when a candidate for initiation stands before the Initiator.

A consideration of the three points of revelation already given may show you how deep may be the present mystery where each of these points is concerned. The mystery of the eye and its relation to light (esoterically understood) is very great, and as yet no student, no matter how diligent, knows anything about it. For instance, brother of mine, when the [Page 349] third eye, the inner eye, and the Monad are brought into direct alignment with "the Eye of God Himself," so that what the planetary Logos sees can be partially (at least) revealed to the initiate, who can tell what that revelation will bring of results and enlightenment? When the true nature of the will is comprehended and the self-will of the personality (of a very high order, necessarily), the will of the soul (as demonstrated by the activity of the highest tier or circle of the egoic petals), atma, expressing itself as the spiritual will, and Sanat Kumara are also brought, through initiation, into direct alignment, who, again, can predict what the revelation will be? When, again (as hinted on page 313), the myriad thoughtforms of the concrete or lower mind are seen as illusion, and the lower mind, the knowledge petals of the egoic lotus, the abstract mind and buddhi or pure reason are all brought into alignment with the Lords of Karma in a direct relationship and as signifying the ending of karma in the three worlds, who can foretell the nature of the ensuing revelation? It is alignment that holds the clue or the key to all these deeply spiritual events.

It is these ideas which must arise as the true occult student faces up to the recognition of opportunity and prepares definitely and consciously for revelation. It will be apparent to you that the revelations with which I am dealing take place as a result or a consequence of standing before the One Initiator, and only when the initiate is presented by the Christ. The earlier initiations may have their corresponding revelations, under the great Law of Analogy, but they are themselves of a very high type of illusion; they have the quality of illusion and require the recognition (by the initiate) that they simply veil an ultimate possibility for which he must work and wait.

## Part VIII

I feel it necessary again to reiterate that initiation is concerned with the consciousness aspect of the disciple or of the group that is to undergo the process. The emphasis has been laid in the past on contact with the Hierarchy and—as we [Page 350] have seen—with the use of devoted, emotional zeal as the medium of that contact. Again, as we have seen, the period of time which has passed since H.P.B. brought this teaching to the modern world has changed all that, and the emphasis is now on the initiation of the consciousness of the disciple or group into areas of divine expression, hitherto unrealised. Initiates, in the past, were admitted into the world of ideas, of intuitional perception or of buddhic awareness; their task was to transform these ideas into ideals; thus, they presented spiritual goals and hierarchical objectives to the race, this being their major form of service. Today, owing to the



pronounced development of mankind, the accepted disciples of the world, those who have undergone the first initiation (and their name is Legion), and the initiates of higher degree, have objectives which their mental unfoldment has made possible; they can be admitted into divine areas of consciousness which are conditioned and brought into being, not by divine ideas but by the divine Will (their perception of that Will will be according to the degree of the initiatory control). Their task is therefore to perceive the Plan which is the hierarchical mode of implementing the divine Will, plus the Purpose which is perceived by the Heads of the Hierarchy. They have also to undertake to see that that Plan becomes a factual expression upon the physical plane and a part of the recognised consciousness of humanity as a whole. This, being a relatively new unfoldment, has not yet made the necessary headway, largely owing to the planetary Karma and the appalling situation with which humanity has confronted itself. I would have you here note my phrasing.

Evidence, however, of the growth of the human intellect along the needed receptive lines can be seen in the "planning" of the various nations, and in the efforts of the United Nations to formulate a world plan which will eventuate in peace, security and right human relations. It is interesting to note that, from the very start of this unfoldment, three occult factors have governed the development of all these plans: its clearcut significance, unperceived as yet by you, in the setting of a time boundary by the nations who formulate these plans, [Page 351] within whose announced limits certain objectives are presumed to be possible of attainment.

It will be obvious to you therefore that, owing to the changed polarisation of the disciples of the world, the entire quality, processes and modes of activity of the Hierarchy have undergone and are undergoing change. The nature or quality of the disciples being admitted into hierarchical participation necessarily condition the rhythm and the keynote of the Hierarchy at any given time. At the same time, nothing hitherto developed or gained is ever lost, and the quality of devotion is still potently present; enrichment proceeds and, if I may use such an inadequate phrase, *the perception of all within the Hierarchy* is tremendously enhanced; areas of the divine perception, clothing divine purpose, are steadily being revealed.

Revelation is not only the prerogative and reward of *the attaining initiate*, but it is increasingly taking on new forms and fresh outlines for the Masters Who *have attained*--a process made possible by the higher mental perception of the incoming disciples. Group work, group reaction and group possibilities are carried to their highest point of expression within the Hierarchy. I want you to consider this with care, and not regard the Hierarchy as a static point of love and mediatory activity, as is so often the attitude of the disciple. The evolutionary process conditions the Hierarchy as it conditions humanity and all else in the manifesting universe. There is, however, an evolutionary interplay which—in this era and at this time of crisis—is producing effects in relationship.

Approaching this subject from another angle, the mental polarisation of the disciple seeking entry into the hierarchical sphere of work is producing a unification of initiatory effort which is new in the spiritual history of the planet and which is the first step being taken at this time upon inner and subtle planes to bring about certain great "Crises of Initiation," involving simultaneously all the three major planetary centres—a thing hitherto unknown. Up to 1875, initiation was a sequential process as well as largely an individual process. This is slowly being changed; *groups* are being admitted [Page 352] to initiation because of a recognised and sensed relationship which is not that of disciple and Master (as heretofore), but which is based on initiate-relationship in group form, and which is present between Humanity, the Hierarchy and Shamballa. It is this spiritual and subtly sensed relationship which is

today finding physical plane expression in the worldwide effort to establish right human relations.

Initiation is no longer regarded essentially as the moving of a human being who has accepted certain disciplines and made certain self-determined progressive advancement in consciousness into closer contact with the Hierarchy and a group within the Hierarchy; that angle of it will rapidly become a thing of the past. It is the moving forward of an entire group of spiritually-minded disciples and initiates into new areas of the divine consciousness and into a closer rapport with the Mind of the Lord of the World. This the disciples and initiates will do *together*, according to their degree and their point in spiritual evolution. I refer not here to the evolution of the form. Three things will thereby be brought about:

1. A closer linking of the three divine centres (Shamballa, the Hierarchy and Humanity) so that the flow of divine energy will be increasingly unimpeded, and Purpose, Plan and their Precipitation upon the physical plane will be facilitated.
2. A far more powerful Hierarchy and one much more closely linked to Humanity by the principle of intelligence—implementing the love principle—and far more en rapport with the Purpose, which is the dynamic focus of all planetary energising, development and evolutionary growth.
3. A fusion or establishing of relationship within humanity itself, producing right human relations and a consequent integration into the Hierarchy. This will be in the nature of a mass initiation and will be made possible by the relatively new process of group initiation, growing out of the slow method of individual initiation.

**[Page 353]**

These are difficult matters to make clear, my brothers, but I may perhaps have succeeded in conveying to you some general idea as a basis for your further thinking.

The individual disciple, seeking initiation, is with deliberation and with his full and free consent merged into the group; he achieves this fusion by his own individual effort and is (throughout the entire process) an absolutely free agent, moving forward and becoming mentally inclusive, as rapidly or as slowly as he chooses. He determines the time and the event himself without interference or obstruction from any outside force.

This is the relatively new spiritual technique, and it is a technique accepted by initiates and disciples of all degrees in all three divine centres. Like everything else that happens upon the subjective plane of human living, a major distortion of the process and of the new technique will appear in some form or other in human affairs and constitute a great obstruction (apparently and temporarily) to human progress. It will be in the nature of a sidetrack and a glamour, brought into impelling and compelling use by the enemies of humanity and by those who work constantly against the Forces of Light. Today, this distortion can be seen demonstrating in all totalitarian countries; the individual is *not* free and his fusion with the state and his progress as a state-absorbed entity—deprived of the right of free choice and forced through fear and penalty to relinquish his own self-directed life—is a growing menace to mankind.

It is the right use of this same energy which makes fusion with the Hierarchy possible. These are points worth considering, and will convey to you some understanding of present world conditions. The

underlying Principle of Fusion and of group endeavour is right and part of the divine plan; its implementation by grasping, greedy and ambitious men, or by deluded disciples, is terribly wrong and will lead to disaster. This disaster the Hierarchy is seeking to avert, but the Masters are handicapped (as usual) by the relatively few upon whom They can depend, and by the lack of understanding amongst the masses of well-intentioned people. [Page 354] These, through their ignorance rather than through their planned ill-doing, know not how to stem the tide of evil.

### ON HINTS

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

Let me point out that the apparent significance is applicable to the training and the unfoldment of the individual aspirants, and is therefore in line with the ancient use of hints by the Masters of the Wisdom. But the deeper meaning (for which you must search) is not so easily seen and is concerned with hierarchical impression, involving necessarily ashramic intention and its precipitation in service. It is here that the Points of Revelation are to be found of prime importance, and the reason why I am laying much emphasis upon this little-understood theme of revelation.

As you already know, a hint is susceptible of many interpretations, according to the point in evolution and the grade of the disciple. A Master can gauge a disciple's ability to pass onward and arrive at his attained status by his mode of handling a hint. In the preceding instruction I posited for you a series of questions relating to the subject of hints, but I did not tell you that they were in the nature of a test. They were framed in words that appeared to make them of general and personal application. Did you deal with them as such? There was no need to do so and (if you have truly understood what I have indicated re hints) you must have wondered why the questions were drafted in that particular form; you would then have proceeded to consider their themes and the answers required from the standpoint of the [Page 355] Ashram, which is not the standpoint of the individual. I know not what you did. I can only hope for your right approach. If—to illustrate—you interpret the sixth hint, which states among other things that "my one effort is to indicate relationship between initiation and revelation," by pondering upon the initiation which *you* believe lies ahead of *you* as an individual, and the consequent revelation which will then be made to *you*, then you will be functioning as an aspirant and *not* as a disciple. If, however, you sensed, no matter how dimly, that each initiate-group enriches the Ashram with its invoked revelation, you will then be arriving closer to the desired consciousness.

For your instruction, I propose to take these seven hints and—in this instruction and the next—I will "open up" the hint for you and try to show you a little (not all) that a hint, rightly approached, can convey. As I do so, it will become apparent to you that you must always have in mind three things:

1. A hint today will concern the group—its interrelation, its fusion, its initiation and its service.
2. A hint is intended to teach you something *new in your experience*, even if—as a theory—it may seem quite familiar to you.

3. A hint, like all else in the occult teaching, is capable of seven interpretations which can roughly be divided into three. These three are that of the probationary disciple or aspirant, that of the accepted disciple and that of the Master or the higher initiate. That interpretation which I will indicate to you will concern the meaning which it has for the accepted disciple, and therefore its meaning for those of you who read these words.

The probationary disciple can arrive at the significance of a hint as it can be understood in terms of the three worlds, i.e., its physical application, its emotional or devotional expression, and its mental formulation; the disciple must interpret and apply it in terms of the Plan, of directed energy and [Page 356] of the Ashram, as it exists as the servant of humanity. If you will endeavour to arrive at this attitude and also at a spirit of true self-forgetfulness, you will assuredly learn much. I shall not be able to give you full and adequate interpretations or write you at length upon each hint, but I will give you enough to enable you to go deeper into significances than would otherwise be possible. Because we are considering the seven rays, do not waste your time attempting to assign the seven hints to the seven ray influences or to the seven principles. Disciples on all the rays can work with these hints in terms of the seven rays, if they so choose; but these seven terms of ray interpretation have to be used on each hint, a task which is too great for our present endeavour.

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

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

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

*"Regard and recognise the changes in the hearts of men, and change the rules as men in time and cyclic change [Page 357] approach the Ashram. The Ashram stands not still. New life pours in from either side."*

This will perhaps throw light upon the interpretation which I originally gave to you. One of the most difficult tasks which confronts the Master is to teach the disciple to think of the Ashram and to act and serve, think and invoke, as a member of the Ashram would normally do. Two thoughts, therefore, emerge from a study of the two versions of this hint:

1. That the Law of Change governs the Hierarchy just as it governs Humanity.
2. That the disciple who functions under this law has the following things to do:
  - a. Deal with the constantly transforming changes in his own personality.

b. Adapt himself to the rapidly developing and changing events which are taking place within the Hierarchy.

c. Contribute to the wise circulation and direction of the new energies which are pouring into and through the Ashram. This he does by realising himself as a centre of changing energies. This is the way the Hierarchy works.

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

1. The higher and more intelligent type of disciple who is now affiliating with the Ashram and his instinctive demand for *group* work and recognition.
2. The new energies pouring through Shamballa into the Hierarchy; these are of an extra-planetary nature [Page 358] and have their source largely in the Aquarian quality of the present cycle; these energies are steadily eliminating the energies of the Piscean Age.

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

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

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

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

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

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

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

But in reality he is at fault, and the case as he visions it [Page 360] is not so. He must learn to function entirely differently. This hint is not concerned with a part which an aspirant must play as an individual, nor does it include the factor of mental appreciation of the qualities of his own nature. Where the true disciple is concerned, three things are involved and condition his whole approach to this problem of human planning:

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



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

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

1. The phase of *Purpose*, originating in Shamballa and registered by the senior Members of the Hierarchy.
2. The stage of hierarchical *Planning*. This is the formulation of the Purpose in terms of possibility, immediacy, appropriateness and the availability of the disciples, plus the energies to implement the Plan.
3. Next comes *Programme*, wherein the Plan is taken up by the particular ashram involved in its implementation and is then reduced to the formative stages of human impression and direction, the conditions necessary to bring about its emergence, and the two phases of this conditioning. These are usually in two parts; i.e., the destruction of all hindrances and the presentation of the Plan.
4. The emergence of the hierarchical *Pattern* (based upon the recognition of purpose, careful planning and a detailed and carefully thought-out programme), both in the minds of the disciples in the Ashram who are involved in the implementation of the Plan, and among the intelligentsia on Earth. These two groups have the task—the first group consciously and the other unconsciously—of bringing the pattern of things to be into the mass consciousness, by no means an easy task, as the present state of world affairs demonstrates.
5. Then comes the final phase of *Precipitation*, when all the subjective work has been done on the basis of possibility, and when the pattern and a part of the programme are recognised by the world thinkers in every nation, either **[Page 362]** favourably or with antagonism. The planning, having reached this final stage, then proceeds under its own momentum.

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

of human implementation that error is apt to arise and mistakes can occur.

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

The above short explanation of the implications of a hint, and particularly of Hint Two should show you how rich is the area or the atmosphere of a hint—if I may use such peculiar phrasing; it will show you also how hints are largely concerned with ashramic duty.

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## THE FORMULAS

All that I have done hitherto in connection with the presented formulas has been to give you five of them and to indicate the nature of the sixth, which is not to be given. It is all that I can at this time do. I would, however, like to summarise here what I have already given, because of the major importance of the theme.

I gave you certain definitions of a formula which it is necessary to repeat. They are not many, but they indicate a phase of hierarchical working and of training in a certain definite esoteric technique which is essential for every worker in an Ashram to grasp. This, therefore, concerns you.

I also covered their description and significance in two ways: the first concerned their application to the disciple and to his ashramic life and service, and the second had reference to the more universal and general meaning. We can therefore sum up what has been given in a threefold manner and provide a closely integrated yet widely useful approach to these fundamental formulas. I am thus provided with the background of what I feel the need of saying to you on these formulas:

### *I. The Formulas Defined.*

1. They are second ray presentations of soul ideas. Essentially, they are geometrical forms, lying behind all exoteric manifestations; even when presented as words or phrases they are susceptible of being reduced to definite forms. *They are building patterns.*
2. They express significance and intention. To the disciple and the initiate who employs them correctly and with understanding, they indicate energy direction as a definite part of the creative work which emanates constantly from the world of souls, from the Kingdom of God and from the Hierarchy. *They are rightly oriented energy patterns.*
3. They are related to the world of meaning and are the esoteric symbols to be found behind all exoteric **[Page 364]** forms. They veil that which is in process of being revealed. *They are revealing patterns.*

4. They contain or veil the six prerequisites for initiation, and are therefore six in number. They indicate the six relationships or the six intermediate stages of consciousness to be found between initiations. *They have unique reference to the pattern of the initiate-consciousness.*
5. They are definitely formulas of integration, both universal and individual. *They present certain great creative patterns* connected with the integration of lesser forms into a greater whole.
6. They are related to the entire process of death. Death—from the angle of the formulas—is the integration of the essential being in all forms with the pattern which produced its exoteric manifestation. They concern the *discovery of the pattern.*

## *II. The Formulas from the angle of Discipleship.*

Formula 1 . . . Concerns integration into the Ashram; it concerns the "revelation of group feeling." It is related to sensitivity and conditions the life of the Ashram.

Formula 2 . . . Concerns alignment in the three worlds with the soul. It is related primarily to the higher alignment between the Personality and the Spiritual Triad, via the antahkarana. It conditions the whole spiritual man.

Formula 3 . . . Concerns the soul and the egoic lotus. It is related to the transfer of soul energy into the antahkarana, producing conscious awareness of time and space in terms of the Eternal Now. Right interpretation of this formula gives insight into the past and into the Law of Cause and Effect; it also gives intelligent appreciation of present opportunity as well as an intuitive perception of **[Page 365]** the future possibilities which confront the Hierarchy.

Formula 4 . . . Concerns dynamic energy and is the basis of the true Laya-Yoga; this yoga deals ever with the point within the circle and its relation to other points which condition the evolutionary process.

Formula 5 . . . Concerns the Will and is related to divine purpose. It conditions the establishing of all correct relationships.

Formula 6 . . . Concerns the processes of death which have a most definite effect upon already established relationships. It concerns life-transference and has relation to the presentation of opportunity.

## *III. The Formulas from the universal creative Aspect.*

Formula 1 . . . The transition from darkness to Light. Creation in the Light.

Formula 2 . . . Transition from the unreal to the Real. The nature of reality. Creation in time and space as understood in the three worlds.

Formula 3 . . . Transition from death to Immortality. The nature of Life. The creative process and life energy.

Formula 4 . . . Transition from chaos to ordered Beauty. Relation of the world of effects and the world of meaning. Then relation to the world of causes. The nature of karma. Progressive evolutionary creation.

Formula 5 . . . Transition from the individual consciousness to the universal. Evolutionary processes from divine Purpose into plan and then into manifestation. The nature of individual renunciation. The one Life.

Formula 6 . . . Transition from cyclic living into life itself. The Purpose of cycles. Control of time-space consciousness.

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Two major ideas emerge from a careful study of these three tabulations: Pattern and Transition. It is upon these two that I would ask you to reflect constantly. In past years, I have frequently called your attention to the necessity of a vital and active programme, formulated by you and self-initiated by you, and therefore, in these tabulations, you have much that can throw light upon that necessity and upon the lines along which the programme should go; you must remember ever that the programme of a disciple and of an ordinary aspirant are not in any way identical.

*Programme* will—if followed with spiritual exactitude—reveal your soul-intended life *pattern* and this will be an expression of a life *purpose*. This summation of a disciple's life is also the summation of the life of the Lord of the World, Whose self-initiated programme, implemented by evolutionary energy and steadily revealing the "pattern of things to come" is increasingly known as an expression of the divine initial purpose.

The section upon formulas is perhaps the most exacting in the series of instructions I am now giving you, for it involves creative thinking, intuitive insight, and the use of the spiritual will; these three activities are relatively new to the aspirant and present as yet great difficulties. These you will have to think out for yourselves, and thus acquire the training which will enable you to see life in the process of producing great formulas of living which, in their turn, will produce the essential creative patterns.

There is nothing more that I need to say on this subject. Later teaching on the matter will be available next century. I have already given you more than you can understand, but not more than you can begin slowly to study and eventually to comprehend by direct programme-forming in your own life, and making it at the same time an essential part of the programme of the Ashram with which you find yourself affiliated. This you will have to do through self-devised formulas, thus producing a life-pattern which will be indicative to the watching Masters as to the point in evolution attained by the disciples.

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## POINTS OF REVELATION

It might here be noted by you, as we consider this entire subject of revelation from the angle of the initiate, that (in the initiatory process where the disciple is concerned) revelation is simply one way of expressing the constantly recurring effects of pressure forward and of vision. Throughout the entire evolutionary process there is essentially nothing but a growing revelation. The two terms, Evolution

and Revelation, go together. Any distinction lies within the field of revelation or—to word it otherwise—within the various planes of consciousness, and particularly that in which the revelation is taking place. Earlier I said that "the next sequential revelation will be that of creativity, of the world of thoughtforms which humanity as a whole has created and the setting in motion—by humanity and in relation to its own destiny—of the Law of Cause and Effect or Karma. This will take us back into the very night of time and demonstrate the hope of the present era."

Revelation is both formless and also within form, and the closer to realisation, the more subtle and devoid of form will be the revelation. This is, of course, a platitude of which you are well aware but it needs renewed recognition. Again, there is necessarily, in revelation, always the concept of *Light* and that which it reveals. Light on the physical plane produces the organ of vision, the eye through which revelation of physical areas of consciousness becomes possible; the same theme of light runs through the analogous process by means of synchronising instruments upon all planes; nevertheless the physical concept of instrument falls increasingly into the background, and other words take its place as we deal with higher areas of consciousness: Recognising Perception. Interpreting Perception. Spiritual Perception. Decisive Perception. These terms will suffice to convey to the disciple the nature of the recognitions which he renders to the revelation that unfolds before him, once he is an initiate within the Ashram and is changing his apparatus of perception from the tangible one of the three worlds (tangible because [Page 368] within the world of forms) to the higher correspondences which he must use in the future.

It is at the sixth Initiation of Decision that Perception and Recognition of the revelation reach their heights for the initiate. After this, the subtler correspondences to the tangible senses of taste and smell begin definitely to demonstrate, but with them we shall not deal, for they are effects of revelation so far removed from the possible achievement of the majority of the Masters that they concern us not; they are more properly related to the unfolding consciousness of Those Who function in the Council Chamber of Shamballa. Human evolution or the human evolutionary process is entirely concentrated around the sense of sight, with its consequent effects and results of vision, recognition and perception—all of them constituting what we mean when we speak of revelation.

This revelation can be—as I said—either in form or formless; it can be a pictorial symbol or a subtle demonstration; it can be expressed only in words, or it can take the form of wordless recognition; it can be a goal or a future sensed possibility, but it can also be an incentive and the dynamic impulse of the initiate's life because it is not distant but is a real aspect of his divine equipment—I know not how else to express these possibilities to you, my brothers. It is with these aspects of revelation that we are here dealing, because they are strictly aspirational developments and are available as a result of ashramic training and of hierarchical initiation.

I would remind you that in all that I am giving you in this series of instructions I am dealing with hierarchical initiations and not with those advanced stages of unfoldment which are referred to when the subject of the Christ arises or of those times when He is spoken of as the Teacher of the Angels. Let us keep our thinking and its resultant aspiration in the realm of human possibilities. I would have you note the distinction that can be made between the aspiration which precedes thought and which presupposes an emotional orientation to light and revelation, and that which is the consequence of thought and which is the seed of an oriented perception [Page 369] of that which lies permanently within the consciousness of the Hierarchy.

As we consider these revelations, I would like to take them up with you from a somewhat new angle; I would ask you to remember that the concept of Light must always be established by you *mentally*, alongside that of the revelation itself. I would ask you also to remember that I am dealing with revelations which are no longer true revelations, because they have been formulated by the initiates of today and made visible in words. Revelation is therefore, as far as you are concerned, of two kinds:

1. Those that have been recognised and perceived in the past and (consequently) have been "reduced to words"—using the phrase in its occult and limiting significance.
2. Those that are as yet unrevealed to any except those who have taken the fourth initiation. The three points of revelation (indicated by me) can usefully be related by you to the first three initiations, though they necessarily have an interpretation appropriate to all the initiations.

Let me express for you here—in their briefest form—the four points of Revelation already indicated, and then "in the Light" let us consider them as suggested earlier.

1. Energy follows thought and the eye directs the energy.  
Involves the physical plane.  
Relates to the first initiation.  
Concerns the ajna centre and the so-called third eye.

2. The will is an expression of the Law of Sacrifice.  
Involves the astral plane.  
Relates to the second initiation.  
Concerns the heart centre, the "advancing point of Light."

3. The Monad is to the planetary Logos what the third eye is to man.  
**[Page 370]**  
Involves the mental plane.  
Relates to the third initiation.  
Concerns the head centre, the light of Purpose.

4. Purpose itself is only an energy, released within the confines of the Council Chamber. There it must take shape.  
Involves the buddhic or intuitional plane.  
Relates to the fourth initiation.  
Concerns the throat centre. Light upon the Path.

There follows next the fifth revelation, which is as follows:

5. When the light of the seven Rays is blended with that of the seventh Ray, then light supernal can be known.  
Involves the atmic plane.  
Relates to the fifth and sixth initiations.  
Concerns the alta major centre. Extra-planetary light.



You will see therefore, brother of mine, how very abstruse these apparently simple statements anent revelation can be. As I have formulated them above, they indicate the revelation in its primary and initiatory individual recognition; the meaning is, however, far greater than appears, and is in reality related to the unfolding purpose of the planetary Logos, involving the planetary Council. All that I have here given you in connection with the seven centres (if brought into relation with all that I have given you in *A Treatise on Cosmic Fire*) will afford you some general idea of the various planetary significances. This I have personally no time to do, even if it were desirable, but it will be obvious that what I have indicated along the line of correspondences *must* be true, for the ancient truism "as above, so below" holds eternally good, and it is the task of the Hierarchy to demonstrate this. The relation of the microcosm to the macrocosm can never be broken, and that relationship is deeply involved in these five points of revelation.

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It has been occultly stated that:

"The five points of the five-pointed star are pyramids of ascension and, at the summit of each point—hidden within the emanating rays—lies a point of revelation, offsetting the radiation but preserving the deeply seated magnetism. Thus is there symbolised the going forth, the coming back and the point of peace, surrounded by activity."

I will endeavour (as we consider these points of revelation) to express as far as may be this relationship of the smaller to the great, of the part to the whole, and of the five points of spiritual contact upon the physical plane (outlets for the energy generated in the planetary centres) with the sum total of the means of expression. These centres are brought into expression—as far as the points of revelation are concerned—at their respective initiations:

1. The ajna centre.
2. The heart centre.
3. The head centre.
4. The throat centre.
5. The alta major centre.

I say not that these five exits for planetary energy are the planetary centres, for they are not; I say that they are the points through which the energy of a planetary centre is directed in the service of humanity at this particular time. The centres of the planetary Logos are necessarily directed in their inflow and outflow from Shamballa; they are expressions of the Purpose underlying the creative evolutionary process. The five corresponding exits are those which, in this cycle, disperse the energy—generated by the Hierarchy, under the inspiration of the divine Purpose and directed towards the carrying out of the Plan.

It is wise to remember that the Plan is as much of the divine Purpose as can be brought into expression upon the planet—under the Law of Evolution and the tension of this **[Page 372]** planetary crisis through which we are passing at this time—or at any one time or particular epoch in time and space. Let us now consider these points of revelation so as to gain from them some real understanding:

*The First Point of Revelation: Energy follows thought and the eye directs the energy.*

We are not dealing here with the simple statement that thought power is an energy and that the process of thinking generates automatically an energy which produces objective forms, induces related action, and is the source therefore of all that appears or manifests. That is a platitude today, and humanity is increasingly aware of the subjective power of thought and of its consequences—objective realisation. We are to concern ourselves with that which lies behind the mental perception of the ordinary man and with the revelation which comes to the initiate disciple as he stands within the ashram and perceives—as a result of the initiatory process—the nature of the divine Plan, as it can be seen working out on various planes of our planetary existence. There are three things which the initiate notes as the new panorama unfolds in flashing light before him:

1. The *point of tension* which precedes revelation. There is much to be considered in relation to tension as the forerunner of initiation and its subsequent revelation.
2. The *stillness* by which the revealing vision is surrounded, if I may so inadequately express the idea. The revelation is given to the initiate as if there was nothing in all the world but himself (a point of tension) and a vortex of force which takes form before his eyes, revealing to him an inevitable but future activity.
3. The *level* upon which the revelation (apprehended at the highest possible point of consciousness for the initiate) must eventually be materialised or brought into being.

Initiation is always taken on levels of consciousness higher **[Page 373]** than the mental, and the initiate must not only realise the significance of the revelation but must also know the sphere of activity of which it will be the inspiration. I would have you ponder on the wording of this last sentence.

Each of the five points of revelation indicates to the initiate: procedure, location and objective. Each is therefore susceptible of many and varied interpretations; these are dependent upon the initiatory status of the disciple. With these we cannot deal, because it would entail the writing of another complete treatise and this would also be largely incomprehensible to the uninitiated reader. I can, however, give you some ideas anent the five points of revelation which I have indicated, leaving your intuition to wrestle with their import—or leaving it to your imagination if the intuition is not yet creatively active; it must always be remembered that the imagination is the seed of the intuition, because that which is not existent somewhere within our apparently complex planetary system cannot be imagined.

In connection with the aphorism that energy follows thought, I would have you relate this concept to the Science of Impression, bearing ever in mind that the Masters of the Wisdom work in three ways as They endeavour to implement the divine Plan:

1. They formulate, deliberately and in line with Their fixed intention, those thoughtforms which must be "impressed" upon the substance of the level of consciousness desired.
2. These living forms of thought are then occultly energised and become centres of energy or reservoirs of energy, with the original thoughtform as the creative source at the centre. These thoughtforms and this generated energy are held steady within the aura of the Master or of a group of Masters.
3. The energy is then projected on to a particular plane or into the mind consciousness of those disciples who are en rapport with the Master, or of those groups of disciples or aspirants who are

working in close association with some hierarchical group. If I say to you that the initiated disciple uses the ajna centre, I am only stating a partial [Page 374] truth; many of the Masters work through no physical or etheric mechanism whatsoever, but utilise what might be termed "a point of projection" within the ashram; this is a point of sevenfold contact, available at all times for the use of all those initiates who have taken the third initiation. They work consequently from that high place within the Hierarchy and do not need to employ the ajna centre or any other centre within the etheric body. Writing as I am, for disciples and initiates who have not yet taken the third initiation and who are still "confined" within physical vehicles, the information that the "eye directs the energy" is sure and far more easily understood.

From the angle of our studies, the revelation accorded to the initiate relates to the carrying forward of the divine Plan upon the physical plane and to the implementation of the will of Shamballa, through the medium of disciples and aspirants and of advanced humanity, working—consciously or unconsciously—in our modern world.

Down upon the level of daily living, disciples are today learning three things: the Technique of Impression, the generating of energy, and the use of the ajna centre. Many are responsive to impression, but fail to recognise or use the energy of which the impression is simply the forerunner; others respond to the energy, but fail to register the Plan which it is intended to implement, and the energy then leads to great but fruitless activity. Still others are learning to use the centre between the eyebrows, standing as silent and poised recipients controlling the third eye, the directing agent of the received energy. It must be carefully borne in mind that the energy to be used is not the energy which the disciple himself generates or his own life force, but is something different, something which he has received from the Hierarchy and of which he is simply the agent or channel. He has therefore to learn to distinguish between the various energies he contacts. The initiate has to master the techniques of differentiating between:

1. His own energy or energies, which have been generated [Page 375] as the result of his life experiences down the ages or centuries.
2. His ray energy which, rightly used, conditions his work with and for the Hierarchy.
3. The energy of the ashram of which he may avail himself in the process of carrying out activities—initiated by impression. In the early stages he calls this the energy of his Master, but learns later that it is—in reality—the energy generated by his Master's group, the ashram.
4. Hierarchical energy or the energy of certain associated ashrams or of the entire group of Ashrams, the Hierarchy itself. The use of this highly qualified and most potent energy can only be employed when the disciple has earned the right to certain privileges and can be trusted to use the potencies correctly.
5. The energy of the Head of the Hierarchy, or the Christ force, as it is sometimes called. This force imports into the usually available energies certain conditioning qualities which emanate from Shamballa, and are therefore related to the will aspect. This type of force has not hitherto been available to working disciples but is now available, having been released at the Wesak Festival of this year (1948). Even now it can be used only by highly trusted disciples, and usually by those only whose rays are the first Ray of Power or Will or the second Ray of Love-Wisdom. These will be the rays of

one or other of the two major vehicles—that of the soul and that of the personality. There are naturally exceptions to this rule, and these exceptions will be increasingly numerous as time speeds by; but in the present time, first and second ray vehicles provide the line of least resistance.

The first Point of Revelation has necessarily an unique relation to the physical plane, to the hierarchical workers in physical bodies, and to those who consciously use the ajna centre. The number of those who can work with the energy of thought is now very great, because so many hundreds of thousands have taken the first initiation. This becomes clear when you realise the untold numbers of those who are definitely **[Page 376]** oriented towards the light, who are spiritually motivated and are consciously trying to tread the Path or—to express the idea in Christian phraseology—to follow the footsteps of Christ. They may know nothing of the occult teaching or of esoteric techniques, but the discipline of their lives and their realised fixed intention and service bring them inevitably, eventually, on to the occult way. They are learning to think; they earnestly seek to know the right way for humanity, and desire to ascertain the will of God; they are therefore building thoughtforms and are developing the power to be impressed. At present, they appear to be putting the cart before the horse, and they need to learn to think *after* impression; but this the spread of the various meditative processes will eventually correct. Later, the directing potency of the ajna centre (the centre between the eyebrows) will attract their attention and the triple process of impression, thoughtform construction, and energy direction will be mastered by them, and the first point of revelation will no longer be a revelation; they will be committed to an intelligent implementing of the Plan upon the physical plane.

*The Second Point of Revelation: The Will is an expression of the Law of Sacrifice.*

The second Point of Revelation is of peculiar interest. It concerns the first contact of the initiated disciple with the energy emanating from Shamballa and transmitted to him via the Master of the Ashram with which he is at this time associated. He has not yet reached the stage wherein direct contact is permitted, but still needs the ashramic protection which the Master provides. At the indicated second initiation he receives a quality of stimulation which enables him to "see" the astral plane *as it essentially is*; with this revelation comes also the recognition of the basic human necessity to "make it holy" or to "render whole" that which provides the most disturbing element in the existence of mankind.

**[Page 377]**

I cannot here deal with psychic construction, with astral impulses or glammers, nor can I spend time referring to the usual astral conditions—so well known and so carefully followed by the mass of men. Each human being has eventually to make his own definite decision anent the astral plane and his release from its control, and has then to follow (for several lives) a policy of non-association with its phenomena. But the initiate-disciple receives an unique revelation and an applied conditioning which enable him to recognise it as a man-created whole or world or state of consciousness (whichever term you may care to employ) and therefore as something which must be transformed. Two things consequently emerge in his consciousness:

1. That the astral plane is not God-created, or divinely "inspired," but is the product of human desire, evinced at the very dawn of human intelligence; this desire has built thoughtforms which are in tune or allied to every phase of human desire from the lowest type of physical desire up to the spiritual aspiration of the man who is seeking liberation. What can the disciple, therefore, do to make the astral plane "holy" or "set apart" and segregated from the sum total which the Divine Thinker, Sanat Kumara,

*has* created, and with which the desires of mankind—through the medium of the astral world—have, fortunately for the individual man, become entangled? At this point, he knows that he must, inevitably and eventually, contribute something. He realises that he must intelligently work towards the separation of the astral plane from the six planes of divine creation. I would ask you to remember, brother of mine, that the star of creation is the six-pointed star and not a seven-pointed star.

2. As the needed service which must be rendered takes possession of the heart and mind of the initiate, the method is simultaneously revealed to him. This method is the use of an "advancing point of light"; it is, however, a form of light which can only be implemented *by the will*; this will can only fully complete its task when all three [Page 378] aspects of the will—as exemplified in the three points of the Spiritual Triad—have all been sequentially employed.

You can see, therefore, how different is the revelation which comes to the initiate than are those which the average aspirant and disciple regard as astounding revelations. Their sense of values is in error. There is a group service quality to the revelation with which we are dealing, and also about these five stages of revelation, which is unknown until the antahkarana has been created, thus linking the Spiritual Triad and the Personality. The energy then to be used is entirely related to the Will aspect of divinity. This does not demonstrate as it does with average advanced humanity, as applied goodwill, but it expresses itself as a dynamic destructive spiritual Will; it adds its quota of destroying energy to the task of destruction with which the Hierarchy is confronted in connection with the astral plane.

This Point of Revelation brings with it certain revelations of an unexpected nature and imparts to the initiate certain new and significant results which register as truths to the initiate-consciousness. He discovers that he must learn the divine nature of the destroying aspect of the Will; he learns that it is not related, when demonstrating as this particular aspect, to determination or fixed intention, but is a fluid energy which can be directed toward the plane of desire wherever and whenever contacted; he finds out also that, in order to combat this vast and vibrant astral world, an aspect of light must be employed, and that therefore he is being given his first opportunity to work with Light under the inspiration of the Will—as do all the Members of the Hierarchy; he realises, consequently, that he *must* employ this aspect of light under the action—definitely directed—of the Will, in order to bring about the disappearance of that world as a sentient conscious entity; he knows that he must primarily destroy the astral phenomena for which he is creatively responsible, and that (having done this) he must demonstrate his complete freedom from the phenomenal contact of the astral plane at the second, the third and the fourth initiations. [Page 379] This he must do through the "advancing light" of lower mental substance, and the activity of the buddhic level of activity; then to this he adds the destroying power of the atmic level of activity. He has to take note, in this process, of a certain level of responsibility. Thus he can finally destroy (with the means of the advancing light of the atmic plane) a certain proportion of astral substance for which he is not individually responsible but which is nevertheless related to the group or to the nation with which he is by birth or inclination affiliated. It is the united and synthetic use of the three triadal expressions of energy which makes the work of the world servers effective.

You can see from this short résumé which I have given you about the results of the second point of revelation, how widely comprehensive is the entire theme of revelation as it implements, impulses and motivates hierarchical activity. Through those revelations the initiate-disciple becomes aware of the task which he must fulfil and the next immediate step which humanity must take—through one or other of its grouped masses. These revelations concern the use of the Will in implementing the evolutionary

aspect of the divine purpose. In all these points of revelation the Spiritual Triad is involved, and every one of the revelations is—in a steady crescendo of illumination—the result of initiation.

All the five points of revelation are conveyed or make their impression at each initiation, but differ greatly according to the initiation taken. The use of the Will aspect in "making holy" or in "setting apart," is active not only at the second initiation, but in all of them and—in a peculiar sense—at the sixth Initiation of Decision; of this initiation the six-pointed star is the symbol. The decision there involved tests the initiate as to how free he is from all desire—a factor which impregnates the entire creative world. Freedom from that control indicates the recognition of the Will as an expression of the Law of Sacrifice.

The Christian interpretation of the Will of God and of the significance of sacrifice is based, in reality, on human revolt and on human refusal to see anything in the spiritual life but an unintelligent acceptance of the inscrutable divine [Page 380] Will; it posits also the need for pain and the suffering of sacrifice in the sense of complete abnegation of all that might be regarded as good and useful, as desirable and joyful. This revolt has coloured the entire presentation of what Christian theologians regard as God's Will; this presentation involves the unavoidable imposition of the will of a transcendental Deity, and leads inevitably (though totally inconclusively) to the dreadful and symbolic death of the Christ upon the Cross and to the painful and sacrificial life of the spiritual man. There is much teaching given out by the church upon the necessity of the submission of the human will to the divine Will; however, little or no teaching is given of the joyous use of the Will of Christ, immanent in every form, and peculiarly active in the form of humanity, and therefore capable of *joyous* and *understanding* use. The idea that sacrifice signifies happiness and a joyful process of making desire "holy" is absent; theologians refuse to recognise that the releasing of the energy confined and imprisoned upon the astral plane, into "enlightened" service upon other planes, is neither comprehended nor in any way understood.

The concept of *substance* runs through all that is here given; the atrophying of the substance of the astral plane, the merging of "lightened" substance with that of other planes, the use of the substance of light as a medium of spiritual destruction, and the bringing in of the three types and qualities of the substance of the Spiritual Triad (in order to liberate humanity) is never noted. Nevertheless, these three types of substance (mental, buddhic and atmic) are all symbolised for us upon the Mount of Crucifixion. There are also far deeper meanings to the well-known Gospel symbolism than those which have been recognised or studied.

I have here, however, thrown some light upon this second point of revelation, and much upon which you could well ponder and reflect.

## PART IX

You will find it of value, brother of mine, to summarise the mass of information which I have given anent Initiation; [Page 381] I refer not only to that which is contained within these particular instructions but to that which is to be found within all the many books which I have written. Isolated statements and interesting details are really of no major importance. It is the entire general picture and the recognition of the place of initiation in the evolutionary scheme which should engage your attention. Earlier in these instructions I pointed out to you that meditation was a planetary technique; in



the same way, *initiation may be regarded as indicative of successive planetary consummations* marking, for instance, the birth of each of the kingdoms in nature; initiation is, par excellence, a series of graded steps or awakenings which enable the human being to become eventually a member, or a point of light, in the Kingdom of God. When an adequate number of members of the fourth kingdom have undergone the process of initiation (technically understood), *then* the fifth kingdom will come into exoteric manifestation. The method of making this hitherto subjective kingdom a factual entity is rapidly nearing, and the proof of this is—for the first time in history—*group initiation*. This can now be undertaken, and it is for this that the Hierarchy is working today, where aspirants and disciples are concerned.

The problem of group initiation must be, I know, one of difficulty for you to consider. Many questions must naturally arise. Can, for instance, the faults of a disciple keep the group back from initiation? The answer is no. The result of the dominant shortcomings of the members of the group being prepared for initiation only serves to eliminate them from the group *temporarily*, but it does not thereby hold back the group. The group moves forward through the door when all the necessary eliminations have taken place, and also when the group has developed certain capacities—as a whole and mutually. Let me specify some of these capacities, but without going into detail:

1. The capacity to be outward looking and interested in the reactions of life and of events *upon humanity*.
2. The steady tendency towards decentralisation, so that the personal self is handled with a just sense of proportion [Page 382] but is not regarded as the dominant factor in the daily life.
3. As a result of this decentralisation the aspirant grows increasingly towards a more complete fusion with the group. He knows himself to be an integral part of the group and with all that such a relationship involves.
4. He is becoming every day more integrated. This integration is a fourfold one:
  - a. His personality, in its various aspects, is integrated into one functioning whole.
  - b. He is achieving a pronounced relationship with the soul, and for this reason is becoming a soul-infused personality.
  - c. As a worker for humanity, he is blending always more closely with the group in training, and is becoming an integral part of it through similarity of aims, spiritual aspiration and trained techniques.
  - d. He is slowly being integrated into the very heart of humanity; this puts him in touch with the Heart of the Hierarchy and—through the Hierarchy—energies from the Heart of the Sun can reach him.
5. He indicates a growing sensitivity to all that is spiritually esoteric (forget not that there is an esotericism which is not spiritual, but which is strictly related to black magic); his inner hearing and his eye of vision are rapidly being brought into an occult focus.

These are simply some of the capacities unfolded by the individual aspirant and—if you study them with care—you will realise that they are of fundamental importance. It is the fusion of all these

capacities in group work which enables the group to seek initiation and to be welcomed through the slowly opening door by Those Who are to be found upon the other side.

Another question which might well be asked is: Do all the members of the group have to be at the same point upon the Path of Discipleship, or can they be at many differing [Page 383] stages of discipleship or initiation? What you really mean when you ask this question is: Is the group—composed as it is of individuals—taking the same initiation? Are all its members at exactly the same point in evolution? By no means. A group should be (and is) composed of individuals at varying points of development; some may be preparing for the second initiation; others may be in training for the third initiation, and a few may be ready for the fourth or the fifth initiation. The nature of the initiation to be undergone is known *only* to the disciple and his Master; it is of no interest to the group itself; the diversity of the initiations for which preparation is being made tends to enrich the group content; the more ray types which are found functioning in the group, the more valuable will be its service. It is the bringing together of groups in preparation for initiation which has led to the present basic change in the methods of the Hierarchy. A would-be-initiate does not, at first, work solely under the care of the Master of a particular Ashram. Certain of the Masters (usually Masters like myself who have only lately passed through the fifth initiation) have been chosen to train and instruct aspirants on all the rays until after the third Initiation of Transfiguration.

Then and only then does the disciple-initiate pass into the Ashram of the Master of his ray— one of the senior Masters in connection with the seven major Ashrams. If he is a disciple in the Ashram of a Master Who is on one of the Rays of Attribute, the task of that Master is to prepare him for transition on to one of the major Rays of Aspect. This shifting and interchange is taking place all the time. When, for instance, the Master R. assumed the task of Mahachohan or Lord of Civilisation, His Ashram was shifted from the seventh Ray of Ceremonial Order to the third Ray of Active Intelligence; the majority of those who have taken the second and the third initiations were transferred with Him under what might be called a "special dispensation"; the rest of the members of His Ashram remained for tuition and training in service under that Master Who took His place as the central point of the seventh ray Ashram.

Still another question could well be asked: What is the [Page 384] attitude of the group during initiation *if* the individual members are undergoing different initiations? Is the group integrity imperiled? During the period of initiation, their attitude is one of focussed, concentrated and deep meditation in which *the inner attitude is given solely to the concept of Hierarchy*. The disciple is not, at this time, occupied with the Ashram of which he is a part or with any questionings as to the nature of the Ashram into which he is now entering as an initiate—either as an initiate of the Earth initiations or, in the senior grades, as an initiate of the Sirian regime. He is—during the first four initiations—entirely centred in consciousness upon the larger Whole wherein the Ashram to which he belongs is a part; he is attentive to the Christ, the Head of the Hierarchy, because He is the Initiator of the first two initiations which always seem to the neophyte of major importance. After the third initiation he is attentive to that "veiled Presence of awful Power Who tests his fitness for working in the will of God." I would ask you to note the peculiar phrasing "working *in* the will of God," and to remember that that Will, centred or focussed in Shamballa, is one of the great basic energies; the initiate has to learn to work in and through that Will. If, therefore, each initiate in the group is conscious of the initiation next to be taken, then subconsciously he eliminates all awareness of outer contacts and stands alone, and yet in group formation, before one or other of the two Initiators. The inflow of dynamic energy which comes to him through the application of the Rod of Initiation becomes a group inheritance and serves to galvanise,

integrate and fuse the group into renewed activity and a deeper subjective union.

There is one point which is oft overlooked, but which I gave to you earlier, and that is *the mental approach to initiation*. So much emphasis has been laid upon the love quality of the Hierarchy, on its being the expression of the second divine aspect, that the hierarchical mentality (if I may use such a phrase) is frequently forgotten; yet it is a law—closely related to initiation—that "the work of the initiate is carried forward *within* the ring-pass-not of the Universal Mind." I [Page 385] would have you give these words calm and mature consideration.

The planetary Logos works—as far as His manifestation, the Earth, is concerned—from cosmic mental levels; all that is manifested through His Creative Word is His focussed thought and His fixed mental intention. In order to create a material world, He directs His thought from what can be regarded as the concrete levels of the cosmic mental plane; the whole process is one of precipitation, consolidation and irradiation.

All the initiatory processes through which the disciple must pass are primarily concerned with the thought of the supreme, incarnating Deity; that thought demonstrates as the will-to-good. The disciple's progress from one initiation to another imparts a gradual unveiling of the divine Purpose, as it expresses itself through the hierarchical Plan and manifests that quality of love (the will-to-good) which gives to the Purpose and the Plan warmth, its magnetic appeal, and the major attribute of healing. It might be said that the Purpose of the planetary Logos, as it emanates from His high place *under the impact of His will-to-good*, is redemptive in nature.

This theme of redemption (which underlies all the initiatory processes) is hidden in the karmic responsibilities of Sanat Kumara; stage by stage, initiation by initiation, the disciple arrives at an understanding of redemption. First of all, he learns to bring about the redemption of his threefold personality; then the concept enlarges along paralleling lines as he seeks the redemption of his fellowmen; later, he shares the redemptive work connected with all true hierarchical endeavour and becomes an "active part of a redeeming Ashram." At the later initiations, and after the fifth Initiation of Revelation, he sees with a new clarity some of the karmic liabilities which have led the planetary Logos to create this planet of suffering, sorrow, pain and struggle; he realises then (and with joy) that this little planet is essentially unique in its purpose and its techniques, and that on it and within it (if you could but penetrate below the surface) [Page 386] a great redemptive experiment is going forward; its prime implementing factors and its scientific agents are the "sons of mind who choose to be the sons of men and yet for all eternity remain the Sons of God." These "sons of mind" were chosen, in that far distant time when the fourth kingdom in nature came into being, to carry forward the science of redemption. There is a true historical and spiritually esoteric significance in the words in *The New Testament* that the "whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the Sons of God." St. Paul is there referring to planetary purpose and to the determined insistence of the Sons of God that eventually—as they brought about the redemption of substance, of matter and form, and thus proved the possibility of that redemption through their own transfigured personalities—their reward should be their eventual manifestation as expressions of divinity. For this purpose and with this goal in view, they instituted the great evolutionary process of initiation, thus producing a continuity of revelation and of enlightenment. In reality, the period of time at which the final initiation is undergone is simply a climaxing, triumphant demonstration of the realisation and purpose of all past experiences; it is fulfilment (by the One Initiator) of the first promise ever made to the "sons of mind" when they originally started their redemptive work, and is "a sudden blazing forth of the individual glory and its

merging at initiation with the glory of the whole."

These ideas may give you a fresh viewpoint anent initiation, and if you can ponder and think correctly, they will aid you in entering somewhat into the Mind of God, thus permitting you to penetrate at least into that "area of promise" upon which all spiritual hope, all expectancy and the dynamic intention behind the evolutionary process depend. The "halls of initiation" (to speak again in symbols) in which the initiate demonstrates his redemptive quality are the true "promised land." The whole story of the Jewish people is based upon a recognition of this fundamental truth; it is, however, distorted by them into a form of individual and racial possessiveness, owing to the profound materialistic **[Page 387]** selfishness of the race. They give to the entire, eternal hope (which is the hope of all the sons of mind) a material and racial distortion and a purely material objective—the objective of territory. All this is, in its turn, founded upon the arrogance, the aggressive nature and the lack of true perspective which are basic characteristics of the Jewish people, *in spite of many exceptions*.

The "area of promise" wherein the divine thought is projected, directed and held true to the originating impulse of the planetary Logos is to be found on cosmic levels and remains there unchangeably. It is that which holds Sanat Kumara, in His Council Chamber at Shamballa, standing steadfastly by all those lives which are undergoing redemption and by all those who are the agents of the redemptive process until "the last weary pilgrim has found his way home." These agents are the sons of men who will—each and all—demonstrate eventually "within the courts of Heaven" and at the place of initiation, the nature of their high calling; they will prove to all who can grasp the significance of the demonstration that they have only "become again in full expression what they have always been." Now the removal of the veils of matter permits the inner glory to shine forth and—the redemptive work now being finished—"they can walk with glory in creative undertakings." I am quoting some words which the Christ used (at an initiation held not so long ago) when addressing a group of new initiates.

### ON HINTS

We will now proceed to a consideration of the hints which I have already given to you. They are seven in number. With two of them I have already dealt. They were:

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

Hint II Human planning today is one of the first indications of the emergence of the will aspect.

#### **[Page 388]**

Five hints remain to be considered, and I list them here, not in the question form as given earlier, but in their original wording. I would ask you to read them several times straight through with concentrated thought and to note how closely they are related to each other, and how they cast a light upon the initiatory process which is unique, synthetic in value and enlightening. As I have told you, they are each of them subject to seven interpretations, but for our purposes we will confine ourselves to the study of them from the angle of accepted discipleship, i.e., of the disciples working in an Ashram and preparing for service and for initiation.

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

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

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

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

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

In connection with the sixth hint, I pointed out that revelation—induced by right orientation and right thinking—is part of the training of the initiate. Many thus in training delay their progress by not recognising the revelation when it arises above the line of their spiritual horizon.

You will note that the hints themselves frequently deal with the nature of a hint, because a hint is in reality and when properly considered, *the seed or germ of an intended revelation*. The Master knows well what is the next revelation [Page 389] which will be in order for the disciple in training; through hints He sows the seed of revelation, but it remains for the disciple to discover that which the hint is intended to produce, and to nurture the seed until it flowers forth in the beauty of revelation.

In seeking to elucidate these hints for you I am not doing work which you should do. I am, in fact, only marshalling for your benefit the ideas, information and concepts which are already to be found in your subconscious mind—placed there through meditation, study and experimental critical living. Having done that, I leave it to you to proceed alone and unaided towards the moment of revelation. You talk of a series of initiations, but the Masters talk in terms of *a series of revelations*, and Their work with Their disciples is to prepare them for revelation. Bear in mind, brother of mine, that revelation is hard to take and to hold—a point oft overlooked. It is exhausting to the personality of the disciple, but it is of no service unless the personality recognises it; it is excessively stimulating and the initiate passes through three stages where a revelation is concerned: First comes the stage of ecstasy and of supreme recognition; then darkness follows and almost despair when the revelation fades and the disciple finds that he must walk again in the ordinary light of the world; he knows now what *is*, but it is at this point that his test lies, for he must proceed on that inner knowledge but dispense with the stimulation of revelation. Finally, he becomes so engrossed with his service, with aiding his fellowmen and with leading them towards *their* next revelation that the excitement and the reaction are forgotten. He then discovers to his surprise that at any time and at will—if it serves his selfless interests—the revelation is forever his. Ponder on this.

Let us now study the remaining hints:

*Hint Three. "Disciples in all the Ashrams have the task of `modifying, qualifying and adapting the divine Plan' simultaneously. Why is this so? Why is the Plan not imposed?"*

[Page 390]

You will note immediately the relation of this hint to the first one given. The concept of responsibility underlies the significance of this hint, and in connection with it I would remind you that—from the



angle of the esoteric science—the sense of responsibility is *the first* and the outstanding characteristic of the soul. In so far, therefore, as a disciple is in contact with the soul and is becoming a soul-infused personality, and is consequently under soul direction, so far will he undertake the task presented to him in this third hint. The "modifying, qualifying and adapting" process is carried on through the medium of an intellectually focussed personality and is aided by the comprehension of which the concrete mind is capable. It is a result of the activity of the soul upon its own level and is related entirely to the hierarchical group intention and to the furthering of the divine Plan.

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

There are two thoughts which should be here considered. First of all it should be realised that the disciple, under the Law, has to master the technique of spiritual compromise, and secondly that the three words: modify, qualify and adapt, have definite reference to the three worlds wherein the Plan must manifest. There are two kinds of compromise, brother of mine. There is the compromise in which the balance is attained for the sake of expediency, and this is usually on the side of the least desirable, the more material and the easiest. There is also the compromise which swings decision (and **[Page 391]** decision is always involved in the furthering of the Plan) over towards that which concerns the spiritual values, and which will eventually bring about the greatest good for the greatest number. It is this art of compromise which the disciple has to learn, for little is gained by the imposition of the spiritual values. The compromise to be established by the disciple lies between the recognition of the stage reached by average humanity and the immediate aspects of the Plan which the Masters feel should be presented to, and recognised by, everybody.

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

1. Souls; i.e., those initiates who have taken the fourth Initiation of Renunciation and in whom the soul body, the causal body, has been destroyed. They are the Custodians of the Plan.



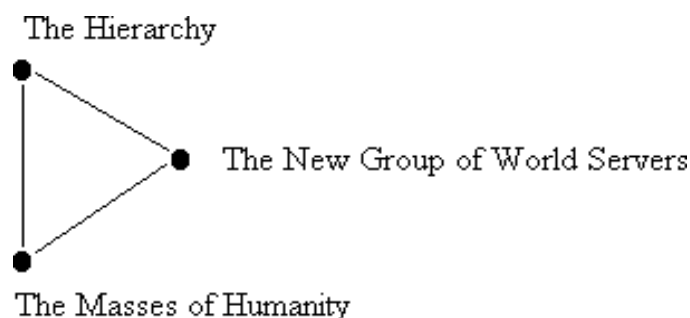
2. Soul-infused personalities; these are the disciples and the initiates of the first three initiations, through [Page 392] whom the "souls" work in the carrying out of the Plan.
3. Intelligent aspirants who are not yet soul-infused personalities but who recognise the necessity of the Plan and who seek the welfare of their fellowmen.

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

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

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

Today two qualities are "tincturing" the ideal of the coming civilisation for which all disciples are working: Freedom and spiritual security. This is true even if the man who talks in terms of security omits the word "spiritual." It is that for which they nevertheless seek. Then later, the ideal, "*duly modified and qualified*" is presented to the world of [Page 393] men upon the physical plane, is there *adapted* to the differing fields of thought, to the diverse types of consciousness, and to the nations and groups with which the New Group of World Servers is working. This triangle of workers is enfolded on all sides by the world of souls and of men; its apex reaches to the highest levels of the Hierarchy; its second point is anchored in the New Group of World Servers; its lowest point penetrates into the masses of men. You have, therefore:



There is a straight line of spiritual descent from the Masters into the ranks of men, and—in the New Group of World Servers—the task of "modifying, qualifying and adapting" is carried forward.

Mistakes are often made, because this triple work is dependent upon clear vision and a balanced judgment, but in spite of everything, the work goes on and (in the long last) that which is the divine idea does emerge as an accepted ideal and, in due time, is the means of carrying the entire human family onward along the Path of Evolution.

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

The entire story of evolution is covered in these few words. The Christ put it in other words when He said "If any man shall do His will, he shall know"; under the occult law, doing ever precedes knowledge because knowledge is gained through experiment and experience. The disciple or aspirant works always in the dark, particularly in the [Page 394] early stages of his unfoldment, following a deep and hidden instinct towards right activity. By that hard and persistent performance of duty, under the pressure of conscience at first, under the impulse of his awakening soul, and under the influences of the Master, he moves forward from darkness to light; he discovers that obedience to his spiritual instincts leads him inevitably into the realm of knowledge, and that knowledge—when acquired—is transformed eventually into wisdom. He then becomes a Master and walks no longer in the dark.

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

The above is true of the life and work of the individual aspirant as he tackles the problem of his own lower nature and prepares for the stage of becoming a soul-infused personality; it is true also of the working disciple, seeking knowledge and wisdom as he works out the hierarchical Plan as best he can. He must perform experiment and gain practical experience; he must learn the meaning of both success and failure, and the knowledge which can be gained thereby. Knowledge comes at first through the struggle to move forward into greater and clearer light; then it comes as the aspirant (seeking soul expression) learns to forget himself in the need of others as they demand whatever light and knowledge he may possess; wisdom takes the place of knowledge when, in the transmuting fires of struggle, pain and [Page 395] hard work, the aspirant transforms himself into the working disciple and is gradually absorbed into the ranks of the Hierarchy.

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

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

I wonder, brother of mine, if you can realise that a hint is not a hint as long as it fails to give you *direction* and the power to move forward. A hint is not a static point of information. Correctly approached, it becomes the dynamic, underlying next step forward upon the Path of Return. It is *there*

that the words "in time and space" come to have significance. One of the first things which a disciple has to learn is correct timing, both as regards his own experimental spiritual life and in relation to the work which he may be doing under hierarchical impression in the world of everyday affairs. It is one of the hardest lessons to learn, particularly during the stage wherein the disciple can be easily swayed by impulsive, emotional enthusiasm; it is a peculiarly hard thing for people upon the sixth Ray of Idealism or Devotion to grasp.

Disciples, in their novitiate, make more mistakes as regards *time* than any other; that would naturally be expected, because time is only a word for daily, *eventual* living. I would have you note the word "eventual" in its connotation with *current events*. Time is naught but a succession of events, as registered by the physical brain consciousness; these events are apt to have undue and too powerful an effect upon the disciple. Once, however, he can think of events as aspects of time, he not only begins to develop a needed continuity of consciousness, but he develops also a sense of proportion which has a stabilising and sound effect. Students [Page 396] would do well to take the words "direction in time and space" and use them as a seed thought in meditation. The reward would be great.

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

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

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

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

The remaining two hints will be covered in my next communication, and then the teaching upon the Hints will be concluded. The teaching upon the Formulas was concluded in the earlier instruction because enough had been given anent these abstruse forms to serve the purposes of instruction during the coming cycle.

### POINTS OF REVELATION

We have already dealt with two of the points of revelation and have therefore considered the two which have reference to the first two initiations; these are taken upon the physical and the astral planes respectively. At the second initiation, the initiate begins for the first time (though in the most elementary form) to employ the will aspect and—in the revelation accorded—he takes a major step toward the third Initiation of the Transfiguration. This connotes the transfiguration of the personality and its liberation from the alluring imprisonment of the three worlds. Now he faces that great transitional initiation and is confronted with the revelation which has been expressed for us in the following words:

*The Monad is to the planetary Logos what the third eye is to man.*

These are mysterious words and can only be understood if brought into relation with the previous revelation, involving the Will and the Law of Sacrifice. It should be remembered that the Law of Sacrifice (in its destroying aspect) is dominant during the second, the third and the fourth initiations.

1. At the second initiation of the Baptism, the control of [Page 398] the astral body is broken; it is sacrificed in order that the intuition, the higher counterpart of the "propelling aspiration" (as it is sometimes called) may assume control.
2. At the third Initiation of Transfiguration, the control of the personality in the three worlds is broken in order that the Son of Mind, the soul, may be substituted finally for the concrete and hitherto directing lower mind. Again, through the Law of Sacrifice, the personality is liberated and becomes simply an agent of the soul.
3. At the fourth Initiation of Renunciation, the destroying aspect of the Law of Sacrifice brings about the destruction of the causal body, the soul body, in order that the unified soul-infused personality may function directly under the inspiration of the Spiritual Triad—the triple expression or instrument of the Monad.

The significance of these "destructive episodes which produce the freeing of the prisoner of the planet" (i.e., the divine, spiritual man) lies in the fact that, after the fourth initiation, the light of purpose is the sole controlling factor in the career of the initiate; he enters then upon a stage wherein he steadily approaches closer to the "centre where the will of God is known." It is an elementary revelation of the divine Purpose which is given at the third initiation; only the first stage of that mysterious all-embracing Purpose is at that time revealed; the remaining six initiations progressively reveal (to the Master) the all-enfolding Purpose.

Earlier I told you that three words should be considered in relation to the Points of Revelation: Procedure. Location. Objective. All three of them are of use here in considering the nature of the impending revelation.

The recognition of these Points of Revelation falls automatically into two main procedures or planned processes:

1. The procedure carried forward under the impulse of the Law of Sacrifice which "destroys all hindrances, breaks down all impediments and removes all individual [Page 399] obstacles, thus releasing the initiate into that vortex of force in which he learns the method of handling the planetary correspondence of that which he has individually overcome." These words should be carefully studied in relation to the second, the third and the fourth initiations.
2. The procedure carried forward at the remaining five initiations; in these initiatory processes there is a "spiritual absorption of the initiate into the circle and into the cycle of the Universal Mind"; the initiate is then "caught up and liberated into planetary fields of endeavour wherein the will must be employed as the Monad may direct."

You can see from the above how abstruse all this advanced teaching must necessarily remain—veiled and protected in order to protect and guard the initiate. This dual procedure in relation to the crucial moment in each of the initiations is always most scrupulously guarded. The moment "wherein the initiate, standing upon the point within the triangle and not upon the square," sees (in a flash of time) the great aligning procedure which will carry him from the immediate point of revelation on to the final glory, must and will be forever protected.

The *location* of this particular point of revelation is on the mental plane; through the alignment of the concrete, lower mind, the Son of Mind and the abstract mind, a direct channel for vision is created. The medium of revelation at this initiation is the antahkarana, which is rapidly being constructed and can thus prove the connecting link and the esoteric mode of vision. The instrument of reception is the third eye which—for a moment—is temporarily suspended from its task of directing energy upon the physical plane and then becomes a stationary, receptive organ, turned inward toward the higher light. The head centre is therefore involved, and a secondary alignment takes place between the ajna centre, the head centre and the soul body. All this takes place at a high point during the third initiation; for the first time in his personal history the initiate is completely [Page 400] aligned and can function straight through from the head centre to the highest point of the Spiritual Triad. You have, therefore, the reason for the sudden inflow of transfiguring glory.

This is the *objective* of the initiation, and the triangle of procedure, location and objective is created, flashes into being, and then—at the close of the initiatory process—fades out, leaving however a permanent, new, spiritual and instinctual trend towards monadic perception and livingness.

You will note, therefore, how this information—by pointing out the attitude of the third eye during this initiatory process and its new function in relation to the Monad—throws fresh light upon the work of the Monad. This third eye is now receptive to light from the highest source, is arresting in its outward-going activity and functions like a lens for the reflection of light and for the attaining of the highest possible inner vision for the particular point in evolution reached. All this embodies an activity which (except in the case of the highest initiates) remains very mysterious. However, a study of the use of the third eye at the third initiation will bring illumination of the teaching that the Monad is to the planetary Logos what the third eye (in its initiatory function) is to the disciple of the third degree of initiation.

The Monad is the source of light, not only to the human family, but *it is the receiver of light from the threefold Sun*; it is the lens through which the light of the solar Logos can flow to the planetary Logos, preserving and holding steady in that light the vision, the purpose, the will and the creative intention of the planetary Logos.

More along this line I may not convey to you. I can only give veiled suggestions and formulate for you certain phrases or seed thoughts which (if duly considered and reflected upon) will begin to train your perception and develop the third eye, enabling it to reorient itself and change its function when the right time and the correct emergency come.

I have told you that these points of revelation are the germ or seed of a certain invocative potency; this is especially true and correct where the teaching anent the third eye is concerned. Initiation is not an abstract, mystical process to [Page 401] which the disciple is subjected upon some one or other of the subtler planes, the knowledge of which must gradually seep through into his consciousness. This may be partially true of the first two initiations (the Sirian initiations of the threshold), but all the remaining initiations involve the whole man and "three periodical vehicles," producing a steady fusion of these three, an increasing reaction to the Light of the World, and an ability to register in the physical brain (if the initiate is functioning through karma, decision or service in the physical body) that which is undergone; in this registration process the third eye is acutely involved. From the time of the third initiation this third eye is subjected to training and begins to function in the two following ways:

1. It is (in a measure) a correspondence to the concrete mind, with its capacity to interpret environment and experience.
2. It can also act as a lens or a light-gatherer from the inner and higher worlds.

You will note, therefore, the fresh significance that these ideas give to the three stages which accompany the points of revelation: the Stage of Penetration, the Stage of Polarisation, and the Stage of Precipitation. The inferences to be drawn I shall leave you to work out for yourselves after due study of the teaching.

Passing on to the fourth Point of Revelation, we find it covered in the following words:

*"Purpose itself is only an energy, released within the Council Chamber at Shamballa. There it must take shape."*

This point of revelation carries the initiate to one of the highest points of contemplation; we are here concerned with his sudden apprehension—at the fourth Initiation of Renunciation—of another phase of the divine, conditioning Will. He has begun to recognise and to interpret—even though in [Page 402] an elementary fashion compared to what he will recognise at the ninth initiation—the destroying aspect of the Will as it expresses itself through the Law of Sacrifice. Now, for the first time (as a result of destruction), he can begin to grasp the essential building aspect of this same Will and to appreciate his future function as a creative Builder. The building here to be carried forward, I would remind you, is not the building which is distinctive of the second divine aspect—that of Love-Wisdom. It is strictly connected with that of the first aspect of Purpose, Power or Will; it deals with the processes which precede the actual creative building, the drawing up of the blueprints (if I may use such a term) "within the confines of Shamballa," where high spiritual Beings must lay Their plans. This is a different



process to the creative building process, and is related to a mysterious undertaking which is carried forward under the "Law of Assembly."

The energy which is employed and with which the initiate at this time makes his first and very temporary contact is that which the planetary Logos employs as He gathers into His ring-pass-not that extra-planetary substance which must progressively be used, as the world of being and of forms makes progress under the Law of Evolution. It must be remembered, for instance, that the planetary forms are now composed of a much higher substance than in primeval days. It must also be remembered that a great process of elimination is forever going on, accompanied by a paralleling *process of substitution*. That which is rejected and which is occultly thrown out as no longer serving the purpose of the planetary Logos is replaced by that which "will measure up to the purpose of the Father." It is this concept which has been travestied and distorted by the Christian teaching anent the "vicarious atonement." This grew out of a basic confusion between the Law of Sacrifice and the Law of Assembly, and took place when any understanding of the nature of the Father remained a supreme mystery; the whole process was then interpreted in terms of the first and highest Aspect of the essential Trinity, of which man knew nothing, instead of in terms of the second Aspect, the building, magnetic [Page 403] aspect of Love. We are—if it could be but realised—in process of re-interpreting and re-arranging what can be called "the doctrinal structure underlying the relation between knowledge and wisdom." This involves the destruction of old concepts such as the trinity of manifestation, and the assembly of those new and more correct ideas which must inevitably be substituted for the old, as the unfoldment of the first aspect is presented to the initiate upon the Path. This, through certain later activities, will gradually seep downwards into the consciousness of humanity, and the new world religion will be founded upon a deeper spiritual perception of the Father or Life Aspect, in place of the rapidly crystallising vision of the Son or consciousness aspect.

You get a clue here to the teaching which I have oft given to you, that the higher processes of spiritual unfoldment must consciously give way to a much higher phase of perception, for which we have, as yet, no word. In relation to consciousness, we speak constantly of initiation; in relation to this new process of simultaneous perception and interpretation, we employ the rather vague word "identification."

The process in which the initiate is now permitted to share during and after the fourth Initiation of Renunciation (which is presented to him in a successive series of points of revelation) is made possible by his submission to the Law of Sacrifice. This, in its turn, brings his consciousness under the influence—in developing stages—of the Law of Assembly. This is a law to which I have not yet made reference in any of my previous instructions. The initiate can now—through appreciated and comprehended revelation—add to his work with the Plan and its building technique, a capacity to work with divine Purpose and with those substances (etheric in nature) and those energies which permeate the cosmic etheric body (the four higher planes of our cosmic physical plane) under a law which is set in motion by the Father, but which makes the building activity of the Son possible, so that it is utterly in line with divine Purpose.

Another angle of this process, revealed by the point of revelation attained in the fourth initiation, is that there is then indicated the very highest point of the process of redemption, [Page 404] because the energies *released* within the Council Chamber of Shamballa are "the living substance which is substitutory in nature and which is made available to the progressing point of light." That point in the divine consciousness which can be called (for our purposes) the Unit, Man, redeems sequentially the

substance of which all forms are made and brings into manifestation the higher counterpart of that substance, released—for man's use—at Shamballa. This is a deep mystery and I fear it is not possible for me to express these ideas with greater clarity. However, under the Law of Correspondence or Analogy, the initiate can gradually come to a true perception of the significances involved. These points of revelation emanate from the world of significances, and not from the world of meaning; they cast light, if truly interpreted and in due time, upon that world of meaning, thereby redeeming and liberating the forms in the world of appearances.

You have therefore, in this suggested point of revelation, the same three sequential methods of apprehension of truth as is to be found in all such revelations. What are these methods?

There is, first of all, the recognition of *a great procedure* which must, under the Law of Assembly, be responsible for the bringing in of extra-planetary energies as the redemption of the worlds of being and of form is carried forward by the second divine aspect. Of this procedure I can tell you naught. The place or *the location* of the procedure of assembly is made clear. It is in the Council Chamber of Shamballa. I would, however, brother of mine, call your attention to the fact that Shamballa is simply a word conveying the idea of a vast focal point of energies which are assembled and brought together by the planetary Logos in order to create a manifestation adequate to His unfolding intention and planetary service. *The objective* is equally clear; it is the assembly of that which has in it energies of redemption. Just as the Science of Redemption, under the hierarchical Plan, is the technique employed to redeem the world of appearances, so—on a much higher level—the Law of Assembly [Page 405] produces the Science of Energy which is the redemptive process (in a sense which you cannot possibly understand) influencing the work of those who labour for redemption in the world of meaning.

Again you see how all this comes under the three stages of Penetration, Polarisation and Precipitation, for it is related to the assembling of the redemptive energies brought into our ring-pass-not through the activity of Beings at Shamballa Who can penetrate into extra-planetary spheres and then focus (within the Council Chamber at Shamballa) the energies thus assembled. They can then precipitate them into the ring-pass-not of the Hierarchy, and consequently hasten the redemptive work and carry the energies from the highest levels of the cosmic physical plane down to the lowest level of outer, dense physical manifestation.

The agent of this process is the energy of the intuition or the energy of pure reason. This is the mental quality "within the ring-pass-not of the Universal Mind" which is increasingly employed by the higher initiates in the work of assembling energies. This energy is perceptive of the stage of redemption attained in the world of appearances as the Hierarchy applies the redemptive energies; it is also perceptive of the quality and the stage of activity which the new energies to be assembled must possess.

I would call your attention to the fact that this point of revelation is related to the plane of pure reason or to the buddhic plane; this is the lowest of the cosmic etheric levels; it is therefore a plane of "transitional ejection"—a level from which the new and assembled energies are "let loose upon the world of outer forms." This process has been greatly facilitated since the entire Hierarchy shifted its location (since 1925 A.D.) from the higher mental levels to the buddhic plane, thereby making direct and unimpeded etheric reception possible. This is one of the significances of the words which we read in *The New Testament* that "the veil of the Temple was rent in twain from the top to the bottom"—a symbolic way of expressing the unveiling of an unimpeded channel. This was made possible by the Christ as the [Page 406] Avatar, working in cooperation with the Master Jesus, and also by the point of

evolution reached by the humanity of that time.

We will leave the fifth point of revelation at this time and consider it in our next instruction. It is one of tremendous importance, for it concerns the highest aspect of the Will and covers the synthesis of the energies of the five planes of human and superhuman evolution. This synthesis precedes the work done on the two highest planes of divine unfoldment, and comes to its focus and its full expression at the time of the sixth Initiation of Decision.

## PART X

For years we have talked about group initiation, and it remains as yet, for you, an unsolved problem. The phrase, "group initiation" is only used by the Members of the Hierarchy in reference to the first two initiations—initiations of the threshold, from the angle of the Lodge on Sirius. After these two preparatory events, the initiate—at and after the third initiation—reaches the point wherein he "undergoes initiation" in his own right (as the phrase runs), for he can now be trusted to ask nothing for the separated self; his personality is tempered and adjusted to group conditions; increasingly he is manifesting as a soul-infused personality, and the antahkarana is being rapidly created and effectively used. To phrase it otherwise: as the number and expressions of soul-infused personalities grow and initiates of the third degree increase numerically on Earth, what will be the result? Three great happenings will take place with spiritual and focussed intention; they are today taking place, which is the point I wish to bring to your attention; it is this *conscious intention* which confers potency in the life of each disciple and initiate.

1. The Kingdom of God or of Souls, distinguished by the potency and therefore by the aura and radiatory emanation of love, is definitely anchored on Earth, and is penetrating [Page 407] ever more fully and successfully into the three worlds of strictly human endeavour. There have always been outposts of this kingdom among men; there have ever been individuals in all parts of the world—in the world religions or in other constructive groups—who were linked consciously to their souls, and consequently linked to the Hierarchy. There have always been those in every land who developed and expressed the Christ consciousness; this is loving understanding and intelligent, living service, no matter by what words or terminology they expressed the tremendous spiritual event of which they were aware. But—from the standpoint of the world populations—the fourth kingdom in nature dominates in every field of thought and of activity, and not the Kingdom of God or of Souls.

Today, as a result of a spiritual awakening which dates from 1625 A.D., and which laid the emphasis upon a wider, general education and upon a revolt from the imposition of clerical authority, the radiation from the world of souls has greatly intensified and the Kingdom of God is becoming a corporate part of the outer world expression, and this for the first time in the long, long history of humanity.

The effect of this radiation or magnetic aura is now so extensive that we need no longer talk in terms of bringing in the kingdom or of its manifestation on Earth. *It is already manifesting*, and its aura is mingled with the mental, astral and etheric auras of mankind. Recognition only is required, but (and this is a factor to be noted) recognition is being withheld until the kingdom of souls can be safeguarded from the narrow claims of any church, religion or organisation; many will claim (as they have ever done) that admittance into the Kingdom of God is to be found through their particular separative group. The Kingdom of God is *not* Christian, or Buddhist, or to be found focussed in any world religion or

esoteric organisation. It is simply and solely what it claims to be: a vast and integrated group of soul-infused persons, radiating [Page 408] love and spiritual intention, motivated by goodwill, and rooted in the human kingdom, as the kingdom of men is rooted in and is a break-away from the animal kingdom.

2. The antahkarana is now being built by all soul-infused personalities (or constructed unconsciously by all struggling to attain spiritual orientation and stature), and is rapidly becoming a strong cable, composed of all the many threads of living light, of consciousness and of life; these threads are blended and fused so that no one can truly say: "my thread, or my bridge, or my antahkarana." This, in ignorance, they oftentimes do. All soul-infused personalities are creating *the* human antahkarana which will unite, in an indissoluble unity, the three aspects or energies of the Spiritual Triad and the three aspects of the soul-infused personality in the three worlds. In time to come, the phrase "life in the three worlds" will be discontinued; men will talk in terms of "life in the five worlds of the manifested Kingdom of God." Think in these terms today if you can, and begin to grasp somewhat the significance of the truth therein embodied. In the beautiful Eastern symbology, "The Bridge of Sighs" which links the animal world with the human world and leads all men into the vale of tears, of woe, of discipline and of loneliness, is rapidly being replaced by the radiant Rainbow Bridge, constructed by the sons of men who seek pure light. "They pass across the bridge into the Light serene which there awaits them, and bring the radiant light down to the world of men, revealing the new kingdom of the soul; souls disappear, and only the soul is seen."

3. Then follows that stupendous event for which all soul-infused persons prepare—the externalisation of the Hierarchy and the reappearance of the Master of that Hierarchy, with the Personnel of which it is composed; this group of liberated and functioning souls will appear on earth as part of the manifested phenomena of the outer plane. This I have been dealing with in another section\* and will not enlarge upon it here. The outposts of that [Page 409] Kingdom and the vanguard of disciples and initiates is already here.

The work or the radiatory activity of the Hierarchy is today more potent than at any time in human history. The Masters and Their disciples (under the guidance of the World Teacher of that period) were physically present on earth in early Atlantean times, and the radiation emanating from Them was protective, guarding and nurturing. Later, the Hierarchy withdrew into a subjective expression and humanity was—under the Law of Evolution—left to its own devices thus to learn the Way and tread the Path of Return through individual experiment and experience. The Masters (in this long interim) have not come forth to contact humanity on any large or group scale; many of Their senior disciples have, however, emerged at varying intervals and when needed; the World Teacher has also come forth to sound the key or note for each new civilisation and to express the results of the passing civilisation. Men have had, therefore, to find their way alone to the Hierarchy; in silence that Hierarchy has waited, until the number of "enlightened souls" was so great that their invocative appeal and their magnetic radiation reached a potency which could not be denied; the balance of equilibrium, attained between the Kingdom of God on Earth and the Kingdom of God in Heaven (to use Christian phraseology) became such that the "Gates of Return" could be opened and free intercourse established between the fourth and the fifth kingdoms in nature. The gates (and I am still speaking in symbols) are already opening and soon will stand wide open to admit the passing of the "Son of Man, the perfected Son of God," back to the place—our Earth—where He earlier demonstrated perfect love and service. But—as you know—this time He will not come alone, but will bring with Him the Heads of certain of the

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\* *The Externalisation of the Hierarchy.*

Ashrams, as well as a trained group of initiates and disciples.

These happenings are taking place *today* before the eyes of all men, even though much that is going on remains totally [Page 410] unrecognised over vast areas of the world of thought and by many millions of men. However, brother of mine, there are enough initiates and disciples working upon the physical plane at this time to ensure a recognition so extensive that the steady, consistent arousing of human expectation is guaranteed. Ponder on this and learn to recognise on every side the signs of human anticipation, and the pronounced indication of the approach of the Hierarchy.

These three happenings will also indicate to you that, as far as the masses of men are concerned and the first two initiations are likewise involved, there is today and will increasingly be need for group initiation. It must be remembered that if these two earliest initiations are to be administered upon the physical plane by the Christ in His function as Initiator, that then the time factor must necessarily be involved, and that it will not be possible, therefore, to admit disciples one by one to initiation. Administration of the initiatory formula will have to be in group formation, and that—as you know—has necessitated drastic changes in the presentation of the training to be given to aspirants and disciples. People everywhere are joining groups of all kinds and working steadily in group formation; these can be regarded as preparatory classes in group fusion and group work. Among those in these many groups—functioning in every land—will be found those who form part of the subjective groups which the Hierarchy is everywhere forming upon all rays, on every plane and under many varying astrological aspects. Such a group is the one with which you are affiliated, objectively and subjectively; groups like the one to which you belong are far more common than you realise. The Masters are all working in a similar manner, where groups in preparation for initiation are concerned.

It is not easy to induce aspirants and disciples to function in this preparatory group formation and to make it the major interest in their lives, for they *must* at the same time fulfil as perfectly as may be their family and social responsibilities and their business obligations. None of you would have been offered this opportunity had you not been capable of this dual life. I would ask you to study carefully the background [Page 411] of this present hierarchical undertaking (I had almost said, adventure) and fulfil your part in the preparatory work which is demanded. This work falls into two parts:

1. Your own preparation, as a soul-infused personality, for initiation; this will embody personality life disciplines.
2. Preparation for the reappearance of the Christ; this will embody your life service to humanity and to the Hierarchy.

With these ideas on group initiation, I leave the subject and will now proceed with the subsidiary themes of our study.

### ON HINTS

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



given as follows:

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

In the past, it was the Master Who succinctly gave the disciple the hint which He deemed appropriate to the immediate need. Decisions as to the need of a disciple are based on his soul-fusion and upon the world need at the time, which may be calling imperatively for the disciple's service. The hint given was usually removed from all context; the disciple had to recognise it for what it was, and had then to proceed to discover its meaning and to find the significance of its indications. Owing to the point attained in the evolution [Page 412] of humanity, the hint was practically and invariably of a mental nature, and stimulated the intelligence, and intensified the strength of the mind, the mental search light, or the soul. Such hints are now constantly given by senior disciples to aspirants upon the Probationary Path. They serve to clarify thought; they remove glamour and illusory veils; they reveal the mental approach of the personality to the problem of soul contact and are an integral part of the process which enables the aspirant to establish a rapport which will bring the soul and the personality together and lead to soul fusion with its instrument.

But, as the race has unfolded the principle or aspect of intelligence and has reached its present relatively high stage of mental understanding and perception, the older process has proved too simple and elementary; the modern disciple did not profit by the single mental statement presented to him by his Master; it proved no real challenge and became a point upon which discrimination of an interior activity must be made, and not a factor calling for the needed higher illumination. The older position was that of understanding and following a hint, and this brought the aspirant closer to acceptance in a Master's Ashram; it developed the mental apparatus, providing a better instrument for soul contact, and later, for service. The major emphasis was, however, soul contact, and the hint was usually of a purely personal nature, and was concerned with those inhibitions, wrong interpretations and negations which interfere with true soul contact and present a barrier to progress into an Ashram.

The Hierarchy was faced with the fact that thousands of aspirants have been coming into incarnation with much of this primary mental work well accomplished and with a substantial measure of soul contact already satisfactorily established; the ancient method, therefore, began to prove futile. The entire process was too easy and did not constitute a test of the disciple's intuition. When this was grasped, the whole subject was shifted, within hierarchical circles, from the mental plane to that of buddhi or of pure reason. This led to the discarding of a hint as a means of mental unfoldment and to the development of a new process whereby the presented [Page 413] hint was invocative of the intuition. The standard of requirements was consequently raised. The minds of men met this new challenge, and the consciousness of those who stood on the periphery of the Hierarchy, and in line, therefore, for ashramic training, was recognised as being now basically mental, with a growing sensitivity to intuitional understanding. It was realised in hierarchical Ashrams that the light of the soul was, speaking generally, beginning to flood the aura of the fourth kingdom in nature, and that there were many thousands of aspirants who were developing responsiveness to the light of the Spiritual Triad. The Masters, therefore, withdrew Their attention from aspirants upon the Probationary Path, and left them to be trained by disciples in some one or other Ashram, and gave Their attention primarily to those upon the mental plane who could be attracted by triadal expression and energy, and who were not entirely interested in the task of soul contact.



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

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

The first thing, therefore, which the aspirant must be taught is to know, past all *interior* controversy, where he stands upon that part of the Path of Evolution which stretches across the mental plane into the plane of buddhi, and thus is on the Way of the Higher Evolution. I am here using words symbolically. He must know which of the lights (to which he finds himself responsive) is the light which he must use to make further progress. Is the light of the personality to be trained upon the point of soul contact, so that the lower mind becomes the searchlight of revelation? Or has the point been reached where the light of the soul, which is the pure [Page 414] energy of love, can be turned upon all life and circumstances in the three worlds, thus enabling the disciple to become a soul-infused personality and thus permitted entrance into the appropriate Ashram? Or has a still higher point been reached, and the light of the Spiritual Triad can begin to be directed upon the soul-infused personality, via the antahkarana?

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

It is at this point that the new training in this new era of hierarchical activity is applied to the modern disciple. Being naturally a mental type, he is unfolding rapidly a correct sense of proportion, and is therefore urged by ashramic activity and by the aura of the Ashram in which he is now permitted to work, to discover for himself that hint or veiled information which will clarify his way. He begins to understand that the lower mind, with its multiplicity of differentiations and its tabulating, analysing and complicated approach to truth, is only a foundation upon which he can take a firm stand, but that *he is faced with a profound simplicity*; [Page 415] he realises that he must find out for himself that hint (which his own ray equipment hides but also reveals) which will enable him to substitute the pure reason for the many complexities of the lower mind. He has to wrestle with the problem of this simplicity, with its penetrating potency, and with its swift comprehension of the basic truth underlying the many truths; he learns, finally, to substitute the intuition—with its swiftness and its infallibility—for the slow and laborious work of the mind, with its deviousness, its illusions, its errors, its dogmatisms and its separative thinking and cultures. He finds out—as a preliminary step—the nature of

his rays; he begins to discriminate between intelligence, love and what he believes, theoretically, the will may be, but he knows that he has as yet no real experience of this highest divine aspect. His developing intelligence is the result and the reward of experience; his understanding of love, the second divine aspect, is also in the experimental stage and his knowledge is not reliable; the fused expression of intelligence and love (of personality and soul, to be specific) can only be possible when the will aspect in some measure is beginning to function.

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

1. The hint upon which he is working will be, for him,
  - a. A summation or anchored thoughtform of any wisdom which he may have attained. I did not say summation [Page 416] of knowledge, brother of mine, for wisdom and knowledge are two very different things.
  - b. Peculiarly distinguished by his ray quality, and therefore in line with his normal ray development. A hint, for instance, formulated by a first ray aspirant may have no meaning or instruction for an aspirant upon the third ray, and vice versa.
2. The hint upon which he is working will tend always towards the simplification of knowledge, of motive, and consequently of activity.
  - a. It will be distinguished by synthesis.
  - b. It will be recognised as calling for the exercise of the intuition or of the pure reason; this is what Patanjali describes as "straight knowledge," uncomplicated and, at the same time, profoundly inclusive.
  - c. It will be more easily interpreted by symbols than by words or by formulated sentences.
3. The hint upon which he is working will lead inevitably to revelation or into the light which will reveal the next step ahead, divorced from questionings and bewilderments. Such hints fall into various categories, indicative of progress and of attainment, i.e.,
  - a. Certain preliminary hints, concerning preparation for ashramic relationships.
  - b. Others concern the service to which the pledged disciple is committed by his soul and which his personality must ascertain and recognise as involving responsibility.

c. Others again will deal with the building of the antahkarana which will link the Spiritual Triad and the soul-infused personality. Such a hint was once given by a Master to one of His disciples, by way of illustration. He said: "Learn that all Ashrams are found upon the Antahkarana." It took the disciple a full two years to arrive at the hidden significance of this trite statement. Can you arrive at it in any quicker time?

d. Still other formulated hints deal with the particular initiatory process with which the disciple is faced. It [Page 417] is for that reason that I earlier remarked that my one effort at this time, as far as you as a group are concerned, is to indicate the relation between Initiation and Revelation. There is no initiation possible without a preceding revelation, and yet each initiation leads to a subsequent revelation. The objective of all initiation is a conferred revelation, yet no initiation is attained without an earlier self-engendered and not conferred revelation.

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

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

These seven hints are all hints of which you can make use, if you care to do so. They all lie within your range of capacity and would contribute much to your unfoldment. You would find it of value to apply what I have here explained anent the sixth hint to the understanding of all the others, and note what progress you could make towards the needed revelation.

Let us now consider the seventh hint which runs as follows:

**[Page 418]**

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

This sentence, with its many implications, is more than a hint, though two deeply significant hints are contained therein. It is a statement of individual, group, planetary and cosmic import and is the one hint out of the many which I have given to you in my various books and in these more particularised

instructions which has a definite application for every single and isolated initiation. It is capable of indicating to the initiate—no matter what initiation he may be taking (from the lowest to the highest)—his readiness to undergo the expansion of consciousness which each initiation involves, the nature of the expanding vision with which he will then be confronted, and the higher reflection of the Law or Laws which initiation enables the initiate to grasp and thereby relinquish the laws which have hitherto governed his conduct and which have conditioned his realised life experience. Those laws he performs continues to obey, as a member of the human kingdom, but *his consciousness* is not conditioned by them but is rapidly becoming subservient to a higher and a much more deeply spiritual law.

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

This hint is working out today in the consciousness of humanity as a whole; the reason for this is that the perfected [Page 419] Personality of Sanat Kumara—focussed at present in His creative throat centre, Humanity—is reverberating to the orchestral effect of the formula which embodies this hint from the cosmic angle. To this I need not further refer, for you could not understand. Nor do I to any great extent, brother of mine, being but an initiate of the fifth degree. The reason lying behind all this is that the planetary Logos in this particular world cycle is undergoing an initiation which will shift His focus into the hierarchical centre, into that centre of energy which we call the Hierarchy; from that point of attained focus He will submit to the cosmic initiation for which His planetary work—creative and magnetic—has prepared Him. As He, in His Own essential nature, makes progress, every phase of His manifesting body, His expressive Personality, is involved, with the emphasis of the conditioning energies working out through the two centres at this time pre-eminently active; i.e., the centre which we call the race of men, Humanity, in which the energy of intelligence is focussed and critically active, and the centre where the love of God is demonstrated, the Hierarchy. In these two centres a great activity is on the move and a vital expansion or moving outward is taking place.

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

Let me list the leading and quite obvious inferences contained in this seventh hint, reminding you that each separated phrase, statement or concept is only the basis or foundation for a new and further understanding. Each grasped inference is like a seed thought in an ordered, concentrated and successful meditation. It is well to remember that the initiate, prior to and during any initiation, has attained a mental attitude of the utmost concentration; this point of tension is something of which you know, as yet, little, and yet you glibly use the words: Meditation and Concentration. *Temporarily*, and in order *to move forward* and at the same time *to leave behind*, the initiate becomes a "static point of concentrated contemplation." He then *stands* before the [Page 420] Initiator in an intense interior preoccupation with the world of significances. He only moves forward again, dropping then the static attitude, *after* the application of the Rod of Initiation. His ability to contemplate significances rests upon his trained capacity to move with ease in the world of meaning (the major task which confronts all of you at this

time). The objective of the first two initiations is to enable the initiate to live in the world of meaning; the objective of the next four initiations—up to and including the sixth Initiation of Decision—is to enable him to live in the world of significances. This must be carefully borne in mind when pondering upon the temporary static condition of the initiate as he stands in the hall of initiation.

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

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

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

1. *The marks of readiness for initiation:* What, my brother, are these marks? For what signs does the Master look before He presents His disciple to the Initiator? Are these marks to be seen present in the three bodies in the three worlds? Or are these marks only to be seen in the body which will be primarily affected by the initiation to be undergone? Initiation affects both the consciousness and the form—each in a different manner; the difference is brought about by the effect of the inflowing spiritual life and the divine will upon the two differing types of substance. Forget not, that in this solar system all that we [Page 421] know—even of the very highest aspects—are substantial, because our seven planes (if I may reiterate this basic fact) are the seven subplanes of the cosmic physical plane—a fact which is often forgotten in the loose use of the word "spiritual." Again, can the initiate himself recognise and register the marks of fitness? These are all questions which you must answer before you can pass on to a deeper meaning and significance.

2. *Ability to see the expanding Whole.* This leads naturally to the inference that, from a point of limitation, the initiate becomes aware of more than he ever before realised was in existence, and this he grasps up to another point of limitation. You have, therefore:

- a. Recognition of past attainment, leading to a point of temporary static expectancy.
- b. Recognition of a capacity, hitherto unrealised, to see that which has hitherto escaped conscious registration.
- c. Recognition of a movement of an expanding nature which increases the range of the initiate's vision and which indicates a new area, both of future conquest (from the conscious control angle) and of service. This recognition will end the moment of acquiescent waiting, and inaugurate a new cycle of deepened hierarchical activity.
- d. *Recognition of the limit of the permitted expansion of consciousness*, with a simultaneous recognition that the widened periphery of consciousness and of activity of which the initiate has suddenly become aware indicates the borderline of a still further expansion. This, when later undergone, will enable the initiate to grasp the true significance of the words "the Whole." Area after area of the Body of Him "in Whom we live and move and have our being" is steadily revealed to the progressing initiate until some day he will know, even as he is known. He will then be granted a vision—dim and distant though it well may be—of that which expansion means to the planetary Logos—those fields of divine activity

which lie outside our planetary ring-pass-not. For their understanding, [Page 422] and for freedom of movement within those areas, all the past has prepared the initiate, and in the unfoldment of the three divine aspects of intelligence, love and will, the disciple or initiate has been creating the instrument and developing the faculties which will enable him to move out into solar or cosmic spheres of action, via one or other of the seven Paths; with these I have dealt as far as now is possible in the last volume of *A Treatise on the Seven Rays, Vol. V*.

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

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

Later, after the fourth initiation, the disciple comes [Page 423] increasingly under the Law of Synthesis, which is the major Law of the Spirit in the universe. His capacity then to include rapidly develops and his sense of awareness can (after the sixth Initiation of Decision) begin to range in an extra-planetary fashion. The meaning of all this may be only theoretical, as far as your understanding may be concerned; its significance must be carefully sought and this will not, by any means, prove an easy matter. Revelation will, however, come if you study what is said about these three major laws in *A Treatise on Cosmic Fire*.

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

You will see, therefore, from this brief exegesis how each of these hints carries in it more than you might imagine or anticipate; each of them hides in its heart and at the very centre of its meaning the germ of an expanding realisation. Keep this thought ever in your minds as you seek to learn the significance of an esoteric hint and begin to draw correct inferences from the veiling symbology.



## POINTS OF REVELATION

You will have noted from the previous instructions that these points of revelation are essentially planetary in nature, even if they may have—at first reading and consideration—an [Page 424] individual connotation. These points of revelation concern the Hierarchy and its intelligent appreciation of the second or love aspect; they embody the fundamental realisations which the united group of Masters of the Wisdom bring definitely and consciously into the radius of Their awareness. As this phase of Their great work is carried forward, it frequently coincides with the initiatory processes which are being applied to initiates and disciples; they then become—if they are capable of the necessary understanding—participants in this great hierarchical activity. You will also note that each of these points of revelation can be phrased in such a manner that awareness of basic and fundamental law is conveyed to the student.

We have, therefore, in these five points of revelation, the expression of five hierarchical laws; it is interesting to realise that only the first point of revelation has been formulated into a law capable of ordinary human comprehension; this is the law that "energy follows thought" and that "the eye directs that energy." Mankind has reached the stage where comprehension of this first point of revelation is becoming possible and two factors have made this possible:

1. The formulation of this law related to energy coincided with modern scientific discovery, for today it is recognised that everything that exists is essentially energy in some form or another.
2. The enormous number of aspirants who have taken or who were in process of taking the first initiation.

Again, if you pause to think, you can see the processes of invocation and evocation in action.

The second, third and fourth points of revelation are (symbolically speaking) still retained within the Halls of Initiation, and their expression upon the physical plane—as an understandable law—still lies ahead and is subject to future elucidation. The second point will soon be capable of expression in the three worlds, because men are slowly coming to the realisation of the nature of the will and the right place [Page 425] and proper reality of sacrifice in the divine scheme of revelation.

The fifth point of revelation is worded as follows:

*"When the light of the seven Rays is blended with that of the seventh Ray, then light supernal can be known."*

The implications attendant upon this fifth point are amazing at the first glance, and they demand an immediate recognition of the two factors of *time* and *space*. The significances which are implicit in this point may be clearer if I paraphrase the statement and thus give you a sense of significance which will give you understanding. When the energy of the light of all the rays can express itself through the medium of the seventh ray, then the highest aspect of the divine light can penetrate down into the physical plane. This must be obviously a most difficult statement for you to grasp, but it is also a statement of fundamental truth.

In an earlier instruction I pointed out that three ideas were involved in grasping the significance of these points of revelation and—once you have grasped them—they are beautifully clear and simple. The *Procedure* required for the manifestation of "light supernal" takes place when a transitory point of synthesis is reached and the seven energies are blended into one great energetic Light. These seven energies have ever, unitedly, created the "light supernal" upon the highest levels of divine expression, but that revealing light only finds *Location* when the seventh Ray of Ceremonial Order is active and in process of manifestation in the three worlds, and necessarily, therefore, upon the seventh plane, the physical plane. Such a manifestation inevitably takes place in moments of planetary crisis, when the seventh ray is active and when the Sun is in Aquarius. Such a combination of relationships is being established now, for the seventh ray is rapidly coming into manifestation and the Sun *is* in Aquarius, for the Aquarian Age is just beginning. The *Objective* of this combination (which has occurred six times during [Page 426] the period of the fifth root-race) is to bring about illumination and the establishment of order upon the Earth. The first indication of the possibility of the effectiveness of these divine proposals was the giving out of the New Invocation; its potency was so great that right conditions *had* to be considered before its enunciation was possible. That was the first step in the planned precipitation of the "light supernal"; the second step will be the reappearance of the Great Lord, Who will act as the lens through which the light can be focussed and adapted to human need. Conditions are rapidly being brought about whereby this great event of light distribution will be possible. The Christ can and does function *now* upon the atmic plane and embodies within Himself the great Point of Revelation which has been expressed by me in the words: "The Will is an expression of the Law of Sacrifice." The invocation now mounting from humanity to that high Place where dwells the Christ is, at this time, focussed in or originates upon the plane of the emotions; because of this, we find the words in the Scriptures that at the end of the age "the *Desire* of all Nations" will come forth. The movement to bring Him—from the angle of the masses—emanates, therefore, from the astral plane. The plans for His coming are being laid in the higher correspondence of that plane, the buddhic plane, or the plane of pure reason.

The motivating power for His coming is being provided by all disciples and initiates; it is therefore a joint movement, qualified by the desire and the motivation of the united Hierarchy and Humanity; this Invocation cannot consequently be denied. Astrologically, the time is propitious; from the planetary angle, great and momentous events are imminent, as the planetary Logos is taking a cosmic initiation; the energy which produces order and which magically brings spirit and matter together (the energy of the seventh ray) is already organising human affairs and these three great coinciding events in time and space make it possible for the seventh ray energies to reach a high point of fused activity and of blended cooperation.

The result will be the creation of a direct channel for the precipitation of "light supernal" into the three worlds and its [Page 427] dominant focussing upon the physical plane. Thus will be brought about the new civilisation and the new world order, and the new approach to divinity will be rendered possible; the initial steps will then be taken to create the "new heavens and the new earth." You will need here to discriminate carefully between symbols and facts; more, I need not here indicate.

In our consideration of this fifth point of revelation, a most complete picture is given of the three stages of the process, which I mentioned earlier: Penetration, Polarisation, Precipitation.

In this particular revelation, all the planes (of the cosmic physical plane) are involved; this, in itself, is unusual; the entire proceeding concerns *the penetration* of the blended seven rays throughout all the

states of consciousness as indicated by the seven substantial planes. This must be remembered, because the concept of "planes" is almost irretrievably (and I use this word advisedly) associated with the idea of matter or of substance. This is basically correct, and yet the emphasis *must* be upon the aspect of consciousness as it informs substance. The effect of the penetration with which we are now dealing is upon the many varied types of consciousness which express themselves through the seven types of substance. The blended energies penetrate through the medium of stage after stage of conscious awareness; nevertheless, they only affect those forms of life which react instinctively to their influence. The importance of the present penetration lies in its completeness and in the fact that response to these blended energies is definitely more rapid and inclusive than ever before in planetary history.

There are, therefore, three stages in the penetrating process at this particular time:

1. The initial act of penetration which takes place "within the area guarded by the Spirits of the seven Rays." This connotes extreme activity in Shamballa and also necessitates the cooperation of the Lord of the World and of the entire Council over which He presides.
2. The achievement of a point of polarisation. The preceding [Page 428] penetration of the energies reaches a point of focus upon the mental plane and there—for a brief time—an unique process of consolidation and of consequently greater fusion is brought about. In this unique moment in the history of humanity, this moment of potency is appropriated by mankind.

I wonder if you realise the gravity and the importance of this statement. *Because* humanity has passed through a great cleansing process and *because* in the world today there are many aspirants and disciples, the effect of these penetrating energies is such that they inevitably evoke response. They become polarised or focussed upon the mental plane. Because of this also, everybody who is mentally centred and controlled, as well as aspirationally motivated, is faced with an imperative opportunity. This opportunity is unprecedented in human history and is also based upon certain astrological relationships which I have also touched upon in this series.

3. Because of the evolutionary preparedness, evident in the consciousness of humanity, the penetration of energies which have already reached a point of polarisation upon the mental plane is now being continued, and the result is a *definite precipitation* of all these energies upon the physical plane, in dense physical substance; the precipitation is also evident in the ordinary consciousness of ordinary mankind. This statement, you will have to accept on faith. The evidence for the truth of the statement will be found in increased human receptivity to the will-to-good which the activity of all the seven rays (custodians of the divine purpose) promotes.

We are therefore, my brothers, living in a time of spiritual crisis. When a human crisis and a spiritual crisis coincide, there comes one of the major periods of opportunity and decision in general human affairs; hence the extreme gravity of the present moment. All I can do is to call it to your attention; it is for you to watch and interpret current events, and it is for you to note the expression of the precipitating and penetrating energies, in order to cooperate as far as your insight [Page 429] permits, and thus further the right production of the required effects.

## PART XI

One of the factors (and I believe I have earlier pointed this out) which has warred against a true understanding of initiation has been the puerile and feeble interpretations of it which the various occult groups have promulgated. Often have I wished that H.P.B. (my first and earliest amanuensis) and the many previous teachers of occult truth had given out nothing whatsoever about initiation, the Masters and the occult Hierarchy. Humanity was not ready, and the Hierarchy is *not* as it has been portrayed by earnest Theosophists and Rosicrucians. The Hierarchy has been pictured as a group of eager men, anxious to establish happy relations with humanity. In this, the Members of the Hierarchy are not primarily interested. The prime objective set before every Master of or in an Ashram is to see the purposes of Sanat Kumara working out successfully through the medium of hierarchical endeavour. Their work lies with the advanced thinkers in the human family who are capable of grasping the Plan and of penetrating to the periphery of hierarchical influence. The Masters seek disciples among the world intelligentsia, but They do *not* seek for them among those who *constitutionally* join occult groups and the ranks of the glamoured devotees who seek association with some Master. They seek for them among those who intelligently love their fellowmen and who are free from spiritual ambition and self-seeking. They never look for them among those who love the idea of being the sought and the beloved of the Masters. A man may have no practical knowledge of academic initiatory teaching but—if he loves his fellowmen and is dedicated to their service and can use his mind on their behalf—he is probably nearer to initiation than the devotees of the occult schools.

These schools have, however, done one vital and important task: they have familiarised mankind with the general concept of initiation; they have therefore posited an impelling [Page 430] goal, and they have consequently served. This must not be forgotten. It is really not the fault of the individual that he warps and distorts a presented truth. It is his point in the evolutionary cycle which makes that inevitable. The moment that such a point in the evolutionary presentation is twisted and distorted so that it is not progressive in its appeal, but serves only to feed individual pride and the sense of personality achievement, it is necessarily *not* spiritual.

In our approach to the entire theme of initiation I would ask you ever to have this in your minds; I would ask you to seek for the different and not the usual approach to this much discussed theme; I would ask you to question all that makes you personally feel adequate to the initiatory demands, and to look for that which will lead you to exert all that you have of intuition and spiritual perception. I would beg you to repudiate all that makes you feel a devoted follower of the individuality of any Master and which leads you to feel that you are in the vanguard of the evolutionary wave. I would like, in this instruction, to give you a new slant on the initiatory processes and thus to present to you a fresh incentive to constructive endeavour and towards a commonsense approach to this subject. My reason for so doing was given you in our last instruction, when I said: "When the human crisis and the spiritual crisis coincide, there comes one of the major periods of opportunity and of decision. Hence the extreme gravity of the present moment." I would suggest therefore that we study this problem of the initiatory process from the angle of *Penetration*, of *Polarisation*, and of *Precipitation*. These are words which have a practical usefulness if correctly understood; I would ask you to consider them from the angle of your individual approach to the Initiator. There are consequently two angles to this needed consideration: that of yourself, the individual disciple, and that of the group of which you should be (are you?) an integral part. Let us therefore take up these points and see what we can learn from them. What penetrates? Or into what do you, as a disciple, seek to penetrate? Where are you polarised? And what do you really mean when you use that word? What is [Page 431] precipitated when you have

succeeded in the processes of penetration? or when you have arrived at a measure of polarisation? These are aspects of the teaching which are of importance; otherwise you are working with no intelligent perception and are using words without meaning.

Initiation is essentially *a penetration* into areas of the divine consciousness which are not within the normal field of consciousness of a human being. This initiatory penetration is achieved by the disciple through reflective meditation, the development of an interpretive spiritual understanding, plus the use of the trained discriminative mind. This leads eventually to the stabilisation of his consciousness in the new field of awareness, so that he becomes *polarised* there and can work intelligently from the attained point of awareness and of conscious vision. Once he can do this and is aware of the new energies with which he may now work, he enters the stage wherein he may *precipitate* these energies into the three worlds of human service and thus employ them for the furthering of the hierarchical Plan. These three stages of conscious activity—penetration, polarisation and precipitation—are definite and recognised stages in every initiation, with the exception of the first initiation. The disciple (as the Scriptures put it) "takes the Kingdom of Heaven by violence" and thus penetrates into the arena of activity of the Initiator; within that area of spiritual and dynamic influence he becomes polarised, with results which are conditioned by the particular initiation being undergone. From this point he carries forward the task of precipitating the contacted energies and learns how to make them available in his work for humanity.

At the same time, the Initiator "polarises" the energies of the "penetrating" disciple and "precipitates" them through his vehicle according to the Will or Purpose of divinity. The stage wherein the disciple is demonstrating the subjective *fact* that he is initiate is called the stage of penetration. That in which he stands face to face with

1. The Angel of the Presence,
- [Page 432]**
2. The Initiator,
3. The Initiating Masters,

is termed the stage of polarisation. Then when the initiatory process is completed and "he returns from whence he came to carry out the Plan," the stage of precipitation takes place. Therefore, there are two processes of activity going forward simultaneously; i.e., that which is implemented by the Initiator, and one for which the advancing initiate is responsible.

The moment, therefore, that a disciple enters upon the Path of Initiation, he is—from the second to the ninth initiation—to be found functioning at one or other of these stages. He is either penetrating into new areas of divine awareness and penetrating deeply into the Mind of God, or he is learning to live and function from a point therein attained to which we give the name of polarisation, or else he is serving to the utmost of his ability in the precipitation of the energies which will make possible the manifestation of the Kingdom of God upon the physical plane.

Every initiate is himself a polarised point of precipitated energy; every initiate works from a known point of polarisation, and his main task is the precipitation of energy in order to energise, stimulate and create that which is needed in any immediate field of divine activity. Occult obedience is in reality the ability to work with these energies in relation to the Plan, even if only a tiny part of that Plan is known to the initiate. He becomes a part of a great energy distributing group. You will realise, therefore, from

the above, that these three words which we have been considering are major key words in the hierarchical programme. One of the tasks of a Master, in connection with His disciples, is to aid them in bringing about effective polarisation and a consequent spiritual stability. The disciple has to effect the stage of penetration alone and unaided; during the process of polarisation, the Master of his Ashram is permitted to help. The stage of precipitation falls into three parts:

1. That in which a relation is set up between the initiate-disciple **[Page 433]** and the Initiator. The Initiator focusses the new and probably unrecognised energies within Himself and by their means sets up a spiritual rapport with the new initiate.
2. That in which the energies, transferred by the Initiator into the aura of the initiate, are precipitated by him. This is preceded by a short primary phase in which the initiate polarised the energies of which he is the recipient into whichever centre is active in any particular initiation. For the second and third initiations he polarises them or focusses them in the heart centre. After the third initiation they are focussed in the head centre, but are precipitated and distributed through the medium of the centre between the eyes, the ajna centre. This latter centre is, as you know, the directing agency of the soul within the soul-infused personality.
3. Later, he finds that he can use any centre as the point of precipitation, according to the needs of the work to be done or the service to be rendered. An advanced initiate, however, works from a point of polarisation within the Hierarchy itself, distributing and precipitating the energies via any appropriate centre. In working with the subhuman kingdoms, initiates use the centres below the diaphragm more than initiates working in the human family.

The first Initiator is, as you know, the Soul, the Angel of the Presence, and the stage of penetration covers the long evolutionary cycle wherein the Soul is seeking to establish contact with and control of the personality. The stage of polarisation covers the cycle in which Soul control is stabilised and consciously imposed upon the threefold lower man. The stage of precipitation is only known for what it essentially is when the energies of the Spiritual Triad can be passed through the antahkarana into the soul-infused personality. We have, therefore:

1. The Path of Evolution .....The stage of Penetration.  
**[Page 434]**
2. The Path of Discipleship ..... The stage of Polarisation.
3. The Path of Initiation .....The stage of Precipitation.

These stages are presented in dramatic form during the process or the recognition of initiation. As you have oft been told, it all concerns the use of energy, and covers the entire period of training for energy distribution.

Initiation is in fact a process wherein the initiate is taught how to work with energy, how to use the creative, attractive and dynamic energies in accordance with the hierarchical Plan in order to bring about the precipitation of the planetary Purpose into the outer field of manifestation. You may say that there is little new in these things which I am telling you and that is somewhat true, but not entirely so.

The use of the three words which I have been attempting to elucidate for you brings in, however, an exceedingly deep occult apprehension of the hidden Mysteries and of the spiritual Realities: the



conception of a goal to which penetration must be made; of a fresh area of consciousness in which the initiate must be stabilised and polarised; and the result—the dynamic use of hitherto unknown energies. These are made available to the initiate *because* he is initiate and must proceed to carry out what has been revealed to him of the hierarchical Plan, from the attained *Point of Revelation*. All this is implicit in these words, and in their brevity they convey the greatest spiritual truths. They convey an increasing sense of eternal livingness, activity and movement; the initiate discovers himself to be a point of energy in an ocean of energies—energies which are being directed by groups of Living Beings Who work from the angle of a proved immortality, and Who—because of Their livingness—can be precipitating centres of energy under the divine Plan and in accordance with the divine Purpose.

The word "revelation" is one that has been greatly misused by the mystics of the Church and of the great world religions; by them, its use is usually of a selfish nature and the concept implied is that revelation is the due reward, conceded to the mystic because of his struggles and his deep search for God. Then, suddenly, God is revealed to him; [Page 435] suddenly the Angel speaks; suddenly his search seems ended and reward in the form of revelation is accorded him. This procedure and sequence of events has been the ordinary form for centuries and all the time the idea of God Transcendent dominated religious thought. But the revelation accorded is, in reality, related (until the sixth Initiation) to God Immanent, to God in form, to God in the human heart, and to that veiled and hidden supreme Reality which motivates all existence and which is for ever consciousness aware of itself. Revelation is a progress of penetration: first into the Mind, then into the Heart, and lastly into the Purpose of the One in Whom we live and move and have our being.

The agent of revelation is, for the first two initiations, the Soul and—for that reason—the first initiation is said to be (and with truth) the expression of the man's own inner divinity. This is the reason why these first two initiations are regarded as "initiations of the threshold." It is here that the work of the Christ or Whoever is the cyclic Head of the Hierarchy should be considered, working in cooperation with the Soul of the initiate upon the plane of the Soul, the mental plane; the Son of Mind is set free and then the higher initiations become possible. After that, the One Initiator can be faced or confronted step by step and revelation is accorded of the world soul, of the planetary consciousness—that of which the Soul or the individual consciousness is an integral part.

After the sixth Initiation of Decision, the revelation begins to shift on to cosmic levels and off the cosmic physical plane. A developed wisdom then grows in relation to God Transcendent. The initiate now has knowledge of God Immanent within the planetary sphere and can now add, to knowledge, wisdom and can learn to give correct and understanding interpretation to that which is being revealed to him, stage by stage, as he demonstrates that he is initiate. After the sixth initiation the initiate begins to penetrate, through his projected spiritual awareness, on to cosmic levels where he contacts unimagined revelations. The fact that I want you to understand can perhaps be best expressed by the following words out of the *Old Commentary*:

**[Page 436]**

"The light that shines within the heart of man discovers light and, in these blended lights, comes revelation. The light that shines within the sacred Hierarchy of Souls discovers these two lights revealed and they reveal a third—the revelation of the higher states of Being which hide and veil a *Light* which is not of planetary creation. These are four lights which reveal a Light Supreme, a Light which comes from distances beyond the ken of man. Yet all these lights have been revealed because a light has burned—immovable, secure—within the human heart."

The whole theme of revelation is the revelation of light, and that implies many different interpretations of the word "light"; it concerns the discovery of the lighted areas of being which otherwise remain unknown, and therefore hidden. We create light; we employ light; we discover greater lights which serve to reveal to us the Unknown God. It is the guiding light within us which eventually reveals those brighter lights which usher in the process of revelation. I am, my brother, speaking symbolically as you can well understand.

So much of human thought anent religion is concerned with the light of knowledge; the reason for this is that the first "great lighted area" which the initiate can grasp is the "circle of the Mind of God," as it expresses itself in the living, active state of the planetary consciousness. There is a point in the initiate process when the initiate becomes aware—in a manner which I cannot or may not explain to you—of the light as it blazed forth at the consummation of the previous solar system; to it we give the inadequate name of the "light of the intelligence." It is really the light of what we call the light of the *anima mundi*; in this initiate experience the light of the Kingdom of Souls is added to that light. At a later initiation there comes a point of revelation where the initiate perceives and records as a definite revelation the "light of the divine Purpose," and this happens in such a way that the light of the divine Mind or the divine Intelligence becomes available for this increased enlightenment and informing. When this takes place, a point is reached wherein the intelligence [Page 437] and its various phases as known to him hitherto, drops below the threshold of consciousness and becomes instinctual, irrevocable habit, but is no longer a major preoccupation. The "light of love" which flows from the Heart of God (and—from the angle of the solar system—from the Heart of the Sun) supersedes the light which has hitherto enlightened his way. At that point of revelation (again speaking symbolically), he realises for the first time a threefold "lighted relation": a triangle composed of the light of the Spiritual Triad, of a light which is streaming forth from the "Heart of the Sun," and of a steadily burning light which glows from the cosmic physical plane. As he has penetrated into the higher stages of the Path of Initiation, he has moved forward into a light which has been revealed to him by the use of the triple light of his personality and the threefold light of his soul which (when blended) represent two great lights; as he moves forward again, he now blends with these lights the triple light of the Spiritual Triad; and the union of all these lights reveals a light and lights which are extra-planetary.

The above elucidation is of a deeply instructive, though symbolic, nature and can only be correctly understood if the basic premise is grasped that "light is substance" and that "substance is energy." I have here attempted to reduce to words which you could understand some pages out of the *Rules for Disciples* to which access is granted as the initiate proceeds on the Way and comes to the critical stage where "he recognises revelation." I would ask you to think carefully about these three words because they involve the perception of some truths which are apt to be forgotten. For instance, the truth that revelation is the revelation of *that which is ever present*; it is not in reality the revelation of something new and hitherto unknown. To put this in its simplest terms: the initiate discovers he can perceive more than he ever knew was existent or perceptible but that he is only perceiving something that has always been there. The limitation, he discovers, is in himself, and the Way of Revelation is through the discovery and the discarding of his own personal, or rather, individual limitations.

The next point to be remembered is that these limitations [Page 438] have been rejected by him under the applied stimulation of the Rod of Initiation, wielded by the Initiator. I would ask you to remember that this Rod is the Rod of Stimulating Light which is projected by the Initiator with all its Lighted energy on to the centre which is receiving attention during any specific initiation.

There is another point of revelation on the Way of Initiation to which I would like to refer. It occurs when the light which the initiate has generated or received is projected into the *Past* and the subconscious mind (as the psychologists inadequately call it) is revealed to him; this subconscious mind relates him to all the four kingdoms in nature. This is one of the earliest phases and precedes the shifting of the penetrating, focussed light in extra-planetary areas of consciousness. It constitutes a fundamental revelation and is in the nature of a "summarising point of penetration."

I endeavour, my brothers, to give you—as far as I can—some teaching on the points of revelation which the Christ will make possible for mankind to grasp, and try to give you some understanding of the quality of the light of knowledge which is inherent in the planet, and the quality of the light of love which is of solar origin; this is one of the teachings which He will make somewhat clearer to mankind.

More along these lines I cannot tell you. It was necessary for me, however, to speak of these matters, even if they sound to you to be but symbols and parables; they will aid you to gain a more just appreciation of initiation.

In the planetary and cosmic processes, the fate, the attainment and the progress of the individual initiate are of small importance in the vast scheme of the divine life. Can you grasp anything of what I mean when I say that initiation is a planetary activity, based on the life of the planetary Logos and the point of spiritual attainment of Sanat Kumara? This attainment sweeps or carries the initiate into ever widening spheres of "lighted consciousness," and this makes him not only welcome the revelations of light but also to become one of the Agents of the Light.

These are deep mysteries and you cannot expect or anticipate full comprehension. Many lives of struggle, service and **[Page 439]** progress lie ahead, but the reward of revelation is adequate compensation for all that must be endured as the initiate discards limitation. The goal of all this process has been summed up, as far as planetary humanity is concerned, in the words of the fifth Point of Revelation: "When the light of the seven Rays is blended with the seventh Ray, then Light Supernal can be known."

## SECTION FOUR

## PERSONAL INSTRUCTIONS TO DISCIPLES

BY THE TIBETAN

[Page 443]

To L.D.O.

August 1940

One of the things, my brother, which is being developed in your consciousness is the basic spiritual fact that "whether in the body or out of the body" (as the initiate Paul expressed it), the life of the disciple does not stand still but inevitably—if he is sincere and earnest—proceeds from revelation to revelation. But for the pledged disciple, such as you are, this revelation is not confined to mystical depths and heights but becomes increasingly part of the recognisable brain consciousness. This is a lesson which you are learning rapidly and on that fact I congratulate you. Continue so to do and in the coming period of reconstruction you will be of effective service.

But, brother of mine, to be truly effective in the manner desired, you must cultivate the attitude of being only a clear unobstructed channel, and you must not block that channel with *your* ideas, *your* plans and *your* physical plane activities. I would not have you cease planning and working actively but I would have you be more discriminating and cautious. I would have you ponder on the relative usefulness of inspiring many to active work in the service of humanity, or sponsoring your own activities and focussing all your efforts upon organisation work. Such organisation work has ever faintly glamoured you. The arousing of the desire to serve and the kindling of the flame of intelligent love for mankind in the hearts of your fellowmen could provide for you an adequate field of service. It would enlist both your personality and your soul in active cooperation and is something you can do unusually well. The gift of divine inspiration, as it can be used to affect and galvanise others into activity, is rare, but is for you a natural result of your spiritual polarisation. This [Page 444] you know, and of this faculty you should increasingly avail yourself. Seek, as I have earlier told you, to *be*; aim at being a conduit for spiritual force; cultivate the power of identification with those you seek to inspire, for this leads to direct transference of energy; develop divine indifference as to your form of service and ponder deeply on the thought of "service by radiation."

As you already know, the five rays governing your monadic expression as soul and personality are not particularly well balanced. There is in this incarnation too much of the second ray line of approach to divinity; you are primarily 2-4 where your rays are concerned. Where the personality ray, the mental ray and the astral ray are closely allied there is always found an easy problem of inner contact, relation and integration. When, however, the aggregate of inner energy comes to outer expression upon the physical plane, there appears what I might call a lack of stiffening and a too fluid response to spiritual impulses and ideals. There is a correct and undeviating life tendency towards the realm of spiritual reality, but in the field of manifestation and of creative activity there is frequently a changeableness and a developed habit of experimentation. The very versatility of the second ray (twice repeated in your life

expression) tends to confuse the issue of service and its correct rendering in your mind. You do so many things, my brother; if you look back over your life, you will find that it is composed of short periods wherein you were intensely preoccupied with what you sincerely believed was the purpose of the moment. The time has now come when the purpose of the soul, in time and space, must become a pronounced conviction governing all future activity and all expression upon the physical plane, subordinating your entire lower nature (the three bodies) with fixed intent to the directed will of the soul.

For you, I would repeat, *service by radiation is the way*. To bring this about, it will be necessary for you to evoke the latent will which must be developed and controlling in you by the time the third initiation comes; at that time the monadic influence is predominantly that of the divine, purposeful [Page 445] will. The expression of this higher aspect of the will, in relation to the three rays of aspect on which all initiates are eventually to be found, is likewise threefold:

1. There is the *dynamic will*, as it is expressed by first ray egos.
2. There is the *inclusive radiatory will* of second ray souls. This is the kind of will-expression and recognised life purpose with which you must learn to put yourself in direct contact.
3. There is the *magnetic will* of the third ray ego which draws, attracts, manipulates and arranges in accordance with divine purpose. This is not the same kind of magnetism as that of love.

In the meditation, therefore, which I seek to give you, we will have this inclusive, radiatory will primarily in mind, and for the next few months I would have you follow these instructions...

Life is difficult these days but you lack not courage, and the sense of inner reality will hold you true to the goal and steady in expression. My attention turns towards you when you need it. I can be reached.

August 1942

1. Stand at the centre of dispassion with heart aflame, yet still.
2. Be not the centre of the work you undertake, the service rendered, but be its fluid life.
3. Transmute devotion to a cause, to me, to your brothers or your group into a flaming love for all that breathes.
4. Learn that your causes are effects. Leave them behind and seek the world of causes.
5. Three in this group stand close to you. Discover who they are and know the reason why.
6. Ask your soul the question: Why is D.K. the Master Who has sought me out?

[Page 446]

September 1943

## MY BROTHER:

Since I last communicated with you, more than a year ago, life has brought you certain radical changes—some of them as a result of the war and your personality reaction to that war, and a few of them as a consequence of soul impulse. These changes and their resultant readjustments have been so many and have been brought about with such relative suddenness that you have not yet had time to know with clarity (within yourself) the distinctiveness of each change or its emanating source. Every change in a life condition upon the physical plane is *the result of some inner cause*. I hinted at this when I gave you the six statements which were intended to aid in the direction of your life. I said to you: "Learn that your causes are effects. Leave them behind and seek the world of causes."

These words embody one of the first lessons which a disciple has to master, as you well know. The initiate lives in the world of causes, for this is obviously the world of initiation. He deals therefore with those basic happenings which act as life-impulses, and initiates only those activities which are formulated by him as a soul and (bear this in mind) as a soul whose personality is initiate. Because of this personality capacity of seeing "eye to eye" with the soul, his activities are results of deliberate spiritual intention.

This is, therefore, one of the first lessons which it is my duty (as it is the duty of every Master) to teach all those who have just been accepted into my Ashram. Such people are not beginners in the world of occult life as far as the average man is concerned, but from the angle of an Ashram most of you indisputably are. I have therefore to teach each of you something as to the nature of that world of causes, and how to discover whether you are not functioning as a personality seeking, as far as may be, to be sensitive to soul incentive, or whether you are literally functioning as a soul. These are two very different matters, my brother. How can you, as a disciple, decide what you are doing and know your reasons? All that I, as your Master, can do is to indicate an approach [Page 447] to reality, and then leave you to arrive at right decision, via direct or intuitive knowledge, alone and unaided.

Decisions which a disciple has to make are based upon various urges, impulses and desires; they differ from those made by the average man because they are ever accompanied by *questionings* and by the practice of a constant and oft bewildering inner scrutiny of motive and purpose. You have faced many such periods of questioning in the past year, my brother, and your answers have definitely affected your personality life, your service to the Plan, your various group affiliations and your general attitude to the spiritual realm. This you know. One aspect of your nature is profoundly satisfied; the other is full of doubt and enquiry; your soul is on its way to a fuller and richer experience of life, and this involves difficulty.

In some ways, the war has not really touched you very profoundly, even if you retaliate by saying that it has touched you astrally and emotionally. Emotions are, however, ephemeral. Personality enterprises have offset greatly your reactions, and changes in your personality life, in your environment and in your established habits have offset much reaction. This is, perhaps, just as well. Then, too, your attempted world service has intensely preoccupied you, and you have tried to be what I suggested in my statement to you, "the fluid life" of all that you seek to do. In connection with that work I have only this to say: Your service will be best rendered if you refrain from regarding your planned organisation as unique and if you do not attempt to live up so entirely to the *world* concept. Your work is inspired from my Ashram; it is an integral part of much larger plans and is largely modelled upon those



ashramic plans (which are part of still greater hierarchical endeavours) and has little in it that is original. It is a small part of a much larger whole and has a very needed part to play. I would remind you that very large trees can grow from very small seeds. Your seed is one of many in a large pod (to use a botanical symbol). This pod contains many similar seeds which will bear many similar trees.

You have a fluid mind and can do much if your emphasis [Page 448] is placed where I suggest—a fluid *life*. Otherwise your fluid mind will incite you to so many useful activities that many of them will amount to very little. One of your major needs is a planned concentration and an ability to make discriminating choice as to activity and technique. You cannot possibly do everything that you see needs to be done; therefore, do that which will bring about the greatest amount of good to the greatest number of seeking souls. This is always a difficult matter for the creative worker to grasp. The doing of the thing which he plans is to him oft the satisfactory reward of effort, and his focussed activity and attention is founded upon what he creates. Yet the created thing is only an effect—an effect of what, my brother?

Again we come back to the subtle question which your soul seeks to have you answer this life, because in answering it you will find a release which will give you a definite opportunity in your next life. *What motives are impelling you to action* in your personality life, in your group relation, and in your service to humanity? A general answer will not suffice, for you will find that several widely different motives condition each field of expression, and when you know what they are, you will be able to bring all the three phases of your life into one rightly oriented functioning whole. Is your creative work the result of a desire to create, or is it impelled by love of humanity and, therefore, an automatic intelligent response to human appeal? Are you nurturing a small and healthy seed or are you endeavouring to transplant a tree? This last question has far more significance than perhaps you guess. It holds in its correct answering the secret of your success. Are you cooperating with the Plan, or in reality with your plans? Again a question of importance.

A rich life of service lies ahead for you in the coming period of reconstruction, but its full expression is dependent upon your achieving a point of focus, leading to a point of tension which will, in its turn, inevitably lead to a point of crisis. When these—focus, tension, and crisis—condition all your living, then your work will move ahead towards a most desirable fruition.

Like all creative workers, my brother and my friend, you [Page 449] resent all forms which you do not yourself initiate. I am not, therefore, giving you a set form for meditation, but I am giving you a loose structure of thought which I would like to see govern your approach to life, to work and to all you do as a disciple coming forth from my Ashram. This will constitute your cooperative contribution to the group need and to humanity.

Take the three words which I have given you and seek to weave the energies which they represent into your life pattern, welcoming the changes which they may bring and knowing that they are, for you, the correct procedure because these three concepts govern the needed evolutionary process for you at this time—as they do for the bulk of disciples and, to a certain degree, all lesser developing nature.

### *I. Focus*

Seek to ascertain in a wide and general sense where your major life focus is established. Is it emotional, mental, or on soul levels? Is it focussed consciously in the Hierarchy, in my Ashram, or where? What is

your daily focus as you watch yourself each day of living? Where, each day, has your attention been, having in mind that a disciple's focus is frequently in one place whilst his attention is in another? Do you know what I mean when I say this?

## *II. Tension*

Study for the next year whether you know the true significance of tension. For you, it should mean (speaking in a symbolism which you ought to understand) that moment of exquisite sensitivity which appears just as the life within reaches the point of "breaking forth" into the light. It is that moment of alert conscious anticipatory direction which distinguishes the runner in the Olympic games as he stands poised for his supreme effort and test. It should be, for you, the moment when you switch your identification with that which you do, away from that act of doing (which is in reality only an effect of an initiating cause or motive) into the world of origins, of motives and causes. In that supreme moment of tension you relate life [Page 450] and form, the fluid and the concrete; then an organism, and not an organisation, takes shape before your eyes.

## *III. Crisis*

The comprehension and the system of right reflection which the two above processes will generate must inevitably eventuate in a point of crisis. About such a crisis I can say little. It will take place in conformity with your ability to focus, in line with your attainment of the right tension, and the precipitation of the crisis will, therefore, give you release, freedom, clarity of vision and entrance into light.

In closing let me say: Preserve your essential and innate integrity, my brother. Be like the sapling which bears up against the storms of wind and rain, holding its life in form intact and gaining added beauty as strength develops.

My blessing rests ever upon you, and my cooperation and my help when need arises. On that you may count. Meet happiness and distress alike with equilibrium, and be a strong hand in the dark to all you meet.

November 1944

## **BROTHER OF MINE:**

I believe that when this reaches you and you scan the interval between these instructions and the previous one, you will realise the significance of your life events in a new way. They have been many, and they have been varied. Do you appreciate what they mean? The past year brought you crisis after crisis; it involved periods of quiescence and of enforced activity; it also brought periods of a definite recognition of growth wherein you registered expansion and arrived at certain inner decisions by which you must and will abide, because they marked a certain high water mark of your soul's development.

Your problem is now concerned with this point of attainment. Is the high water mark reached a temporary one, preliminary to a still higher attainment, or have you—for this life—set your pace and can proceed no faster? Disciples, such [Page 451] as you, need to learn that this type of decision

indicates no choice between right and wrong, or between progress or non-progress. It is simply a decision, specifically related to *timing*. Such a decision calls for assessment, for recognition of presented opportunity in both karma and service, and for discreet decisions in relation to your activities upon the Path.

It is easy to overestimate the importance of any particular incarnation upon the path of life; it is easy to foster the consciousness of the personality in time and space, and thus fail to register the "insight" of the soul, regulating timelessness and knowing no past or future, but only a sense of *Being* (faintly and dimly, because this sense is a monadic prerogative) and of relationship (strongly and urgently).

Some souls in incarnation need constantly to spur their personalities on to action; they require to urge them to achievement and towards freedom from inertia. That is *not* a problem which confronts you, my disciple. For you, the *"lesson of the interludes" is of major importance*. I use this word in its most technical sense and as the Masters use it when attempting to incline any life within the Ashram into ways which are, for that unit of life, the essential process for the immediate moment.

In all breathing exercises, there are, as you know, the processes of inhalation and of exhalation, with two points intermediate between these two—that of the interludes. Beginners in the mechanics of right breathing seem inevitably engrossed with the processes involved, with the amount of air to be indrawn or out-breathed and with the consequent physiological effects and their etheric correspondence. Knowers and disciples pay small attention to this dual activity. They are preoccupied with what is proceeding within their consciousness during the interludes between the fixed inhalations and exhalations. These phases of registered consciousness are in reality points of detachment. They mark the cycles of tension and should be carefully studied and employed by you. This is a point in your future development to which I earnestly call your attention.

In my last instruction to you I gave you three words upon which to meditate and which were intended to constitute **[Page 452]** the theme of your meditation work throughout the year. By the means of these words you could be enabled to gauge your life processes and determine activity. By means of them also (rightly used) you can arrive at a real understanding of the Law of Cycles—in your own life, in the life of any related group, and in the life of humanity itself. They are also closely related, as you can well imagine, to the rhythm of breathing. It might be regarded in the following way, holding the suggested relations in mind:

1. Inhalation----- Focus -----Life centralisation.
2. *Interlude* ----- Point of Tension -----Initiation of causes.
3. Exhalation ----- Crisis-----Production of effects.
4. *Interlude* ----- Recognition-----Prelude to refocussing.

These phases of activity—both positive and negative—can be applied in all aspects of life and in all activities. You can experience them and institute them as a personality, and the entire effect of these phases will then be contained within the personality life of the three worlds; you are meanwhile in process of learning them as a soul and as a disciple, and for the remainder of your life they should establish the rhythm of your effort; later, upon the Path of Initiation, you will re-learn this same process on the highest possible turn of the spiral within the planetary rhythm—but that time is not yet.

As I give you this individual instruction, my brother, I would enjoin upon you the need to establish this rhythmic, cyclic "breath of consciousness." Ponder on this phrase and make this objective a matter of real importance to you until the time comes when you will work upon inner levels, free of the physical body; you will find the effort both interesting and also practical.

Let these four stages condition the pattern of your daily meditation. Let them also mark the pattern of your daily life, indicating the gathering in of the sources of supply for that life of service which is your aspiration (I refer at this point to the meditation process, practised daily). Let them mark also the carefully planned and silently implemented allocation [Page 453] of such energies to the arranged duties of the day, and to the active outer task of breathing forth into the world of men that which it is your duty to contribute. Then let there be the final interlude of recognition.

The point I seek to emphasise to you is the *need*—imperative and permanent where the remainder of your life is concerned—for the *interludes*. These interludes are, for you, the growing times; they are essentially the "epochs for storage" (if I may use such an arresting and unusual phrase), and they are the "seed of samadhi." What is samadhi, from the initiate point of view and esoterically comprehended? Simply those interludes in the initiate's life of service wherein he withdraws all his forces into a "well of silence"—a well, full of the water of life. In this state of consciousness two definite activities transpire: Tension and Recognition. Without these interludes of abstraction, his work would slowly weaken as the tension, earlier initiated, weakened; his ability to attract and to hold others true to the vision would likewise slowly disappear, as his power to recognise became myopic. The initiate, therefore, as he works within the Ashram, withdraws at the needed times. As he inhales the life of the Hierarchy, and increasingly that of the Monad (which he gradually learns to do), and as he exhales the living essence into the "world of serving lives," he becomes steadily more and more dependent upon the "interludes" wherein both these phases of activity cease and he becomes immersed in Being and in Consciousness—the intrinsic parts of the animating Whole. I use this phrase "animating Whole" advisedly to indicate that the points of interlude are *not* related to form life at all, but to the life of Life itself.

Am I being too abstract with you, my brother? I believe not. As I look ahead into your future and sense the quality of your life, I *know* that the keynote of your inner programme should be ever the recognition of the *essential* demand of your soul for rhythmic interludes; your personality emphasis should be, therefore, upon this withdrawing. I refer not to the withdrawing from outer service but to an inner, constant, cyclic attitude of determined and planned abstraction.

### [Page 454]

If you will study your ray combinations, you will note that you have only one of your ray energies along the line of the first ray—that is the ray of the seventh type of energy. All your other rays are related to the great Second Ray of Love-Wisdom. This necessarily constitutes a problem until you remember that the seventh ray is the ray of interlude—an interlude and a ray which becomes active when the attractive, magnetic work of the building rays is ready to precipitate into the phenomenal world and bring about—under the Law of Ritual and of Divine Ceremonial—new phases of work. These are initiated in the silence of the process of abstraction, released when the interlude of tension has completed its work, and become effective when the interlude of recognition has made a new refocussing possible.

I am not going to indicate to you the lines along which your service, as a disciple in my Ashram, should proceed. You have already initiated certain activities, both in your personality life through your marriage and in the world through the order which you have attempted to establish. With that which you have started you must proceed; and you can regard these words either as a statement of fact, as a predatory announcement, or as a command from your own soul. But your success in both these departments of life will depend upon your effective use of "interludes." Only you can determine their timing, and this—to be successful—will require the application and the recognition of need, but also the recognition of unfolding spiritual opportunity.

As a beginning, and in order to help you to find the length of your cycles of inhalation and exhalation, I would suggest that you attempt to place one of the interludes at the time of the full moon each month, and the second interlude might come at the close of every three months of work, at the time of the third new moon. You will have to work this out for yourself, but in doing so you could establish a basic rhythm in your life which you would never regret. You could work along the following lines of rhythmic abstraction:

1. Twelve brief, abstract monthly interludes at the time of the twelve yearly full moons.

**[Page 455]**

2. Four brief quarterly abstractions at the time of the four new moons, dependent upon the date of the initial, major interlude.

3. Two longer periods of interludes or of abstraction at the time of May and June full moons.

These points of inner abstraction, of interludes in your subjective life, can be carried on without interfering with your objective life of service, of obligation and of duty. I commend these three words to you also as three themes for meditation.

Last year I gave you the three words: Focus, Tension, Crisis. For this coming year I give you another three: Obligation, Service, Duty. For the year beginning September, I give you: Emotion, Intuition, Wisdom. You have, therefore, themes for three years' work in the meditation field and "as a man thinketh in his heart, so is he." When you have covered these nine themes for reflection, I would suggest that you start again, thus establishing a three year cycle in your process of rhythmic mental building.

Keep close to your group brothers. Seek to establish a contact—subjective and real—with F.C.D. who is so close to you in nature, though with more first ray strength. Whether you ever work for and with him on the outer plane is of no great matter. The need is for you to work with him on the inner planes, giving him what support you can, and receiving from him the strength that you need. Some time, during each morning meditation, I would request you to call him by name three times, and then to send out your heart's thoughts to him. A link would thereby be established which you would never regret.

And as for your relation to me, my brother—naught can change that. You are integrated into my Ashram; you have my confidence and trust; the love of your brothers in the outer group of the Ashram surrounds you at all times. Seek to get in touch with me every Full Moon period, and expect results.

My love and blessing rest upon you, and the service of my Ashram holds you.

[Page 456]

August 1946

MY BROTHER:

I have for you today naught but a happy recognition. You have proceeded with your life task with patience, serenity and foresight. The dual life of a disciple (covering personality obligations and the chosen field of soul service) is being successfully attempted by you. Where the word "success" is used, I would remind you that the Master neither sees nor notices the small failures, the moments of distress or disturbance or the personality frictions which (from the angle of the observing disciple) seem to mar the picture. At intervals—rare at first but more frequent when the service rendered attains greater importance—the Master makes Himself aware of the general progress, the growth of the general structure of service which the disciple is creating and the extension of his light in the world. It amuses us at times to note that some disciples (particularly those trained in the earlier, personality-tainted groups) believe the Masters pry into their daily lives, know their petty faults and silly little failures and are fully aware of all they think and do. We wonder sometimes where they think the Masters find the time, and why They should be so interested in habits of thought and action and speech which the disciple is rapidly overcoming.

We are only interested in the good which any individual may be demonstrating; only the good reaches us, except in the case of an entire group where the group interplay, the group action and the group effect *does* affect the Ashram. The quality of the vibration which is felt when contacting you is of the nature of harmlessness and of goodwill to all men.

I am pleased that you are following along the line of your second ray energy, and are occupied with seventh ray activity; that means that, inspired by the sense of unity which is inherent in the soul, you are working on the physical plane (the point of expression for the seventh ray) and bringing spirit and matter together. Remember always that this ray which is again coming into cyclic manifestation is the one [Page 457] that relates the new and incoming spiritual energy and the substance or matter aspect which will respond to it, utilise it and eventually give it due form. Know therefore clearly what it is you are attempting to do.

The main hierarchical need today (apart from its need for workers) is the forming everywhere of such groups as yours, the relating of group with group within the range of influence of that super group, the Hierarchy. Such groups are forming now in their thousands and are to be found in every land, and they will eventually blend and fuse together into one great movement of goodwill, which is spirit in actual expression. Aspirants everywhere, Arcane School students the world over, and my group of special workers such as yourself, must contact these groups, bringing them together on one point only, and that is *Goodwill*. Each group must necessarily be left free to proceed with its own destiny and mode of work. Unity is a necessary ideal and is the reverse side of Goodwill. Unitedly, when the right time comes, these groups must issue a great manifesto to the world—identical manifestos being issued in each country by all the groups who stand for world unity and goodwill. Thus they will make the word "goodwill" carry power throughout the planet, whilst the disciples and aspirants will, through their thought, make the word "unity" carry hidden power. Thus a vast band of men of goodwill will be



working unitedly, yet independently, and there will be made available—in moments of world crisis—an organised, ready and world-wide public opinion of such strength and organisation that it cannot be ignored.

Your life pattern, my brother, is now established; seek not unduly to change it, but seek to make your home a centre of spiritual light, and seek to make your order so vibrant, so alive, that other groups may gain stimulation from it. You have therefore a full life's work, and in that all aspects of your nature will find full mode of expression. For disciples, only those tasks which call forth the full quota of innate effectiveness are of real value.

Should you find it possible, I would ask you to aid (to the utmost of your ability) your brother disciple, F.C.D., whose rays are closely allied with yours. He has thrown himself into **[Page 458]** a supremely difficult task ... and his future work will not be easy. Help him; he is one of our agents who is worthy of all aid, and though temporarily in my Ashram, is a powerful worker in the Ashram of K.H.—his Master and mine. You can work also with power with J.W.K-P. whose rays, with one difference, are the same as yours.

In twenty-five years' time enough work will have been done by groups such as yours so that the pattern of unity in the world will be distinctly seen. The theory will be comprehended and much straight application will be made. Unity will become a definite world goal in a sense different to the present one. The words "The souls of men are one" will be recognised doctrine of every world faith. So go on with the work of unifying, my brother—in rain or shine.

I have asked myself what I could suggest to you for meditation. The vision you have, and I believe will never lose it. Definitely planned meditation is not so easy for you, and yet—in order to make the vision factual—meditation is a basic essential, for just as it remains eternally true that "as a man meditateth in his heart so is he," it is also equally true that as a man meditateth in his head so will his vision appear on Earth. A great safeguard for you exists in the elimination of all personality problems—yours or those of anyone else—from your current meditation project; that project you will have to set for yourself each year, and adhere to it. Its theme must grow out of the work of unifying—out of the work you have set yourself.

My brother, link humility with that task; seek not to link groups with your group, but recognise your group and all other similar groups as parts of a *worldwide spiritual movement* which (when it reaches momentum) results in unity for all. A super-organisation which emphasises unity is the last thing to be desired; a multiplicity of living organisms held loosely together by cooperation, constant communication and possessing identity of goal and of purpose is what the world needs today....

I assign you no specific meditation. Work out your own, but let it adhere to the general concept with which I have constantly presented all of you. You can (on your own and as **[Page 459]** an accepted disciple) seek entrance into the life of the Ashram and thus contact me. This may take time, but the link is strong and elastic (ponder on that term) and adherence to the rules will ensure success.

My blessing rests upon you and on your aspiration.

## To F. C. D.

August 1940

### MY BROTHER:

The past few months have been extremely difficult for you, have they not. Twice I have myself felt the necessity to envelop you with shielding care and stand as a wall between you and circumstance. Are you conscious of these two contacts? They came at moments of extreme fatigue and tension. The future also holds for you much anxiety and of this I warn you, for to be prepared is—in the case of sensitive, imaginative disciples—a great deal of help. It is conditions more than circumstances which will cause the anxiety. Can you understand the distinction? Racial, national, and personal conditions meet in your life and create a perfect whirlpool of difficulty and a mixture of glamour and reality. Disciples work hard (as you have ever done) to render their relation to humanity inclusive and they struggle to bring about those conditions which will produce this desirable expanded consciousness. But they oft forget that this expansion of consciousness will not make them susceptible only to superhuman influences and inclusive of soul conditions, but must necessarily include also all intermediate stages of awareness as well as the power to include the reactions, mental and emotional conditions and the pain and suffering of bewildered and sorely tried humanity. It includes also its joys and aspirations.

The glamour of an extreme sensitivity is your major handicap, my brother, and definitely limits your usefulness. The solar plexus is wide open to all impressions. But you, as a soul, are quite indifferent and—as a soul—you suffer not at all. Of this I believe you are conscious. Spring free, therefore, [Page 460] upon the physical plane from all psychic impressions, via the solar plexus, and seek instead to register only those impressions and contacts which concern your service and deal with man's next definite step forward. Watch this process with care in your life. Your extreme psychic sensitivity and impressionability (of a very high order, I must admit, but nevertheless of a personality nature) *must* be overcome by a paralleling extreme spiritual sensitivity. This again I think you realise, and you know also that this spiritual tendency is accompanied in you by a corresponding powerful, physical and mental inertia. The potency of your astral activity depletes the other two points of the personality triangle. Your spiritual knowledge is so real that you will apprehend my meaning without further extended elucidation.

You are, my brother, upon the path of the Christ, and in preparation for treading this path of aiding and salvaging humanity, you have to learn (through intense feeling) the futility of emotion and feeling as a means of salvaging your brothers. You need to acquire that divine indifference which leaves the soul free to serve—untrammelled by personality reactions, for that is what all solar plexus conditions basically are.

Above, I gave you one important hint or imparted fact, as the case may be, when I said that the "potency of your astral activity depletes the other two points of the personality triangle." Your problem this life has been the same as that of A.A.B.—the transfer of energy from the solar plexus to the heart. The first stage of that process is, esoterically speaking, the discovery of how potent is the astral polarisation of all your personality forces; the entire focus of your life is upon the highest level of the astral plane. This in your case (not in that of A.A.B.) has led to the withdrawal of energy from the physical body (the etheric body), leading to physical debility and fatigue and also to a pronounced

inability to "ground" yourself upon the physical plane. It has also brought about a considerable depletion or enervation of the *Will* aspect. I refer here specifically to the will aspect as it produces physical plane expression of directed soul activity as the intelligence (focussed in the mind) must condition it. I do not refer to [Page 461] the will in the sense of any fluctuation of your spiritual aspiration or failure to progress undeviatingly towards your goal. But it must surely be apparent to you that if the focus of all your energies inherent in the personality life and also those inpouring from the soul is the astral body, then there must certainly be a condition of attrition or of semi-starvation of the etheric body (determining the physical condition) and also of the mental body. This militates against the full manifestation of a very fine mental equipment. I am putting the problem quite clearly to you, because you are a tried and trusty disciple. Before you can take the initiation for which you are being prepared, there must be a change of life focus and a transfer of energy from the astral body into the mental body, and consequently from the solar plexus to the heart.

In this process, the group meditation should materially help and I advise you to follow it with real care. I advise also that you endeavour in the different circumstances of your life to insulate yourself (for selfless purpose) from too close a contact with those in distress. Aid them; love them; but do not identify yourself with them. I speak of an astral insulation and not of a refusal to meet and contact suffering humanity upon the physical plane. I refer to an attitude assumed and held by the soul and mind in regard to the astral body which enables you to express that divine indifference to feeling and to personal suffering as a result of that compassion which is the hallmark of the salvaging Elder Brothers of Humanity. Such is your basic problem.

Because of this, you will have to watch the earlier effects of this group meditation with care so that the solar plexus is not unduly stimulated, and thus your difficulty increased.

I wish also to give you a personal meditation which will, I believe, prove useful. It is more in the nature of an exercise and its results are based upon your ability to focus yourself in the soul consciousness and to hold that position undeviatingly. It is dependent also upon the power of *sustained imagination* which you may possess and is a good exercise in constructive creative work. It is also rendered more effective if aided by the will and as your mental body is on the first ray and as this work is largely the steady withdrawal of energy [Page 462] to the mental body, you should find it relatively easy and possible to get the desired results.

1. Focus yourself in the head. Sound the OM as the soul and believe that contact has been made between soul-mind-brain.
2. Then see yourself as focussed esoterically upon the mental plane and (from the angle of the soul) exoterically in the brain.
3. Then inhale deeply, drawing the breath up from the solar plexus in the spine and seeing that upward moving breath carrying the solar plexus energy up the spine into the head, after passing it through the heart. Believe that this takes place.
4. In the interlude between inhalation and exhalation dedicate the energy thus withdrawn by the soul, believing in its consequent and subsequent transmutation. (I would remind you that transmutation is the changing of one vibration and one vibratory activity into another and higher one.)

5. During exhalation—in which the breath is carried on the OM sounded inaudibly—breathe the solar plexus energy, now focussed in the head, to the throat centre. This should produce increased creative output for humanity.
6. In the following interlude, after exhalation, go over in your mind (pictorially) as a sort of recapitulation, what you have done.

OM. OM. OM.

Repeat this exercise three times and do this transference exercise three times a day. *Do not look for results.* A year's steady work with a detached attitude as to these results will be needed before you yourself will recognise difference of reaction and lessened emotional activities.

This exercise, coupled to the group meditation, will (as you will have undoubtedly noted) produce in the long run the linking up of the three centres above the diaphragm—the heart, the head and the throat. The exercise just given [Page 463] must be *done before* the group meditation as it is of the nature of a clearing exercise. If done properly, it will hasten the results of the group meditation for it will clear the solar plexus of undesirable emotional force and leave "room for reception," as the process is sometimes technically called. True love will then take the place of emotion, and compassion will be substituted for pity; understanding will take the place of apprehension of suffering.

Disciples are apt often to think that the injunction to identify themselves with other people must involve complete identification with all their experiences, moods and reactions. It does not. It should not. It involves identification (through the intuition) with underlying soul purpose and a consequent ability to interpret and explain the present. Ponder on this, my beloved brother.

August 1942

1. You have given all you had to give. Now take it back enriched. Then give again.
2. Peace is to you the clearest light of all. The lessons of the dark have likewise been revealed. Pass out between the two.
3. The best is yet to be. Hold thou to Me.
4. The bridge of light is firmly built and on it you can move this way or that, but always on the Way.
5. The sorrows of the Cross of Man have weighted thee down but not submerged or blotted out the light. The joy of resurrection lies ahead.
6. Love is thy note and wisdom is thy guide. You need naught else but fire.

September 1943

## MY BROTHER AND MY CO-WORKER:

I am not telling your co-disciples whether you are on this side of the separating veil or not. I am not informing them whether you have crossed the "bridge of light," to which I referred in my last communication to you. You need their **[Page 464]** protective love, no matter whether you are here or there; the turmoil on the other side is so great—as great as the turmoil on the physical plane. Whether you are in the body or out of the body, you are therefore peculiarly vulnerable, because, my brother (as I have told you oft during the past years), your intense sensitivity has complicated your life problem. Your karma ... holds you back from that complete freedom and liberation which you deeply desire. Only those who have achieved freedom can return to that group with immunity and helpfulness in their hands—the group from which they have been freed.

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

Your Master, K.H., asked you at that time if you were ready to begin work in preparation for a definite assignment upon the Path of World Saviours. Assignment after assignment in connection with groups, nations, races and increasingly large units is ever the mode of developing a world Saviour until the time comes when he can make a world impact and achieve a measure of world salvaging. Many times in the past, I have pointed out to you that you were on that most difficult path of service. K.H. desired to find out if you were prepared to accept your first major assignment upon that Way. When you assented and told Him that you would do what you could but that you had no inner confidence in yourself, owing to the pressures of the time which appeared to you to have a definitely disintegrating effect on your **[Page 465]** vehicles, He reassured you and told you that the potent inner unfoldment of your love nature and your complete decentralisation were a vital protection. He also informed you that—at the stage of spiritual development which you had attained—the aura of His Ashram and the aura of mine would act as a shield, and that the resources of both Ashrams were behind you. This, my brother, you know well, and to this fused efficiency you can testify....

I have said enough here to enable you again to resume your active position as a pledged initiate-disciple (a position which your co-disciples have ever recognised as yours), and I have shown you definitely how valuable has been to you the last immediate experience.... Though you are a trained disciple of K.H., you are still working in my Ashram, as I remain in close touch with world affairs in relation to their immediate working out, whilst K.H., being a Chohan, is more active in the handling of the deeper incentives and purposes, and of those matters which will not materialise until such time as the work done by me, and others associated with the Great White Lodge and of like rank and of lesser rank, is completed or at least well on the way to fruition.

The work assigned to you, my beloved brother, will be work of profoundest difficulty. You will meet with rebuff from those you seek to help and ... find very little understanding; you will meet with

encouragement and assistance from the enlightened among the New Group of World Servers, and this will make your work possible but it will also greatly handicap you...

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

Such was the gist of your interview with your Master. **[Page 466]** You can now go forth from where you are with the endorsement of your Master, with the aid and backing of myself and of A.A.B. and, at all times, the protective aura of K.H.; and—with reverence I would call your attention to this—an aspect of the aura of the Christ is incorporated in that lesser aura.

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

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

November 1944

It is not my intention, my beloved brother, to give you any personal instructions at this time. Those given you during the past three years still need consideration, assimilation and factual demonstration. I simply take, at this time, those needed inner steps which are permitted to the Master of any Ashram in order to draw you into a very close relation to myself and to the group. Such a definite and close relation **[Page 467]** produces healing and strengthening; it also permits of such a clear vision that the picture unfolds as a unity and the past is seen freed from karma. This sentence may mean much to you, if subjected to the inner insight, or it may mean little. It is, however, of major significance to you personally, and to no one else in this group.

In your question, my brother (about the nature and the function of the counterparts in the head of the various chakras, and how to bring about a better adjustment between the heart centre and its counterpart in the head), you have voiced an exceedingly esoteric inquiry, and one that will warrant the



most careful consideration and phrasing on my part. The reason for this is that as yet little is known (even in the esoterically instructed East) in regard to the head centre. This profound ignorance has not been realised, even by advanced students. The thousand-petalled lotus remains a secret, or closed mystery. Though much has been given out in connection with the heart centre, little has been communicated in connection with the head centre. The reason that more is known about the heart centre is due to its being the centre awakened by the highest initiation in Atlantean times. In our Aryan race the head centre is the objective of all stimulation—even the stimulation of the other centres being noted in relation to the effect upon the head centre. The race as a whole, however, is only just beginning to be ready for this awakening. Hence the complete silence hitherto held upon this subject.

Adeptship was achieved in the Atlantean race when the heart centre was alive and its twelve petals unfolded. The fourth initiation, which confers the status of adeptship, produced the mystic realisation, the unfoldment of the lotus of the heart and the deep conviction of the pairs of opposites, yet at the same time the *knowledge* that the phenomenal reality and the spiritual reality were one and the same reality. Thus the Atlantean attainment established in the consciousness of its adepts, through initiation, the duality of all creation.

The Aryan unfoldment will produce occult identification, the development of the head centre, and the realisation of [Page 468] unity. "I and the Father are One." This constituted the real achievement of the Christ, Who was the first of our humanity to achieve the *complete* realisation. This point is of vital interest. Our present Masters of the Wisdom have also entered into this same recognition. The distinction between Them and the Christ is that He added to this realisation the capacity to be a channel, pure and undefiled by any form of self-identification, for a cosmic principle—that of Love. Only those Masters, however, Who reached adeptship in Atlantean times are dowered with this occult unfoldment. Disciples are apt to forget that the Masters Themselves are at various stages upon the path of Their peculiar evolution.

You will see, therefore, that the establishing of the significance of the counterparts in the head to the heart centre, for instance, involves one of the great mysteries to be revealed at a certain high initiation. In the next great race, which succeeds upon this one, the goal will be—above everything else—a dual one. It will be:

1. The *conscious* unity of the lower centres by means of a great awakening of the solar plexus centre. This next race will be buddhic or intuitional, and therefore will embody, as a higher expression upon the turning spiral, the higher mystery of the astral unfoldment in ancient Atlantis. It will vision forth the higher correspondence of that achievement. This consummating development will mark its fourth initiation, and will demonstrate the transmutation of the astral life into the buddhic consciousness.
2. The carrying of all this mobilised energy to the heart centre at the fifth initiation for group purposes, and the achieving of this in full waking consciousness.

In the final race the process will be repeated on a still higher spiral, and all that concerns the higher centre will be unfolded and occultly consummated, again through the medium of two stages:

1. Wherein the massed energies of the solar plexus (the [Page 469] great clearing house) and the heart and throat will be carried—at the third initiation—to the ajna centre, and the complete racial "transfiguration" will take place.

2. The process will then be carried forward and at the fourth initiation the energies will be centralised in the head centre.

This will lead to a happening of such esoteric significance that I cannot express even its dimmest meaning to you because *I myself do not know*. It lies too far ahead, even for all Who are the Masters of the Wisdom at this time. Only the Christ and the Buddha begin dimly to sense its meaning.

Therefore I cannot answer your question because until the head centre is somewhat more awakened my explanation would be meaningless. All I dare say is that by the use of creative imagination, by a constant application to the way of the head, and constant group activity, with an increasing capacity to be detached, and therefore not so potently identified with the individual consciousness, you yourself can perhaps get a faint glimmer of light as to that vibrant reality of which the heart is the reflection.

One thing I can add. As I told you before, the activity of the heart centre never demonstrates in connection with individuals. This is a basic fact. What devastates most disciples is the solar plexus ability (when purified and consecrated) to identify itself with individuals. The heart centre cannot react, except under group impetus, group happiness or unhappiness, and other group relations. This may give you a needed hint. It is a subject which you will do well deeply to consider, and to discuss with A.A.B. who—like yourself—is also on the difficult path of teaching and of world salvage.

August 1946

MY BELOVED BROTHER:

You will have, by now, read and absorbed the papers and communications which have been held for you until the close [Page 470] of the war and the attainment of physical safety for you. There has been no great need for me to express myself on the situation which has existed, for the closeness of the link between the Master K.H., myself and you ensures understanding and precludes waste of time.

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

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

decided to let you attempt the task demanded for three years or for seven (according to your own choice) and then, if you decide to do no more along the indicated lines, you can relinquish the task ... with no sense of failure. This work can be undertaken only by people who, like yourself, repudiate without any difficulty all separative attitudes and who ever act and think in terms of the one humanity and with inclusive love. You, my brother, meet all these requirements.... This work is most definitely part of my work ... and I shall be in touch **[Page 471]** with you at frequent intervals. On that statement you can emphatically rely.

Your meditation work must keep pace with your vision. I suggest that you follow the simple outline which I call "The Pinnacles," and give much time for quiet thought and for *impression*. Know that guidance will be given—given step by step as needed. My love enfolds you, and the way into my Ashram stands open wide for you.

November 1948

#### MY BROTHER AND MY FRIEND:

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

1. There are the stresses and the strains incident to the disciple's family life or his immediate daily relationships, and of these you have had your full share.
2. There are stresses and strains due to the deep interior life of soul relation; these bring with them their own unique difficulties which can be shared with no one (except the Master, when the disciple has reached the point of unfoldment which you have now reached), and yet which bring about a life of inner tension which can lead inevitably to the next point of revelation.
3. There are the problems and circumstances which arise out of the period in which our modern humanity lives; these today are unique and of disturbing importance; they involve the balancing of values which is going on in every department of human living and which evokes in the disciple an almost unendurable pain and anxiety.
4. There are also peculiar complications and tests which have their origin in ashramic relationships which the disciple realises through his contact with the Ashram. **[Page 472]** These are the result of his attempt to lift the burden of humanity and the measure of his understanding of the Plan, in unison with the entire Hierarchy. This produces an inevitable crisis and constitutes a load which—when added to the other three spheres of difficulty—often make the disciple feel that his cross (his vertical and his horizontal life) is more than he can bear. The Fixed Cross becomes a reality, and he begins to learn its true meaning.

All these four types of difficulties are further enhanced when you consider the fact that they are felt in all three aspects of the disciple's personality simultaneously. There is a reaction in his etheric body, in his emotional vehicle and in his mind. This makes what is sometimes called the "seven divine sorrows"; these are symbolically and most inaccurately depicted in the Christian discipline as the seven

stations of the Cross. As I told you elsewhere\* "from the standpoint of Christian symbolism (even though the interpretation is as yet inadequate) these seven crises correspond to the seven stations of the Cross which mark the way of an advancing world Saviour." Here again you have the four and the three brought together in a synthesis of service, of discipline and of unfoldment.

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

I have, as you will have noted, said little to you about yourself and your own spiritual development. The war taught many disciples that it is in serving and in thinking through that true wisdom comes; they came to realise that in [Page 473] enlightening others the radiance of the glory of God can be revealed. *This you have learned and from henceforth you enter in a new stage of discipleship* and can be regarded as one who can teach himself.

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

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

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

**To R. A. J.**

August 1940

MY BROTHER AND MY FRIEND:

For you, as for all disciples at this time of world crisis, life has been exceedingly difficult. This is not a platitudinous truism—in spite of A.A.B. remarking *sub rosa* that it was. She knows me so well that for years her comments have proved a source of amusement to me and sometimes have proved most helpful in aiding me to understand the occidental mind. I am an Oriental of the fourth root race and although I have had two European incarnations I still at times fail to grasp or understand the occidental

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\* *A Treatise on the Seven Rays* (Esoteric Astrology), Vol. III, Page 476.

reaction. But the [Page 474] remark above is not simply fatuous, but contains in it the clue to your future. Your difficulties at this time stem largely from others more than from yourself; they are instructive more than karmic.

You have led a useful and fruitful life; there is still much for you to do which will enable you to lay the finger of love upon the hearts and lives of others; as you do so, you relate them to yourself and bring them under "the eye's direction." The larger, wider work of a disciple has not, however, been yours this life. Your task has been preparatory to this, and—if you will carry this realisation in mind for the remainder of this incarnation—you will pass on into a life cycle which will reveal to you the path which, as an initiate, you are choosing to tread.

In this connection, forget not, brother of mine, that the teaching ray conditions you and that there is a major difference between teaching as a human being, no matter how good, and teaching as an initiate; it is as a pledged disciple that you will learn this basic distinction. It will also have a definite effect upon your life.

This thought gives me the chance to point out to you (and incidentally to your group brothers) that many disciples today—who, like yourself, are not engaged in any spectacular world work—are engaged in establishing those contacts, here, there and everywhere, which will form the nucleus of that group of aspirants and of younger disciples which every senior disciple and initiate automatically gathers around him. He does not, in any particular incarnation, go out into the world and say: "I will gather a group which will form my future ashram." If he does this, he will fail; if, however, he seeks to aid spiritually and to stimulate divinely those whom he meets in his daily round of duty, that tells a different tale. No one is then unimportant. Deliberately, he gathers people to him because he steadily loves and helps. Some of these may be just passing by to other goals, and with them he has no permanent link; others send out to him a responsive thread of understanding and request and—as his intuition develops—he recognises them as his own; he esoterically "intertwines [Page 475] the thread of his life with theirs," thereby assuming responsibility and forming a more permanent link, both in response and in karmic relationship. Both become indissolubly linked.

You have touched many lives in your lifework as teacher, and you know and understand in some measure those who have responded to you—to you as an individual and as someone to whom they can look for some measure of understanding. For the remainder of your life, I would ask you to have these thoughts in mind and begin to lay a planned foundation for the future. This is my definite *work* instruction for you at this time. It will entail a task of watchful observation, of a determined going out to help wherever that help may be needed. You have, in many ways, what I have referred to in my own mind as I have watched you, as a very well-managed inferiority complex—so well managed that you do not permit it to be a real hindrance; it is one which nevertheless exists and at times presents to you a problem. I would also ask you to ignore it increasingly, and in the decisions which you will have to make during the next twelve months please act with a positive belief in yourself and, without questioning, choose the field of largest opportunity.

August 1942

1. The note sounds clear for you today, my chela and my friend. It is the hidden note of sacrifice. But sacrifice is not the thing you think it is.
2. The wisdom of the eye is yours. Let the radiation of your heart follow the eye's direction.
3. Live not upon the surface of events; you dwell deep at the centre and the springs of life.
4. The next ten years will hold for you three crises. Make them opportunities for expansive work.
5. The diadem, the robe of rose, the sandals on your feet and staff in hand—these are your proud possession.
6. Draw near to me in closer personal touch, devoid of personality. This paradox is clear.

**[Page 476]**

September 1943

MY BROTHER:

I wonder if you drew out of the six statements what they were intended to convey to you of direction and instruction? To the fifth statement I seek to draw your attention. Reference is there made to the "diadem, the robe of rose, the sandals on your feet." What did these symbolic words convey to you? I mention them because I want to build your meditation for the next few months around the concepts hidden by these word forms. The first three statements were fairly simple for you to comprehend. The fourth conveyed a prophecy. The fifth contained some Words of Power and were intended to instruct you as to the nature of your life-orientation and the desired quality of your service during the coming ten years. They intimate that which you at this time possess but which needs increasing appreciation by you. Let me give you some idea as to their significances:

1. *The Diadem.* This is a dual symbol. It signifies accomplishment or the crowning period of your life (and this you now face, if you so choose), and it also conveys the idea of a more definite and steady use of the head centre. You are, of course, a "heart" person. The task ahead of you in your meditation work is to lift the energy of the heart centre into its correspondence in the head and begin to live more in the head than in the heart; you should begin also to fuse and blend the energy of this higher heart centre with that of the ajna centre, thus bringing the "directing eye" into greater service, prominence and usefulness. It is toward this objective that the meditation here suggested by me is planned.

2. *The Robe of Rose.* The symbolism here, my brother, is obvious. Rose is the colour of devotion, and of that quality you have a full supply. It is however to its magnetic attractive quality, as it affects others rather than yourself, that I seek to draw your attention. People of pledged devotion are those who have reached a point where that devotion is in no way a hindrance; it is seemingly a safeguard, **[Page 477]** simplifying their lives. Because of that fixed devotion, they can walk undeviatingly upon the Way. But they are apt to forget that—equally because of that devotion—they ray forth a quality which stimulates its correspondence in others. That is why sixth ray people can easily form a group around themselves. But they seldom succeed in holding those thus attracted for very long, because they do not understand the reason for this facility and ascribe it ever to wrong causes. Only your astral body is upon the sixth



ray of devotion, but that makes it potent indeed and, in your case, produces that sense of inferiority to which I referred above. I would ask you to change your point of view and to regard your sixth ray astral body as a powerful piece of equipment to be used in service.

In these two symbolic phrases we have related the heart centre to the head centre, and likewise the heart centre to the astral body.

3. *The Sandals on the Feet.* Here, in other words, you have a simple reminder of the underlying and motivating power of your entire life. This can be summed up in the flat statement of three truths—unalterable and fixed because imposed upon your personality by your soul:

- a. You are treading the Path of Discipleship.
- b. You have arrived at a certain Ashram or centre of power upon that Path.
- c. You are intelligently aware of these facts and they are the major conditioning factors in your life.

You have consequently established a thought rhythm which naught can change and which will be a powerful incentive in deciding the time of your return when this incarnation comes to an end, the type of vehicle which you will, as a soul, construct, and the nature of the race, nation and type of service to which the overshadowing soul will commit the personality. Energy follows thought. A definition of the personality might be expressed as follows: The personality of a disciple is a focal point of energy, established by the soul.

The "eye of direction," therefore, referred to in Statement 2, relates primarily to the long-distance view the soul [Page 478] is taking of you and your preparation for fuller service in the next life. A study of these three phrases will carry you into the realm of quality, and not simply of symbolism; the concept of heart radiation, attractive power, and the responsibility of preparation emerge clearly in the three ideas underlying the meditation suggested below. My proposal to you is that you do this meditation only twice a week—on Sundays and on one day in the middle of the week. On the other days you will simply carry forward the group reflective assignment with your group brothers. In this way the days of your personal orientation in meditation will be gladly anticipated events. Will you try out this plan, my brother?

#### *Stage I. The Diadem.*

1. The establishing of relation between:
  - a. The heart centre and the head centre.
  - b. The heart centre in the head and the ajna centre.

Thus a lesser triangle of energy or of "lighted, living relation" is established: heart, head and ajna centres.

- c. The waiting, dedicated, devoted personality and the soul.

Thus a greater triangle is established: soul, head and heart.

Visualise these triangles as relating and focussing your consciousness as far as may be in the head, midway between the soul and the heart centre up the spine—and therefore using as that midway point the heart centre in the head. Avoid concentrating upon location. Just imagine the point of attainment as that of the Diadem.

2. Then reflect quietly upon the directive power of the soul:

a. Working within the symbolic "diadem of attainment."

b. Using the impelling "eye of the soul" as a directing agent; i.e., the ajna centre, or the centre between the eyebrows.

**[Page 479]**

c. Then say the following words with full intent:

"May that soul of mine whose nature is love and wisdom direct events, impel to action, and guide my every word and deed."

*Stage II. The Robe of Rose.*

1. The next undertaking is a conscious establishing of relation with others through:

a. The focussing of the power or energy of devotion within yourself so that it becomes:

1. A radiation affecting others.

2. An attractive force relating them to you as their temporary source of spiritual light.

3. A magnetic influence, stimulating a new activity of their soul in connection with their personalities.

b. An act of service, wherein you flood the personalities of those you are seeking to help, with the pure rose colour (most carefully visualised by you) of spiritual devotion. This stream of warm rose and radiating light will esoterically drive them in devotion to their own souls and will not attract them to you—a thing which is never desirable.

2. Then say with all the outpouring love of which you will increasingly find yourself capable:

"Let the love of the soul attract and the light of the soul direct all whom I seek to help. Thus will humanity be saved by me and all affiliated with the Hierarchy."

*Stage III. The Sandals on the Feet.*

1. Reflect more now in relation to yourself, and ponder upon the Path in three ways:

a. The Path which you have travelled to my Ashram. This will involve the *Past*.

b. The Path of Service which you seek to travel now, moving freely in and out of my Ashram. This involves the *Present*.

c. The Path of Initiation for which you are being [Page 480] prepared. This involves the *Future*—your future and its goal. You begin to realise yourself as a pledged, devoted servant.

2. Then in your own words, and aloud, you will dedicate yourself in a threefold manner to an increased conscious activity as an accepted disciple.

3. Seek now—definitely and quietly and with a spirit of waiting anticipation—to contact me, your Master and your friend. Expect results, though not at the time you anticipate.

4. Sound the OM softly seven times.

May peace and courage abide with you, my brother:

November 1944

As I give you this personal instruction (one which can suffice you for this life) I ask myself: What is the thing of greatest moment that I can say which will indicate the point of future emphasis, which will convey strength and positive assurance, and which will enable you to prepare for the next great step which immediately confronts you? Disciples seldom realise the responsibility that a Master shoulders as He seeks to prepare a group of people for world service; seldom do they understand the problem with which He is faced, even when dealing with the least advanced or dynamic among His neophytes. What are the factors which He has to consider and which are potent enough to negate much of His effort (as has been the case in this group), and which frequently condition a disciple to such an extent that he takes no definite steps to meet ashramic requirements, even when, technically and theoretically, he admits responsibility? Let me tell you one or two of these for your guidance and the guidance of the group:

1. *The karma of the disciple.* Of this, the disciple knows little and the Master much; with that karma He may not interfere, because growth and development eventuate as the disciple meets the inevitability of events, [Page 481] accepts his karma and works to offset it, actuated by right motive. Let me illustrate. The Master knows that it is the destiny of, and within the capacity of, a disciple to carry out a certain piece of work and thus to serve humanity in a particular manner. He knows also that it is His duty to bring the disciple to the point of comprehension and to aid him in the accurate performance of this duty. But as He considers the disciple's karma, He finds that mortal disease will, in a few years' time, lay the mechanism of accomplishment low and prevent both effort and accomplishment. He therefore refrains from an educational process which would otherwise be obligatory upon Him.

2. *Faulty equipment.* Oft a disciple, in a particular incarnation, lacks some needed characteristic, or some desirable quality, either in his emotional nature or in one or other of the bodies. He may, for instance, have a fine physical vehicle, great devotion and a brilliant intellect, but along with these, the quality of persistence is not present; the Master knows, therefore, that a steady cooperation and continuous effort is not yet possible. He dare not, consequently, incorporate the disciple (along with other members of His Ashram) in some designated piece of work and of service, because He knows

that he will imperil the success of the joint endeavour. The group has therefore to proceed without the help which the disciple is otherwise competent to give.

3. *A blind spot.* This is one of the most frequent deterrents which confront a Master as He seeks to lead His disciples along the Way of Service. The disciple has some one great outstanding weakness of which he is entirely oblivious and completely unaware. If told of its existence, he flatly, conscientiously and sincerely denies its presence. He violently affirms the opposite virtue or strength. Yet all the time, this affirmation simply indicates the effort of his soul to build in a quality which, when adequately strong, will result in the expulsion of the deterring fault. As long as this **[Page 482]** condition exists, it is not possible for the disciple to be fully integrated into the Ashram, nor is it possible to convince him that—in this specific connection—he is totally blind. Vision will eventually and inevitably come, but it will come as a result of the disciple's own effort and his self-initiated awakening; once awakened, never again will blindness be possible.

4. *An over-enthusiastic nature.* This induces the disciple to rush wildly forward in an effort to accomplish the indicated task, to prove to the Master his staunch determination, and to his fellow members in the Ashram his great usefulness. This enthusiasm can wreck designated projects, shorten the life of the disciple, and thus interfere with his karma and make him a source of amusement and concern to his group.

All these factors, and several others still more subtle, have to be taken into account by a Master, as well as the age, the background and the time cycles of the disciple.

I would point out to you, therefore, that it lies entirely in your own hands to increase your usefulness in the Ashram. If I were asked by you today what phase of your development should receive your attention, I would reply: Seek consciously and strenuously to overcome negativity. For you, a cultivated and conscious negativity has been an escape mechanism from the executive and administrative nature of your life. Your soul has forced you for decades into the position of an executive, superintending and administering agent. Basically, this ran counter to your natural inclination. Yet it was supremely necessary and educational. Once however you had fulfilled the duties and obligations entailed, and had successfully and adequately carried out your task (which you always did), your personality—shrinking and sensitive—took refuge in a negative attitude to people as a whole; you developed an insulation which made it difficult for you to set up any major relation with other people.

Yet, my brother, little as you may realise it, those relationships with others, and a positive interplay with those you contacted, were ever desired by the people you met; people **[Page 483]** have always wanted to get closer to you; they have longed to know you better and to be of service and of moment to you. As an executive, you were ever available; as a soul, within a personality, you have lived your own life apart from others; you have not been easy to contact or to know; you were never responsive to approach, and your reactions to those who desired contact have been negative, and this at times when you yourself wanted closer rapport. Herein lies your task and your problem for the remaining years of your life. Learn, please, my brother, to be individually outgoing towards the people you meet and with whom life and circumstance bring you into association. Break loose—hard though it may be—from the thoughtforms which so powerfully condition you, based frequently upon an inferiority complex; refuse to permit the factors which so powerfully condition the trained, cultured person and the man who is the product of tradition, of good heritage and generations of civilised forbears to control you.

Your work with children has also tended to set you apart and make you the victim of an enforced loneliness. You could ever be free and magnetic with them but they intruded not upon the entrenched and enforced fortress of your being. You must now fit yourself to teach adults in your next incarnation, and this will necessitate a different approach and one which will invoke and involve every aspect of your being. The disciple teaches principally by what he *is* and by giving all of himself to all whom he meets. He moves outward spontaneously when someone comes within range of his possibility of contact. This is almost unknown to you. The lesson, therefore, which the trained disciple has to master is one of discernment. He needs to learn discrimination in contact if he is to avoid a useless, if well intentioned, promiscuity.

The stage of the world is so set at this time that there is full opportunity for you to find a wide sphere of contact, to work in full cooperation with other people and with co-disciples, and thus to force yourself to release *the magnetic power of your soul-infused personality*. Your inner development is greater by far than your outer expression; you need not, consequently, work with perseverance at interior unfoldment; [Page 484] you need to strain after outer ability to contact, to influence and to evoke response from all and sundry with whom your lot may be cast. Rebuffs, misunderstandings and lack of response will be natural at first until your "technique of contact" is discovered by you and established in action. Each disciple develops his own technique. You have yet to discover yours.

As with some others, I give you three words upon which I would ask you to reflect as time elapses, and from which you can expect definite results *if* there is any truth in the aphorism that "as a man thinketh in his heart, so is he."

The first word which I would suggest is *Contact*. Much soul contact and contact also with your group brothers on interior levels is easy for you and presents no difficulties, even if you believe it not. You have a well established contact along these lines, but your physical brain does not yet register it adequately. That is due entirely to conditions of insensitivity, inherent in your brain cells, and is of no great moment. From the standpoint of your daily meditation, I would ask you to go forth to each day's work with the intention of magnetically attracting (in order to help and serve) at least three people—either known to you or unknown. You might find it useful (at least for a time) to keep a diary of contacts; you should enter into it a conversation by means of which you got close to someone, a contact with some stranger which seemed fruitful and interesting, or a joint piece of work which you carried out in full comprehension with someone else. This will develop in you an outgoing spirit and an interest in the whole process of contact. It is through contacts and the development of a resultant mechanism, plus a habit of magnetic rapport, which is the secret of all expansions of relationships, and this is preliminary to initiation. Think on this, for it has its major importance to you.

The second word which I want to give you is *Impression*. This word gives you much scope for reflection, invoking as it does the entire problem of sensitive response to inner contacts and outer relations. It is the key to the development of a trained psychologist and is a branch of that aspect of the universal mind which we call *truth*. The power of correctly [Page 485] registered impression, the ability rightly to interpret it and then to draw from it correct deduction, is the secret of all diagnosis where psychology is concerned. When this is taken into consideration by a disciple in relation to people contacted, it is of enormous usefulness; impression—when analysed and the results of analysis are employed—presents a most useful study, particularly to people like you.

Finally, I would ask you to reflect upon the word *Relationship*. I would have you do this with the specialised objective of understanding how you, as a disciple in training, can set up those relationships which will bring aid and strength to others and thus sustain the work of the Ashram. I do not intend to enlarge upon this as I want you to arrive at your own conclusions and knowledges.

What I am really doing, my brother, is indicating to you the field of your future training—a training which will engross the remainder of your life. This training must be self-initiated and it must ever be undertaken in order to fit you to work in the Ashram, as a branch of the great Ashram of the Hierarchy. You are peculiarly fitted for this work; you need only to release the magnetic quality of your already developed nature and thus break down the barriers which may exist; thus you will find your field of service tremendously extended and your potency brought into the field of a realised inclusiveness.

August 1946

#### MY BROTHER:

It is in no way your fault that this group on the physical plane is being disbanded until the next life cycle of the majority of the members has arrived. It is distressing that the work on the physical plane has to end, but a close and honest analysis on the part of the group itself would probably show that the major reaction is a blend of two reactions: first of all, that they could not integrate and, secondly, a sense of loss because my communications with all of you have exoterically ended. Both of these are personality reactions. From the standpoint of a Master Who knows the unimportance of [Page 486] years, both of these reactions are of small importance. Few of you are really young; some of you are quite old, though none of you are as old as I am; in a relatively short time all of you will drop the outer handicap of the physical body and be ready for a fresh spiritual enterprise. Esoterically (if any of you so wish it), the situation remains unaltered, provided you keep it so yourselves. The inner contact is still there, exactly as it was before; the goal ahead for each of you is just the same and the door into my Ashram stands wide open to those who fulfil the requirements.

What, my brother, is basically your goal? Taking into consideration your ray and type, it is to infuse your personality with soul energy. This is in the nature of a platitude and you may well respond that this is true of all aspirants. This is assuredly so, but *your* particular soul-objective in this life was to bring this soul energy down from the subtler bodies into the three worlds so that they can charge the brain. This charging will result in a hastened development of soul quality as it can be demonstrated upon the physical plane.

As I have told you before, you are well developed on the inner planes, but your exoteric expression of this inner unfoldment is not adequately dynamic; it does not make adequate impress on the outer conditions of living. This you know. You have, I feel sure, pondered and studied the three words—Contact, Impression and Relationship—I gave you in my last instruction. I am equally confident that your approach was along the line of strengthening your *contact* with me, the Ashram and the group; to render yourself sensitive to spiritual *impression*, and also to see that your *relationship* was right in two directions: towards the Ashram and towards your fellowmen. That is all to the good but—for the sake of your own development and increased usefulness—I would have you take those same three words and (for the remainder of your life) direct your thinking towards *contact* with your fellowmen, towards the type of impression which you can establish—an *impression* which will enable them to impress



others with the desire to discover truth and to persevere until the end. It will also involve your establishing with them an [Page 487] educational *relationship* evoked by the quality of your approach to them and the "satisfying tincture" of your life, as one of the Masters has expressed it.

Therefore for you, until I see you on the other side of the separating veil, there must be the expression of the three types of work—expressed in two directions: the stabilising of that expression towards the Ashram (and that, with you, is well-nigh a habit and need not, therefore, form a drive), and also an intensified effort to work out the meaning of these words with your fellowmen. That will be very much harder. There is so much dammed up spiritual power in you; if you released it whenever possible and in all directions, you would be surprised at the result. You could then make the last years of your life fruitful and rewarding, far more than they have ever been in the past. Your life has been a life of loveliness, though somewhat dimmed by negativity.

You are in process of stepping over the periphery of the Ashram towards its centre. It needs only a little dynamic effort on your part to give you the unquestioning assurance that you are within the ring-pass-not of the Ashram and are functioning as a conscious disciple. Most of the group are not yet at that stage. The Ashram enfolds you all, but the next move is for each and all of you—without aid or help—to step over the mental barrier which keeps you from conscious knowledge and which (when accomplished) will enable the Ashram to give you "the freedom of the city."

One of the ideas which disciples would find it helpful to grasp is that the process of passing over to the other side involves no discontinuance of the three processes of Contact, Impression and Relationship. These being the three words with which I earlier impressed you and which seem to me today to be of major importance in your life, I would have you grasp, if possible, somewhat the permanence of their importance. With the mass of ordinary humanity, focussed in all their activities and their thinking upon the physical plane, the period after death is one of semi-consciousness, of a failure to recognise location, and of emotional and mental bewilderment. With disciples there is still contact with people (usually those with whom they have been associated) in [Page 488] the hours of sleep; there is still the reception of impression from environment and associates, and there is still the recognition of relation with (as on earth) the assumption of responsibility.

One of the students in this group asked me a question some time ago which I have been long in answering. As it has a bearing on the subject we are considering, I shall answer it here. After a few subsidiary comments the student said: "I can still the outer shells or bodies, but have not dared to let go the connecting cord. Is it safe? Can you see my condition and can you tell me?" My reply is quite simple and I know he will understand:

Were you twenty years younger, my brother, with perfect safety you could break the connecting link, but owing to your age it is not, at this time, right so to do. There are some you have yet to help and one or two threads as yet to gather up. Undue strain upon the physical vehicle—no matter whether one is young or old—is never necessary and often of a harmful nature. Many aspirants in this group, in the Arcane School and elsewhere, are in training for work in the New Age and in the next life cycle, and their realisation is often bigger than the present equipment of brain cells warrants. Therefore, knowledge and registered expansion of consciousness is temporarily withheld until a better physical vehicle is available. I mention this because some suffer from discouragement when, after years of work and the achievement of old age, they find themselves registering a static condition, or what they deem to be static. There is no need for such a feeling, but there is need for care and the progression of the

interior work, e'en when the external recording is apparently lacking.

To resume with your own instruction, if you would care to increase the capacity of the three activities—contact, impression, relationship—you might follow a simple exercise when going to sleep at night.

After achieving complete comfort, as far as may be possible, attempt to assume an inner attitude of planned, quiet discarding of the physical body, keeping the whole concept upon the mental plane, yet realising it to be a simple brain [Page 489] activity. The heart is in no way to be involved. Your objective is to preserve consciousness as you withdraw it from the brain and pass out on the subtler levels of awareness. You are *not* discarding the physical body permanently, therefore the life thread anchored in the heart is not involved. The aim is, for a few hours and whilst clothed in the astral and mental vehicles, to be *consciously* aware elsewhere. With determination you become a focussed, interested point of consciousness, intent on emerging from the casing of the physical body. That point you hold, refusing to look backward at the physical vehicle, or at the worries, interests and circumstances of daily life, fixedly waiting for the moment when your negative attitude to the physical plane and your positive attitude to the inner planes will bring a moment of release, perhaps a flash of light, the perception of an aperture of escape, or the recognition of your surroundings, plus the elimination of all surprise or the expectation of any phenomena.

You are (as you practice this exercise of withdrawal) only going through an ordinary everyday process. If facility in doing this exercise is achieved, the hour of death will find you automatically and easily—because the physical body is making no resistance but remains quiescent and negative—able to make the Great Transition without concern or fear of the unknown. This is an exercise I would like to see all the group undertake. It involves only the steady preservation of an attitude, a fixed determination to hold on to the point of consciousness which is your persistent Self, plus a live expectancy. I have chosen these words with care and would ask you to study them with equal care.

I would like also to formulate your meditation along these three concepts of Contact, Impression and Relationship. The length of the meditation is entirely dependent upon your own choice or temporary need; it is susceptible of application to all or any circumstances and you could use it for the remainder of your life (many years or few) without exhausting its possibilities or usefulness. The outline is not a rigid form, as are so many which I have given to the group. It is intended simply to be suggestive. You can make your life a rich experience by the use of these suggestions:

**[Page 490]**

1. Poise yourself at the "door of exit" in the head. Realise that that point is one from which you can look *outward* upon the world of physical living, *inward* upon the world of the emotions or of mental perception, or *upward* towards the soul. These three directions form a triangle of projected sensitivity.

Then sound the OM three times, bearing these directions in mind.

2. Take then the word Contact into your consciousness and ponder upon these three fields of contact in which it is possible for you to move—the physical plane, the kama-manasic plane, and the kingdom of the soul. Study these planes of possible and unavoidable contact (for the aspiring disciple) and study them from the angle of things as they are. When you have somewhat exhausted this work of familiarising yourself with the possible contacts, remembering that this particular work will make your

life fruitful in all three directions:

Then again sound the OM and attempt to withdraw to a point of silent contemplation upon the mental plane. Again sound the OM.

3. The fact of the possibility of Impression now must engross your attention. You begin to study the general tenor and the outstanding lessons which physical, astral or mental contact makes on you, what they have done for you during this life cycle or during the past week or day; then definitely and with full concentrated interest and attention—you *orient yourself to the soul*; you stand *consciously* ready for impression. What that impression will convey, what thought will come to you or what call to service will sound forth, you know not. Your attitude is one of a radiant, silent, poised expectancy, and nothing else is permitted. This you must work to attain. Note (if it comes) the emergence of some clear thought, the clarification of some bewilderment, the expansion of some mental perception into an intuition, with its consequent expansion of **[Page 491]** consciousness. You can give as long or as short a time to this as you choose, but never less than ten minutes.

Then *orient yourself to me*, your Master and friend for many years, and again wait. Perchance there may be something I may have to say to you. You will note that I have used the word "orient" in both cases; I have not said "achieve contact." The task of receiving impression is not an easy one, and you may have to work some time on these different levels before you register any definite response from an achieved contact, for that is what it then will be.

Then sound the OM twice.

4. Having reached as high a point of contact as you can, at any given time, you then begin to reorient yourself to the physical plane and the life of daily experience through a systematised process of Relationships. You assume—as a disciple on the physical plane—responsibility for those relationships (to the Ashram and to me) through service planned and rendered; to the soul through fusion, rendered expressive on the mental plane; to the group emotional expression, and to your fellowmen. Grasp these recognitions of relationships, both as they affect your daily life expression and in relation to others with whom you live and work, down on the physical plane. Again, you bring this concept of essential relationships to the effect you have, as a human being on the Path, to all you meet and seek to aid. Couple ever with this thought the idea of responsibility.

Then sound the OM.

5. Next say the Invocation beginning with the stanza

"From the point of Light within the Mind of God  
Let Light stream forth into the minds of men.  
Let Light descend on Earth,"

and sound the OM three times. Please note that the OM in this meditation is to be sounded inaudibly.

If you will follow these suggestions, my brother, you will make rapid progress into spiritual objectivity, and your light **[Page 492]** will shine forth more radiantly. I, your Master, know your inner radiance. Permit the world of outer things to know it too. The wishes, coming from my heart for you, surround

you.

### To I. A. P.

August 1940

#### BROTHER OF OLD:

In the present world upheaval and with its steady approach to the western hemisphere, it is not easy for world disciples—with their unusual sensitivity—to detach themselves from the general psychic condition. Yet the aim of each pledged and obligated disciple (such as you are, my brother, by your own proving—which is the only sure testimony) must be to hold a subjective attitude of detached contact—an occult paradox!—and at the same time to carry forward the life of active service upon the physical plane. This is your problem and one which you will have increasingly to face in the future. The present situation must and will touch all nations and every disciple will be tested and will have to express the utmost that is in him in service. I point this out so that you can comprehend the present and be prepared for the future.

I write to you as a soul and not as a personality and would ask you to study the implications of that attitude which I hold towards you. For the remainder of your life there should be a close application to the establishing of the gained soul contact and the training of the inner attentive man to catch the communications of the soul, plus the dedicated will to forget all personality applications in the meeting of surrounding need—as far as you can in your own country and allied nations. This may come to you as a surprising statement but at the close of the war, the period of rebuilding and the establishing of right human relations may (I do not say it will, for the constant element of freewill must enter in) force each disciple to work in those places where earlier effort, the ties of karma and national heritage, and inclination [Page 493] determine his personal allegiance. This will be true for you too but only time will indicate whether you work with close relationship or from a distance—the first being preferable, if possible. I ask you simply to hold these possibilities in mind, to avoid fanatical conclusions, and to be prepared to work where the opportunity confronts you.

The glamour to which I referred in my first communication to you this year (Vol. I, Page 188) is being handled by you with right attitude and common sense. For this I commend you, reminding you always that soul contact is universal and inclusive in its effects but that the separative mind (even at soul levels) can still differentiate and place imparted truths under categories and sources. It is the imparted truths, the teaching and the inspiration which is of moment and this fact I believe that you are learning. I, the Master D.K., am a member of the Hierarchy and am teaching you through your own soul on mental levels, in the world of glamour at times also, and exoterically upon the physical plane through a much older disciple, A.A.B., who transmits to you my ideas. Through me, however, and through your contact with me (which is based on the recognition and unfoldment of your soul) you are en rapport with a world of spiritual inspiration and awareness which you can appreciate. Appropriate it, my brother, and transmit the teaching to those you serve but be not occupied or interested in the sources or origins of this teaching. *They matter not.* Nevertheless, the responsibility of the teacher rests upon you. The teacher should be so occupied with the need of the taught and with the clarification of the truth, as it is given to him, in terms that they can comprehend that he cannot be side-tracked through undue interest in the origin of the revelation.

A.A.B. here reminds me that I have not given you the rays which control your personality. Your major rays—I and II—are identical with those of J.W.K-P. and C.A.C., and should lead to a satisfactory understanding between you. This combination of the first and the second rays—governing either the soul or the personality—is the dominating influence in this work which I am attempting at this time to do. They are to be found quite often in this group and this [Page 494] is to be expected owing to the fact that the Masters M. and K.H. are the overshadowing influences behind my efforts. Seven of the group members are conditioned by these energies and most of the others have the second ray present either in their personality or egoic expressions. This should be noted as definitely colouring the group and creating (if I might so express it) the group note. Of these potencies the whole group can, therefore, avail itself for it means that the inflow of understanding, light and love is thereby greatly facilitated.

The rays of your personality are as follows:

Mental body—The fourth Ray of Harmony through Conflict.

Astral body—The first Ray of Power .

Physical body—The third Ray of Active Intelligence.

This constitutes an interesting combination and produces a close relation and a line of least resistance in connection with the soul ray, through the medium of the brain (embodying the third ray force) and the astral body. I would point out to you that the brain is ever composed of atoms and cell units which vibrate to the energy of the ray which controls the physical body. This is a basic occult fact given out in a definite statement for the first time but ever deducible and implied when the student studies intelligently and has a real grasp of basic esoteric implications. Through the powerful aspiration of your first ray astral body (which is in fact transmuted desire) and its intelligent expression, and through the third ray power of your directing, awakening brain, soul contact is fairly easy of achievement for you at this particular point in your evolution. Your real problem is to free the results of this contact from distortion and glamour by the power of the illumined mind—an illumination achieved through conflict and discrimination and resulting (when the victory is gained) in the harmonising of soul and its form on earth.

I would like, therefore, to give some meditation exercises [Page 495] which will facilitate the achievement of this clear vision and a correct interpretation of emerging facts and relations.

I. Exercise prior to Meditation:

1. Stand erect, facing your soul. Then say *audibly*, if possible:

"I accept the responsibility of discipleship which my soul has placed upon me."

2. Then pause a minute, endeavouring to realise the full significance of this undertaking. Then dismiss it.

3. Again face your soul and say:

"I accept with joy and with confidence and with a sense of comradeship, my share in the responsibility of making the spiritual work in the world successful."

4. Pause again, trying to grasp the true implications of this pledge.

## II. Meditation Work:

1. Sit erect but relaxed. Withdraw the consciousness inward in successive stages, using the imagination in so doing. The imagination is a creative activity, producing definite inner change. Upon this you can depend because it is one of the forces influencing substance itself. Therefore,

a. Withdraw from the physical brain, after definitely focussing your consciousness there. Withdraw to the astral plane.

b. Withdraw from the astral body to the mental body. From that point recognise yourself as an integrated personality.

c. Withdraw from the personality into the soul.

2. As you do this work, try to see the thread of golden light which connects these three aspects of yourself. At the same time keep your consciousness steadily focussed in the head at the centre between the eyebrows, the ajna centre. This thread—dual in nature, like two golden cables intertwined—passes **[Page 496]** from the heart and connects you, the personality, with the soul.

3. Having achieved this alignment and withdrawing, and having thus related the three aspects of the personality, quietly realise three facts:

a. That you are now face to face with your own soul, standing before the Angel of the Presence.

b. That you, this angelic Being, are essentially Reality, manifesting through three aspects.

c. That therefore separation does not exist.

4. Then say with emphasis and understanding:

"Having pervaded this world of the little manifested self with one fraction of my greater Self, I remain, greater, wider, inclusive and therefore overshadowing all my daily living."

Ponder on this for five minutes.

5. Then add to the above the following statement:

"I, the manifesting Self, through the magical power of my nature, redeem, reabsorb and revitalise this fraction, dwelling in my form."

6. Then sound the OM three times:

a. Sound it mentally, breathing forth radiance on to the mental plane.

b. Sound it next in a whisper, breathing forth the dispelling power of *Light* on to the astral plane.



c. Then sound it audibly, breathing illumination on to the physical plane.

7. This is followed by a period of listening or what is called esoterically "egoic conversation."

I have, my brother, in this instruction given you much food for thought, also the basis for real encouragement and an indication of your needed line of approach to reality.

**[Page 497]**

August 1942

1. The disciple has to learn a discrimination for which the discriminative personality has prepared him.
2. Gigantic thoughtforms dominate the sons of men, speak through a nation, focus through a group. Lean on your *Soul*.
3. Your field of service has been real, but older threads of service must later be re-grasped. Prepare.
4. Sensitivity to Those Who guide and know may indicate a mental interplay. You reach Their "forms of thought." Discriminate.
5. There is a triangle of force with which you should remain in closest touch—Myself, F.B., and A.A.B. Stay close.
6. Learn to use others in your work and train them so that they too may serve their fellowmen. This you can do. It is your Soul's behest, your personality's denial.

September 1943

MY BROTHER:

I have seemed to you perhaps to have been silent and to have left you somewhat to yourself. Such is not, however, the case in reality. You have walked ever under my watchful eye, but there was little that I could do until you had somewhat broken the "intent to loneliness" with which your personality has so constantly met the advances of your soul. This personality reaction you are learning rapidly, as a conscious soul, to repudiate. Loneliness, isolation, a sense of being deserted and a separateness (based on sensitivity in most cases) distinguish the first ray disciple, until he learns to preserve his divine sense of "unified identity" whilst merging, at the same time, with others. This again you are learning to do.

You have had by no means an easy time, my brother. You have tuned in on world distress and are discovering yourself doing so with increasing and oft distressing frequency. Thus are the sons of God trained and brought to the point of detached and spiritually oriented servers.

I would like to take this opportunity to express to you my appreciation (if such an inadequate word is aught but [Page 498] meaningless!) of the constant and untiring service to the Plan which you have so ceaselessly rendered. You have for years—ever since you first returned to Spain, and later in the place of your present abode—undeviatingly followed the path of ceaseless, constant service. You have reached and have helped many. I would have you know that we are not unmindful; I would have you realise that the work which you do is planned by us and that your task is to render yourself sensitive to our "impression." This developed sensitivity is ever a difficult task for the first ray person. They prefer to stand alone and to generate within themselves the plans which they consider fitted for the type of service which they seek to render. But today disciples are learning that a fused and organised and blended plan or scheme of world-wide service is required, and that a master Plan of the Hierarchy must be carried out, and that into this Plan all disciples, including you, must endeavour to fit.

Have you studied with care the six statements I gave you a year ago? I want today to call your attention to the third statement; this set of words should condition your planning for the future, particularly the sentence: "Older threads of planning must later be re-grasped." You started work for us in another country. Your major karmic destiny lies there, even if you return not there physically or for any length of time. The Plan must be served. I would ask you to prepare to re-establish the work you started, once the war in Europe is over. I would ask you to prepare to locate there again, if necessary, and to begin by communicating with as many as you can who earlier worked with you, seeking again to get in touch with all of them and along the original spiritual lines. I did not say along the original organised lines. I would ask you to do so at first in a definitely personal manner, writing friendly and personal letters and ascertaining the news and the condition of those who earlier worked with you as members of the Arcane School. They will form the nucleus of the spiritual work we seek to do and which you can aid greatly in re-establishing.

The work of salvaging Europe, spiritually and psychologically, which is our main preoccupation, must go on. It [Page 499] must be entirely divorced from politics and partisanship, and I am asking all of you who are my pledged workers to move forward in this spiritual undertaking. Your link with the Master R. should help you much in taking adequate action in cooperation with A.A.B. and F.B. The triangle of force thus formed is strengthened by its link with my Brother, R. Where Spain is concerned, the picture is as follows:

\*Master R.  
 \*Master D.K.  
 \*                           \* ..... A.A.B., F.B.  
 \* .....I.A.P.

You will note here the direct line of spiritual force descending from the Master R., via D.K. to yourself, with F.B. and A.A.B. standing by as protecting agents on either side. They aid and sponsor all your efforts.

Much will be opening up rapidly now in the field of European assistance, and for this, in your place and sphere, you must begin to prepare. The spiritual demand of humanity is great and the need to be met is gigantic, but you have the equipment and enough surviving links in that ancient peninsula

(where your work began) to salvage some remnants of the School and thus reconstitute a spiritual focal point in that land. Begin, therefore, to lay your plans. Write letters. Locate your students. Establish contact, and step by step, the way will open up before you and the work to be done will clarify. Count on your inner strength and rely on your inner spiritual contacts. Feel not futile or inadequate to the task, for in these days of urgent distress the aid given to—and consequently by—one disciple is greatly intensified and increased.

One suggestion I would here make to you personally. On receipt of this instruction, will you take a full month for the establishing of such a close contact with your own soul that love, enthusiasm, wisdom and certain fundamental spiritual [Page 500] recognitions (which must ever condition the life of an accepted disciple) will flood your whole being? Day by day link up with your soul; day by day pledge yourself to the work to be undertaken; day by day seek a deepened relation with me, with my Ashram, and with your group brothers; day by day investigate your service as rendered up to date in the searchlight of the soul, and then, my brother, with my aid and blessing go forward, recognised by us as one of our spiritual assets. Work to bring the light of love and of spiritual orientation to those whom you are called to serve—in the place where you now are, and increasingly in the future in the place of your earlier service. Again, I recall to you the closing words of the second statement: Lean on your soul.

I assign to you no particular meditation. I believe that the group meditation will give you all you need along this line, and the reflection upon emerging opportunity and the planning for the reopening work will suffice to provide due expression for thought, for holding the mind steady in the light, and for the required meditative concentration.

My instructions to you are occupied with the theme of work, are they not, my brother? But that, to you, is life. It is needless for me to tell you that the success of the coming reorganisation and the success of your spiritual effort will be largely dependent upon the depth of your individual spiritual focus, the closeness of your link with your own soul, and the recognition of your "attachment" (technically speaking) to my Ashram. These are the A B C of your relationship to me as an accepted disciple.

Until such time as your outer course of action appears clearer to you, and until the way opens up for a resumption of work, earlier started, you have two things therefore to do. I am but summarising.

1. Deepen the content of your own inner spiritual life by mature, profound daily reflection, carried forward on all levels of thought and in every interlude in your daily life of service and of work. Endeavour to sense the note or the vibration of the Ashram and to establish [Page 501] a much closer link with your group brothers. They value you and must also do their part.
2. Lay your plans for increased School activity, and concentrate also upon the work of the Triangles. Prepare definitely for the future, and seek also for those who can aid in your planned work.

The future ahead of my workers and the work to be done which will emanate from my Ashram is one of great activity. The plans are outlined and the work assigned is clearly proposed. I receive my instructions from a "joint committee" of the spiritual leaders behind the world scene; They are the senior members of the Hierarchy, working under the Christ. They arrive at Their decisions after due consultation with senior workers, such as myself—Masters and initiates above the third initiation. Thus the work becomes fused and blended, and the entire Hierarchy, at a time of crisis such as the present, is

swung into one unified activity. From that point of focussed intention each then proceeds to carry out the Plan, via Their Ashram, and thus the work makes its impact upon the outer world.

I explain this to you as you are preparing to become an ever more intimate member in the "circle of the Ashram" which guards the heart of the hierarchical life.

With courage and with determination, my brother and my friend, move forward upon the Lighted Way.

November 1944

#### MY COMRADE AND MY BROTHER:

These are two appellations which are sincere and intended. You are at this time facing changes. The choice with which you are confronted is not so much where you will work, but whether you have arrived at a high water mark in your developed life of service and can therefore go no further, or whether there are still to be found in you those springs of interest and those inner urges which will enable you to reach outward and further into the life of the spirit. **[Page 502]** Such is oft the choice with which the disciple is faced who reaches close to the three score years and ten of ordinary human enterprise, as you do today. The difficulty lies in the fact that, fundamentally, either decision is right. Few, however, face the choice consciously or intelligently or, having made it, abide by the decision made. From the standpoint of the ordinary aspirant, the choice is relatively unimportant because the time equation is of no great moment at this stage; a few years more or less are of no import in the eternity of soul reaction. Therefore, a decision to relax, to hold the point gained, but to refrain from further struggle, has in it no room for criticism. Remember this.

From the standpoint of the accepted disciple—such as you are—there may be more to the choice than at first appears. It might be of service to you, and to all who may later read these instructions, if I dwelt for a moment upon the inevitable problem of the working disciple, upon the problem of the man who reaches the age which you have reached. Shall he rest back upon his laurels (and you have laurels, my brother, as I pointed out in my last instruction to you) or shall he—to use a Biblical phrase—"gird his loins" anew and go forward with a fresh impetus and to a still higher summit of attainment? Shall he demonstrate the power of the seventh wave which will carry him forward much further upon the beach of life expression or will the strong undertow of ordinary human frailty pull him back from renewed effort?

The reasons why a disciple must at least endeavour not to relax unduly and should push on in spite of fatigue (the fatigue of years of living), in spite of the increasing "creaking" of the human apparatus and the inevitable tendency which comes from constant service and constant contact with others, might be enumerated as follows:

1. He must endeavour to carry the rhythm of service and of fruitful living with him when—free of the physical body—he stands upon the other side of the veil. There must be no gap in that service.
2. He must endeavour as far as in him lies to preserve the **[Page 503]** continuity of his consciousness as a *working* disciple and should allow no gap to emerge between his present point of tension and that point of tension which supervenes after the death experience.

3. He must endeavour to close the episode of this life experience so that it is apparent that he *is* a member of an Ashram; he must permit no break in the established relationship, or any cessation to the flow of ashramic life through him to the world of men. This activity, on account of the natural and normal deterioration of the physical vehicle as it grows older, is not so easy a task; it requires a definite concentration of effort, thus increasing the tension in which a disciple ever lives.

4. For any disciple in my Ashram, the problem in this time of world crisis is peculiarly urgent, and this for the following reasons:

a. My Ashram is the main affiliated Ashram with that of the Master K.H. To Him, my Master (as I am yours), is given the task, on a large scale, of world education along new lines. Through my Ashram, working under the inspiration of His, the newer, esoteric presentation of truth is to be given out. The work that I have already done—through my books and through all the teaching which you have attempted to embody—is to render the teaching of the other and older esoteric schools and groups entirely exoteric. There is little left to them that is new; they must now link up with the sources which I represent if their leaders are to present fresh and vital information to their students, or they must take what I have conveyed to the world, via A.A.B., and thus again reintegrate into the esoteric whole.

b. Disciples in my Ashram have a dual responsibility to stand steady in *a preservation of realisation*—if I may use such a phrase. This steadiness must not be relaxed in any way as old age draws near, and it must not be permitted to disappear through the transition of death itself. It is through the unbroken **[Page 504]** conscious thinking of a welded group of disciples that the Master of an Ashram works. It is not so much the active outer service of a group of disciples which is of major importance (though it has necessarily a vital purpose) as the coherent, integrated group thought which is so potent in effecting changes in the human consciousness.

c. The peculiar problem of the present world crisis and the terrific readjustments in the human consciousness, incident to the inauguration of a new culture, civilisation and world religion, warrant my presenting the members of my Ashram (even affiliated groups, such as yours) with the opportunity to preserve intact and free from all deterioration their "state of mind" throughout the remaining years of this life, through the process of dissolution, and on into the freedom of the other side of the veil. This preservation of conscious integrity is no easy task; it requires understanding and most deliberate effort.

I call you, therefore, my brother, to exactly this effort. The consequences to you will be a much harder life of service from now on; the results will be the carrying out of your plans for work with greatly intensified effort.

You should now work in closer cooperation with A.A.B. and F.B. The task of carrying esoteric truth into Latin and Catholic America and southern Europe is no easy undertaking. It will be slow. Your foundation must be well and truly laid. The quality of those reached by you in the future is of more importance than the quantity. Bear this ever in mind. Relinquish not the various phases of the work you have so successfully launched, but proceed with them as heretofore—no matter where may be the place of your physical plane enterprise.

One of the many things which you need at this time to learn, and which you must initiate during the next few years, is how to gather people together and work through them. This, as you have been taught,

is very difficult for a first ray disciple to master, particularly when the soul ray [Page 505] and the ray of the astral or emotional nature are both first ray. It is easy for the first ray disciple to withdraw into his soul consciousness, far easier than for any other ray types, and your problem (as it is also the problem of J.W.K-P.) is to give the second ray personality fuller sway, and thus balance the first ray ability to demonstrate detachment by the functioning of the opposite quality of attachment—so distinctive of the second ray nature. Ponder on this.

As I told J.W.K-P. some years ago, a "detached attachment" (paradoxical as it sounds) is the goal of the first ray working disciple. This is equally true of you. You and he have the same egoic, personality and mental rays. Hence the close link with him which you have ever realised. He is a disciple of the Master M., temporarily working in my Ashram. You have been admitted into the ranks of accepted disciples in my Ashram and by me, but you will eventually be transferred into the Ashram of the Master M. The free interplay thus established between my Ashram and that of the Master M. is due to the fact that He is the inner Head of all esoteric groups, and in the interest of the coming new world order, the teaching Ashrams are being strengthened by the inflow of first ray disciples. This should be a point of real interest to you.

What, my brother, shall be the type of meditation and interior work which you should be doing during the coming years? I would like to have you meditate upon the "three activities": Outward moving, persistent orientation, and interior withdrawing or abstraction. The *relation* of these three activities or three attitudes should form one aspect of your reflection upon these phrases; the relative activity involved in each attained position should constitute another; the effect produced by each of them in the three worlds, and also upon soul levels, demands careful and concentrated thought. What, for instance, is the nature of "outward moving" upon the astral plane? How would "persistent orientation" appear or express itself upon the mental plane? Or "abstraction and withdrawal" upon the physical level of consciousness? How can you, as a disciple, display these attitudes simultaneously? I think you will admit, my brother, that in these three concepts [Page 506] and in their working out in the daily life within the ring-pass-not of the three worlds and in the life of the soul upon its own plane, I have given you the theme for much thinking during the coming years. Take each of these phrases, therefore, and think each of them out in relation to each of the three planes in the three worlds, and to each other; carry the same directed thinking on to soul levels and shift the theme then into the three worlds of the Spiritual Triad, regarding the lower three worlds then as reflections of the higher, triadal three. Keep notes of all the thoughts of reality which come to you; watch the reactions produced in your vehicles of expression, and become increasingly aware of the changes which conscious, deliberate thinking will bring about in you. Think—if I may so express it—in your heart, and also in your mind, and endeavour to comprehend the distinction between these two modes of thought.

This reflective work should constitute your meditation work in the future; it will condition your interior development and will also inevitably make your outer work more dynamic.

One reason why I have emphasised the need for attachment in this instruction is that right attachment releases the love of the soul, and only love, consciously, intelligently and deliberately applied, can make for successful work, both in Europe and South America—your two recognised fields of service. Only your second ray personality will have the capacity to reawaken contact with your students in Spain or hold steady those already working in South America; it is through individually re-found, re-awakened and re-inspired realisation that the work, planned and intended by me, can be successfully carried forward. Such is your immediate task. Only your second ray personality can have the patience



to cover the mass of detail needed and to persist in the face of *apparent* nonsuccess. Much skill in action will also be required. The Catholic Church is governed by the first ray as its soul ray, and by the third ray as its personality ray. Hence its love of politics and of temporal power; hence also its intensely commercial and financial preoccupations. The mental ray of this Church is sixth ray. Hence its narrow one-pointedness; **[Page 507]** its emotional body is also sixth ray in quality, whilst the physical ray of the outer organisation is seventh. These are points which should interest you and which you need to bear in mind as you work. A realisation of this peculiar combination of rays will demand of you, and of all workers along esoteric lines, great skill in action.

With renewed endeavour, enlightened understanding and courage, go forth again, my brother, in the service of the light. I stand ever behind you. On that point, have no doubts. I shield and protect, but I leave you free to work.

August 1946

MY DEAR BROTHER:

This is a new way for me to address you, but you have endeared yourself to me by your patient persistence and your undeviating adherence to the service of the Hierarchy. For many years you have done our work in a most difficult sphere. I say this to you because I would not have you spend time (or should I say, waste time, my brother?) in wishing you had done the work better or differently, or in the unrewarding task of self-depreciation. I would tell you quite simply that we are not ungrateful and we are not dissatisfied. The Latin field—by that I mean the sphere in which the Latin race predominates, Italian, Spanish and Portuguese—is one of the most difficult in which to work. The narrowness of thought induced by Roman Catholic Church control, the crystallisation which comes from a very ancient development, and (in South America) the wide mixture of races, make the task of bringing spiritual liberation one of peculiar difficulty.

Do you realise, my brother, that you have been drawing the plough over the ground in preparation for the New Age teaching for the first time, and that that ground is very hard, very stony, and at present relatively unproductive?

So be of good cheer. Your work is more fruitful than you realise and in some life you will see the results of the apparently unrewarding toil of the years of your spiritual enterprise.

**[Page 508]**

I have few instructions to give you. Proceed as heretofore, but deepen persistently your own inner life; give more time to quiet reflection and study than to the technicalities of the task; let others deal with the mechanics of the work whilst you seek to act as a spiritual reservoir from which they can draw strength and wisdom and understanding. The recognition of this phase of your work is perhaps the most important lesson you can learn at this time. You will experience a new power, the upwelling of new spiritual fervour, the joy of seeing others competently handling the mechanics of the work whilst you teach and aid them in their spiritual undertakings. Above all else, endeavour to reach and interest the young people. They are the hope of the future and are coming into incarnation subjectively aware of their predestined task of world reconstruction; you will find them acutely responsive to spiritual contacts, particularly if presented in non-religious terms. Count, therefore, on this and try to reach

them.

I am going to give you a somewhat brief meditation exercise to be done by you twice a day—on arising in the morning and the last thing at night, prior to going to sleep. It should not take you long to do, but—if done correctly and with as much of your first ray soul integrated into it as you can invoke—it will greatly aid you.

1. Sound the OM inaudibly three times.
2. Then, having achieved inner quiet and relaxed mental focussing, seek, with an alert consciousness, to contact:
  - a. Your soul.
  - b. My Ashram.
  - c. Me, your Master.

You thus, through the imagination, create a triangle of energy:

Ashram \* \* D.K.

\*  
Yourself

**[Page 509]**

As familiarity with this meditation is developed, you should eventually arrive at a contact, at a registered sense of spiritual power (expressed through your second ray personality) and at such an increase of love and light that your sphere of service will recognise it, even if—at first—you do not.

3. Then, after quiet acceptance and a period of silent reflection, you will deliberately pour out the inflowing spiritual power into:
  - a. Your immediate environment,
  - b. The Arcane School, of which your work in South America is an integral part,
  - c. The Goodwill Movement you have aided in starting in South America.

This type of meditation constitutes a definite act of service and should—when done in the morning—prove pronouncedly strenuous. It involves some practice in visualisation and (where I and the Ashram are concerned) the use of your confident, creative imagination.

4. Then say the Great Invocation, slowly and with much mental intention, pausing after each of the four stanzas for quiet thought and reflection.
5. Then again link up in thought with me, your Master. Sound the OM inaudibly again three times, and then proceed about your daily work.

My blessing continues to rest upon you.

November 1948

## MY BROTHER OF LONG STANDING:

It had not been my intention to send you a communication, since the personal communications have been largely discontinued. I am, however, prompted to do so today because as I contacted you in my thought life this morning, I decided that a word from me and the touch of my hand [Page 510] (symbolically speaking) would give you strength and comfort.

There comes a time in the training of any disciple when he *must* stand alone and feel sometimes that he has been deserted by his Master and by the other members of the Ashram. It is the higher and occult correspondence of the mystical experience of the true mystic and to which he has given the name of "the dark night of the soul." All this is nevertheless only a part of the great illusion and has to be overcome and dissipated. When this victory has been achieved and there has been evidenced the willingness to work alone and apparently with no ashramic direction—except a general knowledge of the Plan—then the disciple has demonstrated that he can be trusted; he becomes available for a higher rating and more responsibility can be placed upon him—if not in this life then in the next.

You are not young, my brother, but you can have the rare joy of looking back (when the time comes to pass through the Portal into clearer light and life and *know*) to know that you have served and helped thousands, through the radio and through the translated material of the teaching I have tried to give; what you have sown has not fallen on sterile ground. This remains true, even if you do not register the fact. Since first you responded to my vibration, you have not turned back; this has been recorded and recognised by us.

Praise and commendation is an unusual line for me to take but a disciple has to learn to respond correctly to that as well as to correction. You have earned commendation and we withhold from no one their just due.

Go forward, my brother. These are troubled times, and steady centres of light in every land are sorely needed.

May the strength of your own soul and the knowledge that your place in the Ashram is secure enable you to complete the work which you have begun.

*NOTE: This disciple has persisted faithfully to serve as a steady centre of light, and in September, 1951, he passed into clearer light and life in the inner Ashram.*

[Page 511]

To I. S. G-L.

August 1940

MY FRIEND AND BROTHER:

For several lives we have been associated, though this is only the second incarnation wherein you have been definitely regarded by me and by my Associates as a pledged disciple. I am pointing this out to you as it infers a consecration and a dedication which you have preserved inviolate and evokes a response which only increases as time goes on.

You are pledged as a disciple to further our plans and to occupy yourself with definite group work. Our disciples learn the processes of initiation in the fire and heat of the daily life battle in the world of the present. They grasp eventually the processes also of group work and the rules which govern group endeavour. These rules govern the Hierarchy. They recede increasingly into the background as the group grows in function, purpose and usefulness but this withdrawal into the silence of the Hierarchy is not based and never will be based upon any outwardly imposed silence by the initiate or disciple upon either himself or his group. The silence concerns himself, and is based upon a humble appreciation of the whole of which he is simply a part and is not based upon a silence and a technique which simply emphasises mystery. *The only true mysteries are those points of revelation for which the mechanism is inadequate* and which, therefore, find no response in the one whom the initiate or disciple contacts. Of these mysteries you, the teacher and leader, may be aware but the pupil remains unmoved when presented with them. He simply does not recognise them. The outer imposition of silence and mystery is focussed consequently around the teacher in the mind of the taught and only serves to distract his attention from the reality to an imposed glamour surrounding the teacher. I would have you ponder on this, my brother, for your service is needed, but is today—if you will permit me to say so—handicapped by the intensity of your devotion and the psychic pulsation of your solar plexus. [Page 512] You will recognise the condition to which I here refer. It affects also at times the quality of your impact upon people and occasionally the fruitfulness of your service. The careful and considered following of the group meditation should do much to relieve the situation and so release you for fuller service.

You would find it useful also, once and for all, to face up to the complexities of your own nature and to do so joyfully. You could also try to simplify your own approach to truth, to me and to humanity. There lies your immediate problem—simplification. This involves the elimination of imaginative reactions, all hinted implications and a withdrawal from the centre of your group life (I refer here not to the group which I am here teaching) just in so far as you feel yourself a centre. It involves also the effort to become a potent living influence radiating from above and not from the centre and yet without any sense of being above.

I wonder, my brother, if I am making my meaning clear. It is not clear to A.A.B. who is taking down my words but it should be clear to you, for it concerns your established technique of service and your group activity. You have accomplished a good and fruitful life service. You have aided many towards the light and have demonstrated a physical plane selflessness which has been powerful in releasing others. You need now to demonstrate an equal selflessness upon the plane of aspiration and of

devotion. There lies for you the battle ground, and victory must be yours prior to taking the initiation for which you are being prepared. Your capacity for suffering is abnormal; this must be ended through the cultivation of that divine indifference which changes or shifts the present almost too violent emotional reactions into that calm, understanding, compassionate wisdom which—through identification with the soul of those you seek to help—inevitably aids suffering personalities. I think you realise the significance of my remarks. Your intense desire to serve Us and your deep love for humanity must be preserved but not forgotten in the strenuous activity of your life.

You are as yet a comparatively young man. The crux of your whole problem is to be found in *the shift* which you [Page 513] are supposed to make this incarnation from the minor ray, the sixth Ray of Devotion, to a major ray, the second Ray of Love-Wisdom. When you have accomplished this, you will take initiation. The task is however a stupendous one because as an accepted disciple in the technical sense of the word, the characteristics of the sixth ray—owing to your having a sixth ray astral body—are very pronounced and dominant. This condition is aggravated (if I might so express it) by your having a first ray personality. When, as in your case, the polarisation is in the astral body and so the energy of power pours in, the situation becomes acute, which is to be expected. Fortunately, disciples are driven by intensity and devotion to take the needed steps which will bring release and a consequent moving forward, and the incarnation wherein they do this is always peculiarly circumstanced, subjectively at least, even if the exoteric life is of no major interest. This is not so with you. In your case the following conditions embody your problem and hence your opportunity:

1. The intense difficulty of shifting from one ray to another ray. The aspiration of your sixth ray astral body must be lifted on to the plane of knowledge. The power of sense realisation must become divine wisdom through surety. Vision must give place to intuitive focussed perception—a very different thing, my friend.
2. You were born in the sign Gemini which again presents its own peculiar problems. You vibrate between the pairs of opposites in a very pronounced and definite manner—as does A.A.B. The point of balance and of equilibrium is ever a difficult one for the disciple to achieve in this sign.
3. Your first ray personality works through a physical body which is on the same ray so that a triple first ray energy again complicates your life theme because all these forces are concentrated in the lower nature. This could lead (in the case of a pledged disciple) to a powerful and distracting spiritual ambition which in a group leader—such as you are—would be a detriment to the group. Where the astral body is on the sixth ray [Page 514] and devotion is dominant, the glamour of devotion can veil the reality of any existent ambition.
4. The present world conflict enhances your problem and makes the whole life cycle one of the utmost pain yet one of prime importance.

There are, my brother, many lives of such a negligible nature that they warrant no comment. Then may come a life when the attention of the soul, of the Master and of the group upon the physical plane are focussed upon the struggling disciple, thus bringing intensification of his situation and forcing him to "struggle into the light of day," watched by those who understand and by those who do not understand. This causes much suffering to the sensitive worker. All this applies to you. You hate publicity and yet much that you do courts it. You are sensitively humble and yet can be trapped and misled sometimes by personality pride; you love deeply and sincerely but are apt to express this through devotion instead

of through wise identification.

I have for you, however, no real concern. I tell you that you need haste in discarding impediments upon the Way but am assured, through study of your soul contact, that you will not be hindered.

I ask myself what I can do for you and so aid the process of transmutation and release through right meditation. I would suggest the following experiment in subjective attitudes. That, in the last analysis, is a definition of meditation. The end of all meditation is concerned with:

1. The attitude of the personality to the soul.  
This is self-control.
2. The attitude of integrated man to humanity.  
This is service.
3. The attitude of the disciple to the Hierarchy.  
This is intuitional sensitivity.
4. The attitude of the hierarchical worker to the Plan.  
This is selection of activity.

Ponder on these points. particularly the third which concerns **[Page 515]** aptly your sensitive reactions to Us. This reaction will be felt *in your soul* as a complete surrender in time and space; *in the personality* it will register either as a glamour or a purificatory process, and *in the group* as a force, having either a good or a bad effect, according to its colouring by the higher or the lower nature and the activity it will succeed in evoking when it impinges upon the personnel of the group.

The following exercise can be done four times and repeated three times each day:

1. Stand with your arms outspread in the symbol of the Cross.
2. Take six long slow breaths, thus establishing a rhythm.
3. Then take one long breath and gather up by the power of imagination the energy of the solar plexus. Then carry it along the spine and upward to the head, not to the heart as is usually the case.
4. Focus the dedicated aspiration and emotional energy in "the secret place" and then sound the OM. Breathe it down into the throat centre.

This can be regarded as an act of breathing in and breathing out and constitutes an activity carried forward on one breath with an interlude of conscious focussing. You will notice that, in combination with the group meditation, you will be working actively upon the solar plexus, the head, the heart and the throat. It will require careful watching of process, results in the centres and consequent activity.

Let me be ambitious for you, my brother of long standing. *That* I am. I have watched you with loving understanding for a very long cycle. My love ends not and my care of you is all-surrounding.



August 1942

1. One there has been. The second lies ahead—not far ahead. Prepare.
2. The simplicity of the soul opens the Way to Shamballa.

**[Page 516]**

3. Be simple, clear as day and full of love.
4. A glamour settles down because a separating wall was built on false foundations. Destroy this wall and let the glory in.
5. Be not so troubled, brother. Close to my heart you stand and close to that of Morya. Talk to F.B., for you and he and I are close, and close to Morya.
6. Your field of service needs a certain note of quality. Learn to reject and thus discriminate the best.

September 1943

MY CO-DISCIPLE:

My relation to you is slightly different to that which I face when approaching the bulk of the members of my Ashram; you belong, as does F.B., to the Ashram of the Master Morya. You have been assigned to my Ashram on account of the nature of the vibratory activity of your astral body, and because—owing to your own definite soul choice—you are shifting on to the second ray of love-wisdom. You might well ask, therefore, how it happens that your orientation has been towards the Master M. and that you have been affiliated with His Ashram. The reason is to be found in the fact that your personality, your mental nature and your physical body are all upon the first ray, and that consequently the power of your intelligent and focussed mind has driven you into the aura of the leading first ray Ashram, and has held you there. Closer participation was not possible, owing to your sixth ray soul, whose natural and predetermined destiny was to fuse its secondary energy with the energy of the second ray, thus opening the door for you into a second ray Ashram. It was felt, therefore, that I (through the medium of my Ashram) could provide those conditions which would facilitate this transition and at the same time prepare you for the next great spiritual expansion of consciousness—the initiation of which you know. This will mark the consummation of this major life cycle.

As you know, and as I have before pointed out, you have a profound task of balancing to carry out, owing to the ray **[Page 517]** energies which at this time condition your life. Three aspects of the first ray and two aspects of the sixth intensify each other. Were you not the advanced disciple which you are, they would be liable to produce a life and karmic expression of a fanatical self-will. To this difficult situation of balancing must be added the difficulties always entailed in a transitional life wherein a major transfer must be effected. To all this again must be added the present world condition, wherein the Shamballa force is abroad and potently affecting those natures which have a preponderance of first ray aptitudes. You have thus no easy time, my brother. This you realise, and I too know it, and stand by.

It was for this reason that I have urged you for some years to concentrate upon the book "The Way into Shamballa," knowing that an intelligent and loving consideration of the problem would do much to bring your first ray personality nature into line with the purposes of your second ray soul, and thus facilitate the transfer of your egoic consciousness off the sixth ray of devotion on to the second ray of love-wisdom. The first and the second rays work closely together; love and will are closely identified on the higher levels of consciousness and service; the two basic energies in reality constitute one great expression of divine planning and purpose.

It is in this connection too that your relation to F.B. and A.A.B. is no idle or temporary matter, but one of real import to all of you. This A.A.B. has recognised. Several forces— inherent in your own nature or engineered and manipulated by the ignorant or the less advanced upon the Path—have endeavoured to interfere and prevent the desired relationship. The matter is, however, entirely in your own hands and the amount of contact between the three of you is your personal matter, for there is no impediment upon the side of the other two. The three of you together could do potent work, and the need of the Ashram at this time for workers is great—workers who are, as H.P.B. has put it, "as the fingers of one hand."

I would remind you that the potency of disciples and initiates is out of all proportion greater than that of a similar [Page 518] number of aspirants. The interplay of loving understanding and of fused wills produces an exceedingly potent reservoir of energy. This is a point which all disciples should study and upon which they can count as they work together in united effort in any Ashram.

As I study you, my brother and my friend, and as I look ahead at your life of service and of right intention, one word stands out in my consciousness for you. To it, I referred in the six statements which I earlier gave you. That word is: *simplicity*. I stated in that earlier writing that the simplicity of the soul opens the way into Shamballa. That was and is an essential key statement for you. Those upon the second ray fall (as you know) into two groups, generally speaking; there are, naturally, numerous exceptions. Souls on the wisdom aspect of the second ray go to Shamballa and join the great Council in some capacity or another. Such a one was the Buddha. Those on the love aspect of the second ray tread one or other of the various paths, primarily that of the World Saviours; They become the divine Psychologists and World Teachers. The Christ combined in Himself all these three great traits.

Those in this second group of souls upon the second ray likewise fall into two groups: They follow the way of specialised detail and of a comprehensive inclusiveness, and are the outstanding occultists; the other group is distinguished by pure love. Of the group which finds its way into Shamballa a developed simplicity will be found to govern all relations.

Simplicity and unity are related; simplicity is one-pointedness of outlook, free from glamour and the intricacies of the thoughtform-making mind; simplicity is clarity of purpose and steadfastness in intention and in effort, untrammelled by questioning and devious introspection; simplicity leads to simple loving, asking nothing in return; simplicity leads to silence—not silence as an escape mechanism, but as an "occult retention of speech."

For you, simplicity is a major essential practice in this next cycle of your life, but you will have to decide for yourself [Page 519] what it means for you, and I shall be interested to note your reaction to this word and practice and the changes it may make in your life and thinking. Simplicity connotes the

blueprint which "substands" the outer structure of creation, of living, of loving and of service, and this is true of a solar system, a planet, humanity or the individual. It consequently has its immediate application to your own requirements and your mode of approach to life and to people. This loving simplicity—free from complicated thinking, from mystery and from selfish introspection—should provide the theme for your meditation work until I next communicate with you. To this I would add an increased concentration upon the preparation of the book which I seek to have you write and to complete.

You see, my brother, it is a book which will take much intuition and spiritual perception to write, and it can only be written by someone who has been trained in an Ashram. The theme of Shamballa is new, and little is yet known about it, its way of life and its governing laws. Only initiate-disciples can get a glimpse of some of the more exoteric significances, whilst the inner meaning must be drawn forth by you in deep and concentrated meditation and by the determined use of the will. There is no one who can aid you in preparing this book except some group brother or someone working consciously in an Ashram. You will look in vain for cooperation and help among those you seek to aid and among the orthodox and theological esotericist. Some key thoughts I can here give to you, and if you use them as the theme of your meditation, light upon the subject may break forth:

1. Shamballa is the place of purpose. It is a purpose which cannot be understood until the Plan is followed. Herein lies a clue.
2. Shamballa is not a Way, but a major centre of related states and a relatively static energy—energy held ready for creative purposes by the focussed intention of the Great Council, acting under the directing eye of the Lord of the World.

**[Page 520]**

3. Shamballa is the major point of tension upon the planet. It is a tension that expresses loving intelligent will, free from all self-will or mental bias.
4. Shamballa is the major receptive agent upon the planet, from the angle of solar inflow, but at the same time it is the main distributing point of energy, from the angle of the kingdoms in nature, including the fifth kingdom. From the point of tension the life pattern of the planetary Logos and His will become embodied and finally matured through the processes of evolution.
5. Shamballa receives energy from various solar and extra-solar Entities or centres of emphatic and energetic life; i.e., from Venus, from the Central Spiritual Sun, from the current conditioning constellation through which our sun may be passing, from the Great Bear and other cosmic centres. Sirius, so important a factor in the spiritual life of the planet, brings its energies to bear direct upon the Hierarchy, and energy from Sirius does not normally enter our planetary life via Shamballa.
6. Shamballa is the head centre, speaking symbolically, of our planetary Life, focussing will, love and intelligence in one great and fundamental Intention and holding that focussed point throughout the entire life cycle of a planet. This great Intention embodies current purpose and expresses itself through the medium of the Plan.

These statements may be somewhat familiar to you, but they could provide the six seed thoughts for your meditative work during the coming year. Will you thus consider them? Out of the work which you

will accomplish thus in meditation (using the heart centre as a balance for the head) you will greatly enrich the proposed book.

This coming period of deep reflection upon Shamballa, entailing as it will the entire problem of the Will (in its various aspects), of purpose as it works out in the planet, and of will as it conditions the human being, will bring to the fore in your consciousness the various relations existing between the differing aspects of the will: the relation of your individual self-will to the loving plan of the soul, of that will to **[Page 521]** the divine Will, of your spiritual will to the group will, of the group will to the Hierarchy, and of the hierarchical will to that of Shamballa. Such are some of the ideas which can govern your spiritual thinking, reflection and meditation until you again hear from me. You will find all these to be intensely practical considerations. The question of *motive* will immediately enter in, for motive underlies will in a most curious manner, and motive "substands" purpose. Therefore, your personality motives in life and service will have to come under review, and their relation to soul motive. The result of this entire process of thinking will be the subjugation of your motives to soul motive, and again, therefore, we shall have the *simplification of your life* and the opening up of a wider vision into Shamballa. Shamballa and simplicity, will and motive, will become the directing currents of thought which will sweep you on your way, closer to my Ashram, nearer to my heart (and here I am speaking both lovingly and technically), and nearer and closer to humanity.

November 1944

#### MY BROTHER AND MY FRIEND:

What I have to say to you today hinges upon one single question: Are you ready to pay the price which the taking of the next initiation entails? All accepted disciples are preparing for initiation. All are therefore under test. You know that you are preparing for initiation; you know which initiation it is. It is because of this preparatory period that the past three years have seen you seriously tested, and tested in every aspect of your nature. There is, nevertheless, little that I have been able to do for you because loneliness is one of the assets and also aspects of this work of preparation. Disciples ever take initiations alone, even when preparing for and taking group initiation. This is one of the paradoxes of the occult teaching which is not at all easily understood. It sounds entirely contradictory but is not so at all. It has not been easy to reach you either, because you have taken refuge from the tests in the work of your own group, rather than in the Ashram. In your own group you have sought forgetfulness **[Page 522]** and have not sought the protection and the love of your ashramic group. That is your privilege and your inalienable right. I would like, however, to point out to you that it is safer and wiser to take refuge in both the higher and the lower places of service, and to do this simultaneously. One place safeguards you as a soul and the other as a personality.

The call of Shamballa, the call of my Ashram, and the call of your own exoteric group (mark those words, my brother) have sounded forth in your ears and you have been bewildered; you have forgotten perhaps that if you stand at the midway point (which is my Ashram) you have immediate access to both "points of call." I have here given you an important hint and want you to endeavour to grasp its significance.

You have been drastically tested in your physical vehicle, and that is hard, my brother, because it is difficult to preserve one's equanimity and one's balance under those circumstances. You need, however,

to understand better than you do the "distortions" for which physical sickness is responsible, and thus learn more wisely to discount yourself and to pay less attention to the glammers of the lower self. This would simplify your life, and I told you earlier that *simplification was a needed attribute for you*. You have also been sorely tested in the emotional nature; surely, my beloved brother, you know by this time that when a definite transition is being made by the soul—as is the case where you are concerned—from one ray to another, that abnormal testing is automatically inevitable? This will be particularly the case when a disciple is moving on to the second ray, owing to its close relationship with the emotional-intuitive nature, and when also you have—as you know—three first ray controls in your personality equipment.

This necessarily engenders a serious problem. You have also been cruelly tested in your mental nature by the war and through your intense grasp of human pain, as well as by your understanding of psychological reactions. These have served to enhance your problem, and your entire emotional and mental reaction to war and its happenings has well-nigh crippled your essential (not your apparent) usefulness. You [Page 523] have, within yourself, questioned the foundations of all things, and life has been most complicated for you—physically, emotionally and mentally. Owing to the dominance of the first ray in your equipment, you have successfully withdrawn yourself from your group brothers; you have considered that they had naught to give you, and you realised that—feeling this way—you had naught for them. Detachment is the path of least resistance for a first ray nature, and (if you will permit me to say so and will accept this statement) indicates definitely the dominance at this time of personality reactions. Your second ray soul does not sanction detachment, and hence the conflict being waged within your consciousness.

Yet, my brother and my comrade, the deep and lasting love of two of your group brothers has steadily protected you during this time of trial and of difficulty, as has the love of A.A.B. She asks me not to tell you this, indeed she begs me not to do so, for she is sensitive interiorly to all that affects you. It is, however, right that you should know.

So, brother of mine, we come back to the question of the reason for all this harshness in life and to the initiation for which you are preparing. In connection with this I would say: Get back to the "midway point" and to the protecting love of the Ashram. Then the strength of Shamballa to which you so easily respond can *safely* pour in; then, too, will come the wisdom which will enable you to render better service to the world. See therefore how simple is the message which I have for you at this time, and remember that I told you last year that simplicity held for you the key to all success. You are not truly successful just at present. Simplicity does not rule.

Relinquish the thoughtforms which seem at this time to stand between you and the Ashram. You will know what these are if you will take three days of quiet retirement and during that time refuse to think about your work, about your groups, their personnel or about yourself and your past activities, as well as about your group brothers. Aim simply to achieve a point of orientation towards me and the Ashram; endeavour to respond consciously to hierarchical impression, [Page 524] shutting out (at least for those three days) every kind of reaction to human happenings. Aim at a point of tension from which new endeavour and new enterprise can become possible. Then rededicate yourself to the service of humanity; reconsecrate yourself to cooperation with the Hierarchy, and regain your early enthusiasm in relation to Us and Our work. Then again resume your world contacts. There will be three letters which you will find it necessary to write if these days are productive of renewed contact with hierarchical force. You will know to whom these letters should go and what they will state.

Take proper medical help, brother of mine. Take time to get the physical vehicle in better condition. The reflex action of the body upon the emotional nature and upon the mind is great. As a psychologist you know this, but fail to apply to yourself what you so helpfully apply to others. Have confidence in my belief and trust in you, and let the remaining years of your life be *triumphant in love*; let them be negative to criticism; all your group brothers are handling problems equal in difficulty to yours; proffer rich cooperation to them and to the Hierarchy. My love and blessing is ever yours, and this you know.

August 1946

#### MY BELOVED BROTHER:

I would like to start my communication to you with a clear and definite statement: You are in process of taking some of the final tests which precede the taking of the second initiation. For that reason, I feel the need of writing to you with clarity, of bringing you some measure of comfort and of strength, and of indicating certain steps which—if you will take them—may hasten the process.

Yet I feel very great difficulty in approaching you, though not for the usual reasons. Oft a Master cannot at some particular time reach a disciple because he is surrounded with too much activity, or with activities of the wrong kind; in some cases, the thought-life of the disciple has created so many thoughtforms that temporarily he cannot be reached; [Page 525] or again, he is absorbed in some form of service which he deems essential and which looms larger in his consciousness than the work of the Ashram with which he is affiliated. These, however, are not the things which hinder an easy contact with you. What do hinder are the results in your consciousness, at this particular stage, of the tests of the initiation themselves. It is the emotional glamour which has engulfed you, and freedom from glamour has to be demonstrated at the second initiation; it is the intense awareness you experience, at this time, of yourself—the central factor. This again is a necessary but distressing prelude to this initiation. This glamour comes between you and me. The self-awareness comes also between you and the Ashram, as well as between you and the group which you have gathered around you upon the physical plane.

Having read this far, will you, brother of mine, continue? There is some probability that you will not. You may take the position (I say not you will) that you repudiate as false all relations to glamour. You may declare that it touches you not, which assertion itself would indicate that it does. Your deeply seated sense of spiritual superiority to your group (an attitude which is sadly affecting them) may prevent your listening to me, your friend and brother for many years—nay, lives. I would, however, ask you to read what I have to say; perchance I may throw light upon your problems and aid you to take the initiation which was your destined goal this life, but which you may yourself postpone until the next. For this postponement there is no need, if you grasp the significance of what is happening in your life at present.

The second initiation is a profoundly difficult one to take. For those upon the first or second rays of aspect it is probably the most difficult of them all. The astral nature is deeply self-centred, and this the inflow of soul energy in the initiatory period intensifies; it is endowed with acute emotionalism and swift response to glamour. Where there is so much first ray energy to be found (as in your case) there will be a strong conviction of destiny, a pronounced sense of power, and the feeling that you can see



through people—from a superior position—so that their faults and failures [Page 526] and their little human failings loom large in your consciousness.

You are at this time in a state of intensely irritable sensitivity to all and sundry; you are overwhelmed by acute glamour. All that is in you of a first ray quality is drawn to the surface and conditioning all your contacts. Your soul ray of outgoing love is not much seen, and there is little love shown by you to your brothers in the Ashram or to the members of your own group.

You may here ask me at this point how I know this to be so and why I emphasise to you this knowledge. You have been taught by me that the Masters concern not Themselves with the personality details of a disciple's life expression; therefore, why do I concern myself with what is happening to you? Those are just questions and I will answer them.

I concern myself with your problems because you are taking the second initiation and—because of its intense difficulty—I have watched over you for the past four years with more than usual care. I *know* the inner turmoil, the self-recriminations and the self-rationalisings, the deep subjective discontent, the longing to be free, and the atmosphere of acute suffering in which you live. Your spiritual morale is not high because your solar plexus is wide open—responsive to every astral suggestion, disturbed by world pain as well as by your own, in a state of irritation and constant inner explosion over your brothers in the Ashram and over the members of your own group. Many of the latter are also of an emotional type, for forget not, my brother, we draw to ourselves those who respond to our major quality at any given time and—at this time—yours is emotional.

I would remind you that the emotion to which I refer in connection with you is not that of the ordinary person. *You are confronted with the emotion which the second initiation stirs up.* This is a very different matter. You should realise, therefore, that my rating of you is high. It is a spiritual rating and has nothing to do with the rating of yourself behind which you hide your hurt and suffering soul and which you seem to impose upon your students everywhere. My rating is true, and you will weather these stormy waters and arrive in [Page 527] the quiet land of realities, free from all emotion, yet at the same time, full of unimpeded love. This is the reward of perseverance throughout the tests and trials of the second initiation.

What I am seeking to do is to help, to indicate the nature of the tests and point out to you the reason why these tests and trials have overtaken you. Everything may seem to fail you—your knowledge of psychology, your groups of students, your friends and your brothers in the Ashram. Think not that this indicates the fourth initiation, the Crucifixion. That initiation has to be faced clear-eyed, free from glamour, with a heart full of love and a mind released from all criticism. For this, the second initiation prepares the disciple. Today, you know you are full of emotion and that it almost sweeps you off your feet at times; you know you are more prone to criticism than not; and you know that under the influence of glamour you oft wield the weapon of speech in a destructive manner and not constructively; you know that—deep within yourself—you are not satisfied with the work you do or the words you write.

The book you have lately published I have psychometrised and find it to be sixth ray in nature; it will prove most helpful to probationary disciples, and they need such help; it will not help disciples, for it deals with that which they know well. The call went out to you from the Ashram to write upon the theme of Shamballa, the centre where the will of God is known and from whence the love of God flows

forth. This you rejected, owing to the emotional turmoil in which you found yourself. Yet I had a purpose and a reason in suggesting this theme. It was not just to have a book which would be of service to disciples, but because it was essential—as part of the pre-initiation tests for you—to bring in some of the Shamballa force to your consciousness. It was the impact of this Shamballa force (which you *can* touch and to which you *can* intelligently respond) which was the main factor in bringing to the surface all the latent emotion and all the glamour which are today enveloping you. As you considered the theme of Shamballa (and later rejected my suggestion to write upon it) you brought yourself **[Page 528]** in contact with the energy emanating from Shamballa. Yet, my brother, had you occupied yourself with my suggestion and dealt with the theme *The Way into Shamballa* much of that Shamballa force would have been transmuted along constructive lines and creative endeavour, and your condition would not be what it is today.

You may well ask here: If all this is so, what then shall I do? Have I failed in the tests for initiation? What do you suggest?

*Most certainly you have not failed.* You are at the climax or peak of the testing period. The only point to be determined is: Can you overcome in this life and free yourself from astral control, or will the tests be prolonged until next life?

These are questions which only you can answer. In order to answer them you should enter into a cycle of intense quiet and—if possible—of peaceful normality. Can you free yourself for two years, my brother, and at the end stand free? You would be well advised to do this; you should relinquish your groups and stand alone. At present you are not working along new age lines, for your work is along the old lines—of superior teachers, gathering their groups around *them*, of mystery where there is no mystery, because there is no mystery in esoteric teaching, and this is a lesson which you sorely need to learn, and of criticism (openly critical) of the student, which is sadly lacking in love. No new age teacher gathers a group around himself, exacting their loyalty and obedience, nor does he shut the door to other aspects of truth, as you have done. He offers the teaching, and regards himself as only a student.

So I would urge you to give up your group for two or three years (you can later resume it and with power) and study the handling of energy for yourself—free from emotion, desire for recognition, and in response to human need. I would also urge upon you a meditation, built around the words:

1. Occult Obedience.
2. Occult Meditation.

**[Page 529]**

You would profit greatly. Seek to find me and walk with me in my Ashram, where your soul ray will be fostered into greater expression and your personality rays will retire into the background. If you have the strength to do this you will—at the close of the period of self-imposed discipline—enter into a cycle of very great usefulness. I foresaw this cycle of useful work when I first contacted you. There is still time for this emergence into wider world service. It need *not* be postponed until next life.

You have suffered much, my brother, and have few to whom you can go. My love and my blessing are around you always and I have held you specially close lately during these difficult post-war days. Disciples such as you react not only to their own tests and problems, but also to those of suffering

humanity. You will find me near when you need me.

NOTE: *This disciple chose to withdraw from the Tibetan's group and, until the close of his life in 1953, carried on his own established line of service.*

### To L. F. U.

August 1940

#### BROTHER OF MINE:

I scarce know what to say to you for the body is tired, the mind is bewildered, the emotional nature is striving to assert itself whilst the soul is pouring in a stimulating energy which is responsible for a very definite crisis in your life. It is of interest to me to know how many members of the group are now being tested—a thing which was foreseen by me but refused consideration by several of you. Several members of the group are undergoing the painful test of war, with its inevitable nervous effects upon the constitution, its strain upon the astral body as well as the physical, and the reactions to noise, suspense on behalf of others and the general psychic atmosphere in which they are forced to dwell. P.D.W., D.E.I., and L.D.O. are thus situated and the test is great.

You, my brother, and W.O.I. are likewise being tested in **[Page 530]** the world of ideas, and you particularly are faced with an acute problem in discrimination.

Earlier—years ago—I gave you three words which were to be the keynotes of your life—Love, Fearlessness and Understanding. The first two have preoccupied you much. You have worked hard to express love and have materially sweetened and broadened your nature. As a result you are aware today, as never before, how lack of love betrayed you and brought untold suffering to three people in your life. This is known only to you. Fearlessness is now a glamour in your mind for your sixth ray brain and astral body have suddenly betrayed you. Your earlier freedom from glamour led to carelessness—and as you well know we are oft betrayed at the point where we judged ourselves the strongest. Nevertheless, *the past few years have seen real progress, pronounced liberation and true development.*

Have you, my brother, reached your high water mark for this life? Can you go further still along the Way? That is your problem. It will be solved and wisely determined and you will enter upon a new cycle of spiritual life if understanding and a search for meaning begins to parallel your reaction to love and fearlessness.

Your understanding is not deep enough. That which is academic and the result of reading, listening, and of your response to the work of the Arcane School is apt to take the place of true understanding. True understanding involves identification with humanity.

Your theories, your ideals, your fixed beliefs come between you and humanity as a whole, and the good of the form side of life looms unduly large in your attitude to service. You are, under the glamour of idealism, apt to sacrifice the spirit of love in order to preserve the form of your ideal. Ponder on this for it is basic in its teaching value for you if you grasp rightly the implications. May I ask you to reflect

upon the esoteric significance of a truth which as yet seems to you most questionable: Ideals must go as they are now formulated because we are entering into a new age wherein all things will become new. They can safely be relinquished when their place is taken by a real soul love for humanity—[Page 531] inclusive, sane and practical. Ideals are formulations by the human mind. The Hierarchy has no ideals. The Hierarchy is simply the channel for pure love and where love exists there is no danger of harshness, of cruelty, of misunderstanding, of evasion of facts or of harmfulness. Much also that many regard as harmless is definitely harmful in its general effects. Ideals, as usually held, feed pride, lead to stubbornness, and engender a separative superiority; they produce impractical attitudes and negative activities. The one who thus holds them frequently serves only in the limited field, conditioned by his chosen work and coloured by his idealism. He excludes the *Whole* and thinks in terms of the past and as he wants to think. There is no real understanding of an opposing idealism and often no real attempt to comprehend its basis. His emphasis upon his own ideals (in his own consciousness even when not imposed on others) prevents understanding, and he is so busy upholding them and defending them (oft again to himself) and being conditioned by them that the larger human issues escape his attention. He settles down within the limits of his own beliefs. This makes him immediately a theologian and his usefulness then rapidly evaporates, except in the intimate circle of his fellow idealists. As time goes on, crystallisation takes place. A "crystal barrier" is set up between the personality and the soul. The soul is seen but its influence is insulated. But—because there is a vision of the soul still persisting—the disciple is deeply dissatisfied. The crystallisation eventually affects all aspects of the nature. Emotions settle into "grooves of crystal"; the mind becomes set and brittle. The physical body crystallises also and gets old rapidly because there is no free flow of life.

One thing only will prevent this happening: Loving understanding and a consequent sacrifice of the life to humanity *as a whole*. The greatest good of the greatest number becomes his life theme and to this the whole man is subordinated.

Can you grasp this vision and let everything go? Only two types of ray energy are expressing themselves through your lower nature: intellect and idealism. Ponder a little on the effects of this unbalanced condition and consider what it [Page 532] will engender. Be not satisfied with your mental activity and your dedicated idealism. Reach beyond them to the soul whose nature is love and whose identification is with humanity and not with a school of thought or a group of ideals.

You stand at the parting of the ways, my brother. Will you come on to renewed service, to new ideals, and to a fresh cycle of creative living? Or will you settle down into a crystallised condition and to an ardent struggle to become creative and to express ideals which are perhaps already superseded in order to make room for higher and better ones. Thus you might stand still within the aura of that which is old and make no further progress, waking up later to the realisation that creative living is a spontaneous happening and that your ideals have been superseded by greater and more spiritual ones.

I give you no personal meditation. The one assigned to the group in the group instruction is peculiarly adapted to bring about in you the needed changes, provided you follow the meditation with regularity.

I would, however, ask you to take *two points of reflection* every day when it suits you best and for your reflective theme I would suggest "Understanding of the New Age Ideals," remembering that the new ideals concern the life and *not* the form.

My blessing rests ever on you for I have much for you to do. I would remind you that in your last instruction I asked you if you were strong enough to participate in the world distress with no barriers up. I asked this because I saw in you a glamour and a weakness (based on your true ideals) and a negativity which hid itself behind a fearless idealism. I pointed then—if you will recall—to the need for "*active* understanding." I reiterate again this call.

August 1942

1. From where you stand I see a point of light, a shimmering thread of gold. It passes from your heart to mine and strengthens day by day, each year. Pass onward on this bridge of light.

**[Page 533]**

2. Ever to you my message has gone forth: Love and more love. Again I send it forth and with my love.

3. You restrict your field of service, brother of old. Expand again.

4. My brother, the need of your heart is the need of my heart and the need of your brothers. This fusing of need will call forth the sun and shadows will disappear.

5. Men climb a wall, the sage remarked, and sit athwart the top. Then they climb down. Ponder on this.

6. At the foot of the wall lies a well, added the sage. Love lies at the bottom of the well. It cannot be drowned, but men love not deep water.

September 1943

**BROTHER OF OLD:**

There are certain key points in all lives which are deciding and frequently releasing factors. A major one for all disciples occurs around the age of thirty-five, and still another at the age of forty-two. It was when you reached that age that I intensified my observation of you. You had, if I may so express it, wandered (unconsciously to yourself) to the very edge of the aura of my Ashram. Later, when you entered the Arcane School and became one of its workers, you penetrated deeper into the Ashram in response to a certain drawing power which I deliberately exerted. I had long registered your "seeking vibration."

Another key point comes ever at the age of fifty-six, and as you neared that age, the pressure exerted on you by the conflicting pull of the Ashram, of your own soul and your personality mental processes created a dominant test in your life. In consequence of the reaction of the personality, of the soul test thus drastically imposed, and of your response to circumstances, your life is today conditioned as it is. You will understand whereof I speak and there is no need for me to be more explicit. The age of sixty-three will see another and lesser crisis, and upon the decision then made by you (and it can be physical, emotional, mental or of soul origin) **[Page 534]** will depend the future of your life in this particular incarnation.

If your decisions—then and now—are made esoterically within my Ashram and where the focus of your life does persist, all will be well; if they are made through the use of the lower mind and under the influence of its rationalising influence, you are liable to make mistakes. Always in your life crises, you have been confronted by the way of love and by the way of mind, and usually your decisions have been the rational decisions of a somewhat aloof and self-focussed personality. Your last decision and chosen line of activity (which was of a definitely determining nature) was, for you, quite the most difficult, because you did not see as clearly as usual; your concrete lower mind did not apparently display its usual keen vision, and the "alternatives which love presents"—as one of the Masters has oft expressed it—blurred the usually clear *lower* vision but made decision on a higher level than heretofore possible. You underwent a period of much training and inner adjustment. Is this not so, my brother?

I watched with love and understanding, for that emotional disruption (well concealed from the outer world) was not concealed from me. I rejoiced, for it let in so much light that you have made more progress in the past three years than at any previous time in your life. You might ask me: Along what line? My reply would be: Along the line of an inclusive vision which sees the future of humanity more clearly in the light of the present than has ever before been possible to you. That is a great step onward.

For years I have emphasised to you the need for heart-love, and consistently and steadily you have tried to develop it through meditation, by theorising and by a conscious effort to love. Love, my brother, when present and of the right kind engenders a sense of personal responsibility. These are phases of responsibility which are based on love and not on work to be done, positions to be filled, people to be laboriously understood and the performance of your duties as a citizen, as an executive, or as an employee. Such phases have been curiously lacking in your life. You have evaded them, and this evasion has had its roots in an unrecognised fear of [Page 535] failure should responsibility (through love for others) be shouldered by you; you have reacted to a profound distrust of yourself and to a fear of the intrusion of others unduly (not altogether, but unduly) in your ordered, planned life.

Most things can be viewed as too late for changing if approached in terms of one incarnation, but the soul thinks in terms of life cycles. A full and rich life cycle will open up for you as a consequence of this present incarnation, if you will handle your remaining years in a spirit of selfless responsive love—asking nothing for the separated self.

I have no fears for you, my brother. I would recall to you that the disrupting of life processes and the upheaval of an ordered point of view and of a planned and reasoned approach to daily living is in a measure a great releasing—a releasing of hidden beauties, unsuspected and seeking the light of day. Have you not read that the bombing of London by high explosives produced great upheavals and that ancient layers of soil—hidden for centuries from the light of day—were brought to the surface? As a result, strange, rare, unknown and beautiful flowers have this summer appeared to excite interest and investigation and to hide the ruins with beauty and colour. Ponder on this, for so it can be with a human life. Beauty is beginning to flower in your life, bringing its own responsibilities, engendering its own magnetic field, bringing to you those who otherwise might not have ventured to come, and who will give you a love which may at first arouse questioning in your mind but which will greatly enrich your life. It will also evoke responsibility. This responsibility will definitely extend your field of service. Be willing, therefore, to descend into the deep water to which I made reference in the last of the six statements given to you last year. The higher the wall, brother of mine, from which you fall, the deeper into the water you will go, and that, paradoxically, will be your salvation—my beloved brother. Look for this development and welcome it.



In view of all the above remarks, I am going to ask you to write—during the coming year—three *short* papers. In the first will you give seven concise definitions of love—not of emotion or sentiment or feeling, but of soul or heart love. [Page 536] Make three of these definitions practical and four of them abstract and esoteric. This will not be easy, and this distinction itself will increase your difficulty. Then write a short paper on love as it expresses itself through emotion. I mean the love of the soul as it defines itself astrally and uses the astral body as a medium of expression. Finally, write another paper on the mental expression of love. For this assignment of work much occult and psychological knowledge will be needed; you are however adequate to the task, and these distinctions and interpretations are badly needed by aspirants today and by disciples everywhere, struggling with the practical application of occult truths; you can help much by clear thinking upon this theme and consequent clear exposition. Ideas become individual possessions as you think them and write them down, and this is the way, par excellence, for you to learn, to absorb and to demonstrate.

Guard your physical health, my brother. Be not unduly concerned and cautious, but be reasonable whilst unafraid. There is work for you to do and your next unfoldment of work will come to you through the means of a breaking down of a wall of pride, and a conversation—and in that order.

The thread of gold which "passes from your heart to mine" is now an unshatterable chain of golden links, and there is work for you in my Ashram.

November 1944

MY BROTHER:

In my last instruction to you there occurs one sentence which could convey to you the key whereby you can unlock the door of the future. It is a sentence which has probably escaped your notice; I doubt if it ever registered itself adequately in your mind. I now recall it to you. I said: "If your decisions are made esoterically within my Ashram, all will be well."

Life, as you know theoretically, is one long series of presented opportunities—opportunities to make decisions. As a disciple is drawn closer into the focal point of his Master's [Page 537] sphere of influence, the Ashram, and as experience proceeds, these decisions become increasingly drastic, constantly more frequent and more crucial in their general trend; they lead, when made, to more eventful results. With a disciple at your stage of development, the lines of choice become clearer and better defined. The questions with which you are faced are simpler and yet more important: Is this presented activity the way my soul would have me go? Will such or such a decision lead to the fulfilment of my personality trends and bias? Herein lies much clarification plus increasing difficulty, because the decisions made are apt to affect many others besides yourself. Watch for the proof of the correctness of this last statement of mine. In all times of decision enumerate to yourself the number of lives apt to be affected by what you do, and remember that (as you travel the Way of the Disciple) your sphere of influence and the number of those affected by you steadily increases. With the average person who is kind, well-meaning and endowed with a normal sense of responsibility, decisions are made upon the basis of the effects which are liable to work out in the family, in the business or office or within the radius of a relatively small circle of friends. In the case of a probationary disciple, decisions have oft a somewhat larger result. Where an accepted disciple is concerned, such choices

affect many, for those related by united service are included with the other groups, and these can oft be unknown or include people who react to the aura of a disciple, plus his group of co-workers.

This whole question of spheres of influence is one upon which you need to ponder. It is closely related to the problem of the aura and its esoteric circumference; it concerns the "sound" of a disciple's life and the nature and quality of the radiations which emanate from the "place where he stands." It is tied to the whole theme of orientation and of spiritual location and to the magnetic effects of the at-one-ing of soul and personality. The problem of radiation and of magnetic influence is apt to be viewed from the one-sided point of view of the disciple who considers the results of his radiation and of his magnetism upon those he contacts. There is however another point of view; these qualities—inevitable **[Page 538]** and inescapable—lie behind the entire theme of karma. They draw to the disciple that which can hinder him as well as aid him; his aura—which is a combination of radiations, energies and arranged forces—can repel the good or attract the bad, and vice versa; it can determine—through the contacts made and the relationships set up—the trend of the disciple's life. It is one of the main factors in the presentation of choices, and I would have you think on this.

As I write this instruction I would call your attention to the subject of karma. There comes ever in the life of a disciple and in the soul's experience some one particular life wherein the Law of Cause and Effect assumes importance in the consciousness. From that life and that moment, the disciple begins to deal with karma, consciously and definitely. He learns to recognise it when events and happenings come which require understanding and which evoke questioning; he begins to study the quality of his radiation as a karmic agent, and therefore he becomes the maker and constructor, in a new and important sense, of his own destiny and future. His reactions to life and circumstances cease to be simply emotional in nature and become deliberately dictated by conscious observation; they then have in them a significant quality of preparation which is absent from the life of the average man. For the remainder of this life, therefore, I would ask you to carry the theme of karmic decision and of preparation for the future ever in your consciousness; I would ask you always to take action with as full an understanding of the probable following effects as you can manage to achieve, and to make a real effort to study the Law of Consequence and Compensation.

You are perhaps wondering at this time why I am thus emphasising a somewhat cold and difficult consideration. My reason is as follows: During your past life you have five times made certain definite decisions. By means of these decisions you have directed your energies in some one specific direction. You have thereby short-circuited these energies in another direction and you have brought by your action other lives than your own within your range of influence. I am going to suggest that you take each of these five points of crisis, if I **[Page 539]** may call them so, and (for your own aiding and help) analyse them, define accurately to yourself the conditioning motives which impelled you to action, measure the nature of the consequent results as they worked out in your life, and gauge these results in such a manner that you come to a realisation as to whether they were good enough to warrant the choice you made. I would ask you to see where causes for encouragement or regret may lie and thus, my brother, arrive at a clear comprehension of yourself as a *directing* agent.

I believe that it is essentially necessary that you discover—alone and by yourself—whether these five choices were made as a conscious result of soul or personality decision, and that you should understand the reasons why you think so. You have reached a point in your present incarnation where it is also essential that you undertake the summing up of the various conditioning factors in your life. If you can do this, you will be enabled to bring this particular incarnation to a finish on a high note of intelligent

and useful living. When the time comes, therefore, for you to pass over to the other side, you will find that you can do so with a full realisation of what should be the theme of your next earthly experience. I would have you realise that this is no morbid or unwholesome line of thought. I would like to indicate to you the fact that in your next incarnation you will find that the theme of "conditioning motives and assumed responsibility" will be incessantly present with you from the moment of your birth.

In this life, your theme has been largely that of expediency and of expression to meet the expediency; these motives are in no sense basically wrong; they have enabled you to be soundly motivated; carefully implemented, these themes should carry you far. You have, however, definitely over-emphasised creativity; you have made it a motive for your life, but you have forgotten that the expression of the creative faculty is radiation and magnetism. These bring to its possessor the material for creation and a magnetic capacity which arranges in due form and beauty that which radiation has evoked. Creativity is a consequence of a particular state of mind and a specific state of being; it signifies a point in [Page 540] evolution wherein the disciple is definitely radioactive. He can no more help creating in some form or another than he can help living. After all, my brother—returning to the original comments in this instruction—karma is ever the source of physical plane creation, happenings and events; it is the instrument of the soul in producing a personality.

We come now to the recognition that (where you are concerned) three words are of major importance, if you are to take what is for you your next spiritual step forward, *karmically* considered. These three words are: Karma, Radiation, Creation. For the remainder of this life you must earnestly aim at a closer relation to me and to my Ashram, for that is your karma. Fundamentally, nothing can interfere with this karma except the time equation, and you can therefore make this closer contact either with rapidity or slowness. It is the time factor which lies within the scope of your decision and it is in relation to time that you must do some careful thinking. That which will impel you to make a closer contact with your ashramic group will be an intensification of your radiation. A disciple is not drawn into a close rapport with the Ashram by the magnetic, radiatory power of the Ashram alone. Disciples need to grasp the fact that they, themselves, have to draw the Ashram to them, symbolically speaking, by the potency of their own magnetic radiation. It is necessary, therefore, that you intensify your radiation and that you carefully bear in mind that, as your karma carries you towards hierarchical contact, and as your radiation produces its individual effect upon the ashramic group, the consequent display of creativity must and will lie along the line of personality fulfilment and the meeting of deep-seated desire. Therefore, search your motives and the nature of your desires.

For years, my brother, I have sought to help you. You are in my Ashram, though you are not as yet in the inner circle; you belong to a group of brothers who—along with you—are struggling earnestly for spiritual fulfilment and who have been clearly told that their karma has brought them into the ranks of accepted discipleship and who are preparing for the next step ahead of them—the taking of an initiation. Each [Page 541] of you, in his own place, is facing this initiatory process. I might add that every member of the Hierarchy, from Christ down to the disciple who is preparing for the second initiation, is standing in the knowledge that initiation in some degree must be taken and may not be ignored or denied. Will you understand me, my brother, if I say to you: Take this consciousness into your thinking and let this idea or knowledge condition all your activities. Say to yourself each morning before you go forth to the duties of the day: "I am preparing to move forward upon the Path of Initiation." Let this affirmed realisation show itself forth in the quality of your daily activities.

Love more, my brother. You only deeply love two or three people; let that limited love be the seed which will produce the flowering forth of a loving spirit. Disciples need to remember that love brings all earthly karma to an end. Love induces that radiation which invokes and evokes not only the heart of God but the heart of humanity also. Love is the cause of all creation and the sustaining factor in all living.

Make your remaining years expressive of radiating love, which is not at all easy for you. Remember ever that my Ashram enfolds you, without cessation, in its radiation. Work steadily in cooperation with your group brothers. Even though the personality instructions come to an end, the group instructions will give you all the help you will need. But you must act upon these instructions and hold with steadfastness your relation to the life of the group. This is all I have to say to you, but if you measure up to these instructions, you will go far. My constant blessing rests upon you.

August 1946

#### MY BROTHER OF THE STEADFAST HEART:

I do not find as I approach you today that there is a great deal that I have to say to you. You are now accurately self-directing (like you not that phrase?) and your direction is right. The various suggestions which I have made to you, and which were of major importance, you have carefully followed, [Page 542] and I believe would testify to the good results attained. That occult obedience which signifies freedom, spiritual freedom, within a world of natural law, has garnered for you sound results. You have moved forward from the periphery of the Ashram to a position nearer the centre. See that you hold that position; it will give you a wider field of service, a greater spiritual influence and an understanding which grasps essentials and sees life in a truer perspective.

The disbanding of the outer Ashram need in no way disturb the rhythm you are achieving and many of your group brothers and fellow students will look to you for aid and comprehension. Say not always the nice or loving thing, but learn to say the hard things with unalterable love. This is not easy for you.

Being now the sannyasin and free, I would ask of you something practical and needed. The Arcane School stands at a point of real expansion; it is adequately staffed at its key points. I would ask you undeviatingly to stand by A.A.B. (as you do), and also by F.B., when need arises. The work in the world will grow in every land, and behind all the various activities stands the Arcane School. The Triangles and the Goodwill work will spread. But the Arcane School must continue as the heart of all the other activities. The staff is sound and can do much, but all of us need the cooperation, the co-inspiration and the use of a sustaining mind other than our own. Will you act in that capacity with them?

This will require on your part *extended vision*, for that has been somewhat lacking in your general attitude, as I think you would be the first to admit; you have prided yourself (and rightly) on being realistic and factual, but your realism must extend also to the inner realities and to the subjective, which are more important than the objective. You need to live more subjectively. It is this blended realism which I would ask you to cultivate, for it creates—when achieved—the understanding work with vision, a capacity for long-range planning, and yet withal the feet are truly planted on the earth.

I would suggest to you, my brother, a less intense consideration [Page 543] of the way you go and of the "demonstration" you make. That way is now established; you will not be deflected and you have wrought into the garment of your nature many new qualities and have rid yourself of many handicaps. Let that suffice, and for your remaining years be the worker, the guide, the serene watcher, and a strength to your co-workers—without fear, with confidence in the law, but—above all—with a much more inclusive vision than heretofore. Learn to think in wide terms and world planning, aiding F.B., when due time comes, in formulating the policies and the blueprints for the expansion of the work.

Make yourself accessible, my brother, and more and more people will seek you out. Your work in the future, as you well realise, lies with the Arcane School, and your field of service is unlimited.

As regards your meditation work, I would like it to centre more definitely on the Ashram and be less occupied with yourself and the formation of your own character or with your own development. As I said above, that is now stabilised.

Meditation on the Ashram—having dealt with the suggested theme as the soul, functioning through the mind—will deal practically with the effects of ashramic contact on the emotional nature and on the daily life on the physical plane. I give you the following themes, covering a year's work which, if diligently considered for several years, will produce a factual life of real value.

*Themes for Meditation.*

1. *The fact of the Ashram.* You like facts, brother of mine, so apply this factual consciousness of yours to this subject.
  2. The Ashram as a centre of life. This will involve the use of the antahkarana.
  3. The Ashram as a centre of love, wisely expressed.
  4. The Ashram as a centre of perfected intelligence.
  5. The Master of the Ashram.
  6. The Ashram as a centre of living energy.
- [Page 544]
7. The relationship of the Ashram to world affairs.
  8. The responsibilities shouldered by members of the Ashram.
  9. The eventual externalisation of the Ashram and how it is achieved.
  10. The qualities fostered by ashramic life.
  11. The service rendered by the Ashram.
  12. The Ashram and the Arcane School.

I am pleased with the progress you have made during the past few years. Failure has not deterred you and appreciation will not hurt you. My strength and understanding are ever at your service on just demand.

## To I. B. S.

August 1940

MY BROTHER:

There is a question concerning the future and your responsibility which is at this time much disturbing your mind. It intrudes powerfully at times into your consciousness. Up till now—after a period of inner wrestling and consequent decision—you have evaded the full facing of the implications and the effect which action may have upon the future. The service of a disciple is frequently affected by his inner worries and defensive suppressions. The free flow of inspiration is halted in the astral body and there stagnates (if I may use so inappropriate a word). He is conscious of the inspiration but is puzzled at the small effect it appears to have upon other people. He wonders constantly where the difficulty lies. Often it lies in an unsolved problem which serves to bewilder the subconscious nature, as the psychologists call it; it may lie in a half-realised inability to work out right relations with people, fretting and gnawing at the lower layers of unformulated thought; it may be found in a state of inner rebellion against life, against people, against the disciple's own decisions, leading thus to a most definite orientation or focus of the entire personality.

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When the personality ray is the same as the ray of the astral body (as in your case) a most difficult situation is apt to arise, handicapping the service until such time as right inner adjustments are made. In a curious way, you are isolated from many people by the power and focus of your third ray physical body—a thing which you are the last to desire but which is due to the dominance of the first ray element in your nature, for it conditions your soul quality and that expresses itself through the third ray physical nature. Intense focus is, therefore, the continuous theme of your life expression for—as you know—you have the first ray and the sixth ray continuously interrelated in your nature.

The offsetting factor is your mind which is governed by the fourth ray. This influence too is frequently found in this seed group, for ten of the group members have the mind as the battle ground of conflict—a conflict which is thus planned in order to produce an eventual harmony. Disciples such as yourselves, therefore, will not find release from conflict through the control of desire, or through evasion or through inhibition. They will find it through the right use of the thought processes and through the mind itself, for it can throw upon the problem the light which shines through it. This will bring right solution and correct understanding. You do wrestle with your problem, my brother, for your sincere desire is to follow the path of spiritual development but you make the astral body your battle ground whereas the whole problem should be elevated to mental levels. Think this out and then carry forward right action in two directions: on the mental plane for guidance and down to the physical plane for demonstration.

You will know to what problem or problems I refer. None of your group brothers will understand to what particular condition I now make allusion. It is a problem which you must handle in isolation and when handled, it will open for you a perfect floodgate of relationships and opportunities. Your aim should therefore be the intensification of the illumination of the mind so that the searchlight of the mind can be turned upon the fogs and difficulties of the astral body.



Of one thing we who are watching the disciples of the **[Page 546]** world today are convinced, and that is that you are a sincere and intelligent devotee; intelligence and devotion go hand in hand in the accepted disciple, balancing each other and then producing a definite focus of power. For all of you this is an incarnation wherein the life focus becomes either irrevocably oriented toward the soul, as must be the case with newly accepted disciples, or powerfully expanded and inclusive as in the case of older disciples. In your case, the achievement of a definite focus is now essential. In the manifestation of souls in time and space, there come lives wherein—at times—a soul problem (as the personality embraces it) becomes a dominant theme and the whole incarnation (with definite points of intensive crisis) is given to the understanding of the problem and its solution. In the orientation of your life towards the soul, the keynote of renunciation is wisely clear but you need to see to it that even renunciation is not over-emphasised and that its conditioning power is not applied to that for which there is no call, because such renunciation would constitute an error.

I am giving you, therefore, a personal meditation. I too must have this in mind, reminding you that renunciation itself can be a glamour and a sixth ray idealist is prone to over-express. I shall not give you what you would call a real meditation. That which will aid you the most at this time is a visualisation exercise on Light.

1. Sit quietly and relax. Deal not with problems but during the period of this exercise endeavour simply to be a point of focussed vision, with the eye of the mind directed towards the soul.
2. When your focus seems adequate then see (by the power of the creative imagination) a distant peak or pyramid and on its summit there shines a clear pure light of great intensity.
3. With that light you seek to identify yourself, to merge within and thus to avail yourself of its illumination in order that in it the lesser light may shine. You say, after some minutes of careful identification:

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"Dim light am I and yet the pure light shines. Not distant is that light but daily, hourly drawing nearer.

The light that is my little self must disappear within the greater Light.

So with that Light, that all-pervading, all-consuming Light, I blend and merge.

I can no longer see the two—the greater Self, the little self, the pilgrim and the way, for only one is seen—the greater lighted Whole."

4. Picture the fusion of the light of the personality and the light of the Soul and see that light focussed in the personality upon the astral plane.
5. Then produce stabilisation of the light appropriated by the sounding of the OM.

Seek not to use the light directly for the clarification of problems, teaching or ideas. That will take place automatically once the light is focussed; it must inevitably bring release and knowledge. Seek simply to visualise the process, knowing that "as a man thinketh so is he." Then forget about the acquiring of the light and endeavour to manifest that which exists as the result of your own effort. Light

is within you. Seek not for immediate instantaneous solution of your problems. Look not, my brother, for results. Remember ever that as you continue faithfully with the indicated exercise, the results are sure or I would not waste your time or mine in giving you this work to do. Regularly and without anxiety do as you are told. The results will in due time manifest.

August 1942

1. As the hours of service pass around the clock of time look for the sounding of *the* hour. What hour is that?
2. As the minutes tick away the passing hour, watch for the minute when My voice is heard. When will that be?
3. As the seconds note the passing of the minute hand upon the clock of time, expect the second when My face appears. Why has it not appeared?

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4. When you think freedom lies within your grasp and when you think that you have done the utmost that you can, *Beware!* Obedience lies ahead, with freedom in its hand.
5. Within the Ashram you must work. Cycles of speech transmute themselves into periods of silence. Yet both must play their part.
6. You are passing on the Lighted Way, my brother. You have placed your hand in mine. I hold it firm.

September 1943

**MY BROTHER:**

You may have noted that there is a slight difference in the type of instructions which I am now giving to this group of disciples in my Ashram, of whom you are one. It is not that each of them is not definitely personal in their application or that they do not carry a meaning of very real import to the disciple for whom they are intended; this they do and should. It is now, however, my intention to convey certain principles and certain aspects of truth which have more of a group implication than a personal one. The previous two cycles of teaching to which you have all submitted yourselves were primarily concerned with the training of the threefold personality and with an effort to bring it into a closer relation with the soul, and therefore with the Ashram. This was peculiarly so in the work of the Groups of Nine, and in the first cycle of the New Seed Group work this was continued, though in a lessened degree and with a specific emphasis laid upon the required training for initiation. It was not so much the training of the personality which was under consideration. All this is a part of a definite plan, and the teaching which I intend now to give will have a clear group import, even though adapted to the disciple's personality and to the particular individual to whom the instruction is given. In spite of the individual usefulness, it will profit each member of the group also to read and study and apply the teaching *from the group angle*.

There are, of course, three basic principles governing all work in an Ashram. I refer not here to occult principles of [Page 549] life, but to governing principles in training. These three are: Occult Obedience. Group Integration. Right of Access. Let us consider each of them for a minute with a view to group instruction, but with an individual application which will be purely your own.

*Occult Obedience.* In the six statements given to you in the preceding instruction I used the words, "Obedience lies ahead with freedom in its hand." Upon these words I presume that you have pondered. The disciple so often gives obedience within limits. His personal sense of liberty (due largely to a rapidly developing mental grasp of life and living) prompts him to concede certain forms of obedience to the Master Who has him in training, but to refrain from a complete surrender through fear of losing his sense of free action, free thought and free choice of relationships. The older the disciple, the less is this the case, for the life of the Ashram and an increasing steady contact with the Master demonstrate to him the complete and utter freedom which governs the entire circle of ashramic life—both within the Ashram and within the field of its interior and exterior service. But the development of this discreet appreciation takes time, and the neophyte is always on guard against any intrusion into his organised field of determined self-government. Let me illustrate in a manner which I believe will convey to you a much needed suggestion.

The beginner and newcomer in the Ashram, new in his service (from the angle of his present life experience if not from the angle of the soul), new in his registering of a sense of power which relation to the Ashram always conveys, and new in his joyous reaction to the recognition given him by those to whom he seeks to give help, speaks increasingly of "my work, my group, my teaching, my people, my plans," and in so doing stabilises himself in his chosen field of service. This is a temporary phase, oft unrecognised by the disciple, though annoying to those who hear. As he proceeds in the spiritual life and intensifies his understanding of the Master, as he enters more deeply into the life of the Ashram and into the aura of his Master, and as his vision grows—revealing possibilities of service and the limitations of his equipment, plus a [Page 550] divine indifference—he drops the possessiveness of his approach to service and regards all that he does as his response to the life of the Ashram, as his contribution to the work of the Ashram, and thus eventually comes to the point where he himself fades out of his own picture and from the centre of his work, and only the need to be met and the power of the Ashram to meet that need remain.

This marks a definite step forward, and it is this attitude of selflessness and this capacity to be a channel for the power, the love, the knowledge and the life of the Ashram which constitute in the last analysis what is meant by occult obedience.

You, my brother, are now at a point where you need to fade more definitely out of your own picture of yourself as a worker. The first indication of this deepened approach to service will appear in your speech when in company of your group brothers and of other workers in the field of general human service. I stated in the last instruction to you that "cycles of speech transmute themselves into periods of silence." What does this mean? Something very simple, my beloved chela. Your service in the world and in your chosen and useful field could at present be characterised by the term "cycles of speech," could it not? Yet within the Ashram, if those cycles of speech are to be eloquent of truth, the quality which will distinguish you will be the balancing "periods of silence"; in order to acquire this quality of silence (ashramic silence) you will have to learn to practice silence within the ranks of your brothers and co-workers.

Speaking symbolically, and without enlarging upon the significances, it might be stated that an Ashram has three circles (I refer not here to grades or ranks):

- a. The circle of those who talk and who stand close to the outer door. Their voices may not penetrate too far and thus disturb the Ashram.
- b. The circle of those who know the law of silence, but find it hard. They stand within the central part and utter not a word. They know not yet the silence of the Ashram.

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- c. The circle of those who live within the secret quiet place. They use not words and yet their sound goes forth and when they speak—and speak they do—men listen.

This triple presentation of the balancing potencies of speech and of silence are the comprehended effects of occult obedience—in itself a voluntary response to the power of the life of the Ashram, and to the mind and the love of the Master of the Ashram. It is upon these potencies I would have you reflect during the coming interlude between this instruction and the next. Make the results of your reflection practical, and thus learn to know when to speak and when to be silent, remembering that the elimination of possessiveness and of self-reference will reduce speech to its spiritual essentials.

Your next incarnation holds for you a peculiar form of service, for which this life has been preparatory. It is related to speech, to words, to the voice, and to the creative power of sound; for the remainder of this life, the theme of much of your thinking should be concerned with the occult meaning of silence, of voiceless interludes and of the "spiritual retention of sound." This may, and probably will, manifest itself in an increase of *voiced* teaching of those you seek to help, but its quality will be different.

The teaching of the ones you seek to help will blot out the picture of yourself, the teacher, and obliterate it from your mind. This will happen automatically and not by planned intent. Some years ago I could not have told you this; you would not have accepted it. Today you will and will profit thereby. Some years ago you would have wasted time and strength in inner worry, in self-condemnation or in refutation. Today you know better the meaning of occult obedience and the acceptance of the statement and expressed wish of your Master—and this because you know me better and trust me more.

Let me give you a visualisation exercise to be followed by you each Sunday morning, every Friday morning, and for the five days which come at the time of the Full Moon each month. In company of your group brothers, you have for **[Page 552]** years visualised me standing by an open window, and you have thus sought contact with me. This trained facility forms the basis of the following suggested exercise, the procedure of which is as follows:

1. Picture to yourself a wood of pine trees, a purling brook, a winding, mounting path, and at the end a low built bungalow of undressed wood, in which I live. With you are walking your group brothers, and all of you are talking on the way.
2. You stand before the door, the outer door, and pass inside and hear a voice which says, "You stand within the circle of those who talk and, talking, cannot hear the Master's voice." Stand there. Listen. Reflect and cease from speech.

3. Picture a curtain, hanging across the space near to the place where you stand. Imagine yourself achieving, with effort, that complete silence which will enable you to hear a voice which says, "Move forward into the circle of those who know the Law of Silence. You now can hear my voice." Then imagine yourself obeying the summons and passing beyond the partitioning curtain into the central room within my place of retreat. There sit in quietude and contemplative reflection, and listen.

4. Then across the silence and breaking into the current of your quiet thought will come a voice, inviting you to enter the circle of those who live within the secret quiet place.

You will note, my brother, how I emphasise for you the need to listen. That must be the keynote of your inner life for the remainder of this incarnation. When you can thus listen, the two other principles to which I earlier referred as governing the life of the Ashram—*Group Integration* and *Right of Access*—will take on new and vital meanings to you. Within the circle of those who talk there is no group integration. Right of access comes to those who know the Law of Silence.

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This exercise will deepen your life, increase your capacity to serve, make pregnant every word you speak to those you teach, and bring you to a point of group usefulness next life. Then you will carry out certain work that you and I together have already planned.

November 1944

**MY BROTHER:**

If you will reread the instructions which I gave you last year, I think you will realise that there is little that I need add to them. I gave you an instruction which through its directive injunction covered the remainder of your life events—as I foresaw them.

You have lived for years at the high point of tension. Fire has been the quality of your life. This fire was at first destructive, but in later years it has been warming and nurturing. I think you know that sound and fire are closely allied. I think you know also that disciples are gathered by the Masters into Their Ashrams when their sound has gone forth and when the fire that is in them has successfully burned away the intervening barriers between the soul and the personality. Then their sound can safely be added to the sound of the Ashram, enriching its volume, adding quality to its tone, and conveying the needed creative qualities.

The next few years will not be easy ones for you, my brother. Be not over-anxious over anything that may eventuate. Speaking symbolically, I might express your future thus: The nature of fire will be brought more clearly and essentially to your attention; fire will be the subject of your thinking. Do not infer from this that I am indicating to you the way of fire, of pain or of sorrow. Such is not my intention. I do not mean that the future holds for you any passing through the fires of purification. You have moved across the burning-ground—as have all your group brothers. The whole of mankind is passing en masse through the fires which precede the first initiation. Every disciple creates his own burning-ground; he then takes his stand within it, and eventually **[Page 554]** passes out of it to stand before the Angel of the Presence, at the very door of initiation. These are to you the platitudes of the Path and require from me no explanation.

There is one fire, however, with which you should now concern yourself. I would call it "the fire of comprehension." It is closely related to the blinding light of realisation, but ever precedes it because it destroys all the glammers which may hide or veil the immediate point of illumination for the disciple. You have approached this fire from the standpoint of the emotional nature and it has been associated in your mind with the waters of the astral plane, thus producing the symbols of mist and fog which are ever caused by the bringing together of fire and water. This concept has conditioned your thinking. I would have you now consider glamour in the light of the fires of comprehension. There comes a time in the disciple's life when he *must* assume that he knows; he must take the position that he comprehends, and must proceed to act upon the comprehended knowledge. That is definitely the point that you have now reached.

The results of this definite assumption, and of the activities which it initiates, are oft surprising and apt to be painful; that is why the symbol of fire is again appropriate at this point.

Act in the future "as if" there are for you no more glammers, and see, my brother, what will eventuate. Endeavour always to live within the Ashram, which is insulated from glamour, and act "as if" the consciousness of the Ashram was intrinsically your consciousness. Go forth to the service which you are rendering "as if" you remained immovable in the Ashram; live always "as if" the eyes of the entire Ashram were upon you. For the remainder of your life let the esoteric philosophical concept "as if" actuate all you do. It is this constant awareness which the two words "as if" embody that will produce in you a fresh use of the creative imagination.

Some time ago I told the group that *initiation was simplification*. Therefore, simplify your remaining years by ever acting "as if." Through this living process you will let loose the fires of comprehension. I wonder if I am making some idea of value clear to you? Govern yourself always "as if" **[Page 555]** your divine comprehension was perfected and the result in your daily life will be "as if" all concealed glammers and all hiding deceptive veils were non-existent. The disciple acts "as if" he were initiate and then discovers that "as a man thinketh in his heart so is he," because the heart is the custodian of the power of the imagination. The imagination is released into creative activity when the disciple acts "as if" he were the soul in full expression, "as if" the Master were ever aware of the doings of His disciple, "as if" he walked in full liberation consciously. For you, these two words will bring release and happiness.

The trends of your life and service are established. Seek not to change them. The fund of knowledge which you have accumulated in this life is very real. Draw, however, what you need for your teaching work from the ancient reservoir of wisdom, and not so much from the pool of knowledge. Deepen your meditation and intensify the inner silence within which it is desirable that you should live. Think humbly, speak wisely and work ceaselessly. The opportunity today is great for all disciples everywhere, and the potencies at their disposal are more vital than ever before. Link up with me each day and count on my sustaining love.

August 1946



## MY FRIEND OF MANY YEARS:

I know how greatly distressed you will be at the termination of our outer (not the inner) fellowship; forget not that the outer fellowship was only the sign of a strong, vital and unshatterable inner fellowship. The inner relation of the group to me and to the Ashram and towards each other is as strong as it has ever been; it is in no wise altered. Because of the very real progress you have made in freeing yourself from glamour, that fellowship can now become even more intimate. I can reach you more easily than in the past. I am telling you this because I know it will reassure you and because I know you will not take advantage of it. The further a disciple penetrates into the Ashram, the less need he finds for contact with the Master; he comes to realise the extent of **[Page 556]** the Master's responsibilities and arrives at a juster value of his own relative unimportance. He then submits himself to "the sustaining aura of the Ashram."

In my last two communications to you I left you with the impression that I had already given you as much teaching as would serve to carry you through this life. I urged on you a steadfast adherence to established spiritual habits. Enough emphasis is seldom put on the necessity for such a stabilisation of spiritual rhythm, and too much emphasis is frequently laid upon that which is new and on progress. Yet disciples have to learn to turn their spiritual habits into instinctual spiritual responsiveness; this is the higher correspondence to the instinctual animal reactions with which we are all familiar. When this has been achieved, the disciple can then depend upon himself automatically to do or say the right thing; more important still, the Master can count upon him, knowing that he can be depended upon. He is then "permitted to move throughout the Ashram without impediment, and all the Plan is safe with him." This is what I want you to aim at in your remaining years, so that you will (in your next life) from childhood, express the way of the disciple.

In my last instruction to you I gave you the injunction to act *as if* the ideal which you have set before yourself was an accomplished fact. This *as if* behaviour is one of the most occult of practices. It in reality presupposes the imposition of the highest grasped aspiration upon the normal personality in the form of changed behaviour. This injunction is not the same in meaning as the injunction "as a man thinketh in his heart, so is he." That injunction, if rightly followed, brings about the imposition of mental control upon the personality; it affects the brain, and therefore the two lower vehicles. The *as if* type of behaviour (for the disciple) brings in a still higher factor than that of thought; it involves the constant attempt to live *as if* the soul (not the mind but through the mind) is in constant control and the dominating aspect of expression.

This may involve close thinking about the soul and its relation to the personality, but it is a great deal more than **[Page 557]** just that. It necessitates, when correctly applied, the growing automatic control of the entire lower threefold man by the soul. I am going to give you six themes for meditation built around the *as if* idea. These will cover one year's work. I would like to see you take these themes and give them full consideration for three years. At the end of that time you will probably wish to go over all the work again, on a higher level and with a deeper intent.

1. Sound the OM inaudibly three times, as a physical person, as an emotional person, and as a mind.

Then sound the OM as the soul.

2. Themes for meditative reflection:

- a. What, in your life, would happen if you really acted *as if* the soul were sounding the OM?
  - b. If you are truly thinking *as if* the mind were the instrument of the soul, what lines of thought will you have to eliminate, cultivate or express?
  - c. If you are realistically living *as if* the soul were visible in your daily life, what will happen to the astral body?
  - d. Provided the *as if* theory were controlling your physical brain and consequently your daily activities, in what way would it alter your mode of living? (This is not the same as question a.)
  - e. Do you understand clearly the difference between the "as a man thinketh...", and the *as if* modes of procedure? How do they differ in application?
  - f. What qualities would your particular mechanism or personality demonstrate if you acted *as if* you were anchored in the Ashram and not just on the periphery? Do not be vague in this reply, but be extremely personal in your analysis of the situation.
3. Then, *as if* you were consciously standing before your Master and definitely aware of my presence, dedicate yourself to the service of the Ashram for this life and the next.
  4. Say the new Invocation, sounding the OM after each stanza.

**[Page 558]**

5. Sound the OM at as high a point in consciousness as possible.

Then, my brother, go your way in peace, knowing the ferment of living energies within you will enable you to act *as if* you were the soul. This will be a growing, conscious experience. Know too that I, your Master and your friend, will also be aware of it. My love surrounds you and the link remains unbroken.

**To R. V. B.**

September 1943

It is, my brother, a source of satisfaction to me to have you functioning again as a recognised member of my group of chelas. You and I knew always that the link was indissoluble and that the interlude of interior work and the period wherein you worked out karma (engendered many years ago) was both needed and fruitful. It is of great value to the soul when the personality consciously recognises the activity of karma and adheres to the complete working out of the effects of earlier relationships so that to that relation the word "finis" can be written. Disciples should remember that when a karmic relation has been recognised upon the physical plane and the needed action has been taken, two possibilities are presented, according to whether the karma entailed was temporary or the relation enduring. One possibility is that spiritual identification takes place and the relation can then never be broken, or the transaction ends in an entirely correct manner by the cessation for all time of the relationship. These

periods of decision and adjustment are most difficult, but curiously enough, when the disciple interiorly holds the right attitude (even if bewildered) the decision is seldom his. Life, circumstance, events or people take care of the situation and—holding on to his soul—the disciple stands steady until the problem or relationship disappears.

You stand now within my Ashram with clearer knowledge [Page 559] and a more assured faith. Fuller service opens up before you—service which you can render in the place where you are and in spite of a physical vehicle which at times gives you much trouble and difficulty. Let not the physical limitation unduly control you, but pass courageously along the Lighted Way in spite of, as well as because of, the problems and difficulties. Forgive my twisting the old phraseology in this manner.

The link between you and A.A.B. grows closer each year and this you have yourself inwardly recognised. There is much that you can do to help her, for her confidence in you is great and she needs the kind of help which you can give. Her work grows heavier, her health is seriously impaired, and the needs of the world press heavier upon her than any of you—no matter how close—can ever guess. She values your cooperation and you can do much to interpret the work that emanates from my Ashram and thus aid seeking souls. To this work I call you afresh.

The meditation which I am going to ask you to do is in the nature of an act of service. It has little reference to yourself, but much to something that is close, very close, to my heart. I would ask you to take the new book, *Discipleship in the New Age*, and each day meditate upon its significance, its usefulness and its teaching value in this coming post-war period. Read it carefully, e'en when you know much of what is said; build a thoughtform of the book and see it going forth to the very ends of the Earth. This book, if rightly distributed, can act as a great magnet, drawing people from all over the planet into the Ashrams of the Masters, and thereby increasing the potency of the workers for humanity as well as increasing them numerically. This book should go forth upon the wings of meditation, and you can be a potent focal point upon the inner planes of such a meditation process, if you so desire. Will you join with me, my brother, in this launching of this book upon its career of service? I know that you will render this service to those who seek for the Light, and to me, for I am one of the distributors of the Light.

Increasingly must your life be filled with this kind of [Page 560] service; it will lead to the establishing of lines of relationship; these, in later lives, will be less tenuous and will demonstrate to you as the nucleus of that group which every disciple begins to gather around him, preparatory to forming his own Ashram in a still later life. Thus the whole question of radiation and magnetism lies at the foundation of the hierarchical method of work. A disciple becomes spiritually magnetic; his radiation begins to make itself felt; this must inevitably be the case when head and heart are consciously related. Gradually that magnetism and that radiation make their presence felt in the disciple's environment and evoke response from others. Not only so, but the magnetic-radiatory vibration attracts the attention of the Master, and the disciple finds his way into the Ashram along the line or the beam of his own radiatory activity, which has been akin to that of the Ashram. There, the intensified training he receives makes him still more spiritually efficient and "esoterically attractive" in the world of men. He continues with his task of gathering to him those whom he can help and who recognise him as their chosen helper and guide. Thus is an Ashram formed—each on its ray vibration, and each taking much time and lives of choice and of radiation. Today sees many disciples—such as you—being trained to handle this phase of the hierarchical work among men. This might be stated to be the underlying motive and hierarchical purpose for the Arcane School. Each disciple in my Ashram should be aware of the intent that this life

and the next should see him beginning to gather to himself his own. This new book is intended to aid in this process, and it is upon this aspect that I would ask your aid in meditation.

Let me now give you six statements which can form, if you so desire, six seed thoughts upon this particular theme during the coming year.

1. The Ashram pulsates with life. Its radiation penetrates the outer gloom and dark; waiting aspirants, one by one, and all alone, appear within the beam of light.
2. Along that beam the chela travels towards the central [Page 561] point of light, the Master in His Ashram. The Master waits. He moves not forth but quietly radiates.
3. The chela enters through the door into the Ashram and stands before the Master of his life. He knows himself to be a soul. He knows that now his mind and all the lower natural forces must radiate the light he has attained.
4. As one by one the chelas find their way into the Ashram and to the central Light, the light therein intensifies. The radiation of the Ashram waxes to a great intensity. The tiny beam of light focussed within the chela's heart, directed by his eye, penetrates in turn the outer gloom and is seen by those who wait.
5. Within the Ashram I have taken my place. My little light is merged and blended with the greater light, for thus I best can serve. I face the Master and know His light and mine to be the same. I turn and send my light into the dark, to guide some wanderer home.
6. Grant me the light that I may shine. Let me throughout the world of time and space radiate light, create a light, transmit the light, and treading thus the Lighted Way (which is my Lighted Self), enter the light and so return the light to those who need, to Those likewise from whence it came.

Thus, my brother and my friend, travel life's way; work in my Ashram; aid your fellowmen, and know the joy of constant service and sacrifice.

November 1944

#### MY BROTHER AND FELLOW-WORKER:

Your spiritual life has deepened during this past year and your light within the Ashram shines brighter. I think that it is only fair to tell you this for your encouragement. The loneliness of your life warrants at times my endorsing any spiritual confidence of which you may be possessed. Disciples need to learn sometimes that their spiritual status is not always [Page 562] evocative of a life of violent outward activity. For such as you, with the handicap of a frail body and the limitations of karma, the place of triumph has to be exactly where you stand and within the circumference of a somewhat limited physical sphere. There—with no outer stimulation—the disciple himself, alone, becomes a focal point of power. His influence can then reach out to points unexpected and oft unknown to him. Frequently, prior to a definite step forward of a pronounced kind which is not due simply to a normal progress of a persistent aspirant, the soul of the disciple forces him into a quiet place where he has both the

inclination and the time to deepen, to integrate more consciously into the Ashram, and to focus with definite intention upon work in mental matter, under clear, inner impression. Such is now your opportunity.

But, my brother, to make this duly effective and to get true and real benefit out of the opportunity, the disciple must accustom himself to a complete negation of concentration upon the physical vehicle and upon his physical surroundings. Note, I did not say neglect of concentration. It is his path and destiny in life to enter upon what has been called "the higher way"; he has to learn on those levels and to live constructively there, without reducing the effectiveness of normal, practical living upon the physical plane.

You might ask: To what specific end? You know that such a mode of daily life should not and must not last for several lives, because the goal thus expressed becomes increasingly active in its outer service and form. You will remember however, my brother, that there are times when the Master, speaking technically, goes into a state of consciousness which we call samadhi. This means that for a stated and qualified time, He quits His created threefold lower vehicle and "travels in consciousness" to those levels whereon the spirit aspect can commune with Him, wherein the force of the Spiritual Triad can re-stimulate and revitalise Him. On these levels, His vision is renewed and He draws from the force of Shamballa—according to His degree—the inspiration (again speaking technically) for a new cycle of service. This requires on His part absence or a state of withdrawal, **[Page 563]** for the space of several hours as we count them on Earth, from His body of manifestation. In the case of a disciple in training, true samadhi is not possible. The cycles of enforced quiet and of conscious withdrawal from the pressure of daily life out in the world of business and of men have to be of great length, though—as progress is made—these periods get shorter and shorter. On the lower turn of the spiral, the Ashram is to the disciple what the courts of Shamballa are to the Master. That is why, my brother, I gave you that special meditation last year upon the theme of the Ashram. I trust you have followed it with care.

The objective of this life of interlude and of a somewhat drastic, hampering experience, plus repeated frustration, is to fit you in a later life (next life, if you profit by the presented opportunity) for transfer into the Ashram of the Master K.H. As you know, one of the tasks I undertook in this time of world crisis was to relieve several of the Masters from the task of instructing and watching over Their junior disciples. The senior disciples and those that are called world disciples have retained their position in the older and more potent Ashrams. One of these senior disciples, A.A.B., as you well know, has aided me in this task. I also undertook to prepare certain disciples who had never been in the Ashram of either the Master K.H. or the Master M. so that they could transfer out of my Ashram into Theirs; among these you will find yourself. In your case you have here the chief reason for your present circumstances.

Another reason has been that you also brought about a great transfer of energy from the sacral centre to the throat centre, and here you have one of the causes of your present physical condition, but only one of them, my brother. A transfer and centralisation of the lower fires into a higher centre is oft the cause of trouble in the physical body; you can be thankful that it has worked out this way with you, for a centralisation in one of the subtler bodies is far more difficult to handle.

Thus you have presented to you a clear statement as to the goal ahead of you, and also the corroboration of many thoughts which have passed through your mind. You can **[Page 564]** now cease from all questioning as to the future, can you not? And in exactly the same place where you now are,

you can use in a new and a fresh way the creative power of the mind and begin to use your pen in a more potent and dynamic fashion.

The above statement gives you, also, the incentive which you need for the remainder of your life; further detailed instruction from me will not be necessary—unless you make such important progress that I shall have to watch more closely over you. That also lies in your own hands. I would have you remember that I am not urging upon you a too intensive pushing forward, for I have due regard for your physical condition.

One thing, however, you will have to watch with care. As you know, and as I pointed out to you some years ago, you have an undue number of rays along one particular line; your equipment of energies is therefore somewhat unbalanced, and this will require the process of obtaining equilibrium before you can move on to the more potent Ashram of K.H. The potency of an Ashram is necessarily dependent upon the status, the degree and the experience of the Master at its centre or heart. The more advanced the Master, the more of the energy of Shamballa which will pour into the Ashram. The Master K.H., being a Chohan and one of the senior Masters (ranking next to the Christ Himself), can "walk into the courts of Shamballa" at will. Masters of my degree can only make contact with Shamballa at certain stated periods, and one of the goals of our training is to move steadily forward into a closer relationship with the Christ, and through Him with the Lord of the World. The Ashrams for which Masters of my degree are responsible are not, therefore, so potent.

It will be necessary for you to bring into your outer experience more force, and that of the first ray; it is necessary, also, that you should develop those conditions which will enable you to assume and work through a first ray personality when you next come into incarnation. To do this I would suggest that you study the instructions of I.S.G-L., given by me to him last year. There I gave him six statements anent **[Page 565]** this mysterious and holy centre which we call Shamballa. For this year's meditation, I would ask you to take the third statement and ponder it deeply, relating it to the sixth statement and endeavouring to arrive at an understanding of both of them. This you can do through the key which you will find in the first sentence of the meditation which I gave you in that same series. In these three statements and in their true comprehension you have the mode whereby you can put yourself en rapport with the Shamballa force. No disciple can do this without establishing a tenuous thread along which he can some day travel towards those sublime levels where the planetary Logos and His Council function. The first step is to respond to first ray energy; later you will come to use it consciously and constructively—not employing its destructive aspect—and thus learn to use first ray energy as a channel of approach; that, however, constitutes a much later stage.

The above three points for reflection will suffice for your meditation work for the coming year, and you should profit greatly by it. Every Sunday, however, I would have you take the meditation which I gave you last year and give thirty minutes to it, thus each week establishing a closer link with my Ashram and with me. My Ashram might be called the doorway to the Ashram of the Master K.H., and some day you will pass through to the higher and more potent centre.

August 1946



## MY BROTHER:

You have profited much from the attention you paid to the last instruction I gave you; you have also done a good and creative task, aiding A.A.B. Even though it did not involve your own rays, I suggested your working temporarily along first ray lines because it would strengthen you greatly and bring the Will aspect more definitely into expression. You will have realised that it has been necessary for you to develop more will and fiery determination and powerful understanding, prior to transfer into the Ashram of K.H. This transfer will eventually take place, but you are not yet ready [Page 566] to stand the strong Shamballa pressure which is ever to be experienced in the Ashram of a Chohan. Mine, as you know, is an Ashram subsidiary to His.

Why, therefore, did I direct you towards the will aspect when both Ashrams are on the second ray and you are predominantly a second ray disciple? Because the subsidiary Ashrams deal with the ray *qualities* in action and in service, whilst the major or senior Ashrams concern in all cases the *will* in action through the ray qualities. This is possible because the major Ashrams are presided over by those who have achieved the sixth initiation; Ashrams such as mine are under the guidance of a Master or Initiate of the fifth degree.

You have needed much to study the nature of the will. A disciple's ideas on this subject are apt to be far removed from the reality; the understanding of the will is a progressive matter and disciples on all rays have to arrive at comprehension of Will activity as they move forward.

Perhaps some idea of what I am trying to convey anent the work done in the Ashram of a Master or that done in the Ashram of a Chohan would come to you if you meditated upon the two words: Goodwill and the Will-to-Good. The first is worked out as qualifying the life in all Ashrams under the care of a Master of the Wisdom; the Will-to-Good is developed and understood in the Ashrams of Those of still greater attainment. The first concerns the Plan whilst the second deals with Purpose. Again, in this same connection, you have: Vision and Illumination. I have here given all of you a vital hint as to the distinction between the work of the two types of Ashrams.

You can also, if you so choose, work out the same idea in the linking of the three periodical vehicles, finding a third word, allied and descriptive, to form a sequential educational picture:

1. Sight ----- Vision ----- Illumination.
2. Action ----- Plan----- Purpose.
3. Self-will --- Goodwill----- Will-to-Good.

### [Page 567]

You would find the creation of similar combinations of spiritually explanatory words a valuable exercise.

I infer not here, my brother, that your will is weak. It is constantly oriented towards that which is good and towards the Hierarchy. But the use of the spiritual will as it can affect and direct the affairs of the personality is another thing altogether; it is here that you must seek to learn the direct action of the will of the soul as you face the opportunities and crises of life. I would therefore suggest to you the following type of meditation. You know enough of the meditation process to work it out through the years into your own reflective pattern of living, as it gradually takes effect and you see deeper into the

subject of the will.

1. Sound the OM consciously as:
  - a. The physical body, using the brain as the centre of dedication,
  - b. The astral body, "lifting up the heart unto the Lord" thereby, in reality, ignoring the existence of the astral body,
  - c. As the mind, orienting it with directness towards the soul.
2. Then sound the OM three times as the soul, flooding the triple instrument with light and love.
3. Then give some time to the expression of goodwill by the personality.
4. Centre the consciousness anew in the soul, orienting your soul-infused personality towards the Spiritual Triad. This will require the use of the imagination, until such time as it is factual.
5. Then take the following themes sequentially into meditative reflection, taking one each month and—when completed—resuming the sequence.
  - a. From the centre where the Will of God is known.
  - b. Let *purpose* rule the little wills of men.
  - c. The purpose which the Masters *know*.
  - d. The purpose which the Masters *serve*.
  - e. Let Light restore the Plan on Earth.
  - [Page 568]**
  - f. Let Love restore the Plan.
  - g. Let Power restore the Plan on Earth.
  - h. Let His Will be done on Earth as it is in Heaven.
  - i. To the accomplishment of His Will, I dedicate myself from now until eternity.
6. Sound the OM three times inaudibly.

Call on me when you *will*, but only at need. The words "when you will" have an occult significance. It is the use of the will which is needed when the attention of the Master is needed, in the case of a chela at your point of ashramic contact. Your link with me remains unbroken.

November 1948

MY FRIEND AND BROTHER:

There is relatively little that I have to say to you in this year's "touch of recognition" which I am giving to all who are actively affiliated with my Ashram. The circumstances of your life are such that you are eminently capable of handling its issues and dealing with its crises yourself; that ordains for you, therefore, a somewhat unusual state of affairs in the life of discipleship. You have been vouchsafed an

interlude wherein you can perfect your work for individual souls; you have been provided full preparation. I would have you ponder deeply upon these conceptions.

You have not in this life functioned in any way as a member of your race, once you had reached due years of understanding; you have been held possessively by no binding family ties, though you have always been in touch with your relatives; you have had no difficulty in assimilating the Ageless Wisdom and you have served the Hierarchy consciously for many decades; you are giving real help to A.A.B. and she is, I know, going to ask for a deepening of the nature of that help though not necessarily for an increase in its quantity. You have had the handicap of poor health which is not, in your case, a real handicap but a pronounced and definitely [Page 569] planned role whereby the disciple learns certain lessons of detachment and above all registers—as he learns—the relative unimportance of form. These things have happened to you and these lessons have been presented to you for assimilation; you are now faced with a greatly deepened esoteric service which you still perform in the place where you are.

So you see, my brother, your life is rich and full and free and promises to be even more so. Your need is to acquiesce in the limitations of the physical body, which need not necessarily increase until old age is upon you, and at the same time to refuse recognition of that body so that it in no way impinges *upon your* consciousness in such a manner that it curtails or hinders your pledged service.

You have progressed beyond the stages of set meditations and definite forms; your requirement at this time is to start each day of your life with a steadily deepening period of spiritual recognition. In that period, you do four things:

1. You render recognition to your own soul
  - a. As one with the souls of men.
  - b. As steadily fulfilling its life purpose.
2. You render recognition to the Ashram with which you are connected and to the group of co-workers with whom you are determined to cooperate.
3. You render recognition to me, your Master, D.K., by a flash of thought and of love.
4. You recognise your personality as a divine server.

If you follow this apparently very simple procedure in the morning and at night prior to sleeping, you will discover for yourself a renewed dedication and a very deep insight into another layer (if I may so call it) of esoteric truth and of the divine consciousness.

We are forever linked as workers in the one Hierarchy and under the leadership of the Christ and His Successor in a distant century. Count heavily on this, my brother, and go forward with my love and blessing.

[Page 570]

To S. C. P.

August 1940

MY BROTHER:

It is often difficult to know just how to approach you on account of your exceeding sensitivity both to lack of love or understanding and also to criticism. Your first reaction is one of intense pain of being misunderstood—as you think—by me. This is caused by your complete identification of yourself on mental planes with your spiritual objective—an identification which is true, sincere and lasting. You are apt to think that you *now are* what you want to be. This is a thing impossible if the law of achieved progress is of any importance. Your resentment of criticism (which is sharp and glamour-producing) is not based on pride in fancied achievement but is more a fierce resentment over failure. You add your own criticism of yourself to my proffered suggestions and this creates a glamour. Forget not that contact with disciples older and more experienced than yourself will ever produce a stimulation. That stimulation will apply to any innate glamour as well as to your spiritual life.

Your second reaction is a silent acceptance of the criticism or suggestion, and a silent effort (once the emotional crisis is over) to change what is undesirable and to make the desired progress.

Can you, my brother, think of a single instance which did not (in the early stages after reading my instructions) produce a turmoil in your consciousness? I cannot, nor can I remember any time when you did not see the matter more clearly and profit by my words.

I make this preamble in the hope that this time you will waste no time in any futile reaction or self-defence and for the good of your group brothers, that you will see directly that which I—in love—seek to make clear to you.

Nothing matters these days (when the bulk of humanity is in such dire distress) except to aid in its liberation at any personal sacrifice. The temptation of many people these times is oft to evade the issue and find in the daily task and [Page 571] karmic responsibilities as well as in a type of satisfaction with their emotional reactions a way of escape from direct and practical action on behalf of humanity. They employ a forced preoccupation with their own concerns—in order not to think, not to realise and subconsciously to evade doing anything which adds to their present load. When I speak of emotional reactions, I refer to the distress and sorrow and anxiety engendered by having those for whom one cares in the besieged or occupied countries. From that you, with thousands of others, naturally suffer and this is quite unavoidable though it can be controlled. I refer to definitely constructive interest and help upon the physical plane and I would ask you:

What do you do of a practical nature to add your burden-bearing capacity to the group of world workers everywhere who are attempting to absorb the world's sorrow, who are giving time and thought and effort to bring the war to an end or to alleviate in some practical way what you can of world distress and the physical plane needs of the unhappy? Maybe you *are* doing something of a practical nature. I take not the time to search into your daily activities. There is a symbol which flashes out from the heart of all who serve their fellowmen for which we look at times; when found, it indicates a world

server. This symbol should flash with greater frequency into my vision. You serve with fealty those you love. I thank you myself and on behalf of K.H. for what you have done for A.A.B. and ask you again to continue to stand by her. But I would ask you again: What do you do of a practical nature to bring your quota of effort to the present world need? Because your creative enterprise deals with the luxuries of life, you need to offset it with an equally potent expression—again on the physical plane—of your service to your fellowmen. That is the first question which I put to you.

The second question is to ask you if you feel that you are freer from the ties of those who are regarded by Us as a basically selfish and self-centred group—those who belong to the so-called social set? I told you in my last instruction that you were making definite progress in this respect and I believe that you yourself are becoming conscious of your own [Page 572] reactions in this connection. Humanity, and not the group of so-called cultured people, should take your time and attention as well as your work along your chosen creative lines—those on which you are now engaged. Are you freer from the fear of what they would say and what they might think, or are you still guided by the massed self-interest of that group of men and women whose lives are preoccupied with possessions, with the social amenities and who regard doing Red Cross work as demonstrating adequately their usefulness? You, along with others, have refused to identify yourself and interests with any set except the one in which your destiny or your ambition placed you, and this proves an obstruction often to true spiritual growth. It is a problem and takes years to learn the lesson of *general* human interest. It is not easy to be a "fool for Christ's sake," and, my brother, the social set is one of the cruellest in the world. They need defying for their own sake and their own awakening.

Learn to stand free and unafraid, and as a soul include all with whom you are brought in contact within the dynamic vibration of your soul-directed personality. Seek to tune in on world need mentally and not emotionally; add to your service in meditation that which can practically help in this appalling world emergency. The problem of all disciples today is to achieve successful activity in their chosen task of competent citizenship and life occupation and yet, at the same time, to add to that *at any cost* a practical life of service. Such is not the duty or dharma of average man. It is sufficient for him to make good (as it is called) upon the physical plane, leaving to a later life cycle the development of a more dynamic and inclusive inner life. All disciples have both objectives, one outward and one inward, with also an ordained integrated expression. In your case, this situation is peculiarly ordained by the soul in order to bring about a needed bridging between your powerful astral nature and your definitely illumined intuition. This I pointed out to you some years ago.

The world of competitive business and the struggle with the financial situation calls for all the resources of your lower mind and this strengthens and brings your mind into practical [Page 573] effectiveness. The process is therefore one of a pronounced technique for the integration of soul and personality. The same process in the case of the average citizen produces an integration of the personality—what we might call an integration *downwards*. In the case of a disciple, such as yourself, it produces an integration *upwards*, leading to a definite reorientation of the life forces and the calling into creative activity the centre at the throat.

I will give you a short personal meditation which will aid in this development and increase your vision, effective service and usefulness. Do this meditation *prior* to the group meditation and do it with dynamic brevity.

1. A quick rising act of alignment.
2. A moment of poised attention.
3. Then sound the OM as the soul.
4. Arrest the downward flowing soul energy and effect its fusion with the uprising aspiration of the personality on mental levels. Hold the consciousness steady at that point.
5. Visualise then a golden band of light, extending from the soul—via the mind—to the physical brain. Attempt simultaneously to see a thin thread of light ascending upwards from the soul towards the Hierarchy, passing through the members of the group.
6. Then breathe out the OM again and see it going to the throat centre at the back of the neck.
7. Focus your consciousness there and at the same time hold it in the head. This activity corresponds to the dual life of the disciple to which I referred above.
8. Sound the OM six times as the soul, sending the energy
  - a. To the mind, and there focus.
  - b. To the brain or the highest head centre.
  - c. To the throat centre and there focus.
  - d. From that centre, imaginatively breathe out the OM throughout the personality.
  - e. Then breathe it out over the group of your brothers.
  - f. From thence to humanity.

**[Page 574]**

If you will do this simply as an exercise in the direction and right flow of energy, via the throat centre, you will find much instructive value emerging and increased usefulness and effectiveness in every aspect of your life, in the world and on spiritual levels as a disciple. You have learnt much, my brother, and I do not regret adding you to my group of accepted disciples.

*NOTE: This was the final instruction given to the disciple whose personal instructions are included in Vol. I. The footnote therein on page 341 still applies.*

**To P. G. C.**

August 1940

**BROTHER OF OLD:**

I wonder whether you have sufficiently realised that for you to bring through the love of your soul is the line of least resistance, owing to the fact that your personality ray is the seventh ray—the ray of consummation, the ray of expressing adequately on the physical plane the form through which the soul—whose nature is love—can express itself. This is particularly easy also in your case because the



ray of your physical body is also the seventh. The line of descent, therefore, for the form building energy is direct. To this again you can add the fact that your personality vehicles are on the fifth, the sixth and the seventh rays; these follow each other in sequential order, producing again a direct channel. You should consequently (if you are truly to understand the mechanism through which your soul has to function) make a much closer study of the seventh ray. It is also the incoming ray for the next immediate cycle. A knowledge of the ray influences, techniques, mechanics and objectives will be ascertained by disciples in whom these rays are pronouncedly manifesting.

It is not possible for anyone under the degree of accepted **[Page 575]** disciple to find out much. The type must be definitely pronounced and the investigator advanced enough to have reached the stage of a detached observer. This detachment you can frequently attain. Temperament and training have developed it in you. The second ray disciple has to learn detachment while at the same time he remains "attached and inclusive" esoterically, and this must be consciously achieved and the attitude preserved. The first ray disciple has to remain detached and at the same time to learn attachment and to admit entry into his aura of the entire world in a series of progressive attachments. This makes for difficulty for it involves that training in paradoxes which is the secret of occultism.

Your ray combination and the points of focus in your case explain your great interest in the centres, in their significance, vitalisation and conscious use. It is the unfoldment of an awakened consciousness which is the goal of all training for initiation and of this the training of children to develop an awakened conscience is a symbol. This awakening is brought about by:

1. Integration----- the coordination of the mechanism.
2. Synthesis----- the fusion of personality and soul.
3. Appropriation----- the inflow of energy from the soul into the centres.
4. Awakening----- the response of the centres to this inflow.

You will note the sequence, therefore, of this staged development in the way of white magic. Usually among the ignorant, the centres are first studied objectively, psychic exercises are undertaken in order really to produce *feeling* in the centres and so make the man conscious of their locality and quality. Later an effort is made through meditation to contact the soul. This order is wrong. Man should become aware of the centres as a final stage and this because his emphasis and identification is with the soul and not with the form aspect, of which the centres are a part. Be careful in all instruction that you may later give on these matters to make this point **[Page 576]** adequately clear. I would call to your attention another point. You may perhaps have noted that I have given some of you meditations which are concerned with certain of the centres and their relation. This I will increasingly do. Most of the meditations which I gave to the group members in the earlier stages of the forming of the groups, are in reality ray meditations and can be so adapted and reference to the centres later inserted; but—at this stage—only A.A.B. knows enough to make the adaptation and necessary insertions. I have instructed her to ask R.S.U. gradually to copy the entire file of meditations and you can then, during the coming months, cooperate with A.A.B. in their changing and assembling under the correct rays.

This service and this expansion of the teaching is of importance and should constitute the service of you and R.S.U. in collaboration with A.A.B. The assembled meditations and the knowledge gained will serve to provide some of *the practical* side of the teaching to be given by the Arcane School in the more advanced courses to be given in the future. After the war is over—provided that it terminates as desired by the Great White Lodge—many will provide evidence that they are ready for this advanced

training and for this you, as a group, must be prepared.

You may wonder why I am dealing with this matter in my instruction to you personally. Simply, my brother, in order that you may aid in the preparation for the coming development of the race of men and because—owing to your training and the field of your daily work—you are equipped to provide that measure of technical knowledge which will guarantee the sanity and freedom from fanciful extravagances which is so needed in connection with teaching to be given on the centres and their development. It must always be borne in mind that evidence of the centres is to be found in the nervous and glandular systems and these three must ever be related if modern science is to appreciate and appropriate the new knowledge.

For yourself, my brother, I have but a word. Deepen your understanding and remember that owing to the fact that you have two rays upon the first line of outgoing energy, [Page 577] aloofness must be carefully avoided by you. It is the first step towards isolation. Disciples must ever remember that any over-emphasis of the energies which govern the personality lays the foundation of the form nature in the next incarnation. In your case, for instance, an undue emphasis of your fifth and seventh lines of force in this life might produce a powerfully dangerous form nature in your next incarnation—one which would probably bring about a personality upon the first ray with a third ray mentality, the same sixth ray astral body and a fifth ray physical body. You can see the danger of this combination where a disciple is concerned and the problem with which he would be confronted. I have here given a hint as to the mode of unfoldment in connection with karmic responsibility for the future. Such a hint has not hitherto been made available to the public. In this paragraph I have given you much food for thought.

The objective of the personal meditation which I suggest that you should follow, is to bring into increasing activity the two head centres. It is a simple exercise but should only be done every other day because you are at the stage wherein you could unfold too rapidly, and so bring about needless difficulty.... It is a general preliminary exercise in facility and in the manipulation of the energies within the body.

August 1942

1. The stabilisation of your life along the line established is the next step. But, my brother, permit not crystallisation.
2. The secret of triplicity is yours. Work on it so the mind is clear.
3. Love more. Wisdom is yours, yet speed it out to others upon the wings of love.
4. Learn to transmute. Suppression is more easy but transmutation is more safe. Transmute.
5. The active double life of the disciple is your next goal. Your duty and your goal go hand in hand. You must walk with both at once. Thus can the rainbow bridge be built.
6. Go out among the sons of men and heal and lift, but balance keep and breadth of view. All ways are good.

[Page 578]

September 1943

BROTHER OF MINE:

It seems to me that so oft I have to say this year to hard-pressed chelas: The way has been difficult. But so it is, and your way in life has been no exception. Great waves of karmic impact have beaten upon our Earth—that little ship adrift in time and space and sailing the great ocean of the cosmos. The Lords of Karma have looked towards our planet. Energy follows thought and that, my brother, is all that karma is—the impact of directed energy upon the Earth, upon the kingdoms in nature, upon man and upon the individual disciple. Much of this karma, especially now, is *not* individual in purpose, nor is it generated in any way by the individuals affected by it, be it an individual disciple, or an ordinary human being. It is largely incident at this time to the karma of the One in Whom we live and move and have our being. It is primarily also in the sphere of Shamballa, and has small relation in the first instance to humanity at all. This means but little to you, I realise. This karma working out in Shamballa has, however, led to the vitalising of the activities of certain "will-full" men; they have loosed great evil upon the Earth. But this karma will also produce the stimulation of goodwill, and thus lasting good will offset temporary evil. This must not be forgotten.

The problems which have confronted you as an individual, as a disciple and as a member of the New Group of World Servers have been difficult, but you are weathering the storm and your little ship will live through the gale. All is preparatory to an increased output in service—service which will develop normally without undue planning, and which will be accessory to your life task of meeting your home and your healing responsibilities.

This, as I hinted in your six seed thoughts last year, is summed up in the words there found: "Your duty and your goal go hand in hand." This condition is apt to present more difficulties than a definitely clear-cut distinction. Relationships have to be more carefully adjusted and the time equation most carefully organised and planned. Your second ray [Page 579] nature makes the first possible, your first ray attributes aid in the second. Your major emphasis this year should be the establishing of the most loving "right relations" with all in your immediate environment.

What I am referring to, my brother, is *deepening*, and this deepening must be consciously carried forward. One of the things which I desire to see in all the members of this group in my Ashram is a process of deepening, carried forward through realisation, silence, loving understanding and inner synthesis. That is why it is essential that all of you read and study each other's papers and instructions, so as to arrive at this depth of insight, vision and source of activity. All the outer relations will then—both of the individual disciple and of the group—be implemented from this inner centre, and will therefore be lasting, sound and constructive.

Your particular work in my Ashram is (as well you know) connected with the Network of Light which must be created in the world, and with the furthering of the Triangles of Light I would ask three of you ... to form the inner central triangle, and together and in constant consultation establish some uniformity and continuity of work. Continue with the work you are now doing and in the way you are doing it, but *deepen* (again that thought) the content of what *you* give to the people who read the notes you send out.

I feel no need to give you any set meditation. The group meditation, your own reflective work upon your task as a disciple (and this should be intensified), and your subjective meditation upon the Network of Light with your two Triangle members will provide you with adequate focal points for soul emphasis. Here I have given you a definition of meditation given by a Master to a group of disciples. He is not one of the Masters known to you or the outer world, for He only takes into His Ashram those who are in preparation for the third initiation, and then only those who are pledged to undertake certain definite activities for which He trains them. These "focal points of emphasis" are of many differing kinds and should distinguish your type of meditation throughout the coming year. Such focal points are brief, dynamic, potent and emphatic and are only possible when [Page 580] the antahkarana is in process of definite construction, as is the case with your work along this line.

I find little more to say to you, my brother. The reason for this is that we work in a peculiarly close manner at all times and you are very active in the work of my Ashram. You do not require, therefore, to hold lengthy discussions and to receive long instructions from me at various annual points. We talk at times throughout the year, and this again you know. Hence the brevity of this communication.

November 1944

#### MY FRIEND AND CO-WORKER:

Ever since my last communication to you, you have worked assiduously and earnestly at the task assigned and have laid a good foundation for future work. You have, I know, realised within yourself the value and the nature of what you have accomplished. I would ask you to read with care the instructions given as regards the work in connection with the Triangles; I need not, therefore, duplicate. The creative work of bringing these Networks of Light and of Goodwill into being is well upon its way. It might be said that the form (esoterically understood to be the vital body) is now strong enough to warrant an organised body upon the physical plane. I have consequently suggested that the emphasis of all your effort should now shift to the networks per se and away from a constant consideration of the quality aspect. You should now find it easier to promote the growth of the networks than to educate people in the nature of light and its uses, or even to bring them to an understanding of goodwill—though the latter is far easier than the former. The growth of a network (through organised enterprise) is something that the average man can understand.

The work has hitherto been complicated by the attitude of those who have sought to help but who have regarded it as a seriously difficult matter to form Triangles. What a man feels subconsciously conditions the success or the non-success of his endeavour; this effort of mine started handicapped by the complexities which the concrete minds of my disciples [Page 581] wrought around it, by their failure to grasp its basic importance, and by much initial criticism. It is a very simple plan and can be "put over" (to use a familiar phrase) with simplicity. I hope to make this clear in a statement shortly to be written by me anent this work.

I would call your attention to the fact that statements emanating from any member of the Hierarchy, such as myself, have in them a potency which may not be arrested. This has oft been noted. Let me give you an illustration. The very first communication I gave to A.A.B., asking her to send it out to the public, was entitled *The New Group of World Servers*. This was followed by one called *The Next Three*

*Years.* These were sent out exactly as dictated by me, without any deletions, with their occult implications intact, and with little or no editing. They immediately reached thousands of minds and were received with simplicity everywhere; their influence culminated in the highly successful campaign of 1936. The tendency to adapt such writings to what you and others conceive to be the capacity of the public mind detracts from the magnetism inherent in—if I may so express it—the unadulterated article. That, however, is the responsibility of all who seek to spread this phase of the Ageless Wisdom which I have been instrumental in revealing, and this A.A.B. has always understood. She has therefore been unresponsive to all suggestions to cut down or to simplify the writings. She will, I know, insist that the article or paper I propose writing goes out to the general public exactly as I dictate it, without Christianising it or rendering it innocuous by the deletion of all occult reference. I know that you also will cooperate. In the last analysis, the responsibility for the article is mine and that of A.A.B., and past history justifies the belief that the sensitive response of the public mind to esoteric truth is dependable.

Coming back from a consideration of the work to you yourself, my brother and my disciple, what can I bring to your attention that will give you strength and understanding? For those are two qualities which disciples need at this time above all else. You have an interesting combination of ray energies with the ray of order, permitting of the physical **[Page 582]** establishment of relationship between soul and form strongly controlling you. This dominant energy should render your outer work effective upon the physical plane, if you will remember that esoterically the form nature is the vital etheric body, and this automatically and easily conditions the physical organised vehicle. When your work is not effective, brother of mine, what is the reason? Note that this seventh ray potency is concentrated in your personality, and when your second ray soul energy sweeps into prominence, the initial effect is oft to negate the activity of the personality. This is oft forgotten and is most confusing to the neophyte in its earlier manifestations. Later, the disciple learns from experiment and experience that all the rays are subrays of the great second ray. This you know theoretically, but that is different from the wisdom which comes from understanding as the result of action. Once this fact is grasped, you can begin to use all the forces in your equipment as the implements of loving service. Here lies your major technical lesson. Your line of least resistance is that of establishing relationship with the end in view of building a form. This is also the line of pure magic and—as you know—it can be either black or white. There are two modes of creative work: One mode is that which is implemented by seventh ray potency. This builds and creates within matter and within the periphery of the three worlds; it is exceedingly forceful when it is wielded through the medium of a seventh ray personality and a seventh ray physical body, as is the case with you. The other mode is that of the second ray, which is applied from *without* the three worlds and from soul levels; it works through radiation, magnetic appeal and coherent energy. Ponder on these two modes.

Through your ray energies, you are in a position to use both methods under the inspiration of the Ashram. The result should be most effective service and the steady growth of any work you may undertake for me and for the Ashram. You would find it useful to make a study of the relation of the second ray to the seventh, for there is a close creative reaction or impulsive interplay between the two, and one which you need to employ consciously.

### **[Page 583]**

It is not for nothing that eleven of the particular group of disciples with which you are associated in my Ashram have the seventh ray as the controlling agent of the physical vehicle, whilst thirteen are upon the second ray or have the second ray powerfully present in their equipment. The entire group has, therefore, within its ring-pass-not all that is required to make it effectively creative; this divine

creativity will express itself when all of you in the group begin to study your rays from the angle of group service, and not so much from the angle of your own individual conditioning. Which of you investigates his ray equipment of energy from this standpoint? Do not the majority of you regard the subject much along the following lines: This ray in my equipment enables me to be and do thus, and so this ray complicates my life; this ray needs stronger emphasis in my life; such and such a ray gives me this or that quality or capacity. Disciples must learn to study the group equipment as a whole, and discover where a potency of which they may be the custodian can enrich the group life, enhance its effort and round out its presentation as a serving unit in the world of men. The responsibility of wielding force is a fact to be emphasised in the consciousness of all disciples; it will lead to a more deeply conscious and intelligent use of ray energy.

It is needless for me to outline for you any set meditation work. All in this group (unless expressly forbidden by me) are in a position, as a result of years of teaching and of practice, to control and regulate their meditative thought and reflection. For you, certain phrases should condition such thinking, and I will give you four which can be revolutionary in their effect upon you and of major importance in the moulding processes of your life:

1. Loving relationship.
2. Conformity to the idea (not the ideal, my brother, for that is incidental).
3. Perception of reality.
4. Creative manipulation.

These four phrases have in them the seed of all right service [Page 584] and can be applied to your individual life theme in the home, in your business, in your work with the service of the Triangles, and in all your group undertakings. They govern, if you study them with care, the life of the Ashram—of all Ashrams. That life is one of inner and outer relationship, of sensitivity to the impression of the Hierarchy and the hierarchical idea at any given time, of correct perception of truth as it underlies relationship and impression, and of a true creative activity in the world of forces.

You are definitely penetrating closer to the heart of the Ashram and are now known there and recognised by the senior workers. This you have accomplished through the dynamic one-pointed energy of your emotional nature, which—fortunately for you—is balanced by your concrete mind. This is good and necessary, except when your mind wanders into the realm of criticism; this, however, happens far less than in years gone by. You have every cause for encouragement, my brother, and my blessing rests upon you. This thought of blessing has in it the idea of the transfer of spiritual energy.

August 1946

#### BROTHER OF MINE:

The past twelve months have been difficult for you in every aspect of your life but—what else can a disciple expect? The instructions I gave you last should have done much to carry you steadily forward, for an inner surety ever enables a disciple to surmount difficulties. The monotony of life itself, the cares of home and practice, the anxieties incident to the times and the constant sense of frustration have all contributed to what I might call your almost *grim* determination to stand steady in the light. Now comes the disbanding of the group, and a sense of failure which it naturally engenders.



I cannot too strongly urge upon you and upon all your group brothers the relative brevity of life. I say this not from the standpoint of the Christian ministry, which so frequently urges upon its members the remembrance of death, nor am I [Page 585] referring to the imminent passing away of any of you in the group. I refer simply to physical plane living from the angle of the soul, who sees in it but a fleeting experience, leaving a residue of learning. Some particular life in some particular cycle may indeed be momentous and of outstanding importance, dignified by a reorientation, a decisive moving forward, the initiation of some service, the taking of some major initiation; but such lives are rare until somewhat late in the soul's experience.

For you, this present life has two factors of prime importance: the working off and termination of karma in relation to some people, and secondly, the attainment of the control of your sixth ray astral body. You entered life as a disciple upon the verge of acceptance and upon the periphery of the Ashram, even though your consciousness registered it not; you will enter your next incarnation having advanced in discipleship, and will rapidly achieve consciousness of the fact. For the remainder of this life there is for you a beautifying of all experience, the conscious rendering of that service to others which obliterates karma, the widening of your point of view, particularly in the realm of healing, where you are as yet still somewhat controlled by your sixth ray idealism, and the increasing admission of your second ray energy so as to control your organising personality. Does this seem what you call a "tall order," my brother? Forgive my use of slang, but it is oft curiously descriptive. If you study carefully what I say you will see that you are already doing all these things and that all that I am asking is an intensification of present action.

I have therefore nothing spectacular or unusual to say to you today, and that in itself indicates much. You can be trusted to proceed as heretofore, but I would ask somewhat more.

I would ask you to undertake a special piece of work (of integrating work for me), and to do it in such a way that it does not become a formal service but a living process animated with purpose. I would ask you every Sunday to endeavour to contact the Ashram and myself (expecting no outer indication of success), and then—in my presence—name each [Page 586] of the people in the groups of nine and in the new seed group, as well as the three other people who have been in receipt of "the Ashram papers," the *Fourteen Rules for Disciples and Initiates*.

This will take some time, as there have been many. It will be like picking up a linking thread and tracing it to the Ashram, thereby definitely strengthening the inner link. Even those who have passed on should be mentioned, for they are still active in the service of the Ashram. I give you this task because of your trained persistence and because of your seventh ray ability to link the world of form with the world of spiritual reality.

I have no fears for you, my brother. You are a sound and self-directing disciple. My care and attention, when you need me, are always available. When need arises you can seek my aid—your Master, friend and teacher—remembering that it will take you at least seven days to reach me. Ask A.A.B. to tell you why. But reach me you can.

November 1948

## MY FRIEND AND BROTHER:

I have registered and then recorded on your ashramic chart your strong and constant effort to fulfil requirements as I have presented them to you in my last two communications. Particularly have you—in this incarnation—mastered the lesson of occult obedience. Have you ever realised that occult obedience—correctly understood and applied—is the royal route through the astral plane, particularly in connection with glamour and with sixth ray tendencies, to the very heart of the Hierarchy? People are apt to regard obedience as the carrying out of rules and orders, imposed upon them by some authoritative source. This, as you well, know is not the case in any true hierarchical training. Obedience, for the disciple, is a quick spiritual reaction to the Plan as it emanates from the Hierarchy, rapid and correct sensitive registration of the quality of the Ashram with which he may be affiliated and a consequent and in time almost automatic undertaking (with speed) the required task. It is a task which [Page 587] the disciple assigns to himself and is *not* one ordered by the Master. The acceptance of the task is simply evidence that the disciple is an ashramic worker, pledged to the welfare of humanity.

You are, as I feel sure you know, in process of shifting your entire polarisation in preparation for your next incarnation. When that comes, you will renew your service with a first ray astral body, provided, of course, you have in this life reduced the usually obdurate sixth ray tendencies and are controlling them. This you are doing with real success and I have no question in my mind as to your ultimate success.

I seek to change your rhythm of work. I asked you—as you know—each Sunday to have in mind all the members of the personal group with whom I have worked with the aid of A.A.B. Did you realise, as you carried out my request, that I was seeking the aid of your one-pointed attitude to reality? Or that I needed the assistance of some of the disciples in my Ashram in producing a consolidation and integration within the Ashram itself? It is a new Ashram; there are only three as new as is this one. I realised that it needed a more closely knit relationship within the ashramic aura of some of its members; such a relation is brought about by the construction of the needed thoughtform. I would recall to you and to your group brothers that an Ashram is in reality a dynamic spiritual thoughtform, vitalised by the Master of the Ashram and by the initiates and disciples associated with it. The initial structure and consolidation is now concluded and I can assign other work to you.

Your work must now be more closely related to the Christ. I refer not here solely to the preparation work in which you must all be engaged; I refer specifically to the Christ Himself, as a living Individual, attentive to the reactions of disciples who possess sufficient strength of purpose, clarity of intention and dedication to enable them to touch the periphery of His aura (referred to in *The New Testament* as "the hem of His garment"). By this statement I do not mean the aura of the Hierarchy. You are all of you already sensitive to that to a greater or less degree, for His quality impregnated the entire aura of the Hierarchy. I [Page 588] mean His individual aura. A disciple has "the freedom of the Hierarchy" (as it is called) and can now make this attempt to reach within the individual aura of the Christ; success is entirely dependent upon the disciple's persistent but non-fanatic (or do I mean frantic, brother of mine?) and selfless effort. Make this attempt each morning for just five minutes, but not for a longer period. I can in this case give you no instructions; you will eventually find your way alone, as must all disciples. Those who are seeking to attain the degree of Master have—at some definite stage of their training—to make this attempt. A line of contact must eventually be built, and those of you who are now disciples in

my Ashram can begin to make the needed effort. It will bring its own difficulties, such as overstimulation and the arousing of glamour but—if you are watchful and alert—you can soon become aware of it.

This must suffice for today, my loyal friend and brother. There is much to do. Proceed with the work to be done, following the light which is in you and which will increasingly generate more light.

**To J. W. K-P.**

August 1940

MY BROTHER:

I have not much to say to you at this time and the reason thereof you know. Let not the pressure of work at this time and world strain overcome you in any way.

The task of world reconstruction still lies ahead but the disciples in the world and the dedicated groups can begin to take the needed steps of preparation. The reconstruction must begin in the place where the disciple at this time finds himself, and this will involve on a small and relatively unimportant scale the same processes, the same eliminations and changes, the same discriminative idealism and the same conformity to the new emerging pattern as will be required in world reconstruction. I would ask you to ponder on this, for **[Page 589]** all disciples throughout the world can begin to prepare themselves for increased future activity.

There are three outstanding aspects of the new age pattern which must be borne in mind:

1. *The aspect of healing.* I would express it thus, for humanity will take much patient care before the shock and the pain of the present has been transmuted into gained experience and understanding. Compassionate lovers of humanity can do this healing work.
2. *The aspect of clarification.* The bewilderment of humanity as a whole requires recognition by the forces of reconstruction. Time and effort must be given to clear explanation and to the pointing out of the law of cause and effect. Trained interpreters are required.
3. *The aspect of reorganisation.* Rebuilding is needed and this will require a dedicated, spiritual insight. The New Age will not be ushered in and find true expression of its latent energies through the medium of old and patched up forms, or through the preservation of ancient techniques and attitudes. It will come into being through entirely new forms and by means of the intelligent discarding of old modes of religion, government and economic and social idealisms. The need for sensitive intermediaries who can sense the new emerging realities and can take the needed constructive steps is great. They must create the forms which these subjective ideas must utilise. I make these few suggestions to aid you and other workers in the task of reorganisation by indicating the type of worker needed today in the world, and much needed in the task you are seeking to do for humanity and incidentally for Us.

Sound business methods must distinguish the physical plane aspects of the revitalised organisations for which you are responsible; a potent note of love and understanding must express the desire and

sensitive subjective aspects of the active working group. Intelligent adaptability should be the mental note. These things I think you already know and I reiterate them not merely to emphasise them in your consciousness but also to weld the efforts of your group brothers [Page 590] in the same united determination which will render them active cooperators in the plans laid down by Us for the helping of the world.

It is always difficult for the disciple who is working in the world of human affairs to strike the happy medium between sound physical plane techniques in expression and the measure of the vision which he sees; it is never easy to adapt and to relate the old to the new, thus producing that which the present requires. The task of the disciple, as you can see from the three words—old, new and present—is therefore primarily concerned with *Time*. This right comprehension of the time element requires the eye of vision, plus right interpretation of that which it sees. For this purpose I would give you a meditation based on sight and its suitability for your particular need will, I think, be immediately apparent. I make it very brief, for long meditations (reduced to form) are not adapted to your nature.

1. Sound the OM three times, withdrawing your consciousness as you do so to the ajna centre between the eyebrows. Hold it steadily there.
2. Then look forth imaginatively in three directions:
  - a. *Upward* to the world of the soul, to the kingdom of God and to the Hierarchy. Seek as you do this to link up definitely with your own Master, of Whom I am, with His permission, at this time the chosen representative.
  - b. *Inward* to the world of men, seeking to contact the subjective world of human thought and aspiration—the world of ideals and of human aspirational vision.
  - c. *Outward* over the world of events, over the exoteric objective world of tangible happenings.
3. Still holding the consciousness in the ajna centre express to yourself in definitely formulated thought, the duty of the day in the light of this triple interrelation.
4. Then focussing the light that is in you, send out the dedicated energy of your personality into the sphere of your chosen work through the *medium of your left* [Page 591] *eye* and the potent energy of your soul through *the right eye*. This will prove potent in effect.
5. Then—as a soul—draw from the realm of soul life a fresh supply of soul energy and concentrate it in *the head and heart*, holding it steadily there for use during the day's work.
6. Sound the OM three times inaudibly.

This should only take a few minutes but it must be done dynamically and with full control over thought and activity.

My blessing rests upon you.

August 1942

1. Hold in your hand the thread of all my outer work and hold it there for me.
2. The symbols of the hands and feet hold a secret that you need.
3. Your Master says this word to you and through my lips: You know the point achieved. Move on.
4. Three groups there are which you must aid and fuse them into one. And this upon the inner side.
5. Joy comes through pain and not alone through strength achieved or in the service wrought. It takes all three. These three you have.
6. The gift of play must come to you, my brother. Play upon the earth and play in the hidden place and sport yourself within the playground of the Gods.

September 1943

#### MY BROTHER, FRIEND AND CO-WORKER:

Have you lately read the statement which I gave you in my previous instruction? It carries for you your instructions for the future and gives you—as you now read it—far more of teaching value than it did a year ago. These instructions still hold good. You have had a most difficult year, my brother, and those of us who are working with all of you on the inner side are not unmindful of it...

#### [Page 592]

The work, planned and outlined by me during past years, has been largely at a standstill. But what did you expect, my brother? There is one point which you have perhaps failed to grasp, but which is to me a source of continual joy and satisfaction. The work of the Goodwill movement has been so eminently and essentially successful that today it demonstrates in the form of a myriad plans for post-war helpfulness, in the form of thousands of groups and of millions of well-intentioned people, forward-looking and kind, of all races and nationalities, who are preparing to do their share in salvaging humanity and in re-establishing (on sounder and better lines) the needed security and happiness. I refer not here to the work done by all of you since I published my first pamphlet, *The New Group of World Servers*, in 1932. That was only a part of the larger effort. I refer to the outpouring of the Christ consciousness and the spirit of love upon the world. This was initiated in 1825, and brought about the major welfare movements, led to the organisation of the groups which wrought for human betterment, aided in the founding of the labour movements which were founded on right motive, inspired educational processes, philanthropic enterprises and the great medical expansions, and which today is seeping into world government and beginning to condition all the plans for world peace and international relations. Success is assured, though movements may progress slowly....

It is the massed endeavour which will release humanity in the coming cycle. You have worked better than you know or care; you are and can increasingly be a channel, for the simplicity of the first ray type of person is a terrific potency. Use it, my brother, free from isolation. It is ever easier for a first ray worker to proceed alone upon the way of his decision, but I would suggest that you work in closer

cooperation with your fellow disciples. It is essential now that the projected work receive an intensification of vitality, that it should expand through the potency of its innate life, and that there should be a strengthening of the integral parts already built. It is of immediate importance that each cooperating server should be fired with a new and fresh enthusiasm, [Page 593] and should get the picture of the world-wide scope of the desired plan.

I suggest that the emphasis during the coming year be laid upon the objective aspect. The subjective quality has been presented, and this has been right because the subjective aspect of any form of expression must be living and expanding if the objective form is to take its place in world phenomena with power and usefulness. The potentialities of organised services for the spiritual strengthening of the world of men, the technique of their growth and the processes of their development—individual, group, and eventually a veritable network of interrelated groups—should now be elaborated. The more subjective work, emphasising the spiritual growth of humanity along the lines of the new approach to divinity has, as you can see, a definite relation to the new world religion and can eventually be focussed around the various full moons.

In the coming year let "joy be your strength." This is only possible when power, will and strength are blended with love, wisdom and skill in action and speech. My strength is yours, and the overshadowing care of your own Master rests ever on you.

August 1946

MY BROTHER:

(And I mean this in its fullest sense.) I start this instruction for you with two statements: First of all, in the discussion of the work which I undertook in 1919 and upon which I reported to the Hierarchy—the twenty years of work and the six years of that work during the war—your name necessarily came up as did that of your fellow disciples. The discussion was between the Master Morya (your Master), the Master K.H., and Master R. in whose hands lies the rehabilitation of Europe, and myself. The comment made by your Master was, "I am genuinely satisfied with him. A life of selflessness has fitted him for world-wide humanitarian work for the remainder of this life and the next."

The second statement I wish to make is that—given life [Page 594] and health—you face a period of service unprecedented in your experience. I have watched your development during fifteen years since you passed into my Ashram to get the training which will enable you later to take a position in the Ashram of your own Master—a position similar to that of A.A.B. in the Ashram of K.H. You have learnt rapidly and moved fast, and it is only right and just that you should know it. You have certain difficulties to overcome in the use of first ray energy, and any mistakes you may have made in harsh judgements and in its physical expression in speech are simply incidental to the learning of the right use of soul energy. This is your immediate problem.

Every time that first ray energy pours through you it leads to a trifling or a true crisis in your relationships with others. You need to acquire a more general and genuine liking (as a means to understanding) of your fellowmen, particularly of those who are your co-workers in my work. When the time arrives this development will pay you good dividends if your fellow students *welcome* your leadership. They are prepared to do this but will miss the love and nonsense (frequently *teaching*



nonsense) by means of which A.A.B. is apt to handle situations. Be not ruthless or dissatisfied with their efforts to make good. Many of them are in the preliminary stages of being trained so as to fit themselves to be on the periphery of some Ashram and there trained for discipleship.

You need, my brother, to be more appreciative of effort and less critical of accomplishment. With true failures you are ever kind and understanding and have demonstrated this often, but you are apt to despise (behind a kind manner) those who appear satisfied with what they have done. You need also to learn with wisdom to choose your workers when it is your task to do so. It is not easy for you or for any first ray disciple to get close enough, or want to get close enough, to a person to really know him. You may remember the episode when the Master M. was at one time asked to handle the pupils of the Master K.H. so as to release Him for some brief job, and found himself unable to understand them or to do anything with them. It lies in the natural isolation of the first ray type. Have this in mind.

### [Page 595]

Be sure to choose the workers (when the decision lies with you) who are on the second ray, or first ray people in whom the love element is highly developed, but not over-developed. You are apt to be suspicious of people's motives. Give them due credit for sincerity and for having something as yet to learn, and help them learn their lessons—by loving them and trusting them; confine your chief attempt to establishing a measure of intimacy with your workers—friendship and a working partnership; this will guarantee the success of your work.

Your mind and brain are full of the work to be done. You work as do all first ray workers and as the Master Morya. First ray workers provide the substance with which the second ray workers build and the other ray workers qualify and modify. You inspire substance with the energy and purpose and with the life necessary to render it responsive to the plan—the Plan of goodwill which the Masters are at present implementing and for which They seek workers. Write more, my brother; you have the vision and your meditation is sound. It has always been along first ray lines as taught in the Ashram of the Master Morya. This few people understand. Any other form of meditation would be false to you. Though you oft chide yourself for not acceding with exactitude to my demands, I judge your meditation nevertheless to be perhaps the most satisfactory of any in the group. I am, therefore, giving you a passage from the *Old Commentary* which has a direct reference to the work you are attempting to do.

"He stands in strength who sees the Will of God behind the Plan. The will-to-good withstands all true goodwill. That will is he.

The Plan for this cycle of the sixth objective crisis is goodwill for all men, and through all men, goodwill. That Plan starts now.

The Plan, within our planet as a whole, is the changing of the energy discharging unit (the etheric subplanes—A.A.B.). The fourfold form must assume triangular relation. Ponder on this.

### [Page 596]

The objective of the Plan is to reproduce upon the plane of earth the inner kingdom of the soul. This has the Master of the Masters long foretold. Prepare the way."

My blessing rests upon you for all the work which you have done. I—your friend, brother and teacher—ask and need your still continued help.

November 1948

#### BROTHER OF MINE:

Today in the ordinary course of events and as part of my final planning in relation to the work preparatory to the coming of the Christ, I have certain items of information to impart. The keynote of the next few years of your work is—as well you know—the making known and the steady and intelligent preparation of the human consciousness for His reappearance. With the subject of that reappearance I deal not here, but there is somewhat which I seek to say anent that which may be done by all of you upon whom I have kept a supervisory eye during the past few years.

There are five Masters and five Ashrams involved in this preparatory work. First of all, there is the Ashram of the Master K.H.; this is the presiding Ashram in this work owing to the fact that it is a second ray Ashram and, therefore, upon the same line of energy as that of the Christ Himself; another reason is that the Master K.H. will assume the role of World Teacher in the distant future when the Christ moves on to higher and more important work. Next comes the Ashram of the Master Morya; the reason for this is that the whole procedure is projected from Shamballa and the Ashram of the Master Morya is ever in close touch with that dynamic centre. The Master R.—as the Lord of Civilisation—is also closely involved; He is also—and this is of major importance—Regent of Europe.

I have also at times referred to the Master Who is responsible for the reorganisation of Labour; this work He began to do in the latter part of the nineteenth century but left it to **[Page 597]** carry forward on its own momentum when Russia entered the field and laid its emphasis upon the proletariat or the workers, to the exclusion of all other members of national groups. This produced what we might call the workers' revolution in the latter years of the first quarter of the twentieth century. I myself am the fifth Master concerned in this work and am—as it were—the liaison officer between those disciples who are working in the field of the world and Those Masters Who are directly responsible to the Christ for the needed work of preparation.

Certain picked disciples from all these five Ashrams have been or will be trained for the work of contacting the public. Many of them (perhaps the majority) are totally unknown to you. Some of them you know. I refer not here to A.A.B. whose exoteric work is known to you whilst her esoteric work is well known to Us. Her exoteric work is drawing to a close and this also is an idea to which you are well accustomed.

You, my brother, have ahead of you the consolidating of all the work which A.A.B. has started for Us. I refer specifically to the new teaching, embodied in the books which she has published, to the work of the Triangles and the work of Goodwill. I refer also to the counsel and help which you will give to the younger key people, as they endeavour to adapt the Arcane School to the pattern of the new teaching which I have given and which will eventually sweep the world (if the work is properly handled) and thus prepare the people for the new world religion. R.S.U. has also been designated for this work of preparation and—in my instruction to her—I shall indicate certain basic attitudes which she must develop and hold as she stands steadily with you and with the younger key people. I particularly want

her to work with them because she is a true esotericist and the Arcane School is fundamentally an esoteric school. Another disciple, D.H.B., is also entrusted with a share in this special field of preparatory work; he is not, however, to be concerned with the Goodwill work, but in another field which I will indicate to him in his own instruction. I am not doing much more than mentioning W.W. because this is his first [Page 598] cycle as an accepted disciple; the service which he has to do is already recognised by him and will provide a serious and important life work. It is my intention to give him a word of encouragement and of advice. I am mentioning all these disciples to you as they should all work in the closest cooperation with you and that lays upon you much responsibility. R.S.U. has for years worked side by side with you; she has come through her test triumphantly, and in the task of serving as a channel for esoteric light and information she is competent and likewise humble in her attitude.

There is little else that I can say to you, brother of mine, save to tell you that you are trusted and that you will increasingly demonstrate the strength which comes to you from Shamballa, via your own Master. On that strength you may now draw. A.A.B. is quite correct when she says that your major hour of opportunity is now upon you as slowly she withdraws into that service which will (within the Ashram) enable K.H. to do more deeply spiritual work in collaboration with the Christ. It was to train her and thus enable her to do this that she undertook—*alone and without my help*—to found and organise the Arcane School; it gave her much needed training and experience and enabled her to demonstrate the quality of the teaching and that esoteric psychology which is the major task in each Ashram and particularly in the second ray Ashram.

You ask if there is aught that you can do. There is above everything else, the handling of the energy which is now streaming forth—*the energy of Love in its dynamic or electric form*. It is the *Will aspect of Love* which the Christ will of necessity use this time when He comes; when He earlier came He employed the teaching aspect of the second ray and not the Will aspect. First ray disciples are peculiarly susceptible to the *Will* aspect of Love, and for these reactions you must watch and endeavour always to lay your emphasis *not* upon the Will—of this latter quality you have (for this incarnation) an adequate and full supply. Let your fellow workers catch from you the radiance of Love. That, my brother, will release the financial supply so sorely needed; it will be the harmlessness which you and your fellow servers [Page 599] can demonstrate which will prove the needed agent. Proceed as usual, my tried and trusted brother.

This instruction may perhaps disappoint you. I asked A.A.B. what she believed conditioned my response to your question. She replied: "You trust in his understanding, self-discipline and consecration." She was right. I have no distrust in you at all. So, my brother, I can advise naught, for you need not my advice; I—your friend and companion—can only suggest that you proceed as usual upon your way, remembering always to keep a recognised and conscious link with your Master.

**To R. S. U.**

January 1940

You and I, my brother, have worked together for long years—longer perhaps than you know. There is little that I can say to you along the line of revealing to you the glammers which hold your personality in thrall. These you well know. Often I have told you what they are. In your case, it is not so much a particular glamour but the presence of several smaller ones. The more sensitive a person is the more

responsive he is to others.

You have wisdom, beauty of purpose, devotion and sincerity—all characteristics of the advanced disciple. The glamour which holds you is inherited from other lives. You have immersed yourself in no new glamour in this life, and this is rare indeed and for this I commend you.

But certain ancient glammers—racial and personal—still hold you, and it is the overcoming of these that constitutes your life problem and your present failure to do so that keeps you where you are. If perhaps I define or indicate to you two glammers which intrude into your soul expression and prevent the entrance of the full light of the soul, and if I give to them names which are *not* usual you may, perhaps—by due pondering—arrive at the point where you will be able to dissipate them.

The glamour of "the flight into safety of the racial consciousness" [Page 600] is one of your dominant glammers, even if—in your own consciousness—you repudiate it. Every individual, without exception, is subject to this racial glamour and its potency is unbelievable. The subjective life of any nation, producing as it does racial psychology, national inclinations and traits and characteristics, lies behind every single individual and into it he can at any time throw himself, and into it he can retreat thus taking refuge in the past and emphasising certain racial attitudes. The overcoming of inherited traits and attitudes is, in your case, essential. You are really cosmopolitan. But in your life demonstration no one would know it. Disciples need to remember that it may only be in this life that they have been born into any particular race or nation and this *only* from the personality angle. Being, however, thus temporarily affiliated they may—if sensitive—become so identified with racial problems and relationships, with racial history and qualities that this ancient inheritance (which is racial and *not* personal and therefore not theirs) overwhelms them and constitutes a major conflict. So it is with you. In every race and nation there are those who—down the ages—have again and again incarnated in certain races and groups. There are also those who have incarnated in a particular race in order to acquire either certain valuable qualities with which a race or nation can endow a man, or to use that racial and national experience as a means whereby there can be the breaking of such bonds, a consequent release and a subsequent entering into the freedom of humanity itself. Ponder on this, my brother, and be not separative in your sensitivity and set as to your personality origins, to your so-called racial loyalties and characteristics, acquired through enviring circumstance.

Is this too hard a lesson and a task, my brother? If so, determine within yourself if it is so or if it is not. Another life, the issue may be clear to you. It could be clear in this life if you accepted my suggestion.

Upon the second glamour I need not enlarge. We might call it the "glamour of continuous frustration." In your case and in the constant failure to achieve the fullest expression of your spiritual aims and goals, because of small and unimportant [Page 601] personality qualities (most of them tied up with your racial inheritance and your enviring circumstances), you are constantly aware of lack of achievement and of failure to do what your soul has made quite adequately clear to you is possible. Here I cannot help you. The issue lies in your own hands. Do you realise, my brother, that *a week's perfected discipline* would carry you further than a year's aspiration, accompanied as it is (in your case) by a constant sense of failure? Go forward therefore, my beloved brother, and rest not content until liberation is yours.

August 1940

## MY BROTHER:

Since my last instruction to you, you have attained to a certain measure of release and that means much and for that achievement I would indicate my pleasure and commend you. You are freeing yourself for service. All that I earlier said as to your problems still holds good and I would ask you to reread prayerfully and aspirationally what I said then. To the injunctions there given I would add some further suggestions. I seek further to clarify the issue in your mind. Once a disciple sees clearly, he can then take intelligent action.

You have not really liked my reference to racial limitations and yet, my brother and I can say my friend, why resent them? All national heritages lay their impress upon their peoples. A.A.B. is typically British in her personality attitudes and with her pride of race, heritage, ancient lineage and caste, with her stubborn persistence and dogged determination, with her sense of truth and her attitude of inner solitude. These qualities she has had to learn gradually to transmute into the dignity of soul consciousness, intelligent direction, clear expression of her sense of truth and a wide and general inclusiveness. This has not been easy though you, not possessing her particular problems and tendencies, may fail to realise that they are (or rather have been) as grave as yours. Some day I will give the group members a diagnosis of their racial colouring and consequent tendencies. Today I deal only with your peculiar difficulties because your battle **[Page 602]** ground lies right there and *it is mainly your racial faults which hinder you.*

I would add also to the above—which I rarely do—that you are likewise freer from the imposition of physical control than at any previous time in your life story, except once when you were much younger. Your second major limitation has been, as you know, a physical one and is incidentally also a part of the racial trouble, and of racial polarisation. Every disciple has to achieve complete freedom from racial limitations and to break down certain separative barriers; otherwise they remain and hinder, as I hinted elsewhere to S.C.P. This is however an attainable attitude for you. You have, secondly, also to release your personality from the control of that which is the most potent personality vehicle, owing to the focus of the thought and life being largely there. The visualisation of yourself as one who is unlimited in soul expression physically would aid you. It is usually only in the brain (not in the mind) that racial reactions and racial vibrations make their presence felt. The brain cells, the atomic lives of the brain organism, respond to the racial brain and thus condition physical plane activity. A conflict is then apt to take place between the mind and the brain as in your case, but brain-responsive *habits* are apt to remain powerful for a long time and hence the problem. I am explaining, my brother, as you can shift the emphasis if you so desire and become entirely unconscious of racial control and racial karma. At present you seldom forget it and it conditions you unduly. Will you please not misunderstand me here if I say that once you relinquish that emphasis, the integration of the personality will be complete and you will be ready for a major step onwards.

A Master watches His disciples long before they are aware of the inspection, for they themselves take the needed steps into His presence long before the brain registers the contact or the response of the Master. All in this group have been watched by me for many years and in three cases for several lives (so slow were they to register inner spiritual impression) before I communicated to them my intention to train them. This inner direction definitely precipitates situations **[Page 603]** and difficulties and



engenders problems and none of you are unaware of this. The lot of disciples in these days is particularly hard owing to the fact that sensitivity and a conscious reaction to the impress of all the vehicles in the personality simultaneously is so rapid and direct. This is the result of a measure of alignment and of conscious aspiration. But the compensation is adequate if disciples would be more occupied with the inner realities and less engrossed with the outer difficulties. But this, as you know, is most difficult of achievement.

You ask me: What would I have you do in regard to your own attitudes to the group and to the work with which you are all engaged? It is not hard to answer your enquiry because for you the task is uncomplicated though not simple of achievement. Be, my brother, on the outer plane, what you are interiorly. You have much knowledge and wisdom. Use it as much as possible because you have a sphere of usefulness in this connection right in front of you, ... *Your destiny is that of teacher. Begin, therefore, to fulfil it.* You have been much occupied with organisational work—a choice of vocation made by your soul which was intended to offset the limitations with which I have sought to make you familiar. Such a task was intended to provide scope for expression upon the outer plane and this it has done. Now pour your energies into the work of the groups with which you are affiliated. Give to A.A.B. the aid which you are well fitted to give, making yourself increasingly responsible for certain aspects of the work which will make their appeal to you, and which call for your conditioning. I am choosing my words with care. Above all else give love with impersonality and true understanding. It must not be the impersonality of a planned and forced achievement but the impersonality of complete self-forgetfulness. The task is so vital that you and all your group brothers must lose sight of the little self in the need and the opportunity of the moment. Oft have I told you this. May I now see the result of this oft recommended truth?

As regards your personal meditation, I seek to give you one which will intensify the activity of the ajna centre and which will produce new vision and, above all, integration. [Page 604] The ajna centre becomes active increasingly as alignment, leading to integration, is achieved. I would have you use this meditation twice a day, laying the emphasis upon the *exercise angle* or aspect of the work and paying no attention at all to the possible spiritual value. I would remind you here (and when I say this I am speaking to all the group members and not only to you) that work in connection with the centres is incidental to true spiritual development and is or should be purely mechanical and automatic. The centres are physical, being aspects of the etheric body and constructed of etheric matter, and their function is simply to express the energy which flows in from the astral body, or from the mind or from the soul (in three aspects). After the third initiation, they will register energy flowing in from the Monad—again through three types of force. If this can be grasped, disciples in training will not over-emphasise the system of centres through which the expressive energy must come.

The object of this particular exercise is to centralise the consciousness (plus the energies of which it is aware *within* the physical body) in the centre between the eyebrows, the ajna centre. When this is done, you have a secondary form of integration made possible, i.e., the integration of forces coming from the outer world of impression, via the five senses and the synthesising sense, the mind. You have, therefore, energies seeking outlet and expression, via the etheric body as it conditions and renders active the dense physical body, and at the same time energies making known to the man the world of spiritual being. Of these two worlds of sense perception, the two eyes are the symbol, as you know.

1. Achieve quiet. Relax with as much rapidity as possible and with little mental activity. Then raise the consciousness to the ajna centre.



2. Sound the OM, visualising the integration of the personality with the soul. In doing this, link the pituitary centre with the head centre, above the pineal gland.

3. Then pause and after a mental grasp of what is to be done proceed as follows:

**[Page 605]**

a. Take a long breath and draw the energy from the throat centre in so doing.

b. Repeat the breathing and draw the energy from the heart centre, holding these two withdrawn energies imaginatively in the ajna centre.

c. Repeat the process in connection with the solar plexus.

d. Repeat also in connection with the sacral centre.

e. Recognising then that four types of energy have been centred in the ajna centre, take another long breath and draw the energy of the muladhara centre to the ajna focus.

f. Then consciously endeavour to hold all the energies there.

4. At this point, dedicate the energies of the personality (which express themselves through these five centres and the ajna centre, making six centres in all) and breathe them back again—by an act of the will—into the centres to which they belong. Do not do this sequentially and piecemeal but as one dynamic outbreathing; see these energies travelling down the spine to their respective resting places, carrying new life, pure stimulation and dynamic will to each and every centre.

5. Then, as the soul *informing the body*, sound the OM and proceed with the group meditation.

This meditation should definitely aid in increasing the activity of the physical body along the lines you have for so long desired, and make the discipline for which you have striven, no longer a discipline but a life of unconscious, automatic spiritual expression.

August 1942

1. Your feet have onward marched. The Path stands clear revealed. You know the step ahead.

2. I would ask you *not* to backward look, my brother, but **[Page 606]** tread with confidence the Lighted Way. It leads to Me. Your soul and I are One.

3. Yet I am always near thee—nearer than breeze, or breath or air. Your soul, your Master and yourself are truly one. Reflect.

4. Stand free. Let naught disturb your calm. Yet seek not peace. Keep poised upon a pinnacle of love.

5. I seek to have you come closer into the work. Seize upon opportunity when it may come.

6. Move forward in my Ashram; the middle Place within that Ashram is the outer Place within the centre of K.H. You know your place.

September 1943

#### MY FRIEND AND HELPER:

It has been under discussion between K.H. and myself as to whether you should at this time move into His Ashram or whether you should still stay within my Ashram which—in the last analysis—is a part of His. I hinted at this fact to you in one of the six statements which I gave you in my last instruction. It has been decided between us (subject to the approval of your own soul) that the work in my Ashram calls for your cooperation and help, particularly as A.A.B. is now working at her own post within the Ashram of K.H. This decision was reached for certain definite reasons which it is only fair should be communicated to you:

First: It was felt that your present type of physical vehicle could not adequately take the heightened vibration which distinguishes the Ashram of a Chohan from that of a Master. It would require too much adjustment and consequent delay in the work to be done, especially in this time of world crisis wherein every disciple has to contribute all that is in him. You yourself know that consistently you have been told by me that your major hindrance was the physical body—a body equipped to render the service and complete certain karmic adjustments during this life. People seldom appreciate adequately the fact that the physical body is a definite channel of contact (and sometimes the only one as it expresses **[Page 607]** physical plane relationships of a karmic nature) between themselves and the people with whom they have to work out certain relationships. This has been pronouncedly so in your case; this is a fact which you will grasp with greater facility when no longer limited by that physical body, as are all who are in incarnation, particularly disciples at your stage of expression. Have you not realised that one of the lessons which every disciple has to learn is the lesson of limitations? Usually this lesson climaxes in some one incarnation wherein—again as in your case—there is full and free inner expression and at the same time definite physical limitations. If you were now transferred into the Ashram of K.H., it would necessitate too much expenditure of protective force on the part of K.H. in order to prevent the disruption of some of the atoms of your body, to offset a too rapid purification of the cells of the physical body, to stem a too direct stimulation of the centres in the etheric body, and a consequent arresting of the work you are doing—and doing so well. Your personal karma still demands that you stay where you are—and I still need your aid, my brother.

Second: This particular group of disciples in my Ashram, with which you are and will be affiliated, needs your help and service. That is another phase of karma (this time the karma of a pledged disciple) which you have assumed. The years have proved your staying power, your unswerving devotion and your stable love for your co-workers. All that is still needed and will be increasingly required. An understanding heart and a steady application to the work to be done are great attributes, and speaking esoterically, both I and your group brothers "know where to find you." The part that you have to play will slowly emerge and become clear to your mind and you, I know, will meet requirements as they arise.

Third: Your work must increasingly be that of the teacher, and you must learn more and more to bring through, for the use of the many, the knowledges stored up by your soul through many lives of training; this knowledge, rapidly being transmuted by you into wisdom, must be made available for your personality to use as it seeks to help and train other personalities to become soul conscious. If you were to [Page 608] move into the more advanced Ashram you might find that you could not do this, for you would not only be occupied in making certain needed adjustments, but would also have to apply yourself to fresh learning. It has been felt by Us, therefore, that for the remainder of this incarnation you should develop the facility to make full use of what you have acquired, so that the stream of outgoing teaching can become so direct that you will establish a teaching facility and technique for your next incarnation which will stand you in good stead when the work your soul has planned for you opens up in front of you.

You have, therefore, three things to do as the future unrolls:

1. Continue with the discipline and right control of the physical body so that it can increasingly become a better and more usable instrument.
2. Form a steady and stable focal point of loving attention to which your group brothers can turn in years to come.
3. Give out to others more and more of what you know. You have a good field of expression in the work for which A.A.B. tells me you are responsible. Use this increasingly—with firmness and judgment. Let not your heart always determine the issues at stake, but call in the balancing head increasingly. The so-called kind immediate thing or the thing which the student wants is not always the wise thing or that which will help him the most.

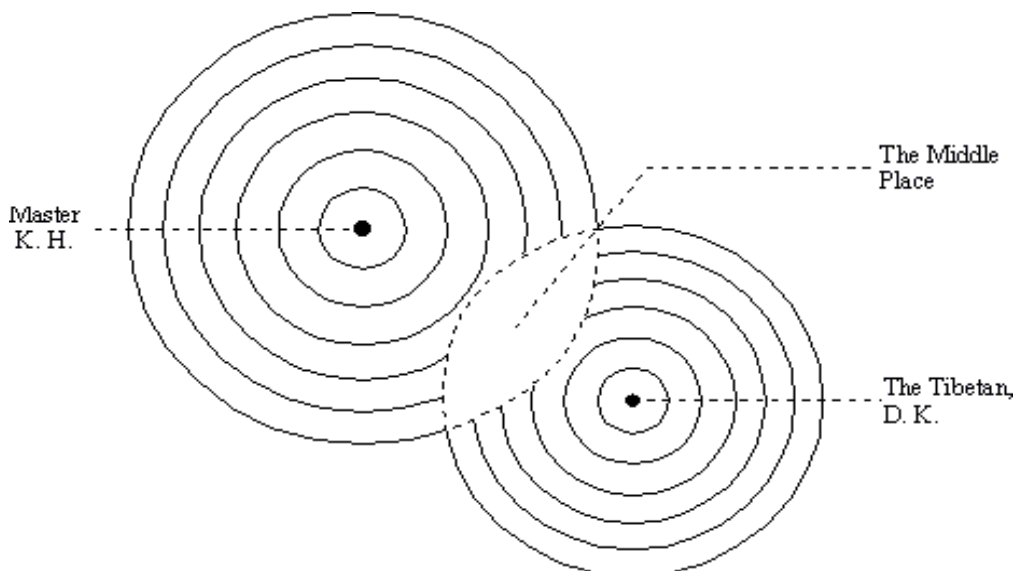
The remarks which I have made anent the two Ashrams will have awakened interest in your mind and you will be pondering upon the relation existing between the various Ashrams. Scattered throughout these personal instructions, as well as in the group teachings, will be found much that has hitherto not been given out or which is relatively new, and hence the value of reading with care the instructions of the individual group members. There was much of esoteric value in the various statements given last year to the group members, [Page 609] and the sixth sentence in yours embodies a new and interesting truth.

There are many Ashrams upon the various rays. My Ashram, being a second ray Ashram, is naturally closely related to that of K.H., which is the central or the most important Ashram upon the second ray line of energy as it penetrates the hierarchical centre. K.H. is at this time, under the Christ, the working Representative of the second ray in the Hierarchy. The Christ is the link between the second ray as it expresses itself in the Hierarchy and Shamballa. Initiates of high degree and Masters on all the rays have Their Own Ashrams, but not all are teaching centres; this is a point to be remembered, as well as the fact that all of them are not concerned primarily with the unfoldment of the human consciousness and with the needs of the human kingdom. There are other types of consciousness of deep and real importance in the great chain of Hierarchy stretching from below to far above the human kingdom. This is a point apt to be forgotten.

I, as a Master upon the second ray, have an Ashram which is a branch, an affiliate, an outgrowth or a specialised part of the Ashram of K.H. It is because of this that the services of A.A.B. have been made

available to me for two decades and more than two decades. Words here are limiting and confusing. In the statement of six sentences which was given to you last year, you were told to move forward in my Ashram. The meaning is that in the great interlocking directorate of the Hierarchy and in the basic relation between the Ashrams (as, for instance, all Ashrams upon the second ray) there arises a point where the circle of an Ashram overlaps or interpenetrates the circle of another Ashram, and at their point of contact and of overlapping an increased intercourse and interplay becomes possible. It is here that you have to find your place. It might be pictured somewhat like the diagram (page 610), as regards my Ashram and that of K.H.

At this Middle Point there is a coming and a going; there is relation and contact; there is increased opportunity and inspiration; there are focal points of transmutation, of transition and of transformation. It is towards this area of merging [Page 610] and of fusion that you are now asked to move. Reflect upon this and get the deep spiritual implications which this picture of relationship between the Ashrams can convey to you. By your effort, your determination and your understanding you can form part of the group which stands in this "Middle Chamber" (to use Masonic terminology) and can work from this point in the ashramic life. This important little diagram can be applied also to the relation between the Hierarchy and Humanity—the New Group of World Servers occupying this lower midway point.



It will be obvious to you also how the symbolism of an eclipse will come into your mind, for when the merging is complete, humanity and the Hierarchy will be one; there will be no outer or inner and no middle chamber, but only complete unity. Later in our planetary history, this design will also depict the relation of Shamballa to the Hierarchy. It can also be applied most usefully to the relationship between soul and personality, wherein the "encroaching light of the soul obliterates the dim light of the personality, and within that lighted area the disciple learns to stand."

There is much more that could be said, my brother, but reflection and prolonged thought upon what has been said will enable you to add that much more.

I would suggest that you take these thoughts into your meditation, and that you also use this little diagram as the theme for reflection during the coming year. Draw up your [Page 611] own meditation form, embodying these concepts and preserving steadfastly in your consciousness the imperative

command of your soul to "move forward." Look for indications of this moving forward in the growth of increased understanding, in a sense at times of a greatly heightened vibration, and also in a greatly increased facility in imparting knowledge. Learn to know yourself as the disciple, and be not so intensely preoccupied with yourself as the struggling aspiring personality. Personalities enter not into Ashrams— only souls.

There is no need for me to ask you to stand by A.A.B. The rhythm of years cannot be disturbed and you have always stood by her and you always will.

November 1944

#### MY BROTHER:

The past year has seen much change in your life, and for this I earlier sought to prepare you; it is change which is largely in the nature of release and of a freeing for more effective service. In reviewing what I said to you last year (and this I have carefully done in order to help you more effectively in the process of adjustment which faces you) I am impressed with the nature and scope of the information which I saw fit to impart to you. I wonder if the implications of what I said made due impression upon your mind? The following information was given you:

1. That the Master K.H. was aware of you and of your relation to Him.
2. That it had been decided, in view of A.A.B.'s recall for more definite work in His Ashram, that you would continue to work in my Ashram for the remainder of this life. A.A.B. had temporarily given up some of her work in the Ashram of K.H. in order to be of assistance to me in the specialised work I was attempting to do and which she was equipped to aid.
3. That the "middle point" between the auras or spheres of influence of the related Ashrams should form your **[Page 612]** immediate objective and the goal of your endeavour. This would mean, in your case, that when you have achieved the "freedom of the middle point" you would be sensitive to impression from me and from my Ashram with which you are now affiliated, but you would also be sensitive to impressions from the Ashram of K.H., via A.A.B.
4. It was also indicated to you that the vehicle which you should seek to discipline and subject to refinement was the physical body. The density of your physical vehicle is both an asset and a liability; it is for you to discover the nature of both and offset the liabilities through discipline and employ the assets in active service.

These are four of the more important facts which I earlier gave you and I recall them to your attention, owing to their major significances in providing vision of possibility and of necessity.

The future holds much of true service and opportunity for you, and in the place where your heart lies. When you have successfully and rightly freed yourself from other claims, I would urge you to look forward with joyful anticipation to a fuller and a richer life. A great Law of Compensation comes into play in a peculiar manner and along special lines where accepted disciples are concerned. The emphasis laid upon discipline, upon purification, upon hard demanding work and upon relinquishing that which

the personality holds dear, is a needed phase of occult development. This is generally and often sadly recognised. But—paralleling the period of pain and difficulty—is a compensatory activity of the soul which brings all life and circumstance into true perspective and changes attitudes so completely that the recognition of adequate reward supersedes the realisation of pain. The Law of Sacrifice and the Law of Compensation are closely allied, but the first to become active in the life and to become a recognised factor in daily living is sacrifice. Compensation comes later into recognition.

You have, my beloved brother, lived a full and rich life; you have been brought into contact with thousands of people [Page 613] of all degrees, religions and points of view; you have known a family life, oft of great pressures but also of frequent happiness; you have fulfilled your duties and adhered to your obligations. Along with all the many impacts upon your life and the many demands upon you, you have successfully endeavoured to live the dual life of the disciple, to serve me and participate, as far as you could see it, in the work of my Ashram. There have been failures, and of these I have not hesitated to tell you oft.

There still remains the conscious refining of the physical vehicle in order to enable you, in your next incarnation, to step into the ring-pass-not of the Ashram of the Chohan K.H. No one can do this for you. In your present circumstances it should be easy for you to apply that desired and recognised discipline—a discipline of such a practical nature that you need not that I should outline it for you. It is one that can and should be *gradually* applied; this method is more likely to be successful than a rigidly outlined and forcefully demanded procedure and life of physical sacrifice, which might succeed but which might, however, land you in another "field of failure."

Your place in relation to my work in the world is well recognised by you and I would have you remember that your major spiritual responsibility is essentially work that is close to my heart. Each soul you touch in the carrying out of these duties is placed in a particular and peculiar relation to you. Why, my brother? Because, as a member of my Ashram and as one who is approaching the more important Ashram of K.H., you can and do, by the fact of your relation to these aspirants and students, bring them en rapport with hierarchical force. This you should remember, and also bear in mind that the effects of implementing this relationship will be both good and bad. Contact with any disciple acts as a precipitating agency, evoking that which is good and bringing to the surface that which is undesirable and which needs revealing, in order to bring about its rejection. This force and responsibility you need to handle with more conscious understanding. Shrink not from the results, but see to it that reaction to contact with you and with your band of associates, [Page 614] *does* have definite results. To handle these reactions was something which A.A.B. had to learn both to understand and use; you must learn also, brother of mine.

I will be in touch with you increasingly as you bring the physical vehicle into a greater degree of purity and refinement. You are, in any case, sensitive to my impression. Move onward into light and find me ever there.



August 1946

MY BROTHER:

I would ask you at this time to reread the instructions which I gave you last, and to read them in the light of the present circumstances. This is a painful and rather dreadful testing time for you and—to date—the *immediate* issue is uncertain, though the final issue is not.

The problem with which you are faced falls, in your mind (if you would only think clearly), into two parts: the problem of your reaction to the minorities question, and the problem of your relation to D.R.S. The first problem you say does not exist; the second problem you consider entirely the fault of D.R.S., and therefore, my brother, you stand clear of all blame and responsibility on both scores. As you are still dwelling in a personality and have not yet taken the third initiation, such complete innocence is far from likely.

What really lies at the root of your reaction? Let me tell you. It is a latent, unsuspected and quite unconscious jealousy. This you will naturally deny, and this matters not if you will attempt to establish immediate contact with your second ray soul. Look back over your instructions. I have often told you, have I not, that you need to love more?

I have stated the above in order to help you to see and think clearly. Right down the years, my beloved brother, I have taught you that your major limitation is your physical body; that necessarily means that your physical *brain* is a centre of limitation. I have begged you for nearly fifteen years to discipline your body, to attempt to refine it and to endeavour to make it more sensitive to spiritual impression. **[Page 615]** It is on the seventh ray and therefore its task is to relate the inner to the outer. This it cannot yet do properly as you have taken few steps to refine it and change its quality. Your brain, therefore, responds easily to your first ray mind, and very little as yet to your second ray soul. Had it done so, *truth* and *love* would have distinguished you during this testing time, and little of these were seen. Your handling of this dual problem should make clear to you your limitations.

It is not my habit to touch upon the relations on the physical plane of personalities; however, this attitude of yours has created an ashramic situation, because of your relation in the past to the Ashram of K.H. and to the work which it had been planned that you should do as liaison officer standing at the midway point. A.A.B. has a definite position in K.H.'s Ashram and would normally be the one to act in collaboration with you. The situation is, therefore, changed, and becomes something to be adjusted. It has to be adjusted from your side, and herein lies the difficulty.

This is enough on this distressing subject. It relates at present only to this life, but it has its roots in the past, and—unless *you* clear it up—will have to be dealt with again by you in a coming incarnation. Again I reiterate, this is largely due to your failure to refine the physical body.

You are an earnest disciple, my brother; you are oriented to and serve the Hierarchy; you are dedicated and have much, very much, to give. Fit yourself, therefore, for a richer giving. Drop self-pity and the sense of magnanimous superiority you have lately been cultivating, and just (how can I put it to you in such a way that I can help?)—just be sorry, truly sorry, for the trouble you have caused.

I am giving you no meditation outline. What you need at this time is a period of quiet reflection. I asked K.H. if He had any word for you, as He had sensed the situation, though He has no time for the details. He replied: "Tell R.S.U. to move the periphery of your Ashram, away from the midway point, and *there* learn truly to love—and love the little ones."

**[Page 616]**

I can leave you with no better thought at this time, my beloved brother. I am steadily standing by—as is A.A.B.

November 1948

**MY BROTHER:**

You are no longer in my Ashram. I wonder if you have realised this fact? Like A.A.B. you are back in the Ashram of K. H., understudying—to some extent—A.A.B. so as to free her for work definitely connected with the coming of the Christ. You know that it is the rule in all Ashrams that all senior disciples have those associated with them who can take up the work that they are doing if need arises. When A.A.B. expressed the wish that you train for her work (to be taken up by you in certain aspects though *not* her work in direct relation with K.H.) the transfer was made. Your present work in ... provides a fine training ground for this future work, provided that you lay the constant emphasis upon the esoteric aspect of all the teaching which you must increasingly give, and learn yourself always to live in the world of meaning.

Last year you passed through a terrific test and it looked for a while as if the true significance of it all would escape you; the national thoughtform of any nation is necessarily a powerful entity. You can observe an instance of this in the thoughtform of the Jews which is the most powerful of all because they are *not* a nation in any true sense but an ancient religion; they have resurrected something which has been dead for many, many centuries and are now attempting to call it a nation. It is as if the ancient Incas and Aztecs suddenly announced themselves as nations in South America and sought to gain recognition; they were great nations and as civilised as were the Jews, possessing a great and beautiful religion. There is always trouble when that which should be past and gone seeks recognition along ancient lines, and this is a lesson which the Zionists must perforce learn.

But you, my beloved brother, belong to no nation; disciples of your standing have no national allegiances but stand **[Page 617]** for the One Humanity; this was the basic lesson which confronted you last year. You learnt the lesson and earned the right to undertake advanced work. It is hard for disciples to realise what of beauty and opportunity lies ahead when confronted with a situation in which—at the time—they see no light and which involves the testing of their mental perception, their emotional reactions and their physical relationships. All these three were involved in last year's testing and it took some months for you to see with clarity the trend of events.

All that is past and over. Today you stand clear—a disciple who can pass back and forth into all second ray Ashrams, carrying benediction as you go. The parting of the ways has come for you this life as regards the family with which you have been associated through physical birth—with the exception of those few who are—perhaps as yet unconsciously to themselves—associated with my Ashram. The members of one's family upon the physical plane may or may not (in any particular incarnation) be also

one's spiritual family This incarnation has for you one major lesson: the lesson of standing free from all environing limitations, whilst steadily giving love where association exists but doing so with complete detachment. That is the concept or idea behind the apparently peculiar episode in the life of the Christ where he repudiated His mother; it is a symbolic story and probably has no basis in fact but it nevertheless carries a lesson for all disciples.

The lines of your life have fallen for you now into those which your soul desires, for your brother travels with you and you are doing the needed work. Those who bear or have borne the same family name as yourself invoke your loving sense of responsibility and obligation but only temporarily and only for this life. Is this a hard saying for you? Think not about it unduly, brother of mine; your next incarnation is necessarily duly arranged, the needed relations retained and the unneeded discarded.

One of the great lessons to be mastered by all disciples and perhaps one of the hardest is that trained recognition [**Page 618**] which *recognises the spiritual family* to which one belongs and this is seldom the same as the earthly family. A.A.B. had to learn that none of her earthly family were related to her and it was not an easy lesson for her, particularly as she had to learn it while quite young. It is a lesson which I am now with deliberation bringing to your notice.

Your work lies in training the senior students and for this you are well equipped and need not to handicap yourself with self-depreciation as A.A.B. has done for years. It is, as she has learnt, a form of false humility and a desire to have people realise that you are not proud and so that they will then like you. Put it from you, brother of old, and move forward with confidence into fuller service both in this world and in the Ashram of K.H.

I indicate to you no meditation work. In the doing of the meditation work of the advanced group and your presentation of the problems, you bring to them both life and substance. That is the service which you can render and one that A.A.B. has quietly rendered for many years. Each group—through its meditation work—must have its focal point and its energising area and these you must attempt to provide. This is one of the most deeply esoteric arts. In the Groups of Nine and in the New Seed Group, it was the cause of much difficulty. I myself was the central focal point and the energising centre, and my vibratory quality was too potent for the majority; more than half of those chosen reacted in such a manner that they threw themselves out of the group. I may deal with this in greater detail when communicating with P.G.C. who has always been deeply interested and concerned with the causes of the various defections. A handful remain profoundly attached to the work and to the purpose. Another handful is still in receipt of the group instructions but lack dynamic. The rest have moved temporarily to the outer periphery of the Ashram awaiting another life.

This, my brother, is all that I have to say to you at this time. My love goes with you and you may call on me for strength when the pressures of life seem too heavy.

[Page 619]

## TO W. D. S.

August 1940

### BROTHER OF MINE:

A strenuous winter's work lies ahead of all disciples who are engaged in our service which is, as you have ever been told, pre-eminently the service of humanity. This service is intensively preoccupying us at this time and only in group formation can it be adequately handled. In spite of this, for some reason, my brother, you stand peculiarly alone. As I realise this, I find myself wondering in what manner I can bring you to a knowledge of this situation in your life, for you need to change conditions so that you can become an integral part of the group life. When I say *group*, I mean neither your immediate circle of co-workers nor the group of my disciples who are recipients of these instructions. I mean the *entire* group of serving disciples who are at work in the world and are the hope of the world at this time.

Of your desire to serve, of your inherent determination to serve and of the honesty of your dedication there is no possible doubt. Two factors which almost defy definition contribute to the fact that esoterically you stand alone, spiritually repulsing contact from the inner side of daily living (and consequently on the outer side also). It is not your willingness to cooperate, for that is proven; it is not your effort to understand, for that is evident; it is not intrinsically anything which you do which surrounds you as a wall, for that is really not the trouble. It is the fact that you yourself—as a personality—have for too long placed yourself in the very centre of your picture and also because your first ray personality militates against your identifying yourself with the world of relativity in which you find yourself. Your personality is always in your way. It is never forgotten and conditions everything you do and say. The realisation of this is not evident in your mind because all the time you yourself are the most real factor in the situation and yet—as you would yourself teach people—that personality attitude is the [Page 620] great deceiver and essentially illusion. This condition of personality emphasis gives to other people whom you contact a sense of insincerity and thus evokes from them a reaction that leaves you alone. This in its turn evokes a response from your personality which is in the nature of self-defence, plus an effort to force cooperation, a willingness to go the way that the majority go, to do the expedient thing and also to attempt to prove to yourself and to others that you *are* what you know yourself to be and that *they* are not right in their reaction to *you*. Having pointed this out to you, is anything really clearer in your consciousness? I doubt it, for words—requiring as they do right interpretation—can mislead as much as they can help. I might however put it this way. Your second ray soul and your second ray mind are stepped down in expression to such an extent that they are expressions of personality love and a loving manifestation (apparently, though not in fact) of a mental attitude. With these you delude yourself and make a wrong impression on others for there is no real expression of truth in any of this. There is also no soul strength in your expression of life but only the determination of the personality and this you misinterpret as strength. This shows itself in various ways, according to the type of person with you at any given time and does not demonstrate the steady force of the soul, centred in spiritual being and illumined by soul light, being dedicated to group work and not to personality aspiration and personality ambition.

What then can you do? I would remind you that one of the things which it is the task of the Master to demonstrate to His disciple is the particular "blind spot" in his life which it is the purpose of the soul to

illumine and bring into the light of his consciousness, thus dispelling the darkness and the blindness. This is done by stimulation and suggestion. The stimulation you have been subjected to for years and it has had its dual effect in stimulating the personality to a measured (but inadequate) response to the soul and also by stimulating the personality tendencies to fuller expression. These tendencies, when evoked, registered and recognised for what they are and so handled rightly can then be eliminated. **[Page 621]** The task however becomes more difficult as progress on the Path is made, for the subtler qualities and weaknesses emerge and are not so easily detected as are the cruder forms of personality reaction. I would suggest, therefore, that you study the weaknesses of your position in connection with your fellow-workers and your group brothers and so discover the cause of your "aloneness" by registering daily your effect upon people. That means that you study them and not yourself. Do you evoke in your friends and associates a good and happy response or the reverse? Do they show a disposition to seek you out and spend much time in your company? Do they tell you their difficulties in happy discussion and seek your sympathy? How will you discover and be able to answer these questions? That is for you to find out. I can but indicate, for truths accepted on the statement of others are of no real service save as signposts on the way and are not often convincing. It is that which you know for yourself, which is self-ascertained and which is found out through pain, failure, suffering and hurt pride which will bring you to liberation and the end of your (as yet) largely unrealised loneliness.

Let the strength of your personality and of your emotional nature (which is today building around you an isolating barrier) be transmuted into that loving understanding which comes because its possessor is identified with others and not so much with himself. He does not take the attitude: "I am identified with others" and so watch to see if he is, being at the same time focussed on himself and his reactions and so seeking to achieve identification because he wants to end isolation because it is wrong, and he seeks to be happier in his work and so in his consciousness. He says to himself instead: "What is my brother feeling and thinking?" and he does this because he is more interested in the happiness of his brother than in his own feelings or thought and so forgets himself in ascertaining the situation in order to aid, stimulate and love with wisdom. These, my brother, are the platitudes of the spiritual experience and these are the platitudinous truths of which you need to make experimental use, thus turning them into the ascertained facets of your daily experience and expression. More I cannot say to you at this **[Page 622]** critical time. There is much that you can do in the work *if* you will face yourself by forgetting yourself; if you will be strong by rendering the personality weak; if you learn to love by not caring whether you evoke love or not. Such are the occult paradoxes which you must resolve and which—when resolved—will greatly increase your effectiveness in service.

If you care to talk to A.A.B. who is an older disciple than you are, you might find it suggestive and useful. But A.A.B. begs me not to suggest this and adds that she knows that a hint from me is worth more than a multitude of words from her or from anyone else. She will not speak of this matter to you or even make an opening for this discussion; but if you speak to her and seek light upon my words, she will do what she can.

One of your group brothers asked a rather lengthy question which I should like to answer here, for it has psychological implications which may be useful to you. His question was as follows:

"What precisely is the relation between thought and emotion? Can thought be best described as sublimated emotion? Do not our thoughts, however remotely, arise out of our feelings, past as well as present? As reflecting past emotional reactions, may not thoughts be described as 'fossil feelings'? In the connotation of the present, are not our thoughts but our finer feelings? Does not the mental grow

out of the refinement of the emotional body?

"In this sense, the evolutionary, is not the emotional body itself but a sublimation of the etheric, as that in turn is but the sublimation of the inorganic chemical? As we progress on the Path of Return, do we not but successively 'gather up our bodies within us,' raising each into the Light of the next one above, and is not this the meaning of culture, education, refinement, purification? Is not that the personal work we should constantly be at, and is it not what is symbolised, in Roman Catholic Doctrine, by the Assumption by the Christ of the body of the Virgin Mary, His Mother, into Heaven?"

**[Page 623]**

My reply to him is:

In the above enquiry, my brother, you have asked nine questions, all bearing on the same subject. Some of them would not have needed a reply had you had the time to study *A Treatise on Cosmic Fire*, for in that book much of your question is answered.

The difficulty in distinguishing between thought and emotion is due entirely to two things:

1. The point in evolution of the Observer, which determines very largely the field of his observation and the focus of his directed attention.
2. The present status of the human race. Most of humanity is not, at present, thinking but is actively feeling.

The quality of mind, which is primarily discrimination, is largely lacking in the bulk of mankind. The quality of emotion is however becoming understood as the mind develops. It is the result of a measure of discrimination which enables the Observer to realise that he is undergoing an emotion, or passing through an emotional crisis. This emotion is, in its turn, the result of sensory perception. There can be much feeling reaction without emotion. There can be no emotion, as a result of feeling, without some measure of mental unfoldment and of thought being present. Therefore, the relation between thought and feeling is called by us emotion. Your question is therefore answered by saying, in a large and general way, that feeling can be (and frequently is) present where there is no thought at all. But when thought enters in, then the result of the interplay between thought and feeling is the production of emotion.

We pass on then to your second question where you seek to describe thought as "sublimated emotion." Here you are putting the cart before the horse, as the saying is. Thought is the medium whereby emotion can be sublimated. It is feeling without thought which has produced the world of illusion, of glamour, and of delusion. It is thought, with its **[Page 624]** discriminating and analysing faculty which makes us aware of this maya in which we are ceaselessly walking. Thought throws a clear light into the fog and mists of the astral plane. Astral energy—the energy of sensitive feeling reaction—has for millions of ages been thrown into activity by all the forms of life in all the kingdoms of nature. This has produced the world illusion. Only in the human family, however, is it seen for what it is, and the power of thought and the white light of the mind begin to play upon the matter of that plane, producing emotion, but the emotion is an *astral condition recognised by the mind* and later seen to be one of the effects of the steadily growing mind power of the race.



This is the thought underlying the phrase found so often in the theosophical books, *kama-manas*—*desire-mind*—for all feeling-emotion inevitably evokes desire. If the emotion evoked by the mind's recognition of the feeling (registered in the astral body) is pleasurable, then desire is evoked for the continuance or the repetition of the experience. If it is not pleasurable, but painful, then the reaction is desire for the cessation of the experience and therefore liberation from it. This is the basic human desire, leading to desire for liberation (in the first and earliest instance) from the womb into life on the physical plane, on and up to that great and final desire which is for liberation into life itself. This thought leads us into the world of the most technical esoteric psychology.

It is very difficult for the beginner to grasp the basic differentiations which he has *welded into unities* through his innate capacity to identify himself sequentially with that which is revealed. Feeling and mind are, for the individual, the two basic differentiations in time and space. That which is registered in the interplay between the two is emotion and, later, thought. But thought is a later realisation and reveals emotion; it is not however emotion. It discovers feeling with which the soul has consistently identified itself for aeons, and—if I may so express it—it is the turning of the searchlight of the slowly developing mind into the world of feeling, of glamour and of illusion which reveals man's reaction **[Page 625]** to it all, and this we call *emotion*. In a deeply and truly esoteric sense, it is the intuition which is sublimated emotion, and not the mind.

Therefore, in answering your third question, I would say that thoughts do not arise out of our feelings, but that when the mind begins to be active, our feelings stand revealed and the result of that revelation we call emotion.

Thoughts, again, are not "fossilised feelings," but emotions which can be registered by the image-making faculty of the mind, and the thoughtforms thus created (embodying the mind's reaction to the world of feeling) can be so powerful that they can persist in the treasure-house of the memory and can be constantly revitalised by a recurring emotion. It is the mind's activity in relation to feeling or to the range of feelings which reveals emotion. In the present time when the average human being and the average aspirant cannot distinguish accurately between mind, emotion, feeling and the thoughtforms which memory guards, it is impossible for a clear line of demarcation to be drawn. But this is owing simply to the point of evolution of the race. Such lines and differentiations can be drawn clearly by the developed disciple and the initiate. He then discovers that thoughts are the product of the principle of intelligence, dealing with life and enabling a man to say: I am not my body. I am not my feeling apparatus. I am not that which is developed through the interplay between myself and my environment. I am something other than all this. *I am*.

In connection with the sixth part of your question, my brother, you have forgotten your technical occultism and the ancient teaching anent the involutory arc, wherein the various bodies and forms are created by the descending, involving Spirit, and the consciousness appropriated in a great moment of crisis, when each kingdom in nature came into being. The mind exists and needs to be consciously used. Few are yet aware of that quality in matter which is called the mind. But, as on the involutory arc Spirit created as it descended, and appropriates as it reascends, so each appropriation marks a new point upon the Path of Return and so the Eternal Pilgrim, the soul, does the same in a lesser **[Page 626]** way. On the path into physical manifestation, the bodies or forms are built. On the Path of Return, they are appropriated and used, and the consciousness of their use steadily grows. For the evolved human being, the goal is a clear and conscious appropriation of that which has been built and its use in the service of the Plan.

Forget not that all aspects or externalisations which the soul uses and through which it expresses itself are constituent parts of the vehicle of expression of the One in Whom we live and move and have our being. Therefore we appropriate that which we earlier "earmarked" (if I may use that ancient phrase in its deepest and truest occult significance) on the Path of Descent. We learn to use it consciously. We hear its note as we descend; we see it as we ascend. We identify ourselves with the form as its sound reaches us during the process of involution. We distinguish it on the evolutionary arc, and when the stage wherein we identify ourselves with form begins to die out, we then "see" it and enter the stage of duality.

Yes, my brother, we do indeed raise our bodies into heaven, but the raising takes place within the realm of conscious effort, for when the distinctions of the lower mind fade out, and the work—the necessary work—of discovery and of differentiation has played its part in teaching us the lesson of desirelessness, we find that the form and consciousness are *one*, the light is *one*, and the energy is *one*. But we find also that "one star differeth from another star in glory" because there is One Flame but many sparks of differing brightness within that Flame. Such is the glory of the great Eternal One. This realisation is the soul's aspiration and the goal of its great enlightenment. It is, as you rightly point out when viewing the subject from the angle of mother-matter, the assumption of the Virgin into Heaven, there to be glorified. Much of the mystery connected with "the three vestures of the Buddha" is related to this glorification of the three bodies. Much can be learnt by a careful study of the connection between the three bodies of a human being and the vestures or vehicles of the Lord Buddha. The whole story of Sublimation, of Purification, and of Transfiguration is hidden [Page 627] in this relationship. The correspondences remain, however, to be pointed out. It is a task that has not yet been done.

Let me now return to your own specific instructions. I am going to give you no set meditation form to follow. I am however going to give you something to do which, if successfully done, may bring you release.

Seek each day for ten minutes to get into touch spiritually, mentally and emotionally with one or other of your group brothers. Take each of them on successive days. Seek to establish a definite rapport and pour out love and help. Forget yourself in so doing and drive out of your consciousness the realisation that you are an emanating centre of force. Ponder upon the circumstances of their lives as you may know them; try to comprehend their problems of time, character and of aspiration. Write to them, if you care to do so, and try to get them to help you. Let them draw from you the very essence of spiritual service, which means that they will draw from your soul that which they need; in giving thus, you will be enriched yourself.

My blessing rests upon you, my brother.

August 1942

1. At the centre of a great tornado is a point of peace. Thus does the story go. It can be found. And thus it is with all the storms of life. They lead to peace if you are not a leaf.
2. Hold to your old established links and with your brothers walk. Walk as a group upon the Lighted Way. The chain of Hierarchy firmly stands.

3. The light that streams from out my Ashram is a part of the Lighted Way and on that thread of light you move and with you move your brothers.
4. Loneliness—such as you think you know—is but a glamour, brother of mine. You are not alone. But loneliness such as you can know is a light that lights the darkness. Seek that out.
5. Upon the pinnacle of loneliness is the sole peace where truth is known. Stand on that pinnacle.

**[Page 628]**

6. And when the truth is clearly seen (blowing away the cobwebs and the dust of lower life) then can your service carry fresh truth to men.

September 1943

**MY BROTHER:**

I have watched with interest as you have made many drastic adjustments in your life during the past two years. I have noted the increased strength of your spiritual links with your own soul, with the Ashram and with me, your Master and your constant friend. Of this you may not be constantly or inspiringly aware, but you have done one surprising thing—surprising because it is not usual. You have made these drastic adjustments without losing temporarily any ground. This is a thing rare indeed. Usually during these basic life changes, and during periods wherein the pattern of a daily life is altered, there is a temporary loss of time and of ground. It is seldom permanent but it usually exists for a short time until the new arrangements and adjustments have been regimented into rhythm, and then the threads are picked up, the old spiritual habits are reinstated, and the disciple again proceeds upon his way. This has not, however, happened to you. You seem to have gone steadily on, with no great or vitally important spiritual experience but with a pronounced stability. This should indicate to you something of importance. It means that you have reached that point upon the Path of Discipleship where you need no longer ask yourself if you are going to fail as far as a steady and undeviating moving forward is concerned. You may and will fail on details, techniques and methods; you may err in understanding or in prompt reaction to spiritual opportunity. That is inevitable, and the method whereby a disciple learns. But you will not fail in going on; for you there will be no turning back nor any real tendency to do so—only moments of unutterable fatigue when temptation may appear, but to it you will pay no attention.

I wonder if you can realise, my brother, what this means to the Master who has a disciple under training and guidance. **[Page 629]** It means that one possible danger can be definitely discounted and that along one line at least He can feel sure of His disciple. He need no longer question his staying power; He knows that it is good and that the disciple will take what is coming to him with steadfastness.

As you move forward you must, for the next twelve months, come to a clear understanding of my injunction to you, given earlier, to "seek the pinnacle of loneliness which is the sole place whereon truth can be known." This is an injunction to increase your capacity to withdraw into the focussed point in the illumined mind where no one else can accompany you, and there await the arrival of the truth—

that particular truth which your personality demands from your soul and which you feel—at any given time—it is essential that you grasp if your service and your progress are to be properly furthered. This demand, based on a sensed need, will vary from year to year, but there will always be some truth, some aspect of understanding and some immediate revelation which you *know* (past all controversy and discussion) that you must grasp and know if you are to move forward as desired—by your soul and by your Master.

At this particular time what is that immediately needed truth, information and revelation which you must have? It is not for me to tell you, even though I know. It is in the formulating of that need and that requirement that your progress will be made. I would ask you, on receipt of this instruction, to determine in your mind, upon quiet reflection, what is your one immediate spiritual need. Then seek the pinnacle of truth within yourself and there await the revelation. It will inevitably come if you care enough and have adequate patience.

The past two years have been preparatory years for you, even if you do not yet know for what ends they are the preparation. They have taught you much. But here I would remind you that all the teaching, training and experience which you have undergone has now to be brought to a point of synthesis within the illumined mind; it then becomes a potent seed thought, capable of bringing much intuitive perception and later revelation.

**[Page 630]**

Will you therefore do the following things and follow the procedure outlined below:

1. Summarise in your own consciousness, and in the light of your soul, the nature and purpose of the experiences and changes to which you have been subjected. Endeavour to see the big sweep of the intention and be not preoccupied with the detail. Formulate to yourself in clear concise sentences your conclusions, so that the lessons of the past can stand revealed to you.
2. Determine then within yourself what is the next needed truth, type of revelation or requirement which will enable you to move forward with increased potency, clearer vision and truer insight. This will not be as easy as it sounds, because this next truth must relate the past to the future of service, as you see that service.
3. Then with these two lines of thought held quietly and clearly in your mind, seek that "pinnacle of loneliness" which is to be found if due search is made. There the desired truth and revelation can be expected and awaited. Then wait.
4. When your intuition begins to move and your patient waiting, quiet reflection and steady mental poise bring their reward of clarified perception, then endeavour to apply the recognised truth and the germ of the revelation to the practical affairs of living. You will then find taking place a steady enrichment of your entire life.

This will constitute a richly rewarding exercise and—could you but grasp it—constitutes a definitely advanced form of meditation. You will find this meditation project a most interesting experiment.

Another thing, my brother. This war period will not last indefinitely. Already the end is in sight, and for its termination you must be prepared. This is not only worldly practical wisdom but also spiritual

prevision. Your work in my Ashram must some day be more definitely an aspect of my work [Page 631] in the outer world than it now necessarily is; I would have you ponder upon what you can do. Disciples in all Ashrams (and mine is no exception) are pledged to the work of their Ashram, and this you have always known. E'en though it is true that all work is spiritual, given right motive and intention, yet disciples are definitely pledged to certain hierarchical forms of service which must take precedence in all life activities even whilst—at the same time—the disciple fulfils his other tasks in the outer world, based on his right obligations and responsibilities and upon his citizenship. Have this definitely in mind, and remember that I need the assistance of this entire group within my Ashram. I also need their individual cooperation and understanding of the problems to be met. It is permitted to me to give a general call and to state specific principles and lines of activity which should govern the work of my disciples. It is not permitted for me to say when or where that service must be rendered.

The group work and the four stages of reflection which I have outlined for you will suffice for your spiritual enterprise at this time. These and the work you are doing in your present field of labour present adequate opportunity for living and progress. My love and blessing are yours and upon that you can count.

November 1944

There is within your consciousness at this time, a major question. You have been taught by your soul to question; you have absorbed the injunction that a Master arrives at His goal through a process of questioning and of finding, alone and without any outer aid, the answer. With you, this is a fixed belief and understanding, and that is good. The question in your mind which still lacks an answer is evoked by my statement in the last instruction I gave you that the work of the Ashram is ever the prime obligation of the disciple.

Necessarily, this work varies according to the status of the disciple and his place within the Ashram. I have given you (in various group instructions) the stages of discipleship. [Page 632] These were stages within the consciousness of the disciple and concerned his relation to the Master. They detailed his progress from a rare contact to a position close to the Master. It is of value now to add to these individual steps those which concern a disciple's position within the Ashram, and this from the angle of his ashramic duty and service. This is a different matter, and though related to the interplay between him and his Master, these stages are concerned with action and with the results of his expanding consciousness within the hierarchical awareness; they are related to his perception of truth as response to the Master's radiation evokes in him certain developments, stimulates certain qualities and new characteristics, and brings to his mind enlightenment.

These stages in service and in recognition of duty and obligation are related to status more than to soul growth and control, though this growth is one of the determining factors as regards his position in the Ashram. Let me enumerate them, leaving you to place yourself in the category of servers to which you belong, and leaving you also to demonstrate to the world the nature of your ashramic position. I will give you the esoteric names and symbols of this differentiation:

1. *The stage of the "awakening urge."* Of this stage, the half-opened eye is the symbol. The neophyte, just admitted into the Ashram, becomes (as the Book of Instructions for Neophytes expresses it) "the victim of a dual sight. With the right eye he sees a shaded way into the central Ashram; from point to

point, from light to dark and dark to light as the pillars point the way, he sees a narrow corridor and at the end a room; within that room the passing figure of the Master appears and disappears. With the left eye, a world of mist and fog, of gloom and shadowy forms is seen—a land of woe and dire distress, with light and shadow moving back and forth. From within that gloomy land a cry comes forth: We need your aid. We cannot see. Come hither with the light." In these phrases is embodied the first reaction of the new disciple to the dual life to [Page 633] which his admission to the Ashram has committed him—the life of ashramic instruction and of steady approach to the Master, plus the life of outer service which must come as a response to need and not as a fulfilment of an enjoined duty. He sees in neither direction with clarity. Remember ever that approach and service must be self-initiated and self-implemented. The only help which the disciple gets at this stage comes from the stimulating effect of the aura of the Ashram.

2. *The stage of "advance."* By this I do not refer to progress in understanding. That is inevitable in time and incidental in space when the disciple is immovable in his determination. I refer to the process of his moving forward (technically understood) along the pillared corridor, simultaneously with his appearance in the outer world as an ashramic worker. You have a phrase which is usually employed in a derogatory sense of "social climber"; it refers to a person who—dissatisfied with his social position, his social contacts and his social relationships—uses every and any method to penetrate into those social milieus which have seemed unattainable. It is a platitude to say that all unworthy goals (because incorrectly motivated) are the lower correspondence or symbolic expressions (e'en though distorted) of higher aims and aspirations. This thought should clarify your thinking. A disciple at this stage is a man whose character and capacities have permitted him to enter the Ashram with the full consent of its membership. He hovers, however, on the periphery of its activities; he knows that here are action, contacts and relationships—within the ashramic ring-pass-not—which can be his some day. Yet he also knows that he has to master the meaning of the paradoxical statement with which his voiced aspiration was met: "Go out the door and leave the Ashram as it was and as you are; seek for another entrance; find what you seek by leaving it behind; move forward through the art of moving back."

In the blazing light of the Ashram the disciple realises that he has not yet earned the right to pass along the corridor to the Master's sanctum, but must needs go forth [Page 634] into the world of men, of darkness and of pain; then he can return to the Ashram for strength to continue his work outside. What lies outside the door of the Ashram, symbolically speaking, becomes to him of greater moment than his own success in passing along the corridor. What has happened to him, as both his eyes "function in the dual light," is that his sense of values is adjusted and his own progressive satisfaction becomes of less importance to him than what he can do to ameliorate the pain and distress outside the door.

3. *The stage of "leaving each pillar behind its own shadow."* Is it only a truism to point out that as service proceeds, and the effectiveness of that service increases, the disciple when he enters the door of the Ashram, discovers he is no longer standing upon the inner side of the door but has already penetrated a definite distance along the corridor? Certain pillars are left behind. One of the Masters—using the word in its correct sense—has called these symbolic pillars the "pillars of propriety," meaning that each pillar passed indicates the attainment of certain aspects of appropriate conduct. When these aspects of behaviour are developed, the disciple can pass up and down the corridor at will, which symbolises to him the, as yet, undeveloped phase of ashramic conduct. These pillars embody the final phase of illusion—those illusions which bewilder the disciple but have no effect on anyone outside the Ashram. These you must discover for yourself. There are five more pillars which you must develop the ability to pass before you have the complete freedom of the Ashram. You have already learnt to pass



seven of them and they, for you, are now non-existent.

4. *The stage of the "withdrawing alcove."* I have to put these aspects of consciousness into material symbolic forms so as to bring pictorially to your attention the phases of approach which you and all disciples must follow. The pillars (again symbolically) no longer stand on either side of your way of approach. Though there for others, for you they constitute no longer any concern. The way stretches clear before you. The hope of free admittance into the [Page 635] room where the Master works is a present possibility. But within the Ashram, protecting the seclusion of the Master, is the antechamber to the place where He works and in that antechamber His senior disciple presides. This disciple protects the Master from undue disturbance, is responsible for the care of His physical vehicle when He goes into "samadhi," has the right to interrupt Him in moments of emergency, and can be trusted to pass in and out of His study, whenever he deems it desirable. This arrangement requires the advancing disciple to recognise the senior disciple; it is this process of recognition which oft constitutes the final test, prior to being allowed through the inner door.

5. *The stage to which is given the name "the right of entry."* When this stage is reached, the disciple can come and go as his soul and the need of his service in the outer world may dictate. He has developed the sensitivity to know when, or when not, he may intrude into the presence of the Master. He finds, when he has arrived at this point, that all desire to contact the Master for his own satisfaction or help has left him. One thing only sends him on the wings of light along the corridor and strengthens his hand to open wide the door, and that is world need.

You will discover, my brother, under these symbols the lesson which I am seeking to convey to you. I enjoined you in my last instruction to realise the need of achieving a pinnacle of loneliness, for on that pinnacle lies for you that which you need. What that is, you must find out for yourself. Have you learnt something anent this lonely spot? If so, the next development for you may involve (I did not say "would") the lonely moments spent as you, from pillar to pillar, advance along the corridor, spurred by the needs of those you seek to serve. Then will come the moment when the senior disciple will symbolise for you the end of loneliness and greet you as a brother. What takes place later between you and the Master is your own individual secret, shared with Him.

One point I seek to emphasise to you at this time is the [Page 636] need for you to recognise more definitely that *the way into the inner sanctum is the way of outer service*. This service must not be motivated by the exigencies of the period, or by financial considerations or the behests of the personality. It may or may not include the place where your outer work is being done; it may necessitate a change in your setting and circumstances, but the disciple—if true to his soul and the Ashram—serves his fellowmen *as an esotericist* as well as a humanitarian and a psychologist. This is a point which you must grasp. You must then fit the tasks assumed and undertaken into the symbolic picture which I have given you. I count upon your understanding because I am not speaking idle words; I count also upon your giving consideration and quiet reflection to my next statement.

There is some definite work planned by me which must be implemented by the members of my Ashram; it is work which you can undertake. It is related to the major task of goodwill which is so close to my heart; it will necessitate sacrifice upon your part and maybe a relinquishing of lesser goals. If recognised by you, it will mean that the "pillars which guard the approach to the sanctum" of your Master can be left behind; you will have reached the point where you can enter the "room of withdrawal." Again I speak to you in symbols. You are nearly sixty years old, my brother. The sixty-

third year of your life, as in the life of all disciples, will be one of crisis and of supreme opportunity, and towards that point you should look and for it you should make preparation. The interim should be a time wherein you pass the pillars, wherein you go from point to point with your consciousness held steady within the Ashram and your personality activity adhering to the task imposed by your soul.

A basic decision will shortly confront you, and upon that decision will depend your right of entry, technically understood. I may not even indicate to you the nature of the coming crisis, nor may I give you any hint as to what your decision should be. I have, however, confidence in you, for you have learnt much in the past five years; you have gone from strength to strength and have passed from pillar to pillar, even if you did not realise it. You will discover the **[Page 637]** quality of your strength when the need for decision confronts you. I await you in the inner room.

August 1946

I have nothing to say to you today, my brother, of major moment. My last instruction to you was long and of vital importance; you have not yet absorbed its full significance. In that instruction there were two sentences which I seek again to emphasise in your consciousness. They are:

1. The way into the inner sanctum is the way of outer service.
2. The sixty-third year of your life—as in the life of all disciples—will be one of crisis and of supreme opportunity.

These two statements are closely related. Crises, my brother, can be objective or subjective; they can take place on the physical plane, and are then not of such great significance from the spiritual angle, even though they cause much suffering and pain to the personality: they can emerge into consciousness on the emotional or the mental planes, and they then present opportunity for action, but mostly for action connected with the personality; or they can be the result of soul intent, registered by the personality and recorded in the brain. They are then of supreme importance, but very frequently remain unrecognised unless the disciple is very alert and constantly aware of the cyclic flow of spiritual energy.

Such a crisis confronts you. Has your spiritual sensitivity increased during the past few years so that you can be sure that you can recognise the crisis for the opportunity it is, when confronted by it? Here are the points I would have you consider, for upon your recognitions and your decisions rests much of the usefulness of the rest of your life—that is, from the angle of the Ashram.

There is a peculiar difficulty connected with the realisation that there are relatively only a few years ahead for the **[Page 638]** majority of the group. Here are four of the difficulties which prevent the sensible and happy realisation of the future transition:

1. The tendency to settle down and take the position that one has done the best one can and that that is all one can be expected to do. This renders the few remaining years simply an expression of habit and of established character, and prevents the undertaking of any new spiritual adventure.

2. A recognition that one *has* reached one's high water mark for this life and nothing more can be expected. This may be true from the personality angle, but the soul remains eternally young and unsatisfied, knowing no static point.
3. A preoccupation, growing year by year, with the *processes* of growing old, with its liabilities, its physical symptoms and ugliness, and its required (?) withdrawals. This is a usual and ordinary way of approaching one's declining years and the regular procedure with the great majority. See that it is not yours as the next decade elapses.
4. The recognition that the soul, enjoying the full richness of life's garnered experience, is now free to serve. No new problems are tackled; no new disciplines are applied; but the disciple uses all that he has in the service of the Ashram, and that for the remainder of his life.

I am seeking to bring all these points to your consideration, for they embody choices which await you, and it is your right to know what they are. I will make no further comment beyond emphasising that there is a definite and conscious choice to be made, and leaving you free to think the matter through.

You have in the past done much to help the work I planned. You are today among those interested in discovering their spiritual enterprise. Discover it, my brother, and have an enterprise which will count in the realisation (I use **[Page 639]** not the word manifestation) of the Kingdom of God on Earth. Be interested anew and alertly in the hierarchical plans, and fit yourself into the time schedule of my ashramic purposes. Adjust your sense of values, which have shifted considerably lately (I say not whether for good or not, for that is your affair), and make your life count in the hour of humanity's need.

I have the following suggestions to make as regards your meditation work:

1. Orient yourself dynamically towards the Ashram and towards me, your Master, and ponder for a while upon your relationship with me and its various implications.
2. Orient yourself towards the spiritual enterprises (for there are several) which emanate from the Ashram, under my direction, and reflect upon your responsibility to them.
3. Orient yourself to your chosen daily work and consider where opportunity there arises which can be fitted into the spiritual vision which all disciples carry with them.
4. Orient yourself to your own soul and consider what are the duties and responsibilities and relations of that soul in all the three worlds of experience.
5. Then sound the OM three times in order to clarify the mind; quiet all emotional reaction and endeavour to make your brain receptive to the higher spiritual impression.
6. Then in your own words, and as the soul, speak to me and discuss with me your life and spiritual intention. I shall not respond, but (bear this in mind) record will be made of that which has the power to penetrate into the Ashram.
7. Say the New Invocation, sounding the OM after each stanza.

8. Close your meditation by saying—as the personality and with emphasis—"May I do my whole duty as I journey towards Thy sacred feet."

**[Page 640]**

You have known me for many, many years now, my brother. I remain the same and unaltered; therefore my love, strength and understanding are factors upon which you can at all times assuredly count.

**To E. E. S.**

August 1940

**BROTHER OF OLD AND CO-WORKER:**

This year and in fact during the past three years, many problems have arisen in your life and these have been complicated by the fact that the physical vehicle is not functioning as it should. With that condition you must learn to live, treating it with due wisdom and at the same time ignoring it in the service of humanity and in ours. One attitude infers right physical care; the other attitude sets the note for the mental reaction. This I think you know and are working successfully towards this way of living. I mention it because one of the things all disciples have to achieve (prior to initiation) is a right mental attitude toward that aspect of the physical body which is *not* regarded as a principle and which is only the automaton of the inflowing forces and of the inner man. The energy which governs the physical body emanates from that aspect or integrated aspects where lies the focus of consciousness. Perfect health will come, therefore, when the focus of consciousness is permanently in the soul. This is not possible for any of you at present because of the point in evolution and because of the mass relation and the mass karma, superimposed upon the individual karma.

You are handling the situation adequately, my brother, and where there could be an imposed expression of soul life, you need not for me to tell you, for you are aware of your own limitations and of your own weaknesses. Your first ray physical body is of service to you in many ways. See to it that the tendency of the first ray to withdraw from contact to the isolated aloofness of the first ray does not unduly condition you upon the physical plane. You will know to what tendency **[Page 641]** I refer. Your whole life goal at this time is to give *loving strength* to others through tapping the source of all love yourself. There are those you can aid. You will do so at this time through giving them increased loving understanding.

As regards certain problems of activity known to you, I would encourage you to persevere with much caution and wariness. The early stages of the work you are seeking to do are fraught with some danger, as again you know. These difficulties, if successfully surmounted, will lead to greatly minimising other risks later in your planned work. A.A.B. will talk with you about this matter if you so wish, and will convey to you my suggestions whenever you want them. I have spoken to her and made them known, hence the brevity of my communication to you at this time. You will comprehend.

I have however a meditation which I would ask you to follow and to do so dynamically. By that I mean: Become simply a point of concentration when doing it, with all personal problems and conditions temporarily obliterated from your consciousness. To produce this concentration, I will give

you a breathing exercise with the meditation.

1. Relax and turn the eyeballs upward. The Hindu system of rolling up the eyeballs does aid in this matter, and the point where the quivering of the eyelids ceases or is forgotten indicates the point of relative physical poise.
2. Take seven long breaths, slowly and without strain and as you do so visualise yourself as mounting higher and higher with each breath. To do this the more easily, picture yourself as mounting seven steep steps.
3. Then, at your highest point, sound the OM, retaining its force in the head by an act of the will but without any strain or pressure. The retention of energy is *not* a physical matter but a mental process. This is a subject of importance.
4. Then, holding the consciousness as high in the head as possible, see how long you can achieve the position of *listening* without becoming negative or losing the [Page 642] recollection of who you are or what you are doing. Never relinquish in this work the sense of personal identity. Until I give you permission, do not hold this listening attitude for more than three minutes.
5. Then breathe out the OM through the ajna centre, the centre between the eyebrows, and say:

I choose the way of the interpreter, and therefore ask for light.  
 I choose the way of loving guidance, and therefore ask for lifting power.  
 I choose the way of inspiration, and therefore ask for flowing life.  
 I choose the way of integrating, and therefore ask for the seal of silence.

6. Then sound the OM seven times and proceed with the group meditation.

These phrases have each three esoteric meanings. Take *one* of the above sentences each for one month and then repeat the process of reflection twice, thus covering a year's work. See if you can arrive at deeper significances than those which appear on the surface.

NOTE: *This final instruction to this disciple follows immediately upon the one which is concluded in Vol. I, page 649, and the footnote there still applies.*

**To D. P. R.**

January 1940

Life has been so difficult for you, brother of mine, that I hesitate (because I have an understanding of much that you are enduring) to lay upon you any further burden of self-discipline or more of the life of introspection. You have stood in the midst of your world and watched it come down, crashing around you; you have stood as a tower of strength to those who are tied to you in the closest links and have not [Page 643] failed them; you have preserved your values clear whilst seeing the material values dissolve into thin air. That you still have a few personal glammers and are still taken in by your own high grade reactions to circumstance and people is of course true but I question whether anything is to be gained through your focussing your attention upon them at this time.

Stand steady, therefore, and be not unduly distressed. Avoid at least one glamour and that is the glamour that it is your task to shoulder all responsibilities and make all final decisions. Leave people, brother of old, the opportunity which you yourself so much welcome, of learning the needed lessons. Seek not unduly to lift and shield, for the shielding mother-complex is in itself a glamour.

My love and strength is at your service.

August 1940

#### MY BROTHER:

One of the outstanding characteristics of the pledged disciple is that he learns to stand steady and unmoving no matter what may be happening to him or around him. Much is happening to disciples these days for they bear the brunt of the world's cataclysm. You may perhaps find this an astonishing statement but I would ask you to remember that they meet the prevalent conditions on all three planes simultaneously and are at the same time endeavouring to live as souls. The accuracy of my statement is, therefore, apparent if you will ponder for a few minutes on the implications. There is appalling suffering everywhere. Physically and emotionally, people throughout the world are handling the maximum of pain. The accepted disciple, however, is suffering also mentally and to this must be added his capacity to identify himself with the whole; his trained imagination also presents special difficulty for he can include possibilities which others may not envisage, and his sweep or grasp of the plan is presumably greater; he is also endeavouring to apply his knowledge of this plan to the immediate enviring **[Page 644]** situation and is strenuously attempting to understand and at the same time to interpret to others, no matter what he may be undergoing in his own personal life.

In many cases, such as yours, enviring conditions and chosen associates tend to complicate matters and you are, therefore, today facing your major life crisis and, I would add, you are facing it satisfactorily.

There are many types of crisis in the lives of all aspirants, but in the case of those who are pledged disciples there are always two major crises in their lives: There is first of all the *crisis of opportunity* and its wise recognition. At some time, every disciple is faced with some determining choice which leads eventually to the distinctive nature of his life service. This usually takes place between the ages of twenty-five and forty, usually around the age of thirty-five. I refer not here to the choice which every able bodied and sane man has to take when he determines his life work, his place of living and his life associates. I refer to a free choice made when these other lesser choices have been made. Such a choice came to you in your earlier years. This crisis of opportunity relates ever to life service. This is true in spite of karma or enviring conditions. It is not a choice of the personality, based upon expedient or earthly motives, necessity or anything else. It is a choice based upon the relation of the soul to the personality and *only confronts disciples*.

The second crisis is the *crisis of expression*. This usually comes towards the later years of a disciple's life. It concerns his stabilised life tendency and puts to the test all that he believes and for which he has stood and fought throughout his life experience. It is ever a hard and bitter test, going to the very roots of his life, and for those in preparation for initiation it is peculiarly acute. The conditions of the test



may apparently seem no worse than the tests and difficulties which assault other people but, as I have pointed out above, they have to be met on all planes at once. Soul energy is ever involved thereby and this intensifies the response of each individual body in the lower man and also the personality as a whole, the integrated man. The stage of responsiveness which every disciple has achieved in relation to his environment, [Page 645] his associates and his service greatly aggravates his difficulties. I am explaining this somewhat in detail as I am anxious to have you comprehend the nature of your problem and so be able to handle it with increased poise, understanding and triumph. Behind you lies a crisis of opportunity; you met it well. Today you face your crisis of expression and you will come through; true triumph is dependent upon specific achievement upon the inner planes and upon wresting the true values out of any situation, and of these, values based upon the physical plane are by far the least important.

If you will, all of you, study the instructions given by me to the individual members of the group and to the group itself, you will find that I am giving you definite instructions in the Way of Initiation. Your response and your search lies, however, in the field of esoteric recognition more than in the field of the reception of new facts. So much has been given out in the past few years and decades anent initiation; it has largely been made exoterically, and received exoterically and the true import of the teaching has been veiled. My task with you is not so much the impartation of new facts, truths, points of view and interest, but the awakening into reality of that which your mind already has received as theory and hypothesis.

You stand today, my brother, at a major point of crisis and you stand alone. Those in your immediate environment are of no special service to you for they are not yet upon the path of discipleship. They are in the earliest stages of the path of probation and are unaware of it also. You have, therefore, only three sources of strength:

1. First and foremost, your contact with your own soul through meditation, reflection and joy.
2. Your contact with me, your Master, because through me some of the strength of the world of souls and of the Hierarchy can reach you.
3. Your group brothers in this new seed group.

I would like to point out that in these three contacts you have the three aspects of divine expression appearing—from [Page 646] the angle of stimulation and of vitalising power—and so three types of power are made available. Beginning with the lowest contact, your group brothers, you have the *intelligent activity* and consequent stimulation upon the physical plane of your contact with them; through your soul contact, the *love* aspect of divinity can be made manifest in you; and through your hierarchical contact, the *will* of God can pour into you. Thus all the three aspects of the divine nature can pour into you and meet with response from the three aspects of your lower manifested expression; thus you can become subservient to the divine. Ponder on this and seek to establish these contacts firmly and upon sound non-emotional lines.

You have a particularly interesting group of life forces or energies conditioning you, interesting because of the specific combination. The saving grace of your life expression has been your second ray astral body because the combination of a first ray soul, a fifth ray personality and a third ray physical expression might have resulted in a hard, concrete materialistic person. These rays are the ones which

have produced what is called the Prussian type of mind. Incidentally, this ray combination produced your karmic relationships in this life. Fortunately for you, your past immediate incarnation as a personality was overwhelmingly second ray and of this you brought over a second ray astral nature and a fourth ray mental equipment. Hence the balancing in two directions and hence also the general trend of your life conditioning.

It was your first ray lines of force which placed you in the particular locality in which you live and brought your life partner to you. It was your second ray background and its effects in your present life expression which hastened your affiliation with myself and brought to you your particular group of brothers in the new seed group. This information may prove of use to you even if it only serves to strengthen your faith and to indicate to you the reasonableness of the situation which your circumstances are forcing you to meet.

Therefore, your major need is to strengthen and preserve the three contacts which form the background of your spiritual **[Page 647]** life: your soul, your relation with me and your connection with your group brothers. By so doing, the sense of universality and of an expanded consciousness will grow and deepen and enable you to achieve that sense of proportion which will reveal the little self as an integral part of the great Self or Whole. By this statement I refer not only to your relation between the soul and the personality but to your relation—as a living entity—to the greater whole of which Humanity and the Hierarchy are integral parts. I would suggest, therefore, a line of thought or of meditation which will deepen and strengthen these attitudes. To this end I am going to suggest five points of recollection for you each day:

1. On awakening in the morning, *before rising*.
2. At noon.
3. At sunset, whatever hour that may be.
4. On retiring at night.
5. At the time of the group meditation, whenever you may decide to do it.

Thus a living continuity of sensed relationship will be established in your consciousness.

1. On awakening, sound the OM inaudibly and say: "I am one with the light which shines through my soul, my brothers and my Master."
2. At noon, again sound the OM inaudibly and say with deep and slow reflection: "Naught separates me from my soul, my brothers and my Master. My life is theirs and theirs is mine."
3. At sunset again sound the OM and say: "Naught can dim the love which flows between my soul and me, the little self. Naught can come between my brothers and my self. Naught can stop the flow of strength between me and my soul, between my brothers and my soul, between the Master of my life and me, His pledged disciple."

**[Page 648]**

4. On retiring, before you fall asleep, you again sound the OM and say: "From darkness lead us to light. I tread the way of life and light because I am a soul. With me there walk my brothers and my Master. Therefore within, without, and every side, there is light and love and strength."

5. When doing the group meditation, begin to capitalise on this growing consciousness and before doing the work, link up with as much conscious realisation as possible with your soul, your brothers and myself, realising the indestructibility of the tie.

This work carried forward as a definite exercise will produce in you a deepened available strength and poise. It will only take a few seconds at each point or stated time, but those seconds will serve as points of crisis and of inpouring strength.

August 1942

1. I come to Thee, Lord of my Life, and from that point achieved, close at Thy I feet work.
2. Between me and the outer world there appears a haze of blue. That blue protects and hence I have no fear. Through it, I may not pass.
3. And from this hour and henceforth upon the *Way*, I seek to *Be*. I seek no more to know, because this life has taught me how to know and with this knowledge gained, I now can serve by *Being*.
4. Before me streams the Path of Light. I see the *Way*. Behind me lies the mountain path, with stones and cobbles on the way. Around me are the thorns. My feet are tired. But straight ahead stretches the Lighted *Way* and on that *Way* I walk.
5. Pain comes from form-attachment. It takes two forms: Attachment to the forms of earth, of men and place; attachment to the truth. They both bring pain and pain must cease. Ask your soul *how?*

**[Page 649]**

6. The threefold load, the blazing star, the path of light, the greater Star and through them all the throbbing of the heart of love, streaming from out the Ashram of D.K. enfolding all and thee.

September 1943

**MY BELOVED BROTHER:**

A.A.B. has just called my attention to the six statements which I gave you to reflect upon more than a year ago. Knowing all that you had been through in the interim and are now passing through, she realised how extremely apposite and suitable they had proved to be. Pain has engulfed you and yours; anxiety along many lines, and all of them severely testing, has been your lot. Had you not been "close to the feet of the Lord of your Life," you would have reached what might have been regarded as the valley of desperation.

Yet you have not been truly desperate because the "haze of blue" has protected you, your group brothers have stood as a shield around you, and the strength of my Ashram has been at your disposal. People often fail to realise the nature and the potency of that strength—a strength that comes from a deep impersonal love and from the realisation that, in the light of the eternal verities, all pain is but temporary, all trouble and struggle ephemeral, and that we have passed off this way before upon the

unhappy little planet of suffering which we call the Earth. *We come to know that we shall not pass this way so oft again.* Did you grasp the significance of that sentence, my brother?

Just as there are days in a year which seem to stand out because of their darkness and to be overcharged with blackness and agony, so there are lives which equally so stand out in a cycle of lives because of the varied experiences which they convey, the bitter piling up of pain and distress, and the handling of an accumulation of unhappy and oft agonising karma. But, my brother, all lives are not like this, and the fact that your present life has been for years so hard is the guarantee that you have worked off much karma, that you [Page 650] stand infinitely freer and are less handicapped. The fruits of all this suffering you will reap as you enter your next incarnation.

So be of good cheer, and look forward and out towards a future of service and of joy, and this because you have endeavoured to live selflessly and to carry your load bravely, and because your life and deeds and your entire career have helped so many.

I would remind you that pain, when it is lived out mentally for others, is the worst kind of pain. This you know. But I would remind you that the capacity so to do and so to identify yourself with pain that is not specifically your own is something that all disciples have to master, because it is one of the first steps towards shouldering world pain and the agony of the human family, thus becoming a participant in the "fellowship of Christ's sufferings" and a lifter of world burdens. We work and live on a planet of pain. Until a man is an initiate of high degree he cannot even begin to sense the reasons why this is so; he must perforce then take refuge in the trite platitudes that suffering humanity has evolved to account for things as they are. None of these in any way approximate the true reasons or give any real insight into the problem. Men must wait for understanding until they can no longer be hurt or limited by the pain of others. This follows when we have learnt to handle our own pain. Then and only then can they begin to lift the burden of humanity as a whole and do their responsible share in lightening it.

We come again here to those contradictory and beautiful words: Isolated Unity. When one is isolated from form attachments and when one is freed for identification with the life aspect, then one can know the true meaning of unity, then one is released from pain and one is free to release others also.

This you are learning, and it is the last great lesson for you this life. It takes some time to learn it, because it is one of the very few basic lessons, implicating principles which are inherent in the planetary life and requiring the implementing of the soul to arrive at true understanding. You have made much progress along this line during this life and [Page 651] have no cause for self-depreciation or regrets. I tell you this for your assurance, and would ask you to rest back upon my words.

Keep busy with my work, my brother, for there is naught left for the true disciple but the work of the Ashram, which is the work of the Hierarchy, which is work for humanity. Such is the outgoing sequence. For you now, it is not so much the eager, active, outer service, of which you have done so much in the past years, but it is the standing steady, and so becoming a channel and a link. Remember with care the words I gave you last year: "I now can serve by Being."

Do not strive so much, my brother. Accept life conditions as they are; acquiesce in the situation as it is; relax for the remainder of this incarnation, and exoterically rest from your labours and esoterically enter into light. Work not under such a sense of inner strain and effort. I refer not to the outer strains and stresses to which you are subjected for they exist and are hard and difficult. I refer to your own

inner attitude of recognition and acquiescence, of Being and attainment.

Those are the four key thoughts for your personal reflection during the coming year. The year that is on its way will hold great changes for you but you are strong enough and experienced enough to carry through triumphantly. The coming months will hold for you revelation, and that revelation will enhance the light upon the Lighted Way which stretches out before you; they will hold opportunity for you also, if you learn the hard lesson of relinquishment, and when next year closes you may find yourself surprised at the distance you will find you have travelled, the enlightenment you may find you have gained, and the increased sphere of your subjective usefulness.

Remember—you are *not* alone. I stand by and carry you consciously within my aura.

November 1944

#### MY BELOVED FRIEND AND TRUSTED DISCIPLE:

My heart has gone out to you during the past year as you have struggled with fatigue, with loneliness, with foreboding [Page 652] and with anxieties of many kinds. You have stood with constant steadiness and you must know by now how highly steadiness is regarded by the Hierarchy. These culminating years of your life have been years of great difficulty and much pain—not only for yourself but for others. They have been years wherein everything has been wrested from you, leaving you upon that "pinnacle of loneliness" about which I spoke to your brother, W.D.S., in my instruction to him last year. I would have you regard that pinnacle as an exalted place from which the new vision can be seen. That pinnacle can be turned into a mount of initiation.

You have passed the three score years and ten of ordinary living and you are privileged to look back upon a life of great usefulness and of much inner spiritual progress. You have disposed of much karma and are far freer than when you entered into incarnation.

The crux of the lesson which you are now in process of learning is to refrain from expectation—from life, from people and from circumstances—except that expectation which concerns spiritual opportunity and your relation to my Ashram. Disciples need to regard the Ashram more definitely as a place of *spiritual enveloping*, if I may use so peculiar a phrase. They need to regard it as a circle of protection, remembering that if their consciousness can escape into the Ashram, they are in a place of complete security where naught can reach or hurt them. Neither pain nor anxiety can overwhelm the man who dwells in the consciousness of eternity; this sense of the eternal, coupled with the realisation of essential unity, marks all dwellers in an Ashram.

Herein lies your safety in the vicissitudes of your life. I am not speaking idly or symbolically, nor am I referring to the usual platitudes expressed in the injunction "dwell in the eternal." I refer definitely to the place of a disciple within an Ashram of one of the Masters, and in particular to your place within my Ashram. This place is a reality and not a dream or a figment of wishful thinking; it is a sphere of focussed awareness where the minds, the love, the aspiration and the spiritual consciousness of many meet, and meet in truth. Of this meeting you can—as many have and do—[Page 653] become conscious. Avoid vagueness as you think of the Ashram with which you are affiliated. Oft I warn and urge disciples to concentrate upon their service and upon their outer contacts, and thus avoid

concentration upon the Ashram and upon me, the Master of the Ashram. Knowing your circumstances and seeing into your future, I reverse the injunction in your case and urge you to make the Ashram a reality in your life and to count with greater definiteness and surety upon my presence there and my understanding welcome. Your natural diffidence and humility will permit this and protect me and the Ashram from any undue pressure on your part, even if—in the stress of circumstances—you were prompted to make it.

I would outline for you a meditation which will suffice for your needs for a long time to come. I am not putting it in the ordinary form, for all of you in this group should now have reached the point at which you can formulate your own meditation and reflective approach. I only indicate to you the setting for certain seed thoughts.

I suggest that you think, first of all, of the Ashram, my Ashram, as a great centre of energy with which you (in your place and in your own way) are privileged to establish contact. See the Ashram as a sphere of radiant, magnetic light; then see me, as you know me, at the centre of that sphere, both emitting and receiving light, via the Christ and via the Ashram of which I was at one time a part—the Ashram of the Master K.H. See yourself also as a soul in contact with first ray energy, and thus contributing some of this energy, reaching you via the Ashram of the Master M., to the light and power of my Ashram. Having thus served and been served, and having taken your group brothers into your consciousness and recognised them as within the ashramic light, you can proceed to take three ideas or symbolic sentences as your theme for reflection, during the next few years. They *will suffice* to meet your need and to evoke in you the necessary spiritual attitudes.

I. The Cross, erected high, reaches from the pinnacle [Page 654] upon which I stand into the place of light, where dwells my Master. Against that Cross there rests a ladder. The golden Cross and the ladder of pure light are one, and by their means I rise. Upward I look and see an outstretched hand. Downward I look and see the many hands demanding aid. With gladness and with hope, I recognise the purpose of the two hands I possess. I climb the ladder, hard as it may seem, with both my hands outstretched—the one above my head to find it clasped with strength, the other down below to find it full of power to lift.

II. A burning sea of flame. Beyond, a radiant sun. Behind, a world of darkness, gloom and heavy rain—a rain of tears. There, in the centre of a fire I stand, my eyes upon the sun. The vortex of the fire, the flaming rays of heat cast outward by the sun, blend with my fire and lo! it disappears. The greater fire blends with and consumes the little one. I turn and pass back—out of the light and warmth—into the world of gloom and mist and, as I turn, I hear a voice crying aloud: "Well done. Pass through the gloom; enter the mist; dry up the rain and tears and find yourself upon the other side, and near my heart."

III. A garden full of flowers, of bees and glowing light and sun. I see a wall which separates the garden from the world of men. Beyond its gates I see the forms of those who long to enter. Into my heart there come the words, spoken I know not when: "The key is in your hands; open the gates and let the crowd in. This you can do, for the garden now is yours and yet is theirs, though you have entered first. Open the gate and welcome with a smile and words of love and cheer the sad, unwelcome, miserable crowd. The garden stands between the outer world and the inner sacred place you call my Ashram. Within the garden take your stand. There rest. Move forward to the gate at need, returning ever to the place of rest. Open the door when called upon, [Page 655] but retain the key. The surging crowd will touch you not nor hurt the garden in its loveliness."



Behind these three symbolic stanzas, if I may so call them, are veiled three needed lessons which you must learn and master. I am not telling you what these lessons are, for the joy of discovery must be yours.

I do not need to tell you either that I send you with constancy thoughts of strength and sustaining understanding. Long years have taught you that my strength goes out to you when your own inner strength is called into play and is used by you consciously and rightly. I give not what you yourself can provide, but I can and do supplement your strength when need demands. Rest, therefore, brother of mine; be not unduly concerned at the plight of those you love. Trust their own souls and know that they, alone, must learn the needed lessons. Rest in peace.

August 1946

#### MY TRIED AND LOVED DISCIPLE:

The last few years have been years of agony and distress for you, both physically and mentally. You have endured almost to the limit—in pain of body, in agony of anxiety, through financial stringency and its wearing uncertainty, and in the distress which comes from watching others suffer. You have stood steady, and in your steadiness, serenity and staunchness you have brought joy to my heart and strength to the Ashram. I would have you know this.

You have worked off much karma, and whilst so working you have served. In you I now have a disciple upon whom—in your next life cycle—I can depend and lay responsibility, and whose service therefore can be great. Disciples are apt to forget that when they reach a point of complete dependability (because the lower self has been obliterated and no longer obstructs the vision) they lift a load off the Master's shoulders.

It is your due to tell you this, for your sufferings, unselfishly endured, have earned you the right of recognition. The [Page 656] Lighted Way stretches ahead in still greater brightness, and you can enter into the brightness with confidence and surety.

This is the sum total of my brief word to you today; it will, I know, suffice. Take what I have said exactly as I say it and for what the words exactly mean, and know that I, your Master and your friend of many lives, am satisfied.

NOTE: *Seventeen months later, this disciple entered "into the brightness" of the inner Ashram.*

**To D. H. B.**

January 1940

This has been for you a hard year, my brother, and (as with your brother, D.P.R.) I seek not to add any fresh complications or considerations to the load which you already carry. You are, likewise, a clear-sighted disciple and there is small need for me to indicate the glamour which at this time disturbs your service. One thought, however, I would give you for careful pondering. The personality with its aims

and ambitions, its intelligence and experience, in itself constitutes a glamour and one with a most potent effect upon you. When—as in your case—the personality is of a relatively high order and well integrated, the problem is then very real. This you realise, but in moments of service you are apt to fall into personality glamour without being aware of it, and those around you, serving with you, help you not.

Walk in the light, my brother. Let the light and radiance of the soul illumine your service and let your intellect not prove to be the dominating factor. Let spontaneous love and not a cultivated kindness condition your relations with your fellowmen. Be not glamoured by your own grasp of spiritual realities and by your spiritual knowledge. You have much to do in this life, and particularly in the next when this life's lessons have been learnt and assimilated. For this you must consciously prepare by the development of clear-sighted vision. I should perhaps point out to you that illusion more than glamour is your major difficulty for you are mentally polarised.

**[Page 657]**

August 1940

#### MY BROTHER AND MY FRIEND:

So much have I said to you anent glamour that in this instruction I shall not deal with it. If you have not developed an instinctual reaction to it at this time, then there is little that I can say. This instinctual recognition of a fault, a quality, a tendency and, eventually, of a revelation is one of the first steps that the disciple takes towards the transcendence of the astral plane. I would point out to all of you (for glamour is general as well as particular) that *the dissipation of glamour brings revelation*.

For you, this is a time of interlude in service on a large scale and it is not easy for you to accept it. The conflict of the nations has brought about an exoteric interlude in spiritual action on earth. It is also causing (and this must not be forgotten) a deepening inner growth and a subjective spiritual reorganisation which—when the war is over—will bear much fruit. It is a period of preparation for disciples and is an opportunity for greatly increased inner, spiritual relation which later will produce that outer synthesis for which all men wait.

My message to you at this time is to retreat inward and achieve a deepening which will, in its turn, produce wisdom and truth. I do not urge you to cease any of your exoteric activities, but I urge you to carry them forward in a spiritual *silence*. Pursue your physical plane activities and your spiritual dharma but live within yourself an intense life of aspiration, of questioning and (if I might so express it) of questing. Become, brother of mine, spiritually dissatisfied for this will produce in you an intensification of the major qualities which I suggested you cultivate many years ago. There comes a time in the life of the disciple when he goes through a process of detaching himself esoterically (though not necessarily exoterically) from his chosen and designated task and from all past achievements and thereby learns his next step upon the Path of Liberation. This detachment, based on a phase of spiritual dissatisfaction engenders also humility of heart—a quality you much need to cultivate. Humility of head is **[Page 658]** largely theoretical and imposed; humility of heart is practical and inherently spontaneous. I would have you ponder on these distinctions for you will learn much thereby.

Consecrate therefore the period until the war ends to the cultivation of *depth*, of detachment, of humility. This process you will never regret, and in the coming period of reconstruction you will then bring to the task much that you cannot now give. As you know, it is the heart quality in you which needs intensifying and purifying. Your first ray astral body and mind produce too much of the will nature in all your activities. You need to bear this in mind particularly in connection with the astral body, for it is through that body that the love energy of the soul must pour on its way to the heart centre. It is, therefore, the second ray quality which must—in connection with your first ray astral body—be imposed and that means two things in relation to you:

1. That your soul contact must be intensified.
2. That your life problem today involves primarily three factors:
  - a. The soul----- second ray.
  - b. The personality ---- sixth ray.
  - c. The astral body----- first ray.

This constitutes an interesting and somewhat unbalanced triangle of energy, for the sixth ray personality is quick to respond to soul energy but the effects work out in a fanatically oriented and powerful astral body. The consequent interplay produces much of the glamour which besets you and which it is the task of your first ray mind to dissipate.

You are perhaps surprised at my use of the word "fanatical" in connection with you for you in no way regard yourself as a "fanatical devotee." Nor do I so regard you. The fanaticism which you display is in respect to your own judgment where other people are concerned and it involves also an almost proud dependence upon the wisdom which you have undoubtedly developed during many lives. This tends to give you a surety of opinion, in relation to others, which conditions and your decision do not always warrant; it produces [Page 659] also a willingness to impose your own ideas and your judgment upon others when, my brother, it may be neither your duty nor your right so to do. This quality (oft found in disciples who are learning the nature of true spiritual humility) is esoterically called "the fanatic opposition of the wise person to the facts." This statement is most paradoxical but it is one which it would profit you much to consider and study.

Disciples like yourself (and they are fairly numerous and constitute some of the most promising material for training that we possess) are apt to be hard and unyielding—both to themselves and others. They have learnt much and surmounted much in the crucible of suffering and nothing has prevented them from a steadfast pursuit of reality. This capacity leads them to judge with harshness those who do not, apparently, achieve results or possess their own staying power. When such a disciple is naturally upon the teaching line as you are, he then handles opportunity on the basis of his truly enlightened personality but his methods are nevertheless personality ones and when—as in your case—the personality is on the sixth ray, one is apt to have a disciple fanatically identified with his own way of approach and one who expects others to go his way; he will be wedded to his own methods and anxious to impose them upon others. He is convinced that the techniques he employs are the best for all. All disciples have to learn to recognise the many ways, the many methods and the widely differently developed techniques. Their attitude (when they have learnt this lesson) is ever the fostering, the interpreting and the strengthening of the ways and the methods which suit those with whom they are associated and working, or those whom they are endeavouring to help. Remember this, my brother, and

aim at decentralisation without diffusion. Think about this statement and seek to understand it and make it practical. If you can learn this lesson, there will open for you a wider field of opportunity. Decentralisation in mind from yourself and identification with the self in all should be your steady and practical objective.

To aid you in this, I suggest the following short meditation exercise which should be done each day at the close [Page 660] of your group practice. Its objective is the increase of the flow of energy to the heart centre, remembering always that the heart centre is a twelve-petalled lotus.

1. Visualisation exercise.
  - a. Achieve alignment as rapidly as possible.
  - b. Hold in the mind, imaginatively, the straight line of the spinal column, the head centre, the sutratma and the antahkarana—thus linking the centres in the body with the soul.
  - c. Then carry the line which your imagination has constructed, from the centre at the base of the spine to the closed lotus bud in the centre of the twelve-petalled egoic lotus.
2. Having done this, recognise your identity with all souls who constitute—in their entirety—the One Soul.
3. Then sound the OM as a soul, as far as in you lies, breathing it out from soul levels with no fixed objective in your mind. Do this six times.
4. Then sound the OM again after a pause (thus making seven in all) sending it out into the ajna centre and from there carry it down to the heart centre and *hold it there for later use*. Do this as a soul whose nature is love.
5. Then, bearing in mind that the heart centre is the repository of twelve forces or energies, seek to develop them by pondering upon the twelve virtues through which these energies express themselves, taking one each month for a year.
  - a. Group love, embracing individuals.
  - b. Humility, signifying your personality attitude.
  - c. Service, indicating your soul's preoccupation.
  - d. Patience, signifying the embryonic immortality and persistence which is a soul characteristic.
  - e. Life, or expressed activity which is the manifestation of love because it is essential dualism.
  - f. Tolerance, which is the first expression of buddhic understanding.
  - g. Identification with others, which is embryonic [Page 661] fusion, carried eventually to synthesis when the head centre is developed.

- h. Compassion, which is essentially the right use of the pairs of opposites.
  - i. Sympathy, which is the consequence of knowledge and of the unfoldment of the knowledge petals. Such energy then is in touch with the heart centre.
  - j. Wisdom, which is the fruit of love and indicates the awakening of the love petals of the egoic lotus.
  - k. Sacrifice, which is the giving of the heart's blood or life for others.
6. After a quiet meditation on one of these qualities of soul expression as they manifest upon the *physical* plane, sound the OM three times.

I would remind you that these soul qualities, which express themselves through the heart centre, must be interpreted esoterically and in terms of relation. Bear this in mind and as you meditate, seek ever the inner significance and not just the assembling of thought upon these qualities. Most of the thoughts and ideas which will come to you in this connection will be well known and so purely exoteric. There are, however, secondary meanings which are of real significance to the disciple though almost unknown to the average man. Endeavour to find these.

I would ask you, my brother, as a service to the group, each month to write a short paper on these twelve qualities as expressions of soul energies, thus giving your brothers the fruit of your month's meditation. Be of good courage and let not physical liability hinder your inner life and joy. Seek closer contact with me, your Master, and look for response.

August 1942

1. The call to some disciples is to live the triple life: to serve without surcease, to suffer on the plane of outer things and always dream. This is the call for you.

**[Page 662]**

- 2. Ponder the distinction between the dream, the vision and the plan. They form the world of meaning.
- 3. To understand impels the heart detached. And with that understanding there awakes the will to dissipate the pain of those who tread the darker ways of earth. On these you do not walk, yet know and see.
- 4. The pen, when dipped in love and understanding, must be used by you for several years as your major mode of service. I tell you therefore, *Write*.
- 5. Search for the younger members of my group whom yet you do not know. Recognise them when you meet them on the way of life, and from your point of garnered wisdom and your trained experience give them a helping hand. Three await your service.
- 6. Stand by A.A.B. and aid her in the service of the Plan. The link is close between the Ashram of K.H. and mine. The lines of interplay must closer be.

September 1943

## BROTHER OF MINE:

The call has now gone forth from your soul and from my Ashram to develop and evolve your own definitely planned service, and therefore to begin the task of finding those whom you can help—not only in this life but primarily in the next. I start with this statement because I seek to say something which will arrest your attention and give incentive to the next few years of your life.

The sixfold statement which I gave you last year was, if you have not ascertained this for yourself, full of information, indicative of your soul's desire or plan for you, and full also of esoteric symbolism. It is a symbolism which holds for you the key to the future. I would like to take these six sentences in this instruction and give you a deeper insight into them. They hold for you the blueprint of your future, and particularly are they the blueprint for your next incarnation. Study them afresh from that angle.

What, my brother, has been the keynote of your present life? I refer here to the obvious personality keynote. Is it not [Page 663] perhaps and above aught else *frustration*? Plans which have not materialised; dreams which have not come true; friends who have consistently failed to understand; lack of appreciation from those who should justly have given it to you; apparently no situation in which your deep knowledge and understanding could be made available. Learning and esoteric knowledge have both apparently (I said apparently, my brother) failed you. A home life which has not measured up to your earlier dreams and a physical body which limits all you have sought to do. You likewise see the years slipping away, and from the angle of the personality there seems little to show for it all. Such is one side of the picture, is it not?

But what about the other side, my friend and co-worker? This, it is easy to overlook, because from the angle of personality appraisal it appears so nebulous and evasive and dependent for verification upon those rare moments when you contact consciously your soul, and then suddenly *know*. But this happens none too often. Let me tell you in words what that other side appears to us, knowing that you will believe me and that what I say may give you a fresh and living grip on life and enough confidence to enable you to make the coming years increasingly fruitful.

This has been for you an incarnation wherein certain major happenings have taken place. Your soul has, for one thing, taken possession of your personality and gripped your mind (a major determining factor in all processes connected with reincarnation), and has done this in such a way that you will return to incarnation when the time comes with a sense of convinced awareness. Secondly, you have stepped upon the Path of Accepted Discipleship and are definitely in preparation for initiation—which initiation it is for you to discover. A hint lies for you in the fact that frustration has been the keynote of your personality life, and that *divine indifference* is your quality objective. Do you realise the importance of those two major happenings? Again, you have learnt the meaning of pain, and again divine indifference is your goal. You have made many contacts and helped many more than you know, and you have thus established links—for what purpose, my brother? May it not be that each life that you [Page 664] have touched with helping and with strength indicates to you those who may form the nucleus of your own group in a later life experience?



One of the things which I shall have to indicate to the senior members of this particular group of chelas in my Ashram (as their teaching is carried forward after the preparatory personal processes have been duly taught) is the Technique of Magnetism, which is the clue to the manifestation of all Ashrams. It is through spiritual magnetism and through pure love, impersonally applied, that an Ashram is assembled. It is a technique which you must learn and are beginning to learn, but the motive for so learning is now presented to you. You have made many friends and evoked much love, and that is a lasting process entailing responsibility which may not be ignored. You are learning to know me and you have ever the staunch love and confidence of A.A.B., who has a peculiarly deep appreciation of you based on ancient work together in past lives. You have also gained a little knowledge as to the intent of my Ashram, as far as you are concerned. You have worked off much karma (far more than you think) and stand much freer than was deemed possible when you entered into incarnation this life. From the angle of your soul your life has been triumphant. From the angle of your personality it has been frustrated. Which matters, my brother? Perhaps neither matters from the angle of the initiate vision and the attitude of the trained disciple.

"In neither pain nor joy is liberation found.  
In neither dark nor light will the spiritual sun appear.  
The pairs of opposites distract the eyes of men.  
Only the single eye directs the steps  
Of the initiate upon the Way."

Will you ponder my presentation of these two contrasting aspects of your life, and then pass on to fuller light and service?

I told you in my last instruction that you were called to live the triple life of ceaseless serving, of constant pain, and **[Page 665]** of endless dreaming. I started off in that statement with the enunciation of that which is factual in your life. Let us see which are the other statements of fact pointed out by me, for in their sum total your future integration, development and service lie hidden. Let me, therefore, enumerate:

1. Service and pain and dreaming are your present lot.
2. You do not walk as yet the darker ways of earth. For that hard task you are in preparation, for some must serve this way and only the strong and tried can thus be trusted. Regard all that has happened to you as special training, what might be called "basic training," in order that your future initiate service may be carried out according to plan. That service is the choice of your soul. It is not imposed upon you by me or by the will of the Ashram or by any other factor save your soul.
3. The use of the pen in writing is at present your major mode of service. Find your own people, and write that which will inspire and help. Let love speed your fingers and light travel between you and those you seek to serve. Therefore, my brother, write. You have the gift and the time and a wide open door for impersonal service.
4. Search for those who are not yet in my Ashram, who are still probationers, and lead them on. Prepare them for the transition which they face when they step off the Probationary Path onto the Path of Discipleship. Have you found and recognised the three who await your guidance and your help?

5. Continue, as ever, to stand by A.A.B. The reason for this is that my Ashram is an affiliate of the Ashram of K.H. I would ask you to study what I say to R.S.U., for it applies also to you.

I have here clearly given you certain instructions which will only prove their effectiveness in your development and their ability to open doors for you when accepted and obeyed. I [Page 666] can but indicate and suggest from my standpoint of greater knowledge, but it is for you to recognise the usefulness of the suggestions and to move forward in line with them.

I have a most interesting theme for your thought on the distinction between "the dream, the vision and the Plan." There are many ways in which these distinctions can be approached, and the interpretations will be dependent upon the status of the thinker. For you, a disciple in preparation for initiation, as are all in my group—accepted disciples in training—I will suggest the following lines of approach.

To you, *the dream* is the reaction of a high grade imparted knowledge and world need for service. The personality dreams of using that knowledge and meeting that need, and as he thinks of serving he thus becomes a server and a teacher. *The vision* is the realisation of the goal (embodied by the particular initiation for which you are being prepared); according to the status of the initiate, so will be the vision. It is the sensing of the united purpose and the spiritual intention of those who have already taken the initiation for which the disciple is being prepared. I cannot express this more clearly, as it is not permitted, but once you are clear in your own mind for which initiation you are being prepared, you can then ascertain for yourself (and will, perforce, have to ascertain) the objective, secret scope and field of service, plus the esoteric quality of those who have passed through a certain door and undergone a certain expansion of consciousness. Remember that initiation does not simply enhance and deepen the soul quality; it does not simply enable the personality to express soul powers, and thus emphasise and draw out the best that is in the disciple and his service, but it makes available to him, progressively, forces and energies of which he has had no previous knowledge and which he must learn to use as an initiate of a certain degree upon the Lighted Way. It reveals to him worlds of being hitherto unsuspected and unrecognised, with which he must learn to cooperate, and it integrates him more definitely into the "lighted area" of our planetary life, bringing fresh revelation and vision but making the unlighted area dark indeed.

### [Page 667]

*The Plan* is as much of the hierarchical intent (as an entire and whole picture) as the initiate can grasp, plus an understanding of the part which he, as an individual server, must play. There is more to it than that, but I fear to complicate certain simple truths which I seek to have you grasp. The clarity of the vision and the grasp of the Plan, it might be added, are dependent upon the conscious and intelligent construction of the antahkarana. You will see, therefore, why I have asked this group within my Ashram to study the antahkarana instructions as given in the papers of the advanced section of the Arcane School. All of you have already begun to build this bridge; I seek to have you comprehend how and why.

So, my brother, see your life pattern more clearly. See the underlying purpose of all happenings in the past, and endeavour then to grasp the picture of the future, and thus make your dreams come true, because you see the vision and are cooperating with the Plan; thus materialise the vision and work at intelligent understanding of the Plan. Let naught—fatigue, frustration, people or circumstance—deflect you from your purpose. Carry all forward in silence and with love.

Take the four words: Dream, Vision, Plan, Realisation, and make them the theme for your meditation work during the four quarters of the coming year. If you will, write during this year four papers on these four words, but only write after three months' quiet reflection upon each word, and from the angle of the personality—illuminated by the Spiritual Triad. I would have you note the wording of this request with especial care. This will tend to bring in more than just soul wisdom, for the angle of the spiritual will and of spiritual love (of which both soul will and soul love are only the reflection) will begin to enter in.

Go forward with joyful expectation. Get ready for your future service in this life and in the next; seek to fulfil instructions and learn to come and go between my Ashram and that of K.H., for in the one your service will appear, and in the other your love will be deepened and your heart become more understanding.

**[Page 668]**

November 1944

MY FRIEND AND CO-DISCIPLE:

I would have you note this mode of address. That we are friends you have known for many years. That we are co-disciples may be, as yet, a somewhat new idea. As a wide generalisation, the theory is accepted that all in or affiliated with the Hierarchy are disciples, and therefore in a close relation to each other. I am here, however, using these words in a new sense—new, I mean, to you.

There are within the ranks of disciples certain of them who have been singled out for a peculiar and particular relation to the Christ. Such a one is the Master K.H., Who is slated (is that not the word I should use?) to fill higher office when the Christ moves on to other work than that of the World Teacher. I myself hold a similar position to the Master K.H. Through K.H. and through myself and through two other Masters, a number of disciples of high standing, and some neophytes or disciples of lesser rating, are upon the line of this contact or designated service. By the training given, these disciples of high or low degree (yet all accepted in the technical sense) are rendered singularly sensitive to the Christ force. Curiously enough, these particular disciples are selected to take this training because of their interest in esoteric values, and not because they possess a particularly loving nature, as might have been expected. They are usually on the wisdom aspect of the second ray and not on the love aspect.

The work which it is planned for them later to undertake will eventually prove so difficult that it is essential that they start with a strong bias towards *wisdom*. Contact with the "Ashrams of loving intent" (as certain Ashrams close to the aura or periphery of Shamballa are called) suffices later to evoke the love aspect in greater fullness, enabling the disciples, therefore, to present a balanced instrument to the Divine Organiser of their future work. Just what this work will be is not for me to say. It is connected with the training to be given neophytes and aspirants in the next race, where the **[Page 669]** average aspirant to discipleship will be expected to be as intuitive and motivated by pure reason as the aspirant today has to be mental. Technically speaking, that means that the buddhic plane will be the focus or place of growth, and those who train disciples will work from the plane of atma or pure spiritual will, just as today they work from the plane of buddhi or of rational unity. Ponder on that last phrase.

The relation of the Christ to the entire Hierarchy is that of Supreme Master. His group of disciples includes all initiates over the third initiation. But through these initiates and certain of the Masters, and at their suggestion, He is slowly selecting a band of lesser disciples who can be trained for special work during the next two or three lives. Of these, you can be one. The first phase of the training given is to impose at least one life of most drastic discipline and difficult circumstances, not karmically ordained but of an educational and disciplinary nature. You have had two such lives and have consequently built up and established a persistent endurance and a trained response to events which is a guarantee to the watching Master that your stability is assured and immovable.

Much further training necessarily is demanded, but there is little that you can add to that already given during this life. The next life will see a continuance of the teaching. You can, however, develop within yourself a more conscious comprehension of the nature of "wise love." This is love free from emotion or devotion; it is love aware of the objects of love as they essentially *are* and a love which is able to see in character and temperament the working out of karma. It is difficult for even an advanced disciple at this time to comprehend the nature of man when he has dropped all *physical* conflict out of his conscious life experience and when the urge to combat (upon the *physical* plane) has faded completely out of the human consciousness. The field of battle then shifts to other realms of awareness, and the effect of this—within humanity as a whole—is the cause of the choosing of this special group through whom the problems emerging out of the changed conditions can be solved and handled. [Page 670] Men will have to be trained for a state of discipleship even newer and different to the type which I have presented at this time and which intrinsically differs from that previously given.

One of the major needs in your nature is the evocation of a new and fiery incentive. For this reason, I have (as I seldom do) indicated the future ahead of you. You and F.C.D. are both numbered among the "friends of Christ," as this special group is called, and are upon a peculiar path of training. Step by step, the nature of this Path will be revealed to you, and, little by little, you will perceive the quality of the unfoldments which presented opportunity can give you.

Be not mistaken, my brother. This does not mean that in this present vehicle and with your present equipment you can contact the Master of all the Masters; nor does it mean that your advancement is ahead of that of your group brothers. There are those in this group and in my Ashram who are ahead of you, if such inexact terms can be used. The Christ, through your own Master and in no other way, knows you. Not yet can you know Him. You can, however, ponder upon the significance of what I have said; you can learn to distinguish within yourself the dual aspects of your soul ray energy, love and wisdom; you can record when either of these two forces is functioning, and which one it is. A closer study of your five rays (literally only four) will aid you to do this, particularly as your seventh ray physical vehicle will greatly facilitate the process. This seventh ray is a ray of a dual activity, because through its means the energy of the soul and of the personality can be brought consciously into relation, and this more easily than on the other rays, once the disciple is freed from glamour. Thus there can be built a true expression of the life content—from the angle of a long soul experience. This may sound to you somewhat ambiguous, but the statement is by no means as vague as it appears. It should provide you with ideas for reflection.

For the remainder of your life twelve seed phrases can provide the theme of your recurrent meditation—either for a year of twelve months or for twelve years. The longer and [Page 671] the more earnestly you reflect upon them, the richer will be your life expression, and that I know is what you yourself desire.

1. Relation to the inner Ashram.
2. The friendship of the Christ.
3. The way of the intuition.
4. The source of your life expression.
5. Wisdom, blended with love.
6. Reaction to the consciousness of the Hierarchy.
7. The "Ashram of Loving Intent."
8. An out-going consciousness, esoterically understood.
9. The "Lighted Way of the Buddha and the Christ."
10. The pinnacle whereon the thorny crown is won.
11. The *moment* of perceptive understanding.
12. The quality of the perceptive race of men. (This refers to the future race.)

These phrases have a significance which is not immediately apparent; they are what I might be permitted to call "sparking" concepts, and they can be revolutionary in their effect, if you reflect upon them correctly and persistently. They are intended to make you responsive to the different currents of energy to which those who are to undergo a special training to fit them to form the special group of the "friends of Christ" must submit themselves. This right you have earned. It is my present task to aid you on this way of peculiar training.

Have you ever thought, my brother, that just as there is a discipline of pain and of sorrow, there may also be a discipline of joy and of achievement? This is a thought worthy of attention. Men need these days to learn this new truth, and its perception will greatly change human consciousness. That which is bliss *is* today here or on its way, and the disciples and aspirants of this present time must be taught how to recognise and implement it. Again—this is a right which you have definitely earned.

I shall be in touch with you, my brother. This instruction [Page 672] is not long, but—coupled with that last given to you—it gives you a prospect of a possibility which should cheer you on your way. You can regard what I have told you as the reward of a life of patient endurance, of overcoming and of acceptance. It should also enable you to bring a fuller tide of loving understanding. You will thus enhance your usefulness.

August 1946

MY BROTHER:

I approach you today with such complete understanding that I believe you will immediately recognise its reality. My last instruction to you is distant and remote in its implications, and you are today wondering if I meant all that I said there and if your spiritual status is as I stated. It most certainly is, and on that statement I would have you take your stand. Will you understand me if I say that one of the guarantees to you of the truth of the past instruction is that this instruction will be relatively short? The last instruction was the important one. In that instruction I emphasised two things:

1. That you were at the point in evolution where a definite rapport with the Christ was possible.
2. That you were in process of preparation for taking a certain important initiation (as, my brother, are several of this group).

Your reaction to this was normal—as far as your human nature was concerned—but distinctly undesirable. It evoked in you a realisation that was false in many ways, but you have often been susceptible to glamour; you felt that your status was ahead of the majority of your brothers and that (because of this) you had specialised work to do for me. You took the position that, in the eventuality of A.A.B.'s passing over, you were slated to take her place as far as this group is concerned. You gave that impression to some of the group members you met last year and you gave that impression to A.A.B. She was deeply concerned over this, for she has for **[Page 673]** you a very deep love and understanding as well as a clear perception of your status as a disciple.

Since that time you have yourself been inwardly disturbed, because you are fundamentally sound and correct in your reactions; for this reason I would ask you to forget all this past history and any past reactions to glamour, and to regard the present as the only factor of importance.

The new seed group is discontinued. My contact with you and with some other members of the group is *exoterically* not disturbed, and therefore (as long as A.A.B. is alive in the physical sense) you may, at intervals, hear from me. Subjectively, you are ever in touch, as is F.B. and three or four others in the group. The rest of the group members are linked with the Ashram, and therefore with myself, and because time is of no account esoterically, their relation remains unimpaired and is preserved intact over whatever years are necessary to *re-establish* their occult obedience or their true interest.

You need to bear in mind, my brother, that your second ray emphasis is that of wisdom and not of love. Therefore the love quality is not so potent, and this presents difficulties to you of which you are curiously unaware. It is your task—at any cost—to develop the love quality. The wisdom attitude makes you hard, and you have not yet balanced it—in intensity—by the love quality. This hardness you *must* transmute on a large and general scale. You can transmute for individuals you love or for whom you feel a sense of responsibility. It is this quality of love which you must develop before you see the Christ—not simply as an initiate taking an initiation, but as a disciple warranting His attention. You see now the purpose of my remarks in an earlier instruction? Today, few disciples realise that the Christ has two relationships to them: that of initiation, and another—far rarer—that of One Whom they may consult in connection with their work. This permission to approach is only accorded when love and wisdom are balanced and equal. This is not so in your case as yet, and I would have you bear this point in mind. Your personality ray is a serious handicap to you, not **[Page 674]** because of its developed aspect but because of its crystallised assurance aspect. A sixth ray personality is ever sure of his recognition of truth, and is consequently very easily glamoured, and when this is coupled (as in your case) with a first ray astral body, the difficulty which confronts you as a disciple is very great.

Therefore, brother of mine, your immediate problem is one of glamour, plus a feeling of distress because you know that A.A.B. and I have recognised this glamour. We have, but may I assure you that it makes no difference in our understanding, love and appreciation of you. It may be a long time since I, personally, was overcome by glamour, and it may be a short time since A.A.B. succumbed, but neither of us has forgotten the difficulties encountered or lost our horror of glamour; we are therefore *not* critical, and upon that fact rest back.



May I recall to you an instruction I gave you in 1938 upon indifference? Ponder upon it again.

Go ahead, brother of mine, in our service. Every contact has its unrealised importance; give of yourself, therefore, and not only through others. You can induce others to work, but *give of yourself* and see (as far as is possible and commonsense dictates) everyone who seeks to contact you, and this with love and willing understanding. This is hard for you, but it is essential for the development of that loving understanding which is the complement of wisdom. F.C.D. needs to develop wisdom as the complement of love.

As regards your meditation during future years, build up its structure yourself, laying emphasis upon three points: the Christ, the need for the balancing factor of love, and *outgoing* service. I give you no outline. You have outgrown that technique and are capable—as a soul—of formulating your own.

Above all else, curb your critical mind and cease all harsh judgements. When in difficulty, go or write to A.A.B. She knows from wide experience, and she understands.

You will again hear from me, either through A.A.B. or through the medium of your own soul.

[Page 675]

November 1948

#### MY BROTHER AND MY FELLOW WORKER:

I am deeply concerned in this communication to say something which will be of real service to you at this crisis in your life of discipleship. Disciples of all degrees are now being tested and tried out in preparation for the work they should do, prior to the reappearance of the Christ. Your whole life has been in reality a preparation for the work which it is hoped that you will do. This life has been for you what we call in the Hierarchy "a life of dual possibilities." When that is the case, a most difficult setting upon the physical plane is presented to the disciple and he faces two possible lines of activity:

1. He can decide to adjust himself to the circumstances and give his whole attention to their surmounting (which in this case means changing them) and he, therefore, submits to the wear and tear of life, and to the constant consideration of karmic unfoldments within his personality scope. He has no time for outstanding service but regards the period of incarnation as an interlude wherein karma is worked off.
2. Or—he accepts the seemingly impossible situation and determines that nothing in his personality or his circumstances shall deter him from the active service of humanity. He, therefore, handles both the situations and opportunity from an inner point of enlightenment and from a sustained peaceful position within the Ashram.

In what I am here saying, I am considering only an accepted disciple such as yourself.

You chose and have faithfully followed the second method of handling this present incarnation. With a frail and seriously injured physical body and a partner who is ever the cause of constant concern

(though withal you owe her much), you have gone ahead with the task of a working disciple; you [Page 676] have done much good and have helped our work greatly and—as the Master said—the Hierarchy is never ungrateful, for gratitude is the hallmark of an enlightened soul and a basic releasing agent from an occult and scientific angle. I am not ungrateful to you, my brother; I hope to move you on into a closer relation to myself provided you succeed in handling a somewhat difficult situation with which you are now confronted and dominate an aspect of your nature which *must* be controlled before the move I contemplate in connection with you can be consummated.

At this time I have the responsibility of deciding whether you will accept what I say and then set in to change certain attitudes or whether you will refuse to recognise their existence and go your own way. That would make it impossible for me to offer you an esoteric possibility which will next life orient you in such a manner that, when you face the Initiation of Decision, the Path which you must follow will clearly appear to you.

I wonder whether you have ever studied the reasons why the various members of the groups of nine stopped their work with me and are not (for this short period) participants in the work of my Ashram. Please note that I do not use the phrase "participants in spiritual work." Many of them are still just as spiritually motivated. An Ashram exists for work and not primarily for training disciples. That training is necessarily given, but *the prime object of an Ashram is to accomplish a particular phase of work*. This is a sentence which I would beg you here to pause and reflect upon. It is of prime importance to you at this time.

The work of the Hierarchy is an integrated whole; each Ashram within the Hierarchy is dedicated to that whole and to that particular aspect of it which can be best carried out through its members of all degrees—the disciples in training for some initiation or another. To insure that the work goes forward as desired, necessarily (as I said) the individual disciple or initiate receives training, injunctions as to character development and personality attitudes. A close study of *Discipleship in the New Age* (Vol. I) will disclose to you that it was on this point of personality correction—if I may use so [Page 677] harsh a word for the hints and suggestions I gave—that defection occurred. In spite of sincerity, dedication and wide knowledge, and even a subjective recognition of the accuracy of what I said, they would not accept it; rebellion set in; self-justification through rationalisation took place and temporarily—very temporarily—they became inactive, though still disciples on the periphery of my Ashram.

If I now address to you certain comments upon your attitude the past three years, towards the work which has its spiritual focal point in New York, do I risk losing you after all these years? Will you, for the remainder of your life, go your own way? I am going to believe that such will not be the case.

As you well know, my work in the outer world has taken the form of three major activities You have done much to help with this work and the door of opportunity stands wide open to you, provided the work is held true to the original picture, given prior to World War II. There are, however, one or two things you are apt to forget.

1. The centre from whence the Goodwill work goes out and the source of its spiritual potency is located in New York at this time, though later—if deemed wise—it may be moved to London. This I mentioned several years ago and I would remind you also that both these cities are among the five focal points of spiritual energy through which hierarchical activities can be set in motion. Your city is not.

2. The major task of the Goodwill work is threefold:

- a. It must mobilise *world goodwill*.
- b. It is responsible for the distribution of the message *The Reappearance of the Christ* and for a great deal of the work preparatory to His coming.
- c. It must aid in drawing the attention of the masses as far as may be—to *the problems of humanity*, and thus help create the thoughtform of solution.

This F.B. and A.A.B. have already realised and are laying plans in line with the above. All over the world before long [Page 678] (and already in different countries) *much* is being accomplished by students and others, always under instruction from New York, so that their work fits in with the general picture and the plans of the New York workers.

3. There are, my beloved brother, three things in connection with your relation to the work which I would like to call to your attention:

- a. You have a strong feeling that all the Goodwill work should be completely divorced from what you choose to call occultism. Do you mean from the spiritual centre, the Hierarchy? If this is done, in what way will the goodwill work you propose to do differ from the thousands of goodwill movements so ardently and actively working in the world today?

This A.A.B. told you, since which time you have never spoken to her, bade her farewell even by phone or written her a letter. These personality details matter not to her and are of no importance except as they indicate a strong reaction on your part of almost violent disagreement. F.B. and A.A.B. have done what they could to "absorb" you into the work of the new cycle, but hitherto quite unsuccessfully.

- b. You tend to emasculate the work and rob it of all potency by a drastic elimination of any word or phrase or paragraph which could be considered to have an occult meaning or implication. Yet, my brother, in the years 1932-1936 the goodwill literature went out practically as dictated by me and it met with enormous and overwhelming success. It had the spirit and the rhythm of the Hierarchy behind it. Today the demand for things esoteric and occult and of the new era is greater still, and the unique thing which the Goodwill work has to offer is the *Plan* for humanity which the Hierarchy is seeking to implement.

- c. Then, my co-disciple, you have lately succumbed to [Page 679] two personality faults or weaknesses which seriously hinder your work for me, and in the Ashram, and for humanity.

You are again intensely critical of all who do not see things your way and—when their ideas do not coincide with your conception as to how the work should be done—you refuse to cooperate. I would remind you that the Members of the Hierarchy are highly individual even though relatively free from personality reactions. Each Ashram has its part to play in materialising the Plan and some project to carry through connected with that Plan. Sometimes this will require the joint cooperation of two or three Ashrams. All the senior workers called in to help may not see eye to eye with the Master responsible for a certain aspect of the Plan, but (when united in a cooperative task) they work under the direction of the Master Who is responsible. Here lies a great deal of your difficulty.

You want to work your own way many thousand miles away from Headquarters where I have established my work, instead of working out the plans as proposed to you.

We come, therefore, not only to the field of criticism in which you find yourself stranded but we come to that latent ambition which, you have oft admitted over the years, is perhaps your deepest rooted failing.... You are anxious to see the new seed group members take control of the organisational situation should anything happen to A.A.B., forgetting that the work of that group is mainly to create a subjective channel of spiritual love, light and power—a point to which few of the members pay any attention at all. You would like to run the work with your own chosen group of workers. You are not working with love and in cooperation with the workers at Headquarters; you are forgetting, are you not, that unless such a plan as the Goodwill work is founded and engineered by a group of disciples [Page 680] who are working *in the closest rapport* with each other and (in the case of *world goodwill*) with the Hierarchy (via my Ashram and the Ashrams of the Masters M., K.H., and R.), the work cannot go forward as desired.

My brother, your choice is clear and one of two paths is open to you. You can work with loving cooperation with F.B. and the other goodwill workers so that there is unity of approach and uniformity of technique, or else—you can create, engineer and run your own goodwill movement, which may turn out to be a big thing numerically but a poor little thing specifically because you are not in your place and doing your work in my Ashram as had been your soul's decision. This latter choice is *not* what I seek to see happen but at present you stand isolated and relatively useless between these two alternatives.

The new cycle is upon us, brother of mine; there is no time now for personality plans, for criticisms and for disagreements. I have asked you to cooperate with those who have been asked by me to undertake the task of bringing the Goodwill movement to the world.

An era of frustration has swept the world, due to certain planetary influences; the work that I have sought to do has consequently suffered. This period will not last. I need you in the new cycle and in the new expanding work. There is no place today for personal ambition, personal criticisms, hard feelings or self-pity.

Deepen your spiritual life, my brother. Much that interests you is not constructive. Also the cleaning up of your country by ardent search for undesirable citizens can well be carried on by others than yourself. Your work is and must be for the Hierarchy and the furthering of its plans. Take again your place as an outpost of my consciousness in the activities of my organisations. Be humble. F.B. needs you but he knows that the Goodwill work is *not* an American movement but an international one; he has travelled much and seen the need. This you cannot really know as your life circumstances and your karma have confined you largely to [Page 681] one single and distant locality. Broaden your horizon and bring in Europe, Australia and distant Asia and—as your vision quickens—you will arrive at understanding. Contribute your ideas and suggestions to the reservoir of plans at Headquarters and learn to consider and take part in other people's plans besides your own.

What more can I say to you, my brother? We are ancient co-workers and those with whom you are associated with in New York are your true co-workers, far more than those well-intentioned aspirants you seek to dominate in your environment. Work closely with your co-disciples and with the Ashram

members. They all love you and want your cooperation. A.A.B. wants to see certain things accomplished in the relatively brief interlude which is left to her. Will you help? F.B. is going to need you and many like you as the work expands in the new cycle. Will you stand by him, by my work, and by me?

My love goes out to you. Much in your present situation and spiritual dilemma reminds me of myself when I was in preparation for the third initiation; therefore, I understand and with this thought I leave you and will not fail you.

### **To D. I. J.**

January 1940

For you, my brother, I have somewhat the same message as I gave to S.C.P. Free yourself from the glamour of inherited ideas and national concepts and prejudices. The world picture is clearer and more beautiful than you know, seeing it as you do today through the windows of prejudice, pain and limitation. If I sound harsh in so speaking, it is simply because I, the Master D.K., value what you will be able to do and be when you have released yourself from the glamour of prejudice. You have made real progress in this condition but there is much still to be done and this your heart of love can accomplish once you see clearly and with understanding the true nature of your glamour. There are many points of view, coming from the many types of men, the many races **[Page 682]** and the many nations and grades of human beings. Who, my brother, are you to determine what is right and which point of view is correct? The Hierarchy sees the beauty in them all. Ponder on this and seek to see it too.

August 1940

#### **MY BROTHER:**

A.A.B. has told me of your comment on the quality of my communications with the group, that you felt the need of a greater expression of love. There was no need for her to tell me as I had "listened in" on the group (as you call it in radio language) and I saw your thought, but she wanted to ask me to deal with this matter as it will be of service to the group; she also sensed your sincere desire.

I wonder, my brother, if you realise that the basis of your feeling lies in your reaction to the short instruction I gave you earlier in the year? This you did not like, nor did you truly agree with what I said, nor have you really freed yourself from the prejudices to which I referred and for two reasons:

1. Your judgment is clouded by your resentment to what you, perhaps naturally, regarded as a criticism.
2. Your sensitivity and your reaction to glamour tunes you in very frequently on a certain section of public opinion and when this happens (as it is happening today) you are no longer a free agent.

My underlying thought when giving you that instruction was to awaken you to the fact that your feelings and loyalties are based on a class idea and on class resentment and not on clear thinking through to the facts which should condition all loyalties and partisanship. It is not the objectives or the

decisions of those loyalties with which I am dealing. Those are entirely your own affair and are of no real importance in the light of eternity, but I am endeavouring to awaken you to the condition of your emotional reactions and to the quality [Page 683] which motivated you—not clear thinking and then decision, but prejudice, resentment and fear.

But today I shall not deal with this. You know enough to deal with it yourself or at least to realise the truth of my criticism of your *attitude* but not of your decision. That which works out into expression upon the physical plane is not the concern of the members of the Hierarchy. They concern themselves with motives and predispositions and it was with these that I was dealing.

Brother of old, we have worked together for some time—for some years. I have chosen you for instruction and to be part of my group of disciples and this choice, being accepted and responded to by you, indicates relationship, activity, and an allegiance which will confront you for many lives. Have I ever, since the time that our relationship started in this life, failed to meet your need when that need was of a spiritual nature, determining character and conditioning the future? Is not such a response on my part an expression of true love? Love is not making the object of the love feel comfortable superficially. If I induced that reaction in you, I would not merit your confidence and trust and in the long run I would not thus hold your respect. Love is far-seeing wisdom which seeks to keep alive in the object of that love those sensitivities which will guarantee safe progress. Love is, therefore, guarding, stimulating and protective. But it is not a personal matter. It is a positive protection, but does not lead to a negative attitude of being cared for on the part of the one who is the recipient of the love and protection. It is the stimulating power of divine love which I seek to pour out upon you and upon all whom I serve as Master and Teacher. This will lead you wisely to protect yourself from glamour, illusion and personality reactions, also from error and prejudice in order the better to serve both Humanity and the Hierarchy. Ponder on this.

These are days of terrific stress and strain, far greater and more far reaching than you can guess or grasp. We who work on the inner side of life and who deal with the mass movements and reactions of humanity, and who have kept [Page 684] the light shining with radiance no matter how dark the night of human affairs may be, have ourselves to rest back on the understanding selflessness of our disciples. We have not the time or the inclination (in the light of greater need) to waste in useless gestures or loving phrases, of teaching so tactfully worded that much of its import might be lost, and in making our disciples aware of their *personal* relation to us. There *is* a personal relation or you would not be in my group, but it is of secondary importance to your group interrelation and activity. There is no need for me thus to explain but it seemed advisable once and for all to make clear that my failure (should I call it that, my brother?) to express love in words to any of you and also my expressed intention to waste no time in indicating weaknesses in character and areas of failure in performance must not be and should not be interpreted by you as harshness, failure to understand or a detachment so cold that my very impersonality would defeat its own ends. What all of you need to grasp with greater clarity, both as individuals and as a group, is the present need of humanity and the law of cycles. The urgency of the time and the uniqueness of the opportunity seem little understood by most of you.

Again, my brother, have you realised that if I evoked from you a personality devotion I should be hindering you and in no way demonstrating to you that soul love which actuates all my reactions to each and all of you. Your sixth ray personality would respond to such an attitude on my part and then—what would that feed and develop in you? Just self-satisfaction and a settling back upon the fact of relationship and not upon the fact of the soul. It would produce an increase of the glamour to which you



are prone. In past lives, your progress has been from one devotion to another, from one position of pledged fealty to another. In this life, you are faced with the opportunity to free yourself from such personality reactions and relations and become stabilised in soul behaviour. It is to this end that I help you. Disciples would do well to appreciate somewhat the problem of the Master. He has to watch the effect of all the energy which flows from Him to His disciples and to guard against its stimulating **[Page 685]** unduly their personalities, and thus tend to the evocation of personality reactions.

Will you therefore rest back on facts and lived experience and waste not time in wishing and in emotional reactions? You have made much progress in this life, my brother. You are not young but that, in your case, need not deter you from further search for liberation, based on a planned relinquishing. Sixth ray aspirants have a particularly hard task at the close of this Piscean age, due to the sixth ray expression of the Christian era. Today the energies are concretising and working through that which is old and honoured, that which is "conditioned by gold" (as the saying is) and that which belongs to a passing age—an age which should pass. This affects also your sixth ray personality and, consequently, from many angles your allegiances and your loyalties are motivated by the sixth ray and based on personality decisions and not on the illumined vision of the soul. The fact, however, that you have broken with orthodoxy where theology is concerned indicates (to us who watch) a great measure of emancipation and of emerging soul control. You will find, if your intuition gets more dynamic and your first ray astral body (the ray of government and politics) does not unduly affect you, that an increasing measure of thought release will be yours.

In this connection and in order to enlarge your perspective, I would add that Christian Science is a fifth ray expression of thought and was one of the effects of the incoming fifth ray life. A very large number of Christian Scientists are either fifth or sixth ray egos, for this particular school of thought was one of the means whereby the fanatical emotional idealism (engendered by the potency of the sixth ray influence dominant for so many centuries) could be offset, and the mental grasp of truth and of life carefully fostered. Under its influence, the stage was set on which many mystics could begin to organise their mental bodies and discover that they had minds which could be used, and thus be prepared for the occult way. It is therefore a masculine or positive influence in its general effect, but its positivity is in relation to the personality—the mind as the factor dominating **[Page 686]** the human expression. It can, and eventually will, be negative to the soul, revealing the higher mind. It is interesting whilst considering the pairs of opposites (the negative and positive factors) to study the following groupings:

	Spirit	Positive
I.	Soul	Balancing
	Personality	Negative
	Higher mind	Positive
II.	Soul	The point of balance
	Lower mind	Negative
	Lower Mind	Positive
III.	Emotional nature	Field for balancing
	Brain	Negative

You have, in the above groupings, three great fields of reflection. These groupings can also be worked out in many ways. It must be borne in mind that (as H.P.B. points out) any such groupings, such as the seven principles, will vary according to the point in evolution of the investigator.

I will give you now a personal meditation which will serve, I hope, to lift the life of the astral body out of the solar plexus into the heart centre, thus breaking down some of the limitations which will disappear when the astral body and the sixth ray astral force are transmuted and love of the whole takes the place of love of the part.

1. Take up the position mentally of the Observer. Your fourth ray mind should enable you to observe with detachment the conflict between the personality and the soul.
2. Then, noting the dim light of the personality and the bright radiance of the soul, observe then another duality, i.e., the bright and powerful light or influence of the solar plexus and the wavering, fluctuating light of the heart centre.

**[Page 687]**

3. Then, through the power of the imagination, focus your consciousness in the radiant soul and hold it there steadily, linking the soul and the head centre, again by the power of thought.

4. Then sound the OM three times, breathing out the energy of the soul into the threefold personality and bringing that energy to rest (as in a reservoir of force) in the ajna centre. There hold it, enhancing the light of the personality with the radiance of the soul.

5. Next say:

"The light of the soul puts out the dim light of the personality as the sun puts out the flame of a small fire. Soul radiance takes the place of personality light. The sun is substituted for the moon."

6. Then, definitely throw the light and energy of the soul into the heart centre and believe—through the power of the creative imagination—that it evokes such a powerful, vibratory activity that it acts like a magnet in relation to the solar plexus. The energy of the solar plexus is lifted up or drawn up into the heart centre and is there transmuted into soul love.

7. Then still as the Observer, see the reversal of the earlier process. The solar plexus is dimmed. The radiance of the heart is substituted. The light of the soul remains unchanged but the light of the personality is greatly brightened.

8. Then again as the soul, united with the personality, sound the OM seven times, breathing it out into your environment.

This, my brother, is more of a visualisation exercise than a meditation, but its efficacy is dependent upon your ability as a spiritual observer to preserve mental continuity as you do it. Energy follows *thought* and this is the basis of all occult practice and is of prime significance in this exercise. You will discover that if you do this exercise with regularity and with no biased idea as to results, that changes will be **[Page 688]** wrought in your consciousness of a lasting nature and the light of the group will also be stronger.

August 1942

1. Much you have learnt, my brother on the Way, and closer to the centre of all life you stand. Let knowledge now be shown as lighted wisdom and gentle loving poise.
2. Let tenderness emerge like a stream of healing strength. Ponder the relationship of tenderness and strength when devoid of selfish interest and unrestrained devotion.
3. Guard well the servant of the soul, the bodily frame, and shorten not the term of service. There is much for you to do.
4. Prepare for changes and welcome each departure from the normal way. Cultivate a fluidness of living when demand arises.
5. Two there are upon the inward way whom you must carry in your heart and seek to reach. C.D.P. is one; the other is more easily attained.
6. Each Thursday night, when sleep descends upon your eyes, seek Me and know that I am there.

September 1943

## BROTHER OF MINE:

The years slip away, do they not? And each year sees and should see changes. In my last set of injunctions, if I may call them so, which I gave you a year ago, I asked you to prepare for changes. I have an idea, my brother, that you interpreted that to mean physical changes in your life—the changes which environment and circumstance impose upon a person, which cannot be avoided. But it was not to this kind of change that I referred. Let me see if I can make what I intended to convey to you somewhat clearer.

There are certain changes which disciples must themselves initiate; these may not touch environing outer conditions, but concern inner developments, attitudes and mental processes. These self-initiated decisions can and do lead to **[Page 689]** basic inner unsettlements (is there such a word?), and these inner disturbances are necessary to and preparatory to great inner crises. These inner crises lead to points of tension, as well you know, and from a point of tension the merging soul-personality can then move onward into greater light and a more surely realised Love.

With devotion and steadfastness you have stood, down the years. Of this I am aware, and for all that you have accomplished I am happy. The question I now ask you, my brother, and am wording in a current phrase in order to arrest your attention is this: Where do you go from here? What is your next step? Can you take another step this life? Can you put your finger on something in your consciousness—subtle perhaps and unseen by others except by those with a truly perceptive attention—which, if altered or developed, discarded or intensified, would bring about a great and surprising unfoldment—an unfoldment much to be desired, prior to entering upon another incarnation.

You are probably now assuming that I am referring to faults, handicaps or limitations. Perhaps I am. I might, however, be indicating the need to foster some divine quality, to move some latent spiritual attribute into a more prominent position in your life, or suggesting that you intensify some spiritual contribution that you are or could be making. That is for you to discover in the secret place of your own heart. At any rate, my brother and my tried friend, you know that until the final initiation is taken, all progress is a series of releases, and that from stage to stage of liberation we pass onward into light.

You are not young. You have a somewhat frail body. You take with pain and distaste the impacts of life, and you seek ever to measure up in truth and sincerity to the presented opportunity. You are prone to think that life must be for you now largely a process of waiting; that there is little that you can further do; in this you are wrong. You can most definitely love more—with less devotion to the few and with a greatly increased inclusiveness and depth for the many; you can free yourself from certain thoughtforms which condition much of your thinking; you can learn more easily the **[Page 690]** lesson that to be a true disciple means desiring what *is* best for all humanity, and not what you think is best in terms of some group, some school of thought, or some historical, or political sequence. You must learn to think in larger terms than those of some national group or group of nations. That means an intensified study upon the Plan and this means quiet reflection within yourself, not reading books or subjecting yourself to deep meditation; it means the breaking down of ancient prejudices and preconceived ideas, so that that which is new and totally different to what you have surmised or thought can enter into your thinking and condition your future.

Unless you can do this (and it is not easy for you to break loose from tradition and background) crystallisation is apt to set in, and that is something which I know you fear and which need not happen. The great preventive to any growing hardness or rigidity of perception is Love, and the great lesson for all disciples is *to love more and more until the Day be with us*.

I am not being very definite and specific with you, my brother. You need it not, for you are an experienced and tried soldier and you are singularly free from glamour, though susceptible to established and powerful thoughtforms. These latter can always be dissipated by love—developed and consciously expressed—but it is not so with glamour. That is a much harder task, as you know well, having watched the struggles of L.T.S-K. for so many years with sympathy and comprehension. You have given him more of that than almost anyone else in the group and in his immediate circle of co-disciples. It is because glamour has no lure for you.

As to your meditation, I am only going to give you certain words which you can incorporate into the general meditation at any point which you may deem appropriate. I would ask you to give five minutes at least to a dynamic concentration upon these words. Study them—as far as you can—from the angle of the world of meaning and in relation to your attitude to humanity as a whole. Do not consider them from the angle of your personal relationships or your personal enviring circumstances. All that I have said indicates your need to **[Page 691]** relate these ideas to universal concepts; that is for you the next practical step. I give you six words or phrases, and during the coming year you can therefore deal with them twice:

1st month -----Humanity. The framework of Experience.  
 2nd month -----Fluidity. Reaction to new Impression.  
 3rd month-----The Ashram. The centre of radiating Love.

4th month-----Money. The medium of loving Distribution.  
 5th month-----Recognition. The mode of divine Relationship.  
 6th month-----Identification. The key to Understanding.

These words are probably not what you might anticipate, but they will open up to you a group and mental approach to realisation, and that is the way for you to proceed. Your keen analytical mind will know what to do with these matters. I would suggest, for the process to be employed, that you approach each phrase each month with three questions. Let me illustrate for you what I mean by taking two words out of the six:

*Humanity*      What does humanity mean to me in reality?  
                     What new development faces the human family?  
                     Can I contribute by my thinking to this new unfoldment?

*Recognition*    What does recognition mean to me?  
                     What new recognitions confront all disciples?  
                     How can I develop the power to recognise the new, the divine, and                    the  
 reality which is already here?

From these suggestions you can adapt three questions to each of the remaining words.

It will be apparent to you, my beloved brother, that what I am really doing is training you for a special piece of service—the service of thoughtform building in the New Age. This you can do if you will free yourself from prejudices and [Page 692] from criticism of certain individuals. This service you can do in the quiet of your home and without undue effort, and you will learn to do this because you love and will love increasingly.

I enfold you within my aura and with security, and from that point of safety I ask you to go forth upon the work of the Ashram.

November 1944

#### MY BROTHER AND MY FRIEND:

I would like to start this instruction with a word of commendation. The entering stream of love is much more potent now than it was. Years ago and even months ago this was not so. Today, the second ray strains (if I may call them so) in your equipment are far more dominant than heretofore. Had you realised how over-potent was your first ray astral body? It conditioned you unduly and it hindered you from seeing all around the picture of your relation to humanity. It forced you almost fanatically to adhere to certain ideas and concepts which were emotionally aroused and which were related principally to the people and the relatives with whom you associated. You frequently failed to see life from the angle of the ordinary man and from the effect which karma produced in the life of the average citizen. You thought in terms of one group. This you are learning to negate and the loneliness of your present life has greatly aided your withdrawal from this astral concentration upon a group thoughtform.

I have earlier told you that you are being trained to work with thoughtform creating processes. Hence, another reason for the long hours by yourself which characterise your life at this time and which will be expressive of your days for the remainder of your life. To this desire of your soul you must happily reconcile yourself. Because of this planned training—planned with the consent of your soul and of me, your Master—you are already peculiarly susceptible to group thoughtforms; you must learn increasingly to work under the influence of the Law of Abstraction.

**[Page 693]**

This is a law which is ever present in the world in relation to the processes of death. The aspect of its importance in connection with physical death is deemed of slight importance in comparison to its emphasis in connection with the world of thought. The training given to a disciple when he enters the periphery of an Ashram lays an emphatic emphasis upon the need of abstracting one's consciousness from phase after phase of thought. The lesson of *detachment* in relation to one's possible emotional *attachments* is hard to learn, but a disciple must have mastered much of it, prior to entering the Ashram. When he does this, the inference is that detachment is now one of his established processes. However, the process of abstracting one's mind from all imposed thoughtforms—imposed by one's background, one's tradition and one's social group—is a very difficult and subtle undertaking. It must definitely be learned, prior to mastering the science of thoughtform building. The disciple has to stand free from mental impression and mental concepts before he can successfully create under direction of the Ashram.

When the Law of Abstraction is wielded consciously by you from within the Ashram, you will discover that it has (as it might have been expected) various meanings and policies which will function on the different planes of consciousness, such as:

1. Death or the effect of the Law of Abstraction upon the physical plane. This can refer to the abstraction of the life principle from the physical body in response to soul command; it can refer to the death of an old physical plane relationship; it can also refer to a cycle of physical plane conditioning or circumstance, to the termination of a relation to a physical plane group, or to the abstraction of an interest regarded hitherto as basic.
2. The termination of an outgoing affection towards a person or a group of persons upon the astral plane. This can precipitate a definite emotional crisis which brings about the withdrawal of devotion to people or causes. This statement covers the intensity of the emotion, **[Page 694]** expressed in many and varied directions. Emotional abstraction is the hardest lesson which a disciple has to master.
3. The severing of connection with specific lines of thought. This may refer to the preconceived need which may dawn increasingly upon the disciple as he draws closer to the Ashram to which he is assigned; it may and will lead him to sever connection with schools of thought and with social, political, religious and circumstantial thoughtforms (using the word "circumstantial" to mean the mental conditioning brought about by circumstance), prior to being immersed in any ashramic thoughtform.

These specific abstractions are being rapidly learned by you; you should therefore enter your next life infinitely more liberated than you now are, and should function freer for service. Your present life condition is very favourable to your progress along these lines, and this I think you know, even if it displeases you to recognise the truth.



The entire process is one of abstraction, involving pain. There is a close relation between pain and the law with which I am dealing. It is the Law of Abstraction which lifts a disciple out of the three worlds of human endeavour; it is this same law which brings about the upward drive which all units of life express and the search of all of them for identification with the ONE; it is with this law that you—along with all disciples—must learn to work.

I would give you the following words for meditative reflection:

- |                   |                 |
|-------------------|-----------------|
| 1. Abstraction    | 5. Renunciation |
| 2. Detachment     | 6. Withdrawal   |
| 3. Liberation     | 7. Negation     |
| 4. Relinquishment | 8. Rejection    |
| 9. The OM         |                 |

All these words embody certain major preparatory lessons. You will note how increasingly, as this particular group [Page 695] develops, I have ceased to give stanzas and symbolic phrases and have endeavoured to centre your attention *upon words*. I would have you deal with these words from the purely physical angle, from the quality angle, and from the purpose angle, as well as that of divine identification. Please use the process outlined for disciples in *The Yoga Sutras of Patanjali*.<sup>\*</sup> In these words you have adequate work for the remainder of your life. Approach them with consideration from the angle of personality detachment, from the angle of soul detachment, particularly when the antahkarana can be consciously used. In this way, great divine potencies can be used, and as one abstraction after another is mastered an increasing liberation will be sensed by you. Keep full notes and in a year's time (if you care to do so) bring these monthly notes all together and write a paper upon the Law of Abstraction as it makes its presence felt in the mind of a typical disciple. This will be of service to you and also to your group brothers.

Strive to cultivate a happy spirit. Let not life, loneliness or any circumstances unduly depress you. Dwell not too much upon world horror, but aim—in meditation—at conveying strength and wisdom to the world leaders as they seek (as they do) to bring order out of chaos. I would like to see you resume your work in the teaching group. You have the time, my brother, and a definite service which you needs must render would be good for you. Your help is needed.

You can, if you so desire, move forward into a clearer and closer relation to me and to my Ashram. You must, however, bear in mind that every step forward into the light and into a closer relation to the Hierarchy is made under the influence of the Law of Abstraction. Be strong, therefore, and know that the powerful qualities of your second ray soul relate you to D.H.B. and J.S.P. Take them into your daily meditation upon the plane of the soul, and remember that you three form an inner triangle which has certain spiritual activities for an esoteric objective for which this present incarnation is only preparatory.

My thought is yours, my brother, and I am *not* abstracting [Page 696] or withdrawing my love or my attentive care of your interests.

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<sup>\*</sup> See *The Light of the Soul*, Book I:17.

August 1946

## MY BROTHER AND LOVED FRIEND:

In publishing the book *Discipleship in the New Age*, your friend and teacher, A.A.B. made the remark at the end of your instructions that you "still persist in your endeavour to work in the Tibetan's Ashram and remain steadfast and sure." A.A.B. knew what she was saying, but I wonder if you yourself realise the esoteric values of steadfastness and surety? The rarest compliment was knowingly made to you by A.A.B., but you probably did not understand its significance. A stable vibration is the keynote of the universe; surety is the sign of the Knower. These are two qualities of which you are in possession to the point of expression; I would have you realise it and count upon their registration in the Ashram you so much love.

In your hours of loneliness, and when you realise that life for you is mainly a waiting process, you are apt to forget these two facts which I have brought to your attention. Fight not against disability or against what the world calls "old age." This is a thing you are very apt to do, and it is a normal reaction. Why not welcome Transition? Learn to glory in experience, which is the gift of wise old age, and look forward to the Great Adventure which confronts you. You know well—in your highest moments—that that Transition means realisation without any physical plane limitations.

My brother, the ray of your astral body is the first; the failure, weakness or sin of the astral body is delusion. In your case, it is the delusion of pride—social pride—and of this you must rid yourself. It is not a mental quality, for if it were, sound thinking would soon show the futility of social pride. In the eyes of the Masters of the Wisdom, there are only human beings at various stages of unfoldment, of developing selfishness or of unfolding service. There are no classes such as the world recognises, neither is there any age, except the age of the soul; that need cause you no concern; your soul [Page 697] is old in its expression on the physical plane, and you know this to be so.

Pay not undue attention to the physical vehicle. Its preservation is of no moment and can—as in your case—become of too prominent importance. The time of your liberation is set by karmic law; this ever determines the demise of the real man within the body, but if the physical body is unduly nurtured, and if it becomes the recipient of undue care, it can hold that real man in prison in defiance of karmic law. That is a sorry spectacle to watch, for it means that the physical elemental is assuming power. Be careful in this connection, for the ray of your physical body would easily produce this situation.

Not so long ago—two years ago, I believe—I gave you nine words for your mature consideration. Today, I will give you twelve seed thoughts which (for the remainder of your life) should govern your morning reflection, following a definite process of linking with me and with my Ashram. Here are the seed thoughts:

- |                               |   |
|-------------------------------|---|
| 1. Looking forward.           | 7. Life purpose, persistent ever.         |
| 2. Hope.                      | 8. Friendship.                            |
| 3. Immortality.               | 9. The triangle: yourself, D.H.B., J.S.P. |
| 4. Radiation.                 | 10. Eternal persistence.                  |
| 5. Freedom from partisanship. | 11. Quality.                              |
| 6. Anticipation.              | 12. Future Mastership.                    |

These ideas are suggestive and would prove fruitful and lead to much expansive thinking.

You are in my Ashram and for ever have naught to fear.

**To L. U. T.**

August 1942

1. The path of the pledged disciple is one of constant rending. The disciple does the rending. You have not yet [Page 698] achieved the beauty of acceptance—the acceptance that releases.
2. Project your values to a higher sphere and know that nothing matters connected with the earthly role of life, save learning understanding. To that attain.
3. There are three souls who can in differing ways lead to achievement of your liberation: one, close to you, because she needs a guiding, loving understanding heart; one you will meet and needs must save; the other is Myself. For three lives now I have sought to serve your need. Respond in love to all these three.
4. Break through the double cloud which has so long erased the vision from your heart. You have the vision but it is ever on ahead. When will it pierce the cloud and settle in your heart?
5. Health, strength and opportunity confront your steps. A new departure can today open the door to greater, fuller life. Move on.
6. Let the ray of your soul dominate the man of everyday and become a radiant centre of saving force.

November 1944

MY WARRIOR (OR SHOULD I SAY "WARRING"?) BROTHER:

I call you this, for never do you cease fighting and struggling, sometimes under the urge of your soul and oft under the influence of a restless and unhappy personality emphasis. Can you not begin to cease from strife and struggle, and thus give opportunity for the evolution of that loving spirit which your first ray isolated personality seeks to hide, and often quite successfully? There is an aspect of the relationship between the first and second rays which is very apt to be overlooked. The second ray is outgoing, inclusive, friendly and prone to attachment; the first ray is isolated, exclusive, antagonistic and prone to detachment. It is the conflict between these two energies—brought together in one incarnation—which has brought about the distorted and unhappy life conditions which have characterised you, which you [Page 699] recognise, and which cause you so much real distress. It is time that this clashing of the two forces should end, and the conflict can only be determined *by the subjugation of your first ray personality by your second ray soul*. That is a clear statement of fact and indicates your immediate and essential endeavour. Your focus of identification has been the personality, but so strong is your soul quality that it leaves your personality constantly disturbed. Your aim, therefore, should be to cultivate all the characteristics which are the most distasteful to your lower

nature—contact with other people, particularly with your group brothers, friendliness to and interest in all you meet, inclusiveness and the development of an outgoing spirit of goodwill to strangers and to friends. I have instructed D.I.J. to learn to work with the Law of Abstraction; I tell you to practise a reverse attitude to all life circumstances and contacts and to lose yourself in the interests of your associates and of humanity. Can you do this, my brother? At least you can try.

How can I help you to bring in the power of your loving, intelligent soul so that it can release your personality from its fever and bring about an ordered quiet in your life? There is so little that I can tell you that you do not already know; you have been under my instruction for many years, and you still are. One of the major linking and blending processes is the creative work of music. I would suggest to you that you bring music into your life far more than you have hitherto done, *particularly orchestral music*. In these days of radio programmes this is easily accomplished, and the effect of blended instruments and broad sound productions upon your personality will be to break down the opposition which it presents to soul contact and impose a different note and key upon your life.

Does this injunction surprise you, brother of old? You are on the verge of release from the struggle of the past and can enter upon a more constructive and happier phase of living *if* you permit music to play a major part in your life rhythm; choose only the best music, such as that played by the great symphony orchestras. God created by the power of [Page 700] sound, and the "music of the spheres" holds all life in being (note that phrase). The soul on its tiny scale can create "the new man" by the power also of sound, and a musical rhythm can usefully be imposed upon the personality life by the disciple.

This is what you need—music in your life, literally and figuratively. I have here given you a most important hint. Let the great music of the masters of sound enter (in a new and powerful way) into your consciousness. If you take this advice, in three years, if you insist on subjecting yourself to the musical impact, I suggest great and significant changes will be brought about in your life. Once you get away from self-pity and irritation, there is little that is wrong with your thinking. That, my brother, can be said of few.

I would like to see you enter within the inner place of the Ashram, yet you persist in remaining on the periphery of its sphere of influence. Let love and light and music enter more definitely into your daily life. Spurn not this practical suggestion, but give your mind the opportunity, through the massed sound of music, to break down the personality-imposed barriers between the free flow of soul life and you.

There is little else that I can say. This is a short instruction. I stand unchangingly ready to welcome you to a greater ashramic intimacy, but the moving forward into this closer relation must be accomplished by you—alone and unaided, except by my suggestions. There is naught more that I can do but to stand behind you with love and understanding.

August 1946

MY BROTHER:

There is little I can say to you. For the remainder of your life you have only one thing to do: to prepare yourself for successful spiritual enterprise when again you return to incarnation. Surely you would like to re-enter physical plane existence with a different and more adequate desire nature—a desire nature

which has ever conditioned your physical body and militated against higher conditionings? Desire has ever driven you; at the same time, high aspiration has goaded [Page 701] you, and between the two your life has been one of misery and frustration, and frequently of despair.

In spite of the profoundly unsatisfactory demonstration which you register in your consciousness and of which I am also aware, you are still hovering on the periphery of my Ashram; you are still linked to your group brothers and to me, even if you ignore them and me and go your own way, following your inclinations at any cost. It is always hard when two major rays govern both the personality and the soul. It indicates past achievement of a high order, for the transfer from a minor ray is involved, and this is ever indicative of preparation—at some future date—for initiation. It indicates also great struggle, particularly when the first ray personality is strongly linked to the desire nature.

All this you know, for there is nothing wrong with your intelligence, my brother. What is wrong is that—in the face of knowledge—you will not use the will to force the spiritual issue and to emerge once and for all into the clear light of the soul. Nevertheless, it should not be hard for you to use the will, once contact can be more firmly established with the soul, for you are a first ray personality, and therefore the will aspect can be more easily contacted and comprehended by you than by those on the other rays.

R.S.W. helps you not, much as she has attempted to do so. She does not accept or recognise you for what you are—a man whose lower nature dominates most of the time, but whose basic intent is identification with the higher nature; she sees you differently and her surety along this line is no help to you.

I, your friend and teacher, know you as you are, and I understand; that understanding forces me to stand by you (with steadfastness) behind the scenes ready, at any moment, to make my presence felt when the higher triumphs and the lower is negated. You might ask me why this is so? I would answer that in the distant past—a past which lies behind all of us—you made, at a terrific cost, a sacrifice which permitted entry of the soul as a thread of radiant light. By that sacrifice much good came to me, and we, the Masters of the Wisdom, lay much emphasis upon gratitude. It—with service—is [Page 702] deeply scientific in nature and closely related to the Law of Karma. Gratitude is something about which you need to learn, or the steady friendship of F.B. and A.A.B., as well as that of your group brothers, would evoke from you some recognition. Their friendship is soundly founded on the mental plane, and there is little that they can do to help in current conditions.

What, then, my brother, shall we do? What shall I say to you in this my last instruction? First, let me say that I am hoping to see, in the next few years of your life, a complete reversal of the past. I look to see you apply, with *will and spiritual insight*, those physical disciplines which will feed your aspiration and negate and render futile all desire. I look to see you strengthen the tie between yourself and me, your Master.

Do you realise what is the task that confronts me where you are concerned? It is the task of aiding you to transmute your personality nature into such an instrument that your soul can remove you out of my Ashram into that of the Master K.H. Such is my task with several of you in this group; you and they do not essentially belong in my Ashram but stay and work there until the spiritual laws control, the vision is firmly established, and the soul is in control. Will you, with constancy, bear this in mind, and for the remaining years of your life wrestle with the lower nature until it is purified, disciplined, enlightened

and integrated?

I give you no set meditation. I enjoin upon you the prime necessity of linking up with your soul, with the Ashram and with me three times a day. I would ask you to do this with a definite act of the will. This triple exercise, carried forward in the morning, at noon, and when you retire at night, will be more potent in transmutative effect than anything else that you can do. Forget not that by means of this exercise you train the will, and you likewise bring spiritual energy into your personality in order to help you with the task, the spiritual task, ahead of you.

On my cooperation you can ever count, but this is dependent upon your ability to "get through" to me.

**[Page 703]**

### To D. E. I.

August 1942

1. As a chela in my Ashram you move through life with all the power which flows out from that centre. Forget it not.
2. The future opens up with much that must be done. Let not the doing intervene between the loving.
3. Love all, as love all chelas, and let *pity* rule your acts.
4. The noise and turmoil of the way of life is great and you respond with undue pain. Others escape in many ways and build a wall. For you, compassion is the way. Face facts and have compassion.
5. Lift up the weak for you are strong, and strength from many comes to you. Attract that strength, then forward move with power to love and lift.
6. Question not the staunchness of the strength and love which comes to you from three: Myself, your brother A.A.B., and one other, little guessed by you as yet.

September 1943

### MY BROTHER AND MY FRIEND:

Since you entered the cycle beginning with your forty-second year, life has held for you constant change, many and drastic adjustments and much responsibility. To this must be added the turmoil and the chaos of the war. This has made great demands upon your strength and your judgment. You have responded well. You have helped many and have grown in wisdom. You have shouldered responsibility for some phase of the work initiated in my Ashram or by my co-disciple, A.A.B. She is not a member of my Ashram. You have my understanding and her unfailing support.

Inevitably, my brother, this situation which you have had to handle in relation to the work for which you are responsible, in relation to your personal and family life and to the future which lies open before you, has entailed much strain. To these factors must be added another one which is that you are



essentially alone. This basic loneliness is due to several [Page 704] things: First, that you are in training for leadership, and leaders have to learn to stand alone, and can ever do so if they love enough. Secondly, the force of circumstance and the need to work off certain karmic relations has increased your daily contacts, and at the same time has left you far more alone than you were six years ago. Thirdly, because the greater can always include the less is a lesson which all leaders in training have to grasp; the reverse, my brother, is not true, and the result is loneliness. Ponder on all this and accept it; stand free and move forward on your chosen path, refusing to be limited by those who cannot go your pace. This again means loneliness. And finally, a need for a more loving understanding at times isolates you from your fellowmen, particularly from your co-workers, and you need to beware of a growing critical spirit.

The lessons of leadership are hard to learn, and with these lessons you will be confronted as the years slip away—if you so wish and can face the music. The music is there and will emerge in full tonal quality once you have resolved the discords and established the theme and the rhythm.

What are the lessons which all true leaders have to learn? It might be of service to you if I put one or two before you—very briefly, so that you can (if truly in earnest to serve your fellowmen, as I believe you are) begin to master them, to understand their need and to apply them to yourself with a view to fuller and more useful service.

The first lesson is the *lesson of vision*. What are your goals? What is the spiritual incentive which will be and is strong enough to hold you steady to the purpose and true to the objective? No one can formulate the vision for you; it is your own personality problem, and upon the strength of the vision and the beauty of the picture which you paint with your imagination will depend much that you do and become.

The second lesson is the *development of a right sense of proportion*. This, when truly developed and correctly applied, will enable you to walk humbly on the Way. No true leader can be anything but humble, for he realises the magnitude of his task; he appreciates the limitations of his contribution (in the light of the vision) and the need for constant [Page 705] self-development and the cultivation of the spirit of steady inner spiritual learning, if he is ever to make his proper contribution. Therefore, keep learning; keep dissatisfied with yourself and your attainment, not in any morbid sense, but so that the principle of growth and of pushing forward and onward may be fostered in you. We help others through our own effort to attain; this means clear thinking, humility and constant adjustment.

The third lesson is the *development of the spirit of synthesis*. This enables you to include all within the range of your influence and also to be included within the range of influence of those greater than yourself. Thus is the chain of Hierarchy established. You still hold a somewhat isolated position, and this with the best intent in the world; but you need to love more deeply and more understandingly. The hindrance here lies in your personality, which is more wise than loving. Let your soul control your first ray personality more, and many of your present difficulties would disappear.

Another lesson which in reality grows out of the above is the *avoidance of the spirit of criticism*, for criticism leads to barriers and loss of time. Learn to distinguish the spirit of criticism from the ability to analyse and make practical application of the analysis. Learn to analyse life, circumstances and people from the angle of the work, and not from the angle of your personality point of view; analyse also from the angle of the Ashram, and not from the angle of the executive or the schoolmaster upon the physical

plane.

In the six statements which I gave you a year ago were three sentences to which I would call your further and close attention. They are:

1. "Let not the doing intervene between the loving."

This has much to do with the distribution of time.

Study the value of the heart at leisure from itself and its problems.

2. "Lift up the weak, for you are strong, and strength from many comes to you."

This has to do with recognition. Be not entirely occupied with helping, but be willing to be helped.

**[Page 706]**

Study the value of the imagination in this connection.

3. "You move through life with all the power which comes from out my Ashram."

This has to do with the handling of energy—and with energy of great potency which will not only invoke the best that is in you but will also evoke the latent seeds of difficulty, which must perforce be removed.

Study the task of living ever consciously in the Ashram and working from that point of power and peace—going without, yet ever staying within.

I am speaking thus directly to you, my co-worker, because the future holds much of useful service for you, if you *continue to be a learner*. It takes time, humility and certain recognitions, within yourself, of place and position in the chain of Hierarchy. I cannot too strongly emphasise that to you. Let not the pressures of family life (and no family life is devoid of pressures) and the exigencies of the work, plus the activities of an active mind, interfere with the inner learning process which is so essential to all teaching-leaders. That, my brother, is what you can be.

A.A.B. has spoken to me of you from the standpoint of your place in the work of the School. She has not touched upon the personality angles or the need for special developments and growth, for no trained disciple, such as she is, ever interferes with the relation between a Master and His chela. She knows that your relation to me is that. But she has spoken to me about you from the angle of the future. I asked her what she felt was your major need and one that you must meet as you prepare for a larger field of service when she passes over. She made an unexpected reply. She said: "The need for a more fertile imagination." She is entirely right.

The imagination is a creative faculty. Wherein are you thus creative? Can you picture to yourself by any flight of imagination the task ahead of the Arcane School, for instance, in the post-war world, and your approach to the problem from the angle of what you would like to change or see altered? Changes mean nothing unless they are the result of new vision, for if they emerge out of a criticism of the past **[Page 707]** and of what has been done, they will prove useless from the angle of the spiritual life, no

matter how useful they may be from the angle of the organisation.

Have you the perception to realise what an esoteric school essentially has to be? It is not an organised method of meeting world problems, of organising new orders and ways of living, or of underwriting the efforts of the men and women of goodwill. It goes far deeper than that. All the above are only effects of the esoteric life. Can you imagine your position when—from the teaching angle, the esoteric angle—you may have to be a source of inspiration, and not A.A.B.? From whence will you draw inspiration, and how will you make the world of meaning and the spiritual realities real and provocative to the neophyte?

Can your imagination picture to you your reaction when—because you are the leader—you have to shoulder all the blame for any failure, even when not personally responsible; you have to accept without retaliation the attacks of those you are trying to help, who expect too much from you and who force you to live in the blaze of public opinion; what will you do when your chosen workers fail to understand or prove disloyal or criticise without warrant or pit their ambitions against you, and wilfully refuse to see your point of view, and talk about you among other people and whip up resentments against you—resentments which are probably without foundation? These are not the kind of things that your personality easily accepts, and your creative imagination had better begin dealing with these problems so that the emerging principles of conduct may stand clear before you. Have you the inner grace of heart to admit error and weakness or to say that you made a mistake in technique or method or approach, in judgment or in speech, should need arise to heal a breach and in the interests of the work? That has never come easily to you either, my brother. It is a thing you seldom do.

And having said all this, let me point out your assets and the valuable gifts which you can bring to the work and have for years contributed; they are the qualities which make A.A.B. your loyal friend and ambitious for your progress. **[Page 708]** You have a recognition of principles which is vital and somewhat rare, and on principles all true work is securely founded. You have a gift of impersonality, as a general rule, which is a great safeguard; and in those times when your personality impulses have controlled, the phase has not been lasting. You have a gift of teaching, clear insight and executive ability and a loving heart when it is sparked into compassion. You have a steadfastness of purpose and an unswerving adherence to duty and dharma and a capacity to shoulder responsibility which has, in the past, and will in the future, prove invaluable to the work required. You have the gift of the written word and an increasing ability to speak, and these are valuable assets indeed when wielded by the soul on behalf of others. You are impulsive, and this at times creates temporary difficulties, but the general trend and tendency of your impulses is right and truly oriented. This is a major asset in your life. You are a pledged and accepted disciple, with the power of your Master's Ashram behind you and the love of your co-disciples with you.

You have the understanding and loyal affection of A.A.B., and will—from life to life. Against her wishes, I ask you to give her in some small measure what she has so largely given you. At times you fail to grasp the strength of her belief in you. Her health is precarious and she counts much on you. Fail her not, and seek to understand the problems with which she is faced.

You have also my belief and trust, my confidence that you will carry on—learning and living and loving—and again I repeat, on the strength coming from my Ashram you can count, but it reaches you through your soul, and therefore a closer soul contact is increasingly needed by you as the work grows and develops.

November 1944

## MY FRIEND AND CO-WORKER:

I intend to be in touch with you with constancy, and you must train yourself to an increased sensitivity to my presence and to the contact of my mind. Contact with me will affect [Page 709] your heart centre; contact with my mind will bring about changes in your head centre—probably (at this stage of your development) in the ajna centre. Sensitivity is one of your major needs. That involves a freer use of the imaginative faculty, as I told you in my last instruction. You need badly to develop sensitivity not only to me, your Master (for that you yourself desire), but a greatly increased sensitivity to your co-disciples. Above everything else, you must develop a much more sensitive response to all you contact in your life of service. That is primarily what you lack; it is based upon a definite lack of true love in your nature. You earnestly, and usually successfully, do your duty to all you meet, with certain exceptions where your personality is almost violently antagonistic; but more than this is needed in a leader upon the second ray line of teaching.

You are one of the people (relatively few) who have a sound and beautiful *group* effect, but your individual contacts are not so constructive, and it is along this line that you must work. You must learn to set up a helpful and an understanding relation with all who come your way—high and low, rich and poor, the socially important and the under classes, the likable and unlikable. The need to develop this was one of the reasons, plus incorporation in national karma, which has *temporarily* removed you from an active participation in the work you have done so well for years. You are being given an interlude wherein you can enrich your life, add something needed to your equipment, and then return to your previous work and service with far more to give than heretofore. This I know would be your own desire; I have here given you the clue to its fulfilment.

One of the ways in which you can arrive at this deeper comprehension of humanity lies in the unfoldment of the creative imagination; this will enable you to tune in upon the background and the consciousness of people contacted. You are a man of strong likes and dislikes; you have also prided yourself upon the fact that no matter how much you might dislike a person, you would endeavour to do right by him and you usually succeed in so doing, with the exception of three people—dislike of whom renders you unreasonable [Page 710] and often unkind. Who they are you well know, and it is not my intention to mention their names, as this relationship is entirely your own affair.

But, my brother, a working disciple entrusted with a definite task by his Master, and working from within the Ashram (as you do), must work not only from a sense of duty and deep intense devotion, not only from a sense of karmic responsibility and a knowledge that the task undertaken is, by reason of soul injunction, obediently followed, but he must work also under the inspiration of true Love. You have a second ray soul, and when it is in control, your attitude is all that could possibly be desired; you have (which is unusual) a second ray mental nature. This enables you to realise *theoretically* what should be your attitude and to know exactly when and where love does not control. Your first ray personality and astral vehicle provide barriers to the free flow of love and impede a constant contact with the soul, imposing themselves between the soul and the three lower vehicles. They also come between the soul and the physical body, stopping or hindering the downflow of the energy of love into the vital or etheric body, from whence it would automatically control and actuate the physical life

expression.

The existence and the possibilities inherent in the concentration of these two first ray energies in your personality should have the effect of adding strength and potency to the inflow of the love factor, and they should enable you to isolate the energy of love with facility and apply it one-pointedly. I tell you this for your encouragement.

One other thing I would point out. It should be recognised by you that your entire ray equipment is so well balanced that your capacity to serve the Ashram and humanity is very great, provided that you unify all these forces into one intelligent, serving and constructive unity. You are singularly well equipped; you have a dual capacity to use second ray energy to enhance and implement the use of the teaching ability; you have also a third ray contact with the physical plane which should enable you to focus and utilise all this inherent capacity upon the physical plane in outer effective human service. You have made great strides in so doing, [Page 711] and it is only when your first ray isolationism, implemented by your personality and emotional natures, obliterates for a moment (in relation to other human beings) your second ray qualities that your physical plane output is affected, and it is sometimes affected quite seriously. Unless you consider this matter and remove the impediments to the free play of your love nature, you will always be a trusted server, but your field of service will be needlessly circumscribed and you will not be able to serve as generously and successfully as you otherwise might. Always you will serve; always you will have the freedom of the Ashram, and always you will have access to me, earning my confidence, and always you will persist. *But I seek greater things for you, and so does A.A.B.*

The work of the Arcane School holds in it much of promise—far more than at present appears. Workers will emerge who will be entrusted with wide responsibility, and A.A.B. will give them a free hand as she has ever given you *within the limits of the School's principles and objectives*. The leadership of the Arcane School must be that of a group, when A.A.B. is not with you and has passed on to other and more important inner work; this group will necessarily be under the general direction of F.B., but certain of you will have much responsibility and power, provided there is potent and correct motivation, and that you work with self-effacement; love ever produces the retirement into the background of the personality and its attitudes.

I would thank you, my brother, for all that you have done, your influence has been good and useful to many, and I am well aware of it; A.A.B. has also expressed her appreciation to you on several occasions.

The interlude of work upon which you are now engaged should give you the time for much inner reflection; it should deepen your power to live the dual life of a disciple. Get ready, therefore, for a resumption of my work when the right time comes, returning to it with a wider understanding, a more expressive love, and a more enthusiastic dedication to the principle of service. A.A.B. (if I may again point this out) has a deep appreciation of you and love for you, both personality and egoic in origin, and you can do much to lift [Page 712] burdens off her shoulders, if you so desire. She never troubles about the inevitable and unimportant mistakes that her workers make. She has made them herself and knows their relative unimportance. She troubles greatly when there is a misinterpretation of principles, a side-tracking of major issues, or a general inertia. Stand by her. With the unflinching love of F.B. and the developed understanding of yourself, of R.S.U. and F.C.D., she can round out this life cycle with satisfaction to her Master—which is all that she cares about. She has earned this from all of you. She

has, I may add, refused to take down this last sentence (as she thinks not in terms of reward or recompense), but has done so when I enjoined upon her the need for impersonality.

The three Arcane School centres, New York (the major centre), London and in Switzerland, must become more potent and should constitute three major points of light in the world. At the centre of each should work a disciple. Later, I shall suggest that the work in Australia be extended, and that in Sydney another centre or power station should be opened.

Your meditation during the coming year should be focussed around the effort to bring through second ray energy—the energy of your soul and of your mind—into the physical brain, via the etheric body. You must do this through the power of the creative imagination; you must act "*as if*"; you must see this energy pouring in, literally, to the head centre and from thence to the brain. You must work out your own way of doing this, for that will be for you the best way. Two suggestions only will I make: See this energy of love as a great descending stream of light substance, pouring down from the soul into your threefold lower equipment, and from thence out into the Arcane School, enveloping its membership. Secondly—and here you must endeavour to understand my meaning without any elaboration from me—you must take the people you do not like, particularly the three who so painfully disturb you, *into your heart*, thinking of them (as far as in you lies) in their own terms and from their own point of view and *not* from yours.

The way into the Ashram stands ever open to you and I [Page 713] am ever accessible to those who, like you, have worked and served in difficulty and distress and under the drastic circumstances imposed by this world war. You have served without any deviation from the path of duty. Forget this not, and avail yourself of "the privilege of entrance." You will ever find me at the inner point.

**To H. S. D.**

September 1943

MY BROTHER:

This year has seen certain liberating processes taking place in your life. You stand much freer from entanglements than heretofore; you face fresh opportunity for service and for growth. My problem is how to help you to capitalise on the past, thus enabling you to make the future a more fruitful period than ever before. You have been connected with my Ashram for some time now and have been readmitted into the new seed group. The reason that I mention this is because I want to emphasise to you the word "seed." It is the germ, and only the germ, of the spiritual life with which you have to deal, and I want you to withdraw your thinking and your emphasis from the concept of the flowering of your life in the coming years to the concept of nurturing and fostering the seed or germ of the new life which is just beginning to emerge. The *Old Commentary* says:

"The seed develops five flowers and five only. One flower long precedes the others. The second flower is hard to grow, the third is harder still. The fourth flower dies and, dying, gives forth light and in that light the fifth flower blooms."

I leave you to interpret this for yourself.



The future which lies ahead of you—be it long or short—must be approached by you now in a different manner to the past. You stand alone. You stand, however, with your brothers in the Ashram, and are therefore not alone. What [Page 714] lies ahead for you? How can the coming years be constructive, organised and creative? These three words—Constructive, Organised, Creative—have been chosen by me with care and I would ask you to reflect upon them. What is the constructive contribution which you can now make to the work that your chosen co-workers are doing? How can you organise your life so that there is a definite result and something to show for any activity instituted? How can the intense activity of your mind be slowed down and channelled so that something creative and worthwhile may emerge? These are the problems which must be faced, and these are the points where I can be of service to you, my brother, if you will accept my suggestions and carry them through.

It is the carrying through of any one settled project which has always been the major weakness with your group service. You work a little bit in some department of the group activity, and then you turn to something else; your basic purpose is steadfast and true and your steadiness in adhering to my work in some phase or another is unbreakable and real, but the surface effort is unstable, and from the angle of time, never persists long enough to show results. Why is this?

The answer lies in two directions: Your overactive mind flits from this to that and back again, and over-organises everything it touches. Secondly, the physical body under this intense mental tension and constant movement is necessarily very nervous and constantly depleted, for seldom is anything carried through, and the carrying through of a project and adherence to a plan bring through energy on to the physical plane and consequently into the physical body. Your vital body feels the constant pull upwards of mental force, but that mental force is not expressed through activities which are carried through to concluded expression upon the physical plane. Your mind is like a whirling humming-top which is constantly toppling over and has to be set in motion again, accomplishing nothing of value.

This, brother of mine, is *not* your intent or desire. What then is wrong? Let me tell you simply what the fault is. [Page 715] There is a constant overstimulation of the mind, of such a potent nature that there is no time or energy left for physical plane expression. What is the cure and what shall we do to prevent this overstimulation and slow things down so that there will be time for accomplishments? My answer is: Complete cessation from all meditation work for a year at least, or until I again give you permission to resume. You are constantly withdrawing and escaping into the meditation process, and you do it so successfully that the result is that all the energies you contact become focussed in the mind. You do not need to do this. You need now to garner the results of past meditation work through active service, chosen with deliberation and carried through steadily without any meditation at all but on the strength of the stored-up knowledge you have, and which you have never used.

I am asking you, therefore, to stop all meditation, even the group meditation. You can give fifteen minutes to dedication, consecration and contact with your soul and with me every Sunday morning and at the full moon period. You can participate in the group meditation at the School, but see to it that the group meditations are regarded by you as acts of service and not as means whereby your own nature is stimulated and refreshed. You can take part in the group held by A.A.B. on Friday evenings, for there is much that you can there learn. But I do not want you otherwise giving any time whatsoever to meditation—particularly in connection with any work you may be doing. I want your active cooperation on the physical plane along some particular line connected with my activities, and I want that work adhered to at any cost so that a *finished* something emerges. What that work shall be, what

phase of the undertaking you can do, and what responsibility you can shoulder should be, I feel, talked over with A.A.B., but only if you so desire.

If you will follow out these instructions, you will be surprised to discover how much easier life will be for you. Your mind will gradually become your instrument and not your master, as it is at present; your etheric body will stabilise and your general health will improve; your interests will grow **[Page 716]** and your usefulness increase, and that I know, my brother, is what you yourself desire. I am only attempting to help you to measure up to your own idea.

One other exercise I will permit. I give you below certain sentences or statements, one for each month of the coming year. Every morning before you rise out of a recumbent position say the one for that particular month aloud—just once—thus striking your keynote for the day. But do not proceed to meditate, ponder or reflect upon the sentences.

1st month . . . In quietness and in confidence shall be my strength as I walk today the ways of earth.

2nd month . . . I descend in thought unto the plains whereon men walk, and there I work.

3rd month . . . In spiritual being I stand upon the Way. It is the way of men. I am. I neither think nor dream, but work.

4th month . . . With my brothers I dwell within the Ashram. I issue forth and carry out the Plan as best I can.

5th month . . . Let love stream out today—from out my eyes, my hands, my feet, because my heart beats with the love of God.

6th month . . . Within my hand I hold the keys of life. I unlock the door for others and they pass through—yet see me not.

7th month . . . As I am strength and power and love and understanding, I bring these gifts into the haven of my work. Thus strength goes forth to others and love to all I meet, and to these gifts I add an understanding heart.

8th month . . . The cry goes out for workers. I answer, Master of my Life, and stand within the ranks of those who serve. What shall I do? The answer comes: The thing before thine eyes.

9th month . . . I climb the mountain top with others and watch the sun. I descend into the valley **[Page 717]** with my fellowmen and therein walk. The dark is great, but I am with my fellowmen.

10th month . . . I think no thought, I speak no word, I do no deed that hurts another. This means I use a guarded brain against myself—the little personal self.

11th month . . . The chain of Hierarchy reaches from heaven to earth and in that chain I am a part. Above me stand the Ones I seek to serve; below me stand brothers demanding help.

12th month . . . The cross is mine. The sword of love is mine. The word of Power is mine because I love—my Master and my brothers on the upward Way and on the lesser way, my fellowmen.

This change is not going to be easy for you, brother of mine. It will appear to disrupt and to disturb the rhythm of your life, but it will net you good results and you will never regret acceding to my request. The best lies ahead for you. You are needed, and there is service you can render along with your group brothers and with me.

November 1944

#### BROTHER OF OLD:

This is the last specific and individual instruction I shall give you. It is not my intention to continue repeating what I seek you—and all of you—to be, to become or to do. You have had much given to you over the years which still needs to be worked out in practical effectiveness. I wonder if you have noticed how frequently, in this series of group and individual instructions, I have used the word "effective"? This has been deliberate upon my part, for the word conveys something which I would see each of you express. True effectiveness is the result of a merging of soul energy with personality force, and through this etheric merging, the physical [Page 718] demonstration becomes adequate to the demand and commensurate with the forces blended. Each of you who have been admitted in the Ashram has already established a measure of definite contact. The way into the inner circle of the Ashram is through a still closer rapport with the soul, and upon this rapport you must definitely concentrate.

You are making a real effort to cooperate and to carry out my instructions; this has not been easy for you. It has taken you a long time to get down to work since receiving the last instruction I gave you; it has taken you long to arrive at a point of focus upon some definite activity, as I enjoined you some time ago. This again is the result of your over-rationalising mind which in dealing with all life circumstances is—in your case—prone to make complicated and intricate the simplest of physical plane matters. You are apt to make important, things which are not of the slightest importance whatsoever.

Your goal for the remainder of your life should be simplicity in all affairs and in all relationships. To this simplicity I would have you add a greater sense of personal dignity—a dignity which will work out as a physical reticence; of this, you as yet know little, but it will reveal itself to you as you reflect upon the word. To these two necessities of your physical plane expression I would have you add understanding—an understanding based upon love and not upon any mental process. This will be hard for you, for it involves being guided by your heart, unprompted by your versatile and fluid mind. If you will develop these qualities—*simplicity* from the mental angle, *understanding* from the emotional and astral angle, and *dignity* from the physical angle—and will work at these qualities during the rest of this incarnation, you will start your next life equipped for fuller service and with a more reliable physical instrument.

A.A.B. tells me that it distresses you that you are what you call "behind" the others in the new seed group, as far as the reception of the series of group instructions is concerned. She asks me what she should do, as she would not withhold them from you if it is my wish for you to (using your own [Page 719] words)"catch up." Catch up with what and whom, my brother? A reception of the written

instructions is no indication of capacity or status, for in the spiritual life and in all life free from physical brain awareness (as you understand it) such a "catching up" is non-existent. From the angle of esotericism, which is concerned with the soul aspect of life, time is simply a sequence of states of consciousness as registered by the physical brain. It does not in reality affect the inner spiritual man. Could you but know it—and this is a point which all disciples need to grasp—you, the true Being, needs no instructions. The task of any Master is only to bring to the attention of the man, working through the medium of a physical brain, that phase of the Ageless Wisdom which his own soul is seeking to have him register. In reality, you have had the instructions at closer and more rapid intervals than have your group brothers, because of your importunity and the grasping demand of your agile, unsatisfied mind. But you have by no means mastered what has been imparted, nor have you done the needed meditation; you will therefore only receive the current group instructions after the sun has moved northward, and I will intimate to A.A.B. the right time.

As regards your meditation work, you may now begin to follow the meditation outline given in the last series, but you must do it with no undue pressure; you must do it without any eager expectancy, but simply as a demanded duty. I would have you watch yourself with extreme care and I would ask you to refrain from using the Sacred Word, except when in group meditation, when the aura of the group will absorb the incoming energies and you will not then be unduly stimulated. The mind, when awake and active, is the great transmitter of the energies loosed by the Sacred Word. When sounded by the emotional type, it fortunately proves ineffectual in the majority of cases, and no energy is drawn into the mechanism of the personality. But when the mind is active and en rapport with the soul at certain points of evolution, it can and does draw out soul energy, and relates it [Page 720] rapidly and immediately to the brain. Hence much of the difficulties connected with overstimulation of which you are the victim. Adhere strictly to this injunction.

One of the factors in ashramic relations which you need to find and express is the assured peace and inner confidence which characterise its vibration. There is too much fever in your life. You ascribe it to a delicate body, my brother, but this is not so. It is due to a feverish mind; until calm and peace and tranquility distinguish your mental processes, it will not be wise for you to penetrate any further into the Ashram than the point where now you find yourself. So endeavour to keep the mind quiet. The physical vehicle is far stronger than you think, and a much larger measure of real health will be yours if your mind can be better regulated.

An Ashram is a place of quietly confident, regulated effort. The plan and the immediate service-activity are known, and disciples and initiates—each aware of his task and equipment—proceed to carry out the phase of the One Work which is theirs. Each senses its relationship to the phases of the work undertaken by his group brothers; it is in learning to see the picture whole (as the Master ever sees it) that confidence and security are developed.

In the place of your Sunday morning dedication, I want to give you four pictures upon which to reflect, seeking to read behind their symbolism the message of your soul to you, the personality.

I. A quiet sea of midnight blue. Above, the shining, round-faced moon. Across the sea, a path of light, and moving *slowly* down that path a little boat and—smiling, with the oars in hand—H.S.D. is seen.

II. A pillared cloister, dappled with the sun and broken by the shade cast by the pillars. A garden spreads on either side, redolent with the smell of many flowers and noisy with the hum of many bees

and gay with butterflies. Ten times a bell rings out. Its tone is deep and clear and musical. But the one who sits and writes and thinks beneath the cloister's shade [Page 721] moves not. He writes, and measures to the task assigned.

III. A room in shadow, full of peace and calm, of books and enterprise. And at the desk, the Master sits and works and thinks, projecting thought, working within, above and all around, whilst through the room pass many. It is their right to pass.

IV. A golden door, wide open to the sun. Before the door lie rocks and bits of stone. A path winds towards that door, and o'er its lintel are the words: Enter with calm; speak low and only if a need is there. Enter the stream behind the door and wash away the stains of travel. Then face the Master, but only when the quiet of evening light shines forth and all is still within.

Take these pictures—one each Sunday in the month—and work creatively with them. At the close of a year, send in to A.A.B. (for the helping of the group) your interpretation of these symbols. Speak truth through them and fear not criticism.

You are making progress, my brother, and can—if you so will—be of service to your fellowmen. Forget not that at the centre of the Ashram I can be found at all times, but only when you can penetrate there with simplicity, understanding and dignity.

August 1946

MY BROTHER:

In my last instruction to you I stated that it was the last which I would give you. At that time, I had no intention of closing the outer ashramic affiliation. Today it is closed, and I give you, therefore, a parting word of practical import upon the physical plane, along with those of your brothers.

I approach you with much concern because your physical plane life is now as fluidic as your mind has been, and you know, brother of old, that that restless, grasping, unsatisfied mind has given both you and me much trouble over our years [Page 722] of association. Let us look at your situation clearly, and I would like to indicate to you the wise procedure for the future.

You are a dedicated disciple and have proven yourself so to be; you are a member of my Ashram, but your mental fluidity has militated against your passing into any closer relation within the Ashram. You still remain upon the periphery, whereas you should have advanced to within the first circle of working disciples, at least. This, however, has been impossible and will remain so until you have brought quietness and rhythm into your physical plane life. It was the realisation of this which prompted A.A.B. to beg you, not long ago, to settle down. She could not give ashramic reasons, for she intrudes not into that which I perforce must do, but she earnestly sought to help.

My brother, no matter where you are, a settled place of abode is needed for all disciples, and this for several reasons. Over the months or years, where a true disciple is concerned, this settled abode becomes a shrine, something is built which becomes magnetic and responsive to the Ashram, and occultly speaking, "the sensitive receiver of the disciple's physical brain can be located and found to be

at peace." I trust you understand, and I would have you ponder on these words and reflect upon my suggestion. I would have you seek (and you will find) a place of suitable residence which will be of *prolonged* usefulness to you and from which you will not move, except in response to the normal procedures of life. Because of the instability with which you have come into incarnation and which constitutes your major life problem, you know that you need the steady rhythm and the heartbeat of the Headquarters in New York, through which I work; this should condition your choice of a place in which to settle and, my brother, I emphasise and re-emphasise to you the word "settle."

This is for you a spiritual necessity, and will eventually mean for you health and peace and a stable settled personal rhythm. This again will signify a step towards liberation. Your restlessness and instability have been accepted by you as conditioning factors in your life, and herein lies a major mistake [Page 723] which you have always made. Both are a serious detriment to your spiritual progress and usefulness and one reason why you are not as useful as you should be to those around you.

For whatever time lies ahead of you, my brother, let this constant movement *end*. Endeavour to *be* where you can be found; gather around you what you need for peaceful, quiet and useful living, and *there abide*. *I cannot too strongly urge this on you*. Fill your life with interests related to my work (a work which has evoked your sincere dedication), but give not time to meditation. It is this constant urge to meditation which is responsible for much of your difficulty, because meditation overstimulates your fluidic and active mind; this, in due course, results in a restless, constantly changing physical plane life. Talk this over with A.A.B., who has watched you with loving concern for many years and is peculiarly disturbed over you at this time.

There is much that you can do, *if* you are willing to do the little things. You have given generously of your means and have made much of my work possible; for this I am grateful, and for this I tender to you the thanks of those of us in the Hierarchy who stand behind the work for which A.A.B. and F.B. are responsible. We shall always be grateful for that help, as are the two who work with us; we shall be grateful for your continued help along this line if your soul so prompts you, provided you ever retain that which is needed for your quiet, gracious, restful living in a suitable abiding place, close to the centre of our work.

We are endeavouring to prolong the life of A.A.B., which should have ended this year; we are doing so, much against her wishes, in order that the work in Europe can be stabilised and the books completed. I put these two things in the order of their importance. Help her all you can. She asks me not to write this, but has my instructions so to do. Her life is harder than you know, and but for F.B. she would not be here at all.

Every morning, at noon, and each night before retiring to sleep, align yourself with your soul, with the Ashram and with me, and say very quietly and with no tension:

"I stand a point of peace, and through the point [Page 724] which I can thus provide, love and true light can flow.

I stand in restful poise, and through that poise I can attract the gifts which I must give—an understanding heart, a quiet mind, myself.



I never am alone, for round me gather those I seek to serve, my brothers in the Ashram, souls that demand my help, e'en though I see them not, and those in distant places who seek the Master of my life, my brother, the Tibetan."

That is all the meditation I would have you do *for the remainder of your life*, except the meditations in group formation at the Headquarters of our work. You will find that these affirmations, affirmed by you three times a day, will suffice to calm your mind and turn the place where you *abide* into a shrine.

This communication may be somewhat surprising to you. Seldom do I deal with physical plane matters, and I deal with this matter of a "centre of peaceful abode" for you only because its lack and your refusal (an interior refusal) to seek a *suitable* place to live are indications of a mental condition which should be brought to an end by you. This restlessness affects the quality of your vibration, and this in turn, to a slight (a very slight) degree, affects your ashramic group of brothers.

A future of service opens wide for you if, I repeat, you are willing to do the little things and finish what you begin.

My blessing and my love for you—the love of a Master for his disciple, distant and close, remote yet near—is ever yours.

**To L-T. S. K.**

September 1943

**BROTHER OF MINE:**

Our association together has existed for many years. It also began many lives ago. You should have advanced to a more intimate stage of discipleship had it not been for your always ready and still persistent response to the unreal, the [Page 725] unnecessary, and to that which comes in between you and the clear, steady enlightened progress upon the Path which should be yours. You will note that I use not the word glamour here. The reason is that it is apparently an entirely meaningless word to you, and I felt that I should emphasise the fact that glamour (as far as you are concerned) means that which sidesteps you from the desired service, that which engrosses your attention and prevents you from concentrating on the realities of life and circumstance, that which places you always at the centre of some big scheme as the master-mind making some discovery, as the architect of some building which is intended to house humanity, and that which comes between you and the simple duty of a pledged disciple—for *that* you unchangeably are.

You have, my brother, a good illustration of what I mean in the two plans which you have evolved during the past six months for world salvage and unity. One of them was supposed to be in response to my request for a paper, but another paper which I asked you to write is still unwritten and that paper was more important than the other. These plans were drawn; time was taken in submitting them to various people, and to what end? There was in them nothing new. The minds and some of the best minds in every country in the world are formulating them. Your plans were simply compilations of familiar suggestions which have already been presented in better form to the public. What end, therefore, did they serve? Only to sidetrack you from the simple duty of today; only to feed that inclination on your part to do something great; only to prevent you from a true and practical

cooperation in my plans which you know well and which the disciples in my Ashram are pledged to materialise. It is their group duty, *not* from the angle of authoritative demand, or in a spirit of blind obedience but because from free choice and identity of purpose (as far as they can realise it) they are in my Ashram; they have willingly responded to my planned intentions and in a spirit of dedication to the good of humanity.

All this indicates to me that you are still prone to slip into the thralldom of the vague vision, the grandiose formulations [Page 726] of something and are negatively responsive to the collective ideas of forward-thinking men, for you do no positive or original thinking of your own. Glamour still holds you.

You might well ask, my brother: Why then keep me in your group? Why not wait until I have learnt better and have dropped this tendency? Because you need the protection of the Ashram and you need—from the centre of protection—to learn then to accept the duty of obedience to the ashramic intent and to work under the direction of the loving intentions of Those Whom you do recognise as more experienced disciples than yourself. You are in my Ashram also from old association and because you earned the reward of this recognition and opportunity by being the first to appreciate the significance of my books and the teaching that they convey, and to aid the effort of A.A.B. For that reason you earned the right to my appreciation and hers, and have had them both. That was the one clear bit of spiritual thinking you have done in this incarnation. Therefore, the Ashram protects you, and your brothers stand around you, and for this brief incarnation you are a liability—but a liability which can, with your cooperation, be changed in your next incarnation into a group asset.

There is consequently no need for the slightest discouragement and I say that with definite purpose and truth. There is only room for the acceptance of facts. What facts, brother of mine? Let me (with my usual frankness) tell you. Let me point out to you what I feel and those who know you best feel should be your attitude for the remainder of this life. If you accept these ideas and cooperate willingly, you will do much to free yourself; if you refuse to see the light, you will but delay the process and continue to exact the protecting care of the Ashram for a longer period. Let me first highlight your career of glamour so as to prove to you, intelligently, the points I seek to make.

I shall not deal with your life, prior to the recognition period which enabled you to render me and the world outstanding service. Your recognition and aid of the work I was doing has released certain energies which will have much to [Page 727] do with the changing of the consciousness of humanity. Remember that the Hierarchy has this service of yours in mind.

There was the glamour of the wonderful discovery you were going to make, covering several years of experimentation and leading nowhere. Why? Because you had neither the training nor the capacity to do the work. It will be better done and in other ways and by better minds than yours. Your equipment was not adequate.

There was the glamour of spiritual power which led some of your group brothers astray for months. There has always been a glamorous response to personalities who have misled and glamoured you in the business world and led you into devious and difficult situations, and which forced you, eventually, to recognise that they were not the least what you had thought. What is this but the glamour of personalities? Until you have learnt to see people as they truly are, you cannot do the exoteric work of a disciple.

Then came an interlude. I asked for your resignation from the group, and the door of the inner Ashram closed upon you. That was very good for you and you endeavoured in that period to attend to the business of life, watching yourself with care. Then the door of the Ashram reopened and you were readmitted to the group life. For a year all seemed well, but the dual stimulation of the Ashram and the active work in my group proved too much, and glamour again enveloped you.

You started by formulating large schemes for world regeneration and for a super-organisation, and yet all that time the work that I wanted done and the outlines of the work as indicated by me, and to which your group brothers and my Ashram are pledged, played no part in your planning. You have been unhappy and bewildered because of the lack of sympathy, yet what would you have your brothers do? Would you have them aid me in helping you to free yourself from wild schemes and planning, or would you have them back you up and strengthen the hold that glamour has upon you?

Here are my suggestions, brother of mine, given in all [Page 728] love and understanding, and with a real appreciation of your sincerity of devotion, your great and beautiful staying-power, your essential humility and your very real need for protection.

1. Accept the fact that you need protection, and be grateful.
2. Accept the fact that in this life you have neither the mental equipment nor the clear vision to enable you to be a leader, an organiser or a drawer of blueprints for the Hierarchy.
3. Accept the fact that you are not young enough to make many basic personality changes, for the sixth ray crystallises too rapidly.
4. Accept the fact that in the performance of your home and business duties and in the effort to bring happiness to those in your environment lies for you the immediate solution of your problem. A simple, humble life of service and of self-forgetfulness will do more to free you than any violent endeavour to understand and combat glamour. You do not yet even comprehend what it is; it can only be overcome by the illumined mind, and there is therefore, for you, nothing else to be done but to strengthen your soul contact by practical spiritual living upon the physical plane, and by a complete refraining from all thought anent the future world, future scientific discoveries, future world orders, and the manner whereby they can be instituted.

The moment your mind becomes preoccupied with the universal aspects of life it is thrown into confusion; its thoughtform-making proclivities become violent, and the illumination of the soul is then unable to penetrate. You need to learn to *bring that illumination into your personality daily life upon the physical plane*. What measure of it you have received has been retained upon the mental plane and dedicated to matters far too big for you in this incarnation and with your present equipment. This has led to a chronic state [Page 729] of glamour. Live practically, sweetly, humbly and lovingly for the remainder of this life, and demonstrate beauty in personality relations. You will thus release your mind from pressures too great for it, and so begin to tread the way of liberation.

Can you do this, my brother? Can you bring spirituality into business and live in the business world as a disciple? If you cannot do this, you will have to learn to do it, because discipleship leaves no aspect of life un-lived, and business is an aspect of human living. Can you bring naught but peace, happiness

and confidence into your home and into your association at the Headquarters of my work in the world? Can you begin to be one to whom the enquirer can turn for help, knowing that he will get enough practical assistance to enable him to see the next step ahead? You can do and be all these things, my brother. Your task is to demonstrate discipleship in the daily life, and not to duplicate the discipleship of those more advanced than yourself.

Do the group work and meditation as indicated. I assign you no special work. I seek to see you more closely integrated into the group in my Ashram of which you *are* a part. Have no doubts and questionings. You are a part of my Ashram, and that brings the needed protection, as well as certain risks of overstimulation. The love and understanding and gratitude of your group brothers stands with warmth around you. I have no need to assure you of my protecting care and constant interest. The years must have proved it to you.

November 1944

#### MY BROTHER AND FRIEND OF OLDEN TIME:

There is absolutely no need for the profound depression and for the process of self-accusation in which you so constantly live. Years ago, your dream was to serve the Master, to be known by Him and to be a part of His group or Ashram. You longed for the status, technically understood, of an accepted disciple. You have served the Master and rendered us, as I told you, notable service; you are known by me, and **[Page 730]** it is perhaps the fact of this knowledge and its implications which disturbs you so deeply; you are an integral part of a group, affiliated with my Ashram; you are an accepted disciple. You have, therefore, every reason to feel encouraged.

You are, however, aware of weaknesses and of failure. So be it. But the fact remains that the major trend and purpose of your life has brought you into the Ashram. So be it again, my brother. All within the Ashram, except those of higher initiate status, fall short at times.

One of the things which I said at my last word with you was that your age was such that it was well-nigh impossible for you to change. Yet you have changed quite definitely during the past year, and by your refusal to cultivate the glamorous thinking which characterised you in past years and so oft proved your undoing, you have made real progress—more real progress than at any previous time. This has almost surprised me. When I raised the point with a member of my Ashram (known to none of you in this group which I am instructing), he remarked: "The soul is after all a Master, and when the force of masterhood is released, bringing quiescence and acquiescence, it is difficult to predict the happenings possible." Your quiescence, demonstrated upon the physical plane, largely as depression and fatigue, produced a negativity which made it difficult for any positive glamour to show itself; this greatly helped, weakening through attrition the hold which it has had upon your astral body. See that it gains no strength again. But be not depressed; simply be negative to all the suggestions of glamour and be encouraged at my words, for I speak not lightly or untruly. No spectacular progress will be made by you in this life. Accept that as factual and be happy at the quiet of the coming period before you pass over to the other side. Make full use of the time and read, study and think.

You have for long asked me to tell you the rays upon which your three personality bodies are to be found. I do so now, for you can profit from the information.

You have, as you know, a third ray soul and a sixth ray personality. Your task as regards the latter is to transit on to [Page 731] the first ray, so that next life you will come into incarnation with the difficult combination of three and one. For this the training, discipline and discoveries of the present incarnation should have prepared you, and you can therefore face the future with caution but with surety.

Your *mental body* is on the fifth ray and hence your interest in things scientific; but the calibre of your mind is not yet of such a nature that you can profit from this, and this is a fact which you must accept.

Your *astral body* is first ray in nature and hence the potent hold which glamour has had on you—a glamour inherited from three previous lives and rendered one-pointed and powerful in this life through your first ray astral nature. You *willed* to deal with glamour; you ran, last life, a great risk of wandering on to the path of black magic. Your recognition of me and my work and your instantaneous cooperation, completely negated that possibility, but the tendency to glamour remained and still does.

Your *physical body* is third ray in type, and this has intensified the worst aspects of that ray, because soul energy (undirected by an illumined mind) at times stimulates it and the glamour can take effect in physical plane activity.

If you can develop mental perception to a fuller degree, and if you can achieve in this life and the next a measure of real illumination, all the difficulties now troubling you will be resolved. In your next incarnation, you should endeavour to work through a second ray astral body, for there is a real lack of second ray force in your most difficult equipment. There are too many energies in your present equipment along the line of the first ray, and your ultimate goal must be a second ray personality, following upon the coming first ray personality of your next life. Love and light are greatly needed by you, and their reception by you in your lower fourfold nature would produce great transforming results. These must be brought about by you through keen interest in and love of others, and by stern mental control and unfoldment.

[Page 732]

August 1946

BROTHER OF OLD:

This is but a parting word to you as regards your physical plane affiliation with my Ashram. I will start by assuring you that the inner link remains unbroken and will persist, though even I have no idea when freedom will distinguish you or when you can advance with surety into the Ashram itself. Any progress that you could have made this life, as a result of my corrective teaching and aid, has been largely negated by your supine acceptance of failure, by your profound and lasting "conviction of sin" (if I may use so old-fashioned a phrase), and by your constant inner dwelling on your group relations. You did fail, my brother. But why stay overwhelmed by failure for year after year and remain with your eyes concentrated on the lower self that failed? All have failed and will again along some line. E'en the Masters fail at times to pass through one or other of the highest initiations at their first attempt and—from the hierarchical angle—that connotes failure. But the failure is scarce recognised; the effort is made to register what caused the failure and the inability to stand before the One Initiator, for all effects emanate from some *ascertainable* cause. So should it be on all levels of advancement, even

such a relatively unimportant effort (from the point of view of hierarchical work) as your attempt to gain the right of entry into my Ashram or what is called "ashramic penetration," and then on and up through many graded failures, until you meet the well-known failure of the Buddha to attain His goal.

I have therefore for you a message based on the words of the initiate, Paul: "Forgetting the things which are behind, press forward." Dwell no longer on the past but make the relatively few years which are left you of this life, years of usefulness and of purpose in my work. This will require the acquisition and the recognition of a spirit which is unembarrassed by ambition but which is pledged to *the perfecting of each day's relationships*. Preoccupation with the beautifying and the spiritualising of the day's affairs will give you no time for any reaction to glamour; your mind and desire [Page 733] (your kama-manasic nature) will be—with definite purpose—physically oriented; your demonstration of right living upon the physical plane will be to you the factor of major importance.

Your spiritual focus will remain unaltered, and it is this tenacity (which you have ever demonstrated) which has preserved untouched your relationship with me and with your brothers; you need therefore have no concern in relation to your spiritual expression on its own plane. It is your physical expression which has been at fault. Reflect with assiduity on these words of mine. A focussing of your spiritual attitude and nature upon the physical plane will result in a more dynamic life, instead of the basically negative life you at present demonstrate; you will be surprised at the results which may eventuate.

I am giving you no meditation. I seek to see the flow of your spiritual life *downward* into daily life, and I seek not to see you raising your human soul towards a soul contact you seldom achieve, consciously at least, this life. Your problem has been due to the fact that in the past you at one time achieved a most definite soul contact, but knew not how to handle the force engendered. In this incarnation, this force flowed into the astral body to a very great extent and evoked the glamour and the deception which have coloured your life. But—you have a vast stored reservoir of spiritual potency on higher levels than the astral, and can perhaps draw upon its source of love and light *if* your major concentration and preoccupation is the perfecting of your daily living in the place where you are and in the environment and the circumstances for which you are responsible.

You need have no fear that I shall withdraw from you the attention and the careful thought which I have given you all these years. I earnestly desire to see you achieve success; I have been sorry when you failed. I seek to have you *within* the Ashram, which is *not* as yet the case. A move forward can, however, be made this life if—in your closing years—you obey instructions. Go forward in confidence, my brother; the group has never left you or deserted you, and you need no assurance from me that I hold you in my thought.

[Page 734]

To R. S. W.

January 1940

Your glamour is, as you know, that of psychic sensitivity. Like S.C.P. you function on the astral-buddhic line; but, having a trained mind from the educational angle (for you passed through college, did you not, my brother?) you have a somewhat different problem. Your task is to use your mind for the unfoldment of the intuition and for the control of the lower psychic nature. This psychic glamour



does *not* unduly distort your point of view but its very presence constitutes a disturbing element to you. You neither like nor desire this psychic sensitivity or the knowledge which it brings, but it constitutes an environment in which you have to learn to walk with freedom and with grace. It is not some situation from which you must aim at escaping for it is part of manifestation and you must learn to work with it and function in it but with complete detachment from it—just as you do not identify yourself with physical phenomena such as rain or storm. Glamour exists. It is. The higher glammers are goals towards which the lower psychics must work and your work may lie along the line of helping them in the midst of the glamour and by this remark I may aid in reorienting your thought and dissipating some of your concern.

A person, for instance, who has been astrally and psychically controlled by the glamour of selfish desire and material aims will have made a real step forward when he escapes into the glamour of devotion to a teacher—a glamour which, for you, would be a thing lying behind in your experience and no longer of controlling importance.

Ponder on this and, if you care to do so, list the higher and lower glammers and indicate how the lower can be transmuted into the higher powers, leading to a later liberation. In this problem of the glamour of psychic sensitivity, you can do much to solve it by the right handling of the time equation (for time in reception of contacts, as it is called at times, has a real relationship to the growth of glammers) and **[Page 735]** in the elimination of nonessentials. Go forward, therefore, in service with joy and with confidence. The glammers hold you not in truth but you need more understanding of their nature.

August 1940

#### BROTHER OF MINE:

I would ask you whether the implications as to the relationship between your soul and personality rays to the rays of your astral and physical vehicles interests you in any way? The two lower rays are the same as the two higher and in between stands the ray which is, par excellence, that which provides the battleground for the disciple in training. Twelve of the group members have the fourth Ray of Harmony through Conflict controlling the mental body, hence consequent conflict and proffered opportunity, plus an expressed ambition for the achievement of psychic harmony between the soul of form and the soul itself. It is through the conflict between these two that harmony becomes possible. This is the ray of testing, the energy which brings about trial. People struggle with ideas, with attaining the goal of their current idealism and are driven by longing to find peace, joy and divine assurance. After the cycle of lives in which the mental ray varies from life to life, there arrives an incarnation wherein the ray of harmony through conflict dominates; then the disciple is specifically put to the proof and is tested and tried in order to demonstrate to him the gain or the non-gain of the past cycle of living experience. Such a proposition faces many in this group today as it, in its turn, faces humanity, one of whose controlling rays is the fourth.

You can, therefore, expect to have to face up to a life of testing and of change. This is not to posit that the testing and change and battle will be of a physical nature or on the physical plane or will involve physical plane decisions. This ray produces the "harmonising" strain and stress on any of the planes (using these words technically) and for the majority of you it is pre-eminently active upon the astral plane. **[Page 736]** There the tests will come, with repercussions—if I may use such a phrase—upon the

buddhic or intuitional plane.

You are facing changes in your life. I would here point out to you that changes in the life of a pledged disciple can be due to two main causes: the working out of karma which is unavoidable but which presents opportunity, or it can be due to the free choice and free decision, involving direct initiating activity on the part of the disciple; these decisions can be carried out or avoided according to his own planning. This line of activity has, therefore, little to do with precipitating karma but is concerned with intelligent initiating of new karma which will, in its turn, produce its inevitable effects later. I call this to your attention, my brother, because you are reaching the point in your career as a soul where you can consciously engineer situations and conditions which are *not* effects or results but are the commencement of new cycles. It is a momentous time in the soul's progress when conscious decisions can be made with due appreciation of consequences.

I am also referring to this because you are meditating steps (are you not, my brother?) which will produce effective change. I seek to have you ponder upon the responsibility involved and know with clarity your motive. Lives of indecision come wherein the man balances back and forth between decision and indecision, arriving apparently at no action. They are lives of apparent futility but nevertheless of great value. Needless to point out that such incarnations are frequently lived under the sun-sign of Libra or have Libra as the rising sign. Prior to that particular life, the man has had little difficulty. He is conditioned by precipitating karma and at the same time experiences little difficulty in arriving at decisions, because his choices and aims will be motivated by the personality and determined by the lower self. Later, after a life or lives of balancing, the die is cast and the period of inactivity and of indecision ends and the soul begins to determine action; karma then comes under the processes of conscious transmutation. Motives become purified [Page 737] and objectives shift from those of personality ambition to the spiritual goals of humanity.

Such a life is upon you now, my brother, and I am therefore seeking to make the issues clear to you. Personality decisions are not for you; and for you, likewise, the period of indecision *must* end and it will end when you see soul purpose more clearly. You might here ask: In what way can I know? How can I arrive at right decision? First of all by eliminating selfishness and arriving at that unconcern as to the happiness or the experience of the personality; secondly, by refusing to move hurriedly. The disciple has to learn that when he has arrived at right—and therefore for him irrevocable decision—that this very motive and decision starts energy working along the indicated lines and that, having decided, he now moves slowly in the wake of that energy. There are deep significances in what I am here telling you and I beg you to strive to understand my meaning.

I would ask you (in order to help you to see clearly and so be of greater service to others) to make a study this winter of the Law of Karma. Read the books upon the subject but take not too seriously their deductions. Gather out of that which I have written all the information you can find concerning this theme. And, my brother, having done so, you will then arrange that material in its right and spiritual order and significance, and at the same time reduce your ideas to written form for your own clarification and the helping of your brothers. This teaching has a group significance.

I am not referring more clearly to your life decisions and plans. They are your own concern. I have sought to widen the "spread" of your consciousness so that you can bring to any planned life of service a reasoned judgment and a seasoned experience. These two phrases should express the personality quality of the trained disciple. For your personal meditation I suggest the following:

Take ten minutes twice a day for deep reflection on one of the themes listed below, viewing them in two ways: the individual interpretation and, secondly, that interpretation which concerns humanity as a whole. If you will do this [Page 738] regularly, you will build the bridge between the part and the whole.

- a. The dharma of the individual in the home.
- b. The duty of the individual in the group.
- c. The obligation of the individual to humanity.
- d. The responsibility of the individual to life.
- e. The reaction of the individual to karma, personal and human.
- f. The relation of the individual to the Hierarchy.

You have there six months' work in meditation. It will involve the practical relation of man to karma, individual life to the mass life as it flows through him, and life also as it actuates the group to life and as it expresses itself through nations and through humanity as a whole.

The blessing of the soul rests upon you, my brother—your soul, my soul and the soul of all.

August 1942

1. Shift your consciousness into the lighted mind, for lit it is, and look not down but up; be not so conscious of the outer form.
2. For two years study, read and serve within the circle wherein your soul has placed your feet. Then look for greater scope, perhaps within that selfsame circle or perhaps within another. But relinquish not the first.
3. Develop joy in self-forgetfulness and serve your brothers in my Ashram. Two of them need you much.
4. Ponder the usefulness of *shock*, applied by you in love and yet with full detachment and clarity of speech.
5. You need to learn the art of reverence, my chela. The chain of Hierarchy is a fit subject for reflection.
6. Upon that chain you have your place. Some move ahead of you. Some move along with you. Others again move on with hands out-stretched to you. True occult reverence holds the key. This means recognition, not obedience, not stooping down or looking up.

[Page 739]

September 1943

MY BELOVED BROTHER:

I have been concerned about you. The strain under which you work and live is not good, and has a definite physical effect which is not desirable. I foresaw this risk, and it was for that reason that the first of the six statements I gave you enjoined you to:

1. Shift your consciousness into the lighted mind.
2. Look up, not down.
3. Be not so conscious of the outer form.

In these words I sought to have you turn your eyes away from the form aspect of the present world catastrophe, because your sensitivity led you to assume too close an identification with it. Such identification is a handicap and not a help. It feeds the life of the solar plexus, because the solar plexus centre of humanity as a whole is in a condition of appalling riot—if I may use so peculiar a phrase.

The next statement sought to swing you into the circle of your service in relation to your group brothers and the senior group within the Arcane School. Circumstances, however, moved you from my Headquarters, and this became difficult of fulfilment.

The need for you at this time is to *study* deeply and to do work which is practically entirely along occult lines. The study of psychology which interests you so much and for which you are in so many other ways so eminently fitted, tunes you in at this time too rapidly on world distress and you should avoid it. The duties of the home, the bringing of joy to those you daily meet, and the keeping of the mind upon things occult will do much to offset the astral sensitivity which is one of your major assets in helpful service, but which under the pressure of the world events has become almost too strong for you to handle. The "chain of Hierarchy" is a good subject for your constant reflection, and I want you to pay close attention to my recommendation that this concept form the background of your daily thinking. As [Page 740] you keep that chain in mind, it tunes in on the Ashram, and therefore on the Hierarchy, for you are a disciple of some standing. This will offset the astral sensitivity, for the energy of the Ashram stimulates the head and heart centres and draws up the astral forces from the solar plexus.

I set no meditation of a special kind for you. The group meditation will suffice. I ask you to do much occult study and much teaching and helping of occult students. Your work for another year should be primarily with the senior students, and you should endeavour to have a larger and more organised output of work in that connection; it will serve to focus the consciousness more firmly in the head. If it were possible at some time in the near future, I would suggest that you go and talk to A.A.B. She had your problem in a worse degree, but had more experience to offset it and less time in which to succumb. I have told her certain things anent you which I do not wish to write, and she will give you all the time you need, if you will come to where she is.

It is for this reason I write no more today. Also, my brother, I give you at this time much attention in the Ashram, and my strength surrounds you. There is no cause for anxiety, for the future is assured, but seek during the coming year to take advantage of my suggestions.

November 1944

## MY BROTHER:

Last year my instructions to you were very brief, but they were full of suggestion and potent to bring you release, had you followed them with exactitude. There are certain forms of pride from which every one suffers more or less, though the degree and quality may differ according to ray or type. Yours is a determination, or I might call it predilection, to use your mind at times when the simple acquiescence of a loving heart is what you need. L.F.U. has a form of pride also and makes a fetish of his personal liberty, consequently putting himself in bondage to the concept of freedom; he needs to learn that no one is really free, a disciple least of all. [Page 741] You, my brother and disciple, love the activity of the mind, and you enter—with your eyes open—into situations in order to learn and experience the delight which comes from analysis, reflection and mental activity, followed by some decision.

I am speaking thus frankly to you, my tried and loved disciple, because I see more effective service to be rendered by you if you can master a difficult lesson at this time. You are exceedingly well equipped to serve. Your second ray energy, coupled with your seventh ray force, makes for almost unique and unusual service; however—and here lies a hindrance—your fourth ray mind, constantly presenting fields of conflict which you must conquer, deflects the energy which, pouring through your soul, could lead to a planned and organised activity upon the physical plane. But it does not. The descending soul energy and the ascending personality aspiration meet upon the mental plane, and there both of them are arrested by your over-analytical mind. You need not infer from this that you are not of service to people; but it is an individual here and there that you assist, and there is no rhythm or organisation in your service, owing to the constant mental conflict.

From the very first time you were admitted into my Ashram, I have tried to aid you to centralise all your forces upon the physical plane. When a disciple does this, and when he is one-pointed in his activity, there is much that he can do. When to these tendencies of inflow and of concentration there is added a trained and illumined mind, then the disciple becomes a focal point of spiritual attraction. He can reach many, yet ever remain polarised at his own centre; his life then has an ordered rhythm, and there is a steadfast adherence to a plan which is carried through at all costs. He takes also his rightful position as a representative of an Ashram.

Forget not that the Masters choose Their disciples, not only from karmic relation (if such a relation exists), not only because the disciple demands light and has a powerful aspiration towards spiritual things, but because the disciple is equipped to render some definite service which fits into the ashramic intention of the moment. You are thus well [Page 742] equipped; your health is good, even if you think it not, and will be better still when rhythm enters into your life. You have a free mind and much, very much, intuition. You have (could you but realise it) what many people dream of possessing—time and leisure. You do not believe this, but that is because your daily life is full of the nonessentials—nonessential in view of world emergency. You are magnetic and attractive and can reach people through the expression of your potent love nature. Yet at the close of each year you realise that you have not accomplished very much. You may have helped a person here or there and your general influence is good. But I look for more than that from those in training and in preparation for initiation. You are in your forty-seventh year. By the time a disciple reaches the age of forty-nine his pathway of

life service should be clearly defined. Yours is not. You have, however, two years left in which to bring through on to the physical plane all the energies with which you are endowed and to produce that ordered rhythm and arranged living which are required to make a definite impact upon the minds of those around you.

You play around with ideas all the time; you experiment all the time, but that should now be past history. I ask you now, for the sake of a needy world, and because I seek to see you fill your rightful place in my Ashram, to readjust your living conditions in order to serve more adequately. I would call your attention to the words, "your rightful place in my Ashram." Do you know what that place is? I would have you find out.

An Ashram is ever in a state of constant flux and movement. Disciples are passing out of it to form their own Ashrams or to take up a specific place in another Ashram as they meet the requirements of more advanced stages. They are shifting from one degree to another; they are moving forward steadily from the periphery to the centre, from the outer ring-pass-not to the lighted dynamic centre. As they move forward, preserving ever the close inner unity, place is made for new disciples—to be admitted and trained for service.

Part of the service rendered by members of an Ashram is **[Page 743]** to make way for new aspirants. This they do by hastening their own progress and moving forward. When disciples take one of the final initiations, or when they are admitted to a higher and more potent Ashram, vacancies occur which are always promptly filled. The occult law which governs all progress in an Ashram is sometimes called the Law of Fulfilment. By this is meant the full compliance of a disciple with the service demands upon the outer plane. When his service is as full and as effective as he can render it, then—under a condition which is in the nature of a group occult paradox—his outer effectiveness produces an inner effectiveness. You have all been taught (though theoretically for the most part) that inner effectiveness produces illumined and potent service. Now learn the reverse side of this truth. I will elucidate no further, for your own thinking should suffice.

You have, my brother, three things to do:

First of all, you must so think, reflect and meditate that your brain will be the recipient of your planned thinking, and not simply a sensitive registering instrument. Through right meditation, the energy from your soul and mind must be focussed, via the head centre. Speaking in symbols which you easily understand, "the lighted triangle of soul and mind and head will awaken the centre between the eyes and bring into activity the eye of direction"; this is at present closed, and only occasionally opened. You have been greatly concerned for years over the direction of your thoughts and the trend of your thinking; shift now your attention to directed service. Undertake a task for me and bring it to accomplishment.

The second thing you have to do is to assess your equipment and ascertain—from within yourself—where lies your field of service—one field, my brother, not many. A disciple of your standing serves a group and not just a person here and there, and frequently persons of no spiritual importance whose destiny can be well left to their own souls or some teacher not of discipleship grade. I do not choose to be more explicit. Your field of service is clear, could you but see it, but of no use to you unless you enter it voluntarily, freely and with understanding.



**[Page 744]**

The final thing which calls for your attention is to grasp in a new and dynamic manner the dual life of discipleship. Your field of service and your field of karmic obligation must never rule each other out, but you must learn to function efficiently in both careers. Your time for learning, technically understood, must now give place to the use of what you have acquired of understanding and wisdom.

I suggest for your helping, the following meditation. You must bear in mind that it is only of service to you if followed steadily and with continuity. It is largely in the nature of a visualisation exercise.

1. Rapid alignment and the sounding of the OM three times.
2. Focussing the consciousness in the soul with a corresponding concentration in the head at as high a point as possible.
3. Then sound the OM four times. This is followed by a pause.
4. The following visualisation exercise is carried forward from the point of concentration attained. If your attention wanders, sound the OM again. This is sometimes called the "recalling OM."
  - a. See in the mind's eye a sea of light.
  - b. Then see yourself standing and awaiting direction upon the physical plane. Hold these two thoughts quietly for a little time or picture them simultaneously.
  - c. Then you—the disciple upon the physical plane—sound the OM inaudibly, dynamically and clearly, and as you do so, see a movement or current in the sea of lighted energy, converging towards you.
  - d. See it take form as a stream of down-flowing energy—the energy of love, of strength and of understanding.
  - e. Imagine next that divine flow sweeping through your mind and your astral body and settling into your etheric vehicle, awaiting a Word of Power.
  - f. Then again sound the OM and feel the impact of **[Page 745]** the tidal wave (if I may so call it) of spiritual energy, entering into your head centre, passing from thence to the ajna centre, and involving in its flow the centre in the medulla oblongata—the alta major centre.
  - g. Then, at the exact moment of this realised dispersion, say, "This source of power is all I am and have; I send it forth to serve my fellowmen; I thus prepare the way into the Ashram, thus drawing men toward the source of power and strength."
5. Having completed this exercise, then meditate for ten minutes upon the service you are asked to render; see it motivated and implemented by the energy just received, and let your creative imagination build for you a structure for your service.

I have spoken to you with directness, my brother. I am, as I have told several of your group brothers, ambitious that all of you in my Ashram may become creative and constructive workers within and for

the Hierarchy. I am exceedingly anxious also to see you expressing in fuller measure all that you are, and thus end this time of "flighty service" (forgive me for this word, but I speak to arrest your consciousness) and enter into that full demonstration of the will-to-good which brings always joy and effectiveness.

We have walked the path of life in relation to each other for years now. I have held you safe from harm whilst you got your bearings and tested out your strength, but that time should now be past. I stand by you at all times, but you must now come forth into steadfast ordered work, shouldering responsibility and "growing up" spiritually. The time of spiritual adolescence is past for you. Will you realise that and now *work*?

August 1946

#### MY DISCIPLE:

You are of those in this group who are *within* the Ashram, and that fact carries with it a definite obligation and **[Page 746]** responsibility. In my last instruction to you (given two years ago) I dwelt much on this, and I would like to tell you that you have made progress, that you have eliminated much nonessential living, and are finding more time for real service. You are becoming—as an occult phrase puts it—"grounded in your place"; that was for you an essential step. Now must come the mastering of the technique or method whereby (from that place) you move forward in any *needed* direction—along the line of service.

In this connection, no one can help you; you have to find the ways and means, alone and unaided. This effort on your part, this groping here and there for a rightful field of service, is largely responsible for your exceeding sensitivity; you move in one direction and react to a needed opposition; this proves upsetting and may lead to a psychic crisis. You move in another direction and are immediately assailed by that which is to you a phantom of fear; you move elsewhere but the opportunity for service proffered measures not up to your capacity, and this you register and again withdraw, conscious always of psychic atmospheres and conditions. What then to do?

A great experiment is being attempted in the Arcane School. It is an endeavour to lift off the shoulders of the Masters the training of aspirants for discipleship and thus to prepare them to take their stand upon the periphery of an Ashram—in this case mine. I am thus lifting much along this line off the shoulders of other Masters. Masters such as K.H. and M. deal only at this time with trained disciples—such are the exigencies of world work. In the advanced section of the Arcane School this experiment is going on, though as yet only in an embryonic manner; more difficult and specific training should be given to the few who are reacting correctly to the "call of the Hierarchy." I have spoken to A.A.B. upon this matter, and along the line pointed out to her I ask your help and your time; I would ask you also to permit A.A.B. to train you more specifically for this work, and to do so with confidence, as the link between you two is strong and you have ever permitted her to speak to you with frankness.

#### **[Page 747]**

You need to learn to protect yourself from people, in a psychic sense. This protection can be applied in several ways. I could myself put around you a protecting shield; I choose not to do so, for you would learn naught thereby. The work must be done by you yourself, and basically involves the transmutation

of the sacral centre (not the solar plexus, as you might naturally think) to the throat. In the sacral centre lie the ancient racial fears and deep-seated personal desires. Ponder not upon the sacral centre, for that would bring these ancient inheritances to the surface, but let your work be related to the creative throat centre. Then perform the following exercise:

1. Sound the OM within the throat centre, as the soul focussed in the ajna centre.
2. See (with the creative imagination) the throat centre as a radiant, vibrant, brilliant reservoir and *know* it to be so.
3. Then send forth from that centre a broad and vital stream of energy, down the spine to the sacral centre in the spine, preserving the stream intact in your consciousness so that no part of it is deflected to the physical counterparts of the sacral centre, the gonads.
4. Then see the sacral centre (in the spine) as a radiant reservoir of energy, but as energy deflected from physical creative activity to the destruction of ancient racial fears in the world. Then project that energy out into the world of men, to aid in the destruction of fear.
5. Next, reaffirming your consciousness positively in the ajna centre, withdraw your attention from the sacral centre and the throat centre and sound the OM—as the directing disciple—seven times, slowly and inaudibly.

Use this exercise as often as needed, but just now and for six months use it every day. You will be surprised what it will do for you.

The meditation I last gave you will serve you for the rest of your life, so I give you no meditation now.

To you, as to others in the group, I say: Go forward with **[Page 748]** confidence and with joy; establish a closer contact with me, your friend and teacher.

November 1948

MY BROTHER:

I start today with a word of real commendation to you. Since my last communication to you, you have succeeded in doing two things: stabilised the "grounding in your place" in my Ashram (to which I referred in my last communication to you) and you have also paralleled that by a very definite shifting of your astral polarisation on to higher astral levels—a task that is occupying the attention of a very large number of disciples at this time. The reason for this is that a very great part of the work of the returning Christ will affect greatly the astral plane. Disciples are therefore needed who can absorb, transmute and transfer light. For this task you are peculiarly equipped and hence the psychic difficulties which have for some years confronted you and caused you difficulty. This trouble will greatly lessen from now on, particularly if you proceed to labour at your task ... preparatory to the reappearance of the Christ.

Those disciples who work today in the world and do so *consciously* in order to aid the Christ and His mission, come within the protecting aura with which the Head of the Hierarchy at all times surrounds certain work undertaken by the Hierarchy in connection with our planet. This work of preparation for His coming is curiously fraught with danger because of the immense and constant antagonism it arouses (and is arousing increasingly) in the opposing forces of evil. The main attack of these forces is upon disciples and particularly those in a position and at the point in evolution where they can act with potency and greatly help in the task of reaching others. This you can do, and *along with all disciples* are, therefore, marked "for protection," as it is esoterically called. This does not mean that you will be free from attack and—because you are a disciple—attack on all three bodies simultaneously, but it means that such attack will arouse in you no fear. Remember always, brother of [Page 749] mine, that it is fear that permits the entry of wrong potencies, and that such an attack may not be aimed at your weakest point but preferably at your strongest; it is there where disciples are often caught unawares and thus suffer a temporary setback.

The astral plane is in a great state of turmoil today—but that is a theme upon which I will dwell in my next communication to this group of disciples. It is nevertheless something to bear in mind. This turmoil is caused by an increasing descent of the Christ energy from the buddhic plane into the astral plane—a necessary aggregation of spiritual forces of a strength sufficient to create a reservoir of this energy of which the Hierarchy can avail itself as it proceeds towards externalisation. Of that force (which is astral-buddhic in nature) disciples such as yourself can take advantage. It carries the qualities of "embodied light," sensitivity to the new incoming vibration, and protective *pliancy*--I know not what other word to use. It can only be used by working disciples; therefore *work*, my brother, and let that penetrating energy find a channel through you.

I have told you these things in order to reassure you, for you have been in the past somewhat prone to psychic fear, though a very great improvement in this respect can be noticed. Those who work in this coming cycle must cast off fear and refuse to register in their consciousness—by an act of the spiritual will—the very existence of that which causes the reaction of fear. It is not the "little wills of men" which must here be used, but the bringing in of the higher spiritual will, via the antahkarana. It was with this in view that I gave out the teaching upon the antahkarana before proclaiming the reappearance of the Christ.

In the reorganisation of the Arcane School, I would ask you to take your full share and to concentrate your major effort upon the work of the senior students. Have in mind always that it is *spiritual* esotericism that is required; teaching the students to create a line of light between themselves and all circumstances and problems. This is possible because every problem is in reality a vital thoughtform, effective for good or evil. The line of established light can dispel the evil [Page 750] or act as a transmitter of the energy of the will-to-good. In the above few sentences I have given you a potent hint and one which should be taught to all true aspirants.

There is little more that I have to say to you. You might find it of true helpfulness if you gathered together and read at one sitting, slowly and carefully, all which I have given to you in your personal instructions since this group was organised. This will give you (as nothing else can) a synthetic view of the general pattern of your spiritual growth and advancement.

Go forward with a sense of strength, knowing that the power of your soul, the solidarity of the Ashram, and the protective aura which surrounds the work of the Christ can ever be relied upon.

## To D. L. R.

January 1940

### BROTHER OF MINE:

I find it most difficult to give a name to the glamour which holds back the full expression of your soul. I might perhaps call it the "glamour of continued circumstance." This leads to an almost unavoidable construction of a wall of small and unimportant events, of negligible contacts, of monotonously regulated and determined duties, carried forward year after year because they constitute your duty and life function and also provide the wherewithal whereby the needs of life can be met. These provide a slow moving glamour, behind which you conscientiously and laboriously stand and daily work. Such a state of affairs leads to a static situation and to a constant conditioning of your life expression. To this, your soul at times takes exception and will do so increasingly. For this you must be prepared. You must be ready for a certain feeling of nausea and of frustration as your life goes on and on along its predetermined lines. And for this nausea, you will find no real understanding in your environment. For this also you must be prepared and to accept **[Page 751]** it without criticism of those who fail to render you right comprehension.

Hitherto, you have regarded such moments of nausea as rebellion to be immediately suppressed; you have thrust from you all aspiration towards change, regarding it as a hindering glamour and seeking always to believe that your choice of the stable, the safe and the familiar is entirely right. Such choice has indeed been right at times, but it has not always been so in spite of the determination evidenced in your environment to hold you to the tried and the familiar.

Seek, my brother, at any cost, to be alive and eager for the future. Hide never behind the thought of past achievement or of achievement in some future life; learn to recognise opportunity when it stands before your thought and be ready to change the stable rhythms of a high grade and adequate personality for the eager forward looking attitude of a world disciple. Changes will then come because your inner attitude has prepared the way.

Sometimes, my brother, I wonder if you will recognise them, knowing them for what they are? Will you see the open door, leading to a fuller and a richer life? I call you to preparedness, and for freedom from the glammers of the familiar, of the family and of your surroundings.

August 1940

There are within you at this time, my brother, stirrings of revolution and rebellion which have in them the seeds of liberation. Does this astonish you? Of their depth and purpose you have as yet but little understanding. You must remember that rebellion may be based on purely selfish desire for a way of life which your personality may demand. But it can also be soul-produced, and such is the case with you. One of the first things which a disciple has to learn is the real nature of that which is directing him and conditioning him. With many it is some aspect of the personality or of the personality as a whole; in a few, it is the soul. With **[Page 752]** still others, the promptings may come from a sense of

inferiority and its consequent reaction of a carefully considered defence mechanism; with still others, it may be circumstance, or the race mind or popular opinion or the people with whom they are associated through ancient ties, karmic liabilities or self-chosen responsibility. I will tell you here certain things which may aid you towards a fuller life and a deepened soul expression.

Your link with your soul is real and it was not achieved in this life. It is therefore one of the stable factors in your life. Your mind is of a high quality and is easily responsive to the intuition and illumination; you have your emotional or astral body well under control. On the inner planes of the personality, your life demonstration is good and you lead a faithful and progressive spiritual life—so much so that your vibration reaches *upward* so intensively at times as to sound within the periphery of the hierarchical sphere of influence. This is somewhat rare. But *outward* and *downward* (these inadequate expressions make the teaching hard to communicate) this is not the case. Your outgoing energy seems short circuited and your radiation is inadequate to your inner spiritual life. You will recall that I gave you the word "radiation" some years ago as your desired keynote. For years I have watched the intensification of your spiritual life upon the inner planes only to see it arrested on the eve of expression upon the plane of daily life. I refer not here to character expression or to being what people ordinarily call good. I refer to *effective radiation*.

What causes this, my brother? I would say: Outer circumstances, and two people in particular, plus an acutely sensitive receptivity to the mental and emotional life of others. Ponder on this. This sensitivity causes an arresting of physical expression, plus a mistaken interpretation of duty at times. Know you not, my brother, that those who are at the stage of accepted discipleship (as you are) should be radiating centres of light on a relatively large scale. With you this potency of radiation is present but is rendered ineffective by your reaction to the outer details of physical plane living and to the reactions of those less developed than you are. Is **[Page 753]** this a hard saying? Study it with the detachment you have so ably developed and you will find in due time that I am correct in my diagnosis.

Re-apply and re-interpret this virtue of detachment and much will be revealed to you. I shall not be more explicit. My function is to indicate direction, but it is for you to understand rightly and then react. Your initial interpretation given to my words may not be the right one in all cases. Usually the integration of the spiritual life and of the personality proceeds as follows:

1. The astral body integrates with the physical brain, via the etheric body and the solar plexus.
2. These two then integrate with the mental body and thus complete the personality expression.
3. This is followed after much struggle and time by the definite integration of personality and soul.

You have, however, carried the integration from the astral body to the mental body and from thence to the soul but have not yet succeeded in integrating these three with the physical man, dominating the brain and producing a vibrant expression of the inner man outwardly. This is somewhat rare a condition. Could you see yourself as you essentially are, you would make the acquaintance of a vibrant, radiant, wise disciple. But you hide all that behind a wall which has been built through your conditioning supersensitive nature and circumstances, and also by the influence of several people. Come out from behind that obstructing wall, my brother, and—for the sake of those whom you can serve—*be what you are*.



That this emergence on your part may bring its own problems is probably true, but with the results of right action (carried wisely and not fanatically forward) you have naught to do.

A brief visualisation exercise and meditation may aid in this process of emergence. It is well to bear in mind that the dramatisation of the spiritual life leads to creative appearance, strengthening the will-to-do, directing the desire nature **[Page 754]** in the right direction and producing effectiveness in physical plane expression. You will see, therefore, that when humanity can begin en masse to work in this manner, they will enter upon a cycle wherein evil karma will no longer be engendered and past karma will work out in experienced, spiritual living.

This meditation exercise should be carefully thought out before practising so that you can know just what you are attempting to do and can then do it with adequate results. I would ask you to do it twice daily, when convenient. I set no regular time. A year's steady practice (with belief, plus skill in action) may cause almost dramatic changes in your life.

1. Bring about focus in the soul of the potencies of the lower man by the power of the imagination and careful visualisation. This can be done by rapid, right alignment.
2. See the soul as a radiant sun within you (the personality hiding behind its rays). You, the real spiritual man, produce the veiling of the lower man.
3. See the rays of the sun extending first to the *mind* bringing illumination.

Pause here and focus your consciousness in the mind. The work is done by projecting yourself along the ray of your personality and along your mental ray which is the fifth ray of concrete knowledge or science. This should be relatively easy for you.

4. Then see the rays of the soul (the sun of your life) extending and embracing your *astral* nature and irradiating the astral plane with which you are in contact, thus bringing an outpouring of love. This again should be relatively easy of accomplishment as your astral ray is the sixth ray of devotion and idealism.

5. Carry the radiation of the sun to the vital body and see it bringing (on the beam of the seventh ray of your physical nature) such a dynamic energising that you will have the power, figuratively speaking, to break through the wall which prevents the inner radiation extending into the outer physical world.

**[Page 755]**

6. Then sound the OM softly seven times, concentrating upon the picture of this sun (which is you and your solar quality), thus irradiating the outer life.

This process should be fairly easy as all your rays tend to facilitate it. The process is also highly scientific for it is in reality the manipulation of radiant solar energy straight from "the heart of the sun," technically speaking. Work patiently along these lines and take with patience and courage the effects produced. For these you will be eternally grateful.

August 1942

1. Be not afraid of loneliness. The soul that cannot stand alone has naught to give.
2. Cut deep into the roots of all thy life. Seek freedom from the past. Yet move not from the plane where life has placed you in a part to play.
3. The rhythm of all life pulsates in time and space and in that rhythm you must find a note that liberates.
4. Ponder on the work of the Destroyer, why comes destruction and why the loss of beauty that has been. Your task in life should make that knowledge possible. Then build.
5. Be a sannyasin—free, alone with God, your soul and Me. Then work and love.
6. Your major life theme in this coming year is: Search freedom. Ponder on this. It is the goal for all.

September 1943

## MY BROTHER:

As a Master studies His chelas year by year, He arrives at certain definite knowledges anent them which are very different to those arrived at by even the dearest or closest earthly friends. The latter are apt to fail in grasping life essentials, because the detail and the minute aspects of the daily expression attract attention and the surface is confounded with the depth. It is *the depth* which the Master sees; *the essential quality* which He grasps, and *the major need* which emerges.

**[Page 756]**

What, my brother, lies at the very depth of your personality in this life? I refer not here to the deeps of the soul, but to the particular hidden thing which is and has been struggling for expression throughout this entire incarnation. What is your essential quality? Here I refer to the outstanding quality which, given due process of experience, will radiate from your life and thus constitute your major working asset. What is your predominant need this life? Reduce all this to the requirements for initiation (for which you are being prepared) and you come to three fundamental things which must be manifested, prior to that tremendous step forward upon the Path. You will note that I am not preoccupied with your mistakes or failures. These are inevitable and are relatively unimportant, because a disciple at your point of development is ever aware of them and can be trusted to take the needed steps toward adjustment.

For years I have watched you. You have made steady progress in all directions but have reached a point which it is necessary that all disciples reach, where a supreme effort, based on clear perception and insight, is essential. To aid you in making this supreme life effort, I would like to touch upon these three points. I must touch upon them in such a way that only you will comprehend the implications. There is no need for your group brothers, or any one else who may come across and read your papers, to grasp my meaning. Two factors of interest emerge here. In veiling (from the point of definite personal application) the truths I seek to have you grasp, I present to you a compromise between the

Eastern method of hinting and the Western method of plain speaking! I am, at the same time, endeavouring to convey to you the attitude of all disciples in training for initiation. This attitude is one of extreme personal reticence and of withdrawing from those verbal contacts which reveal too much of individual soul growth. This is one of the first lessons in the silence which initiation entails. It is also one of the first steps towards comprehension of that "isolated unity" which is distinctive of the Master. In the Hierarchy there is complete unity, based upon a recognised isolation of spirit from matter. [Page 757] This thought should provide you with a theme for much profound thinking.

What, therefore, brother of mine, should be the unique realisation which this particular incarnation should help you to express? What lies at the depths of your being, seeking revelation? What is the essential quality which you should radiate? What is your outstanding need? I will tell you the truth as I see it, reminding you however that it is the truth as *you* see it which changes and conditions your life. You must therefore regard my suggestions as valuable, but regard them primarily as the subject of a defined spiritual investigation—to be carried forward with an open mind and a willingness to recognise them as correct and just when your own conclusions and your intuitive response justify your agreeing. Here are my conclusions:

1. *The hidden beauty* seeking expression in your life is the power to use words to arrest others and to put them, as a consequence, upon the Path of Return. This will undoubtedly surprise you, but your apparent inability to write, for instance, a fluent letter or an eloquent appeal, or to evoke the words of arresting power which you feel seething within you, are only indicative of a pronounced *personality* inhibition which you *can* overcome, if you so wish. Words are the expression of the soul, when rightly employed. You do not use those words. You can, if you determine to do so. The art of spiritual letter writing will release this inner beauty and enhance your service.

2. The *essential quality* which you should radiate is an understanding holding of those for whom you are responsible. I said "holding," brother of mine. A.A.B. has called my attention to the interesting fact that it is the rarest thing for you to lose a student out of your secretarial group, yet at the same time you write less and (apparently) upon the outer plane, do less, than the other secretaries. Why is this so? It is indicative of the quality which you radiate. This quality is in the [Page 758] nature of a potency. It is the power to hold others steady by the nature of your understanding; this they feel, even if you do not consciously express it. It remains still basically subjective. A quality such as this—binding, forceful and enduring—carries its limitations as well as its benedictions. People can be held too closely to you for their own good, and it is ever the weaker who are thus held and the less advanced. People in this way can become dependent upon the one who holds, and thus fail to express themselves, and thus again their weaknesses are developed and a tendency to negativity. You can develop this theme yourself. But the beneficent aspect of this radiation is predominant in you and must be increased and this deliberately.

3. *Your major need* (and this you know) is freedom, is liberation. I do not mean freedom from incarnation or liberation from the pressures of life, but the freedom which the sannyasin knows as he roams free in the three worlds—unsupervised or unintruded upon by aught but his own soul. It is the freedom which gives mental help, emotional response and physical time as and when the disciple chooses. These are not evoked by habit or by the demand of others, but are the free contribution of the soul to a current need. Your response is not always to *need*, is it, my brother? Ponder on this.

In the six seed thoughts which I gave you a year ago, this theme of liberation, of a desirable divine loneliness, and of a search for a note that could bring freedom was a dominant one. They still should be the major subject of all your meditation work. I would suggest that for the coming year you take them as the seed thoughts for your definitely planned morning meditation. I am leaving you to do the planning, but would make one suggestion. These six thoughts will need to be taken one each month for six months, and then repeated for another six. For the first six months reflect upon them from the angle of your subjective realisation as a soul; **[Page 759]** for the second six months study them from the angle of practical expression in your daily life.

I am anxious for you to make the grade this life, my brother, and here I am speaking technically. I am anxious for you to take the initiation planned by your own soul, and to take it this life, so that you can enter into your next incarnation with the initiate consciousness (of the grade desired), and thus start with greatly increased assets for service. I would remind you that initiation is taken alone; hence my emphasis to you during the past few years upon the need for you to travel alone—spiritually and mentally speaking. From other angles you travel *not* alone. The spiritual life is full of paradoxes. We set out to develop a sense of unity and of oneness with all beings, yet at times we must learn the lessons of loneliness and of isolation. A great "aloneness" is the supreme test of the fourth initiation. Remember this. Yet never, my brother, will you be alone, and this too you must have in mind. It is, in the last analysis, a question of recognitions. Let me assure you: I recognise you and, my brother and close friend on the inner side, I know you and love you.

November 1944

#### BROTHER OF MINE:

In what sense do I call you this? For this appellation conveys no idle statement but is of deep significance. It is particularly so in your case and in reference to your individual relation to me. My last instruction should have indicated to you how deep is my comprehension of you and your nature, and how well I understand your problems, your limitations and your assets. Every Master needs to have such an understanding and to know infallibly what is in a disciple's heart and mind; He must understand what motivates his action. When also there is a karmic tie as well as a spiritual one, when there is a recognition of unity of purpose, plus a past history of close relationship when the Master was also only a disciple and the disciple was only an aspirant, then the words "Brother of mine" take on a deeper meaning. They **[Page 760]** might indicate a steady moving forward, side by side, of a younger and an older brother, resulting in a consequent close relationship, easy contact and a deep comprehension. In this sense, therefore, my mode of addressing some of you is not simply significant of an occult truth but of an existent fact in the three worlds. There are four of you in this group who have such a relationship to me. It is—between us—an old story. Others in this group, as you know, are temporarily under my instruction until such time as they have fitted themselves to fill vacancies in other Ashrams; still others are, for the first time, making contact with me in my Ashram, having had no previous contact with any Ashram. I bring these points to your attention because I would have you utilise a possibility which remains as yet a hoped-for event in your case—the possibility of a realised, easy contact with me. It has always been possible for you to contact me with facility but you have seldom realised it. I want you now to realise it and to develop into outer expression what has always interiorly existed.

How, brother of mine, can you do this? One definite means of intensifying this inner recognition would be to avail yourself more fully of the period of the Full Moon approach. For years you have all been utilising this monthly opportunity but with relatively little results; this has somewhat surprised me for, on the side of the Ashram, there has been a great readiness for such an approach and an eagerness to stimulate "the process of absorption," as it is called. This is a process which serves to integrate the disciple regularly and cyclically into the consciousness of the Ashram, with subsequent and consequent results to the disciple.

I would ask you, therefore, each month and for the rest of your life to follow for three days a definite procedure.... I ask this because I believe you have that persistent staying power which is characteristic of all those whose personalities are on the ray which is yours. The procedure will involve putting yourself en rapport with my Ashram and to register it in your physical brain consciousness. You may not and probably will not succeed in this endeavour immediately, but in due course of time and with persistent effort you [Page 761] inevitably will. Think of me as you know me to be; let not your sixth ray devotional nature play any part in this process or contact. Bear in mind that first ray disciples are in my Ashram, and that there are aspects of my nature which are of first ray origin, but when you remember this, bear also in mind that the aspect to which I refer is Triadal.

The Masters have no personalities as you understand personality. Their conditioning factors are the three aspects of the Spiritual Triad, and these aspects, being creative, build the phenomenal apparatus or mechanism by means of which a Master makes contact with the three worlds. This means, consequently, that disciples will need to study with greater attention the teaching on the antahkarana, for it is via the antahkarana that they make contact with the Ashram and with the Master. Forget not that I have assured you that such a contact is relatively easy for you; the implications of this statement are clear. Let your reflection be upon the *purpose* of such a contact. Realise also that the intention of this work is to facilitate a great possibility which confronts you, that the urgency of the time demands "accomplished servers" and wise disciples, and that this urgency warrants an intensified training given disciples such as you. The contact with the Ashram will serve to emphasise in your mind the concept of yourself as the serving disciple. You are strong and able to take what the process requires; you can rest back on your own strength when it is implemented by an increasing clarity of vision. You see people and life more truly than you did when you were first affiliated with my group, and the last two years have brought about much change in this connection. Count on yourself and on your soul with greater confidence; move forward with surety towards the consummation of this life's effort.

I would call to your attention that in the instructions I gave you last year and in this one, you have a complete unit of teaching which can suffice you for the remainder of this life. Read both these instructions over once every month regularly, thus renewing your interest and your enthusiasm. It is interesting to observe that initiation is often taken (I might say it is usually taken) after passing the milestone of [Page 762] half a century. The reason is that if the disciple can produce the needed staying power and the required enthusiasm—by which I mean dynamic purpose—he can then be trusted to handle the powers conferred with wisdom, to display the needed poise, and to proceed upon his outward way with humility and caution.

I have told you much in these last two instructions; they consummate the teaching which I have given you since 1933. Ponder on them. Act upon them and then strengthen the Ashram and present to the Masters a wise server and a trained companion on the Way.

August 1946

## MY DISCIPLE:

I would have you note the change in the manner in which I am addressing you. It has significance and my word to you in this instruction is simply this: Give to the years ahead a deep study in order to ascertain the implications and the opportunities that this word—given you at this particular time—implies; study the consequent effectiveness in contact (upward, inward, and outward, if one may use such inadequate terms!) that will result.

Occultly speaking, you stand alone; you lead a lonely life, for there is no single person in your environment who shares with you the same quality or grade of spiritual perception. This you may deny, for your life is very full. Life has its constant points of revelation, some of which we recognise, and others pass by unnoted. The revelation of a certain type of spiritual loneliness is one through which all disciples have to pass; it is a test of that occult detachment which every disciple has to master.

This solitariness has to be faced and understood, and it results in two realisations: first of all, a realisation of your exact point on the ladder of evolution, or on the Path; and secondly, an intuitive perception of the point in evolution of those we contact along the way of life. For quite a long time every disciple refuses to do either of these two things. A false humility, which in reality borders on a lack of truthfulness, [Page 763] keeps him from clear-eyed recognition of status—a recognition which necessarily involves more intelligence and sounds out no call to pride. Few too dare trust themselves to see their fellowmen as they really are, for fear of a critical spirit—so hard it is to develop the true practice of loving understanding which leads to the seeing of all people in truth, with their faults and their virtues, their pettiness and their grandeurs, and still to love them as before and even more.

This occult solitariness must be consciously developed by you, and not left to circumstances. It is a solitariness which rests on soul attainment and upon no spirit of separateness; it is a solitariness which boasts of many friends and many interruptions, but of these many, few—if any—are admitted to the point of sacred peace; it is a solitariness that shuts none out, but which withholds the secrets of the Ashram from those who seek to penetrate. It is, finally, a solitariness which opens wide the door into the Ashram.

This is the factor you need the most to cultivate at this time. It will necessitate a conscious and definite withdrawal of yourself, and at the same time will lead to a still warmer expression of love upon the outer plane of life.

The closing of this outer group may enable you the more easily to do this, and may deepen your inner life immeasurably. Welcome, therefore, this opportunity. As regards the outer group, I would ask you to keep in close touch, however, through correspondence, with J.S.P.; she is a group brother who sorely needs your strength and knowledge. She has suffered far more than any of you and sorely needs lifting into a sense of security and peace. I commend her to you, and she will be good for you as you for her.

As for your meditation work, my brother, I would have you adhere to the Full Moon procedure outlined earlier by me, and I would ask you to keep this practice up for the remainder of your life. I would have you add to this monthly work a daily practice, founded upon the theme of a chosen solitariness. Note



the word "chosen." It is wiser to cultivate the quality of spiritual solitude than to have it forced upon you—as so often happens to so many. I will suggest only the themes for your meditation, leaving you to work out the form [Page 764] or procedure to suit yourself, or to do without any form if it seems better to you.

*Themes For Meditation.* One for each month, to be reviewed year by year.

1. The nature of solitude.
2. The difference between solitude, loneliness, separateness and isolation. I would refer you to Patanjali\* who speaks of "isolated unity."
3. Solitude and the daily life.
4. Solitude and the soul.
5. Solitude as a quality of the interior life of an Ashram.
6. The solitude of spiritual perception.
7. The solitude necessitated by the service of the Plan.
8. Solitude as the background of a radiant life.
9. Solitude and contact with the Master.
10. The rewards of solitude.
11. The voices heard in the silence of solitude.
12. The silence of the Spheres.

In this solitude there is no morbidness, there is no harsh withdrawing, and there is no aspect of separateness. There is only the "place where the disciple stands, detached and unafraid, and in that place of utter quiet the Master comes and solitude is not."

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\* *The Light of the Soul*, Book III:50.

**[Page 767]**

## THE MYSTERIES

*Great is the mystery of godliness!*

The word went forth to all the sons of men, the Sons of God: Show forth the signature of God. Leave this High Place and, in the outer realm of darkness, toil and serve; bring forth the Real; unveil the hidden depths of light. Reveal divinity.

*Great is the mystery of thought!*

The word went forth to all the sons of men, the Sons of God: Think on the past, the future, and on that which is today. Learn that through thought the *Way* into the innermost can stand revealed. God thought, and all the worlds emerged and ran their courses. Man, in his distant radiant past, before his life on earth, the past that was before all time and space, evolved a thought. Forth into the light of day he came and ran his course. He runs until today.

*Great is the mystery of pain!*

The word went forth to all the sons of men, the Sons of God: Learn through the struggle of earth life to choose the way that is the better—then the best. Evade not pain. Seek not the easiest way, which is not to be found. Tread then the *Way* which leads through sorrow, pain and dire distress to that High Place from which you came—the Place where God walks with the sons of men, who are the Sons of God. Before the august Presence, all pain shall disappear; sorrow shall fade away, and death shall triumph not. Beauty and goodness and the strength of God irradiate the face of men.

**[Page 768]**

*Great is the mystery of those who blaze the trail back to the Father's Home!*

The word goes forth to all the sons of men, the Sons of God: Those who have reached the Portal of the Final Way must prove themselves and in their proving teach and lift those who would follow in their steps.

Thus down the ages have the sons of men, who are the Sons of God, embodied in themselves the Light which shines, the Strength which lifts and serves, the Love that evermore endures. They walked the *Way* of purity, the *Way* into the innermost. We follow after. They served their time. We seek to do the same.

# THE EXTERNALISATION OF THE HIERARCHY

BY  
ALICE A. BAILEY

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## THE GREAT INVOCATIONS

Let the Forces of Light bring illumination to mankind.  
Let the Spirit of Peace be spread abroad.  
May men of goodwill everywhere meet in a spirit of cooperation.  
May forgiveness on the part of all men be the keynote at this time.  
Let power attend the efforts of the Great Ones.  
So let it be, and help us to do our part. — 1935

Let the Lords of Liberation issue forth.  
Let Them bring succour to the sons of men.  
Let the Rider from the Secret Place come forth,  
And coming, save.  
Come forth, O Mighty One.

Let the souls of men awaken to the Light,  
And may they stand with massed intent.  
Let the fiat of the Lord go forth:  
The end of woe has come!  
Come forth, O Mighty One.  
The hour of service of the Saving Force has now arrived.  
Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death  
Fulfil the purpose of the Coming One.  
The WILL to save is here.

The LOVE to carry forth the work is widely spread abroad.  
 The ACTIVE AID of all who know the truth is also here.  
 Come forth, O Mighty One and blend these three.  
 Construct a great defending wall.  
 The rule of evil *now* must end. — 1940

From the point of Light within the Mind of God  
 Let light stream forth into the minds of men.  
 Let Light descend on Earth.  
 From the point of Love within the Heart of God  
 Let love stream forth into the hearts of men.  
 May Christ return to Earth.

From the centre where the Will of God is known  
 Let purpose guide the little wills of men—  
 The purpose which the Masters know and serve.

From the centre which we call the race of men  
 Let the Plan of Love and Light work out.  
 And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth. — 1945

## SECTION ONE

### INTRODUCTORY REMARKS

#### THE PERIOD OF TRANSITION

March 1934

One of the results of the world condition at this time is the speeding up of all the atomic lives upon and within the planet. This necessarily involves the increased vibratory activity of the human mechanism, with a consequent effect upon the psychic nature, producing an abnormal sensitivity and psychic awareness. It would be of value here to remember that the condition of humanity at this time is not the result of simply one factor, but of several—all of them being active simultaneously, because this period marks the close of one age and the inauguration of the new.

The factors to which I refer are, primarily, three in number:

1. This is a transition period between the passing out of the Piscean Age, with its emphasis upon authority and belief, and the coming in of the Aquarian Age, with its emphasis upon individual understanding and direct knowledge. The activity of these forces, characteristic of the two signs, produces in the atoms of the human body a corresponding activity. We are on the verge of new knowledges and the atoms of the body are being tuned up for reception. Those atoms which are predominantly Piscean are beginning to slow down their activity and to be "occultly withdrawn," as it is called, or abstracted, whilst those which are responsive to the New Age tendencies are, in their turn, being stimulated and their vibratory activity increased.

**[Page 4]**

2. The world war marked a climax in the history of mankind, and its subjective effect was far more potent than has hitherto been grasped. Through the power of prolonged sound, carried forward as a great experiment on the battlefields all over the world during a period of four years (1914-1918), and through the intense emotional strain of the entire planetary populace, the web of etheric matter (called the "veil of the temple") which separates the physical and astral planes was rent or torn asunder, and the amazing process of unifying the two worlds of physical plane living and of astral plane experience was begun and is now slowly going on. It will be obvious, therefore, that this must bring about vast changes and alterations in the human consciousness. Whilst it will usher in the age of understanding, of brotherhood and of illumination, it will also bring about states of reaction and the letting loose of psychic forces which today menace the uncontrolled and ignorant, and warrant the sounding of a note of warning and of caution.

3. A third factor is as follows. It has been known for a long time by the mystics of all the world religions and by esoteric students everywhere, that certain members of the planetary Hierarchy are approaching closer to the earth at this time. By this I want you to infer that the thought, or the mental attention, of the Christ and of certain of His great disciples, the Masters of the Wisdom, is directed or focussed at this time on human affairs, and that some of Them are also preparing to break Their long silence and may appear later among men. This necessarily has a potent effect, first of all upon Their disciples and on those who are attuned to and synchronized with Their Minds, and secondly, it should be remembered that the energy which flows through these focal points of the Divine Will will have a dual effect and be destructive as well as constructive, according to the quality of the bodies which react to it. Different types of men respond distinctively to any inflow of energy, and a tremendous psychic stimulation is at this time going on, with results both divinely beneficent and sadly destructive.

**[Page 5]**

It might be added also that certain astrological relationships between the constellations are releasing new types of force which are playing through our solar system and on to our planet and thereby making possible developments hitherto frustrated in expression, and bringing about the demonstration of latent powers and the manifestation of new knowledges. All this must be most carefully borne in mind by the worker in the field of human affairs if the present crisis is to be rightly appreciated and its splendid opportunities rightly employed. I have felt it wise to write a few words concerning the condition to be found in the world today especially in connection with esoteric, occult and mystical groups and the spiritualistic movement.

All true spiritual thinkers and workers are much concerned at this time about the growth of crime on every hand, by the display of the lower psychic powers, by the apparent deterioration of the physical body, as shown in the spread of disease, and by the extraordinary increase in insanity, neurotic conditions and mental unbalance. All this is the result of the tearing of the planetary web, and at the same time it is a part of the evolutionary plan and the providing of the opportunity whereby humanity may take its next step forward. The Hierarchy of Adepts has been divided in opinion (if so unsuitable a word can be applied to a group of souls and brothers who know no sense of separateness, but only differ over problems of "skill in action") over the present world condition. Some believe it to be premature and consequently undesirable and providing a difficult situation, whilst others take Their stand upon the basic soundness of humanity and regard the present crisis as inevitable and brought about by the developments in man himself; They look upon the condition as educational and as constituting only a temporary problem which—as it is solved—will lead mankind on the way to a still more glorious future. But there is, at the same time, no denying the fact that great and frequently devastating forces have been let loose upon the earth, and that the effect is a cause of grave concern to all the Masters, Their disciples and workers.

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The difficulty can, in the main, be traced back to the overstimulation and the undue strain placed upon the mechanism of the bodies, which the world of souls (in physical incarnation) have to employ as they seek to manifest on the physical plane and so respond to their environment. The flow of energy, pouring through from the astral plane and (in a lesser degree) from the lower mental plane, is brought in contact with bodies that are unresponsive at first, and over-responsive later; it pours into brain cells which, from lack of use, are unaccustomed to the powerful rhythm imposed upon them; and humanity's equipment of knowledge is so poor that the majority have not sense enough to proceed with caution and to progress slowly. Therefore, they are soon in danger and difficulty; their natures are oft so impure or so selfish that the new powers which are beginning to make their presence felt, and so opening up new avenues of awareness and contact, are subordinated to purely selfish ends and prostituted to mundane objectives. The glimpses vouchsafed to the man of that which lies behind the veil are misinterpreted and the information gained is misused and distorted by wrong motives. But whether a person is unintentionally a victim of force or brings himself in touch with it deliberately, he pays the price of his ignorance or temerity in the physical body, even though his soul may "go marching on."

It is of no use at this time to close one's eyes to the immediate problem or to endeavour to lay the blame for the sad failures, the occult wrecks, for the half-demented psychics, the hallucinated mystics and the feeble-minded dabblers in esotericism at the door of their own stupidity, or upon the backs of some teachers, groups or organisations. Much blame can indeed be placed here and there, but it is the part of wisdom to face facts and to realise the cause of that which is everywhere transpiring and which can be stated as follows.

The cause of the growth of the lower psychism and of the increasing sensitivity of humanity at this time is the sudden inflow of a new form of astral energy through the rent veil which has, until a short while ago, safeguarded the [Page 7] many. Add to this the inadequacy of the mass of human vehicles to meet the newly imposed strain and some idea of the problem can be grasped.

Let it not be forgotten, however, that there is another side to the picture. The inflow of this energy has brought many hundreds of people into a new and deeper spiritual realisation; it has opened a door through which many will pass before long and take their second initiation, and it has let a flood of light



into the world—a light which will go on increasing for the next thirty years, bringing assurance of immortality and a fresh revelation of the divine potencies in the human being. Thus is the New Age dawning. Access to levels of inspiration, hitherto untouched, has been facilitated. The stimulation of the higher faculties (and this on a large scale) is now possible, and the coordination of the personality with the soul and the right use of energy can go forward with renewed understanding and enterprise. Ever the race is to the strong, and always the many are called and the few chosen. This is the occult law.

We are now in a period of tremendous spiritual potency and of opportunity to all upon the probationary path and the path of discipleship. It is the hour wherein a clarion call goes forth to man to be of good cheer and of goodwill, for deliverance is on the way. But it is also the hour of danger and of menace for the unwary and the unready, for the ambitious, the ignorant, and for those who selfishly seek the Way and who refuse to tread the path of service with pure motive. Lest this widespread upheaval and consequent disaster to so many should seem to you unfair, let me remind you that this one life is but a second of time in the larger and wider existence of the soul, and that those who fail and are disrupted by the impact of the powerful forces now flooding our earth will nevertheless have their vibration "stepped up" to better things along with the mass of those who achieve, even if their physical vehicles are destroyed in the process. The destruction of the body is not the worst disaster that can overcome a man.

It is not my purpose to cover the whole ground possible [Page 8] in relation to the situation in the field of psychism caused by the inflow of astral energy at this time. I seek to confine myself to the effect of this inflow on aspirants and sensitives. These two words—*aspirants* and *sensitives*—are employed by me in this article to distinguish the awakened seeker after control and mastery from the lower type of psychic, who is controlled and mastered. It is necessary here to remind you that psychism, so-called, can be divided into the following two groups:

<i>Higher Psychism</i>	<i>Lower Psychism</i>
Divine	Animal
Controlled	Uncontrolled
Positive	Negative
Intelligently applied	Automatic
Mediatorship	Mediumship

These distinctions are little understood, nor is the fact appreciated that both groups of qualities indicate our divinity. All are expressions of God.

There are certain psychic powers which men share in common with the animals; these powers are inherent in the animal body and are instinctual, but they have, for the vast majority, dropped below the threshold of consciousness and are unrealised and therefore useless. These are the powers, for instance, of astral clairvoyance and clairaudience, and the seeing of colours and similar phenomena. Clairvoyance and clairaudience are also possible on mental levels, and we then call it telepathy, and the seeing of symbols, for all visioning of geometrical forms is mental clairvoyance. All these powers are, however, tied up with the human mechanism or response apparatus, and serve to put the man in touch with aspects of the phenomenal world for which the response mechanism, which we call the personality, exists. They are the product of the activity of the divine soul in man, which takes the form of what we call "the animal soul," which really corresponds to the Holy Ghost aspect in the human

microcosmic trinity. All these powers have their **[Page 9]** higher spiritual correspondences, which manifest when the soul becomes consciously active and controls its mechanism through the mind and the brain. When astral clairvoyance and clairaudience are *not* below the threshold of consciousness, but are actively used and functioning, it means that the solar plexus centre is open and active. When the corresponding mental faculties are present in consciousness, then it means that the throat centre and the centre between the eyebrows are becoming "awake" and active. But the higher psychic powers, such as spiritual perception with its infallible knowledge, the intuition with its unerring judgment, and psychometry of the higher kind with its power to reveal the past and the future, are the prerogatives of the divine soul. These higher powers come into play when the head and heart centres, as well as the throat centre, are brought into activity as the result of meditation and service. Let the student, however, remember two things:

That the greater can always include the lesser, but the purely animal psychic does not include the higher.

That between the lowest type of negative mediumship and the highest type of inspired teacher and seer are found a vast diversity of grades, and that the centres are not uniformly developed in humanity.

The complexity of the subject is great, but the general situation can be grasped, the significance of the opportunity proffered can be understood, and the right use of knowledge be employed to bring good out of the present critical period, and thus the psychic and spiritual growth of man be fostered and nurtured.

Two questions should, I believe, at this time engross the attention of all workers in the field of esotericism and those who are engaged with the training of students and aspirants.

I. How shall we train our sensitives and psychics so that the dangers can be avoided and men can go safely forward to their new and glorious heritage?

**[Page 10]**

II. How can esoteric schools or "disciplines," as they are sometimes called, make right use of the opportunity?

Let us speak first of the training and safeguarding of our psychics and sensitives.

### *I. The Training of Psychics*

The first thing to be borne in mind is that negative, unintelligent mediumship and psychism reduces its exponent to the level of an automaton; it is dangerous and inadvisable because it deprives man of his free will and his positivity, and militates against his acting as a free intelligent human being. The man is not acting in these cases as a channel for his own soul, but is little better than an instinctual animal, if he is not literally an empty shell, which an obsessing entity can occupy and use. When speaking thus I am dealing with the very lowest type of animal mediumship of which there is far too much these days, and which is the cause of concern to the best minds in all the movements which foster mediumship. A mediumship which is entered into with a fully conscious focussed attitude and in which the medium, knowingly and intelligently, vacates his body to an entering entity of whom he is fully aware and who

takes possession with his conscious permission in order to serve some spiritual end and help his fellowmen can be right and good. But how often is this type of mediumship to be seen? Few mediums know the technique governing the passing in or out of an informing entity, nor do they know how to carry on this work in such a way that never for a moment are they unaware of what they themselves are doing and the purpose of their activity. Definitely and with purpose they lend their body temporarily to another soul for service, preserving their own integrity all the time. The highest expression of this type of activity was the giving of his body by the disciple Jesus for the use of the Christ. It is in the word *service* that the whole story lies, and the safeguard. When this true mediumship is better understood, we shall have the medium passing out of his body in full [Page 11] waking consciousness through the orifice at the top of his head, and not, as is now the case in the majority of instances, through the solar plexus, with no preservation of awareness of the transaction, nor any recollection of what has transpired.

We shall then have the temporary entrance of a new tenant along the line of a synchronous vibration through the entrance in the head, and the subsequent use of the instrument of the loaned body in service of some kind or another. But this procedure will never be followed in order to satisfy idle curiosity, or an equally idle grief, based on personal loneliness and self-pity. At present many of the lower kind of mediums are exploited by the curious or unhappy public, and those peculiar human beings whose consciousness is centred entirely below the diaphragm and whose solar plexus is indeed their brain (as it is the brain of the animal) are forced to act as mediums to satisfy the love of sensation or desire for comfort of their almost equally unintelligent fellowmen.

At the same time, there are mediums of a very much higher order whose lives are offered in service to advanced souls on the other side of the veil and who give themselves so that their fellowmen may learn of them; thus, on both sides of the veil of separation, are souls aided and given opportunity to hear or serve. But these, too, would profit by a more intelligent training and by a more accurate understanding of the technique of their work and the organisation of their bodies. They would then be better channels and more dependable intermediaries.

Above all, let the psychics in the world today grasp the necessity of controlling and of not being controlled; let them realise that all that they do can be done by any trained disciple of the Ageless Wisdom should the occasion warrant it, and circumstances justify such an expenditure of force. Psychics are easily deceived. For example, it is of course obvious that on the astral plane there is a thoughtform of myself, your Tibetan brother. All who have received the disciples' degree monthly instructions, all who read the books which I have sent out into the world with the aid of A.A.B., [Page 12] also all who are working in my personal group of disciples have naturally and automatically aided in the construction of this astral thoughtform. It is not me, nor is it linked to me, nor do I use it. I have definitely disassociated myself from it and do not employ it as a means of contacting those I teach, for I work from choice entirely on mental levels thereby undoubtedly limiting my range of contacts but increasing the effectiveness of my work. This astral thoughtform is a distortion of me and my work, needless to say, and resembles an animated and galvanised shell.

Because there is in this form much emotional substance and also a certain amount of mental substance, it can make a wide appeal and its validity is such that like all shells, for instance, which are contacted in the seance room, it masquerades as myself and where the intuition is unawakened the illusion is complete and real. Devotees can therefore tune in with great facility on this illusory form and be completely deceived. Its vibration is of a relatively high order. Its mental effect is like a beautiful

parody of myself and serves to place the deluded devotees in touch with the scroll of the astral light, which is the reflection of the akashic records. These latter are the eternal scroll whereon the plan for our world is inscribed and from which those of us who teach gather our data and much of our information. This, the astral light distorts and steps down. Because this is a distorted image and functions in the three worlds of form and has no source of validity higher than those of form, it has in it the seeds of separativeness and of disaster. Forms of flattery are sent out from it, ideas of separateness, those thoughts which feed ambition and which foster love of power, and those germs of desire and personal longing (which divide groups) emerge from contact with it. The results to those who are deceived thereby are sad.

I would like to point out also that trance mediumship, as it is called, must inevitably be superseded by that mediumship which is offered by the man or woman who is clairvoyant or clairaudient on the astral plane, and who therefore in full waking consciousness and with the physical brain alert and **[Page 13]** active can offer himself as an intermediary between men in physical plane bodies (and therefore blind and deaf on the subtler levels) and those who, having discarded their bodies, are cut off from physical communication. This type of psychic can communicate with both groups and their value and their usefulness as mediums is beyond computation when they are singleminded, unselfish, pure and dedicated to service. But in the training to which they subject themselves they must avoid the present negative methods, and instead of "sitting for development" in a blank and waiting silence, they should endeavour to work positively as souls, remaining in conscious and intelligent possession of the lower mechanism of their bodies; they must know which centre in that body they use whilst working psychically, and they must learn to look out, *as souls*, upon the world of illusion in which they are undertaking to work; from their high and pure position let them see clearly, hear truly and report accurately, and so serve their age and generation, and make the astral plane a familiar and well-known place of activity, accustoming mankind to a state of existence wherein are found their fellowmen, experiencing, living and following the Path.

I cannot here write concerning the technique of that training. The subject is too vast for a brief article. I do say, with emphasis, that a more careful and wise training is needed and a more intelligent use of the knowledge which is available, if sought after. I appeal to all who are interested in the growth of psychic knowledge to study, and think, and experiment, and teach, and learn until such time as the entire level of psychic phenomena has been lifted out of its present ignorant, speculative and negative position to one of potent assurance, proved technique, and spiritual expression. I appeal to such movements as the Psychical Research Societies in the world and the vast Spiritualistic Movement to lay the emphasis on divine expression and not so much on phenomena; let them approach the subject from the angle of service and carry their researches into the realm of energy, and cease to pander so much to the public. The opportunity **[Page 14]** offered them is great and the need of their work is vital. The service rendered has been real and essential, but if these movements are to avail themselves of the coming inflow of spiritual energy, they must shift their attention into the realm of true values. The training of the intellect and the presenting to the world of a group of intelligent psychics should be a main objective, and the astral plane will then be, for them, only a stage on the way to that world wherein all the spiritual Guides and Masters are found, and from whence all souls go forth to incarnation and all souls return from the place of experience and of experiment.

It might be asked what ground this training should cover. I would suggest that teaching should be given as to the nature of man and the purpose and objectives of the soul; training can be offered as to the technique of expression, and careful instruction also given as to the use of the centres in the etheric

body and in the development of the ability to preserve inviolate the attitude of the positive onlooker, who is always the directing, controlling factor. There will have to be careful analysis of the type and character of the psychic, and then the application of differentiated and suitable methods so that he may progress with the least hindrance. Training schools and classes which seek to develop the student must be graded according to his point in evolution, and his passing into a group, optimistically hoping that something will happen to him whilst in it, will have to cease.

The goal for the low-grade negative psychic should be the training of the mind and the closing of the solar plexus until such time as he can function as a true mediator; if this involves the temporary cessation of his mediumistic powers (and consequently of his commercial exploitation), then so much the better for him, viewing him as an immortal soul, with a spiritual destiny and usefulness.

The instruction given to the intelligent medium and psychic should lead him to a full understanding of himself and of his powers; it should develop those powers without risk and with care, and he should be stabilised in the position [Page 15] of the positive controlling factor. His clairvoyant and clairaudient powers should gradually be perfected, and the right interpretation of what he sees and contacts on the plane of illusion, the astral plane, should be cultivated.

Thus we shall gradually find emerging in the world a large body of trained psychics whose powers are understood and who function on the astral plane with as much intelligence as they function on the physical plane, and who are preparing themselves for the expression of the higher psychic powers—spiritual perception and telepathy. These people will constitute eventually a body of linking souls, mediating between those who cannot see and hear on the astral plane because they are the prisoners of the physical body and those who are equally the prisoners of the astral plane, lacking the physical response apparatus.

The great need, therefore, is not that we should cease to consult and train our psychics and mediums, but that we should train them rightly and guard them intelligently and so link, through their means, the two worlds of the physical and the astral.\*

## *II. Esoteric Schools and Disciplines*

Our second question relates to the work of the esoteric schools or "disciplines," as they are sometimes called, and the training and safeguarding of the aspirants found working in them.

I would like first of all to make one point clear. The great hindrance to the work of the majority of the esoteric schools at this time is their sense of separateness and their intolerance of other schools and methods. The leaders of these schools need to absorb the following fact. All schools which recognise the influence of the trans-Himalayan Lodge and whose workers are linked, consciously or unconsciously, with such Masters of the Wisdom as the Master Morya or the Master K.H., form one school and are part of one "discipline." There is therefore no essential conflict of interests, and on [Page 16] the inner side—if they are in any way functioning effectively—the various schools and presentations are regarded as a unity. There is no basic difference in teaching, even if the terminology used may vary, and the technique of work is fundamentally identical. If the work of the Great Ones is

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\* *A Treatise on the Seven Rays*, Vol. II (*Esoteric Psychology*), pp. 555-598.

to go forward as desired in these days of stress and of world need, it is imperative that these various groups should begin to recognise their real unity in goal, guidance and technique, and that their leaders should realise that it is fear of other leaders and the desire that their group should be numerically the most important which prompts the frequent use of the words, "This is a different discipline," or, "Their work is not the same as ours." It is this attitude which is hindering the true growth of spiritual life and understanding among the many students gathered into the many outer organisations. At this time, the "great heresy of separateness" taints them. The leaders and members talk in terms of "our" and "your," of this "discipline" and that, and of this method being right (usually their own) and the other method which may be right, but it is probably doubtful, if not positively wrong. Each regards their own group as specifically pledged to them and to their mode of instruction, and threaten their members with dire results if they cooperate with the membership of other groups. Instead, they should recognise that all students in analogous schools and working under the same spiritual impulses are members of the *one school* and are linked together in a basic subjective unity. The time must come when these various (and at present) separative esoteric bodies will have to proclaim their identity, when the leaders and workers and secretaries will meet with each other and learn to know and understand each other. Some day this recognition and understanding will bring them to the point where they will endeavour to supplement each other's efforts, exchange ideas with each other, and so in truth and in deed constitute one great college of esotericism in the world, with varying classes and grades but all occupied with the work of training aspirants and preparing them for discipleship, or superintending the work of disciples as they prepare [Page 17] themselves to take initiation. Then will cease the present attempts to hinder each other's work by comparison of methods and of techniques, by criticism and defamation, by warning and the cult of fear, and the insistence on exclusiveness. It is these attitudes and methods which at this time are hindering the entrance of the pure light of truth.

Aspirants in these schools present a different problem from that of ordinary psychism and mediumship. These men and women have offered themselves for intellectual training and have subjected themselves to a forcing process which is intended to bring the full flower of the soul into *premature* blossoming, and this in order more rapidly and effectively to *serve* the race, and to cooperate with the plan of the Hierarchy. Such students thereby lay themselves open to dangers and difficulties which would have been avoided had they chosen to go the slower and equally sure way. This fact should be realised by all workers in such schools and the problem carefully explained to the entering aspirant, so that he may be on his guard and adhere with care to the rules and instructions. He should not be permitted to be afraid or to refuse to subject himself to this forcing process, but he should enter upon it with his eyes wide open and should be taught to avail himself of the safeguards offered and the experience of the older students.

The emphasis in all esoteric schools is necessarily, and rightly, laid upon meditation. Technically speaking, meditation is the process whereby the head centre is awakened, brought under control and used. When this is the case, the soul and the personality are coordinated and fused, and at-one-ment takes place, producing in the aspirant a tremendous inflow of spiritual energy, galvanising his whole being into activity, and bringing to the surface the latent good and also evil. Herein lies much of the problem and much of the danger. Hence also the stress laid in such true schools upon the need of purity and truth. Over-emphasis has been laid upon the need for physical purity, and not sufficient emphasis laid upon the avoidance of all fanaticism and intolerance. These two qualities hinder the student far more than [Page 18] can wrong diet, and they feed the fires of separateness more than any other one factor.



Meditation involves the living of a one-pointed life always and every day. This perforce puts an undue strain on the brain cells for it brings quiescent cells into activity and awakens the brain consciousness to the light of the soul. This process of ordered meditation, when carried forward over a period of years and supplemented by meditative living and one-pointed service, will successfully arouse the entire system, and bring the lower man under the influence and control of the spiritual man; it will awaken also the centres of force in the etheric body and stimulate into activity that mysterious stream of energy which sleeps at the base of the spinal column. When this process is carried forward with care and due safeguards, and under direction, and when the process is spread over a long period of time there is little risk of danger, and the awakening will take place normally and under the law of being itself. If, however, the tuning up and awakening is forced, or is brought about by exercises of various kinds before the student is ready and before the bodies are coordinated and developed, then the aspirant is headed towards disaster. Breathing exercises or pranayama training should never be undertaken without expert guidance and only after years of spiritual application, devotion and service; concentration upon the centres in the force body (with a view to their awakening) is ever to be avoided; it will cause overstimulation and the opening of doors on to the astral plane which the student may have difficulty in closing. I cannot impress too strongly upon aspirants in all occult schools that the yoga for this transition period is the yoga of one-pointed intent, of directed purpose, of a constant practice of the Presence of God, and of ordered regular meditation carried forward systematically and steadily over years of effort.

When this is done with detachment and is paralleled by a life of loving service, the awakening of the centres and the raising of the sleeping fire of kundalini will go forward with safety and sanity and the whole system will be brought to **[Page 19]** the requisite stage of "aliveness." I cannot too strongly advise students against the following of intensive meditation processes for hours at a time, or against practices which have for their objective the arousing of the fires of the body, the awakening of a particular centre and the moving of the serpent fire. The general world stimulation is so great at this time and the average aspirant is so sensitive and finely organised that excessive meditation, a fanatical diet, the curtailing of the hours of sleep or undue interest in and emphasis upon psychic experience will upset the mental balance and often do irretrievable harm.

Let the students in esoteric schools settle down to steady, quiet, unemotional work. Let them refrain from prolonged hours of study and of meditation. Their bodies are as yet incapable of the requisite tension, and they only damage themselves. Let them lead normal busy lives, remembering in the press of daily duties and service who they are essentially and what are their goal and objectives. Let them meditate regularly every morning, beginning with a period of fifteen minutes and never exceeding forty minutes. Let them forget themselves in service, and let them not concentrate their interest upon their own psychic development. Let them train their minds with a normal measure of study and learn to think intelligently, so that their minds can balance their emotions and enable them to interpret correctly that which they contact as their measure of awareness increases and their consciousness expands.

Students need to remember that devotion to the Path or to the Master is not enough. The Great Ones are looking for *intelligent* cooperators and workers more than They are looking for devotion to Their Personalities, and a student who is walking independently in the light of his own soul is regarded by Them as a more dependable instrument than a devoted fanatic. The light of his soul will reveal to the earnest aspirant the unity underlying all groups, and enable him to eliminate the poison of intolerance which taints and hinders so many; it will cause him to recognise the spiritual fundamentals which guide the steps of humanity; it will force **[Page 20]** him to overlook the intolerance and the fanaticism and

separativeness which characterise the small mind and the beginner upon the Path, and help him so to love them that they will begin to see more truly and enlarge their horizon; it will enable him to estimate truly the esoteric value of service and teach him above all to practise that *harmlessness* which is the outstanding quality of every son of God. A harmlessness that speaks no word that can damage another person, that thinks no thought which could poison or produce misunderstanding, and which does no action which could hurt the least of his brethren—this is the main virtue which will enable the esoteric student to tread with safety the difficult path of development. Where the emphasis is laid upon service to one's fellowmen and the trend of the life force is outward to the world, then there is freedom from danger and the aspirant can safely meditate and aspire and work. His motive is pure, and he is seeking to decentralise his personality and shift the focus of his attention away from himself to the group. Thus the life of the soul can pour through him, and express itself as love to all beings. He knows himself to be a part of a whole and the life of that whole can flow through him consciously, leading him to a realisation of brotherhood and of his oneness in relation to all manifested lives.

## THE PRESENT URGENCY

October 10, 1934

I have somewhat to say to those who are the recipients of my words as embodied in my books and pamphlets and who, with mental interest and devotion, follow out as far as may be my line of thought.

I have for years—ever since 1919—sought to aid you to the best of my ability. The Hierarchy (a name covering the working disciples of all degrees) has for hundreds of generations sought to aid humanity, and since the fifteenth century has steadily approached closer to the physical plane [Page 21] and sought to make a deeper impact on the human consciousness. This has resulted in a recognition which has in it (at this time) the *seeds of world salvation*. Until the fifteenth century, the pull and the magnetic appeal was from the side of the watching Elder Brothers. Today, so numerous are the inner and outer disciples, and so many are the world aspirants, the pull and the magnetic appeal are largely equalised, and what will happen in the world unfoldment and in the recognitions by the races will be the result of mutual interplay of the two intents (I am choosing my words with care)—the intent of the Masters to help humanity, and that of the world aspirants and disciples to aid in that helping.

Esoterically speaking, a point of contact, a moment of "spiritual intercourse," is imminent, and *out of that moment a new world can be born*.

If that can be brought about, then there can be re-established on earth the condition which was brought to an end in earlier days, when the Hierarchy (in order to further man's mental development) withdrew behind the scenes for a period. If this spiritual contact can be brought about, it means that the Hierarchy will no longer be hidden and unknown, but will be recognised as present upon the physical plane. This would at first be necessarily on a small scale, and the recognition will be confined to the aspirants and disciples. Increasingly the New Group of World Servers will be active in every nation and found functioning throughout the entire world.

The two thoughts which I seek to impress upon your minds are, first, the re-establishing of this closer relation, and secondly, the work of a practical kind that each of you can do to bring about this general recognition. I seek to emphasise the point that the final activity which will bring about this spiritual event *must* come from the outer plane of physical life. All of us who are occupied with the Plan for "the next three years" are seeking earnestly for those who can help us and to whom appeal can be made for the putting forth of that final last effort which *will* bring the desired and anticipated result.

**[Page 22]**

I would preface what I have to say with the reminder that I only *make a suggestion* and that naught that I say carries with it the slightest weight of authority; and also that I am aware of the frequent futility of such appeals for cooperation. The history of the world of thought evidences the fact that men are oft thrilled and enlightened and aided by ideas and by the promise of a developing future, but that when their aid is sought in the materialising of the idea, then their hope and interest fade out on the mental plane, or—if it reaches the world of emotion and of strong desire—the sacrifice required to bring the hope to birth on the physical plane is lacking or too feeble to produce the longed-for result.

What I have to say as a result of the urgency upon me to bring about a more intensive cooperation upon the part of those who read with interest the pamphlet *The Next Three Years*,\* carries not the smallest fraction of authority. I only appeal to you in the hope of intensifying your effort for the space of the next two years (one has already passed), because after the early autumn of 1936, any effort along this particular line will either have failed or will no longer be required in this particular form.

My sole responsibility is to put the opportunity before the world aspirants, to point out to them the inherent possibilities of this particular situation, to indicate lines of helpful activity, and then (having so done) to withdraw the power of my mind and thought, and so leave each aspirant free to come to his own decisions.

The pamphlet *The Next Three Years* is going forth today upon its mission. Its objective is to educate public opinion. It carries both inspiration and the power to produce cleavages in the life—cleavages which will *produce new activities and the cessation of old attitudes of mind*. A possible happening is indicated—the formation upon the physical plane of that group of aspirants and disciples which, **[Page 23]** given time and opportunity, can *salvage a distressed world and bring light and understanding to humanity*. As to this, I need say no more.

All of you have read the plan as it is embodied in the pamphlet, and the challenge to faith and the appeal to your service is before you. The next two years will see the decision as to whether the fusion of the inner and the outer groups of world servers can be made, or whether more time must elapse before the earlier ancient cooperation between the Hierarchy and humanity can be re-established.

I speak with love and almost anxiety, and with a wider knowledge of the present urgency than you can possibly have. I couch what I have to say to you in the form of certain questions, which I ask that you should put to yourselves with quietness and sincerity.

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\* *A Treatise on White Magic*, pp. 401-433.

*A Treatise on the Seven Rays*, Vol. I (*Esoteric Psychology*), pp. 170-189.

1. Do I really and in truth desire the establishment of this closer interplay between the inner and outer worlds? If so, what am I prepared to do in order to bring this about?
2. Is there any way in which I can make a definite contribution towards this desired end? Recognising my special circumstances what more can I give in
  - a. Meditation
  - b. Understanding of the Plan
  - c. Love of my fellowmen?

Forget not that *meditation* clarifies the mind as to the fact and nature of the Plan, that *understanding* brings that Plan into the world of desire, and that *love* releases the form which will make the Plan materialise upon the physical plane. To these three expressions of your soul I call you. All of you, without exception, can serve in these three ways, if you so desire.

3. The objective of all the work to be done at this time is to educate public opinion and to familiarise the thinking people of the world with the urgency and the opportunity of the next two years. If this is indeed so, what am I doing to make this possible? To elaborate this question:

**[Page 24]**

- a. Have I spoken to all I could in my environment, or have I been held back by fear?
- b. Have I made possible the wide distribution of the pamphlet on this subject? Its distribution in its present form is possible only until the fall of 1936, and the time is therefore short.
- c. Have I aided in a material and financial way as far as is possible? Can I do more than I have done so far to help to meet this requirement?
- d. What more of my time can I give to help this work, to aid those who are distributing the pamphlet, or to gather people together for discussion? Can I not dedicate some time every day to this definite idea and service?

Responding to my appeal will involve sacrifice, but all who grasp the Plan are today spending themselves in the effort to lift humanity up to another rung of the ladder and into greater light. Their hands need strengthening, their work needs helping, and there is not one of you who cannot do more than you are doing, through the aid of meditation, money and thought, to salvage the world, to educate public opinion and so bring in the New Day.

## A CHALLENGING OPPORTUNITY

April 1935

During the Wesak Festival this year, Those Who are seeking to lift humanity nearer to the Light and to expand the consciousness of mankind, will be gathering Their forces for a renewed approach with its inevitable consequences. These consequences are the stimulation of the human family to a fresh spiritual effort; the process and the exalted Personnel involved have been described by me in my previous message (*A Treatise on the Seven Rays*, Vol. II, *Esoteric Psychology*, pp. 683-688); They will also bring about the strengthening of the New Group of World Servers so that they can work with greater effectiveness, vision the Plan with greater clarity and—within themselves as a group—bring [Page 25] about greater integration. Thus they can aid in carrying out the plans of the Council of the Hierarchy to meet the immediate human emergency. As I told you before, the plans for humanity are *not* laid down, for humanity determines its own destiny; the effort is directed towards establishing a closer relationship between humanity and the Hierarchy.

It is possible for all aspirants and disciples to participate in this effort to the extent of rendering the task of the Masters easier by their clarity of thinking, their renewed spiritual effort, and the rededication of themselves to the task of service. To this effort I call you. It is a continuing effort which will be spread over many years. The opportunity will be offered to all true servers and aspirants and, above all, to the New Group of World Servers to participate in the establishing of the necessary momentum in the immediate cycle.

I call you, therefore, to a month of inner silence, of introspective thought, of self-control and of meditation, to self-forgetfulness and attentiveness to opportunity and not to your own inner aspiration to achieve. I call you to concentrate upon the world need for peace, mutual understanding and illumination and to forget utterly your own needs—mental, emotional and physical. I call you to prayer and to fasting, though along what lines your abstinence should go is for you to decide. For the five days of meditation, I call you to a more complete 'fasting,' to a grave silence, to an inner focalisation, to a purity of thought and to an active spirit of loving kindness which will make you a pure channel. Thus will the work of the Hierarchy be facilitated and the door opened to the regenerative forces of Those extra-planetary Beings Who offer Their help at this time and particularly during 1936. The response of this Festival will submit a gauge of opportunity for the guidance of the Great Ones. (This theme is developed in the book, *A Treatise on the Seven Rays*, Vol. II, *Esoteric Psychology*, pp. 629-751, which contains the writings from May, 1935, to April, 1938, inclusive.)

One practical thing also I will ask of you. Will you say, each night and morning, with all your heart's desire [Page 26] and with the attention of your mind as well, the following words. Their united saying will set up a rhythm and a momentum of great potency.

Let the Forces of Light bring illumination to mankind.  
 Let the Spirit of Peace be spread abroad.  
 May men of goodwill everywhere meet in a spirit of cooperation.  
 May forgiveness on the part of all men be the keynote at this time.  
 Let power attend the efforts of the Great Ones.

So let it be, and help us to do our part.

These words sound simple, but the "Forces of Light" is the name for certain new Powers which are being invoked by the Hierarchy at this time, Whose potencies can be brought into great activity at the May full moon if due effort is made. The Spirit of Peace which is invoked is an inter-planetary Agent of great power Whose cooperation has been promised if all aspirants and disciples can cooperate to break through the shell of separation and hatred which holds our planet in thrall.

May I therefore close with these simple words: Please give us your aid, my brothers.

## SEED GROUPS IN THE NEW AGE

July 1937

Earlier I gave you some thoughts anent the new groups which come into functioning activity under The Law of Group Progress. This law has a peculiarly close relation to the new Aquarian Age.\*

Groups have always existed in the world, as for instance the family group unit, but they have been predominantly third ray groups with, therefore, a dominant outer expression and control, and originating as the result of desire. [Page 27] Their focus has been outstandingly material, and that has been part of the intended plan. Right objectivity and expression has been the goal, and still is, of the evolutionary process. But the groups now forming are a second ray activity and are *building groups*—building the forms of expression in the new age. They are not the result of desire, as the term is usually understood, for they are founded basically on a mental impulse. They are subjective in fact and not objective in nature. They are distinguished by *quality* more than by form. That they may eventually produce potent objective effects is to be desired and such is their intent in our minds, but—at the present stage which is that of germination—they are subjective and (occultly speaking) they are "working in the dark." At some distant date, groups will emerge which will be first ray groups, animated by the will aspect and consequently still more subjective in nature and more esoteric in origin, but with these we need not concern ourselves.

These seed groups are embryonic and therefore, like germinating seeds, their activity is at present dual. Every seed demonstrates its life by putting out two outward evidences of its internal life and activity, and these seed groups are no exception to this universal law. Their activity is evidenced in a relation to the Hierarchy and their relation to each other. Not yet have they succeeded in emerging into outer plane activity. Their inner life is not adequately strong, but they are, as says the scripture, "taking root downwards" in order to "bear fruit upwards."

Should these groups develop as intended, should the corporate life of the members persist in right integral relation and should *continuance* be their keynote, then these seed groups, tiny as they may be, will come to flower, and—through an eventual "scattering of the seed," succeed finally in "covering the

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\* *A Treatise on the Seven Rays*, Vol. II (*Esoteric Psychology*), pp. 174-194.



earth with verdure." I am speaking here in the language of symbolism which is, as you well know, the language of truth. One small plant which, in its turn, succeeds in producing a seed, through rightful fruition can thus reproduce itself in multiple order. Be not therefore [Page 28] unduly impressed by the smallness of the effort. A tiny seed is a potent force—if duly tended, rightly nurtured and ripened by sun and water within the soil—its potencies are unpredictable.

Certain germ ideas are emerging into the human consciousness. These differ peculiarly from those of the past, and it is these widely different ideas which are the distinctive characteristics of the new age, the Aquarian Age. Hitherto the great ideas which succeeded finally in controlling a race in any age have been the gift of the intuitive sons of men to their generation. Advanced human beings have then seized upon the intuited idea, subordinated it to the process of mentation, made it desirable, and then have seen it come into being through the "agency of recognition," as it is occultly called. One illumined mind would sense the divine idea, needed for the growth of the racial consciousness, and then would give it form; the few would recognise it and thus foster its growth; the many would eventually desire it and it then could manifest experimentally and sporadically all over the civilised world of any age, wherever culture of any kind made itself felt. Thus the idea was manifested.

Two ways in which these determining ideas in the past came into being and played their part in leading the race onward might be mentioned. One was through the teaching of some teacher who founded a school of thought, thus working through the minds of a chosen few, and through them eventually coloured the thoughts of the men of his time. Of such a teacher, Plato, Aristotle, Socrates and many others are outstanding examples. Another method was the evocation of the desire of the masses for that which is deemed desirable and their mass reorientation towards a fuller life expression. This life expression, founded on some voiced idea, was embodied in an ideal life. Thus the work of the Saviours of the world came into expression, and this brought about the emergence of a world religion.

The first method was strictly mental, and even today remains so; the masses, for instance, know little of Plato and his theories in spite of the fact that he has moulded human [Page 29] minds—either through acquiescence in his theories or through refutation of them—down the ages. The other method is strictly emotional and so more easily colours the mass consciousness. An instance of this was the message of the love of God which Christ enunciated and the emotional reaction of the masses to His life, His message, and His sacrifice. Thus the need of the mental few and the emotional many has been met down the ages. In every case, the origin of the work effected and the medium whereby the race has been guided has been a human-divine consciousness; the medium has been a Personality Who knew and felt and was at-one with the world of ideas, with the inner world order, and with God's plan. The result of these two techniques of activity has been the emanation of a stream of force, coming from some layer or level of the world consciousness—the mental or the emotional planes—which are aspects of the consciousness of the manifesting deity. This impact of force has evoked a response from those who function upon one or other of these levels of awareness. Today, as the integration of the human family proceeds and as the mental level of contact becomes more potent, there is to be found a powerful human reaction to schools of thought and a lessened reaction to the methods of orthodox religion. This is due to the fact that the trend of the human consciousness is (if I might so express it) away from the emotional to the mental levels of consciousness, and this, as far as the masses are concerned, will go on increasing.

The time has now come when there are enough people to be found who—having themselves made the religious and the mental approaches to truth definite factors in their consciousness in some small measure, and having established enough soul contact so that they can begin to touch the world of ideas

(upon the intuitional levels of consciousness)—can employ a new technique. *Together and as a group* they can become sensitive to the incoming new ideas which it is intended should condition the new age that is upon us; *together and as a group* they can establish the ideals and develop the techniques and methods of the new schools of [Page 30] thought which will determine the new culture; together and as a group they can bring these ideas and ideals into the consciousness of the masses, so that schools of thought and world religions can be blended into one, and the new civilisation can emerge. It will be the product of the mental and emotional fusion of the techniques of the Piscean Age, and it will thus produce an eventual manifestation upon the physical plane of the plan of God for the immediate future. This is the vision which lies behind the experiment being carried on in the new seed groups.

Looking at the whole problem from another angle, it might be stated that the effort of the past has been to raise the consciousness of humanity through the pioneering efforts of its foremost sons. The effort of the future will be to bring down into manifestation the consciousness of the soul through the pioneering efforts of certain groups. It has therefore, as you will readily understand, to be a *group effort* because the soul is group conscious and not individually conscious; *the newer truths of the Aquarian Age can only be grasped as a result of group endeavour*. This is relatively a new thing. In the past, a man had a vision and sought to materialise it with the aid of those whom he could impress and influence to think as he did; a man sensed an idea or intuited an idea and then tried to give it form, later calling in the help of those who saw his idea as an ideal; a man had a great ambition which was, in reality, a dim grasping of a part of God's general plan, and he then became a group leader or a ruler, with the assistance of those who succumbed to his power or to his right to guide, lead and dominate them. And so, progressively, the race has been led from point to point and from stage to stage of unfoldment until today many are seeing the vision, sensing the plan, and dreaming dreams which they can work out together. This they can do because they recognise each other, because they are beginning to know themselves and each other as souls, because their understanding is united and because (and this is of prime importance) the light of the intellect, the light of knowledge, the light of the intuition and the light of understanding is [Page 31] evoked within them; it enters *not* from without; and in that light, together, they see Light. It is a group activity, a group recognition, and the result of group at-one-ment.

All this is, however, so new and relatively so rare that these groups remain as yet in an embryonic stage. We call them the seed groups of the new age. There are many such, as I told you before, but all as yet so small and so undeveloped that the success of their effort remains for the future to decide. This applies also to the groups which I began to build in 1931 (*Discipleship in the New Age*, Vols. I and II).

It will be apparent to you therefore why it was necessary for the initial or first group to lay the emphasis upon telepathic rapport, because upon that rapport, understandingly cultivated and developed, the success of these seed groups must depend. It does not mean that their success depends upon the established success of the first group, but upon the comprehension by all the groups of the meaning and purpose and techniques of telepathy. (See *Telepathy and the Etheric Vehicle*)

The founding upon the inner planes of a school of telepathy to which humanity can become sensitive, even if unconsciously so, is part of the task which the first group, the Telepathic Communicators, has undertaken. They are the custodians of the group purpose, and work on mental levels. The second group, the Trained Observers, has the objective to see clearly through the use of the intuition; they serve on astral levels. The third group, the Magnetic Healers, has the objective of working with forces on the physical plane. The other six groups will be mentioned later.

You have become somewhat accustomed to the concept of these groups. The novelty is dying out and you are apt to ask yourselves whether there is, in the last analysis, anything really new in them. I will give you further on three reasons for the fact of their being a step in advance of anything hitherto possible on the physical plane. This may re-establish their importance in your minds and enable you to carry forward your work with fresh ardour. I have stated [Page 32] that these groups constitute an experiment and that they are connected paramountly with the work of the new age as it will express itself through the coming civilisation and the future culture. It might be of value here if I pointed out the distinction which exists between a civilisation and a culture.

A *civilisation* is an expression of a mass level of consciousness as that consciousness works out in physical plane awareness, physical plane adjustments, relationships and methods of living. A *culture* is essentially an expression of the intellectually and vitally mental significances and the state of consciousness of the mentally polarised people of the race, of the intelligentsia or of those who constitute the link between the inner world of soul life and the outer world of tangible phenomena. In those words the *raison d'être* of the mental plane is concisely stated. Its function in this connection will be increasingly understood during the next few decades.

The masses are negative to the plane of desire and of feeling, and the civilisation of any age is largely the exteriorisation of that particular level of consciousness. The intelligentsia are positive and their positive mental orientation produces the culture of their time, or their race or their community. We have therefore in the human family:

Masses . . . Negative . . . responsive to desire . . . Civilisation

Intellectuals . . . Positive . . . responsive to mind . . . Culture

In these you have the two poles which distinguish the race, and it is through the interplay between these two that human activity, progress and development is generated and carried forward.

There is another grouping which should not be overlooked. The spiritually minded people of the world are negative to the higher spiritual world as it expresses itself through or calls forth the higher type of desire which we call aspiration. This produces those exponents of the spiritual nature who constitute—in the aggregate—the Church of Christ or the world religions in the exoteric sense and in any [Page 33] race or time. Positive to this group and giving them the keynote of the culture of their particular age on this higher turn of the spiral are the esotericists and aspirants throughout the world. These are responsive to the mind aspect. In this way the spiritual culture and the resultant civilisation comes into being and to it the lower becomes responsive. You have, therefore, the masses and the intellectuals together negative in their turn to the positive impression of the deeper civilisation and culture as it is expressed through the religions of the world and the groups of idealistic esoteric seekers after reality. These latter are the glory of every age and the positive germ of the subjective unfolding impulse which is basically the source of all current phenomenal appearance.

This group of religionists and esoteric aspirants in their turn constitute the negative pole to the positive impression and energy of the planetary or occult Hierarchy. Consequently, we have:

*Negative Groups*

The Masses  
The Churches and religions  
The Esotericists, in their turn

*Positive Groups*

The Intelligentsia  
The Esotericists, aspirants and occultists  
The Planetary Hierarchy

Broadly speaking, these groups divide themselves into the extroverted groups and the introverted groups, into the objective and the subjective levels of consciousness, and into the major divisions of the phenomenal world and the world of spiritual realities.

The problem before the Hierarchy at the beginning of the new or Aquarian Age was how to fuse and blend these two distinct groups, attitudes or states of consciousness so that from their fusion a third group could emerge which would be exterior in its activity and yet consciously alive to the interior values; they should be able to function upon the outer plane of appearances and, at the same time, be equally awake and active upon the inner plane of reality and of spiritual living.

This type of dual functioning is the easiest activity for [Page 34] the Members of the Hierarchy and constitutes the *sine qua non* prior to association with that Hierarchy. It was realised that many people could be trained in the appreciation of this possibility and slowly developed to the point where theory could pass into practice. Yet these people would not be equipped throughout their natures in such a way that they were ready to become part of the occult Hierarchy, even in the stage of accepted disciples.

It was the realisation of the need for a bridging group which would be neither entirely negative nor entirely positive which prompted some of the Masters (Who are connected with the Hierarchy) to form the New Group of World Servers. These people belong to neither group and yet they can function more or less in relation to both. This, as you well know, has been done with quite a measure of success and this large group now exists and is magnetic enough to draw forth response from the mass of world aspirants and servers (who represent the current civilisation and current culture) and at the same time to absorb and thus transmit knowledge, wisdom, force and light from the Planetary Hierarchy.

It has now been deemed possible to form groups within the New Group of World Servers whose members can begin to prepare themselves to express both the phenomenal and the impulsive, the negative and the positive, the material and the spiritual with such a measure of success that, in due time, there can exist on earth a replica of the Hierarchy, its methods and techniques of work. Such is the purpose of the groups which I have formed, and of other groups throughout the world who—in a different way and form, and employing perchance a different phraseology—yet are motivated and actuated as are the seed groups for which I have made myself responsible.

The three reasons for their importance might therefore be stated as follows:

1. They constitute the germ of life which will result in the emergence of the Hierarchy at a later date [Page 35] upon earth, coming forth from the seclusion of the ages to function again in the light of physical day.
2. They are a bridging group, bridging between the negative mass of mankind and the positive agency of the Hierarchy. That is the reason why, in these groups, emphasis is laid upon *service* because that embodies response to the mass and its need, and upon *soul contact* because that embodies response to the world of souls, as typified for us in the occult Hierarchy.
3. They also hold within themselves *as a group* the seeds of the coming civilisation and the germ of the new culture. The germ of the life of the new age is there, within the husk of the old age and the old forms. Hence the opportunity, the service and the problems of these groups.

Let me endeavour to indicate to you in what manner these groups can measure up to the threefold demand or opportunity mentioned above.

1. They conceal and nurture the germ or seed of the new civilisation of the Aquarian Age.
2. They bridge between the old groups and the new group, between the mass of men (of whom the foremost find their way into the New Group of World Servers) and the Planetary Hierarchy.
3. They will constitute in the future an aspect of the Hierarchy and its work upon the outer physical plane.

You will note that the first opportunity concerns *the spirit aspect* or the vital impulsive life aspect of divinity; that the second concerns *the soul aspect* or the subjective consciousness aspect of divinity; whilst the third concerns *the body aspect* or the physical expression, through consciousness, of the divine life. The first three groups which I have formed are intended to be small reflections of these three aspects from the angle of modern need and the meeting of that need.

### **[Page 36]**

I have indicated somewhat the intended work of the first group from the angle of telepathic interplay (*Telepathy and the Etheric Vehicle*). The method of communication between the Members of the Hierarchy has to be externalised, eventually, upon earth and this is one of the tasks of the group. It might be of service to you if I outlined a little more clearly what is the purpose of the new seed groups, in terms of the new age civilisation and culture so that the practical results might be visioned with clarity and some new ideals emerge as to the quality of the coming new world order.

The second group, the trained observers, will inaugurate the era of light and of a free control of the astral plane, with its quality of freedom from illusion and glamour. This freedom will be brought about when "right observation" takes the place of the disturbed vision of the present, and glamour will be dissipated through the "right direction" of the light of the soul throughout the plane of illusion. The Aquarian Age will be predominantly the age of synthesis and light.

The third group carries the initial impulse through "into the light of day" and will bring the physical world into a condition whereby "the healing of the nations through the arising of the sun of righteousness" will become possible, because the laws of healing (which are basic and fundamental) can be applied and worked out in all departments of life upon the outer levels of appearance—for disease is only found in the world of phenomena.

As regards telepathic communication between the Members of the Hierarchy: within itself, the Hierarchy functions practically entirely on the plane of mind. This is necessarily essential and for two reasons:

1. The members of the Hierarchy have freed themselves from the limitations of brain activity and brain consciousness. They can, therefore, in their essential Selves and when they so choose, carry on simultaneously two different lines of activity—both **[Page 37]** of real import. They can pursue their normal avocations upon the physical plane (if functioning in physical bodies) and when so doing are conditioned in the performance of those activities by the brain limitations of time consciousness and space consciousness. But they can also work upon the mental plane with the chitta or mind stuff, and



can do this at the same time as they are conditioned and limited by their physical mechanism. They are then entirely freed from the time consciousness and from any such limitations as space relations within the solar system.

2. The focus of their polarisation is on the mental plane and they function there as sons of mind or of manas. Their normal mode of intercourse is through the medium of telepathic understanding. This is the normal technique of a divine and free manasaputra.

This is all made possible when a human being has polarised himself in the soul consciousness, when the egoic lotus is unfolding and when, therefore, the mental method of working is that of mental relationship or telepathy.

I earlier told you that, as the race achieves increasingly a mental polarisation through the developing attractive power of the mental principle, the use of language for the conveying of thoughts between equals or of communicating with superiors will fall into disuse. It will continue to be used in reaching the masses and those not functioning on the plane of mind. Already voiceless prayer and aspiration and worship are deemed of higher value than the pleadings and proclamations of voiced expression. It is for this stage in the unfoldment of the race for which preparation must be made, and the laws, techniques and processes of telepathic communication must be made plain so that they can be intelligently and theoretically understood. The method of communication between members of the Hierarchy is a tenfold process, and only in the contribution of the ten [Page 38] groups (the nine and the synthesising tenth) will their share in the externalising process, as it is to take place in the world, be completed.

From certain angles the work of the second group (the Trained Observers) is exceedingly hard, harder perhaps than that of any other group—except that which is engaged in political work. In the latter field the work of the first Ray of Will or Power is beginning to make its presence felt, and hence the great difficulty. The energy which works out in political activity is not yet understood. The work of the Destroyer Aspect has been kept relatively in the background and only during the past half century has it become definitely active. This became possible because the whole world, practically speaking, was involved and *only in the region or realm of synthesis* can the first Ray function. This is a point to be remembered and one that is little grasped as yet. I wonder if you can appreciate the importance of the two statements anent the first Ray found in this short paragraph? I oft give you so much real information of which you remain oblivious.

The second group is wrestling with glamour. The processes of light and their relation to group glamour and to individual glamour form a very close connection. Right illumination—which is another name or aspect of right direction—will take the place of glamour, and the objective (personally considered) of this group of disciples is to bring "light into dark places" and illumination into their lives. It is not my intention here to deal with the problem of glamour. With that I have concerned myself in the instructions to this group (*Glamour: A World Problem*).

The task of this group of disciples is closely connected with the astral task of the Hierarchy. This is, at this time, the dissipation of the world illusion. That has been its problem since Atlantean times, and the climaxing of its effort is imminent and immediate. It takes the form (for all illusions take to themselves form of some kind or other) of the "pouring in of light," esoterically understood. This is an illusion and at the same time a great and significant [Page 39] spiritual fact. Hence we have today upon the physical plane the emergence of much light everywhere; we have festivals of illumination, and a consistent



endeavour on the part of all spiritual workers to enlighten mankind, and a great deal of talk on the part of educators anent illumination of a mental kind. The keynote of this effort to eliminate world glamour was sounded by Christ when He said (following the example of Hermes, Who initiated the process of enlightenment for our race, the Aryan), "I am the Light of the World."

Disciples must learn the significance of illumination, received in meditation, and the necessity to work with light *as a group* for the dissipation of glamour. Hermes and Christ undertook this work of astral enlightenment and are constantly occupied with this task. Their work in the new age is to be aided by the intensive activity of certain groups of which this second group is one. Later, when the new civilisation is nearing appearance, these groups will all have in them two key persons or points of energy through which the forces of Hermes and the will of Christ will be focussed, and through which They will be enabled to work. When this takes place, the task of dissipating the world glamour will be much more rapid than it is today. In the meantime groups of disciples can "nurture and conceal," thus protecting from trouble the germ or seed of the new Aquarian culture and civilisation along this particular line of freedom. Again, I repeat, they must do this along with other groups, working along similar lines, either consciously or unconsciously.

The second task of this group of disciples is to act as a bridge for forces which are seeking etheric expression and which emanate from soul levels, via the mind. I have earlier pointed out in *A Treatise on White Magic* that the astral plane is itself an illusion. When the first task of the groups working with world glamour is accomplished this will be evident. I can give you as yet no real idea of the underlying meaning, for you are all working in some measure upon the plane of illusion and of glamour, and for you the world [Page 40] illusion exists and the astral plane is for you a fact. But this I can say: for the initiate members of the Great White Lodge the astral plane does not exist. They do not work on that level of consciousness, for the astral plane is a definite state of awareness even if (from the spiritual angle) it has no true being. It embodies the great creative work of humanity down the ages, and is the product of the 'false' imagination and the work of the lower psychic nature. Its instrument of creative work is the sacral and the solar plexus centres. When the energies, finding expression through these two centres, have been transmuted and carried to the throat and heart by advancing humanity, then the foremost people of the race will know that the astral plane has no true existence; they will then work free from its impression, and the task of freeing humanity from the thralldom of its own creation will proceed apace. In the meantime a group of disciples is being slowly built up (of which this second group is a part and in which it can play an important function, and occupy a key position), which can gradually aid in the task of dispelling the great illusion and can act also as a bridging group so that those who are freeing themselves from glamour can find their way into the vortex of influence wielded by the group, empowered thus to work. Then three things can happen:

1. Those who thus approach the group will find their efforts to live free from glamour greatly helped and intensified by the group assistance.
2. They will swell the number of those so working and hasten the processes of dissipation.
3. The Hierarchy will be enabled then to work more closely upon earth and to approach much nearer to mankind.

The third function of this second group lies in a more distant future. The Hierarchy has necessarily a department of workers whose major task it is to work solely in the world of illusion and with astral

matter. This department came into being in Atlantean days when the great controversy [Page 41] took place between those who embodied the consciousness or soul aspect of deity and those who were similarly representative of the matter aspect of deity. Symbolically speaking, the left-hand and the right-hand paths came into being; white and black magic were brought into conflict with each other and the pairs of opposites (always existent in manifestation) became active factors in the consciousness of advanced humanity. The battle of discrimination was opened, and humanity became active upon the field of Kurukshetra. Where there is no conscious response to a condition and no registered awareness, there is no problem of responsibility, as far as the soul is concerned. In Atlantean times, this condition was evoked and hence the problem facing the race today; hence the task of the Hierarchy to free the souls of men from the surrounding glamour and to enable them to achieve liberation. The culmination of the issue and the controversy, then initiated, is now upon us.

The third function, therefore, of the group can be grasped at this time, and eventually this branch of the hierarchical effort can find due expression upon earth.

From the above analysis of opportunity it is evident how the groups have a definite place in the plans of the Hierarchy. By developing spiritual sensitivity, and achieving freedom from glamour, the disciples who are members of these groups can raise the racial consciousness and bring in illumination. It should be remembered that it is *inspiration* which is the goal of all true telepathic work, and *illumination* which is the reward of effort and the real instrument for the dissipation of world glamour. Thus these groups can nurture the germ of the future culture, act also as bridging units, and externalise certain departmental activities of the planetary Hierarchy—the next great desire of its Members.

Turning now to the work of the third group, we find ourselves concerned with the task of the magnetic healers of the world. This has been dealt with elsewhere (*Esoteric Healing*). I will here refer to one or two points of more general interest, and to their threefold opportunity. It is [Page 42] of interest to note that the work of this group is perhaps one of the hardest to carry through, although from another angle it is far easier than the task of most of the other groups, because the consciousness of the bulk of humanity is found to be predominantly upon the plane of illusion and therefore, as the *Old Commentary* says:

"They who work to bring in light and yet are surrounded by the maya of the senses, work from the point of present being and need not to move out or in, or up or down. They simply stand."

The healers of the world upon the physical plane have to work upon that plane and their task is that of bringing through the energies of life, emanating from the soul plane, via the mind, but excluding the emotional. These energies have to be brought through into physical consciousness and, from the physical level, do their necessary and magnetic work. The task of the healers, if successful, involves:

1. The bringing through of healing divine energy.
2. The exclusion of the astral world, and therefore illusion.
3. The utilisation of the healing energy in full waking consciousness upon the physical plane.

Most of the healers in the world are working as follows:

1. As purely physical healers, dealing with the vital forces of the physical body, and with their own consciousness polarised in the etheric body.

2. As emotional astral psychics, with the consciousness polarised upon the astral plane, and utilising the astral body and working in and with glamour and illusion. The effect of their work, if successful (and I would have you note that "if," for I deal with the idea of relative permanency) may be one of two things:

- a. They may cure the physical ills in the patient which are of such a nature that the inner astral desire (and **[Page 43]** therefore the lower desire) has eventuated in physical disease, experienced in some aspect or organ of the physical body.
- b. They may intensify the effect of the illusion of desire in the physical brain consciousness and cause such a violent increase of the active energies that death may occur before so very long. This is quite a frequent happening. Nevertheless death is a cure, remember this.

Under these two categories the bulk of the world healers are found—sometimes doing good, oft doing harm, even if not realising it, and even if (as is usually the case) of good intention. There are three other categories of healers, however, to add to the two above:

3. Mental healers in the true sense of the word. Most mental healers unduly flatter themselves and work not with their minds at all. They have much mental theory and astral methods. Desire is the motivating power and not mental impulse. The true mental healer only brings about his results when he knows something of illumination in the technical and academic sense, and of the power of light to dispel illusion. Disease is not an illusion; it is a definite effect of a real cause from the standpoint of average humanity. When healers can work mentally, they deal with the causes of disease and not with the effects.

4. Those healers whose soul contact is established and who work through the souls of people, enabling them therefore:

- a. To stand in spiritual being
- b. To work, free from illusion
- c. To achieve true perspective upon the physical plane
- d. To coordinate the personality and the soul so that the will of the inner spiritual man can work out upon the physical plane.

5. Those who can work (as is eventually intended that this third group should work) definitely as outposts of the consciousness **[Page 44]** of the Hierarchy of Masters. This work will be done in group formation and with a united synthesised effort. The personal effect of such healers is therefore:

- a. To coordinate the personality of the patient. They are themselves coordinated.
- b. To bring about contact with the soul, on the part of the patient. They are themselves vitally in contact.
- c. To fuse and blend the personality and the soul and thus provide an instrument for the distribution of spiritual energy. They are themselves thus fused.

d. To understand and use the laws of true spiritual healing through intelligent activity upon the mental plane, through freedom from glamour, and through such a right use of force that the instrument of the soul (the personality) becomes vitally magnetic.

I would remind you that such effort in the early stages (and those stages are the present ones) results inevitably in the development of a critical spirit through the intelligent effort being made and the discriminative recognition of glamour in many cases, because only through such an effort can analysis of a right kind eventually be achieved and criticism be eliminated. In the meantime, those thus in training are oft a difficulty and a problem both to themselves and to their friends and co-workers. But this phase is temporary and leads to a more lasting relationship and to the emergence of that true magnetic link and love which must heal and lift and stimulate all that it may contact.

In the coming Aquarian Age we shall see humanity producing a culture which is sensitive to the finer and higher spiritual values, a civilisation which is free from glamour and from much of the illusion which today colours the Aryan peoples, and a racial life which will be embodied in those forms which will bridge the gap at present existing; it will be free from what we now know as disease of the worst kind, though death and certain forms of bodily breakdown which may eventually end in death will, of course, still be prevalent. The overcoming of death is not contingent upon the elimination [Page 45] of bodily ills, but upon the establishing of that continuity of consciousness which carries over from the physical plane of life to the inner subjective existence. Of this state of being, groups such as this third group can be the custodian and their problem is therefore:

1. To establish that state of personality development which will lead to magnetic living upon the physical plane.
2. To study the laws of life, which are the laws of health and of right relationship.
3. To develop that continuity of consciousness which will "open the doors of life and dispel the fear of the known and of that which disappears."

From the angle of the work of the world healers, the above is a statement of opportunity. This they face as the nucleus or one of the germs or seeds of the new civilisation and the coming culture. It embodies the objective of all their work, and their contribution to the united work of the groups.

Equally so, they can bridge the gap at present existing in the racial consciousness between

1. Life and death.
2. The sick and the well. This is between
  - a. The physically sick and the inwardly well, which is the case with a few—a very few—of the advanced people, or the disciples of the world and the senior aspirants.
  - b. The physically well and the psychically sick, which is sometimes the case, but of singular rarity.
  - c. The physically sick, the psychologically sick, and the overshadowing soul. This situation is often found today.

3. The physical plane and the world of souls, because of the development of a sound instrument and the dissipation of those causes which work out as effects in the physical body as disease, and act as barriers to the inflow of soul energy and the entrance of soul awareness into the brain activity.

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This bridging work, when it occurs today, is often simply a fortunate but fortuitous happening and is not the result of a consciously planned bridging work. But it is the intent of the Hierarchy that the groups which will be later formed, and which are today in process of forming (including this third group of mine) can aid in this process, if such is the will of the constituent parts.

Finally, every initiate is a magnetic healer. This is a statement of fact. Though the members of the Hierarchy have each of Them Their duly appointed functions and Their planned activity (dependent upon Ray, upon race and upon dedication) there is one activity which They share in common and that is the power to heal. Their ability to act as magnetic healers works out in various ways, predominantly in the realm of psychological readjustments and psychic disentanglements, and—only incidentally and as a result of the two above activities—in the processes of bodily healing. You will note from the above, that the healing work done by the initiate members of the Great White Lodge is threefold—*psychological*, bringing in the soul; *psychic*, releasing the lower psychic nature from illusion so that the psyche or soul can have full sway; *physical*, as the result of the inner psychological and psychic adjustments.

This triple healing activity is intended to be the objective of all groups working as this third group, the magnetic healers, should work; thus will be brought about an emergence of hierarchical effort into outer activity. Thus you will note, my brother, that the work of the first three groups just discussed, and viewing them as constituting one unit, produces a synthetic endeavour in the three worlds, and leads from the plane of the soul to the plane of outer expression.

## THE WORK OF THE SEED GROUPS

January 1938

We have been endeavouring to apprehend a little more intelligently the work of the new age seed groups, their interrelation **[Page 47]** and their work as part of the new age "set-up," if I might employ such a term. We considered with some care the three major groups. We saw that each of them had three tasks to perform and we attempted a slight analysis of their planned undertakings. Now we can do the same with the remaining groups, particularly with the fourth and fifth which have education and political work as their projects. And then we will only briefly indicate the triple intended purpose of the sixth, seventh, eighth and ninth groups. We will not take time to consider the tenth, which will be composed of the key people in the other groups, beyond stating that when its twenty-seven members (three from each group) are chosen and put in rapport with each other, there should come to all the groups such a quickening of their life that they will become one living vibrant organism.

The fourth group has ahead of it a rich and most interesting course of study and an illuminating

objective. Its instructions (See *Education in the New Age*) will evoke more interested response from a larger group of readers than perhaps will be the case in the instructions of any of the other groups, except those of the sixth whose subject is religion in the new age, and the third (See *Esoteric Healing*). I give them in the order of their importance. They will be more definitely popular and meet a more general need. The interest which the teaching on education will evoke will be owing to the fact that education is today widely recognised as the major moulding factor, next to economic pressure and circumstance, and there is a widespread interest in progressive education and in the new ideals which should—and will—eventually govern educators.

There is a definite stirring among the masses and the life of the mind (note that phrase) is now more active and potent than ever before. For this there is an occult reason of a most interesting nature.

Those of you who have studied *The Secret Doctrine* will remember that in that momentous period wherein animal-man made the great transition into the human family and [Page 48] humanity came into being, developing the germ of individuality, the seed of self-consciousness and embryo intellect, we are told that this event was brought about in three ways:

1. The seed of mind was implanted in some of the aspiring animal-men by the Hierarchy, and these animal men became human beings, of a very low order to be sure, but still men. They were "sparked," if I might so express it, and a point of light appeared where before there was none. Before there was only a diffused atomic light but no central point of light within the head, and no indication of the higher centres. These individuals, along with the more advanced humanity which came to the planet in Atlantean times (having individualised elsewhere), constitute the most advanced humanity of our present period. They represent culture and understanding, no matter where it is found, or in what class or race.
2. The instinctual nature of animal-man (found active among those who had not reached the stage of any conscious aspiration) was suddenly stimulated or vitalised by the coming into expression of the first group and the directed attention of the Hierarchy, working under the ancient Law that "energy follows thought." Thus gradually, with a remarkable rapidity, instinct became blended into, or resolved into, its higher expression—the intellect. Thus in due course of time a large group of animal-men became human beings. They today represent civilisation and the masses of ordinary intelligent people, educated under the mass systems of the present time, able occasionally to think and rise to mental emergencies, yet not highly cultured. They constitute the so-called general public which we designate by the words "upper and lower middle class" people, the professional classes and the bourgeoisie everywhere.
3. At the same time there is to be found a vast number of people who are human beings but who are not the result of either of these two processes. They are the product of the slow moving influences of life itself, of what we are apt to call the evolutionary urge, innate in matter itself. They [Page 49] have painfully and with infinitely slow processes evolved out of the animal condition into that of human beings, with an awakening conscience, an urge to betterment, and an embryonic mind of such a nature that it can respond to simple educational processes, when available, and is so responding. They are the illiterate masses, the still savage races and the low grade human beings who are met with in their millions on our planet.



The cause for the momentous situation which calls for a re-alignment of our educational systems and processes, and for a readjustment of our present concepts of education, is to be found in the fact that the light of knowledge and the benefits which accrue from it have penetrated to the lowest grades of these slowly evolving people; all three groups are now strictly human and not simply the first two. The highest of them is therefore nearing the stage of demonstrating that which is superhuman and the lowest is separating itself (by almost imperceptible stages) from the animal condition. This necessarily causes a cleavage but it is one of which the highest group and the Hierarchy itself is cognisant, and which they "heal by their own inclusiveness." Forget not, that the greater can always include the lesser and thus bridge all gaps.

It is the education of these three groups which will be considered by the fourth group which has as its project education in the new age. Here again we touch the threefold purpose which each group has to hold before itself and which in the present instance consists of:

1. The educating of the lowest of these groups into which humanity divides itself, so that they can become strictly and consciously human. This was the objective of the impulse which inspired the Renaissance and which lay behind the work of Rousseau, that great initiate, and this is the impulse which is today responsible for modern Humanism with its apparent materialism and yet its deeply spiritual subjective programme and purpose. This eventually produces civilisation by the inflow of the light of knowledge.

**[Page 50]**

2. The education of the second group so that it may be stimulated by the inflow of the light of wisdom and thus constitute a bridging group between the other two, being—as it is—strictly human and self-conscious. This process will make of its members cultural aspirants, with a new sense of values, with a recognition of spiritual objectives and with a developed ability to make them the moulders of public opinion. They will then be the most important group, expressing the culture of the new age. They will set the standard of values for the masses.

3. The education of the advanced thinkers, of the aspirants and world disciples in *applied* knowledge, expressed wisdom and occult understanding. This group synthesises all that is available in the other two groups and thus forms the nucleus of the Kingdom of God, of the fifth kingdom which is so rapidly coming into being.

I cannot do more than indicate these points, for their proper theme and their elucidation will be dealt with in the group's instructions. What I have stated, however, will serve to indicate to you the general theme of the new education and point the way to some of the considerations which are prompting my handling of this subject.

The work to be done (political service) by the fifth group of disciples is by far the most difficult of any for it is in many ways far less advanced. This is due to two facts:

1. The masses of men are, as yet, relatively so little evolved that the task of this group of workers must therefore necessarily be dependent upon the success of the educational work of the world, as it will eventually be exemplified by the ideals and point of view of the fourth group and similar groups everywhere.

2. So few truly first ray people are manifesting on the planet at this time and, when they do, their work performs destructive, owing to the unevolved condition of the masses of men. That is why revolutions [Page 51] so seldom, if ever, can be carried out without bloodshed, for the intended ideas have to be *imposed* upon the masses and are not immediately *recognised* and *adopted* by those masses, they evoke counter responses which arouse those in authority to wrong activity. The above ideas should arouse you to careful thought.

Let it not be forgotten that the objective of all true governmental control is right synthesis, leading to right national and interior group activity. The problem resolves itself into a dual one. First of all, we have the problem of the type of authority which should be recognised by the peoples; and secondly, we have the problem of the methods which should be employed, so that the chosen authoritative measures will proceed either by the method of enforced control, or would be of such a nature that they will evoke a generously rendered and recognised cooperation. Between these two ways of working, many changes can be rung, though the system of cooperation, willingly rendered by an intelligent majority, has never yet been seen. But we are moving towards such a condition of world consciousness and are on our way towards experimenting with it.

Let me here briefly indicate to you some of the modes of government which have been tried out, or will be tried out in the future.

1. *Government by a recognised Spiritual Hierarchy.* This Hierarchy will be related to the masses of the people by a chain of developed men and women who will act as the intermediaries between the ruling spiritual body and a people who are oriented to a world of right values. This form of world control lies indefinitely ahead. When it becomes possible so to govern, the planetary Hierarchy will have made a major Approach to earth, and there will then be thousands of men and women in touch with Their organisation because they will be developed enough to be sensitive to Its thoughts and ideas.

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2. *Government by an oligarchy of illumined minds,* recognised as such by the massed thinkers, and therefore chosen by them to rule. This they will do through the education of the thinkers of the race in group ideas and in their right application. The system of education, then prevalent, will be utilised as the medium of reaching the masses and swinging them into line with the major ideas and this will be done not by force, but through right understanding, through analysis, discussion and experiment. Curiously enough (from the point of view of many) the spiritual Hierarchy will then work largely through the world scientists who, being by that time convinced of the factual reality of the soul and wise in the uses of the forces of the soul and of nature, will constitute a linking body of occultists.

3. *Government by a true democracy.* This again will be made possible through a right use of the systems of education and by a steady training of the people to recognise the finer values, the more correct point of view, the higher idealism, and the spirit of synthesis and of cooperative unity. Cooperative unity differs from an enforced unity in that the subjective spirit and the objective form are functioning towards one recognised end. Today, such a thing as a true democracy is unknown, and the mass of the people in the democratic countries are as much at the mercy of the politicians and of the financial forces as are the people under the rule of dictatorships, enlightened or unenlightened. These latter might be regarded as selfish idealists. But I would have you here note the word "idealist"! When, however, the world has in it more truly awakened people and more thinking men and women, we shall see a purification of the political field taking place, and a cleansing of our processes of representation

instituted, as well as a more exacting accounting required from the people of those whom they have chosen to put in authority. There must eventually be a closer tie-up between the educational system, the legal system and the government, but it will all be directed to an effort to work out the best ideals of the thinkers of the [Page 53] day. This period does not lie so far ahead as you might imagine, particularly if the first move in this direction is made by the New Group of World Servers.

This first move involves a right comprehension of goodwill. These three systems, which are the three major systems, correspond to the three major rays of synthesis, of idealism, and of intelligence, which are only other names for the rays of Will or Power, of Love-Wisdom and of Active Intelligence.

4. *Government by dictatorship.* This type of government divides itself into three parts:

a. Rule by a monarchy, limited usually today by the will of the people, or rather by the politicians of the period, but symbolic of the ultimate rule of the Hierarchy under the Kingship of the Lord of the World.

b. Rule by the leader of some democratic country, who is usually called a president, or by some statesman (no matter by what name he may choose to be called) who is frequently an idealist, though limited by his faulty human nature, by the period in which he lives, by his advisors, and by the widespread corruption and selfishness. A study of such men who have held office in this capacity, made by a fair-minded neutral, will usually demonstrate the fact that they held office under the influence of some idea, which was in itself intrinsically right (no matter how applied), which was forward-moving in its concept, and belonged to the then new age. This relates them to the second ray.

c. Rule by dictators, whose animating principle is not one of the new age ideals, emerging in their particular time, but an idealism of a more material kind—a generally recognised *present* idealism. They are not usually reactionary nor are they found among the intuitive workers of their age, but they take what is grounded, settled and easily available—made so by the thinkers of their time—and then give it a material, national and selfish twist and objective, and so force it on the masses [Page 54] by fear, warlike means and material promises. They belong, therefore, more practically to the third ray methods of work, for they are intelligent, expedient, and materially constructive. True idealism, involving as it must the new age patterns, and religious incentives are lacking in their techniques. Nevertheless, they do lead the race on another step, for they have a mass effect in evoking thought, and sometimes eventual resistance, as the result of that thought.

Later we shall study these and other ways of governing, and analyse their ordinary modern expressions and future spiritual correspondences. These will some day appear on earth as a result of the many experiments today going on. Remember this.

As I earlier said, the processes of education, of law and of government are so closely allied and so definitely related that if ever the work of this fifth group reaches a stage where it is indeed a germ of a new age organism (and many such groups will necessarily appear in the different countries of the world), it will be found that they will act as a clearing house or a linking body between the educators of the time, those whose task it is to enforce the law, and the statesmen who are chosen by the educated masses to formulate the laws whereby they should be governed. It will be apparent, therefore, along what three lines of study and work the members of this fifth group will proceed. These I will not further elaborate in this place.

In view of the steady progress towards religious unity which has proceeded apace during the past 150 years, the work of the sixth group (religion in the new age), as is also the case with the first group (telepathic communication) promises rapid results. This is, however, necessarily dependent upon the "skill in action" and the willingness of the group members and allied groups to proceed with slowness and tact.

The moment any idea enters the religious field, it gains immediate momentum from the fact that the outstanding [Page 55] characteristic of the human consciousness is the sense of the Innermost or the Real, a recognition of subjective destiny, and an innate knowledge of and reaching out to the Unknown God. Therefore, any truth or presentation of truth or method which has in it the possibility of producing a nearer approach to divinity or a more rapid understanding of the "deeper Being" evokes an immediate response and reaction. There is consequently much need for caution and considered action.

I have already indicated to you the form that the religion of the new age will take (See *The Reappearance of the Christ*). It will be built around the periods of the Full Moon, wherein certain great Approaches will be made to the world of reality, also around two periods of massed Approaches to be made at the time of the major eclipse of the moon and of the sun during the year. The two major Full Moon Approaches will be those of the Wesak Full Moon and the Full Moon of June—one hitherto consecrated to the Buddha Who embodied the wisdom of God, and the other to the Bodhisattva (known to Christians as the Christ) Who embodied the love of God.

The platform of the new world religion will have in it three major presentations of truth, or three major doctrines, if such an undesirable word can be permitted. It is with the elaboration of these three points of view, or evocations of truth, that the work of the sixth group of disciples will be concerned. They are:

1. The fact of the Spirit of God, both transcendent and immanent, will be demonstrated, and also a similar fact in relation to man. The mode of their approach to each other, via the soul, will be indicated. This aspect of the emerging truth might be called *Transcendental Mysticism*.
2. The fact of the divine quality of the Forces in nature and in man and the method of their utilisation for divine purposes by man. This might be called *Transcendental Occultism*.

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3. The fact, implied in the first, that Humanity, as a *Whole*, is an expression of divinity, a complete expression, plus the allied fact of the divine nature and work of the planetary Hierarchy, and the mode of the Approach of these two groups, in group form, to each other. This might be called *Transcendental Religion*.

More than this I will not here indicate as I seek to touch briefly upon the remaining three groups. I will, however, point out that we shall elaborate somewhat the Technique of the Presence of God, approaching it from a new angle, that of the Group, and also upon the Technique of Light. Two lesser Techniques I have at times called to your attention and with these we will later deal, for they are in the nature of approaches to the other two—the Technique of Indifference and the Technique of Service (See *Glamour: A World Problem*). As we study the divine Approaches, we shall see that they involve two parties or two groups—those found on the objective and those on the subjective side of life.

The work of the seventh group, which is in the field of science, is closely allied to that of the seventh ray and is one with a most practical physical purpose. It is strictly magical in its technique, and this technique is intended to produce a synthesis between the three aspects of divinity upon the physical plane, or between life, the solar energies and the lunar forces. This involves a difficult task and much understanding; the work to be done is not easy to comprehend. It will be carried forward by first ray workers, assisted by seventh ray aspirants, but using fifth ray methods. They will thus combine, in their personnel, the work of the destroyer of outgrown forms, the findings of the scientists who penetrated behind the outer form to its motivating energy, and the practical work of the magician who—under the law—creates the new forms, as expressions of the inflowing life.

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This group of disciples will make a close study of the problem of evil, and they will bring about a better understanding of the *purpose* existing in matter or substance, and the inflowing enlightened and different purpose of the soul aspect. That is why (in my earlier discussion of the subject) I linked the results of religion and of science together; religion is concerned with the awakening to conscious purpose of the soul in man or form, whilst science is concerned with the activity of the outer form as it lives its own life, yet slowly becomes subservient to that purpose and to soul impress. This is the thought contained in the words "scientific service" as used by me. The work of this group is therefore a triple one:

1. They will take the most advanced inferences of the workers in the field of science, and will then formulate the new hypotheses upon which the next immediate steps forward in any particular scientific field will be founded.
2. They will avail themselves of the sensitive reactions which the new spiritual Approaches (as taught by the world religion of the time) will have made possible and—utilising the inferences thus made available in connection with the inner world of spirit—will outline the nature of the incoming forces which will determine and motivate the culture of the time.
3. Taking the substance or material, and the spiritual inferences and the scientific hypotheses, they will formulate those forms of service on the physical plane which will precipitate with rapidity the Plan for the immediate present. They will release through this blend of scientific knowledge and intuitive idealism, those energies which will further human interests, relate the subhuman to the human through a right interplay of forces, and thus clear the way of those intellectual impediments which will (and always have) blocked man's approach to the superhuman world.

I doubt that it will be possible to do much in connection with the forming of this group, and this for several reasons. **[Page 58]** The first is that such a group cannot be formed until a certain scientific discovery has been made of such moment that our present scientific inhibition in recognising the fact of the soul as a creative factor, will disappear. This discovery will be part of the acknowledged "facts of science" by the year 1975. Secondly, A.A.B. has not the necessary scientific knowledge to do more than grasp the broader outlines of the intended work, and then only primarily from the angle of the more mystical and philosophical approaches. Nor, my brothers, have I. It will take a fifth or seventh ray initiate to deal with this matter, and though I could invoke the assistance of such a brother, it does not seem to me a profitable expenditure of force at this time. The sigh of relief from A.A.B. as she grasps the fact that there is one less group to tackle on my and your behalf would almost warrant my making

this a major reason!

Let us now pass on to a brief indication of the work of the eighth group, which is psychological service. In this field the work will be lifted out of the realm of the strictly human and will concern itself with wider issues—for, my brothers—there *are* wider issues than those which concern the human family alone. The work of these disciples will cover the following three issues:

1. The relation of the human soul to the subhuman kingdoms in nature and the place of the human kingdom as an intermediary between the three higher kingdoms and the three lower.
2. The quality of the soul in the three subhuman kingdoms, with particular emphasis upon the animal and the vegetable kingdoms. The consciousness of the mineral kingdom is so far removed from the human that it is not possible for us to formulate anything about it in words, or to identify ourselves with it until after the expansion of consciousness which takes place after the third initiation—that of the Transfiguration.

**[Page 59]**

3. A study of the Plan, as it appears at this time to be working out in the five kingdoms in nature. It will be apparent to you that the teaching connected with this group will be more definitely and academically occult in its significance than will be the case in the others, for it will be based upon information contained in *The Secret Doctrine* and in *A Treatise on Cosmic Fire*. It will be founded upon certain premises contained in those volumes. Therefore, the members of this group of disciples will be of the more orthodox persuasion; they will be theosophists by nature, and academic by disposition.

The nature of the anima mundi, the fact of the subjective consciousness found in all forms without exception, and the existence of an interplay between these forms, through the medium of the soul, will be the major theme. Soul sensitivity and reaction to the energy in any form will be the *training* objective of the group members. Owing to the difficulty of this task, the members of this eighth group will be chosen from the personnel of the other groups, for they will have had a fair measure of training in their preliminary work. Two groups will then be interlocking groups—that which is formed of the key people in all the groups, and this one.

The ninth group, whose project is financial service, will be one of the most practical and interesting from the standpoint of the present world situation and modern conditions. I may begin to organise this group before long, provided some of my disciples show me the subjective signs for which I look, which involves a right understanding and spiritual appreciation of money. By this I do not mean that any of you who do show such signs will be in this group, but you will provide the right conditions which will make its inception possible; one or two of the key people, however, may form part of the financial service group if the plan works out as hoped and intended.

The task to be undertaken by this group is to study the significance of money as *directed and appropriated* **[Page 60]** *energy*. This direction of force produces concretisation, and the work is then in the field of magical endeavour. As with the work of the other groups, the task to be carried out falls into three categories of endeavour:

1. The effort to understand the nature of prana or of vital etheric energy, and the three qualities which distinguish it; these are (as you well know) inertia, activity and rhythm or—giving them their Hindu



names—tamas, rajas and sattva. When the mineral wealth of the world was undiscovered and unused, we had the stage of tamas at its deepest and most inert point. Much concerning money today is related to the karma and destiny of the mineral kingdom. With this, however, we need not here concern ourselves. The processes of the pranic life were originally carried out in the realm of barter and the exchange of that which is found upon the surface of the earth and later went down into the depths, thus bringing into fluidity the deepest and densest expression (from the human standpoint) of divinity. This is a point to be remembered.

Today the process is being reversed and money is connected with the produce of the vegetable kingdom in the form of paper money, founded upon the mineral wealth of the world. This is an interesting subjective reality to have in mind.

2. A study of the processes whereby money has been steadily deflected from personal uses, both in the good and in the evil sense.

I do not, however, intend to write a treatise upon finance. It would largely be a record of man's dire selfishness, but I seek to deal with money as the Hierarchy sees the problem, and to consider it as a form of energy, prostituted at this time to material ends or to the selfish aspirations and ambitions of well-meaning servers. They are limited in their view and need to get a picture of the possibilities inherent in the present situation which could deflect much of this form of concretised divine energy into constructive channels and "ways of light."

### [Page 61]

3. A study of the Law of Supply and Demand, so that there can be made available for the Masters' work through the medium of the world disciples (of pure motive and skill in action and tried responsibility) that which is needed, and, my brothers, sorely needed by Them.

Money has been deflected into entirely material ends, even in its philanthropic objectives. The most spiritual use now to be found in the world is the application of money to the purposes of education. When it is turned away from the construction of the form side and the bringing about solely of material well-being of humanity and deflected from its present channels into truly spiritual foundations much good will be done, the philanthropic ends and the educational objectives will not suffer, and a step forward will be made. This time is not yet, but the spiritualising of money and its massing in quantities for the work of the Great Ones, the Disciples of the Christ, is part of a much needed world service and can now make a satisfactory beginning; but it must be carried forward with spiritual insight, right technique and true understanding. Purity of motive and selflessness are taken for granted.

## THE IMMEDIATE TASK

September 28, 1938

The Hierarchy is deeply concerned over world events. I am asked to request you to continue with the goodwill work at all costs and in the face of all obstacles. The nucleus already formed must be preserved. The New Group of World Servers must preserve its integrity and work undismayed. All is

not yet lost. The steadiness of those who know God's Plan will help humanity and aid the efforts of the Elder Brothers. They are those who love and do not hate and who work for unity—both subjective and spiritual.

This is all I can say at this time, for the Hierarchy itself knows not which forces will prevail. They know that good must ultimately triumph but They do not know what **[Page 62]** the immediate future holds for humanity because men determine their own courses. The Law of Cause and Effect can seldom be offset. In those cases where it has been offset, it has required the intervention of Forces greater than those available at this time upon the planet. Those greater Forces can intervene if the world aspirants make their voices penetrate. Will this be possible? The forces of destruction, militating against the Forces of good, have (to use your American phrase) "cornered" the money assets of the world and have turned the tide of prana—which automatically crystallises into money and in the financial wealth of the world—towards entirely material, separative and personal ends. It is not easily available, therefore, for the spread and culture of goodwill and this applies equally to the money which is in the hands of aspirants, as in the hands of those who are purely selfishly minded. So many aspirants have not learnt to give with sacrifice. If you can reach some of the financial abundance and deflect it towards the ends of the Great White Lodge of which the Christ is the Master, it will be, at this time, one of the most constructive things you can do to help.

In this time of stress and strain, my brothers, I would remind all aspirants and disciples that there is no need for the sense of futility or for the registration of littleness. The seed groups that will function in the new age are, at this time, in the dark and growing stage and in the process of expansion, working silently. This stage is, however, most important for according to the healthiness of the seeds and their ability to cast strong roots downwards and to penetrate slowly and steadily upwards into the light, so will be the adequacy of their contribution to the new age which is upon us. I would emphasise that fact to you. The New Age is upon us and we are witnessing the birth pangs of the new culture and the new civilisation. This is now in progress. That which is old and undesirable must go and of these undesirable things, hatred and the spirit of separation must be the first to go.

I told you before that accidents to individuals are the **[Page 63]** result, usually, of an explosion of force and that these explosions are caused by the hatreds and the unkind thoughts and the critical words of those involved in the accident. The world situation today is *not* caused by the ambitions of any one person or race, or by the materialism, aggression and pride of any particular nation. It is not basically the result of the wrong economic conditions existing in the world at this time. It is caused entirely by the widespread hatred in the world—hatred of people and of races, hatred of individuals and of those in power, or of influence, and hatred of ideas and of religious beliefs. Fundamentally, it is caused by the separative attitudes of all peoples and races who, down the centuries and also today, have hated each other and loved themselves. It is caused by people in every country, who have sought to cast the blame for conditions on everyone except themselves, and who have diligently sought for scapegoats whereby they may feel personal immunity for their share in the wrong thinking, the wrong speaking and the wrong doing.

This fact should be grasped and faced by all aspirants and disciples, including the members of the seed groups. They are not immune from the prevalent failings and many of them have sought to apportion the blame for world conditions and to criticise those who are seeking, in their own way and fashion, to deal with the situation. Clear thinking, a clear appraisal of causes and a loving outgoing to all, should distinguish all disciples at this time. Where this attitude does not exist, there is ever the danger of

absorption into the vortex of hatred and separativeness and the divorcing of the person by this (even if only temporarily) from the vortex of love. This spells danger and glamour. The very fact that disciples are all so pronouncedly individual, intensifies their reactions, good and bad.

I stand almost bewildered (did I not know and love human nature so well) at the little advance in loving thinking that some disciples have shown. It is time now, in the face of the difficulty and seeming inadequacy, to begin the intended group work, if such a beginning is ever to be made. **[Page 64]** Each group has been organised to fulfil a specific task. This united group work has not yet been started. That task must be begun.

Group One can telepathically influence leading people and speak to their minds so that they may be impressed with the need which has been described by one of the Great Ones as "the loving salvage of the world." They must be led to realise that their policies must be determined by world good. The success that the group had in helping ... indicated their ability to be constructively useful.

Group Two can work, if they are willing, in a constructive fashion to end some of the world glamour. This they can do because several of the group members have successfully fought glamour in their lives.

Group Three can begin group healing under direction, once certain interior adjustments have been made.

Group Four can attempt to aid in the building of the world antahkarana, working of course in group formation. This they can do if they divorce themselves, as individuals, from all separative ideas and learn to work in the spirit of love and with a conscious decentralisation of their personalities.

There are, my brothers, weaknesses to be found in all the group members. Personality tendencies and errors exist and the mistakes which involve, primarily, a man's own interests and his own internal life; but these constitute no serious detriment to group work, for they can be overcome or rendered entirely superficial with a very little effort. Impatience with the results already achieved, a feeling of smug superiority, certain physical failings and personal ambitions of a superficial kind are present in several members in all of the groups. And in each group, at this time, there is one member whose difficulties are of a more serious nature, because they constitute a true detriment to the group life, providing (as they do) entrance for forces which do, most definitely, hold back the flow of spiritual life and prevent the work of a group nature moving forward to accomplishment. In these cases, what can I do?

### **[Page 65]**

First of all, I must exert infinite patience and give to each person full time for change. This I have done—for years in some cases, and have thereby taxed the patience of the group members who were not implicated in the particular situation and weakness, and who longed to begin group work. The lesson of patience has not been lost and I would remind the group members that if they ever hope to have hierarchical standing, they must learn that love and that patience which can *wait*—thinking no evil and fostering only good.

I made clear to you this year that a drastic reorganisation might be in order and that the groups might have to be rearranged somewhat before the united group work could be carried forward. This reorganisation seems now to me to be unavoidable. It is not final. It does not touch the enduring, unchanging relation which has been established and which will persist among all of you eternally.

Nothing can basically separate you.

The objective of the work of these seed groups is to familiarise people with the hierarchical Plan as it is working out today in this time of crisis. In these last three words you have the theme which is of paramount importance to you at this time. Is it? Your work is partly to dispel illusion, but primarily to impress the Plan upon the consciousness of the leading people in the world. It has seemed to us that this crisis is more keenly realised by worldly people than it is by world aspirants, who do have a slight vision of the objectives. Those who are not oriented to the spiritual Hierarchy and to the Path are now largely dedicated to activities of a world nature (either good or what you call bad) and this is *not* true of the world aspirants. They, instead of working actively to bring about the accomplishment of the ends indicated by the Plan (which are of a spiritual nature and unifying in their effect, breeding not hatred and separativeness, but world understanding and fusion) spend their time in speculation, in criticism of the various world leaders and in fearful foreboding—none of which is in the least helpful and, in the last analysis, is definitely [Page 66] harmful. This harmfulness is due to a powerfully directed thoughtform, constructed by men and women of a certain aptitude in spiritual advancement.

The responsibility of thought is little grasped as yet by those who are numbered among the world aspirants; yet their thought-making activity is now either definitely constructive or potentially destructive. I hesitate to enlarge upon this theme, owing to the probable personality reactions which those who read these words may generate. I am, therefore, speaking here of the world in general and not so specifically of the world aspirants and pledged workers.

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## SECTION TWO

### THE GENERAL WORLD PICTURE

#### THE CAUSES OF THE WORLD DIFFICULTY

September 1938

In giving these Instructions I am anxious for you clearly to comprehend the end I have in view. Sincere students and disciples must hold ever before them the idea of Service; in connection with our present theme this is political service—along the line of world planning and world government. This teaching will carry to the general public some idea of the trend of human destiny where nations and larger groups are concerned, and should give a conviction of hierarchical potency and a sense of illumination. It will, however, do this far more easily if the ideas I attempt to convey are backed by the understanding thought, and the intelligent mental cooperation of a group of people who have pondered deeply on the theme.

What is our theme? A study and an analysis, *from the esoteric angle*, of the social organisation of humanity. I seek to have you grasp some of the universal implications which the signs of the times

portray and not be entirely engrossed with the immediate situation or dilemma; too close a perception and too near a point of view does not tend to true understanding. It fails, for one thing, to indicate the particular place in the general world picture which the immediate happenings outline.

It is a platitude and a truism to state that humanity is today passing through a crisis of immense proportions. The causes of this crisis must be sought in many factors. They lie in the past; in the growth, through evolution, of certain [Page 70] basic tendencies in man; in past mistakes, present opportunities, and the powerful activity of the Hierarchy of Love. The future is of great promise, provided man can learn the lessons of the present which have been closely presented to him; he must accept them and understand clearly the nature of his problem and of the crisis with its many ramifications and various implications.

The seething turmoil in which the masses of the people are now living and the emergence of one or two key people in every nation have a close relationship. These key people make their voices heard and evoke attention; their ideas are followed, rightly or wrongly, with attention, appreciation or distrust. The slow and careful formation of the New Group of World Servers is indicative of the crisis. They are overseeing or ushering in the New Age, and are present at the birthpangs of the new civilisation, and the coming into manifestation of a new race, a new culture and a new world outlook. The work is necessarily slow and those of you who are immersed in the problems and the pains, find it hard to view the future with assurance or to interpret the present with clarity.

I have listed some of the reasons for the present world unrest in another book (*Education in the New Age*, pp. 116-125) reminding you that some of the causes lie in so remote a past that history knows nothing of them. You would find it useful to re-read those few pages at this point, for in them I sought to give some insight into the essential situation which confronts mankind due to certain evolutionary developments:

1. The point reached by humanity itself
2. The emergence of the new racial type
3. The ending of the Piscean Age
4. The coming in of the Aquarian Age.

We barely touched upon the fourth point and I am not enlarging at length upon it here either, fascinating as speculation might be, because I am anxious to have its major characteristics—those of unity and synthesis—stand [Page 71] out with clarity in your minds. It gives the clue to all that is happening today in the world of politics and international governments, and accounts for the trend toward synthesis, amalgamation and affiliation.

The remaining four causes which we will consider later might be enumerated as follows:

5. The time of the end. The judgment of people. This period of judgment is a group interlude to the full emergence of the New Age influences.
6. The levelling of all classes and distinctions so that the spiritual values may appear and the spiritual Hierarchy manifest on earth.

7. The fact of the Approach of the Hierarchy towards external contact with humanity. I would suggest that you read my earlier writings on the Great Approaches.\*
8. The power and significance, politically considered, of the Great Invocation.

## THE HIDDEN SOURCE OF THE OUTER TURMOIL

January 1939

Another angle from which the world situation can be viewed with profit is to look for the hidden source of the outer turmoil. This is seldom what men think it is, for the source lies in the realm of energies and forces. As I explained elsewhere (*The Destiny of the Nations*, pages 3-47), there are three great streams of energy working powerfully in the world at this time and two others are also struggling for expression, making the five that—together—will determine the trend of world affairs. To repeat briefly:

1. The first and the most powerful force is that pouring into the world from *Shamballa*, the planetary centre where the Will of God is known. Only twice in our planetary [Page 72] history has this Shamballa energy made its presence felt *directly*: the first time, when the great human crisis occurred at the individualisation of man in ancient Lemuria; the second time, in Atlantean days in the great struggle between the Lords of Light and the Lords of Material Form, also called the Dark Forces. Today, this force streams out from the Holy Centre; it embodies the Will aspect of the present world crisis and its two subsidiary effects or qualities are:
  - a. The destruction of that which is undesirable and hindering in the present world forms (in government, religion and society).
  - b. The synthesising force which binds together that which has hitherto been separated.

The Shamballa force is so new and so unrecognised that it is hard for humanity to know it for what it is—the demonstration of the *beneficent Will of God* in new and potent livingness.

2. The second major force which is potently making itself felt today is that of the spiritual *Hierarchy*, the planetary centre where the Love of God holds sway, as it swings into one of its major cyclic approaches to the earth. The problem before the Hierarchy at this time is so to direct and control all five of the powerful energies that the Divine Plan can materialise, and the close of this century see the Purpose of God for humanity assuming right direction and proportion.
3. *Humanity* itself is the third major planetary centre through which one of the three divine aspects, Intelligence, is expressing itself, producing its world effects.

These three centres are closely interrelated and must be thought of as expressions of divine livingness, as embodying three stages in the unfoldment of God's Plan, and as constituting the three major centres—Head, Heart, Throat—in the body of the One in Whom we live and move and [Page 73] have

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\* *Esoteric Psychology (Vol. II A Treatise on the Seven Rays)*, pages 268-283, 701-751.\*



our being. Students can relate these three centres to the three solar systems, referred to in *A Treatise on Cosmic Fire*. In the first solar system, the centre which is Humanity was prepared and the principle of intelligence came into manifestation. In the second solar system, the Hierarchy of Love made its appearance and must come into full manifestation, thereby enabling the love of God to be seen. In the next solar system, the centre which we today call Shamballa, will manifest the Will aspect of Deity intelligently through love. It is interesting to note that it is only through human beings, that these three centres ever come into true functioning activity; and likewise that the three major ideologies (the totalitarian, the democratic, the communistic) may be the response—distorted and yet responsive—to the forces playing from the two higher centres on to the human. This we discussed earlier (*The Destiny of the Nations*, page 22).

Those of you who are seeking to serve humanity and to join in the Hierarchical effort to bring healing to a world in pain, must learn to penetrate behind appearances, behind the methods and schemes, the results and effects on the physical plane and endeavour to contact the forces of Shamballa or of the Hierarchy, plus the human need which has produced these modes of expression and thus see them for what they are—not worn out systems and childish efforts at improvement but embryonic plans whereby, eventually, may come release and the culture and civilisation of the New Age. If you are seeking to bring illumination into the dark places of the earth (which means into the minds of men), then you must yourselves see clearly and relate the abstract and the concrete in such a manner that, in your own lives, a working idealism may be seen; only so can a working idealism of a national, racial and human nature also be seen. The head as well as the heart must be used, and this many earnest people are apt to forget. Can you possibly work at high tension in this endeavour—a *tension produced by the interrelation of the head and the heart, working out creatively through the [Page 74] throat centre*, esoterically understood? In this last sentence I have expressed for disciples the nature of the effort they need to make.

It is in the recognition of what is happening to mankind *as a whole* and behind the scenes, that the thinkers of the world and the New Group of World Servers can best serve; it is the unfoldment of the human consciousness in response to the presented conditions in any country or countries that is of moment; the "human state of mind" is just beginning to focus itself on the things that matter and to express itself in a living fashion. The thinkers and servers must learn to concentrate upon the awakening consciousness and not upon the superficial movements. This awakening goes on apace and, my brothers, satisfactorily. The form or forms may suffer but the intrinsic awareness of man is becoming, during this century, expressively divine.

The two other forces which tend to increase the already prevalent tension in the world are:

4. The forces of materialism, streaming out into the three worlds from the so-called "Dark Forces" or Black Lodge, and from those groups of lives and workers which are the antithesis of the Great White Lodge.
5. The force emanating from that section of humanity which is found in every part of the world and which we call the Jewish people. What I say here has no specific reference to any individual; I am considering the world problem, centering around the Jews as a whole.

These two forces greatly complicate the problem by which humanity and the Hierarchy are faced, but it should be remembered that they also produce that balancing which is ever needed for the production of

right conditions.

There is little that I can tell you about the Dark Forces. They are not the problems of humanity but that of the Hierarchy. The task of these Forces is the preservation of the form life and the working out of methods and aims which are inherent in the processes of manifestation. The Black Lodge, so-called, is occupied with the form aspect of [Page 75] manifestation; the White Lodge, with the consciousness aspect. It might, therefore, be stated that:

1. Shamballa is occupied with the life aspect in its graded impulses.
2. The Hierarchy is occupied with the consciousness aspect in its graded series of expansions.
3. The Black Lodge is occupied with the matter aspect in its multiplicity of forms.

Again, light may come to you, if you relate this triple statement to the three solar systems and to the three aspects of divinity. Evil or wrong, therefore, exists only when the emphasis is retained in the wrong aspect from the point of view of the unfoldment attained or when that which has been used and developed to the necessary point, holds the life or consciousness too long. Hence, my brothers, the beneficent nature of death.

The Forces of Darkness are powerful energies, working to preserve that which is ancient and material; hence they are pre-eminently the forces of crystallisation, of form preservation, of the attractiveness of matter, and of the lure of that which is existent in the form life of the three worlds. They consequently block deliberately the inflow of that which is new and life-giving; they work to prevent the understanding of that which is of the New Age; they endeavour to preserve that which is familiar and old, to counteract the effects of the oncoming culture and civilisation, to bring blindness to the peoples and to feed steadily the existing fires of hate, of separateness, of criticism and of cruelty. These forces, as far as the intelligent peoples of the world are concerned, work insidiously and cloak their effort in fair words, leading even disciples to express hatred of persons and ideologies, fostering the hidden seeds of hatred found in many human beings. They fan to fury the fear and hate of the world in an effort to preserve that which is old and make the unknown appear undesirable, and they hold back the forces of evolution and of progress for their own ends. These [Page 76] ends are as inscrutable to you as are the plans of the Ruler of Shamballa.

These are forces which it is well for you to recognise as existing, but there is little that you, as individuals or as groups, can do about them beyond seeing to it that there is nothing in you which could make you—unimportant as you are—a focal point for their efforts or an agent for the distribution of their peculiar type of energy—the energy of focussed and directed hate, of separation, of fear and pride. With them we who are connected directly with the Hierarchy have to deal, but you can aid more than you know through the regulation of thoughts and ideas, through the cultivation of a loving spirit and through the general use of the Great Invocation.

We come now, for a brief moment, to a consideration of the Jewish question. Remember that it is an interesting fact that the Jews are found in every land without exception, that their influence is potent and widespread (far more so than they themselves are willing to recognise), and that they wield most potently that peculiar concretisation of energy which we call money. They constitute, in a strange manner, a unique and distinctly separated world centre of energy. The reason for this is that they

represent the energy and the life of the previous solar system. You have often been told how, at the close of this solar system, a certain percentage of the human family will fail to make the grade and will then be held in pralaya, or in solution, until the time for the manifestation of the next and third solar system comes around. Then they will constitute the advanced guard and the symbol of the coming humanity of that system. The same thing occurred in the system before this one and those whom we now call the Jews (a purely modern name and distinction, as I tried to show in the last few pages of *A Treatise on the Seven Rays*, Vol. I, *Esoteric Psychology*), are the descendants of that earlier group which was held in pralaya between the first and second solar systems. If you will remember that the third ray governed that system and also governs the Jewish race, if you bear in mind that that system was occupied with [Page 77] the divine aspects of matter only and with external conditions, and that the Jews were the highest product of that system you can come to an understanding of the Jew, his separateness, his desire for racial purity and his interest in that which is commercial and tangible. The Jew, down the ages, has insisted upon being separated from all other races but he brought over from the previous system the knowledge (necessary then but obsolete now) that his race was the "chosen people." The "Wandering Jew" has wandered from System One to this where he must learn the lesson of absorption and cease his wandering. He has insisted upon racial purity, for that was his major problem in early Lemurian times when the race came into a world that had in it no human beings, for it was before the coming of the Lords of Flame; this insistence has been carried down the ages and has governed the rules of marriage and the preparation of food instead of being dropped (as it should have been) thousands of years ago. It is these facts (unknown to the modern Jew) which has militated against him down the years and made it possible for the forces of separateness and of hate, to use the Jewish race to stir up world difficulty, and thus bring to a crisis the basic human problem of separation. When humanity has solved the Jewish problem (with the understanding cooperation of the Jew) and overcome ancient antipathies and hatreds, it will do so by fusing the problem in one vast humanitarian situation. When that happens, the problem will be rapidly solved and one of the major difficulties will disappear off the face of the earth. Racial fusion will then be possible. Our earth humanity and the group of human beings who are far more ancient in their origin than we are, will form one humanity and then there will be peace on earth.

Why our planet and this solar system should have been constituted the nursery for the seeds of separateness and why this remnant of humanity, far more advanced than ours, should have been destined to work out its future on our earth, is hid in the knowledge of the Lord of Shamballa, and is unattainable knowledge for you and, indeed, for many [Page 78] in the Hierarchy. It is simply a fact to be accepted by you. The solution will come, as I said, when the races regard the Jewish problem as a humanitarian problem but also when the Jew does his share of understanding, love and right action. This he does not yet do, speaking racially. He must let go of his own separative tendencies and of his deep sense of persecution. He will do this latter with great facility, when he grasps, as a race, the significance and inevitability of the Law of Karma, and from a close study of the Old Testament and of the acts and deeds there claimed by him as his racial acts and deeds (conquest, terrorism and cruelty), realises that the law is working out and incidentally releasing him for a greater future. There must, at the same time, be a realisation by the Jew and Gentile of equal responsibility and equal liability for the present world difficulty.

The two forces to which I have been referring must, therefore, be taken into account by all disciples as they seek to serve in this critical cycle; these two forces must also be taken into your calculations as you start this new group work or your wrong idealisms and thoughts may hinder the group work. You must recognise theoretically the five forces (three major and two minor) which meet and clash in the

human family at this time. It has been necessary for me to bring these facts to your attention. If disciples are to do group work together on mental levels, they must clear their minds of prejudice, hatreds and any tendency to superiority and criticism. You cannot work, as a group, if these ideas and thoughts are present, and I am preparing now to teach you some of the first stages of group work and usefulness. It would not have been necessary for me to deal with these world problems if you had been immune from emotional reactions to them, but very few of you have your minds clear from prejudice and free from hatred. Those few make the work possible and it is also possible for the rest of you to detach your minds from undue influence and wrong ideas.

I ask you, in this work, to concentrate upon the Shamballa and the Hierarchical forces. I ask you to regard yourselves **[Page 79]** as pure and unclogged channels and to seek only to be linked with the soul of each and all, whose nature is pure love, realised synthesis and divine potency.

It is essential, however, in spite of the work to which I have called these groups and which—as you know—is intended to lay the basis for the work of the esoteric schools of the future, that the members of all the groups realise that exoteric group work must also be undertaken. Too many in these groups are satisfied with the significance of their own group work and permit it to usurp the place of objective service.

If it is so hard, my brothers, to arouse aspirants, such as yourselves, to urgent service and a full sense of responsibility; if men and women with all the information that you possess cannot be aroused to sacrificing effort, you can gain some idea of the magnitude of the task with which the Hierarchy is confronted at this time. You can realise, perhaps, the sense almost of frustration which could sweep over me (if I were limited by any time concept) when, for instance, those to whom I look for cooperation, are preoccupied with their own affairs, have no sense of immediacy and prefer to concentrate upon their own development, their own families, their own problems, rather than achieve the larger world view which would lead to full cooperation. The averting of a world debacle is the aim of our effort and towards this aim I have asked your help.

## THE SPIRITUAL TREND OF HUMAN DESTINY

Wesak, May 1939

In this hour of crisis, anxiety and suspense, it has seemed that there are certain things which you would do well to remember, and certain things which you should endeavour to do.

The first thing, therefore, of which I would like to remind you is that *The Hierarchy stands*. Behind all that is going on today, the same group of spiritual Forces and the **[Page 80]** same Elder Brothers and Masters are to be found as heretofore, guiding humanity along the path of life and bringing us safely and satisfactorily to our present point of development. The Buddha, Whose festival we are celebrating, and the Christ, Who expresses to us the unchanging love of God, are still with us, and the Hierarchy stands as a bulwark of strength between us and possible disaster; this centre of spiritual life is "like the shadow of a great rock in a weary land".

The second thing I would have you all remember is that mankind has marched steadily forward from a state of blind ignorance and unawareness to one of an intelligent preoccupation with life and a growing sense of responsibility. This sense of responsibility, which is awakening in all of you, is—on its present large scale—relatively new and is one of the factors definitely increasing the distress and pain you are all feeling. You ask yourselves, where, as a race, have we failed and what can we do to rectify our mistakes? In spite of everything, however, men have gone from stage to stage of intelligent and spiritual unfoldment and no matter what the outer happenings have been or may be, the race has made real progress. There has been no turning back, and there will be none. Mankind has weathered many storms and survived many difficulties; men have emerged from periods of crisis better and stronger, purified "so as by fire" and definitely nearer the goal.

I would remind you also of the integrity and solidarity of the human family. We are one people—one in our relationships, and capacities and desires, our origin and our goal. It is this essential and recognisable integrity which is emerging at this time powerfully in the human consciousness. You are apt to think that this may not be so, that your position in believing this is somewhat unique and that you stand somewhat alone. But this is your error and is not true to the facts of the case. In every land and among widely differing peoples, the same desire exists for understanding, for the establishing of right and peaceful relations, and for the **[Page 81]** expression of that basic goodwill which is one of the deepest human characteristics and our divine inheritance.

These are the things which, it seems to me, are important at this time, and which all of us would do well to remember. Will you try to do so? No matter what may take place in the world—whether war or peace, strife and aggression or understanding conciliation and conference—we face a difficult period of adjustment, and for this we must be prepared. The next three years are critical, and this we have often been told.

Much will depend upon what you and all men of goodwill and disciples think and what they do. I would like to remind you of another most encouraging thing, and that is that the power wielded by those who are seeking to live as souls and in touch with the soul and the world of spiritual realities is out of all proportion to their registered sense of power and usefulness. You are, as you endeavour to wield spiritual force constructively and selflessly, far more potent than you realise. If you add to this realisation the recognition that you are not alone in this, but that people with a vision similar to yours and with the same ideals and spiritual aspiration are to be found in every country without exception of any kind, in every religion, group and organisation, then indeed you can go forward with courage and with hopeful faith. If this is a statement of fact (and I believe it to be so) then let us go forward in unison with our brothers everywhere, conscious of opportunity, of strength, of responsibility and of the joy of service.

As regards some of the things which you can do, I would suggest the following. Refuse to allow yourselves to be swept by any fear psychosis or to be stampeded into any attitude through which the anxiety and unrest and distress in the world can overwhelm you. Strive to stand in spiritual being. Each morning, in your meditation, seek to take that attitude with a new and fresh definiteness and to hold it during the hours of service which lie ahead each day. This will not be an easy thing to do, but it can be done if you can get quiet enough for five minutes each morning—completely **[Page 82]** and interiorly quiet—and if you fill your days with vital occupation and true service, guarding with care all thought and speech.

Between now and the Wesak Festival in 1940 let each of you gain that control of speech which has often been your goal but seldom your achievement, and remember that the most powerful factor in the control of speech is a loving heart. Wild and fearful talk, hateful gossip, cruel innuendo, suspicion, the ascribing of wrong and wicked motives to persons and peoples, and the divergences of attitude which have separated the many different nations in the world are rampant today and have brought the world to its present distressing situation. It is so easy to drift into the same habits of speech and thought which we find around us and to discover ourselves participating in attack and the spirit of hate. Guard yourselves strenuously against this and say nothing which could inflame hate and suspicion in connection with any race, any person, any group or any leaders of groups and nations. You will have to guard yourselves with care, so that even in defense of that which you may personally or nationally approve you do not find yourselves full of hate and breaking the law of love—the only law which can truly save the world. Perhaps the key to your success along this line will be *the silence of a loving heart*.

It will be good also to cultivate the joy that brings strength. This is not the time for gloom, despair or depression. If you give way to these, you become negative and destructive focal points in your environment. If you truly believe that the spiritual life is fundamental in the world today, if you do believe that divinity guides the world, if you truly grasp the fact that all men are your brothers and that we are all the children of the One Father, and if you are convinced that the heart of humanity is sound—are these not adequately potent ideas to hold us joyously steady in the midst of a changing world?

Will you, therefore, carry with you the following ideas?

First, that the Hierarchy of spiritual Forces stands in spiritual Being.

**[Page 83]** Second, that we too can stand steady in spiritual Being.

Third, that the silence of a loving heart should be our keynote for the coming year.

Fourth, that strength to stand is the result of a joyous attitude and a true orientation to the soul.

## CONFLICT BETWEEN FORCES OF ANCIENT ORIGIN

August 1939

I have already written anent the fivefold stream of energy which is today in conflict with world forces or with the forces of light or darkness, so called. (I would remind you that there would be no darkness without the light and no light without the dark. Ponder on this.) I would ask you to realise that the organised efforts of the Great White Lodge are directed toward lifting the organised forces of materialism to a higher and spiritual plane. Today, greed and separativeness, materialism and selfishness are in conflict with spiritual energy and with the spirit of cooperation or understanding fusion. The law which will determine the results can be expressed in the words that have been often used: by holding, man loses; by relinquishing, he gains; by seeking to grasp that which he has, it must and will inevitably disappear. Reflect upon this law.



The method whereby the forces of separation and of selfishness work are by competitive cooperation. Throughout the world, groups are already formed (or are in process of forming) to bring about the attainment of various materialistic goals, the achievement of personal or national ambitions, and the imposition of intellectual plans and concepts (the so-called ideologies) upon the mass of the people. Parties, organisations, groups, societies, associations and alliances exist for the furtherance of political and sociological aims and to carry forward the projects of many peoples and the many and differing points of view, plus the many attitudes toward life and its arrangement and re-arrangement. I am not here dealing with the churches, the [Page 84] great religions or the religious organisations. I am concerned with the determining factors which are today conditioning the material life of the planet. Speaking broadly, these forces and groups are occupied with material values and mental ideas. They are not principally occupied with the more subtle values, though these are incidentally present. The emphasis is upon the economic situation; upon the possession of land or cultural predispositions and tendencies and with the relations between people and nations; these latter are based fundamentally, as you know, on that which is tangible and objective, guarded, defended or gained and procured by definitely tangible means which are in themselves separative and divided. This statement, I think, the people of every nation would regard as true. The basic underlying methods employed are those of organisational arrangement (large, as in nations, or smaller, as in the groups within the nations), propaganda, the imposition of favoured ideas through the use of the spoken and written word in every country, group loyalty, group adherence to the leader, and group methods. Success depends upon the gained group cohesion, the group willingness to sacrifice, plus loyalty and allegiance to some directing personality.

Behind these many groups stand the forces of ancient origin which are pledged either to the material or the spiritual values. Because many ages have gone by in the building up of the material values, to the development of the personality consciousness, and to the achievement of a tangible and objective civilisation, the forces of materialism are apparently far stronger and more potent than the forces of the spirit or of the intangible worlds. Up to the present this has *not* been wrong, though it has been accompanied by much that has been undesirable and which has led to a one-sided evolution. But the time has now come for the shift of the human consciousness into the world of true and spiritual understanding and of the intangible and more desirable standards of living.

Pouring through the chaos of offensive and defensive groups and through the many warring organisations (political [Page 85] for the most part, or religious), and affecting both the reactionary bodies and those who stand for the new ideals and the coming civilisation and culture, are the five streams above mentioned—streams of energy.

At this point I would remind you that *the effect of the impact of energy is dependent upon the nature of the vehicle of response*. According to his equipment and the nature of his bodies, so will man react to the inflowing energies. This is a fundamental statement. It is a law and should be most carefully considered. The effects of a Master or initiate upon men are widely different, because each man brings to the impact of His vibration a type of physical body, an astral or emotional nature, and a mind which are in each case different from all the others. The use each makes of the stimulating energy will be different; the focus of his consciousness is very different; his type of mind is quite different; his centres, their activity and their internal organisation are different. And it is the same for groups, organisations and nations.

Nations, for instance, have seven centres, as have all forms of existence from the human and animal upwards, and it is an interesting study to discover these centres and note the type of energy which flows through them. In connection with the United States of America, Chicago is the solar plexus centre, whilst New York is the throat centre and Washington the head centre. The heart centre is Los Angeles. The heart centre of Germany is Munich, and its head centre is Nuremberg, whilst Berlin is the throat centre. London is, of course, the heart centre for Great Britain (and temporarily it is also the head centre, though this will not always be the case), whilst Ottawa is the throat centre and Sydney is the solar plexus centre of the British Empire. Some day I may indicate to you the centres through which the forces of manifestation have to work for the various nations. This information constitutes one of the major hierarchical sciences and indicates to us who know it the possibilities latent in any nation, the point of attainment and the opportunities for work and advancement, or the obstacles [Page 86] to progress; this is gauged by the light in the centres and the heightening and the obscuration of their vibration. It is this that makes possible or hinders the growth of what is called spirituality in individuals and in nations, and this science will later be recognised. It is by means of this science that the Hierarchy can form its larger plans and know in what manner individual nations will react to stimulation and to progress of the desired kind. This is the modern form of the ancient Atlantean laya-yoga, or the yoga of the centres.

According, therefore, to the condition of the sensitive bodies of the planet, of nations and of individuals, so will be their reaction to the five kinds of inflowing forces. The Shamballa force, for instance, in making its impact upon first ray types, and upon the other ray types on that line of major energy—the third, fifth and seventh ray types—evokes widely differing results than when it makes an impact upon the second ray line of energy; the results of the impact of Shamballa energy upon the first ray individuals and nations can be potent in the extreme. This impact, being relatively a new one to humanity, evokes in the world today all the political and organisational changes which are so prevalent and so disturbing. There is little that humanity can do about this except endeavour to balance this first ray display of energy with second ray or hierarchical force. This latter energy—working through the world religions and the men and women who respond to the love influence—can change methods (though not the purpose or the direction) by pouring in the love force.

Again, that force which we regard as emanating from the strictly human centre, the third ray type of energy, is of the third or creative order; and in these three energies you have, in reality, the expression of the three major centres of the planetary Logos. The first or will energy is, as you know, focussed in Sanat Kumara, the Ancient of Days (as He is called in the Christian Bible), the Lord of Shamballa, Who is the embodiment of the Personality of the planetary Logos. The love force is focussed through the two great spiritual Lords of the Hierarchy, the Buddha and the [Page 87] Christ, Who are both embodiments of the heart centre of the planetary Logos, for the Buddha represents the twelve-petalled lotus in the head, of which the Christ represents the counterpart, the twelve-petalled lotus of the heart centre. This is a fact seldom grasped or even mentioned. The petals of the throat centre are represented at this time by certain of the leading world rulers, whose activity is responsible for the rapid creation of the new world with its rapidly altering civilisations and culture. These thoughts will provide much that you would do well to consider.

The fourth type of force, which is responsible for the state of world affairs at this time, is that of the Jews; they, as a whole, constitute the solar plexus of the planetary Logos; their problem is being used today to focus, qualify and condition the world feeling-nature and the emotional reactions of the sensitive nature of humanity and of the planetary Logos. Forget not that the Personality of our

planetary Logos is not yet perfect, hence the fact that His body of manifestation, the planet, is not reckoned as being one of the sacred planets. Through the Jewish people throughout the world, feeling—sympathetic or antagonistic, expressive of love or conditioned by hate—is being gathered to a focus in the planetary solar plexus centre, preparatory to a great and permanent change. It is for this reason that I have said to some of my pupils that when humanity will have solved correctly the Jewish problem, and when it has been resolved in a humanitarian and sound manner, then the energy of the planetary solar plexus centre will have been raised to the heart and a great transmutation will have taken place.

The Dark or Materialistic Forces correspond in their entirety to the energies of the sacral centre of the planet, dealing with the generation of forms, and their work is to keep the direction of planetary interest upon the form side of divine expression. They are concerned with the life of matter itself, with its magical usage, and with that which is regarded as dark because, for humanity at its present stage of development, that divine aspect should have lost its major **[Page 88]** hold and should lie behind "in the darkness of that which has been outgrown and which has no further hold upon the son of God". You therefore have the following tabulation expressing what I have sought above to make clear to you.

I would point out here that the fourth energy, focussed in the Jewish problem, is definitely producing cleavage as a part of the divine plan. The Jews are instruments in the working out of the Plan for the production of certain syntheses and to bring humanity to certain realisations and decisions. A close study of this tabulation will bring you much of knowledge. However, it only expresses the *present situation* in this interim period between the old Piscean age which is passing and the new Aquarian age which is coming in. It depicts this present world cycle. The emphasis of the rays changes in connection with the last two types of energy expressions quite constantly, because they are symbolic (in this day and age) of the personality nature in its physical and emotional forms.

I wonder whether you can grasp the implications of this paragraph. When the mind aspect (the third aspect of the personality) is more fully developed, then the focus of the effort of the Dark Forces will change and the problem of the Jews will disappear. Mankind is not yet handling its problems intelligently. Thus the forces and energies of the creative process are exceedingly active at this time in preparing what I might call the "material of the world" and the substance of all the four kingdoms in nature for the coming changes. As the ploughman turns the soil of his field and harrows it, and so brings that which is underneath to eventual fruition, so a similar process is taking place in the world today, and all is preparatory for the sowing and its resultant effects. These effects will constitute the new Aquarian culture and civilisation. In this process the Hierarchy is taking a definite and influential part and is working more uniquely and specifically than ever before in the history of the world, under instruction and vital aid from Shamballa.

**[Page 89]**

I. <i>The Shamballa energy</i> .....	Planetary head centre.....	First Ray.....	Will
The divine purpose.	Conditioning the life of nations.	Determining.	
		THE PLAN.	
Expression:			
Sanat Kumara.	Politics. Esotericism.	New.	Destroys.
II. <i>Hierarchical energy</i> .....	Planetary heart centre.....	Second Ray.....	Love-Wisdom
Divine love-wisdom.	Conditioning the soul.	Inspiring.	
Expressions:			
Buddha and Christ.	Religious. Spiritual.	Permanent.	Builds.
III. <i>Humanity's energy</i> .....	Planetary throat centre.....	Third Ray.....	Intellect
Divine intelligence.	Conditioning the mind.	Creative.	
Expression:			
Many people today.	Educational.		
IV. <i>The Jewish force</i> .....	Planetary solar plexus.....	Seventh Ray aspect.....	Magic
Temporary	Conditioning world emotion	of Third Ray.	Money
Producing separation.	Sensitivity.		
V. <i>The materialistic forces</i> ....	Planetary sacral centre	Fifth Ray aspect.....	Mind
The Matter aspect.	Conditioning substance.	of First Ray.	
		Generation.	

**[Page 90]**

Seed groups are in process of being "esoterically anchored" in the field of the world, having in them those who can respond to the subtler forces and who can—through the strength of their clear thought at this stage of the proceedings—produce those conditions (within the present existing world trends and world groups) which will enable the new sciences, the new approaches to divinity, the new education, and the new modes of handling the economic situation and the political problems, to precipitate and further the growth of the Kingdom of God in such a manner that this fifth kingdom in nature may be a tangible, factual and objective occurrence upon the Earth.

In the founding of the fourth kingdom in nature, the human kingdom, the process is spoken of in the ancient books and archives in the library of the Hierarchy in the following terms which are (some of them) paraphrased and expanded in *The Secret Doctrine*:

"Seven men appeared, the prisoners of the Prajapatis and the prisoners also of the earthly Barhishads... Seven men of seven colours... Seven men, each on his own lot and related to the eighth. They spoke and knew each other. They saw and they desired that which then appeared. They sensed the first, the second and the third. They were themselves the fourth, but of the fifth they had as yet no knowledge for they were prisoners of the world and the fifth could not appear. The fires which were forty-nine in number proceeded then to do their work, and the prison bars grew firm as steel... But time persisted and the seven—each on his own lot—began to grow too large for the confining bars."

This parable will be apparent to esotericists. The clue to what I have to say comes later in the same ancient writing, and here I will roughly paraphrase or freely translate it for you.

"The seven—each on his own lot—acquired knowledge. The knowledge was the same, but the soil within **[Page 91]** the lots differed. Nevertheless, the goal of reaching towards the heavens was the same as in the second (a reference to the vegetable kingdom and its symbolically skyward aspiration)... No further do they reach. Upon the lot of each, nine points of light appear, reflected in the heavens; they brought to seeding point that human seed which has within it that which is not of man. The light produced the germination and thus the new and better forms of life. And yet the form remains and yet

its quality is changed. (I can find no better word than 'quality' wherewith to translate the ancient symbol). Some things are lost and disappear and rightly so. Some newer modes of life and what life builds appear, and thus the fifth is seen on earth like to the second and nurtured by the fourth. Within it are the one, the two, the three and then the fifth. And thus the glory of the One is seen."

One meaning is obvious if you study with care the implications and relate it to the kingdoms of nature. There are of course several meanings to these ancient writings.

I have referred above to the five streams of energy and have related them to the five centres. Let me extend the idea somewhat by pointing out that these five energies are related to the centres or the lotuses to which I referred in *A Treatise on Cosmic Fire*, or to the dynamic point within the lotus, through which the central life of the lotus flows; in the case of the first three energies (of Shamballa, the Hierarchy and Humanity) you have the permanent point of life, light and activity in the lotus; in the case of that potent energy connected with the Jews, you have a very temporary inflow of energy, and in the case of the Forces of Materialism, you have a relatively temporary—though apparently permanent—focal point of reactionary energy.

In connection with the petals of the lotus, you will find a close connection with the forces of the five kingdoms in nature; therefore, to the tabulation which was earlier given I would add the following for your consideration:

**[Page 92]**

1. 5th Kingdom.....	Intuition.....	spiritual soul.....	head centre
2. 4th Kingdom.....	Intelligence.....	human soul.....	throat centre
3. 3rd Kingdom.....	Instinct.....	animal soul.....	solar plexus
4. 2nd Kingdom.....	Sentiency.....	feeling consciousness.....	heart centre
5. 1st Kingdom.....	Response.....	sub-consciousness.....	base of spine

To this you may add the following:

1. Shamballa.....	Head Lotus.....	Kingdom of God .....	1st Ray..... Will
		<i>Quality of Will</i>	
2. Hierarchy.....	Heart Centre.....	Kingdom of Souls .....	2nd Ray..... Love
		<i>Quality of Giving .. Love</i>	
3. Humanity.....	Throat Centre.....	Kingdom of man .....	4th Ray..... Harmony through
		<i>Quality of Acquisitiveness</i>	Conflict
4. The Jews.....	Solar Plexus Centre.....	Kingdom of man .....	3rd Ray..... Active
		<i>Quality of Separativeness</i>	Intelligence

**[Page 93]**

These can be linked up with the kingdoms in nature, but in this particular cycle it is not possible to fit them in such a way that the correspondence will appear to you as accurate. The mineral kingdom and the Forces of Materialism do not really coincide today, for the one works through the sacral centre at this time, and the other through the centre at the base of the spine. Esoteric students must always remember that no correspondences are correct and entirely accurate in their parallelism in this solar system of changing forces, shifting cycles and constant mutation directed towards the inscrutable ends of Deity—inscrutable as far as the human consciousness is concerned. They remain inscrutable to humanity, because the three major ends or purposes which affect you, for instance, as members of the



fourth kingdom in nature are:

1. The direction in which the solar Logos is going upon the Cosmic Path.  
Esoterically ..... The Way towards the Central Spiritual Sun.
2. The plans of the planetary Logos upon the Systemic Path.  
Esoterically ..... The Way towards the Heart of the Sun.
3. The purpose ahead for the human family upon the Path of Light.  
Esoterically ..... The Way of the Sun.

I put this in here only to show you how vague and uncertain are your very highest speculations. Be content with your duty and the immediate service which will lead you a step further upon the way to which you are ordained, and this way you can travel rapidly and with eager feet or slowly and with lagging steps.

The above enumerated forces are, however, part of the temporary interlocking of energies which is going on between the many expressions of the creative process at this time. They are likewise conditioned by the incoming Aquarian force and "measured" by the outgoing Piscean forces. I **[Page 94]** would have you note here my use of the word "forces" and "force," for not idly have I made them singular and plural.

In this process of founding the kingdom of heaven upon earth, the same procedure is being followed as was used in the earlier stage of founding the fourth kingdom. The "seven men, each on his own lot," reach a moment of tension and of creative power wherein the seeds of life, which they contain within themselves, can come to fruition, and groups of such appearing seeds can appear in the world "on their own lot." Putting it more simply and in terms symbolic, and therefore more easy of understanding, we might state that the seven rays, expressing themselves in the human family through the seven ray types, are now at the stage of unfoldment where the process can be carried forward into the formation of the seven ray groups, and these in their totality will express the Kingdom of God. Groups will be formed which will be outstandingly of a particular ray type but which will work in all the nine major fields of human expression. These I outlined when indicating the work of the nine groups planned by me. However, let me here point out that the groups which I planned are not in themselves the coming groups nor are they the only evidences of the emergence of these ray groups in the world. There are several similar experiments going on at this time upon the various streams of ray energy and under the direction of various Masters of the Wisdom. The groups for which I have made myself responsible are second ray groups essentially and are in the nature of a tentative move to see if the time is really ripe for the distribution of such seed groups throughout the entire world. Will the response of humanity and the reaction of these groups be such that a network of them may be started on a large scale everywhere—groups which will be characterised by vision, cohesion, love, impersonality, sacrifice, persistency and creative ability? These are the questions which we, the teachers on the inner side, are today asking ourselves as we study the problem of the best way of helping the human family through this crisis.

Bear in mind that the objective before these groups is **[Page 95]** to relate the Hierarchy, and that for which it stands, to humanity; to bring into a close rapport the two centres whose energy must eventually be fused and blended into one whole. Perhaps you will grasp the underlying idea with



greater clarity if you will remember the personal work which you should be endeavouring to do with yourself. This is, is it not, the effort to fuse and blend the personality and the soul, or the higher Self and the lower selves. To do this you have to realise that the illumination of the mind is a vital and essential factor. There are, therefore, three points to consider: the Soul, the illumined Mind and the Personality. To these three you have to add a consecrated and awakened heart, full of love to all, vibrant with compassion and with understanding. Bear, therefore, these four factors in mind:

1. The dedicated oriented man .....the personality
2. The overshadowing, spiritual man ..... the soul
3. The illumined mind.....the medium of relation
4. The consecrated, loving heart .....the expression of these three.

This is the personality and individual correspondence to the broader picture and the world factors and the wider undertakings with which humanity is at this time faced. Just as in the life of the individual a man is confronted with the opportunity to function as a disciple in training with a view to initiation, so today humanity is faced in the same way with a similar situation and possibilities. The higher correspondence with which the Hierarchy is occupied at this time, and of which the outline just given is an inadequate analogy, is as follows:

1. The intellectual centre, Humanity, receptive, ready and expectant.
2. The spiritual centre, the Hierarchy, positive, deliberate and munificent—ready and waiting to bestow that which is desired, reached for and claimed.

**[Page 96]**

3. The New Group of World Servers. They are the more advanced members of the human family, sensitive to hierarchical inspiration and to human need and to spiritual unfoldment as a determining factor in world affairs.
4. Small groups which correspond to the illumined minds of the individuals—intuitional and acting as a cohesive element and a fusing factor between humanity and the Hierarchy. They are gathered out of the New Group of World Servers.

Let me now present you with another vital consideration. Looking back over your individual lives, you will be conscious that it was the points of crisis and the cycles of tension which constituted for you the major opportunities and the moments of "moving forward." Of these opportunities you either profited or—by neglecting them—you temporarily failed. This same critical factor (if I might call it so) acts also in the world of men and in groups and masses; today the point of tension for humanity in such a situation, similar to that to be found in the individual life, can be noted. The Hierarchy stands also at a point of extreme and scientific tension—scientific because induced and directed; you can, if you so choose, picture these two great groups as facing each other. The Hierarchy is aware of the need, of the purpose of the dual tension, and desirous of bringing this tension to such a "crisis of precipitation" that the fusion of the two groups will be inevitable, whilst the other group, humanity, unaware generally of the implications of the situation, is suffering, bewildered and full of fear. Between these two groups stands the New Group of World Servers, constituted today of two bodies of people:

1. Those who are aware of the Plan, are subject to and sensitive to hierarchical impression and dedicated to the task of bringing about the desired fusion or group at-one-ment. These are the consecrated servers of the world who are free from all taint of separativeness, full of love to all men and eager for the [Page 97] spread of understanding goodwill. They correspond to the "consecrated loving heart," mentioned above.

2. A small minority who have emerged out of the New Group of World Servers and who can (in every country) function in group formation if they choose, and so bring about the fusion for which the New Group of World Servers is working and for which the point of tension in humanity and in the Hierarchy predisposes and has prepared the hearts of men. Their opportunity and responsibility is great, because they know the Plan, they are in touch with the guiding teachers on the inner side—and are sensitive to the higher impression. They correspond to the points of illumination, and so to the "illuminated minds," referred to above.

Here is the picture of these esoteric interrelations, and here you can note the position which you could hold, for these groups have a definite opportunity to bring about this world fusion and so precipitate the "crisis of love" to which I have so oft referred. The Great Approach upon the side of humanity is now going on, with the tension induced thereby growing momentarily; this will increase with growing speed and tension until 1942 when either the first stage of fusion will have been made upon earth, resulting in widespread goodwill and world understanding or in postponement—with sad results to the human family and an inevitable break in the tension which will take a form that will cause much real suffering and widespread disaster. This disaster can take many forms, but upon them we will not speculate, except to realise the urgency and the need for immediate action which is demanded at this time.

There are two points to remember in connection with these seed groups, and these are in line with, but also expansions of, analogous conditions in the "seeds" which fructified—after implantation and development—in animal-man, producing the living self-conscious individual and, in [Page 98] their totality, the fourth kingdom in nature. The first point has reference to *the quality* of the implanted seed, and the second to *the method* of its implantation.

The quality of the "seed of the sons of God" which was effectual in producing the human family was intellectual, and the self-conscious self-directed man was the result. The fruit of this quality, plus the livingness of the seed itself, can be seen today in the more advanced and cultured thinking people and in those who are in any sense of the word personalities.

The method employed was the gift of mind to the more advanced among the animal-men in a majority of cases, the stimulation of the instinctual faculty in others, whilst a third method was the leaving of a minority to the ordinary course of evolution. These latter today constitute the least developed and the most backward of the races upon the Earth. They are, in fact, a very small number indeed.

In connection with the "seed-groups" which are fusing and blending in humanity at this time, and which—in their totality—constitute the nucleus of the fifth kingdom, the distinguishing quality is the ability to respond intuitively to higher impression and to present the mind (with which humanity was endowed in the earlier process) to the light of the intuition and hence to illumination. This intuition is a blend of the two divine qualities of buddhi-manas, or intuitive spiritual understanding (involving interpretation and identification) and the higher abstract mind, which is essentially the power to comprehend that which is not concrete or tangible but which is, in reality, an innate recognition of the

lower aspects of the divine Plan as it must affect life in the three worlds. Humanity, being still primarily self-conscious and self-centred, regards this Plan as the divine Plan for man, but—as the seed groups grow and develop—the narrowness of this partial view will become increasingly apparent. God's Plan is all-embracing and His purposes are inclusive of all forms of life and their relationships. This quality of the seed groups is described in current esoteric literature as love-wisdom (the heart nature and the higher [Page 99] mind), and this is descriptive of the future groups; it is *not* love, however, as usually understood, or wisdom as man generally defines it. This is free of emotion and of the astralism which is distinctive of the solar plexus life which most people live; love, esoterically and in reality, is perceptive understanding, the ability to recognise that which has produced an existing situation, and a consequent freedom from criticism; it involves that beneficent silence which carries healing in its wings and which is only expressive when the inhibition aspect of silence is absent and the man no longer has to still his lower nature and quiet the voices of his own ideas in order to understand and achieve identification with that which *must* be loved. Can you follow the beauty of this concept and comprehend the nature of this silent depth of true understanding?

Wisdom is the sublimation of the intellect, but this involves the sublimation of the higher as well as of the lower aspects of the mind. It is a blend of intuition, spiritual perception, cooperation with the plan and spontaneous intellectual appreciation of that which is contacted, and all this is fused and blended with and by the love which I have defined above, plus that esoteric sense which must be unfolded before the second initiation can be taken. I call this especially to your attention. Seek to understand and perceive the subtle evidences of the esoteric sense, and then define it and explain its processes and evidences, invoking as you do so the higher sensibilities.

And now, as to *the methods* to be employed in creating these groups. The primary method is the presentation of the more advanced ideas (which are stimulating in their effects upon the minds which are receptive) and the presentation of the vision, which is evocative in its influence and produces amazing results. Ponder on this.

The basic method employed, which lay behind the three methods outlined in *The Secret Doctrine* and referred to above, was the presentation (very dimly and vaguely) of the concept of the self, of the lower integrated self and its correlated inner implications of self-centredness and self-direction. [Page 100] The presentation made today to self-conscious man and to this self-directed individual is the revelation of the larger Whole of which the individual is a part. To this Whole the self must dedicate its life, love and light. Those are the three gifts which the fourth kingdom in nature has finally and consciously to make to the planet—gifts of definitely directed energies producing peculiar and equally definite relations of forces; they are not the gift of strength, kindness and knowledge, which is man's feeble interpretation of the divine energies with which he will some day salvage the planetary life.

The presentation of this vision to the aspirants and disciples of the world has had a dual effect; first of all, it has produced an immediate responsive cohesion among them which resulted in the appearance of the New Group of World Servers, and secondly, it led to the formation along the line of the seven rays throughout the world of small groups (within the New Group of World Servers) who were dedicated to the production of this innate synthesis and subjective fusion and to the expression of this blended dedicated consciousness. These latter groups, a small minority, correspond to the earlier and first method of mind-implantation in animal man, whilst the New Group of World Servers corresponds to the second method of general stimulation.

In both of these embryonic activities, which will eventually be responsible for producing the manifestation of the Kingdom of God on earth, the two great necessities are vision, plus living organisation. The vision has to be sensed, sought and discovered individually by each group member, and it is this personal knowledge and this personal dedication to the revelation which leads next to the organisation of the group life and relation, or to a determined process of correlation with the life and purpose of the Whole. The individual who has for himself seen the vision relates himself to the group which is conscious of this vision along with him, and then follows the relating of this "visioning group" to the kingdom of God as it exists on the subtler planes, in the effort to exteriorise it and make the vision a fact upon the [Page 101] plane of manifestation. It is a process of vision, activity and precipitation.

It is in connection with vision that much of the group difficulty lies. Let me be specific and illustrate. I, your Tibetan brother, friend and teacher, have a vision of the Plan; I am aware (because of my status as an initiate of a certain degree) of the nature of the purpose for this particular cycle and what its conditioning activities should be and to what end they are directed, for there is an esoteric distinction between the Plan as it exists for humanity and for the planet, and the purpose of the present world situation. Upon this, reflection would be profitable. Through the cooperation of A.A.B. I put this plan—as far as was possible—before you, calling your attention to the New Group of World Servers. As far as I could and dared I put it before the world aspirants and called attention to the general *trend* of world events from the spiritual and subjective angles. This evoked from all of you an immediate and gratifying response; but it is possible, is it not, that this response has remained subjective, intellectually perceived and aspirationally desired, but that the Plan and the purposes of the kingdom of God are not yet truly a part of your life pattern and do not yet thoroughly condition your brain and your life activity.

Perhaps, therefore, the vision is not a part of your life and so integrated into your consciousness that you attach yourself to it as you have, in the past, attached yourself to individuals; the vision is a vision of group work, of group relationships, of group objectives, and of the group fusion to the larger Whole. When this is realised, then the vision determines your life incentives, tendencies and work, and when it is thus truly a part of your mental equipment, your emotional aspiration and your activities, and when there are sufficient groups thus actuated, then the Kingdom of God will function objectively upon the earth. This is not yet the case, because the needed conditions are not fulfilled.

The early seeds sown among animal-men were imbued with, or qualified by, *separateness*—a necessary quality for [Page 102] the unfoldment of self-consciousness, but one which must now be superseded.

The seed groups now in process of forming will be distinguished by the quality of *fusion*, and this should be as inevitable a development as is the separative and protective nature of the ordinary human consciousness. It is this sense of union and of at-one-ment which is the protective and essential characteristic of the fifth kingdom, and it is this latent, yet actively present, factor which leads unerringly and inevitably to the organisation—interior and subjective—of the seed groups, to their radiatory activity, and to the magnetic pull they evidence when duly organised. Thus they produce fusion and blending.

I am here putting new ideals and possibilities into as simple language as possible; I seek not to veil and obscure their simplicity and truth by many explanatory paragraphs. What I have here said must be read with the eye of vision and the understanding of the heart. Disciples must have these two faculties as

part of their usable equipment. Have you got them, or are you trying to cultivate and unfold them, my brothers?

Another of the aspects of this group work is that its influence is pervasive, and not at the beginning dynamic. The force which it later exerts will be due to constant pervasive pressures and the steady spreading of the group influence and ideals. It is therefore ultimately very far-reaching in its effectiveness, providing the work is done as indicated. This will be due eventually to two factors: one, the power of the groups upon the subtler planes of thought and desire, and finally upon egoic levels; this will become steadily more potent; secondly, to the activity of those who form part of the key groups; they will themselves form corresponding groups of nine, or seven or five, and thus there will be a gradual spreading throughout the world of an esoteric network. For this the majority are not yet ready, but I would have you bear it in mind. True interest and acceptance of that which is indicated as essential to the disciple and to the work must first of all be patiently evidenced.

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I have used the word "subjective" a great deal in my writings; I have done this in an effort to shift the focus of attention to that which lies below the surface. This refers, in the case of aspirants, to the subjective synthesis in the three worlds and not to the astral and mental planes per se, or specifically to egoic levels. If the inner kingdom of divine realities is to demonstrate upon earth, it will come through the emergence of the inner synthesis on to the physical plane, and this is brought about by vital recognition and an expression of the realities and laws governing that kingdom. The organisation which follows the Vision is entirely subjective in nature and pervasive in quality. It is a process of germination, but if that which germinates does not eventually appear in objective manifestation the activity is then abortive.

The influence of these new groups is due to the close inner relation demonstrated through uniform thinking and a recognised unity of purpose. It is for this reason (a truly scientific one in its nature) that I have emphasised so strongly the ordinary characteristics of the trained disciple, which are non-criticism, sensitivity and love. Where these are lacking, this simultaneous oneness and directed thought and this "group aroma" (as it is esoterically called, though the word I am attempting to translate is more adequate than the above) become impossible. I have not been interested in the elimination of hindering faults for the individual's sake, but for the carrying forward of the desired group purposes. The need is for group thinking of a powerful nature along the indicated lines; for visualisation of the Vision of such a clear nature that it becomes a fact for the individual; for the development and functioning of the imagination, applied to the lines of outcome and results, and functioning so creatively that the results are seen with clarity and must inevitably materialise. It involves also the holding of the inner subjective link with each other with such firmness that potent centres of force and of creative energy—working under inspiration from the Hierarchy, via the focussed minds of group members who are definitely en rapport with their **[Page 104]** souls and with each other—may function so successfully that the new civilisation and the new culture can be rapidly established. As this has to be founded on a basis of loving goodwill and upon nondestruction, and as its methods lead to right relations between men and nations, it is essential that the establishing groups should themselves express the subtler aspects of these desired virtues.

The emphasis upon the work which serving groups must seek to develop is that of an organised, scientific activity. Esoterically, this involves an understanding of the basic science of occultism, which is that of energy. The qualities, characteristics and activity upon which you should be engaged are



definitely the expression and understanding of energy along some line; hitherto, for the majority, force has been used and its impact on other forces has been noted and recorded as force impacting force, leading thus to forceful results. But I seek to have you, as esotericists, deal with *energy and the result of its impact upon forces*. This is the scientific aspect of the occult life.

The world is today full of forces in conflict and in wrong relation with each other, and this produces the present chaos. *The new order will be brought into expression by the play of the spiritual energy upon the forces in the three worlds, and this will be the task of the New Groups when organised and functioning correctly*. In these words, I have summed up one of the first and most important objectives of the group work with which I and others of the workers upon the spiritual side of life are at this time occupied. Some small understanding of the significance of these words can be gained if you will watch the effect that you produce in your environment during those times when you do succeed in living as souls, and are therefore expressing soul energy, and are thus counteracting the personality forces in yourselves and in those around you.

The desire of the Hierarchy at this time is to fill the world of striving forces with points of spiritual energy, and to distribute everywhere those who are affiliated with spiritual groups and are therefore linked subjectively to **[Page 105]** their group brothers in all lands, so that a pervasive, intelligent influence can ceaselessly make its impact felt upon the minds of men and produce finally the needed good feeling, good will and good lives.

## THE WORLD CRISIS

September 1939

Humanity is passing through an acute crisis and its karma or fate is heavy upon it. Being so close to events, it is not easy for humanity to see them in their true perspective and it is in order that you may see more clearly that I write today. A broader vision and a wider horizon may help you to understand, and it may be of profit to you if you can be helped to see the picture as it appears to us, the teachers on the inner side, and also in relation to its background.

There are two outstanding and important points which are present in the consciousness of the Hierarchy as it looks on at mankind going through the present stupendous struggle. The first is that humanity is today and on a large scale aware that what is happening is entirely its own doing and the result of humanity's own mistakes. Men either feel responsible for what is occurring or they are shifting the responsibility openly and deliberately on to shoulders other than their own. Of these endless and age-old mistakes, the Versailles Treaty is only the symbol and the practical focal point.

The second fact is that in spite of war and separation, of cruelty and of passions and selfishness running wild, there is nevertheless, today, more true understanding, more goodwill and more outgoing love than at any previous time in the history of the race. I say this with deliberation and because I have the hierarchical knowledge available to my hand. Be not deceived, therefore, by the outer clamour of war. I tell you that men's hearts everywhere are full of compassion both for themselves and for all other men; the wide scope and the vast extent of the conflict is indicative of an **[Page 106]** inner unity and a subjective interrelation of which all are somewhat conscious and which the conflict itself does not



negate. Is this a hard saying? I seek to indicate to you its basic truth if you will but ponder upon what I say with an open mind. The task of all aspirants and of all men of goodwill everywhere is to see that prolonged suffering does not undermine the present right and essential attitudes and that the chaos and clamour does not shut out response to the voice of the soul which has been speaking with increasing clarity for the past fourteen years. The stimulation which was set up and the light which was permitted to creep through after the last hierarchical conclave in 1925 has been real and effective. That meeting of the Masters of the Wisdom upon spiritual levels led to three results or happenings, and these we are today experiencing.

The first was a fresh inflow of the Christ principle of spiritual or true love which is ever free from emotionalism and selfish intent. This inflow resulted in the immediate and rapid growth of all movements towards peace, world understanding, goodwill, philanthropic effort and the awakening of the masses of men to the issues of brotherhood.

The second was the stimulation of the principle of relationship and this led to the growth and the perfecting of all sources of inter-communication such as the press, the radio and travel. The inner objective of all this was to bring human beings closer together upon the outer plane of existence and thus parallel objectively the developing inner, spiritual unity.

The third was the inflow of the force of *will or power* from the Shamballa centre. This, as previously explained, is the most powerful force in the world today, and only twice before in the history of mankind has this Shamballa energy made its appearance and caused its presence to be felt through the tremendous changes which were brought about. Let us recapitulate briefly.

The first time was during the great human crisis which occurred at the time of the individualisation of men in ancient Lemuria.

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The second time was at the time of the struggle in Atlantean days between the "Lords of Light and the Lords of Material Expression."

This little known divine energy now streams out from Shamballa. It embodies in itself the energy which lies behind the world crisis of the moment. It is the Will of God to produce certain racial and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living. It is this force which will bring about (in conjunction with the energy of love) that tremendous crisis—imminent in the human consciousness—which we call the second crisis, the *initiation* of the race into the Mystery of the Ages, into that which has been hid from the beginning.

It might be of value here if we considered the three great planetary centres and their relationships in tabular form and thus get the general idea more clearly in mind.

1. SHAMBALLA -----Will or Power----- Planetary Head Centre  
The Holy City -----Purpose..Plan----- spiritual pineal gland

*Life Aspect*

Ruler: Sanat Kumara, the Lord of the World  
the Ancient of Days  
Melchizedek

2. THE HIERARCHY -----Love-Wisdom ----- Planetary Heart Centre  
The New Jerusalem -----Unity ----- At-one-ment

*Group Consciousness*

Ruler: The Christ  
The World Saviour

3. HUMANITY -----Active Intelligence --- Planetary Throat Centre  
The City, standing  
foursquare ----- Creativity

*Self-consciousness*

Ruler: Lucifer  
Son of the Morning  
The Prodigal Son

This Shamballa energy now for the first time is making its impact upon humanity directly and is not stepped down, as [Page 108] has hitherto been the case, through transmission via the Hierarchy of Masters. This change of direction constituted a somewhat dangerous experiment as it necessarily stimulated the personalities of men, particularly those whose personalities were along the line of will or power and in whom the love aspect of divinity was not sufficiently expressing itself; it was, however, permitted because it was realised that it would not affect the man in the street or the masses who would remain unresponsive to it, though it might greatly stimulate and intensify the mental and more potent type of man.

The effects of this widespread stimulation have been all that was anticipated and the so-called "evil results" of the Shamballa force upon ambitious and powerful personalities in all countries and all schools of thought have, nevertheless, been offset to some extent by the growth of the sense of relationship everywhere and by the spread of the Christ energy which generates at-one-ment, loving understanding and goodwill.

You might here rightly enquire how this can be so when humanity is overwhelmed by a ghastly world war at this time. I would remind you that the Hierarchy is guided in its conclusions by the mass light and by the inner subjective oft unexpressed reactions of the multitude and never by the outer happenings upon the physical plane. The fate of the form life and of outer organisations is deemed of small importance compared with the sensed inner spiritual development. That development must necessarily outrun the outer manifestation. Humanity is today further advanced spiritually and mentally than might appear from external happenings. The first result of such development is eventually the destruction of the outer form because it is proving inadequate to the pulsing, inner, spiritual life; then, secondly, comes the building of the new and more adequate outer expression. This accounts for the

world crisis at this time. The cause is based upon four major factors upon which I would like somewhat to enlarge:

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1. Upon the point achieved in racial evolution. This today warrants the building of a better vehicle for human and racial expression.
2. Upon the karmic causes which—as far as present humanity is concerned—can be traced back to an ancient conflict upon old Atlantis.
3. Upon the coming into incarnation of certain potent personalities whose dharma or destiny it is to bring about great evolutionary changes.
4. Upon certain planetary happenings, connected with the life of the One "in Whom we live and move and have our being." These involve the impact upon our planet of Forces and Energies which will be instrumental in altering the existing civilisation and culture, in climaxing karmic necessity and in thus engineering release, presenting humanity with that stage in the experience of the disciple which we call "the meeting of the Dweller on the Threshold with the Angel of the Presence," and inducing as a consequence a certain planetary initiation.

These four stages of the Law of Cause and Effect (as it affects humanity at this time) might be called:

1. The *perfecting* of form expression ----- Law of Evolution
2. The *precipitation* of karma----- Law of Cause and Effect
3. The achievement of *personality*----- Law of Polar Opposites  
(The Dweller on the Threshold)
4. The attainment of *planetary* initiation----- Law of Initiation

You may perhaps think at this point that I am being academic and that the world stress at this time is such that love, sympathy and kind words are needed far more than **[Page 110]** learned, historical retrospection and suggested hypotheses. I seek, however, to foster in you the spirit of understanding. Such true comprehension necessitates head knowledge as well as heart reaction. The disciples of the world today must endeavour to see why and to what end the present terrible happenings have occurred. A clear expression and statement of causes is needed—free from emotional bias and partisan emphasis. What is happening today is not the result of immediate occurrences. When I say "immediate," I refer to all happenings which have occurred within the Christian era. I want you to attempt to regard the present crisis as being caused or initiated by events which are of so ancient an origin that modern, orthodox historians have no record of them.

Only two points of view will serve truly to clarify what is happening at this time.

First of all, a recognition that modern academic history constitutes only one page in a vast historical record and that the initiating events of which we are in search and which are working out as effects in the planetary life at this time belong to an age so distant that no modern historian recognises its

episodes. Information anent this ancient period must be sought in the many world Scriptures, in ancient monuments, in the science of symbols, in the racial myths, and in inherited and transmitted legends.

Secondly, that a study of the microcosm, man, will be found to hold, as always, the key to the study of human affairs as a whole. Just as the aspirants and disciples are at this time being tested and tried and subjected to the working out of inexplicable conflicts and drastic changes in their lives, so the same is true of the world aspirant, Humanity.

To the above two reasons another might perhaps be added which will have significance and meaning to esotericists and to all who have in any way grasped the teaching I have attempted to give you in my books anent the three world centres—Humanity, the Hierarchy and Shamballa. This world crisis is related to the approach or the relation [Page 111] of the Hierarchy to Humanity. That great spiritual centre of force, the Human Kingdom, has now reached a point of such potency and of such a high vibratory activity that it is shaken to its very depths; all its evolutionary grades and groups are responding to the stimulation, generated within the centre itself and also stimulated by Forces emanating from the hierarchical centre and from Shamballa.

This precipitates a crisis which has had no parallel in human history but which finds a faint reflection in the crisis which overtook the animal kingdom and which resulted in the formation of a new kingdom in nature—the human. As I have earlier told you, this present world crisis, if met correctly and rightly controlled, will result in the manifestation of the fifth or spiritual kingdom upon earth. This (as you know) will be brought about by the at-one-ing of the two centres—the human centre and the Hierarchy. One of the major planetary syntheses is taking place or, perhaps I should say, can take place. (I am wording this with care and would call your attention to my wording.)

It might serve a useful purpose if I enlarged somewhat upon the four stages of the early causes, mentioned above. In so doing, I can give you some idea of the underlying purpose of all the present happenings and some understanding of the predisposing conditions which are to be found, lying far back in the night of time. If I can do this adequately and if you can read and study with understanding and an open mind, some of your natural bewilderment may disappear and you may then be able to help others to live calmly through this crisis and to preserve an attitude of patience, goodwill, balance and compassion. Let us, therefore, consider these four points because, in so doing, we shall cover the field sufficiently—I believe—to bring at least some measure of light to you. Later I will try to explain the significance of the Great Invocation and to give you some idea of the nature of the Forces invoked and of the esoteric meaning which these words (used so frequently by you) are intended to convey.

### [Page 112]

#### *The Cause of the Present Crisis*

It is well known to you that the great Law of Rebirth is the controlling and major law in all the processes of manifestation. It governs the exoteric expression of a solar Logos or of a human being, and the object of this constantly recurring process is to bring an increasingly perfect form to the expanding service of the soul. For the first time since its inception, the human family is in a position to note for itself the processes of the rebirth of a civilisation as an expression of spiritual culture at a particular point in evolution. Hence the magnitude of this crisis as it assumes its place in the human consciousness. Many lesser crises, initiating specific tribal, national and racial experiments in the

renewal of form have gone on and have been registered by some group within a nation or by a nation itself (if advanced enough). Such a national registration took place for the first time in connection with the French Revolution. Such registrations of evolutionary intent have taken place with increasing clarity and understanding during the past two hundred years. Such crises have taken place in practically every nation in modern times and have been recognised to some degree, and upon them historians have enlarged and philosophers speculated. But the crisis today is far vaster, embracing as it does the majority of nations in both hemispheres. No nation remains at this time unaffected and the results are and must be registered in some aspect of the national life.

Owing to the factual interrelation between nations everywhere and to the rapidity of intercommunication, the present crisis is the first major international crisis in human affairs and covers a period of twenty-eight years (from 1914 till 1942). These are interesting numbers, for 28 is  $4 \times 7$ , which are the years of a complete personality cycle. I do not wish you to infer from the above that the period of active combat and conflict must necessarily be prolonged until 1942. Such is *not* the case. The early termination of the conflict or its indefinite extension lies in the keeping of **[Page 113]** humanity itself; men must increasingly determine their own fate as they emerge from the stage of adolescence into that of maturity, responsibility and achievement. This period of twenty-eight years is, however, of paramount importance and upon the next three years much depends.

Again I tell you that even the Hierarchy itself, with all its knowledge, vision and understanding and with all its resources, cannot coerce and cannot forecast what mankind will do. It can and does stimulate to right action; it can and does indicate possibility and responsibility; it can and does send out its teachers and disciples to educate and lead the race; but at no point and in no situation does it command or assume control. It can and does bring good out of evil, illuminating situations and indicating the solution of a problem, but further than this the Hierarchy cannot go. If it assumed authoritative control, a race of automatons would be developed and not a race of responsible, self-directed, aspiring men. This must surely be apparent to you and may serve to answer the question which is uppermost in the minds of the unthinking, occult students today: Why could not the Hierarchy have prevented this catastrophe? Unquestionably the Masters of the Wisdom with Their knowledge and Their command of forces could have interfered, but in so doing They would have broken an occult law and hindered the true development of mankind. This They will never do. At all costs, man must learn to stand and act alone. Instead, having done all that was permissible, They now stand beside suffering and bewildered humanity and—with the deepest compassion and love—will help men to right the wrongs they have initiated, to learn the needed lessons and to come through this crisis (which they have themselves precipitated) enriched thereby, and purified in the fires of adversity. These are not platitudes but eternal truths.

This world crisis, with all its horror and suffering, is—in the last analysis—the result of successful evolutionary processes. We are ready to recognise that when a man's life cycle has been run and he has learnt the lessons which the **[Page 114]** experience of any particular life has been intended to teach, his physical body and the inner form aspects (making the sum total of his personality expression) will begin to deteriorate; destructive agencies within the form itself will become active and eventually death will take place, resulting in the liberation of the indwelling life in order that a new and better form may be built. This, we perforce accept either blindly or intelligently, regarding it as a natural and unavoidable process, but normal and inevitable. We are apt, however, to forget that what is true of the individual is true of humanity. Cycles of civilisation such as that we call our modern civilisation are analogous to a particular, individual, human incarnation with its inception, its progress and growth, its

useful maturity and its ensuing deterioration and subsequent death or the passing away of the form.

Forms are ever open to attack. A strong subjective life and spiritual detachment are the two safeguards. Where the form is more potent than the life, danger is imminent; where attachment to the material aspect or organisation is present, spiritual values are lost.

Today we are watching the death of a civilisation or cycle of incarnation of humanity. In all fields of human expression, crystallisation and deterioration had set in. Worn-out religious dogmas and the grip of theology and the orthodox churches have no longer sufficed to hold the allegiance of the potent, inner, spiritual life; humanity is deeply spiritual and innately religious but needs today a new form with which to clothe the ancient verities. Old political schools have been deemed inadequate and new ideologies bear witness to the strength of the life which is seeking more adequate expression; the educational systems, having served their purpose, are fast being recognised as inadequate to meet the need of the demanding life of the race; there is everywhere a cry for change and for those new forms in the religious, political, educational and economic life of the race which will allow of freer and better spiritual expression. Such a change is rapidly coming and is regarded by some as death—terrible and to be avoided if possible. It is **[Page 115]** indeed death but it is beneficent and needed. It is this realisation of the passing of a civilisation which gives rise to the recurrent and foreboding cry, "This is the death of civilisation; it must not be"; "This is the end of the order, and the old order must be saved"; "This is the destruction of the old and loved values, and it must not be permitted."

That humanity is bringing about this needed change in unnecessary, cruel and painful ways is indeed true, just as it is true today that human beings by their wrong thinking, foolish habits of physical living and undesirable emotional attitudes do precipitate a final, physical breakdown and eventually death. Nevertheless, for the progress of the soul of the individual and the soul of humanity, death is inevitable, good and necessary; it is also a practice with which we are all most familiar in our own experience and in watching it in others. But we need to remember that the worst death of all (as far as humanity is concerned) would be if a form of civilisation or a body form became static and eternal; if the old order never altered and the old values were never transmuted into higher and better ones, that would indeed be a disaster.

We need to bear in mind also that the forces of destruction or death are two-fold: first, the rapidly emerging and developing life with its demand for more room for expression and fuller experience, and its spiritual aspiration for change and progress; and secondly, the reactionary forces and the conservative attitudes which adhere to the well known and the familiar, and which hate the new, the untried and the unknown. Both of these produce the great and divine transition from the past into the future, and from the old into the new, from experience into fruition and then into experience again. The realities are eternal and undying; the forms are ephemeral and temporary; the soul is persistent and deathless; the form is changing and doomed to die. The processes of evolution have in the past and will in the future prove successful in bringing forms to birth, to maturity and to death.

But (and this is the interesting and significant point) **[Page 116]** humanity is for the first time *aware of process*. It has for the first time chosen intelligently to observe what is going on and to relate it to experience and to environment. This in itself indicates a stage of true and much to be desired development. Reasoning, analysis and the presentation of differing viewpoints are going on in every country on a large scale with varying results, based on differences of temperament, of tradition, of development and of training.



This stage of death and of birth (for the two are proceeding simultaneously) can be easily grasped by the esotericist as he studies the world war in its two distinctive periods: 1914 to 1918, and 1939 until 1942. The first stage (if you could see the situation as it truly is) was most definitely the death stage; the second stage, in which we now find ourselves, is literally the stage of birth—the birth pangs of the new order and of the new civilisation through which humanity's sense of life can express itself. The mother dies in order that the child may live; the form is sacrificed to the life. But today, the form aspect, the Mother or matter aspect, is dying consciously, and just as consciously the child, the infant civilisation, is coming into being. This is the new thing and it is in this that we are all participating. It is the *death of the personality of humanity and the coming in of the soul*.

Such a dying is ever a painful process. Pain has always been the purifying agent, employed by the Lords of Destiny, to bring about liberation. The accumulated pain of the present war and the inherited pain of the earlier stage (begun in 1914) is bringing about a salutary and changing world consciousness. The Lord of Pain has descended from His throne and is treading the ways of earth today, bringing distress, agony and terror to those who cannot interpret His ends, but bringing also a re-stimulation of the instinct to self-preservation which—in its higher aspect—is the instinct to immortality; it tends to focus humanity's attention upon the life aspect and not upon the form. The names of the Lords of Karma signify, symbolically and from the angle of their inner meaning, Relationship, Enlightenment, Pain [Page 117] and Return. Ponder on this. They are all peculiarly active at this time, and in their activity lies the hope of humanity.

### *Ancient Karmic Events*

It is not my intention to explain or elaborate the subject of Karma. This occult yet fundamentally exoteric theme, the Law of Cause and Effect, evokes a general recognition when called by this name. When called the Law of Karma, it is immediately regarded as mysterious, Oriental and new. Called (as it sometimes is) the Law of Retribution, an entirely erroneous connotation has become attached to it. Today, the karma of humanity is descending upon it. I would remind you, however, that the continuous emphasis laid upon the malevolent aspects of karma conveys a wrong impression and negates the full grasp of the truth. There is as much good karma as there is bad; even in the present world situation, the good karma emanating from the soul of humanity balances the evil which comes from the material aspect and is continuously over-emphasised. It is the rhythm of matter in contradistinction to the rhythm of the soul, and these constitute the initiating causes of the present conflict, both in individual lives and in the general world situation. When this is properly grasped, the true picture may emerge in your hearts and minds with greater clarity.

In my effort to make clear the picture, I shall have to overlook many essential details; I shall also be forced to take the always debatable position of making statements which cannot be checked and which find their sole arguments (as far as the average thinker is concerned) in deduction from the effects produced by causes that do not appear to the occultly unenlightened. In time to come, man will develop that mental attitude which will consider causes of greater importance than effects; he will then learn to consider with care the first steps taken in initiating any line of action, pondering upon and deducing the probable effects before committing himself to any specific deed. Only through pain, [Page 118] error and consequent price-paying will this salutary stage be reached.

Today, all that is taking place is due, first of all, to the essential duality of man; in the second place, it is due to certain major lines of cleavage which were brought about by this essential dualism in an early stage of human history, and thirdly, to the growing tendency towards synthesis which the inflow of the Shamballa force is producing at this time. This is the simplest statement I find it possible to make anent this complex problem. With broad generalities I cover the past, indicate the effects which are now being experienced in the present, and forecast the future.

It was the coming into incarnation of the spiritually self-conscious human being which is the inciting cause of the present conflict. Had the sons of God not "come in unto the daughters of men" (which is the Biblical and symbolic way of expressing the great relationship between spirit and matter which was established in the human kingdom), had the spiritual entities which are humanity itself not taken unto themselves material forms, and had the positive spiritual element not attached itself to the negative material aspect, the present world conflict would not be taking place. But the divine plan of evolution was based upon the production of this relationship between spiritually conscious man and the form aspect, and thus the great Law of Duality came into action, bringing about the "fall of the angels," as they descended from their sinless and free state of existence in order to develop full divine awareness upon earth, through the medium of material incarnation and the use of the principle of mind. This was the divine plan, emanating from the Mind of God and swept into activity and progressive unfoldment by an act of His Will. At its inception, there took place the original "war in the heavens," when the sons of God who responded to the divine urge to experience, to serve and to sacrifice, separated themselves from the sons of God who responded to no such inspiration but who chose to stay in their original and high state of being. To this truth, Christ Himself bore witness in the story of [Page 119] the Prodigal Son and his relationship to his elder brother, who had not left the Father's home. It is obvious, is it not, from this parable, where the approbation of the Father lay; a careful study of this story and an intuitive understanding of its implications may evoke some day a response to the "sin of experience," as it has been called, and a comprehension of the two major laws governing the process: the Law of Evolution and the Law of Rebirth. Here lies the prime initiating cause of what is taking place today.

The second cause arose slowly out of the first. Matter and spirit, focussed in the human family and expressing their basic qualities and essential nature, were eternally in conflict. In the early stages and during the long Lemurian cycle, infant humanity steadily evolved and yet in spite of this the lines of cleavage, though present, were not recognised. The latent spark of mind served only to bring a relative enlightenment to the five senses and their purely physical application. The physical life was strong; the deductive or self-registering life was practically nil. The life of humanity was then focussed within the physical body, thus fortifying and stimulating the animal nature and developing the physical organism and the various internal organs through the unfoldment of the five senses; man became primarily a selfish and a fighting animal with, however, at times, vague tendencies towards something dimly sensed as better and with moments of high grade desire which was not aspiration and the urge to progress, as we know it, but their embryonic forms.

It is not possible for modern man to vision or understand such a state of consciousness, for he has left it too far behind. The focus of the life force was also in the region of the adrenal glands, producing animal courage and resistance to shock. But the dualism of man's essential nature was, as always, present and the lines of cleavage gradually appeared; slowly yet steadily, the pioneering souls (a very small minority) shifted their consciousness gradually higher into the solar plexus and a recognition of the factor of desire for that which was material and a capacity for emotional reaction [Page 120] began to develop. Hitherto, in Lemurian times, desire and instinct were identical. Ponder on this, for it is

interesting because it concerns a state of consciousness of which modern man knows practically nothing. But, in Atlantean times, the lines of demarcation between what constituted purely physical life and that which—though still material—could be the goal of effort and thus acquired, began to control the purely animal nature; man began to be acquisitive and to surround himself with that which he wanted. The lines of cleavage between the instinctual animal and acquisitive man began to be more clearly defined.

Gradually the mental element unfolded among these pioneers just as the intuitive element is today unfolding among the mental types; men began to acquire some form of mental perception and to bring what little mind they had to the processes of increasing their material possessions. The stage of civilisation (which is basically a recognition of group relation) began. A period of urban existence superseded that of a pure nomadic and agricultural existence. Men began to congregate together for their greater material comfort and protection, and the rhythmic processes of concentration and their world-wide extension began. These cycles are similar to the inbreathing and the outbreathing of the physical organism of man. Some day a study will be made of these basic and controlling factors of human existence, dispersion or decentralisation, and community life or the expression of the herd instinct on a higher or lower turn of the spiral of existence. The past few hundred years have seen a major problem arise in the present tendency of humanity to collect together in great cities and to congregate in vast herds, leaving the countryside denuded of its population and creating serious problems of sustenance, of health and also of crime. Right before our eyes this rhythm is today changing and a serious problem is being solved; cities are being evacuated and—as men and women are driven forth for one reason or another into the country—the lords of evolution are forcing the breaking up of the rhythm of concentration and substituting for it the rhythm [Page 121] of dispersion. This will do much for the race and will facilitate the unfoldment of a subjective synthesis which will greatly enrich humanity and give new values to living.

The lines of cleavage between the animal, instinctual nature and some form of desire (embryonic aspiration) steadily grew during Atlantean times and this early civilisation began to demonstrate its own note and to set new standards of material comfort and of selfish control on an increasingly large scale as the urban existence developed. It is perhaps difficult for us to visualise a world as densely populated then as is the modern world but so it was. The animal nature, being dominant, the tendency was towards sexual relationship and the production of large families, just as it is among the lower orders in our civilised areas today, for the peasantry and the slum dwellers produce more children than do the intelligentsia. In those far-off times, the only people who had any true measure of intelligence were the disciples and initiates; they guided and guarded infant humanity, much as modern parents guide and guard their children, and as the state assumes responsibility for the welfare of the nation. The Hierarchy was, in those days, present upon the earth as the priest-kings and they acted as focal points of attractive energy, drawing to themselves those in whom the more intangible values were slowly assuming a vague control, thus making the lines of cleavage between materialism and spirituality still more clear and definite.

We must remember that the spirituality of that time was of a very different quality from that which now goes under that name. It was in the nature of an aspiration towards a sensed hereafter, for a satisfying beauty and for emotional completion. There was no thought—as we know thought—in this attitude but only a reaching out after a sensed *unattainable* and for that which was desirable. This was fostered in the people by the Hierarchy through the gift of various inventions and by the use of the instinctual masses of men in building great and beautiful cities and stupendous structures, the remnants of which

persist until [Page 122] today. This was done under the expert guidance of the initiates and adepts who employed their knowledge of the nature of matter and energy to produce much that today man is gropingly endeavouring to discover and make possible. All that the modern processes of civilisation have made possible, and much more than that which today comes under the name of scientific discovery were known in old Atlantis, but they were not developed by men themselves but given to them as a free gift, much as people today give to a child beautiful and wonderful things which the child uses and enjoys but which he does not understand in any way. Great and beautiful cities, full of temples and great buildings (of which the Chaldean and Babylonian remains are the degenerate remnants, and the modern skyscraper the child) were everywhere to be found. Most of our modern scientific knowledge was possessed by these priest-kings and constituted in the eyes of the masses a form of wonderful magic. Sanitation, hygiene, means of transportation and air machines were developed and of a very high order; these were not the result however of man's achievement but gifts from the Hierarchy, developed or constructed under a wise guidance. There was command of air and water because the guides of the race knew how to control and master the forces of nature and of the elements, but none of it was the result of human understanding, knowledge or effort. The minds of men were undeveloped and not adequate to such a task, any more than is the mind of a little child.

The cleavage between the two groups (the one expressing the forces of materialism and the other the energy of light) grew gradually wider until towards the close of the Atlantean Age it was so wide, and the lines of demarcation between the two schools of life and thought were so clear, that a crisis was precipitated in the then civilised world of which the present conflict is a definite effect. Let us also hope that it constitutes a climax which will never again occur. Then took place the great war between the Lords of Form and the Lords of Being, or between the Forces of Matter and the Great White Lodge. A careful study of [Page 123] volume two of *The Secret Doctrine* will prove enlightening to students, if they will study with particular care pages 275-466. To our understanding, this account may seem vague and obscure, but the issues at the time were clear. The Forces of Light triumphed because the Hierarchy was forced to intervene potently, and, with the aid of certain great Lives extraneous to our planetary life, They brought the Atlantean civilisation to an abrupt end after a long period of chaos and disaster. This took place through the medium of a culminating catastrophe which wiped hundreds of thousands of human beings off the face of the earth. This historical event has been preserved for us in the universal legend of the great flood.

Those who survived are symbolically spoken of in the Bible as those who were saved in Noah's ark, and in the ancient writings it is expressed in the following terms:

"Like as a dragon snake uncoils slowly its body, so the sons of men, led on by the Sons of Wisdom, opened their folds and spreading out like a running stream of sweet waters Many of the faint-hearted among them perished on their way. But most were saved."

A close study of the tale as given in *The Secret Doctrine* will reveal the state of immature development (from the angle of our modern standards) and of the basically emotional and physical focus of the humanity of the period; it will show also man's magical ability to subdue and control the subhuman kingdoms and the elemental forces of the planet. These are two angles which have been but little studied.

Emphasis has, however, been rightly placed upon divine interference and intervention; this succeeded in salvaging an ethically sound minority (the word "spiritual" would not yet apply, except relatively)

and in destroying those who were wrongly focussed or oriented and, therefore, dedicated to the life of material aspiration and perception.

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This nucleus which was saved, formed the basis of our present root race, the Aryan. The whole theme of the *Old Testament* is built around the development and growth of this nucleus. Symbolically speaking, the inhabitants of the ark and their descendants and the Jewish race stand for the salvaged remnant of humanity—salvaged in spite of themselves and in face of stupendous difficulties by the Great White Lodge.

Two points warrant attention here. The first and least important from the standpoint of the soul is the disappearance off the earth of practically all signs of the wonderful Atlantean civilisation except for those few archaeological treasures which intrigue and interest modern research workers, plus those dim memories of ancient scientific achievement which lead the modern student to investigation and invention, and which incite him to discovery and the production of what we call the triumphs of modern science.

The second point is that for the good of humanity, the Hierarchy withdrew into the background, leaving man to find his own way out of the mirage and illusion of materialism in right ways and eventually to bring to an end the ancient cleavages. War must be brought to its final consummation and expression with a view to its final discarding as a means of arriving at desired ends.

*The Modern Era*

I would like to pause here and remind you of one or two points which should be recognised as we approach this modern era in which all these culminating effects are taking place. Let me state them concisely and clearly.

The lines of cleavage between materialism and spirituality (as we now understand the terms) have become increasingly clear. Two things have tended to bring this about. First, the pronouncement of the Ten Commandments. These, though negative in their form and dogmatic in their attitude, have made the issues and the required attitudes adequately clear. Owing to the relatively low stage of the **[Page 125]** universal human intelligence at the time that they were given (for the Biblical dates are not correct and the date of their pronouncement is far older than is thought) they were expressed by the formula, "Thou shalt not," thus turning human attention to the material expression of material tendencies. In days to come, the Ten Commandments will be expressed in a reversed form of which the Sermon on the Mount and the Beatitudes are the embryonic form.

Second, the Hierarchy withdrew in order that humanity, on reaching maturity and years of discretion, should not be handicapped and hindered by coercion and undue safeguarding but should express its major divine characteristics. Of these, free will and the discriminating use of the mind are the outstanding qualities. There was no free will in Atlantean days. There is a tendency to free will (note that term) today and we call it liberty and independence, freedom of thought and the right of the individual to determine the issues which control or should control the group of which he is a part. These are all attributes and qualities of free will but not the divine principle of free will per se. Of that we know as yet but little. Only the disciples of the world and the initiates know the true significance



and implications of freedom of choice, and the right use of the will, and this because they are motivated by group good and the need of the majority.

The test to which humanity was to be subjected and which is today the controlling factor was whether—given mental development and knowledge—it would consecrate that knowledge and its scientific and mental attainment to group good or to selfish ends, to material issues or to spiritual incentives and impulses. This ancient conflict has now been carried through into another field of human expression, that of the mind and—as the race has progressed and the personalities of human beings have reached a high stage of integration and achievement—the conflict has become acute, the issues clearer and the ranging of the opponents into two clearly defined groups is now so complete that the final struggle has become possible.

**[Page 126]**

Intelligent appreciation of the situation and a general capacity to present to the mind the underlying conditions has now been achieved by the bulk of the intelligent people upon the planet and, though the point of view is necessarily coloured by national traditions, inherited ideas and policies as well as by environmental control and bias, the race has gone a long way towards its final emancipation. There is, therefore, a certain measure of free will displayed, and this constitutes an entirely new factor and a most satisfactory development. But I would remind you of a most important point and that is that the masses of the people—the middle classes, the bourgeoisie and the proletariat (I use these words in their general sense and simply because of their significance and meaning)—are still victims of authority, of control, and remain relatively unthinking and childlike. This means that the true conflict is between a small minority to whom the issues are illuminatingly clear and who have definitely ranged themselves on one side or other of the embattled forces. A mere handful of men, the direct descendants or rather the reincarnations of the leaders in the ancient Atlantean conflict, are now on earth, directing the forces of light or of darkness and bringing into being a direct line-up of millions of men whose will is that of their leaders.

The lines of cleavage have grown steadily until now they can be expressed in terms of a humanity which is oriented towards the higher spiritual and altruistic values and whose keynotes are sacrifice, group good and world understanding, and those whose focus is predominantly material and whose aims are selfish, animated by ambition and the spirit of acquisition.

It was the acuteness of this situation, and the wide extent of the cleavage, which induced the watching Hierarchy to permit a direct inflow of the Shamballa force (in spite of its attendant risks) to pour into the world. The objective was to stimulate the free will of the masses; the result upon them has been relatively good as it has led to the formulation and expression of the great world ideologies—Fascism, **[Page 127]** Democracy and Communism as well as that peculiarly distorted blend of Fascism and Communism which goes by the name of Hitlerism or Nazism. All these ideologies are fostered by the desire of the masses for the betterment of the condition in which the populace in any country lives and it has become focussed, expressive and creative by the force of the Shamballa influence. But another result of this inflow of the will-to-power has been to stimulate a certain group of outstanding personalities in many lands so that they have assumed control of the masses and can thus determine the policies and methods—religious, political and social—of the different nations. In every nation a relatively small group of people decide all important issues and determine all major national activities. This they do either by force, terror and deception or by persuasion, fair words and the application of ideological motives. Of this situation in the world the Lords of Destiny are availing themselves in order



to bring the ancient conflict to an end and so enable humanity to pass into the new Aquarian Age relatively free and with a clearer understanding of right human aims, right relationships and man's predestined future.

It will serve no purpose for me to trace the relation of the present world conflict and the present world leaders to the conflict and the leaders in Atlantean times. Suffice it to say that many of the same personalities (on a higher turn of the spiral) are again playing their various parts in the great drama. It is no service to you and to your mental grip upon the situation for me to emphasise the details of that great war and its modern correspondences; it is of no value for me to compare the old methods and the modern usages whereby one side or the other carries forward the struggle for supremacy. You are in no position to verify what I say or to check the accuracy of my statements. The point which is, however, of major importance is for you to arrive at a clear understanding of what is at stake and a just appreciation of the values involved and also a correct grasp of the ideals animating the two groups of opponents.

In Atlantean days, it was stated that the battle was between **[Page 128]** the Forces of Darkness (the so-called "Black Lodge of Adepts") and the Forces of Light (the so-called Great White Lodge, the Hierarchy of Masters). That was then approximately true, for the conflict was between two small groups and the masses of the people were simply the blind and miserable victims of the fight and of the situation.

Today, it is not possible to make such a clear distinction between the forces engaged, nor is it properly admissible. No nation or group of nations can be classed in a broad generalisation as either black or white. Bear this in mind. Only those with no vision and an intolerant and prejudiced spirit will speak thus. All nations have within them those who belong in their thousands to the category of those who are swayed by the Forces of Light and who, therefore, respond normally and easily to the concept of goodwill, to the desire for right relationship between all men and to the ideal of true international and world understanding. In all nations there are those to whom this position makes no appeal at all and they are still in darkness and blinded to the true issues. This is a statement of fact. Those who seek to see the establishment of goodwill and understanding are in the majority but are—as I pointed out in earlier writings—relatively futile to control the situation as yet or to force their leaders to follow the mass will-to-good. They are either inspired or protected by the Hierarchy of Light and it is with them that the task of stimulating the free expression of this goodwill must be carried forward when the conflict ends.

As for the other group, they are those who through inclination or ancient karma are the descendants of the Lords of darkness; their actions and ideals make possible the activity of the forces of materialism. I would have you note that phrasing. Even the most dangerous of them are nevertheless conscious of some form or another of idealism, but they are misguided and full of response to the will-to-power (power upon the physical plane and through the medium of form activity). This is stimulated by the inflow of the Shamballa energy. Because of these reactions and tendencies, they constitute focal points for those Lives and **[Page 129]** Energies which are inherent in matter itself and whose influence and work are dedicated to the preservation of form, and of *that which is*. They endeavour constantly to negate the new and to hold back the evolution and development of the human consciousness. Forget not that the real issue is in the field of consciousness and that the struggle is between form and the life within the form, and between progress, leading to the liberation of the human spirit, and reactionary activity, leading to the imprisonment of the human consciousness and the restriction of its free expression.

I would pause here and solemnly beg you not to make the lines of cleavage wider by placing yourself, and all who follow your form of ideology, upon the side of the Forces of Light and all other people and their ideologies, with which you may not agree, upon the side of the Forces of Darkness. The issue is, in the last analysis, the right to express the will-to-good, the right to express human relationships, untrammelled by territorial barriers and national habits of thought; it involves the right and the felt necessity to shew love to all beings and thus stamp out all hate and separateness. It concerns the right of all nations to live at peace with their neighbours and harmoniously with each other and to express the true and subjective synthesis of humanity, and not place national possessions, frontiers, culture, power and ambition before the general good and the happiness of the world of men. This is the real and underlying issue. All the national challenges and patriotic calls are simply the attempts of the leaders everywhere to hold the people to a particular line of thought and of action. To make the world safe for democracy, to gain room to live, to defend the rights of little nations, to preserve the balance of power, to meet force with force, to restore ancient and historical boundaries, to impose some culture deemed desirable, to prevent economic destruction, to conserve national stakes and interests are all the talking points of the leaders today. But the real issue is the intangible one of Direction. Which way will humanity go? **[Page 130]** Will it go the way of selflessness, expressed in a willingness to act always in the interests of all, thus promoting world understanding and world unity, or the way of selfishness and aggression, expressed in an intense nationalism, thus sacrificing the true and larger values of liberty, independence and freedom to think. This *selfishness may show itself through active aggression or an active neutrality*. Those nations who participate in no way in this struggle will lose much and—enhancing their own selfish struggle and clouding the real issue in beautiful words—will help to prolong the struggle and hold back their own people from useful opportunity.

I would point out here also that as in all families, business and organisations there are those who are the focal points of authority and the designers of the planned activities, so within that group or organised body which goes by the name of humanity there are similar focal points or those who plan, direct and produce the outer happenings and events. They are in the period of *personality* achievement—that time in which human beings, having achieved integration and a blended expression of feeling and perception and mind, are actively and effectively working upon the physical plane. These focal points are used to bring about two major changes in the world; the first is the fusion and blending of peoples and minorities so that coordinated empires and cultural nations are appearing everywhere and, secondly, the changing of frontiers and the altering of boundaries so that a complete re-adjustment of the map of the world in Asia, Europe and Africa can take place.

It will be apparent to you that three major methods or modes of producing these fusions can be noted. Great Britain, the United States of America and the Union of Socialist Soviet Republics (the U.S.S.R.) are working out the principle of federation, of relation and of the fusion of bodies into concentrated wholes, responding to the same inspiration but employing their own specialised methods to bring about the desired ends. Be not surprised by my **[Page 131]** including Russia in this triplicity. Their ideology is fundamentally as sound as that in the other groups, but the difference lies in the factors of personality and the mode of applying the ideology. The control of powerful and dangerous personalities, and the use of the methods of force and cruelty have been avoided in the first two groups of nations, and the reason is based upon the different source of the inspiration producing the effects. Another reason is to be found in the placing of power in the hands of those who are historically unprepared to rule and of those whose past unfoldment has as yet brought them only to the nursery stage of evolution.

Nevertheless in these three groups there is much of interest to be noted. One of them, Great Britain, represents a fusion, the foundations of which have been laid in a long historical *past* of preparation for government; another, that of the U.S.A. represents a fusion which is unfolding and developing in *the present* which is new in its experiments, though employing factors from every nation in Europe; the U.S.S.R. in its turn represents a coming fusion or *future* synthesis. In these three, you have an interesting and immediate expression of the three divine aspects, each of which inspires and colours the embryonic civilisation. Great Britain expresses the will-to-power but on account of age and experience, dearly bought, this is today mellowed by justice and a growing understanding of human need. This, in its turn, is the result of the control for many centuries in the past by *the aristocracy*, with its paternalism, conservatism and its method of slow adjustment. The U.S.A. expresses the will-to-love, which shows itself in an ability to absorb vastly divergent elements and yet to present equal opportunity to all. This is brought about very largely because the control is, in this federation of states, in the hands of *the bourgeoisie*, with its financial goals, its power to determine living conditions, and its quick and sympathetic touch upon life. Its method is not that of slow adjustment but of quick assimilation. It is in that country also that people are most sensitive [Page 132] to the influence of the Hierarchy. The U.S.S.R. expresses the will-to-create and to produce new conditions and a new order—planned and determined and foreseen. This has been brought about through cruelty very often, by a willingness to compromise and to change or lower the original ideal. This, in its turn, is brought about by the activity of *the proletariat* with its inability to govern, its desire to retaliate, and its ignorance of tradition and of inherited procedures.

A most interesting experiment is, therefore, working out in these three groups of interrelated elements and differing national ideals. The U.S.S.R. will eventually place its emphasis and direct its major interest upon Asia, bringing about great changes on that continent, as far as the Pacific. The other, Great Britain, through its successful demonstration of the principle of federation, can affect major changes in Europe if there is an awakened insight, a true and sympathetic justice and wise patience. The U.S.A. has a similar task to perform for the Americas, calling for statesmanship of a high order and a spirit of understanding.

It will also be apparent to you if you have rightly understood the above suggestions that the *Shamballa* force is working through that community of federated nations called the British Empire and is expressing the will-towards-synthesis and the will to just and legal procedure. It is the force of the *Hierarchy* which can express itself increasingly through the United States of America, for an intuitive recognition of subjective realities and a real sense of the higher values can and frequently do control the impulses governing this group of federated states. The will-to-be of *Humanity* with its almost extravagant emphasis upon human values and the will-to-rule creatively is the contribution of the U.S.S.R., that great federation of republics. Thus the influence of the three great world centres about which I have earlier written can be seen expressing itself through these three groups of nations. At the same time, the *Shamballa* force is active in all of them, for it produces federation and synthesis. Its first great expression or demonstration [Page 133] of the spirit of fusion took place in the 18th and 19th centuries, and led to the formation of such countries as Italy and Germany which were created out of many smaller states, duchies and kingdoms. A history of the trend towards fusion in the modern world would prove a most illuminating study. It would be found that the first faint indications were felt around 1575 A.D. This was due to the fact that permission for the inflow of this force was given when demanded at the Centennial Conference of the Hierarchy, held in 1425. I referred to this conference in

my earlier writings.\*

In the second group of changing ideologies and of reaction to mass need, you will find France, Germany, Italy, Spain and Portugal, all of whom have altered their ancient policies, changed their forms of government and reacted gradually and slowly to the Shamballa force. They have, however, reacted to that force through the medium of certain great and outstanding personalities who were peculiarly sensitive to the will-to-power and the will-to-change and who (during the past 150 years) have altered the character of their national life, and emphasised increasingly the wider human values. The men who inspired the initiating French revolution; the great conqueror, Napoleon; Bismarck, the creator of a nation; Mussolini, the regenerator of his people; Hitler who lifted a distressed people upon his shoulders; Lenin, the idealist, Stalin and Franco are all expressions of the Shamballa force and of certain little understood energies. These have wrought significant changes in their day and generation and altered the face of Europe, incidentally affecting Asia and conditioning attitudes and policies in America.

The results even when dangerous and terrible, have developed two vital characteristics in humanity. One has been the widespread development of the discriminating faculty, and secondly, a tendency to dispersion with its [Page 134] consequences of diffusing civilised and cultural values and the diverse gifts of the many people to the world soul. The drift of people to the colonies from Great Britain, the drift of the people from every nation in Europe to America, North and South, the dispersal of people within national boundaries as the result of war and expediency such as the evacuation of cities has brought about today, the removal of people out of Italy and of groups of people within Russia, and the constant moving onwards of the wandering Jews indicate a breaking down, upon a world-wide scale, of all outer boundaries and the institution of a process of blending and amalgamation such as the world has never seen before. It constitutes an educational system of untold value, leading as it does to the constant necessity to readjust viewpoints, to change modes of living, to intermarriage and so-called illicit relations. The outer change is producing an inner synthesis and outer dispersion, and cleavages are working out interiorly in closer relations and a more tolerant spirit of understanding. The power to consider, to choose, to think and to discriminate is rapidly developing among all classes everywhere as a result of the many cataclysmic happenings, the presentation of many changing circumstances and the many points of view and theories of government and of religion; these grow naturally out of new contacts and the rapid presentation of events through the medium of the press and the radio.

It is this that is of importance from the standpoint of evolution and the growth of the world consciousness. The physical plane happenings are incidental and of no permanent lasting power.

The physical plane events and precipitations are carried forward and made possible through focal points of energy who are the world dictators, the world statesmen, and the outstanding human beings in all lands as well as by groups which are actively working in every country for their own ends or—as is more often the case—under the influence of some group ideal or wisdom plus personal ambition, personal will-to-power and personal aggrandisement. [Page 135] We call these people dictators, demagogues, inspired leaders, or just and wise men, according to our peculiar ideology, tradition, attitudes to our fellowmen and our particular political, economic and religious training. But all these leaders are simply human beings and like other men—idealistic, mistaken, lovers of their country, egoists, impressionable, foolish, cunning, powerful, focussed on some goal or ambition, with clear

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\* *A Treatise on White Magic*, pp. 401-433. *A Treatise on the Seven Rays*, Vol. I (*Esoteric Psychology*), pp. 170-189.

vision and at the same time myopic reactions, cruel or wise as the case may be—but, in the last analysis, highly developed personalities. They are being used to engineer great and needed changes and to alter the face of civilisation. The wrong methods employed and the evil things done are the fault of humanity as a whole, and of the habits of thought which have made mankind selfish and cruel and cause this great and universal spirit of the will-to-change to manifest so powerfully and cruelly.

Blame not the personalities involved or the men who produce these events before which we stand today bewildered and appalled. They are only the product of the past and the victims of the present. At the same time, they are the agents of destiny, the creators of the new order and the initiators of the new civilisation; they are the destroyers of what must be destroyed before humanity can go forward along the Lighted Way. *They are the embodiment of the personality of humanity.* Blame yourselves, therefore, for what is today transpiring and seek not to evade responsibility by placing it upon the shoulders of spectacular men or any statesmen, dictator or upon any group. Look not to one person or to one group of persons and accuse them of causing the present world condition. Look not also to any one person or group to bring liberation or to find a solution of the world problem. That is for humanity itself to do. Humanity must take action and will do so, when the right time comes. To recognise joint responsibility, joint mistakes, ancient errors of judgment, wrong attitudes and habits of thought, world-wide selfish purpose and intent, a universal spirit of aggression which, down the ages, has [Page 136] influenced first one nation and then another, the tendency last century to crystallise and become static, the reactionary forces on every hand—these are universal qualities and no nation and no race is free of guilt or has entirely clean hands. Also, no one national group is purely wrong and evil or purely good and unselfish. There are mixed motives everywhere. Nationalism, aggression, selfishness and cruelty in all countries face a desire for world understanding, peaceful relations, and an unselfish and beneficent spirit also in all countries. The Forces of Light find their adherents and their workers in every country though some are subjected to greater handicaps in expression than others. So also do the Forces of Materialism. And in between these two great groups stand the masses—waiting for the emergence of fresh opportunity and new revelations.

It is the universality of these conditions and the clear-cut issues that have made this period one of planetary opportunity and planetary initiation. Initiation is essentially a moving out from under ancient controls into the control of more spiritual and increasingly higher values. Initiation is an expansion of consciousness which leads to a growing recognition of the inner realities. It is equally the recognition of a renewed sense of the need for change and the wise engineering of these needed changes so that real progress can be made; the consciousness is expanded and becomes more generously and divinely inclusive and there is a fresh and more potent control by the soul as it assumes increasingly the direction of the life of the individual, of a nation and of the world.

In the last analysis, and from the standpoint of the Hierarchy, the present conflict between the personality of humanity (expressing the material values as the dominating factor in life experience) and the soul of humanity (expressing the spiritual values as the dominating factor in human affairs) is identical with the conflict which takes place within a human being's consciousness when he has reached the stage of discipleship and is faced with the problem of the pairs of opposites. This conflict is expressed in many [Page 137] ways according to the point of view and the background of thought. It can be called the conflict between Christ and anti-Christ but not as those who usually employ those phrases understand them. No one nation is expressive of the spirit of anti-Christ, just as no one nation expresses the spirit of Christ. Christ and anti-Christ are the dualities of spirituality and materialism, both in the individual and in humanity as a whole. Or you can speak of God and the Devil with the



same basic implications. For what is man himself but an expression of divinity (God) in a material form (the Devil), and what is matter but the medium through which divinity must eventually manifest in all its glory? But when that takes place, matter will no longer be a controlling factor but simply a medium of expression.

The battle is therefore on between the form side of life and the soul. The Dweller on the Threshold (the threshold of divinity, my brothers) is humanity itself with its ancient habits of thought, its selfishness and greed. Humanity today stands face to face with the Angel of the Presence—the Soul Whose nature is love and light and inclusive understanding. The great problem today is which of these two will emerge the victor out of the conflict, and which of these two great agencies of life will determine humanity's future and indicate the way which humanity will decide to go.

The issues at stake are clear to all right-thinking people. Intolerance and an intense national pride and self-satisfaction can blind men to the facts of the case today, but there are enough people thinking clearly to make the future of right decision more probable than at any previous time in the history of the race.

### *Preparation for World Goodwill*

The causes of the present war are ancient. This historical sequence of the predisposing factors can be clearly traced in the exoteric records of all nations as well as in the esoteric records of the Hierarchy. The inherent human [Page 138] qualities which have led to the development of the present war are well known. All who are conscious of and observers of the war within their own natures, between personality selfishness and the selflessness of the soul, are aware of the implications and the correspondences. Where then lies the solution? What must be done to arrest the fires of hate and of aggression, of revenge and of fear? What also must be done to prepare for that time when the rebuilding of the world of men and the inauguration of the new and better civilisation arrives? With this we might now briefly deal.

As regards active participation in the work to be done in preparing the world for the expression of goodwill, there is little to be done of an active exoteric nature at this time; it is necessary to wait with patience and to see what is going to happen and along what lines the activity of the nations will run. But there is very much to be done of an esoteric and a preparatory nature and it is this which I seek to impress upon your minds.

Up to date and in spite of appearances, the Forces of Light are victorious and are definitely holding things steady. It is for this reason that nothing has yet quenched the spirit of goodwill and of sympathetic understanding which exists among the peoples of all nations, not excluding Germany; this has been the outstanding significant characteristic of the present conflict. There is little hate or vindictiveness to be found, and this fact constitutes the difference between this war and the last, in 1914. It indicates a triumph for the Forces of Light and in it lies the hope of the future. It is here, however, that the time factor must be considered, for a prolonged war may cause a change in this desirable attitude, and much drastic experience may produce deep psychological and unavoidable changes in human thought and action. This must be consciously offset. It has not yet occurred but it could happen and if it does much pain, terror, fearful anticipation, suffering and the agony entailed by the sight of suffering might eventually turn this goodwill into a [Page 139] dynamic spirit of hate and revenge unless it is definitely and consciously offset. Groups who are adhering to the principles of the



Forces of Light, who are bending every effort to end the spirit of aggression and to rid the world of the focal points for material influence and power, must yet carry forward the task of binding men and women of every nation together in a spirit of loving understanding; they must interpret nation to nation in terms of brotherhood and of the new order.

This is no easy thing to do at this time. The astral or emotional bodies of human beings (which constitute the astral body of humanity as a whole) are today in a state of chaos, and are swept by ancient desires, ancient and deep-seated selfish attitudes and by ancient hatreds. The task is also complicated by the activity of the mental processes of man which is characterised by pronounced and developed illusions, by separative attitudes and by specious arguments. But there are, at the same time, enough people in the world who are responsive to the spirit of goodwill, of tolerant understanding, and animated by a desire for permanent right human relations.

I have earlier suggested to you\* that it should be possible to have—at a later date—a world-wide recognition of a Day of Forgetfulness, of Forgiveness and of Fulfilment of the Biblical injunction to "forget the things which lie behind and to press forward" into the New Age, the new relationships and the new civilisation. For that time we can all begin to plan, and to work for that psychological moment wherein this idea can be presented. It will come immediately after the cessation of hostilities. But today and in every land, where possible, the peoples must be educated in this expression of human synthesis and human interrelation.

It involves, however, an emphasising of the values to which I have referred earlier in this article. This is humanity's [Page 140] joint responsibility because of humanity's general mistakes, and the ancient wrong attitudes and controls. It involves, consequently, a stepping down from the position of critics and assigners of responsibility to that of a joint shouldering of the stupendous task of changing present conditions and of instituting those reversals of policy which will make a united world order possible and beautiful. This is no easy task. It is one which calls all men and women of goodwill in the world today and challenges them to prepare whilst the conflict is on for what can be done when it is over.

I have given much in the past which can provide a platform of objectives and of methods. Nothing that I have outlined is now abrogated; only fulfilment is postponed. For seven critical years, it lay in the hands of the spiritually minded men of the world, in the hands of the Churches in all lands and of the men of goodwill and of the world aspirants so to work that the present conflict could have been avoided. But the spirit of Christ was lost in clerical organisation; emphasis has been laid upon technical theology; the spirit of goodwill was not expressed dynamically and practically, but theoretically and negatively; the aspirants of the world had no true sense of values but were content to give a little time to the spiritual life and to other people, but much time was lost in individual, personal aims. A spirit of inertia settled down upon the better inclined and upon the more understanding people; nothing that we could do served to arouse them to powerful action or to sacrifice personal temporary values to the lasting and universal values. The individual remained more important to himself than did the good of the whole.

Be not over-distressed, my brothers. You are not alone in this but part of a vast number, if that is to you any real satisfaction.

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\* *A Treatise on the Seven Rays*, Vol II (*Esoteric Psychology*), page 647.\*

But a renewed opportunity lies in front of you and it is of a practical nature, falling into definite spheres of work and of planned activity. You are asked, first of all, to [Page 141] prepare for the great opportunity which will come at the close of this conflict, and

1. To explain clearly to all people the cause which produces the opportunity and which is dedicated to the ending of the present state of affairs.
2. To engineer some dramatic and universal event which will serve as the inspiration and the inauguration of the new era of goodwill and of right human relations.

Secondly, to keep up a steady process of right thought, right interpretation of current events and a right preparation whilst the war lasts, so that any weakening of the gained spirit of goodwill can be immediately offset, and so that understanding can grow in potency and not suffer obscurity. In order to bring this about, the following activities are suggested beginning with those which concern the individual worker.

1. A close personal watch over every word said or written, so that nothing said or written by any of you will have in it hate or bias of the wrong kind and your minds and hearts will be kept clear of all undesirable reactions. This is the personal and practical thing to do and the difficult task set before each of you who read my words.
2. Study and apprehend clearly the issues which lie behind this conflict, so that there is no inner wavering as to the rightness of the side on which your interests lie—the side of the Forces of Light. Parallel this with an understanding appreciation of the problem of those who are bewildered by the emphasis and the dynamic activities of those through whom the Forces of materialism are working. At the same time, also, kill out all hateful criticism in your minds.
3. Endeavour to use the following formula or mantram every day. It is a modernised and mystically worded version [Page 142] of the one which was used widely in Atlantean days during the period of the ancient conflict of which the present is an effect. For many of you this mantram will be in the nature of a recovery of an old and well-known form of words:

"The sons of men are one and I am one with them. I seek to love not hate: I seek to serve and not exact due service. I seek to heal, not hurt.

"Let pain bring due reward of light and love. Let the soul control the outer form and life and all events, and bring to light the love which underlies the happenings of the time. Let vision come and insight; let the future stand revealed. Let inner union demonstrate and outer cleavages be gone. Let love prevail. Let all men love."

These words may seem inadequate, but said with power and an understanding of their significance and with the potency of the mind and heart behind them, they can prove unbelievably potent in the life of the one who says them. They will produce also an effect in his environment, and the accumulated effects in the world, as you spread the knowledge of the formula, will be great and effective. It will change attitudes, enlighten the vision and lead the aspirant to fuller service and to a wider cooperation based upon sacrifice. My brothers, you cannot evade the sacrifice in the long run, even if you have evaded it until now.

4. Then apply yourselves to the spreading of the use of the Great Invocation and help to carry forward the plan for distribution. The Great Invocation, as you will see in the next article which I am writing for your information, is a potent solar instrument designed to bring about changes and needed readjustments. It is so powerful that when it was suggested for general use in the world of men some opposition was evoked among the members of the Hierarchy because They feared its potent effects upon the unready, and undeveloped people. Its use has, however, been justified [Page 143] and it is desired that its usefulness should be very greatly increased and its use far more widely spread.

5. I would have you in your own way prepare for a major spiritual effort which is to take place when this conflict has worn itself out and some measure of peace and calm has come about. Each of you has your own sphere of influence and of contacts and each of you is in touch with similarly minded or enquiring people, with groups and churches, clubs, organisations and societies which are pledged to some form of effort towards human betterment, of goodwill effort, and of endeavour of some kind towards human welfare. Now is the time for much work to be done with the leaders and senior workers in such groups and with people who can be prepared by each of you for active effort when the right time comes. To this task I call each of you. Later you can swing these people into active goodwill work and to effort which will tend to world understanding and fusion. You can with them bring about the healing of the wounds of humanity which will be greatly needed and for which you can now prepare. You can get in touch with such people, keep records of names and addresses and capacity to serve and help, establish group contacts and so systematise your work that when the call goes out (as it did in 1936) there will be found available to the organisers a wealth of ready contacts and of interested and prepared people who will then work intelligently to establish the new order.

6. The instructions in my earlier pamphlets remain as before and should be carefully followed in preparation for a campaign at the close of hostilities. Mailing lists can be gradually brought alive by judicious correspondence and new lists can be compiled; the Great Invocation can be increasingly used if the method outlined by me is studied and rightly organised by each of you, and so the goodwill already present in the world can be brought to a point of dynamic livingness, ready for later use. But, my brothers, nothing can be done unless you do it.

[Page 144]

## THE GREAT INVOCATION

### Stanza One

Let the Forces of Light bring illumination to all mankind.  
 Let the Spirit of Peace be spread abroad.  
 May men of goodwill everywhere meet in a spirit of cooperation.  
 May forgiveness on the part of all men be the keynote at this time.  
 Let power attend the efforts of the Great Ones.  
 So let it be and help us to do our part.

October 1939

In my last article, I suggested giving you some facts anent the Great Invocation and some explanation of its significance and meanings. These may enable the occult students in the world today to use it with

greater fervour and with greater understanding and, consequently, with greater success.

There are several such mantric formulas and Words of Power in use by such students but they fail to accomplish very much because the person using them has no real understanding of their import and purpose and is usually so focussed in his emotional, aspirational, astral nature that all that he says and does (in connection with such Words of Power) is entirely innocuous and futile. Words of Power, ancient mantrams (such as the Lord's Prayer) and the Great Invocation are only effective if used upon the mental plane and with the power of a controlled mind—focussed on their intent and meaning—behind the spoken effort. They then become potent. When said with the power of the soul as well as with the directed attention of the mind, they automatically become dynamically effective.

Students all the world over have for years used the Sacred Word, and have sounded the O.M. with great diligence. I would like here to ask: With what results? I myself will reply. With practically no results except a slight stimulation of the aspiration and a small awakening of the creative imagination. This means that the results achieved have had effect *only within the aura of the person concerned* and have not penetrated into his environment or produced any recognisable effects. The O.M. is potent and **[Page 145]** dynamically effective when rightly used and will produce changes, destroy that which must be eliminated or ended, and will build in, by attraction and consolidation that which is desired into the fabric of *the group life*, producing incidentally (though none the less certainly) needed changes and the wise reconstruction of the individual life. Ponder upon this.

If the above is true of the O.M. and of its group effects, it is infinitely more true of the Great Invocation. Words of Power (and this is true also of the O.M.) are all of second ray origin. This is the ray of the manifestation of consciousness. They are, therefore, intended for *soul use* because the soul is the expression of the second aspect of divinity, and only the soul can really employ these Words and sounds and thus produce the desired results which are always in line with the divine Plan. It is frequently forgotten that they must be used by the soul in a dynamic manner, involving the serious recognition of the *will aspect*. The Great Invocation, the O.M. and all such Words of Power must go forth from the soul (whose nature is love and whose purpose is solely group good), backed by or "occultly propelled forth" (to use a translation of an almost untranslatable occult idea) by the dynamic will aspect, and carried outwards as an integrated thoughtform upon a stream of living, illumined mental substance. This process therefore brings into activity the will, the love and the intelligence of the man who is using these words and formulas. Frequently, however, an hiatus occurs even when a man has integrated these three controlling factors within himself as far as he is able to do so at his particular point in evolution. All that he has succeeded in doing is the retaining of the created thoughtform upon the mental plane; he fails to make its presence felt upon the physical plane and to achieve the desired results because his brain (the lower receiving and distributing centre within the head) is incapable of the needed dual activity—retaining awareness of the intent, meaning and purpose of the formula being used and, at the same time, carrying on the task of sending forth the potency, **[Page 146]** hidden yet conveyed by the Words or sounds. These two activities must be carried on simultaneously by the soul on its own plane through the medium of the mind and the brain. Here again is one of the objectives of all meditation work but one which is not emphasised as it is a sequential happening and not an objective. Effectiveness is, therefore, dependent upon a grasp of the above facts and a developed and trained integration between soul, mind, desire, brain and the spoken Word or sound.

What I am here telling you refers not only to the use of the Great Invocation but also to the daily and constant use of the Sacred Word by occult students and aspirants in their daily meditation. They could change their lives, reorient their life purpose and focus, and achieve spiritual unfoldment and expansion if they could use the OM as it should be used. The Great Invocation, rightly used by the many hundred thousand people who have already attempted to use it, could reorient the consciousness of humanity, stabilise men in spiritual being, disrupt and rebuild the planetary thoughtform which men have created in the past and which has had (and is having) such disastrous and cataclysmic results, and open the door into the New Age, thus ushering in the new and better civilisation. This could be done so rapidly, that the needed changes would come about almost overnight; the present reign of horror would end and the race of men could settle down to a life of group goodwill, individual harmlessness and right human relations.

Nevertheless, for your encouragement, I would state that the use of it has materially hastened world events, even though it has definitely stirred up a great deal of the trouble and brought it into manifestation upon the physical plane. The basically selfish purpose (even if unrecognised) of those who have used the Great Invocation has served to stimulate the selfish purposes of the forces of materialism. I would ask you: How many used the Great Invocation in a purely detached, spiritually potent and fully understanding manner? The merest handful. How many sent forth the Great Invocation in a spirit of pure love and with a completely [Page 147] unbiased attitude? Very few indeed. How many sounded it out through the medium of a controlled mind, with a recognition and deep belief that it embodied the will of the planetary Logos and must, therefore, become dynamically effective upon the physical plane? Hardly more than a tiny handful. Most of those who used it were intrigued by its novelty, or felt it to be comprehensive though in an unrealisable manner, or considered it must be occultly effective because they heard that it emanated from a member of the Hierarchy, was used by the occult Hierarchy of the planet, and was endorsed by those they trusted, or because—foremost reason of all—anything that could make the world nicer, more comfortable, happier and provide eventually easier living conditions must be at least tried; it did not take long to say and was probably well worth doing. But the dynamic power behind the effort in individual cases has often been personal self-interest, distress at the existing terrible and unhappy world conditions and an emotional reaction at pain and horror and fear. In many ways, this has been a normal reaction to world tension and was to be expected. The standard that I have indicated above is, I well know, too high and too impossible for the average aspirant, and most people are average. But the world need is such that they must now swing out of the normal and, for the sake of service, heighten their consciousness and work more definitely from a higher plane of awareness.

I am seeking today all over the world for a group of aspirants and disciples who can and will use the Great Invocation in the right way and who will be willing, consequently, to be trained to do so. In this way there will be a group upon the physical plane and in everyday life who will be able to combine their efforts with those of the Hierarchy and thus produce an effective use of the Great Invocation with its stupendous results.

I would remind you that for the purpose of developing human will and human freedom of action, motivated by group consciousness, the Hierarchy chooses to produce the desired unfoldments and changes upon the physical plane [Page 148] only through the medium of a conscious and awakening humanity. Such a humanity (and it is rapidly coming to this state of awareness through joint pain and suffering) will be impressed by and responsive to the directed thought of the guiding Elder Brothers of the race, but will be free at all times to reject that impression and to proceed as they personally may



choose. There is no authoritative control over the minds of men assumed or cultivated by the Hierarchy; all aspirants and disciples are free to choose a different way to the one suggested if they so prefer, or if they are unconvinced of the advisability of the indicated method of work, or fear the arduous task of carrying forward the stage of the plan which has been indicated to them, or if they shirk the discipline implied and required by those who seek to make man correctly responsive to spiritual contact and teaching and so able rightly to interpret the intent of the Hierarchy.

Ability to use the Great Invocation so that it may be effective can be developed if those who are working along the lines of true meditation can make a beginning by the right use of the Sacred Word, which does not require such a sustained effort in occult concentration. They must learn to breathe it forth in the manner I have indicated above when speaking of the Great Invocation, and must also learn to gauge its results in their individual lives, thus viewing those lives from the angle of the trained spiritual Observer.

I would like to touch briefly and for a few minutes upon the significance of the entire process and method of invocation.

Much has been said and written in the past by the curious investigator and by those engaged in magical work of any kind anent the use of invocation as it applies to elemental forces and subhuman agents, with the consequent evocation of active agents and responsible energies of some kind or another upon the physical plane. What is oft forgotten is that this process consists entirely of the production of contact and subsequent control of the forces of earth, water, fire and air. This is one of the aims of the magical [Page 149] workers but it concerns material nature and the control of substance and, in the realm of the lower occultism, is allied to the invocation and evocation of money, good health and the tangible material results as practised in the realm of mysticism by many schools of thought. Note this, for it holds a clue to the relation of occultism and mysticism upon the lower levels of consciousness and indicates the need of both groups to shift their focus of interest and their emphasis on to the higher and more spiritual values. The control of the natural forces and the evocation of the desired material rewards will arrive normally and inevitably but as secondary effects; they will depend also upon the karma or destiny of man recognised and considered, and the man will escape the danger of being himself controlled and motivated by the forces of materialism, letting in—as this condition must—much that is evil and dangerous.

The invocation, evocation and resultant activity of the Hierarchy and of those Forces, Energies and Beings Who are not controlled by matter in any way, or by substance (the lower pole of manifestation) but Who are related to the positive spiritual pole is a new activity, and as yet relatively an untried experiment on the part of humanity and the formulas unknown. Of what use was it to impart the formulas to humanity when it was as yet controlled by the lower values and unable to lay hold upon the soul aspect and to function on that level of consciousness whereon the soul is found. Only those can use the formulas effectively who live, work, think and feel as souls, which means ever in group terms. Today, however, there are those in every land who are rapidly becoming aware of the soul as a controlling factor in consciousness, who respond to world affairs and conditions increasingly as souls, and who can, therefore, be trained to work upon the physical plane. When this is so, it becomes possible to impart certain of these Words of Power and mantrams and to institute that new and potent activity which will bring the Hierarchy and Humanity into conscious and direct cooperation, as well as Shamballa and certain great [Page 150] Forces which are interplanetary or solar, and also great cosmic Energies. It is now possible to discover those who—being free within themselves and who are learning



rapidly to be detached and selfless—can institute and carry forward the task of invoking these higher spiritual forces, thus reinforcing the efforts of the Great White Lodge. It is this process of spiritual invocation which will motivate the new and coming world religion. This is not magical invocation, as man understands it, and which is concerned with the invocation and control of the substantial and elemental forces of the manifested world, but the invocation which will evoke contact with the spiritual Lives and the divine embodied Energies as well as with the Hierarchy (which is Their intermediary) in order to bring about the manifestation on earth of the soul of humanity and the qualities of the subjective and inner divine life which all outer forms veil. This is now for the first time possible in the life of the planet.

The objective of these processes of invocation is threefold:

1. To invoke the soul of humanity and so bring about its freer expression upon the physical plane. This can be brought about in two ways:
  - a. The stimulation of the souls of men everywhere by the increased inflow of the Christ principle of love, which will express itself in world understanding, goodwill, cooperation, and peace.
  - b. The setting up of a vibration within humanity itself of such potency that it will magnetically attract a response from the waiting, watching Hierarchy and bring about a much closer and likewise *conscious* rapport between the two planetary centres, the Hierarchy and Humanity.

This is called the invocation of the Great White Lodge. Much of this invocation of the Christ principle is carried forward by true believers in all lands (Christian and non-Christian) who address themselves to the Christ, no matter under what name they recognise Him and then, with love in their hearts to Him and their fellowmen, seek to ameliorate [Page 151] world conditions, end hatred and misery and demonstrate goodwill everywhere. This refers to the first stage of evoking the response to love and understanding in human hearts and minds as the result of the invocation of the Christ and of the Christ principle. Ponder on these words and see on every hand the process going forward. Esoteric students are apt to overestimate the effectiveness of the work that *they* are doing. The focussed aspiration and the unselfish struggle to serve which characterises millions of people in the world who do pray to, follow and seek to invoke the great spiritual head of the Hierarchy, the Master of all Masters, the Christ, has now reached a point of true and real effectiveness. It may be, and usually is, untinged by much mental activity or intellectual perception of the implications or the scientific nature of their procedure but is, for that very reason, potent. Esoteric and occult students demonstrate almost unavoidably a divided focus, owing to the activity of the mind and their failure as yet to blend perfectly both soul and personality. This leads to the dissipation of energy and oft renders their good intent futile. But, out of these groups are rapidly emerging those who can work in the right way and the results will be increasingly effective.

The evocation of the Hierarchy through right invocation is proceeding also rapidly, producing much activity and response from the Hierarchy of Light.

2. To set up a closer relation with the third, major divine centre on our planet, Shamballa. From that centre, the will of God goes forth and the power of God becomes the messenger of His will. Hitherto that highest form of spiritual energy has only reached humanity (as I have before told you) via the Hierarchy. Today, it is deemed desirable that it should be ascertained whether there are enough selfless

and group-conscious people upon the planet to warrant a direct inflow of that higher energy to humanity, thus producing upon the physical plane a hastening of the divine plan and a more rapid working out of that which is to be. This direct contact can be produced if the Great Invocation [Page 152] is used by the world aspirants and disciples in collaboration with the Hierarchy. Hence the emphasis I have laid upon all of you using this Great Invocation as souls and as those who are in touch in some small measure with the Hierarchy. When the note of humanity and the note of the Hierarchy are synchronised by the use of the Great Invocation, there will come a dynamic and immediate response from Shamballa, and that will rapidly take place which the Hierarchy and the world disciples desire to see.

The primary result of the correct use of the Great Invocation (as far as humanity is concerned) is acceleration. As I have also earlier pointed out, such an acceleration carries with it its own risks, and consequently we have the appearance of the truly terrific problems and the dire happenings which have for many years overtaken the aspirants and the disciples in the world. They are by this process learning the work of world salvage and becoming gradually fitted for the post of world saviour and to be absorbers of evil karma. You might here quite correctly point out that all the world is now suffering and that the past twenty-five years have been those of a general and most unhappy world karma. Wherein then lies the distinction between the pain and suffering of the world in general and that of aspirants and disciples in particular? I would reply that aspirants and disciples are conscious of this karma and its results in all three vehicles simultaneously—in the mind as well as in the emotional body with resultant physical reactions. This produces an intensification, retrospection and anticipation which the larger group does not register, involving as it does the entire personality. To this, in the case of the disciple in particular, must be added sensitivity and the ability to tune in and to absorb world pain, world reactions, and world conditions, thereby greatly increasing that which they may have individually to bear. The capacity to shoulder and register group pain as well as to bear his own personal karma greatly aggravates the disciple's task.

When, therefore, I call the world aspirants and disciples to the use of the Great Invocation, I call them also to the [Page 153] "fellowship of Christ's sufferings"; this is ever preliminary to the resurrection or to the release of the human consciousness into higher realms of spiritual awareness. The Forces which are contacted by the use of this Great Invocation, in conjunction with trained hierarchical effort, are thereby attracted or magnetically impelled to respond and then potent energies can be sent direct to the waiting planetary centre, Humanity. Two effects of an immediate nature are consequently induced over a specific period of time:

a. The energy of the Will of God serves to awaken the illumined but latent will-to-good in men and this, once dynamically awakened, will flower forth as goodwill. There is so much of this which remains latent and unexpressed because the will to demonstrate goodwill activity has not been aroused; it will be automatically aroused in the general public once the world disciples have invoked and evoked the inflow of this higher dynamic energy. Humanity awaits this and its arrival is dependent upon the efforts of those who know what should be done and who should now make their spiritual theories facts in outer expression. Nothing can arrest the eventual progress of this will-to-good and its planned activity any more than a bud which has started to unfold its petals in the light of the sun and subject to the proper stimulation can revert again to the condition of a tightly closed bud, potential but unexpressed. The expression of what has been potential will be the result of the impact of first ray force, of the will-to-good at this time, induced by the efforts of the world disciples.

b. The second effect will be the forming or constitution of a planetary triangle or recognisable triad which will be the correspondence between the three planetary centres to the spiritual triad of Monad, Soul and Personality (the atma-buddhi-manas of the theosophical literature). Hitherto the word *alignment* has best described the planetary situation; there has been a straight line along which energy has poured from Shamballa to the [Page 154] Hierarchy and from the Hierarchy to Humanity, but this has meant no direct interplay between Humanity and Shamballa. If the Great Invocation can be rendered effective, humanity can then set up a direct relationship with Shamballa. The resultant triangle of force-relationship will promote the circulation of spiritual energies between the three centres from point to point so that there will be a triple relation. A planetary process of give and take between all three will then be established, and the emphasis upon *giving* will be far more pronounced.

You will now see a little of the occult objective which lay behind the words which I asked you all to repeat in connection with the Great Invocation:

*We know, O Lord of Life and Love,  
about the need;  
Touch our hearts anew with love,  
that we too may love and give.*

It is this thought of the free circulation of energy between the three world centres which motivates this mantric sentence. A study of this will show you how the implication and significance of apparently simple words may be far deeper and far more wide-reaching in effect than you have been able to conceive. A recognition of this and a creative impassioned use of the imagination may serve to add greater potency to your thought and to your personal will-to-good as you use the Great Invocation and its subsidiary mantram. The keynote of the first aspect is Sacrifice, and of the second, Love. The words therefore "that we too may love and give" can produce a contact between the two.

A clue also to the significance of pain and of suffering will gradually emerge in the world consciousness as study is made of the above statements. Suffering is the most effective and most rapid way of evoking world understanding and of burning away the barriers which human beings have set up to the expression of the will-to-good. One of the most beneficent results of the inflow of the Shamballa force through [Page 155] the focussed demand of the aspirants and world disciples will be the intelligent recognition of the uses of pain and suffering. It is this truth—distorted and selfishly misapplied and interpreted—which has led certain types of people and certain types of governing bodies among the nations to take the position that the greater the suffering inflicted (as, for instance, in war time) and the greater the process of terrorism, the quicker the end which is desirable and right; they hold often that the more dire the effects of planned conditions, the more rapidly will the correct consummation be achieved. It is not, however, the duty or right of man to turn first ray force to selfish ends or material objectives; responsibility cannot be veiled behind specious and distorted half truths and evil cannot be done in order that good may come. What is applied by the Lord of the World in Shamballa under the motivation of love, wisdom and selflessness with a sure touch and a judgment as to times and seasons cannot be so used by those motivated by personality objectives, either on an individual or a personality scale (for nations as well as individuals have personalities). Ponder on this and seek enlightenment from the soul.

3. When the Great Invocation is thus rightly used and the world centres are consequently consciously interrelated, then certain extra-planetary Energies can be called in by the Ruler of Shamballa to aid in

the re-adjustments required for the New Age and its coming civilisation. These Forces—spiritual and potent in nature—exist in two categories: solar Forces which are inter-planetary and cosmic Forces which enter into our solar system via Jupiter as the transmitter of divine energies from Virgo and Aquarius which Jupiter *esoterically* governs. Virgo is esoterically the mother of the Christ child and is, therefore, the emanator of energies which nourish and aid the growth of the Christ consciousness; Aquarius is the coming expression of the group consciousness which is the first and immediate revelation of the ever present Christ consciousness on a large scale in humanity. Jupiter also, exoterically and from the angle of orthodox [Page 156] astrology, rules Sagittarius, the sign of discipleship, and also Pisces, the sign of the world saviours. The implications will, therefore, be obvious to real students.

In considering these great Energies, there is little you can do beyond accepting—if you care to do so—my statements anent them, regarding them as interesting and simply explanatory hypotheses. There is little that you can do (or I either) to arrive at first hand knowledge of the facts along this line. Few even of the Members of the Hierarchy are conscious of the impact of force from extra-solar centres or reservoirs of spiritual force. Only the group of Contemplatives in the Hierarchy which are given the exoteric name of Nirmanakayas are responsive to Their influence in any conscious manner and then only when that influence has been stepped down by certain powerful agencies in Shamballa. It is not necessary for me or for you to say more anent Them though I shall touch upon Them again later in this article.

Prior to taking up the Great Invocation sentence by sentence, I would like briefly to touch upon the needed procedure as you attempt to say it correctly and effectively:

Forget not, first of all, the necessary process of alignment wherein you do two things:

1. Endeavour consciously (which for most of you at present means imaginatively) to align or link soul, mind and brain so that there is a direct and free inflow from the higher Self to the lower.
2. Endeavour to realise or register your relation to the Hierarchy, via your own group of disciples (if you know which it is) or in relation to whichever one of the Great Ones or Masters appeals the most to your heart and mind. If neither makes any appeal to your consciousness, the same results will be achieved if you seek to link up with the Christ.

I might here point out that the difference between the linking up that you can effectively do and that which is done by a Member of the Hierarchy itself is that you link up [Page 157] via the Hierarchy and then through the medium of the Great Invocation reach forth to Shamballa whereas the initiates and the Masters link Themselves directly with Shamballa and use the Great Invocation in a manner totally different to that in which you use it. There is for you and the average aspirant no direct contact, and that is definitely fortunate for you. I may not further elucidate.

The second thing which you do is then to focus yourself in as high a consciousness as you are capable of achieving. Then you aim at complete self-forgetfulness and when that has been gained you direct your attention to the dual activity of the true disciple to which I earlier referred, i.e., the task of emphasising a significant understanding of the implications and meanings of the words said and of the results to be achieved. There comes next the sending forth of the words with their hidden potency and this must be done by you *as a soul*, using the mind and the brain as agents.

Integration, conscious activity, and the expression of the work to be done upon the physical plane will cover the entire story. These rightly carried forward will prove effective. Would it clarify matters for you if I state that:

1. *Integration* is a correspondence in consciousness to the Inhalation of the breath. This is the withdrawing of the consciousness to as high a point as possible.
2. *Conscious activity* corresponds to the right use of the Interlude between inhalation and exhalation. It involves the recognition of the forces contacted and their purpose.
3. *Right expression* corresponds to the period of Exhalation. This is the sending forth of the forces contacted by an act of the will in order that they may produce the desired ends.

Forget not that this has to be a group endeavour and must be carried forward in cooperation with the Hierarchy. It involves also the recognition that the soul is one and that there is no such thing as my soul—only our soul.

In considering the five sentences which form what might **[Page 158]** be called the mandate of the Great Invocation (see page 144), I would like, first of all, to point out a few underlying and basic ideas.

This Great Invocation has been used by the Hierarchy ever since the year 1425 A.D. though it is thousands of years older than that. Owing, however, to the unreadiness of humanity to cooperate in its use, the results have been delayed and are regarded as "hovering." I know not how else to express the results already achieved. Today, they can precipitate, if right cooperation can be extended by humanity, and such cooperation now seems immediately possible.

The first phase, *Let the Forces of Light bring illumination to mankind*, definitely invokes potencies which are to be found upon monadic levels of consciousness and upon what is occultly called the second plane of divine manifestation. These Forces include the Lord of the World and the Representatives of the seven sacred planets Who are spoken of in the Christian Bible as the "seven Spirits before the Throne of God." They include also the three Agents of the Divine Triplicity Who are known, esoterically and in the East as the three Kumaras, or the three Buddhas of Activity.

What do these names and these great Individualities mean to you and to average humanity? Nothing at all and this is necessarily so. They remain but names and possible hypothetical expressions of divinity until after the third initiation when the conscious recognition of the Monad becomes possible; then Forces and Energies, personified for us in these great and stupendous Lives, can be demonstrated as having true existence. On the way to these fundamental recognitions, Their three Representatives within the limits of the Hierarchy must be accepted and known to be correspondingly functioning Activities. These Three are, the Manu, the focal point of the first Ray of Will or Power; the Christ, the head of the Hierarchy and the representative of the second Ray of Love-Wisdom; and the Lord of Civilisation, the expression of the third Ray of Active Intelligence. **[Page 159]** This knowledge is achieved during the process of training for the first three initiations. Therefore, all that I here tell you must be regarded as possible of verification, and as being testified to by all the world Scriptures and by the initiates of all lands, but it must necessarily remain personally unverified by you until a much later date in your unfoldment.



The Spirit of Peace Who is invoked in the second phrase, *Let the Spirit of Peace be spread abroad*, is that mysterious and divine Entity with Whom the Christ came into touch and Whose influence played through Him at the time that He earned the right to be called the "Prince of Peace." As I have elsewhere told you in my earlier writings, the Christ embodied in Himself the cosmic principle of love, the expression of which in manifestation will work out as "glory to God, peace on earth and goodwill towards men." To this the angels testified at His birth. When He expressed this principle of love in His life and world service, He definitely linked up our planet and humanity (in particular) with the Source of the light, love and life to which we refer in this second phrase. This was the world salvation which He brought—a fact which is as yet little realised and which will not be widely recognised until this powerful Invocation has taken due effect.

When the world aspirants and disciples use this Invocation, the first phrase takes the consciousness to the Hierarchy of Light, which is the intermediate centre between Humanity and Shamballa. It serves then to emphasise and establish a close rapport, blending and fusing the human and the hierarchical centres. When this has taken place, the Hierarchy can then use this Great Invocation with greater potency and can carry the relation to a higher state still and produce a blending with the Shamballa centre, where the Forces of Light are found as embodied Presences and where Their focussed energy serves to provide great reservoirs of light and love. These have hitherto not been made available for planetary distribution, owing to the lack of established relation between the three centres: Humanity, Hierarchy and [Page 160] Shamballa. That relation is now becoming somewhat established; the inflow of light and love to humanity is now possible if the disciples and aspirants of the world can be led to make the needed effort to stand in spiritual being and, from that poised attentive attitude, to invoke these great Entities. It was to this possibility that the story in the New Testament refers where reference is made to the pool which was stirred at times by the Angel and thus a condition was produced which led to the healing of the sick. The Angel of the Presence, the soul of humanity, as embodied in the Hierarchy and those who are consciously endeavouring to function as souls can now stir these reservoirs of force and light upon etheric levels in Shamballa so that a definite "healing of the nations" can take place.

When the thought behind the Great Invocation can be carried high enough in the consciousness of those using it through a joint effort of the world disciples and the Hierarchy of Light—as well as being reinforced by the Forces of Light—then the Spirit of Peace can be invoked.

On a lower turn of the spiral, you will note that the Wesak Festival enacts a similar invocation and process. It is a re-enacting and training process. There and at that time, the three Representatives of Shamballa within the Hierarchy—the Manu, the Christ and the Mahachohan—invoke the Buddha, Who in His turn is the transmitter of still higher Forces. He is invoked by a special mantram and transmits the appeal to the One Whose agent He is. If this Great Invocation which we are studying can be rightly said, the three great planetary centres can be related in a similar manner. The Lord of Civilisation, the Master R., representing humanity, the Christ representing the Hierarchy and the Lord of the World, linked through the Manu and representing Shamballa can be brought into a close relation so that the result will be the setting up of such a potent vibration and note that the Spirit of Peace will be invoked and contacted. By the voiced appeal His attention will be forced to turn itself towards our planet. The consequences will be significant and potent but as to the form which they [Page 161] will take it is impossible for me to say. Perhaps it will lead to some peculiar and powerful demonstration of the meaning of peace as the expression of universal and planetary love; perhaps it will produce the sending



of an Avatar or Messenger of Peace to lead the nations to right action; perhaps some happening will take place of such significance that its import will be immediately recognised by humanity as a whole, leading them to take all the needed steps to restore right human relations. The nature of the activities which the Spirit of Peace will institute is not our responsibility. Our duty is to learn rightly to contact the Hierarchy, via our own souls; rightly to use the Great Invocation as souls, and rightly to render ourselves responsive to and sensitive to the resultant effects. Ponder on the above.

It might, therefore, be noted that the Forces of Light express Themselves through the Hierarchy of Light and Their major effect is the illumination of the minds of men with love and light. This precipitates upon the mental plane. The personality or the form aspect of humanity is thereby pervaded and illumined. Thus the third great planetary centre, Humanity, becomes creative and magnetic, and two divine aspects—intelligence and love—will reach fruition upon the physical plane, making it possible for the first aspect and the will of God (understood by humanity as the Plan) to be consciously carried forward on earth in conformity with the activity instituted at Shamballa. The will of God is *purpose* and this is, for the first time, to be recognised consciously by man.

The Spirit of Peace will, when the right time comes, vitalise the responsiveness of humanity, via the influence of the Hierarchy, to the will of God which has for basic intent the bringing of peace on earth. What is peace? It is essentially the establishing of right human relations, of synthetic rapport with its resultant cooperation, of correct interplay between the three planetary centres and an illumined, loving understanding of the will of God as it affects humanity and works out divine intent. It is for this reason that the Christ, Who established for the first time in planetary history a [Page 162] contact between the Hierarchy, Humanity, Shamballa and the Spirit of Peace in His Own high place, in His first recorded utterance said that He must be about His Father's business and then at the end of His life, reiterated the same thought in the words: "Father, not my will but Thine be done," thus carrying the thought up to the highest plane for He addressed the Father, the first Aspect of Divinity. He then focussed in Himself the two major divine attributes and aspects—will and love (atma-buddhi)—and because of this, His consciousness became extra-planetary as is the consciousness of the Lord of the World, and He could then touch certain heights of awareness and contact certain solar Agencies which had never before been contacted by man. This achievement enabled Him to put Humanity in touch with the Spirit of Peace. He thus Himself became the Light of the World and the Prince of Peace.

In this manner, Shamballa and the Hierarchy were brought into a close relationship and two great streams of force were blended and a definite interplay set up between them. The Buddha, through His achievement of illumination, established the first major link with the Forces of Light. The Christ, through His ability to express the will of God in love and as world salvage, established the first major link with the Spirit of Peace.

If you will study the above information with care, you will find that the importance of the Wesak Festival at the time of the full moon of May will assume increasing importance in your minds. It is the festival at which three factors of importance to humanity are brought into relation:

1. The Buddha, the embodiment or agent of the Forces of Light can then be contacted and that which They seek to transmit to humanity can be consciously appropriated.
2. The Christ, the embodiment of the love and the will of God and the agent of the Spirit of Peace, can also be contacted and humanity can be trained to appropriate this extra-planetary type of energy.

**[Page 163]**

3. Through the Christ and the Buddha, humanity can now establish a close relationship with Shamballa and then make its own contribution—as a world centre—to the planetary life. Pervaded by light and controlled by the Spirit of Peace, the expression of humanity's will-to-good can emanate powerfully from this third planetary centre. Humanity will then for the first time enter upon its destined task as the intelligent, loving intermediary between the higher states of planetary consciousness, the super-human states and the sub-human kingdoms. Thus humanity will become eventually the planetary saviour.

If you will have these thoughts in mind, the first three phrases of the Great Invocation will assume great significance. Let me put some of these significances in tabular form:

*Let the Forces of Light bring illumination to mankind*

Intermediary-----	The Hierarchy. Soul consciousness
Agent-----	The Buddha
Expression-----	Light. Understanding. The illumined mind
Planes of emphasis ---	The second or monadic plane The buddhic or intuitional plane The mental plane
Focal point-----	The head centre
Planetary centre-----	The Hierarchy

*Let the Spirit of Peace be spread abroad*

Intermediary-----	Shamballa. Spiritual consciousness
Agent-----	The Christ
Expression-----	The will of God as love and peace Sentient response
Planes of emphasis ---	The logoic or first plane The buddhic, or intuitional plane The astral or emotional plane
Focal point-----	The heart centre
Planetary centre-----	Shamballa

**[Page 164]**

*May men of goodwill everywhere meet in a spirit of cooperation*

Intermediary-----	Humanity itself. Self-consciousness
Agent-----	The Lord of Civilisation
Expression-----	Intelligent love, dedicated to the Plan Creativity The will-to-good
Planes of emphasis ---	The atmic or plane of spiritual will The mental plane The physical plane
Focal point-----	The throat centre
Planetary centre-----	Humanity

Thus all the great centres are linked and all the planes are interrelated; the past has contributed its finished work; the present is evoking its just and right development; the future of wonder and of divine possibility appears—its results contingent upon a spirit of right understanding and invocation. Three statements in the New Testament begin now to demonstrate their profound esoteric significance and their amazing living potency:

I am the Light of the World-----The Forces of Light — Phrase 1. 2nd Aspect

My peace I give unto you -----The Spirit of Peace — Phrase 2. 1st Aspect

Love thy neighbour as thyself ----The Men of Goodwill — Phrase 3. 3rd Aspect

The three aspects of divinity in man achieve practical expression through the influence of the Great Invocation, both in living usefulness and true comprehension—true at least in so far as man's present point in evolution permits of his correct apprehension of significance. *Goodwill*, as the practical and possible expression of love demonstrates on earth, evoking right relationship; *light*, as the expression of the Hierarchy pours into the human consciousness, irradiating all dark places and evoking a response from all [Page 165] forms of life in the three worlds of manifestation, and in the three subhuman kingdoms through the medium of the human; *peace*, as the expression of the will of Shamballa produces balance, equilibrium, synthesis and understanding, plus a spirit of invocation which is basically an action, producing reaction. This demonstrates as the first great creative and magical work of which humanity is capable, swinging, as it does, all the three divine aspects into a simultaneous activity in line with the will of God.

We come now to the last two phrases which summarise the effects—synthetic and eternal (and consequently lasting) which the establishment of direct relationship with Shamballa will produce in the two other planetary centres, the Hierarchy and Humanity. I refer to effects which will express themselves as a group activity, motivated by the essential values of selflessness and persistent effort (which is sustained concentration, in the last analysis) and thereby producing conditions for which the Lord of the World, the Ancient of Days, has long waited. The patience and sustaining love of Shamballa is infinite.

The fourth phrase runs: *May forgiveness on the part of all men be the keynote at this time.* As you know, the word "forgiveness" is a curious and unusual one and signifies (according to the best derivative sources) simply "to give for." Forgiveness is *not* therefore, a synonym for pardon though the word has been distorted in theological circles to mean this, so little has the Church understood the basic, motivating power behind divine expression in our solar system. Theologians ever think in terms of the human mind and not in terms of the divine mind. Forgiveness is sacrifice, and is the *giving* up of one's self, even of one's very life, for the sake of others and for the good of the whole group. This spirit of sacrifice is ever found when the Shamballa force is rightly contacted, even in the smallest degree, and the underlying impulse behind the loving will of God is sensed and understood, accompanied as this always is with the desire to participate in that will and its spirit of divine sacrifice. Manifestation is itself the Great Forgiveness. The [Page 166] stupendous Lives—outside manifested existence—entered into manifestation in order to give Themselves for the lesser lives and forms of existence in order that these lesser lives might be enabled to proceed onward towards a goal which is known to Deity alone, and thus eventually reach high places of spiritual expression. Achievement is ever followed by sacrifice and the giving of the greater for the lesser. This is an aspect of the Law of Evolution. Such is the note

and theme of the entire creative process and is the basic meaning of the phrase, "God is Love," for love signifies giving and sacrifice, at least in this solar system.

It is for this reason that the esoteric teaching emphasises the fact that the soul of man is a Lord of Sacrifice and of loving persistent Devotion—the two outstanding qualities of the Shamballa Lives, sustaining life and giving. This is lasting devotion to the good of the whole or the expression of the spirit of synthesis and sacrifice in order again that all lesser lives (such as those embodied in the personality of man) may rise to the "resurrection which is in Christ," through the crucifixion or sacrifice of the soul upon the Cross of Matter.

It is this thought again which gives significance to the life of Christ on earth for He re-enacted for us an eternal process, externalising it in such a way that it became the symbol of the motive of the entire manifested universe and the impulse which should direct each of us—crucifixion and death, resurrection and life, and the consequent salvation of the whole.

It is this thought which is embodied in the challenge of this fourth phrase of the Great Invocation, and means literally, "May all men everywhere respond to the keynote of the universe and give themselves for others."

And, is not this in a faint and dim manner, the present keynote of human effort? In spite of a real inability to think truly, effectively and intuitively, the mass of men in all lands are responding clearly and definitely to this note of sacrifice. Leaders of the great nations everywhere are using this note and call to sacrifice in their appeals at this time to [Page 167] their peoples. Men in Germany were called to battle by their leaders with the challenge of sacrifice and told that they must give their lives in order that Germany may live. A study of the speeches by the German leaders will be found to contain this note. The other group, whom you call the Allies (because they stand more specifically for the good of the whole and not for the good of the separated nation or unit) are also calling the masses of their people to fight for the good of civilisation and for the preservation of those values which are next upon the evolutionary scale and essential to the general good. The wording of these calls and the objectives expressed may differ in formulation but the theme is the same and the effect is to call forth the spirit of sacrifice in the nations. Though the motives behind such a call may be mixed and the leaders guided as much by expediency and selfish, national interests as by the general good, yet they know that the note which will evoke an immediate response from the unit and the individual is fundamentally the good of the larger unit (the nation or the group of nations). Therefore, forgiveness or sacrifice in order to save others is increasingly the recognised needed keynote at this time and in this recognition lies much to justify the sorry story of past evolutionary processes and methods. When it is recognised that the "giving-for" involves *right living* upon the physical plane and not (as is so often thought) the *dying* of the physical body then we shall see a revitalised world. It is the living Christ (the *living* world Saviour) Who saves humanity. It is the sacrifice, day by day, in the process of daily living which can save the world of men—the sacrifice of selfish personal interests for the good of the whole and the giving up of one's practical life to the salvage of the world. It is living in order that others too may live which is the theme of the New Testament. When, therefore, the mode of sacrifice enters into the realm of the subtler and subjective values and the true meaning of forgiveness is intellectually, practically and spiritually comprehended, the New Age will be abundantly realised with its truly human civilisation and a culture which will embody [Page 168] the realities of the esoteric teaching, as well as the best of the externalised past. Then and only then will the new esotericism be revealed to a race of men who have made aspiration a fact in their outer experience. The attitude of the masses in the present conflict is the

guarantee of this and the proof also of the success of Christ's mission.

The result of what is happening today must, sooner or later, produce an at-one-ment between all nations and peoples. At-one-ment is ever (under evolutionary law) the consequence of sacrifice. Of this, Christ's sacrifice was the symbol and the guarantee, impelled as His life and activities were by the Spirit of Peace. As He made "of twain, one new man, so making peace" (Ephesians 2:15) so today out of the duality of soul and body, humanity is achieving the same ends and the result of this final stage of the Piscean Age will be the *fusion in consciousness* of soul and body. The Aquarian Age will demonstrate an increasing expression of this at-one-ment, wrought out in the crucifixion of humanity at the present time. The difference between this coming stage and that of the past is that, in the past, the soul has sought this development and at-one-ment and (from the angle of evolution) it has been slowly and gradually attained, but in the future, it will be consciously sought, achieved and recognised by man upon the physical plane as a result of the present period of "giving-for" the whole, of the best which the individual can give.

I would point out that just as the energies released by use of the first three phrases of the Invocation relate to the Head, Shamballa; to the Heart, the Hierarchy; and to the Throat centre, Humanity; so the right use of this fourth phrase will bring into conscious, functioning activity the centre between the eyebrows, the ajna centre in individual man and in humanity as whole. This centre begins to become active and to function dynamically, governing and directing the individual energies, once any real measure of personality integration has been achieved. It is, as you know, the fourth centre found above the diaphragm [Page 169] in the human body and the phrase which awakens it (both individually and in the group) is this fourth phrase. There is, therefore, a numerical relationship. When used wisely and intelligently by human beings, many of the blended potencies which the first three phrases have made available are invoked and so made available to the individual as well as to the group. They can then be focussed for his use in the ajna centre. In many ways, therefore, this fourth phrase of the Great Invocation is of paramount importance to the individual as well as to humanity, invoking as it does great and vital potencies and indicating process (Sacrifice) and purpose, plus the identification of the unit and the group with the basic intent of manifestation.

The fifth phrase, *Let power attend the efforts of the Great Ones*, is definitely related to the effect in the Hierarchy of a constructive use of the Great Invocation, just as the previous one is related to the effect in humanity. This effect in the Hierarchy is a relatively new one and is due to the participation of humanity in the process of invocation, thus producing new effects and contacts. It is the united effort of the two great centres which is of such paramount importance and upon which I desire to have you concentrate. Its utterance by man throws the weight of human appeal and desire behind the age-old efforts of the Hierarchy and this is now, for the first time, truly possible on a large scale. For aeons, the Hierarchy has struggled alone to help and lift humanity and to stimulate the potency of the human planetary centre so that its vibratory activity would eventually be sufficiently powerful to swing it into the radius or magnetic field of hierarchical activity. This long task has at last achieved success. The Hierarchy and humanity are at last en rapport. This is the higher reflection or correspondence to what goes on within the consciousness of a human being who—having reached the stage of discipleship—is at the point of blending the light of the personality (as it is expressed through the ajna centre and its externalisation, the pituitary body) and the light of the soul (as it is, in its turn, expressed [Page 170] by the light in the head, or by the head centre and its externalisation, the pineal gland).

You will, therefore, note afresh the *practical* significance of these fourth and fifth phrases of the Great Invocation. One serves to arouse humanity (as a planetary centre) to activity and realisation and the other serves to aid the Hierarchy in its ancient efforts so that the two are then related to each other's magnetic fields and produce a blending and a synthesis which will lead to a fuller expression of the soul of divinity through the medium of humanity. Ponder on this statement.

In the esoteric teaching, this takes place in the life of the individual when—by an act of the will—the centre at the base of the spine is aroused and the fire and the light of the personal threefold life (one aspect of which is often called the kundalini fire) is carried upwards and merged with the power and the light of the soul. The major approach of the two basic energies of form and soul (as an expression of spirit) are thereby related within the human being; the "marriage in the heavens" takes place and the task of the creative process of incarnation or individual manifestation is on the way to completion. Within the planetary life, the same process goes on. The life of humanity as a whole (which is intelligent form life) and the life of the Hierarchy (which is the life of the soul), under impulse from the Spirit or will aspect as symbolised in Shamballa, are fused and blended and then a new departure in the evolutionary process becomes possible. The kingdom of God, which is the kingdom of souls, and the human kingdom as mutually expressive and interrelated, are perfectly synthesised and anchored on earth. The glory of the One can then be faintly seen, which is the glory of Shamballa. The Dweller upon the threshold of divinity and the Angel of the Presence then stand face to face.

This is the situation today. Tomorrow they will blend and synthesise and the glory of God will appear on earth. The second great Approach will have been achieved.

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## CALL TO A UNITED ACT OF SERVICE

November 1939

The situation is serious. Sea and air and land are arrayed against the Forces of Light; they are the agents of material substance and can be used potently against the spiritual Forces. The forces of the air are, however, increasingly on our side. The Members of the Hierarchy are hard put to it to turn the tide in favour of that true and more spiritual civilisation which is on the way. This civilisation will be a combination of the best which has hitherto been produced and that which is new and, as yet, dimly sensed by the best of the world thinkers. The tide *must* be turned in favour of that which we call righteousness.

The seeds of evil are in every country; those who war against that which is good are numerous in every land, whether they war with aggressive and planned intent, whether they preserve an attitude of passivity and acceptance, or a planned neutrality, as in America, or are actively fighting for that which is against the material forces.

The World Crisis was, as you know, inevitable, but physical warfare could have been avoided if right psychological methods had been employed, and it could have been cured if a process of transmutation



and of transference had been correctly carried forward, and if the spirit of sacrifice had also been demonstrated by the world aspirants. The need for group sacrifice has not met with adequate response, except in those cases where it has been imposed by governments upon their nationals. Such is the sorry history of what is taking place today.

What can be done at the present moment to arrest defeat and the overwhelming of the Forces of Light? Here I refer not to the outer physical victory. True victory will not be indicated unless the higher values which should govern human civilisation emerge with clarity and power. I would here like to emphasise the fact that the tide must be definitely turned before the close of the year if a prolonged conflict is to be avoided. I would ask you, therefore, to participate [Page 172] in the subjective focussing and rallying of the world thinkers, and particularly the heads of organisations, groups and churches of all kinds and temperaments who can swing their many adherents into a uniform and united activity.

The Masters of the Wisdom have no time today to do the task Themselves; Their hands are full, combating the forces of materialism. These forces are active in every country; the Hierarchy in its consciousness does not isolate Germany, even though these forces have chosen that sad land for their major point of departure and enterprise; in Germany They have Their people working as elsewhere. The Masters of the Wisdom are active in dispelling the depressions and terrors which settle down upon all Their workers in the arena of the world today, as these workers struggle to stand steady under the fierce impact of wrong thinking and of world-wide despair; these workers are likewise sensitive (owing to their point of integrated development) to the agony of mind, the tension of emotion and the ravages of physical pain which are felt by all those upon whom the War has had its dire effects, and upon whom it has laid the hand of suffering. Such a sensitivity and such a sympathetic response are apt to produce a condition of negativity and a psychic preoccupation with the immediate situation among all workers, and thus render them deaf to the call of their actual duty or else liable to become distraught by the dual effort of being effective in service, whilst at the same time fighting off emotional reactions. The capacity of the worker to respond, therefore, to the inner voices and to serve dispassionately and selflessly is seriously handicapped.

I challenge all workers and all members of the New Group of World Servers to leave their personal problems behind. This is a time of crisis and such problems must be solved through complete self-forgetfulness. I ask you to work anew with fresh ardour in *joyful* service, forgetting past weaknesses and failures in the urgency of that which I ask all to do for the world. There has been much lack of joy in the service rendered to the world lately. When I speak thus, I refer not to happiness, which is a personality reaction, [Page 173] but to that joyous confidence in the law and in the Hierarchy which lies behind the Biblical words, "The joy of the Lord is our strength." "Rise up and fight, Arjuna," preserving the flame of love intact, permitting no breath of hate to disturb the serenity of love or upset that inner poise which will enable you to sound forth the clarion note of world understanding, that will rally all men and women of goodwill to the aid of the Hierarchy. This will bring to an end all hatred, separativeness and aggression, which are the three major sins of humanity. All men have hated; all men have been separative in both thought and action; all have been and many still are materialistic, full of pride and the desire to gain that which is not their own by right. This spirit of acquisitiveness belongs to no one group; it has been a universal and general fault, and has produced the present disastrous economic situation, thus precipitating the world into war, hate and cruelty.

The fusion of many minds into one directed activity is today of supreme importance; this has been symbolised in the union which now exists between two great nations, France and Great Britain. Unity

of directed thought and purpose is the guarantee of inevitable and future success. The power of massed thought is omnipotent. The potency of focussed and directed mental activity is unpredictable. If you accept this premise and this statement, then act upon it.

The Spirit of Peace is hovering close to humanity, seeking opportunity to make His Presence felt. The Spirit of Peace is not an abstract concept but a potent Individual, wielding forces hitherto unfamiliar to our planet. Great Forces are awaiting the hour when They can function as the Liberators and the Deliverers of mankind. But the door to Their entrance must be opened by humanity itself and it will be opened by *a united act of the will*, expressed through some formula of words and expressed in sound. It will be brought about by an activity performed simultaneously by all men and women of goodwill and by all the world aspirants and disciples. The door will not open unless the act of invocation is backed by the focussed will. The [Page 174] directed determination of the man or the group who is using the suggested formula, prayer or invocation is essential.

I would ask you to call as many people as you can reach through the medium of every available channel to a definite activity upon the coming Christmas day, if possible, and again at the time of the full moon of January, thus making two great appeals to the Forces of Peace and Light, so that they may help humanity. I would ask you to get in touch with leaders and workers—important and unimportant—in every land, asking them to associate themselves in their own way and with their own people, and to do this on as large a scale as possible—as large, at least, as that of your effort in May, 1936.

The times are ripe for a response to these ideas; the recognised pain and distress of the world will open both hearts and purses. The idea of a Christmas appeal and call to prayer and to invocation of the Prince of Peace will be potent in evoking a desirable reaction, and will serve also to blend into closer unity all who recognise the work the Hierarchy is attempting to do. I would ask you to call for help from all sides, and to let these ideas work out into the world on the basis of their usefulness and opportuneness. Omit from this appeal none that you know, for through them millions can be reached and swung into the desired activity.

To those of you who can appreciate and use the Great Invocation, I would suggest its renewed and earnest use. This alternative invocation might, however, be suggested and found useful:

"O Lord of Light and Love, come forth and rule the world.  
 May the Prince of Peace appear and end the warring of the nations.  
 May the reign of Light and Love and Justice be begun.  
 Let there be peace on earth, and let it begin with us."

## THE COMING WORLD ORDER

April 1940

This analysis of world conditions is being written in America, where there is, as yet, relative physical safety and [Page 175] time for the re-adjustment of views, and the opportunity also to give direction—along with embattled Britain and her Allies—to a world sorely needing guidance and vision. There is great confusion of voices. Those who know the least speak ever the loudest and apportion the blame for

events with facility. There is much mental distress everywhere, occasioned by the war and also by the desire of the well-intentioned to stress their particular solutions of the world problem.

It is necessary, therefore, to speak with directness, to indicate the inherent dangers of the present situation, to present its amazing opportunity to bring about needed changes, and to point out the lines of demarcation between the right and the wrong ways of living, between a vision of the new world order and the retrograde plans of the so-called "new order" with which the totalitarian powers seek to bewilder humanity.

We start with the premise that two opposing world visions confront humanity and that two world orders are presented to mankind. Between these man must choose, and his choice will determine the future.

The years 1941 and 1942 will be years of crisis and of tension. Those who perceive the risks, the opportunity, and the important decision to be made are struggling with almost frantic haste to awaken the masses to the uniqueness of this moment. What mankind decides during the next twelve months will condition the future as no other human decision has ever before done in the history of mankind.

There have been points of crisis before in history, but not one that involved the entire planetary population. There have been periods of danger, difficulty, war, famine and distress, but none which conditioned the lives of untold millions as does the present. Time and again there has been the emergence of leaders, conquerors, dictators and world figures, but they have hitherto come at a time when their influence was limited by world communications and by national limitations; therefore their power was not universal and their progress was arrested by the conditions of the [Page 176] period in which they lived. Today, the entire planet is involved and all the nations of the world are definitely affected.

There is the setting up of barriers in a futile effort to keep out of trouble and avoid war; dominant groups are swinging many nations under their banners so that they are either associated with the totalitarian powers or with those nations which are opposing them. The nations which are not actually belligerents are equally active in the task of endeavouring to preserve their national integrity.

The conflict today is a world conflict. The following groups of people are involved:

1. The fighting aggressor nations, ruled by ambitious dictators.
2. The nations which are seeking to defend themselves and the liberties of humanity.
3. The neutral nations, seeing the issues involved and faced with the immediate necessity to take sides.

The momentum of this struggle is gaining daily. Fresh areas of the world are being swept into the conflict every week. The real issues, the impending economic results and the political implications are emerging with growing clarity in every land and—make no mistake—even in those lands which lie numbed and suffering under the heel of the conqueror. Among them there is a silent and at present voiceless revolt. The inner speechless revolt in itself constitutes a menace to world peace and, if evoked into full expression, may plunge the world still deeper into conflict.

Facing humanity today are two major dangers. These are: first, the conflict will be so prolonged that humanity will be completely exhausted, and thus a stalemate will be reached and a situation will arise

which will bring to an end all civilised relationships and all hope of an ordered life of beauty, peace and culture. Secondly, the nations not yet involved will fail to see the realities of the situation and will not come to the assistance of those fighting for the preservation of national and individual freedom. If this [Page 177] should prove to be the case, then—without so intending and yet inevitably—they will stand on the side of evil and share in the responsibility of engineering world disaster.

Today, there are no more than two parties in the world—those who are on the side of right human relations and those who are on the side of selfish and cruel power politics. The totalitarian powers are on the march—ruthless, selfish, cruel and aggressive; the powers which are battling for human liberty and for the rights of the defenceless little nations are standing with their backs to the wall, facing the strongest display of human might that the world has ever seen. The nations which are not yet physically involved are preparing for some form of action and for defence—defence against the dictator powers but not against the fighting democracies.

The battle today is being fought out on the land, on the sea, and in the air. From the economic standpoint, every country is involved, and ruin stalks in the wake of war; the stopping of imports or of exports in many lands is bringing about the financial ruin of thousands; the pressure of economic disaster, the fear of famine and pestilence and the constant risk of becoming actively a part of the war faces every country not yet actually in the fighting line. The fear of defeat, of death and injury, and of the loss of all possessions is added to these problems, where the nations at war are concerned.

Humanity must face up to these facts. No matter how people may evade the truth, no matter how they may escape into a dream world of wishful thinking, the fact remains—inevitable and undeniable—that the world is at war and everyone is involved.

### *The Goodwill Work*

Prior to September, 1939, the objectives of our world-wide work, over a period of nine years, were the spreading of world goodwill, the discovery of the men and women of goodwill throughout the world, and the endeavour to teach the meaning of the will-to-good. This is the main task of [Page 178] the New Group of World Servers. We inculcated a non-separative attitude and the need for right human relations. We endeavoured to make clear that differing forms of government and varying ideological systems were right and possible, provided that human beings lived together in goodwill and recognised their blood brotherhood.

Then humanity made its decision to fight, and the war broke out: one group, the instigators of the war, fighting to acquire material power, the glory of a nation and the subjugation of the defenceless; and the other, fighting to preserve its own liberty of action, the preservation of its integrity, the right of the little nations and the spiritual values. Immediately, the issue was abundantly clear in the minds of those who were in touch with human affairs; immediately certain nations took sides against the forces of aggression; immediately, other nations, biased by similar distorted ideologies and equally selfish purposes, stood with the aggressor nation; immediately, panic swept the remaining nations, who took refuge in short-sighted neutrality and defence programmes—a neutrality and programmes which have proved quite futile to protect them.

Where, then, should the New Group of World Servers stand? What should the men and women of goodwill do? Should they side with the totalitarian powers because in so doing they will bring the

conflict more rapidly to an end, or should they stand on the side of the neutral powers, frantically pursuing ineffective peace programmes, policies of appeasement, and play into the hands of the totalitarian powers?

Humanity having decided to fight out the battle *physically*, there was nothing left to do but issue a challenge to the men and women of goodwill to take their stand on the side of such action as would release humanity through the destruction of the evil forces. These had determined to prove that might was right. Therefore, the forces fighting for progress and civilisation had to meet force with force.

The challenge was taken up by the democracies who [Page 179] stand for human rights and liberty. Because of the decision to fight on the side of spiritual progress, the spiritual forces of the planet had no alternative but to align themselves on the side of the allied democracies, and endeavour to awaken the neutral nations to the issue. They ranged themselves against the leaders of the aggressor nations, though not against their poor deluded or subdued peoples. They too must be liberated by the allied democracies.

On the basis of an active will-to-good, the men and women of goodwill, acting under the inspiration of the New Group of World Servers, had no alternative but to take their stand with the spiritual forces and join the struggle for the liberation of humanity from totalitarian ambitions and the intentions of a group of evil men. But the spirit of goodwill must be, steadily and unchangingly, the motivating impulse. No hate must be allowed to enter in. The greatest good of the greatest number lies today in the release of the nations from the domination of the totalitarian powers.

### *The Pacifist Position*

The second point upon which I would touch is the arguments brought out by the pacifists of the world. All true and good people are pacifically minded and all hate war. This is a fact which the academic idealist and pacifist often forgets. Such people tell us that two wrongs do not make a right; and to meet murder with murder (which is their definition of war) is sinful; that war is evil (which no one denies) and that one must not take part in it. They contend that thinking thoughts of peace and of love can put the world straight and end the war. Such people, fighting the existent fact of war, usually do little or nothing concrete to right the wrongs which are responsible for the war, and permit their defence—personal, municipal, national and international—to be undertaken by others. The sincerity of these people cannot be questioned.

It should be remembered, in countering these ideas and in justifying the fighting spirit of the Christian democracies, [Page 180] that it is *motive* that counts. War can be and is mass murder, where the motive is wrong. It can be sacrifice and right action, where the motive is right. The slaying of a man in the act of killing the defenceless is not regarded as murder. The principle remains the same, whether it is killing an individual who is murdering, or fighting a nation which is warring on the defenceless. The material means, which evil uses for selfish ends, can also be employed for good purposes. The death of the physical body is a lesser evil than the setting back of civilisation, the thwarting of the divine purposes of the human spirit, the negating of all spiritual teaching, and the control of men's minds and liberties. War is always evil, but it can be the lesser of two evils, as is the case today.

The present war, if carried forward to a successful completion by the defeat of the totalitarian powers, constitutes a far lesser evil than the subjugation of many nations to the unparalleled cupidity, the appalling educational process and the defiance of all recognised spiritual values by the Axis powers. If the totalitarian powers should conquer, it would mean years of turmoil and revolt; their victory would result in untold misery.

It is no doubt an undeniable spiritual truth that right thought can change and save the world, but it is also true that there are not enough people *able to think* to do this work. Also, there is not enough time in which to do it. The thoughts of peace are mainly founded upon a stubborn idealism that loves the ideal more than humanity. They are based also upon an unrecognised fear of war and upon an individual inertia which prefers the dream world of wishful thinking to the shouldering of responsibility for the security of humanity.

Thus briefly have I sought to make the position of the New Group of World Servers clear as it fights for the rights of man, for the spiritual future of humanity, and for the new world order. What I have now to say will fall into four parts:

### [Page 181]

I. *The world as it exists today.* The present situation is the result of past tendencies, of underlying pressures and of human decisions.

II. *The new world order.* This we will contrast with the old order and with the so-called "new order" of the totalitarian powers.

III. *Some problems involved.* Four major world problems will call for discussion and these we must consider.

IV. *The task ahead.* We will then deal with the interlude until peace is achieved plus some suggestions for the coming period of reconstruction.

## I. THE WORLD TODAY

What are the causes which have produced present world conditions? What are the underlying pressures which are producing the present chaos or those which can produce eventual order? Before there can be correction, there must be appreciation of error; there must be understanding of the predisposing causes producing the necessity; there must be realisation of the general guilt and a shared responsibility for the evil conditions; there must be determination to make restitution, and to cease from evil doing.

The tendency to fasten the war on Hitler and his gang of evil men should not blind us to the causes which have made his evil work possible. He is mainly a precipitating agency, for through him world selfishness and cruelty have been brought to a focus. But, as Christ has said: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." (Matthew 18:7.) The causes of this rampant evil are inherent in humanity itself.

Ancient and untrammelled selfishness has ever been a characteristic of man; the desire for power and for possession has ever motivated men and nations; cruelty, lust, and sacrifice of the higher values to



the lower have been deeply rooted human habits for ages. Of these ancient habits of thought and behaviour all peoples and all nations are guilty. Steadily, [Page 182] as the world grew closer, the lines of cleavage and the antagonism of the nations increased, and thus the present war (beginning in 1914) is the inevitable result of wrong thought, selfish goals and ancient hatreds. Individualistic interest, separative aims and aggressive desire march towards their inevitable finale—war and chaos.

The economic situation also provides a symbol of this condition. The nations divide themselves into the "Haves" and the "Have Nots," and thus bring in the present era of gangsterism. Organised gangs in the United States came into being as an expression of these tendencies in national life. In the international world, three nations are now playing the same part. The allied nations and the United States are recognising the menace of national and international gangsterism and are endeavouring to crush it. But—and this is the point of importance—these conditions have been made possible by humanity as a whole.

### *Materialism and Spirituality*

There are today three major human trends: First of all, a trend towards a spiritual and free way of life; secondly, a trend towards intellectual unfoldment; and lastly, a potent trend towards material living and aggression. At present, the last of these innate tendencies is in the saddle, with the second, the intellectual attitude, throwing its weight upon the side of the material goals. A relatively small group is throwing the weight of human aspiration upon the side of the spiritual values. The war between the pairs of opposites—materialism and spirituality—is raging fiercely. Only as men turn away from material aggression and towards spiritual objectives will the world situation change, and men—motivated by goodwill—force the aggressors back to their own place and release humanity from fear and force. We are today reaping the results of our own sowing. The recognition of the cause of the problem provides humanity with the opportunity to end it. The time has arrived in which it is possible to institute those changes [Page 183] in attitude which will bring an era of peace and goodwill, founded on right human relations.

These two forces—materialism and spirituality—face each other. What will be the outcome? Will men arrest the evil and initiate a period of understanding, cooperation and right relationship, or will they continue the process of selfish planning and of economic and militant competition? This question must be answered by the clear thinking of the masses and by the calm and unafraid challenges of the democracies.

On all sides the need for a new world order is being recognised. The totalitarian powers are talking of the "new order in Europe"; the idealists and thinkers are unfolding schemes and plans which vision entirely new conditions that will bring the old bad order to an end. There is a constant demand for the Allies to state their peace aims and indicate clearly what adjustments will be made after the war, because a vision of the future world policy will help humanity through the present crisis.

### *Historical Background*

Throughout the Middle Ages, the rule of powerful monarchs, the spread of empires and the march of national conquerors were outstanding characteristics. A relatively small number of people were involved. The Church of the time had immense power in all European countries; it controlled the education of the people, but laid no foundation for right political thought. The history of the past is the

history of many forms of government. Races and nations have come and gone. Political regimes and religious forms have played their part, have persisted or disappeared. The sorry history of humanity has been one of kings and potentates, rulers and warriors, presidents and dictators—rising into power at the expense of their own or other nations. Conquerors come and go—Akbar, Genghis Khan, the Pharaohs, Alexander the Great, Caesar, Charlemagne, William the Conqueror, Napoleon, Hitler and Mussolini. These have all upset the rhythm [Page 184] of their times and have come to power through aggression and slaughter. As the nations grew more closely interrelated, their influence and their field of expression increased. The growing means of communication brought this about; Great Britain knew nothing of the movements of Alexander; the peoples of America knew naught about Genghis Khan; but the sound of the marching armies of Napoleon was heard over a far wider area, and the triumphs of Hitler—diplomatic and military—are known throughout the world.

The totalitarian powers have turned the world into one armed camp—for offence or defence. Motivating all these conquerors was lust for gold, lust for land, lust for power, lust for personal triumph. The modern dictators are no exception. They bring nothing new.

### *World Anarchy*

The history of the world has been built around the theme of war; its points of crisis have been the great battles. The thought of revenge motivates some nations; the demand for the righting of ancient historical wrongs influences others; the restitution of lands, earlier held, directs the acts of others. For instance: the ancient glory of the Roman Empire must be restored—at the expense of the helpless little peoples; the culture of France must be paramount and French security must outweigh all other considerations; British imperialism has in the past outraged other nations; German hegemony and "living space" must dominate Europe, and the German superman must be the arbiter of human life; American isolationism would leave humanity defenceless in its hour of need and hand men over to the rule of Hitler; Russia, in her silence, cannot be trusted; Japan is upsetting the balance of power in Asia. Such is the picture today. Anarchy rules the world; famine stalks the inhabitants of Europe; the civilian population of cities, the women and children, are in grave danger of injury and death and are forced to live underground; pestilence appears; there is no safety on land or sea or in the air; the [Page 185] nations are on the verge of financial ruin; science has turned to the invention of the instruments of death; the populations of cities and entire districts are shifted from one part of a country to another; families and homes are broken up; there is intense fear, hopeless looking into the future, bewildered questioning, suicide and murder; the smoke of countless fires blackens the skies; the seas are strewn with dead and with wrecked vessels; the thunder of guns and the noise of exploding bombs are heard in approximately twenty countries; war rises up from the waters, marches over the lands and descends from the skies.

It is to this situation that the old order has brought humanity. It is to this disaster that man's cruelty and selfishness have tended; no nations are exempt from this criticism, and all are more rapidly moved by selfish purpose than by the spirit of sacrifice.

Even idealistic America can only be aroused into action by an appeal to her self-interest and security.

For our encouragement let us recognise that the same humanity which has brought about these terrible conditions can also create the new world, the new order and the new way of life. The selfish, wicked past can give way to a future of understanding, of cooperation, of right human relations and of good.

Separativeness must be superseded by unity. The combination of totalitarian aggressors, of allied democracies and of anxious neutral nations must be changed into a world which is characterised by one endeavour—the establishing of those relations which will produce the happiness and peace of the whole, and not only of the part.

## II. THE NEW WORLD ORDER

I assume that my readers recognise some intelligent or spiritual direction of humanity. I care not by what name they call that guiding Purpose. Some may call it the Will of God; others, the inevitable trends of the evolutionary process; still others may believe in the spiritual forces of the planet; others may regard it as the spiritual Hierarchy of the [Page 186] planet, or the great White Lodge; many millions speak of the guidance of Christ and His disciples. Be that as it may, there is a universal recognition of a guiding Power, exerting pressure throughout the ages, which appears to be leading all towards an ultimate good.

Some definite direction has led man from the stage of primeval man to that evolutionary point where a Plato, a Shakespeare, a da Vinci, a Beethoven can appear. Some power has evoked man's capacity to formulate ideas, to produce systems of theology, of science and of government; some inner motivating power has given man the ability to create beauty, to discover the secrets of nature; some realisation of divine responsibility lies behind the philanthropy, the educational systems, and the welfare movements throughout the world. The progress of the human spirit has been one of irresistible unfoldment, of a developing appreciation of reality, beauty and wisdom. Instinct has developed into intellect; intellect is beginning to unfold into intuition. The significance of God, the registering of man's divine potentialities, and the increasing capacity to understand and to share in the thought processes of others—all these indicate progress and unfoldment.

This picture of the beauty of the human spirit must be placed beside the earlier picture of man's selfishness and cruelty, of man's inhumanity to man. Both pictures are true, but only the one of beauty is eternal; the other is but transient. Man is a composite of higher and lower expressions, and behind all the wars and difficulties which accompany man's progress through the ages lies this major factor—an ancient persistent fight between man's spiritual aspiration and his material desires. This condition is today brought to a focus in the conflict raging between the totalitarian powers and the nations which are fighting for the rights of the human spirit and for the freedom of humanity.

My use of the word *spiritual* has nothing to do with the use of this word as the orthodox religions use it, except in so far as the religious expression is a part of the general spirituality of mankind. Everything is spiritual which tends [Page 187] towards understanding, towards kindness, towards that which is productive of beauty and which can lead man on to a fuller expression of his divine potentialities. All is evil which drives man deeper into materialism, which omits the higher values of living, which endorses selfishness, which sets up barriers to the establishing of right human relations, and which feeds the spirit of separateness, of fear, of revenge.

On the basis of these distinctions, it is surely apparent that God is on the side of the allied nations, for it cannot be supposed that Christ is on the side of Hitler and the rule of cruel aggression. The spiritual Hierarchy of the planet is throwing the weight of its strength against the Axis powers just in so far as the spiritually minded peoples of the world can collaborate, for there can be no coercion of man's free will. No one is afraid of the allied nations; the situation has not been precipitated by the Allies; their

methods are not the methods of lying propaganda and the terrorising of the weak and the defenceless. Facts prove these points, and it is this recognition which lies behind the constant aid of the United States. The way of living and the spiritual objects of the democracies are recognised by all, and it is these which are threatened by the totalitarian concepts of life. Through the democracies humanity speaks.

### *The Axis World Order*

The totalitarian order must go because it is contrary to the spiritual vision. The world order, as visioned by Hitler, is based upon the subjection of the weak to the rule of a super-Germany; it is one in which the life of the little nations will be allowed to go on just in so far as they serve the need of Germany. The lesser Axis powers are permitted existence only because they benefit German aims—Italy, to give Germany scope in the Mediterranean; Japan, to handle the Asiatic problem which is too large for Germany to handle alone. It is an order whose intention is that the best of all industrial and agricultural products shall go to Germany and the unwanted residue to the little nations. It is an order [Page 188] in which the educational processes will be controlled by the dominant super-race. All departments of knowledge will be subordinated to the glorification of Germany. Germany will be portrayed as the seed of all world glory, and as the ruthless saviour of mankind; the beauties of war, of struggle and of physical strength will be emphasised, and these so-called admirable objectives of the human spirit will be developed to produce a race of men in whom the "effeminate" beauties of loving kindness and wise consideration for others will find no place.

I would call your attention to the teaching now being given to the German youth. Might is right. The German belongs to the super-race, and all other races are inferior. Only a chosen aristocracy should be permitted the privilege of education and of rule. The masses of the people are no more than cattle and exist only to be slaves of the superior race. War is to men what childbirth is to women. War is a natural process and therefore eternally right. All sources of supply must be controlled by Germany, and consequently even those nations at present neutral must be brought under the German sphere of influence. The totalitarian powers will dominate the economic system of the world and control all imports and exports. The standard of living in both hemispheres will be lowered; everything will be related to the good of Germany, and no other nation will be considered. Christian teaching and Christian ethics must necessarily be eliminated, because Germany regards Christianity and its divine Founder as effeminate and weak, as emphasising the softer qualities of human nature, and as responsible for the decadence of all nations, except Germany. Christianity must also be overthrown because it is based on Jewish sources; the rule of Christ must come to an end, because only the rule of force is right.

In the world order of the Axis powers, the individual has no rights; he has no freedom except in so far as he serves the state; there will be no liberty of thought or conscience, all issues will be decided by the state, and the private citizen [Page 189] will have no right to an opinion. Men will be drafted like slaves into the service of the state.

Such is the picture of the order which the Axis powers are preparing to impose upon the world, and to this their own words testify. Only insight into the true nature of this crisis, a determination to face the facts, and fearlessness will suffice to defeat Hitler. This conquering fearlessness must be based on a recognition of the spiritual values involved, on a belief in God, and on a commonsense which is determined to establish security, right human relations and liberty.

It is important that people face up to the facts immediately. They must realise what is the nature of the world order which Hitler is preparing to enforce, and what lies ahead of humanity if the Axis powers triumph. It is essential that the little children of the world be rescued from this overshadowing evil and from the false education to which they will be subjected if the totalitarian powers hold Europe in their grasp. The intensive culture given to the youth of Germany during the past twenty years has proved the effects of environing mental attitudes. These boys who roll their tanks and fly their planes over the countries of Europe and who wage war on women and children are the product of an educational system, and are therefore the victims of an evil process. The children of Germany must be rescued from the future which Hitler plans, as well as the children of other countries; the women of Germany must be set free from fear, as must the women in other lands; the population of Germany must also be liberated from the evil rule of Hitler. This is recognised by the allied nations. Make no mistake. The German is as dear to the heart of humanity, to God, to Christ and to all right thinking people as are any other people. The German must be rescued from Hitler's world order as much as the Pole, the Jew, the Czech or any captive nation. In effecting this freedom, the allied nations and the neutral powers must preserve the spirit of goodwill, even when using force, which is the only means of conquest the totalitarian powers understand.

**[Page 190]**

*Steps Towards the New World Order*

In contradistinction to the totalitarian world order, what should the rest of the world plan? Towards what world objectives should the democracies work? Utopian schemes, idealistic forms of government and cultural living processes have ever been the playthings of the human mind, down through the centuries. But these Utopias have been so far ahead of possibility that their presentation seems useless. They are most of them wholly impractical.

Certain immediate possibilities and attainable objectives can, however, be worked out, given a definite will-to-good and patience on the part of humanity.

Certain major and spiritual premises should lie back of all efforts to formulate the new world order. Let me state some of them:

1. The new world order must meet *the immediate need* and not be an attempt to satisfy some distant, idealistic vision.
2. The new world order must be appropriate to a world which has passed through a destructive crisis and to a humanity which is badly shattered by the experience.
3. The new world order must lay the foundation for a future world order which will be possible only after a time of recovery, of reconstruction, and of rebuilding.
4. The new world order will be founded on the recognition that all men are equal in origin and goal but that all are at differing stages of evolutionary development; that personal integrity, intelligence, vision and experience, plus a marked goodwill, should indicate leadership. The domination of the proletariat over the aristocracy and bourgeoisie, as in Russia, or the domination of an entrenched aristocracy over the proletariat and middle classes, as has been until lately the case in Great Britain, must disappear. The control of labour by capital or the control of capital by labour must also go.

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5. In the new world order, the governing body in any nation should be composed of those who work for the greatest good of the greatest number and who at the same time offer opportunity to all, seeing to it that the individual is left free. Today the men of vision are achieving recognition, thus making possible a right choice of leaders. It was not possible until this century.

6. The new world order will be founded on an active sense of responsibility. The rule will be "all for one and one for all." This attitude among nations will have to be developed. It is not yet present.

7. The new world order will not impose a uniform type of government, a synthetic religion and a system of standardisation upon the nations. The sovereign rights of each nation will be recognised and its peculiar genius, individual trends and racial qualities will be permitted full expression. In one particular only should there be an attempt to produce unity, and that will be in the field of education.

8. The new world order will recognise that the produce of the world, the natural resources of the planet and its riches, belong to no one nation but should be shared by all. There will be no nations under the category "haves" and others under the opposite category. A fair and properly organised distribution of the wheat, the oil and the mineral wealth of the world will be developed, based upon the needs of each nation, upon its own internal resources and the requirements of its people. All this will be worked out in relation to the whole.

9. In the preparatory period for the new world order there will be a steady and regulated disarmament. It will not be optional. No nation will be permitted to produce and organise any equipment for destructive purposes or to infringe the security of any other nation. One of the first tasks of any future peace conference will be to regulate this matter and gradually see to the disarming of the nations.

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These are the simple and general premises upon which the new world order must begin its work. These preliminary stages must be kept fluid and experimental; the vision of possibility must never be lost, and the foundations must be preserved inviolate, but the intermediate processes and the experimentations must be carried forward by men who, having the best interests of the whole at heart, can change the detail of organisation whilst preserving the life of the organism.

*Right Human Relations*

The objective of their work can be summed up thus: the new world order will facilitate the establishing of right human relations, based on justice, on the recognition of inherited rights, on opportunity for all—irrespective of race, colour or creed—on the suppression of crime and selfishness through right education, and on the recognition of divine potentialities in man as well as the recognition of a divine directing Intelligence in Whom man lives, and moves and has his being.

The difficulties confronting the nations when the war is over may seem insuperable but—given vision, goodwill and patience—they can be solved. Assuming that humanity will not rest until the aggressor nations are subdued, it will be necessary for the conquering democracies to be generous, merciful, understanding and attentive to the voice of the people as a whole. It is that voice (usually sound in its pronouncements) which must be evoked, recognised and listened to, and not the voices of the



separative exponents of any ideology, of any form of government, religion or party. The objective of those who are entrusted with the straightening out of the world is not the imposition of democracy upon the entire world or to force Christianity upon a world of diversified religions. It is surely to foster the best elements in any national government to which the people may subscribe, or which they intelligently endorse. Each nation should recognise that its form of government may be suited [Page 193] to it and quite unsuited to another nation; it should be taught that the function of each nation is the perfecting of its national life, rhythm and machinery, so that it can be an efficient co-partner with all other nations.

It is equally essential that the new world order should develop in humanity a sense of divinity and of relationship to God, yet with no emphasis upon racial theologies and separative creeds. The essentials of religious and political beliefs must be taught and a new simplicity of life inculcated. Today, these are lost in the emphasis laid upon material possession, upon *things* and upon money. The problem of money will have to be faced; the problem of the distribution of wealth—whether natural or human—will need careful handling and a compromise reached between those nations which possess unlimited resources and those who have few or none; the problem of the varying forms of national government must be faced with courage and insight; the restoration—psychological, spiritual and physical—of mankind must constitute a primary responsibility. The sense of security must be put on a firm basis—the basis of right relationship, and not the basis of force. Men must feel secure because they are seeking to develop international goodwill and can trust each other, and are not therefore dependent upon the strength of their armies and fleets.

The recognition of a spiritual Hierarchy which is working through the New Group of World Servers must steadily grow in some form or another. This will happen when the world statesmen and the rulers of the different nations and governing bodies—political and religious—are men of vision, spiritually motivated and selflessly inspired.

The future world order will be the effective expression of a fusion of the inner spiritual way of life and the outer civilised and cultural way of acting; this is a definite possibility because humanity, in its upper brackets, has already developed the power to live in the intellectual and physical worlds simultaneously. Many today are living in the spiritual world also. Tomorrow there will be many more.

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### III. SOME PROBLEMS INVOLVED

The new world order will be confronted with many problems. These problems will *not* be solved by the imposition of a solution by means of force, as in the Axis world order. They will be solved by right educational processes and by understanding the objectives of the true world order. They fall roughly into four categories: the racial problem, the economic problem, the problem of government, and the religious problem.

#### *The Racial Problem*

There is no way of solving the racial problem by legislation, segregation, or by the effort to produce national blocs, as in the case in Germany today when she proclaims Germany as the super-race. Such efforts will only produce insuperable barriers. With very few exceptions, there are no pure races.

Germany in particular, by its place at the crossroads of Europe, is definitely the fusion of many strains. Tides of emigration, marching armies throughout the centuries, and modern travel have inextricably mixed and fused all the races. It may therefore be assumed that any attempt to isolate a race or to enforce so-called "racial purity" is foredoomed to failure. The only solution of this problem is the basic recognition that all men are brothers; that one blood pours through human veins; that we are all the children of the one Father and that our failure to recognise this fact is simply an indication of man's stupidity. Historical backgrounds, climatic conditions and widespread inter-marriage have made the different races what they are today. Essentially, however, humanity is one—the heir of the ages, the product of many fusions, conditioned by circumstances and enriched by the processes of evolutionary development. This basic unity must now be recognised.

The major racial problem has, for many centuries, been the Jewish, which has been brought to a critical point by Germany. This problem is also capable of solution if properly recognised for what it is, and if coupled with an effort by **[Page 195]** the Jews themselves to solve it, and to be cooperative in the world efforts to adjust their problem. This they have not yet done because the average Jew is lonely and unsettled, able to do little to put himself right before the world. Instinctively and intellectually, the Jew is separative; intuitively he has vision, but at the same time he possesses no sense of fusion with other peoples.

There is no scientific and hitherto unknown mode of solving racial problems. It is finally a question of right thinking, decent behaviour, and simple kindness. The question will not be solved by inter-marriage, or by isolating groups for occupation of special areas, or by any man-made ideas of superiority or inferiority. Right human relations will come by a mutual recognition of mistakes, by sorrow for wrong action in the past, and by restitution, if possible. It will come when nations can be educated to appreciate the good qualities of other nations and to comprehend the part they play in the whole picture. It will be developed when the sense of racial superiority is killed; when racial differences and racial quarrels are relegated to the unholy past and only a future of cooperation and of understanding is actively developed; it will make its presence felt when the living standards of right relation (sought by the enlightened people of every race) become the habitual attitude of the masses and when it is regarded as contrary to the best interests of any nation to spread those ideas which tend to erect racial or national barriers, arouse hatreds or foster differences and separation. Such a time will surely come. Humanity will master the problem of right human relations and attitudes.

It is inevitable that racial differences, national quarrels and caste distinction exist, but it is equally imperative that they disappear. The world is one world. Humanity is one unit in the evolutionary process. Differences are man-made and engender hatreds and separation. When the children of the various races are taught from their earliest years that there are no differences, that all men are brothers, and that the apparent distinctions are essentially superficial, then **[Page 196]** future generations will approach the problem of world interrelations unhandicapped by prejudice, by pride of race, or by instilled historical resentments. By right education little children can be taught right attitudes and will respond, for a child sees and recognises no differences, and the truth of the Biblical promise that "a little child shall lead them" will be proven scientifically true. In the new world order this educational process will be started.

### *The Economic Problem*

This problem is basically far less difficult of solution. Sound commonsense can solve it. There are adequate resources for the sustenance of human life, and these science can increase and develop. The mineral wealth of the world, the oil, the produce of the fields, the contribution of the animal kingdom, the riches of the sea, and the fruits and the flowers are all offering themselves to humanity. Man is the controller of it all, and they belong to everyone and are the property of no one group, nation or race. It is solely due to man's selfishness that (in these days of rapid transportation) thousands are starving whilst food is rotting or destroyed; it is solely due to the grasping schemes and the financial injustices of man's making that the resources of the planet are not universally available under some wise system of distribution. There is no justifiable excuse for the lack of the essentials of life in any part of the world. Such a state of lack argues short-sighted policy and the blocking of the free circulation of necessities for some reason or other. All these deplorable conditions are based on some national or group selfishness and on the failure to work out some wise impartial scheme for the supplying of human need throughout the world.

What then must be done, apart from the education of the coming generations in the need for *sharing*, for a free circulation of all the essential commodities? The cause of this evil way of living is very simple. It is a product of past wrong educational methods, of competition and the facility with which the helpless and weak can be exploited. **[Page 197]** No one group is responsible as certain fanatical ideologists might lead the ignorant to suppose. Our period is simply one in which human selfishness has come to its climax and must either destroy humanity or be brought intelligently to an end.

Three things will end this condition of great luxury and extreme poverty, of gross over-feeding of the few and the starvation of the many, plus the centralisation of the world's produce under the control of a handful of people in each country. These are: first, the recognition that there is enough food, fuel, oil and minerals in the world to meet the need of the entire population. The problem, therefore, is basically one of distribution. Secondly, this premise of adequate supply handled through right distribution must be accepted, and the supplies which are essential to the health, security and happiness of mankind must be made available. Third, that the entire economic problem and the institution of the needed rules and distributing agencies should be handled by an *economic league of nations*. In this league, all the nations will have their place; they will know their national requirements (based on population and internal resources, etc.) and will know also what they can contribute to the family of nations; all will be animated by the will to the general good—a will-to-good that will probably at first be based on expediency and national need but which will be constructive in its working out.

Certain facts are obvious. The old order has failed. The resources of the world have fallen into the hands of the selfish, and there has been no just distribution. Some nations have had too much, and have exploited their surplus; other nations have had too little, and their national life and their financial situation have been crippled thereby. At the close of this war all the nations will be in financial difficulties. All nations will require re-building; all will have to attend actively to the settlement of the future economic life of the planet and its adjustment upon sounder lines.

This period of adjustment offers the opportunity to effect drastic and deeply needed changes and the establishing **[Page 198]** of a new economic order, based on the contribution of each nation to the whole, the sharing of the fundamental necessities of life and the wise pooling of all resources for the benefit of everybody, plus a wise system of distribution. Such a plan is feasible.

The solution here offered is so simple that, for that very reason, it may fail to make an appeal. The quality required by those engineering this change of economic focus is so simple also—the will-to-good—that again it may be over-looked, but without simplicity and goodwill little can be effected after the world war. The great need will be for men of vision, of wide sympathy, technical knowledge and cosmopolitan interest. They must possess also the confidence of the people. They must meet together and lay down the rules whereby the world can be adequately fed; they must determine the nature and extent of the contribution which any one nation must make; they must settle the nature and extent of the supplies which should be given to any nation, and so bring about those conditions which will keep the resources of the world circulating justly and engineer those preventive measures which will offset human selfishness and greed.

Can such a group of men be found? I believe it can. Everywhere there are deep students of human nature, scientific investigators with wide human sympathies, and conscientious men and women who have for long—under the old and cruel system—wrestled with the problem of human pain and need.

The new era of simplicity must come in. The new world order will inaugurate this simpler life based on adequate food, right thought, creative activity and happiness. These essentials are only possible under a right economic rule. This simplification and this wise distribution of the world's resources must embrace the high and the low, the rich and the poor, thus serving all men alike.

### *The Problem Of Government*

Coming now to the realm of government, under the new world order, one is faced with a very complex situation. **[Page 199]** Certain great ideological regimes have divided the world into opposing groups. There are the great democracies, under which certain of the few remaining monarchies find a place; there are the totalitarian powers in which the ancient dictatorships and autocracies of the past are summed up. There is nothing new in the Axis policies. They are essentially reactionary groups, for tyrants, cruelty and the exploitation of the weak are part of ancient history. The democracies, with all their present ineffectiveness, have in them the germ of that which is truly new, for they are the expression of an upward surging towards self-rule and self-mastery by humanity as a whole. There is also the communistic ideal which is a curious blend of individualism, dictatorship, the ancient conflict between labour and capital, the Sermon on the Mount, and the worst aspects of revolution and exploitation. The lines which it will follow, even in the immediate future, are unpredictable. There are other countries and peoples whose governments are conditioned by their environment and who at present play no real determining part in world events, except in so far as a greater power uses them. Again, there are peoples and tribes who still pursue their little lives, unaffected by the turmoil to be found in the more highly civilised parts of the world.

Behind all this diversity of governmental methods, certain clear outlines are emerging which indicate wider fusions and a tendency to bring about certain syntheses. Various basic trends of thought are appearing which, in the new world order, will unfold into that major synthesis so much desired by the spiritual Hierarchy of the planet, and which, whilst preserving the large national and racial outlines, will produce an underlying and subjective state of mind which will end the age of separateness. Desire is today being evoked for the Federated States of Europe, modelled on the lines of the British Commonwealth of Nations or the United States of America; there is talk of a new order in Asia, of the Good Neighbour policy in America, of a Federal Union of the democratic nations; there is also the

steady spread of the Soviet Socialist Republics. Certain major groupings [Page 200] would seem possible and probably advisable. They might be divided as follows:

1. A Federal Union of the great democracies after the war. This might include the British Empire as a whole, the United States, the Scandinavian countries and certain northern European nations, including Germany.
2. A Union of the Latin countries, including France, Spain, all the Mediterranean countries, the Balkan countries (except one or two which might be absorbed into the U.S.S.R.), and South America.
3. The United Soviet Socialist Republics and certain Asiatic nations working in collaboration with them, such as China, and later Japan.

These three great blocs would not be antagonistic blocs but simply geographical spheres of influence. They would all three work in the closest unity and economic relation. Each nation within the three blocs would preserve its sovereign independence, but between these independent nations and between these blocs there would be identity of purpose, unity of effort and the recognition of the economic control of a league of nations. This league, being formed of the representatives of all the nations and its inner governing body being chosen by the three blocs, would control all sources of supply, distribute all such supplies and determine all economic policies.

With the details of these future adjustments I shall not deal. They must be wrought out by the men and women of goodwill in the crucible of experiment and experience. Only universal disaster could have brought men to a state of mind wherein such propositions and solutions could be presented. The general recognition that the old order has lamentably failed is most valuable.

### *The Religious Problem*

When we come to consider religion in the new world order, we are faced with a far more complicated problem [Page 201] and yet, at the same time, with a far easier one. The reason for this is that the subject of religion is one which is studied and somewhat understood by the majority of men. On theological interpretations there are wide differences; on a widespread recognition of a universal divine Intelligence or of God (by whatever name the all-embracing Life may be called) there is a general similarity of reaction. Forms of religion are so different, and the theological adherents are so fierce in their loyalties and partisanship, that the emergence of a world religion is necessarily of profound difficulty. But that emergence is very close at hand and the differences are relatively superficial. The new world religion is nearer than many think, and this is due to two things: first, the theological quarrels are mainly over non-essentials, and secondly, the younger generation is basically spiritual but quite uninterested in theology.

The intelligent youth of all countries are rapidly repudiating orthodox theology, state ecclesiasticism and the control of the church. They are neither interested in man-made interpretations of truth nor in past quarrels between the major world religions. At the same time, they *are* profoundly interested in the spiritual values and are earnestly seeking verification of their deep-seated unvoiced recognitions. They look to no bible or system of so-called inspired spiritual knowledge and revelation, but their eyes are on the undefined larger wholes in which they seek to merge and lose themselves, such as the state, an ideology, or humanity itself. In this expression of the spirit of self-abnegation may be seen the



appearance of the deepest truth of all religion and the justification of the Christian message. Christ, in His high place, cares not whether men accept the theological interpretations of scholars and churchmen, but He does care whether the keynote of His life of sacrifice and service is reproduced among men; it is immaterial to Him whether the emphasis laid upon the detail and the veracity of the Gospel story is recognised and accepted, for He is more interested that the search for truth and for subjective spiritual experience should persist; He knows that within [Page 202] each human heart is found that which responds instinctively to God, and that the hope of ultimate glory lies hid in the Christ-consciousness.

Therefore, in the new world order, spirituality will supersede theology; living experience will take the place of theological acceptances. The spiritual realities will emerge with increasing clarity and the form aspect will recede into the background; dynamic, expressive truth will be the keynote of the new world religion. The living Christ will assume His rightful place in human consciousness and see the fruition of His plans, sacrifice and service, but the hold of the ecclesiastical orders will weaken and disappear. Only those will remain as guides and leaders of the human spirit who speak from living experience, and who know no creedal barriers; they will recognise the onward march of revelation and the new emerging truths. These truths will be founded on the ancient realities but will be adapted to modern need and will manifest progressively the revelation of the divine nature and quality. God is now known as Intelligence and Love. That the past has given us. He must be known as Will and Purpose, and that the future will reveal.

When the racial problem has disappeared through the recognition of the one Life, when the economic problem has been solved by the nations working cooperatively together, when the problem of right government within each nation has been determined by the free will of their respective peoples, and the spirit of true religion is unobstructed by ancient forms and interpretations, then we shall see a world in process of right experience, right human relations and a spiritual moving forward to reality.

A study of these four lines of human living will show how truly Germany is today the focal point of the world situation. In that unhappy nation, the racial problem has attained such importance that the entire world is affected. From the economic angle, Hitler has said that Germany has been forced to fight in order to preserve the life, economically speaking, of her people; factually, the economic life of Germany was not as critically threatened as that of many [Page 203] smaller nations. The problem of government has also been brought to a critical point by German activity and conquest and by the emphasis laid by the Axis powers upon the relation of the state to the individual. The attitude of the German rulers to religion is recognised as one of pronounced antagonism. *Thus the four major world problems are today being precipitated by Germany into the arena of action*; they are evoking enquiry everywhere; the attention of men in every land is now focussed on these problems, and solution is inevitable when the war is over. When these problems are rightly approached by the men and women of goodwill, then we shall see a "world planning" for the production of harmonious living such as never before has been possible.

It is for humanity to solve its serious problems on the basis of brotherhood, and so bring in a way of living which will provide adequate supply of the necessities of life through the proper organising of time, labour and goods. This will lead to an interplay between the citizen and the state which will evoke the service of the individual and the right protection of the state. Humanity will then be free for the experiment of spiritual living, and this will express itself through awakened human lives. Can more be asked for or expected than this? Such a way of life can be made possible if the men and women of goodwill, of intelligence and of idealism can begin the task of inaugurating the new world order.



#### IV. THE TASK AHEAD

This brings us now to the practical aspects of the subject and to the answering of the following question: Given the possibility of the new world order, what can be done to bring it into being at this time, in the midst of the conflict?

The period into which we are now entering divides itself into two parts:

1. The present period of the war itself, until the defeat of Germany and the end of the actual fighting.

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2. The period after the guns have ceased roaring. The needed peace, reconstruction and rebuilding will then have to be determined.

It is with these periods that we must concern ourselves. They are, and will be, times of great difficulty and of painful conflict and adjustment. The task of restoring the world to harmony and order is a stupendous one. The educating of people everywhere in the necessity for new ideals of right living, for the new rhythms and the new "sharing" will not be easy. The work of healing the wounds of humanity, of rebuilding the shattered civilisation, of instituting disarmament, of recognising national, material and psychological needs, and of rescuing and restoring the happiness of the little children of the world and planning their future security will take the best that is in the men and women of goodwill; it will call for the wise guidance of the New Group of World Servers and will engage the attention of intelligent people and understanding minds in every nation.

The first preliminary is for the men and women of goodwill to decide once and for all with which of the two forces, battling together, they will take their stand, mentally and spiritually, even if they are not called upon by their country to do so physically. I write at this time for those who take their stand on the side of the constructive forces which are fighting for the democratic values and the freedom of the peoples. I would here remind you that among the people in Germany and Italy there are thousands who also silently take their stand with those struggling for victory over the Axis powers. This must never be forgotten, for such people exist in their multitudes under totalitarian rule. The Forces of Light are found in every land but are at present only able to express themselves effectively in the countries ranged against Germany.

The men and women of goodwill, associated with the New Group of World Servers, should seek intelligently to understand the current problem, and to study the world situation from all possible angles. Intelligent understanding, **[Page 205]** love of one's fellowmen and sound commonsense are prerequisites of all demanded service. Men should cultivate these qualities, divorcing them from all sentimental emotion and dealing factually with circumstance and environing conditions. It must be realised that the task to be done will take time, and the men and women of goodwill must brace themselves for sustained effort, for opposition, and for that dead lethargy and sick inertia which afflicts the masses of the people in every land. The immediate activities are two in number:

1. The finding of those people in every country who react to the vision of the new world order and who are the men and women of goodwill.

2. The presentation of the future possibilities, by them, to the masses of people in all lands.

I would here remind you that members of the New Group of World Servers and men and women of goodwill must be sought for in every department of life. They will be found among the adherents of all the current ideologies and in political and scientific circles, among the world educators and philanthropists, among the creative workers, the industrialists, in ordinary homes and in the ranks of labour.

### *The New Group of World Servers*

The New Group of World Servers is not a new organisation which is forming in the world. It is simply a loose linking together of all men of constructive peace aims and goodwill who lay the emphasis upon the prior need of establishing right human relations before any lasting peace is possible. This group in no way interferes with the allegiance and loyalties of any man. It is a banding together of all who seek to express *the spirit of Christ* and who are free from the spirit of hatred and revenge. The challenge of this group to the world is to drop all antagonisms and antipathies, all hatred and racial differences, and attempt to live in terms of the one family, the one life, and the one humanity.

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The New Group of World Servers believes that (through the agency of goodwill) the new world order can be firmly established on Earth. Today, in the interim period of the war, preparation for reconstruction can go forward simultaneously with the effort to defeat the totalitarian powers.

The men and women of goodwill must not be energised into activity with the note of sacrifice. The war has exacted much of that from them. The clarion note of joy through goodwill activity must be sent out. Let the beauty of what can be, the glory of the vision and the spiritual, scientific and physical rebuilding of humanity be held before them, inspiring them to renewed effort.

Through the work earlier done all over the world by the men of vision and of goodwill, there exist today many thousands of people in Europe, America and elsewhere who are waiting for the guidance which will start them into right activity. In every land the men and women of goodwill are to be found, ready to respond to a clear call and intelligent organisation in the service of reconstruction. Let them be found.

The message to be taught prior to any future peace consists of the following three clear and practical truths:

1. That the errors and mistakes of past centuries, culminating in the present world war, are the joint errors and mistakes of humanity as a whole. This recognition will lead to the establishing of *the principle of sharing*, so needed in the world today.

2. That there are no problems and conditions which cannot be solved by the will-to-good. Goodwill nourishes the spirit of understanding and fosters the manifestation of *the principle of cooperation*. This cooperative spirit is the secret of all right human relations and the enemy of competition.

3. That there is a blood relationship between men which, when recognised, dissolves all barriers and ends the spirit of separativeness and hate. The peace and happiness of each is the concern, therefore, of all. [Page 207] This develops *the principle of responsibility* and lays the foundation of right corporate action.

These are the basic beliefs of the men and women of goodwill and provide the incentive to all service and action. These three practical and scientific truths embody the three basic facts and the initial acceptance of all world servers. They are contrary to no world position, subversive of no government or religious attitude and are innate in the consciousness of all men, evoking immediate response. Their acceptance will "heal" international sores.

I call on all the men and women of goodwill in the world to study the principles of the new world order. I call upon them, as they fight for justice and the rights of the little nations and the future of the children of all nations, to begin to educate those whom they can reach, in right attitudes and in that foresighted vision which will make the mistakes of the past impossible in the future.

One basic divine attribute is not yet as strong as it should be in humanity—the attribute of forgiveness. It is still associated with magnanimity. It is not seen to be essentially a condition of future relation between all nations, based upon a recognition of our common humanity. Germany, under her misguided and evil rulers, needs forgiveness. All the great Powers have also sinned in some degree and all have grievously erred in the past. Germany has precipitated the evil which has come upon the world, but she has within herself the seeds of her own punishment; these seeds will not come to fruition if excessive punishment is inflicted from outside.

Three recognitions will save the world when the guns cease firing:

1. The recognition of joint responsibility for past world conditions. The truth that "all have sinned" must be faced.
2. The recognition that, though the German people weakly acquiesced in the rule of Hitler, they are basically the victims of an organised deception. Since [Page 208] 1914 they have been told only lies. The future new world order will inaugurate an era of truthful propaganda and national and international information.
3. The recognition that the past has gone with all its evils, and that a future of unlimited possibilities for good and for constructive changes lies ahead. The future must be developed by all nations in the closest collaboration.

These three points must be constantly presented to the public in the simplest language, because it is the inert mass of unthinking people who will constitute the hardest problem. Appeal must be made to the best that is in them, because the immediate task ahead is the development of those right attitudes without which no peace can be lasting and justice will not be possible. Peace must not be *imposed* by those who hate war. Peace must be a natural outcome and expression of the human spirit, and of a determination to change the world attitude into one of right human relations.

This is no impossible idealistic dream, but an immediate possibility, given the spirit of forgiveness and goodwill. Patience will be required, because the nervous strain of war and pain and anxiety, fear and

underfeeding will have to be reckoned with. Human beings will be the same as before the war, except for exhaustion and a willingness on the part of the majority to accept almost any terms which will allow them to live quietly again, free from the immediate fear of bombs and starvation and ruin. The great need will be for slow action, leaving time for the needed healing processes and adjustment before the final peace terms are settled by the nations, sitting in conclave. Nations will have to shift from a war footing to settled peace activities, and from the organised tensions of war to the comparative relaxations of peace. Disarmament must go forward as an initial move, but in such a manner that the question of unemployment is not unduly aggravated. The "turning of the cannon into ploughshares" must be carried out with judgment, and only wide international planning can take care [Page 209] of this stupendous process. The settling of national boundaries and spheres of influence will be one of the utmost difficulty and can only be satisfactorily determined if goodwill is *actively present and consciously used*, and when the wishes of the people involved are consulted in a non-partisan spirit. The emphasis upon past historical boundaries as a determining factor is ever dangerous. Wise and slow action will here be needed and proper consideration of population desires. It is not the restoration of the ancient landmarks which is desirable, but the restoration of national and racial spheres of influence in accordance with the present situation.

It is not the imposition of any particular ideology upon the world, or its removal, which is of importance, but the establishing of those world conditions which will give all the nations adequate food, the necessities of life, and opportunity then to express themselves, and to make their unique contribution to the welfare of the whole family of nations.

The working details will have to be developed by all peoples in the closest collaboration. Men of vision, and not just politicians; world servers, and not just military leaders; and humanitarians, and not just the rulers of nations, must determine these tremendous issues. As they do so they must be able to count upon the support of the men and women of goodwill in every land. To sum up:

The interim between the present time and the final adjustment falls into two major periods and the practical work in each can be clearly defined:

1. The interim between today and the cessation of war. This must be used in the following ways:
  - a. To educate and stabilise all men and women of goodwill.
  - b. To discover the workers, humanitarians and those men and women of understanding and vision who will respond to the principles here given.
  - c. To prepare these men and women to work in unison for justice and right human relations in all countries after the cessation of the war.

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2. The interim between the end of the physical fighting and the final peace settlement. It is to be hoped—for the sake of justice—that this interlude will cover several years of rehabilitation and education. During these interludes between the past and the new world order, the men and women of goodwill can actively aid the statesmen of all nations by intelligent cooperation, in the planned focussing of enlightened public opinion, and in defining and teaching the real meaning of right human relations.

It is with the first interlude that we are now concerned.

It is desirable to get into immediate touch with those whose names are already known to you, and set them to work and let them—in their turn—find others, and guide them also into the way of reconstruction. Let all these names and addresses be gathered together in central and national mailing lists, but let them also be kept in both New York and London, for it is the task of the English speaking peoples to rebuild the world with the help of all other nations. There must, therefore, be some measure of centralisation of the work and some way in which these people can be reached and swept into cooperative activity.

With goodwill to all, with a staunch belief in the divine possibilities of human beings and in the future resurrection of humanity, with an exalted recognition of God, with an acknowledgment of the fundamental values of Christ's teaching, and with a joyful determination to go forward with the work of reconstruction, I call upon those who respond to this vision immediately to set to work.

I call you to no organisational loyalties, but only to love your fellowmen, be they German, American, Jewish, British, French, Negro or Asiatic. I call you from your dreams of vague beauty, impossible Utopias and wishful thinking to *face life as it is today*; and then to begin, in the place where you are, to make it better. I call you to the experiment of right human relations, beginning with your own personal relations to your family and friends, and then **[Page 211]** to the task of educating those you contact so that they also start a similar work. It is the work of attaining right individual relations, right group relations, right intergroup relations, right national relations and right international relations. I call you to the realisation that in this work no one is futile or useless, but that all have a place of practical value. I call you to recognise that goodwill is a dynamic energy which can bring about world changes of a fundamental kind, and that its mode of expression is through the activity of the individual man and woman and through their massed intent. The massed power of goodwill, the dynamic effect of intelligent and active understanding, and the potency of a trained and alive public opinion which desires the greatest good of the greatest number, are beyond belief. This dynamic power has never been employed. It can, today, save the world.

## THE WORLD CRISIS FROM HIERARCHICAL VIEWPOINT

April-May 1940

Another Wesak Festival will be close at hand when you receive this communication. Its urgency, imminence and finality prompt me again to attempt to awaken those of you who receive it to the present opportunity and to the spiritual urgency of this high moment in human affairs. The three Full Moon periods of April, May and June are most significant and determining, and upon what happens during the next few weeks, whilst the sun is still moving northwards, much will depend.

In this communication I would like to do two things: First of all, give you a better idea as to how the spiritual Hierarchy of our planet regards the present world crisis, and secondly, indicate to you certain major eventualities which are dependent upon three things:

1. A possible divine intervention which may be brought about through the aspiration of all right-minded people, plus the intelligent and constant use of the [Page 212] Great Invocation, now being used in its tens of thousands by the world aspirants in every country.
2. The emergence of certain clear lines of demarcation between the activities of the Forces of Light and the forces of materialistic aggression.
3. The place which clear thinking, wise speech and skill in action should play in the attitude of the world disciples and the men and women of goodwill everywhere.

I shall endeavour to speak with a reasonable brevity and clarity, and I do so with complete freedom from what you call bias. I speak in terms of humanity—without distinction of race, colour or nation; I have no particular political views, because I know that all potential theories, ideologies and governments are temporary states and conditions, controlling different groups of human beings on their way from the human state to the divine. This is a point of view oft overlooked by many of you who—temporarily and oft fanatically—belong to one or other of these ephemeral states of mind and passing human attitudes. I have no particular religious preferences, knowing as I do that all roads lead to God and that the sense of divinity is so dominant and inherent in the human heart that naught at any time can crush it out; life, experience, trial, pain and instinctive human orientation lead all men finally back into the light of God. I can and do, therefore, love all men, irrespective of nationality and present ideas, as do all with whom I am associated. Looking upon the moving screen of time with a vision which reaches into the future and is inclusive of the past (for this is the prerogative of all trained world disciples) I know that present events will play their timely part, will give place to others in due time, and that—when the immediate processes of readjustment in human values, spiritual objectives and political schemes, religious orientations and territorial syntheses are completed—the world will settle down again to the processes of daily living. The immediate opportunity and situation in which we find ourselves [Page 213] will have proved dynamically useful or (such is the sad possibility) negatively futile. A fresh cycle of civilisation, culture and growth will have been inaugurated which will be coloured by the ancient hues of selfish desire and aggressive acquisitiveness, or by the newer and more beautiful colouring of happy and satisfactory international relationships, of religious understanding and of the much needed and demanded economic cooperation.

Such a dual possibility confronts us now. One—new, right and spiritually oriented; the other, ancient, evil and undesirable. Whether man will go forward into the better way of life or permit the perpetuation of the old ways and the domination of selfish personal, national and racial interests remains yet to be determined.

Two things are, however, obvious to us as we look at the present world situation; first, that the lines of demarcation between the two ways of living and the two objective attitudes are far more clearly defined than at any previous time in the history of humanity; secondly, that it is the muddled thinking of vast masses of well-meaning people (many of them not immediately implicated in the world conflict) which is largely responsible for the slowness of the final crisis and the postponement of the advancing decision.

For decades, we, the teachers of the race of men, have watched certain great world (or planetary) tendencies take shape, assume defined and pronounced outlines and become conditioning potencies. This shaping and definition was essential if the issue was to be presented with clarity to humanity, thus



enabling a basic choice to be presented to the sons of men and the placing in their hands of certain determinations which could, if rightly directed, carve out for them a new and better future. Such a presentation has never before been possible, because never before has mankind been at the stage where it could grasp the situation intelligently, or been so closely and rapidly interrelated by the radio, telephone, the press and the telegraph. The needed choices can now be made in cooperation, in consultation and with open eyes. The choice is clearly before the thinking people [Page 214] in every country, and upon their decision rests the fate of the less intelligent masses. Hence the present responsibility of the national leaders, of the representatives of the people in the governments, of the churches, and of the intelligentsia in all lands, without exception. There should be no shirking or evasion of responsibility. There is, however, much.

In past communications I have oft spoken of the Forces of Light and the Forces of Materialism, meaning by these terms the controlling trends towards brotherhood, right human relations and selfless purpose, and those which reverse these higher tendencies and bring into human affairs selfish acquisitiveness, emphasis upon material interests, brutal aggression and cruelty. The two positions are clear to the unprejudiced onlooker.

To these two groups I would add a third. This third group is taking shape in the world today with extreme definiteness and is composed of those who throw the weight of their influence and of their action on neither side; theoretically, they may advocate the higher way, but practically they do nothing to further its interests. This third group is formed internally of two groups: first, those people who are potentially weak and are therefore ridden by fear and terror, feeling that they dare not move in any way against the forces of aggression, and secondly, an intrinsically powerful group who, through selfish material interests, plus a sense of separative superiority, or distance from the seat of trouble and the domination of false values, hold aloof from the situation and shirk their evident responsibility as members of the human family. This latter group includes, among others, a number of powerful democracies and republics. Fear, terror and a sense of helpless futility govern the reactions of the one, and who can criticise? Selfishness and separativeness control the other group.

You have, therefore, in the world at this time three groups of people who embody the three major views of the whole of humanity, plus the unthinking masses, swayed by propaganda, controlled by their governments, and the prey [Page 215] of the loudest voices. It is of value to you to get this picture clearly in your minds, and I would like again to define them.

1. The ancient entrenched forces of aggression, of material acquisition and pure selfishness, working through a pronounced cruelty which reaches out and grasps what it wants, irrespective of any other rights, historical and legal possessions or the will of anyone.
2. The forces of spiritual purpose, embodied in the will to protect the rights of others, along with individual rights; to end aggression and its consequent fear, and to throw the weight of their combined influence on to the side of the most spiritual values, of human freedom, of the right to think, and of kindness. I use the word "kindness" advisedly because it embodies the idea of kin-ship, of brotherhood and of right human relations. It is world goodwill in expression, just as the will-to-good is the basis of any possible peace—a goodwill which would negate any premature peace at this time, because the latter would give time for the Forces of Materialism to consolidate their gains and prepare the way for further aggression. Kindness, the will-to-good and peace—such should be the practical expression and the formulated intention of those who are conditioned by the Forces of Light.

3. The force of mass negativity, as expressed today by the dominated people in the strongholds of aggression and by the neutrally minded people everywhere. They are all coloured by racial fear, by the instinct to self-preservation, and by short-sighted selfish interest.

The problem is one of exceeding difficulty because, even though the lines of demarcation are becoming steadily more distinct, yet the exponents of these three groups are to be found in every land and among all people—in every church and in every home. No nation or group is exempt from this triplicity. *It is rooted in human attitudes, and that is why this conflict is a strictly human conflict and not a European war.* Every nation has its selfish, aggressive people, who believe that might is right and that men must be [Page 216] governed by the law of the jungle, taking what they want, no matter at what cost to others. Every nation has those within its borders who see the vision of right human relations, who seek to live by the law of brotherhood, who respond to the influence of the Forces of Light and of the spiritual Hierarchy, and who desire peace, kindness and goodwill to rule world affairs and control the policies of the governments. Every nation has also within it those neutrally-minded people who fail to think clearly, who seek to place the blame upon the shoulders of all except themselves, who theorise and speculate, advise, and assign responsibility, but who refrain from any active participation in the processes of adjustment, from reasons of pride or unwillingness to pay the price. Many of them are *group* conscientious objectors who will eventually profit by the victory of the Forces of Light but who refuse to share in the struggle, reserving themselves for the future peace settlements, longing for the conflict to end, but doing nothing to bring that about. Many are entirely sincere, but their thinking needs adjusting.

If you will rightly grasp the reality of the statements made above, you will do your share in the mental clarification which is going on in the world. These three groups *are* functioning today and are in conflict. The neutrally-minded group is definitely hindering the work of the Forces of Light. These three world attitudes *are* to be found in every nation, as well as in the consciousness of every single individual. The realisation of this may enable you to grasp and shoulder your individual responsibility better. You will realise the need to ascertain for yourself where you stand and will refuse to be conditioned by other people's points of view and the world-wide propaganda; you will appreciate where your nation stands and on which side, and where you, as a soul, stand. You will then be able—if you are sincere and clear-thinking—to work for that group within the whole which seems to you to embody the highest possible activity and aims, and you will relinquish that attitude of futile negativity, smug neutrality or bewildered confusion which may [Page 217] distinguish you. You will then emerge from the glamour of propaganda and of world illusion into the clear light of your own soul, whose essential nature is love and selflessness and whose major aspiration is to bring peace and goodwill among men and to see the consummation of the mission of Christ.

This will lead eventually to the disappearance of so-called neutrality upon earth—a neutrality in act, for there is never neutrality in thought.

One of the things which the spiritual leaders of humanity have sought to do is to bring clearly to the attention of men the basic duality which is found in the world today—the duality of selfish, material living and that of unselfish spiritual objectives. This is now clearly defined. The second stage of their task now lies ahead, and that is so to stimulate the vision of men everywhere that—beginning with the intelligentsia—they can consciously take their stand under one or other of the two banners, and so know what they are doing and why. The neutrally-minded waver between the two and, to date, do

nothing.

I would like in this connection to deal with one problem which has somewhat disturbed the least clear-thinking among those whom I have for some time taught. I have for years sought to develop in the world a group of men and women who would stand for the spiritual values, who would love all men, who would foster the spirit of goodwill, and who would stand to humanity (as far as they could) as the Hierarchy of Light, as Christ and His disciples seek to do. This has been interpreted by some of you as meaning that you must refrain from rebelling against the evil thing in your midst, and from all criticism and partisanship. You seem unable to love with steadfastness the offender and yet to rid the world of the offence. The situation might clarify if you answered to yourself one or two questions:

Do you believe that the Hierarchy of Light, under the leadership of Christ, is on the side of cruelty, aggression and the slaughter of the defenceless?

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Do you believe that the world can be saved by a refusal to think and by the shirking of individual responsibility, thus ignoring a situation which does exist?

Do you feel that there are no issues and principles which are worth fighting for and dying for, if need be?

Do you stand with the Forces of Light or with the Forces of Materialism?

What are you doing to aid the side which claims your allegiance, loyalty and idealism?

Are you governed by a sense of individual futility—that weapon which the Forces of Materialism are using now so potently to stun possible opponents into helplessness?

A clear and searching analysis of the spiritual objectives of humanity will enable you to answer these questions. If you do not need to answer them because your position is clear in your mind, the study of the questions may enable you to serve your day and generation more ably and to present the situation more clearly to the bewildered.

A horror of war and a longing for peace are no excuse for slack thinking, nor do they provide an alibi or the opportunity to shirk individual or national responsibility. The conflict is on. It is of ancient lineage. The issues are clearly marked between right and wrong, between cruelty and kindness, between aggression and freedom. To evade responsibility because of past national mistakes and historical sins and failures is an unwarranted alibi; the shirking of due participation in the struggle because every nation has certain materialistic objectives is wrong; a nation is but the sum total of its people. To refuse to think because of the general condition of fatigue in which you share is no excuse, and is unworthy of the world disciples and aspirants.

The Hierarchy of Light is seeking to arouse men everywhere to the basic dualism underlying this conflict and to the essential significance of the issues with which humanity is faced. Hence the emphasis which I am laying upon the need to face the problem, to think clearly and intelligently about what is going on around you, and to take right and cooperative action. The whole world problem will be clarified **[Page 219]** and the end of the conflict more rapidly reached when there are only two parties

and not three. The recognition of this underlying dualism is necessary prior to the shifting of humanity's consciousness away from its major preoccupation—acquisitive material desire, aggressively obtained—into soul consciousness, with its correlations, group interests, the meeting of group need, and the functioning of a steady group cooperation on a world scale. This is true of individuals, of nations and of races; as you, an individual, work out your own problem in your daily life, you are helping to solve the world problem.

This is the situation as the Hierarchy sees it today and with which it challenges all men and women of goodwill. They ask you to share in the conflict in some way, and remind you of the occult significance of those oft misunderstood words of Christ, "He that is not with me, is against me."

In closing these remarks upon clear thinking I would add two more. There is some confusion arising out of the basic idealism which underlies the activities of many people in many countries. It is the importance of the somewhat new ideal of the good of the state as a whole versus the good of the individual and the good of humanity. The state becomes almost a divine entity in the consciousness of the idealist. This is necessarily part of the evolutionary plan, but in so far as it constitutes a problem, is too big for the individual to solve alone and unaided. Of one fundamental truth I can, however, assure you. When men everywhere—within the boundaries of their particular state and whilst upholding its authority and its civilisation—begin to think in terms of mankind, then public opinion will become so potent and so right in its inclusiveness that state policies must inevitably conform to the larger ideal, and the sacrifice of the individual and of humanity in large numbers to the individual state will no longer be possible. The part will be seen in its proper relation to the larger whole. It is this arousing of public opinion to world rights, to inclusive human interests and to international cooperation that is the true goal of all present spiritual endeavour. Eventually it will be [Page 220] realised that the responsibility for what governments do rests squarely upon the shoulders of the individual citizens who put governments in their position of power. This is a responsibility from which no citizens of any nation are or should be exempt, and to this all national thinking of the right kind is fortunately awakening.

The second point I would briefly add is that, with the precipitation of the present world situation, the citizens of all nations are involved in a condition from which there is no escape except through right action and wide vision on their part; to this world situation they must conform their lives temporarily, patterning their activities upon the needs of their own particular nation. For those who are swept into the world conflict under one or other of the clearly defined banners, their immediate action is clear—participation in the national emergency. This is, however, wholly compatible with a subjective process of right and clear thinking, which must run parallel to the demanded outer activity and which will lay a foundation for the increasingly right action as time elapses. This will involve right action on the part of those who are fighting under the Forces of Light, and will lead to an eventual right and just peace; it will involve also right action upon the part of those who have been swept into a bewildered activity under the Forces of Materialism, leading finally to a revolt against that which is wrong and evil—for the hearts of all men and the springs of the divine life are not to be permanently directed into wrong channels of activity. The responsibility for the immediate world moves and the present gigantic national enterprises is now out of the hands and the control of the individual; the responsibility for the future, nevertheless, still lies in his hands. This shouldering of right responsibility must be preceded, however, by an interlude of clear thinking plus right action as a citizen.

The problem of those living in neutral countries is different, and along what lines it should be solved I have earlier indicated.

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As for the world disciples and aspirants (among whom you range yourselves), the entire problem can be seen along still wider and more comprehensive lines. You are forced by circumstance and karma, and by the free decision of your souls, to work under one or other of the two banners or in some one of the neutral and negative countries. Your problem in all three cases is to see clearly the spiritual focus of this world crisis, to swing the weight of any influence you may have—objective or subjective, spiritual, emotional or mental—on to the side of the Forces of Light. As you do so, you must preserve an understanding attitude of steadfast love (not sentiment or emotional reaction) to men and women everywhere, without any exception or reservations in your consciousness. That action has to be taken, at times, which hurts or damages the form side of life or the physical forms, is entirely compatible with the constant preservation of soul love—a thing which it is hard for the disciple to learn and master, but which is nevertheless a governing principle in evolution. This world crisis and the present world war will, it is hoped, awaken men to the realisation that the form side of manifestation, with its aggressive selfishness, its cruel emphases and its separative tendencies, carries inevitably with it the seeds of its own eventual elimination and the unavoidable results of pain, suffering, war, disease and death. This situation is therefore of man's own making and the result of his material nature and lack of soul control. But—the soul is eternal; its nature is inclusive love; and the whole aim of the present crisis is to shift the focus of human awareness out of the form and the material aspect of living, into the consciousness of the soul, and to do this at any cost to the hindering forms. It is against this transference of emphasis that the Forces of Materialism are today fighting.

For this reason, humanity is swept into a vortex of conflict, and the issue depends upon the clear thinking, wise speech and selfless intent of the world disciples, working in collaboration with all the forces for good in the world today, doing their duty as citizens of their own country but cultivating ceaselessly and unrelentingly a world-consciousness.

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Let me now enlarge somewhat upon the possibility of divine intervention.

Hovering today within the aura of our planet are certain great spiritual Forces and Entities, awaiting the opportunity to participate actively in the work of world redemption, readjustment and reconstruction. Their Presence is sensed at times by the spiritually-minded people of the world, and Their reality is recognised by the mystics and occultists working in every land. Men and women express this recognition according to the trend of their religious and psychological training and their particular mental or emotional bias. The advent of Christ, or His "second coming," is anxiously anticipated by many orthodox Christians, who regard this world war as indicating the end of the world and as preparatory to the appearance of the Christ, to bring peace on earth. Others, more orientally minded, await the appearance of an Avatar Who will transmit from God the needed world message or new type of energy. Prophecy and astrology indicate a Coming One and their many differing opinions seem to converge on Him; occultists invoke everywhere the Forces of Light and call for the appearance of that extra-planetary Potency to Whom they give the title, "Spirit of Peace." Those with no religious or metaphysical bias recognise, however, that all times of emergency seem ever to evoke some Liberator or some man or group of men who are capable of changing world affairs and inaugurating—under the stress and strain of the times—the new and needed fresh cycle of civilisation and culture. Many refrain



from specification of the requirements of such a Coming One today, because of the magnitude and planetary nature of His task, but they secretly hope and pray for His appearing. Still others regard such an idea and hope as simply a psychological fulfilment and the embodiment of the wish-life of the people—this time of humanity as a whole, for the first time in racial history. Such people are apt to feel that this embodiment has no true substance or place in the life of mankind, but wish that it had. They forget that when a thoughtform has been constructed of sufficient potency and [Page 223] has been built over a long period of time by the people of the world, a further and final stage becomes ever possible. The form can be rendered so magnetic that it can attract an Energy which will inform it and give it active potency; it can then become a vital link between the subjective world of energy and the objective world of forces and a thing of power, of impelling and guiding activity, and therefore the expression of a Life. This thoughtform, duly informed, becomes a mediating factor, constructed by humanity but animated by the will-to-good of some great and spiritual Entity. That thoughtforms, embodying evil lives can be and are constructed is equally true, but with these we are not at this time dealing.

We come now to the significant point of what I have to say today in this connection.

A great and vital thoughtform is in process of construction upon our planet and within our planetary aura. It is being built by the power of sound, by the magnetic pull of invocation leading to eventual evocation, and by the force of desire-substance, animated by the power of thought. It is being constructed by the united efforts of the Hierarchy, of the world disciples and aspirants, of the men and women of goodwill in all nations, and also through the inchoate longings of men everywhere, of all religious beliefs, political views and group loyalties. It is safely anchored upon the physical plane, is of vast proportions upon the astral or emotional plane, but lacks vitality and power upon the mental plane. It is here, within the realm of thought substance, that the weakness of the structure of this thoughtform becomes apparent. It is already potent spiritually, owing to the scientific work of the occult Hierarchy and Their trained helpers. This spiritual life relates the thoughtform to the waiting extra-planetary Forces and can make Their work possible and effective. It is potent physically and emotionally through the work of the lovers of humanity, the well-meaning efforts of the emotionally oriented people and the agonised longings of the masses, who [Page 224] hate war, desire quiet, and demand peace and good living conditions.

There is, however, a gap or hiatus upon the mental plane, for the minds of men are not functioning correctly. The disciples and world aspirants are not thinking with clarity, nor are they working in unity. They are evading issues or are thinking separatively or nationally or fanatically; they are not convinced of the potency of invocation or of prayer; they are failing to realise that it is possible to work ardently for those conditions which will lead to peace, and yet fight simultaneously so that those conditions may be available; they fail to love all men without exception in their longing to see their own loyalties emerge triumphant; they work doubtfully, hoping for the best but believing in the worst; they use the method of prayer and of invocation because such methods seem to have been successful in the past, and because they are told that "faith can move mountains," but they feel inwardly quite hopeless and uninspired and are not at all sure what faith intrinsically is; they realise that a united front and a spirit of joyous certainty are psychological assets of well-nigh invincible potency, but they feel unable to arouse within themselves the slightest enthusiasm.

It is this negative and lukewarm attitude, this mental uncertainty and this failure to link up the spiritual and the physical worlds in a positive relationship which is holding back the Forces of Light and the



actual presence of the Spirit of Peace, and thus negating a possible divine intervention. It is the test of group work. The faith of many individuals is real and deep, but they stand alone; the knowledge that the few have of the nature of the waiting Forces of intervention is being negated by the faithlessness of the world disciples and aspirants, weighed down by world karma, by their own physical fatigue and by their horror of the present situation, plus the difficulties of individual circumstance.

The problem can be most simply stated. Either the spiritual Hierarchy exists, with all its potencies of love, wisdom and skill in action, or for ages humanity has suffered [Page 225] from hallucinations; either Christ and His group of Masters, initiates and disciples are facts in the natural processes of evolution, historically proven and known through Their spiritual activity down the ages, or men have been victims during those ages of a gigantic fraud—emanating from what and where? Either the consistency of the evolving presentation of the spiritual effort of the Hierarchy is a witness to a great reality or mankind has developed a mentality which is an instrument for the fabrication of non-existent facts, and this is in itself so paradoxical as to give the lie to the inference. Either the spiritual worlds and the three worlds of human endeavour can be related, or there is nothing to past beliefs, to ancient stories of manifesting divinity and to the constantly recurring periods of divine intervention.

I would here face you with these alternatives and would ask you to consider your own position in these matters. Does the story of Easter and of the living Christ carry no truth, and is it not possible for that Risen Christ to express His power on Earth through His chosen instruments? Is there no foundation for the myth of the annual return of the Buddha, holding the door open between Shamballa and the Hierarchy so that, at need, intervention may be possible through that open door? Is it only a silly dream and a fantasy that at the time of the June Full Moon, Christ—in the closest cooperation with the Buddha—links the Hierarchy with Humanity? Is it quite impossible that when humanity awakens to the fact of this mediatorship and can then avail itself of the straight line of ascent and descent through the doors held open by the Buddha and the Christ, some stupendous appearing may be imminent and suddenly take place? May it not be possible that through the ascent of man's aspiration and spiritual desire, and through the descent of the waiting Potencies, certain great changes may take place, for which all the past has been only preparatory and through which the Aquarian Age of brotherhood and understanding may make itself felt by virtue of these great Potencies?

The two Full Moons of May and June present to you [Page 226] a new opportunity to participate in the release of the planetary Life from the thralldom of the Forces of Materialism. If you are to do your share in this work of salvage, it will necessitate certain attitudes and activities on your part which I would like briefly to touch upon, leaving you to take right and appropriate action and to follow, with all other disciples and aspirants, the indicated stages:

1. Study with care and answer with sincerity and to your own complete satisfaction the questions I put to you earlier in this communication. When you have done this, you will know where you personally stand.
2. For the entire week prior to the May Full Moon and the June Full Moon endeavour to do the following things:
  - a. Link up with all disciples, aspirants and men and women of goodwill throughout the world and in all nations, using the creative imagination.

b. Eliminate out of your consciousness all negativity, seeing yourself clearly as ranged on the side of the Forces of Light; you are, therefore, not neutral in thought. See to it also that when taking right action in the conflict against the forces of materialism you preserve ever a spirit of love for all individuals who have been swept into the vortex of their potency.

c. When meditating and invoking the Forces of Light, endeavour to forget entirely all your own personal difficulties, tragedies and problems. Disciples have to learn to carry forward their work for humanity in spite of personality stresses, strains and limitations.

d. Prepare yourselves thus for the work of the two Full Moons, keeping your objective clearly in mind and submitting yourselves to an adequate temporary discipline.

3. For the two days prior to the Full Moon, on the day of the Full Moon itself, and for the two succeeding days (five days) endeavour at sunrise, at noon, at five o'clock P.M., and at sunset, plus the exact time of the Full Moon in your own [Page 227] land, to say the Great Invocation with the intent to invoke, precipitate and anchor in outer manifestation the waiting Potencies. Do this aloud when possible, and in group formation whenever feasible. It is the focussed power of your unemotional thought which will bridge the present existing gap and link more closely the two worlds of spiritual activity and of human demonstration.

4. Repeat this activity for three days each and every month—the day prior to the Full Moon, the day of the Full Moon, and the succeeding day. As a preliminary exercise to these three days, you could take an earlier three days of preparation, and thus increase the effectiveness of your effort.

Many people the world over have for years been trained to recognise two things. First, the importance of the Wesak Festival at the time of the Full Moon of May, because it not only objectively links the major Eastern religion with the major Western faith, but because it esoterically provides the key to the open door between Shamballa and the Hierarchy, between the purpose of God (still unidentified by man, owing to his relatively low stage of evolution which makes it beyond human comprehension at present) and the method of God, which is love; it provides also the link between the Buddha, temporarily embodying will-wisdom, and the Christ, embodying love-wisdom, and also between humanity, focussed in consciousness through the Christ, and the Hierarchy, focussed in consciousness through the Buddha. Owing to the stress of humanity today and the urgency of the response which that distress evokes in the Hierarchy, the synthesis of these two reactions to the world crisis can prove adequate to bring in that outside assistance which could end the conflict along right lines and bring not only relief, but illumination to the human consciousness. But again—speaking here to a representative body of aspirants and disciples—I would state that the focus and the emphasis is not yet adequate to guarantee this extra-planetary response.

Nevertheless, it could be if, in your own life of meditation [Page 228] and of discipline, in your speech with others and in the general tone of your intercourse with your environment, you can eliminate the negative and more selfish reactions and (for the sake of human welfare) temporarily, at least, live at your highest point of aspiration.

Secondly, you have been trained in the belief that all the information which I have given out anent the relation of the Buddha and the Christ, and of the Hierarchy, Humanity and Shamballa, will form part of the coming new world religion and that the theme of the Great Approaches will constitute the basic

fundamentals of the future spiritual teaching. This too you must have in mind, for the work you are asked to do at the coming two Full Moons, and during the less important full moons of the year, is not only related to the present emergency, but is also constructively related to the future faith of humanity. Bear this also in mind.

You will note that what I have said concerns your mental attitudes and your emotional reactions to present world affairs. It concerns also your soul tension, your willingness to undergo soul tension, and your capacity to stand as part of the great chain of intermediaries who are today being called to the service of the race in an hour of urgency. It concerns the organising of yourself as an integrated personality in relation to your soul and to humanity; it involves the recognition of the work which you *can* do from the point of integration. I would ask you to ponder with care upon this paragraph, stating the possibilities of your task.

I call you to a period of clear thinking. I seek not to mould your political approach to life, but I do seek to aid you to see humanity and its welfare—not only in terms of your own nation or your own political group—but in terms of the whole, and as we, the teachers on the inner side, are forced to see it. I seek to see you free yourselves from the condition where you are swayed by propaganda of a political, national or religious kind, and deciding for yourself where you, as a soul, must stand in this world crisis and on which side you will place the emphasis of any influence you may wield; I would have you note where your highest ideals [Page 229] will lead you and whether the springs of your life's decisions and attitudes are truly pure and unadulterated.

I seek to draw your attention away from the many minor issues, the many clamouring voices, and from the widespread concentration upon the unworthy pasts and the undesirable aspects of all nations (without exception), and help you to see with clarity the major dualism which underlies the present world conflict—might against right, materialism against the higher values, freedom against imprisonment, cruelty against fair dealing, liberty and safety against fear and aggression. Then, having balanced these pairs of opposites within your consciousness, decide where your loyalty, your interest and your ability to serve will be placed, and then go forward to further the ends of one or other of the two groups, at no matter what cost, but knowing where you stand and why you stand there.

That the will of Shamballa may be enabled to express itself through love and through the meditation of the Hierarchy, working through all disciples, aspirants and men and women of goodwill, is the earnest prayer of your fellow disciple and co-worker.

## THE WORLD CRISIS TODAY

June 30, 1940

Events and situations change with such rapidity at this time, as humanity takes action or refrains from action (which latter course is just as determining for good or evil as is the former), that I feel again the need of writing on the world crisis, as I did last autumn, thus carrying forward my theme. I write as one who is working on the inner side today, sensing and seeing what is hidden from many of you. The exoteric outer history of events is known to all of you, and with its detail I need not deal. The action taken by the combatant nations, or withheld by the neutral nations, is also registered in your

consciousness. The implications of such activity can only be truly known and appreciated by those people who today think *in terms of humanity as a* [Page 230] *whole*, and not in terms of a particular nation, such as the good of Germany or the destiny of America. Few disciples there are at this time who can thus think synthetically or who see the vision as a whole, precipitating as that which will condition eventually the entire human family. Many there are who are awakening to the need so to do and who are finding, in their processes of readjustment, many bewildering problems. For these sincere but bewildered people, I write. I find that there is little that I can say to the provincially minded or to those with the purely parochial point of view. Their limitations of vision lie within themselves and only dire events and strenuous emergency will enable them finally to transcend the petty quibbling and quality of their lower mind, with its concrete tendency to hark back to the past and its fear to venture with faith into the future.

I have been interested in the response to my earlier article, written in April, 1940. The majority of those whom I sought to reach and with whom I have communicated for many years accepted my premises without much questioning but refrained from positive action or the use of any influence. A few resented the implications of the existent divisions between the Forces of Light (focussed through the allied nations) and the Forces of Aggression (focussed through Germany). They embody a true, but erroneously interpreted, idea of human unity. They fail to understand that—as the New Age is ushered in—there must inevitably come a judgment day (speaking symbolically) and the emergence of a clear line of demarcation between that which is new and that which is of the old age; there must appear the distinction between exoteric happenings and esoteric attitudes and between those who see a new world order, developed and brought to functioning activity by the Forces of Light, through cooperation, coordination and understanding, and a world order which will be imposed by terror, through dictatorial government, by the suppression of liberty of conscience, and by the enthronement of a race whose values are, at this time, anti-spiritual and anti-social. This judgment day is now upon humanity, and the final decision will be [Page 231] arrived at by those whose normal inclinations and natural tendencies are on the side of law and order, and whose will-to-good is directed towards right human relations and true human welfare. These enlightened people will back their judgment with a focussed will to bring in the era wherein these values will dominate, and they are also willing to take the necessary measures to make these values possible.

I would like to deal openly and frankly with the problems with which you are being confronted when you face the world as it is today and the world as it may be tomorrow—a world whose fate is still unsettled. I would present possibilities with a definite application to the reactions of such empires as those of Great Britain, France and Holland, and with indication as to how the United States of America should be expected to respond. I write as one who represents the Hierarchy, as a member of a certain standing in its ranks, and as one also who works day and night for the success of those nations in the human family who, with their backs to a wall of misunderstanding, vilification and dislike, are strenuously opposing Germany and her satellite, Italy. I refer to that group of Allies who today stand with their purpose focussed in Great Britain, driven there by the trend of events. I do this because the basic hope of right human relations, of true and lasting peace, of liberty of conscience and of free and happy homes rests upon their triumphing; they are, at this time, the point of positive attack by the Forces of Evil. It is not possible for us as yet to reach the soul of the German people within that unhappy land, so complete is the glamour under which they are labouring. The day will come when again they will be reached, and this responsibility rests upon those Germans who remain free from glamour in other lands; it will come when the forces acting through the medium of a band of evil-intentioned men have been removed. With their disappearance will come the dissipation of the clouds

of evil propaganda, lying information and distorted imputations and interpretations with which the masses of people, even in neutral lands, have been deluged.

**[Page 232]**

Would you have me at this time of planetary crisis refrain from direct speech, have me withhold from you who read my words the truth—a truth which is already apparent to those who ponder the signs of the times with an unprejudiced mind, unbiased thought and a true love of humanity? This last quality, a *true love of humanity*, constitutes a basic test of wrong or right action. It is phenomenally clarifying if applied at this time to the combatants. Would you have me deal with pleasant platitudes anent a future happy world, when perhaps the very possibility of such a world trembles in the balance? Would you have me present the attitude of the Hierarchy as that of a placid band of onlookers, ready to help the world when the conflict is over, but at present insulated from all action and simply waiting till the dust and clamour of battle settle, to stimulate in men's minds the vision of a new world order wherein everyone will have a good time, where there will be no unemployment, wherein fear and terror will find no place and everyone will be happy, well fed and reasonably intelligent? Would you have me picture to you the great band of disciples, initiates and aspirants as a band of pacifists, cherishing the form side of life, afraid of death and remaining passive in the face of the death struggle of human liberty, of life, conscience and mind?

I tell you that this I cannot do. The Hierarchy is very different from this. Pacifism, as interpreted by you, has no place in its ranks. The destruction of form in battle (which causes so much fear to many of you) is of small importance to those who *know* that reincarnation is a basic law of nature and that *there is no death*. The forces of death are abroad today, but it is the death of liberty, the death of free speech, the death of freedom in human action, the death of truth and of the higher spiritual values. *These* are the vital factors in the life of humanity; the death of the physical form is a negligible factor in relation to these, and one easily righted again through the processes of rebirth and fresh opportunity.

I would say to those who preach a passive attitude in the face of evil and human suffering and who endorse a **[Page 233]** pacifism which involves no risks: With what do you propose to fight the forces of aggression, of treachery, evil and destruction which are today stalking over our planet? What weapons do you bring to this combat? How will you begin to stem the onslaught and arrest the whirlwind? Will you use prayers for peace, and then patiently wait for the forces of good to fight your battle and for God to do the work? I tell you that your prayers and your wishes are unavailing when divorced from right and potent action. Your prayers and petitions may reach the throne of God, symbolically speaking, but then the reply comes forth: The Forces of Light will strengthen your arms and turn the tide in your favour *if* you stand up and fight for that which you desire. Who will arrest the progress of aggressive selfishness if the men and women of goodwill rest back upon their idealism and do naught that is practical to justify their hope or aid in the materialisation of the desired ideal.

There are those in the world today who (despite past national selfishness and wrong) are fearlessly and with true insight fighting humanity's battle, and with them the Hierarchy stands, as it has ever stood on the side of liberty, right understanding and correct attitudes in human affairs. I would say to those who cry, "Peace, peace when there is no peace": Are you going to profit by their death and sacrifice when the ultimate triumph of the Forces of Light comes to pass? Are you going to take the position that you can then live in a safe world because others gave their lives that you might do so? Are you going to issue forth from the safe security of your pacifist alibi and gratefully acknowledge what they have done and grasp your share of the gains which they have purchased at such a cost? I would warn you not to be



glamoured by the false premise that you must stand by your hard-earned convictions, even at the expense of other peoples' lives and the downfall of nations, forgetting that fear and false pride will make this argument of importance to you. Are the peace-minded people of the world going to reap the benefits of a peace for which they have paid no price? It is the people who value peace above all [Page 234] else who are today seeking by every possible method to stop Germany.

Let me tell you something about the peace for which the Hierarchy works and which the spiritually minded people of the world envisage *even whilst they fight*, and for which they are ready to pay the ultimate price. Peace, when it comes, will be the result of right world conditions and right human relationships. It is an effect and not a cause; it is the effect of certain subjective attitudes which are not yet present in the world on a sufficiently wide scale. Against these emerging conditions Germany has assembled her potent war machine, after years of scientific and planned preparation. Today the Allies stand waiting the opportunity for the final struggle with that potent nation, prepared to institute afterwards those conditions which will guarantee peace. There is no peace on the planet anywhere today. There is no peace in the questioning hearts of those who are not actively sharing in the struggle against evil. There is no peace in any field of human endeavour. It is not to be found in the economic field, torn as it is by the conflict between labour and capital, and between great schools of economic thought; it is not to be found in the religious field, where the struggle is going on between authority (tainted with old world churchianity) and experimental religion; it is not to be found in the social order, where class is ranged against class, poor against rich, and man against his brother; it is certainly not in the political field, where party strife controls and blinds the warring groups, hiding the wider vision of world affairs and the needs of humanity as a whole. There is no peace, and peace will not come through an applied and fanatical pacifism or through the loud talking and wishful thinking of those who hate war and who at the same time swell the tide of conquest and delay true victory by their violently uttered opposing views.

I tell you that all nations hate and oppose war; even Germany, behind the imposed terror, shrinks in horror at what is being done. The same love of peace which inspires the ordinary pacifist inspires those who are today fighting [Page 235] in order that peace may be the result of their sacrifice and the effect of the establishing of those right conditions which Germany is set to prevent. Yet many neutrally minded and pacifist people are unwilling to pay any price for what they profess so much to cherish. A complete refusal to fight on the part of the Allies and of those who are seeing with clarity the issues at stake would open the door to the world domination of the Forces of Materialism and Aggression. It is upon this that these evil forces count when they face the greatest neutral of all, the United States of America, and for which they are preparing as they disseminate their lying propaganda and plant their agents in every country and every state—preparatory to a peaceful conquest of a people who refuse sufficiently to value the spiritual issues at stake to take positive action.

And we, the teachers on the inner side, who for aeons have aided in the preparation of humanity for the coming age of peaceful cooperation and brotherhood, see all this future hope imperilled. Aggression and the rape of peaceful nations go steadily forward, as nation after nation crumbles under the iron heel of Germany, grinding the peoples of the world and sweeping them into slavery on a scale of serfdom and cruelty that the world has never before seen. As those who sought to arrest German progress succumb to treachery and pain and desert their comrades, the machine of evil marches on; neutral nations, resting back upon their peaceful intent and the claims of civilisation, are absorbed by the forces which impose the German demand for living space, and are thus denuded of liberty, of territory, and of all economic resources. And, at the same time, the greatest and most powerful neutral nation in the



*world arms for defence of its territorial rights, but refuses to arm for the defence of human liberty.*

Do I speak too strongly to those of you who are not participating in this planetary war? I speak with clarity because I seek to arouse you to the true issues whilst there is yet time. I seek to arrest in you the idea that the western hemisphere is the seat of all civilisation, the custodian of [Page 236] the best that there is in humanity, and that the spiritual future of humanity lies in the cherished land of liberty. Liberty is a thing of the human soul and is found throughout the entire human race. Civilisation is a universal human right and not the prerogative of one nation. I tell you that humanity is everywhere spiritually minded and that the new race, the coming civilisation, and the new age culture will be found throughout the world—the universal inheritance of the human race. But everywhere humanity is the victim of propaganda—a propaganda which can only be seen in its true light when men think in terms of human liberty; when they *together* take the needed steps to ensure human happiness, and learn in so doing to face world conditions *as they are*, not hiding their heads in a dream world of their own making. The world of the future, of which men in all lands dream, is more than a possibility if men will shoulder their just responsibilities and together make it a fact in human experience. But such a world will not be possible for many long years if Europe goes down in the crash of battle and under the impact of the German war machine. It will emerge into realisation when there are enough people in the world who think clearly, see the vision truly, act intelligently, and meet force with force, which is the only method which the forces of aggression can understand.

Today the forces of evil have swept over France, Belgium, Holland, Norway, Poland, Finland and Roumania. Nothing has arrested their progress—neither truth nor armed might nor sacrifice. Today Great Britain stands with a handful of her allies upholding the banner of human liberty. With her stand France (for France is still loyal in her thousands to truth and liberty), Poland, Holland, Norway and Belgium—all represented in that small fortress of the Forces of Light which is the British Isles. Behind stand their great empires with their resources as yet untouched. Behind them again stand the spiritually minded peoples in every nation, and behind them all stands the Hierarchy of Light. In this interlude prior to the final struggle I write to those [Page 237] who are looking on with sympathy but without sacrifice and I ask you: Where do you stand?

I bring to you some of the contrasts in this war, in all simplicity and in an effort to enable you to choose right action.

The first great contrast might be called the way of appeasement and the way of aggression. The method of peaceful discussion was tried by the peace-loving peoples of France and Great Britain, and the way of aggression, developed for many years, is the way of Germany, of Russia, and in a lesser degree of Italy. I would remind you that it is to the eternal credit of the Allies (e'en though it lacked worldly common sense) that their preparations for war proved inadequate in the face of German preparedness. They were not one-pointed in their war effort, for the higher value of world civilisation engrossed them and the activities of their empires, which live at peace within themselves. They have made many grievous errors in the past (as have all peoples), but the way of expiation and of sacrifice is theirs, willingly accepted, and their reward is the freedom of humanity.

I will give you another contrast, growing out of the above. This is the emphasis upon a new world order within a rapidly changing world. The Allies uphold one point of view; the Germans, another. It is for this new and better world and the bringing in of the conditions wherein peace can be possible and the new world order developed that today the men of vision fight and die. The contrast is the enforced world order, emphasised by the so-called "German super-race," which will centralise the world around

Germany, for the aggrandisement of Germany, for the expansion of the German living space and the supply of Germany's economic need—an order enforced by terror, by cruelty and death, ignoring the needs of humanity as a whole and the rights of all other nations, and sacrificing the whole world, if need be, to the glory of Germany. With this German-enforced rule and order, her greed for territorial expansion and her ruthless acquisition of the goods and possession [Page 238] of other nations, I would ask you to contrast the expressed aim of the Allies, reiterated again and again in the speeches of the statesmen of both France and Great Britain and summed up in the words of a great Englishman, a government official and an aspirant to right and truth:

"We shall use all our influence when the time comes in the *building of a new world* in which the nations will not permit insane armed rivalry to deny their hopes of fuller life and future confidence nor be forever overborne by grim foreboding of disaster. The new world that we seek will enlist the *cooperation of all peoples* on a basis of human equality, self-respect and mutual tolerance. We shall have to think out many things that lie on the route of international contacts—social, political and economic—and find means of reconciling the necessity of change in a constantly changing world with security against the disturbance of the general peace through resort to violence. To this order that we shall create, *all nations have their contribution to make*, and a great responsibility both in thought and action will rest upon our people. We, not less than others, have our lesson to learn from past failures and disappointments."

I would have you note the recognition, by this spokesman for the Allies, of the need of change, the realisation of the coming world order and the humble statement anent past mistakes.

I would call your attention very briefly also to the contrast in the methods employed: cruelty versus kindness, merciless bombing and machine gunning on the one side, and the constant refraining from attack upon the enemy by the Allies, for fear of killing the defenceless; I would call your attention to the broadcast from Great Britain, warning the Germans to take cover when they hear the British planes over Germany. I would call your attention to the reticent but truthful propaganda which lays no [Page 239] emphasis upon that which could stir up hate, and the lying information from Berlin and conquered cities. It is not my purpose to do more than indicate these contrasts which grow out of a widely differing subjective attitude to humanity. It is, however, of value for us all to face them in the process of clarifying issues. The basic contrast between freedom of speech, thought and action which distinguishes the democracies, and the cruel suppression of all liberty of thought and personal activity which controls the masses in Germany today, is too well known to require emphasising by me. But I bring these contrasts to your attention, asking you to recognise your responsibility to stand behind those who fight for liberty and to end the activity of those who are the enemies of all human freedom.

I would ask you to exercise your imagination in an effort to visualise a world in which there is a complete defeat of the Allies, expressing as they do the ideals for which the Forces of Light have ever stood. I would remind you of two things: First, that these Forces were defeated in the earlier phase of the conflict thousands of years ago, and secondly that—if They again go down to defeat—it will be largely due to the unpreparedness and to the pacific attitude of the neutrals of the world. Had the Allies been ready (and that in itself would have indicated attitudes similar to those now being expressed by Germany) and had the neutrals stood together from the outbreak of hostilities and proclaimed as one voice: This thing must not be—Germany would then have been arrested in her triumphant progress.

The Allies, however, were not prepared for the onslaught of the forces of evil; on the physical plane, their position was not impregnable. The neutrals at the same time have chosen and are still choosing the negative and weak way; and through fear, a misplaced idealism, or a separative spirit, plus the failure to grasp the acuteness of the world crisis and its significant implications, have placed humanity in a position of imminent though not inevitable disaster. These are points which require careful consideration and consequent readjustment of the attitude of those who are doing [Page 240] nothing to further the efforts of the Forces of Light and of the men of goodwill throughout the world.

What shall be done to stop the progress of aggression, of selfish nationalism and cruel attack upon the weak and the defenceless? These qualities are rampant in Germany. They are to be found in a lesser extent in many other nations and selfish nationalism is to be found in all to some degree, even when unaccompanied by militancy or paralleled by a true idealism. It is self-interest, short vision, and prejudice that basically govern neutrality and make the neutral nations, including the Americas, arm for defence but refuse to fight for human welfare. How, then, shall we awaken the world to the realities of the situation and so focus and direct a great world effort to throw off the yoke of the dictators as they seek to dominate the lands outside their own? How shall we free humanity to take its next step forward, without fear and terror and only conditioned by a world which is seeking unitedly to do that which is best for the whole, and not simply that which is best materially for the part? These are the questions with which we are today confronted. Desperately and fearfully, men are seeking a solution and turning hither and thither for help and comfort. Shall the demand, so widely prevalent at this time, for divine intervention, rise so strongly to heaven that it will perforce draw forth a response and, at the same time, deprive mankind of its right to settle its own affairs, decide its own issues and make progress by the method of trial and error, by the success of its own clear vision and its firm determination to find the right way out of the situation? Such intervention is possible, but it is not deemed desirable by the Forces of spiritual knowledge. They are therefore holding Their hand, feeling that this time humanity must be encouraged to battle to the end on behalf of its hope and its vision. Men pray for peace but will not pay the price of peace. Calmly praying and leaving the work to other men, forces or God, is the easy way, satisfying the emotional nature, but not involving clear thinking. Humanity has come of age; the child stage is over, and for [Page 241] weal or woe, for good or ill, men must decide for themselves the way that the world, their governments and their social order must go.

A new world order is possible, and there are certain steps which need to be taken if the vision of this new world is to enter into the realm of accomplished fact. Certain angles of the vision I can—with the greatest brevity—point out to you; I can indicate the sign posts on the way to the future world order. I shall find myself in the position of assuring you at the same time that every step of that way will entail a fight, the overturning of that which is old and loved and the destruction of that which is inhuman, selfish and cruel; I shall have to impress upon you the prime and initial necessity to overthrow the entrenched forces of aggression as they function today through the medium of the totalitarian powers.

First, I would ask you all to ponder on the vision of this new world order, preserving an open mind and realising that this new mode of living hovers over humanity and will materialise when selfishness is defeated, right human relations are correctly envisaged, and the ideal of this new world order is divorced from all nationalistic concepts and aspirations. It will not be an American world, or a French world, or a British world, or a totalitarian world. It will be the outcome of the civilisation which is passing and the culture which is the flower of that civilisation, but at the same time it will be neither of them. It will be a human world, based on right understanding of correct human relations, upon the recognition of equal educational opportunities for all men, for all races and all nations, and upon the

fundamental realisation that "God hath made of one blood all the peoples upon the earth." It will be a world in which racial distinctions and national unities will be recognised as enriching the whole and as contributing to the significance of humanity. Such distinctions and nationalities will be preserved and cultured, not in a separative isolation, but in the realisation that the many aspects of human unfoldment and differentiation produce one noble [Page 242] whole, and that all the parts of this whole are interdependent. All will comprehend their relation to each other in one progressive, synthetic, human endeavour, and the enterprise of united living will produce an interior work which will flower forth in the production of a beauty and a richness which will distinguish humanity as a whole. In this all will share, with wisdom and a planned efficiency, offering to the planetary life and to each other that which they have to contribute. This will be made possible because the whole of mankind will be recognised as the essential unit and as being of greater spiritual importance than the part.

This is no idle and visionary dream. It is already happening. Embryonic movements toward this world synthesis are already being made. There is a dream of federation, of economic interdependence and of religious unity, plus social and national interrelation which is rapidly taking form, first in the minds of men, and then in experiments. There is a tie of united purpose, felt by many in the political and economic fields, which is no wish fulfilment or fantasy but indicative of an emerging reality. It is felt and recognised by thinkers everywhere, and has worked out in the field of government through the medium of the federation of the British Dominions and their relation to Great Britain, and in the federation of the United States of America. It finds itself distorted and parodied in the concept of the superstate with which the dictators of the world glamour their peoples. But the links are being forged which will draw down the vision and precipitate on earth the pattern of things as they should be in this next world cycle.

When this vision of the new world order has been grasped by the men and women of goodwill throughout the nations, and has become part of the life and mind of every disciple and aspirant, then the next step will be to study the factors which are hindering its materialisation. For this a broad tolerance and an unprejudiced mind are essential, and these qualities are rare in the average student and the small town man. Past national mistakes must be faced; [Page 243] selfishness in the spheres of both capital and labour must be recognised; blindness, nationalistic ambitions, adherence to ancient territorial demands and assumed rights, inherited possessiveness, the refusal to relinquish past gains, disturbances in the religious and social areas of consciousness, uncertainty as to the realities of subjective and spiritual life, and the insincerities which are based on glamour and fear—all these factors are woven into the life pattern of every nation, without exception, and are exploited by the evil forces and evaded by the well-meaning but weak people of the world. These must all be seen in their true perspective. The eyes of the people who seek to work under the Forces of Light must be lifted from the world of effects into the realm of causes; there must be appreciation of the factors which have made and conditioned the modern world, and these predisposing factors must be recognised for what they are. This sizing up of the situation and this recognition of blame and responsibility must preface every attempt to bring down into active being the new world order.

This new world will not come as an answer to prayer or by the passive wishful thinking and expectation of the peace-loving idealist and mystical visionary. They point the way and indicate the needed objective. It will come when the mystic and the man of vision awakens to the need of the hour and comes down from the world of dreams, of theories, and of words into the hard arena of daily and public life. He must be willing to fight for that which he desires and knows to be good and true and right, and must stand firm against those who seek to distort the vision and to arrest its appearance,

arming for battle so that final disarmament may be possible.

A clear vision of the future world order (in broad and general outline but not in detail), an intelligent recognition of the hindrances and impediments which block its appearance, and a willingness to take the necessary steps upon the physical plane and to pay the required price and tender the demanded sacrifices are essential attitudes, prior to the elimination of the hindrances which stand in the way of the [Page 244] coming new world. It is a practical vision—long desired, much discussed and clearly outlined. The hindrances appear to be many, but they can all be summed up in the one word *Selfishness*—national, racial, political, religious and individual selfishness.

The practical aspect of the mode of elimination of the hindrances can also be simply stated. The vision will appear as fact on Earth when individuals willingly submerge their personal interests in the good of the group; when the group or groups merge their interests in the national good, when nations give up their selfish purposes and aims for international good, and when this international right relation is based upon the total good of humanity itself. Thus the individual can play his part in the bigger whole, and his help is needed, and thus the sense of individual futility is negated. To the most unimportant man in the most unimportant national unit there comes the call for sacrifice and service to the group of which he is part. Eventually humanity itself is thus swung—again as an integral unit—into the service of the Planetary Life.

In the above you have an attempt to portray the wider vision with its demanded, practical effort, and also an indication of the larger possibility which faces humanity. It is in truth for this the Allies fight and against which Germany today rallies her war machine.

What now of the immediate present, and what can the individual do to aid the cause of humanity and arrest the tide of evil? If he is fighting already upon the side of the Forces of Light and of the Allies, he knows his destiny and service. But what of those who question what they can do, and yet are eager to see clearly and to play their part when right vision is theirs? To them I would say the following things:

1. Eliminate prejudice, national pride, and religious antipathies out of your consciousness. The past mistakes of the Allies, as history gives them, are facts which they themselves do not deny. They stand not alone in selfishness, for [Page 245] the same faults taint every national record. But they stand today for a new and spiritual order, based on a desire for synthesis, right methods of government and the good of the people. The unhappy past of all nations is today used as an alibi by those who do not choose to shoulder responsibility, or to sacrifice anything for the cause of humanity. A recognition of our own shortcomings and a spirit of tolerance and forgiveness are needed by all today.

2. Refuse to be afraid of any results of right and positive action. Fear lies behind much of the dissenting attitudes today, and fear kills truth, hides the vision and arrests right action. The great Leader of this Christian era has warned us not to be afraid of those who kill the body, but to fear only those who seek to kill the soul. The forces of aggression are slowly and ruthlessly killing out love and hope (qualities of the soul) in the conquered lands and in Germany. This, along with the great humanitarian plea, is sufficient reason to impel all men of goodwill to take up arms on the side of the Forces of Light. I would commend this to your imaginative attention. To put it even more practically, I would ask you if you would care to have your children subjected to the educational processes of the Nazi regime—with its crushing of all humanity, its emphasis upon pride of race and its cult of cruelty? Can you then stand idly by or simply resort to prayer and talk about the beauties of peace when the little children in the



appropriated lands come under the soul-killing system of Germany? Refuse, then, in their interests, to be afraid.

3. Having sensed the vision, recognised the hindrances, and dealt with innate prejudice and fear, it will then become apparent to you what (in the face of this dangerous crisis) you must do. It is not for me to tell you what it is. The details are for you to decide; the methods which you must employ will become clear to you; the humanitarian issues will become increasingly plain to you; you will then range yourself on the side of the Forces of Light, and will uphold the hands of those who are *fighting* for world peace and security, preparatory to the inauguration of the new world [Page 246] order. This you will do with no thought of self. You will face life truly and sincerely, with a fully dedicated sacrifice of time, self, money and, if need be, of life. You will realise dynamically that the attitude of the passive onlooker is not that of the agent of the Forces of Light or of a lover of humanity.

4. You will also learn to keep your mind free from hate, refusing to hate the deluded sinner even when imposing upon him the penalty of his sin. Hate and separation must cease, and they *will* cease as the individual aspirant stamps them out in his own life. The great error of the neutrally minded and of the pacifist is his refusal to identify himself constructively with human pain. Even when he reacts with violent emotion over the suffering, for instance, of little children in this great war, and of the defenceless refugee, he does not truly care enough to do anything about the situation, involving as it does sacrifice. This sounds harsh, but is a needed statement of fact. *Sympathy which does not produce positive action of some kind becomes a festering sore.*

Thus, by thought and word and deed, the lover of humanity will enter the battle against evil; with complete self-forgetfulness, he will take up the cause of humanity, hiding not behind the sense of futility and seeking no alibi in a misinterpreted idealism. He will face the facts of the present situation in the light which streams from the vision itself. He will then press forward into the age of right human relations, of spiritual unity and shared resources with complete confidence because his sense of values is adjusted. He knows that humanity has a divine mission which must be carried out on the wings of love, through understanding action, selfless service and the willingness to die in battle if that is the only way in which his brother can be served and freed.

Having now presented the attitude towards the present world crisis which seems to me consistent with all that I have taught in the past and in line with the teaching of the [Page 247] Hierarchy, and having made clear the basic dualism which underlies this conflict, and pointed out the lines of demarcation which are clearly emerging, I now call upon all of you to stand with the Forces of Light.

These are difficult and terrible days. Men and women are needed who have the courage and the insight to stand with steadfastness and to take the steps which are needed—no matter what they may be—to bring this war to an end. Vast sections of humanity can do no more than acquiesce in the unhappy fate which has overtaken them. They are unable to think or pray or even to summon faith to their aid. They feel without hope. For them, you must think; for them, you must pray; for them, you must have faith and—above all else at this time—for them you must act. The work of reconstruction lies in the future. The demand today is for the building of a bulwark of defence around humanity; then—having fulfilled every physical plane requirement—to *stand* immovable. But you must stand with faces turned towards the enemy of the souls of men, ready to do battle, literally and physically, ready to take every needed step to drive the enemy back, and ready to sacrifice to the uttermost so that he may advance no further.



Your work will, therefore, be of a threefold nature. On the levels of mental consciousness, your vision of the need and of the future will be clear, inspiring you and enabling you to be a source of strength to all around you; your faith will see behind the obvious to the "substance of things hoped for, the evidence of things not seen," as the initiate, Paul, expresses it; your thought will then be anchored in right action, soul directed. On the emotional side of life, you will find no time for idle tears or for vague, sympathetic talk, because you will be completely identified with what is going on and all emotional energy will be directed to the pursuit of every available mode of practically alleviating the pain. The heart energy will be occupied with the task of giving understanding help so that there is no scope for the usual emotional solar plexus reactions. On the physical plane you will not be occupied with the problem of what to do, [Page 248] because every physical effort, time, and personality emphasis will be directed to the shouldering of your due share in arresting the forces of aggression from any further advance. This might mean fighting in the ranks of the Allied Armies, or it might mean driving an ambulance under Red Cross auspices; raising funds to succour the refugees; speaking on public platforms or to groups upon the issues at stake, or participating in some form of national effort to bring aid and strength to the Allies. Whatever it is, it will call for all that is in you and all that you are, integrated and directed to a sustained, substantial, one-pointed effort.

It will throw your will-to-good behind every attempt to frustrate the activities of the evil alliance which you may find in your environment; it will lead you to work with watchfulness for the good of your own country, whilst at the same time swelling the tide of the national effort to end war through the tangible victory of the Forces of Light. Ponder on these words.

The goodwill effort of the world, which I sought earlier to inaugurate and to synthesise, has passed through a negative stage and through an interlude wherein it was not possible to work actively. The needs of the New Group of World Servers calls it now into a renewed positive activity. The rediscovery and the immediate sustaining of the members of this group must be undertaken anew. In all lands they must be reached, if possible, and rehabilitated with wisdom, and re-established subjectively. They must be aided objectively and again inspired to work in order that they may form the nucleus of the *Forces of Reconstruction* when the Forces of Light have won the victory over the forces of aggression. This is the first point which I would ask you to consider doing.

The second thing is to begin the dynamic use of another Stanza of the Great Invocation. That which you have hitherto used has now served its immediate purpose, though it can again be called into use after the war is over. I give you now another set of phrases which can (if rightly used) invoke the Forces of the Divine Will on to the side of the [Page 249] Forces of Light. It is not easy to give an adequate translation or paraphrase of this power-mantram, nor is it easy to step it down sufficiently so that it can be safely used by all, yet at the same time preserve its challenging, dynamic quality. The following sentences will suffice, however, and if used by you with focussed intention and with the attitude of a sacrificial personality (held silently dedicated in the light of the soul), much power may be generated. Along the lines of power which you may thus succeed in setting up may come that which is needed to release humanity from the thralldom of evil, provided the nature of the sacrificial will is somewhat understood by you.

Let the Lords of Liberation issue forth.  
 Let Them bring succour to the sons of men.  
 Let the Rider from the secret Place come forth,  
 And coming, save.

Come forth, O Mighty One.

Let the souls of men awaken to the Light,  
 And may they stand with massed intent.  
 Let the fiat of the Lord go forth:  
 The end of woe has come!  
 Come forth, O Mighty One.  
 The hour of service of the Saving Force has now arrived.  
 Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death  
 Fulfil the purpose of the Coming One.  
 The Will to save is here,  
 The Love to carry forth the work is widely spread abroad.  
 The Active Aid of all who know the truth is also here.  
 Come forth, O Mighty One and blend these three.  
 Construct a great defending wall.  
 The rule of evil *now* must end.

If, therefore, you will say these three stanzas with a focussed affirmative will, a great potency may be released for [Page 250] the salvaging of humanity and the immediate defeat of the forces of aggression. But I would reiterate that the use of these words must be accompanied by the dedication of your personality life to the cause of humanity, and by the transmutation of your personal will into the sacrificial will of the soul.

Finally, I would ask you to get in touch as soon as you can with the headquarters of the goodwill work and indicate also your willingness to cooperate to the fullest extent with the Forces of Light. This will serve practically to focus your effort. I would ask you also to make it possible to disseminate this article on the widest scale that is possible, so that the use of the new Invocation may be widespread. There are many to whom it could be sent, and it would arouse them anew to fresh activity and hopeful effort. I would ask you to use this new Invocation with faith, for it blends into a magnetic unity the forces of the divine Will-to-Good, the Love which underlies the efforts of the Hierarchy, and the Intelligent Activity of humanity, thus creating a reservoir of power into which the energy of the three divine centres can pour and upon which the Forces of Light can draw. The saying of this Invocation is not a substitute for the physical plane effort on your part; it is complementary to that, and the more you are serving upon the physical plane, the more effective will be your use of the new Invocation.

I said earlier that the war could have been averted from expression on the physical plane had the disciples and aspirants of the world measured up to their opportunity and responsibilities. The Great Invocation was rendered relatively powerless, from the angle of dynamic usefulness, because the majority of those who used it turned it into a peace prayer. It was instead a great spiritually militant invocative demand. This must not happen with this Stanza of Invocation. It is a demand; it is also an authoritative affirmation of existent fact; it sets in motion agencies and forces hitherto quiescent, and these can change the face of the world battlefield; it invokes the Prince of Peace, but He [Page 251] carries a sword, and the effects of His activity may prove surprising to those who see only the needs of the form aspect of humanity.

That strength and enlightenment may be yours and the power to stand and the ability to fight for the release of humanity is the prayer and the appeal of your brother, the Tibetan.

## THE GREAT INVOCATION Stanza Two

September 1940

It has seemed to me after due thought that it would serve a most useful purpose if I elucidated somewhat the theme of the new Invocation and dealt also with the idea of divine intervention. There is much loose thinking in this connection, due to the truth as well as the misinterpretation of the Christian teaching anent the return of the Christ. Men's theological, analytical minds have distorted God's revelation, and I would like to do something to produce a wiser attitude to the reality of this inevitable return. This loose thinking prevents much intelligent and cooperative work. I would remind you that the success of invocation and the true efficacy of prayer are dependent upon clear thinking and not upon emotional desire or a powerful wish complex. They are dependent, too, upon a certain dynamic freshness and enthusiasm which it is hard to attain in a time of stress and strain. The present time is peculiarly hard. Perhaps a clearer understanding of the nature and purpose of divine intervention may clarify somewhat the issue.

To the casual thinker and the untrained occult student it might appear that—given an almighty Deity or Planetary Logos—He could with little trouble and much usefulness and compassion intervene in this sad world situation and bring to an end the warring of the nations through the medium of some spectacular happening, some dramatic cataclysm of natural process or some supreme appearing which [Page 252] would work much good. It might, it could be argued, conclusively convince the attacking, aggressive groups that their day is ended and that their efforts had better be drawn to an immediate finish. Would that it were so relatively simple a matter; but the laws of nature, the free will of humanity itself and the inevitability of karma combine to prevent an intervention in just these terms. This does not mean that some form of intervention may not be possible but it must conform to law; it must not interfere with humanity's right to handle its own affairs, and it must be timed in such a way that the best and maximum results can be attained.

I would like first of all to touch upon the three points which I have made above—natural law, free will and karma. In so doing I may succeed in clearing up some of the confused thinking of many students.

*Natural law* is the inevitable working out upon the physical plane of forces and energies which have long been generated. People are apt to think that these must lie outside of human control and constitute part of the inscrutable will of God, and that with them man has naught to do. When it is realised that certain aspects of natural law are concerned purely with the forces—subterranean, superficial and aerial—of our planet, the premise will be seen as correct in the present condition of the mental attitudes of the race and will remain so for a very long time. There are, nevertheless, causes and effects which can come under the category of natural law which are yet not so far removed from human control. For ages man has generated energies which must inevitably produce events upon the physical plane, evoke response upon the plane of the emotions, and induce mental reactions. It is here that natural law and the law of karma meet and interact upon each other.

There are many people today who find an alibi for themselves in the present world situation, and a consequent release from definite action and responsibility, by saying that what is today happening is simply karma or the working out of cause and effect, and that there is nothing, therefore, that they can do about it; they take the position that [Page 253] it is not their affair, and that in due course of time the process will be worked out and everything will be all right again. The slate will then be cleaner and incidentally they will not have been embroiled, but will have safely (even if uncomfortably) looked on. In so doing they overlook the third aspect of this same law, to which we have given the name of free will. It is the right use of free will and its understanding expression which must eventually straighten out and adjust the working out of karma and transmute that which now works such evil and havoc in the world into a demonstration of good and of the successful foundation for the pursuit of true happiness. Therefore, those who are looking on at the tragic sufferings of humanity and who refuse to be implicated, and thus succeed in evading responsibility as an integral part of the human family, are definitely storing up for themselves much evil karma. In some way they must learn participation, because the present situation has in it the seeds of release for humanity when the nature of evil is somewhat grasped, and above all when the oneness of humanity and the rights of human beings are truly recognised. Those who war against the race of men and who seek to wrest from them their God-given goal of freedom must be driven back from whence they came. Those who refuse to share in that struggle for freedom will be left out of the gains of freedom, even if it only means within their own home limits, in their life habits and in their private circumstances. When I here speak of "being driven back from whence they came" I am using phrases in both the simple and the occult sense.

It is therefore the free will and the will-to-good of humanity which must actively end the present conflict. One of these, the first, concerns man's responsibility to man; the other, rightly understood, concerns the right relationship of man to divine purpose, his right orientation to the divine goodwill, and his correct participation in its expression. Where these conditions exist, there can be drawn forth an act of divine intervention.

Natural law is today producing great changes in nature [Page 254] through the effects of aerial and physical combat, through the results of the fluid movement of whole sections of the world population and through the effects of vast economic changes and processes. Conditions have been set in motion which must now work out to their predestined end, and it is the task of those who guide humanity spiritually to see that out of the surface evil and material activity good may eventuate, and that out of the wicked, materialistic intent lying behind the present aggressive activity of certain groups ultimate good may be engineered and the evil activity ended. But this possible good will be the result of the spiritual activity of those who know the law and who understand the purpose of the will of God; it will be wrought out in spite of, and not because of, the brute force and the selfish goals of the world aggressors; these embody and ensoul the materialistic forces of the planet in a manner utterly new in expression.

*Free will* involves a basic understanding of the lines of world cleavage; it concerns right choice and consequent correct action for the group and is determined every time by that which is right for the whole and not so much by that which is right for the part. Humanity is only now reaching the point where free will can be of significant importance. There has been little free will to date. This is definitely the needed demonstration at this moment. It is the lack of true free will which is today holding up the final activity. This is a statement of importance and it is here that the great and free neutrals can give a right lead to human affairs. Aggression, fear, terror, foreboding and the numbness that comes from undue and ceaseless mental and physical pain are stultifying and negating free will in

many sections of the world at this time. There is no free will in many parts of Europe today.

Prejudice, the misinterpretation of presented facts, false and over-emphasised idealism, racial and nationalistic thoughtforms and the withdrawing fear of responsibility are hindering the expression of free will in the less damaged parts of the world. Moral unpreparedness and the [Page 255] refusal to relinquish the many and differing misinterpretations of truth or of Christ's teaching are hindering many people today. Release for humanity will come when the so-called good people of the world give up their pet theories and their beloved ideals and grasp the essential fact that entry into the Kingdom of Heaven and into the new age will take place when mankind is truly loved and selflessly served, and when the true, divine purpose is seen and humanity is found to be one indivisible whole. Then petty nationalisms, religious differences and selfish idealisms (for that is what they often are as most people are idealists because they seek to save their own souls) are subordinated to human need, human good and the future happiness of the whole. The simplification of the attitude of men is the crying need at this time. Ideologies must go; old ideals must be relinquished; petty political, religious and social schemes must be discarded, and the one driving purpose and the one outstanding determination must be the release of humanity from the imposition of fear, from enforced slavery and the reinstatement of men in freedom and with due opportunity to express themselves through right human relations. This is not as yet possible and it is the appalling situation of terror, of slavery and of imposed and penalising rule which is breaking the heart of humanity and causing deep distress and questioning in those whose hearts are not yet so broken.

As to *Karma*, what man has made he can unmake. This is oft forgotten. Karma is not a hard and fast rule. It is changeable, according to man's attitude and desire. It is the presenting of the opportunity to change; this grows out of past activities, and these rightly met and correctly handled lay the foundation for future happiness and progress. The present situation is the fault of all peoples in all countries (particularly the more intelligent) and includes also the great neutrals if the Law of Rebirth and of joint responsibility means anything at all. Karma is not all that is bad and evil. Men make it so through their stupidities. There are today great forces of evil seeking expression in the world; [Page 256] these emerge out of the past and seek to determine and bring about a very evil future wherein selfishness, material objectives, and the good and well-being of one race out of the many must be imposed upon the world—a world which innately revolts against such an imposition and distortion of reality. The force of evil example is shown in the fact that two other races seek abjectly to copy or aid the forces of aggression, focussed at this time through the aggressor race.

At the same time, the forces of good are seeking to offset this imposition of material selfishness and are now at bay with the issue still undecided—except upon the mental plane. It has yet to work out as the triumph of good upon the physical plane. When those who are not so drastically implicated in the present conflict relinquish their selfishness, their prejudices and their interpretations and see the basic duality of this conflict in its true light, they will throw the weight of their influence increasingly on the side of goodwill and right human relations; then the bad karma which they apparently placidly accept for others and reject for themselves will be changed into the good karma which is the true destiny of humanity and will usher in the new era of joy and of peace and spiritual synthesis—that synthesis which we call brotherhood.

It is because of the delay in right understanding, and the slowness of many to appreciate the true situation, that Those Who guide the race and work on the spiritual side of life have been unable to do much up to date except spiritually strengthen the hands of the workers with the Forces of Light. The faith of many has kept the door ajar, yet even these have forgotten frequently that "faith without works



is dead." It is only when faith finds active expression upon the physical plane in right cooperation and sacrifice (even unto death) that the door can be forced wide open and divine intervention become possible. It is only when the vision and dream of peace—which beguiles so many well-meaning people—gives way to the determination to take every possible means to achieve that peace in practical [Page 257] ways upon the physical plane that the inner spiritual forces will be enabled to work also more actively on earth.

Curiously enough, they are often hindered today by the idealists, who love their ideals more than they love humanity and who cling to their special interpretations of what they think Christ meant, at the same time excluding that real love which characterised His every act and which would drive them into active, selfless service to the Forces of Light. They do nothing to bring the conflict to an end because they are preoccupied with their own dreams, ideals and interpretations; when they can let these go because of love of humanity, then the new vision will come and the world will be saved; the Forces of Light will find potent expression and the forces of aggression will go down to defeat.

Given, therefore, an eventual fusing of vision and physical plane activity (the major need at this time), what form is it possible for the hoped-for divine intervention to take? I make no prophecies. All that I seek to show is that the blocking or hindrance is to be found today on the side of humanity. It does not lie on the side of the forces of light, life and love; it is not to be found on the side of Christ and His disciples or of the Masters of Wisdom, as these (under diverse names) constitute the spiritual Hierarchy of the planet. Call Them by what name you choose, the most cherished belief of humanity is that there exists in the world always and for ever a hidden Reality, Those Who have conquered death, Who possess illimitable powers to help, and Who can be reached by prayer and invocation.

It is the potency and grasp of things material and *the fact of undivided focus* upon the physical plane that has given the forces of aggression so much success up to the present time. These forces, through their very potency, have fused and blended together a group of seven men who personify in themselves great and specific aspects of material forces (connected with the seven types of energy in their lowest and most material expressions) and their manifestations—war, fear and cruelty. They are united by one point [Page 258] of view and by one goal, and hence their success. (It is interesting that, again in their case, there appears inevitably an initiatory seven—the base and dark parallel of the initiating Seven who lead human beings into light and who are symbolised in the seven Masons who constitute a Lodge of Masons.) They are the custodians of forces which control them and over which they themselves have no slightest control. You ask who these seven are: Hitler, von Ribbentrop, Goebbels, Goering, Hess, Himmler and Streicher—names well-known to you all. These men embody and personify the forces of aggression and rule by fear not only the enslaved nations but also their few allies who are not by any means in the same category of power—fortunately for them.

When those who are on the side of the Forces of Light and of non-aggression can see their goal with equal clarity and are equally and uniformly united with the objective of ending oppression and slavery and of freeing humanity, then we shall see also an embodiment of spiritual force which will bring disaster to these potent seven. Such a unification of objective and of purpose is possible and needed; and when it does take place, the force generated and the power let loose upon the physical plane will be of so stupendous a nature that human liberation will rapidly be brought about.

It is for this that I have worked and for this I have sought to arouse all of you. This spirit is growing among the allied forces, though the falling away of France was inevitable. France was animated by



somewhat selfish purposes—the security and safety of France more than with the integrity and happiness of humanity, and this led to an inevitable collapse; France is learning, however, and its unshakable masses and its spiritual nucleus will save the day for the broken nation. The neutral powers are still selfish (though they seek by philanthropy to veil it), but they are rapidly awakening to the true issues, and when there is real synthesis of goal and of purpose and a true unification of vision upon the mental plane, of fixed and unalterable desire upon the emotional plane, and a dedication to practical effort [Page 259] upon the physical plane, then there will be hope that the embodiment of "the desire of all nations" will appear.

That embodiment is one mode in which divine intervention can take place. The Prince of Peace will lead His people—through war—to peace. Those who think only in terms of peace as they understand it and desire it are apt to forget the Biblical implication that the Prince of Peace takes a definite part in the battle of Armageddon (now in full progress). After achieving victory, He will then lead His triumphant cohorts through the gates into "Jerusalem," the city of peace. The symbolic and practical significance of this is becoming increasingly apparent. This notable event can and will take place when the free will of the people, blended by invocation and prayer, can make this possible.

Divine intervention could also take the form of a cataclysmic happening which would bring aggression to an end through destruction. It would probably be at such a cost of human life that there is definite hesitation over employing it by the custodians of natural law and the workers who understand divine purpose, apart from the fact that humanity has now reached the point in evolution where the expression of human free will is definitely possible. The use of cataclysm was the method employed in Atlantean days, as you well know from the tales of the flood; and through the flood there was almost complete destruction of the civilisation of that time. It is hoped that such a drastic step will not be needed today, though there are ancient prophecies which foretell the possibility of the destruction of this world at this time through fire—instead of flood. Which of the two methods—divine embodiment and natural cataclysm—will be employed will really be decided by humanity through its use or non-use of free will and understanding. If humanity fails to unite under the banner of the Forces of Light against the forces of material aggression and selfishness, then the "fiery ordeal" might be unavoidable.

There are also sleeping hosts which may be evoked for the aiding of the spiritual forces, and certain ancient prophecies hint at these, but as we study the new Invocation phrase [Page 260] by phrase, I may be able to make this matter clearer, for there are several significances and meanings behind each phrase. The one thing I seek to make clear in these opening remarks is that natural law, free will, and karma are becoming increasingly related and are all aspects of one great law, embodying divine purpose—a purpose which must work out through the medium of humanity itself if the present opportunity is to be met correctly and in line with divine purpose.

The stimulation of certain people to phenomenal action, and the instigation of others to emerge as dynamic and inspired leaders, is also another way in which divine intervention might find expression. Oft, down the ages, men have been overshadowed by divinity and inspired by God to accept positive leadership, and so make divine purpose a fact in conditioning world affairs. Had they not so responded to the influencing impression, and had they not accepted the responsibility imposed upon them, the course of world affairs and world events might have been very different. I refer not here specifically to spiritual leaders but also to leaders in other departments of human living—to such expressions of the divine will as Moses, the Lawgiver, Akbar, the warrior and student, Leonardo da Vinci, the inspired artist, and to other great and outstanding figures who have determined the basic trends of human

civilisation; I refer also to the constructive forces which have guided mankind into the increasing light of knowledge and understanding. All these leaders have produced lasting effects upon the human consciousness and their work has lain therefore in the domain of the second aspect of divinity. Their activities parallel those of the workers who are, or have been, inspired by the material or matter aspect of manifestation, whose influence has been predominantly upon the physical plane, and whose effect has been outstandingly along selfish personal lines. This type of influence is felt predominantly upon the physical plane, and therefore, from certain angles, the present conflict might be regarded as one between the second aspect, the developed spiritual consciousness, and the material aspect of [Page 261] manifestation, with humanity constituting the great field of divine conflict at this time.

We have, therefore, hinted at the following forms of divine intervention:

1. Divine embodiments
2. Natural cataclysms
3. Evocation of slumbering Entities
4. Emergence of inspired leadership.

There still remains one mode of intervention which is still more mysterious, illimitably more powerful, and definitely more difficult both to evoke and subsequently to contact. This is the emergence, response, or appearing of great Sons of God Who dwell in sources far removed from our planetary life altogether; this involves the appearance of Lives of such stupendous and divine expression and potency that only the *massed* spiritual purpose of vast numbers of men can be potent enough and far-reaching enough to pierce beyond the veil which protects the Earth, to those far distant realms where They have Their natural and everlasting abode. They cannot be reached by prayer or even by well formulated desire—the expression of the wish life of the masses. They lie utterly beyond the realm of feeling (as humanity understands it) and dwell ever in that high place which can only be reached by intentionally directed, selfless thought.

Are there enough people in the world today whose focussed and illumined thought can be organised and directed towards these Lives in such a manner that They can be attracted and led to respond to human need for deliverance? Such is the problem. It is possible, but not, perhaps, probable. The problem of a blended demand from the spiritual Hierarchy and from humanity—simultaneously expressed—will have to be met, and this is by no means easy of accomplishment.

It is for this reason that these three stanzas from a very ancient invocation have been made available and put in your hands at this time. If you can use these phrases as *voiced demands* and *affirmed beliefs*—in unison with the [Page 262] highest spiritual forces which claim your allegiance, no matter under what name—then there is just a chance that this type of divine activity might be set in motion along a particular line, and this might lead to changes of so auspicious a nature that a new heaven and a new earth might be rapidly precipitated. There is at least no harm in this attempt and this effort at participation in hierarchical endeavour. Planned collaboration with the work of the Christ at this time is useful and needed; it will serve at least to elevate humanity and its thought, and produce a permanent spiritual stabilisation. Great potencies and the expression of *ancient evil from the past* are rampant upon earth at this time, released through unusual human selfishness, cruelty and error, and focussed through the medium of one unhappy race and the power of certain dangerous men—men who are easily subject to evil impression and influenced, obsessed, by selfishness and evil—by forces of destruction. Is it possible to evoke at this time eternal good, latent in Lives which would normally contact humanity in some far distant future, and thus hasten the day of heightened and deepened spiritual contact in the

immediate present? Such is the question. If this can be done, the evil past and the glorious future may perhaps be brought into contact in the unhappy present, and an event take place which will produce stupendous changes.

I would remind you here that the evocation of this divine contact will be, in itself, dangerous, disrupting and destroying. The results are unpredictable for the human being, for men are as yet unaccustomed to respond to Lives and Influences of so high and divine a nature. There is nevertheless a possibility that it might now be more safely permitted *if* enough people can stand together spiritually and selflessly, and so offer themselves as channels for these new and unknown spiritual Forces. There are divine attributes, divine qualities and divine potencies which the most enlightened humanity of all time have as yet failed even to register, sense or vision—all three aspects escaping contact with these potencies. Yet these powers exist, and the right [Page 263] handling of the present crisis by spiritually oriented humanity may bring about the release of some of these higher energies and the establishing of a line of factual influence along which They can move and consequently contact the Earth. Ponder on this and limit not Deity through the rigidity and finiteness of little minds.

The release of great impersonal forces is ever a critical matter. The effects produced are dependent upon the quality of the recipient aspects and the nature of the form quality upon which they make their impact. In the world of chemistry, a catalyst, brought into contact with certain substances, will produce something entirely new and bring about changes not normally anticipated. These we are now beginning to study and to understand. The intervention into the situation of certain potencies of stupendous gravity and uniqueness, and their effect upon the interacting Forces of Light and forces of aggression, is still more unpredictable, and only the grasp of the spiritually minded people of the world and their steadfastness in sacrifice—plus their clarity of vision and their *united* world focus—can make the situation safe for humanity as a whole. Bear these thoughts in mind as you use the great and new Invocation.

One other thought I would like to touch upon prior to an analysis of the phrases of the Invocation.

It is a recognized truth today that all expression upon the physical plane is the result, first of all, of thought, then of desire, and finally of physical plane activity. A man sees a vision and a possibility. He broods over it and it enters then into the realm of mental invention. A thoughtform is then organised, whether it is the thoughtform of a sewing machine, of a political party, of an economic idea, or some other type of organisation with some planned objective. Much reflection and brooding will eventually produce a magnetic field which will become so potent that desire will enter in; then the dream or vision enters into a new stage of vitalisation. In due time, when the processes of desire have adequately developed, the vision will precipitate upon the physical plane. Physical activity and concrete methods [Page 264] of manifestation are then coordinated and gradually the thoughtform becomes an expressed reality, recognisable by all men.

Thought, desire, activity—such is the history of human vision and dream. Down the ages, from the very night of time, man has dreamed, expectant of divine revelation and of divine intervention. When all else seems to fail, men look to God. Again and again in the history of the race, the vision has taken form and the dream has materialised upon the wings of powerful desire and demand. Again and again, God has revealed and sent His Messengers and Representatives to aid and guide humanity. But this happens only when the demand is adequately voiced and the need has cried to high heaven. Never yet has the response failed. Again and again lately, the nations of the world have been called to prayer, and

this proclaimed appeal of millions cannot be disregarded or remain negligible. An answer must be forthcoming, though it may not take the same form as of old, because man is today—in spite of appearances—more capable of handling his own affairs and determining consciously his own events. No matter how unrealised, back of all these demands and prayers in the many Christian countries, lies a subtle, deep-seated conviction that the return of Christ is imminent; there is widespread acceptance of the concept that the Presence of the Son of God *can* be evoked and that He *must* come to the assistance of His people. No matter what the dogmatic interpretation or the theological idealism, some form of this belief lies behind the cry of the millions.

Will this demand from the hearts of men induce the return of the Christ of Galilee? Will it bring about the emergence into manifestation of some great Son of God Who will embody perhaps another and unknown aspect of God's life and quality? Will it perhaps produce the embodiment of another divine revelation, and—just as the Buddha expressed the Wisdom of God and Christ revealed to us the Love of God—is it not possible that He Who may come will unfold to us the nature of the Will or Purpose of God, thus presenting that will-to-good which must be called into **[Page 265]** activity if the evil will-to-power is to be swept from the Earth. I present this possibility to your attention and would ask you to think about it. Thus, if this should prove the correct result of all invocation and prayer, we shall have the balancing of the personality will, of material selfishness and acquisitiveness, and the selfless will which seeks to aid the whole of humanity. The will of the lower self and the will of the Self or Soul will be brought into conflict with each other, with humanity throwing the weight of its influence upon one side or the other.

When I speak of throwing the weight of human influence upon one side or another, I refer not alone to thought power and to what so many euphemistically call "work on mental levels." I refer to the conscious activity of the whole man, working mentally, emotionally and most emphatically physically also. Only those, therefore, who are integrated personalities can work in this manner, and herein lies a difficulty. Those people today who work only mentally or who sit and send thoughts of love broadcast into the world, and who bask thus in the beauty of their own idealism (making frequently no adequate balancing physical effort to bring this present evil situation to an end through right choice, sacrifice and strenuous service), are in reality of no service at all to any except themselves. There are those who send thoughts of love to the group of evil men who are responsible for world disaster, believing thereby to influence them for good. I would remind them that love is essentially an impersonal potency or energy, dependent for its effect upon the type of form which it contacts and upon which it makes an impact. Pouring, therefore, upon the selfish materialistic nature, it will only enhance desire and promote increased acquisitive aggression, and thus foster the lower nature and distort the true expression of love, leading to increased evil activity. Pouring upon the selfless, the pure and the disinterested, it will foster reality and true love. These are points which should be remembered at this time by the well-intentioned but occultly ignorant server.

### **[Page 266]**

Let us now proceed to the analysis of the three stanzas or verses. The first of these refers to the waiting attentive group of spiritual Lives who seek to aid when right demand coincides with right time. The second stanza refers to humanity and its reactions, and to the possibility of interplay between the two groups—of spiritual Lives and men. The third indicates methods and results. We will take each phrase or expressed idea separately, for each carries its own import and all of them possess several significances. With all the meanings I cannot deal, but will present the simplest and the most important.

*Let the Lords of Liberation issue forth. Let Them bring succour to the sons of men.*

Who are the Lords of Liberation, and from whence do They come? All the ideas and concepts which control human life and have given rise to our civilisation have started as emanations from certain great Lives, Who are Themselves an expression of a divine Idea. The note They strike and the quality They emanate reaches out and makes an impact upon the most developed of the sons of men found at any particular time upon the Earth. These then proceed to make the sensed idea their own and to familiarise the thinkers of their time with the formulated concept. In this way great motivating, divine purposes become controlling factors in human progress. It is in this way that the basic urge to liberation and to freedom has slowly and consistently dominated human endeavour, leading first of all to the struggle for individual freedom and liberation (with the incidental ideal of heaven, of initiation and of spiritual attainment), and gradually moulding human thought to such an extent that the greater ideal takes shape. The freedom of humanity and the liberation of its power to be self-determining (which is an aspect of freedom) has become the dearest ideal and the best thought of the thinkers in all nations. In the last analysis, it is this interference with individual and group freedom which is the worst sin of the evil men who seek at this time to enslave the weaker nations and bend them to the rule of Germany, depriving them of **[Page 267]** their national assets and means of subsistence, and wresting from them—by force and fear—their dearest possessions, liberty of life and conscience.

All great ideas have their emanating Sources of life, therefore, and These are called in the ancient invocation with which we are occupied "Lords of Liberation." They are three in number, and one of Them is closer to the Earth and to humanity than are the other two, and it is He Who can be reached by those who comprehend the nature of freedom and who desire beyond all things to be liberated and to see all the oppressed and enslaved people of the world also liberated.

Every move of an enlightened consciousness (such as that of a Lord of Liberation) towards humanity produces a corresponding shift or move on the part of men. This in itself constitutes a definite problem, because no such move can be made by a Lord of Liberation unless humanity is ready to raise its ideal of freedom to a higher level of expression. Unless this world war has in it the seeds of a revelation of a higher human freedom, and unless humanity is ready to express this higher freedom to the best of its ability, it will not be possible for the Lords of Liberation to take action. They cannot be moved by prayer, demand and invocation alone. Such demand must have behind it the ideal of a newer freedom and a greater liberty for man. In the abrogation of the French idealism, summed up in the words—"Liberty, Equality, Fraternity"—the attention of the whole world was focussed on the theme of liberty, and the symbolism of the event is of far greater import than has yet been grasped. France has not relinquished the ideal of human liberty which she originally brought (on a large scale) to the attention of mankind. Her action, under the influence of the enemies of human freedom, simply focussed the danger with which humanity was confronted, and brought it emphatically to the attention of humanity, numbed by disaster, and bewildered by the accumulated weight of misery. By so doing, the problem was simplified for the untrained mind. It also produced, spiritually speaking, a direct line of **[Page 268]** communication between men who know the significance of freedom and long for human release, and the Lords of Liberation Who are responsible for implanting this innate desire in humanity.

The reason why these Lords of Liberation are the first mentioned in the stanza is that They are essentially related to *desire-will*, and are therefore the more easily contacted by man. The place from which They issue forth to the aiding of humanity is a certain area of the divine Consciousness which is open to the human sense of awareness, if sufficiently enlightened and selfless. You can see from the above remark how the effective use of invocation is therefore dependent upon the point of spiritual



development of the one who seeks the aid of true prayer and invocation. One thing which should be grasped anent all these great Lives is that what is commonly called "worship" is abhorred by Them. Worship, the power to adore and the sense of awe (which is one of the highest aspects of fear) are *not* desired by Them. Such attitudes are emotional in origin and based upon the sense of duality, and therefore upon feeling. These Lives are embodiments of service and can be reached by true servers with the appeal of service. Bear this in mind. As man progresses upon the Path he forgets worship; he loses all sense of fear, and adoration fails to engross his attention. All these attitudes are obliterated by the realisation of an overpowering love and its consequent interplay and tendency to increase identification. The Lords of Liberation can be reached, therefore, by the call of the world servers, and They will then issue forth through the agency of One of Them, Who will unify the energies of all Three, and so produce those conditions which will bring about effective and recognised freedom. How They will do this is not for us to say; the most probable method will be through the overshadowing of some man, or some group of men, so that they will be inspired to bring about the victory of liberty.

*Let the Rider from the secret place come forth and coming—save. Come forth, O Mighty One.*

Here we come up against one of the oldest traditions [Page 269] in the world and of the ancient East; one, too, which finds its counterpart in the New Testament, where the Coming One is seen coming forth to the rescue of the people "riding upon a white horse." In the Occident we have for long thought in terms of the "Lamb, slain from the foundations of the world," and in this statement lies a profound astrological truth. It refers to that great round of the zodiac (a period of approximately 25,000 years) in which the sun passes through all the twelve signs of the zodiac. The period to which reference is made started in the sign Aries, the Ram. The Orient, however, harks still further back, to a much earlier period and to a still more ancient date, remote in the night of time, when the greater world cycle started in the sign Sagittarius, the Archer. The symbol of this is sometimes (towards the latter part of the cycle) depicted as an archer, riding on a horse and (in the early part of the cycle) as a centaur, half man and half horse. Both refer to an emerging revelation of the consciousness of Deity as revealed through some Great Divine Expression, through some manifesting Son of God. The point to bear in mind is that this Rider on the white horse is no extra-planetary Entity or Life, but is essentially One like unto ourselves—human and animal combined as are we all, but fused with divinity and inspired from on high, informed by some cosmic and divine Principle, as Christ was informed with the Love of God and carried the revelation of love to man. The Rider is one of our humanity Who has reached a predestined goal and Who—for very love and understanding of man—has remained for ages in the secret place of revelation (as it is esoterically called), waiting until His hour comes around again and He can then issue forth to lead His people to triumphant victory. This coming One is on the Path of a world Saviour just as the more potent Lives, the Lords of Liberation, are on the Path of world Service. They issue forth via that highest spiritual centre *wherein the Will of God* is held in solution or custody, for gradual release or revelation as humanity can arrive at the needed point of understanding response and receptivity. Though They can [Page 270] be reached relatively easily, it must be through the massed intent of the many focussed minds. The Rider on the white horse can be reached by the individual aspirant if he can raise his consciousness adequately high. This Rider comes forth (from the centre *wherein the Love of God* is held for distribution) as the human centre (which we call humanity) becomes attuned to true love and can identify itself with all men, responding freely and without any inhibition to divine Love—which is wisdom, understanding, and effective, skilful activity.

When this invocation is rightly used and voiced by an adequate number of people, those who can in some measure employ the enlightened will may succeed in reaching the Lords of Liberation and



produce, as a result, a phenomenal intervention of some kind. Those who work more emotionally will reach the Rider from the secret place and may bring Him forth to save and lead the masses of people. Are there enough focussed minds and intense attentive hearts to reach the two centres where wait Those Who can aid at this time? That is the question. It will happen when the three centres—humanity, the spiritual Hierarchy of the planet, and the "place where the will of God lies hidden" (called in the ancient scriptures Shamballa)—are aligned and en rapport with each other. There will then be established a direct relation between all three, and a direct channel for the inflow of liberating force. This has happened only once before in the history of the race.

Owing to the fact that mankind is so weakened by pain, strain and suffering, the probability is that it will not be deemed wise for the Lords of Liberation *directly* to contact humanity. They will more probably do three things:

1. Stand behind and strengthen the Rider on the white horse as He responds to the demand of the people everywhere, pouring through Him that dynamic energy which embodies the first divine aspect, the will aspect, the power expression. Thus They will enable Him to carry out the will of God in such a manner that humanity can grasp [Page 271] what is being done. Mankind will then see the Love which animates the Will and Power of God. The true significance of liberty will then be revealed. It is not yet understood.
2. Pour Their strengthening will-to-good into the New Group of World Servers in all lands, so that there may be potent, simultaneous action in line with the purposes of the Rider from the secret place.
3. Stimulate and integrate into the minds of certain advanced disciples a number of new ideals which must govern the liberating process and find expression in the New Age. This was done in a small way at the time of the French Revolution when the three major concepts of freedom were expressed in the three words, Liberty, Equality, Fraternity, and were intellectually presented to the race. These have now been temporarily relinquished, and this in itself constitutes an important symbolic happening. It had to occur, because these three words stood for no factual truth but simply for a hope and for an academic concept; the events of the last few months reduced them to a farce. So they were deliberately withdrawn in order to enhance their importance, and will later be restored and will then assume a new and potent significance in the minds of all men. They are the three words which *must* govern the New Age.

Certain racial interpretations of ideals will also have to disappear in order to be succeeded by new and better ones. This applies even to man's understanding of the three words which we have been considering. "Liberty," as the Lords of Liberation may endorse it, is in reality the recognition of right human relations, freely adjusted, willingly undertaken and motivated by a sense of responsibility which will act as a protective wall; this will take place, not through coercive measures, but through correct interpretation and quick appreciation by the masses, who are apt to confound licence (personality freedom to do as the lower nature chooses) and liberty of soul and conscience. Yet this liberty is the easiest aspect of the divine will for humanity to grasp. [Page 272] It is in reality the first revelation given to man of the nature of the Will of God and of the quality of Shamballa. "Equality" is that peculiar understanding which the Coming One will reveal and which is based on a right sense of proportion, correct Self-respect, and understanding of the spiritual, yet natural, laws of Rebirth and of Cause and Effect, and which will be founded in future centuries on the recognition of the age of a soul's experience and gained development, and not at all on the loud emphatic affirmation that "all men are

equal." "Fraternity" is something that humanity itself will contribute as an expression of the third aspect of divinity, basing it on right contact and right reaction to contact. Thus there will be developed gradually the true life-theme of humanity, which is brotherhood, founded on divine origin (equality) and leading to a free and true expression of divinity (liberty).

Perhaps with these thoughts in mind, this first stanza of the new Invocation will assume more importance, and you will then be able intelligently to invoke Those Who can inspire to right action, thus bringing succour, and call forth the One Who can save the situation through right leadership.

On what level of consciousness He will ride, it is not for us to say. It is possible that He will not appear upon the physical plane at all. Who can say? But the sound of His coming will be known and, speaking symbolically, the thunder of His horse's hoofs will be heard. The influence which He will wield and the energy which He will transmit from the Lords of Liberation will inevitably be potently felt, evoking an immediate human response. This will prove an incontrovertible fact. That His radiation will reach forth and surround His disciples, struggling in the conflict with evil, is also certain and sure. This will enable them to make the supreme effort which will win the battle for humanity. That He will come in "the air" is a well-known prophecy from the New Testament, thus enabling "every eye to see Him." These words have more meaning today than when written nearly two thousand years ago, for this world conflict [Page 273] is outstandingly an aerial one. Students and those using this Invocation would be wise to bear this in mind or they may fail to see and recognise the Deliverer when He comes—a thing which has happened before.

We come now to the second stanza, with its direct references to human attitudes and recognitions. For decades, I, as one of the spiritual teachers, along with many others, have sought to awaken all to the fact of *Light*—light in the world, light coming from the plane of desire (called the astral plane quite often), light illumining science and human knowledge, the light of the soul, producing in due time the light in the head. You have been carefully taught that the right use of the mind in meditation and reflection will lead to the correct relation of soul and personality, and that when this has taken place, the light of the soul ignites or fosters the light in the head and the man reaches the stage of illumination. The reference in this second stanza is to the more extended idea of the relation of humanity (the kingdom of men) to the spiritual Hierarchy (the kingdom of God). When these two are more closely aligned and related, light will break out among the sons of men as a whole, just as light breaks out in the individual aspirant. This much-to-be-desired event can be brought about by the spiritually minded people in the world, by the men and women of goodwill, and by the world disciples, standing with "massed intent." This means with a uniform, united focus—a thing as yet rarely seen and much needed at this time. So many people are animated by wishful thinking, by hoping and by prayer; so few are motivated *by intention*. Intention here is that unbreakable, immovable determination that a situation shall be handled, that what is needed in order to release mankind assuredly must appear, for such is the *mental intention* of the focussed minds of many. I would ask you to give much thought to these words "massed intent" and to differentiate with care between intention and desire. When humanity has fulfilled the conditions through a focussed mental demand, based on correctly formulated mass [Page 274] intent, then will come the affirmation from the spiritual Forces.

*Let the fiat of the Lord go forth: the end of woe has come.*

The ending of the present evil situation is, therefore, a cooperative measure; and here, in this connection, we have the appearance of the Lord of Civilisation Who voices and engineers upon the

physical plane the fiat of the Lord of Liberation and of the Rider from the secret place. He aids and makes possible, owing to His control, the precipitating upon the Earth and in the arena of combat, of the power generated by the Lords of Liberation, expressed by the Coming One and focussed through Him as the hierarchical Representative in Europe. The work of the Master R. has always been recognised as of a peculiar nature and as concerned with the problems of civilisation, just as the work of the Christ, the Master of all the Masters, is concerned with the spiritual development of humanity, and the work of the Manu is occupied with the science of divine government, with politics and law. Thus the incoming focussed energy, called forth in response to right invocation, is stepped down still nearer to humanity, and the masses can then respond to the new impulses. You have, therefore:

1. The Lords of Liberation, reached by the advanced spiritual thinkers of the world whose minds are rightly focussed.
2. The Rider on the white horse or from the secret place, reached by those whose hearts are rightly touched.
3. The Lord of Civilisation, the Master R., reached by all who, with the first two groups, can stand with "massed intent."

On the united work of these Three, if humanity can succeed in calling Them forth, will come the alignment and the correct relation of three great spiritual centres of the planet, a thing which has never occurred before. Then:

**[Page 275]**

1. The Lords of Liberation will receive and transmit to the Hierarchy energy from the centre *where God's Will is known and furthered*.
2. The Rider will receive this energy and take such action as will express it, plus the motivating energy from the centre *where God's Love is expressed*.
3. The Lord of Civilisation will stimulate and prepare the centre which we call humanity for right reception of this re-vitalising, stimulating and releasing force.

Thus Shamballa, the Hierarchy and Humanity will stand consciously related and dynamically in touch with each other. The Will of God, the Love of God and the Intelligence of God will thus fuse and blend on Earth and in relation to human problems. Conditions will consequently be brought about and energies will be set in motion which will end the rule of evil and bring war to an end through the victory of the Forces of Light, recognised and aided by Humanity.

This synthesis of the three energies, evoked through invocation and the response of certain divine Potencies, is esoterically given the name of "the saving Force." Of its exact nature and intended effects we know practically nothing. It has never before appeared in action on the physical plane, though it has been for some time active upon the mental plane. Though it is a blend of the energies of the three centres referred to above, it is primarily the energy of the divine Will, which will be its outstanding characteristic. One hint here I will give. Just as the externalisation of the materialistic lodge of seven men, to which I made reference above, has made its appearance and must be dealt with prior to the future externalisation of the lodge of spiritual Lives (the appearance of the kingdom of God on Earth) which we call the planetary Hierarchy, so the will-to-power of the forces of aggression has appeared on

Earth and sought to gain control over humanity. Note that aim. This will-to-power can only be dissipated when the highest aspect of the same energy is given free rein among the sons of men. The divine [Page 276] and spiritual Will, carried on the impulse of selfless love, can and must be evoked for the destruction of the selfish and wicked will-to-power, rampant now on earth under the direction of the focussed seven in Germany.

The "saving force" must, therefore, be spread abroad. For long ages men have prayed in the words of St. Paul: "Let the love of God be shed abroad *in our hearts*." Today the need is for the spread of the "saving force" to take hold *of our minds* and to control from that directing centre, for it embodies the needed salvation at this time. It will take the united efforts of all the three focal points of divine expression on our planet to make this possible, but it can be done.

In the final stanzas (which we need not take phrase by phrase, as their significance is sufficiently clear) we have plainly put before us the methods whereby humanity can play its part and do its share in aiding all those who are cooperating with the Forces of Light to bring this planetary war to an end.

Look for a moment at the four words which embody the thought of what can be done by men to bring to fruition the mission of the Coming One, the Rider from the secret place. We are told that *Light and Love and Power and Death* must be invoked *to fulfil the purpose of the Coming One*. Here we come right down to the practical theme of man's individual part in the processes of liberation. Here we are concerned with that which—within humanity itself—needs evocation in order to produce right cooperation, right preparation and right understanding. Four potencies within the soul of man are available for his individual use in helping the Forces of Light—potencies he shares with all men to a greater or less degree, according to the expressive power of the soul. They are potencies which are not innate in the lower self, but only in the higher. The lower self reflects only distorted forms of the higher divine energies. This is a point to be carefully noted. Of Light and Love I can say but little to you. To esoteric students, these words are so familiar as to be somewhat meaningless, and only those [Page 277] who can walk in the light, and whose major reaction is love of humanity, will comprehend the significance and the inter-relation of these four words.

*Light*, with which to see the new vision, is needed by all. This will probably not be an intensification of any earlier vision, no matter how apparently spiritual, but something so entirely new that you will need all the light that is in you, and a trained insight, if you are to recognise it when contacted.

*Love*, which is not emotion or sentiment, and which is not related to feeling (which is a distortion of true love), but is the fixed determination to do what is best for the whole of humanity, or for the group (if the larger concept is not possible to you), and to do this at any personal cost and by means of the uttermost sacrifice. Only those who truly love their fellowmen can see the issues clear and can grasp the inevitability of the things which must be done to end the present rule of terror and so usher in the new rule of peace. Peace is *not* the goal for our race or time, no matter what many men think. This is a cycle of steadily growing activity, with the aim in view of establishing right human relations, intelligently carried forward. Such activity and intense change is not consonant with what is usually understood as peace. Peace has relation to the emotional side of life and was the goal in Atlantean days, where peace was a great spiritual issue. But peace and the love of peace can be a deadening soporific, and are so at this time. It is usually selfish in purpose, and people long for peace because they want to be happy. Happiness and peace will come when there are right human relations. Peace and war are not a true pair of opposites. Peace and change, peace and movement, are the real ones. War is but an aspect

of change, and has its roots deep in matter. The peace usually desired and discussed concerns material peace, and in every case is related to the personality, whether it is the individual personality or that of humanity as a whole. Therefore I deal not with peace, but am concerned with love, which oft disturbs [Page 278] the equilibrium of matter and material circumstance, and can consequently work against so-called peace.

*Power* is something which has ever been of interest, down the ages, to advanced humanity and to those men who could respond to the will aspect through their mental unfoldment. It is today becoming of interest to the masses and to the more mediocre types of men, and is hence oft misused and turned to selfish purposes. The power here to be evoked out of the human soul, in this hour of need, is the ability to know the Plan and to work for its furtherance, thus cooperating with those forces which are endeavouring to re-establish order on Earth and to end the cycle of aggressive wickedness in which today we find ourselves.

The question arises here whether the cycle is susceptible to interference and whether it must not perform its appointed course. I would remind you that the law of cycles is the law governing the appearing and the disappearing of great and active energies which pass in and out of manifestation, fulfilling the purposes of Deity and yet limited and handicapped by the quality of the forms upon which they make their impact. If any intervention is possible and takes place, it will be an "intervention in time." Such an intervention is hinted at in the sacred scriptures, such as the New Testament, where it is foretold that "for the sake of the elect, the time shall be shortened." The real meaning of this (which is not apparent in the rather inadequate translation which we have) is "*because* of the elect or because of those who know and who take right action, the progress of evil can be arrested." This is encouraging, and I commend the thought to your attention. There is a power which such "elect" can wield—understanding its nature, preparatory and selfless.

And *Death*—to what does this refer? Not to the death of the body or form, for that is relatively unimportant; but to the "power to relinquish," which becomes in time the characteristic of the pledged disciple. The new era is coming; the new ideals, the new civilisation, the new modes of life, of education, of religious presentation and of government [Page 279] are slowly precipitating and naught can stop them. They can, however, be delayed by the reactionary types of people, by the ultra-conservative and closed minds, and by those who cling with adamant determination to their beloved theories, their dreams and their visions, their interpretations and their peculiar and oft narrow understanding of the presented ideals. *They* are the ones who can and do hold back the hour of liberation. A spiritual fluidity, a willingness to let all preconceived ideas and ideals go, as well as all beloved tendencies, cultivated habits of thought and every determined effort to make the world conform to a pattern which seems to the individual the best because, to him, the most enticing—these must all be brought under the power of death. They can be relinquished with safety and security and no fear of results, if the motive of the life is a real and lasting love of humanity. Love, true spiritual love as the soul knows it, can ever be trusted with power and opportunity and will never betray that trust. It will bring all things into line with soul vision.

Again we have the energy of the three centres with which we are becoming familiar, and can see them being brought together and their triumphant relation being fused and blended. It thus becomes apparent that Those Who formulated this new and vital Invocation believed firmly in the power of humanity—upon its own levels of consciousness—to express the three divine potencies, Will, Love and Activity, in some measure. The demand goes forth to the Coming One to aid in the blending of the three upon



Earth, so bringing them into physical plane expression, and thus unite the potencies of the human kingdom with the potencies which He will bring with Him for the saving of humanity. Only when humanity offers all that it has to give to the service of the sad, the suffering, and the oppressed, and will work actively and intelligently to bring about release, can that full cooperation be established between the inner and the outer potencies which is so deplorably needed at this time. Unless, for instance, those who can use this Invocation parallel its voiced expression with some form of definite [Page 280] physical plane service, and so aid constructively the Forces of Light, their efforts will prove negligible. It is humanity alone which can precipitate the new incoming energies from the Lords of Liberation and make possible Their activity on Earth. It is humanity alone which can open the door on to the physical plane for the Rider from the secret place. The stupendous inner Potencies can reach certain levels of human activity and contact, such as the mental plane, but their further progress downward into outer expression, power and manifestation, is dependent upon the potent, magnetic, *indrawing* power of man himself.

The thought lying behind the words *Construct a great defending wall* might be simply expressed in the words: Thus far and no further. The limit of effectiveness of the evil expression and of the power of the aggressors has been reached *if* the disciples and the men of goodwill actually now play their proper part. Symbolically, they can put up an impregnable wall of spiritual light which will utterly confound the enemy of humanity. It will be a wall of energy—vibrating, protective, and at the same time of such power that it can repulse those who seek to pass in their pursuit of evil and wicked objectives. I speak in symbols but my meaning will be clear.

One point you need to grasp more clearly, and it is both an encouragement and a point difficult of belief. If the sons of men who are cooperating with the Forces of Light at this time stand with steadfastness, and if the "massed intent" of the men of goodwill is brought down from the mental plane (where most goodwill, desire, prayer and invocation becomes "frozen") and is carried away from its easy focus in the wish life of the aspirant, goodwill becomes active in expression and *in tangible deed* upon the physical plane, so that the work done through the means of invocation and prayer, plus the needed fighting for the right, is done by those who can truly coordinate and integrate on all three levels and thus function as a whole. This will mean the finish of the dominance of matter for all time. Such a desirable [Page 281] condition may come very slowly, from the standpoint of man's myopic vision, and may even not become apparent in its full significance to you in this life; nevertheless the victory will have been gained. Matter and materialistic interests will no longer rule the coming generation as they have ruled the last two. When the forces of aggression, of greed and cruelty are driven back, it will mean the conquest of selfish desire by unselfish love and sacrifice. This is the reward of those with whom we work, if reward is desired. This achieved situation will then bring into closer relation humanity and the spiritual Hierarchy; they will be en rapport in a manner new in history. The defeat of the oppressing nations and the liberation of the oppressed will be only the outer and visible sign of an inner and spiritual event—one for which all enlightened people are working. It will—after a period of adjustment, which will necessarily bring its own peculiar difficulties—usher in the new world, with all that is entailed in that phrase.

I have placed before you the possibility. I would reiterate, as I have in the past, that *it is humanity which determines its own fate*. Men have transcended the child stage and are now adult, though not mature. Maturity is achieved through self-engendered experience and decision, and for some time we who seek to guide have confined our efforts to reaching the intelligent people, impressing the spiritually minded, and in stimulating humanity to right action without encroaching upon man's



growing expression of freewill. So the outcome is unpredictable, though we may see a certain measure of inevitability in future happenings. But man is free to choose the way that he shall go, and much of the responsibility for his choices rests upon the shoulders of the more instructed of the human family and upon those who have achieved some measure of vision.

With these thoughts upon the new Invocation I would leave you to work out these ideas in the recesses of your reflective consciousness. I would ask you to use the Invocation frequently, with dynamic intent and true understanding, [Page 282] and thus cooperate—by its use, by your love of humanity, and by your activity on the side of the Forces of Light—with those on the outer and inner planes who are seeking to drive aggression back to the place from whence it came, and to end the rule of hate and fear.

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### SECTION THREE

## FORCES BEHIND THE EVOLUTIONARY PROGRESS OF THE RACE

### THE DOCTRINE OF AVATARS

May 1941

As we enter the momentous month of May this year, I have asked myself if there is any way in which I can arouse the world aspirants and my disciples to a truer appreciation of the immanent significance of the presented opportunity, and also if there is any way in which I can simplify and make more real to you the Doctrine of the Coming One—linked as it is to the teaching of every great religion. In all of them, the idea of a subjective, spiritual Order, concerned with the developing welfare of humanity, is to be found.

This is an age of culminations. Such culminations appear today in the field of religion as well as in the field of science and politics. All the great lines of human approach to reality and to truth are passing out of the realm of the tangible and exoteric, into that of the intangible and esoteric. Science is rapidly becoming the science of the unseen and of the unprovable; religion has emerged from the realm of the mystical into the clearer atmosphere of the occult, and must now emphasise the reality of the unseen as the efficient cause of the seen; politics and governments are engaged with processes of thought and ideologies.

What then is the true inner structure of reality which will provide the needed strength for humanity at this time, thus sufficing to satisfy man's demand for truth and prove adequate to answer his ceaseless yet intelligent questions?

I would assert here that the great and satisfying reply [Page 286] to all human questioning and human need is to be found in the doctrine of Avatars, and in the continuity of divine Revelations. This is the

persistent belief—ineradicable and unalterable—that (at major moments of world need) God reveals Himself through Appearances, through a Coming One. This doctrine is found in all the basic world religions, in every time and age; it appears in the doctrine of the Avatars of the Hindu faith, in the teaching of the return of Maitreya Buddha or the Kalki Avatar, in the belief in the Western world in the return of Christ and His Advent or second Coming, and in the prophesied issuing forth of the divine Adventurer of the Moslem world. All this is tied up with the undying belief of mankind in the loving Heart of God, Who ever meets man's need. The witness of history is that always the appearance of man's necessity has been met with a divine Revelation.

The reason for this faith, innate in the human heart, is to be found in the fact of the nature of Deity itself. The Christian statement that "God is Love" is founded on that deepest, recognised, spiritual *fact*. The expression of this divine characteristic can be summed up in the words from *The Voice of the Silence*:

"Compassion is no attribute. It is the Law of *Laws*—eternal Harmony, Alaya's Self; a shoreless, universal essence, the light of everlasting right and fitness of things, the law of love eternal."

To this everlasting Compassion the cyclic appearance of the Sun Gods of the ancient myths, the World Saviours and the Avatars bear witness and are the guarantee.

#### *The Wesak Festival*

At the time of this Wesak Festival, I would call your attention to the fact that the annual return of the Buddha to bless His people everywhere and to convey the message of wisdom, light and love to humanity—coming as He does [Page 287] from the very Heart of Deity Itself—is the outer evidence and guarantee of inner divine guidance and revelation in this present world cycle of 2500 years. Year by year He returns. For a brief minute He reminds us that God exists and ever loves; that He is not unmindful of His people; that the heart of the universe is unalterable compassion, and that man is *not alone*. To bring this recognition about and to make this appearance possible, a living Triangle of Energy is created and focussed through three great spiritual Individuals, Who evoke recognition both in the East and in the West. They are known to believers of every faith and all nationalities. These Three are:

1. The Lord of the World, the Ancient of Days, Sanat Kumara, the planetary Logos, Melchizedek, He to Whom Christ referred when He said, "I and My Father are One."
2. The Buddha, the Illumined One, the Revealer of the light and the wisdom which come to us from sources far greater than our planetary Life, a Messenger of the Gods.
3. The Christ, the Son of the Father, the World Saviour, the Redeemer. He Who has remained with us and Who is gathering His sheep into His fold, the Lord of Love.

In these Three, Whose nature is radiant love and light, humanity can grasp in some measure the nature of divinity. They are greater than is known or realised; human intelligence and aspiration can only sense Their essential nature; Their spiritual potency has to be stepped down if mankind is to bear the pressure of the impact of the energy They wield and seek to transmit. It is this stepping down process which takes place at the time of the May Full Moon, and it is brought to a "focus of transmission" by

the *massed intent* of the Hierarchy and the *massed demand* of the world aspirants and disciples—itsself drawn forth by the *massed need* of the people of all lands.

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Here, my brothers, is a simple statement of the facts which must be grasped by all of you who seek to participate intelligently in the Wesak Festival and who are anxious to act as transmitters of the spiritual energy which will, at that time, be poured out to suffering humanity. This Wesak Festival in 1941 can prove to be a "Changer of Conditions" and a major turning point in the life of mankind *if* every spiritually minded person can bring himself to the needed point of selflessness, disciplined purity and resultant receptivity.

There are certain fundamental truths which lie behind all revealed religions. They are essential to the spiritual growth and the progressive realisations of divinity by man. All else found under the term "doctrine" and allied phrased are but expansions of these fundamentals, explanatory in nature, expressive of human interpretations, and formulations of evolutionary recognitions. These are mainly additions and are in the nature of adornment, speculation and prediction; they are constantly subject to change, to rejection or development as man's intellect and spiritual perception unfolds; they are not basic or unalterable. It is the unalterable truths which must be discovered and recognised as the new world religion takes form on Earth and conditions human thought and consciousness in the coming New Age.

*The Basic Truths To Date*

These basic truths never change because they are related to the nature of Deity Itself and have become apparent to mankind through revelation, as evolution has proceeded and man has developed the needed perceptive faculties and the required persistence of search, plus the unfolding of the inner light of the soul. These truths, inherent in the divine nature, reveal the soul of God. They are:

1. *The Law of Compassion.* This is the truth of right relationship, of loving understanding, of actively expressed *Love*. It is the foundation of brotherhood and the expression of the inner unity.

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2. *The Fact of God.* This is the truth that *Being* is God Immanent and God Transcendent; it involves the recognition of the great Whole and the related part; it is the knowledge of divinity, ascertained through right relationship and identity of origin. It is the revelation of the life of God, pervading all that is (God Immanent), and of that same life, providing that still greater cosmic relation (God Transcendent) which is the final guarantee of all progress and of progressive revelation. 'Having pervaded this whole universe with a fragment of Myself, I remain' is the challenge of Deity and the eternal hope of humanity. This is the answer of Life Itself to the demands of humanity, to the enquiries of science and to the whole world problem. God is here, present among us and in all forms of expression; He includes, pervades and remains beyond. He is greater than all appearance. He reveals Himself progressively and cyclically as man gets ready for further knowledge.

3. *The Continuity of Revelation.* Ever down the ages and at each human crisis, always in the hours of necessity, at the founding of a new race, or in the awakening of a prepared humanity to a new and wider vision, the Heart of God—impelled by the law of compassion—sends forth a Teacher, a World Saviour, an Illuminator, an Avatar. He gives the message which will heal, which will indicate the next

step to be taken by the race, which will illumine a dark world problem and give to man an expression of a hitherto unrealised aspect of divinity. Upon this fact of the continuity of revelation and upon the sequence of this progressive manifestation of the divine nature is based the doctrine of Avatars, of divine Messengers, divine Appearances, and inspired Prophets. To all these history unmistakably testifies.

4. *The Inevitable Response of Humanity.* I have expressed in these simple words the instinctive spiritual reaction of man and of the undying human spirit to the three above foundational truths. This divine spirit in humanity must ever, and most surely does, respond to the divine Appearance. The witness to this is sure and proved. There is that in [Page 290] mankind which is akin to God and which recognises its own when it appears. Such is the unshakable reality in the human heart, and recognition is the inevitable reward and result of revelation.

5. *Progress.* The reaction of the individual man and of the masses of men to the continuity of revelation—historically proved—cannot be denied. It is the basic fact of religion. The types of that revelation may vary but each new revelation—given in response to human need and demand—has ever led humanity onward towards a steadily brightening goal and a greater glory. The revelation may come on varying levels of the human consciousness. It may be the revelation of new lands to conquer, terrestrial or mental. Some person pointed the way. It may be the recognition of new laws and facts in nature, scientifically grasped and used; it may be the response of intelligent man to increased knowledge, producing a new type of civilisation. Some liberated spirit pointed the way. It may be the response of the human heart to the Heart of God, leading to the mystical beatitude, and to the recognition of spiritual Being. It may be the reaction of man to some new teaching, some further unfoldment, resulting in a new and enriched religious approach to the centre of life. Some Messenger pointed the way. But always it has meant progress, a moving forward, a rejection of some existing limitation, a repudiating of the undesirable and the evil. Always it involves the recognition of the possible, the ideal and the divine.

6. *Transcendence.* This means the innate capacity to pass beyond so-called natural law. This surmounting of limitation is ever taking place and this process of transcendence will call forth increasing recognition. It marks the next major phase in the manifestation of divinity in man; it signifies domination over physical law and humanity's imminent triumph over the forces which have for so long held him to earth. Of this transcendence the present mastery over the air is the symbol. Man is rapidly mastering the four elements. He cultivates the earth; he rides the waters; he [Page 291] controls the electrical fires of the planet, and he flies triumphant through the air. The question now emerges: What, my brothers, next? Another transcendence lies ahead. It is one of the things which the coming Avatar will reveal.

With the lesser leaders, whom the human spirit evokes to its assistance, I shall not deal. I seek to unfold somewhat the Doctrine of Divine Messengers, of Avatars. From whence come They? What is Their nature? Who are They and what is Their relation to humanity, to the Hierarchy and to still greater groups of Lives? These are questions which normally arise and need clear answering.

An Avatar is a Being Who—having first developed His Own nature, human and divine, and then transcended it—is capable of reflecting some cosmic Principle or divine quality and energy which will produce the desired effect upon humanity, evoking a reaction, producing a needed stimulation and, as it is esoterically called, 'leading to the rending of a veil and the permeation of light.' This energy may be

generated within the human family and focussed in a responsive Messenger; it may be generated within the planet itself and produce a planetary Avatar; it may be the expression of the life impulse and energy of the solar system, or of sources outside the solar system and therefore cosmic. But always it is focussed through a manifesting Entity, is called forth by a demand or massed appeal, and evokes response and consequent changes in the life activity, the culture and the civilisation of mankind.

The response or reaction of humanity to the divine Messenger establishes in due time the recognition of something transcendent, something to be desired and striven for, something which indicates a vision which is first a possibility and later an achievement. This is the historically proven process and testifies eventually to a *fact*. This new fact, when added to the facts established by other and earlier Avatars, enriches the spiritual content of the human consciousness, enhances the spiritual life of the race, and stimulates man to move a step forward into the world of reality [Page 292] and out of the world of illusion. Each revelation brings him nearer to the world of causes.

At the present time, the Avatars most easily recognised and known are the Buddha and the Christ, because Their messages are familiar to all and the fruits of Their lives and words have conditioned the thinking and the civilisations of both hemispheres; because They are divine-human Avatars and represent something which humanity can more easily understand; because They are of like nature to mankind, "flesh of our flesh and spirit of our spirit." They therefore mean more to us than any other Divine Emergence. They are known, loved and followed by countless millions. I would ask you to ponder on the potency of the nucleus of force which They have set up. The establishing of a nucleus of energy, spiritually positive, is the constant task of an Avatar. He focusses or anchors a dynamic truth, a potent thoughtform or a vortex of attractive energy in the three worlds of human living. Then, as the centuries pass, that truth and the effect of Their lives and words begin steadily to condition human thinking; the established thoughtform acts increasingly as a transmitter of divine energy as it expresses a divine idea, and this in time produces a civilisation, with its accompanying culture, religions, policies, governments and educational processes. Thus is history made. History is but the record of man's cyclic reaction to some inflowing divine energy, to some Avatar or some inspired Leader.

### *Divine Intervention*

In considering the subject of Avatars I would like to point out that (from the standpoint of mankind at his present point in evolution) Avatars are of two kinds, as might be expected when the consciousness of humanity is subject to the control of the pairs of opposites. These two are:

1. Those Avatars Who are the embodiment of the Angel of the Presence, whether that Presence is the [Page 293] soul in man, the planetary Logos, some extra-planetary Entity, some Cosmic Being, or an Expression of Cosmic Good.
2. Those Avatars who are embodiments of the Dweller on the Threshold, whether that Dweller is the human Dweller on the Threshold, planetary Forces of Materialism, or some Aspect of Cosmic Evil.

Let me attempt to make this analogy a little clearer. Just as in the case of individual man there comes a point in his life experience when the Angel of the Presence is sensed, known, seen and recognised as the revealer of divinity, so in the history of the race of men, the same great illumination may come. Revelation confronts the aspirant. Revelation confronts humanity. God is known within the human heart. God is known by mankind. This recognition of divinity in its varying aspects is naturally a

progressive one—each stage and each life bringing its own revelation of the beauty of divinity and the glory of light more truly and clearly before the disciple. Similarly, there come cycles wherein the Dweller on the Threshold appears and confronts the aspirant, challenging his purpose and progress and blocking the door which leads to expanded life and liberation. The Dweller challenges the freedom of the human soul. So it is also in the life of a nation, a race, and humanity as a whole.

The Angel of the Presence indicates divine possibility, reveals to the attentive disciple the next step towards liberation which must be made, and throws light upon the immediate stage of the Path to Light which must be trodden. So does the Avatar Who reveals the Lighted Way to humanity.

The Dweller on the Threshold summarises in itself the evil tendencies, the accumulated limitations and the sum total of the selfish habits and desires which are characteristic of the material nature of the disciple. The Angel of the Presence indicates *the future* possibility and the divine nature. So does the Avatar. The Dweller on the Threshold indicates *the past* with its limitations and evil habits. So **[Page 294]** do those Avatars Who from time to time appear as the embodiments of evil and of the lower nature of mankind. And, my brother, They do appear from age to age.

Some cycles in a disciple's life present one aspect of a "confrontation" and some another. In one life he may be entirely occupied with fighting the Dweller on the Threshold or with orienting himself to the Angel of the Presence and permitting the divine conditioning energy to flow into him; he may be succumbing to the influence of the dread sum total of his evil and material desires or he may be drawing gradually nearer to the Angel. But—and this is the point of importance—*it is he himself who evokes one or other of these manifestations*. So it is with humanity. The call of humanity's soul, or of humanity's material nature, must evoke response, and thus an Avatar can manifest. It is the magnetic appeal or the massed intent of the disciple or of humanity which produces the manifestation. In other lives, the disciple may simply swing between the two poles of his being, with no conscious effort, no direct confrontation and no clear understanding of life purpose. So does humanity.

Eventually, however, there comes a life wherein the disciple is confronted by both the Dweller and the Angel simultaneously and the major conflict of his experience takes place. So it is today in the world. The spiritual and the material are in conflict, and humanity itself is the battleground.

Again, a correspondence to the Doctrine of Avatars can be seen in the disciple's individual life. When he has achieved right desire and has made a true effort towards correct orientation, then—when the conflict between good and evil is at its height—there comes a moment when he demands more light, more power, more understanding, and liberation to take his next forward step. When he can make this demand with firm intent and can stand steady and unafraid, response will inevitably come from the very Presence Itself. A manifestation of light and love and power will stream forth. Recognition of need has then evoked response. The conflict ceases; the Dweller departs to his **[Page 295]** own place; the Path ahead lies clear; the disciple can move forward with assurance, and a better life dawns for him.

So it is for humanity. A demand rises to the very gates of Heaven; the massed intent of humanity is that evil must end and a better and truer life become possible. At the moment of greatest tension and of difficulty the demand goes forth. Response comes. The Avatar appears and light pours in, making the way clear. New hope awakens and fresh determinations are made. Strength to establish right relationships streams through the body of humanity, and mankind emerges into a more spacious life, conditioned by truer values. A fusion becomes possible between the outer world of daily living and the



inner world of spiritual realities. A fresh influx of love and light is possible.

Today the moment of adequate tension in the life of humanity has been reached. The Angel of the Presence and the Dweller on the Threshold are at grips. Humanity stands apparently at its darkest hour. But the cry is going forth for aid, for relief, for revelation, for light, and for strength to shake off that which is evil. The massed intent of the world aspirants is directed towards the world of truer values, towards better human relations, more enlightened living and a better understanding between all men and peoples. With massed intent they stand, and their ranks are steadily increasing. With an increased focus of the will-to-good, with a clearer apprehension of future possibility, with a fixed determination that the world move forward in conformity with the divine pattern, and with an urgent cry for help, humanity stands expectant of relief. In every land there is a growing recognition that when mankind reaches the psychological point where, *having done all*, there is naught to do but stand, then some Expression of a divine determination to intervene will appear; there is a growing belief that human effort towards righteous action will be supplemented by the emergence of a divine Force, Person or Event which will bring the conflict to an end.

It might here be pointed out that in similar though somewhat less potent crises in the past, this divine intervention [Page 296] *superseded* human effort, but that it is hoped by Those Who are seeking to aid humanity that such intervention will today simply *supplement* human effort—a very different thing.

Therefore, humanity everywhere today awaits the Coming One. The Avatar is sensed as being on His way. The second Coming (according to prophecy) is imminent, and from the lips of disciples, mystics, aspirants and all enlightened people in all lands the cry goes up, "Let light and love and power and death fulfil the purpose of the Coming One." Those words are a demand, a consecration, a sacrifice, a statement of belief and a challenge to the Avatar Who waits in His High Place until the demand is adequate, and the cry clear enough to warrant His descent and His appearance.

Demand without paralleling action is useless, just as faith without works is dead. It is here that there is a break in the magnetic link which should unite the Avatar with the demand for His coming forth. His emergence must be caused by a fivefold chain or thread of energy: the focussed will of the people, the massed intent of the world disciples and aspirants, plus their desire, their active participation in the task of clearing the way for Him, and complete selflessness. Only when humanity has itself done everything possible to adjust that which is wrong and to end that which is evil, and has carried this effort even to the sacrifice of life itself, can He, the Desire of all nations, appear.

Today this is being attempted. The great event of the appearance of the Avatar can be made possible by a little increased effort. The mission of the Buddha at this particular Wesak Festival is to add that new impetus, that fresh illumination, and that added power and fixed purpose which will enable mankind to surmount this crisis. From the side of the spiritual Forces of the planet, everything will then have been done to make the appearance of the Avatar possible. From the side of humanity, I would ask you: What will be done?

Between the Source from which all Avatars come forth [Page 297] and humanity, stands the Hierarchy of Love, stands Christ and His disciples, stand the Masters of the Wisdom. They are united, all of Them, in one stupendous effort to aid mankind at this time to surmount the Dweller on the Threshold and to come closer to the Angel. This necessitates some greater help and this help will be forthcoming when humanity and the Hierarchy in one fused and blended effort stand with massed intent, invoking

that aid and expecting it also.

### *The Appearance of Avatars*

Since the year 1400 (a date to which I referred earlier) there have been constant appearances of lesser avatars, called forth in response to minor crises, to national dilemmas and religious necessity. They have taken the form of those men and women who have championed successfully some truth or some right cause, some human right or correct human demand. All these people have worked actively upon the physical plane and seldom received recognition for what they truly were; only history, at a later date, laid emphasis upon their achievement. But they changed the current of men's thoughts; they pointed a way to a better life; they pioneered into new territories of human achievement. Such a one was Luther; another was Columbus; still others were Shakespeare and Leonardo da Vinci—to mention only four who so lived and thought and acted that they conditioned after events in some field of human living and are still recognised as pioneering souls, as leaders of men. With these disciples I shall not deal. They embodied ideas and made history—not the history of conquest but the history of progress. I seek to consider with you those still greater Appearances Who come forth from some hidden centre, remote from or near to humanity, and Who "release from crisis the sons of men." These fall mainly into four relatively minor groups:

1. *Racial Avatars*. These Appearances are evoked by the genius and destiny of a race. The *typical man* (in quality and consciousness, not necessarily physically) foreshadows [Page 298] the nature of some race. Such a man was Abraham Lincoln, coming forth from the very soul of a people, and introducing and transmitting racial quality—a quality to be worked out later as the race unfolds. Coming forth correspondingly from the realm of cosmic evil, and responsible for the focus of materialism upon the planet today was Bismarck. Both men came forth within the same one hundred years, thus demonstrating the balance in nature and the constant interplay of the pairs of opposites. They are both types of the most powerful Avatars which humanity itself has as yet produced. They emerge along the lines of *government*, of the *first ray* and in the department of the Manu, and are very sensitive to Shamballa force. Such Avatars frequently emerge at the founding of a nation. This is true of both Bismarck and Lincoln.

2. *Teaching Avatars*. These Appearances sound a new note in the realm of thought and of consciousness; they reveal the next needed truth; they pronounce those words and formulate those truths which throw light upon the spiritual development of humanity. Such Avatars were Plato, the first Patanjali and Sankaracharya; they emerge upon the *second ray* line of energy, in the department of the Christ and are expressions of hierarchical force. When I say the department of the Christ, I would remind you that the name "Christ" is that of an office—an office that has always had its Head. I do not mention the Christ or the Buddha as among these Avatars because They are Avatars of another class and of infinitely greater potency.

3. *Ray Avatars*. These great Beings come forth at relatively long intervals when a ray is coming into manifestation. They embody the quality and the force of a particular ray. Next century, when the seventh ray has achieved complete manifestation and the Piscean influence is entirely removed, the *seventh ray* Avatar will appear. His work will demonstrate the law, order and rhythm of the creative process as it works out on the physical plane, blending spirit and matter. And as this ray is called the Ray of Ceremonial Order or Ritual, [Page 299] He will be largely instrumental in producing those conditions which will permit of the reappearance upon Earth of the Mysteries of Initiation, of which the

Hierarchy is the custodian. He is necessarily connected with the Great White Lodge on Sirius. This fact does not, however, concern us now, for we await the coming of a still greater Avatar.

4. *Transmitting Avatars.* These manifestations of divinity appear at those great cyclic moments of revelation when humanity needs the expression of a new truth or the expansion of an old one in order to progress still higher on the evolutionary ladder. These Avatars issue forth in response to demand and are not so much concerned with racial development as They are with the subjective unfoldment of consciousness and with the stimulation of humanity *as a whole*. Of these Avatars the Buddha and the Christ are outstanding examples. They were not only human-divine Avatars, and hence able to link humanity with the Hierarchy, but They were something far greater and more important. They had reached the point where They could act as Transmitters of certain cosmic principles which—focussed in Them in an extra-planetary sense—could stimulate the deeply hidden and latent corresponding principle in humanity. They transmitted and brought something from outside the planetary life—from the very Heart of God to the heart of man. The Buddha, because He achieved illumination, stimulated the light in the world, in humanity and in all forms. He served the soul of man. The Christ, because of His stupendous achievement—along the line of understanding—transmitted to humanity, for the first time in human history, an aspect and a potency of the nature of God Himself, the Love principle of the Deity. Prior to the advent of the Buddha, light, aspiration, and the recognition of God Transcendent had been the flickering expression of the human attitude to God. Then the Buddha came and demonstrated in His Own life the fact of God Immanent as well as God Transcendent; the idea of God in the universe and of God in humanity evolved. The Selfhood of Deity [Page 300] and the Self in the heart of individual man became a factor in human consciousness. It was a relatively new truth to be grasped by humanity. It had always been known by disciples and initiates.

However, until Christ came and lived a life of love and service and gave mankind the new commandment to love, there had been very little emphasis upon God as Love in any of the world Scriptures. After He appeared as the Avatar of Love, then God became known as Love supernal, love as the goal and objective of creation, love as the basic principle of relationships, and love working throughout all manifestation towards a plan motivated by love. This divine quality Christ revealed, and thus altered all human living and human goals. At that time too there came a great impetus and extension to the work and growth of the Hierarchy, as there was in a lesser degree when the Buddha came. Many initiates became Masters; many Masters passed to still higher work, and many disciples took their places in the ranks of the initiates. There was numerically a great influx of aspirants into the ranks of accepted disciples.

I have considered some of these Avatars in my earlier writings under different names and categories. I deal with Them here simply in an effort to reach a wider public with the teaching on the doctrine of Avatars or of divine Appearances. The Bible is full of such Appearances, but little is really understood about Them. The above are the more familiar groupings.

In September 1940 I gave an interpretation of a new Stanza of the Great Invocation, and in that communication I spoke of Divine Embodiments as the highest type of Avatar for which humanity could look at this point in its evolution. I spoke of the activity of the Hierarchy and of Shamballa, should these two divine Agencies decide that intervention in the form of a widespread cataclysm (engulfing all peoples) was necessary, and I referred to the emergence of inspired leadership as another and lower aspect of divine guidance and participation.

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Such inspired leadership is now being given to humanity by Winston Churchill and Franklin D. Roosevelt, in contra-distinction to the focussed leadership of the forces of materialism through Hitler and another man in his group. But it is not with this form of leadership as expressive of the avataric principle that I deal here. Such leadership is called forth by elements present in humanity itself. I deal now with a fifth type of Avatar, greater than the other four. These Avatars have not, in this world cycle, experienced human life.

5. *Divine Embodiments.* These Avatars appear rarely; and when They do, the effectiveness and results of Their work are very great. They issue forth into manifestation via the centre at Shamballa, because They are an expression of the will nature of Deity; They embody divine purpose; the energy pouring through Them and transmitted by Them is focussed through the Lord of the World; They can only be reached by the united voices of the Hierarchy and of humanity speaking in unison; Their service is evoked only by realised need, and only after those who call Them forth have added to their faith strenuous action and have done their utmost, alone and unaided, to overcome evil.

They never descend lower than the mental plane, and the main emphasis and attention of Their work is directed to the Hierarchy; the Hierarchy is Their transmitting agency; They occasionally reach those thinking people, focussed on the mental plane, who have clear vision, potent resolve, directed will and open minds, plus of course, essential purity of form. These Avatars express the Will of God, the energy of Shamballa, and the impulse lying behind divine purpose. When They do come forth, it will be the destroyer aspect of the first ray of power which They will express; They bring about death—the death of all old and limiting forms and of that which houses evil. Their work will, therefore, fall into two categories:

a. They will destroy the forces of evil, using the agency of the Forces of Light.

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b. They will reveal as much of the divine purpose as humanity is able to grasp through its best minds and most dedicated aspirants; They will clarify the vision of the world disciples and of all who have the disciplined will-to-know and who are dedicated to and expressive of the will-to-good. This knowledge and this will are needed in the coming period of readjustment.

How They will bring the present evil conditions to an end and how They will destroy the present evil state of materialistic aggression I may not reveal. It is not yet certain that human development and understanding and the massed intent of humanity will be adequate to the needed demand and strong enough to call Them forth. Time alone can determine that. God grant that the aspirants and disciples of the world will awaken to the opportunity and the imminent and waiting possibility. The plight of vast groups of people upon the planet today lies heavy upon the heart of the Hierarchy. But to bring release and the Appearance of the Power that can liberate, human cooperation is needed. Nowhere is this more desperately needed than among the German people in their unhappy land. God grant, therefore, that those Germans who have vision may join the forces of those who are seeking to free Germany and the German people from the imposed tyranny of the evil Lodge, working through their seven representatives in Germany. Once the Germans who are living free lives in other lands can think in terms of humanity as a whole and not in terms of national glammers, revenge or self-pity, then their voices will be added to those of the other free peoples and to those of the aspirants and disciples in all other nations.

When the Avatar comes He will convey to humanity something for which we have as yet no true name. It is neither love nor will as we understand them. Only a phrase of several words can convey something of the significance and then only feebly. This phrase is "*the principle of directed purpose.*" This principle involves three factors:

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- a. Understanding (intuitive and instinctual, but intelligently interpreted) of the plan as it can be worked out in the immediate future.
- b. Focussed intention, based on the above and emphasising an aspect of the will, hitherto undeveloped in man.
- c. Capacity to direct energy (through understanding and intent) towards a recognised and desired end, overcoming all obstacles and destroying all that stands in the way. This is not destruction of forms by force such as is now being imposed on the world, but a destruction brought about by the greatly strengthened life within the form. Only the next one hundred years will reveal the significance of this statement and then only if the massed intent of the people evokes this *Avatar of Synthesis* during the next twelve months. I have called this Being by this name because it expresses the quality and the objective of the force He brings and wields.

Another and lesser Avatar is also awaiting a call from humanity. He is esoterically related to the Avatar of Synthesis, being overshadowed by Him. This Avatar can descend on to the physical plane into outer expression and can thus step down and transmit the stimulation and quality of the force of the greater Avatar Who can come no nearer than the mental plane. Who this Coming One may be is not yet revealed. It may be the Christ, if His other work permits; it may be One chosen by Him to issue forth, overshadowed by the Avatar of Synthesis and directed in His activities by the Christ, the Lord of Love. In this way, the energies of both Shamballa and the Hierarchy will be focussed through the chosen Coming One. Thus a triangle of loving, purposeful energy will be created which may prove a more effective way of releasing energy and a safer way, than the focussed impact of one selected force might be.

I realise the difficulty of this subject and perhaps may simplify the matter by a brief summation:

1. A great cosmic Avatar *can* come if the Hierarchy and humanity can stand together with massed intent.

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- a. He will descend into the three worlds of human endeavour, but no nearer than the mental plane.
- b. He will transmit a cosmic energy whose quality is *Synthesis*. This will express itself through harmony and unity, producing necessarily understanding, promoting goodwill, and eventually ending the separative, isolating tendencies of mankind.
- c. His note and vibration can only be sensed by those whose individual note is also synthesis and whose life objective is the will-to-good. These are consequently the Members of the Hierarchy, the disciples and aspirants of the world and a few of the men of goodwill.

2. A Messenger or Avatar of equal rank to the Christ in the Hierarchy (or possibly Christ Himself) may come forth as the Representative of the Avatar of Synthesis and as His transmitting Agent.

a. This lesser Avatar works today as one of the senior Members of the Great White Lodge and is in close touch with the Christ, with the Manu and with the Lord of Civilisation, the Master R.; He will act as the Coordinator between the Hierarchy and Shamballa. He will fuse and blend in Himself, through the quality of His Own life, the three great energies:

The will-to-spiritual power.

The will-to-love in its spiritual connotation.

The will-to-manifest spiritually.

b. The antiquity of the achievement of this Coming One is to be found in the name applied to Him, which is found in so many of the world Scriptures: The Rider on the White Horse. This refers to the time prior to the phrase so well-known in the Christian fields: "The Lamb slain from the foundation of the world." In the earlier cycle, the then initiates spoke of the "sacrificial horse, slain to all eternity." It conveys the same basic idea.

c. This Avatar can descend to the physical plane and there appear, to lead His people—as the Prince Who leads through war to peace.

**[Page 305]**

d. The whole problem before the Hierarchy and humanity today, in connection with the coming Avatar, can be summed up in the following four questions:

Can He bring the energy of synthesis with Him, thereby bringing about rapid changes?

This depends upon His being overshadowed by the Avatar of Synthesis and upon that Avatar being evoked through the demand and the massed intent of humanity, aided by the Hierarchy.

Will the demand of the people be strong enough to evoke the higher potency, or will it be too feeble because of the failure of the world disciples and aspirants to focus this massed intent throughout the planet?

Will the higher overshadowing not take place and only the lesser Avatar come to institute a slower method of gradual reform?

This slower method will be necessitated only if and because humanity will have demonstrated its inability to call forth and receive the higher measure and more potent vibration of divine energy. It is entirely for the decision of the world disciples and aspirants; not the decision of poor bewildered, deluded humanity. Will the world disciples and aspirants appreciate the crisis and opportunity? They have not yet, as a whole, done so.

3. The Hierarchy today stands with massed intent. The cry of the masses is rising up to the very gates of Shamballa. It is stronger by far than the demand of the spiritually oriented people—the disciples, the aspirants, the men of goodwill. They seem—from the viewpoint of the Hierarchy—to be overcome by inertia, to be engrossed by their theories and idealisms, and to be blind to the issues at stake. Can they



be aroused? Can they stand with focussed intent, strenuous [Page 306] physical service and activity, and determined effort to struggle, even unto death, for the defeat of evil? Can they preserve the inner attitude of love and non-separateness? Can they relinquish all for love of humanity? Can they sacrifice every thing for the cause of freedom and of righteousness? This is the problem confronting Those Who are working for the appearance of the Greater and the Lesser Avatars Who can at this time save humanity if humanity desires salvation and will take the needed steps.

### *The Needed Steps*

These steps are various in kind though one in intent. The first step is to realise clearly what are the methods whereby the Avatar can come and so reach humanity. These are the same methods, whether it is the Avatar of Synthesis, working through the Hierarchy, or the Avatar of Coordination (as I might call Him), working through humanity and representing the greater Avatar upon the physical plane.

The methods whereby Avatars reach and influence Their agents or those who respond to Their note, vibration and message are three in number.

1. *Overshadowing*. Where there is kinship in quality, in objective and in nature, it is possible for the Avatar to overshadow some Member of the Hierarchy (as in the case of the Avatar of Synthesis) or some disciple or aspirant where humanity is concerned (in the case of a lesser Avatar). This is done through meditation, through a directed stream of thought energy, the presentation of a thoughtform and the evocation of the focussed will of the one who is overshadowed. All this proceeds rapidly where there is close cooperation between the latter (the sensitive responding disciple) and the Avatar. The Christ is today in very close rapport with the Avatar of Synthesis, and this rapport will continue, becoming closer and closer until the Full Moon of June; He is giving all possible aid, as is His Brother, the Buddha. It is this which makes the coming Full Moon of May of such supreme importance.

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A group of Masters and initiates Who are specially related to the Christ's department, as well as a group working under the Master M., are endeavouring to respond to this overshadowing which is only possible—even to Them—when transmitted to Them by the Christ. (I talk here of mysteries.) It will therefore be apparent to you that, as They succeed and become increasingly sensitive to and aware of this overshadowing energy of the great Avatar, Their disciples on earth can also—in a dim and faint way—become responsive to the ideas that are formulated in the mind of their particular Master in response to avataric impression. Ponder on this.

2. *Inspiration*. This is more direct than overshadowing and more potent in results. Certain Members of the Hierarchy and, above all, the lesser Avatars, are inspired from "on high" by the cosmic Avatar and become at times direct expressions of His mind, His energy and His plans. This is the spiritual correspondence to obsession. In the case of obsession, a man is taken possession of and inspired by some evil entity; in inspiration, there is no possession but only what is called "identical response"—a very different thing. In the one case, the free will and intelligent understanding of the Master or the disciple is enlisted on the side of the spiritual Agent; the spiritual man, functioning as a soul, becomes the channel for forces, ideas and activities other than his own but to which he gives full intuitive assent. It is all carried forward with full understanding and consciousness of method, process and results. It is an act of free spiritual cooperation, for the good of humanity, in the work of a great spiritual Force or

Being. The cooperation of the Master Jesus with the Christ is a case in point. In connection with the coming Avatar, it may involve the cooperation of the Christ or of a "kindred, equal soul" with a cosmic Being or Presence, taking place on still higher spiritual levels of consciousness and producing an incredibly focussed potency.

In the case of obsession, the evil force enslaves the personality which, in the majority of cases, is but a shell. Of this, Hitler is a case in point. This produces greater potency [Page 308] on the physical plane and on the astral plane; it is quicker and more immediate in results, but the lasting power is less and the effects are relatively temporary.

In the processes of inspiration, the lesser Avatar—through His life and contacts in the three worlds—will necessarily influence sensitive, spiritually oriented disciples and aspirants, and thus the inspiration coming from the cosmic Avatar becomes in time a *group inspiration*, and therefore can be more safely handled. This group inspiration can happen today. If it does, there will then be a simultaneous appearing of the cosmic Avatar, the World Saviour in the Person of the lesser Avatar, and—at the same time—a group saviour, composed of responsive disciples and world servers. Ponder again on this.

In this way, if you will note carefully, there is established a direct linked chain from humanity, via the Hierarchy, to Shamballa. The Hierarchy is working at the establishing of this chain, aided by Their disciples. The demand for the cooperation of all aspirants is now going forth, because the times are urgent. If this relationship can be established (and it will be a sad day for humanity if it cannot), then the third method of avataric expression becomes possible.

3. *Appearance or Manifestation*. Every possible step has been taken by the Hierarchy to enable the Avatar, the Coming One, to appear. What these steps are cannot be declared here. Only some questions, suggesting possibility, are permissible. Think you that His body of manifestation is already on Earth, waiting to be overshadowed, inspired and used at the right time, as was the vehicle of the Master Jesus by the Christ? There are those who say that it is waiting and has been waiting for 22 years. Is it possible that there will be a sudden descent of the Prince of Light and Peace to change present conditions by the effectiveness of His radiance and His message? There are those who look for Him to suddenly appear, and they number millions of expectant people. Some say He is already on His way. Is it possible that this Wesak Festival will see Him approach [Page 309] nearer to the Hierarchy and make a contact with Them? Some say it will take place. Can the "massed intent" of humanity evoke response and lead to the appearance on Earth of the lesser Avatar? Some say nothing can stop it. Prophecy, expectation and the present time cycle testify to the opportunity. This possible dual event—the coming of the Avatar of Synthesis to the Hierarchy and of the lesser Avatar, His Representative, to humanity—can be a probable happening if the world disciples and aspirants measure up to the opportunity.

### *The Immediate Task*

I enter upon my concluding remarks wondering if anything I can say will awaken disciples to the needed spiritual effort—a spiritual effort which must find expression in physical plane decisions and activity. A certain aspect of physical plane effort is already being undertaken by them through very force of circumstance: Red Cross activity in every land, response to urgent, surrounding, physical need, and the mobilisation of their time and resources by leaders in all countries are the keynotes of the time. But it is the inner spiritual activity and orientation (paralleling the outer activity) which is required.

This is an activity which is preceded by clear factual thinking and decision. Can the world disciples and aspirants evidence this full life on all levels? Are they capable of an intensive inner life as well as of unflagging attention to outer duty and demands? This is the problem. Are they capable of laying aside their own pet theories and trifling ideals (trifling in the face of the appalling world situation) and focus every possible effort on fighting evil upon the physical plane, as well as on other levels, with every possible agency? Can they at the same time live that dynamic life of thought and inclusive comprehension which will find expression in the voiced appeal to the Avatar? It is feeling and fanatical adherence to a loved ideal which frequently stand between a disciple and effective service on the physical plane. It is old habits of [Page 310] thought and the determined effort to interpose some mystical dream between conditions as they are and conditions as they could be, if disciples took right action, which have prevented effective service.

But, my brother, all things have to become new and that means a new vision, a new idealism, and a new life technique. Past ideals, past dreams and past efforts to tread the Path and express brotherhood have produced most successfully a certain changed attitude in the race, a new orientation to the life of the spirit, and a focussed intention to move forward. That was the desired goal and that goal has now been reached.

The right attitude is now present in many people in every race, and it is the recognition of this which has called forth the activity of the Brothers of the Shadow at this time. They realise that the time of their power is shortening. The hold of the materialistic values over man is steadily becoming weaker. So far has man progressed that there are enough people in the world today to turn the tide *if* they can be aroused from their apathy.

I tried to arouse them to speed and clear thinking between the years 1932-1938 but though something was accomplished, it was not enough. The blindness, illusion, separativeness and inertia of the aspirants of the world today constitute one of the factors with which the Hierarchy has to contend. Aspirants are preoccupied with their own little affairs and with their own small efforts, instead of relinquishing everything in an endeavour to unite on the needed appeal and activity. They are contending for their own interpretations of truth, and for their pet ideals of peace, living or work and—like Nero—they "fiddle whilst Rome burns." All their lives they have fought for an ideal and a dream, and they love that more than they love humanity. Yet—all that is needed is such a deep love of humanity that it works out on all levels of activity and all life effort. If the idealists of the world would realise the situation *as it is*, they would relinquish all that they hold dear and come to the rescue of humanity, and thus snatch the helpless masses back from [Page 311] slavery and death. They would battle for the freedom of the human soul with every weapon in the armory of mankind. They would hold back the forces of aggression by force itself if need be. They would aim at clear thinking, and thus clear the channel for the inflow of spiritual force. The major prerequisites today for true world service are an overwhelming love of humanity and a sense of proportion. The only requirements today for disciples and aspirants may be summed up as follows:

1. The doing of everything possible to bring the war to an end. Every physical plane method must be used to drive the forces of evil and of cruelty back to their dark place. Physical plane methods, when motivated by unchanging love of humanity and under the direction of an enlightened soul, become agents of righteousness. There are worse things than the death of the physical body; there is the enslaving of the human soul.

2. The focussing of the inner life towards the Hierarchy in radiant faith. The way of the Coming One must be made clear, and the life force must be dedicated to the outer life of compassion.
3. The clarifying of the mental life in the pure light of the soul. Disciples live too much in the world of feeling; hence the clouding of their vision. When they have clarified their minds and see the situation whole, they can then appeal to the Avatar to make His appearance. This appeal must be made via the Christ.
4. Disciples must endeavour to understand what are the objectives of the Avatar, and thus fit themselves to cooperate.

The second step is to understand clearly what is the task which must be undertaken in preparation for the Coming One. This entails four things:

1. The effort to stand with all other disciples and aspirants in an attempt to call forth the Avatar, to reach Him by focussed intensive thought and to evoke His response. This **[Page 312]** is the purpose of the new Invocation. It voices intent, makes demand and pledges cooperation.
2. The providing of a nucleus or group through which the Avatar of Synthesis can work when the lesser Avatar has come forth upon the physical plane. This involves individual activity, the sounding out of a clear note, based on clear mental perception, the recognition of those allied in the work and the development of conscious group work. In this group work the personality is subordinated and only the following determinations are dominant:
  - a. The determination to offer group service—as a group—to the world group.
  - b. The determination to establish right human relations upon the planet.
  - c. The determination to develop everywhere the spirit of goodwill.
  - d. The determination to withstand evil through planned group activity.
3. To construct a network of light and service in every land. This is begun in the individual environment of the server, and gradually extended throughout the world. It was with this idea in view that I suggested the forming of triangles of people, pledged to use the Invocation and to extend its use through the world. It is my specific plan to help *mass* world thought and thus evoke the Avatar, and likewise to provide a world group through which the new forces and energies can function, the new ideas can spread. and the coming world order find adherents.
4. To prepare the general public for the Coming One by pointing out the testimony of the past, the recognition of the universal need for divine intervention and the holding out of hope to the distressed, the doubting and the tortured. In His appearance lies hope, and history testifies that it has frequently happened at times of world crisis.

Such are the possibilities which I present to your understanding. I have told and taught you much in past years. **[Page 313]** I have often asked for your cooperation and your help in world service. Some have responded and given help. Many have longed to aid. The majority have done little or nothing. In

this moment of crisis (within the world crisis) I again ask for your cooperation and leave you to make your decision.

May the love of God and of your fellowmen inspire you; the light of your souls direct you and the strength of the group enable you to aid in bringing good out of the present evil by right action and clear thinking.

## THE WORK OF RECONSTRUCTION

August 1941

As I have studied the world disciples during the present world crisis, I see them borne down by inertia—not the inertia that comes from selfishness and self-centredness, or the inertia due to lack of understanding of the nature of the crisis, or the inertia due to sheer laziness, but an inertia based upon a deep, inner depression, to a sense of human failure and to an introspectiveness which is natural but useless at this time. Some disciples (both on the probationary path and on the path of discipleship) take refuge in the perpetuation of the activities with which they were engaged when the war started; some take refuge in a determination to wait until the crisis is over, and appear to think that any work along the old lines of spiritual endeavour is of no real use; still others take refuge in a feverish outer occupation with things which the average man who is not spiritually oriented can do as well, if not better. Some disciples and aspirants are spending their time fighting a psychic sensitivity, evoked by world conditions; many are simply overwhelmed and stunned by humanity's pain and agony, by the horror of the moment, by anxiety over the future, and by anticipation of still worse happenings. Their imaginations are working overtime and quite uselessly. To some of these attitudes, all of you are susceptible.

I write today to call all world disciples and aspirants to an intensive period of preparation for future activity and [Page 314] work. From now until the Sun moves northward, I would ask each of you to do three things:

First, strengthen—through meditation, prayer and clear thinking—your faith, confidence and joy, and above all else, deepen your love of humanity, carrying the love of the soul through on to the physical plane and into all your human relations.

Secondly, eliminate out of your personality life, as far as you can or should, anything (mental, psychic, emotional or physical) which might hinder your future usefulness.

Thirdly, plan together for the work of the future. This work can be inaugurated shortly and must be started slowly, carefully, and with unreserved cooperation with me and with each other. It must be carried out steadily and undeviatingly, with no lost motion, once its outlines are determined, and it should be carried out *together*.

The major need today for each and all who must sponsor the work of the future that I am seeking to do with your cooperation and understanding, is to foster the growth of the *will* to love and work. This effort on your part will express itself in a steadily deepening love for humanity—for all men and for

each other. It will demonstrate in a constant effort to invoke the spiritual will in self-discipline and persistence; it will show itself in the intelligent carrying forward of the plan as I shall seek progressively to outline it.

This work can only be carried forward by people who love their fellowmen enough and have sufficient illumination to enable them to work with me dependably for a period of five years in the face of anything which may happen; they must be people who will endeavour to permit no personality misunderstanding to hinder their usefulness and their group interrelation, and who—because they love enough—will ceaselessly subordinate everything to the task which must be done. The second thing I ask you to do is to gather out of all the past pamphlets and my later writings those plans and instructions on service which will be applicable to the changed conditions and in the immediate future. Study this carefully along with the requests and **[Page 315]** suggestions in this letter, so that you may know what I, your Tibetan teacher, feel could and should be done by you in the service of the immediate future. I would ask those of you who care to do so to meet together at the time of the Full Moon in October for fellowship, united meditation, consecration and consultation. I would ask those of you who live and work at more distant points to write briefly your reactions to the suggested endeavour, indicating how you feel you can best aid in the task. I would ask all of you who associate yourselves with me in the work of the future, each day to use the very brief meditation which I outline below. It is dynamic, affirmative and—if rightly used—should link head and heart, leading thus to intelligent loving service, and it should also serve to bind you all together in the closest spiritual unity. This will aid in the vitalising of the etheric bodies of all workers, and therefore in a group vitality which will be irresistible.

### *Suggested Meditation*

Each morning, prior to starting the day's activities, achieve an inner quiet, see the Self as the soul, place your self at the disposition of the soul, of humanity and of your group.

1. Then say silently and with full dynamic intent:

At the centre of all love I stand; from that centre, I the soul will outward move; from that centre, I the one who serves will work. May the love of the divine Self be shed abroad in my heart, through my group and throughout the world.

2. Then, focussing your attention and dedication, see the group to which you belong as a great centre of love and light, irradiating the world of men, bringing relief, light, love and healing in increasing measure.

3. Brood then upon the plan to be carried out and upon the indicated service for the coming day. Do this as the **[Page 316]** soul, keeping the personal lower self in a waiting attitude, like a servant attentive for instruction.

4. Then say:

The joy of the divine Self is my strength.  
The power of the spirit of man shall triumph.  
The Forces of Light do control the forces of evil.



The work of the Great Ones must go on.  
 The Coming One is on the way. The Avatar approaches.  
 For this we must prepare.

5. Close with a minute of dynamic quiet.

I will ask you to do this meditation every day until January 1st, 1942, when I will give you another step in this Meditation of Preparation for the Coming One. Its aim is to prepare all of you interiorly. I would ask you also to read and re-read the instruction I gave you on Avatars. (pp. 285-313.)

You will constitute the initial group which I am asking to collaborate with me in the reconstruction work of the New Age. As time goes on, subsidiary groups will be indicated who can work in the various countries as focal points in the great network of light which is forming everywhere under the inspiration of the world disciples and aspirants in every land, as they work under instruction of the Hierarchy. Some of them are known to you. Many of them are not known to any of you. But they represent the working groups of all the Masters, and upon their shoulders rests the work of reconstruction, aided by the thousands and thousands of men and women of goodwill in every land.

The meeting upon the ocean of the two world disciples and leaders marked a crisis in world affairs. The Eight Points (see page 318) formulated by them constitute the basis of the coming world order. They were necessarily large in outline and without details as to application. It will be for a liberated humanity to work out these details, to make the necessary adjustments, and to so rearrange human life that the higher spiritual values may prevail, a simpler mode of life may be instituted, a greater freedom be established, and a wider responsibility be shouldered by every [Page 317] man. This will take time. Some of you may not live to see the full clarification of the way that humanity must go (the "Lighted Way" of the future), but you can, all of you, aid materially in the important task of preparation, in indicating the needed world principles, in spreading the gospel of goodwill, and in establishing right human relations. The work done in thought, in love and in dedicated activity during the next three years is of paramount importance and will produce the stabilisation to take place in the last two years of the five mentioned by me above as your immediate time of cooperation.

You who are working in the midst of the chaos and conflict cannot and will not be able to judge accurately the measure of accomplishment. Only the Members of the Hierarchy (Masters, initiates and the disciples who are out of incarnation at this time) can get a true perspective. The working disciples in the forefront of the battle have to carry on their work in the midst of chaos, turmoil, questioning, pain, and distress. They cannot, therefore, see the picture whole. A few of the more advanced who can "live on the heights and in the valley and the depths" simultaneously can see truly, but their numbers are not large, and the Christ spoke a true word to His bewildered disciple when He said, "Blessed are they who have not seen and yet have believed." The following of the meditation, adherence to the instructions given, persistence in the face of difficulty, and a staunch belief in the beauty of the human spirit, in the love of God, in the victory of the Forces of Light and in the approach of the Coming One—these are the attitudes which we, the workers on the inner side, ask of those we choose to carry on our work upon the outer plane.

This letter deals with the forming of the group to carry out the plans for 1942-1945. It is being formed in the dark of the year, at the nadir point of human distress, at the most difficult moment in human history, at a point of crisis and—in the case of many of you as individuals—at the time of your deepest

personal difficulty. I tell you that all of you, together, *are* equal to the task.

**[Page 318]**

I will again write to you and will indicate the practical aspects of the work. In the meantime, ponder and reflect upon what I have written here; begin the meditation and endeavour to strengthen your link with your soul and with each other. Let love—not emotion and sentiment—control your thoughts, words and deeds. I would ask you also to study carefully the indications I have given in the past as to the work which must be done, and I would ask you also to study carefully the Eight Points outlined on the high seas, and the Four Freedoms so oft discussed throughout the world.

Let quietness and depth characterise your inner life.

## THE EIGHT POINTS OF THE ATLANTIC CHARTER

August 14, 1941

The President of the United States of America, Franklin D. Roosevelt, and the Prime Minister, Mr. Churchill, representing his Majesty's Government in the United Kingdom, being met together, deem it right to make known certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world.

First, their countries seek no aggrandizement, territorial or other;

Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned;

Third, they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them;

Fourth, they will endeavour, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity;

Fifth, they desire to bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labour standards, economic advancement and social security.

**[Page 319]**

Sixth, after the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want;

Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance;

Eighth, they believe that all the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of

their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments.

### THE FOUR FREEDOMS

January 6, 1941

In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

The first is freedom of speech and expression—everywhere in the world.

The second is freedom of every person to worship God in his own way—everywhere in the world.

The third is freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world.

The fourth is freedom from fear—which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbour—anywhere in the world.

Franklin D. Roosevelt

**[Page 320]**

### PRACTICAL STEPS IN THE RECONSTRUCTION WORK

September 1941

It will be obvious to you that there is little that I can say as to exact procedure until such time as humanity itself has decided the future conditions of human living. I mean exactly that, my brother. The war is not yet decided. There is a widespread feeling that God (as we call the Central Power of Life itself) will or should intervene; there is a vague demand that right should triumph and a desperate hope that something unexpected will happen that will give victory to the arms of the Forces of Light. This attitude of painful expectancy is universal among the masses—both those in the fighting countries and the neutrals also. In the neutral countries (of which the United States is the largest and the most important) there are two factors conditioning the thinking of the people:

First, a deep-seated though not unnatural selfishness, which prompts the determination to take no real part in the war, except what can be done safely and at the least possible cost, and secondly, a steadily emerging cleavage between the relatively few who have vision and want actively to help the embattled Allies (the agents of the Forces of Light), and the selfish many who—for political, religious or personal reasons—will fight every effort to commit their country further than it is at this time committed, and

who hope nevertheless to share in the benefits of victory.

In the last analysis, however, the world situation must be settled by humanity itself. The Hierarchy cannot interfere. Humanity has the privilege and the opportunity to take right action *now*. The Coming One Who is being so fervently invoked throughout the world, either by prayer, invocation or unvoiced demand, is concerned with readjustment, with the right fusion of forces and with the healing of the peoples. This worldwide invocative demand is largely prompted by a defeatist position or by a compassionate longing to see the long agony of man ended; it is seldom prompted by conviction, by the recognition of possibility or a paralleling decision to right the wrongs which lie back of the world [Page 321] situation and which constitute the alibi of the enemy of humanity—Hitler and his associates.

The Coming One will make His appearance when the tide of battle has definitely turned and the forces of evil are being driven back to their own place. I have made no pronouncement as to time, person or place. I have simply indicated that there is a possibility (subsequent to right action) of the appearing of the One for Whom the centuries have long waited, to Whom prophecy in all lands, the rapidly developing intuition of the people, and established precedent, all bear constant witness. His hour is near, provided the needed steps in preparation are taken, and it is for that that I have approached you. I have *not* indicated the place of His appearing, the nature of His emergence, or the country of His choice. These are the details which concern Him and not you. Your task is to get ready for His coming. This involves right understanding and increasing labour for humanity as a result of *the experience of love* within your own individual consciousness. This I emphasise.

I have suggested three preparatory steps to the group of aspirants with whom I am in touch:

1. The use of the great mantram or invocation—in two parts (see pp. 144, 249). The first was used in 1936 and the second in 1940, and is still in use. The first was intended to centralise human desire, and the second was intended to utilise what mental power was available to invoke Those Who (on the inner spiritual side of life) are waiting to help. This They cannot do unless the way is made possible for Them by humanity itself. Such is the law.
2. A general process of educating the public in the fact and use of goodwill. A great but undeveloped potency is still locked up in mankind which, if evoked by man himself, will prove adequate to do two things:
  - a. Lay the foundation for a stable peace—active and positive because the result of active and positive action—*after* the Forces of Light have won the victory upon the physical plane.
  - b. Provide the subjective synthesis or network of light, [Page 322] embodying the force of goodwill as the expression of right human relations. This will guarantee a workable world order and not an imposed tyranny or a mystical and impossible dream.
3. The realisation of a general outline of that coming world order which will be in line with humanity's need, basic in its implications, and which will provide that structure of living interrelation which will foster latent love, intuitional understanding and the creative power in man.

Those are the three major objectives with which I have dealt in past communications. I have also made suggestion as to modes of activity which are practical—some of them of an exoteric nature, such as the

compiling of mailing lists, in every country, of those who think and express goodwill; others, such as the creation of the network of light, through the formation of triangles. It is not for me to decide the details of your outer activities. That is for you to do, and for that I have called you to assist me.

Let me recapitulate a few of the things which have been undertaken in our joint work so that you can clearly see the background of our coming effort and grasp the work as a whole.

1. The first activity was the writing and distribution of the occult teachings through the medium of the books which A.A.B. has assisted me to write. These will serve (when the war is over) to lead humanity forward and nearer to the time when present day occultism will be the theme of world education in some modified form. The books which have been published can be stated—without any conceit—to have no competitors, and these, rightly distributed, will serve a useful part in carrying the consciousness of man to higher levels and in making clear the divine Plan for mankind. In them also the task immediately ahead at the close of the war is clearly indicated.

2. The founding and the work of the Arcane School. This was started by A.A.B. to train those ready for esoteric teaching and to prepare them for the stage and work of **[Page 323]** Accepted Discipleship. The world today is full of groups occupied with the task of helping one or other of the groups of aspirants and seekers to be found everywhere, or with the more general undertaking of raising the mass consciousness. The Arcane School was therefore formed for two purposes:

a. Primarily to aid the Hierarchy in its work during the world crisis—a crisis for which the Hierarchy has been long prepared. The Arcane School was not and is not the only group with this objective, but it is definitely among the most influential.

b. To train probationary disciples to become accepted disciples, so that the Hierarchy could find those who could safely carry spiritual power and be channels of love and understanding to the world.

You can see, therefore, that the Arcane School is not so much engaged in helping the individual as in aiding the Hierarchy to salvage humanity. For this work, training is required, and the Arcane School provides this.

3. The fact of the existence of the New Group of World Servers was brought to the attention of the general public, and on quite a large scale. This group is composed of aspirants, disciples and initiates, and is intermediate between the spiritual Hierarchy and the intelligent public. Its members are to be found in every country, are unorganised except by their spiritual relation to the Hierarchy and to each other, and through their effort in every field of human consciousness to lead humanity into a more spiritual way of living. They aim to foster the growth of right human relations through goodwill, and this work is still going on.

4. The organising of the men and women of goodwill in every land so that eventually they can set the note of world goodwill for the new world order. Some of this work was started in 1934. Much lies ahead, demanding attention, and will have to be accomplished in a period much more difficult than the pre-war period. The nucleus of this group **[Page 324]** exists, and among them the livingness of goodwill is still unimpaired.

5. The effort to utilise the power of sound and of thought combined was undertaken through the use of

the two great invocations which you have—as a group—distributed throughout the world. Great world prayers have been used for ages; men have been driven by desire and spiritual aspiration to pray, and have recognised the power of the divine response. The art of invocation has been, however, relatively unknown, especially in the West. It employs the dynamic will and the focussed mind, and is intended to evoke response from the Forces which will condition the new world, which can come into being at the close of this war. A focussed will or intention, a convinced mind, a dedicated desire and a planned activity are essential to success.

6. The forming of triangles of light and goodwill, so that an inner network of people, pledged to goodwill, to the use of the power of invocation and to the growth of understanding throughout the world can be created; and a beginning has already been made. This is a potent and workable mode of procedure, once it is given an opportunity to spread.

7. The inauguration of an effort towards definite group work. This must be group work of a new order, wherein individual activity is subordinated to the group objective and the decisions of the group in conclave; it is not work carried forward through the imposition of some one will upon a group of weaker wills. The individual and his mode of working are not regarded as of importance in the group consciousness, because it is the will of the group—unitedly dedicated to a specific objective—which is the point of major importance. This is a new procedure and something to which you can apply yourselves. In this group which I have now formed, opportunity will arise to demonstrate the practicality of this new ideal in service methods.

These are a few of the undertakings in which we have for some years been engaged, and it is suggested that all of [Page 325] them be continued as a background to all future work and a fundamental platform.

You, as individuals, in this group (or in your relations with other groups) all have your personal problems. These problems are simply your participation in world karma and constitute your needed training ground and the field of your spiritual experimentation. With them I shall not deal, for you are all adult souls and progress by defined service, not by being helped. Your task is to aid the work which the Hierarchy plans to do, to find the ways and means whereby that service can be wisely rendered, to discover the manner in which world need (not your group need) can be met, to finance that share in the work of the Brotherhood to which you have been assigned by your soul, and to do your part in developing those human attitudes which are needed if true peace is to be found in the world by 1975. If this work is soundly done, then a world unity can be established which will produce right human relations, a sound world politic, a united spiritual effort and an economic "sharing" which will bring to an end all competition and the present uneven distribution of the necessities of life.

In the past I have outlined for you the general programme and the hoped-for objectives. I have given you much information and have indicated need and its possible solution. I have given you practical suggestions as to procedures and methods. I have asked—as I ask today—for your cooperation, and I ask it on behalf of the Forces of Light, of the spiritual Hierarchy and of distressed humanity.

The present world crisis could be shortened if the spiritually minded people lived up to their inner belief and knowledge. The task of unifying the men and women of goodwill is today infinitely more difficult than it was before the war. It can only be done if each servant of the Hierarchy thinks clearly, loves intelligently and serves to the utmost. I make no plea. I have pleaded much with all of you in the



past, and the effort which resulted, though not a complete failure, was not adequately strong enough to off-set the forces [Page 326] of evil, focussed in Germany, Japan and—to a much smaller extent—in Italy.

This last statement (which I have made in other writings) has evoked resentment in the minds of those who believe that the Forces of Light must love so indiscriminately that their work on the side of evolution is negated, and that effort to promote the development of the human consciousness is rendered completely futile or should be held in abeyance until the fight is over. I would here point out that if the Forces of Light—aided by you—did nothing to influence the minds of men, the forces of materialism and of evil would triumph. Humanity would then be spiritually defeated and its evolution would be set back for an indefinite period. I would here call your attention to the words of my great Master and yours: "By their fruits ye shall know them." I would remind you that there would be no world war today if Germany had not marched on Poland. The cause of the widespread cruelty, terror, murder and agony rests squarely on the shoulders of the seven men in Germany.

Had the aspirants and the disciples of the world realised the situation earlier, and had they worked more wholeheartedly, the present catastrophe could have been held within bounds; it could have been retained and the problem worked out upon the inner planes of thought and desire, and could there have been transmuted and the needed readjustments made. But they failed to understand, and the storm broke upon the physical plane.

The next twelve months will be decisive in human affairs. By the end of 1942, chaos and difficulty will still be present, but the sound of the victor's trumpets will be heard. Will the victors be the Forces of Light, under whose banners fight the Allies, or will evil triumph and greed reap the profits of aggression? Will men be led into a darkness which—though not interminable—will engulf the human soul for decades? The answers to these questions lie in the decisions and the activities of humanity itself. The Hierarchy waits.

I have referred to the increased difficulty which will confront the men and women of goodwill (working under the [Page 327] New Group of World Servers). What constitutes the difficulty, if we analyse the situation? Two major factors:

First, the steadily mounting feeling of intense resentment (amounting to hate in the case of some groups and sections of suffering humanity), accompanied by a deep fatigue, a shattered psychological integration as the result of nerve strain, an acute fear of what the future may hold (scientifically developed by the Axis powers), and a numbing of the soul which is the result of death on every hand, loss, separation and the sight of untold pain and suffering.

Secondly, the widespread physical destruction, wrought by the invading and the defending armies—the destruction of great cities with their accompaniments of civilised living, the wholesale wiping out of industrial plants and the mechanics of daily life, the sinking of the ships which distribute the raw products of civilised living and the complete disorganisation of all human affairs in every country in the world—directly or indirectly—and the breaking down of the structure of well-established financial relations, plus the disruption of the ordinary means of communication. Add to this the monetary ruin of the masses of the people, and you have a true and not a sensational picture of the world state. Out of this wreckage of all that man has constructed during the centuries and out of the spoliation of all existing culture and civilisation, the new world order must be built. And, my brother, it will be built, and you can help prepare for this building of a more stable and beautiful way of life.

This creative process begins always in the realm of intention, is impelled by trained desire, and will be brought into objective expression by the right direction of thought, the inspiration of right ideals, and the educating of the usually unthinking masses (who are, however, today thinking as never before), so that humanity *as a whole* will appropriate these ideals. They then can be trusted to take the needed action. In this manner the desired conditions will take form upon the physical levels of daily existence. There are many enlightened thinkers working at this time upon these problems; they are actively moulding public opinions; [Page 328] free minds in all countries, or their representatives in the occupied lands, are already laying the foundations of freedom, more surely and soundly than ever before; groups everywhere are organising for the rebuilding (mentally, psychically and physically) of our world and for the reconstruction of our civilisation on saner lines and safer foundations. More intimate and understanding relations are being established between religion, politics and philanthropy, and the part which science, education and economics must play in the future is being brought increasingly into the forefront of human aspiration.

There is therefore no need for discouragement. There is only need for determined right action and sacrificing effort. This must be based on faith in the human spirit, on a conviction that good *must* ultimately triumph because it always has, and a knowledge that the New Age is dawning and that nothing can frustrate its establishment. To the advent of this new era the destruction itself bears witness, because—again quoting my Master, the Christ—you cannot put new wine in old bottles. To your share in the preparatory work for the future new world I call you; to renewed activity upon the outer plane of life I call you, and again I outline to you three years work, plus two years of activity which will grow out of the three years preparation.

Until May 1943, I suggest sound preparatory undertakings for future world activity. This must be accompanied by sound organisation, based on a long range vision of what must be done, and by experimental effort. This is the immediate work for this group and for those whom they may later choose as collaborators. Small groups must grow out of this group later, when it is duly established and functioning.

From May 1943, until November 1944, you should move outward into definite world experience and into a basic cooperation with any similar groups which are engaged in world salvage, primarily along the psychological line, for the psychological rehabilitation of humanity will be the major outstanding need, paralleling that of economic readjustment. [Page 329] These two must receive prior attention by all men and women of goodwill. This group must inspire, promote and strengthen wherever and whenever possible. Such a task can only be undertaken by people who have no religious bias, no political antagonisms and no sense of exclusiveness.

From then until the close of 1945 or the beginning of 1946, the work should consolidate, the men and women of goodwill will swing into increasing usefulness and the potency of their thought and attitude in moulding public opinion should make itself dynamically felt—if you all work as desired. It will be apparent, therefore, how important is the work that you can start now and stabilise during the next eighteen months. The major lines of action you already know, for the goodwill work done in 1936 still remains basic and its processes should be restudied and employed. But I would make the following practical suggestions concerning the group and its planning.

1. Learn to know and trust each other, leaving each other free to work and plan within the group plan; develop *the experience of love* in your individual lives and in your group relation. Meet regularly for discussion, planning and united meditation—using the same meditation in this group as I have asked you to follow individually. Subordinate your own wishes and ideas to the group decision. *Let this be uniquely a group effort.*
2. Press forward with the Triangle work in every possible way and in every country open safely to contact. Plan this work along sound business lines, making a small group of you responsible for its functioning and success.
3. Discover, and where possible contact, all groups which are motivated by a true love for humanity, plus a groping after and understanding of the New Age ideals of freedom, cooperation and inclusiveness. I suggest a gradual compilation of a mailing list of such groups, accompanied with samples of their literature and an analysis of their ideas.

**[Page 330]**

4. Gather together all the many proposals that have been formulated by individuals, groups of world thinkers and specialists in the different fields of world endeavour as to the New Order. Find out what is being suggested in the many different nations as to the New World Order—both good and bad. This will involve the reading of books, their digesting and analysis, the forming of a small available library, and the study and accumulation of pamphlets on the subject. By doing this, a thoughtform of great potency can be built which will influence the minds of men.
5. Keep in touch with people in all countries—occupied and unoccupied—who can later be swept into constructive activity. Thus this group will be ready to vitalise people and groups everywhere with whom they are in touch—some of which were formed prior to the war and are perforce inactive. The Units of Service in the occupied countries are a case in point. Therefore keep in touch objectively and subjectively with as many people as possible, all over the world.
6. The organising of the needed financial equipment to carry forward this work must be the task of another group within this larger group of mine.
7. Leaders of spiritual, religious and esoteric groups, as well as educational groups, should be approached in the interests of world unity. A letter should be prepared inviting such leaders into a comradeship of mutual friendship and cooperation—not of coordination or fusion. A "coming together" can thus be planned for united strengthening and advice. Such letters should always be the product of group effort and suggestion, after being formulated by the smaller group assigned to its production.
8. A clear formulation of the objectives for which this group has been formed should be drawn up for general circulation; wise business organisation should be applied from the very start; right voluntary help should be enlisted; sound financial policies should be laid down.
9. Definite work, preparatory to any work which future **[Page 331]** necessity may indicate in Europe or elsewhere, must be undertaken. It is not possible for you to undertake the rehabilitation of the entire planet! There is, however, much that you can do along the line of interpretation of ideals, of unifying and of strengthening other groups. There are also three things possible to this group:

- a. The discovery and aiding of the members of the New Group of World Servers in the occupied countries and elsewhere, giving spiritual and practical material aid.
  - b. Work for the rehabilitation and correct handling of the children in the devastated lands. This is an urgent need and has wide promise and great implications for the future world order. Concentration on this is desirable.
  - c. Continue with the work of finding and organising the men and women of goodwill throughout the world. It is they who will constitute the agents of this group and other New Age groups in the future. Work done by you prior to the war is thus to be continued, and along similar lines.
10. Make a close individual study of the Four Freedoms and the Eight Points of the Atlantic Pact, so that the members of this group can soundly envisage the freedoms of the New Age and can therefore think clearly, teach the new ideals correctly, and aid in this main world objective. This understanding is more important than you realise. Out of these suggestions your group plan can take shape. Having made them and having indicated to you the lines of hierarchical desire, I shall say no more. The responsibility is yours, and to you I leave the working out of these ideas. Move rapidly and as a united group with the Triangle work. It is basic in its usefulness and must be widely spread. Move with sureness, and more gradually, with the other aspects of the indicated work.

The strength and usefulness of this group will depend upon the inner union and love with which you work together, offsetting all personality reactions. You will help each other on all levels where help is needed. Let this group [Page 332] work silently and as the Hierarchy works—impersonally behind the scenes. Let them draw upon all available spiritual resources, dedicating all their mental, emotional and material reserves to the work of helping humanity, and let them know (past all questioning) that *the Hierarchy stands*.

## PREPARATION FOR FUTURE ACTIVITY AND WORK

October 1941

Certain questions arise in the minds of all disciples anent the general position of the hierarchical effort, about the possibility of materialising the Plan, and particularly concerning the share in these plans which spiritual groups can undertake. I would have you remember that disciples learn to work with the plan by *working*; they learn to discover the inner expanding consciousness of humanity by the development of an increasing sensitivity to it; and they find their coworkers in the Plan by the old and tried method of trial and error. The less evolved the disciple and worker, the larger the number of trials and the greater the number of errors.

But the system works, for it is an eliminating as well as a perfecting process, and the residue which remains after due effort, can be trusted. You have those, finally, who remain and who are worthy of trust. Why does this system work? Because by its means the graces of humility, prompt obedience to *soul* injunction, and inner integrity are unfolded and developed. Where these are present, there will be found sureness of touch when humanity is contacted; sensitivity to the impression of the Hierarchy when that Hierarchy is seeking contact; and a right sense of proportion.

One of the difficulties which comes to the server immersed in the thick of the undertaking is that of preserving contact with the vision. I refer to the vision itself and not to its materialisation. Perhaps I can make my meaning clear if I point out that, just as long as the contact is *a vertical one*, the work is fairly simple, the next step is apparent and plain, the line of activity to be followed is clear and the inspiration [Page 333] is fresh and vital. But the moment that the consciousness of the disciple becomes *inclusive horizontally* (and that *must* take place), then the difficulty becomes great, and the disciple begins to understand—for the first time—the true significance of the words, "the Cross of the Saviour." Yet if he can train himself to stand where the four arms meet (I am here speaking symbolically) he will discover that he stands in the place of power, and at the "midway point." Then he can truly begin (again speaking symbolically) to look off to the four corners of the earth, both subjectively and objectively, and with reality; immediately the strain is terrific.

This is one of the difficulties confronting the New Group of World Servers at this time. You will remember that some little time back I spoke of the crisis with which the group is faced. How can I express in words the nature of this crisis? It is that of the invocation or the precipitation of the Plan, for those two words are synonymous. This necessarily involves a strain—the strain of prolonged inner contact and realisation, plus the effort to use skill in action and due physical plane executive ability. The New Group of World Servers is therefore today pulled two ways. Its effort must be to stand ready at the centre. The new group today stands at the very centre and must preserve and hold its position at all costs. That which signifies the most at this time is the spiritual poise and the spiritual sensitivity of the workers.

It is to this important condition that the group members must pay due attention. Disciples and spiritual workers must not be so occupied with the details of the Plan, with the production of that which will produce the externalisation of the ideas, that the spiritual training and strengthening of the workers is neglected. In the dust and turmoil and noise of the fight, grow not insensitive and hard, or so preoccupied that the needs of those with whom you work are forgotten or pass unnoticed. Let *love* be the keynote in all relationships, for the power which must salvage the world is the precipitation of love, and how shall that find its way onto the physical plane save through a group whose ears are attuned to its imminent emergence, and through the lives of those [Page 334] in the group who are irradiated by love itself? It is here that there is lack—not intentionally or because of the existence of its opposing quality—but simply through world pressure and strain. In the unfoldment of goodwill in the world at the close of the war—which will be one of the major tasks of the New Group of World Servers—let love be the active force among the senior members of the group. I would like to see more of it among all of you.

As the executive side of the group work grows, and the will aspect of humanity is contacted and its power used to evoke the emerging crisis of love, an increasing number of workers with first ray qualities will be drawn into the ranks of the New Group of World Servers. This constitutes the second difficulty, and it is here that I feel the need to utter a word of warning. This coming in will greatly strengthen the work but brings with it also great problems. Much of the work done hitherto has been second ray work; its quality is gentler, its technique is that of building and teaching, and its workers are magnetic and they present, when brought together, no great problems of cohesion and of group integration. Of this aspect of work, the Arcane School is an example.

When, however, first ray workers appear to aid in the expansion of the work and to carry it to the four quarters of the earth, then certain difficulties inevitably appear. It is the dynamic quality of the power aspect which must be guarded against, not in the sense that it must not be permitted expression, but in the sense that it must be motivated by love, harnessed to gentleness, and qualified by understanding.

The problem, therefore, will be to integrate first ray workers into the New Group of World Servers in such a manner that the destructive aspect of the ray will not cause difficulty, produce disruption or any obliteration of the dominant love note which should be the outstanding characteristic of all workers with the Plan at this time. Otherwise, the precipitation of the crisis of love will be hindered.

I would ask for an intensification of love between all of you, and a growth of real understanding. Forget not, at **[Page 335]** the same time, that love is the great attractive magnetic force, and will consequently draw to itself all that is needed at the present crisis and for the materialisation of the vision in due form on earth. This will require spiritual energy, sound business sense, skill in action and financial support. Remember that money is the consolidation of the loving, living energy of divinity, and that the greater the realisation and expression of love, the freer will be the inflow of that which is needed to carry forward the work. You are working with the energy of love and not with the energy of desire, the reflection or distortion of love. I think that if you will ponder on this, you will see the way more clearly. There are many first ray workers wielding the power of desire and thus materialising money. There are many first ray workers finding their way into the ranks of the workers among the New Group of World Servers. Unless these workers are swept by love, their first ray energy will wreck the work of the group. Yet they are needed at this time, for they have the strength to stand unmoved at the centre. It is the conjunction of the first and second ray workers which can carry the world through the coming crisis of Reconstruction, and it will be of value if this is borne in mind by all of you in all work connected with the new group. It is important integrating work.

You might ask me at this point to be specific and state if there is any significant hindrance which needs to be offset or changed, once realised. An understanding of all I have stated above will greatly help, for I have pointed out three difficulties. Add to this the realisation that a right handling of the broad issues will automatically tend to take care of the details. By this I mean that the establishing of sound inner group relations between all of the workers will produce that inner cohesion and one-pointed effort which must inevitably and surely produce the outer results and attract both the needed workers and the essential money.

See to it also that one department of the work is not over-emphasised in your minds to the exclusion of others, for that will produce strain, lack of balance and sometimes **[Page 336]** a sense of separation, leading if continued, to disruption. Let the consciousness be developed that there is one work being done by all, and that the whole group is concerned in the entire activity. This inclusive attitude should permeate the entire organisation, and thus the departmental spirit need not enter in.

One point I will touch upon for the clarification of your minds. The daily meditation, both personal and in relation to the group, would produce better results if the focus of attention were given to the attaining of the needed inner attitudes, the intensification of the inner spiritual life of understanding and the welding of all workers into one unity of service. A united attitude of love, of hopeful expectancy, of courage, of spiritual demand and of directed will is potent in results and will bring all that is required.



Has there not been too much attention in the past to aspects of physical plane effort, and to techniques of working? Has there not been too much consideration of *how* to do the work and too little consideration of the *spiritual dynamics* of the work itself? The need has been great and the problems many. The expansion of the work may seem necessarily to foster a departmental spirit. When such situations arise, it is necessary then to intensify the inner sense of unity. Differentiations are easy, for they follow the line of least resistance upon the physical plane. But the work is one work, and the workers constitute one group. The need now is fusion and group understanding.

Is it not true that a point of fusion achieved in the daily meditation by an individual brings about right expression in the daily life and a right handling of life conditions? A point of fusion achieved in group meditation will evoke the right results and produce an instrument of service of such power that its progress will be irresistible.

The strain of the past three years has been long and great. Many of the workers are feeling it, and the need for love and strength is great. The strain ahead will be no lighter, though it will register differently and bring different problems, but you are equal to it and to the task ahead. [Page 337] Success can crown the efforts being made, and the New Group of World Servers can measure up to the need, if there is a more conscious and definite attempt to stand in the centre—the place of loving power—and an increased ability to think in terms of group synthesis and fusion, and to choose with wisdom those who (from inner development and outer ability, for these must go together) belong to the group.

## AN IMPENDING CRUCIAL DECISION

December 1941

As the last month of the present sad year is upon us, I come to you with a message. The determination and the inner purpose of humanity will be so definite during the period when the Sun will begin to move northward—from December 25th until June 22nd, 1942—that the future of humanity for many hundreds of years will be decided. From that decision will date the coming New Age; on that decision, the Hierarchy will be able to make prediction and determine action; in that decision will be discovered the point in evolution of the mass of men. I urge you to face the future with strength, to free your minds from all vestiges of doubt, and to *know* (in your own life and for the race) that the forces of materialism and cruelty will *not* triumph. Again I say to you, *the Hierarchy stands*. Go forward with assurance.

A deeply rooted subjective process is taking place in the human consciousness which is evocative and producing definite effects. This needs to be recognised and the nature of invocation understood by all who seek to aid their fellowmen. As I explained elsewhere in detail (*Esoteric Astrology*, pages 570-575), this process of invocation falls into two stages in the life of the individual and also today in the life of humanity as a whole. The stage of *aspiration*, irregular and vague but gradually becoming focussed and assuming power; and the stage of *mysticism* with its uncomfortably recognised dualism; this merges into *occultism* which is the intelligent study of that which is hidden. It is because all [Page 338] these stages are actively present today that we have the dire and widespread crisis.

It was the need to give a constructive trend and to focus the invoked energies which led me, under instruction from the Hierarchy, to give out—at widely separated points of time—two Stanzas or parts

of a great occult mantram, the first one to help focus the aspirants from whom it met with full response; the second was also offered to the masses, but was intended to be a test and a "decision in a time of crisis," hence made its appeal to the mentally focussed aspirants and disciples.

I am explaining this because world conditions today warrant the use of both Stanzas now. The Great Invocation, as earlier used, should again be made available to the masses. The second Stanza should be used by thinkers, occultists and disciples, and by all who respond to its note. In doing this there will be need on your part of great "skill in action," so that you may rightly and wisely distribute the two Invocations. The one will invoke the Rider from the secret place and aid in His evocation, for it is the Rider from the secret place Who is referred to and invoked in the first Invocation; the other will invoke the Lords of Liberation.

The blended invocation and the united call from the different levels of the human consciousness will bring a mighty appeal to bear upon the hidden Centres of the "Saving Force." It is this united appeal which must now be organised. Thus the mass of humanity will be stimulated to move forward into light, and the new world cycle, beginning in Aquarius, will be definitely inaugurated by humanity itself.

## THE ONLY WAY TO VICTORY

April 1942

I have been working with A.A.B. as my amanuensis since November 1919. During that period the world has seen great and significant changes, and one of the most significant has been the growth—the phenomenal growth—[Page 339] of spiritual perception. This shows itself in the fact that, in spite of the world catastrophe, in spite of the rampant horror and evil which is stalking our planet, and in spite of human pain, terror, suspense and uncertainty, there are today two factors present in the human consciousness: the vision of a better future and a fixed, unalterable determination to make that vision *fact* in human experience. This better world is to be a world in which the spiritual values will control, viewing those values as that which is good and right for the whole of humanity and not simply as religious and theological interpretations. Spiritual perception has become inclusive and now concerns the physical plane as well as the metaphysical.

It is not perhaps easy for you to realise the importance of this development which—again in the face of all contending forces—has enabled men to recognise that the Kingdom of God must function on Earth; that it must be externalised and that it need not be some distant point of wishful thinking but should condition man's daily life and control all his planning for the future. For this, men are today working and fighting. They call the vision by many names: better world conditions, the new world order, world reconstruction, the new civilisation, brotherhood, fellowship, world federation, international understanding—it matters not. It is the theme of betterment, of universal welfare, of general security, of widespread opportunity, irrespective of race, colour or creed. This is the factor of importance. The underlying purposes of God are working out, and with this note I seek to begin my Wesak communication to you.

This is the hopeful and most important side from the angle of the Hierarchy Who view all world events from the angle of the future. There is, however, the other side. It is not necessary for me to emphasise the seriousness of the present situation. The war is not yet won. At the time of writing, in spite of sporadic successes and the staying power of the Allied Nations, and in spite of a basic trend towards ultimate victory, the powers of evil have had things very much their own way. They have triumphantly moved forward, [Page 340] except in Russia. This was to be expected at first, because if evil is simply the dominance of matter and the negation of the spiritual values, it is obvious that on the material plane the line of least resistance is to be found for them. Their initial triumphing is, therefore, to be expected. The course of the war hitherto has demonstrated this. When the spiritually-minded people of the world, the men and women of goodwill, the idealists and the kindly, decent folk in every land can bring to bear upon the physical plane the same unified determination and the same united will-to-victory that the forces of evil have shown, *then* the Forces of Light will assume the upper hand and control human affairs.

The difficulty with which the Hierarchy was confronted in the effort to bring this about was due to the fact that the condition of unity of objective, of method and of interrelation had to be brought about without any infringement of the free will of the individual, group or nation. The occult law of spiritual freedom had to be recognised and protected. No such recognition or safeguarding hinders the activities of the forces of evil. The will-to-power and an organised, evil minority took control. Freedom of conscience and of action was removed, and the enforced submission of the majority to the will of a ruthless minority brought about a spurious but temporarily most effective unity. This has been lacking in the case of the United Nations, fighting for the Forces of Light and on behalf of human freedom.

Freedom, my brothers, can itself prove a limitation when it delays right action, when it centres attention upon the petty differences and the personality inclinations of people and when it serves to prevent that unity of action which can win the war. It has been necessary for the leaders of the peoples to take valuable time to bring them to a proper sense of values and to the realisation that individual and national differences and points of political and religious disagreement *must* all give place to the one supreme requirement—the winning of the war and the releasing of humanity from the threatened slavery, the steadily mounting fear, and the world domination of the Black Lodge.

### [Page 341]

As I have earlier told you, an ancient conflict is again in full swing and humanity has now the opportunity to settle it once and for all, and—for ever after—be free in a sense not hitherto known. This conflict falls into three stages:

1. The stage of physical warfare in which we are now engaged and from which there is no escape.

This requires the Will-to-victory.

2. The stage of reorganising world affairs when the war is over. This should properly fall into two phases:

- a. The establishing of right human relations during a prolonged armistice, if possible. This phase will prove in many ways as difficult as the war itself, but will work out on mental and emotional levels of warfare, instead of physical.

b. The task of rehabilitation. This will be both physical and spiritual in scope and will embrace those activities which stretch all the way from the rebuilding of blasted cities, the restoration of the scorched earth, the psychological care of the youth, the sick in mind and the bewildered, and the re-enunciation of the essential spiritual values which *must* guide humanity in the future.

This will involve the Will-to-good.

3. The stage wherein will come the recognition of the opportunities of peace, the right use of security, and the planned education of the youth of all lands in the principles of the new age.

This will involve the Will-to-organise.

Thus on all three levels of human living, mankind will be conditioned by a tendency towards the good, the beautiful and the true. Speaking esoterically, the personality of humanity will be integrated and reoriented towards the good [Page 342] life, a new and better way. For the attainment of these objectives, I summon you today and all whom you can reach.

I should like to incorporate at this point part of what I said elsewhere.

One thing you must constantly bear in mind. When the war is over, when this time of acute trial and tribulation have come to an end, a great spiritual awakening (of a quality and a nature quite unpredictable now) will arrive. The war will have taught humanity many lessons and will have torn the veil of self away from many eyes. Values which have been hitherto expressed and understood only by those whose "eyes are on God," will be the goal and the desire of untold thousands; true understanding between men and between nations will be a longed-for objective, and what humanity determines to have it ever succeeds in achieving. This is an occult law, for desire is, as yet, the strongest force in the world; *organised*, unified desire has been the basic reason for the appalling Axis successes.

The only factor which can successfully oppose desire is Will, using the word in its spiritual connotation and as an expression of the first great divine aspect. There has been but little of that organised, spiritual will shown by the United Nations; the Allies are animated naturally by desire for victory, desire for the arrival of the end of this all-engulfing world cataclysm, by desire for peace and the return of stability, the desire to end war once and for all and to break its constantly recurring cycle, and a steadily mounting desire to bring to a finish the terrible toll of suffering, of cruelty, of death, of starvation and of fear which is gripping humanity by the throat in the attempt to strangle out its life.

But all this determination is in most cases simply the expression of a fixed and united desire. It is not the organised use of the will. *The secret of the will lies in the recognition of the divine nature of man.* Only this can evoke the true expression of the will. It has in fact to be evoked by the soul, as it dominates the human mind and controls the [Page 343] personality. The secret of the will is also closely tied in with the recognition of the unconquerable nature of goodness and the inevitability of the ultimate triumph of good. This is not determination; it is not whipping up and stimulating desire so that it can be transmuted into will; it is not an implacable, unshakable, immovable focussing of all energies in *the need* to triumph (the enemies of the Forces of Light are adept at that). Victory for the United Nations does not lie in the effort to produce this focussing with better effect than the enemy. The use of the will is not expressed by an iron fixation to stand steady and not yield to evil forces. Determination, the focussing of energy and the demonstration of an all-out effort towards victory are only (where the

United Nations are concerned) the expression of a one-pointed desire for peace and for an ending of the trouble. This type of effort is something which the masses can give, and which they do give on both sides in this conflict.

There is, however, a plus, a something else, which will swing the tide of victory on to the side of the United Nations. This will come through the effort to understand and express the quality of spiritual Will; it will be the manifestation of that energy which makes the first divine aspect of Will or Power what it is; it is that which is the distinctive feature of the Shamballa force; it is that peculiar and distinctive quality of divinity which is so different that even Christ Himself was unable to express it with facility and understanding. Hence we have the episode in Gethsemane. It is not easy for me to express its significance in words. Two thousand years have gone since Gethsemane and since Christ made His initial contact with the Shamballa force, and by this means and on behalf of humanity established a relationship which even after two thousand years is but a thin, frail line of connecting energy.

This Will force is nevertheless available for right usage, but the power to express it lies in its understanding (as far as may be possible at this midway point in human evolution), and in its *group* use. It is a unifying, synthetic force, but can be used as a regimenting, standardising force. May [Page 344] I repeat those two key words to the use of this Shamballa energy: Group Use and Understanding.

Mankind has had much difficulty in comprehending the significance of Love. If that is so, the problem in relation to the Will will naturally be still more difficult. For the vast majority of men, true love is still only a theory. Love (as we usually interpret it) works out as kindness, but it is kindness to the form side of life, to the personalities of those around us, and fulfils itself usually in a desire to carry out our obligations and not to obstruct in any way those activities and relationships which tend to the well-being of our fellowmen. It expresses itself in a desire to end abuses and to bring about happier, material world conditions; it shows itself in mother love, in love among friends, but seldom as yet in love among groups and nations. It is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the coming world religion, and has been the impulse lying behind much of the good work done in the fields of philanthropy and human welfare, but factually, true love has never yet been expressed—except by the Christ.

You might ask why, if this is so, do you emphasise this highest aspect? Why not wait until we know more about Love and how to manifest it in our environment? Because, in its true expression, the Will today is needed as a propelling, expulsive force, and also as a clarifying, purifying agent.

The Shamballa energy is therefore that which is related to the livingness (through consciousness and form) of humanity; we need not consider its relation to the rest of the manifested world; it concerns the establishing of right human relations and is that condition of being which eventually negates the power of death. It is therefore incentive and not impulse; it is realised purpose and not the expression of desire. Desire works from and through the material form *upwards*; Will works downwards into form, bending form consciously to divine purpose. The one is invocative and the other is evocative. Desire, when massed and focussed, can invoke will; will, when evoked, ends desire [Page 345] and becomes an immanent, propulsive, driving force, stabilising, clarifying, and finally destroying. It is much more than this, but this is all that man can grasp at this time and all for which he has, as yet, the mechanism of comprehension. It is this Will—aroused by invocation—which must be focussed in the light of the soul and dedicated to the purposes of light, and for the purpose of establishing right human relations; it must be used (in love) to destroy all that is hindering the free flow of human life and which is bringing

death (spiritual and real) to humanity. This Will *must* be invoked and evoked.

There are two great handicaps to the free expression of the Will force in its true nature. One is the sensitivity of the lower nature to its impact, and its consequent prostitution to selfish ends, as in the case of the sensitive, negative German people and its use by the Axis nations for material objectives. The second is the blocking, hindering, muddled but massed opposition of the well-meaning people of the world who talk vaguely and beautifully about love but refuse to consider the techniques of the Will of God *in operation*. According to them, that Will is something with which they will personally have naught to do; they refuse to recognise that God works out His Will through men, just as He is ever seeking to express His Love through men; they will not believe that that Will could possibly express itself through the destruction of evil with all the material consequences of that evil. They cannot believe that a God of Love could possibly employ the first divine aspect to destroy the forms which are obstructing the free play of the divine Spirit; that Will must not infringe upon their interpretation of Love. Such people are individually of small moment and of no importance, but their massed negativity is a real detriment to the ending of this war, just as the massed negativity of the German people, and their inability to take right action when Hitler's purposes were disclosed, made possible the great inflow of ancient and focussed evil which has brought the present catastrophe to man. Such people are like a millstone around the neck of humanity, crippling true effort, murmuring, [Page 346] "Let us love God and each other," but doing nothing but murmur prayers and platitudes whilst humanity is dying.

You can easily appreciate the fact that the evocation of the energy of the Will and its effect upon the unprepared, materialistically minded person might and would prove a disaster. It would simply serve to focus and strengthen the lower self-will, which is the name we give to realised and determined desire. It could then create such a driving force, directed to selfish ends, that the person might become a monster of wickedness. In the history of the race, one or two advanced personalities have done this with dire results, both to themselves and to the people of their time. One such figure in ancient times was Nero; the modern example is Hitler. What, however, has made the latter so dangerously an enemy of the human family is that during the last two thousand years mankind has advanced to a point where it can also be responsive to certain aspects of this first ray force. Hitler therefore found associates and cooperators who added their receptivity to his so that an entire group became the responsive agents of the destructive energy, expressing itself in its lowest aspect. This is what has enabled them to work ruthlessly, powerfully, selfishly, cruelly, and successfully, at the destruction of all that attempted to impede their projects and desires.

There is only one way in which this focussed evil will which is responsive to the Shamballa force can be overcome, and that is by the opposition of an equally focussed spiritual Will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind when I talked to all of you in terms of goodwill and of the will-to-good. All the time I had in my thoughts not just kindness and good intention, but the focussed will-to-good which can and must evoke the Shamballa energy, and use it for the arresting of the forces of evil.



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## THE SIGNIFICANCE OF THE WESAK FESTIVAL

May 1942

We have now reached the most important moment of the year. This year two such moments are brought together, reinforcing each other, the Full Moon of May and the Full Moon of June. I would have you bear in mind that time and energy are interchangeable terms upon the inner planes. Time is an event, and an event is a focussed expression of force of some type or kind. Two great streams of energy—one focussed through the Buddha and the other focussed through the Christ—are to be fused and blended and it is the task of the world disciples, the initiates and the accepted disciples to precipitate this combined energy on to the waiting world where its effective use will be largely dependent upon the sensitive response of the world aspirants. These are to be found in every country and their task is to react to the stream of directed energy. These are the points I would have you bear in mind as you endeavour to work through and in the ashram; in that ashram are to be found all types of disciples with all types and degrees of responsiveness.

There is an increasing emphasis being given in the West by esotericists to the Full Moon of May, which is the Festival of the Buddha and is held at the time when He makes His annual contact with humanity. This emphasis, which will continue to increase for years to come, has not been brought about in order to impose recognition of the Buddha upon the Occident. There have been two main reasons why, since 1900, this effort has been made. One was the desire on the part of the Hierarchy to bring to the attention of the public the fact of the *two* Avatars, the Buddha and the Christ, both upon the second Ray of Love-Wisdom, Who were the first of our humanity to come forth as human-divine Avatars and to embody in Themselves certain cosmic Principles and give them form. The Buddha embodied the Principle of Light, and because of this illumination, humanity was enabled to recognise Christ, Who embodied the still greater Principle [Page 348] of Love. The point to be borne in mind is that light is substance, and the Buddha demonstrated the consummation of substance-matter as the medium of Light, hence His title of the "Illumined One." Christ embodied the underlying energy of Consciousness. The one demonstrated the height of the attainment of the third divine aspect; the other that of the second aspect, and these two together present one perfect Whole. The second reason was to initiate, as I have earlier said, the theme of the new world religion. This theme will eventually underlie all religious observances, colour all approaches to the divine centre of spiritual life, give the clue to all healing processes, and—using light scientifically—govern all techniques for bringing about conscious unity and relationship between a man and his soul, and between humanity and the Hierarchy.

The first objective has been definitely reached. Today, at the Full Moon of May, many millions everywhere will be turning their thoughts towards the Buddha, seeking to come under His influence and blessing and that of the Hierarchy at His annual, though brief, return to bless humanity. This recognition will grow until the time in the not too distant future when His term of service will be over and He will return no more, because the coming Avatar will take His place in the minds and thoughts of the peoples of the world. His task of reminding aspirants continuously of the possibility of illumination, and His work of keeping a channel open for the light to irradiate men's minds by piercing annually through light substance to the Earth is nearly completed; the time has nearly come when "in that light we shall see Light."

I would ask you to ponder on these two functions which the Buddha has performed. There is a third which, in collaboration with the Christ, He has made possible; this is the establishment of a more easily achieved relation between the Hierarchy and Shamballa, thus facilitating the impress of the Will of God upon the minds of men, through the medium of the Hierarchy. This impress we interpret as yet in terms of the divine Plan. This is expressing itself at present in the [Page 349] keen recognition by men everywhere of the need to establish right human relations, culminating in the objectives for which the United Nations are fighting. These have been voiced for humanity by two great world disciples in terms of *The Four Freedoms* and *The Atlantic Pact*. These Four Freedoms relate basically to the four aspects of the lower self, the quaternary. Enough light has been permitted to penetrate by the efforts of the Buddha, to lead to a world-wide recognition of the desirability of these formulas; and there is enough love already in the world, released by the Christ, to make possible the working out of the formulas. Rest back on that assurance and—in full practice upon the physical plane—demonstrate its truth. I said "to make possible," for the working out lies in the hands of the New Group of World Servers and the men and women of goodwill. Will they prove adequate for the task? Will they brace themselves for the needed strenuous effort?

What now is the task which the Buddha has set Himself this coming Full Moon? As far as your comprehension is concerned, it is to evoke in humanity *the spirit of demand*, whilst holding open for them the channel whereby that demand can reach straight through to Shamballa. This is the point to have in mind as you prepare for the Wesak Festival and attempt to participate in the Full Moon blessing—blessing for the world and not for yourself. The Buddha comes this year, embodying the force which can stimulate men everywhere to focus their "massed intent" and thus reach symbolically "the ear and the heart" of the Avatar, wresting thus from the secret place of the Most High the aid, help, and directed recognition which will bring about a phenomenal event in due and proper time. Whilst He is attempting to do this, the Christ will join in the effort by focussing in Himself *the spirit of appeal* as it is evoked by the stimulation being applied by the Buddha. He will embody that appeal in a great Invocation, one which cannot be given to you, but which He is prepared to use *if* the appeal comes forth in sufficient strength from the people of the world. Will humanity respond to the evocation of the [Page 350] Buddha? Will their massed intent be vital enough to enable the Christ to become Himself, in a mysterious way, the very Spirit of Invocation on their behalf? These are the possibilities with which we are confronted this Full Moon of May.

It is these which I would ask you to have in mind from now until the Wesak Moon and on until after the June Full Moon. It is at that Full Moon that the Christ can and will use this Invocation, provided the will of the people permits. At that time He will attempt to reach the Lords of Liberation and evoke Their response to the focussed will of the spiritually minded people of the world, the aspirants, disciples and initiates; They, if evoked, can give the impetus which will enable the Christ (as the Rider from the Secret Place) to come forth in response to the "massed intent" of the general public.

Do you see, therefore, the imminent and vital possibilities? Do you recognise the urgency of the opportunity? The two Full Moons form one complete cycle of work and should be prepared for in line with these statements of mine, both now and in the years which will follow. As you prepare your own hearts, remember that the Full Moon of May is the time in which the New Group of World Servers and all the esotericists and spiritually oriented people of the world must work in full cooperation with the Buddha, and that the Full Moon of June is the opportunity for the men and women of goodwill—aided by the New Group of World Servers—to arouse people everywhere to make a great appeal, and by this appeal enable the Christ to invoke for them the needed aid.

One thing I would request. Set no dates for the appearing of the Coming One, the Avatar, or for any spectacular aid. If the work is rightly done, He will come at the set and appointed time and the needed aid will be forthcoming. Modes and methods are none of your concern. Regard the ancient prophecies as intrinsically right, true and correct, but recognise that their phraseology is symbolic and not to be taken literally. How the Lords of Liberation will work can only be known to the Hierarchy. Their aid will be focussed [Page 351] upon evoking in the Hierarchy those attitudes and capacities which will make possible the inflow of energy from Shamballa. Their work is with the Hierarchy, and the reaction of humanity to Their activity will come only from the New Group of World Servers, and may even then only be registered consciously by the senior disciples and initiates.

The work of the Avatar, the Rider from the Secret Place, will be primarily with humanity and will be for their relief and salvation.

The first half of this work, focussed through the Buddha, will begin in May 1942. The second half will be started by the Christ in June 1942, but only *if* the invocation of the New Group of World Servers and the massed intent of the men and women of goodwill is adequately strong and adequately focussed. It will consequently be a reciprocal process of invocation and evocation, facilitated by the extreme readiness to act and to respond on the part of Those invoked by humanity, but handicapped by the lack of sensitivity and the weakness of the will of those seeking aid. It is this inadequacy which the Buddha hopes to remove when He comes to His people in May. It is the strengthening and focussing of the will which the Christ is endeavouring to foster with a special effort in June.

These two Full Moons are therefore of paramount importance and should have a definite effect subconsciously upon *the minds* of the New Group of World Servers and upon *the hearts* of the men and women of goodwill in every land, nation and group. Let your meetings, your meditation and your individual thinking be steadily focussed upon these points, and endeavour to enter into the Full Moon exercises—both of May and June—with as clear an understanding of what is taking place as you can and a clear picture of the possibilities which can come as the result of right action. Both the Full Moons should be times of effective service. The Buddha does not require invoking. He will come. But the spirit of invocation needs evoking from the masses and it is this work that aspirants everywhere can aid the Buddha in bringing out, standing thus with Him and with the [Page 352] Hierarchy. At the time of the Full Moon of June, and in preparation for the opportunity during the entire month of May, the point of focus for all servers must be the Christ and every effort must be directed to aiding His work as Representative for the people. He will endeavour to gather into Himself all that they have of appeal, prayer and demand—voiced or unvoiced—transmitting it in an act of spiritual intent to Shamballa.

A mobilising of the Forces of Light is going on upon the inner side of life. These Forces stand ready, but the word for action must come from the Christ, and He will give that word when the people give it to Him. We are the conditioners of our own destiny. Neither the Christ nor the Hierarchy may, at this stage in human evolution, take any step vitally affecting humanity unless released into this activity by humanity itself.

From April 15th till June 15th are critical weeks, spiritually and materially, and this is one of the important facts I want at this time to bring to your attention. I cannot detail to you what you should do or what should be your line of endeavour. I can give you a general idea of the hierarchical Approach and the nature of the human problem. The rest lies in your hands.

Even if the work done is entirely successful, the time of the Appearing and of divine intervention by the Forces of Light, through the medium of Their Agents, the Lords of Liberation and the Christ is dependent upon many factors beside that of right invocation. Of these you can know little, if anything. The question of right timing is one of deep esoteric significance and is basically involved here. The next three years are years of fulfilment and for that period the aspirants of the world are asked to stand steady in patient, yet convinced, expectancy. The task to be done by the Hierarchy involves not only the physical plane but also the inner planes of causes and impulses, of thought and desire. This all disciples know but are apt to forget. The critical situation upon the outer plane is only a reflection of still more critical inner conditions, and you can give acceptable [Page 353] help if you evoke your own will and control your emotions, disciplining your personality. Thus you will be able to present a tiny focal point through which the spiritual Forces can work. Through the agency of the many tiny points of light and will, much potency can be transmitted.

It is the will-to-victory that is demanded at this time; it is the will-to-invoke that which is needed; it is the will-to-focus and through this focussing to aid in the great act of invocation for which the Christ is at this time preparing Himself; it is the will-to-goodness, to self-control and to the evocation of right action for which the Hierarchy asks today. If humanity does its part, it will find that Hierarchy more than ready to respond and do its share in bringing about world release from the Forces of Evil.

Will you ponder on this and will you cooperate in every possible way? The plans may be laid, the vision may be seen but unless everyone recognises his essential contribution and his real usefulness, nothing can be done. There are no limitations when true esoteric work is undertaken. To this end, I seek to emphasise renewed application to meditation and a constant steady use of the Invocation, particularly the one which begins by invoking the Lords of Liberation.

"This work," Christ said, "goeth not forth save by prayer and fasting." I call you to prayer and to meditation for both are needed today, fusing as they do the emotional and mental bodies into one aspiring whole. I call you to discipline, for that is the meaning of fasting and to the constant effort to live at the highest possible point all the time; this is so often a dream but not often a fact. Today, in the hour of the world's need, aspirants and disciples who are willing to make at least consistent, persistent effort are needed by humanity and the Hierarchy.

My brothers, I have presented the picture; I have held before you for years the vision of opportunity, service and discipleship. I have outlined to you the mechanism of service which already is in existence and which can be galvanised into activity and world usefulness. I leave the matter in your hands, asking you to remember that the united [Page 354] interest, love, service and money of the many is far more potent than even the consecrated effort of the two or three. No one is futile or useless, unless he chooses so to be.

And in the meantime, paralleling your subjective work and externalising your inner endeavour must be your work for your country and for your fellowmen in humanity's hour of need. There must be steadiness, selflessness and silence, plus courage and confidence—confidence in the strength of your own souls, confidence in the watching Hierarchy and confidence in the Plan. The end of tribulation is not yet, but it is in sight. With this thought I leave you. May the blessing of the Masters rest upon you as a group and as individuals, and may the Holy Ones Whose pupils you seek to become show you the light you seek, give you the strong aid of Their compassion and Their wisdom until you stand where

the One Initiator is invoked, until you see His star shine forth.

## THE CAUSE OF THE WORLD CATASTROPHE

June 1942

We come now to the consideration of the present acute situation and world catastrophe which is rooted in world glamour, and will study the possibility of relief and cure. This possibility exists and is centred in the two great Avatars, the Buddha and the Christ.

It is difficult to write clearly about this matter of world glamour\* because we are in the midst of its most concentrated expression—the worst the world has ever seen because glamour, incident to centuries of greed and selfishness, of aggression and materialism, has been focussed in a triplicity of nations. It is, therefore, easily to be seen and most effective in manifestation. Three nations express the three aspects of world glamour (illusion, glamour and maya) in an amazing manner, and their powerful assault upon the consciousness [Page 355] of humanity is dependent not only upon the response of Germany, Japan and Italy to this ancient miasma but also upon the fact that every nation—the United Nations as well as the Totalitarian Nations—are tainted with this universal condition. The freedom of the world is consequently largely dependent upon those people in every nation who (within themselves) have moved forward out of one or other of these "glamorous illusions of mayavic impressions" of the human soul into a state of awareness wherein they can see the conflict in its wider terms, i.e., as that existing for them between the Dweller on the Threshold and the Angel of the Presence.

These people are the aspirants, the disciples and the initiates of the world. They are aware of the dualism, the essential dualism, of the conflict and are not so pre-eminently conscious of the threefold nature and the differentiated condition of the situation which underlies the realised dualism. Their approach to the problem is therefore simpler and, because of this, world direction lies largely in their hands at this time.

It is right here that religion has, as a whole, gone astray. I refer to orthodox religion. It has been preoccupied with the Dweller on the Threshold and the eyes of the theologian have been held upon the material, phenomenal aspect of life through fear and its immediacy, and the fact of the Angel has been a theory and a point of wishful thinking. The balance is being adjusted by the humanitarian attitudes which are so largely coming into control, irrespective of any theological trend. These attitudes take their stand upon belief in the innate rightness of the human spirit, in the divinity of man and upon the indestructible nature of the soul of mankind. This inevitably brings in the concept of the PRESENCE, or of God Immanent and is the result of the needed revolt against the one-sidedness of the belief in God Transcendent. This spiritual revolution was entirely a balancing process and need cause no basic concern, for God Transcendent eternally exists, but can only be seen and known and correctly approached by God Immanent—immanent [Page 356] in individual man, in groups and nations, in organised forms and in religion, in humanity as a whole and in the planetary Life Itself. Humanity is today (and has been for ages) battling illusion, glamour and maya. Advanced thinkers, those upon the

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\* *Glamour: A World Problem*. It is included here to preserve the historical sequence of the teaching in relation to world events.



Probationary Path, upon the Path of Discipleship, and the Path of Initiation have reached the point where materialism and spirituality, the Dweller on the Threshold and the Angel of the Presence, and the basic dualism of manifestation can be seen clearly defined. Because of this clarity of demarcation, the issues underlying present world events, the objectives of the present world-wide struggle, the modes and methods of re-establishing the spiritual contact so prevalent in Atlantean days and so long lost, and the recognition of the techniques which can bring in the new world era and its cultural order can be clearly noted and appraised.

All generalisations admit of error. It might, however, be said that Germany has focussed in herself world glamour—the most potent and expressive of the three aspects of glamour. Japan is manifesting the force of maya—the crudest form of material force. Italy, individualistic and mentally polarised, is the expression of world illusion. The United Nations, with all their faults, limitations, weaknesses and nationalisms, are focussing the conflict between the Dweller and the Angel, and thus the three forms of glamour and the final form of the conflict between the spiritual ideal and its material opponent are appearing simultaneously. The United Nations are, however, gradually and most decisively throwing the weight of their effort and aspiration on to the side of the Angel, thus restoring the lost balance and slowly producing on a planetary scale those attitudes and conditions which will eventually dispel illusion, dissipate glamour and devitalize the prevalent maya. This they are doing by the increased clear thinking of the general public of all the nations, bound together to conquer the three Axis Powers, by their growing ability to conceive ideas in terms of the whole, in terms of a desirable world order or federation, [Page 357] and their capacity to discriminate between the Forces of Light and the potency of evil or materialism.

The work being done by those who see the world stage as the arena for the conflict between the Dweller on the Threshold and the Angel of the PRESENCE might be itemised as follows:

1. The producing of those world conditions in which the Forces of Light can overcome the Forces of Evil. This they do by the weight of their armed forces, plus their clear insight.
2. The educating of humanity in the distinction between
  - a. Spirituality and materialism, pointing to the differing goals of the combatant forces.
  - b. Sharing and greed, outlining a future world wherein *The Four Freedoms* will be dominant and all will have that which is needed for right living-processes.
  - c. Light and dark, demonstrating the difference between an illumined future of liberty and opportunity and the dark future of slavery.
  - d. Fellowship and separation, indicating a world order where racial hatreds, caste distinctions and religious differences will form no barrier to international understanding, and the Axis order of master races, determined religious attitudes, and enslaved peoples.
  - e. The whole and the part, pointing to the time which is approaching (under the evolutionary urge of spirit) wherein the part or the point of life assumes its responsibility for the whole, and the whole exists for the good of the part. The dark aspect has been brought about by ages of glamour. The light is being emphasised and made clear by the world aspirants and disciples who by their attitudes, their actions,



their writings and their utterances are bringing the light into dark places.

3. Preparing the way for the three spiritual energies which will sweep humanity into an era of comprehension, leading [Page 358] to a focussed mental clarification of men's minds throughout the world. These three imminent energies are

a. *The energy of the intuition* which will gradually dispel world illusion, and produce automatically a great augmentation of the ranks of initiates.

b. The activity of light which will dissipate, by *the energy of illumination*, the world of glamour and bring many thousands on to the Path of Discipleship.

c. *The energy of inspiration* which will bring about, through the medium of its sweeping potency, the devitalisation or the removal, as by a wind, of the attractive power of maya or substance. This will release untold thousands on to the Path of Probation.

4. Releasing new life into the planet through the medium of every possible agency. The first step towards this release is the proving that the power of materialism is broken by the complete defeat of the Axis powers and, secondly, by the ability of the United Nations to demonstrate (when this has been done) the potency of the spiritual values by their constructive undertakings to restore world order and to lay those foundations which will guarantee a better and more spiritual way of life. These constructive attitudes and undertakings must be assumed individually by every person, and by nations as collective wholes. The first is being undertaken at this time. The second remains as yet to be done.

5. Bringing home to the nations of the world the truths taught by the Buddha, the Lord of Light, and the Christ, the Lord of Love. In this connection it might be pointed out that basically:

a. The Axis nations need to grasp the teaching of the Buddha as He enunciated it in the Four Noble Truths; they need to realise that the cause of all sorrow and woe is desire—desire for that which is material.

b. The United Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the truth that "no man liveth unto himself" and no [Page 359] nation either, and that the goal of all human effort is *loving understanding*, prompted by a programme of love for the whole.

If the lives and teachings of these two great Avatars can be comprehended and wrought out anew in the lives of men today, in the world of human affairs, in the realm of human thinking and in the arena of daily living, the present world order (which is today largely disorder) can be so modified and changed that a new world and a new race of men can gradually come into being. Renunciation and the use of the sacrificial will should be the keynote for the interim period after the war, prior to the inauguration of the New Age.

Students need to remember that all manifestations and every point of crisis are symbolised by the ancient symbol of the point within the circle, the focus of power within a sphere of influence or aura. So it is today with the entire problem of ending the world glamour and illusion which fundamentally lie behind the present acute situation and world catastrophe. The possibility of such a dispelling and dissipation is definitely centred in the two Avatars, the Buddha and the Christ.

Within the world of glamour—the world of the astral plane and of emotions—appeared a point of light.

The Lord of Light, the Buddha, undertook to focus in Himself the illumination which would eventually make possible the dissipation of glamour. Within the world of illusion—the world of the mental plane—appeared the Christ, the Lord of Love Himself, Who embodied in Himself the power of the *attractive* will of God. He undertook to dispel illusion by drawing to Himself (by the potency of love) the hearts of all men, and stated this determination in the words, "And I, if I be lifted from the earth, will draw all men unto me." (John 12:32). From the point they then will have reached, the world of spiritual perception, of truth and of divine ideas will stand revealed. The result will be the disappearing of illusion.

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The combined work of these two great Sons of God, concentrated through the world disciples and through Their initiates must and will inevitably shatter illusion and dispel glamour—the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of reason. The Buddha made the first planetary effort to dissipate world glamour; the Christ made the first planetary effort towards the dispelling of illusion. Their work must now be intelligently carried forward by a humanity wise enough to recognise its dharma. Men are being rapidly disillusioned and will consequently see more clearly. The world glamour is being steadily removed from the ways of men. These two developments have been brought about by the incoming new ideas, focussed through the world intuitives and released to the general public by the world thinkers. It has been also largely aided by the well-nigh unconscious, but none the less real, recognition of the true meaning of these Four Noble Truths by the masses. Disillusioned and de-glamoured (if I may use such a term), humanity awaits the coming revelation. This revelation will be brought about by the combined efforts of the Buddha and the Christ. All that we can foresee or foretell anent that revelation is that some potent and far-reaching results will be achieved by the merging of light and love, and by the reaction of "lighted substance to the attractive power of love." In this sentence I have given those who can understand a profound and useful hint as to the method and purpose of the undertaking staged for the June Full Moon, 1942. I have also given a clue to the true understanding of the work of these Avatars—a thing hitherto quite unrealised. It might be added that when an appreciation of the meaning of the words "transfiguration of a human being" is gained, the realisation will come that when "the body is full of light" then "in that light shall we see Light." This means that when the personality has reached a point of purification, of dedication and of illumination, then the attractive power of the soul (whose nature is love and understanding) can function, **[Page 361]** and fusion of these two will take place. This is what the Christ proved and demonstrated.

When the work of the Buddha (or of the embodied buddhic principle) is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated and both these potencies—light and love—will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole, and today humanity (having reached maturity) can "enter into realisation" and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce, also, the dispelling of illusion and the recognition of truth as it exists in the consciousness of those who are polarised in the "awareness of the Christ."

This is necessarily no rapid process but is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane by the Buddha, and on the mental plane when Christ manifested on Earth. It

indicated the approaching maturity of humanity. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between Shamballa and the Hierarchy has been opened and enlarged, and as the contact between these two great Centres and Humanity has been more firmly established.

At the June Full Moon, 1942, will come the first test as to the *directness* of the communication between the Centre where the Will of God holds sway, the Centre where the Love of God rules and the Centre where there is intelligent expectancy. The medium of the test will be the united effort of the Christ, of the Buddha and of those who respond to [Page 362] Their blended influence. This test has to be carried out in the midst of the terrific onslaught of the powers of evil and will be extended over the two weeks beginning on the day of the Full Moon (May 30th, 1942) and ending on June 15th, 1942. There is a great concentration of the Spiritual Forces at this time and the use of a special Invocation (one which humanity itself may not use), but the success or failure of the test, in the last analysis, will be determined by mankind itself.

You may feel, though wrongly, that not enough people know about or understand the nature of the opportunity or what is transpiring. But the success of such a test is not dependent upon the esoteric knowledge of the few, the relatively very few, to whom the facts and the information have been partially imparted. It is dependent also upon the tendency of the many who unconsciously aspire towards the spiritual realities, who seek for a new and better way of life for all, who desire the good of the whole and whose longing and desire is for a true experience of goodness, of right human relations and of spiritual enterprise among men. Their name is legion and they are to be found in every nation.

When the Will of God, expressed in Shamballa and focussed in the Buddha, the Love of God, expressed in the Hierarchy and focussed through the Christ, and the intelligent desire of humanity, focussed through the world disciples, the world aspirants and the men of goodwill are all brought into line—either consciously or unconsciously—then a great reorientation can and will take place. This event is something that *can* happen.

The first result will be the illumination of the astral plane and the beginning of the process which will dissipate glamour; the second result will be the irradiation of the mental plane and the dispelling of all past illusions and the gradual revelation of the new truths of which all past ideals and so-called formulations of truth have only been the sign-posts. Ponder on that statement. The sign-post indicates [Page 363] the way to go; it does not reveal the goal. It is indicative but not conclusive. So with all truth up to the present time.

The demand is, therefore, for knowers and for those whose minds and hearts are open; who are free from preconceived ideas fanatically held, and from ancient idealisms which must be recognised as only partial indications of great unrealised truths—truths which can be realised in great measure and for the first time *if* the lessons of the present world situation and the catastrophe of the war are duly learned and the sacrificial will is called into play.

I have made this practical application and this immediate illustration of teaching anent glamour, illusion and maya because the whole world problem has reached a crisis today and because its clarification will be the outstanding theme of all progress—educational, religious and economic—until 2025 A.D.

Today, as humanity awaits the revelation which will embody the thoughts and dreams and constructive goal of the New Age, the demand comes for the first time from a large group of intuitively inclined people. I said not intuitives, my brothers. This group is now so large and its focus is now so real and its demand so loud that it is succeeding in focussing the massed intent of the people. Therefore, whatever revelation may emerge in the immediate future will be better "protected by the spirit of understanding" than any previous one. This is the significance of the words in the *New Testament*, "Every eye shall see him"; humanity as a whole will recognise the *Revealing One*. In past ages the Messenger from on High was only recognised by and known to a mere handful of men, and it took decades and sometimes centuries for His message to penetrate into the hearts of humanity.

The stress of the times also and the development of the sense of proportion, plus an enforced return to simplicity of living and requirements may save the coming revelation from too swift and quick a submergence in the fire of the Great Illusion.

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## THE INTERLUDE BETWEEN WAR AND PEACE

August 1942

There is an insistent demand from the many thousands who in the past have read the pamphlets and articles which I have written, that I say something about the coming period of rehabilitation, and of what can be done (whilst the war is still in progress) to prepare for usefulness at that time. When the war broke out, I published an article entitled *The Present World Crisis*, and in it tried to trace the origins of the conflict and the factors which made this catastrophe possible. Later, another article appeared, called *The Coming World Order*, which sought to hold out to a suffering world a vision of a material and spiritual future which the hearts of men have long demanded. Thus an attempt was made to deal with both the past and the future.

More at that time was not possible, owing to the disunity existing among those nations which today form the United Nations. There was also a lack of understanding and a selfish perspective among those nations at that time neutral. Above everything else was the fact that the issues involved had to be settled by humanity itself and it was not then possible to foretell with any accuracy what humanity would do. Even the most enlightened of men and the spiritual leaders of the race could not judge what line mankind would take or whether there were enough clear-sighted people in the world who could and would sweep the mass of men into effective opposition to the Axis Powers. The question was: Would world fear and universal selfishness dominate, or would the spirit of freedom and the love of liberty be strong enough to weld the free nations into one united and steadfast whole?

Today the issue is clear and the end inevitable. The free nations and the defeated and enslaved little nations are subjectively and practically unified into one intense spiritual determination to win the war; the fate of the Axis Nations is therefore unalterably settled, even though, at this time of writing, they seem to be victorious all along [Page 365] the line. It is only the time of the final victory of right against might which remains as yet the factor of uncertainty, and this is owing to the enormous prepared strength of the aggressor nations and the unpreparedness of the democracies. This

unpreparedness is being rapidly remedied.

This article is an attempt to indicate the problems, and perhaps some of the solutions, which must inevitably fill the interlude between the ending of the war and the coming world order. It will be necessary to deal with this subject in a broad and general way, for the subject is too vast for us to be intelligently specific. We can, however, consider the immediate work to be done in preparation for the cessation of war and indicate the first steps which can and should be taken to initiate sound reconstruction processes. The period of rehabilitation and of reconstruction should be the deep concern today of all who love their fellowmen.

There are those who will consider the study of the coming reconstruction period as premature. They believe (and rightly) that our first immediate concern is to win the war, and with this I am fully in agreement. The will-to-victory is the first and basic essential, for there will be no true reconstruction activity if the Axis nations triumph. But there are many today whose task is not that of fighting and whose place and function is perforce in the civilian aspects of the life of the nations. These can think, and talk, and work in preparation for the future. There are others who feel that only the trained expert in the fields of economic and political readjustment can approach this difficult problem with any hope of making a useful contribution. Still others feel that peace is the only thing that matters and that it should be followed by a long period of mental quiet in every country; they believe that people everywhere are too exhausted and unhappy to be ready as yet to undertake any work of rebuilding. Others again are so completely pessimistic that they despair of ever reclaiming the world, and they look sadly for a breakdown of all the civilised processes of living. There is some truth in all these points of view. The work of the experts will be sorely needed, but **[Page 366]** the understanding interest and the sustaining power of those whose hearts are aflame with love can alone make their work possible. It will not be the institutionalised activities and the financial enterprise of economic and social workers and government agents which will alone be needed, but above all else, the solution must be found in the uprising of goodwill in the hearts of men. This will provide the right compassionate incentive. Most certainly the world could be rehabilitated for purely commercial and selfish reasons, and because trade interchange, buying and selling capacity and the restoration of financial stability are important factors in world restoration. But these are not the basic motives which would restore humanity to self-respecting and secure living. They will provide the motive power for many men and groups, but not *the* motive which can produce true constructive rebuilding of the fabric of human life.

The work of reconstruction will be the work of the intelligent men and women of goodwill, and theirs will be the task to restore new life and happiness to humanity, and it is for them I write. Please bear this in mind. I am not writing for technical experts and trained advisors to the government, but to those who have goodwill in their hearts to all men, and who, because of it, want to do their share in bringing tranquillity and peace to the world—a peace based on surer values than in the past and upon sounder planning. In the last analysis, it is not peace for which the men of goodwill are working, but for the growth of the spirit of understanding and cooperation; this alone will be strong enough to break down racial barriers, heal the wounds of war, and build a new world structure adequate to the intelligent demands of the masses.

In the earlier pamphlets, I sought (along with many other thinking people) to indicate the steps which might be taken to avert the impending cataclysm. Among the most important upon which emphasis was laid was the growth of world goodwill, for *goodwill is the active principle of peace*. I sought also to stress international understanding, a future of shared planetary resources, and a recognition of **[Page**

**367]** a general historically-proved guilt in relation to the war, plus those ideas which could—if developed—end the era of separativeness.

In spite of all the efforts of the men of goodwill, of all the peace organisations, and the enlightened work of the world thinkers, educators and leaders, two things happened which it had been hoped might be averted. The first was a definite and focussed precipitation of the spirit of evil and of materialism through the medium of the Axis nations, using the aggression of Japan as the initial focal point and expressing itself later in full force through Germany. The second was the failure of the neutral nations, in the early stages of the war, to take the needed steps to ally themselves actively with the nations fighting totalitarianism, and their inability to realise the full horror of what lay ahead for mankind. The selfishness of humanity was even more deep-seated than was grasped, and the United Nations came into cooperative activity only after two years of war and the planned rape of many of the neutral nations. The blindness of the neutral nations definitely upset the calculations of far-sighted workers for world good and seriously delayed the ending of the war.

The critical point is now passed, and the humanitarian grasp of the issues involved, and the unity existing among the Allied Nations, guarantee the inevitable defeat of the Axis Powers. Other factors also ensure the ultimate victory of the forces of right and the freedom of the world. There is not time to enlarge upon them, but they can be listed and people can then see how assuredly they guarantee the triumph of the free peoples of the world. These factors are:

1. The will-to-victory is steadily growing. Appeasement, pacifism and uncertainty are as steadily dying out.
2. The plight of humanity everywhere, as the result of Axis aggression, is definitely steadying public opinion and evoking an unalterable determination to end the evil initiated and carried forward by Germany and Japan, aided somewhat unwillingly by Italy.

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3. The resources of the United Nations are vast and are now in process of mobilisation. Their massed use and their manufacturing potential are practically inexhaustible and are rapidly being organised. The man power and the resources of Germany and of her allies have reached their peak, bringing enormous present potency, but a steady decline is indicated for the future.
4. The issues in this war are being increasingly clearly realised; even the ignorant and the prejudiced recognise today that these issues can be grouped under three major positions, and this enables them to make a personal choice as to loyalties.
  - a. The democratic position, with its emphasis upon the Four Freedoms and the Atlantic Charter, ensuring right human relations and the ending of aggression.
  - b. The totalitarian position, with its emphasis upon world dictatorship, the slavery of the many conquered nations, its anti-racial bias and its blatant cruelty and terrorism.
  - c. The appeasement and the pacifist attitudes—idealistic and impractical and finding their focus today in the attitude of Gandhi. He brings into clear perspective the uncompromising, fanatical attitude which is non-realistic and which will willingly sacrifice lives, nations and the future of humanity in order to attain its object. If Gandhi were to succeed in his objective *now*, it would precipitate civil war in India,



sacrifice all immediate hope of freedom for that country, permit the Japanese to realise an easy conquest of India, bring about a slaughtering of countless thousands, and permit Germany to join hands with Japan across Asia, with the appalling probability of a totalitarian victory.

These three points of view are today being clearly realised by men everywhere, and their decisions as to loyalties and adherences are clarified.

5. The spirit of freedom is triumphing in every land (even in the conquered countries, much to the bewilderment of [Page 369] Germany), and the beauty of the human spirit is emerging everywhere, both in the conquered lands and in the nations fighting, with their backs to the wall, for human liberty.

6. An intense interest in after-war conditions is evidenced by the utterances of leaders, politicians, lecturers and the spiritually minded men everywhere; this is testified to by the articles, pamphlets, books, speeches and plans dealing with the new world order. The forces of rehabilitation and of goodwill are rapidly mobilising; they constitute a great army within all nations, and they are an invisible army, but one which is as yet inchoate, uncertain as to method and process, though clear as to goals and principles.

The above six factors ensure the defeat of the Forces of Evil and the triumph of the Forces of Light, and with these as the basis of optimism we can look ahead with sure hope to the ending of the war, to the demobilisation of the armies, to the tranquil passage of the seven seas and to the time when fear begins to die out.

What then will be the dangers to be offset? For what must we be prepared when the task of reconstruction confronts us? It might be useful to enumerate some of the dangers for which we must be prepared. Let us consider them in the order of their importance:

1. *The danger of too prompt a peace settlement.* Let us work hard for a prolonged armistice, during which the heat of battle and the fires of revenge can have time to die down, the agony of mankind can be assuaged, and time be gained for calm, unhurried planning.

2. *The danger of a return to so-called normality.* The outstanding disaster which faces humanity at this time is a return to the state of affairs prior to the outbreak of war, and the rehabilitation of the old familiar world, with its imperialism (whether of empire or finance), its nationalisms and its distressed, exploited minorities, its vile distinctions and separative barriers between rich and poor, between [Page 370] the oriental and the occidental, and between the castes and classes which are found in every land—without any exception.

3. *The dangers incident to the necessary adjustments between the nations.* Any adjustment made upon the basis of historical tradition or ancient boundaries will only serve to plunge the world again into war. These adjustments must be carried out on the basis of humanity itself; the will of free peoples must be the determining factor and not the will of technical, political experts, or of some ruling class or group. In the world which is coming, the human equation will take a predominant position; human beings will determine, as far as in them lies, their own destiny and men will exercise their free will in establishing the kind of world in which they choose to live. They will decide in which country they prefer to claim citizenship and the type of government to which they choose to give allegiance. This will necessarily all take time and must be an unhurried process. It will call for a planned education of the masses in

every country; and the principles of freedom, and the distinction between freedom and license, will have to be carefully taught. A new world based upon the restoration of territorial limits, historically determined, will fail to end strife, aggression and fear. A new world based on human values and right human relations can institute (slowly to be sure, but inevitably) that new civilisation which men of goodwill demand for humanity as a whole.

4. *The dangers growing out of hate, revenge and pain.* These dangers will be the most difficult to avoid. A deep-seated hatred of the Nazi regime (and of the German nation as endorsing that regime) is steadily rising. This is almost inevitable, being based on the facts of Nazi activity. The task of the United Nations after the war will of necessity be—among other things—to protect the German people from the hate of those whom they have so appallingly abused. This will be no easy thing to do. Retribution and revenge must not be permitted, and yet at the same time *a just payment for evil action cannot, and should not, be [Page 371] avoided.* The law ever works, and that law states that whatsoever a man or nation sows, that shall it also reap. Germany has sown evil broadcast throughout the civilised world, and for some time to come her lot must be hard and she will have to pay in sweat and toil and tears for her evil deeds. But this payment should be part of the great work of rehabilitation and not a vengeful exaction, and if this is borne in mind, no serious mistakes will be made. The German people must work strenuously to put right the evil they have done, as far as in them lies, but the next generation—at present in the cradle or at school—must not be penalised. The little children and the babies of the German race—innocent of the wrong actions of their fathers and brothers—should not be implicated in the penalties exacted. The young men of today in Germany must, by the labour of their hands and the sweat of their brows, rebuild that which they have so ruthlessly destroyed, but the unoffending, though weak, elderly people, the little children and the adolescent boys and girls must be exempt and must be trained to be citizens of a better and a finer Germany than has ever yet existed—a Germany that is a constructive part of the whole and not a menace and a terror to all right-thinking men. *The arousing of the men of goodwill in every nation—men who see humanity as a whole and all men as brothers—is the only way in which this rising tide of hate can be stemmed.* It will not be stemmed by telling those who have suffered at the hands of the Axis nations that they must not hate, or by exhorting people who have been the victims of traitors that they must not bear ill-will to such men as Quisling and Laval. It will be offset by a great demonstration of practical love and understanding on the part of the United Nations—a love which will work out in the form of food for the hungry, nursing for the sick, the rebuilding of the ruined cities, and the restoration of the "scorched earth." The problems of hate and revenge will require the utmost skill in handling and will necessitate exceedingly wise action on the part of the free nations.

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5. *The danger to humanity of the effects of war upon the children and the adolescents of the nations.* The children of today are the parents of the coming generations, and they have been through a shattering psychological experience. They can scarcely ever be truly normal again. They have seen the very depths of cruelty, wickedness, pain, horror, terror and uncertainty. They have been bombed, shell-shocked and machine-gunned. They have known no security and look forward today to no sure future. Millions have known no parental control; they have been separated by war from their families and frequently do not even know their own names. Even when the family unit has been preserved intact, their fathers are usually engaged in war work, either at home or abroad, and their mothers are working in factories or on the land; the children have therefore no home life or control. Malnutrition has weakened their stamina and rampant evil has undermined their morale and their standards of value. From the humanitarian and spiritual standpoint, the vital problem after the war will be the restoration of

the children of the world to happiness, security, proper standards of life and conduct and some measure of understanding control. This is essentially a problem of education. Educators and psychologists of vision in every country must be mobilised and the "pattern of things to come" for the children must be intelligently determined. This will have to be done on an international scale and with the wisdom which comes from a grasp of immediate need and a far-sighted vision.

6. *The dangers of re-emergence of the nationalist spirit.* Intense nationalism was one of the prime movers in bringing about this war and no nation has been exempt from this spirit of national pride and from a nationalistic, separatist outlook. Selfish interests have controlled the reasons for which every nation has entered this war; individual security has prompted the entry of even the most enlightened democratic nations. That to these selfish incentives they have added world need and the love of freedom is true and serves [Page 373] to balance, though not offset, the selfish motives; that the instinct of self-preservation gave them no alternative is likewise true, but the fact remains that *there would have been no war if the democratic nations had been the determining factor.* That in itself gives rise to questions. Why did the powerful democracies, in the last analysis, permit this war when, united and banded together from the start, they might have arrested it in the initial stages? Also, given the existent aggressor nations, collective self-interest forced the democracies into combat, and yet this same self-interest should have made them take the steps which would have guaranteed the peace. National types, individual national interests, national cultures and national civilisations exist side by side, but instead of being regarded as contributory to one integrated whole, they have been zealously competitive and have been regarded as the peculiar and distinctive prerogatives of some one nation and as existing for the sole good of that nation. In the future, the contributory factor in life must be emphasised and developed, and the good of the entire family of nations must be substituted for the good of one nation or a group of nations. The education of the public in this ideal necessitates no loss of national identity or individual culture. That *must* remain and be developed to its highest spiritual goal for the enriching and the collective good of all. It is only the motive for the emphasis of any specific racial and national culture which must be changed.

The family of nations, viewed as a unit, its correct and proper interrelation, and the shouldering of responsibility for the *one*, or for the weak, must be the realised goal of *all* national enterprise; the resources of the entire planet must be shared collectively and it must be increasingly realised that the products of the earth, the gifts of the soil, the intellectual heritage of the nations, belong to the whole of mankind and to no one nation exclusively. No nation liveth unto itself, any more than any individual can happily so live; the nation or individual who attempts so to do must [Page 374] inevitably perish off the face of the earth. All nations have made this selfish attempt, as history, ancient and modern, goes to prove. Their tradition, their resources, their national genius, their past history, their mineral and agricultural products, their strategic position on the planet, have been used in past centuries for the benefit of the nation claiming them; they have been exploited for the increase of the power of that nation at the expense of the suffering of others. This is the sin which Germany is today committing, aided by Japan and feebly followed by Italy. Power politics, the exploitation of the weak, aggression, economic selfishness, ideals based on pure commercialism and materialistic and territorial goals colour all the past history of mankind in both hemispheres, and have laid the foundation for the present war.

Some nations, particularly the great democracies, like the British Commonwealth of Nations and the United States of America, now realise that these attitudes and activities must end and that the hope of the world lies in the spread of right human relations, in economic interchange, broad unselfish international politics and the growth of the spirit of cooperation. They believe unalterably, and as a

basic national policy, in the rights of the individual and that the State exists for the benefit of that individual; to that they add the belief that the State also exists for the benefit of all other states and for humanity as a whole. Other nations, such as the Axis Powers, are violently crystallising the ancient viewpoints, emphasising the worst aspects of the old and evil order, and are aggressively grasping all that they can for themselves. They regard the individual as of no value and hold that he exists only for the benefit of the State; they believe that the State is the sole unit of importance, and that only their particular state counts. They divide the family of nations into a superstate for the control of Europe and another for Asia, and regard all other states as slave states; they would perpetuate the ancient evil of force and war and would and do resort to unheard-of cruelties in the effort to raise their state to supreme eminence.

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This is the old order which must pass, but its dangers must be recognised. For its abolishing, the United Nations are fighting, but the difficulties are many, even though the spiritual strength of all good men is on their side and the Forces of Light are fighting to aid them. The nationalistic spirit is not dead as yet in any country. It must be helped to die. Minorities with historical backgrounds but no territorial rights are clamouring for a place to call their own and in which to build up a nation. The small nations are full of fear, wondering what place in the family of nations they will be permitted to hold, and whether the evil plans of the Germans will spare any of their citizens eventually to form a nation. The demand for national recognition is widespread; the emphasis upon *humanity* as the important unit is little heard.

Those nations impede the path of progress who live in the memory of their past history and boundaries and who look back upon what they call "a glorious past," resting upon the recollection of national or empire rule over the weak. This is a hard saying, but the nationalistic spirit constitutes a grave peril to the world; if perpetuated in any form, except as contributory to the good of humanity as a whole, it will throw the world (after the war) back into the dark ages and leave men no better off than they were, even though there have been twenty years of travail and agony.

We could take the nations, one by one, and observe how this nationalistic, separative or isolationist spirit, emerging out of an historical past, out of racial complexes, out of territorial position, out of revolt and out of possession of material resources, has brought about the present world crisis and cleavage and this global clash of interests and ideals. But it would profit not. The intelligent student of history (who has no nationalistic bias) knows well the facts and is deeply concerned today with the processes which must be brought to bear to end the world strife. He knows that the efforts to attain national aggrandisement, a place in the sun, *Lebensraum*, financial supremacy, economic control **[Page 376]** and power must end. At the same time he realises that if humanity is to get rid of these evil products of selfishness, certain basic values must be preserved. Past and present cultures and civilisations are of great value; the peculiar genius of each nation must be evoked for the enriching of the entire human family; the new civilisation must have its roots in and emerge out of the past; new ideals must come forth and be recognised, and for that the events and education of the past will have prepared the people. *Humanity itself must be the goal of interest and effort, and not any particular nation or empire.* All this has to be wrought out in a practical, realistic manner, divorced from visionary, mystical and impractical dreams, and all that is done must be founded on one basic recognition—human brotherhood, expressing itself in right human relations.

The revolt so widely prevalent against the "vague visionings" of humanitarian dreamers is based upon the fact that out of the welter of words and the plethora of plans, little of practical value has emerged

and nothing sufficiently potent to end the old and horrid ways of life. Nothing really effective had been done, prior to the war, to offset the visible and shrieking evils. Palliative measures have been tried and compromises made for the sake of peace, but the basic evils of national ambition, economic disparity, and virulent class distinctions (hereditary or financial) still remained. Religious differences were rampant, racial hatreds widespread, and the economic and political orders remained corrupt, fostering party, social and national strife.

Today the war has cleared the air. The issues are clear and at least we know what has been wrong. In their demonstration of supreme selfishness, national ambition, racial hatred and utter barbarity and cruelty, plus their complete lack of all humanitarian feeling, the Axis Powers have served the race by showing us what must not, and shall not, be permitted. The democracies have awakened also to their weaknesses and to the realisation that true democracy does not as yet exist, owing to widespread political corruption, and to the ignorance and unpreparedness of the masses for [Page 377] true self-government. Imperialistic powers, such as Great Britain, are publicly repudiating the old points of view and are forging ahead in the task of world reconstruction. The conservative reactionary is no longer popular. The small nations are realising their helplessness and their complete dependence upon their larger neighbours, and these in their turn, are recognising their responsibilities to the weak and small. People everywhere are waking up and beginning to think, and never again can they sink back into the negative condition of the past. There is faith on every hand that a new and better world order is possible and that it is even probable.

How can we simply and clearly express the goal of this hoped-for new world order and word briefly the objective which each person and nation should hold before itself when the war ends and opportunity faces each and all? It is surely that every nation, great and small (with the minorities given equal and proportionate rights) should pursue its own individual culture and work out its own salvation as seems best to it, but that each and all should develop the realisation that they are organic parts of one corporate whole and that they must contribute to that whole all they have and are. This concept is already present in the hearts of countless thousands and carries with it great responsibility. These realisations, when intelligently developed and wisely handled, will lead to right human relations, economic stability (based on the spirit of sharing) and to a fresh orientation of man to man, of nation to nation, and of all to that supreme power to which we give the name "God."

This is the vision and it is holding countless thousands steady in the path of duty, and for it many in every nation are prepared to work. In spite of the background of an evil past, in spite of the present world carnage, in spite of the almost overwhelming psychological problems confronting humanity, in spite of political machinations and old-time diplomacy, in spite of the improbability of any quick successes, there are thousands ready to start with the preparatory work. The number of men and women of vision [Page 378] and of goodwill is now so large (especially among the United Nations) that there *is* a chance of eventual success and it is possible today to make a start. The outline of the future world structure can already be dimly seen; the failure—complete, obvious and irremediable—of the old order and the old world is everywhere recognised. The will-to-good is growing. One of the interesting things which it is helpful to recognise is that this vision is more clearly seen by the man in the street and by the intelligentsia than it is by the exclusive classes. Through the material difficulties of life, and by resultant processes of thought, men know changed conditions are necessary and that there is no alternative.



The task ahead falls into two categories: First, directing mass thought and energy into right lines so that good motive and wise action can bring in the desired era of right human relations and eventual peace; secondly, educating those whose apathy and lack of vision impede progress. This latter phase of the work is well under way and a powerful, though small, group among the world leaders is voicing certain general propositions which must be regarded as imperative when world readjustment starts. Their demand is for a new governing principle in politics and in education, founded on universally recognised human rights, on the need for spiritual unity and the need to throw overboard all separate theological attitudes and dogmas in every field of thought. There is a mounting appeal not only for international understanding and cooperation, but also for *class* understanding. These demands are being expressed from every platform and pulpit and through the pen in every land, except in those sad lands where freedom of speech is not permitted.

The average man looks on at all of this and is frequently overwhelmed by the magnitude of the unfolding task, by the diversity of opinions expressed, by the many suggestions, plans and schemes for world betterment, and by a sense of his own utter unimportance and futility in the face of this gigantic human undertaking. He asks himself many questions. Of what use am I? What can I do? How can my little voice be heard, and of what use is it when heard? What [Page 379] part can I play in the vast arena of world affairs? How can I prove myself useful and constructive? How can I offset my ignorance of history, of society, of political and economic conditions in my own country, not to speak of other lands? Humanity is so immense, its numbers so vast and its races so many that he feels himself a helpless, insignificant unit. He has no academic or general training which would enable him really to grasp the problems or contribute to their solution. What, therefore, can the man in the street, the business man in his office, the woman in her home, and the average citizen everywhere contribute at this time and in the future to the helping of the world? It is for this type of person I write.

I would start by reminding the general public of one important fact. This is that *focussed, determined, enlightened public opinion is the most potent force in the world*. It has no equal but has been little used. The gullibility of the average citizen, his willingness to accept what is told him if it is said loudly enough and with sufficient plausible force, is well known. The well-turned phrases of the trained politician, intent on his selfish purposes, the arguments of the silver-tongued demagogue as he exploits some pet theory at the expense of the public, and the rantings of the man with a cause, a theory or an axe to grind, all find an easy audience. Mass psychology and mob determinations have been exploited down the ages, for the unthinking and the emotional are easily swayed in any direction, and hitherto this has been turned to their own advantage by those who do not have the best interests of humanity at heart. It has been used for selfish and evil ends far more often than for good. Of this tendency the negative and helpless attitude of the German people under the Nazi rulers is the outstanding example.

But this negative receptivity (which does not deserve the name of public opinion) can be as easily turned to good ends as bad, and to constructive measures as to destructive. A little planned direction and a wisely outlined programme with this in view can and will bring about [Page 380] the needed change and make a sound and intelligent public opinion one of the major factors in world reconstruction. One of the most interesting features of this war period has been the direct contact which has been set up by some of the world leaders with the man in the street and the woman in the home, as witness the talks given by Roosevelt and Churchill. Those given by the Axis leaders are in a totally different category, for they have been directed to the male youth of their countries and to the man in uniform. Only the lesser leaders in Germany, for instance, talk to the people in their homes, and then only to give them orders, to foster hate and to misrepresent the truth. In all these cases, however, the



value of mass opinion is recognised and the need to sway the mass mind, either bending it to the will of some leader, such as Hitler, or educating it in those principles which are of benefit to the whole.

The second point which needs to be grasped by the average citizen is that the mass is made up of individuals; that each of us, as an individual, is a definite and integral part of the whole. This is a basic and important fact and has a bearing on our subject. The first step in the rebuilding process which lies ahead of us is to reach the individual, show him his importance, indicate to him his very real sphere of influence, and then set him to work in that sphere and with what he has. In this way, his normal and natural sense of futility will disappear, and he will gradually realise that he is needed and can do much. Having grasped this for himself, he can then try to bring the same constructive attitude to those around him, and they will then do likewise.

May I point out here that the value of the individual is surely based on the inherent divinity of the human spirit and on the integrity of the whole. It is founded also on the knowledge, which must underlie all future reconstruction work, that at the very heart of the universe is a divine Power, call it what you will, and on the faith that love is the very law of life itself, in spite of all appearances and the record of the past.

It is essential that we be practical in our approach to **[Page 381]** the subject and that the reconstruction plans involve steps which are possible and which the average man can take. The first practical attitude to be taken is to crush out hate because it is non-constructive and hindering. It blinds the vision and warps the judgment, and simply feeds the growth of fear and horror. But the love demanded of us is neither emotional nor sentimental. It is intensely practical, and expresses itself in service and cooperative activity. It seeks to aid all movements that benefit humanity and are in line with the new incoming era. Many people think that an emotional reaction and clamouring outcry of horror at what has overtaken the world indicates love and spiritual sensitivity. It is far more likely to indicate self-centredness and personal discomfort. True love has no time for these reactions, because the work of alleviation is entirely engrossing. The man who loves his fellowmen is mentally poised and intelligently working; he is mobilising all his forces for the service of the hour. A truly compassionate heart is *not* emotional.

Our second step, therefore, after the recognition of individual responsibility, is to replace emotion by practical love, expressed in selfless service. The third step is to reorganise our lives so that we have time for this needed service. Most people are not getting the maximum of results out of their daily lives, and this for several reasons. Frequently they do not really desire to make the sacrifices which such service demands; often they are under the delusion that their present output of service represents their utmost possibility; again, they fancy that their health could stand no more active work, or that they require time for themselves, or they waste many valuable hours doing those things which yield no real results. If, however, the need today is as great as we are led to believe, if this is the hour of man's extremity, if the issues are so great that the entire future of the race depends upon the outcome of the war, then the one thing that really matters is for man to play his part, to mobilise his time and all that he has and make that supreme effort which will release life and energy and make the winning of the war something immediately possible and the rebuilding **[Page 382]** era a success. This he must do at any cost, even that of life itself. A spiritual paradox becomes apparent. The individual is of supreme importance, and yet at the same time what happens to him as he serves and fights for human freedom is of no individual importance at all. A brief period of organised effort and, at the end, death, is of more vital usefulness today than a futile doing of the things a man feels like doing in a leisurely way, and

then meandering feebly down the years.

Therefore, the development of a sense of individual responsibility, the expression of real love in service and the reorganising the life so as to get the utmost out of each day constitutes the preparatory stage for the man who seeks to participate in the reconstruction period.

Having then done this to the best of his ability (and many have already made a good beginning) he must develop in himself and evoke in others *the spirit of goodwill*. This will-to-good is of immediate effectiveness, because it governs a man's relation to his family and his household, his business or social associates, his casual acquaintances and all with whom he may come in contact. It enables him to begin the work of reconstruction right where he is and trains him in a familiar environment to practise right human relations. It is the major and potent factor which can enable the otherwise futile individual to become a focal point of constructive influence. He will then discover that, as a result of this, his sphere of constructive influence is continually enlarging.

These are the first four steps, and they are perhaps the most difficult, for they are non-spectacular and almost constitute spiritual platitudes. But they are the essential and unavoidable preliminaries for the man who wants to work wisely, usefully and intuitively in the future.

To the above he can then add the following efforts and attempt to impose upon himself this suggested programme:

1. Study and reflect upon the many proposals which are being made by world leaders and thinkers as to the coming world rehabilitation. It will be necessary to plan your reading [Page 383] and to know what is being discussed. Cultivate an intelligent opinion, based on goodwill and on what you, as a result of study, feel should be done. Then discuss the ideas in your home, among your friends and in your environment without fear or favour. It will help you to do so if you regard such discussions as a service and believe that your interests and enthusiasm cannot fail to have an effect.
2. If possible, gather people together to discuss and study the coming world order, or cooperate with those who are already doing so. Look upon this meeting together as a definite contribution to the moulding of public opinion and as a method of building up that reservoir of thought power which can be of use to those whose task it is to rebuild. If only two people cooperate with you in this matter, the effort will not be lost or futile, for you will be helping to change the content of world thought and impressing other minds, even if you do not know it.
3. Extend your interest to many countries and try to understand the diverse problems of those countries. Many know people in these foreign lands, and lists can be made of their names and addresses. As soon as the war is over and the lines of communication are again open, you can seek to reach these people, attempt to locate them through any available agencies, and then, when found, strengthen them with the knowledge of your goodwill or interest and by cooperating with them during the period of reconstruction. No matter how slight has been your contact with them in the past, foster it by thought and prayer, and later by direct communication. Thus a great network of relationship will be set up which will serve to weld a new world into one harmonious and understanding whole.
4. Pray constantly, and to your prayers add meditation and reflection. Behind the world pattern and structure stands its Originator, its Planner, its motivating Energy, its central Will, its living Creator, its

God. Seek by prayer to reach that central Will and point of Life, thus blending yourself [Page 384] with the sensed divine objective and identifying your will with the Divine Will. This central Will-to-Good can be reached by the man whose own will-to-good is a living, practical experience, and the more that goodwill is expressed, the more easily will you discover and cooperate with the divine Plan and follow the guiding hand of God in world affairs. The real work of reconstruction will be done by those who, in the silence of their own hearts, have walked with God and learnt His ways.

5. Find two other people to work with you. There is a unique potency in this triple relationship. God Himself, so say all the world Scriptures, works as a Trinity of goodness, and you can, in your tiny sphere, do the same, finding two other people of like mind with you to form a goodwill triangle of light and spiritual interplay. Each of the two who cooperate with you can, in their turn, do the same, and thus a great *network of goodwill* can spread throughout the world. Through it the Forces of Light will be able to work and you, in your place and sphere, will have aided and helped.

6. Find out and study the methods, techniques and objectives of the various groups and organisations which are interested in world reconstruction. You may not agree with all of them or with their plans and modes of working, but all are needed. The types of men are many, the races and conditions are varied, and the problems to be solved will call for innumerable ways of working. All can play their part if based on real goodwill and if fanaticism is absent. The fanatic is a danger wherever he is found, for he sees only one side of a question and is unable to appreciate the various points of view. He will not admit that all are needed. Cooperation is the key to expressed goodwill, and in the future period of rehabilitation *cooperation* will be the outstanding need. Keep a record of all such groups, their leaders, objectives and programmes. It will prove useful when the war is over. Establish helpful and friendly relations with them to the best of your ability.

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7. Find and keep a record also of the men and women of goodwill in your environment. Be spiritually aggressive in this matter and go out to discover them. When you have found them, then be interested in what they are doing, and also endeavour to have them cooperate with you in your lines of activity. Keep a register of the names and addresses of these people, adding also their capacities and functions if any, and thus build up a mailing list. You will then be aware of a group which can be depended upon to work in a spirit of goodwill and for world reconstruction. Later, these lists can be amalgamated, if deemed desirable, and form a vast mailing list of people in every country who will work along these indicated lines and who could be reached simultaneously. They will form a body of synchronised public opinion, sufficiently strong to mould ideas, influence the masses, and aid the world leaders to right and appropriate action.

8. Above everything else and growing out of all the above suggestions, plan definitely for the rehabilitation—physical, psychological and spiritual—of the children of every country. They have been the victims of wickedness. Let them be the recipients of loving goodwill instead. The problems of economic rehabilitation, of territorial boundaries, of the demobilisation of armies and the subsequent re-employment of the demobilised, and of world rebuilding are profoundly important and will call for expert aid. But the problem of the children, as earlier pointed out, underlies the whole necessity for world rebuilding, is greater than all other problems, is above all racial and national barriers, and evokes the best in every human heart. The children have prior claim upon all men.

I would therefore appeal to all whom I can reach through this article to concentrate their major effort—mental, spiritual and practical—on preparing themselves to aid the children of Europe and the other

countries which have suffered so much at the hands of the Axis Powers. This will take much time and careful planning; it will necessitate [Page 386] enlisting the cooperation of trained experts in the field of child welfare, doctors, surgeons, nurses, psychologists and educators; it will require much money to make the preparation effective, to send a trained personnel into the destitute and ruined countries and to carry forward the work whilst there; it will take also loving, compassionate action and long patience. It nevertheless constitutes the most important opportunity confronting the men and women of goodwill; it is the foundational activity of the new world order, for that order must be brought into being for the sake of the children of today. *They* will inhabit this new world, express the new ideals, and hand on to their children that for which we have fought and died, the best that we have inherited, and all that we have succeeded in salvaging for them. The thought of the children in the subjugated lands did not arrest the onward march of Hitler's soldiers; the sanctity of the home and the physical and moral needs of small children aroused no flicker of compassion in the young men trained under the Nazi system of education; the relationship of mother and child did not enter into the calculation of the German agents as they separated children from parents and set the child adrift in a world of carnage or in an institutionalised establishment. The planned cruelty must be remedied, and it must be remedied by the men and women of goodwill and loving hearts.

9. Begin now to lay aside, no matter what the personality may demand, such small sums as can be spared and which can accumulate in preparation for the work of reconstruction. If we can all do this, it will enable us to take our share in the work without placing an undue load on others. Will you see to it that this sacrifice and its resulting fund be preserved inviolate in your own hands until such time in the future as you may choose to use it?

These are the practical suggestions which it would seem possible to make at this particular time. They are of a general nature and basically individual. The whole scheme of rebuilding is as yet in the formative thought stage. The [Page 387] process to be followed today is one of self-education and the awakening of all whom we can reach. It will demand the intelligent study and consideration of methods with which to meet this need, and the discovery of those who, irrespective of nationality or religion, can be depended upon to cooperate in the various phases of the work of reconstruction. In this work of preparation, all can share.

To this task we are all called, and to it there are many voices calling today; there are thousands who have dreamed the same dream, seen the same vision, believed in the divine possibilities which are latent in all human hearts and who know, past all controversy, that selfishness and universal greed have brought the world to its present desperate plight. They know also that selfless sharing and cooperative understanding between all men of goodwill everywhere can rebuild a new world, bring into being a more beautiful life, and restore that which humanity itself has destroyed. The best is yet to be. We can rest back upon the realisation that the history of the human race has been one of a steady moving forward down the ages and towards the light.

## AN IMMINENT SPIRITUAL EVENT

March 1943

We are nearing the climax of the spiritual year. The greatest Approach of all time is imminent and possible. Much depends now upon the aspirants and disciples of the world, particularly those in physical incarnation today. A major contact between Shamballa and the Hierarchy, for which initiates and Masters have, for centuries, been preparing is in process of consummation. I shall very shortly be giving you some further information on the subject in an attempt to anchor on the earth that seed of the new world religion which an earlier instruction upon the Great Approaches\* indicated might be founded, and lead to a true start of a universal faith which will serve the need of [Page 388] humanity for a long time to come. All I ask of you today is to begin *now* a most careful preparation for the event which is impending at the time of the Full Moon of May, so that the energies then set in motion may be aided by your directed thought and you yourselves may come more fully into the current of the downpouring life.

At the coming Wesak Festival and until the Full Moon of June including the five days after that Full Moon I ask you to use both of the Invocations (pp. 144, 249), thus testifying greatly to the fusion of humanity into one great group of invocative appeal. Make a real effort to be present and in group formation at the exact time of the Full Moon of May, as far as you know it, using both Invocations and believing that you are voicing the unified will and desire of humanity itself. I will enlarge upon this in my Wesak message, but I seek to get this to you as early as possible so that my own group, in process of training, can lay the needed foundations of the work to be done.

Let me extend this concept a little further by pointing out that the invocative cry of humanity and of the Hierarchy, jointly sounded at the time of the Full Moons of May and June and particularly at the Wesak Festival, will be effective if the "cold light" of the aspirants and disciples of the world and of all selfless servers, no matter who or where they may be found, is united with the "clear light" of the initiates and of those who can function freely as souls—the Members of the Hierarchy and, to a lesser degree, all accepted disciples. This combination is the one that is desired and required. These people are relatively few in number, when compared with the world's population, but because they are to be found focussed at "the deep centre" and are distinguished by the quality of fusion and at-one-ment, they can be enormously potent. I would, therefore, ask all of you (during the weeks prior to the Full Moon of May and that of June and for five days thereafter) to seek to "dwell ever at the centre," to endeavour to blend the cold light of your personalities with the clear light of your soul, so as to work effectively for the five weeks of the desired period.

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\* *A Treatise on the Seven Rays*, Vol. II (*Esoteric Psychology*), Pages 701-751.\*

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## A SPECIAL WESAK MESSAGE

April 1943

This communication is addressed to the members of the New Group of World Servers who can be reached (there are countless numbers of whom you have no knowledge) and to the men and women of goodwill everywhere. I would ask you to see that as many receive this as possible. We are nearing the climax of the spiritual year and the time that the Sun moves northward. The greatest Approach of all time is close and possible. Much however depends upon the aspirants and the disciples in the world at this time. The past year has been one of the world's worst experiences from the standpoint of agony and distress; the point of acutest suffering has been reached. It has, however, been the year in which the greatest spiritual Approach of all time has shown itself to be possible—an Approach for which the initiates and Masters have for centuries been preparing, and for which all the Wesak Festivals since the meeting of the Great Council in 1925 have been preparatory. I have, in past instructions, referred to the great meetings held at intervals by Those to Whom is entrusted the spiritual guidance of the planet and particularly of man. Certain facts must be assumed, such as the acceptance in the Western hemisphere of the existence of the Christ and in the Eastern, of the Buddha. It is, therefore, surely possible (given this acceptance) to assume that They and Their disciples must and do confer together upon the steps needed to guide mankind along the path of light, the path to God. To this all the world Scriptures bear witness and to this all spiritual knowers testify. I have not time today to enlarge upon this theme. I simply ask for your acceptance of the hypothesis (an hypothesis which is a fact to many millions and a proved event to many thousands) that spiritual guidance is accorded to mankind and that behind the veil which separates the visible from the invisible there stand Those Who are working strenuously—and, I might add, scientifically—to meet the present dire need.

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Two things are occupying Their attention:

1. The need to bring the present strife and warfare to an end and so release mankind from an evil past and open the door to a better future.
2. The opportunity to lay the foundations for that new world religion which will suffice to meet man's need for many centuries ahead and for which all past world religions have prepared him.

Such, brother of mine, are two of the objectives lying before the Hierarchy at this time as it prepares for the Full Moons of May and June. Can the forces be so organised and the energies, pending distribution, so dispersed that the full measure of good can be evoked? Can the evocation of a new cycle of spiritual contact and of liberation be brought about by the action of the men and women of goodwill? Can the will-to-good of the spiritual Energies and the goodwill of humanity itself be brought together and produce those conditions in which the new world order—visioned by all who truly love their fellowmen—be enabled to function? Can the situation be so staged that the new world religion and the new approach of humanity to God are brought into being? These are the important questions which the Hierarchy is today attempting to answer.



The group of spiritual workers of whom I happen to be one is faced with two major problems: the problem of the war itself with its stupefying and stunning effect upon the masses everywhere, and the problem offered by the aspirants and disciples throughout the world. Can the suffering masses of men "stand with massed intent" and with eyes directed towards God so that their cry can mount to His ears? And will the spiritually minded people and the workers for humanity make that supreme effort (rendered from an adequate "point of tension") so that humanity may be focussed in its appeal and bring about a response from the highest available sources. Can the united effort of these two groups—one conscious of what is happening and the other unconscious—evoke reply?

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In moments of extreme urgency or crisis, the story of the Christ brings to our attention the fact that He then came in touch with His Father in Heaven. God spoke to Him in terms of recognition; God testified to the fact that He knew Him for His beloved Son. To these basic facts of the historical record, we must add the realisation that "as He is, so are we in this world" and the assurance of Christ Himself that God is also our Father. Then the door of possibility opens. We can come then to the realisation that in times of intense human urgency, stress and crisis and when the soul of man is adequately aroused to the needed point of spiritual receptivity (as was ever the case with Christ) then there can likewise come a divine recognition from the highest possible source which will suffice to bring release and liberation and to give power—power to do the right, to take those steps which are demanded by the spiritual purpose and to proceed, consequently, along the path of evolution.

Let me here point out that where this is a group activity upon the physical plane there is—under the Law of Balance and of Action and Reaction—a paralleling spiritual activity. The entire world of men is today engaged in an intense activity in the material world—marching armies, factories working in shifts twenty-four hours a day, seething migrations and deportations of people, intense air activity and the organising and planned work of the hundreds of relief agencies in every country—to mention only a few of the myriad activities. The personalities of men everywhere are engaged and mentally, emotionally and physically they are all working at high pressure. The impact of circumstance and events has never been so potent. Alongside of this material activity of humanity is to be found the strenuous endeavour, the effort to think constructively, the focussed idealism, the registration of vision and the spiritual aspiration of the people of goodwill, of the disciples everywhere, plus the trained spiritual activity of the Hierarchy and of the spiritual leaders of the race upon the outer and the inner side of life. To this must be added the activity (the waiting **[Page 392]** activity, if I might use so paradoxical a phrase) of that centre of life where the will of God is focussed.

There are therefore, (speaking in terms of spiritual endeavour) the following groups whose massed intent is to bring about the liberation of humanity and who are to be found everywhere in the world:

1. The men and women of goodwill.
2. The idealists and the dreamers of dreams, the visioners of a future world.
3. The spiritually minded people whom we call the world aspirants.
4. Disciples throughout the planet.
5. The Members of the spiritual Hierarchy of the planet, either in or out of incarnation.

6. The Custodians of the Will or Purpose of God, holding Themselves in readiness at Shamballa and listening for the demand for succour as it rises from mankind.

7. Certain great Energies of extra-planetary significance Who stand ready to intervene should the spiritual invocation or the distress of humanity reach the pitch of evocation.

The problem is how to fuse and blend the first five groups so that the spiritual appeal can express a group integrated and united demand. Only such a united demand, focussing the "massed intent" of mankind will suffice to evoke an extra-planetary response.

Much of this task of unification lies in the hands of two groups: the planetary Hierarchy and the New Group of World Servers. With the work of the first group, mankind has little to do, for They can be depended upon to fulfil Their task and to shoulder Their responsibility to the full. With the work of the New Group of World Servers all of you have much to do and it is about this work that I write at this time.

I shall not waste time in defining the personnel of this group. Suffice it to say that all who truly love their fellowmen [Page 393] and who serve them with sacrifice and selfless understanding constitute this group. Along with the affiliated body of men of goodwill, the members of the New Group of World Servers must now prepare themselves for a great act of service at the time of the May and June Full Moons and throughout the weeks preceding those times.

The statements which I am now going to make, I will put as briefly as possible, leaving you to ponder upon them and trusting you to understand them. What I have now to say will fall into three parts:

1. The work of the Hierarchy in the immediate future at these Full Moon Periods
2. The task of the New Group of World Servers today
3. The New World Religion and its spiritual future.

It is necessary for you to understand the immediate spiritual possibilities which confront humanity if those of you who have vision and love humanity are to measure up to the immediate opportunity. It is necessary that you should grasp the immediate preparatory steps which you can take in relation to those possibilities and should also have a vision of the principles which must govern the new world religion, with its outstanding points of focus. I do not intend to plead with you, as in the past, or ask you for cooperation either to serve or sacrifice. I only seek to give you information, leaving you to make due application under the urge of your own souls.

### *The Work of the Hierarchy in the Immediate Future*

The past history of the relations existing between the Hierarchy as a whole and humanity as a whole can be summarised in the idea of the carrying out of certain Great Approaches between Those who express the spiritual attitude and those who are frankly material in their attitude. By means of these Approaches, humanity has been brought (in consciousness) increasingly nearer to the spiritual centres of love and life and has been stimulated to make spiritual [Page 394] progress, to awaken to the light within, to unfold the Christ consciousness and to find the Path of Light which leads to divinity. This steady trend towards increasing relationship has focussed itself throughout the historical record by means of certain great registered revelations—the result of these Approaches. Always in moments of

crisis and tension, the cry of humanity has evoked response from the Hierarchy which has come, sometimes rapidly, sometimes more slowly, but always inevitably. In modern history, two such Approaches are recognised as existing on a broad human scale, i.e., the one which focussed through the coming of the Buddha to the Eastern civilisation and that which focussed through the Christ, coming to the West. Another Great Approach is now at hand but its date is dependent upon the activity of the New Group of World Servers and the spiritual tension which they can achieve.

A major preparatory period to this Approach took place in 1936 and in this preparation many of you participated; it culminated at the time of the Full Moon of May that year in a worldwide use of the first Invocation which I gave you. Now, seven years later, comes the opportunity to carry forward the work then started and to achieve results which may release spiritual tides of forces and these may turn the tide of battle. I refer not here to the battle in the physical sense. The war, from the physical angle, is already won though many months may elapse before the victory in the East and in the West is completely achieved. This you realise. But—again paralleling this physical achievement—must come a spiritual victory and this could be described as the gaining of a new spiritual orientation and a new attitude towards God, to express it very simply.

In reverse, I might point out that the reasons for a measure of failure in 1936 can be traced to two sources. The work was relatively so successful that it called forth a powerful paralleling activity upon the part of the Forces of Evil; these were potent enough to overwhelm temporarily the Forces of Light and to bring on the war with all its attendant horrors. Secondly, the New Group of World [\[Page 395\]](#) Servers, the men and women of goodwill and the aspirants everywhere relaxed their efforts; they did not hold the tension gained but slipped back into negligence; the work did not go on and this in spite of the constant effort of a few. But they were too few.

Now again comes opportunity and the possibility of a Great Approach which can be the consummation of the work started in 1936. The battle is on between the *Forces of Light* and the *Forces of Evil*. To end this warfare rapidly, and with success, leaving a wide open door to a better world, the *Forces of Life* must be called in. It is this which is engaging the attention of the Hierarchy at this time. For aiding in this endeavour the Buddha is preparing Himself and for this the Christ stands ready, focussing in Himself the desire of Humanity for that "life more abundantly" which He promised when here before, and for liberation from evil and admission into good. One of the realisations emerging out of this war is the fact that humanity has now, as a whole, been able to see and grasp more clearly than ever before, the nature of evil. Men are recoiling in horror from this display of rampant evil and even the wicked man is shocked and arrested by the unleashed wickedness which is today stalking the Earth. That realisation is good and will help the needed reorientation of mankind towards God and good.

Putting it very simply, the Hierarchy is today getting ready for a Great Approach which will have two results:

1. It will bring about a closer relation between those great Lives Who embody the will of God and are the Custodians of the divine purpose, and Those Who embody the love of God and are the Custodians of the immediate Plan for humanity. This relationship can be established at the time of the May Full Moon at which time the Buddha will embody in Himself the powerful downpouring of energy—the dynamic energy of the divine will. The Christ, at the same time, will embody the outpouring dominant demand of the spiritual aspiration of mankind, plus [\[Page 396\]](#) the demand of the Hierarchy for the needed aid at this time of crisis.

2. It will also bring about a closer relation between mankind and the Hierarchy. At the time of the June Full Moon, the Christ will focus in Himself the spiritual energies of the Hierarchy, plus the energy which the Buddha distributed at the time of the Wesak Festival; the New Group of World Servers will focus the spiritual demand for life and liberation, voicing the "massed intent" of humanity.

If both aspects of this one work can be satisfactorily carried forward, then a great release can be brought about. The Lords of Liberation could be successfully invoked; the Spirit of Peace might appear as the "Rider from the Secret Place" and the new era of goodwill (based upon the will-to-good) might be inaugurated. I say "might be" because, my brothers, the success of all that could happen is dependent upon the work done by you and all men of goodwill, by the religious and spiritually minded people everywhere and by the world aspirants between the sacred season of May and June, 1943, and that of 1944.

Esoterically speaking, the work of the Hierarchy is to focus the divine will-to-good as it affects humanity. The work of spiritually minded men is to evoke that will-to-good on earth through as full an expression as possible of goodwill. It is the goodwill of the masses, focussed everywhere through the United Nations who are fighting for the liberation of mankind and through the New Group of World Servers, which is sufficient to invoke the will-to-good and only this is adequate. This is an important statement and one on which I would ask you to ponder.

During the past six years I have given you two Stanzas of a Great Invocation. The first one ran as follows:

Let the Forces of Light bring illumination to mankind.  
 Let the Spirit of Peace be spread abroad.  
 May men of goodwill everywhere meet in a spirit of cooperation.  
**[Page 397]**  
 May forgiveness on the part of all men be the keynote at this time.  
 Let power attend the efforts of the Great Ones.  
 So let it be and help us to do our part.

This expressed the normal, largely unconscious, invocative cry of humanity. It summed up in itself the desire of all men everywhere for peace, for goodwill and cooperation. It was generally popular and was and still is very widely used. It was fairly easily understood and its outstanding note was peace. It was used as a prayer by the majority and not as a challenging demand as had been intended; it did not, therefore, prove adequately effective in arresting the onward march of evil. It does, however, preserve the form which can and will evoke eventually the Spirit of Peace. This evocation will bring to humanity that stimulation and active desire to participate in the expression of goodwill which will render world peace an effective outcome of wise action and the establishment of right human relations. Just as the Great Lord of Love and Son of God, the Christ, used as His vehicle of expression on earth, the form of the Master Jesus, so this great extra-planetary Life, the Spirit of Peace, can be enabled, on a higher turn of the spiral, to use as His vehicle of expression, the form of the Christ, the Prince of Peace; thus His stupendous energies will be stepped down through the medium of the Lord of Love and become available to the mass of men.

I gave you later another Stanza of the Invocation, of great power which was suited to the conditions of war—a war which proved inevitable and unavoidable. This last Invocation was not so popular and not nearly so easily understood and for this there was very good reason. It was an invocation intended to evoke the Forces of Life just as the previous one invoked the Forces of Light and Love. It could only be successfully used by disciples, advanced thinkers and the Hierarchy itself. It was, however, given out to the public so as to familiarise them as far as possible with the concepts of liberation and life and in an effort to anchor upon Earth [Page 398] a new point of focus through which life could be made to flow. This effort has not been totally unsuccessful.

At the time of the Full Moon of May and of June, it will be advisable to use both these Invocations and thus to fuse and blend into one united invocation the massed intent of humanity as a whole and the enlightened purpose of the disciples and the Hierarchy. This fusion of the two groups—Humanity and the Hierarchy—may then suffice to sound out such a potent call that life may be released on Earth instead of death and the love of God play its active part in the reconstruction of world affairs. If this can be successfully accomplished, two great revelations may then be speeded on their way:

1. A revelation of light and understanding to humanity as a whole, leading them to knowledge and enabling men to see the cause of the present catastrophe, for "in that light shall we see Light." In that light, humanity will know what to do and how to rectify past errors.

2. A revelation of life and of "life more abundantly" as Christ promised when on earth. This revelation will give to the thinkers, idealists, true leaders and disciples working in the world today, that spiritual energy which leads to right activity, sound leadership and *inspired and inspiring living*.

Such is another of the goals confronting the Hierarchy at this time. Such is the will of God for humanity and such is the intent and purpose of Shamballa. When the massed purpose of the Custodians of the Will of God and the massed intent of the souls of men can be synchronised, then the Great Approach will become inevitable and the Great Release will automatically follow.

#### *The Task of the New Group of World Servers Today*

The immediate task of the New Group of World Servers is to focus the massed longing, aspiration, desire and intent [Page 399] of humanity so as to bring about the needed synchronisation at the time of the Full Moon of May and of June this year, and throughout the intervening weeks from the receipt of this communication (as far as you are concerned) until July first, approximately.

This they must do through their own clear thinking on current matters, by the cultivation of a receptive spirit, based on a willingness to learn, a readiness to let old preconceptions go and fixed ideas to disappear under the impact of new truths and new inspiration, and based also on a determination at all costs to recognise truth and presented spiritual developments.

I would ask all of you, therefore, to have an open mind, to redouble your belief in the fact of the spiritual realities, to have faith in the will-to-good of the divine purpose and to love your fellowmen; and—upon the plane of practical affairs and living—to do two things: Carry forward your due share in this physical plane war, aiding the armed forces of the United Nations to wage war to a successful finish, knowing that there are spiritual realities for which it is worth dying if need be, and that war on evil can be waged without hate and with right purpose; secondly, plan at the same time for those practical measures which, after the war is over, will aid the period of reconstruction and help



rehabilitate humanity, and lead to a saner, better, truer way of living.

I would ask you also to take those measures in your individual life and in your environment, wherever possible, which will help make the work to be done at the time of the Full Moon in May and in June successful; to use both the Invocations constantly; do not use them as prayers or employing the energy of desire but as great challenging demands, employing the power of the will as you can muster it and focus it at a point of tension. At the time of the Full Moon gather people together for an act of fusion and of cooperation, thus aiding humanity and throwing your small individual effort behind that of the Hierarchy. I would ask you to recognise that, as a part of [Page 400] the New Group of World Servers and as a person of goodwill you *can* act as a mediating factor between humanity and the Hierarchy, bridging the gap between the mass of men (stunned by suffering, blind to the higher issues, and inert) and the spiritual Group which is seeking so earnestly to bring them help and life. I would have you use, with all the power which in you lies, the creative imagination as you endeavour to do this and to believe that the sincerity of your purpose and the love of your hearts can and will help make possible the Great Approach and so hasten the Great Release. I would have you (from the time you receive this communication) think deeply on what I have said, to walk silently in the light of your souls, to radiate love, to seek clarity of vision and then, when needed, to speak to others with power and understanding.

I would, finally, have you realise that in the work now being done and as a result of the Great Approach you can aid in the focussing or anchoring of the new world religion, that universal religion which will be founded on all the past, which will consummate the work of the Christ and which will open up a fresh stretch (if I may use such an expression) upon the Path of Light which leads to God.

### *The New World Religion*

All past divine revelations have brought humanity to the point where (spiritually speaking) man's essential divinity is theologically recognised, where the brotherhood of man and the Fatherhood of God are recognised ideals and where science has demonstrated the fact of an unfolding purpose and the existence of a fundamental, intelligent Agent behind all phenomena. Step by step man has been led through prayer, the voice of desire, through worship, the recognition of deity, through affirmation of the fact of human identity of nature with the divine, to a belief in the divinity of man. Orthodox religion emphasises the divinity of the Christ, and He Himself has told us (and the *New Testament* in many places emphasises it) that we also are divine, all [Page 401] of us are the Sons of God and that as He is so are we in this world and that we are able to do still greater things than Christ did because He has shown us how. Such is the religious background of the spiritual thinking in the world. Therefore, taking our stand on these truths, acknowledging the fact of our divinity and recognising the glory of all past revelations and the still more glorious promise of the future, we can begin to realise that the time has now come for the presentation of the new step in this unfolding revelation. We can realise that to our past programmes of prayer, worship and affirmation, the new religion of Invocation and Evocation can be added, in which man will begin to use his divine power and come into closer touch with the spiritual sources of all life.

This new form of the one religion will be in fact the Religion of the Great Approaches—approaches between mankind and the great spiritual Centres which operate behind the scenes, between groups of workers on the physical plane and in the three worlds of human evolution and spiritual groups upon the inner planes, such as the Ashrams of the Masters and the egoic groups with which all human beings are in subjective—though usually unknown—relation.



The new religion will be one of Invocation and Evocation, of bringing together great spiritual energies and then stepping them down for the benefiting and the stimulation of the masses. The work of the new religion will be the distribution of spiritual energy and the protecting of humanity from energies and forces which they are not, at the particular time, fitted to receive. A little careful thought will show you how, at the coming Full Moon Festivals, these thoughts are present: the protection and liberation of humanity and the stimulation of mankind through the distribution and the transference of spiritual energy so that the right steps can be taken in any given period, leading mankind out of darkness into light, from death to immortality and from the unreal to the Real.

I would have you, therefore, add to your mental and spiritual activity the recognition that you are participating [Page 402] in the task of anchoring the basic tenets of the new world religion—the flower and fruition of the past and the hope of the future.

More along this line, I may not write at this time. Later I will elaborate for you the greater and the lesser festivals of the spiritual year as they will gradually supersede the festivals of the present world religions in the East and in the West. (See: *The Reappearance of the Christ*, Chapter VI.) Much that you have learnt and gradually absorbed will then be seen fitting into the general spiritual plan. You will find that the spiritual year is divided into two periods (symbolic of spirit and matter); the period in which the Sun moves northward and the period when it travels on the southern way. You will find that the month divides itself into two periods likewise, that of the waxing and the waning moon and you will find the future emphasis laid throughout the world upon the Easter Festival, the Festival of the Risen Christ; upon the Wesak Festival, the Festival of the Buddha or of Illumination; and the June Full Moon, the Festival of Unification carried forward by the Christ, the Master of all the Masters and the Teacher alike of angels and of men.

Today, however, I seek to focus your attention upon the immediate task of cooperation with the Hierarchy and strengthen you to play your part in world salvage.

## THE NEW WORLD RELIGION

May 1943

In the first part of my message under this title (see: *The Reappearance of the Christ*, Chapter VI) I had much to say about *the form* into which the great world religions in the East and in the West have crystallised and its consequent deterioration. It will be essential, therefore, to look at and appreciate the fundamental truths which that form has preserved, even whilst hiding them. It will be valuable for us to realise that within the churches men of God and disciples of the Christ have ever worked, laboured and suffered. They have seen and agonised over the distortions [Page 403] and the misrepresentations. They have been hindered by the organisation, oft despised by the theologians, and have remained simple in the midst of learning. They have been loving and universal in their individual consciousness, among the separative and fanatical. They are the glory of the church—oft hated when alive and oft canonised after death. Their glory lies in the fact that they testify to the progress of the spiritual man and express in fullness what is in every evolving man; they are the flower of evolution and the tried representatives of God. In the indictment of the churches, given earlier, let us not forget the Christians

found within those churches.

I would remind you that I write as one who believes in the great spiritual realities and who regards the unfolding spirit of man as the unshatterable evidence of the existence of "the One in Whom we live and move and have our being." I speak as one who believes in and loves the Christ and who knows Him to be the Master of all the Masters and the Teacher alike of angels and of men. I am one who looks to the Christ as the supreme expression of divinity upon Earth and who knows the extent of His sacrificial work for humanity, the wonder of the revelation which He brought, the imminence of His return and of His coming Assumption of spiritual rule in the hearts of men everywhere. I know that He has no pleasure in the great stone temples which man has built whilst His people are left without practical guidance or reasonable light upon their affairs; and I know too that He feels, with an aching heart, that the simplicity which He taught, and the simple Way to God which He emphasised have disappeared in the fogs of theology and the discussions of churchmen throughout the centuries. I know that He realises that the words He spoke have been lost in the labyrinths of the ecclesiastical minds which have sought to interpret them, and that the simple teaching of the Approach to God which He taught has been superseded by the pomp and ceremony of elaborate rituals.

To sum up: Because of the divergences of the many exoteric faiths, the multiplicity of the sects and cults in both [Page 404] the Orient and Occident, and the quarrels of theologians over words, phrases and interpretations, the sons of God—in process of development—are left without the needed help to contact the Christ and His great group of disciples, the spiritual leaders of humanity; the way to Christ, the living, loving Expression of God, is not made clear to the seeker. Together, the two great Sons of God present to mankind—the One in the East and the Other in the West—a complete and perfect representation of Deity; by Their lives and words They guarantee to man the possibilities always latent in the human spirit.

Today the Christ and the Buddha wait until the hour strikes. Then Their united effort, plus the invocative appeal of all who truly *know* and truly *love*, will bring humanity the new revelation for which they wait.

The new world religion must be based upon those truths which have stood the test of the ages. This I said elsewhere and enumerated four of those truths:

1. The Fact of God
2. Man's Relationship to God
3. The Fact of Immortality and Eternal Persistence
4. The Continuity of Revelation and the Divine Approaches.

These four facts are basic realities and truths which have conditioned the masses of men for aeons. Human unhappiness is founded primarily upon man's inability to live fully in the consciousness of these four fundamental realisations. But they are steadily taking shape in human thinking, and for them the United Nations fights.

Two more great and foundational facts are also part of the human state of awareness.

5. The fact of *our relationship with each other*. This is as much a foundational spiritual fact as is God Himself, because it is linked with our knowledge of Him as Father.

**[Page 405]**

This relationship we call "brotherhood" and it expresses itself (or should I say, it will eventually express itself?) through human fellowship and right human relations. For this we work, and humanity is moving towards that relationship—and that in spite of the fact of war.

6. The fact of *the Path to God*. Awareness of this has been preserved for us down the ages by those who knew God and whom the world called mystics, occultists and saints. Opening out before aspiring men stretches the Way. The history of the human soul is the history of the search for that Way and its discovery by the persistent.

In every race and nation, in every climate and part of the world, and throughout the endless reaches of time itself, back into the limitless past, men have found the Path to God; they have trodden it and accepted its conditions, endured its disciplines, rested back in confidence upon its realities, received its rewards and found their goal. Arrived there, they have "entered into the joy of the Lord," participated in the mysteries of the kingdom of heaven, dwelt in the glory of the divine Presence, and then returned to the ways of men, to serve. The testimony to the existence of this Path is the priceless treasure of all the great religions and its witnesses are those who have transcended all forms and all theologies, and have penetrated into the world of meaning which all symbols veil.

These truths are part of all that the past gives to man. They are our eternal heritage, and connected with them there is no new revelation but only participation and understanding. These are the facts which the World Teachers have brought to us, suited to our need and capacity at any given time. They are the inner structure of the One Truth upon which all the world theologies have been built, including the Christian doctrines and dogmas built around the Person of Christ and His teaching.

Dimly sensed by the evolving human consciousness hovers another emerging truth of a larger nature—larger **[Page 406]** because related to the Whole and not just to individual man and his personal salvation. It is an extension of the individual approach to truth. Let us call it *the truth of the Great Cyclic Approaches of the divine to the human* of which all world Teachers and Saviours were the symbol and the guarantee. At certain great moments, down the ages, God drew nearer to His people and humanity (blindly and unconscious of their objective) at the same time made great efforts to draw near to God. On the part of God, this was intentional, conscious and deliberate; on the part of man, it was largely unconscious, forced upon him by the tragedy of circumstance, by desperate need and by the driving urge of the collective soul. These Great Approaches can be traced down the centuries, and each time one took place it meant a clearer understanding of divine purpose, a new and fresh revelation, the institution of some form of a new religion and the sounding of a note which produced a new civilisation and culture, or a fresh recognition of relationship between God and man or man and his brother.

A new definition of God was given us when the Buddha taught that *God was Light* and showed us the way of illumination, and when Christ revealed to us that *God was Love* through His life and service on earth. Today the knowledge aspect of illumination is being comprehended, but the inner meaning of love is only now dimly sensed. Yet light and love have been revealed to the world by two great Sons of God in two Approaches. A new Approach is on the Way, bringing us the next needed truth. We ask ourselves: What will it be? For it, the knowers and lovers of God and of their fellowmen are prepared; for it, the masses of men wait.

Some of these Approaches have been of a major nature, affecting humanity as a whole, and some of them are of less importance affecting only a relatively small part of mankind—a nation or a group. Those Who come as the Revealers of the love of God come from that spiritual centre to which the Christ gave the name "the Kingdom of God." Here dwell the "spirits of just men made perfect"; here [Page 407] the spiritual Guides of the race are to be found and here the spiritual Executives of God's plans live and work and oversee human and planetary affairs. It is called by many names by many people. It is spoken of as the Spiritual Hierarchy, as the Abode of Light, as the centre where the Masters of the Wisdom are to be found, as the Great White Lodge. From it come those who act as Messengers of the Wisdom of God, Custodians of the truth as it is in Christ, and Those Whose task it is to save the world, to impart the next revelation and to demonstrate divinity. All the world Scriptures bear witness to the existence of this centre of spiritual energy. This spiritual Hierarchy has been steadily drawing nearer to humanity as men have become more conscious of divinity and more fitted for contact with the divine.

Behind this spiritual centre of Love and Light another centre is to be found, for which the West has no name but which is called in the East by the name Shamballa. Perhaps the Western name is Shangri-Lha—a name which is finding recognition everywhere and which stands for a centre of happiness and purpose. Shamballa or Shangri-Lha is the place where the Will of God is focussed and from which His divine purposes are directed. From it the great political movements and the destiny of races and nations and their progress are determined, just as the religious movements, the cultural unfoldments and spiritual ideas are sent forth from the hierarchical centre of Love and Light. Political and social ideologies and world religions, the Will of God and the Love of God, the Purpose of divinity and the plans whereby that purpose is brought into activity all focus through that centre of which we are each consciously a part, Humanity itself. There are, therefore, three great spiritual centres on the planet: Shamballa, the spiritual Hierarchy, and Humanity.

There is definite Biblical testimony to this highest of all centres, Shamballa. At moments of crisis in the earthly life of Christ we read that a Voice spoke to Him, the Voice of the Father was heard by Him, affirming His Sonship and setting the seal of approval upon His acts and work. At that [Page 408] moment a great fusion of the two spiritual centres—the Hierarchy and Shamballa, the Kingdom of God and the world of Spirit—was brought about, and thus spiritual energy was released on Earth. We need to remember that the work of all World Saviours and Teachers is to act primarily as distributors of divine energy and as channels for spiritual force. This outpouring manifests either as the impulse behind a world religion, the incentive behind some new political ideology, or the principle of some scientific discovery of importance to the growth of the human spirit. Thus do religions, governments and civilisations find their motivation. History has demonstrated that again and again these developments are the results of the appearance and the activity of some great man at an advanced stage of development. Those who come forth as Teachers, Saviours or Founders of a new religion come forth from the Hierarchy and are of the highest order of spiritual perfection. Those who convey to man the purposes of God through new ideological concepts are not as yet of so high an order, because man is not yet ready for the highest presentation. Much has yet to be learnt and mastered by man, and spiritual unfoldment always outpaces the outer expression of human relationships and the social order; hence the world religions come first and produce the conditions which make the work of the rulers possible. Those who come forth from the spiritual centre, Shamballa, are of great power, however, and the thread of Their influence can be traced throughout history in great declarations and pronouncements such as the Magna Charta, the Declaration of Independence and the Atlantic Charter. Those who come forth from Shamballa or the Hierarchy for the release and the guidance of humanity are evoked by human

desire and demand, for there is a spiritual interplay existing between Humanity and the Hierarchy, and between both and Shamballa.

*Such Messengers embody divine intention.* The response of mankind to Their messages is dependent upon the point in evolution which has been attained by man. Back in the early history of the race these Approaches were rare indeed. [Page 409] Countless ages passed between them. Today, owing to the greatly increased power of the human mind and the growing sensitivity of the human soul to the spiritual values as they express themselves through major world ideologies, these Approaches of the divine to the human can become more frequent and are taking on a new form. Man's inner realisation of his own innate spiritual potency and the unfoldment of his sense of relationship are bringing about an effort on his part—consciously undertaken—to make true progress towards the good, the true and the beautiful, and this in spite of the fact of the war and the misery and suffering present upon our Earth. It has therefore become possible to synchronise the Approach of the divine to the human and to instruct the masses of men in the technique of thus invoking the Approach. This attitude of humanity will lead to a new revelation, to the new world religion and to new attitudes in the relation of man to God (religion) and of man to man (government or social relationships).

Two major Approaches are to be found in the past history of the race, and both are of such significance that it would be well to note them here. They lie so far back in human history that we have only myth and monument to indicate their happening.

The first great Approach of the divine to man caused the appearance of the human soul and the adding of another kingdom in nature to the three (mineral, vegetable and animal) already existing. The kingdom of man appeared on Earth.

Aeons passed away whilst primitive man continued to evolve, and when the second great Approach took place and the Spiritual Hierarchy of our planet drew nearer to humanity; the spiritual Way to God was opened for those who consciously can move forward, who can definitely demonstrate the Christ spirit, and who earnestly seek enlightenment and liberation. The true appeal of Christ's words: "Ye shall know the truth and the truth shall make you free" urges them to move forward into the light, through the gate of initiation and on to that path which "shineth [Page 410] ever more and more until the perfect day." At the time of the second great Approach, the fact of the existence of the Spiritual Hierarchy, of the open door to initiation and of the Way of Sacrifice first dawned on the human consciousness; from that moment men have found the Way and have moved out of the human kingdom into the spiritual; they have transformed their human consciousness into divine awareness. The kingdom of man and the kingdom of God were brought into relationship. Religion became a factor in the development of the human spirit and God drew nearer to His Own. God Transcendent first conditioned man's concept of Deity. Then God as the national controller took possession of man's mind, and the Jehovah concept (as depicted in the Jewish dispensation) appeared; next God was seen as the perfected human being, and the divine God-man walked the Earth in the person of the Christ. Today, we have a rapidly growing emphasis on God Immanent in every human being. Such have been the results of the second great Approach and such have been the results of the work of the world Saviours and Teachers down the ages, culminating in the work of Christ, Who summed up in Himself the unfoldments of the past and the hope of the future.

A third great Approach is now possible and will take place once the world war is over and man—purified by fire and suffering—has set his house in order and is ready, therefore, for a new revelation.



For this coming revelation the work of the Buddha and of the Christ has been preparatory. They embodied in Themselves two lesser Approaches, and through Their united effort, humanity throughout the world has been prepared to play its part in this third Approach.

The Buddha came embodying in Himself a great divine principle or quality. He was the Conveyor of Enlightenment to the world; He was the Lord of Light. As is always the case, He re-enacted in Himself, for the instruction of His disciples, the processes of illumination and became the "Illumined One." We are told in the scriptures of India that He achieved illumination *under the tree*, just as Christ achieved the liberation of the human spirit *upon the tree* [Page 411] set up on Golgotha. Light, wisdom, reason, as divine yet human attributes, were focussed in the Buddha. He proved the possibility of all men achieving this illumination and of walking in the light. He challenged the people to tread the Path of Illumination, of which wisdom, mental perception and intuition are the aspects.

Then came the next great Teacher, the Christ. He embodied in Himself a still greater divine principle or aspect, that of Love, whilst at the same time embracing within Himself all that the Buddha had of Light. Christ was the expression of both Light and Love.

Through Their work, therefore, there is now possible a deeper reaction to, and a broader comprehension of the work and influence of those great Lives Who are waiting today to help humanity. The work of these two Sons of God produced among many results the following:

1. They embodied in Themselves certain cosmic principles, and by Their work and sacrifice certain divine potencies poured through and upon the race, stimulating intelligence into wisdom and emotion into love. The Buddha, when He achieved illumination, "let in" a flood of light upon life and world problems. He formulated this revelation into the Four Truths. His group of disciples erected a structure of truth which (by the power of collective thought) has flooded mankind with light.
2. Through the message of the Buddha, man has for the first time grasped the cause of His constant distaste and dissatisfaction and has learnt that the Way of Release is to be found in detachment, dispassion and discrimination. Where these are present, there is rapid release from the wheel of rebirth.
3. Through the message of the Christ, three concepts emerge into the racial consciousness:
  - a. The value of the individual and the necessity for tensivity of effort on his part.
  - b. The opportunity which was to be presented to humanity [Page 412] to take a tremendous step forward and undergo the new birth or the first initiation.
  - c. The method whereby this next step could be taken in the new age, voiced for us in the words "love your neighbour as yourself." Individual effort, group opportunity and men's identification with each other—such is the message of the Christ.

In the message of the Buddha we have the three methods whereby the personality can be changed and prepared to be a conscious expression of divinity. Through *detachment*, the brain consciousness or state of awareness (embodying physical recognition of inner causes) is withdrawn or abstracted from the things of the senses and from the calls of the lower nature. Detachment is in reality the imposition of a new rhythm or habit reaction upon the cells of the brain which renders the brain unaware of the lure of the world of sensory perception. Through *dispassion*, the emotional nature is rendered immune from



the appeal of the senses and desire fails to deter the soul from its rightful task. Through *discrimination*, the mind learns to select the good, the beautiful and the true, and to substitute these for the sense of "identification with the personality," which is so characteristic of the majority of men. Personality holds so many in thrall. This has to go. These three attitudes, when correctly and sanely held, will organise the personality, bring in the rule of wisdom, and prepare the disciple for initiation.

Then follows the work of the Christ, resulting in an understanding of the value of the individual and his self-initiated effort at release and illumination, with the objective of group goodwill. We learn to perfect ourselves in order to have somewhat to sacrifice to the group, and thus enrich the group with our individual contribution. This is the first result of the activity of the Christ Principle in the life of the individual. Personality fades out in the glory of the soul, which (like the rising sun) blots out the darkness and irradiates the lower nature. This is the second [Page 413] result, and is a group activity. The word goes forth to the initiates of the future: Lose sight of self in group endeavour. Forget the self in group activity. Pass through the portal to initiation in group formation and let the personality life be lost in the group life.

The final result of the work of the Christ is to be found in our identification with the whole: individuality, initiation, and identification—these are the terms in which the message of the Christ can be summarised. He said, when on Earth: "I and my Father are One," and in these words epitomised His entire message. I, the individual, through initiation, am identified with Deity. Therefore we have:

1. The Buddha . . . the method . . . Detachment, Dispassion, Discrimination.
2. The Christ . . . the result . . . Individualism, Initiation, Identification.

It is interesting to note that the work of the Buddha is expressed in words all beginning with the fourth letter of the alphabet, the letter D. The sense of personality is achieved; the quaternary is transcended, and the Buddha gave us the reason for this transmutation and the rules. The work of the Christ is expressed for us in words beginning with the ninth letter of the alphabet, the letter I, and this number is the number of initiation. These things happen not idly but all have their underlying purpose.

I have here very briefly and inadequately outlined the nature of two great Approaches and two minor. These have prepared humanity for the third great Approach which will bring the new revelation, with its realised consequences, of a new heaven and a new earth. I would ask the orthodox theologian how he interprets the words "a new heaven"? May it not signify an entirely new conception as to the world of spiritual realities and perhaps of the very nature of God Himself? May it not be possible that our present ideas of God as the Universal Mind, as Love and as Will, may be enriched by a new idea and quality for which we have as yet no name or word and of which we have as yet [Page 414] no faintest understanding? Each of the three present concepts as to the divine nature—the Trinity—have been entirely new when first sequentially presented to humanity.

What this third major Approach will bring to humanity we do not and cannot know. It will bring about as definite results as did the two earlier Approaches. For some years now the spiritual Hierarchy has been drawing nearer to mankind, and this is responsible for the great concepts of freedom which are so close to the hearts of men everywhere today and for which humanity is now fighting. As the Members of the Hierarchy approach closer to us, the dream of brotherhood, of fellowship, of world cooperation and of a peace (based upon right human relations) becomes clearer in our minds. As They draw nearer we vision a new and vital world religion, a universal faith, at-one in its basic idealism with the past but

different in its mode of expression.

I have cited earlier the foundational truths upon which the new world religion will rest. I would suggest that the theme of the coming religion will be that of the great Approaches themselves; that it will emphasise anew God's love for man as evidenced in these divine Approaches, and also man's response to God as the word goes forth: "Draw near to God and He will draw near to you"; that it will—in its rites and ceremonies—be concerned with the invocative and evocative side of spiritual appeal.

Man invokes the divine Approach in two ways: by means of the inchoate, voiceless appeal or invocative cry of the masses, and also by the planned, defined invocation of the spiritually oriented aspirants, the intelligently convinced worker, disciple and initiate—by all, in fact, who form the New Group of World Servers.

The science of invocation and evocation will take the place of what we now call prayer and worship. Be not disturbed by the use of the word "science." It is not the cold and heartless intellectual thing so oft depicted. It is in reality the intelligent organisation of spiritual energy and of the forces of love, and when effective, will evoke the response of spiritual Beings Who can again walk openly [Page 415] among men and thus establish a close relation and a constant communication between humanity and the spiritual Hierarchy.

It will be obvious to you that as humanity, through its most advanced units, prepares for this next great Approach it must accept with faith and conviction (faith for the masses, and conviction for the knowers and the New Group of World Servers) the premises stated above:

1. The fact of God (God Transcendent)
2. Man's relationship to the divine (God Immanent)
3. The fact of immortality
4. The Brotherhood of man (God in expression)
5. The existence of the Way to God
6. The historicity of the two great Approaches and the possibility of a third and imminent Approach.

It is here that the churches, if regenerated, can concentrate their efforts, cease perpetuating the outer and visible form, and begin to deal with the reality underlying all dogmas and doctrines. Upon these inner assurances man must take his stand, and a study of them will reveal that the majority of the unthinking masses (an immense majority) do accept them hopefully and with desire, though without any definite understanding, and that a steadily increasing minority also accept them with a full convinced awareness—an awareness that is the result of the transformation of hope into self-proven fact. In between these two extremes is a large group of questioning people; they are not part of the unintelligent mass, nor are they yet either occultists, mystics or even aspirants. They question and seek conviction; they repudiate faith as unintelligent, but long for a substitute; they are constantly emerging out of the mass of men and constantly moving forward in consciousness through the following of spiritual techniques, eventually taking their stand among those who can say with St. Paul: "I know Whom I have believed." It is with these techniques that the true religious teaching should primarily concern itself.

As we look ahead into the world of tomorrow and begin [Page 416] to question what structure the faith of humanity should assume and what building the skill of the knowers will erect to house the religious

spirit of man, three more fundamental truths appear to be emerging as necessary adjuncts to the revealed body of truth:

1. The *demonstrated* existence of a Spiritual Hierarchy, the life-purpose of which is the good of humanity. The Members of the Hierarchy are seen to be the Custodians of the divine Plan and expressions of the Love of God.
2. The development of the Science of Invocation and Evocation as a means and method of approach to divinity. This will grow out of the ancient habits of prayer as used by the masses, and the practice of meditation as developed by the mystics and occultists. Prayer and meditation are the preliminary steps to this emerging science, and what is vaguely called "worship" is the group effort to establish some form of united approach to the spiritual Hierarchy, functioning under the guidance and control of the Christ and related to the highest spiritual centre, Shamballa, through its most advanced individuals, just as humanity is related to the Hierarchy by its spiritually minded people.
3. The realisation that the starry heavens, the solar system and the planetary spheres are all of them the manifestations of great spiritual Lives and that the interrelation between these embodied Lives is as real and effectual as is the relation between members of the human family.

The spiritual Hierarchy of the planet, the ability of mankind to contact its Members and to work in cooperation with Them, and the existence of the greater Hierarchy of spiritual energies of which our tiny planetary sphere is a part—these are the three truths upon which the coming world religion may be based.

Relationship to God, through Christ, has ever been the teaching of the spiritual leaders of the world, no matter by what name they called Him. In the future we shall draw closer and more intelligently to the living substance of **[Page 417]** Reality and be more definite in our apprehension of this hitherto vaguely sensed relationship. We shall know and see and understand. We shall not just believe, have hope and try to comprehend. We shall speak openly of the Hierarchy and of its Members and Their work. The hierarchical nature of all spiritual Lives, and the fact of the great "chain of hierarchies" stretching all the way up from the mineral kingdom through the human and the kingdom of God to apparently remote spiritual groups, will be emphasised. Then there will open for the spiritual Lives what has been called "the Way of the Higher Evolution." Much along these lines has been given out during the past two centuries. The fact of the existence of the Hierarchy is consciously recognised by hundreds of thousands today, though still denied by the orthodox; the general public are familiar with the idea of the existence of the Masters, and either gullibly accept the mass of futile and idiotic information handed out by many today or fight furiously against the spread of this teaching. Others are open-minded enough to investigate whether the teaching is true and to follow the techniques suggested, in the hope that hypothesis may turn to fact. This last group is steadily increasing in number and upon their accumulating evidence belief can be translated into knowledge. So many *know* the truth today; so many people of integrity and worth are cooperating *consciously* with Members of this Hierarchy that the very foundations of the ecclesiastical antagonisms and the belittling comments of the concrete minded are of no avail. What the orthodox theologian and the narrow doctrinaire have to offer no longer satisfies the intelligent seeker or suffices to answer his questions; he is shifting his allegiances into wider and more spiritual areas. He is moving out from under doctrinal authority into direct personal, spiritual experience and coming under the direct authority which contact with Christ and His disciples, the Masters, gives.

In considering our second point, the Science of Invocation and Evocation, we are also moving forward into the area of mental understanding. The grasping nature of [Page 418] many of the prayers of men, based as they are upon desire for something, has long disturbed the intelligent; the vagueness of the meditation taught and practised in the East and in the West, and its emphatically selfish note (personal liberation and personal knowledge) are likewise causing a revolt. The demand today is for group work, group good, group knowledge, group contact with the divine, group salvation, group understanding and group relationship to God and the Spiritual Hierarchy. All this indicates progress.

At this point it should be useful to repeat part of what I said elsewhere concerning future developments along this line. (*The Reappearance of the Christ*, pages 152-159.)

This new invocative work will be the keynote of the coming world religion and will fall into two parts. There will be the invocative work of the masses of the people, trained by the spiritually minded people of the world (working in the churches, whenever possible, under an enlightened clergy) to accept the fact of the approaching spiritual energies, focussed through the spiritual Hierarchy, and to voice their spiritual demand for light, liberation and understanding. There will also be the trained, scientific work of appeal and invocation as practised by those who have trained their minds through right meditation, who know the uses of sound, of formulas and of invocation, and who can work consciously, focussing the invocative cry of the masses and at the same time using certain great formulas of words which will later be given to the race, as *The Lord's Prayer* was given by the Christ and *The Great Invocation* has been given in this day and age.

This new religious science (for which prayer, meditation and ritual have laid the foundation) will train its students to present, at certain stated periods throughout the year, the voiced demand of the people of the world for relationship with God and with each other. This work, when rightly carried forward, will evoke response from the waiting Hierarchy; through this response, the belief of the masses will gradually be changed into the conviction of the knowers. In this way humanity will be transformed and spiritualised. [Page 419] Then will begin, as the ages pass away, the regeneration of material nature, with the two spiritual centres—the Hierarchy and Humanity—working together in full consciousness and understanding. The Kingdom of God will be functioning on Earth.

It will be apparent to you that I can indicate only the broad general outlines of the new world religion. The expansion of the human consciousness which will take place as a result of the coming great Approach will enable man to grasp not only his relation to the spiritual Life of our planet, the "One in Whom we live and move and have our being," but will also give him a glimpse of the relation of our planet to the circle of planetary lives moving within the orbit of the Sun, and the still greater circle of spiritual Influences which contact our solar system as it pursues its orbit in the Heavens (the twelve constellations of the zodiac). Astronomical and astrological investigation has demonstrated this relationship and the influences exerted, but there is still speculation and much foolish claiming and interpretation. Yet the churches have ever recognised this relationship, and the Bible has testified to it. "The stars in their courses fought against Sisera"; "Who can withstand the sweet influences of the Pleiades?"; and many other passages bear out this contention of the Knowers. Many church festivals are fixed by reference to the moon or a zodiacal constellation. Investigation will prove this to be increasingly the case, and when the ritual of the new world religion is universally established this will be one of the important factors considered.

The establishing of certain major festivals in relation to the moon, and in a lesser degree to the zodiac, will bring a strengthening of the spirit of invocation and the resultant inflow of responsive influences.

The truth lying behind all invocation is based upon the power of thought, particularly in its telepathic nature, rapport and aspect. The unified invocative thought of the masses and the focussed, directed thought of the New Group of World Servers constitute *an outgoing stream of energy*. This will reach telepathically [Page 420] those spiritual Beings Who are sensitive and responsive to such impacts. Their evoked response, sent out as spiritual energy, will in turn reach humanity, after having been stepped down into thought energy, and in that form will make its due impact upon the minds of men, convincing them and carrying inspiration and revelation. Thus has it ever been in the history of the spiritual unfoldment of the world and in the procedure followed in writing the world Scriptures.

Secondly, the establishing of a certain uniformity in the world religious rituals will aid men everywhere to strengthen each other's work and enhance powerfully the thought currents directed to the waiting Spiritual Lives. At present, the Christian religion has its great festivals, the Buddhist keeps his different set of spiritual events, and the Hindu has still another list of holy days. In the future world, when organised, all men of spiritual inclination and intention everywhere will keep the same holy days. This will bring about a pooling of spiritual resources and a united spiritual effort, plus a simultaneous spiritual invocation. The potency of this will be apparent.

Let me indicate the possibilities of such spiritual events, and prophesy the nature of the coming world-wide Festivals. There will be three such major Festivals each year, concentrated in three consecutive months, and leading therefore to a prolonged spiritual effort which will affect the remainder of the year. These will be:

1. *The Festival of Easter*. This is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the Love of God. On this day the Spiritual Hierarchy which He guides and directs will be recognised, and the nature of God's love will be emphasised. This festival is determined always by the date of the first Full Moon of spring, and is the great Western and Christian festival.

2. *The Festival of Wesak*. This is the festival of the Buddha, the spiritual Intermediary between the highest [Page 421] spiritual centre, Shamballa, and the Hierarchy. The Buddha is the Expression of the Wisdom of God, the Embodiment of Light, and the Indicator of the divine Purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern festival.

3. *The Festival of Goodwill*. This will be the festival of the spirit of humanity—aspiring towards God, seeking conformity with the Will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the Full Moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognised. On this festival, for two thousand years, the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-Man, the Leader of His people and "the Eldest in a great family of brothers" (Romans VIII:29). Each year at that time He has preached the last sermon of the Buddha before the assembled Hierarchy. This will therefore be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

These three festivals are already being kept throughout the world, though they are not as yet related to each other, and as part of the unified spiritual Approach of humanity. The time is coming when all three festivals will be kept *simultaneously* throughout the world, and by their means a great spiritual



unity will be achieved and the effects of the great Approach so close to us at this time will be stabilised by the united invocation of humanity throughout the planet.

The remaining full moons will constitute lesser festivals, but will be recognised to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular **[Page 422]** constellation or constellations influencing those months. For instance, Capricorn (December) will call attention to the first initiation, the birth of the Christ in the cave of the heart, and indicate the training needed to bring about that great spiritual event in the life of the individual man. I give this one instance to you in order to indicate the possibilities for spiritual unfoldment that could be given through an understanding of these influences, and in order to revivify the ancient faiths by expanding them into their larger undying relationships.

We have, therefore, the following:

Shamballa ---- the Will aspect of God --- Wesak ----- May Full Moon (Taurus)  
 Hierarchy ----- the Love aspect of God --- Easter ----- April Full Moon (Aries)  
 Humanity ----- divine Intelligence ----- Goodwill ----- June Full Moon (Gemini)

The remaining nine Full Moons will be concerned with the divine characteristics and their development in mankind.

Thus the twelve festivals will constitute a revelation of divinity. They will present a means of bringing about relationship, first of all during three months with the three great spiritual centres, the three expressions of the divine Trinity. The minor festivals will emphasise the inter-relation of the Whole, thus lifting the divine presentation out of the individual and the personal into that of the universal divine Purpose; the relationship of the Whole to the part and of the part to that Whole will be thereby fully expressed.

Humanity will therefore invoke the spiritual power of the Kingdom of God, the Hierarchy; the Hierarchy will respond, and God's plans will then be worked out on Earth. The Hierarchy, on a higher turn of the spiral, will invoke the centre of God's Will, Shamballa or Shangri-Lha, thus invoking the Purpose of God. Thus will the Will of God be implemented by Love and manifested intelligently; for this mankind is ready, and for this the Earth waits.

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## FACTORS IN THE WORLD SITUATION

April 1944

I have written to the world aspirants for many Wesaks now. I have again and again brought to your attention and theirs the close relation which is being established between the world of men and the world of souls. I have again and again pointed out that, under the Law of Evolution, certain great fusions, at-one-ments or great Approaches are taking place. I have indicated that the present activity of our planetary Logos is bringing certain major adjustments within the planetary sphere of influence and that these primarily affect the human kingdom. I have called to your notice the urgency of the incoming



life, producing tension, spiritual recognitions of a far-reaching nature, the immediate overthrow of false Gods and standards, and the destruction of outworn and crystallised interpretations (called doctrines) of the spiritual realities. By these means, the way is cleared for a new and simple recognition of divinity which will satisfy not only the heart of the simplest person, but which will meet the need of the most intelligent. I have talked in terms of the union of Eastern and Western thought and of the need for the great civilisations—nurtured under the influence of Shri Krishna, the Buddha and the Christ—to be brought closer together. I have said (and I here re-affirm) that He Who comes will make this union possible and effective. This event will evoke world-wide recognition.

I have stated also that we are reaching a climaxing period in human history; in this period the Lords of Karma are unusually active; the Law of Cause and Effect is bringing the results of past activities, the subjective thinking and the secret impulses to the surface, and exacting penalty and the planned cleaning of the slate of human history. When He Whom all disciples serve was on Earth two thousand years ago, He said that secret things would be made plain; by this emergence of the good and of the bad into prominence, men will arrive at knowledge, at understanding, and will be forced to take those steps which will be needed to [Page 424] build a new and better world, based on the Law of Love and not on the Law of Separateness and hate. This is what is happening today.

I have said also that the Forces of Light are nearing the Earth and that the Hierarchy is coming steadily closer to mankind.

These basic events, these subjective happenings and these spiritual determinations—under the Law of Action and Reaction—have evoked a more rapid response from the Forces of Evil (present in our planetary life) than from humanity. Certain great Forces or embodied Energies of darkness and of evil organised themselves and took the needed steps (so they believed) to prevent humanity from stepping onward into light. They availed themselves of the weaknesses, the selfishness and the self-interest of man; just as good can stimulate the latent goodness in mankind into expression, so evil can evoke greater evil from those susceptible from innate weakness, and from the unthinking and emotional: the Forces of Light work only with men's souls. Lies, false teaching, evil propaganda, a war of nerves, the culture of fear, the organisation of groups and of isolated workers in every nation pledged to undermine righteousness and distort the truth, went rapidly forward. Great and fundamental truths were twisted to meet the ends of the evil workers.

The doctrine, for instance, of the super-race was interpreted to mean the superiority of the German nation and culture to all in the West, whilst the divinity of the Sons of Heaven (the Japanese race) was emphasised to all in the East. The bewildered peoples of both nations were led to believe that they had a great and spiritual mission to dominate the world.

This was the first result of the approach of the Kingdom of God to the earth, or rather to the physical plane. In that kingdom men of all races will demonstrate their divinity; the kingdom of souls will be recognised as the universal home and race of all men. Separative nationalities will, in that kingdom, have no place or recognition.

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The Forces of Evil sought for those leaders and groups who are the materialistic correspondence to the spiritual leaders and those who seek to guide humanity along right lines. They took possession (and I use this word with deliberation) of the evil men who led the Axis Powers—Hitler, Tojo, Goebbels,

Ribbentrop, Himmler and—to a much lesser degree—Mussolini, Hess, Goering and others. They completely overpowered the minds of these men, already distorted with ambition and sadistic inclinations. Who, you ask, do I mean by "they"? I mean those intelligent evil, unloving, hateful Individualities who are to the world of selfish and material focus what the Hierarchy of Masters, working under the Christ, are to struggling human aspirants. The power of these evil forces is enormous, for they recognise no restrictions or ordinary decent, human limitations; they work through violence, coercion, cruelty, hate, terror and lies; they aim to subjugate the human consciousness through the complete control of men's minds, through the withholding of good and the promulgation of evil. They stimulate the brains of men through the extent of their evil and magical knowledge; I mean this literally and physically. The Great White Lodge, working under the inspiration of the Christ and of Shamballa, functions necessarily under certain spiritual restrictions. Coercion is not permitted; the minds of men must be and are left free; the stimulation of the souls of men *is* permitted, because it results in the stimulation of the expression of love and of understanding, leading to right human relations. These spiritual restrictions greatly slow down the progress of the Forces of Light; it should interest you to remember that the length of the war was partly dependent upon the inability of the Armies of the Lord to commit the crimes for which the Axis Powers have been responsible. The physical activities of the Forces of Light do recognise certain limitations, and of this the Forces of Evil take constant advantage. The bombing of massed populations was started by Hitler and could have been ended by him immediately if he so chose.

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There is another aspect of this matter to which I would like to call your attention. These restrictions which the Forces of Light recognise have also an undesirable effect where the unintelligent and well-meaning are concerned, and where those who are emotionally polarised interpret the Law of Love. The United Nations, working for human liberation and freedom (and therefore working under the Law of Love, rightly understood) is prevented from following the lines of indiscriminate cruelty which characterised the German and Japanese techniques: torture, starvation, lying propaganda, misuse of prisoners, the dissemination of a terror campaign. These are not permitted by the rules of the Brothers of Humanity. From a purely physical angle, this can be interpreted as putting the "Armies of the Lord" at a disadvantage. It is this right attitude on the part of the Forces of Light which has an undesirable effect upon the appeasers and pacifists of the world. These would, for humanitarian reasons and from love of the *forms* through which humanity functions, bring the war to an immediate end.

In their well-meaning blindness they would sacrifice the future of humanity and the lives of millions of people at a later date for a temporary cessation of hostilities. I would emphasise to you that the Forces of Evil must be defeated *now*; the evil leaders must be wrenched from their high place, and the complete defeat and annihilation of those responsible for launching this horror on humanity is an absolute necessity and bounden duty, if security, well-being and a new order of happier living is to be the lot of coming generations. A temporary ending of the war would only give time for the Forces of Evil to reorganise, and the future war would be infinitely worse than this one. This the intelligent humanitarian is saying, and this is the opinion of the Hierarchy. The Hierarchy stands firmly on the side of those who demand a war to a finish, and the reasons are the ultimate saving of millions of lives and the preservation of certain basic spiritual values.

The issue is far more serious spiritually than you know; **[Page 427]** the work of the Hierarchy is handicapped not only by the restrictions under which the Forces of Light must work, but also by the work and utterances of the silly little men with small vision who see not the future possibilities if the

war came to an inconclusive finish, and who (for the present comfort of the present generation) would sacrifice the children of tomorrow and later generations. The work of the Hierarchy is handicapped by the attitudes of men with no perspective and much selfishness, of no cruelty but of stupid thinking. These men—in the houses of legislature in the various United Nations, in Parliament, in Congress, and in the churches—plead for the cessation of the war before victory is won and before the enemies of humanity are beaten to their knees in supplication for mercy and in a demand for peace. They see the end of business as they have known it; they see the familiar landmarks of their comfortable world disappearing; they dislike the results of the war as it affects them; or they cannot bear the general suffering and prompted by pity they demand an immediate peace. Others are prompted by isolationism and the desire to withdraw from participation in the misery of war; others hate those whose duty it is to carry the war to a successful climax, or see their particular ambitions threatened by the conditionings of a changing world. They would sacrifice future generations, as I have said above, to their short-sighted policy and feeble judgment. They spread disunity, therefore, and shackle the hands of those administering in high places. Their efforts prolong the war, dishearten the fighting forces, break down national and military morale, and lay a poor foundation for the work of the post-war world. There are many of these in every nation, there are too many in the United States of America; there are none in the U.S.S.R., and hence her triumphant march forward.

You have, consequently, in the world today:

1. *The Forces of Evil*, working through Germany and Japan. To date, they are holding their own and they are not yet defeated. They are terrorising the world. Within [Page 428] their own national borders they do not possess enough people with courage, understanding, or with the ability to think clearly, who hate evil and who can hold to a vision. There is little in either nation to bring assistance to the Forces of Light. The Germans were deceived from the beginning, and a widespread national deception, backed by a terror campaign, argues a general weakness, lack of courage and a natural predilection for evil guidance. The tendency to be led along aggressive, selfish and evil lines has been characteristic of the German mentality for a great length of time. This negative nation, with its arrogant psychology (one of the great paradoxes of the ages), must be taught the ways of positive good, and a courageous championing of righteousness must take the place of the present negative acceptance of evil. With humility and intelligence must the German nation be taught to take a proper place in the community of nations. The Japanese nation, in spite of its great age, must go back into the nursery state; it must be taught, as children are taught, to be social and not anti-social, and it will be long before it will be safe to trust this nation. The Italian nation presents no greater problem than does any other nation in the world. It is normal, as are the United Nations; the German nation and the Japanese race are not normal, and must be brought back to normality by careful, kindly, but firm handling, and by applied educational processes.

2. *The Forces of Light*. I would here correct an impression which exists among esotericists. By this phrase, (the Forces of Light), they are apt to mean that the Hierarchy is literally fighting against the Axis nations. This is not so in the physical sense. The Hierarchy works—as you well know—with the souls of men and with those minds which are so oriented and disposed that they react to soul impression. When I use the expression "the Forces of Light" I mean those enlightened nations upon whom the light of Freedom shines and who will refuse, at all costs, to relinquish that light. There is no freedom in Germany or in [Page 429] Japan. In a lesser sense and for a brief time, there was no freedom in Italy, but Italy must be counted among the enlightened nations, for it could not be held in duress. The Forces of Light comprise those nations (working through their armies and in the diplomatic

arena) who are today fighting for the freedom of humanity, for the eternal rights of man, for liberty of conscience, for the position of the individual in any nation, and for freedom of religion or the right of man's self-chosen approach to the spiritual realities. Behind these nations stands the Hierarchy. Freedom is the birthright of mankind, and free will is the highest of the divine characteristics. Freedom is misinterpreted and misused by many, owing to the point in evolution of the mass of humanity, but it is a fundamental, divine principle; and where principles are involved the Hierarchy knows no compromise. There is no spiritual principle behind any of the activities of the Axis Powers, behind German activity or Japanese aggression. Therefore, the Hierarchy does *not* stand with power or strength behind any of their efforts.

3. *Humanity as a whole.* The men, women and children of the world are all implicated in and affected by this universal war. The effects reach into the most isolated village, the most extensive desert and the highest mountain top, as well as into the cities and congested areas of all the nations. No one is exempt from the consequences of this present catastrophe. The bulk of humanity are universal and innocent sufferers. The majority scarcely realise what it is all about; they view this great historical climax from the purely self-centred angle and from the point of view of how it affects them as individuals and their nation as a whole. An increasing number are coming to realise that this war must be fought to a successful finish because there is no peace or hope or right world relationships as long as two nations—one in the Western hemisphere and the other in the Eastern—can precipitate disaster upon countless millions. A minority are realising that the war has precipitated the condensed evil of the ages and that humanity is faced with the opportunity [Page 430] of erasing past errors, ancient selfishness and ingrained wickedness, and of inaugurating a new and better world. In this new world there will be freedom of approach to God, opportunity for individual expression, freedom to live in right relations and scope for creative living. A few—a very few—know that this is a climaxing point in an ancient conflict between Christ with His Hierarchy of Masters, and "spiritual wickedness in high places." A mere handful of knowers and disciples know, past all controversy and discussion, that, heading up those unhappy lands—Germany and Japan—are ancient leaders who have again sought to bring planetary disaster and to deflect the ends and the aims of the Great White Lodge.

Among all these are thousands who stand bewildered, sensing the truth but feeling helpless in the face of the gigantic horror which the evil gang now ruling Germany has precipitated upon humanity. They tend to right thinking but are still the prey of the unscrupulous and the selfish. When their thinking has been guided into right lines through a process of right presentation of the situation, they will constitute a powerful asset to the Forces of Light.

Such is the situation with which the Hierarchy and humanity are today faced. The strength of the Forces of Light is growing; the power of the Forces of Darkness may be waning but is still vastly strong—upon the physical plane. Their main hold is upon the minds of men and that is exceedingly potent and unweakened, for it is aided by the mild, unthinking person, by the bewildered, the pacifist, the appeaser and the isolationist. The idealism of this group is turned to the aid of Germany by the skilful evil workers. The German armies are still unbeaten; central Europe is a mighty fortress, dominated by the arch enemy of mankind, sitting on his mountain-top. There, symbolically, he is to be found, the initiator into evil conditions, and into slavery. The armies of the Lord stand poised, and victory will be theirs when there is complete unity of purpose, concentrated attention upon right human relations, and a [Page 431] spread of idealistic aspiration to all who are fighting this battle for freedom. For this unity of purpose all the enlightened people of the world must work. It is not yet adequately present.

Let us now turn to the work of the Hierarchy and to the event for which all initiates and disciples are now preparing—the coming Wesak Festival.

## THE TASK OF IMPLEMENTING THE WILL-TO-GOOD

May 1944

How is the Hierarchy working at this time? In what manner are the Masters aiding the work of the Forces of Light? Can something of moment and of lasting significance happen at this coming May Full Moon? How do the Masters look at the world situation? What are Their plans? Can these plans be materialised? And what can the individual disciple, initiate and world disciple accomplish in the face of humanity's dilemma?

These are all normal and intelligent questions and can be answered partially, though not fully, owing to three reasons:

1. The outcome of the coming climaxing conflict depends on humanity itself. A greater effort is required, particularly in America—an effort to see the issues clearly, to understand the causes of this war, and a determination to take those steps—through propaganda and discussion—which will clarify the minds of the masses. Into these age-long causes I cannot here go; there is not time to do more than enumerate certain of them

a. Universal and ancient selfishness, materialism, aggression, and national prides. Of these faults all nations have been guilty.

b. A sense of separateness of which the border issue between such nations as Russia and Poland is symbolic. The need of humanity and its general well-being comes **[Page 432]** eternally first. Nations and their ephemeral disputes are of secondary interest.

c. A tendency—centuries old—among the Germanic peoples to dominate, to take what is not their own, to regard themselves as unique, superior, and as embodying a super-race; there is also a fixed determination, on behalf of their own interests, to plunge other nations and races into war. Today they have achieved a planetary war.

2. There are factors present in this battle between evil and good which are so deeply esoteric and hidden from the understanding of the most advanced human being that it is useless for me to enlarge upon their existence. They are concerned with the ability of the mind, or of the mind principle, to react to truth or to lies; the mystery of this reaction is hidden in the evolutionary process itself. A point can be reached in human development where acceptance of deception is impossible and clear thinking is normal. The potency of glamour (which holds so many people in prison) is related to this mystery. Glamour holds not those who are mentally and emotionally undeveloped; they are complete realists and see life in its bare outlines and baldly. The highly developed are not subject to glamour; they also think realistically but this time with true mental perception and not instinctively. The thinking man, in his process of training, but who is still largely governed by his emotions, is exceedingly prone to glamour,



and very often to the glamour of a sentimental so-called loving attitude. These people do not realise that love is a process of determining action on the basis of the ultimate good of the individual or the group, and that the immediate reactions of the personality are secondary. In this conflict the Hierarchy is concerned with the final issue, with the future welfare and the ultimate well-being of humanity. They are not so concerned with the immediate suffering and pain of the personalities involved. Is this a hard saying? A tiny replica of this correct attitude can be found in the influence, words and actions of those wise parents, those far-sighted guides [Page 433] of youth, who see the need of discipline if their children are in the future to be rightly oriented, and to live correctly. The temporary discomfort of the discipline and the rebellion of the children do not in any way condition such parents. They see ahead.

3. The conflict at present involving humanity has its source not only in human weakness and selfishness, but in a situation which has existed for ages between the Great White Lodge of Masters and the Lodge of Black Adepts. This started in Atlantean times and must now be fought out to a finish. With the details of this struggle (fought on mental levels) you have no concern, except in so far as you and the rest of mankind react to lies or to truth. Two streams of mental energy or of thought-directed ideas impinge powerfully at this time upon the human consciousness. One is embodied in the lying propaganda emanating from the Axis Powers and affecting potently not only their own peoples but the selfish politicians, the intolerant and the racially conditioned people, and the well-intentioned but short-sighted appeasers and pacifists. The second stream is embodied in the idealism, the humanitarianism, and the clear presentation of the factual situation which characterise the best minds in every nation and which condition the thinking of the leaders of the United Nations; this stream has, for instance, conditioned the attitude and the changed orientation of the U.S.S.R., and has brought them to a position of cooperation and to a relinquishing of some of their separative ideas.

The leader of the conflict against evil in high places is the Christ, the Head of the Hierarchy. What is the attitude of the Christ at this time? In all reverence, and as one of His humblest friends and personal workers, I am permitted to tell you a little of His position as He nears the great event in May of this year. He knows Himself to be the inner spiritual Commander of the Armies of the Lord. His is the responsibility of awakening the souls of men to their presented opportunity and to the need of bringing [Page 434] to an end this ancient conflict between the Lords of Evil and the Messengers of Light. His has been the problem of teaching humanity that, in order to demonstrate true love and to provide scope and opportunity for a civilisation in which love, brotherhood and right human relations are governing factors, those essential steps must be taken which will accomplish this.

He said when He was on earth two thousand years ago, "I came not to bring peace, but a sword." The sword of the spirit is wielded by the Hierarchy, and by its means cosmic evil is arrested; the sword of discrimination is wielded by the initiates and the disciples of the world, and by its means the distinction between good and evil, with a consequent presentation of free choice between the two, has been laid before humanity, and the lines of demarcation have been made abundantly clear in this world war. It had been the hope of the Christ and the longing of all the Masters that men would see clearly and make free and right choice, so that—without physical plane warfare—they would bring about the needed changes and the ending of wrong conditions. But the conflict descended on to the physical plane and the sword of material war (symbolically speaking) was taken up by humanity.

Forget not (particularly those of you who are outraged by physical conflict through your pacifist inclinations) that, in the West, it was Germany which first of all took the sword in hand, marching into Poland and bringing misery, devastation and cruelty to a smaller and much weaker nation, thus forcing



France and Great Britain to fulfil their pledged obligations to that little nation and to declare war upon the aggressor. It was Japan who brought war into the Eastern hemisphere. The Forces of Light were left with no alternative but to fight in defense of freedom.

Prior to the war, the Hierarchy did what it could to change the trend of human living and thinking, awakening the consciences of the intelligent, stimulating the activity of the humanitarians and impressing the minds of Their disciples in order to arouse goodwill, a driving desire for [Page 435] right human relations and peaceful conditions. But the movement was not strong enough; the sword appeared on earth and mankind was plunged into war.

Since then the work of impressing the minds of the world disciples and of those whom they can influence has been along the lines of clarifying the issues, making plain that for which we fight, and arousing men and women to take such action as will, once and for all, end the possibility of a similar world cataclysm.

The activities of our Master, the Christ, fall into three categories:

1. Stiffening the will to fight on behalf of the spiritual issues and for the great humanitarian aims of the Hierarchy.
2. Impressing the minds of diplomats, thinkers and lovers of mankind to work out now certain post-war plans which will entirely change our present civilisation and bring about the new.
3. Arousing the minds of the masses and turning them—each in his own place and manner—into a more religious channel. The growth of spiritual desire and aspiration is phenomenal today, could you but see the indications as the workers on the inner side do.

Our Master, the Christ, is also at this time carrying forward three major activities. I can tell you briefly what they are, but only the disciples of the world will grasp the true implications.

He is, first of all, occupied with the process of deflecting the will-energy, emanating from Shamballa, in such a way that it will not be seized upon and misused by the Axis Powers in order to stiffen their peoples into increased opposition to the Forces of Light. It must be rechannelled and used to stiffen the purpose of the United Nations to carry the war to a finish of victory and of triumph, to increase the will-to-unity of all the allied peoples and to make firm the intention of the post-war planners that freedom, educational facilities, truth and right living shall be [Page 436] the lot of the incoming generation. This necessitates on the part of the Christ a concentration for which we have no equivalent word and a purely spiritual endeavour (a monadic effort) of which we have no faintest idea.

Secondly, He is working within the confines of the Hierarchy itself, preparing His disciples, the Masters, for certain great post-war events. For the war *will* end. The Restoration of the Mysteries, the initiation of those disciples who have stood firm and unafraid during the war, the enlargement of Their ashrams, owing to the almost unforeseen development of the spiritual sense among the world aspirants who would not normally have become disciples during this incarnation, and also the externalisation of Their ashrams during the next one hundred years, preparatory to the reappearance of the Hierarchy upon earth, are some of His present hierarchical responsibilities. These involve a tremendous expenditure of force, of second ray energy, just as His first activity demands an unusual expenditure of

first ray power—something which even He, in His high place, is only now learning to handle, as a pledged Disciple of Sanat Kumara.

His third activity is the effort to offset the growing hate in the world, to strengthen the trend towards unity, and to show people everywhere the danger of separateness. A growing and (from the worldly point of view) reasonable hatred of the German people and of the Japanese is steadily rising. This hate they have brought upon themselves. Hate ever lacks discrimination. The great Law of Spiritual Retribution requires that justice be meted out, but hatred will close the eyes of justice. The law must be administered, and the world will see the expression of that same law, stated in the words, "Whatsoever a man soweth, that shall he also reap." But the materialistic law of hate and of separation must be negated and offset. The problem with which the Christ is faced is wellnigh—from the human angle—insoluble. He will require the united effort of all men of goodwill to stem the rising tide of hate—the floodgates of which were opened by Germany when she began her attacks upon the [Page 437] Jews; she is now in danger of drowning in the waters which she has set loose. There is also a rising tendency to separation among certain of the Allied Nations, with which the Christ must deal. Several of them are as houses divided against themselves. Such are Poland, France, Yugoslavia and Greece. How can their differences be reconciled?

The hate of those who have suffered at the hands of the Axis Powers, or as a result of war conditions, must be offset. How can this be done? Such are some of the problems with which the Christ is wrestling. He must work through His disciples, and They must be trained. He must work through the stimulation of the hearts of the intelligent people and of the humanitarians everywhere. He must pour out the life-giving energy of the Christ-life on a wide scale throughout the entire world, and do so in the midst of those conditions wherein human receptivity and sensitivity are at their lowest point, owing to the numbness which comes through intense suffering. He stands in His place unmoved and unafraid, with clear perception of the truth and spiritual insight into the true situation. In collaboration with His great Brother, the Buddha, He is preparing for the next step.

Today the Hierarchy is facing a climaxing activity. From the Full Moon of May, 1944, until the Full Moon of May, 1945, the Members of the Hierarchy will unitedly be putting forth Their maximum effort to close the door upon the Forces of Evil, to direct the Shamballa energy (now let loose upon the world) so that its *destructive* aspect may be transmuted or directed towards the stimulation which will result in the rebuilding of the world. This will then affect not only the Members of the Hierarchy, but all on Earth who respond to hierarchical impression. Have the following statement in mind:

"The focussed and concentrated work of the Hierarchy at the time of the Full Moon of May, 1944 is—by Their united effort, Their blended thought and Their illumined will power, under the trained guidance of [Page 438] the Buddha and the Christ—to withdraw the energy of the will-to-separation and aggression (a distortion of first ray energy) away from the Forces of Evil and channel it again, via the Hierarchy; it will then demonstrate as the Will-to-Good, and this will express itself via the men of goodwill on Earth. This requires a great Act of Absorption by the Hierarchy."

The Buddha will start the process at the time of His appearance, through the use of a great first ray mantram. This can be used only by someone of His initiate standing and in collaboration with the Lord of the World. He will thereby deflect the Shamballa force which the Adepts of the Black Lodge have turned loose into the Axis nations; this has been made possible by their receptivity to the will-to-power. He will "corral" it (if I may use such a colloquial and inappropriate term) and will place it at the

disposal of the Christ. The reception and the acceptance of this first ray energy will require a tremendous effort upon the part of the Christ, the Custodian of the energy of the second Ray of Love-Wisdom. It is for this "reception" that He started to prepare at the time of the April Full Moon.

I have told you elsewhere that this direct impact of the Shamballa energy upon humanity very seldom occurs. It has been loosed only three times during the entire history of the human kingdom. At other times, it makes its impact directly upon the Hierarchy, and is then transmuted or stepped down so that humanity can take it. The three times it has been directed, unimpeded and untransmuted, towards humanity are:

1. At the time of the individualisation of animal-man when the mind principle was implanted. This was the birth hour of the human soul.
2. In Atlantean days when the power of the Black Lodge was so great that defeat faced the Hierarchy and the destruction of the human soul. Shamballa then interfered, and the world of that time was **[Page 439]** destroyed. This period is recognised in modern history as the time of the Great Flood.
3. Today, once again, the Powers of Darkness are attempting to destroy humanity and the spiritual values. The power of Shamballa was let loose, destroying old forms—political, social and religious—but at the same time this power was seized upon by the evil forces to destroy the souls of men, to precipitate war and to destroy the cities and all our centres of civilisation and culture. The first phase or form of destruction was directed by the disciples, the aspirants and the clear thinking people of the world, and this was needed and very good. The old social, political and religious forms were stultifying the human soul and handicapping all progress. The second phase or form of destruction was directed by evil, and was focussed through those nations who had succumbed to the glamour of superiority, to the temptation of material aggression and to intolerant racial hatreds, implemented by cruelty and barbarism.

The time has now come when this divine energy must express itself through the second aspect of the will-to-good, and not through the first aspect, the will-to-power. Mankind has had to be shown that it is not yet ready for power, because the will-to-good is not adequately strong to balance this first aspect of the will.

This then is the task of the Christ and of the Buddha at the time of the May Full Moon—to channel and redirect the Shamballa force. If They can do this, the result will be a new realisation and accomplishment of the will-to-good by the New Group of World Servers, under the receptive guidance of the world disciples and a responsive activity of the men and women of goodwill.

Therefore, get this clearly in mind, so that your cooperation can be intelligent and rightly directed. First, *at the time of the May Full Moon*, the Buddha **[Page 440]** will sound out a great mantram and become the "absorbing Agent" of the first ray force. He will use the magnetic power of the second ray to attract this force to Himself and will hold it steady, prior to redirecting it. The Christ will then—on behalf of the Hierarchy—become the "receiving Agent" of this potent energy, and the seven groups of Masters Who work with the human and sub-human kingdoms will (in response to His demand) become the "directing Agents" for the sevenfold expression of this force.

Second, *at the time of the June Full Moon*, the Hierarchy, under the guidance of the Christ, will let loose this will-to-good upon humanity, producing seven great results, according to the seven subrays of this first Ray of Will or Power:

1. Power will be given to the disciples of the world and the initiates among men, so that they can direct efficiently and wisely the coming process of rebuilding.
2. The will-to-love will stimulate the men of goodwill everywhere so that hatred will gradually be overcome and men will seek to live together cooperatively. This will take some time, but the inner urge is there and subject to stimulation.
3. The will-to-action will lead intelligent people throughout the world to inaugurate those activities which will lay the foundation for a new, better and happier world.
4. The will-to-cooperate will steadily increase also. Men will desire and demand right human relations—a result more general than that produced by the activity of the first three aspects of this ray, but which will be a natural outcome of this activity.
5. The will-to-know and to think correctly and creatively will become an outstanding characteristic of the masses. Knowledge is the first step towards wisdom.
6. The will-to-persist (which is an aspect of devotion and idealism) will become a human characteristic—a sublimation of the basic instinct of self-preservation. This will [Page 441] lead to a persistent belief in the ideals presented by the Hierarchy, and the demonstration of immortality.
7. The will-to-organise will further a building process which will be carried forward under the direct inspiration of the Hierarchy. The medium will be the potency of the will-to-good of the New Group of World Servers and the responsive goodwill of mankind.

I have expressed in these few simple terms the results of the planned determination of the two Great Lords which must take shape and emerge at the time of the May and June Full Moons. What they succeed in doing will take years to demonstrate, but the end is inevitable once the right direction of the will-to-good has been achieved. This demonstration is dependent, however, upon two things:

1. The focussed work of the Christ and of the Hierarchy during the coming year, until May 1945.
  2. The reflective thinking and careful planning of the New Group of World Servers during the same period.
- Much outer activity upon a planetary scale will not be possible till 1945, but much can then become possible if hierarchical requirements are met. A year of preparation for the tremendous task of implementing the will-to-good and of producing a better civilisation and way of life is short indeed.

The Christ has gone into retreat for a month and cannot be reached even by the Masters until May 5th. He is in closest consultation with the Buddha and with the Lord of the World. This great Triangle of Potencies—the Lord of Will or Power, the Lord of Wisdom, and the Lord of Love—are today entirely preoccupied with the task of bringing the war to an end, and therefore with the task of neutralising the destroyer aspect of the first ray. This They will do by implementing the will-to-good by means of the

wisdom of which the Buddha is the experienced Custodian, and also by laying down those plans whereby the Christ may—via the Hierarchy and the New Group of World **[Page 442]** Servers—bring about that "loving understanding" (esoterically understood and bearing little resemblance to what is usually understood by those words) in the hearts of men. When this Triangle of Energies has synchronised its efforts, then at the May Full Moon, the great task of leading humanity into the light of a new day can be begun.

In the meantime, the Masters and Their ashrams are likewise getting ready to implement these plans and are endeavouring to inspire Their disciples with the same vision and objectives, so that they too may be prepared to play their due part.

Such, my brothers, is the situation as regards the position of humanity and the intentions and work of the Hierarchy. What then is the work which you can and must do?

I have for years indicated certain lines of activity which we, the Teachers and Guides on the inner side of life, would have all aspirants and disciples follow. The plans outlined by me during the past ten years are definitely a part of the hierarchical programme and are being presented in their specific forms by the other Masters. There is little that I can add. There is nothing which I tell you at this time that you do not already know. Do I need to ask you to work individually and in the place where you are for national and world unity? Must I plead with you to do what you can to heal divisions, and thus render effective that basic integrity which should unite the three major world powers through which the Hierarchy is attempting to work? Do I need to enjoin the necessity to counteract hate with justice, understanding and mercy? Have I to continue explaining the need for the complete triumph of the Forces of Light, for the triumphant progress of the armies of the United Nations, and for that triumph to be won first of all on spiritual levels and then carried through—with commonsense and persistence—on to the physical side of life, as well as in the intervening mental world? Do I need to ask for the control of emotions in the general interest, and for the consecration of time, energy and money to the enormous task of human salvage?

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On these points I shall not dwell. Nothing is here gained by reiteration except the growing burden of a responsibility which you can shoulder to your eternal happiness or discard to your shame and eventual karmic reaction. Only this will I say: Get rid of selfishness, provincialism and insularity. Think in terms of the one humanity. Let your lives count in the scale of useful and needed service. Leave off saying and thinking those things which are critical of others—other people and other allied nations. See the issues of this conflict clearly, and let no false and glamorous sentiment lead you to favour weakness towards the Axis Powers at this unique and critical moment. The form or forms of their tyranny must be broken and due payment made in all justice and discrimination to an outraged world. But the souls that implemented that tyranny must—through sore trial and right spiritual direction—be again led to walk in the light. The children of the Axis nations must not be penalised for the wickedness or the weakness of their fathers; they must be educated in new and better ways and loved into right understanding of their relationships.

For two complete generations there must be a peace which will be unbroken because behind it and protecting it will stand the Armies of the Lord. At the close of that time, if the educational work done has been adequate, sane, wise and sound, then these Armies can rest from their labours and the sword be turned into the ploughshare. If this programme of supervision, education and spiritual direction is

not thus enforced, the war that would then take place would wipe out humanity—as happened once before in human history.

I would here refer you to a parable, spoken in terms of far-sighted vision and warning by the Christ centuries ago, anent the man who cleaned house, casting out the devils; when it was all swept and garnished, it remained empty (as symbol of unused opportunity and ignored responsibility) and then, as the Lord of Light put it, "the last state of that man was worse than the first." The sweeping and cleansing has been going on for five long years, the final stages of [Page 444] this destroying but cleansing process are now being taken. Then, my brothers, what?

I have told you over the years what we seek to have you do: Rally to the aid of the New Group of World Servers, hard pressed in this day of battle. Spread goodwill—to humanity as a whole, learning steadily to think in terms of that whole; uphold those activities which benefit the whole and do not favour one particular nation, even if it is your own. Work today for victory and for the annihilation of evil. Work tomorrow for justice and for the restoration of security. When there is security, readjustment, the obliteration of the aggressor leaders, protection and restoration of the weak and the oppressed, plus right living conditions and wise education for the youth of the world, then peace will come but not till then. Let the soporific of beautiful peace talk die out and let sane methods of establishing goodwill and right human relations precede the discussion of peace. The world talked itself into a dreamy state of idealistic rhapsody about peace between the first phase of this world war and the present one. This must not again occur and it is the task of the intelligent humanitarian to prevent it.

For the work to be done during the next twelve months (and then continued during the ensuing years), I make one last appeal. Stand with fixed intent, implementing the massed intent of the unthinking, the terrified and the distressed and weak. Cooperate with the New Group of World Servers in every land. Let the Full Moons of May and June constitute high points of spiritual attainment which can and will condition your daily life and service during the ensuing year. Let nothing deter you. Nothing from any quarter causes the Christ to deviate from His planned purpose; just in so far as His purposes coincide with your soul purpose, move outward into a wider field of service. If you feel no response to world need and no call to serve, then beware and seek a deeper measure of soul contact and spiritual relationship. Every word spoken or written at this time by an aspirant or a disciple is of a definite potency—either good or bad.

You know about the New Group of World Servers. The [Page 445] work of the men and women of goodwill has been presented to you. The request for the forming of triangles of light and of goodwill has been placed clearly before you. The need for clear thinking is plain. The Hierarchy asks for your aid and your support in the arena of world affairs. I have myself laid my plans before you. There the programme must be left to be carried out by you if you choose. For a quarter of a century (since 1919) I have taught you. I ask now for your cooperation in our mutual responsibility—the helping of humanity.

May He Whom we all love and serve, the Master of all Masters and the undying Friend of Mankind shed His light upon your way and evoke your trust, your understanding and your help in His task—climaxing this year—of leading humanity into the light of a new day.



## THE CYCLE OF CONFERENCES

March 1945

The three months of March, April and May in this year mark a moment in time of major significance in our planetary history. I refer to the Easter Full Moon, celebrated on March 28th, the Wesak Full Moon, which falls this year on April 27th, and the Full Moon of June—Christ's "Unique Occasion" as it has been called—which falls on May 26th. From the standpoint of both the Hierarchy and Humanity, the events during these few weeks of spiritual and mundane import (focussed through these three Festival Moons of *Aries*, *Taurus* and *Gemini*) will be of stupendous effect. What is done during this time by the Members of the spiritual Hierarchy of our planet (Who face a major test of Their hierarchical *power*, not a test of Their love), what is accomplished by the disciples working in the world at this time, and also by the New Group of World Servers, can and will determine the destiny of man for centuries to come. Even those who have no knowledge of occult matters or of human fate or of the effective enterprise of human free will [Page 446] (esoterically understood) stand today with bated breath, waiting to see what will happen and towards which goal or goals human thinking and planning will be directed.

The masses of mankind everywhere have only one desire—tranquillity. I use not the word "peace," because it has such a misleading connotation. Thinking men and women in every country stand with massed intent, determined, if possible, to take those steps which will ensure peace on Earth, through the expression of goodwill. Note that phrasing. The working disciples throughout the world are struggling with every means at their disposal to spread the gospel of sacrifice, because only upon sacrifice can world stability be safely founded—the sacrifice of selfishness. In those words is summed up the demand being made on those whose responsibility it is to determine policies (national and international) and to take those steps which will establish right human relations. The Hierarchy stands—no longer watching and waiting, but acting today with impelling wisdom and fixed decision in order to strengthen the hands of Their workers in every field of human activity (political, educational and religious) so that they may take right action and correctly influence human thinking.

A powerful first ray activity—the activity of will or purpose—is swinging into action. The Christ, as the Leader of the Forces of Light, has empowered the Ashrams of the Masters upon this first Ray of Power to strengthen the hands of all disciples in the field of government and of political arrangement in every nation; to enlighten, if possible, the various national legislatures by whatever means may be needed, so that the potency of their words, the wisdom of their planning, and the breadth of their thinking may prove so effective that the "Cycle of Conferences and of Councils," now being initiated by the statesmen of the world, may be under the direct guidance (again if possible) of Those in the Council Chamber at Shamballa Who *know* what is the Will of God. The selfishness of the little minds in the various legislatures of the world must in some way be offset. That is the problem. I wonder if you can grasp the significance [Page 447] of this happening? Down the ages, individual statesmen and rulers have from time to time been responsive to the influence of that spiritually supreme Council; but it has been the responsiveness of the *individual* disciple who has worked alone and unaided and who has faced, (or experienced) defeat as often, if not oftener, than he has experienced victory. Today, in the planning now going forward in connection with the various international conferences and councils of which you all know, the spiritual effort (for the first time in human history) is to bring all of them, *as*

*functioning groups*, under the direct impact of the energy which motivates and actuates that place where the Will of God is known and the purposes of divinity are defined and projected. This means that each of the coming world conferences (and there will necessarily be many) will have a greater and far more extensive effect than would otherwise be the case; it means, however, that the risks involved and the clash of minds will also be far greater. This is a point which you should bear in mind as you study and read reports of these various conferences.

Forget not that divine energy must make its impact upon human minds; these minds are the only available instrument—in their aggregated effect—through which the Will of God can express itself; they are necessarily responsive to the stimulating and energising results of that impact, and this will evoke results suited to the type of mind affected. Response will be compatible with the quality and the intention of those minds. Where goodwill is present, and where there is unselfish intention and a broad point of view, those qualities will be strengthened and endowed with potency; where selfishness rules, where isolationism and separativeness are present, and where there is the intention to gain individual and national ends instead of those international purposes which will profit all humanity, those qualities will equally gain in strength.

Two momentous, but preliminary, conferences have already taken place, thus inaugurating this new cycle of *group functioning*. The League of Nations was an abortive effort—[Page 448] well intentioned but relatively useless, as later happenings proved. One of these initial conferences was held at Yalta. There, three men, constituting a basic triangle, met with goodwill to all and endeavoured to lay the ground for coming world happenings.

All true movements conditioning long cycles in world affairs have at their centre a triangle through which energy can flow and certain definite purposes can be worked out. Little is understood, as yet, anent the nature of the task to be done or the type of men who work in first ray groups and Ashrams, and in Whose hands the political destiny of man rests at any one time. The whole subject of discipleship has been distorted by theological definitions, based upon sweetness of character, which often works singularly for ineffectiveness. The long cycle of ecclesiastical rule has biased human thinking so that the nature of spiritual strength and effectiveness is interpreted in terms of religion and in the terminology of churchianity (I did not say, of Christianity), or in the phraseology of a marked pacifism or a dominating, religious, temporal control. The long rule of the various churches is over. This should be grasped. They have done their work—in the early stages very good work, in the middle stages a necessary consolidating work, and in the modern stage a crystallising and reactionary work. The rule of the churches is over, but *not* the precepts of Christianity or the example of the Christ. He is, however, responsible for a newer and more effective presentation of the coming world religion, and for that the churches should prepare, if they have enough illumination to recognise their need and His effort to meet that need.

Today a balance must be reached, and this will take place through the medium of an enlightened statesmanship and through a political activity which will be based increasingly upon the good of the whole of humanity, and not upon benefiting any one nation in particular. This balance will not be expressed in religious terms and in so-called spiritual terminology. It will express itself through group work, through conferences, through Leagues of Nations, [Page 449] organised parties and legislation. All of this will be the result of an intensive activity of the Masters and of Their disciples upon the first Ray of Will or Power. The quality of their work will be to express the will-to-good; they see the world in large terms. To the uninitiate, they may at times seem isolated in their actions and over-powerful in

the decisions which they reach and which they then proclaim to the world—much to the irritation of the little-minded and of those who interpret freedom in terms of their individual, unenlightened point of view. They are, however, working under spiritual direction as much as any religious leader and this will increasingly be recognised. History will justify their actions, because they will have given a trend to world affairs and to human thinking which will work out in a clearer perception of necessity. What they do will evoke discussion and oftentimes disagreement, as have the decisions of the Yalta triangle of workers. But they are so constituted that they do not resent this; they know that the discussion evoked and the criticisms raised will reveal the inherent smallness and separative instincts of their opponents, and—at the same time—will evoke the banding together of those who see behind the apparently high-handed initial activity an effort to precipitate with clarity the issues with which humanity is faced. Thus humanity can be brought to understanding. These are the things which the triangle at Yalta attempted to do. These they may not have consciously recognised as the work asked of them on account of their discipleship, but they automatically worked this way because they correctly sensed human need. They were and are handicapped by the fact of their own humanity, which makes them liable to make mistakes, but they are far more handicapped by the facts of human selfishness and national greed and by the general low level of human attainment—viewing humanity as one whole.

Having made the issues clear, as they see them, having evoked the enthusiasm of the men of goodwill in the world, and the violent criticism of those who think in terms of partisanship, nationalism, and prejudice, the experiment of **[Page 450]** the conference in Mexico City was undertaken with success. It was realised that there was an ascertainable measure of hemispheric unity upon which statesmen could count, and thus a foundation could be created for the far more difficult international conference to be held in San Francisco at the time of the Wesak, the Full Moon of the Buddha. Not for nothing is this conference being held during the five days of the Wesak Full Moon. It will be a time of supreme difficulty, in which the Forces of Light will face what I call "the forces of selfishness and separativeness."

Subjectively speaking, the conference will be under the direct influence of the Hierarchy. The consequent stimulation of both the selfish and the unselfish aspects will evoke a tremendous emotional and mental potency. It is therefore essential that all aspirants and disciples throw the weight of their spiritual development and the light of their souls on the side of the Forces which are attempting to plan for the good of humanity, and who regard the welfare of the whole as of far greater importance than any national situation or demand.

Forget not that the Forces of Evil are still powerful, particularly on the physical plane, and that there are many channels through which they can work. Germany is defeated, but is still capable of a final effort of destructiveness and violence. Japan is well on the way to defeat, but is still powerful. The hierarchy of evil on the inner side is being pushed back by the Forces of Light, but its grip on humanity has not relaxed. It is through ignorance that these forces can still attain much power—the ignorance of humanity itself. Nations and people are still ignorant of the true nature of each other; the world is full of distrust and suspicion. Humanity as a whole knows little about Russia, for instance. The true significance of Its ideology is misunderstood because of the initial mistakes of those who engineered the revolution; the license of unruly men in the early days gave onlooking humanity a wrong slant on what was happening. But those days are over. In the fires of suffering and through deepened understanding, this great **[Page 451]** and composite nation will advance towards a demonstration of brotherhood which may yet set an example to the entire world. China needs a full literacy; her citizens as a whole know nothing of other nations; on a higher turn of the spiral, that educational supremacy

which distinguished an oligarchy of learning in the days of China's ancient glory will again distinguish the masses of her people. The great continent of Europe and the British peoples are still unaware of the real significance of the Western hemisphere and of the United States—with its exuberant youthfulness. They find it as irritating as their deeper maturity and wide experience proves irritating to Americans. Americans, both in the northern and in the southern hemispheres, are still basically ignorant of the history of the nations from which they spring, because they have laid the emphasis upon their relatively brief history and have been brought up on a biased and oft prejudiced picture of European culture and of British aims. This ignorance throughout the world plays right into the hands of the Forces of Evil and—beaten as they now are on the physical plane—they will give more violent battle to world goodwill on the planes of emotional decision, and on mental levels to those ideologies which are of benefit to the whole of humanity.

Physical plane methods having resulted only in the complete devastation of Europe and in casualties which (if civilian men, women and children are included) amount to untold millions, the forces of evil will now endeavour to utilise *the character* of humanity as a whole (at its present total point of development) to hinder the Forces of Light, prevent the attainment of world tranquillity and world understanding, and thus delay the day of their own final defeat. This defeat, when accomplished, must include the three worlds of human evolution—mental, emotional and physical. For long these evil forces have used psychology in order to reach the ends they had in view, and have used it with amazing success; they are still using it, and can be depended upon to employ its methods to the uttermost. They use the press and the radio in order to distort human thinking; [Page 452] they present half-truths, impute false motives, rake up past grievances, foretell (with foreboding) imminent difficulties; they foster ancient prejudices and hatreds, and emphasise religious and national differences. In spite of much shouting, demanding and proposed organisation, there is no truly free press anywhere; particularly is it absent in the United States, where parties and publishers dictate newspaper policies. The main reason why there is no really free press is based on two factors: first, the fact that humanity is not yet free from its predetermined reasonings, its basic ignorances of factual history, or of nations and their psychology; humanity is still controlled by racial and national bias and by prejudice. Secondly, the fact that all this is nurtured and kept alive by the forces of evil, working upon the inner side of human affairs and dealing mainly with the psychological angle because it is so exceedingly potent. This they will increasingly do as this planetary war draws to a close; they will seek to offset the work of the Hierarchy, to hamper the activities of the New Group of World Servers and to cloud the issues involved to such a degree that the men of goodwill everywhere will be bewildered and will fail to see the clear outlines of the factual situation or distinguish between what is true and what is false. Forget not, the forces of evil are exceedingly clever.

It is necessary also to remind ourselves that, having won the war against aggression and barbarity upon the physical plane (and it is won), humanity has now earned the right to carry that accomplishment through to psychological and actual mental victory, and to do this *together* and with the mustered aid of enlightened men and women from every country—hence the inauguration of this Cycle of Conferences and Councils. This cycle will prove long or short, according to the release of the will-to-good from the spiritual world, in response to the massed intent of the men and women of goodwill everywhere.

As the destroying aspect of the Will of God nears the accomplishing of divine purpose, the will-to-good can emerge with clarity and dominate human affairs. Out of the immensity [Page 453] of planetary evil, demonstrated through the destructive war of the past few years (1914-1945), great and permanent good can come; the spiritual Hierarchy stands ready to evoke the good latent behind the

work of destruction which has been done, but this can be so only if the goodwill of humanity itself is employed with adequate invocative power. If this goodwill finds expression, two things can occur: first, certain potencies and forces can be released upon the earth which will aid men's effort to attain right human relations, with its resultant effect—peace; secondly, the forces of evil will be so potently defeated that never again will they be able to wreak such universal destruction upon earth.

Years ago I said that the war which may follow this one would be waged in the field of the world religions. Such a war will not work out, however, in a similar period of extreme carnage and blood; it will be fought largely with mental weapons and in the world of thought; it will involve also the emotional realm, from the standpoint of idealistic fanaticism. This inherent fanaticism (found ever in reactionary groups) will fight against the appearance of the coming world religion and the spread of esotericism. For this struggle certain of the well-organised churches, through their conservative elements (their most powerful elements), are already girding themselves. Those sensitive to the new spiritual impacts are still far from powerful; that which is new always faces the supreme difficulty of superseding and overcoming that which is old and established. Fanaticism, entrenched theological positions, and materialistic selfishness are to be found actively organised in the churches in all continents and of all denominations. They can be expected to fight for their established ecclesiastical order, their material profit and their temporal rule, and already are making the needed preparations.

The coming struggle will emerge within the churches themselves; it will also be precipitated by the enlightened elements who exist in fair numbers already, and are rapidly growing in strength through the impact of human necessity. **[Page 454]** The fight will then spread to thinking men and women everywhere who—in a protesting revolt—have denied orthodox churchianity and theology. They are not irreligious but have, through pain and sorrow, learned (without ecclesiastical help) that the spiritual values are the only values which can salvage humanity, that the Hierarchy stands, and that Christ—as the symbol of peace and the Leader of the Forces of Light—is not a negligible force but one that is evoking response from the hearts of men everywhere. *True religion will come to be interpreted in terms of the will-to-good and its practical expression, goodwill.* The coming world conferences and the international councils will give indication of the strength of this new spiritual response (on the part of humanity) to the overshadowing spiritual Potencies awaiting the invocative cry of mankind. When that cry arises, these divine energies will precipitate themselves into the realm of human thinking and planning. Men will then find themselves gifted with renewed strength and with the needed insight which will enable them to drive out the entrenched materialistic forces and the power of selfish interests—banded together to prevent human freedom. If the conferences to be held in the near future demonstrate that mankind is truly striving to bring about right human relations, the forces of evil can then be driven back; the Forces of Light will then take control.

The problem facing the Hierarchy is how to further these desirable ends without infringing on human freedom of thought and action. It is with this problem that the great Council of the spiritual realm, of the Kingdom of God, is dealing at this time, and it will provide the subject of Their discussions and final decision until the middle of June. When the sun begins to move southward again, Their decisions will have been made on the basis of human demand. Humanity will by then have indicated the strength and nature of its goodwill; it will have sounded the "word of invocation"—reaching up into the spiritual realm like a breathing forth of the very soul of humanity; it will have expressed a measure of its willingness to sacrifice in order **[Page 455]** to stabilise human living, and to rid the world of separativeness and of the abuses which culminated in this war; it will at least have set the stage for the blueprinting and planning which the Cycle of Conferences and Councils will undertake. On the side of



the Hierarchy and in response to human demand (in degree and in kind, according to *the quality* of the demand), the Hierarchy will play its part and aid in making possible that which men dream, vision, and for which they plan today.

Let us consider for a minute what the Hierarchy stands ready to do and what its Members will plan and formulate during the Easter Festival this month, during the Wesak Festival in April, and during the Festival of the Christ at the end of May. It might be said that the Hierarchy, in conjunction with the great Council of the Will of God at Shamballa, will divide Their work into three parts, each governing three phases of the coming restoration of humanity to civilised and cultured living on a new and higher turn of the spiral. They will deal with the problem of spiritual freedom, as it embodies itself in the Four Freedoms, and with the problem of right human relations, as it will express itself through international relations, national parties and general human affairs. It is not for me to tell you what humanity, through its statesmen and leaders, will plan to do at the coming conferences. It is my task to mobilise the New Group of World Servers and the men and women of goodwill so that they may stand as a great "army of implacable spiritual will" behind the participants in these conferences and councils, enabling them to think with clarity about the issues involved and thus (through this clear thinking) affect telepathically the minds of men; this involves the use of a power seldom employed as yet on the side of righteous endeavour, though already widely used by the materialistic leaders of the forces of evil.

It is the task of the Hierarchy to find and reach the enlightened men and women in all the churches, all the political parties, all the organisations—social, economic, and educational—so that their united purpose will be clear. This [Page 456] They will do through the medium of Their active, working disciples in the world. Thus They will pave the way for the true freedom of mankind—a freedom which is as yet a dream and a hope in even the most democratic countries.

But behind all this activity, watched over by the spiritual Guides of the race but determined and implemented by humanity itself, will be found the focussed attention of the Hierarchy. This spiritual tension which exists among Them is far more potent than any of you suspect; it is part of Their preparatory work to make available certain spiritual forces and powers which—though complementary or supplementary to the self-initiated effort of mankind—will make that effort successful. What humanity has now to do, and is already doing to a certain degree, is to arrive at a right orientation as regards human affairs. Let us therefore look at the three phases of this preparatory work now going on, and endeavour to gauge what will be the results if these energies and potencies are released through the invocative demand of men.

### *The Forces of Restoration*

There is first of all the phase, now in progress, which will culminate at the time of the Easter Full Moon. This is dedicated to planning for an inflow of the *Forces of Restoration*. Do not misunderstand these words. The Hierarchy is *not* occupied with the restoration of the old order, with the state of life prior to the war, or with the renewal of the theologies (religious, political and social) which have governed the past and which have been largely responsible for the war. The restoration referred to is psychological in nature, but will work out in the restoration of the will-to-live and the will-to-good. It will consequently be foundational, and will guarantee the new civilisation and culture. This is a very different matter.



These Forces of Restoration are concerned with human vision, human integrity and human relations as they underlie the entire problem of the brotherhood of man. These [Page 457] energies, if released upon the Earth, will render futile the efforts of the old order (in politics, religion and education) to restore what was and to bring back that which existed prior to the war. They will endeavour to offset two tendencies which will have to be taken into momentous consideration during the coming cycle of conferences:

- a. The tendency to crystallise, to cherish that which has gone (and gone forever, let us hope) and to over-estimate that which is old, worn-out and, if I may use the word, stagnant.
- b. The tendency to over-fatigue and to complete collapse—once the war is over. This tendency is due to the weight of the war and to the physical and psychological strain under which mankind has laboured for so many years.

Great danger to the future of the race lies in these two tendencies; the Hierarchy is determined to offset them as far as possible, whilst the forces of evil are eagerly trying to foster and nurture them. They are also dangers which the intelligent leaders of the race equally recognise. This recognition will make them slow in arriving at final decisions, because they will realise the need for a cycle of restoration before final and lasting decisions are made. They will therefore work for a slower moving forward and for a more careful and even prolonged investigation of the situation and of future possibilities than may seem desirable to the impatient.

These new and living restorative forces are under the direction and the control of One Whom we might call (speaking symbolically, yet factually) the *Spirit of Resurrection*. It is this living spiritual Entity, working temporarily under the direction of the Christ, Who will restore livingness to men's spiritual aims and *life* to their planning; Who will engender anew the vitality needed to implement the trends of the New Age and Who will guide humanity out of the dark cave of death, isolation and selfishness into the light of the new day. It is this resurrection life which will be poured into humanity at Easter time this year, to some [Page 458] degree, but which—during the next three Easter periods—can be poured in in full measure, if the men and women of goodwill will think clearly, speak forcefully, demand spiritually and implement the inner plans with intelligence.

On a planetary scale, and not just in reference to mankind, this Spirit of Resurrection is the opponent and the antagonist of the Spirit of Death. Physical death takes place only when the psychological and mental vitality of the individual, of a nation, or of humanity drops below a certain level. Humanity has been responding to the processes of dying during the last 150 years; psychologically, mankind has been ruled by selfishness, and selfishness is the potent seed of death—material death, psychological death and mental death. This is seen well demonstrated in the German nation. Think this statement out, and then recognise that similar seeds and similar areas of death (though to a lesser degree) exist in every nation—even in the younger nations of the world. Hence the war; hence the destruction of all the outer garments of civilisation.

But the work of the Angel of Death, awful as it may seem as it demonstrates today on a planetary scale—but beneficent as we know it to be in intent and in purpose—will give place to that of the Spirit of Resurrection.

It is the planning of this restoration and this resurrection activity which is now under consideration by the Hierarchy, having been handed over to Them because They are closer to man than are Those Who function in the Council Chamber at Shamballa. It must be remembered that this Spirit of Resurrection is a Member of that Council and Their chosen Emissary. He (if one may be permitted to personalise the impersonal) is in truth the "Sun of Righteousness" Who can now arise "with healing in His wings"; Who can carry this life-giving energy which counteracts death, this vision which gives incentive to life, and this hope which can restore all nations. At the Full Moon of March, let the demand go out for the appearance of this life-giving Spirit. Let it go forth with such intensity that the Hierarchy will be called into active response and will [Page 459] immediately release the potency of this Spirit into the hearts of men everywhere.

All of these spiritual forces, working as they are at this time under the direction of the Leader of the Forces of Light, the Christ, are closely related and their activity is most intimately synchronised. In a deeply occult sense, they are all working *together*, because in the human family there are those who are at every stage of responsiveness. This triple work of the Hierarchy, therefore, proceeds simultaneously—from the standpoint of time. The Forces of Restoration are—on a small scale—evoking response from the members of the New Group of World Servers and from disciples everywhere. As their psychological "morale" stiffens and their will-to-live and their will-to-good is strengthened, an immediate effect will be felt on a larger scale; the work of the Spirit of Resurrection will intensify, and is already making its presence felt. More and more people are beginning to be forward-looking and to hope with greater conviction and courage for a better world set-up; their hitherto wishful thinking and their emotional desire are slowly giving place to a more practical attitude; their clear thinking and their fixed determination are far more active and their plans better laid because both their thinking and their planning are today based on facts; they are also beginning to recognise those factors and conditions which must *not* be restored, and this is a point of major importance.

At the stage which we are now passing through, these responsive people fall into three categories:

*The visionary dreamer* or the well-intentioned but impractical person whose ideas and world plans and suggestions as to the new world order litter the desks of world leaders and of those groups and organisations who are attempting practically to blueprint the future. Their dreams and ideas deal with projects for which the world of today is not ready and will not be ready for several thousand years. It is an easy thing for them to present impossible Utopias which have not the faintest relation to things which are needed today and [Page 460] which could be made possible. The name of these people is legion, and at this time they constitute a definite hindrance. A vision of the impossible is not the type of vision which will keep the people from perishing. Because of an inability to compromise and to face up to things as they are, these people and those whom they influence are landed in despair and disillusionment.

*The intelligent people* of the world who are actuated by the spirit of goodwill and by the conviction that things must be changed. They are often staggered by the magnitude of the task to be undertaken, and this frequently leads them to take one of three positions:

a. They fall into the depths of pessimism. It is a pessimism based on a real ability to sense the scope of the problem and to assess the resources available. This may land them in non-activity.

b. They may leave the settling of the problem to the trained statesmen, diplomats and politicians, standing ready to help when—but only when—decision has been made. This leads to a shifting of responsibility. Yet, because the war involved the people of all lands and masses of population, so must the reconstruction of the world.

c. They may assume responsibility, ventilate the abuses which must be put right, discuss proposed plans and, from their particular angle of vision, set to work to bring about, to the best of their ability, right human relations. This attitude of responsibility and consequent activity may lead to mistakes, but in the aggregate of the endeavour it will meet the demand for right action in an emergency—this time a world emergency.

Those *partisan and nationally minded persons* who will attempt to exploit the world situation for their own immediate ends and for the benefiting of their particular nation or group. These people, and they are found in every nation, are selfishly motivated; they do not care for humanity as a whole and have no liking or interest in anything or anyone [Page 461] but their political party and the reactionary interests of some national group. They see in the present world situation a grand opportunity to engineer moves which will benefit an individual, a class or a nation. In doing this, they frequently have a wide grasp of affairs and are keen politicians, but all they know is to be used and so implemented that it attains their narrow ends, no matter at what cost to the rest of the world. These people are usually a large majority. Their attitude leads inevitably to trouble and hinders the work of restoration; it handicaps those who are seeking to establish the entire human family in a sounder way of life than heretofore, and to give a saner and wiser motivation to international relationships. These are the people who are the most to be feared at the coming conference at San Francisco. The isolationists in all nations, particularly in the United States, French national idealism, and the obsession of certain factors in the Polish race over boundaries will need watching, as these attitudes can be exploited by the evil and selfish interests which (behind the scenes) are seeking to prevent the world attaining that equilibrium which will permit tranquillity. These three groups, however, indicate the successful operation of the Forces of Restoration. These are tentatively beginning their work and preparing the way for a much fuller expression of the intentions of the Spirit of Resurrection, after the coming Full Moon of March and in the three years which lie ahead.

### *The Forces of Enlightenment*

A realisation of the need of humanity, and a careful appraisal of that which must be done to meet that need, have awakened the men of goodwill to responsiveness to the Forces of Restoration; this has led to an insistent demand that the second phase of the hierarchial work be set in motion. This phase is directed towards those activities and the development of that invocative spirit which will bring the Forces of Enlightenment into contact with humanity and lead to activity on their part. These forces can function [Page 462] fully and until 1949 hold sway over the minds of men, *if* the people of the world can be organised to stand with massed intent behind that type of statesmanship which is seeking the greatest good of the greatest number, which sees the world as one great interdependent whole, and which refuses to be sidetracked by the clamouring of the selfish little minds or by the demands of the reactionary forces to be found in all lands.

These Forces of Enlightenment are always present on Earth on a small scale, influencing the minds of the New Group of World Servers, the selfless workers for humanity, and the thinkers in every school of thought, working in every field of human betterment; they work upon and through all who truly love

their fellowmen. They are unable to influence the minds of the closed egocentric person; they can do little with the separative isolationist; they are ineffectual where the theologian of all groups—political, religious or social—is concerned, and they can do little with the type of mind that is concentrated upon personal or group problems (*their* group, expressing *their* ideas and working *their* way) and who fail to see themselves or the group in relation to the whole of humanity.

Today, however, a community of suffering and a general recognition that the causes of war are to be found in selfishness and in inherent cruelty has greatly widened people's approach to reality and to possibility, as they exist today. Churchmen, statesmen and leaders of important world groups are admitting the failure of their church, or their legislative bodies, or their policies to bring about world order and world tranquillity. They are seeking earnestly for new ways in government, new modes of suitable living, and for a method whereby right human relations can be established. They present a field of expression to the Forces of Enlightenment and offer Them opportunity to change the ways of human thinking; they are being mobilised by the light-bearing energies upon the planet so that wisdom, understanding and skill in action may distinguish the activities of men in the immediate future.

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The organiser of these Forces at this time is the Buddha. He is the symbol of enlightenment or of illumination. Countless millions down the ages have recognised Him as a Light-bearer from on high. His *Four Noble Truths* exposed the causes of human trouble and pointed to the cure. His message can be paraphrased in the following words: Cease to identify yourselves with material things; gain a proper sense of the spiritual values; cease regarding possessions and earthly existence as of major importance; follow the *Noble Eight-fold Path* which is the path of right relations—right relations to God and to each other—and thus be happy. The steps on this Path are:

Right Values	Right Aspiration
Right Speech	Right Conduct
Right Mode of Living	Right Effort
Right Thinking	Right Rapture or true Happiness

His ancient message is as new today as it was when He spoke His words on earth; a recognition of its truth and value is desperately needed, and the following of the "eight right ways of living" will enable humanity to find liberation. It is on the foundation of His teaching that the Christ raised the superstructure of the brotherhood of man to form an expression of the Love of God. Today, as it views the crumbling, devastated world, mankind has a fresh opportunity to reject selfish, materialistic motives and philosophy and to begin those processes which will—steadily and gradually—bring about its liberation. It will then be possible for men to tread the Lighted Way which leads back to the divine Source of light and love.

The Buddha could *point* to the goal and indicate the Way because He had achieved full enlightenment; the Christ gave us an *example* of One Who has reached the same goal; the Buddha left the world after reaching illumination; the Christ returned to us, proclaiming Himself as the Light of the World, and showed us how we too could learn to tread the Lighted Way.

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The Buddha, Whose Festival is held ever at the Full Moon of May (or of *Taurus*, falling this year during the last week in April), acts today as the agent of that great Life in Whom we live and move and

have our being, Who is Himself the true Light of the World and the planetary Enlightener. I refer to the Ancient of Days (as He is called in the *Old Testament*), to the God of Love, to Sanat Kumara, the Eternal Youth, the One Who holds all men in life and Who is carrying His whole creation along the path of evolution to its consummation—a consummation of which we have not as yet the faintest idea. Year after year, ever since the Buddha achieved His goal of illumination, an effort has been made to increase the flow of enlightenment into the world and to throw the light of wisdom, experience and understanding (as it is called) into the minds of men. At each Full Moon of May this has been the effort of the spiritual Forces which are working out the Will of God. A supreme effort will be made by Them this year, during the five days of the Full Moon (April 25-30), and a major test of the effectiveness of Their activity will be given at the San Francisco Conference. This I would ask you to remember, and for this I beg you to mobilise.

A great Triangle of Force will be called into play during those five days as the nucleus through which the Forces of Enlightenment will work. The three Lives controlling the energy which it is hoped can be released for the illumining of men's minds are:

1. The Lord of the World, the Light of Life Itself.
2. The Buddha, the Lord of Wisdom, bringing spiritual light to the Hierarchy and revealing what is the divine purpose.
3. The Christ, the Lord of Love, presenting the demand of humanity and acting as the distributing Agent for the Forces of Enlightenment.

The Forces of Light, upon the physical plane, have driven the forces of evil and of darkness backward, and are bringing the war to an end through the defeat of the Axis Nations.

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But another great "division" of those Forces (if I may symbolically use a military term) is being mobilised and can be brought into active service at the *Full Moon of May (Taurus)* if the demand is strong enough, is mentally powerful and adequately focussed. These Forces work entirely upon the level of the mind and with the minds of men; it is their task to bring the battle between the Forces of Light and the Forces of Darkness to an end—not only physically, but through the inauguration of an era of right thinking. This will end the present cycle of emotional distress, of agony, of glamour and illusion, and of materialistic desires which today form the pattern of men's lives. This has to be done by means of the spiritual will, working as enlightenment upon the mental plane and demonstrating as wisdom, and as skill in action, motivated by loving understanding. These three aspects of light—mental enlightenment, the illumination which wisdom confers, and loving understanding—all find their perfect expression in the Lord of the World (Whom the orthodox call God) and in His reflections, the Buddha and the Christ—the One Who brought Illumination to the world and the Other Who demonstrated the actuality of the Love of God. These three great expressions of divinity (One so divine that we can only know Him through His representatives) can be called into a new and most potent activity through right invocation at the time of the Full Moon of May. Those who can carry out this great act of invocation are the spiritually minded people everywhere, the enlightened statesmen, the religious leaders, and the men and women of goodwill, if they can stand with massed intent, particularly throughout the entire month of April. Their assistance can also be invoked by the dire need of men, women and children everywhere who can voice no cry, for they know not where to turn, but whose appeal is heard and



noted.

Their work, however, must be focussed through and implemented by the world intelligentsia, by leading "lovers of humanity," working in the various organisations and groups dedicated to human betterment, and by representative [Page 466] unselfish people. It is *they* who must receive the inflow of "lighted wisdom" and of loving understanding; today this can be made possible in a manner never known before. The success of the effort now being spiritually planned is dependent upon the ability of mankind to use the light they already have, in order to establish right relations in their families, in their communities, in their nation and in the world.

This matter of being in a position to receive, and then be the agents of, enlightenment is an intensely practical matter. It is hoped that the response will be so real that it will constitute a great and uniform activity which will leave no single *thinking* person untouched, which will put the responsibility of establishing right human relations upon the shoulders of the men and women of goodwill, and not on the shoulders of the unthinking, undeveloped and suffering masses. This is a major point to bear in mind. If the thinking and executive people of the world can have their minds "illuminated" by the spirit of wisdom and understanding, they can act as distributors of that light through enlightened planning and legislation, and thus affect the entire world. This is the immediate opportunity ahead, and when I say "immediate" I refer to the coming five days of the Wesak Festival. This should have a pronounced effect upon the San Francisco Conference. I also refer to the next five years, with their five Wesak Festivals on five May Full Moons.

This year will mark a climaxing effort in the long relation of the Buddha to humanity. Year by year, since He left the earth, He has come back to humanity, bringing light and blessing. Year by year, He has released this light and has presented opportunity to the Forces of Enlightenment to strengthen Their hold upon the minds of men. The success of Their effort has been so great that it has led to the crescendo of knowledge, to the glory of modern science and to the widespread education which has distinguished the past five hundred years. *Knowledge* is the hallmark of our civilisation; it has often been knowledge misapplied and [Page 467] dedicated to the selfishness of men, but it has been an impersonal thing personally applied; this must end. Now another phase of that light can begin to demonstrate as the result of the past, and that is *Wisdom*. Wisdom is the enlightened application of knowledge, through love, to the affairs of men. It is understanding, pouring out everywhere as the result of experience.

I call you, therefore, everyone, to a great service of demand and of invocation on behalf of humanity—a demand for the inflow of light upon the decisions of men. I would ask you to request and expect the needed enlightenment for those who have to make decision on behalf of men everywhere. Your individual enlightenment has nothing to do with this demand. It is a selfless motive which is required and which must lie behind your individual and group demand. You are demanding enlightenment and illumined perception for those who have to guide the destiny of races, nations and world groups. On their shoulders lies the responsibility to take wise action, based on world understanding, in the interests of international cooperation, and in the establishment of right human relations.

Throughout the month of April, until May first, the realisation of this is a major duty. To the support of the Forces of Enlightenment I call all today. As individuals, you must work for an open and receptive mind, free from prejudice or national bias; as individuals, you need to think in broader terms and of the one world and the one humanity. The mass of right-thinking and convinced demand which you, who



seek to serve the Christ, can throw behind the men legislating for the world, can bring great results and can release the Forces of Enlightenment in a new and potent manner.

Concentration upon the work to be done is of such importance and will call for such practical activities that I will write no more at this time. I desire to keep the immediate issue clear. We will deal later with the *Forces of Reconstruction*. I would like to close this message with some [Page 468] words which I wrote many years ago. They express the needed attitude and orientation:

"I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one Life and the one humanity."

## AN EASTER MESSAGE

Easter Day 1945

On this day, we recall to our minds the fact of Resurrection—a universal and eternally recurring resurrection. I would like to talk with you anent the Christ, about His work as head of the Hierarchy, and about the rebuilding which humanity must undertake and which the Hierarchy is seeking to impulse at this time. A great period of reconstruction is planned. Here are the two words around which I wish to create my theme: *Resurrection* and *Reconstruction*. It will be a reconstruction implemented by Those Who *know* the meaning of resurrection, and it will involve a resurrection of humanity through the medium of its intelligentsia and men and women of goodwill. These two groups (the Hierarchy and Humanity) will need to be brought into a closer rapport, and this is entirely possible if the followers of the Christ realise their opportunity and shoulder their responsibilities. I would point out that when I use the phrase "followers of the Christ" I refer to all those who love their fellowmen, irrespective of creed or religion. Only upon this basic premise can a hopeful future be founded.

I do not care whether or not those who read my words accept the occult teaching of a spiritual and planetary Hierarchy over which the Christ presides, or whether they think in terms of Christ and His disciples. The essential recognition for which I plead is that this great group of spiritual Individuals, Who receive so general a recognition throughout the world and in all the great religions, should be [Page 469] regarded as *active*. The Christian view of the Christ is built upon that which He enacted for us two thousand years ago and through which He symbolically indicated to us the way which all aspirants must go. It portrays a picture of a waiting, quiescent Christ, living in some vague and far away heaven, "resting on His laurels" and practically doing nothing very much until such time as the sons of men of every race and creed acclaim Him as Saviour; this they must do both as individuals and as representing the organised Christian Church. It is a picture of a listening, observing Christ, animated by pity and compassion, but Who has done all He could and now waits for us to do our part; it is also a picture of One Who waits to see what humanity, as a whole, will accept theologically. In the mind of the narrow, fundamentalist theologian, Christ is seen as presiding over a peaceful place called Heaven, into which the elect are welcomed; He is also seen as consigning all who remain aware of their own spiritual integrity and responsibility, who refuse to be gathered into organised churches or who go idly or wickedly through life, to some vague place of eternal punishment. To this vast multitude (probably the majority) His love and compassion apparently do not reach, and His heart remains untouched. It appears that He cares not whether they suffer eternally or attain complete annihilation.

This surely cannot be so. None of these pictures is accurate or adequate; they are not true in any sense of the word. This is being realised by the more intelligent of the world thinkers, and from the time of this *Full Moon of June (Gemini)*, celebrated this year the last week of May) a different message must be sent out by the churches of Christendom, if they are to meet the need of mankind and so aid in the work of reconstruction which lies ahead. They cannot stop this work, but the churches could be ignored if an inability to think with clarity is shown and if they are not freed from theological narrowness.

Resurrection is the keynote of nature; death is not. Death is only the ante-chamber of resurrection. Resurrection is the clue to the world of meaning, and is the fundamental [Page 470] theme of all the world religions—past, present and the future. Resurrection of the spirit in man, in all forms, in all kingdoms, is the objective of the entire evolutionary process and this involves liberation from materialism and selfishness. In that resurrection, evolution and death are only preparatory and familiar stages. The note and message sounded by the Christ when last on Earth was resurrection, but so morbid has been mankind and so enveloped in glamour and illusion, that His death has been permitted to sidestep understanding; consequently, for centuries, the emphasis has been laid upon death, and only on Easter Day or in the cemeteries is the resurrection acclaimed. This must change. It is not helpful to a progressive understanding of the eternal verities to have this condition perpetuated. The Hierarchy is today dedicated to bringing about this change and thus altering the approach of mankind to the world of the unseen and to the spiritual realities.

Before, however, They could do anything, our present civilisation had to die. During the coming century, the meaning of the resurrection will be unfolded and the new age will reveal its true significance. The first step will be the emergence of humanity from the death of its civilisation, of its old ideas and modes of living, the relinquishing of its materialistic goals and its damning selfishness, and its moving into the clear light of the resurrection life. I am not here speaking in symbolical or mystical terms. I am dealing with facts—facts as real and as imminent as the coming Cycle of Conferences, and facts for which the past two hundred years have prepared humanity. This preparation has culminated in the restlessness of the twentieth century and has led to the horror of this world war, 1914-1945 through which we have been passing.

The true work of *The Cycle of Conferences* about which I wrote earlier will only be inaugurated at San Francisco. There the stage will be set for those processes which will usher in an era of relative tranquillity; thus the door of the dark cave of materialism will be opened and the stone rolled from the door of the sepulchre which has too long [Page 471] entombed mankind. Then will follow those steps which will lead to a new and better life and which will indicate the expression of the spirit of resurrection. These facts (so near to manifestation) are physical facts; they will demonstrate as such *if* the disciples of the world recognise what it is that the Christ desires, and *if* the men and women of goodwill implement their response to His wishes.

Speaking symbolically, the first step after the advent of the spirit of the resurrection will be similar to that in the Biblical story. Mary, that woman of sorrow, of experience and of aspiration, stands (as ever in the symbolism of the world) as the symbol of materialism. Humanity must say with her, "They have taken away my Lord and I know not where they have laid Him." But—she said it to the Lord Himself, not recognising Him and realising only her own deep need and despair. So must it be again. Humanity—materialistic, suffering, facing the future with despair and agony, but still aspiring—must go forth from the cave of matter, seeking the Christ and at first not recognising Him or the work that He is attempting to do. The churches—materialistic, hide-bound and submerged in their theological

concepts, seeking political power or possessions, emphasising stone buildings and cathedrals whilst neglecting "the Temple of God, not made with hands, eternal in the heavens"—are occupied with the symbols and not with the reality. Now they must learn to recognise that the Lord is not with them and they too must go forth, as Mary did, and seek Him anew. If they will do so, they will surely find Him and again become His messengers.

The fact of the resurrection will be demonstrated during the next few centuries, and the Living Christ will walk among men and lead them onward towards the Mount of Ascension. The Pentecost will become truth. All men will come under the tide of inspiration from on high, and though they may speak with many tongues, they will all understand each other.

What I have to say to you, I intend to divide into two parts:

**[Page 472]**

The Work of the Christ Today  
The Coming Work of Reconstruction

These two convey the same basic ideas and thus complement each other. They proclaim the fact that all that truly concerns us is that which takes place upon Earth in line with the "blueprints" which guide the work of the Christ. (When I use the phrase "concerns us" I refer to man's physical, emotional and mental reactions.) They proclaim the fact that every state of consciousness is anchored within humanity and that all are factual here and now, did men but know it. They proclaim also the truth that Christ has never left us for a distant heaven of nebulous outlines, but that He is ever within our reach. They proclaim also the fact that His interest, His arduous labours on our behalf and the activities of His working disciples, the Masters of the Wisdom and the Lords of Compassion, are with us, here and now. They proclaim that we are *not* alone, but that the Forces of Light and of Enlightenment are constantly working; that the strength and the wisdom of Those who *know* are being mobilised to aid mankind, and that nothing can now arrest or prevent the contact between that intelligent aspiring centre, called humanity, and the inner spiritual group, the Hierarchy.

*The Work of the Christ Today*

Forget not one important point. The Hierarchy itself is the result of human activity and aspiration; it has been created by humanity. Its members are human beings who have lived, suffered, achieved, failed, attained success, endured death and passed through the experience of resurrection. They are the same in nature as are those who struggle today with the processes of disintegration but who—nevertheless—have in them the seed of resurrection. All states of consciousness are known to Them and They have mastered all of them; They have mastered them as men, thus guaranteeing to humanity the same ultimate achievement. We are apt to look upon the members of the Hierarchy **[Page 473]** as different radically from humanity, forgetting that the Hierarchy is a community of successful men, Who earlier submitted Themselves to the purificatory fires of daily living, working out their own salvation as men and women of affairs, as business men, as husbands and wives, farmers and rulers and that they know life, therefore, in all its phases and gradation. They have surmounted the experiences of life; Their great Master is the Christ; They have passed through the initiations of the new birth, the baptism, the transfiguration, the final crucifixion and the resurrection. But they still are men and differ from the Christ only in the fact that He, the first of our humanity to attain divinity, the Eldest in a great family of brothers (as St. Paul expresses it), the Master of the Masters and the Teacher of angels and of men was

deemed so pure, so holy and so enlightened that He was permitted to embody for us the great cosmic principle of love; He thus revealed to us, for the first time, the nature of the heart of God.

These perfected men, therefore, exist; They are more than men because the divine spirit in them registers all stages of consciousness and awareness—subhuman, human and superhuman. This inclusive development enables them to work with men, to contact humanity at need, and to know how to lead us forward to the phases of resurrection.

There is no need for me to enlarge at this point upon the world that They are attempting to aid and to salvage. The state of humanity today is known to all truly thinking people. Devastation, crucifixion, slaughter and death are widespread; sorrow, pain, disillusionment and pessimism are conditioning the thinking and the reactions of millions, whilst the plight of the unthinking but helpless masses has reached an inconceivable height of misery. The ignorance, lack of understanding, and selfishness of men everywhere, particularly in the countries which have escaped the ravages of war, aggravate the situation. Nevertheless with serenity and confidence, the Hierarchy today faces its arduous task.

One aspect of Their work and attitude I would like to touch upon, for it is apt to cause misunderstanding among [Page 474] those with narrow vision and (if I may describe them) with constricted, though loving, hearts. I refer to the attitude taken by the Hierarchy during the past years of war. This attitude has caused some to find in it cause for criticism. Let me be explicit and also bring in the time equation. I can well do so, because it was through my writings that the position of the Hierarchy was affirmed and publicly stated.

In 1932, I wrote a series of pamphlets which were intended to mobilise the disciples of the world under the name of the New Group of World Servers and to arouse the men and women of goodwill in a final effort to awaken humanity to the need for change. I endeavoured to institute a worldwide house cleaning and to incite men to take the steps which were needed to avert war—a war which the Hierarchy saw coming closer, day by day. In a way unrealised and undreamt of by the average man, the Forces of Evil were in a most potent manner emerging from their ancient lair; they were intent upon seeking those whom they could mould and obsess, and thus hurry mankind towards disaster. They found minds responsive to their evil promptings in *every* country; they found also that it was possible to take possession of two countries, Japan and Germany and—to a very much less extent—of Italy.

The Hierarchy, foreseeing this, attempted to offset their efforts. They made appeal to the spiritually minded people of the world; Their appeal reached millions and culminated in May, 1936, in a planetary effort wherein the Great Invocation was used upon a large scale in most of the countries of the world. For another three years Their labour of love continued; They struggled to save humanity and to arouse men to their imminent peril; They endeavoured to arrest the selfishness of humanity and to produce a new and fresh orientation to the spiritual values, and thus avert war. They failed. The men and women of goodwill and the spiritually minded people could not appreciate the true nature of the impending danger. Some recognised it and did their utmost; a few worked hard, trusting to the wisdom [Page 475] of those who knew and asked their aid; most of them were disturbed and worried, but none of them appreciated properly *the double danger* with which humanity was faced: the danger arising out of human selfishness and greed, plus the danger which was nearing the Earth through the agency of the combined forces of evil. These forces were organised by beings of most evil and expert experience and were preparing to obsess and ultimately possess the negative German people, ruled by a group of men of such positive selfishness and aggressive materialistic spirit that they could easily become the agents

of the subjective evil forces.

In September, 1939, supreme wickedness broke loose upon earth. Because the Hierarchy could not and would not infringe upon human free will, the evil which humanity itself had engendered manifested itself, and that to which certain nations and certain individuals had responded appeared, and thus World War II started. Rampant evil took possession of the earth through the medium of the Axis nations. The Germans marched into Poland. This country was the recipient of the first impact because of her national selfishness, her suppression of the lower classes, her exaltation of a Fascist-minded aristocracy and her hatred of the Jews. The United Nations then began slowly to organise under the impression of the Forces of Light. The war was on.

What, under these circumstances was the Hierarchy to do? Full opportunity had been given to humanity to arrest the descent of evil into manifestation. Voices of leaders and humanitarians everywhere were proclaiming the need for reform. On which side should the Hierarchy throw its weight and its influence? Should it take sides at all, or should it be neutral? Should it remain aloof and take the position of the onlooker, the observer? Should it stand superior to the deeds of mankind and await the decision of the battle to be fought? Should it conform to the sentimental ideas of the church-trained public and talk "Peace, peace" when there was no peace, and present a negative [Page 476] aspect of love-to-all-peoples whilst hatred strode rampant over the earth?

It must be remembered that if this war had resembled other wars down the centuries, and had simply been a fight between human groups and nations, the Hierarchy would have remained outside the conflict and left mankind to fight a conclusive victory on the merits of its fighting units. But this time a great deal more was involved and this the Hierarchy knew. This war has not only been an aggressive conflict between nations or of hate between the exponents of differing ideologies but something far more serious. The Hierarchy knew that extremely powerful forces were taking advantage of human stupidity to intrude into world affairs, and that potent groups of evil beings were organised to exploit the existing world situation. They knew also that the combination of ancient evil with men's selfishness would inevitably prove too strong for even the United Nations, if they were left unassisted to meet the Axis Powers and the Lords of Evil emerging from their hiding place. So the Hierarchy took its stand upon the side of the United Nations and let it be known that it had done so. In doing this, definite physical steps were taken to aid the Forces of Light; men and leaders were carefully chosen and picked disciples were placed in positions of power and of authority. The leaders of the United Nations and of their armies are not Godless men, as are the leaders of the Axis Powers; they are men of rectitude and of spiritual and humanitarian purpose and are able thus to work—consciously or unconsciously—under the inspiration of the Hierarchy. This has been amply demonstrated. On account of this decision of the Hierarchy, Christ became automatically the Leader of these Forces.

His work has been greatly hindered by the sweet sentimentality of the unthinking Christian and by the well-meaning, but oft unintelligent, pacifist. Both these groups would sacrifice the future of humanity to temporary methods of "being nice" or "being kind" or taking gentle measures. The forces of evil, stalking the world today, do not understand [Page 477] such measures. The cry of such people that "God loves all men" is true—eternally and forever true. It is one of the unalterable facts of existence itself. God loves—without distinction and irrespective of race or creed. To that Great Life naught matters but humanity and its perfecting, because upon humanity depends the salvation of all the kingdoms in nature. But this statement (made in time and space and as it concerns the form aspect and not the spirit in man) is frequently misleading, and the simple-minded are apt to forget that the Christ said, "He that is not with me is against me."



Men fail also to realise the potency of the thought wielded by Those who work under and with the Christ. Thought is pure divine energy, impersonal and—like the sun—it pours down upon the worthy and the unworthy, unless definitely and deliberately directed. The Hierarchy was therefore faced with the problem and the necessity of seeing that pure impersonal thought energy did *not* find its way into the ranks of those fighting human freedoms, for it stimulates the minds and the mental processes of the good and the bad alike. This danger They deliberately offset by directing Their thought to the forces fighting under the leaders of the United Nations and by openly taking Their stand upon the side of right human relations. They did not dare to do otherwise, for—in their place and given circumstances—the leaders of the forces of evil have proved themselves cleverer and more calculating than those fighting for human freedom. It is this distinction and its necessity that some kindly and well-intentioned but ignorant Christian thinkers often overlook.

The work of Christ in relation to the war has also been handicapped by the commercially minded in all nations, particularly in the neutral countries, who have profited by the war, as well as by "big business" interests in many lands. These are focussed at this time through certain monied groups in every powerful nation, particularly in the United States. He has been hindered also by those individuals who **[Page 478]** seek to exploit the plight of suffering humanity to their own financial advantage.

Therefore, when the war broke out and humanity chose to fight and the forces of evil were let loose upon our planet, the Hierarchy ceased its efforts to bring peace through goodwill and openly sided with those fighting to drive evil back whence it came, and to defeat the Axis nations. Because of this decision on Their part, unthinking people claim that the statements of those who represent the Hierarchy on earth have been contradictory and that the actions of the Hierarchy have not been compatible with their preconceived ideas of how love should be demonstrated. For the past five years, therefore, the efforts of the Christ and of His followers, the Masters of the Wisdom, have been directed towards clarifying the true issues in the minds of men, towards indicating the lines along which right action should be taken, and towards unifying inter-allied policies. They have been occupied with banding together the men of goodwill throughout the world in preparation for the Cycle of Conferences and the coming world readjustments. They have sought to protect the sufferers, organising methods of relief, guiding the minds of army leaders, and arousing public opinion to take those steps which will eventually lead to right human relations. Temporarily, the German people and the Japanese have been left to their fate and to the tender mercies of the armies of evil; the present debacle in Germany is a testimony as to what evil can bring upon those who follow it. With all these modes of strengthening the Forces of Light and of extricating humanity from the descended evil, the Hierarchy has also been occupied with lines of activity which may not be disclosed, because they concern the handling of the subjective forces of evil. The potency of these forces will be realised if the length of time which the war has lasted is considered and also the fact that two nations have been able to withstand—until the past few months—an entire world of nations united against them.

This is a phenomenal fact in itself and a witness to the **[Page 479]** strength of the evil group—objective and subjective—which has sought to gain dominance over mankind. Had the Hierarchy not taken sides with the United Nations and thrown the power of its thought into the battle, victory might still be a long way off. Today it is well-nigh in our hands.

As I said elsewhere, it is a fallacy to believe, as some do, that the main trend of Christ's work is through the medium of the churches or the world religions. He necessarily works through them when conditions



permit and there is a living nucleus of true spirituality within them, or when their invocative appeal is potent enough to reach Him. He uses all possible channels whereby the consciousness of man may be enlarged and right orientation may be brought about. It is, however, truer to say that it is as World Teacher that He consistently works, and that the churches are but one of the teaching avenues He employs. All that enlightens the minds of men, all propaganda that tends to bring about right human relations, all modes of acquiring real knowledge, all methods of transmuting knowledge into wisdom and understanding, all that expands the consciousness of humanity and of all subhuman states of awareness and sensitivity, all that dispels glamour and illusion and that disrupts crystallisation and disturbs all static conditions, come under the realistic activities of the department within the Hierarchy which He supervises. He is limited by the quality and the calibre of the invocative appeal of humanity and that, in its turn, is conditioned by the point in evolution attained.

In the Middle Ages of history, and earlier, it was the churches and the schools of philosophy which provided the major avenues for His activity, but it is not so today; this is a point which the churches and organised religion would do well to remember. There is now a shift of His emphasis and attention into two new fields of endeavour: first, into the field of world-wide education, and secondly, into the sphere of implementing intelligently those activities which come under the department of government in its three aspects of statesmanship, politics and legislature. The common people are today awakening to the importance and [Page 480] responsibility of government; it is therefore realised by the Hierarchy that before the cycle of true democracy (as it essentially exists and will eventually demonstrate) can come into being, the education of the masses in cooperative statesmanship, in economic stabilisation through right sharing, and in clean, political interplay is imperatively necessary. The long divorce between religion and politics *must* be ended, and this can now come about because of the high level of the human *mass* intelligence and the fact that science has made all men so close that what happens in some remote area of the earth's surface is a matter of general interest within a few minutes. Time and space are now negated.

### *The Coming Work of Reconstruction*

I have referred to the coming Full Moon of June as "Christ's Unique Occasion." (*The Reappearance of the Christ*, Chapter II.) Just what is entailed in that statement I am not empowered to say, but I can cast some light upon one phase of it. It has long been a legend (and who shall say it is not a fact?) that at each Full Moon of June, Christ repeats and preaches again to the assembled world (to the hearts and minds of men) the last sermon of the Buddha, thus linking the full enlightenment of the pre-Christian era and the wisdom of the Buddha to the cycle of the distribution of the energy of love, for which Christ is responsible.

This year the message of the past and of the present will be augmented, enhanced and supplemented by the enunciating of the new note, word or theme which will distinguish the New Age and characterise the coming civilisation and culture. It will climax all the past and lay the seeds for the future. The significance of this statement lies in the fact that telepathically and with the entire force of the Hierarchy behind Him, plus the potency of Those to Whom is committed the expression of the Will of God (later to be implemented by the Hierarchy under the direction of the Christ), the World Teacher will, in His Own [Page 481] right, make certain statements and use certain word-formulas which will create the nucleus of the thoughtform and present the blueprint around which and upon which the New Age will be developed. For this moment the thinking and the planning of the enlightened aspirants of the world have made—consciously, but mostly unconsciously—long preparation. They have, through

their efforts, provided the mass of thought substance which the coming pronouncement will affect. Christ will bring this into proper form for the creative activity of the New Group of World Servers working in every nation and in every religious, social, economic and political group.

Christ's pronouncement will be embodied in certain Stanzas, of which those already given are a small part. Only He can use these Words of Power in their proper manner, connotation and emphasis; only an inadequate paraphrase of certain sentences found in that pronouncement can be given to humanity, and this paraphrase can be used only *when the war is over and not before*. This means that they can be employed only when both Germany and Japan are under the complete control of the United Nations, through whom the Hierarchy has been working. This will not imply the attainment of complete peace, but it will mean the end of all aggressive fighting and all organised resistance, leading to a period of relative tranquillity.

Standing in His Own place at a central point in Asia, remote from the throngs and the impact of humanity, Christ will bless the world at the exact moment of the Full Moon of June. He will then repeat the Buddha's last words or sermon, as well as the Beatitudes which He uttered when on earth and which have been so inadequately and misleadingly translated—a translation based upon the memory of what He said but not upon direct dictation. To these two messages, the Christ will add a new one, imbued with power for the future. That part of what He says in which it is possible for men to participate will be used for years to come in the place of the two Stanzas of the Great Invocation which have been used for nine years.

### [Page 482]

Behind the Christ, focussing with intensity today and preparing for a great act of spiritual cooperation at the time of the June Full Moon, stands the Hierarchy. Together with Him, They will invoke a group of spiritual Forces which (for lack of a better name) we will call the *Forces of Reconstruction*.

I would ask you to have clearly in your minds the three groups of spiritual energies which—at the time of the three Full Moons of April, May and June—will be released into activity and which will aid humanity in its major task of rebuilding the new and better world:

*The Forces of Restoration.* These will work to restore morale and psychological health, thus implementing the resurrection of humanity from the death cycle through which it has been passing. The restoration of men's mental condition to a wholesome and happier approach to life is the primary objective. These forces will bring about the emergence of the new civilisation—which is definitely man's creative work.

*The Forces of Enlightenment.* These, when let loose upon Earth, will produce a clear grasp of the Plan which the Hierarchy desires to see work out, a revelation of the issues involved in their right and possible sequence; and they will also give a sense of proportion to human thinking, plus an appreciation of the spiritual values which should determine the objective policies. These Forces will salvage the cultural gains of the past (a past which is dead and gone and of which little should again be restored) and will implement (upon the few foundational cultures of the past) that new and better culture which will be distinctive of the New Age.

*The Forces of Reconstruction.* These will usher in an era of pronounced creative activity and will bring about the rebuilding of the tangible world upon the new lines. This the total destruction of the old

forms will necessitate. It is this great group of Forces which will be set in motion by the Christ at the June Full Moon; the focus of Their [Page 483] work will definitely be upon the physical plane. Their task is to precipitate and bring into manifestation that which the work of the Forces of Restoration and of Enlightenment have made subjectively possible.

These Forces might be regarded as embodying and making declarative the "new materialism." This is a statement warranting our closest consideration. It is essential that we bear in mind, as we face the activities of the future process of rebuilding, that matter and substance and their fusion into living forms are aspects of divinity; it has been the prostitution of matter to selfish ends and for separative purposes which has been responsible for the misery, the suffering, the failure and the evil which have characterised the career of mankind down the ages and which precipitated this world war. Today humanity is being given a fresh opportunity to build again on sounder and more constructive lines that better civilisation which is the dream of those who love their fellowmen, and to attain a new aptitude in handling substance. If men can demonstrate a gained wisdom in the creation of a form which will house the spirit of resurrection and express the enlightenment gained by the bitter experience of the past, then humanity will rise again.

The unique opportunity which confronts the Christ as His great hour draws near is that of unifying, synthesising and integrating all these forces into one great and potent downpouring of spiritual energy. These energies involve the activities of the Spirit of Resurrection, the inspiration of the Buddha as He this year conveys the strength of the One in Whom we live and move and have our being, and that which the Christ Himself will set in motion in response to the invocative appeal of the New Group of World Servers, the men of goodwill and the "massed intent" of the inarticulate masses. It is essential that we try to grasp the unity of this hierarchical effort.

The energy which will lead to the restoration of human aspiration, right idealism and fixed humanitarian intention [Page 484] is that distributed by the Forces of Restoration which were set in motion this year, at the time of the Easter Full Moon, under the direction of the Masters of the Wisdom and the supervision of the Christ. They will concern themselves with the reorientation of the human psyche and with the inevitable consequences of that reorientation—the acquiring of the vision which will bring about right human relations. This will be largely done by the spiritual people in the world, by aspirants, working disciples and (where possible) through the spiritually minded people in the churches and humanitarian and esoteric groups.

The energy which will lead to intelligent activity and to correct mental planning I have called that of the Forces of Enlightenment; once these have been released, it becomes the responsibility of the New Group of World Servers to direct them. Then through the enlightened plans of the world intelligentsia and prominent humanitarians and racial servers, it will be possible to establish those spiritual principles and that correct cooperative relationship which should distinguish human affairs in the future. Those who will be directly affected, if the plans go as desired, are the big educational systems, the world-wide propaganda institutions, and all those agencies which work to educate and direct public thinking and mould public opinion.

The energy which I have called the Forces of Reconstruction will be more general in their application, and they will affect the masses of men through the work of the men and women of goodwill. I have therefore outlined a planned distribution of the three great streams of divine energy which will be set in motion at the three current Full Moons—one already past and two to come:

The energy of restoration, at the time of the April Full Moon  
 The energy of enlightenment, at the time of the Wesak or May Full Moon  
 The energy of reconstruction, at the time of the June Full Moon.

**[Page 485]**

The inspiring sources of these spiritual agencies are, first of all, the Spirit of Resurrection (an extra-planetary Being), then the Lord of the World, working through the Buddha, and finally the Christ Himself. These Three will work through the Hierarchy, the New Group of World Servers, and the men and women of goodwill. Such is the general plan proposed by Those Who stand—with enlightened spiritual purpose—ready at this time to lead humanity out of darkness into light, from the unreal to the real, and from death to immortality. That most ancient of prayers comes today to have its deepest spiritual significance. Let me repeat it in the order in which today it gains meaning:

Lead us, O Lord, from death to Immortality;  
 From darkness to Light;  
 From the unreal to the Real.

The beauty of this synthesis and the wonder of this opportunity are surely apparent as we study what is here written and consider these aspects of the divine Plan. Great Forces, under potent spiritual leadership, are standing ready to precipitate Themselves into this human world of chaos, confusion, aspiration and bewilderment. These groups of energies are ready to focus and distribute themselves, and the Hierarchy is closer to mankind than ever before; the New Group of World Servers are also "standing attentive to direction" in every country in the world, united in their idealism, in their humanitarian objectives, in their sensitivity to spiritual impression, in their united subjective purpose, in their love of their fellowmen, and in their dedication to selfless service; the men and women of goodwill are also to be found everywhere, ready to be guided into constructive activity, and to be the agents (gradually trained and educated) for the establishment of what has never yet truly existed—right human relations.

Thus, from the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on **[Page 486]** into the outer world of daily living, where thinking, loving men and women serve, the tide of the new life sweeps. The Plan is ready for immediate application and intelligent implementing; the workers are there, and the power to work is adequate to the need. The three Full Moons which we have been considering are simply the three points in time through which the needed power is to be released.

Here, my brothers, is a picture of possibility. I seek to present it to you today because of world need; here is the ground for a sound, optimistic approach to the future; here is the assurance that the world can be rebuilt, that constructive action can be successfully taken, that enlightenment will increasingly make its presence obvious, and that humanity will indeed rise out of its unhappy past into a new world of understanding, of tranquillity, of cooperation and of renewed spiritual impulse.

It will not be easy. The spiritual energies which will be released will inevitably evoke opposition. Selfishness and hate, with their secondary effects of greed, cruelty and nationalism, are not dead nor will they die for a long time to come. In the post-war world these conditions must be ignored and the New Group of World Servers and the men and women of goodwill must work together for an

enlightened education, for a cooperative economic life, for right human relations in all departments of human experience, for clean political activity, for disinterested service, and for a world religion which will restore Christ to His rightful place in the hearts of men, which will take the pomp, the materialism and the politics out of the churches, and which will unify the spiritual intention of all the religions to be found in both hemispheres. This is a vast programme, but the number of enlightened men and women is also very great, and the power at their disposal ensures the ultimate triumph of their spiritual idealism.

The major need is to bring these people into a much closer relationship, to take those steps which will enable them to realise that they are an integral part of a group of directed and intelligent world servers, and yet to leave them [Page 487] free to work in their own way, each in his own place and chosen field of service, and to see all these phases of the work as supplementary to all others and as the working out of a divine Plan, originating in the Hierarchy of spiritual Lives. Their work will be consciously carried out under the direct guidance of Christ and His disciples.

Long patience will be needed. Mistakes will be made. There will be periods of indecision, of ineffective action and of negative yet deep discouragement. Workers will be prone to attitudes of despair, and at times the task will appear to them to demand too much, to be too difficult and the forces opposing what they seek to do too strong. But behind all the reconstruction with which humanity is faced is the potency of inevitable resurrection, the constant flow of enlightened thinking into and directing the mass consciousness, plus a growing realisation that humanity is *not* alone, that the spiritual values are the only real values, and that the *Hierarchy stands*, immovable in its spiritual strength, steadily oriented towards world salvation, and acting ever under the direction of that great divine yet human Leader, the Christ. The Christ has passed through all human experiences, and has never left us; with His disciples, the Masters of the Wisdom, He is drawing closer to humanity decade after decade; when He said at the Ascension Initiation, "Lo, I am with you always even until the end of the age," He meant no vague or general idea of helping humanity from some distant locality called "the Throne of God in Heaven." He meant just what He said—that He was staying with us. The *fact* of His Presence upon earth in physical form is known today by many hundreds of thousands, and will eventually be realised by as many millions.

Therefore, my brothers, believe in the reality of the work to be done by these great spiritual Potencies, invoked during the three Full Moons of April, May and June. Go forth to the task of helping humanity, of establishing goodwill, of bringing about right human relations and of restoring a true spiritual perspective, with undaunted courage, [Page 488] sure faith and the firm conviction that mankind is *not* alone.

May the blessing of the Christ and of the Hierarchy rest upon all true servers and may they stand tranquil in the midst of strife.

## THE GREAT INVOCATION

### Stanza Three

April 17, 1945

As this world catastrophe draws to its inevitable close and the Forces of Light triumph over the forces of evil, the time of restoration opens up. For each of you this indicates a renewed time of service and of activity. I send you herewith the final Stanza of the Great Invocation, as I promised.\* I gave you the first about nine years ago and the second during the course of the war. I would ask you to use it daily and as many times a day as you can remember to do so; you will thus create a seed thought or a clear-cut thoughtform which will make the launching of this Invocation among the masses of men a successful venture when the right time comes. That time is not yet.

This Great Invocation can be expressed in the following words:

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

#### [Page 489]

It has been difficult to translate into understandable and adequate phrases, the very ancient word-forms which the Christ will employ. These word-forms are only seven in number, and they will constitute His complete, new utterance. I have only been able to give their general significance. Nothing else was possible, but even in this longer form, they will be potent in their invocative appeal, *if* said with mental intensity and ardent purpose. The points of emphasis upon which I would ask you to dwell (once it is permissible to use the phrases) are two in number:

1. *May Christ return to earth.* This return must *not* be understood in its usual connotation and its well-known mystical, Christian sense. Christ has never left the earth. What is referred to is the externalisation of the Hierarchy and its exoteric appearance on earth. The Hierarchy will eventually,

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\* Reprinted from *Discipleship in the New Age*, Vol. II, pp. 148-151, to preserve the historical sequence of the issuing of the three Stanzas of the Great Invocation.\*



under its Head, the Christ, function openly and visibly on earth. This will happen when the purpose of the divine will and the plan which will implement it is better understood and the period of adjustment, of world enlightenment and of reconstruction has made real headway. This period begins at the San Francisco Conference (hence its major importance) and will move very slowly at first. It will take time but the Hierarchy thinks not in terms of years and of brief cycles (though long to humanity), but in terms of events and the expansion of consciousness.

2. *May it seal the door where evil dwells.* The sealing up of the evil forces, released during this war, will take place within the immediate future. It will be soon. The evil referred to has nothing to do with the evil inclinations, the selfish instincts and the separativeness found in the hearts and minds of human beings. These they must overcome and eliminate for themselves. But the reduction to impotency of the loosed forces of evil which took advantage of the world situation, which obsessed the German people and directed the Japanese people, and which worked through barbarity, murder, sadism, lying propaganda and which prostituted science to achieve their ends, requires the imposition [Page 490] of a power beyond the human. This must be invoked and the invocation will meet with speedy response. These evil potencies will be occultly "sealed" within their own place; what this exactly means has naught to do with humanity. Men today must learn the lessons of the past, profit from the discipline of the war and deal—each in his own life and community—with the weaknesses and errors to which he may find himself prone.

I would here recall to you what I said last year anent this final Stanza of the Invocation.

"I am preparing to present to you for wide distribution throughout the world, the last stanza of the Great Invocation. It is by no means easy to translate the words of this stanza in terms which will make it of general appeal and not simply of importance to convinced esotericists. It can be so presented that the masses everywhere, the general public will be prompted to take it up and will use it widely; they will do this on a relatively larger scale than the intuitional, the spiritually minded or even the men of goodwill. A far wider public will comprehend it. I will give A.A.B. this stanza at the earliest possible moment; this will be conditioned by world affairs and by my understanding of a certain esoteric appropriateness in the setting of a time cycle. If plans mature as desired by the Hierarchy, the new stanza can receive distribution at the time of the Full Moon of June 1945, as far as the Occident is concerned, and considerably later for the Orient. Prior to these set points in time, the stanza can be used by all esoteric school members, after being used for one clear month by my group, dating that month from the time that the most distant members of the group receive it."

I seek to have this Invocation go forth on the power generated by my Ashram and by all of you affiliated with my Ashram; the Ashrams of the Master K.H. and the Master M. are likewise deeply committed to participation in this work.

### [Page 491]

I would ask you also to read and re-read the two Instructions which you are at this time receiving—one dealing with the Cycle of Conferences and other with The Work of the Christ. (*The Reappearance of the Christ*, Chapter IV.) Master their contents and let the blueprint of the hierarchical plan take shape in your minds. Then you can do your share in implementing it and will be able to recognise those who in other groups and in different lands are also a vital part of hierarchical effort.

## THE RELEASE OF ATOMIC ENERGY

August 9, 1945

I would like at this time to touch upon the greatest spiritual event which has taken place since the fourth kingdom of nature, the human kingdom, appeared. I refer to the release of atomic energy, as related in the newspapers this week, August 6, 1945, in connection with the bombing of Japan.

Some years ago I told you that the new era would be ushered in by the scientists of the world and that the inauguration of the kingdom of God on Earth would be heralded by means of successful scientific investigation. By this first step in the releasing of the energy of the atom this has been accomplished, and my prophecy has been justified during this momentous year of our Lord 1945. Let me make one or two statements anent this discovery, leaving you to make your own application and deductions. Little as to the true nature of this happening is as yet known, and still less is understood. Certain ideas and suggested thoughts may be of real value here and enable you to see this stupendous event in better perspective.

1. It was the imminence of this "release" of energy which was one of the major subjective factors in the precipitation of this last phase of the war. This world war started in 1914, but its last and most important phase began in 1939. [Page 492] Up till then it was a world war. After that date, and because the forces of evil took advantage of the state of war and belligerency existing on the planet, the real war began, involving the entire three worlds of human evolution and a consequent activity of the Hierarchy. Man's attention is normally focussed on the externalities of living. Nevertheless, all great discoveries, such as those made in connection with astronomy or in relation to the laws of nature or involving such a revelation as that of radio-activity or the epoch-making event announced this week concerning the first steps taken in the harnessing of cosmic energy, are ever the result of inner pressure emanating from Forces and Lives found in high Places. Such inner pressures themselves function under the laws of the Spirit and not just under what you call natural laws; they are the result of the impelling work of certain great Lives, working in connection with the third aspect of divinity, that of active intelligence, and are concerned with the substance or matter aspect of manifestation. Such activities are motivated from Shamballa. This activity is set in motion by these Lives, working on Their high plane, and it gradually causes a reaction in the various departments of the Hierarchy, particularly those working under third, fifth and seventh ray Masters. Eventually, disciples upon the physical levels of activity become aware of the inner ferment, and this happens either consciously or unconsciously. They become "impressed," and the scientific work is then started and carried through into the stages of experimentation and final success.

One point should here be remembered, and that is that this phase applies to both the great White Lodge and the Black Lodge—the one dedicated to the beneficent task of purifying and aiding all lives in the three worlds of material evolution and to the release of the soul in form, and the other to the retardation of the evolutionary process and to the continuous crystallising of the material forms which hide and veil the *anima mundi*. Both groups have been profoundly interested and implicated in this matter of the release of energy from the atom and the liberation of its [Page 493] inner aspect, but their motives and objectives were widely different.

2. The imminence of this release—inevitable and under direction—produced an enormous tension in hierarchical circles because (to express the idea colloquially) a race was on between the Dark Forces and the Forces of Light to acquire possession of the techniques necessary to bring about this liberation of needed energy. Had the Dark Forces triumphed, and had the Axis Powers obtained possession of the needed scientific formulas, it would have led to a major planetary disaster. The released energy would have been used first of all to bring about the complete destruction of all opposing the forces of evil, and then it would have been prostituted to the preservation of an increasingly materialistic and non-idealistic civilisation. Germany could not be trusted with this power, for all her motives were compelling wrong.

You might here fall back on the trite religious platitude that the innate good in humanity and mankind's inherent divinity would eventually have triumphed, because naught can finally overcome the universal trend to good. You are prone to forget that if the evil forces possess potencies which can destroy form in the three worlds on such a wide scale that the souls of advanced aspirants and disciples, and those of initiates seeking incarnation, cannot come into outer expression during a particular world crisis, then you have direfully affected the time-schedule of the evolutionary process; you will have greatly delayed (perhaps for millennia of years) the manifestation of the kingdom of God. The time had come for that manifestation, and hence the powerful activity of the dark forces.

This attempt to hinder the planned progress constituted a definite menace and indicated a supreme danger and problem. The evil forces were closer to success than any of you have ever dreamed. They were so close to success in 1942 that there were four months when the members of the spiritual Hierarchy had made every possible arrangement to withdraw from human contact for an indefinite [Page 494] and unforeseen period of time; the plans for a closer contact with the evolutionary process in the three worlds and the effort to blend and fuse the two divine centres, the Hierarchy and Humanity, into one working, collaborating whole seemed doomed to destruction. Their fusion would have meant the appearance of the Kingdom of God on earth; the obstacles to this fusion, owing to the active tension of the dark forces, seemed at that time insuperable; we believed that man would go down to defeat, owing to his selfishness and his misuse of the principle of free will. We made all preparations to withdraw, and yet at the same time we struggled to get humanity to choose rightly and to see the issues clearly.

The necessity to withdraw was averted. I may not say in what manner, beyond telling you that the Lords of Liberation took certain unexpected steps. This They were led to do owing to the invocative powers of humanity, used consciously by all those upon the side of the will-to-good and unconsciously by all men of goodwill. Owing to these steps, the efforts of those fighting in the realm of science for the establishing of true knowledge and right human relations were aided. The trend of the power to know and to discover (a definite form of energy) was *deflected away* from the demanding evocative minds of those seeking to destroy the world of men, leading to a form of mental paralysis. Those seeking to emphasise the right values and to save humanity were simultaneously stimulated to the point of success.

In these very few words I have disposed of a stupendous world event, and in this brief paragraph I have summed up the working out of a specialised divine activity.

3. When the sun moved northward that year (1942), the great White Lodge knew that the battle had been won. Their preparations were halted and the Masters then organised for renewed effort (through

Their disciples) to bring about those conditions wherein that which was new and that which was in line with loving divine purpose could freely move forward. The war was not won by the surrender of **[Page 495]** Germany. That was only the outer result of inner happenings. The war was won by the Forces of Light when the mental potency of the forces of evil was overcome and the "energy of the future" was directed or impelled by Those Who were seeking the higher human values and the spiritual good of mankind. Four factors lie behind the momentous happening of the release of this form of atomic energy, through the medium of what is erroneously and unscientifically called the "splitting of the atom." There are other factors, but you may find the following four of real interest:

- a. There was a clearly directed inflow of extra-planetary energy released by the Lords of Liberation, to Whom invocation had been successfully made; through the impact of this energy upon the atomic substance being dealt with by the investigating scientists, changes were brought about which enabled them to achieve success. The experiments being carried forward were therefore both subjective and objective.
- b. A concerted effort was made by a number of disciples who were working in fifth and seventh ray ashrams, and this enabled them to impress lesser disciples in the scientific field and helped them to surmount the well-nigh insuperable difficulties with which they were confronted.
- c. There was also a weakening of the tension which had hitherto successfully held the forces of evil together, and a growing inability of the evil group at the head of the Axis Powers to surmount the incidental war fatigue. This brought about, first of all, a steady deterioration of their minds, and then of their brains and nervous systems. None of the men involved in the direction of the Axis effort in Europe is today normal psychologically; they are all suffering from some form of physical deterioration, and this has been a real factor in their defeat, though one that may be difficult for you to realise. It is not so in the case of the Japanese, whose psychological make-up is totally different, **[Page 496]** as are their nervous systems, which are of fourth rootrace quality. They will be and are being defeated by physical war measures and by the destruction physically of their war potential and the death of the form aspect. This destruction ... and the consequent release of their imprisoned souls, is a necessary happening; it is the justification of the use of the atomic bomb upon the Japanese population. The first use of this released energy has been destructive, but I would remind you that it has been the destruction of forms and not the destruction of spiritual values and the death of the human spirit—as was the goal of the Axis effort.

Forget not that all success (both good and bad) is dependent upon the sustaining of the point of tension. This point of tension involves the dynamic focussing of all mental, emotional and physical energies at a central point of planned activity. This, by the way, is the objective of all true meditation work. It is in this act of tension that the German people failed. This cost them the war; their tension broke because the group of evil forces who were impressing the negative German people were unable to attain the point of tension which the Hierarchy could reach when it was reinforced through the action of the Lords of Liberation.

- d. Another factor was the constant, invocative demand and the prayers (articulate and inarticulate) of humanity itself. Men, impelled largely by fear and the innate mobilising of the human spirit against slavery, reached such a pitch of demanding energy that a channel was created which greatly facilitated the work of the Hierarchy, under the direct influence of the Lords of Liberation.

4. The release of the energy of the atom is as yet in an extremely embryonic stage; humanity little knows the extent or the nature of the energies which have been tapped and released. There are many types of atoms, constituting [Page 497] the "world substance"; each can release its own type of force; this is one of the secrets which the new age will in time reveal, but a good and sound beginning has been made. I would call your attention to the words, "the liberation of energy." It is *liberation* which is the keynote of the new era, just as it has ever been the keynote of the spiritually oriented aspirant. This liberation has started by the release of an aspect of matter and the freeing of some of the soul forces within the atom. This has been, for matter itself, a great and potent initiation, paralleling those initiations which liberate or release the souls of men.

In this process of planetary initiation humanity has carried its work as the world saviour down into the world of substance, and has affected those primary units of life of which all forms are made.

5. You will now understand the meaning of the words used by so many of you in the second of the Great Invocations: *The hour of service of the saving force has now arrived*. This "saving force" is the energy which science has released into the world for the destruction, first of all, of those who continue (if they do) to defy the Forces of Light working through the United Nations. Then—as time goes on—this liberated energy will usher in the new civilisation, the new and better world and the finer, more spiritual conditions. The highest dreams of those who love their fellowmen can become practical possibilities through the right use of this liberated energy, if the real values are taught, emphasised and applied to daily living. This "saving force" has now been made available by science, and my earlier prophecy substantiated.\*

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As I said above, the first use of this energy has been material destruction; this was inevitable and desirable; old forms (obstructing the good) have had to be destroyed; the wrecking and disappearance of that which is bad and undesirable must ever precede the building of the good and desirable and the longed-for emergence of that which is new and better.

The constructive use of this energy and its harnessing for the betterment of humanity is its real purpose; this living energy of substance itself, hitherto shut up within the atom and imprisoned in these ultimate forms of life, can be turned wholly into that which is good and can bring about such a revolutionising of the modes of human experience that (from one angle alone) it will necessitate and bring about an entirely new economic world structure.

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\* *A Treatise on White Magic*, published in 1934, beginning on page 333, where the following statements appear:

It might be noted here that three great discoveries are imminent and during the next two generations will revolutionise modern thought and life.

One is already sensed and is the subject of experiment and investigation, the releasing of the energy of the atom. This will completely change the economic and political situation in the world, for the latter is largely dependent upon the former. Our mechanical civilisation will be simplified, and an era ushered in which will be free from the incubus of money (its possession and its non-possession), and the human family will recognise universally its status as a bridging kingdom between the three lower kingdoms of nature and the fifth or spiritual kingdom. There will be time and freedom for a soul culture which will supersede our modern methods of education, and the significance of soul powers and the development of the superhuman consciousness will engross the attention of educators and students everywhere.

A second discovery will grow out of the present investigations as to light and colour.

The third development, which will be the last probably to take place, will be more strictly in the realm of what the occultists call magic. It will grow out of the study of sound and the effect of sound, and will put into man's hands a tremendous instrument in the world of creation.



It lies in the hands of the United Nations to protect this released energy from misuse and to see that its power is not prostituted to selfish ends and purely material purposes. It is a "saving force" and has in it the potency of rebuilding, of rehabilitation and of reconstruction. Its right use can abolish destitution, bring civilised comfort (and not useless luxury) to all upon our planet; its expression in forms of right living, if motivated by right human relations, will produce beauty, warmth, colour, the abolition of the present forms of disease, the withdrawal of mankind from all activities which involve living or working underground, and will bring to an end all human slavery, all need to work or fight for possessions and things, and will render possible a state of life which will leave man free to pursue the higher aims of the Spirit. The prostituting of life to the task of providing the bare necessities or to [Page 499] making it possible for a few rich and privileged people to have too much when others have too little, will come to an end; men everywhere can now be released into a state of life which will give them leisure and time to follow spiritual objectives, to realise richer cultural life, and to attain a broader mental perspective.

But, my brothers, men will fight to prevent this; the reactionary groups in every country will neither recognise the need for, nor desire this new world order which the liberation of cosmic energy (even on this initial tiny scale) can make possible; the vested interests, the big cartels, trusts and monopolies that controlled the past few decades, preceding this world war, will mobilise their resources and fight to the death to prevent the extinction of their sources of income; they will not permit, if they can help it, the passing of the control of this illimitable power into the hands of the masses, to whom it rightly belongs. The selfish interests among the big stockholders, the banking firms and the wealthy organised churches will oppose all change, except in so far as it will benefit them and bring more financial gain to their coffers.

Signs of this opposition can already be seen in the utterances of certain powerful men who are today encouraging a gloomy outlook in London and in Washington and elsewhere; the Vatican, that wealthy and reactionary ecclesiastical organisation, has already expressed its disfavour, because that Church knows—as do all the vested and monied interests—that their days are numbered, provided humanity governs its decisions during the next fifty years by the idea of the greatest *good* to the greatest number. World decisions must therefore, in the future, be based upon a steady determination to further right human relations and to prevent selfish control, financial or ecclesiastical, by any group of men, anywhere, in any country. We believe the determination of Great Britain, the United States, and Canada, who are in possession of the secrets, is along these lines.

These few suggestions will give you much food for thought and real ground for happy, confident, forward thinking. [Page 500] Organise now for the goodwill work. The future of the world lies in the hands of the men of goodwill and in those who have unselfish purpose everywhere. This release of energy will eventually make money, as we know it, of no moment whatsoever; money has proved itself (owing to man's limitations) a producer of evil and the sower of dissension and discontent in the world. This new released energy can prove itself a "saving force" for all mankind, releasing from poverty, ugliness, degradation, slavery and despair; it will destroy the great monopolies, take the curse out of labour, and open the door into that golden age for which all men wait. It will level all the artificial layers of modern society and liberate men from the constant anxiety and gruelling toil which have been responsible for so much disease and death. When these new and better conditions are established, then men will be free to live and move in beauty and to seek the "Lighted Way."



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## SECTION FOUR

## STAGES IN THE EXTERNALISATION OF THE HIERARCHY

[Page 502]

## THE SUBJECTIVE BASIS OF THE NEW WORLD RELIGION

*Introductory Statements*

December 1919

Those thoughtforms which will materialise as the religion of the New Age already exist on the mental plane and are in process of precipitation upon the physical plane. Their lineaments can already be discerned. The wise Guides of the race, working under the Christ and having in view the need of the public for a form, seek at this time to hold just as much as may be of the old form and lineaments, as much, that is, as is consistent with evolution and progress. In the West, what the Great Ones seek to break is not the form of Christianity but the grip of the Churches on the minds of the masses. The old forms of thought and of interpretation are now too restricted and too tightening in their hold upon the imprisoned and struggling life. That life must break forth. It cannot be confined by the ancient restrictions. Yet at this time there does not exist the need for an utterly new venture or for an entirely new presentation of truth. Nature and evolution move with gentle gradations and not with breaks and uncorrelated manifestations in the world of forms. In all the progressing developments, the old outlines can be seen—enlarged, purified and more beautiful, yet recognisable as the old form on a higher turn of the spiral. It is not the freak cults, nor the widely divergent sects, nor the bands of advanced religious revolutionaries who can meet the crying need of the many enquirers today. What is required is the re-vivification of the [Page 503] old forms, and their infusion with fresh life; the old organisations must be awakened to the hour of opportunity and must change from static organisations to living organisms. The old rituals must be revived and brought up to date (in the esoteric sense of the word) and the religious students of the world must be graduated into a higher school, given the occult interpretations, and taught that, after all, the truth has been present all the time, but hidden and misinterpreted.

It is surely easier to swing the masses into step and give them the newer light of truth if that light is poured on to familiar ground. All must be given the chance to see and hear, and be offered the opportunity to weigh and judge the significance of reality. It is not just the two or three of supreme importance, or who have the nerve to take the needed forward steps, who must receive prime consideration, but the truth must be stepped down and adapted in such a way that the advanced minds, the enquiring minds, and the reactionary masses may have opportunity proffered them, to the measure of their receptivity. Did not the greatest of all the Great Ones do this Himself in the synagogue and with His disciples in Judean days?

The aspirants and disciples of the world must realise that the hour has struck, and that the forces of the Christ are being marshalled for a supreme endeavour. These forces include both the human and the angel evolutions. It might be of use if I were to give you some idea of the scheme of preparation for the

transition period between the old age and the new as it is in process of completion in the Council Chamber of the Great Lord. Your acceptance and understanding of it and of its symbolic implications are dependent upon your capacity to assimilate truth, to use your intuition, and thus to assist in the work itself when the right time comes.

One event is already in process of manifesting. The Christ and His disciples, the Masters of Wisdom and the Great Companions, are approaching nearer to the physical plane. The work of mental preparation for that event, and [Page 504] the construction of the thoughtform of the advent or second Coming, has now been completed. There remains the precipitation of that event, its appearance on astral levels and its materialisation on the physical plane. I would ask all of you who read these words anent the second Coming, to reserve opinion as to the exact nature of that event. Keep the concept *impersonal* and link not that appearance to a personality or to an individual. If you make the mistake of attaching the meaning to an individual, you will limit your understanding and fail in right recognition of group purpose. The work of pouring out the principle of love (which is the Christ principle) and of lifting the masses in their consciousness to the pitch where they can understand and welcome that love-principle is the main work of the new age, and it will inaugurate the age of brotherhood and mould humanity into the likeness of the Christ. That the oriental peoples may call this great Official by another name than that of "The Christ" has no bearing on reality and alters not the fact of His influence and His esoteric coming.

Certain of the Masters have the work under Their control, and through Their grouped disciples are already actively engaged in the work of preparation. The Master Morya, the Master K.H. and the Master Jesus are the three working at this time in closest cooperation with the Christ. With them work the Master Hilarion, He Whom you call the Master D.K., and another Master Who is specially linked with the work of preparation in the sacred land of India. One of the English Masters is also exceptionally active, and the Master in America is laying His plans toward an active participation in the work. These consecrated Workers form a nucleus around the Christ and direct much of the preparatory work. It is not possible for me to tell you the lines of Their activity; I can but give you evidence which may later be demonstrated as true. These Masters are definitely preparing Themselves for the task of outer activity and are intensifying Their work on the astral plane. To this fact can be traced the interest people are now showing in occultism and in the work of the Masters; more and more people [Page 505] are becoming sensitive to and conscious of Their presence, and more and more are finding their way into the groups of disciples.

The Master Morya is at this time acting as the inspirer of the great national executives throughout the world. E'en those whose ideals coincide not with yours are being welded into the world plan, and much of their immediate work is organising the individual nations and welding them into an homogeneous whole, preparatory to their entrance into the great international thoughtform. All who work with far vision and all who hold before any seething and bewildered nation an ideal *for the whole* are under His wide inspiration. Internationalism is the aim of His endeavour. With Him works the great Angel or Deva of the spiritual plane, referred to in the *Treatise on Cosmic Fire* as the Lord Agni; He seeks to touch with the hidden spiritual fire the head centres of all intuitive statesmen. Three great groups of angels—the gold, the flame coloured and the white and gold—work on mental levels with those lesser angels or devas who vitalise thoughtforms and who keep alive the thoughts of the Guides of the race for the benefit of humanity.

The Master K.H., the Chohan on the teaching ray and He Who will be the next world teacher, is already active in His line of endeavour. He is attempting to transmute the thoughtform of religious dogma, to permeate the churches with the idea of the Coming, and bring to a sorrowing world the vision of the Great Helper, the Christ. He works with the rose devas and with the blue devas on astral levels, with the wise help of the great guardian Angel of that plane, called (in Hindu terminology) the Lord Varuna. The activity of the astral plane is being much intensified and the angels of devotion, in whom the aspect of divine love is pre-eminent, work with the astral bodies of all those who are ready to strengthen and redirect their spiritual aspiration and desire. They are the angels who guard the sanctuaries of all the churches, cathedrals, temples and mosques of the world. They are now increasing the momentum of their vibration for the raising of the consciousness of the attendant [Page 506] congregations. The Master K.H. works also with the prelates of the great Catholic Churches—Greek, Roman and Anglican—with the leaders of the Protestant communions, with the foremost workers in the field of education, and also through, and with, the dominant demagogues and organisers of the people. His interests lie with all those who, with unselfish intent, strive after the ideal, and who live for the helping of others.

The Master Jesus works especially with the masses of the Christian people who inhabit the occidental countries, and who gather in the churches. He is distinctively a great leader, an organiser, and a wise general executive. A special group of devas work under His command, and His connection with all true church leaders and executives is very close. He acts ceaselessly on the inner esoteric council of the churches, and with Him the groups of violet angels cooperate. In church matters He Himself carries out the behests of the Christ, saving Him much and working as His intermediary. This will seem logical to you, for His destiny is closely interwoven with the Christian Church and it marks the culmination of His work for the West. No one knows or understands so fully and wisely as He the problems of the Western culture, nor the needs of the people who carry forward the destiny of Christianity.

The Master Hilarion is actively occupied in the field of America, stimulating the intuitive perception of its people. He has under observation all those who are true psychics, and who develop their powers for the good of the community. He controls and transmutes the great active movements which endeavour to strip the veil from the world of the unseen. He impresses the minds of those whose vision will justify His effort. And He has much to do with various psychical research movements throughout the world. With the aid of certain groups of angels, He works to open up the world of departed souls to the seeker, and much that has of late convinced the materialistic world of life beyond has emanated from Him.

He Whom you call the Master D.K. works much with [Page 507] those who heal with pure altruism; He occupies Himself with those who are active in the laboratories of the world, with great philanthropic world movements such as the Red Cross, and with the rapidly developing welfare movements. His work also embraces teaching, and He does much at this time to train the various disciples of the world, taking the disciples of many of the Masters and so relieving Them temporarily, in this hour of crisis, from Their teaching responsibilities. Many of the healing angels, such as those referred to in the Bible, cooperate with Him.

The Master Who works in and for India labours with the minds of the politicians, educators and religious dreamers and idealists. He strengthens the efforts of all those who work for the liberation of the submerged masses, provided their methods are constructive and not destructive, and that the gains desired are not furthered at the expense of any part of the human family. He labours not to exalt one section of the populace at the expense of another, but works towards brotherhood and the right

understanding of the requirements of all souls, be they far advanced along the path, or just starting upon their planetary pilgrimage under the Law of Rebirth.

One of the English Masters has in hand the definite guidance of the Anglo-Saxon peoples towards a joint destiny. The future for the Anglo-Saxon is great and not yet has the highest flow of the tide of its civilisation been reached. History holds much glory for England and America when they work together for world good, not supplanting each other or interfering with each other's empire but working in the fullest unison for the preservation of the peace of the world and the right handling of world problems in the field of economics and of education.

As the seventh Ray of Organisation and of ceremonial work is now coming into prominence and manifestation, the work of the Master on that ray is that of synthesising, on the physical plane, all parts of the plan. The Master Rakoczi takes of the general plan as it is outlined in the inner Council Chamber and approximates it to the possible. **[Page 508]** He might be regarded as acting as the General Manager for the carrying out of the plans of the executive council of the Christ.

It might be of interest here to point out that when He comes Whom angels and men await, and Whose work it is to inaugurate the new age and so complete the work He began in Palestine two thousand years ago, He will bring with Him some of the great Angels, as well as certain of the Masters. The angels have ever been active in Biblical history, and will again enter into the lives of human beings with more power than has lately been the case. The call has gone out for them again to approach humanity, and with their heightened vibration and superior knowledge unite their forces with those of the Christ and His disciples for the helping of the race. They have, for instance, much to communicate anent colour and sound, and the effect of these two forces on the etheric bodies of men and animals and flowers. When what they have to impart is apprehended by the race, physical ills and sickness will be offset. The group of violet angels or devas who work on the four etheric levels will be especially active and they will work in the four main groups of men who are in incarnation at any given time. Four rays dominate at any period, with one of the four more potent than the other three. You have this idea symbolised in the four castes in India and you will find also that these four castes are found universally throughout the planet.

These four groups of angels are a band of servers, pledged to the service of the Christ, and their work is to contact men and to teach them along certain lines.

a. They will teach humanity to see etherically, and this they will do by heightening human vibration by interaction with their own.

b. They will give instruction in the effect of colour in the healing of disease, and particularly the efficiency of violet light in lessening human ills and in curing those physical plane sicknesses which originate in the etheric body.

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c. They will also demonstrate to the materialistic thinkers of the world the fact that the superconscious world exists and that angels and men who are out of incarnation and possess no physical bodies can be contacted and known.

d. They will train human beings in the knowledge of superhuman physics so that weight shall be for them transmuted. Motion will become more rapid, speed will be accompanied by noiselessness and

smoothness, and hence fatigue will be eliminated. In the human control of etheric levels lies the overcoming of fatigue and the power to transcend time. Until this prophecy is a fact and recognised as such, the meaning of the above words will remain obscure.

e. They will teach humanity how rightly to nourish the body and to draw from the surrounding ethers the requisite food. Man will concentrate his attention upon the etheric body and the work and health of the physical body will become increasingly automatic.

f. They will also teach human beings as individuals and as a race to expand their consciousness to include the superphysical. In the accomplishment of this, the separating web (the veil of the temple) which divides the physical plane from the unseen world will be recognised as a fact in nature by the scientist. Its purpose will be acknowledged. Eventually it will be destroyed, by man discovering how to penetrate it. The date is imminent.

Through the increasing sensitivity of men and through the steady thinning of the separating veil, more and more during the coming years will the telepathic faculties of men and their power to respond to inner inspiration be developed and demonstrated. By the growth of intuitional telepathy and the increasing comprehension of the power of colour and sound will the work of the Christ and of the Great Ones be contacted and understood, and the peoples released from the thralldom of the past and enabled to enter into the liberty of the Kingdom of God.

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#### *Religious Organisations in the New Age*

Let us now return to our consideration of the spread of the deepened religious ideals and the growth of the new religious organisms. In the process of transmuting the old form and so releasing the imprisoned life, there are two things which are steadily held in view by the Guides of our evolution:

First, that the general public serves or is dominated by the concrete mind and is unable to grasp abstractions. It is the form which matters to them the most, for they are conservative and cling to the familiar. The church is intended to serve the masses and is not intended to be of use (except as a field of service) to the esotericists of the world, for they heed not the form to the same extent, having contacted somewhat the inner compelling life.

Secondly, the church movement, like all else, is but a temporary expedient and serves but as a transient resting place for the evolving life. Eventually, there will appear the Church Universal, and its definite outlines will appear towards the close of this century. In this connection, forget not the wise prophecy of H.P.B. as touching events at the close of this century. This Church will be nurtured into activity by the Christ and His disciples when the outpouring of the Christ principle, the true second Coming, has been accomplished. No date for the advent do I set, but the time will not be long.

The Christian church in its many branches can serve as a St. John the Baptist, as a voice crying in the wilderness, and as a nucleus through which world illumination may be accomplished. I indicate the hope. I do not assert a fact. Its work is intended to be the holding of a broad platform. The church must show a wide tolerance, and teach no revolutionary doctrines or cling to any reactionary ideas. The **[Page 511]** church as a teaching factor should take the great basic doctrines and (shattering the old

forms in which they are expressed and held) show their true and inner spiritual significance. The prime work of the church is to *teach*, and *teach ceaselessly*, preserving the outer appearance in order to reach the many who are accustomed to church usages. Teachers must be trained; Bible knowledge must be spread; the sacraments must be mystically interpreted, and the power of the church to heal must be demonstrated.

The three main channels through which the preparation for the new age is going on might be regarded as the Church, the Masonic Fraternity and the educational field. All of them are as yet in relatively static condition, and all are as yet failing to meet the need and to respond to the inner pressure. But in all of these three movements, disciples of the Great Ones are to be found and they are steadily gathering momentum and will before long enter upon their designated task.

The *Masonic Movement* when it can be divorced from politics and social ends and from its present paralysing condition of inertia, will meet the need of those who can, and should, wield power. It is the custodian of the law; it is the home of the Mysteries and the seat of initiation. It holds in its symbolism the ritual of Deity, and the way of salvation is pictorially preserved in its work. The methods of Deity are demonstrated in its Temples, and under the All-seeing Eye the work can go forward. It is a far more occult organisation than can be realised, and is intended to be the training school for the coming advanced occultists. In its ceremonials lies hid the wielding of the forces connected with the growth and life of the kingdoms of nature and the unfoldment of the divine aspects in man. In the comprehension of its symbolism will come the power to cooperate with the divine plan. It meets the need of those who work on the first Ray of Will or Power.

*The Church* finds its mission in the helping of the devotee, in aiding the great public which is innately religious and of good will. It hides in its heart those who vibrate to **[Page 512]** the great love ray, the second Ray of Love-Wisdom. Christ Himself works through it and by its means seeks to contact the vast Christian public. It is the leaven in His hands to leaven the whole lump, and being in a form comprehended by the people, it can touch the great masses of seeking souls.

By means of the *educational work* of the world, the Great Lord seeks to reach those of the intelligent public who cannot be reached by means of ceremonial and symbolism, as in Masonry, or by religious means and ritual, as in the Church. It touches the masses and those in whom the intelligence aspect predominates to the lessening of the other two aspects. It aids those men who are predominantly on the third Ray of Intelligent Activity.

In all these bodies there are to be found esoteric groups who are the custodians of the inner teaching and whose uniformity in aspiration and in technique is one. These inner groups consist of occult students and of those who are in direct or occasional touch with the Masters and of those whose souls are in sufficient control so that the will of the Hierarchy may be communicated and gradually filter down to the channel of the physical brain. These groups which constitute the true inner esoteric group are many, but their membership is yet small, for the fact that a student may belong to any of the outer esoteric groups so-called is no indication of his true esoteric status. When the few who are the true esoteric students of the world know the difference between etheric and astral forms, between mental clairaudience and clairvoyance and their astral counterparts, between the elementals of thought and the elementals of nature, then will the Christ and His church have a real esoteric group on the physical plane and the outer organisations receive the needed stimulation. That is why it is necessary to work with the students at this time and train them in the nature of true occultism. When we understand better



the significance of time in prevision, and of force in movement, and when we comprehend more fully the laws that control the subtler bodies, and through them therefore the laws that function on the planes whereon those bodies express [Page 513] themselves, then will there be more intelligent and more useful work offered in cooperation with the Occult Hierarchy.

In the esoteric group, which is composed of the true spiritual esotericists found in all exoteric occult groups, in the church, by whatever name it may be called, and in Masonry you have the three paths leading to initiation. As yet they are not used, and one of the things that will eventuate—when the new universal religion has sway and the nature of esotericism is understood—will be the utilisation of the banded esoteric organisms, the Masonic organism and the Church organism as initiating centres. These three groups converge as their inner sanctuaries are approached. There is no dissociation between the One Universal Church, the sacred inner Lodge of all true Masons, and the innermost circles of the esoteric societies. Three types of men have their need met, three major rays are expressed, and the three paths to the Master are trodden, leading all three to the same portal and the same Hierophant.

It must not be forgotten that only those souls who are on the Probationary Path or the Path of Discipleship will form the nucleus of the coming world religion. It exists on the inner planes for the purpose of gathering out of all the churches those who have reached the point in evolution where they can consciously and of their own free will place their feet upon that PATH which leads to the centre of peace; who can in full awareness turn their eyes upon the Great Lord, and transmute the life of worldly endeavour into the life of service. The first detachment gathered into the coming Church will be found to be a part of the present great band of servers. These have, down the ages, been associated with the Christ in His work. Remember always the fact of the work He did in connection with the last advent, and remember likewise that in the turning of the cyclic wheel, in the evolution of the spiral, similar conditions will eventuate, the same needs arise, and the same egos incarnate that were present in the days of old in Palestine. The numbers of those associated with Him will be greatly increased, [Page 514] for all who knew Him in earlier incarnations in the ancient East, all whom He cured or taught, all who contacted Him or in any way incurred karma with Him or with the Master Jesus, will have the opportunity to cooperate at this time. Each sincere aspirant who is closely connected with the present Church organisations, who feels a close link with the Christ and who loves Him, can be practically sure that in Palestine they saw Him, knew Him and mayhap served and loved Him.

The sacraments, properly understood, serve to strengthen this link and realisation, and such a one as that of Baptism (when entered upon with understanding) will draw forth oft a response from the Great Lord Himself. It is almost as if a golden strand were directed from His heart to the heart of the servant—a strand unbreakable and unfathomable and which, with each administration of any of the holy rites in the succession of lives, becomes stronger, broader and brighter. Eventually these many strands will become reabsorbed into their source when the Body of the Christ—one of the seven Heavenly Men on the second or monadic plane—is completed in full expression, for each one linked to Him becomes, in a vital sense, a cell in His Body. This the initiate Paul truly sensed and knew. Via this strand passes the power to strengthen, to stimulate, to vivify and to bless, and this is the true apostolic succession. All true disciples are priests unto the Lord.

There is no question therefore that the work to be done in familiarising the general public with the nature of the Mysteries is of paramount importance at this time. These Mysteries will be restored to outer expression through the medium of the Church and the Masonic Fraternity, if those groups leave off being organisations with material purpose, and become organisms with living objectives. When the

Great One comes with His disciples and initiates we shall have (after a period of intensive work on the physical plane beginning around the year 1940) the restoration of the Mysteries and their exoteric presentation, as a consequence of the first initiation. Why can this be so? Because the Christ, **[Page 515]** as you know, is the Hierophant of the first and second initiations and He will, if the preparatory work is faithfully and well done, administer the first initiation in the inner sanctuaries of those two bodies. Many faithful workers will, during His period of work on earth, take this first initiation, and some few will take the second. The race has now reached a point where many souls are on the Probationary Path and need but the heightening of their vibration (made possible by His Presence) to reach the portal of the Path itself.

And now what is it that you all can do? What is the condition surrounding the aspirants of the world today? We have a world full of unrest, a world full of pain, sorrow and strife, a world in which the emotional bodies of humanity are in a condition of tremendous disturbance, a world in which animals, men, women and children suffer, agonise and die; a world in which hunger, sin, sickness, famine, rapine, and murder stalk unarrested; a world in which the forms of religion exist but the life has gone, in which science is prostituted to the ends of money and hate, and in which the produce of the earth is not for the sustenance of the race but for the nourishing of the purses of the few; a world in which faith is oft the subject of scoffing, in which unselfishness is regarded as the attribute of a fool, and in which love is exploited in its lowest expression, sex. Is this the atmosphere in which the Christ and His disciples can breathe? Is this a condition in which They can find harmonious influences? Is this a state of affairs in which They can work and live? Are the vibrations extant upon this planet similar to Theirs and to which They can respond? We know that it is not so and that much must be done to facilitate Their work. What then can we do?

First, teach the law of evolution and its inevitable corollary, perfected men. Men must be taught that such Great Souls exist, and exist entirely to serve Their fellowmen. The public must be familiarised with Their names and attributes, with Their work and purpose, and men must be told that They are coming forth for the salvation of the world.

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Secondly, disciples and aspirants must on every hand live harmoniously and *love*. The violent vibrations of our surroundings must be stilled by a strong counter vibration of love, remembering ever that as we work on the side of evolution, the power of the Godhead itself is with us, available for use. Naught can withstand the steady pressures of love and harmony when they are applied long enough. It is not spasmodic efforts that count. It is the long-sustained, unvarying pressure which eventually breaks down opposition and the walls of separativeness.

Thirdly, esoteric organisations must stand for all that tends to unity. All types of work, all the exterior efforts of the many organisations must meet with loving cooperation and assistance. We stand in a world of endeavour as focal points for love. Our objective is the helping of the Great Ones and the rendering to Them of that intelligent assistance which will make Their plans for humanity materialise. Through us, They choose to work for the uplift of the world, and through the esoteric groups there must be the putting forth of that intensified spiritual effort which will stem the tide of evil and avert the possible difficulties that lurk in the darkness of the present chaos. The living organism of aspirants and disciples can provide a centre of peace, power and love, of practical help and spiritual uplift such as the world has not hitherto seen. Such is the hope. See you do it.

Definite work must also be done in healing, in exorcising, in curing mental and astral diseases, and it must be demonstrated to the world that the ancient power to heal still lies in the hands of those who consistently follow the Christ. Those who use this power *only* for the sake of the little ones, taking and seeking no personal reward, can manifest the ancient way to heal which has small resemblance to the modern methods of the mental schools.

Preparation too must be given to the developing of the higher psychic powers, and through the trained expression of those powers can proof be given to the scientists of the world of the latent forces in man which can be utilised by those who wisely and sanely follow in the footsteps of the [Page 517] Christ, the greatest Psychic of all time. Hospitals and schools will appear under the direct guidance of the Masters; Teachers Who can heal will come forth, and others will appear who will train the minds of the pupils to be responsive to direct inspiration from above. The faculty of the intuition must be developed scientifically.

Finally, Church members and members of the Masonic Fraternities must familiarise themselves with the inner significance of the various rites, ceremonies, colours and rituals, and with the work performed upon the floor of the temple. They must know why such and such things are done in due order and the reason for the various precedences, the words, gestures and acts.

Should there be a real and true response to these practical suggestions, it may be possible for the work to go forward more rapidly than at present seems possible. Much trouble and stress may be averted if the aspirants of the world measure up to their proffered opportunity and make due sacrifice and effort. Much preliminary work has to be done. There must be much heavy work, ploughing the soil and weeding out that which is undesirable.

This may take seven years. The work to be done in that period will be silent educational work, and the diligent propaganda that the Church and analogous organisations can do. Classes must be held by the occultists of the world in which the teaching is stepped down to meet the need of the little ones; the broad platform upon which the Church should stand should be proclaimed, and instruction should be given in the meaning of its ceremonies and teachings. Then will follow seven years of germination of the seed sown, a period of growth and developing influences. This brings us to the period of thirteen years from now for the cycle of fourteen began the year before I proffered you these suggestions. Should the work progress as desired, it may mark the time of the near appearing of the Great Lord and the close sound of His feet.

These Servers who watch on the inner side, the disciples and initiates engaged in this work, watch with loving care all [Page 518] who struggle in the thick of the fray. They are like the Headquarters Staff who follow the battle from a secure eminence. In Their security lies your ultimate success, for They hold in Their hands the solution of many problems, and apply the solution when the battle goes contrary. One thing always I appeal to you to remember, for it is of vital importance. It is the fact that in the destruction of the form lies hid the secret of all evolutionary growth. This is not a truism. You can see it in constant expression. The Masters utilise the form (a form of Church organisation, a Masonic Fraternity, an esoteric group) as much as may be. They seek to work through it, imprisoning the life within the containing walls for just as long as the purpose is served and the race is instructed through that form. Then comes the time when the form may no longer serve the intent, when the structure atrophies, crystallises, and becomes vulnerable and easily destroyed. So it goes, and a new form takes its place. Watch and see if this is not ever so. In the infancy of the race the forms for long

endured. Evolution moved more slowly. But now on this upward trend the form has but short duration. It lives vitally for but a brief period; with rapidity it moves through its cycle; with rapidity it disintegrates and is succeeded by another. This rapidity will increase and not decrease as the consciousness, or inner expanding realised life of the race, vibrates to a more rapid rate of rhythm.

This will be tremendously increased during the vital and unusual cycle upon which we entered in 1918, which will be tremendously speeded up in 1925, and will climax in a peculiar sense in 1934. We shall then enter upon three years of excessive endeavour in an effort to hasten the Coming and to prepare mankind for the great day of opportunity. You who know of these times and can interpret them aright in the light of the illumined intuition, must unite together for the rendering of Service and for the helping of the Brotherhood, of which the Christ is the divine Leader, and of which the Masters, the initiates, disciples and aspirants are the working and living organism on the physical plane.

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### THE EXTERNALISATION OF THE ASHRAMS

January 1946

In these words I refer to an aspect of the amazing enterprise upon which the Hierarchy is embarked within this cycle: Its appearance, expression and activity upon the physical plane for the first time since it withdrew into the subjective side of life and focussed itself on the mental plane (instead of the physical) during the days of ancient Atlantis and after the war between the Lords of the Shining Countenance and Lords of the Dark Face, as *The Secret Doctrine* calls it. For millions of years, as a result of the triumph of evil in those days, the Hierarchy has stood in silence behind world events, occupied with the following work—a work which will eventually be carried on exoterically instead of esoterically:

1. The Hierarchy stands as a wall between humanity and excessive evil. Forget not that as humanity is thus protected that protection extends to all the subhuman kingdoms, of which the fourth kingdom, the human, is the Macrocosm. The excessive evil, emanating from cosmic sources, requires the trained skill of the Hierarchy and the fiat of Shamballa to prevent it flooding over disastrously.
2. The Hierarchy works constantly at the task of awakening the consciousness aspect in all forms, so that it is awakened, expanded and intelligently employed.
3. The Hierarchy directs world events, as far as mankind will permit (for the free will and free decision of mankind may not be ignored), so that the unfolding consciousness may express itself through developing and adequate social, political, religious and economic world forms. They give direction; They throw a light; They impress those who are in contact with Them, and through the inflow of ideas and through revelation They definitely influence the tide of human affairs.
4. The Hierarchy directs and controls, more than is realised, the unfolding cyclic cultures and their resultant civilisations. These can then provide adequate forms, temporarily **[Page 520]** useful for the emerging soul of humanity. The format of cultures and civilisations receives special attention.

5. The Hierarchy receives and transmits energies and consequent forces from Shamballa, with resultant effects within the Hierarchy itself, and also with effects upon humanity and upon the soul of all things to be found in all kingdoms.

6. The Hierarchy receives that esoteric "Fire of God" which brings to an end cycles, ideologies, organisations and civilisations when the due and right time comes. This They do in order to make place for that which is better and which will prove adequate and not limiting to the awakening consciousness and the emerging life.

7. The Hierarchy prepares men for initiation by:

a. Receiving them into the Ashrams of the Masters.

b. Offering Their disciples opportunity to serve in relation to the emerging Plan.

c. Inaugurating through the means of the disciples of the period those new presentations of the training needed for initiation. Each *major* cycle receives new forms of the same ancient, yet basic, teaching. This present one is such a cycle, and much of my own work is in connection with this.

All of these activities and functions of the Hierarchy are well known to many of you theoretically, and to some at first hand—which is a good and useful thing to recognise. These activities have all been carried on "behind the veil" and are, of course, only a very small part of the total work of the Hierarchy. Much of it would be entirely incomprehensible to you. However, if the disciples of this modern world, and the initiates, can measure up to their present and presented opportunity, it should be possible for all of this not only to be carried forward in the full light of day, but with the cooperation and the understanding acceptance of the intelligent people everywhere, and also with the devoted acquiescence (though blind acceptance) of the man in the street.

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Something of this, something of the new activities which will be brought to the attention of disciples in physical bodies, something of the scope of the undertaking of externalisation, something of what all of you can do to prepare the way for this major change, and something of the tremendous difficulties involved, I am seeking to convey to you, if I can.

One of the things now occupying the attention of the Masters is the externalisation of their ashrams on the outer plane. This is preparatory to later envisioned developments. If this can be done then other developments may be possible. An extension of the ashram is desired. It was with this in view that I inaugurated a new activity in May 1941 and chose so many of my disciples resident in New York. I also began to give out the teaching on the stages of discipleship (*Discipleship in the New Age*, Vol. I, Section III) and suggested that the group members meet together for one full afternoon around the time of the full moon each month, and to do this in a quiet and unhurried spirit. I desired that they spend the entire afternoon in conference, mutual understanding, discussion of group problems as these affect group service, and—above all—make an attempt (through deep united meditation and the pooling of knowledge) to approach closer to the Hierarchy. This would aid them to work together as a group for world aiding and to do it *together*. I asked them to study the relation which exists between a Master and His disciples.

These groups, indicated for externalisation, exist on the inner side as part of one inner Group; they must be externalised for service purposes. The fact that this externalisation is possible indicates certain developments which are the result of the past, of the unfoldment of humanity's developing powers to recognise Reality, of the invocative cry of the masses everywhere, plus the directed invocation of the spiritual people of the world, and the effect of the world war (1914-1945). All these factors have wrought a great destruction in the materialistic world and have produced a very real expansion in the human consciousness; also, as one [Page 522] of the Masters, unknown to you, remarked at a meeting of Members of the Hierarchy a few weeks ago, "One of the gates is open; those who are ready can come in, but we now can go through it also, and can go to them in a new sense and more directly. May Shamballa help us."

It is realised by all in the Hierarchy that the major test connected with a higher initiation confronts Them. Disciples should attempt to realise the tremendous sacrifice involved in this outward move of the Hierarchy into secular existence. The higher the state of initiation, the harder it will be for the initiate concerned. It is, for instance, less of an effort for me to contact you than it would be for some of the Chohans, such as the Masters M. and K.H. I am nearer to you, because I am still utilising the same physical body in which I took the fifth initiation, nearly ninety years ago. Chohans have taken a still higher initiation and are focal points of powerful Ashrams; Their task of adjustment is very much harder. Their invocative appeal to the Lord of the World in His Council Chamber at Shamballa has been mounting for some time. It has been called "The Appeal for Alignment" because the Members of the Hierarchy feel and know that this great return to Earth which has been arranged for the Hierarchy after so long an absence, will call for a fuller expression of the spiritual will than even They realise; They know that it will require the cooperation of Shamballa as well as the cooperation of humanity.

What I have to say about the externalisation of the Hierarchy and its Ashrams could well be divided for the sake of clarity into the following points which will form the basis of the instruction. We shall attempt to follow this outline.

Hierarchical Adjustment and Alignment:

    Within Itself.

    In connection with the Council Chamber of Sanat Kumara. Little can be said about this.

    In relation with humanity.

You will note that this involves the three planetary centres.

**[Page 523]**

Hierarchical preparation at the Wesak Festival.

The Mode of Approach towards Externalisation.

    Steps in the externalisation process.

    Approach via certain Ashrams.

    In the consciousness of the disciple in physical expression.

    Through dissemination of information of a preparatory nature.

The Externalisation itself. This involves:

    The Return of the Christ.

    The Ashrams concerned at the Coming.

    The organisation of the implicated Ashrams into due form on earth.



The externalisation of the Ashrams.  
Adjustment of the Ashrams and the Masters to exoteric living.

It will involve also adjustment by disciples and aspirants to the increased stimulation, and the enunciation of certain basic statements.

The Work of the Externalised Ashrams.  
Creating and vitalising the new world religion.  
The gradual reorganising of the social order.  
The public inauguration of the system of initiation.  
The exoteric training of disciples and of humanity in this new cycle.

We can begin on our first point, but only those students who are an integral part of the Hierarchy and in active communication with some Ashram can profit in any measure by information on this subject. For example, those of you who are affiliated with my Ashram (or that of another of the Masters), and going through your preliminary training and functioning on the periphery of the hierarchical centre can get a general idea and develop (if you attempt to do so) an [Page 524] intuitive perception of the proposed hierarchical integrity and future functioning.

Resent not my words "functioning on the periphery," for they indicate great opportunity for service. The Masters need many such as you on the outskirts of Their Ashrams, to aid in hierarchical endeavour, because you can reach the general public more easily than They can do, and you can step down the teaching far more adequately than could more advanced disciples. You and disciples like you are a definite part of the Hierarchy; as you function in an Ashram you have a most useful place, and I would beg you to have this ever in mind. I will, therefore, give you whatever information I can and which is permissible, but shall of necessity have to leave much unsaid.

#### *Hierarchical Adjustment and Alignment*

What do I mean by the use of the word "adjustment" in connection with the Hierarchy? Adjustment to karma, to the personality, to the soul, to circumstances in the three worlds, to the impact of astral forces, or to the thought currents of those not oriented to the Kingdom of God, does *not* constitute part of the training of Those Who are beyond the third degree of initiation. Initiates on and beyond that level have transcended reaction along these lines, whilst those below the third initiation are in process of rapid adjustment. I use the word 'adjustment' here definitely in the sense of *reorientation*, and in this sense much can be noted.

For aeons and for countless cycles, the Hierarchy has functioned withdrawn into a silence on the higher levels of the mental plane and on the buddhic levels where contact has had to be made with Them by those disciples who have, by discipline, development and service, fitted themselves to establish such a relationship. This reorientation and emergence into physical plane publicity is going to demand much from the Members of the Hierarchy. Just as it has not been easy for me to establish and retain contact with you, even when you have established the right to such a contact, [Page 525] so—for Them—it is going to be still more difficult to be in touch with those who are not even disciples.

For aeons and for cycles, the Members of the Hierarchy have been submitting Themselves to the needed training in order to react correctly when fuller contact has been established by Shamballa with

the Hierarchy. I would have you note the phrasing here. That contact has now been established as a result of the inflow of certain extra-planetary forces and by an "act of determined direction," emanating from the Council Chamber of the Lord of the World. Misunderstand me not. The Hierarchy has always been in touch with the "Place of Purpose" (as it has been called) through the medium of its Chohans and its senior Directors, such as the Christ, the Manu and the Lord of Civilisation. These great Beings have steadily revealed this purpose to the Members of the Hierarchy so that They have been able to grasp and work out the emerging Plan. But even to the Masters the Shamballa force has had to be stepped down, just as the force of the Hierarchy requires modifying for the average disciple and aspirant, if they are to respond constructively to it.

Today, however, things are somewhat changed. New inflowing energies and the partial "sealing" of evil in its own place (a sealing which will be progressively effective) have made a closer relationship possible. The Masters are somewhat freer from certain of the arduous labours of the past cycles. Some of the available inflowing Shamballa forces are being absorbed *directly* by humanity and by certain of the subhuman kingdoms, particularly the mineral kingdom. This latter absorption will lead eventually, when complete, to those volcanic episodes and those basic earthquakes which will change the face of the earth by the time the sixth rootrace comes into manifestation. It is this direct inflow to the kingdoms functioning exoterically in the three worlds which has relieved and will to some extent relieve the otherwise overpowering pressure upon the Hierarchy, and will also act as a great aligning antahkarana between the three planetary centres. It is to this alignment I refer in this instruction—[Page 526] the alignment of the three centres upon this planet and the adjustments that this necessitates and inevitably enforces.

For the sake of humanity in the first place, and secondarily for the development of the subhuman kingdoms, the Hierarchy has made certain difficult adjustments and alignments between the planetary centres, and these have been compulsory in their effects. Therefore, bear in mind that the adjustments which the Hierarchy may impose upon itself bear small resemblance to the adjustments which you have to make in relation to your personality life. They are all hallmarked by the idea of service to the whole. The Hierarchy in its true sense has no personality through which to express itself, and this greatly complicates the problems which have to be faced as it contemplates exoteric manifestation and work.

#### *Adjustments and Alignments within the Hierarchy*

What, in the last analysis, is this Hierarchy? It is a great salvaging corps of dedicated, liberated Units of Life, working in group formation with all forms and lives in all kingdoms and with all souls particularly. As the Hierarchy so works, its emphasis is solely on *the consciousness aspect* of all forms; its present agency of salvage and of service is the mind, as it expresses itself through the minds of all humanitarians, all aspirants, all disciples (of all rays and degrees) and of all initiates; the Hierarchy also can express itself through the medium of thought currents and ideas and through them impose its hierarchical concepts upon the embryonic minds of the general and average public; and it also directs the educational work of all nations, so that the undeveloped masses can become—in due turn—the intelligent general public.

The Hierarchy works, as you know, in or through three major departments, each possessing its full Personnel, and under three Great Lords. I have dealt with this in some detail in *Initiation, Human and*

*Solar*, as well as elsewhere [Page 527] in my writings; more information at this point is needless and of no real service to you.

The Hierarchy works also through the seven major Ashrams and their affiliated Ashrams, and these "seven which are the forty-nine" represent in their totality the seven rays with their subrays, and are the custodians, transmitters and distributors of the seven ray energies to the seven planetary centres and—via these seven centres—to those in the fourth kingdom in nature (as they gradually unfold over the aeons) and then, via these, to the seven centres in individual man. Such is the synthesis.

The seven major centres or Ashrams within the Hierarchy are each presided over by Masters of Chohan rank; the seven subsidiary centres or Ashrams are presided over by Masters and Adepts (of the fifth and fourth initiations), aided by initiates of the third degree and certain picked and senior disciples. Several of the seven affiliated Ashrams are, as yet, incomplete as regards personnel, but vacancies are rapidly being filled as the spiritual effects of the world war (1914-1945) make themselves felt. These effects are very real and have been a source of great encouragement to hierarchical workers.

Before the Hierarchy can emerge (as is the intention), the relation between a major Ashram and its subsidiary Ashrams must be firmly established, whilst that between a major Ashram and other major Ashrams has to be brought more definitely and unquestionably closer to Shamballa, and under the influence of that great first ray centre. The energy which will align and adjust the subsidiary forty-nine Ashrams is that of the second Ray of Love-Wisdom. That, however, which will bring about a similar adjusting and aligning impetus in the seven major Ashrams is the energy of the first Ray of Will or Power. I have here given you a most important item of occult information, but one which is of no importance to you individually; it serves, however, to present proof of the significant occult relation between the three planetary centres. Just as the third planetary centre, Humanity, has now reached a point of intelligent development [Page 528] so that a closer rapport can be set up between it and the Hierarchy, so the Hierarchy also has moved forward as a unit so that a closer corresponding rapport can also be set up between It and Shamballa. Just as the rapport between the Hierarchy and Humanity is established via aspirants, disciples and initiates in physical existence who are responding to the love-wisdom of the universe in some measure and who work via the intelligent people in incarnation primarily, so rapport between Shamballa and the Hierarchy is being more closely established via the senior Ashrams, and not via the secondary ones. You have, therefore, a situation which might be depicted somewhat as follows:

- I. First Planetary Centre ----- Shamballa  
     working through
  1. The seven Rays or the seven Spirits before the Throne.
  2. Certain great Intermediaries.
  3. The Council Chamber of the Lord of the World.
  
- II. Second Planetary Centre ----- Hierarchy  
     working through
  1. The seven major Chohans and Their Ashrams.
  2. The forty-nine Masters of the secondary Ashrams.
  3. The sum total of the secondary Ashrams.

- III. Third Planetary Centre ----- Humanity  
 working through
1. Disciples in manifestation—of the seven ray types.
  2. The New Group of World Servers.
  3. The sum total of humanitarians, educators and men of goodwill.

This is but a rough picture and one which is not totally correct; it will, however, show you certain direct lines of contact and of relationship which *are* true and which will suffice to [Page 529] give you a vague and general idea of the new alignment being set up between the three major planetary centres, requiring new adjustments.

At this particular time, the emphasis of the needed alignments and adjustments with which the Hierarchy is faced is being placed upon activity *within the Hierarchy Itself*. The secondary Ashrams are being stimulated; new ones are being gradually formed, for there are not as yet forty-nine minor Ashrams; vacancies in the major Ashrams are being filled as rapidly as possible from the ranks of those working in minor Ashrams and the places of these latter are being taken by accepted disciples who are being fitted for this work through experience, difficulties and the tension of world service. All these changes necessitate much adjustment. The interior work of hierarchical alignment is in the charge of the Chohans of the Major Ashrams, whilst the task of superintending the interior adjustments incident to new alignments and the admission of new personnel is being watched over and directed by the forty-nine Masters who are in charge of minor Ashrams—either Ashrams with what is regarded as a full complement of workers, or Ashrams in process of attaining that full complement, or embryonic Ashrams of which there are already quite a few.

One of the results of this hierarchical alignment and adjustment will be the establishment, for the first time, of a fluid interplay and movement between the three planetary centres. Chohans are today passing out of the Hierarchy into the Council Chamber of the Lord of the World, or on to one or other of the Seven Paths; senior Masters in charge of Ashrams are taking higher grades of initiation and taking the rank of Chohans; initiates above the third degree are rapidly taking the fourth and fifth initiations and becoming Masters (taking both initiations in one life), and their places are being taken by lesser initiates; these, in their turn, have been training disciples to take their places, until in this process of substitution and replacement we arrive at the door which symbolically stands between humanity and the Hierarchy, and today stands wide open, so that *accepted* [Page 530] *disciples* are taking initiation, *pledged disciples* are being accepted, and *accepting disciples* are taking their pledges.

Thus a great and new movement is proceeding and a tremendously increased interplay and interaction is taking place. This will go on until A.D. 2025. During the years intervening between now and then very great changes will be seen taking place, and at the great General Assembly of the Hierarchy—held as usual every century—in 2025 the date in all probability will be set for the first stage of the externalisation of the Hierarchy. The present cycle (from now until that date) is called technically "The Stage of the Forerunner". It is preparatory in nature, testing in its methods, and intended to be revelatory in its techniques and results. You can see therefore that Chohans, Masters, initiates, world disciples, disciples and aspirants affiliated with the Hierarchy are all at this time passing through a cycle of great activity.

In the adjustment necessitated by the rapidly advancing alignment, the Members of the Hierarchy are fitting Themselves for the objective work of public expression. This entails far more difficulty than you

might imagine or anticipate, because it entails the development of that form of "resistance to the pull of the lower vibration" of which you can know nothing, for that lower vibration is a necessary aspect of your normal expression—little as you may like to realise this. You need to realise that there is nothing in the Masters or higher initiates which can respond to any vibration of this nature. Though They cannot absorb it or react to it or redevelop it again, it can cause Them the acutest discomfort and pain; that is the reason why the Son of God was called in The Old Testament a "man of sorrows and acquainted with grief". This did not in reality refer to His sufferings for poor miserable humanity (as orthodox theology so selfishly interprets it) but to the fact that He had to submit Himself to contact with humanity. The Hierarchy is therefore, along all lines (many of which I may not indicate or upon which I may not enlarge), preparing Itself for the experience of physical manifestation; It is also endeavouring to "create" the needed responsive apparatus which will be of such a nature that **[Page 531]** Members of the Hierarchy may function with the minimum of difficulty on earth and will experience the least possible measure of handicap; They will thus be enabled to give full time and attention to the work to be done by Them in physical manifestation.

They are endeavouring also to establish a closer telepathic rapport and a more intimate (though strictly impersonal) relationship with Their disciples on all rays, so that there can be a free interplay of thought and a consequent better hierarchical integrity and one which—no matter what may happen in the three worlds—cannot be disrupted or in any way lessened.

Although for Them no astral plane exists and glamour is entirely non-existent, They have to learn to do a most peculiar thing: to work on the astral plane (because it exists for humanity and for the animal kingdom), to traverse this region of glamour and then to "demonstrate light in dissipating fog" in a manner for which there has hitherto been no call. None of this information may make much sense to you, but I am simply seeking to go on record for the sake of those who will come after you. There is little more that I may give you anent adjustment and alignment within the Hierarchy. It is rapidly proceeding, and just in so far as disciples demonstrate upon the outer physical plane and in the three worlds their affiliation with an Ashram will they share in this dual process. Are you prepared for this?

*In Connection with the Council Chamber of Sanat Kumara, the Lord of the World*

As this subject concerns one of the seven goals towards which the Masters aim after They have attained the fifth initiation, it will be obvious to you that there is little that I can say about it. One of the seven Paths for which the Way of the Higher Evolution prepares the senior initiates is the Path of Earth Service. This Path, as you know, keeps the Masters attached to service in the three worlds for a period much longer than the average. It involves tremendous sacrifice. **[Page 532]** Just as the disciple has to live a dual life, with one part of his reflective nature and awareness centred in the life of the Hierarchy and the other part of his mental responsiveness equally centred on life in the three worlds, and this simultaneously, so the Master, when He chooses this Path, forms a constituent part of the Council Chamber of the Lord of the World and at the same time works consciously in the three worlds, via the Hierarchy (of which He remains also a part), and with the human and subhuman kingdoms in nature. As evolution proceeds, He will work increasingly via humanity because humanity will be shouldering its responsibilities as the Macrocosm of the lesser microcosm. This dual activity entails much specialised training, and as the initiatory process becomes exoteric and men everywhere recognise it and participate in it, the training which Members of the Hierarchy also undergo will not be so secret and mysterious as it is today. But the time has not yet come to publicise it.



Only certain further generalisations are here possible, some of which are already known to you because they are so broad that their inclusions and implications are obvious. This, for instance, concerns the "centre where the Will of God is known". Here at Shamballa work Those Who have unified Their personality will and Their spiritual will with the universal will, and such a unification inevitably brings knowledge. It is, however, not knowledge as you understand it. It is a blend of wisdom based on knowledge, understanding based on intuitive perception, and identification based on alignment, esoterically comprehended. For this peculiar condition or awareness we have no word in any language, and only the utilisation (the trained utilisation) of the abstract mind can possibly convey to you even an embryonic factual conception. But that type of imaginative conception will become more common during the next two centuries, and my words here will therefore serve an ultimate purpose. Those Who form the Council Chamber of the Great Lord are under no misapprehension as to His will because They **[Page 533]** see it *whole*. Paul, the initiate, hints at this when writing one of the Epistles; he is in touch then with certain Members of the Hierarchy and is concerned with the theme of Love, which is the fundamental hierarchical theme and motive. He says to Them: "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known." He there points towards the future progress of the Hierarchy—a progress which remains as yet only a vague promise, lacking form and shape. But he wrote for initiates to whom love was a growing, vital concern, and to whom love and its practice meant light and the basic motif of all living, divine activity. It is not possible to reveal the will of God and the motivating Purpose of His manifesting Self, except to Those Who have demonstrated perfected love and Who register no sense of disunion or the faintest reaction to separateness.

At Shamballa, the Great Lives Who function there not only see manifestation whole and apart from all the limitations of time, but They *feel* all the major evolutionary impulses which are bringing the developing world into line with the divine Will. They embody those impulses not in terms of progressive movement, but in terms of one great divine and spiritual reaction. This idea can perhaps be best understood by you in terms of the Eternal AUM which is the symbol of the Eternal NOW. You have been told, and it has been demonstrated, that the AUM is composed of one major Sound, three minor sounds, and seven subsidiary vibratory tones. So it is with the Will of God which is embodied and held in synthesis by the Members of the Council Chamber. To Them, as They "hold the Will of God in solution, it is one clear note; as They see that Will in motion, it is three abiding chords, carrying outwards into all the worlds the Purpose of the ONE Who for aeons will abide; as They impel that Will to demonstrate, it is seven vibratory tones, drawing out into the reflected worlds the structure of the Plan. And thus the note, the chords and tone produce the Plan, reveal the Purpose and indicate God's Will." This **[Page 534]** is a quotation from certain of the ancient Archives which constitute the study of the Masters; they relate to the nature of Shamballa, its work and emanating energies.

Shamballa, as it constitutes the synthesis of understanding where our Earth is concerned, is also the centre where the highest Will of the Solar Logos is imposed upon the Will of our planetary Logos, Who is, as you know, only a centre in His greater body of manifestation. With this item of information you can have no possible concern; the Masters Themselves are only learning the Will of the planetary Logos; the objective of effort in Shamballa is, however, the apprehension of solar Purpose, the Plan of which is working out on the highest levels of our planetary system, just as the Will, Purpose and Plan of Shamballa work out on the three lowest levels of our planetary system. Again, this item of information serves only to indicate hierarchical objectives, and those objectives extend away from time and space into the Mind of God Himself.



There are certain synonyms which here may serve to develop your synthetic thinking and so bring in a definite measure of enlightenment.

SHAMBALLA	HIERARCHY	HUMANITY
Synthesis	Unity	Separation
Will	Purpose	Plan
Life	Soul	Appearance
Spirit	Consciousness	Substance
Livingness	Organism	Organisation
Apprehension	Polarisation	Focus of Activity
Power	Momentum	Action
Energy	Distribution	Forces
Direction	Transmission	Reception
Head	Heart	Throat

It will be apparent to you how little you can understand of the Shamballa intention when you realise that it is not easy for you to see any true distinction between unity and synthesis and, at the same time, how impossible it is for me [Page 535] to make the distinction clear. All I can say is that synthesis *is*, whilst unity is achieved and is the reward of action and effort. As you progress upon the Path of Initiation the meaning of unity clarifies. As you direct yourself towards the Way of the Higher Evolution synthesis emerges. More than that it would be useless for me to say.

This problem of the apparently impenetrable darkness of intention as grasped by Shamballa, of meaning, of inscrutability, of a spiritual imperviousness which *holds*, in spite of all fluctuations in the three worlds of human evolution and the remaining two of superhuman unfoldment, provides a situation to which the Hierarchy has to make adjustment through alignment. You are, in your small way, making your adjustment to the Hierarchy through a steady construction of the antahkarana, and in so doing are aiding in the construction of the antahkarana which unites Humanity and the Hierarchy—the first few strands of which were established through the sacrifices of certain of the Sons of God when the Hierarchy was founded on Earth. Today, the Hierarchy is working at the establishing of the linking strands between Itself and Shamballa, and good progress has already been made. It might be said here that for the past seven hundred years the chain of Hierarchy has been complete; by this I mean that the planetary rainbow bridge uniting the three major centres has existed. The task ahead of all these three major centres, working in alignment through adjustment, is to strengthen and beautify (if I may so express it), to electrify this bridge, thus producing full planetary intercommunication between the three centres and the four minor centres, so that "the weight of the Will of God, the momentum of the Purpose of Sanat Kumara and the Plan of His Representatives may progress unimpeded from point to point, from sphere to sphere and from glory to glory."

It is this complete establishment of relationship between Shamballa, the Hierarchy and Humanity which brought about the planetary crisis through which the world has just passed and, from some standpoints, is still passing. [Page 536] Shamballa, as I have told you, can now reach Humanity, the third major centre, directly, and therefore has two points of planetary contact: the first, via the Hierarchy, as has been for long the case, and secondly, in a straight line, carrying energy direct to Humanity, without any transmission and consequent modifying of impact, as has also been the case hitherto. When this direct line of spiritual, dynamic, electrical energy made its first impact on earth

(after the Great Council held in 1825), it first of all awakened men's thinking in a new and comprehensive way, producing the great ideologies; it aroused their massed desire, and registered obstruction on the physical plane. It found its course impeded and discovered it was faced with barriers. This energy from Shamballa, being an aspect of the ray of the destroyer, proceeded to "burn up" in the fires of destruction, all such hindrances upon the planes in the three worlds. This was the deeply esoteric and unrecognised cause of the war—the beneficent bringing to an end of the impediments to the free flow of spiritual energy down into the third centre; this was the factor which called "evil from its hidden place" and brought the opposing forces to the surface of existence, prior to their "sealing". To the extent that this was so, mankind in the World War (1914-1945) was the unhappy victim of spiritual circumstance; however, from the angle of man's historical past, humanity was the engineer of its own fate; but it took both the esoteric activity of Shamballa and the exoteric activity of humanity over a millennia of years to precipitate the conditions which made this new alignment possible and brought about the sealing (still being carried slowly forward), and plunged mankind into the vortex of war. This impelling downpouring energy from the highest centre penetrated not only to the heart of humanity, but into the very depths of the mineral kingdom, implicating also the animal and the vegetable expressions of divine life.

Because of this direct impact between Shamballa and Humanity, by-passing the Hierarchy, the Hierarchy was left free for the work of rehabilitation and salvaging, for reconstruction and for the application of the regenerative forces of **[Page 537]** resurrection. The Hierarchy needed and welcomed this interlude and recognised it as an essential aspect of the Plan.

The "cycle of Shamballa impact" is now over; the appeal of humanity to the Christ and His Hierarchy has again refocussed the energy of Shamballa via the Hierarchy, and the direct work of the Hierarchy with Humanity can again take on fresh meaning, can be re-established on new and somewhat different lines, and thus definitely bring in that "new heaven and new earth" for which men have so long waited. This will take time, but the new energies and their emerging qualities are adequate to the task, and will alleviate much and bring about great changes in due course of time. You will note, therefore, that the Hierarchy has been faced with three adjustments as the result of being deliberately "put out of alignment," though only temporarily, with both Shamballa and Humanity. This was symbolised for us at the Crucifixion when the Saviour hung pendant between heaven and earth. These adjustments are:

1. Adjustment to those extra-planetary energies which were released into the highest centre. This was made possible by two factors:
  - a. The direct impact between Shamballa and Humanity or between will and intelligence. This is an important point to recognise.
  - b. The temporary quiescence of the love principle, as the Hierarchy waited for the results and effects of this direct impact upon the earth.

This was effectively carried out with much destruction in the world of forms.

2. Adjustment to certain basic changes within the Hierarchy Itself in preparation for the process of externalisation which was begun this century.

3. Adjustment to a disciplined and reoriented humanity, [Page 538] working today in the dark, it is needless to say, groping along unknown ways, appealing to the Hierarchy for more light and understanding, but awakened and alert for changes.

These adjustments are proceeding with rapidity; the technique being employed is realignment, through a definite action of the Will, as far as Shamballa is concerned, and by an outpouring of Love, as far as humanity is concerned. This Act of the Will is carried out by the three Heads of Departments in the Hierarchy, under the guidance of the Christ and by the Chohans of the seven major Ashrams. They constitute a group of ten to Whom this task has been committed, for the reason that They are the only Members of the Hierarchy Who possess the needed qualifications and in Whom the Will aspect is adequately developed. The task of pouring out the Love principle in a new and dynamic manner is being carried out by all the Masters and by all initiates who have taken the third initiation. This stream of love will focus itself each coming Full Moon in a special act or demonstration of love.

You will note also how fully occupied the Hierarchy is with work, preparatory to emergence, and with those plans and activities which will lead to renewed interior activity, based *not* on lack of previous unity and integrity, but on the absorption of new energies, made available via Shamballa, of these extra-planetary forces to which I have earlier referred. This task of reorganisation prior to moving outward, will be completed by May, 1946. Then the task of the new alignment with humanity will be started and the great work undertaken which will proceed for several hundred years.

#### *In Relation with Humanity*

I shall not deal here with the work to be done in centuries to come in and through humanity, which is the goal of all these adjustments—at least as far as your present interest is concerned. I shall touch only upon the activities of the Hierarchy as it establishes—on a more powerful [Page 539] basis—a more direct contact with mankind. Since 1925 the Hierarchy has directed Its thoughts to men, but It has not vitalised, as It will eventually do, the religious movements or churches in all lands, or the educational work in all countries, or any of the activities which are concerned with the aiding of humanity through welfare movements. It was felt that it was necessary for mankind to show the Hierarchy, as well as themselves, the nature of the impulses towards love and selflessness which may have been already established, and to do this free of hierarchical prompting and influence, and in this way demonstrating that they possessed that which might be depended upon as innate and as present in a living, creative manner. The demonstration has been *good*; humanity *has* shown creative love, of which goodwill and humanitarian efforts are the lowest aspects. The showing has been better than was anticipated, and this new and vital re-alignment between the Hierarchy and Humanity becomes now beautifully possible and can be carried forward without danger. The Hierarchy is now the Custodian of far greater power than heretofore, on account of Its adjustment to Shamballa.

This hierarchical readjustment to humanity is being carried out at this time in the Ashrams by the setting up of magnetic centres which, through their directed activity, will influence humanity in the coming large scale process of reorientation. In studying this, you must remember that these are not centres or concentrations of forces, but *groups of disciples* whose quality is oriented towards mankind and whose potency of thought will act magnetically upon aspirants and humanitarians and, through them and their goodwill activities, will reach and impress men everywhere. The adjustment being at this time undertaken, therefore, is between hierarchical groups and groups of men and women upon

earth; it is intended, as you have been told, that Humanity itself will be the world-saviour, working with the aid of the Hierarchy—as yet invisibly behind the scenes. When this interim work of salvage is accomplished, then the Hierarchy will externalise Itself.

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You can imagine the adjustments, therefore, going on in all the Ashrams in preparation for all this and—though I touch not upon it—you can imagine the general effect of these inter-hierarchical adjustments and alignments upon disciples and aspirants upon the earth; they are the first, needless to say, who will respond to this activity. As all this is taking place in the present difficult period of world rehabilitation, the immensity of the problem involved and the quality of the tension are abnormal. It is not easy for disciples today; of this the Hierarchy is well aware. This fact also involves for Them still another aspect of hierarchical adjustment. They have—for the sake of the work to be done—to establish a closer alignment between the inner Ashrams and the outer groups, between Themselves and Their senior disciples carrying the burden of the outer world service; this alignment has also to be extended between senior disciples and initiates and the workers on earth.

The pureness of the motives animating the Hierarchy will constantly emerge with greater clarity in your minds, as you attempt to understand, even in a small measure, Their problems. There are other problems of which you can know nothing—problems related to the new energies pouring into our planet, impersonally and dynamically; problems of fresh tensions, incident to stronger and new alignments; problems concerned with human enlightenments and reactions in the face of the darkness which evil initiated; problems of increased personnel, disturbing the rhythm but necessitated by the demand for workers; problems connected with the growth and training of the Members of the Hierarchy upon the Way of the Higher Evolution; other problems incident to the planetary crisis, to the Initiation of the Lord of the World Himself, and to the amazing demonstration of the success of the evolutionary process up to the present time. This success has been proven by the alignment for direct interplay of the three major planetary centres—Shamballa, the Hierarchy and Humanity.

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## HIERARCHICAL PREPARATION AT THE WESAK FESTIVAL

April-May 1946

I have delayed writing my usual Wesak message until this late date because of a certain event in the Hierarchy which was maturing and which necessitated my entire attention. This event was connected with the Wesak Festival and involved among other matters the formation of a new Ashram in which the Wisdom aspect would be of particular importance and not the Love aspect; this Ashram would also be related in a peculiar manner to the Buddha. It had to be formed at this time in order to be the recipient, and then the custodian, of certain "endowments" which the Buddha will bring at the time of the May Full Moon. The endowments concern the will-to-good of the Lord of the World, the Ancient of Days, though they do *not* concern goodwill as *you* understand that phrase. This Ashram, when duly formed and established, will enable the Members of the Hierarchy to respond to this aspect of the divine Purpose—the Purpose which as you know lies behind and implements the Plan; this Ashram, related to the Buddha, will be specifically under the close supervision of the Christ, and also of the Lord of Civilisation—at this time the Master R. They are the only two Members of the Hierarchy able to register the divine Purpose (in regard to its immediate objectives) in such a manner that the entire

Hierarchy can be informed and can then work unitedly and intelligently at its implementation. More than this I may not tell you about this particular hierarchical move, affecting as it does both Shamballa and the Hierarchy.

This Wesak Festival is of supreme importance because it is the first Festival since the war ended, because it takes place at a time when a definite orientation of the Hierarchy will take place, and because a fresh tide of spiritual impulse and directed second ray energy will flood the entire Hierarchy; the work, therefore, to be done by the Hierarchy will be far more effective. This you may anticipate and upon this you can count.

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But—as you may well have surmised—it is the Full Moon of June which is (this year) the season of prime and outstanding importance; it is in many ways easier for Western believers and esotericists to tune in and participate in the activities of the Hierarchy when closely connected with the Christ than it is in those related to the Buddha. The main intention in these early stages of keeping the Eastern Festival of Wesak is to familiarise the Western world with the fact of the presence of the Buddha and with His activities in connection with humanity. Such great progress has, however, taken place in the spiritual development of humanity that the Buddha need no longer continue with His task unless He so desires—and then only for a period of years, known to Him and the Lord of the World. He could cease His annual contact with the Hierarchy at this time, if He so chose, owing to the direct contact now established between the Hierarchy and Shamballa. This, however, He does not immediately choose to do. For a few decades longer He will cooperate with the Christ in widening the channel of contact between Shamballa, the Hierarchy and Humanity. After that, He will "proceed to His Own place" in the solar Hierarchy and will no longer visit the Himalayas annually, as has been His custom for so many centuries. The Eastern Festival of Wesak (Vaisaka) and the Christian day of remembrance, Good Friday, will fade out of the consciousness of humanity in due time; they are both festivals related to aspects of the first Ray of Power or Will. The abolition of the fear of death and the establishment of a close relation of the Hierarchy with Shamballa will render obsolete these ancient ceremonial rites.

In this message I would like to consider with you primarily the Festival of the Christ, held at the time of the Full Moon of June, and the work of the Christ as He prepares Himself for the fulfilment of His true mission on Earth. The Christian Church has so distorted that mission and ruthlessly perverted the intention for which He originally manifested that a consideration of that mission is deeply needed and should be revolutionary in its effects. Starting **[Page 543]** with St. Paul, the theologians interpreted His words in such a manner that they served to bridge the gap between the spiritual future of the world and the Jewish dispensation which should have been passing out. So effective has been their work that the teachings of the loving, simple Son of God have been largely ignored; the failure of Christianity can be traced to its Jewish background (emphasised by St. Paul), which made it full of propaganda instead of loving action, which taught the blood sacrifice instead of loving service, and which emphasised the existence of a wrathful God, needing to be placated by death, and which embodied the threats of the Old Testament Jehovah in the Christian teaching of hell fire.

This situation is one which the Christ is seeking to alter; it has been in preparation for His instituting a new and more correct presentation of divine truth that I have sought—with love and understanding—to point out the faults of the world religions, with their obsolete theologies and their lack of love, and to indicate the evils of Judaism. The present world faiths must return to their early simplicity, and orthodox Judaism, with its deep-seated hate, must slowly disappear; all must be changed in preparation

for the revelation which Christ will bring.

The first things which the Christ will do, beginning with this full Moon of June, will be to prepare all people everywhere (if possible through their regenerated, religious institutions) for the revelation for which all humanity waits.

It is this revelation which lies behind all the activities which now engross the attention of the Hierarchy. There have been many revelations of divine purpose down the ages, each of which uniquely altered the point of view and the pattern of living for men everywhere. There was the ancient revelation, given through the people of India, as to the existence of the Self and the Not-Self—a revelation which is now coming to have meaning through the teaching of modern psychology; there was the revelation of the Ten Commandments, given through the Jews and—because of the negativity shown then and today by the Jews—given **[Page 544]** in a negative and not a positive form. The Christ endeavoured to offset and bring to an end the need for the Ten Commandments, by giving us the eleventh commandment; this, if kept, would entail the keeping of all the others. There was the revelation which Christ Himself gave, summing it up for us in His life of service, in the love which He preached and in His constant repudiation of theological Judaism (the Sadducees and the Pharisees). This difficulty with Judaism still persists and is symbolised for us in the failure to recognise the Messiah when He came to them in their own country and let it be known that He came to the whole world and not to the Jews alone.

For this new revelation the Christ is preparing as are all the members of the Hierarchy, from the highest Chohan down to the humblest accepted disciple; it is for this that all the ashrams are getting ready; it is for this also that (in a weak and feeble manner) Christian people, those of the other world faiths, and spiritually minded people are likewise preparing.

Therefore, we have isolated (if I may use such a word) three activities to which the Christ is at this time dedicated:

1. The reorganisation of the world religions—if in any way possible—so that their out-of-date theologies, their narrow-minded emphasis and their ridiculous belief that they know what is in the Mind of God may be offset, in order that the churches may eventually be the recipients of spiritual inspiration.
2. The gradual dissolution—again if in any way possible—of the orthodox Jewish faith, with its obsolete teaching, its separative emphasis, its hatred of the Gentiles and its failure to recognise the Christ. In saying this I do not fail to recognise those Jews throughout the world who acknowledge the evils and who are not orthodox in their thinking; they belong to the aristocracy of spiritual belief to which the Hierarchy itself belongs.

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3. Preparation for a revelation which will inaugurate the new era and set the note for the new world religion.

To these three efforts of the Hierarchy, superintended by the Christ, another two must be added, of perhaps even greater importance. The first one is the reaction of the Hierarchy itself to the new relationship established between It and Shamballa and to that new, direct and potent channel which has lately been induced by the efforts of the Hierarchy and human invocativeness. The second activity is



one leading towards a much closer relation between the Hierarchy and Humanity; this will lead eventually to the externalisation of certain of the Ashrams, and later to the appearance of the Hierarchy on earth, bringing the new revelation.

These various efforts may appear to the casual reader as relatively unimportant. This is a superficial point of view and one which meets with little sympathy from the Hierarchy. That the Jews should be rid of fear is of major importance; that they should know and recognise the Christ as the Messiah, and therefore find for themselves that the religion they follow is destructive of many of the finer values, is likewise of major importance; that orthodox Judaism, along with all the other faiths, should realise that there is no desire to make them Christian (in the ordinary sense of the term), but that they should all move towards some loving synthesis and eliminate their mutual antagonisms and rivalries is equally urgent, and this statement includes the Christian faiths as well. That the Vatican cease its political scheming, its exploitation of the masses and its emphasis upon ignorance is as important; that the manifold divisions of the Protestant churches be bridged is imperative. If none of these things happen, humanity is headed towards a religious war which will make the past war appear like child's play; antagonisms and hatreds will embroil entire populations and the politicians of all the nations will take full advantage of the situation to precipitate a war which may well prove the end of humanity. There are [Page 546] no hatreds so great or so deep as those fostered by religion.

The Christ, therefore, has to add to all the many objectives which occupy His attention still another—the effort to avert a final war. This incipient war is contrary to the will-to-good of the Lord of the World and any world plan; it *can* be averted by goodwill. This is the most important statement in this message, as far as humanity is concerned.

Great and stirring events are imminent, and they will take place when the effect of the new Invocation is more pronounced and its use more general. This is primarily the responsibility of those who are affiliated with the three movements which demonstrate the part I have sought to take in the world preparation. These are: The Arcane School, and this refers primarily to the books for which I am responsible; the Triangles, which constitutes a deeply esoteric mode of working, yet one of extreme simplicity; and the Goodwill movement, which has in it a factor of major importance in that this movement (embracing already as it does many, many thousands) seeks to promote right human relations with its acute and immediate appeal to the masses; it is this that the masses want essentially, and is oft what lies behind the things which they do and the plans which they make, so often ignorantly and disastrously.

You will note that my outstanding theme is that of *world planning*; this is the main preoccupation of the Hierarchy. This planning falls into two categories, and for these the Christ is responsible. These are:

1. The esoteric preparation for the physical appearance or the material emergence of the Hierarchy on earth; with this activity the Buddha is definitely associated as it is connected with His final service to mankind.
2. The establishing, by all means available, of right human relations; this, as it is achieved, will swing the Ashrams gradually into external activity as need arises, and it involves the constant cooperation of the Masters.

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Since 1931 I have hinted at much of this, and my activities (carried forward with these things in view) have followed the sequence outlined below:

1. I attempted to reach certain people in order to see how far an ashram could function in external form on earth. It has proved only a partial success and the results of my experiment have been given in the book, *Discipleship in the New Age*. The effects of the experiment upon the individuals involved have not proved encouraging; the effect upon the esotericists and aspirants of the world has been most successful and has greatly enhanced the sense of reality, so essential to the recognition of the hitherto unseen Hierarchy.

2. I published books which gave the new esoteric teaching, founded on the past, of service today, and indicative of the future. In those books I isolated for the new generation of esoteric students the "truths" which were true, extracting them from the mass of imaginative thinking and consequent formulation of thoughtforms which esotericists (since the time of H.P.B.) have so consistently created and presented to the enquiring public as truths. I indicated the new truths which were of significance for the future and for which the truths of the past were a needed foundation, and gave enough in outline and in "seed" concepts to show the lines along which the new world religion, the new political regimes and the new social order could be set up. I gave you the blueprints. I enunciated these as principles, leaving men free—as must ever be the case—to work out the details according to their contributing civilisations and their peculiar national cultures, which should unitedly create a beautiful whole and not provide barriers of separativeness as is today the case. I finally brought to the attention of the public the idea that the externalisation of the Hierarchy was a major hierarchical project, for which due preparation would have to be made.

3. The world war then reached a final stage; the first stage was from 1914-1918; it then proceeded in a subterranean **[Page 548]** fashion, only to erupt once more in 1939, continuing with extreme fierceness and cruelty till 1945, when the power to continue the fight ended and the atomic bomb wrote *finis* to the world chapter of disaster. That atomic bomb (though used only twice destructively) ended the resistance of the powers of evil because its potency is predominantly etheric. Its uses are twofold at this time:

a. As the forerunner of that release of energy which will change the mode of human living and inaugurate the new age wherein we shall not have civilisations and their emerging cultures but a world culture and an emerging civilisation, thus demonstrating the true synthesis which underlies humanity. The atomic bomb emerged from a first ray Ashram, working in conjunction with a fifth ray group; from the long range point of view, its intent was and is purely beneficent.

b. As a means in the hands of the United Nations to enforce the outer forms of peace, and thus give time for teaching on peace and on the growth of goodwill to take effect. The atomic bomb does not belong to the three nations who perfected it and who own the secrets at present—the United States of America, Great Britain and Canada. It belongs to the United Nations for use (or let us rather hope, simply for threatened use) when aggressive action on the part of any nation rears its ugly head. It does not essentially matter whether that aggression is the gesture of any particular nation or group of nations or whether it is generated by the political groups of any powerful religious organisation, such as the Church of Rome, who are as yet unable to leave politics alone and attend to the business for which all religions are responsible—leading human beings closer to the God of Love.

4. The world war now being ostensibly over and the work of restoration, leading to resurrection, being slowly implemented, the work of the Hierarchy is to foster that enthusiasm [Page 549] in the hearts of people everywhere which will enable them to work wholeheartedly *for* right human relations and the spread of that simple but tonic quality, goodwill. It is enthusiasm in the spiritual sense which is lacking today, even among those who see the Mind of Christ and the Plans of the Hierarchy as existing in factual usefulness; those who have for years read my teachings on goodwill with real belief in what I say but who evidence no willingness to sacrifice time or money, block the growth of the movement. It is the task of the Hierarchy to promote goodwill as the first step in Their plans, and it is that quality which is today closest to the heart of Christ; "goodwill to men," or rather among men, was the primary stage in the threefold promise made by the angels at His Birth:

- a. Goodwill, leading to right human relations, leading to
- b. Peace on Earth, leading to
- c. Glory to God.

Analysed, these words simply mean that goodwill will result in right human relations in that centre which we call *Humanity*; this will produce the possibility of that peace which characterises the *Hierarchy* appearing on earth, and leading to the glory of God, which animates the activity of *Shamballa*, the centre where the Will of God is known. Therefore, intelligent relationship, practical love and the full expression of the divine will are bound to occur, if the correct sequence of activities is followed. At present, even the first of them remains a hope. The factors of the failure of the religious and political groups and the apathy of the mass of men have greatly complicated the task of the Hierarchy.

5. My personal work has been to bring all this to the attention of the general public through my interpretation of the *Problems of Humanity* and bring it to the point where simplicity of purpose, an inspiring and flaming ardour and a minimum of organisation may implement the new presentation of goodwill as it affects and changes the sovereign [Page 550] world religions which are forgetful of the words of the Christ, "My kingdom is not of this world"; as it permeates into the political conferences of world statesmen and rulers, and as it governs the decisions of science and economics. In so doing and in the direful task of pointing out mistakes and errors of ancient standing, wrong and disastrous attitudes and human separativeness, an inevitable opposition has been evoked; had there been none, my efforts would have been futile. I have said naught that is not true and I retract no single word which I have said. There are many who prefer the esoteric truths anent the antahkarana, the world constitution, the doctrine of man, the Law of Rebirth and the many intricate teachings related to world planning. These they have received in full measure from me. There are others who desire information anent the Hierarchy, the work and standing of the Masters, the training to be given to disciples and initiates. This again they have received. I have now dealt in the past few years with world abuses and the problems with which humanity is faced in this period of restoration—of God's plan for man, and not of former conditions.

It is interesting to note that when the Hierarchy seeks to meet the need of the masses for better conditions, and to aid in the changing of ecclesiastical and political abuses, men are apt then to withdraw their interest because the task is hard, or to repudiate the statements anent that which is evil because (from their point of view) it is not possible for the Hierarchy to find fault or take a stand against wrong, just as many repudiated the fact that the Hierarchy took its stand, during the war, upon

the side of the Forces fighting for the freedom of humanity and refused in any way to endorse those fighting on the side of darkness.

The Hierarchy is a great fighting body today, fighting for the souls of men, fighting all that blocks the expansion of the human consciousness, fighting all that limits human freedom (I said not license) and fighting to remove those factors and barriers which militate against the return of **[Page 551]** the Christ and the emergence of the Hierarchy as a fully functioning body on earth. There is nothing weak, vacillating, sentimental or neutral in the attitude of the Hierarchy; this must be grasped by humanity, and the strength and insight as well as the love of the Hierarchy must be counted upon.

I have in the above remarks enumerated for you certain of the objectives facing the Hierarchy at this time and involving the personal attention of the Christ; they all have a potent and beneficent effect upon humanity. Let me enumerate them in concise form, because it is essential that there be clear perception of the emerging values on the part of workers of all grades and kinds in the world, for otherwise perception is not possible. To each point enumerated I will append in a few brief words the reason why it is regarded as important:

#### 1. The Reorganisation of the World Religions.

##### *Reasons*

- a. To make way for the World Religion, universal religion.
- b. To return humanity to the simplicity which is in Christ.
- c. To rid the world of theology and ecclesiasticism.

#### 2. The Gradual Dissolution of Orthodox Judaism.

##### *Reasons*

- a. Because of its presentation of a wrathful Jehovah, caring only for his chosen people. This is a basic evil. The Lord of the World, the God in whom we live and move and have our being, is totally otherwise.
- b. Because of its separativeness.
- c. Because it is so ancient that its teachings are largely obsolete.
- d. Because when the Jews become spiritual they will greatly benefit mankind, for they are found in every land.

#### 3. Preparation for a New Revelation.

##### *Reasons*

- a. Because where there is no vision the people perish.

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- b. Because human expectancy indicates its emerging presence.

- c. Because the new Invocation will inevitably bring it to us.

#### 4. The Reaction of the Hierarchy to Shamballa.

*Reasons*

- a. Produces a direct channel.
- b. Conditions the inflow of power energy.
- c. Relates the will-to-good to goodwill.
- d. Creates new constructive tensions and new ashrams.

## 5. A Closer Relation of the Hierarchy to Humanity.

*Reasons*

- a. Produces (in the near future) the externalisation of certain ashrams.
- b. Leads to the reappearance of the Hierarchy on earth.
- c. Recognises that man's point of development warrants this.
- d. Presents a nearing opportunity for revelation.

## 6. An Effort to avert War.

*Reasons*

- a. Because the next war would annihilate the greater part of the human race.
- b. Because, having a religious basis, the hate involved would be greater far than anything hitherto known.
- c. Because Shamballa would be involved, and this has never been the case.

You can see therefore how critical, spiritually, are these times, and how urgent is the task which confronts the Hierarchy and its workers on earth. The war may be over in the physical sense, but great issues are still involved and undetermined and can lead either to peace or to a renewal of those conditions in which wars are generated and which, once generated, cannot be avoided.

It is with all these foregoing factors in mind that we **[Page 553]** approach the next two great Festivals: the *Wesak Festival* and *Christ's Unique Occasion*. One point I must make here, and I make it with great joy: this year 1946 marks the beginning of a cycle in which humanity is more closely involved in the Festivals than ever before and in which they can take a much more important part than ever before. The *Wesak Festival* has long been kept in many countries and—as time goes on and the instruction of the masses proceeds—the meeting held at the time of the May Full Moon will assume great importance, but *its keynote will be changed*. What the new keynote will be has not yet been announced, and will not be for 35 years. As I earlier pointed out, its significance, and that of Good Friday, belong to the past and their usefulness is nearly finished. It is the intention of the Buddha and the Christ that in each country there should eventually be someone who will act as Their Representative at the time of the two Festivals, so that the distribution of spiritual energy from the first great Aspect or Ray will be direct from the Buddha (and later Shamballa) to the Christ, and then from the Christ to those disciples in every country who can be overshadowed, and so act as channels for the direct current of energy.

The same procedure will be followed at the time of the Full Moon of June, except that Shamballa will not be so involved, and with the difference that at the May Festival it will be a first ray disciple who will be overshadowed, and at the June Festival a second ray disciple will represent the Christ in every land. This can mean either the soul or the personality ray of the disciple.

It has not been possible to organise this development this year, but next year a beginning can be made, even if only three or four countries can work under this inspiration. The effects of this development will be far-reaching, though not immediately apparent to the onlooker.

This year, at the great Festival in the Himalayas at which the Buddha will appear as usual, He has let it be known that His main duty is to bring the initial inflow of the threefold energy which the Invocation invokes and will [Page 554] continue to invoke for many decades. From the Mind of God, Light will flow through Him to the waiting world of men—that human centre whose eternal mission is to bring light to all created lives. From the Heart of God, He will bring to the Hierarchy, via the Christ, that deep unending inflow of Love which will make it possible for the Hierarchy to perform its hard task and externalise itself. It is not possible for human beings to realise the sacrifice and the hardship which this emergence will entail, and only a vast inflow of divine love can make it possible.

An effort also will be made to relate Shamballa, "the Centre where the Will of God is known," directly to the New Group of World Servers, via those Ashrams which are working along the lines of outer, practical goodwill. The reception of this energising will-to-good should produce a definite "stepping-up" or increase of goodwill and enable the Goodwill movement to proceed with greater momentum this coming autumn and winter; it will take the entire summer for the needed assimilation by those engineering this movement all over the world.

The absorption of the Love which flows from the Heart of God to the Hierarchy will necessarily have widespread effects; however, one of the most immediate will affect the Triangles and increase the potency of the network of light and of goodwill, already in existence. You can see, therefore, from all the above, how much closer the Buddha is coming this year to humanity. He now finds it possible to permit human beings to know His specific objective; this has never before been the case. It is the result of war and the efforts of the Hierarchy to bring out in the human being certain ennobling qualities and spiritual reactions which the stress of war could evoke. This year will mark a unique and peculiar opportunity, based on the fact that there has not yet been time for people to slip back into the old ways of thinking or for the setting up of any reactionary structures. This may not be the case next year and therefore it would be wise to take as full advantage as possible of the coming Festivals. Those who have faith and vision are asked [Page 555] to link up (imaginatively, because anything else would scarcely be possible) with the Buddha, then offer themselves as channels for the spiritual potencies which He will bring.

The Festival of June which is so uniquely Christ's, and which emphasises His relationship to humanity, in reality covers three whole days, each with a different keynote:

1. The keynote of *Love* in its hierarchical sense—free from sentiment, emotion and personal emphasis—a love that sacrifices and understands, that acts with strength and decision, and that works on behalf of the whole and not in the interests of any group or individual.



2. The keynote of *Resurrection*, emphasising the new note of livingness, of the living Christ and of that "life more abundantly" which the war has made possible by forcing a return to the real values.
3. The keynote of *Contact*, of a closer relation between Christ and His people, between the Hierarchy and Humanity.

The word "keynote" has been deliberately chosen and signifies *the sound* which preceded each major inflow at the May Festival; these energies will be released at a solemn ceremony on each of the three days. At each ceremony the Christ will say the new Invocation alone, and then the united Hierarchy will intone the stanza alone, invoking light, love and the will-to-good (one on each of the three days). Those disciples or initiates who happen to be interested and watching the Triangles or the Goodwill movement will have them in their minds as they say the first and third stanzas, and the New Group of World Servers will receive some attention when the second stanza is chanted.

I would call your attention, therefore, to the interest shown by the Hierarchy in the embryonic efforts in which you are engaged and which I started; I would point out, however, that the attention paid is not exclusive, but that [Page 556] wherever two or three are gathered together in the name of the Master of the Hierarchy, energy will flow; that wherever goodwill is a goal and evokes effort in no matter what form, the energy of the will-to-good will make itself felt, and that the New Group of World Servers is a far larger group than just the few known to you. Today its numbers are several million.

The result of this solemn three days of invocation will be followed by a climaxing day wherein the Hierarchy will unitedly, and led by the Christ, pronounce the entire Invocation, prefacing each stanza with its appropriate keynote, again sounded in unison. These notes you cannot know, but if, for instance, a very large number of the New Group of World Servers were brought together, their united OM might approximate the appropriate keynote.

It will be apparent to you, therefore, that in the new cycle now beginning with the climaxing of the war and the formation of the United Nations, the Festivals of May and June not only become more closely linked, but the procedure has been changed and the effect on humanity intensified. I would have all who care to meet together at these Festivals to try and do so subjectively (wherever they may find themselves) and to participate intelligently in the ordained ceremonies. I would ask all to think imaginatively and to act *as if* they were accepted disciples or at least on the periphery of some ashram. I am asking you to take part in these two ceremonies with a full play of the imagination; these ceremonies will later be externalised at some centre in every country. A trained nucleus and a devoted band of believers is in process of being gathered together (though only as yet in the consciousness of the Hierarchy), and though at the present time there will be no outer ceremonies or any knowledge as to who will be chosen in the various lands to represent the Hierarchy, in deed and in truth, the first step towards human participation is being made this year.

The knowledge of this will give purpose and fixed intention to all of you who have for years kept these [Page 557] Festivals. In truth, I bring you the invitation of the Hierarchy to share in Their ancient work, and not—as in the past—to play the part of interested onlookers. I would warn you that, if you do succeed in any measure of participation, it will be necessary to guard yourselves from overstimulation and to take steps wisely to use, on behalf of humanity, the energy with which you may be charged.

This knowledge will be particularly useful to those who are occupied with any of the groups and organisations which are responsive to hierarchical interests. True participation may lead to the sudden conviction of the reality of that which I have told you; faith and belief and common-sense will then no longer be needed, and you will *know*.

I have here told you the things which the Christ has planned for the immediate future. I have told you also some of the things which He and the Masters must do as preparatory steps to the new world which can and will supersede the old unhappy world that lies immediately behind us. I have chosen to speak to you of these activities in which it is now possible for you to share, with the exception of those which affect the relation between Shamballa and the Hierarchy. However, those who are initiates of the third degree (and there are quite a few working on the earth among men at this time) can share in all of them.

This is an intensely practical message and calls for your renewed pledge to serve humanity and to find your way into an Ashram where that service may be directed. It calls for sacrifice until it hurts, and where it touches you the most; it calls for a joyous sense of unity with that station of power and light which we call the Hierarchy and which stands ready—as never before—to share with humanity that power and that light to the limit of human capacity to use it.

I beg you, in closing, to aid in two matters which are of importance to Him Whom all disciples, initiates and spiritual men have loved and followed for nearly three thousand years, the Christ. (I am referring here to His appearance as Shri Krishna and as one other who was little known [Page 558] but who did a great work in still earlier centuries.) It is work in preparation for His coming.

I beg you to shoulder the responsibility of distributing the Invocation on as large a scale as possible and in every country. It is of great potency, and when used by men of all faiths can aid in the process of averting war. I ask you also to make possible the wide distribution of the book *The Problems of Humanity* which I have written, for they strengthen the hands of those who are already seeking to deal with these problems and they bring the need to the attention of the unawakened. This will require sacrifice, for it calls for the expenditure of money; even the Hierarchy works through normal channels and needs money, and even the Christ has need of financial resources in order to reach the needy sons of men. I ask your aid and I await your decision.

That He Whom we serve may be nearer to all of us than ever before, that the work of establishing right human relations may proceed apace, and that light and love may stream forth from Shamballa and the Hierarchy over all of you who love your fellowmen is the earnest wish, accompanied by my blessing, for you at this season of the will-to-good\*

#### *Mode of Approach Toward Externalisation (August 1946)*

One of the most important things emerging from the theme of this amazing and imminent event (the reappearance of the Hierarchy on the physical plane) is the factor of the developments and the adjustments going on within [Page 559] the Hierarchy Itself in preparation for this happening.

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\* *The Tibetan has asked me to make clear that when he is speaking of the Christ he is referring to His official name as Head of the Hierarchy. The Christ works for all men, irrespective of their faith; He does not belong to the Christian world any more than to the Buddhist, the Mohammedan or any other faith. There is no need for any man to join the Christian Church in order to be affiliated with Christ. The requirements are to love your fellowmen, lead a disciplined life, recognise the divinity in all faiths and all beings, and rule your daily life with Love. A.A.B.*

Incidentally, I would here point out that what will take place, and what is already tentatively taking place, is *the externalisation of the Ashrams*. The great official departments, such as the teaching department or that of emerging civilisations, will not at this time reappear. Their activities will still, for a long time, be retained within the Hierarchy upon Its own plane. The first step is the appearance of certain Ashrams, controlled by certain Masters, upon the physical plane, evoking general recognition and guaranteeing to the public the *fact* of the Hierarchy and the restoration of the Mysteries. Later, if these steps prove successful, other and more important reappearances will be possible, beginning with the return of the Christ.

But in the meantime, great and momentous happenings are taking place within the Hierarchy and in relation to Its Membership. Disciples upon the periphery of any Ashram are apt to be unobservant of the training and attitudes of Those Who are senior to them in an Ashram; They frequently overlook the fact that They too—from the Christ down to the humblest initiate—are in process of steady and increasing hierarchical discipline, training and instruction. Because the senior disciples and initiates have reached a goal which has seemed for long quite unattainable to the average aspirant, it is assumed that they have attained; the fact that they have only passed a milestone upon the endless Way of Bliss is entirely forgotten. But, owing to the impulsion of life itself, progress ever continues; knowledge must ever be transmuted into wisdom; love must ever be accompanied by divine will; planning must ever give way to divine purpose; light must ever be succeeded by life; from the Hierarchy, the initiate must pass to Shamballa, and from Shamballa he will follow one or other of the seven Paths; the Path of Evolution gives place to the Way of the Higher Evolution; planetary recognitions eventually expand into solar contacts; the Christ-consciousness eventually unfolds into something so all-inclusive that we have as yet no word [Page 560] for it or any need of words; recognition of the Father and of monadic being causes all lesser recognitions to fade out, and soul-consciousness and progressive life in form are no longer goals but are left far behind.

In spite of all this, it is necessary to remember that the gain of all experience for ever persists, nothing is ever lost; that which life in form has conferred is still in the possession of the immortal spiritual entity; that which the soul-consciousness has enfolded and included is still the rich endowment of Being, centred now in the Monad; hierarchical experience is merged into the purposes of the Council Chamber at Shamballa, but ability to work in the Hierarchy ever lasts because the hierarchical constitution and institution condition all manifestation—for what reason this is so, no one knows, but so is the divine Will.

In synthesis and in the all-inclusive awareness of the great Life which enfolds all that is, everything (except what we know as evil) is persistent and for ever endures.

You will have noted (if you are true students of what I have given out to the world) that information anent the Hierarchy has fallen into three major categories:

1. The work of the Hierarchy in relation to man and to the three worlds of human evolution.
2. The interior constitution of the Hierarchy and its internal activity.
3. Its superior relation to Shamballa and to extra-planetary livingness.

A great deal that has been conveyed to you in the two final categories has been merged by you into an interested but totally impractical realisation that the Hierarchy apparently has a life of its own which proceeds independently of humanity and that it also has its own goals and objectives which are no concern of yours. These deductions are dependent upon your domination by the separative mind, for in

reality the work and the activity proceeding in all three centres—Shamballa, the Hierarchy and Humanity—are [Page 561] merged, fused and interdependent; they are all mutually evocative and invocative.

The fact, for instance, that the Hierarchy is approaching closer to humanity and will eventually make an appearance upon the physical plane is due, not only to hierarchical intent, but to the demand of mankind and to the strong vibration and note which humanity has set up. To that extent, humanity controls some of the activities of the Hierarchy and thus precipitates action. At the same time, all that is happening can be traced to Shamballa, is inherent in divine purpose and is impelled and impelled by Shamballa energy, distributed throughout the planet, via the Hierarchy in the majority of cases. Both the Hierarchy and Humanity are brought under the influence of extra-planetary forces which make their impact upon the planet, via Shamballa. Therefore, a great interdependence emerges, of which the head, heart and solar plexus centres in the individual man's etheric body are symbols; their unified relation keeps the man functioning and demonstrating as a coherent whole at a particular level of consciousness. It is essential that students endeavour to grasp this, and so develop within themselves at least the rudiments of this synthetic unified grasp of living conditions and of a vital situation.

These instructions can aid all earnest aspirants and disciples to develop this type of understanding with as much speed and accuracy as possible. It is distinctive of the hierarchical type of mind: concerned with itself as a divine group, conscious of the pull and evocative power of the highest centre, Shamballa, responsive to the demands of humanity, and sensitive to the "call" of that third major centre through which the life of the planetary Logos expresses itself. The consciousness of the Master is therefore preoccupied with three main lines of responsibility, but only one of them is innate within the living organism of which He is a part; that aspect of His life is invocative in two directions: towards Shamballa and towards Humanity; to Him, the other two centres are evocative.

Today, human beings as a whole are so loudly invocative [Page 562] that the entire trend of the life of the Hierarchy and Its plans to date have been subjected to change, to postponement as far as certain interior and purely hierarchical determinations are concerned, and to a hastening of certain plans which were slated (if I may use such a word) to take place several centuries later than this but which—owing to the unexpected preparedness of humanity—can take place, not prematurely really, but securely and in the fullness of time; this fullness of time, as regards the particular planning with which we are dealing, is from now until the year 2025 A.D.—a brief period of time indeed in which to see the consummation of the larger purpose of the planetary Logos, working through the three major centres within His body of manifestation. This purpose was threefold in nature:

1. It involved the ability of Those in the Council Chamber at Shamballa to react to and absorb certain extra-planetary energies and to use them in an intra-planetary sense. It had not been anticipated by the Directing Agents of these forces that our planetary Logos would achieve a certain goal so early in time and space as He has.
2. It involved a great expansion, numerically and in the consciousness of the Hierarchy. This predicates a great influx of initiates and disciples and a tremendous inflow of what is esoterically called "angelic essence" from the deva kingdom, under the direction of certain great Devas who have affiliated during the past two hundred years with the Hierarchy. This again had not been expected so early. The result of this happening has been that the door of initiation through which mankind passes stands wider open (symbolically speaking) than ever before, and at the same time, the Masters are passing with greater

rapidity on to the Way of the Higher Evolution; this is due to the fact that initiates are fitting themselves so rapidly to take Their places, and disciples are moving on into initiate position so fast, that a great pressing forward has become legitimate.

3. It involved, finally, a great awakening in the human family and a major spiritual reorientation. This again had **[Page 563]** been believed possible of accomplishment when the sun passed into Capricorn about 2300 years hence. But—it has already taken place and necessarily has brought about a basic adjustment in the plans of the Hierarchy and a renewed emphasis upon the purpose, as registered in Shamballa.

This, being factual, and the time ripe for decision, has caused an intra-planetary ferment and great activity in the three major centres. In the last analysis (and this is the factor of supreme importance) this development—this unexpected right absorption of spiritual energy, and this seizing of spiritual opportunity—is due to humanity itself; above everything else, it is the readiness of mankind for that which is new, and humanity's determination to create a new and better world, adapted more adequately to their "renewed" spiritual nature, that is responsible for all the activity.

In this section of our training themes (if I may call them so) we shall deal primarily with the response and the subsequent activity of the Hierarchy in relation to humanity. This will take the form of a new Approach and a reappearance exoterically.

It would be wise, therefore, to keep the following ideas constantly in mind; I will enumerate them sequentially and for the sake of clarity:

1. The work of the Hierarchy, throughout the ages, has been fundamentally threefold in nature:

a. A constant effort to set up a closer and more understanding relation with Shamballa. This involves:

An unfoldment of the will aspect in conjunction with a full use of intelligent love.

A constant adaptation of the developing Plan to the emerging, energising Purpose.

An increasing ability to transmit energy from Shamballa to the three worlds, from the cosmic etheric levels to the cosmic dense physical planes.

**[Page 564]**

b. To unfold—within the periphery of the hierarchical centre—a life, a plan and a technique which will train all who find their way into an Ashram, which is in itself an aspect of the life of the Hierarchy. This ancient and intelligent effort has created and conditioned what you know as the Hierarchy. However, it is constantly subject to change in response to new situations and developments.

c. To represent, finally, within the Hierarchy, the qualities of all the seven Rays, through the medium of the seven major Ashrams and their allied and subsidiary Ashrams.

There are many other aspects of the hierarchical constitution and objectives, but these three are the ones with which we are at this time the most concerned.

2. Today, the relation of Shamballa to the Hierarchy is closer than at any previous time, owing to the following factors:

a. The one-pointed work and plan—pursued by the three great departments in the Hierarchy (the department of the Manu, that of the Christ, and that of the Lord of Civilisation)—in which the three Leaders have unitedly acted as a Triangle of transmission between the Council Chamber of the Lord of the World and the Hierarchy. They are, all three, Members of the Council, though none of Them is yet working at the very centre of affairs; in order to be of greater service in Their own sphere, They have taken Their stand upon the periphery of the Council's influence.

b. The invocative work carried out both consciously and unconsciously by humanity itself, which has been of such a potency that it has penetrated beyond the ring-pass-not (symbolically understood) of the Hierarchy to Shamballa itself, and has evoked response. This invocative [Page 565] work reached a high point of potency as a result of the world war (1914-1945) and its note and appeal are still persistent.

c. The rapid development of integration among advanced people, which has forced many on to the Path of Discipleship, and therefore into certain of the Ashrams, and has likewise enabled many disciples to take initiation.

3. The recognition by a very much larger number of the general public of the *fact* of the Hierarchy; this has established a new type of relation between the Hierarchy and humanity. Hitherto the relation was dependent upon recognition, by advanced aspirants, of the nature of their position in relation to the Hierarchy; today, the recognition of thousands who are not in any way advanced aspirants or in any sense prepared for affiliation with the Hierarchy has created a new type of problem; it connotes to the Hierarchy a promising development, though at the same time an embarrassing one, requiring as it does a different mode of adjustment to human demands than that entailed by the admittance of disciples to Their Ashrams; it requires the attention of certain disciples and initiates in all the Ashrams and the ability of the Hierarchy to penetrate and dissipate the thick cloud of inchoate thoughtforms which the bewildered, interested and curious public have created anent Them.

4. The use by the Hierarchy of the destroyer aspect of divinity, the first Ray, in such a manner that it is in fact a creative factor and one which, in the last analysis, not only releases the life from its previous limitations, but also calls in—under the Law of Balance—the building activity of the second Ray. The work of destruction is now practically accomplished and over, and the work of the Builders is beginning.

5. The New Group of World Servers has been created as an [Page 566] intermediate body between the Hierarchy and the general public. This group is divided into two lesser groups:

a. Those disciples and workers who are already integrated into some one of the Ashrams.

b. Intelligent and humanitarian aspirants and workers in world affairs and in all departments.

These two groups unitedly form a transmitting agency through which the Hierarchy can reach the mass of men with the new concepts, the techniques of the new civilisation and the basic propositions under which humanity will move forward into greater light.

6. The recognition by humanity of its major problems, and the increasing ability of the general public to view these problems in terms of One Humanity, of the whole. This ability indicates to the Hierarchy



the position of Humanity upon the Path at this time and the readiness of mankind for the new revelation—to be followed later by the restoration of the Mysteries.

7. The new orientation of the human family within itself to the concept of the *One Humanity* and the intensely alert spiritual demand which is today distinctive of mankind everywhere, and which has forced the Hierarchy to come to certain basic decisions and to readjust Itself to a much closer cooperation with the human centre of life and purpose.

It is interesting to note (though it is of no immediate moment) that the work of destruction initiated by the Hierarchy during the past one hundred and seventy-five years (therefore since the year 1775) has in it the seeds—as yet a very long way from any germination—of the final act of destruction which will take place when the Hierarchy will be so completely fused and blended with Humanity that the hierarchical form will no longer be required. The three [Page 567] major centres will then become the two, and the Hierarchy will disappear and only Shamballa and Humanity will remain, only spirit or life, and substance as an expression of intelligent love will be left. This corresponds to the experience of the individual initiate at the fourth initiation, when the causal body, the soul body, disappears and only the monad and its expression, the personality (a fusion of soul and form) are left. This event of final dissolution will take place only at the close of our planetary existence, when the door to individualisation is finally closed for a pralayaic period and the Way of the Higher Evolution will be more closely trodden than the Path of Initiation.

Therefore, my brothers, the closer relation of the Hierarchy to Shamballa, the stimulation of its own interior life, and the readiness of humanity for revelation and for certain unexpected development, will condition the cycle into which we are now entering. This is, therefore, the most amazing period in the history of humanity. Added to this, it must be borne in mind that we are entering another greater round of the Zodiac, and this coincides with the lesser zodiacal activity because Aquarius governs the greater immediate cycle of 25,000 years and is also the sign into which the sun is now moving for a period of 2300 years—a most amazing happening and full of import in our planetary history; it is a coincidence of which our planetary Logos is well aware and of which He is making full and intelligent use. It is a cycle also wherein, for the first time, the three major planetary centres—Shamballa, Hierarchy and Humanity—are in direct and unimpeded relation, for today the alignment is correct and adjusted for the first time in planetary history. Even if this be only temporarily so, something has been initiated, the effects of which will never be lost. It is a cycle also in which the planetary Logos, having successfully taken initiation and thus affected His entire planetary life, has also established certain extra-planetary relationships which are necessarily incomprehensible to you and of no moment whatsoever to the individual human being, but which will eventually create a situation in which our planet will become [Page 568] a sacred planet. This process, as it unfolds and develops, will have a potent subjective and deeply spiritual effect upon every kingdom in nature and in the realm also of supernature.

Let us now proceed with our consideration of our theme, after our study of these basic premises.

### *Steps in the Externalisation Process*

For some time, ever since 1425 A.D., ( a date to which I referred earlier) the Hierarchy has been aware that the time would come when this projected move would take place. Preparations have gone steadily forward. A point to be remembered is that this impulsive intention (emanating in the first place from

Shamballa) came as a major disturbance to the rhythm of many tens of thousands of years; it has been a basic conditioning factor. The Masters, however, Who will make the move outwards into contact with the world are not the Ones Who registered the initial impulse from Shamballa, nor are the three Heads of the great departments the same. The earlier Masters initiated the needed steps of preparation, and the work has gone steadily forward since.

You might well ask what were these steps and along what lines has the preparation gone? The first steps concerned internal preparation. Though the Masters of the Wisdom have all passed through the human experience and are simply men who have achieved a relative measure of perfection, there are aspects of physical contact which They have completely transcended and utterly negated. There is nothing in the three worlds with which They have any affinity, except the affinity of life and the impulse of love for all beings. Recovery of certain facilities of activity has been deemed necessary. For instance, the five senses, where a Master is concerned, exist and are used at need, but the contact established and maintained with disciples and senior aspirants in the world (through whom They primarily work) is largely telepathic; hearing and sight, as you understand [Page 569] their uses, are not involved. The science of impression, with its greatly increased effectiveness over individual contact through the senses, has entirely superseded the more strictly human method. Except in the case of Masters working on the physical plane and in a physical body, the outer physical senses are in abeyance; for the majority of Masters Who still use these senses, the use is strictly limited; Their work is still almost entirely subjective and the mode of telepathic interplay and of impression is practically all the means which They employ to reach Their working agents. Therefore, the recovery of past usages of a more physical nature has been one of the preparatory moves.

Another has been the achievement of a wide culture and understanding of the current civilisation which will be coming into activity and control when the intended project is carried out. You have been told—and told correctly—that the Masters do not trouble Themselves to attain proficiency in all educational subjects—in modern history, for instance, or the newest scientific procedures, or in the use of foreign languages. In all Their Ashrams there are those who can supply Them with any specified knowledge which They may need at any given time or for any specific purpose. This will still remain true of Those Who have attained the rank of Master, but it is not true of all the senior initiates, many of whom, as they passed into higher grades and under instruction from a Master, have retained their worldly knowledge, besides specialising in certain strictly mundane approaches to worldly affairs. For instance, there are adepts who are authorities upon modern financial matters, and these initiates of the fourth degree are competently preparing to institute later those newer techniques and modes of financial interplay which will supersede the present disastrous methods; they will inaugurate a system of barter and exchange, of which modern money is the travestied symbol. This newer method of financial relationships will be comprehensively human and it will supersede big business and private enterprise. It will at the same time, however, retain those phases of modern enterprise which will draw out the initiative and [Page 570] the resourcefulness of the individual. Other initiates have specialised in the various languages, and two of them are authorities in basic English; this is the form of the English language which will eventually take the place of other languages in all forms of international and business intercourse without in any way obliterating the individual national languages in daily use in any country.

Two things must be realised as the interested student considers this event of externalisation:

1. The senior Members of the Hierarchy will not at first be the ones who will make the needed approach. Under Their direction and Their close supervision, this approach will be made—in the early

stages—by initiates of and under the degree of the third initiation, and also by those disciples who will be chosen and designated to implement Their efforts and so will work under Their direction. It is only in the later stages, and when the time has come for the return into recognised physical expression of the Christ, leading to the definite restoration of the Mysteries, that certain of the senior Members of the Hierarchy will appear and take outer and recognisable physical control of world affairs. The time for this will be dependent necessarily upon the success of the steps taken by the members of the Hierarchy who are not so advanced.

2. Members of the Hierarchy, whether working in the early stages or later when the true externalisation takes place, will work as members of the human family and not as proclaimed members of the kingdom of God or of souls, known to us as the Hierarchy; they will appear in office of some kind or another; they will be the current politicians, business men, financiers, religious teachers or churchmen; they will be scientists and philosophers, college professors and educators; they will be the mayors of cities and the custodians of all public ethical movements. The spiritual forcefulness of their lives, their clear, pure wisdom, the sanity and the modern acceptableness of their proposed measures in any department in which they choose to function, will be so [Page 571] convincing that little impediment will be set in the way of their undertakings.

At the present stage of preparation, the task of the disciple who is charged with laying the foundation for the New Age methods and with the labour of getting ready for the first group of Ashram members, is hard indeed. He stands for so much that is deemed visionary and impossible; the difficulties which confront him seem impossible; he teaches truths whose first effect is necessarily destructive, because he endeavours to rid humanity of old forms of religious, economic and political doctrine; his impersonality—which recognises faults as well as virtues—enrages many and often those from whom he had expected understanding and a true impartiality; his failure to be impressed or attentive to old rites and ceremonies, to ancient and obsolete but precious ideas, and his constant warfare on conditioning glammers and illusions meet, in these early stages, with little encouragement. He works frequently alone and usually with little recognition and lacks time for his own personal hierarchical contacts; he is not necessarily connected with any so-called esoteric groups and—if he is—his task is that much harder; only advanced disciples with a full and conscious constant contact with their particular Ashram are able to work in this way. Occult bodies and esoteric groups are, at this time, the most glamoured of any of the world groups; the work of any disciple in such groups is bound, in the early stages, to be destructive. The present occult groups which came into existence prior to 1919 will eventually all disappear; the members who are true and sound, broad-minded and sane, and rightly oriented and dedicated, will find their way into esoteric bodies which are free from dogmatism and doctrines and which are recipients of hierarchical life.

The preparatory work of externalisation, therefore, falls into three phases or stages, as far as relation to mankind is concerned:

*First.* The present stage in which a few isolated disciples and initiates, scattered all over the world, are doing [Page 572] the important task of destruction, plus the enunciation of principles. They are preparing the way for the first organised body of disciples and initiates who—coming from certain Ashrams—will proceed with the next phase of the work.

*Second.* The stage of the first real externalisation upon a large and organised scale will succeed upon the above endeavours. These disciples and initiates will be the real Builders of the new world, of the

new civilisation; they will assume leadership in most countries and take high office in all departments of human life. This they will do by the free choice of the people and by virtue of their advanced and proven merit. By this means, gradually the Hierarchy will take over the control upon the physical plane—subjectively as well as objectively—of the direction of human affairs. This direction will be in virtue of their known and approved capacity and will not involve the imposition of any hierarchical control or authority; it will simply signify the free recognition by free people of certain spiritual qualities and effective activities which they believe signify that these men are adequate to the demanded job, and whom they therefore choose as directing agents in the new and coming world. Freedom of choice under the authority of a spiritual livingness which demonstrates competency will be distinctive of the attitude of the general public. Men will be put into high office and into positions of power not because they are disciples or initiates, but because they are wise and intelligent servants of the public, with an internal awareness, a deeply religious and inclusive consciousness, and a well-trained mind with an obedient brain.

This stage of hierarchical appearance is dependent upon the effective service of the first group of isolated and hard-working disciples who are the senior members of the New Group of World Servers and who are today working among the sons of men. This second group will take over from them, and theirs will be the task of instituting a more unified preparation for the return of the Christ. The first group prepare humanity for the possibility; the second group [Page 573] definitely prepare for the return itself. They will build for a future which will arise out of the wreckage of the past, which wreckage they will remove; they will instill certain basic concepts anent right human relations into men's minds. Their immediate group work, when they are coming into power and recognition, will consist of a sweetening and a clarification of the political situation and the presentation of those ideas which will eventually lead to a fusion of those principles which govern a democracy and which also condition the hierarchical method—which is somewhat different; this effort will produce a third political situation which will not be entirely dependent upon the choices of an unintelligent public or on the control which the hierarchical technique evidently involves. The mode of this new type of political guidance will later appear.

This second group will implement the new religion; by the time they come into control the old theological activities will have been completely broken; Judaism will be fast disappearing; Buddhism will be spreading and becoming increasingly dogmatic; Christianity will be in a state of chaotic divisions and upheavals. When this takes place and the situation is acute enough, the Master Jesus will take certain initial steps towards reassuming control of His Church; the Buddha will send two trained disciples to reform Buddhism; other steps will also be taken in this department of religions and of education, over which the Christ rules, and He will move to restore the ancient spiritual landmarks, to eliminate that which is nonessential, and to reorganise the entire religious field—again in preparation for the restoration of the Mysteries. These Mysteries, when restored, will unify all faiths.

Groups of spiritually-minded financiers who are conscious members of an Ashram will take hold of the world economic situation and bring about great and needed changes. All these activities, built upon the preparatory work of the first group, are also preparatory in nature.

*Third.* The stage wherein Christ and the Masters of [Page 574] the Wisdom can make public appearance and begin to work publicly, openly and outwardly in the world of men. The time of Their coming will be dependent upon the success of the work undertaken by the first two groups; it is not possible for me to prophesy anent this matter. So many factors are involved: the earnest work of the

two groups, the readiness and the willingness of mankind to learn, the rapidity with which the forces of restoration and of resurrection can rehabilitate the world, the responsiveness of advanced humanitarians and intelligentsia to the opportunity to rebuild, to recreate and to reorganise the factors which the new culture and the new civilisation will demand. Even the Hierarchy Itself, with all Its sources of information, does not know how long this will take, but They are ready to move at any time.

In the meantime, as the first group struggles with the immediate problem in the outer world, and the second group—still within the confines of the Hierarchy Itself—makes due interior preparation and applies to its chosen membership the needed training and the desired reorientation, the Christ and the Masters are occupied with the task of preparing for the restoration of the Mysteries. This restoration will fall into three phases and will cover and include in its symbolism all phases of human unfoldment. The story of mankind will be pictorialised. These three phases correspond broadly and in a general sense to the three degrees of the Blue Lodge in Masonry. The analogy is not entirely accurate, owing to the unavoidable degeneracy of Masonry, but with the restoration of the Mysteries, Masonry also will come into its own. These phases are:

1. The stage of a general recognition of light in all departments of human living. This is inferred in the first stanza of the new Invocation. If the ritual of the E.A. is studied in the light of this information the significance will emerge. The poor and destitute candidate emerges into the light.
2. The stage of complete economic reorientation; in this, humanity is relieved of all economic anxiety and is free to **[Page 575]** receive its due wages and the right reward of all service rendered in the building of the Temple of the Lord; this building proceeds with rapidity.
3. The stage wherein the reward of light is received and the reward of service rendered; spiritual status is recognised through the medium of what is regarded as a major initiation, for which the first two initiatory degrees are only preparatory. This first great initiation will be objectively staged and the general public will recognise it as the major rite and ritual of the new religious institution of the period. This is the stage where the forces of resurrection are active, when the Lord is with His people and Christ has returned to earth. Religion is then recognised as an attitude governing all phases of human experience.

#### *Approach, via Certain Ashrams*

Students must not proceed on the assumption that in the process of externalisation there is a general moving forward of the entire Hierarchy onto the physical plane. Such is not the case. The whole effort is as yet (and will be for some time) experimental, and only a few of the Ashrams and a certain number of the trained disciples and initiates will be involved at first. It still remains to be proved how ready humanity is for this attempt. The Christian concept of the return of a triumphant Christ, coming in the clouds of heaven to Jerusalem, there to reign for a thousand years, is true in one way and utterly false as to design, location and method. Christ will return; the Jerusalem referred to (literally "the place of peace") is not the chief city of a small country called Palestine or the Holy Land; the word is simply symbolic of a peaceful world—a world which, through its own self-initiated efforts, has attained a general quietude and has acquired a certain measure of right human relations. His coming in the air might be interpreted literally to mean that at the right time He will come by plane from the place on earth where He has been for many generations, watching over the sons of men; the words "every **[Page 576]** eye shall see Him" might mean that, by the time He comes, television will have been perfected



and He will then be seen, by its means, from even the most distant spot on earth. To the orthodox Christian, the above will sound like the rankest blasphemy, but the question immediately arises: Why should it be blasphemy for Him to use modern methods? Whilst on earth before, He conformed to the customs of His time. "Riding on the clouds of Heaven" may sound more picturesque and apparently require a greater expression of divinity, but why use such a means when a plane will equally well fulfil the purpose and carry the prophecy to completion? A great deal of reactionary stupidity will have to be eliminated before He can come, and it will be as the new generation assert their hold over human thinking. But it is not the event or the stage of Christ's appearing with which we are now dealing, but with the preparatory stages and with the task of fitting the world (which means, in this case, preparing the human consciousness) for the presence in physical activity and manifestation of the Hierarchy—in full force and with its esoteric equipment.

In the early stages, the task of preparation is arduous and difficult. Things will be relatively easy for the senior Members of the Hierarchy when They find the right time for Their appearance. In the meantime, the world disciples have to take the world—as it is at this time—and slowly and laboriously instill the new ideas, incite to better methods of human relations, help dissipate the aftermath of war, hold before the eyes of distraught humanity the new vision of hope and of spiritual enlightenment, offset the scheming of reactionary and conservative politicians and churchmen, and teach the youth of the age the new modes of living, indicating to them the better values, and thus slowly and gradually bringing in the new order.

Among the seven major Ashrams and their subsidiary and affiliated Ashrams only a few have undertaken to send their disciples and their initiates *at this time* to carry out this initiatory task. The three major Ashrams so engaged are:

**[Page 577]**

1. The Ashram of the Master K.H. This is the second ray Ashram and—with that of the Master M.—the most powerful in the Hierarchy; it controls the building forces.
2. The first ray Ashram, that of the Master M. He is the custodian of the principle of synthesis, the work of which is that of organic fusion, and this is ever needed to supplement that of the building agents.
3. The Ashram of a Master on the fifth ray, the custodian, among other things, of science and of that which relates and brings into expression the duality of spirit-matter. This Ashram has an important part to play in the work of preparation, for it is through the scientific use of energy that the world will be rebuilt and the factual nature of the Hierarchy be proved.

Through the pressure of education (second ray energy), through the growth of the concept of synthesis (first ray energy), and through the correct use of energy (fifth ray energy), this world can be brought into a condition of preparedness for the externalisation of the Hierarchy.

The efforts of the disciples coming from the Ashram of K.H. will be largely directed towards the general public, but they will work primarily through educators in all countries and through those concerned with the teaching of religion. Educators touch those preparing for all types of activity. The task will be necessarily slow, particularly at first, but the second ray endowment of these disciples (as that of all disciples on this ray) is a steady persistence which brooks no discouragement, even when



discouragement makes its appearance. Such disciples refuse to discontinue their effort or to change the spiritually-ordained plans, even when the obstacles to accomplishment seem insuperable. Disciples will come deliberately into incarnation and will take office in institutions of higher learning and in the churches, and will exert such pressure that old and obsolete methods, ancient outworn theologies and selfish and competitive techniques [Page 578] will be ended and the sciences of cooperation, of right human relations and of correct adjustment to life through meditation and right vision will supersede the present methods of learning; this will lead to no damage to the acquisition of academic knowledge or the right apprehension of spiritual truth. The vision will be different and the goals of a higher order, but the best that is now taught along the lines of art, religion and science will still be available; they will, however, be presented with a greater enlightenment and a better emphasis. They will meet the people's need. The churches, being today headed towards failure and lacking vision, will eventually and inevitably crash upon the rocks of unwarranted and abused authority, yet out of the wreckage will emerge those true and spiritually enlightened churchmen who—with vision and sure knowledge, free from dogmatism and hating ecclesiastical authority—will develop the new world religion.

Paralleling these activities (and disciples on this ray are already taking the needed steps) will come that of the disciples and initiates who are working under the direction of the Master M. Their work lies in the field of right human relations and in the production of that synthesis of effort which will create a new intuitional consciousness and—consequently—a changing political consciousness and situation in which the family of nations will stand together for certain basic values. These are fundamentally three in number:

1. The freedom of the individual. These freedoms have been voiced for us in the words of that great first ray disciple, Franklin D. Roosevelt. They are the four essential freedoms.
2. Right international interplay, necessitating finally the abolition of war.
3. Clean political regimes, free from graft, selfish ambition and dirty political manoeuvring.

In the achievement of these ends (and only major issues will be considered, leaving the lesser and unimportant effects [Page 579] to be dealt with later) the disciples of synthesis and the instigators of right political relationships will work in close cooperation with disciples upon the second ray whose task it is to educate the general public in the truer values. A trained and enlightened public, shouldering right responsibility, will elect only those men whose vision is in line with the new ethics, the new science of right human relations, and who recognise as a basic political tenet the equality of all men—an equality founded on a universal and basic divinity.

Allied to the efforts of these two groups of disciples and initiates will be those disciples on the fifth ray, whose task it will be to lead mankind into *the benefits* of the atomic age. The occultist has ever proclaimed that the field wherein the Hierarchy works is that of energy; they have taught that there is nothing in existence but energy in some form or other, and that all we see, all with which we daily work (including our own material natures, mental, emotional and physical), and all that produces phenomena is energy in relation to forces, or forces as they are directed by energy.

This the emerging group of disciples will incontrovertibly prove; by their efforts the new civilisation will be created, in which humanity will have time for freedom, for the deeper educational considerations and for a political activity of the spiritual kind; science will produce a world wherein

labour (as we now know it) will be abolished and every phase of man's life will be implemented by science—not in order to make him more comfortable or more like a robot or more selfish, but as an aspect and outgrowth of true freedom; men will be free to think, to establish new modes of cultural interests, and free also to unfold the higher abstract mind and to interpret its conclusions through the medium of the trained lower concrete mind.

The united work of these three groups of disciples and initiates prepares the way for the externalisation of the Hierarchy; this preparation is already under way and taking definite form, though as yet the efforts are embryonic and the workers very few in numbers. A beginning *has* nevertheless **[Page 580]** been made and great changes will take place during the next twenty-five years; these will indicate the general structure of the new world of culture, will emphasise as normal the higher concepts of the so-called "visionary" world planner and lay the foundation for the work of the other Ashrams, when the time for an expanded effort arrives.

When the three major Ashrams have done their work, and this work—in spite of the difference of ray—is largely educational, then the other Ashrams will slowly send in their representatives to cooperate and to continue with the task. The first Ashram to do so will be that of the third ray; by the time disciples appear from that Ashram the world will be ready for an all-over financial adjustment; the "principle of sharing" will be a recognised motivating concept of the new civilisation. This will not involve beautiful, sweet and humanitarian attitudes. The world will still be full of selfish and self-seeking people, but public opinion will be such that certain fundamental ideals will motivate business, being forced upon business by public opinion; the fact that the new general ideas will in many cases be governed by the expediency of interplay will not basically matter. It is the sharing that is of importance. When the "adjuster of finances" (as an advanced disciple from this Ashram is called in the Hierarchy) appears, he will find conditions greatly changed from those now prevalent, and this to the following extent:

1. The principle of barter and of exchange (to the benefit of all concerned) will control.
2. Owing to the development of atomic energy on behalf of human welfare, national currencies will have been largely superseded, not only by a system of barter but by a universal monetary exchange—representative of the bartered goods when they are relatively small and unimportant—and by a planned scale of related values. National material assets and the needed commodities will all be provided for under an entirely new system.
3. Private enterprise will still exist, but will be regulated; the great public utilities, the major material **[Page 581]** resources and the sources of planetary wealth—iron, steel, oil and wheat, for instance—will be owned in the first place by a governing, controlling international group; they will, however, be prepared for international consumption by national groups chosen by the people and under international direction.

Upon this subject I have no time to give, and besides this, anything I could say would be regarded as visionary and impractical in a world which has not yet been subjected to the educational processes of the disciples and initiates on the first, second and fifth rays or to the fundamental changes which the new generation of young people (now growing up) will shortly inaugurate.

Upon this threefold condition of the basic control of the products of the planet, these third ray disciples, working under the senior initiates above mentioned, will build the new structure of material relationships—a most difficult task, owing to the evil "pull" of the substantial assets and the continued control, even though greatly lessened, of human selfishness. This "pull" is regarded esoterically as evil because it embodies the principle of imprisonment and has, for untold aeons, engrossed the attention of the human being, to the exclusion of all true values.

Later, disciples and initiates of the seventh ray and of the sixth ray will come into physical incarnation. The only Ashram which will be then unrepresented—and this for a long time—will be the fourth. As the fourth ray is, however, the constant ray of the human family, its influence is consistently present, and this Ashram is equally constantly aware of and influential in human affairs; it will come into full expression when the intuition of the human being, emanating as an energy from the fourth or buddhic plane, has been evoked by the human soul and is a recognised asset in human consciousness. The fourth ray will come into manifestation before many generations have passed, but only from the angle of its incarnating Monad, and not from the angle of its active Ashram.

### [Page 582]

Once the contact—in physical manifestation and physical recognition—has been established, a system of "appearances and of abstractions" will be instituted by the Hierarchy, producing what might be regarded as a circulation of its life and representatives between the two major planetary centres, the Hierarchy and Humanity. According to the need upon the physical planet, and upon the acceptance of certain designs, will an Ashram be prominently active or relatively inactive.

The ancient activities of the Hierarchy will still persist—the activities of preparing disciples and initiates for initiation and for participating consciously in hierarchical effort; the Schools of the Mysteries (as outlined by me in *Letters on Occult Meditation*) will come into being and practice, but this will be temporarily a secondary activity; the full expression of ashramic energy will be directed to practical world affairs and to the education of the general public, and not in the early stages to esoteric matters. In the last analysis, there is for the Master and His disciples no such thing as esotericism, except in so far as Shamballa is concerned. There is only definite and planned work with the consciousness of all forms, and—where humanity is involved—this is regarded as a process of education, leading to an expansion of perception and the changing of acquired academic knowledge into an overshadowing and conditioning wisdom. The implementing of human affairs to bring about this unfoldment in consciousness is in the hands of disciples who are undergoing the process themselves, and it is not in the hands of the Masters, whose consciousness is fully expanded—a consciousness entering a higher and greatly different phase, connected with Being and Life and the purposes of Shamballa.

### *Approach Towards Externalisation in the Disciple's Consciousness*

I find it necessary here to make one point clear. The disciples sent out from the various ashrams do not arrive on earth conscious of a high mission or knowing well the nature of the task to which they have been subjectively assigned. In [Page 583] the case of certain disciples who will be of special world prominence and who are of initiate rank, they may attain to a conviction of mission (if I may call it so) in their extreme youth and thus be oriented towards their life task from the very start; that conviction will grow and deepen and clarify as the years go by. But it must be remembered that the majority of

disciples will not so react. They will come into incarnation with certain gifts and innate talents and with certain firmly rooted ideas, endowed with irrevocable ideals and a brain which is responsive to a well-developed mind. They will, normally and through natural trends and predilections, find their way into that field of human activity wherein they are intended to work and in which they are to bring about certain basic changes in line with hierarchical intent. This hierarchical intent will usually be unknown to them (though this may not always be the case), but the work to be done will seem to them impelling and necessary and something which they must do at all costs. They will find their way into politics, into the educational movements and into science; they will work as humanitarians, as social workers and in the field of finance, but they will follow these lines of activity through natural inclination and not because they are being "obedient" to instruction from some Master. They will be successful in their endeavour because the potency of the Hierarchy will be behind them, and there is much that the inner Ashram can accomplish for its outer working disciples in the way of opening doors, implementing efforts and arranging contacts, and other facilities; this is ill done, however, without any evidence of the inner impulsion. Recognition of the inner effort will be dependent upon the status in the Ashram of the disciple. When the disciple is a very advanced one, he may become aware of his high mission and know it to be no fanatical and self-initiated intention, but a definite task undertaken in response to ashramic planning. Such cases will usually be the exception and not the rule, particularly in the early stages. Such hierarchical workers will gather around them lesser disciples who will work along the same lines, through community of interest but not [Page 584] through recognition of similar instructions—a very different thing. In the one case, the consciousness of mission is developed through periods of definite planning with the Ashram and in consultation with the Master or His senior workers. In the more usual case, the disciple reacts and works in response to impression, being at this stage totally unaware from whence the impression comes; he regards it as an activity of his own mind acting as a directing agent in all the planned activities, the life theme and purpose which are his service dynamic.

One major characteristic is, however, present in all these working disciples and aspirants; this is a wide humanitarianism and a determination to aid in the cause of human welfare. One interesting distinction will later emerge and condition the new age in contradistinction to past and present methods. Disciples and aspirants will not be dedicated to purely humanitarian and welfare work. That will be a motive and not an objective in work. They will not give up their days and efforts solely to the relief of human necessity. All phases of human living—politics, finance and science, as well as religion—will be recognised to be their immediate and spectacular task, but the motivation in the future will not be primarily business success or personality ambition but the impulse to subordinate these to the general effort and to aid humanity as a whole, with a long range vision.

It is this growing spirit of humanitarianism which will lie behind all movements towards world socialisation in the various nations. This movement is symptomatic of a change in the orientation of man's thinking, and therein lies its major value. It is not indicative of a new technique of government in reality, and this particular phase of it is ephemeral; it is at the same time foundational to the new world order which will emerge out of all these experiments which human thinking is at this time evolving.

These are the things which will be in the consciousness of disciples commissioned by the Hierarchy to bring about the needed changes and the new orientation, and not any [Page 585] recognition of Masters and Their orders or of any hierarchical and ashramic background.

Whilst in incarnation such disciples stand free to serve one-pointedly and wholeheartedly that section or phase of human effort in which their lot and life-trend appear to cast them. They may be quite unconscious of any spiritual objective (so-called today) except the recognition that they love their fellowmen; this love will condition all they do and will motivate their every effort.

From the standpoint of the Master, they can be reached, impressed and directed, and most definitely they are so reached; from their own standpoint they are simply busy, energetic people, gifted with a good mind, profoundly interested in their chosen life task and proving themselves capable of effective work along some particular line, able to influence and direct others in similar activity and definitely bringing about changes in the branch of human endeavour with which they are concerned, thus lifting underlying principles on to higher levels. This is straight hierarchical work. It affects on broad lines the consciousness of humanity.

These disciples may be conscious that their effort and their thinking are part of a forward-moving evolutionary endeavour; to that extent they are mission-conscious, but the value of this attitude is that it relates them, in consciousness, to many others, similarly motivated and conscious of a similar vision. It is of course wise to remember that all such disciples are pronounced ray types and are integrated personalities in the highest sense of the word. They will work on earth as high grade personalities, under the impact of strong motives which emanate from the soul in response to impression from the Ashram, but of this, in their physical brains, they know nothing and care less. Part of their effectiveness in service is due to the fact that they are not preoccupied with soul contact and with the idea of academic service. Their eyes are on the job to be done, their hearts are with their fellowmen, and their heads are busy with methods, techniques and practices which will raise the entire [Page 586] level of endeavour in their chosen field. Hence their inevitable success.

Disciples who are intensely interested in personal responsiveness to the soul, who work diligently at the problem of soul contact, who are busy with the art of serving consciously and who make service a goal, who are keenly alive to the fact of the Ashram and to the Master, will *not* be asked to do this work of preparing for the externalisation of the Hierarchy. Advanced disciples who are stabilised in the Ashram, and who are so used to the Master that He assumes in their consciousness no undue prominence, can be trusted to work along right lines in the world and do the work of preparation. They cannot be sidetracked or deflected from one-pointed attention to the task in hand by any soul call or urge; hence they are free to do the intended work.

The situation, therefore, in relation to the consciousness of disciples in the intensely difficult, though interesting, period with which humanity is faced could be summed up in the following statements:

1. The disciple is not motivated by any desire to externalise the Hierarchy or to see the Ashram with which he is affiliated functioning physically on the outer plane. He may be totally unaware of this hierarchical intention. If he is aware of this underlying purpose, it is entirely secondary in his consciousness. The good of humanity and a stabilised spiritual future for mankind are his major life incentives.
2. The disciple is strictly humanitarian in his outlook. He works for the One Humanity and though aware possibly that he is affiliated with the Hierarchy, his loyalties, his service and his life intention are directed entirely to the cause of human betterment. In this attitude he is coming to resemble the Masters Whose life directive is not hierarchical possibilities but adherence to the purposes of Shamballa, in

action, in relationships and to the Plan for all living units in the three worlds.

3. The intuition of the disciple is alert and active; the new ideas and the vital fresh concepts are foremost in his mind. **[Page 587]** He almost automatically repudiates the reactionary and conservative thinking of the past and—without fanaticism and undue emphasis—he lives, talks and instructs along the new lines of right human relations.

4. The disciple, occupied with hierarchical plans for the future, has a completely open mind as regards the growth of true psychic powers. He deplores and represses all negative conditions and forms of thinking as he contacts them in his environment, but he encourages the growth of all forms of higher sensory perception which expand the human consciousness and enrich its content.

5. According to his hierarchical status, he will become increasingly a channel of power in the world. His own ashramic life will deepen as his world service develops. The statement in the Bible (or rather injunction) to "take root downward and bear fruit upward" has for him a deeply occult significance.

I am not here touching upon the growth of a disciple *as a disciple*, or on his individual progress on the Path; I am considering the type of consciousness with which he faces the task which confronts him. Unless he fulfils within himself the requirements enumerated in this section of our study, he will not be one of the workers in this interlude between the old age and the new.

#### *The Dissemination of Information of a Preparatory Nature*

Those who do the work of reaching humanity with the needed information fall into two main groups:

1. Disciples and convinced aspirants who are today working in the field of occultism.
2. Those disciples and initiates who will emerge from the three Ashrams and whose work is largely to act as the vanguard of the Hierarchy and precede it into outer manifestation. This will begin in the year 1975, if the disciples now active will do their work adequately.

#### **[Page 588]**

Much has already been done in familiarising the general public with the concept of the Hierarchy. Much of it has been done in such a manner as to bring the whole subject into disrepute, as well you know. The groups now occupied with the dissemination of occult teaching would be well-advised to change their methods if—beneath their pronounced ignorance and their love of the spectacular—there lies a true belief and a real humanitarian desire. Information anent the Hierarchy should take the following lines:

1. Emphasis should be laid on the evolution of humanity with peculiar attention to its goal, perfection. This is not the idealistic perfection of the visionary mystic, but the control of the instrument, man in incarnation, by the indwelling and overshadowing soul. The constitution of man should be increasingly taught.
2. The relation of the individual soul to all souls should be taught, and with it the recognition that the long-awaited kingdom of God is simply the appearance of soul-controlled men on earth in everyday



life and at all stages of that control.

3. From a recognition of this relationship, the fact of the spiritual Hierarchy can then be deduced and *the normality* of its existence emphasised. The fact will appear that the Kingdom has always been present but has remained unrecognised, owing to the relatively few people who express, as yet, its quality.

4. When this recognition has become general, the idea (by this time permanently present in the human consciousness everywhere) and good sense also will testify to the fact of the presence of Those Who have achieved the goal; Their demonstration of divinity will be regarded as normal, as constituting a universal objective, and as the guarantee of humanity's future achievement; degrees of this divine expression can then be pointed out, ranging from that of the probationary disciple, through disciples, to Those Who have achieved mastery, and up to and inclusive of the Christ.

5. Thus gradually the idea or concept of the existence, in bodily presence, of the Masters will be inculcated and steadily [Page 589] accepted; a new attitude to the Christ will be developed which will be inclusive of all the best that the past has given to us but which will integrate men into a more sane and acceptable approach to the entire problem.

6. The time will come when the fact of the presence on earth of the Christ as Head of the Hierarchy and the Director of the Kingdom of God will be accepted; men will also realise the truth of the present revolutionary statement that at no time has He ever left the earth.

7. Emphasis will also increasingly be laid upon the unfolding Plan, and men will be brought to its recognition through a study of the evolution of the human family, through a close consideration of historical processes, and through a comparative analysis of ancient and modern civilisations and cultures. The thread of purpose will be noted and followed through, century after century, integrating not only history into one complete story of the revelation of divine qualities through the medium of humanity, but integrating with it and into it all world philosophies, the central theme of all creative art, the symbolism of architecture and the conclusions of science.

This approach of the central fact of human evolution—the steady growth of divinity and the revelation through man of divine powers—will offset the fanciful, fantastic presentation of the Hierarchy which has coloured all the occult movements and the various Theosophical and Rosicrucian presentations. The subject will be presented in a manner acceptable and reasonable. It will not be a slower process, but the reverse. The results of the old and foolish way of introducing the subject has greatly retarded the intended work. Men, however, in the future, will accept with rapidity and thankfully what is reasonable and which has its roots in the past, can be proven by history, and which presents a true and possible hope for the future.

It can be expected that the orthodox Christian will at first reject the theories about the Christ which occultism presents; at the same time, this same orthodox Christian [Page 590] will find it increasingly difficult to induce the intelligent masses of people to accept the impossible Deity and the feeble Christ which historical Christianity has endorsed. A Christ Who is present and living, Who is known to those who follow Him, Who is a strong and able executive and not a sweet and sentimental sufferer, Who has never left us but Who has worked for two thousand years through the medium of His disciples, the inspired men and women of all faiths, all religions and all religious persuasions; Who has no use for

fanaticism or hysterical devotion but Who loves all men persistently, intelligently and optimistically, Who sees divinity in them all and Who comprehends the techniques of the evolutionary development of the human consciousness (mental, emotional and physical, producing civilisations and cultures appropriate to a particular point in evolution)—these ideas the intelligent public can and will accept.

They will prepare and work for conditions in the world in which Christ can move freely among men, in bodily Presence; He need not then remain in His present retreat in Central Asia. They can and will accept with ease the unity of all faiths when the relationship of the Buddha and the Christ is correctly presented; then the picture of a Christ demanding a unique position, to the exclusion of all other sons of God, will fade out in the wonder of the true apostolic succession, in which many sons of God, on different rays, of differing nationalities and with varying missions, are to be seen historically leading humanity along the path of divine unfoldment and nearer to God, the Source.

Temporarily, the fact of God Immanent will engross the attention of all true spiritual teachers, and the fact of that divine immanence making itself felt in perfection through the Christ and other divine Representatives will for a time relegate the teaching on God Transcendent into the background. Undue emphasis has been placed on this major truth, to the exclusion of the nearer and more practical truth of God in every man and in every form in every kingdom in nature; much evil has eventuated by the failure to lay the emphasis upon God Immanent. Later on, when the [Page 591] truth of the Christ indwelling every man and revealed in perfection through the historical Christ and His great Brothers down the ages has been accepted, the teaching of God Transcendent, which is the secret mystery in the custody of Shamballa, will be revealed and emphasised. The two halves of a perfect Whole will then be recognised by humanity.

The key to the Hierarchy and Its reappearance on earth in physical form, and the consequent materialisation of the kingdom of God among men, is *the simple truth of God Immanent*. It is the clue to the evolutionary process, and the eternal hope of all forms in all kingdoms in nature. This is the central truth, the convincing truth, and the revealing truth which will underlie all information anent the Hierarchy, and this the coming generation of disciples will distribute. If this truth is factual and possible of demonstration, then the fact of the Hierarchy is proved and the authenticity of the eternal existence of the kingdom of God on earth is established.

### THE RETURN OF THE CHRIST\*

May 1947

Year after year I have written you (and all who care to listen) a message which has often been prophetic, always related to the fundamental spiritual union of the East and the West, of the Buddha and the Christ, and which has consistently laid emphasis upon the immediate spiritual opportunity. Every year I have prepared these messages with great care, and in their synthesis there emerges (if you have read them in order and intelligently) a picture of the spiritual life of the world. It is a picture which involves the knowable past, which concerns the immediate present, and carries forward into a future of spiritual unfoldment, transcending in [Page 592] expression all that has hitherto been known, because it has ever been based on the reality, *on the fact of God Immanent*.

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\* 1Part of this message and the one following it on page 612 appear in chapters III and VII of *The Reappearance of the Christ*. Chronologically they belong in the historical sequence here given.

God Transcendent, greater, vaster and more inclusive than His created world, is universally recognised and has been generally emphasised; all faiths can say with Shri Krishna (speaking as God, the Creator) that "having pervaded the whole universe with a fragment of Myself, I remain." This God Transcendent has dominated the religious thinking of millions of simple and spiritually-minded people down the centuries which have elapsed since humanity began to press forward towards divinity.

Slowly, there is dawning upon the awakening consciousness of humanity, the great paralleling truth of God Immanent—divinely "pervading" all forms, conditioning from within all kingdoms in nature, expressing innate divinity through human beings and—two thousand years ago—portraying the nature of that divine Immanence in the Person of the Christ. Today, as an outcome of this unfolding divine Presence, there is entering into the minds of men everywhere a new concept: that of Christ in us, the hope of Glory. There is a growing and developing belief that Christ *is* in us, as He was in the Master Jesus, and this belief will alter world affairs and mankind's entire attitude to life.

The wonder of that Life lived two thousand years ago is still with us and has lost none of its freshness; it is an eternal inspiration, hope, encouragement and example. The love He demonstrated still holds the thinking world in thrall, even though relatively few have really attempted to demonstrate the same quality of love as He did—a love that leads unerringly to world service, to complete self-forgetfulness and to radiant, magnetic living. The words He spoke were few and simple, and all men can understand them, but their significance has largely been lost in the intricate legalities and discussions of St. Paul, and the lengthy disputations of theological commentators since He lived and left us—or apparently left us.

Yet—today Christ is nearer to humanity than at any other time in human history; He is closer than the most **[Page 593]** aspiring and hopeful disciple knows, and can draw closer still if what I here propose to write is understood and brought to the attention of men everywhere. For Christ belongs to humanity, to the world of men, and not only to the churches and faiths throughout the world.

Around Him—in that High Place on Earth where He has His abiding place—are gathered today all His great Disciples, the Masters of the Wisdom, and all Those liberated Sons of God Who, down the ages, have passed from darkness to Light, from the unreal to the Real, and from death to Immortality; They stand ready to carry out His bidding and to obey the Master of all the Masters and the Teacher alike of Angels and of men. The Exponents and the Representatives of all the world faiths are there waiting—under His guidance—to reveal to all those who today struggle in the maelstrom of world affairs, and who seek to solve the world crisis, that *they are not alone*. God Transcendent is working through the Christ and the Spiritual Hierarchy to bring relief; God Immanent in all men is standing on the verge of certain stupendous Recognitions.

The great Apostolic Succession of the Knowers of God is poised today for renewed activity—a Succession of Those Who have lived on earth, accepted the fact of God Transcendent, discovered the reality of God Immanent, portrayed in Their Own lives the divine characteristics of the Christ life and (because They lived on earth as He did and *does*) have "entered for us within the veil, leaving us an example that we too should follow His steps," and Theirs. We too belong eventually in that great Succession.

You may wonder why, at this hour of the Festival of the Buddha, I am writing to you anent His great Brother, the Christ. I am doing it with deliberation because the eyes of all spiritual Knowers are fixed upon Him, because the Buddha Himself is standing behind Him in humble recognition of the divine task which He is on the verge of consummating, and because of the imminence of that spiritual accomplishment. I write thus because not only are all those who are functioning consciously in the Kingdom of God [Page 594] aware of His plans, but because those great spiritual Beings Who live and dwell in the "Father's House," in the "centre where the Will of God is known," are also mobilised and organised to assist His work. The spiritual line of succession from the throne of the Ancient of Days down to the humblest disciple (gathered with others at the feet of the Christ) is today focussed on the task of helping humanity.

The great moment for which He has so patiently waited has almost arrived; the "end of the age" to which He referred when speaking to His small group of disciples—"Lo! I am with you all the days even unto the end of the age"—has come and today He stands and waits, knowing that the hour has come when He will "see of the travail of His soul and be satisfied." May I repeat: Right through the spiritual succession of the Sons of God there is naught to be seen and felt but expectancy and preparation.

From the Father's House (the Shamballa of the esotericist) the fiat has gone forth: "The hour has come." From the kingdom of God where reigns the Christ, the answer has been flung back: "Father, Thy will be done"; down in our struggling, bewildered, unhappy world of men, the cry is ceaselessly rising: "May Christ return to Earth." Thus in the three great spiritual centres—the Father's House, the Kingdom of God, and awakening Humanity—there is but one Purpose, one idea and one united expectancy....

I write here in no fanatical or adventist spirit; I speak not as a speculative theologian or an exponent of one phase of religious wishful thinking. I speak because the time is ripe and because the appeal of simple faithful hearts has penetrated to the highest spiritual sphere and set in motion energies and forces which cannot now be stopped; I speak because the invocative cry of distressed humanity is today of such a volume and sound that—united to the wisdom and the knowledge of the spiritual Hierarchy—it has given rise to certain activities in the Father's House. These will result in the glory of God, in the transformation of the divine will-to-good into human goodwill and resultant peace on Earth.

### [Page 595]

A new chapter in the great book of spiritual living is about to be written; a new expansion of consciousness is an imminent happening; a fresh recognition of divine attentiveness is now possible to humanity, and a revealing expectancy will prove the accuracy of the Biblical statement, "every eye shall see Him." The religious livingness or spiritual history of mankind can be summarised for us by a series of recognitions—recognition of Those Who, down the ages, have constituted the Apostolic Succession, culminating for us in the great religious leaders who have come out among us since 700 B.C. and founded the great modern world faiths, and—above all else—in the Christ Himself Who embodied the perfection of God Immanent, plus awareness of God Transcendent; recognition of those major spiritual concepts of love, life and relationship which have hovered ever in the background of man's thinking and which are now on the verge of right expression; recognition of the true brotherhood of man, *based on the one divine life, working through the one soul and expressing itself through the one humanity*; recognition, therefore, of relationship both to the divine life throughout the world and to mankind itself. It is this developing spiritual attitude which will lead to right human relations and

eventual world peace.

Today another recognition is becoming possible. It is the recognition everywhere of the imminent return of Christ (if such a phrase can be true of One Who has never left us) and of the new spiritual opportunities which this event will make possible.

The basis for this recognition lies in the deep-seated conviction, innate in the human consciousness, that some great Teacher, some Saviour, Revealer, Lawgiver or divine Representative *must* come forth from the world of spiritual realities, because of human need and human demand. Always, down the centuries, at the hour of man's greatest need and in response to his voiced demand, a divine Son of God *has* come forth and under many different names. Then the Christ came and apparently left us, with His work unfinished and His vision for mankind not yet consummated. For two [Page 596] thousand years it has seemed as if all His work had been blocked, frustrated, and of no avail—for the growth of the churches during the centuries is no guarantee of the spiritual success at which He aimed. It needed more than theological interpretations and the numerical growth of the world religions (including Christianity and Buddhism) to prove His world mission successfully carried forward. It all seemed impossible, necessitating three conditions; in these a test of His work could be attempted; today these three conditions are proven facts.

First: a general planetary situation which has (unfortunately owing to man's selfishness) proved to be so catastrophic in nature that humanity has been forced to recognise the cause and source of the disaster; secondly, a spiritual awakening which would have its impulse in the deepest depths of man's consciousness, and such is the case today as a result of the world war (1914-1945); thirdly, a steadily mounting invocative cry, prayer or demand, directed toward high spiritual sources, no matter by what names such sources may be called.

*Today, all these three conditions have been fulfilled and humanity faces renewed opportunity.* The disaster which has overtaken mankind is universal and widespread; no one has escaped, and all men are involved in some way or another—physically, economically and socially. The spiritual awakening of men everywhere (within or without the world faiths, and largely outside of them) is general and complete, and a turning to God is to be seen on every hand. Finally, these two causes have aroused—as never before—the invocative cry of humanity; it is clearer, purer and more selfless than at any other time in human history, because it is based on clearer thinking and common distress. True religion is again emerging in the hearts of men in every land; this recognition of a divine hope and background may possibly take people back into the churches and world faiths, but *it will most certainly take them back to God.*

Religion is the name, surely, which we give to the invocative appeal of humanity which leads to the evocative response [Page 597] of the Spirit of God. This Spirit works in every human heart and in all groups. It works through the spiritual Hierarchy of the planet; it impels the Head of the Hierarchy, the Christ, to take action, and the action which He is taking will lead to His return, with His disciples.

I wonder if you appreciate the import of what I have just said? The idea of the return of Christ is a most familiar one, and the concept of a returning Son of God in response to human need has its place in the teaching of the majority of the world faiths. Ever since He apparently departed to the sphere where the faithful have put Him, little groups of these people have reasoned themselves into the belief that on such and such a date He will come back, and ever their prophecies and expectancies have been doomed



to failure. He has not come. Such people have been laughed at by the crowd and rebuked by the intelligent. Their eyes have not seen Him and there has been no tangible indication of His Presence. Today, I tell you that He will come; that plans for His coming are already set on foot, but I set no date or hour. The time is known only to the two or three, but "in such an hour as ye think not, He will come." (Matt. XXIV. 44)

I tell you, first of all, a truth hard for the orthodox thinker of any faith to accept: *He cannot return because He has always been here upon our Earth*, watching over the spiritual destiny of humanity; He has never left us, but in physical body and securely concealed (though not hidden), He has guided the affairs of the spiritual Hierarchy, of His disciples and workers who are unitedly pledged with Him to Earth Service. He can only *reappear*. It is a spiritual fact that those who have passed from the cave of the tomb into the fullness of the resurrection life can be seen, and at the same time evade the vision of the believer; seeing and recognition are two very different things, and one of the great recognitions of mankind in the near future is the recognition that always He has been with us and shared with us the familiar usefulness and peculiar characteristics of our civilisation and its many gifts to man.

### [Page 598]

The early signs of His approach with His disciples can already be discerned by those who note and rightly interpret the signs of the times. There is (among these signs) the coming together spiritually of those who love their fellowmen. This is in reality the organising of the outer physical army of the Lord—an army which has no weapons but those of love, of right speech and right human relations. This unknown organisation has proceeded with phenomenal speed during the aftermath of war, because humanity is sick of hate and of controversy.

The general staff of the Christ is already active in the form of the New Group of World Servers; they are as potent a body of forerunners as has ever preceded a great world Figure into the arena of mankind's living. Their work and influence is already seen and felt in every land, and nothing can destroy that which they have accomplished. The spiritual and organising effect of sound in the form of expressed and voiced invocation has been also attempted since 1935, and the energy of the invocative cry of humanity has been directed into those channels which reach from Earth to that High Place where dwells the Christ. From there, it has been transmitted on to those still higher spheres where the attention of the Lord of the World, the Ancient of Days, the Father of all, plus the Creative Energies and Living Beings Who dwell there with Him, can be focussed on humanity and those steps can be taken which will embody more rapidly the Purposes of God.

For the first time in human history, the demand of the people of the Earth is so potent and so in line with divine direction in time and space that the end is inevitably sure; the looked-for spiritual Representative must come forth, and this time He will not come alone but will be accompanied by Those Whose lives and words will evoke recognition in every department of human thinking. The symbolic prophecies found in all the world Scriptures anent this imminent event will prove their veracity; their symbolism will nevertheless elicit re-interpretation, and circumstances and happenings will not necessarily be exactly as the Scriptures [Page 599] would appear to indicate. For instance, He will come indeed "in the clouds of the air" as the Christian Scriptures say (Matt. XXIV. 64), but of what great interest is that when millions come and go in the clouds each hour of the day and of the night? I mention this as one of the outstanding prophecies and one of the most familiar; it is, however, one which means little in our modern civilisation. The fact that is of importance is that He will come.



The Wesak Festival has been held, down the centuries, in the well-known valley in the Himalayas (if the faithful would only believe it) in order:

1. To substantiate the fact of Christ's physical existence among us ever since His so-called departure.
2. To prove (on the physical plane) the factual solidarity of the Eastern and Western approaches to God. Both the Christ and the Buddha are then present.
3. To form a rallying-point and a meeting-place for those who annually—in synthesis and symbolically—link up and represent the Father's House, the Kingdom of God, and Humanity.
4. To demonstrate the nature of the work of Christ as the great and chosen Intermediary, standing as the Representative of the spiritual Hierarchy and as the Leader of the New Group of World Servers, and in His Person voicing their demand for the recognition of the factual existence of the Kingdom of God here and now.

Perhaps one of the major messages I have for all of you who read my words is this great truth and fact of the physical Presence on Earth at this time of the Christ, of His group of Disciples and Executives, of Their representative activities on behalf of mankind and of Their close relationship. This relationship comes out at certain of the great spiritual Festivals where relationship includes not only the Kingdom of God but also the Father and the Father's Home. There is the Festival of Easter; the Festival of the Buddha [Page 600] Who, in physical Presence, expresses the spiritual solidarity of our planet; and the Festival in June, peculiarly the Festival of the Christ, when He—as Leader of the New Group of World Servers—employs the new Invocation on behalf of all men of goodwill in all lands; at the same time, He gathers up the inchoate and unexpressed demands of those masses who seek a new and better way of life. They want love in daily living, right human relations, and an understanding of the underlying Plan.

It is these physical happenings which are of moment, and not the vague hopes and promises of the theological faiths. It is the physical Presence upon our planet of such recognised spiritual Figures as the Lord of the World, the Ancient of Days; the seven Spirits Who are before the throne of God; of the Buddha, the spiritual leader of the East, and the Christ, the spiritual leader of the West, which I bring at this climaxing time to your attention. To you I say that the vague belief in Their existence, the dreamy speculations as to Their work and Their interest in human welfare, and the unconvinced, yet hopeful, wishful thinking of believers (and also unbelievers), will soon give place to certain knowledge, to visual recognition, to provable signs of executive work, and to the reorganisation (by men of unusual potency) of the political, religious, economic and social life of the planet.

All this will not come as the result of some proclamation or some stupendous planetary event which will force human beings everywhere to say: Lo! He is there! Lo! Here are the signs of His divinity! for that would evoke only antagonism and laughter, resistance or fanatical credulity. It will come as a recognition of potency in leadership, through dynamic but logical changes in world affairs, and through action taken by the masses of the people from the depths of their own consciousness.

Many years ago I indicated that the Christ would come in three ways, or rather, that the fact of His Presence could be proved in three distinctive phases.

I said then that the first move which the Hierarchy [Page 601] would make would be the stimulation of the spiritual consciousness in man, the evocation of humanity's spiritual demands on a large scale, and the nurturing—on a worldwide scale—of the Christ consciousness in the human heart. This has already been done, and with most effective results. Of the factual nature of this process the vociferous demands of men of goodwill, of welfare workers and of those pledged to international cooperation, to the relief of world distress and to the establishment of right human relations are the undeniable expression. That phase of the preparatory work which is indicative of His coming has now reached a stage where nothing can arrest its progress or slow down its momentum. In spite of appearances, this uprising of the Christ-consciousness has been successful, and what may appear as reverse activity is of no importance in the long run, and only of a temporary nature.

The second move of the Hierarchy, I told you, would be the impressing of the minds of enlightened men everywhere by spiritual ideas embodying the new truths, by the "descent" (if I may so call it) of the new concepts which will govern human living, and by the over-shadowing of all world disciples and the New Group of World Servers by the Christ Himself. You will recall how, in the Bible story, Christ symbolically evoked the recognition of John the Baptist and imparted the things of the Kingdom of God to the disciples who walked to Emmaus, though they recognised not their Companion. This planned move of the Hierarchy is also progressing well; men and women everywhere and in every department of life are enunciating those new truths which should in the future guide human living; they are building those new organisations, movements and groups—large or small—which will familiarise the mass of men with the reality of the need and the mode of meeting it. This they are doing because they are driven thereto by the warmth of their hearts and their loving response to human distress; without formulating it thus to themselves, they are nevertheless working to bring into visibility the Kingdom of God on earth. No denial of these facts is possible, [Page 602] in view of the multiplicity of this type of organisations, books and speeches.

Thirdly, I told you that Christ might come in person and walk among men as He did before. This has not yet taken place, but plans are being laid which will enable Him to do so. Those plans do not involve the birth of some nice child in some nice home on earth; they will not produce the wild claims and the credulous recognition of the well-meaning and the unintelligent, as is so frequently the case today, nor will someone appear and say: This is the Christ. He is here or He is there. I would point out to you, however, that the widespread appearance of such tales and claims, though undesirable, misleading and wrong, nevertheless demonstrates human expectancy of the imminence of His coming. Belief in His coming is basic in the human consciousness. How He will come, in what manner, I may not and should not say. The exact moment has not yet arrived, nor has the method of His appearance been determined. The factual nature of the two earlier and preparatory moves, already made by the Hierarchy under His direction, are the guarantee that He *will* come and that—when He does—mankind will be ready.

For a brief moment, I would like to summarise certain aspects of the work He set in motion two thousand years ago, because it holds the clue to His future work. Some of it is well known to you, for it has been emphasised by the world faiths and particularly by teachers of the Christian faith. But all of them have made His work appear difficult for man to grasp, and the undue emphasis laid upon His divinity (an emphasis which He Himself never made) has made it appear that He and He only, and no one else, could possibly do the same things. Theologians have forgotten that He Himself stated that "greater things shall ye do, because I go unto the Father" (John XIV. 12). He here indicates that this passing to the Father's House would result in such an inflow of spiritual strength, insight and creative accomplishment in men, that their deeds would surpass His. Because of the distortion of His teaching

and its remote relation to man, [Page 603] we have not yet done those "greater things." Some day we assuredly will, and—along certain lines—we already have. Let me relate some of the things He did which we can do, and which He will aid.

1. For the first time in human history, the love of God was embodied in a man, and Christ inaugurated the era of love. That expression of divine love is still in the making; the world is not yet full of love and few there are that understand the true meaning of the word. But—speaking symbolically—when the United Nations has emerged into factual and actual power, the welfare of the world will then be assured. What is that welfare but love in action? What are right human relations but love among men, groups and nations? What is international cooperation but love on a world scale? Those are the things which the love of God in Christ expressed, and those are the things which we are working here today to bring into being. We are attempting to do it on a vast scale, and this in spite of opposition—an opposition which can only temporarily succeed, such is the potency of the awakened spirit of man. These are the things which the Hierarchy, in its already successful procedures, is aiding and will continue to aid.

2. Christ taught also that the Kingdom of God is on Earth and told us to seek that Kingdom first and let all things go for its sake. That Kingdom has ever been with us, composed of all those who, down the ages, have sought spiritual goals, liberated themselves from the limitations of the physical body, emotional controls and the obstructive mind. Its citizens are those who today (unknown to the majority) live in physical bodies, work for the welfare of humanity, use love instead of emotion as their general technique, and compose that great body of "illuminated Minds" which guide the destiny of the world. The Kingdom of God is not something which will descend on earth when men are good enough! It is something which is functioning efficiently today and demanding recognition. It is an organised body which is already evoking recognition from those people who [Page 604] do seek first the Kingdom of God and discover thereby that the Kingdom they seek is already here. Christ and His disciples are known by many to be physically present on Earth and the Kingdom which They rule, with its laws and modes of activity are familiar to many, and have been throughout the centuries.

Christ is the World Healer and Saviour. He works because He is the embodied soul of all Reality. He works today, as he worked in Palestine two thousand years ago, through groups. There He worked through the three beloved disciples, through the twelve apostles, through the chosen seventy, and the interested five hundred.... Now He works through His Masters and Their groups, and thereby greatly intensifies His efforts. He can and will work through all groups just in so far as they fit themselves for planned service, for the distribution of love, and come into conscious alignment with the great potency of the inner groups.

Esotericists, occult students, Rosicrucians and Theosophists have always proclaimed the physical Presence of the Christ, but have so distorted the teaching by dogmatic assertions on unimportant details and by ridiculous claims, that they have evoked little recognition of the underlying truth, nor have they portrayed a Kingdom which is attractive. Yet that Kingdom exists and is not a place of disciplines or golden harps and peopled by unintelligent fanatics, but a field of service and a place where every man has full scope for the exercise of his divinity in human service.

3. At the Transfiguration, Christ revealed the glory which is innate in all men. The triple lower nature—physical, emotional and mental—is there shown as prostrate before the glory which was revealed. In that moment, wherein Christ Immanent was in the physical form, wherein humanity was

represented by the three apostles, a Voice came from the Father's Home in recognition of the revealed divinity and the Sonship of the Transfigured Christ. On this innate divinity, upon this recognised Sonship, is the brotherhood of all men based—one life, one glory which shall be revealed, [Page 605] and one divine relationship. Today, on a large scale (even when by-passing the implications of divinity) the glory of man and his fundamental relationships are already a fact in the human consciousness. Accompanying those characteristics which as yet remain deplorable and which would appear to negate all claims to divinity, is the wonder of man's achievement, of his triumph over nature. The glory of scientific attainment and the magnificent evidence of creative art—both modern and ancient—leave no room to question man's divinity. Here then are the "greater things" of which Christ spoke, and here again is the triumph of the Christ within the human heart.

Why this triumph of the Christ consciousness must always be spoken of in terms of religion, of church-going and of orthodox belief is one of the incredible triumphs of the forces of evil. To be a citizen of the Kingdom of God does *not* mean that one must necessarily be a member of some one of the orthodox churches. The divine Christ in the human heart can express itself in many different departments of human living—in politics, in the arts, in economic expression and in true social living, in science and in religion. It might be wise here to remember that the only time it is recorded that Christ (as an adult) visited the Temple of the Jews, He created a disturbance! Humanity *is* passing from glory to glory and, in the long panorama of history, this is strikingly observable. The glory is today revealed in every department of human activity, and the Transfiguration of those who are on the crest of the human wave of civilisation is very close at hand.

4. Finally, in the triumph of the Crucifixion or (as it is more accurately called in the East) the Great Renunciation, Christ, for the first time, anchored on earth a tenuous thread of the divine Will, as it issued from the Father's House (Shamballa), passed into the understanding custody of the Kingdom of God, and through the medium of the Christ was brought to the attention of mankind. Through the instrumentality of certain great Sons of God the three divine aspects or characteristics of the divine Trinity—will, [Page 606] love and intelligence—have become a part of human thinking and aspiration. Christians are apt to forget that the crisis in the final hours of the Christ was not in those spent upon the Cross, but during those spent in the Garden of Gethsemane, when His will—in agony and almost despair—was submerged in that of the Father. "Father," He said, "not my will but Thine be done." (Luke XXII. 42.)

Something new, yet planned for from the very depth of time, happened then in that quiet garden; Christ, representing mankind, anchored or established the Father's will on earth and made it possible for intelligent humanity to carry it out. Hitherto, that Will had been known in the Father's House; it had been recognised and adapted to world need by the spiritual Hierarchy, working under the Christ, and thus took shape as the divine Plan. Today, because of what Christ did in His moment of crisis hundreds of years ago, humanity can add its efforts to the working out of that Plan. The will-to-good of the Father's House can become the goodwill of the Kingdom of God and be transformed into right human relations by intelligent humanity. Thus the direct line or thread of God's will reaches now from the highest place to the lowest point and can, in due time, become a *cable of ascension* for the sons of men and of descent for the loving, living spirit of God.

I would have you forget distance, remoteness and vagueness and realise that I am talking of exact and literal happenings on our planet. I am dealing with recognitions and occurrences and with factual events which are the conscious possession of many. *The Christ of history and the Christ in the human heart are planetary facts.*

There is one aspect of this return of the Christ which is never touched upon and to which no reference is ever made. I, a humble disciple of the Christ, would like here to speak of it. It is the factor of what this coming out again among men, this return to outer everyday activity, will mean to the Christ as He faces it. How will He feel when the hour of His appearance arrives?

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There is a great initiation spoken of in the New Testament, to which we have given the name of the Ascension. Of it we know nothing. Only a few items of information are brought to us in the Gospel story: the fact of the mountain top, of attendant watchers, and of the words of Christ, assuring them that He was not leaving them. Then the clouds received Him out of their sight. There were none present who could go further with Him. Their consciousness could not penetrate to the place where He had chosen to go; they even misinterpreted His words and only in a vague and mystical sense has humanity ever understood His disappearance or the significance of His persistent but unobserved Presence. The watchers were assured by two of the Knowers of God Who were also present that He would come again in like manner. He ascended. The clouds received Him and today the clouds which cover our planet are waiting to reveal Him.

He is now waiting to descend. This descent into our unhappy world of men can present Him with no alluring picture. From the quiet mountain retreat where He has waited, guided and watched over humanity, and where He has trained His disciples, initiates and the New Group of World Servers, He must come forth and take His place prominently on the world stage, and take His part in the great drama which is there being played. This time, He will play His part, not in obscurity as He previously did, but before the eyes of the entire world. Because of the smallness of our little planet, and because of the prevalence of the radio, television and the rapidity of communication, His part will be watched by all, and the prospect must surely, for Him, hold certain horror, must present its tests and major adjustments, plus painful and unavoidable experience. He does not come as the omnipotent God of man's ignorant creation, but as the Christ, the Founder of the Kingdom of God on Earth, to complete the work He started, and again to demonstrate divinity in far more difficult circumstances.

The Christ suffers, however, far more from those in **[Page 608]** His Own household than from those in the outer world; His work is more impeded by the advanced aspirant than by the intelligent thinker. It was not the cruelty of the outer world of men which caused the depths of sorrow to the Christ; it was His Own disciples, plus the massed sorrow—spread over the entire cycle of living—past, present and future—of humanity.

He comes to correct the mistakes and the misrepresentations of those who have dared to interpret His simple words in terms of their own ignorance, and to recognise those whose faithful service has made His return possible. He too is facing a major test, preparatory to a great initiation, and when He has passed the test and fulfilled His task He will pass to a still more exalted position in the Father's House or to some distant place of service where only the most exalted can follow Him; His present position will then be taken by the One Whom He has prepared and trained.

But before all this can happen He must again enter the public arena, play His part in world affairs and prove the scope of His mission. He will gather around Him, in the flesh, His chosen associates and advisors; these will not be the ones who gathered around Him in those earlier simpler days, but those members of our human family who today recognise Him and are preparing to work with Him as far as



in them lies. It is a different world to which He is now planning to return and this is largely due to the intellectual development of the mass of men. This presents Him with stupendous difficulties, for the intellects of men must now be reached and not just their hearts (as in the earlier days), if the Will of God is to be intelligently carried out on Earth. His major task is surely the establishing of right human relations in every department of human living. I would ask you to use your divine imagination and endeavour to think out what must be the implications of the task which confronts Him; I would ask you to ponder on the difficulties which He must inevitably face—the difficulty, above all, of mass intellectual wrong emphasis.

**[Page 609]**

He, the Representative of the love of God, is asked to work again in the world arena wherein His earlier message has been negated, forgotten or misinterpreted for two thousand years, and wherein hate and separativeness have distinguished all men everywhere. This will plunge Him into a foreign atmosphere and into a situation wherein all His divine resources will be needed and will be tried to the uttermost. The generally accepted idea that He will return as a triumphant warrior, omnipotent and irresistible, has surely no basis in fact. That He will ultimately lead His people, humanity, into Jerusalem *is* a fact, founded on a secure foundation; but it will not be into a Jewish city called Jerusalem, but into "the place of peace" (as the word Jerusalem means). A careful consideration of the world situation today, and a dedicated use of the imagination, will reveal to the sincere thinker how appalling is the task which He has undertaken. But He has again "set His face to go up to Jerusalem" (Luke IX. 51); He will again appear and guide mankind into a civilisation and a state of consciousness in which right human relations and worldwide cooperation for the good of all will be the universal keynote. He will—through the New Group of World Servers and the men of goodwill—complete His association with the Will of God (His Father's business) in such a manner that the eternal will-to-good will be translated by humanity into goodwill and right relations. Then His task will be done; He will be free again to leave us, this time not to return, but to leave the world of men in the hands of that great spiritual Server Who will be the new Head of the Hierarchy, the Church Invisible.

The question now arises: In what way can we be of service? How can we aid during this preparatory stage?

On this point I have but little to say. The whole idea of His return is so familiar to you in its anticipatory nature (though not in the factual details as I have hinted them to you) that I find it hard to say anything practical or which will arrest your attention.

**[Page 610]**

What the members of the spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the Masters of the Wisdom—or, if you prefer the term, with the senior disciples of the Christ—are working day and night in order to establish such confidence, correct attitudes and understanding of the divine spiritual "push" or enterprise that His way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable Him to accomplish His purpose. Their major realisation is that of a cyclic crisis in the spiritual life of our planet; it is one which has been anticipated in the Father's House (Shamballa) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centres or groups through which God works are unitedly focussed on the same objective. Shamballa, the Spiritual Hierarchy, and Humanity (the Father's House, the Kingdom of God, and the world of men) are all striving in one vast movement for an intensification of the Light of the World.



This Light will irradiate in a fashion unknown before, not only the Father's House, which is the source of all our planetary light, but also the spiritual centre from which have come all Those Teachers and World Saviours Who have stood before men and said, as did Hermes, the Buddha and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

It is light and—above all else—"life more abundantly" which Christ will bring, and until He brings it we know not what it signifies; we cannot realise the revelation which this will entail and the new possibilities which will open before us. But through Him, light and life are on their way, to be interpreted and applied in terms of goodwill and of right human relations. For this the spiritual Hierarchy is preparing. This time the Christ will not come alone, for His co-workers will come with Him. His experience and Theirs will be the reverse of the previous one, for this time **[Page 611]** every eye will see Him, every ear will hear Him, and every mind will pass judgment upon Him.

Therefore I say that you can freely aid in the reconstruction work which the Christ proposes, if you will familiarise yourselves and all men whom you can contact with the following facts:

1. That the return of Christ is imminent.
2. That the Christ, immanent in every heart, can be evoked in recognition of His appearance.
3. That the circumstances of His return are only symbolically related in the world Scriptures; this may produce a vital change in the preconceived ideas of humanity.
4. That the major required preparation is a world at peace; however, that peace must be based on an educated goodwill, which will lead inevitably to right human relations, and therefore to the establishment (figuratively speaking) of lines of light between nation and nation, religion and religion, group and group, and man and man.

If you can succeed in presenting these four ideas to the world at large, thus overcoming the intelligent criticism that all that is said is too vague, prophetic, and visionary, you will do much. It is possible, surely, that the ancient truism, "the mind is the slayer of the real" may be fundamentally true where the mass of humanity is concerned, and that the purely intellectual approach (which rejects the vision and refuses to accept the unprovable) may be far more at fault than the anticipations of the Knowers of God and the expectant multitude.

The intelligence of divinity is vested in the spiritual Hierarchy, and that Hierarchy is today composed of Those Who have united in Themselves both the intellect and the intuition, the practical and the apparently impractical, the factual way of life and the way of the man who sees a vision. There are also the people who must be found in the market **[Page 612]** place of daily life; these are the people who must be trained in the divine recognitions which are essentially physical plane responses to the new expansions of consciousness. The Christ Who will return will not be like the Christ Who (apparently) departed. He will *not* be a "man of sorrows"; He will *not* be a silent, pensive figure; He will be the enunciator of spiritual statements which will not necessitate interpretation (and give rise to misinterpretation) because He will be present to indicate the true meaning.

He has been for two thousand years the supreme Head of the Church Invisible, the spiritual Hierarchy, composed of disciples of all faiths. He recognises and loves those who are not Christian but who retain

their allegiance to their Founders—the Buddha, Mohammed, and others. He cares not what the faith is, if the objective is love of God and of humanity. If men look for the Christ Who left His disciples centuries ago they will fail to recognise the Christ Who is in process of returning. The Christ has no religious barriers in His consciousness. It matters not to Him of what faith a man may call himself.

The Son of God is on His way and He cometh not alone. His advance guard is already here and the Plan which they must follow is already made and clear. Let recognition be the aim.

## PREPARATION FOR THE REAPPEARANCE OF THE CHRIST

June 1947

I have much to say here as a sequence to my previous communication to you—and here I am speaking to all aspirants and disciples. The opportunity is so great at this time that I seek to face you with your choices, leaving you free to make up your own minds. What you decide will, however, *affect definitely the remainder of your life activity*. Herein lies your challenge. What I have to say is of a relatively simple nature—so simple that it may seem to you as **[Page 613]** in the nature of an anti-climax. Yet simple as the problem may be, it is most difficult to solve. Your reaction to what I have to say will depend upon the nature of your sense of values, and not upon any capacity for abstruse reasoning. The average human aspirant and the intelligent human being are apt to emphasise the present complexity of human affairs and events; these they believe are engulfing men in every land. They thus provide—for themselves—an answerable alibi.

The emphasis of what I have to say is related to the message which I recently sent out re the Return of the Christ. That message carried its own challenge and the questions which it aroused in every sincere human heart are:

1. How can I personally meet this challenge?
2. What can I specifically do?
3. What are the steps which I and every aspirant should take?

These questions mean one thing to one person and another thing to another. Some of the replies will emerge as you read what I have to say. I am writing here for people who are disciples of the Christ, but my words can convey meaning to all sincere thinkers and Christian believers.

The complexities and difficulties of this post-war period are very great. The closer an aspirant is to the source of spiritual light and power, the more difficult is his problem, and at the same time the clearer will be his understanding of the facts. Looking away from the detail of the foreground, which ever assumes undue proportions, and divorcing oneself from those details as they deluge one's daily life with perplexities and anxieties, the problem is relatively simple and twofold in nature.

First of all, the outer, physical war is only just over; two years is a short time since the firing ceased and no country has as yet recovered from its dire effects. There is no true intercourse between nations and no true understanding. Today the United States permits the raising of **[Page 614]** funds in order to

arm the Zionists against Great Britain, an ally and a friendly power; it is authorising propaganda against Russia, also an allied and friendly power. There is no true effort anywhere (carried on with fixed determination and right compromise) to bring to an end those economic conditions which are the major cause of war and which are responsible for breeding hatred among nations.

Secondly (and of still more importance from the angle of the spiritual values, though less easily perceived), the Forces of Evil are still active; they may have been driven back, but they are still powerful; they are still subtly working and are still striving for a firmer foothold; they are still cleverly feeding world anxiety and world insecurity in order to create another point of world tension.

Until these two sources of world tension are recognised and correctly handled, the life of the aspirant, and still more of the disciple, is exceedingly hard. You may retort (and truly) that the life of all who suffered through the war, the fate of the starving people who are still taking the brunt of the attack in Europe—the inhabitants of Great Britain, Italy, China, Poland, and the Balkans, plus Germany and Japan, who are responsible for the difficulty, and all who are engulfed in the results of Germany's attack upon the world—is hard beyond endurance, and must therefore be shared by all aspirants and disciples. That is indeed true. But the more advanced thinkers and workers have far more than the general fate to endure. They—if they open their hearts and minds—participate not only in the difficulties confronting the mass of men everywhere, but they are also aware of the spiritual possibilities ahead, of the task to be completed in sealing "the door where evil dwells," and of the stupendous and unique circumstances which are faced by those who recognise and accept the imminent return of the Christ.

As the disciple confronts both the inner and the outer events and possibilities, he is apt to register a sense of complete frustration; he longs to help, but knows not what **[Page 615]** to do; his grasp of the menacing difficulties, his analysis of his resources and of those with whom he works, and his clarity of perception as to the forces ranged against him, make him feel inclined to sit back and say: What is the use of any effort I can make? Why not let the two forces of good and evil, of the Black Lodge and the Spiritual Hierarchy, fight it out alone? Why not permit the pressure of the evolutionary current, eventually and at long last, to bring cessation to the fight and the triumph of the good? Why attempt to do it *now*?

These are natural reactions when considering the present field of conflict, the prevalent greed and the international and racial antagonisms, and the selfish motives which control so many national units, plus the dull apathy of the masses, and in particular, the growing suspicion and distrust between the United States and Russia—a situation in which both groups are almost equally to blame. This war-generating situation is fostered behind the scenes by the highly clever and strongly anti-communistic power of the Roman Catholic Church, with its organised political plans—plans which are growing notably in the United States. To these, the intelligent thinker adds the reactionary activities in every land, and the fight for oil which governs the policies of Russia, the United States and Great Britain. To these factors must be added today the struggle between Hindu and Moslem for the control of India, and the fight over Palestine—fomented by the Zionists, and *not* by the Jews as a whole—a fight in which the Zionists prevented the displaced Jewish persons (only 20% of the whole) from discovering how welcome they are in many countries throughout the world; a fight which has greed and *not* any love of Palestine behind it, and which is governed by financial interests and *not* by the humanitarian spirit which the Zionists claim and which would force them to accept the offers made by Great Britain, Canada, Chile, Belgium and many other lands.

These factors, when realised by thinking men and women, produce a deep discouragement and a sense of futility and hopelessness. Instead, they should be faced [Page 616] *with courage*, with truth and understanding, as well as with the willingness to speak factually, with simplicity and with love in the effort to expose the truth and clarify the problems which must be solved. The opposing forces of entrenched evil must be routed before He for Whom all men wait, the Christ, can come.

The knowledge that He is ready and anxious publicly to appear to His loved humanity only adds to the sense of general frustration, and another very vital question arises: For what period of time must we endure, struggle and fight? The reply comes with clarity; He will come unfailingly when a measure of peace has been restored, when the principle of sharing is at least in process of controlling economic affairs, and when the churches have begun to clean house. Then He can and will come; then the Kingdom of God will be publicly recognised and will no longer be a thing of dreams and of ideals.

Aspirants are prone to ask the question as to why the Christ does not come—in the pomp and ceremony which the churches ascribe to the event—and by His coming demonstrate His divine power, prove convincingly the authority and the potency of God, and thus end the cycle of agony and distress. The answers to this are many. It must be remembered that *the main objective of the Christ will not be to demonstrate power but to make public the already existent Kingdom of God*. Again, when He came before He was unrecognised, and is there any guarantee that this time it would be different? You may ask why would He not be recognised? Because men's eyes are blinded with the tears of self-pity and not of contrition; because the hearts of men are still corroded with a selfishness which the agony of war has *not* cured; because the standards of value are the same as in the corrupt Roman Empire which saw His first appearance, only in those days these standards were localised and not universal; because those who could recognise Him and who hope and long for His coming are not willing to make the needed sacrifices, and thus ensure the success of His advent.

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Another factor militating against His being recognised, and one which will probably surprise you, is the fact that there are so many exceedingly good people in the world today, so many selfless workers and disciples and so many truly saintly people, that the spiritual competition would call forth a degree of holiness on His part which would negate His appropriation of a physical body of a calibre which would enable Him to manifest among men. This was *not* the case two thousand years ago; it is, however, the case today, so great is human advancement and the success of the evolutionary process. To enable Him today to walk among men requires a world which will have in it enough effective workers and spiritually-minded people to change the atmosphere of our planet; then and only then, the Christ can and will, come. I am not, however, presenting you with an impossibility.

Modern esotericism and the success of scientific, spiritual living are now so widely recognised that the consciousness of men everywhere has been profoundly affected; this will be increasingly so as the hope of His coming and the preparation for it spread among men. The situation indicates no divine frustration (of which that of the world disciples might be the reflection), nor does it indicate any inability to appear. Rather, it indicates the wonder of the divinity in man and the success of the divine plan for man. Divinity, however, awaits the expression of man's free will.

Another answer is that when Christ comes forth from the Place of Power, bringing His disciples, the Masters of the Wisdom, with Him, that Place of Love and Power will be situated on earth, and will be

publicly recognised; the effects of that appearance and of that recognition will be terrific, calling forth an equally terrific onslaught and effort by the Forces of Evil—*unless* humanity itself has first sealed "the door where evil dwells." This must be done by *the establishing of right human relations*.

Still another reply, upon which I would ask you to ponder, is that Christ and the spiritual Hierarchy never—no matter what the incentive may be—infringe upon the [Page 618] divine right of humanity to achieve freedom by fighting for freedom, individually, nationally and internationally. When true freedom covers the earth, we shall see the end of tyranny, politically and religiously. I refer here not to modern democracy, which is at present a philosophy of wishful thinking, but to that state of the realm in which the people themselves will rule; these people will not tolerate authoritarianism in any church, or totalitarianism in any political system or government; they will not accept or permit the rule of any body of men who undertake to tell them what they must believe in order to be saved, or what government they must accept. I say not that these desirable objectives must be accomplished facts on earth before Christ comes. I *do* say that this attitude to religion and politics must be generally accepted as necessary to all men, and that steps must have been successfully taken in the direction of right human relations.

These are the things which the New Group of World Servers, the disciples, the aspirants and the men of goodwill everywhere must believe and teach in preparation for His coming.

There is, therefore, nothing to offset the sense of frustration (which is undeniably present and based on factual conditions) but the acceptance and the development of a state of mind which will be founded on a belief in the veracity of the historical records which bear witness to many advents at crucial times in human affairs, and to many world Saviours—of Whom the Christ was the greatest. The right and constructive attitude must also be based on an innate recognition of the existence of the Christ and of His Presence with us at all times; it must be grounded in the knowledge that the war—with all its unspeakable horrors, its cruelties and its cataclysmic disasters—was but the broom of the Father of all, sweeping away obstructions in the path of His returning Son. It would have been well-nigh impossible to prepare for the coming in the face of the pre-war conditions. Upon these facts the New Group of World Servers must today take their stand. They must recognise the obstructing factors, [Page 619] but must also refuse to be frustrated by them; they must be aware of the hindrances (many of them financial and based on material greed), and then employ such skill in action and such business acumen that these hindrances will be overcome; they must walk clear-eyed through world difficulties and—holding His five-pointed star before them—pass unscathed and successful through the midst of all frustrating factors.

I seek not here to deal with the usual spiritual frustrations or wish to waste time with the ordinary platitudes and the well understood replies, which do not aid because they remain platitudes and are not translated into action. I shall deal here with only two factors which condition the present opportunity; these can be regarded as so completely hindering that, unless they are removed, there will be a long delay before Christ can return. They are:

1. The inertia of the average aspirant or spiritually-minded man.
2. The lack of money for the work of preparation.

Both these hindrances are fundamentally based on one and the same thing: *materialism*—one on the materialism of *physical* effort, and the other on that of a world attitude.



Let us keep these themes simple and down on the level at which most people work and think today; let us be intensely practical and force ourselves to look at conditions as they are, thus arriving at a better knowledge of ourselves and of our motives.

### *1. The Inertia of the Average Spiritually-Minded Man*

The average aspirant, man of goodwill, or disciple, is constantly aware of the challenge of the times and the opportunity which spiritual events may offer. The desire to do good and to accomplish spiritual ends is ceaselessly gnawing away within his consciousness. No one who loves his fellowmen, who has a dream of seeing the Kingdom of [Page 620] God materialise on earth, or who is conscious of the awakening of the masses—slow though it may be—to the higher spiritual values, but is thoroughly dissatisfied. He realises that what he contributes of help to these desirable objectives is little indeed. He knows that his spiritual life is a side issue; it is something which he keeps carefully to himself and which he is frequently afraid to mention to his nearest and his dearest; he tries to dovetail his spiritual efforts into his ordinary outer life, struggling to find time and opportunity for it in a gentle, futile and innocuous manner. He finds himself helpless before the task of organising and rearranging his affairs so that the spiritual way of living may dominate; he searches for alibis for himself and eventually rationalises himself so successfully that he ends by deciding that he is doing the best he can in the given circumstances. The truth is that he is doing so little that probably one hour out of the twenty-four (or perhaps two) would cover the time given to the Master's work; he hides behind the alibi that his home obligations prevent his doing more, and he does not realise that—given tact and loving understanding—his home environment can and must be the field in which he triumphs; he forgets that *there exist no circumstances in which the spirit of man can be defeated* or in which the aspirant cannot meditate, think, talk and prepare the way for the coming of the Christ, provided he cares enough and knows the meaning of sacrifice and silence. *Circumstances and environment offer no true obstacle to the spiritual life.*

Perhaps he hides behind the alibi of poor health, and frequently behind that of imaginary ills. He gives so much time to the care of himself that the hours which could be given to the Master's work are directly and seriously curtailed; he is so preoccupied with feeling tired, or tending a cold, or with fancied heart difficulties, that his "body consciousness" steadily develops until it eventually dominates his life; it is then too late to do anything. This is particularly the case with people who have reached their fiftieth year or over; the trouble then is predominantly with women. It is [Page 621] an alibi which it is hard not to use, for many feel tired and ailing and this, as the years go by, is apt to get worse. The only cure for the creeping inertia is to ignore the body and take your joy in the livingness of service. This leads to a longer life. I speak here not of definite disease or of serious physical liabilities; to these right care and attention must be duly given; I speak to the thousands of ailing men and women who are preoccupied with taking care of themselves, and so waste hours of the time which could be given to the service of humanity. I ask those who are seeking to tread the Path of Discipleship to release those many hours spent in needless self-care into the service of the Hierarchy.

Still another alibi leading to inertia is *the fear* people have of speaking about the things of the Kingdom of God to others; they are afraid of being rebuffed, or of being thought peculiar, or of intruding. They therefore preserve silence, lose opportunity, and never discover how ready people are for the discussion of realities, for the comfort and hope which the thought of Christ's return can bring, or for the sharing of spiritual light. This is essentially a form of spiritual cowardice, but it is so widespread that it is



responsible for the loss of millions of hours of world service.

There are, brother of mine, other alibis, but the three above noted are the most common; the release of the majority of aspirants from these hindering conditions would bring to the service of the Christ (to use the language of the labour union) so many man-hours and so much overtime endeavour that the task of those who admit no alibis would be greatly lightened and the coming of the Christ would be much nearer than it is today. What we call inertia is not simply psychological in nature. *The qualities of matter* or substance itself are involved. Inertia is the slowest and the lowest aspect of material substance and is called in the Eastern philosophy, the quality of *tamas*. It has to be transmuted into a higher quality, that of activity or (giving it its technical term) its *rajasic* quality, and this leads later on to the highest quality of rhythm or *sattva*. To the rhythm of life under which the Christ and the spiritual Hierarchy operate, and which [Page 622] vibrates in harmony with human need and hierarchical response, I call you not. I do, however, call you to demonstrate the quality of activity and to refuse to hide behind alibis. It is essential that all aspirants recognise that in the place where they now are, among the people who are their karmic associates, and with the psychological and physical equipment with which they are endowed, they can and must work. I shall not labour this subject. There is no possible coercion or undue pressure exerted in the service of the Hierarchy. The situation is clear and simple. There are at the present time three great activities going on:

First, the activity to be felt in the "centre where the will of God is known," that will-to-good which has carried all creation on toward a greater glory and a steadily deepening, intelligent responsiveness; this today is creatively endeavouring to bring in the new world order, the order of the Kingdom of God under the *physical* supervision of the Christ. This might be regarded as the externalisation of the spiritual Hierarchy of our planet. Of this, the return of the Christ to *visible* activity will be the sign and the symbol.

Secondly, the critical activity which is conditioning the spiritual Hierarchy, from the Christ Himself down to the lowest aspirant to be found on the periphery of that centre where the love of God has full play. *There* it is fully realised that (in the words of St. Paul) "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the Sons of God". It is for that manifestation that They now prepare, these "Sons of God Who are the Sons of Men"; it is for this coming forth to outer active service that They are already—one by one—entering into outer activity upon the physical plane. They are not recognised for what They are, but They go about the Father's business, demonstrating goodwill, seeking to enlarge the horizon of humanity, and thus prepare the way for the One Whom They serve, the Christ, the Master of all the Masters and the Teacher alike of angels and of men.

Thirdly, there is humanity itself, "the centre which we call the race of men"—a centre at present full of chaos, turmoil [Page 623] and confusion, a humanity full of pain, bewilderment, disturbance, yet mentally aware of infinite possibilities, emotionally fighting for that plan which seems to them to be the best, but with no sense of coherency or any realisation that it must be the *one world for the one humanity*. They desire simply emotional peace, security in which to live and work, and a vision of a future which will satisfy some inchoate sense of divine persistence. They are physically ill, deprived for the most part of the essentials of normal wholesome living, wracked with the sense of financial insecurity and—consciously or unconsciously—invoking the Father of all on behalf of themselves and of the rest of the world.

*The solution is the return of the Christ.* This is the ascertained will of God; it is the desire of Christ Himself and of His disciples, the Masters of the Wisdom; it is the unrealised demand of men in all lands. Where there is unification of purpose, of spiritual intention and of realised need, then there is only one thing which can arrest that return, and that is the failure of mankind to prepare the stage for that stupendous event, to clear the highways, familiarise the people with the idea, and bring about the required measure of peace on Earth—a peace based upon right human relations.

## 2. *The Lack of Money for the Work of Preparation*

We come now to the second of the major hindrances: the lack of financial support for the Christ's workers and disciples in all lands as they endeavour to release spiritual energy and bring a new order out of the present world chaos. This is perhaps *the* major difficulty, and it appears at times an insuperable one; it involves the problem of true financial trusteeship and the deflection of adequate sums of money into channels which will definitely aid in the work of preparation for the return of the Christ. It is for this reason that I closed the previous section of this article with the words "right human relations."

The problem is therefore a peculiarly hard one, for the [Page 624] spiritual workers of the world have not only to train people to *give* according to the need and their means, but in many cases they have first of all to provide them with a motive so magnetic in its appeal that they must perforce give; they have also to provide the trust, foundation and organisation through which the money given may be administered. This presents them with a most impressively difficult task and one which is responsible for the present impasse. The impasse is not, however, based only on the novelty of raising funds in preparation for the return of the Christ, but it is based also on the trained selfishness of the majority of those who own the world's wealth and who—even if they give—do so because it fosters prestige or indicates financial success. It must be remembered here that every generalisation presupposes exceptions.

Generalising, and therefore over-simplifying the subject, we can assume that money finds its way into four main channels of expenditures:

1. *Into the myriad homes of the world* in the form of wages, salaries or inherited wealth. All this is at present most unevenly balanced, producing extreme riches and extreme poverty.
2. *Into great capitalistic systems* and monopolies to be found as towering structures in most lands. Whether this capital is owned by the government, or by a municipality, or by a handful of wealthy men or by the great labour unions matters not. Little of it is yet spent in reality for the betterment of human living, or for the inculcation of the values which will lead to right human relations.
3. *Into the churches and religious groups* throughout the world. Here (again speaking in general terms and at the same time recognising the existence of a small spiritually-minded minority) the money is deflected into the material aspects of the work, into [Page 625] the multiplying and preservation of ecclesiastical structures, into salaries and general overhead, and only a percentage of it really goes into the teaching of the people, into a living demonstration of the fact of His return—for centuries a definite doctrine of the churches. That return has been anticipated down the ages, and might have occurred ere now had the churches and religious organisations everywhere done their duty.

4. *Into philanthropic, educational and medical work.* All of this has been exceedingly good and greatly needed, and the debt of the world to the public-spirited men who have made these institutions possible is great indeed. All of this has been a step in the right direction and an expression of the divine will-to-good. It is, however, frequently money misused and misdirected and the values developed have been largely institutional and concrete. They have been limited by the separative tenets of the donors or the religious prejudices of those who control the disbursement of the funds. In the quarrelling over ideas, religious theories and ideologies, the true assistance of the One Humanity is overlooked.

The fact remains that had the directing agencies through whose hands the money of the world is channelled any vision of the spiritual realities, of the one humanity and the one world, and had their objective been the stimulation of right human relations, the mass of men everywhere would be responding to a vision very different from the present one; we would not be faced as we are today with the expenditures—running into countless billions—necessitated by the need to restore *physically*, not only the physical bodies of countless millions of men, but entire cities, transportation systems and centres responsible for the reorganisation of human living.

Equally, it can be said that if the spiritual values and the spiritual responsibilities attached to money (in large [Page 626] quantities or in small) had been properly appreciated and taught in homes and schools, we would not have had the appalling statistics of the money spent, prior to the war in every country in the world (and spent today in the Western Hemisphere), on candy, liquor, cigarettes, recreation, unnecessary clothes and luxuries. These statistics run into hundreds of millions of dollars every year. A quota of this money, necessitating the minimum of sacrifice, would enable the disciples of the Christ and the New Group of World Servers to prepare the way for His coming and to educate the minds and hearts of men in every land in right human relations.

Money—as with all else in human living—has been tainted by selfishness and grabbed for selfish individual or national ends. Of this, the world war (1914-1945) is the proof, for although there was much talk of "saving the world for democracy" and "fighting a war to end war," the main motive was self-protection and self-preservation, the hope of gain, the satisfaction of ancient hatreds, and the regaining of territory. The two years which have elapsed since the war have proved this to be so. The United Nations is occupied with rapacious demands from all sides, with the angling of the nations for place and power, and for the possession of the natural resources of the Earth—coal, oil, etc., and also with the underground activities of the great Powers and of the capitalists which they all create.

Yet all the time, the one humanity—no matter what the place of residence, what the colour of the skin, or what the religious beliefs—is clamouring for peace, justice and a sense of security. All this, the right use of money and a realisation on the part of many of their financial responsibility (a responsibility based on the spiritual values) would rapidly give them. With the exception of a few great far-sighted philanthropists, and of a mere handful of enlightened statesmen, churchmen and educators, this sense of financial responsibility is to be found nowhere.

The time has now come when money must be re-valued and its usefulness channelled into new directions. The voice [Page 627] of the people must prevail, but it must be a people educated in the true values, in the significances of a right culture, and in the need for right human relations. It is therefore essentially a question of right education and correct training in world citizenship—a thing that has not yet been undertaken. Who can give this training? Russia would gladly train the world in the ideals of communism, and would gather all the money in the world into the coffers of the proletariat, eventually

producing the greatest capitalistic system the world has ever seen. Great Britain would gladly train the world in the British concepts of justice and fair play and world trade, and would do it more cleverly than any other nation because of vast experience. The United States would also gladly undertake to force the American brand of democracy upon the world, using her vast capital and resources in so doing, and gathering into her banks the financial results of her wide-spread financial dealings, preserving them safely by the threat of the atomic bomb and the shaking of the mailed fist over the rest of the world. France will keep Europe in a state of unrest as she seeks to regain her lost prestige and garner all she can from the victory of the other allied nations. Thus, my brother, the story goes—each nation fighting for itself and rating each other in terms of resources and finance. In the meantime, humanity starves, remains uneducated, is brought up on false values and the wrong use of money; until these things are being righted, the return of the Christ is not possible.

In the face of this disturbing financial situation, what is the answer to the problem? There are men and women to be found in every land, every government, every church and religion, and every educational foundation who have the answer. What hope is there for them and for the work with which they have been entrusted? How can the people of the world, the men of goodwill and of spiritual vision help? Is there anything they can do to change the thinking of the world in regard to money, and to deflect it into channels where it will be rightly used? The answer lies within these people themselves.

### [Page 628]

There are two groups who can do much: those already using the financial resources of the world, if they will catch the new vision and also see the handwriting on the wall which is bringing the old order down in destruction; and secondly, the mass of the good, kindly people in all classes and spheres of influence.

The power of the little man and of the unimportant citizen is not yet truly grasped, yet there is a vast opportunity before them if they have the courage and the patience to do the needed work.

These men and women of goodwill and spiritual inclination must reject the thought of their relative uselessness, insignificance and futility, and realise that now (in the critical and crucial moment that has come) they *can* work potently. The Forces of Evil *are* defeated, though not yet "sealed" behind the door where humanity can put them and which the *New Testament* foretold would happen. The world is in the balance again. Evil is seeking every avenue available for a new approach but—and this I say with confidence and insistence—the little people of the world, enlightened and selfless in their viewpoint, exist in sufficient numbers to make their power felt—if they will. There are millions of spiritually-minded men and women in every country who, when they come to the point of approaching in mass formation this question of money, can permanently rechannel it. There are writers and thinkers in all lands who can add their powerful help, and who will if correctly approached. There are esoteric students and devoted church people to whom appeal can be made for aid in preparing the way for the return of the Christ, particularly if the aid required is the expenditure of money and time for the establishing of right human relations and the growth and spread of goodwill.

A great campaign to raise money is not demanded, but the selfless work of thousands of apparently unimportant people is required. I would say, my brothers, that the most needed quality is *courage*; it takes courage to put aside diffidence, shyness and the dislike of presenting a point of view, particularly a point of view connected with money. It is here [Page 629] that the majority fail. It is relatively easy today to raise money for the Red Cross, for hospitals and for educational institutions. It is exceedingly

difficult to raise money for the spread of goodwill, or to secure financial sources and the right use of money for forward looking ideas, such as the return of the Christ. Therefore I say that *the first prerequisite is courage.*

The second requirement for the workers of the Christ is to make those sacrifices and arrangements which will enable them to give to the limit of their capacity; there must not be simply a trained ability to present the subject, but each worker must practise what he preaches. If, for instance, the millions of people who love the Christ and seek to serve His cause gave at least a tiny sum of money each year, there would be adequate funds for His work; the needed trusts and the spiritually-minded trustees would then automatically appear. The difficulty is not with the organising of the money and work; it lies with the seeming inability of people to give. For one reason or another, they give little or nothing, even when interested in such a cause as that of the return of the Christ; fear, or the love of purchasing, or the desire to give presents, or failure to realise that many small sums mount up into very large sums—all these things militate against financial generosity, and the reason always seems adequate. Therefore, *the second prerequisite is for everyone to give as they can.*

Thirdly, the metaphysical schools and the esoteric groups have given much thought to this business of directing money into channels which appeal to them. The question is often asked: Why do the Unity School of thought, the Christian Science Church, and many New Thought movements always manage to accumulate the required funds, whilst other groups, and particularly the esoteric groups, do not? Why do truly spiritual workers seem unable to materialise what they need? The answer is a simple one. Those groups and workers who are the closest to the spiritual ideal are as a house divided against itself. Their main interest is on abstract spiritual levels, and they have not apparently grasped the fact that the physical plane, when motivated from the spiritual levels, is of equal importance. The large metaphysical [Page 630] schools are focussed on making a *material* demonstration, and so great is their emphasis and so one-pointed is their approach that they get what they demand; they have to learn that the demand and its answer must be the result of spiritual purpose, and that that which is demanded must not be for the use of the separated self or for a separative organisation or church. In the new age which is upon us, prior to the return of the Christ, the demand for financial support must be for the bringing about of right human relations and goodwill, and not for the growth of any particular organisation. The organisations so demanding must work with the minimum of overhead and central plant, and the workers for the minimum yet reasonable salary. Not many such organisations exist today, but the few now functioning can set an example which will be rapidly followed, as the desire for the return of the Christ grows. Therefore *the third prerequisite is the service of the one humanity.*

*The fourth prerequisite must be the careful presentation of the cause* for which the financial support is required. People may have the courage to speak, but an intelligent presentation is of equal importance. The major point to be emphasised in the preparatory work for the return of Christ is the establishing of right human relations. This has already been started by men of goodwill all over the world, under their many names, and here I have done naught but indicate another motive for presentation.

We come now to *the fifth prerequisite: a vital and sure belief in humanity as a whole.* There must be no pessimism as to the future of mankind or distress over the disappearance of the old order. *The good, the true and the beautiful* is on its way, and for it mankind is responsible, and not some outer divine intervention. Humanity is sound and rapidly awakening. We are passing through the stage where everything is being proclaimed from the housetops—as the Christ stated would be the case—and as we listen or read of the flood of filth, crime, sensual pleasure or luxury buying, we are apt to be



discouraged; it is wise to remember that it is wholesome for all this to come to the surface and for us all to know about [Page 631] it. It is like the psychological cleansing of the subconscious to which individuals submit themselves, and it presages the inauguration of a new and better day.

There is work to do, and the men of goodwill, of spiritual instinct, and of truly Christian training must do it. They must inaugurate the era of the use of money for the spiritual Hierarchy, and carry that need into the realms of invocation. Invocation is the highest type of prayer there is, and a new form of divine appeal which a knowledge of meditation has now made possible. To this end I will give you a short form of spiritual demand which I would ask you all to use in the place of any prayer, meditation or invocation for money which you may have hitherto used. It is short and powerful, but requires a unified group or a truly integrated personality to use it...

I have naught to add in the way of an appeal for funds, courage or understanding. If the courage of the Christ, as He faces return to this physical outer world, if the need of humanity for right human relations, and the sacrificing work of the disciples of the Christ are not enough to fire you and to energise you and those whom you can reach, there is nothing that I can say which will be of any use.

## WORK IN THE COMING DECADES

April 1948

This is the last *Wesak Message* which I intend to give you. In 1949, I shall have completed thirty years of carefully planned and meticulously outlined work; this work I undertook under cyclic law (related to the periodical giving out of the esoteric teaching) in order to aid humanity and the work of the Hierarchy, to both of which I happen to belong.

On November 19th, 1919, I made my first contact with A.A.B. (much to her distress and dismay), and I have worked steadily with her ever since. The books which I then planned have been well-nigh finished; the various phases of the work which were a part of the preparation for the reappearance of [Page 632] the Christ have taken form and should go forward with gathering momentum during the next twenty years.

The two major ideas which it was my task to bring to the attention of humanity everywhere throughout the world have been securely anchored (if I may be permitted to use such a term), and these constitute by far the most important aspect of the work which I have done. These formulated ideas are:

1. The announcement of the existence (hitherto unrecognised) of the *New Group of World Servers*. This is an effective group of workers, intermediate between Humanity and the spiritual Hierarchy of the planet.
2. The statement, sent out lately, in connection with the *Reappearance of the Christ*, and for the immediate consolidation of the work of preparation.

All else that I have done in the service of the Hierarchy is of secondary importance to these two statements of spiritual *fact*.



The fifth volume of *A Treatise on the Seven Rays* remains to be finished, as does the second volume of *Discipleship in the New Age*; there is nothing else; what remains, therefore, can easily be accomplished before my term of thirty years comes to an end. Other work awaits me under the reorganisation of all the hierarchical efforts incident to the reappearance of the Christ and the closer relationship which will then be established between humanity and the Hierarchy. The work of hierarchical reorganisation is at present largely internal and concerns not humanity at this time.

I have made it entirely clear to all of you what is the work which you should do and I have no intention (in this final message) of pleading with you to do it—beyond asking you to *carry on where I leave off*. I refer of course to my exoteric work.

That the work which I am now doing was definitely ending [Page 633] in 1949 was quite unknown to A.A.B. and has no relation whatsoever to the fact that her health is precarious. It has, however, some relation to the fact that she has resumed more active work as a disciple in the Ashram of her own Master, after twenty-eight years of service in mine. Before I began the work of the past three decades, I knew exactly the time I had in which to bring about the results desired by the Hierarchy; all has been meticulously carried out under a most clearly visioned plan.

First, there was the necessity to find the nucleus of people through whom I had to work; the first step was therefore the writing of certain books which would carry the new teaching, and act therefore as a selective agent for the discovery of those who would work in the new emerging cycle.

The starting of the Arcane School by A.A.B. was only incidental to this objective; its aim is to train those disciples who can implement the Plan and thus prepare for the reappearance of the Christ; the Arcane School can therefore provide a trained body of workers.

Ten years after that, I began to expand the range of contacts, and the teaching began to reach thinkers on continents other than the American. As a result, I began to form my own Ashram and to find people in all countries who were disciples, qualified as such, but who needed the impact of the influence of a second ray Ashram. When this was done, the major part of the second decade of my work became possible, and I therefore wrote a pamphlet entitled *The New Group of World Servers*. In it I called attention to the fact that there existed upon the Earth, in every nation, men and women who (in some form or another) recognised the spiritual Hierarchy of the planet, who had a quality of non-separateness, definitely present or else rapidly developing, and who were gathered together in no limiting organisation but primarily by their trend of thought and the habit of their activity. They constituted a group who were subjectively, spiritually, practically and openly creating a new form of human relationship. This new relation resulted in mutual understanding and a mental cooperation which recognised [Page 634] no barriers or national limitations. On the inner side of spiritual incentive and endeavour, they work today as one group; on the outer side of world affairs, they may not be aware of each other physically, or arrive at any open contact, yet they are animated by the same principles and are carrying forward—in all nations and in every great department of human thinking and planning—a similar work.

In this decade of my work, two major activities were inaugurated: the creation of the Triangles and the formation of Men of Goodwill,\* and these are just on the verge of a major creative activity. They

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\* Since 1951 this work has been carried forward under the title of World Goodwill.

constitute an effort to energise and relate members and adherents of the New Group of World Servers (and particularly in the organisation of men of goodwill), to find and mobilise the groups formed by the New Group of World Servers throughout the world, so as to bring added strength to all of them by swinging into a massed effort men of prayer, men of good intention, and those who believe in the divine will-to-good, plus those who implement it through love—no matter what they mean by that vague term. Thus *a nucleus of a great synthesis* was brought about in this second decade, and it will have lasting effects upon human living and design. Owing to planetary frustration and the enhanced activity of the Forces of Evil, the work of the Triangles and of the men of goodwill has been more slowly formulated than had been originally expected, but this has been through no fault of theirs; this period of frustration will be over before very long and a greatly increased momentum will be the result. For this increased response upon the part of the public, you should now lay your plans.

In the third and final decade of my work, the time and opportunity came to announce, in a new and more emphatic manner, what all the world religions have proclaimed, that—with due preparation and the establishment of a pronounced tendency towards right human relations—the time had come when the Christ could again appear and take His rightful place as World Teacher. The emphasis has never before been [Page 635] laid upon the needed work of preparation. The results of this pronouncement have not yet had time to make themselves felt, but the next ten years will reveal the full import of what has been done.

With that pronouncement my planned work was brought to a finish; the book\* which will indicate the proximity of this happening and the lines along which the new world religion will be promoted is now in the press. I would call your attention to the fact that the general concept of a World Saviour (always attached to the office of the Christ, no matter by what name the exalted Son of God may be called in any world cycle) is in reality closely related to the far more important function of World Teacher. People love to be saved, for it ignores their own immediate responsibility, which teaching definitely emphasises. It must be remembered that it is the teaching given by the Christ which saves humanity—not any symbolic death upon a cross. *Men must save themselves by their reaction and their response to the teaching given in its purity by the Christ*; this is a point which should be forcefully instilled by all of you; it is not man-made interpretations which save a man, but his self-initiated application of his own understanding of the teaching. This must be brought today to the consciousness of as many human beings as the followers of the Christ can reach.

Here you have a brief account of the work which I undertook on behalf of the Hierarchy and for the Christ, Whom I most reverently regard as my Master. This work has not been unsuccessfully carried forward; many of you who read these words have done what you could to help and of this I am not unmindful nor is the Hierarchy ungrateful. Perhaps—with a still clearer picture in your minds—you will find yourselves able to do still more.

I intend to indicate (still briefly) what should be done in the next two decades, but would like first of all to touch upon the state of the world and refer to its condition, because they have both handicapped hierarchical effort and particularly what I sought to do (which was a major hierarchical [Page 636] enterprise), and yet at the same time they have cleared the way in a most extra-ordinary manner for the appearance of the Christ.

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\* *The Reappearance of the Christ.*

When I began my exoteric work in 1919, I had not expected to be frustrated by the second world war, or rather by the final phase of World War I. The Hierarchy had hoped that the lesson had been severe enough to force those changes which were essential to the future of mankind. But humanity had not learned the needed lessons. As I have often told you, the Hierarchy—because of the divine principle of free will in humanity—cannot foretell how men will act in times of crisis; the Hierarchy cannot enforce the good way of life against normal human desire, for this good way of action must come from out the very depths of human thinking and feeling, and must emerge as a free and non-supervised endeavour; the Hierarchy may not take those possible steps which will prevent men making mistakes, for it is through those mistakes that men learn "by the means of evil that good is best," as your great initiate-poet has expressed it. All that the Hierarchy can do is to present the needed teaching which will direct man's thinking along right lines, to point the way of true relationships, and at the same time demonstrate objectively the nature of the bad way. This the Hierarchy has always done. As a spiritual group, They can and do set Their faces against selfishness, greed, and against all that seeks to imprison the human spirit and impair its freedom. To illustrate—the Hierarchy demonstrated against the totalitarianism which the two great Powers, Germany and Japan expressed when they precipitated the second world war. This They still do and will continue to do when any aspect of totalitarian greed and aggressiveness in any form (subtle and undeclared or openly demonstrated) attempts to limit the freedom of the individual, the free spiritual man, no matter what his point in evolution.

Toward the end of the second decade of my work, totalitarianism reared anew its most evil head, and perforce, the Hierarchy took sides against this primary principle of evil, though never against any group of human beings. Please **[Page 637]** note this. The point I seek to make is that the Hierarchy is inflexibly against any demonstration of the principle of non- freedom, no matter what form it takes, but *is ever on the side of humanity*. The spirit of evil which animated German actions evoked every possible opposition from the Forces of Light and from their source, the Hierarchy. Today this totalitarian evil is expressing itself through the planning of the Russian oligarchy, through the Zionist movement, and through all groups which seek to fetter and imprison the spirit of man; but the people under the sway of this evil influence and the scheming of these evil groups are never regarded in any light different to that of the rest of mankind. They are looked upon as glamoured, or as weak and ignorant (which they undoubtedly are), but they are never separated off in the thinking and planning of the Hierarchy from the rest of mankind. The evil must not be permitted or allowed to triumph, but the unhappy and glamoured exponents of this evil are loved, along with the rest of mankind. This is a point which is hard for the illogical thinker to understand, but it expresses most truly the attitude of the Christ and of all who serve His cause.

With the focussed entrance of greed and of totalitarian ruthlessness into the world arena, much that I had planned and much that all of you were attempting to do, met with frustration; the work of all disciples was in many ways greatly hindered and handicapped, though *not* from the long range vision, but only from the angle of short range action. I would ask you to have this in mind. The vision stands even when immediate action is blocked.

Today it would appear, from all the indications and from the dominant world trends, that the still unconquered greed of certain of the more powerful nations is undeniably rampant, and that we are therefore facing another period of frustration and of major world difficulty. Feeling against Russia is running high among the Western Powers and is largely her own fault, though it is primarily based upon two main factors—one of them bad and the other good.

The bad reaction is based on the same old triplicity of [Page 638] fear, greed and jealousy and—from the angle of those three phases of selfishness—is entirely justified. That fact, in itself, supplies a major difficulty. Think this out.

The good reaction is based on the frustration of the idea or concept of developing a unified peaceful world—a world in which there would be no war and in which men could live at peace with each other and in security, and in which men everywhere could work, relatively unopposed, towards right human relations. This super-world and this unified humanity is a true ideal, but is not a feasible project.

Spiritual workers should face the various world alternatives:

1. An all-dominant Russia, whose regime would cover the planet, enforcing her *totalitarian* interpretation of communistic doctrine (there is a right and true interpretation), refusing freedom to the individual in the interest of the State, and—because of a low opinion of the human masses—everywhere standardising her interpretation of democracy.
2. A world in which all nations live in an armed armistice, in which distrust is forever rampant and in which science is prostituted to the art of destruction. In this world an explosion must and will eventually take place which will destroy humanity as once before it was destroyed, according to the Bible and the other world Scriptures and the hierarchical records.
3. A world in which the United States proves itself to be the controlling factor, after wiping out Russia, which she can well do if she acts now. It will be a predominantly capitalistic world, run by several nations but headed by the United States. A capitalistic nation is not necessarily wrong; capital has its place, and Russia (the enemy of capitalism) is by no means free from capitalistic bias. The motives of the United States are very mixed motives: greed of money or its equivalent, such as oil, and at the same time sincerely good intentions for the establishment of human freedom in a democratic world—modelled, of course, on American democracy. Other motives are an appreciation of the armed fist and, at [Page 639] the same time, a longing for economic sharing and for that essential kindness which is such a strong American characteristic—a mass characteristic. These mixed motives will produce eventually a very confused world, one in which it will be found that humanity has learned very little as the result of the World War (1914-1945) and is acquiescent to the cycle of well-intentioned money control.
4. A world divided into "blocs" for mutual aid and economic sharing. Of this, the proposed treaty between Great Britain, France and the Benelux countries is a tentative sample, though tainted by objectionable motives, from the angle of the Hierarchy. Fear is the major factor producing this treaty, but it has in it nevertheless the seeds of hope. There is nothing intrinsically wrong in any group of nations standing together for mutual aid and economic cooperation. The wrong factor comes in when they stand *united against* any other group of nations, and therefore against any group of human beings. It is this attitude, engineered and fostered by Russia, which has led to the relatively new concept of *blocs against*. Along this line, and with this attitude of antagonistic groupings, only disaster can lie.

Blocs in themselves can be good and proper if they follow lines of natural cleavages, of language differences and of cultural distinctions. They can be essentially right if they are formed for economic, educational, religious and social aims and can therefore provide no true cause for alarm. Such blocs would be cultural and not militaristic, economic and not greedy, and they could provide a normal and

progressive movement away from the separative nationalism of the past and towards the distant creation of the One World, and the One Humanity. This will some day be seen, but the time is not yet. Mankind is not ready for some super-government, nor can it yet provide the unselfish and trained statesmen that such a government would require. As yet, there are more seeds of danger in this concept than there are of helpfulness. Nevertheless, it is a dream which will some day materialise, after the creation and the functioning of blocs have proved how men should work and live together.

**[Page 640]**

The United Nations is still the hope of the world and can remain so; it is a great field of experimentation, but is suffering today from an initial error. That error was the admitting of a totalitarian Power into its nations. For seven long and terrible years the Forces of Light had been fighting totalitarianism. In the early days of the post-war period the Nations compromised with principles and admitted Russia to the United Nations. Had they proceeded to unite all the other nations of the world on the sure ground of economic reform, of needed national reorganisation and of regional groups (a better term than "blocs"), Russia would have been forced to conform, for her very existence would have been at stake. An initial error can lead to much trouble, and it is this type of trouble which the United Nations today faces.

I have here given you the possibilities with which the work is challenged and confronted, and again I must refuse to foretell what will happen. It is not permitted. I have felt it necessary to summarise the situation because it is in this world that you and all men of goodwill will have to work for the next twenty years; this period of settlement will not be an easy one in which the disciples of the Christ have to prepare for His appearance. The two decades ahead of you are those in which you must bring to fruition the seeds which I have planted. Though I shall not be actively and outwardly working with you or communicating with you as I have done over the past thirty years, you will have my books (which will then be finished) and the relation which I now hold to you and to all the activities which I have helped you to inaugurate will remain basically the same; it will be more subjective but many in the world today know the means of reaching me.

The Christ, Whom I serve as a disciple, and the spiritual Hierarchy, of which I am a member, are drawing steadily nearer to humanity; in the past I have used the statement to reassure you, "The Hierarchy stands"; today I say to you, "*The Hierarchy is near.*"

The work that must be done in the two coming decades is as follows, and I shall not enlarge upon it because you have **[Page 641]** been trained to do it; you know what to do and the responsibility is yours—as will be my unflinching help.

1. Prepare men for the reappearance of the Christ. This is your first and greatest duty. The most important part of that work is teaching men—on a large scale—to use the Invocation so that it becomes a world prayer and focusses the invocative demand of humanity.
2. Enlarge the work of the Triangles so that, subjectively and etherically, light and goodwill may envelop the earth.
3. Promote ceaselessly the work of World Goodwill, so that every nation may have its group of men and women dedicated to the establishing of right human relations. You have the nucleus, and expansion must be undertaken. You have the principle of goodwill present throughout the world; the task will be



heavy indeed but far from impossible.

4. Undertake the constant distribution of my books, which contain much of the teaching for the New Age. In the last analysis, the books are your working tools and the instruments whereby you will train your workers. See that they are kept in steady circulation.

5. Endeavour to make the Wesak Festival (at the time of the May Full Moon) a universal festival and known to be of value to all men of all faiths. It is the festival in which the two divine Leaders, of the East and of the West, collaborate together and work in the closest spiritual union; the Christ and the Buddha use this festival each year as the point of inspiration for the coming year's work. See that you do likewise. The spiritual energies are then uniquely available.

6. Discover the members of the New Group of World Servers, whenever possible, and strengthen their hands. Look for them in every nation and expressing many lines of thought and points of view. Remember always that in doctrine and dogma, and in techniques and methods, they may differ widely from you, but in love of their fellowmen, in practical goodwill and in devotion to the establishing of right human relations they stand with you, they are your equals, and can probably teach you much.

### [Page 642]

And now: What shall I say to you in closing, my comrades, my brothers and my co-disciples? I have said to you so much over the past years that there is little left to say; you have all you need wherewith to carry on the work, impulsed from the Hierarchy, through what I have attempted to do. I can only say that I have confidence in you and that I expect no slackening of effort from you. You are dedicated and consecrated and will remain so, for the closeness of the Hierarchy and the nearness of the Christ indicate to you increased sources of strength.

May the blessing of the One Whom we all serve rest upon you all and upon all disciples everywhere, and may you do your full share in helping men to pass from darkness into light and from death to immortality.

## THE ASHRAMS CONCERNED AT THE COMING

June 1948

The Full Moon is upon us and the thoughts of the world (to a far larger extent than you realise) are directed towards the Christ. It is upon His concerns that I speak to you today, inextricably bound up, as they are, with the concerns of humanity, and this by His Own choice. Many today in all lands are turning their thoughts consciously to Him; others are aware of a vague turning towards some divine Person or Power Who must and should help mankind in its hour of need. There is a rising, an ascension of the spirit of man everywhere which is better known to us than to you, whose values and reactions are not so spiritual. The strength, the power and the special energies which He received at that dramatic moment when He, the Buddha and the Lord of the World created a Triangle of Light at the time of the Wesak Festival, will be released by Him at the hour of the Full Moon of June. This Light has been concentrated upon the "centre which we call the race of men," but it has not yet been released. At the Full Moon it will be poured out all over the Earth. During the interim between reception and



distribution, [Page 643] it has been transformed into the energy of goodwill and into that light which will illumine the minds of men.

The Great Invocation—now being used by so many—has greatly facilitated the receptivity of men; the creative appearance of effective goodwill can, however, be some time in manifesting. Nevertheless, nothing can arrest its subtle working and its eventual widespread appearance, on a scale great enough to be effective throughout the whole world. This greatly to be desired expression of divine purpose will be fulfilled *if* humanity (as a whole) stands in steady expectancy, wise activity, and makes broad and brotherly decisions. As I have often told you, the final decisions in world affairs have to be made through mankind's deliberate choice; no compulsion is ever exerted by the Hierarchy or by the disciples of the Christ to force men to take some desirable action. Man's free will *must* be preserved. In an unique manner, men are today facing a period of the freeing of the human soul, or a period of its imprisonment indefinitely; the right decision will lead to the Kingdom of God, and the other to a retrogression which will deify the past and prolong past wrong action.

This outpouring of spiritual energy passes through the groups or (to use a technical word which is relatively unimportant) through the Ashrams of all the Masters of the Wisdom, the Disciples of the Christ. It is then transformed or transmuted by them so as to meet adequately the needs of the different types of people who compose humanity and who are represented in the Ashrams by different Masters. Through all the Masters and through all disciples this energy passes, so that all—at their many different stages—may receive the needed stimulation. They precipitate certain specialised aspects of this newly received energy, and they therefore will be peculiarly active in the coming period.

Five of the Masters and Their five Ashrams are primarily involved in this preparatory work. There is first of all the Ashram of the Master K.H., which is the presiding Ashram in this work, owing to the fact that it is a second ray Ashram, and therefore upon the same line of spiritual energy and descent as the Christ Himself. Another reason is that the [Page 644] Master K.H. will assume the role of World Teacher in the distant future when the Christ moves on to higher and more important work than dealing with the consciousness of humanity. Next comes the Master Morya and His Ashram, because the whole procedure is projected from Shamballa, and He is in close touch with that dynamic centre. The Master R., as the Lord of Civilisation, is necessarily closely involved in this preparatory work, and also because He is what has been called the Regent of Europe. Another Ashram is also very deeply concerned in this work; I have, at times, referred to the Master Who was responsible for the organisation of Labour. This work He began to do in the latter part of the nineteenth century, but left it to carry forward of its own momentum when Russia entered the field and laid an undue emphasis upon the proletariat during the revolution and in the later years of the first quarter of the twentieth century. I (D.K.) am the fifth Master concerned in this special work and am, as it were, the liaison officer between those active and conscious disciples who are working in the world of outer affairs and those directly responsible to the Christ for the desired work of preparation. Certain disciples from these five Ashrams or groups have been (and will be) especially trained for the work of contacting the public.

The stimulation which can be given will be released at the coming Full Moon. The five specialised energies are as follows:

1. *The Energy of Love-Wisdom.* This energy always has an effect upon every type of human being in the world. Its effect is to stimulate the tendency towards goodwill and to produce a mental development which can transmute the knowledge—garnered down the ages—into wisdom. It is wisdom which is

needed today. Those who are now attempting to foster goodwill in themselves and others will be stimulated into wise action. You can see, therefore, that the outpouring of this energy is the first and greatest need. It *can* reach mankind because the Founders of all the world religions (I refer not to their many diversifications) are banded together in [Page 645] unison with the Christ, Their Lord and Master; through Their united and directed effort, these energies will flow. Forget not that Christ represents the energy of love and the Buddha that of wisdom.

2. *The Energy of Will or Power.* The outpouring of this energy, owing to the "little wills" of the majority of men and the developed strenuous wills of certain present world Leaders, will not have as wide or potent an effect or contact as may the others. Its inflow will, however, serve to bring about a "fixed intention" on the part of many to work ceaselessly for true peace and understanding. These people will therefore aid in the task of implementing goodwill. It will, nevertheless, strengthen the will of the selfish, ambitious and obstinate men who are in positions of power and influence, and produce increased trouble—at least temporarily. The salvation of the world and the production of the needed security will be brought about in the long run by the mass of men everywhere, in all lands; it will be the result of an intensified educational process. Humanity, as yet, does not know how to handle wisely the energy of the will-to-power, and it is largely this that has handicapped the manifestation of the will-to-good. The Shamballa force is too strong for those who are naturally wilful. In the case of certain potent men, this energy reaches them directly, and is not stepped down for them through contact with the Hierarchy of Love; it naturally expresses itself in the political fields and in the realm of governments, through rulers, officials, statesmen and politicians. When the "little wills" of the intelligentsia, of those who serve the public in some capacity or other, and those above all who are working in some connection with the United Nations, become strengthened, stimulated and focussed on goodwill, the union of the two energies of Love-Wisdom and of Will can bring about the needed changes in the planetary life. This is not an immediate happening, but it is not a visioning of the impossible.

3. *The Energy of Active Intelligence.* This third type of energy is the easiest one for modern humanity to receive—which is perhaps a sad commentary upon man's aspirations. [Page 646] The proof of this lies in the fact that much of this type of energy (through the selfish perception and desires of mankind) has been *crystallised into money*. Human intelligence has served on the side of materialism and not on the side of the spiritual values. Money is the concretised expression of the third type of spiritual energy. This particular expression appeared first in the ancient and equally materialistic system of barter and exchange; then, in later civilisations (predominantly including ours) we have the appearance of money, made first from the products of the mineral kingdom, and then later came paper money, made from the products of the vegetable kingdom. This has culminated in the modern preoccupation with money. There is very deep occult meaning to be found in the statement in the *New Testament* that "the love of money is the root of all evil". It is largely money and selfishness which lie behind the present disastrous economic situation. Great financiers are in reality those in whom the receipt of money, or of this type of energy, constitutes the line of least resistance, plus the will to make vast fortunes, which cannot be gainsaid. They will to make a fortune; they bring their intelligence to bear upon their goal, and naught can stop them. Many of them are purely selfish; some regard their money as a trust to be used for others and are amazingly generous in a philanthropic and humanitarian sense. These men are receptive to the first type of energy, and frequently all the three types find a channel through them, and the world is greatly benefited; such men are nevertheless very rare. It still remains for the crystallised aspect of this third energy—money—to be used on a large scale for the furtherance of the work of the Hierarchy. It is at this point and in connection with money that the great test of goodwill should demonstrate.

4. *The energy which produces order.* This is the energy of the seventh ray or power of divinity. At this time, its major expression will come through the relationships and adjustments required between capital and labour, and labour will be primarily involved. This energy is being assimilated in the Ashram of the Master Whom I mentioned above; at the [Page 647] inception of the industrial era He was responsible for the formation of the labour movement—a movement bringing into relation the workers of the world. It is interesting to have in mind that today labour functions internationally; it is a group which learns with rapidity and has in it the seeds of vast good; it is probably the group which will place goodwill in the forefront of human thinking—upon a pinnacle of thought. This Master to Whom I refer belongs to the Ashram of the Master R. He relieves Him of this phase of the work to be done.

5. *The energy of right human relations.* This energy is a subsidiary expression of the energy of Love-Wisdom—the first of the great outpouring energies. It emanates, therefore, from the subsidiary Ashram for which I am responsible. I have written and taught much about it, and with some success. "Right human relations" is not simply goodwill, as people seem to think; it is a product or result of goodwill and the instigator of constructive changes between individuals, communities and nations. About it I need not write, for you have enough teaching from me to guide you. Your daily actions will be those of goodwill, directed towards the establishing of right human relations *if* you are rightly oriented *within* the race of men and *towards* the spiritual Hierarchy.

These energies—along with others at this time far less potent and therefore of only secondary importance—will greatly stimulate the hearts and minds of men. It is the task of the Members of the Hierarchy to distribute these energies (once they are released by the Christ) to the working disciples on the physical plane and to the myriad aspirants in training for discipleship and to the members of the New Group of World Servers. Members of the New Group of World Servers consist of those who are completely dedicated to the service of humanity and to the establishing of right human relations under hierarchical impression; aspirants and quite a few disciples have diversified interests and only serve part time. To all these groups is committed the task of implementing the work and directing the energies for which the Christ is responsible. The objectives of the Hierarchy in this [Page 648] divine act of massed impression and stimulation are briefly three, as follows:

1. To bring about those conditions which will make the coming of the Christ possible. The blended influence of these energies will bring about what may at first appear to be undesirable results, because the remaining opposition of the Forces of Evil is still active and must be overcome; this may necessitate drastic measures, but great good will eventually appear.
2. To prepare the minds of men so that they may be ready for the influence of the Avatar about Whom the Scriptures speak. He is called the Avatar of Synthesis and His influence will be spread through the work and the activity of the Christ.

It must be remembered that synthesis is an aspect of the first divine characteristic, the Will, or rather, the Will-to-Good. This energy or influence, which the Christ Himself will wield (and for which He has been long preparing Himself), produces cohesion, a drawing together and a tendency to fusion and union. The separateness of humanity, and its selfishness, had reached such vast proportions, and its effects were so completely dominated by the Forces of Evil, that—in response to the massed inchoate demand of humanity—the Hierarchy called for spiritual interposition. The endless selfish propaganda, in speech or in writing, most of it materialistic, nationalistic and basically untrue and wrongly motivated, became such a clamour that it reached to spheres usually impervious to the sounds of earth;

the Avatar of Synthesis was called in to aid.

*The main objective and the immediate task of the Christ is to bring to an end the separateness which exists between man and man, family and family, community and community, and nation and nation.* This is a simple statement, and one that can be understood easily by the most ignorant; it is simple also in that it provides a practical objective and task [Page 649] for the smallest and the most unimportant of the sons of men; all can cooperate if they will. It is nevertheless a task which has required the mobilising of the entire planetary Hierarchy, and the assistance also of a great Being Who would normally work on levels of consciousness higher than those on which Christ and His disciples labour.

3. To stimulate the aspiration in the hearts of men so that human receptivity to the good, the beautiful and the true may be greatly increased. These energies will bring in the new creative era, which will sweep into expression as soon as world tension has subsided; then men will be free to think and to create the new forms for the new ideals; then they will bring into manifestation in words, in colour, in music and in sculptured forms the new revelation and the new world which the coming of Christ will inaugurate.

It will be obvious (if you have considered my words with care) that a great spiritual movement is under way—perhaps the greatest of all time, if we except the great spiritual crisis which brought the fourth kingdom into being, the human kingdom. I have mentioned above only three of the most important results for which the Hierarchy hopes. Humanity is deemed to have reached a point in evolution where much can be done, because the minds of men—for the first time on a worldwide scale—are sensitive to spiritual impression; the opportunity of the moment is unique, because minds everywhere are showing themselves superlatively receptive to both good and evil. Men are not today governed so much by blind impulse as by considered thought. There have always been small groups and rare souls who have demonstrated the capacity to respond to spiritual impression. The line of least resistance for the masses is the selfish impulse, and there lies the major point of attack by the Forces of Light.

The totalitarian powers have always realised and exploited this capacity of human beings to be responsive to [Page 650] good or bad impression. By impressing certain doctrines, certain principles and certain beliefs on their people, and by withholding the truth or the facts and ignoring the realities, they contrive to swing their people into an acceptance which means—for the controlling initiators—immense power.

Other nations, the so-called democracies, are in a state of great confusion, split into political, religious and social parties, listening to the teaching, the dreams and the plans of every person who has an idea and thrusts himself forward into the public consciousness, having no true or good policy, tainted by selfishness (personal or national, and sometimes both), and demanding the settlement of material affairs with small attention—if any—to the recognised spiritual goals and values.

There is fortunately a growing body of those of all faiths, or of no religious faith, to be found in every continent and nation who are aware of the stirring of this spiritual movement—linking humanity and the Hierarchy. This is due to their reaction to spiritual hope, to the expectancy and to the curiously widespread belief that divine intervention is possible and at hand. As the momentum of this spiritual activity develops, so will the responsiveness among men develop, and *if* the reaction is that which is hoped for, it will be the masses everywhere who will slowly unite to bring about the conditions needed for the reappearance of the Prince of Peace, bringing with Him the potency and the benediction of the Avatar of Synthesis. The number of these semi-enlightened people is growing fast; desperation is

hastening their response to help from on high, and in due time their numbers will be so great that totalitarianism, as well as chaotic democracy, will not be able to stand against them.

This is no mystical or visionary dream with which I am presenting you. It involves hard business sense *on the physical plane*, a practical commonsense, a cessation of the constant presentation of a beautiful future in a mythical heaven of idleness and uselessness. The bringing in of the Kingdom of God, the preparation for the coming of the Christ and the salvaging of mankind demand courage, organisation, [Page 651] business acumen, psychology and persistence; it needs trained workers and much money; it calls for carefully considered programmes, possessing long range vision, plus sensible modern procedures. It is to this that all with true vision and a love of humanity are called today; it means the spreading of an intelligently cultivated goodwill and the fostering of those conditions, attitudes and points of view which will inevitably bring about right human relations.

I would call your careful attention to one most important matter. The moment that a point of balance is reached, the moment that those who stand for separateness and materialism, for totalitarianism or for any *imposed* regime (and consequently an evil unity), and those who stand for the freedom of the human soul, for the rights of the individual, for brotherhood and right human relations, are equal in force, in position and in influence, *then* the doors of the Hierarchy (symbolically speaking) will open, and the Christ with His disciples will come. This balance has to reach a point upon mental levels; it has to be reached by those who can think, who can influence, and in whose hands lies the responsibility for what the masses below the mental level know and believe. The unskilled labourer, the numerous people who never think, who are only young in the experience of incarnation, and the multitudes who evade thought even when they are capable of it, lie in the hands of two vast and dominant groups: the totalitarians and the democracies.

The consequences of attaining a point of balance are very close today. Organised evil is not in power; organised good is still quite ineffective, largely owing to the failure of the religions of the world to give a true picture of Christ's mission; therefore the struggle for control is with us *now*. If the forces of evil, plus the groups of men who seek control of the human spirit (no matter in what country they are found, and they can be found in every single country without exception), become dominant, the doors of evil will open and the life of man will lose its meaning; death will settle down upon our planet—death both spiritual and [Page 652] mental. If the forces of good, the work of the New Group of World Servers, and the activities of men of goodwill everywhere prevail, the doors of the spiritual Hierarchy will open and—to use a Biblical phrase—the Hosts of the Lord will issue forth. *The Christ Will Come*.

## ORGANISING THE ASHRAMS INTO FORM ON EARTH

June 1949

I would ask you, at the time of this Full Moon of June to spend a little time in visualising the situation which is likely to come about on Earth if and when (as a result of the preparatory work done by and for humanity), the Hierarchy is externalised or manifests itself as a definite and recognised organisation upon the physical plane. What will happen in the world if and when the Masters of the Wisdom function objectively and physically among people in—for instance—our great cities? For millions of years, They have worked behind the scenes, utilising the minds, brains and physical equipment of Their



disciples in order to carry out Their beneficent purposes. Such workers under hierarchical inspiration are by no means mediumistic in their nature, but have established a right relationship with their own souls and with the Master of their Ashram. They are responsive to hierarchical impression; they know the plans which the Masters are endeavouring to carry out, and their cooperation is willingly and consciously given; they are left entirely free to work as they see fit—after due recognition of the information and the inspiration given.

Will this system of working on behalf of humanity come to an end? In what manner will the effective and needed changes be made? How will the proposed organisation take place? Of how much of these changes and organisation will average humanity be aware? These and many similar questions almost automatically arise in your minds, and it is essentially necessary that the creative imagination [Page 653] of the advanced man, of aspirants, of probationary disciples (as well as that of the working disciple), does not run riot, creating those thoughtforms which could intervene between the true vision and the work to be done, and interfere therefore with the needed manifestation. It is exceedingly important that the following facts should be realised: the thinking of those who are preparing humanity for the reappearance of the Christ must be most closely guarded and controlled; wishful thinking and the formulation of plans in line with ordinary human methods and techniques must not be permitted at this time. The first lesson, therefore, which you have to learn in this work of preparation, is *controlled thought and sensitivity to hierarchical impression*.

The sole task which confronts you and all aspirants and disciples, is to prepare humanity for two events:

1. The organisation of certain of the Masters' Ashrams in the different countries of the world wherein they can render effective service.
2. The reappearance of the Christ at a date somewhat later than the externalisation of the Ashrams and their physical plane organisation.

How, where, when and in what manner the Masters will make Their appearance is none of your affair. Their plans are laid, and They look for and expect no unthinking and unintelligent obstructions and assumptions from those to whom the task of preparation is committed. They have seen to it that the teaching of the New Age has been given to aspirants and disciples in the world, for distribution; They are rapidly admitting new disciples into Their Ashrams, and as fast as is desirable and permissible (for the Hierarchy works ever under law) They are passing them into the halls of initiation.

At the same time, competent disciples are searching the world for sensitive and willing aspirants; these disciples are laying their emphasis upon intelligence and spiritual freedom, working out as free and understanding cooperation; [Page 654] these disciples will not be sidetracked by the devotion—unintelligently expressed—of the neophyte upon the occult way. It is occult students for whom search is now being made, and not mystics; it is for clear-thinking men and women that the call has gone forth, and not for the fanatic or for the person who sees nothing but the ideal, and who is unable to work successfully with situations and *things as they are*, and who cannot, therefore, apply the necessary and unavoidable compromise.

The coming or the advent of the Hierarchy on earth will not bring the sudden and the beneficent changes which the enthusiastic desire. Every necessary evolutionary move is always a slow move. At



no time will the Hierarchy infringe the natural processes of evolutionary growth or the normally slow development of the various kingdoms in nature towards divine expression. The Masters will, however, take advantage of all the points attained by these kingdoms, and They will (at certain critical times) utilise the more advanced specimens of the natural types—in a selective process—in order to bring in something new, better or different. This applies to the human kingdom just as much as it does to the vegetable, for instance. There is a line of thought for you in this statement.

One major technique employed by the Hierarchy is a constantly applied stimulation. Of this, the effect of the sun upon all life-forms is a symbol. It must however be remembered that the Masters have, therefore, to apply such stimulation scientifically, working first in one direction and then in another, modifying the stimulation and the inpouring stream of energy to meet a need; this They do in order to produce the desired result, and to bring to fruition that which is latent within the individual. They work with seven major types of energy; five of these are now in full use and two of them are rapidly coming into effective service. It must be borne in mind that I am here referring to the use of stimulating, vivifying, fructifying and mutable energies under what is called (esoterically) "scientific impression." These energies are:

**[Page 655]**

1. *The energy of prana*; this is the life-giving energy from the Sun which deals out both life and death, health and disease, according to the quality of the substance or material form upon which it makes its impact. This impact and its results are today entirely automatic in application and effectiveness, and are regarded as functioning "below the threshold of the consciousness" of humanity, and necessarily of the Hierarchy. Its rhythm is established and its effects are well known and proven. The direction of this energy will eventually be in the hands of that great planetary centre, Humanity; therefore, to mankind will then be committed the responsibility for its distribution to the sub-human kingdoms in nature.

2. *The energy of the emotions* or that of the astral plane. This energy is today in a condition of extraordinary activity, producing basic changes upon all sides, stimulating desire (both good and bad), and governing, via the solar plexus centre, all that lies below the diaphragm in the human vehicle of expression upon etheric and physical levels. This, when combined with a powerful inflow of the energy of prana, produces and stimulates every aspect of the animal magnetism with which every physical form is equipped; when combined with the energy of mind, it produces a magnetic personality, and this in both the good and the bad sense.

3. *The energy of the mental plane*. This is rapidly coming into an unique potency and its effects today are reaching down into the very depths of humanity, thus bringing to the surface the mental capacity which is latent in and hitherto unused by the masses of men everywhere. It can be described as pouring into the human consciousness by means of four divisions of mental energy:

- a. The energy of ideological thought.
- b. The energy of religious formulations; these are **[Page 656]** in process of creating great changes in the minds of men concerning the religious concepts of the world and the new spiritual values.
- c. The energy which is today producing the struggle for freedom and liberation from environing conditions. This may express itself as the world fight (at this time) for the freedom of the will of men, as it expresses itself in the press, in speech, in government, or in the struggle for a deepened spiritual

life for man. This "energy of liberation" was sensed, registered and voiced for humanity by Franklin D. Roosevelt in *The Four Freedoms*, so much discussed by men today; he thereby laid the foundation for the new civilisation and the new world culture.

d. The energy of the spiritual Hierarchy of the planet, as it is applied today by the Hierarchy in the transmutation of the sad and sorry past of humanity into the glorious prospect of the New Era. This is, as you may well imagine, a sevenfold energy, emanating from and directed by the seven major Ashrams, under the direction of the Christ and of the senior Masters and Chohans, deciding in council the method, the extent and the quality of the distribution of the energy involved; They decide also where it should make its impact so as to achieve the best and the most constructive results. It is with this sevenfold energy that the Hierarchy will work in preparation for its physical plane manifestation and for the reappearance of the Christ.

4. *The energy of humanity itself*, organised and directed by the advanced thinkers and workers in all and every (and this I reiterate) branch of human executive work; in every educational process and in all political regimes. I would most definitely emphasise the widespread nature of this energy contact because esoteric students have very frequently [Page 657] the erroneous idea that the Hierarchy works only through the medium of esoteric and so-called occult groups. The more advanced a man may be, the more sensitive to impress he becomes, and the human race has now reached a point of sensitivity never before attained. This has happened through the agency of the energies listed above. Disciples and aspirants and the intelligentsia everywhere and in every land are today—consciously or unconsciously—responsive to these four energies; the closer they are affiliated with some Ashram in the Hierarchy, the more the sevenfold hierarchical energies can be distributed to the rest of the human family. It is therefore in this field that the major hierarchical endeavour will—during the next fifty years—express itself. Here, consequently, lies the fundamental problem confronting the Hierarchy, for these energies must be most carefully directed and their resultant impact be most scientifically considered if over-stimulation is to be avoided.

5. *The energy of the second aspect of divinity*, vaguely called by the mystics of the past era "the Christ consciousness." This naturally focusses through the Christ Himself, standing as the Representative in the Hierarchy of the solar energy of love-wisdom. It is a form of peculiar, magnetic energy of which mankind today knows little; nevertheless, upon this energy much speculation has been permitted and many false thoughtforms have been built. It is a dangerous energy because of its exceeding potency and also because this inflowing energy has to use the vehicle of the substance of the three lower worlds, and its area of influence is on the three lower planes of human existence. This at first necessarily produces conflict, and its first major conflict is now impending. I have dealt with this conflict elsewhere when discussing with you the fourth Ray of Harmony through Conflict.\* The use of this second fundamental energy (which is the primary energy of our present solar system, focussing [Page 658] upon our planetary life) presents to Christ Himself a great test of His skill in action; its use constitutes the major test or task which faces Him when He reappears and has the responsibility of releasing its potencies on earth. The task of all disciples is consequently *to promote wisdom*, and this they must learn to do under the influence of the Buddha. He taught the primary lesson of mental discrimination and detachment—two basic qualities which must be called into activity during this amazing preparatory period with which all aspirants are today confronted.

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\* *A Treatise on the Seven Rays*, Volume V.

These are, therefore, the points which all groups of disciples and spiritual workers must learn to present to seeking humanity. They concern the creating and the vitalising of the new world religion. This theme lies at the root of all that is new: discrimination between the mental approach and the soul approach, thus learning that true detachment which was symbolically but erroneously applied by all monastic orders throughout the world (both occidental and oriental) during the past few centuries, applied therefore in time and space but having no relation to the inner spiritual import. The true monastic spirit and discipline will emerge later in the historical processes of humanity.

6. *The energy of the first divine aspect* (that of will or power) now being applied with the most scrupulous care by Shamballa. This energy of the will is—as you have been taught—the potency of the life in all beings; it has in the past only been permitted to make contact with "the substance of humanity" via the Hierarchy. Lately, direct impact has been permitted experimentally and of this the world war (1914-1945) was the first evidence, clarifying issues, presenting opportunity, purifying human thinking and destroying the old and worn-out civilisation. It is an exceedingly dangerous energy and cannot be applied in fuller measure until the race of men has learned to respond more adequately to the energy of the second aspect of love-wisdom, and therefore to the rule of the Kingdom of God.

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7. There remains another energy which can only be applied very much later on and only if the activity of the six preceding energies fulfil their purpose. With it we cannot here deal, for the future is too uncertain, and in any case, it will only come into activity in the middle of the Aquarian Age.

These energies, along with the five specialised energies referred to in my June (1948) Full Moon Message will swing into great activity as the years slip away. The year 1952 will see the five specialised energies assuming great potency.

I would again call your attention to the fact that the evocative power of the Great Invocation (now used by so many hundreds of thousands) and the *sound* of its mantric rhythm is increasingly responsible for this work; a great deal of the resultant effectiveness is due to the fact that humanity is using this mantram in steadily increasing numbers, and this—combined with its scientific use by the Hierarchy—is very fruitful in results. It is well here to bear in mind that (to quote an old sentence by one of the Masters) "*where the focus is, so will be the anchorage where descending potencies under mantric inspiration are concerned.*" This means that, due to the effort of countless thousands of men and women everywhere, energies hitherto unable to penetrate deeper into substance than the hierarchical substance and the levels of the higher mental plane can now, for the first time, be successfully anchored on dense physical levels or at least upon etheric levels. This is a fact and is far more important than you are perhaps able to appreciate.

I have earlier told you that the five Masters concerned with the initial stages of the organisation of the Hierarchy on earth are the Master K.H., the Master Morya, the Master R., the Master Who started the labour movement in the modern world, and myself, the so-called Master D.K.

The division of labour is here of great interest. In my June message for 1948, I referred to the five specialised energies which were at that time released to carry forward their **[Page 660]** impersonal task. Each of these energies is concerned with the desired organisation, for it must ever be remembered that though the organisation which we are considering is concerned with the *interior* or subjective work of the Hierarchy, the repercussions and the resultant effects will take place on earth, with physical plane

effects, because the old occult truism "as above, so below" will be rapidly and objectively demonstrated. This result and the effects produced will constitute one of the modes whereby the Hierarchy will prove its factual presence on earth.

The Ashram of the Master K.H. is already assuming an increased stimulating potency, but it will nevertheless be one of the last to manifest objectively on the physical plane. The mission of that Ashram is to produce the energy which will make possible and definite the reappearance of the Christ. That reappearance is the major preoccupation of the Master K.H. and His group of initiates and disciples. The first step taken by the Ashram was embodied—as far as all of you are concerned—in the pamphlet entitled *The Reappearance of the Christ* (Wesak Message, May 1947). To this must be added the vitalisation and the stimulation of the two-thousand-year-old thoughtform which men, down the centuries, have created in anticipation of His coming or advent. The movement toward expectancy and preparation is now rapidly gaining momentum. This was the first concrete result of the combined desire of this second ray Ashram. However, the work being done in this Ashram is more definitely concerned with three lines of activity. These are:

1. The preparation of the many combined Ashrams, leading to externalisation.
2. The formulation of the techniques and disciplines which will be of service to the initiate or disciple who is making the primary effort to function objectively, to work *before* the screen of life and not *behind* the scenes, as hitherto, and to develop that [Page 661] "resistant capacity" which is needed to withstand the violent impacts of physical plane living.
3. The mental and spiritual registration of the plans of the Christ, and the consequent development of that skill in action which will permit these plans to materialise correctly.

Within the second ray Ashram of the Master K.H. and His affiliated groups (such as the Ashram for which I am responsible) it is the energy of wisdom which is being effectively used. It might be said that this dual energy, hitherto a fused and blended energy, is today working as a true duality. The energy of wisdom is active within all the Ashrams (on all rays and under all the Masters); the energy of love is directed primarily towards the third great planetary centre, Humanity, stimulating the aura of that mass of living units so that their "magnetic appeal will be the outstanding quality of their divine approach." The directing Agents for this dual activity are the Master K.H. and a chosen group of His senior initiates and disciples, of whom I am not one, because I have another task committed to me.

The Master K.H. is therefore constantly in close association with the Christ, the Head of the Hierarchy. Christ is today, with the aid of the Lord of the World and the Buddha, preparing Himself for the most difficult task with which He has ever been confronted. It is not a matter of the Christ issuing forth from the High Place where He is today to be found, and suddenly appearing among men; it is not a case of His taking infant form and growing into His work with advancing years; it is not a case of His being instantly recognised and acclaimed by millions of miserable human beings awaiting liberation. None of these ideas or hopes form any part of His plan, nor are they possible. No Member of the Hierarchy, and certainly not its Supreme Head, attempts to bring about results which are doomed to failure; presented thus, they would be bound to fail, because the point of sensitivity of humanity makes [Page 662] failure inevitable—if success is expected along these most ordinary lines.

Skill in action, wise and understanding judgment, the adaptation of present affairs to the desired future, the coordination of the work to be done, and the clear enunciation of the platform upon which the new teaching must be founded, plus the survey (if I may so express it) of the foundations upon which the new structure of the coming civilisation must be founded—it is with these things that the Christ is at this time concerned. You can realise, therefore, the tremendous and cooperative activity with which the Master K.H. and His Ashram are concerned. The stimulation of that activity comes from two directions: necessarily from Shamballa, from the Buddha and from the Avatar of Synthesis, and increasingly from the world of men, as expectancy, hope and demand combine to make their united appeal.

The Ashram or group centre through which the Master Morya works is also exceedingly busy. It is obvious to you that as this is a first ray Ashram, the energy coming from the Avatar of Synthesis will make its primary impact upon this Ashram, which provides the line of least resistance. There, it is scientifically stepped down or broken down, prior to distribution to the Ashrams of the five Masters engaged in the work of preparation.

The highest aspect possible of assimilation by the Hierarchy is directed by the Masters towards the Christ and is used by Him in His individual and planned preparatory work. Though He demonstrated when here before that His mission or work had a group or brotherhood objective, it is well known in hierarchical circles that first ray synthesis is something higher still than unity, and that even the Christ has somewhat to grasp anent this new potency—coming both from Shamballa or from the Father (as the Christ used to call that emanating source), and also from extra-planetary sources. Above all, He has the difficult task of training or adapting His physical vehicle so that it can assimilate this extra-ordinary high potency and, at the same time, keep it **[Page 663]** in a condition in which He can move outward on the physical plane among men.

The Christian Church has laid so much emphasis on Christ's unique position as the one and only Son of God that great error has crept in and has been fostered for centuries; Christ Himself foresaw the possibility of this error and tried to offset it by pointing out that we are all the "Sons of God" and that "greater things than I do shall you do"—a statement which no commentators have ever understood or adequately explained. The occult fact is that there is no being on Earth, from the very lowest form of life to the very highest, who is not moving onward towards a greater and finer expression of divinity, and Christ Himself is no exception to this universal evolutionary law. He is therefore, at this time and because He is preparing to raise the entire human family nearer to God, laying Himself open to certain powerful inflowing energies, absorbing into Himself streams of spiritual force, and undergoing a dynamic stimulation which is entirely new to Him; this constitutes His testing for the exalted initiation which now confronts Him; it constitutes also the sacrifice He is making in order to complete His work on Earth and bring a new salvation to humanity.

The Christ is working, therefore, in very close cooperation with the Master Morya, and also with the Manu (one of the three Heads of the Hierarchy), and these three—the Christ, the Manu and the Master Morya—create a triangle of energies into which (and through which) the energy of the Avatar of Synthesis can pour, finding right direction under Their combined efforts.

On the physical plane, the initiates and the disciples working in the Ashram of the Master Morya are primarily occupied with the expression of synthesis in the world of politics and of government, and with offsetting wrong approaches to synthesis, seeking to preserve freedom in unity. It is a subjective



synthesis for which they work—a synthesis which will express itself in an outer differentiation. This synthesis will define the many aspects of the essential, basic [Page 664] unity which, working out under the stimulation of the energy of synthesis, will bring about eventual peace and understanding on earth—a peace which will preserve individual and national cultures, but which will subordinate them to the good of the whole of humanity.

We come now to the preparatory work being done by the Master Who started what is called by you "the labour movement." This is regarded by the Hierarchy as one of the most successful attempts in all history to awaken the masses of men (in the brackets called middle class and lower class) to general betterment, and thus set up a momentum which would, occultly speaking, "swing them into light."

Along with the development of the labour movement, mass education came into being, with the result that—from the angle of developed intelligence—the entire level of conscious awareness was universally raised. There is still much illiteracy, but the average citizen in all the western democracies and in the Soviet Union is as well educated as the intellectual man in the Middle Ages. You have, in this activity, an outstanding instance of how the Masters work, for (to the average onlooker) the labour movement arose from within the masses and the working classes; it was a spontaneous development, based upon the thinking and the teaching of a mere handful of men who were regarded primarily as agitators and trouble makers; they were in reality a group of disciples (many of them unconscious of their esoteric status) who were cooperating with the Law of Evolution and also with the hierarchical Plan. They were not particularly advanced disciples, but they were *affiliated* with some Ashram (according to their ray), and were therefore subject to impression. Had they been advanced disciples or initiates, their work would have been futile, for their presentation of the Plan would not have been adapted to the level of the intelligence of the then totally uneducated masses composing labour.

This Master works primarily with the intelligentsia, and He is therefore a third ray Master—upon the Ray of Active Intelligence. His Ashram is occupied with the problems [Page 665] of industry, and the goal of all the thinking, all the planning and all the work of impressing receptive minds is directed towards spiritualising the concepts of the labour party in every country, and of industrialists, thus turning them towards the goal of right sharing, as a major step towards right human relations. This Master therefore cooperates with the Master R.—Who is the Head of the third ray Ashram, and Who is also one of the Triangle of Forces which controls the greater Ashram of the Hierarchy Itself. The Ashram of this Master (Who has always withheld His name from public knowledge) is a lesser Ashram within the major third ray Ashram, just as my Ashram lies within the ring-pass-not of the Ashram of the Master K.H. This Master is necessarily an Englishman, for the industrial revolution started nearly one hundred years ago in England, and the potency of the work done is related to its mass effect and to the results achieved in every land by labour and its methods. All the great labour organisations, national and international, are loosely knit together subjectively, because in each group this Master has His disciples who are working constantly to hold the movement in line with the divine Plan. It is well to bear in mind that all great movements on earth demonstrate both good and evil; the evil has to be subdued and dissipated, or relegated to its right proportional place, before that which is good and in line with hierarchical planning can find true expression. What is true of the individual is true also of groups. Before the soul can express itself through the medium of the personality, that personality has to be subdued, controlled, purified and dedicated to service. It is this controlling, subduing process which is going on now, and it is vociferously fought by the selfish and ambitious elements.



Nevertheless, the work of this Master is outstandingly successful in preparing the intellectual principle of the masses for eventual right recognition of the Christ. A right sense of values is being developed, and in the right direction of this potent labour group in every land lies the foundation of the new civilisation.

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The Ashram of this Master is therefore occupied with worldwide economic problems, and also with a direct attack upon the basic materialism to be found in the modern world. The problems of barter and exchange, the significance of money, the value of gold (a basic symbol of the third Ray of Active Intelligence), the production of right attitudes towards material living, and the entire process of right distribution are among the many problems dealt with in this Ashram; the work done is enormous and of great importance in preparing men's mind for the return of the Christ and for the New Age which He will inaugurate. Capitalists and labour leaders, financial experts and thinking workers, and members of all the differing ideologies which are prevalent in the world today are to be found actively working within this Ashram. Many of them are what the orthodox religious man or the hide-bound occult student would regard as non-spiritual, yet all of them are in reality deeply spiritual in the correct sense, but they care not for labels, for schools of thought nor for academic, esoteric teaching. They exemplify within themselves a livingness which is the hallmark of discipleship.

The time has come when the first and major principle governing true esotericism must be grasped as conditioning all hierarchical workers: *Right Motive*.

The time has come when the quality of ashramic work is recognised, first of all, as being: *Selfless Service*.

The time has come when men everywhere must realise that entry into a Master's Ashram is dependent upon *Intelligence*, plus right motive and service.

When these three factors are present in any human being, the Masters know that good material is presented to Them for training. Today the world is full of such men and women, and in them lies the dominant hope of the future.

One more point I would like to discuss. Through the work of this Master and His Ashram the "sealing of the door where evil dwells" will come about, because it is essentially this group which (if I dare so express it) is coping **[Page 667]** with raw materialism and the false values which it engenders. The door has to be sealed by a vast mass of coordinated human forces, and not by one or two enlightened men. This fact must be grasped by you. The energy of love-wisdom, the energy of the second ray, can and will bring in the Kingdom of God; the energy of the divine will can and will galvanise with its dynamic potency the entire human family to the point where a group transition will take place from the fourth into the fifth kingdom. It is nevertheless this third ray energy, as wielded in the Ashram of this English Master, under the direction of the Mahachohan, the Lord of Civilisation, which will force a right attitude toward materialism, which will bring about a balance between the material values and the spiritual, and which will eventually thrust back into futility the Forces of Evil which have for so long distracted the world of men. I am choosing my words with care.

You will note, therefore, how the three divine aspects are united in one great movement to bring in the Kingdom of God, and that the first step towards this longed-for consummation is the appearance of the Masters upon the physical plane, and then, somewhat later, the reappearance of the Christ.

We now come to a consideration of the vast Ashram controlled by the Master R. He is the Lord of Civilisation and His is the task of bringing in the new civilisation for which all men wait. It is a third ray Ashram, and therefore enfolds within its ring-pass-not all the Ashrams to be found upon the third Ray of Active Intelligence, upon the fifth Ray of Concrete Science and upon the seventh Ray of Ceremonial Order. All these Ashrams are working under the general direction of the Master R. He works primarily through the Masters of these three types of ray energy. He Himself at this time is occupied with seventh ray energy, which is the order-producing energy upon our planet.

This is the Ray of Ceremonial Order, and through the activity of its energy, when correctly directed and used, a right rhythm is being imposed upon all aspects of human [Page 668] living. An effort is being constantly made to arrest the ugly chaos of the present and to produce the ordered beauty of the future. The major weapon now being used by the combined Forces of Evil is chaos, disruption, lack of established security, and consequent fear. The potency of these evil forces is exceedingly great because they belong to no one group of people and to all the ideologies. The chaos produced by indifference, the chaos produced by uncertainty, the chaos produced by fear, by starvation, by insecurity, by watching others suffer innocently, and the chaos produced by the warring and conflicting ambitious elements in every nation (*without exception*)—these are the factors with which the Master R. is attempting to deal; the task is one of supreme difficulty. The entire rhythm of international thinking has to be altered, and that constitutes a slow and arduous task; the evil personalities which, in every country, are responsible for the chaos and uncertainty, have eventually to be replaced by those who can work in cooperation with the rhythm of the seventh ray, and thus produce ordered beauty.

The task is further complicated by the fact that in the substitution of order for chaos, national cultures must be preserved and the outline of the new civilisation presented to the people. This major Ashram is therefore confronted with two elements in every land and nation: those people who hold on to the bad old things of the past, and those who work for the extreme opposite of this point of view and for that which is new. Under the influence of this seventh ray energy *balance has to be brought about* and preserved, so that the "noble middle way" of right action and of right human relations can be safely trodden. The task of the Master R. is, however, lightened by the fact that the seventh ray is now coming into activity and its potency is increasing year by year. His task is also aided by the intelligent work done by the Ashram of the English Master Who works consistently with the awakening and the arising masses.

Every October and every March, the Master R. gathers [Page 669] together His council of helpers, the Masters and the senior initiates in the Ashrams of the third, the fifth and the seventh rays. Though He is the Head of the third Ray of Aspect and is in control, therefore, of the two Rays of Attribute mentioned above, He does not Himself wield these forces, because He is One of the three Heads of the Hierarchy and His work cannot be confined to the activity of any one ray. He works through the Ashrams of these rays, but He Himself works primarily in cooperation with the Christ and the Manu.

Now we come to the work which I (D.K.), a second ray Master, am attempting to do. With what energies am I working? What is the goal towards which I am striving under the direction of the three great Lords of the Hierarchy? I am working with the energy of right human relations; this is a definite and integral part of the energy of the second ray. It is a magnetic type of energy and draws men together for betterment and for right understanding. It is also related in a peculiar way to the energy of the first Ray of Will or Power. Perhaps this will be clearer to you if I point out that the will-to-good is

an aspect of the Ray of Will, but that goodwill is an attribute of the second Ray of Love-Wisdom, thus relating that ray to the first ray.

There is no need for me to enlarge upon the work which I am doing in and through my Ashram; you know it well, for I have frequently outlined it, and my books present the goal adequately for this generation.

In this particular though relatively short cycle, my Ashram is in a key position. It is closely linked to the first ray Ashram of the Master Morya, through the work of Men of Goodwill and through all goodwill movements in the world at this time. Goodwill is essentially an expression of the second Ray of Love-Wisdom, and is therefore an aspect of all the Ashrams in that great second ray Ashram, the Hierarchy. But all goodwill work is today being galvanised also into violent activity through the dynamic energy of the first ray, expressing the will-to-good.

You have, therefore, this dynamic type of energy channelled [Page 670] through the Ashram for which I am responsible. This Ashram works also in close cooperation with that of the Master R. because the *intelligent* activity of the energy of goodwill is our objective, and its expression through intelligence, applied with wisdom and with skill in action, is the task demanded of all men and women of goodwill throughout the world. When the Labour Movement is swept by the energy of goodwill, basic changes in world affairs will take place. I would ask all workers for goodwill to attempt to reach labour in all countries with these ideas, correctly presented.

I have tried here to give you some idea of the synthesis of this hierarchical work for humanity, and thereby give to all men and women of goodwill the needed courage to go forward.

You ask me (and rightly) of what use is all this information to men and to the aspirant who is trying to serve? The one thing which humanity needs today is the realisation that there *IS* a Plan which is definitely working out through all world happenings, and that all that has occurred in man's historical past, and all that has happened lately, is assuredly in line with that Plan. Necessarily also, if such a Plan exists, it presupposes Those Who are responsible for the originating of the Plan and for its successful carrying forward. From the standpoint of average humanity, who think in terms of earthly happiness, the Plan should be something joyful and something which would make material life easier. To the spiritual Hierarchy, the Plan involves those arrangements or circumstances which will raise and expand the consciousness of mankind and enable men, therefore, to discover the spiritual values *for themselves* and to make the needed changes *of their own free will*, and thus produce the demanded betterment of the environment, consistent with the unfolding spiritual recognition.

Nothing of true value is to be gained by any arbitrary or autocratic activity on the part of the spiritual Hierarchy. That is one of the lessons to be learnt, as the work of the totalitarian powers—in the past and today—and its effects [Page 671] are noted. Under the totalitarian system, freedom is curtailed or abolished, the free will of the individual is denied and prevented expression, the individual is regarded as the appurtenance of the all-powerful State and held in that position by police regimentation; individual development is of value only in so far as the interests of the State are served, but the individual himself—as an independent divine unit of humanity—is non-existent, from the totalitarian point of view. Would you, therefore, have the spiritual Hierarchy of our planet work along totalitarian lines, enforcing peace and comfort, taking steps to arrest evil by force and working for the material well-being of men? Or would you have the Masters lead humanity itself, through right understanding,

to take the needed action, even if it involves trial and error and a much slower process? Would you have mankind standing on its own feet as intelligent agents of the divine Plan? Or would you have them treated as irresponsible children who must be energetically protected against themselves? Is it not better for the rapidly awakening intelligence and activity of men (in every land) to be trained to recognise the essential unity of all human beings, and so be led to take the action needed which will endorse that unity, which will work for the entire group of human beings in all lands everywhere, and which will also and at the same time preserve the individual and the national cultures, alongside a universal civilisation and a world-wide system of divine recognition? It is toward this general freedom and the intelligent activity of the free individual that the Hierarchy is steadily and successfully working; the concept of unity and of united activity for the good of all is far more widely grasped and understood than you perhaps realise. The totalitarian approach works toward an imposed unity and one which will include all peoples and bind them down to a uniformity of belief—politically, economically and socially—and which will and does basically ignore the spiritual values, putting the State in the place of that divine spiritual centre where spiritual reality is to be found.

The method of the Hierarchy is to work through individuals [Page 672] and through groups for the production of such a widespread spiritual recognition that men everywhere will accept as factual the inner government of the planet, and will work together for the founding of the Kingdom of God in objective manifestation on Earth—and not in some distant time and some vague heaven. This is no mystical or impossible dream, but is simply the recognition and the externalisation of that which has been for ever present, which definitely took objective form when Christ was with us two thousand years ago, and which will proceed to universal recognition when He is with us again in the immediate future.

Therefore, all who work and struggle for the good of humanity and under the direction of the Hierarchy, take heart and renew your courage. The Hierarchy not only *stands* (as oft I have told you), but It is approaching daily and yearly closer to humanity. The power of the focussed, spiritual unity of the Hierarchy can be felt today in many ways; it is largely responsible for the patient effort of all humanitarian workers and of all who vision unity in the face of great odds, and in spite of the fatigued lethargy and the pessimism which conditions, too hard for human endurance, have imposed upon men's minds. The Hierarchy stands and works. The Masters are working according to Plan—a Plan which is founded in the past history of the race and can there be traced; a Plan which necessitated because of human selfishness, the drastic horror of the war (1914-1945); a Plan which today can and will bridge the gulf which now exists between the unsatisfactory, selfish and material past and that new future which will demonstrate a large measure of world unity, and which will steadily and with skill in action substitute the spiritual values for those which have hitherto held sway.

The guarantee of this is the developing intelligence of men everywhere fighting blindly for freedom and for understanding, and receiving ever the inner assurance, knowledge [Page 673] and aid of Those Who are working out (as always) those situations and conditions wherein mankind can best arrive at divine expression.

## THE EFFECTS OF THE EXTERNALISATION

September 1949

In my previous instruction upon this theme I dealt with the various energies which would be brought into activity or utilised when the Masters emerged from the silence in which They have guarded Themselves for so many thousands of years. The point to be grasped is that the energies with which I dealt will be used in a new and more vital manner. These energies are ever present and ever active, but they swing into activity sequentially and under law and order, and some are more prominent at one time than others; they act vitally and energetically in the needed programme which the plans of the Hierarchy may entail in any particular cycle.

These energies bring about what we idly call the "events" of the day; they condition our passing civilisations and are so much a part of the world in which we live and move and have our being that events, as expressions of directed energies, mean little to us, except in so far as they may affect adversely our personalities. They connote simply a way of life in any specific time. These energies were started on their activities in the very night of time; they established—each of them—their needed cyclic rhythm; they are responsible for the activity of substance on matter or of the action of the vital or etheric body upon matter; they are the lowest formulated expression of the creative Intelligence, embodying the principle of life or livingness because they essentially are life itself and life in action. Forget not that dense matter is not a principle; it is only that which is responsive to the creative principle.

When, however, the externalisation of the Hierarchy begins to take place (and it will be spread over quite a long [Page 674] period of time), the impact of these substantial energies on matter will be radically altered because they will be—for the first time in history—directed from etheric levels, from the etheric body of the planet in the three worlds; hitherto, these energies have been directed from the buddhic plane which is the lowest of the cosmic etheric levels. Fundamentally, direction will still be from the buddhic plane, but the detailed and focussed direction will be given from within the three worlds and upon the physical plane; this will be the task of the externalised Ashrams, organised to function openly.

It was the knowledge that this important development was imminent which made the Hierarchy in the last century widen the area or the scope of its teaching activity and thus bring to the consciousness of modern man the knowledge of what occultism essentially means. The keynotes upon which the occult philosophy is built are:

1. There is naught in manifestation except organised energy
2. Energy follows or conforms itself to thought
3. The occultist works in energy and with energies.

The thought of God brought the universe of energies into organised form upon the highest of the seven planes, or upon the first cosmic etheric level. These energies have for untold aeons been directed from the fourth or lowest of the cosmic etheric planes, the plane which we call the buddhic and regard as the first definitely spiritual plane, in our usually erroneous thought; this direction has been under



impression from Shamballa, and the Masters have "manipulated these energies in conformity with the Plan, which is the blueprint of the Purpose."

In the great Approach of the Hierarchy to humanity and its imminent appearance upon the physical plane, the centre of direction will also necessarily approach still nearer, and—as a result of the future hierarchical manifestation—centres of energy direction will be found wherever the Ashram of a Master is located in any part of the world. This is a statement [Page 675] of profound significance; it is an indication of hierarchical policy and a mode whereby modern science (working as it does with energies) can be brought into cooperative association and relation with an Ashram upon the physical plane, knowing it for what it is—an entirely new departure.

Earlier I stated that the physical plane areas or localities which constitute the present modern exits for energies, through which directed energies can pass to carry out the creative process, are five in number: New York, London, Geneva, Darjeeling and Tokyo. These five form a five-pointed star of interlocking energies, symbolic of the major divisions of our modern civilisation. I would have you bear in mind that all that I am here giving you anent energy is in relation to the human kingdom and to nothing else; I am not relating these energies to the other kingdoms in nature; I am here concerned with physical plane utilisation of energy through the power of directed thinking and on behalf of the evolution and well-being of mankind. At each one of these five centres one of the Masters will be found present, with His Ashram, and a vortex of spiritual forces will there be organised to hasten and materialise the plans of the Christ for the new and coming world cycle.

The organising of these five centres will be done slowly and gradually. A senior disciple will appear and will work quietly at the foundation work, gathering around him the needed agents, aspirants and assistants. All these workers at any particular centre will be trained to think, and the effort now present in the educational and social world to force men to think for themselves is a general part of this training process. Until a man can do his own thinking and deciding, he cannot be an intelligent, willing and understanding cooperator, working with an ashram and controlling and directing the creative process. If the new heavens and the new earth are to be a fact in manifestation and in reality, it means a great recreating process must get under way, and this is the concept lying behind the teaching anent the five centres on Earth and the part which they will play in rebuilding and reorganising the world.

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As the next few years bring into focus the hierarchical intention, disciples and aspirants must look for those men and those few women who will be working as a group along spiritual lines in or near one or other of these five localities.

Initial opposition to the founding of these centres of clear thinking men and women, working freely and understandingly with one of the Masters or senior initiates, is already unhappily present; it is to be found in the narrowness, the biassed information and the lack of freedom of the totalitarian schools of thought. This was inevitable, for the Black Lodge ever endeavours to parallel, offset and undo the work of the White Lodge, and hitherto quite successfully. But the cycle of success is slowly closing because the energy of goodwill, emanated by the Will-to-Good, is rapidly becoming effective.

In London, in New York, in Geneva and Darjeeling and in Tokyo, a Master will eventually be found, organising a major energy centre; at the same time His Ashram will continue to function upon buddhic levels, for the entire personnel has not been alerted for externalisation. The Ashram will therefore be working on two levels—and yet that is not a correct statement of fact, as there are no levels, as well



you know, but only states of consciousness. Ask me not how this can be; ponder on the relation of this dual and simultaneous appearance by attempting to grasp the nature of the manifested form of the planetary Logos in the Person of Sanat Kumara. Sanat Kumara is not the personality of the planetary Logos, for personality as you understand it is not existent in His case. It is not the soul of the planetary Logos, because that soul is the anima mundi and the soul of all forms in all kingdoms. Sanat Kumara, the Eternal Youth, can be seen by Those Who have the right, presiding, for instance, over the Council in Shamballa, yet at the same time He is present as the life and the informing intelligence upon and within our planet.

You have therefore five points where the externalisation of the Ashrams will take place and eventually be focussed. From these points, as time elapses, other Ashrams, subsidiary [Page 677] in nature, will be found emerging, sponsored and founded by disciples and initiates from these five Ashrams, and representing the three major rays and two minor rays. To start with, they will be founded through the presence in these localities of some senior or world disciple; it must be remembered that the forerunner of all movements which appear upon the physical plane is an educational propaganda, therefore some disciple upon the second ray will come into action, first of all, in all these five points; he will be followed by a disciple upon the seventh ray. All world movements are, as well you know, externalisations of subjective ideas and concepts and of phases of formulated thinking; and the appearance of the Hierarchy upon earth in tangible form is no exception to this rule.

Disciples in these Ashrams have been in training for nearly one hundred and fifty years to do this work; some have managed to keep the originating idea and impulse clear and untainted by their own thinking, and have adhered—even in their own intimate thoughts—to the hierarchical programme, as presented to them by their Masters or the senior initiates. Others have not possessed so clear a reasoning faculty or so active an intuitive perception and—whilst grasping certain major concepts such as world unity or hierarchical gradations and control—have distorted the truth and produced the many ideologies which have wracked the world during the past century; even this distortion is, however, being turned to good, for it produced a redoubled effort on the part of the Hierarchy to offset it; it led to an increased forcing process by means of which many earnest and willing aspirants reached the grade of accepted disciple; it produced also a ferment of thought in the world which has served to awaken the mentality of the masses to possibilities and to horizons hitherto only visioned by advanced and initiate thinkers. The man in the street today has absorbed ideologies to an unforeseen extent, and the attempt to make him an active factor in our modern civilisation is not too harmful in view of the time element, as divinely conceived, and from the point of view of the staunch and basic integrity of the divine human being. [Page 678] Time and divinity, events and instinctual goodness, will in the long run triumph. The intermediate agonies are distressing but not final, and they are not triumphant from the angle of the dark Forces. These Forces face (as a result of the war and of the resurrecting human spirit) a vista of nearing and inevitable defeat.

Already the centres in London and in New York are showing signs of life, and disciples are active in both places and along all lines of human expression. The centre in Geneva is also active, but not so thoroughly and inclusively; it waits for a greater calm and a firmer sense of security in Europe.

The centre in Darjeeling is what is termed occultly "vibrating", but this is in response to the relative nearness and propinquity of the Himalayan Brotherhood; whilst in Tokyo there is small activity as yet, and what there is is of no great moment. The work at this centre will actually be brought into being through the work of the Triangles. By that I do not mean that it will be a centre of the Triangle work, but that the concentrated meditative activity of the people engaged in the Triangle activities will

magnetically draw out that which must appear when a centre is organised. They are in fact creating the needed atmosphere, and that is ever a preliminary step. Once the atmosphere or the air in which to breathe and move is existent, then the living form can appear.

Objectively, therefore, the second ray work of teaching is the first to be organised. Subjectively, the first ray workers are already active, for the work of the first ray with its disturbing and destroying activity prepares the way; pain and disruption ever precede birth, and the agents of the first ray have been working for nearly two hundred years. The agents of the second ray started their preparation around the year 1825 and moved outward in force soon after 1860. From that date on, great concepts and new ideas, and the modern ideologies and arguments for and against aspects of the truth, have characterised modern thought and produced the present [Page 679] mental chaos and the many conflicting schools and ideologies, with their attendant movements and organisations; out of all these, order and truth and the new civilisation will emerge. This civilisation will emerge as the result of mass thinking; it will no longer be a civilisation "imposed" by an oligarchy of any kind. This will be a new phenomenon and one for which the Hierarchy has had to wait, prior to reappearing. Had the Hierarchy come before this era of thought and of massed discussion and the fight to further creative ideas, the tenets and the truths for which the Hierarchy stands could be regarded as being also "imposed" upon humanity, and therefore as infringing human freedom. This will not now be the case, and the Hierarchy will come forth into exoteric manifestation because humanity has, of its own free will, developed a quality analogous to that of the Hierarchy and therefore magnetic to that spiritual organisation. Goodwill will draw forth from its holy secret hiding place the Exponents of Love, and thus the new world will come into being.

These subsidiary ashrams are already being attempted in various parts of the world. It is necessary for you to remember that the members of these ashrams will not all be on the teaching line, but will be composed of disciples upon many rays; the attempt to form coherent and integrated ashrams is based upon the recognition of the initial difficulty of the various ray aspirants to comprehend each other's point of view and mode of working, and to think in the many differing terms and modes of thought. There are, however, three fundamental requirements which must condition and colour all the ashrams, no matter what the ray:

1. An internal group unity, conducive to a synthesis of understanding between the various ashrams. There springs out of a unified group objective a sense of loyalty to the Hierarchy and a uniformly disciplined life. I said *uniform*, brother of mine, for the discipline is that of spiritual inclination and an inspired intention which produces a similarity in the livingness [Page 680] of the units in the ashram; this is, of course, diversified by the ray quality of the aspirants and disciples and by *personality tradition*. Ponder on those last two words.

2. Similarity of objective. By that I mean an apprehension and appreciation of the hierarchical Plan and of the contribution each ashram has to make for its materialisation on earth; to this must be added an united ashramic similarity of instinctual and intuitive telepathic rapport with the senior Members of the ashram—the Masters and initiates of high degree, and through Them—with the Christ. I would here call to your attention that the mental inclination of all the esotericists in the world for the past one hundred years has been directed towards individual rapport with a Master, and this because of the necessity of discovering the ashram with which the aspirant must make contact.

This attitude has now widened in its approach mentally, by the many diversified disciples in the many different ashrams, into a group movement or a group inclination towards the Christ, the major and most important factor in the implementation of the hierarchical Plan. This mental approach is not the same thing as the constant aspirational preoccupation of the earnest Christian follower with the thought of Christ. It is something quite different.

It is a unified group endeavour, generated in each ashram and fostered by all alike, to bring the entire group—as a band of world servers—into the aura of the thought currents of the Christ, as He formulates His ideas, creates the thoughtform needed prior to manifestation, and makes His arrangements for His reappearing. This is not the same thing as establishing a telepathic rapport between an individual disciple and the Christ, for that is not needed or desirable. The unity of aim, the desire to serve, the recognition of the present focussed intention of the Hierarchy (under the guidance of the Christ), become an invocative, magnetic state of group consciousness; this evokes from the Christ and His informed Masters an identification of Their united thought with the group aspiration. This is the higher spiritual correspondence of what is called in the three worlds *kama-manas*.

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This is not, I realise, an easy thing to understand when divorced from the usual Christian concept of the relation of Christ to the individual aspirant. The idea may perhaps be clarified for you by reminding yourselves that some of you who read these words know me and have found your way into my Ashram, under the guidance of your own soul and my ready recognition. Others all over the world, through their spiritual intuition and their desire to serve and to know, have brought into their recognised area of consciousness the teaching which is given in my books. Their relation to me is symbolic of the type of relation which disciples and aspirants can and do establish with the Christ. Though the analogy is far from perfect, it is possible to recognise the correspondence in its many gradations of reciprocal sensitivity.

3. A fundamental and basic similarity of sympathetic response by the units in all ashrams to the needs of humanity, to the quality of the programme for their development which the objective demands, and to the nature of goodwill and understanding (intelligently applied); all these qualities are not handicapped by undue emotional sensitivity.

These three conditions will be found in all the ashrams and will unite the members within any ashram to those in other ashrams in a measure or rhythm of telepathic relation. From this unified and central position a rapidly deepening telepathic relation will inevitably be established and sustained *by the group*, with the ashram and with the Christ, on the one hand, and with humanity, on the other. With this as a foundational and conditioning quality, the work can proceed as required.

You will note, therefore, why I have so consistently emphasised, during the past thirty years of teaching, the necessity for the development of a truly spiritual and psychic sensitivity, plus the unfoldment of the faculty of a scientific telepathic rapport. I have thereby laid the foundation of the Science of Impression, with the illumined and rightly oriented mind as the interpreter, the analyser and the transmitter.

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## ASHRAMIC ADJUSTMENT TO EXOTERIC LIVING

October 1949

We now come to another point in our study of this subject: This concerns one of the most difficult problems confronting the Masters at this time; it presents also an unique problem to the Christ. The daily physical life of the Masters, of the Christ, and of those Members of the Hierarchy (initiates and accepted disciples) Who function in physical bodies, has had its orientation upon the subjective levels of life; the majority of Them, and particularly the senior Members of the Hierarchy, do not as a rule intermingle largely with the public or walk the streets of our great cities. They work as I do from my retreat in the Himalayas, and from there I have influenced and helped far more people than I could possibly have reached had I walked daily in the midst of the noise and chaos of human affairs. I lead a normal and, I believe, useful life as the senior executive in a large lamasery, but my main work has lain elsewhere—widespread in the world of men; I reach this vast number of human beings through the medium of the books which I have written, through the groups which I have started and impulsed, such as Men of Goodwill and the Triangles, and through my disciples who talk and spread the truth as I have sought to present it.

So it has been with the work of all the Masters, except two or three Who have undergone special training in order to do some special preparatory work for the externalisation of the Hierarchy. The English Master is one of these, and another Master also Who works, relatively unknown, in North America. I have referred to Him before as the Master P.—though that is not, in reality, His initial.

This rule of solitariness or of withdrawing applies to all the Masters and to the Christ, for it is in the solitude of the mind, and as far as possible in the solitude of physical location, that the various branches of the great White Lodge have chosen to work ever since Atlantean days. It is not the solitude of a separative spirit, but the solitude that comes from [Page 683] the ability to be non-separative, and from the faculty of identification with the soul of all beings and of all forms. This can best be accomplished in the intense quiet of those "protected" areas where the Masters in the various branches of the Brotherhood have chosen to dwell. This solitude and physical isolation enables Them to work almost entirely from the level of the buddhic or intuitional plane, perfecting the Science of Impression, influencing and working through those minds which are susceptible to Their mental impression. This applies equally to Masters in physical vehicles and to Those Who have "no anchorage" in the three worlds; it applies also to disciples who are in or out of the body, according to their destiny, immediate karma or form of service. St. Paul, for instance, was in the initiate stage of learning rightly to withdraw and to work in what Patanjali calls "isolated unity" when he spoke of himself once as "being caught up into the third heaven" and there learning the untold beauties of the divine life.

The problem, therefore, before the Masters and Their disciples is to work (when the externalisation takes place) in the midst of physical plane existence, no longer withdrawn, isolated and protected, but functioning openly in the middle of events and physical realities and all the diversity of contacts which the three worlds present. It is perhaps helpful to remember that when the Christ was in physical presence on earth two thousand years ago, the population of the world was relatively small compared to that today; contact between peoples was practically nil, and where it existed was usually of a strictly

military or commercial nature, with a somewhat exclusive interchange of scholastic ideas and personnel between the rare centres of learning. It was easy in those days to withdraw into the desert and to disappear into the unfrequented place and to recharge and revitalise the spirit, to touch again closely the Sources of inspiration on the higher levels of consciousness, and thus reorient the working instrument in the three worlds to the higher field of contact and inspiration. Much of this can be noted in the Gospel story of the life of Christ and of the Master Jesus.

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When the Christ reappears and the Hierarchy externalises itself on earth, conditions will be totally different; there are today no empty spaces; the population of the world is enormously enlarged and is growing from year to year; no locality is isolated or unattainable; the jungles are open territory to the explorer and to the numerous commercial agents; vast cities cover the planet and oceans are traversed by multitudes of ships; the airways of the world are travelled by millions of passengers annually; the land is divided into minute sections by railroads, highways, speedways and myriads of lesser roads and streets. In fact, every living unit in the world is in touch with thousands of other units and can—through the many means of information—be in touch with millions; the news presses grind out the news from hour to hour and the eyes of millions are ceaselessly glued to the printed page at all hours of the day or night; the ears of other millions are daily and hourly attuned to the voice of the radio. Only the inner perceptive sense remains inactive, for only advanced humanity lives constantly in touch with the world of spiritual perception and intention.

The conditions, therefore, confronting the Hierarchy constitute a serious and drastic problem. As far as we can, we will attempt to consider these conditions, for some understanding of the problem is necessary if right work is to be done.

Necessarily, the problem is one of a change in the orientation of perception but not necessarily in modes of living or in any definitely physical plane adjustments. Hierarchical orientation has for some centuries been one of a very strict internal consolidation, in order that the magnetic aura of the Hierarchy may unfailingly respond to impression from Shamballa, and also be of so potent a nature that it can form a protective screen around the human family. Forget not the nature of the protective service which the Masters have assumed on behalf of mankind, standing between humanity and the emanations and influences and the magnetic aura of the Black Lodge.

This internal consolidation has been greatly strengthened **[Page 685]** during the past one hundred years. Because of this, and because of the resultant clarity of impression and of the potent out-going influence, the Plan for humanity—as a Whole—was imparted with emphasis to disciples in the Ashrams, and by them was formulated clearly and presented to humanity.

H.P.B. (one of the first working disciples to go forth on the externalisation impulse and with first ray energy driving him) gave the background of the Plan, under impression from me; the more detailed structure and the sweep of the hierarchical intention have been given by me in the books which A.A.B. has introduced under her own name to the public (in so doing acting under my instructions). For the first time in human history, the purpose of past events—historical and psychological—can be clearly noted as the foundation for all present happenings, thus bringing the mysterious Law of Karma in an easy manner to public attention. The present can also be seen, indicating the way of the future and revealing clearly the Will-to-Good which is animating the entire evolutionary process—a process in which humanity (again for the first time) is intelligently participating and cooperating. It is this



cooperative participation, even if unconsciously rendered, which has made it possible for the Hierarchy to grasp the opportunity to bring to an end the long silence which has persisted since Atlantean days; the Masters can now begin to undertake to renew an ancient "sharing of the secrets," and to prepare humanity for a civilisation which will be distinguished by a constant intellectual perception of truth, and which will cooperate with the externalised Ashrams in the various parts of the world.

The internal consolidation is now being somewhat loosened, if I may use such an inadequate expression, and a majority of the Members of the Hierarchy are withdrawing Their close attention from reception of impression from Shamballa and are now orienting Themselves—in an entirely new and directed manner—to the fourth kingdom in nature. At the same time, a very powerful minority of Masters are entering into a much closer association with the Council of Sanat Kumara.

**[Page 686]** In this way the potent and dynamic influence of Shamballa will be strengthened instead of lessened by the reorientation of the majority of the Masters and initiates. These statements have, of course, implications which will not be understood by you and which will necessarily pass unnoticed; you will respond, however, to the realisation that the minority—in renewed and closer contact with Shamballa—have to master the technique of relationship; this will entail much use of the sacrificial will. The reason is that They are (on a higher turn of the spiral) submitting to a forcing process which will make great demands upon Them, but which will serve to release the majority to a new and more potent form of immediate Earth service. In other words: a few of the Masters and higher initiates are undergoing a special and applied stimulation and are undertaking work for which the united Ashrams, in their higher brackets, have hitherto been responsible. This subjects Them to a great strain and forces Them to use the will aspect of Their divine natures in entirely new and unknown ways. They relinquish much, in order to enable the entire Hierarchy to give far more in radiance, guidance, and magnetic invocative strength than has even before been the case.

The majority of the Masters and initiates, in Their turn, also relinquish much in order to work exoterically among men. They subject Themselves voluntarily to an active stimulation from the senior "contacting minority" but relinquish the "joy of Shamballic contact". Temporarily, the training which the majority have been receiving in "cosmic orientation," in the use of the will-to-be (a meaningless phrase to you), and in the "bliss of receptivity to the will-to-good of Sanat Kumara" is given up. The entire attitude of the group of Masters, initiates and disciples who are to be responsible for the externalisation of the Hierarchy and for the preparation for the reappearance of the Christ is focussed upon the expert use of the Science of Contact. This time, the science is used upon a wide and telepathic scale, with the souls of men, and upon the technique of expressing spiritually the nature of "isolated unity" in the cities, jungles and *the [Page 687] massed inhabited areas of the earth.* This involves, as you can well imagine, the use of an expert ability to remain untouched by the evil rampant upon the physical plane, and yet to remain in complete sympathetic and understanding contact with all humanity and with all events that affect humanity. It was prophecy which impelled the Christ to say, when last in public appearance among men, that His disciples were "in the world and yet not of the world"; Christ depicted in simple yet profoundly revealing terms the life of the Members of His Ashrams (the entire Hierarchy) when again He would walk with Them in the plain sight of humanity. He pictured Them as one with the Father (the Council of Life in Shamballa), and yet as one with Him (as the hierarchical Head), and as one also with all that breathes and that inhabits form. I advise all disciples who seek to cooperate with the impending activity of the Hierarchy to study with care the seventeenth chapter of the Gospel of St. John; this was written by that disciple of love, under the influence of the energy emanating from the buddhic vehicle of the Christ, which is also—as you have been told—identical with the buddhic vehicle of the Buddha. The identity of the two vehicles is symbolic of the entire teaching



anent "isolated unity" and divine participation, which the Masters in Their Ashrams are teaching Their disciples of all grades, these days, as the first step toward the externalisation of Their activities.

An intensive training process, therefore, is being carried out in every ashram and along identical lines, resulting in the "isolation," occultly understood, of certain Masters and initiates. They have been thus isolated in order that They may work more readily and easily with Shamballa; They can thus form a dynamic and galvanic storehouse of energy (the energy of the divine Will) and thus make it available for the use of the other Members of the Hierarchy, as They stand in "isolated unity" upon the highways of Earth, and thus are "in the world and yet not of the world". The learning of this lesson calls into activity the sacrificial will of both the hierarchical groups; this remains the binding cord between Them and that aspect of the antahkarana along which energy can [Page 688] flow in a new and electric fashion from Shamballa, via the hierarchical minority referred to above, and into the large group of Masters and initiates and disciples to whom is committed the task of consolidation. All this constitutes—for the Members of the Hierarchy—a definite process of testing out and of trial, prior to and preparatory to some of the higher initiations.

Again, the Members of the Hierarchy are not only sensitive to impression from the two other planetary centres (Shamballa and Humanity), but They are acutely aware of the Forces of Evil which are fighting furiously against the externalisation of the spiritual work. The energy which cosmic evil generates is active along three main channels:

1. From the centre of cosmic evil upon the cosmic astral plane. Of this centre you can know nothing, and its emanations and its magnetic aura can only be understood and recognised or interpreted by the senior Masters and by initiates of still higher rank. As the potency of the astral plane (which is so familiar to us all) weakens, and glamour and illusion are negated by a rapid spiritualising of humanity, the power of cosmic evil will correspondingly weaken and the Forces of Evil will be unable to reach the planet with their present easy effort. It is against the impact of this emanating evil that the Hierarchy stands in protection of humanity. Hitherto it has been the task of Shamballa, working through the Hierarchy, to protect humanity from the "intention to destroy" of the cosmic Forces of Evil, but—in the coming cycle and as a result of the triumph of the Forces of Light in the world war—the potency of Shamballa can be combined with that of the "protecting Agents of Light."

2. From the Black Lodge which is the externalisation of the centre of cosmic evil on Earth. Just as the White Lodge is the representative or correspondence of the cosmic centre of light upon Sirius (the true Great White Lodge), so the Black Lodge is also representative of ancient and cosmic evil. The Black Lodge is also far more advanced in externalisation than is the White Lodge, because materialism and matter are, [Page 689] for it, the line of least resistance. The Black Lodge is therefore far more firmly anchored upon the physical plane than is the Hierarchy. It requires a much greater effort for the White Lodge to "clothe itself in matter and work and walk on material levels" than for the Black Lodge. Owing, however, to the spiritual growth of mankind and to the steady, even if slow, orientation of mankind to the spiritual Hierarchy, the time has come when the Hierarchy *can* materialise and meet the enemy of good upon an even footing; the Hierarchy need not be further handicapped by working in substance whilst the Forces of Evil work both in substance and in matter. Once the reappearance of the Christ and of the Hierarchy is an accomplished fact, these Forces of Evil face sure defeat. The reason for this is that the trend of human living and thought is turning steadily towards the subjective spiritual values, even if these values are interpreted in terms of material well-being at present and of better living conditions for all—with peace and security also for all. The Black Lodge or the planetary centre

of evil works almost entirely upon the astral plane, and is impressed directly and guided in detail from the cosmic astral plane.

3. From the negative or purely material forces of the planet, which are not necessarily either good or bad but which have been used instinctually and oft unconsciously by humanity for purely material ends, and are therefore basically anti-spiritual and subject to the influence of human desire—a desire oriented towards selfishness, and therefore towards separateness. This form of evil is being combated today by the New Group of World Servers. Of this battle you know something because every thinking man and woman is immediately implicated.

I have spoken of the evil present in the planet in very simple terms, and there are phases of it to which I have not referred; the interlocking and inter-penetrating of the grades of evil are far more numerous and intricate than you surmise.

In summing up, I would say that the present reorientation of the Hierarchy, in relation both to Shamballa and to **[Page 690]** Humanity, ushers in the cycle of complete defeat of cosmic evil upon our planet, leaving only an isolated and weakened Black Lodge to die a slow death; this permits the purification of human desire to such an extent that "matter will be redeemed by the sacrificial will of Those Who know, by the will-to-good of Those Who are, and by the goodwill of those sons of men who have turned their faces to the light and who in turn reflect that light."

As all disciples know, one of the problems with which they are constantly confronted is an extreme sensitivity to the thought currents of those with whom they are immediately in contact. The more advanced the disciple, the greater is his problem. The theory that if one lives and works on a high level of consciousness one is immune to that which emanates from the lower level does not in practice hold good. The occult law proclaims that the greater can always include the lesser, and just as that is true of the planetary Logos (Who is the sum total of all lesser forms within His manifested universe), so the same law applies also to all human beings. The disciple, therefore, can always include that which emanates from those who are below him on the ladder of evolution. The more a disciple is under the influence of the Law of Love, the more easily does he tune in and absorb the thoughts and register the desires of those around him, and particularly of those who are tied to him in the bonds of affection and of karmic relation. As disciples proceed from initiation to initiation, the will aspect fortifies the intellect and directs the expression of the energy of love, and thus the problem lessens, for the initiate learns certain protective rules which are *not* available to the neophyte. The latter must learn, first of all, how to identify himself with others, as the basis of a *higher* identification which conditions the senior initiates in the scale of being.

The preparation of the Members of the Ashrams found within the Hierarchy, Who must emerge from Their retreats and live among men in the ordinary intercourse of daily life, has necessitated much discussion and instituted a drastic training system within the Ashrams. Into the nature of this training **[Page 691]** I cannot enter, for it differs for disciples upon the various rays and the theme is too large at this point for our purpose. The problem has been how to preserve the sympathetic, sensitive rapport and to lay the basis for the higher, inclusive identification, and yet at the same time preserve a spiritual detachment which will enable the disciple to do his needed work, unhampered and unimpeded by the distress, the anxiety or the thought activity evoked by the minds and the desires of those with whom he is working.

The necessary detachment cannot be based upon the innate instinct of self-preservation, even when that is carried into the realm of the soul; it must be motivated by an occult absorption in the task, and implemented by the will which keeps the channel of contact open between the disciple and the ashram and between the disciple and his sphere of activity; this channel must be kept entirely clear of all lower identifications. This might be termed a method of eliminating all tendencies to register anything save a wise apprehension of the point in evolution of those contacted; a sound appreciation of the problem to be faced on their behalf, and a process of directing the needed energy of love in such a manner that the stream of projected love not only aids the recipient, but protects the disciple from undue contact; it will then evoke in the person to be helped, or the group to be aided, no reciprocal personality expression; instead, it lifts the entire quality of the personality life or the group life on the purificatory way on to higher levels of awareness.

A great part of the work to be done by the disciples who are emerging from the ashrams, and will continue thus to emerge, is of a purificatory nature at this time, and increasingly so for the rest of this century. On the Path of Probation, the aspirant is taught to purify himself and his three vehicles of contact; upon acceptance into an ashram, a large measure of the needed purification has been achieved. From then on, no emphasis should be laid by the disciple on the purification of his own nature, for this would produce too close and intimate a self-focus and tend to an over-stimulation of the personality vehicles. But the lessons learnt upon the **[Page 692]** Probationary Path will be found by him to be simply the foundation for the Science of Purification or—if I may use a word made familiar to you through the war experience—of De-contamination. This will be brought into full expression by the working disciples who will be responsible for the preparation of the world for the reappearance. This purificatory process falls into the following stages:

1. The stage wherein the tainted area, the hidden evil, or the diseased factors are recognised and duly contacted in order to ascertain the extent of the purificatory measures required. This is a point of danger for the disciple.
2. The process of discovering the magnetic areas, magnetised in past centuries, and even aeons, by Members of the Hierarchy. This is done so as to make available the transmission of energies there stored. In the cycle which is now close at hand, these magnetic centres will be largely tapped or utilised by the world disciples responsible for the purificatory work.
3. The stage wherein the disciple withdraws his attention from the source of difficulty and concentrates upon certain mantric usages and certain hierarchical formulas, thus setting loose the energies needed to destroy the germs of evil, latent or active, thus eliminating certain materialistic tendencies, and *strengthening the soul of all that is to be purified* and the life to be found within every form. It is wise to remember that, for instance, as the Master works with His disciples and strengthens the life within them and evokes their soul into potency from latency, every form and every atom within their various bodies is equally energised and aided. It is this fundamental process which will guide the disciples and the initiates in the coming work of world purification.
4. The stage of withdrawing of the purifying energies; this is to be followed by a period of stabilising the purified form and starting the life and soul within it on a new cycle of spiritual growth.

**[Page 693]**

I have worded all this in such a manner that it will be evident that the work to be done is not confined

only to humanity, but also to the forms of life in the other kingdoms in nature.

The study of this *Science of Applied Purification* is one which is engrossing the attention of all the ashrams at this time; disciples in the first ray ashram, in the second ray ashram and in the seventh ray ashram are peculiarly active along these lines, for the destruction of evil is the work of the first ray, and in so destroying its effects purity is achieved; the fostering of good then becomes possible and is the work of the second ray, of the Builders; and the bringing of spiritual energy into contact with substance, and consequently with matter, is the unique work of the seventh ray because it is now in manifestation. The rays which are active and in manifestation at this time and in this cycle are there in conformity to the Plan and in preparation for the externalisation of the Hierarchy and the reappearance of the Christ. These rays are particularly involved, and therefore the initiates and the disciples in the ashrams of the Masters are also particularly implicated.

The science of Applied Purification is also the *Science of Applied Energy*, with the specific objective in view of "eliminating the undesirable and that which hinders the entrance of the light, and thus providing space and entry for the desired, for the good, the beautiful and the true". In the application of this science there is of course no infringement of the human prerogative of free will. This ancient science is concerned primarily with the purification and with the redemption of matter, and it is entirely in the hands of human beings, under the direction of the Hierarchy. This direction may be consciously or unconsciously registered. *The Science of Redemption* (to which I have several times earlier referred) is in reality the applied art of esotericism and of spiritual living which is already being taught to mankind; they are steadily learning to redeem the bodies through which they function. It is in reality the art or science of relationship [Page 694] between the Life and the lives, as H.P.B. expresses it.

As far as the other kingdoms in nature are concerned, the purification is applied by the Hierarchy, through the medium of human beings, and this can be seen in process at this time. This present activity, carried on now largely unconsciously, will be redoubled and carried forward consciously by trained initiates and disciples, working through and with aspirants. It is this that is now being studied in the various hierarchical ashrams, and when applied—after 1975—will bring about great and important changes in world living.

Another matter to which the Hierarchy is at this time attending, in view of the coming adjustments required, is the discovery of aspirants and those who are close to accepted discipleship in all lands, in order that the language problem will present little difficulty. Having discovered such people, Their next step is to subject them to a process of training in telepathic susceptibility, so that they will be sensitive to hierarchical impression. At the same time, their intuition will require stimulation but—as the intuition is useless and inaccessible without a high grade intelligence—all these people must be sought for upon mental levels. The possession of the abstract mind is not sufficient. It is useful, in that it guarantees the ability of the aspirant to construct the antahkarana; it is nevertheless quite possible to possess a well developed *abstract consciousness* and yet to be quite devoid of all intuitive perception.

For example, this is the major limitation of Z.... He is a *sound* abstract thinker and they are somewhat rare, being usually impractical idealists. He is not, however, the least intuitive as yet. He could easily be—given certain needed surrenders.

Basically speaking, the intuition is not the revealer of esoteric truths. They come along another line of spiritual perception. The intuition is essentially the organ of *group perception* and that which

eventually elevates the personality to its rightful position as the agent of the Soul *in the group*. [Page 695] Z ... has a sound theory as to group attitudes and group work, and he will be exceedingly surprised at these ... comments of mine. But—as long as he insulates himself from warm group contacts and fails to seek (in the name of service) the love of the group, and as long as he fails to recognise error and his own part in any current mistakes whenever they occur, and as long as he transfers responsibility to others when he is himself to blame, he will fail to register intuitive information, because his personality reactions will intervene. He must not be deceived by the fact that people like him on the platform; that *is* group work, but not essentially working *with* the group. He must learn that at present he is the onlooker at the group and as yet not a part of it, and that he is primarily focussed on "delivering the goods" (if I may use your American phrase) to his personality and its acclaim, and not to the group. This will be hard for him to realise and he must be given time. He wants to make good, spiritually and esoterically, but needs to grasp the fact that this is done through love and understanding and not through the intellect. He is insulated by his own strong desire to make good, according to his own theories and to his personality, thus proving to himself the grasp his soul may have over that personality. This creates barriers, but the insulating and separating wall between him and his co-workers is very thin and could easily be "rent in twain," *if* his pride would permit and if he would descend to a recognition of equality with all the group with whom he is associated, and with the most unimportant members of that group; this he does not yet do—in spite of what he believes about himself.

The searchlight of the Hierarchy is sweeping the planet at this time singling out men and women, here and there, from the mass of men. They indicate esoteric possibility, and in their lives love of humanity and love of the Christ is a basic and fundamental factor.

The ordinary devoted person, who constantly pledges and dedicates himself to the Christ or to the Masters in a spirit of adoration, will *not* be chosen for this specific training. Their own attitudes and development come violently [Page 696] between them and their objective. The man who forgets about himself, and who is more interested in helping unhappy human beings, but who is nevertheless staunchly convinced of the factor of the unseen worlds, is the man for whom search is at this time being made.

When these men and women are found, the work of the discovering initiate is to see to it that information comes to the aspirant in some form or another anent the hierarchical Plan, concerning the reappearance of the Christ (under some name familiar to the aspirant's religious background), and about the fundamental and needed occult truths—with particular emphasis upon the Law of Cause and Effect, and secondarily upon the Law of Rebirth. The Law of Cause and Effect is of far greater importance than the Law of Rebirth, because it necessitates *action* upon the part of the aspirant, and that action inevitably conditions the future. There is nothing he can do about the Law of Rebirth but submit to it and be grateful that opportunity continues to present itself.

As regards the many other adjustments which Members of the Hierarchy in all Their many differing grades will have to make in what might be called Their personality lives and habits, I have naught to say. I know well the questions which will arise in your minds, and I would like to touch upon one or two of them. For instance, some of you are asking:

1. How will these Members of the Hierarchy in Their various grades appear on earth? Will They come through the methods of ordinary birth, of childhood and maturity? Some initiates may follow this



ordinary pattern, some are already passing through it today and are in the stages of infancy and adolescence; to them will be given a large share of the preparatory work. Some will not pass through these relatively limiting phases, but will pass back and forth between the outer world and the world of hierarchical endeavour; they will be sometimes present in physical bodies and sometimes not. This method of activity will not be possible as long as [Page 697] the present rules of national and civilian identification, of passports and of drastic airport and seaport inspection are required by the authorities; such people as these "transitting initiates" would not be able to identify themselves. This form of appearance is therefore postponed for some time. Some of the Masters will create what is called in the language of the East the "mayavirupa"—a vehicle of expression which is built of atomic physical and astral substance and of concrete mental substance. This They can create at will, use at will and cause to vanish at will; Their problem is not, therefore, so acute in the matter of appearing and of reappearing as is that of the initiate who cannot thus create to suit his purpose and his service.

2. Will all the Members of the Hierarchy make Their appearance at the same time? Certainly not. The appearing of these initiates and Masters will begin with isolated members appearing and living among men, coming forth one by one, doing the required work, returning through the portals of apparent death to the inner subjective Ashram, and then again appearing by one or other of the methods mentioned above. This process has been going on for some time and began around the year 1860. The work of these disciples in the human consciousness is already being recognised, and already they have succeeded in changing the consciousness and the thinking of many millions. Their ideas are already permeating world thinking. I would remind you also (for your encouragement) that I myself am among this number of working initiates (for, in the last analysis, that is all that any Master is), and that I, from my physical anchorage, i.e., my physical body and my location in northern India, and in collaborating with a disciple, A.A.B., and also with F.B., have done much to bring certain concepts (old and yet new in their presentation) to the consciousness of humanity. I have also done much to stimulate from latency to potency the instinctual goodwill of men. I mention this for this is not a unique achievement; there are many other Masters Who—with Their [Page 698] disciples—are to be found today actively functioning in human affairs and struggling, under adverse conditions, to change the trend of human thinking from a frank materialism to a genuine spiritual aspiration.

There are many other questions arising in the minds of my readers, and the less advanced they are the greater the questioning and the greater the emphasis upon the materialistic, and therefore non-important, aspects of this entire subject. With them I have no intention of dealing, though I know well what they are, and so does A.A.B. They are of no vitality, and will answer themselves in due time.

When the task of the preparation of men's minds is further advanced, when the knowledge of the existence of the Masters and Their hierarchical endeavour and of the united Hierarchy of our planet are a commonly recognised truth, and when active goodwill is recognised as a real national asset in all lands, then the speed of the externalisation of the Hierarchy will be greatly increased; then the five spiritual centres will begin to take definite form, and will call also for recognition; the groups there working will be known, and they will also be in close touch with each other. From that time on, the network of initiates and disciples under the direction of the Masters will be worldwide, and in every field of human expression the opinion of these men and women, and of the Masters presiding at the five centres and in Their affiliated groups, will be regarded as of immense value by all governmental, economic and social organisations.



Then—under a great wave of spiritual inspiration—the divine spirit of expectancy for the reappearance of the Christ will sweep through the world; it will then be regarded as credible and creditable, and His coming will provide the germ for all world hope; the reason for this will be that the most respected, enlightened and cultured people on the planet will be looking for Him. And then, my brothers, He will come, bringing new energies of love and compassion and implementing the spirit of fresh enlightenment; to [Page 699] these important events must also be added the new revelation for which all men wait and to which they will be able to respond, owing to the needed and new stimulation.

Many who are reading this section of my instructions will be disappointed (so futile and silly is the human mind in so many cases) because I do not choose to consider now the means whereby the Members of the Hierarchy will adjust Themselves to modern living conditions, as to what food They will eat and whether They will marry or not marry. One thing only will I say: They will take modern life and what it means and will proceed to demonstrate how that life (the normal product of the evolutionary process) can be lived divinely; They will express the highest ideal of marriage (I would here remind you that many of the Masters are married and have raised families) and demonstrate the principle which underlies the perpetuation of the race of men; They will also show how all life is one life, that the form nature is ever a sacrificial unity in the vast scheme of divine manifestation; They will show us also that whatever we do, whether we eat or drink, all must be done under correct, temperate and natural law and in a spirit of loving understanding, and ever to the glory of God. They will express ordered, temperate living in all things, and will demonstrate also the possibility of the existence of people on earth who have no wrong inclinations and no bad qualities in their natures. They will stand forth as living examples of goodwill, of true love, of intelligent applied wisdom, of high good nature and humour, and of normalcy. They may indeed be so normal that recognition of what They are may escape notice.

They will, finally, demonstrate to all around Them the significance of right motive, the beauty of selfless service and a vivid intellectual perception. This, my brothers, is such a platitudinous statement, from the point of view of the nice well-meaning person, that its value may escape your attention. Yet it is a statement that, any initiate will tell you, warrants your closest attention and consideration—a [Page 700] consideration which must be followed by an effort to express these same qualities upon your way towards the Door of Initiation.

### *The Work of the Externalised Ashrams*

The barest outline must here suffice. I have dealt with the proposed work of the externalised Ashrams at some length in the foregoing pages and also in several of my other books,\* and a more detailed presentation will not be possible at this time. The approaching externalisation will bring about an increased stimulation which will necessarily affect disciples and aspirants and will involve a period of adjustment to this higher vibration. Adjustment to the increased livingness will be facilitated by the enunciation of certain basic statements for the guidance of disciples, aspirants and people of goodwill.

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\* *2Letters on Occult Meditation*, Letters VIII and IX.  
*A Treatise on Cosmic Fire*, Pages 747-760.  
*A Treatise on the Seven Rays*, Vol. V: (*The Rays and the Initiations*).

Specifically, the externalised Ashrams will be active along four major lines:

1. Creating and vitalising the new world religion.
2. The gradual reorganising of the social order—an order free from oppression, the persecution of minorities, materialism and pride.
3. The public inauguration of the system of initiation. This will involve the growth and comprehension of symbolism.
4. The exoteric training of disciples and of humanity in this new cycle.

Meanwhile, what is it that you, my brothers, must do in this interim period? What is your work and your goal? Let me emphasise one or two points:

*The material goal* which all who love their fellowmen and serve the Hierarchy must ever have in mind and at **[Page 701]** heart *is the defeat of totalitarianism*. I do not say the defeat of Communism, but the defeat of that evil process which involves *the imposition of ideas*, and which can be the method of the democratic nations and of the churches everywhere, just as much as it is the method of the U.S.S.R. This we call totalitarianism. I would ask you to have this distinction clearly in your minds. Your material goal is the defeat of all that infringes human free will and which keeps humanity in ignorance; it applies equally to any established system—Catholic or Protestant—which *imposes* its concepts and its will upon its adherents. Totalitarianism is the basis of evil today; it is found in all systems of government, of education; it is found in the home and in the community. I refer not here to the laws which make group relations sound, possible and right; such laws are essential to community and national well-being and are not totalitarian in nature. I refer to the imposition of the will of the few upon the total mass of the people. The defeat of this undesirable tendency everywhere is your definite material goal.

*Your spiritual goal is the establishing of the Kingdom of God*. One of the first steps towards this is to prepare men's minds to accept the *fact* that the reappearance of the Christ is imminent. You must tell men everywhere that the Masters and Their groups of disciples are actively working to bring order out of chaos. You must tell them that there IS a Plan, and that nothing can possibly arrest the working out of that Plan. You must tell them that the Hierarchy stands, and that It has stood for thousands of years, and is the expression of the accumulated wisdom of the ages. You must tell them above all else that God is love, that the Hierarchy is love, and that Christ is coming because He loves humanity.

This is the message which you must give at this time. And with this responsibility I leave you. *Work*, my brothers.

# THE SPIRIT OF MASONRY

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LUGIS PRESS LIMITED

38 Broadwater Down  
Tunbridge Wells, Kent  
England

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**[Page 7]**

## PROLOGUE

## CEREMONIAL ORDER

“Let the Temple of the Lord be built,” the seventh great angel cried. Then to Their places in the North, the South, the West and the East, seven great Sons of God moved with measured pace and took Their seats. The work of building was begun.

The doors were closed and tyled. The lights shone dim. The Temple walls could not be seen. The Seven were silent and Their forms were veiled. The time had not arrived for the breaking forth of LIGHT. The WORD could not be uttered. Only a silence reigned. Between the seven Forms, the work went on. A silent call went forth from each to each. Yet still the Temple door stayed shut... As time went on, without the Temple doors, the sounds of life were heard. The door was opened, and the door was shut. Each time it opened, a lesser Son of God was entered and the power within the Temple grew. Each time the light waxed stronger. Thus one by one, the sons of men entered the Temple. They passed from North to South, from West to East, and in the centre, at the heart, found light, found understanding and the power to work. They entered through the door. They passed before the Seven. They raised the Temple’s veil and entered into light.

The Temple grew in beauty. Its lines, its walls, its decorations and its breadth and depth and height slowly emerged into the light of day.

Out from the East, a word went forth: “Open the door to all the sons of men, who come from all the darkened valleys of the land, and let them seek the Temple of the Lord. Give them the light. Unveil the inner shrine, and, through the work of all the Craftsmen of the Lord, extend the Temple of the Lord, and thus irradiate the worlds. Sound forth the Word creative, and raise the dead to life.”

**[Page 8]**

Thus shall the Temple of the Light be carried from heaven to earth. Thus shall its walls be raised upon the plains of earth. Thus shall the light reveal and nurture all the dreams of men.

Then shall the Master in the East awaken those who are asleep. Then shall the Warden in the West test out and try all the true seekers after light. Then shall the Warden in the South instruct and aid the blind. Then shall the gate into the North remain wide open, for there the unseen Master stands, with welcoming hand and understanding heart to lead the candidate unto the East, where the true light shines forth ...

“But why this opening of the Temple doors?” demand the greater Seven, the seated Three, “Because the time is ripe; the Craftsmen are prepared. God has created in the light. His sons can now create. There is naught else to do”.

“So mote it be”, came forth the answer from the greater Seven, the seated Three. “The work may now proceed. Let all the sons of earth go forth to labour”.

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## INTRODUCTION TO PART I

The presentation in book form of the material in Part I of this volume is the result of the abiding purpose of a number of persons. There is need to bring to the Craft certain inner meanings of our Order, which upon receiving due and open-minded consideration may help to increase the partially revealed light which shines in every duly constituted Lodge. The recognition of Masonry as spiritual quest resulting in a spiritual of life will hasten the more brilliant shining forth of The Great Light from all our Temples.

No authority for any of the statements made is claimed by myself or by those associated with me in this enterprise. In fact the realities of the inner meanings of Masonry cannot by their very nature depend upon outer authority of any kind. Their validity depends upon the effect on the lives of those who partake of these mysteries. These deeper values are enhanced by comradeship in spiritual search and service.

The works used in the text of this book are the works of another. Although after long and careful thought I have assumed the legal rights and responsibilities of publication, I do not deserve any credit for the teaching, much less enhancement of reputation.

I have given much study and deep meditation to these teachings and to many other Masonic texts. On that basis alone I stand and join with my associates in voicing the conviction that the revelations yet to come of the esoteric values in Masonry are worthy of our Order.

FOSTER BAILEY.



**[Page 13]****PART I**CHAPTER I  
THE PURPOSE OF MASONRY

For a long time there has been the need to throw some light on the basic significances of Masonry, and to elucidate the hidden meaning of its symbolism. This must be done without entering into that world of dreams and fantasy which opens up with such amazing facility to the magic wand of symbolic interpretation, and which frequently leads the investigator into the wonder world of illusion.

Much has been written about the meaning of Masonry, and much discussion has taken place in connection with its various aspects, and in relation to its possible age, and its tradition. Many regard the Masonic work as being of relatively modern growth, though possibly based upon some ancient system of morality, allegory and practical work. Some look upon Masonry as being of so ancient an origin that its history is lost in the very night of time and they, therefore, regard all speculation as to its age and inception as being pure waste of time; others again regard it as embodying those principles and laws which should govern all fraternal organizations, and the social intercourse of human beings. Many consider it as essentially religious in its origin and implications and as basically divorced from purely exoteric activity of any kind, having an entirely spiritual intent and purpose. Others again simply look upon it as a remnant of the ancient Guilds and Colleges and a modern edition, of those old fraternities which flourished in the Middle Ages. They hark back in their explanations to the old Cathedral Builders and take pride in the perpetuation of their old activities and in the system of rituals which may, or may not, have governed the work of the builders of olden time.

Some Masons believe Masonry to be purely Jewish in its origin, and therefore wonder at their interest in something **[Page 14]** which seems so foreign to the occidental type of mind - for the Jews are an oriental race and their traditions are oriental when contrasted with the European or American. Others see in Masonry simply a secret order which can have great power if properly developed, and they divorce it from all teaching and all educational and spiritual values. They regard it as a piece of machinery which can be of use in some political or religious emergency, and as constituting a quickly available and definitely organized secret body for the dissemination of any desired propaganda. Others love ritual and are held in thrall by the wonder and mystery of the Masonic work and rituals. They react with interest and enthusiasm to the work on the floor of the Temple and to the rhythmic properties and the dignity of the ceremonial procedures. Still others are swayed by the indicated power vested in the W.M. and by the symbolic system of Lodge government and the activities of the various Lodge officers.

These many angles of vision and interpretation are in themselves significant of the importance and power of Masonry, The curious and vital fact, therefore, remains that throughout the world and down the centuries thousands of men find their way into Masonry, and are held together through their mutual interest in the Masonic work and through the secrecy and mystery of the undertaking.

It is not intended in these papers to deal with the orthodox history, with the authenticity of the rituals or with the historical sequence of Masonry as it has developed and unfolded down

the years in different countries. This has been ably and well done by the many research scholars. The Masonic libraries are full of books dealing- with the history of Masonry, with its ancient traditions, with the controversial elements involved in its appearance down the ages, and with the discussion of its rituals, their origins and interpretations. These we will leave to those to whom the historical evidences and the comparative relations are of supreme importance.

It is with the spirit of Masonry and with the inner significances and possible interpretations of esoteric value that we will deal. It is with the inner teaching and with the life which [Page 15] lies behind the outer forms and rituals that we will concern ourselves. What is of importance in the inner spiritual realities which underlie the outer symbolic forms, and these will engage our interest and not the relative values of the differing Rites and their historical authenticity. We shall not take up the defense of any points which may be at this time the subject of controversial discussion or the focus for the enthusiasm of the partisan worker in any country; neither will we attack any aspect of the Masonic work which some Masons may regard as unnecessary, or spurious or undesirable. We will seek to deal with Masonry as a whole, and along generally recognized lines. Thus we may succeed in getting a clear picture in our minds of that unfolding divine purpose' which it is possible Masonry is intended to unfold, and of that revelation which it holds (perhaps in custody) for humanity and which it may perhaps be on the verge of revealing, now that men have reached a stage wherein they can think intelligently and consciously respond to ideas.

The great Carpenter of Nazareth, one of the Builders working under T.G.A.O.T.U. has told us that at the 'end of the age' the secret things will be made plain and the hidden things will be shouted from the housetops. That which has been veiled, mysterious and secret hitherto, is declared to be on the verge of revelation, for this is the end of the age. Many thinkers at the present time are convinced that we stand at the beginning of a new era. They have arrived at this point of view from many and widely different angles but there is an apparent unanimity of belief on this point. We may consequently be in the midst of that period wherein the secrets of the past will be made public. The tendencies of our modern investigations in every department of human life and thought, and the activities of the public press today give credence to this idea. If this is so and if this is in line with the evolutionary process then the hidden and esoteric side of Masonry will also be subjected to a similar process and will also be 'made plain' so that 'he who runs may read'. Surely the search for light, which has been the major preoccupation of humanity down the ages, must some day prove successful and light pour in, [Page 16] revealing the hidden places and casting its rays into the dark and secret spots in the life of mankind.

In these chapters we will seek to do the following things:

First, demonstrate that the work of the Masonic Fraternity is not an arbitrary and senseless system of symbolic procedures and ceremonial rituals, but that it is an allegorical portrayal of a great and, divine process whereby the will of God works out in relation to humanity and the wisdom, strength and beauty of the Creator within His universe stands revealed. Under the symbolic rehearsals the plan is revealed for those who have the clue to the meaning of the symbols, the numbers and the ritual.

Seconds, Masonry depicts the steady progress of a human being from darkness to light, from ignorance to knowledge and from death to immortality. In the three degrees of the Blue Lodge we have an accurate picture of the progress of the human soul, from the time that that soul appears in human form until the time when the great work is accomplished and the

candidate for illumination and the worker in the Temple of the Lord ends his career as a risen Master. In darkness and blind, he enters into the Temple; he passes into the place of learning and, step by step, he treads the way towards the light; he is then raised from the dead and, from the lonely isolation of the grave enters into that great Fellowship of Master Masons who are the expression upon earth of the divine fellowship existing in the Lodge of the Most High.

Thirdly, we will seek then to study somewhat closely the pattern of truth which underlies the outer forms of Masonry. From the start we will take the position that the Blue Lodge with three great ceremonies (culminating in the sublime degree of Master Mason) constitute the major Masonic unit, and the E.A. degree, the F.G. degree and the third degree contain all the needed elements whereby man can arrive at an understanding of himself and of the universe in which he has to play his little part. We will regard the so-called higher degrees as extensions and elucidations of the three degrees of the Blue Lodge.

Two major lines of thought will have to be borne in mind as we study this vast Masonic work:

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1. The unfoldment of the Plan of the Creator His universe. This is revealed through the symbolism of the Blue Lodge and the succeeding groups of degrees to the total number of thirty three.
2. The unfoldment of the individual as he progresses from degree to degree, mastering step by step the work of the Craft till he finally takes his place as a Master, can command a Master's wages and can receive the substitute WORD which when found will signify the release of humanity from the work of building. But the time for that is not yet.

We shall therefore consider our theme from the angle of the macrocosm or the universe as a whole, and also from the angle of the microcosm or of the individual within that whole.

One thing however should be recognized from the start of our studies and that is that Masonry (like all else that man has touched) is partially correct and partially incorrect. It does not exist as a pure and unspoiled system of truth. Much has crept in that is spurious, distorted and misapplied, misinterpreted and misunderstood. There is much that needs elimination and much more that requires to be inserted; much re-arranging is needed and much re-phrasing. But that is not the task with which we are concerned. The attacking of that which is undesirable and the effort to prove (historically and symbolically) that change is warranted is not for us at this time. One objective, and only one stands clearly before us and towards that we will go, eliminating all that is non-essential to our purpose and to the attainment of our goal. We seek only to give - as far as is humanly possible - those suggestions and those possible interpretations which will give new life to dead forms, invest with meaning and significance the arid misunderstood symbols and rituals of the Craft, and indicate those meanings and that synthesis of sequential unfoldment which will give substance and reality to the rituals and demonstrate their essential value, interpretation and possible future purpose.

From the inception of our task let it be clearly understood what is said is simply intended to be suggestive and is not **[Page 18]** intended to carry any authority except it be the authoritative, reaction of the individual intuition. Should the suggestions make no appeal and should the indicated interpretations convey no light to the student let that but demonstrate to him to necessity to search within himself with greater diligence for the truth. Within each human being is the place of light, and within the Temple of the human Spirit must the way of light be

sought. Of this reality the outer form of Masonry is only the symbol. Light within the individual! Light within the universe! Such is the message of Masonry. The Word has gone forth from the Lodge on High: Let there be light. Age after age has seen the growth of light within the universe, both figuratively in the growth of human knowledge and literally in the physical illumination of the world. The word goes forth also from the centre of light within each human soul: Let there be light. In the sphere of daily life each candidate for light, in his progress from the West, going East in search of light, is subjected to those processes which lead to the revelation of the light within and in that light shall he see Light.

In ages past, humanity knocked upon the door of the and was admitted. Humanity entered manifested life and, blind and bound, groped its way around the temple of life in a blind search. Finally man found his way to the North and the first stage of his search was ended,. Then he entered upon a definite training in Craft work. Ages slipped away until the time came when humanity had made sufficient progress in the rudimentary stages of the great work so that - having learned skill in the rougher kinds of work and silence-men could pass on to more definite training. They could be trusted with more skilled lab our and could receive some reward for their accomplishment. A middle period of unfoldment was reached and humanity could respond to a planned process of education. Step by step the race trod the way of earning; civilizations came and went under the inspiration of a steadily increasing radiance of light, pouring from the East. Stage by stage the arts and sciences played their part and developed man's hidden capacities until today man is the heir of all the ages and has inherited from the Craftsmen of the past **[Page 19]** a knowledge of how to build the Temple of the Lord in such a manner that its outlines are now clear and definite and its beauty can be seen emerging in greater wonder.

Today humanity stands knocking anew upon the door of the Temple and ready for the first time in its history to go down to the gates of death in order to be raised to life. Is it not possible that we are living in a period of racial history in which mankind, as a whole, is passing through the stages of the final sublime degree which will crown all ancient effort and enable humanity to rise, through the united effort of all good Master Masons, into that fellowship and service which marks the consummation of the Blue Lodge work? Such is the hope and understanding of the many Masons at this time who see the true significance of Masonry and know it to a system of activity leading to definitely spiritual objective.

It might be of value here if we considered very briefly some of the interpretations of the Masonic Endeavour.

Masonry might, first of all, be regarded as a school of ethical training. It is, however, much more than that. Every Mason is supposed to be 'of good report and well recommended'. He enters Masonry in order 'to learn to subdue his passions' and to 'improve himself in Masonry'. He must learn to try all his action by the plumb of tradition, to act on the S..... in all is Masonic relationships and to meet on the L..... If the masters these essentials of Masonry his entire nature is subjected to a drastic discipline and an ethical attitude of life is strenuously cultivated. Thus there is developed in him those Christian virtues which must precede all advancement in the Craft.

Masonry is also a training school in co-operative and fraternal work. It implies therefore the submergence of all personal and consequently temperamental attitudes in the good of the Craft. When a Mason passes through the door of the Temple and takes his seat therein, he should realize that he is simply a Mason and that all within the Temple are for him simply

fellow-Masons and Craftsmen in the One work, occupied as he is, with the task of building the Temple of the Lord. Personal likes and dislikes must drop away. Selfish purposes and [Page 20] a spirit of separativeness must play no part in his service. The building of the Temple is the one and uniform objective, and everything else is subordinated to this goal. This attitude of mind Masonry seeks to inculcate in many ways. The rough A....has to become the smooth A and fit rightly into its place in the walls of the Temple - a living stone as St. Peter calls it, which adds beauty and strength to the Temple and is placed therein through the wisdom of the directing Master Masons. The goal before humanity at this time is the attaining of the co-operative or group spirit, and the unfoldment of group consciousness. This must indicate the part which the unit plays within the whole, and the interaction of the part in the greater structure. Nowhere can this be more soundly and more effectively learned than in Masonry.

Masonry again is a system of symbols and allegory which is intended to convey:

- a. *Revelation* of the underlying purpose of T.G.A.O.T.U., for as the Temple of the Lord is built, His wisdom, strength and beauty can shine forth and the glory of the Lord can be revealed.
- b. *Inspiration* to the Individual. As a man seeks to handle his affairs and life, Masonry becomes a medium through which he can contribute to the whole, to the strengthening of his brother Masons, to the enriching of the Lodge, and to the beautifying of that centre in the great Lodge of the world in which any particular Mason has to play his part, through adherence to the Masonic principles, his exemplification of the Masonic tradition, and his strenuous preparation for that final episode in which he faces death and Masonry works.
- c. *Prophetic Information*. Behind all the Masonic work and underlying all its rituals and symbolism there can be found (for those who seek and have the 'seeing eye) of truth which summaries the past of humanity, which [Page 21] indicates the present and which guarantees prophetically the future. This will emerge as we begin later to take up in detail the different aspects of the Masonic work. It is of secondary importance when placed alongside the immediate practical application of Masonry, but it has its uses and purpose because it enables Masons to go forward with courage and with optimism. The prophet of old has told us that 'where there is no vision the people perish.' In Masonry the vision blazes forth in the East, and towards the materializing of that vision all good Masons work.

From another angle we might look upon speculative Masonry as embodying symbolically the drama of human evolution, and as picturing for us the steps by which man teaches his goal of liberation. The progress made by the candidate as he enters the Temple for the first time and passes from one degree to another, can be studied as a dramatic representation of the search for light, and for the Word of God which characterizes every soul. Masonry portrays the eternal quest. In total ignorance, blind and defenseless, man enters into the Temple of Life. Progressively he arrives at greater light and knowledge; he becomes worthy of receiving a reward and later can attain to an increase in wages. Still later he comes to a realisation of those hidden indications which can only be sought at a M.M. Steadily he goes forward using all the light available, traveling from the West to the East by way of the North. In spite of the difficulties and dangers encountered, he archives increased knowledge and begins to 'perfect himself in Masonry'.



Finally in the face of death and apparent failure, alone and unprotected, he makes the great sacrifice when the sun shines at its meridian. In full daylight he descends into the darkness of the grave. Such, symbolically, in the progress and mode of achievement for every human soul; such has been the path trodden by all the Saviours of the race. From darkness to light all must go; from ignorance to knowledge is the chosen path for man; from death to resurrection man must progress until **[Page 22]** he finds that which he has sought and which has been deeply hidden yet close at hand. He must learn that the experience which 'travel in foreign countries' and the arduous task of the Builder has given, is in the only thing that can fit him to join the ranks of the Master Masons of the Universe, and carry on the eternal quest in company with all brothers.

This is the revelation which the passage of the candidate through all the degrees conveys. In the first three degrees we have depicted for us the search of the individual for light, wisdom and life- In the higher degrees there are given us the varying aspects of the universal search (by the collective whole) in the various ways, and in the many lands and through the diverse religions, for the final revelation for which the so-called Blue Lodge has prepared the candidate. Subtle and illusive indications are given also of that organised and intelligent activity which is carried on by that Grand Lodge of Master Masons who have for ages watched over humanity and guided men steadily in the way of light.

Little as it may be realized by the unthinking Mason who is interested only in the outer aspects of the Craft work, the whole fabric of Masonry may be regarded as an externalisation of that inner spiritual group whose members, down the ages, have been the Custodians of the Plan, and as Those to Whom has been committed the working out of the will of God for the race of men. These Master Masons, to whom T.G.A.O.T.U. has given the design and Who are familiar with the tracing board of the G.M. on high, are called by many names and are known at different times by various appellations. They can be referred to as Christ and His Church-that band of disciples who follow in the footsteps and work under the inspiration of the great Carpenter of Nazareth. They can be known by others as the Masters of the Wisdom for They are skilled in the divine ways and have mastered the arts and sciences which Their fellowmen have yet to master. There are the Dispensers of Light and to Them has been given, by virtue of Their achievement, the privilege and the authority to pronounce the great Masonic formula: 'Let there be light' and to evoke the response: 'And there was LIGHT'.

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They are therefore sometimes known as the can direct the searchlight of truth wherever its beams are need to guide the pilgrim on his way. They are the Rishis of the oriental philosophy, the Builders of the occult tradition and those Individualities of outstanding wisdom, strength and beauty of character Who have guided, by precept and example, the faltering steps of blinded and ignorant humanity. They are the bestowers of the privileges and benefits of initiation, and They prepare the candidate for those great revelations and expansions of consciousness which are the reward of all who persevere in the quest, and thus learn to work in the Temple of the Lord. Step by step They guide the candidate until he has gained the right to stand in the East before the Presence, and there, before the brethren, prove himself initiate. Stage by stage They assist at the unfolding of the consciousness of the Candidate until the time comes when he can 'enter into light' laid, in his turn become a light-bearer, one of the Illuminati who can assist the Lodge on High in bringing humanity to light. Silently and with full understanding They watch the initiate go down to the gates of death in order to prosecute the search for the Master's Word and, in defense of his ideals is slain by those with whom he has worked. Then they too go down to the G.... wherein the Master lies, and through Their united effort and by the strength of Their joint Endeavour They raise him to the fullness of life



and service, giving him that secret which must suffice to guide him in his search until the time comes when the race (as one united whole) has proved itself fit to receive the true L.W. Then humanity can be admitted to that high and holy Temple where reigns the Triune God.

The rites, ceremonies and initiations of Masonry may be regarded (and are so regarded by many) as being faint representations and Symbolic rehearsals of those major spiritual initiations through which every human being must pass before achieving his goal of manifested divinity and can enter finally within the veil, leaving behind him an example of fortitude and self-control which his fellow men can emulate. It is to be noted also that there has never been a time in the long history [Page 24] of humanity when such dramatic episodes as the symbolic happenings of any Masonic initiation have not been present in some form or another, the evidence of which can be traced here and there in the ceremonials and symbolisms of the ancient rites of the race.

In spite of their variations, in spite of the distortions and misrepresentations, and in spite of the differences in procedure and nomenclature, the golden thread of the Masonic teaching and tradition can be seen running through the Mysteries of past ages, through the symbolism of the world Scriptures, and through the many mystical and occult expressions of truth. Faint traces of it can be found among the savage races; signs, symbols, myths, parables, legends and rituals, historical organizations and tribal activities - all go towards proving that the history of man's eternal quest, the indications of his vision and his goal and the signposts of his progress from darkness to light have been preserved throughout the ages and can be discovered by those who are interested to seek. That Masonry as we now know it may be of modern and recent development, is undoubtedly true. That modern Masonry however is the child of the past and that it has inherited the secret tradition which, by many names, has led seekers of past ages, is also significantly true.

It is equally true that there are many mysteries connected with Masonry, and that there are many problems to solve before the story of the race will stand clear and revealed before the eyes of men. But it can surely be proven to those who approach the subject with an open mind and with an unprejudiced outlook, that the evidence goes to prove that Masonry provides a sequence of symbolic events (depicted in its degrees and rituals) which is historically true where the consciousness of the race is concerned. It can surely be demonstrated that the progress of the candidate towards the light, as he progresses from stage to stage in the Masonic work, conveys a true picture of the progress of humanity towards the light of knowledge, and that the dangers which face the candidate and the problems he has to solve are symbolically true of all who struggle towards the goal. It can also be shown that in the s., the p.w., the g. [Page 25] and t., there are held for the seeker in symbolic form those concepts which must guide him on his way.

In the work of the Craft and in the activities of the Lodge, there is portrayed for the students of humanity, the true nature of group work and the necessity for men to work together as brothers within The Temple limits. In the symbolism therefore, in the significance of the tools of the Artificers in the furniture and jewels of the L., and in the work upon the floor of the Temple, can be traced those guiding signposts which point the way to the East where light is to be found. They will aid the candidate to understand more clearly his problem and the problem of his fellowmen. In the government of the Lodge and in the activities of its officers he will discover much that will enlighten his mind as to the government of the world, and of the G.M. whom the W.M. of every L. represents. Whilst in the spiritual and ethical objectives of the Masonic tradition he will find that inspiration which will hold him steadfast in his quest.

Today in the world of human affairs all that which is secret and hidden, and that which underlies the outer organized forms, is beginning to emerge in the light of day. The subjective life and quality of all forms is being recognized as the motivating principle behind that which is manifested. Little as men may today realize it, that which is emerging and moving below the surface, can be seen to be more spiritual and living than that with which men have been hitherto occupied, with its tangibility and external objectives. Though much of the secret forces and motives and powers which are now in process of revelation may be evil and impure and wrongly motivated and therefore undesirable, thus constituting the accumulated evil of the past-yet these, in their turn, are relatively superficial. Deep underneath the surface of things and behind the immediately appearing forms, life divine is forcing its way out. The hidden spiritual realities which underlie all *appearance* are on the point of revelation. Divinity, expressing itself as truth and the glory and radiance of the light of knowledge (dispelling the mists of ignorance) does motivate all that can be seen, little as that is realized.

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Behind all forms lies the Plan of the great Builder of the Universe. Under every temple of life, great or small, can be seen the purpose of the Grand Master of the Lodge on High, Who has guided man down the ages. Slowly the building forces and the maturing activities of the universe are beginning to be understood. The signature of the G.M. can be seen upon all forms. Forms of government have come and gone; forms of religion have been many and varied; forms of life in all the kingdoms of nature have appeared in their complexity and have played their part in demonstrating the purpose and emerging plans of T.G.A.O.T.U. The final Temple has not yet been built. Only the skeleton structure and the general outline of that Temple can yet be seen. But the plans are laid down upon the T ... B , and the work of preparing the stones in the quarry of the world and of gathering the material is steadily going forward. The E. A.s and the F. C.s are busy with that work of preparation, smoothing the rough ashlar and perfecting the material. One by one, here and there, those who have been entered and passed into the Temple precincts, qualify for the sublime experience and degree of M.M. and begin to work with power in the Temple itself, and so hasten the processes of construction.

The ranks of the M.M. of the world are rapidly growing in numbers, and the work of building is progressing with a greatly increased rapidity. When the reality which is hidden by the outer form, and the secret of life which is veiled by the material organization is duly recognized, then the Masonic tradition and its work will take on a new potency and its significance be seen as constituting a powerful creative activity. This will be hastened and helped when every M.M. seeks to perfect himself in the work, and realizes the meaning and the beauty of that activity in which he so often blindly participated.

It might in conclusion be pointed out that (in this process of revealing the hidden and secret) certain undesirable aspects of the Masonic work and organization must inevitably disappear. The appetite of the curiosity seekers, the private political machinations of certain Masonic groups, and the purely social and commercial incentives which govern much of the Masonic **[Page 27]** policies in many lands must end. They only besmirch the fair name of a deeply spiritual organization. The mystery of spirit, the mystery of light, the mystery of our relation to God and to each other, the mystery of our search for truth and divine experience, and the mystery of immortality and resurrection must emerge in their true place. The political aspects, the commercial attitudes, the social purposes and the spurious secret implications must die out and disappear. Old things will pass away. Old and evil activities will come to an end. Old and ignorant interpretations will give place to truth and light. Selfishness, ambition,

separativeness, wrong motives and political propaganda must fade out altogether. They have no place in Masonry. They run counter to the plans of the divine Design.

Upon the T.... B.... of the G.M. are no designs which give place for human selfishness, and the Temple which is in process of building is wide enough, and vast enough, and high enough to embrace all the candidates to divinity and to employ them with profit to the Craft and the benefit of humanity. All have been entered into the Temple of life; many have been passed into the world of learning and of increasing knowledge, a few have been raised from the dead and are active in superintending the work. This work is based upon the liberty which a practiced self control can confer; upon an equality which is founded upon a recognition of our divine origin, and upon a fraternity which is recognized as growing out of the Fatherhood of God, and which therefore must inevitably express itself in fidelity to the divine purpose and to each other as fellow candidates and Masons.

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## CHAPTER II

### PART : ORIGINS

The whole subject of the origin of Masonry is one in constant dispute and a most debatable theme. There are many differences of opinion and the chances of any final settlement of the dispute lie far ahead. Where wisdom rules, knowledge is easily gained, and in that thought alone lies the hope of a real understanding of the origin.

Today, research workers, according to their varying points of view, have proved its essential modernity, or else have demonstrated satisfactorily to themselves its exceeding antiquity. Either point of view, and the many intermediate attitudes are equally easily proved. But no matter what the difference, the Masonic work goes on and Masons continue to meet on the L... act on the P... and seek to square their deeds so that every Masonic and ethical obligation may be met. Opinions may differ but Masonry remains a living organism preserving the ancient landmarks and steadily building the Temple of the Lord. The several theories as to the origin of Masonry are well summed up in the following excerpt from *Mackey's Encyclopaedia of Freemasonry*:

‘*ORIGIN OF FREEMASONRY*: The origin and source, whence first sprang the Institution of Freemasonry such as we now have it, has given rise to more differences of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have at different times attributed its origin to the following sources, i. To the Patriarchal Religion. 2. To the Ancient Mysteries. 3. To the Temple of King Solomon. 4. To the Crusaders. 5. To the Knights Templars. 6. To the Roman Colleges of Artificers. 7. To the Operative Masons of the Middle Ages. 8. To the Rosicrucian’s [Page 29] of the sixteenth century. 9. To Oliver Cromwell. 10. To the Pretender, for the restoration of the House of Stuart to the British throne. 11. To Sir Christopher Wren at the building of St. Paul’s Cathedral. 12. To Dr. Desaguliers and his associates in the year 1717. Each of these twelve theories has been from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by their advocates. A few of them, however, have long since been abandoned, but the others still attract attention and find defenders’.

Your attention is called here to that definition of Masonry which regards it as a system of symbols, a collection of allegories and a pictorial form which veils and hides a truth so general and universal that man cannot live without it. An *allegory* is a story which is susceptible of two meanings - an outer one which captivates the fancy and engrosses the attention, and an inner one which conveys to the initiate some basic, cosmic and human truth by which a man must live. This can be seen exemplified for all true M.M.s in the story of the attitude, death and resurrection of our Grand Master H... A... He remained true to his spiritual trust and to the group of Master whom he represented at the cost of his life. This is an allegory which we shall later see embodies not only the sublime truth of man's immortality, but depicts also a crisis through which every obligated M.M. must pass. Alone and unaided, he must face the three assassin or ruffians who invade, with their treachery, his life,

A *symbol* is an outer and visible form which hides or veils an inner spiritual reality. The Masonic temple work abounds with such symbols, and through them is revealed to the intelligent M.M., (who sees such symbols 'in the light') the story of his own progress and also the evolutionary history of the race of men. All of this dates back to the infancy of the race when man were taught by symbolic forms and parables. Today we are so accustomed to the form side of revelation that we forget its inner and significant meaning.

There has been much written that is fanciful and **[Page 30]** farfetched anent the Masonic work, and many worthy men have sought to prove the antiquity of the Masonic tradition, and in so doing have trespassed across the boundaries of fact and wandered consequently within the veil of illusion. Intuitively, and intelligently they have sensed that the year A.D. 1717, from which modern Masonry dates, does not indicate the origin of this ancient system. They have, as they have studied and worked, entered a stream of Masonic life which has borne them back into a distant past, through the Mystery Religions of the ancient world, into the very night of time itself. In their enthusiasm, they have sometimes mistaken fiction for fact, and the *desired* proof for proven reality. Their generalizations may have been correct but their detail has been full of error, of fanciful imaginings, and their lack of judgment has hurt the cause they love. Others, more matter-of-fact in temperament, have seen nothing but the immediate foreground of the Masonic story, and their interest does not suffice to carry them back further than the last two centuries. Their myopic vision blinds their eyes to the truth. The truth is there but they see it not.

It is possible, however, that the thread of Masonic continuity may be found stretching back into a dim and ancient past, and that modern Masonry may definitely be linked with the builders of ancient days. But if this thread is ever to be discovered, it will only be by the tentative acceptance of an hypothesis which must needs be proven in order to be either eventually accepted, or finally disproven and so discarded. The truth will not be discovered by a rigid adherence to any dogmatic belief, or by the furious efforts of any devotee to prove his particular point of view. It is for the acceptance of a temporary and tentative hypothesis that we plead.

There are two major problems to be solved in connection with Masonry and they can be expressed in the form of two questions:

1. Is Masonry of vast antiquity and do we inherit it from a dim and distant past?
2. What is the reason for the peculiarly Jewish coloring of modern Masonry.

**[Page 31]**

The answering of these two questions will depend upon the acceptance of a basic hypothesis, upon certain broad generalizations, and also upon the cultivation (even if only temporarily) of an open mind, free from preconceived ideas and prejudices- racial and religious.

The hypothesis which is now presented to you and which it is sought to prove by broad conclusions is as follows; it is based on the study of the rituals and symbols and the allegory of initiation:

Masonry is the descendant of, or is founded upon, a divinely imparted religion which long antedates the prime date of creation as given in our Bible. Masonry and its allegorical rituals, and its symbols and numbers his all that remains to us of the first world religion which flourished in an antiquity so old that it is impossible to affix a date. It was the first unified world religion. Then came the era of separation of many religions, and of sectarianism. Today we are working again towards a world universal religion. Again then, Masonry will come into its own, in some form or another. The creed or religion of a Mason has we know, only two tenets. They sum up and embody all that a man needs to know, and all lesser doctrines and dogmas are only expansions and interpretations of these two fundamental truths.

First, God the Most High, the G.A.O.T.U. lives and IS. He expresses Himself as the G.A.O.T.U., founding the worlds on number and on the WORD and by Him the Worlds were built.

Secondly, man is a son of light, a son of the ages, inherently a son of the Father and therefore immortal. He is the heir of the ages, inherently a Son of Light, yet wandering in the darkness. Eventually he will find his way back from whence he came. He will travel to the east way of the north and by he light shall reveal itself to him. He will improve himself in Masonry and learn to subdue his passions until finally he will pass through the portal of death and enter into life. Belief in God and belief in immortality – this is the theme and creed of Masonry and to them, all its symbols, its rituals and its secrets bear witness.

It is perhaps possible, temporarily at least, to accept the basic premise that modern Masonry is all that is left to us of a **[Page 32]** primeval religion, evolved, and perhaps donated to humanity during those earlier civilizations of which modern science tells us, and whose remains testify to a wide scientific knowledge and a broad vision. To this, such symbols as the pyramids, both in Egypt and in South America, bear witness, and the teaching conveyed in what is left to us of the ancient mysteries.

If there is any basis for this belief, then Masonry must be intimately connected with man's early history and we should look within the temple itself for some evidence of this fact. Is there any coloring or procedure which could be found as indicative of this racial growth?

Little by little the history of man has been pushed back until today the race has been regarded as so ancient that its career runs necessarily into hundreds of thousands of years. If the history of our modern nations passes unsatisfactorily back into darkness and ignorance and their origins become the subject of dispute, is it any wonder that the history of a symbolic interpretation of divine purpose, presented down the ages by \ many races and types of people should equally prove unsatisfactory as regards its much more ancient origin? Is it not perhaps a



miracle past our understanding, that so much of the original structure of truth and teaching remains, as it does, intact?

It is sought in these instructions to emphasize the fact that the ancient Mysteries were temporary custodians of the ancient truth and closely allied to the Masonic work of today. The relation of the Mysteries to Masonry has oft been recognized, and the golden thread of living continuity can be traced through them to modern Masonry. The Mysteries of Kabir, of Samothrace, of Mithras, of Eleusis, of Jesus and of many others are all part of that ancient thread which has its origin in that primeval religion which terminates today in Masonry. The detail of this continuity is not dealt with here; it is well and ably covered in many books.

It is sought to go still further back to that period in the infancy of the race wherein the children of men (being but children) learned by parable, by allegory, by dramatic performance, by symbol and by word, and knew not the meaning of [Page 33] that which they sought to express. It is of interest to note when this period flourished and to have some idea as to the time of the appearance of this primeval religion which coincided with the appearance of a very old civilization and a cycle of great activity in the Lodge on High.

In all the Mysteries, as well as in Biblical symbology, there is the frequent recurrence of the number twelve. It appears also in Masonry under such symbolism as the twelve tribes of Israel in the Royal Arch Degree and the twelve F.C.s who are active in the third degree. We have also the twelve sons of Jacob in the Old Testament and the twelve disciples of Christ in the New Testament. There are the twelve months of the year and many other instances of this number in the world scriptures. To what do all these refer? What is the symbolism lying behind this constantly recurring number? Simply a reference to the journey of the sun (the symbol of Deity) around the heavens, passing regularly through the twelve signs of the Zodiac in the course of his annual journey of twelve months, or his greater cycle recurring approximately every twenty-five thousand years. This is the basic truth which appears again and again in the Masonic rituals. There is always a journey, a progress forward or around, a search for light, a travelling from West to East, or a circumambulation.

In *the first degree*, the candidate enters the Temple in search for light and is asked the question, "From whence came you and whither are you travelling?" and the answer comes, "From the West, and travelling East". Then the presiding Master enquires, "Why do you leave the West and travel East?" and the candidate answers, "In search of light in Masonry".

In *the second degree* step by step the candidate proceeds to acquire knowledge and so earns the right to enter the Middle Chamber of King Solomon's Temple, and there receive his wages, having travelled diligently in search in knowledge.

In *the third degree*, the stricken Master journeys from one to another, meeting difficulty at each, seeking the Master's word and at the same time being the custodian of it. Thus the idea of travel lies behind the entire Masonic initiation - the journey in search of light, the journey in search of knowledge; [Page 34] the journey of the Master's word. In the story of the candidate the theme is thus portrayed. It is repeated again in the heavens by the sun in its journey through the twelve signs of the Zodiac.

Your attention is called here to the esoteric significance of the two pillars, B... and J..., when considered in connection with this zodiacal journey. Placed side by side in position these two pillars form the symbol used in astrology to denote the sign Gemini, and study of their



meaning in this connection reveals perhaps more clearly than anything else the underlying subject of Masonry. It may also indicate the origin, or the time of the origin, of so called historical Masonry. Whether this origin goes back to 7.000 B.C. when the sun was in the sign Gemini, or whether we must go still further back to that distant point when a great zodiacal cycle of 25,000 years started in that sign, it is useless for us to conjecture as there is no means of providing proof. It is possible also to refer the matter back to a still more distant date. The two pillars, B... and J..., indicate not only a date (known to the initiates of old but hidden from us today who needs must walk by faith and not by sight) but they also indicate the founding of the Masonic work. Masonry is a symbol of a inner and spiritual reality, the true religion of mankind. That religion was established in strength and its vitality has been such that today, thousands of years later, it still persists. The two pillars were chosen by the ancient builders and placed in every temple to remind the brethren of that ancient zodiacal symbol of the sign Gemini in which, perhaps, the human search for light started.

In this sign, Gemini, the duality of man is symbolized by the Twins. Man-good and bad in his own nature, coming forth from darkness and seeking light; man - composed of two aspects or natures, for the first man 'is of the earth, earthy, and the second man is the Lord from Heaven'; ma - the son of the Widow, but also the son of light. God and man conjoined - the two brothers, Castor and Pollux, shining forth together and signifying mortality and immortality. Curiously enough, today the light of the 'mortal' brother is waxing dimmer while that of the 'immortal' brother is gaining in brilliance, thus [Page 35] reminding us of the word of the Holy Saint John when he said, "He must increase, but I must decrease". Such is the story of the constellation Gemini in tradition and legend. Such also is the theme of Masonry-the increasing brilliance of the light of a M.M. until the days of blind - darkness when he was a candidate, are forgotten.

Masonry therefore may be as old as humanity itself, and religion as old as Masonry. The constellation Gemini may be a symbol placed for us in the picture book of the heavens to remind us of that far distant time when our sun (passing through the sign Gemini) marked the period when there emerged on earth that infant humanity of which our modern race of men are the fruitage. That period may also have been the founding of that simple teaching which was later elaborated into our modern Masonic ritual and work.

It interesting to note how this might appear to be true by the teaching conveyed in the first three degrees, in spite of the fact that the division into the three degrees of the Blue Lodge is relatively modern, according to the historians. They are not, however, always right. Things disappear and when they reappear they are hailed as new. We live today in that period wherein the Christ prophesied that the 'secret things should be made plain'. Masonry, therefore, can be expected at this time to reveal more clearly its secrets, and to take those forms which will finally elucidate its true meaning. The world of meaning is getting very near.

Scientists hint at two races which preceded ours, and give them names - the Lemurian civilization and the Atlantean civilization. Ancient Lemuria saw the first human being walk on earth. He was little more than an animal, blind to all the true values of life, and understanding nothing. He was a soul in a deep and dark prison with the light that is hidden in each human form lost and veiled, unseen and unrecognized. He was a poor blind candidate for light, knocking blindly upon the door of the Temple. Blind and ignorant he wanders up and down, seeking light and unable to answer the questions put to him. This is beautifully taught in the E.A. initiation where all he can do, until the gift of light is conferred upon him is

to **[Page 36]** express his willingness to seek. Every other question, when put to him, is answered by his escort.

Later the Atlantean civilization succeeds and the race of men reach a point where they can begin to 'subdue their passions' and cultivate those arts and sciences which will raise them up into a higher scale of living. They learn to climb the winding stairs (for it is a long and slow process) which lead to the Middle Chamber where their achievements as Craftsmen can be recognized and rewarded. This is the lesson of the F.C. initiation.

Today in our Aryan race, humanity, having sought for light and received a measure of illumination, having passed through the hall of learning and climbed the difficult ascent of knowledge, is now ready for a further revelation. He can be permitted to take the sublime degree of M.M. and receive the Master's Word for which he so long has sought. In the task of so doing he is faced with the fact of death and the problem of immortality and must pass this time from East to West, there to lie in the G... From thence he is raised by the united effort of the Lodge of M.M.s, personified by the W.M. who calls on the Lodge to assist Mm. Before this can be done, the mind factor within him has to function and three times he makes his choice. Three times, when faced with the issue, he says, "I will not," thereby demonstrating that he can intelligently decide the way that he will go and thus give evidence of that mental unfoldment which is the glory of the Aryan race.

All this racial history is indicated in the work of the three degrees of the Blue Lodge. The story of racial unfoldment is carried out pictorially and the rhythm of the threefold work of the Past, the Present and the Future lies revealed. The same story also remains eternally true of the individual.

E.A. degree.... Lemuria... From blindness to light... the search for light.

F.C. degree.... Atlantis From ignorance to knowledge.. the search for knowledge.

M.M. degree.... Aryan.... From death to life.... the search for the Master's WORD

**[Page 37]**

This theme will bear much further examination. In Lemuria, for instance, humanity as a whole had to develop that emotional sensitivity which is figuratively brought to our attention in the candidate's search for light - a symbol of responsiveness to vibration. In Atlantis, humanity, sensitive and physical, had to develop response to mind, and through the study of the arts and the sciences to unfold his consciousness and achieve knowledge. That is the problem of all Atlanteans - emotional, sensitive and mystical. In our race, mankind, sensitive and intelligent, has to search for the Master's Word, earn wages and travel in foreign countries. All these three are, in their lower connotations, the objectives of mankind at this time. The earning of wages, the desire to achieve mastery in some form or another, and constant travel are the outstanding characteristics of our modern civilization. Underlying these material and personal objectives are their spiritual counterparts: the acquiring of spiritual rewards, a constant activity and a search for the Master's Word.

When that search is rewarded by death and that in turn succeeded by the resurrection into life, the M.M. then discovers that the Lost Word still remains lost and that for the time being he must content himself with the substitute word. He has been raised from the dead, but the great work is not finished. The substitute word permits him to work as a M.M., but the Lost Word still eludes him and will continue to do so until such time when humanity as a whole, through its resurrected individuals, finds that Word *together*. In the interim, individual M.M.s work "with the Master's Word and seek to raise as many of their brethren as are ready so that

unitedly one day the Lost Word will be sought and found. Then the full meaning of the words, written by another “of the Holy Saints John will become apparent:

In the beginning, was the Word.  
And the Word was with God.  
And the Word was God.

Earlier in this chapter mention has been made of the teaching given to infant humanity, and the ancient formulation of that system of allegory and symbol expressing the deepest **[Page 38]** morality and ethics, as well as the secret of the building of the universe which was given to the race, and which has worked through into the form of our modern Masonry. From whence came that teaching? Who imparted it?

Every outer organized form (and to this Masonry is no exception) is the outer and visible form of an inner subjective and spiritual reality. Arguing from this premise we may conclude therefore, that there is a Lodge on High. This is the Lodge, under the supervision of the Grand Master of the Universe, which is recognized by all good Masons when they look towards the East. It is this Lodge which is the motivating impulse behind this ancient symbolic institution. A Masonic Lodge is, as we shall later see, a replica in miniature of the divine Lodge, the Temple of the Lord, eternal in the heavens. Its constitution is the same; it is the earthly expression of a heavenly archetype. The initiates of the Lodge on High have received the Master’s substituted word. They cannot, or rather they choose not, receive the true Word until such time as the personnel of the Heavenly Lodge has been completed by the raising of all the sons of men.

Three rule a Lodge, and in them the Trinity of Deity reflects itself in the many Lodges with their W.M.s, S.W.s, and J.W.s. Five give form to a Lodge and thus the five pointed star of initiation reflects itself in the Lodge. Seven make it perfect, and the Lodge on High will not be perfected until all the sons of God, in their seven groups have been entered, passed and raised in the Temple of the Lord on earth, and so pass together into the heavenly Temple. This is the deepest Masonic mystery and only the truly initiate among the M.M.s of the world will understand.

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## PART 2: THE JEWISH CONTRIBUTION

When we come to the consideration of the Jewish coloring of our modern Masonic rituals and initiatory dramas, we are faced with a very real problem, in view of the reaction in the world today, to that peculiar and unique people. Masonry, in some countries at this time is rigidly suppressed and for two reasons: - First, it is regarded as providing a fertile field for the production of anti-government ideas, and a seed-bed for revolution. Therefore, like all secret organizations, it must be suppressed. There has been some real ground for this belief in Europe. Secondly, in the reaction against Jewish ideals and methods as expressed through the Jewish race in many countries today, and against the close Jewish inter-relation so widespread, Masonry, with its Jewish names and historical incidents, has come into serious disrepute. Such a situation presents a very real problem to all Masons in the world, for the question arises as to how long other Masonic jurisdictions, hitherto immune from attack, will be able to preserve the whole structure and the integrity of the movement. Some clear thinking and unselfish work is necessary to prevent the whole movement collapsing in the course of the years, or so altering its

outlines that it will no longer be a true custodian of the ancient Mysteries and therefore fail, at long last, to enter into its true heritage and immortal destiny.

How did the Jews, therefore, come to influence so greatly the constitution and conduct of an organization into which they found their way towards the middle part of its career- that is, if the premise as to the vast antiquity of Masonry is based on fact? Ages before the Jewish race existed, the story of Masonry was being wrought out in the Mysteries. The drama of blindness which was transmuted into light, of a death which was overcome by resurrection has been constantly enacted.

One clear note, different from the three above emphasized, [Page 40] could be heard emerging when the Jewish Mysteries (preserved now in the Masonic tradition) began to be enacted. They preserved the first three notes in their integrity but they brought in a fourth. They interpolated, or wove into the story, the note or idea of BUILDING. The idea of God as T.G.A.O.T.U. and the Builder of the temple of the world was emphasized. The symbolism of the construction of earthly expressions of an inner spiritual building, eternal and everlasting, which passes not away, began to be understood and thus they triumphantly proclaimed their belief in the unseen and immortal. Readers of the Old Testament and commentators upon the Hebrew Religion as well as modern theological Judaism, lay stress upon the fact that-definite teaching as to the immortality of the soul is nowhere taught in the Old Testament. Those who do so believe vindicate this condition by saying that the immortality of the soul is taken for granted, and there is therefore no need to emphasize it. So important, however, was such a belief to the ancient Jew that he, under the inspiration of K.S. constructed the Temple of Solomon as a testimony to that eternal Temple wherein the true Shekinah shines, and to which all men must eventually find their way. It stood to him as a testimony, in stone, of the livingness of God and therefore of man. The Shekinah, the light which shineth ever in the East, could be seen in that Temple as a living reality within the Holy of Holies, and it indicated the fact of the Presence of the Eternal God. So the Master Mason or Builder began his search for light until the time came when he too could enter into that holy shrine.

This note of the builder and this emphasis upon the building process was the Jewish contribution pre-eminently to the unfolding teaching which the ancient Mysteries, sequentially and when needed, gave out. Through the Temple at Jerusalem attention was drawn to the creative activity of Deity, represented by K.S., and the function of the divine Builder to externalize or materialize that which was within, seeking expression. The subjective life and the inherent quality of God found symbolic expression through that magnificent structure. The tracing of this symbolism is one of the most interesting aspects of the [Page 41] work of understanding Masonic art. The three Persons of the Trinity are symbolized for us over and over again in the various triplicities with which the Lodge abounds.

The very formation of the Temple of Solomon with its outer Court, its Holy Place and the Holy of Holies bear witness to this, and is symbolized for us in the three chief officers of a Lodge - the W.M., the S.W. and the J.W. and also, in the three degrees of the Blue Lodge. In the M.M.'s degree the light of immortality is seen, adding its radiance in the light of knowledge gained in the F.C. degree and the light of experience into which the candidate entered in the E.A. degree. This same symbolism can be traced through all the three Jewish Temples mentioned in the Bible - the Tabernacle in the wilderness (symbol of the first degree), the Temple of Solomon (symbol of the second degree) and the Temple of Ezekiel (symbol of the third degree) - as yet not built, for the Lost Word remains unfound. It is significant that in this

last Temple the Holy of Holies is no longer called by that name, but is there termed 'The Oracle' - the Word sounded forth.

The reason that this theme of the builder and the building craft was only woven into the structure of thought at so relatively late a period, is itself of interest. To elucidate its significance- The world religions have all taught the fact of the divine Triplicities, and the Trinity of the divine manifestation. These warrant our attention as Masons, for they are brought to our attention in the persons of the W.M. in the East, the S.W. in the West and the T.W. in the South. This triplicity is known under many names according to the school of thought and some of them might be enumerated as follows:

GOD THE FATHER	GOD THE SON	GOD THE HOLY SPIRIT
1st aspect of power.	2nd aspect of wisdom.....	3rd aspect of intelligence
Life.....	Consciousness.....	Form.....
Spirit.....	Soul.....	Body.....
Life.....	Quality.....	Appearance.....
Strength....	Wisdom.....	Beauty.....

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Strength and wisdom are reversed in order at this time to emphasize our present goal as Masons and as human beings. Wisdom is our goal. This change was made deliberately when the Jewish influence made itself felt. It is good to make an attempt (even if we fail to understand completely) to grasp the significance during the evolutionary cycle of the work of this Great Triplicity. A few brief statements may aid in this effort, expressed dogmatically in form for purposes of clarity, but not with dogmatic intent.

1. The third aspect of Deity, which expresses life in form, is the emergence of the consciousness of God through the medium of a body. Man is the Temple of the living God. So is the universe. This, the form side of Masonry symbolizes.
2. The second aspect of Deity is consciousness, and that consciousness is essentially light and love and wisdom, constituting the quality of God, seeking expression through the third aspect or body. This is the true meaning of speculative Masonry, and it is this aspect of wisdom and its understanding which is the aspect emphasized at this time by the Craft.
3. When these two aspects merge, and Consciousness and form, or quality and appearance are blended into one whole, then the result is BEAUTY. Of this the J.W. is the symbol and hence the E.A.s are under his care, for he holds before them the objective of beauty-a beauty to be wrought out in the quarry of living experience and through the application of a Mason's tools to the rough hewn stone.
4. This beauty can, however, only be brought about through the activity of that hidden the Builder whom we call the soul, the second aspect, or 'Christ in us, the hope of Glory'. This Builder must work with wisdom and builds the form of the Temple of the Lord with intelligence, so that wisdom appears in beauty. This is symbolized for us by the S.W., who faces the East, the place of light, and can thus see clearly the plans laid down upon the T... B... by the Master of **[Page 43]** the Lodge. Therefore he is in charge of the F.C.s who must learn to be skilled craftsmen, worthy of their hire.



5. Later in the third degree the strength and power of the great first aspect of Deity emerges and gives life to dead forms, and lifts with its strength the Master from the gates of death to life everlasting. Only the W.M. can do this, as a symbol of God the Father, the giver of Life.

In the early days of infant humanity, the emphasis was laid upon the third aspect, the outer form, and upon that expression which we call Beauty. In the early days of Masonry when the emphasis was upon operative Masonry and upon the outer forms of the Temples of the Lord, in ancient days, and the Cathedrals in more modern times – the Lights were known in the ordered sequence of *Beauty*, *Wisdom*, *Strength*. Today the sequence is *Wisdom*, *Strength*, *Beauty*. We have passed to speculative Masonry and the shift of the attention is to skill and wisdom in construction. Later, when all are skilled workmen, we shall have the sequence changed, and we shall have *Strength*, *Wisdom*, *Beauty*. *Strength* or life is essential reality and the underlying theme of the Sublime Third Degree. *Wisdom* to build, to construct and to guide creation rightly and to train the craftsmen is the theme of the Second Degree, and it is today the major activity of the Craft. All Humanity has been entered into the Temple. The majority are today working in the second degree and learning to be wise builders. A few have , passed through the experience of death and are M.M.s and p can thus supervise the work of the Craft. The emergence of the hidden beauty through the medium of the outer form is the of the first degree; therefore the emphasis upon that search for light which must reveal the Beauty.

It is therefore perhaps possible under the guided plans of T.G.A.O.T.U. by the Lodge on High, that the time came when the idea of conscious intelligent building must be added to that which the Mysteries had already conveyed. This occurred in the time of the Jewish dispensation and climaxed in the reign of K.S. The triple theme or teaching of Masonry - light, knowledge and immortality - must be completed; by that of [Page 44] service in the conscious intelligent building of the Temple. Now, for the first time, the Temple can stand four square and man work as God. In the East, the W.M. representing the strength of God. In the West, the S.W. standing for the wisdom of God. In the South, the J.W. calling for the revelation of the glory of the Lord. And now in the North, Humanity beginning to serve in the Temple.

It was this fourth concept, which must guide the human consciousness, for which the Jews were responsible, and for which that great symbol, the Temple of Solomon, was constructed. Down the ages in the fullness of time, great sons of God have come forth and given that teaching and materialized those symbols which will develop in the race a needed expansion of consciousness. The great speculative Masons have always been with us at need. Such an one was K.S. and he wrought in stone and with beauty and thus for centuries his call has sounded forth: "Let the Temple of the Lord be built". Thus the Mysteries which had always existed were enriched and their message enhanced by the Jewish people. So powerful was the spiritual stimulation and so strong the impetus, that the historical story and the Jewish tradition, names and personalities finally obliterated much of the older form and detail, and Masonry, as we now know it, and as we today preserve it, came into being-the heir of the ages, the product of the inspiration of a great initiate, and the child of a people.

If people but studied the significance of the Jewish race, they might comprehend more clearly and sympathetically their purpose and destiny. They are the symbol of the race of men as a whole. They are the eternal wanderers, as is the individual man. Everywhere they search for that which they have lost, and in their search they travel in foreign countries, earn money and seek always mastery. They are pre-eminently symbolized in the Masonic drama itself by the three ruffians who repudiated and slew their Grand Master and in so doing, typified the natural material man, the human race, who has long sought material gain and repudiated the



divine Self within the inner Temple of the human life. Their history as a race is die history of the individual man, and the recollection [Page 45] of this is much needed at this time. To them has, however, been given three treat privileges:

1. To bring Masonry into fuller usefulness, and to enrich it so that it presents a completed theme or drama of the way of divinity.
2. To give to the world that great Son of God, who showed the way whereby light might be found, wisdom gained, and life more abundantly achieved, through death and resurrection. Let this not be forgotten.
3. To work with the energy of substance, with the force of the third aspect of divinity, and with money. They therefore have given money its meaning, prior to its redemption.

Therefore, in summing up, it might be pointed out that there have been four great crises or points of development in the Masonic tradition:

1. In ancient Lemuria, when humanity's search for light began. This was brought about (whether stating fact or speaking symbolically) by an increased activity on the part of the Lodge on High. Man entered upon his long search.
2. In Atlantean days, when man began his search for wisdom and to climb the winding stair that leads to the Middle Chamber (symbol of the second or middle aspect of Deity). Again a great activity can be inferred on the part of the Lodge on High.
3. In Aryan times the search for the Master's Word is now going on. Because this is, in time, relatively nearer to us, we can discern three distinct periods wherein that Lodge on High has precipitated a crisis and brought about most definite developments within the Temple.

(a) In the time and through the instrumentality of *King Solomon*, when the materializing of the Temple of God on earth was stressed, and man's triple search was blended with the urge to build. In this we have the first [Page 46] lesson taught and the first real appearance of consecrated group activity.

(b) In the time of *the Buddha* wherein wisdom was stressed and the thought of the material building of the Temple was balanced by the emphasis laid upon the end of the search, and the entering of the true Temple, called in Buddhism, entering the state of Nirvana.

(c) In the time of *the Christ* when, expressing as he did the love of God, he taught service and sacrifice and gave expression to the great truth that he who loses his life in the cause of Gold will be raised to life everlasting.

Thus man, humanity, enter upon his search for light, and passes on to a search for knowledge which leads him, when gained, to a search for the Master's Word. He receives, however. as we have seen, only a substitute word because he must prove that he is indeed alive and a Master, through the work of building. He must join the ranks of those who are building on earth the Temple of the Lord, and until that Temple is built and the Light has entered into its Holy of Holies, the true Lost Word cannot be given. Only when the Three Persons (who are symbolized for us in King Solomon, Hiram King of Tyre, and Hiram Abiff) can walk in the

finished Temple in all their wisdom, strength and beauty - God manifested on earth-can that Word be given to the risen sons of men.

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## CHAPTER III

### SYMBOLISM

In approaching this most difficult of subjects - the true significance of Masonry - we would like to emphasize the fact that the main objective is to be so suggestive and to present so interesting an interpretation that the minds of the intelligent and interested M.M. will be rendered increasingly active in their search for the truth. The majority of them realize that there is, in all probability, a subjective reality lying behind the outer forms, and for this they search, but just what that reality may be and how it is to be interpreted remains a definite problem.

We have however no intention of being dogmatic, A dogmatism which asserts that the beliefs of any thinker or of any school of thought must be correct, and that any other beliefs and interpretations must necessarily and consequently be wrong, is of no assistance to any intelligent mind. The dogmatism which refuses to accept any suggestion or to consider any tentative hypothesis, and which asserts equally loudly that the Masonic work has no deep significance, and that there is no hidden meaning to be found behind its forms is likewise unhelpful. We but present some suggested meaning and offer certain hypotheses which may elucidate the wider significances, and give a reason for the faith which motivates every true M.M.

We are dealing with a matter which must be dealt with from the angle of the entire effect, and from the viewpoint of the work as a *whole*; Masonry must not be considered from the angle of some one isolated symbol of detail. It will not be correctly understood until its general synthesis and its place in the world of thought is better grasped. Its technique will not achieve its full usefulness and its past will not be reconstructed and recovered by elaborating some specific detail. In natural history the nature and form of a prehistoric animal can be [Page 48] recovered and built from a single bone. But true Masonry will only emerge and be seen in its true beauty as we grasp the deep underlying truth, and see the inner beauty which the outer form is seeking to reveal. Much has, however, been lost and will later be revealed, for we are dealing at this time with an intermediate stage in the revelation which comes through the Masonic work. Hence much of our difficulty.

Masonry is a system and a sequence of symbol, and it is through the correct use of these symbols and the intelligent working of the allegorical rituals that illumination will come, and there will be evoked in the student of the Masonic work that intuitional comprehension which will greatly increase its usefulness in the immediate future, and lay the foundation for the building of that Temple of the Lord which will be the glory of the New Age and for which all the past has prepared us. No true interpretation can take place unless a better perspective is achieved, and the system be linked closely with the evolutionary history of humanity itself. A clue here may be of value; it will be found in the study of the relation of the Three Temples, spoken of in the Bible, to each other. These three are the Tabernacle in the wilderness, the Temple of Solomon, and the Temple of Ezekiel, of which latter we have only the description. These three can be understood in terms of the racial unfoldment of mankind.

Ancient Lemuria first saw those early temples which were rough-hewn outlines, roofless and immense Lodges, open to the heavens, and though they stood in strength, they lacked in beauty; of these Stonehenge is perhaps a remnant, and the Easter Island images an evidence. They correspond to the quarry stage which preceded the building of King Solomon's temple, and they marked the first crude attempts of the earliest Masons in the world. Of this stage we can know but little. There are no records and much that we know is largely surmise and deduction, arising out of those ancient and mysterious structures which testify to a race and a history which is lost in the night of time.

Ancient civilizations came and went, but gradually the ideas and the plan of T.G.A.O.T.U. began to impress themselves [Page 49] more and more upon the minds of men. They reacted with greater sensitivity to the unseen and dimly sensed inner forces which were determining the lines of evolution, and responding to the inner direction with a more constant accuracy. Old Atlantis flourished and during its civilizations man developed steadily, and with the coming of the period with which the Old Testament deals, we have this growth and progress summarily symbolized for us in the story of the children of Israel in the wilderness and of the Tabernacle which they constructed - in itself a symbol of that which is transient and ephemeral. This tabernacle embodied two concepts:

1. The temporary nature of human life and the inevitable mutation of the evolutionary process. At the same time it depicted a journey towards the East, for the children of Israel travelled North from Egypt, going East. Thus they symbolized the great Masonic journey.
2. The racial change in humanity, typified for us in the wanderings of the Jews and in the history - internal and little known - of the twelve tribes. It is interesting to note in connection with the Tabernacle as related in the Bible, that the same basic trinity emerges, and we find Moses, Aaron and Joshua standing as the early symbols and the forerunners of our three G.M.s Solomon, Hiram, King of Tyre, Hiram Abiff. These in their turn are the symbolic representatives of the prototypal three, the three Persons of the divine Trinity, God, the Father, the Most High: God, the G.G.O.T.U., and God the Holy Spirit, the G.A.O.T.U. As all Ms. know, these three aspects of Deity are represented in our Lodges by the W.M., the S.W. and the J.W.

Thus we have in the symbolism of the transitory Tabernacle, a summation for posterity of the past history of the human family and its evolutionary journeys.

In more modern times the emphasis has been upon the building of the Temple of Solomon. This symbolic structure was relatively more permanent and more stable than the [Page 50] Tabernacle, and it was more definitely localized than the older symbol. In the Temple at Jerusalem a picture is given us of the task before the Builders during this present race, and an indication is presented of the destiny of the Aryan or Caucasian peoples. It is a material Temple, erected on the summit of a mountain (every the symbol of high aspiration) and its great beauty definitely points out our goal. Its construction is being directed by a band of Master Masons or senior Craftsmen, whose attention is being directed towards the discovery of that Word or keynote and sound which will facilitate the full expression of the design, laid down upon the T .... B. of the Most High.

Such a plan exists and its outlines indicate the destiny of the race, and the many schools of thought - religious, philosophical and scientific - have been developed in the effort to understand that great Master Mind, Whose Intelligence has directed the building forces of the universe since time began. The true Temple of Solomon has not yet been perfected but its

outlines, eternal in the Heavens, a temple not made with hands, can be seen and its Artisans recognized. It is being established in strength, reared in wisdom, but - its beauty has been marred, and much of that beauty is lost until the L... W... is recovered. Only time can bring the beauty of the Lord into His Temple. Later in history, a master builder came upon the scenes in the time of the great distress, and gave a vision to the race of a temple of such beauty, strength and wonder that only in the next race, which will succeed ours, can that amazing structure rise in the glory of God. Only then will the three divine aspects achieve a synthetic perfection. But the time is not yet.

Therefore in the temples and Lodges today only two pillars stand, and there is no pillar on the pedestal of the W.M., and only one is erected on the S.W.'s pedestal, after the Lodge has been opened in due form, indicating that the active force in the world today, and one that is directing the evolutionary development of the race is the Christ force, the second aspect of divinity, represented by the S.W. B... and J... dominate the second stage of man's progress towards the light, [Page 51] and in the F.C. degree play their part in the symbolic teaching, but it is possible that in the coming Masonic work, when the new age dawns and another race emerges in the great and mystic chain of race, that a third pillar will stand erect. Thus beauty will be restored in the Temple and the work of the Builders move forward to another stage of completion. As we later study the detail connected with these pillars we shall discover that there are several interesting ways of interpreting the symbolism of the two pillars and the possible three.

They are of course, as they play their part in the F.C. degree, symbolic of the dualities of manifestation, of the pairs of opposites and of the poles of spirit and matter, Life and form. Thorough them, the candidate must pass in his search for what the Buddha terms the 'noble middle Path', that razor-edged path which all initiates must tread. Again they may stand for the dual forces of the-universe, dynamic and static energy, or they may be truly three in number, representing that triplicity of forces which is called in the terminology of the Ancient Wisdom, 'electric fire, solar fire, and fire by friction'. The depth and richness of the teaching in Masonry is such that only in the many interpretations can we gather understanding of their meaning.

The attached tabulation of some of the symbolic meanings of Masonry may be found useful and their correspondences and relationships illuminating; a study of it may convey a little idea of the underlying synthesis - in time and space - of the emerging divine plan for humanity. It conveys a sense of growth, of emergence and evolutionary development, and of real progress from the time the race of men was established on earth, through its unfoldment in wisdom, and its consummation in beauty. Masonry can be regarded as epitomizing the past, indicating the way and destiny of man in the present and foretelling his ultimate perfection.

It will be apparent therefore that whether the idea finds a welcome in our minds or not, there is no question but that, in the Western world and for our particular race, there is portrayed for us in the old Testament, a large part of the Master Builder's plan. There we have outlined what we might regard

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## SOME CORRESPONDENCES AND THE DEGREES.

Race	Symbol	Repre- Sentative	Temple Division	Column	Jewels	Orna- ments	Objctive	Conscio- usness	Trinity	Tool
Atlantis ist or E.A. Degree	Taber- nacle	1. Moses 2. Aaron 3. Joshua	The Outer Court	B... (Streng th)	R... A... S...	Mosaic Pavement	Darkness to Light	Instinctual	3rd Person Holy Spirit T.G.A. O.T.U.	24i...g G... C...
Aryan or Caucasian F.C. Degree 2nd Degree	Temple of Solomon	K. Solomon H... K... of T... H... A....	Holy Place	J... (Establi- shement)	P... A... The L...	Indended Tessel	Ignorance To Know- ledge	Intellect	and Person Christ T.G.G. O.T.U.	Sq... L... P...
Next Race M.M. Degree 3rd Degree	Ezekiel's Temple	Spirit Soul Body	Holy of Holies	The Pillar of Beauty	The T... B... The P...	Blazing Star	From death to Immorta- lity	Intuition	1st Person The Father The Most High	S... t P... il C... s

- NOTE: - a. Lemuria was the Quarry of humanity  
b. Atlantis evolved the Ritual aspect and developed the form.  
c. The Aryan race protected the work with the secret words and signs, and has discovered the substitute word.  
d. The next race will reveal the purpose and discover the Lost Word.

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as the blue print of the racial development, and there upon the tracing board is our spiritual destiny writ large. Through the medium of the illumined Jewish seers the plan has been preserved in the historical symbolism and in the objective form of the temples, past and future. The racial, national and religious aspects of Judaism may be forgotten or disliked, loved or rejected, yet Masonry stands as a testimony to certain inspired recognitions on the part of that peculiar people. They have guarded for us in due form some of the objectives of T.G.A.O.T.U. These were perhaps sensed more easily and truly in those earlier days than now, for men, because they were yet children, were perhaps nearer to God than we are now in consciousness.

It might be of value if, before proceeding further, we define our understanding of the word 'symbol'. Masonry, we have been told, is a system of symbols. Because the emphasis has been upon the symbolic aspect and not upon the hidden meaning, much of value has been lost, and Masonry is now regarded by many as an empty shell and a crystallized outer form. But what did this shell originally enshrine? And what was hidden behind the form? Of what is this system of symbols the custodian, and what is the meaning of that which is done? How many Masons know, for instance, why every true Lodge is the form of an oblong square? What is in the reason for the three, five and seven steps in the second degree? Why does the W.M. rule his Lodge from the East? And what is the true significance of the T... B...? Why are the ornaments of the Lodge considered to be the Mosaic pavement, the indented tessel and the blazing star?

How many could define what is really meant by initiation? Who can say why there is no chair occupied in the North and no officer to sit in that place?

Such questions could be asked by the hundred, for such is the richness of our rituals and our symbols, and such the beauty intricacy and detail of our Masonic Craft. Yet many Masons participate in the rituals and ceremonies, and do their of the work on the floor of the temple and do not realize the significance of their actions. Many sit in the various have not the faintest idea of the meaning of their [Page 54] work, but are held by the thrill, the mystery and secrecy of this ancient and traditional organization.

For all that is done there must be due reason, and in the proper understanding of the work will come eventually the restoration of the mysteries on earth, and the eventual externalization of that superb and sublime inner process of awakening, of resurrection and of service which our third degree so amazingly teaches, and of which divine realities Masonry is the dim reflection and the inadequate symbol.

It is well known that a symbol is an outer, visible, and tangible sign of an inner spiritual reality. If this is admitted (and this is the usual and correct definition used and endorsed by many Masons) then behind all the outer forms of the Masonic work, latent in its rituals, and hidden behind the entire system of symbols, is some spiritual value and some definite and intended teaching which can be discovered by those whose vision can be awakened. There must be some clear esoteric values which, though not apparent on the surface are nevertheless present, and some significances which will after right search.

If this is not so, and if the rituals, work and symbols and dramas of Masonry are simply the meaningless recapitulation of meaningless forms, then much time and energy is being lost by Masons in every country. If also the sole value is ethical, and the major objectives are simply the cultivation of the Masonic virtues of prudence, temperance, fortitude and justice and the inculcation of brotherly love between members of the Craft, then Masonry has failed to be as truly successful as some of the great world religions. Few Masons need to go to their Lodges to learn the necessary and universally recognized (even if little practiced) human virtues and character objectives.

It is possible, however, that Masonry may stand for far more than this. It is possible that its symbolism, its allegories, and its working themes and the ideas portrayed upon the T... B... in the Blue Lodge may preserve for humanity an outline of the plans of God for humanity. In the dramas enacted during the initiation ceremonies there may be revealed [Page 55] to the reflective Mason that which is not only an indication of his own personal and immediate duty, but also a prophecy of racial development and an historical résumé of the past unfoldment of the race. It is perhaps also possible that Masonry in its truest symbolic sense, has conserved for us all that we need to know of God's workings in the past, of His plans for the future, and His immediate purpose.

It is possible (and this, it is believed, can be proven) that in in he ornaments, the jewels and the furniture of the Lodge, in the meaning of the Greater and Lesser Lights, in the various numerological sequences, in the constitution and landmarks of the Craft, in the officers and their differentiated activities, and in the dramatic performance of the three major rituals, there has been preserved for all time the Plan originally laid down upon the T:... B. by the G.M. of the Universe, and that the work of humanity, as it plays its part in the general cosmological scheme, is likewise delineated. Otherwise, what is it all about? Is it not apparent that the



keynotes and objectives of the three degrees - illumination through the search for light, wisdom through the achieving of knowledge, and immortality through the process of resurrection - embody the whole story of the evolution of humanity, which is, in the last analysis, the story of the evolution of consciousness? Yet how few Masons realize the stupendous importance of the dramatic and symbolic rituals which they enact and re-enact every they initiate a brother.

A symbol might also be defined as an externalization or precipitation upon the physical plane of those inner realities and subjective causes, which are responsible for the outer effects. It is coming to be universally recognized that nothing materializes upon the plane of the realised senses which has not got its roots in the unseen world of ideas. Everything in the world of government, for instance, has its root or cause in some sensed idea which is grasped by some mind, subjected to experiment, and finally imposed upon the people in the form of some objective government - a democracy, a monarchy or a dictatorship, etc. Everything in the vegetable world emerges from some Hidden seed. Every human being is the product of that **[Page 56]** mysterious factor which we call life. This life germinated in the dark, unseen and hidden, and then through the equally mysterious process of birth, appears in manifestation. All human activity - religious, social, economic, or political - is based upon some hidden thought concept and some foundational idea, sensed and formulated, and discovered to be latent in the mind of nature, in the mind of man, or in the mind of God.

It has been justly said in connection with the thought life of the race that there is first of all the idea, then the recognized ideal, and finally the idol. This is true of all that has been externalized in the world as the result of man's thought, whether it be the form of a government, of a religion or a sewing machine. The same is therefore true of Masonry. Behind the outer form lies an idea - divine as are all ideas, and embodying the thought, the plan and the purposes of God. Behind the outer symbolism of the Masonic work is the Masonic ideal, interpreted today in terms of ethics and philanthropy but capable of several much deeper and perhaps truer interpretation. Much in Masonry has now reached the 'idol' stage and is in the nature of a dead form.

We have forgotten that the very fact that we are the custodians of a system of symbols argues, the reality of the inner significance and meaning. All beautiful ideals are but the precipitation in men's minds of an idea of God. This ideal should grow in depth and breadth and height and beauty as the consciousness of man approaches more nearly that of God. Man will eventually produce an outer form of symbol which will embody - as far as the human attainment will warrant - the beauty of God's plan, the wisdom of God's purpose and the strength of His intention.

Today, the race has reached a point of development wherein the mind aspect is becoming increasingly active and the response of the human mind to the Mind of God will therefore be more accurate; the intentions of God will be more intuitively perceived and more intelligently interpreted. We have been told by Christ that at the end of the age there will come a time of revelation wherein all the secret things will be made plain. **[Page 57]** The age of vision and of understanding is upon us. Hence the opportunity at the present time (as we pass into the new or Aquarian Age) to see Masonry as it essentially is, and to carry forward the Masonic work in such a manner that the empty symbol may become a living form, the dead letter may reveal the vital spirit and the outer form of the Temple will be seen to be simply the shrine of light.

If therefore all that is external is a precipitation of that which is interior, and hence nearer to reality than the tangible and seen, then it may be correct for us to deduce from this accepted

fact, that behind the outer form of Masonry, with its degrees and Lodges and its groups of builders in every land, there may be found an inner Hierarchy of Master Masons Whose work and objectives may be working out through the external outer form. In an ancient Hindu Scripture the entire purpose of the Blue Lodge is succinctly summed up and the ideal of every true Mason clearly stated in the form of a prayer.

The words are as follows:

‘Lead me from darkness to light (the work of the first degree),  
from the unreal to the real (the work of the second degree), and from death to  
immortality (the work of the sublime third degree)’.

The Masonic idea and ideals are here stated. Again in the Gospel story, we find three great dramatic episodes related as taking place in the life of Christ on earth - the birth, the transfiguration and the resurrection, after passing through the transition of death. Christ portrayed for us something so vital and so inherent in the divine, yet human, nature that He enacted this symbolic sequence for our instruction. He entered into incarnation, passed through the process of transfiguration and was raised on our behalf, leaving ‘us an example that we should follow His steps’.

Through Masonry the intelligent M.M. can discover that there is a Lodge on high and testify to its existence, for the earthly Lodges are but dim reflections of this one Lodge. He **[Page 58]** can know that there are active Master Masons working behind the scenes and guiding human evolution. Step by step, and stage by stage, They initiate mankind into the mysteries of divinity. There is a Master in the East Who can lead us from darkness to light and awaken our sleeping consciousness. He delegates our training to the divine S.W., for the Most High, God the Father, works through His representative the Christ, and of this great Being the S.W. in any Lodge is the earthly symbol. He takes those whom the J.W. has prepared and evokes in them the life of the soul, so that they can go down to the gates of death and sacrifice the body nature and so be raised to life everlasting.

The J.W. can be regarded as a symbol of the third aspect of divinity, the matter, or form, aspect. He takes the candidate and subjects him to the discipline of life, handing him over to the active influence of the Christ or soul aspect when certain of the preliminary lessons have been mastered. This is a point which needs emphasizing to the E.A. so that he may duly profit, from the disciplining, and look forward to the time when the second aspect of divinity can begin to play a conscious part in his development. During the present Aryan race it is the second aspect that is beginning to dominate. Through the example and lives of its two major exponents, the Christ and the Buddha, mankind is being led, through wisdom and love, to true understanding. The race is passing through the stage of the second degree. We are working in the F.C degree and climbing the stairs which lead to the middle chamber where our due wages will be paid and our knowledge of the Craft developed.

We might define a symbol as being that which preserves or is the custodian of a secret, or that to which only the initiated are entitled, and as that which conceals or hides a mystery. This is pre-eminently its significance in relation to the so-called secrets of Masonry which are hidden by the symbolic rituals and by the signs, true Words, pass words, and grips, etc. These are today very generally known on account of the impossibility to preserve a secret where there is so vast a number of people possessing it. The Masonic secrets are regarded primarily as **[Page 59]** the means whereby one Mason may know another and know him as a brother, whether he

meets him in the dark or in the light, and determine how far he has progressed in the Craft. Thereby he knows him to possess certain symbolic signs and words, etc.; but of what are they the outer form? To what do they testify? If these protecting signs and symbols, whereby Master Masons establish their position and prove themselves and their degree, are the true secrets of the Craft, of what use are they? They no longer remain secret, and when so widely known, of what use are they?

The mystery that exists in connection with them seems insufficient if it consists of no more than a whispered word, the conferring of a peculiar grip, and the position taken as a particular sign is given which demonstrates the specific degree to which a Mason has aspired. But what is the secret mystery that these signs in any degree are supposed to protect? What do the words and grips safeguard? If they themselves are the sole secret what is their value? Is such secrecy and mystery properly warranted? Such questions normally and rightly arise and demand an answer.

It is intended to show in these instructions that these signs and symbols do indeed protect a mystery of which each degree is a custodian, and that at the heart of each initiation lies a possible revelation which can only be communicated under due safeguards to the prepared and ready. Behind the outer forms and behind the varying procedures in the different degrees there can be found a central theme of such beauty that it transcends and dominates each degree, and confers that for which the profane are unprepared, and in which they could only participate with danger to life and reason if, by any chance, the perfect Initiator could be found and the work in the Temple could be perfectly rendered - which, fortunately for man today, cannot be found. There is no risk entailed today because the emphasis has been for centuries upon the form side and not upon the inner mystery. Initiation in its truest sense concerns itself with force and energy and with the manifestation of electrical phenomena - which phenomena is the result of the interplay between the dual forces of the [Page 60] universe - between static and dynamic energy, between spirit and matter, and between life and form.

In the ancient Mysteries, long ante-dating our Christian era, this was well understood, and a dim memory of this realization can be seen in the ritual of the first degree when the candidate is deprived of all m... before he is admitted into the Temple. Thereby he is protected symbolically from the danger of 'playing with fire', and from the risks attendant upon the contact with electrical forces which can - when there is right understanding - be released in the Temple in connection with the candidate through the application of the sword of the Initiator. There is a hint of this in the French rite and certain other groups of Masons when the initiating agent touches the candidate's head and right and left shoulders immediately after he has taken his obligation. Thereby he makes a triangle of fire, which triangle is ever the symbol and sign of the divine Presence, for 'Our God is a consuming Fire'.

Some day when the Mysteries are restored and the Masonic work comes into its true usefulness, we shall see the power of God restored in the Temple and the candidate subjected to the divine purifying fire. It was from the danger of the unprepared contacts with the awakening, purifying and enlightening fire that the signs protected the initiate, and the various passwords secured the unprepared. This fire or energy was then released through the medium of the true Words which were words of power. But today, owing to the general unpreparedness of humanity for the hidden truth and revelation we have only a substitute word. The L... W..., when uttered, will call the wisdom, strength and beauty of the Lord to manifest in the Temple, producing in the living stones who build that temple certain specific and necessary effects and

changes. But for this there must be preparation and understanding, and for this the candidate must be entered, passed and raised before the true work can be done.

The realization that there is a hidden wonder and mystery lying behind the symbolic forms of Masonry, and to be found in our Masonic Temples, must constitute our governing theme, and show the nature of the revelation which is guarded by the [Page 61] grips, indicated by the signs, and brought into manifestation by the Words. These Words, rightly spoken, let loose certain divine energies. These outer secrets, so-called, are only the forms which safeguard the true secrets and their main use consists at present only in reminding the Master Mason that there is a hidden mystery in which is concealed the secret of Vision, the mystery of the Creative work, and the revelation of the resurrection. There is a secret which can be revealed to the E.A. when he can rightly use and understand the secrets committed to his care and cooperate rightly with the J.W. There is a secret also of which the F.C. is the custodian and it has relation to the activity of the mind and the attaining of divine omniscience, and this the S.W. can aid him to discover for he represents the consciousness aspect of Deity. This is the secret of the heart. Then there comes the final conferring of the Secret - one which neither the J.W. nor the S.W. can confer, and this is safe-guarded for us in the office of the W.M. This is the Secret of Life which can be revealed to the Initiate who is willing to die for the truth.

In summing up, therefore, we find that:

1. A symbol is an outer and visible sign on earth of an inner and spiritual reality.
2. A symbol precipitation or appearance on earth of that which is rooted in an inner cause. It is an outer effect of an inner livingness.
3. A symbol veils or hides a secret, and is that which veils certain mysterious forces.

Through the right understanding of symbolic work certain creative energies can be brought into play. This sounds mysterious but it happens all the time when human beings create anything through the power of the mind plus their trained skill. It is all a demonstration of energy. These energies when released can have a potent effect and the activities of God can be furthered on earth through the intelligent cooperation of the Master Mason who has right understanding.

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## CHAPTER IV

### THE LANDMARKS

This most interesting subject will be divided for purposes of clarity into three parts:

1. The 'Ancient Landmarks' - their origin and purpose.
2. The constitution of a Lodge.
3. The Degrees, real and decorative.

All three divisions however will be considered from the angle of their being Landmarks, and that will constitute the major and general theme.

*The 'Ancient Landmarks' - their origin and purpose.*

We are here dealing with a subject upon which there is such a wide diversity of opinion, that the entire problem is one of the greatest controversial importance. That the 'Ancient Landmarks' exist is of general Masonic recognition; that they must never be altered, and never have been altered, is likewise conceded. But just exactly how many and what they are, and how they have come to be, remains the subject of the widest speculation. Therefore what is said in this connection may seem limiting to some and too broad in its implications to others. Yet the breadth of the subject is its greatest safeguard, and in the wide range of landmarks enumerated and considered by Masonic authorities lies their true preservation. Let us seek to determine first of all just what is the origin of the frequently used phrase the 'Ancient Landmarks', and consider certain suggestions which may somewhat clarify the minds of the students. Let us consider also what it means to preserve such landmarks, why they are preserved and finally, what constitutes a landmark, and which, out of the many suggested, are probably the true landmarks.

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Some authorities trace the origin of the idea to the Bible, and as one wise student of the Masonic Mystery writes:

'In my opinion, this expression was adopted into the Masonic ritual from the Old Testament by Anderson and others, who were left to compile the ritual. Anderson was a Presbyterian minister, and his Biblical knowledge enabled him to appropriate many such phrases into the ritual, as he did also from Shakespeare and Milton. The Old Testament references are:

1. 'Remove not the ancient landmarks' Proverbs xxii, 28.
2. 'Remove not the old landmarks,' Proverbs xxiii, 10.
3. 'Thou shalt not remove thy neighbour's landmark,' Deut. xix, 14.
4. 'Cursed be he that removeth his neighbour's landmark,' Deut. xxvii, 17.
5. 'Some remove landmarks,' Job. xxiv, 2.

Compare: 'See that thou never change the native names, for there are names in every nation, given by the Gods, possessed of power, in mystic rites, which no language can express.' (Quoted in Mead's *Chaldean Oracles*, Vol. 2, page 42.)

The Masonic 'Ancient Landmarks' have never been *officially* defined. What they are is a matter of guesswork, various opinions giving quite different lists from Mackey onwards. If the phrase 'Ancient Landmarks' was, as I believe, lifted from the Bible, it can only be taken as an abstract statement and not as referable to a specific set of rules. It probably means (in the Bible and elsewhere), do not alter the basic principles of initiation, (e.g., the three degrees) which are common to all system of the Mysteries, though differently expressed in each'.

His remarks are incorporated here as it is a wise summation of the situation, and of value to all who read these papers. That we have inherited this phrase from the Jewish is undoubtedly true, but the origin of the idea is far older than the Jewish **[Page 64]** dispensation, and the 'Ancient Landmarks' long antedate that period.

Some students trace the idea back to the Mysteries and rites and ceremonies which are older far than the story of Masonry, as we find it outlined for us in the Old Testament. A few,

the real esotericists and investigators of symbolism, trace the concept back to a far distant time in the history of mankind, when a certain tradition and teaching was imparted to infant humanity. Certain inspired teachers were the custodians of a revelation from God, and gave it to mankind. They laid down those landmarks and those signposts which could, and would, lead the race of men, then groping in the darkness of ignorance, out into the light of knowledge and guide them towards an eventual glorious resurrection. Thus, from this point of view, Masonry is as old as humanity itself. Perhaps it antedates all the great religious systems and holds within itself all that man needs to know to reach his goal.

There are, therefore, four major theories as to the origin of the ‘Ancient Landmarks,’ viewing this phrase as a symbolic expression, embodying the basic truths of Masonry.

1. The strictly modern uninspired and academic idea that Masonry originated about two hundred years ago, and was simply a resurrection of certain old guilds and their modes of work and of initiation. Very few Masons today regard this as the whole theory or as adequate to account for the interest, the symbolism and the significance of the rites. The material interest is not, per se, great enough to account for the growth of the movement.
2. The theory that Masonry originated under the Jewish dispensation, was a secret organization or fraternity, embodying, possibly, an older tradition, and that modern Masonry is a revival of that ancient organization.
3. The theory that Masonry has always existed, and was inherited from age to age by humanity, finding its expression first through the ancient Mysteries. These Mysteries preserved throughout the centuries the same fundamental rites, symbols, and enacted dramatic truths which constitute the ‘Ancient [Page 65] and marks’. These must not be altered or changed in any way but must be preserved intact. Modern Masonry has inherited them without recognizing the origin, or seeing the inner spiritual significances.
4. The least recognized theory, but a theory which is gaining increased precedence, is the one which states that the origin of the idea, passed on into the Mysteries and preserved in the Jewish Masonic tradition, was the precipitation on earth of certain cosmic and universal archetypal plans, which are to be found preserved for us in Heaven where the pattern of all things exists. The Jews, as a linking race between the ancient East and the modern West, were the natural custodians of the tradition and the teaching of the Mysteries. Hence the Jewish colouring given to the modern form of the Mysteries which will eventually constitute the Modern way into the Holy place.

You will note that in these four ways of tracing the origin of the Masonic idea, we are presented with a synthesis of truth which carries modern Masonic belief, tradition, and teaching back (through its more modern phases) to the T. of K.S., and thence back further still to the mysteries of the ancient world. We can also go further still and trace indications of Masonic activity as far back as history of humanity itself can be traced. We find a hint also based on such esoteric knowledge as St. Paul displayed when he dealt with the Temple and its Pattern in his treatise called The Book of Hebrews in the New Testament. There the true origin of the Landmarks is indicated and they are found to be in Heaven itself, pointing the way to that Temple ‘not made with hands, eternal in the Heavens’ (Corinthians V, 1.) where the G.M. of the universe presides. There is therefore (if this summation is correct) no real difference of



opinion, but the preservation of certain basic aspects of truth, viewing them from the time equation, and the necessarily limited point of view of the individual Mason.

He whose vision goes no further back than the founding of modern Masonry a couple of hundred years ago, with its exoteric rites and ceremonies and its 'Ancient Landmarks' (varying from nearly thirty in number down to nine) is still **[Page 66]** the custodian of the truth, as it exists today, even though from the myopic vision of the individual Mason, he is prevented from sensing the full glory of the Masonic tradition. He who traces Masonry back to the Jewish building of the Temple, and who can see no further than that, is still equally correct, and has a wider view and horizon than the more strictly materialistic modern Mason. He is, however, faced constantly with the questions: Why should I participate in Jewish rites and mysteries? Why should I adopt them as my own and give my time, money and interest to them?

To this he finds no real answer, except that of inherited tradition, and of the Semitic origin of much modern belief, colouring as it does both Christianity and Mahometanism, as well as Masonry. But he has pushed his idea further back than has his brother. Those who hold that the Jewish Masonic Mysteries are simply the reappearance of Mysteries more ancient still, and that the dispersion of the Jews was for the wider dissemination of this secret truth, have a still broader and more synthetic viewpoint. The number of such thinkers is rapidly increasing as the nature of the ancient Mysteries is revealed by modern research. The universality of symbol, rite, and teaching is emerging steadily under the focused searchlight of the scholarly and unbiased mind.

Then finally, there are those whose vision and grasp of truth is wider still. They know and teach that Masonry is but an externalisation or a precipitation of a procedure and mode of activity to be found in the Lodge on High. They believe that there never has been a time when that Lodge has left itself without witness, and that always its enactments, its symbols, its methods of working and building, its rites and ceremonies of purification, illumination and resurrection have been held before the eyes of men and preserved in dramatic form for their instruction. The Masonic Fraternity on earth bears witness (mute and silent as yet) to the functioning of a still greater Brotherhood. Their building of the Temple, their rituals, and the work of the craft are based on the technique and plans of that group of Builders Who are constructing a still greater Temple to the glory of T.G.A.O.T.U. The synthesis **[Page 67]** of the teaching, the uniformity of the tradition and the universality of the indicated goal has ever been the same down the ages and remains unalterable.

The 'Ancient Landmarks' can be traced throughout the world, and the golden thread of certain basic truths and principles can be seen weaving itself through all religions, and above all through the teaching of those esoteric groups and fraternities which constitute always the very heart of the religious presentation. This cannot be denied. The evidence is unalterably established, but the average Mason remains unaware of this and will only recognize it in two ways - first through belief in the value and significance of the academic research done, or being done, or secondly through that spiritual insight which is the reward of reaching a certain level upon the evolutionary ladder. We stand on the verge of such a general recognition, so far has man advanced in his age-long search for light.

Through research, through the intuitive reactions of the human mind, through the readiness of modern thought to think in terms of symbols and through man's growing ability to sense reality behind the outer form, the recognition of Masonic truth and a right understanding of its 'Ancient Landmarks' are far more possible today than ever before. Men are ready now to work

in true Masonic fashion, and not just blindly enact certain dramas, gathered from certain ancient rituals. They are rapidly getting ready to speak those 'Words of Power' which (when rightly spoken) release divine energies and enable men to pass from stage to stage of enlightened consciousness, until finally they can respond to that WORD (lost down the ages) which will raise mankind from the dead and enable humanity to pass - as did the High Priest, Aaron - Halo the Holy of Holies, there to stand in the Light in the true Temple of the Lord.

Thus, the system of allegory and symbol which has been perpetuated for us in modern Masonry, goes further back by far than the Seventeenth century, further than its many expressions during the past two thousand years, further than the Semitic revelation (with the utilization of the Jews as distributing agency for the Lodge on High), or the Mysteries which [Page 68] antedated that Jewish dispensation, to that distant time when infant humanity was taught by Teachers, sent by God. These gave to men the *outer* symbols which were the first great landmarks, but they gave them no interpretation for their minds were too undeveloped to grasp any significances. They saw only the outer crude dramatic forms; they built only huge and shapeless Temples, but built them true to the symbolic design, watching the rites and ceremonies carried on in those temples by the initiate-priests as those who watch an interesting story which has no relation to them and for them no real meaning. Because of their very simplicity and lack of complex thought, they preserved the 'Ancient Landmarks' for us in their purity and essential form, and a right understanding of the temples and places of initiation, found scattered up and down our planet (such as Stonehenge, certain caves in India and the Pyramids of Egypt and South America), would indicate to us the origin of the phrase the 'Ancient Landmarks'.

By infant humanity, these landmarks were truly and surely built and so good was their construction that thousands of years later we still possess them, though we do not fully understand them. In an analogous sense, the work of the modern Cathedral builders was simply a carrying forward or a perpetuation of the 'Ancient Landmarks' again in tangible form, but - and here lies the secret of the mystery - these landmarks, wrought out in stone by the operative Masons, only indicate the existence of speculative Masonry, and point to that invisible building which is going on under the direction of the Lodge on High.

It can be premised that all that we have today on earth in form and symbol, and in rite and ceremony is the working out (into tangible expression) of that which exists on the inner and subjective side of life. All forms that we see owe their origin to a living seed or germ, or to some thought which embodies life and quality and which, in the physical world, presents an outer phenomenal appearance. Surely this must be true of Masonry as of everything else, and has been noted as true of its antedating determining Mysteries.

The landmarks of Masonry therefore are but forms of [Page 69] truth, veiling divine quality and holding the promise of life. They are living truths. In what way can this be proved? Perhaps the easiest way in which to do so will be by a reference to the ancient Mysteries themselves, starting with the Mithraic Mysteries, passing on to the Jewish and Christian, and so on to those which are emerging today. The theme therefore is to prove clearly the initial contention: that what is seen on earth has its counterpart and origin in heaven, and does not exist only in the minds of men. This counterpart or pattern of truth, coming as surely it must, from the mind of God, impresses itself upon the human consciousness and works out then, in those forms of religion (with their rites and ceremonies) which today we know and recognize because of their historical verifications.

Approximately 5.000 B.C. we find on earth the prevalence of certain mysteries, such as the Mysteries of Mithras, of Egypt, of India, which laid the emphasis upon the sacrificial bull and the triumphant victory of a great son of God. At that time, our sun was passing through the sign of the zodiac called Taurus, the Bull. Later our sun passed into the sign Aries the Ram, and the emphasis shifted during the Jewish dispensation, away from the Bull to the Pass-over Lamb, and to the scapegoat. The Ram symbology appears frequently in the early history of the Jews. Apparently therefore that which exists eternal in the Heavens does have a definite effect upon the world religions, colouring their presentation of truth, and affecting their forms of symbology.

Centuries passed away; the Jewish dispensation came to an end, and the Christian dispensation began with the passing of our sun into the sign Pisces, the Fishes. Then the fish symbology of the Gospel story appears; the early Christians used the sign of Pisces constantly, even on their tombs, and we still eat fish on Good Friday, in memory of the great sacrifice of a triumphing Son of God. Today, according to the astronomers, we are passing rapidly into another sign, the sign Aquarius. Old things are being washed away, and Aquarius, the Water-carrier, is-inaugurating the age of water upon earth with its consequent sanitation, its water navigation, its cleanliness, purification and [Page 70] hydrotherapy. These are astronomical as well as spiritual FACTS, and surely prove, though they do not explain, that what happens in the Heavens does produce corresponding happenings on earth.

It serves surely to demonstrate the proposition that Masonry, with its emphasis upon the building of the Temple of the Lord, may be the reflection or the precipitation upon earth of a similar activity of a Lodge of Master Masons working under that G.M. of whom K.S. was the symbol. The challenge of Masonry to the world today is not that of meaningless symbols and ceremonies, but the challenge of a living body which is the result of an inner activity. Yet as one looks at modern Masonry, one asks the question: ‘... can these bones live?’

Just as the symbols and colouring of the religions of the past and of today have unquestionably been affected and determined by the position in the heavens of the sun as it passes through the various signs of the zodiac, so modern Masonry is, and has always been, coloured by the purposes and modes of working of the Lodge in Heaven. Is it not possible that seven Masons constitute a lodge of Masons because in the Lodge above, the Seven Spirits before His Thorne’ constitute the Building forces of the Universe? All religions have taught that three divine Expressions of Reality rule the world - God the Father, God the Son, and God the Holy Spirit. These we call in Masonry, T.G.A;Q.T.U., the G.G. and the M.H. Three Master Masons rule a Lodge on earth, the W.M. and the two W.s. ... Do not both groups represent the spirit, soul and body of the universe and of the individual man?

It is not the work of the J.W. to represent T.G.A.Q.T.U. and, with the newly made stones begin to build the Temple? Does not the S.W, represent the G.G. and reduce all to order in conformity with the pattern, as laid down upon the T.B. by the G.M.? And for this reason do not his eyes rest upon the T.B. every time he looks towards the E.? Does not the W.M. represent in his place the M.H. who sits in the E. the place of light and from there governs his Lodge? Does not, therefore, that which is universally believed to constitute the governing body in Heaven in all the world religions find symbolic place [Page 71] in Masonry, and thus indicate an impression from above and a precipitation into form of the technique, methods and rules of order to be found in the Lodge on High? Such questions arise in the minds of all intelligent Masons, and the answers will emerge more clearly as time goes on.

Therefore the phrase, the 'Ancient Landmarks' may be regarded as originating in the recognition, by ancient humanity, of those divine impressions, precipitations and symbols which were the guarantee to mankind of that which lies behind, over and above all manifested phenomena. They spoke to him of that world of patterns, of archetypal forms and of originating power which is, to many, the only explanation of that which is seen. He realized that there was a rule, an order, a programme and a control which was steadily seeking to impress itself on humanity without infringing man's free will. He realized that this extended over the whole universe, bringing eventual order out of chaos, beauty and harmony out of sin and strife, and steadily dissipating the darkness by the light of reason, of intuition and of revelation. He received a general impression of Deity, and of power, but the detail and the inner symbolic meanings were not grasped by him.

It is already suggested in these papers that the earliest forms which the 'Ancient Landmark' took and which, for us, determine the origin of that particular phrase, were certain vast constructions, found on the earth, and which were all that remain today of the old Temples of Initiation. Scattered over the earth's surface, from time immemorial, are to be found these evidences of a primitive teaching and these remains of centres of truth, where recognition was accorded to and instructions given upon humanity's divine relationships. There the true inner religion was found, and there the initiate-priest taught the people by parable, and led those who were ready through the processes of the initiatory rites. These remains have been the subject of much speculation and interest, and many and diverse theories have been formulated to account for them. So ancient are they that only a few of them now remain; many have disappeared.

Of these temples, one of the most ancient was found on **[Page 72]** Easter Island and to this the queer images there found bear testimony. In those remote times, truth had to be presented in physical form to the unawakened intelligences of the people, These vast Temples therefore spoke to infant humanity in no uncertain terms of a Deity and of a hereafter in whose life and being they could participate. They pointed to a divine organization of Intelligences and Forces Who governed and guided planetary affairs and lead men onward, through the medium of the initiate-priests of that day, to a greater light and understanding. To these initiate-priests all the 'Ancient Landmarks', scattered over the planet were known, and the various Temples were worked in the closest inner co-operation. To this the widespread legend and belief that all the sacred spots of the world, in both hemispheres, are linked by under-ground corridors bear testimony. These sacred magnetic centres were marked by the erection of such a Temple for instance as Stonehenge or the South American Temples of the Sun, and they stood forth as planetary symbols of a divine Purpose and Will which was unalterable and fixed; they remain as unchangeable witnesses to the plans of T.G.A.O.T.U. They stand as immovable and everlasting symbols of that which is true and spiritual.

In these temples and structures we have, symbolically speaking, the origin of operative Masonry, which is itself, nevertheless, only the external symbol of that inner and speculative Masonry which is occupied (as is the Lodge on High) with the task of enlightening, educating, and raising humanity.

A Lodge is a group of Masons gathered together for work.

A Temple is a group of souls, gathered together to work out the purposes of God.

The Lodges on earth have to be raised up into Heaven and the Lodge on High has to be materialized on earth, and by this fusing and blending of that which is below and that which is above the true Temple of Initiation will emerge.

The truth has thus been preserved for us in physical form, and in the historical tradition of Masonry; it has been preserved through the continuity of the Masonic life down the ages, passing as it has from its earliest forms (of which we have [Page 73] little record) through the pre-Christian Mysteries to the Great Mystery of Christianity with its slain and risen Master. It passed on to the time of the Cathedral Builders of the Middle Ages, and today we find it universally present and preserved in the form of modern Masonry. The 'Ancient Landmarks' have not been removed, and can be found by those who look for them. Their presence is the guarantee of light, of knowledge and of immortality, and the rites of initiation, the ceremonies within the Lodge, the tests and trials to which the candidate to the Mysteries is ever subjected, the resultant rewards and responsibilities have ever engrossed the attention of the true Mason. *The 'Ancient Landmarks' stand.* The tradition has been handed on. Nothing of real value has been lost and today there opens up before the M.M. a vision of the wonder of his inheritance, and the widened horizon which the future presents.

His is the responsibility to restate the ancient truths, pointing to the landmarks as endorsements of that truth: his is the task to re-vivify the ancient form of Masonry so that the Builders can build anew the Temple of the Lord and thus serve humanity's need in the coming age. That Temple can be the recipient of that pillar of light which has always guided the Mason onward but which is ready now to descend into the Temple, and fill the whole world with light. The modern son is the heir of the ages; he is the custodian of the truth which humanity needs; in his hands lies the solution of the pain and sorrow and misunderstanding present in the world today. By the establishing of a true brotherhood and the intelligent use of a form which is, as yet, but an empty shell, he can bring light to the world and hasten the restoration of the Mysteries upon earth.

Those initiations which admit men to the Lodge on High where, in the days of infant humanity, publicly performed and could with safety be enacted, because the intelligence of the onlooker was not sufficient to interpret them. As the minds of men grew and selfish interests and critical discrimination developed, the Mysteries were withdrawn, for it became too dangerous to perform them in public before intelligent people. [Page 74] The powers let loose and the laws of nature thus revealed would bring havoc and disaster if left in the hands of the unwise and the selfish. The Lodge therefore withdrew much of its outer activity but established the landmarks and preserved the outer form. Today, through suffering and pain and intuitional understanding, mankind is almost ready for the G.M. to work again actively upon earth and to re-establish the Mysteries as a definite part of the programme of human life. This will be brought about when enough M.M.s in the world have penetrated to the heart of the mystery and have succeeded in making the dead bones truly live.

This time is very near and for this the challenge is going forth into the world of Masons, calling them to a truer understanding of their ancient rites. When they have measured up to the opportunity, then there will take place on earth that blending of the inner and the outer, of the subjective and the objective, and the operative and the speculative in one great consummation. This consummation will express itself through the enlightening of the sons of men, and through the raising, from the dead, of those who *seek* a resurrection unto life. To this consummation the 'Ancient Landmarks' testify, both those of a physical order, and those more subjective



landmarks which constitute the principles of government and of order, which guide the Mason in his building.

The 'Ancient Landmarks' might be defined as a reflection, externalization and symbolic form of those principles and purposes which govern the Lodge on High. *The recognized landmarks MUST have a relation to a subjective reality.* They are unalterable, of universal recognition and have remained unchanged down the centuries. They are the basic fundamentals which govern Masonic procedure, and those principles which determine Masonic conduct. They constitute a body of truth, veiled in symbol and allegory, which all Masons recognize as binding upon them, not in the sense of limitation but in the sense of spiritual values. They can be known through the synthesis of their interrelation, and by the intuitive response they evoke in all Masons of unbiased mind, who, recognizing their blindness and ignorance, face the light, undergo the [Page 75] demanded tests, work as Masons and earn a Master's wages, and then proceed, in the fulfillment of their duty, through death to a joyful resurrection.

We are all aware of the controversy as to the exact number of the 'Ancient Landmarks'. With such discussion we are not concerned. An enumeration is now given of the 'Ancient Landmarks' as known and recognized by students, and they are listed in the order of their importance. Most of them are included in any general speculative list, but several are not so included. It is necessary when defining a landmark to discriminate between a landmark and a symbol. One is basic and unchanging; the other is secondary and subject to modification according to race and time.

1. The first landmark is the *belief in God* as T.G.A.O.T.U., as the One Who 'mightily and sweetly ordereth all things', giving us a pattern to which humanity must conform, and Who, from His High Place, governs His universe, and infuses it with His Life. His purposes and plans are hidden in His inscrutable will, but He has laid down upon the T.B. enough to guide us onward, and the pattern is given us in greater detail, but with greater simplicity, as the evolutionary cycle proceeds. By what name we call T.G.A.O.T.U. is of small importance, but the word 'GOD', as a short and satisfactory symbol, should suffice. It is a word recognized by the entire world, and its origin is unknown. Many theories as to its origin have been advanced, of which the one approaching the closest to the truth is here inserted:

'The name God is composed of the initials of Gomer, Oz, Dabar. It is a singular coincidence, and worthy of thought, that the letters composing the English name of Deity should be the initials of the Hebrew words; Wisdom, Strength, Beauty - the three pillars of metaphorical supports of Masonry. They seem to present the only reason that can reconcile a Mason to the use of initial 'G' in its conspicuous suspension in the East of the Lodge'.

This is the fundamental landmark. If there is no God, no presiding G.M. and no Initiator, then Masonry is futile, and only [Page 76] an empty form which might just as well come to an end along with many other organizations. To the FACT of God, Masonry has ever testified, along with its subsidiary implications - the divinity of man, his power to find the light, and his immortality.

2. A Second landmark is the belief that *God expresses Himself in His universe as Wisdom, Strength and Beauty.* This is the Masonic tribute to the Trinity of Deity. To this active Trinity, the Masonic rituals have borne constant testimony. In strength the G.M. the M.H.



rules His universe, and with His life and power carries forward His plans. With wisdom, the G.M., working as the G.G. lays down those plans upon the T.B. and guides His builders as they construct His Temple. In beauty, the G.M. working as T.G.A.O.T.U. carries the plans forward into manifestation, and creates the physical universe, which will ultimately reveal, in beauty, His Wisdom and His Strength. In these three words, the goal of every Lodge of Masons is expressed - to build their Temple with wisdom, to stand in strength as columns in that Temple, fortifying each other through the bond of unity, and thus producing an ordered beauty in all relations - divine and human. In these three words, the vision of the individual Mason is evoked - the eventual beauty of which he dreams; the wisdom by which he can guide his steps towards the light, and the strength and will which will enable him to build true to the pattern.

3. The third, landmark is the Masonic *belief in immortality* and the realization that Masons must rise into a new life and another sphere of being and of work. Through death, they can arrive at the assurance that there is no death, but only life eternal. This belief in immortality runs through the entire Masonic tradition, and finds its culmination in that mysterious and sublime Third Degree, wherein the truth as to life and death is preserved.
4. The *legend expressed through the Third Degree*, is itself a landmark. Though it has come to us in the form of a very beautiful Jewish story, yet down the ages the general theme and outline of the presented truth, has remained unchanged - a theme of responsibility taken, of service rendered, of a choice [Page 77] made, a death undergone, and a final resurrection. The details of the story may vary, and the picturing of the death and its accompanying legends may and do alter according to age, and country and race, but the main outlines remain unchanged and the basic facts unaltered. There is no Masonic work without this Third Degree. For it, the two other Degrees are preparatory, and the so-called higher Degrees are only decorative, and expansions of the symbology. The death unto life is found in some form in all the ancient Mysteries, and was enacted for us in Palestine by the Saviour of the World.
5. *The three Degrees of the Blue Lodge* also constitute a most important landmark, indicating as they do the three stages of man's unfoldment. as well as the many triplicities to which both Masonry and the many world religions bear witness. There is something that should be remembered by all Masons, whether of the Grand Lodges or belonging to the A. & A. Scottish Rite. In both great groups the three Degrees of E.A. of F.G. and of M.M. are the same; their rituals are similar except for certain unimportant verbal differences, and their procedures are identical. But differences do emerge in relation to the H.R.A. and the Mark degrees are not universally worked, though H.R.A. Chapters are found all over the world. In the working of these two there degrees universally there will come a closer merging and, integration in the Masonic field. It should be recognized that the Mark Degree is an extension of and completes the F.C. degree and should be worked in conjunction with it, and that H.R.A. degree serves the M.M. degree in a similar way, completing it and carrying it forward to its logical conclusion. When this desired completion of these two degrees of the Blue Lodge is carried out everywhere, it will be seen to symbolise the integration of the two great aspects of truth, the seen and the unseen. Neither the Mark Degree nor the H.R.A. are landmarks in themselves but they interpret and conclude the work of the Blue Lodge.
6. *All the various modes of recognition* are regarded as a landmark. They never change and constitute not only the means [Page 78] whereby one Mason may recognize and know

another in the dark as in the light, but they also constitute, in themselves a definite and clearly defined, though as yet unrecognized, formulation of truth. The significance of the s...s, the st...s, the t...s, d.g., g...s and W... have a specific esoteric significance. This is little realized as yet, but they are potent in effect when rightly used with the power of the illumined mind of the M.M. behind them. The teaching behind this will eventually be recognized, and thus open up a wide and comparatively new field of Masonic interest and research. These modes of contact have not only an external or exoteric purpose but they concern also the transmission of energy and the wielding of forces and it is therefore perhaps just as well for humanity that the emphasis has been laid upon the exoteric usage and not upon the true inner significances.

7. It is also a landmark in Masonry that we should recognize and have upon our altars the *Three G... L...s*. These are the Book of the Law (sometimes called the V. of S. L.) the Sq... e and C es. The Book of Law is frequently cited as a Landmark but the other two G...t L s are omitted. But the three together create a triplicity which must not be broken, The Book of the Law can be any of the world Scriptures, according to the belief of any Mason, but it remains a sealed book to him unless he learns to square his life with its tenets and to use it as a compass whereby to chart its course. When too, he learns to recognize that he is himself the S...e, the cube, and the lower quaternary which must be irradiated by the light of the higher triplicity, the soul, then he can know himself to be indeed a stone in the Temple. When he understands the significance of duality, symbolised for him in the G... he can then choose between the pairs of opposites, and learn to tread that narrow razor-edged Path which leads straight to the: place of light. Therefore the Three G...t L...s remain unalterably one of the 'Ancient Landmarks'.
8. Masons also regard *the fact that all men are equal* as a landmark. All start upon their search blinded and ignorant; all pass from stage to stage and from test to test, as they **[Page 79]** progress towards the light; all are equal in origin, in goal and in their innate divinity, for all are children of the same Father and all recognize the same God, and the fact that they are brothers. Thus they learn to meet on the level, and this, if rightly understood, is one of the vital lessons the Mason has to master.
9. It is a landmark also that '*seven Masons constitute a Lodge of -Masons*'. The old Hermetic statement that 'As above so below' determines always the principles of divine expression upon the physical level. Without exception, the world Scriptures testify to a government of the Universe which is vested in a Trinity and a septenate - God, the Three in One, the One in Three, and His regents, the seven Spirits before the Throne, according to the Christian Scriptures. To this Masonry also testifies, and this form of government can be seen reflected in our Lodges through the three principal officers, and the seven Masons who form a Lodge.
10. Another important landmark is to be found in the carefully *preserved secrets of Masonry*. This is a basic landmark. The inculcation of secrecy is characteristic of all schools of initiation, and the Mysteries were ever carried on under the protection of silence and secrecy. Such too is the Masonic custom. The workings of the Lodge on High remains for us, the vast body of humanity, a secret mystery. Before the masses, Masonry holds the same symbolism - secrecy and silence. The places of initiation have ever been close guarded and so are our Masonic Temples symbolically guarded in a similar manner. The secrecy which evokes so much antagonism today in many quarters is not based today upon the fact that the Masonic Order possesses anything of a truly secret nature, or that it hides

some knowledge which is hidden from the public. There is little that is not known today about the Masonic work, and nothing that cannot be discovered by anyone who diligently seeks it. But the principle of secrecy is here upheld inviolate, and enforced in all Lodges, Masons pledging themselves under the direst symbolic penalties not to reveal the secrets committed to their care. Thus they are guarding a [Page 80] process and a form which will provide a true home for the Mysteries when restored to humanity, and will protect them from the intrusion of the profane.

Such a secrecy is inevitable and desirable. Christ Himself conformed to such a rule, and did not give out all He knew to the uninitiate. He spoke to the profane in parables, but, with His disciples and initiates. He spoke of the mysteries of the kingdom of God. There lies much danger in certain forms of knowledge, and the knowledge and consequent power given into the hands of the true initiate of the mysteries must be safeguarded behind a wall of secrecy hidden by a developed silence. Masonry therefore, symbolising as it does the inner mysteries of the kingdom, and looking forward to that time (foretold by Christ) when the initiates of the divine Mysteries 'will do greater work' than He did, emphasises the need for the strictest secrecy.

11. Another landmark is the *requirement that each lodge should have a Tyler and be 'close tyled'*. The Tyler guards the outer door of the Temple. Our first landmark proclaimed the fact of God, Who guards the secrets of the universe. It is that aspect of His nature that the Tyler represents, and therefore without every Lodge we find a M.M. with a drawn sword, guarding the secrets of the Craft and protecting the Temple from violation and from the intrusion of the unready and the uninitiate. The Tyler stands, as did the Angel with the flaming sword before the gates of Paradise, to guard the secret portals. But he stands also to admit and to recognize; he stands also to protect the unready and the curious from the force and the blinding light which, symbolically, should flood each Lodge when assembled in due form, and whose members are alive to the inner significances of their work.
12. A further landmark is the *government of the Masonic Fraternity by a G.M. and a Lodge by a W.M.* The two offices are the same, differing only in degree and scope of influence. His authority, where Masonic work and government is concerned, is supposed to be final and his decision irrevocable, for he represents the M.H. Today, however, owing to the [Page 81] material nature of Masonry, and to the immense outer growth of the Masonic organization, with its vast number of lodges, groups of lodges, jurisdictions and orients, the work of the G.M. is clearly defined, and he is regarded principally as the agent of the Grand Lodge, and a symbol of its united effective-ness. His work is carried forward under defined and legal limits. When however the Mysteries are restored, and Masonry resumes its true function, the G.M. will also resume his ancient prerogatives, for he will be chosen for his initiate rank, and that involves initiate knowledge. He will be restored to his ancient status, and his right to authority will be recognized. The status of G.M. existed long before there was a G.L. and his rights and duties and prerogatives were many.
13. Still another landmark is the *necessity for Masons to work in group formation in lodges.* This is a landmark of supreme importance. There is no true Masonic work carried forward outside the limits of a lodge. It is group work of a peculiar kind, and can only be done in unison with other Masons, and under the jurisdiction of seven M.M.s Mankind is working towards synthesis and away from separation. This will become increasingly apparent as humanity goes forward to its true destination. Group interests are steadily assuming value in the public consciousness, and the individual is valued according to his contribution to

the group good. Just as no Mason can be raised into life without the co-operation of a group of his fellow Masons, so humanity, as a whole, cannot be raised from the dead without the co-operation of the Lodge on High and of the lodges on earth. The raising of humanity is a group operation and for this we are preparing. It is a group which will eventually save the world.

14. The final landmark is stated to be that *none of these landmarks* (as Mackey puts it) *can ever be changed*. They stand unalterably the same, and by these signs and landmarks you shall know whether you stand upon the holy ground of Masonry.

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## CHAPTER V

### BUILDING THE HOLY TEMPLE

#### *The Constitution of a Lodge*

“Where were you made a Mason?”

“Within the body of a just and duly constituted Lodge of Masons, assembled in a place representing the of K.S.’s T. furnished with the V. of the S.L., the S. and C. together with a charter or dispensation from some G.L. of competent jurisdiction, empowering it to work”. Such is the answer given by a M. when enquiry is made. He has found his way into the S.S. of K.S.’s T. and made much progress since the first question of importance was asked at his first initiation into the mysteries. Then the question came to the one who was sponsoring him on account of his own inability even to know what he was really doing:

“Whom have you there?”

“A Poor candidate who is in darkness as regards the secrets in Masonry, and is desirous of being brought from darkness to light, and receiving a part in the rights, light and benefits of this W.L., erected to God, and dedicated to the memory of the Holy Saints John, as all brothers and fellows who have gone this way before him.”

The consideration of these statements brings out the following facts in connection with the Lodge. The Lodge has to be

1. Just and duly constituted.
2. Erected to God.
3. Dedicated to the memory of the Holy Saints John.
4. Furnished by the V. of the S.L.
5. Possessing a charter or dispensation from some proper G.L.

It might here be advisable to define the two words ‘Lodge’ and ‘Constitution’? so that their true significance may be correctly in our minds.

A *Lodge is*, in the first instance, a place where Masons [Page 83] assemble, and there pursue the work of the Craft, proceed with the task of building the Temple of the Lord, and enter, pass

and raise Masons. It is pre-eminently a place for work, for the assuming of responsibility, and for the joint activities of the assembled Masons, working under due form and right control.

A Lodge is also a symbol, or an outer and visible form, of an inner and spiritual reality. This is often forgotten by the average Mason, who refuses to recognize its spiritual basis, being occupied entirely with its ethical implications. This definition carries the concept inward, and brings before us the true work of Masonry, presenting us with its subjective aspect, thus linking the outer and the inner realities. In these words is defined the major task of Masonry, as it proceeds, in the coming New Age, to link 'that which is within, with that which is without', and to bridge the world of the tangible and known with that of the intangible and invisible realities. With this issue, Masons are faced today. They must see to it that that which is below and visible is true and accurately aligned to the design which has been laid down upon the T.B. by T.G.A.O.T.U. It is for this reason that the design upon the T.B. is called a Lodge by some groups of M.M.s.

The definition of a Lodge as a place of meeting for Masons is one of its least important implications. It is predominantly a representation of an unseen condition, activity, or pattern; it is a symbol of something which can be known, but for which due preparation must be made. Not idly should Masons be admitted to the Mysteries of the Craft. It is a pictorial presentation, or materialization, of God's plans for humanity, revealed clearly to man, could he but rightly interpret it, through the symbols so richly manifesting in the Temple and the rituals, and in the symbolic designs laid down upon the T.B. It should therefore be regarded as an assembly of the brethren who meet, in due form, to study the inner truths or mysteries, which - when understood - will enable man to co-operate more vitally and usefully with the divine purpose. The Constitution of a Lodge must therefore conform to these requirements, and be in line with the inner purpose. This fact is emerging steadily in the minds of the thinking [Page 84] Masons of today, and the newer interest is shifting into an inner world of meaning and of values. This the new Masonic literature indicates. Men are not satisfied to meet together in a room adorned by symbols, to participate in curious and unusual rituals, and to give their time, thought and money to something which is without any vital significance, and which leads them to no true understanding or reward, except the inculcation of that morality, charity, learning, benevolence, and fraternal relationship which will enable a man to pass, free and accepted, into the Lodge on High. These rewards have their inestimable value, but they are not unique, for they are also the attributes and objectives of all good men, and the character-groundwork of all the religious teaching in the world.

Something more must be ascertained and proven about Masonry, if it is to hold its rule much longer over the hearts and minds of men. There are nearly five million Masons in the world today, working under the York and Scottish rites, and their intelligence will not be satisfied forever with a meaningless ritual presentation of unrecognized truths. The realization of this is calling forth much of the speculative literature of the present time, and this today is carrying all true Masons into other lines of thought and deeper into the world of ideas and inner meaning than has ever before been the case.

The word '*Constitution*' carries two vital inferences. It comes from two Latin words: 'statuere', that which is set and established, fixed or determined; and 'con', meaning 'together', that which is established, fixed and in unison with others. Masons should link this thought with the name of one of the P. to be found on the P. of K.S.'s T. Its significance is 'He shall establish'. The idea emerges of a pre-determination in the mind of the Most High of that which must be established through the constitution of a Lodge; this divine purpose or plan then calls



forth a co-operation (the establishing together) between T.G.A.O.T.U. and His builders, the Craft assembled for labour in a Lodge. It calls forth the co-operation between all Lodge members for that joint formation which is necessary in order to establish, fix, and materialize the plan.

A Lodge is also a duly constituted Lodge when it is rightly **[Page 85]** ‘set up’, to use the usual expression. In connection with this work of a Lodge as duly constituted, and as working steadily, towards a set idea, the giving here of certain key thoughts may be useful. These should throw light upon the whole subject, and bring illumination to the Mason who is rightly oriented towards the E. The following ancient statements, given in the order of their significance, may prove of real use. They are not, however, given in the order usually designated.

1. Let that which is below be as that which is above.
2. There is a pattern, laid down in the Heavens, to which humanity must eventually conform.
3. Three M.M. rule a Lodge.
4. Five M.M. give form to a Lodge.
5. Seven M.M. constitute a Lodge of Masons.
6. Seven M.M. make it perfect.
7. Let us enter into light, pass from the unreal to the real, and be raised into life.

These are the seven most important aphorisms in Masonry. But so long has the outer form of Masonry engrossed the attention of the brethren that it is difficult for many to recognize that all that we possess today is a symbolic form, which at present embodies unrecognized but inner spiritual truths. The time must come when that CENTRE from which the WORD went forth - that WORD which was committed to the three G.M., K.S., Hiram, King of Tyre, and Hiram Abiff - shall be the Centre on which all M.M.s take their stand, and from which they work. Only then can the L.W. be recovered, and the work of the Trinity of MASTERS be accomplished on earth. Only then can the Plan be seen in its purity, and only then can the divine T.B. be understood with the ‘eye of vision’. This is the ‘single eye’ to which the great Carpenter of Nazareth referred, and which, when active, will enable its possessor to recognise that the ‘whole body is full of light’. The significance, Masonically considered, of these words of Christ, is oft forgotten. Some light can here be thrown upon the symbol of the ‘EYE’ so well known to the Craft.

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From time immemorial and in connection with the ancient Mysteries, the words, ‘as above so below’ have sounded forth, and indicated the purpose of all the Masonic labour. In the heavens, there is a Temple ‘eternal, not made with hands’. Over this Temple presides the Triune Deity. It constitutes the model of that which appears on earth, or ‘below’. Under the control of this Trinity of Persons, there are the Builders of the heavenly Temple, and they are - symbolically speaking - seven in number. The ‘Seven, ruled by the ONE and the Three’. It is for this reason that ‘three rule a Lodge, and seven constitute a Lodge and make it perfect’. This has been beautifully expressed for us in the following stanzas, taken from a most ancient writing, which long antedates the Christian Bible. It has been put into the following modernized form.

‘Let the Temple of the Lord be built’, the seventh great angel cried. Then to Their places in the North, the South, the West and the East, seven great Sons of God moved with measured pace and took Their seats. The work of building was begun.



The doors were closed and tyled. The lights shone dim. The Temple walls could not be seen. The Seven were silent and Their forms were veiled. The time had not arrived for the breaking forth of LIGHT. The WORD could not be uttered. Only a silence reigned. Between the seven Forms, the work went on. A silent call went forth from each to each. Yet still the Temple door stayed shut.....

.....As time went on, without the Temple doors, the sounds of life were heard. The door was opened, and the door was shut. Each time it opened, a lesser Son of God was entered and the power within the Temple grew. Each time the light waxed stronger. Thus one by one, the sons of men entered the Temple. They passed from North to South, from West to East and in the centre, at the heart, found light, found understanding and the power to work. They entered through the door. They passed before the Seven. They raised the Temple's veil and entered into light.

The Temple grew in beauty. Its lines, its walls, its **[Page 87]** decorations and its breadth and depth and height slowly emerged into the light of day.

Out from the East, a word went forth: 'Open the door to all the sons of men, who come from all the darkened valleys of the land, and let them seek the Temple of the Lord. Give them the light. Unveil the inner shrine, and, through the work of all the Craftsmen of the Lord, extend the Temple of the Lord, and thus irradiate the worlds. Sound forth the Word creative, and raise the dead to life'.

Thus shall the Temple of the Light be carried from heaven to earth. Thus shall its walls be raised upon the plains of earth. Thus shall the light reveal and nurture all the dreams of men.

Then shall the Master in the East awaken those who are asleep. Then shall the Warden in the West test out and try all the true seekers after light. Then shall the Warden in the South instruct and aid the blind. Then shall the gate into the North remain wide open, for there the unseen Master stands, with welcoming hand and understanding heart to lead the candidate unto the East, where the true light shines forth ....

'But why this opening of the Temple doors?' demand the greater Seven, the seated Three. 'Because the time is ripe; the Craftsmen are prepared. God has created in the light. His sons can now create. There is naught else to do'.

'So mote it be', came forth the answer from the greater Seven, the seated Three. 'The work may now proceed. Let all the Sons of earth go forth to labour'.

The Temple in the Heavens is therefore presided over by the Triune Deity, and this Temple, in its management and government, its constitution and its work, provides the archetype and model for all that should transpire on earth. The Builders of this divine edifice are - symbolically speaking - seven in number, and are ruled over by the Three Persons of the divine Trinity. This Trinity of Persons, Who form the manifested Deity, are well known in all the world religions. There is little need to enlarge upon Them. There is a universal recognition **[Page 88]** (accorded in Christian lands) of God the Father, God the Son, and God, the Holy Spirit. There is an equally vivid recognition accorded in India to the same Trinity, known under various names, of which the most familiar to us are Shiva, Vishnu and Brahma. We speak too of Spirit, Soul and body and, in this familiar appellation, refer to the relationship of the three

aspects of the human being to the divine prototype. Everywhere the representation of God as the Three in One, and the One in Three is to be found. In Masonry, this same Triplicity is known as the Most High, the Grand Geometrician, and the Great Architect of the Universe. Their joint activity has brought the Blue Lodge of the Heavens into being. This finds its inevitable reflection upon earth.

All the world religions also posit the fact that these basic Three work out Their plans through the medium of a Septenate of Beings, Whose energy, force and activity is responsible for bringing the entire universe into manifestation. These seven are called by many names of which the most familiar to Christians is that of the 'Seven Spirits before the Throne of God'. These are the same Entities as the 'Seven Aeons', or the 'Seven Emanations' of Greek philosophy, of which differentiation Plato has taught us, outlining for us Their work and purpose. They are the seven Rishis, or Prajapatis of the Hindu teaching, and reference to Them can be seen in all the many septenates found in mythology, religion and the ancient scriptures. They are isolated for us in the seven days of the week.

Many of the various names by which this basic septenate is known, will be recognized by any student of comparative religion. Upon this structure, the Lodge is founded, and upon this fundamental postulate can it alone be worked correctly.

Viewing the matter from another angle, that of the mode of government, it might be pointed out that the will of T.G.A.O.T.U. manifests itself through the medium of four laws. A law, from the angle of nature itself, can be regarded, spiritually speaking, as the divine intent which works itself but in much the same way that the basic life intention of any human being registers itself in the brain consciousness. This intent constitutes the motivating power of every bodily act, [Page 89] and upon this basic life, thus evidenced, will be the colouring of all the major activities, and the quality of the character. If this is true of the individual, it is equally true of the G.M. of the Lodge on High.

These laws can be called by many names, and it is here that much of the difficulty in the presentation of the theme appears. The choice of terminology is so wide and the possibility of the many varying phrasings of analogous truths is so vast that it becomes an impossibility to choose a wording that will suit all the different types of mind. All that one can do is to separate, from the many possibilities, that specific wording of truth which individually appeals, and which is in line with the basic purpose of these Masonic papers.

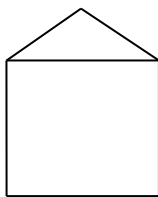
We will call the laws under which the Lodges should work, and which embody fundamentally the underlying constitution, by the following names. The brethren can re-phrase them to suit themselves, but if they do so, must be careful to preserve the initial significances. These laws are:

1. *The Law of Love*. This governs the fraternal nature of Masonry, and dictates the co-operative attitude which should govern all the relations of all Masons to each other and to their officers.
2. *The Law of Rhythm*, which embodies the underlying purpose of all the Lodge rituals and which, when dominant, will produce the most effective work.
3. *The Law of Recognition*. This determines the motive whereby all candidates should be accepted, and which is oft forgotten in the desire to have large lodges, numerically considered.

4. *The Law of the Builders*, which expresses that governing principle upon which all lodges work under their W.M. This evokes from them that ready obedience which is based upon an understanding of *co-operative* group work.

These four expressions of the intention of the G.M. in the world must also find their corresponding activity in the little lodges upon the earth. When these four laws control any lodge, then one will, for the first time, find evidence of the perfect lodge. At present, Masons are only groping towards this [Page 90] understanding. It might therefore be of value if we considered these laws somewhat in detail, as they make their impact upon the human consciousness, and bring all life eventually into line with the divine will. They could be regarded as producing, in time, the four sides of that 'oblong square' which is the form of every true lodge.

There has been much discussion as to the reasons why a lodge should take this form, and why it is not a true square. It might be in place to give here a suggestion as to the reason for this. Many reasons have been brought forward to account for this form. The same truth which may govern this symbol may also emerge as the truth lying behind the reason why an E.A. Mason and a M.M. wear their aprons in a different manner. Behind the obvious reasons given in the rituals (which only explain superficially the significance of this ancient custom) is the reason for the shape of a lodge. It is perhaps best illustrated by a diagram - one that is quite familiar to esoteric students who have investigated the significance of the constitution of man, the microcosm of the Macrocosm. It is based upon the relation existing between the cube and the triangle. The divine triplicity of spirit seeks to express itself through the quaternary of matter, the lower nature. The quaternary may be regarded as symbolising the four kingdoms in nature, which find their synthesis and their fulfillment in the human kingdom. The function of this quaternary or cube is to express the qualities of divinity. Man, the cube may be seen therefore in his fourfold nature (physical, vital, emotional and mental) and his endeavour is to reveal the inner spiritual self, of which the higher triplicity of aspects - will or power, love or wisdom, and spiritual intelligence - are the qualities.



In the relationship between the cube and the triangle, a hint can be given as to the true form of a lodge, and as to why a Mason, on his way towards being raised from death unto life, wears his apron in three different ways. It symbolises the descent of spirit into matter, and the incarnation of the divine [Page 91] spirit in form. The work of the G.L. on High is concerned with the revelation of spirit, through the medium of the material world. The work of the individual Mason, within the Temple of his own heart, has the same major theme or plan. The work that each lodge is intended to demonstrate has basically the same objective - the revelation of divine quality in group form. Therefore each lodge is an oblong square, and symbolises in this manner its basic spiritual purpose, and calls to the attention of its members what is the sole reason for its existence. Each time a Mason takes his place as a stone in the Temple, a living stone, he should remind himself of this; each time he dons his apron, he should remind himself, through its symbolic form, of the same spiritual objective; each time he participates in the activities of his lodge, he should realize that he can automatically then

respond to the influence of the four divine Laws of Love, Rhythm, Recognition and Building. Then he can intelligently begin to express the divine, and work in full understanding and co-operation with his brethren.

*The Law of Love* is so well known and so familiar in its phraseology that it conveys little true meaning at this time. Yet it is one of the basic laws of the universe, though called then the Law of Attraction. It governs the manifestation of a solar system; it is the cause of the uniform activity of the planet, as its life expresses itself through the various kingdoms in nature. It is the harmonizing influence which holds the atoms in the human body together and presents the orderly arrangement of the organs and the bodily systematic activities. It is the principle preserving all synthesis. As the human consciousness steadily unfolds, this law is as steadily revealing the intended syntheses of the subjective and the objective aspects of life, of the unreal and the real, and of that which is 'within with that which is without', as well as of that which is below with that which is above. In the human family, the same fundamental law is spoken of as the Law of Love, governing as it should all human relations - family ties, tribal relations, national conditions and the entire world of men.

In Masonry, it concerns the relation of one Masonic brother to another, and the fraternal fellowship which should **[Page 92]** characterize every lodge. It is love, fellowship, brotherly understanding, mutual assistance, charity, morality and all the ethical implications of the Masonic art. Hence it has first place in our enumeration. The other laws cannot hold sway rightly and in truth until this law is established. It finds its most beautiful rendering (from the original) in Proverbs viii, 30 where wisdom, the expression of the love of God through the second Person of the Trinity, the Christ principle in the world, says in true Masonic fashion: I was with Him in the beginning as a Master Builder and my delight was with the habitations of the sons of men'. The Masonic implications in this passage are apparent, and the presiding G.M. voices His intent in no uncertain terms. His 'delight' is with man. His desire is towards humanity. His love was for His brethren. Love is the cement that holds the entire divine structure together, and which cements the stones in the Temple, producing coherence, support and strength.

The Law of Love is therefore the determining law in Masonry. Fraternal relationship has no true reference to the social, economic, political and religious relationships, as usually understood, and which so frequently governs the brethren when they meet together in Lodge. It refers to an inner attitude of mind, a subjective orientation of heart which should guide the interplay between Masons as they gather together for the work of the Craft; it should determine their attitude to the officers of the Lodge and to their fellow craftsmen, assembled for labour. Symbolically and for a short time, they assume towards each other the ideal held before them of the eternal purpose; thus they learn to love each other as brethren and as the children of the one Father. Some day this temporary symbolic relationship will be perpetuated into the life outside the Lodge, and will guide all human affairs in all its departments. But as yet this is far from being the case. Even for the few brief hours spent in lodge, this attitude of impersonal unchanging love and fraternal understanding seems difficult to hold. But if it is true that 'as a man thinketh, so he is', this attitude, if cultivated, will bring about vast changes in men's hearts and minds.

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Again, some day individual lodges will arrive at a comprehension of the significance of 'love between brethren', and, in their lodges, will hold love intact and undamaged. Lodges will also hold this relationship between themselves; likewise Masonic jurisdiction and jurisdiction, national units and other national units, will hold the same. Groups of Masons, working under

the control of their various Obediences throughout the world, will be welded together in the same pattern, fused into the same basic attitude, and blended into a unity under the inspiration of the same spiritual love. When this is the case (and it need be no idle dream) then the Law of Love will begin to hold sway on earth. The demonstration of love in action, given to us by the Great Builder of Nazareth will govern the activities of the builders in the human family, as together they co-operate to build the Temple of the Lord upon the earth.

Today, personal, national, and racial prejudices, as well as religious ones, destroy much of the efficacy of the work done; fighting for the non-essentials of Masonic procedure damages sorely the brotherly relations which should exist between the different Masonic bodies. This situation can only be changed when individual Masons, in their various lodges, place themselves under the control of this Law and demonstrate in their constant attitudes that they do truly 'love their brethren Masonically'. Love is no sentimental and foolish thing; it is that which must eliminate racial, national and class hatreds; which will bring to an end all outer distinctions and divisions, and which will produce the cessation of the fear which today corrodes daily life. It is harmlessness, silence and understanding. It eliminates all personality criticism, and the evils of careless speech; it will establish a co-operation which will be based on mutual trust and objectives. It is beautifully expressed for us by St. Paul in the following words:

“If I use all I have to feed the poor, and if I give my body to be burned, but have not love, it profits me nothing.

Love is forbearing and kind. Love knows no jealousy. Love does not brag; is not conceited. Love is not unmannerly, [Page 94] nor selfish, nor irritable, nor mindful of wrongs. It does not rejoice in injustice, but joyfully sides with the truth. Love can overlook faults, is full of trust, full of hope, and full of endurance. Love never fails”.

1 Cor. xiii, 3-8.  
*Weymouth's Translation.*

In considering the effect of the *Law of Rhythm*, the word 'Law' is only used in order to isolate in our minds those major influences under which, all free and accepted Masons should work. A law and those dominating influences which produce realized effects are, in the last analysis, synonymous terms. It is this idea of right dominance which it is sought to convey to your minds. The Law of Love, which is the effect of the influence conveyed by a brotherly attitude to one's fellowmen and the result of wisely held fraternal relations, should be the outstanding and significant quality of all Masonic Lodges.

The Law of Rhythm, which is the next law we have to consider, should be the influence pervading all the work done by the Graft upon the floor of their Temple. It should be the motivating factor in the carrying out of all the rituals. What is the purpose of a ritual and a ceremony? Surely it cannot be the constant and oft meaningless re-enactment of ancient ceremonies, and the pronouncing of ancient formulas and words which have been handed down from generation to generation? In these days of so called enlightened understanding, this repetition and this dramatic picturing of age-old performances could not suffice to hold (for their interest alone) the attention of intelligent people. The ethical implications of the Masonic teaching is not, as earlier pointed out, a unique contribution to world thought, but is still more forcibly enjoined by the various world religions, and by the public consciousness,

worked out through the enforcement of law. The sense of drama, inherent in most people, could find a more adequate outlet through the theatre.

The sense of mystery and the secrecy which is so strongly connected with the Masonic work is not however, really adequate to hold the loyalty of people who have passed from [Page 95] the stage of adolescence, particularly as there is at this time no real secrecy and nothing that cannot be easily ascertained by any interested person. What therefore is the reason that the Masonic work and rituals grip those participating in them as they do today, and which have for centuries preserved their attractive power? It is possible that the reasons can be traced to two factors which are little realized and certainly not grasped or understood by the average Mason.

One of these factors lies in the possibility that through these ancient rituals (even in their modern and Jewish form) there are being preserved for mankind certain forms and progs and agencies of power which embody two things:

1. A dramatic presentation of the inner and spiritual history both of humanity as a whole and of the individual. Hidden in the rituals and in all the symbolism of Masonry can be found the past history of mankind and the guide for the future unfoldment of the individual and the race.
2. A structure or framework, built upon the pattern indicated by the Lodge on High, which will, in due time and when the hour for the next spiritual awakening is struck, provide that body which can again externalize the Mysteries, and enable the Lodge on High to become the Lodge on earth. The symbol can some day be the recognized body of the reality.

This underlying factor or aspect of the Masonic work is dimly sensed by the fraternity, particularly the first point, which is being increasingly emphasized. The second is also being pointed out by those Masonic brethren who - seeing the truth through a glass darkly, and knowing the way only in part - are nevertheless confident that the time is rapidly approaching when the Masonic work will convey to the candidate the power to realize not only the symbolic meaning of the dramas enacted, but will also enable him consciously to become a participant in that understanding work which will make him competent to become an initiate of the Lodge on High.

The second factor now referred to is scarcely as yet even [Page 96] dimly sensed by the most advanced esotericist in the fraternity. It is the creative nature of the Masonic work. We read:

“In the beginning was the Word, and the Word was with God, and the Word was God. *All things came into being through Him .... In Him was life and that Life was the Light of men. That Light shines on in the darkness, and the darkness has never overpowered it ... He was in the world and the world came into existence through Him*”.

St. John i, 1-9.  
*Weymouth's Translation.*

This is a true Masonic affirmation. The Word as Life and the Word as the giver of light, all Masons have ever recognized. But the Word as the creating factor remains yet to be understood. God is the Creator, and works through a triplicity of aspects. God, the Creator utilizes the energy of the universe, which is focused through the spiritual septenate. Who dwell



before ‘the throne of God’, and bring into manifestation all that exists, under the guidance of God the Son, working through the inspiration of God the Holy Spirit, and embodying the purpose of God the Father. Thus, through the Word, the worlds were made. The Hindu express it thus: ‘God thought. God visualized. God spoke. The worlds came into being.’

Behind the constitution of a Lodge lies this basic truth, and the, work of a Lodge, through its rituals and ceremonies, is intended to be the training school for creative work. Each degree has its manifested form, to which the Word in the key and of which it should be the inspiration. All rituals are an attempt to express the law of rhythm, and to produce certain effects which can be briefly and inadequately listed as follows:

The Law of Rhythm, as expressed in a ritual

1. Enables a Lodge of Masons to become unified and so to work together as one functioning coherent body.
2. Trains the Masons, participating in such a ritual, to work, say and think the same thing simultaneously. Hence the need [Page 97] to make clear to both officers and lodge members the necessity for a formulated uniformity of thought which will demonstrate the needed unity. Hence the need to comprehend the significance and the purpose of all that is done and said upon the floor of the Temple in order that each word, each word, each action, each movement, and each pictured presentation of truth (which *is* the ritual) may have behind it, and underlying it, the concentrated attention and thought power of the assembled Masons. When this can be done, and when the unified mental attitude is established, the creative aspect of the Masonic work will emerge. This type of work might be regarded as the meditative side of the Mason’s duty. It is in reality a group meditation, leading to group work.
3. Conveys to the candidate for initiation, through the concentrated thought or meditation of the Lodge (working in full understanding) that spiritual energy and that enlightenment which will enable him - in reality and in truth - to pass from darkness to light in the first degree, to ascend the winding stairs of knowledge to the M.C. where the omniscient soul can be met in the second degree, and to enter into life in the S.S. of K.S.T. in the sublime third degree.

The above paragraph and outline of thought activity will make it obvious to the intelligent Mason why this creative, energizing and awakening work of Masonry has not been possible to humanity until the present era, and perhaps is not even possible today. Unless the Lodge members are spiritually alive, and unless pure motive lies behind all mental activity, the candidate - when subjected to the initiating power of the Master Masons in Lodge assembled - would be subjected to undue mental influence. The power of the united thought, unless pure and selfless, would be hypnotic in its potency, and the word ‘Free’ Mason would be rendered meaningless. Masonry in its true and highest sense is magical work. This is as yet fortunately but little realized. A Lodge, working consciously and intelligently through its three officers and the seven who perfect a Lodge and with the co-operation of those sitting in the columns, can convey to the candidate (through [Page 98] the influence of love and their united rhythmic thought) a spiritual stimulation and enlightenment which will aid him the more easily to make the grade, to prove himself competent and so join the ranks of the initiate.

4. Later, when the nature of the rhythm to be established through the rituals is grasped and Masons are trained to work along the lines of united thought, united action and united ideals and objectives, a Lodge will then work as a group for humanity as a whole. They will create a focal point for spiritual light, and will organize themselves into a body of conscious custodians of the mysteries, acting as a distributing agency for knowledge and for the awakening active power of the immortal spirit. The effectiveness of this possible work will be paralleled by the increasing sensitivity of the race to telepathic impression. This sensitivity is already a fact which is now recognized by science. When this aspect of the Masonic work is grasped, the activities of a Lodge, assembled for work, will take on a true and deeply spiritual significance. Masons will meet to serve humanity. They will consciously co-operate with the Lodge on High, as that governing BODY seeks to impress mankind with the truth. They will act as a dedicated lens through which the light can shine in the darkness. They will willingly serve as distributors of spiritual knowledge and information, and the mysteries of initiation will no longer be only symbolic, but will constitute a definite form of activity, carried forward upon earth.

The rituals therefore serve a dual purpose. They are the unifying factor for the activities and thoughts of the Masons participating in them. They will blend the minds of many into one directed purpose, oriented in a particular direction and for a specific end. They will serve also as the agent through which the inner nature of the candidate can be aroused and stimulated to such a degree that he can make his grade, gain that added impulse and impetus which will carry him through his tests, enable him to pass from point to point, place to place, and pedestal to pedestal (all synonyms for centres of power) within the Temple of light in a definite and ordered progress.

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There are other implications and other results which will open up as we arrive at a right understanding of the Law of Rhythm, but the above four points will indicate possibilities and opportunities for investigation and for study. Behind the magical work of the rituals must be the influence of the established rhythm - the law which governs all uniformity in work, which dispels disorder, and produces the greatest spiritual and material efficiency. The materializing upon earth of the mystical vision (and is not this the vision of all true Masons?) must be brought about by the wise working of this law of rhythm and of ritual. It is important however, to remind ourselves that behind this Law of Rhythm, and governing it in all its aspects must also be found the law, the influence and the impelling purpose of love. Rhythmic activity, based on love; creative work founded on loving purpose; and the stimulating of men to seek 'the place where light dwelleth' and that life eternal which will be always disclosed to the true seeker because such is the loving intention of the Most High - such is the motivating power of the Masonic, ritualistic work. This is the factor and the implication which Masons must now face if the Masonic work is to be perpetuated in the face of its modern difficulties and dangers.

The third law, the *Law of Recognition*, concerns the candidate far more than it concerns the Lodge of Masons. It is the name given by esoteric students to that influence or energy which - emanating from the candidate himself - evokes, from the assembled Lodge, that recognition which hails him as an initiate. A man must be inwardly an initiate before he can successfully take initiation in the true spiritual sense. It is interesting and instructive to remember in this connection that all the world religions, both oriental and occidental, teach that the path of the candidate for initiation is divided into three parts, which correspond esoterically to the three degrees:

1. The Path of Probation, or of Purification.
2. The Path of Discipleship.
3. The Path of Initiation, of Holiness and of Illumination.

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This, the three degrees of the Blue Lodge bring out. In each case, as a man qualifies himself to pass on, and demonstrates the needed characteristics, this inner achievement is recognized by those in a higher degree. It is the recognition that he IS an initiate, and because of this can be permitted to participate in a higher mystery. *An initiate IS, he cannot be made an initiate.* The initiation ceremony is simply a form of recognition, during which, the candidate re-enacts upon the physical plane that which he has already undergone within himself. This is a true initiation. Today we portray in picture form this possibility showing thus the need of man. On the inner side of life, and down the ages, men have passed from stage to stage in the life of the spirit, and are first probationers or entered apprentices, then disciples or Craftsmen, and then Masters, thus in due time passing into the Lodge on High.

Some day, and perhaps the time is nearer than we contemplate, these aspects of the Masonic work will merge and blend; the exoteric and esoteric, the outer and the inner will constitute one living reality. The individual, having found the light within himself, will be hailed upon earth by his brothers 'in the light' and will be admitted to their activities as givers of light. Having trodden the path of discipleship, and learnt the sciences of the spirit, and thus fitted himself to receive his due wages of 'corn and wine and oil' he will be recognized by his fellow craftsmen and share their labours. Having entered into life and proved to himself the fact of immortality, the Lodge of Masons who are receiving a Master's wages, will admit him to their ranks and permit him to join in their task of raising men to life everlasting. This however must, in the truest sense, be due to his own self-initiated activity. The recognition which the influence of his life evokes among his peers will call forth their welcome.

The ceremonies of initiation in which he can then take part will demonstrate to him three things

1. They will demonstrate to him that his fellow apprentices upon the path of purification, his fellow craftsmen upon the path of discipleship, and his brother Masons upon the path **[Page 101]** of initiation or holiness know him to be a brother. He is accorded the privileges of a brother.
2. They will enable him, in his physical brain consciousness, to 'prove himself' to others that he is what his own inner struggle and conviction have already demonstrated to him personally.
3. They will so stimulate him in his aspiration and so develop his capacities through the outpoured energy of the lodge, that he will be able to 'see the truth', and join the ranks of those who are pledged to co-operate, in full consciousness and understanding, with the plans of T.G.A.O.T.U.

The fourth law, the Law of the Builders, will bring in that energy which will initiate the methods of work in the coming New Age. To this type of work, Masonry has ever testified. This is the technique of group work, and the future method of serving humanity, through group activity. It governs the creative work of the Lodge and is the mode of activity of those who are

animated by brotherly love, who are willing to work through the rhythmic rituals of the Lodge work, and have been recognized by their brethren as so fitted and equipped. When the three above mentioned laws, influences or impulses control the individual and the Lodge, then the Law of the Builders, which is the law of the united influence of the lodge of M.M.s, can begin to make its creative power felt upon earth.

It is not possible to do more than refer to the future potency of this united work, because the work cannot be carried forward safely until Masons truly love each other, and until the nature of rhythmic co-operation is better understood. Masons have as yet much inner work to do with themselves. The time for the true Masonic recognition on a large scale is still distant. Masonry has still Masonically and spiritually to 'prove itself. When this takes place and the spiritual purpose underlying all Masonic work is better grasped, then the Law of the Builders can make its influence felt. Then group work for the race can be done. Then the conscious co-operation of the Lodge at labour with the Lodge at labour on High, will be seen. Then Masonry will be re-established as the custodian **[Page 102]** of the Mysteries of the spiritual life upon earth, and will prove itself to be the force of life which lies at the heart of all true religion.

We shall then have the true constitution of Masonry demonstrated. Masonry will then show that it does indeed and in truth possess a charter or dispensation from the heavenly Lodge, and is empowered to work. It can demonstrate that it is rightly and properly set up on earth 'to the glory of God', for it will be a focal centre of light. It will prove that it is indeed 'dedicated to the memory of the Holy Saints John' and for the following reason, connected with what is written above. One of these Holy Saints John preceded, or was the forerunner of, the son of God; he embodied in himself the third aspect of divinity, that which concerns the outer material form; he baptized with water, the symbol of purification and duly 'recognized' the ONE Who was to come forth and point the way. The Word made flesh.

The other John, coming after Christ, embodied in himself the message of love which he had received from that Master Builder. He taught the law of love to the early Christian Church. In these two saints the past and the future are portrayed and hence the dedication of all lodges to them. The Law of Recognition and the Law of Love were both enunciated by them, and in their joint messages and in our response lies the hope of Masonry. To the candidate to the Mysteries, John the Baptist points the way to Christ as the great Example, and enjoins upon him that inner purification and work which will evoke the recognition or response of the soul and the recognition of the One Initiator, the Christ. To the candidate, the beloved apostle preaches the law of love, and says to him and to all Masons: Little children, love one another.

In love, through the rhythm of ritual and by the means of spiritual recognition, is a lodge set up, duly constituted, erected to God and dedicated to the Holy Saints John. When the Law of the Builders can hold sway and govern all Lodge activity then, and only then, shall we in truth possess a charter and dispensation from the Lodge on High to work.

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**PART II**

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## CHAPTER I

## MASONRY, A SPIRITUAL ASSET

We live in an age wherein the search for light, for truth, for beauty and for wisdom has never been paralleled. We live in an age wherein the founding of organizations purporting to give the light of truth is unequalled. Everywhere we find teachers making their appearance and claiming to have some specific whereby a man may achieve knowledge of God, reach peace or illumination, attain mastery of himself, or gain wealth, health and power. Men and women everywhere are chasing from one teacher to another, searching for that which will bring them rest and light. Everybody belongs to some group or other of truth seekers, metaphysical, esoteric or orthodox. Organizations such as Christian Science, New Thought, or Unity, number their adherents by thousands, and any teacher who can speak loudly enough or promise enough can get a hearing.

In the consequent chaos produced by a partisan adherence to one particular formulation of truth, the truth itself is forgotten. In the clash of personalities, warring with each other for some particular teacher and his presentation of Reality, the still small voice of wisdom fails to make itself heard; in the strife engendered by doctrines, dogmas and isms, and in the force expended in building up or pulling down the forms which truth can assume, its spiritual significance is lost.

The result of this is that many sincere seekers, watching the rise and fall of teachers and schools of thought ask themselves if truth can anywhere be found which is inclusive and not exclusive in its platform? Can a formulation of the wisdom teaching of the ages be discovered which will meet a universal need? Is it possible to have an organization which will have the characteristics of impersonality, and broad tolerance, while [Page 106] at the same time it lays the emphasis upon the essentials which all can accept, and ignores all controversial details?

It seems as if there must exist some sure guide in our progress towards the East whence all light and life emerges, and that some landmarks can surely be found which will suffice to guide the pilgrim securely on his way, safeguarding him as he stumbles in the darkness.

Such an organization and such a repository of truth does exist, with a platform so broad and the truth presented so universally that it can meet a world-wide need. Curiously enough, however, this organization is so well known that our very familiarity with it serves to hide its purpose. Its recognition as a body is so common that the teaching which it possesses, and the truths which it is intended to impart, are largely overlooked in the importance attached to its form aspect. I refer to the Masonic movement.

In every country in the world, that peculiar system of morality, veiled in allegory and illustrated by symbol, is to be found, and it is questionable whether a time has ever existed when Masonry in some form or other did not exist upon our planet. To the student of Masonry who can arrive at the knowledge which its rituals convey, and who can understand the spiritual significance of the symbols, furniture and equipment of the lodge and can appreciate the

underlying import of the work done on the floor of the temple, it will gradually become apparent that it is the custodian of an inclusive presentation of the truth. In the symbolic form of the Masonic work has been preserved for humanity a revelation that (when investigated) will give a key to the mystery of the universe itself, and a guidance which will enable a man to arrive at the heart of that mystery which is himself.

If all the varying presentations of truth throughout the world should be lost and if orthodox religions, churches and sects should come to an end, many earnest thinkers are of the opinion that it would be possible to offset that loss through a comprehension of Masonry. Through a study of Masonic Symbology and through a practical carrying out of the morality and ethics it inculcates, it should be possible to recover all [Page 107] that a man needs to know about God and His methods and laws in the economy of the universe, and also to ascertain the relation of the individual soul of man to the Over soul, and the connection existing between the unit which forms part of the great unfolding plan of the Temple, and the Great Architect who is revealing His idea throughout the whole edifice.

To do this, two lines of approach occur to the ordinary thinker which, if elaborated, should demonstrate the fact or the fallacy of the above contention. One would be the tracing of this body of truth in its progress through the centuries and, by the finding of the ancient landmarks, demonstrate the continuity of the teaching and its universal application. Another would be to take it in its present form and show how the truths it embodies, the teachings it inculcates, and its underlying significances are capable of universal application and present a logical foundation upon which humanity can build. Both these paths of approach have been trodden in their preliminary stages, though not as yet to their conclusion. The thought which lies back of the present attempt is to show the inclusiveness and essentiality of the Masonic platform, and to demonstrate that if the present Masonic organizations throughout the world can be awakened to their responsibility and enter into their spiritual heritage, there can emerge out of the present "darkness" of ignorance and the widespread lethargy and inertia, a hope and light for seekers everywhere. A Temple can arise on earth whose doors will stand so wide open that all men can enter it, and the message which will sound forth from its precincts will be one of liberty, fraternity and equality - a liberty of thought, a brotherliness of attitude and an equality of opportunity which will be based upon a oneness of origin, of endeavour and of goal.

What is Masonry and how is it defined? We are told that it is a "peculiar system of morality, veiled in allegory and illustrated by symbol," and it might be of value if we considered for a minute the significance of those words. A system has been defined as the definite working out of a plan, the carrying forward of a project with a specific end in view. What is the end towards which the system of morality inculcated in Masonry [Page 108] is working? Is it not the taking of the rough stone from the quarry, the rough ashlar, and through the use of the working tools of a mason, such as the chisel, rule, square and compass turn it into the perfect ashlar, fitted to take its place in the Temple of Solomon, and become there a "living stone?" The Entered Apprentice in his work passes through many experiences in his progress towards the light. Before he becomes the Master workman he has to learn his craft and work at it in many ways, but eventually he perfects his technique and merits the title of Master Mason, thus attaining the highest degree in Masonry, a Master of Wisdom, a Builder under G.A.O.T.U. Such is the end of Masonry, and such the great destiny of each candidate for admission into the mysteries - to become the perfected living stone; to become a column in the Temple of Solomon, or, as the V. of the S.L. puts it, to "become a pillar in the Temple of my God and he shall no more go out"; to pass through many trials and tests and rise from the dead as did our



Master Builder, and thus know the significance of the resurrection through which he enters into light and life.

*Morality* has been defined as the ability to choose between right and wrong, and the power to discriminate wisely. In the training of the candidate it is significant that always the freedom of his will is emphasised, and, in any choice put before him in his initiations, he is left to become the arbiter of his own fate. Thus is his mind trained to reason and to choose, and thus he becomes a wise master. He is a free agent, and comes of his own free will and accord, humbly soliciting to be admitted into an ancient Lodge of Free and Accepted Masons.

Two other words remain to be considered, *allegory* and *symbol*. They cover the bulk of the Masonic art, rituals, lodge paraphernalia and instructions. An allegory is a pictorial presentation of some underlying fact, a method of teaching which conveys to the child mind in picture form, that which the knowers of God down the ages have experienced and taught. In the sublime allegories of Masonry there is surely pictured for us the working of the laws of God as they demonstrate in nature and in man, and the necessary truths regarding man's unfolding consciousness, his path and ultimate destiny.

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In the great central drama of Masonry we have portrayed for us that for which "the whole creation groaneth and travail-eth together in pain until now, waiting for the manifestation of the sons of God," for only a son of God can be raised from the dead in the peculiar fivefold manner in which the Master Builder was raised.

The symbolism of Masonry is capable of most extensive interpretation, and in its signs and passwords, grips, tools, steps and temple furniture and in the significance of its Greater and Lesser Lights, there is preserved for the initiated those esoteric truths which every man needs to know if he is ever to find his way "out of darkness into light, from death to immortality, from the unreal to the real."

Masonry, therefore, is not only a system of morality, inculcating the highest ethics through which result, if followed, the conscious unfolding of divinity, but it is also a great dramatic presentation of regeneration. It portrays the recovery of man's hidden divinity and its bringing forth into the light; it pictures the raising of man from his fallen estate to Heaven, and it demonstrates, through that which is enacted in the work of the lodge, the power to achieve perfection latent in every man, and his ability to arrive at full sight and understanding and thus become master of himself and of his destiny. What is true of the unit is true of the group, and in Masonry is preserved for us a guarantee of the ultimate achievement of humanity - a humanity whose standard of measure is perfection and whose ranks are filled by those who (in the words of the V. of the S.L.) "have attained unto the measure of the stature of the fullness of the Christ" - a mankind, "made up of all the single men, in such a synthesis the journey ends".

In addition to being a system of morality and a great drama of regeneration, Masonry is also a pictorial presentation of the Great Quest. Instinctive in every man is that urge towards knowledge and expression which is characteristic of the evolution of the human kingdom, and which is the guarantee of his true nature. This truth is hidden for us in the significance of the name of our Master Hiram Abiff, for Hiram, according to many students of Freemasonry, comes from "Khi," living, [Page 110] and "Ram," that which is raised or lifted up, that living Son of God who is raised from his fallen estate unto the "high places," which is another interpretation of the name "Ram." "I, if I be lifted up," said the Great Carpenter of Nazareth,

“will draw all men unto me,” and in these words is found a clue to the central mystery of Masonry. Abiff signifies Father, which is the term given in all religions to the Great Spirit Aspect.

There is pictured for us in the first three degrees of Masonry this great quest or search. Progressively the candidate is given more and more light, and step by step his search for knowledge is satisfied as he passes out of the Hall of Ignorance into the Hall of Learning where the Arts and Sciences give him of their gifts. There he learns that expertness in his craft work is expected of him and yet something more is needed. He must graduate into something higher and better. He must ascertain the Lost Word, pass through varying tests and so prove himself, emerging eventually a master of himself, an adept of wisdom and a teacher of other men, paying them their due wages and guarding the Word which has been committed to him, by his very life, if need be.

Thus the quest is typified in three ways through the three degrees: First, the *Quest for Illumination*, portrayed by the steady advancement of the candidate towards the East, and his assuming the attitude of listener and learner. Through the knowledge which is imparted to him as he perambulates round the lodge he learns that he himself is triple, a complex entity who is the sum total of his physical, emotional, and mental states, and yet who hides or veils behind these forms of being an inner light, analogous to the Great Light in the East. This light must be found.

This truth concerning the Quest for divine Light has been frequently expressed in the terms of a well-known allegory. It runs as follows:

There was a time in the history of the race when the gods stole from man his divinity, and, meeting in high conclave, sought to decide where to hide that which they had stolen. **[Page 111]** One god suggested that they hide it on another planet, for there man could not find it, but another god arose and said that man was innately a great traveller and they had no guarantee that, eventually, he might not find his way there. “Let us,” he said, “hide it in the depths of the sea, at the bottom of the ocean for there it will be safe.” But again a dissenting voice was heard, and it was pointed out that man was a great natural investigator and that he might some day succeed in penetrating to the deepest depths as well as the greatest heights. So the discussion went back and forth until at last one bright god arose and said: “Let us hide the stolen jewel of man’s divinity within himself, for there he will never look for it.” Whereupon the conclave broke up happily as the gods realized that a truly inaccessible place had been indicated, and for aeons it seemed as if the light hidden in man was lost forever.

Little by little, however, some discovered the secret, and the knowledge they gained of how the light could be found became the property of certain great groups of thinkers, and through religion and through Masonry the laws which govern the revelation of the light can be ascertained.

Through what he is not permitted to know, through the rituals and degree work in which he is refused participation, he begins to gauge his ignorance, and working as he does in the outer court of the Temple of King Solomon he becomes aware of an inner mystery to which he may not as yet penetrate. He learns to use the tools of Entered Apprentice, and, through an understanding of their symbolic meaning, works at character building. The light which he has received suffices to reveal to him his need of wisdom, and he realizes his destitution.

Then he passes in the Second Degree and begins the great *Quest for Wisdom*; he learns that life is a school, and that through fidelity to his task and his fellows in the Craft he can comprehend a little of the wisdom, strength and beauty which the G.G.O.T.U. is endeavouring to demonstrate in His Temple.

Working as a Fellowcraft, he learns many things, and not [Page 112] only moves freely in the outer court of King Solomon's Temple, but also has access to the Holy Place, where he learns that there is still another stage of development and another step to be made into the Heart of the Mystery of Masonry. The Holy of Holies has not yet been reached.

He has progressed in knowledge and in self-control; he is seeking to meet all fellowmen on the level and to exemplify liberty, fraternity and equality, and yet there remains something more. He has become increasingly aware of the light which is in him and which is one with the light which shines ever from the East, and thus he is equipped for the final stage of the great drama of soul unfoldment, and starts out on his *Quest for the Lost Word*.

This is the search for the soul, which is the true son of the widow, that to which the mother must give birth. The word "widow", traces back to a Sanskrit word meaning "to lack," and that which all other forms in nature (virgin matter, the occult Virgin Mary) lack, the human being can find and manifest. He enters the Temple, blind, destitute and lacking light, wisdom and soul knowledge; he passes out, through the experience of the first two degrees and the dramatic occurrence of the great Sublime Degree of Master Mason into full possession of his birthright, and becomes a Son of God, enriched by light, the fullness of the riches which King Solomon confers upon his Masons, and in possession of the Word, of which it is said:

In Him was Life, and the Life was the Light of Men... that was the true Light which lighteth every man that cometh into this world (Jno. I:1,2,3.).

The teaching of these three degrees has been marvellously expressed for us in the words of the old Hindu Scriptures:

"Lead me from darkness to light," the teaching of the First Degree.

"Lead me from the unreal to the real," which embodies the significance of the Second Degree.

"Lead me from death to immortality" - a summation of the central fact of the Third Degree.

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Is it not possible from a contemplation of this side of Masonic teaching that it may provide all that is necessary for the formulation of a universal religion? May it not be true, as has been said, that if all religions and Scriptures were blotted out and only Masonry were left in the world we could still recover the great plan of salvation? Most earnestly should all true Masons consider this point, for in the world of religious thought today the crying need is for some presentation of the great spiritual truths which will be inclusive, satisfying, and free from sectarian connotations.

The study of this position will reveal to any earnest Mason that if Masonry is ever to achieve this ideal it will be impossible for him to be against any man or any religion. He will be for all true seekers after light, no matter what their race or creed. He will be occupied in

showing forth the light and embodying the vision of brotherhood and not in swelling the tide of the world's hatreds and divisions.

A revitalized Masonry, made up of Masons true to their obligations and realizing the Mystic Tie that binds them all together in one true brotherhood, would also provide a platform so universal that it would meet the need of thinkers of all kinds and of every school of thought. It would thus not only meet a religious need by providing a universal religion, but would also satisfy the mental need felt by all broad-minded thinkers at this time. We are so tired of differences, so weary of polemics based on religion, so distraught by the social, political, and economic quarrels of thinkers in every land.

Separativeness and its attendant problems weigh us all down. Yet, if the Masonic Fraternity could live up to its own constitution and truly embody its own principles, the necessary meeting place could be provided and a platform be found of such breadth that on it all could meet and grow to an understanding of each other's views and aims.

Masonry teaches by the "living voice of the sign," and where this is the basis of teaching there can be no imposed authority, or dictatorship, for each is free to interpret the sign or symbol as best he can, and grow by the effort so to do. A sign or a symbol is capable of many significances, and the closer a man **[Page 114]** advances towards the Holy of Holies in the Temple of King Solomon, the more he will see behind the form and the greater the truth he will wrest from the symbol. Therefore, Masonry will suffice for many minds, provided there is no arbitrary imposition of any symbolic interpretation.

It has been said that the true Temple of Humanity, of which each Freemason's lodge forms a part, is erected in time and space, and the distinctions which we, in our mortal bodies, and possessed of our limited senses, recognize, have no place in real Freemasonry.

The Temple that the Craft is building is the unification and the harmonising of the entire human family. This is summed up for us in the well-known lines:

"God hath made mankind one vast brotherhood, Himself their Master, and the world His lodge."

There is the vision and the ideal - one vast Fraternity, each member smoothly co-operating one with another in the plan for the building, each attending to his own task, with God Himself as the W.M. working through His supervising Master Masons.

Again it might be pointed out, as we consider this universal platform, that Masonry is based on certain fundamentals, which are so tolerant and so universal in their import that it is difficult to see who could be excluded, or what member of any race or nation could not be admitted, provided the applicant was sincere and an earnest seeker after truth.

The first plank in this platform has been expressed for us in the utterance "Concerning God and Religion" in the Constitutions of 1723, which is the noblest expression of the spiritual universality of the Order that we know:

A Mason is obliged by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist or irreligious Libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation,

whatever it was, yet it is now thought more expedient only to oblige them to religion in which all men agree, leaving their particular opinions to **[Page 115]** themselves; that is, to be Good men and True, or men of Honour and Honesty, by whatever denomination or persuasion they may be distinguished; whereby Masonry becomes the centre of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

No Mason who accepts this statement and seeks to live up to it will bring into his lodge any private pique or quarrel, far less any controversy about religion or national policies or international relationships. As regards the religious planks in this platform, they are but three in number and are so general a nature that practically all serious-minded men could give their allegiance to them.

The first is a belief in God in His three aspects. He is regarded as the G.A.O.T.U., the Creator of the material natural world, that which brings the physical or material body (individual and cosmic) into manifestation. This is the term applied to Him in His work as the Third Person of the Trinity, the Holy Ghost aspect, overshadowing virgin matter and imbuing it with life and intelligence. As the form-building aspect, the great attractive force of the universe, the conscious intelligent soul, He is called the G.G.O.T.U. This Second Person is the embodiment of that subjective force which brought the worlds into being: "The Word was with God... and without Him was not anything made that was made." (Jo. i,3.) In the Book of Proverbs, Wisdom (again the second aspect in all faiths) is pictured as saying, "I was with Him in the beginning as the Master'Builder" (Prov. XIII), and through His activity the blueprint of the plan was formulated, and that impetus set in motion which we call the Law of Attraction in nature, or Love, in terms of the human kingdom.

Finally, God is called the Most High, signifying the highest or Father aspect, the one Life and Principle lying back of all manifestation, that central energy which makes itself known through force and through matter.

Thus God to the Mason stands for the spiritual essential life which brought all things into being; for the coherent **[Page 116]** preserving factor which holds all things in being, and the substance out of which all forms are made - first, the Breath, from the Most High, then the Word, and finally the discovery of that Word taking material form. This is no picture of an anthropomorphic personal Deity, nor is He portrayed according to the shibboleths of a controversial humanity, but He is depicted as the great creative Builder of the Universe and as the essential Principle lying behind all forms.. On this ground all can meet, and though each may have his own private concept, and each may picture to himself a God drawn according to his own tradition and temperament, yet meeting his fellow Masons on the floor of the temple he will submerge his private and limited approach to Deity. He will recognize only that great Principle and Master Builder whose "love is broader than the measure of man's mind," and Who is vast enough and great enough to include all the tiny formulations of the truth concerning Him? yet, even when including them all, to remain greater than any concept of Him. His wisdom, strength and beauty suffice to enlighten all and to unite all, leaving no man in the dark, and strengthening every man until he finds his way back into the Light.

Two other planks in this platform have already been touched upon, the immortality of the soul and the brotherhood of man. These grow normally out of the concept of God as the Father, giving to every one of His sons divine life and immortality, and carrying the evolutionary process step by step till this oneness of parentage and unity of goal becomes a fact in manifestation. This is brought about through the practice of brotherhood and a realization of

the tie which links all men together - "one Lord, one faith, one baptism, One God and Father of all Who is above all, and through all and in all".

This platform has nowhere better served its purpose than in that well-known case in the East, mentioned in a letter which a Deputy District Grand Master once wrote to George William Spettv. He wrote:

I have just initiated Mounq Ban Ahm, a Burman who has so far modified his religious beliefs as to acknowledge the [Page 117] existence of a personal God. The Worshipful Master was a Parsi, one Warden a Hindu, or Brahmin, the other an English Christian, and the Deacon a Mohammedan.

It was sufficient for Mr. Ahm to believe in God, the immortality of the soul, and the brotherhood of man. Can it not be sufficient throughout the world, and cannot Masonry, by submerging its controversies, ending its antagonisms and opening wide its doors, bring this ideal into being on a larger scale?

It should be remembered that Masonry is not specifically Christian. There were many free thinkers in the early lodges, and it was only in 1760 that the Bible became a Great Light and the Christianization of Masonry began. An endeavour to offset this tendency is to be seen in the proclamation of the United Grand Lodge of England in 1842, in which it held the position that Masonry was not the property of any one religion and that membership should be open to all. It is interesting to remember also that Jews were admitted 150 years ago, Hindus in 1865, and Mohammedans in 1836. Let us, therefore, take our stand upon this broad and generous platform and refuse to limit the original ideal by the pettiness of our views and the smallness of our vision.

Masonry is truly democratic in its government, and yet at the same time is modeled on that divine hierarchy which governs, from the subjective side of life, all the affairs of our universe. The measurements of the lodge are (symbolically expressed) in length from east to west and in breadth from north to south, and reach from the highest height to the centre. Provided a man is "free and of good report," there is no impediment to his becoming a Free and Accepted Mason. All pass into the Lodge in an equal state of destitution and of blindness, and within the precincts of the temple all have an equal opportunity. In the ideal lodge all eventually find themselves sitting in the East and occupying the Chair of King Solomon, thereby symbolising the equality of all the Sons of [Page 118] God, and the unity of the great work. Thus also they meet on the level in their work in the lodge and part ever on the square and are, in spirit, one.

It is not possible in an article as brief as this to do more than touch upon the beautiful symbolism of a lodge of Masons in relation to its government. Though there is equal opportunity and a spirit of true democracy, the government of the lodge, symbolically ally speaking, is vested in its three main officers, who, with four others, constitute a Lodge of Masons. The three senior officers through their office represent the three Persons of the Trinity, the three aspects of Deity, whilst the seven who form the lodge represent that septenate of spiritual existences through whom God may be considered as working. These are variously described as the "seven Spirits before the throne," the seven Archangels, Artisans, Builders, Rays or Planetary Logoi, according to the terminology and faith of any particular thinker. These seven for the term of their office control those "Free and Accepted Masons" who sit as columns in the temple, and as each can in turn sit in the chairs of office there is seen in a Lodge



of Masons a symbolic representation of a true democracy and a vital autocracy, functioning simultaneously and happily.

In conclusion, it should be possible to look at this most interesting subject both from the world standpoint and from the individual. Is it not possible that, in spite of the defects of the Order and the materializing of Masonry as it is expressed in our day, in spite of the loss of vision and of ideals which so sadly mar the organization, Masonry as a world-wide movement may have been the custodian down the ages of a truth and of a method which only now is coming into its own? The organization exists. The mechanism for service is there to use. The symbols, the rituals, the signs, grips and passwords and all the paraphernalia of the ancient mysteries have been preserved in one form or another intact. We have the form, we have the work, we have the rituals, we have the symbolisms and the allegories, and we have the material wherewith we may enact the great drama of soul unfoldment.

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It has been well said that:

The first and foremost aim and chief foundation of our order, upon which it rests and which no human power can destroy, is the preservation of a certain Mystery and its transmission to posterity, a Mystery which has reached us from the most remote times, even from the first man, and on which perhaps the fate of the human race depends. But since this Mystery is of such a character that nobody can know it or make use of it who has not been prepared by a prolonged and thorough purification of himself, not everybody may hope to come into its possession.

When we have cleaned house and when we have realised the significance of our obligations, when we have lived up to our Magna Charta, when we are universal, as we are intended to be, perhaps the power of God will come down and there will be a great ingathering of Masons, spiritually understood. When we provide a common platform which is inclusive and not exclusive, and when we are anti nothing and thus exemplify brotherhood, then perhaps the Great Word will come forth and the Light of the Lord will shine again in His temple. We shall then have on the physical plane, in objective, tangible manifestation, the restoration of the mysteries, which have always been with us on a tiny scale, but which have been withdrawn for a period until man could intelligently and consciously enter into the temple, of his own free will. The mysteries have been withdrawn on a large scale for many centuries because men had not freed themselves from tradition, imposed authority and superstition. We have to be true before we can take part in the mysteries. Therefore, let us free ourselves. Is it an impossible vision? Or is it something that may take place? Do not the signs of the times indicate that that day is drawing near?

The Masonic movement has before it an opportunity and a usefulness which is overlooked by the majority. The average Mason is unaware of the significance of all that is taking place, and is blind to the beauty of his rituals and to the work of the Craft. When he awakens to the heritage which is his and when [Page 120] he becomes aware of his privilege to aid in the unification of the many separative groups and to, provide a technique and a demonstration which will enlighten the individual seeker, then he will seek to understand his Craft, and work of the building of the temple. There will then be seen in the world an organization, based on a foundation so broad and tolerant, that it provides not only a universal platform for thinkers of all schools of thought, but a universal religion and a form of government which may serve as an example to the restless peoples of the world.

It narrows down, therefore, to the attitude of each individual Mason, for no group of people is greater than the units of which it is composed. The search for light on his part has to be selfinitiated, and he must himself go in search of the Lost Word.

First published in the Master Mason Magazine, October 1927, by Bro. A. A. Bailey.

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## CHAPTER II

### THE FUTURE OF MASONRY

We cannot understand Masonry as it may be in the future except we understand Masonry as it is today, and this, it is obvious, we shall never appreciate unless we have acquired that richness of Masonic lore which includes familiarity with the history and tradition of that Ancient Masonry upon which is built all that we now have.

Not long since, a learned and cultured friend, a man of wide experience and mature years, active in civic affairs and of long training in educational work in a leading University, was made a Mason. Three years later we spent the greater part of an entire night in close conversation. He said, "Bailey, I am disappointed in what I find in Masonry. I question whether I shall continue to attend my Lodge." Here was a challenge not to be ignored. He had been raised in as fine a lodge as I have ever been privileged to sit in. Was he prejudiced, or of such unfortunate natural characteristics as to be incompatible with his brothers? Not at all. On the contrary, he was and is a man of good report, popular in his city, and much sought after on all public and social occasions. Was his trouble that he had looked to find too much? Can Masonry not satisfy such a man?

The difficulty lay in the fact that he had looked much farther than most brethren for those deeper meanings of our Craft which are surely there. And he had not, up to that time, found those brothers who had made sufficient progress on the age-old quest to be able to enlighten him.

More and more in these pressing days are searching questions being asked. And we must answer them or suffer the fate of a degenerating order attracting to its ranks only those unthinking ones who, having learned the work on the floor of the Temple, are content.

Recently in London, I sat at a Banquet with my Brothers [Page 122] of one of the most respected Lodges in all England. On, my right was an officer of the Grand Lodge of England. To him I said: "Tell me, what do you do, here in England, to hold the Mason who, having seen one hundred raisings, finds little to bring him out, unless indeed the dinner is very good?" (They do themselves very well at table in that Lodge.) His reply was: "We in England advocate the small lodge so that every worthy brother may in due course sit in the East. We do not approve the policy of some of your lodges in the States, where you have hundreds of members, and a man may go for many years always remaining seated in the columns". "But", I said, "what of the men, and there are many, who have not the time or do not care to go through the chairs? Must Masonry mean little to the man inhibited by temperament or circumstance from taking responsible part in our rituals and lodge government? These are most often the men who

debase our Noble Order by using it for social or for business ends". And his conclusion was that if they were not interested in the study of Masonic history and tradition, or were not attracted to the Masonic system of morality, charity and good fellowship, there was little else for them to do. If he were right my friend the doctor must indeed depart in sorrow.

I bring a challenge to every thinking Mason who loves our ancient and most honorable Order. Masonry is at the Cross Roads! We cannot long continue living on the momentum of the achievements of the past. However marvellous its history, however pure its tradition, however grand its drama, however gorgeous its ritual and pageantry, these are not enough. And this is not my challenge which I bring. There are many voices calling to us all to take up anew that ancient quest for Light. This challenge is not personal. It is the challenge of a changing world.

My brothers, what are you getting out of Masonry? And is it enough? Have we unconsciously done dishonour to our Order by expecting too little of it? Is there a deeper meaning and transcendent value to which we as yet are blind? Do I ask too, much of Masonry tonight when I demand that with due diligence I shall find in it the Way, the Truth and the Life?

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For many, the forms, the rituals, the great temples, the large memberships, the fraternal fellowship, the proud history, the glamour of its secrets, its fine charity and high morality, are quite enough. But I ask more of Masonry than even these jewels, bright as they may be. Many great societies and organized activities have had all these things. And they have died. What has kept Masonry alive? The fact that it was created by the Most High as an instrument in His hands by which to raise humanity. Masonry is not man-made; it is God-made. Masonry in essence, and by virtue of its source, is Spiritual, and the Great Masonic Quest is a spiritual and therefore a mystic quest. Masonry has survived the ages because in truth and fact we have been guided by inspiration and by intuition, by the Grand Lodge on High, whose members are not dead Masons, but a living Society of Illumined Minds, the Knowers of God's Plan.

In Massachusetts, my Masonic home, the Grand Lodge has issued for Lodges of Instruction this dictum: "A Fellowcraft Mason should have a zealous desire for knowledge and an ambition to serve his fellow men." Note well the words. Not only to serve the Masonic Order, not only to serve his Masonic brother, but "to serve his fellow men." And again, the Grand Lodge states: "Masonry is charitable in that all of its resources are for the benefit of mankind." Not only for the benefit of Masons, but for the benefit of all. That a Mason will uphold and support the Masonic Fraternity is necessary and assumed. But that is not enough. That he will learn to joy in coming to the aid of his brother Mason in distress and to his widow and his children is a valued part of that true Masonic life he seeks to lead. But that is not enough. He is further admonished that he have an ambition to serve all mankind.

Is the field too vast? Is the vision too glorious? Is the goal too-high? This teaching is by no means new. But its implications are frequently forgotten. The Brotherhood of Masonry is not a brotherhood of separation. All men are brothers. We but recognize by rites of initiation those who like ourselves have entered consciously and with directed desire upon that great quest which is the divine heritage of all the [Page 124] sons of men. Masonry is a fitting rule and guide to our lives, not to mark us off from others, but to bring us to that deeper meaning of the Plan of the Most High which by its very nature is universal and which in the long last must include us all.

Masonry then has something to do for humanity. Masonry has a service to render in the world, too often the community in which we live is looked upon as though it were a fish pond in which with skilful cast we seek to catch those individuals who may contribute something to our net.

Masonry cannot justify itself in the future by serving itself today, nor will the glory of its noble past suffice to hold men to it in the days to come. Masonry must serve humanity or die.

For a new day is dawning; a new age is close upon us. New ideas are moulding us, new visions, new goals, new qualities, new meanings to life, new motives for action, new understanding of the plan and purpose of life are bursting with such startling implications upon the minds of men that we stand confused and half afraid. The world is changing before our very eyes and all about us life is moving on. Shall Masonry alone stand still? It cannot. Not to go forward is to be left behind, to crystallize, to become useless and forgotten. Great changes in the world are as inevitable as the will of God. Great changes are also inevitable in Masonry. The Piscean Age is passing; the Aquarian Age is coming on. Each age runs about 2100 years, and they overlap, taking about 500 years for the transit. Astronomers tell us that we are now approximately at the midway point of transition.

Is Masonry of the Old Age or of the New? There are those among us who dare proclaim its glorious future even as we honour the grandeur of its past. Masonry is of the old order and of the new. But when we shall become as of the new era, we shall put on that garment of the new and deeper meaning which shall be the glory of the service of God's plan for man, the fulfillment of which was the cause for which our Order came into being. We do not have to forego the past nor change nor abandon that which is good. We have but to add to our present stature that which is true growth, even as the lad of **[Page 125]** 21 emerges into the life for which all that has gone before was but a preparation. The whole justification of Masonry lies ahead. The glory of the Masonry of the ancient days is but a faded splendour when compared to that which is to come. The Masonic Fraternity itself is about to be raised. Do I speak with too extravagant a tongue? I am but matching the distant future to the age-old past. If the future of our Order is not more noble than the past, there is no growth. And if no growth, then soon comes decay and after that the death.

Masonry must grow. And if growth be necessary, after what manner must that growth be? Shall it be in numbers? Shall we find new skilful ways to cast our net into the public pond? The other day in a nearby city I passed a magnificent Masonic Temple with noble columns and with square and compass carved thereon in stone. The house was empty. The Masons had retired elsewhere to a place more suited to their shrunken numbers and their shallow purse. The building had cost them \$400,000 to erect and now goes begging for the \$90,000 mortgage at the bank.

Dare we vision a Masonic future built upon the shifting sands of economic cycles or of material possessions or of popularity? Not so lies useful service to our fellow men. Not so lies greatness for our order. Commercialised Masonry is bastard Masonry. Popularised Masonry is cheap and shifting strength, not lasting but a snare.

The only true value of any part is its value to the whole. That which is useful to humanity will live, for the life of humanity will flow into it. That which is not useful to humanity will disappear, for the life of humanity is the life of God, and only the life of The Most High flowing through Freemasonry, finding there a fitting and adequate instrument for the Masters' use, can

make us worthy of our high calling and fit us for that usefulness which is the goal towards which our destiny impends.

How then shall we serve? Is it possible for us to so serve that we shall live? Is the vision too broad and therefore too indefinite? Long ages we have worn the hoodwink. We have gone forward these many years blindly. Shall we not go forward more wisely now as the light breaks? If we have come [Page 126] nobly thus far, surely we can go on to better things. But we must have that thirst for knowledge of which the Grand Lodge speaks. Have you that thirst? Have I that thirst? Masonry is no better than the average of its individual members. What of our Quest? The responsibility is ours.

Hidden in our teaching, displayed in allegory and symbol in our rituals, our furniture and our tools, revealed in our lights, could we but see, affirmed in the very words we use, is manifest the basic fact that there is a Grand Architect of the Universe, and that there is a Plan, a Plan for man, a Plan which is for all men, a Plan which is good. This plan is "The Way". Knowledge of that Plan is "The Truth". Walking uprightly as Masons in accordance with that Plan is "The Life. The way, The Truth and The Life. We have them all in Masonry.

Our Grand Master Hiram knew that Plan and daily drew the pattern on his trestle board, even as the Grand Architect ordained, and if the great Architect be not mocked, he is not left without witness and his Plan has not failed. Evolution is fact, not theory, and there are those today among us who, having searched diligently, have more understanding of the Plan than you and I.

We shall therefore look among our number for those who bear the hallmark of wisdom and be guided by them. We shall seek diligently, even as they have done, and we shall so find those deeper meanings, those more basic principles, and those profound truths which shall strengthen and illumine our minds and bring achievement to our quest. For this purpose we have need in Masonry for new and vital literature that shall be read by all the Craft.

Masonry is a quest. Not a material quest, but a spiritual quest, a mystic quest. Not only an individual quest, although as individuals we strive to learn and achieve, but basically a group quest.. Masonry is not merely a thing of history and of form. Masonry is a thing of meaning and of life. If Masonry does not change our lives, we have failed to gain the richness of Masonic significance. If Masonry does not bring us in fact more light, more truth, more understanding of God's Plan, [Page 127] more joy in useful service, then we have failed to grasp the great value which is ours for the taking.

The more you demand of Masonry, the more it will bring to you. The new era of Masonic glory can only come if and when we as Masons demand greatly and insistently that the Ancient, Free and Accepted Masonry to which we have vowed our loyalty shall prove worthy of our call. So only shall we find that which was lost. To be raised required action on our part as well as from on High. Therefore demand earnestly, search diligently, learn eagerly, serve constantly. These four things are required of all true Masons.

Yes, Masonry is at the cross roads, and of this some among us are already aware. The history of Masonry changes with the history of the times. There is a three-fold growth to which we as a Fraternity are subjected even as we subject ourselves as individuals to three stages in our journey from our first entrance into a Lodge to that grand climax when we achieve our Master-hood. Here lies one of those deeper meanings, the understanding of which shall profit

us much. The three degrees typify body, mind and spirit, the three essential parts of man. Often have we heard this. The same great trinity of stages of consciousness, and of achievements, which we enact as candidates, is being enacted by Masonry as a whole. Therein lies the significance of the present era and of the future.

The greatest change in Masonry which has ever taken place was the transition of our order from Operative to Speculative Masonry. Pause and consider how few of us would be here tonight if Masonry were still Operative. This great group change required time and was dictated by events. When the religious reformation of the sixteenth century brought an end to the extensive ecclesiastical building programme in Europe, the usefulness and indeed the necessity of Speculative Masonry could not be long delayed. As the human race became more mental, Masonry perforce became more mental. Physical skill in building, which had been an essential prerequisite, eventually became entirely unnecessary.

The period of Masonic history before the sixteenth century was the degree of Planetary Free Masonry. It was the physical [Page 128] body stage, wherein there was an absolute requirement of bodily work and bodily skill. Then came the era of the second degree for all Masonry throughout the world, the mental stage, wherein knowledge was our quest. In this era the Masonic Fraternity has passed its Fellowcraft initiation, has learned its lecture well. We now stand ready to be Raised. That is why only the substitute word is available in the world today. The lost word cannot be found until the Masonic Fraternity itself is raised. Until then we have but the reflection of a promised glory.

Again the age of crisis comes and we find great turmoil on every side. World events rush forward. Great change impends. The sons of men have come of age. New values emerge, new tasks appear, our vision dimly sees new goals. Man the thinker rules the world. He passes on through suffering to better things. The soul of humanity is being born. The sublime degree is about to be enacted on our planet.

So must our noble Order achieve its high destiny, even as our Master Hiram traced the course upon the board. The Great Plan for man runs true. The Grand Architect shall not be mocked. Ancient Free and Accepted Masonry shall play its art and enter through the gate and tread the Way.

Physical Masonry became Mental Masonry.  
 Mental Masonry shall become Spiritual Masonry.  
 We enter now this final stage, the greatest quest of all.  
 The future of Masonry shall be more glorious than the past.

Our destiny is greater than we have yet dared dream. The breath of God is upon our order.

Delivered by Bro. Foster Bailey at Corinthian Lodge No. 57, Orange, New Jersey, April 1937.



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## APPENDIX

*Further notes on Landmarks*  
*Compiled from Encyclopaedia of Freemasonry by Mackey*

The first requisite of a custom or rule of action to constitute it a *landmark*, is, that it must have existed from ‘time whereof the memory of man runneth not to the contrary’. Its antiquity is its essential element. Were it possible for all the Masonic authorities at the present day to unite in a universal congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained unrepealed, be obligatory on the whole Craft, yet it would not be a landmark. It would have the character of universality, it is true, but would be wanting in that of antiquity.

Another peculiarity of these landmarks of Masonry is, *that they are unrepeatable*. As the congress (just alluded to) would not have the power to enact a landmark, so neither would it have the prerogative of abolishing one. The landmarks of the Order, like the laws of the Medes and Persians, can suffer no change. What they were centuries ago, they still remain, and must so continue in force until Masonry itself shall cease to exist.

Until the year 1858, no attempt had been made by any Masonic writer to enumerate distinctly the landmarks of Freemasonry, and to give to them a comprehensible form. In October of that year, the author (Mackey) of this work published in the American Quarterly Review of Freemasonry (vol. II, p. 230) an article on ‘The Foundations of Masonic Law.’ which contained a distinct enumeration of the landmarks, which was the first time that such a list had been presented to the Fraternity. This enumeration was subsequently incorporated by the author in his “Text Book of Masonic Jurisprudence”. It has since been very generally adopted by the Fraternity and republished by many writers on Masonic law; sometimes without any acknowledgement of the source whence they derived their information.

In this recapitulation the following landmarks are given:

1. *The modes of recognition are, of all the landmarks, the most legitimate and unquestioned.* They admit of no variation; and if they have ever suffered alteration or addition, the evil of such violation of the ancient law has always made itself subsequently manifest.

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2. *The division of symbolic Masonry into three degrees is a landmark that has been better preserved than almost any other:* although even here the mischievous spirit of innovation has left its traces and, by the disruption of its concluding portion from the Third Degree, a want of uniformity has been created in respect to the final teaching of the Master’s Order; and the Royal Arch of England, Scotland, Ireland and America, and the ‘high degrees’ of France and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all symbolic Masonry. In 1813, *the Grand Lodge of England vindicated the ancient landmark, by solemnly enacting that ancient Craft Masonry consisted of the three degrees of Entered Apprentice, Fellow-Craft, and Master Mason including the Holy Royal Arch.* But the disruption has

never been healed, and the landmark, although acknowledged in its integrity by all, still continues to be violated.

3. *The legend of the Third Degree is an important landmark, the integrity of which has been well preserved.* There is no rite of Masonry, practiced in any country or language, in which the essential elements of this legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Masonry. Any Rite which should exclude it, or materially alter it, would at once, by that exclusion cease to be a Masonic Rite.
4. *A belief in the existence of God as the Grand Architect of the Universe, is one of the most important landmarks of the Order.* It has always been admitted that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an Atheist was ever made a Mason. The very initiatory ceremonies of the First Degree forbid and prevent the possibility of such an occurrence.
5. *Subsidiary to this belief in God, as a landmark of the Order, is the belief in a resurrection to a future life.* This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole Symbolism of the Order. To believe in Masonry, and not to believe in a resurrection, would be an absurd anomaly, which could only be excused by the reflection that he who thus contubded his belief and his scepticism was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either.

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6. *The equality of all Masons is another landmark.* This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect, which rightly belongs to his position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level - that on that level we are all travelling to one predestined goal - -that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honours, and be rewarded with preferment. When the labours of the Lodge are over, and the brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position and exercise the privileges of that rank, to which the customs of society entitle him.
7. *It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every Lodge. I say, advisedly, Book of the Law, because it is not absolutely required that everywhere the Old and New Testaments shall be used.* The 'Book of the Law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries the 'Book of the Law' is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar

religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The 'Book of the Law' is to the speculative Mason his spiritual trestle-board; without this he cannot labour; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual trestle-board, and must ever be before him in his hours of speculative labour, to be the rule and guide of his conduct. The landmark, therefore, requires that a 'Book of the Law', a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.

8. *The secrecy of the Institution is another and most important landmark.* The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. Whatever objections may, therefore, be made to the Institution on account of its secrecy, and however much some unskilled brethren have been willing in times of trial, for the [Page 132] sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were the landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalised exposure. Freemasonry, as a secret association has lived unchanged for centuries; as an open society, it would not last for as many years. The following can be regarded as subsidiary landmarks and are sometimes listed as landmarks:

- (a) *The right of every Mason to visit and sit in every regular Lodge is an unquestionable landmark of the Order.* This is called 'the right of visitation'. This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world. And this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. This right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation of what is, in general, a Masonic right, founded on the landmarks of the Order.
- (b) *It is a landmark of the Order, that no visitor unknown to the brethren present, or to some one of them as a Mason, can enter a Lodge without first passing an examination according to ancient usage.* Of course, if the visitor is known to any brother present to be a Mason in good standing, and if that brother will vouch for his qualifications, the examination may be dispensed with, as the landmark refers only to the cases of strangers who are not recognized unless after a strict trial, due examinations or lawful information.

9. *The government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft, is a landmark of the Order.* Many persons suppose that the election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a landmark of the Order. Grand Masters, or persons performing the functions under a different title, are to be found in the records of the Institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary.

- (a) *The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held, is another landmark.* It is in consequence of this law, derived from ancient [Page 133] usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, ‘the throne’, at every communication of the Grand Lodge; and that he is also entitled to preside at the communication of every subordinate Lodge, where he may happen to be present.
- (b) *The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times, is another and very important landmark.* The statutory law of Masonry requires a month, or other determinate period to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation, and to allow a candidate to be initiated at once. This prerogative he possessed before the enactment of a law requiring a probation, and as no statute can impair his prerogative, he still retains the power.
- (c) *The prerogative of the Grand Master to give dispensations for opening and holding Lodges is another landmark.* He may grant, in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called ‘Lodges under Dispensation’.
- (d) *The prerogative of the Grand Master to make Masons at sight is a landmark which is closely connected with the preceding one.* There has been much misapprehension in relation to this landmark, which misapprehension has led sometimes to a denial of its existence in jurisdictions where the Grand Master was, perhaps, at the very time substantially exercising the prerogative, without the slightest remark or opposition.
10. *The necessity for Masons to congregate in Lodges is another landmark.* It is not to be understood by this that any ancient landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails. But the landmarks of the Order always prescribed that Masons should, from time to time, congregate together for the purpose of either Operative or Speculative labour, and that these congregations should be called Lodges. Formerly these were extemporary meetings called together for special purposes, and then dissolved, the brethren departing to meet at other times and other places, according to the necessity of circumstances. But the Warrants of Constitution, by-laws, permanent officers, and annual arrears are modern innovations wholly outside the landmarks, and dependent entirely on the special enactments of a comparatively recent period.

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11. *The government of the Craft, when so congregated in a Lodge, by a Master and two Wardens, is also a landmark.* A congregation of Masons meeting together under any other government, as that, for instance, of a president and vice-president, or a chairman and sub-chairman, would not be recognized as a Lodge. The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a Warrant of constitution is at the present day. The names, of course, vary in different

languages; but the officers, their number, prerogatives, and duties are everywhere identical.

12. *The necessity that every Lodge when congregated, should be duly tyled, is an important landmark of the Institution which is never neglected.* The necessity of this law arises from the esoteric character of Masonry. The duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which therefore constitutes a landmark.
13. *The right of every Mason to be represented in all general meetings of the craft, and to instruct his representatives is a landmark.* Formerly these general meetings, which were usually held once a year, were called ‘General Assemblies’, and all the Fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called ‘Grand Lodges’ and only the Masters and Wardens of the subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally each Mason represented himself; now he is represented by his officers.
  - (a) *It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides, and this although he may not be a member of any Lodge.* Non-affiliation, which is, in itself, a Masonic offense, does not exempt a Mason from Masonic jurisdiction.
  - (b) *No Lodge can interfere in the business of any other Lodge, nor give degrees to brethren who are members of other Lodges.* This is undoubtedly an ancient landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our Institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.
  - (c) *The right of every Mason to appeal from the decision of his brethren, in Lodge convened, to the Grand Lodge or General Assembly of Masons, is a landmark highly essential to the preservation of justice, and the prevention of oppression.* A few modern Grand Lodges, in adopting a regulation that the decision of subordinate Lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned landmark, as well as the principles of just government.

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14. *The last and crowning landmark of all is, that these landmarks can never be chanced.* Nothing can be subtracted from them - nothing can be added to them - not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors.

# THE RAYS AND THE INITIATIONS

## A TREATISE ON THE SEVEN RAYS VOLUME V

BY  
ALICE A. BAILEY

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### PART ONE

## THE FOURTEEN RULES FOR GROUP INITIATION

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### PRELIMINARY REMARKS

It might be here of value, my brothers, if I again laid emphasis upon the fact that the formless world is only entered when the aspirant has acquired somewhat the capacity to center himself on the abstract levels of the mental plane. This involves necessarily certain developments within the aspirant's own nature. The demanded contact would otherwise be impossible. What is needed is self-exertion, the resultant developments of which might be touched upon as follows:

I. *The Repolarisation of the Entire Lower Man* so that his attitude toward the aggregate of forms which make up his field of general contact has changed. He is no longer deluded by the things of the senses but has in his hand that thread or clue which will eventually guide him out of the maze of the lower life perceptions into the field of clear knowledge and the realm where daylight is found; he will then no longer need to walk in the dark. This repolarisation is brought about in four ways, each of which provides the next step forward, and in their totality (and when definitely followed) will eventuate in the total subjugation of the personality. These four ways are:

*A constant and unflinching attempt to center the consciousness within the head.* From this central position the real man, the directing agency will direct and guide all his members, imposing upon the "lunar lords" of the physical body a new rhythm and habit of response. Two factors are of value and helpful in the production of the necessary polarisation:



The reiterated appreciation of the words "I am the Self, the Self am I."

The habit of early morning meditation wherein the Thinker centers himself in the point of control and **[Page 4]** starts upon his day's experience and contacts with the realisation that he is only the Observer, the Perceiver and Actor.

*A close consideration throughout the day as to the use and misuse of energy.* Every man should realise that in the use of energy lies direction and the treading of the Path. It produces eventually truthful manifestation and the displaying of one's *light* in order that circumstances may be irradiated and fellow pilgrims helped. Students should familiarise themselves with the "energy concept" and learn to regard themselves as energy units displaying certain types of energy. In this connection it should be borne in mind that when spiritual energy and material energy (the two opposite poles) are brought into relationship, a third type of energy is produced, and the work of the fourth or human kingdom is to demonstrate this peculiar type. It might serve to clarify thought if students remembered that

Superhuman entities display spiritual energy.

Subhuman entities display the energy of matter.

Human entities display soul energy.

In the perfect manifestation of these three will the plan of creation be consummated. It should also be borne in mind that these three are nevertheless a manifestation of duality—spirit and matter—and that this is the manifestation of a great Existence and of His appearing. Therefore, what are called the "three gunas" in Hindu philosophy are but the qualities He manifests through these types of entities.

Superhuman lives express *sattva*, the guna of rhythm and of harmonious response to divine urge, of perfect display of coordinated cooperation with the purpose of manifestation.

Human lives demonstrate the quality of *rajas*, of mobility, of constant and conscious change in order to ascertain what is the Real and through the medium of experience demonstrate the true nature of rhythmic response.

Subhuman lives express the guna of *tamas* or of inertia. They work blindly and have no ability to respond consciously **[Page 5]** to the plan. They are the sumtotal of the "units of inertia" just as the human units are called "the points of light moving within the square." This may have its appeal to Masons.

This subject of the use or misuse of energy is capable of infinite expansion, and in my other books where I give you more upon the centres I have enlarged upon it. I but seek at this time to give you that which can be of immediate use to students and thus lay the foundation for later work.

*A close study of the needed transmutation of astral and emotional energy into love, the energy of love.* This involves the sublimation of personal feeling into group realisation or consciousness, and when carried out successfully produces in time the construction of a higher and subtler body, the buddhic sheath. When this sheath is thus materialised a very high stage of advancement is marked, but the earlier stages can be intelligently approached by any earnest student and probationer. To transmute emotion into love the following realisations will be found necessary:

1. A realisation that all moods, all display of sorrow, of pain, or of happy excitement are due to our identification with the objects of desire, with the form aspect, and with that which is material.
2. An understanding of the emotional or astral body and the place it plays in the student's development. It should be recognised as the shadow of the monad, and a connection should be traced between

The Astral Sheath... 6th Plane  
 The Buddhic Sheath. 4th Plane  
 The Monadic Sheath. 2nd Plane

and the place the love petals in the egoic lotus play should also be carefully considered.

3. A comprehension of the potency of the astral sheath owing to its undivided nature.
4. A study of the purpose of the solar plexus, and the part it plays as an organ of transference of energy from the three great centres below the diaphragm to the three higher [Page 6] centres. There is a very close analogy here to the solar lotus, the egoic body, occupying a midway point between the threefold Monad and the threefold lower man. The more advanced should follow this.

*The development of the faculty of mind control*, so that the Thinker grips and holds steady the mental processes and learns to regard the mind as the interpreter of the states of consciousness, as the transmitter of egoic intent to the physical brain and as the window through which the Ego, the real Man looks out upon vast and (to the majority) unknown fields of knowledge.

II. *An emergence into Manifestation of the Subjective Aspect in Man*. One of the objects of evolution is that the subjective reality should eventually be brought forward into recognition. This can be expressed in several symbolic ways, all of them dealing with the same one fact in nature:

The bringing to the birth of the Christ within.  
 The shining forth of the inner radiance or glory.  
 The demonstration of the 2nd or the Love aspect.  
 The manifestation of the solar Angel.  
 The appearing of the Son of God, the Ego or the Soul within.  
 The full expression of buddhi, as it utilises manas.

This emergence into manifestation is brought about through what is understood by the following terms:

The refining of the bodies which form the casket or sheath hiding the reality.  
 The process of 'unveiling' so that one by one those bodies which veil the Self are brought to a point where they are simply transparencies, permitting the full shining forth of the divine nature.  
 An expansion of consciousness, which is brought about through the ability of the self to identify with its real nature as the Onlooker, and no longer regarding itself as the organ of perception.

### [Page 7]

III. *A Re-alignment of the Lower Sheaths* so that the contact with the Real Man, the Thinker, the Solar Angel, on the higher levels of the mental plane may become complete and continuous. This only becomes possible as the other two points are beginning to be grasped and the theory as to man's

constitution and purpose is somewhat understood. As meditation is practiced, as the lower bodies are painstakingly dominated, and as the nature of the Sutratma or Thread is better comprehended it will become increasingly possible to bring into the lower personality on the physical plane that spiritual illumination and that divine energy which is the soul's heritage. Little by little the light will shine forth, year by year the strength of the higher contact will grow, gradually the downpour of divine love and wisdom into the head centres will be increased until eventually the entire lower man will be transformed, his sheaths will be refined, controlled and used, and he will demonstrate upon earth the powers of Director, Teacher or Manipulator according to the major ray upon which his Monad may be found.

IV. *A Series of Tests Leading to Initiation.* When a man is beginning to demonstrate the qualities of his ray and to prove of gradually increasing importance to his group, he will be prepared through tests, through trials, and through temptations for those final stages in development which will put into his power:

The knowledge of certain laws governing matter and form.  
 The keys of the mysteries connected with energy, with polarity, and with group relation.  
 Certain Words of Power which will give him control over the elemental forces of nature.  
 Insight into the planetary plans.

Upon these I need not enlarge, nor need I take up with you here the subject of initiation. (*Discipleship in the New Age*, Volumes I and II). The first work to be done is the stimulating [Page 8] of aspirants and the preparing of the few earnest ones to tread the Path of Discipleship. The final point of our theme concerns:

V. *The Basic Essential of Pure Character.* This is something more than just being good. It deals with the matter aspect and has relation to the hold or control that the form has over the man. We might express it this way and therefore give its more occult connotation. If one or other of the three lower elementals (the physical, the astral and the mental) are the controlling factors in the life of the man, he is—by that very fact—put into a position of danger and should take steps to arrest that control prior to an attempt to enter into the formless realm. The reason for this will be apparent. Under the governing law of matter, the law of Economy, the elemental life will attract to itself similar lives and this will result in a dual danger. These dangers are:

One: the gathering into the form, through the dominant note sounded by the form elemental, of matter with a synchronous vibration. This will tend to increase the magnitude of the task before the Ego and sweep into increasing dominance the lower man. The "lunar lords" will become increasingly powerful and the solar Lord correspondingly less august.

Two: the man will find himself surrounded in time with thoughtforms of a lower order (from the standpoint of the soul) and before he can penetrate into the Arcana of Wisdom and find his way into the Master's world he will have to dispel the clouds of thoughtforms which he has attracted to himself.

Unless the disciple learns that aspiration and self-discipline must proceed side by side, he will find that the spiritual energy he may appreciate and contact will only serve to stimulate the latent seeds of evil in his nature and thereby demonstrate the exactitude of the truth that the great Lord taught when He pictured the man who swept his house, cast out seven devils and eventually was in a worse condition

than ever. It is essential that aspirants should [Page 9] understand the nature of the lower man and should grasp the fact that every coherent system has its varying types of energy, and that perfection is achieved when the highest type of energy inherently possible dominates.

If the lower energy of the aggregate of the form-atoms is the controlling factor three things will take place:

1. The form itself will grow by accretion and will become ever more potent, until the dominant voice of its 'lunar lords' will stifle all other voices and the man be swept back into

Inertia  
Blindness  
Bondage

2. Many people are not only under the control of some one or other of their forms but are the captives of all the three. In studying the lower threefold man and the energies or lives that seek to control him it should be remembered that they fall into three categories:

- a. The individual tiny lives which we call the atoms or cells of the body. These exist in three groups and compose respectively the four types of bodies: dense physical, etheric, astral and mental.
- b. The aggregate of these lives which constitute in themselves four types of elementals or separate coherent, though not self-conscious, existences. These four lunar lords constitute what the Ageless Wisdom teaching calls "the four sides of the square." They are the "lower quaternary," "the imprisoning cubes," or the cross upon which the inner spiritual Man is to be crucified. These four elementals have an intelligence all their own, are upon the involutory arc, are following the law of their own being when they tend to become powerful, and thereby fully express that which is in them.
- c. A dominant controlling lunar lord who is that which we understand by the term the 'lower personality'; he (if the personal pronoun can be used) is the sumtotal of the physical, astral and mental elementals, and it [Page 10] is this power which at present forces the 'fiery energies' of the body to feed the lower three centres. The etheric body has a unique and curious position, being simply the vehicle for prana or life and the centre which it uses exists in a category by itself.

3. All subhuman forms in their aggregate prove a powerful deterrent factor in the progress towards emancipation of the Real Man. They form the opposite to what we understand by the world of the Master and the two are in direct opposition to each other from the standpoint of the aspirant.

The adept can enter the world of form, can contact it, work in it and remain unaffected by it because there is nothing in him to respond to it. He sees through the illusion to the reality behind and, knowing where he stands himself, there is naught in the appeal and the demand of these lunar lords to attract him. He stands midway between the pairs of opposites. In the realisation of the nature of this world of form, in a comprehension of the lives which compose it, and in an ability to hear the voice of the "formless One" above the strife of all the lower voices, comes the opportunity for the aspirant to escape from the dominance of matter.

This is the true magical work, my brothers, the understanding of the sounds of all beings, and the ability to speak the language of the soul is the clue to the work. These faculties rightly used impose upon these lesser lives that control which will lead to the final liberation, and which will in due time,

lead these lives themselves into the realm of self-consciousness. This aspect of the matter is as yet but little comprehended by the sons of men. If they but realised that by a disposition to fall under lunar control they drive the tiny lives in their little system deeper into the darkness of ignorance, they might more rapidly assume their just responsibilities; if they realised that by the constant attempt to impose the rhythm of the solar Lord upon the aggregate of the lunar lords, they were driving these lives onward to self-conscious unfoldment, they might proceed more earnestly and more intelligently. This is the message that must **[Page 11]** go forth, for all the varying aspects of the life of God are interdependent and not one proceeds onward into fuller realisation without benefitting the entire group.

A few simple suggestions I will give you. These can be useful to all sincere aspirants.

In the ordered regulation of the life comes eventual synthesis and the right control of time with all that eventuates therefrom.

In the right elimination of that which is secondary, and in a sense of rightly adjusted proportion comes that accuracy and one-pointedness which is the hallmark of the occultist.

In the right aspiration at the appointed time comes the necessary contact and the inspiration for the work that has to be done.

In the steady adherence to *self-appointed* rules comes the gradual refining of the instrument and the perfecting of the vehicles that will be—to the Master—the medium of help among many little ones.

I commend the above thought to you knowing that you will apprehend the implications and will seriously consider the purport of my remarks.

The world today is in the throes of agony. Just as in the evolving Ego, the moment of greatest development is oft the moment of greatest pain (if apprehension measure up to opportunity) so in the evolving world. To those of you who have the inner sight and intuitive comprehension comes the opportunity to aid that apprehension and to lead a despairing world—deep cast into darkness and distress—one step nearer to the light. The work you have to do is to take the knowledge which is yours and adjust its application to the world's need so that recognition of the truth may be rapid. In the heart of every man lies hid the flower of the intuition. On that you can depend, and no eternal or cosmic fact clothed in a suitable form will fail to receive its meed of recognition and understanding.

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## INTRODUCTORY STATEMENT

I have called you from refreshment to labour at this time (October 1942) because the coming few days are exceedingly busy ones for me as they are for all members of the Hierarchy. I seek to give you some further instructions anent the Hierarchy itself.\* Students at this time would do well to remember that all basic and fundamental changes taking place upon the physical plane are necessarily the result of inner subjective causes, emanating from some level of the divine consciousness, and therefore from some plane other than the physical. The fact that tremendous and unusual upheavals are taking place in the

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\* *Discipleship in the New Age*, Volume I, pp. 671-773.

kingdoms of nature is attributed by men to other men or to certain forces generated by human thinking, frailty and ambition.

Is it not possible that these changes are being brought about as the result of certain profoundly important happenings upon inner planes of such advanced states of consciousness that all the average disciple can know about them is their word symbols and their much deleted effects—if I may use such a phrase to describe the happenings which are rending humanity today. The evil that is being wrought today on earth, by certain evil members of the human family, are effects of their response to the inflaming energies and indicate their basic wickedness and their prompt reaction to that which is counter to the good. Wherever the consciousness is focussed, *there* is the point of major emphasis and importance, and this is true of the individual man and of humanity as a whole. The significance of the present happenings is interpreted (and necessarily so) in terms of human awareness and responsiveness. This world war and its inevitable consequences—good and bad—are looked upon as concerned primarily with humanity, whereas that is not **[Page 13]** basically so. Humanity suffers and experiences as a result of the inner occurrences and the meeting of subjective forces and inflaming energies.

It is of course not possible for me to give you any true picture of the interior events and happenings in the life of our planetary Being. I can only indicate and point out that the world situation is simply an embodiment of the reaction and the response by mankind to great paralleling and originating happenings which involve the following groups:

1. The emanating Avatar and His relationship to the Lord of the World, our planetary Logos.
2. The Lords of Liberation, focussed in Their high place, as They become conscious of the invocation of humanity and become more closely related to the three Buddhas of Activity.
3. The Great Council at Shamballa and the planetary Hierarchy.
4. The Buddha and His Arhats as They unitedly cooperate with the Christ and His disciples, the Masters of the Wisdom.
5. The Hierarchy, the embodiment of the fifth kingdom in nature, and its magnetic attractive rapport with the human kingdom, the fourth.
6. The effect of all these great groups of Lives upon humanity, and the inherent consequences as they work out in the subhuman kingdoms.

A study of the above in terms of forces and energy will give some idea of the underlying synthesis of relationships and the unity of the whole.

There is therefore a line of descending energy which has its origin outside our planetary life altogether; the inflow of this energy, its inevitable effect under cyclic law and its consequences, as they work out upon the physical plane, has produced and is producing all the changes of which mankind is so terribly aware at this time. This swings into immediate conflict the past and the future, and in this statement I have expressed the deepest esoteric truth which mankind **[Page 14]** is competent to grasp; it brings into a culminating struggle the Great White Lodge and the Black Lodge and opens the door to great contending energies which we can call spirit and matter, spirituality and materialism, or life and death. These words are, in the last analysis, as meaningless as the terms good and evil, which have significance only in the human consciousness and its inherent limitations.

These descending energies, as they pass through any of the major levels of consciousness which we call planes, produce reactions and responses, dependent upon the state of the conditioning



consciousness, and (strange as this may seem to you and well-nigh unintelligible) the effects upon the Hierarchy are even more compelling and transmuting than they are upon humanity. I would add also that the point of lowest descent of the energies has now been reached, and the nature of the present opportunity is therefore changing. These energies have now passed what we might call the turning point and have reached their point of ascension, with all that that phrase implies. As they descend, they produce stimulation; as they ascend, they produce transmutation and abstraction, and the one effect is as unalterable as the other. It is upon this inevitability of the ascending energies, and the effects which they will bring about, that the entire hope of the future depends; nothing can arrest their return or their progress through the planes and back again to their source. Upon this dual process of descent and ascension the whole cyclic panorama of manifestation rests, and upon the inflow and activity of new and higher energies the whole fact of the evolutionary process depends.

It will therefore be apparent to you that the descent of energy brings with it—under the cyclic law—certain new "inspirations," certain new "seeds of hope" for the future, and certain active Agents as well, Who are and will be responsible for the task of preparation, of fertilisation and of all the coming new age enterprises. These descending energies *evoke* also the obstructing forces, and I would here remind you that these obstructing evil forces (so-called) are [Page 15] met with upon the highest spiritual levels because they are—in their turn—evoked by the impelling impact of the coming Avatar Whose "note is heard ahead of Him, and His energy spreads before Him." This is a great mystery and can only be understood (and then merely theoretically) if you bear in mind that all our planes—even the very highest—are the subplanes of the cosmic physical plane. When this fact is somewhat grasped there comes a simplification of thought.

As a consequence of all this, great and fundamental readjustments are going on within the Hierarchy itself and within that intervening area of the divine consciousness to which we give the name (as far as humanity is concerned) of the Spiritual Triad—an area covered by the higher mental planes, the buddhic and the atmic levels of awareness and of divine activity. The downpouring avataric stimulation is enabling certain of the Masters to take some of the major initiations, and to do so far earlier than would otherwise have been possible. Thus a great process of ascension and of spiritual attainment is under way, though as yet only its faint beginnings can be traced, owing to the intensity of the point of conflict. Hence also many probationary disciples are finding their way into the ranks of accepted disciples, and many disciples are taking initiation. To this fact of hierarchical upheaval—paralleling and intensifying the upheaval upon the physical plane—can be traced the process of preparation which I have instituted among some disciples, thus hastening the period and point of attainment, provided I receive due cooperation from them. (*Discipleship in the New Age*, Vols. I and II.)

As regards the Hierarchy itself, speaking esoterically and technically, its Members (many of Them) are "being abstracted from the middle point of holiness and absorbed into the Council of the Lord." In other words, They are passing onward into higher work and are becoming custodians of the energy of the divine will and not simply the custodians of the energy of love. They will work henceforth as power-units, and not just as units of light. Their work [Page 16] becomes dynamic instead of being attractive and magnetic, and is concerned with the life aspect and not just with the soul or consciousness aspect. Their places are being taken—under the Law of Ascension—by Their senior disciples, the initiates in Their Ashrams, and (under the same great process) the place of these initiates, who are thus being "raised" to more important work, is being taken by disciples and probationers. It is this truth, misinterpreted and shockingly travestied, which lies behind the teaching anent the so-called

Ascended Masters, put out by the leaders of the "I AM" movement, thus prostituting and bringing down almost into the realm of cheap comedy one of the most notable happenings which has ever taken place upon our planet.

There is therefore, owing to the inflow of energy from extra-planetary sources, a general shifting of the focus of consciousness of embodied and disembodied lives at this time; this shift is one of the prime factors producing the present disruption. Students today are searching for the causes in human motives, in past history and in karmic relationships. To these they add the so-called factor of wickedness. All these factors of course exist, but are of lesser origin and are inherent in the life of the three worlds. They are themselves set in motion by far deeper-seated factors latent in the relationship between spirit and matter and inherent in the dualism of the solar system, and not in its triplicity. This dualism, as far as our planet is concerned, is profoundly affected by the will-purpose of the Lord of the World and by the intensity of His one-pointed thought. He has succeeded in achieving a point of tension, preparatory to bringing about stupendous changes in His life-expression, within His vehicle of manifestation, a planet. This point of invocation will be evocative of great happenings, and will involve every aspect of His nature, including the dense physical; this of necessity involves also all that concerns the human family for "in Him we live and move and have our being." Those three words or phrases express the triplicity of manifestation, for "Being" connotes the Spirit aspect, [Page 17] "moving" the soul or consciousness aspect, and "living" signifies appearance upon the physical plane. Upon that outer plane the basic synthesis of incarnated life is to be found.

It will be apparent to you, therefore, that in this achievement of planetary tension it is not life in the three worlds that is the sphere of this tension, but the realm of hierarchical activity. The shift resulting from this point of tension, the "moving" which is its consequence, is in the realm of soul experience and soul awareness. The secondary effect can be noted in the human consciousness by the awakening which has been going on among men—an awakening to the higher spiritual values, to the trends and ideologies which are everywhere appearing, and to the clear lines of demarcation which have emerged in the realm of human determinations and objectives. These are all the results of great changes in the field of the higher consciousness and are conditioned by the soul of all things, lying largely in the realm of the anima mundi; of this great sumtotal the human soul and the spiritual soul are but aspects or expressions.

It is these changes in the "moving, shifting realities" of the soul consciousness and spiritual awareness of the Members of the Hierarchy which are responsible for the new trends in the life of the Spirit and the new methods in training disciples—in such an experiment, for instance, as externalising the Ashrams of the Masters. It is this new approach to life conditions, as a result of the inflow of new energies, which is producing the universal trend towards *group awareness*, and its highest result in the human family is the taking the first steps towards *group initiation*. Such a thing as group initiation was never heard of prior to the present time, except in connection with the higher initiations emanating from the Shamballa centre. Group initiation is based upon a uniform and united group will, consecrated towards the service of humanity and based upon loyalty, cooperation and interdependence. In the past, the emphasis was upon the individual, his training and approach to initiation, and his solitary admittance to the Temple [Page 18] of Initiation. But this individual concentration will, in the future, give place to a group condition which will enable several disciples unitedly to move forward, unitedly to stand before the Initiator, and unitedly and simultaneously to achieve the great realisation which is the result and the reward of successful discipleship.

In the first thesis which I presented to the public I outlined the Rules for Applicants, (*Initiation, Human and Solar*, pp. 192-208), summarising the past propositions and indicating the individual preparation and requirements. These will now apply to the probationary groups of disciples, and not to accepted disciples. They must and will still remain the character and purificatory objectives of the dedicated individual, but are regarded as adequately grasped by humanity; they have been proclaimed by all the great world religions down the centuries and have been recognised as the main conditioning qualities of all disciples.

These same Rules or Formulas of Approach are the lower correspondences of higher rules to which groups of disciples are pledged to conform, and which they must follow and obey together. The Hierarchy into which they will enter when full acceptance and demonstration have been shown will be the same Hierarchy, characterised by the same soul awareness, animated by the same spiritual activity, functioning under the same laws, but conditioned by two progressive and evolutionary developments:

1. A much closer contact—invocative and evocative—with Shamballa, and therefore a fuller responsiveness to the Will aspect of divinity.
2. An invocative attitude on the part of humanity, based on a fundamental decentralisation of the selfish human consciousness and a rapidly awakening group consciousness.

In reality, this means that the Hierarchy will be more closely related to the Great Council at Shamballa, and very much more closely interrelated with humanity, so that a dual fusion will be taking place. This will bring about that integrative **[Page 19]** process which will be the quality of the New Age and will inaugurate the Aquarian phase of planetary history.

I would now like to bring into a close relation the earlier imparted *Rules for Applicants* and the new *Rules for Disciples*, embodying the new group activity and group discipleship, resulting in group initiation.

These Rules are fourteen in number. Today I will simply give you, first of all the rule for the individual disciple, and then its higher corresponding rule for groups in preparation for group initiation, reminding you that such groups are ever composed of those who have taken the first initiation, and the name of these is legion. They are to be found in every country. There are not, however, so many who are ready for the new era of group initiation.

#### Rule I.

*For Applicants:* Let the disciple search within the heart's deep cave. If there the fire burns bright, warming his brother yet heating not himself, the hour has come for making application to stand before the door.

*For Disciples and Initiates:* Within the fire of mind, focussed within the head's clear light, let the group stand. The burning ground has done its work. The clear cold light shines forth and cold it is and yet the heat—evoked by the group love—permits the warmth of energetic moving out. Behind the group there stands the Door. Before them opens out the Way. Together let the band of brothers onward move—out of the fire, into the cold, and toward a newer tension.

## Rule II.

*For Applicants:* When application has been made in triple form, then let the disciple withdraw that application and forget it has been made.

*For Disciples and Initiates:* The Word has now gone forth from the great point of tension: Accepted as a group. Withdraw not now your application. You could not, if you [Page 20] would; but add to it three great demands and forward move. Let there be no recollection and yet let memory rule. Work from the point of all that is within the content of the group's united life.

## Rule III.

*For Applicants:* Triple the call must be and long it takes to sound it forth. Let the disciple sound the call across the desert, over all the seas and through the fires which separate him from the veiled and hidden door.

*For Disciples and Initiates:* Dual the moving forward. The Door is left behind. That is a happening of the past. Let the cry of invocation issue forth from the deep centre of the group's clear cold light. Let it evoke response from the bright centre, lying far ahead. When the demand and the response are lost in one great SOUND, move outward from the desert, leave the seas behind and know that God is Fire.

## Rule IV.

*For Applicants:* Let the disciple tend the evocation of the fire, nourish the lesser lives and thus keep the wheel revolving.

*For Disciples and Initiates:* Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life. This they must bring about through the evocation of the Will. The lesser wheels must not for aye revolve in time and space. Only the greater Wheel must onward move and turn.

## Rule V.

*For Applicants:* Let the applicant see to it that the Solar Angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky.

*For Disciples and Initiates:* In unison let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought "My soul and thine."

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## Rule VI.

*For Applicants:* The purificatory fires burn dim and low when the third is sacrificed to the fourth. Therefore let the disciple refrain from taking life and let him nourish that which is lowest with the produce of the second.

*For Disciples and Initiates:* Let the group know that life is one and naught can ever take or touch that life. Let the group know the vivid, flaming, drenching Life that floods the fourth when the fifth is known. The fifth feeds on the fourth. Let then the group—merged in the fifth—be nourished by the sixth and seventh and realise that all the lesser rules are rules in time and space and cannot hold the group. It onward moves in life.

#### Rule VII.

*For Applicants:* Let the disciple turn his attention to the enunciating of those sounds which echo in the hall where walks the Master. Let him not sound the lesser notes which awaken vibration within the halls of Maya.

*For Disciples and Initiates:* Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters but having passed beyond that lesser stage, have linked Themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the Lights which carry out the Will of God.

#### Rule VIII.

*For Applicants:* When the disciple nears the Portal, the greater seven must awaken and bring forth response from the lesser seven upon the double circle.

*For Disciples and Initiates:* Let the group find within itself response to the greater seven groups which carry out the hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, [Page 22] the greater seven and the planetary seven form one great whole, and these the group must know. When this is realised and the Law of the Supplementary Seven is understood let the group understand the Three and then the ONE. This they can do with the united breath and the unified rhythm.

#### Rule IX.

*For Applicants:* Let the disciple merge himself within the circle of the other selves. Let but one colour blend them and their unity appear. Only when the group is known and sensed can energy be wisely emanated.

*For Disciples and Initiates:* Let the group know there are no other selves. Let the group know there is no colour, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then—at the place of tension, and at that darkest point—let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when the Door first was passed.

#### Rule X.

*For Applicants:* The Army of the Voice, the devas in their serried ranks work ceaselessly. Let the disciple apply himself to a consideration of their methods; let him learn the rules whereby the Army

works within the veils of maya.

*For Disciples and Initiates:* The rules for work within the veils of maya are known and have been used. Let the group widen all the rents within those veils and thus let in the light. Let the Army of the Voice be no more heard and let the brothers onward move within the Sound. Then let them know the meaning of the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very centre of the Council Chamber of the Lord.

#### Rule XI.

*For Applicants:* Let the disciple transfer the fire from the lower triangle to the higher and preserve that which is created through the fire at the midway point.

*For Disciples and Initiates:* Let the group together move the fire within the Jewel in the Lotus into the Triad and **[Page 23]** let them find the Word which will carry out that task. Let them destroy by their dynamic Will that which has been created at the midway point. When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done.

#### Rule XII.

*For Applicants:* Let the disciple learn to use the hand in service; let him seek the mark of the Messenger in his feet and let him learn to see with the eye which looks out from between the two.

*For Disciples and Initiates:* Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.

#### Rule XIII.

*For Applicants:* Four things the disciple must learn and comprehend before he can be shown the inmost mystery: first, the laws of that which radiates; the five meanings of magnetisation make the second; the third is transmutation or the secret lost of alchemy; and lastly, the first letter of the Word which has been imparted, or the hidden name egoic.

*For Disciples and Initiates:* Let the group get ready to reveal the hidden mystery. Let the group demonstrate the higher meaning of the lessons learnt, and these are four and yet are one. Let the group understand the Law of Synthesis, of unity and fusion; let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway; let Transfiguration follow Transformation and may Transmutation disappear. Let the O.M. be heard right at the centre of the group, proclaiming God is All.

#### Rule XIV.

*For Applicants:* Listen, touch, see, apply, know.

*For Disciples and Initiates:* Know, express, reveal, destroy and resurrect.



**[Page 24]**

These are the rules for group initiation and I am dealing with them to give you a fuller understanding of the Laws of Group Life with which I dealt in some of my other books.

I will take these rules and expound for you somewhat of their meaning and indicate their significances as far as these can be grasped now. These instructions are written for future disciples towards the end of this century. They form part of the last volume of *A Treatise on the Seven Rays* and will, therefore, go out to the general public who will not understand, but thus the needed teaching will be preserved.

**[Page 25]****RULE ONE**

We now begin our study of the fourteen rules for those who are seeking initiation, in one or other of its degrees. In *Initiation, Human and Solar* I gave the rules for those proposing to enter the grades of discipleship. I would like for a minute to deal with the significance of the word "Rule" and give you some idea of its occult meaning. There is much difference between a Law, an Order or Command, and a Rule, and these distinctions should be pondered with care. The Laws of the universe are simply the modes of expression, the life impulses and the way of existence or activity of the One in Whom we live and move and have our being. There is no avoiding these laws in the last analysis, and there is no denying them, for we are eternally swept into activity by them and they govern and control (from the angle of the Eternal Now) all that happens in time and space. Orders and commands are the feeble interpretations which men give to what they understand by law. In time and space, and at any given moment and in any given location, these commands are issued by those who are in a position of authority or who seem to dominate or are in a position to enforce their wishes. Laws are occult and basic. Orders are indicative of human frailty and limitation.

Rules are, however, different. They are the result of tried experience and of age-long undertakings and—assuming neither the form of laws nor the limitations of a command—they are recognised by those for whom they exist and hence evoke from them a prompt intuitive response. They need no enforcement but are voluntarily accepted, and are put to trial in the belief that the witness of the past and the testimony of the ages warrant the effort required for the expressed requirements.

This is true of the fourteen Rules which we are now going to study. I would remind you that only the initiate consciousness will truly comprehend their significance, but **[Page 26]** also that your effort so to do will develop in you the beginning of that initiate consciousness, provided you seek to make practical and voluntary application of these rules in your daily lives. They are susceptible of three forms of application—physical, emotional and mental—and of a fourth application which is best designated by the words "the response of the integrated personality to soul interpretation and understanding."

Another point which I would call to your attention, prior to interpreting this rule, is that your group endeavour must be to seek group application, group meaning and group light. I would emphatically emphasise the words "group light." We are dealing, therefore, with something basically new in the field of occult teaching, and the difficulty of intelligent comprehension is consequently great. The true significances are not the simple ones which appear upon the surface. The words of these rules would seem to be almost tritely familiar. If they meant exactly what they appear to mean, there would be no

need for me to be giving hints as to their underlying significances and ideas. But they are not so simple.

To sum up, therefore: these Rules are to be read with the aid of a developing esoteric sense; they are related to group initiation in spite of their having individual application; they are not what they appear to be on the surface—trite truisms and spiritual platitudes; but they are rules for initiation which, if followed, will take the disciple and the group through a major spiritual experience; they embody the techniques of the New Age, which necessitate group activity, group procedure and united action. Earlier I said that these rules are the result of tried experience, and my use of the word "new" in this connotation is related to human knowledge but not to the initiatory procedure. That has always existed and always, at the great crises of initiation, disciples have moved forward in groups, even though they have not been aware of so doing. Now disciples can become so aware, and the various ray ashrams will not only present their groups (large or small) to the Initiator, but the personnel of **[Page 27]** these groups will now be aware of the fact of group presentation. They will also have to grasp the fact of the *extent of their knowledge being dependent upon their decentralisation*. I would ask you to ponder and reflect upon this last statement.

Let us now proceed to a consideration of Rule I.

#### Rule I.

*Within the fire of mind, focussed within the head's clear light, let the group stand. The burning ground has done its work. The clear cold light shines forth and cold it is and yet the heat—evoked by the group love—permits the warmth of energetic moving out. Behind the group there stands the Door. Before them opens out the Way. Together let the band of brothers onward move—out of the fire, into the cold, and toward a newer tension.*

It will be profitable if we take this Rule I sentence by sentence and try to wrest from each its group significance.

*1. Within the fire of the mind, focussed within the head's clear light, let the group stand.*

In this sentence, you have the idea of intellectual perception and of focussed unity. Intellectual perception is *not* mental understanding, but is in reality the clear cold reason, the buddhic principle in action and the focussed attitude of the Spiritual Triad in relation to the personality. I would call your attention to the following analogies:

Head	Monad	Atma	Purpose
Heart	Soul	Buddhi	Pure reason
Base of spine	Personality	Manas	Spiritual activity

In these words you have, therefore, the position of the personality indicated as it stands at the penetrating point of the antahkarana as it contacts the manas or lower mind and is thus the agent of the purpose of the Monad, working through the Spiritual Triad which is—as you know—related to the personality by the antahkarana.

The heart as an aspect of pure reason requires careful consideration. It is usually considered the organ of pure love [Page 28] but—from the angle of the esoteric sciences—love and reason are synonymous terms, and I would have you reflect upon why this should be. Love is essentially a word for the underlying motive of creation. Motive, however, presupposes purpose leading to action, and hence in the group-life task of the incarnating Monad there comes a time when motive (heart and soul) becomes spiritually obsolete because purpose has reached a point of fulfillment and the activity set in motion is such that purpose cannot be arrested or stopped. The disciple cannot then be deterred, and no hindrance or difficulty is hard enough to prevent his moving forward. Then we have eventual destruction of what Theosophists call the causal body and the establishing of a direct relation between the Monad and its tangible expression upon the physical plane. The head centre and the centre at the base of the spine will be in direct unimpeded relation; monadic will and personality will likewise will be in a similar unimpeded relation, via the antahkarana. I would have you remember that the will aspect is the final dominating principle.

In the group application of these ideas the same basic and profound development must take place, and a group of disciples must be distinguished by pure reason, which will steadily supersede motive, merging eventually into the will aspect of the Monad—its major aspect. It is, technically speaking, Shamballa in direct relation with humanity.

What, therefore, is the group will in any ashram or Master's group? Is it present in any form vital enough to condition the group relations and to unite its members into a band of brothers—moving forward into the light? Is the spiritual will of the individual personalities of such strength that it negates the personality relation and leads to spiritual recognition, spiritual interplay and spiritual relation? It is only in consideration of these fundamental effects of standing as a group in "the head's clear light" that it is permissible for disciples to bring into the picture personal sensitivities and thought, and this only because of a group temporary limitation.

### [Page 29]

What is it, therefore, which prevents a disciple—as an individual—from having direct approach and direct contact with the Master without being dependent upon an intermediary? Let me illustrate: In the group I have under training (*Discipleship in the New Age*, Vols. I and II) two or three *have* direct approach and others have it but know it not; still others are well intentioned and hard driving disciples, but never for a second do they forget themselves; one has had a problem of glamour but now is preoccupied with the problem of spiritual ambition—a spiritual ambition which is working through a very small personality; some could make rapid progress but are too prone to inertia—perhaps I could say that they do not care enough. Each of them (and every other disciple) can place himself. All of them desire to move forward and possess a strong inner spiritual life—hence my finding the time to work with them. But the group antahkarana is still incomplete and the aspect of pure reason and of the heart does *not* control. The evocative power of the Spiritual Triad is not, therefore, adequate to hold the personality steady and the invocative power of the personality is non-existent—speaking from the angle of the group personalities which make up the personality aspect of the ashram. This is a factor with which they oft feel I have not to deal. It can only become a potent factor if certain personality relations are adjusted and inertia is overcome. Then and only then can "the group stand."

## 2. *The burning ground has done its work.*

Here there is quite apt to be misunderstanding. To most people the burning ground stands for one of two things:

- a. Either the fire of the mind, burning up those things in the lower nature of which it becomes increasingly aware.
- b. Or the burning ground of sorrow, agony, horror and pain which is the characteristic quality of life in the three worlds, particularly at this time.

But the burning ground referred to here is something [Page 30] very different. When the blazing light of the sun is correctly focussed on or through a glass it can cause ignition. When the blazing light of the Monad is focussed directly upon the personality, via the antahkarana and not specifically through the soul, it produces a blazing fire which burns up all hindrances in a steady, sequential process. Wording it otherwise, when the will aspect streams from the Monad and focusses through the personal will (as the mind can grasp and realise it) it destroys as by fire all elements of self-will. As the energy of Shamballa streams out and makes a direct contact with humanity (omitting the transmission via the Hierarchy, which has hitherto been customary), you have what has been seen in the world today, a destructive conflagration or a world burning ground. When the antahkarana of a group is rightly constructed, then the individualised group-will will disappear in the full consciousness of the monadic purpose or clear directed will. These are points which the disciple preparing for initiation has to consider as he prepares for the higher initiations, and these are the points which any group or ashram in preparation for initiation has also to consider.

The secret of the higher initiations lies in the trained use of the higher will. It does not lie in purification or in self-discipline or in any of the expedients which have acted in the past as interceptors of the truth. This whole problem of the Shamballic will is in process of revelation, and will eventually alter the entire approach of the disciple in the New Age to initiation. The theme of "the Way into Shamballa" requires reflective study and esoteric understanding. In this concept of the new and future section (if I may so call it) of the Way or Path with which the modern disciple is faced lies the secret of the coming revelation and of the spiritual dispensation which will emerge as humanity constructs the new world civilisation and begins to formulate the new culture. The burning, purifying, destructive effects of the monadic will upon its distorted reflection, the individual will, deeply deserves consideration.

For long, aspirants have noted and have been taught the effect of the will upon the astral, or emotional body. It [Page 31] is one of the primary and most elementary of the initial tensions, and is taught upon the Probationary Path. It leads to the purifying and the re-organising of the entire psychic and emotional life, as the result of its destructive action. "If you will only think," "if you will only use a little will," and "if you will only remember that you have a mind," we say to the children of the race and to beginners upon the Path of conscious Return. Little by little, then, the focus and the orientation shift out of the astral life and from the emotional level of consciousness into the mental, and consequently into the reflection of the world of purpose, found in the three worlds. When that stage has been somewhat developed, then there follows, upon the Path of Discipleship and of preparation for initiation, an effort to grasp and understand the higher aspects of this mental process, and the will aspect of the egoic life begins to influence the disciple. The "petals of sacrifice" unfold and the sacred sacrificial aspect of life is revealed in its beauty, purity, simplicity and in its revolutionising quality.

Upon the Path of Initiation, the monadic will (of which the egoic will is the reflection and the individual self-will is the distortion) is gradually transmitted, via the antahkarana, direct to the man upon the physical plane. This produces the higher correspondence of those qualities so glibly spoken of by the well-trained but dense esotericist—transmutation and transformation. The result is the assimilation of the individual will and the egoic will into the purpose of the Monad which is the purpose—undeviating and unalterable—of the One in Whom we live and move and have our being. This is the field of the true burning, for our "God is a consuming Fire." This is the burning bush or the burning tree of life of Biblical symbolism. This highest of all the fires, this deeply spiritual and hitherto seldom recognised burning-ground, has its effects summed up for us in the next phrase or sentence of Rule I.

*3. The clear cold light shines forth and cold it is and yet the heat—evoked by the group love—permits the warmth of energetic moving out.*

**[Page 32]**

In these words you have the key to group initiation. The light of the higher initiations can stream in when it is evoked by the group love. That light is clear and cold, but produces the needed "heat," which is a symbolic word used in many of the world Scriptures to express living, spiritual energy. I said "spiritual energy" and not soul force, and herein lies a distinction which you will some day have to grasp.

This group love is based upon the egoic aspect of the will to which we give the name "sacrificial love." This does not connote happy relationships between individual members of the group. It might, presumably, lead to unhappy outer, superficial interplay, but basically it leads to an unalterably staunch loyalty, underlying the surface of the outer life. The Master's influence, as He seeks to aid His disciple, always produces transitory turmoil—transitory from the angle of the soul, but frequently appalling from the angle of the personality. Similarly, the projection of the life and influence of any senior disciple into the periphery or aura of the aspirant or lesser disciple is—in its degree—likewise disturbing and upsetting; this is a point which should be carefully borne in mind, both as regards the disciple's own reactions and training, and as regards any effect which he may call forth in the life of a probationary disciple or lesser disciple in his own sphere of influence. These intrusive influences and their consequent effects which are produced upon an individual or a group by a Master or a senior disciple are usually interpreted in personality terms, and are very little understood. They are nevertheless aspects of the higher will in some higher disciple and are beating upon the personality will and evoking the sacrificial will of the Ego, and hence lead to a period of temporary discomfort. This the aspirant and the inexperienced disciple resent and blame the evoking sources for their discomfort, instead of learning the needed lesson of receiving and handling force.

Where, however, real love exists, it will produce the lessening of the personality will, the evocation of the sacrificial egoic will, and a constantly growing capacity to identify **[Page 33]** the group with the will or purpose of the Monad. The progress of the group is, therefore, from one burning ground to another—each burning ground being colder and clearer than the preceding one but producing sequentially the burning fire, the clear cold lighted fire, and the consuming divine fire.

Thus in parables the truth goes out, and gradually the initiate grasps the uses of heat, warmth, light and energy; he arrives at an understanding of self-will, sacrificial will and Shamballic purpose, and only

Love (self-love, group love, and finally, divine love) can reveal the significance of these symbolic words and the occult paradoxes which confront the true aspirant as he attempts to tread the Way.

As we continue our studies of the rules to be followed by those receiving initiate-training, I would remind you of certain things, some of them already touched upon but requiring re-emphasis. Any usefulness which these Rules may have for you will be dependent upon your grasping a few basic ideas and then proceeding to make them factual as far as in you lies.

First, I would call your attention to what should be the basic attitude of the would-be initiate: *It should be one of purpose, governed by pure reason and working out in spiritual activity.* That is a sentence easily written, but what specifically does it convey to you? Let me enlarge upon it somewhat. The attitude of the initiate-in-training should be one of right spiritual motive—the motive being the intelligent fulfillment of the will aspect of divinity, or of the Monad. This involves the merging of his personality self-will into that of the sacrificial will of the soul; and this, when accomplished, will lead to the revelation of the divine Will. Of this Will, no one who is not an initiate has any conception. It means, secondly, the release of the faculty of spiritual perception and of intuitive understanding, which involves the negation of the activity of the lower or concrete mind, of the lower personal self, and the subordination of the knowledge aspect of the soul to the clear pure light of the divine understanding. When these two factors are beginning to be **[Page 34]** active, you will have the emergence of true spiritual activity upon the physical plane, motivated from the high source of the Monad, and implemented by the pure reason of the intuition.

It will be apparent to you, therefore, that these higher spiritual faculties can only be brought into play when the bridging antahkarana is beginning to play its part. Hence the teaching which I am giving on the construction of the rainbow bridge.

These Rules are in reality great Formulas of Approach, but they indicate approach to a specific section of the Path and not approach to the Initiator. I would have you reflect upon this distinction. The "Way of the Higher Evolution" lies open to the aspirant to the Greater Mysteries, but he is oft bewildered in the beginning and frequently questions in his mind the difference between the progress or evolution of the personality towards soul consciousness and the nature of the progress which lies ahead and which is essentially different to the unfoldment of pure consciousness. Had you grasped the fact that after the third initiation, the initiate is not concerned with consciousness at all, but with the fusion of his individual will with the divine will. He is not then occupied with increasing his sensitivity to contact, or with his conscious response to environing conditions, but is becoming increasingly aware of the dynamics of the Science of the Service of the Plan. This distinctive realisation can only come when his fused and blended personality and soul expression of will has disappeared in the blazing light of the divine Purpose—a purpose which cannot be frustrated even if at times delayed, as it has been during the past fifty-five years. (Written in February, 1943.)

Much of what I have said above will seem meaningless to you because the finished contact between soul and personality has not been brought about and the will aspect in manifestation is not yet understood in its three phases: Personality, Egoic and Monadic. But, as I have earlier told you, I write for those disciples and initiates who are now coming into incarnation and who will be in the full flower of their **[Page 35]** consciousness and service at the latter end of this century. But the effort you make to understand will have its effect, even if the brain registers it not.



In the last analysis, these Rules or Formulas of Approach are primarily concerned with the Shamballa or life aspect. They are the only Formulas or embodied techniques at present extant which have in them the quality which will enable the aspirant to understand and eventually express the significance of the words of Christ, "Life more abundantly." These words relate to contact with Shamballa; the result will be the expression of the will aspect. The whole process of invocation and evocation is tied up with the idea. The lesser aspect is ever the invoking factor, and this constitutes an unalterable law lying behind the entire evolutionary process. It is necessarily a reciprocal process, but in time and space it might be broadly said that the lesser ever invokes the higher, and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension displayed by the invoking element. This many fail to realise. You do not work at the evocative process. That word simply connotes the response of that which has been reached. The task of the lesser aspect or group is invocative, and the success of the invocative rite is called evocation.

When, therefore, your life is fundamentally invocative, then there will come the evocation of the will. It is only truly invocative when personality and soul are fused and functioning as a consciously blended and focussed unit.

The next point which I seek to make is that these Formulas of Approach or Rules deal with the unfoldment of group consciousness, because it is only in group formation that, as yet, the Shamballa force of the will can be tapped. They are useless to the individual under the new initiatory dispensation. Only the group, under the proposed new mode of working and of group initiation, is capable of invoking Shamballa. That is why Hitler, the exponent of the reversed reaction to Shamballa (and consequently the evil reaction) had to gather around him a group of like-minded people or **[Page 36]** personalities. On the upper arc of the evocative cycle (Hitler being the expression of the invocative arc of the Shamballa force) it requires *a group* to bring about evocation.

We now come to my third point in relation to the Rules or Formulas and their objective. They are concerned—above everything else—with group initiation. They have other applications, but for the present here lies their usefulness. What, you may ask, is group initiation? Does it involve the taking of initiation by every member in the group? Can one person have so extensive an influence that he can hold up or delay or even prevent (in time and space) the group initiation? The group need not necessarily contain members who have all taken the same initiation. By this I mean that the necessary initiation of all the members simultaneously into the same group development is *not* required. Basically, what I am endeavouring to say anent these Rules has relation to the third initiation—the initiation of the integrated personality. They necessarily, however, have a correspondence to the second initiation, and are consequently of more general interest, for it is that initiation which faces so many aspirants today—the demonstration of the control of the formidable emotional nature.

I would ask you to think much about this point which I have just made. Group initiation means that the bulk of the members are correctly oriented; that they are proposing to accept the discipline which will prepare them for the next great expansion of consciousness, and that none of them can possibly be deviated from their *purpose* (note that word with its first ray or Shamballic implications), no matter what is happening in their environment or their personal life. You need to reflect on this if you desire to make the needed progress.

In these short instructions, which aim only at a "tentative indication" (note that phrase), it is not necessary to enter into explicit details. In any case, if the Formulas or Rules are not intuitively clear to

your minds, anything I could say would only hinder and frustrate my purpose.

Finally, these Formulas or Rules are susceptible of **[Page 37]** three forms of application or interpretation and I would have you remember this, because you can thereby discover where your individual focus of attention is and if you are consequently functioning as an integrated personality. Remember always that only an integrated personality can achieve the needed soul focus. This is a fundamental requirement. These three forms of application are physical, emotional and mental in nature. But those words in their simplest connotation have true reference to the task of achieving one or other of the higher initiations. The only way their significance can truly appear is by grasping the following meanings:

1. The *physical* application refers to the usage by the group of the given knowledge and intuitively perceived information in such a way that the needs of the larger group, of which the group itself is a part, are constructively served. The consummation of this ideal is to be found in the activity of the Hierarchy itself which, from progressive point to progressive point, finds itself in the position of intuitive interpreter and force transmitter between the centre of Shamballa and Humanity. The individual initiate, on the way to one or other of the higher initiations, has in his lesser degree to achieve the same dual function and thereby fit himself for the wider cooperation.

2. The *emotional* application has definite reference to the world of meaning, interpreted in a group sense. At present, well-meaning aspirants are satisfied if they are able to interpret their personality conditions, events and happenings in terms of their real meaning. But that still remains an individual reaction. The aspirant who is seeking to comprehend these Rules is more interested in seeing the situations which he contacts in terms of a world whole, and in searching for their meaning in terms of their group significance. This serves to decentralise him and to convey into his consciousness some aspect of that larger whole, and this in its turn contributes to the expansion of the consciousness of humanity as a whole.

**[Page 38]**

3. The *mental* application has to be grasped and considered in terms of the "great light." It must be remembered that the mind is the organ of illumination. Therefore it might be asked: Do the united mental processes of the group as a whole tend to throw light on human problems and situations? How much does the light of the individual group member aid in this process? How much light do you, as an individual, register and therefore contribute to the greater light? Is the group light a dim flicker or a blazing sun?

Such are some of the implications lying behind the use of these familiar words, and the careful consideration of their meaning might bring about a definite expansion of consciousness. This expansion normally follows certain clear and definite stages:

1. A recognition of the goal. This goal is often expressed under the word "the door." A door permits entrance into some place larger than the area covered by the standing room of the would-be initiate. This statement refers to the "door of incarnation" through which the incarnating soul enters into life—limited and restricted from the angle of the soul. The door of initiation admits "into a larger room" or sphere of extended expression.

2. The approach, under regulated and imposed and well-tried rules, of the entering one towards a visioned goal. This involves conformity to that which has been tried, known and demonstrated by all

previous initiates.

3. The arresting of the steps of the initiate before the door in order that he may "prove himself to be initiate" prior to entry.
4. The passing of certain tests in order to demonstrate fitness.
5. Then comes the stage of entrance—under due and set rules and yet with full freedom of action. You will see, therefore, why ever the need for understanding is emphasised.

Before proceeding to study the final phrases of Rule **[Page 39]** One, I would call your attention to the fact that the initiate has faced two major tests, symbolically described as "the burning ground" and the "clear cold light." Only after he has successfully passed these can he—or the group, when considering group initiation—move forward and outward into the wider reaches of the divine consciousness. These tests are applied when the soul grips the personality and the fire of divine love destroys the loves and desires of the integrated personality. Two factors tend to bring this about: the slow moving forward of the innate conscience into greater control, and the steady development of the "fiery aspiration" to which Patanjali\* makes reference. These two factors, when brought into living activity, bring the disciple into the centre of the burning ground which separates the Angel of the Presence from the Dweller on the Threshold. The burning ground is found upon the threshold of every new advance, until the third initiation has been taken.

The "clear cold light" is the light of pure reason, of infallible intuitive perception and its unremitting, intensive and revealing light constitutes a major test in its effects. The initiate discovers the depths of evil, and at the same time is enticed forward by the heights of a growing sense of divinity. The clear cold light reveals two things:

A. The *omnipresence of God* throughout nature, and therefore throughout the entire personality life of the initiate or of the initiate group. The scales fall from the eyes, bringing about—paradoxically—the "dark night of the soul" and the sense of being alone and bereft of all help. This led (in the case of the Christ, for instance) to that appalling moment in the Garden of Gethsemane, and which was consummated on the Cross, when the will of personality-soul clashed with the divine will of the Monad. The revelation to the initiate of the ages of severance from the Central Reality, and of all its attendant implications, descends upon the one who is attempting to stand "in isolated Unity," as Patanjali (to quote him a second time) calls the experience.\*\*

### **[Page 40]**

The omnipresence of divinity within all forms pours in upon the consciousness of the initiate, and the mystery of time, space and electricity stands revealed. The major effect of this revelation (prior to the third initiation) is to bring to the disciple a realisation of the "great heresy of separateness," as it focusses in him, the separated fully conscious individual—aware of his past, conscious now of his ray and its conditioning power, focussed in his own aspiration, and yet part of the great whole of nature. From that moment onward he knows that divinity is all there is, and this he learns through the revelation of the inherent separateness of the form life, through the processes of "the dark night of the soul" and its culminating lesson of the significance of isolation and the freeing process which brings about the merging into unity through the emission of the sound, the cry, the invocation, such as the cry of the Christ upon the Cross symbolised. His exact words have not been transmitted to us. They vary

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\* *The Light of the Soul* (Book II, Sutra 1) page 119.

\*\* *Ibid.* (Book IV, Sutras 25.34) pages 420, 428.

for each ray, but all bring about the recognition of divine merging, in which all separating veils are "rent from the top to the bottom" (as *The New Testament* expresses it).

B. *The omniscience of the divine Whole* is also brought home to the initiate through the medium of the clear cold light, and the phases of "isolated experience," as it is sometimes occultly called, is forever ended. I would have you realise what this can mean in so far as possible to your present consciousness. Up till the present, the initiate-disciple has been functioning as a duality and as a fusion of soul-energy and personality-force. Now these forms of life stand exposed to him for what they essentially are, and he knows that—as directing agencies and as transitory gods—they no longer have any hold over him. He is being gradually translated into another divine aspect, taking with him all that he has received during the ages of close relation and identification with the third aspect, form, and the second aspect, consciousness. A sense of being bereft, deserted and alone descends upon him as he realises that the control of form and soul must also disappear. Here lies the agony [Page 41] of isolation and the overpowering sense of loneliness. But the truths revealed by the clear cold light of the divine reason leave him no choice. He *must* relinquish all that holds him away from the Central Reality; he must gain life and "life more abundantly." This constitutes the supreme test in the life cycle of the incarnating Monad; and "when the very heart of this experience enters into the heart of the initiate, then he moves outward through that heart into full life expression." Such is the way that the *Old Commentary* expresses this. I know no other way in which to bring the idea before you. The experience undergone is not related to form, nor is it connected with consciousness or with even the higher psychic sensitivity. It consists of pure identification with divine purpose. This is made possible because the self-will of the personality and the enlightened will of the soul have both equally been relinquished.

#### 4. *Behind the group there stands the Door. Before them opens out the Way.*

Note how this passage reverses the usual presentation. Hitherto, in the occult books, the Door of Initiation has been presented as ever moving forward ahead of the initiate. He passes through door after door into a wider experience and expansion of consciousness. But in the initiate consciousness, after the first two initiations, this is not the realisation. It is simply the adhering to an old form of symbolism with the implied limitations of the truth. I would here remind you that the third initiation is regarded by the Hierarchy as the first major initiation, and that the first and second initiations are initiations of the Threshold. For the bulk of humanity, these first two initiations will for a very long time constitute major initiatory experiences, but in the life and realisation of the initiate-soul, they are not. After the two initiations of the threshold have been undergone the attitude of the initiate changes and he sees possibilities and factors and revelations which have hitherto [Page 42] been totally unrealised and unknown, even to his consciousness at his highest moments.

The door of initiation looms large in the consciousness of the neophyte; the higher Way is the determining factor in the life of the initiate of the third degree. It is the Transfiguration; and a new glory pours through the transfigured initiate who has been released from every type of grip by either the personality or the soul. For the first time, the goal of the higher Way and the attainment of Nirvana (as the Oriental calls it) appears before him, and he knows that no forms and no spiritual complexes and no pull by either soul or form, or by both united, can have any effect upon his attaining his final destination.

I would like for a moment to refer here to the door symbology as the initiate begins to grasp the inner meaning of those simple words. For long the teaching, given in the clear cold light, anent the door and

the emphasis put upon the presentation of the door lying ahead of the aspirant has been made familiar, but that has been working with the lower aspects of the symbolism, even if aspirants did not realise it; they have been taught the fact of the light in the head, which is the personality correspondence to the clear cold light to which I refer. At the very centre of that light, as many aspirants know theoretically or factually by inconstant experience, is a centre or point of dark indigo blue—midnight blue. Note the significance of this in view of what I have been saying anent the "dark night," the midnight hour, the zero hour in the life of the soul. That centre is in reality an opening, a door leading somewhere, a way of escape, a place through which the soul imprisoned in the body can emerge and pass into higher states of consciousness, untrammelled by form limitations; it has also been called "the funnel or the channel for the sound"; it has been named the "trumpet through which the escaping A.U.M. can pass." The ability to use this door or channel is brought about by *the practice of alignment*; hence the emphasis laid upon this exercise in the attempt to train aspirants and disciples.

Once alignment has been achieved, it will be realised [Page 43] (remembering the symbolism of the head, the light and the central opening) that many occasions arise in meditation when "behind the group there stands the door; before them opens out the Way." This is the lower correspondence of the higher initiate-experience with which our rule is dealing.

Again, this time in relation to the soul, comes the repetition of the discovery of the Door, its use and its appearance, finally, behind the initiate. This time the door must be found upon the mental plane, and not as earlier upon the etheric level; this is brought about by the aid of the soul and of the lower mind and through the revealing power of the clear cold light of the reason. When discovered, the "revelation of a terrible though beautiful experiment" faces the initiate. He finds that this time alignment is not his need, but the definite undertaking of a creative work—the building of a bridge between the door which lies behind and the door which lies ahead. This involves the construction of what is technically the antahkarana, the rainbow bridge. This is built by the disciple-in-training upon the basis of his past experience; it is anchored in the past and firmly grounded in the highest, rightly oriented aspect of the personality. As the disciple then creatively works, he finds that there is a reciprocal action on the part of the Presence, the Monad—the unity which stands behind the Door. He discovers that one span of the bridge (if I might so call it) is being built or pushed forward from the other side of the gulf separating him from experience in the life of the Spiritual Triad. This Spiritual Triad is essentially, to the initiate, what the threefold personality is to the man in physical incarnation.

I wonder if I have succeeded in giving you at least a general idea of the possibilities lying ahead of the disciple, and incited you to definite conscious response to those possibilities. I cannot do other than speak in terms of consciousness, even though the life of the Triad—leading in its turn to identification with the Monad, as the personality life leads eventually to soul control and expression—has naught to do with consciousness or sensitivity as those terms are [Page 44] commonly understood. Yet remember how, in all my teachings upon occult unfoldment, I have used the word IDENTIFICATION. This is the only word I have found which can in any way convey the complete unity which is finally achieved by those who develop a sense of unity, and who refuse to accept isolation; separateness then fades out entirely. The isolated unity achieved is unity with the Whole, with Being in its totality (and this cannot as yet convey much to you).



5. *Together let the band of brothers onward move—out of the fire, into the cold, and toward a newer tension.*

Here, in very brief form, certain basic instructions are given. Each of them indicates the new attitudes imposed upon all who have taken initiation. They cannot be interpreted in terms of the Path of Discipleship or of Probation. The ordinary and easily-arrived-at significances mean little to the initiate mind. Let me briefly consider them so that clarity of concept, though not of detail, may prevail.

a. *Out of the fire.* This is a symbolic way of indicating that the personality life is definitely and finally left behind. It is this phrase which gives the clue to the initiation which is referred to in this Rule. Each of these Rules contains within itself the clue to the particular initiation to which reference is being made. The Rules are not placed in their right order, having sequential reference to the seven initiations. The intuition of the aspirant must be invoked if he is to arrive at right knowledge. I shall sometimes indicate the initiation involved, but not always, as it would profit not. The clue to the seventh initiation which lies ahead for such high Beings as the Christ would be of no service to you at all. The clue to the initiation of the Transfiguration can be of importance, as it involves the personality, and many of you in the not so distant future (from the angle of the aeonial life cycle of the soul) will face that. The secret of the third initiation is the demonstration of complete freedom from the claims and demands of the personality. It does not involve the achievement of [Page 45] a completely perfect expression of the spiritual life, but it does indicate that the service of the initiate and his life demonstration—regarded in a broad and general way, from the angle of the life-tendency and of entire dedication to humanity—remains untouched by the limitations, still existent, of the personal lower self.

b. *Into the cold.* This means that the focus of the life is now in the realm of clear truth and of pure reason. The life of the initiate is being rapidly transferred out of the egoic centre, the soul vehicle, on to the level of the buddhic life or state of being. Note, I do not say "of consciousness." This is formless, but preserves the fruitage of form experience. It is being oriented towards a realised unity and identification with the life aspect of divinity, and yet preserves its own recognised and achieved identity. On this level of pure impersonality and of right orientation the group stands, obedient to the rule which governs this particular stage of development.

c. *Toward a newer tension.* The interpretation of the phrase presents difficulty. This is owing to the false impression which the word "tension" conveys at this time. It is associated in the minds of the reading public with the thought of nerves, with points of crisis, with courage and with fatigue. Is this not so? But in reality tension, occultly understood, is not associated with these aspects of personality reaction at all. The esoteric significance of tension (as far as I can explain it by limiting words) is "focussed immovable Will." Right tension is the identification of brain and soul with the will aspect, and the preservation of that identification—unchanged and immovable—no matter what the circumstances and the difficulties.

You can see, therefore, how far ahead of present attitudes and goals this teaching is. Identification with the soul and with the Hierarchy is dependent upon the ability of the disciple rightly to love. It is the emergence of the second divine aspect, for love is the expression of group life, and [Page 46] that is rare indeed to find in these days. Right tension indicates the emergence of the first aspect, of the will, and this is seldom to be found as yet, save among the more advanced disciples and initiate members of the Hierarchy.

Love governs the Way into the life of the Hierarchy and is the foundation for all approach to, and appreciation and acceptance of truth.



Will governs the Way into Shamballa and is the foundation for all approach to, appreciation of and identification with, Being.

This developed will expresses itself as tension, esoterically understood. It embodies the ideas of orientation, implacable determination, ability to wait and to preserve intention and orientation unmoved by aught which may occur. It also involves the determination to take the intended action (always of a creative nature and based on loving understanding) at the psychological moment (right timing), or that exact moment which the psyche or soul determines to be correct. Here you have one of the interesting transferences of meaning and of relationship which occur in the Ageless Wisdom. The Son or soul emerges into manifestation with the concurrence and aid of the Mother or of the matter aspect. This is to you a most familiar truth. In the next stage, that of initiate-development, the Son, in its turn, becomes the feminine or negative aspect and, demonstrating as the Psyche, enables the initiate to bring into expression another divine aspect—that of the will. Until the fourth initiation is undergone, it is the soul as a "focal point for descending light and for ascending radiance." This dual activity reveals the nature of the will. Note how this phrase from an ancient writing describes the antahkarana.

It is not possible in these brief instructions to deal adequately with the will aspect of divinity, nor would it profit at this time. Aspirants have to learn the nature of the will by the power of inner illumination and by certain intelligent recognitions. They learn the nature of the self through the aid of the personality, the shadow or distortion of the divine will. They pass from the expression of the will which [Page 47] is purely selfish, self-sufficient and self-focussed, to the grasp of the group will and to the effort to embody that group will. This group will is always concerned with that which is not the will of the separated self.

As this ability to be selflessly decentralised grows and develops, the aspirant reaches a point where the group life and the group good is seen as an integral part of a much greater Whole. This greater Whole is Being Itself, divorced from form but ever working through form whilst in manifestation, and working with planned purpose. The realisation then grows that intelligence and love are not enough, but that they must be supplemented and implemented by will, which is active intelligent purpose, lovingly applied.

The difficulty of this subject is inherent in the fact that basically (no matter how strange this may seem) love is the line of least resistance for the developed human being. It is the governing principle of the present solar system. Will is the governing principle of the next or coming solar system, which will be brought into manifestation through the agency of those human beings who—in this solar system—arrive at the full expression of the will aspect. Then, in the coming consummating manifestation, love will be to the will aspect what intelligence is, in this solar system, to love.

## RULE TWO

In our study of Rule One on Initiation, we gained (or perhaps fixed more clearly in our minds) three major thoughts:

1. That the Path of Initiation is one on which we develop the Will aspect of divinity.
2. We learn also to use consciousness as a jumping off place for the recognition of a new state of realisation, which is not consciousness at all, as we understand that term.

3. We undergo, prior to each initiation, two major tests—that of the burning ground and that of the clear cold light.

**[Page 48]**

We closed our discussion with the thought of Tension and I defined it as the identification of the brain and soul with the will aspect and the preservation of that identification—unchanged and immovable—in all circumstances and difficulties. I mention this as the "tension" concept or point of attainment underlies the teaching of the rule which we are now going to consider.

Rule II.

*The WORD has now gone forth from the great point of tension: Accepted as a group. Withdraw not now your application. You could not, if you would; but add to it three great demands and forward move. Let there be no recollection and yet let memory rule. Work from the point of all that is within the content of the group's united life.*

A close analysis of this rule will convey to the intuition far more than appears upon the surface, and that is rich enough. Each of these rules holds in it the seed of that understanding which must be evoked before the next rule can be mastered. All that is given is ever based on that which has gone before. The "three great demands" of the initiate are based upon the "triple call" found in Rule Two for aspirants and disciples. The triple call was earlier sounded forth. Now its higher significances must be comprehended.

There are only four parts to this rule, which is one of prime importance because it contains the motivating force, the conditioning factors and the place of triumph—all these are indicated. We will, as is our usual custom, study each separate part sequentially and as far as possible in detail bearing in mind that initiation deals with factors in latent manifestation for which our languages have no words, and with ideas which are not yet to be found among the "raincloud of knowable things" (as Patanjali calls it)—that is, knowable to the masses of men. The initiate is, however, dealing with a world of meaning and of affairs which are not yet manifesting in any way. The task of the Master **[Page 49]** (and of Those higher than He) is to take those steps and precipitate those "waiting events" which will eventually bring them into manifestation. This, I would remind you, is always done by the use of the will and from a point of tension.

*1. The Word has now gone forth from the great point of tension: Accepted as a group.*

I would like here to call your attention to the progressive nature of the esoteric science; it is nowhere better illustrated than in this phrase; nowhere is it more clearly shown and yet, unless the intuition and the sense of correlation are functioning, the idea might escape recognition.

In all the teaching given to the aspirant and to the disciple in the early stages of their training, the emphasis has been upon the "point of light" which must be discovered, brought into full illumination, and then so used that the one in whom the light shines becomes a light-bearer in a dark world. This, the aspirant is taught, becomes possible when contact with the soul has been made and the light is found. This is familiar teaching to many and is the essence of the progress to be made by aspirants and disciples in the first part of their training.

We now, however, pass on to another expression and to the next development in the life of the initiate, which is learning to work from a "point of tension." Here lies the new emphasis, and I am bringing it to the attention of humanity as mankind nears the close, the terrible but liberating finale, of his great test in this modern burning-ground. Now men can pass on into the clear cold light, and from there begin to hold that point of tension which will be evocative of the needed "understanding will-to-move forward" along the line of human will-to-good—the first phase of the development of the will aspect. It is the higher sublimation of the aspirational stage which precedes the attainment of the "point of light" through contact with the soul.

The point of tension is found when the dedicated will [Page 50] of the personality is brought into touch with the will of the Spiritual Triad. This takes place in three clearly defined stages:

1. The stage wherein the lower will aspect which is focussed in the mental body—the will-to-activity of the personality—is brought into contact with the higher abstract mind; this latter is the interpreting agent for the Monad and the lowest aspect of the Triad. Two things can be noted in this respect:
  - a. This contact becomes possible from the moment that the first thin strand of the antahkarana, the rainbow bridge, is completed between the mental unit and the manasic permanent atom.
  - b. This demonstrates in an absorbing devotion to the Plan and is an effort, at any cost, to serve that Plan as it is progressively understood and grasped.

This expresses itself in the cultivation of goodwill, as understood by the average intelligent human being and put into action as a way of life.

2. The stage wherein the love aspect of the soul is brought into touch with the corresponding aspect of the Triad, to which we give the inadequate name of the intuition. This is in reality divine insight and comprehension, as expressed through the formulation of ideas. Here you have an instance of the inadequacy of modern language; ideas are formless and are in effect points of energy, outward moving in order eventually to express some "intention" of the divine creating Logos. When the initiate grasps this and identifies himself with it, his goodwill expands into the will-to-good. Plan and quality give place to purpose and method. Plans are fallible and tentative and serve a temporary need. Purpose, as expressed by the initiate is permanent, farsighted, unalterable, and serves the Eternal Idea.

3. The stage wherein—after the fourth initiation—there is direct unbroken relation between the Monad, via the Triad, and the form which the Master is using to do His [Page 51] work among men. This form may be either His temporary personality, arrived at along the normal lines of incarnation, or the specially created form to which Theosophists give the technical but cumbersome word "mayavirupa." It is the "true mask, hiding the radiant light and the dynamic energy of a revealed Son of God." This is the esoteric definition which I offer you. This stage can be called the attainment of the will-to-be, not Being as an individual expression but Being as an expression of the Whole—all-inclusive, nonseparative, motivated by goodness, beauty and truth and intelligently expressed as pure love.

All these stages are achieved by the attainment of one point of tension after another, and the work thus carried forward into the realm of the dynamic steadfast will. This will, as it is progressively developed, works ever from a constant point of tension.

We come now to the consideration of a subject which always proves exceedingly difficult to students: The nature of the WORD, the A.U.M., and its later developments, the O.M. and the Sound. Much confusion exists as to its significance or the necessity for its use. The phase of its recognition through which we are now passing is a purely exoteric one of accustoming the general public to the fact of its existence. This has been brought about in three ways:

1. Through the constant use in all the Christian Churches of the word "Amen," which is a western corruption of the A.U.M. The A.U.M. is here the lowest aspect of the originating Sound.
2. Through the emphasis laid in Masonry upon the Lost Word, thus subtly drawing the attention of humanity to the O.M., the Sound of the second aspect, the Soul.
3. Through the growing emphasis laid by the many occult groups throughout the world upon the use of the O.M., its frequent use by these groups in public, and by those intent upon meditation.

The soundest approach is that of the Masonic tradition, because it deals primarily with the world of meaning and [Page 52] with a phase of the esoteric teaching. The use of the Amen in the ritual of the Christian Church will eventually be discouraged, because it is basically a materialistic affirmation, being usually regarded by the average churchgoer as setting the seal of divine approval upon his demand to the Almighty for protection, or for the supply of his physical necessities; all this is, therefore, related to the life of desire, of aspiration, of dualism and of request. It involves the attitude of giver and recipient.

The A.U.M. and the Amen are both of them an expression in sound of the principle of active intelligent substance in the divine manifestation, the third aspect, and have served human need in that phase of material and form development. I refer here also to the development of mind or of the mental form. The personality as a whole, when perfected and brought under control of the soul, is the "Word made flesh."

The mass of aspirants and of disciples are today learning the meaning of the O.M., which is not the Word made flesh, but the Word released from form, and expressing itself as soul-spirit and not as body-soul-spirit. It might, therefore, be said that:

1. The A.U.M. (note that I separate each aspect of this triple sound) brings the soul-spirit aspect down on to the physical plane and anchors it there by the force of its outgoing vibration. Using a symbol to make my meaning clear, it is like "a strong wind that pins a man against a wall and makes free effort difficult." It vivifies form; it intensifies the hold of matter upon the soul; it builds around the soul a confining prison—a prison of the senses. It is the "sound of enchantment," the sound that is the source of glamour and of maya; it is the great beguiling and deceptive energy, the note of the involutory arc. In it are hid the secret of evil or matter, the uses of form, first as a prison, then as a training ground and as a field of experience, and finally as the expression for the manifestation of a Son of God.
2. The O.M. rightly sounded, releases the soul from the realm of glamour and of enchantment. It is the sound of [Page 53] liberation, the great note of resurrection and of the raising of humanity to the Secret Place of the Most High when all other Words and sounds have failed. It is not a triple sound as is the A.U.M., but a dual sound, significant of the relation of spirit and soul, and of life and consciousness. This lost Word, symbolic of the loss in the three worlds (typified by the degrees of the Blue Lodges in Masonry) must be recovered and is in process of discovery today. The mystics have sought after it; the Masons have preserved the tradition of its existence; the disciples and initiates of the world must

demonstrate its possession.

3. The SOUND is the sole expression of the Ineffable Name, the secret appellation of the One in Whom we live and move and have our being, and Who is known to the Great White Lodge through this name. Remember always that name and form are synonymous terms in the occult teaching, and these two words hold the secret of manifestation. The goal of the initiate is identification with all forms of the divine life, so that he can know himself to be an integral part of that Whole and can tune in on all states of divine awareness, knowing for himself (and not just theoretically) that they are also his own states of awareness. He can then penetrate into the divine arcana of knowledge, share in the divine omnipresence and—at will—express the divine omniscience and prepare himself to manifest in full consciousness the divine omnipotence.

I am using words which are futile to convey the underlying meaning of the Word. Understanding can only be arrived at when a man *lives the Word*, hearing its soundless Sound and breathing it forth in a vital life-giving breath to others.

The masses are hearing the sound of the A.U.M. and, in their higher brackets, are finding that A.U.M. the expression of something from which they seek release. The aspirants and disciples of the World are hearing the O.M. and in their personal lives the A.U.M. and the O.M. are in conflict. This may represent a new idea to you, but it conveys an idea of an eternal fact. It may help you to gain an understanding [Page 54] of this phase if I point out for you that for this first group the O.M. can be portrayed in the following symbol as expressing the material *M* nature whereas the second group can be portrayed by the symbol *m* expressive of the soul enveloped in matter. You will see, therefore, how the teaching leads man progressively onward and how the occult science brings man in touch with great mental reversals and divine paradoxes. For aeons the Word of the soul and the Sound of spiritual reality are lost. Today, the Word of the soul is being found again, and with that finding the little self is lost in the glory and the radiance of the divine Self.

This discovery is consummated at the time of the third initiation. The initiate and the Master, along with those of higher rank who are approaching identification with Shamballa, are steadily and ever more clearly hearing the Sound emanating from the Central Spiritual Sun and penetrating all forms of divine life upon our planet—via our Planetary Logos Who hears it with clarity and with understanding—the Sound of the lowest syllable of the Ineffable Name of the One in Whom all the Planetary Logoi live and move and have Their Being, for They are centres in the LIFE which is expressing itself through the medium of a solar system.

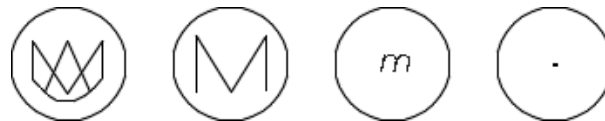
You can see how little use there is in my enlarging further upon this. Its sole usefulness is to give an expanding impulse to the consciousness of the disciple and to stir his imagination (the seed of the intuition), so that even whilst occupied in expressing the *M* and then the *m*, he will be reaching out after the Sound.

Earlier I pointed out that the sound of the A.U.M., the sound of the O.M. and the SOUND itself are all related to vibration and to its differing and varied effects. The secret of the Law of Vibration is progressively revealed as people learn to sound forth the Word in its three aspects. Students would also do well to ponder on the distinction between the breath and the Sound, between the process of breathing and of creating directed vibratory activity. The one is related to Time and the other to Space and they are distinct from each other; and (as the *Old Commentary* puts it) "the Sound, the [Page 55]

final and yet initiating Sound, concerns that which is neither Time nor Space; it lies outside the manifested ALL, the Source of all that is and yet is naught." (No *thing*. A.A.B.)

There are, therefore, great points of tension from which the Sacred Word, in its major aspects, goes forth. Let me list them for you:

1. The creative point of tension—a tension achieved by a planetary Logos when He responds to the Sound of the Ineffable Name and breathes it forth in His turn in three great Sounds which made one Sound on His Own plane of expression, thus creating the manifested world, the impulse towards the unfoldment of consciousness, and the influence of life itself. This is the Sound.
2. Seven points of tension on the downward or involutory arc; these produce the seven planets, the seven states of consciousness, and the expression of the seven ray impulses. This constitutes the sevenfold A.U.M. of which the Ageless Wisdom takes note. It is related to the effect of spirit or life upon substance, thus originating form and creating the prison of the divine life.
3. The A.U.M. itself or the Word made flesh; this creates finally a point of tension in the fourth kingdom in nature, at which point the evolutionary cycle becomes possible and the first dim note of the O.M. can be faintly heard. In the individual man this point is reached when the personality is an integrated and functioning whole and the soul is beginning to control it. It is an accumulative tension arrived at through many lives. This process is expressed in the Masters' Archives as follows:



You must remember that these symbols are an attempt on my part to translate ancient signatures in modern occidental type. The only one which is the same in all languages is, esoterically, the A.U.M.

**[Page 56]**

4. Then comes a point of tension from which the man eventually achieves liberation from the three worlds and stands as a free soul; he is then a point within the circle—the point indicating the point of tension from which he now works, and the circle the sphere of his self-initiated activity.

I need not carry the story further; from tension to tension the initiate passes just as do all human beings, aspirants, disciples and the lower grades of initiates; from one expansion of consciousness to another they go until the third initiation is undergone and points of tension (qualified by intension and purpose) supersede all previous efforts and the will aspect begins to control.

Here, briefly, is a fresh slant upon the familiar theme of the Word—a theme preserved in some form by all the world religions but a theme which, like all else, has been so materialised that it is the task of the Hierarchy to restore the knowledge of its meaning, of its threefold application and its involutory and evolutionary significances. Students would do well to remember that its sounding forth vocally upon the physical plane means little. The important factors are to sound it silently, inaudibly and within the head; then, having done so, to hear it reverberate there and to recognise that this self-initiated Sound—breathed forth from a point of tension—is a part of the original SOUND as it takes form as a Word. When a man perfectly impresses the A.U.M., he can then sound the O.M. with effectiveness from



progressive points of tension, until the third initiation. Then the effect of the O.M. is such that the personality as a separate identity disappears, the soul emerges in all its glory, and the first faint sound of the originating SOUND breaks upon the ear of the transfigured initiate. This is the Voice referred to in the Biblical account of the Transfiguration. This Voice says, "This is my beloved Son." The initiate registers the fact that he has been accepted by Shamballa and has made his first contact with the Planetary Logos, the Hierophant, the Initiator at the third initiation, just as the Christ, the Master of all the Masters, is the Initiator and the Hierophant at the first two initiations.

**[Page 57]**

The Word, however, with which we are now dealing is not the Sacred Word itself, but a signal or sound of acceptance. It is translated in this Rule by the phrase: Accepted as a group. This refers to aggregates and blended combinations through which the Soul in relation to personalities, the Monad in relation to the Spiritual Triad, the Master in relation to His Ashram, and Shamballa in relation to the Hierarchy, can work, expressing *plan* in the initial stages of contact, and *purpose* in the final stages. Bear in mind that the analogy holds true all the way through. A personality is an aggregate of forms and of substantial lives which, when fused and blended, present a unified sumtotal, animated by desire or aspiration, by plan or purpose, and functioning in its place under the inspiration of a self-initiated inner programme. Progress, from the larger angle and from the standpoint of Those Who see life in terms of ever enlarging Wholes, is from group to group.

This pronouncement, issuing from a point of tension, is the Word of the soul as it integrates with the threefold personality when that personality is consciously ready for such a fusion. The hold of the soul upon its instruments of expression, the network of the seven centres and the subsidiary centres, becomes intensified and energy pours in, forcing the acquiescent personality fully to express the ray type of the soul, and therefore subordinating the ray of the personality (and its three subsidiary rays) to the dominating soul energy. This first great integration is *a fusion of force with energy*. Here is a statement of deep import, embodying one of the first lessons an initiate has to master. It is one which can only be properly comprehended through life experience, subject to interpretation in the world of meaning. Some understanding of what this implies will come as the disciple masters the distinction between soul activity and the action of matter, between emotion and love, between the intelligent will and the mind, between plan and purpose. In so doing he acquires the capacity to find his point of tension at any given moment, and this growing capacity eventually brings him consciously to recognise group after **[Page 58]** group as units with which identification must be sought.

He finds his soul through the fusion of soul and personality; he finds his group through the absorption of this fusing soul-form with a Master's group, and finally he is absorbed into the Master's Ashram; there he, in concert with his group brothers in that Ashram, is fused and blended with the Hierarchy and hears the extension of the Word, spoken originally by his soul: Accepted as a group. Later, much later, he participates at that august recognition which comes when the Voice issues forth—as annually it does—from the centre at Shamballa and the seal is set on the acceptance of the Hierarchy, with all its new associates, by the Lord of the World. This acceptance involves those initiates of the third degree who have been integrated more closely into the hierarchical life than ever before. This is the signal to them (and to their Seniors Who have heard it year after year) that they are part of the instrument whose purpose is to fulfill the plan. Thus the great syntheses are slowly taking place. It has taken many aeons, for evolution (especially in the earlier stages) moves slowly.

In the post-war period and when the new structure of the coming world order is taking shape, the process will be speeded considerably; this will not, however, be for a hundred years, which is but a brief moment in the eternal history of humanity. From synthesis to synthesis the life of God passes. First the synthesis of the atomic lives into ever more perfect forms until the three kingdoms of nature appear; then the synthesis in consciousness, enabling the human being to enter into the larger awareness of the Whole and finally to enter into that mysterious event which is the result of the effect of all preceding developments and to which we give the name of Identification. From the first identification, which is the higher correspondence of the stage of individualisation, progressive absorption into ever larger wholes takes place, and each time the Word goes forth: Accepted as a group.

Have I succeeded in giving you a somewhat wider vision of the significance of initiation in these brief expositions? **[Page 59]** Do you see more clearly the growing beauty of the Whole and the goodness of the Purpose and the wisdom of the Plan? Do you realise more deeply that beauty, goodness and wisdom are not qualities, as their inadequate nomenclature would imply, but are great facts in manifestation? Do you grasp the truth that they are not descriptive of Deity but are the names of Lives of a potency and activity of which men can as yet know nothing?

Some understanding of this must slowly seep into the mind and consciousness of each disciple as that mind becomes irradiated by soul light in the earlier stages, and later responds to the impact of energy coming from the Spiritual Triad. Only when this is visioned, even if not understood, will the realisation come to the struggling disciple that the words:

*2. Withdraw not now your application. You could not if you would; but add to it three great demands and forward move*

are a living command conditioning him whether he will or not. The inability to withdraw from the position taken is one of the first true results of hearing the Word spoken after passing the two tests. There is an inevitability in living the life of the Spirit which is at once its horror and its joy. I mean just that. The symbol or first expression of this (for all in the three worlds is but the symbol of an inner reality) is the driving urge to betterment which is the outstanding characteristic of the human animal. From discontent to discontent he passes, driven by an inner something which constantly reveals to him an enticing vision of that which is more desirable than his present state and experience. At first this is interpreted by him in terms of material welfare; then this divine discontent drives him into a phase of the struggle which is emotional in nature; he craves emotional satisfaction and later intellectual pursuits. All the time this struggle to attain something ever on ahead creates the instruments of attainment, gradually perfecting them until the threefold personality is ready for a vision of the soul. From that point of tension the urge and the struggle become more **[Page 60]** acute, until Rule One for Applicants is understood by him and he steps upon the Path.

Once he is an accepted disciple and has definitely undertaken the work in preparation for initiation, there is for him no turning back. He could not if he would, and the Ashram protects him.

In this Rule for accepted disciples and initiates we are faced with a similar condition on a higher turn of the spiral, but with this difference (one which you can hardly grasp unless at the point where the Word goes forth to you): that the initiate stands alone in "isolated unity," aware of his mysterious oneness with all that is. The urge which distinguished his progress in arriving at personality-soul fusion is

transmuted into fixity of intention, ability to move forward into the clear cold light of the undimmed reason, free from all glamour and illusion and having now the power to voice the three demands. This he can now do consciously and by the use of the dynamic will instead of making "application in triple form" as was the case before. This distinction is vital and significant of tremendous growth and development.

The initiate has heard the Word which came forth to him when he was irrevocably committed to hierarchical purpose. He has heard the Voice from Shamballa just as he earlier heard the Voice of the Silence and the voice of his Master. Occult obedience gives place to enlightened will. He can now be trusted to walk and work alone because he is unalterably one with his group, with the Hierarchy, and finally with Shamballa.

The key to this whole Rule lies in the injunction to the initiate that he add to his application three demands, and only after they have been voiced and correctly expressed and motivated by the dynamic will, does the further injunction come that he move forward. What are these three demands, and by what right does the initiate make them? Hitherto the note of his expanding consciousness has been vision, effort, attainment and again vision. He has therefore been occupied with becoming aware of the field—an ever-increasing [Page 61] and expanding area—of the divine revelation. In terms of practical occultism, he is recognising an ever widening sphere wherein he can serve with purpose and forward the Plan, once he has succeeded in identifying himself with that revelation. Until this revelation is an integral part of his life it is not possible for the initiate to comprehend the significance of these simple words. Identification is realisation, plus esoteric experience, plus again an absorption into the Whole, and for all of this (as I have earlier pointed out) we have no terminology. Now a master of that which has been seen and appropriated, and being conscious of and sensing that which lies ahead, the disciple "stands on his occult rights and makes his clear demands."

What these demands are can be ascertained by remembering that all that the initiate undergoes and all that he enacts is the higher and esoteric correspondence of the triple manifestation of spirit-energy which distinguished the first and earliest phase of his unfoldment. That is the personality. I would like to call attention to the word "unfoldment," for it is perhaps the most explicit and correct word to use anent the evolutionary process. There is no better in your language. The initiate has ever been. The divine Son of God has ever known himself for what he is. An initiate is not the result of the evolutionary process. He is the cause of the evolutionary process, and by means of it he perfects his vehicles of expression until he becomes initiate in the three worlds of consciousness and the three worlds of identification.

According to ray type this unfoldment proceeds, and each triple stage of the lower unfoldment makes possible later (in time and space) the higher unfoldment in the world of the Spiritual Triad. What I am doing in these instructions is to indicate the relation between the threefold personality and the Spiritual Triad, linked and brought together by the antahkarana. Each of these three lower aspects has its own note and it is these notes which produce the sounding forth of the three demands which evoke response from the Spiritual Triad and thus reach the Monad in its high place of waiting in Shamballa.

### [Page 62]

In 1922, in my book *Letters on Occult Meditation* I laid the foundation in my first chapter for the more advanced teaching which I am now giving. There I was dealing with the alignment of the ego with the personality, and this was the first time that the entire theme of alignment was brought definitely into

focus, for alignment is the first step towards fusion, and later towards the mysteries of identification. Let me quote:

"As time progresses, and later with the aid of the Master, harmony of colour and tone is produced (a synonymous matter) until eventually you will have the basic note of matter, the major third of the aligned personality, the dominant fifth of the ego, followed by the full chord of the Monad or Spirit. It is the dominant we seek at adeptship, and earlier the perfected third of the personality. During our various incarnations we strike and ring the changes on all the intervening notes, and sometimes our lives are major and sometimes minor, but always they tend to flexibility and greater beauty. In due time each note fits into its chord, the chord of the Spirit; each chord forms part of a phrase, the phrase or group to which the chord belongs; and the phrase goes to the completion of one seventh of the whole. The entire seven sections, then, complete the sonata of this solar system—a part of the threefold masterpiece of the Logos or God, the Master-Musician." (Page 4).

We now arrive at a point which it is difficult for disciples to grasp. The initiate or disciple has reached a point in his evolution in which triplicity gives place to duality, prior to the attainment of complete unity. Only two factors are of concern to him as he "stands at the midway point," and these are Spirit and Matter. Their complete identification within his consciousness becomes his major goal, but only in reference to the whole creative process and not now in reference to the separated self. It is this thought which motivates the service of the initiate, and it is this concept of wholeness gradually creeping into the world consciousness [Page 63] which is indicating that humanity is on the verge of initiation. Therefore, it is the material aspect, "the perfected third of the Personality," which makes possible the activity of the initiate as he sounds out his three demands. The "dominant fifth of the ego" makes itself heard at the third initiation, marking the attainment of at-one-ment, and this fades out at the fourth initiation. At that time the egoic vehicle, the causal body, disappears. Then only two divine aspects remain; the perfected, radiant, organised and active substance through which the initiate can work in full control, the matter aspect, and the dynamic life principle, the spirit aspect, with which that "substantial divine Reality" still awaits identification. It is this thought which underlies the initiate's three demands which (according to the Rule earlier given to aspirants and disciples) must sound forth "across the desert, over all the seas and through the fires."

It is not possible for me explicitly to give an understanding of the nature of these demands. I can only give you certain symbolic phrases which, intuitively interpreted, will give you a clue.

The first demand is made possible because "the desert life is passed; it flourished and it flowered, and then the drought arrived and man removed himself. That which had nourished and contained his life became an arid waste and naught was left but bones and dust and a deep thirst which naught in sight could satisfy." Yet to the initiate consciousness it remains clear that the desert land must be made anew to flourish like a rose and that his task is the restoration (by the distribution of the waters of life) of its pristine beauty, and not the beauty of its false flowering. He demands, therefore, upon the note of the lower aspect of the personality (I am talking in symbols), that this flowering forth should take place according to the Plan. This involves upon his part a vision of that plan, identification with the underlying purpose, and the ability—through the medium of the higher mind, which is the lowest aspect of the Spiritual Triad—to work in the world of ideas and to create those forms of thought which will aid in the materialising of the [Page 64] Plan in conformity with the Purpose. This is the creative work of thoughtform building and that is why, we are told, that the first great demand "sounds forth within the world of God's ideas and towards the desert, a long time left behind. Upon that great

demand the initiate who has pledged himself to serve the world returns into that desert, bringing with him the seed and water for which the desert cries."

The second demand is related to the earlier cry of the disciple, which was sounded forth "over the seas." It refers to the world of glamour in which humanity struggles, and to the emotional world in which mankind is sunk as if drowning in the ocean. We are told in the Bible, and the thought is based on information to be found in the Archives of the Masters, that "there shall be no more sea"; I told you that a time comes when the initiate knows that the astral plane no longer exists. For ever it has vanished and has gone. But when the initiate has freed himself from the realm of delusion, of fog, of mist and of glamour, and stands in the "clear cold light" of the buddhic or intuitional plane (the second or middle aspect of the Spiritual Triad), he arrives at a great and basic realisation. He *knows* that he must return (if such a foolish word can suffice) to the "seas" which he has left behind, and there dissipate the glamour. But he works now from "the air above and in the full light of day." No longer does he struggle in the waves or sink immersed in the deep waters. Above the sea he hovers within the ocean of light, and pours that light into the depths. He carries thus the waters to the desert and the light divine into the world of fog.

Yet he never leaves the place of identification, and all that he now does is carried forward from the levels attained at any particular initiation. All that he does "upon the desert, and over the seas" is undertaken through the power of thought, which directs the needed energy and certain destined and chosen forces so that the Plan (let me repeat myself) may go forward according to divine purpose through the power of the dynamic spiritual will. When you can **[Page 65]** appreciate that the initiate of high degree works with monadic energy and not soul force, you can understand why he finds it necessary ever to work behind the scenes. He works with the soul aspect and through the power of monadic energy, using the antahkarana as a distributing agency. The disciples and initiates of the first two degrees work with soul force and through the medium of the centres. The personality works with forces.

The third great demand has in it a different implication, and sounds forth, we are told, "through the fires." In this solar system there is no evading the fire. It is found at all levels of divine expression as we well know from our study of the three fires—fire by friction, solar fire and electric fire, with their differentiations, the forty-nine fires—of the seven planes. Always, therefore, whether it is the cry of the disciple or the demand of the initiate, the sound goes forth "through the fire, to the fire, and from the fire." Of this technique, underlying the potent demand, there is little that I may say. From the highest plane of the spiritual will, what is technically called "the atmic plane," the demand goes forth and the result of that demand will work out on mental levels, just as the earlier two demands worked out on the physical and astral levels. I would interject here that even though there is no astral plane, from the standpoint of the Master, yet thousands of millions recognise it and labour in its delusive sphere and are there aided by the initiated disciple working from the higher corresponding levels. This is true of all the planetary work, whether accomplished by initiates and Masters, working directly in the three worlds, or from higher levels, as work the Nirmanakayas (the creative Contemplatives of the planet), or from Shamballa from the Council Chamber of the Lord of the World. All the efforts of the Hierarchy or of the "conditioning Lives" (as They are sometimes called) of Shamballa are dedicated to the furthering of the evolutionary plan which will finally embody divine purpose. I keep emphasising this distinction between plan and purpose with deliberation, **[Page 66]** because it indicates the next phase of the working of the intelligent will in the consciousness of humanity.



More anent these three demands I may not imply. I have told you much, had you the awakened intuition to read the significance of some of my comments. These demands refer not only to the evolution of humanity, but to all forms of life within the consciousness of the planetary Logos. The directing mind of the initiate indicates within the three worlds the goal of attainment.

*3. Let there be no recollection and yet let memory rule.*

This is not a contradictory statement. Perhaps I can convey to you the right idea as follows: The initiate wastes no time in looking backward towards the lessons learned; he works from the angle of developed habit, instinctively doing the right and needed thing. Instinctual response to environing forms builds, as we well know, patterns of behaviour, of conduct and of reaction. This establishes what might be called unconscious memory, and this memory rules without any effort at recollection.

The *habit* of goodness, or right reaction and of instinctual understanding is distinctive of the trained initiate. He has no need to remember rules, theories, planes or activities. These are as much an established part of his nature as the instinct of self-preservation is an instinctive part of the equipment of a normal human being. Think this out and endeavour to build up the right spiritual habits. In this way the Master wastes no time on soul or personal plans. He has the habit—based on divine instinctual memory—of right activity, right understanding and right purpose. He needs not to recollect.

*4. Work from the point of all that is within the content of the group's united life.*

This is not, as might appear, the effort to do the work for humanity as it is planned or desired by the group with which the initiate finds himself associated. The mode of working covers an earlier phase and one in which the accepted [Page 67] disciple learns much. First, he finds a group upon the physical plane whose ideals and plans for service conform to his idea of correct activity, and with this group he affiliates himself, works, learns, and in learning, suffers much. Later he finds his way into a Master's Ashram, where his effort is increasingly to learn to use the will in carrying out the Plan and to accommodate himself to the group methods and plans, working under the law of occult obedience for the welfare of humanity.

The initiate, however, works in neither of these ways, though he has acquired the *habit* of right contact with organisations in the three worlds and right cooperation with the Hierarchy. He works now under the inspiration of and identification with the life aspect—the united life aspect of his ray group and of all groups. This means that the significance of the involutory life and the evolutionary life is fully understood by him. His service is invoked by the group or groups needing his help. His response is an occult evocation given in unison with the group of servers with which he is affiliated on the inner side. This is a very different thing to the mode of service generally understood.

### RULE THREE

The next Rule continues the above theme and gives some instructions in terse phrases and symbols on the Science of Invocation and Evocation and its significant ritual or programme.

This programme is, in reality, an expression or a human formulation of the Science of Sound, just in so far—as yet—as Sound affects humanity and human affairs. Forget not my earlier teaching upon the Word; remember also that the Sound is the sound or note of Life Itself, embodying its dynamic



impulse, its creative power, and its responsive sensitivity to all contacts.

### Rule III.

*Dual the moving forward. The Door is left behind. That is a happening of the past. Let the cry of invocation [Page 68] issue forth from the deep centre of the group's clear cold light. Let it evoke response from the bright centre, lying far ahead. When the demand and the response are lost in one great Sound, move outward from the desert, leave the seas behind, and know that God is Fire.*

This is perhaps one of the two most occult rules which the initiate has to master, whether as an individual or in conjunction with his group. The group recognises and works under the pervasive influence of the purpose; the individual initiate works with the plan. The group expression, as far as in it lies at any given moment in time and space, is in line with the will of the One in Whom we live and move and have our being, the Life of all that is. The individual initiate uses the attractive force (to which we give the oft misleading name of love) of that fundamental Life to gather together that which will give body to form and so manifest the will. The group can be, and frequently is, responsive to the "bright centre," Shamballa, where the initiate by himself and in his own essential identity cannot so respond. The individual must be protected by the group from the terrific potencies which emanate from Shamballa. These must be stepped down for him by the process of distribution, so that their impact is not focussed in any one or all of his centres but is shared by all the group members. Here is the clue to the significance of group work. One of its major functions, esoterically speaking, is to absorb, share, circulate, and then distribute energy.

This process of protection and of distribution is one of the functions of the great meeting of all the Hierarchy, under the aegis of the three Great Lords (the Manu, the Mahachohan and the Christ) in that high and sacred valley in the Himalayas where annually—after due preparation—the Hierarchy makes contact with Shamballa and a relationship is then set up between the "bright and living centre" and the "radiating and magnetic centre," in order that the "acquiescent waiting centre" may be stimulated to move forward upon the ladder of evolution. Even the Hierarchy [Page 69] itself needs the protection of its full membership in order rightly to absorb the incoming energies, and later wisely to distribute the forces of the divine will in the three worlds where lies Their major responsibility. The focussed will of God, in its immediate implications and application, constitutes the point of tension from which Shamballa works in order to bring about the eventual fruition of the divine Purpose.

There is a definite distinction between Purpose and Will; it is subtle indeed, but quite definite to the advanced initiate, and therefore the dualistic nature of our planetary manifestation and our solar Expression appear even in this. The Members of the Council at Shamballa recognise this distinction and therefore divide Themselves into two groups which are called in the ancient parlance, Registrants of the Purpose and Custodians of the Will. Will is active. Purpose is passive, waiting for the results of the activity of the will. These two groups are reflected in hierarchical circles by the Nirmanakayas or the Planetary Contemplatives, and the Custodians of the Plan. The function of the Registrants of the Purpose is to keep the channel open between our Earth, the planet Venus and the Central Spiritual Sun. The function of the Custodians of the Will is to relate the Council, the Hierarchy and Humanity, thus creating a basic triangle of force between the three major centres of the planetary Life. This is the higher expression (symbolic, if you like) of the six-pointed star, formed of two interlaced triangles. A replica of this fundamental triangle and of this symbol of energy, with its inflow and distribution, is to be found in the relation of the three higher centres in the human being—head, heart and throat—to the

three lower centres—solar plexus, sacral centre and the centre at the base of the spine. The Science of Invocation and Evocation is also seen to be symbolically proceeding along evolutionary lines. Worship, the attitude of the mystic, must give place to Invocation in the man who knows he is divine. This symbolic revelation is to be seen in the lifting up of the three lower energies and their evocative response to the three higher, thus producing [Page 70] an eventual unity at the point of tension. I realise that this is a hard thing to comprehend because it embodies truths which are difficult for the disciple to grasp. But they will be grasped and mastered by each one as he proceeds along the Path of Discipleship and submits to the needed training for initiation. They will also be mastered, later in this century and in the next, by the rapidly developing humanity, thus demonstrating that the initiation of the moment becomes the past achievement of the masses eventually. This enhanced liberation will later appear as a definite result of the war. The Atlantic Charter and the Four Freedoms, formulated in the tension produced by the world agony and strain, are the reflections of this, and embody all that it is possible for average materially-minded man to grasp of the present will of Shamballa as it conditions the plans of the Hierarchy and is impelled by the Registrants of the Purpose. This is as far as the two groups of Custodians have been able to convey this revelation to the best human intellects—the first group dealing with the senior members of the Hierarchy and the latter with those initiates and disciples who are closely related to humanity.

Here again we come up against the fact that the Science of Invocation and Evocation, with which this Rule fundamentally deals, is primarily a great and scientific activity of which modern humanity knows practically nothing, but which is related to thought power and to thoughtform building. Only initiates of the highest degree—such as the three Great Lords—have the right to invoke alone and unaccompanied by any protective agency, such as a group, and the reason for that is that They Themselves are members of the Council at Shamballa and are individually Registrants of the Purpose. The annual appearance of the Lord Buddha is the outer demonstration or symbol of the emergence of this Science of Invocation and Evocation in the waking consciousness of humanity. Prayer is the dim, faint and inadequate expression of this; affirmation of divinity in order to gain material well-being is a distortion of this truth. This needs to be remembered. The true significance of this [Page 71] emerging science is that, in the early or first stages, it embodies the seed concept of the new world religion.

In the great invocations which I have given out, the first one\* ("Let the Forces of Light bring illumination to mankind...") was an effort on my part to put into words the invocative cry of mankind and of all men and women of goodwill throughout the world. Its success was indicative of the strength of that goodwill. The second\*\* ("Let the Lords of Liberation issue forth...") can, in reality, only be used with any measure or hope of success by aspirants, disciples and initiates, and hence was not nearly so popular with the general public, though in reality much more powerful and potentially effective. It was essential, however, that a fusion of the two groups should take place before the invocative cry of humanity as a whole could be powerful and effective in evoking response.

Prior to taking up the study, phrase by phrase, of Rule III, I would call your attention to the relation between this Rule and the earlier one given to applicants. The applicant sends out his cry—across the desert, over all the seas and through the fires. His entire personality, integrated and oriented, is focussed at a point of tension; then he utters his cry (symbolic of a voiceless expression) and this cry beats against the door which separates him from the soul, in the first instance, and from the Hierarchy,

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\* *The Externalisation of the Hierarchy*, Page v.

\*\* *The Externalisation of the Hierarchy*, Page v.

in the second. The door is only a symbol of separation; it divides one place from another location, one sphere of activity from another, and one state of consciousness from another. It fosters in the aspirant a sense of duality. It is a word descriptive of the mystic attitude. This attitude embraces the concepts of here and there, of soul and body, of God and man, of Hierarchy and humanity. But Rule III, as voiced for initiates, demonstrates that this mystical realisation finally goes; the sense of separation disappears, and the door is left behind.

*1. Dual the moving forward. The Door is left behind. That is a happening of the past.*

**[Page 72]**

The first point which should be noted is that we have here the definition of an initiate. He is one who, in his two-fold nature (soul and personality), moves forward. No longer is his point of tension that of the personality. He has fused and blended two divine aspects in himself, and they now constitute one integrated unit. This fusion produces its own point of tension. He has moved forward through the door. A point of tension again ensues in which a Word goes forth in response to the invocative cry of the new initiate. A Word is returned to him: Accepted as a group. Then he, with the group of which he is now a recognised part, moves forward. For the initiate (as I have earlier pointed out) the past is left behind: "Let there be no recollection"; the present embodies a point of tension; the future indicates a moving forward from that point of tension as a result of its effective action. The door closes behind the initiate, who is now an accepted member of his group, and as the *Old Commentary* puts it, "its sound in closing informs the watching world that the initiate has passed into a secret place and that to reach him in the real sense they too must pass that door." This conveys the thought of individual self-initiation, to which all must be subjected, and indicates also the loneliness of the initiate as he moves forward. He does not yet understand all that his group as a whole grasps; he is himself not understood by those on the other side of the door. He has sensed for some time the group with which he is now affiliated, and is becoming increasingly aware of their spiritual impersonality, which seems to him to be almost a form of aloofness and which in no way feeds in him those elements which are of a personality nature; he therefore suffers. Those left behind as a part of his old life in no way comprehend his basic (even if undeveloped) impersonality. This attitude of theirs evokes in him, when sensed, a resentment and a criticism which he realises is not right but which at this stage he seems unable to avoid, whilst those he criticises endeavour to tear him down or (at the least) to make him feel despised and uncomfortable.

In the early stages he takes refuge from those left **[Page 73]** behind by withdrawing himself and by much unnecessary and almost obtrusive silence. He learns to penetrate into the consciousness of his new group by strenuously endeavouring to develop their capacity for spiritual impersonality. He knows it is something which he must achieve and—as he achieves it—he discovers that this impersonality is not based on indifference or upon preoccupation, as he had thought, but upon a deep understanding, upon a dynamic focus on world service, upon a sense of proportion and upon a detachment which makes true help possible. Thus the door and the past are left behind. St. Paul attempted to express this idea when he said: "Forgetting the things which are behind, press forward towards the prize of your high calling in Christ." I would ask your attention to the word "calling."

*2. Let the cry of invocation issue forth from the deep centre of the group's clear cold light.*

We are not here dealing with the light in the head or with soul light as it is perceived by the attuned and aligned personality. That too is left behind, and the initiate is aware of the light of the Ashram and the

all-including light of the Hierarchy. These are two aspects of soul light which the individual light in the head has revealed. That soul light which the initiate has been aware of from the first moment of soul contact, and at rapidly decreasing intervals, is created by the fusion of the light of the soul with the light of substance itself, and is the inevitable and automatic consequence of the purification of the three vehicles and of creative meditation. We are told in the world Scriptures that "in that light shall we see Light"; and it is to this other Light that I now refer—a light which is only to be perceived when the door is shut behind the initiate. That light is itself composed of the light of buddhi and the light of atma, and these are (to interpret these Sanskrit terms esoterically) the light of the pure reason, which is the sublimation of the intellect, and the light of the spiritual will, which is the revelation of the enfolding purpose. The first [Page 74] is focussed in the Ashram, and the second in the Hierarchy as a whole, and both of them are the expression of the activity of the Spiritual Triad.

Let me make myself clearly understood, if possible. You have, therefore, three great lights, all of them focussed upon the mental plane, for beyond that plane the symbolism of light is not used; divinity is known as life, where the Monad and its expression, the Spiritual Triad, are concerned. All the lights are finally focussed upon the mental plane:

1. The blended light of soul and personality.
2. The light of the egoic group which, when forming a recognised group in the consciousness of the illumined initiate, is called an Ashram, embodying the light of buddhi or pure reason.
3. The light of the Hierarchy as a centre of radiance in the planetary body and embodying the light which understanding of the plan and cooperation with that plan produce, and which comes from identification—upon mental levels—with the spiritual will.

All these three aspects of light can be described as:

1. The light which is thrown upward. This is the lesser light, from the angle of the Monad.
2. The light which the Spiritual Triad reflects upon the mental plane.
3. The focussed light which is produced by the meeting of the two lights, the higher and the lower.

These are the higher correspondence of the blazing forth of the light in the head, when the light of the personality and the light of the soul make contact.

Beyond the mental plane, the initiatory impulse or emphasis is upon the life aspect, upon dynamic energy, and upon the cause of manifestation, and this incentive to progress is not based on revelation, which is ever incident to or related to the significance of light. Light and revelation are cause and effect. The coming revelation for which all men wait, and which will come when world adjustment has [Page 75] reached an already determined point, is concerned with the impartation to the human consciousness of the meaning and purpose of life; this will take place in a gradually unfolding series of spiritual events. I cannot and must not put these truths more clearly, even if the necessary words were available to express what is not as yet even dimly sensed by disciples of the first and second degrees of initiation. What will come through that series of spiritual happenings and their inevitable reaction upon the whole body of humanity is in no way related to consciousness, to revelation or to light. There will come to humanity at some moment still a long way ahead a period of realisation, constituting both a point of crisis and a point of tension. That realisation will summarise, in effective conditioning consciousness, all that the quality of sensitivity has conveyed to mankind throughout the ages. It is the consummation of the activity of the Christ-consciousness, and is the state referred to when it is said of

the Christ: "He shall see of the travail of his soul and be satisfied." At the crisis of that revelation, at its highest point of tension, humanity as with one voice will say: "Behold! All things are become new." This is the apotheosis of vision and the prelude to an unfoldment in the general massed human consciousness (from that point in time slowly brought about) of certain powers and capacities of which the race is today totally unaware. The immediate revelation ahead will be only the first step towards this distant related point, and its significance will not be apparent to the present generation, or even to the next; it will, however, be steadily though gradually appreciated as the new world religion with its emphasis upon the invocation of energies and the evocation of "life more abundantly" is developed and has its inevitable effect. Students would do well to bear in mind that the impact of energies upon forms produces results which are dependent upon the quality of the forms receiving the impression. This is a statement of occult law.

One of the purposes lying behind the present holocaust (World War II) has been the necessity for the [Page 76] destruction of inadequate forms. This destruction could have been brought about by an act of God, such as a great natural catastrophe or a universal epidemic, and such had been the original intention. Humanity was, however, swept by forces that carried in themselves the seeds of destruction, and there was that in humanity which responded to those forces. Therefore the Law of destruction was permitted to work through humanity itself, and men are now destroying the forms through which many masses of men are functioning. This is both a good and a bad thing, viewed from the evolutionary angle. It is nevertheless a fact which cannot be gainsaid, and the problem, therefore, confronting the Custodians of the Will, working through the Custodians of the Plan, is to bring good out of the evil which man has wrought, and thus gear events to the larger issues.

That is one of the objectives before the Hierarchy at this time (written April, 1943) as it prepares for participation in the May and June Full Moons. Can the forces be so organised and the energies so distributed that the full measure of good may be evoked from humanity by the invocation sounded forth by Shamballa? Can this evocation of a new cycle of spiritual contact and of liberation be brought about by the invocation of the men and women of good-will? Can the will-to-good of the spiritual Forces and the goodwill of humanity be brought together and produce those conditions in which the new world order may function? These are the important questions which the Hierarchy is attempting to solve.

It must be remembered that the Science of Invocation and Evocation is a reciprocal effort. Humanity could not be invocative were it not that the Spiritual Hierarchy (and by that term I include both Shamballa and the planetary Hierarchy) is evoking the spirit of man. The invocative cry of humanity is evoked by the invocation or Sound of the spiritual hierarchies. Man's responsibility, however, is to invoke at this time the Lords of Liberation and the Spirit of Peace. These are the Beings which have the power to raise humanity, once the race of men has assumed the right [Page 77] attitude. They correspond to the group, in the third degree of Masonry, who raise the Master. Their response to the cry of mankind is largely, but not wholly, dependent upon the quality of that cry.

I wonder if I could make the problem of invocation clearer to you if I were to suggest that the words, "issue forth from the deep centre of the group's clear cold light," have a meaning both for the individual initiate and for all groups of disciples and all Ashrams? The use of the words, "clear cold light," is deeply symbolical. The clarity of that light indicates the function of the soul, as its great light enables the initiate to see light. The coldness of that light refers to the light of substance, which cannot be warmed into a glow by desire or by the heat of passion, but is now and at last only responsive to the light of the soul. It is therefore cold to all that limits and hinders, and this state of personality



consciousness has to be realised at the very centre of man's being; there the clear light of the soul and the cold light of the personality are united in the deepest conscious point of the disciple's nature, at the extreme point of withdrawal (for which all concentration exercises and meditation processes have been a scientific preparation). Then, through the produced tension, the invocative cry can go forth with power and effectiveness. The same is true of the disciple's group or of any group of true and selfless aspirants. There can come a moment in the life of the group when the blended cold light of the contributing personalities and the clear light of their souls can so function that united invocative cry will evoke a response. That cry will ever be concerned with the selfless service of the group—a service which, under the Plan, they are seeking to render to humanity.

As we continue our study of Rule III, I am myself struck with the appositeness of its words in connection with this particular historical cycle and in relation to the truths which are slowly taking form in the consciousness of humanity. New truths (and by that I mean truths which are new to the most advanced thinkers and which are only [Page 78] dimly sensed by the most advanced esotericist) are hovering on the horizon of the human mind. The ground is being prepared for the sowing of this new seed and the stage set for the emergence of new Actors in the great drama of the unfolding revelation of Deity.

Certain great concepts are firmly grasped by man. Certain great hopes are taking form and will become the pattern of man's living. Certain great speculations will become experimental theories and later prove demonstrated facts. Behind all this, two things are happening: Men are being stimulated and brought to that point of necessary tension which (as a result of a crisis) must precede a great moving forward upon the Path of Evolution. Secondly, a process of reorientation is going on which will eventually enable the mass of men to present a united front upon views hitherto regarded as the vague visions of intelligent and optimistic dreamers. A great stirring and moving is going on. The world of men is seething in response to the inflow of spiritual energy. This energy has been evoked by the unrealised and inaudible cry of humanity itself. Humanity has become—for the first time in its history—spiritually invocative.

Let us now consider briefly the nature of that which is being evoked, and thus gain an insight into the interrelation which exists between the three great planetary centres: The human centre, the hierarchical centre, and Shamballa. Each of these is evocative to the one functioning at a slower or lesser speed (if I might use such inappropriate terms) and invocative to the one above it—again using a form of words which is misleading in the extreme; there is no higher or lower and no greater or lesser in our universe of reality. There is only the interpenetration of substances which are all basically expressions of matter, and their vitalisation and organisation into forms of expression of the unknown Real. This essential Reality, we call spirit or life.

As a result of the interplay of these two, humanity eventually appears in time and space. Humanity is the result of all sub-human forms of expression and experience and of the activity of superhuman Beings. These superhuman [Page 79] Beings are the product of past evolutionary systems and are in Themselves the sum total of the great Divine Sacrifice as it focusses itself in our planetary life. Having passed through all previous phases of existence and perfected the consciousness aspect in Themselves through human experiences, They have transcended all that men can know and all states of consciousness with which he is or may be in the future familiar, and are now expressing a phase of divinity of which he can know naught. They LIVE. They are energy itself, and in Their totality They form the "bright centre lying far ahead."



3. *Let it evoke response from the bright centre, lying far ahead.*

To this centre we give the name Shamballa, the component letters of which are numerically: S.H.A.M.B.A.L.L.A. or 1.8.1.4.2.1.3.3.1. This word equals the number 24 which in its turn equals 6. I would call your attention to the fact that the word has in it nine letters, and—as you know—nine is the number of initiation. The goal of all the initiatory process is to admit mankind into realisation of and identification with the will or purpose of Deity. The number 6 is the number of form or of manifestation, which is the agent or medium through which this realisation comes and by which the consciousness is unfolded so that it can become the foundation of the higher process which is instituted at the third initiation. That initiation is closely related to the third major centre, Shamballa; it is the third, from the angle of man's perception and understanding, but the first from the angle of Deity Itself. Again, 6 being the number of the sixth ray, it is therefore the number of idealism and of that driving force which makes mankind move forward upon the path and in response to the vision and press upward towards the light. It is in reality devotion to an unseen goal, ever on ahead, and an unswerving recognition of the objective. Like all other divine qualities, it has its material counterpart, and that is why 666 is regarded as the number of the Beast or of materialism, the number of the **[Page 80]** dominance of the three worlds prior to the process of reorientation and the expression of developed idealism and purpose. The third aspect expresses itself through pure materialism, and hence the three sixes. In an ancient book on numbers the initiate is defined as "the one who has experienced and expressed 666 and found it naught; who has dropped the 6 and become the 66, and thus has found himself upon the WAY; later, again, he drops the 6 and becomes the perfected 6—form, the instrument and expression of spirit."

The number 24 is of deep interest, expressing as it does the double 12—the greater and the lesser zodiac. Just as the number 6 expresses *space*, so the number 24 expresses *time*, and is the key to the great cycle of manifestation. It is the clue to all cyclic appearance or incarnation. Its two figures define the method of evolution; 2 equals the quality of love-wisdom, working under the Law of Attraction and drawing man from one point of attainment to another; whilst 4 indicates the technique of conflict and the achieving of harmony through that conflict; 4 is also the number of the human hierarchy, and 2 is the number of the spiritual hierarchy. Technically speaking, until the third initiation, the initiate is "occupied with the relationship of the 2 and the 4; these, when placed side by side, connote relation; and when placed the one above the other, the initiate passes from the 4 into the 2." Needless to say, there is much more to say anent these figures, but the above will suffice to show the satisfactory nature of esoteric numerology—not numerology as understood today.

I would have you note that the sounds which compose the word "Shamballa" are predominantly along the line of will or power or of first ray energy. Of the nine letters, six are on the first ray line of force. 1.1.1.3.3.1.—spirit and matter, will and intelligence. Two of them are along the second line of force, 4 and 2. The number 8 inaugurates ever a new cycle, following after the number 7, which is that of a relative perfection. It is the number of the Christ-consciousness; just as 7 is the number of man, 8 is the **[Page 81]** number of the Hierarchy, and 9 is the number of initiation or of Shamballa. Forget not that, from the angle of the Hierarchy, the third initiation is regarded as the first major initiation.

These preliminary remarks are intended to convey much esoteric information to those who realise that number gives the clue to the form and purpose of the life which the form veils. At the third major initiation, the third planetary initiation (which is in fact the first solar initiation), the liberated disciple

for the first time—alone and unaided—invokes the highest spiritual centre on our planet, Shamballa. This he does because, for the first time, consciously and with understanding, he registers the life aspect (which has brought his soul into action through the medium of form) and vibrates to the Monad. That registration enables him to contact "the bright centre, lying far ahead," to blend his individual will with the divine will, and to cooperate with the purpose aspect of manifestation. He has learnt to function through form; he has become aware, as a soul, of the divine form in its many aspects and differentiations; he now starts off upon the way of the higher unfoldment, of which the first step is contact with Shamballa, involving the fusion of his self-will and his spiritual will with the Will of God.

At the third initiation he stands before the One Initiator, the Lord of the World, and "sees His star shine forth" and hears the sound which—to quote the *Old Commentary*:

"...pours forth from that central point of power where substance and the outer life have met together, where spirit utters loud the cry which drew the form to meet the highest need; where energy comes forth and blends with force and (in the blending) music had its start within the sphere of blending and of being thus created.

"Man only hears the distant sound and knows it not for what it is. The disciple hears the sound and sees its form. The one who stands for the third time upon the mountain top hears a clear note and **[Page 82]** knows it as his own, as ours, as yours, and yet the note which none have sounded forth."

*4. When the demand and the response are lost in one great Sound, move outward from the desert, leave the seas behind and know that God is Fire.*

This means more than its obvious significance. Superficially it can mean that when the initiate hears the Sound, he leaves behind the desert life of physical incarnation, the emotional life of the astral plane, seething and unstable as the sea, and functions on the plane of mind, of which the symbol is fire. That is the most elementary and obvious meaning, and as this section of *A Treatise on the Seven Rays* is written for those with initiate understanding, the obvious interpretation will not prove satisfactory. The meaning must be broader and deeper. The words "outward from the desert" have application for the entire life of the incarnated Monad in the three worlds of human endeavour and enterprise. "Leaving the sea behind" has reference to the withdrawal of the initiate from all sensuous experience because, as I have pointed out, the state of consciousness or awareness is superseded when the higher initiations are taken and their place is filled by a state of being for which we have no word but the unsatisfactory one of identification. This state of being is something very different to consciousness as you understand it. The phrase therefore means (if such a misleading form of words can be justifiably used) that the initiate leaves consciousness itself behind and the five worlds of life expression are transcended; at the third initiation the initiate grasps what is meant when the One in Whom we live and move and have our being (note that expression) is referred to as Fire. I elaborated this theme in *A Treatise on Cosmic Fire*—a book which evades understanding by all except those with initiate consciousness. Fire is the sumtotal of that which destroys form, produces complete purity in that which is not itself, generates the warmth which lies behind all growth, and is vitality itself.

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This initiate realisation is all brought about by the sudden appreciation or apprehension of sound, by the awakening of the inner ear to the significance of the Voice, just as the disciple in the earlier stage awakened to the significance of vision. That is why, at the third initiation, the initiate sees the star and hears the sound. At the first two initiations, he sees the light and hears the Word; but this is something

different and is the higher correspondence to the earlier experience. It will be obvious that I can say no more upon this subject.

It is essential, however, that some knowledge begin to reach the public anent the highest spiritual centre to which (as the Gospel story intimates) Christ Himself was attentive. Frequently we read in the New Testament that "the Father spoke to Him," that "He heard a voice," and that the seal of affirmation (as it is occultly called) was given to Him. Only the Father, the planetary Logos, the Lord of the World, enunciates the final affirmative sound. This has no reference—when it occurs—to the earlier initiations, but only to the final ones. There are five obvious crises of initiation which concern the Master Jesus as step by step He took or re-enacted the five initiations. But lying behind this obvious and practical teaching, lies an undercurrent or thread of higher revelation. This is concerned with the realisations of the overshadowing Christ as He registered the Voice which is heard at the third, fifth, sixth and seventh initiations. The Gospel story gives us the five Initiations of the Master Jesus, beginning with the first and ending with the fifth. But it also gives the initiations of the Christ, starting from the second and ending with the seventh. The latter is left incomplete, and the Voice is not recorded, because at the Resurrection and Ascension we are not told of the hearing of the affirmative sound. That will be heard when the Christ completes His work at the time of the Second Coming. Then the great seventh initiation, which is a dual one (love-wisdom in full manifestation motivated by power and will), will be consummated, and the Buddha and the Christ will together pass before the Lord of the **[Page 84]** World, together see the glory of the Lord, and together pass to higher service of a nature and calibre unknown to us.

In this connection it is wise to remember that three great energies are focussed in Shamballa, the seat of fire:

1. *The Energy of Purification*: This is the power, innate in the manifested universe, which gradually and steadily adapts the substance aspect to the spiritual by a process which we call purification, where humanity is concerned. It involves the elimination of all that hinders the nature of divinity from full expression, and this again from inherent or latent capacity. This necessitates the leaving behind, stage after stage, cycle after cycle, life after life, and plane after plane, of every tendency in the form nature which veils or hides the glory of God. It is essentially the energy which substitutes good for evil. Human thinking has debased this concept so that purification is related mainly to physical phenomena and physical plane life and to a selfish idealism which is largely based on the thought of the sanitary care of substance. An enforced celibacy and a rigid vegetarianism are familiar instances of this, and these physical disciplines have been put in the place of emotional loveliness, mental clarity, intuitional illumination, and the thoughts of the aspirant become focussed downwards into matter and not outwards and upwards into light.

2. *The Energy of Destruction*: This is a destruction which removes the forms which are imprisoning the inner spiritual life, and hiding the inner soul light. This energy is therefore one of the major aspects of the purificatory nature of the divine Life, and that is the reason why I have put purification ahead of destruction. It is the destroying aspect of life itself, just as there is a destructive agency in matter itself. Two things must be borne in mind in connection with the destroyer aspect of Deity and with those responsible for its appearance:

a The destructive activity is set in motion through the will of Those Who constitute the Council at Shamballa and Who are instrumental in bringing the forms in all the subhuman kingdoms into line with

the [Page 85] evolving purpose. Under cyclic law, this destructive energy comes into play and destroys the forms of life which prevent divine expression.

b. It is also brought into activity through the determinations of humanity itself which—under the Law of Karma—makes man the master of his own destiny, leading him to initiate those causes which are responsible for the cyclic events and consequences in human affairs.

There is naturally a close connection between the first Ray of Will or Power, the energies concentrated at Shamballa and the Law of Karma, particularly in its planetary potency and in relation to advanced humanity. It will be apparent, therefore, that the more rapidly the individual aspirant approaches the third initiation, the more rapidly and directly will the individual's karma be worked out. Monadic relation, as it becomes established, lets loose the destructive aspect of the basic energy, and all hindrances are destroyed with expedition. This is true also of humanity as a whole. Two factors have, subjectively and spiritually, precipitated this world crisis: The growth and development of the human family and (as you have been told) the inflow of the Shamballa force at this particular time, both as a result of Karmic law and the planned decision of the Great Council.

3. *The Energy of Organisation*: This is the energy which set in motion the activity of the great Ray Lives and started the motivation and impulse of that which produced manifestation. Thus were the seven ray qualities brought into expression. The relation of spirit and matter produced this ordered process which again, cyclically and under law, creates the manifested world as a field for soul development and as an area wherein divine purpose is wrought out through the medium of the plan. Again I call your attention to the distinction existing between purpose and plan. This is the aspect, emanating from Shamballa, and inherent also in form (as are the other two), which eventually relates the human will, through the right use of the mind, to the organised planning of his separate and individual life in the [Page 86] three worlds, and which eventually relates and reorients that will to the Will of God.

These three energies are faintly symbolised for us in the life of Christ when overshadowing the Master Jesus, two thousand years ago.

The purificatory aspect of the monadic force is indicated at the Baptism episode; secondly, the destroyer aspect can be seen expressing itself at the time of the Crucifixion, when it rent the veil of the Temple from the top to the bottom. The episode which indicates the energy of organisation and the relation of the spiritual will of the Christ to the purpose and the will of the Father appears when He said, in the Garden of Gethsemane, "Not my will but Thine be done." This final episode is closely related to the consciously expressed will of the Christ Child when He realised in the Temple that He must be about His Father's business and that His will was to do the will and fulfill the purpose of the Father, the Monad and the One of Whom the Monad is the expression.

It is these three energies which have precipitated the world crisis, and it is helpful for us to recognise the factual nature of the Shamballa forces as they play upon our planetary life and work out human destiny. The great energy of purification is regenerating humanity, and of this the widespread fires which have been such an outstanding characteristic of this war (1914-1945) are the outward and visible sign. Much evil is being burnt out through the revelation of the appalling character of that evil, and through this, unity is being produced. Mankind has looked upon evil in every land and known it to be wrought by men. Men have *seen*, and that sight will never be forgotten, and the horror thus engendered will aid in stiffening the will of humanity to betterment. The energy of destruction has its side of

beauty when the spiritual values are grasped. That which has so grossly imprisoned the human spirit is disappearing; the rocky grave of humanity is breaking open and releasing men to a life of resurrection. Forget not that in the interim between the tomb experience and the appearance in living **[Page 87]** form to His disciples, the Master Jesus went down into hell (figuratively speaking), carrying release for those to be found there. There will be an interim between the darkness of the war with the evil history of the past, and the appearance of a living civilisation and culture based on the spiritual values and intelligently developing the divine purpose. The stage is now being set for this.

The Crucifixion and the tomb experience lead eventually to resurrection and to life. The destruction is appalling, but it is only the destruction of the form side of manifestation in this particular cycle, and (a point which I would beg you not to forget) it is the destruction of much planetary evil, focussed for aeons in humanity as a whole and brought to the surface and precipitated into violent activity by a group of evil men whose destiny it was. This destiny was the result of their own deliberate choice, and of prolonged cycles of purely material selfishness.

I would ask all aspirants and disciples to ponder upon the destructive purpose of God—a purpose which is motivated by love, guided by a balanced judgment as to form, and which cherishes and fosters the life and its resultant spiritual values.

There is an inherent destructive energy in matter itself and an energy of very great potency; it is with this energy that the Axis Powers are working. The destructive energy, emanating from "the bright centre," Shamballa, is something very different, and I would ask you to remember this. The destroying power of spirit is not the same as that of matter. A human being destroys his own form again and again through the evil which he does and by the material focus of his desires; the following of a life of vice will breed disease, as is well known.

The disciple can also destroy his form nature through selfless service and devotion to a cause. In both cases the form is destroyed, but the motivating impulse is different and the energy of destruction comes from different sources. The death of a Master Jesus or of a Father Damien, and **[Page 88]** the death of a Hitler or of a murderer, are not the result of the same essential energies.

When the din of battle and the smoke and fire of bombing and the cruel effects on human bodies have faded into the past, it will be apparent to the understanding aspirant that much evil has been destroyed in all fields of human activity—in the field of theological religion, in the field of politics, and in the field of selfish economic competition. It will be for humanity then to precipitate and stabilise the appearing good, and this they will learn to do through the utilisation of the third Shamballa energy—the energy of organisation. The new world will be built upon the ruins of the old. The new structure will rise. Men of goodwill everywhere, under the guidance of the New Group of World Servers, will organise themselves into battalions of life, and their first major task must be the development of right human relations, through the education of the masses. This means the paralleling development of an enlightened public opinion, which is (speaking esoterically) right response to the sound which conveys the will of God to the ears of the attentive. Then humanity will indeed move outward from the desert, leave the seas behind, and know that God is Fire.



## RULE FOUR

At the time of the June Full Moon, each year, the love of God, the spiritual essence of solar fire, reaches its highest point of expression. This it achieves through the instrumentality of the Hierarchy, that great group of souls which has ever been the custodian of the principle of light, of enlightened love, and which always—down the ages—focusses its attention upon the race of men when the spiritual influence is at its height. This it does through one of the great Sons of God. The Full Moon of June of 1943 saw this outpouring of divine love reach its highest expression for all time, and at the point of attainment which is, for that particular Son of God, His highest also. Such is the Law. When an embodied Christ in time and space reaches **[Page 89]** His goal of achievement, recognition of this comes to Him at the time of the June Full Moon, for in that sign of Gemini the complete victory of life over form, and of spirit over matter, is consummated and celebrated.

The love of God, focussed in the Christ, seeks to express itself in some act of peculiarly useful service to humanity. This service has taken different forms down through the ages, but it has always expressed itself through two episodes: One of them, the first, reveals the Christ in His capacity of the God-Saviour, sacrificing Himself through pure love for His fellowmen. The annals of the Hierarchy contain many such histories of sacrifice and service, dating far back into the very night of time. The saving principle of pure love finds its expression at the hour of humanity's greatest need in the work of a World Saviour and "for the salvation of His people, He comes forth." He thus meets the need, and at the same time strengthens the link which relates the Hierarchy to Humanity. The task of the Christ (as the expression in time and space of the second divine aspect) is *to establish relationships*. Every cyclic Representative of Deity furthers the approach of the Hierarchy to mankind, and seals this service by some final act which becomes the historical nucleus whereby later generations remember Him.

That accomplished, He stays with His people as Head of the Hierarchy until His second opportunity comes, in which as Representative both of Humanity and the Hierarchy, He can relate them both to Shamballa. This He does through a great act of evocation, seeking to bring about a closer relationship between all the three great planetary centres: Shamballa, the Hierarchy, and Humanity. He can do this because the development of the Wisdom aspect in His nature makes it possible. The major linking agent in the universe is the energy of Love-Wisdom. Love relates the Hierarchy to Humanity, and Wisdom relates the Hierarchy to Shamballa. Only when Humanity and the Hierarchy are working together in a practical synthesis, can the Shamballa energy be permitted complete inflow through the medium of the two other centres.

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To aid in this process of gradual perfecting and an eventual bringing about of a complete alignment, the help of the Buddha must be invoked and accepted. The work of the Christ as God-Saviour can be carried forward by Him alone and unaided. The work of the Christ as God the Preserver needs the united work, as yet, of the two highest Representatives of the second divine aspect when present together upon the Earth, as is the case today of both the Buddha and the Christ. This is the first cycle in the history of humanity when this has been the case. One or the other has been present down the ages, but not the two simultaneously. The reason for this is that the time has now been reached when Shamballa can be contacted and its energy evoked. Hence we have the activity of the Buddha at the May Full Moon and that of the Christ at the following June Full Moon. Their united activity serves to bring about a much closer approach between the Lord of the World and the Hierarchy, via His four Representatives: the Buddha, the Christ, the Manu, and the Mahachohan—the five points of energy



which are creating the five-pointed star of Humanity at this time.

An ancient rule—Rule IV for Applicants gives us in perfect wording the nature of the urge which prompts the present activity of the Christ. He has accomplished His task as God the Saviour. The fourth Rule, as it is given to all applicants and probationary disciples, gives His work the following definition:

Let the disciple tend the evocation of the fire, nourish the lesser lives and thus keep the wheel revolving.

It is given in this short form to all who are approaching the Path, in order to convey to them with the utmost brevity and beauty the nature of the life of the Head of the Hierarchy, the Initiator Whom they must face at the time of the first and second initiations, and upon Whose activities they—as individual aspirants—must learn to model their lives. Only today is it possible to present that work in other terms than those which emphasise the part the Christ plays in the salvaging of man.

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It is now possible, however, to present His true and wider task, because man's sense of proportion, his recognition of others, his growing sense of responsibility, his power to suffer for the good, the beautiful and true, his appropriation of the vision, and his point in evolution warrant a truer picture which—if adequately grasped—will enable the disciple to comprehend the requirements of Rule IV as given for disciples and initiates. Only as they grasp the nature of the work of Christ, after His final act of service as God-Saviour, can they understand the nature of group service and begin to pattern their lives and natures so as to meet similar requirements in group formation.

This has become possible because of the point in the evolutionary process which the Hierarchy has attained. The attitude and position of the members of the Hierarchy are not static. All are moving forward. The Christ Who came two thousand years ago embodied in Himself not only the principle of love in the *planetary* sense (a thing which Shri Krishna had achieved), but a cosmic principle of love also, and this for the first time in human history. His achievement was made possible by the fact that the human family had reached a point at which it could produce the perfect Man, Christ, the "eldest in a great family of brothers," a Son of God, the Word made flesh. The future progress of humanity is also aided and hastened because of the attainment and activity of the Christ, and because He remains with us as God the Preserver.

His task today is threefold, and the Rule states in very simple language these three aspects of His divine activity or phases of His work. These are:

1. He "*tends the evocation of the fire.*" His major task as Head of the Hierarchy is to evoke the electric fire of Shamballa, the energy of the divine Will, and this in such a form that the Hierarchy can be drawn nearer to the source of Life, and Humanity can consequently profit by this hierarchical Approach and know eventually the meaning of the words "life more abundantly." Christ's evocation of the fire of the will was initiated symbolically in the Garden of [Page 92] Gethsemane. He has twice symbolically shown His individual response to the Shamballa energy: Once in the Temple of Jerusalem as a child, and again in the Garden as a full grown man at the close of His earthly career. His third and final response (which climaxes His work from our human angle) covers nine years, from the Full Moon of June, 1936, to the Full Moon of June, 1945. This period, in reality, constitutes one event to Him Who

lives now free in His Own world and free from the limitations of time and space. Having related Humanity to the Hierarchy (which in the case of individual man means relating the personality to the soul), He now seeks to relate more closely, with the aid of the Buddha, the Hierarchy to Shamballa, love to will, electric fire to solar fire.

2. He "*nourishes the lesser lives.*" This refers to the task of the Christ which proceeds day by day, in His capacity of God the Preserver. He "tends the little ones." The work here referred to concerns His activity as Initiator and His responsibility as Head of the Hierarchy. The nourishing of the little lives refers primarily to His task as World Teacher and to His responsibility to lead humanity on into the light, with the aid of all the Masters, working, each of Them through His Own Ashram.

3. He "*keeps the wheel revolving.*" This has a specific relation to His work as the Word of God, which manifests as the Word made flesh. This refers specifically to the great Wheel of Rebirth whereby, upon that turning wheel, souls are carried down into incarnation and then up and out of the soul's prison; through the turning of the wheel, human beings learn their needed lessons, create cyclically their vehicles of expression (the response apparatus of the soul in the three worlds) and in this way, under soul guidance, and aided by the Hierarchy and its schools of instruction, they arrive at perfection. This entire process is under the control of the Christ, assisted by the Manu and the Lord of Civilisation. These three Great Lords thus represent the three divine Aspects in the Hierarchy; They, with the four Lords of Karma, form the seven Who control the whole [Page 93] process of incarnation. The subject is too vast and intricate to be adequately considered here. The above truth does, however, give us a clue as to why the Christ made no specific reference to the work of incarnation in His spoken utterances whilst on Earth. He was then occupied with His task of World Saviour.

His work as Preserver and as Head of the Hierarchy had not then begun. It was at that time dependent upon the experience in the Garden of Gethsemane and upon the Resurrection initiation. Some day the gold and the silver threads of the Gospel story will be disentangled, and men will know the two interpretations which can be put upon the events and episodes in the career of Jesus the Christ. The underlying true events give us great steps and developments in the work of the Christ as He "enveloped humanity in the mantle of love, grasped the rod of initiation on behalf of His brothers, and faced the Lord of Life Himself, unattended, unafraid and in His Own right." The episodes refer to happenings in the life of Jesus.

At the present time, and at the immediate point of tension, Christ has added to His two immediate and constant tasks that of hastening the coming of the Avatar Who waits for the perfected work of the Hierarchy, focussed in the Christ, and the powerful work of Shamballa, focussed in the Lord of the World. When the exact moment has arrived, the work of the Buddha, representing Shamballa, and of the Christ, representing the Hierarchy, plus the sincere demand of Humanity, will bring about an arrangement or an alignment which will release an evocative Sound which will be extra-planetary, and then the Avatar will come.

Ask me not for the date or the hour, brother of mine, for I know it not. It is dependent upon the appeal—the voiceless appeal—of all who stand with massed intent; it is dependent also upon the hour of exact alignment and upon certain aspects of work being done at this time by the senior Members of the Hierarchy, and also upon the steadfastness of the disciples in the world and the initiates—working in their various Ashrams. To this must be added [Page 94] what Christians call the "inscrutable will of God," the unrecognised purpose of the Lord of the World Who "knows His Own Mind, radiates the

highest quality of Love, and focusses His Will in His Own high Place outside the Council Chamber of Shamballa."

That the Avatar will come is a predictable certainty. That His forerunner will be the Christ is equally sure. When Christ comes it will be for the advanced units of the human family; they will recognise Him because He has always been with us, whilst His advent will evoke a responsive vibration from the masses, but not straight recognition. In connection with the Avatar, it will be a process of hierarchical recognition of an overshadowing Presence within Whose aura the planetary Logos will take His stand as the planetary Representative. Then from Shamballa will descend a stream of spiritual potency, qualified by the will-to-good, and this will reach the attentive Hierarchy. The Members of this Group will, through the medium of the Christ, pour light and healing energy upon the Earth and peculiarly into the consciousness of men. I am not able to express the effect of the outpouring from Shamballa in clearer terms. We are told in the Bible that Christ will come in the air, and that He will bring the "healing of the nations" in His wings. I would call your attention to this thought and to its appositeness to this day and generation. I make no prophetic predictions, I only indicate possibility.

When the Avatar has made His appearance, then will the

*"Sons of men who are now the Sons of God withdraw Their faces from the shining light and radiate that light upon the sons of men who know not yet they are the Sons of God. Then shall the Coming One appear, His footsteps hastened through the valley of the shadow by the One of awful power Who stands upon the mountain top, breathing out love eternal, light supernal and peaceful silent Will.*

*"Then will the sons of men respond. Then will a newer light shine forth into the dismal weary vale of [Page 95] earth. Then will new life course through the veins of men, and then will their vision compass all the ways of what may be.*

*"So peace will come again on earth, but a peace unlike aught known before. Then will the will-to-good flower forth as understanding, and understanding blossom as goodwill in men."*

So speaks a prophetic passage in the ancient Archives of the Hierarchy which deals with the present cycle of distress (written in June, 1943). For this time men must prepare. You will know when the Avatar links up with the planetary Logos because I will then give you the final Stanza of the Great Invocation (given out in April, 1945). Its use will serve to bring the Coming One to recognition and enable Him to draw upon the resources of the Avatar in the task of world reorganisation and regeneration. He will again come as the World Saviour, but owing to the stupendous nature of the work ahead, He will be fortified and buttressed by the "silent Avatar" Who (occultly speaking) will "keep His eye upon Him, His hand beneath, and His heart in unison with His."

The keynote of Christ's mission will be to evoke from humanity a response to that influence, and an unfoldment on a large scale of intuitive perception. When He came before, He evoked from humanity a gradual response to truth, and mental understanding. That is why at the end of the cycle, which He inaugurated, we have formulated doctrine and mental development.

The work now being done by Shamballa and the Hierarchy on behalf of humanity will tend also to develop group consciousness and the formation of many groups which will be living organisms and not organisations; it will make group initiation possible and will enable certain aspects of the will to flower forth correctly and with safety. The tendency to overlook the distinction between groups and organisations is still very deep-seated; the coming of the Christ will throw much light upon this

problem. A study of Rule IV as given to disciples and initiates will also serve [Page 96] to clarify this matter, and with that we shall now concern ourselves.

#### Rule IV.

*Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life. This they must bring about through the evocation of the Will. The lesser wheels must not for aye revolve in time and space. Only the greater Wheel must onward move and turn.*

This is a rule peculiarly related to the fourth Creative Hierarchy, embodying its goal as the Aryan rootrace can sense and approximate it. It is peculiarly related also to the quaternary to which we give the name "personality," composed of a vital or etheric body, a sumtotal of emotional states and a mind, plus that integrated something which we call the whole man. Rightly understood and followed, this rule reveals the nature of the fourth plane or fourth state of consciousness, that of buddhi or the plane of pure reason, the intuition. From the angle of the higher initiate, this rule is related to the activity of Monad, Soul and body within the planetary Life, and covers a great mystery and an entire system of relationships of which man in the three worlds is a dim and uncertain shadow. Some clue to the higher quaternary dealt with in this rule will emerge dimly in your consciousness (more is not yet possible) if you will attempt to realise the following:

1. The Monad relates the initiate to the Will of God, to the Council at Shamballa, to forces active on the planet Pluto, and on another planet which must remain nameless, and also to the Central Spiritual Sun.
2. The Soul relates the initiate to the Love of God, to the consciousness aspect of Deity, to the Hierarchy as a whole, entering it through the Ashram of the Master Who has aided him to take initiation, to the planets Venus and Mercury, to the Sun Sirius, and to the Heart of the Sun.
3. The Personality relates the initiate to the Mind [Page 97] of God, to the intelligence principle of the planetary Life, to humanity as a whole, to Saturn and Mars, and to the physical Sun through its pranic aspect.
4. The Life aspect of the planet, or that great ocean of forces in which all these three aspects live and move and have their being, relates the initiate to that Life which works out through Shamballa, through the Hierarchy and through Humanity, thus forming part of the great sumtotal of manifestation.

It is to these major quaternaries that Rule IV refers, and their relationships only emerge as the initiate keeps the rules. Let us now take this rule stanza by stanza, and so get some understanding of its basic significances.

*1. Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life.*

A very casual consideration will show the student that this rule contains four sentences which refer to one or other of the four aspects we have been considering. Bear this in mind as we study significances, interpretations and carry our thoughts into the world of meaning.

A very cursory reading of the Rule leads one to the surmise that one of the most important hints concerns the effect of the group life and radiation upon the individual in the group. "Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life." These words deal with the group personality, composed of all the personalities of its members. It should be

borne in mind that a group is in itself an entity, having form, substance, soul and purpose or objective, and that none of these is better or greater, or more developed than the aggregate of group lives which compose it. Though individuals of varying points in evolution form the group, none of them is below the level of disciples upon the evolutionary ladder. A Master's Ashram has in it disciples and initiates of all degrees, but no probationary disciples at all. No one below the rank of disciples—accepted and dedicated—is admitted. This is one of the first Rules given to an accepted **[Page 98]** disciple when first admitted into the Ashram, and it is from that angle that we should now consider it.

The three Rules we have earlier considered are general in nature and relate to certain broad themes or demanded hypotheses which must govern the consciousness of the disciple in the future. In this particular Rule we enter the realm of the specific, and are presented with certain "intentional" activities which must govern the disciple's life now that he is an integral part of the Ashram. He is faced with the proposition of making his life of such a nature that it furthers the group purpose, enhances the group strength, eliminates all that might hinder group usefulness, and brings closer the objective for which the group was formed—the carrying out of the Master's plans. It was the disciple's innate, instinctual and individual response to this ray objective, and his effort to subordinate his personality to the dimly sensed soul dedication, which led the Master in the first instance to recognise him and incorporate him into his Ashram. The moment that happened, the disciple came not only under an increased impact of egoic force and egoic impulsive intention (using those words in their occult sense), but the group radiation began its beneficent work upon him. The magnetic "pulling" power which had hitherto led him forward is now superseded by a radiating stimulating potency; this effects great changes in him, and produces both eliminating and substituting results. The effect of the life of the Ashram, as far as the group which forms it is concerned and apart from the Master's Own potency, can be described as follows:

1. The life of the personality is steadily weakened, and its grip upon the soul is definitely loosened. The soul begins to dominate in a very real sense.
2. The necessity of incarnation becomes appreciably less, and finally life in the three worlds of human manifestation becomes needless. All the lessons have been learnt and the soul objective has been attained.
3. The Will of the Monad begins to be sensed; the will aspect blends with the love aspect and makes the **[Page 99]** intelligence aspect fruitful and effective for the carrying out of divine purpose, focussed for the disciple through the Ashram.
4. The purposes of time and space, of events and extension, of matter and consciousness have been achieved and are eventually superseded by something for which we have as yet no term and of which we have no conception. It is that which begins to express itself after the third initiation, when the Father aspect "comes into view"—I know not how else to word it.
5. The whole is seen to be of more vital importance than the part, and this not as a dream, a vision, a theory, a process of wishful thinking, an hypothesis or an urge. It is realised as an innate necessity and as inevitable. It connotes death, but death as beauty, as joy, as spirit in action, as the consummation of all good.

It will be obvious, therefore, that the interpretation of these Rules must involve capacity to pass beyond the usual attitudes and what one might call the usual metaphysical and theosophical platitudes, and to see life as the Hierarchy sees it. This means that life is approached from the angle of the Observer and not from that of a participator in actual experiment and experience in the three worlds. This Observer is different to the Observer on the probationary Path. Most of the experiment and experience has been



left behind, and a new orientation to a world of values, higher than even the world of meaning, has set in. This attitude might well be described as the mode of approach of all who form a part of an Ashram. Those who form the Ashram are living in the three worlds of experience if they are accepted disciples, but the focus of their attention is not there. If they are initiated disciples, they are increasingly unaware of the activities and reactions of their personalities, because certain aspects of the lower nature are now so controlled and purified that they have dropped below the threshold of consciousness and have entered the world of instinct; therefore there is no more awareness of them than a man asleep is conscious of the rhythmic functioning of his sleeping [Page 100] physical vehicle. This is a deep and largely unrealised truth. It is related to the entire process of death and might be regarded as one of the definitions of death; it holds the clue to the mysterious words "the reservoir of life." Death is in reality unconsciousness of that which may be functioning in some form or another, but in a form of which the spiritual entity is totally unaware. The reservoir of life is the place of death, and this is the first lesson the disciple learns.

The eighteen fires refer to the eighteen states of matter which constitute the personality. They are: seven physical states of matter, seven emotional states, enabling the astral body to function on the seven subplanes of the astral plane, and four states of matter for each of the four conditions of the concrete mind—(7, 7, 4, = 18). These are eighteen grades of substance, eighteen vibratory groups of atoms, and eighteen aggregates of life which form the bodies of the lunar lords (as *The Secret Doctrine* calls them) which in their totality, form the body of the Lunar Lord, the Personality. The above is the very a b c of occultism and a familiar truth to all of you. What is referred to here has, however, no reference to processes of purification, of control or of discipline. These have been much earlier considered and are regarded as the necessary processes instituted upon the probationary path, and should have reached a point prior to the stage of accepted discipleship where—rapid or slow in expression—they are nevertheless automatic in action, sure and inevitable.

The first sentence in this fourth rule refers to Detachment—the detachment of the soul from the body or the institution of those activities which bring about what is called in the Bible "the second death." It is not detachment as the aspirant practices it. It is the scientific breaking of all links and the ending (through completed use) of all contacts which are now regarded as militating against liberation. It is in reality a scientific process of ending karma; it is individual and national karma which brings a man back into a physical vehicle and clothes him with the qualities and aspects of substance. This must end whilst he is a member [Page 101] of the Master's Ashram and is preparing himself for the triumph of the fourth initiation. This is brought about by the automatic, ceaseless and unquestioning fulfillment of duty, from the angle of recognised service.

It might be stated that an intelligent understanding of this sentence will lead to those actions which "produce the death and dissipation and final dissolution of the personality through the ending of karma." It must be remembered that a Master has no personality at all. His divine nature is all that He has. The form through which He works (if he is working through and living in a physical vehicle) is a created image, the product of a focussed will and the creative imagination; it is not the product of desire, as in the case of a human being. This is an important distinction and one which warrants careful thinking. The lesser lives (which are governed by the Moon) have been dispersed. They no longer respond to the ancient call of the reincarnating soul, which again and again has gathered to itself the lives which it has touched and coloured by its quality in the past. The soul and the causal body no longer exist by the time the fourth initiation is undergone. What is left is the Monad and the thread, the antahkarana which it has spun out of its own life and consciousness down the ages and which it can



*focus at will* upon the physical plane, where it can create a body of pure substance and radiant light for all that the Master may require. This will be a perfect body, utterly adapted to the need, the plan and the purpose of the Master. None of the lesser lives (as we understand the term) form part of it, for they can only be summoned by desire. In the Master there is no desire left, and this is the thought held before the disciple as he begins to master the significance of the fourth Rule.

In this Rule two main ideas are to be found, both of them connected with the first divine aspect: the thought of Death and the nature of the Will. In the coming century, death and the will inevitably will be seen to have new meanings for humanity, and many of the old ideas will vanish. Death, to the average thinking man, is a point of [Page 102] catastrophic crisis. It is the cessation and the ending of all that has been loved, all that is familiar and to be desired; it is a crashing entrance into the unknown, into uncertainty, and the abrupt conclusion of all plans and projects. No matter how much true faith in the spiritual values may be present, no matter how clear the rationalising of the mind may be anent immortality, no matter how conclusive the evidence of persistence and eternity, there still remains a questioning, a recognition of the possibility of complete finality and negation and an end to all activity, of all heart reactions, of all thought, emotion, desire, aspiration, and the intentions which focus around the central core of a man's being. The longing and the determination to persist and the sense of continuity still rest, even to the most determined believer, upon probability, upon an unstable foundation, and upon the testimony of others—who have never in reality returned to tell the truth. The emphasis of all thought on this subject concerns the central "I" or the integrity of Deity.

You will note that in this Rule, the emphasis shifts from the "I" to the constituent parts which form the garment of the Self, and this is a point worth noting. The information given to the disciple is to work for the dissipation of this garment and for the return of the lesser lives to the general reservoir of living substance. The ocean of Being is nowhere referred to. Careful thought will here show that this ordered process of detachment, which the group life makes effective in the case of the individual, is one of the strongest arguments for the fact of continuity and for individual identifiable persistence. Note those words. The focus of activity shifts from the active body to the active entity within that body, the master of his surroundings, the director of his possessions, and the one who is the breath itself, despatching the lives to the reservoir of substance, or recalling them at will to resume their relation to him.

Putting it this way, you will note how the disciple is really enjoined to recognise (with the assistance of his group) that he is essentially the Father aspect himself, the first cause, the creative will and the breath of life within the [Page 103] form. This is a somewhat new attitude which he is asked to take, because hitherto the emphasis upon his focus has been to regard himself as the soul, reincarnating when desire calls and withdrawing when need arises. The group life as a whole is here needed to make possible this shift in realisation away from form and consciousness to the will and life aspect or principle. When this has begun to take place, one of the first recognitions of the initiate-disciple is that form, and his consciousness of form and its contacts (which we call knowledge), have in themselves produced a great thought-form which has summed up in itself his entire relation to form, to existence and experience in the three worlds, to matter, to desire and to all that incarnation has brought him. The whole matter looms, therefore, over-large in his consciousness. The detaching of himself from this ancient thoughtform—the final form which the Dweller on the Threshold takes—is called by him Death. Only at the fourth initiation does he realise that death is nothing but the severing of a thread which links him to the ring-pass-not within which he has chosen to circumscribe himself. He discovers that the "last enemy to be destroyed" is brought to that final destruction by the first aspect in himself,

the Father or Monad (which moved originally to create that form), the Life, the Breath, the directing energising Will. It is the will that, in the last analysis, produces orientation, focus, emphasis, *the world of form*, and above all else (because of its relation to *the world of cause*), *the world of meaning*.

Average man lives and has his being in the world of meaning; the initiate and the Master have their focus in the world of Being. They are then naught but will, illumined by love which links them with the world of meaning, and capable of intelligent activity which links them with the world of form, and is the indication of life. But the desire of the initiate is not now for activity, or even for the expression of love. These qualities are integral parts of his equipment and expression but have dropped below the threshold of consciousness (a higher correspondence of the automatic [Page 104] activities of the physical body which proceed upon their work without any realised consciousness on the part of the man). His effort is towards something which means little as yet to those of you who read these words; it is for the realisation of Being, immovable, immutable, living and only to be comprehended in terms which embody the concept of "It is not this; it is not that." It is No-Thing; it is not thought or desire. It is life, Being, the whole, the One. It is not expressed by the words "I am" or by the words "I am not." It is expressed by the words "I am that I am." Having said that, know you what I mean? *It is the will-to-be which has found itself through the will-to-good.*

Therefore, the eighteen fires must die down; the lesser lives (embodying the principle of form, of desire and of thought, the sum total of creativity, based upon magnetic love) must return to the reservoir of life and naught be left but that which caused them to be, the central will which is known by the effects of its radiation or breath. This dispersal, death or dissolution is in reality a great effect produced by the central Cause, and the injunction is consequently:

*2. This they must bring about through the evocation of the Will.*

This type of death is ever brought about by a group, because it is from the earliest moment the one unmistakable expression of soul activity—as influenced consciously by the Monad or Father—and this activity is a group activity which wills the return of the lesser lives to the general reservoir from the very first moment that it has become apparent that the form experience has served its purpose and that the form has reached a point of such resilience and capacity that perfection has been practically achieved. This is definitely consummated at the fourth initiation. Now, at the end of the great life cycle of the soul, persisting for aeons, the time is nearing when form-taking and experience in the three worlds must end. The disciple finds his group in the Master's Ashram, and consciously and with full understanding, [Page 105] masters death—the long-feared enemy of existence. He discovers that death is simply an effect produced by life and by his conscious will, and is a mode whereby he directs substance and controls matter. This becomes consciously possible because, having developed awareness of two divine aspects—creative activity and love—he is now focussed in the highest aspect and knows himself to be the Will, the Life, the Father, the Monad, the One.

In concluding our study of Rule IV, we are to consider two things:

The method of evoking the Will aspect.  
The process of recognising the Life aspect,  
the Monad, the Father in Heaven.

The result of these two is given in the two closing phrases of this rule:

3. *The lesser wheels must not for aye revolve in time and space. Only the greater Wheel must onward move and turn.*

There is one point here that I should like to make because it opens the door to new concepts, even if it is not yet possible for these concepts to be defined so that the mass can understand; even the disciples who read these words will fail truly to comprehend. Only those who have taken the third initiation will rightly interpret. Constantly in all esoteric literature reference is made to the factors of time and space as if there were a basic distinction between the worlds in which these two hold sway and in which the aspirants and initiates of all degrees freely move. Constantly the aspirant is reminded that time is cyclic in nature and manifestation, and that "space is an entity." It is necessary that there should be some comprehension of these terms if that which the will controls (when evoked) is to penetrate into the knowing consciousness of the thinker.

Space and substance are synonymous terms; substance is the aggregate of atomic lives out of which all forms are built. With this the *Treatise on Cosmic Fire* largely dealt. [Page 106] This is both an occult and a scientific truism. Substance is, however, a soul concept, and is only truly known to the soul. Therefore, after the fourth initiation, when the work of the soul is accomplished and the soul body fades out of the picture, only the quality which it has imparted in substance is left as its contribution—individual, group or planetary—to the sumtotal of manifestation. All that remains is a point of light. This point is conscious, immutable and aware of the two extremes of the divine expression: the sense of individual identity and the sense of universality. These are fused and blended in the ONE. Of this ONE the divine Hermaphrodite is the concrete symbol—the union in one of the pairs of opposites, negative and positive, male and female. In the state of being which we call the monadic, no difference is recognised between these two because (if I can bring such ideas down to the level of the intelligence of the aspirant) it is realised that there *is* no identity apart from universality and no appreciation of the universal apart from the individual realisation, and this realisation of identification with both the part and the whole finds its point of tension in the will-to-be, which is qualified by the will-to-good and developed (from the consciousness angle) by the will-to-know. These are in truth three aspects of the divine will which exists in its perfection in the solar Logos and finds a medium of expression through the planetary Logos. This will is therefore working out in seven ways, via the living qualities of the seven planetary Logoi Who express Themselves through the seven sacred planets; They are preoccupied with the endeavour of bringing all the forms of life within the orbit of Their influence up to the same measure of recorded recognition and of registered existence. It will be obvious to you, consequently, that on each of the seven sacred planets one aspect of the divine Will will be dominant.

This is the significance of Space—the field wherein states of Being are brought to the stage of recognition. When that stage has been reached and the Knower, the Soul, is fully aware and fully conscious, then there enters [Page 107] in a new factor which also affects space—though in a different way—but which is related to the monadic Life. That factor is Time. Time is related to the will aspect and is dependent upon the dynamic life, self-directed, which produces persistence and which demonstrates persistence in that dynamic focus of intention by periodic or cyclic appearance.

From the angle of the Will or the Father, these appearances in time and through space are so small a part of the experience of the living Entity Whose life is lived on planes other than the physical, emotional or mental, that they are regarded as no life. To understand this, I would remind you again that we must seek to understand the sum total in the light of the part, the Macrocosm in the light of the

Microcosm. That is no easy task and is necessarily most limited.

The disciple knows or is learning to know that he is not this or that, but Life Itself. He is not the physical body or its emotional nature; he is not, in the last analysis (a most occult phrase) the mind or that by which he knows. He is learning that that too must be transcended and superseded by intelligent love (only truly possible after the mind has been developed), and he begins to realise himself as the soul. Then, later, comes the awful "moment in time" when, pendant in space, he discovers that he is not the soul. What then is he? A point of divine dynamic will, focussed in the soul and arriving at awareness of Being through the use of form. He is Will, the ruler of time and the organiser, in time, of space. This he does, but ever with the reservation that time and space are the "divine playthings" and can be used or not at will.

We could paraphrase the last two sentences of this fourth rule as follows: The evocation of the will involves identity with the larger purpose. The little will of the little lives must be merged in the larger will of the whole. Individual purpose must be identified with group purpose, which is as much of the purpose of the Whole or the One Life as the little life can grasp at any given point in time **[Page 108]** and space. It is in this sense, esoterically understood, that time is an event—which philosophy now points out, groping towards an expression of the initiate consciousness.

In the long run, literally when the path of evolution is trodden to its end, what remains will be the divine purpose and the all-enveloping Life as it materialises the plan in time and space. This is the result of the turning of the greater Wheel of life, causing all the lesser wheels—in time and space—also to turn. In the meantime, the human being is first of all driven by desire, then by aspiration towards some visioned goal, then by his selfish will, which reveals to him the nature of the will: persistent application to some purpose, seen as desirable and to which every power is bent. Having exhausted all tangible goals, the inner life forces the man on towards the intangible, and the quality of his will begins to change. He discovers a larger will than his own and begins slowly to identify himself with it, proceeding stage by stage from one realised purpose to another higher one, each step removing him further from his own so-called will and bringing him nearer to an appreciation of the significance of the divine will or purpose.

It might be stated, in an effort to clarify the method whereby this is done, that by the carrying out of the plan the disciple learns the nature of the purpose, but that the purpose itself can only be grasped by one who is developing monadic consciousness. Monadic consciousness is not consciousness as human beings understand it, but is that state of apprehension which is not consciousness or realisation, as the mystic feels it, or identification, as the occultist terms it, but something that appears when all of these three are appreciated and registered in a moment of time within the orbit of space.

Now, having said this, I would ask you if you are much the wiser, or of what profit it is for me to write these words if you understand them not? For two reasons I write. One of my functions and duties (as a Master of the Wisdom) is to anchor ideas in the mind of man and carry down into the realm of words certain emerging concepts so that they may **[Page 109]** begin to influence the higher level of thinkers. These latter are responsible for precipitating the ideas deep into the human consciousness. Secondly, I write for the generation which will come into active thought expression at the end of this century; they will inaugurate the framework, structure and fabric of the New Age which will *start* with certain premises which today are the dream of the more exalted dreamers and which will develop the civilisation of the Aquarian Age. This coming age will be as predominantly the age of group interplay,

group idealism and group consciousness as the Piscean Age has been one of personality unfoldment and emphasis, personality focus and personality consciousness. Selfishness, as we now understand it, will gradually disappear, for the will of the individual will voluntarily be blended into the group will. It will be obvious to you, therefore, that this could well bring about a still more dangerous situation, because a group would be a combination of focussed energies, and unless these energies are directed towards the fulfillment of the Plan (which coordinates and makes possible the divine purpose) we shall have the gradual consolidation of the forces of evil or of materialism on Earth. I am not speaking lightly, but am endeavouring to show the necessity for the steadfast consecration of the spiritually minded to the task of developing the will-to-good on Earth and the absolute importance of fostering goodwill among the masses. If this is not done after the terrific global housecleaning that has gone on, the last state will be worse than the first. We shall have individual selfishness superseded by group selfishness, which will be consequently still more potent in its evil dedication, focus and results. The little wheels can continue to revolve in time and space, hindering the onward progress of the great Wheel which—again in time and space—is the wheel of humanity. The Heavenly Man and the human being upon that Wheel are developing divine qualities and attributes.

The will aspect of divinity can find expression only through humanity, for the fourth kingdom in nature is intended to be the agent of the will to the three subhuman [Page 110] kingdoms. It was therefore essential that the spirit of inclusiveness and the tendency to spiritual identification should be developed in humanity as a step preparatory to the development of response to divine purpose. It is absolutely essential that the will-to-good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind. *The will-to-good of the world knowers is the magnetic seed of the future.* The will-to-good is the Father aspect, whilst goodwill is the Mother aspect, and from the relation of these two the new civilisation, based on sound spiritual (but utterly different) lines, can be founded. I would commend this thought to your consciousness, for it means that two aspects of spiritual work must be nurtured in the immediate future, for on them the more distant hope of happiness and of world peace depends. The New Group of World Servers must be reached and the will-to-good developed in them, and the masses simultaneously must be reached with the message of goodwill. The will-to-good is dynamic, powerful and effective; it is based on realisation of the plan and on reaction to the purpose as sensed by those who are either initiate, and consciously in touch with Shamballa, or disciples who are likewise a part of the Hierarchy but are not yet able to contact the central Purpose or Life. Not yet having taken the third initiation, the monadic vibration is to them largely unknown. It would be just as dangerous for them to be able to reach Shamballa (prior to the third initiation when all personality tendencies are obliterated) as it would be to teach the masses of men today techniques of will which would render their still selfish will effective. The main difficulty would be that the disciples would destroy themselves, whilst the ordinary man would damage himself.

This exegesis of Rule IV is necessarily brief because it is of such deep significance that it requires careful study, sentence by sentence, and even so it is very largely beyond the grasp of the majority of readers. It will, however, be useful for disciples to reflect upon the various meanings (there are several) and upon the esoteric implications.

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## RULE FIVE

Rule V, which we are now purposing to consider, is one of great interest and practicality. I would remind you that one of the new things which the coming era of spiritual expansion will see is the



inauguration of something entirely new: *Group Initiation*. Hitherto, one by one, units of the human family have found their way through the Door of Initiation. If this system is to persist, and considering the vast numbers of souls in and out of incarnation who must eventually achieve the goal—two-thirds of the total in this world cycle—even the greater cycles which include many world cycles would prove too short a time. The space-time schedule of the planetary Logos Himself would be upset, for He *has* such a schedule for the cycle of His present incarnation. There is a term set for the appearance of His body of manifestation, our planet, just as there is for the human body. He therefore has to work out His plans within a certain time limit, and this factor conditions the experience of all the lives that move within the radius of His expression, including the human kingdom.

It must be remembered also that as humanity develops and more and more people begin to function as souls, the nature of the soul (which is *relationship*) begins to have an effect; men become larger in their outlook and their vision. The outlook of the separated self vanishes, and group relationship and group interest supersede that intense personal and interior relationship and interest which have made evolving man what he is: first of all an integrated personality, and then a disciple—a candidate for initiation. As more and more disciples come into group realisation it will become increasingly possible for the Hierarchy to admit such disciples in group formation. That is one reason necessitating the re-establishing of the Ancient Mysteries on Earth. That group relation has to be demonstrated in the three worlds and expressed by disciples in their group life upon the physical plane. Hence the new experiment being undertaken by the Hierarchy of externalising Their Ashrams. This process [Page 112] involves immense difficulty, owing to the astralism, the ambitions and the growing *personality* influence of so many people. Many groups, under self-seeking leaders, will react to this experiment and will proclaim themselves as Masters with Ashrams and as occupied with training people for initiation. Signs of this can already be seen.

The Hierarchy has been confronted with definite difficulty in this matter, for on the one hand the Masters were faced with the glamour-making tendency and astralism of the majority of people and, secondly, with the rapid advance of the human consciousness into the realm of group relationship, group life, group reactions and group activity. This has brought about the intention of the Hierarchy to train such ready minds and hearts for a united moving forward through the Door of Light onto the Lighted Way. That externalisation has not yet taken place. Tentative experiments are being made with some success and some discouragement.

Two things have therefore been decided upon by the Masters as They face the future of humanity and prepare to take the required steps to meet man's *advancing aspiration*. I have chosen these two words with care. These two requirements have been demanded of the Hierarchy by Shamballa in order to safeguard the Mysteries and prevent a too premature precipitation of the hierarchical life upon the Earth. Both these requirements are expressed in this fifth Rule.

#### Rule V.

*In unison let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, "My soul and thine."*

The first demand made by Shamballa is that the groups being prepared for initiation should consist only of those who are in process of building the antahkarana, the bridge between the Triad and the



personality; the second demand is that those being prepared should show some signs of the sense of synthesis.

**[Page 113]**

You will note, therefore, some of the factors that have controlled the presentation of the truth which I have sought to give, down the years. The teaching on the Antahkarana (briefly hinted at by H.P.B.) has been expanded by me in the book, *Education in the New Age* and in this fifth volume of *A Treatise on the Seven Rays (Part II)*, and has already been given to a number of senior aspirants in the hope that they would profit thereby; the need for synthesis has also been emphasised by me, and is closely related to the will-aspect, the first divine aspect. In the past, during the cycle of mysticism through which all aspirants very properly pass, they were taught to "see the vision"—a vision of the goal, of the beauty to be sought, of the loved one to be known, of liberation to be achieved, of spiritual satisfaction and an opened door to greater wonders. In the occult age which has now definitely dawned, the neophyte will be taught to see the picture whole, to think in the larger terms, to emerge out of the normal separative consciousness into the broad state of awareness that "sees no difference." The goal, or rather the result of the mystic and occult way, is the merging of the vertical way of life with the horizontal way of service, and it is this merging which Shamballa demands should condition the attempt now in process of training those who will *together* seek initiation, will *together* pass through the Portal on to the Way, and who can *together* be presented to the One Initiator as a "unit of Light." This sense of synthesis (which must be increasingly demonstrated as each initiation is taken in group formation) is possible only to those who have bridged the gap between the concrete lower mind and the higher mind or—to word it technically and in the language of academic occult science—between the mental unit and the manasic permanent atom.

The goal of the Probationary Path is made beautifully clear in the fifth Rule as given earlier in *Initiation, Human and Solar*. It says:

Let the applicant see to it that the solar Angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky.

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The soul must be seen by the probationer as the sun of the life. All lesser lights must be put out by the light of the central luminary; all little fires must be obliterated by solar fire. The solar Angel controls the personality life and its forces. This, in the New Age, is the goal of the probationary path and of the applicant for discipleship. Hitherto it has been the goal of all the teaching given anent the Path of Discipleship, but the higher rate of intelligence of the modern applicant warrants a change, and as time goes on the present requirements for disciples, up to and including the second initiation, will be the requirements for the Probationary Path.

This will necessitate a clearer understanding of the Path of Discipleship. On that path, the major teaching given in the future will concern:

1. The building of the rainbow bridge, the antahkarana.
2. The nature of the intuition and its development, as it supersedes the mind in its two aspects: concrete and abstract, lower and higher.
3. The nature of life as the Monad expresses it.

In these three approaches to truth the new revelation lies hid; it will take the place of the teaching upon the soul for the neophytes and disciples of the world, and the emphasis will be laid—for them—on the life aspect and not so much on the love aspect. The reason for this is that more and more people will be living as souls and therefore expressing love, and for them the nature of life and of monadic experience will constitute the normal next revelation—one that is, however, possible only to those who do attempt to live as souls, who cultivate love or the sense of non-separateness, and who are at least dwelling upon the periphery of the hierarchical world. It would therefore be inevitable that—to those so dwelling or treading the Path of Discipleship—the factors which inspire all hierarchical effort would begin to be dimly apparent and that, slowly, these factors would also assume for them the outlines of a dim and distant goal.

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The two parts of this rule are consequently expressive of the new demands for disciples—not applicants. This becomes apparent when you study the two rules: one for applicants and one for disciples. The applicant is referred to the microcosm. The Macrocosm is held before the vision of the disciple.

The two demands are expressed in Rule V as follows:

*1. In unison let the group receive the Triad shining forth, dimming the light of the soul and blotting out the light of form.*

This is the demand for the building of the antahkarana which relates the disciple in his personality to the Triad.

*2. The Macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, "My soul and thine."*

This is the demand for a sense of synthesis which is occult vision and not mystic vision. These two demands will be the two basic requirements for the new schools of occultism.

In view of all the instructions given earlier in this volume, and in view also of the clarity of the statement made above, there is little that it will be necessary for me to say anent this first demand. The word "demand" which has been used perhaps requires explanation. In considering this subject it should be remembered that admittance to Shamballa and a divine expression in life and service of the first great divine aspect, the will aspect, is the goal held before the members of the Hierarchy. They too are on the way of evolution, and Their goal is to pass through the "eye of the needle," on Their way to the higher evolution. This higher evolution is that which opens up before a Master of the Wisdom. The use of this esoteric term by Christ in *The New Testament* story gives us a hint as to the nature of the exalted consciousness which He expressed. Faced by the rich young man who possessed so much, Christ indicated that he needed to prepare himself for a great negation and for a step forward. The true significance of this has never **[Page 116]** been grasped and lies in the fact that the phrase "rich young man" is in reality a technical term which is frequently applied to an initiate of the third degree, just as the words "little ones" or "little child" apply to an initiate of the first or second degree. This rich young man was rich in his range of awareness, rich in his personality equipment, rich in his aspiration and in his recognition; he was rich as the result of age-long experience and evolutionary development. He is told by the Christ that he must now prepare himself for what is called in Rule V "the Triad shining

forth"; he must now prepare for the unfoldment of the monadic consciousness and for the fourth initiation. In that initiation, the causal body, the body wherein the soul experiences and reaps the fruit of experience, must be and will be destroyed. This has to take place before the initiate can enter into the Council Chamber of the Most High and express the will-to-good and the will of God in fulfillment of the purposes of God. The will of this particular "rich young man," initiate though he was, was not yet adequate to the requirements, so he went sadly away; he had to prepare himself for the fourth initiation, the Great Renunciation, the Crucifixion, and thus fit himself to pass through the needle's eye.

There is a symbolic utterance in the *Old Commentary* which throws light upon the great opportunities which are found in the critical moments in the life of the soul as it experiences incarnation and becomes enriched thereby:

"Within the womb of time and circumscribed by space and limited by darkness—though sustained always by warmth—the life evolves. It develops faculty. It becomes in miniature that which it is. It takes on form and knows the divinity of separation. Such is its goal. Reflect. Knowledge will come. "Beyond the door is greater light and life. It knows itself for what it is. It suffices not unto itself and knows that it is That—part of the Whole, divinely one with others. Reflect. Union will come. "Before the rampart of the place of God Himself, a [Page 117] Son Of God comes forth. He stands before the needle's eye and seeks to pass the hindering wall. He is not circumscribed by time or space, but light and life are his. He realises beauty and he knows that That exists. Instead of time and space and all the rich inducements of the form, he knows himself as rich in love, in knowledge, wisdom, insight, and all the panoply of God (as he can grasp it), except one thing. Reflect. Purpose will reveal itself; the Whole will stand revealed and then the soul—loaded with riches and the fruits of labour long—will vanish as the mist and only God, the living One, be left."

There is still another set of phrases dealing with that through which the perfected Sons of God in Their high place must pass when Their work is done on Earth and a greater glory reveals itself ahead. But this I give not. I give only three symbols, which are:

*The womb*...individualisation...separation.  
 Leading to personality integration and self-realisation.  
 Climaxing on the Path of Initiation...the birth of the Christ.  
 Producing intelligent activity.  
 Initiation.  
*The two-leaved door*...initiation...group consciousness.  
 Leading to soul expression.  
 Climaxing in the third initiation.  
 Producing loving living.  
 The third initiation.  
*The eye of the needle*...higher evolution...monadic consciousness.  
 Leading to life expression.  
 Climaxing in the fifth initiation.  
 Producing purposeful life.  
 Consummation.

Such are the three points of entrance to the three planetary centres: Humanity, Hierarchy and Shamballa.

This first demand is, curiously enough, the first expression of recognition—directly accorded—that the Great **[Page 118]** Lives at Shamballa are now in direct relation with humanity. Hitherto that contact has not been direct, and They have not been in touch with current developments. Hitherto, all contacts and spiritual impulses from this highest centre have reached humanity via the Hierarchy, and vice versa. This demand concerns the negation, the obliteration, the absorption, the putting out or the synthesis of the lesser lights by the greater. All the words which I have employed are efforts to express the truth and all are entirely inadequate.

The moment the initiate or the disciple sees, even dimly, the light of the Spiritual Triad which veils and hides the Central Spiritual Sun, he realises that all other lights—that of the atom of matter, that of the form and that of the soul itself—must inevitably fade out in the stupendous glory and brilliance which emanate from God Himself and which he senses as in process of revelation. He becomes absorbed—intellectually, intuitively, spiritually and finally factually—in that Light. Here I would remind you that just as the light of the soul revealed to the struggling aspirant a new vision, set for him new goals, enhanced all qualities present in his equipment, and revealed the past, the present and the future of the individual, so this still greater light reveals to the initiate a horizon so vast that it has hitherto escaped his capacity and is yet but possible to vision by an initiate of the third degree, endows him with an occult perception hitherto not realised as existing—a perception which permits him to penetrate increasingly and to cooperate understandingly in the purpose of the Lord of the World. It enables him later to develop the equipment—qualities and gifts of a divine nature—which will eventually enable him to take his place in the Council Chamber at Shamballa and work in full unanimity with the Lords of Karma.

These qualities and gifts concern divine attributes and capacities for which we have as yet no words as they lie beyond the scope of human consciousness, being utterly unknown even to advanced human beings. They only begin to manifest as tendencies between the second and the third **[Page 119]** initiations, in the same way as the instincts in a small child are, in reality, the germs of later intellectual attitudes and activities. It is needless, therefore, for me to enlarge upon them; unless you are an initiate of the third degree, my words would be meaningless to you and would convey naught. The clue lies for you in understanding the three words—Happiness, Joy, Bliss. Do you, as you speak of bliss, understand wherein it differs from happiness and joy? Bliss is associated with complete Being; it concerns the interior attitude of the Whole.

As the individual disciple builds the rainbow bridge, the antahkarana, and as a group of disciples build the group antahkarana, they make possible the "Triadal perception" referred to above. When the disciple has flung one strand of living light (through the power of magnetic love) across the space separating the Triad and the personality, he discovers that he is a part of a group. This group recognition—faulty and unintelligently expressed at first—is the factor which enables him to pass, along the anchored thread, into the Ashram of a Master.

From the angle of the old teaching, the Ashram of the Master and the focus of the Hierarchy were on the higher levels of the mental plane. Today, that is not so. They are on the plane of spiritual love, of the intuition and of buddhi. The Hierarchy is both retreating towards the higher centre of Shamballa, and at the same time advancing towards the lower centre, Humanity. Both these activities have been made possible by man himself; the growing intuitive perception of humanity, in its higher brackets, enables him to function upon the Path of Discipleship and on higher levels than ever before. This the

Hierarchy recognises. The growing aspiration of the masses is also drawing the Masters closer to humanity than ever before. This is an instance of the ability of the initiate consciousness to function on initiate levels and also in the three worlds simultaneously. Of this the dual activity of the mind is a symbol, acting as it does as the common sense and so dealing with all matters in the three worlds, and as the spiritual **[Page 120]** mind at the same time, dealing with all matters connected with the soul, with light and illumination.

The second demand, that the sense of synthesis should be the goal of the training given to applicants in the New Age, is a direct evidence of the new Shamballa contact, because synthesis is an attribute of the divine will and the outstanding quality of Deity. It was inevitable that intelligence and love should be evolutionary objectives on the planet and the first two divine aspects to be developed, for they are qualities of the will; they make the manifestation of the divine will possible; they guarantee its intelligent application and its magnetic power to draw to itself all that is needed for the expression or the manifestation of the divine envisaged purpose, visualised synthetically, and motivated, implemented, engineered and made possible by the dynamic aspect of the same will.

It is interesting to note that there is every evidence in the world today that the Shamballa energy is directly impinging upon the human consciousness and directly producing results. The destroyer aspect of the first Ray of Will or Power is producing worldwide destruction through the use of the first kingdom in nature, the mineral kingdom. That which is made of metals and chemicals is bringing catastrophe and destruction on earth, primarily in the human kingdom. At the same time the second attribute of the will, synthesis, is evoking an equally widespread response. This sense of synthesis has a mass effect earlier than it has an individual effect, and this is a thing of interest and importance to note at this time. Later, the dynamism inherent in the will, wielded by the New Group of World Servers and by the disciples and initiates of the world, will turn that instinctive mass response into factual experience and produce the "appearance" on earth of the new, developed "quality" which "life" seeks in the New Age to demonstrate. In the first volume of this Treatise, I called attention to the three divine aspects: Life, Quality and Appearance. They are now in process of making their appearance in final form for this particular cycle.

### **[Page 121]**

Synthesis dictates the trend of all the evolutionary processes today; all is working towards larger unified blocs, towards amalgamations, international relationships, global planning, brotherhood, economic fusion, the free flow of commodities everywhere, interdependence, fellowship of faiths, movements based upon the welfare of humanity as a whole, and ideological concepts which deal with wholes and which militate against division, separation and isolation.

Little as people realise it, these concepts are relatively new factors in the human consciousness, and the fact that they are the result of a new and direct relation between Those Who implement the will of God and humanity everywhere is the guarantee of the inevitability of their expression in the future. It is only in the immediate interim—a period of one hundred fifty years—that delay may seem the rule. Such, however, will not really be the case. The *forms* through which these new and impending ideas must take shape and manifest have yet to be created, and that takes time, for they are built by the power of thought and due process of educating the public consciousness until that consciousness becomes confirmed conviction and demonstrates as an immovable public opinion.

This sense of synthesis is one of the things which the new esoteric schools will develop in their students and neophytes, for it will be the people trained interiorly in these schools who will be the builders of the new world and the trainers of future public opinion. The labels and the names whereby these schools may call themselves mean but little. Many will proclaim themselves as esoteric schools and will communicate nothing of a truly esoteric nature. They will but attract to themselves the gullible and the foolish. There are many such functioning in this manner today. Others may refrain from all outer indication of esoteric and occult training, and yet convey the needed teaching. They will seek to relate the One, the Monad, to the personality, and to evoke in their students a true sense of synthesis.

It is the sense of synthesis, putting it very simply, which will be the goal of all the educational movements, once the [Page 122] New Age idealism is firmly established. Physical coordination, personal integrity (which involves primarily the control and later the negation of the astral body), and personality integration will be the essential first steps. To this will succeed processes whereby the fusion of the personality with the soul, of the lower self with the higher Self, and of form with the divine Dweller in the form will follow next. Then the truly esoteric phase of the educational process will be attempted when the earlier steps or stages have been satisfactorily grasped and there is indication of some measure of real success. By that time the school of the Mysteries and the Halls of preparation for initiation will be generally recognised by the thinking people and believed in by the expectant masses.

In those schools, those who are beginning to function as souls will be led on to take their next step. Their developed soul nature will be expressing itself through intelligent love and a sense of group fellowship; these two divine qualities will form a basis or foundation from which the next unfoldment can emerge and on which a more spiritual superstructure can be built. The Science of Meditation and the conscious building of the antahkarana will be the first two preliminary stages in the esoteric curriculum. Today, the true teaching of meditation and the construction of the bridge of light between the Triad and the personality are the most advanced teaching given anywhere.

Humanity is, however, ready for exceedingly rapid development and this readiness will demonstrate increasingly in the postwar period, and for it the disciples of the world must make ready. Two factors will bring this about: the first is the tremendous stimulation which the war, its demands and its consequences have given to the human consciousness and, secondly, the coming in of very advanced souls ever since the year 1925. These souls will be ready to give the needed training and instruction when the right time comes, having brought it over with them when they came into incarnation, and knowing normally and naturally [Page 123] what the modern esoteric student is struggling to grasp and understand.

A study of what I have here outlined as basic requirements will show that the esoteric schools about which I wrote in *Letters on Occult Meditation* lie far ahead in the distant future. The work of the preparatory schools must come first, and their work will proceed until such time that the work of the Ashrams of the Masters is recognised as forming part of an outer hierarchical activity. This in due time will lead to the giving of the first initiation publicly, as a part of the great service ritual of the then prevalent universal religion. The race of men will then—in its most advanced brackets and groups in every country in the world—be normally clairvoyant, and will therefore see for themselves the light within the candidates; they will know then that the first initiation is justifiably undergone, and they will also see the same light in thousands who in previous incarnations have taken that initiation.



One thing only will I add to the above and to the elucidation of the significance of Rule V. The clue to all this esoteric work demanded by Shamballa is to be found in the development of the Art of Visualisation. Through visualisation, three expressions of the human consciousness will become possible:

1. The antahkarana can be built and the shining of the Triad be definitely seen. Such will be the new vision—an outcome of the development of *the sense of vision*.
2. Groups, large wholes and major syntheses will also be visualised, and this will lead to a definite expansion of consciousness. Thus *the sense of synthesis* will be unfolded.
3. All creative art will be fostered by this training, and the new art of the future in all departments of creativity will be rapidly developed as the training proceeds. The unfoldment of the sense of vision and of the sense of synthesis, through visualisation, will lead to *a sense of livingness in form*.

**[Page 124]**

## RULE SIX

A superficial reading of Rule VI would give the impression that it is a simple statement as to the universality of Life, and also that it embodies an enunciation of the basic fact of hylozoism. The Rule runs as follows:

### Rule VI.

*Let the group know that life is one and naught can ever take or touch that life. Let the group know the vivid, flaming, drenching life that floods the fourth when the fifth is known. The fifth feeds on the fourth. Let then the group—merged in the fifth—be nourished by the sixth and seventh, and realise that all the lesser rules are rules in time and space and cannot hold the group. It onward moves in life.*

I find it extremely difficult to express the significance of this Rule in such a way that it will convey meaning to you, and this for two reasons: First, the idea of the One Life is so prevalent, and so customary and trite an unrealised truth, that it registers on ears with very little effect. Secondly, the whole story of life—which is purpose, divine will, and absolute determination—and the eternal planning of the Lord of the World is so hard of comprehension that we have as yet no words in the language of any nation which can express it.

What I am now writing is a series of instructions for disciples in process of training for initiation. I did not say in training for the higher initiations, for these are given in a different manner and the teaching is imparted in the inner Ashram. Therefore, as you have not taken the third initiation, monadic comprehension lies far beyond you; and only this highest state of understanding suffices for the clear perception of the fundamental divine intent lying behind all world phenomena, all evolutionary development, all unfoldment within the capacity of the four kingdoms in nature, and all preparatory extensions and expansions of consciousness.

All I can therefore do is to touch upon the inner significance **[Page 125]** of the obvious and seek to express certain ideas which will strain your mental perception, evoke your intuition and institute that process of recognition and registration which leads eventually to the initiate-consciousness.

This sixth Rule is the polar opposite of the rule as it was given to applicants. There, if you will refer to my exegesis upon that rule in *Initiation, Human and Solar*, you will find that the objective of that rule was physical purification with the emphasis upon the need for a vegetarian diet at a certain stage of the preparatory process. The reasons for such a discipline were two in number: purification and the necessity for the applicant (at that stage) to refrain from sharing in the benefits incident to the so-called "taking of life." But, can one take life? I think not. Life IS. Naught in heaven or on earth can touch or affect it. This is a point oft forgotten. The rule as given to applicants consequently concerns their ability to accept and adhere to a self-imposed discipline. Through the means of that discipline, the control of the physical and astral natures are demonstrated by the applicant *to himself*, and the effect of the discipline is to reveal to him certain inevitable and basic weaknesses, such as control of the animal nature, the powerful imposition of desire, a sense of superiority, of pride and separativeness. His ability to sustain the discipline and his appreciation of himself for so doing, plus a sense of superiority to those who are not so disciplined, are all indicative of essential weaknesses. His fanaticism, latent or expressed, emerges in his consciousness with clarity, and—when he is sincere—he is conscious of having brought about a measure of physical purity; but at the same time, he is left with the awareness that he perhaps may be starting with the outer and the obvious when he should be beginning with the inner and with that which is not so easily contacted or expressed. This is a great and most important lesson.

It is also an interesting illustration of the technique of the Masters, whereby They permit a fallacy to remain uncorrected (because it is originated by the disciple himself [Page 126] and must be dissipated by him also) and the use of language which conveys a wrong impression. By so doing, the user of the language discovers eventually his erroneous approach to truth. *Life cannot be taken* in the spiritual sense. This error or mistake in the approach of truth enables men and women upon the Probationary Path to demonstrate the earnestness and sincerity of their aspiration by the discipline of substituting the produce "of the second," and to refrain from sustaining life on the produce "of the third." By sacrificing the life of the second kingdom in nature (to use the applicant's own misstatements) and by nourishing the physical body thereby, the probationary disciple does succeed in ending the grip or potency of the physical nature, and that is always helpful. He as yet does not know that he is adhering to lesser "rules in time and space," and that once he has demonstrated to himself that he can hold them and obey them, he is then freed from them and needs them no more. The disciple and the candidate for initiation knows that life is one, whether it takes form in the second kingdom or in the third or the fourth; he knows that the life in him is one with the life in the first kingdom, the mineral; he learns too that life is impregnable; that it cannot be taken or destroyed but "passes on" from form to form, from experience to experience, until the perfect will of God is expressed through life.

The true disciple does not need vegetarianism or any of the physical disciplines, for the reason that none of the fleshly appetites have any control over him. His problem lies elsewhere, and it is a waste of his time and energy to keep his eye focussed on "doing the right things physically," because he does them automatically and his spiritual *habits* offset all the lower physical tendencies; automatically these developed habits enable him to surmount the appeal of those desires which work out in the fulfillment of lower desire. No one is accepted into the circle of the Ashram (which is the technical name given to the status of those who are on the eve of initiation or who are being prepared for initiation) whose physical appetites are in any danger [Page 127] of controlling him. This is a statement of fact. This applies particularly and specifically to those preparing for the first initiation. Those preparing for the second initiation have to demonstrate their freedom from the slavery of ideas, from a fanatical reaction to any truth or spiritual leader, and from the control of their aspiration which—through the intensity of

its application—would sacrifice time, people and life itself to the call of the Initiator—or rather, to be correct, to what they believe to be His call.

I would point out that the third initiation is approached from a level tableland of experience and of consciousness, and not from the heights of aspiration, or from fanatical sacrifice, or from the standpoint of a devotion which handicaps the service of the devotee and of the Master he seeks to serve. He knows, as a candidate for initiation, that:

*1. Life is one and naught can ever take or touch that life.*

His sense of proportion as to form becomes adjusted. He is forward-looking towards the soul, and not backward-looking towards the form nature. Some very sincere devotees and promising applicants are so preoccupied with form and its disciplining that they have no real time to give to soul expansion. They are so interested in their reactions to their self-imposed discipline or to their capacity to conform or their failure to accept the discipline, that the spiritual truths—seeking entrance into their hearts—fail to make such an entrance. Temperance in all things, the wise use of all sustaining forms and self-forgetfulness are the hallmark of the disciple, but not of the beginner. Many disciples today who should be functioning in the Hall of Wisdom are still fanatically working in the Hall of Knowledge and are still so earnest over the physical disciplines that the disciplines of the soul are ignored. I would ask you to reflect on this. Applicants have to learn the significance of the words of Rule VI for disciples, "the lesser rules are rules in time and space and cannot hold the group."

I wonder if you can grasp the type of consciousness which distinguishes the Hierarchy, even if you are only able [Page 128] to do so imaginatively and theoretically. They "onward move in life." They work in the realm of life energy; the form seems to Them something which They have definitely left behind, and the consciousness of appeal or rejection of the form nature and hold is to Them only a memory of a distant battle ground where the victory then won has been forgotten and the gains of victory are so far behind that they lie well below the threshold of consciousness. Broadly and generally speaking, workers in the ranks of the Hierarchy (I did not say "with the Hierarchy") are divided into two main groups: those who are working with the unfoldment of the initiate consciousness in the disciples of the world, and those of a more advanced degree who are working with the life aspect and its expression in the lives of the world initiates. Working disciples (who are working in cooperation with the Hierarchy) are also working in two major divisions: Those who are dealing with applicants and are seeking to see the imposition of the physical disciplines, and with the impartation of certain minor values so that beginners may grasp the point that they have reached. There are those also who are working to substitute understanding and service for physical discipline and the earlier, inevitable, selfish ends.

Let me repeat: the physical disciplines are of value in the beginning stage and impart a sense of proportion and an awareness of defects and of limitations. These have their place in time and space, and that is all. Once the world of the soul is entered, the disciple uses all forms wisely, with understanding of their purpose and with freedom from excess; he is not preoccupied with them or fundamentally interested in them. His eyes are off himself and are fixed on the world of true values. He has no sense of self-interest, because a *group* awareness is rapidly superseding his individual consciousness. The words:

*2. Let the group know the vivid, flaming, drenching life that floods the fourth when the fifth is known*

are of prime importance to those who would and can profit [Page 129] by what I am seeking to convey, as I interpret—as far as may be—these Rules. The knowing of the fifth kingdom in nature through the medium of the consciousness of the fourth and the sacrifice of the fourth kingdom to the fifth, of the human being to the soul and of humanity to the kingdom of God, is the parallel (on a higher turn of the spiral) of the sacrifice of the third kingdom, the animal kingdom, to the fourth, the human kingdom. Thus it proceeds down the scale—sacrifice always of the lower to the higher.

It therefore behooves the individual disciple to decide whether he is an applicant, and consequently to be controlled by the "rules in time and space," or a candidate for initiation who knows that life is one and that the form is of no material significance, except as a field of experience for the soul.

We now come to the most important part of this particular rule; it conveys the key to the immediate goal for those who have attained a certain measure of understanding. The words of importance are:

*3. Let then the group—merged in the fifth—be nourished by the sixth and seventh.*

In other words: "Then let the group—which is identified with the soul—find its sustenance and vitality by the inflow of the intuition and of the spiritual will, emanating from the Spiritual Triad." There are, of course, other meanings, but this is the most practical for disciples. A larger but similar concept lies in the realisation that the human family, the fourth kingdom in nature, is absorbed by the fifth or by the kingdom of God and (when this is the case) can become increasingly en rapport with the sixth and seventh kingdoms. To these kingdoms no names have as yet been given, because the possibility of their existence is only now just beginning faintly to penetrate into the consciousness of the disciple and the initiate. The sixth kingdom is that of the "overshadowing Triads"—that aggregation of liberated Lives of which the higher initiates in the Hierarchy [Page 130] are a part; They are to that spiritual group what the New Group of World Servers is to Humanity. I know not how else to express this truth to you.

The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords—the Christ, the Manu and the Mahachohan. Through these three Lords pours the energy which streams from Shamballa, transmitting the purpose and motivating the plan of Sanat Kumara—His Life Plan. What you call "the Plan" is the response of the Hierarchy to the inflaming purposeful will of the Lord of the World. Through Sanat Kumara, the Ancient of Days (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression. He is the Custodian of the will of the Great White Lodge on Sirius, and the burden of this "cosmic intention" is shared by the Buddhas of Activity and those Members of the Great Council Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the Buddha) is it safe for Them to contact the Hierarchy.

I am seeking only to point to a wider horizon than that usually registered by disciples and I use these broad analogies to expand your point of view. By so doing I can convey to the enlightened person a

sense of synthesis, of purposeful planning and of planetary integrity. This great spiritual structure of Being, of Life and of Direction is something that the disciples and initiates of the world need—at this time—in their effort to stand steady under the pressure of world events, and in their determination to cooperate unwaveringly with the moves and plans made by the world Directors, that "Society of illumined and organised [Page 131] Minds" which is known under the name of the Hierarchy. It is illumination and consequent organisation which is needed profoundly at this time.

You will see, therefore, the significance of the teaching now being given out anent the building of the antahkarana. It is only through this bridge, this thread, that the disciple can mount on to that stage of the ladder of evolution which will lead him out of the three worlds, which will bring the personality into rapport with the Spiritual Triad, and which will finally lead the Members of the Hierarchy (when Their term of service is completed) on to the Path of the Higher Evolution. The antahkarana is built by aspirants and disciples and initiates of the seven ray types, and is therefore a sevenfold woven thread; it constitutes the first stage of the Path of the Higher Evolution. It is to that Path what experience in the mineral kingdom of the Life of God is to that same Life when it reaches the fourth or human kingdom. You can see, therefore, how significant is the coming Science of Comparison; not yet has this science of comparative analysis been turned into a definitely recognised line of approach to truth. The Law of Analogy is the key which unlocks the understanding.

Something of the quality and the revelatory power of the intuition is known by all disciples; it constitutes at times (from its very rarity) a major "spiritual excitement." It produces effects and stimulation; it indicates future receptivity to dimly sensed truths and is allied—if you could but realise it—with the entire phenomena of prevision. A registration of some aspect of intuitional understanding is an event of major importance in the life of the disciple who is beginning to tread the Path to the Hierarchy. It provides testimony, which he can recognise, of the existence of knowledges, wisdom and significances of which the intelligentsia of humanity are not yet aware; it guarantees to him the unfolding possibility of his own higher nature, a realisation of his divine connections and the possibility of his ultimate highest spiritual attainment; it steadily supersedes soul knowledge, and the energy pouring in to his consciousness [Page 132] from the Spiritual Triad—particularly the energy of the sixth and seventh spheres of activity—is the specific and particular energy which finally brings about the destruction of the causal body, the annihilation of the Temple of Solomon, and the liberation of the Life.

Then that which in time and space has been termed the soul can "onward move in life." Evolution as we *now* understand it ceases; yet evolutionary unfoldment proceeds along new lines which are based upon the past but which produce very different results to those sensed even by the advanced disciple in his highest moments. A new life-expression appears which moves onward freed from all form yet subject still to limitations "within the circle of influence of the greater Life," but not limited by life within the many forms which progress, surrounded by that circle, that divine ring-pass-not. There is still the broad confining sweep of the purpose and the life-intent of the planetary Logos, but within that periphery and sphere of activity the Triads move with perfect freedom. Their onward push towards the higher states of Being is carried out in conformity with the life urge of the One in Whom they live and move and have their being. You will note, therefore, that these words in reality cover or deal with *life processes* and not with form building or the experience in forms, as usually understood.

A consideration of these at present inaccessible truths may serve to inspire your minds, evoke your intuition and give you vision and increased spiritual perception.



## RULE SEVEN

The Rule which is our theme for consideration at this time is one of deep significance and esoteric interest; it is concerned with the life of Shamballa and with the purposes of the Great Council. This rule is also one of rare beauty and extraordinary implications, and it offers me the opportunity to enlarge upon a subject little known or understood by any esotericist in the average esoteric group. The [Page 133] reason for this is that it is only as the new cycle draws closer—as it is drawing today—that the new and fuller teaching, the greatly extended horizon and the tremendously enhanced perception of the spiritual observer and worker become possible and apparent. Much, very much, has been given out during the past one hundred years anent the Masters, and (as we are considering the subject of initiation and of preparation for that great transitional experience) it is necessary to understand somewhat the nature of Those with Whom the disciple has to associate, and the kind of world and of consciousness in which They live and move and have Their being. The fact of the Hierarchy is to many thinkers an established fact; the hypothesis that there may be a Hierarchy is a widespread recognition. Information concerning its grades, its modes of working and its objectives are now common property; much has been accepted and much proved by those who believe this teaching.

Before proceeding to a discussion of Rule VII, however, I would like to spend a moment studying some of the effects of this steadily growing fund of knowledge. It has become the possession of the many and not only of the rare and discreet esotericist and occult student; this teaching has now seeped down into the consciousness of the masses and is there producing curiosity, relief and hope, speculation and cynical laughter, conscious spiritual effort or sustained ridicule—according to the type of mind, the sensitivity to truth or the crass credulity of the recipient. But the knowledge, belief and hope in the existence of a planetary Hierarchy has today leavened the entire mass of human thinking in a far wider and deeper manner than perhaps the most optimistic suspect; herein lies the hope of the world, and here is to be found also a fertile field for spiritual work during the coming decades. For this all disciples must prepare.

The rules whereby the Hierarchy may be reached are already well known to the aspirants of the world; they must become equally well known to the average person; the objectives of the hierarchical work must be emphasised and [Page 134] the nature of the divine Plan unfolded so that purpose and goal may be presented to humanity; the synthesis of the chain of hierarchical Existences—from the smallest atom of matter up to and including the Lord of Life Himself—must be unfolded; the essential and spiritual interdependence of all and the interrelation of every unit of divine life must be proved. This will eventually lead to that established unity of effort which will express itself in the merging of the fourth and the fifth kingdoms in nature, and to the establishment of that brotherhood which will constitute the germ or the seed of the coming manifestation of *the Hierarchy as the Heart of God* (directly related to the Heart of the Sun) in physical expression. This is necessarily an ambiguous phrase; but is as close an expression, in words, of hierarchical purpose as I find it possible to make.

The entire field of the world—meaning by that phrase all the kingdoms in nature in united inner and outer relationship—will be the medium of recognised spiritual experience and also the field of expression of certain divine qualities and aspects which have hitherto been in quiescent abeyance. What these qualities are, what divine aspects are awaiting precipitation, and which divine purposes are latent in that field of waiting expectancy, I cannot yet reveal or even indicate. The times are not yet ripe.



A great upheaval in all the kingdoms in nature has characterised this day and generation; a stupendous destruction of all forms of divine life and in every kingdom has been the outstanding note of this upheaval. Our modern civilisation has received a death blow from which it will never recover, but which will be recognised some day as the "blow of release" and as the signal for that which is better, new and more suitable for the evolving spirit, to make its appearance. Great and penetrating energies and their evoked forces have met in a conflict which has, figuratively speaking, elevated the mineral kingdom into the skies and which has brought down fire from heaven. I am talking to you factually and not just symbolically. The bodies of men, women and children, as well as of animals, have been **[Page 135]** destroyed; the forms of the vegetable kingdom and the potencies of the mineral kingdom have been disintegrated, distributed and devastated. The coherent life of all the planetary forms has been temporarily rendered incoherent. As an ancient prophecy has put it: "No true united Sound goes out from form to form, from life to life. Only a cry of pain, a demand for restitution and an invocation for relief from agony, despair and fruitless effort goes out from here to There."

All this upheaval of the "soil" of the world—spiritual, psychological and physical—all this disruption of the forms and of the familiar contours of our planetary life *had* to take place before there could come the emergence of the Hierarchy into the public consciousness; all this had to do its work upon the souls of men before the New Age could come in, bringing with it the Restoration of the Mysteries, and the rehabilitation of the peoples of the earth. The two go together. This is one of the major points which I am seeking to make. The disruption, disintegration and the completely chaotic conditions existing for the past five hundred years within all the kingdoms of nature have at last worked their way out into paralleling physical conditions. This is good and desirable; it marks the prelude to a better building of a better world, the construction of more adequate forms of life and of more correct human attitudes, plus a sounder orientation to reality. The best is yet to be.

Everything is being rapidly brought to the surface—the good and the bad, the desirable and the undesirable, the past and the future (for the two are one); the plough of God has nearly accomplished its work; the sword of the spirit has severed an evil past from the radiant future, and both are seen as contributory in the Eye of God; our material civilisation will be seen as giving place rapidly to a more spiritual culture; our church organisations, with their limiting and confusing theologies, will soon give place to the Hierarchy, with its emerging teaching—clear, factual, intuitive and non-dogmatic.

The Hierarchy has been invoked and its Members are **[Page 136]** ready for a great "act of evocation," of response to the invoking sound of humanity and of a definite (though relatively temporary) "act of orientation." This will force the Hierarchy, of its own freewill, to turn towards a new and more intimate type of relation with humanity. That period of orientation will end when a powerful, earthly Hierarchy will factually, externally and in reality hold sway on earth, working in all the kingdoms of nature and thus bringing about (in truth) the expression of the divine Plan. This plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the "Lights which carry out the Will of God"; They are Themselves invoked by the Light-Bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world. Thus is the chain of Hierarchy only a life line, along which travel the love and life of God, from Him to us and from us to Him.

This dual thought of the relationship between humanity and the Hierarchy, and between the Hierarchy and the highest Centre, Shamballa, is completely covered in Rule VII in its two forms—for applicants, and for disciples and initiates.

## Rule VII.

*For Applicants:* Let the disciple turn his attention to the enunciating of those sounds which echo in the hall where walks the Master. Let him not sound the lesser notes which awaken vibration within the halls of Maya.

*For Disciples and Initiates:* Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters, but, having passed beyond that lesser stage, have linked themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the "Lights which carry out the Will of God."

### [Page 137]

Of real importance, though relatively small, are two contrasts. These emerge with clarity if you compare the instructions given to applicants for discipleship and those given to initiates. The applicant (or young disciple) is addressed as an individual and is told to give forth "those sounds" which will be heard by the Master in His Ashram—for that is the true significance of the words. The initiate functions in a group (always in a group) and has developed or is rapidly developing group consciousness; in unison with his group and as an integral conscious part of it, the Word must be enunciated; this is not a medley of sounds, but is one clear Word of invocation. You need to remember that the disciple is occupied in resolving the many sounds into the Word; when he has done this, his individual approach to reality terminates, and he begins to act with his group where all activity is concerned. This is a point of major importance for the newer type of disciple to grasp. In the past, the emphasis has been on what the individual initiate had to do in order to fit himself to take initiation, and so become a Master of the Wisdom and a member of the planetary Hierarchy. In the coming new cycle the emphasis will be upon *group* work and activity, upon *group* initiation and *group* approach to the Center of Life. The required mode of life and the needed individual eliminations and adjustments are now so well known (theoretically, at least) that they should have dropped below the threshold of consciousness and should consequently be automatic in their effects. This should also provide a steady inducement to thought which will make the initiate what he ought to be, because his conscious mind is free for group functioning. This is a concept which must be increasingly cultivated; "As a man thinketh in his heart, so he is." The lower mind should be the organ of heart expression and be as unconscious in its functioning as is the rhythm of the heart itself—the physical heart. The higher mind is intended to become increasingly the field of the initiate's effort, and hence the constant need for him to build the antahkarana.

In this Rule we are therefore dealing with the work [Page 138] to be done by a group of pledged disciples and initiates; they are learning *together* to make an approach to Shamballa (involving the Will element); this is as much a goal of the Hierarchy as approach to the Hierarchy is the goal of advanced humanity. It concerns the interrelation of great centres of force. This is a point which esoteric students should attempt to grasp for it completes the planetary chain of Hierarchy and throws a light upon the Way of the Higher Evolution.

Great movements and progressions have always taken place upon the subjective side of life; it is these subjective activities which have made it hard for disciples to grasp the truth and arrive at some true

realisation of the subjective situation which ever exists between the Hierarchy and Shamballa. The energies concerned are so subtle, and the Beings involved are so advanced and so highly developed (even from the angle of the initiate of the third degree), that it is well-nigh impossible for the teachings (which I seek to give) to be worded in such a manner that they become comprehensible. All that I can do is to make certain statements which (from the standpoint of those I teach) are *not* verifiable; they have to be accepted on trust and with the reservation that time and the point of view of the individual disciple will later prove their truth—or their non-truth.

The objective of all training given to the disciple is to shift his conscious awareness from the point where he is to levels which are higher than those in the three worlds of definitely human evolution; the intention is to teach him to function on those planes of conscious contact which are as yet so subjective that he only accepts them as existent in theory. The trained initiate knows that they have to become his natural habitat, and that eventually he has to relegate the ordinary and normal human experience to the three worlds of daily expression. These become eventually the worlds that exist below the threshold of consciousness; they are relegated to the realm of the subconscious—recoverable consciously, if necessary for right service of humanity, [Page 139] but as much below the threshold of consciousness as are the ordinary emotional reactions of the average man. These are always recoverable (as modern psychoanalysis has demonstrated) and can become capable of expression and of formulation into conditioning concepts—thus actuating mental perception if deemed of adequate importance. However, it should be borne in mind that the greater part of the emotional life of the disciple must become increasingly subconscious, just as the physical plane life of the normal, healthy human being is entirely automatic and thus subconscious. When the disciple has striven to expand his consciousness, when he has learnt to stabilise his consciousness in the Spiritual Triad, then he becomes part of a great and constant hierarchical effort which strives upwards towards the "Place of Clear Electric Light," to which the clear cold light of the reason is the first key to the first door.

There are three doors into Shamballa, speaking figuratively:

1. There is *the door of the reason*, of pure perception of truth. Christ gave the clue to this teaching when He said "I am the Way, the Truth and the Life." Of *that Way* we know much, because upon the Way a vast body of teaching has been given, and that teaching, if followed, brings a man into the Hierarchy. He then becomes a factual part of the hierarchical membership. Of *that Truth*, we know (as aspirants) relatively very little. Truth—as we understand it during the early treading of the Path of Discipleship—is concerned with great verities which are (from the insight of the Enlightened Ones) only the a b c of life. These truths are:

The manifestation of divinity on the physical plane.

The doctrine of Avatars. This religious history reveals.

The nature of consciousness, through the development of psychology.

The doctrine of the Trinity, as it expresses itself through the aspects and the attributes.

These four expressions of truth will be found to convey all the knowledge with which the initiate must stand equipped [Page 140] when he climbs the Mount of Transfiguration at the time of the third initiation. They have given him a spiritual perception of the Plan.

Of *that Life*, we know nothing whatsoever. The contemplation of its significance belongs to Those Who can move at will within the "precincts of the Lord of Life"—in Shamballa itself. All we can

know about it is its lowest step. This enables us to study the impulse or instinct which enables all forms of life to function, which embodies the principles of responsiveness to contacts and to environment, and which embodies itself in the breath of life; this is also related to the air in some mysterious manner, and also to fire. More anent this subject it would be useless for me to say.

2. There is also *the door of the will*. This is a penetrating power which relates Plan to Purpose and which has in it the faculty of coherent persistence. The reason for this persistence is that it is not dependent upon the content of the form—whether it is the form of an atom, of a man or of a planet—but upon a vital dynamic and immutable purpose, latent in the consciousness of the planetary Being Who, "having pervaded this entire universe with a fragment" of Himself, REMAINS—greater, more inscrutable and "firmer in intent" than any of His creations, even the most advanced and the closest to Him. Only those have clear perception of His divine purpose who do not belong to our earth humanity at all; these are the Lives who came with Him to this planet when He came, and Who remain with Him as "the prisoners of loving intention" until the last "weary pilgrim has found his way home."

This spiritual will is something of which humanity knows nothing; it is hidden and veiled by the self-will of the individual and the group will of the soul. Through both of these experiences the human being moves until his individual will is developed and grounded, focussed and reoriented, and his group will is unfolded so that it includes and swallows up the dedicated, conscious, individual will. When this fusion has taken place (at the third initiation) a [Page 141] great revelation unfolds itself, and for the first time the initiate senses and then contacts the universal will; from that moment the initiate says, "Father, not my will but Thine be done." Just a little of what that will includes may emerge as we study this seventh rule and some of the succeeding rules.

3. I can find no words to express the nature of the third door. Let us, in default of a better term, call it *the door of the monadic sense of essential duality*. Body and life, soul and personality, the Spiritual Triad and its expression, the Christ in incarnation—all these dualities have played their part. Man has passed from one expansion of consciousness to another. Now he comes to the final duality of spirit and matter, prior to their resolution into something to which the terms "isolated unity" and "universal synthesis" give only faint and inadequate clues. To the development of this system of identification the initiate of the degree of Master of the Wisdom, and also (on a higher turn of the spiral) of the degree of the Christ, are focussing all Their efforts. Up to the fourth initiation, the term "system of expansions" would seem illuminating; after that great initiation, the term "system of identification" would appear more appropriate.

When the initiate has passed through the three doors, symbolically speaking, he then faces all life, all events, all pre-determinations, all wisdom, all activity and all that the future may hold of service and progress from the angle of the pure reason (infallible and immutable), of true spiritual will (completely identified with the purpose of the planetary Logos), and of the highest possible focussed relation. The mystery of relationship becomes revealed to him. Then the entire scheme of evolution and of the intention of the One in Whom he lives and moves and has his being becomes clear to him; he has no more to learn within this planetary scheme; he has become universal in his attitude to all forms of life, and is also identified with the "isolated unity" of Sanat Kumara. Few of the great Lives Who form the inner group of the Council Chamber at Shamballa are now of [Page 142] greater advancement than he; the "Supernal Three," the "Radiant Seven," the "Lives embodying the forty-nine Fires," the "Buddhas of Activity," and certain "Eternal Spirits" from such centres of dynamic spiritual life as Sirius, or from the constellation which at any one time forms a triangle with our Sun and Sirius" and a Representative

from Venus are of greater—far greater—advancement. Otherwise, all initiates of the sixth degree, and a few of the Masters Who have undergone specialised training because They are upon the first Ray of Will or Power (the ray conditioning Shamballa itself), form part of the Great Council. Many Masters and Chohans, however, after serving upon the planet in various capacities, working with the Law of Evolution, pass out of our planetary life altogether.

All the above information concerning the Lives which are far in advance of the disciples of the world contains little of moment for you, except in so far as it falls into a diagrammatic pattern of our planetary life and purpose, and enabling you, therefore, to get a faint glimpse of a synthetic theme and purpose to which all evolving lives must and will eventually conform.

It must ever be borne in mind that the great theme of LIGHT underlies our entire planetary purpose. The full expression of perfect LIGHT, occultly understood, is the engrossing life-purpose of our planetary Logos. Light is the great and obsessing enterprise in the three worlds of human evolution; everywhere men rate the light of the sun as essential to healthy living; some idea of the human urge to light can be grasped if you consider the brilliance of the physically engendered light in which we live when night arrives, and compare it with the mode of lighting the streets and homes of the world prior to the discovery of gas, and later of electricity. The light of knowledge, as the reward of educational processes, is the incentive behind all our great schools of learning in every country in the world and is the goal of much of our world organisation; the terminology of light controls even our computation of time. The mystery of electricity is unfolding gradually before our rapt [Page 143] eyes and the electrical nature of man is being slowly proven and will later demonstrate that, throughout the human structure and form, man is composed primarily of light atoms, and that the light in the head (so familiar to esotericists) is no fiction or figment of wishful thinking or of a hallucinated imagination, but is definitely brought about by the junction or fusion of the light inherent in substance itself and the light of the soul.

It will be found that this will be capable of scientific proof. It will also be shown that the soul itself is light, and that the entire Hierarchy is a great centre of light, causing the symbology of light to govern our thinking, our approach to God, and enabling us to understand somewhat the meaning of the words of Christ "I am the Light of the world." These words carry meaning to all true disciples and present them with an analogous goal which they define to themselves as that of finding the light, appropriating the light, and themselves becoming light-bearers. The theme of light runs through all the world Scriptures; the idea of enlightenment conditions all the training given to the youth of the world (limited though the application of this idea may be), and the thought of more light governs all the inchoate yearnings of the human spirit.

We have not yet carried the concept up to the Centre of Life where dwells the Ancient of Days, the Eternal Youth, the Lord of the World, Sanat Kumara, Melchizedek—God. Yet from that Centre streams what has been called the Light of Life, the Light Supernal. These are empty words as yet until we know, as trained initiates, that light is a symptom and an expression of Life, and that essentially, occultly and in a most mysterious way the terms, Light and Life, are interchangeable within the limits of the planetary ring-pass-not. Beyond those limits—who knows? Light can be regarded as a symptom, a reaction to the meeting and consequent fusion of spirit and matter.

Therefore, where that great point of fusion and of solar crisis (for that is what it is, even when producing a planetary crisis) appears in time and space, light also immediately [Page 144] appears and



of such intensity that only those who know the light of the soul, and who can bear the hierarchical light can be trained to enter into and form part of the light of Shamballa and walk in those "radiant halls where move the Lights which carry out the Will of God."

To carry the concept a little nearer home: only when the will of the personality and the will of the soul come together—evoked by love—does the light of the soul dominate the material light of the personality. This is a statement of importance. Only when the will of the Monad and the will of the Hierarchy of souls meet and blend in the "upper brackets" (if I may use such a modern business phrase) can the radiant light of Life dominate the blended lights of Humanity and of the Hierarchy. Faintly this group fusion and junction can be seen to be taking place.

It is also the first touch of the radiance of Shamballa which is bringing the universal revelation of evil, a radiance which is now producing the world unrest and which has brought about the lining up of good and evil; this touch of radiance is the conditioning factor behind what is called post-war planning and the ideas of reconstruction and of world rebuilding which are dominating the best human thinking at this time.

It should be carefully borne in mind that evil (cosmic evil or the source of planetary evil) is much closer to Shamballa than it is to Humanity. The Great Lives there move entirely free from glamour; Their vision is one of extreme simplicity; They are concerned only with the great and simple duality of spirit and matter, and not with the many forms which the fusion of these two brings into being. *The domination of spirit (and its reflection, soul) by matter is what constitutes evil* and this is true whether the statement is applied to the development of the individual or of the group. The "Lights which carry out the will of God" move free from the spell of evil. The Light in which They move safeguards Them, and Their Own innate and inherent radiance repels evil. But They "move alongside the evil to which all lesser forms are prone"; They are part of a great [Page 145] observing Group which "moves forward in time and space"; its members watch the great war and conflict proceed on Earth between the Forces of Light and the Forces of Evil. They have let loose upon Earth the Forces of Light, whilst the Forces of Evil are inherent in substance itself—of which all the many forms of life are constructed.

At this time, the work of the Great Council at Shamballa, working until now through the Hierarchy, is with the *life* within the form; They have to proceed with the utmost caution as They thus work, because these Lights know that the danger of *premature direct contact* with humanity, and of consequent overstimulation, are great. One of the causes of the present cataclysm is the fact that humanity was deemed capable of taking and receiving a "touch from Shamballa," without stepping it down via the Hierarchy, as has hitherto been the custom. The determination to apply this touch (which is in the nature of a great experiment) was made in 1825, when the Great Council had its usual centennial meeting. The results you know; they are working out before your eyes. The industrial movement began to take shape one hundred years ago and received a great impetus from this touch. The evil in nations—aggression, greed, intolerance and hate—was aroused as never before, and two world wars occurred, one of which is still raging (written October 1943). Paralleling this was an uprising of good, again in response to the divine "touch," resulting in the growth of understanding, the spread of idealism, the purification of our educational systems and the inauguration of reforms in every department of human life. All has been speeded up and little such growth was seen on a worldwide scale prior to 1825. The knowledge of the Hierarchy is also spreading over the earth; the facts anent discipleship and initiation are becoming common property; humanity has consequently moved onward into a greater measure of light. Good and evil stand out in clearer focus; light and dark are in a more



brilliant juxtaposition; issues of right and wrong are appearing with cleared definition, and humanity as a whole sees the great problems of righteousness [Page 146] and love, of sin and separateness upon a worldwide scale.

The old age and the coming new age, old rhythms of thought and new approaches to truth and consequent new and better ways of life are presented with clarity to the minds of men. The guarantee of the success of the experiment started more than a century ago is the fact that (in spite of much that is undesirable) so many nations have ranged themselves upon the side of right, and only two definitely and altogether upon the side of evil. The evil is more concentrated, and therefore more powerful temporarily upon the physical plane; the good is more diffused and not so pure in its concentrated essence being coloured by many undesirable aspects; the good, however, is concentrating rapidly and will triumph. The "Lights that carry out the will of God" now wait to give another touch which will enable the reconstruction work to move forward along right lines, but They wait for the invocative cry of humanity and for the dust of battle and of conflict to die down.

The next two rules will reveal the issues still more clearly and will outline for you when better understood, explained and amplified, the processes and methods of hierarchical work, carried on in conjunction with the Great Council of Shamballa. To this must be added the cooperation—as far as may be—of all enlightened men, working under the Lightbearers, the Masters, and under the inspiration of the Lights which carry out the will of God.

In the foregoing I have endeavoured to give some faint idea of the relation existing between the Hierarchy and Shamballa. I did this in order that you might grasp some measure of the synthesis underlying the entire planetary life; in order also that this rule for initiates could be interpreted as intended, as far as is possible, to the uninitiate consciousness; and finally, in order that the entire concept of Shamballa and its immense reservoir of energy, which we call the will or the life of God, may take its rightful place in the occult presentation of truth. The will of God and the life of God are esoterically synonymous terms, and when the life aspect of an individual and his spiritual, selfless will [Page 147] are completely synchronised, then you have—in a human being—the full expression of divinity or what has been called esoterically, "Shamballa is consummated in him."

This again is, of course, only relative but the expression of this relationship may elucidate the problem somewhat, and the aspirant or disciple needs to remember that it is only through the analogies existing in the microcosm to the Macrocosm that enlightenment can come. And how, I ask you, will he understand the relation existing between the three great planetary centres (Shamballa, the Hierarchy and Humanity) when as yet he scarcely knows himself as a human being? How can he grasp these fundamental and advanced truths when he is only just beginning to learn the nature of the hierarchical quality of love and when his spiritual will (which links him to Shamballa) is as yet totally unawakened? And I mean, totally. But the dim outlines of the general picture must be grasped, and each decade in the future will see the aspirant and the disciple more capable of grasping it.

## RULE EIGHT

Rule VIII now comes up for consideration. The previous seven rules have been of a wide and general connotation. They have been largely postulates, emphasising group life, group planetary relationships, and the fundamental Science of Invocation and Evocation which underlies all world processes, which is the inspiring energy behind all evolutionary unfoldment, and which creates the medium or channel of

related communication between the great centres in our planet, through which the life of our Logos flows and His purposes are worked out. I would remind you that the creative process was initiated by Sound, and in that Sound the Logos both invoked and evoked. He issued the call and He engineered and implemented the response and thus the "Army of the Voice" (as *The Secret Doctrine* calls it) came into being.

**[Page 148]**

The Head (the *idea*), the Heart (the *ideal*) and the Throat (the creative agent of the resulting *idol*, the temporary and fleeting expression of the ideal, inspired by the idea) came into being; three great Centres emerged in time and space and—at *this point in the evolutionary cycle*—we call them Shamballa, the Hierarchy and Humanity.

With these fundamental factors the first seven rules have been occupied, and I have tried to help you to see their significance somewhat, from the angle of the initiate-consciousness.

We come now to a close consideration of this Rule VIII, where it might be said that the specific rules for the training of initiates begin. These remaining seven rules must be studied most carefully from that angle. They are not susceptible of casual and superficial analysis. I realise that only those who have taken initiation will be in a position to grasp the esoteric significance of the words I use and of much that I may say, but it is for them I write; their numbers are even today more than are suspected, and their ranks will be steadily increased in the post-war period, both through the strenuous effort of disciples in training to "make the grade," and through the coming into incarnation of initiates of all degrees—some of whom are the children of today.

Rule VIII.

*For Applicants:* When the disciple nears the Portal, the greater seven must awaken and bring forth response from the lesser seven upon the double circle.

*For Disciples and Initiates:* Let the group and within itself response to the greater seven groups which carry out the hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, the greater seven and the planetary seven form one great whole, and these the group must know. When this is realised and the Law of the Supplementary Seven is understood, let the group understand the Three and then the ONE. This they can do with the united breath and the united rhythm.

On the surface, this rules appears to be one of surprising **[Page 149]** complexity and immense difficulty. It deals with so many groups and septenates and this seems to complicate understanding considerably. Yet every person in the world is dealing with the multiplicity of units and combinations of forces which make up his entire daily life and which create his environment and his life circumstances. Life would be simple indeed if the average man had only seven factors to consider, with which to conform, to work with and to use. Advance into the world of spiritual values and into the realm of triadal existence (in which the initiate moves) is definitely an advance into simplicity. It is an advance from the complications of the multiplication table and its resultant arithmetic into the simplicity of the symbolic formulas as used in the higher mathematics; it is a moving out of the world of kaleidoscopic figures in constant movement, into the world of meaning; it is a process of getting behind the world of effects into the world of causes, realising that one simple cause or directed

movement of energy can set in motion a myriad of effects. The way of the initiate is not a complicated one, once he has grasped the fact that he must release himself from the world of seeming and of illusion and stand free in the world of light, where all stand clearly revealed. Then he can begin to face the lessons and take the training which will enable him to handle energy—having released himself from the control of forces—and begin to direct energy in conformity with the great Plan. The complexity lies in the thinking of the neophyte. The initiate knows it not.

First let us clearly define the various septenates referred to in this rule. I will first tabulate them in the order of their appearance and define them, and then I will enlarge upon them in order to point out where *the training* enters in, where the rule applies, and how the embodied rule is in the nature of a Law which the initiate may not evade.

I would ask you here to refer to what I earlier said anent rules, laws and orders when starting with you this particular study.

### [Page 150]

1. *The seven greater groups...*The seven groups or Ashrams within the Hierarchy.

#### THE HIERARCHY

These carry out the hierarchical will, which is love.

They work through love and understanding.

Each is presided over by a Chohan and a group is called an Ashram.

These major Ashrams have many affiliated Ashrams, presided over by a Master on the same ray as the Chohan, and are capable at any moment of being absorbed into the primary Ashram.

The perfect or complete group is the Hierarchy itself, containing all the seven major Ashrams and their affiliates.

2. *The Planetary seven groups...*the seven rays, the central septenate of energy.

#### SHAMBALLA

These embody the will of Shamballa, which is divine purpose.

They work as life energy, as quality, and produce appearance.

Each is presided over by one of the seven Spirits before the Throne; by one of the seven Ray Lords.

Each of these rays has its seven subrays which relate it to all the other rays.

These seven rays can, under divine purpose, be re-absorbed into the Three and then into the One.

3. *The lesser seven...*the seven types of men and also the seven root races.

#### HUMANITY

These embody the intelligence of the Logos as it expresses itself through creativity.

They are learning to work intelligently with matter in order to develop love in response to divine purpose—which is will or life.

Each of the seven types, responsive to one or [Page 151] other of the seven rays, is conditioned or ruled by its prototype, the soul on its own plane.

These major types or races of men have many subraces and subsidiary types, developed during the evolutionary process; all will eventually demonstrate the seven major types. The perfect type is the Christ, the Heavenly Man, Who expresses all the major types and Who is the "pattern of things as they *are*."

4. *The supplementary seven...the seven centres of energy in the individual man.*

## HUMANITY

These together embody the combined forces of the planetary life as registered by the perfected individual. They will eventually enable the man to achieve perfection. They enable the individual to respond to material forces, to soul energy and spiritual life, and they constitute a complete response apparatus to the planetary life, purpose, intent and form. Each of the seven centres is responsive to one or other of the seven rays and their qualities under the conditioning energy of the soul ray and the forces, emanating from the environment. These centres develop progressively and under the impact of circumstances and the Law of the Supplementary Seven, but all will eventually express in some measure the seven types of ray energy.

The Law of the Supplementary Seven can be worded as follows:

"The Law demands the entrance of that which can effect a change.  
The Law demands that right direction should then guide the entering forces.  
The Law demands that the changes thus effected remove the form, bring quality to light and lay the emphasis upon life.

**[Page 152]**

The Law demands that this is brought about by the One, working through the Three, energising the Seven and creating the straight line from there to here, and ending in a point which ignores the Three."

When, the rule goes on, this is understood and applied, then four things happen:

1. The group must understand the nature of the Three.
2. The nature of the One must be grasped and comprehended.
3. The group must work through the medium of the united breath.
4. The group must attain a unified rhythm.

Here you have a relatively simple analysis (on the face of it, though not in reality) of a complex rule which the initiate has to apply to himself once he has grasped the significance of the seven basic postulates. The first seven rules provide the framework within which his work has to be done. The last seven rules concern various significant matters which, step by step, are revealed to the initiate as his consciousness is expanded. They relate to:

1. The work which the initiate must accomplish within himself.
2. The group relations of the initiate and his absolute need to work with his group and as an integrated and conscious part of it.
3. The place which invocation and evocation must take as instruments in his pledged intelligent service.
4. The blending of the four lessons which the applicant has to master and the four lessons which the initiate has to complete in order that a complete fusion of personality and Monad can be brought about.

5. The significance of resurrection and ascension, particularly the latter, because little has been given out to date anent ascension.

There are certain major frameworks (if I may continue to use this phrase) within which the initiate has to learn [Page 153] consciously to work, recognising them for what they are; once he has learnt to master that which lies within some particular framework, he finds that it is only a part, a small fraction, of a still greater whole, within which he must also learn to function and play his part.

First he, as a disciple, has to learn to work within *the framework of his blending soul-personality*. This task at first takes the form of character building and disciplining (whilst upon the Probationary Path), of a struggle to see, of an endeavour to make a continuity of his soul contact. Finally, this leads to the beginning of the stage of soul and personality merging and at this point he steps upon the Path of Discipleship, technically understood. From then on his problem is to *know* himself as he truly is, to direct energy to the needed centres which are awaiting scientific attention, to superintend consciously the fitting of himself, as a personality, to act as the instrument of the soul and later of the Hierarchy, to learn to contact energy, to handle and direct it. This entails a comprehension of the mechanism within himself—the seven centres within the vital body—through which the contacted energy must flow under soul direction, and it also means the perfecting of the response apparatus and the newly constructed spiritual mechanism which exoterically enables him to contact the outside world, and esoterically enables him to contact the world of souls. It implies a steady process of interior perfecting until nothing further remains to be done within that individual framework. The bulk of this work has been covered by the time the fourth initiation has been taken, and has been completely covered when the fifth initiation is undergone.

This all takes much time, but when a certain measure of success has been achieved, when the initiate's understanding is somewhat enlightened and his energy-use and his power of direction are becoming intelligently applied, he can then begin to work within *the framework of the greater seven groups*, that is, within the Hierarchy. This he does first upon the periphery of the hierarchical aura and later as a conscious, accepted and pledged worker in some [Page 154] Ashram—the Ashram being dependent upon his ray type. He then is in a position to discover the close interlocking that exists between the supplementary seven (his own seven centres) and the seven great groups within the Hierarchy; he comes to realise that only when his centres are somewhat awakened and attuned is it possible for him to work within the larger framework of the Hierarchy, and this because the quality of the greater groups and the life expression of the seven planetary groups, the seven rays, are being slowly developed by him under the influence of hierarchical supervision through the medium of his own seven centres—the supplementary seven.

Thus, from a new angle which is practical and not simply theoretical, it begins to dawn on him that he is an inalienable part of a group whole and that this incontrovertible fact involves responsibilities and duties. He discovers that his major responsibility—spiritually speaking—is to permit no hindrance, on the part of the supplementary seven, to the free flow of love from the greater seven, and later the free flow of life (inspired by purpose) from the planetary seven. He knows now that all form a great interlocking directorate through which the will of God is working out. He now knows himself to be a minute part of that great interlocking Whole, a responsible conscious atom within its periphery. Then as he goes on and learns to submit to the Law of the Supplementary Seven, he finds that from the life angle and through his own conscious direction, gradually developed, all the potencies of divinity are his to use, once he can be trusted, as the advanced initiate can ever be trusted. He is then set free for

complete cooperation with the purpose lying behind the Plan. He has passed out of the human kingdom into the Hierarchy; later he will pass out of the hierarchical group into Shamballa, or out of our planetary life altogether, and either here or there will begin a greater and more extended service.

Coming down to the immediate practical issues, the initiate is confronted with the problem of work within the individual framework, for I am not here dealing with the [Page 155] requirements for the initiations above or beyond the third. Here the initiate has reached the point where he grasps the significant fact that the way into the innermost *Centre* is most securely guarded; no one can pass onward and take those more advanced steps which admit into the higher worlds of being and of unparalleled potency until he has demonstrated within the framework of his own life a definite control of energy (and this the black adept also possesses), purity of motive (which the black adept can likewise have, if by purity of motive you mean single-hearted and one-pointed intent), deep love of humanity (which the black adept never has), selflessness, willingness to follow the light wherever it may lead, ability to begin work within the larger framework the moment such an attempt becomes possible, clear vision and spiritual insight, a developed intuition, and an undeviating intention and strong faith in the future. When these qualities begin to show themselves, it then becomes possible to admit the initiate to further advancement upon the Way.

It is believed to be safe for him now to move on a few more steps into greater light, and then—having reached his next point of testing—he must there again demonstrate the rightness of his work within the individual framework and his ability to work within the greater framework in group formation. He must appreciate the fact that as he passes upon the upward way he may not safely so do without the safeguards which protect the Way from him until he knows more; he must learn also that the group protects him and that only with the group can he proceed with security; he begins to realise that the group is not only a protection but also his chosen and destined field of service. He begins to learn *with his group* the meaning of the "united breath" referred to in the rule, and also to work with the group in "unified rhythm."

Thus he goes from strength to strength. All the time the Hierarchy is aiding in his development and at the same time protecting the Way from him until such time as glamour cannot reach him. This individual security of his [Page 156] is only reached between the time of taking the second initiation and the third. Prior to that, he is still regarded as a potential hazard and as unstable. After that, he may suffer from illusion, but there is then no fear of his permanently turning back and reaching the left-hand path and so perhaps, in rare cases, finding his way into the Black Lodge. The major liability of the average initiate is sloth or lack of speed. Ponder on that.

I would have you grasp clearly the highly condensed presentation I have given you. Some of it you know already but it is the synthetic presentation which I would have you appreciate and appropriate. We can then take up the work to be done within the individual framework *by the initiate*; I will endeavour to help you to understand somewhat more clearly what the initiate-consciousness would read into the Law of the Supplementary Seven.

Beginning with this eighth rule which we are now studying, we enter upon the consideration of certain major unfoldments, major spiritual happenings and a series of major awakenings in consciousness which are in the nature of events. These involve likewise certain major recognitions and appreciations which will affect the initiate increasingly and bring about his eventual attainment. *These* are the factors which condition the date of his achievement and not the character undertakings and the soul contacts



which are so necessary upon the Path of Probation and upon the Path of Discipleship.

We are principally concerned at this point with the interpretation of the Law of the Supplementary Seven. It must be remembered that the *Laws of Nature* are imposed upon the mass of men, and cannot be avoided. If these laws are broken, infringed or evaded, they carry their own penalty within themselves, and this also cannot be avoided. These great protective laws are intended to guard the personalities through which the soul incarnates and eventually to cement and further all the great and possible relationships. The man passes from the stage of antagonism (as an individual) to the control of these natural though divine [Page 157] laws, to a recognition of their inevitability and of their wisdom. They automatically then control him.

When this control by the Laws of Nature has become complete, the man becomes an aspirant and begins to come under the *Laws of the Soul*, which are laws concerned primarily with the establishing of the great Fellowship of the Universe. There has been much confusion among esotericists upon these points. They confuse the discipline to which the personality has to submit when coming under soul influence, with the Laws of the Soul which have naught to do with the petty little affairs of the personality—unimportant and unnoticed by the soul on its own plane—but with the growing recognition of right group relations; these are based upon a growing understanding of the hierarchical mode of work and of inter-hierarchical relationships. The Laws of Nature, therefore, concern the activities of the soul in form and are mandatory and accepted by the form nature. The Laws of the Soul concern the life of the soul upon its own plane, and the relation which the blending soul and personality learn to establish with other souls and with the Hierarchy. These are consciously and voluntarily obeyed, and are not just accepted as mandatory and as forced upon the man by force of circumstances, experience and evolution. They tend to bring about increasing relation between the Hierarchy of Souls and Humanity as a whole, between the great planetary centre which is the custodian of the principle of love and the planetary centre, humanity, which nurtures and distributes the energy of mind.

The Law of the Supplementary Seven is the great synthetic *Law of Life or of Spirit* and is the law with which the initiate works; it is this law he wields. From acceptance of the laws of nature and obedience to the laws of the soul, he passes into the positive phase of understanding and wielding the Law of Life. Because this is a governing law for all initiates, and because we know that the nature of life-energy or of spirit cannot be grasped until after the third initiation, it is exceedingly difficult for me to write in explanation of this law. You have not yet the initiate consciousness. [Page 158] I have therefore had to express this law in terms of form, whereas the initiate understands it from its formless angle.

This law is concerned with the wielding of energy in the world of the Spiritual Triad and not with the distribution or the transmission of this energy to the three worlds in which average humanity habitually dwells. Right wielding of this law (controlling energy in the initiatory world of causes) automatically brings about activity, movement, force expression, and right distribution of these forces in the lower three worlds. These are, under the evolutionary law, direct reflections of the three higher worlds of the triadal light and life. Motivation, the use of the eye of vision (turned this time by the initiate functioning in the world of causes upon the worlds of human living), and the correct direction of force in cooperation with the hierarchical Plan condition all the activities of the initiate working with this law. Clearer than this I cannot be.

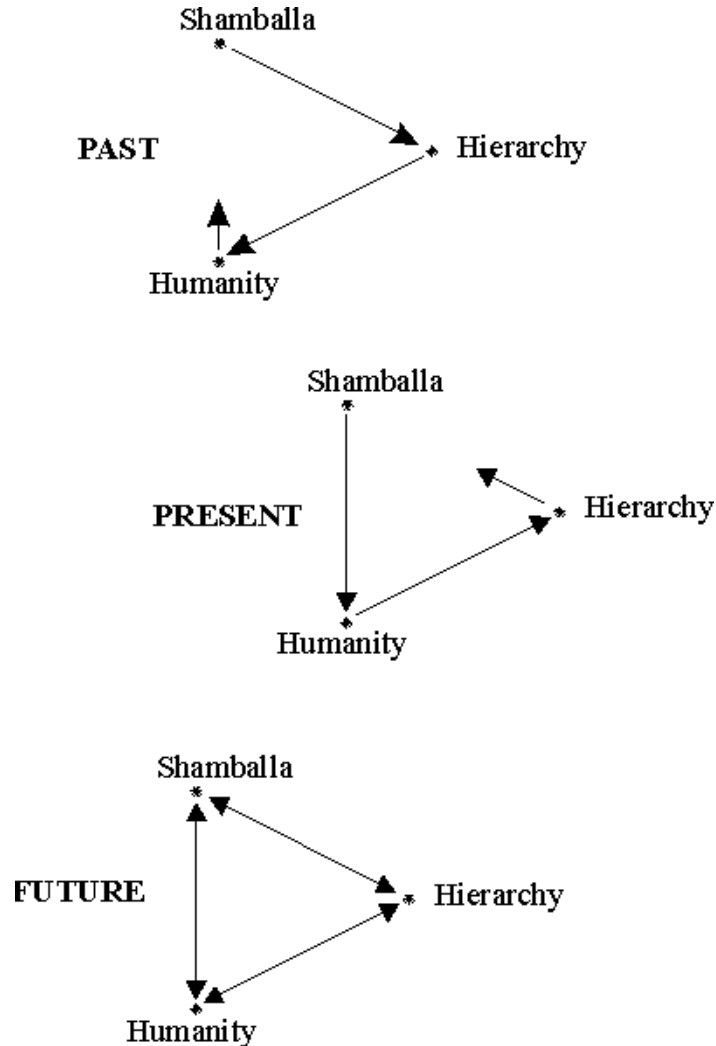
This Law of the Supplementary Seven is concerned with the inflow of energy from the seven planetary centres to the seven groups or types of men, via the seven groups within the Hierarchy. In this work of

transmission the seven centres of the initiate are used as agencies; their work, therefore, is not the interrelated work of right transmission of energy within the septenary constitution of the etheric body of the individual initiate, implementing his life expression, but is the task of being responsive to the seven types of planetary energy which are received in a pure state. It is then channeled through the seven centres in the initiate's etheric vehicle and out into the world of men as regenerative and constructive forces. These living spiritual energies—transmitted by the individual initiate from the planetary centres—are handled by him under a great uniform plan and are the means whereby salvation (to use an old familiar word) can come to the aid of humanity. This is the "saving force" in its various aspects, of which the Great Invocation speaks: "*The hour of service of the Saving Force has now arrived*". (*The Externalisation of the Hierarchy*, page 249.) [Page 159] The high Initiates (Those above the rank of Master) work with the energies coming from the seven planets of the solar system at this time active; these feed or implement the seven planetary centres. But the Law of the Supplementary Seven is applied by initiates below the rank of Master, and they are therefore working solely with the seven centres within the Form of the One in Whom we live and move and have our being.

One of their first tasks is to bring about a free flow and right energy relations between the three major centres in our planet which correspond to the head, heart and throat centres in man. They are occupied with the circulation of energy between Shamballa, the Hierarchy and Humanity. This circulation, which for the first time in planetary history includes the highest centre, Shamballa, is not yet completely established. Shamballa has been in touch with the centre called Humanity *by impact* several times in the history of the race. But there has been no reciprocal action and no free flow. Humanity has taken the impact of energy and this impact has wrought changes in the activity of the centre, but there has been no "responsive return," as it is esoterically called, and hence no circulation. The Shamballa force has hitherto been transmitted via the Hierarchy. For the first time, and in this century there has been *direct* impact. The diagram on page 160 may make this clearer.

We shall eventually have a free circulation and a veritable vortex of force set up between the three centres; it will be of such an increasing radiatory activity that—moving in *both* directions around the three centres—it will eventually contact the radiations emanating from the other four centres of the planetary Life, thus completing the interplay and the interrelation between all seven. These four include the three lower kingdoms of nature and a certain basic centre (corresponding to the centre at the base of the spine in man) about which nothing is as yet known nor will be known for ages to come.

[Page 160]



The importance, therefore, of the centre which we call Humanity will be apparent. *The Secret Doctrine* has ever taught that mankind has a special function in saving and regenerating nature. The "saving force"—a circulatory combination of the three major energies—is radiated by humanity as a group-creative impulse, and this gradually sweeps all forms of life into the field of its magnetic potency, thus relating them (or rather the soul of each kingdom) to the Hierarchy and to Shamballa. This involves a great mystery which is closely tied up—little as you may realise it—with the doctrine of Avatars or of World Saviours.

It is in this connection that the words I gave you previously are pertinent:

[Page 161]

1. "The group must understand the nature of the Three." This will be seen to refer to the three major centres and the nature of their relationship, and not specifically to the Trinity.
2. "The nature of the One must be grasped and comprehended." This has reference to the fact that our planetary Life is Itself a centre within a still greater Life, and is today one of the three planetary centres (even if not yet one of the seven sacred planets) which are the custodians of the force, in process of transmission, which will be to the greater Life what Shamballa, the Hierarchy and Humanity are to Our planetary Logos.
3. "The group must work through the medium of the united breath." This deals with the processes of circulation, for the breath is the life and pours through all the centres.

4. "The group must attain a unified rhythm." This has no reference in reality to the work of a group of disciples, but to a group of centres of life, such as the three major centres or the entire group of seven centres.

A study of these ideas may carry illumination, but I would again remind you that I write for initiates, living at a later period in this century and in the next.

In considering this Law of the Supplementary Seven, I would like to point out that the word "supplementary" is of real significance. It brings in a factor of great interest, from the angle of initiation. You must bear in mind that when the antahkarana is constructed and in use, there is consequently a free play of energy in a direct line between the Spiritual Triad and the personality; i.e., between the Monad and its "earthly anchor." You will also remember that the soul body, the form on the higher levels of the mental plane which has "shrouded" the soul, eventually disappears. This, as you know, takes place at the fourth initiation and is one of the best recognised facts in the occult teaching. In the three worlds, the correspondence to this disappearance of the form of the second divine aspect, the soul, is the dissolution of the astral body—the second aspect [Page 162] of the personality. Then the personality stands free from its control. Sensitivity and reaction to contact in the three worlds has been perfectly developed, but it no longer holds the disciple a prisoner.

Then, at a later stage upon the Path of Initiation, the causal body also disappears and the initiate stands free in the three worlds. The astral body and the causal or soul body are—in the language of esotericism—supplementary to reality. They have had a temporary reality during the evolutionary process, but (having served their purpose and having endowed man with certain required assets—consciousness, feeling, sensitivity, the ability to establish and register contact) they pass away and the initiate remains, possessed of power over form and a fully awakened consciousness. He is a soul and the fusion is complete.

What is true of the individual is true too of the Heavenly Man, the planetary Logos. In the long period of a world cycle there comes a time when the Hierarchy itself, as a body organised and functioning in order to implement certain evolutionary ends, is no longer needed. It is then regarded as "supplementary," and under the Law its life, its potency and its entire consciousness are absorbed into the planetary head centre, Shamballa. A great process of abstraction or of withdrawal takes place, covering necessarily a long period of time, and which is consummated only when evolution—as we know it—comes to an end and the planetary Life (again as we know it) also comes to an end. This process of abstraction is always going on. Men become disciples and then initiates. Some stay as hierarchical workers, choosing to work with the planetary forces of evolution. Others pass on into the great Council Chamber of the Lord of the World, and still others pass out of our planetary ring-pass-not altogether.

Thus the Law of the Supplementary Seven is ever in force. It functions in the processes going on in the seven centres of the individual man, gathering energy from one centre into another until all are centred, controlled and directed in the head. In the stage of what the Hindus call [Page 163] "samadhi" the vital energies from all the centres are concentrated in the highest head centre in the etheric body, in the area just above the physical head. Thus the analogy is complete. The processes of abstraction are (as you may thus see) connected with the life aspect, are set in motion by an act of the spiritual will, and constitute the "resurrection principle which lies hidden in the work of the Destroyer," as an old esoteric saying expresses it. The lowest manifestation of this principle is to be seen in the process of what we

call Death—which is in reality a means of abstracting the life principle, informed by consciousness, from the form or the bodies in the three worlds.

Thus, the great synthesis emerges, and destruction, death, and dissolution are in reality naught but life processes. Abstraction is indicative of process, progress and development.

It is this aspect of the Law of Life (or the Law of Synthesis as it is called in certain larger connotations) with which the initiate specifically deals when wielding the Law of the Supplementary Seven. The group angle of the matter can be seen if you remember that the individual initiate, when wielding this law, draws upon the united energy of the Will as the group is expressing it in "unified rhythm." It is by the use of the "united breath" of the entire group (as much of it as his individual will can assimilate, focus, use and direct) that he augments his own will and its directed force. The breath, as we well know, is the life; this Law is the one wielded by the living or risen Christ, in perfect harmony with the will of Shamballa. Herein lies one of the mysteries of the resurrection initiation about which so little has been told, and it is the very heart of the mystery of the ascension initiation. In this latter initiation the living risen Christ withdraws or abstracts Himself and enters consciously and permanently into the great centre, Shamballa. The resurrection and the ascension are the results of the death or destruction of the causal body. It can be seen, therefore, how true the Gospel story is to the purposes of Shamballa.

Let us now briefly interpret or rather paraphrase the [Page 164] four sentences by means of which I have sought to embody this law, or as much of it as it is possible to put into words, for the enlightenment of the initiates of the future.

*1. The Law demands the entrance of that which can effect a change.*

Bearing in mind what I have elsewhere given, it is obvious that that which must find entrance is that vital concentrated will which, when set in motion in an individual, in a group, in a nation, in a kingdom of nature (a planetary centre), and in the planet as a whole, i.e., in all the planetary centres simultaneously, will cause a stirring, a changed measure, a new movement and momentum, an uprising and a consequent abstraction. The changes wrought in the centres when the death of the physical body is taking place have never yet been observed or recorded; they are, however, definitely present to the eye of the initiate and prove most interesting and informative. It is the recognition of the condition of the centres which enables the initiate to know—when in process of bestowing healing—whether the physical healing of the body is permissible or not. He can see whether the will principle of abstraction to which I have been referring is actively present or not. The same process can be seen taking place in organisations and in civilisations in which the form aspect is being destroyed in order that the life may be abstracted and later again rebuild for itself a more adequate form. It is the same under the great processes of initiation, which are not only processes of expanding the consciousness but are rooted in the death or the abstraction process, leading to resurrection and ascension.

That which effects a change is *a discharge* (to use a totally inadequate phrase) of directed and focussed will-energy. This is so magnetic in quality that it draws to itself the life of the centres, bringing about the dissolution of the form and the release of the life. Death comes to the individual man, in the ordinary sense of the term, when the will-to-live in a physical body goes and the will-to-abstract [Page 165] takes its place. This we call death. In cases of death in war, for instance, it is not then a case of the individual will-to-withdraw, but an enforced participation in a great group abstraction. From its own place, the soul of the individual man recognises the end of a cycle of incarnation and recalls its

life. This it does through a discharge of the will-energy that is strong enough to bring about the change.

*2. The Law demands that right direction should then guide the entering forces.*

The entering forces, working under this law, are directed first of all to the head centre, from thence to the ajna centre and then to that centre which has been the governing and most active centre during the incarnation of the life principle. This varies according to the point reached upon the ladder of evolution, and according to the personality ray, with later the soul ray bringing about a major conditioning and change. In the work of the initiate who is consciously wielding this law, the principle of abstraction (when entering the body) is held focussed in the head and is of such a magnetic potency that the energy of the remaining centres is rapidly gathered up and withdrawn. What is true of the individual process of abstracting the life principle, under the Law of the Supplementary Seven, is equally true of the process in all forms and in all groups of forms. Christ referred to this work of abstraction, as regards the third great planetary centre, Humanity, when He said (and He was speaking as the Representative of the Hierarchy, the second planetary centre into which all human beings achieving initiation are "withdrawn" esoterically), "I, if I be lifted up will draw all men unto me." A different word to this word of His will be spoken at the end of the age when the Lord of the World will speak from Shamballa, will abstract the life principle from the Hierarchy, and all life and consciousness will then be focussed in the planetary head centre—the great Council Chamber at Shamballa.

*3. The Law demands that the changes thus effected remove the form, bring quality to light, and lay the emphasis upon life.*

**[Page 166]**

Here the three great aspects—form, quality and life—are brought into relation and the point of the evolutionary objective is seen in its true light—LIFE. Note this phrasing. Form or appearance, having served its purpose, disappears. Death of the form takes place. Quality, the major divine attribute being developed in this planet, becomes dominant and is "conscious of itself"—as the ancient writings put it. It is identified and individual but has no implementing form, except that of the greater whole in which it finds its place. Neither form nor quality (body nor consciousness) are paramount in the new state of Being, but only the life aspect, the spirit on its own plane, becomes the dominating factor. Some faint dim light on the significance of this may come if you bear in mind that our seven planes are only the seven subplanes of the cosmic physical plane. The process of developing sensitivity in this sevenfold evolution has been undergone in order to enable the initiate to function upon the cosmic astral plane, when withdrawn or abstracted after the higher initiations. He is abstracted from our planetary life altogether. Only one factor could prevent this, and that might be his pledge to serve temporarily within the planetary ring-pass-not. Such Members of the Hierarchy Who pledge Themselves to this work are stated to have the Buddhist consciousness, and the line of Their descent (occultly understood) is from the Eternal Pilgrim, the Lord of the World, then the Buddha, and then the Christ. They remain identified through the free choice with the "quality seen within the light," and for the term of Their freely rendered service They work with the consciousness aspect in order to lay the emphasis later upon the life aspect.

*4. The Law demands that this is brought about by the One, working through the Three, energising the Seven and creating the straight line from there to here, and ending in a point which ignores the Three.*



Let me paraphrase this, for detailed comment is not possible or permissible. The One directed will (of the individual, [Page 167] of humanity, of the Hierarchy) and the great Lords of Shamballa, working through the three major centres (head, heart and throat; Humanity, the Hierarchy and Shamballa), thereby energise all the seven centres (to the point of abstraction), using the straight line of the antahkarana from above downwards (from the centre of power, the head or Shamballa), and gather all upwards into a point which is neither of the Three (Shamballa, the Hierarchy and Humanity) and ignores them, for they must no longer limit the life. This point lies outside manifestation altogether. Abstraction is complete.

Ponder, therefore, upon this doctrine of abstraction. It covers all life processes, and will convey to you the eternally lovely secret of Death, which is entrance into life.

### RULE NINE

As we proceed with the study of these rules the difficulty of interpreting and explaining them becomes increasingly great. We have arrived at a section of the rules which requires initiate-consciousness for right and true comprehension; we are studying ideas for which we have, as yet, no adequate language. Briefly, we have considered certain of the *lower* aspects of the Laws of Life as they appear to the initiate and are interpreted by him within the sphere of his normal consciousness—that of the Spiritual Triad. The presentation which I gave you had to be confined within the area of consciousness which we call "manasic awareness," which is that of the abstract mind. Just in so far as that abstract mind is developed in you and the antahkarana tenuously constructed will be your understanding of my words.

The difficulty becomes still greater as we arrive at the study of Rule IX. It was of real difficulty when presented in its lower form to applicants. That rule, as you may remember, ran as follows:

#### [Page 168]

Let the disciple merge himself within the circle of the other selves. Let but one colour blend them and their unity appear. Only when the group is known and sensed can energy be wisely emanated.

Three major ideas appear in this easier rule:

1. The idea of complete identity with all other selves.
2. The idea of the uniformity of their spiritual presentation to the world when unity is established.
3. The idea that—as a result of the two above achievements—the group force, as a real and focussed energy, can then be used.

Glibly the neophyte talks of identifying himself with others, and eagerly he endeavours to ascertain his group and merge with it; yet in so doing the constant concept of duality is ever present—himself and all other selves, himself and the group, himself and the group energy which he may now wield. Yet this is not so in reality. Where true identity is achieved, there is no sense of this and that; where the merging is complete, there is no recognition of individual activity within the group, because the will of the merged soul is identical with that of the group and automatic in its working; where true unity is present, the individual applicant becomes only a channel for the group will and activity, and this with no effort of his own but simply as a spontaneous reaction.

I have emphasised the above because in the rule for disciples and initiates, this will be found to be still

more the case and the results are brought about by a conscious use of the will which is divine synthesis in action; also, the group referred to is not the Ashram of some particular Master, but that of all Ashrams as they in their entirety reflect the purpose of Shamballa and work out the Plan within the active sphere of the hierarchical consciousness.

Ashrams of the Masters are to be found on every level of consciousness in the threefold world of the Spiritual Triad. Some Masters pre-eminently occupy themselves with the mind aspect within all forms, and therefore their Ashrams are conditioned by the manasic consciousness; they are [Page 169] the Ashrams of those initiates who have taken the fourth initiation but who are not yet Masters. They are largely adepts upon the third and fifth rays, and work with the manas or mind as it is developing in all forms. They do foundational work of great importance, but are little understood and their lives are consequently lives of great sacrifice and the term of their service in this particular connection is relatively short. Certain aspects of their developed consciousness have to be kept in abeyance and must remain temporarily unexpressed in order to permit them to work with substance and specifically with the consciousness of the atoms which constitute the forms in all the subhuman kingdoms of nature. They do very little work with humanity, except with certain advanced members of humanity who are on the scientific line, drawing to their Ashrams only those who are on the third and fifth rays and who can continue with the work, being trained along peculiar and special lines.

The Ashrams of the Masters (to be found on all the rays) Who work in particular with humanity, are mostly to be found upon the buddhic levels of the triadal consciousness. There the note of "loving understanding" predominates, but even these words must be interpreted esoterically and not according to their usual and obvious meaning. It is not a case of "I understand because I love," or that "this," with love, understands "that." It is something far deeper, involving the idea of identification, of participation, and of synthetic realisation—lovely euphonious words, but meaning little to the non-initiates.

On atmic levels, the levels of the spiritual will, are to be found the Ashrams of those Masters Who are interpreting the will of Shamballa and to Whom is committed the task of transmitting the purpose and organising the plans whereby that purpose can be fulfilled. As on manasic levels the Ashrams as a whole are presided over by the Master R., the Lord of Civilisation, so on buddhic levels all Ashrams are supervised by the Master K.H., with the aid of myself (the Master D.K.) and three senior and initiated [Page 170] disciples; the objective is the unfoldment of group awareness and of loving understanding, in order that the forms prepared and conditioned under the supervision of the Master R. may be sensitised and become increasingly conscious of reality through the development of an inner mechanism of light which—in its turn—will condition and develop the outer mechanism of contact. Ashrams on atmic levels are under the control of the Master M., Who fosters the will aspect within the developed forms and Who (as the *Old Commentary* expresses it) "adds darkness unto light so that the stars appear, for in the light the stars shine not, but in the darkness light diffused is not, but only focussed points of radiance." The symbolism will be obvious to you though not the full significance.

Embracing, fusing and unifying the endeavour of all these groups of Ashrams, stands the living Christ, the Head of all Ashrams and the Master of the Masters, the Mediator between Shamballa and the Hierarchy and between the Hierarchy and Humanity. Will you gain some insight into the all-pervading conditions if I state that His work of mediating between humanity and the Hierarchy was perfected by Him and carried to a conclusion when He was last on Earth, and that He is now achieving facility in the higher mediatorship which will bring about a closer relation of the Hierarchy with Shamballa at this

time. This mediatory work, based on the blending of the spiritual will (which He has already developed) with the universal will (which He is developing), marks for Him a goal which will be consummated when He takes the ninth initiation. These are great mysteries and I only indicate them in order to convey to you a sense of the synthesis of the whole scheme and a recognition of the urge-to-good which pervades every aspect of the planetary Life from the smallest atom of substance, through all the intermediate living forms, on and up to the planetary Logos Himself.

The will is too often regarded as a power by means of which things are done, activities are instituted and plans worked out. This general definition is the easiest for men [Page 171] to formulate because it is understood by them in terms of their own self-will, the will to individual self-betterment—selfish and misunderstood at first but tending eventually to selflessness as evolution carries out its beneficent task. Then the will is interpreted in terms of the hierarchical plan, and the effort of the individual man becomes that of negating his self-will and seeking to merge his will with that of the group, the group being itself an aspect of the hierarchical effort. This is a great step onward in orientation and will lead to a change in consciousness eventually. This last sentence is of importance.

It is at this stage that most aspirants today find themselves. However, the will is in reality something very different to these expressions of it which exist in the human consciousness as men attempt to interpret the divine will in terms of their present point in evolution. The clue to understanding (the clue which will be the easiest for you to understand) is to be found in the words "blotting out all form." When the lure of substance is overcome and desire dies, then the attractive power of the soul becomes dominant and the emphasis for so long laid upon individual form and individual living and activity gives place to group form and group purpose. Then the attractive power of the Hierarchy and of the Ashrams of the Masters supersedes the lower attractions and the lesser focal points of interest. When these, in their turn, assume their rightful place in consciousness then the dynamic "pull" of Shamballa can be felt, entirely unrelated to form or forms, to a group or groups. Only a group sense of "well-Being," esoterically understood is realised, for it is comprehended as the will-to-good. No forms can then hold; no group or Ashram can then confine the consciousness of the initiate, and all differences of every kind disappear. This preamble is given in an effort to clarify your minds before we study Rule IX care-fully and arrive at its essential meaning.

#### Rule IX.

*Let the group know there are no other selves. Let the group know there is no colour, only light; and then let [Page 172] darkness take the place of light, hiding all difference, blotting out all form. Then—at the place of tension, and at that darkest point—let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when first the Door was passed.*

The greatest problem facing aspirants and disciples prior to the third initiation is that of comprehending the nature of identification. This concerns (in the first instance) the relation of the self to the Self and of all selves to the all-inclusive SELF. It involves the mystery of duality with which they are occupied, and the very moment that theory as to essential unity becomes definite realisation, then the realm of synthesis is entered. For that type of realisation, language as we now have it has no words, and it is therefore impossible to formulate concepts to interpret the consequent and resultant state of being. "Identification with" is the phrase which approaches the closest to the initial idea, and until man has grasped his identical at-one-ness with even one human being, it is not possible for him even to think

about it in any truly constructive manner. The complete fusion of the negative and the positive aspects in marriage, at the moment that life is transmitted and transferred, is the only tangible though unsatisfactory symbol of this life-sharing process which takes place when an individual or a group knows actually and not simply theoretically that "there are no other selves."

Identification (to use the only word available for our purpose) is connected with dynamic life, with conscious enhancement, with completion and with creative sharing, plus process. It is a process of participation—consciously and constructively undertaken—in the life actions and reactions of the One in Whom we live and move and have our being; it is related to the network of life channels which keep the form aspect of the planetary Logos functioning as a "Divine Representation." Note that wording. It is connected with the circulation of that "life more abundantly" to which the Christ referred when dealing with the true nature of His [Page 173] mission. It might be said that as He uttered this phrase this mission dawned on Him and He made a preliminary effort to serve Shamballa, instead of the Hierarchy of which He was even then the Head. Later, He enunciated as best He could the extent of this realisation, in the words so familiar to Christians, "I and the Father are One." This He also attempted to elucidate in the seventeenth chapter of St. John's Gospel. There is no other passage in the literature of the world which has exactly the same quality. Oneness, unity, synthesis and identification exist today as words related to consciousness and as expressing what is at present unattainable to the mass of men. This manifesto or declaration of the Christ constitutes the first attempt to convey reaction to contact with Shamballa, and can be correctly interpreted only by initiates of some standing and experience. A concept of unity, leading to cooperation, to impersonality, to group work and to realisation, plus a growing absorption in the Plan are some of the terms which can be used to express soul awareness in relation to the Hierarchy. These reactions to the united Ashrams which constitute the Hierarchy are steadily increasing and are beneficently conditioning the consciousness of the leading members of the forefront of the human wave at present in process of evolution.

Beyond this state of awareness there lies a state of being which is as far removed from the consciousness of Members of the Hierarchy as that is, in its turn, removed from the consciousness of the mass of men. Endeavour to grasp this, even if your brain and your power to formulate thought rejects the possibility of this exalted livingness. Be not discouraged at this inability to understand; remember that this state of being embraces the goal towards which the Masters strive, and which the Christ Himself is only now attaining.

It is for this reason that the symbolism of light and darkness is used in the words: *Let the group know there is no colour, only light; and then let darkness take the place of light.*

Just as the individual has to pass through the stage wherein all "colour" goes out of life as he emerges out of [Page 174] the glamour which conditions the astral plane, so groups in preparation for initiation must go through the same devastating process. Glamour disappears, and for the first time the group (as is the case with the individual) walks in the light. As the group thus walks, unitedly its units learn a lesson (one clearly enunciated by modern science) that light and substance are synonymous terms; the true nature of substance as a field and medium of activity becomes clear to the initiate-members of the group. To this H.P.B. referred when he said that the true occultist works entirely in the field of forces and energies.

The next lesson which the group unitedly apprehends is the significance of the words that "darkness is pure spirit." This recognition, realisation, apprehensive, comprehensive (call it what you will) is so

overwhelming and all-embracing that distinctions and differences disappear. The disciple realises that they are only the result of the activity of substance in its form-making capacity and are consequently illusion and non-existent, from the angle of the spirit at rest in its own centre. The only realisation left is that of pure Being Itself.

This realisation necessarily comes to the disciple through the means of graded revelation and in balanced sequence; each contact with the Initiator leads the initiate closer to the centre of pure darkness—a darkness which is the very antithesis of darkness as the non-initiate and the unenlightened understand. It is a centre or point of such intense brilliance that everything fades out and *at the place of tension, and at that darkest point, let the group see a point of clear cold fire.*

It is a tension and a point of attainment that is only possible in group formation. Even in the earlier initiations, and when the initiate has proved his right to be initiated, the process is still a group proceeding; it is undergone in the protective presence of initiates of the same standing and unfoldment. It is their united focus that enables the candidate for initiation to see the point of clear cold light and their united will that "brings him upright, [Page 175] standing, unafraid, with open eye before the One Who from the very first has conferred on him the gifts of life and light, and Who now—with lifted rod, surrounded by the fire, reveals to him the significance of life and the purpose of the light." It is that of which the minds of men know naught, and which even the highest intellect is unable to grasp or even sense.

In the familiar words (familiar to all esotericists) which are so often said or chanted at moments of highest spiritual aspiration, the neophyte refers to the time when "we stand where the One Initiator is invoked, when we see His star shine forth." Two ideas then stand forth: the idea of invocation and of the result of that invocation, which is the sudden and unexpected shining forth of the Star. This star is simply a point of vivid light. This invocation, though used as the affirmation of a fixed objective by the aspirant to initiation, is nevertheless a mantram definitely appropriate to the third initiation. It is only effective in its invocative appeal when used in conjunction with a Word of Power. This Word of Power is communicated to the candidate (ever an initiate of the second degree) by the Christ Who has initiated him in the first two initiations but Whose protective aura (in conjunction with the initiate's Master and another Master or an adept of the fourth initiation) is required before the star can shine forth—the focussed light of the One Initiator. For the first time the expanded consciousness of the initiate can contact Shamballa and the One Who rules there, the Lord of the World. For the first time, the focussed purpose which brought Sanat Kumara into incarnation makes an impact upon the enlightened brain of the initiate, bringing something new and different into his equipment, into his nature and his consciousness. I know not how else to express these ideas. It is a blinding conviction of an unalterable will, carrying all before it, oblivious of time and space, aware only of intensity of direction, and carrying with it two major qualifications or basic recognitions to the initiate: a sense of essential being which obliterates all the actions and reactions of time and [Page 176] space, and a focussed will-to-good which is so dynamic in its effect that evil disappears. Evil is after all only an impelling sense of difference, leading inevitably to separative action.

The dualities are then resolved in synthesis and, again for the first time, the initiate comprehends the meaning of the ancient words, so inappropriately translated "isolated unity." To him, in the future, there is no light or dark, no good or evil, no difference or separation. The star that has shone forth, veiling and standing between him and the Lord of the World, the Ancient of Days, is seen as the entrance or doorway and as the admitting agency into something other and larger than simply the



planetary life. In the earlier two initiations, the Angel of the Presence stood between the disciple-candidate and the Presence. At the later initiations, the Angel of the Presence is the Christ Himself, one with the soul of the candidate (the individual Angel of the Presence). Through the heart of Christ passes the dynamic power of the One Initiator, as a stream of light, stepped down or toned down by the Christ in order that the candidate can appropriate its potency without risk or danger.

After the third initiation, the candidate must face the One Initiator alone, with no protective Individual standing between him and the eternal source of all-power. The Christ is present, supporting and attentive. He stands directly behind the initiate so as to arrest and distribute the potency passing through the initiate's body and centres; the candidate is also flanked on either side by a Master. Nevertheless, he faces the Initiator alone and unprotected. Even now, at this much later initiation, he cannot see "eye to eye"—as the phrase goes. He becomes aware of a growing point of light which, from a pin-point of intensest brilliance develops before him into a five-pointed star. At the fourth initiation, it is not a star which shines forth before him, but a triangle; and within that triangle he will perceive an eye regarding him, and for the first time he does see the Most High "eye to eye." At the fifth initiation no [Page 177] symbol or light substance separates or protects him, but he stands before the Initiator face to face, and the freedom of the City of God is his. He is not yet a Member of the Great Council, but he has the right of entrance into Shamballa, and from that point he passes on to a more intimate relation, if that is his chosen destiny. He may not even finally become a Member of the Great Council; that is reserved for relatively few and for Those Who can take even still higher initiations within the ring-pass-not of our planet—a task of profound difficulty. There are other and interesting alternatives, as I have elsewhere told you. The initiate may pass out of this planetary life altogether along one or other of the various Paths by means of which a Master can start upon the Path of the Higher Evolution and for which all that has transpired in the past will have prepared Him. Whichever Way He goes, the Master remains a part of the purpose; He knows forever the secret of the darkness which brings light, and the "inscrutable will of God" is no longer a mystery to Him. He comprehends the divine idea and can now cooperate with it; He has reached a point of realisation which enables Him to fathom what lies behind the Plan for which the Hierarchy has worked for aeons.

Just as the disciple enters the *world of meaning* and so can interpret events, just as the Hierarchy works in the *world of mediation*, applying the Plan which the world of meaning has revealed, so the higher initiate works consciously in the *world of purpose* which the Plan implements, the world of meaning interprets, and the *world of events* expresses in sequential order and under the evolutionary Law.

The symbol which expresses the door of evolution is the crescent moon; that of the process of evolution—as it affects the material or substantial life of the man—is the waxing and the waning moon—the symbol of growing desire and of the dying out of desire. The symbol of the world of meaning is Light—the light which shines upon the ways of men, interpreting events and bestowing revelation. The [Page 178] symbol of the world of mediation is the revolving Cross, whilst the symbol of the world of purpose is a twofold one: the five-pointed star and then the radiant heart of the Sun. Remember that when we talk and think in symbols, we are placing something between ourselves and reality—something protective, interpretive and significant, but something nevertheless veiling and hiding. After the fifth initiation all veils are rent and naught stands between the initiate and Essential Being.



## RULE TEN

We now come to one of the most abstruse and difficult of all the rules for initiates; yet at the same time it is one of the most practical in application and of the greatest usefulness. It concerns the etheric levels of activity. I would have you note that I did not say the etheric levels of consciousness, for there is no such thing as consciousness upon the etheric planes. The four planes which constitute the etheric levels of the physical plane are the lowest correspondence to the four planes whereon the Monad and the Spiritual Triad are active, and—as I have oft told you—upon those levels there is no such thing as consciousness as we understand it. There is only a state of being and of activity for which we have no adequate or illustrative words. The four higher planes of our solar system are the four cosmic etheric planes, and one of the lines of development (confronting the initiate) is to function adequately in response to the life of the planetary Logos upon those planes. That, in the last analysis, constitutes the main field of unfoldment and of acquired wisdom for all initiates above the third degree.

In the above paragraph I have presented you with a new concept re initiation—one that has always been implicit in the teaching but one entirely and completely untouched as yet in any discussions on initiate-training.

In the rule as given to applicants, the disciple is cautioned to work within those levels according to the methods **[Page 179]** of the deva or angel evolution. The rule runs as follows:

The Army of the Voice, the devas in their serried ranks, work ceaselessly. Let the disciple apply himself to a consideration of their methods; let him learn the rules whereby the Army works within the veils of maya.

These particular devas in "their serried ranks" are the directive agents of the divine energy which implements the purposes of Deity upon the physical plane. They work only on etheric levels—either upon our physical plane or on the cosmic etheric levels. They are therefore active in the realm of maya, which is the etheric plane as we usually understand it, or upon the planes of the Spiritual Triad. They are not active on the three gross physical levels or upon the astral or mental planes, nor are they active upon the highest or logoc plane. There they are implicit or latent but not active. They are the great "impulsive factors" in manifestation, organising substance, directing the multiplicity of lives and beings who constitute the forms through which God expresses divinity. In a peculiar sense, they are the embodiment of the divine purpose upon the planes of the Monad and of the Triad, just as the aggregate of energies in man's etheric body is the result of his inner direction and the cause of his outer manifestation. To understand more fully the function of the deva forces, a man must arrive at some understanding of the forces in his etheric body which, in their turn, are the *consequence* of his point of attainment—an attainment demonstrated by his astral (emotional) and mental natures and activities. These indicate his point of development.

The devas are the agents of the divine will because they are a consequence of the point of attainment of our planetary Logos as He exists outside the seven planes of our sphere of existence, the cosmic physical plane. They are conditioned by His cosmic astral and mental vehicles. In a definite sense, they *are* the agents of the Universal Mind, even though they are *not* mental *as we understand that term*. They are sometimes regarded as blind forces, but that is only because they get their inspiration from levels of **[Page 180]** divine awareness outside the range of the human consciousness, no matter how high, or when used in its widest connotation.

Their controlling Agent in manifestation is the Triangle of Energy to which we give the name the "Three Buddhas of Activity." They are therefore closely connected with the third aspect of divinity. They are essentially the "eye within the Triangle"—a most familiar symbol to many today. They are the expression, in activity, of the All-See-ing Eye"; through their agency God *sees*, and through them and the energy directed through them, He directs the creative process. They are under the complete control of the three Buddhas of Activity, Who are the cosmic Prototypes of the Lords of the three major rays, but not in the sense usually understood when the rays are considered in their relation to man. They are the correspondence of these three rays and are responsible for the entire manifested universe, but only within the orbit of the third aspect, the expression of the Universal Mind.

They come from the cosmic mental plane, just as the energy—distinctive of the second aspect—comes from the cosmic astral plane. God is mind. God is intelligent functioning. God is creative activity. *These are the qualities of the deva evolution.* God is love. God is relationship. God is consciousness. These are *the three qualities of the Christ evolution.* This latter evolution is carried on within the created sphere of influence of the third aspect. God is life. God is fire. God is pure being. *These are the qualities of the spirit aspect, the omnipotent aspect of Deity.* All these three aspects focus themselves and find an outlet for expression upon the levels of the cosmic etheric planes and upon the levels of the etheric planes known to humanity in the three worlds. The Law of Correspondences is infallible, if rightly approached and applied.

This broad and general presentation must be rightly grasped if the rule, as given to disciples and initiates, is to be correctly understood.

You have been taught that illusion is the characteristic [Page 181] which must be mastered by the initiate as he "escapes" occultly from the three worlds via the mental plane. (*Glamour: A World Problem.*) Glamour, you are told, is the characteristic of the astral plane, and must be dissipated by the disciple as he "escapes" mystically on to the Path of Initiation, just as the initiate finds himself (after mastering illusion) on the Path of the Higher Evolution. Maya is the conditioning factor on etheric levels, and must be evaded and overcome by the probationary disciple as he "escapes" from the thralldom of the physical plane. Thus he learns to tread the Path of Discipleship. These characteristics are, however, only the reaction of humanity to the activities of the deva evolution, rightly and divinely proceeding with their task of implementing the divine will. When the sphere of their activity comes into contact with the human intelligence, the effect upon humanity (before mastery is gained) is to compel men "to wander in the fields of maya, to drown in the sea of glamour, and to respond to the pull of illusion."

In this teaching, you have presented to you, though in a somewhat different form, the ancient problem of duality, involving as it does the immense potency of the deva evolution. It definitely affects humanity; this is due to the fact that it is an expression of the will aspect of Shamballa. As man develops the will aspect, he learns to break loose from the aura of the deva evolution, and the major task of the Hierarchy (as far as basic essentials are concerned) is to "provide sanctuary" to those who have liberated themselves from the ocean of deva energies in which their vehicles must perforce move and live and have their being, but with which they have otherwise no point of contact, once liberated by their own effort and will "from the angels." Let us now study Rule Ten.

## Rule X.

*The rules for work within the veils of maya are known and have been used. Let the group widen all the rents within those veils and thus let in the light. Let the Army of the Voice be no more heard, and let the brothers onward move within the Sound. Then let them [Page 182] know the meaning of the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very centre of the Council Chamber of the Lord.*

I would here remind you that we are considering work that the initiate must accomplish, and are not considering the usual effort of struggling aspirants to deal with and handle those forces which have worked through into physical expression. These, from the levels of the forty-eight subplanes are waiting to precipitate themselves into the dense physical manifested world. The aspirant must ever work from the outside to the within and must endeavour to direct his life from above downwards, if these forces are to be dominated by him and are not to control him. The initiate, however, works "from within the circle," that is the circle or field of maya. His activity must therefore be carried forward from the very heart of the mystery of these forces; this he can do because he is in a position to *know* the type of energy with which he has to contend, to understand the nature of the forces with which he can and must manipulate the "mayavic energies," and thus to dominate the etheric planes he is also aware where one veil ends and another begins, and from what level he can successfully bring the swirling and living energies into conformity with the divine pattern.

It should also be noted here that the energies projected by the initiate into the world of maya are directed by him from the various centres in his own body and from the central point of energy in each particular centre employed. It is the central "jewel in the lotus" from which the initiate works, and these seven central focal points, these seven jewels, so-called, are the correspondence of the jewel in the egoic lotus. This means, therefore, that successful work "within the veils of maya" involves ever the use of the will aspect and the conscious employment of that quota of the Shamballa force which the initiate is able to appropriate and to use *because* he has begun to work as a focussing agent of the Spiritual Triad and is no longer working as a [Page 183] soul or as a personality under soul control. This is an important point to remember.

It is along the antahkarana that the force used by the initiate must pour, and according to the nature of the work to be done will be the particular strand or thread of the rainbow bridge which the initiate employs. There are four veils of maya, constructed necessarily of seven forces, and these produce the factual and phenomenal aspect (in time and space) of the Great Illusion, in its three forms of *illusion*, *glamour* and *maya*. There are seven points of energy through which different aspects of the force needed to produce the desired effects within the veils of maya can flow, and these correspond to the seven ray types or qualities. But the major type of energy with which the initiate works upon the physical plane is the seventh, the ray or energy of ritual, of ceremony, of order and of law. The work done within the veils is one of rearrangement and the ordination and coordination of the forces, present as existent maya; this must provide, in time and space, the forms through which the plans of the Hierarchy can materialise, the souls of all forms can be subjected to the needed experience, and so progress towards the fulfillment of the will of God.

Maya is not something to be destroyed, dissipated, dissolved or negated. Maya is in reality an aspect of time, and connotes to the initiate the mass of creative forces with which he must work; these are swept into form generation and activity, and embody in the transitional, ephemeral, present moment the

phenomenal point in evolution reached by the life of God. The work of the initiate, acting under hierarchical inspiration, is to change the present forms into the more adequate forms demanded by the descending life and its dynamic activity. We are therefore dealing with the precipitated aspect of divine evolutionary process. We are concerned with the relation of the Army of the Voice to the SOUND which conditions evolution, and with the supervisory work of the Hierarchy as it sustains the work of the [Page 184] soul to be found within all forms—built by the Army of the Voice and by the devas in their serried ranks.

The supervisory, directive work of the Hierarchy, carried forward by the Masters and Their groups and by the initiates within those groups, is seldom considered; it is, however, a work of major importance and is one definitely referred to in this rule. Fundamentally, the task set before the Hierarchy is to "let in the light"; but this time not in the sense of revelation, of vision or of illumination. These latter are all aspects of soul light; the work of the initiate is to aid in the construction of the planetary body of light—substance which will finally reveal the nature of Deity and the glory of the Lord. It is the planetary correspondence to the light-body through which Christ and all the Sons of God Who have reached perfection finally manifest. It is a vehicle created by the energy of Will, and it is implemented and "held in being" by the Will. It expresses itself exoterically by the projection of this will energy, via the central point in each of the seven chakras or lotuses.

In studying these rules for the initiate, it must ever be remembered that they concern primarily the use of the will or first aspect. This is the energy of the Monad, utilised via the Spiritual Triad and related to the personality via the antahkarana. Secondary interpretations and tertiary correspondences are always possible, but the main significance of these rules is related to the first divine aspect. You have therefore, as you reflect, think, study and correlate, to bear constantly in mind:

1. The seven ray types.
2. The Monad, the Spiritual Triad and the threefold personality; these constitute another septenate.
3. The seven groups of Masters.
4. The seven centres and their seven central points, or jewels.
5. The four veils of maya.

Various other septenates could also be related, but such relationship is not required by the initiate who has consciously discarded all these lower septenates and works now [Page 185] with the seven major energies, the sevenfold field of their activity and the septenary aspect of the implementing instrument, whether planetary or individual.

Simplification proceeds rapidly as one nears the goal of the spirit. Will ever concerns itself with the essentials and not with the details of manifestation. Love concerns itself with transitional, evolutionary fundamentals, whilst intelligence concerns itself with the detail and its coherent coordination in response to the impulse and attractive force of divine love and the dynamic impulse of the spirit.

Let us now proceed, after these few preliminary remarks, to take this tenth rule sentence by sentence. These are five in number, and the first which we will consider is:

*1. The rules for work within the veils of Maya are known and have been used.*

Students should remember that the work of the Hierarchy is constantly conditioned by the point in evolution of the human hierarchy. In the early days of human history, thinking, and progress had practically no place, and therefore little or no effect upon the forces and energies which were active upon etheric levels. At that period, they were left in a relatively quiescent state or else were swept into activity by definite and planned impression from the Hierarchy; any effect coming from the human kingdom was due solely to mass impulse or impression. This was very little, owing to the lack of coordinated relation between units and groups within the human family. Later, as family units massed together and formed tribes, and then tribe united with tribe to form larger tribes or embryonic nations, this mass effect increased, but there was still but little thinking or direction connected with it; it was largely instinctive and—if I might so express it—the etheric plane was in reality more in the nature of a matrix surrounding a valuable creation, and was essentially protective, separating and slightly energising.

In Atlantean days, the plane whereon humanity received its major direction or unfoldment was such that the **[Page 186]** emotional, impulsive nature and the field of maturing desire became dominantly active. Then the real difficulty within the realm of maya started. Hitherto only two energies had been felt upon the etheric plane: the energy of life itself, via the sutratma, as it passed through the etheric plane in order to produce exoteric livingness upon the physical plane, and secondly, the energy of the Hierarchy as a whole, producing a slow, broad, though somewhat negative organisation of the prevalent forces. But then a third and most potent force, generated by humanity, was beginning to make an impact upon the etheric forces. Men were beginning, at this early period of human history, to desire, and this desire was not, as hitherto, of a purely animal nature and hence an emanation from dense physical substance (and, therefore, *not* related to a principle), but it embodied a new type of energy and was—in reality—man's first expression of the highest divine aspect. Desire is the lowest reflection within the human consciousness of the will aspect.

This potent vibration of desire was evoked by men who were as yet without any spiritual vision of any kind; they were purely material in their instinctive reactions (and rightly so at that particular time), and these reactions attracted the attention of certain purely evil energies or Beings. These Beings availed themselves of the situation in order to satisfy their desire for power—again a distortion of the will or first aspect. Thus the Black Lodge was founded. It fed upon human desire and resembled a vast overshadowing vampire. It vitiated human living and increased the growth of desire far beyond normal expectancy or hierarchical planning, thus creating false goals and standards, building a barrier between the lowest planetary centre, Humanity, and the "middle point" or centre, the Hierarchy. It will be apparent, therefore, that the following energies were let loose within the realm of maya:

1. The instinctive force of animal desire. This was not wrong in itself and is subject to negation in time, and normally is controlled.

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2. The stream of descending life, and this in two aspects:

- a. The life aspect, as it bestows being.
- b. The life aspect, as it preserves form.

3. The steady impact of the attractive power of the soul, implemented by the Hierarchy and increasing in potency as time elapses.
4. The impelling power of material desire, focussed in the Black Lodge, both feeding human desire and drawing a form of life from the massed desire of humanity.
5. Human development along astral lines, expressing itself as certain well-defined energies or force directions:
  - a. Material desire for possessions.
  - b. Desire for that which is owned by others. To this the commandment "Thou shalt not steal" has reference.
  - c. Personality aims and ambitions; these constitute a form of focussed desire of a compelling, life-determining nature.
  - d. Aspiration, leading to vision and to the mystic Way.
  - e. Purification, the conscious handling of desire upon the Probationary Path.
  - f. Initiation. The first two initiations are taken, as you know, upon the astral plane, and bring complete release both from that plane of glamour and from the realm of maya.

All throughout this period, the organisation of the etheric plane has been going on, subject to the impact of energies and forces as listed above, plus certain other energies (latent or potent) with which we have no immediate concern. Both the great White Lodge and its opponent, the Black Lodge, increased steadily in potency. Gradually the forces took organised form and the four "veils of maya" or the seven separating energies became well-defined. When this differentiation was complete, two great planetary events (if I might call them so) were consummated:

**[Page 188]**

1. The seven centres in the human body (five up the spine and two in the head) were esoterically "in shape." The seven lotuses or chakras were functioning, some powerfully, whilst others remained unawakened. These seven were now visible to clairvoyant vision.
2. The seven Ashrams of the Masters in Their seven groups (conditioned by the seven Rays) appeared, motivated from Shamballa, organised at this time upon the higher levels of the mental plane, and gradually supplied with personnel from the ranks of humanity itself, as one by one men achieved initiation.

Paralleling this activity and implemented, fed and sustained by the Black Lodge, was the appearance of glamour upon the astral plane, and to this thickening glamour humanity steadily contributed and responded. Then as evolution progressed and the human intellect began to make itself felt, "the four veils of maya" and the great "curtain of glamour" began to condition the mental plane. Illusion then appeared, and the distinction between truth and falsehood, between good and evil, and between the left hand Path and the Path of Initiation became apparent to the advanced humanity of the time. These distinctions had always been known to the Hierarchy, but now human beings were faced with them and recognised them: the great potency of intellectual choice confronted humanity and the Aryan race (as that name is correctly used to denote modern intelligent humanity) came into being.



As the ages slipped away, men contributed more and more both to the problem and to the solution of maya, of glamour and of illusion. The potency of human thought began to make itself felt; men in increasing numbers sought the Path of Liberation and so passed on into the Hierarchy; they became active and instructed opponents of the Black Lodge and intelligent wielders of energy as it can be projected downwards and used to destroy the four veils, to dissipate glamour and to dispel illusion. Humanity responded more and more sensitively to impacts—both subjective and objective—and their cooperation began to be [Page 189] effective and useful to the Hierarchy, necessitating some changes in hierarchical techniques, releasing hierarchical workers for other and different activities, and greatly complicating the problem and menacing the safety and the status of the Black Lodge.

One of the results of this mental development was the sending of the disciples out into the world of men; they issued forth in large numbers, and whilst preserving their conscious link with the Ashram with which they were affiliated, they could be trusted to live among men as men and to bring their potency to bear upon the problem of maya and glamour, doing so from below upwards. This work had to be done by disciples who could stand under pressure, who would, in spite of all difficulties, live nobly and prepare for and take the initiation which was for them their next step. Several hundred years ago, only a few could be so trusted. Today (1944) there are many in every land, though there are very few in Germany, owing to the concentration in that unhappy land of the power of the Black Lodge and also to the misuse of the Shamballa force. This force has been isolated and its destructive aspect utilised in Germany, and this has been done without the paralleling activity of the love energy of the Hierarchy. It is this fact that has made it impossible (since 1933) for disciples of the White Lodge to enter. Elsewhere, however, the concentration of active disciples is greater than at any other time in human history.

I have emphasised this point because our second phrase, "let the group widen all the rents within those veils," has reference here to disciples and the groups which they have everywhere gathered around themselves. It is these groups, many in number and differing in ray potency, which will lead the world through the post-war period into the New Age. It is their pressure upon the physical plane which has precipitated the crisis between the great White Lodge and the Black Lodge. Their work is to let in the light, and where the light goes the Black Lodge must fade out and disappear. It feeds on glamour and illusion and uses the [Page 190] veils of maya as a protection. Students would do well to avoid naming and differentiating the four veils. The veils themselves are transient and variable. They differ as they come under the impact of the seven rays. It is not possible or practical to distinguish them one from the other, except from the angle of the Hierarchy, and their destruction today (though it was not so earlier) has to come from the dense physical plane, and the attack must be made by personalities and individualities dwelling in physical bodies. This is a somewhat new mode of approach, for hitherto only a very few disciples and initiates have been able so to work. Today, hundreds and thousands of disciples are working, and thus learning to use the ancient rules for work within the veils of maya. Let me here give you some of these rules or formulas as they are to be found in *The Masters' Book of Rules* and as I can translate them. Some are untranslatable:

1. Focus the force at the jewel's point and find the veil that it can touch.
2. Carry the force from point to point and then project.
3. Look for the energy in form behind the veil attacked. A rent within the veil exists. Find it and see.
4. A path lies through the veils, giving access to the several courts. Walk on that path, wielding destruction and clearing out the refuse in the court. The court of the money changers is the last.
5. Meet the descending forces and find the current which is yours.

6. Watch for the evil stream of force which seeks to mend the rents. Project upon that stream the energy of which you know. It led you from the Ashram into the veils. Use it and drive the evil back unto the astral plane.

7. Work with the Sound and know it as the source of power. Use first the Voice; then use the O.M., and later use the Sound. All three together will suffice.

There are other rules, but these will give you the [Page 191] major recognitions needed to do this type of work; these are the rules which the adventuring disciple needs to know. They have been used, and should not be interpreted by the lower mind, but with the aid of the initiate consciousness.

The second phrase runs as follows:

*2. Let the group widen all the rents within those veils and thus let in the light.*

We come now to a definite group injunction or instruction. The aid of the group is invoked almost in the form of an order. The point of this formulated injunction is that in the new era and in the interlude between the past (wherein prominent disciples worked within the veils of maya) and the New Age (wherein humanity itself will consciously function upon the etheric plane), the work of the esoteric groups, under the direction of the New Group of World Servers, is needed. They will have the capacity to recognise the distinction between the various veils. This is the next needed development. The groups must focus the energy at the very centre of the group being; the group must carry the force from point to point and from veil to veil; the group must project the destroying energy and become unitedly aware of what each veil hides; the group must perform the activities (seven in all) of purification; the group must meet, accept and distribute the descending spiritual energy which will finally consummate the work done. The group—through the use of that descending current—will drive the forces of evil back on to the astral plane and will together work with the three aspects of the first ray. These are typified by the Voice, the O.M. and the Sound.

In the above you have in reality a great formula for group activity and also a potent method (once the group can unitedly work together) for the cleansing and the re-organisation of the forces active in the world today. These forces are now raging and running wild; their effect is almost tangible (being in etheric substance) and factually and visibly present under the control of the Black Lodge. This [Page 192] Lodge uses the *voices* of lying propaganda, the *Word* of death (which I shall not give to you for the O.M., the Word of Life, suffices), and the *Sound* of the densest aspect in manifestation—the sound of power in the mineral kingdom. This constitutes an unparalleled condition and creates a unique concentration of the Forces of Good and the forces of evil upon the etheric plane. The task of all groups which are working under the Masters of the Wisdom is to let in the light, utilising those rents which already exist within the Veils of maya.

Three major rents within these Veils might here be noted. They are symbolically referred to in *The Bible*, though their essential meaning has not been noted or comprehended.

The first major rent was made by the establishment of the Law of God, and this is portrayed for us symbolically in *The Old Testament* in the story of Moses. He went up into the Mount of God and there received the Ten Commandments. This is the expression of divine law as adapted for humanity and as needed in the projection of those forces which will destroy, purify and reorganise. Moses, the Lawgiver, penetrated to one of the halls within the Veils of maya, and there encountered the glory of

the Lord. This was of such a radiance that, as the *Old Commentary* puts it:

"He who entered among the first to penetrate within the veils absorbed the light and knew not how to pass it on. Neither he nor they were ready, but the light was there and likewise the two directing eyes. But only one can use, project and send the light upon its mission. The other must be blinded, and of this fact the Lawgiver was aware. He therefore veiled the light, assuming towards this end a fragment of that which he had helped destroy, and so descended from the mountain top, back to the darkness of the earth."

The second, and much the most important rent, was made by the power of the second aspect when the Christ subjected the Master Jesus to the fourth initiation and Their joint influence was triumphant over death. Then we read [Page 193] that the veil of the Temple was split in twain from the top to the bottom. The lawgiver assisted at the first rending as the climax to the third initiation, and there was a somewhat similar process of glorification. A similar event took place at the Transfiguration of the Christ, overshadowing or rather working through the Master Jesus. But at the triumph over death and through the Great Renunciation or Crucifixion episode, a great and major rending took place. The Law, when rightly kept and interpreted, defines man's attitude upon the mental plane and serves to make a rent in the etheric veil, separating the etheric vehicle in its fourfold aspect from the dense physical form. The rending of the second veil at the time of the Crucifixion let in light on to the second level of the etheric plane, and a new type of illumination was spread abroad upon the earth. Law and Love could now penetrate into the consciousness of humanity in a new and direct manner, as the brain of man became involved through the substance of the etheric counterpart of the physical brain; the instinct to self-preservation (one of the lowest aspects of Law) and the tendency to sensitivity (feeling or emotion, one of the lowest forms of Love) could be expressed in a more comprehensive manner.

Another rending of the veil, and one of relatively minor importance, took place when Saul of Tarsus saw the glory of the Lord and was changed into Paul the Apostle. His forward moving and potent directness and sincerity, pushing along "the road to Damascus," forced him to penetrate through one of the separating veils. The Kingdom of Heaven suffereth violence and the violent take it by force. This force, working in Saul, drove him through the veil which prevented vision, and the rent thereby made brought him a new revelation. He was, we are told, completely blinded for three days, and this the esoteric records corroborate. This is a well-known correspondence to the three days in the tomb and one recognised by esotericists; it corresponds also to the penetration into the third heaven to which Paul testified later in his life. He realised the nature of the Law, as his later epistles demonstrate; he was brought [Page 194] to the feet of the Initiator through the effect of love, and thus he availed himself of the two earlier rents in the veil. Whilst thus reaching out to the light, he wrote that epistle about which so much controversy has raged—The Epistle to the Hebrews. In it the results of the rending of the third veil provide the keynote and express the first and highest aspect, as the two earlier rents lead to the revelation of the third and second divine qualities. This first aspect is seen as synthesis, as the Communion of Saints, and as related to the Lord of the World, Melchizedek. Read that epistle in the light of these remarks, and note how a great initiate endeavoured to reveal some facts, inherent in the will or power aspect. These were, however, far beyond the ken of the disciples and aspirants of the time, but can today form a true part of the realisation of humanity. Law, Love, Union or Synthesis—all these great energies have seeped into the human consciousness and now provide the platform upon which the new civilisation can be founded, the new approach to God be taken, and new human relations be implemented.

Three great rents, therefore, now exist, as well as numerous smaller and less important ones, to which no reference has been or need be made. Three great Sons of God at the moment of initiation made a major contribution to the human consciousness through their determined will-to-law, will-to-love and will-to-synthesis. Mankind was thereby aided to move forward more easily along the "lighted Way," to pass through the halls of maya, aided by the light pouring through the rents made in the separating veils by perfected divine Men at the very moment of Their triumph. A fourth great rent still remains to be made as a result of the energies released and the gained good which the three earlier rents have made possible. This fourth major rent will be made by humanity itself, standing with "massed intent," focussed through the groups which are externalisations of the Ashrams of the Masters. It will therefore be made at the time that the Hierarchy takes physical shape upon the earth again.

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Bear in mind the symbolical nature of this teaching. The veils are not actually existing veils in the usual sense of that term. They are in the nature of opposing forces and energies which act as inhibitory factors to the aspirant as he seeks to make progress, and to the entire human family as it moves onward upon the Path of Evolution. They are not basically related to consciousness at all, for in the majority of cases these veils "lie on the earthward side of being and not upon the side of light"; they are essentially physical forces, and although they are the result of man's own effort and activity down the ages, they are largely unrealised, unseen obstacles to his progress. They constitute the lowest concentration of forces precipitated from levels of activity other and higher than the physical, as you understand physical substance. If one might use a phrase which, even if true, is misleading, they lie between the subtle inner man, mental and astral, and his *physical brain*. They are that which prevents brain registration of the world of causes and of meaning. This inner world can be emotional or mental in its focus and in its force precipitation on to the etheric plane. It can be the fused result of personality integration and be a combination of energies; or it can be dominated by the effects of soul energy. These, if evoked, can penetrate occultly and drive out or break down and through the separating veiling forces, thus producing coordination eventually between soul and brain.

These veils are as curtains over the windows of vision. They prevent realisation of that which lies beyond the room or area of average or mediocre experience, and they prevent the light from penetrating.

The work of the three Sons of God referred to above is not concerned with the rending of the veils of their own interior life and forces, thus bringing about soul contact unimpeded and dear, or with the illumination of experience upon the physical plane. That had long ago been effected in these special and individual cases. Their service was rendered to humanity and They made rents in the veils which separated mankind as a whole from the higher spiritual [Page 196] experience and from registration of the fact of the existence of the Hierarchy. Theirs was a universal service, and made possible further human progress, for until some greater measure of light had been let in it was not possible for man to see and grasp the necessity to destroy the obstacles to light. The veils remain unperceived by the average aspirant until some light appears through the rents in the "curtain of impediment."

The glory of the Christ and the uniqueness of His accomplishment lies in the fact that He was the first to bring about the rending of the veils from "the top to the bottom." This He could do because He acted as the World Saviour, outside and independent of humanity; He was free from the aura of the human family and—again quoting the *Old Commentary*, as far as it is possible to translate these archaic terms:

"From above He worked and from the further side issued the force which tore its way into the separating forces, driving them in a threefold direction, from the point which is the highest, to the right and to the left, thus letting in that streaming force which resolved itself as light, as love, as lifting energy. Thus worked the One for Whom all men must wait. He is as man, but works not as a man. He works as light divine, as energy supreme and as the Saviour of the world of men."

Let me again quote from the same source and give you the ancient names of the veils:

"Next to the earthly plane is found the Veil of Impulsion and then the Hall of Concentration. To that succeeds the Veil of Distortion, related to the world of glamour as impulsion is to force. Beyond that veil is found the Hall of Choice. And then we find another veil, the Veil of Separation, and beyond it lies the Hall of Blinded Men—blinded by light but facing towards the final veil, the Veil of Aspiration. Four veils, three halls and many men."

I will leave you to make due application of this paragraph [Page 197] of stated truth and of condensed realisation. I would remind you that concentration is one thing to the aspirant, and a very different thing to the initiate, and that the choices made by the initiate resemble not those made by the disciple. The blinding force referred to can range all the way from the deep spiritual darkness in which the average man moves, through the blindness of which Saul of Tarsus was the exponent, up to that condition which overwhelms the highest Initiate as He awaits entrance into the Council Chamber of the Lord.

Blindness is a prelude to initiation of no matter what degree. It is only at the last and highest initiation that the "tendency to blindness" comes to a complete end. In the early stages of evolution, blindness is natural, innate, unavoidable and impenetrable. For ages man walks in the dark. Then comes the stage wherein this normal blindness is a protection, but has also entered a phase wherein it can be overcome. Technically speaking, the blindness to which I have referred is something different. From the moment when a human being catches the first, faint glimpse of the "something other" and sees himself in juxtaposition to that dimly sensed, distant reality, the blindness with which I have dealt is something *imposed by the soul* upon the hastening aspirant, so that the lessons of conscious experience, of discipleship, and later of initiation may be correctly assimilated and expressed; by its means, the hurrying seeker is defended from making too rapid and superficial progress. It is depth and a profound "rootedness" (if I may coin such a word) for which the inner Teacher and later the Master looks, and "occult blindness," its need, its wise handling and its final elimination are part of the curriculum imposed upon the candidate. This truth is recognised, though not truly interpreted, by the Masonic Fraternity. In one of the most important and highest initiations, the candidate enters with unblinded eyes and no hoodwink is applied. Then, halfway through the ceremony, he is blinded, and in that condition passes through the terrific tests, symbolic of a certain high stage upon the Path.

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Blindness is therefore, esoterically speaking, the place of learning and is related to the eye, throat and heart doctrine. It is *not* related to the dim vision, the sensing of half truths and the gropings of the aspirant in the process of learning about himself, or as he visions the goal and seeks to walk the Path. That is a familiar condition and one to which all beginners are subjected and which they cannot avoid for it is inherent in their natures. Occult blindness is spiritually induced and "blacks out" the glory and the promised attainment and reward. The disciple is thrown back upon himself. All he can see is his problem, his tiny field of experience, and his—to him—feeble and limited equipment. It is to this stage



that the prophet Isaiah refers when he speaks of giving to the struggling aspirant "the treasures of darkness." The beauty of the immediate, the glory of the present opportunity and the need to focus upon the task and service of the moment are the rewards of moving forward into the apparently impenetrable darkness. For the initiate, this blindness is still more esoteric; there remains for him absolutely no light whatsoever—no earth light nor any light within the three worlds at all. There is only blackness. To this the mystic has given the name "the dark night of the soul." The true dark night (of which the mystic's dark night is only a dim reflection, to speak paradoxically) marks a very exalted state of Being and stage of development. It was into the blackness and darkness that Christ penetrated as He overshadowed one of His Masters, the Master Jesus upon the Cross. This will strike a new note for many, and can only now be revealed. It is concerned with the facility with which a Master participates in the experience, subjectively realised, of the disciples whom He has prepared for initiation. It relates also to the still higher identification of the Christ with those initiates who are taking the fourth and fifth initiations, such as the Master Jesus in the experience referred to above. Christ is no longer the Initiator, but stands to the initiate as the Master does to the disciple. It is a curious phase of "identical participation," which evokes no reaction from the Master or the [Page 199] Master of the Masters, the Christ, except in so far as it enables the divine Participator Himself to face another area of darkness, veiling and hiding a still more supernal glory. The above paragraph is far beyond the comprehension of the average student, but will be comprehended by those whose eyes are open to be blinded.

Students must remember that the four veils upon the etheric plane are only the lower symbolic correspondences to certain great areas of divine expression, and that ever the glory must be approached through the darkness. Such is the Law. These higher veiling factors can be mentioned and enumerated, but more information concerning these mysteries, this separating darkness encountered by the initiate, may not be given:

VEIL I. That which faces the disciple as he wrestles with the Dweller on the Threshold and becomes conscious of the Angel of the Presence, though as yet he sees Him not.

VEIL II. That which the initiate encounters at the fourth initiation and which forces him to cry out in his blindness: "My God, my God, why hast Thou forsaken me." The words uttered by the Christ at that time, and as the Participator, have been forgotten by the orthodox, though preserved by the esotericist. To them H.P.B. refers in *The Secret Doctrine*.

VEIL III. That mysterious blindness which overwhelms the initiate when—as the Embodiment of all the forces of the Spiritual Triad—He faces the Monad and is impelled forward by the "devastating Will" of the first aspect. Of this I may not write. It concerns the sixth and seventh initiations.

VEIL IV. That "unknown impenetrable Void, the utter darkness of negation" which Those Who are in the Council Chamber of the Lord of the World and Who are focussed in Shamballa face when the time comes for Them to "negate" our planetary life-expression and experience altogether. They must then leave behind all the seven planes of spiritual and human experience [Page 200] and pass onward and out into phases of Life and being for which we have no words, and of which we have no conception. They leave through the fourth veil on the cosmic physical etheric levels (on the highest plane of our seven planes) and pass on to the cosmic astral plane. There They negate its existence as They have earlier negated the existence of the astral plane, so familiar an illusion to all of us. The initiate passes on to the cosmic astral plane and finds—What? Who knows? I do not.

Thus the veils serve their purpose; blindness nurtures and protects, provided it is innate and natural, soul-imposed or spiritually engendered. If it is willfully self-induced, if it provides an alibi for grasped



knowledge, if it is assumed in order to avoid responsibility, then sin enters in and difficulty ensues. From this may all of you be protected.

Step by step, the Brothers of the Light and others who tread consciously the Lighted Way have removed Themselves from the lure of form; the Army of the Voice no longer can succeed in deflecting Their footsteps and the veils of illusion no longer block Their vision and Their moving forward. A relative freedom has been gained and the initiate stands free from much that has hitherto hindered his progress; the world of form, of glamour and of seduction has for him no further appeal. He comprehends the significance of the injunction which is embodied in the third phrase of this tenth rule:

*3. Let the Army of the Voice be no more heard, and let the brothers onward move within the Sound.*

Putting the idea into esoteric terms, the above sentence could be paraphrased as follows: The voices and the Voice fade out. The A.U.M. is replaced by the O.M. and at the centre of that O.M. the brother stands.

The many voices of the world, the flesh and the devil are no longer distinguished; there is nothing within the consciousness of the initiate which can respond to them. The Voice of the Silence dies out also and the Word itself [Page 201] cannot be heard. Only the SOUND remains. This is the Sound which reverberates in the formless worlds; it is the Sound to which the Spiritual Triad responds and of which the initiate is a part, because the Sound which he makes as he proceeds upon his creative way is a part of the universal Sound. It should be pointed out that He Who stands at the very centre of the Council Chamber of Shamballa sounds forth all words, the Word, and He also utters the SOUND. This is apt to be forgotten. He it is Who intones the A.U.M. and all things come to be; He it is Who voices the Word, the O.M., and God incarnate in humanity appears on earth: He it is Who utters the SOUND, and upon that outgoing Breath holds all things in life; and—in the rise and fall of its cadences—there is found the cyclic rhythm of the creative process. He it will be Who will withdraw the Sound and centering the vibration within Himself, will some day bring to a close this periodic manifestation and carry the Sound to other localities in space, holding it in quiescence on the withdrawn breath until a later cycle of expression dawns. Then it will again be exhaled and sent forth to provide a new field of experience for the Lives which, in cyclic rhythm, again seek to manifest. The entire story of incarnation is hidden in the understanding of the SOUND and its differentiation into the O.M. and the A.U.M.

When we can identify the Sound and are no longer "moved" by the O.M., then the initiate becomes a Christ in expression and makes His appearance, either in physical form or upon the planes of what to us might be called the "areas of non-appearance." He can then contain and utilise the energies of which the Spiritual Triad is the custodian and which are the expression of the will and purpose of God. Though the initiate may not be a part of the planetary government, and though he may not be a member of the Council at Shamballa (for only a limited number of initiates are so placed), he nevertheless has the right to move on identical levels and to prepare himself for those higher evolutionary processes which will give him entrance to the cosmic astral plane. This will enable him to "see through" [Page 202] and to recognise "cosmic glamour," and will give him the hidden key to the world of feeling and of sentiency of which our feeling-response and our emotional and intuitional sensitivity are but the dim and distorted reflections. This is a factor of some importance to have in mind if a right sense of proportion is to be developed. The initiate has learnt on earth that the astral plane is in fact non-existent—at least for those of the higher degrees of initiation. This knowledge constitutes the first step

towards the comprehension of the secret of negation, towards a true understanding of the basis of the ever-existent pairs of opposites, and towards the knowledge which lies behind the significance of negation. The above sentence is in all probability of little meaning to you, but it nevertheless contains a truth for which the trials, experiences and initiations of planetary existence prepare the initiate. They endow him with those qualities which will enable him to contact cosmic evil and yet remain untouched, eventually to play his part in bringing the Black Lodge and its Brotherhood to an unholy finish. The roots of the Black Lodge are on the cosmic astral plane, as the roots of the White Lodge and its Brotherhood are on the cosmic mental plane; this is, in reality, only for the time being and in order to see certain organised activities upon the star Sirius perfected and carried to a consummation. This has oft been hinted in my writings.

"The Way of the Higher Evolution" leads to the cosmic astral plane, and the goal which carries a man there is the transcendent vision accorded at some of the higher initiations; the quality which enables him to work as a creative factor in the great White Lodge is the developed buddhic faculty. It is upon the "wings of Sound" that he travels, to use a well-known though little understood metaphor. This can only be when he can

*4. Hear the O.M. as it is sounded forth by Him Who stands and waits at the very centre of the Council Chamber of the Lord.*

**[Page 203]**

These are grave and solemn thoughts, and of small use to the average reader. It is essential, however, that he avoid the concept that the attainment of the highest initiation upon this planet marks the end or the consummation of a great and final stage. It only marks the beginning of significance. This is a statement of esoteric value. Just as the attainment of physical control sets the neophyte free for the learning of higher lessons in preparation for the major initiations, so the surmounting of the conditions presented by the seven planes of our planetary life sets the initiate (such as the Buddha or the Christ) free for still higher and more important conditioning circumstances. Their real work as Members of the White Brotherhood is on the point of beginning, and the true purpose of the existence of the Great White Lodge begins faintly to dawn upon Their entranced and amazed understanding. It is of real value to us, therefore, to endeavour to grasp the continuity of revelation and the vast future or vista of unfolding wonder which, stage by stage, grade by grade and plane by plane, unfolds before the initiate-consciousness.

We enter here into a consideration of realms of advancement of which even advanced humanity has no faintest idea; we are touching upon goals and objectives which confront the advanced Members of the Hierarchy; we are dealing with ideas and concepts for which we have no adequate terminology and which are of such a nature that the human mechanism of thought proves incapable of registering them. What, for instance, do the words or phrases, "Divine purpose, Shamballa, the Lord of the World, states of registration or awareness which have no relation to sentiency as it expresses itself through consciousness, the Lodge on Sirius" and similar concepts convey to you? I would venture to suggest that in reality, they represent nothing, and this because the goal of all who read these words is contact with the soul, recognition of and by the Hierarchy, and initiation. If I say to you that the words "the O.M., as it is sounded forth by Him Who stands within the confines of Shamballa" signify that the one Sound, rounded and full, **[Page 204]** of O is sounded forth, but that the concluding sound of the M is omitted, does that convey aught to your intelligence? Again I venture to say that it does not. It is therefore of small importance for me to enlarge upon this phase of the Rules. I would be more

profitably employed if I elucidated somewhat the meaning of the words "the Council Chamber of the Lord." Three concepts have perchance taken shape in your minds in connection with Shamballa, if you have sought the true esoteric attitude:

1. That Humanity exists as a great centre of intelligent energy in the substance of the planetary Life.
2. That the spiritual centre, where attractive, coherent, magnetic energy is focussed and from whence it flows in two directions
  - a. Towards the three worlds and the four kingdoms of nature,
  - b. Towards Shamballa and the two higher kingdoms in manifestation

is what we usually call the Hierarchy, the Kingdom of God, the centre of love and of mediating understanding (note these last two words).

3. That there is another centre which is neither spiritual nor human but which is characterised by divinity. Divinity is the expression of the will or purpose of the One in Whom we live and move and have our being. That centre where the will of God is focussed and dynamically sent forth to carry out the purpose is Shamballa.

The time has now come when a distinction must be made by esotericists between the words "spiritual" and "divine." They are *not* the same, nor do they have the same significance. The quality of spirituality is Love. The quality of divinity is Will. There is a definite distinction between the two and the mediating principle (or that which relates or unites the two qualities) is Wisdom. Of that Wisdom the Buddha was the expression *in time and space*; that means that there was only a relative and limited manifestation of that fusing linking principle. His great achievement, unrealised [Page 205] by Him, was an innate and (at that time, not now) unconscious recognition of the distinction between love and will, and an ability to express in Himself a fusing, blending energy which could and did bring together love and will, soul and Monad. At the same time (and later in full expression in Palestine) the Christ demonstrated—for the teaching of humanity—the at-one-ment of love and intelligence, of soul and personality. These are points of real importance to have in mind.

Embodying, therefore, divinity in a sense and form incomprehensible to disciples, and which constitutes the goal of such advanced individuals as the Christ, are a group of Lives or focussed integrated Beings Who stand around Sanat Kumara, the Lord of the World.

As I have earlier said, Sanat Kumara is to the Planetary Logos what the personality, plus soul, is to the disciple. He is also the coherent force within the planet, holding, through His radiatory influence, all forms and all substances in the planetary form so that they constitute one coherent, energised and functioning whole. A parallel to this, though on a much smaller scale, can be seen in the radiatory influence of the Christ as it permeates, energises and holds in coherent expression the Christian Church in all its many aspects in the world; a still smaller analogy can be seen in the influence wielded by a disciple who stands at the centre of a group and holds it also in coherent and useful manifestation. Intermediate between these two symbols of will and love, united in manifestation (the Christ and a disciple), is the work of a world disciple, for the influence is wider and more far-reaching than that of a disciple, yet not as potent or comprehensive as that of the Christ.

Coherency, affecting lives, forms and substances, is an expression of will and purpose, motivated by love and implemented intelligently in carrying forward the plans through which the Purpose seeks expression. When, however, you arrive at the potency of such a Being as Sanat Kumara, you find His individual potency enhanced and [Page 206] amplified by the fused ability of a group of Lives Who—though not as far advanced as He is upon the Path of Evolution which stretches before the Planetary Logoi—are yet greatly in advance of the most developed members of the spiritual Hierarchy. It is these Lives Who constitute the innermost circle of the Council Chamber of the Lord of the World. Their normal contacts are extra-planetary and are very seldom of a planetary nature. They are in direct rapport with the Planetary Logos upon His own high plane, the cosmic mental plane; this great and Unknown Being uses Sanat Kumara as the soul uses a temporary personality when that personality is at an advanced stage of initiate consciousness. This is only a parallel and an analogy and must not be unduly elaborated in the detail of relationship.

The major characteristic of these Lives is Will or Purpose. They embody and consciously know and intelligently appreciate what is the motivating idea which the Planetary Logos—working consciously on His own high level—seeks to work out and achieve in His planned incarnation through a planet. He functions when in incarnation on the cosmic physical plane, and embodies the seven principles of which we know, and all is focussed in and through the Individuality of Sanat Kumara, implemented and energised through the seven planetary centres. The three Buddhas of Activity (Who are also Members of the Great Council) are expressions of the counterparts on cosmic levels of the energies latent in the three permanent atoms in the three worlds of human endeavour. This is again a dangerous parallel to propose for—as a symbol—it lacks any true analogy.

The Seven Spirits before the Throne of God are also Members of the Council, and each of Them is in close rapport and contact with one or other of the seven sacred planets in our solar system, and can thus draw upon the energies which they embody.

It will therefore be apparent to you inferentially, how comparatively few of the Members of our Hierarchy have yet been able to reach the state or condition of development which would warrant Their forming a part of the [Page 207] great Council, or which would enable them to respond to the O, sounded out at intervals of one hundred years by Sanat Kumara. It is this sound which gathers together the responsive Units into the Council. This Council is held at one hundred year intervals, and as far as our modern humanity is concerned, these Councils have been held—under our arbitrary dates—in 1725, 1825, 1925.

At these Councils, Those Who are responsible for the planetary development, along certain predetermined lines, make Their reports; decision is made as to new unfoldments; certain types of energy, cosmic and solar, are made available for the carrying forward of the Plans which implement the Purpose; the evolution of consciousness in the three worlds receives, necessarily, major attention.

I would have you remember that this refers not only to the human kingdom and its unfoldment, but to the three subhuman kingdoms also which are—from many points of view—of equal importance to the human. This is a hard saying for humanity to accept.

It is these great goals which slowly dawn on the consciousness of the initiate as he advances step by step along the Path of Initiation. They must perforce be noted here, even if dealing with matters incomprehensible to the reader; initiation otherwise would be apt to be regarded as the attainment of a

relatively static condition and would land the initiate in an eternal impasse or impassable cul-de-sac. Initiation is in fact the recognition of the goals which are implemented from Shamballa. It is not a process whereby a man becomes solely a Member of the Spiritual Hierarchy. Initiation (as the candidate understands it) is in reality only incidental and preparatory to the Path of the Higher Evolution.

There is little more that I can tell you anent this Rule. The subject is, as you can see, too advanced even for the initiate who, in a few decades, will read and study these instructions. That your vision may expand, and your power to think and reflect abstractly may grow, is my hope and wish for you.

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## RULE ELEVEN

I would like to speak, at this point in our discussion of the fourteen rules for initiates, upon the theme of group initiation; these rules are those to which groups that are seeking, in unison, a group expansion of consciousness, must learn to conform. It is for this reason that I have hitherto omitted to go into detail in relating these rules to the seven centres or, specifically, to the great seven solar initiations. Of these seven initiations only five concern average humanity. The remaining two initiations concern only those who are willing to meet certain unusual requirements and to produce that special effort which entitles them to the appellation, "Victors, through the clear pure will."

Group initiation is no easy achievement, particularly as it is practically an untried experiment and constitutes essentially a pioneering effort. That such a development was inevitable, if the evolutionary growth of humanity proved in any way satisfactory, was early realised by the Hierarchy. However, it has taken millenia of years to make it seem—as an hypothetical effort—in any way possible, and only tentative experiments have as yet been attempted. The first objective of these experiments (going on quietly in various places all over the world) is to see if a group of disciples can work together in such a manner that an inner fusion can be seen—by the Masters—to be taking place. The results, hitherto, have not been encouraging. It has, for one thing, been difficult to find disciples who are approximately at the same point in evolution, whose rays are "shining through" adequately, and who can evidence some one quality, or some controlling theme (if I may use such a phrase) which they share in unison and which would suffice to hold them together and prove strong enough to offset personality differences, preferences and barriers. It has not been possible, as yet, to do this. Group after group has been tried and tested out by different Masters in various parts of the world, and hitherto all such attempts have proved failures. When I use the word "failure" I mean failure from [Page 209] the angle of the planned objective. From the angle of the individual growth of any particular disciple there has not necessarily been failure; from the angle of the unwitting, general public, the publication of *Discipleship in the New Age* will prove in years to come an epochal success.

It might be of value to consider briefly what group initiation involves, and to do this factually and not sentimentally and aspirationally.

One of the problems confronting the Hierarchy in this connection is the elimination of sentiment—that curious, emotional reaction and relationship which links all the members of a group together in the bonds of liking or disliking. Where there is liking, then too strong a personality relation is established, as far as the good of the group is concerned. The group equilibrium is disturbed. Where there is disliking, the inner faculty of *rebuff* works constantly, and cleavages then occur. Is it not true, my



brothers, that your relation to each other is frequently subjected to the impact of approval or of disapproval? When that attitude exists, the first steps towards group fusion are absent. This is what we mean by sentiment, and this emotional reaction must disappear as a preliminary stage. I speak not at this time anent impersonality. For some people, impersonality is simply an escape mechanism from responsibility; for others, it connotes suppression and entails such hard labour that the entire time of the disciple is given to the achievement of impersonality, thereby guaranteeing non-success. That at which you strenuously strive and which assumes undue place in your thinking, in due time becomes itself a prison and merits later destruction. Such is the occult law. Impersonality is possible only to the disciple who knows truly how to love, and to him who sees life and its phantasmagoria (including all associated persons) in the light of the Spiritual Triad.

It is to this that Rule XI primarily refers, and it will not be possible for you to comprehend the significance of this rule unless there is a measure of clarity in your minds anent true group relationships. Such relationships are not [Page 210] based upon personality or impersonality, or upon liking or disliking, or on criticism or non-criticism, but upon a real comprehension of "divine indifference," spiritual detachment and deep, persistent, unchanging love. To many earnest aspirants the juxtaposition of these phrases will seem paradoxical; but an understanding of the occult paradoxes tends to liberation. In the comprehension of these basic attitudes lies the first lesson of the aspirant to participation in group initiation.

The second point which the group thus striving has to grasp is the necessity for the utilisation of the force of destruction.

A group is brought together under karmic law, ashramic necessity and soul direction. Immediately there is presented to the watching Masters an opportunity for the very definite training of some willing aspirants, but also an equally definite point of tension, indicating real difficulty. There is little, in reality, to link these people except inclination, a joint aspiration and a goal seen and held in unison. The outstanding characteristic of such a group is spiritual selfishness. This statement may surprise you until a close scrutiny of your own heart is undergone, and then I venture to predict that you will discover that it is not divine love of humanity that has enabled you to find your way into the outer group of some Ashram but desire for development, for achievement and for liberation. The first step, therefore, is to recognise this and hence the injunction so oft misunderstood: Kill out desire. This has to be the first destructive activity of the disciple. It is not what the disciple seeks, or wants or desires which should condition him and drive him to what we might call "ashramic acquiescence," but the all-impelling motive of world need. So the disciple begins to rid himself of desire by a process of attrition. He does not positively fight desire with a view to its elimination; he does not seek to transmute it (as should the probationary disciple), but he ceases to give it any recognition; he fails to provide it with the needed stimulation of attention, for as ever, energy follows thought; he is preoccupied [Page 211] with world need and with the service he can render, and—almost inadvertently, as it were—desire dies of attrition.

It will be apparent to you, therefore, that it will take time for all the members of a group to achieve the destruction of individual desire, and that until some measure of this united liberating process is attained, the group cannot go forward together as a unit on the Way of Initiation.

The next step is the destruction of the ties which link the personalities of the group members. These must be severed, and the relation between the group members must be on the basis of soul activity,



joint pledge to the Master of the Ashram, and a united service given to humanity. There comes a point of freedom in the group relation which will demonstrate in some definitely planned and united activity, carried forward in the outer world but enriching the life of the Ashram. Until this stage is reached, the activity of the group corresponds to that of the probationary disciple and not to that of the pledged disciple. The spontaneously emerging group work, engendered by the group consciousness and fusing the entire group of disciples at a point of tension in service, is the first indication that the group is ready for further teaching, for an intensification of its group potency and for a closer relation to the Master. This has all been brought about by the group itself, independently of any injunction of the Master, and as a result of the united soul life of the group effectively making its presence felt. These two spiritually destructive processes—the destruction of desire and the severing of all personality ties—are the first two and essential results of true group work.

The third quality which must be utterly rooted out and destroyed is that of all reaction towards recognition, whether that recognition is accorded by the world of men, by other disciples, or by the Master. The ability to work without any token of recognition, to see others claim the reward of action taken, and even to be unaware that the results of the good initiated by the individual disciple or **[Page 212]** his group are claimed by others, are the hallmarks of the hierarchical worker. The Masters get no recognition for the work done by Their disciples, though They initiated the original impulse and have given both guidance and direction; the disciple carries out the Plan; he shoulders the responsibility; he pays the price, either good or bad, or the karmic results of instituted activity, and he is the one who gains the recognition of the crowd. But—until the disciple seeks *no* recognition, until he fails to think in terms of results and is unaware of the reaction of the world to his work as an individual disciple—he has yet far to go in order to gain the higher initiations. The entire problem becomes increasingly difficult when an entire ashramic group is concerned, for the recognition of the group service seems little to ask from the world which is served; nevertheless, such a demand and such an expectation delay the complete absorption of the group into the inner Ashram.

These are not, however, impossible objectives, or I would not waste your time or mine in their delineation. The group can measure up to the occult necessity if unitedly they recognise the scope of the endeavour and unitedly strive for complete absorption in service—an absorption so deep that it excludes all other recognitions, particularly those of a personal nature. We come back, therefore (as is continually the case), to the fact that when a group can arrive at a suitable point of united tension, non-essential reactions disappear and undesirable qualities are automatically removed.

These three types of work along the lines of destruction merit your careful consideration and—because they are along the line of the destroying aspect—it will be apparent to you that the method employed is that of the utilisation of the group Will. It will be equally apparent that the group Will can only make its appearance under the Law of Occult Continuity when, and if, the group is functioning intelligently and demonstrating love adequately.

We now come to the third factor which group initiation involves. This is diversity in unity, consciously recognised **[Page 213]** and utilised. A group is not composed of disciples all of whom are being prepared for the same initiation. This is oft a hard saying for group members to accept. The significance of my earlier statement, that a group is composed of men and women all of whom are at the same point in evolution, is a generalisation and simply means that all of them have reached the point where they are pledged and unalterably committed to the work of the Ashram, under some particular Master.

The work, however, requires a diversity of quality and of potencies in order to be effective in manifestation upon the outer plane. It needs those who are in close contact with the Master, and are therefore initiates of a certain standing; it needs also those who have facility of relationship with the inner Ashram and are therefore senior disciples, though not necessarily high initiates; it needs also those not so advanced upon the Path of Discipleship because they have, or can establish, a close connection with ordinary humanity in the life of everyday. A group of disciples such as this is consequently a miniature hierarchy, and a *hierarchy exists in its various degrees in order to permit of a wide range of effective relationships*. Ponder on this statement. You can see now why there is necessity for the elimination of personality reactions, for only thus could the groups function as a coordinated unit with the various members recognising each other's status and yet not moved to jealousy or belittlement thereby; the work is then carried forward on the basis of inspiration, coordination and practical application. The senior members of the group, and those with the most advanced status (whatever that may be), provide the incentive of the Plan as they receive it from the Master; the more experienced among the disciples then coordinate the Plan within the group, relating it to the Ashram and indicating its approach to the world of men; the neophytes—pledged and dedicated though yet without experience—carry out the Plan upon the physical plane. This entails, as you can see, smooth and effective coordination, a proper attention to the general picture, and an application of the detail of **[Page 214]** work to the immediate necessity. It is a hard task for a group of intensely individualistic disciples (and all disciples are individual) to begin to take the first steps towards these attitudes and the relationships which distinguish the Hierarchy as a whole.

Still another important factor in the group preparation for initiation is the cultivation of silence. How, we ask ourselves at times when the functioning of the Ashram is under discussion, can we train our disciples to realise that, essentially, silence is *not* refraining from speech. So many disciples seem to think that it is, and that they have to learn not to talk if they hope to take initiation. Some would do a great deal better if they talked more than they do—along right lines. The silence imposed in an Ashram is refraining from certain lines of thought, the elimination of reverie and the unwholesome use of the creative imagination. Speech is consequently controlled at its source, because speech is the result of certain inner sources of ideas, of thought and of imagination; it is the precipitation (at a certain point of saturation, if I might so express it) of inner reservoirs which overflow on to the physical plane. The retention of speech and the suppression of words, if they are the result of a realisation that what is to be said is wrong, or undesirable, or unwise, or wasteful, of energy will simply increase the inner banking up and will lead eventually to a still more violent display of words at a later date; it may also bring about serious and disastrous conditions within the astral body of the disciple. The silence of thought is to be cultivated and, my brothers, I do not mean silent thinking. I mean that certain lines of thought are refused admission; certain habits of thinking are eradicated and certain approaches to ideas are not developed. This is done by a process of substitution, and not by a violent process of suppression. The initiate learns to keep his thought apparatus in a certain effective condition. His thoughts do not intermingle the one with the other, but are contained (if I may thus pictorially word it) in separate compartments or carefully filed for reference and later use. There are certain **[Page 215]** layers of thought (again speaking symbolically) which are held within the Ashram itself and are never permitted to enter the mind of the disciple or the initiate when not consciously working in the Ashram; others are related to the group and its work and are given free play within the group ring-pass-not; still others are of a more mundane nature and govern the daily life and relationships of the disciple with personalities and with the affairs of civilised living and physical plane events. These are only indications of what I mean, but will suffice to show (if you duly meditate) a little of what is meant by

the silence of the initiate. Within the permitted levels of contact, speech is free and unimpeded; outside those levels, no indication is given that the other spheres of thought activity, with their conditioning speech, even exist. Such is the silence of the initiated disciple.

We have therefore considered briefly but suggestively four qualities which a group preparing for initiation needs to develop, to consider and unitedly to achieve. They are:

1. The achieving of a non-sentimental group interrelation.
2. Learning how to use the forces of destruction constructively.
3. Attaining the power to work as a miniature Hierarchy, and as a group to exemplify unity in diversity.
4. Cultivating the potency of occult silence.

We now come, after these preliminary remarks, to a consideration of the next rule.

#### Rule XI.

*Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the Word which will carry out that task. Let them destroy by their dynamic Will that which has been created at the midway point. When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done.*

On first reading this rule it is obvious that it concerns the fourth initiation and the consequent destruction of the [Page 216] causal body—the vehicle through the means of which the Monad has created first of all the personality, and then an instrument for the expression of the second divine aspect. We are therefore dealing with one of the major initiations. I would here call to your recollection the fact that (from the angle of the Hierarchy) this initiation is the second major initiation, and not the fourth, as it is regarded from the human angle; the third initiation is technically regarded as the first major initiation. The major initiations are really possible only after the transfiguration of the personality.

What, therefore, brings about the destruction of the soul body? The destroying agent is the second aspect of the Will. The third or lowest aspect of the Will, working through the mind or the manasic principle, was the sustaining factor in the long cycle of personality development; it was the principle of intelligent synthesis, holding the life principle intact and individualised through the long series of successive incarnations. During that cycle the will demonstrated first as the lower man; then it focussed itself in the Son of Mind, the divine Agnishvatta, the soul, and became increasingly a factor of potency. Later, as the disciple builds the antahkarana and thus establishes a direct channel of communication between the Monad and the personality, the lower mind becomes fused with the abstract mind or higher mind (the manasic principle, sublimated and purified), and gradually the soul is—to use a peculiar but sensitively expressing word—*by-passed*. It has by now served its purpose. Love and light are in expression in the physical plane life. Neither the personality vehicle nor the soul body is required, as under the old conditions. Their place can now be taken by the Spiritual Triad and the Monad; the essential life of both the lower aspects (creative in nature and expressive of loving intent as to purpose) can now be withdrawn. Triplicity, from the angle of the three periodical vehicles—Monad, soul and personality—is resolved into duality, and the Monad (reflected in the Triad) can now work upon the lower planes through the medium of a definitely created personality or "point of tension" in the [Page 217] three worlds. It is to this that the rule applies when studied in

terms of the individual initiate, whilst the life in which the soul is "by-passed" and its ring-pass-not is destroyed, is of such profound difficulty that it is called the life of crucifixion or of renunciation.

We are, however, concerned with the interpretation of the rule as it affects a group which is preparing for the joint initiation of its members. It is by adhering to the ancient dictum that "as it is with the Macrocosm so will it be with the microcosm," and by the application, therefore, of the Law of Analogy, that we shall eventually arrive at understanding. I cannot hope to do more than indicate significances, but it will now be clear to you why I have dealt with the four qualities which a group must develop in unison prior to initiation. We shall find it useful to relate these qualities to the various phrases or injunctions in this Rule XI. We must consider each of them separately. Let us now look at the first sentence.

*1. Let the group together move the fire within the Jewel in the Lotus into the Triad.*

Let me first remind you that fire always connotes the first aspect and this, as you know, is the life aspect. To this let me add the well-known fact that "Our God is a consuming fire," and call to your recollection that the first aspect is the destroyer aspect. You have immediately established a relation between the first two qualities with which we have been dealing and the work of the crucifixion as a symbolic expression of the fourth initiation. The achieving of a selfless and impersonal group interrelation was the first prerequisite, and the word "together" in this rule deals with the work of the group when—as a closely knit unit—it can move forward. This transference of the life or of the fire has to be the result of united action, taken by the group when full interior unity has been attained. It cannot take place prior to this, any more than an individual initiate can take this particular initiation until such time as complete fusion of the three bodies and the soul has been effectually [Page 218] brought about and divine indifference has been achieved to all lower reactions of the component parts of the fused and interrelated instrument. So must it be with the group.

The group life must express itself upon the physical plane and in group formation. It will possess a sensitive *feeling* apparatus, corresponding to the astral body, and the group mind will be well organised and functioning rhythmically. Thus the group "personality" will be active, but divinely active, by the time this particular stage is reached. The group soul will also be in full flower as an expression of the inner Ashram, and at the very heart of the group life, veiled and hidden by its outer personality expression and by its vibrant loving soul, will be a point of living fire or life which—in due time and under right conditions—must be transferred into the inner Ashram, found on triadal levels. This may or may not mean the destruction of the group causal body and the establishing of a direct line of relationship between the pure Ashram and a group of disciples. It will undoubtedly mean, during the stages preliminary to that desirable attainment, a definite change of focus and the gradual establishing of a point of tension upon slowly realised higher levels, carried on until the transference is completed.

All the time that this is taking place, the fire at the heart of the group life is becoming more and more vital, and consequently more and more *spiritually* destructive. The second quality which we considered, the constructive planned use of the forces of destruction, can now be seen as active. It is these forces which are often responsible for the upheavals, the cleavages, the dispersions and the fatalities which are so frequently the characteristics of the group life in its early stages. The fire is then working under the stimulation of the Spiritual Triad, but is not consciously being manipulated by the group itself. The group becomes esoterically "a burning ground," and much time would be saved and much unnecessary distress and pain and suffering would be eliminated if the group members would

realise [Page 219] what was happening to them and would simply stand steady until such time as the "purification so as by fire" has been completed and the life principle in the group heart can shine forth with both brilliance and radiance. It is this quality of patient endurance which is so sorely needed by the members of a group being prepared for initiation. Once, however, the purpose underlying all distressing events and disrupted personnel is grasped, rapid progress can be made—again by the simple practice of divine indifference. This divine indifference was the outstanding quality of the Master upon the Cross at Calvary. The seven words from the Cross were concerned with others, with His mission, with world need, and with relationship with the Father or with the Monad. But disciples and aspirants are so intensely preoccupied with themselves, their effect upon others, their endurences and pain, or with criticism of their brothers or of themselves! The goal and the main objective is not adequately emphasised in their consciousness. The group personality is often functioning with potency, but the fusing love of the soul is absent and the shattering inflow of the life at the heart of the Jewel is not permitted full sway. It is blocked and intercepted by group conditions, and until there is at least some united will to take *together* what is needed in order to shift the life of the group to higher levels of awareness and into the Ashram on buddhic levels, the technique of transference will not be committed to the group by the Master. That is what is meant by the next sentence in the rule:

*2. Let them find the Word which will carry out that task.*

What is this technique of transference? It falls into three stages, each one of which has to be arrived at by the group in unison. The first is the stage of united tension or the attaining of such a focal point of planned and focussed intent that the group is undeviatingly oriented to the immediate task to be done and is functioning from the angle of purpose as one individual. This is perhaps the hardest stage, but it has to be mastered prior to the assistance of [Page 220] the Master in the inner Ashram; He is to the group what the Monad is to the disciple, ever seeking to bring about the esoteric "renunciation" of the causal vehicle. This point of tension has to be held in high vibratory activity all through the process of transference. I would remind you that the outstanding characteristic of Jesus of Nazareth, throughout the period prior to the crucifixion, was one of complete silence; here is where the efficacy of the fourth quality mentioned by me appears. The group, at this stage, is so preoccupied with the task ahead and so conscious of the need for preserving a united and uniform tension, that "the silence of the secret place" settles on it and the work can then proceed apace. When this point has been attained, then the third quality manifests with power to work as a miniature hierarchy, and this becomes increasingly noticeable.

Now comes the result of all these preliminary stages, and it comes spontaneously and automatically. I want to emphasise that the group does not wait in expectancy for a Word to be given to it; it does not search and strive to discover a Word; it does not take some Word as may be suggested by a helpful disciple and then proceed to "empower it." The Word is the result of the point of tension; it emerges from the silence and its first expression is simply the slowly rising tempo of the group "Sound" or note. As you know, every individual and every group of individuals have their own peculiar note or sound which is the creative agent of the focussed group life.

At this point we again touch the fringe of the coming Science of Invocation. This group sound, rising as the tension increases and stabilises, is invocatory in effect and draws forth response eventually from the inner Ashram, owing to its relation to the outer group. When the response of the Master is registered in the group consciousness and His potency is added to the potency of the group, the sound emitted by the group changes in quality, is amplified and diversified, is enriched and then precipitated



outside the ring-pass-not of the group life; this precipitation takes the [Page 221] form of a Word. This Word, being the result of group activity; focus and tension, plus the aid of the Master, brings about three results:

1. It produces fusion between the outer group and the inner Ashram.
2. It enables the group life to be transferred along the group antahkarana and focusses it once and for all in the Master's Ashram.
3. The result of this transference is twofold:
  - a. The outer group *dies*, occultly speaking.
  - b. The *soul* of the group, being now merged with the life aspect on levels higher than those on which the causal body exists, is no longer of major importance; the Great Renunciation takes place, and the causal body—having served its purpose—dies and is destroyed. So died, according to theological injunction, the Christ upon the Cross. Yet He died not, and still lives, and *by His life* are all souls saved.

It is hard for esoteric students to realise that the emphasis of the coming Schools of Enlightenment will be upon the life aspect, and not upon contact with the soul. The goal will be transference and not union. Aspirants and disciples today are largely the result of the old order of teaching and are the flower of the processes to which humanity has been subjected. This is a vital transition period; disciples and aspirants in the world at this time are, figuratively speaking, at the same stage as the group which we are considering—the stage of the transference of the life from the outer form into the inner being. Hence the difficulty with which you are all faced, and the arduous task it is to comprehend realistically that which I am attempting to convey. The problem of soul contact is something which you can and do grasp, at least theoretically. The problem of life transference from the highest point of present attainment into some vague and mystical spiritual focus is not so easy to understand. Forget not, I am not looking for understanding for I write for those who will come after you, and —[Page 222] for those who will be the reincarnated aspects of your present selves.

You will note, therefore, how the four qualities dealt with (page 215) have enabled the group to achieve the sounding of the Word. That Word, now emitted by them as a group under the inspiration of the Master (and I use the word "inspiration" advisedly), has gone forth; it has passed beyond the sphere of the immediate group influence; it has made its initial impact upon the soul of the group and has vitalised to a new potency the life aspect, the Jewel in the Lotus of the soul. Now comes the possibility of fulfilling the third great injunction contained in this rule:

*3. Let them destroy by their dynamic Will that which has been created at the midway point.*

In the fulfillment of the requirement here enjoined, the group enters upon its major test in this work of transference. The group members have unitedly preserved the point of tension; unitedly they have created the antahkarana; unitedly they have invoked by the group sound the attention of the Master and of the Master's Ashram; unitedly that sound has taken the form of a Word, and that Word has made an impact upon the life aspect of the group within the form of the group soul; it has energised it so that the destruction of the causal body is now in order. The tendency of the group would then be to relax, and this quite normally; the irretrievable Word has gone forth and all is well and safely accomplished. But



it is not so in verity. By the power of their united love, the group has mastered personnel difficulties and has developed together the four qualities; it has also found the Word which can affect the soul—for the Word is ever related to the second aspect, and because of that it can reach and energise the soul, the second aspect per se.

But now, in the final stages of the great work of transference, the group has to arrive at a new point of tension and of united attainment. It has to use the dynamic will, the energy of the first aspect, and so bring about the final [Page 223] destruction of the causal body. The life within the causal body has been stimulated and vitalised and is now seeking to break out of its confining form. The vehicle of the soul is being subjected to pressure from within but then—both in the case of the individual initiate and of the initiated group—the final blow has to be struck also from without, by an act of the united will; this corresponds to the great cry of the Christ upon the Cross when He exclaimed "It is finished." With these words, we are told, the veil of the Temple was rent from the top to the bottom, and the life of the Christ ascended to the Father. Ponder upon the significances of these phrases. "That which has been created at the midway point" is no longer needed. No mediating principle or intermediary between man and the Father is any longer required; the Monad and the personality are in complete at-one-ment and have achieved perfected relationship; triplicity has given place to duality, and the Way of the Higher Evolution stands open before the initiate.

It will be obvious that this phase of group attainment can as yet be only a hope. It lies far ahead of the present day groups, just as the fourth initiation lies far ahead of the average aspirant or disciple. But groups must have their goals and must strive towards the vision, just as the individual must; I am laying the foundation for the phase of group living and united striving which will be so distinctive an aspect of the coming era. There are three further points which I seek to make:

First, the attainment of the ability to use the group will dynamically can be more easily understood if it is realised that it means the extension of the point of tension into realms which involve the super-consciousness of the disciple; also that the release of the life aspect from the confines of the causal body produces a new cycle of invocation and invocative activity. This brings about an inflow of the destroyer aspect of the divine Will, and consequently the complete destruction of the causal vehicle.

Secondly, it is not to be inferred that all in the group must be disciples who are in process of taking the fourth [Page 224] initiation. A group can be composed of disciples and initiates of all degrees, though there must be among the group personnel at least one disciple who has taken the initiation of crucifixion. This necessity is symbolised for us in the close relation which existed between Jesus as He took this initiation and the Christ Who had taken it in an earlier state of life. The more diversified the group, the richer its life and possibilities. Forget this not. One hint I can give you upon this difficult subject. When the results of the first point of tension, prior to the emergence of the Word, have been reached, initiates of the fourth degree within the Ashram lend their aid and do much to make possible the attainment of the goal by the group.

Thirdly, I would have you note that I have given you much in a brief form and have added much of new information anent the fourth initiation. What I have said is applicable both to the individual aspirant and to a group seeking initiation. Read what I have said with attention, but remember that it is not yet possible for you to differentiate between what is symbolic and what may be factual. The secrets of initiation are thus guarded with care.

One simple rule towards comprehension and attainment ever holds good. The Great Renunciation becomes possible only when the practice of the little renunciations governs the life of a disciple and a group. The renouncing of ambition, of all personality ties, and the renunciation of all that hinders progress as it is revealed to the eye of the soul, lays a sound foundation for the final great transference, based upon the renunciation of that which for aeons has connoted beauty, truth and goodness, and which has seemed the ultimate goal of all aspirational effort. The endeavour to see that which lies ahead and beyond the apparent finality of soul fusion faces disciples, among them some of you, at this time; and that all of you may penetrate beyond the veil of the soul and eventually see that veil "rent from the top to the bottom," and thus be enabled to say with those of like degree "It is finished" is my earnest hope. Then will open for you as for others, the Way of the **[Page 225]** Higher Evolution, and the glory of the Lord will be seen in a new light—a light which will dim and throw into the shade all previous goals and visions.

## RULE TWELVE

The Rule which we have now to consider carries us into realms of extra-planetary energy, into a world of a larger consciousness towards which the higher initiates strive and which is related in a peculiar way to both the past and the future. This rule might also be called the formula controlling the work of the New Group of World Servers.

The three remaining rules for initiates and disciples are concerned with the work of the New Age and the coming revelation which will make that work both new and possible. They are therefore of supreme importance to us. Step by step, in the eleven rules already studied, we have seen the initiate or disciple carried from his position as an accepted disciple standing before the Angel of the Presence, to that point of attainment where the spiritual will is released in full service and with full comprehension at the time of the fourth initiation, where atma or pure spirit is in control, where the Spiritual Triad is expressing the nature of the Monad, where identification with the purpose of deity has transcended illumination of the mind, and has also transcended cooperation through pure love with the Plan. These words are all attempts to indicate the path of progress which is—to the initiate consciousness—the necessary preparatory stage to treading the Path of the Higher Evolution, just as the Probationary Path is the necessary preparatory stage to being accepted into an Ashram. Briefly, the eleven rules already dealt with might be regarded as controlling the conscious activity of the initiate in the following stages and relationships.

1. The stage of the burning ground and the establishment of illumined group relation. This is revealed by the mind, functioning as an aspect of the group mind.

### **[Page 226]**

2. The stage of ashramic recognition and the establishing of a forward-moving group rhythm; these reciprocal activities produce a needed group tension.

3. The stage of emitting the group sound and the establishing of the power to invoke divinity, followed by a united group realisation that "God is Fire."

4. The stage of extinguishing the lesser fires through the means of the above realisation, and the establishing of a defined group reaction to the divine purpose or will; this results eventually in the negation of the Laws of Karma and Rebirth as they condition life in the three worlds.

5. The stage of triadal perception and the establishing of spiritual contact, thus negating both the life of form and the soul. Duality is no longer recognised.
6. The stage of identification with the life aspect and the establishing of complete divine integration into the greater Whole. The initiate then moves onward in life and not in consciousness—a concept and a truth which it is not possible for you to understand at this time.
7. The stage of a group sounding-forth of the Word and establishing direct relation with Shamballa as an integral part of the Hierarchy. This means the enunciation of a dual chord.
8. The stage of responding to the higher aspects of the seven Ray Lives and establishing contact with the Three and the One. This is done under the Law of the Supplementary Seven.
9. The stage of spiritual negation, as it is called. This establishes a new affirmative attitude and results in a recognition of the true nature of the One Initiator.
10. The stage of the dissipation of all veils and the establishing of the power to work with light energy, thus earning the reward of new utilised ability, i.e., the ability to work with the consciousness aspect in all forms.
11. The stage where the potencies of the death aspect of divine purpose can be used to carry out divine purpose, plus the establishing of complete identification (as a group) with the divine will. This marks the period of the Great [Page 227] Renunciation and prefaces the complete transition out of the Fourth Creative Hierarchy, the human kingdom.

This is a brief and inadequate summation of the more general and the more easily comprehended results of obedience to these rules. The initiate stands free and becomes consequently a dynamic factor within the working Hierarchy. Rule XII now becomes clear to him, not only through the realisation induced by his illumined mind, but through the higher divine qualities which are related to the expression of the will and purpose of the planetary Logos.

It will of course be obvious to you that only those who have reached the stages of work described in Rules X and XI will truly comprehend my meaning. I would warn you again that the obvious significance of the remaining three rules is not in reality the true spiritual significance because we are in these rules dealing with the planned work of the Hierarchy during the next great cycle, that of the Aquarian Age, we shall therefore be considering those activities and plans which will usher in and mature that new culture and civilisation which will slowly come into being when the world has straightened itself out after the processes of the world war (1914-1945). The rule runs as follows:

#### Rule XII.

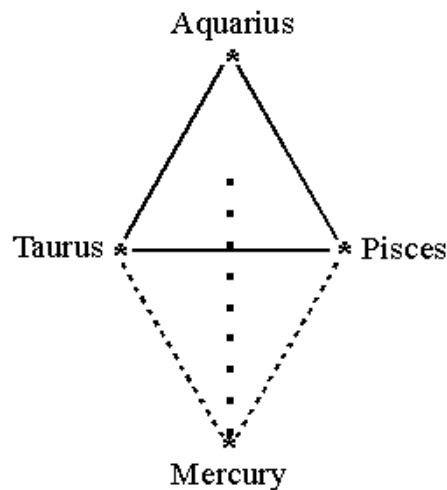
*Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.*

You will remember that the rule as given to applicants emphasised:

1. The use of the hands in service for healing, blessing and for invocation.
2. The mark of the Messenger in the feet; this referred to the use of the intuition, which is governed by Mercury.
3. The use of the "eye." This is not in reality the third eye (which is after all only a symbolic phrase), but the **[Page 228]** ability to use developed soul power. This is that intermediate potency found between the power of the mind and the dynamic electric energy of pure will.

For the initiate, this rule simply carries the same message but on an infinitely higher scale, and (if I may so express it) obedience to this rule calls in Aquarian energy, the reasoning power of Mercury, and the illumination of Taurus, in order to carry forward hierarchical work upon a planet and in a planetary cycle which have been conditioned by Pisces for more than two thousand years.

I would have you ponder on this, for in realisation you will here have the formula for the work of the Hierarchy as it reconstructs the world after the destruction wrought since 1900 A.D. You have here also a great triangle of energies, functioning through the medium of Mercury, the reasonable, reasoning Messenger of the Gods:



The Hierarchy is, therefore, at this time, conditioned by three great constellations:

1. Aquarius—The Custodian of that "life more abundantly" of which the Christ spoke and which He can draw upon at this time in a new and dynamic manner in order to bring about the restoration needed. This energy is the "implementing force of universality." It concerns the future.

**[Page 229]**

2. Taurus—The Revealer of the vision, the "eye of the Gods," the donor of illumination. It is that which concerns the present.
3. Pisces—The Inspiration of the World Saviour, and also the field of salvation. It is the field of force in which the two other forces must work. It has been produced by the past.

As these three constellations pour their energies into the great Ashram of Sanat Kumara, the Hierarchy, they are there concentrated and retained until released under "the swift design of Mercury" into the field of the human consciousness. The effect of this release is to awaken the intuition (governed as you know by Mercury), and to enlighten advanced humanity. It is through intuitive human beings that

knowledge of the Plan is given to humanity and the work of restoration can be carried forward.

At this time and in a peculiar manner, the initiate-consciousness sees the Hierarchy as primarily energised by life, and by the energy of Aquarius, carrying a hitherto unknown aspect of the life energy of deity. This is of course difficult for you to comprehend and will only be understood as it truly is at the close of the Aquarian Age.

The initiate sees the New Group of World Servers brought under the illuminating power of Taurus, with the rest of humanity still under the influence of Pisces. You have, consequently, the "overshadowing raincloud of knowable things" hovering over humanity, just as the Hierarchy overshadows the New Group and just as the soul overshadows the personality of man; you have all the needed illumination and light upon all the coming problems, waiting to precipitate itself through the New Group of World Servers under the influence of Taurus, the nurturer of all illumination, and you have humanity, at the same time, conditioned and made sensitive by Piscean energy during the past two thousand years. You have, therefore, a condition of great spiritual promise, and in this combination of **[Page 230]** energies you have present those forces which will implement the activities of the Hierarchy, condition its initiates, affect every Ashram, bring light into the present darkness, and—as can already be seen—stir into new understanding the present Piscean consciousness of mankind.

It is in the New Group of World Servers that the training of the needed disciples for the Ashrams of the Masters takes place at this time in world history. This is a new hierarchical venture. In this group also accepted disciples learn to work in the same manner as does the Hierarchy. The Hierarchy works within the field of the world of human living; the New Group provides a similar field for the new disciple. It is towards that group also that initiates in the various Ashrams converge at times, in order to study the calibre and quality of the disciples who are engaged in world salvage, for it is through these disciples that the Hierarchy carries out its plans. Initiates do their main work upon mental levels and from behind the scenes, and because of this their potency is great; this is particularly so with those who have taken the third initiation. A certain percentage of them are, however, active out in the world of daily living.

You need ever to remember that at this time the *main technique of the Hierarchy is that of conveying inspiration*. The Masters are not openly lecturing or teaching in the great cities of the world; They work entirely through Their disciples and initiates. It will, however, be possible for Them to appear increasingly among men and evoke recognition as the influence of Aquarius is more firmly established. The Masters, in the meantime, must continue to work "within the silence of the universal Ashram," as it has been called, and from there They inspire Their workers, and these latter in their time and way, inspire the New Group of World Servers.

You will note, therefore, that the effect of Aquarius upon the Hierarchy (as far as you, at your particular point in evolution can determine it) is to bring in the energy of Shamballa which is essentially the energy of life itself, implemented **[Page 231]** by the will. This necessarily has created (and will increasingly create) major adjustments within the Hierarchy itself. The principal type of energy hitherto used by the Hierarchy is—as you well know—the energy of love. Now, to that must be added the energy of the life-giving will. New methods, new approaches to the human problem and new modes of work will have to be tried; experiment with the incoming forces will necessarily be the order of the day, though they will be experiments based upon vast knowledge and implemented with wisdom and understanding. It is the reaction of modern man to the ancient forces which produces the need for

care. Mankind is oft unpredictable, owing to the factor of free will. It is this which lies behind the training given to disciples, upon which I have already given you much instruction. The new techniques and the changed approach from that of individual culture to united group progress will bring about many types of development. It is this different approach to the same basic problems which lies behind the new capacities which are emerging among disciples; it is this which enables disciples of experience to work at high speed and with a life potency that is unusual. I would have all disciples begin to train themselves to respond to the Aquarian energy now pouring into the Hierarchy. Some of you can do so as accepted disciples, and as members of my Ashram. Take advantage, therefore, of the opportunity for re-energising that comes to all those who have established contact, via their souls, with the Hierarchy, or who are members of an Ashram, or who, as probationers, are upon the periphery of the great Ashram of Sanat Kumara, the Hierarchy. This Aquarian influence produces mainly the intensifying of the hierarchical relationship to Shamballa, and therefore affects every member of His Ashram, from the Christ down to the most newly accepted disciple.

It is through the disciples that the New Group of World Servers are brought under the stepped-down Aquarian influences; this has to be an individual matter, largely dependent upon the point of evolution. Some members of [Page 232] the New Group of World Servers will not respond in any way; they cannot. Others will respond as fully as their spiritual status permits. This inflow of Aquarian energy is one of the factors which will enable the Christ to complete His task as World Saviour and World Teacher; it will also enable Him to take the initiation which lies immediately ahead of Him and for which He has been preparing for close upon three thousand years—so exalted and peculiar an initiation it is. It is this influence also which has enabled the Master R. to assume the mantle of the Mahachohan and become the Lord of Civilisation—a civilisation which will be conditioned by the rhythm of the seventh ray.

Incidentally, it is this Aquarian influence which has given the adepts of the Black Lodge the power to bring universal death throughout the world. These evil beings have responded to the will energy of Shamballa and to the life-giving vitality, but have used it in keeping with their own evil intentions and with the power conferred by their standing upon the cosmic ladder of evil. Hence the war. I only mention this as a striking example of the oft misunderstood fact that the same energy or identical force will produce results within the consciousness of a Christ or within the consciousness of anti-Christ. It is the same energy, but the forms upon which it plays differ so vastly that in one case the will-to-good is intensified, and in the others the will-to-evil. Energy per se is entirely impersonal.

The group, therefore, which "serves as Aquarius indicates" is the Hierarchy; the group which is "speeded upon the upward Way" is the New Group of World Servers. This group is ruled by Taurus, and to it that divine Taurian energy brings "illumination and the attainment of the vision." This group is, figuratively speaking, the "bull, rushing forward upon a straight line with its one eye fixed upon the goal and beaming light." But what is that goal? It is not the goal of Self-illumination, for that lies far behind; it is the goal of providing a centre of light within the world of men and of holding up the vision to the sons of men. Let this never be forgotten, and let the New Group of [Page 233] World Servers realise its mission and recognise the demands of humanity upon it. What are these demands? Let me enumerate them, and then let me ask you to take them in all simplicity and act upon them.

1. To receive and transmit illumination from the kingdom of souls.
2. To receive inspiration from the Hierarchy and go forth, consequently, to inspire.



3. To hold the vision of the Plan before the eyes of men, for "where there is no vision, the people perish."
4. To act as an intermediate group between the Hierarchy and humanity, receiving light and power and then using both of these, under the inspiration of love, to build the new world of tomorrow.
5. To toil in Pisces, illumined by Taurus and responsive in degree to the Aquarian impulse coming from the Hierarchy.

These objectives are not only individual objectives, but the goal for the entire group. All who respond to the life-giving force of Aquarius and to the light-giving force of Taurus can and will work in the New Group of World Servers, even though they have no occult knowledge and have never heard of their co-workers under that name. Forget this not.

Recognition of the successful work of the New Group of World Servers will be accorded by the Hierarchy, and the testimony of the recognition will be the appearing of a symbol in the aura of the group—of the entire group. This will be a symbol projected by the Hierarchy, specifically by the Christ. What that symbol will be it is not for me to say. It is not yet fully earned, and only its dim and uncertain outline can be seen from the level on which the Masters work, and not at all from the level on which the group itself works. It is "the mark of a Saviour" and it will embody the mark or indication (the signature as medieval occultists used to call it) of a new type of salvation or salvage. Up till now the mark of the Saviour has been the Cross, and the quality of the salvation offered has been freedom from substance [Page 234] or the lure of matter and from its hold—a freedom only to be achieved at a great cost. The future holds within its silence other modes of saving humanity. The cup of sorrow and the agony of the Cross are well-nigh finished. Joy and strength will take their place. Instead of sorrow we shall have a joy which will work out in happiness and lead eventually to bliss. We shall have a strength which will know naught but victory and will not recognise disaster. Even the Black Lodge knew of this change in the mode of salvation, and hastily founded its groups of youths, banded together by the motto "joy through strength and strength through joy." It seems to be a law for group development to receive recognition from the side of evil, prior to that recognition coming from the good. But "after weeping cometh joy, and that joy cometh in the morning." Only the dawn is with us as yet—the dawn of the Aquarian Age. The full tide of light is inevitably moving upon its way towards us.

This Rule tells us that "the group toils in Pisces." This simply means that the field wherein the New Group of World Servers works is that of mankind, conditioned and ruled for the past two thousand years by Piscean energy. This is, as you know, the energy which produces mediation and which develops sensitivity in the individual. The work accomplished by and through this energy is so successfully accomplished that it has produced a mediating group of servers; this group acts as an intermediary between the Hierarchy and Humanity, and it has also developed the sensitive response of humanity to contacts, and to such a degree of sensitivity that the response to be accorded to the activities of the New Group of World Servers is very real and cannot be negated.

It should be remembered that the Piscean energy with which the group has to work is opposed to the incoming energies from the Hierarchy and the New Group of World Servers. This is owing to the fact that the energy of this constellation is passing out concurrently with the sixth ray energy, with which it peculiarly "coincided," as it is esoterically [Page 235] called. Hence the present difficulties. The passing out of the influence of Pisces, the slow withdrawal of the sixth ray force, the incoming

Aquarian energy, via the Hierarchy (affecting at this time mainly the Hierarchy itself and the mental and astral planes) are conditions to which we must look for the origin of all our present troubles. In this involved situation, you have a planetary demonstration of the significance of inner causes, producing outer effects. Slowly, however, the Hierarchy is beginning to implement both the Shamballa energy and that of Aquarius; the Masters Themselves have to learn how to use new incoming energies in the service of the Plan, just as the individual has to learn, in any particular incarnation, to work with and use the available astrological forces which make their impact upon one or other of his bodies or upon his entire personality; such energies, as you well know, can be turned to good uses or to bad. It is not possible for the Masters to turn energy to evil ends, but They necessarily have to master new techniques and the new methods of work called for by the new conditions; these can either affect the Hierarchy itself or will produce reactions in the fourth kingdom and in the other kingdoms, producing rapidly changing orientation and attitudes.

These forces and energies—from the zodiac or from one or other of the seven rays—have poured into and through our planetary Life for countless aeons. Each time that they cyclically make their appearance, the forms and substance in the three worlds upon which they impinge and through which they pass are different in the degree of evolutionary response and of sensitive reaction to impact. The response and the reactions of the human family as a whole, or of the individual within that whole, will differ from that of the previous cycle; with these factors the Hierarchy has to contend, changing cyclically its technique and altering its modes of work in order to meet the changing need. Bear this in mind. This has never been more evident to the Masters than today. The war might be regarded as a revolt by the form side of nature against the old conditions, and [Page 236] against the new incoming conditioning factors on the part of the Black Lodge. Between the two forces—one sensitive, onward moving, ready for that which is new and better, and the other reactionary, static and determined to gain a strangle hold upon the life within the form—the Hierarchy stands at the midway point:

- a. Throwing all its weight on the side of that which is new, spiritual and desirable.
- b. Adapting itself simultaneously to new conditions and new emerging factors.
- c. Standing like a wall of steel, unshatterable and immovable between humanity and the forces of evil.

This has been an epoch of crisis, and the great moment for which the Hierarchy has been preparing ever since it was founded upon the Earth. Slowly down the ages, men have been trained and prepared for initiation; they have been taught to develop the initiate-consciousness; they have taken then their place within the ranks of the Hierarchy and have—later—passed into the higher centre, Shamballa.

Paralleling this line of unfoldment of the individual, there has also been a great though slow expansion of the human consciousness and a gradual steady progress forward into light. It has now become possible to create the New Group of World Servers—men and women sensitive to the inner and newer vision and to the incoming forces and energies. Each group, therefore, whether it is the Hierarchy, the New Group of World Servers, or mankind itself, is wrestling with its own interior problems of response, of recognition and of responsibility; each also is actuated by an outgoing movement in two directions: towards that which is higher and which indicates a better and more spiritual future, with all that that implies, and also towards that which is rooted in and related to the past, which is crystallising, reactionary, blind in its selfishness and materiality, and which is implemented to retain the old things which should pass away and to fight that which is new.

As individual aspirants, you all know that this condition [Page 237] exists in the conflict waged

interiorly and expressed exteriorly between the soul and the personality. The same conditioning factors can be seen also working in every group, organisation, world religion, and in every nation, as well as in the planet as a whole. Millions of years ago, the Hierarchy realised that such a time of crisis and of conflict was inevitable. The easiest way to handle it would have been as lesser conflicts were dealt with in the past—by a process of final intervention. Shamballa and the Hierarchy could have unitedly ended this world crisis, but it would then have again arisen and have gone on arising until humanity itself ended it once and for all upon the physical plane.

Of this situation the determination of the United Nations to win and to enforce complete surrender upon the aggressor nations which are the agents of the Black Lodge is symbolic and also symptomatic of the progress of the human spirit. (Written in September 1944.) This time, the Hierarchy refrains from outer action, but simply inspires and transmits the needed energy, leaving mankind to find its own way into freedom, and out of Pisces into the aura and the field of activity of Aquarius, guided by those who are responsive to the illumination which Taurus confers.

See you not the beauty of this plan and its synthesising, culminating usefulness? See you not how the present crisis only indicates the success of the previous evolutionary cycles wherein humanity mastered certain lessons? All the post-war planning, the widespread reaction to ideals (in spite of all the efforts of the evil and reactionary forces), and the seething turmoil reaching throughout all levels of the human consciousness, plus the inspiration of disaster and suffering, are blasting open hitherto sealed areas in the minds of men, letting in illumination, sweeping away the bad old conditions. This is symbolised for us in the destruction of ancient cities and by the intermixture of races through the processes of war; this also signifies progress and is preparatory to great expansions of consciousness. These expansions in the human understanding will, in the next **[Page 238]** one hundred and fifty years, completely alter the manner of man's thinking; they will change the techniques of religion; they will bring about comprehension and fusion. When this work has been accomplished we shall record an era of world peace which will be symbolic of the state of the human spirit. Men will then settle down to the great task which confronts all of us in the New Age—the task of dissipating glamour and of bringing about a clearer light upon the astral plane, in the same way that better physical conditions will have been brought about upon the physical plane. All is planned and ordered; the right energies and forces will be available, for the Hierarchy works ever under the Law of Cycles and of Cyclic Compensation. The Masters know exactly that which must be done by right timing and by what has been called "the crisis of spatial extension." They call this the interchangeableness of time and space—a meaningless phrase to you but one which is already being dimly sensed.

The two Rules which remain for us to study concern the work of the Hierarchy in the Aquarian Age. Hence they are specifically for the more advanced disciples and for initiates. We have seen in many ways that—at this time—the Hierarchy, because it is the Ashram of Sanat Kumara Himself, is coming peculiarly and in a new sense under the influence of His will nature. This means that the Members of the Hierarchy, familiar as They may be with the Plan for the immediate cycle with which They and humanity are confronted, are being brought to a new and more "appropriate" conception of the divine Purpose which lies behind the Plan and which motivates it. The will of God is becoming plainer to Them. It is taking on more definite lines. As our planetary Logos nears the climaxing point of the initiation which He is now undergoing, His Ashram, the Hierarchy, must and does (as part of a normal development) feel the effect. From the Christ down to the newest and latest accepted disciple, each in his own place, all are becoming increasingly responsive to the "will of God." This **[Page 239]** does not take place in a blind, acquiescing manner, but with understanding and "fortitude." This receptive

attitude on the part of the Hierarchy will bring about great, necessary and unexpected changes. Some of these, I have earlier hinted, may now be taking place; some will follow later. The following ideas may serve to clarify the whole concept in your minds:

1. The entire technique of training disciples for initiation and of absorbing them into the various Ashrams which constitute the great Ashram of the Lord of the World has been altered. The Masters are no longer concerned with an individual, here or there, who endeavours to go forward on the Path, who evidences capacity and who is apparently ready for what has been called "the evocation of the initiate consciousness." It is becoming obvious to the Hierarchy that with the arrival of the Aquarian Age, group preparation, group initiation and group acceptance must and will supersede the older methods. These older methods, built around the direct relationship between a Master and a disciple, reached their highest point of usefulness early in the Piscean Age. For nearly two thousand years these methods have proved so successful that the intensity of humanity's response is such that hundreds are now ready "for absorption." This readiness and success present a difficulty and pose a problem for the Masters, necessitating a reorganisation of Their plans and a readjustment of Their techniques.

2. Not only has the individual approach to the Hierarchy been superseded by a group approach, but it is now found to be possible to make a certain measure of the training objective and exoteric. Hence the establishment of the New Group of World Servers. This is primarily a group which, while working on the outer plane of daily, physical living, yet preserves a close ashramic integration; it thus provides a field of service for accepted disciples who are seeking service-expression, and it also provides a rallying point for all determined aspirants where they can be tried out and where their motives and persistence can be tested, prior to direct acceptance. This is something new, for it [Page 240] shifts the responsibility of preparing aspirants for accepted discipleship onto the shoulders of the pledged disciple and away from the immediate attention of the accepting Master. He is thus freed for other fields of service. This, in itself, is one of the major indications of the success of the evolutionary process as applied to humanity. This "shift" was initiated by the Christ Himself; he worked with men very frequently through others, reaching humanity through the medium of His twelve Apostles, regarding Paul as substituting for Judas Iscariot. The Buddha tried the same system, but the relation of His group was, in the first instance, to Him and not so much to the world of men. Christ sent His Apostles out into the world to feed the sheep, to seek, to guide and to become "fishers of men." The relation of the disciples of the Christ was only secondarily to their Master, and primarily to a demanding world; that attitude still controls the Hierarchy, yet with no less of devotion to the Christ. What the Buddha had instituted symbolically and in embryo became factual and existent under the demands of the Piscean Age.

3. The third great change has been in the relation of the Hierarchy to Shamballa, and of this you can necessarily know and understand little. I could perhaps express the underlying significance to you in symbolic language. The energy, emanating from Shamballa, has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity direct, via the New Group of World Servers. Hitherto a blended stream of Shamballa force has poured into the Hierarchy and has streamed, in its undifferentiated type and quality, into all the groups within the Hierarchy. Now the quality of determination, or of what the average person understands by the use of the word "Will," is pouring into the New Group of World Servers, whilst the energy of dynamic purpose, differentiated into seven diverging streams, is pouring into [Page 241] each of the "seven points of reception," the Masters'

Ashrams within the ring-pass-not of the Hierarchy. These seven types of purpose embody the seven energies which will reorganise and redefine the hierarchical undertakings, and thus inaugurate the New Age. These seven purposes might be called:

a. *The unknown, unseen and unheard purpose of Sanat Kumara.* It is the secret of life itself and is known only to Him alone. In its initial phase of this new expression, it works through the Manu and the Master Morya; it is that which veils the central mystery which all esoteric schools—if true to their inaugurating impulse—will eventually reveal. What that is we do not yet know, but it is hinted at in Rule XIII.

b. *The purpose underlying revelation.* This may be a somewhat new idea to you for you are apt to regard revelation as a goal in itself. You seldom consider it as an effect of the inner purpose of Sanat Kumara. The emphasis hitherto has been on the aspect of revelation, making it an effect of what the disciple has done with himself and by means of which he is enabled to be the recipient of revelation. Yet behind all the successive revelations of divinity down the ages is to be found one significant purpose; all of them are and will prove themselves to be aspects of the Great Revelation. It is through the processes of revelation that divinity is slowly dawning upon the human consciousness. It is a sevenfold revelation; each of the seven kingdoms in nature reveals one aspect of it, and each of these seven reaches revelation in seven or fourteen lesser revelations or phases.

Ponder on this and learn to distinguish between *vision* (which is as much of the divine current revelation as a disciple can grasp in time and space) and *revelation* which is the synthesis of the divine expressive purpose. This is related to the will-to-good which is, in its turn, a complete expression of the love nature of Deity.

c. *The (as yet) unrecognised purpose which evoked the creative activity of our Planetary Logos.* This brought the [Page 242] third aspect of the divine Trinity into play. The usual reasons brought forward by the finite mind of man to account for what is called by us "manifestation," and to explain the dualism of all existence and the relation of spirit-matter, are by no means the real explanation of the divine purpose; they are based on man's own essential dualism; they are the highest explanation of his own divine nature which he can achieve at this time. This is a point to be remembered. They are his response to the second Ray of Mutual Attraction, which the Ray of Love-Wisdom is sometimes called. They are not an expression of his response to the Will of God, and only indicate the limitations of his definition of divine purpose. As you will note, they really define nothing. Nor can I help you to recognise this third aspect and the eternal purpose of the Lord of the World. Just as a soul seeks incarnation in order to carry forward some fixed design and to take one of the higher initiations, so Sanat Kumara came into incarnation through the medium of this planet in order to carry forward His fixed designs (known to Him as a cosmic Soul on cosmic mental levels), and to take one of the higher initiations which mark the Path of Initiation for these great informing Lives of planetary spheres. He could take this particular initiation through the experience to be gained in a vehicle constituted, expressive and at the special state of consciousness of our entire planetary manifestation. It required an instrument in which the cells and atoms of His body (all lives in all kingdoms), and the integrated organisms within that body (the various kingdoms of nature), were at the peculiar point in evolution at which they are all now to be found.

That is as far as I may go in giving you a hint, and you can see from this that in order to grasp more and comprehend more of His divine purpose you also will have to be in preparation for that particular



initiation which for you—on your tiny level of awareness of fixed design—is the microcosmic parallel of His cosmic intention. Which that initiation is I may not state. The only service which these hints can render (as to the sevenfold divine purpose and [Page 243] the consideration of them) is to develop in you, the disciple, the power to think abstractly—a much needed capacity before you can begin to tread the Way of the Higher Evolution; for this the five initiations open to humanity (as today constituted) prepare the human spirit.

d. *The mysterious purpose which has necessitated the calling into activity the Principle of Pain.* Suffering and Pain are essential requirements in order to carry this purpose to completion. The capacity to suffer, which is distinctive of humanity, is the outstanding conscious reaction to environment of the fourth kingdom in nature, the human. It is related to the power to think and consciously to relate cause and effect. It is a process on the way to something undreamt of today. And when I say this, my brother, I mean just exactly that. This same ability to respond through pain is not to be found (in the sense in which the human being comprehends it) in any of the subhuman kingdoms, nor in the superhuman kingdoms, any more than it was found in the previous solar system or will be found in the next. It is related to an aspect of the creative intelligence, an aspect and characteristic peculiar to humanity.

This aspect was not found in the previous solar system, in which the other aspects of the creative intelligence functioned. In this solar system, it has been developed and brought from latency to potency in connection with the substance of the human bodies through which the human soul is gaining experience. It holds the secret of beauty in manifestation, and its first expression can be seen in the creative perfection of certain phases of art for which man, and man alone, is responsible. No other kingdom in nature creates forms, produces colour and sounds in harmonious relation, except the human; all of this type of creative art is the result of aeons of conflict, pain and suffering. The Jews, as a product of the humanity of the previous solar system, and as constituting the incarnating residue from that solar system, have run the gamut of suffering and are in the forefront of the creative arts at this time, particularly [Page 244] in group production such as certain of the great motion pictures and in the field of scientific discovery.

There will be, as you can well see, a close relation between this fourth purpose of Sanat Kumara, the fourth kingdom in nature, the human, and the fourth Ray of Harmony through Conflict. It is the balanced relation of these three, consummated at the fourth initiation, which produces the full beauty of the creative fixed design of the individual soul, or—on a different level of initiatory process—of the fixed design of the universal soul of the Lord of the World. The fourth ray being temporarily out of full incarnation at this time is the reason for the relative interlude in the production of human creative art of a very high order. The cycle of suffering is nearing its close, and we shall later see—when the fourth ray again swings into full objective activity—a recurrence of the arts on a turn of the spiral far more exalted than any lately seen.

e. *The fifth great secret underlying the purpose of Sanat Kumara* is related in a peculiar sense to the cyclic manifestation of all that is found in the three worlds of human evolution. It concerns that which is working slowly into manifestation through the medium of the lower concrete mind as it controls desire and brings substance and matter into conformity with the divine thought along this line. The sumtotal of the highest phases of human thinking along all lines, *materially* affects what appears on the physical plane in all the kingdoms of nature, what precipitates civilisations and cultures, and which expresses the best response *at the moment* of human sensitivity to cosmic impression.



This is all that can be said as we attempt to sum up the fixed desire and the pattern or purpose of divine activity down the ages. We know it to be profoundly inadequate as yet to express or to produce in manifested form the beauty of that design and to create in conformity with God's thought; but—age by age—the thinking capacity of man and his creative imagination have wrought out the slowly unfolding design, and will continue to do so; every [Page 245] great world cycle sees the emergence of greater beauty, and sees the subtle effects of man's thinking upon the subhuman kingdoms in nature steadily bringing the unknown to the surface, altering the nature of the flora and the fauna of the planet, and preparing the way for that time of wonder when the Hierarchy will again be exoterically directing the Plan upon the earth and aiding mankind to work with a fuller understanding of the divine design.

Here again is another reason for the changing plans of the Hierarchy. The Masters have to prepare Themselves for this intended and imminent emergence. They are faced with the necessity of changing Their techniques of work in order to meet adequately the demands upon Them. It is far easier for Them to work, as illumined Minds, upon the mental substance of Their disciples than it will be for Them to work down upon the physical plane, relating the minds and the brains of advanced human beings. People are apt to forget that with each forward advance of humanity, the demands upon the Hierarchy change, new needs must be met, new techniques used, new and experimental methods must be employed. As I write for disciples and initiates, I call this to their attention. Their work of mental training does not end as they attain certain spiritual initiatory goals.

This fifth purpose is therefore closely related to the whole theme of "the garment of God" and to the emergence into manifestation of His "robe of beauty" as it is created and brought into being by humanity, acting as the medium for ideas from the superhuman kingdoms, and then influencing and swinging into creative cooperation the subhuman kingdoms.

f. It is difficult for me to give any idea whatsoever of the purpose with which we are now concerned, because it is expressed in the relation existing between the significance of *Desire*, *Will*, *Plan* and *Purpose*. All these words are symbols evolved by man in his attempt to grasp logic purpose. He recognises the impulses of desire, and in the course of the evolutionary process learns to transmute them [Page 246] into aspiration; he passes on to a vague groping forward in an effort to understand and acquiesce in the "will of God," as he calls it; as long, however, as human approach to that will remains negative, submissive, and acquiescent (as it does under the influence of the theological approach and in the manner inculcated by the Churches), no real light on the nature of that Will will be seen. It is only as human beings enter into relation with the Hierarchy and are gradually absorbed into the hierarchical life and begin to take the higher initiations that the true nature of the divine Will will be grasped and the *purpose* of Sanat Kumara be revealed by an appreciation of the *plan*, followed by a consequent cooperation with that Plan.

All this will be done through the transmutation of desire into aspiration, and then into fixed determination. When, however, the initiate has related these phases of consciousness in his own inner experience, and has permitted those inner realisations to affect his outer experience and daily living, then the underlying Purpose will shine forth and he will no longer be working in the dark. You see, my brother, that all that I can do in these abstruse matters is to indicate what you can do, as an individual, to fit yourself to grasp divine purpose, and thus see the divine design and patterns as they are in reality. Once you have taken the needed steps and complied with the requirements, the mystery disappears.

g. The final phase of the divine purpose is the most difficult of all to indicate, and when I say indicate, I mean exactly that, and nothing more definite and clear. Does it mean anything to you when I say that the ceremonial ritual of the daily life of Sanat Kumara, implemented by music and sound and carried on the waves of colour which break upon the shores of the three worlds of human evolution, reveal—in the clearest notes and tones and shades—the deepest secret behind His purpose? It scarcely makes sense to you and is dismissed as a piece of symbolic writing, used by me in order to convey the unconveyable. Yet I am *not* here writing in symbols, but am making an exact statement [Page 247] of fact. As beauty in any of its greater forms breaks upon the human consciousness, a dim sense is thereby conveyed of the ritual of Sanat Kumara's daily living. More I cannot say.

Here are hints, therefore, as to the divine purpose; each of the seven supplements and completes the other six. Only by attempting to grasp the whole inner synthesis will we arrive at the merest hint of the nature of that exalted consciousness which has brought our planet and all that is within and upon it into being.

### RULE THIRTEEN

Let us now descend to thoughts more practical and within the range of comprehension, and consider the thirteenth rule somewhat in detail. It runs as follows:

#### Rule XIII.

*Let the group get ready to reveal the hidden mystery. Let the group demonstrate the higher meaning of the lessons learnt, and these are four and yet are one. Let the group understand the Law of Synthesis, of unity and fusion; let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway; let Transfiguration follow Transformation, and may Transmutation disappear. Let the O.M. be heard right at the center of the group, proclaiming God is All.*

The key to the significance and the clue to the secret of this rule are to be found in the preparatory rule given to applicants in the earlier book (*Initiation, Human and Solar*). It is included here so that you can refer to it as you study its higher corresponding rule, as given to initiates and to advanced disciples.

*Rule XIII. For Applicants.* Four things the disciple must learn and comprehend before he can be shewn the inmost mystery: first, the laws of that which radiates; the five meanings of magnetisation make the second; the third is transmutation or the secret lost of alchemy; and lastly, the first letter of the Word which has been imparted, or the hidden name egoic.

#### [Page 248]

In this earlier rule, the disciple is told that before he can advance to the mysteries which will be revealed to him sequentially as he advances along the Path of Initiation, there are four things which he must "learn and comprehend." These are:

1. *The laws of that which radiates.* I would call your attention to the fact that this does not refer to the Laws of Radiation. That which radiates comes under its own laws which are different to those which produced radiation. Students need to read with increasing care as they advance upon the occult way which leads to the Way of the Higher Evolution.

2. *He must study the five meanings of magnetisation.* This refers to the five modes in which the Law of Magnetisation works; this is another name for the Law of Attraction.

3. He must *comprehend what transmutation is* and in which consists the secret art (now lost along with the Lost Word) of Alchemy. Esoterically speaking, transmutation is the mode whereby force is transmuted or changed into energy. This means (where a disciple is concerned) the transmutation or changing or stepping up of personality force into egoic energy.

4. He must *know the "hidden name egoic"* or the first letter of the imparted Word. Two things should be noted here. The "Word" here does not refer to the Sacred Word but to the name of the planetary Logos, the hidden name of Sanat Kumara Who is the soul of the world in all its phases, the manifesting Ego of the Logos on the cosmic mental plane. Only the first letter of that "ineffable name" is permitted expression to initiates until the fourth initiation. You will see, therefore, how vast a field this instruction on Rule XIII covers.

The higher correspondences of these four requirements are expressed in the following terms:

1. *Let the group understand the Law of Synthesis.* (This is the law which governs the thinking of those great Lives Who form the Council of Sanat Kumara in Shamballa.)

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2. *Let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway.*

3. *Let Transfiguration follow Transformation and may Transmutation disappear.*

4. *Let the O.M. be heard right at the centre of the group, proclaiming God is all.*

You can gather from the above what a tremendous field of esoteric truth is here covered and how abstruse to the average occult student is the theme. Again I would remind you that the real significance will only be perceived by the trained initiate and that what I say here must necessarily be veiled and even meaningless to the non-initiate, even whilst radiantly clear to those who truly know. Again, I would remind you that I write this particular section of *A Treatise on the Seven Rays* entirely for initiates, and that aspirants who have not taken initiation *cannot* understand or duly appreciate the inner meaning of these fourteen rules. In this fact lies no reason for discouragement, nor is there any suggestion that those with initiate consciousness should endeavour to explain, even if—through compassion or from the desire to stimulate approach to the Mysteries—they desired to do so. No true initiate would be so tempted, for he would realise that it would not only be impossible but also that there is a vital necessity for the disciple to work out significances and meanings through the medium of his own life experiment and to arrive at understanding through direct experience. Then no questioning can ever arise and sure knowledge takes its place. There are no questions of any kind in the consciousness of those who form the Hierarchy. The lower analytical concrete mind which questions and separates this from that has been completely controlled and superseded; response to indicated group activity takes place. Students need to realise more concretely that group consciousness, universal awareness, and therefore synthetic effort, synthetic understanding and synthetic activity are possible to a Master or an initiate of the higher degrees. That involves the keynote of this solar **[Page 250]** system, particularly within this planet, the Earth; it will be succeeded in the next solar system by a type of life activity which is as yet only known in Shamballa.

Here I should like to pause a moment and interpolate some remarks.

There are certain phases of teaching and knowledge which I have given to the world which are relatively new—new to the modern esotericist and occult student though not new to disciples and initiates. It might be useful here if I mentioned one or two of these new aspects of the fundamental Truth which have been given by me to the public. If these new phases of the teaching have been later given to the public by other occult groups, it will have been because the information was gained by those who have read the books put out by A.A.B. for me or who are directly and consciously in touch with my Ashram.

An instance of this is that book by C. W. Leadbeater on "The Masters and the Path" which was published later than my book, *Initiation, Human and Solar*. If the dates of any given teaching are compared with that given by me, it will appear to be of a later date than mine. I say this with no possible interest in any controversy among occult groups or the interested public, but as a simple statement of fact and as a protection to this particular work of the Hierarchy. I would remind you that the instructions given by me as, for instance, those in *A Treatise on White Magic* and *A Treatise on the Seven Rays* were given sequentially over a period of years, antedating the publishing of the books. The same time factor prevailed in the publishing of the earlier books. All my books were written over a long period of years, prior to publishing. All that appears of the same type of information over other signatures harks back to these books. Even if denied by their writers, a comparison of the dates of publishing with the original dates of issuing the instructions (in the form of monthly sets for reading and study in the Arcane School) or with the books published before the formation in 1925 of the Disciples [Page 251] Degree of the Arcane School will prove this conclusively. Bear in mind this factor of timing. A.A.B. takes down to my dictation an average of seven to twelve pages of typing (single-spaced) each time she writes for me; but owing to the exigencies of my work I cannot dictate to her every day, though I have found that she would gladly take my dictation daily if I so desired; weeks sometimes elapse between one dictation and another. I write the above paragraphs for the protection of the hierarchical work in years to come and not for the protection of A.A.B. or myself....

What are some of these newer truths for which I am responsible as transmitting agent to the world of occult students? Let me briefly state them in the order of their relative importance:

1. *The Teaching on Shamballa*. Little has ever been given on this subject. Only the name was known. This teaching includes:

- a. Information as to the nature of the will aspect.
- b. Indications as to the underlying purposes of Sanat Kumara.
- c. Directions as to the building of the antahkarana, which is the first step towards achieving monadic consciousness, and thus the first step towards the Way of the Higher Evolution.

2. *The Teaching on the New Discipleship*. This has been revolutionary where the older schools of occultism are concerned. The teaching includes:

- a. A presentation of the new attitude of the Masters to Their disciples, due to the rapid unfoldment of the mind principle and the growth of the principle of "free will." This changed technique negates the old attitudes, such as that portrayed in the Theosophical literature, and it was a recognition of the difficulties of correcting the wrong impression given which prompted H.P.B. in one of her

communications to the Esoteric Section of her day, to regret ever having mentioned Their names. That earlier presentation was useful but has now served [Page 252] its purpose. Unless the schools based on the old methods change their techniques and their approach to truth, they will disappear.

b. Information as to the constitution of the Hierarchy and of the various Ashrams of which it is composed. I have presented the Hierarchy as the Ashram of Sanat Kumara in its sevenfold form, thus linking will and love.

c. A presentation of the newer type of meditations, with its emphasis upon visualisation and the use of the creative imagination; I have presented a system of meditation which has eliminated the attention paid hitherto to personal problems and the intense earlier focus on the relation of the disciple and the Master. The keynote of group fusion and of service underlies the newer form of meditation, and not this powerful emphasis upon the personal relation of the disciple to the Master and the achievement of the individual aspirant. This was degenerating into a form of spiritual selfishness and separateness.

3. *The Teaching on the Seven Rays.* The fact of the seven rays was well known to the heads of the Theosophical Society, was mentioned very abstractly and vaguely in *The Secret Doctrine*, and formed in an elementary form some of the teaching given in the Esoteric Section; the names of the rays were given, and some information as to their qualities, and the Masters on the rays, was imparted but not much else. I have given out much information upon the subject and have endeavoured to show the importance of this teaching from the psychological angle, because the new psychology is in the making. If esoteric teaching is eventually to be public in its presentation, it will be given out along the lines of psychology because esoteric teaching in its fullest and deepest sense concerns the consciousness aspect of man and God.

4. *The Teaching on the new Astrology.* This teaching too has gone out to a few hundred students before its publication in book form. This new astrology has been hitherto [Page 253] ignored by those astrologers who have read it and (with the exception of four astrologers who have deeply appreciated it but who wish I would be more explicit) see little in it. I have given enough, could the open-minded astrologer but realise, to establish the coming astrology on a firm basis; the accuracy of what I have given will in the course of time be ascertained when astrologers who are dealing with the horoscopes of advanced people and disciples will use the esoteric planets as given by me, and not the orthodox planets as usually used. The accuracy of their deductions will necessarily depend upon their own point of development and also upon their ability to recognise an advanced person, a disciple or an initiate when they meet him and undertake to cast his horoscope. If they are themselves advanced disciples, they may have a tendency to set too rigid a standard for those seeking astrological deduction, and thus fail to recognise a disciple; if they are not advanced, they may regard people as advanced who are far from being even true aspirants. In either case then the horoscope may prove inaccurate. It is of no use to use the esoteric planets in relation to the average man.

5. *Information about the New Group of World Servers* and their work. This information includes

a. The recognition of this group as intermediate between the Hierarchy and Humanity.

b. The nature of their work as it influences the human soul and as it seeks through the instrumentality of the men and women of goodwill to determine the period in which we live.

c. The Triangle work which embodies two phases of their work, i.e., the forming of the network of light as the channel of communication between the Hierarchy and Humanity, and the forming simultaneously of the network of goodwill, which is the objective expression of the subjective influence of light. Ponder on this statement.



6. *The attempt to form an exoteric branch of the inner Ashrams.* This is evidenced in the work I have done with a [Page 254] special group of aspirants and accepted disciples whose instructions, emanating from my Ashram, have been embodied in the book *Discipleship in the New Age* (Vols. I and II).

7. *Teaching upon the new world religion,* with its emphasis upon the three major Full Moon periods (Aries, Taurus, Gemini, falling usually in April, May and June respectively) and the nine (occasionally ten) minor Full Moons each year. This leads to a consequent relation being established between the work of the Christ and of the Buddha in the minds of spiritually inclined people everywhere, with the result of a great broadening of the human aspiration. This work is as yet embryonic, but it should receive increasing attention. Eventually it will demonstrate as the main linking unit between the East and the West, particularly if Shri Krishna is shown to be an earlier incarnation of the Lord of Love, the Christ. Thereby three major world religions—the Christian, the Hindu and the Buddhist—will be intimately related, whilst the Mahommedan faith will be found to be linked to the Christian faith because it embodies the work of the Master Jesus as He overshadowed one of His senior disciples, a very advanced initiate, Mahomet.

A close study of all the above will indicate to you the lines along which I would like to see the work expand in future years. I would ask for a careful study of these words, for I regard this as an important instruction and one which could be regarded as the skeleton outline of the work I wish to see done. It will involve an intensification of the work of the advanced section in the Arcane School, a greater emphasis upon the Full Moon meetings, a careful organisation of the Triangle work and the Goodwill work as an added effort to aid the work of the New Group of World Servers, plus an attempt to recognise the members of the New Group whenever and wherever contacted. This will not be at all an easy task, my brothers, if you look only for those who think and work your way, or who recognise the Hierarchy as you recognise it, or if you exclude those who labour in relation to religious and other fields in a manner different [Page 255] to yours. Forget not, as an instance of this, that the great Labour Movement in the world was initiated by one of the Masters and is implemented from His Ashram at this time.

We come now to a detailed analysis of Rule XIII. In the foregoing pages I gave you certain broad principles and outlined a new aspect of the work which I had undertaken to do for humanity—under instruction from the Hierarchy. The teaching I gave there is very abstruse; little of it can as yet be of real service to the majority of aspirants but a wide and general idea can take form and provide the immovable background for later teaching. I would have you remember that the teaching which I have given out has been intermediate in nature, just as that given by H.P.B., under my instruction, was preparatory. The teaching planned by the Hierarchy to precede and condition the New Age, the Aquarian Age, falls into three categories:

1. Preparatory, given 1875-1890...written down by H.P.B.
2. Intermediate, given 1919-1949...written down by A.A.B.
3. Revelatory, emerging after 1975...to be given on a worldwide scale via the radio.

In the next century and early in the century an initiate will appear and will carry on this teaching. It will be under the same "impression," for my task is not yet completed and this series of bridging



treatises between the material knowledge of man and the science of the initiates has still another phase to run. The remainder of this century, as I told you elsewhere (*Destiny of the Nations*, page 106), must be dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilisation upon the foundations of the old, and to the reorganising of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then and only then will it be possible to carry the revelation further.

It is with the above indicated sequence in mind that I [Page 256] come to the analysis of the sentences in Rule XIII, beginning with the first:

*1. Let the group get ready to reveal the hidden mystery.*

The readiness here referred to has nothing to do with personal preparedness or with the group unity which I have so often emphasised. It does not refer to individual purity or consecration or to mental development or to group relationships, as they work out in harmony and understanding. I am considering something far different to all these factors which are regarded as automatic and necessarily present. I refer to that which is the result of all of them, just as they in their turn are the result of soul contact. I refer to effects wrought out in the group owing to the present and factual nature of the monadic control which is taking place increasingly.

What does this mean? It signifies the fact that the members of the group are each and all of them upon the Path of Initiation at some one or other of its stages and that the group, as a group, is in process of taking initiation, for *initiation is a process* at this stage, and not an event. It signifies that the group antahkarana is built and is being consciously used, and that therefore divine purpose is being sensed (even if only faintly so) and that the Plan is being obeyed and carried out. It signifies also that the three strands of the "rainbow bridge" are now so strong and so firmly anchored that they not only connect the two aspects of the mental equipment (higher and lower mind), but that they have been carried also through the three levels of the triadal consciousness; it means also that these three strands are firmly anchored in what I have symbolically called the Council Chamber at Shamballa.

This Council Chamber is *not* a location or a place, but a state of consciousness within the all-enveloping Life. These three points of anchorage within the sphere of the planetary Consciousness, or (if you like it better, though remembering ever that we are speaking and thinking in terms of symbols) in the planetary brain, find their feeble correspondence in [Page 257] the three points of sensitivity in the head of a disciple or initiate, that is, in the region of the pineal gland, the pituitary body and the carotid gland. These, as you know, are to be found within the areas to which we give the names the head centre, the ajna centre and the alta major centre. These correspondences are very real, even though functioning upon a minute scale; the initiate achieves his desired "perfecting" when the triad within his head is related, and love, will and intelligence are functioning in synthesis. Here we find a relation to the spiritual Triad and the three points in the Council Chamber which are presided over by the three Buddhas of Activity, and within Whose exalted consciousness the three strands of the antahkarana meet and become active in a way incomprehensible to you. Necessarily, this great antahkarana is not constructed correctly except by those whose individual antahkaranas are likewise in process of construction.

See you, therefore, the necessity of eventually organising a group in the world which will be so constituted and so carefully chosen and interiorly related that all its members are initiates, all have

created their own "rainbow bridges" with understanding and accuracy, and all can now work in such complete unity that the group antahkarana becomes a channel of unimpeded communication direct from Shamballa to the group *because* every member of the group is a member of the Hierarchy. In this manner the three planetary centres arrive at the needed relationship, and another great triangle reaches true functioning activity. When this takes place, a revelation undreamt of will be manifested upon the Earth; a new divine quality, of which no knowledge at present exists, will make its presence felt, and the work of the Buddha and of the Christ, and the work of the coming Avatar, will be superseded by One for Whom both Shamballa and the Hierarchy have unitedly waited and of Whom the doctrine of the Messiah and the doctrine of Avatars have been and are today only the dim distant symbols. They preserve this concept of the Great Revelation in the consciousness of men, in the expectancy which the Hierarchy evidences, [Page 258] and through the "preparatory work" now being undertaken at Shamballa.

The group, therefore, to whom I address this instruction is not the group or groups who will first receive these papers. The instruction is intended for a group which will come later and which will prepare the way, and of which some of the more advanced aspirants can form part if they "walk humbly with their God." This, my brother, is one of the most advanced injunctions in any of the world Scriptures and is found in *The Bible*. It has no reference to humility as usually interpreted and understood. It signifies the ability to view all life with a sense of divine proportion and from the angle of spiritual mathematics, and (paradoxical as this may sound) with no sense of dualism. The usual meaning is not correct. It involves acceptance and comprehension of purpose, and this in such a manner that the consecrated personality—under control of the Monad, via the antahkarana, and in cooperation with the one known God—walks the ways of Earth as a channel for the three divine qualities (love, will and intelligence), but also as a channel for that which these three qualities will enable him later to sense, know and reveal.

These are solemn and important statements. They have within them the element of prophecy, but it is prophecy which has no relation to the salvation of humanity in any sense at all. It is related to an active Appearance which will, under the Law of Synthesis, indicate *That* which the three great planetary centres of divine life are unitedly intended to reveal. Something lies behind the three divine aspects of so great an importance, beauty and revelatory strength that all the happenings of all time, up to the present emerging Aquarian Age, have been only the initial and the initiatory preparation.

In this rule we find posed two preparatory steps and four major undertakings or demonstrations of fitness, if you like so to call them, for the work to be done. These latter correspond to the "four things the disciple must learn and comprehend before he can be shewn the inmost mystery," [Page 259] as it is said in the Rule for Applicants. There is a definite relation between the two sets of rules and it is one which we shall note as we proceed. The two preparatory injunctions simply summarise the effects in the life of the disciple who has applied and learned the significance of the Rules for Applicants, but they are this time demonstrated by a group of disciples who have passed through certain initiations and are functioning as a unified group. The simplicity of the subject is great and yet it is ever deemed to be complex. The applicant has become soul conscious, and is therefore an initiate; remember always that *the soul on its own plane is an initiate* of all degrees. Initiation is, in the last analysis, the realisation, the recognition in the brain consciousness of various spheres and states of divine awareness, with a consequent life demonstration of this fact, this eternal fact. Because of this, the man thinks only in group terms and does this automatically and without any consciousness that he is so doing; he expresses this group integrity simply as a part of his nature, just as in the personality stage and during

the elapsing aeons since individualisation, he has thought only and naturally in terms of the separated self.

As long as a person makes a conscious effort to be group-conscious and has to train and discipline himself to work in group formation and as part of a group, he is still centred in the personality. This personality expression may be of an exceedingly high order and the aspirant or disciple may be the highest kind of selfless person, but true group living is as yet not present. The transition stage is most difficult and oft bewildering; it presents its own problems, based upon a newly presented phase of dualistic consciousness. The disciple reacts to group conditions and group problems; he tunes in with facility on the consciousness of those in the group; he is aware of group reactions and aspirations, but he is still himself; he is still passing through a stage of inner adjustment to a state of being and of awareness for which all past relationships have provided no guiding precedent. The group and the group personnel which are capable of adjustment (and which can carry out and **[Page 260]** conform to Rule XIII for disciples and initiates) have become so merged with the soul (within themselves and within all other selves) that the situation is reversed. It would now be an effort for such people to think and react as personalities. I word the problem thus, so as to clarify it for you, if possible.

When this stage of centralisation is achieved, then the group can begin to reveal the hidden mystery. All that I can tell you about that mystery is that it concerns the purpose and the reason for which our planetary Logos took incarnation and became the informing Life of our planet, the Earth; it concerns the necessity, inherent in His Own nature, to reach a point upon the cosmic ladder of evolution which would make Him—as a result—the informing Life of a *sacred* planet. Forget not that our planet is not yet a sacred planet, though it is close to that great transformation. The cosmic secret of this transforming process is one that Sanat Kumara is now learning, and when *That* which overshadows Him during this incarnation has wrought the needed changes through a process of transformation and transmutation, then a great Transfiguration will take place and He will take His place among those empowered to work through a sacred planet.

This process is that which implements the evolutionary process. Evolution is an effect of this hidden work, emanating from cosmic levels; only when evolution has run its course through all the multiplicity of forms, of cycles, chains and spheres, of rounds and races and of world periods, will we know something of the true nature of the hidden mystery. In the Council Chamber of Shamballa it is being dimly sensed. The Buddha and the Christ are expressing the qualities which—when more universally demonstrated—will indicate its nature, if I might so express it. They are together mobilising the equipment upon our planet which will make the revelation of the mystery inevitable. This should give you a hint and much food for thought. More I cannot say, and even this you will only vaguely **[Page 261]** understand. Let us pass now to the second of the preparatory steps.

*2. Let the group demonstrate the higher meaning of the lessons learnt, and these are four and yet are one.*

Aspirants learn, as they proceed upon the Path of Probation, to see the meaning of their physical plane activities in terms of the world of desire, of the astral plane. What they do originates upon that plane and gives their deeds meaning. This is the a.b.c. of elementary occultism and of true psychology. Later, they enter a higher world of meaning and find that "as a man thinketh in his heart, so is he." Thus the lesson of kama-manasic impulse is slowly mastered and (in the process of learning) desire, prompted by the mind and implemented by the personality, loses its hold upon the aspirant. Later

again, and as the soul begins to dominate, he learns the meaning of love and slowly, and oft through the mastering of pain, he absorbs the significance or meaning of group activity, group relation, and group initiation. He stands, therefore, at this stage ready (as this Rule expresses it) to learn the higher meaning of four lessons, processes or stages which are in themselves, nevertheless, one lesson. The four lessons which he has learnt up to this point have prepared him for the four lessons which—as an initiate and as one whose consciousness is focussed in the Spiritual Triad—he must now master. To summarise, they constitute the four phases of an activity which will bring him to a point of tension which will indicate the next possible initiatory stage. Four words could be used to express these processes: Radiation. Magnetisation. Transmutation. Impartation. Let me very briefly indicate some of the elementary significances of these words to the initiate-consciousness:

1. *Radiation*. The initiate is a radiating centre of light and love. This radiation has two effects:

a. It has made him an essential and vital factor for unity in the Master's Ashram.

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b. It has enabled him to gather around him his own group and thus begin to form his own ashram. The personnel of the world group which will reveal the hidden mystery will all of them be "radiant centres" to a greater or lesser degree. They will thus be invocative and evocative. This thought holds the clue to the Law of Synthesis, of unity and of fusion as given in Rule XIII for initiates.

2. *Magnetisation*. The initiate who is radiating light and love is himself being magnetised by the highest of the present known divine aspects—Life. This expresses itself through will and purpose and is therefore dynamic in character. The initiate is charged constantly with life, and consequently can work with the impelling Law of Evolution which (as worded in the rule we are considering) will "carry the group together towards the Higher Three." See you not how the different phases of the teaching lead from one to another and provide a great ladder of approach to reality? I would call to your attention that in the Fourteen Rules for Applicants and in the Fourteen Rules for Disciples and Initiates you have the two great foundational courses of the coming Schools of the Mysteries, for which I have prepared the world in *Letters on Occult Meditation*.

3. *Transmutation*. This indicates here an achievement and not a process; the work of transmuting the lower nature into the higher and desire into love, of transforming personality purpose into group livingness and being, has led to that complete transfiguration which makes the entire process of transmutation no longer needed. But—and this is the point to be emphasised—because of this achievement, the art of transmutation is now the instrument which the initiate can use and transmute that which is not himself, and thus consciously and with clear purpose further the ends of evolution. Transmutation "disappears" out of his own life, but the forces which have been transmuted into spiritual energy begin now to have a dynamic transmutative effect in the world of forms wherein he now chooses to work and serve, according to his ray and ashramic intent.

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4. *Impartation*. Reference to this is made in the Book of Revelation, found in *The New Testament*. There we are told that the initiate is given a white stone, and in the stone "a new name" is found written; this is the "hidden name egoic." I am at a loss at this point as to how to express the higher significance of this. This impartation marks a climaxing point in the attainment of the point of tension where the Sound can be heard and not the Word alone. Never forget that the O.M. is simply a

symbolically sounded word which is intended to bring into the minds of those upon the Path those two great points of tension wherein

- a. The "hidden name egoic" is conferred upon the disciple. This, as far as he is concerned, is the Word of his soul ray.
- b. The Sound heard of which the O.M. is a symbol. This is the first letter of the sevenfold Name of the planetary Logos. More upon this subject may not be given, nor am I in a position to give it.

These two preparatory injunctions will give you some idea of how abstruse is the teaching conveyed in the rules for initiates. The understanding and the expressing of the four rules for applicants, as demonstrated by the disciple now functioning in a group, can all be summed up in the word: Being. Having said that, what does it mean to you? Being, per se, can only be grasped by those who have "come alive" monadically, who function in the three worlds of the Spiritual Triad with even greater positivity than the highly advanced personality functions in the three worlds of human evolution; and who have grasped somewhat the purpose for which Sanat Kumara has come into being and through directed livingness is working out His intention.

We can now take up the four major injunctions given to the initiated disciple as he prepares to work under the Laws of the Spirit, as a conscious soul, and (for purposes of service) through a personality. There are many initiates working without a body of contact which a personality provides, but we shall not consider them in our studies. We shall only deal with those disciples who can work as a group [Page 264] on the physical plane, fulfilling ashramic intent on the one hand and preparing themselves to tread the Way of the Higher evolution upon the other. The first major injunction in this Rule XIII reads as follows:

*3. Let the group understand the Law of Synthesis, of unity and fusion.*

The Law of Synthesis, as you know, is the law of spiritual existence, and one of the three major laws of our solar system, as well as of our planet. It is a basic cosmic law, applied from sources of which we know nothing, as are the Laws of Attraction and of Economy. I dealt with these somewhat at length in *A Treatise on Cosmic Fire*, and of these two other laws I have given much and hinted more. Of the Law of Synthesis, I can tell you but little. It is the law governing the activities of the Spiritual Triad, and the conditioning law of monadic living. It works neither through the use of the energy of love nor through the application of the principle of economy. The fulfillment of these laws is necessary and preparatory to an understanding of the Law of Synthesis, and under the Law of Synthesis the worlds of illusion and glamour are mastered and the control of maya is negated; under the Law of Attraction the nature of love is revealed, first of all through desire for form life, and then through attraction to the soul and a consequent resolution of the dualities of soul and personality. This brings about a unity which—in due time—serves to reveal a greater potential dualism—that of soul and spirit; this fundamental duality must also be resolved, leaving the essential, universal planetary duality, Spirit-matter, present in time and space.

The Law of Synthesis has reference to this relationship and to the factual nature of the tremendous assertion of H. P. Blavatsky that "Matter is spirit at its lowest point of manifestation and spirit is matter at its highest." It is of this synthesis that the group must learn; it is this relation which they must begin to comprehend, and the distinction (for there is a distinction) between synthesis, unity and fusion must in due time be mastered.



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To you, it may seem that these three words connote the same thing, but that is not so; *fusion* is ever related to the conscious merging of soul and substance until a point of equilibrium is achieved; at this point, *unity* becomes possible and the point of balance—through the attainment of a point of tension—is disturbed. This takes place in three definitely defined stages when the fusion of personality and soul is brought about through the self-initiated effort of the disciple: first of all upon the Probationary Path, then upon the Path of Discipleship, and finally at the third initiation, upon the Path of Initiation. It is essential that you ever remember that this third initiation, the Transfiguration, is the first major initiation from the standpoint of the Hierarchy, though the third from the limited vision of the aspirant. The initiate then goes on to learn the significance of unity in its true sense; this is only possible when monadic influence can be consciously registered and when the antahkarana is in process of conscious construction. I emphasise the word "conscious" here; much of the work of fusion and of attainment proceeds unconsciously under the fundamental Law of Evolution, which is a Shamballic law, embodying as it does the working out of the inscrutable will of Deity. The work now being done on the three stages of the Path has to be intentional and, therefore, consciously undertaken and intelligently planned; it must be backed, first of all by determination, then by the spiritual will, and finally as an implemented aspect of purpose.

Fusion might therefore be regarded as the individual process of spiritual integration, relating—in full waking consciousness—the three divine aspects in man. Unity might be regarded as the conscious adaptation of the initiated disciple to the greater whole, as his absorption into the group through his obedience to the laws of the soul, and as governing his attitude to that in which he lives and moves and has his being. This goes on until he sees no distinction, registers no differences and is aware of no separative reaction, and all this because the instinct to separation no longer exists in him. It refers to his oneness in the world of **[Page 266]** energies in which he moves, making him an unimpeded channel for energy and, therefore, an integral and smoothly working part of his total environment and, above all, of the group to which, automatically and under the laws which govern his soul, he has been attracted. He has learnt all that he can learn through the processes of differentiation to which he has been subjected for aeons. The principle of intelligence controls him and the principle of love motivates him, and he has consequently attained unity. But, my brothers, it is the unity of his ray, of his Ashram and of the Plan; it is the unity of the Hierarchy which exists for purposes of service and active work in its seven major groups and its three main departments or divisions. It is indeed attainment and liberation. But more must still be learnt if the Way of the Higher Evolution is to be trodden and a choice between the seven cosmic Paths made—a choice which curiously enough is not dependent upon ray, for all rays are to be found on all these paths.

This can only be done through *synthesis*. This Law of Synthesis

"works through the Seven which yet are One; which points to the seven ways and yet those upon the seven ways are one; which initiates the universal into the many but preserves its integrity; which originates the plan but preserves intact the purpose; which sees the multiplicity needed under the Law of Sacrifice but subordinates that law unto the Law of Synthesis; which breathes forth the many Breaths and yet is Life Itself."

In this attempt to paraphrase an ancient definition of the Law of Synthesis, I have said all that I can upon the theme. Only as disciples build the antahkarana and function as the Spiritual Triad within the



monadic Life will inspiration come, just as they learnt to make contact with the soul and to function as the threefold personality within the soul, and then revelation ensued. Naught is gained by further elucidation. Proceed with the work of building the antahkarana and light will shine upon your way and revelation will attend your steps.

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The second major injunction (though the fourth phrase in our rule) is:

*4. Let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three.*

This injunction holds in it information which is somewhat new to the modern initiate, functioning in a physical body; it is difficult for him to grasp even a modicum of its significance. To convey any faintest hint of its meaning is incomparably difficult for me where disciples such as you are concerned. All I can do is to fall back upon the Law of Analogy, by means of which the microcosm can arrive at a glimmer of understanding of the more obvious aspects of the Macrocosm.

First, let me make reference to the words "the Higher Three"; let me see if I cannot somewhat clarify the entire complex idea. The words "Higher Three" refer to the three Buddhas of Activity Who still remain actively cooperating with the Lord of the World. They are, as you have been told, close to Sanat Kumara and came with Him when He decided to take incarnation through the medium of our planet, Earth. It is difficult to understand Their mysterious and peculiar functions. They do not belong to this solar system at all; They have passed through the human stage in such far distant and remote world cycles that the experience is no longer a part of Their consciousness; They act as advisors to Sanat Kumara where His initial purpose is concerned, and that is why the words "the will of God holds sway" occur in this rule. It is Their supreme task to see that, in the Council Chamber of Shamballa, that purpose is ever held steadily within the "area of preparation" (I know not how else to word it) of that Council. They function, in a peculiar sense, as linking intermediaries between the Logos of our solar system and the informing Life of the constellation Libra; They relate these two great centres of energy to our planetary Logos.

In the last solar system They were the planetary Logoi of three planets in which the mind principle reached its **[Page 268]** highest stage of development; They embody in Themselves in a most peculiar manner the wisdom aspect of the second ray, as it expresses itself primarily through what has been called in the Bhagavad Gita "skill in action." Hence Their name, the Buddhas of Activity.

Sanat Kumara has now moved one step ahead of Them upon the great cosmic ladder of evolution, for an aspect of the Law of Sacrifice has conditioned Them. However, within the planetary consciousness and among Those Who work out the divine purposes, there are none Who approach the Eternal Youth and these three Buddhas in point of Evolution. They work out Their plans—these four Great Lives—through the medium of the Lords of the Seven Rays. Under the Law of Analogy, They are to Sanat Kumara what the three mind aspects upon the mental plane are to the disciple and the initiate. They represent in action:

The concrete or lower mind of the planetary Logos,  
That energy which we call the soul and which the disciple calls "the Son of Mind,"  
The higher or abstract mind,

but all this from cosmic levels and with cosmic implications. It was Their activity which (after evolution had run a long course) brought about the act of individualisation and thus brought the human kingdom into existence. In a mysterious sense, therefore, it might be said that the three Buddhas of Activity are responsible for:

1. *The Act of Individualisation.* The work of the particular Buddha responsible at the time for this major activity, has been temporarily quiescent since Lemurian days. He works, when active, through the seventh ray and draws the needed energy from two constellations: Cancer and Gemini.
2. *The Act of Initiation.* I would call your attention to the word *act*; I am not here referring to process. His work only begins at the third initiation when the planetary Logos is the Initiator. At that initiation, the will aspect begins to function. The Buddha behind the initiatory process is extremely active at this time; He works through the Christ [Page 269] and the Lord of the second ray, drawing the needed energy from the constellations Capricorn and Aquarius.
3. *The Act of Identification.* This involves what has been called a "moment of opening-up," during which the initiate sees that which lies within the cosmic intent and begins to function not only as a planetary unit but as a cosmic focal point. The Buddha of Activity, responsible for this type of planetary activity, works with the Lord of the first ray and functions as an outpost of the consciousness of the informing life of Aries and of Leo. His work is only now beginning to assume importance.

I realise that this information has little meaning to you and lies beyond your understanding, but so was much that I gave you in *A Treatise on Cosmic Fire*. Its sole value for you lies in the revelation of the linking up and the interplay between all parts of our solar system, our universe and the zodiac. Through these three great Buddhas there is a basic relation, established aeons ago and steadfastly held, between our planet, three of the seven sacred planets, and six of the major constellations—the three and the six which most uniquely concern the fourth kingdom in nature. Other planets and other constellations are also related to the human family, but their relation is more aggressively (if I might use that word) related to the three subhuman kingdoms; with these we shall not here deal. Their relation to the human kingdom has been covered by me in the astrological section of this Treatise: *A Treatise on the Seven Rays*, Vol. III (*Esoteric Astrology*).

You will note that I have here indicated the existence of five triangles:

1. That existing in the interplay of the energies of the three Buddhas of Activity Who create a triangle, closely related to the planet Saturn.
2. The triangle of the three rays through whom the three Buddhas work.
3. The three planets which are connected with the three Lords of the three rays and by means of which They express Their impelling energy.

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4 - 5. Two interlaced triangles, created by the six constellations from which the three Buddhas of Activity draw Their needed energy and to which They are uniquely related through Their individual karma. These two interlaced triangles are the cause of the six-pointed star, so familiar among the many occult symbols.

From the Law of Analogy, another exceedingly important triangle is found in the human body and (esoterically considered) is related to the subject under consideration:

1. *The ajna centre*, embodying the directing energy of that body of activity which we call the personality.
2. *The throat centre*, which is peculiarly active today in all human beings; this testifies to the success of the creative work of the Buddhas of Activity. This, in its turn, has a small symbolic triangle of its own, to which I would call attention: the thyroid gland and the para-thyroids.
3. *The centre at the base of the spine*. This is galvanised into activity at a certain stage of the evolutionary process, by energy emanating from the Buddhas of Activity Who are the least active at this particular time. It is an energy pouring towards the fourth kingdom but *not* directed towards any individual. These great Lives work through major groups. Their potency is such that it would otherwise prove destructive.

The purpose of Deity is necessarily embodied in a mental proposition; it is through this mental proposition that the three Buddhas of Activity implement Their work. I can put it no clearer. There will come a time in the experience of all initiates when—each for himself—a formulation of this mental proposition will be absolutely necessary. By means of this, each initiate will embody his individual understanding of the divine purpose as the Plan has been revealed to him.

This he can do only through the means of group experience, in cooperation with his group and when the group—as a whole—has reached a similar point of realisation [Page 271] has *together* touched the fringes of this highest of all revelations for humanity. When, for the first time, they succeed in doing this, they will come—as a group—under the direct emanation of the Higher Three and under an aspect of the Council Chamber at Shamballa which has been hitherto unknown and unrealised. This will connote a high stage of initiation of the group and is, in effect, connected with inter-hierarchical activity. It is a working out into the consciousness of the group members of an event which has taken place within the Ashram of Sanat Kumara, the Hierarchy itself; this takes place through the stimulation of all the Ashrams at a certain Full Moon, and concerns the relation of the Ashrams as a whole to Shamballa, and not to Humanity.

Can you grasp something of what I am endeavouring somewhat unsuccessfully to convey? There is an ashramic activity of which disciples know nothing in their brain consciousness until such time as the third initiation has been taken and the results of it are then dimly but increasingly sensed. It is related to the interplay between Shamballa and the Hierarchy, but not between the Hierarchy and Humanity. It concerns the purpose and the plan as the latter is the instrument of the former. The event of realisation takes place via the triad formed by a Master and His two senior disciples, or it is formed by three Masters all upon the same ray, as for instance, the Master K.H. and his Ashram, myself and my Ashram and another affiliated Ashram.

It is for this reason that in all exoteric groups connected with an Ashram, there is always a group leader and two others who are the reflection or the correspondence to the higher triad. This is part of the externalisation of the Hierarchy which is proceeding rapidly at this time.

The importance of understanding the function of triangles is a prime necessity. A hint lies here for students in the political realm, where every country, under differing names, has its chosen ruler, and its ministers responsible for home affairs (or interior relations), and its foreign secretary, responsible for

exoteric relationships.

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One further point anent the Buddhas of Activity might here be of interest. Each of Them has a special relation to the three races which have been or are strictly human: these are the third, the fourth and the fifth root races which we call the Lemurian, the Atlantean and the present Aryan race (I do *not* use the word "Aryan" in the manner of the German race). In some peculiar manner, They represent in Shamballa the soul of each of these three races. One thing complicates this question for you, but it is in reality quite simple. The same souls re-incarnate in each race, and each soul therefore comes in turn under the influence of each of the three Buddhas, each of Whom is of a quality different to that of his two Associates. They represent—in Their lowest aspect—the three aspects of the mind, as I earlier said. There is:

1. *The instinctual nature* as it develops into the mind nature and makes a transition into an automatic, subconscious character and—at the same time—assumes some of its paralleling higher qualities.
2. *The lower concrete mind* in its more developed stage, as it gradually assumes control and supersedes instinct in the consciousness of man. The Buddhas of Activity preside over what might be called (using a technical, occult term) the ahamkara principle—the mind as it serves the selfish interests of man and enables man thereby to achieve a sense of proportion and a finer estimate of values. Forget not that selfishness is a stage of unfoldment, and that it is a necessary stage whereby humanity learns the price of self-interest.
3. *The personality mind*. This assumes control over the man and leads him to prove the nature of power and of success and—above all else—of integration. This too is a necessary phase and precedes a stage of awakening.

These three great Lives Who have associated Themselves with the Lord of the World might be regarded as constituting aspects of His personality, though this is *not* technically **[Page 273]** so. The name Sanat Kumara is not His true name; it is only the first letter of that name which is known only to the Masters, whilst the second letter is known only to the Chohans. The first syllable of His name is known in the Council Chamber at Shamballa, but the rest of His name remains unknown as yet. The three Buddhas of Activity are to the planetary Logos (to give you another definition) what the Spiritual Triad is to the dedicated personality of the initiated disciple, for such is the spiritual status of the planetary Logos; the one of the three Buddhas now coming into activity is the one Who works through the spiritual will.

Within the body of the planetary Logos humanity is slowly building that which they call the antahkarana; this is, in reality, the linking thread between the head centre of Sanat Kumara and His heart centre. Ponder on these words. There is a mystery involved here and it is little that I can do to make it clearer. As humanity builds or creates the triangles of light and of goodwill, they are in reality invoking a response activity from two of the Buddhas of Activity—the One Who works through the medium of the will aspect, and the One Who works through love in humanity, *intelligently* applied. Forget not that these three great Buddhas summarise in a peculiar sense the transmuted essence of the previous solar system in which intelligent activity was the goal. Today, that essence underlies all the activity of this solar system but is motivated by love, which was not the case in the earlier manifestation. The Buddhas Themselves form a deeply esoteric Triangle.

The two types of triangles now being created by a mere handful of people are related to that basic triangle. A third type of triangle will at some much later date be constructed but only when these two earlier types are well established in the consciousness of humanity. Then the activity of all the three Buddhas will be involved and present, and a major planetary integration will take place. This is symbolised in man when the three centres in the head (the ajna centre, the brahmarandra centre, and the alta major centre) are [Page 274] all functioning and unshakably related, thereby constituting a triangle of light within the head.

From the triangles now being created and those later to be assembled, the Buddhas of Activity will extract that essential quality (at present very rarely to be found) which will go to the building of this aspect of the planetary antahkarana.

The triangles of light and of goodwill are essentially invocative. They constitute the a.b.c. of the coming Science of Invocation. Their strength is dependent upon the depth of feeling in the one case, and the strength of the will in the other, with which they are created. I have here given those disciples who are launching this new project which is so close to my heart a new and useful hint. This work *must* go on. It is because the entire concept is so new and different to anything hitherto projected that it seems so impossible of achievement; the triangles project has its incentive in such highly esoteric sources that some disciples regard the work as exceedingly difficult and thus complicate, by their thinking, its essential simplicity; others regard it as the simplest thing in the world, and by an emphasis upon the exoteric and the organisational angle, they again hinder the true type of triangle being created. Disciples need to be aware of the true proposed plan and find ways to make clear the middle position between the difficulties brought forward and the simplicities which distort.

Perhaps I may help to clarify somewhat the minds responsible for the initial steps in this deeply esoteric enterprise. It is different to the intellectual and practical work which the men and women of goodwill are asked to do and will do; it is not what some earnest people regard as goodwill work or a phase of the goodwill work. The forming of triangles of light and of goodwill concerns the reservoir of energy upon the inner and etheric side of life which will automatically and with full circulatory effect enable the exoteric work of the men and women of goodwill to make progress. It is not goodwill per se, but the creation of triangles of energy within the etheric body of the planet which [Page 275] are deliberately qualified by goodwill. The two phases of the work are necessarily complementary to each other but must not be regarded as one. The triangles of light must be qualified by or become the agents of goodwill, and the two groups are closely interrelated. The men and women of goodwill need know nothing of these triangles unless it is deemed wise and they are individually advanced enough to react correctly, but their work along the lines of goodwill will be successful or non-successful (I speak from the long range view) according to the intensity of purpose and the depth of love demonstrated by the two groups of triangle members.

Those responsible for the creative work upon the outer field must begin with the esoteric work. I am writing here for disciples, some of whom are members of my Ashram, and for the New Group of World Servers; these are responsible for carrying forward the work as planned. The two groups of triangles already formed are in reality building a thoughtform anent this work which will evoke response from the true builders.

It will be apparent to you, therefore, that this creative work, with its intelligent and practical purposes and its ability when rightly functioning to unite the exoteric and the esoteric workers in one spiritual



undertaking, originates in reality in Shamballa itself and was grasped—as to intent and purpose—by Masters upon the first and second rays, though primarily the second ray disciple and Master understood it the most easily. Later, when steady and systematic work has been done, and the idea is familiar to the public, this activity will form an important part of the new world religion and be better understood; it will have its own inner group who will work entirely subjectively, building the triangles of light and of goodwill, and then will work objectively, directing the activities of those who are building the organisational aspect of triangles of practical goodwill on earth with an effective subsidiary activity.

That time is not yet. Today we have the creation of a general thoughtform or the germinating of the seed of an [Page 276] idea. Later, when the true outer work begins, its potency will be objectively demonstrated because the Buddhas of Activity will gradually become aware of the existence of the thoughtform in its nature of light and its quality of goodwill. They will then pour of Their life into it as need arises and emergency decrees. Then gradually "the will of God will hold sway," as our injunction expresses it. Paralleling all this will be the work of the men and women of goodwill throughout the world, but in itself entirely objective—worldwide and amazingly useful.

Disciples need to learn to think in terms of group synthesis. This implies the achieving by them of deepened subjective relationships and increased sensitivity to the higher impression and the inner inspiration. The vertical life of the spirit and the horizontal life of relationship must be expressed simultaneously in some measure, before the significance of these Rules can be somewhat grasped.

We have been considering Shamballa, and I have given you some information (hitherto not communicated in words) re the Council Chamber of Sanat Kumara and of Those Who constitute its membership. I would pause here to remind you of two facts:

1. Shamballa is a state of consciousness or a phase of sensitive awareness wherein there is acute and dynamic response to divine purpose—a response made possible by the synthesis of purpose and of spiritual relationship which exists between Those Who are associated with Sanat Kumara.
2. Brotherhood, as it essentially is, constitutes a major mystery; also it is one which is only in process of solving, and that only on the two higher levels of the cosmic physical plane—those levels which we call the logoc and the monadic.

I am aware that you understand brotherhood in terms of the One Father and His children. That understanding is in itself so limited and inaccurate that it serves mainly to distort the truth; yet all that you can grasp at this time is [Page 277] embodied in this concept. The nearest description of the true relationship might be said to be as follows: Brotherhood is an expression of the relation which the planetary Logos (on the cosmic mental plane) bears to His Personality as it expresses itself through the planet with all its forms of life, upon the cosmic physical plane; this relationship is focussed through Sanat Kumara Who is the individualised Mind of that great Life. Wording it otherwise, the planetary Logos on His Own plane is to Sanat Kumara what the soul is to the human personality upon the physical plane in the three worlds. The sum total of the relation and of the relationships set up is, therefore, inadequately covered by the word "brotherhood." "Fellowship," so frequently used to express a similar idea, is in reality the mode whereby a dimly sensed brotherhood seeks to make its presence felt. The words "the fellowship of Christ" indicate the emergence of this concept subjectively upon the mental plane; this will be followed, as time elapses, by concrete manifestation upon the physical plane. It is this idea which lies behind the glibly used words "idea, ideal and idol," and which is also responsible for the growing sense of responsibility which characterises all human advancement



upon the way of life. It is this basic idea which governs the Council Chamber at Shamballa and which constitutes the motivating impulse behind the planetary expression of livingness. It is this also which characterises the ideal for which the Hierarchy stands and which implements the Plan; it is this spiritual planning which results in the growing "forms of relationship" which today seem to be taking definite shape in the concretising of the divine project: Right Human Relations.

I have written these opening remarks because it is this elevated understanding of brotherhood which conditions divine purpose and which leads to the spiritual planning that will give you the due to the third major injunction, with this we shall now deal. This injunction is worded as follows:

*5. Let Transfiguration follow Transformation, and may Transmutation disappear.*

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I would here remind you that in these fourteen rules we must approach our theme from the angle of the initiate-consciousness and not from that of the blended soul-personality consciousness. It is the higher approach which is here indicated, the problem of the initiate-group and not that of the individual within the group. Hence the great difficulty in putting any of these teachings into words. To the average aspirant to accepted discipleship, the three words which distinguish this third major injunction (but which symbolically constitute the fifth injunction in the rule) might be defined as follows: The ideas conveyed are those of an aspirant to the Mysteries as he faces initiation. Let us take these words in the order given in Rule XIII.

1. *Transfiguration*—that stage upon the Path of Initiation wherein the third initiation is undergone, wherein the personality is irradiated by the full light of the soul and the three personality vehicles are completely transcended; they have become simply forms through which spiritual love may flow out into the world of men in the salvaging task of creation.

2. *Transformation*—the evolutionary process which is carried on upon the Path of Discipleship, in which the disciple transforms his lower threefold "appearance" or personality and begins to display divine "quality." His physical body becomes obedient to the dictates of his mind, which is becoming responsive to the higher mind through the medium of the soul; his emotional nature becomes the receptacle of buddhi or of the intuition; then, after the third initiation it disappears altogether, and the buddhic vehicle becomes the main instrument of sentiency. The mind, in due course, is equally transformed by impression from the higher mind, as it endeavours to implement the will nature of the Monad.

3. *Transmutation*—the method whereby that which is lower is absorbed by the higher, whereby force is transmuted into energy, whereby the energy of the three lower centres is carried up into the three higher centres (head, heart and throat) and which later enables the initiate to **[Page 279]** centralise all the energies in the three directing centres in the head. This transmuting process goes forward under the pressure of daily life experience, under the magnetic effect of soul contact, and as the inevitable result of evolution itself.

All these three spiritualising processes are well known, in theory at least, to all spiritual aspirants; they are expressions of soul-personality intention and effective interplay; they also constitute a paralleling activity to the task of building the antahkarana, as modes of alignment play a large part in the process of transmutation.

It is not, however, with these attitudes, processes and interpretations that the initiate is concerned, but with the significance of these processes in terms of the completed antahkarana and from the point of view of the "angle of intention" of the Monad. In other words: What do Transfiguration and Transformation signify to Members of the Hierarchy as They face the Way of the Higher Evolution? What can these words imply to Those for Whom the soul, the mediating principle, no longer has any factual significance?

Consider for a moment that the initiate who has undergone the first major initiation (the Transfiguration) and the two initiations of the threshold (the Birth and Baptism of the Christian Mysteries) has created the antahkarana in order to establish direct relation between the Monad and the personality, between the centre of universal awareness or identification and the form-expression in the three worlds. The antahkarana is constructed and constitutes an active channel of contact. The soul which has for ages directed the various and varying personalities is no longer in existence; the causal body has disappeared, shattered at the moment when the initiate (at the fourth initiation) cries out and says: "My God, my God, why hast Thou forsaken me?" The Temple of Solomon, the spiritual temple "not made with hands, eternal in the Heavens," is no longer required; it has served its ancient purpose, and that which has been deemed eternal must disappear in the light of [Page 280] THAT to which eternity is only a phase of that which shall later be revealed. All that now remains for the initiate are the two points of living purpose to which we give the names of spirit-matter or life-appearance. The lesson ahead of the initiate is to realise the inner meaning (not the obvious and easily grasped meaning) that spirit is matter at its highest point, and matter is spirit at its lowest. This involves the free interplay of life-energy, consciously applied as the result of age-long processes, and matter-force, via the antahkarana. The "rainbow bridge" becomes a channel for the impact of monadic or life energy upon substance, so that substance, taking form under the cyclic intention of the planetary Logos, may become increasingly coloured or qualified by the energy of universality. You can see from the above somewhat involved sentences how inadequate is language to express the understanding and the intention of the Hierarchy.

To the initiate, therefore, the two words, Transfiguration and Transformation, mean something quite different than they mean to a disciple, whilst Transmutation is now meaningless to him, for there is nothing within him which requires transmuting. It might consequently be stated that:

1. *Transmutation* concerns the expression of the life force upon the three lower planes of human living and evolution.
2. *Transformation* concerns in a most peculiar manner the three aspects of mind upon the mental plane:
  - a. The lower mind
  - b. The son of mind, the soul
  - c. The higher mind.
3. *Transfiguration* concerns the life of the Spiritual Triad upon its own three levels of identification.

To this might be added the fact that:

1. The three lower planes of transmutation are the dense, liquid and gaseous sub-planes of the cosmic physical plane.
2. The mental plane is a unique location (or state of consciousness) whereon or wherein the lower planes are [Page 281] subjected to impression from the three higher. The higher three and the lower three are subjected to a definitely esoteric and mysterious process, and it is on this plane that the work of transmutation is completed—from the angle of the initiate.
3. The three planes of the Spiritual Triad are the spheres whereon transformation goes forward. This transformation has naught to do with the transforming of the personality, but is uniquely related to the interior work of the Hierarchy and the effect of this living, developing intensity upon the Members of the Hierarchy. Five planes are therefore involved in these two phases of the divine work.
4. The two highest planes (the monadic and the logocic) are the planes of transfiguration, from the point of view of the higher initiate. *By then* the processes of transmutation have dropped below the threshold of consciousness, and though the initiate (working with forms in the three worlds) has his instrument upon the outer physical plane, his own work and hierarchical activity is strictly triadal and monadic, with a steadily growing responsiveness to logocic intent.

Let us now consider the phases of transfiguration and transformation as far as is possible in an exoteric instruction, and "may transmutation disappear" for all disciples as time elapses, and that with speed—owing to the great need today for hierarchical workers.

It might here be asked: What is the work undertaken by the Masters Themselves upon the three planes of the Spiritual Triad? Students are well aware that many of the Masters are occupied with the evolutionary processes of the various kingdoms in nature in the three lower worlds. They forget that the majority are not so occupied. Have you ever wondered what it is that incites a Master to stay working in the three worlds and with His mind focussed upon its evolutionary processes? Have you ever considered what else it might be possible that intrigued and demanded His interest? The self-centred attitude of mankind is inclined to believe that human need, and *incidentally* the need of the [Page 282] other kingdoms in nature, are all that prompts the Hierarchy to carry on its work of salvaging and stimulation. But that is only a partial estimate of the work which They are doing. In the processes of carrying forward Their work, the consciousness of the Master is being steadily expanded, and this because of the nature of Their work in the three worlds; it necessarily becomes more and more inclusive. That is the effect upon Him, as He works on behalf of humanity or on behalf of the other kingdoms in nature. There is a definite and evolutionary effect. But on the higher three levels of the Spiritual Triad, another type of evolutionary impulse is directing His activities. I have told you elsewhere that consciousness (as we understand it) is being transcended, and a new aspect of universal sentiency is taking its place. To this development I have given the inadequate name of *Identification*. This is a word which involves consciousness, which invokes the will, which is dynamic in nature, inclusive in contact, and which is also based upon the doctrine of non-separativeness.

This, however, is only a beginning of an entirely new phase of development; consciousness eventually drops below the level of perception. It becomes as automatic and unregistered in its expression as animal instinct is to the human being. It functions, but the man is not consciously aware of it. It is a protective mechanism. The will aspect of the Monad supersedes but does not negate love (which has become, in its turn, instinctual); a one-pointed, rapier-like assumption of identification takes the place

of the inclusiveness hitherto felt and practised. Perhaps I can convey to you something of what I mean by pointing out that the circle with the point at the centre is symbolic of the perfected man. He is rounded out; he is inclusive both vertically (soul contact) and horizontally (human relationship), yet he stands at the centre of his consciousness and of its self-imposed ring-pass-not. From thence he never moves, but is aware all the time of all that proceeds within his sphere of influence. Here is the symbol of the Master, from a specific point of attainment.

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But the Master Himself is *not* static. His field of work is clear; His realm of contacts—human, subhuman and super-human—is also clear. Within the ring-pass-not and in the world of sentiency and in relation to the world of loving understanding, He stands the Master.

It is at this precise point in time and space that the work of Transformation begins for the Master—a transformation which is brought about by the unfoldment and the development made possible upon the three levels of the Spiritual Triad. As this transformation takes place, a new activity supervenes which finally enables the Master to break through the planetary ring-pass-not, and thus arrive at the door of the Higher Evolution.

What I have now to say may be made somewhat clearer by means of the following symbol. The Master has now penetrated into another cosmic level, but He is still within the aura of the One Life. Now the cosmic astral plane is revealed to Him. He sees the reason why, first of all, sentiency had to be developed; why it had then to be used and mastered and finally had to be completely negated—negated in such a manner that it dropped below the level of consciousness. There is no glamour upon the cosmic astral plane, and only those who have dominated sentient reaction upon all levels of the cosmic physical plane and are completely free from it, can then—through the illumined will and through the power of that mysterious quality (if I may so call a factual expression) of identification—direct the lowest aspect of cosmic desire upon the cosmic astral plane. This necessarily has to be tuned in with that to which they are irrevocably related. This identification is therefore the highest expression of divine purpose upon the cosmic physical plane, even whilst it is the lowest aspect of the cosmic astral desire. Therefore, my brothers, the transformation with which this rule deals is the transformation of consciousness into identification. More than that I may not say. To express the true meaning I have no words or symbols.

In this line of approach through identification, the Master builds that of which the spiritual correspondence is **[Page 284]** the manasic antahkarana. The antahkarana which is now emerging is a projection from the Ashram of a Master; there are, therefore, seven ways into the Way of the Higher Evolution. These seven ways correspond to the seven Ashrams upon the seven Rays; they are related also to the seven initiations, to the seven principles of man, and to all the other many septenates. It is the force of Will, generated by the Master, during the process of

1. Attaining the fifth initiation
2. Working in the three worlds of creative salvaging
3. Achieving ashramic purpose and consequent group activity
4. Manifesting ray energy
5. Demonstrating a faculty which is known only to initiates who have passed beyond the third initiation.

This provides the focussed intention which enables the Master to attain what is called transformation, and later, to project the dynamic impulse of His spiritual will in such a manner that He succeeds in piercing the planetary ring-pass-not; He is then given the freedom of the world, and not just the freedom of the worlds.

It will be obvious that I am dealing with the subject of the sixth initiation. When this initiation has been consummated, the Chohan then transcends the three worlds of the Spiritual Triad and is focussed as a "projecting agent of the Lighted Will" as it expresses itself upon the monadic plane. This stage of unfoldment is in reality the Ascension initiation, the true significance of which will be revealed through the medium of the coming world religion.

There then follows, as a result of this, what is called the true Transfiguration. This enables the initiate to function upon the logocic or highest plane of the cosmic physical plane. This—in Christian phraseology—is called the "sitting down upon the right hand of God in Heaven." There the man who has attained this seventh initiation is transfigured. The first contact comes along the line which he has projected as a result of transformation; it is made with [Page 285] That which has ever overshadowed Sanat Kumara. The Chohan has now taken the seventh initiation.

*6. Let the O.M. be heard right at the centre of the group, proclaiming God is All.*

It is not my intention to interpret this final phrase of Rule XIII. Its meaning lies beyond your most elevated comprehension. It concerns the transmutation of the O.M. into the originating SOUND, bringing certain basic transformation and resulting in a transfiguration which extends to the entire planet and has reference to a certain major planetary initiation. With these matters we are not concerned. With them, only a few of the more advanced Masters are concerned. Therefore we will wait until, through resolution, we have resolved our spiritual problems, transmuted our lower natures and undergone the lower aspects of both transformations, and are consequently ready for the third initiation—that of the Transfiguration.

## RULE FOURTEEN

In this final rule for disciples and initiates, a great summation is embodied. I would here point out again (as I have so frequently in the past) that the obvious meaning—no matter how elevated—is not that with which we shall deal. It is the significance behind the meaning which is ever the concern of the initiate mind. Students would do well to remember the following sequence of words, embodying ideas: Symbol, Meaning, Significance, Light, regarding light as the emanating creative energy—the organiser of the symbol, the revealer of the meaning, the potency of the significance.

We have studied the rules and have penetrated deeply into the world of significances. Most of you have not, however, passed beyond the stage of groping in the world of [Page 286] meaning. The reason for this is that you have not yet taken the third initiation. I would ask you also to bear in mind that the *world of symbols* is that of the personal life, of the phenomenal world as that phrase covers the three worlds of human evolution; the *world of meaning* is the world in which the soul lives and moves with intention and understanding; the *world of significance* is the world of the Spiritual Triad, which only confers its freedom fully after the third initiation.

The words dealt with in this Rule XIV are apparently so simple that they can be easily understood. I will attempt to show you that their real meaning is deep and esoteric to what you call the nth degree.

#### Rule XIV.

*For Applicants:* Listen. Touch. See. Apply. Know.

*For Disciples and Initiates:* Know. Express. Reveal. Destroy. Resurrect.

The following relationships should be noted, for the first is the seed of the other.

#### APPLICANTS INITIATES

Listen.... Know

Touch. ..Express

See ..... Reveal

Apply... Destroy

Know ... Resurrect

You will note that the applicant eventually arrives at knowledge and begins to know; the disciple or the initiate starts with knowing, and through his ability to express esoterically that which he knows is able to reveal the light, and by that light to destroy all illusion, glamour and maya; he brings about resurrection upon the physical plane—a resurrection from the death which physical plane life inevitably confers.

The five words as given to the applicant are indeed relatively simple. Most aspirants understand their meaning [Page 287] to a certain extent. They know that the listening mentioned has naught to do with the sense of physical hearing, and that the touch to be developed has reference to sensitivity and not the sensory perception of the physical vehicle. They know likewise that the sight to be cultivated is the power to see the beauty underlying form, to recognise the subjective divinity and to register also the love conveyed through the medium of symbols. The application of soul energy to the affairs of daily life and the establishing of those conditions which permit of soul knowledge are the elementary lessons of the aspirant. With these I need not deal, except in so far as they give the clue to the significance of the five words as given to the initiated disciple.

Let us take each of these five words and seek to ascertain their significance. But first of all, I would like to point out that here we are concerned with *monadic signatures*, with that which synthesises significances, and with that which contributes vital significance to the initiated life. I would have you, as you read my words, retreat within yourselves and seek to think, feel and perceive at your highest possible level of consciousness. The effort to do this will bear much fruit and bring rich reward to you. You will not grasp the full intention of these words, but your sense of awareness will begin to react to triadal impression. I know not how else to word this, limited as I am by the necessity of language. You may not register anything consciously, for the brain of the average disciple is as yet insensitive to monadic vibration. Even if the disciple is capable of some responsiveness, there are not the needed words in which to express the sensed idea or to clothe the concept. It is therefore impossible to put the divine ideas into their ideal form and then bring them down into the world of meaning, and from thence into the world of symbols. What I say will therefore have more significance towards the close of this century, when men will have recovered from the chaos and cruelty of war, and when the new



and higher spiritual influences are being steadily poured out. I write, my brothers, for the future.

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*I. Know.*

What is the difference between the knowing of the aspirant and the knowledge of the initiated disciple? It is the difference which exists between two differing fields and areas of perception. The aspirant is told first of all to "know thyself"; he is then told to know the relation of form and soul, and the area covered by his knowledge is that of the three worlds, plus the level upon the mental plane on which his soul is focussed. The initiated disciple knows the relation of the periphery to the centre, of the One to the many, and of unity to diversity. The applicant is concerned with triplicity: himself as the knower, his field of knowledge, and that which is the agent of knowing, the mind. The initiated disciple is beyond registering triplicity and is occupied with the duality of manifestation, with life-energy as it affects or is related to matter-force, with spirit and substance. The knowledge of the initiate has naught to do with consciousness as the mind recognises that factor in the evolutionary process; his knowledge is related to the faculty of the intuition and to that divine perception which sees all things as *within itself*. Perhaps the simplest way to express the knowledge of the initiate is to say that it is direct awareness of God, thus putting it into mystical terms; the knowledge of the aspirant is related to that aspect of divinity which we call the soul in form. Putting this in still another way, I might point out that the aspirant is concerned with the knowledge of soul and matter, whilst the initiate is concerned with soul and spirit.

If I say to you, my brothers, that the knowledge of the initiate is concerned with that which is produced by SOUND and not by the A.U.M. or the O.M., I shall have linked up these comments with much else given previously in the analysis of these fourteen rules. The "listening" of the aspirant has now been transformed into the effectual recognition of that which the Sound has created. I refer not here to the creation of the phenomenal world, or to the world of meaning which is essentially the Plan or the pattern underlying that phenomenal world, but to the intention or **[Page 289]** the Purpose Which motivated the creative Sound; I am dealing with the impulsive energy which gives significance to activity and to the life-force which the Sound centralises at Shamballa.

It is not the fault of humanity that it is only now possible for the significance of the divine purpose to emerge more clearly in the consciousness of the initiated disciple. It is a question of timing and of movement in space; it concerns the relation of the Hierarchy, working with the Plan, to Shamballa, the recipient (by means of the Sound) of the creative energy which it is the divine intention to expend in producing a perfect expression of the divine Idea. It is to the knowledge of this relationship and of its effects that the first word of Rule XIV refers.

It was the dawning of this significance upon the consciousness of the Christ—a consciousness enlightened, purified and divinely focussed—that forced Him to cry out: "Father, not my will but Thine be done." He received a vision of the emerging divine intention for humanity and (through humanity) for the planet as a whole. In the hierarchical stage of development which Christ had attained and which made Him the Head of the Hierarchy and the Master of all the Masters, His consciousness was entirely at one with the Plan; its application to life in the three worlds, and its goal of establishing the Kingdom of God on earth and the emergence of the fifth kingdom in nature, were now for Him simply the fulfilling of the law, and to that fulfillment His entire life was and had been geared. The Plan, its goal, its techniques and methods, its laws and their application, its phenomenal effects, the

hindrances to be met, the energy (that of love) to be employed, and the close and growing relation and interplay between the Hierarchy and Humanity, between the heart centre of the planetary Logos and the creative centre, were known to Him and fully understood. At the highest point of this consummated knowledge, and at the moment of His complete surrender to the necessary sacrifice of His life to the fulfilling of the Plan, suddenly a great expansion of consciousness took place. [Page 290] The significance, the intention, the purpose of it all, and the extent of the divine Idea as it existed in the mind of the "Father," dawned on His soul (not on His mind, but on His soul). He saw still further into the significance of divinity than had ever seemed possible; the world of meaning and the world of phenomena faded out and—esoterically speaking—He lost His All. These are words necessarily meaningless to you. For the time being, neither the energy of the creative mind nor the energy of love was left to Him. A new type of energy became available—the energy of life itself, imbued with purpose and actuated by intention. For the first time, the relation of the Will, which had hitherto expressed itself in His life through love and the creative work of inaugurating the new dispensation and the launching for all time of the Kingdom of God, became clear to Him. At that point He passed through the Gethsemane of renunciation.

A hint lies here. This high point of attainment of the Christ—as related in the Gospel story—was reached in Gethsemane, and for a brief moment we are given an insight into an aspect or happening of the Sixth Initiation. It was this event and spiritual crisis in the life of the Christ (taking place as He overshadowed His disciple, Jesus) which enabled Jesus on His own level of spiritual development to take the fourth initiation, that of the Crucifixion or the Great Renunciation. The numbers four and six are closely connected, and the lesser renunciation (great only from the *human* point of view) makes the higher renunciation possible eventually, and vice versa. Running through many parts of the Gospel story are two paralleling histories; the lesser world of discipleship profits by the achievements of those who take the higher initiations, and thus is demonstrated the close unity which forever exists within the Hierarchy and—focussing through the Christ—the synthesis which is beginning to be formed between the Hierarchy and Shamballa. This is taking place in this era for the first time in human history. The recognition of this emerging synthesis between Will and Love produced a definite effect in [Page 291] the consciousness of the Christ and led Him to know much that had hitherto been concealed from Him.

These are deep mysteries. Their value to the disciple in training lies in the recognised and considered relationships.

These rules are—as you know—the rules controlling group life; they constitute the key to the laws under which all planetary groups work. The hierarchical life, through its major aspect of Love, was a familiar area of consciousness and well-known to the Masters and to the Master of Them all, the Christ. But a further "knowing" lay ahead of even this "perfected Son of God"; the nature and the mind of that great Being, embodied in the Lord of the World at Shamballa, was now revealed to Him.

It is this living realisation of Being and of identification with the planetary Logos upon the cosmic mental plane which constituted the unfolding awareness of the Christ upon the Way of the Higher Evolution. Therefore, experience, perception and Being are the keynotes of:

1. The Path of Evolution.
2. The mode of unfoldment upon the Path.
3. The state of divine focus upon the Way.

In other words, you have the states of Individualisation, of Initiation, and of Identification.

The relation between the listening of the aspirant and the knowledge of the initiated disciple has been expressed for us in a certain ancient writing as follows:

"Dimly the one who seeks hears the faint whisper of the life of God; he sees the breathing of that whisper which disturbs the waters of his Spatial life. The whisper penetrates. It then becomes the Sound of many waters and the Word of many voices. Great is the confusion but still the listening must go on.

Listening is the seed of obedience, O Chela on the Path.

More loudly comes the voice; then suddenly the voices dim and listening now gives place to knowing—the **[Page 292]** knowledge of that which lies behind the outer form, the perception of that which must be done. Order is seen. The pattern clear emerges.

Knowing is the seed of conscious doing, O Chela on the Path.

Listening and knowledge also fade away and that which they produce can then be seen. Being emerges and union with the One. Identity is known—not on this plane but on that higher sphere where move and speak the greater Sons of Life. Being alone is left. The work is done."

## 2. *Express.*

We come now to the second word of the fourteenth rule for disciples and initiates—the word *Express*. This cannot be correctly understood apart from the earlier word imparted to applicants—the word *Touch*. I would have you note that all the words given to the neophyte refer basically to something he must do in reference to himself, some task he must undertake which will make him more fit for advancement, or some process of apprehension which will enable him to function in a better and more sensitive instrument. This might be called the "introverted stage" of training because it brings the would-be disciple to a better knowledge of himself; he grasps the fact that he himself, the microcosm, is the key to the Macrocosm; he is the clue to the future, and he holds within himself the revelation which must precede esoteric action. In contradistinction to this, the words for the disciple and the initiate mark the attainment of a capacity to work from a most deeply esoteric centre in a pronouncedly occult way. By this I mean that the initiate, working as we have seen from a standpoint of knowledge, is at the same time no longer self-centred, but is now preoccupied with that in which he lives and moves and has his being. His interests are with the Whole and not with the part; his interests are those which will affect his environment (an aspect of that living vibrant Whole) and not himself; his task is the hierarchical one of the salvaging of others, and not his own salvation.

### **[Page 293]**

If you will note your own present attitudes and actions, you will discover that primarily (I might add almost necessarily) they centre around yourselves, your own recognitions, your own grasp of truth, and your own progress upon the Path. But—as you achieve initiate status—self-interest declines until it disappears and, as an ancient Word has it, "only God is left"; only that remains in consciousness which is THAT, which is beauty, goodness and truth; which is not form but quality, which is that which lies behind the form and that which indicates destiny, soul, place, and status. Ponder on these words, for they convey to you where (as evolution goes on) you will later lay the emphasis.

In considering the word *Express* I can, I believe, make this distinction somewhat clearer. When the beginner on the Path ponders the significance of expression, he is occupied with his ability to express

the truth which he theoretically recognises but to which he cannot as yet give form. This is valuable because it feeds his aspiration, centres his attention upon himself and increases his naive self-interest. This, frequently, presents its own problems, such as a sense of failure or an undue registration of success, or it fails to develop a sense of proportion.

When, however, the initiate takes into his consciousness this injunction to express, it signifies to him not his own needs or requirements, but the need of others for those expressions of truth which will guide them on their way. This word, therefore, is to him an injunction to be creative. The initiate creates outside himself that which is his individual contribution to the totality of the creative forms whereby the Hierarchy is attempting to create "a new heaven and a new earth." He is not occupied with what he himself expresses as a soul within a personality; he has developed the habit of right soul expression in the three worlds, and the appearance of his quality (to revert to the use of our original words—life, *quality* and appearance) is automatic and without any planning on his part. He is, however, occupied with the sequence of activities which I will list as follows:

**[Page 294]**

1. The preservation of hierarchical contact, of which direct, conscious soul contact is now an incident because it is now a habit.
2. An awareness, unbroken and consistent, of his ashramic *place*; I refer not to location but to status—a very different matter.
3. Reflective concentration upon the hierarchical Plan as his particular Ashram has assumed responsibility for a measure of it; that responsibility he seeks to share intelligently and effectively.
4. Recognition of the immediate contribution of the Ashram and his immediate contribution as an integral part of it. This does away with visionary mysticism and produces the practicing occultist.
5. A study of the creative methods of his particular Ray and an imaginative visualisation of that which will be expressed when the desired creative work has taken due form.
6. Conscious projection of his contribution onto the outer physical plane. A tangible creative project is undertaken and eventually produced.
7. He thus plays his part in bringing into objectivity the creative undertaking of his Ashram.

The seed of this creative work is that which the Ashram has planned for the exact moment of humanity's presented need, correct as to timing and placement. This may not be what humanity believes it needs; it is essentially what the Hierarchy recognises as the needed factor, leading to the needed progress for the race at any specific moment in time. For instance, humanity believes today that its major need is peace and material comfort and is working vaguely for both; the Hierarchy knows that its major need is the recognition of the folly of past separateness and the cult of goodwill. Towards these ends, workers in the Ashrams are bending every effort. The creative task, therefore, of working disciples and initiates is to produce that presentation (appearance) of the necessitous truths in such a manner that the recognition of humanity may be so sound that right action can duly be **[Page 295]** taken. Hierarchical workers must therefore *express* the true need in form, appropriate to the registering capacity of humanity at this moment.

The creative work of expression does not consequently concern the development and personal progress of the initiate. He has been taken into the Ashram *because* of his development and because of the contribution he should be able to make to the ashramic creative purpose. What, as a neophyte, he "touched" because of what he could gain spiritually for himself (and this with sound motive) has now become that which must be expressed in the field of service of the initiate, exacting from him all that he

has and leaving him nothing for the separated self.

A great creative activity involving all Ashrams—major and minor—is now being planned in the hierarchical assembly, and the work of all waiting and attentive disciples is to make that creative plan successful through its full expression upon the physical plane. This they must do through their grouped and blended activities, which will embody the full expression of all that they have achieved and gained in the earlier stages of their individual unfoldment. Thus you will see that from God the Creator of all that IS, down to the humblest disciple in the hierarchical centre, the theme of creativity dominates and is the expression (again occultly understood) of the divine intention. At present, what is called creative work by men is in reality an expression of themselves and of their appreciation of beauty as *they* see it, of truth as *they* grasp it, of psychology as *they* interpret it, of nature as *they* scientifically interpret it. According to their spiritual development and their intelligent perception, so will be the quality and the nature of their expression—but it will be *theirs*.

In the case of hierarchical workers however, the situation is different. They work to express that which the Ashram, through its group of workers, is seeking to express they seek to express the Plan, or as much of it as they can grasp; they are occupied with the expression of soul as that soul should be known in the culture and the civilisation [Page 296] immediately to be developed. They can work entirely free from self-interest; that which they create is not claimed by them but is regarded as an expression of hierarchical activity; they are free from the spirit to identify themselves with that which they expressed, but—having created that which their ashramic impulse has indicated—they pass on to a fresh expression of the dynamic, ever-moving purpose. They are not occupied with form, but with life, with organism rather than organisation, with ideas rather than ideals, and with essential truth rather than with carefully formulated theologies.

Christ *expressed* in Himself and refrained from putting it into form; He Himself was the truth, yet inevitably (because of its inherent life) that which He expressed took form and has greatly modified and coloured human thinking and planning, and this will be increasingly so. As the essence of Christianity emerges into expression (and in so doing destroys Churchianity) you have again a striking illustration of the truth of what I am seeking to emphasise. In the Christian Church, men have expressed themselves, not the Christ; they have imposed their interpretations of truth on truth itself; they have created a massive organisation in every land but a living organism is non-existent. In the new world religion which is on its way, Christianity will be expressed through the creative activity of the Christ spirit through the medium of the world disciples and initiates; we shall then see the full expression of hierarchical truth—of which the Christ today is the symbol and exponent.

Neophytes and aspirants have "touched" that for which the Christ stood, and have then attempted to impose their comprehension of that which they contacted upon the rest of the world. Knowers, disciples and initiates express that which He represented (love-wisdom). This they do automatically and by force of habit, first in themselves and finally by a definitely planned creative activity in the outer world.

Therefore, my brothers, there lies ahead of all true aspirants an intermediate stage of decentralisation, of automatic spiritual living and of absorption into the Hierarchy [Page 297] through the medium of an Ashram; therein the Plan can be learnt. When this phase of development is completed the disciple can then begin to work creatively in line with hierarchical activity.



As we consider the next word on our list, we must hold in our minds what we have discussed anent the words Touch and Express. It might be said that the words which are given to aspirants and applicants are the seed or germ of the concepts indicated in the words for initiates and disciples. Until the earlier significances are mastered in the earlier phases of discipleship, the later illumined service—based upon the later words—is not possible. Always in the fresh attitude to the developing esoteric understanding of the initiate there is implicit the fact of transition from individual self-interest to a universal state of consciousness; this in time becomes the directing agent for individualised service—as rendered by the individual disciple upon the physical plane. The fusion of the two attitudes—inclusive realisation and specialised service—renders the task of the initiate peculiarly difficult. He has to hold two attitudes simultaneously, whilst at the same time subjecting himself to the training required in order to enable him to take his next step forward upon the Path. It is only whilst this condition persists that the initiate has any sense of triplicity. This is an important point to note. Bear this in mind as we discuss our next two words: See and Reveal.

### 3. *Reveal.*

The objective of the strictly human evolution in this planetary cycle is *sight*, culminating in that spiritual perception which is the major gift of the soul to the personality when contact is made; this conveys the sense of attractive love, indicates the nature of things, reveals the world of meaning, and gives the great gift of light, knowledge and ultimate illumination. Such are the goals for the mystic, the aspirant and the pledged disciple. The greatest physical gift is that of sight, and it is the same upon a higher turn of the spiral within the world of the soul. When the disciple has achieved *a measure of vision and is "in sight" of his goal, he [Page 298] can then be admitted to an Ashram wherein the nature of revelation can be made known to him.* Men are apt to confuse vision and revelation, and I seek to clarify your minds somewhat on this matter; therefore, the preceding sentence is of major importance. Aspirants are prone to think that the goal towards which they move is that of soul contact, with a secondary goal of hierarchical position, and a third goal of service. This, however, is not correct.

The goal ahead of the aspirant is the consciousness of non-separateness and the recognition of a universal inclusiveness; the secondary goal is the ability to reveal the nature of that reality, Unity; the third goal is the ability to take those measures in the three worlds which will facilitate mankind's apprehension of these fundamentals. You will note how this last definition of the goal removes inevitably the factor of self-interest in its entirety. It might therefore be said that revelation concerns Oneness and nothing else. The practical nature of this truth is only recognised when the disciple attempts to do two things: to realise it individually, and to bring the nature of planetary unity and of non-separateness to the minds and into the lives of men everywhere.

The work of the aspirant is to *see the light*; only when this has become a fact in his consciousness can he begin to grasp the hidden revelation which that contacted and utilised light can reveal. Here is another key sentence for your consideration.

With the theme of light, of vision, and of illumination, I seek not here to deal. I have covered these subjects at length in the books which I have written, and they have also constituted the earnest search of the mystics of all time; and also the Scriptures and the literature of all nations give much information. It is the subject of revelation and the task of the initiate to reveal with which I am concerned. The disciple, who represents the Ashram, must reveal to humanity the essential unity



underlying all creation. This he does, first of all, by acting like a clear sheet of glass through which all may see the reality of Oneness as it [Page 299] demonstrates in practicing operation. When he has, through his own life and words, demonstrated his conscious participation in this basic unity, he passes on to practice ashramic methods of making this fundamental truth still more apparent. You can here see why—as a hierarchical technique—we brought to the attention of the general public the fact of the existence of the New Group of World Servers. They offer a practical expression of an existent unity, based upon oneness of motive, of recognition, of orientation (towards the spiritual world and towards the service of humanity), of methods and of ideas; and all this in spite of the fact that the physical plane relationship is usually non-existent and outer organisation and recognition lack. The unity is subjective, and for that reason is impervious to every taint of separateness.

The inner organisation, to which we have given the name of the New Group of World Servers for the sake of recognition and identification, cannot be broken or in any way diminished, for it is constructed around a major principle of evolutionary growth which—when attained—indicates a registered consciousness of unity; this is something which, once recorded and known, cannot be lost or disproved. Once seen and realised, it becomes as much a fact in its possessor's consciousness as the recognition and utilisation of his own physical body. This he knows to be a complex organism which constitutes a functioning unity through the medium of the life principle; it is an incontrovertible fact in the realisation of the intelligent man.

When, therefore, sight has been attained and the light streams forth, revelation of the oneness of all life is a simple and immediate occurrence; it comes first of all to the disciple as a flash of wondrous informative and instinctive realisation and then steadies down, as progress is made, into a constant apprehension and appreciation; it eventually produces the motivating impulse of all action.

What is the immediate revelation which the initiates and the disciples of the world are seeking to bring to humanity? What aspect of this essential unity are they [Page 300] endeavouring to make simple and apparent? One of the easiest things in the world to say (as has, for instance, Krishnamurti) is that life is one; that there is nothing but unity. That is a trite formulation of a very ancient truth, and one which is today an occult platitude. But life is not yet one in consciousness, however true it may be in fact. The reason for this is that *life is loving synthesis in action*, and of that there is little today in demonstration. We have life in activity but love, based on realised unity and leading to expressed synthesis, is still absent. The vision of it is, however, upon the horizon of many, for in these days many are attaining sight and light is pouring in. Revelation will come when the world disciples and initiates have perfected the art of revelation.

The task ahead is simple. The important aspect, at this time, of the basic oneness underlying all forms, and which the workers of today must immediately emphasise, is the *fact* of the kingdom of God, of the planetary Hierarchy. The citizens of that kingdom and the members of that Hierarchy are gathered out of every nation, every political party, every social group, every religious cult or sect, and every organisation—no matter what their expressed objectives—and the universality of the field from which these people emerge, demonstrates their underlying unity. When this unity assumes adequate proportions in the eyes of mankind, a real synthesis will follow.

Therefore the call goes out at this time for hierarchical workers to reveal with greater emphasis the *fact* of the Hierarchy. This—if done on a large scale and through proper organisation—will destroy on a large scale the present world structure in the field of religion, of economics, and of politics; it is already

doing so. An increase of pressure on the part of all who recognise the factual nature of the inner subjective kingdom of God, will produce amazing results. This kingdom, through its major power (a quality of synthesis, could you but realise it), is gathering together into itself men and women out of every nation and out of all parts of the Earth. It is absorbing them into itself not because [Page 301] they are orthodox or religious in the generally accepted sense of the term, but because of *their quality*. Simultaneously, as their numbers increase, a reverse movement is taking place. Men are moving outward on to the physical plane, and doing this as a group in order to prove the factual nature of the world of unity into which they have succeeded in penetrating. They, therefore, are demonstrating oneness and synthesis in such a simple way that men everywhere can grasp it. The New Group of World Servers is the vanguard of the kingdom of God, the living proof of the existence of the world of spiritual Oneness.

To all applicants the call has gone out to *see* the Christ as He is, in order (as *The New Testament* puts it) that "as He is, so should we be in the world." To disciples and initiates the call goes out to reveal to the world the grouped formation of all spiritual workers, the nature of the Christ consciousness which knows no separation, which recognises all men everywhere as Sons of God in process of expression. This is all desired because of the need to emphasise the all-inclusive approach of divinity to humanity. These working disciples and initiates regard all as essentially one and as brothers, which repudiates all man-made theologies (religious, scientific, political or economic) and says to all men everywhere: "We are all the children of God; we are all equally divine; we are all on our way to the revelation of divinity, and this upon the physical plane of existence; it is what we reveal that is of importance; what is revealed to us is of lesser importance, though it has its due place in the process of training and perfecting."

There is an old catechism which seeks to make clear to the neophyte upon the verge of acceptance the distinction and the difference between vision and revelation. It is falling somewhat into disuse, owing to the fact that the applicant today starts on a much higher turn of the spiral than he did at the time the "form of interrogation" was compiled. I would like, however, to quote one or two of the questions and answers for the instruction of present-day aspirants.

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#### A CATECHISM

*What dost thou see, O disciple on the Path?*

Naught but myself, O Master of my life.

*Look closer at thyself and speak again. What seest thou?*

A point of light which waxes and which wanes and makes the darkness darker.

*Look with intense desire towards the dark and, when the light shines forth grasp opportunity. What now appears?*

A horrid sight, O Master of my life. I like it not. It is not true. I am not this or that. This evil selfish thing, it is not me. I am *not* this.

*Turn on the light with will and power and fierce desire, and then recount the vision that may come.*

*What seest thou?*

Beyond the dark, revealed to me by means of light, I see a radiant form which beckons me. What is this Being, standing gracious in the dark and in the light? Is it and can it be my self?

*What dawns upon the sight as thou standest on the Way, O worn and tired disciple, triumphant in the light?*

A radiant shining form which is my Self, my soul. A dark and sombre figure, yet old and wise, experienced and sad. This is my self, my lower self, my ancient tried appearance upon the ways of earth. These two stand face to face and in between, the burning ground....They move and merge The Path comes to an end. The Way stretches before. Sight is attained, and in the light reality appears.

*What canst thou now reveal, O Server on the way?*

Revelation comes through me, O Lord of Life. I see it not.

*Why canst thou see it now? What hinders apprehension?*

Naught hinders me. I seek not sight for I have seen. My task is revelation. I seek naught for myself.

*What comes thy way for revelation? What hast thou to reveal?*

Only that which has for aeons long existed and has for aye been here. The Oneness of the Presence; the area [Page 303] of love; the living, loving, wise, inclusive One, enfolding all and being all and leaving naught outside.

*To whom must come this revelation, O Server of the world of living things?*

To all enfolded in the living, loving Presence; to those who all unknown to them maintain that Presence and for ever shall endure—as doth that Presence.

*And who are those who live within that Presence but know it not?*

They are myself and thou, and still they are myself and still are all I meet. It is the one in every form who think mayhap that form is all; who living thus in time and space, see not the light or life within the form, who hide within, behind the veils, between the four and five (the four kingdoms in nature and the kingdom of God. A.A.B.) and see naught else. To them I must reveal the truth.

*How will you do this hardest of all tasks, O triumphing disciple?*

By letting it be seen I am myself the truth; by living as a fragment of that Presence and seeing all its parts. And thus is revelation brought into the four and by the fifth.

This is all that I can give you at this time upon the word and the injunction given to the initiate: Reveal. I would point that it is not his task to reveal the world of symbols. The five senses and the mind principle are adequate to bring that about. It is not his task to reveal the world of meaning. That, the disciple arrives at and interprets as he develops soul consciousness. His is the task to reveal the world of significances, the world of reality and of essential truth. Because of the success of the evolutionary process, this latter task is growing, and more and more initiated revealers will be needed during the period immediately ahead. Forget not that the invocative appeal of the mass of men, and the intelligent voicing of demand by those prepared intelligently to move forward, will inevitably [Page 304] call forth the needed response and the needed revealers of reality.

The next word which we are to consider is one of the most difficult for me to explain. The reason for my difficulty is that you are all imbued with the ordinary ideas anent these familiar words, and therefore it is well-nigh impossible for me to convey their significances to you from the angle of the initiate-consciousness. Identified as you are with the form aspect and with life in the three worlds, it is hard for you to comprehend the state of mind and the type of awareness which distinguishes those who are free from these all-compelling forces in the three worlds which condition human beings, thus bringing about erroneous orientation and preventing what is really meant by spiritual perception. The attitude of the average man, and even of the average disciple, is that of one who looks in from the periphery towards the centre, of one who is preoccupied with the shell of life and is not conscious of

Reality as is a member of the Hierarchy.

Therefore, when I tell you that these words for initiates which constitute what I have called Rule XIV have a connotation quite different from that to which you are accustomed, I am propounding for you a most difficult problem. The true understanding is, I realise, not possible for you but much can be gained by *your effort* to comprehend. What you mean when you speak of the abstract mind is not exactly true to the facts; the effort to think abstractly is really an effort to think as far as possible as an initiate thinks who has transcended the concrete mind and thinks, or rather is aware, in terms of life and not of form, of being and not that which anchors being on the physical plane—or even in terms of consciousness, as you understand it. Forget not that I have elsewhere told you that consciousness (as grasped by the personality and the soul) has little relation to that form of living awareness which distinguishes the initiate who is essentially an expression of the Monad through the medium of the three aspects of the Spiritual Triad. This is peculiarly so in connection with the two **[Page 305]** words Which remain for us to consider: Destroy and Resurrect.

#### 4. *Destroy.*

What is this destruction which the disciple and the initiate (under instruction from this final rule) is asked to bring about? What is he required to destroy? Why is this destruction ordered?

Let me start with a basic statement: Destruction or the power and the wish to destroy which is characteristic of the undeveloped man, of the average man and of the probationary disciple is based upon the following impelling influences:

1. Lack of self-control along some line.
2. Desire to attain one's wishes by the removal of all obstacles.
3. Violent emotional reaction.
4. Revenge, hate, acquisitiveness and similar faults, based on lack of spiritual unfoldment.
5. The effort to remove hindrances within oneself, such as those implied in the rule for probationary disciples: Kill out desire.
6. The deliberate destruction of all that prevents contact with the soul.
7. The destroying of all links which hold the spiritual man in the three worlds.

These motives for destruction are all related to desire, to emotion and also to aspiration, implemented (towards the end of the cycle which leads to the treading of the Probationary Path) by the lower concrete mind. They cover a familiar case history and one which is well known to every sincere aspirant, or one which is realised for what they are at a lower level of life expression by the man who pays the penalties involved by this type of destruction. I feel no necessity to enlarge on this mode of destroying to students such as those who read this Treatise. This type of destruction is concerned mainly with form life in the three worlds, with individual aspiration and enterprise (from the lowest **[Page 306]** groping physical desire up to the aspiration for conscious soul life), and with experiment and experience upon the three planes of ordinary human living.

But in this word "destroy" given (as an expressed command) for those who are members of the Hierarchy or who have moved or are moving from an affiliated relationship on the periphery of that Hierarchy toward the centre of activity and into close contact with some Ashram, the significance is very different.

The type of destruction here dealt with is never the result of desire; it is an effort of the spiritual will and is essentially an activity of the Spiritual Triad; it involves the carrying out of those measures which will hinder obstruction to God's will; it is the furthering of those conditions which will destroy those who are attempting to prevent divine purpose from materialising as the Plan—for which the Hierarchy is responsible. Therefore, it is connected primarily with the relation of Shamballa to the Hierarchy, and not with the relation of the Hierarchy to Humanity. This is a formidable esoteric statement and its implications must be considered most carefully. This type of destruction has only a secondary relation to the destruction of form life as you know it. When steps are taken to implement divine purpose, the resultant effect may be the destroying of forms in the three worlds, but that is an effect and only a secondary destruction; something else has been destroyed on a higher level and outside the three worlds. This, in due time, may produce a form-reaction to which we may give the name of death. But the death of that form was not a primary objective and was not even considered, because it was not within the range of awareness of the destroyer.

The higher destruction which we are considering is related to the destruction of certain *forms of consciousness* which express themselves in great areas or extensive thoughtforms; these may have, in turn, conditioned human thinking. Perhaps the simplest illustration I can give you of this type of destruction would be concerned with the major ideologies which down the ages have conditioned or may **[Page 307]** condition humanity. These ideologies produce potent effects in the three worlds. This type of destruction affects those civilisations which condition the human family for long periods of time, which concern climatic conditions that predispose the forms in the four kingdoms to certain characteristics in time and space, which produce effects in the great world religions, in world politics and all other "conditioning forms of thinking." Does this convey much or little in connection with the concepts which I am attempting to make clear?

That which is destroyed, therefore, are certain group forms and these upon a large scale; this requires an exercise of the spiritual will to bring about, and does not require simply the withdrawing of the attention of the soul, the decision to vacate the form and the failure of the basic desire to perpetuate, which is what we imply when we speak of death in the three worlds. The lack of the will-to-live of which we so glibly speak has little relation, in reality, to the will itself; it refers only to its faint or distorted reflection in the three worlds; this is much more closely related to desire and aspiration than to pure will, as spiritually comprehended.

The Purpose of God (to use a familiar phrase) is that which implements the Plan. This purpose is the motivating life behind all that emanates from Shamballa and it is that which impulses all the activities of the Hierarchy; the task of the Hierarchy is to formulate the Plan for all forms of life in the three worlds and the four kingdoms in nature. This Plan, in time and space, is not in any way concerned with individual man or with the life of any microcosmic entity in any of the kingdoms of nature, but with the wholes, the cycles of time, with those vast plans of livingness which man calls history, with nations and races, with world religions and great political ideologies and with social organisations which produce permanent changes in types, constitutions, planetary areas and cyclic manifestations. It will therefore be obvious to you that from the standpoint of man's little mind, these plans are well-nigh impossible to **[Page 308]** grasp. From the standpoint of the vision of the initiate who has developed or is developing the wider grasp and who can see and think and vision (I care not what word you choose) in terms of the Eternal Now, the significance is clear; at times, the initiate creates and then anchors a germ of livingness; at times he builds that which can house his living idea with its conditioning qualities; at



times, when these have served their purpose, he definitely and deliberately destroys. The reference is necessarily ever to form; with the initiate it is, however, to the "formless form" which is always the subjective aspect of the tangible world. It must be remembered that from the point of view of esotericism, all forms in the three worlds are tangible, in contradistinction to forms in the two higher worlds of the Spiritual Triad.

The destruction considered is that of the formless structure on which the grosser structure is built. Some understanding of this will come if you consider the relation of the four subplanes of the physical plane, the four etheric levels, and the three subplanes which we call the dense physical planes. These constitute our physical plane in its two aspects. This is only a reflection of the three planes of the three worlds and the four planes from the buddhic plane up to the logocic, which constitute the cosmic physical plane. The destruction considered by the initiate is connected with the subjective worlds of the four higher planes and the three worlds of human living, and of other forms of life such as the three subhuman kingdoms.

In the human family, death supervenes when the soul withdraws its consciousness thread and its life thread; this process of death is contained, however, entirely within the three worlds. The soul has its station on the higher levels of the mental plane, as well you know. In connection with the forms of expression to which I have referred above—cycles, civilisations, cultures, races, kingdoms in nature and so forth—their destruction is brought about from still higher sources than the three worlds in which they manifest. This destruction takes place under the direction of Shamballa as it evokes the will of the Hierarchy or some particular [Page 309] Ashram or some member of the Hierarchy in order to produce a predetermined result in the three worlds in line with the purpose of God. It might be said (accurately to a certain esoteric extent) that the destruction brought about in obedience to this fourth word in Rule XIV is the destruction of some aspect of the plan as it has been functioning in the three worlds, and this under divine purpose and intent.

This destruction is not outwardly so conclusive as is death—on the physical plane—of a man, though that is not essentially the rapidly consummated process as is usually surmised. The physical form may die and disappear, but an inner process of dying of the subtler bodies supervenes and the death process is not complete until the astral and mental bodies have disintegrated and the man stands free in his causal or soul body. So it is, on a much larger scale, with the death or destruction of phases of the divine Plan, engineered by the Hierarchy in conformity with the divine Purpose. There is an overlapping between the building process and the destroying process. Dying civilisations are present in their final forms whilst new civilisations are emerging; cycles come and go and in the going overlap; the same is also found to be true in the emerging and disappearing of rays and races. Death, in the last analysis and from the standpoint of the average human being, is simply disappearance from the physical plane—the plane of appearances.

The form of destruction we are considering however, is more concerned with the destruction of *quality* than with forms, though the disappearance of these qualities produces the death of the outer form. The withdrawing life of a great expression of the hierarchical plan absorbs the qualities and returns with them, as endowments, later in time and space and manifests anew through the medium of more adequate forms of expression. The soul, however, kills the forms in the three worlds; it is the life aspect (in this higher and more extensive type of destruction) which destroys the innate quality and consequently the form of a civilisation, the type of an ideology and the character of a race or nation, [Page 310] preserving only the essentials but discarding the distortions.



This fourth word is closely related to the fourth initiation in which the causal body or soul vehicle on its own plane is destroyed—that beautiful, intangible, qualitative Identity which has motivated and implemented the man in the three worlds. Does this instance somewhat clarify the difficulty of this subject with which we are concerned? Ponder on this as an illustration of this form of destruction, and seek better understanding.

This higher form of destruction does not manifest under the activity or the non-activity of the Law of Attraction, as does the death which the soul brings about. It is definitely under the Law of Synthesis, a law of the monadic sphere of life, and one therefore most difficult for you to comprehend; it emanates from a point outside *the five worlds* of human and superhuman evolution, just as the destruction of form in the three worlds emanates from the soul functioning outside the three worlds of the lower, concrete mind, the astral world and the physical plane. This statement again may aid you in understanding.

If this is so, it will be apparent to you that only initiates who have taken the fifth initiation and higher initiations can wield effectively this particular form of death—for monadic potency only becomes available after the third initiation, and its first successful use is the destruction of the causal body of the initiate. It is the reward of Transfiguration.

In connection with the use by the initiate of what we might call pure will, it should be remembered that this pure will works into manifestation through one or other of the three aspects of the Spiritual Triad. This activity is determined by the major ray upon which the initiate finds himself, from the angle of his monadic ray. Every spiritual man is upon one or another of the three major rays, for the minor four rays of attribute are all eventually absorbed into the third Ray of Active Intelligence.

If the initiate is upon the first ray, and therefore working in the Department of the Manu, he will use and express **[Page 311]** the innate will aspect through the atmic nature or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of "divine Will." Students are apt to forget that the Spiritual Triad, related as it is to the Monad in much the same way as the threefold personality is related to the soul, expresses the three major aspects of Shamballic energy, which three are all of them expressions of the will of the planetary Logos and His essential Purpose. If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad. If he is on the third ray and in the Department of the Mahachohan, the Lord of Civilisation, he will work through the higher mind, the lowest aspect of the Spiritual Triad. Forget not, however, that none of these aspects can be regarded as higher or lower, for all are equally divine. Understanding of these ideas may come if, for instance, you realise that the expression of buddhi, or of the intuition, in the consciousness of the spiritual man will lead to the use of the will in working out the purposes of Shamballa in the field of religions, of education, and of salvaging or saving the life aspect in all forms in the three worlds, but it will have no relation to the individual and personal problems of the man himself. If the expression is that of the higher mind, the use of the will will be in connection with civilisations and cultures for which the third department is responsible, and there will be the carrying out of the will of God in the large and general plans. If it is the will as it expresses itself through the atmic aspect of the Triad, it will function in relation to races, nations, and the kingdoms in nature, and to great planetary arrangements at present unknown to man. The synthesis of this picture will be apparent if carefully studied.

At the same time it must be borne in mind that the destroying aspect of this pure will, expressing through the Monad, implements the purpose of Shamballa and is one of the major manifestations of the Love nature of the One in Whom we live and move and have our being; it is also [Page 312] the guarantee of our ultimate and inevitable attainment, perfection, illumination and divine consummation.

This destruction wrought by the initiate is preparatory to his responsiveness to the fifth word which he receives at the fifth initiation and to which we give the inadequate name: Resurrect.

Prior to considering that word, I would like to point out that these five words have a clear reference to each of the five initiations; they give the initiate the keynote to the work which he must carry forward between the various initiatory processes. The work indicated has nothing whatever to do with the training and the discipline to which he will (needless to say) subject his personality; they are related instead to the work which he has to render. This work concerns what I might call certain essential realities connected with the purpose of Shamballa and with his ability to react or respond to the will of the Monad. As you know, this ability does not become an established fact and functioning realisation until after the third initiation; nevertheless, the preparatory sensitivity (if I may use this word in this connection) is slowly developing and paralleling the two other activities—Destroy and Resurrect—to which he is pledged:

1. The disciplining of his lower nature so that the unfolding initiate-consciousness may find no hindrances and obstacles.
2. Service to the Plan, under hierarchical impression.
3. The development of monadic sensitivity.

It might be of interest at this point if, in view of this third development—responsiveness to pure will—we considered these five words in relation to the five initiations with which you are all so *theoretically* familiar.

The word *Know*, in relation to the initiate-consciousness, concerns the certainty of the initiate, and his profound conviction of the fact of the Christ in the hearts it is at the same time coupled with a reaction which emanates from the sacrifice petals in the egoic lotus—those petals which are composed of the will quality of the Monad and relate the soul to the emanating Monad. The first faint tremor of the [Page 313] impact of monadic "destiny" (I know not how else to express this concept) makes itself felt, but is registered *only* by the soul of the initiate and on the level of soul consciousness; it is never registered by the man on the physical plane who is taking the first initiation; his brain cannot respond to this high vibration. Theoretically, and as a result of the teaching of the Ageless Wisdom, the spiritual man (in incarnation) has known that he is essentially the indwelling Christ, and the attainment of the Christ consciousness has been and will be his goal; the knowledge here referred to concerns something higher still—the Self-identification of the soul on its own plane and the Self-recognition which relates that Self to the enveloping whole, the Monad. If I might word it symbolically, I would say that the soul, the Christ (after the first initiation), *knows* that the inevitable processes of Christ-expression on Earth have been started and that the attainment of "the full-grown man in Christ" cannot be arrested. The centre of interest which has hitherto been directed to bringing this about now shifts and the soul *on its own plane* (not in the reflection of its consciousness on Earth) becomes determined to "go to the Father" or to demonstrate the highest aspect of divinity, the will aspect.

There are in the Gospel story four recorded moments in the life of the Christ wherein this process of development within His consciousness, this monadic centralisation (I know not what other word to use, for we have not yet developed the terminology of the monad, the will aspect) begins to demonstrate and can be traced in a definitely unfolding process. In the past I have incidentally referred to these points, but I would like to gather all four of them together here for your illumination.

1. His statement to His parents in the Temple, "Wist ye not that I must be about My Father's business?" I would have you note that:

- a. He was twelve years old at the time, and therefore the work upon which He had been occupied as a soul was finished, for twelve is the number of completed **[Page 314]** labour. The symbolism of His twelve years is now replaced by that of the twelve Apostles.
- b. He was in the Temple of Solomon, ever a symbol of the causal body of the soul, and He was therefore speaking on soul levels and not as the spiritual man on Earth.
- c. He was serving as a member of the Hierarchy, for He was found by His parents teaching the priests, the Pharisees and the Sadducees.
- d. He spoke as an expression of the substance aspect (He spoke to His mother) and also as a soul (He spoke to His father), but He was controlled by neither; He now functioned as the monad, above and beyond yet inclusive of both.

2. His statement to His disciples, "I must go up to Jerusalem," after which we read that He steadfastly set His face to go there. This was an intimation that He had now a new objective. The only place of complete "peace" (the meaning of the word Jerusalem) is Shamballa; the Hierarchy is not a centre of peace in the true meaning of the term, which has no relation to emotion but to the cessation of the type of activity with which we are familiar in the world of manifestation; the Hierarchy is a very vortex of activity and of energies coming from Shamballa and from Humanity. From the standpoint of true esotericism, Shamballa is a place of "serene determination and of poised, quiescent will" as the *Old Commentary* expresses it.

3. The exclamation of the Christ, "Father, not my will, but Thine be done," indicated His monadic and realised "destiny." The meaning of these words is not as is so oft stated by Christian theologians and thinkers, a statement of acceptance of pain and of an unpleasant future. It is an exclamation evoked by the realisation of monadic awareness and the focussing of the life aspect within the Whole. The soul, in this statement, is renounced, and the monad, as a point of centralisation, is definitely and finally recognised. Students would do well to bear in mind that the Christ never underwent the Crucifixion subsequent to this episode, but **[Page 315]** that it was the Master Jesus Who was crucified. The Crucifixion lay behind Him in the experience of the Christ. The episode of renunciation was a high point in the life of the World Saviour, but was no part of the experience of the Master Jesus.

4. The final words of the Christ to His apostles, gathered together in the upper chamber (in the Hierarchy, symbolically) were, "Lo, I am with you all the days, even unto the end of the age," or cycle. Here He was speaking as Head of the Hierarchy, which constitutes His Ashram, and also speaking as the Monad and expressing His divine Will to pervade or inform the world continuously and endlessly with His overshadowing consciousness; He expressed universality and the ceaseless continuity and contact which is the characteristic of monadic life—of life itself. It was also a tremendous affirmation, sent forth on the energy of the will, and making all things new and all things possible.

If you will carefully study these four statements you will see what is the knowledge referred to in this command given in Rule XIV to the initiate at the first initiation, the command to *Know*. It is the order to reorient the soul to the monad and not an order to reorient the personality to the soul, as is so oft believed.

The word *Express*, in its deepest meaning and when given at the second initiation, does not mean the necessity to express the nature of the soul. It means (behind all other possible meanings) the command to express the will nature of the monad and to "feel after" and embody the Purpose which lies behind the Plan, as a result of the developed sensitivity. Obedience to the Plan brings revelation of the hidden Purpose, and this is a phrasing of the great objective which impulses the Hierarchy itself. As the initiate learns cooperation with the Plan and demonstrates this in his life of service, then within himself and paralleling this activity to which he is dedicated as a personality and soul, there is also an awakening realisation of the Father aspect, of the nature of the will, of the existence and factual nature of [Page 316] Shamballa and of the universality and the livingness of whatever is meant by the word "Being." He knows and is beginning to express that pure Being as pure will in activity.

When the third initiation is taken the initiate becomes aware, not only of the significance of the command to Know and of his innate ability to Express the will nature of the monad in carrying out the Purpose of Shamballa, but that (through his fused personality-soul) he is now in a position to "make revelation" to the Hierarchy that he is en rapport with the monadic source from which he originally came. He can now obey the command to Reveal, because the Transfiguration is consummated. He is not now revealing the soul only, but all the three aspects now meet in him and he can reveal the life aspect as will and not only the soul aspect as love or the matter aspect as intelligence. This is, as you know the first major initiation from the angle of the greater Lodge on Sirius, because it is the first initiation in which all the three aspects meet in the initiate. The first two initiations—oft regarded by humanity as major initiations—are in reality minor initiations from the Sirian point of view, because the relation of the man "under discipline and in training" is only a *tendency*; there is only a developing recognition of the Father and a slowly growing response to the monad, plus an unfolding sensitivity to the impact of the will aspect. But in the third initiation these developments are sufficiently present to merit the phrase, "revelation of the glory," and the Transfiguration initiation takes place.

At the fourth initiation the destroying aspect of the will can begin to make its presence felt; the soul body, the causal body, the Temple of the Lord, is destroyed by an act of the will and because even the soul is recognised as a limitation by that which is neither the body nor the soul, but that which stands greater than either. The awareness of the perfected man is now focussed in that of the monad. The road to Jerusalem has been trodden. This is a symbolical way of saying that the antahkarana has been constructed and [Page 317] the Way to the Higher Evolution—which confronts the higher initiates—has now opened up.

The three aspects of the will, as focussed in the Spiritual Triad, are now in full expressions the initiate is animated by Purpose, but faces still greater evolutionary developments; of these I do not need to speak, as they concern divine aspects as yet unknown and unregistered by man. The reason for this complete ignorance is that the vehicles of any man below the third initiation contain too much "impure matter" to record the impact of these divine qualities. Only the "created body" (the mayavirupa) of an initiate of the fourth initiation can begin to register these divine impacts; it is therefore waste of our time to consider even the possibility of their existence. Even I, a Master, and therefore an initiate of a relatively high degree, am only faintly sensing them, and that because I am learning to obey the fifth

word which we will briefly, very briefly, now consider.

### 5. *Resurrect.*

One of the greatest of all distortions, and one of the most misleading of the theological teachings, has been the interpretation put upon the word "resurrection" in the Christian approach. This resurrection has been applied in many cases to the resurrection of the body; it is also applied to the fact (the selfishly motivated wish) of immortality; it is applied also to the physical resurrection of the Christ after he supposedly died upon the Cross. Resurrection teaches essentially the "lifting up" of matter into heaven; it does not teach the eternal persistence of the physical body of a man, as many Fundamentalists today suppose, looking for the reappearance of the discarded physical body; it does teach the "livingness of Life" and the state of "unalterable Being." This unalterable Being constitutes the nature of the Monad, and it is to this condition of awareness that Christ attained when He functioned as a World Saviour and thereby guaranteed, by the force of His achievement as a personality-soul, the same point of attainment for us, for we are equally and essentially sons of the Father or expressions of the Monad, [Page 318] the One. It does not, however, signify the resurrection of some personality in a particular vehicle used in a particular incarnation.

The whole concept of resurrection is the new and most important revelation which is coming to humanity, and which will lay the basis for the new world religion.

In the immediate past, the keynote of the Christian religion has been death, symbolised for us in the death of the Christ, and much distorted for us by St. Paul in his effort to blend the new religion which Christ gave us with the old blood religion of the Jews. In the coming cycle, this distorted teaching on death will assume its rightful place and be known as the disciplining urge to relinquishment and to the ending by death of the hold by matter over the soul; the great goal of all religious teaching will be the resurrection of the spirit in man, and eventually in all forms of life, from the lowest point in evolution to the highest monadic experience. The emphasis in the future will be upon the "livingness of the Christ nature"—the proof of which will be the Risen Christ—and upon the use of the will invoking this "living display." The glory and the radiance of the Transfiguration initiation will eventually be relegated to its destined place, and what is meant by the "display of life" will dimly be sensed in its unimaginable beauty.

The line or the path or the Way of Resurrection is the "Radiant Way" to which we have given the cumbersome name of the Antahkarana; this Way leads straight and directly from one great planetary centre to another—from Humanity to the Hierarchy and from the Hierarchy to Shamballa. This is the Way of Resurrection. It is a Way which is composed of the light of intelligent substance, of the radiant attractive substance of love, and the karmic way which is infused by the essence of inflexible will. Forget not that karma is essentially the conditioned will of the planetary Logos as He orders all things toward the ultimate goal of life itself through the process of livingness, of loving understanding, and of intelligent activity.

Therefore, the order to resurrect, as understood by the [Page 319] initiate, concerns solely the application of the will nature and the aspect of Shamballa to the impulsing of hierarchical attraction and activity. It does not concern the individual life of the upward-moving aspirant or disciple, no matter what his degree, except incidentally and because major divine macrocosmic impulses must have lesser microcosmic effects. All these stupendous words with which we have been dealing relate to the

cooperation of the initiate with the *Will* of Shamballa, and therefore, my brothers, are only dim hints to you.

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## PART TWO

### THE RAYS AND THE INITIATIONS

#### INTRODUCTORY REMARKS

We now come to the final part of *A Treatise on the Seven Rays* and I have in mind three things which it appears to me to be necessary to do; these three will make this Treatise not only the textbook of the new psychology but also a more vital factor in the human consciousness, because the fact of initiation will be emphasised. These three are:

1. I propose to deal with the theme of Initiation in order to prepare the world of men for the restoration of the Mysteries.
2. I will give some definite teaching on the Centres from the planetary angle and also from the angle of the individual aspirant.
3. I will endeavour to relate the seven Ray energies to the five and the seven Initiations and to the three and the seven centres in a new and more arresting manner.

This is a large order and one not easy to fulfill because so much has already been given out anent initiation; the subject is dangerously familiar. By that I mean that certain preconceived ideas are already present in men's minds and many of these are not factual in nature and need to be discarded or, at the best, reinterpreted. I have myself dealt in a broad and general way with the subject of initiation in one of my earliest books: *Initiation, Human and Solar*; also, scattered through all my writings over the years is a mass of information which needs collating and bringing together as a basis for the instruction of disciples in training for an initiation.

In *Discipleship in the New Age*, Volume I, I gave out much more upon this subject and also information of a deeply esoteric nature anent the Ashrams of the Masters. The second volume of the book also contains much that is new and should serve to bring this whole subject much closer to public understanding. In the instructions now to be given, however, I shall endeavour to cover the ground [Page 324] not already considered, and look at the subject of initiation from the angle of the seven rays, from the effect upon the centres, planetary and individual, and from the point of view of the esoteric training of the accepted aspirant or disciple. (These instructions were begun in March 1946 and completed in March 1949.)

This final Volume of *A Treatise on the Seven Rays* will eventually change the attitude of men's minds towards the Mysteries and towards the activity of *spiritual transference*, which is one of the names given by the Masters to the basic mystery of initiation. In due time our educational centres, particularly those concerned with adult education, will take into calculation, normally and customarily, the *fact* of future initiation where their students are concerned, and will study their graduates from this angle in order to give advice or recommendation. In these institutions the elements of true esotericism will be



taught, though they will not be then regarded as esoteric.

It will be apparent to you that this long Treatise is in the nature of a preparatory thesis covering a vast field or area of information. The first two volumes dealt with the sevenfold nature of man and with the influence of the seven basic energies or rays upon his unfoldment and his history, and (in a briefer manner) upon the world in which he lives and upon the environment which aids and conditions him. In the third volume we took into consideration the influences of the constellations and planets upon the man and upon our planet, the Earth, and gave much time to the consideration of esoteric astrology; the rays, the signs, the constellations and the planets are all of them closely interrelated and the human being is the recipient of the energies and forces which they emanate or distribute. This makes the man what he essentially is at any one time whilst in incarnation.

We next considered the subject of healing because of the necessity of understanding the limitations—psychological and physical—which restrict man's free expression of divinity. We dealt with a major condition which has to be faced [Page 325] and comprehended if humanity is ever to step off the ordinary path of evolution on to the path of discipleship and of initiation. Man has to become aware of the ray effects, of the place the centres play in his advance and unfoldment, and of the play of energies and forces which produce the difficulties and the diseases, and can at the same time cure them and bring about the liberation of the man.

From the consideration of limitations we passed on to an entirely new theme and an entirely new concept as regards man's education when he has reached a relatively very advanced stage of unfoldment. I gave you the new teaching anent the antahkarana or the mode and method whereby the initiate could relate in one great fusion or at-one-ment not only the soul and the personality, but monad, soul, and personality. This teaching has carried all that has hitherto been given, down the ages, another step further on and indicated the next stage of development ahead of the disciple. The time has come, as the Hierarchy had foreseen, for further light upon the endless Way.

Teaching anent the five initiations which confront all aspirants has long been given and has become public property; it has meant very little for most people and nothing at all to the mass of men; it has been regarded by the intelligentsia as vague and visionary nonsense; some few have admitted that these initiations may be possible, and others say that they are simply symbolic modes of indicating some final achievement which mankind faces; still others have accepted this teaching and have come to regard the initiations as goals and have then taken the necessary steps to prove the veridical nature of their beliefs; they have proved it, have become initiate, and have attained the status of Master of the Wisdom and taken their place within the Hierarchy. There is, therefore, a certain familiarity about these goals, the service they could entail and the consummation of the hierarchical possibilities; this itself indicates that the time had come when certain faint indications of that which lies behind the Mysteries and of that which is to be seen ahead of those who have achieved initiation should [Page 326] be somewhat clarified; I therefore started to impart three phases of information:

I. I gave out teaching which indicated the mode of bridging the gap between the lower three worlds and the world of the Spiritual Triad. In doing this, it became apparent that there were three groupings or levels of consciousness which had to be recognised:

1. The three worlds of human evolution.

- a. The mental plane.
  - b. The astral plane.
  - c. The physical plane.
2. The three levels of the mental plane.
    - a. The level of the concretising mind, the lower mind.
    - b. The level on which the soul is to be found.
    - c. The level of the abstract or higher mind.
  3. The three worlds of superhuman evolution, the levels of the Spiritual Triad: atma-buddhi-manas.

Between the higher three and the lower three and embracing the mental plane was a definite gap, a break in the continuity of conscious contact or an area where there was no channelling for the inpouring of higher energies. Here the teaching of the conscious building of the antahkarana was required; thus the gap between the mental unit and the manasic permanent atom, between the personality (indwelt by the soul) and the Spiritual Triad could be bridged by the aspirant himself.

II. I found it necessary also to indicate the nature of the Way of the Higher Evolution which had been hinted at but about which absolutely no information had been given. It is the Way which opens out before the Master of the Wisdom, leading to states of identification and levels of awareness which lie outside our planetary sphere altogether. The following of this Way enables the Master to "abstract" Himself from the seven planes of our planetary life and divest Himself of all we understand as material existence. **[Page 327]** Forget not that our seven planes are only the seven subplanes of the cosmic physical plane.

III. I therefore opened up the subject of the possibility of the higher initiations which confront the Members of the Hierarchy. In this connection it is useful to remember that:

1. The Council Chamber at Shamballa provides a goal for the Members of the Hierarchy, but *not an abiding place*.
2. The seven Paths which stretch out before a Master are entered by the treading of the Way of the Higher Evolution.
3. The so-called third initiation, the Transfiguration, is only the first major initiation, from the standpoint of the Hierarchy; it marks the moment in time and space when the initiate sees truly and for the first time the door which opens on to this higher Way. Then—if he chooses the Path that the Christ chose (and there is no reason that he should)—he will "set his face to go up to Jerusalem."

These are some of the things which I have hinted at in past writings; they have been touched upon, vaguely and mysteriously, by past teachers and somewhat more explicitly by myself; I propose to be a little more definite in this new section.

Teaching, if true, must be in line with the past and must provide scope for endeavour in the present and must also hold out further enlightenment for those who have succeeded or are succeeding in attaining the indicated goals. There must be a spiritual future indicated. It is that which is required now, for many are attaining the goals proposed by the Hierarchy, and others are working towards them. The taking of initiation is now often to be seen and is far more frequent today than at any other time in the

history of the race; for those who have thus succeeded, the next step forward and the new spiritual enticement must be clearly disclosed. Evolution is not a static thing; death cannot be the [Page 328] reward of living effort. To be static, to have attained all that can be attained, and to be at a complete standstill would be utter death and, my brothers, there is no death. There is only progress from glory to glory, a moving forward from point to point on the divine Way, and from revelation to revelation towards those points and revelations which are perhaps part of the Goal of God Himself. What the goals are upon the Higher Way is as yet utterly unknown to you; what divine qualities and objectives may be revealed to the Master and to the Christ as They tread the Way which leads Them off the cosmic physical plane altogether, you cannot know or sense, and if you could, you would not comprehend the meaning. "Eye hath not seen nor ear heard" the things which God will reveal to those who tread the way to the innermost centre, to those who love. This ancient writing can be paraphrased as follows: It is impossible to realise the wonder of the future which the planetary Logos will unfold before those who have unfolded the second divine aspect, *Love*, and who are therefore full Members of the Hierarchy, the centre where the energy of Love is anchored.

It is interesting to realise that the unfoldment of the love nature is that which opens the door which leads to the Way of the Higher Evolution and that nothing else will open it. This Way leads the Master off the cosmic physical plane on to the cosmic astral plane or to a level of cosmic awareness whereon is generated that cosmic impulse which we call Love.

It will be obvious to you that as this Treatise is not written to instruct Members of the Hierarchy, but only for aspirants and disciples and initiates below the grade of the third initiation, much that I will say will be somewhat "blind" or veiled in symbol; much that I could say (if words existed of an adequate nature) will not be said. Those that have eyes to see and ears to hear will read between the lines and correctly interpret my symbols, hints and references. To many what I will say will be as meaningless as *A Treatise on Cosmic Fire* is to the average reader and as the entire theme of initiation is to the ignorant and the undeveloped [Page 329] man. Much, however, should be of practical service to the struggling disciple, and I want in these concluding pages to fire his zeal, deepen his understanding, stimulate his capacity to love, and enlighten his mind. Such is what I seek to do. On his part, let him approach this subject with deep humility, with a meditative and reflective attitude, and with a refusal to materialise the presented concepts, as is so easy a thing to do. Let him refuse to step down the teaching to the level of his physical consciousness. In these words I have conveyed a basic hint.

Love and light are the great revealers, and if the student truly seeks to understand and profit by what I am endeavouring to teach, let him love all men more deeply and let him see to it that his light shines forth in a dark place, for "in that light shall he see Light." It is the lesser light within that reveals the greater light; when the light of the soul combines with the light of the lower man, then that fused and blended light will enable the aspirant to see the Door which opens upon the Way of the Higher Evolution.

In considering our theme I propose to divide what I have to say, according to my usual custom as follows:

- The Aspirant and the Mysteries of Initiation
- The entering of the two Doors
- The entering of the Ashrams
- The dual life of the initiatory process
- The science of the Antahkarana

The Aspirant and the Major Initiations  
 The relation of the seven Rays to the Initiations  
 The significance of the initiations

The Aspirant and the seven Centres

I have given you here and elsewhere in my writings all that it is at this time possible to give anent the planetary centres and the rays, including the rays of nations and of races. You will find a wealth of information hidden in my various books if due search is made and the material is gathered together into a coherent whole. I suggest that you study and compare, read and search *topically* and extract all that I have said about the various nations, their governing **[Page 330]** constellations and their planetary rulers. This will facilitate research into the relation of the planetary centres to the systemic centres, the sacred planets and the energies pouring through them from the constellations which they "rule" in the esoteric sense. This is one of the paradoxes of occultism but it can be understood if the student remembers that the centres in his etheric body rule *in so far* as they are receptive or non-receptive to the influences emanating from the planet, via the planetary centres. It would not be advisable for me to give out the relation of the planetary centres to the centres of the human being; there is not enough love present as yet to balance such knowledge and to offset any possible misuse with its dire consequences. The reason I include them in the above outline is to show the organic wholeness of our theme, for the life of man encompasses the abstract and subjective as well as the outer physical levels of the manifested world.

I have made two affirmations during the past years anent the Hierarchy. One was that as a result of the cleansing of the Earth through the medium of the world war (1914-1945) and through the suffering to which humanity has been subjected (with a consequent purifying effect which will demonstrate later), it will be possible for the Hierarchy to externalise itself and function openly upon the physical plane. This will indicate a return to the situation which existed in Atlantean days when (using the Biblical symbolism) God Himself walked among men—divinity was present in physical form because the Members of the Hierarchy were guiding and directing the affairs of humanity as far as innate freewill permitted. On a higher turn of the spiral, this again will happen. The Masters will walk openly among men. Secondly, the Hierarchy will then restore the ancient Mysteries, the ancient landmarks so earnestly preserved by the Masonic tradition and which have been securely embalmed in the Masonic ritual, awaiting the day of resurrection.

These ancient Mysteries were originally given to humanity by the Hierarchy, and were—in their turn—received **[Page 331]** by the Hierarchy from the Great White Lodge on Sirius. They contain the clue to the evolutionary process, hidden in numbers and in words; they veil the secret of man's origin and destiny, picturing for him in rite and ritual the long, long path which he must tread. They provide also, when rightly interpreted and correctly presented, the teaching which humanity needs in order to progress from darkness to Light, from the unreal to the Real and from death to Immortality. Any true Mason who understands, even if only to a slight degree, the implications of that in which he participates will recognise this most ancient of Oriental prayers, giving the key to the three degrees of the Blue Lodge. I mention here the Masonic purpose because it is closely related to the restoration of the Mysteries and has held the clue—down the ages—to that long-awaited restoration, to the platform upon which the restored teaching can be based, and the structure which can express, in powerful ritual and in organised detailed rites, the history of man's moving forward upon the Path of Return.

The Mysteries will be restored in other ways also, for they contain much besides that which the Masonic rites can reveal or that religious rituals and ceremonies can disclose; they contain within their teaching and formulas the key to the science which will unlock the mystery of electricity—that mystery of which H.P.B. spoke; though much progress has already been made by science along this line, it is as yet only embryonic in nature, and only when the Hierarchy is present visibly on earth, and the Mysteries of which the Masters are the Custodians are given openly to man, will the true secret and nature of electrical phenomena be revealed.

The Mysteries are, in reality, the true source of revelation, and it can be only when the mind and the will-to-good are closely blended and conditioning human behaviour that the extent of the coming revelation will be grasped, for only then can humanity be trusted with these secrets. They concern those capacities which enable the Members of the Hierarchy to work consciously with the energies of the planet and of the solar system and to control forces within the [Page 332] planet; they will put the ordinary psychic powers (today so stupidly approached and so little understood) in their rightful place and guide man towards their helpful usage.

The Mysteries will restore colour and music as they essentially are to the world and do it in such a manner that the creative art of today will be to this new creative art what a child's building of wooden blocks is to a great cathedral such as Durham or Milan. The Mysteries, when restored, will make real—in a sense incomprehensible to you at present—the nature of religion, the purpose of science and the goal of education. These are not what you think today.

The ground is being prepared at this time for this great restoration. The Churches and Masonry are today before the judgment seat of humanity's critical mind and the word has gone forth from that mass mind that both of them failed in their divinely assigned tasks. It is realised everywhere that new life must be poured in and great changes wrought in the awareness and in the training of those who work through and in these two media of truth. Those changes have not yet been carried out, for it will take a new vision and a new approach to life experience, and this only the coming generation is capable of giving; they and they alone can bring about the needed alterations and the revitalisation, but it can and will be done:

"That which is a mystery shall no longer be so, and that which has been veiled will now be revealed: that which has been withdrawn will emerge into the light, and all men shall see and together they shall rejoice. That time will come when desolation has wrought its beneficent work, when all things have been destroyed, and men, through suffering, have sought to be impressed by that which they had discarded in vain pursuit of that which was near at hand and easy of attainment. Possessed, it proved to be an agency of death—yet men sought life, not death."

So runs the *Old Commentary* when referring to the present cycle through which mankind is passing.

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The tests for the first initiation, as far as humanity (the world disciple) is concerned, are well-nigh over and the hour of the birth of the Christ as an expression of the fourth kingdom in nature and the consummation of the work of the Fourth Creative Hierarchy is at hand. This there is no gainsaying; the birth hour may be long and the form may be "in labour" for much time, but the Christ will be born and the nature of the Christ and His consciousness will permeate and colour all human affairs. It is this

condition—so imminent and so desirable and long foretold and anticipated—which will make possible the return of the Hierarchy and the restoration of the Mysteries.

These occurrences are not only dependent upon the fitness of humanity to provide the right setting and upon the inevitability of evolutionary development itself, but the reappearance of the Hierarchy and that which its Members will accomplish is related also (and primarily) to the interior life and the spiritual impulses within the Hierarchy itself and unrelated to mankind altogether. The Hierarchy pursues its own line of spiritual unfoldment as a paralleling activity to its services on Earth in connection with planetary evolution. Men are so apt to regard their own lives and destiny and the unfoldment of the human consciousness as the factor of only and paramount importance upon Earth and in the evolutionary processes of the planet. These conditions *are* of importance, but they are not the only factors of importance, nor does humanity stand alone and isolated. Humanity occupies a midway point between the subhuman and the superhuman kingdoms, and each of these groups of evolving lives has its own important destiny—important to all contained within the group ring-pass-not. They have their own chosen and differing modes, methods and ways of achievement. Just as individual man has to learn the art or science of relationship to other men and to his environment, so humanity *as a whole* has to learn its relationship to that which lies above and beyond mankind and with that which is below and left behind. This involves a sense of proportion which can be attained only by the mind principle in man [Page 334] and by those who are beginning to be mentally polarised. This sense of proportion will reveal to men their place upon the ladder of evolution and lead them to the recognition of the peculiar destiny and unique goals of other kingdoms in nature, including the fifth kingdom, the Kingdom of God, the spiritual Hierarchy of our planet.

The Hierarchy is itself also at a point of spiritual crisis. Its initiates stand before the Door which leads to the Way of the Higher evolution and the entire personnel of the Hierarchy waits to make a united move forward, paralleling—on its own level—the move forward which humanity is also destined to make.

But, my brothers, here is the point of interest. Under the great law of synthetic expression (called by us the Law of Synthesis, the law governing the first divine aspect) the Hierarchy must move forward in such a manner that the effort must encompass the physical plane as well as the higher planes. The activity engineered must cover the three worlds of human evolution as well as the three worlds of the Spiritual Triad. Forget not the overlapping of these two worlds which takes place upon the mental plane and warrants the well-known phrase "the five worlds of superhuman evolution." Hence, therefore, the necessity for the externalisation of the Hierarchy and the demonstration of Their united ability to work from the physical plane up to the highest, in order to move unitedly through this Door on to the Way. Speaking symbolically, this externalisation is for the Members of the Hierarchy an act of sacrificial service, but it is also a symbolic gesture. The Hierarchy incarnates on Earth again, and for the first time since its last incarnation in Atlantean days. It is, however, a group incarnation and not the incarnation of individual Members. This is probably a subtle point too difficult for you to grasp.

The externalisation of the Hierarchy, therefore, and the restoration of the Mysteries, are not something done for humanity or simply carried out because men have earned a closer contact, have the right to some reward or are now so spiritual that the Hierarchy can have a good and useful time [Page 335] helping them. The picture is entirely different. What looms with such importance in the consciousness of men is, in reality, quite secondary in relation to the hierarchical crisis which we are considering. This reappearance upon the physical plane and the consequent life of service (involving factors of



profound significance to men) are an expression of the inherent spiritual impulse which is impelling hierarchical action in two directions but involving one unified movement, embracing all the five planes of superhuman evolution and necessitating a group recapitulation of incarnated process.

The Hierarchy has its own life and its own goals and objectives, its own evolutionary rhythm and its own spiritual expansions; these are not the same as those of the human kingdom. These goals and rhythms will become more familiar to thinking men as the Hierarchy approaches closer to the physical plane.

This inclusive and planned activity of the Hierarchy is related to spiritual incentives which have their roots in Shamballa. There the life aspect is being almost violently stimulated through the action of the Lords of Liberation Who have swept into planetary activity because of the use of the second Stanza of the great Invocation—which was used potently by Members of the Hierarchy. Again, it was not used by Them solely on behalf of humanity or for the liberation of mankind; it had hierarchical implications also and was in part a demand by the Hierarchy for permission to move along the Way. The releasing of the "saving force" because the hour of service had arrived, permitted (at the same time) the inflow of an aspect of energy which never reached humanity at all and was not intended for strictly human use, but which was retained by the Hierarchy for the vitalising into renewed livingness of the seven major Ashrams, thus enabling the entire Ashram of the Christ to lift itself on to a higher spiritual level and closer to the door which leads to Life.

These statements veil deep hierarchical mysteries and are not in any way related to the Mysteries which will concern **[Page 336]** humanity when the Hierarchy is externalised. These mysteries will not be revealed to men. Only a general statement of the effects upon the Hierarchy of certain mysterious activities is permissible. They serve to show the steady pulsation of the evolutionary rhythm which permeates every atom, form, group and centre upon our planet, producing effects upon the lowest forms of existence and on and up to the very highest; there is naught anywhere but progress and a steady moving forward into clearer light and greater livingness.

In these instructions I am dealing with the entire theme of initiation from its broad and general angle and from the angle of definition; it is not my intention, therefore, to duplicate here what is given in Volume II of *Discipleship in the New Age*. Our approach will be somewhat different in this final section of our Treatise; we will confine ourselves to the effect of the rays upon the initiate and to the relation existing between the ray energies and various initiations which I have already outlined. In this section also I do not intend to deal with the scientific awakening of the centres or with the technicalities of bringing them into the desired balance and activity. I have already given what is necessary in my various books, where a very great deal of information is given and will be found scattered through all of them. By means of this diffusion and scattering, the teaching is protected and cannot constitute a danger to the general public. Students in the immediate future will have to search out the teaching in all the many volumes and hunt most carefully for the details of the science of the centres and for information anent their nature and processes. The whole subject of the centres is dangerous if misunderstood; the centres constitute a menace when prematurely awakened or unduly energised, and this entire subject can prove most dangerous to the curiosity-impelled man and to the ignorant experimenter. The time is not yet ripe for the presentation of this subject in a fully coordinated manner; students are warned against publishing a clear correlated thesis on the subject as a result of their researches in my books. Nevertheless, **[Page 337]** the true aspirant must be given the needed information.

*The Mysteries are revealed* not primarily by the reception of information anent them and their processes, but *by the action of certain processes, carried out within the etheric body of the disciple*; these enable him to *know* that which is hidden; they put him in possession of a mechanism of revelation and make him aware of certain radiatory and magnetic powers or energies within himself which constitute channels of activity and modes whereby he may acquire that which it is the privilege of the initiate to own and to use.

The disciple upon the Probationary Path starts off on his quest for the door of initiation, and for that which he will contact after passing through that door, with a definite equipment and created mechanism. This has been acquired, and facility in its use has been attained, through many cycles of incarnation. An incarnation is a definitely determined period (from the angle of the soul) wherein *Experiment, Experience* and *Expression* are the keynotes in each incarnation. Each successive incarnation continues the experiment, deepens the experience and relates the expression more closely to the latent unfolding divinity.

The same three words—in greatly enhanced interpretation and with the emphasis upon a much fuller opportunity—can be used to describe the progress of the initiate upon the final stages of the Path; with this we shall be partly engaged in this section. I would ask you, whilst reading and pondering upon all that I say, to have these three words in mind. Every initiation is approached by the disciple or initiate in a spirit of divine experimentation, but with a scientific aspect, because an initiation is a culminating moment of achievement, and success is a graded series of experiments with energy.

Having garnered the fruit of the experiment above indicated, there follows a certain period wherein experience in the use of the related potencies takes place. This occupies the interlude between one initiation and another. This may cover a period of many lives or prove relatively short. The results of the experiment of initiation and of experience [Page 338] with the then endowed energies emerge as the ability of the initiate to express divinity more fully than heretofore; this means that he increasingly can function as a divine creator in relation to the hierarchical Plan, as the manipulator of the attractive energies of love, and as one who determines under the impelling will of Shamballa—the phase or aspect of the divine purpose with which he must himself be occupied in relation to the manifestation of the planetary Logos. You will note that I do *not* say in relation to humanity. The initiate works in many fields of divine creativity of which the field of mankind is only one.

These three words will therefore indicate the first type of approach to our subject; what I have to say will therefore, in every case, have them in mind.

Secondly, I would have you consider with me the various aspects of our sectional theme from the angle of the seven rays. By this I mean that disciples upon the different rays will all have the same goal, make the same experiments, go through the same experience and arrive equally at divine expression. However, their qualities and their modes of approach, their reactions and their distinctive natures will differ according to their ray type; this constitutes a most interesting and little known phase of our study of initiation. Initiation has been a blanket happening, and no note has been made of the ray implications. This I propose to remedy.

Each of the seven initiations, for instance, is an exemplification or a revealer of one of the seven ray qualities or tendencies; it is governed and conditioned always by a certain ray, and this is one of the

factors which disciples have to learn and grasp whilst preparing for an initiation, because it involves success in handling and manipulating certain types of divine energy.

Each of the initiations brings one or other of the seven centres into full functioning activity, not from the angle of awakening or of stimulation, but from the angle of a "wheel turning upon itself." This is an *Old Testament* expression [Page 339] and is wholly inadequate, but I can find none other to substitute. The wording is totally blind and inadequate and will prove to you somewhat meaningless, except to the initiate who has experienced that turning.

As esoteric astrologers know well, there comes a life cycle wherein the disciple reverses himself upon the Wheel of Life (the zodiacal wheel) and from going clockwise around the zodiac, he now begins to go anti-clockwise; he learns that the substance aspect of his nature may still be conditioned by the forces flowing through them sequentially and serially, and according to his horoscope and according to the exoteric mode of the zodiacal revolution; at the same time, the disciple is receiving energy currents from the reversed wheel whereon he, as a soul, finds himself. He is consequently the recipient of two currents of energy, going in reverse directions; hence the increased conflict in his life and circumstances; these constitute the reason for the tests of initiation.

This, on a tiny scale, is true of the centres in the etheric body of the disciple; they too evidence the same dual activity, once the Path of Discipleship is trodden and the Path of Initiation is entered. The zodiacal wheel is itself essentially a cosmic centre; it is a twelve-petalled lotus, but it is a twelve-petalled lotus within the thousand-petalled lotus of an unknown cosmic Entity, the One referred to in my earlier books as the ONE ABOUT WHOM NAUGHT MAY BE SAID.

The multiplicity of zodiacal influences have eventually a dual effect: one upon Shamballa (the planetary head centre) and the other upon the Hierarchy (the planetary heart centre); the effect is also felt in the head centre and the heart centre of every initiate. This final dual activity is registered by the initiate of the highest degrees when he undergoes the eighth and ninth initiations; the other seven initiations are governed by the seven rays.

You have, therefore:

**[Page 340]**

*Initiation 1. Birth*

Sacral centre	7th ray	Physical plane
Beginnings	Relationship	Sex Magic

*Initiation 2. Baptism*

Solar plexus centre	6th ray	Astral plane
Dedication	Glamour	Devotion

*Initiation 3. Transfiguration*

Ajna centre	5th ray	Mental plane
Integration	Direction	Science

*Initiation 4. Renunciation*

Heart centre	4th ray	Buddhic plane
Crucifixion	Sacrifice	Harmony

*Initiation 5. Revelation*

Base of spine	1st ray	Atmic plane
Emergence	Will	Purpose

*Initiation 6. Decision*

Throat centre	3rd ray	Monadic plane
Fixation	Intelligent cooperation	Creativity

*Initiation 7. Resurrection*

Head centre	2nd ray	Logoic plane
The eternal Pilgrim	Love-Wisdom	Attraction

*Initiation 8. Transition*

Hierarchy	Four minor rays	Planetary
Choice	Consciousness	
	Sensitivity	

*Initiation 9. Refusal*

Shamballa	Three major rays	Systemic
Seven Paths	Being	Existence

It will not be possible for you to comprehend the synthesis which governs the four final initiations, and for these experiences we have as yet no adequate language. All that is possible is to indicate certain spiritual trends and tendencies and—as this section is written primarily for those who have taken or who are preparing to take one or other of the initiations—I can only hope that some meaning will be conveyed to those persons who are ready.

A careful study of the above tabulation should give you [\[Page 341\]](#) a somewhat different idea anent the whole subject of initiation. The concept which has to supersede the one at present extant is that of group initiation, and not that of the initiation of an individual aspirant. In the past, and in order to get the idea of initiation into the minds of the people, the Hierarchy chose the mode (now obsolete) of holding out the prospect of initiation before the earnest disciple; upon this they placed an early emphasis of its peculiarity, its rewarding nature, its ritual and ceremonies, and its place in the scale of evolution. Since the fact of initiation had been grasped by many and achieved by some, it has become possible today to reveal what has always been implied, that initiation is a group event. If clear thinking had taken the place of a selfish individual aspiration, the fact of group initiation would have been obvious and for the following reasons, inherent and implied in the whole situation:

1. The soul—in its own nature—is group conscious and has no individual ambitions or individual interests, and is not at all interested in the aims of its personality. It is the soul which is the initiate. Initiation is a process whereby the spiritual man within the personality becomes aware of himself as the soul, with soul powers, soul relationships, and soul purpose. The moment a man realises this, even in a small measure, it is the group of which he is conscious.
2. Only the man whose sense of identity is beginning to expand and become inclusive can "take

initiation" (as it is erroneously termed). If initiation were a purely personal achievement, it would throw the man back into the separative consciousness, out of which he is endeavouring to escape. This would not be spiritual progression. Every step upon the Path of Initiation increases group recognition. Initiation is essentially an expanding series of inclusive recognitions.

3. Initiation admits the aspirant into membership in the Hierarchy. This involves, speaking esoterically, the relinquishing of all separative personality reactions in a series of progressive renunciations; these culminate [Page 342] in the fourth initiation, and are again mysteriously emphasised at the ninth initiation.

It dawns on the initiate, as he proceeds from one initiation to another, that each time he moves forward on the path or penetrates into the heart of the Mysteries in company with those who are as he is, who share with him the same point in evolution, and who are working with him towards the same goal, that he is not alone; that it is a joint effort that is being made. This is in fact the keynote of an Ashram, conditioning its formation. It is composed of disciples and initiates at various stages of initiate-unfoldment who have arrived at their point of ashramic consciousness *together*, and who will proceed *together* until they arrive at that complete liberation which comes when the cosmic physical plane drops below the threshold of consciousness or of sensitive awareness and no longer holds any point of interest for the initiate.

This is one of the new factors in hierarchical methods and techniques which I have had the responsibility of bringing to public attention, and so correcting the erroneous teaching of those trained under orthodox (so called) schools of occultism. The Master K.H., in one of the few (the very few) paragraphs in *The Mahatma Letters* which are genuine and not simply the work of H.P.B., gave a hint to aspirants of that time when He said that so many of them were so "spiritually selfish." This spiritual selfishness has led the average esoteric student to appropriate initiation and to make it personal and individual. Yet one of the prime prerequisites for initiation is a clear and concise recognition of one's own group, not through a process of wishful thinking, but through factual cooperation and work upon the physical plane. I said *group*, my brother, and not organisation, for they are two very different things.

Have carefully in mind, therefore, the fact of group initiation, and forego the process of considered thought anent *your* preparation for initiation. Some groups are being prepared for initiation in which the following factors control—as far as the individual is concerned:

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1. A group of men and women whose souls are on some one ray are gathered together subjectively by a Master on the same ray, for group training.

2. Opportunity is given to such people to contact on the physical plane some of those who are thus subjectively linked, and thus mutually convey a sense of group solidarity. The subjective relationship is assured by an objective contact. Recognition is therefore a preliminary test of initiation, and this should be remembered.

3. Such people thus being trained and related are, from the angle of the initiation to be taken, at the same point in evolution. They are taking the same initiation and are being subjected to the same tests and difficulties. These tests and difficulties are due to the fact of the personality ray which may be (and usually is) quite different to the soul ray. It is the personality ray which works to prevent contact, to

mislead in recognition, to retard progress and to misinterpret information. As long as a disciple in training is focussed in his personality, group initiation will not be possible for him, his recognition of co-aspirants will be fleeting and rapidly disturbed by the critical lower mind, and a wall of thoughtforms, created by the personality, anent the group members, will be thrown up and prevent a united moving forward through the Door of Initiation.

4. Group initiation cannot be achieved by a group in training until the members, as a group, have developed their particular "spiritual enterprise." It is the law of the spirit that the disciple must appear before the Initiator empty-handed, but that in group formation the group members unitedly contribute something to the enrichment of the Ashram. This may take the form of some considered project in line with the Plan, whereby they testify to their comprehension of that Plan and demonstrate to the initiate-company in which they find themselves, and those senior disciples to whose contact they are to be admitted, that they have already proven their fitness for acceptance and have proven it along the line of service. It has to be a group **[Page 344]** enterprise, a group service and a group contribution. The specific contribution of the individual does not appear.

This thought of group initiation must be remembered, for it will colour all that I shall seek to convey to your minds and will hasten the day of your own acceptance.

No one is admitted (through the processes of initiation) into the Ashram of the Christ (the Hierarchy) until such time as he is beginning to think and live in terms of group relationships and group activities. Some well-meaning aspirants interpret the group idea as the instruction to them that they should make an effort to form groups—their own group or groups. This is not the idea as it is presented in the Aquarian Age, so close today; it *was* the mode of approach during the Piscean Age, now passed. Today, the entire approach is totally different. No man today is expected to stand at the centre of his little world and work to become a focal point for a group. His task now is to discover the group of aspirants with which he should affiliate himself and with whom he must travel upon the Path of Initiation—a very different matter and a far more difficult one. He needs to bear in mind the meaning of the following words from the Archives of the Masters, given in question and answer form. The questions are addressed to the neophyte who is getting his first glimpse of group relations leading to group initiation:

*"And dost thou see the Door, O Chela in the light?"*

I see the door and hear a calling voice. What should I do, O Master of my life?

*Go through that Door and waste not time in backward glances at the road just trodden. Go forward into light.*

The door is far too narrow, O Master of my life. I fear I cannot pass.

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*Go closer to the Door and take the hand in thine of another pilgrim on the way of life. Go closer to the Door; seek not to enter it alone.*

I cannot see the door, now that I grasp the hand of the brother on the right and the brother on the left. I seem surrounded by the pilgrims on the way. Alike they seem, their note is one; they seem like unto me, and press around on every side. I cannot see the door.



*Move forward on the Path, O pilgrim in the light, and stand together, hand in hand, before the Door of Light. What seest thou?*

The door again appears, and wide it seems, not narrow as before. What was that I saw before? It was not like the door which now confronts this band of brothers as we stand together on the Path.

*The door you saw before was a figment of your mind; a thoughtform of your separative creation, something that cuts you off from truth—too narrow for your passing yet full of wrong allure. Only the man who holds his brother's hand can see the Door in truth; only the man, surrounded by the many who are one, can enter the Door which shuts itself upon the man who seeks to enter it alone."*

In Lemurian days, initiates entered alone and one by one, and then only a few managed to attain the goal and one at a time were admitted to the Mysteries. In Atlantean times, when the Door of Initiation stood wide open, the aspirants to the Mysteries were admitted in groups of seven, but had not contacted their fellow group members in physical consciousness; the emphasis was still (during the training period) upon individual attainment and achievement. Today, so rapidly is man making spiritual progress, the Hierarchy is admitting groups all the time, particularly in connection with those rays which are at present in incarnation. This means that the three major rays (which are always **[Page 346]** predominantly active though they may have varying cycles of increased or decreased activity) have large groups undergoing their preparatory training for some one initiation. This group admission will develop rapidly as the world settles back into a cycle of peaceful growth and unfoldment after the drastic experience of the world war (1914-1945); it is for this that information such as I am here attempting to give must be made available.

One other point I would seek to make clear. As you know, an Ashram has in it disciples and initiates at all points of evolutionary development and of all grades and degrees; these all work together in perfect unison and yet—*within* their differentiated ranks, for each degree stands alone yet united with all the others—with their own established rapport, their coded telepathic interplay, and a shared occult secrecy and silence which guard the secrets and knowledges of one grade from another and from the unready. Similarly, when an aspirant, seeking upon the physical plane to find those who will share with him the mystery of his next immediate step or demonstrated expansion, discovers his own group, he will find that it has in it those who have not reached his particular point of wisdom and those also who have already left him far behind. He will be drawn into a vortex of force and a field of service simultaneously. Ponder on this statement. He will learn, therefore, the lessons required by one who is to work in an Ashram and will know how to handle himself with those who may not yet share with him the secrets which he already knows, and with those who have penetrated deeper into the Mysteries than he has.

**[Page 347]**

## **SECTION ONE - THE ASPIRANT AND THE MYSTERIES OF INITIATION**

Let us now take up our first point in this section and see what is really meant by the hackneyed words "door of initiation," and what constitutes the difference between the door which faces the disciple and that which confronts the Master.

## THE ENTERING OF THE TWO DOORS OF INITIATION

It is of course obvious to you that the use of the word "door" is purely symbolic; the interpretation given to the word by the ordinary esoteric student and the orthodox Theosophist is that of a point of entry, and the significance of it to him is that it offers an opportunity to pass to new experience and fresh revelation—much of which is regarded by him as due reward for discipline and aspiration. That is largely an interpretation based on wishful thinking and is of quite secondary importance.

### *The Door of Initiation*

The real meaning underlying the phrase "door of initiation" is that of obstruction, of something which bars the way, of that which must be opened, or of that which hides or stands between the aspirant and his objective. This is a much more exact significance and one much more useful for [Page 348] the aspirant to grasp. The picture of a man moving along the Path of Evolution until suddenly one day he stands before an open door through which he may joyously pass has no faintest resemblance to the truth; the idea that a man of a nice disposition and possessing certain character developments such as those portrayed in such books (by Annie Besant) as *The Open Court* and the *Path of Discipleship*, which condition the theosophical aspirants, is exceedingly misleading. These books are very useful and should be carefully studied by the man upon the Path of Probation, but are not so useful to the disciple, for they lead him to put the emphasis in the wrong direction and to focus upon that which should already have been developed. Naturally, the character development must be present and assumed to be stable in the man's equipment; these characteristics have, however, little bearing on initiation and passing through the "door" on the Path. They are indicative of the point reached upon the Path of Evolution, as a result of experiment, experience and continuous expression, and should be common to all aspirants who have reached the point of facing discipleship; they are unavoidable developments and connote simply the reaction of the personality to time and experience. It is eternally true that no one may pass through this door unless these character indications are developed, but that is due to the fact that the aspirant has progressed to a certain stage of unfoldment and automatically now has a measure of self-control, of mental understanding and of purity.

I would point out also that even the black magician possesses these qualities, for they are the *sine qua non* of all magical art, both black and white; the black magician passes through the door of initiation as it opens twice for the first two initiations. He passes through on the strength of his will and his character accomplishments and because the group-conscious aspect of the soul is active in him as in his brother seeking affiliation with the Great White Lodge. The love aspect is, however, lacking in the black magician. Forget not that all is energy and there is nothing else. The energy which [Page 349] is an aspect of the soul and which we call magnetic attraction (the group-building quality) he shares with the spiritual aspirant. He is essentially group conscious, and though his motives are separative, his methods are those of the group, and these he can get only from the soul.

You see again another reason why the first and second initiations are not regarded by the Lodge of Masters as major initiations. Only the third is so regarded, because at that initiation the entire personality life is flooded with energy coming from the Spiritual Triad, via the "sacrifice petals" of the will and purpose aspect of the soul. To this type of energy the black magician is not responsive. He can and does respond to the knowledge—most ancient and hardly won—stored up in the "knowledge petals" of the souls he can appropriate and utilise the energy of attraction (erroneously called love by some students) stored up in the "love petals" of the soul, but he cannot respond to and use the energy of

divine love, working out in the divine Plan which controls all knowledge and converts it into wisdom, and which actuates and clarifies the motive which brings *loving* magnetic attraction into action and which we call true group consciousness and group cohesion. It is at this point that the two ways—of darkness and of light—become widely divergent. Until the third initiation is taken, glamour may condition the attitude of those seeking to understand the life of a man upon the Path, and they may mistake the spurious for the real. The black magician leads a disciplined life, analogous to that of the spiritual aspirant; he practices purity for his own safeguarding and not in order that he may become a channel for the energy of light; he works with power (the power of magnetic attraction) with and in groups, but he does this for his own selfish ends and for the fulfillment of his own ambitious purposes. But at the third initiation there comes to the true spiritual initiate the revelation which is the reward of perseverance and purity rightly motivated—the revelation of the divine purpose, as the soul records it in terms of the hierarchical plan, though not yet in terms of the Monad. To this purpose and **[Page 350]** to the loving Will of God (to use a trite Christian phrase) the black brother cannot respond; his aims are different. You have here the true meaning of the oft-used and misunderstood phrase, "the parting of the ways."

But both groups of aspirants (the black and the white) stand before the door of initiation and take the needed steps to open it on two similar occasions. Both overcome glamour after the second initiation, and see their way clearly ahead; but their goals emerge as widely different; one treads the broad way which leads ever deeper into matter and materialism, into darkness and "black power"; the other leads to the straight and narrow way, to the razor-edged path which leads into light and life. One group has never freed itself from the principles which governed the first solar system. They were principles entirely related to matter and substance, and were at that time and in that period (so remote that the number of years of distance can be stated only in super-astronomical figures) the conditioning factors for the initiation of the time. Certain units of humanity—then existent—were so completely conditioned by these material principles and so *deliberately* unready for moving on to the comprehension of another set of principles (more expressive of the divine nature) that they remained of "fixed and selfish material purpose" and a *planned* distortion of the divine will was intelligently created by them. You have here a hint as to the nature of evil and a clue to a part (though only a part) of the mystery to be noted in the statement that evil and good are reverse aspects of the same one reality, and evil is that good which we should have left behind, passing on to greater and more inclusive good. Forget not that the black magicians of today were the initiates of a previous solar system. When the door of initiation is ready to open for the third time, the parting of the ways takes place. Some follow selfish intention and the fixed determination to remain with the separative condition of matter; and to others, the divine will is clearly impressed upon them and becomes the motivating power in their lives. It was under instructions from the Great White Lodge on Sirius that the door remains **[Page 351]** closed the third time to the dark brothers. Evil, as we understand it, has absolutely no place on Sirius.

To the black magician, at this third opportunity, the door of initiation presents an insuperable barrier and obstacle; to the true spiritual neophyte, the door connotes "overcoming." We shall not consider further the approach of the black brothers to that door, but shall confine ourselves to a consideration of the initiations of the Great White Lodge.

This door of initiation is connected with the great problem of what H.P.B. calls the "mystery of electricity"; the door is itself an electrical phenomenon essentially. Having said this, even if you do not understand my meaning, you can, however, grasp the possibility that (being electrical in nature) it can easily present an obstructing force, a repelling energy to the approach of the aspirant; this is the correct

way to look at it. It is only when the electrical energy of which the door is constituted and that of which the man is constructed at any particular time synchronise and vibrate in unison that the aspirant can pass through to greater light. This gives you a somewhat new and rather abstruse definition of initiation. Nevertheless, as science arrives at a better understanding of the human being as an electrical unit of power and light, and of his triple mechanism as created of three aspects of electricity, a truer comprehension of the significance of initiation will eventuate. The three fires of which all things are made are electrical in nature and—speaking symbolically—it is only when "fire by friction" is dominated by "solar fire" that the first four initiations can be taken, culminating in the fifth initiation in which these two fires are subordinated to "electric fire" emanating from the monad and giving a new revelation. This monadic process begins at the third initiation. It might be added that the third initiation (culminating in the Transfiguration) is taken on the three higher levels of the mental plane, and that it is therefore upon the fourth level of the mental plane that the aspirant first of all stands before the door, seeking initiation. That electrical unit or phenomenon of electricity **[Page 352]** which we call the fourth kingdom in nature, on this fourth subplane of the mental plane esoterically "ejects" the unit of electricity which is ready to be absorbed by the higher form of electricity. Fire by friction dies out and solar fire takes its place, and the relationship between the two higher forms of electricity becomes established.

It is solar fire which forms and likewise guards the door of initiation for the first four initiations. It is the electrical fire which forms the door of initiation for those initiations which guard the Way to the Higher Evolution.

There are four types of fire by friction which create the "obstructing door" in unison with solar fire, of which it is essentially created. These are as follows:

1. Electrical energy, composed of two forces of electricity: the innate, inert and latent force of the physical plane atoms of the dense physical vehicle, and the force which we call prana which is an aspect of the energy composing the etheric body. These two blend, combine and form the "door" through which the spiritual man must pass then he undergoes the first initiation. This provocative energy tests out every part of his physical equipment and—as he passes the test—the door opens, the opposing energies symbolically "die out," and he can pass on to the Path of Initiation, free from that type of obstruction. The physical body no longer rules him, either through its limitations and faults or through the physical disciplines which have been hitherto needed but are no longer required.
2. The electrical energy of the astral or emotional body next confronts him as he prepares to take the second initiation. You can call this energy, if you so choose, the sum total of all the glamours; a glamour is essentially a bewildering, deceiving and illusory energy-form which seeks to sidetrack and mislead the neophyte and which is attracted to him by ancient habit and old controls. He is therefore responsible for the impact of this energy. This type of energy takes form, and the massed forms of these glamours constitute the opposing door and oppose the passing of the **[Page 353]** aspirant on to the next phase of the Path. With this electrical energy he must deal before he takes the second initiation. These particular energies are not thoughtforms; they are drifting, undefined and exceedingly fluid. Of this type of energy water is the symbol, and this is one reason why this second initiation is called the Baptism initiation, or the initiation of "entering the stream."
3. The electrical energy of the mind now creates the door for the third initiation, and the obstruction which confronts the initiate is that of the electrical figments of his own thinking, shining with a light

which is all their own (for they are of the highest order and type), but veiling the pure light which shines behind them. They constitute the sumtotal of illusion. This "door" is formed by the coming together of the three types of energy: fire by friction, solar fire (playing in full force at this third initiation), and electrical fire from the Spiritual Triad, making its first impact on the other two fires, for all three are in full activity at this initiatory crisis. All are localised and concentrated in that symbol of progress, the "door of initiation."

It should be becoming increasingly clear to you why the initiate is ever portrayed as one who works with the forces and energies of the planet and the system. To him, there is naught else.

4. The fourth type of "fire by friction" which confronts the initiate as he stands prepared for that initiation which we call the Great Renunciation is the electric energy of the entire integrated personality. That which is the product of every incarnation—the highly developed, powerful and "clear-eyed" personality (as it is called)—is the final event and presents the final great obstruction.

In the Gospel story there are two major episodes in the life of the Master Jesus which throw some light upon this fourth entrance through the door of initiation: the Transfiguration and the Crucifixion. In both of them the three aspects of the personality are symbolised. In the first case, they are symbolised by the three apostles who in bewilderment and profound humility took part in the third initiation, **[Page 354]** the Transfiguration; in the second case, the three were depicted by the three Crosses—the two thieves and the central Master. The difference in the fourth initiation is definite; it lies in the fact that the four aspects of the personality (counting the dense physical body as one aspect and the etheric vehicle as a second aspect of the physical body) are involved, for this fourth emanation of fire by friction has a potent and destructive effect upon the dense physical body. The Great Renunciation involves the rejection of the physical life at any cost, and that cost frequently involves its physical death.

The Great Renunciation or fourth initiation has, therefore, two aspects: the outer involvement or objective happening in the eyes of the physical plane onlooker, and the subjective aspect, portrayed symbolically by the three Crosses and those who hung upon them.

The implications emerging out of this symbolism are not easy to see, even when the superficial meaning is apparent, because that superficial meaning hides and veils a universal reality. The Master Jesus passed through the door of the fourth initiation and overcame the final hindrances offered by His perfected personality. He died upon the Cross. All the four aspects of His personality participated in the event, and all four aspects electrically obstructed His passing through this door, even to the point of their complete destruction—bringing a final liberation. Something universal was also symbolised which had naught to do with the Initiated Master Jesus.

This symbolism and its meaning are related to the three Crosses which stood side by side and to the relationship between those who hung upon them. In the three figures humanity itself is portrayed and also related to the Hierarchy, and this "pictorial event" is a parallel to the one already considered—the initiation of the Master Jesus. In the Crucifixion, in this fourth passing through the door of initiation and in the staging of this event, two great and different individualities—the Master Jesus and the World Saviour, the Christ—are implicated; two major happenings **[Page 355]** are indicated, and the Christian Church has confused the two and related both of them without discrimination to the Master Jesus. Yet one event was a hierarchical occurrence and the other was a great human crisis; one was the entrance of



an initiate into the Mysteries of death, involving in the process all the four aspects of His nature; the other was a dramatic portrayal to mankind of three groups to be found within the human family:

1. Unregenerate man, pictured by the unrepentant thief.
2. The struggling aspirant, moving consciously towards liberation, symbolised for us in the repentant thief.
3. The Hierarchy, composed of all who have passed to liberation through the medium of human experience, and thereby representing to us a guarantee of achievement.

Students would do well to keep this fourfold picture and this threefold symbol clearly distinguished in their minds, for individual attainment and the group possibilities are both involved; each is, however, distinct; in the one case the Master Jesus is the participator, and in the other and the more esoteric occurrence it is the One Who overshadows Him, the Christ. It was the Master Jesus who "died" and entered into the tomb, thus climaxing His long series of incarnations and ending—by destruction—the hold of matter on the spirit; through the tomb He passed into the Hierarchy, and the destiny of the Christian Church was committed to Him; that destiny still lies in His hands. But in the Gospel story, it is the Christ Who is indicated as appearing after the resurrection and not the Master Jesus, except in the one brief episode wherein He appeared to Mary, weeping outside the door of the sepulchre. The other episodes are universal in their implications, as indicated by:

1. Christ walking with the two disciples on the road to Emmaus—a symbol of the essential dualism of spirit and matter, as embodied in a world Saviour.
2. Christ appearing to the disciples in the upper room, [Page 356] symbolising the zodiac, for Judas Iscariot was there, standing for the sign at the time in power; the other eleven disciples representing the remaining signs through which the sun must pass.
3. Pentecost. This event does *not* portray the triumph of orthodox Christianity (as the theologians believe and teach), but signifies the universal dissemination of the Christ consciousness throughout all time in the heart of every human being; to this the words and promise, "Lo, I am with you all the days, even until the end of the world," bear witness.

It is owing to the deeply esoteric meaning of the Resurrection and the Ascension and their major significance, referring to the consciousness of the Christ, that nothing much is told us about these initiations in *The New Testament*, except the vaguest generalities, in contradistinction to the wealth of detail given anent the other four initiations. Four of these initiations are related to the "door of initiation" as occultly understood and with the interpretation of which we are familiar; these four are related also to the electrical "fire by friction" of which that door is constructed, and which spreads to and creates the burning ground across which the initiate must four times move in order to "enter through that door."

The other two initiations (vaguely called the Resurrection and the Ascension) are related to the second so-called "door." This door is not in the same sense an obstruction as is the first door; it opens on to the Way of the Higher Evolution. The first door symbolically admits the initiate into the "heart of the Sun," whilst the second door—in a most mysterious sense—indicates the route which must be followed by the liberated initiate who seeks to penetrate to the Central Spiritual Sun—to which all the seven Paths eventually lead.



*The Door to the Way of the Higher Evolution*

I write not for those initiates who have taken the third initiation, whose personality is soul-dominated and who [Page 357] "walk ever in the light." It will therefore be obvious that there is relatively little that I can say at this point which will be comprehensible, as far as the true meaning goes, to you who have not as yet achieved that state. The key to your understanding lies in the realisation that our seven planes are only the seven subplanes of the cosmic physical plane, and that all that now transpires in the life of the initiate simply releases him from physical experience (technically physical, even on the atmic, monadic and logocic planes), into that vortex of force which we know and understand as LOVE, or onto the cosmic astral plane. The note, the quality and the influence of the cosmic astral plane is love—the higher correspondence of emotion as experienced upon the astral plane of the planetary or solar manifestation. It is therefore to be realised that the Hierarchy is definitely under the impact of energies emanating from the cosmic astral plane, whilst Shamballa reacts to influences coming from the cosmic mental plane. The related stream of energy can therefore be seen to be from:

1. The cosmic astral plane.
2. The solar buddhic plane, reflected in our planetary buddhic plane.
3. The astral plane, the plane of glamour in the three worlds.

In relation to the mind, you have:

1. The cosmic mental plane.
2. The solar atmic plane, reflected in our planetary atmic plane.
3. The mental plane, the plane of illusion.

In connection with the references to glamour and illusion, (see *Glamour: a World Problem*) it must be borne in mind that the reason glamour predominates and illusion functions in the three worlds is due to the fact that men identify themselves with the dense physical brain, and interpret life in terms of experience in the three worlds. There is no true astral plane, from the angle of personality identifications, but only what might be regarded as the figments of the imagination; yet fundamentally and sub-standing what [Page 358] we know as the astral plane is the reflection of the cosmic principle of love. However, being essentially a reflection, it lacks basic reality from the *angle of the true disciple* and must be ignored as an expression of fundamental truth; at the same time, the astral plane exists from the *angle of the Master*, because it is an expression in dense physical cosmic substance of cosmic love. Its potency is, however, so great that it produces glamour in those who are not yet liberated. Students should remember that focussed power produces glamour where wrong identification is involved, but only reality and truth where there is freedom from the factor of form life. Therefore, temporarily, there is no astral plane for the disciple who is withdrawing identification; there is a field of service for the Master Who has no longer the power to identify His consciousness with anything in the three worlds; He can, however, relate cosmic sources with planetary and solar expressions of energy.

As we study the whole subject of initiation and the advanced initiations, it will be found necessary to remember always the relation of our seven planes to the cosmic range of planes. It is necessary also to bear in mind a fact oft forgotten, but which has been known and taught ever since modern occultism began to influence human thinking: the four planes which connote the highest possible spiritual influences, as far as humanity is concerned, are only—in the last analysis—the four etheric subplanes of the cosmic physical plane. These highest planes of our planetary life are, therefore, the source of all

energy and all originating activity in our entire planetary expression and experience. These four planes are (as you already know):

1. The highest plane.....Logoic plane.....Will  
(Adi) Life                      1st aspect
2. The monadic plane....Universal..... Love  
Human monads              2nd aspect
3. The atmic plane.....3rd aspect. .... Intelligence
4. The buddhic plane.....Pure reason. ....Intuition

This 4th or buddhic is a fusion of 2 and 3, of love and **[Page 359]** intelligence, and produces understanding and intuitive perception.

All influences and energies, therefore, which are prevalent in our planetary existence, flow through and create the four above-mentioned planes and thus determine the nature of the evolutionary process at any given time in the three worlds. From the standpoint of a Master, the four planes are composed of forces which are basically responsive to, and finally conditioned by, the energies wielded by the Hierarchy and directed by Shamballa. In a peculiar manner, and under the Law of Correspondences, the three lower planes—mental, emotional and physical—constitute the three dense physical subplanes of the cosmic physical plane and are not, consequently, regarded as embodying principles. H.P.B. says, in connection with our physical plane (the lowest subplane of the cosmic physical plane), that it is not a principle, and this holds good also for the greater whole. The dense physical plane is matter conditioned by a previous solar system, and is almost automatic in its response to etheric energies; these constitute the etheric bodies of all forms created out of this "unprincipled substance," as it is occultly called.

The three lower planes of our seven planes are, from the angle of the esotericist, the equally unprincipled dense cosmic substance; the mark or indication of the true initiate is the transfer of his life and his point of identification from unprincipled substance and substantial forms to "principled" substance and etheric forms. The tendency of the occult student to think ever in terms of spiritual abstraction can (and often does) militate against a grasp of the truth and presents a false picture to the intelligence; the facts which I have just emphasised have much to do with the nature of the higher initiations. I would ask you to remember this.

The third initiation, therefore, releases the initiate from the planes of unprincipled substance (the lower subplanes of the cosmic physical plane), whilst the next two initiations make it possible for him to work with intelligence **[Page 360]** and love on the two lower levels of the cosmic etheric plane—the buddhic and the atmic, the planes of spiritual love and intelligent will. The Way of the Higher Evolution leads through the monadic and logoic planes (the two highest levels of the cosmic physical plane); when the four planes of the cosmic etheric plane are completely mastered and under occult direction, the initiate is faced with the seven Paths and with the choice to tread one or other of them. His choice is naturally dependent upon ray determinations and past activity but is nevertheless a free choice, because all limitation has been removed, all wrong identification with physical forms is now impossible, and the initiate's only limitation is that imposed by entrance into cosmic levels of awareness with which he is still unfamiliar. Bear, therefore, continually in mind that the highest spiritual attainment upon and within the seven planes of our recognised planetary life is entirely conditioned by the fact that they are the seven subplanes of the cosmic physical plane and are

composed of the three dense physical planes (our three worlds of human evolution) and the four cosmic etheric planes (the four levels of so-called spiritual development); these are conditioned by three forces and four energies. I have emphasised this by constant repetition on account of the great importance the recognition of these facts will play in any grasp you may achieve anent the Way of the Higher Evolution.

After the Master has taken the fifth initiation, He has—as you know—covered and mastered the ordinary field of evolution for humanity; that means the three worlds of ordinary human experience and the two worlds of superhuman effort, making the five fields of the spiritual activity of man. Love and intelligence are now perfectly developed in Him, though their expression and emphasis may vary according to His rays; He is aware of the fact of the Will or of the first divine aspect, with its two qualities (veiling a third) of destruction and of purpose; He is becoming active on the second plane of our planetary life, the monadic plane, and that great centre of life, Shamballa, is having a **[Page 361]** definite vibratory effect upon Him; also (and this will be incomprehensible to you) He is becoming sensitive to a range of energies and influences which can now be registered by Him, owing to His increasing monadic polarisation and His contact with Shamballa.

The cosmic astral plane becomes, for the Master, a definite objective; He is beginning to develop a great sensitivity to that level of awareness, but consciousness of that within the planetary life—as He knows it—prevents Him from registering this energy of pure cosmic love as He later will. It is this sense of limitation which is the cause of His recognition of the Door on to the Way of the Higher Evolution, for the fifth and sixth initiations liberate Him into the atomic and monadic states of awareness; these initiations are to the initiate at this stage of development what the first and second initiations are to the disciple who is seeking to tread the earlier stages of the Path of Initiation. They might therefore be regarded as initiations of the threshold—one leading to the awareness of the higher levels of conscious unfoldment which the third initiation (the first major initiation) inaugurates, and the other to those levels of impression, of contact and of future ascension which are the sevenfold goal set before the Master when the sixth initiation (the true ascension) is consummated. It is for this reason that this particular initiation is called the Initiation of Decision. The Master then chooses which of the seven Ways or Paths He will follow, because His aeonial experience has enabled Him to *choose any of them* and know that He has chosen aright. Though these seven Paths, being one of the septenates, are necessarily related to the seven rays, they are *not* ray paths, nor are they governed by the seven rays. Any one of them is open to a Master of the Wisdom, and His choice will not be dependent upon His ray type, though He will take that factor into consideration. They are more definitely related to the seven cosmic planes than to the seven rays; this we will consider in greater detail when dealing with the factor of the seven Ashrams which are "proving" grounds for all the Masters confronted with the Initiation of Decision.

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Disciples are more apt to be interested in the Ashrams from the angle of their own development; they are not prone to remember that the life progress and purpose of the Master not only determines the quality of the Ashram but that His own development and His eventual decisions are closely related to the Ashram which He controls. It is not easy for students to shift their attention away from the relation of the Ashram to humanity as a whole, or to realise that this relation is secondary to the Master Whose primary preoccupation is the unfoldment of the purposes of Sanat Kumara and the attainment of that state of Being which is significant of Shamballa. Students need to bear in mind that one phase of preparation for future work is that which will succeed the Initiation of Decision, and that this is

dependent upon the type, quality and service rendered by the Master as He conditions and controls His Ashram. This I will attempt to enlarge upon under our next heading. It is useful however, for aspirants to discipleship, and above all for those preparing for initiation and consequently already working in an Ashram, to get this different point of view and begin to unfold within themselves a new sensitivity to impression coming from sources higher than the Hierarchy itself. This involves in them a new and higher type of orientation, and though it remains as yet impossible of attainment there is definite developing value in a grasp of the concept and the effort of the abstract mind and the intuitive perception to seize upon and reflect upon a new and entirely foreign concept. This higher reflective process is to the disciple who is working in an Ashram what aspiration is to the student upon the Probationary Path and the *early* stages of the Path of Discipleship.

In the latter case, the aspirant's emotional body becomes responsive to the principle of buddhi, reaching him via the love petals of the egoic lotus; in the more exalted situation, the disciple becomes aware (for that is all it is) of the *possibility* of an impression reaching him from the cosmic astral plane, via monadic levels of awareness. Note what I say—simply the possibility—for there is at this stage no assured [Page 363] recognition of this goal; it is an impression which is to the disciple preparing for one of the higher initiations what an occult theory is to an aspirant on very much lower levels. The only way in which I can give any faintest idea of the higher reaches of the initiate consciousness will be through reference to lower *grasped* capacities and the presentation of undefinable truths in terms of that which has been defined and which (to these higher states of awareness) are in the nature of seed thoughts.

Some small grasp of the nature of the consciousness of Shamballa will emerge as we study this section of the Treatise, for the higher levels of the cosmic etheric plane are permeated with energies emanating from the cosmic astral plane and the cosmic mental plane; these energies, playing through and directed by the great Lives Who form a permanent nucleus of the Council Chamber at Shamballa, do condition and are the impelling, motivating and *relating* power behind all the evolutionary processes on lower levels.

Yet, the life and consciousness of the Hierarchy are very different to the life and consciousness of Those Who constitute the great centre called Shamballa; the developing sensitivity to increasingly high impression, which is the result of each stage of the final initiatory process, is the only way in which the distinction and the goal become apparent. Just as those who read and study these ideas are occupied with concepts and thoughts totally unrealised and wholly inexplicable and sometimes even senseless, to the ordinary everyday businessman in the street, so there are also ranges of thought and eternal extra-planetary concepts which are equally unknown and temporarily inexplicable to the initiate working in an Ashram under some Master. When the student realises that the great universal Oneness which he associates with monadic consciousness, is only the registration of impressions localised (and therefore limited) and defined within the etheric levels of the cosmic physical plane, he can perhaps grasp the implications of the wonder which will be revealed to the initiate who can transcend the entire cosmic physical plane (our seven planes of the [Page 364] human, superhuman and the divine worlds) and function upon another cosmic level. This is what the treading of the Way of the Higher Evolution enables a Master eventually to do.

One interesting fact emerges out of all this comparative work and this mode of analogical teaching, and that is that the word "spiritual" refers neither to religious matters (so-called) nor to the Path of Discipleship or the Path of the major or higher initiations, but to the *relationships* on every level of the

cosmic physical plane, to every level from the lowest to the highest. The word "spiritual" relates to attitudes, to relationships, to the moving forward from one level of consciousness (no matter how low or gross, from the point of view of a higher level of contact) to the next; it is related to the power to see the vision, even if that vision is materialistic as seen from the angle of a higher registration of possibility; the word "spiritual" refers to every effect of the evolutionary process as it drives man forward from one range of sensitivity and of responsiveness to impression to another; it relates to the expansion of consciousness, so that the unfoldment of the organs of sensory perception in primitive man or in the awakening infant are just as surely spiritual events as participation in an initiatory process; the development of the so-called irreligious man into a sound and effective businessman, with all the necessary perception and equipment for success, is as much a spiritual unfoldment—in that individual's experience—as the taking of an initiation by a disciple in an Ashram.

The assumption by orthodox church people that the word "spiritual" connotes profound and effective interest in orthodox religion is *not* borne out by the facts of the spiritual life. Some day, when the world is increasingly led by its initiates, this erroneous assumption will be discarded, and it will be realised that all activity which drives the human being forward towards some form of development (physical, emotional, intuitional, and so forth) is essentially spiritual in nature and is indicative of the livingness of the inner divine entity.

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I have felt it necessary to point this out because it will become apparent as we read and study this section of the Treatise that the Master—moving forward into higher areas of impressionability—may not and frequently will not express this development in terms of what is now regarded as "spiritual" by the religious devotee and by the man used to the wording and the terminology of the churchmen of all faiths. The discoveries of science, my brother, or the production of some great work in literature or in the field of art, are just as much an evidence of "spiritual" unfoldment as the rhapsodies of the mystic or the registration by the so called occultist of a contact with the Hierarchy.

There will, however, come a point in the experience of all those thus making a spiritual approach along some specialised line, where a meeting place will become apparent, where a joint goal will be unitedly recognised, where essential unity under diversity of forms, of methods and of techniques will be acknowledged, and where pilgrims on all ways of approach will know themselves to be one band of demonstrators of the divine.

One such meeting place is upon the periphery of the Hierarchy during the stage immediately prior to acceptance into an Ashram. It is interesting to note that—on a world-wide scale—the world disciple, Humanity, is today on the verge of this major awakening and joint registration of a unity not hitherto reached; the growth of the spirit of internationalism, the inclusiveness of the scientific attitude, and the spread of a universal humanitarian welfare movement are all indicative of this meeting place.

Another such meeting place is recorded and entered (symbolically speaking) when the third initiation is taken, and still another is realised at the time of the seventh initiation. These all register development in group awareness, as well as in the recognition of the individual initiate, as to what is happening within the consciousness aspect of humanity.

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The door into the Way of the Higher Evolution simply permits the entrance of the sensitive initiate into "spheres of intimacy" (as they are sometimes called) which are this time cosmic in their implications, planetary in their effects, and which give to the initiate what has been called the "key to the Sun"—as it conditions the solar system—just as the door to initiation gives to the aspirant the "key to the kingdom of God."

We have dealt in the foregoing pages with deep matters and have touched upon topics too high for the understanding of the average student or probationary disciple; dim recognitions, based on past acceptances are, however, possible to some of you. We have seen, among other things, that the so-called "door of initiation" presents obstacles whose purpose is to block entrance and to draw out the latent will of the applicant; an initiate is one who succeeds in penetrating to the further side of the door, where recognition awaits him. We will now concern ourselves with the basic theme of the Ashram itself.

### THE ENTERING OF THE ASHRAM

This theme necessarily has great interest for all aspirants and would-be disciples, but I am not at first going to deal with the subject from the angle of humanity and its effort to establish contact with the Ashram. I desire first of all to speak of the Ashram as a whole, constituted of many Ashrams and creating an "invoking area" of relationship for the supreme Head of the Ashram, Sanat Kumara, the Lord of the World. I seek to enter into no discussion of this leading Life of our entire planet. HE is to a still greater Being, the One referred to elsewhere as "the One about Whom naught may be said," what the vehicle of a Master in physical incarnation is to Him, and on a less accurate basis, what your personality is to you; it is an expression of the soul or of the Monad when a disciple has attained initiate-consciousness. **[Page 367]** All the qualities, the love and the purpose of a supreme Entity, referred to in The New Testament as the "Unknown God," are focussed in Sanat Kumara. Some gauge of the unfoldments which can lie ahead of humanity will enter the human consciousness when:

1. The fact of the Hierarchy,
2. The nature of its relationship to Shamballa,
3. The spiritual nature of Those Who respond in reverent obedience to the slightest wish of the Lord of the World,

are among the accepted truths whereby men live. This will happen after the externalisation of the Hierarchy.

This Lord of the World is the sole repository of the will and purpose of the One of Whom He is an expression; this again can be understood by you as evoking the same relation to the "unknown God" as your personality—when expressing adequately the soul and later the Monad—conditions your perception, knowledge, plans and purpose, and controls the quality of your life and directs the energy which you express.

His vehicle of manifestation is the planet with its seven centres, of which only three are yet recognised by the occult student: Shamballa, His head centre, the Hierarchy, His heart centre, and Humanity, His throat centre. The other four centres are concerned with evolutions which are reached, controlled and related from one or other of these three major centres. The solar plexus is dominated by the Hierarchy,



the heart centre of Sanat Kumara, and has a close relation to the deva evolution, hinted at by me in *A Treatise on Cosmic Fire*. The vastness of this subject will be understood by my use of the word "hint" in reference to what I have earlier written on the subject.

The centre which we call Shamballa controls that mysterious centre which is the correspondence to that which we call "the centre at the base of the spine"; this is the inadequate name given to the reservoir of threefold fire, latent and quiescent, which is found at the base of the human spine; it is entirely inactive except in those people who have [Page 368] taken the third initiation. The planetary centre is related to the three fires (electric fire, solar fire, and fire by friction) which are the source of the life, warmth, moisture and growth of all forms upon our planet. It may seem curious and inexplicable to you, but the centre of creativity is affected, and I had almost said guarded, by the "centre which we call the race of men"; the reference in the serious occult books to the future of humanity as the Saviour of all the subhuman kingdoms has relation to this fact.

The ajna centre of the Lord of the World is just beginning to express itself in a recognisable manner through the New Group of World Servers. This intermediate group—between the Hierarchy and Humanity—is a carrier of the energy which makes the Plan possible (the Plan of which the Hierarchy is the custodian). This Plan implements the Purpose, and later, when the New Group of World Servers is organised and is recognised as a living organism, it will definitely receive energy from Shamballa in a direct reception, via the Hierarchy. This information is, I realise, of little immediate importance to you, but—towards the end of the century—it will be found explanatory of much.

Though the Christ is the Head of the Hierarchy, it is Sanat Kumara, the Ancient of Days, Whose Ashram it truly is. The Christ (I am using one of His official names) is indeed the Master of all the Masters and the Coordinator of the entire life of the great Ashram, in conjunction with the two other hierarchical Officials, the Manu and the Mahachohan. The information I gave as to the constitution of the Hierarchy, in *Initiation, Human and Solar*, was along the same line. The Hierarchy is the Ashram of Sanat Kumara, but He has delegated His authority, right down the ages, to the so-called World Saviours successively; Their life expression embodied in every case the goal of the period during which They held office.

In the early days of the Hierarchy, millennia of years ago, neither the official Directors of the Hierarchy nor the Masters were of the calibre which They are today. Had They been so, They would have been too far removed from [Page 369] the factual life of the cycle, and therefore useless for the cycle of divine life which existed. The growth of humanity and its evolutionary status (when compared with primordial and primitive man) can be seen in the quality of the Hierarchy today, *which humanity produced* and towards which it looks for guidance and teaching. This is an interesting point which I offer for your consideration. Never forget, my brothers, that as it is humanity which has furnished the personnel of the Hierarchy—including the Christ, the first of our humanity to achieve divinity—we have, therefore, the guarantee and the assurance of humanity's ultimate success.

The three major Executives of the Hierarchy:

1. The Christ, representing the second Ray of Love-Wisdom,
2. The Manu, representing the first Ray of Will or Power,
3. The Mahachohan, representing the third Ray of Active Intelligence,

are responsible to the Lord of the World for the processing of the life and impulse which condition the evolutionary process. This statement is made without any further definition by me because the whole subject is too abstruse and it would require another Treatise like that on Cosmic Fire to make it even a little clearer.

Humanity can only be the recipient of this type of information after the first Ray of Will or Power has become more active; this will take place when the work of the second Ray of Love-Wisdom has reached its next cyclic crisis point. The crisis points of a ray are ever indicative of success and have in them the quality of joy. Mankind will then be much freer from the spirit of separateness, and a measure of peace, unity and cooperation will be conditioning human relations. There is a constant shifting in the state of the planetary consciousness and this, though implemented from Shamballa, is produced by humanity itself; this unfolding human consciousness leads mankind eventually out of the fourth kingdom in nature into the fifth, the hierarchy of souls, and—at the same time—raises the level of consciousness [Page 370] in all the three subhuman kingdoms. This series of happenings will remain for a long time inexplicable to man, though the results can be seen in the effect which humanity has had on the animal kingdom, through domestication; on the vegetable kingdom, through specialisation and science; and on the mineral kingdom, through the skilled utilisation of metals and the widespread use of the mineral products of the earth.

It must be borne in mind that the Council Chamber of the Lord at Shamballa is a unit, but that the Hierarchy is a differentiation of this basic unity into the seven major Ashrams and the forty-nine Ashrams which are gradually forming. The Hierarchy is, however, a unity within itself, for the entire ashramic life is guarded by a ring-pass-not, created by its radiation; the seven and the forty-nine Ashrams are held together by the magnetic interplay of the whole. It is this radiation which affects by its quality the senior aspirants in the world, and draws them gradually into relationship with itself and finally into its magnetic field. This is aided by the clarity of perception, the intensification of the livingness of the rightly oriented aspirant. I prefer the word "livingness" to that of "vibration," so widely used in modern occultism.

There is therefore a dual inflow into the Ashram of Sanat Kumara, controlled and directed by the three hierarchical Directors:

1. *From Shamballa itself.* This is a flow of energising life or of what we might call "unfettered enlightenment"; this impresses the purpose or the will of the Lord of the World upon the united Hierarchy in a manner incomprehensible to you; it also creates a dynamic magnetic impulse which enables the graded initiates, through the medium of the Ashrams, to organise the Plan and set it in motion, so that the Purpose gradually materialises on earth. Because the senior initiates, from the Christ down to initiates of the fourth degree, are conscious in varying ways (according to ray) of the Eternal Now, and can work free from the compulsion of time, They can see the impressed Purpose as a [Page 371] more complete whole than can initiates of lesser degree and development. It is this capacity which makes Them responsive to Shamballa, where the living will of the "Unknown God" (for a period of a life cycle) is seen in completeness and is already existent. The Hierarchy is, however, handicapped in its activity by the time sense and the materialistic focus of the "centre which we call the race of men."

2. *From Humanity.* There is a constant (and increasing) flow of reoriented human energy penetrating into and beyond the radiatory periphery. This penetrating energy, implemented by the individual

aspirant and disciple, is that of intelligent activity and—little as you may have realised it—it is this constant inflow which aids in the intelligent application of the Plan to human affairs. The Science of Impression, which governs the technique of Shamballa, functions through the three different centres in three different ways:

- a. Shamballa...dynamic impression
- b. The Hierarchy...magnetic telepathy
- c. Humanity...radiatory sensitivity

yet these three are only manifestations of the will of God as it works out in the activities of His three major centres.

One point should here be made: the entry of a member of the human family into the ranks of the initiates and his participation in the activity of some one or other of the Ashrams produces a movement out of the Hierarchy of some Master and into the highest centre of all; it has this effect only after the entering initiate has taken the third initiation, and can therefore take his part in the hierarchical life as a monadic expression susceptible to impression from Shamballa. When a Master thus emerges He is immediately confronted with the choice between the seven Paths. With this development and decision we shall later deal. The seven Paths are all concerned *with purpose*, just as the seven Ashrams are all concerned *with the plan*. There is, as you will later see, a direct relation between the seven Paths and the seven Ashrams. Though we shall not deal with the subject at all, there is likewise a correspondence in the third [Page 372] major centre, Humanity. You have, therefore, curiously interrelated:

The seven Paths  
 The seven Rays  
 The seven Ashrams  
 The seven Races

Students would do well to bear in mind that these relationships are the result of the *involutionary activity* of the life expression of the Lord of the World. The key to the mystery of differentiation is found by the Master when He is faced by the choice of the seven Paths. At that high point of will expression, He discovers the secret of that evolutionary process which proceeds from unity to differentiation, and from differentiation to unity again. Individualisation, Initiation and Identification are the three main stages in the *evolutionary activity* of the life of God and condition the quality of each of the three divine centres. The four related septenates, enumerated above, eventually produce a synthesis which will consummate upon the cosmic mental plane. This is of course beyond my powers to teach or to explain, as I am not yet a liberated Master, though I am a liberated human being.

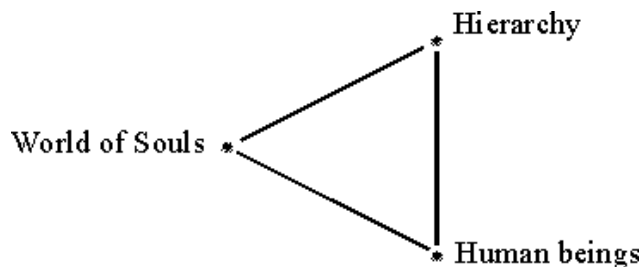
In the human centre, the man becomes identified with himself; in the Hierarchy, he becomes identified with the group; in Shamballa, He becomes identified with the planetary WHOLE. When that takes place, He is then aware for the first time that other identifications—lying beyond the planetary ring-pass-not—confront Him; His choice of one or other of the Paths is conditioned by the *quality* of His previous identifications, which are in their turn conditioned by His ray type.

Passing from these broad generalisations, which in reality lie far beyond our present grasp but which will have their future usefulness, let us now consider the Hierarchy as it exists (in the consciousness of Sanat Kumara, as His Ashram) and as it constitutes "the noble middle Path" to which the Buddha

refers, and fills the intermediate and the **[Page 373]** mediating place between Shamballa and Humanity. This position of the Hierarchy must never be forgotten.

*The seven Groups of Ashrams within the Hierarchy*

It is because the first Ray of Will or Power, through its Ashram, is related to Shamballa, that the Master Morya is the Head of all truly esoteric schools. In the esoteric enterprise and in the work done by disciples in the Ashrams, the Will is developed so that the Purpose may eventually be understood. He relates the three points of the triangle composed of the Hierarchy, the world of souls on the mental plane, and those human souls who (on all Rays) are ready for contact with the Hierarchy. They have made contact with their souls, and this is registered in the Hierarchy. The triangle is, therefore, as follows:



As the externalisation of the Ashram proceeds, those souls upon the physical plane who are ready for enlightenment will find their way into the New Group of World Servers; this group will increasingly assume potent relation between the units of life within its periphery, the Ashram, and humanity. From one point of view, the New Group of World Servers can be regarded not only as a relating group, but also as a great transforming station, dowered later (though not noticeably so at the present time) with two functions in relation to the Ashram:

1. One function is to enable "externalising units of perfection" (the higher initiates and the Masters) to step down Their individual potency to such a degree that They will be able to work in physical objectivity on the earth, with no undesirable effects upon humanity. I refer to average and undeveloped human beings. Students should bear in mind that contact with Those Who are initiates of high degree **[Page 374]** and members of an Ashram has the following three effects upon humanity:

- a. On evolved men, aspirants, probationers and disciples, the effect is stimulating and magnetic.
- b. On average human beings, capable of little response yet susceptible to impact and sensitive to impression, the effect is not helpful and is often destructive, because their etheric bodies are not competent to entertain and employ such high vibrations.
- c. On undeveloped humanity, the effect has been called "condensation or concretisation"; all their natural qualities (the qualified substance of their three bodies) are solidified; thus they create an automatic barrier to the entry of the too high impulses and vibrations.

2. The second function is to enable those who are making definite soul contact, reorienting themselves and nearing the periphery of the Ashram, to absorb with profit the radiation of the Hierarchy.

I would like at this point to refer back to the time sense in relation to the Hierarchy and its work, to which I referred a few pages back. It involves the inability of the average disciple to think in terms of

*the Ashram*—the Ashram of the Christ, representing Sanat Kumara. When he turns his thoughts to the Master and the radiatory and magnetic group which He has attracted to Himself, the disciple almost inevitably thinks in terms of "my Master and His Ashram." Yet this is not in any sense a statement of truth. There is one great Ashram, the Hierarchy, radiating (after due absorption of light, understanding and power from Shamballa, and this inflow is adequate to hierarchical need) as it seeks to aid not only the human evolution but all the other evolutions, of which humanity, in several cases, knows nothing. The great Ashram is likewise magnetic in its effect, and through its magnetic potency (brought about by an inflow of first ray power) "units of life and devotion"—human beings—are brought into the Ashram as disciples in preparation for initiation. People are apt to regard magnetic [Page 375] potency as evidence of love; it is, in reality, evidence of the radiation of love when enhanced and strengthened by first ray energy. *It is the admixture* (if I may use such a peculiar term) *of love and will which produces radiation*. It is the conscious use by the Hierarchy of the power coming from Shamballa which results in the magnetic impact and the spiritual "pull" which draws the soul, incarnated in the body, towards the Ashram. This pull is directed towards the world of souls which is, through its manifesting units, undergoing experience in the school of life, yet overshadowed by the soul on its own level. It is this overshadowing soul which absorbs and utilises the magnetic power and which, from soul levels, transfers it to the souls of men.

There is still another point upon which I would like to touch. Owing to the fact that the Law which governs the Hierarchy is the second systemic law, the Law of Attraction, students are apt to think that magnetism is a second ray quality. They are right in so far that all the systemic laws are expressions of the life of God through the medium, at this time, of the second ray, which makes our solar system a second ray system. All other laws and qualities (for a law from the divine angle is the motivating, qualified agent of the divine will, as understood in Shamballa) are related to the second ray as it manifests through our planetary Logos. Nevertheless, magnetic action is more closely allied to first ray functioning than it is to the second ray, and is an aspect or quality of the Law of Synthesis. It was this magnetic power of the first ray to which the Christ referred when He said "I, if I be lifted up (The Ascension Initiation. A.A.B.), will draw all men unto me." He faced then those initiations which would qualify Him to become what is esoterically called "a Shamballa recipient." There is, in magnetic action, more of the element of the will and of an expressing purpose. In explanation it might be said that the radiation of the Hierarchy, which is definitely second ray in nature, and which is projected as attractive radiation, is implemented by the magnetic aspect. This—as the *Old Commentary* puts it—is "a point of focussed fire, found in the centre of the jewel. [Page 376] It stirs to life the quality of love which permeates the Ashram of the Lord. Radiation then can penetrate to other centres and to other lives, and thus the Lord is served." It is this point of focussed dynamic will at the very heart of the Hierarchy which in reality implements the Plan.

To put the matter as simply as possible—too simply to be entirely exact, yet near enough to the truth to be clarifying and helpful—it is this magnetic potency, this dynamic active and energising will, which enables the Hierarchy to move forward upon the eternal Path. Its functions might be listed as follows:

1. It is the connecting energy which comes from Shamballa and "enlivens" (literally and occultly understood) the Ashram of Sanat Kumara. It is, in one sense, the higher correspondence to the prana which "enlivens" the dense physical body of man.
2. It is the stimulating factor which produces cohesion among the various Ashrams, and is one of the sources of hierarchical unity. Putting it in other words, it is the service of the Plan which binds the

seven Ashrams, with their subsidiary Ashrams, coherently into the one great Ashram. The Plan is the expression of the Purpose or the Will of God.

3. This Shamballic magnetism not only relates the Ashrams to each other, but it is also the potency which evokes the will or the first ray nature inherent in every man but which is only consciously and definitely unfolded within the periphery of the great Ashram.

4. In a mysterious sense, it is the life of that seed or germ which will come to fruition in the third solar system:

a. In the "centre which we call the race of men" the potency of intelligence (developed in a previous solar system) is brought to fruition and the stirrings of the potency of love are felt.

b. In the "centre which is nearest to the Lord" the potencies of intelligence and love are expressed, and at the third initiation the magnetic pull of the potency of will is felt.

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c. In the "centre where the will of God is known" the intelligent loving Master, now responsive to the energy of the will, is faced with the seven Paths whereon that will can come to fruition and the "units of love can be transferred because they also will and know." They can then form part of the third solar system which will be definitely under the influences coming from the cosmic mental plane, just as, in this solar system, the energies coming from the cosmic astral plane have been the major influence.

All this is, of course, an inadequate expression of abstruse truth. The cosmic astral plane is not an illusion, as is the astral plane with which we are all so unhappily acquainted. The reason for this lies in the fact that all our planes constitute the cosmic physical plane and are therefore regarded—as far as three worlds of human evolution are concerned—as illusion, for the dense physical substance is not a principle. This you have oft been told. The cosmic astral plane is a reservoir of love energy, pouring into two of our planes which constitute part of the cosmic etheric body—the monadic plane and the buddhic plane.

5. It is that which permeates the radiation from the Hierarchy to which humanity is responsive. No disciple or aspirant can be drawn into the periphery of the Hierarchy, and from thence into an Ashram, without finding that his will nature is being affected. It will only show itself at this stage as persistence and determination. Persistence is a quality of life and related to immortality, whilst determination is the lowest aspect of the will. Their development produces a reorientation which becomes a permanent attitude, and the disciple then becomes responsive not only to the "vitalised radiation" coming from the periphery of the Hierarchy but also, in an increasing measure, to the "magnetic pull" which emanates from the Hierarchy itself, and in particular from the Ashram to which he must eventually find his way.

If you will make a close study of all the above information, you may find some measure of enlightenment. It is the great simplicities which must be ever kept in mind: the **[Page 378]** three great divine aspects, the septenates of the evolutionary process, the divine qualities or principles, and the relation of energy to force. With these clearly held in mind, the detail is of small moments the intuition rapidly assimilates and relates the detail, if there be need to do so, to the manifesting whole.

To return to our theme, which is the expression of the great Ashram through the medium of the seven Ashrams, it is this magnetic energy of the first aspect which is found at the heart of the seven Ashrams, energised and enlightened from the reservoir of will energy found at the heart of the great Ashram



itself. This reservoir is fed from the "centre where the will of God is known," and the directing agent of this energy, within the Hierarchy itself, is the Christ and His two Associates, the Manu and the Mahachohan. The forty-nine subsidiary Ashrams (not all of which are yet functioning) are energised by the potency of will from the reservoir of energy at the heart of each major Ashram, these in their turn being fed from the central reservoir. The correspondence of this in the human centres is called the "jewel in the lotus."

Let us now study the formation of the great Ashram and then (this will have more meaning for you) the gradual formation of the seven Ashrams under direct ray activity. This process lies in the past history of humanity and I shall only briefly touch upon it. Once formed, it became the task of these seven Ashrams to produce the forty-two Ashrams. These seven Ashrams express ray qualities, and the whole forty-nine are expressive of the forty-nine fires, referred to in *The Secret Doctrine*; through these fires, the God of Fire seeks to make Himself known.

As we study some of the esoteric details connected with the life, the quality and, later, the appearance of the Ashrams of the Masters, I would remind you of certain points I have already made; your minds then will be predisposed to right thinking and interpretation. I am anxious for your approach to the subject to be correct. I have given you a number of definitions of an Ashram in the previous pages [Page 379] and in my other books, and I would have you bear these in mind. The concept of a college group, of a band of workers or of a number of men and women working under the supervision of a Master is too apt to colour your thoughts. The complete freedom from all coercion or from any supervision of daily activity, the instinctive reaction of all *within* the Ashram to the ray influence and to the "breath of the prevailing Will" (as it is called) is something very different. I seek in what I intend to impart to you to give a very different impression. In our next section, on the dual life of the initiatory process, the newer concepts may emerge more clearly. The points I want you to bear in mind are as follows:

1. The great Ashram, the Hierarchy, is composed of many Ashrams, creating an "invoking area" of relationship for Sanat Kumara.
2. The Christ, aided by the Manu and the Mahachohan, is the Coordinator of the entire life of the great Ashram.
3. The personnel of the great Ashram is today entirely provided from the ranks of humanity. This was not so in the earlier cycles.
4. The great Ashram is formed of seven major Ashrams and forty-two secondary Ashrams which are gradually forming.
5. The entire Ashram is a unity, for the ashramic life in its differentiated groups is guarded by a ring-pass-not.
6. This ring-pass-not is provided by radiation.
7. The forty-two lesser Ashrams are held together by the magnetic interplay of the whole.

8. Aspirants are drawn into relation with the Ashram through its radiation and enter finally into its magnetic field.
9. There is a dual flow of energy or force into the great Ashram:
  - a. Energising life from Shamballa or what is called "unfettered enlightenment."
  - [Page 380]**
  - b. The energy of active intelligence from Humanity, thus enabling the Masters to formulate the Plan.
10. The seven Ashrams are all concerned with the Plan.
11. The Master Morya is the Head of all esoteric schools which truly prepare an aspirant for ashramic contact and work. The reason that a first ray Master is thus the Head is because it is the Will aspect which is developed within the Ashram.
12. It is the service of the Plan which binds the seven Ashrams, with their subsidiary Ashrams, into the one great Ashram.
13. It is only within his ray Ashram that the will of the disciple is developed.
14. The magnetic, dynamic energy of the first aspect of divinity is found at the heart of each of the seven Ashrams, fed from a reservoir of will energy which is found at the heart of the great Ashram itself.
15. The forty-two subsidiary Ashrams are energised by the reservoir of will energy found at the heart of each of the major Ashrams.
16. The seven Ashrams express each the quality of their ray, one of the seven ray types.

If you will have these points in mind, the whole hierarchical theme will be recognised and correctly interpreted by you.

There was a time when (in the early history of the planet) there was no Hierarchy; there were only two major centres in the expression of the life of the Lord of the World: Shamballa and His embryonic throat centre, Humanity. Shamballa was the head centre. There was no humanity, such as we now know it, but only something so primitive that it is well-nigh impossible for you to grasp its significance or factual expression. But the life of God was there, plus an inherent "urge" and a dynamic "pull." These two factors rendered the mass of men (if one may call them so) inchoately invocative, thus drawing from high spiritual centres certain developed and informed Lives Who—in increasing **[Page 381]** numbers—"walked among men" and led them slowly, very slowly, forward into increasing light. The early history of the Hierarchy falls into two historical eras in the process of its becoming a "mediating Centre":

First: The time when the relating, mediating, enlightening correspondences to Those we now call the Masters trod the earth with men and were not withdrawn and apparently invisible, as is now the case. Their task was to bring the primitive intelligence of humanity to the point where there could be the presentation of the Plan, with eventual cooperation. In occult parlance, Their work was the establishing

of a rapport between the unrevealed second aspect (to which They were responsive) and Humanity. In this They succeeded, but the matter aspect and quality—that of active intelligence—was so strong that the second historical phase became essential.

Second: The time when the Hierarchy was created as we know it today; the heart centre of Sanat Kumara came into its own life, formed its own magnetic field, possessed its own ring-pass-not, and became a dynamic mediating centre between Shamballa and Humanity.

It has oft been told in occult and theosophical literature that the Hierarchy withdrew as a penalising measure because of the wickedness of mankind. This is only superficially true and is an instance of a man-made interpretation; giving us the first example of the fear-and-punishment psychology which—from that time on—has conditioned all religious teaching. The withdrawing Masters had Their Paul to distort the truth, just as had the Christ, Their august Head today. The truth was far otherwise.

The time came in those distant aeons when a certain percentage of human beings reached, through their own efforts, the stage (at that time demanded) of preparedness for initiation. This attainment brought surprising results:

- a. It became possible for certain of the Masters to "return from whence They came."
- b. It became necessary to provide conditions where [Page 382] these men "accepted for unfettered enlightenment" could receive the needed training.
- c. The process of creation had reached the evolutionary stage where the centres of the Lord of the World were differentiated; function and radiatory activity were established, and this produced a stronger "pull" and placed the Hierarchy "at the midway point." A station of light and power was formed. All this was made possible because humanity could now produce its own "enlightened ones."

These two historical periods (not events, except in so far that all TIME is a sequence or pattern of events) covered vast cycles; aeon by aeon, the work went on until we have today the three major centres in the planet, demonstrating great activity, much more closely related than ever before, and ready now to enter into a third historical period. In this coming cycle we shall see the first stages of the great spiritual fusion towards which all evolution tends; it will take the form of the externalisation of the Ashram, so that the Hierarchy (or the centre where the *love* of God is known and the purpose of Sanat Kumara is formulated into the Plan) and Humanity will meet on the physical plane and occultly know each other. Two centres then will be "visible in the light"—the Hierarchy and Humanity. When these two centres can work in full cooperation, then Shamballa will take form and will no longer be found existing only in cosmic etheric substance, as is now the case.

What this means, how it will be accomplished, and what the implications are, will be revealed in such a distant future that we need waste no time considering it. We are working and living in the initial stages of the period wherein preparation is being made for the emergence of the Hierarchy into the world of men. This emergence is at present purely on to mental levels, but when the thoughtform of exoteric existence is created by Humanity itself and the invocative cry is intense enough, then the Great Ashram will slowly make its appearance upon the physical plane.

On that plane, the distinction between the two centres [Page 383] will be preserved, but the inner relationship and the spiritual fusion will steadily proceed until:

Soul and personality are one,  
 Love and intelligence are coordinated,  
 Plan and fulfillment are achieved.

All this will be brought about through the invocative spirit in man, plus the initiatory process, carried on in the Ashrams of the great Ashram. What this coming process will entail of change in civilisation, in human nature and in the group expression of the human spirit—religions, society and politics—it is not possible here to say; so much lies hidden in the free will and right timing of mankind. But that future of spiritual cooperation and interplay within and without the great Ashram is assured, and for it all true disciples are working. The world situation today is therefore one of great interest. Humanity, the world disciple, is in process of recovering from a major test, prior to a great step forward towards a conscious approach to more spiritual living; this, factually, means a definite approach to the Hierarchy.

In the meantime the Hierarchy is orienting itself to a much closer rapport with humanity, and to an interior reorganisation which will make it possible to admit disciples in large numbers into the great Ashram. This will lead to the implementation of the lesser Ashrams and also to a preparation for the transmission of more of the Will energy, through the great Ashram, into the throat centre of Sanat Kumara, Humanity.

The seven major Ashrams are each responsive to one of seven types of ray energy and are focal points in the Hierarchy of the seven rays. The central, senior and major Ashram is (at this time) the repository of second ray energy, as this ray governs this second solar system. It is the Ashram of Love-Wisdom—the Ashram in which the Buddha and the Christ received Their initiations and through which each of Them works. It will be obvious that if the process of invocation and evocation governs the interplay of the planetary centres, you have in this fact another reason why the senior Ashram is second ray in quality. Invocation is related **[Page 384]** to radiation. Evocation is related to magnetism. These are two points worthy of your consideration.

The other six major Ashrams came sequentially into being as the invocation of primitive man reached such a point of intensity of expression that a response was evoked from Shamballa, via its ray Representatives, working with directed energy in the three worlds. A "point of radiatory force" was established, at first in relation to the second ray Ashram, and later to the other Ashrams. One by one, as the rays cycled into activity in the three worlds and eventually on the physical plane, the seven Ashrams were founded, developed and expanded until the time arrived—several aeons ago—when all seven Ashrams were fully organised, and through them passed a steady flow of human beings liberating themselves from the three worlds.

In the earliest times this flow of disciples was exceedingly small. One by one, individual aspirants found their way out of the ranks of humanity and inside the ring-pass-not of the Hierarchy. In the beginning, only the first two initiations were given and only through the instrumentality of the second ray; and at these initiations the World Teacher of the period officiated.

Then at a time when the seventh Ray of Ceremonial Order (the ray which plays so potent and mysterious a part in the phase of discipleship called initiation) was in cyclic activity, a much greater number of disciples appeared, prepared for initiation; the initiatory process was then administered in a seventh ray Ashram; this seventh ray Ashram was the second to be formed, owing to the fact that the seventh ray is the relating factor between life and matter upon the form side. Again, so the ancient

Archives tell us, there came a great crisis in the evolution of humanity; this necessitated one of the rare cyclic changes which have distinguished the fluid policy of the Hierarchy. Men began to demonstrate responsiveness to the Law of Integration and *personality* appeared with all its potentiality for good and evil. Man became an integrated unit in the three worlds. A great possibility then emerged; man could, through training [Page 385] and the use of the mind, make contact with the soul. This had not hitherto been done except to a slight degree. This crisis therefore led to the creation, or rather to the appearance, of the initiatory process to which we have given the name of the third initiation.

The Hierarchy for the first time realised the complete success of the vast work, carried on in the human centre for millions of years. Soul and personality could be and were intelligently fused. This is one of the reasons why the Hierarchy regards the third initiation as the first major initiation; it marked a point of complete soul-personality integration. In the earlier initiations, the soul was present but was still only occasionally in control; constant failure in the three worlds was still possible, and the relation between the man in the three worlds and his soul was nebulous and largely potential. You will realise what I mean when I point out that many thousands of people in the world today have taken the first initiation and are oriented towards the spiritual life and the service of their fellowmen; their lives, however, frequently leave much to be desired, and the soul is obviously not in constant control; a great struggle is still being waged to achieve purification on all three levels. The lives of these initiates are faulty and their inexperience great, and a major attempt is instituted in this particular cycle to achieve soul fusion. When that is attained, then the third initiation (the first, hierarchically speaking) is taken. Today this triple process of preparation, purification and fusion is the ordinary practice of the disciple and the process has prevailed for untold years; but when this fusion first occurred, it marked a great hierarchical event. It was a crisis of supreme spiritual import.

As you know, the first human being out of that "centre which we call the race of men" to achieve this point was the Christ; in that first great demonstration of His point of attainment (through the medium of what was then a new type of initiation) the Christ was joined by the Buddha. The Buddha had attained this same point prior to the creation of our planetary life, but conditions for taking the third initiation [Page 386] were not then available, and He and the Christ took the initiation together. At this initiation, and since then for all initiates of that degree of attainment, They stood in the Presence of the One Initiator, the Lord of the World, and not in the Presence of the Initiate Who was then Head of the Hierarchy. This third initiation was taken in a fourth ray Ashram, the Ray of Harmony through Conflict. This Ashram had taken form and attained functioning activity some time earlier. You can see, under the Law of Correspondences, why this was so. The first human being in the fourth kingdom in nature to take this initiation did so in a fourth ray Ashram and then, esoterically speaking, "the Way lay open toward the Cross"; the initiate faced the process of extension on the Cross, and from that vantage point could view the three worlds. The fourth initiation then became a possibility; the crucifixion faced the disciple of the third degree with its promise of complete liberation and final resurrection.

You can see, therefore, what a tremendous crisis took place in the relation between Humanity and the Hierarchy—a crisis of such importance that Shamballa became involved and the Lord of time World Himself admitted the initiate to the higher contacts. Between that time and the crucifixion of the Master Jesus, the sixth ray Ashram, the fifth and the third, have all been formed around the nucleus of light, started by the ray Lords much earlier. The point of light and of will energy at the centre of each Ashram has existed for untold millennia of years, but the Ashrams themselves were only slowly formed around the nucleus as the various types of energy swept into manifestation and brought with them

human types responsive to the ray energy.

When the Master Jesus took the Crucifixion Initiation, another crisis arose of equally great import, if not greater. The crisis was brought about because simultaneously with the crucifixion of the Master, the Head of the Hierarchy, the Christ, took two initiations in one: the Resurrection Initiation and that of the Ascension. These are the fifth and sixth initiations, according to the Christian terminology. **[Page 387]** This was possible because the first ray Ashram was now active, making entry into the Council Chamber at Shamballa possible. When the Christ achieved this, He was deemed worthy of embodying in Himself a new principle in evolution and of revealing to the world the nature of the second ray aspect—the divine principle of love (as humanity calls it) or of pure reason (as the Hierarchy calls it).

Since that time, all the seven major Ashrams have been fully organised and are steadily increasing in radiatory activity. As you will have noted, the order of their appearance—under ray activity—was 2, 7, 4, 6, 5, 3, 1. In giving this item of ashramic information I am giving you more hints than you will immediately realise.

Each Ashram, as you know, expresses ray quality in its purest and most essential form. During the process of creating the seven Ashrams, they have shifted their focus (or location) from the lowest of the three levels of the abstract mental plane at each major crisis, until today the Ashrams are to be found on the buddhic plane and not on the mental plane at all. This marks the triumph of the hierarchical work, because pure reason—through the second ray—is now the dominant quality in all the Ashrams. Forget not in this connection that all the rays are subrays of the second Ray of Love-Wisdom, but that in the early days of hierarchical activity, it was the particular quality of the ray which dominated an Ashram that first demonstrated, and not the quality of the great major ray of which they were all a part.

Today this is all changing, though the process is not yet perfected, and pure reason or true love is beginning to manifest itself through the quality of all the rays, functioning through their respective Ashrams. The secondary ray quality will not die out or in any way be lessened, but each ray quality will serve to implement the expression of pure love, which is the essential and—at this time—the primary quality of the Lord of the World, Sanat Kumara.

As the centuries have slipped away and the potency of the rays has increased on Earth, humanity has become more and more invocative; this has necessitated the expansion of **[Page 388]** the Hierarchy itself, and each Ashram has become the creator of six other Ashrams (few of them as yet complete, and some entirely embryonic), so that, in fact, all the forty-nine Ashrams are in the making. The second ray, for instance, has five affiliated Ashrams and one of which only the nucleus exists, and all these are working under its inspiration and through the effect of the second ray central fire. All have at their centre a second ray disciple. The third ray has already two subsidiary Ashrams; the sixth has four, and so on. The first ray is the only one at this time with no subsidiary fully functioning Ashram, and this because the will aspect is as yet very little understood and few initiates can meet the requirements of the first ray initiation. This is no reflection upon humanity. It is a question of divine timing and expediency, and Shamballa is not yet prepared for an influx of first ray initiates. Ages must pass before this Will aspect will have reached the stage of unfoldment and expression on the physical plane and through the medium of mankind which will warrant the fusing of six first ray fires—the purest fires there are.



If you will add all the above information as a background to what you know about ashramic work today, you will have a more complete picture of evocative and spiritual reality. You know much (for I have told you much) anent the Ashrams open today and the requirements for acceptance. It is essential that the uniqueness of the initiatory process be discounted. Down the ages men have achieved, are achieving and will achieve. The only difference is that—as the intellect of man develops—the requirements for initiation become more drastic and exacting, and the initiate therefore becomes of a distinctly higher order. The Master today is infinitely wiser and more full of love and more "occultly reasonable" than was the Master in Atlantean times. This in itself constitutes a reasonable fact, does it not, my brothers?

In considering the work carried forward in the Ashram as it affects the Masters Themselves, two ideas automatically emerge:

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1. The Masters are also subject to limitation. The general idea of all aspirants is that They represent Those Who have achieved freedom, have been liberated, and are therefore held by no limiting circumstances whatsoever. This is not true, though—speaking relatively, or so far as humanity is concerned—it is a fact that the limitations by which They were held as human beings are no longer present. But one achieved freedom only opens the door to another and wider freedom on ahead, and the ring-pass-not of our planetary Life in itself constitutes a powerful limitation. Speaking symbolically, somewhere in that great dividing wall of our planetary circumference, the Master must find an exit and discover a door which will permit Him to enter the Way of the Higher Evolution in its more cosmic stages. This Way leads Them in awareness and consciousness and experience into that "life more abundantly" of which Christ spoke; the origin and source of this more abundant life is to be found on cosmic levels, and not on the levels of the cosmic physical plane to which humanity and the Masters have hitherto been confined.

2. I am dealing with states of awareness and with experiences and spiritual undertakings which lie outside my own personal realisation. But in spite of this truth, just as you in the position of aspirants and disciples know much about the Hierarchy, its life, aims and conditioning rules, so do I, a Master of the fifth degree, know much concerning what lies ahead of me; I can therefore endeavour to make some small part of these essential truths clearer to those who can profit by them. Such people will necessarily be initiated disciples.

Years ago (in 1922) when I gave the names of the seven Paths along one of which a Master must go (*Initiation, Human and Solar*), it was felt by Those for Whom I was working that humanity was not ready for the information which I now propose to give. I would here remind you that I have ever stated that even the Hierarchy does not know exactly how humanity will react or what progress they will make within a given time. Since I gave the earlier exoteric information, the world war took place, the forces of hidden evil **[Page 390]** emerged for a short period and were then routed, and humanity has awakened to truer values and spiritual perception to a totally unexpected extent. Men have been so aroused by the past agony that never again will they fall asleep; they may move slowly but they are, for the first time on a large scale, really thinking and visioning. For this reason, it is now possible to give out teaching hitherto regarded as too advanced. There are those alive today who *will* understand; there are those coming into incarnation during the next fifty years whose feet are already set upon this Higher Way, and it is for them I write.

There are certain preliminary statements which would be useful here, if there is to be any real and true measure of clear thinking and understanding. Their significance will emerge as we study the Seven Paths and the Nine Initiations. I shall do no more than state them, but you must regard them as basic:

1. Our seven planes—the mastery of which is our idealised spiritual goal—are after all only the lowest cosmic plane, the cosmic physical plane. From the cosmic angle, the Masters are only beginners, and even our deeply desired initiations (from the first to the sixth) are simply preparatory initiations for those to be taken later on upon the Way of the Higher Evolution.

2. This Higher Way is a sevenfold Way. The seven Paths form its seven modes of approach to the One Way and together create it. These seven Paths are not ray-conditioned. By that I mean that entering one or another of them is not in any way dependent upon the ray which conditioned the Master earlier. The Masters and the still higher initiates, such as the Christ, can choose any Path which makes its appeal in such a manner that complete rightness is registered in the initiate's consciousness and He *knows* that He can go no other way.

3. At the sixth initiation, called the Initiation of Decision, the Initiate makes His final choice as to the Way that He will go, and from that decision there is no turning back.

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4. Three things will necessarily colour any decision the Initiate may make; His ray, which still determines Him, His past activities as they may fit Him for specialised work, plus a sense of freedom hitherto unrealised. The decision might be regarded as the first gesture of the advancing Master toward liberation from all ray limitations. As He moves forward on the Higher Way, He will find Himself, as a result of the new training and field of experience, able to work on any ray.

5. The fifth initiation is usually called that of the Resurrection by the orthodox Christian, but this is not its real name; it is in reality the Initiation of Revelation, because the Initiate gains His first vision of the Door through which He must pass on to the seven Paths. He glimpses it and that is all, but between that initiation and the next in which He must perforce make His decision, He comes to understand the nature of the energy which each Path expresses and which will eventually evoke from Him a decisive activity.

6. By passing through the second great Door of Initiation, the Initiate begins to learn the significance and the attractive potency of the Central Spiritual Sun, to which all the Paths eventually lead.

7. The fifth and sixth initiations are to the Master what the first and second are to the disciple—simply initiations of the threshold and not true initiations from the cosmic angle. The first true initiation upon the Higher Way is called the Initiation of Resurrection; this has no reference to the fifth initiation.

8. The decision made by the Master enables Him to take the required training to enter His chosen Path, and this training is taken entirely upon cosmic etheric levels—the four highest subplanes of the cosmic physical plane—the buddhic, atmic, monadic and logoc planes.

9. On these planes the spiritual and the divine will is developed and brought into use; these are aspects of that undefinable purpose to which we give the simple name: the Will of God. Intelligence and love have been fully unfolded in the Master, but the will is embryonic still, from the **[Page 392]** standpoint

of Those responsible for training the Master and the higher Initiate. It is only by means of the divine will that the Master begins to free Himself from ray limitations.

10. I would remind you of an earlier statement that the Hierarchy reacts or responds to the energies and influences coming from the cosmic astral plane; from that level of spiritual life true divine love pours into it. Shamballa reacts to the cosmic mental plane, and therefore to the nature and purposes of the Mind of God; the expression of THAT which overshadows Sanat Kumara is similar to the soul overshadowing the incarnated spiritual man.

If you will bear these facts in mind, some light may break through and, in any case, when the student or disciple returns to incarnation, this imparted knowledge (stored in the soul's content) will then be usefully available.

I would like to enlarge somewhat upon an earlier remark. I stated that the "seven Ashrams are 'proving grounds' for all the Masters confronted with the sixth Initiation of Decision."

This constitutes part of the problem facing the Masters Who are thus to move forward; it is particularly crucial for Those Who have chosen the first Path, the Path of Earth Service, and for all in preparation for the sixth initiation. This process of changing for a final, conditioning decision—in line, consciously realised, with divine Purpose and entailing responsiveness to Shamballa—is a major undertaking; it is related to the development of understanding the Will, and concerns the spirit or life aspect; it involves an increasing revelation of the purpose and the "fixed intention" of the planetary Logos but (even more than that) it has relation to extra-planetary sources and energies and to those cosmic conditions which are responsible for the Presence of Sanat Kumara upon the Earth. It is *will* which has brought Him here, and the unfoldment of the will nature of the Masters and still higher Initiates admits Them into His inner deliberations by means of the highest form of telepathic rapport or impression to be found upon our planet. **[Page 393]** This impression is, however, made possible by the development of the intuition, and has no relation to the mind nature.

This training in decision is given by forcing the Master to make basic decisions within His Ashram affecting world work and involving all within the Ashram. It is given by His admission to the conclave of the Masters, meeting every seven years. At that conclave They make decisions which concern all forms of life in all the kingdoms in the three worlds and their evolutionary progress; it is put to the test in group form when the entire Hierarchy meets at Its centennial conference and—at that time—decides what form of crisis, on what level of consciousness, and involving what group of lives, must be implemented and presented to humanity, though the other kingdoms of nature will be necessarily implicated. The reason for this is that the meeting of such a planned crisis will hasten certain realisations. Forget not that humanity grows through the presentation of moments of crisis. These moments of crisis, based on past karma, conditioned by the point in evolution already achieved, and on the presence in the three worlds of certain appropriate ray forces, are brought to the point of precipitation by united decision in the conclave of the Masters.

These decisions do not affect man's free will, for the Hierarchy does nothing to condition man's approach to the crisis and, occultly speaking, Their "attitude is deliberately turned to other things" during the period of man's decision; thus the potency of Their thinking does not affect the human mind. Once the precipitation of the crisis is complete, and humanity has begun to take action of some kind, then the full attention of the Masters, working through Their Ashrams, is committed to the giving of

full assistance to all those who are seeking to guide humanity along correct lines—a relative few among the countless millions of the ignorant.

While these centennial conclaves are being held at the close of the first twenty-five years of every century, the Lord of the World with the Members of His Council watch the process of decision in order to see how far *the will* of the [Page 394] Hierarchy conforms to that aspect of the divine will which should be expressed in the three worlds as the result of Their decision. They watch also Those particular Masters Who should in a short time be ready for the sixth initiation, in order to see how much of that divine will They register and what is the nature and quality of Their use of it. By recording that quality, the Council at Shamballa is able to determine with great accuracy which of the seven Paths a certain Initiate will choose. In this manner They become aware of how many senior disciples will be needed to take over the headship of an Ashram, with a consequent admittance of many disciples to the initiation next in order for them. At the same time, aspirants on the periphery of an Ashram are enabled to move forward into full ashramic participation.

All this should give you some idea of the synthesis which expresses itself through the three planetary centres: Shamballa, the Hierarchy and Humanity. These are responsible for the conditioning of the other planetary centres and the consequent demonstration of divine intention. The basic purpose of Sanat Kumara is to bring about right relations in every field of His manifested life. The encouraging factor is today that the activity of humanity itself is, for the first time, concerned with the entire subject of right human relations and how to bring it about. I would have you reflect on this, for it means that, again for the first time, humanity is consciously responding to the will and intention of Shamballa, even though without realising the esoteric implications. This is of far greater importance than you can imagine, for it signifies a new relationship of a spiritual nature and deeply spiritual results.

The preparation of the Masters for this sixth initiation is exceedingly strenuous. They find it as difficult to achieve Their goal as does the average disciple as he looks ahead at the initiation which immediately confronts him. They have to master the technique of handling the most potent energy and influence in the world, that of the intelligence. They have to penetrate into the mystery of electricity and implement [Page 395] its expression in the creative process under the directive of Shamballa; They have to learn to work with electric fire in the same way as—much earlier—They worked with fire by friction as personalities, and with solar fire as disciples and lesser initiates. In this way, They become familiarised with what is meant by the words the "Central Spiritual Sun," just as They were familiar with the appearance of the physical Sun when members of the human family, and with the "Heart of the Sun" as Members of the Hierarchy. Again you can see the same unfolding synthesis—a synthesis which originates in that focal point of attractive dynamic energy, known to us as the Sun and its planets.

Thus within His Ashram the Master learns "occultly to decide" and to condition the creative centre for which He is responsible. He has to do this with the Ashram, surrounded by all those who are in training and who are the agents of His will. Through them He must act, and they thereby limit necessarily the vision to which He reacts, and step down the rate and quality of the energy of which He is the focal point. This energy constitutes the animating life of the Ashram as well as the force which the disciples and initiates must use in their work in the world, this of course in cooperation with the energy which each disciple within himself "occultly generates" and for which he—in his lesser degree—is responsible.

More anent this subject will be given when we study specifically the nine initiations wherein another synthesis, interlocking with the synthesis of the Will, will appear.

*The seven Paths confronting the Master*

It will be apparent to you now that the Master confronts two crises:

1. The crisis of the will, as it demonstrates in unalterable decision.
2. The crisis of the new step which will probably "cast Him adrift upon the shore of some distant sphere wherein His will must be expressed in love." These ambiguous words of the *Old Commentary* mean that **[Page 396]** His decision will (with one exception) take Him away from all that He has hitherto known.

The majority of the Masters then enter into realms wherein They are needed "to impart, strengthen and enlighten that which is already fused, already strong and already full of light, but which needs that which He brings in order to express the all-encompassing whole."

I have to leave you with these words as food for reflection as there is little further that I may say upon this point. In any case and for all *deciding* groups of Masters, the work with the Hierarchy is over, except for the few Who choose Path I. Part of the mistake which the Buddha made was connected with this subject of decision. He loved humanity so much that He felt He could not and did not choose the Path which He was in reality ordained to follow; He chose instead the Path of Earth Service—which was not His Path at all. This He knows and will in due time pass on to His rightful Path. This little incident will demonstrate the complete freedom of choice which distinguishes the sixth initiation.

The seven Paths are, as you know from your study of *Initiation, Human and Solar* the following:

1. The Path of Earth Service.
2. The Path of Magnetic Work.
3. The Path of Training for Planetary Logoi.
4. The Path to Sirius.
5. The Ray Path.
6. The Path on which our Logos is found.
7. The Path of Absolute Sonship.

In that first book which I wrote for the world, I gave a simple definition of the exoteric significance of these Paths—so simple as to convey but little. I wrote then for the general public. I will now endeavour to convey some of the deeper meanings, writing as I do for advanced disciples and for initiates who—reading between the lines and understanding the symbolism involved—will comprehend according to their point in evolution.

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As we approach the subject of the seven Paths, I would point out that the only basic point which can be presented to you is that of *relationship*. All these seven Paths lead to some objective which is thereby put in touch with our planetary life; these objectives—with the life and conditions they represent—present to the Master a vision of possibility. This vision is adequate to the task of drawing Him forth from the hierarchical Ashram, except in one case where vacancies in Shamballa need to be filled. The

progressive experience of the greater Lives Who work in the Council Chamber of Sanat Kumara form no part of our studies. Many of these supreme Workers, as you have read in *A Treatise on Cosmic Fire*, found Their way to our planet from our sister planet, Venus, thereby in Their turn establishing relationship. Remember also that all the seven rays are the subrays of the great *cosmic* Ray of Love-Wisdom, which is ever expressive of relationship, implemented under the Law of Attraction; it is this form of esoteric attraction which draws the Master forth from His Ashram, conditions His decision and eventually leads to His passing through the door which opens on to other spheres and planes of activity.

Let us now consider—very briefly and necessarily inadequately—these seven Paths, taking them one by one:

### *1. The Path of Earth Service*

This is the only Path which the Lord of the World regards as within the field of His spiritual interference. He reserves the right to retain in the service of the Hierarchy, and consequently of Humanity and the subsidiary evolutions, Those Masters Whom He regards at any one time as essential to the work to be done. This He does by asking Them to record Their decision when taking the sixth initiation, but to postpone moving on to one or other of the Paths until He gives the word. This word He has lately given in the case of the Buddha, Who has expiated His most understandable mistake and will now move forward—in His own good time—on to the Path which will lead Him to His rightful field of expression. In due time also, though [Page 398] not for some time, the Christ will move forward "to the place which calls Him," and the Master K.H. will assume the role of World Teacher. All these moves present their unique problems; they produce vacancies in the ranks of the Hierarchy which must be filled; they lead constantly to the inflow of new and powerful energies, for it must be recognised that these energies reach us along Paths leading to our planet as well as away from it. The invocative note of our united evolution at stated times and cycles sounds out and reaches Those Who are waiting for spiritual opportunity and service. They then follow the Path to our planet. From other spheres and planes They emerge along the lines of Their destiny and intention; we then call Them Avatars or Great Enlighteners or Planetary Saviours or Spiritual Regents; They act at the request of Sanat Kumara, given on higher cosmic levels.

It is nevertheless a statement of fact that in due time even Those Who choose the Path of Earth Service and remain in hierarchical work are eventually given the right to follow Their decision and pass to extra-planetary service. The Hierarchy, as we have seen, gives the needed training for that wider service, and the theme of what I might call the educational process to which the Masters submit is the unfoldment of the consciousness of the relationships which lie beyond the aura of our planet; this is, in reality, a higher and most abstruse branch of the Science of Impression, which disciples upon their lower level have to master. This aspect of impression is, however, concerned with the formless worlds, whereas all the impressions to which the disciple has to learn to react emanate from and within the cosmic physical plane, of which all our seven planes are an integral part; our highest spiritual world is a part of the substantial world. The Masters, therefore, are working at a conscious receptivity or sensitivity to the cosmic astral plane, the source of the spirit or energy of love. There is a fundamental connection between the Hierarchy (the source of expression of love on Earth) and the cosmic astral plane, and it is towards this objective that the Masters work Who choose the Path [Page 399] of Earth Service. The major ray of our solar system is that of love-wisdom, and there is no better field on which to master the preliminary stages of that divine unfoldment and receive the needed development and education than on the Earth.



On the Earth, the Masters have overcome glamour and illusion, and for Them no astral plane exists. Now ahead of Them, and owing to Their freedom from these "bewilderments," will come the opportunity to enter into the Heart of God, the centre of pure love, and from that centre to tread the way of love. All these seven Paths lead either to the cosmic astral plane or to the cosmic mental plane, according to the decision made at the sixth initiation. Upon the cosmic astral plane there is no glamour, but instead a great vortex of energy—the energy of pure love—under the domination of the Law of Attraction. It might be stated that:

- Path 1. The Path of Earth Service leads to the cosmic astral plane.
- Path 2. The Path of Magnetic Work leads to the cosmic astral plane.
- Path 3. The Path for Training for Planetary Logoi leads to the higher levels of the cosmic mental plane.
- Path 4. The Path to Sirius leads to the cosmic astral plane.
- Path 5. The Ray Path leads to the cosmic mental plane.
- Path 6. The Path the Logos Himself is on leads to the cosmic buddhic plane.
- Path 7. The Path of Absolute Sonship leads to the cosmic mental plane.

Three Paths, therefore, lead to the realm of loving attractive energy; one Path leads to its higher correspondence, the cosmic level of pure reason; three lead to the realm of divine Mind. Four of the Paths relate the advancing Master to the Heart of the Great Life Who functions through this solar system, and three to His Mind nature. All of them lead the initiate eventually to the Central Spiritual Sun. **[Page 400]** All Who work in Shamballa find Their way to this supreme centre by the three most arduous ways, whilst the remainder reach the same goal via the way of love.

The unfoldment of the will has much to do with Their decision. It must not be thought that Those Masters Who are on the first, third and fifth rays, for instance, follow the Path numerically the same; such is not the case; nor that Those Who are predominantly on the second line of energy find the cosmic astral plane Their goal. Such again is not the case. Their response and decision is based on a realisation of cosmic need—a need of which you can know nothing, any more than it is possible for you to comprehend the nature of cosmic evil.

As to the detail of the work of Those Who choose—until released—to stay on Earth and work in or with the Hierarchy, is there more that I can tell you? You know much anent this subject for I have given much—far more than has ever been given before. I have not dealt with the work of the Hierarchy in relation to evolutions other than the human, for two reasons:

Your unfoldment is still such that you do not and cannot yet include or register the consciousness or nature of the subhuman kingdoms.

The work done by the Hierarchy in those kingdoms is largely carried forward via humanity and modern scientific development.

There are many Masters Who do not work with the human kingdom at all, but are fully occupied with carrying out the divine Will in other kingdoms. With this work we have, at present, no concern. When any one takes the sixth initiation and makes his decision to follow the Path of Earth Service (either temporarily at the request of Sanat Kumara, or until the end of the world cycle), he will find himself faced with a secondary decision as to which of the four kingdoms will profitably provide the field of

his sacrifice and service. We will now consider:

**[Page 401]**

*2. The Path of Magnetic Work*

In referring to this Path, I have stated that Those Who find Their way on to this Path work with fohat, or with the essential energy of our solar system which differentiates into seven major types of energy. Our planet with its ruling Lord is an integral part of the life expression of a still greater Entity, the solar Logos, and it is with the astral energy incident to His cosmic nature that the Master has to work. He learns to direct the currents of this essential energy, and because of His past relation to the Earth, He is part of the directing agency for astral energy within the planetary ring-pass-not. I also said that many Masters Who leave reached liberation upon the fifth ray find Their way to this Path, thus proving the statement that it is not the ray which determines decision. These fifth ray Masters (among many others, of course) will be working in a great second ray vortex of energy.

It must be pointed out that, in its original state, this pure astral energy, directed under law into our planetary life, is free from all that is at present associated with the astral plane: glamour and delusion, emotional fog and poisonous deceiving phenomena. These well-known aspects of the astral plane are all the creation of humanity down the ages and present, therefore, an increasingly difficult problem to all aspirants. The tormenting turmoil and chaos of the astral plane are due largely to three factors:

The force of the constantly developing glamour as self-centered and undeveloped human beings create it.

The force of those aspirants and disciples who are seeking to combat this in their own lives and in the lives of others.

The inflow of pure solar astral energy under cyclic law and the direction of the Master working on the second Path.

These three factors create great trouble; during the past crisis of the world war (1914-1945) it reached most serious proportions. The hierarchical crisis to which I have earlier **[Page 402]** referred was involved, and many Masters from the various Ashrams made a decision to work on this second Path in order to bring order out of chaos by pouring into the planetary astral plane pure astral energy, untainted by glamour and revelatory of pure love. They were experts in timing and in energy manipulation.

You will also note how three types of astral energy are therefore related:

The astral force of our planet, distinctive of the planetary astral plane in the three worlds of human enterprise.

The astral force of the solar Logos, the true God of Love.

The astral energy of the cosmic astral plane.

These forces are symbolised to the manipulating Master by a triangle. In the *Old Commentary* it says:

"The Master throws Himself—under the liberating Law of Sacrifice—into the vortex of the astral life of the One to Whom our Lord relates Himself with humble joy. And as the Master works, there forms before His eyes a triangle of force in shades of varying rose. By His magnetic power, He concentrates the energy required. Then through this triangle of force, as through an open door, He sends the potency

of love into our planet, and till His cycle ends He thus must work."

This is but a rough translation of some very ancient phrases, and is perhaps less symbolic than it may appear. It is in connection with this Path that the work of the Triangles which I initiated is related; the function of these Triangles is in reality to facilitate the work of distributing the pure incoming love energy (expressing itself as light and as goodwill) into the Hierarchy and Humanity. This deeply esoteric purpose of the Triangles will not be understood by the general public, but some of you who read this will appreciate the opportunity to serve in this manner *consciously*.

The Path of Magnetic Work takes the Master, first of all, to the Heart of the Sun, and from thence to the cosmic [Page 403] mental plane, passing through and pausing temporarily upon the cosmic astral plane. The above statement does not in reality refer to progress from point to point in an ordered sequence. It refers to high states of awareness and to a form of cosmic contact which is registered by the Master from the point at which He stands upon this second Path, for all the planes are interpenetrating. This has been somewhat easy to understand in connection with our seven planes, as the rarer substances could be visualised as interpenetrating the denser. It is not so easy to comprehend, however, when we pass out of the cosmic physical plane (in our imagination, needless to say) and enter those planes of which we know nothing and of whose composition and substance (if they are substantial, as we understand the term) we are totally ignorant; besides that, we are not in a position to ascertain the truth.

The method of the Master's work upon this Path is also not easily understood. It can be summed up in the following words which may bring some light via their united meaning (each phrase contributing an idea), if due reflection is brought to bear upon them:

Isolated Unity. .... the position of the Master  
 A positive Focus..... the mental attitude  
 Sound, under the Law of Attraction..... the means employed  
 Precipitation. ....the intention visioned  
 Passage through the Triangle. ....the projection ensuing  
 Directive work under the Law of Distribution. . direction towards the goal

These phrases may give some vague idea of a process, based on "reception, then direction, producing rejection and impact where the rejecting agency ordained."

Another aspect of the work done by the Master on the second Path is the drawing off of those phases of glamour which no longer have the power to deceive mankind. They are not allowed to accumulate or to remain upon the astral plane. They are therefore, through the magnetic power of the Master, withdrawn from our planetary life and are "occultly [Page 404] absorbed" by the Master; the substance of the glamour, purified and freed from all that conditioned it on the planetary astral plane, and with only the pure essence retained, sets the law in motion which draws this purified remainder into the cosmic astral plane.

Constantly, therefore, this great circulatory process goes on, demonstrating anew the essential synthesis underlying all life—human, planetary, systemic and cosmic; it reveals also that the Law of Attraction, the Law of Magnetic Work, and the cosmic Law of Synthesis are three aspects of one Law for which, as yet, we have no name.

It might be said that the Masters working on the second Path are working in relation to and in contact with certain great Lives Who work on the periphery of the constellation Libra, the Balances. This is due to the fact that Those Masters Who can work with magnetic energies, and with the three above Laws, have achieved a point of balance which makes Their work possible; it involves also a poised attention and directive power, permitting the inflow of energies from Libra which could not otherwise enter our planetary life at all. These Libran energies enter our solar system via the Heart of the Sun and are peculiarly amenable to magnetic attraction and distribution.

All these Paths gradually came into being when our planetary Logos created the Earth and started the *involutionary* process of creation, leading in due time but much later, to *evolution*. They are therefore, all of Them, Paths of Return. This second Path was one of the first to be used and (again quoting the *Old Commentary*) "the door once opening inward now opens outward and permits the exit of those who hold the key because they entered by that door in aeons long gone by."

All the Masters (and not only Those upon the fifth ray) receive careful training in the manipulation of energies, and hence the statement of the Master K.H. to His disciples that the occultist has to learn to master and control the forces and energies within himself; the disciple and the initiate work with hierarchical energies and with the forces [Page 405] of the kingdoms of nature in the three worlds; the Master receives instruction in the handling of the energies which are extra-planetary but within the solar ring-pass-not. Those Masters Whose decision it is to tread the second Path are taught the control and direction of systemic energies and of certain energies emanating from Libra and from one of the stars in the constellation of the Great Bear. In the more advanced stages of Their work, and when the Master is far more advanced than the word indicates, He works consciously upon the cosmic mental plane; His activities will then be concerned with the relation of the energies of the Great Bear to the Pleiades, and their dual relationship (a higher correspondence to atma-buddhi) to the solar system and only incidentally to our Earth. Great is the interlocking, the interdependence and the interpenetration!

### 3. *The Path of Training for Planetary Logoi*

It is obviously impossible to say much about this Path. Those Masters Who tread it find Their way to the various schools for the training of planetary Logoi which are found within certain of the major planetary schemes, as stated in *Initiation, Human and Solar*. They are necessarily few in number, and a small group of Them remains to study in our particular planetary enterprise under Sanat Kumara. This They do after making Their decision and passing through the door on the periphery of our planetary ring-pass-not. Then—out of incarnation and working through the medium of the higher telepathy—They receive instruction of a nature incomprehensible to us, from the Members of the Council Chamber at Shamballa, and primarily from two of the Buddhas of Activity. Having learnt the technique and having passed certain tests, They move into the planetary life of Venus, our Earth's Alter-Ego, and there They complete Their training, as far as our solar system can give it, finding Their way eventually on to the cosmic mental plane.

Two things should be borne in mind in connection with this abstruse subject:

First: These Masters work primarily with the "psyche" [Page 406] or the soul aspect within the solar system. They are occupied with the subtler expressions of consciousness, with occult impressibility and that acute sensitivity which produces instant and accurate registration of all soul reactions within

any particular planetary life. These kingdoms are not necessarily identical with those found on the Earth, but they are, in all cases, vast groups of living forms which are manifestations or expressions of the nature of any particular planetary Logos. The Masters taking this training are not occupied with individual states of consciousness *within* any group. *It is the consciousness of the whole*, and its responsiveness to cosmic impacts, that engages Their attention. They are not (if I might so express it) interested in any individual unit of any kind or in its individual reactions, responsiveness or susceptibility to impression. They are only concerned with those higher processes of identification which indicate an advanced state of evolutionary development. Their work is to further progressive development of identification. They begin with the identification of the Monad within our planetary sphere with the Purpose and the Will of the Lord of the World, and proceed—as Their training produces the desired capabilities—with greater identifications within the solar system. Beyond that we need not proceed.

Their whole training is concerned with the planetary, systemic and cosmic building of the antahkarana, for it is via the antahkarana that spirit works, that life processes are controlled, and the will of all developing aspects of Deity function. Forget not that relating our planet to the planet Venus is a planetary antahkarana, passing from thence to the Heart of the Sun and later to the cosmic mental plane. There are "rainbow bridges" carrying the sevenfold energies of the seven rays from planet to planet, from system to system, and from plane to plane on cosmic levels. It is over these bridges that the will of the related spiritual Identities is projected, producing that synthesis of effort which is distinctive of the cooperative systemic life. The work of the Masters in training from our planet is, among other [Page 407] things, to unfold within Themselves not only sensitivity to systemic purpose, but the ability to transmit that Purpose to the Council Chamber at Shamballa. They have—in an extraplanetary sense—a definite correspondence with and relation to the group of Nirmanakayas within our planet Who work in contemplative activity with the antahkarana which connects the Hierarchy with Shamballa and Humanity with the Hierarchy.

As planetary Logoi when Their Own time comes, these Masters will be concerned with the registration of the Purpose and expressed Will of some solar Logos. They will then, through the planetary and systemic antahkarana, supervise the gradual evolutionary impartation of that Will (which is now Theirs) to all the forms through which They function in any particular planet for which They have assumed responsibility. This definitely involves working with the soul aspect and with the unfoldment of conscious responsiveness and sensitive reaction to all the higher impressions.

Second: These Masters are the directing builders and Creators eventually of all forms of planetary life—forms embodying qualities and intentions as yet undreamed of by us. They have developed in Themselves a perfected synthesis of the two energies of atma-buddhi, or of spiritual will and spiritual love, completely unified and energetically active in a comprehensive condition seldom attained by any other group of Masters in training.

It must be realised that the Buddhas of Activity, of Whom there are only three on our planet, are similarly active. They are active love-wisdom or a complete synthesis of active intelligence, active love and active will. The Masters on this third Path will, therefore, some day complete Their training for planetary Logoi by attaining the status of Buddhas of Activity, and will for a period serve in that capacity in some planetary scheme, before taking the control and guidance of Their Own body of manifestation.

The training of these Masters on the third Path might be described as an intensive study of a most exalted form of the Science of Impression. The supreme task of a planetary [Page 408] Logos is to impress His sevenfold body of manifestation, via its seven states of consciousness and the seven centres, with His will and intention; these are progressively imparted as the etheric body is brought into an increasing state of receptivity through the awakening of the seven planetary centres, primarily the three major centres. The Masters thus in training gain experience of the methods used by the planetary Logoi of all the seven sacred planets, and the training is therefore an exceedingly lengthy one. It must be remembered however that—except in dense physical incarnation and, therefore, conditioned by the brain and its special limitations—the spiritual man is not conscious of time, once He is separated from the physical body. Time is the sequential registration by the brain of states of awareness and of progressive contacts with phenomena. There is no such thing as time on the inner planes, as humanity understands it. There are only cycles of activity or of non-activity; this non-activity for Masters on the third Path takes the form of cyclic periods of contemplation and mental activity, followed by active periods of energy direction to impress the will of certain planetary Logoi and Their agents upon the Council Chamber of our planet in particular, and upon other planets, as Their training is perfected.

It is the impulsive incentive of these Masters which bridges and links between the Monad on the monadic plane and the three worlds of dense expression on the cosmic physical plane; in this process the antahkarana between the spiritual man in incarnation and the spiritual Triad is aided and finally constructed, but this is only incidental to the far greater work of relating Shamballa to all kingdoms in nature and to other planets.

The number of Masters deciding on this Path is, as I said, not large; the training is peculiarly arduous and is followed, when opportunity is offered to function as a planetary Logos, by an act of sacrifice which confines Them indefinitely to the limitations of the ring-pass-not of Their body of manifestation, a planet. It is for this reason that Sanat Kumara has ever been called "The Great Sacrifice."

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#### *Certain Hierarchical Changes*

Before proceeding with our consideration of the seven cosmic Paths, I would like to pause here and clarify your mind, A.A.B., and answer certain questions which you are formulating.

Some years ago (in 1925) I gave out to the world through your instrumentality *A Treatise on Cosmic Fire*. In that volume I elaborated upon the very elementary information given upon this subject in *Initiation, Human and Solar*—a book published earlier (in 1922). In both these volumes I touched upon the cosmic Paths. I gave (in very abstruse terms) some information; the terms were so abstruse that few can understand their meaning. The true significance is only for advanced initiates, of which I am not one, from Their point of view, though from yours I may be. In *Initiation, Human and Solar* very little was said, because the book was written for the general public and thus only a few ideas were indicated to point direction. Now, in *A Treatise on the Seven Rays* I have added to that already given; this book is, however, intended for a much larger number than those who read (and claim, erroneously, to understand) *A Treatise on Cosmic Fire*. In what I have to say, the teaching is carefully guarded. Two things should, however, be pointed out here in order to save confusion:

1. It had not been the intention of the Hierarchy to give any further information anent these Paths; it was felt that enough had been said about this naturally incomprehensible subject. Owing, however, to



the fundamental changes in the hierarchical plans, this decision was altered. I was permitted to add to that already given. This was due to two causes:

- a. The tremendous unfoldment of the human consciousness during the last twenty-five years warrants more information; so many aspirants were being admitted to the Path of Discipleship and were finding their way into the Ashrams, thus forcing the passage of many initiates on to the Way of the Higher Evolution. **[Page 410]** This in itself is a most joyous happening, but necessitated many ashramic adjustments.
- b. Owing to this advancement, owing to the increased sensitivity of the human mechanism, and owing to the decisions humanity is in process of making (as a result of the frightful testing period of the war, 1914-1945), the Hierarchy—far earlier than had been hoped or anticipated—has prepared Itself for physical plane manifestation, or for what is called by Them "the process of externalisation."

This has necessarily produced problems, and among them the strictly hierarchical problem of the passage of the initiate of the sixth degree on to the cosmic Paths. You will find, if you study closely the three presentations of the teaching (in *Initiation, Human and Solar, A Treatise on Cosmic Fire*, and *A Treatise on the Seven Rays*) what may appear to you as contradictions or differences. This is not truly so, but the casual reader may feel them to be present even though the differences are apparent more than real. Two causes account for this:

- a. The decision to throw open initiations higher than the fifth to the ready Master, and to familiarise the world of aspirants with their existence. Little has ever been given beyond the fifth initiation. Many initiates are becoming Masters, and many disciples are achieving the first initiation, and this fact confronts the three Great Lords Who rule the Hierarchy with a definite problem.
- b. To make the sixth initiation and not the fifth initiation the Initiation of Decision. Here I must state the existence of a hierarchical problem: the use of the will aspect in the unfoldment of the initiate. It must be remembered that this first ray aspect is:

A definite and most potent energy. It is the most potent energy in the planetary life and is carefully held in leash by Those Who are in a position to wield it.

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The medium whereby the *purpose of creation* is finally revealed.

The force which enables the Hierarchy to present the Plan in the three worlds.

The needed dynamic whereby the "deciding" Master sets His foot upon the Path of the Higher Evolution.

Owing to the success of the influence of this Shamballa energy upon humanity when the experiment was made to test its impact without stepping it down through the medium of the Hierarchy, the entire course of man's spiritual history was most peculiarly altered. This had not been anticipated, for—as oft I have told you—the Masters know not which way mankind will go, nor may They interfere by action or thinking in humanity's decision. It was therefore necessary to control more definitely the passage of initiates on to the seven Paths; only a certain number are required to fulfill cosmic intention; it was therefore decided to make the rules of entrance more difficult and more rigid.

Forget not, brother of mine, that this is not the first time that this has happened. Changes were made in Atlantean times; the door of entrance for the animal kingdom or for animal man into the human

kingdom was stopped. No more units have since then been admitted from third kingdom into the fourth, except in a few cases and for specific reasons. Here, however, you have a reverse situation. The Hierarchy, owing to its constitution at that time and to the fact that very few, relatively, of our Earth humanity were members of the Hierarchy, could not influence directly the more developed human beings or train more aspirants. They therefore closed the door. That particular condition does not now exist, and the supreme Directors of the seven cosmic Paths are today in the same position as was the Hierarchy then; the word has gone forth to our three Great Lords—the Manu, the Christ and the Mahachohan—via the three Buddhas of Activity, to act in order to tighten up on requirements, to make the sixth initiation and not the fifth, the decisive one, and to present those on the seven rays with **[Page 412]** a wider range of choices and a greater diversity of choice. Thus the Masters will have nine choices to face when They face Their decision; there will then be no need for Those on certain rays to pass to certain already determined Paths, but They can move forward under Their Own inspiration and with greater freedom. The cosmic mental plane is not barred to Them, as has hitherto been the case.

All these changes have been due to the successful response of our planetary life, expressed through the human kingdom at this time, to the processes of evolution and to the inflow (since 1825) of the will energy from Shamballa. This, in its turn, is due to the progress of Sanat Kumara Himself, within His Own identified life upon the cosmic Path which emerges from the cosmic mental plane. All that we can contact and know is interdependent, and the unfoldment of the Life in Whom we live and move and have our being affects every aspect and department of His manifestation, just as the successful spiritual unfoldment of a human being and his ability to contact his soul produces incredible changes in the personality and affects every aspect and organ of his little manifestation upon the physical plane.

2. The intelligence of humanity now is of such a nature that certain earlier initiations no longer exist, and mankind has shown itself to possess the potentialities which will enable its individual units to tread not only the one or two cosmic Paths hitherto open to them, but all of them, if given the right training. This the premature discovery of the release of atomic energy has well demonstrated to the Hierarchy.

All these factors have forced a reorganisation in the Plans at Shamballa and, in a unique conference, in that far greater Council Chamber over which our Solar Logos presides; greater opportunity was consequently offered to the Members of our planetary Hierarchy. I stress that point: the opportunity was not offered or presented to the fourth kingdom in nature, but to the fifth kingdom.

It is all these facts which have caused what may look to you like discrepancies and limitations in what I have given and **[Page 413]** in comparison with that given in the earlier volumes of this Treatise, but they are not so in reality. The Master of the fifth initiation, even if now He does not at that time make His decision, faces intelligently and with some understanding of the choices to be made, the sixth initiation and its decisions. He begins to take also the particular training, and to this the teaching in *A Treatise on Cosmic Fire* now applies. He is shewn the newer opportunity, the modes of decision, and the limitations which are no longer legitimate. I would like to point out here that these changes are a cause of deep joy to the Hierarchy and to the Great Lives in the Council Chamber at Shamballa, for they indicate the strength and potency of Sanat Kumara's success and the incredible progress made in the consciousness of humanity as a consequence; this will lead also to future paralleling decisions on the physical plane in human affairs; this deeply spiritual and mysterious success (mysterious because the human mind knows naught about it) was also the reason for the violent attempt of the Forces of Evil to gain control, and their resultant failure.

#### 4. The Path to Sirius

I have frequently hinted in my various books that the Sun, Sirius, is closely related to our planetary Life; much is known in the Hierarchy anent this connection, and the particular relationship of this fourth Path to humanity, the fourth kingdom in nature, but little can be communicated to the general public. I may, however, tell you certain things which may make your imaginative rangings (if I may use so strange a phrase) creatively profitable to you.

This great Sun which is to our solar Logos what the Monad is to the spiritual man, has a peculiar part to play where our Earth is concerned. It might be considered by those with a sound sense of occult proportion that our tiny planet with its planetary Logos (one of the "imperfect Gods" of *The Secret Doctrine*) would be too small to enter in the slightest way into the consciousness of that Supreme Illumined Entity Who is greater even than our Solar Logos. [Page 414] Such, however, is the case. There is a relationship of very ancient date between our Lord of the World, Sanat Kumara, and the Lord of Sirius, and this exists in spite of the fact that our planet is not a sacred planet. It might be added that our planet is, in the immediate cycle, owing to the factors I have lately considered with you, rapidly passing out of this category, and on the inner planes and subjectively considered is a sacred planet; the effects of this transition from non-sacred to sacred have not fully demonstrated themselves objectively. The mystery of this relationship *is* partially revealed at one of the higher initiations and it is then realised by the initiates that there is a good and adequate reason for the relation and that the following esoteric events, relations and happenings are simply consequences:

1. The majority of liberated humanity, and therefore a large number of the initiates who have to make decision, choose this way to the cosmic centre.
2. The relationship as it expresses itself is between the Hierarchy and Sirius, and not between Shamballa and that stupendous Sun. The energy evoked in response to this relationship enters the Hierarchy via the Heart of the Sun, creating as a consequence a triangle of spiritual energy of enormous potency. You have, therefore:



3. As progress is made in the course of taking the higher initiations, it becomes apparent to the initiate that two major streams of energy enter our planetary life:

- a. A stream of energy coming from the cosmic mental plane and from that focal point which is to Sanat Kumara what the egoic lotus, the soul, is to the spiritual man; it carries the life principle of our planet and centres itself in Shamballa. From there it is dispersed throughout all forms upon the planet and we call it LIFE. It must be remembered that this life principle embodies or is impregnated with the will and purpose [Page 415] of THAT which overshadows Sanat Kumara as the soul overshadows the personality.
- b. A stream of energy coming from the sun, Sirius; this enters directly into the Hierarchy and carries with it the principle of buddhi, of cosmic love. This, in a mysterious way, is the principle found at the heart of every atom.

The life principle follows the line of 1.3.5.7, whilst the buddhic flow follows the line of 2.4.6. Thus atma-buddhi becomes the blended reality which is brought to full unfoldment as evolution proceeds. The energy of Sirius by-passes (to use a modern word) Shamballa and is focussed in the Hierarchy. Its effect is not felt until after the third initiation, though the Masters use this energy whilst training disciples for the second, the fourth and the sixth initiations.

4. The entire work of the Great White Lodge is controlled from Sirius; the Ashrams are subjected to its cyclic inflow; the higher initiations are taken under its stimulation, for the principle of buddhi, of pure love (i.e., love-wisdom) must be active in the heart of every initiate prior to the initiation of the great decision; it is therefore only initiates of the fifth, sixth and higher initiations who can work consciously with the potent buddhic "livingness" which permeates all Ashrams, though unrecognised by the average disciple.

5. This Sirian influence was not recognised, and little of it was definitely focussed in the Hierarchy, until Christ came and revealed the love of God to humanity. He is the expression, par excellence, of a Sirian initiation, and it is to that high place He will eventually go—no matter what duties or hierarchical obligations may take Him elsewhere between that time and now. The Buddha was originally to have chosen the fourth Path but other plans confront Him now and will probably claim His choice.

6. Sanat Kumara is not on the Sirian line but—to speak in symbols, not too deeply veiled—Lucifer, Son of the Morning, *is* closely related, and hence the large number of human beings who will become disciples in the Sirian Lodge. This [Page 416] is the true "Blue Lodge," and to become a candidate in that Lodge, the initiate of the third degree has to become a lowly aspirant, with all the true and full initiations awaiting him "within the sunshine of the major Sun."

7. None of the above facts indicates divergence of view between Shamballa and the Hierarchy, nor do they signify cleavage or differing aims and goals. The whole subject is reflected in such minor relations on Earth as those between:

- a. The Spiritual Triad and the Personality.
- b. The mental unit and the manasic permanent atom.
- c. Atma-Buddhi.
- d. The Christ and the Buddha.

The above somewhat uncorrelated items of information will give you a general idea of the significant connection between our unimportant little planet and that vast expression of divinity, the Life which is manifesting through Sirius; it is an expression which is organised and vital beyond anything man can vision and which is free to a completely unlimited extent, again beyond the power of man to comprehend. The principle of freedom is a leavening energy which can permeate substance in a unique manner; this divine principle represents an aspect of the influence which Sirius exerts on our solar system and particularly on our planet. This principle of freedom is one of the attributes of Deity (like will, love and mind) of which humanity knows as yet little. The freedom for which men fight is one of the lowest aspects of this cosmic freedom, which is related to certain great evolutionary developments that enable the life or spirit aspect to free itself from the impact, the contact and the influence of substance.

It is the principle of freedom which enables Sanat Kumara to dwell on the Earth and yet stand free from all contacts, except with Those Who have trodden the Path of Liberation and now stand free upon the cosmic physical plane; it is that which enables the initiate to achieve a state of "isolated unity"; it is that which lies behind the Spirit of Death and forms the motivating power of that great releasing Agency; it is that which provides a "pathway of power" [Page 417] between our Hierarchy and the distant sun, Sirius, and gives the incentive towards the "culture of freedom" or of liberation which motivates the work of the Masters of the Wisdom; it is that which produced the ferment and the vortex of conflict in far distant ages and which has been recognised in the present through the results of the Law of Evolution in every kingdom in nature; this is that which "substands" or lies under or behind all progress. This mysteriously "exerted influence," this "pulling away" from form (as we might simply call it), emanates from Sirius and for it we have no name; it is the law of which the three cosmic laws—the Laws of Synthesis, of Attraction and of Economy—are only aspects. None of these three subsidiary laws imposes any rule or limitation upon the Lord of the World. The Law of Freedom, however, does impose certain restrictions, if one can use such a paradoxical phrase. It is responsible for His being known as the "Great Sacrifice," for (under the control of this law) He created our planetary life and all that is within and upon it, in order to learn to wield this law with full understanding, in full consciousness, and yet at the same time to bring release to the myriad forms of His creation.

The Law of Economy affects humanity as a whole today throughout every phase of its life; the Law of Attraction is beginning to gain some control, particularly in the work which the Hierarchy undertakes to do; and many initiates and senior disciples are becoming aware of the significance of the Law of Synthesis and are reacting to its impact. Later on, when moving to one of the seven Paths, the Master will work with the Law of Freedom. This is not, as you may well surmise, its true name, for in the last analysis, freedom and liberation are *effects* of its activity. This unique and mysterious law governs the Life and the Lives upon Sirius, and it is to that unknown "sphere of functioning and intelligent activity" what the Law of Economy is to our planet—the lowest of the laws controlling existence in planetary form.

This Law of Economy includes, as you know from my earlier writings, many lesser or subsidiary laws; it might therefore be stated that this Law of Freedom also does the [Page 418] same. Until more divine attributes are realised as existing and recognised as aspects, it is not possible for the name of the law which embodies the Law of Freedom to be given, for there is no word in our language adequately available. The above information will, however, link Sirius and our little planet, the Earth, in your minds.

Masonry, as originally instituted far back in the very night of time and long ante-dating the Jewish dispensation, was organised under direct Sirian influence and modelled as far as possible on certain Sirian institutions and bearing a slight resemblance also to our hierarchical life—as seen in the light of the Eternal Now. Its "Blue Lodge" with its three degrees is related to the three major groups of Lives on Sirius, for there are there no kingdoms of nature, such as we possess; these groups receive all Those Who choose the fourth Path, and train Them in the mode of existence and the type of livingness which is found on Sirius. This will make it plain to you that the least developed of the Sirian Lives are—from our standpoint—all of Them initiates of very high degree. Masonry is, therefore, connected in a peculiar way with the fourth Path. Down the ages, the Masonic tradition has been preserved, changing its nomenclature from time to time, reinterpreting its Words of Power, and consequently getting further

and further removed from its original beauty and intent.

The time has now come, under cyclic law and in preparation for the New Age, for certain changes to be worked by Masons with spiritual understanding. The present Jewish colouring of Masonry is completely out of date and has been preserved far too long, for it is today either Jewish or Christian and should be neither. The Blue Lodge degrees are entirely Jewish in phrasing and wording, and this should be altered. The Higher Degrees are predominantly Christian, though permeated with Jewish names and words. This too should end. This Jewish colouring is today one of the main hindrances to the full expression of Masonic intention and should be changed, whilst preserving the facts and detail and structure of the Masonic symbolism intact. Whatever [Page 419] form the new nomenclature will take (and this change will inevitably come), that too will pass away after due service rendered. Thus the cyclic transformation will proceed until such time as the bulk of humanity, standing upon the fourth Path, will pass through the initiatory process on Sirius, of which our E. A. degree is a faint reflection. *sonoqui*

### 5. *The Ray Path*

The history of evolution upon the Earth, from the angle of humanity is one of progress, emphatic revolutionary decisions and climaxing crises. Without such a history we should not realise the progress made and the steady though gradual growth of sensitive response to environment, to contact and to impressions—mental and spiritual. The history of evolution is in reality and from the occult point of view the history of the freeing of the spirit by the mode of steadily developing forms which—in orderly unfoldment and at the demand of spirit—meet its requirements in any particular cycle and at every stage of growth, consequent upon the response of substance to spiritual impact and impression.

This impact and this impression relate to the bringing together of substance and spirit, of form and matter, and is also closely connected with the cyclic appearance of the rays, with their varying ray influences, qualities and *intentions*, for they all contribute to the evolutionary process as they cycle in and out of manifested expression. It should be recognised that each ray Lord, whilst following His own path of development, has certain qualities to express and certain aspects of life to unfold and manifest. The effect of these intentions of the ray Lords or Lives upon our planet is, from Their angle, purely incidental and takes place without planning, being due to definite cyclic, circulatory and cosmic activities wherein They are eternally engaged. Their intention and purposes are not, therefore, in any way related to humanity—a fact which men are apt to forget.

It is, however, with these ray intentions that the Initiate of the sixth degree is occupied when He passes on to the fifth or Ray Path. His decision and the intention of the ray [Page 420] Lord at first, and the united intention of all of Them eventually, are curiously and uniquely connected. The Master on this Path works at the comprehension of the intention and the life purposes of the ray Lords. Many first ray souls find their way on to this Path, for there is a close connection between *the decision* at the sixth initiation and this fifth Path; this might be expected for two reasons: one, that every Master is on one of the three major rays, and secondly, every Master has to develop an understanding of the world of cosmic Purpose. It is a connection based upon the use of the will; it is the will-to-power, the will-to-love and the will-to-know, plus the other four aspects of will\* which form the *elementary* basis of the training given on this fifth Path. Souls from other rays reach the same goal and occasionally choose

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\* *A Treatise on the Seven Rays*, Vol. III (*Esoteric Astrology*) Pages 599-601.



this Path, but it is not the one which constitutes for Them the line of least resistance, as it often is for Masters on the first ray.

Masters from the first ray and the second ray tread it often, and each of Them has a different mode of approach, technique and type of realisation:

1. First ray souls have to negate their "isolated unity" and study the beauty and value of differentiation. This period of training is followed by a mysterious process called "multiple identification." Note how the adjective here conveys the many and the plural whilst the noun gives the concept of unity and the singular. In these two words, apparently contradictory though esoterically significant, there is embodied one aspect of the initiation to be experienced on this ray Path.

2. The second ray Master who decides to go this way has to negate his attractive, magnetic tendencies and learn the meaning of "isolated intention with a multiplicity of goals." I know not how else to translate the archaic phrase which describes the objective of the Master's training on this Path. The exclusive has to become the inclusive in an [Page 421] entirely newly apprehended world of realisation, whilst the inclusive has to master the technique of exclusiveness and become exclusive in a new realm of realisation; it is an exclusiveness which has in it no slightest element of the great heresy of separateness.

I may not here even indicate the type or quality of the intentions of the ray Lords which the Master of the sixth initiation has to learn to comprehend. The training given Him ends in another tremendous decision which will place Him in a group of Lives on some sacred planet or in some solar system which will be a correspondence to Shamballa on our little planet. Shamballa embodies the will or purpose of our planetary Logos. The goal which these initiates (trained on the ray Path) eventually reach is some sphere of activity wherein sublime purposes and divine intentions are worked out.

#### *6. The Path the Logos Himself is on*

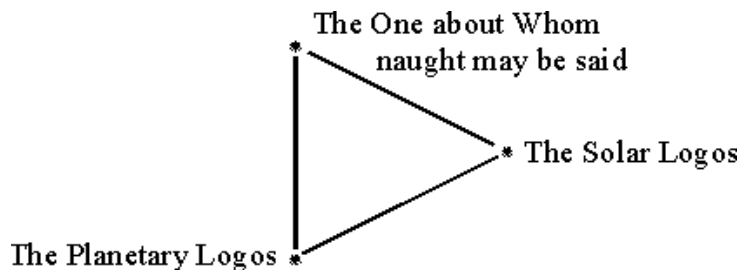
It should be remembered as this peculiarly abstruse subject is approached that the Solar Logos is as far removed (in the evolutionary sense) from our planetary Logos as the latter is from the point of attainment of an accepted disciple. Yet the two are linked by a subjective unity and similarity of objective. At certain points upon the Way of the Higher Evolution Their two lines of energy meet and blend. Our Solar Logos also plays a peculiarly interesting part in the development of our entire planetary life. For the sake of clarity, yet at the same time speaking symbolically, Sanat Kumara might be regarded as a personal disciple of the Solar Logos, with all that that indicates of cosmic responsibility.

We had much difficulty in considering understandingly the path trodden by Those Masters Who decided to tread the Path of training for planetary Logoi. It is therefore far more difficult and practically impossible to say anything anent this Path which is trodden by Those Great Beings Who are in training for Solar Logoi. Of These, Sanat Kumara [Page 422] is One. Not all the planetary Logoi tread the Path of Solar Logoi, for just as exalted positions await Them elsewhere in the universe. Those Masters, as I have said in *A Treatise on Cosmic Fire*, Who tread this Path are rare indeed, and hitherto have had to enter this Path via the angel or deva evolution and by transference then to the fifth or ray Path. Changes have however been made, and a Master can now pass on to this sixth Path directly and without entering the deva evolution.

This sixth Path is one on which the Masters in training have to work with the devas who are so frequently the mobile agents of the creative process in solar creation. The Masters Who enter upon this Path, eventually and as part of Their training, enter the Council Chamber of some of the sacred planets, before transferring into the group which guides our Solar Logos; this in its turn is only a temporary phase, though in both cases the time embraced may cover vast periods, from the point of view of humanity. They work with principles unknown to us on Earth, though two of these principles will later be revealed; many of them are controlling factors on other spheres and in other planetary schemes which are more advanced than ours; the Master in training then acts as the custodian of these "energetic principles" or as distributing agent; in this way Venus was the custodian of what we call the principle of Mind and brought it as a pure gift to embryonic humanity.

### 7. *The Path of Absolute Sonship*

As I have previously pointed out, not much can be given out concerning this mysterious Path which leads into a triangle (if I may so express it) formed of three lines of energy of differing and greatly varying vibratory effectiveness. This triangle is in the nature of an open door, presenting unique and unprecedented opportunity to Those Who discover this Path. Just as one of the seven Paths produced ultimately relationship to the Pleiades, so this Path relates our solar system to the constellation of the Great Bear. You have, therefore, the following triangle composed [Page 423] of one stream of energy emanating from the Great Bear, another stream of energy issuing from the Heart of the Sun or from our Solar Logos, and the base line constituted of the seven streams of energy which come from our seven sacred planets. The potency and the effectiveness of this triangle is therefore unique and apparent; it produces relation between our system, our planets and the universe. This "open" triangle presents opportunity to Those Lives Who, from the other side of the triangle to that presented to our solar system and its contents, seek to help our solar system and bring the non-sacred planets to the point of liberation which is their particular goal. Through this triangular door all the great Avatars enter our system and "find the Point where They can serve."



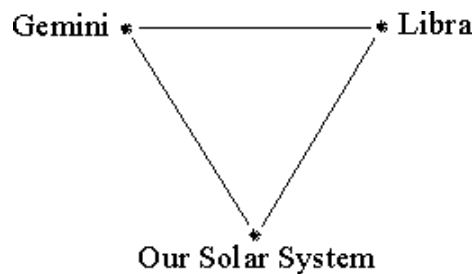
The inflow of extra-solar energy is what produces the seven cosmic Paths. There is no such grouping as the seven solar Paths. In most cases, the Paths lead away from our solar system altogether.

If you will study the more abstruse teaching (more veiled and more symbolic than this) you will find certain statements made which—to the esotericist—will throw much light on the simpler presentations in this *Treatise on the Seven Rays*. It is simpler because only those points are given which carry in them the germ of possible enlightenment to the general public. *A Treatise on Cosmic Fire* is not written for the general public; it is strictly a presentation of truth for the initiated disciple. *Its line is strictly a first ray and third ray presentation, whilst this Treatise is strictly a second ray approach.* This is a statement warranting careful thought, and one that has as yet received no recognition.

**[Page 424]**

Among the changes necessitated by the abnormally rapid development of mankind, with its consequent stepping up of the qualities of disciples, is the fact that no longer does the Master—faced at the sixth initiation with a stupendous decision to make—enter upon the indicated Path entirely blindly, as heretofore. He is now given a revelation of the true united goal of the seven Paths and likewise a vision of their varying intermediate, individual goals. Hence the name of the fifth initiation is that of the "Initiation of Revelation." He can thus make His decision with opened eyes and unblinded by the glory.

One point requires elucidation here. The whole standard of the mental equipment of entering disciples is so much higher than it used to be, owing to the mental and intuitive development of man, that this fact has forced corresponding changes within the Hierarchy itself. The Masters Who are now moving forward on to the Path of the Higher Evolution are equally of much greater unfoldment; the will aspect is present to a great degree (little as you may realise it), and this is a new factor, conditioning much. Love and intelligence distinguished the Masters up to three hundred years ago. Love and intelligence and will distinguish Them today. This again is another reason for the comprehensive changes made and it is interesting to note that the bulk of the changes are due to the response of men to the hierarchical work. It is humanity that has forced these events of so far-reaching a nature; mankind has also forced revelations which it had been believed could not be given to men for thousands of years or until the sixth rootrace had come into being. An instance of the expansion of the information given can be noted in connection with the second Path. Nothing is mentioned in my earlier presentation of the seven Paths in *Initiation, Human and Solar* of a conditioning constellation. In *A Treatise on Cosmic Fire*, I mention that energy enters our system from an unknown source, via Gemini. In this latest contribution on the subject I mention that Libra, the Balances, is involved. Thus there are found on this Path of **[Page 425]** Magnetic Work two blended influences, those of Gemini and Libra. You have, therefore:



The dual energy of Gemini is brought to a point of balance by means of the influence of Libra, and this balanced and dual energy is released then into our solar system. This entering stream of balanced energies forms the second Path. I have given you much information in the above statement.

I have asked A.A.B. to incorporate at the close of this instruction a passage from *A Treatise on Cosmic Fire*, for this teaching anent the seven Paths is as a climaxing comment. I shall not enlarge upon it, but if you have spiritual imagination and speculative ability you can comprehend much. I have also asked A.A.B. to add to this instruction the seven tabulations earlier given so as to complete and round out this triple presentation. I do not urge you to study or to give much time to the consideration of the seven paths. The treading of one or other of those Paths lies far ahead of you, and it would be a waste of time. I would however remind you that every effort to live rightly, beautifully and usefully, to control

the mind and to achieve loving understanding, lays the foundation for right decision at the sixth initiation; some day you too will stand at this point of unique choice and it is what you do here and now which will determine the way which you will go.

*An Extract from A Treatise on Cosmic Fire*  
*Pages 1243-1266*

The seven Paths, at a certain stage which may not be defined, become the four Paths, owing to the fact that our solar system is one of the fourth order. This merging is [Page 426] effected in the following way:

The initiates upon Path I "fight their way" on to Path VI.

The initiates upon Path II "alchemise themselves" on to Path VII.

The initiates upon Path III through "piercing the veil" find Themselves upon Path V.

This leaves Path IV to be accounted for. Upon this Path pass all those who, through devotion and activity combined, achieve the goal but who lack as yet the full development of the manasic principle. This being the solar system of love-wisdom or of astral-buddhic development, the fourth Path includes the larger number of the sons of men. In the Hierarchy of our planet the "Lords of Compassion" are numerically greater than the "Masters of the Wisdom." The former must therefore pass to the sun Sirius there to undergo a tremendous manasic stimulation, for Sirius is the emanating source of manas. There the mystic must go and become what is called "a spark of mahatic electricity."

These seven Paths are not concerned with nature or the balancing of the pairs of opposites. They are concerned only with unity, with that which utilises the pairs of opposites as factors in the production of LIGHT.

#### PATH I. EARTH SERVICE

Attributes..... Wise compassion.  
 Source..... Constellation of the Dragon, via Libra.  
 Method. .... Twelve cosmic Identifications.  
 Hierarchy..... The sixth.  
 Symbol..... A green dragon issuing from the centre of a blazing sun. Behind the sun and  
 overtopping it can be seen two pillars on either side of a closed door.  
 Quality gained. .... Luminosity.

#### PATH II. PATH OF MAGNETIC WORK

Attributes..... Responsiveness to heat and knowledge of rhythm.  
 Source..... An unknown constellation, via Gemini.  
 Method. .... The entering of the burning-ground.

**[Page 427]**

Hierarchy..... The third and fourth.  
 Symbol .....A funeral pyre, four torches, and a fivefold star mounting towards the sun.  
 Quality gained. ...Electrical velocity.

### PATH III. PATH OR TRAINING FOR PLANETARY LOGOI

Attributes..... Cosmic vision, deva hearing and psychic correlation.  
 Source..... Betelgeuse, via the sign Sagittarius.  
 Hierarchy..... The fifth.  
 Method. ....Prismatic identification.  
 Symbol. ....A coloured cross with a star at the centre and backed by a blazing sun, surmounted by a Sensa Word.  
 Quality gained. .... Cosmic etheric vision or septenary clairvoyance.

### PATH IV. THE PATH TO SIRIUS

Attributes..... Cosmic rapture and rhythmic bliss.  
 Source..... Sirius via the Sun which veils a zodiacal sign.  
 Hierarchy..... eiled by the numbers 14 and 17.  
 Method. ....Duplex rotary motion and rhythmic dancing upon the square.  
 Symbol .....Two wheels of electric fire, revolving around an orange Cross, with an emerald at the centre.  
 Quality gained. ... Unrevealed.

### PATH V. THE RAY PATH

Attributes..... A sense of cosmic direction.  
 Source..... The Pole Star via Aquarius.  
 Hierarchy..... The first and the second.  
 Method. ....Process of electrical insulation and the imprisonment of polar magnetism.  
 Symbol.....Five balls of fire enclosed within a sphere. Sphere is formed of a serpent inscribed with the mantram of insulation.  
 Quality gained. .... Cosmic stability and magnetic equilibrium.

### PATH VI. THE PATH OF THE SOLAR LOGOS

Not given..... Not given.

### PATH VII. THE PATH OF ABSOLUTE SONSHIP

Not given..... Not given.

**[Page 428]**

*The World Tension Analysed*

The tension in the world today,\* particularly in the Hierarchy, is such that it will produce another and perhaps ultimate world crisis, or else such a speeding up of the spiritual life of the planet that the coming in of the long looked-for New Age conditions will be amazingly hastened. I would have you consider carefully what I have said here, remembering what I have told you in the past anent points of tension. This present tension constitutes a major problem for the disciple in training, and therefore our particular theme in this instruction is peculiarly apposite.

There is a great deal of glamour in the world today and a great deal of that glamour is concentrated in Russia, owing to the youth and the basic political inexperience of that people. The United States of America is also young and inexperienced, but not to the same extent as are the Russian people. Today, the Russians are suffering from the glamour of power, the glamour of planning, the glamour of what they consider a great ideal (and such it is), the glamour of prestige and the inevitable—but ephemeral—glamour of totalitarianism. It is this same totalitarianism which also constitutes their weakest point, because it leads inexorably to a revolt of the human spirit. That human spirit is to be found in Russia to exactly the same extent as it is to be found in any other country in the world.

Freedom is an essentially spiritual attribute, underlying the entire evolutionary process; this should always be remembered as a strengthening and conditioning reality by all men everywhere. It has survived aeons of opposition from the principle of enslaving selfishness and is largely responsible, at this time, for the struggle in which we are all participating.

The country which is the most free from selfishness today is Great Britain; she is experienced, old, and therefore mature in her thinking; she has learnt much in a relatively short time and her judgment is sound. The most **[Page 429]** selfish country in the world today is France, with the United States (though along totally different lines) running her a close second; both are materially selfish and capitalistically engrossed. Russia is also selfish but it is the selfishness of a fanatical ideal, held by an immature, a too young a people. The selfishness of the United States is also due to youth, but it will eventually yield to experience and to suffering; there is—fortunately for the soul of this great people—much suffering in store for the United States. The selfishness of France is less excusable; France too is old and experienced; again and again she has been the victim of the armed forces of Germany and cries aloud to the world about it. France forgets that she frequently over-ran central Europe in the Middle Ages, and the Napoleonic conquests are relatively modern history. Her evil destiny (as she regards it) does, nevertheless, give her the opportunity to become spiritual in her life and attitudes, instead of grossly and intellectually (though brilliantly) material. She has not yet learned her lesson, and as yet shows little inclination to do so. Strain, economic privations and anxiety may teach her; the result will be stability.

In the hands of the United States, Great Britain and Russia, and also in the hands of France, lies the destiny of the world disciple, Humanity. Humanity has been passing through the tests which are preparatory to the first initiation; they have been hard and cruel and are not yet entirely over. The Lords of Karma (four in number) are today working through these four Great Powers; it is, however, a karma which seeks to liberate, as does all karma. In the coming crisis, true vision and a new freedom,

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\* Written in April 1947.



plus a wider spiritual horizon may be attained. The crisis, if rightly handled, need not again reach the ultimate horror.

The area of difficulty—as is well known—is the Near East and Palestine. The Jews, by their illegal and terroristic activities, have laid a foundation of great difficulty for those who are seeking to promote world peace. As a Jewish member of my Ashram pointed out (and I commend him on his soul vision), the Jews have partially again opened the door [Page 430] to the Forces of Evil, which worked originally through Hitler and his evil gang. The "sealing" of that door had not been successfully accomplished, and it is the part of wisdom to discover this in time. These Forces of Evil work through a triangle of evil, one point of which is to be found in the Zionist Movement in the United States, another in central Europe, and the third in Palestine. Palestine is no longer a Holy Land and should not be so regarded.

I would have you bear these points in mind while you investigate the world picture. This picture is taking shape and warrants recognition. It involves the Jews (who are not a nation but a religious group) the Near East and Russia. In the maps which are to be found in the Archives of the spiritual Hierarchy, the entire area of the Near East and Europe—Greece, Yugoslavia, Turkey, Palestine, the Arab States, Egypt and Russia—are under a heavy overshadowing cloud. Can that cloud be dissipated by the right thinking and planning of Great Britain, the United States and the majority of the United Nations or—must it break in disaster over the world? Will it present a task too hard for correct handling by that inexperienced disciple—Humanity?

In what I have written above you have the picture of the true situation; it is one which finds Great Britain temporarily weakened and ineffective (except for the clear thinking of her people and her political maturity); it finds the United States, unused to power, somewhat arrogant, with a strong superiority complex, inexperienced and yet at the same time exceedingly well-intentioned and fundamentally sound. It is the mass of the people who are sound in their thinking and not their representatives in Congress.

It is not for me to tell you what will happen, although the Hierarchy knows. Humanity must (as must all disciples) be left entirely free to settle its own destiny. Humanity has not yet learned the difficult lesson which all disciples have to master: the lesson of the dual life of the man whose soul is functioning and whose physical brain is constantly aware of this fact.

[Page 431]

#### THE DUAL LIFE OF THE INITIATORY PROCESS

In all the many books which I have written, I have said relatively little about the brain and its relation to the personality and the soul. It is not possible to enlarge at any length on that theme here, but I will make certain statements without which this whole process of dual living would be most difficult to explain. I will sum up what I have to say in the form of three basic statements:

1. The brain is a most delicate receiving and transmitting apparatus:
  - a. It is responsive to information relayed to it, via the senses, from the emotional plane and from the mind.

b. Through its medium the personal lower self becomes aware of its environment, of the nature of its desires, and of its mental peculiarities, as well as of the emotional states and the thoughts of the people contacted in the environment.

2. The brain is largely conditioned by the endocrine system, and this far more than the endocrinologists would care to admit:

a. It is powerfully conditioned by three major glands which are found in close relation to the brain substance. These are the pituitary body, the pineal gland and the carotid gland.

b. These form a triangle, practically unrelated in primitive man, occasionally related in average man, and closely related in the spiritual man.

c. These glands are objective correspondences of the three energy centres, by means of which the soul, or the indwelling spiritual man, controls his physical vehicle.

d. Where the relation is close between the three glands—as is increasingly the case where disciples are concerned—a triangle of circulating energies is always established.

e. This triangle, through the carotid gland in the **[Page 432]** medulla oblongata, becomes related to other glands and centres.

3. The brain, as transmitter, becomes a powerful directing agency:

a. As a recipient and transmitter of pure energy or life it uses the carotid gland controlled by the *alta* major centre, and establishes a close relation with the heart and the heart centre.

b. As a recipient of mental energy or of energy from the soul, the *ajna* centre becomes the directing agency; this is the centre which controls the pituitary body.

c. These energies are received via the head centre, which controls the pineal gland. Emotional energy enters the personality system via the solar plexus centre, where it either controls or is transmuted and elevated.

It is this triple mechanism in the head—both objective and subjective—which uses the physical brain as a receiving agent and as a transmitting agent. It is this which is brought into creative activity and thus under the control of the disciple in training or in process of being prepared for initiation. I have not hitherto emphasised this, nor do I wish to do so, for it is not desirable for the disciple or aspirant consciously and deliberately to deal with the mechanism in the head. Let him learn to control and consciously employ the mind; let him train his mind to receive communications from three sources:

The three worlds of ordinary living, thus enabling the mind to act as the "common-sense."

The soul, and thus consciously become the disciple, the worker in an Ashram, illumined by the wisdom of the soul, and superseding gradually the knowledge gained in the three worlds. That knowledge, rightly applied, becomes wisdom.

The Spiritual Triad, acting as the intermediary between the Monad and the brain of the personality. This can eventually take place, because the soul and personality **[Page 433]** are fused and blended into one functioning unit, this superseding again what we mean when we use the erroneous phrase "*the* soul." Duality then takes the place of the original triplicity.

It has been necessary to make these somewhat elementary remarks and to clarify these points, if there is to be true understanding as to what constitutes the dual life of the disciple or the Master, and wherein they differ.

One of the tests of the initiatory process is a hitherto totally unexpected one. Tests which are expected and for which preparation has been made do not constitute true tests in the real sense of the word, esoterically understood. It is a test—imposed with increasing rigidity as initiation after initiation is taken—to see just how far the initiate is capable of retaining or preserving in his brain consciousness the registered facts of several worlds or planes of consciousness; i.e., the three worlds of human endeavour and the world of soul consciousness, or both of these and the world of the Ashram; or again these and the activity of the Hierarchy itself, viewing it as a complete whole; or again, of all these and the world of Triadal experience, until the point is reached where a straight continuity of consciousness can be registered and held which comes directly from the Council Chamber of the Lord of the World to Those Masters Who are functioning in a physical body and must therefore use a physical brain. In every single case the test (in order to be passed correctly) *must* involve the brain consciousness; the facts, registered upon the subtler planes, must be correctly registered, recognised and interpreted simultaneously upon the physical plane.

You can see for yourselves that this is a major and most necessary indication of a developing awareness; a Master has to be aware at any time on any plane and at will. It will also be obvious to you that this will be a growing and an increasing perception for which the intermediate stages, between initiations, prepare the initiate. Gradually, each one of the five senses, plus the common-sense (the mind), has to demonstrate the effectiveness of its higher correspondence [Page 434] and thus of a developing subtle apparatus. Through this apparatus the initiate is put in touch with widening areas of the divine "state of mind" or with the planetary consciousness, until "the mind that is in Christ" becomes truly the mind of the initiate, with all that those words entail of meaning and esoteric significance. Consciousness, Sensitivity, Awareness, Planetary Rapport, Universal Consciousness—these are the words which we must consider, sequentially developed and in their truly esoteric sense.

You have here a wide and general picture, involving the goal, the means or mode, the testing point and the physical brain; these are four factors which have received little or no attention where initiation has been dealt with in the occult writings. They are nevertheless of major importance. I am dealing with them here because of the stage of development now reached by the human mind, because of their increasingly close relation to the physical brain, and because there are now so many aspirants ready to tread the Path of Discipleship, the Path of Initiatory Training. They are now in a position to work consciously at the task of a dual and constant process of spiritual and physical recognitions.

### *The Dual Life of the Disciple*

I have divided this theme into two parts, owing to the fact that the dualism displayed by a Master and that demonstrated by a disciple are *not* identical or one and the same thing at advancing points of distinction. The subject, when you first approach it, seems of a relative simplicity, but a closer consideration of it will present great and unexpected dissimilarities.

In connection with the dual life of the disciple, the factors involved are the threefold *personality* (with an awakening or onlooking consciousness centred or focussed in the brain), the *soul* which seems at first the ultimate goal of attainment but is later seen as simply a system or collection of fusing spiritual attributes, and the lowest aspect of the Spiritual Triad, the *abstract mind*. The disciple feels that, if he can attain the immediate and fused consciousness [Page 435] of the three, he has attained; he realises also that this involves the construction of the antahkarana. All these factors, for one who has just been

admitted to the Path of Discipleship and who is just finding his place within an Ashram, seem an adequately difficult undertaking and one that engrosses every power which he possesses.

This, for the time being, is true and—until the third initiation—these objectives, their conscious fusion, plus a recognition of the divine planes of awareness to which they all admit him, indicate the disciple's task and keep him fully occupied. To the recognitions entailed he has to add a growing capacity to work on the levels of consciousness involved, remembering always that a plane and a state of consciousness are synonymous terms, and that he is making progress, becoming aware, building the antahkarana, training as a hierarchical worker within an Ashram, familiarising himself with new and opening spiritual environments, widening his horizon, stabilising himself upon the Path, and living upon the physical plane the life of an intelligent man within the world of men. He is demonstrating also no freakish peculiarities, but appears as a man of goodwill, of benevolent intelligence, of unalterable goodness, and of stern and unchangeable spiritual purpose. Is that enough of a goal for a disciple? Does it seem well-nigh impossible of accomplishment? Can you undertake such a proposition and make good your undertaking?

Most assuredly you can, for the factor of time enters in and the disciple is free to submit to its conditioning, particularly in the early stages of his discipleship; this he usually does at first, knowing nothing else to do, but the speed or the sattvic or rhythmic nature of the spiritual life eventually changes this attitude; he then works with no true consciousness of time except as it affects other people and his associates upon the physical plane.

At first, his registration of that which is sensed or seen upon the subtler planes or the soul plane is slow; it takes time for contacts and for knowledge gained to penetrate from the higher levels to his physical brain. This fact (when **[Page 436]** he discovers it) tends to upset his time-awareness, and the first step is therefore taken on the path of timelessness, speaking symbolically. He gains also the capacity to work with greater rapidity and mental coordination than does the average intelligent man; in this way he learns the limitations of time as a brain condition, and learns also how to offset it and to work in such a way that he does more within a set time limit than is possible to the average man, no matter how ardently he may pursue the effort. The overcoming of time and the demonstration of spiritual speed are indications that the dual life of discipleship is superseding the integrated life of the personality, though leading in its turn to a still greater synthesis and higher integration.

The dual life which all disciples lead produces also a rapidity of mental interpretation which is essential to the sane registration of the phenomenal life of the various higher planes and states of consciousness. Forget not that all our planes are subplanes of the cosmic physical plane, and are therefore phenomenal in nature. As they are contacted and recorded and the knowledge is transmitted to the physical brain, via the mind, there must always accompany them a true interpretation and a correct recognition of "things as they are." It is here that the non-disciple and the psychic go wrong, for their interpretation is almost always fundamentally in error, and it takes time (coming within that cycle of limitation) intelligently to interpret and truly register what the perceiving consciousness has contacted. When the time factor no longer controls, the interpretations registered by the brain are infallibly correct. I have here given you a major piece of information.

You will see, therefore, that in the earlier initiatory process, the factor of time is noted by the initiate and also by the presenting Masters. An instance of a slow permeation of information from the plane of initiation to the physical brain can be seen in the fact that very few aspirants and disciples register *the*

*fact* that they have already taken the first initiation, the birth of the Christ in the cave of the heart. That they have taken it is evidenced by their deliberate [Page 437] treading of the Way, by their love of the Christ—no matter by what name they may call Him—and by their effort to serve and help their fellowmen; they are still, however, surprised when told that the first initiation lies behind them. This is due entirely to the factor of time, leading to their inability to "bring through" past events with accuracy, by a false humility as well (inculcated by the Christian Church, as it attempts to keep people subjugated by the sin idea), and by the intensely forward-looking anticipatory consciousness of the average aspirant. When a true perspective and a balanced point of view have been attained, and some awareness of the Eternal Now is beginning to penetrate into their understanding, then the past, the present and the future will be lost to sight in the consciousness of *the inclusiveness of the moment that IS*; then the limitations of time will be ending and the Law of Karma will be negated; it is at present so closely related to past and future. The dual life of the disciple will then be ended, giving place to the cosmic dualism of the Master. The Master is free from the limitations of time, though not of space, because space is an eternal Entity.

You will see, therefore, the great necessity for a constant emphasis, at this stage in the training of the average aspirant, on the need for *alignment*, or for the creation of a channel of direct relation from the brain to the desired point of contact. To this trained alignment must eventually be added the building of the antahkarana and its subsequent use in a growing system of alignments. The antahkarana must be completed and direct contact must be established with the Spiritual Triad by the time the third initiation has been taken. Then follows the fourth initiation with its destruction of the egoic, causal or soul body, owing to the complete fusion of soul and personality. The dual life of the disciple ends.

### *The Dual Existence of the Master*

I would have you note here the difference between the two headings. I refer in one place to the *dual life* of the [Page 438] disciple but in another to the dual existence of the Master. That distinction is deliberate and intentional. The disciple lives in the three worlds and, until the third initiation, he demonstrates his livingness strictly in relation to the soul and the personality, and therefore strictly to the phenomenal world and to the various levels of the dense cosmic physical plane.

The Master functions on the plane of BEING and demonstrates the fact that He eternally IS, that He *exists* as a divine aspect upon the formless levels of the cosmic etheric planes; this is a very different matter to the life of the disciple and to which little attention has been paid. Existence, Being, Essential Life, Dynamic Energy, electric Fire are all of them distinctive of the higher initiations; they produce basic distinctions between their constitution and mode of life expression and that of those who live, who are in process of becoming, who express quality, and who fuse and blend solar fire and fire by friction. Being and Existence are not the same as Becoming or of Qualified Appearance. It is largely a question of emphases. A Master has synthesised within Himself all for which the advancing disciple longs to express, all that is possible as Expansion, plus an emphasis upon the dynamic life aspect, plus an ability to stand immovable in pure Being. Here again I find it hard to express that for which no words are to be found.

In the Master, all the divine aspects are proved capable of expression in accordance with this particular time, in this particular round and chain (reverting to the old symbolism of *The Secret Doctrine*) and through any particular racial expression. These divine characteristics—viewed from the angle of time and space—are shewn in a definitely relative form; later cycles and time periods will show these



aspects in a still more perfected form. But the relativity of these matters does not really concern us, and the perfection is—from the angle of the human disciple today—exactly what we understand by perfection. The Masters know, however, that a higher, deeper and more intensive manifestation of divinity is potentially possible, but it causes Them no [Page 439] concern or strain, no anxiety or fiery aspiration; They know, as no disciple can know, the workings of the Law of Inevitability. This Law releases the Masters (under the accompanying Law of Service), at the sixth initiation, into a wider field of experience, with all the divine assets and qualities so developed within Them that They know that Their equipment is adequate to the undertaking and that They can, without hesitancy and concern, take the next required steps.

It is hard for the disciple—struggling with glamour and illusion—to realise that the higher initiations are free from all concern and from any emotional or self-centred reactions to the work which lies ahead or to the form side of manifestation; it is well-nigh impossible for the neophyte to vision a time when he will be free from all reactions engendered by life on the dense cosmic physical planes and from all the limitations of life in the three worlds. Today, aspiration provides a constant source of anxious questioning, of painful deliberations and of high voltage spiritual ambition, with their consequent limitations and moments of sensed failure and lack of achievement. The Master has left all this behind, knowing that even this so-called "spiritual responsiveness" is a form of self-centred attitude. Eventually—and disciples should take courage and hope from this statement—all this agonising reaction to the spiritual urge will be left behind. The Master knows the Law and is entirely free from any consideration of the time equation, as far as He Himself is concerned. He only regards time as it may affect the working of the Plan in the three worlds.

The dual existence of the Master involves what we might call the two poles: that of the monadic consciousness, whatever that may be, and that of the self-created form which He may use as a member of the Hierarchy and a worker in the three worlds of human enterprise. I would here remind you that there are many groups and types of Masters, and most of Them are quite unknown to occult students either from Their work or from rumour or from knowledge of the many evolutionary processes of which the human is only [Page 440] one. Not all the Masters work in the three worlds; not all the Masters need or possess physical bodies; not all the Masters "have Their faces turned towards the realm of dark light, but many face for aeons towards the clear cold light of spiritual existence"; not all the Masters make or are required to make the sacrifices which work for the fourth kingdom in nature entails. Not all souls liberated or limited constitute the Kingdom of God in the sense which that phrase conveys to us; that term is limited to the soul which informs units in the human family; not all the Masters work under the great Buddha of Activity Who is responsible to Sanat Kumara for the Plan working out in connection with Humanity. He works through the three Great Lords of the Eternal Ashram of Sanat Kumara, but His two Brothers have Each of Them an equally important work and are responsible—as He is—to the Council Chamber. Each of Them also works through a triangle of energies with grouped subsidiary forces working in seven departments and differentiated also into forty-nine lesser departments, as is the Ashram which we call the Hierarchy. Forget not, there are many Hierarchies and the Human Hierarchy is but one.

This whole theme is one of great complexity and yet at the same time so simple that when the simplicity of the planetary constitution is truly grasped and the analytic disputations of the concrete mind are overcome, the liberated Master enters a world of spiritual endeavour which is free from forms and symbols or the veils which hide the basic truth and the underlying mystery.



Being is simple, free, unlimited and unimpeded and in that world the Master moves and works. Becoming is complex, imprisoning, limited and subjected to hindrances, and in that world the disciple and the lesser initiates live and move and have their being. The Master works simultaneously in two worlds or states of awareness; i.e., that related to pure existence, to the untrammelled life of the planes controlled by the Monad, and also by the Hierarchy. There naught but the Plan engrosses His attention. He deals safely with "the simplicity which is Shamballa" and its [Page 441] sphere or aura of influence and "with the field of relationships which are nurtured from the Ashram of the Christ." I am here quoting one of the Masters Who was endeavouring to explain to a disciple the simplicity of the life which a Master expresses.

### THE SCIENCE OF THE ANTAHKARANA

As we enter on the consideration of "The dual life of the initiatory process" I would call your attention to the wording used, and particularly to its significance in reference to the *initiatory process*. This deals, as we shall see, *not* with the effort of the disciple to live simultaneously the life of the spiritual world and the practical life of physical plane service, but entirely with the preparation of the disciple for initiation, and therefore with his mental life and attitudes.

This statement might be regarded as concerning itself primarily with two major aspects of his mental life and not with the life of relation between soul and personality. It is proper, consequently, to see a duality existing in the consciousness of the disciple, and both of its aspects existing side by side:

1. The life of awareness in which he expresses the soul attitude, soul awareness and soul consciousness, through the medium of the personality *upon the physical plane*; this he learns to register and express *consciously*.
2. The intensely private and purely subjective life in which he—the soul-infused personality—oriented upon the mental plane, brings into increasing rapport:
  - a. His lower concrete mind and the higher abstract mind.
  - b. Himself and the Master of his ray group, thus developing the ashramic consciousness.
  - c. Himself and the Hierarchy as a whole, becoming increasingly aware of the spiritual synthesis underlying the united Ashrams. He thus consciously and steadily approaches the radiant Centre of this solar Ashram, the Christ Himself, the first Initiator.

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This inner life with its three slowly revealed objectives concerns essentially the life of preparation for initiation.

There is no initiation for the disciple until he has begun consciously to build the antahkarana, thus bringing the Spiritual Triad and the mind as the highest aspect in the three worlds into a close relationship; later, he brings his physical brain into a position of a recording agent upon the physical plane, thus again demonstrating a clear alignment and a direct channel from the Spiritual Triad straight through to the brain via the antahkarana which has linked the higher mind and the lower.

This involves much work, much interpretive capacity and much power to visualise. I am choosing my words with care. This visualisation is not necessarily concerned with form and with concrete mental presentations; it is concerned with a pictorial and symbolic sensitivity which expresses interpretively the spiritual understanding, conveyed by the awakening intuition—the agent of the Spiritual Triad. The meaning of this becomes clearer as the work proceeds. It is difficult for the man who is beginning the work of constructing the antahkarana to grasp the meaning of visualisation as it is seen to be related to a growing responsiveness to that which the ashramic group conveys to him, to his emerging vision of the divine Plan as it exists in reality, and to that which is committed to him as the *effect* or the result of each successive initiation. I prefer the word "effect" to the word "result," for the initiate increasingly works consciously with the Law of Cause and Effect on planes other than the physical. We use the word "result" to express the consequences of that great cosmic Law as they demonstrate in the three worlds of human evolution.

It is in connection with this effort that he discovers the value, uses and purpose of the creative imagination. This creative imagination is all that remains to him eventually of the active and intensely powerful astral life which he has lived for so many lives; as evolution proceeds, his astral body becomes a mechanism of transformation, desire being transformed into aspiration and aspiration itself being transformed [Page 443] into a growing and expressive intuitive faculty. The reality of this process is demonstrated in the emergence of that basic quality which has always been inherent in desire itself: the imaginative quality of the soul, implementing desire and steadily becoming a higher creative faculty as desire shifts into ever higher states and leads to ever higher realisations. This faculty eventually invokes the energies of the mind, and the mind, plus the imagination, becomes in time a great invocative and creative agent. It is thus that the Spiritual Triad is brought into rapport with the threefold personality.

I have told you in earlier writings that basically the astral plane is non-existent as a part of the divine Plan; it is fundamentally the product of glamour, of kama-manas—a glamour which humanity itself has created and in which it has lived practically entirely since early Atlantean days. The effect of an increasing soul contact has not simply been to dispel the mists of glamour, but it has also served to consolidate and to bring into effective use, therefore, the imagination with its overwhelmingly powerful creative faculty. This creative energy, when implemented by an illumined mind (with its thoughtform making ability), is then wielded by the disciple in order to make contacts higher than with the soul, and to bring into symbolic form that of which he becomes aware through the medium of a line of energy—the antahkarana—which he is steadily and scientifically creating.

It might be said (equally symbolically) that at each initiation he tests the connecting bridge and discovers gradually the soundness of that which he has created under the inspiration of the Spiritual Triad and with the aid of the three aspects of his mind (the abstract mind, the soul or the Son of Mind, and the lower concrete mind), combined with the intelligent cooperation of his soul-infused personality. In the early stages of his invocative work, the instrument used is the creative imagination. This enables him at the very beginning to act *as if* he were capable of thus creating; then, when the *as if* imaginative consciousness is no longer [Page 444] useful, he becomes consciously aware of that which he has—with hope and spiritual expectancy—sought to create; he discovers this as an existent fact and knows past all controversy that "faith is *the substance* of things hoped for, *the evidence* of things not seen."

### *Building the Antahkarana*

With the introductory teaching on the science of the Antahkarana we shall not here deal, for the student will find it in the book, *Education in the New Age*. That preliminary presentation should be studied before taking up the more advanced stage which begins here. Let us now consider, step by step this science which is already proving a useful source of experiment and testing.

The human soul (in contradistinction to the soul as it functions in its own kingdom, free from the limitations of human life) is imprisoned and subject to the control of the lower three energies for the major part of its experience. Then, upon the Path of Probation, the dual energy of soul begins to be increasingly active, and the man seeks to use his mind consciously, and to express love-wisdom on the physical plane. This is a simple statement of the objective of all aspirants. When the five energies are beginning to be used, consciously and wisely in service, a rhythm is then set up between the Personality and the Soul. It is as if a magnetic field were then established and these two vibrating and magnetic units, or grouped energies, swung into each other's field of influence. This happens only occasionally and rarely in the early stages; later it occurs more constantly, and thus a path of contact is established which eventually becomes the line of least resistance, "the way of familiar approach," as it is sometimes called. Thus is the first half of the "bridge," the antahkarana, constructed. By the time the third initiation is completed, this Way is completed, and the initiate can "pass to higher worlds at will, leaving the lower worlds far behind; or he can come again and pass upon the way that leads from dark to light, from light to dark, and from the under lower worlds into the realms of light."

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Thus the two are one, and the first great union upon the Path of Return is completed. A second stage of the Way has then to be trodden, leading to a second union of still further importance in that it leads to complete liberation from the three worlds. It must be remembered that the soul, in its turn, is a union of three energies of which the lower three are the reflection. It is a synthesis of the energy of Life itself (which demonstrates as the life-principle within the world of forms), of the energy of the intuition or spiritual love-wisdom or understanding (this demonstrates as sensitivity and feeling in the astral body), and spiritual mind, whose reflection in the lower nature is the mind or the principle of intelligence in the form world. In these three we have the atma-buddhi-manas of the theosophical literature—that higher triplicity which is reflected in the lower three, and which focusses through the soul body on the higher levels of the mental plane before being precipitated into incarnation—as it is esoterically called.

Modernising the concept, we might say that the energies which animate the physical body and the intelligent life of the atom, the sensitive emotional states, and the intelligent mind, have eventually to be blended with and transmuted into the energies which animate the soul. These are the spiritual mind, conveying illumination; the intuitive nature, conferring spiritual perception; and divine livingness.

After the third initiation the "Way" is carried forward with great rapidity, and the "bridge" is finished which links perfectly the higher spiritual Triad and the lower material reflection. The three worlds of the Soul and the three worlds of the Personality become one world wherein the initiate works and functions, seeing no distinction, regarding one world as the world of inspiration and the other world as constituting the field of service, yet regarding both together as forming one world of activity. Of these two worlds, the subjective etheric body (or the body of vital inspiration) and the dense physical body are symbols on the external plane.

How is this bridging antahkarana to be built? Where [Page 446] are the steps which the disciple must follow? I deal not here with the Path of Probation whereon the major faults should be eliminated and whereon the major virtues should be developed. Much of the instruction given in the past has laid down the rules for the cultivation of the virtues and qualifications for discipleship, and also the necessity for self-control, for tolerance and for unselfishness. But these are elementary stages and should be taken for granted by the students. Such students should be occupied not only with the establishment of the character aspect of discipleship, but with the more abstruse and difficult requirements for those whose eventual goal is initiation.

It is with the work of the "bridge-builders" that we are concerned. *First, let me assure you that the real building of the antahkarana takes place only when the disciple is beginning to be definitely focussed upon mental levels*, and when therefore his mind is intelligently and consciously functioning. He must begin at this stage to have some more exact idea than has hitherto been the case as to the distinctions existing between the thinker, the apparatus of thought, and thought itself, beginning with its dual esoteric function which is:

1. The recognition and receptivity to IDEAS.
2. The creative faculty of conscious thoughtform building.

This necessarily involves a strong mental attitude and reorientation of the mind to reality. As the disciple begins to focus himself on the mental plane (and this is the prime intent of the meditation work), he starts working in mental matter and trains himself in the powers and uses of thought. He achieves a measure of mind control; he can turn the searchlight of the mind in two directions, into the world of human endeavour and into the world of soul activity. Just as the soul makes a way for itself by projecting itself in a thread or stream of energy into the three worlds, so the disciple begins consciously to project himself into the higher worlds. His energy goes forth, through the medium of the controlled and directed mind, into the world of the higher [Page 447] spiritual mind and into the realm of the intuition. A reciprocal activity is thus set up. This response between the higher and the lower mind is symbolically spoken of in terms of light, and the "lighted way" comes into being between the personality and the spiritual Triad, via the soul body, just as the soul came into definite contact with the brain via the mind. This "lighted way" is the illumined bridge. *It is built through meditation*; it is constructed through the constant effort to draw forth the intuition, through subservience and obedience to the Plan (which begins to be recognised as soon as the intuition and the mind are en rapport), and through a conscious incorporation into the group in service and for purposes of assimilation into the whole. All these qualities and activities are based upon the foundation of good character and the qualities developed upon the Probationary Path.

The effort to draw forth the intuition requires directed occult (but not aspirational) meditation. It requires a trained intelligence, so that the line of demarcation between intuitive realisation and the forms of the higher psychism may be clearly seen. It requires a constant disciplining of the mind, so that it can "hold itself steady in the light," and the development of a cultured right interpretation, so that the intuitive knowledge achieved may then clothe itself in the right thoughtforms.

It might also be stated here that the construction of the bridge whereby the consciousness can function with facility, both in the higher worlds and in the lower, is *primarily brought about by a definitely directed life-tendency*, which steadily sends the man in the direction of the world of spiritual realities, plus certain movements of planned and carefully timed and directed reorientation or focussing. In this

last process the *gain* of the past months or years is closely assessed; the *effect* of that gain upon the daily life and in the bodily mechanism is as carefully studied; and the *will-to-live* as a spiritual being is brought into the consciousness with a definiteness and a determination that makes for immediate progress.

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This building of the antahkarana is most assuredly proceeding in the case of every earnest student. When the work is carried on intelligently and with full awareness of the desired purpose, and when the aspirant is not only aware of the process but alert and active in its fulfillment, then the work proceeds apace and the bridge is built.

It is wise to accept the fact that humanity is now in a position to begin the definite process of constructing the link or bridge between the various aspects of man's nature, so that instead of differentiation there will be unity, and instead of a fluid, moving attention, directed here and there into the field of material living and emotional relationships, we shall have learnt to control the mind and to have bridged the divisions, and so can direct at will the lower attention in any desired manner. Thus all aspects of man, spiritual and natural, can be focussed where needed.

This bridging work has in part already been done. Humanity has as a whole already bridged the gap between the emotional-astral nature and the physical man. It should be noted here that the bridging has to be done in the consciousness aspect, and concerns the continuity of man's awareness of life in all its various aspects. The energy which is used in connecting, in consciousness, the physical man and the astral body is focussed in the solar plexus. Many today, speaking in symbolical terms, are carrying that bridge forward and linking the mind with the two aspects already linked. This thread of energy emanates from or is anchored in the head. Some people, fewer of course in number, are steadily linking the soul and the mind, which in its turn is linked with the other two aspects. The soul energy, when linked with the other threads has its anchor in the heart. A very few people, the initiates of the world, having effected all the lower syntheses, are now occupied with bringing about a still higher union, with that triple Reality which uses the soul as its medium of expression, just as the soul in its turn is endeavoring to use its shadow, the threefold lower man.

These distinctions and unifications are matters of form, **[Page 449]** symbols in speech, and are used to express events and happenings in the world of energies and forces, in connection with which man is definitely implicated. It is to these unifications that we refer when the subject of initiation is under consideration.

It will be useful if we repeat here a few statements made in an earlier book:

Students should train themselves *to distinguish between the sutratma and the antahkarana*, between the life thread and the thread of consciousness. The one thread is the basis of immortality and the other the basis of continuity. Herein lies a fine distinction for the investigator. One thread (the sutratma) links and vivifies all forms into one functioning whole, and embodies in itself the will and the purpose of the expressing entity, be it man, God or a crystal. The other thread (the antahkarana) embodies the response of the consciousness within the form to a steadily expanding range of contacts within the environing whole. One is the direct stream of life, unbroken and immutable, which can be regarded symbolically as a direct stream of living energy flowing from the centre to the periphery, and from the source to the outer expression, or the phenomenal appearance. It is the *life*. It produces the individual

process and the evolutionary unfoldment of all forms.

It is, therefore, the path of life, which reaches from the Monad to the personality, via the soul. This is the thread soul and it is one and indivisible. It conveys the energy of life and finds its final anchor in the centre of the human heart and at some central focal point in all forms of divine expression. Naught is and naught remains but life. The consciousness thread (antahkarana) is the result of the union of life and substance or of the basic energies which constitute the first differentiation in time and space; this produces something different, which only emerges as a third divine manifestation after the union of the basic dualities has taken place.

The life thread, the silver cord or the sutratma is, as far as man is concerned, dual in nature. The life thread [Page 450] proper, which is one of the two threads which constitute the sutratma, is anchored in the heart, whilst the other thread, which embodies the principle of consciousness, is anchored in the head. This you already know, but this I feel the need to constantly reiterate. In the work of the evolutionary cycle, however, man has to repeat what God has already done. He must himself create, both in the world of consciousness and of life. Like a spider, man spins connecting threads, and thus bridges and makes contact with his environment, thereby gaining experience and sustenance. The spider symbol is often used in the ancient occult books and the scriptures of India in connection with this activity of the human being. These threads, which man creates, are triple in number, and with the two basic threads which have been created by the soul, constitute the five types of energy which make man a conscious human being.

The triple threads created by man are anchored in the solar plexus, the head and the heart. When the astral body and the mind nature are beginning to function as a unit, and the soul also is consciously connected (do not forget that it is always unconsciously linked), an extension of this five-fold thread—the basic two and the human three—is carried to the throat centre, and when that occurs man can become a conscious creator on the physical plane. From these major lines of energy lesser lines can radiate at will. It is upon this knowledge that all future intelligent psychic unfoldment must be based.

In the above paragraph and its implications you have a brief and inadequate statement as to the Science of the Antahkarana. I have endeavoured to express this in terms, symbolic if you will, which will convey a general idea to your minds. We can learn much through the use of the pictorial and visual imagination. This bridging must take place:

1. From the physical to the vital or etheric body. This is really an extension of the life thread between the heart and the spleen.
2. From the physical and the vital, regarding them as a [Page 451] unity, to the astral or emotional vehicle. This thread emanates from, or is anchored in, the solar plexus, and is carried upwards, by means of the aspiration, till it anchors itself in the love petals of the egoic Lotus.
3. From the physical and astral vehicles to the mental body. One terminus is anchored in the head, and the other in the knowledge petals of the egoic Lotus, being carried forward by an act of the will.

Advanced humanity is in process of linking the three lower aspects, which we call the personality, with the soul itself, through meditation, discipline, service and directed attention. When this has been accomplished, a definite relation is established between the sacrifice or will petals of the egoic Lotus and the head and heart centres, thus producing a synthesis between consciousness, the soul and the life principle. The process of establishing this inter-linking and inter-relation, and the strengthening of the



bridge thus constructed, goes on until the Third Initiation. The lines of force are then so inter-related that the soul and its mechanism of expression are a unity. A higher blending and fusing can then go on.

I can perhaps indicate the nature of this process in the following manner: I have stated here and elsewhere that the soul anchors itself in the body at two points:

1. There is a thread of energy, which we call the life or spirit aspect, anchored in the heart. It uses the blood stream, as is well known, as its distributing agency, and through the medium of the blood, life energy is carried to every part of the mechanism. This life energy carries the re-generating power and coordinating energy to all the physical organisms and keeps the body "whole."
2. There is a thread of energy, which we call the consciousness aspect or the faculty of soul knowledge, anchored in the centre of the head. It controls that response mechanism which we call the brain, and through its medium it directs activity and induces awareness throughout the body by means of the nervous system.

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These two energy factors, which are recognised by the human being as knowledge and life, or as intelligence and living energy, are the two poles of his being. The task ahead of him now is to develop consciously the middle or balancing aspect, which is love or *group relationship*. (See *Education in the New Age*, pages 26-27, 32-33, 92.)

### *The Nature of the Antahkarana*

One of the difficulties connected with this study of the antahkarana is the fact that hitherto the work done upon the antahkarana has been entirely unconscious. Therefore, the concept in men's minds relating to this form of creative work and this construction of the bridge meets at first with little response from the mind nature; also, in order to express these ideas, we have practically to create a new terminology, for there are no words suitable to define our meaning. Just as modern sciences have evolved a complete new terminology of their own during the past forty years, so this science must develop its own peculiar vocabulary. In the meantime, we must do the best we can with the words at our disposal.

The second point I would make is to ask those who are studying along these lines to realise that in time they will arrive at understanding, but that at present all that they can do is to depend upon the unalterable tendency of the subconscious nature to penetrate to the surface of consciousness as a reflex activity in the establishing of continuity of consciousness. This reflex activity of the lower nature corresponds to the development of continuity between the superconscious and the consciousness which develops upon the Path of Discipleship. It is all a part—in three stages—of the integrating process, proving to the disciple that all of life is (in terms of consciousness) one of *revelation*. Ponder on this.

Another of the difficulties in considering any of these esoteric sciences that deal with what has been called the "conscious unfoldment of the divine recognitions" (which is true awareness) is the ancient habit of humanity to materialise [Page 453] all knowledge. Everything man learns is applied—as the centuries pass—to the world of natural phenomena and of natural process, and not to the recognition of the Self, the Knower, the Beholder, the Observer. When, therefore, man enters upon the Path, he has to educate himself in the process of using knowledge in reference to the conscious self-aware Identity, or to the self-contained, self-initiating Individual. When he can do this, he is transmuting knowledge into

wisdom.

Previously I spoke of "knowledge-wisdom" which are words synonymous with "force-energy." *Knowledge used is force expressing itself; wisdom used is energy in action.* In these words you have the expression of a great spiritual law, one which you would do well to consider carefully. Knowledge-force concerns the personality and the world of material values; wisdom-energy expresses itself through the consciousness thread and the creative thread, as they constitute in themselves a woven dual strand. They are (for the disciple) a fusion of the past (consciousness thread) and the present (the creative thread), and together they form what is usually called, upon the Path of Return, the Antahkarana. This is not entirely accurate. The wisdom-energy thread is the sutratma or life thread, for the *sutratma* (when blended with the consciousness thread) is again also called the *antahkarana*. Perhaps it might clarify the issue somewhat if I pointed out that though these threads eternally exist in time and space, they appear distinct and separate until a man is a probationary disciple, and therefore becoming conscious of himself and not only of the not-self. There is the life thread or sutratma and the consciousness thread—the one anchored in the heart and the other in the head. Throughout all the past centuries, the creative thread, in one or other of its three aspects, has been slowly woven by the man; of this fact in nature his creative activity during the past two hundred years is an indication, so that today the creative thread is a unity, generally speaking, as regards humanity as a whole and specifically of the individual disciple, and forms a strong closely woven thread upon the mental plane.

**[Page 454]**

These three major threads which are in reality six, if the creative thread is differentiated into its component parts, form the antahkarana. They embody past and present experience and are so recognised by the aspirant. It is only upon the Path itself that the phrase "building the antahkarana" becomes accurate and appropriate. It is in this connection that confusion is apt to arise in the mind of the student. He forgets that it is a purely arbitrary distinction of the lower analysing mind to call this stream of energy the sutratma, and another stream of energy the consciousness thread and a third stream of energy the creative thread. They are essentially, all three of them together, the antahkarana in process of forming. It is equally arbitrary to call the bridge which the disciple builds from the lower mental plane—via the egoic, central vortex of force—the antahkarana. But for purposes of comprehending study and practical experience, *we will define the antahkarana as the extension of the threefold thread* (hitherto woven unconsciously, through life experimentation and the response of consciousness to environment) *through the process of projecting consciously the triple blended energies of the personality as they are impelled by the soul, across a gap in consciousness which has hitherto existed.* Two events can then occur:

1. The magnetic response of the Spiritual Triad (atma-buddhi-manas), which is the expression of the Monad, is evoked. A triple stream of spiritual energy is slowly projected towards the egoic lotus and towards the lower man.
2. The personality then begins to bridge the gap which exists on its side between the manasic permanent atom and the mental unit, between the higher abstract mind and the lower mind.

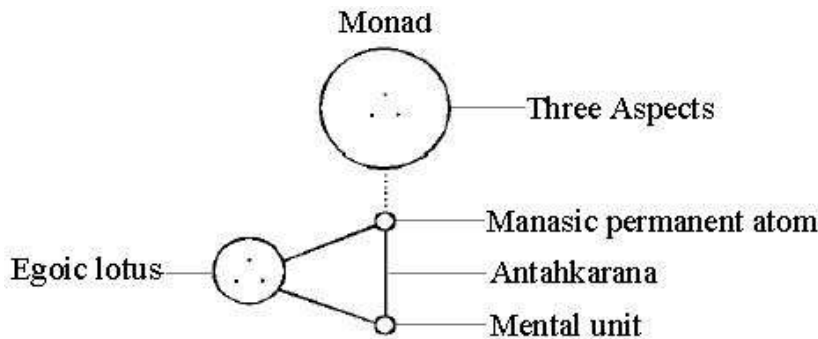
Technically, and upon the Path of Discipleship, this bridge between the personality in its three aspects and the monad and its three aspects is called the antahkarana.

This antahkarana is the product of the united effort of soul and personality, working *together consciously* to produce **[Page 455]** this bridge. When it is completed, there is a perfect rapport between

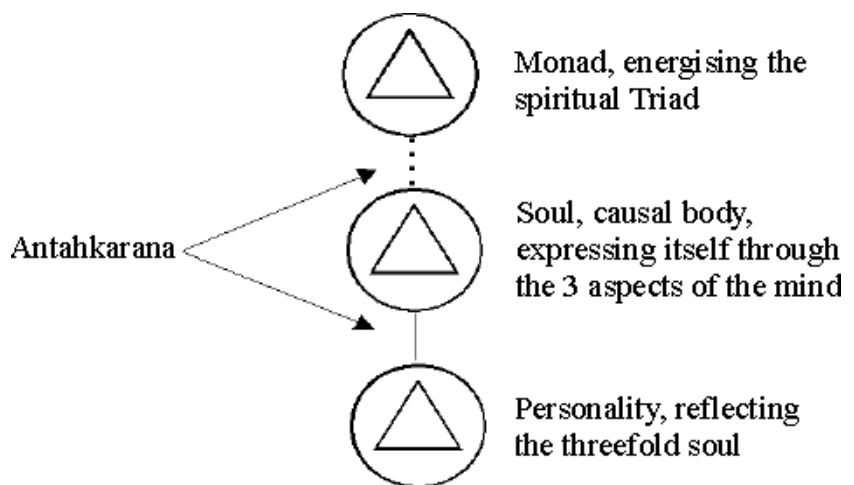
the monad and its physical plane expression, the initiate in the outer world. The third initiation marks the consummation of the process, and there is then a straight line of relationship between the monad and the lower personal self. The fourth initiation marks the complete realisation of this relation by the initiate. It enables him to say: "I and my Father are one." It is for this reason that the crucifixion, or the Great Renunciation, takes place. Forget not that it is the soul that is crucified. It is Christ Who "dies." It is not the man; it is not Jesus. The causal body disappears. The man is *monadically* conscious. The soul-body no longer serves any useful purpose; it is no more needed. Nothing is left but the sutratma, qualified by consciousness—a consciousness which still preserves identity whilst merged in the whole. Another qualification is creativity; thus consciousness can be focussed at will on the physical plane in an outer body or form. This body is will-created by the Master.

But in this task of unfoldment, of evolution and of development, the mind of man has to understand, analyse, formulate and distinguish; therefore the temporary differentiations are of profound and useful importance. We might therefore conclude that the task of the disciple is:

1. To become conscious of the following situations (if I may use such a word):
  - a. Process in combination with force.
  - b. Status upon the path, or recognition of the available qualifying agencies, or energies.
  - c. Fusion or integration of the consciousness thread with the creative thread and with the life thread.
  - d. Creative activity. This is essential, for it is not only through the development of creative ability in the three worlds that the necessary focal point is created, but this also leads to the building of the antahkarana, its "creation."
2. To construct the antahkarana between the Spiritual Triad and the personality—with the cooperation of the [Page 456] soul. These three points of divine energy might be symbolised thus:



In this simple symbol you have a picture of the disciple's task upon the Path. Another diagram may serve to clarify:



In these you have the "nine of initiation" or the transmuting of nine forces into divine energies:

[Page 457] *The Bridge between the three Aspects of the Mind*

There is one point which I would like to clarify if I can, for—on this point—there is much confusion in the minds of aspirants, and this is necessarily so.

Let us for a moment, therefore, consider just where the aspirant stands when he starts consciously to build the antahkarana. Behind him lie a long series of existences, the experience of which has brought him to the point where he is able consciously to assess his condition and arrive at some understanding of his point in evolution. He can consequently undertake—in cooperation with his steadily awakening and focussing consciousness—to take the next step, which is that of accepted discipleship. In the present, he is oriented towards the soul; he, through meditation and the mystical experience, does have occasional contact with the soul, and this happens with increasing frequency; he is becoming somewhat creative upon the physical plane, both in his thinking and in his actions; at times, even if rarely, he has a genuine intuitive experience. This intuitive experience serves to anchor the "first tenuous thread spun by the Weaver in fohatic enterprise," as the *Old Commentary* puts it. It is the first cable, projected from the Spiritual Triad in response to the emanation of the personality, and this is the result of the growing magnetic potency of both these aspects of the Monad in manifestation.

It will be obvious to you that when the personality is becoming adequately magnetised from the spiritual angle, its note or sound will go forth and will evoke response from the soul on its own plane. Later the personality note and the soul note in unison will produce a definitely attractive effect upon the Spiritual Triad. This Spiritual Triad in its turn has been exerting an increasingly magnetic effect upon the personality. This begins at the time of the first *conscious* soul contact. The response of the Triad is transmitted necessarily, in this early stage, via the sutratma and produces inevitably the awakening of the head centre. That is why the heart doctrine begins to supersede the doctrine of the eye. [Page 458] The heart doctrine governs occult development; the eye doctrine—which is the doctrine of the eye of vision—governs the mystical experience; the heart doctrine is based upon the universal nature of the soul, conditioned by the Monad, the One, and involves reality; the eye doctrine is based on the dual relation between soul and personality. It involves the spiritual relationships, but the attitude of dualism or of the recognition of the polar opposites is implicit in it. These are important points to remember as this new science becomes more widely known.

The aspirant eventually arrives at the point where the three threads—of life, of consciousness and of creativity—are being focussed, recognised as energy streams, and utilised deliberately by the aspiring disciple upon the *lower mental plane*. There—esoterically speaking—"he takes his stand, and looking upward sees a promised land of beauty, love and future vision."

But there exists a *gap in consciousness*, though not in fact. The sutratmic strand of energy bridges the gap, and tenuously relates monad, soul and personality. But the consciousness thread extends only from soul to personality—from the involutory sense. From the evolutionary angle (using a paradoxical phrase) there is only a very little *conscious awareness* existing between the soul and the personality, from the standpoint of the personality upon the evolutionary arc of the Path of Return. A man's whole effort is to become aware of the soul and to transmute his consciousness into that of the soul, whilst still preserving the consciousness of the personality. As the fusion of soul and personality is strengthened, the creative thread becomes increasingly active, and thus the three threads steadily fuse, blend, become dominant, and the aspirant is then ready to bridge the gap and unite the Spiritual Triad and the personality, through the medium of the soul. This involves a direct effort at divine creative work. The clue to understanding lies perhaps in the thought that hitherto the relation between soul and personality has been steadily carried forward, primarily by the soul, as it stimulated the personality [Page 459] to effort, vision and expansion. Now—at this stage—the integrated, rapidly developing personality becomes consciously active, and (in unison with the soul) starts building the antahkarana—a fusion of the three threads and a projection of them into the "higher wider reaches" of the mental plane, until the abstract mind and the lower concrete mind are related by the triple cable.

It is to this process that our studies are related; earlier experience in relation to the three threads is logically regarded as having occurred normally. The man now stands, holding the mind steady in the light; he has some knowledge of meditation, much devotion, and also recognition of the next step. Knowledge of process gradually becomes clearer; a growing soul contact is established; occasional flashes of intuitive perception from the Triad occur. All these recognitions are not present in the case of every disciple; some are present; some are not. I am seeking to give a general picture. Individual application and future realisation have to be worked out by the disciple in the crucible of experience.

The goal towards which the average disciple has worked in the past has been soul contact, leading eventually to what has been called "hierarchical inclusion." The reward of the disciple's effort has been admittance into the Ashram of some Master, increased opportunity to serve in the world, and also the taking of certain initiations. The goal towards which higher disciples are working involves not only soul contact as its primary objective (for that has to some measure been attained), but the building of the bridge from the personality to the Spiritual Triad, with consequent monadic realisation and the opening up to the initiate of the Way to the Higher Evolution in its various branches and with its differing goals and objectives. The distinction (I said not "difference," and would have you note this) between the two ways can be seen in the following listed comparisons:

Desire—Aspiration	Mind—Projection
The 1st and 2nd Initiations	The 3rd and 4th Initiations
Universal Love and Intuition	Universal Will and Mind
<b>[Page 460]</b>	
The Path of Light	The Way of the Higher Evolution
The Point of Contact	The Antahkarana or Bridge
The Plan	The Purpose
The Three Layers of the Egoic Petals	The Spiritual Triad
The Hierarchy	Shamballa
The Master's Ashram	The Council Chamber
The Seven Paths	The Seven Paths

In reality, you have here the two major approaches to God or to the Divine Whole, both merging at the time of the fifth initiation in the one Way, which in itself combines all Ways. Forget not a statement which I have several times made, that the four minor rays must merge eventually into the third ray, and that all five must then finally merge into the second and the first rays; bear also in mind that all these rays or modes of Being are aspects or sub-rays of the second *cosmic* Ray of Love and of Fire.

I would like here also to point out some further relationships. You know well that upon the mental plane the three aspects of mind, or the three focal points of mental perception and activity, are to be found:

1. *The lower concrete mind.* This expresses itself most completely through the fifth Ray of Concrete Science, reflecting the lower phase of the will aspect of divinity and summarising within itself all knowledge as well as the egoic memory. This lower concrete mind is related to the knowledge petals of the egoic lotus and is capable of pronounced soul illumination, proving eventually to be the searchlight of the soul. It can be brought under control through the processes of concentration. It is transient in time and space. Through conscious, creative work, it can be related to the manasic permanent atom or to the abstract mind.



2. *The Son of Mind*. This is the soul itself, governed by the second aspect of all the seven rays—a point I would ask you seriously to register. It reflects the lower phase of the love aspect of divinity and summarises in itself the results of all accumulated knowledge which is wisdom, illuminated [Page 461] by the light of the intuition. Another way of expressing this is to describe it as love, availing itself of experience and knowledge. It expresses itself most fully through the love petals of its innate being. Through dedicated and devoted service it brings the divine Plan into activity in the three worlds of human accomplishment. It is therefore related to the second aspect of the Spiritual Triad and is brought into functioning activity through meditation. It then controls and utilises for its own spiritual ends the consecrated personality, via the illumined mind, referred to above. It is eternal in time and space.

3. *The abstract mind*. This reveals itself most completely under the influence of the first Ray of Will or Power, reflecting the higher aspect of the will of divinity or of the atmic principles it summarises in itself when fully developed the purpose of Deity, and thus becomes responsible for the emergence of the Plan. It energises the will petals until such time as the eternal life of the soul is absorbed into that which is neither transient nor eternal but which is endless, boundless and unknown. It is brought into conscious functioning through the building of the antahkarana. This "radiant rainbow bridge" unites the illumined personality, focussed in the mind body, motivated by the love of the soul, with the Monad or with the One Life, and thus enables the divine manifesting Son of God to express the significance of the words: God is Love and God is a consuming Fire. This fire, energised by love, has burnt out all personality qualities, leaving only a purified instrument, coloured by the soul ray and no longer necessitating the existence of a soul body. The personality has by this time completely absorbed the soul, or to put it perhaps more accurately, both soul and personality have been fused and blended into one instrument for the use of the One Life.

This is but a picture or a symbolic use of words in order to express the unifying goal of material and spiritual evolution, as it is carried to its conclusion—for this world cycle—through the development of the three aspects of mind upon [Page 462] the mental plane. The cosmic implications will not be lost to you, but it profits us not to dwell upon them. As this process is carried forward, three great aspects of divine manifestation emerge upon the theatre of world life and on the physical plane. These are Humanity, the Hierarchy and Shamballa.

Humanity is already the dominant kingdom in nature; the fact of the Hierarchy and of its imminent approach into physical appearance is becoming well known to hundreds of thousands of people today. Its recognised appearance will later set the stage for the needed preparatory phases which will finally lead to the exoteric rule of the Lord of the World, emerging from His aeonial seclusion in Shamballa, and coming forth into outer expression at the end of this world cycle.

Here is the vast and necessary picture, presented in order to give reason and power to the next stage of human evolution.

The point which I seek to emphasise is that only when the aspirant takes his stand with definiteness upon the mental plane, and keeps his "focus of awareness" increasingly there, does it become possible for him to make real progress in the work of divine bridge building, the work of invocation, and the establishing of a conscious rapport between the Triad, the soul and the personality. The period covered by the conscious building of the antahkarana is that from the final stages of the Path of Probation to the third initiation.



In considering this process it is necessary, in the early stages, to recognise the three aspects of the mind as they express themselves upon the mental plane and produce the varying states of consciousness upon that plane. It is interesting here to note that, having reached the developed human stage (integrated, aspiring, oriented and devoted), the man stands firmly upon the lower levels of that mental plane; he is then faced by the seven subplanes of that plane with their corresponding states of consciousness. He is therefore entering upon a new cycle where—this time equipped with full self-consciousness—he has seven states of mental awareness [Page 463] to develop; these are all innate or inherent in him, and all (when mastered) lead to one or other of the seven major initiations. These seven states of consciousness are—beginning from the first or lowest:

#### *Mental Plane*

1. Lower mental awareness. The development of true mental perception.
2. Soul awareness or soul perception. This is not the perception of the soul by the personality, but the registering of that which the soul perceives by the soul itself. This is later registered by the lower mind. This soul perception is, therefore, the reversal of the usual attitude of mind.
3. Higher abstract awareness. The unfoldment of the intuition and the recognition of intuitive process by the lower mind.

#### *Buddhic Plane*

4. Persistent, conscious, spiritual awareness. This is the full consciousness of the buddhic or intuitional level. This is the perceptive consciousness which is the outstanding characteristic of the Hierarchy. The life focus of the man shifts to the buddhic plane. This is the fourth or middle state of consciousness.

#### *Atmic Plane*

5. The consciousness of the spiritual will as it is expressed and experienced upon atmic levels or upon the third plane of divine manifestation. There is little that I can say about this condition of awareness; its state of nirvanic awareness can mean but little to the average disciple.

#### *Monadical Plane*

6. The inclusive awareness of the Monad upon its own plane, the second plane of our planetary and solar life.

#### *Logoic Plane*

7. Divine consciousness. This is the awareness of the whole on the highest plane of our planetary manifestation. This is also an aspect of solar awareness upon the same plane.

As we strive to arrive at some dim comprehension of the nature of the work to be done in building the antahkarana it might be wise, as a preliminary step, to consider the nature [Page 464] of the substance out of which the "bridge of shining mind stuff" has to be built by the conscious aspirant. The oriental term for this "mind stuff" is *chitta*; it exists in three types of substance, all basically identical but all

qualified or conditioned differently. It is a fundamental law in this solar system, and therefore in our planetary life experience, that the substance through which divinity (in time and space) expresses itself is karmically conditioned; it is impregnated by those qualities and aspects which are the product of earlier manifestations of that Being in Whom we live and move and have our being. This is the basic fact lying behind the expression of that Trinity or Triad of Aspects with which all the world religions have made us familiar. This trinity is as follows:

- |                              |                                     |
|------------------------------|-------------------------------------|
| 1. <i>The Father Aspect.</i> | This is the underlying Plan of God. |
| The Will Aspect.             | The essential Cause of Being.       |
| Purpose.                     | Life purpose, motivating evolution. |
|                              | The note of synthetic sound.        |

*Utilises the sutratma*

- |                           |                               |
|---------------------------|-------------------------------|
| 2. <i>The Son Aspect.</i> | The quality of sensitivity.   |
| The Love Aspect.          | The nature of relationship.   |
| Wisdom. Understanding.    | The method of evolution.      |
| Consciousness. Soul.      | The note of attractive sound. |

*Utilises the consciousness thread*

- |                              |                                |
|------------------------------|--------------------------------|
| 3. <i>The Mother Aspect.</i> | The intelligence of substance. |
| The Intelligence Aspect.     | The nature of form.            |
| The Holy Spirit.             | Response to evolution.         |

The note of Nature.

*Develops the creative thread*

The mental plane which must be bridged is like a great stream of consciousness or of conscious substance, and across this stream the antahkarana must be constructed. This is the concept which lies behind this teaching and behind the symbolism of the Path. Before a man can tread the Path, he must become that Path himself. Out of the substance of his own life he must construct this rainbow bridge, this Lighted Way. He spins it and anchors it as a spider spins a thread [Page 465] along which it can travel. Each of his three divine aspects contributes to that bridge, and the time of this building is indicated when his lower nature is:

1. Becoming oriented, regulated and creative.
2. Recognising and reacting to soul contact and control.
3. Sensitive to the first impression of the Monad. This sensitivity is indicated where there is:
  - a. Submission to the "will of God" or of the greater Whole.
  - b. Unfoldment of the inner spiritual will, overcoming all obstacles.
  - c. Cooperation with the purpose of the Hierarchy, the interpreting will of God as expressed in love.

I have enumerated these three responses to the totality of the divine aspects because they are related to the antahkarana and must become defined and conditioned upon the mental plane. They are there to be found expressing themselves in substance:

1. The lower concrete mind.  
The receptive common sense.  
The highest aspect of the form nature.  
The reflection of atma, the spiritual will.

The throat centre.  
Knowledge.

2. The individualised mind.  
The soul or spiritual ego.  
The middle principle. Buddhi-manas.  
The reflection in mental substance of the Monad.  
Spiritual love-wisdom.  
The heart centre.  
Love.

3. The higher abstract mind.  
The transmitter of buddhi.  
The reflection of the divine nature.  
Intuitive love, understanding, inclusiveness.  
The head centre.  
Sacrifice.

**[Page 466]**

There are necessarily other arrangements of these aspects in manifestation, but the above will serve to indicate the relation of Monad-soul-personality as they express themselves through certain focussed stations or points of power *upon the mental plane*.

In humanity, however, the major realisation to be grasped at the present point in human evolution is the need to relate—consciously and effectively—the spiritual Triad, the soul on its own plane and the personality in its three-fold nature. This is done *through the creative work of the personality, the magnetic power of the Triad, and the conscious activity of the soul, utilising the triple thread*.

You can see, therefore, why so much emphasis is laid by esotericists upon fusion, unity or blending; only when this is intelligently realised can the disciple begin to weave the threads into a bridge of light which eventually becomes the Lighted Way across which he can pass into the higher worlds of being. Thus he liberates himself from the three worlds. It is—in this world cycle—pre-eminently a question of fusion and expressing (in full waking awareness) three major states of consciousness:

1. *The Shamballa Consciousness.*  
Awareness of the unity and purpose of Life.  
Recognition and cooperation with the Plan.  
Will. Direction. Oneness.  
The influence of the Triad.

2. *The Hierarchical Consciousness.*  
Awareness of the Self, the Soul.  
Recognition and cooperation with divinity.  
Love. Attraction. Relation.  
The influence of the Soul.

### 3. *The Human Consciousness.*

Awareness of the soul within the form.  
 Recognition and cooperation with the soul.  
 Intelligence. Action. Expression.  
 The influence of the consecrated personality.

The man who finally builds the antahkarana across the mental [Page 467] plane connects or relates these three divine aspects, so that progressively at each initiation they are more closely fused into one divine expression in full and radiant manifestation. Putting it in other words, the disciple treads the path of return, builds the antahkarana, crosses the Lighted Way, and achieves the freedom of the Path of Life.

One of the points which it is essential that students should grasp is the deeply esoteric fact that this antahkarana is built through the medium of a conscious effort *within consciousness itself*, and not just by attempting to be good, or to express goodwill, or to demonstrate the qualities of unselfishness and high aspiration. Many esotericists seem to regard the treading of the Path as the conscious effort to overcome the lower nature and to express life in terms of right living and thinking, love and intelligent understanding. It is all that, but it is *something far more*. Good character and good spiritual aspiration are basic essentials. But these are taken for granted by the Master Who has a disciple under training; their foundation and their recognition and development are the objectives upon the Path of Probation.

But to build the antahkarana is to relate the three divine aspects. This involves intense mental activity; it necessitates the power to imagine and to visualise, plus a dramatic attempt to build the Lighted Way in mental substance. This mental substance is—as we have seen—of three qualities or natures, and the bridge of living light is a composite creation, having in it:

1. Force, focussed and projected from the fused and blended forces of the personality.
2. Energy, drawn from the egoic body by a conscious effort.
3. Energy, abstracted from the Spiritual Triad.

It is essentially, however, an activity of the integrated and dedicated personality. Esotericists must not take the position that all they have to do is to await negatively some activity by the soul which will automatically take place after a certain measure of soul contact has been achieved, and that consequently and in time this activity will evoke response [Page 468] both from the personality and the Triad. This is *not* the case. The work of the building of the antahkarana is primarily an activity of the personality, aided by the soul; this in time evokes a reaction from the Triad. There is far too much inertia demonstrated by aspirants at this time.

One might also look at this matter from another angle. The personality is beginning to transmute knowledge into wisdom, and when this takes place the focus of the personality life is then upon the mental plane, because the transmutation process (with its stages of understanding, analysis, recognition and application) is fundamentally a mental process. The personality is also beginning to comprehend the significance of love and to interpret it in terms of the group well-being, and not in terms of the personal self, of desire or even of aspiration. True love is rightly understood only by the mental type who is spiritually oriented. The personality is also arriving at the realisation that there is in reality no such thing as sacrifice. Sacrifice is usually only the thwarted desire of the lower nature, willingly endured by the aspirant, but—in this phase—a misinterpretation and limitation. Sacrifice is really

complete conformity to the will of God because the spiritual will of the man and the divine will (as he recognises it in the Plan) is his will. There is a growing identification in purpose. Therefore, self-will, desire and those intelligent activities which are dually motivated are seen and recognised as only the lower expression of the three divine aspects, and the effort is to express these in terms of the soul and not, as hitherto, in terms of a dedicated and rightly oriented personality. This becomes possible in its true sense only when the focus of the life is in the mental vehicle and the head as well as the heart is becoming active. In this process, the stages of character building are seen as essential and effective, and are willingly and consciously undertaken. But—when these foundations of good character and intelligent activity are firmly established—something still higher and more subtle must be erected on the sub-structure.

*Knowledge-wisdom* must be superseded by intuitive [Page 469] understanding; this is, in reality, inclusive participation in the creative activity of divinity. The divine idea must become the possible ideal, and this ideal must become unfolded and manifested in substance upon the physical plane. The creative thread, now somewhat ready, must be brought into conscious functioning and activity.

*Desire-love* must be interpreted in terms of divine attraction, involving the right use or misuse of energies and forces. This process puts the disciple in touch with divinity as a progressively revealed Whole. The part, through the magnetic development of its own nature, comes into touch gradually with all that IS. The disciple becomes aware of this sum total in increasingly vivid expansions of consciousness, leading to initiation, realisation and identification. These are the three stages of initiation.

The consciousness thread, in cooperation with the creative thread and the life thread, awakens to a fully aware process of participation in the divine creative Plan—a Plan which is motivated by love and intelligently carried forward.

*Direction-Will* (which are words describing the orientation produced by the understanding of the two processes of knowledge-wisdom and desire-love) must produce the final orientation of the personality and the soul, fused and blended and at-one, towards the freedom of the Spiritual Triad; then the conscious attempt to use these three energies eventuates in creating the antahkarana upon the mental plane. You will note that at this early stage of the process I am emphasising the words "orientation" and "attempt." They simply indicate the final control of substance by the initiate.

One of the indications that a man is no longer upon the Probationary Path is his emerging from the realm of aspiration and devotion into the world of the *focussed will*. Another indication is that he begins to interpret life in terms of energy and forces, and not in terms of quality and desire. This marks a definite step forward. There is too little use of the spiritual will, as the result of right orientation, in the life of disciples today.

### [Page 470]

In the future, this Science of the Antahkarana and its lower correspondence, the Science of Social Evolution (which is the joint or united antahkarana of humanity as a whole), will be known as the Science of Invocation and Evocation. It is in reality the Science of Magnetic Rapport, in which right relationship is brought about by mutual invocation, producing a responsive process which is one of evocation. It is this science which lies behind all conscious awakening of the centres and their interrelation; it lies behind the rapport between man and man, group and group, and eventually between

nation and nation. It is this invocation, and the consequent evocation, which eventually relate soul and personality and soul and monad. It is the outstanding objective of humanity's appeal to God, to the Hierarchy and to the Spiritual Powers of the cosmos, no matter by what name you call them. The appeal goes forth. The invocation of humanity can and will and must evoke response from the spiritual Hierarchy and give the first demonstration upon a large scale of this new esoteric science—esoteric because it is based upon sound. Hence the use of the O.M. Into this science I cannot here go; we must confine our attention to our theme, which is the Science of the Antahkarana.

### *The Bridge as the Agent of Alignment*

The word "alignment" is used much in modern esoteric training. I would point out that in making his alignment, the aspirant is only establishing the first stage of his process of realisation; he is establishing in his own consciousness the fact of his essential *dualism*. I would also point out that the critical aspect of this process is only arrived at when the distinction is sharply defined and recognised between the integrated and potent personality and the soul. It is an occult truism to state that the *aspirant* is to be recognised by ☉ or triplicity; the *disciple* by ☉ or recognised duality and the *initiate* by ☉ or unity. Note that the symbol of duality for undeveloped humanity is ☉ in which the separation of the higher nature from the lower is depicted; in the case of the disciple, it is ☉ showing the "path across" or the **[Page 471]** narrow razor-edged Path between the pairs of opposites, forming later the antahkarana. These symbols, simple as they are, embody and convey vast truths to the illumined mind.

Relatively speaking, and speaking in terms of the mental consciousness, the realisation of duality is only to be found in the three worlds and on the mental plane. When the third initiation is taken, the power of the lower pair of opposites is no longer felt and exists no more. A liberated consciousness and an unrestricted awareness—unrestricted as regards the initiate, moving within the orbit of the planetary Logos (though not unrestricted as regards that greater Life which moves within still other and greater defined limits)—are both understood and expressed. Within the planetary ring-pass-not the initiate moves with freedom and knows no limitation in consciousness. That is why the higher levels of our planetary and systemic planes are called formless. It is this ☉ which is the true symbol of alignment, involving as it does the sense of duality but indicating at the same time the way through what are called "the walls of limitation."

Students would do well to consider the building of the antahkarana *as an extension in consciousness*. This extension is the first definite effort made upon the Path to bring in the monadic influence with full awareness, and finally directly. This process constitutes the individual parallel to the present inflow of force from Shamballa, about which I have elsewhere spoken. That highest Centre of energy upon our planet is now having a definite effect upon that centre which we call Humanity. This is brought about by direct alignment, and not via the Hierarchy as has hitherto been the case. When the individual antahkarana has been successfully started, and there is even a tenuous thread of living energy connecting the threefold personality and the Spiritual Triad, then the inflow of the will-energy becomes possible. This, in the early stages, can be most dangerous when not offset by the love energy of the soul. Only one thread of the threefold antahkarana passes through the egoic lotus. **[Page 472]** The other two threads relate themselves directly with the Triad, and hence eventually with the Monad, the source of the triadal life. This is true of the individual and of humanity as a whole, and the effects of this alignment can be seen demonstrating in the world at this time.



This rather unexpected responsive activity has necessitated much increased activity on the part of the Hierarchy, in order to offset the consequences of any premature inflow of the will force. After the third initiation, when the soul body, the causal body, starts to dissipate, the line of relation or of connection can be and is direct. The initiate then "stands in the ocean of love, and through him pours that love; his will is love and he can safely work, for love divine will colour all his will, and he can wisely serve." Love and intelligence then become the servants of the will. Soul energy and personality force contribute to the experience of the Monad in the three worlds of life service, and then the age-long task of the incarnating spiritual man is finally accomplished. He is ready for Nirvana, which is but the Way into new fields of spiritual experience and of divine development—incomprehensible as yet, even to the initiate of the third degree. This Way is revealed only when the antahkarana is built and completed and the man becomes focussed in the Triad as consciously as he is now focussed in the threefold lower nature.

Then, and then only, is the *true dualism* of the divine nature apparent and the illusory duality disappears. Then you have Spirit-matter, Life-form. For this the triple experience of the unfolding consciousness is only preparatory. Through the unfolding consciousness, the initiate knows the significance of life and the uses of form, but stands completely unidentified with either, though blending these dualities in himself into a conscious synthesis. The attempt to convey his state of mind, in words that but limit and confuse, leads to apparent contradictions, and this is one of the peculiar paradoxes of the occult science. Do the above imparted facts make sense to you? Have they meaning for your mind? I think not. You have not yet the needed equipment [Page 473] through which the type of implied awareness can work, or the realisation of that true *Self-consciousness* which would produce in you an understanding reaction. I simply make the esoteric assertion; later will come apprehension of the truth and that consequent energising which always comes when any abstract truth is truly appreciated and assimilated. But the time has not yet come for the comprehension of the above information. Disciples and aspirants grow through the means of a presented vision—unattainable as yet but definitely an extension of the known and previously grasped. Such is the mode of evolution, for it is ever a pressing forward towards the sensed.

Today, through human effort and hierarchical endeavour, a great alignment and linking up is taking place, and Monad-Soul-Personality are being more directly related than has hitherto been possible. One reason for this is that there are present in incarnation upon the planet many more initiates of the third degree than ever before; there are many more disciples being prepared for the third initiation; and in this third strictly human race, the Aryan (using this term in its generic sense and not in its prostituted German connotation), the three aspects of the personality are now so potent that their magnetic influence and their creative effect are making the building of the antahkarana an outstanding achievement, thus linking and aligning the three aspects in man. The same is true of the three divine centres in the planet which embody these divine qualities: Shamballa, Hierarchy, and Humanity. These are now closely aligned, thus producing a fusion of energies which is causing an inflow of the spiritual will, as well as a demonstration of the Destroyer aspect.

I have here indicated much of interest; I have pointed out a goal and indicated a Way. I have related (in consciousness) the Hierarchy and Shamballa. This signifies a great and critical moment in human affairs and an opportunity hitherto unparalleled in history. The need for a due appreciation of this will be evident, and should incite all who read to renewed effort and to fresh endeavour. Students must [Page 474] seek to meet all the planetary changes and opportunities with corresponding changes in their own lives. They must seek those new attitudes and those new creative approaches which will

result not alone in the building of the individual antahkarana, but also in the fusion of the many "radiant strands" which will produce those "connecting cables," speaking symbolically, which will relate the planetary centres and present the medium along which can pass the fiery will and the predetermined purpose of Deity. This will bring about the reconstruction of the manifested worlds, and in this task each and every one of you can have his share.

Let us now take up our next point in this section and indicate the technique for the constructing of the antahkarana. This will constitute an intensely practical teaching for which all that I have hitherto given should prove a firm foundation.

### *The Technique of Construction*

It is my intention to be very practical. The building of the antahkarana (which is consciously undertaken upon the Path of Discipleship) is a process which is followed under certain ancient and proven rules. When these rules are correctly followed, the sequence of events and the appearance of the desired results are inevitable and unavoidable. There is much that I could say which would be of small use to the average aspirant, as it would be concerned with subjective realities which—though existent and occult facts in a natural process—are as yet unrealisable. My problem is to present the process in such a manner that—towards the end of this century—educators will be thinking, speaking and teaching *in terms of bridging*, and thus approaching basic statements which have a definite bearing upon this point which we are considering. I would like here very succinctly to recall a few of them to your attention:

1. Knowledge-force expresses itself through the consciousness thread and the creative thread.
2. These two threads are, for the disciple, a fusion of [Page 475] past knowledge (the consciousness thread) and the present (the creative thread).
3. The life thread or sutratma proper is closely blended with these two. You then have atma-buddhi-manas (the latter being the agent of creation) functioning to a certain degree consciously in the aspirant.
4. The fusion of personality and soul is in process, but when it has reached a certain point it becomes apparent that a creativity or a creative activity of the Will is needed to bridge between the Spiritual Triad and the personality, via the soul.
5. The bridge which must be constructed is called, technically, the antahkarana.
6. This bridge has to be built by the aspirant who is focussed upon the mental plane, because it is mental substance (in three grades) which must be used, and the three aspects of the mind—the manasic permanent atom, the Son of Mind or Ego, and the mental unit—are all involved in the process.

Students would do well to learn that this process of building the antahkarana is one of the means whereby man, the trinity, becomes a duality. When the task is completed and the antahkarana is definitely built—thus producing perfect alignment between the Monad and its expression upon the physical plane—the body of the soul (the causal body) is completely and finally destroyed by the fire of the Monad, pouring down the antahkarana. There is then complete reciprocity between the Monad and the fully conscious *soul on the physical plane*. The "divine intermediary" is no longer required. The "Son of God Who is the Son of Mind" dies; the "veil of the temple is rent in twain from the top to the bottom"; the fourth initiation is passed, and there then comes the revelation of the Father.

This is the final and far-reaching result of the building of the bridge which is, in reality, the establishing of a line of light between Monad and personality as a full expression of the soul—between spirit and

matter, between Father and Mother. It is evidence that "spirit has mounted on the [Page 476] shoulders of matter" to that high place from whence it originally came, plus the gain of experience and of full knowledge, and of all that life in material form could give and all that conscious experience could confer. The Son has done His work. The task of the Saviour or of the Mediator has been completed. The unity of all things is known to be a fact in consciousness, and a human spirit can say with intention and with understanding: "I and my Father are one."

The above is a brief and probably meaningless statement except theoretically, but it summarises the task which lies ahead and the work of the disciple who is in process of constructing the antahkarana. There is a close connection between the fourth initiation, the quaternary in its evolved condition—vital body, emotional vehicle, mind and soul—and this fourth technical stage of building consciously the "rainbow bridge." You have therefore:

1. The Quaternary, the creative factor on Earth.
2. The fourth initiation, that of the Crucifixion.
3. The fourth technical stage of building the Antahkarana:
  - a. Sutratma, the life thread.
  - b. The consciousness thread.
  - c. The creative thread, itself threefold.
  - d. The technical antahkarana, bridging between the threefold personality and the Spiritual Triad.
4. The four stages of the Path of Return:
  - a. The stage of evolution itself.
  - b. The stage of the Probationary Path.
  - c. The stage of the Path of Discipleship.
  - d. The stage of the Path of Initiation.

Yet it is one and the same entity which participates in and is responsible for all the differentiated aspects, steps and stages—experimenting, experiencing and expressing consciously in every one of these stages or modes of life, until the fourth initiation. Then consciousness itself gives place to life, and yet remains itself. To the above statement, add [Page 477] the fact that it is the fourth kingdom in nature which undergoes all that is indicated above and is conditioned by the four aspects of the one sutratma. Once this is grasped, the beauty of the symbolism and the numerological relationships emerge significantly.

#### *The Construction of the Antahkarana...Past*

In connection with this there is no need for elaboration, as it must be obvious that only the man who is the product of a very long and fruitful past experience is equipped to undertake the task of bridge building. The process involves much scientific experience in the art of living, and only the highly trained human enquirer can soundly and safely build the bridge between the highest and the lowest. Each of the major human races has been responsible for the expression and the employment of the threads which together form the antahkarana:

1. In *ancient Lemuria*, the life thread, the sutratma per se, was the dominant factor in the life expression; the physical body, the animal form nature, and the dense outer factor was the focus of life exuberant, productive and vital.

2. In *old Atlantis*, the consciousness thread began to function in a way unrealised in Lemuria. Sensitivity, awareness and—as a result—desire and reaction were the keynotes. Active sensitivity as a prelude to full consciousness distinguished the human being. The astral vehicle was a controlling factor. The mind was relatively quiescent, except where the foremost members of the human race were concerned. The humanity of that world cycle were, however, all of them extremely psychic and mediumistic; they were "sensitives," in the modern use of the term. The state of awareness was astral, and human beings were—as a race—clairaudient and clairvoyant, though in no way able to interpret that which they contacted; they were not able to distinguish astral phenomena from ordinary physical life (particularly in the middle period of their racial history), and the interpreting mind revealed nothing to them. They [Page 478] simply lived and felt. Such was their life history. Two of the threads were functioning; one was not functioning at all. The bridge was not built.

3. In our *modern Aryan race*—modern as far as racial histories are concerned—the third thread, the creative thread, comes into active expression and use. I would remind you that all these threads exist from the beginning of human existence, and that all these three streams of energy have been indissolubly present from the beginning of human consciousness. But for the greater part of human history, up to the present, men remained unaware of them, and quite unconsciously made use of and continued to make use of their presence. The process of recognising creative ability and of opportunity falls into two phases or stages:

- a. The stage wherein the mind principle is developed and unfolded and man becomes a mental creature. This produces the full activity of the mental unit, the integration of the three aspects of the personality, and the consequent awareness of the Son of Mind or soul.
- b. The stage of creative activity wherein the creative thread is brought into full use. This personality use of the thread—as distinguished from racial use—is characteristic of the Aryan race. It is only during the past five thousand years that it has gradually become the outstanding quality of mankind. In the other two races, and in the early stages of the Aryan race, although great creative monuments appeared everywhere upon the planet, they were not the product of the minds of the men of the time, but were the imposition of the creative will of the planetary Hierarchy upon those who were sensitive to the higher impression. The responsive sensitivity to creative impression was the outstanding quality of the later Atlantean consciousness and of the early Aryan period. It is today giving place to individual creativity, and consequently to the conscious creation of the bridging [Page 479] antahkarana, which is the outcome of the fused and blended threefold thread.

This brief summation of the past process is intended simply to give a synthetic background to all the work now to be done, and to convey to you an almost visual concept of the method whereby man has reached the stage of conscious life, of full self-awareness and creative expression. All of these were the expression of divine energy as it poured into his mechanism, via the silver thread of divine potency. This might be regarded as a threefold demonstration of the vertical life which becomes the horizontal life through the expression of creativity. Man then indeed becomes the Cross. When, however, he succeeds in constructing the rainbow bridge (which can only be done when man is upon the Fixed Cross), then finally the Cross gives place to the line. This takes place after the fourth initiation—that of the Crucifixion. There remains then only the vertical line "reaching from Heaven to Hell." The goal of

the initiate (between the fourth and the seventh initiations) is to resolve the line into the circle, and thus fulfill the law and the "rounding out" of the evolutionary process.

Another summation of the entire process may be found in the lines from *Stanzas for Disciples* which I gave out some time ago (June 1930) and which will also be found elsewhere in this volume.

"In the Cross is hidden Light. The vertical and horizontal in mutual friction creates a vibrant Cross scintillates, and motion originates. When the vertical assumes the horizontal, pralaya supervenes. Evolution is the movement of the horizontal to upright positiveness. In the secret of direction lies the hidden wisdoms in the doctrine of absorption lies the healing faculty in the point becoming the line, and the line becoming the cross is evolution. In the cross swinging to the horizontal lies salvation and pralayaic peace."

It might be said that few, very few, people are today at the Lemurian stage of consciousness wherein the life thread, [Page 480] with its physical implications, is the dominant factor. Many, very many, people are at the Atlantean stage of development of "auric sensitivity." A few—a very few in comparison with the untold masses of human beings—are utilising the results of the triple construction of energy within their own aura of awareness and their area of influence, in order to build, construct and utilise the bridge which links the various aspects of the mental plane. These three aspects they *must* employ simultaneously, and then later supersede them in such a manner that personality and ego disappear and only the Monad and its form upon the physical plane remain. In this connection, my earlier statement on the nature of form may be useful and lead to increased insight and understanding:

The physical plane is a complete reflection of the mental; the lowest three subplanes reflect the abstract subplanes, and the four etheric subplanes reflect the four mental concrete planes. The manifestation of the Ego on the mental plane for the causal body) is not the result of energy emanating from the permanent atoms as a nucleus of force, but is the result of different forces, and primarily of group force. It is predominantly marked by an act of an exterior force, and is lost in the mysteries of planetary karma. This is equally true of man's lowest manifestations. It is the result of reflex action, and is based on the force of the group of etheric centres through which man (as an aggregate of lives) is functioning. The activity of these centres sets up an answering vibration in the three lowest subplanes of the physical plane, and the interaction between the two causes an adherence to or aggregation around, the etheric body of particles of what we erroneously term 'dense substance.' This type of energised substance is swept up in the vortex of force currents issuing from the centres and cannot escape. These units of force, therefore, pile up according to the energy direction around and within the etheric sheath till it is hidden and concealed, yet interpenetrating. An inexorable law, the law of matter itself, brings this [Page 481] about, and only those can escape the effect of the vitality of their own centres who are definitely 'Lords of Yoga' and can—through the conscious will of their own being—escape the compelling force of the Law of Attraction working on the lowest cosmic physical subplane.

*A Treatise on Cosmic Fire, page 789*

I have earlier told you that the astral body is an illusion. It is eventually discovered to be nonexistent by the man who has achieved the consciousness of the initiate. When buddhi reigns, the lower psychic nature fades out.

When the antahkarana is built, and the mental unit is superseded by the manasic permanent atom, and the causal body disappears, then the adept knows that the lower mind, the mental body, is also an

illusion and is, for him, non-existent. There are then—as far as his individual consciousness is concerned—only three focal points or anchorages (both of these expressions are inadequate to express the full meaning):

1. *Humanity*, in which he can focus himself at will through the medium of what is called technically the "mayavirupa"—a bodily form which he creates for the fulfillment of monadic purpose.

He then fully expresses all the energies of the Mutable Cross.\*

2. *The Hierarchy*. Here, as a focussed unit of all-inclusive buddhic awareness, he finds his place and mode of service, conditioned by his monadic ray.

He then expresses the values of the Fixed Cross\*\*

3. *Shamballa*. This is his highest point of focus, the goal of the exertions of all initiates of the higher degrees and the source of the sutratma, through which (and its differentiations) he can now consciously work.

Here he finds himself still crucified, but on the Cardinal Cross.\*\*\*

The task with which the human being in all his stages [Page 482] of unfoldment has been occupied might therefore be stated to be the bridging of the gap between:

1. The Mutable Cross and the Fixed Cross.
2. Humanity and the Hierarchy.
3. The lower triplicity, the personality, and the Spiritual Triad.
4. The Monad on its own plane and the outer objective world.

This he does through a process of Intention, Visualisation, Projection, Invocation and Evocation, Stabilisation and Resurrection. With these various stages, we will now deal.

#### *The Construction of the Antahkarana in the Aryan Race Present*

I would like to pause here and make a few remarks anent this relatively new process of building the antahkarana. It has been known and followed by those who were training for affiliation with the Hierarchy, but it has not been given out before to the general public. There are two things which it is essential that the student should note: one is that unless it is borne in mind that we are concerned with *energy*, and with energy which must be scientifically used, this whole teaching will prove futile. Secondly, it must be remembered that we are dealing with a technique and process which are dependent upon the use of *the creative imagination*. When these two factors are brought together (consciously and deliberately)—the factor of energy substance and the factor of planned impulse—you have started a creative process which will be productive of major results. The human being lives in a world of varied energies which are sometimes expressing themselves as dynamic, positive energies, as

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\* *A Treatise on the Seven Rays*, Vol. III (Esoteric Astrology), Chapter VI.

\*\* *A Treatise on the Seven Rays*, Vol. III (Esoteric Astrology), Chapter VI.

\*\*\* *A Treatise on the Seven Rays*, Vol. III (Esoteric Astrology), Chapter VI.



receptive, negative energies, or as magnetic, attractive forces. An understanding of this statement will substantiate that made by H.P.B. that "matter is spirit at its lowest point," and the reverse is equally true. The whole process is one of establishing constructive relations between negative and positive energies and the subsequent production of magnetic force. *This is the creative [Page 483] process.* It is true of the activity of a solar Logos, of a planetary Logos and of a human being—the only conscious creators in the universe. It must prove true of the disciple, who is attempting to bring into a constructive relation the Monad and the human expression in the three worlds of human evolution.

There has been much emphasis upon the life of the soul and its expression upon the physical plane; this has been necessary and a part of the evolutionary development of the human consciousness. The kingdom of souls must eventually give place to the rule of the spirit; the energy of the Hierarchy must become a force, receptive to the energy of Shamballa, just as the force of humanity has to become receptive to the energy of the kingdom of souls. Today all three processes are going on simultaneously, though the receptivity of the Hierarchy to the second aspect of the Shamballa energy is only now beginning to be recognisable. The Hierarchy has for long been receptive to the third or creative aspect of the Shamballa energy, and—at some very distant period—it will be responsive to the first aspect of that same energy. The triple nature of the divine manifestation must also express itself as a duality. This can be understood in a faint way when the disciple realises that (after the third initiation) he too must learn to function as a duality—Monad (spirit) and form (matter)—in direct rapport with the consciousness aspect, the mediating soul being absorbed into both of these two aspects of divine expression, but not functioning itself as a middle factor. When this has been achieved, the true nature of Nirvana will be comprehended, the beginning of that endless Way which leads to the One; this is the Way whereon duality is resolved into unity, the Way that Members of the Hierarchy are seeking to tread and for which They are preparing.

The initial step towards bringing about this dualism is the building of the antahkarana, and this is *consciously* undertaken only when the disciple is preparing for the second initiation. As I have already said, there are literally [Page 484] thousands so preparing, because it can be assumed that all earnest and true aspirants and disciples who work undeviatingly for spiritual advancement (with pure motive), and who are oriented unswervingly towards the soul, have taken the first initiation. This simply connotes the birth of the infant Christ within the heart, speaking symbolically. There should be many who are preparing to begin this task of building the rainbow bridge and who, under the influence of the Ageless Wisdom, are grasping the necessity and the importance of the revelation which this process conveys. What I am here writing has, therefore, a definite and useful purpose. My task has been for a long time the giving out, in book form, information anent the next stage of intelligent and spiritual recognition for humanity. Therefore, again, the understanding of the method of building the antahkarana is essential if humanity is to move forward as planned, and in this moving forward the disciples and aspirants must and do form the vanguard. Humanity will awaken steadily and as a whole to the incoming spiritual urge; an overwhelming impulse towards spiritual light and towards a major orientation will take place. Just as the individual disciple has to reverse himself upon the wheel of life and tread the Way counter-clockwise, so must humanity; and so humanity will. The two-thirds who will make the goal of evolution in this world cycle are already beginning to do so.

In the process, however, the third divine aspect—that of the Creative Actor—comes into activity. It was so in the creative process where the tangible universe was concerned. It must also be when the individual disciple becomes the creating agent. For aeons, he has built and has used his vehicles of manifestation in the three worlds. Then came a time when advanced people began to create upon the

mental plane; they dreamed dreams; they saw a vision; they contacted intangible beauty; they touched the Mind of God and returned to earth with an idea. To this idea they gave form and became creators upon the mental planet they became artists in some form of creative effort. In the task [Page 485] of building the antahkarana the disciple has to work also on mental levels, and that which he there constructs will be of so fine a substance that it may not and cannot appear on physical levels. Because of his fixed orientation, that which he builds will "move upwards toward the centre of life," and not "downwards toward the centre of consciousness or toward light appearance."

Herein lies the difficulty for the beginner. He has, so to speak, to work in the dark, and is not in a position to verify the existence of that which he is attempting to construct. His physical brain is unable to register his creation as an accomplished fact. He has to depend entirely upon the proved technique of the work outlined, and to proceed by faith. The only evidence of success may be slow in coming, for the sensitivity of the brain is involved, and frequently where there is very real success the brain cells are not of the calibre which can register it. The possible evidences at this stage may be a flash of the spiritual intuition or the sudden realisation of the will-to-good in a dynamic and group form; it may also be simply an ability to understand and to make others understand certain spiritual and occult fundamentals; it may be a "facility of revelation," both receptive and conditioning or distributing, and so world effective.

I am attempting to make a very abstruse subject clear, and words prove inadequate. I can but outline to you process and method and a consequent hope for the future; on your side, you can only experiment, obey, have confidence in the experience of those who teach, and then wait patiently for results.

### *The Six Stages of the Building Process*

I have employed six words to express this process and its resultant condition. It might prove useful to study them from the angle of their occult significance—a significance which is not usually apparent except to the trained disciple who has been taught to penetrate into the world of meaning and to see interpretations not apparent to the neophyte. [Page 486] Perhaps by the time we have investigated these words, the method of construction and the means whereby the antahkarana is built will appear with greater clarity.

These words cover a building technique or a process of energy manipulation which brings into being a rapport between the Monad and a human being who is aspiring towards full liberation and is treading the Path of Discipleship and Initiation; it can create a channel of light and life between the higher and the lower divine aspects and can produce a bridge between the world of spiritual life and the world of daily physical plane living. It is a technique for producing the highest form of dualism and of eliminating the threefold expression of divinity, thereby intensifying the divine expression and bringing man nearer to his ultimate goal. Disciples must always remember that soul consciousness is an intermediate stage. It is also a process whereby—from the angle of the subhuman kingdoms in nature—humanity itself becomes the divine intermediary and the transmitter of spiritual energy to those lives whose stages of consciousness are below that of self-consciousness. Humanity becomes to these lives—in their totality—what the Hierarchy is to humanity. This service only becomes possible when a sufficient number of the human race are distinguished by the knowledge of the higher duality and are increasingly soul-conscious and not just self-conscious. They can then make this transmission possible, and it is done by means of the antahkarana.

Let us, therefore, take these six aspects of a basic building technique and endeavour to arrive at their occult and creative significance.

*1. Intention.* By this is not meant a mental decision, wish or determination. The idea is more literally the focussing of energy upon the mental plane at the point of greatest possible tension. It signifies the bringing about of a condition in the disciple's consciousness which is analogous to that of the Logos when—on His much vaster scale—He concentrated within a ring-pass-not (defining His desired **[Page 487]** sphere of influence) the energy-substance needed to carry out His purpose in manifesting. This the disciple must also do, gathering his forces (to use a common expression) into the highest point of his mental consciousness and holding them there in a state of absolute tension. You can now see the purpose lying behind some of the meditation processes and techniques as embodied in the words so often used in the meditation outlines: "raise the consciousness to the head centre"; "hold the consciousness at the highest possible point"; "endeavour to hold the mind steady in the light"; and many similar phrases. They are all concerned with the task of bringing the disciple to the point where he can achieve the desired point of tension and of energy-focussing. This will enable him to begin the conscious task of constructing the antahkarana. It is this thought which really lies unrecognised behind the word "intention," used so often by Roman Catholics and Anglo-Catholics when preparing candidates for communion. They indicate a different direction, however, for the orientation they desire is not that towards the Monad or spirit, but towards the soul, in an effort to bring about better character equipment in the personality and an intensification of the mystical approach.

In the "intention" of the disciple who is consciously occupied with the rainbow bridge, the first necessary steps are:

- a. The achievement of right orientation; and this must take place in two stages: first, towards the soul as one aspect of the building energy, and second, towards the Triad.
  - b. A mental understanding of the task to be carried out. This involves the use of the mind in two ways: responsiveness to buddhic or intuitional impression and an act of the creative imagination.
  - c. A process of energy gathering or of force absorption. in order that the needed energies are confined within a mental ring-pass-not, prior to the later process of visualisation and projection.
- [Page 488]**
- d. A period of clear thinking anent process and intention. so that the dedicated bridge-builder may clearly perceive what is being done.
  - e. The steady preservation of tension without undue physical strain upon the brain cells.

When this has been accomplished there will be found to be present a focal point of mental energy which previously had been nonexistent; the mind will be held steady in the light, and there will also be the alignment of a receptive attentive personality and a soul oriented towards the personality and in a state of constant, directed perception. I would remind you that the soul (as it lives its own life on its own level of awareness) is not always constantly aware of its shadow, the personality, in the three worlds. When the antahkarana is being built, this awareness *must* be present alongside the intention of the personality.

*2. Visualisation.* Up to this point the activity has been of a mental nature. The creative imagination has been relatively quiescent; the disciple has been occupied within the mind and upon mental levels, and has "looked neither up nor down." But now the right point of tension has been reached; the reservoir or pool of needed energy has been restrained within the carefully delimited ring-pass-not, and the bridge-

builder is ready for the next step. He therefore proceeds at this point to construct the blue print of the work to be done, by drawing upon the imagination and its faculties as they are to be found upon the highest level of his astral or sensitive vehicle. This does not relate to the emotions. Imagination is, as you know, the lowest aspect of the intuition, and this fact must be remembered at all times. Sensitivity, as an expression of the astral body, is the opposite pole to buddhic sensitivity. The disciple has purified and refined his imaginative faculties so that they are now responsive to the impression of the buddhic principle or of the intuitive perception—perception, apart from sight or any recorded possible vision. According to the responsiveness of the astral vehicle to the [Page 489] buddhic impression, so will be the accuracy of the "plans" laid for the building of the antahkarana and the visualising of the bridge of light in all its beauty and completeness.

The creative imagination has to be stepped up in its vibratory nature so that it can affect the "pool of energy" or the energy-substance which has been gathered for the building of the bridge. The creative activity of the imagination is the first organising influence which works upon and within the ring-pass-not of accumulated energies, held in a state of tension by the "intention" of the disciple. Ponder upon this occult and significant statement.

The creative imagination is in the nature of an active energy, drawn up into relationship with the point of tension; it there and then produces effects in mental substance. The tension is thereby increased, and the more potent and the clearer the visualisation process, the more beautiful and strong will be the bridge. Visualisation is the process whereby the creative imagination is rendered active and becomes responsive to and attracted by the point of tension upon the mental plane.

At this stage the disciple is occupied with two energies: one, quiescent and held within a ring-pass-not, but at a point of extreme tension, and the other active, picture-forming, outgoing and responsive to the mind of the bridge-builder. In this connection it should be remembered that the second aspect of the divine Trinity is the form-building aspect, and thus, under the Law of Analogy, it is the second aspect of the personality and the second aspect of the Spiritual Triad which are becoming creatively active. The disciple is now proceeding with the second stage of his building work, and so the numerical significance will become apparent to you. He must work slowly at this point, picturing what he wants to do, why he has to do it, what are the stages of his work, what will be the resultant effects of his planned activity, and what are the materials with which he has to work. He endeavours to visualise the entire process, and by this means sets up a definite rapport (if successful) between the buddhic intuition and the creative imagination [Page 490] of the astral body. Consequently, you will have at this point:

The buddhic activity of impression.

The tension of the mental vehicle, as it holds the needed energy-substance at the point of projection.

The imaginative processes of the astral body.

When the disciple has trained himself to be consciously aware of the simultaneity of this threefold work, then it goes forward successfully and almost automatically. This he does through the power of visualisation. A current of force is set up between these pairs of opposites (astral-buddhic) and—as it passes through the reservoir of force upon the mental plane—it produces an interior activity and an organisation of the substance present. There then supervenes a steadily mounting potency, until the third stage is reached and the work passes out of the phase of subjectivity into that of objective reality—objective from the standpoint of the spiritual man.

3. *Projection.* The task of the disciple has now reached a most critical point. Many aspirants reach this particular stage and—having developed a real capacity to visualise, and having therefore constructed by its means the desired form, and organised the substance which is to be employed in this later phase of the building process—find themselves unable to proceed any further. What then is the matter? Primarily, an inability to use the Will in the process of projection. This process is a combination of will, further and continued visualisation, and the use of the ray Word of Power. Up to the present stage in the process, the method for all the seven rays is identical; but at this point there comes a change. Each disciple, having successfully organised the bridge substance, having brought into activity the will aspect, and being consciously aware of process and performance, proceeds now to move the organised substance forward, so that from the centre of force which he has succeeded in accumulating there appears a line of light-substance or projection. This is sent forward upon a [Page 491] Word of Power, as in the logocic creative process. This is in reality a reversal of the process of the Monad when It sent forth the thread of life which finally anchored itself in the soul. The soul, in reality, came into being through the means of this anchoring; then came the later process, when the soul in its turn sent forth a dual thread which finally found anchorage in the head and the heart of the lower threefold man, the personality. The disciple is focussed in the centre which he has constructed upon the mental plane, and is drawing all his resources (those of the threefold personality and the soul combined) into activity; he now projects a line towards the Monad.

It is along this line that the final withdrawal of the forces takes place, the forces which—upon the downward way or the involutory path—focussed themselves in the personality and the soul. The antahkarana per se, completed by the bridge built by the disciple, is the final medium of abstraction or of the great withdrawal. It is with the antahkarana that the initiate is concerned in the fourth initiation, called sometimes the Great Renunciation—the renunciation or the withdrawal from form life, both personal and egoic. After this initiation neither of these aspects can hold the Monad any more. The "veil of the Temple" is rent in twain from the top to the bottom—that veil which separated the Outer Court (the personality life) from the Holy Place (the soul) and from the Holy of Holies (the Monad) in the Temple at Jerusalem. The implications and the analogies will necessarily be clear to you.

In order, therefore, to bring about the needed projection of the accumulated energies, organised by the creative imagination and brought to a point of excessive tension by the focussing of the mental impulse (an aspect of the will), the disciple then calls upon the resources of his soul, stored up in what is technically called "the jewel in the lotus." This is the anchorage of the Monad—a point which must not be forgotten. The aspects of the soul which we call knowledge, love and sacrifice, and which are expressions of the causal body, are only effects of this monadic radiation.

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Therefore, before the bridge can be truly built and "projected on the upward way, providing safe travelling for the pilgrim's weary feet" (as the *Old Commentary* puts it), the disciple must begin to react in response to the closed lotus bud or jewel at the centre of the opened lotus. This he does when the sacrifice petals of the egoic lotus are assuming control in his life, when his knowledge is being transmuted into wisdom, and his love for the whole is growing; to these is being added the "power to renounce". These three egoic qualities—when functioning with a measure of potency—produce an increased activity at the very centre of soul life, the heart of the lotus. It should be remembered that the correspondences in the egoic lotus to the three planetary centres are as follows:



Shamballa...The jewel in the lotus.

Hierarchy... The three groups of petals.

Humanity... The three permanent atoms within the aura of the lotus.

Students should also bear in mind that they need to rid themselves of the usual idea of sacrifice as a process of giving-up, or renunciation of all that makes life worth living. Sacrifice is, technically speaking, the achievement of a state of bliss and of ecstasy because it is the realisation of another divine aspect, hidden hitherto by both the soul and the personality. It is understanding and recognition of the will-to-good which made creation possible and inevitable, and which was the true cause of manifestation. Ponder on this, for it is very different in its significance to the usual concepts anent sacrifice.

When the disciple has gained the fruit of experience which is knowledge and is learning to transmute it into wisdom, when his objective is to live truly and in reality, and when the will-to-good is the crowning goal of his daily life, then he can begin to evoke the Will. This will make the link between the lower and the higher minds, between spirit and matter and between Monad and personality a definite and existent fact. Duality then supervenes upon [Page 493] triplicity, and the potency of the central nucleus in the egoic vehicle destroys—at the fourth initiation—the three surrounding expressions. They disappear, and then the so-called destruction of the causal body has taken place. This is the true "second death"—death to form altogether.

This is practically all that I can tell you anent the process of projection. It is a living process, growing out of the conscious daily experience and dependent upon the expression of the divine aspects in the life upon the physical plane, as far as is possible. Where there is an attempt to approximate the personality life to the demands of the soul and to use the intellect on behalf of humanity, love is beginning to control; and then the significance of the "divine sacrifice" is increasingly understood and becomes a natural, spontaneous expression of individual intention. Then it becomes possible to project the bridge. The vibration is then set up on lower levels of divine manifestation and becomes strong enough to produce response from the higher. Then, when the Word of Power is known and rightly used, the bridge is rapidly built.

Students need feel in no way discouraged by this picture. Much can happen on the inner planes where there is right intention, as well as occult intention (purpose and tension combined), and the bridge reaches stages of definite outline and structure long before the disciple is aware of it.

*4. Invocation and Evocation.* The three preceding stages mark, in reality, the three stages of personality work. The remaining three are expressions of response from higher levels of the spiritual life; beyond briefly indicating them, there is very little that I can put into words. The task of Invocation, based on Intention, Visualisation and Projection, has been carefully undertaken by the disciple and he has at least some measure of clear perception as to the work he has done by the dual means of spiritual living and scientific, technical, occult work. He is therefore himself invocative. His life effect is registered upon the higher levels of consciousness and he is recognised as "a point of invocative tension." This tension and this [Page 494] reservoir of living energy, which is the disciple himself, is set in motion by projected thought, the use of the will and a sounded Word or Phrase of Power.



The result is that his developed potency and its radius of influence are now sufficiently strong to call out a response from the Spiritual Triad. There is then a going forth towards the aspect of the antahkarana, constructed by the disciple, along which the life of soul and body can travel. The Father (Monad), working through the thread, now goes forth to meet the Son (the soul, enriched by the experience of personality life in the three worlds), and from the higher levels a line of responsive projection of energy is sent forth which will eventually make contact with the lower projection. Thus the antahkarana is built. *The tension of the lower evokes the attention of the higher.*

This is the technical process of invocation and evocation. There is a gradual approach from both the divine aspects. Little by little, the vibration of both becomes stronger reciprocally. There comes then a moment when contact between the two projections is made in meditation. This is not a contact between soul and personality (the goal of the average aspirant), but a contact between the fused soul and personality energy and the energy of the Monad, working through the Spiritual Triad. This does not constitute a moment of crisis, but is in the nature of a Flame of Light, a realisation of liberation, and a recognition of the esoteric fact that a man is himself the Way. There is no longer the sense of personality and soul or of ego and form, but simply the One, functioning on all planes as a point of spiritual energy and arriving at the one sphere of planned activity by means of the path of Light. In considering this process, words prove completely inadequate. At this stage, when very advanced, there is no form attracting the Monad outwards into manifestation. There is no way in which the call of matter or of form can evoke a response from the Monad. There remains only the great pull of the consciousness of humanity *as a whole* and to this, response can be made via the completed antahkarana. Down—or rather **[Page 495]** across—this bridge, descent can be made at will, in order to serve humanity and to carry out the will of Shamballa.

This is a statement of the final consummation. But before that can take place in its perfected completion, there must be a long period of gradual approach of the two aspects of the bridge—the higher, emanating from the Spiritual Triad, in response to monadic impulse, and the lower, emanating from the personality, aided by the soul—across the chasm of the separating mind. Finally, contact between that which the Monad projects and that which the disciple is projecting is made, and then come the fifth and sixth stages.

5 and 6. *Stabilisation and Resurrection.* The bridge is now built. Thin and tenuous may be its strands at the beginning, but time and active understanding will slowly weave thread after thread until the bridge stands finished, stable and strong and capable of being used. It must perforce be used, because there is now no other medium of intercourse between the initiate and the One Whom he now knows to be himself. He ascends in full consciousness into the sphere of monadic life; he is resurrected from the dark cave of the personality life into the blazing light of divinity; he is no longer only a part of humanity and a member also of the Hierarchy, but he belongs to the great company of Those Whose will is consciously divine and Who are the Custodians of the Plan. They are responsive to impression from Shamballa and are under the direction of the Heads of the Hierarchy.

The "freedom of the three Centres" is Theirs. They can express at will the triple energy of Humanity, the dual energy of the Hierarchy, and the one energy of Shamballa.

Such, my brothers, is the goal of the disciple as he begins to work at the building of the antahkarana. Reflect upon these matters and proceed with the work.

(In some *Talks to Disciples*, the Tibetan makes the following remarks which apply here with peculiar force. A.A.B.)

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"Your major need is for an *intensification of your inner spiritual aspiration*. You need to work more definitely from what might be called a point of tension. Study what is said about tension and intensity. It is intensity of purpose which will change you from the plodding fairly satisfactory aspirant into the disciple whose heart and mind are aflame. Perhaps, however, you prefer to go forward steadily, with no group effort, making your work for me and for the group an ordered part of the daily life, which you can adjust pretty much as you like, and in which the life of the spirit receives its reasonable share, in which the service aspect is not neglected, and your life presentation is neatly balanced and carried forward without much real strain. When this is the case, it may be your personality choice or your soul decision for a specific life, but it means that you are *not* the disciple, with everything subordinated to the life of discipleship.

"I would like here to point out two things. First: if you can so change your tension that you are driven by the life of the spirit, it will entail a galvanic upheaval in your inner life. For this, are you prepared? Secondly: it will not produce any outer change in your envioning relationships. Your outer obligations and interests must continue to be met, but I am talking in terms of inner orientations, dynamic inner decisions, and an interior organising for service and for sacrifice. Perhaps you prefer the slower and easier way? If that is so, it is entirely your own affair, and you are still on your way. You are still a constructive and useful person. I am simply here facing you with one of the crises which come in the life of all disciples, wherein choices have to be made that are determining for a cycle, *but for a cycle only*. It is pre-eminently a question of speed and of organising for speed. This means eliminating the non-essentials and concentrating on the essentials—the inner essentials, as they concern the soul and its relation to the personality, and the outer ones as they concern you and your environment.

"I would give you three key thoughts for deep reflection **[Page 497]** during the next six months; will you ponder on them, one each month for three months, within the head, and during the second three months brood on them in the heart. These key thoughts are:

1. The necessity for speed.
2. The reorganisation of standards of thought and of living.
3. The expression of: Sincerity, Sacrifice, Simplicity."\*

In the many strands of light, woven by the aspirants, disciples and initiates of the world, we can see the group antahkarana gradually appearing—that bridge whereby humanity as a whole will be able to abstract itself from matter and form. This building of the antahkarana is the great and ultimate service which all true aspirants can render.

*The immediate Task ahead*

What I have now to say is in the nature of a generalisation. I would like to indicate, as far as possible (asking you to remember that all generalisations are basically sound but erroneous in detail), the point

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\* *Discipleship in the New Age*, Vol. I, page 538.

where humanity stands in relation to the antahkarana. It might be said that the whole goal of normal evolution is to bring humanity to the point where a direct line of contact is established between the personality and the Spiritual Triad, via the soul—or rather, through the medium of using the soul consciousness to achieve this awareness. This is consummated at the time of the third initiation. We will now for a minute consider the Monad.

I would remind you that there is an analogy in the relation between personality and soul, to that between the Triad and the Monad. This is an analogy that is essentially complete, from the standpoint of consciousness, but not from the standpoint of form. What finally takes place at the most advanced stage of development is the complete fusion of the unified personality and soul with the unified Monad and Spiritual Triad. Only when this has been truly [Page 498] accomplished is there the complete release of the Lives informing our solar system from all form control. Bear this carefully in mind, realising the significance of the word *Service*, used so frequently in the occult science, and realising also the fact that, for aspirants and disciples, the immediate task ahead is:

1. To bring about the at-one-ment of soul and body, through the medium of alignment.
2. To build the antahkarana, using the six modes or means outlined by me previously, and thus evoke response to the Triad. The thought of Alignment-Invocation-Evocation are the three major ideas for you to hold in mind as we proceed with this study.

The reason that I am giving out what was earlier regarded as some of the preparatory work prior to the third initiation is due to the fact that the race is now at the point of development which warrants complete change in the approach to divinity as taught by the Hierarchy. This does not mean that past teaching is abrogated, but it is shifted back to the earlier stages on the Path of Discipleship, whilst the teaching given in those stages now becomes the work done by the aspirants upon the Probationary Path. Emphasis has been laid upon purification, upon the need for the development of the Christ life, upon the mystical vision and upon philosophy. Occult truths have been given to the race and have evoked much interest, criticism and discussion; they have appealed to all types of mind; they have been distorted and misapplied. Nevertheless, they have been instrumental in aiding advanced aspirants to move forward on to the Path of Discipleship, with a paralleling moving forward of accepted disciples. Once firmly established upon the Path, the truths become self-evident and individual application and verification can be made, leading the disciple inevitably to the Portal of Initiation.

The race *as a whole* stands now at the very entrance to the Path of Discipleship. The racial gaze is forward to the vision, whether it is the vision of the soul, a vision of a better way of life, of an improved economic situation, or of [Page 499] better inter-racial relationship. That this vision is oft distorted, that it is materially oriented or only partially seen is sadly true; but in some form or another there exists today an appreciable grasp of the "new and desirable" by the masses—a thing hitherto unknown. In the past, it was the intelligentsia or the elect who were privileged to have the vision. Today, it is the mass of men. Humanity, therefore, as a whole stands ready for a general alignment process, and that is the *spiritual* reason which lay behind the world war. The "sharp shears of sorrow must separate the real from the unreal; the lash of pain must awaken the sleepy soul to exquisite life; the wrenching away of the roots of life from the soil of selfish desire must be undergone, and then the man stands free." So runs the *Old Commentary* in one of its more mystical stanzas. Thus it points prophetically to the close of the Aryan Race—not a close in the sense of completion, but a closing of a cycle of mental perfecting, preparatory to a cycle wherein the mind will be rightly used as an instrument of alignment, then as the searchlight of the soul, and as the controller of the personality.

For the masses—under the slow processes of evolution—the next step forward is the aligning of the soul and the form, so that there can be a blending in consciousness, following on a mental appreciation of the Christ principle and its deep expression in the life of the race. This is something which can be seen quite clearly emerging, if you have the eyes to see. It is evident in the universal interest in goodwill, leading eventually to peace; this desire for peace may be based on individual or national selfishness, or upon a true desire to see a happier world wherein man can lead a fuller spiritual life and base his efforts on truer values; it can be seen in all the planning which is going on for a new world order, based on human liberty, belief in human rights and right human relations; it is demonstrating also in the work of the great humanitarian movements, the welfare organisations, and the widespread evocation of the human mind through the network of educational institutions throughout the world. The Christ spirit *is* expressively present, [Page 500] and the failure to recognise this fact has been largely due to the prevalent human effort to explain and interpret this phrase solely in terms of religion, whereas the religious interpretation is but one mode of understanding Reality. There are others of equal importance. All the great avenues of approach to Reality are spiritual in nature and interpretive of divine purpose, and whether the religious Christian speaks of the Kingdom of God, or the humanitarian emphasises the brotherhood of man, or the leaders against evil head the fight for the new world order or for the Four Freedoms or the Atlantic Charter, they all express the emergence of the love of God in its form of the spirit of Christ.

Humanity in the mass has therefore reached a point of emergence from darkness; it has itself evoked the reaction of the powers of evil, and hence their attempt to arrest the progress of the human spirit and to stop the onward march of the good, the true and the beautiful.

Aspirants and probationary disciples are occupied with a definite process of focussing their consciousness in the soul. This process falls into two parts:

An intensification of the personality life, so that it is developed to its highest individualistic powers.  
A process of moving forward into the light and of conscious soul contact.

This involves the earlier stage of the alignment process, which is a mode of focussed, concentrated effort, according to the ray and life purpose of the soul. This may take the form of a profound application to some scientific endeavour or a deep concentration on the spiritual work of the world, or it may be a complete dedication to humanitarian effort; it matters not. I would call your attention to that statement. In every case the motivating power *must* be betterment; it must be carried forward by extreme effort; but—given right motive and the effort to develop simultaneously a good character and a stable purpose—the aspirant or probationary disciple will eventually find that he has succeeded in establishing a definite soul relation; he will have discovered that [Page 501] the path of contact between soul and brain, via the mind, has been opened, and that he has mastered the first stage in the needed alignment process.

When this has been accomplished, the man passes on to the Path of Discipleship and can undertake the work I am outlining for you in this treatise. Thus you can see how the entire human family has reached a central and most important point upon the evolutionary path. The immediate path ahead for all—each in his own place—is to stand with right orientation, undeterred by circumstances, and then unflinchingly move forward.

I have given you the six methods of building the antahkarana, and as we proceed to take up our next point, I would have you refer to them at frequent intervals. The ray methods with which we shall be concerned are the methods, uniquely possible on the seven major lines of emanatory energy, which differing ray types will bring to bear on these six stages of the building process. All disciples on all these seven rays use the same building technique of Intention, Visualisation, Projection, Invocation and Evocation, Stabilisation and Resurrection. Of these the first two are uniform in technique for all the rays, but when the stage of Projection is reached, then the ray techniques begin to differ, and it is these techniques or methods of ray work, coupled with the seven Words of Power, which we shall now proceed to consider.

### *The Seven Ray Methods used in the Construction Process*

Until the stage of projection is reached, the methods employed by all disciples on all rays are identical. Their intention is one, and they all have to attain the same measure of tension and of preparation for the construction of the bridge by gathering the needed energy from two sources—the personality and the soul. By this focussing and its resultant tension, by thus evoking the Spiritual Triad and starting the dual process of building from both ends of the bridge (if such a phrase is possible and permissible), the work goes forward uniformly. The use of the creative imagination [Page 502] is now called forth and this forms the second stage. This presents a real difficulty for the first ray and the seventh ray aspirants. Neither type can with facility organise the material energy, orient energy currents, and see their objective clearly in the mind's eye pictorially. It is a process which is profoundly difficult for them. It must, however, in some way be done, because the use of the visual imagination is an essential factor in the building process and one of the major means of focussing, prior to projection.

This process of projection falls into three main activities:

1. After due focussing and after careful, sequential and systematic picturing the "rainbow bridge," the disciple—by a distinct and separate effort—calls in the will aspect of his nature, as far as he can in this incarnation. It is in this connection that the differing ray methods make their appearance, the difference being determined by the quality of the ray life.
2. The disciple has to preserve steadily the triple consciousness, not simply theoretically but also factually, so that three paralleling lines of thought, or three streams of active energy, are used by him simultaneously:
  - a. He is aware of himself, personality and soul, as occupied with the process of bridge building. He never for one second loses his sense of conscious identity.
  - b. He is aware of the point of focussed tension which he has succeeded in producing and that three streams of energy have contributed to it—the focussed energy of the personality, poised in the lower concrete mind, the inflowing magnetic energy of the soul, streaming out from the twelve petals of the three tiers plus the innermost tier of the egoic lotus, and the energy of the "jewel in the lotus"—all streaming into the centre of tension on the mental levels of the lower mind.
  - c. He is aware of as much of the consciousness of his ray energy as can enter into his awareness; this is his egoic ray energy and not personality force. He endeavours to see himself as a point of particular energy [Page 503] coloured by his ray life, and carefully bears in mind that the energy of his egoic ray is the major energy through which the Monad is attempting to express itself, and also that his threefold egoic vehicle is a reflection of and closely related to the three aspects of the Spiritual Triad. It is this

relation (and its conscious interplay and effect) which is evoked by the building of the antahkarana, and which eventually (when it is powerful enough) brings into radiant activity the "jewel in the lotus."

3. When these three stages of realisation have been completed as far as the disciple feels he is capable of carrying them, then and only then does he prepare himself for the distinctive use of his ray method in preparing for the "projecting sound" or Word of Power.

You can see from all the above that this constitutes a definitely planned process of a basic scientific nature, and requires as careful following as the procedure of any scientist in search of some advanced chemical formula. The only difference, scientifically speaking, is that the whole process is carried forward upon subjective levels and in the realm of consciousness, thus requiring a consciousness and a concentration not needed when working more tangibly on the outer plane of awareness. At first it seems complicated, as the disciple tries to master the different stages of the process, but it all becomes entirely automatic when once mastered. Here is a summary of process up to the point of definite projection:

I. Intention, producing focussing and tension.

II. Visualisation, produced by:

1. The buddhic activity of "impression."
2. The tension of the mental body.
3. The imaginative processes of the astral body.

III. Projection:

1. The calling in of the Will aspect.
2. The preservation of a triple state of awareness in order that:

**[Page 504]**

- a. The disciple is aware constantly of his own identity.
  - b. He is conscious of a fixed point of tension.
  - c. He is aware actively of his soul ray or his soul energy.
3. He starts in to use that distinctive ray energy correctly.
  4. He then, when all the above is completed, uses the Word of Power which is the agent of his Will.

This short tabulation should aid in the process, and you can see how stage grows out of stage and how, once familiarity has been established, it should be possible for the preliminary work to be rapidly carried forward.

When, however, the distinctive methods of the ray energy of the disciple reach the point of definite use, it is not so simple as it sounds. Success in the building process is dependent upon the ability of the disciple to do three things:

1. Hold the mind steady in the light, i.e., preserving the point of tension at its highest possible point at any given time in the disciple's unfoldment and building activity.



2. Register consciousness of soul contact, thus bringing about an increasing fusion between the soul and the personality, so that complete at-one-ment is increasingly attained. Technically, this means that the energy of the soul ray and of the personality ray merge together, with the soul ray dominating always.

3. Hold in mind, specifically and in detail, the method to be employed in building the bridge, according to the particular ray technique, and with the objective in view of relating (in a new and significant manner, factually and not just theoretically) the Spiritual Triad and the personality.

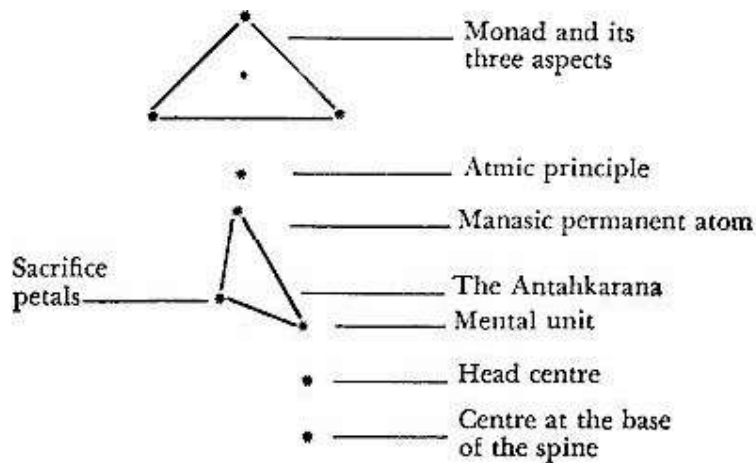
The soul, therefore, as a separate entity, is fading slowly out of the picture because it is being absorbed into and by the personality, which is becoming more and more *the soul in incarnation*. Eventually the relation is established between [Page 505] spirit (Monad) and personality (form or matter), with a tiny point of consciousness eternally present which is aware of both these factors and yet preserves inviolate its own identity. This latter realisation is the result of aeonian work, carried forward by the soul. Paradoxically, we say that the soul fades or drops out, yet in the last analysis it remains, for in this solar system there is naught else but only this consciousness of *being*.

One point I would touch upon here before taking up the seven ray methods of projection. The bridge to be built is called frequently the "rainbow bridge" because it is constituted of all the colours of the seven rays. Speaking specifically and from the angle of the disciple, the bridge which he builds between the personality and the Spiritual Triad is composed of seven strands of energy, or seven streams of force; he uses all the seven rays, having gained facility in so doing because again and again his personality has (in the long cycle of incarnations) been on all the seven rays many times. But his soul ray dominates eventually, and in the rainbow bridge the "colours of his rays are heard vibrating; the note of his ray is seen." The bridge built by humanity as a whole is one bridge composed of the multiplicity of individual bridges, built by the many disciples. It is therefore formed eventually of seven strands or streams of energy coming from the seven egoic groups (one group of each ray type). To this bridge the creative work of all human beings who reach the stage of soul contact contributes. Their dominant strands of light fuse into one whole and their lesser strands are lost to sight in the radiant light of the sevenfold bridge which *humanity* will eventually complete.

Even in this finally completed bridge—at the end of the world cycle—one ray light and colour will predominate, the second ray, with the fourth ray as the subsidiary ray. The fourth ray might be symbolically called "the main cable" for humanity, because it is the dominant note of the Fourth Creative Hierarchy. Now let us take up the seven ray methods, one by one.

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As we consider these seven ray techniques with their accompanying Words of Power, you must bear carefully in mind that we are dealing entirely with the Will aspect. This necessitates a higher process of alignment and the evocation of a divine aspect hitherto relatively quiescent, except in so far as the will finds its reflection in the activity of the sacrifice petals of the egoic lotus, plus its distorted shadow in the mind nature. This consequently posits a fairly high stage of spiritual unfoldment upon the part of the builder of the antahkarana; it means that there are indications of it (to say the least) between the mind, the sacrifice petals and the atmic principle. This may be simply the most tenuous thread imaginable, a thousand times finer than a gossamer web, but it must inevitably be present. When, from the angle of the esotericist, this is a tangible fact, you will then have the following direct contact:



This contact, when completed, marks an entire unit of spiritual work, if I might so word it, bringing the man upon the physical plane into complete alignment; this unity is consummated at the time of the fourth initiation, the Great Renunciation at which time the first aspect begins to dominate the other two.

Then the soul life—as hitherto understood—fades out and the causal body disappears. The sum total of memory, [Page 507] quality and acquirements is then absorbed into the Monad. The words "I and my Father are one" become true. The astral body also vanishes in the same great process of renunciation, and the physical body (as an automatic agent of the vital body) is no longer needed, though it persists and serves a purpose when so required by the Monad. From the form aspect, you then have the Monad, the sphere of the Spiritual Triad and the etheric body upon the physical plane. I would here remind you that the levels of conscious existence which we regard as formless are only relatively so, because our seven planes are the seven subplanes of the cosmic physical plane. The centre of consciousness is now in the Will nature, when this point of attainment is reached, and is no longer in the love nature. Activity and love are still present in full measure, but the focus of the initiate's attention is in the will aspect of divinity.

It has been said in an ancient book belonging to the Masters' Archives that:

"The preservation of values is the task of the initiate of the first ray; the attainment of positivity is the goal of the initiate of the second ray. He who works upon the third ray must reach the path from here to there.

The initiate of the fourth ray arrives at the will aspect when conflict steps into its rightful place and causes no undue concern. These four attainments mark the goal for men and sway them all upon the lower point of consciousness. The ray of vision and of application indicates the way direct, evokes the will to follow, and welds the love of God, the love of man and all that breathes into the purpose underlying all, and towards that purpose and its earthly consummation the seventh ray gives all it has."

It has not been easy to put these abstruse ideas, expressed in the most archaic language and symbolism, into modern terms and words. I have but conveyed the general idea—the collaboration of all the seven rays in the building processes of Deity and their planned interaction, on a tiny scale, [Page 508] infinitesimal in comparison with the great Whole. Man responds within the circle of humanity, enclosed within the greater circle of the Hierarchy, and becomes conscious of this fusion and uses the

potencies of both groups of lives, through the medium of the antahkarana. The moment the disciple approaches that point in consciousness and the antahkarana is firmly anchored (even if as yet but a tenuous structure), he becomes aware of the factor of the greater circle which encloses the other two—Shamballa, the Secret Place where the will of God is formulated for the immediate present and for the long range future.

With this vision and suggested preamble let us now ascertain the seven techniques to be employed at the projection stage of the building process.

### Ray One...Will or Power

To understand the first ray technique, the basic quality of the ray must be grasped. It is *dynamic*. The point at the centre is the First Ray of Power, and its technique is never to move from the centre but from that point to work dynamically. Perhaps the word that would best express its mode of work is *Inspiration*. The Father inspires response from the material aspect, or from the Mother if you like that symbolism, but it accomplishes this by remaining immovably itself. From the point where he is, the Builder (human or divine) works, not by the Law of Attraction, as does the second ray, but by the Law of Synthesis, by a fiat of the will, based on a clearly formulated purpose and programme. You will see, therefore, that the first ray personality has to ascertain (as in fact do all disciples) which aspect he himself is of a particular ray. It is not possible for any disciple who has not taken the third initiation to ascertain his monadic ray, but any disciple building the antahkarana, and who has reached the stage of projection, *should know his soul ray and his personality ray, and should remember that their fused or blended potency must perform the act of projection*. The energy of the Monad can be evoked, but it results in a down-pouring towards its [Page 509] working agent and it is not an act of projection per se. The act of projection is the work of the "shadow and the reflection." The *Old Commentary* says in this connection, when dealing with the Word of Power for each ray:

"When there is no shadow, for the Sun is clear, and no reflection for the water is no more, then naught remains but the one who stands with eyes directing life and form. The threefold shadow now is one. The three of self exists no more. The higher three descends and all the nine are one. Await the time."

When, therefore, the ray of the soul dominates the ray of the personality, then the self becomes the acting agent, aided by the ray of the lower self. The rays of the three vehicles are no longer active, but only the basic duality of soul and personality remains, and there is no lesser differentiation.

In considering all these seven rays, I seek to do three things in every case:

1. Give the technique of projection. This technique falls into four stages:
  - a. The preparatory stage in which the consciousness becomes focussed in the soul ray.
  - b. An interlude in which the projecting agent realises with intensity the existence of the "point of tension" and the finished product of the visualisation process.
  - c. A focussed activity of the will, according to the ray, in which a line of light or of living substance is imaginatively and creatively sent out or projected from the mental unit, as far as possible towards the Spiritual Triad, using constantly the creative imagination.
  - d. This line of light (this strand or bridge) is then pictured as coloured by the two ray qualities, and it is held stably aligned in the light of the Spiritual Triad—not the light of the soul. This corresponds to the

much earlier stage of development in which the mind was held steady in the light. The mind still is held in this manner, but the mind (as the agent of the soul and the [Page 510] personality) is no longer quiescent, but itself becomes an active holding agent.

2. Indicate briefly the effect of the Word of Power. When adequate stability has been acquired, the disciple utters a Word of Power which serves to carry the light still further on and up. *When correctly uttered*, this Word produces three effects:

- a. It keeps the channel for the descending light of the Spiritual Triad clear of all impediments.
- b. It reaches (by means of its vibratory activity) the centre of power which we call the Spiritual Triad, focussed temporarily in the manasic permanent atom, and evokes a response in the form of a thread of descending triadal light.
- c. It causes a vibration throughout the antahkarana which in its turn evokes response from the "rainbow bridge" as built by all other disciples. Thus the work of constructing the *racial* antahkarana is furthered.

I am here doing two things—speaking to you in symbols. There is, literally speaking, no up or down or higher and lower, as you know, nor do any of the separative actions as outlined by the occult sciences exist. Yet the truth has to be thus presented owing to the mind consciousness of the disciple. I have also been giving in human terms the outline of a process which, if adequately followed, will enable you to make real progress in the *preparatory understanding* required by all who hope some day to take initiation.

3. This brings us to the third point, the nature of initiation. Initiation falls really into three major expansions of consciousness.

- a. The expansion of consciousness of the dedicated personality into that of the soul; this is completely consummated at the third initiation.
- b. The expansion of this fused and blended consciousness [Page 511] into that of the Spiritual Triad, completely consummated at the fifth initiation.
- c. The expansion of consciousness toward which the Masters are working, which is consummated at the seventh initiation.

Students today have made much progress towards the control of the personality, and the disciples in the world are now so numerous that the hierarchical emphasis is today upon the states of consciousness which follow the third initiation. Hence the giving out to the public of the teaching upon the antahkarana.

You will find below, in tabulated form, the teaching anent the six stages so that you may have a visual picture of the intended process. The following of the process is, of course, another matter and its success is dependent upon more than a theoretical grasp of process. It is dependent upon your ability to live more definitely in the world of meaning than hitherto, upon your knowledge of your soul and personality rays and upon your capacity to focus in your blended consciousness, and from that point—holding the mind steady in the light—utter the Word of Power which will carry your created thread of light forward towards the Spiritual Triad.

## OUTLINE FOR REFLECTIVE CONTEMPLATION ON CONSTRUCTING THE ANTAHKARANA

### *I. Points to have in mind.*

This work of construction concerns the handling of energy. Students should ponder upon the distinction between energy and force.

It is dependent upon the use of the creative imagination. Students would do well to reflect upon the relationship of the imagination to the intuition and of both to the mind.

The work of building the antahkarana must be done with as much conscious understanding as possible.

### **[Page 512]**

### *II. The six steps or methods of building the Antahkarana.*

#### 1. Intention.

##### a. The achieving of right orientation

Towards the soul

Towards the Spiritual Triad

##### b. A mental understanding of the work to be done is necessary.

c. A ring-pass-not of consciously gathered energies must be created and held in a state of tension.

d. A period of clear thinking anent this process of Intention must be attempted.

e. Then follows the preservation of a point of tension.

#### 2. Visualisation.

##### a. The use of the creative imagination or the picture-making faculty.

b. Response to intuitional or buddhic impression.

c. Preoccupation with two energies:

The energy held at a point of tension within the previously created ring-pass-not.

The active picture-forming energy brought into action by the mind of the builder.

#### 3. Projection.

a. The calling in of the will through the method appropriate to the Ray of the disciple, the soul ray.

b. The simultaneous preservation of three lines of thought:

Awareness of the blended personality and soul.

Awareness of the point of focussed tension.

Awareness of the Ray energy in its will aspect.

c. The use of one or other of the seven Ray methods of projection, according to the Ray of the disciple.

d. the use of a Word of Power.

#### 4. Invocation and Evocation.

- a. The blended soul and personality are now invocative, and their united intention is expressed in the previous three stages.
- b. Then a response comes from the Spiritual Triad, which that intention, propelled by an act of will from a point of tension has evoked.

#### 5. Stabilisation.

This is bought about by long patient use of the four [Page 513] previous processes and followed by a conscious use of the antahkarana.

#### 6. Resurrection and Ascension.

This is the rising up of the consciousness out of soul and personality limitations (from the angle of the monad) and its passing into that of the Spiritual Triad.

Here I would touch upon one important point connected with all Words of Power. I could give you these words in their ancient *Sensa* form, but it would not be possible for me to teach, through the medium of writing, their ancient and peculiar pronunciation or the note upon which they should be sounded forth. This used to be regarded of supreme importance. Today, disciples are being taught to work far more upon the *inner planes of meaning* and not to depend, as heretofore, upon the outer activity of sound. Remember that you are not creating now upon the outer plane. The physical sound or sounds are therefore of relatively no importance. What does matter is the ability of the disciple to *feel* the meaning of the Word of Power as he silently utters it. It is *the quality* of his idea which will bring the right effect, and not the way in which he makes a sound with the aid of his vocal cords and his mouth. Students have been taught that the A.U.M. sounded inaudibly and listened for, is of greater potency than when sounded audibly. This was preparatory to the utterance of these Words of Power. They have been learning the significance of the O.M., even if they did not realise it. This was all in preparation for the use of the Ray Words. It is the thought behind the form, the registered feeling anent the words, and the understanding of their significance which are of importance; it is the ability to think, to feel and silently to send out the call of quality to quality, of meaning to meaning, of nature to nature, of form to spirit which matters, remembering ever that that which is found upon the physical plane is *not* a principle. The physical sound is not that which will lead to a successful building of the antahkarana. It is the quality of a particular [Page 514] type of subjective nature (the soul ray as it dominates the personality ray) which makes appeal to that which is still more subjective; that is what in truth accomplishes the work. It should be borne in mind that from the angle of the Spiritual Triad the soul nature is definitely objective. This is a statement of occult fact which will be better understood when the nature of man (as taught in the occult sciences) is admitted by thinkers, scientists and psychologists.

The point I wish to make is that no particular word is going to be given by me, because it would be useless. The O.M. is useless to most people, even though trained students may now be deriving benefit from its use. This general uselessness is caused not only because people do not use the Word correctly, but also because, even when using it they are not holding its significance firmly in their consciousness. So it is with a Word of Power. Of what use would it be if I attempted to give the Word of the first ray, which looks (when presented in its symbolic written form) something like this—UKRTAPKLSTI? Certain sounds in this word-form are omitted because there is no way of depicting them, since they are neither vowels nor consonants. Correctly sounded, the above forms three words. But I can give, as far



as possible, the English *equivalent in meaning*, and it is this meaning which I ask you to have in mind as you mentally utter the sound or Word of Power and visually attempt to see it performing the esoteric miracle of bridge building.

The first ray disciple has, therefore, to meet the requirements to the best of his ability and to follow the four stages of the technique of projection (pages 489-493, 509). When he has faithfully followed this outlined routine, personality and soul fusion has to be consciously attempted and to some measure achieved, and then these blended factors are held steady in the triadal light. Another point of focussed intention is now brought about, resulting in a new and still more dynamic tension. In the completed silence which results, the act of projecting the antahkarana is performed, [Page 515] and it is then carried forward on the impetus of a Word of Power. The symbolism connected with this lies behind the Masonic usage of the words, translated into English, "So mote it be," uttered with the right hand stretched forth and signifying the embodied will of the Lodge, itself a symbol of the Will and Purpose of the Most High.

The meaning of the Word of Power to be used at this point of accomplished projection might be summed up in the words: "I ASSERT THE FACT." This is the nearest form I can give you for the word-form earlier mentioned. A little deep reflection on these words will show that if uttered with an understanding of their meaning, they are of terrific potency. The disciple who utters them assumes and then asserts:

1. The Spiritual Triad is a fact.
2. The relation between the fused and blended personality and the soul is a fact.
3. The antahkarana is also a fact.
4. The dual expression of the basic duality of manifestation—personality or form and Monad or Spirit—is a fact.
5. The will of the Monad is the factor to be evoked.
6. The knowing, purposeful One can be depended upon to contact the instrument of its will upon the physical plane.
7. The work is done.

This factual assumption is not faith, but knowledge and conviction, and upon this realised conviction the disciple rests, acts and depends. It becomes an unalterable and unchangeable attitude. The meaning of the above seven-fold statement will become clearer if the disciple will ponder the distinction between faith and conviction. It is this divine assertion which holds the universe in being; it is this divine assertion which is the embodied summation of all knowledge and love, and the first ray disciple must begin to use this technique, resting back upon his divine prerogative of assertion. Ponder on this statement. It is the [Page 516] technique of Shamballa and the established right, prerogative and privilege of all first ray souls.

### Ray Two...Love-Wisdom

Again the first two stages of Intention and Visualisation have been carefully followed and the four stages of the Projection have been carried through to their highest point. The vivid light of the second ray soul (the most vivid in this second ray solar system) dominates the light of form and radiates out to the triadal light. Then comes a moment of intense concentration and the peculiar Word of Power of the second ray is enunciated. Of this Word, the dual symbol SXPULXS takes form in the mind of the

disciple and signifies the assertion: "I SEE THE GREATEST LIGHT." This statement has relation to the Central Spiritual Sun and not to the Heart of the Sun; it involves, if I might so express it, the most intense effort to see in the light the relation of the whole, and this is one of the most potent experiences to which the disciple can be subjected. It is not vision or even aspiration to see the vision. It is complete sight and of this the Masonic symbol of the "Eye of God," the "All-Seeing Eye," is the expression. It involves realisation of the light of the divine countenance; of this the light of the soul is the dim reflection. The disciple has learnt the significance of solar and lunar light (soul and form light), but this is something other. It is the great obliterating light of reality itself, revealing the fact of the higher Lighted Way which leads to Nirvana; Of this, the projected antahkarana is the stage first consciously realised by the disciple.

I am faced with difficulty in making these Words of Power clear to you, because essentially it is the Word made flesh or the soul in incarnation which at this point *registers power*; it is the symbol (the form aspect) and the power (the Spirit aspect) which acts as a great creative agency and bridges across all barriers and separative states of consciousness, thus establishing complete unity.

I have indicated to you certain vowels and consonants **[Page 517]** which are the nearest approach which I can make to making these Words clear, and I have done so in the case of the first and second rays. I shall give you no others, as it is entirely useless. I shall only give you the significances, the concepts involved and the meaning of which these archaic word-forms (which I have attempted to portray in Anglo-Saxon letters) are the embodiment. As the race passes more and more into the world of meaning, these word-forms assume less and less importance, and only the concentrated thought, based on understanding comprehension, can achieve the results. It is into this somewhat new form of work we are now pioneering.

### Ray Three... Active Intelligence

The processes of Intention and Visualisation have been followed, and again the four stages of the Projection technique have been concluded. At the point of highest tension, the disciple utters the Word of Power for the third ray. It is not easy for the disciple on this ray to achieve the necessary focal point of silence; his intense fluidity leads to many words or to great mental activity, frequently carried forward under the impulse of glamour. This lessens the potency of what he seeks to do. But when he has succeeded in achieving "mental silence" and is simply a point of intelligent concentration, then he can use the Word of Power with great effectiveness. The difficulty is that he has to overcome the tendency to use it with the idea of physical plane results in his consciousness. Always he works from the angle of that divine quality which characterises matter; just as the second ray disciple works always from the angle of quality and the first ray disciple from the positivity of spirit. But once he intuitively comprehends and factually grasps the concept that spirit-matter are one reality, and once he has achieved within himself the sublimation of matter, then he can divorce himself from all that the human being understands in relation to form. He can then utter the Word of Power which will make possible his complete identification with spirit, via the antahkarana. This word is "PURPOSE ITSELF AM I"

### **[Page 518]**

As regards the other and remaining Words of Power connected with the four Rays of Attribute, I shall simply list them, as there is little that I can say about them. They can be comprehended in the light of what I have said anent the three Words of Power used upon the Rays of Aspect.

Ray Four...Harmony through Conflict  
"TWO MERGE WITH ONE"

Ray Five...Concrete Knowledge or Science  
"THREE MINDS UNITE"

(This asserts the fact that the Universal Mind, the higher mind and the lower concrete mind are blended through the projected antahkarana.)

Ray Six...Devotion or Idealism  
"THE HIGHEST LIGHT CONTROLS"

Ray Seven...Ceremonial Law or Order  
"THE HIGHEST AND THE LOWEST MEET"

You will note that in all these Words of Power, two obvious thoughts emerge; first, that the goal of all activity is the complete fusion of the three Aspects, and secondly, that consciousness of this comes through the building and use of the bridge between the Spiritual Triad and the Personality. You will note that these are all definite assertions, based on knowledge leading to conviction. The various schools of affirmation found today throughout the world are but the distorted efforts of humanity to arrive at the affirmative position which the blended soul and personality always necessarily assumes, and demonstrate a kind of instinctual reaction to a new realisation which is coming into the consciousness of humanity, via its disciples and initiates.

We have practically concluded our study of the antahkarana; however, I want to enlarge a little further upon the three final stages of the building process as dealt with and outlined earlier. These three stages were most briefly considered, owing to their abstract nature. They are part, however, of the six building methods. The first [Page 519] three were considered in greater detail than the last three, and I have felt that it might serve a useful purpose if I gave more teaching anent Invocation and Evocation in particular, for it will condition—consciously and exoterically—the new world religion, as it has hitherto conditioned it esoterically and unconsciously.

*Invocation and Evocation* (continued from pages 493-495):

These two words are descriptive of that mysterious something—emanation, voiceless appeal, inherent urge towards the light—which is innate in all forms, which produces interplay and relationship, and which is the cause of all progress or pushing forward along the path of an expanding consciousness and a penetration into the light. This is true of a plant pushing its way out of the darkness of earth into the light of the sun, a child extricating itself under the life impulse from the womb of its mother, of the human being pushing himself into realms of greater knowledge and effective physical living, of the aspirant driving forward out of the Hall of Learning into the Hall of Wisdom, of the disciple penetrating into the realm of soul light and life, of the initiate passing from grade to grade in the Hierarchy of Liberation, of the Christ moving on into the Council Chamber of Shamballa, and of the Lord of the World Himself undertaking those processes which will lead Him into realms of divine life—of which even the highest initiate on our planet has no conception. All comes about as part of a great system of invocation and evocation, of appeal and response, and all are distinctive of the "mode of Life" which governs the entire graded hierarchy of Being upon our planet.

This evolutionary pushing forward along the Lighted Way, out of darkness into light, from the unreal to the real, and from death to immortality, is an inherent urge in all forms. It constitutes one of the most subtle and one of the least understood laws of the universe, being related to the Life principle, of which we know as yet naught; it *underlies* the Law of Evolution as well as the Law of Karma [Page 520] and is, in reality, the Law of the Life Purpose of the planetary Logos; it is an expression of His dynamic intention as it forces all substance in manifestation and in time and space to act and react in conformity to His Will. He thus enables His form—the planet which is a compound of all the seven kingdoms in nature—to express logocic intention for the "duration of the Great Breath"; of this breath, time and space are the two aspects. It affects the tiniest atom and the most exalted Being within the sphere of His consciousness and the scope of His livingness; it affects the subhuman kingdoms, unconsciously to them, and is (in relation to them) sometimes spoken of as "the Law of Life of the Sun." The human family, after the stage of personality integration is reached, reacts with increasing consciousness of the divine purpose. Once the antahkarana is constructed and the higher initiations are taken, the initiate then cooperates with that purpose in full understanding and intention. He no longer simply reacts to his own interior urges, which force him ever to invoke the higher aspect of life and of consciousness which he senses on ahead. He now knows. He sees; he participates in the Plan; he relates himself to the divine Intention through an understanding of the doctrine or Science of Tension; he makes the divine Intention his, as far as he can grasp it. This reciprocal interplay produces the mutability of form and the immutability of the divine nature which is distinctive of those liberated Consciousnesses which have freed Themselves from the prison of form.

Elsewhere\* I said that "The definition of religion, which will in the future prove of greater accuracy than any yet formulated by the theologians, might be expressed as follows:

*Religion is the name given to the invocative appeal of humanity and the evocative response of the greater Life to that cry.*

It is, in fact, the recognition by the part of its relationship to the Whole, plus a constantly growing demand for increased [Page 521] awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity—oriented specifically to the Great Life of which it feels itself a part—upon that Life, and the responsive impact of that "All surrounding Love" upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in Shamballa; hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarised humanity. In the past, religion has had an entirely emotional appeal. It concerned the relation of the individual to the world of reality, of the seeking aspirant to the sought-for divinity. Its technique was the process of fitting oneself for the revelation of that divinity, of achieving a perfection which would warrant that revelation, and of developing a sensitivity and a loving response to the ideal Man, summarised for present day humanity in the Christ.

Christ came to end the cycle of this emotional approach which had existed since Atlantean days; He demonstrated in Himself the visioned perfection and then presented to humanity an example—in full manifestation—of every possibility latent in man *up to that time*. The achieving of the perfection of the Christ-consciousness became the emphasised goal of humanity."

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\* *The Reappearance of the Christ*, Pages 157-158

The activity of all previous Teachers and demonstrating Sons of God became only the presentation of the various aspects of a divine perfection which the Christ summarised in Himself. But He did far more than just this. Had this been all that He accomplished, He would have presented to humanity a picture of a static achievement, a culmination of perfection such as the evolutionary status of man at that time demanded; He would have given us, in fact, a Figure of very great, but at the same time, arrested development. This was of course impossible, but the religion which He founded has never recognised this fact or considered what lay beyond Christ, what was the nature of His **[Page 522]** subjective background and what was His point of achievement, and whether He still had other possibilities. This was perhaps an unavoidable omission owing to the fact that the idea of evolution was unknown until relatively very late, in the human consciousness. Orthodox religion has been preoccupied with an emotional and aspirational approach to this Figure of Perfection; it has not looked beyond the Figure to the Reality which He represents. This Christ Himself foresaw as a possibility, and sought to obviate when He pointed out to His disciples that they could do "greater things" than He had done, because He was going "to the Father." He, in those words, pointed beyond Himself to the One Who was responsible for His Being, and to the Way of the Higher Evolution—a subject with which the church has never satisfactorily dealt. In the above words He indicated a state of being which He had never demonstrated on earth, owing to the unpreparedness of man, and also to the fact that He Himself was only "on His Way."

The Way of the Higher Evolution has also its two phases, as has the Lighted Way. In the early stages of the unfoldment of the Christ consciousness and in the attainment of the third initiation, the Transfiguration, the aspirant and the initiate-disciple pass along the first part of the Path of Discipleship. In the treading of the Way of the Higher Evolution (for which we have as yet only this somewhat cumbersome name) the initiate-disciple treads the Way of Antahkarana and the Way of the Higher Initiations. In making this statement I would again remind you that the third initiation is regarded by the Hierarchy as the first major initiation, whilst the two previous initiations are considered as only preparatory in their nature. The training given in preparation for them, and the consequent expansions of consciousness, reveal to the initiate the nature of the soul, the scope (widespread and universal) of the divine consciousness, and his relation to the Father, the Monad. They enable him to become the soul in manifestation to such an extent that his awareness is definitely and unalterably **[Page 523]** that of the soul; at the fourth initiation the soul-body, the causal vehicle, is no longer needed, and it then disappears, dissipates, and is entirely destroyed, thus leaving the initiate free to tread the Way of the Higher Evolution and to follow in the footsteps of the Christ. He was the first of our planetary humanity to blaze the trail (is not that a phrase much used?) to the higher spheres of revelation.

I would here also remind you that, during this stage of human evolution, all these various phases exist simultaneously; this largely accounts for the relative differences and difficulties which characterise all the religions of the world and all relationships. Emotional appeal is needed by the masses, and their goal—some way ahead—is soul consciousness and soul control. It is the mystical way and the way of the early and preparatory stages of the science of Invocation and Evocation. It is the method to be followed by average humanity at this time, because men are largely Atlantean in their approach and their natures; they must learn to tread the Path by becoming the Path Itself, and in this way develop the mechanism and the capacities which are inherent in the divine Mind, which "spins the thread of connecting light and relates all beings within the planetary ring-pass-not into Itself."

By becoming the Path, symbolically speaking, and by a process of reorientation, the aspirant who is seeking to tread the Lighted Way of purification and of discipleship reaches a point where that light and that path have brought him to a specific goal. Then the light which he has generated from within himself, and is learning rapidly to use, reveals to him the Way of the Higher Evolution, the fact of a still greater goal further on ahead—called by the Christ "the Father's House."

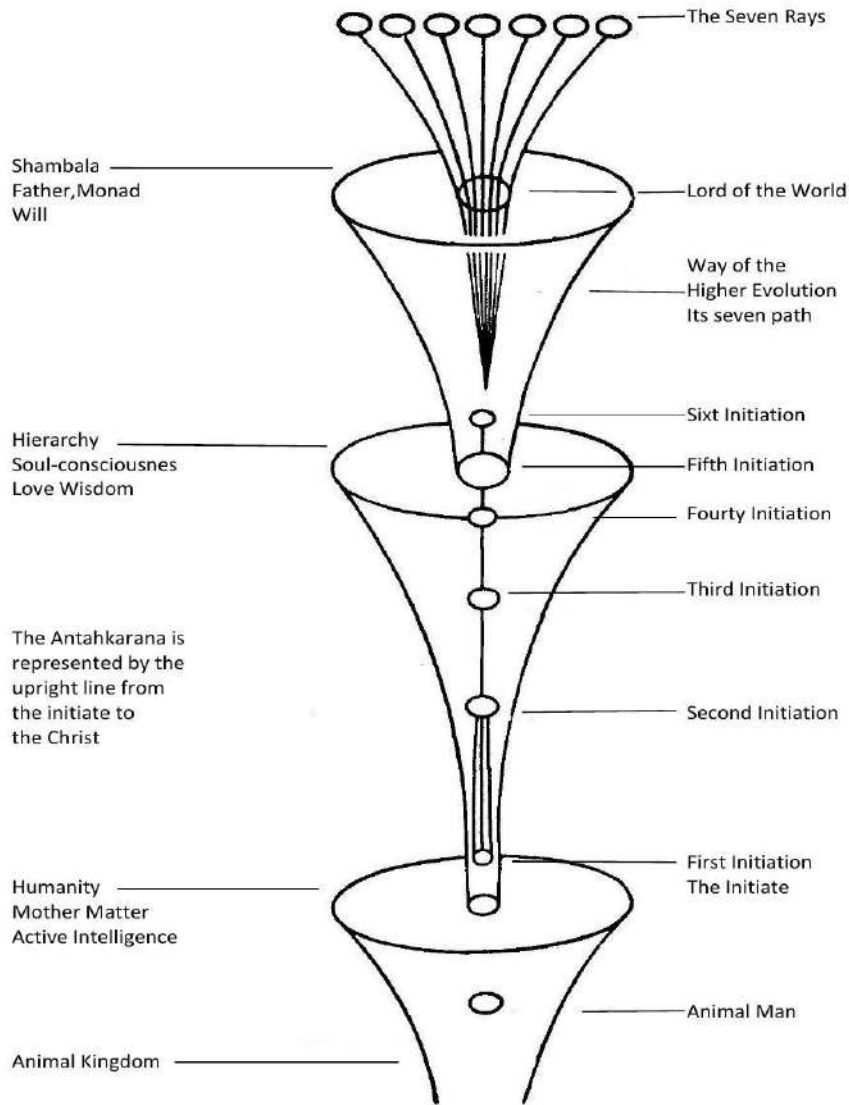
At the fourth initiation he becomes aware, for the first time in his experience, that there is a hiatus or gap separating him from his distant goal. This constituted the major part of the agony upon the Cross. There was a fusion of agonies at that supreme moment, if I might attempt to express what occurred. The Master Jesus, crucified there, [Page 524] felt the agony of human need and renounced His own life and gave His all (again symbolically speaking) to meet that need. The Christ, at that time overshadowing His great Disciple, also passed simultaneously through a great initiatory experience. The agony of His yearning for revelation and increased enlightenment (in order to enhance His equipment as World Saviour) revealed to Him the new possibilities, from which—when confronted with them dimly in the garden of Gethsemane and later upon the Cross—His whole nature shrank.

Great as is this mystery to you, and impossible as it is for you to comprehend that whereof I speak, it is wise to establish the fact in your consciousness that at the Crucifixion initiation, the Master Jesus took the fourth initiation and the Christ took the sixth initiation. The Master Jesus reached the culminating experience of the Lighted Way, whilst the Christ made that final effort which enabled Him entirely to complete and traverse the "rainbow bridge" and to "go to the Father" (as He told His disciples), thus moving forward on to the first stage of the Way of the Higher Evolution.

The practical point for aspirants and disciples to remember is that the Science of Invocation and Evocation entered a new phase when Christ came and presented Himself before humanity; He then gave the teaching which summarised all the past and indicated the new aspects of the future teaching. He opened the door to the Way of the Higher Evolution, hitherto closed, just as the Buddha epitomised in Himself the achievements of the Lighted Way and the attainment of all knowledge and wisdom. Christ, in opening this "greater door beyond the lesser door," anchored—if I may so inadequately express it—the Will of God on Earth, particularly in relation to the consciousness of men. He lifted the entire Science of Invocation and Evocation to the mental plane and made possible a new approach to divinity. It is difficult to give you a symbol which could clarify this matter in your mind. But the one given may carry some enlightenment:



[Page 525]



**[Page 526]**

It must be remembered that intelligence and love were present upon Earth, the first in greater degree than the second, and that the task of all the great World Saviours (emerging from the Secret Place, from the illimitable past until the present time) has been to anchor, organise, and implement these divine aspects, energies, attributes, and to further their development within the body of the planetary Logos. They also, from time to time, demonstrated to the humanity of Their period of appearing, the point in that development which had been reached. These Representatives of Deity have been of all grades, degrees and differing points of spiritual unfoldment; They have been chosen for Their aptitude to respond to invocation, to manifest certain divine qualities, and to attract around Themselves those who had latent the same divine qualities, and who could therefore step down the teaching that the World Saviour came to give, and translate into human equivalents as much of the divine inspiration as was possible. Many of Them have been forgotten even if Their work was successful. Others have been resolved into myths by the thoughtform-making faculty of man but Their work is still thereby remembered, and to this, monuments and tradition constantly testify; greater Sons of God possessed a potency and a love of humanity which, even at the close of many centuries, evokes the attention of mankind and conditions even yet the reactions of millions of people.

*Vyasa*—the original Vyasa, Who was the Great Individuality evoked by the invocation of the early animal-men—is still more than just a name, even though He has passed out of our planetary scheme millions of years ago. He opened a door into the human kingdom through His response to the animal kingdom in its higher invocative ranks; His work brought about the process known as individualisation. Down through the ages, these Sons of God have come, evoked by human invocation; in Their turn, They have invoked certain aspects of the divine nature, deeply hidden in mankind—all related hitherto to consciousness and to responsiveness of the part to the Whole. **[Page 527]** Eventually *Hercules* came forth and opened the door on to the Path of Discipleship, His work being preserved for us in the Twelve Labours of Hercules. These epitomised the various tests to which all disciples are subjected, prior to the various initiations. *Shri Krishna* came and opened the door through which mankind could pass to the Second Initiation. The *Buddha*, a still greater Figure, the One Who is known as the "Enlightened One," also came and demonstrated to humanity the nature of the Lighted Way, its revelations and its effects in consciousness. He enacted for us the supreme achievements of the mystic way. Then came the Christ and performed a triple work:

1. He opened the door to the third initiation.
2. He anchored on Earth "the Will of God in the matrix of love" (as it has been esoterically called).
3. He pointed the way through "the needle's eye" which gives entrance to the passage through the Pyramid (the symbol of the Spiritual Triad in this case. A.A.B.) which leads out on to the Way which terminates in Shamballa.

His work was of a major consummating nature; He demonstrated in Himself two divine aspects, thus giving "shape and substance to love"; this had been sequentially fostered by several preceding lesser World Saviours, of Whom *Shri Krishna* was the greatest.

The Christ completed the work of the *Buddha* by manifesting in its fullness the nature of love, thus permitting the full expression of love-wisdom in its dual aspect—the one aspect demonstrated by the

Buddha and the other by the Christ. But His greatest work has not yet been emphasised in the worlds of thought and of religion—the revelation of the Way of the Higher Evolution. This entails the bringing through of pure divine will and the relating of the spiritual Hierarchy to the great Council at Shamballa. It will be apparent to you, therefore, that He was the first to carry through—from stage to stage—the complete revelation of humanity to the Hierarchy and of the Hierarchy to Shamballa. This He did by virtue of a **[Page 528]** completely finished and constructed antahkarana, and thus He facilitated the work of all future aspirants and disciples. He made possible their unimpeded progress, as far as the opening of each stage of the planetary antahkarana is concerned. He presented the "first thread of living substance, irradiated by love, intelligently woven and energised by will" which any human being of our Earth humanity had interwoven with the planetary antahkarana. Here lies the secret of the sixth initiation, which has not yet received the attention of the occultist—it is that of the Ascension.

Here comes a climaxing note. The whole evolutionary scheme is based upon *a series of ascensions*. These ascensions are the result of a process, a technique, a method (choose which word you will) of invocation by the lesser individual, group or kingdom, and the evocation of that which is greater, more inclusive and more enlightened. This is true, whether it concerns a lonely aspirant upon the Way or an entire kingdom in nature. The greatest of the incarnating Sons of God are necessarily Those Who can include whole kingdoms or states of divine Being in Their consciousness. Here is the key as to why the invocation by a group "standing with massed intent" can bring forth, and has done so many times in our planetary history, One Who could meet the need which the invocation voiced, upon "a way of escape," and embody in Himself the required vision or goal.

You will note here that I have carried the teaching (earlier given upon the subject) into the realm of the whole. Previously, I dealt with the process as it applied to the disciple invoking his soul; later I carried the concept farther, and we considered the disciple invoking his Father in Heaven, the Monad. Now, we have briefly touched upon humanity as a whole, standing at a great point of invocation wherein the entire human kingdom is involved. Thus you have the final three of the six great stages in the process we are considering: Invocation, leading to Evocation, to Revelation (at the Fifth initiation) and to Decision (at the sixth).

### **[Page 529]**

To sum up. We have carried our study of the esoteric aspects of mental unfoldment to a point where we have lifted the entire spiritual man into realms which are neither those of the soul nor of the personality; they are those which make him an integral part of monadic experience. We are therefore dealing definitely with initiate experience. That the personality remains as an instrument or vehicle of expression for the one universal soul in its many personality aspects upon the physical plane has been duly emphasised; that the soul per se has been lost to consciousness in the sea of universal realisation has also been made clear; that the state of being which the initiate has now reached, as a result of the six stages of conscious building of the antahkarana, has been detailed; but I have pointed out in this connection that what has transpired lies beyond what we call consciousness, and is consequently undefinable by the human intellect. We have dealt with certain high stages of unfoldment which remain impossible to any human comprehension outside that of Those Who can function in the Courts of Shamballa. When these stages have been passed, then the goal of all the evolutionary processes has been reached, as far as humanity is concerned. These concepts cover our presentation of truth and of our theme up to the present point. Further we cannot go, for it would be profitless; nor would the human constitution prove adequate to the imposed task.

I have in these previous sections carried our theme to the point where it climaxes all that has been hitherto given out anent the human mind and its capabilities. I have indicated the method whereby the mind, trained in meditation, and therefore soul-conscious, can—through the construction of the antahkarana—reach heights and stages of inclusiveness which will introduce to it certain aspects of the so-called Universal Mind, the mind of God, as it is familiarly called. What I have really done is to deal very briefly with the mode whereby the disciple or the initiate can, with increasing power, tune in on the mind of the planetary Logos, Sanat Kumara. Just as the disciple can, [Page 530] when soul-conscious, tune in on the mind of his Master, so the initiate, upon a higher turn of the spiral, can register the thoughts of the divine Being in Whom we all live and move and have our being.

Through the development of the antahkarana and its conscious, scientific use, the initiate becomes aware of what transpires in the Council Chamber of Shamballa; he can then efficiently begin to work as an exponent of the Will aspect of divinity. Yet all this time we have confined ourselves entirely to the consideration of the mind aspect in its three phases upon the mental plane, and with their extension into states of being unknown to all except trained disciples and initiates. It has been my intention thus to give a theoretical, though not yet practical insight into modes of activity and possible states of being to which you can some day aspire and eventually attain.

### **The Meaning of the Initiatory Process**

Before proceeding with our next point concerning the fusion of the Master's consciousness with that of His disciple, I would like to refer to the significance of the words I earlier emphasised, "the initiatory process." I have dealt at length with the theme of initiation in many of my books and have endeavoured to present the subject in such a manner that it becomes apparent that it fits into the evolutionary process as a normal and inevitable procedure. Initiation has been so frequently presented as being a ceremony that I have felt it necessary to offset strenuously that erroneous significance. If, however, you are to comprehend that which I have to say, you will have to call in what measures of enlightened understanding you may possess.

Initiation is only a ceremony in so far that there comes a climaxing point in the initiatory process in which the disciple's consciousness becomes dramatically aware of the personnel of the Hierarchy and of his own position in relation to it. This realisation he symbolises to himself—successively and on an increasingly large scale—as a great [Page 531] rhythmic ceremonial of progressive revelation in which he, as a candidate, is the centre of the hierarchical stage. This is definitely so (from the ceremonial angle) in the first two initiations, and in relation to the Christ as the Initiator. After the third initiation, the ceremonial angle lessens in his consciousness because the higher initiations are not registered by the mind (with its ability to reduce realisation into symbolic form) and thus transmitted to the brain, but they reach the brain and are there registered via the antahkarana; the results of the experience of expansion are now definitely of such a nature that they cannot be reduced to symbols or to symbolic happenings; they are formless and remain in the higher consciousness.

I am not here saying that the teachings given in the past by various occult groups, or in my book *Initiation, Human and Solar*, are not correct or do not recount accurately what the candidate *believes* has taken place. The point I seek to make is that the ceremonial aspect is due to the thoughtform-making capacity of the disciple and (which is of major importance) constitutes his contribution to the future externalisation of the initiatory process in its earlier stages. When an adequate number of

disciples will have succeeded in relating the Spiritual Triad to the soul-infused personality and have occultly "precipitated" the energies of the Monad through the medium of the antahkarana, then the first and second initiations can be "ceremoniously" enacted on earth.

The higher initiations cannot be thus presented but will be enacted on the mental plane, through the medium of symbols and not through the details of ceremonious happenings. This symbolic representation will hold good for the third, the fourth and the fifth initiations. After these five great expansions have taken place, the initiations will no longer be registered as factual ceremonials on earth or as symbolic visualisations on the mental plane. It is hard to find a word or a phrase which can express what occurs; the nearest I can approach to the truth is the "existence of illumination through revelation." You [Page 532] will note in this connection that the fifth initiation is given the name of Revelation. You therefore have a sequence of consequences or of the results of spiritual attainment which are as follows:

1. *Factual Ceremonials*, based on externalisation.

Initiation 1—The Birth.

Initiation 2—The Baptism.

2. *Symbolic Representation*, based on spiritual visualisation.

Initiation 3—The Transfiguration.

Initiation 4—The Renunciation.

Initiation 5—The Revelation.

3. *Illumination through Revelation*, based on living Light.

Initiation 6—Decision.

Initiation 7—Resurrection.

Initiation 8—Transition.

Initiation 9—Refusal.

It will be obvious that these three attempts to define the process of initiation present only the outer form aspects each initiation has three aspects, as has all else in nature, for initiation is a natural process. There is first, its form aspect; then its soul or consciousness aspect; and finally, its life aspect.

The form aspect culminates experience and presents the disciple's comprehension of the initiatory process; the consciousness aspect indicates in a mysterious manner the rate of expansion as the disciple has undergone the process; the life aspect permits of extra-planetary contact, thus indicating the possible future and the eventual processes of identification. It might be added that the *factual ceremonial* admits the disciple into full fellowship with the Hierarchy; that the *symbolic representation* indicates to the disciple the Way into Shamballa, and that *illuminated revelation* presents to the initiate the bridge between our cosmic physical plane and the inner subjective and cosmic worlds; this entrance to the bridge (I am speaking in symbols) [Page 533] reveals the existence of the cosmic Antahkarana, created by the Lord of the World and His group of Executives.

This information concerning the initiatory process is coordinating in its nature and is of service to you only in this connection. It demonstrates the underlying solar synthesis which was the fundamental platform I gave out in *A Treatise on Cosmic Fire*. Beyond that implication, the information is of no use to you. It enables you, however, to begin to develop the esoteric sense of synthesis.

These three grades of appreciation or of comprehension of the initiatory process are hinted at in the Masonic Work. The ceremonial aspect can be related to the degrees of Entered Apprentice and of Fellow Craft, plus certain little-practiced degrees, as for instance that of Mark Mason degree and one or two others; these are expansions of the implied teaching. The initiations, covered by the term symbolic representation, find their first hint in the sublime third degree, that of Master Mason, in the Holy Royal Arch and in one or two succeeding degrees; the higher degrees of the Scottish Rite constitute a vague and nebulous attempt to hold before the Masons of the world those expansions of consciousness and of growth into the Light which are experienced in the remaining higher initiations—those subject to the process called illumination through revelation.

The Masonic Work is an ancient and laudable attempt to preserve in some germinal form the spiritual truth anent initiation. In spite of distortion, some loss of the Ancient Landmarks and a deplorable crystallisation, the truth is there and at a later date (in the early part of the next century) a group of enlightened Masons will re-arrange the rituals and adapt the present forms and formulas in such a manner that the spiritual possibilities, symbolically indicated, will emerge with greater clarity and a deepened spiritual potency; the coming form of Masonry in the New Age will necessarily rest upon the foundation of a newly interpreted and enlightened Christianity, having no relation to theology and being universal in **[Page 534]** nature. Its present form, resting as it does on a Jewish foundation which is nearly five thousand years old, must disappear. This must take place, not because it is Jewish, but because it is old and reactionary and has not followed the evolutionary passage of the sun through the zodiac. That passage should and does symbolise human evolution, and just as the sin of the children of Israel in the wilderness was their reverting to a dispensation and religious ritual which had passed and gone (the religion of the people in the time of Taurus, the Bull, symbolised by their falling down and worshipping the golden calf), so today modern Masonry is in line to do the same; and the ancient usages and forms, consistent and right in the Jewish dispensation, are now obsolete and should be abrogated. It is equally true of the Jewish race that in the rejection of the Christ as the Messiah they have remained, metaphorically and practically, in the sign of Aries, the Ram, or of the Scapegoat; they have yet to pass into the sign (again speaking symbolically) of Pisces, the Fishes, and recognise their Messiah when He again comes in the sign Aquarius. Otherwise they are repeating their ancient sin of non-response to the evolutionary process.

Let us now consider what the initiatory process signifies to the disciple as he seeks to lead the dual life which it demands. You will note that I call it a process in contradistinction to the theosophical definition which regards it as a culminating ceremony of a period of training.

The initiatory process is in reality the result of the activity of three energies:

1. The energy generated by the disciple as he seeks to serve humanity.
2. The energy made available to the disciple as he succeeds in building the antahkarana.
3. The energy of the hierarchical Ashram into which he is being "absorbed" or integrated.

It is these three energies, each with its own mode of expression and each producing its own specific results, which implement or engineer the initiatory process; these **[Page 535]** energies are evoked by the disciple himself, and their increasing strength and revelatory capacity depend largely upon the disciple's determination, purpose and will, his persistence and spiritual integrity. It is through his understanding of the word "process" that the disciple discovers the true meaning of the occult statement



that "before a man can tread the Path he must become that Path himself." Increasingly the disciple finds what it is to become a creative agent, using the creative faculties of the mind and conforming increasingly (as he creates) to the Plan of the Creator, the Lord of the World.

The first three initiations are definitely and in a most mysterious way concerned with the creative work, and with the spiritual expression in a human being of the third aspect of divinity, that of intelligent activity. The fourth, fifth and sixth initiations are as definitely related to the second aspect of love-wisdom as it expresses itself through created forms; the seventh, eighth and ninth initiations are occultly "inspired" by the first divine aspect, that of the Will. Only, therefore, at the ninth initiation is the human being a *full* and true expression of divinity; he then realises that in him all the divine aspects meet. Through them he is consciously, creatively and constructively in rapport with the consciousness of the One in Whom we live and move and have our being. All this is *the result* of a process and *the effect* of the inherent livingness which is found in all forms of life from the tiny atom up to Those great Lives Who are little more than names to the disciple.

This initiation process governs the dual life of the disciple in three ways:

1. It is expressed in the results effected in the three worlds and in the tangible and growing proof he gives of definitely defined areas of attainment.
2. It is demonstrated as effects in his consciousness in the form of an increasing fusion of soul and personality as well as growing power to invoke the inflow of the higher light, through the medium of the antahkarana.

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3. It is revealed both through the Spiritual Triad and the soul-infused personality as they unitedly prove the *livingness* of the divine Love-Nature. As this revelation takes hold of the disciple's consciousness and conditions his expressive form of service, it initiates him into that mysterious area of the divine consciousness which we call the "Heart of God"; this is our planetary correspondence to the "Heart of the Sun." The heart of God, i.e., of our planetary Logos, and the heart of the Sun, i.e., the solar Logos, are mysteriously related, and it is through this sustained relation that it becomes possible for human beings to enter the Hierarchy. Forget not that the Hierarchy is the expression of the energy of love. The relationship also enables them eventually to pass off the cosmic physical plane on to the cosmic astral plane.

Each divine aspect has three subsidiary aspects, and in our planet and on the cosmic physical plane the lowest aspect of love (that which we call the Will-to-Good) is revealed. For humanity, struggling upon this cosmic physical plane, we subdivide unconsciously this will-to-good into three aspects; these we are only today beginning to grasp as existent possibilities. The lowest aspect we call *goodwill*. little realising the attitude to the universal goal which it sets; the second aspect we vaguely call *love* and hope to demonstrate that we do demonstrate love through our affiliation with the Hierarchy; the highest we call the *will-to-good* and leave it undefined because it is in no way possible, even for initiates of the fifth initiation, truly to comprehend what is the nature and purpose of the will-to-good which conditions divine activity.

The emphasis in the earlier teaching was upon *character* as the determining factor in deciding whether a man could "take initiation" (as it was called), and this was another of the presentations which have

greatly misled aspirants. Character *is* of major importance—of such recognised importance that it is not necessary to dwell upon it. It is character, however, which enables a man to become a disciple with the aim in view of eventually entering [Page 537] the Ashram of a Master and passing then through the processes of initiation. It is character which is rightly regarded as the first requirement when a man steps off the Probationary Path on to the Path of Discipleship. But he is still, however, a long way from his goal, and a long way from being accepted by a Master as a disciple. The truth might be expressed this way: When the disciple's eyes are removed from himself and his functioning in the three worlds is becoming spiritually controlled (or is in process of being controlled), then he is faced with becoming a truly mental being, with the focus of his life upon the mental level where it is subject to soul control; it then in turn becomes the directing agent of the man upon the physical plane. This does not mean that he is occupied with making his lower concrete mind active, directing and illumined; that is taking place gradually and automatically through the pressure of the higher influences pouring into and through him. He is occupied with the task of becoming aware of the activities of his higher or abstract mind and of the pure reason which controls and animates the buddhic plane, and which is itself susceptible to impression from the Monad. That plane has to become the one toward which his mental consciousness looks and upon which it focusses its attention. There it must be polarized, in the same sense as the consciousness of average humanity is today polarised on the plane of the emotions and of astral activity but is shifting with rapidity on to the mental plane.

This involves a dual activity; the lower mind becomes a potent factor in directing the service activities of the disciple. These activities become the major motivating potency in the disciple's life and are a consequence of a growing soul fusion with the personality, thus developing and unfolding his sense of inclusiveness. Inclusiveness is the supreme key to the understanding of consciousness. At the same time, the higher mind is impressing the lower mind and drawing it into a higher fusion with itself.

This process of unfoldment creates certain major points of successive fusions, with consequent points of tension; [Page 538] these points of tension (when *consciously* attained) become the actuating energy which enables the disciple to "stand in the light and in that light see greater Light; within that greater Light he knows and sees, grasps and absorbs that which has hitherto been dark and secret and unknown." This is initiation.

Periods of search, periods of pain, periods of detachment, periods of revelation producing points of fusion, points of tension and points of energy projection—such is the story of the Path of Initiation.

Initiation is in truth the name given to the revelation or new vision which ever draws the disciple onward into greater light; it is not something conferred upon him or given to him. It is a process of light recognition and of light utilisation in order to enter into ever clearer light. Progress from a dimly lighted area in the divine manifestation into one of supernal glory is the story of the Path of Evolution.

In the Masters' Archives there are some *Rules for Disciples* of very ancient origin. Among them is one that is so old and so abstruse that it is only now possible to bring it to the attention of humanity, owing to the increased mental and Spiritual perception of the modern aspirant. It can be inadequately translated as follows:

"The light is seen, a tiny point of piercing light. This light is warm and red. It nearer draws as it reveals the things that are, the things which may be. It pierces the third centre and removes all glamour and desire.

"A light is seen through the medium of the lower light—a light of warmth and heat. It pierces to the heart and in that light all forms are seen pervaded by a glowing light. The world of lighted forms is now perceived, linked each to each by light. This light is blue, and flaming is its nature. Between the warm and reddish light and this clear light there burns a glow of flame—a flame which must be entered, ere the light of blue is entered and is used.

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"Another light is then perceived, the clear cold light which is not light but darkness in its purest purity—the **Light** of God Himself. It renders dark all else beside Itself; all forms fade out and yet the whole of life is there. It is not light as we know light. It is that pure essential essence of that Light which reveals Itself through light."

It was the second light to which the Buddha and the Christ both referred when They said: "I am the light of the world." It is the Light of God Himself, the Lord of the Worlds, in which the Lives within the Council Chamber of Shamballa live and move and have Their Being.

It is the recognition of the varying "lights" upon the Lighted Way that signifies readiness for initiation. The initiate enters into light in a peculiar sense; it permeates his nature according to his development at any point in time and space; it enables him to contact and see the hitherto unseen, and on the basis of the newly acquired knowledge to direct his steps still further.

I am not here speaking in symbols. Each initiation dims the light already acquired and used, and then immerses the initiate in a higher light. Each initiation enables the disciple to perceive an area of divine consciousness hitherto unknown but which, when the disciple has familiarised himself with it and with its unique phenomena, vibratory quality and interrelations, becomes for him a normal field of experience and activity. Thus (if I may so express it) the "worlds of living forms and formless lives become his own." Again duality enters into his mental perception, for he is now aware of the lighted area from which he comes to the point of tension or of initiation; through the initiatory process he discovers a new and more brilliantly lighted area into which he may now enter. This involves no leaving of the former field of activity in which he has worked and lived; it simply means that new fields of responsibility and of opportunity confront him because he is—through his own effort—able to see more light, to walk in a greater light, to prove more adequately than **[Page 540]** heretofore his capacities within the greatly increased area of possibility.

Initiation is, therefore, a constant fusion of the lights, progressively entered, thus enabling the initiate to see further, deeper and more inclusively. As one of the Masters has said: "The light must enter vertically and be diffused or radiated horizontally." This creates the cross of service upon which the disciple is pendant until the Cross of Sanat Kumara is revealed to him; he knows then why this planet is—for wise and adequate reasons—the planet of distress, dispassion and detachment. When he knows this, he knows all that our planetary life can tell him and reveal to him. He has transmuted knowledge into wisdom.

It is at the centre of this cross of service that the point of fusion and the point of tension must be found. The point of fusion is created by the focussing of all the power, aims and desires of the disciple dynamically upon the mental plane; the point of tension is created when the invocative power of this focal point becomes capable of evoking response from that which is invoked. For the average aspirant and for the disciple, this is either the soul or the Spiritual Triad. The meeting of the two focussed energies produces a point of tension. Disciples should not focus their attention upon the task of producing a point of tension. They should remember the life of dual activity; i.e., that which he is at any given moment of endeavour, and that with which he can fuse and blend this sum total of his achieved development. The potency of his thinking along these dual lines will automatically produce the point of tension, through the medium of the fusion of the appropriate dualities. It is through the activity of the lower mind that fusion with the soul is brought about, with successive, intensifying

points of tension; it is through the activity established between higher and lower mind that fusion with the Spiritual Triad becomes possible, with points of tension arising at many points along the bridge, the antahkarana; it is through the activity of pure reason that fusion with the Hierarchy becomes possible, and it [Page 541] is that which produces those points of tension which we call *Initiations*. There are necessarily still higher points of tension, but it is with those called initiations that we are dealing at this time.

Light may enter your mind in this connection if you will constantly bear in mind the essential duality of manifestation itself; the negative and the positive poles present within the consciousness of every form. The achieved point of fusion (the result of active and positive work and effort) is rendered negative to that which is being invoked, and by this means another and positive point of tension can be achieved. Initiation—a dramatic and a major point of tension—connotes essentially the fusion of the negative and the positive aspects. Owing to this, in all initiatory processes, it is the will of the disciple which is active and which produces, first of all, a fusion and (as a consequence) the appearance of a point of tension.

Let me illustrate. In the work of creating the antahkarana, the disciple first of all and as far as in him lies, through the medium of positive mental labour, focusses himself upon the mental plane. The fusion of the soul and of time personality is then present and is the result of a positive activity. The quality and the vibratory nature of that positive focal point is then rendered negative to that higher vibration or contact which is invoked by *the existent radiance* and potency. The response from the opposite pole is (if the disciple could but realise it) immediate and to the extent possible, determined by the disciple's point of attainment.

This invocative-evocative activity produces a point of tension but not—as yet—a point of fusion with the positive pole. From that point of tension the disciple works at the creation of the antahkarana; this will eventually bring about the desired fusion between the soul-infused personality and the Spiritual Triad. The same general process dictates all the desired fusions and produces those points of tension which are the secret of all growth. These [Page 542] points of fusion and of tension the disciple *consciously* endeavours to bring about.

These are the broad and general lines governing the initiatory process; the work here indicated is followed by all disciple-initiates of all degrees, and even by the Lord of the World Himself. He, in His high Place, holds the manifested world of energies in a state of fusion; points of tension successively occur as a consequence of a growing divine realisation within these forms of intelligent activity, of love-wisdom and of the will-to-good. These points of tension vary according to the divine purpose and the individual initiatory problem of Sanat Kumara Himself, as He submits to a *cosmic* initiatory process. Such a point of tension, of stupendous magnitude, is present in the world today; the intention behind this realised fusion and tension is to enable humanity (as an integral part of the divine body of manifestation) to move forward into greater light and nearer to the "heart of love," which is the Hierarchy. As this takes place—and it is taking place—the Hierarchy Itself moves nearer to a conscious fusion with Humanity. The point of tension thereby achieved—and this has not yet appeared—will produce the Kingdom of God on Earth in exoteric form.

We will now consider one of the lesser, though essential, fusions which must be achieved by the disciple, producing consequently in his life a point or points of tension.

*Fusion of the Master's consciousness with that of the disciple*

Earlier I stated that the disciple's private life automatically falls (once he has been accepted by the Master) into three stages:

- a. The stage in which the lower concrete mind and the higher mind are related in such a manner that the lower mind is not only soul-illuminated but is subject also to impression from the Spiritual Triad.
- b. His relation to the Master is the next and sometimes paralleling stage and involves the bringing together [Page 543] of the Master's consciousness and his own. This has to be slowly developed and consciously grasped, with very interesting consequences.
- c. Later comes the stage when the disciple's consciousness can be gradually brought into a rapport with the Hierarchy as a whole. It might be mentioned, in clarification somewhat of this rather vague statement, that the disciple is absorbed into the Hierarchy and—at the same time—he *assimilates* in a new and mysterious manner certain united hierarchical impressions.

The disciple by now has made his approach to the Ashram and has demonstrated his ability to serve and thereby utilise any ashramic energy which he may contact and occultly include. He is slowly becoming aware of three vibratory impressions which are slightly differing though coloured by the ray which they express. First of all, he is aware of the vibration of his own soul; then he registers that of the Ashram, in the early stages focussed for him through the mediation of some disciple senior to him; and finally, he becomes conscious of the vibration of the Master. Slowly he learns to distinguish them and know them as constituting three different channels whereby energy reaches him. They contact his consciousness upon the mental plane; later, he discovers that contact with them is facilitated once he can register them consciously upon their appropriate plane and through the appropriate centre; it naturally takes time to develop this facility and (until he passes through the third initiation when major changes take place) he is expected to "retain the impression" upon the mental plane.

The development of sensitivity to contact, and the registering of "that which is other than the Self and yet which is the Self Itself," are part of the great Science of Impression. This development—in the early stages of human evolution—is carried forward through the medium of the five senses and is to be found in the animal kingdom also. With this well-known and well-studied unfoldment I shall not deal, beyond saying that these five (in reality [Page 544] seven) senses constitute avenues of spiritual approach to varying aspects of the divine manifestation in the three or five worlds of human evolution. It might here be pointed out that (in a mysterious manner) the seven centres in the etheric body are correspondences to the seven senses, for they are responsive to vibrations coming from the world soul or the human soul, from the Ashram and from the Master, as well as registering eventually the energies of all the seven rays; these pour into the disciple and through him as part of the great circulatory system of the sevenfold divine energy which is the basis of manifestation. I dealt with these senses and the circulating energies somewhat at length in *A Treatise on Cosmic Fire*.

With the theme of the fusion of the soul and the personality I have dealt adequately in other writings and in the teaching on the antahkarana. I will confine myself here to the fusion of the Master's consciousness (*as it is conditioned to the human kingdom*) with that of the disciple. There is no fusion possible or comprehensible between the Master's higher or Shamballic consciousness and that of any disciple who has not taken the fourth initiation. The completeness of the fusion to which I refer is not



possible in the early stages of the disciple's unfoldment; there again, the teaching hitherto presented by occult groups in connection with a Master's relation to His disciple has been erroneous and the result of wishful thinking.

The disciple is only permitted to have contact with the Master's mind when his spiritual life has become habitual to him and when he can, at will, flood his personality with soul energy. Those who make occasional and rare soul contacts (and there are many who do) in their meditation work are not so privileged. It is the disciple who has established a usable contact with his soul, of which he can avail himself at any time he so chooses, who can begin to register impressions coming directly to him from the Master.

Aspirants must not confuse teaching given to them by the Master in the work of the Ashram with this later [Page 545] fusion of consciousness. In group formation, disciples are gathered together at times to receive instruction and are thereby protected within the group aura from the tremendous potency of the Master's presence. It is difficult for the average aspirant to realise the necessity for this, yet even disciples themselves, and in the early stages of their admission to the Ashram and of their training, have a potent effect upon those whom they may contact. The effect is produced without intention and is caused by the higher quality of the disciple's vibration or radiance to that of the person or group he contacts. The impression he makes produces stimulation—a stimulation which the person frequently finds it very difficult to handle, evoking not only good but also bad effects.

The application of this radiant energy is a definite mode of spiritual service and activity, but until a disciple has advanced in knowledge and can control his radiation (permitting only those streams of energy to escape from him which are appropriate to the need) the "passing-by" of a disciple can produce much difficulty, both for the individual and for the group.

It will be obvious to you, therefore, that the presence of a Master will have a potent effect where an individual disciple is concerned. I have employed that separative term "individual disciple" because it indicates the cause of the possible difficulty or even danger. Such difficulty is always possible as long as any separative or self-centered instincts exist in the disciple; it takes a long time for a disciple to attain that disinterestedness and that inclusive spirit which will enable him to stand in the presence of the Master and present no barriers to direct contact with the Master's mind. This contact, leading to the desired fusion, falls into certain clearly defined stages:

1. Occasionally in the disciple's hours of meditation, at a moment of great tension or in a crisis (related to his service activities), there may occur a momentary fusion of the minds of the disciple and the Master. This can only [Page 546] occur when the mental focus is so steady and so firmly directed in intention that emotional reactions or the intrusion of personality affairs are eliminated.
2. Later on in his training, the Master may attempt to impress his mind unexpectedly, and thus train him to recognise what we might regard as a direct call from the Centre of the Ashram.
3. As the disciple proves his value and demonstrates that he is desiring nothing for the separated self, the interrelation between the two minds—of the Master of the Ashram and the disciple—finds no impediment; there is consequently no risk of overstimulation, of self-satisfaction or of the emergence of qualities which would disturb the rhythm of the Ashram. There can take place (as the Master wills it) a flow of thought between the two. At first, the impression is carried forward entirely on the side of

the Master, and the disciple is simply an agent who can be impressed by ideas and instructed along some particular line which may be of service to humanity; he can, however, produce no current of thought flowing back to the Master. Later on, as a disciple moves forward into light and is simultaneously a server, he can be permitted to reach the Master with his own reaction to the impression.

4. Then comes the final stage wherein the disciple can be trusted to be the initiatory agent of impression and of contact and is allowed to evoke the Master's attention and to penetrate to the Centre of the Ashram. Students would do well to relate these four stages to the Six Stages of Discipleship, dealt with in the latter part of *Discipleship in the New Age, Vol. I*; these four stages correspond to the final four considered in that book.

These contacts are naturally in the field of telepathy, which is an aspect of the Science of Impression, and are entirely in the realm of mental interplay. I have dealt with the basic science itself in the book *Telepathy and the Etheric Vehicle*. The relation considered above is between the instrument of contact used by the Master—that of the higher or abstract mind, for the Masters do not work [Page 547] through the lower mind at all—and the lower or concretising mind of the disciple. The Masters are therefore dependent upon the use of the antahkarana which the disciple is in process of building; this is rapidly becoming a part of the group Antahkarana, built by disciples (working in the three worlds but on mental levels) who have been admitted into the Ashram. You can see why, therefore, the teaching anent the Antahkarana was deemed by us to be timely and wise. Relationship to the Ashram and contact with the Master are dependent upon the existence of the Antahkarana. In the early stages of its creative construction, the Antahkarana is adequate to permit some contact with the Ashram and with certain of the disciples, though not with those of very high degree. Later, as the Antahkarana perfects itself, higher and more durable contacts become possible.

The results of these developed and registered contacts are finally seen in the complete impressibility—at any time and without any effort on either side—of the disciple's mind. It is now so attuned to the Ashram and to the Master's ray quality that his mind is one with that of the Master at the centre. Reciprocal activity becomes possible.

It is needless, surely, for me to point out that the theme of all impressions coming from the Master to the disciple, and from the disciple to the Master, is the service of the Plan, the problems connected with group work in the Aquarian Age, or with the life and relationships within the Ashram. Forget not that the Ashram has its own objectives, intentions and inner techniques which are unconnected with the disciple's life and his service in the three worlds. The work of the disciple in preparation for initiation is not basically concerned with his daily world service, though there would be no initiation for him if that life of service were lacking. His life of service is, in reality an expression of the particular initiation for which he is being prepared. This is a theme too vast for us to consider here, but it is an idea upon which you could well ponder.

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One hint I will give you, based on the life of the Christ. The life history and the experiences of the great Initiates are rarely given, but much has been communicated to us anent the life of the Christ, both in the Gospels and in connection with His earlier incarnations. As you know, He took one of the greatest of the initiations (the sixth initiation, that of Decision). This initiation is related to the throat centre and also to its higher correspondence, the throat centre of the planetary Logos; this is the centre

which we call Humanity. Thus "the **Word** came forth." He had a dual mission to fulfill in order to prove His fitness (if one may use such a word in connection with an initiate of His exalted standing). He had, first of all, to give a great impetus to human evolution by proclaiming two things:

1. That "the blood is the life."
2. That all men everywhere are sons of God, and therefore divine.

Secondly, He had to bring to an end the Jewish dispensation which should have climaxed and passed away with the movement of the sun out of Aries into Pisces. He therefore presented Himself to them as their Messiah, which was His reason for manifesting through the Jewish race. They not only rejected Him, but have succeeded in perpetuating the Jewish dispensation through the medium of its religious presentation throughout the era of the Christian dispensation. This lies at the root of their trouble and is the cause of their constant emphasis upon the past—a past which is based on their experiences in Aries and not upon their growth in Pisces.

This entire subject of the telepathic interplay between the disciple and the Ashram, and between the Master and the disciple, is one of unique interest. It is part of the dual life which all disciples must lead. It is that which intensifies the life of introspection which is only rightly understood and carried forward when the man is in truth a soul-infused personality. It is the source or origin of the extraverted life which the disciple must also lead, producing an intense activity in the three worlds—an activity [Page 549] which in no way disturbs the calm procedures of the life of ashramic contacts. Rightly followed, it produces the possibility with which our third point deals.

*Impression on the mind of the disciple of hierarchical intent*

This is something far greater and more inclusive than the ability of the mind of the disciple to register the content of the minds within the Ashram with which he is affiliated or even the mind of the Master. The *purpose aspect* of the Plan begins to impress his now highly illumined abstract mind, for the integrated purpose—as far as the Hierarchy is concerned—begins slowly to impress him. Little by little, he begins to register impressions from Shamballa. With this I cannot deal; it concerns the growth which follows the fourth and fifth initiations, and therefore training given to a Master. With it you have no concern.

Your major task, as aspirants, is to cultivate the higher sensitivity; to render yourselves so pure and selfless that your minds remain undisturbed by the happenings in the three worlds; to seek that attentive spiritual sense which will enable you to be impressed, and then to interpret correctly the impressions received.

I have said that initiation is in reality a great experiment with energy. The life of the occult student is consciously lived in the world of energies. Those energies have always been present, for the whole of existence in all the kingdoms of nature is manifested energy, but men are not aware of this. They are not conscious, for instance, when they succumb to irritation and find themselves voicing that irritation in loud words or in angry thoughts, that they are taking astral energy and using it. The use of this energy admits them with ease to a level of astral living which is not suitable for them; continual use of this energy brings about what the Master Morya has called "habits of residence which imperil the resident." It is when the aspirant recognises that he himself is composed of energy units—held in coherent expression by a still stronger energy, that of integration—that he begins consciously to [Page

**550]** work in a world of forces similarly composed; he then begins to use energy of a certain kind, and selectively, and takes one of the initial steps towards becoming a true occultist. This world of energy in which he lives and moves and has his being is the living, organised vehicle of manifestation of the planetary Logos. Through it energies are circulating all the time and are in constant movement, being directed and controlled by the head centre of the planetary Logos; they create great vortices of force or major points of tension throughout His body of manifestation. The Spiritual Hierarchy of our planet is such a vortex; Humanity itself is another, and one which is today in a condition of almost violent activity, owing to its becoming a focus of divine attention.

Certain great readjustments are going on in that centre, for it is beginning to conform at long last to divine intention. I have elsewhere pointed out that for the first time in the long history of human development, energy from Shamballa has made a direct impact upon this third planetary centre. This is not due entirely to the point in evolution attained by mankind; this attainment is only a secondary reason or cause. It is due to the will of Sanat Kumara Himself as He prepares for a certain cosmic initiation. This initiation requires the reorganisation of the energies flowing through and composing that "centre which we call the race of men"; this creates a rearrangement within the centre itself, and thus brings into manifested expression certain aspects and qualities—always inherent in those energies—which have not hitherto been recognised. This creative crisis has been made possible by three major happenings:

1. The conclusion of a twenty-five thousand year cycle or movement around what is called the lesser zodiac. This connotes a major cycle of experience in the life of our planetary Logos. It is related to the interplay between the planetary Logos and the solar Logos as the latter responds to energies emanating from the twelve zodiacal constellations.

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2. The end of the Piscean Age. This simply means that the energies coming from Pisces during the last two thousand years are now being rapidly superseded by energies coming from Aquarius. These result in major changes in the life of the planetary Logos and potently affect His body of manifestation through the medium of His three major centres: Shamballa, the Hierarchy and Humanity.

3. The increasingly dominant activity of the seventh Ray of Order or Ceremonial Magic, as it is somewhat erroneously called. This ray is now coming into manifestation and is in close cooperation with the two above factors; it produces also the lessening of the power of the sixth Ray of Idealism. This has had a long cycle and has greatly hastened the evolutionary process; it demonstrates its effective work in the emergence today of the great world ideologies. I am necessarily considering these energies only in relation to the human consciousness.

There are other factors present in our planet today, but these are the ones which will (in a vague sense) mean something to you, as you think and seek to understand.

The great cosmic initiation through which our planetary Logos is passing (forget not my words, "initiatory *process*") produces an entire reorganisation of all the energies of which His body of manifestation is composed; it heightens the quality or the vibration of certain of the ray energies, and lessens the potency of others. Direction also enters in; certain planetary centres become the recipients (in a new and vital manner) of the redirected ray potencies. Among these, at this time, the human family (or the third vital centre) becomes a prime objective. The three major centres in the body of the

planetary Logos are:

The head centre—Shamballa—1st Ray of Will

The heart centre—Hierarchy—2nd Ray of Love-Wisdom

The throat centre—Humanity—3rd Ray of Active Intelligence

The impact of the new incoming energies upon Humanity **[Page 552]** will result from a planned redirection. This will bring in an era of greatly enhanced creative activity; it will be an activity such as has never been seen before, and which will express itself in every department of human living.

In this connection I would remind you of the relation existing between the sacral centre (the physical creative centre) and the throat centre, and of the teaching anent the raising of the energies from this lower centre to the throat centre. This can be seen happening in the human being as he progresses along the Path of Evolution, and is equally present in the life and experience of the planetary Logos.

This progressive "creative raising" necessarily produces a cycle of tremendous difficulty in the life of the aspirant to initiation, for the microcosm undergoes—in his minute living process—what the planetary Logos undergoes in a cosmic process. When—as is the case today—Humanity itself is in process of becoming creative in the higher sense, and when this synchronises with a major creative planetary activity, then a cycle of very great disturbance eventuates which necessarily affects every individual within "the race of men." Hence the sexual disturbance to be seen everywhere, with the license present in every country and the apparent breakdown of the marriage relation. This indicates the emergence eventually of a creativity of such wondrous dimensions that the world will stand amazed; nothing like it will have been seen before. A creative planning for human well-being and a political expression, implementing this planning, will demonstrate in every country; a creative thinking will be apparent which will express itself in writing and in poetry; creative imagining will produce the new art, the new colours, the new architecture and the new culture; a creative responsiveness to the "music of the spheres" will bring forth the new music. All this will be in response to the creative reorganisation and the newly directed energies which are engaging the attention of the planetary Logos at this time.

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All this reorganisation and redirection of energies is carried forward in the realm of the divine third aspect, that of divine active intelligence. Therefore the human centre registers this major aspect and becomes intensely invocative; this invocative appeal, being unitedly directed towards the second major centre, the Hierarchy, inevitably evokes a response. Invocation, accompanied by the creative imagination, will produce that new creative activity which will bring "the new heavens and the new earth" into being.

Three points I would like to make here; they have a definite bearing upon our subject:

1. This intense creative activity falls into two parts:

a *A destructive cycle*, wherein the old order passes away and that which has been created—human civilisation with its accompanying institutions—is destroyed. With this destructive action Humanity is today occupying itself—mostly unconsciously. The major creative agents are the intelligentsia of the race.

b. *A cycle of restoration*, with many accompanying difficulties in which the mass of men take part, under the influence and inspiration of a regenerated intelligentsia.

2. This process received its initial impulse as a result of a group decision within the Hierarchy itself. Certain Masters Who were facing the sixth *Initiation of Decision* at the time—a relatively small but powerful group—decided together to tread the Path of Earth Service (technically understood) in order to bring about the changes which They sensed as desirable and as already existing within the consciousness of the One Initiator, the planetary Logos. It was Their decision, taken early in this century, which precipitated—in the centre which we call "the race of men"—those potencies and stimulating energies which produced that major destructive agency, the world war (1914-1945). As these energies occultly "fell into the centre," the effect produced was both good and bad. Human unity and unanimity, human planning for group welfare, and human [Page 554] creativity (expressed primarily at this time through science) received a tremendous stimulation. Simultaneously, the entering potencies released by this decision produced an up-surging of evil in the hearts of men so inclined, leading to an analogous or paralleling unity, unanimity and creative activity of separative and hateful evil. This, in its turn, "opened the door where evil dwelt" and let loose on earth the full fury of the Black Lodge.

That this would be the result the Masters knew when making Their decision; They consciously struck a blow at the materialism which was binding humanity and imprisoning the human spirit. This evoked a prompt reaction from the Forces of Evil which had created and "held in being" the modern materialistic world, with its emphasis upon forms and money. The Masters had confidence that the human spirit would be able to live through the period of upheaval and emerge eventually into the new era, ready to build the new world and to reorganise all human resources—material, mental and spiritual.

3. The response of humanity, from the angle of a spiritual realisation of the presented opportunity, was the emergence of the New Group of World Servers. They appeared in every country, conscious of their task of crystallising and making effective human goodwill, though generally unconscious of their hierarchical relationship. Their appearance evoked an immediate reaction from the Spiritual Hierarchy, and experienced disciples made their appearance in the ranks of the New Group of World Servers, directing their efforts, voicing their aims and stimulating their understanding. The new group worked in and through every department of human thinking, human welfare and human planning; as a result, and almost immediately, the men of goodwill everywhere in the world took heart of grace (a most appropriate phrase) and became active.

The three points made here will demonstrate to you the factual nature of the circulation of energies. All these happenings are part of a process of planetary initiation; [Page 555] such an initiation cannot take place without important effects, both in the Hierarchy and in the human family. In old Atlantean days, it was the Masters (facing the same sixth initiation) Who "decided" to bring that ancient civilisation to an end; They therefore sacrificed the form aspect of manifestation and created a situation in which the soul of humanity was liberated from the prison in which it found itself. Today, a material catastrophe, such as the flood, has not been deemed necessary; it is believed that humanity can and will find its own way out of the world difficulties.



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## SECTION TWO - THE ASPIRANT AND THE MAJOR INITIATIONS

We now approach the second part of our theme, dealing with the major initiations; we will do so primarily from the standpoint of the ray energies, considering the subject from the initiate's point of view. I wonder if you realise, my brother, that this has never before been done? The teaching hitherto given out on initiation has been pictorially and symbolically presented; the understanding of the process was dependent upon right interpretation. In this materialistic age, that interpretation has been largely material in nature; emphasis has been laid upon the tangible and *supposed* form aspect of initiation.

I here propose a different approach, and would ask you to keep in mind some words out of the ancient Archives which are as follows:

"Energy is all there is, O Chela in the Light, but is not known. It is the cause of knowledge and its application and its comprehension lead to expanded understanding.

Through energy the worlds were made and through that energy they make progression; through energy the forms unfold and die; through energy the kingdoms manifest and disappear below the threshold of the world which ever is and which will be forever.

Through energy the Cross is mounted and from the vortex of the four uniting forces, the initiate passes through the door and is propelled into the Light—a light which grows from cycle unto cycle and is known as supernal Energy Itself."

I shall not be able to avoid a measure of symbolic approach and I am forced to use words which will fail to express the truth. The extent of your understanding will be based upon your point in evolution, upon your attitude [Page 557] of mind as you approach this theme, and upon the point of tension you are able to achieve.

Initiation is (in its simplest definition) an understanding of the Way, for understanding is a revealing energy which permits you to achieve. Initiation is a growth in experience and the attainment thereby of a point of tension. Holding that point of tension, the initiate sees that which lies ahead. *Initiation permits a progressive entry into the mind of the creating Logos.* This last definition is perhaps one of the most important I have ever given. Ponder on my words.

Initiation is a system or a scientific process whereby the septenate of energies which compose the sum total of all the existences within our planetary Life are *realised* and consciously used for the working out of the divine Plan. It might also be stated that initiation is a method whereby the circulation of energies is furthered by the opening or the awakening of certain planetary and human centres to the impact of their ray quality, potency and divine intention. It is this statement which lies at the heart of the teaching on Laya Yoga or the Science of the Centres.

### The Relation of the Seven Rays to the Initiations

It will be obvious to you that, as energy is the basis of our entire manifested world, an initiation is a condition of consciousness wherein the fully prepared disciple utilises the available energies (at the time of initiation) to bring about changes within consciousness of a momentous and revelatory nature. Each initiation puts the initiate in a position to control certain related energies and enables him to

become increasingly a trained manipulator of those energies; each initiation gives him understanding of the related energy and of its field of activity; each initiation reveals to him the quality and the type of stimulation to be evoked when brought into contact with any particular ray energy; each initiation establishes relationship between the initiate and the ray energy involved, so that gradually [Page 558] (no matter what may be his soul ray or his personality ray) he can work with the quality and the creative aspect of all the rays, though ever retaining a greater facility to work on his own soul ray, and later with the ray of the Monad—one of the three major Rays of Aspect.

I would ask you to remember that all human beings must finally express the quality and livingness of one of the three Rays of Aspect, even if—in time and space—their souls may originally be upon one of the four Rays of Attribute. It might be useful here to enumerate the rays, and thus refresh the memory of the neophyte:

*Rays of Aspect:*

1. The Ray of Power, Will or Purpose
2. The Ray of Love-Wisdom
3. The Ray of Active Creative Intelligence

*Rays of Attribute:*

4. The Ray of Harmony through Conflict
5. The Ray of Concrete Science or Knowledge
6. The Ray of Idealism or Devotion
7. The Ray of Order or Ceremonial Magic

It is contact with the energy of the third Ray of Active Intelligence or (as it is sometimes called) the "acute energy of divine mental perception" which admits the consciousness of the initiate into the "secrets of the Mind of God". It is the four Rays of Attribute which, in the evolutionary cycle, condition his character (or apparatus of contact) and evoke his essential quality. The three Rays of Aspect enable him to take the four higher initiations—initiations 6, 7, 8, 9—and are connected purely with Shamballa. The four Rays of Attribute, particularly as they are synthesised through the medium of the third Ray of Aspect, are related more definitely to the Hierarchy, and therefore are related to the first five initiations. The Rays of Aspect are essentially related to the life or will aspect of divinity; the Rays of Attribute are related to the consciousness aspect.

Every human being, in the earlier stages of his development (in ancient Lemuria and Atlantis, or possessing [Page 559] today the Lemurian or Atlantean state of consciousness—and there are many such), comes into incarnation upon one of the four Rays of Attribute, because these rays are peculiarly and uniquely related to the fourth kingdom in nature, and therefore to the fourth Creative Hierarchy. During the long, long cycle of the present fifth race, the so-called Aryan race, there came a period (lying now in the far distant and forgotten past) when individuals who had attained a certain state of consciousness transferred on to one of the three Rays of Aspect, according to the predominance of the energy or the line of force which was conditioned by these rays. One of the Rays of Aspect and two of the Rays of Attribute (rays 3, 5, 7) are conditioned by the first Ray of Power of Will, whilst rays 4 and 6 are conditioned by the second Ray of Love-Wisdom. This I much earlier pointed out. A cycle of lives upon the third Ray of Creative Intelligence (as I prefer to call it) always precedes this transference. This ray experience covers a vast period of time. Except in the occult teaching and the Archives which remain in the custody of the Masters, history—as we know it and as it expresses the

emergence from primitive and primeval times—does not exist. From the angle of occultism, history only covers the emergence of those cultures and civilisations which are called the fifth rootrace, only a small part of it being recognised as Aryan; the latter is simply a modern and scientific nomenclature covering a small period of modern history. The Aryan cycle covers the period of the relation between groups and nations though positing (as a necessary hypothesis) previous but unknown cycles of human living wherein primitive man roamed the earth; or positing sometimes the existence of previous civilisations which have completely disappeared, leaving behind them faint traces of ancient organised civilisations and cultural remains, plus indications of interworld relationships of which there is no positive proof; these, it is suggested, must have existed owing to the similarity of architecture, language roots, traditions and the myths of religions.

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During these earlier periods all human beings were conditioned by the four Rays of Attribute; both as souls and as incarnated persons they were upon one of these four rays. Towards the middle of the Atlantean cycle (untold millions of years ago) the influence of the third Ray of Active Intelligence became exceedingly potent. Certain of the advanced humanity of the period gradually found their way on to, or rather into, the stream of divine energy which we call the third ray. The possibility, therefore, of their becoming integrated personalities was for the first time recognised, and humanly recognised. Such an integration must ever precede conscious human initiation.

Forget not my earlier statement that all the Rays of Attribute are focussed in and absorbed by the third Ray of Aspect. A study of the charts which I gave and permitted to appear in *A Treatise on Cosmic Fire* will help you to understand this. They will prove helpful, provided that you remember always that they are only symbolic in nature and constitute attempts to indicate visually a truth.

The Atlantean race was predominantly a race wherein its leading exponents (the "flower of the race" or the "crest wave," as it is called) expressed an active intelligence. It was intelligence which its initiates had to demonstrate, and not love-wisdom, as is the case today. This expressed itself in a mental focus, a trained mind capable of illumination, and great creative ability. In the Aryan race, which from the occult point of view can be regarded as encompassing practically the totality of history as we have it, the influence of the second Ray of Love-Wisdom is slowly becoming the dominating factor; men are rapidly finding their way on to that ray, and the number of people found upon that line of energy is already very great, though not yet as great as those upon the third ray, as it today expresses itself through one of the four Rays of Attribute. This latest of the human races (again through its foremost exponents) has to manifest the spirit of love through wisdom; the basis of this expression is an unfolding inclusiveness, a developing understanding, and a heightened spiritual perception **[Page 561]** which is capable of envisaging that which lies beyond the three worlds of human evolution.

It might here be said that the one-pointed life of the focussed intellectual (that life which the higher initiates demonstrated in the Atlantean initiations) and the extensive inclusive life of the modern or Aryan initiate, is the objective held before the disciple upon the Path of Discipleship and in the Masters' ashrams. The presence in humanity today of an ardent intelligence and a growing inclusiveness is symbolised under the words "the vertical and the horizontal life"; it is therefore visually portrayed under the symbol of the Cross. I have here indicated to you, therefore, that *the Cross is strictly the symbol of Aryan unfoldment*. The symbol of old Atlantis was a line, indicating the vertical line of mental unfoldment and aspiration. The Christian consciousness, or the consciousness of the soul, is the perfecting and control of the mind, plus the demonstration of love in service; these are

the outstanding characteristics of the Hierarchy and the essential qualities of those who form the kingdom of God.

In the coming race, which lies still far ahead and of which only initiates of degrees higher than the fifth are the expression, the Ray of Aspect which embodies the Will of God will gradually become dominant. Its symbol cannot yet be revealed. There will then come a blending of divine will energy with the developed and manifesting energies of intelligence and love. In the final race (lying untold ages ahead) there will appear a creative synthesis of all these three Rays of Aspect. Then all souls will be upon one of these three rays, and all personalities on one of the four Rays of Attribute. There will then be a perfect expression—through Humanity, the third divine planetary centre—of the livingness, the quality and the creative potency of all the rays.

These are facts which I would have you bear in mind as we consider the relation of the seven rays to initiation in this particular world period and during the cycle of treading the Paths of Discipleship and Initiation. Great [Page 562] transitions are then made; the power to include and to love in the truly esoteric sense automatically produces changes and a basic refocussing in the life of the accepted disciple and of the initiate; these changes, transitions and reactions are brought about by the action of the ray potencies during the period of initiation; the initiate then enters into relationship with rays which are conditioning him at the time. They affect his soul-infused personality, and also the ashram with which he is affiliated. The quality and potency of an ashram is definitely affected by the admission of an initiate; he brings into it not only his own potency and ray qualities as a soul, but also the energy of the rays which produced the changes and which conditioned him during the initiatory process he has just undergone. He then moves into a new stage of conscious contact *within the Ashram*. This new state of perceptive spirituality permits the initiate to enter into a relation with all those who have undergone a similar initiation. He therefore becomes increasingly a constructive and creative agent in the ashram.

It is this which necessitates his careful preparation, which must be paralleled by a demonstration of his understanding of the initiatory process upon the outer plane of activity in service. He cannot be permitted to enter the life of the ashram and become the recipient of exceedingly active energies until he has proved that these energies will not be "occultly retained" by him but will become the "strength and potency" of his service among men.

We are entering now upon a somewhat close analysis of the energies of the seven rays and their effects upon the initiatory processes which face the disciple. Every initiate enters upon the period of initiatory process possessed of a certain definite energy equipment. His personality is expressing itself within the periphery of the three worlds through clearly defined ray forms and relationships. He is a personality through the integration of his mind, his emotional nature and his physical body—the energy of the latter phenomenal factor being focussed in the physical [Page 563] brain. All of these are composed of and conditioned by the energy units of which they are constituted, and all of them "focus their intention" through the medium of the physical brain, thus enabling the personality to be a self-directed entity upon the physical plane. To this personality a fifth major energy must be added: the energy of the soul. Each of these personality expressions is composed of and governed by one of the seven ray energies, so that a great and dynamic synthesis is present which—at the time when the initiatory process is begun—is in reality a composite of five energies:

1. The energy of the soul, in itself a threefold energy.
2. The energies of the personality which is of such a potency (being a fusion of three ray energies) that it has evoked a ray which dominates the personality and is called the personality ray:
  - a. The energy composing the mental vehicle.
  - b. The energy which demonstrates as the emotional nature.
  - c. The energy of the physical body, focussed on the physical plane and conditioning the brain.

All this information is elementary, but I repeat it for the sake of clarity and in order that we may know what it is that we are considering. In the case of the accepted disciple who is in preparation for initiation, the term applied to this system of integrated energies is "soul-infused personality." The fusion is necessarily not complete, but enough soul energy is present to guarantee that minimum of soul control which will make the initiatory process effective.

It might also be said that this system of integrated energies is (through the initiatory process) confronted with still higher fusions, because initiation is a process whereby successive integrations—attended by consequent expansions of consciousness—become possible. These are—in their broader significance, seven, though entailing many minor points of integration—as follows:

**[Page 564]**

1. Fusion of the energies of the soul-infused personality with the triple energies of the Spiritual Triad.
2. Fusion with the Monad—of which the Spiritual Triad is an expression.
3. Fusion with the world consciousness of the planetary Logos to a degree which makes the planetary life, with all its states of consciousness and phenomena, a major confining and constricting form for the initiate.

In connection with this final fusion, it is worth while to point out that, when this stage of development is attained, it then becomes possible to enter into the "exalted state of mind" which holds the planetary Logos focussed in the consciousness of the sacrifice which He has made by means of the entire process of manifestation. As *The Secret Doctrine* has pointed out, this sacrifice which He has made on behalf of the untold myriad of lives which compose His body of manifestation, holds Him in physical expression until "the last weary pilgrim" has found his way home.

The extent and essential purpose of this divine sacrifice become increasingly clear to the initiate after the fifth initiation and constitute one of the prime factors which are considered by him when he faces the Initiation of Decision (the sixth initiation). At no stage of his unfoldment does he comprehend the basic purpose and (speaking occultly) the "dynamic extent" of this sacrifice, as it is implemented by the will of the planetary Logos. Nevertheless, he does respond to a mental understanding of the lowest *objective* aspect of this sacrifice and to the nature of the periphery, or to the imprisoning form (the sum total) in which the planetary Logos has chosen to imprison Himself. For the first time in his life experience he arrives at a comprehension of *the principle of limitation*. Beyond this exalted state of mental perception the initiate is not yet able to penetrate; he is limited by that sphere of activity which we call the seven planes, and which in their totality constitute the cosmic physical plane.



Many lesser fusions take place within the phase of initiatory development which intervenes between initiation [Page 565] and initiation—a triple mental fusion between the three aspects of the mind (the lower mental vehicle, the soul or the Son of Mind, and the higher or abstract mind), fusion with the Master's consciousness, fusion with the ashram created by the ray energy which conditions his soul, fusion in consciousness with the sum total of the integrated ashrams which form the Ashram of Sanat Kumara. These successive and subsidiary fusions reveal to him the phenomena and quality of the two higher states of consciousness of the Spiritual Triad: the buddhic or the state of pure reason and the atmic or state of spiritually direct will intention. In giving you some insight into the relationship of the rays and the initiations, I find it essential to discover new and arresting words and word phrases by which to express the familiar hints and indications given by the occult groups who have sought to awaken the modern consciousness to the fact and purposes of initiation.

Initiation is a progressive sequence of directed energy impacts, characterised by points of crisis and of tension and governed—in a sense not hitherto realised—by the Law of Cause and Effect. This Law of Cause and Effect (from the spiritual angle) appears to the progressing initiate to reverse the process which has up till now governed his life. Instead of his being impelled forward on the path of evolution by spiritual energies which from higher spheres invoke and evoke his response and a developing expansion of consciousness, each successive initiation undergone, understood and demonstrated upon the physical plane becomes the cause and influence which propels the initiate forward upon the Path of Initiation. In one case the cause of progression is a streaming downward of the energies, producing effects in that which is thus stimulated; in the other case, the cause is to be found in the soul-infused personality and constitutes an upward movement of the initiatory self-directed activity, of the measure of love energy which his soul can express, and of the energy of will which is in itself the result of all the fusions he has at any given moment been capable of consciously focussing [Page 566] and using. These are points which it will be difficult for you to grasp but which are of major importance.

The human being is influenced upon the path of evolution from above downwards; the initiate is directed from within upwards. It is this which formulates the underlying significance of the energy of free will and is something only truly possible through self-direction; this can be seen struggling for expression today in that great world disciple, Humanity.

These concepts are worthy of your careful consideration. The sevenfold energy which is today agitating mankind marks a turning point in human history and indicates the possibility of the transition of humanity on to the Path of Discipleship; on that Path freedom of expression and conscious self-directed living will become increasingly possible.

### **The Rays and the five Initiations confronting Humanity**

Let us now consider our theme of the rays and initiation. This signifies in reality a study of the rays as they actively condition the Path of Initiation. Forget not, we are dealing here with the Path of Initiation and not primarily with the Path of Discipleship, even though the two paths are very closely related; we are not dealing with the disciple's character and actions. We are considering one thing only: the type of ray energy which makes any specific initiation possible, irrespective of the rays of the initiate.

We are in fact considering initiation as a planetary process, and not that process as it affects the individual initiate. That we shall consider under our point "The Significance of the Initiations." Then we shall take each initiation and consider it as outlined on page 340. This you will probably find more



interesting, but you will comprehend what I then say with greater facility if you grasp some of the implications—as far as in you lies—of what I have now to impart.

**[Page 567]**

These five initiations are under the energy impulses of Rays 7, 6, 5, 4, plus the dynamic influence of Ray 1 at the time of the fifth initiation. You will note, therefore, that these initiations which confront average humanity are all of them conditioned by a minor ray, yet finally bring in the energy of the highest Ray of Aspect, that of Will or Power. This dynamic electric energy has to act in a new and different sense if the four higher initiations are to become living objectives in the initiate's consciousness. It is for this reason that the fifth initiation is called the Initiation of Revelation. Some understanding of the first or will aspect is "conceded" at this initiation, and for the first time the nature of divine Purpose is revealed to the initiate; hitherto he has been preoccupied with the nature of the Plan, which is after all an effect of the Purpose.

In these five preliminary initiations the true nature of the minor rays, in their creative aspect and as expressions of the quality of the manifested world, begins progressively to dawn upon the initiate. In the higher four initiations he slowly arrives at a dim understanding of the purpose of creation; the true purpose, however, and the nature of the will of the planetary Logos will only be revealed in the next solar system wherein the soul-infused Personality of the planetary Logos will demonstrate living purpose within the ring-pass-not of the three lower cosmic planes.

With these abstruse ideas we need not concern ourselves. Let us study the energy conditions wherein the initiate proceeds from one initiation to another until he stands at the portal of revelation.

*Initiation I. The Birth at Bethlehem. Ray VII.*  
The Energy of Order or Ceremonial Magic.

First of all, let us consider the type of energy which the seventh ray expresses and wherein lies its potency and efficacy, from the angle of the initiation. As we study these initiations and their conditioning rays, we will divide our ideas into three parts:

**[Page 568]**

1. The type of energy and its quality in relation to the processes of the particular initiation with which it is associated.
2. Its effect upon humanity, regarding humanity as a world disciple.
3. The stimulating nature of the energy as it expresses itself:
  - a. In the three aspects of the initiate's nature—mental, astral and physical.
  - b. Through the soul-infused personality, the initiate "in good standing" a phrase of the deepest occult implication.

At this particular time in world history, seventh ray energy is of a growing potency because it is the new and incoming ray, superseding the sixth ray which has for so long held sway. When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great Life to Whom we give the name "Lord of a Ray." You will find much about these Ray Lords in the earlier

volumes of *A Treatise on the Seven Rays*. His divine intention, will, purpose, or the determined projection of His mind, creates a radiation or stream of energy which—according to type and quality—plays upon all forms of manifested life within our planetary ring-pass-not. These Lords of the Rays are the creating and sustaining energies which implement the Will of the planetary Logos. They cooperate with Him in the defining and the expression of His supreme purpose. Their radiating emanations are cyclically objectified and are cyclically withdrawn. As they radiate forth into the three worlds, the impacting energies produce changes, disturbances, progress and unfoldment; they create the needed new forms and vitalise and qualify that through which the immediate divine intention is expressing itself; they intensify both the quality and the receptivity of consciousness.

At other times, during the process of being withdrawn "to their own place," they cause the fading out or the dying of form aspects, of institutions, and the "organising [Page 569] organisms" (to use a peculiar phrase); they therefore produce cycles of destruction and of cessation and thus make room for those new forms and life expressions which an incoming ray will produce. It has been the gradual withdrawing of the sixth Ray of Idealism and of one-pointed Devotion which has been responsible for the ferment, crystallisation, destruction, death and cleavages of the past century; old things are passing away as the Lord of the sixth Ray withdraws His attention, and therefore His energy; His radiation is today no longer centred or focussed in the life of the three worlds. Simultaneously, the energy and radiation of the Lord of the seventh Ray are becoming steadily more powerful in the three worlds.

This incoming of a ray always produces an intensified period of initiatory activity, and this is the case today. The major effect, as far as humanity is concerned, is to make possible the presentation of thousands of aspirants and applicants for the first initiation; men on a large scale and in mass formation can today pass through the experience of the Birth Initiation. Thousands of human beings can experience the birth of the Christ within themselves and can realise that the Christ life, the Christ nature and the Christ consciousness are theirs. This "new birth" initiation of the human family will take place in Bethlehem, symbolically understood, for Bethlehem is the "house of bread"—an occult term signifying physical plane experience. These great initiations, implemented by the ray energies, must be registered in the physical brain and recorded by the waking consciousness of the initiate, and this must be the case in this amazing period wherein—for the first time since humanity appeared on Earth—there can take place a mass initiation. The experience need not be expressed in occult terms, and in the majority of cases will not be; the individual initiate who takes this initiation is aware of great changes in his attitude to himself, to his fellowmen, to circumstances and to his interpretation of life events. These are peculiarly the reactions which attend the first initiation; a new orientation to life and a new [Page 570] world of thought are registered by the initiate. This will be equally true on a large scale where modern man, the world initiate of the first degree, is concerned. Men will recognise the evidences in many lives of the emergence of the Christ-consciousness, and the standard of living will increasingly be adjusted to the truth as it exists in the teachings of the Christ.

This developing Christ-consciousness in the masses of men will create necessarily a ferment in the daily life of peoples everywhere; the life of the personality, oriented hitherto to the attaining of material and purely selfish ends, will be at war with the new and inner realisation; the "carnal" man (to use the words of Paul, the initiate) will be battling the spiritual man, each seeking to achieve control. In the early stages, after the "birth" and during the "infancy of the Christ-Child" (again speaking in symbols), the material aspect is triumphant. Later, the Christ life triumphs. This you well know. Each initiation indicates a stage in the growth and the development of this new factor in the human consciousness and expression, and this continues until the third initiation, when there emerges the "full-grown man in

Christ." The initiate is then ready, at the fifth initiation, to register, realise and record the long awaited revelation.

In connection with the individual and the first initiation, the seventh ray is always active and the man is enabled consciously to register the fact of initiation because either the brain or the mind (and frequently both) are controlled by the seventh ray. It is this fact which is of importance today in connection with humanity, for it will enable mankind to pass through the door admitting them to the first initiatory process. It will be apparent to you why the present period in which human beings (in large groups) can take the first initiation corresponds to a situation in which bread is the major interest of men everywhere. Humanity will pass through this "birth" initiation and manifest the Christ life on a large scale for the first time during a period of economic adjustment of [Page 571] which the word "bread" is but a symbol. This period started in the year 1825 and will continue until the end of this century. The unfoldment of the Christ life—as a result of the presence and activities of the second divine aspect of love—will result in the ending of economic fear, and the "house of bread" will become the "house of plenty." Bread—as the symbol of material human need—will eventually be controlled by a vast group of initiates of the first initiation—by those whose lives are beginning to be controlled by the Christ-consciousness, which is the consciousness of responsibility and service. These initiates exist in their thousands today; they will be present in their millions by the time the year 2025 arrives. All this re-orientation and unfoldment will be the result of the activity of the seventh ray and of the impact of its radiation upon humanity.

The seventh ray is, par excellence, the medium of relationship. It brings together the two fundamental aspects of spirit and matter. It relates soul and form and, where humanity is concerned, it relates soul and personality. In the first initiation, it makes the initiate aware of that relation; it enables him to take advantage of this "approaching duality" and—by the perfecting of the contact—to produce upon the physical plane the emergence into manifestation of the "new man." At the first initiation, through the stimulation brought about by seventh ray energy, the personality of the initiate and the hovering overshadowing soul are consciously brought together; the initiate then knows that he is—for the first time—a soul-infused personality. His task is now to grow into the likeness of what he essentially is. This development is demonstrated at the third initiation, that of the Transfiguration.

The major function of this seventh ray is to bring together the negative and positive aspects of the natural processes. It consequently governs the sex relationship of all forms; it is the potency underlying the marriage relation, and hence as this ray comes into manifestation in this world cycle, we have the appearance of fundamental sex [Page 572] problems—license, disturbance in the marriage relation, divorce and the setting in motion of those forces which will eventually produce a new attitude to sex and the establishing of those practices, attitudes and moral perceptions which will govern the relation between the sexes during the coming New Age.

The first initiation is therefore closely related to this problem. The seventh ray governs the sacral centre and the sublimation of its energy into the throat or into the higher creative centre; this ray is therefore setting in motion a period of tremendous creative activity, both on the material plane through the stimulation of the sex life of all peoples and in the three worlds through the stimulation brought about when soul and form are consciously related. The first major proof that humanity (through the medium of the majority of its advanced people) has undergone the first initiation will be the appearance of a cycle of entirely new creative art. This creative urge will take forms which will express the new incoming energies. Just as the period governed by the sixth ray has culminated in a world wherein men

work in great workshops and factories to produce the plethora of objects men deem needful for their happiness and well-being, so in the seventh ray cycle we shall see men engaged on an even larger scale in the field of creative art. Devotion to objects will eventually be superseded by the creation of that which will more truly express the Real; ugliness and materiality will give place to beauty and reality. On a large scale, humanity has already been "led from darkness to light" and the light of knowledge fills the land. In the period which lies ahead and under the influencing radiation of the seventh ray, humanity will be "led from the unreal to the Real." This the first initiation makes possible for the individual and will make possible for the mass of men.

Seventh ray energy is the energy needed to bring order out of chaos and rhythm to replace disorder. It is this energy which will bring in the new world order for which all men wait; it will restore the ancient landmarks, indicate [Page 573] the new institutions and forms of civilisation and culture which human progress demands, and nurture the new life and the new states of consciousness which advanced humanity will increasingly register. Nothing can arrest this activity; all that is happening today as men search for the new ways, for organised unity and peaceful security, is being implemented through the incoming Ray of Order or Ceremonial Magic. The white magic of right human relations cannot be stopped; it must inevitably demonstrate effectively, because the energy of this seventh ray is present, and the Lord of the Ray is cooperating with the Lord of the World to bring about the needed "reforming." Soul-infused personalities, acting under this ray influence, will create the new world, express the new qualities and institute those new regimes and organised modes of creative activity which will demonstrate the new livingness and the new techniques of living. It is the distortion of these seventh ray ideals and the prostitution of this incoming energy to serve the unenlightened and selfish ambitions of greedy men which has produced those totalitarian systems which today so terribly imprison the free spirit of men.

To sum up what I have said:

1. The energy of the seventh ray is the potent agent of initiation when taken on the physical plane, that is, during the process of the first initiation.
2. Its effect upon humanity will be:
  - a. To bring about the birth of the Christ-consciousness among the masses of intelligently aspiring human beings.
  - b. To set in motion certain relatively new evolutionary processes which will transform humanity (the world disciple) into humanity (the world initiate).
  - c. To establish in a new and intelligible manner the ever-existent sense of relationship and thus bring about upon the physical plane right human relations. The agent of this is goodwill, a reflection [Page 574] of the will-to-good of the first divine aspect. Of this first Ray of Will or Purpose, goodwill is the reflection.
  - d. To readjust negative and positive relationships, and—today—this will be carried forward primarily in connection with the sex relation and marriage.
  - e. To intensify human creativity and thus bring in the new art as a basis for the new culture and as a conditioning factor in the new civilisation.
  - f. To reorganise world affairs and so initiate the new world order. This is definitely in the realm of ceremonial magic.

3. The stimulation of this seventh ray will, in relation to the individual initiate,
  - a. Bring into being upon the mental plane a widespread and recognised relation between the soul and the mind.
  - b. Produce a measure of order in the emotional processes of the initiate, thus aiding the preparatory work of the second initiation.
  - c. Enable the initiate—upon the physical plane—to establish certain service relationships, to learn the practice of elementary white magic, and to demonstrate the first stage of a truly creative life.

As far as the individual initiate is concerned, the effect of seventh ray energy in his life is potent in the extreme; this is easily realised, owing to the fact that his mind and his brain are conditioned by the seventh ray at the time that the initiatory process is consciously taking place. The effect of this upon the mental plane is similar to that seen—on a much larger scale—in the planet, for it was this ray energy which the planetary Logos utilised when He brought together the major dualities of spirit and matter at the commencement of His creative work. The two aspects of the mind (the lower concrete mind and the soul, the Son of Mind) become more closely related and enter eventually into a conscious, recognised association *on the* [Page 575] *astral plane*; it is the seventh ray which restores order within the astral consciousness, and (on the mental plane), it is this influence which produces creativity, the organising of the life, and the bringing together "within the head" of the lower and higher energies in such a manner that "the Christ is born." This latter point we shall consider in some detail when we take up the significance of the initiations; we shall then find that the relationship between the pituitary body and the pineal gland is involved.

Finally, it is seventh ray energy which—in the initiatory process between the first and the second initiations—enables the initiate (in his physical plane life) to demonstrate a developing sense of order and of organisation, to express consciously and increasingly a desire to help his fellowmen, and thereby establish relationship with them, and to make his life creative in many ways.

All these factors are embryonic in his nature, but he now begins to consciously lay the foundation for the future initiatory work; the physical disciplines are at this time of great importance, though their value is frequently over-emphasised and their effect is not always good; the relationships established and fostered are sometimes of small value, owing to the disciple being usually self-centered and thus lacking—from ignorance and lack of discrimination—complete purity of motive. Nevertheless, the changes brought about by the influence of this ray become increasingly effective from life to life; the disciple's relation to the Hierarchy, the reorganising of his life on the physical plane, and his growing effort to demonstrate the esoteric sense of white magic will become more and more vital until he is ready for the second initiation.

*Initiation II. The Baptism in Jordan. Ray VI.*  
The Energy of Idealism and Devotion.

In the initiatory process between the first initiation of the Birth of the Christ and the beginning of the conscious unfoldment of the Christ life and awareness, the life of the initiate has undergone a pronounced reorientation. [Page 576] He is now capable of an equally pronounced and often fanatical adherence to the programme of aspiration and of devotion to the good (as he sees it at this stage). This is symbolised for us in the story of the twelve year old Jesus Who was so conscious that He "must be about His Father's business" that He defied His parents, caused them distress, and astonished those



older than He by His spiritual poise and knowledge. This He offset by going down to Galilee and being "subservient" to His parents. A somewhat similar attitude (without the developed and inclusive understanding manifested by the Christ) can be seen expressing itself in the disciple during the period wherein the new orientation is taking place; the disciple is learning to discipline his lower nature and to achieve a measure of mastery over his physical inclinations; he thus releases physical energy and brings order into his life. This takes a very long time and may cover a cycle of many incarnations. He is constantly fighting against his lower nature, and the requirements of his soul (as he somewhat ignorantly interprets them) are in constant session against the animal nature, and increasingly in relation to the emotional nature.

Above all, he becomes aware of a secondary relation, involving a most difficult problem and one which enhances the fight and intensifies his problem. He discovers that his emotional nature, his lower psychic faculties, his astral development and the potency of glamour are now all arrayed against him.

The reorientation with which he is now faced has to be brought about primarily upon the astral plane, because that has been for untold aeons the level of his major polarisation and the sphere of activity and the state of consciousness which has dominated him. The physical body is not a principle; his etheric body has, since Atlantean days, been the agent of his astral energy, for the mind nature is not yet developed and cannot, therefore, adequately take control. He discovers that he lives in a chaos of emotional reactions and of conditioning glammers. He slowly begins [Page 577] to realise that in order to take the second initiation he *must* demonstrate emotional control; he realises also that he must have some knowledge of those spiritual energies which will dissipate glamour, plus an understanding of the technique whereby illumination from the mind—as the transmitting agent of the light of the soul—can dispel these glammers and thus "clarify the atmosphere", in the technical sense.

I might emphasise that as yet no initiate demonstrates complete control during the intermediate period between any initiation and the next higher initiation; the intermediate period is regarded as "a cycle of perfecting" That which is being left behind and subordinated to the higher realisation is slowly dominated by energies which are to be released into the consciousness of the initiate at the initiation for which he is being prepared. This interim period is always one of great difficulty. The energies being registered, made active and finally used are steadily increasing in number and potency at each initiation; these impacts upon the rays of the soul and the personality rays of the initiate, and on the subsidiary vehicles through which he works in the three worlds and upon their individual conditioning rays, produce at first tremendous difficulties; these the initiate must master and the problems involved he must solve. He thereby becomes a Master, and the process, as it goes forward from initiation to initiation, becomes (after the third initiation, the Transfiguration) less hard and distressing; the reason for this is that he is increasingly master of his own *individual* situation. He is, however, occultly involved in the difficulties and the problems of the group and of that totality of groups which we call humanity.

The initiatory process between the first and the second initiations is for many the worst time of distress, difficulty, realisation of problems and the constant effort to "clear himself" (as it is occultly called), to which the disciple is at any time subjected. The phrase stating that the objective of the initiate is "to clear himself" is perhaps the most [Page 578] arresting and illuminating of all possible definitions of the task to be undertaken. The storm aroused by his emotional nature, the dark clouds and mists in which he constantly walks and which he has created throughout the entire cycle of incarnated living, have all to be cleared away in order that the initiate can say that—for him—the astral plane no longer



exists, and that all that remains of that ancient and potent aspect of his being is aspiration, a sensitive response to all forms of divine life and a form through which the lowest aspect of divine love, goodwill, can flow without impediment.

From the larger point of view, it is this struggle to clear the world atmosphere which will confront humanity after the first initiation, so close at hand today. You will see, therefore, why the Christ must come at this time, for He is the One Who presides at the first and second initiations, and it is His coming which will indicate that humanity has taken the first initiation, which will confirm and consolidate the work done and which will inaugurate the world cycle and period in which the task of reorganising the emotional and psychic life of humanity will take place; this period will release the energy of goodwill and thus automatically bring about right human relations.

As regards humanity as a whole, polarised as it is in the emotional nature, the effect of this sixth ray is potent in the extreme. Its energy has been playing upon men ever since it came into incarnation, and the last one hundred fifty years have seen that potency become extremely effective. Two factors have enhanced this effect:

1. The sixth Ray of Idealism or of Devotion is the ray which normally governs the astral plane, controlling its phenomena and colouring its glamour.
2. The stream of energy, coming into our planetary life from the constellation Pisces, has for two thousand years conditioned human experience and is peculiarly fitted to blend with and complement this sixth ray energy and to produce exactly the situation which is today governing world affairs.

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The united activity of these two great streams of cosmic energy, playing upon and through the third planetary centre, Humanity, has created the unique condition in which "the race of men" can stand before the planetary Initiator, the Christ, and under the focussed stimulation of the Hierarchy, pass through the appropriate initiation.

It should here be remembered that the masses of men can and will take the first initiation, but that a very large group of aspirants (far larger than is realised) will pass through the experience of the second initiation, that of the purifying Baptism. These are the people who express the essential qualities of ideological recognition, devoted adherence to truth as sensed, profound reaction to the physical disciplines (imposed since they participated in the first initiation many lives earlier) and a growing responsiveness to the aspirational aspect of the astral body; this aspiration is occupied with reaching out towards contact with and expression of the mental principle. This particular group in the human family are "kama-manasic" initiates, just as those taking the first initiation are "physico-etheric" initiates.

It is the activity of this sixth ray which has brought out into the light of day the growing ideological tendencies of mankind. These world ideologies (of which there are many present in the world today) are created by a triple reaction to the two streams of energy mentioned above:

1. The unfoldment of the mental principle in mankind during this Aryan Age has forced desire into the form of great mass concepts; these unitedly are governing the mass tendency toward mental unfoldment.

2. The steadily growing soul influence, working like a leaven on the astral plane, has lifted kama or desire out of its purely self-centred focus and brought in a new and hitherto unexpressed group emotional consciousness; this leads the fused emotional nature of men into great ideological mass expression, still selfish; expressed and impelled as yet by emotional excesses, but indicating new and better goals. These goals will assume clearer and more desirable [Page 580] outlines when the second initiation is undergone by the world aspirant.

3. The influence generated by the Shamballa energy which has, for the first time, made direct contact with Humanity, is producing an emotional vortex in which old ideals and institutions are seen divorced from their hitherto controlling glammers, thus permitting the new and better ideologies to emerge in the consciousness of the race.

All these factors are responsible for the world situation at this time; great ideologies, potent groupings of workers and thinkers dedicated to the changing of the old order, and massed efforts to end separativeness are all present simultaneously. The *essential etheric world unity* (of which the telephone, the radio and the airplane are the tangible expression) is swinging vast groups of men everywhere into united emotional activity, thus creating those preliminary testings which ever precede initiation, and by means of which those capable of taking the second initiation are today passing.

I cannot here enlarge upon the various ideologies which are presenting themselves to the world of men—impulsed by the Hierarchy, precipitated into the human consciousness from the mental plane by the new group of world servers, implemented by the energy of the sixth ray, by the dominant Piscean energy and by the organising energy of the incoming seventh ray, and responded to emotionally by the masses of men focussed on the astral plane. To all intelligent observers, this ideological situation is clear; it is a needed and preliminary stage to the creation of the new world order; it provides a point of crisis and the required point of tension which will enable those aspirants who are ready today, in their thousands, to pass through the experience of the second initiation and to undergo the purification of the fluid emotional nature in the Baptism Initiation. Through this experience the kama-manasic aspirant will be in a positive and spiritual condition to bring about (on the astral plane) those fundamental changes, rearrangements and readjustments which will [Page 581] bring that level of planetary consciousness into line with the immediate divine purpose: the manifestation of the Kingdom of God.

The work of sixth ray energy, the result of the long cycle of Piscean energy, and the impact of the incoming Aquarian energy will bring a potent transformation in the "watery realm" of the astral plane. The symbol of that plane has ever been water—fluid, stormy, reflecting all impressions, the source of mist and fog, and yet ever essential to human living. The Piscean Age, now in process of passing away, is also closely related to this plane and to the symbol of water; it fixed in the human consciousness the realisation that "men are as fishes, immersed in the sea of emotions." Aquarius is also known by the symbol of water, for Aquarius is the "water-carrier." The sixth ray will bring together all these energies in time and space: ray energy, Piscean energy, Aquarian energy and the energy of the astral plane itself; this again produces a vortex of force which is invocative of mental energy; it is a controlling factor, which has plunged humanity into a tumultuous awareness of clashing ideologies, which has precipitated a reflected vortex in the world war, and which is responsible for the present crisis and point of tension. This critical point of tension will enable groups of aspirants who—having passed through the first initiation—can undergo the Baptism experience, again a word identified with water. Simultaneously, large masses of men will take the first initiation and "in the house of

bread" stand before the Initiator.

The coming Christ will therefore initiate two groups of aspirants within the near future and in preparation for His coming; it is the closer approach of the Christ and of the Hierarchy of Masters to humanity which is implementing the initiatory energies, which is crystallising the ideologies present today in the human consciousness, and fostering—if I may so express it—the latent ideology of the Kingdom of God.

As regards the individual initiate who is to undergo the initiation of the Baptism, the effect of sixth ray energy [Page 582] upon his nature is easily apparent, owing to the extreme potency of the second aspect of the personality in the three worlds, his astral body or nature. In the early stages of the impact of sixth ray energy upon his emotional nature a perfect vortex of force is generated, his emotional reactions are violent and compelling, his glammers are intensified and controlling, and his aspiration steadily mounts, but is at the same time limited and hindered by the strength of his devotion to some sensed ideology. Later, under the influence of an increasing soul contact (itself the second aspect of his essential divinity), his emotional, kamic and aspirational nature becomes quieter and is more controlled through the agency of the mind; his alignment becomes astral-mental-soul. When this state of consciousness has been achieved and the "waters" of the astral body are quiet and can reflect the beautiful and the true, and when his emotions have been purified by intense self-effort, then the disciple can step into the baptismal waters; he is then subjected to an intense purificatory experience which, occultly speaking, enables him "for ever to step out of the waters and be no longer in danger of drowning or of submergence"; he can now "walk on the surface of the sea and with safety proceed onward towards his goal."

The effect of sixth ray activity upon the mental nature is, as you may imagine, a tendency—first of all—to the crystallising of thought, a reaction to imprisoning ideologies, and a fanatical mental adherence to mass ideals, with no understanding of their relationship to the need of the time or to their intended creative aspects. Later, as the disciple prepares for the second initiation, these tendencies are transformed into spiritual devotion to human welfare and to a one-pointed adherence to the Plan of the Hierarchy; all *emotional* reaction to the Hierarchy of Masters fades out, and the disciple can now work without being hindered by constant astral disturbances.

The effect of sixth ray energy upon the integrated personality of the disciple can only be described as producing a condition wherein he is definitely astral-buddhic [Page 583] in his nature; gradually his one-pointed emotional effort towards orientation to the soul makes him "an aspiring point of tension, oblivious of crisis and firmly anchored in the love which streams forth from the soul."

Let me sum up what I have said anent the effect of sixth ray energy:

1. The energy of the sixth ray produces two major results:
  - a. An embryonic realisation of the will nature which determines the life of the initiate.
  - b. A pronounced conflict between the lower and the higher self. This reveals to the initiate the ancient conflict between the emotional nature and true realisation.

This brings about a basic reorientation of the life of the initiate and of humanity as a whole.

2. In connection with humanity, the effects of the sixth ray are as follows:

- a. The development of a tendency to clarify the world atmosphere, thus releasing the energy of goodwill.
- b. The production of a condition wherein "the race of men" can take either the first or the second initiation.
- c. The sudden and powerful emergence of the world ideologies.
- d. A basic transformation within the astral plane itself which is producing points of crisis and a point of tension.

3. In relation to the individual initiate, the sixth ray produces:

- a. An acute situation wherein a vortex of force is generated.
- b. In this vortex all the emotional and ideological reactions of the aspirant are intensified.
- c. Later, when this subsides, the initiate's alignment becomes astral-mental-soul.
- d. There takes place, in connection with his mental vehicle, a crystallisation of all thought and a fanatical adherence to mass idealism.

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- e. These tendencies are later transformed into spiritual devotion to human welfare.
- f. The personality becomes definitely astral-buddhic in nature and expression.

You will see, therefore, how immediate and important is the opportunity confronting humanity today. Vast numbers of men will take the first step towards the unfolding of the Christ consciousness and thus pass through the first initiation. This often (I might well say usually) takes place without the conscious realisation of the physical brain. This first initiation is—and always has been—mass initiation, even when individually registered and recorded. Thousands of aspirants in every country (as a result of conscious effort to understand) will stand before the initiator and undergo the Baptism Initiation; bread and water are the symbols of these first two initiations; both are basic essentials for life in the physical sense, and are equally basic in their implications spiritually; this the initiate knows. These two initiations are the only two of significant importance at this time, owing to their *relative* immediacy.

It is the return of the Christ which has brought these subjective spiritual tendencies of mankind to the surface and made these two initiations possible; it is the activity of the seventh Ray of Order and of the sixth Ray of Idealism which has generated the tendency in humanity towards the white magic of right human relations. They have fostered the trend to ideological control of the human consciousness. It is the passing out of the Piscean Age with its type of energy, and the coming into power of the Aquarian Age (with its potent purificatory energies and its quality of synthesis and universality) which will make the new world order possible. It is therefore apparent that the opportunity confronting humanity has never been so promising and that the corporate relation and fusion of all these energies makes the manifestation of the Sons of God and the appearance of the Kingdom of God an inevitable happening in our planetary life.

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As we study the other ray energies and their initiatory effect, we shall not be able to indicate a great deal in relation to humanity itself. Only the first two initiations which are implemented by the Christ and which are "under the supervisory probation of the spiritual Hierarchy" are as yet possible to humanity. The initiation of the Transfiguration is not yet for the mass of men. We can, however, study

the effects of these rays where the individual disciple is concerned, because the later initiations—from the third initiation onward—are administered by the Lord of the World from His high place in Shamballa; in the present world period, these initiations are individually administered and registered, and are undergone consciously and with an entirely awakened awareness.

It will be apparent to you that I shall necessarily have more to say anent the first three initiations and the ray effects upon the initiate and upon humanity than will be possible when the higher initiations come under consideration. The effects of ray impacts in the first three initiations come via the soul, and the initiate is—during this period—a struggling aspirant, under the inspiration and the stimulation of the Hierarchy of which he is becoming increasingly aware. After the third initiation, which is in reality as you well know, the first major initiation, the ray energy is applied (if I may use such an inadequate word) via the Spiritual Triad, utilising the antahkarana.

After the fourth initiation, the effects are felt predominantly in the initiate's group and in his field of service; there, he constitutes a point of tension and precipitates great points of crisis. His own points of crisis and of tension are existent but, mysteriously, only in relation to his consciousness of the group in which he plays an increasingly potent part.

The groups affected by the progressive initiatory process to which the disciple is being subjected are three in number, and these effects differentiate and condition his group service, according to the initiation being undergone; it is from this angle we must study the initiation, [Page 586] the ray effects, and the results produced within the three groups. These are:

1. The group in which the initiate is working upon the physical plane and which is an externalisation (existing on the mental and astral planes) of some phase of work sponsored by the New Group of World Servers. All disciples and initiates in physical manifestation are at this time members of that group, which is the focal point of the present effort being made by the Hierarchy. Through it spiritual energy from five of the Ashrams is flowing. These five are:

- a. The Ashram of the Master K.H., particularly in regard to the work of education.
- b. The Ashram of the Master D.K. (myself), particularly in regard to aspirants for initiation.
- c. The Ashram of the Master R., particularly in regard to the reorganising and the reconstruction of Europe, from the point of view of economics.
- d. The Ashram of the Master Morya, as He seeks to find, influence and direct the activities of workers in the political field throughout the planet.
- e. The Ashram of the Master Hilarion, as He supervises the discoveries (and the application of such discoveries) of the scientific movement in the world today.

You will note, therefore, the profound and widespread interest of this field of energy wherein ray energy is now active.

2. The group which may regard itself consciously as the initiate's own group, in the sense that he is slowly influencing those around him, collecting the personnel and forming the nucleus of the Ashram by means of which he may some day serve the world. All those who are taking initiation do not necessarily create their own ashrams, though a large number do so. The work of those initiates who do not form an ashram is mysterious in the extreme, from the point of view of aspiring humanity, and there is little that I may say about the subject. These initiates work [Page 587] in connection with plans

emanating from Shamballa, of which humanity can know nothing; they work with the three subhuman kingdoms in nature, each of which has its own peculiar and specific band of initiate-workers. If they do not do this, they transfer into certain groups of workers who are engaged in activities connected with the deva or angel evolution, or in relation to the manifestation of energies about which I can tell you nothing. We shall deal only with the expansion of consciousness and the experience of those initiates who remain—in their activities and aims—related to humanity and to the Hierarchy. It might here be pointed out that:

- a. The work of the deva evolution comes under the ray energy of the third Buddha of Activity.
- b. The work with humanity comes under the influence of the ray energy of the second Buddha of Activity, Who embodies in a most peculiar sense the conditioning energy of the Hierarchy.
- c. The work with the subhuman kingdoms of nature is under the energy stimulation of the first Buddha of Activity.

Each of these great energising Lives works through certain Masters and Initiates of the sixth initiation; these Masters work in full consciousness upon the atmic plane, the plane of the spiritual will; from that high level, They function as transmitting agents for the energy of one of the three Buddhas of Activity. These three Buddhas are the creative Agents of the planetary Logos and are Wielders of the Law of Evolution.

3. The ashramic group of which the initiate is a part and within which his influence or spiritual radiation is increasingly felt.

The awareness of the initiate and his ability to work consciously within this triplicity of groups becomes the major objective of all his efforts, once the third initiation is left behind. His magnetic radiation and the expression of his controlling energies—prior to this stage of unfoldment—is [Page 588] that of the soul, working through the personality. After the third initiation this radiation and the energy expressed become increasingly monadic and subject to three stages:

1. The stage wherein the lowest aspect of the Spiritual Triad (that of the abstract mind) becomes potent as the conveyor of ideas; these are transformed by the initiate into ideals for the service of humanity.
2. The stage wherein pure reason, plus the spiritual will, makes him an effective server of the Plan and a transmitter, in a progressive manner, of the Purpose underlying the Plan.
3. The stage wherein pure monadic energy pours through him, focussing the will-to-good, as registered by the Hierarchy, and the sense of universality (not a vague phrase, but a specific potency) upon the physical plane. A close study of these developing ranges of activity and of expanded consciousness will indicate why and how our planetary life is one immense synthesis of ordered activity.

The ray energies, utilising the created form world and the "world of formless forms" (that is, the cosmic etheric levels of activity), constitute a great and applied process of initiatory activity, governing, controlling and conditioning every expression of divine life in all the kingdoms of nature—subhuman, human and superhuman. It is into this world of active moving energies that the initiate penetrates and within which he must consciously play his part. As you well know, the work of the aspirant today is to become a conscious, self-controlled and spiritual worker in energy within the ring-pass-not of the three worlds and—as I have frequently pointed out—to function, first of all, in control



of his physical instrument, demonstrating this at the first initiation and during the succeeding initiatory processes; secondly, to control his emotional, feeling nature, demonstrating that control at the second initiation; at the third initiation, he has to bring into visible activity the mental element, and thus function in the three worlds as a soul-infused personality, utilising the illumined mind as the fusing and synthesising factor. These things [Page 589] accomplished, he can—again in full consciousness—begin to be active as "a radiating point of crisis and a producer of the needed tension."

These three groups are essentially points of planetary tension and are producers of crisis in the lives of the individuals influenced and in the Hierarchy, as well as in the planetary life. Thus the conditions are created which make evolution possible. Some day the story of the evolutionary process will be written by an initiate of the great White Lodge, from the angle of its points of crisis and the subsequent points of tension. This enables the living forms, under this dual impact, to emerge into larger areas of consciousness. Each kingdom in nature can itself be regarded as a point of tension within the sphere of Being of the planetary Logos, and each—in time and space—is in process of generating those points of crisis which will produce a potent (and often sudden) moving forward upon the Path of Evolution. Humanity is today, in its present situation as a point of planetary crisis, generating such a point of tension that it will shortly be enabled to move forward into the new age dispensation, culture and civilisation. The study of the individual aspirant parallels this.

These thoughts and ideas must be borne in mind as we study the remaining three major initiations confronting average humanity.

*Initiation III. The Transfiguration. Ray V.*  
The Energy of Concrete Knowledge.

As all disciples have to be focussed on the mental plane and must operate from that level of consciousness, the understanding of this type of consciousness is one of major importance. It is glibly and most easily said that disciples and (necessarily so) initiates must use the mind, and that their polarisation must be mental. But what does this mean? Let me give you some concise definitions of this ray energy, leaving you to make your own individual application, and from your study of these concepts anent the mind, learn to gauge your own mental condition.

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1. The energy of what is so peculiarly called "concrete science" is the quality or the conditioning nature of the fifth ray.
2. It is pre-eminently *the substance* of the mental plane. This plane corresponds to the third subplane of the physical plane, and is therefore gaseous in nature—if you care to use its correspondence as a symbol of its nature. It is volatile, easily dispersed, is the receptive agent of illumination, and can be poisonous in its effect, for there are undoubtedly conditions in which "the mind is the slayer of the Real."
3. This energy is characterised by three qualities:
  - a. The quality which is the result of relationship with the Spiritual Triad. We call this "abstract mind" and the impact which affects it comes from the atmic level of the Spiritual Triad, that of spiritual will.
  - b. The quality which in this solar system is easily responsive to the major ray of the planet, that of love-

wisdom. So responsive is it that—in conjunction with emanations from the three worlds—it has produced the one existent form upon the mental plane. This form (in the planetary sense) is that of the Kingdom of God and, in the individual sense, is that of the ego or soul.

c. The quality which is basically related to the emanations or vibrations arising from the three worlds; these creatively result in the myriads of thoughtforms which are found upon the lower levels of the mental plane. It might therefore be said that these qualities or aspects of the fifth ray of spiritual energy produce:

Pure thought

The thinker or the Son of Mind

Thoughtforms

4. This energy (as far as mankind is concerned) is the thoughtform making energy, and all impressions from the physical, etheric and astral planes force it into activity on the level of concrete knowledge, with a resultant kaleidoscopic presentation of thoughtforms.

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5. It is fundamentally the most potent energy at this time in the planet, because it was brought to maturity in the first solar system, that of active intelligence.

6. It is the energy which admits humanity (and particularly the trained disciple or initiate) into the mysteries of the Mind of God Himself. It is the "substantial" key to the Universal Mind.

7. It is profoundly susceptible to the energy of Love-Wisdom, and its fusion with the love aspect is given the name of "wisdom" by us, because all wisdom is knowledge gained by experience and implemented by love.

8. This energy, in its three aspects, is related in a peculiar sense to the three Buddhas of Activity. These great Lives reached Their present state of development in the previous solar system.

9. This energy, in so far as it is considered as the mental energy of a human being—and this is one of its minor limitations though a major one for a human being—is the higher correspondence of the physical brain. It might be said that the brain exists because the mind exists and needs a brain as its focal point upon the physical plane.

10. The quality of this energy of concrete knowledge or science is twofold:

- a. It is extraordinarily responsive to impressions coming from some source or other.
- b. It is rapidly thrown into forms in response to impression.

11. The impressions received come from three sources and are sequentially revealed to man. These three are:

- a. Impressions from the three worlds; these come, first of all, from the individual and then, secondly, from the levels of planetary consciousness.
- b. Impressions from the soul, the Son of Mind, upon the level of mentality itself.
- c. Impressions from the Spiritual Triad, via the antahkarana; these come when the antahkarana is constructed or in process of construction.

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12. This energy is essentially a lightbearer. It responds—again sequentially in time and space—to the light of the Logos. It is for this reason that the mind is regarded both as illumined when higher contacts are present and as an illuminator where the lower planes are concerned.

13. This energy is (from the human standpoint) awakened and brought into activity through the action of the five senses which are the conveyors of information from the three worlds to the mental plane. It might be said that

- a. Five streams of informative energy, therefore, make their impact upon the concrete mind and emanate from the physico-astral plane.
- b. Three streams of energy, coming from the soul, also make an impression upon the concrete mind.
- c. One stream of energy—during the initiatory process—contacts the mind. This comes from the Spiritual Triad and utilises the antahkarana.

14. The energy of this fifth ray might be regarded as the *commonsense*, because it receives all these impacts of varying energies, synthesises them, produces order out of the many ceaseless impacts and interprets them, thus creating the multiplicity of forms to which we give the name of "world thought".

15. This energy transforms the divine ideas into human ideals, relating the knowledges and sciences of humanity to these ideals, thus making them workable factors in human evolution, its cultures and civilisations.

There is much more that I could add, but the above gives you a series of simple definitions of value as you study the mental unfoldment of the disciple, as he undergoes the initiatory process which is our theme at this time. It also throws light upon the ray effects upon humanity *as a whole*. This ray energy is indeed sadly concrete in its expression in our Aryan race—a race, however, which will see more people take initiation than ever before in human history, and which will, in a peculiar sense, see *the descent* of the Kingdom of God to Earth as a result of *the ascent* of so many upon the ladder of evolution. Just as the disciple **[Page 593]** or the initiate is a soul-infused personality, so will humanity—upon the physical plane—be also soul-infused, thus precipitating the Kingdom of God and giving birth to a new kingdom in nature. This great spiritual descent will be prefaced (if I may use such a word) by the appearance of the Christ among the peoples of the world and by a stupendous inflow of love-wisdom. There is a tendency in the minds of esotericists always to refer to the great lines of force: 1-3-5-7 and 2-4-6. I would have you remember with still greater emphasis the relation of rays II and V and of the second plane, the monadic plane, and the fifth plane, the mental plane; it is the relation of these major energies which makes the initiation of the Transfiguration possible.

What is the effect of this ray upon humanity as a whole and at this time? The effect of these influences is very great and of supreme importance in this fifth root race, the Aryan race, in this second solar system. Again you can see the clarity of the correspondences which are emerging. I would have you note them again.

1. Ray II, the Ray of Love-Wisdom; and Ray V, the Ray of Concrete Knowledge or Science.
2. The second plane, the monadic plane; and the fifth plane, the mental plane.

3. The second solar system of love; and the fifth root race, the Aryan race, of active intelligence.

In all these basic relationships, that which is the fifth in order is destined to be the instrument, the vehicle or the implementing factor for the second. The Universal Mind, as it works through all the planes of our conscious planetary life, is the creative agent and the form-building factor which makes the revelation of love possible.

Today in our Aryan age and race, we see the vital expression of this fifth ray energy. When I use the word "race" I deal not with man-made or pseudo-scientific differentiations of nations and races or types. I deal with a state of consciousness which is the Aryan or mental consciousness or state of thinking; this finds its exponents and [Page 594] its "race members" in every nation, without any distinction or omissions. This I would have you carefully remember, for there is no new race in process of appearing, from the territorial angle; there is only a general distribution of those persons who have what have been called the sixth root race characteristics. This state of consciousness will find its expression in people as far apart racially as the Japanese and the American or the Negro and the Russian. It posits an ability to function with clarity upon the mental plane, to collate information, rightly to interpret and relate that information, and to create the needed thoughtforms or concepts for those interpretations.

These thoughtforms fall into three major fields of thought or thoughtform areas of consciousness:

1. *Science*. Under this word I include all that which the educational processes cover or are supposed to cover, and such a useful science as medicine.
2. *Philosophy*, with its presentation of great conditioning ideas.
3. *Psychology*, with its effort to account for humanity and to discover what man is essentially and how he functions.

You will note that I have not included religion in this analysis. The reason for this is that **IF** the world religions were really controlled by concrete knowledge or science, they would not be the vague, speculative, mystical and glamour-controlled systems which they are at present. Some day the minds of men—illuminated by the light of the soul—will formulate the One universal religion, recognisable by all. Then the Kingdom of God will be known for what it is, another kingdom in nature. Speculation, wishful thinking and hopeful aspiration will disappear. The science of occultism is the first step upon the way of true religion, and the scientific investigation of human psychology will greatly help toward this end.

Today we find this ray energy expressing itself mainly through science—a science sadly debased and corrupted by materialism and human greed, but a science which (when [Page 595] animated entirely by goodwill) will lift humanity on to higher levels of consciousness, thus laying the foundation for that time when humanity on a large scale can pass through the Transfiguration Initiation. Steps in this direction are already being laid and the existence of the press, the radio and the rapid means of transportation have done much to further the revelation of that unity and that Oneness which is the major characteristic of the Universal Mind.

These developments can be regarded as the initial steps of the initiatory process for the third initiation—far ahead as that initiation may lie for the mass of men. It is unification and a growing sense of oneness which is required in order to take this initiation, and it is the integrated personality which takes it. The major sin of Russia, and that which has prostituted and warped the initial divine impulse underlying the ideology of that country, is the determination she demonstrates at this time to be separative and to shut the Russian people away from world contact, using the implements of deception and the withholding of information. It is not the totalitarian nature of the Russian government which is the prime disaster; it is the refusal to develop the universal consciousness. Many governments today are totalitarian in nature, either openly or subtly, but—at the same time—their peoples have free access to press and radio and are not kept in ignorance of world events. Russia is drifting into a pronounced expression of the great heresy of separateness. There lies her problem—a problem which is refused recognition by her rulers.

The existence of a closed mind on a national scale is dangerous in the extreme, just as the individual is in a dangerous "state of mind" when he closes it to world contact, world news and world understanding, and when he refuses to admit new ideas and new modes of behaviour. Fortunately, the influence of this fifth ray energy—which is always present, whether the ray is in incarnation or not—is steadily leading humanity towards illumination.

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This ray energy operates always in connection with the Law of Cleavages. Today, tremendous cleavages between the past and the present are in order. The importance of this statement is to be found in the fact that—for the first time in human history—humanity is aware of cleavage at the time it is being brought about. Hitherto cleavages have been noted during an historical retrospect. Today, all men everywhere are conscious of the fact that the old order, the old cultures and civilisations are rapidly passing away, and they are universally clamouring for the new. Everywhere men are laying the foundation for the new order, the coming of which is threatened only by one country, Russia, owing to its separativeness (and not because of its ideology), and by one world group in every country, those guilty of financial greed and consequent aggressiveness.

Before humanity can pass through the Transfiguration Initiation the new world order must be functioning and the coming civilisation must be at its height. It is useless for me to consider with you this third initiation in connection with humanity as a whole, or its preparatory or subsequent initiatory process. All this lies too far ahead for even advanced humanity to consider; there are, however, senior disciples who are preparing for this initiation, just as there are a few who are passing through the initiatory process, prior to taking the fourth initiation.

The outstanding expression of this fifth ray energy can be seen in the rapid formulating of the many ideologies which have taken place since the year 1900. Such words as Fascism, Communism, National Socialism, Socialism as the British accept it, and the names of many schools of psychology and philosophy, were unknown one hundred years ago; today they are the common talk and phrases of the man in the street. The inflow of this mental energy into the world of men, the attainment in consciousness of mental ability by many thousands, and the achievement of mental polarisation by aspirants all the world over, are all due to the activity of this fifth ray energy; this may be **[Page 597]** regarded as preparatory work for the first and the second initiations. Some of this success is due also to a little-realised function of this fifth ray energy—that of telepathic interplay. Few people realise in the slightest degree how naturally telepathic every human being is or how impressionable are their minds;

this again is an effect of fifth ray influence.

The creation (and, I should add, the over-creation) of the millions of material things which men everywhere regard as essential to their well-being is also the result of the creative activity of the fifth ray consciousness. This is, of course, as it demonstrates upon the physical plane. When it demonstrates upon the mental plane, we then talk of ideas, concepts, philosophies and ideologies. When it demonstrates upon the astral plane, we are aware of the religious impulse, of mysticism and of the emotional and conditioning desires. All these aspects are present in the consciousness of men everywhere today. Everything is crystallising in human consciousness, and this takes place in order to make man aware of where he stands upon the ladder of evolution, and of what is wrong and what is right. All this again is due to the influence of fifth ray energy. This will begin to transform human living and human desires and also human affairs and attitudes, and will lead eventually (in the middle of the sixth root race) to the great Transfiguration Initiation in which the reality that lies behind all human phenomena will stand revealed.

Let us now consider the effect of this ray energy upon the life of the individual, as he faces the third initiation. This third initiation is, as earlier said, the first initiation, from the angle of the Hierarchy; it is the one in which the spiritual man demonstrates his complete control of the personality. The physical body has been controlled through the medium of the physical disciplines; the emotional nature has been reorganised and made receptive to spiritual impression coming from the plane of pure reason (the buddhic plane) through the transforming processes of the mind or the fifth principle. In this connection, the mind has acted as an organiser of astral reaction and as a dispeller [Page 598] of glamour. The disciple is now focussed in his everyday consciousness upon the mental plane, and the triangular relation of the three aspects of the mind upon this plane is now dominant. In the next initiation, the Renunciation, this relationship becomes a dual one instead of a triangular one, through the destruction of the soul vehicle which is no longer needed. Soul fusion with the personality is now completed.

During the initiatory process preceding the third initiation, the mind works in a new manner. Its *transmuting work* with the physical body has been accomplished; its *transforming work* with the emotional nature has been successful, and now its *transfiguring work* with the personality as a whole is carried forward, making the initiation of the Transfiguration possible. It is of value to the student to consider these three activities of the mind. The transmuting agent in the first case is the lower or concrete mind; the transforming agent is the soul, whilst the transfiguring agent is the Spiritual Triad, working through the higher or abstract mind. You will here note the wonderful synthesis of the spiritual work. When this work is concluded, you have the initiation of the third degree made possible. This produces impelling and new contacts. It should here be remembered that when I use the word "new" I mean that which is new in consciousness, for the basic synthesis and fundamental relationship always exists in factual recognition, but is only progressively realised by the evolving spiritual man.

It is well nigh impossible to differentiate the results of fifth ray energy in the various aspects of the personality, for the reason that the initiate is now functioning as a soul-infused personality, and therefore the three aspects of that personality are nothing more or less than agents of the soul, and thus are progressively responsive to the inflow of triadal energy. It might therefore be said that, as a result of the Transfiguration Initiation—the culminating point of strictly human unfoldment—the three types of energy which are expressed through the Spiritual Triad [Page 599] man begin—only begin—to flow through the reflection of itself in the three worlds. Let me state this as follows:



1. The directing energy of the higher mind is—as a result of the Transfiguration Initiation and via the antahkarana—thrown into the brain; therefore the man upon the physical plane is guided, directed and controlled by group purpose and by the hierarchical plan.
2. The illuminating energy of pure reason, emanating from the buddhic plane, pours down into the clarified and organised body of sensitive response which is all that remains of what has been called the astral body. This produces complete freedom from glamour and the creation of "a limpid pool of such reasonable response to the love of divine relationship" that the initiate becomes a sensitive revealer of that love.
3. The dynamic energy from the atmic plane (the highest aspect of the Spiritual Triad) pours into the mind and begins slowly to reveal the will-to-good, which is essentially the will of God.

Behind these three differentiations which are all of them expressions or aspects of the divine or the universal mind, the initiate dimly senses or becomes consciously aware of what has been called the Monad or Spirit or Life. This is subtly revealed in the Transfiguration Initiation of the Master Jesus Who re-enacted all the five human initiations for the benefit of humanity. In this dramatic picturing of the third initiation, the three disciples (or the three vehicles of the personality) prostrate themselves upon the ground and the Master Himself (the glorified personality) is transfigured before them. At this climaxing point they hear that which is called "the voice of the Father" speaking to the transfigured Jesus.

The personality is now possessed of knowledge, for fifth ray energy has done its needed work; the disciple is also aware that he is in possession of the wisdom which enables him to use knowledge in the furtherance of the Plan, and therefore to work as an illuminating factor in the world of men. He knows clearly what has been accomplished [Page 600] and senses something of what lies ahead. The great principle of cleavage (which the fifth ray governs) is the dominating factor in his *time* sense; he now differentiates sharply between past and present and that which has to be ascertained in the future. Cleavage, in the sense of separateness, is finished for him and he now feels and knows something of the essential unity of all manifested life; therefore, from the angle of space, he has dominated and overcome cleavage and division; in the sense of *time* he has not. The great heresy of separateness no longer exists in his consciousness; the consciousness of the initiatory process is not yet over, however for that involves the recognition of time.

During the initiatory process between the second and the third initiations, the initiate has to battle with illusion in exactly the same sense as he earlier had to battle with glamour. Illusion is, in the last analysis, the control of the mental processes by great and massive thoughtforms; this conflict persists from the moment that the disciple has achieved mental polarisation (at a midway point between the second and the third initiations) until he stands before the Initiator at the sixth Initiation of Decision, when the last illusion disappears. You will feel and comment that the Masters are therefore subject to illusion. This They definitely are, and there are great and basic illusions governing life within the Hierarchy. Nevertheless, they are illusions of such a high order that—for advanced humanity—they would signify achievement. I may not give you more than one instance of such illusion, but that should prove clear and sufficient. It is not until the sixth Initiation of Decision that the illusion of the planetary ring-pass-not finally disappears. The Master then knows that such a limitation is non-existent. For Him, the choice between the seven Paths becomes possible. This basic illusion constitutes for mankind

a great hierarchical mystery and is based upon the Principle of Privation, by means of which the planetary Logos chooses to circumscribe His freedom and to limit His activities.

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This curious freedom from successive limitations is experienced at the third, the sixth and the ninth initiations; these are, all three of them, related in a mysterious manner to each other. Transfiguration leads eventually to Decision, which culminates in due time with a final refusal to accept any planetary limitations whatsoever.

It will be obvious to you that the higher the initiation, the less will any involved energy have a personality control or connection. Progressive and recognised fusions have taken place as one initiation after another is undergone; the effect of the energy involved will be noted in relation to humanity as a whole, to the work of the Ashram within the Hierarchy and to the planetary life. This must ever be borne in mind and must necessarily limit the scope of the teaching which I am able to give you.

Let me now summarise the effects of this fifth ray energy in relation to humanity and to the individual initiate:

1. I gave, first of all, fifteen items of information anent this fifth ray energy, or fifteen definitions of its activity. These will warrant careful study.
2. The effect of this fifth ray energy upon humanity in this fifth root race was considered; it was noted that this Aryan effect was dominant and dynamic in the extreme and that it has greatly hastened human evolution.
3. I pointed out the close relation between love and mind, as follows:
  - a. Ray II and Ray V
  - b. Plane II and plane V
  - c. Solar system II and root race V

In all of these relationships, the fifth in order is the prime agent and the revealer of the second type of spiritual energy

4. The fifth ray energy produces three major areas of thought, or three prime conditions wherein the thought-form-making energy expresses itself:
  - a. Science ... education ... medicine
  - b. Philosophy ... ideas ... ideals
  - c. Psychology ... in process of modern development

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5. This fifth ray energy operates in connection with the Law of Cleavages.
6. It is also responsible for the rapid formation of great conditioning ideologies.

7. This fifth ray energy is the important factor in making possible the first major initiation, the Transfiguration Initiation.

8. Fifth ray energy works in three ways in connection with the three aspects of the personality:

- a. As the transmuting agent ... the physical body
- b. As the transforming agent ... the astral body
- c. As the transfiguring agent ... the mental body

This gives you much food for thought; it indicates the personality goal and the mode whereby it is attained. After the third initiation, we reach out in consciousness to higher expansions of consciousness and will then enter a realm of ideas which are not yet easy for the disciple to appreciate or to understand. Much that I will have to say anent ray energy and the higher initiations will mean little to many, but it will mean much to the initiate-consciousness. The world initiates will be coming into incarnation at this time, and will read my words towards the end of this century with great understanding.—

*Initiation IV. The Renunciation. Ray IV.*  
The Energy of Harmony through Conflict.

Our study today is of profound interest and has a great bearing on the present world situation. I would like to make clear two important facts:

1. The fact that the world war (1914-1945) was quite unavoidable, though the conflict might have been retained upon mental levels, had humanity decided rightly.
2. The fact of the inevitability of the return of the Christ in this era and in the relatively immediate future. We are here dealing with immutable law, for the energies of the various rays move under law; humanity can therefore do naught but accept, determining only what I might [Page 603] call the locale, or the sphere of activity, of both these major events. The determination of mankind to fight out the issues involved in the world war upon the physical plane, at the same time automatically determined the sphere of Christ's activity—as I shall attempt to show you. In many ways, this particular instruction is one of the most important I have yet given because of its essential and obvious implications. We will therefore study the fourth initiation and its relation to the fourth Ray of Harmony through Conflict.

This fourth ray, as you have several times been told, is out of incarnation, as far as the reincarnating egos or souls of men are concerned. From another angle, however, it is always active and ever present, because it is the ray which governs the fourth kingdom in nature, the human kingdom in the three worlds of strictly human evolution.

It is the dominant energy, always exerting pressure upon the fourth kingdom; this pressure began to exert itself primarily towards the end of the fourth human race, the Atlantean race of men; at that time men began to give evidence of a growing sense of responsibility, and therefore of the power to demonstrate discriminative choice. This led to the great war in the fourth race which culminated in the Flood, to which all parts of the world testify and to which the majority of the world Scriptures bear evidence. In that era, in which the then known world of men was extensively involved, the Black and the White Lodges of adepts were also implicated, and the first major fight between the demonstrators

of evil and the Forces of Light took place; it was inconclusive, with the evidence for defeat to be found on the side of the good more than on the side of evil. Under the symbolism of the Flood, it is apparent to students that the fight was focussed primarily upon the astral plane, though fought out historically upon the physical plane; it resulted in the destruction of the world by water, as it might be symbolically expressed.

In the climaxing war of the immediate past, the mental plane was the focus of the amalgamated forces, for **[Page 604]** the war was in reality a clash of ideologies and has been far more the result of man's thinking than of man's emotional desires. It therefore automatically involved the three levels of human activity and was fought out upon the physical plane, although it was impelled from the mental plane. The symbol of fire was this time involved, instead of water, and this fire led to the destruction of men and of cities by fire (literally, "fire from heaven"), by the evocation of the fiery emotions so prevalent in the councils of men at this time, and by the drought of the year 1947 which burnt up the terrain in Europe and in Great Britain, being—curiously enough—preceded by the floods and waters of the earlier spring, thus evidencing the repetition of cycles; this repetition is distinctive of natural process, leaving each stage of man's evolution depicted, but producing a climaxing point which is indicative of the past and of the present, but leaving (as is the case today) the future locked in the determinative processes of man's thinking and planning. As man thinks and decides "in his heart," so will the future of humanity prove to be, for it is the same process for mankind as a whole as it is for the individual.

I would like to cover this theme by dividing my subject into the following parts:

1. The particular type of energy involved and its initiatory effect. This concerns the *Principle of Conflict* as contained in the activity of this fourth ray.
2. The effect upon humanity as a whole. The "Renunciation Initiation" is an expression of the result of the activity of this Principle.
3. The factor of the second Ray of Love-Wisdom as it basically controls Ray IV and implements the return of the Christ, because the potency of the heart centre is involved.
4. The effect of this Ray IV in the modern world of nations and of fundamental organisations.
5. The result of this fourth ray activity upon the individual disciple:

**[Page 605]**

- a. In the three aspects of his nature, physical, emotional and mental.
  - b. Upon the soul-infused personality.
6. Summation of the whole theme and a forecast of future possibilities.

I shall attempt to deal with this as concisely as possible, and will keep the handling of this subject exceedingly brief, or as brief as its historical importance will permit and its definitive angle will allow. The whole of human history has been conditioned by the fourth Ray of Harmony through Conflict, and it is this ray which has determined the ring-pass-not within which humanity must work.

At this time, the effect of this ray is predominantly of a group nature, and there are—except in the ranks of disciples of the Great White Lodge—no fourth ray souls in incarnation. Once humanity has decided upon the goal and the method of reconstruction and of reorganisation which is to take place within the periphery of the fourth ray ring-pass-not, then (if humanity's decision is correct and is not postponed) many fourth ray souls will resume incarnation, and so implement human decision. This will mark a great turning point in human history and will enable seventh ray energy to be turned to the best advantage.

*The Particular Type of Energy involved and its Initiatory Effect*

Here we are confronted with a basic problem, i.e., the nature of the Principle of Conflict which is the outstanding characteristic of this fourth Ray of Harmony through Conflict. This is by no means an easy subject to handle or to make clear, for the correctness of conflict, its naturally separative and eliminative effect and its power to condition not only Humanity but also the Hierarchy, will have to be considered. When we study the fourth initiation, that of the Renunciation, the effects of its activity will emerge more clearly.

Fundamentally, this fourth ray is that which is responsible [Page 606] for the strains and the stresses, and for the initial conflict between the major pair of opposites to which we give the name of spirit-matter. It is this fourth ray energy which makes apparent the distinction (so often misunderstood by man) between good and evil. In Atlantean days, the leaders of men, under the influence of this paramount fourth ray energy, made a decision which laid the emphasis upon the matter aspect, according to their desire and their emotional reaction, which is present in the essential duality of manifestation, and thus inaugurated the Age of Materialism. This age has wrought itself out through its accompanying greeds, hate, separativeness and aggression. During the present century, this materialism led to the world war which was in reality the expression of a shifting orientation, and therefore to a certain extent, of a coming triumph of Good.

The balance is slowly, very slowly, swinging over to the side of the spirit aspect of the duality; it has not yet swung, even in intention, completely over, but the issues are becoming increasingly clearer in men's minds and the indications are that man will eventually decide correctly, will attain a point of balance or equilibrium, and will finally throw the weight of public opinion on the side of spiritual values, thus leading to a collective renunciation of materialism, particularly in its grosser and physical forms. The time is not yet, but a great awakening is in process; men, however, will only see correctly when this Principle of Conflict is properly evaluated as a spiritual necessity and is used by humanity as an instrument to bring about emergence from the wrong controls and principles. Just as the individual disciple uses it to emerge out of the control of matter in the three worlds, beginning with the emergence from the control of the physical body, passing out of the control of the emotional nature, and formulating for himself a spiritual ideology which enables him to pass out of the control of the three worlds of forms, and so begin to function as a soul-infused personality, so mankind also has to do the same in mass formation.

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This whole process culminates when the fourth initiation, the Great Renunciation, is taken by man today, and by humanity in some distant future; this "point of emergence" is reached by right decision and as a result of a right use of the Principle of Conflict.

It will be obvious to you that this Principle of Conflict is closely related to death. By death, I mean extraction from form conditions—physical, emotional or mental; I mean cessation of contact (temporarily or permanently) with physical form, with astral glamour and with mental illusion; I mean the rejection of Maya, the name of that all-inclusive effect which overwhelms a man who is immersed in materialism of any kind, and is therefore overcome (from the soul angle) by life in the three worlds. It is the Principle of Conflict, latent in every atom of substance, which produces, first of all, conflict, then renunciation, and finally emancipation; which produces war in some form or another, then rejection, and finally liberation. This principle is, as you can well see, closely linked to the law of Karma; it is to this principle that Mrs. Besant refers when she speaks in one of her books of the fact that the substance whereof all forms are made is already—from the very dawn of the creative process—tinged with karma. There is deep occult significance to the thought, often voiced, that death is the great Liberator; it means that the Principle of Conflict has succeeded in bringing about conditions wherein the spirit aspect is released (temporarily or permanently) from imprisonment in some kind of form life, either individual or group.

You will all, as disciples or aspirants, be able to interpret the working of this principle as you watch the effect, in your own lives, of the action of the strains and stresses, the points of crisis or of tension which the conflict between soul and personality produces. Conflict is always present prior to renunciation, and it is only at this fourth great spiritual crisis that conflict, as we understand it, ends. In the realms of formless living wherein the Hierarchy lives and moves and has its being, conflict, which has developed [Page 608] in man the sense of discriminative choice, is superseded by crises of decision—not decision based upon discriminative perception between right and wrong or between spirituality and materialism, but crises of decision based upon perception of the Plan, participation in the Purpose, and the prevention of evil. I would have you ponder on these three phrases which distinguish the crises of decision which confront the Master after the fourth initiation, and which take the place of the crises of discrimination which precede that stage:

Perception of the Plan.

Participation in the Purpose.

Prevention of evil.

These decisions are based, first of all, on goodwill to all forms in the three worlds, and secondly, upon the will-to-good which impulses and implements the three creative and manifesting aspects of divinity.

These are deep things whereof we speak; it is wise to remember that all crises in the material world—individual crises and those related to humanity as a whole—are governed by the Principle of Conflict, whilst crises in the spiritual world are controlled by the esoteric Principle of Decision.

The Principle of Conflict is the prime factor lying behind the evolution of form as the field of experience for the soul in the four kingdoms in nature: the human and the three subhuman. It is based on the intellectual factor of discrimination which is inherent in the smallest atom of substance, and which reaches its fullest expression in advanced humanity; the indications that it has achieved its purpose, as far as humanity is concerned, are to be found in the passing through the Initiation of Renunciation. The Principle of Decision which controls the Master governs His work within the Hierarchy, in relation to Shamballa and in connection with all the service rendered in the three worlds; it is based on the energy of the second Ray of Love-Wisdom, just as the Principle of Conflict is based on the energy of the third Ray of Active Intelligence. [Page 609] This Principle of Decision, as a



controlling factor, is put to the test at the sixth initiation, the Initiation of Decision; at that time, the will aspect of divinity summarises in a unique manner all past achievements of the two principles and brings in a final cycle of unfoldment to which I can give no truly appropriate name, but which climaxes in the ninth Initiation of *Refusal*. You have, therefore, in relation to these principles (which are all related to the Law of Karma) three great initiations at which the effectiveness of the liberation brought about by their inherent action is finally tested:

1. The Initiation of Renunciation... 4th Initiation

The Principle of Conflict

Governed by Ray IV

Active in the Human Kingdom, the 4th

Leading to right Discrimination

2. The Initiation of Decision... 6th Initiation

The Principle of Decision

Governed by Ray III

Active in the Hierarchy

Leading to right Perception

and Participation

3. The Initiation of Refusal... 9th Initiation

The Principle of liberated Being (shall we call it thus?)

Governed by all three major Rays

Active in Shamballa

Leading to one or other of the 7 Paths

In the above tabulation you have a wide and general picture of three major Principles, leading to three great spiritual events, each of which is an expression of the personality, the soul and the Monad. Where humanity as a whole is involved, the effect is upon the reincarnating soul of the human kingdom, then on the liberated souls of the members of the Hierarchy, and finally on the Being which is distinctive of the Council at Shamballa.

A planned synthesis thus appears, producing immutability, **[Page 610]** inevitability and correct prevision; it is also the result of the liberation of free will, and in no way infringes the right of the individual man or disciple to make free choice, once the Principle of Conflict has made him aware of the basic dualism of the manifested worlds. This presents him with a battleground and a field of experience wherein he makes great experimental choices and comes eventually to correct orientation and to the door of initiation, progressively revealed to him as the result of right choice, right perception and right decision. Thus the nine initiations are covered.

The Principle of Conflict has a close connection with the Path of Discipleship, and here lies the reason for the inclusive and synthetic aspect of the present world conflict; though the physical aspects of the conflict are today greatly lessened (but are still present on a small scale in various parts of the world), the conflict is by no means over or yet resolved. It is still being violently waged by advanced human beings upon the mental plane and by the masses upon the plane of emotional reactions; it will be some time before the war truly is brought to a finish.

There could, however, be no disaster more serious than a too abrupt ending of this clash of the emotional reactions of humanity and of the current ideologies. It is essential that the issues become still clearer in the minds of men, prior to any final choice or decision. This must be remembered, and students would do well to avoid discouragement and train themselves to wait with spiritual optimism for the way of humanity to clear. Too prompt a choice at this time might prove only a makeshift decision and one based on expediency and impatience. The Hierarchy is in no way discouraged, though somewhat concerned that the factor of timing may not prove correct.

This Principle of Conflict is a familiar one to every struggling aspirant and conditions his whole life, producing crises and tensions, sometimes almost past endurance; they indicate nevertheless rapid development and steady progress. The activity of this principle is greatly increased **[Page 611]** at this time through the medium of the following spiritual events (the full discussion appears on pages 741-760):

1. The crisis of the ideologies.
2. The awakening of humanity to better understanding.
3. The growth of goodwill which leads to the presentation of certain fundamental cleavages which must be bridged by human effort.
4. The partial "sealing of the door where evil dwells."
5. The use of the Great Invocation with its extraordinary and rapid effects, at present unrealised by you.
6. The gradual approach of the Hierarchy to a closer and more intimate relation to Humanity.
7. The imminent return of the Christ.

There are other factors, but these will be adequate to demonstrate to you the increased expression of conflict on all the three levels of strictly human evolution. It is a conflict which has engulfed the masses in every land, which is still producing physical conflict, emotional strain and tremendous mental issues, and which will greatly lessen when the masses of people everywhere are convinced that right human relations are of far greater importance than greed, human pride, territorial grabbing, and material possessions.

*The Effect of the Energy of Harmony through Conflict upon Humanity*

It will be obvious that this ray energy, embodying the Principle of Conflict, has a unique and curious effect upon *relationships*. This is due to the interrelation of this Ray of Harmony through Conflict and the second Ray of Love-Wisdom; this second ray is primarily the ray of right human relations—as far as the fourth kingdom in nature is concerned. The energy of love governs all relations between souls and controls the Hierarchy, the Kingdom of Souls; the energy of wisdom should govern all relations within the fourth kingdom, the human; some day it will inevitably do so, hence the emphasis laid upon the need for soul-infused personalities in the world today, as promulgated by all true esoteric schools.

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It might be said that the effect of the Principle of Conflict, operating under Ray IV and controlled by Ray II, will be—as far as humanity is concerned—to bring about right human relations and the growth of the universal spirit of goodwill among men. Only the most benighted and uncouth of thinkers would fail to see that these two results of the conflict, engendered at this time, are the two most desirable factors for which all men of goodwill should work. The inflow of energy into humanity at this time is all in favour of such efforts, and the Principle of Conflict has worked so effectively that all men are

desiring *harmony*, peace, equilibrium, right adjustment to life and circumstances, and right and balanced human relations.

In every country and among all types of men—sincerely or insincerely—the talk of the newspapers, on the radio and upon the lecture platforms is on behalf of harmony and a widespread recognition of the needed adjustments. Even the evil forces which still remain active hide their greedy purposes behind a spurious desire for world unity, world harmony and right human relations. The masses of the people in all lands have been convinced by the evidence made available by the Principle of Conflict that basic changes in man's attitude and goals must be brought about if humanity is to survive; they are, in their own ways (wisely or unwisely), seeking a solution.

The war has produced much good—in spite of the destruction of forms. The causes of war are better understood; the issues involved are slowly being clarified; information about all nations—even when incorrectly presented—has awakened mankind to the fact of the One World; the community of pain, sorrow, anxiety, starvation and despair have brought all men closer together, and this relation is a far greater breeder of harmony than man realises; the world of men today is more closely knit *subjectively* (in spite of all outer cleavages and conflicts) than ever before in human history; there is a firmer determination to establish right human relations and a clearer perception of the factors involved; the new *Principle of Sharing*, [Page 613] inherent in the second Ray of Love-Wisdom which is concerned so fundamentally with relationships, is gaining ground, and its potency is being released by the activity of the fourth Ray of Harmony through Conflict. This Principle of Sharing, though still divorced from any *official* sanctions, *is* under consideration and will some day be the governing factor in the economic life of the world, regulated and controlled by those men who are alert to human need upon the physical plane.

This Principle of Conflict is also active in all institutions, groups and organisations in all lands and in every department of human thought. Its results are, first, the awakening of humanity to certain major human developments and possibilities, and secondly, it will lead to certain basic renunciations, once the issues are clearly seen and the cleavage which exists in reality between the desirable spiritual values and the undesirable material values has been made clear. In politics, for instance, the two-party system is based upon a correct premise, but it is not at present a satisfactory system because of human stupidity. It stands in truth for the reactionary groups in any land and also for the progressive party who are alert to the new possibilities; one party aims at the holding back of the life of the spirit, at clarifying by obstruction and at holding back or preventing the too rapid rushing forward of the impatient and the immature; the progressive party should be composed of those who are aware of the unneeded and old issues, and who *pioneer* all the time, even though frequently without much still in action. Such a clear line of demarcation between the two basic world parties is not yet possible, nor are the spiritual values of either group appreciated by the unthinking masses. Today, party politics are as selfish, and therefore as reactionary, as are the mass of men; the real good of humanity is not the goal of the average politician in either group, for usually only his own selfish ambition and the desire to preserve a certain political ideology which has put him into power are the goal of his efforts.

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The Principle of Conflict is working also in the churches, but more slowly, unfortunately, owing to the corruption and soporific effect of theological churchianity; I would have you note my choice of words; I said not "of Christianity," for true Christianity, as Christ taught it, is free from theological abuses and must and will be restored or—perhaps more accurately—reach its first stage of expression.

Everywhere the fourth Ray of Harmony through Conflict is active in the human family and is dominating human affairs; everywhere in the life of the individual, in the lives of groups, organisations and churches, in the life of nations and in the life of mankind as a whole, the issues are being clarified, and humanity is being led from one renunciation to another, until some day the human kingdom will unitedly take the fourth initiation and the Great Renunciation will be accepted; this step, lying far ahead as yet in the future, will affiliate humanity with the Hierarchy and release millions of men from the thralldom of materialism. This moment in human history will inevitably come. The first indication that the distant vision has been glimpsed might perhaps be noted in the prevalent instinct to share, motivated at present by the instinct to self-preservation, but definitely developing as a possible mode of action upon the far horizon of man's thinking. True sharing definitely involves many little renunciations, and it is upon these small renunciations that *the capacity* for freedom is slowly being generated and *the habit* of renunciation can eventually be stabilised; this capacity and these habits, these unselfish activities and these spiritual habitual attitudes are the preparatory stages for the Initiation of Renunciation, just as the effort to serve one's fellowmen is preparatory to the taking of the third Initiation, of the Transfiguration.

*The Factor of the Ray of Love-Wisdom as it controls the Ray of Harmony through Conflict and implements the Return of the Christ*

In the first paragraph of this instruction, I ascribed the inevitability of Christ's imminent return to the decision [Page 615] of humanity to precipitate the existent conflict on to the physical plane, thus determining the sphere of Christ's activity. In earlier teachings also I have pointed out that He might come in one of three ways or in all three of them simultaneously. The issues which have emerged as the result of the conflict upon the physical plane, and of its shifting (by man's decision) today on to the mental plane, have made completely evident the fact that the locale of Christ's influence will be, therefore, the entire three worlds Of human evolution, which naturally includes the physical levels of experience and demands His physical Presence.

Let me make the facts somewhat clearer and enlarge somewhat upon these three modes of His appearing, of His coming, His advent and of His physical recognition by humanity:

1. *By His overshadowing of all initiates and disciples* who are today, or will be at the time of His arrival, active in the three worlds of human evolution. This involves His influencing their minds telepathically. This overshadowing or influencing will be His primary work upon the *mental plane*. This will constitute one of His most effective methods in His proposed spiritual interference in world affairs. Through the medium of these members or affiliates of the Hierarchy, He will have outposts of His consciousness in every nation. Through them He can work.

2. *By the pouring out of the Christ life or consciousness upon the masses everywhere* and in every nation. This spiritual inflow will bring about the reorienting of human desire and will evoke the emotional reaction to His Presence. This therefore brings *the astral plane* within the active sphere of His influence; this involves the release of the energy of goodwill into the hearts of men, predisposing them towards right human relations. It is this establishing of right relations which is the major objective of His coming triple activity. The masses everywhere will be responsive to the work and the message of the Christ, as it is [Page 616] implemented from the mental plane by the disciples and initiates, overshadowed by the mind of Christ.

3. *By His physical appearance among men.* Through His Own immediate appearance, He can establish a potent focal point of hierarchical energy upon Earth in a manner not hitherto possible. He has never deserted humanity and has always kept His promise to stay with us all the days, even unto the end of the age. Men in all lands will know where He can be found. The locale of this focal point of His threefold spiritual activity cannot here be disclosed, for it is contingent upon the results of the sequential processes of overshadowing and outpouring.

The first of the methods which will lead to the eventual physical reappearance of the Christ has already been set in motion; disciples and initiates in all lands are starting the work preparatory to the outpouring of the Christ spiritual force, leading to the awakening of the Christ consciousness (as it is usually called) in the hearts of men. This outpouring will come as the result of three activities:

1. The work and the teaching of the trained disciples and initiates, as each of them, in his own way, points out the surety of Christ's coming and thus implements the innate expectancy of the masses.

2. The evocation of a united hierarchical response through the use of the Great Invocation. You will note how this invocation can be interpreted in terms of the three modes of the return of the Christ:

a. "Let Light stream forth into the *minds* of men."

The influencing of the minds of disciples.

The enlightening of intelligent humanity.

The mental plane.

Stanza I.

b. "Let Love stream forth into the hearts of men."

The influencing of the masses everywhere.

The outpouring of the Christ spirit.

The astral plane.

Stanza II.

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c. "The Purpose which the Masters know and serve."

The anchoring of hierarchical energy on Earth.

The physical appearance of the Christ.

The physical plane.

Stanza III.

What this divine purpose may be the Christ Himself will reveal upon His arrival; the focal point of His activity will be dependent upon the medium used by Him to implement that purpose—known only to Him and to the senior members of the Hierarchy. Should politics be the medium through which He best can serve, that then will determine the locality of the focal point; if it should be the religious organisations of the world, it may prove to be elsewhere; if the field of economics or of the social sciences, then still another locality may prove appropriate. The determining factor in all cases, and that which will indicate to Him the appropriate place for this focal point, will be the number and the ability and status of the disciples found active in the chosen field. More, I may not suggest.

3. The demand or prayer or outgoing desire of the masses for the appearance of a Liberator and for the establishing of right human relations, plus the work of all the spiritually-minded people in all nations and of all faiths. All these three factors are today present but have not yet the needed potency to prove immediately effective. This triple nucleus of determining factors is, however, already firmly established; in this fact is to be found a sure ground for a sane optimism.

It should be pointed out that the Principle of Conflict is motivated strongly by these same factors. *The over-shadowing* of all disciples and initiates, and the consequent stimulation of their natures and of their environment, must inevitably produce conflict; the outpouring of the stimulating love of God into the hearts of men must equally and inevitably produce conflict; the line of cleavage between men of goodwill and the unresponsive natures of those uninfluenced by this quality will be made abundantly, usefully and constructively clear. It will be obvious also [Page 618] that when Christ establishes the "centre or focal point of the divine Purpose" in some definite place on Earth, its radiation and implementary potency will also produce the needed conflict which precedes the clarification and the renunciation of obstructions.

But there will come a point in all these three spheres of Christ's proposed activity when conflict will be superseded by harmony; this is due to the fact that the energy of harmony through conflict is under the control or influence of the energy of the second Ray of Love-Wisdom. As far as humanity as a sum total is concerned, the conflict of ideas and of emotional desire is today so acute that it will finally exhaust itself, and men will turn, with relief and with a longing to escape from further turmoil, towards right human relations; this will constitute the first major human decision leading to the longed-for harmony. The attitude of the masses will then be soundly tending towards harmony, owing to the work of the men and women of goodwill as they implement the "streaming forth of the love of God into the hearts of men."

We have now reached a point where the inevitability of Christ's return is established, scientifically and under law; this constitutes a call which He may not deny and one which He must obey. This fourth Ray of Harmony through Conflict works (where the initiatory process is concerned) through the heart, or through what esotericists call "the heart centre"—the focal point through which the energy of love can flow. When the Christ founds His focal point on Earth, it will be in the nature of a tiny heart centre through which the love energy of the Hierarchy can persistently flow. The harmony (which the Principle of Conflict produces) causes an alignment, so that the love—streaming forth from the Heart of God—enters the hearts of men; so that the Hierarchy (which is the heart centre or the place where love prevails upon our planet) is brought into relationship with humanity; so that the New Group of World Servers (implementing the love of God and enlightened by the Mind of God) are brought also into relation with the [Page 619] men and women of goodwill in all lands whose task it is to make men's hearts responsive to and receptive of the love of God; this is another way of saying receptive to the consciousness of the Christ.

This alignment is now in process of being made; it will be brought about automatically when the effectiveness of the Principle of Conflict in producing liberation is generally recognised. Thus the hearts of men, the heart of the planet, i.e., the Hierarchy, and the heart of the Hierarchy, the Christ, are in a state of positive contact; when this channel is open and unobstructed, then the Christ *will* come. Nothing can stop His appearance and—under law—He may not turn His back upon the presented opportunity.



Thus, eventually, the Lord of Love—in response to the invocative cry of humanity, aroused by the Principle of Conflict—must "proceed again to the high place of sacrifice and walk openly with men on Earth." His heart, embodying as it does the love of God, is drawn forth from the heart of the planet (the Hierarchy) to the hearts of men, and the path of His return to Earth service stands unchallenged and unobstructed. Again, under law, a profound optimism is engendered and may be rightly developed.

The heart centre of humanity is created by the sum total of the hearts (symbolically speaking) of all those men of goodwill (in or out of the churches and irrespective of their political concepts) who are serving their fellowmen, sponsoring human welfare movements, working for the establishing of right human relations, and constantly offsetting the separativeness of the human mind through the inclusiveness of the divine love nature. You have, therefore, as a guarantee of the return of Christ into public recognition, an implementing of a great alignment. This alignment, when effectively concluded, will bring about a clear channel or pathway of return or line of light or magnetic power between:

1. The centre where the will of God is known. This is Shamballa where the will-to-good originates. This will-to-good is essential love.

**[Page 620]**

2. The Hierarchy, which is the planetary heart centre.

3. The Christ, the very heart of love within the Hierarchy.

4. The initiates, disciples and aspirants who form the New Group of World Servers, seeking to embody the love and light needed in the world today.

5. The hearts of the men of goodwill in all lands who are responsive to love as it can express itself through right human relations.

6. The focal point through which the Lord of Love will work on Earth.

If you will study this sixfold progression of divine love from the highest manifestation of Deity down to its appearance through the medium of some focal point in our known modern world, it will be apparent to you that a very definite "structure of approach" has been created, and that a "Path of Return" is being constructed which will bring the long-awaited Christ into our midst. Nothing can stop or prevent His return today; the evidence of this structure can be seen everywhere.

*The Effect of the Ray of Harmony through Conflict in the modern world of Nations*

As we approach what some may regard as a highly controversial subject, I would remind you that we must attempt to see the picture whole in some such manner as the Agents of the divine Will see it, embracing the past of the nations involved (a past which is seldom good), seeing the effects of that past as they work out in the present and as they are the inevitable result of the Law of Cause and Effect, and attempting also to foresee the future in terms of lessons learnt and new habits of a better nature established (written in 1948). I would remind you also that the governing principle of this ray is conditioning all the nations and has done so with increasing potency since the year 1850. Just in the same manner as this principle of conflict controls the battling life of the aspirant and of the world aspirant, the entire human family, so it must **[Page 621]** inevitably control the life of nations to a

greater or lesser degree, according to their materialistic or their spiritual status, according to the type of energy which may be expressing itself through them, and according to the age of the nation under consideration. From certain angles, the youngest of the nations are Germany and Italy, for they only arrived at nationhood in the nineteenth century; the oldest nation with the clearest unified record is Japan. The United States of America is always regarded as a young nation, but from the angle of a unified central government, the two Axis Powers are still younger, and this has had a definite bearing on their activities.

In the world at this time the two aspects of this fourth ray—the aspect or Principle of Conflict and the aspect or Principle of Harmony—are struggling to bring about the liberation into equilibrium of mankind. Until quite lately, the Principle of Conflict has grown increasingly in power, yet as a result of this conflict a definite trend towards harmony can be seen emerging in human thinking; *the concept* of harmony through the establishing of right human relations is slowly coming into recognition. The activities of mankind, and particularly of governments, have been ignobly selfish and controlled by the concepts of fighting, aggression and competition for untold millenia; the territories of the planet have changed hands many times and the earth has been the playground of a long succession of conquerors; the heroes of the race—perpetuated in history, stone and human thinking—have been the warriors, and conquest has been an ideal. The world war (1914-1945) marked a culminating point in the work of the Principle of Conflict and, as I have shown, the results of this work are today inaugurating a new era of harmony and cooperation because the trend of human thinking is towards the cessation of conflict. This is an event of major importance and should be regarded as indicating a turning point in human affairs. This trend is impelled by a weariness of fighting, by a changing rating as to the values in human accomplishment, and by a recognition that true greatness [Page 622] is not expressed through such activities as those of Alexander the Great, Julius Caesar, Napoleon or Hitler, but by those who see life, humanity and the world as one united whole, interrelated, cooperative and harmonised. Those who struggle for this world unity, and who educate the race in the Principles of Harmony and of right human relations, will some day be recognised as the true heroes.

The factor that must and will relate the Principle of Conflict to the expression of harmony and bring about the new world order, the new civilisation and culture, is the trend and the voice of public opinion, and the opportunity offered to people everywhere to bring about social security and right human relations. It is not the government of any nation which will bring this about, but *the innate rightness* of the people themselves when they have been educated to see the issues clearly, the relationships which should be established, and the immense subjective unity of mankind. This will not come about without an intensive period of planned education, of a truly free press and radio—both free to speak the exact truth and to present the facts as they occur, without being controlled or influenced by governmental interference, pressure groups, religious organisations, or by any dictating parties or dictators. The sin of the Roman Catholic Church is its effort to dictate to people what they should think—theologically and politically—what they should do, read and wear; this, to a still greater extent, is the crime of Russia. The mass of the people in the strictly Catholic countries are not as free in their thinking as are those living in the Protestant lands; the Russian people know no freedom and have no opportunity to form their own point of view; commercial interests and expediency impose restrictions in other countries. By means of these sources of control, the growth of true understanding is prevented, distorted or stunted. Curiously enough, the intention of the dictating agents, in both the Catholic Church and in Russia, is basically good; they believe that the uneducated masses are not fitted to decide for themselves what they should hear, think or [Page 623] decide; they must therefore be protected—in the one case by decrees and prohibitions from the Vatican (via the organised priesthood) as to right

attitude and right action to be followed without questioning; and in the other, by withholding the truth as to events and happenings. But men are awakening everywhere and—given some sound leadership, which at present is not to be found in any country in the world—they can be trusted to swing the tide into a great harmonising and unifying movement.

As we study the effect of the Principle of Conflict as the instigator of eventual harmony in relation to the nations. let us remember that the widespread extent of the conflict is indicative of *climax*, that the "points of crisis" which express the conflict are today well known to all men, that a "point of tension" has now been reached (of which the United Nations is a symbol) which will eventually prove to be the agent that will bring about a "point of emergence." I would ask you to keep these three phrases—descriptive of the working of the Ray of Harmony through Conflict—constantly in mind in relation to developments in your own life, in the life of your nation or of any nation, and in the life of humanity as a whole. They embody the technique whereby the spiritual Hierarchy of our planet brings good out of evil without originating the evil or infringing the free will of mankind.

There are certain nations which are necessarily more responsive to the energy of this fourth ray than some of the others, because it is either the energy which is conditioning their personality activities or that which conditions their soul expression. Forget not that nations are like individuals, expressive of soul and body. The nations responsive to this ray energy are:

India, whose personality or material ray is that of Harmony through Conflict. This could be seen in full expression in that unhappy country during the years 1947-1948. India is old and crystallised in her separateness, in her myriads of diversified sects and religious groups, in her manifold languages and in her ancient antagonisms; [Page 624] it will be long before there is any basic synthesis or harmony. There lies her problem, and unfortunately she lacks pure disinterested leadership; as is the case elsewhere in the world, party politics and religious cleavages condition her many peoples. The soul energy of India is that of the Will to Power or government, but that spiritual energy will not come into true activity until she has resolved her many differences and has returned to the old ways of spiritual understanding and of enlightened wisdom which distinguished her many centuries ago. India has nearly lost the light, but when she has passed through the coming points of crisis, and has achieved a point of united tension, then she will find the door or point of emergence into light.

The ray governing the *soul expression* of the German race is that of Harmony through Conflict, but her materialistic personality, focussed in the emotional nature and not yet under control of the soul, is conditioned by the first Ray of Power. Germany *as a nation* is too young, immature, and negative to realise the true uses of power; she lacks the wisdom to use power, and her sense of inferiority (based on youth) leads her to misuse it when she has it. The German *race* is very old, and the German leaders during the past one hundred years have confused *racial* issues and *national* ambitions. Races are basically subjective, and nations are basically objective. Their leaders have permitted the ideal of power (which is a great spiritual responsibility) to lead them to make the Germanic race synchronise with the German nation. It was this immaturity and this misguided and almost childish ambition which set the Principle of Conflict operating violently through the world war (1914-1945) in order to bring to an end the increasing nationalism of Germany and of all the nations. Great Britain is at the point of emergence from the nationalistic thoughtform; the United States and Russia are arriving—the first at the point of tension where the concept is concerned, and the other at the point of crisis. Germany's point of crisis and of tension led to the explosion of the world war; nevertheless, after due process of pain, of re-education [Page 625] and of training in right human relations, the German people will

discover their soul, and then the soul-infused personality of the German people will demonstrate in a unique manner the significance of harmony. The basic and subjective synthesis of the Germanic race must not be confused with the separate nation of the German people, and the underlying emotional and sentimental unity (using the word "sentimental" in its correct sense) must not be confounded with territorial unity. There is a racial and subjective unity between the British Commonwealth of Nations and the United States of America, but this in turn must not be confused with the outer national groupings and aims.

Italy also is influenced by the Ray of Harmony through Conflict because her personality or material expression is conditioned by this ray. During the world war, Italy had a king, a dictator, and a pope, and this produced a vortex of conflict in the highly intelligent Italian people. The dictator is no longer there; the monarchy has also disappeared, and only the continuing voice of the Vatican is left, but—curiously enough—receives less attention in Italy than in the other Catholic countries. Conflict during the centuries has done much for the Italian people, and their highly extraverted psychology has produced in them a balance which may prove most promising in the future. The conflict of thought through which they have passed during the past one hundred years has worked well for them. Torn as they are by party politics, in revolt against ecclesiasticism, and lacking leadership, they are nevertheless well on the way to the resolution of their problem.

When the fourth Ray of Harmony through Conflict is the energy expressing itself through the soul, the indications are that the country concerned is nearing the Path of Discipleship or the Path of Probation. Austria and Germany are nearing the Path of Discipleship; Brazil is on the Path of Probation and will rapidly move forward; Austria is nearer true discipleship than is Germany and, spiritually, Austria has much eventually to give. Spiritual [Page 626] leadership will not be lacking once a measure of security and better living conditions have been assured. Germany has a bitter price to pay because her immaturity and childish interpretation of world affairs, her lack of thinking capacity and her curious innate cruelty permitted the Forces of Evil (temporarily) to work through Germany and precipitate the world conflict. But Germany will recover, provided she does not again permit herself to become a battleground, owing to her strategic position in central Europe. It is for this recovery that all men of goodwill must work.

It is perhaps appropriate to point out here that the spiritual forces of the planet do not greatly fear a renewed outbreak of war upon the physical plane. There are many chances that it can be averted because the mounting revolt of the masses against physical plane war, the general fatigue of the nations and the use of the United Nations councils for the ventilation of difficulties and problems may prove effective.

Each of the three Great Powers has its own internal conflict, conditioned by its historical tradition, its national emphases, and its developed habits of thought or—as the case may be—of feeling.

The major conflict in Great Britain at this time is between the reactionary thinkers and those unskilled labourers in the political field who favour the socialistic ideology. This conflict goes deep and is undermining and destroying old forms and producing intense national friction in all groups and parties. One group is fighting to preserve the old order; the other group is fighting fiercely to abolish all the old ways in the shortest possible time; other groups are fighting for their various ideologies and complicating the problem. The interesting thing is that the conflict is largely between party leaders and their immediate convinced followers, with the mass of people questioning the wisdom, the capacity and

the activities of both groups and slowly deciding that they like and desire neither of them, but (lacking real leadership) they know not what [Page 627] to do. The predisposing characteristic of the British is a sense of justice and it is for this that the people seek. They find, however, that neither party has an effective plan or programme, that both are animated by party politics, and that the interests of the people as a whole which could be served by a wise coalition are not of major importance to the present party leaders. This internal conflict is slowly, however, going to produce a harmony of purpose and of intention within the mind of the population; this will largely be the result of the increasing power of women in the land and their increasing penetration in municipal and national politics. The quality of the British historical retrospect has been predominantly masculine. Today the balancing factor of feminine interpretation and the feminine point of view is needed and will be provided. Great Britain, from the angle of its personality or material problem, is governed by the energy or Ray of Will or Power, whilst the soul of the country is conditioned by the Ray of Love-Wisdom. In this you have the presentation of a positive and a negative energy, and when they are fused and blended you will have a balance and a wisdom which is at present lacking.

In France, where the contributing rays are both along the line of the intellect, you have necessarily and naturally a strong materialistic influence and the conflict there is hard to resolve. It is ever the mind aspect which produces all the separateness, the cleavages and the differences in the human arena in France, making it the playground of untold numbers of conflicting ideas, a diversity of groups and of clashing personalities, and leading to an intense preoccupation with France and its welfare; there is small interest in anything else, or in any other nations or groups, except as they affect France or the French people. The French are in no way as yet ready to balance conflict with harmony, even interiorly. The qualities of the mind—pride, self-centredness, a separative attitude, a selfish planning and a materialism which penetrates deep into the mass consciousness—are dominating in their activity and are [Page 628] focussed upon the material well-being of France. There is no dominant ideology, so that the conflict is not lifted on to the ideological level, and until a recognised idealism begins to sway the French mind and the mass consciousness, France cannot grow; there is no basic religious or spiritual sense to be found on a large scale, because the mind which can so inspiringly illumine the plane of the spirit is focussed primarily upon the three worlds of material living. This pronounced activity of the intellect, of which the French are so proud, is largely responsible for the situation in the political and economic fields in France, plus the difficulties which they share with all the nations which were implicated in the war. Any prospect of internal harmony is still far away *but it will come*. Forget not what I wrote much earlier in one of my books that it is France which will eventually reveal the true nature of the soul or of the psyche and inaugurate the era of true esoteric psychology. To do this she must inevitably find her own soul, and in finding it—through the medium of the illumined mind—she will bring light to humanity. The conflict now raging in France will eventually be resolved into harmony, and France will awaken to the higher spiritual values. Once her soul ray of pure knowledge is active, it will dominate her personality or material Ray of Active Intelligence, once the most powerful of all the rays. The task of the Ray of Harmony through Conflict is to bring this about, thus releasing France into the light.

In the United States, this fourth energy is peculiarly active, because of the conflict of races, nations, ideas, political theories, immature development, corrupt politics, and childish selfishness; this is more prevalent among the leaders in the municipalities and in politics than it is among the masses of little people in every state, who are basically sound though easily misled by their so-called leaders; the southern states are, however, almost unbelievably degenerated and deluded. Remember always, as we look at these various nations dispassionately, that we are concerned with the same trends and ideas



which are to be **[Page 629]** found in each individual aspirant—the conflict of ingrained personality habits and thoughts and faults, with a steadily increasing soul pressure. The United States, though one of the younger nations, is—owing to the many racial types represented—one of the oldest; this curious balancing must inevitably lead to a rapid development, with a consequent assumption of power, a growing incentive to love and a shouldering of responsibility.

The conflict in the United States is between a love of freedom which amounts almost to irresponsibility and license, and a growing humanitarian ideology which will result in world service and non-separateness. The rays of energy governing the United States are the 6th Ray of Idealism, which is the energy of the country's personality, and the 2nd Ray of Love-Wisdom, which governs the soul of the country. I would here point out to you that it is the soul ray of the United States which relates it to Great Britain. The sixth ray personality energy (at the present stage of unfoldment) produces an idealism which requires transmuting and changing from an idealism intensely preoccupied with the preservation of a high standard of living and physical comfort to an idealistic appreciation of the real spiritual values; these are at present veiled and hidden in the material philosophy of the country. The youthful interpretation of this idealism can be seen in the complete conviction of the American people that everything in the United States is better than anything anywhere else, in its willingness to tell all the world what should or should not be done, in its revolt from all controls, in its unthinking acceptance of any information which falls in with its preconceived ideas and prejudices; the mature aspect of American idealism leads its people to a prompt response to the good, the beautiful and the true, to the expression of an active humanitarianism and an invocative spiritual approach to reality.

It is interesting to note the unusual alignment of ray energies to be found at this time in the United States:

**[Page 630]**

The energy of the soul...Ray of Love-Wisdom...Ray II

The energy of the personality...Ray of Idealism...Ray VI

The energy relating the two...Ray of Harmony through conflict...Ray IV

These Rays—2, 4, 6—are all on the second line of spiritual energy and lack all the stiffening and strengthening dualities of the first line of ray energy—1, 3, 5, 7—which are governed by Will or Power. The American civilisation, with all its clamour of youthful precocity, is in reality the heir of the passing sixth ray civilisation, the Piscean; therefore, you have here the reason for the tendency of the American people to adopt violently conditioning idealisms and ideologies. It is the idealistic tendency in conflict with pronounced materialistic trends of this particular modern era which will finally evoke the harmony which will liberate the spirit of America, which will reveal to its people that it is one world and which will enable the people of this land to harmonise with the rest of the world and draw forth the loving response of other nations. It is for this that the men of goodwill must work.

Russia is, if you could but realise it, a battleground today within her own sealed walls. Her iron curtain is to Russia what the Monroe Doctrine was to the American people. In connection with all the three Great Powers—the U.S.S.R., the U.S.A. and the U.K.—certain major conflicts are being specifically precipitated; these will fundamentally affect the destiny of humanity. These three nations constitute the three points of a most potent world triangle of energy, and once there is a free circulation and a true understanding established between them, then world peace will be assured and the Christ can come. This understanding and this free harmony (if I may use such a term) will come as the result of each of



the three Nations arriving at a real measure of internal harmony as a result of their own particular conflict, and then moving forward in an effort to harmonise with each other and the rest of the world.

Russia has the same personality ray as the United [Page 631] States and her seventh ray soul (conditioned by the Ray of Order) is closely related to the personality ray of Great Britain, the first Ray of Will or Power; the will aspect of divinity works out on the physical plane as the seventh Ray of Order or of conformity to the inner divine will.

The interior problem of the U.S.S.R. is the conflict raging between the imposed, arrogant will of a handful of powerful dictators and the fluid, unstable and ignorant reaction of a people from whom the truth is constantly withheld; they therefore have to fight blindly for their freedom, to fight instinctively and without knowledge of the facts. They are not yet waging a successful fight.

The point, however, which is of major importance to us is the recognition that each of these three nations is distinguished by:

- a. A similarity of problem.
- b. A battleground which is leading to the formation of a triangle of relationships brought about through the Principle of Conflict.

The similarity of problems consists in the fact that each of these three nations is essentially composite in nature and is formed by an amalgamation of many nations, of many peoples speaking many different languages, and is consequently staging a great experiment in fusion.

1. The U.K. is the nucleus or the living germ of the British Commonwealth of Nations wherein *a great experiment in free government* is being tried out; this gives complete internal freedom and choice to each related Dominion, plus an equally complete and free interrelationship. The Dominions are all of them independent nations, but belong to a united Commonwealth; a pattern is thereby presented for world consideration.
2. The U.S.A. is a fusing centre wherein all nationalities are represented and are being slowly blended into a miniature One Humanity. *A great experiment in right relationships* is being undertaken and is making real progress. A culture and a civilisation will emerge which will be the [Page 632] result of right human relations and which can provide a world pattern in relationships. I refer here to the presentation of democracy. There is nothing satisfactory yet in the presentation of the dreamed-of democracy. France and Great Britain are equally democratic, and more successful because more mature and experienced, but the "melting pot" of the U.S.A. will provide eventually the outstanding experiment in right relations because of its many races and nationalities—all blended together within the borders of one country.
3. The U.S.S.R. is also seeking to blend and unite into one great national project many diverse nations and races—European and Asiatic—and the effort is still largely embryonic. In Russia a world ideology is being wrought out which (when proven) can be presented to the world as a model system; this, however, will not come as a result of dictatorship, nor can it be presented aggressively to the world. Russia is in reality—whether She realises it or not at present—undertaking *a great experiment in education* and, in spite of evil methods and sinning against the soul of human freedom, eventually this educational process will prove convincing to the world and provide a world model. This can only take

place when the present group of dictators and arrogant men have passed away or been forced out of power by an awakening people.

In these three great nations, therefore, the three major divine aspects are being brought into manifestation, thus laying the foundation for the new world order. All three are of equal importance.

In Great Britain—right human government—Will or Power

In the U.S.A.—right human relations—Love-Wisdom

In the U.S.S.R.—right use of the mind—Intelligence

This must be remembered and taught, and men of goodwill everywhere should work for a closer relationship between these three peoples. These three points of a divine triangle of energy should not be isolated points, each holding its own point of tensions they should be related points, each point distributing strengthening energy to the other [Page 633] points and admitting a free circulation between all points around the triangle.

These great world problems are also being worked out in each of these three nations:

1. In Great Britain, the problem of socialism is being resolved and the sound judgment of the people will eventually balance the two conditions of a socialist programme and free enterprise; this needs doing, for the extreme position in either case is untenable. This today presents a conflict which all the world is watching. The transition period between group living (in the true and spiritual sense) and the present and past period of an intense individualism is not easy, and in Great Britain the whole matter is being put to the test. The bridge will be built.
2. In the U.S.A. you have the problem of the relationship between capital and labour awaiting solution; the conflict is fierce but a compromise will eventually be worked out if capital concedes certain arrogant powers, recognises the rights of other human beings and demonstrates less selfish greed, and if labour will work with less selfishness, prove less exacting and evince a more understanding spirit. The bridge between these two great groups must and will be built.
3. In the U.S.S.R. you have the problem of the levelling of the masses in all classes; this levelling has produced a low standard of living and the work to be done is to *raise* more than to bridge. This levelling produces serious conflict and one that is little realised by those who cannot penetrate into the sealed citadel which is Russia. It is really a conflict between the *mounting* human spirit and the force of the totalitarian regime which seeks to hold it down, killing individualism. The innate strength of the human spirit to rise has never yet failed, and this conflict will prove the agent in harmonising many factors.

Within the comity of nations, certain of them have ever been prime agents for producing conflict. This is largely owing to their fiery temperament and their strong [Page 634] emotional bias and condition. The Poles and the Irish are prime "catalysts of conflict" and are constantly instigating difficulties between peoples. Such has ever been their history. French aggression in the Middle Ages has also caused difficulty, and in later days, Germany became the prime agent of conflict. Today the Jewish people are engineering trouble, and it is interesting to note that the main contention in the past of Poland, lately of the Irish, and today of the Jews, is *territory*, thus evidencing a most distorted sense of values. There is in the last analysis but one world and one humanity, and in a shorter time than you

may think boundaries and territories will mean but little. World citizenship will be the only factor of importance.

The Jews are governed by the third Ray of Active Intelligence, the energy which permeates and controls matter or substance. They were also, during the years immediately following the war, under the control of a glamour imposed by the Zionist Dictators, who were attempting (somewhat unsuccessfully) to be to the Jewish people what Stalin and his group, and Hitler and his gang, have been to their people. They worked through the same methods—terrorising, withholding information, browbeating their opponents, making false claims and bribing and corrupting. They were and are a minority, but a powerful minority because of their great wealth and their being in positions of power. They are claiming a land to which they have no possible right and which the Jews have ignored for two thousand years. Their attitude is perhaps the culminating aggressive action of the age and marks a climaxing point; it has produced a serious world tension, but out of this good may come and a "point of emergence for mankind" be reached. The issue of aggression can be more clearly seen because of their activities. Very few lands today are in the possession of their original inhabitants, and if restoration is made to all original inhabitants (which is not possible) an impossible situation would be brought about just as legitimate as the Zionist position. If the Zionist claims are to be considered (and they have been) they in their turn [Page 635] should realise that (if *The Old Testament* is to be believed) they originally took the land of Palestine away from its original owners nearly three thousand years ago, at the point of the sword and through an unprovoked aggression.

This conflict which the Zionists have precipitated is basic and useful. It constitutes a test case, being based upon physical plane aggression, being fought with the most violent emotional disturbance and being founded upon completely illogical premises. The Jew has ever been (could he but usefully remember it) the symbol of humanity—evolving, seeking, restless, materialistic, separative and greedy. He is the symbol of the mass consciousness, presenting this consciousness in an exaggerated form; he is ever seeking and searching a home and is the true Prodigal Son of *The New Testament*.

Curiously enough, the Jews have never been a fighting race since the time of the sorry story of the conquest of the early tribes in Palestine; they have been persecuted and repudiated down the centuries, but have retaliated simply by moving on—the wandering Jew seeking a home, wandering humanity, saying always, "I must arise and go to my Father." The motive given to the Prodigal Son in the Gospel story is a strictly material one, and we have here an outstanding instance of the prophetic knowledge of the Christ.

The Jewish people have not only repudiated the Messiah (which their race produced), but they have forgotten their unique relation to humanity; they forget that millions in the world today have suffered as they have suffered and that—for instance—there are eighty per cent of other people in the concentration camps of Europe and only twenty per cent Jews. The Jew, however, fought only for himself, and largely ignored the sufferings of his fellowmen in the concentration camps.

I have enlarged thus upon the Jewish conflict because it is the symbol of all past conflicts in human history, based upon universal selfishness and the greed of undeveloped humanity, and because the crucial test of the nations and [Page 636] of the United Nations Assembly is to be found in the decisions which they made and may make concerning Palestine.

The test, as far as the nations are concerned, lies in their willingness to give refuge to the Jews, and such a refuge would have been offered *if* the partitioning of Palestine had been refused. The unwillingness of the nations to admit the Jews (though many have willingly offered), and particularly the refusal of the United States to admit them, is separatist, wrong and based upon political expediency. The test, as far as the United Nations is concerned, was whether they would endorse partition, and thus perpetuate the spirit of aggression and territorial greed, against which the Forces of Light were arrayed in the last war. The United Nations has already made a major mistake by their original admittance of Russia—a totalitarian power, as was Germany—to their councils. Now they have made another. In the first mistake they precipitated into the United Nations the element of conflict and that spirit of "fanatical imposition" which is distinctive of the totalitarian ideology; in this second case, through the endorsement of partition, they perpetuate the ancient technique of taking what is wanted (with force of arms, if necessary) from the rightful owners. It was a test for the United States, for it is the American Jews who have created the situation, with relatively little help or endorsement from the Jews of other nations. The United States, urged by expediency, by the financial weight of the Zionists, and by the strategic position of Palestine, have thrown the weight of their influence into the conflict on the side of aggression and of territorial theft. They could have worked for the Principle of Harmony and permitted time and the non-separativeness of the nations to adjust and solve the Jewish problem.

More I will not say; the symbolic nature of this basic world problem and its dynamic importance to humanity have led me thus to enlarge. The decision anent the Jews is one of hierarchical importance, owing to the karmic relation of the Christ to the Jewish race, to the fact that they repudiated Him as the Messiah and are still doing so, [Page 637] and of the interpretive nature of the Jewish problem as far as the whole of humanity is concerned.

*The Results of the Fourth Ray Activity upon the individual Disciple*

The disciples of the world today are submerged in an ocean of warring energies; the Principle of Conflict touches every life, is potent in the consciousness of each individual aspirant, and is conditioning the mass consciousness of mankind. Emotionally and physically, the masses in every land are roused by this conflict; the disciples on earth and the thinking people everywhere are aroused mentally, as well as emotionally and physically, and hence the intensity of their problem. The *points of crisis* in the lives of disciples have—during the past few decades—been many; a *point of tension* has now been reached of an extreme nature; how rapidly can this tension bring about the needed *point of emergence*?

It is not my intention to deal at length with the effect of this conflict in the life of disciples. It deals with the most familiar story to all of them; the aspirants and the disciples are, from the angle of evolution, the most strictly human beings to be found in the fourth kingdom in nature, for the reason that mind, emotion and physical activity are integrated or are in process of integration into one functioning whole. The disciple knows, however, that—as a result of conflict—the complete harmonising of his entire nature will be brought about; the fusion of soul and personality will be consummated, and for this he works. The same principle can also be applied by him in his consideration of general human affairs; he needs to see in all world conflict the needed steps towards an eventual harmony—a harmony based upon a true mental perception and a sound idealism. It is this process of developing mental understanding and a sound rational yet spiritual attitude which is now going on; the emergence of the many ideologies are the guarantee that the true idealism will eventually

appear and control—the ideal of right human relations; it is the [Page 638] struggle between emotional control and a steadily developing mind control which is conditioning mankind at this time. When a mental, an emotional and a physical conflict are raging simultaneously, the results must necessarily be difficult, but they are surmountable.

Today, the conflicts are numerous, vital and unavoidable; they are present in the individual consciousness and in the mass consciousness; they present constant points of crises and are today bringing about a point of world tension which seems well-nigh unbearable. But ahead of the individual disciple and of humanity lies a point of emergence.

What must the disciple do whilst the point of tension is dominating him and his fellowmen? The answer is a simple one. Let each disciple and all groups of disciples develop the ability to think sanely, with right orientation and a broad point of view; let them think truly, evading no issues, but preserving always a calm, dispassionate and loving understanding; let them demonstrate in their environment the qualities which will establish right human relations and show on a small scale the behaviour which will some day characterise enlightened humanity; let them not be discouraged, but let them hold firmly to the conviction of the inevitable spiritual destiny of humanity; let them realise *practically* that "the souls of men are one" and learn to look beyond the immediate outer seeming to the inner (and sometimes remote) spiritual consciousness; let them *know* that the present world conflict will be terminated.

The perfect outcome of the conflict will necessarily be lacking, for perfection is not yet possible to man; nevertheless, a situation can be brought about which will permit the return of the Christ into objective relation with mankind, and which will enable Him to set about His task of resurrecting the human spirit, out of the tomb of materialism into the clear light of spiritual perception. For this, all men must work.

### [Page 639]

#### *A Summation and Forecast*

Let me now summarise for you some of the points of importance in this instruction:

1. The fourth Ray of Harmony through Conflict is a controlling factor in human affairs at all times, and peculiarly today.
2. The Principle of Conflict is the agent of the Principle of Harmony and produces the strains and the stresses which will lead, finally, to liberation.
3. The great initiation of the Renunciation, plus the many smaller renunciations, is the result of inner conflict and ever precedes liberation into harmony and peace.
4. Conflict produces: War-Renunciation-Liberation.
5. Humanity is subjected to *crises of discrimination*, leading to right choice. That is the problem confronting humanity today, leading to a crisis within the United Nations.
6. The Hierarchy is subjected to *crises of decision*, leading to perception of the Plan, participation in the Purpose, and the prevention of evil.

7. The Principle of Conflict is today active in all nations, in all religions, in all organisations, leading to the emergence of the New Age.
8. Conflict produces *points of crisis*, then a *point of tension*, and eventually a *point of emergence*.
9. This Principle of Conflict is preparing the way for the return of the Christ, Who will inaugurate the new era of harmony.
10. Christ will come in three different ways:
- a. Through the overshadowing, on the mental plane, of all disciples and aspirants.
  - b. Through the pouring out of love or of the Christ consciousness upon the masses on the emotional plane.
  - c. Through His recognised physical Presence upon Earth.
11. Certain nations are today torn with conflict but are **[Page 640]** moving toward harmony. Other nations are focal points of discord and thereby serve the Principle of Conflict.
12. The U.S.S.R., the U.S.A., and the U.K. constitute a governing triangle of energy which, when right relations have been established, can and will create and foster right human relations among men.
13. The Jewish race is a symbol of humanity in its mass sense; in the resolution of its conflict and in the taking of right action, a great step forward in human liberation will take place.
14. As the individual disciple learns to harmonise himself through conflict, he sets an example which is of definite aid to humanity as a whole.

What can I prophesy? What may I foretell in relation to human affairs and of the future ahead of the race?

I would remind you that even the Hierarchy of spiritual and liberated souls, the Church of God invisible, knows not the way that humanity will choose to go. General trends are watched and possibilities are considered; the energies pouring into the human family are directed and manipulated, and conditions can frequently be adjusted, but men decide for themselves direct action; they make their own choices and exert unimpeded the free will with which they may at any time be equipped. I prophesy not, because I do not know. I can, however, say that the issues at stake are now becoming so clear that right decision is more possible than at any other time in human history. Unless, therefore, emotional stresses are too acute, humanity will decide upon right action eventually. Emotions are, however, running high and the spiritual people of the world are not sufficiently aroused as yet to handle them. It is the arousing and the awakening to the critical nature of the time and to the world problems which is immediately needed, and this all men of goodwill should regard as their paramount duty.

As I earlier remarked, if the trends which are today being established are rightly developed, the Hierarchy does not foresee the immediacy of war; war can be averted if **[Page 641]** the nations are fully occupied with the task of reconstruction and if an educational programme in right human relations is launched and systematically and most carefully carried out. If the subjective relations between the



nations are emphasised and the outer frictions and the objective disagreements are ignored, a great fusion of human interests can take place; this will be binding and lasting; if the cleavage between separateness and right relations is clearly to be seen, men will know of themselves what action they should take.

In the war raging today between conflicting ideas, it is essential that this cleavage be made abundantly clear. Only the voice of a trained public opinion and the intelligent demand of the masses for right human relations can save the world from chaos. If this is so, then the duty of each individual disciple, man of goodwill and intelligent thinker is also clear. Let me bring the theme to a close with this thought and this indicated action.

### THE RAYS OF ASPECT AND THE HIGHER INITIATIONS

We completed our consideration of the effect of the *four Rays of Attribute* upon humanity as a whole and upon the individual disciple. If you will study the relationship of these rays to each other, you will discover that the energies which made their impact upon the would-be initiate were, first of all, two rays: the seventh Ray of Ceremonial Order and the fifth Ray of Science which are both along the line of the first Ray of Will or Power, plus two other rays, the sixth Ray of Devotion or Idealism and the fourth Ray of Harmony through Conflict, which are both along the line of the second Ray of Love-Wisdom. All these Rays of Attribute were—in connection with the initiations concerned—functioning *within the realm of knowledge*; it is a knowledge, however, dedicated eventually to spiritual intent and attained through conflict.

We come now to the consideration of the *three Rays of Aspect* and their general and momentous effect upon **[Page 642]** mankind in this cycle, and upon the disciple preparing for initiation. We are dealing, therefore, with

- Ray 1. Will or Power, active in connection with the 5th Initiation.
- Ray 2. Love-Wisdom, active in connection with the 7th Initiation.
- Ray 3. Active Intelligence, active in connection with the 6th Initiation.

The united activity of these rays lifts humanity to the higher, spiritual realm and concerns those initiations which lie a long way ahead of mankind. They lie also a considerable distance on the Path from the present point of the average disciple. I am dealing with them, however, as best I can, because the next one hundred years will see a demonstrable orientation of trained disciples towards the higher perception. You must make what you can of this information; it concerns primarily action within the Ashram—action which is, however, concerned with human development and welfare.

The 8th and the 9th initiations, governed by the four Rays of Attribute working in synthesis with the three Rays of Aspect (and working simultaneously), will necessarily be far beyond our comprehension; there is little I shall be able to tell you because I know but little myself.

Does this last remark surprise you? It should not. From the exoteric angle, evolution means growth and development and is largely applied to the form side of nature, and the term "evolution" might thus be confined entirely to the evolution of the form nature. It might also be applied to development within the three worlds and to the third aspect of the divine Life. However, from the esoteric angle, *evolution means a steadily increasing sensitivity to light and illumination*. A Master may not possess all

knowledge possible from the exoteric angle; this He does not need because (after evolution, along the line of knowledge, decided for Him by His ray type) He is on the "way of light," and the light which is in Him and in which He lives and moves and functions serves a dual purpose:

**[Page 643]**

1. It can be used to ascertain whatever is needed in the realm of knowledge by the revelation of where the needed information can be found; this is far more literally so than you realise. (It was through the use of this form of light that I, for instance, found A.A.B.; I was searching for a secretary with more than the usual education and perception generally to be found, and the light revealed her from the *personality angle* in the three worlds.)

2. It can be used also to reveal to the Master that which lies ahead for Him, and those further reaches of awareness to which He knows He must eventually attain.

The lower aspects of this light are in reality generated by the soul, whilst the higher are those which emanate from the Monad. When an initiate takes the fifth initiation (with which we are now going to deal) he has to demonstrate his facility in using the "light available" by initiating some new project in line with the hierarchical Plan and in tune with his own ray impulses. This project must have both an exoteric side and esoteric. (To illustrate further: The exoteric side of the work which I—as a newly made Master—had purposed to do can be seen in the activities which I have been enabled to accomplish in the outer world through the books which A.A.B. has taken down for me and by the establishing of the Service Activities, associated with the Arcane School. The esoteric side is of course known to me, but an analysis of it would be of no service to you, as you are not yet of the required initiate-consciousness.)

You can see, however, how the above information can throw light upon our immediate theme:

*Initiation V. Revelation. Ray I.*

The Energy of the Will-to-Good. Power.

This initiation has always been called in the Christian church by the name of the Resurrection, whereas it is the seventh initiation which is the true resurrection. The correct name for the fifth initiation is the Initiation of Revelation; this signifies the power to wield light as **[Page 644]** the carrier of life to all in the three worlds, and to know likewise the next step to be taken upon the Way of the Higher Evolution. This Way is revealed to the initiate in a new light and with an entirely different significance when the fifth initiation is taken. It is the true time of emergence from the tomb of darkness and constitutes an entrance into a light of an entirely different nature to any hitherto experienced.

Development and revelation or (if you so prefer it) a developing revelation, form essentially the entire theme and objective of all activity upon our planet. This gives us a clue to the goal of the planetary Logos. All life, from the first descent of the soul into incarnation, is only a series of revelations, all of which lead up to the revelation accorded at the fifth initiation. The relation between the fifth and the seventh initiations is exceedingly deep and mysterious. It is the revelation accorded in the fifth initiation which makes the seventh initiation possible. The Master, as He emerges at the fifth initiation into the light of day, realises in that light:

1. The true and hitherto unknown significance of the three worlds which he has viewed almost entirely from the angle of *meaning*. Now its *significance* is apparent, and the revelation is so tremendous that "he withdraws into the world of light and joins his brothers. He gathers all his forces and *seeks new light upon the Plan*. That light shines forth and with the force of its revealing power, new loyalties arise, new goals are seen, and that which shall be and the thing which is, both become lost in the radiant light of revelation."

2. That the first vibration or influencing energy of the cosmic ray of prevailing energy in its highest aspect is the Ray of Love-Wisdom, and this is now contacted; this is made possible by the Master's response to the first Ray of Power or of the Will-to-Good, experienced in its second aspect at the fifth initiation. Forget not that all rays have three aspects, and that all three can be contacted by the human consciousness of the spiritual man, thus [Page 645] placing at his disposal the energies of the seven rays and of the twenty-one forces. It is this synthesis which is revealed at the fifth initiation and—as I said above—the combination of these forces produces the Ascension; this is an exceeding great mystery and one which cannot as yet be grasped by you. From the height of the Mount of Ascension light is thrown upon the hierarchical Plan in such a manner that the purpose in the mind of the planetary Logos is (for the first time) truly grasped.

3. From that height also, the mystery of the human soul is revealed and a great triangular pattern will be seen, relating the human spirit to the world of forms, to the united Hierarchy and to the Council Chamber of the Lord. Upon this I may not here enlarge, for we must not diverge too far from our study. One thing only can be said: from that high place, atma-buddhi-manas (will, love and intelligent action) can be seen in united activity and the theory of an existing Plan and the belief in the three divine aspects, or in the Trinity of Energies, is factually demonstrated.

The first Ray of Will or Power is distinguished by the highest *known* divine quality (there are others still higher). In the word, GOODWILL, the secret purpose of the planetary Logos is hidden. It is being slowly brought to the attention of humanity by means of the three phrases: God is Love. Goodwill. The Will-to-Good. These three phrases, in reality concern the three aspects of the first ray.

When a Master takes the fifth initiation He already knows the significance of the first two aspects, and must become consciously aware of the highest aspect: the Will-to-Good. He has developed in Himself "the love necessary to salvation, His own and that of those He loves, His fellow-men;" all His actions and His thinking are qualified by goodwill, in its esoteric sense, and the significance of the Will-to-Good lies ahead of Him and will be later revealed.

As this first ray is not in incarnation at this time, and therefore souls who can fully express it are absent, the entire theme anent this type of energy, and its influence [Page 646] and quality when related to the energies and the forces, is most difficult to express. Each great ray, as it comes into incarnation, transforms the speech of the cycle, enriches the existent vocabulary, and brings new knowledge to humanity; the many civilisations—past and present—are the result of this.

I would ask you to consider the relation of the fifth initiation, the fifth Ray of Science and the first Ray of Will, for there lies the key to the revelation accorded to the initiate-Master.

As you can see, we are venturing into realms far beyond your comprehension; but the effort to grasp the unattainable and to exercise the mind along the line of abstract thought is ever of value.

It must be remembered therefore (and I reiterate) that the revelation accorded to the disciple-initiate is along the line of the first Ray of Will or Power, and that is a ray which is as yet a long way from full manifestation. From one angle, it is of course always in manifestation for it is the ray which holds the planet and all that is upon it in one coherent manifesting whole; the reason for this coherent synthesis is the evolutionary effort to work out divine purpose. The first ray ever implements that purpose. From another angle, it is cyclic in its manifestation; here I mean from the angle of *recognised* manifestation—and such is the case at this time.

### *The Effect of Ray I on Humanity Today*

Owing to extra-planetary stimulation, to the immediate planetary crisis and to the present invocative cry of humanity, energy from Shamballa has been permitted to play upon the "centre which is called the race of men" and has produced two potent results: first, the world war was precipitated and, secondly, the fission of the atom, resulting in the atomic bomb, was brought about. Both these events were made possible by the pouring-in of the energy and power of the third aspect of the first Ray of Power or Will. This is the lowest aspect, and definite [Page 647] material effects were produced. The destroyer aspect was therefore the first aspect to take effect. It split the thought-form of materialistic living (which was governing and controlling humanity everywhere) upon the mental plane and, at the same time, it produced a great agent of destruction upon the physical plane.

Thus was the new era ushered in; thus was the stage set for a better future. This was the intent and the purpose of Those Who compose the Council Chamber of the Lord. It rests with humanity itself to take advantage of the proffered opportunity which this *destructive* manifestation made possible.

Shamballa having acted in this manner, it is nevertheless the Hierarchy which will bring into expression a measure of the second aspect of the first Ray of Will or Power, and it is for this that the Hierarchy is preparing; it is for this event that the Christ is fitting Himself to be the distributing Agent and the directing Factor, with the concentrated assistance of the united Hierarchy; it is this that will begin to manifest when He appears. You have here the true reason for His proclaimed Coming or Reappearance. The distinction between material living and spiritual living will be clearly demonstrated. This is made possible by the cleavage of the ancient materialistic thoughtform on mental levels; the reorientation of human thinking, as this fact is grasped, will have its first results upon emotional levels through the focussed expression of human goodwill; this is the lowest aspect of the second Ray of Love-Wisdom, implemented and strengthened by the second aspect of the first Ray of Will.

On the physical plane, the great scientific discovery, called colloquially the "splitting of the atom," will be turned eventually to the production of those conditions which will enable mankind to follow the good, the beautiful and the true. This men will then be able to do, freed from the dread presence of purely materialistic thinking. This is no idle vision or vague dream. Many scientists today (and particularly those who love their fellowmen) [Page 648] are not only visioning the non-destructive aspect of atomic energy but are already engaged in harnessing—for the good of humanity—some of its products and its radioactive properties.

Curiously enough, it is the wise, controlled use of the results of this scientific adventure in connection with the atomic bomb which will eventually bring about a specific revelation of the nature of certain

forces in relation to light; this event will transform world thinking and lead to a new type of transmutative process, as far as man is concerned.

It must *not* be inferred from the above that humanity, as a whole, will be taking the fifth initiation, for such is not the case. Many advanced souls (perhaps amounting to many thousands) may and will take this initiation, but the masses of men everywhere, constituting the sum total of the world disciple will eventually take either the first or the second initiation. The effect however of hierarchical happenings, in conjunction with Shamballa, will lead finally to the great stimulation of the fifth Principle of manas, the intelligence principle in man. A revelation which is not perceived, which remains unrelated and unexpressed, is of no true service to mankind, except from a purely subjective standpoint; nevertheless, through the proposed stimulation, through the efforts of those who have taken or who will take the fifth initiation, and through the new direction of first ray energy from Shamballa, the mental plane will receive such an inflow of energy that the thinking principle, the reasoning factor within humanity, will reach new heights. Thus will the "light stream forth into the minds of men," and the first stanza of the Invocation prove that it can and does receive an answer to its invocative appeal.

It would be good to let your *spiritual* imagination look forward into the future, and then vision—if you can—what is the true significance of the tremendous activity of the Hierarchy. One of the signs of the coming of this new light and energy inflow is a definitely curious one; it is [Page 649] to be found in the instability of the human mental mechanism and the human thinking processes at this time. This is due to their premature response to the new incoming potency. It is a mass reaction, and therefore the statistical returns are somewhat misleading. It is *the unready* who thus react, and this entails no possible reflection upon those thus distressed (and they are to be found today in all classes and nations). The Law of Rebirth will take care of this reaction, and in the next incarnation these same people will enter a physical body with a better equipment. In reality, it is this energy from Shamballa in its third and destructive aspect which is acting upon certain members of the human family and unfortunately evoking a ready response. I tell you this for your encouragement; destruction always evokes questioning in minds attuned to human welfare and in those thinkers who are apprehensive of the suffering to which their fellowmen are subjected.

One of the most difficult things for the average thinking man to understand and to interpret is the destructive processes of what he (for lack of a better name) calls "the will of God." This is one of the results (and only one) of a purely materialistic civilisation which has laid all its emphasis upon the form side of experience and thus regards physical well-being and physical comfort, plus material possessions, as the true goal of all human effort. It is upon this widespread attitude and reaction that the new incoming light will concentrate itself; as the light reveals reality, the world of phenomena and the world of spiritual values will enter into a better, directed relation.

From all the above, you will note that some of the effects upon humanity as a whole and the skeleton structure of the new and beautiful future will take place as a result of the new incoming first ray activity. No details can yet be given, but enough has been written down anent the basic, predisposing cause to enable you who read to ponder upon the possible effect, spiritually speaking. What is coming is a civilisation of a different yet still material nature, but animated by a growing registration by the masses [Page 650] everywhere of an emerging spiritual objective which will transform all life and give new value and purpose to that which is material.



Next we must consider what will be the effect of this first ray energy upon the individual disciple as he prepares for and undergoes the fifth initiation, and keys himself up for the promised revelation, thus laying himself open to an entirely new inflow of force. This he must do *consciously*. It is *conscious* absorption of energy and its *conscious* assimilation, plus its *conscious* use which distinguishes the initiate from the rest of mankind; there are of course many degrees of this desired consciousness. What the initiate will receive as a result of first ray energy will be an inflow of the second aspect of this ray—a blazing forth of the light which will focus clearly for him, and in a flash of time, the significance of that which is slowly being revealed on Earth; he sees this vision in toto for the first time. At the fourth initiation, he responds to the third aspect of this ray, the aspect of destruction; this divested him of everything, and finally and eternally destroyed all that which held him in the three worlds of human endeavour. Thus was harmony produced through conflict, and the success of the individual initiate is the guarantee of the final success of the world disciple.

When it comes to a consideration of the effect of this ray at the time of the fifth initiation, you must bear in mind that the disciple has passed, in a previous incarnation, through the Initiation of Renunciation, and has established within himself a condition of complete harmony as a result of conflict—a conflict which has been raging for millennia of years and whose goal has ever been revelation. Just as a camera has to be correctly focussed in order to register correctly that which is visioned, so this harmony, once finally achieved, can be regarded as a form of focussed orientation. Throughout the many lives the disciple has lived, there have been many such moments, but they were brief and passing, serving only to stir the aspiration into activity. With the disciple of the fourth initiation, submitting [Page 651] himself to the fifth initiation, the orientation and the focus attained *remains a permanent condition*. This prefaces an entirely new cycle of spiritual experience—the experience of the higher evolution—leading to that great moment when the revelation of the seven Paths is accorded to him at the following or sixth Initiation of Decision.

Where the ordinary everyday man is concerned, the propelling aspiration (if I may use such an unusual phrase) is of a material nature and concerns his successful progress in the world of everyday physical plane life. It might be wise to consider ambition as the lower expression of aspiration; this ambition covers all the many phases of the Path of Evolution, from the ambition of the raw savage in primeval times to gain food and shelter for himself and family to the ambition of the modern business man to reach the height of financial gain or power. Having achieved that goal, it frequently happens that, on the way to the higher octave of ambition (aspiration), there may come a cycle of lives where the ambition is directed to the creative arts. Next comes gradually the transmutation of all these ambitions into a steadily growing and consciously spiritual aspiration. The man treads then the Probationary Path and eventually the Path of Discipleship, and as his spiritual ambition grows and is paralleled by an equally steady growth in mental realisation, he passes from initiation to initiation, until there comes the culminating fifth initiation.

All his past realisations—both his material and also his spiritual realisation—have been renounced. He stands entirely free from every aspect of desire. The spiritual will has been substituted for desire. Then, reinforced by the inflow of the first ray Shamballic energy, and offering no obstructions or hindrances from within himself, as a personality, he is in a position to receive the stimulation which will enable him "to see that which is to be revealed and to accept revelation," transmuting it into that definite realisation which will enable him to live by means of its light. You have, therefore, certain words which are concerned [Page 652] with the method whereby the vision is accorded and revelation given:



1. Ambition, implemented by determination.
2. Aspiration, implemented by devotion or one-pointed attention.
3. Revelation, implemented by the will in its two lower aspects.
4. Realisation, implemented by the will in its highest aspect.

That, briefly, is the evolutionary story of the "initiate in good standing" and it is basically the story of the will to self-betterment, the will to human service, goodwill, and finally, the will-to-good. You can see, therefore, how the great first aspect of divinity, through its three aspects, is the hidden, basic, motivating potency of life and of evolution, from the very dawn of the evolutionary cycle.

The initiate in good standing looks into the heart of things; he has forced his way to the very "Heart of the Sun" (using those words in a "planetary" and not in a "solar" sense) and—from that vantage point—he becomes aware of the "Central Spiritual Sun" and the Way of the Higher Evolution which leads inevitably to that assured centre of the Most High. The three worlds of material living and the inner world of meaning which the soul has revealed to him are now left behind; he is suddenly confronted with the world of significances, with the true world of causes and of origination, and by the realm of the universal. He discovers that all he had thought anent the Law of Cause and Effect was so limited that—in the light of this Higher Evolution—it has practically become meaningless, except as the A B C whereby he can teach the children of men. He realises, through the revelation accorded, more clearly than has hitherto been possible, the Purpose of the planetary Logos. From the time of the third initiation, this purpose has been gradually revealing itself; he sees it expressing itself through Sanat Kumara, Who is the Personality expression of the planetary Logos. During the coming interval and cycle of preparation for the sixth [Page 653] initiation, that purpose will burst upon him in blazing and synthetic glory.

The way to the Central Spiritual Sun is therefore revealed to him, and he knows that he faces a period of intense preparation (not training, as that word is usually understood) for a length of time determined by world need, the nature of his service and certain undefinable ray conditions.

He has to fulfill the magnetic condition which will enable him to form his own Ashram; he has to unfold a new phase of selective spiritual discrimination. The word discrimination is, however, misleading, because the form of it which he can now express carries no quality of rejection or of separation. It is a right knowledge and understanding of those karmically linked to him, a right use of an impelling attractive force which will, occultly speaking, attract the attention of those who should enter his Ashram, plus an esoteric process of blending himself and his Ashram into the full body of the Hierarchy. New Ashrams within the Hierarchy present much the same type of difficulty and problems as the entrance of a new disciple into an Ashram.

It might be said that that which holds the Hierarchy together, and that which produces a coherent Ashram, is the revelation, received in the light *which that revelation produced* and which leads to realisation. Ashramic responsibility, constant service within the planetary Life and the subjection of Himself and of His Ashram to cyclic stimulation from Shamballa, plus certain mysterious processes which have naught to do with form or consciousness, but with the "sensitivity of the universe," occupy the interim between the fifth and the sixth initiations.

*Initiation VI. Decision. Ray III*

We have concluded our study of the rays and the five initiations, and there is little more that I can tell you about the remaining four initiations, except one or two points anent the sixth Initiation of Decision; this initiation [Page 654] is governed by the third Ray of Active Intelligence. The only reason that I am making a few comments upon the sixth initiation is that at this time a number of the Masters are taking this great step, and it has a most peculiar application to the time of the reappearance of the Christ.

At this Initiation of Decision the Master concerned decides usually which of the seven Paths He intends to tread; some Masters decide to remain until the close of our planetary Life, at which time the "last weary Pilgrim will have found his way home"; the Earth can then be prepared for a new Humanity. When this happens, our planet will no longer be known as the planet of sorrow and of pain, but will be distinguished by a quality of tranquillity and by an aura of calm potency wherein the will of God (to be demonstrated in the next solar system) will be focussed; this—in some mysterious way—will enable the solar Logos (not the planetary Logos) to bring the first great divine aspect, that of Will or Power, into expression throughout the solar system. Instead, therefore, of the statement which explains our present solar system, "God is Love," we shall have a dynamic expression of the will-to-good—an energy which will have been generated to some extent upon our Earth. This is the reward which the present Earth humanity will reap, and this is the consummation of the preordained task of our planetary Logos. He undertook, when He came into incarnation (through the medium of our little planet), to aid the work of the Solar Logos in expressing the will aspect of divinity.

It might be simpler if I said that the experiment of manifesting the first divine aspect, through the medium of form and through a humanity which has behind it the experience of five initiations (and is therefore expressing intelligent love), will be attempted. This statement is necessarily misleading, but it embodies a truth and indicates the unfinished story of *solar* expression.

Today, however, in taking this sixth initiation, all of the Masters so doing and under the suggestion of the Christ, [Page 655] continue to make the decision which will control Their future progress on one of the seven Paths of the Higher Evolution, but—at the same time—*all of Them* are postponing this proposed progress upon Their chosen Path in order, for a brief time, to implement and aid the work of the Christ and help towards the externalisation of the Hierarchy, through the medium of certain of its Ashrams; They will also form a protecting wall around the Christ, and act as liaison officers between Their great Leader and the Avatar of Synthesis.

Christ Himself took this initiation some time ago and passed through the Resurrection Initiation and the experience of the seventh initiation. These Masters can, in a mysterious fashion, implement the expression of the divine will-to-good on Earth. They will work in collaboration with Those Masters Whose Ashrams will be the first to be anchored on Earth in the sense of physical expression because, esoterically speaking, it is "the will of God which holds them there."

For ages, the potency of that which lies behind the fifth initiation—in the planetary sense and not in connection with the individual initiation with its revelation indicating first ray purpose—has held sway on Earth. Knowledge, the revealing of the Mysteries, the attainment of scientific achievement, producing the activity of the fifth plane of mind, has governed human thinking and advancement; God in nature (i.e., the planetary Logos in concrete and material expression) has been revealed, and this has

culminated in that tremendous expression of power—the atomic bomb.

Now, the potency of that which lies behind the sixth initiation will take hold of the evolutionary process and will implement divine purpose. What that potency in truth may be, we cannot yet know; we do know, however, that it is closely related to the will-to-synthesis; this will enable the Christ to break down the barriers and the separating walls which selfish, self-centred and materialistic humanity (largely with the aid of the churches of the world, with their materialistic bias) has built, thereby letting in the [Page 656] light of understanding and clearing the way for a fuller expression of the will of God.

I felt that the practical aspect of what the Masters are doing might prove useful to you. As to the remaining three initiations:

Initiation VII...The Resurrection...Ray II

Initiation VIII...The Great Transition...Rays IV, V, VI, VII (the four minor Rays)

Initiation IX...The Refusal...Rays I, II, III (the three major Rays)

an analysis of them would prove to you that your comprehension has not yet been developed to the point where understanding is possible; it would therefore be a waste of time further to consider them. If you will re-read the instructions earlier given upon the seven Paths (pp. 395-427) you may glean some ideas about these later initiations; they would still, however, be impossible of application and practical usefulness at your particular stage of evolutionary development.

#### THE SEVEN AND THE NINE INITIATIONS OF OUR PLANETARY LIFE

Now let us look at these initiations from the angle of the planetary Life, as far as in us lies. We have for long looked at them from the angle of humanity, the world disciple, as well as from the angle of the individual initiate, but it must not be forgotten that these initiations have also a planetary significance. From the standpoint of the Hierarchy and of Shamballa, they constitute the major factors which make possible the initiatory process on Earth among men.

This naturally means in relation to our planetary Logos. It must never be forgotten that it is the progress forward upon His chosen cosmic Path which makes the entire evolutionary process possible. Just as a Master Who has taken the fifth initiation has to project His own specific undertaking, through the medium of His Ashram, thus [Page 657] proving His response to the will aspect of the planetary Logos and making Himself responsible for a phase of the planetary Plan, so a planetary Logos has likewise—under the Law of Synthesis—to carry forward a specific project in line with the will of the Solar Logos. This our planetary Logos, Sanat Kumara, is in process of doing, providing a definite culture wherein the germ of the solar will can be fostered in one of its aspects. Then—in conjunction with a similar project going on in two other planets, thus fostering two other aspects—the nucleus of the third solar system will be brought eventually into expression.

It is hard for the human mind to appreciate this basic synthesis and this relationship which exists throughout the entire solar system, with the planetary Logoi implementing divine purpose; men cannot yet grasp the relations within the personality aspect of our planetary Logos—the Earth and all that is therein. But that synthesis exists and is the relating factor between our Earth and the Sun, between the various planetary Logoi and the Solar Logos. All that we can do is to get a general picture of the planetary initiations, the seven initiations and the nine.

The only manner in which we can grasp even a small measure of planetary intention is through a study of the great civilisations which have been developed by humanity under impression from the highest spiritual sources on our planet; these have hitherto reached us via the Hierarchy. To these civilisations must be added the cultures which have evolved out of them. This obviously we cannot do, for it would require research into all the known and the unknown historical periods and cycles, plus a consideration of all the evidence—anthropological, architectural and sociological. To this approach to the intent and the purpose of the planetary Logos must be added a consideration of certain crises in the life of mankind which are in the nature of minor initiations to which the planetary Logos has subjected Himself, in the sense that He is the Initiator. Humanity, being the most highly developed evolutionary product upon our planet, reacts to these initiations; they [Page 658] produce world events, and those stupendous points of crisis which (up to date) have worked destructively where the form aspect is concerned, but which have developed into those stages of sensitive unfoldment and progression when the work of the Builders (the second divine aspect) is added to and takes advantage of the liberty or release brought about by the Destroyer (the first aspect). There are always these two phases.

Through the past civilisations and their eventual catastrophic destruction, the planetary Logos has gradually prepared the ground or planetary field for the "planting of the germ of Will"—the nurturing of which is a future part of human destiny. The seven major phases of the unfoldment of the human race (of which our modern Aryan race is the fifth) are in the nature of seven planetary initiations or unfoldments; the word "initiation" is not to be understood in the exact sense in which human initiations are understood and interpreted. Men are initiated into phases of the divine consciousness through applied stimulation, whereby their vehicles evidence readiness; in connection with the planetary Logos, it is He Who initiated a new process in seven phases, preparatory to the expected divine planting. It must be borne in mind that the use of the word "planting" is purely symbolic. Each phase brings the original divine purpose or spiritual project nearer to fruition, and it is for this that Sanat Kumara came into manifestation or incarnation.

Each of these phases affects all the four kingdoms in nature, producing a higher stage of sensitivity in each successive one, but it is only in the fourth kingdom, the human, that there exists the possibility of a conscious registering and recognition of divine intent and a faint vibrating response to the will aspect of divinity. It has taken a millennia of years to bring this about. When you remember that it has only been in the present world crisis that the planetary Logos dared subject the forms in all the four kingdoms to the direct stimulation of His impelling will, you will realise the long, long patience which is perhaps [Page 659] His most distinctive characteristic. Patience is a quality of will; it is of the nature of a strict adherence to a fixed intention. At each transition from one civilisation to another (each being built upon the cultural seed of the preceding one, after a due flowering of the civilisation) we could say of Sanat Kumara what has been said of the Christ, that "He sees of the travail of His soul and is satisfied." So blind are men that when a civilisation comes to an end, when the familiar mode of cultural expression is brought (as is usual) under the hand of the destroyer, humanity regards it as a major disaster and dreads and fears the ruin which usually surrounds such an event. But from the standpoint of the world of significances, progress is seen and the day of fulfillment draws much nearer.

Our modern civilisation today (under the hammer of the destroyer aspect) is being changed; old things are passing away, having served their purpose. The new thing is not yet noted or appreciated, though already present. The work of preparation for the planting of the germ or seed of the divine will on Earth is nearly over; when the Hierarchy is externalised, and men as a whole recognise the position on

Earth of the Christ and of His church "invisible" (the union of all souls made perfect, which is a true description of the Hierarchy), then—in a manner unforeseen by humanity—Shamballa will assume control, and from the Council Chamber of Sanat Kumara will issue forth the Sower of the seed; He will sow it *within the ground prepared by humanity*, and thus the future is assured, not for the planetary Logos alone, but for that greater Whole in which our planet plays its little part. That moment lies ahead in the civilisation which shall be, and in the next great race which will emerge out of all our modern races and nations, the sowing will take place. The next race will be a fusion of the whole, and a world-wide recognition of the One Humanity is an essential prerequisite of the sowing. It is the creation of this universal recognition which will be one of the major tasks of the reappearing Christ and His attendant Hierarchy. When the "little wills of [Page 660] men" are beginning to respond on a measurably large scale to the greater Will of the divine Life, then the major task of Shamballa will become possible; nevertheless, prior to that, humanity must respond to the light and the love which are the *preparatory* streams of spiritual energy and which are already pouring forth in response to human invocation.

In comprehending the planetary initiatory processes as instituted by the planetary Logos, men must relate them to the great crises which have occurred in all the races of men. Just as the initiate-disciple passes from one initiation to another through a process of continuously leaving behind those aspects of the form life which have been destroyed by him as useless, so humanity leaves behind civilisation after civilisation under the stimulus of the evolving purpose of Sanat Kumara Who initiates constantly that which is new and that which will better serve His will. Men are apt to think that the whole evolutionary process—including the development of the subhuman kingdoms in nature—is merely a mode whereby men can reach perfection and develop better forms through which to manifest that perfection. But in the last analysis, human progress is purely relative and incidental. The factor of supreme importance is the ability of the planetary Logos to carry out His primary intention and bring His "project" to a sound consummation, thus fulfilling the task given to Him by His great superior, the Solar Logos.

The eighth and the ninth initiations (of which neither you nor I can know practically anything) relate to the initiations of those methods and techniques whereby the "seed of will," which will later flower into the third solar system, can be nurtured and fostered and its growth promoted. This nurturing and fostering will be the task of a group of Masters (to be developed in the next major race) Who, at the Initiation of Decision, the sixth initiation, will dedicate Themselves, *as a group*, to the Path of Earth Service. They will specifically and with full enlightenment pledge Themselves to the promotion of Sanat Kumara's project. With this our present group of Masters are not specifically [Page 661] concerned; Their task is the application of the evolutionary process with a view to the preparation of the field of the world for the future divine sowing.

More I cannot tell you. All I have done is to give you a hint as to the significance of the initiations, instituted by the Lord of the World. These are not, may I repeat, initiations to which the planetary Logos is Himself subjected. The world crises, which ever precede initiation on a planetary scale, are part of the preparatory work, tests and trials which make possible some cosmic initiation to which He has been and will eventually be subjected. With them we have no concern, nor would you understand if I were to be in any way explicit. The Law of Analogy and of Correspondences breaks down at a certain point upon the path of understanding, and something new and utterly different enters in. The Law of Analogy holds good when considering the microcosm within the life of the Macrocosm, but if you ventured outside that limited and manifested Life (if that were possible, which it is not) you would



contact other Laws and other approaches to truth, existent on cosmic levels.

There is little more that I can tell you anent the planetary initiations or—as they might be more correctly called—the planetary initiatory processes. These affect our entire planetary life but are not essentially initiations as we understand the term, or as that word could be applied to Sanat Kumara. They are a definite part of cosmic process and particularly of solar evolution, but they are, as we have seen, only preparatory to that initiation for which our world was made—the manifestation on Earth of the highest of the three aspects: the WILL of God, as it is universally called.

### THE SIGNIFICANCE OF THE INITIATIONS

We now start our consideration of the nine initiations, only this time we shall be occupied with the relationship and the detail connected with each initiation, [Page 662] viewing them when possible from the angle of the Hierarchy and its effort on behalf of the evolutionary progress of the race, and not so much from the angle of the soul-infused personality of the disciple. It must be remembered from the start that no disciple can pass through the initiatory experience unless he *is* a soul-infused individual and is consciously aware on soul levels of the various happenings, possibilities, undertakings and implications.

In all the many books which I have given to the world I have taught much anent initiation; I have sought to bring a saner, more reasonable presentation of these great crises in the life of every disciple. It is wise to note that an initiation is in reality a crisis, a climaxing event, and is only truly brought about when the disciple has learnt patience, endurance and sagacity in emerging from the many preceding and less important crises. An initiation is a culminating episode, made possible because of the self-inspired discipline to which the disciple has forced himself to conform.

Much has been said in the occult books about the preparatory work to be done and the effort which such a task entails, plus the realisation of the consequences initiated and expressing themselves through the individual aspirant. Little has been said anent the more important truth that initiation admits a man into some area or level of the divine consciousness—into a plane or rather a state of being hitherto regarded as sealed and closed.

I shall not touch upon the ray effects, because we have already considered them, and because each level of consciousness, each phase or revealed area of the "lighted Way" is open to souls on all the rays and to every type of initiate.

From the standpoint of the Hierarchy, it is not the individual initiate who is of importance, but *the groups* in every land who face initiation, and who fall into three categories:

1. Those in the group who have caught the vision, who accept the fact of the Hierarchy and of proffered opportunity, [Page 663] but who are nevertheless quite unready for their next step and must be taught and prepared to take it. Yet they are "set apart for fulfillment," as it is esoterically called, and in spite of fluctuations and the many vicissitudes of the Path, they will eventually attain their goal.
2. Those in preparation for some specific initiation, particularly the first initiation to the third (inclusive). They have set their hands to the plow—another way of saying symbolically that they are toiling for and serving their fellowmen.



3. Those who have had the needed training and await the hour of initiation. As I have said, the first two initiations—those of the Birth and the Baptism—are not regarded by the Hierarchy as major initiations. They are in the nature of initiations of the threshold and are simply phases of, or preparatory to, the third initiation (as occult students call it), which is in reality the first major initiation. This must be most carefully held in mind, for these initiations indicate the process through which the personality can become soul-infused and the energy of the Spiritual Triad can make its presence felt.

For the sake of clarity, however, and because the Birth and Baptism initiations have been counted in with the true major initiations by the modern teachers of theosophy and similar occult bodies, and because people are therefore accustomed so to consider them, we will preserve the old method of counting them. The thought of soul-infusion must be held in mind—a soul-indwelling which culminates at the third initiation, and of monadic control which increasingly possesses the soul-infused personality. This higher possessiveness steadily increases from the time of the third initiation until the seventh initiation; after the seventh initiation a condition can be seen which is extra-planetary in nature and of which little can be known. This brings in—for the first time—a registration or recognition of cosmic consciousness.

Let us now consider these initiations, one by one.

### [Page 664]

#### *Initiation I. The Birth at Bethlehem*

I have preserved the above Christian nomenclature because of its familiarity and because (symbolically speaking) it conveys an aspect of a major truth. Just as the birth of a child is an entrance into light, literally speaking, and the beginning of an entirely new way of life, so each successive initiation is in an exactly similar manner an entrance into light, involving the revelation of a different world to the one hitherto known, and the undergoing of entirely new experiences. If students would keep this symbology and this definition carefully in mind, they would arrive at a keener concept of the processes which lie ahead of them. This is particularly true in connection with this first initiation; the analogy holds good from the very dawn of history, where humanity is considered.

In ancient Lemuria, with the coming in of the mental idea and mechanism, the low grade animal life (which, to a certain extent, looked human but was definitely mindless, unknowing and unseeing) became suddenly aware of that which threw light upon its way. It meant little to the animal men of those days, but it came increasingly to have significance as millennia of years elapsed; civilisations came and went; races developed and disappeared. In *Lemurian days*, the indwelling light of perception (though it was a perception so remote from ours as to be practically inconceivable) revealed the physical world and that found upon it which the human being of that time would deem desirable. Later, in *Atlantean times*, that same indwelling light and unfolding light of the mind served to reveal the world of emotions, and in the later half of that period it revealed the more aesthetic values; the arts began to flourish; colour and beauty were registered. In our more *modern Aryan race*, the light has revealed the world of thought and has brought us to a synthesis of the senses; these senses were developed in earlier cycles of human living. Each of these three races, in a mysterious manner, has a correspondence on a racial scale to the first three initiations.

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Today, as we enter the new era, the symbology of the fourth initiation, that of the Renunciation, has application; men face the necessity of renouncing the material values and of substituting the spiritual. The ferment of the initiation process goes on all the time, undermining the materialism of the race of men, revealing more and more of the reality underlying the phenomenal world (the only world recognised by the Lemurians) and—at the same time—providing that cultural field of experience in which those sons of men who are ready to do so can undergo the five initiations, technically understood. This is the factor of importance. This, therefore, is our starting point.

The historical process can (and will) reveal the gradual entrance of mankind into ever-expanding "lighted areas" of consciousness; into these areas the way of evolutionary unfoldment has led the race of men right up to the point where there are many, many thousands (and millions if you consider all of humanity—those in incarnation today and those that are out of incarnation upon the inner planes) who have been enabled to step out of the lighted field of the three worlds into another area where the light of the mind can be blended with the still greater light of the soul. They have (in past lives, even though recollection may be lacking) undergone the birth experience and initiation, and as a result of this, that which can reveal what the mind is unable to illumine is now developing and functioning within them. The "light of life" is now available, in a sense far more literally true than you can at this time perceive, and each successive initiation will see this fact more clearly demonstrated. The Birth Initiation lies behind in the experience of many, and this is factually proved by the lives of those who are consciously and willingly oriented towards the light, who see a wider world than that of their own selfish interests, who are sensitive to the Christ life and to the spiritual consciousness in their fellowmen and who see an horizon and vistas of contact unperceived by the average man; they realise a possible spiritual achievement, unknown and undesired by those whose **[Page 666]** lives are conditioned entirely by either the emotions or the lower concrete mind. At this stage of unfoldment they have a sense of conscious dualism, knowing the fact of the existence of that "something other" than the phenomenal, emotional and mental self.

The first initiation might be regarded as the goal and the reward of the *mystical experience*; it is fundamentally not an occult experience in the true sense of the term, for it is seldom accurately realised or consciously prepared for, as is the case of the later initiations, and this is why the first two initiations are not considered major initiations. In the mystical realisation there is naturally and normally an emphasis upon dualism, but in the new area of unfoldment—visioned and later to be struggled for and attained, initiation by initiation—unity is achieved and dualism disappears. Students should therefore have in mind the following definite occult concept: *The mystical Way leads to the first initiation. Having achieved its purpose, it is then renounced, and the "lighted Way" of occultism is then followed, leading to the lighted areas of the higher states of consciousness.*

Thus both ways are seen to be essential; the mystical way is for the majority at this time, and an increasingly large number of mystics will emerge out of the modern masses of men; paralleling this, the occult way is attracting more and more of the world intelligentsia. Its experience is not basically religious, as the orthodox churchman understands the word. The way of science is as deeply needed by mankind as is the way of religion, for "God" is found equally on both ways. The scientific way leads the aspirant into the world of energies and forces, which is the true world of occult endeavour, revealing the Universal Mind and the workings of that great Intelligence which created the manifested universe. The "new man" who has come to birth at the first initiation must and will tread the occult or scientific way, which inevitably leads him out of the world of mysticism into the scientific and assured

perception of God as life or energy.

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The first initiation marks the beginning of a totally new life and mode of living; it marks the commencement of a new manner of thinking and of conscious perception. The life of the personality in the three worlds has for aeons nurtured the germ of this new life and fostered the tiny spark of light within the relative darkness of the lower nature. This process is now being brought to a close, though it is not at this stage entirely discontinued, for the "new man" has to learn to walk, to talk, and to create; the consciousness is now, however, being focussed elsewhere. This leads to much pain and suffering until the definite choice is made, a new dedication to service is vouchsafed, and the initiate is ready to undergo the Baptism Initiation.

Members of the New Group of World Servers should watch with care for all those who show signs of having passed through the "birth" experience and should help them toward a greater maturity. They should assume that all those who truly love their fellowmen, who are interested in the esoteric teaching, and who seek to discipline themselves in order to attain greater beauty of life, are initiate and have undergone the first initiation. When they discover those who are seeking mental polarisation and who evidence a desire and aspiration to think and to know, coupled with the distinguishing marks of those who have taken the first initiation, they can, in all probability, safely assume that such people have taken the second initiation or are on the verge of so doing. Their duty will then be clear. It is by this close observation on the part of the world servers that the ranks of the New Group are filled. Today, the opportunity and the stimulation are so great that all servers must keep alert, developing in themselves the ability to register the quality for which search must be made, and giving the help and guidance which will weld into one cooperative band those disciples and initiates who should prepare the way for the Christ.

The first initiation should be regarded as instituting a new attitude towards relationships. This is not yet the case. The relationships hitherto recognised, speaking generally, **[Page 668]** have been those karmically, physically and emotionally instituted; they are largely objective and predominantly concern the phenomenal plane with its contacts, duties, responsibilities and obligations. The new relationships however, to be increasingly recognised, are subjective and may have but little phenomenal indication. They embrace the recognition of those who must be served; they involve the expansion of the individual consciousness into a growing group awareness; they lead eventually to an eager response to hierarchical quality and to the magnetic pull of the Ashram. Such a development in the recognition of relationships leads finally to a recognition of the Presence of the Christ and to relationship with Him. With the recognition of and the relationship to the planetary Logos we need not at this point deal. All these relationships begin, in their truest connotation and with a correctly realised objective, at the birth of the "new man." To this the Christ referred when He said: "Except a man be born again, he cannot see the Kingdom of God." I am here using the Christian terminology but prefer to speak of the "new man" rather than the strictly Christian phrase "the birth of the Christ Child in the heart." It is by means of the touchstone of relationships that world servers can contact the initiates and the accepted disciples in the world, and can discover those aspirants who can be helped and trained.

Let me bring another point to your attention. In the phenomenal world of the average human being who has not yet passed through the initiatory experience of the rebirth, the emphasis has ever been and is today upon the dual relationship of the sexes and to this our novels, plays, movies and affairs of all men bear testimony. Creativity expresses itself mainly through the propagation of the race, brought

about through the relation of male and female, or of the positive and negative poles in the human family. This is right and good and part of the divine Plan. Even though men have prostituted their capacities and debased their relationships, the basic plan is divine and ideal. After the first initiation, the entire sex relationship shifts gradually [Page 669] and steadily into its proper place as simply a natural phase of existence in the three worlds and as one of the normal and correct appetites, but the emphasis changes. The higher experience and correspondence, that of which physical sex is only the symbol, becomes apparent. Instead of male and female, there emerges the magnetic relationship between the now negative personality and the positive soul, with consequent creativity upon the higher planes. Of this relationship the head centre and the centre between the eyebrows (the ajna centre) are the agents and eventually—through the medium of the pituitary body and the pineal gland—they condition the personality, rendering it soul-infused.

I have given you so much information anent initiation and the rays and centres in my many books that there is no need for me to repeat it here; there is, however, great need for you to collect and tabulate the scattered information so that you can register it as a whole. Many who read these instructions and who study the books I have written are in process of preparation for one or other of the initiations, and the entire theme should therefore be of major interest to you. You should decide (at least tentatively) which initiation lies ahead of you and then discover all you possibly can about it and its prerequisites, endeavouring to make practical application of the imparted information; either that which I give to you is true or it is not; if true, it is vital to your future progress and you should aim at achieving a measure of real understanding.

You have been taught that the activity or the inactivity of the centres conditions the personality, working through the endocrine system; the energies which the centres channel and the forces which they generate can be controlled and directed by the soul, by the spiritual man. You have likewise been told that the energy of the sacral centre (the centre most implicated and active at the time of the first initiation) has to be transmuted and raised to the throat centre, thereby transforming the physical creative act into the creative process of producing the good, [Page 670] the beautiful and the true. This is the A B C of your fundamental knowledge: the transmutation of sex. In that transmutative process men have greatly erred and have approached the subject from two angles:

1. They have sought to stamp out natural desire and have endeavoured to emphasise an enforced celibacy; they have thus frequently warped the nature and subjected the "natural man" to rules and regulations which were not of divine intent.
2. They have tried—at the other extreme—to exhaust normal sexual desire by promiscuity, license and perversions, damaging themselves and laying up the basis for trouble for many incarnations ahead.

True transmutation is in reality the achieving of a correct sense of proportion in relation to any phase of human life, and for the race of men today has particular reference to the sacral centre and the energies which bring it into activity. When a proper recognition of the place the sex life should play in the daily life is paralleled by the concentration of thought anent the throat centre, that centre becomes automatically magnetic and attracts the forces of the sacral centre upward through the spine into "the place of creative building"; the normal sex life is then regulated and not atrophied, and is relegated to its rightful place as one of the usual faculties or appetites with which man is endowed; it is brought under control through the lack of directed interest and is subordinated to the law of the land as regards its relation to its opposite pole—either negative and feminine or masculine and positive. To the aspirant it becomes mainly the agent for the creation of the vehicles needed for reincarnating souls.

Thus by force of example, by the avoiding of all extremes, by the dedication of the bodily energies to the higher uses, and by the acceptance of the law of the land in any given country and at any given time, the present disorder and the current misuse of the sex principle will give way to orderly living and to the right use of this major bodily function.

This regulated physical life comes about when the **[Page 671]** personality is sufficiently integrated and coordinated and the ajna centre (the centre between the eyebrows) is active and is coming under the control of the soul. This has an immediate effect—automatically induced—upon the gland associated with this centre; it becomes a balanced part of the general endocrine system and past imbalance is avoided. Simultaneously, the head centre becomes active as a result of the aspirant's mental perception, meditation and service; this brings the allied gland, the pineal gland, into action. All this is again only the A B C of occultism.

What is oft omitted from normal consideration is the fact that the increasing activity of these two "points of light within the head" is basically related to what is occurring in the sacral and throat centres, as the transmutative process proceeds and the energies of the sacral centre are gathered up into the throat centre—without, however, withdrawing all the energy from the lower centre; thus its normal activity is properly preserved. The two centres in the head then become correspondingly active; the negative and the positive elements affect each other, and the light in the head shines forth; a line of light, permitting free interplay, is established between the ajna centre and the head centre, and therefore between the pituitary body and the pineal gland. When this line of light is present and there is an unobstructed relation between the two centres and the two glands, then the first initiation becomes possible. When this takes place, it must not be inferred that the task of transmutation going on between the lower and the higher centres and the relationship between the two head centres is fully and finally completed and established. The line of light is still tenuous and unstable, but it is in existence. It is the energy let loose at the first initiation and distributed into the sacral and the throat centres (via the slowly awakening head centre) which brings the transmutation process to a successful conclusion and stabilises the relationship within the head. This process may take several lives of steadily intensifying effort on the part of the initiate-disciple.

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Thus the work of magical reformation starts, and it is here that the influence of the seventh ray (which governs the first initiation) enters in; one of the functions of this ray is to bring together soul and body, the higher and the lower, life and form, spirit and matter. This is the creative task confronting the disciple who is engaged in lifting the energies of the sacral centre to the throat centre and of establishing a right relation between the personality and the soul. Just as the antahkarana has to be constructed and established as a bridge of light between the Spiritual Triad and the soul-infused personality, so a similar bridge or correspondence is established between the soul and the personality, and, in connection with the mechanism of the disciple, between the two head centres and the two glands within the head.

When that line of light has related the higher spiritual aspects and the lower, and when the sacral centre and the throat centre are in true related alignment, the initiate-disciple becomes a creative worker under the divine Plan and a "magical exponent" of the divine building work; he is then a constructive force, wielding energy consciously on the physical plane. He creates forms as expressions of reality. This is the true work of magic.



You can see, therefore, that in the creative work three energies are brought into a related activity:

1. The energy concentrated in the ajna centre and which is indicative of the personality life.
2. The energy concentrated in the head centre as a result of soul activity.
3. The energy of the seventh Ray of Ceremonial Order or Magic, making possible true creative activity under the divine Plan.

There is nothing spectacular to be told anent the first initiation; the initiate-disciple still works in the dimly lit "cave of the spiritual birth"; he has to continue his struggle to reveal divinity, primarily on the physical plane—symbolised for us in the word "Bethlehem" which means the "house of bread"; he has to learn the dual function of [Page 673] "lifting up the lower energies into the light" and—at the same time—of "bringing down the higher energies into bodily expression." Thus he becomes a white magician.

At this initiation he sees, for the first time, what are the major energies which he must bring into expression, and this vision is summed up for him in the *Old Commentary* in the following words:

"When the Rod of Initiation descends and touches the lower part of the spine, there is a lifting up; when the eyes are opened in the light, that which must be lowered into form is now perceived. The vision is acknowledged. The burden of the future is assumed. The cave is lighted up and the new man issues forth."

That this may be true of all of you who read these words is the prayer and the wish of your friend and counsellor.

### *Initiation II. The Baptism in Jordan*

The initiation which we are now to study is perhaps one of the most important, because it concerns that aspect of the personality which gives the most difficulty to everybody: the emotional or astral body. Today the mass of men are swept by the emotions and by a sensitive response to circumstance; they are not swept usually by an intelligent reaction to life *as it is*. The normal and usually violent reaction serves only to increase the confusion and the attending difficulties, producing vortices of uncontrolled energies, glamour and delusion. Even though it may at the same time produce a saving aspect in some cases, the violence of the astral testing and the potency of the astral temptation (as it might well be called) leads to a greatly increased sphere of suffering. To this must be added the materialistic bias of the many presented solutions, bringing in the force of the world maya and thus greatly complicating the problem.

Distressing as all this may be, and significant of the end of this age and the cessation of the Atlantean vibration and quality which has carried over so potently into [Page 674] this Aryan cycle, it is however indicative of the attainment of a definitely racial opportunity. Humanity—on a relatively large scale—faces the second initiation, or the Baptism Initiation.

The concept of baptism is ever associated with that of purification. Water has ever been the symbol of that which purifies; it is also the symbol of the astral plane, with its instability, its storms, its tranquillities, its overwhelming emotional reactions and its pliability, which makes it such a good agent for the deceptive thought-forming faculties of the unregenerate man. It reacts to every impulse, every



desire and every possible magnetic "pull" coming from the material or substantial form side of nature. In its cycles of tranquillity it reflects equally the good as well as the bad; it is the agent, therefore, of deception when manipulated by the Black Lodge, or of aspirational reaction when influenced by the great White Lodge, the spiritual Hierarchy of our planet. It is the battleground between the pairs of opposites; the problem is complicated by the fact that men have to learn to recognise these opposites before right choice, leading to spiritual victory, is theirs.

Today, desire for peace at any price, for adequate food, warmth and housing, for the restoration of stability and security and for the cessation of anxiety controls the mass of human reactions and makes the astral plane loom so large in men's affairs and in world decisions. This is so dominantly so that the realisation which the mind could reveal and of which the intelligentsia are the custodians is lost to sight and has small influence.

At the third initiation the control of the soul-illuminated mind is finally established, and the soul itself assumes the dominant position and not the phenomenal form. All the limits of the form nature are then transcended. It is the vision of this transcendence which is communicated at the time of the second initiation under the symbolism of a positively applied purification.

I am not here emphasising the Biblical account of that purificatory process. That summarised symbolically [Page 675] the watery nature of the astral plane and the "washing by water" of the initiate. It expressed the purely Atlantean form of the initiatory process, giving us the concept of a descent into water and of ascent out of water in response to a Word of Power from on high. The Aryan approach to this same initiation has not yet been fully understood.

This second initiation—as now undergone—is to some extent one of the most difficult. It involves purification, but it is purification by fire, symbolically understood. The occult "application of fire to water" produces certain most serious and devastating results. The water, under the action of fire, "is resolved into steam and the initiate is immersed in the fogs and miasmas, the glammers and the mists" thus caused. Out of this fog and out of the glammers, the initiate must emerge; out of the present fog of human affairs humanity will also emerge eventually. The success of the individual initiate is the guarantee of the racial destiny. The complications, produced by water in conjunction with fire in these Aryan days, are far greater than those produced entirely by water in Atlantean times; this age is kama-manasic and not simply kamic or strictly astral. Remember therefore as you read these words that I am speaking symbolically. The fire of mind today has to be reckoned with in conjunction with the water of desire, and it is owing to this that much of humanity's problem develops. It is because of this that the second initiation has become one of the most difficult which the modern disciple has to take.

The result, however, of the modern initiatory process is of a much higher order. This statement is related to the emerging fact that the Hierarchy and its personnel in process of assembling will be of a much higher order than that previously responsible for human guidance. A more advanced humanity demands a more advanced Hierarchy and hierarchical supervision; this has ever been the case. The evolutionary process covers all that *is*. Even Sanat Kumara is learning and advancing from a relative imperfection to perfection.

This baptism of fire (to which reference is made in [Page 676] the Western Scriptures) carries with it inevitably the connotation of *pain*, and this to an extent hitherto unknown. Even a casual glance at world affairs will reveal the truth of this statement.

What, therefore, is really happening, and what are the major facts involved? Much will depend upon my answer and upon your interpretation of it. I would ask you consequently to give careful consideration to my reply to these two questions.

Under the influence of the Piscean cycle which is now in process of termination, the sixth Ray of Idealism or Devotion was predominantly active. This is the ray of one-pointed determination and—from one angle—it is *the ray of blind procedure*. The individual, the group or humanity, sees only one aspect of reality at any one time, and (because of man's present point in the evolutionary process) usually the least desirable aspect. All else is sealed to them; they vision only one picture; their horizon is limited to only one point of the compass (speaking esoterically). To the mass of humanity, the aspect of reality which was visioned and for which men lived and died was *the material world, material comfort, material possessions and material enterprises*; to this the labour movement today and the tendencies already apparent in the United Nations bear incontrovertible testimony. To a much smaller group of human beings the world of the intelligence appears paramount, and the concrete mind is the desired ruler or controlling factor. All, therefore, remains within the area of material control and interest.

The solar plexus centre is consequently the dominant factor, because—even in the case of the intelligentsia—it is desire for material well-being, for territorial possessions and for planned governmental and economic material decisions which control and motivate the individual, the group or the nation. These are not necessarily wrong, but (under the present emotional-desire concept) they are placed in the foremost position and are regarded as causal in their nature; nevertheless they are fundamentally secondary [Page 677] in their nature, and are effectual in their essential nature, placing the emphasis upon the word "effect." Humanity, even in its advanced brackets, is not yet able to think on causal levels.

What is the basic goal of the initiate who has taken the second initiation? I would ask you to transit in consciousness from the concept that the process of initiation is a consummation of effort, to the higher and better concept that it is initiatory in effect and marks a beginning and not a consummation. What, therefore, lies ahead of the initiate who has entered the purificatory water, or rather, fire? To what is he pledged? What is to happen within "the area of livingness" (I want you to familiarise yourselves with that phrase) and what results will take place within the mechanism with which he approaches the place of initiation? These are the factors of importance, and these are the aspects of the life process which should condition him. At the close of the initiatory process certain energies and divine aspects should be recognised by him as now playing a part in his thinking and his purposes—energies which heretofore (even if present) were quiescent and not controlling.

Before him lies the third Initiation of the Transfiguration. Facing him is a great transition from an emotional aspirational focus to an intelligent, thinking focus. He has, theoretically at least, cast off the control of the astral body and nature; much still remains to be done; old desires, ancient astral reactions and habitual emotions are still powerful, but he has developed a new attitude to them and a new perspective to the astral body. Water, fire, steam, glamour, delusion, misinterpretation and emotional continuity still mean something specific and undesirable to him. He is now negative to their appeal and positive to the higher demanding focus. That which he now loves and longs for, desires and plans for, lies in another and higher dimension. He has, through his willingness to pass through the second initiation, struck the first blow at his innate selfishness and has demonstrated his determination to think

**[Page 678]** in wider and more inclusive terms. The group begins to mean more to him than himself.

What has happened, technically speaking? The energies of the solar plexus centre are being transferred from the major clearing house below the diaphragm to the heart centre—one of the three major centres into which all the lower energies must transfer. At the first initiation he was granted a vision of a higher creativity and the energy of the sacral centre began its slow ascent to the throat centre. At the second initiation, he is granted a vision of a higher focus, and his place in the larger whole begins slowly to reveal itself. A new creativity and a new focus become his immediate goals, and for him life can never again be the same. The old physical attitudes and desires may still at times assume control; selfishness may continue to play a potent part in his life expression, but—underlying these and subordinating them—will be found a deep dissatisfaction about things as they are and an agonising realisation of failure. It is at this point that the disciple begins to learn the uses of failure and to know certain fundamental distinctions between that which is natural and objective and that which is supernatural and subjective.

Do these ideas make the concept of initiation more useful to you and more practical? Any initiation which does not find interpretation in daily reactions is of small service and basically unreal. It is the unreality of its presentation which has led to the rejection of the Theosophical Society as an agent of the Hierarchy at this time. Earlier and prior to its ridiculous emphasis upon initiation and initiates, and prior to its recognition of the probationary disciples as full initiates, the Society did good work. It however failed to recognise mediocrity and to realise that no one "takes" initiation and passes through these crises without a previous demonstration of a wide usefulness and of a trained intelligent capacity. This may not be the case where the first initiation is concerned, but where the second initiation is involved there must ever be the background of a useful dedicated life and an expressed determination **[Page 679]** to enter the field of *world* service. There must also be humility and a voiced realisation of the divinity in all men. To these requirements, the so-called initiate of the Theosophical Society (with the exception of Mrs. Besant) did not conform. I would not call attention to their prideful demonstration, were it not that the same claims are being made and the same delusions presented to the public.

The problem of freedom from the limitations of matter should now be considered and the entire theme be rendered practical.

There is perhaps an ultimate opinion that it is the realm of the emotions and the susceptibility to emotional reactions which constitute the major human limitation—both from the individual angle and also from that of the national angle. It is everywhere realised that the demagogue, for instance, who sways public opinion, is one who also and emphatically plays on human emotions as well as upon human selfishness. As the race progresses towards mental expression, this distorting influence will become increasingly less important, and once the masses (composed of the millions of so-called "men in the street") begin definitely to think, the power of the demagogic approach will have disappeared. The major battle in the world today is that of the freedom of the average citizen to think for himself and to come to his own decisions and conclusions. It is here that the major quarrel between the Great White Lodge and the Black Lodge is to be found. It is a battle in which humanity itself is the decisive factor, and for this reason the Black Lodge is working through the group which is controlling the destiny of Russia and also through the Zionist movement. The leaders of the U.S.S.R. are working intelligently and potently against human freedom and particularly against freedom of thought. Communism per se has no such objective; it is the totalitarian policies of the national rulers which are

so disastrous, plus their ambition and their hatred of true freedom. Zionism today stands for aggression and for the use of force, and the keynote is permission to take what you want irrespective [Page 680] of other people or of their inalienable rights. These points of view are against the position of the spiritual leaders of humanity, and therefore the leaders of the Zionist movement, and the group of men who direct and control the policies of Russia, are against the policies of the spiritual Hierarchy and are contrary to the lasting good of mankind.

The freedom of the human spirit, the freedom to think, govern and worship as innate, human, instinctual human desire may dictate, under the influence of the evolutionary process, the liberty to decide on the required form of government or of religion—these are the rightful prerogatives of mankind. Any group of men or any form of government which fails to recognise this inherent right runs counter to the principle which governs the Great White Lodge. The menace to world freedom today lies in the known policies of the rulers of the U.S.S.R. and in the devious and lying machinations of the Zionists. In neither group is there any true spiritual potency, and both are doomed to failure even though they may succeed from the angle of material gain; from the spiritual angle, they are doomed. The leaders of the Russian enterprise against the freedom of the individual are doomed, because inherently man is free and fundamentally divine, and it is assured (from the long range vision) that masses of men in Russia and in the communistically inclined "satellite states" will inevitably react divinely and potently. The true communistic platform is sound; it is brotherhood in action and it does not—in its original platform—run counter to the spirit of Christ. The imposition of intellectual and formal communism by a group of ambitious and sometimes evil men is *not* sound; it does not adhere to the true communistic platform, but is based on personal ambitions, love of power and on interpretations of the writings of Lenin and Marx which are also personal and run counter to the meaning of these two men, just as the theologians of the Church interpret the words of Christ in a fashion which has no relation to His original intention. The rulers of Russia are *not* truly working for the good of the people, any more [Page 681] than academic Zionism is working and carrying out its projects for any humanitarian reasons. But *the people* hold the ultimate triumph in their hands, for the heart of the people in all nations is basically sound, fundamentally good and God-inclined. This the rulers of the communistic regime forget.

The leaders of the Zionist movement of aggression constitute a real danger to world peace and human development and their activities have been endorsed by the expediency policy of the U.S.A. and, in a secondary degree, by Great Britain, under the influence of the U.S.A. It is the Zionists who have defied the United Nations, lowered its prestige and made its position both negative and negligible to the world. It is the Zionists who have perpetrated the major act of aggression since the formation of the United Nations, and who were clever enough to gain the endorsement of the United Nations, turning the original "recommendation" of the United Nations into an order. The rule of force, of aggression and of territorial conquest by force of arms is demonstrated today by the Zionists in Palestine, as well as the demonstration of the power of money to purchase governments. These activities run counter to all the plans of the spiritual Hierarchy and mark a point of triumph of the forces of evil. I am emphasising the activities of these two countries because through the leaders of these groups of aggressive men the forces of evil—dammed back temporarily by the defeat of the evil group which Hitler gathered around him—have again organised their attack on the spiritual development of humanity.

The world today still remains divided into people of evil intention and great power and their victims, plus the negative reactions of the remaining nations. There is no nation in the United Nations which

has attempted to swing the tide of evil by ranging itself and other nations on the side of freedom. There are only groups of unilluminated men who seek to control national destinies. There is still emotional reaction to situations and the emotional exploitation of individuals and nations by those who are in **[Page 682]** no way emotional but who are mentally convinced that certain lines of activity must be followed, leading to their own individual good but which—in the long run—are not good for the peoples involved.

We therefore come back to the problems of the astral plane, of the emotional level of consciousness, and to the second initiation; this initiation releases men from emotional control and enables them to shift their consciousness on to mental levels, and from that higher point of focus to control their normal and well developed emotional attitudes.

If you will turn back to page 340, you will find that the three keynotes are given for this second initiation and for its technique. I would like to call your attention to them because they present those keynotes which give us the clue to the world problems and indicate at the same time the solution and the way out of the present impasse. These three words are: Dedication. Glamour. Devotion.

It is the dedication of the aspirant which invokes the fire. You have here a statement of major importance. The aspirant upon the higher levels of the astral plane is swept by the "fire of dedication." This immediately focusses his will as it demonstrates on the mental plane, and this focussing in due time starts the serious undertaking of the shifting of his consciousness on to mental levels. Then immediately the "fire" works, and the first reaction (as I have earlier pointed out) is the "meeting of fire and water," and consequently the production of fog, mist, of glamour and illusion. All of these four words must be understood symbolically. The glammers thus induced are dependent upon the ray and the point of evolution of the individual and the nation. It is essential that you learn to think in the widest possible terms. With these I shall not deal. Individuals are rapidly discovering the nature of their glammers, once their "spiritual intention" is determined; also national glamour is well recognised by onlookers, though seldom yet by the nations involved. The factor which leads to the dissipation of glamour is devotion—devotion to an **[Page 683]** individual, to a Master (as taught by the Theosophical Society) or to some idealistic project. It is finally an unlimited devotion to the Way, to the treading of the Path at any cost, and to the unswerving attachment to service—as constituting the major technique of the Path.

Dedication, resulting in glamour, which is dissipated by devotion—these are the keynotes of the second initiation. Forget not that nationalism is the result of dedication to a particular national set-up and produces the glammers which lead to world difficulty.

These three aspects of evolutionary unfoldment must be recognised by every aspirant; their existence determines his place upon the Path, the initiation for which he is being prepared and the nature of his service for humanity.

And what will be the result of the combination in one's life of these three factors? Primarily two things:

1. The solar plexus centre will be brought, first of all, into a condition of almost violent and compelling activity. This activity is induced by dedication and produces glamour inevitably.
2. The violent energies of the solar plexus centre will eventually be controlled by the quality of



devotion. It is this quality which transforms the solar plexus centre into the *great clearing house* for all emotional reactions and for all glammers, and makes it temporarily a cause of disaster, of conflict, of pain and of distress.

As a result of both of these, a great transforming agency is set in motion by the quality of devotion, and the solar plexus centre becomes not only a clearing house but the main factor in lifting both physical and emotional active energies from below the diaphragm into the heart centre. This constitutes a long process which the aspirant is forced to face in the interim between initiations. We are told (and it is factually true) that the longest period between initiations is that to be found between the first and the second initiations. This is a truth which must be faced, but it should also be remembered that it is by no means the hardest period. The hardest period for the sensitive, feeling **[Page 684]** aspirant is to be found between the second and the third initiations.

It is a period of intense suffering, of the penalty of applying factors of glamour and illusion, of pronounced involvement in situations which, for a long time, remain unclarified, and of a steady moving forward as best the beleaguered aspirant can—under the influence of right direction and spiritual determination. This he has usually to do in the dark, working under the action of the logical and understanding mind, but seldom under the influence of inspiration. Nevertheless, the good work goes on. The emotions are brought under control, and necessarily the factor of the mind assumes an increasingly right importance. Light—flickering and as yet uncertain and unpredictable—pours occasionally in from the soul, via the mind, adding frequently to the complications but producing eventually the needed control which will lead to and result in freedom.

Ponder on these things. Freedom is the keynote of the individual who is facing the second initiation and its aftermath—preparation for the third initiation. Freedom is the keynote for the world disciple today, and it is freedom to live, freedom to think and freedom to know and plan, which humanity demands at this time.

The initiation (that of the Transfiguration) which we are next to study is one of the most important of them all. From one particular angle, it is peculiarly related to the fifth Initiation of Revelation and to the seventh Initiation of Resurrection. All three are concerned with freedom: freedom from the personality, freedom from blindness, or freedom from all the seven planes of our planetary existence—the planes which are sometimes referred to as the planes of human and superhuman evolution. You will have noted that lately I have been emphasising an aspect of initiation hitherto little emphasised—the aspect of freedom. The Path of Initiation has at times been called the Path of Liberation, and it is to this essential aspect of the initiatory process that I am seeking to call your attention. I have **[Page 685]** pointed out continuously that initiation is not really the curious mixture of self-satisfied attainment, ceremonial, and hierarchical recognition as portrayed by the major occult groups. It is far more a process of excessively hard work, during which process the initiate becomes what he is. This may entail hierarchical recognition, but not in the form usually pictured. The initiate finds himself in the company of those who have preceded him, and he is not rejected but is seen and noted and then put to work.

It is also a graded series of liberations, resulting in the attainment of increased freedom from that which lies behind in his experience; this carries with it the permission (soul enjoined or given) to proceed further on the WAY. These freedoms are the result of Detachment, Dispassion, and Discrimination. At the same time Discipline enforces and makes possible the hard work required to pass the grade. All



these four techniques (for that is what they are) are preceded by a series of disillusionments which, when realised and comprehended, leave the aspirant no choice but to move forward into greater light.

I would like to have you study initiation from the angle of liberation, looking upon it as a process of strenuously attained freedoms. This basic aspect of initiation—when realised by the initiate—ties his experience into a firm relation with that of the whole of humanity, whose fundamental struggle is the attainment of that freedom "whereby the soul and its powers can unfold and all men be free because of an individually attained freedom."

If you will study the nine initiations and look upon them from this angle, you will see how each does most definitely mark a point of attainment, and therefore the entire subject of initiation takes on a new beauty and appears more worthy of the pain and struggle of attainment. Let me give you an indication (no more than that) of what I mean.

*Initiation I. Birth.* Freedom from the control of the physical body and its appetites.

*Initiation II. Baptism.* Freedom from the control of [Page 686] the emotional nature and the selfish sensitivity of the lower self.

*Initiation III. Transfiguration.* Freedom from the ancient authority of the threefold personality, marking a climaxing moment in the history of all initiates.

*Initiation IV. Renunciation.* Freedom from all self-interest, and the renouncing of the personal life in the interest of a larger whole. Even soul-consciousness ceases to be of importance and a more universal awareness, and one closer to the divine Mind, takes its place.

*Initiation V. Revelation.* Freedom from blindness—a liberation which enables the initiate to see a new vision. This vision concerns the Reality lying beyond any hitherto sensed or known.

*Initiation VI. Decision.* Freedom of choice. I have dealt with these choices in an earlier part of this book.

*Initiation VII. Resurrection.* Freedom from the hold of the phenomenal life of the seven planes of our planetary Life. It is in reality a "lifting out of or above" the cosmic physical plane.

*Initiation VIII. Transition.* Freedom from the reaction of consciousness (as that word is understood by you) and a liberation into a state of awareness, a form of conscious recognition which has no relation to consciousness, as you understand that term. It might be regarded as complete freedom from sensitivity, yet with a full flowering of that quality to which we give the inadequate name "compassion." More I cannot say.

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*Initiation IX. Refusal.* Freedom from all possible forms of enticement, particularly with reference to the *higher* planes. It must constantly be remembered (and hence my constant reiteration) that our seven planes are the seven subplanes of the cosmic physical plane.

This goal of freedom is in reality the main incentive to tread the Path of Return. One of the most spiritually exciting things taking place in the world today is the use, in every country, of the word FREEDOM; it was that great disciple, F. D. Roosevelt, who "anchored" the word in a new and more universal sense. It now has a fuller and deeper meaning to humanity.

### *Initiation III. The Transfiguration*

There is no need for me to enter into the symbolic details anent this initiation. The whole theme is adequately dealt with in a book written by A.A.B. entitled *From Bethlehem to Calvary*—a book to

which I gave my approval and endorsement as presenting the subject of the five initiations in a form suitable for the Christian West. I would like to recall to you the fact that this third initiation is in reality the first of the major initiations and is so regarded by the emanating Source of our planetary Logos, Sanat Kumara, and in the two great planetary centres, Shamballa and the Hierarchy. I refer to that stupendous Source of our entire planetary life, the sun Sirius, and to the Lodge of Divine Beings Who work from this heavenly Centre.

The first two initiations—regarded simply as initiations of the threshold—are experiences which have prepared the body of the initiate for the reception of the terrific voltage of this third initiation. This voltage is passed through the body of the initiate under the direction of the planetary Logos, before Whom the initiate stands for the first time. The Rod of Initiation is used as the transferring agent. The second initiation freed the initiate from the astral [Page 688] level of consciousness, the astral plane—the plane of glamour, of illusion and of distortion. This was an essential experience because the initiate (standing before the One Initiator for the first time at the third initiation) must be freed from any magnetic or attractive "pull" emanating from the personality.

The mechanism of the personality must be so purified and so insensitive to the material attractions of the three worlds that there is henceforth nothing in the initiate which could offset the divine initiatory activity. The physical appetites are subdued and relegated to their rightful place; the desire nature is controlled and purified; the mind is responsive primarily to ideas, intuitions and impulses coming from the soul, and begins its true task as an interpreter of divine truth and a transmitter of ashramic intention.

You will note, therefore, how this third initiation is a climaxing point and also inaugurates a new cycle of activity leading to the seventh Initiation of Resurrection. I would call your attention to the fact that the third, fifth and seventh initiations are under the control of the fifth, first and second rays. These, as you might expect, will constitute the emanating energies transmitted through the application of the Rod of Initiation.

Initiation III. The fifth Ray of Science. This inflowing energy produces its major effects upon the mind, or upon manas, the fifth principle; it enables the initiate to use the mind as its major instrument in the work to be done, prior to passing through the fourth and fifth initiations.

Initiation V. The first Ray of Will or Power. At this initiation the disciple appreciates for the first time the significance of the will and uses it to relate the head centre and the centre at the base of the spine, thus completing the integration started at the third initiation.

Initiation VII. The second Ray of Love-Wisdom is here active, as the major planetary ray. The application of the Rod of Initiation by the Initiator (working this time from the highest plane, the logoc plane) produces in a [Page 689] mysterious way an effect on the totality of humanity and—to a lesser extent—upon the allied kingdoms. The effect is similar to that produced in the individual at the fifth initiation, wherein the head centre and the centre at the base of the spine became closely en rapport—through the use of the will.

Aspirants and disciples should remember that after the third initiation, *the effects* of the initiation which they may be undergoing are not confined simply to the individual initiate, but that henceforth at all the later initiations he becomes the transmitter of the energy which will pour through him with increasing potency at each application of the Rod. He acts primarily as an agent for the transmission, for the

stepping down and for the consequent safe distribution of energy to the masses. Each time a disciple achieves an initiation and stands before the Initiator, he becomes simply an instrument whereby the planetary Logos can reach humanity and bring to men fresh life and energy. The work done prior to and at the third initiation is purely preparatory to this type of service required from an "energy transmitter." That is why, at the seventh initiation, the dominating ray of our planet—the second Ray of Love-Wisdom—is employed. There is no energy upon our planet of equal potency, and no expression of it has so pure and constructive a quality as that to which the initiate is subjected at the seventh initiation. This seventh initiatory climax marks another culminating point in the career of the initiate, and indicates his entrance into an entirely different cycle of experience.

You will have noted, if you are comparing these instructions with the outline given by me on page 340, that in this third initiation it is the ajna centre (the centre between the eyebrows) which is stimulated. This is a fact of great interest, because it is at this initiation that the disciple begins consciously and creatively to direct the energies being made available to him, doing so via the ajna centre and directed towards humanity as a whole. These energies are:

**[Page 690]**

1. *The energy of his own soul.* This has a purely group effect and though working through his personality, is consciously directed outward into the world—after the transforming process brought about as the energy received permeates his threefold mechanism.
2. *The energy of the Ashram* to which he belongs. Both this energy and the one above mentioned are necessarily the energy of his soul ray and of the Ashram which is representative of that ray. The effect produced—according to his capacity of absorption and direction—will further the working out of the divine Plan.
3. *The energy of the Hierarchy Itself.* The Hierarchy is primarily controlled by the energy of the second Ray of Love-Wisdom, though this dominant ray is modified and enriched through blending with the other six rays. His use of this energy will at first be largely an unconscious use and he will register at this point no definite intention. This is due to the magnitude of the great reservoir of energies; he is a recipient of the incoming energy largely because he is an initiated member of the Hierarchy and is also a pure channel for transmission.
4. *The peculiar energy which is transmitted to him by Sanat Kumara* at the time of his initiation. This is a totally different energy to that transmitted to him at the earlier initiations. It comes from Shamballa and is uniquely (in a sense undefinable and hence incomprehensible to you) the energy of the planetary Logos Himself. He directs extra-planetary energy (in the initiations which follow the third initiation) from the ajna centre of which He is possessed, to the head centre of the initiate and from thence immediately to the ajna centre of the initiate. Then this energy is directed outward into its destined field of service. This energy is of so high a quality that there is nothing of a registering mechanism in the initiate's equipment capable of registering its admission and circulation through his three head centres. Nevertheless, this energy does pour through him and out into the world, in spite of the fact that he remains unconscious of its presence.

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The ajna centre is the "centre of direction"; it is placed symbolically between the two eyes, signifying the twofold direction of the life energy of the initiate—outward into the world of men and upward

towards the divine Life and Source of all Being. Where the direction of the energy is consciously undertaken (and there are certain energies of which the initiate is constantly aware), the ajna centre is controlled and dominated by the indwelling spirit of man; this spiritual man bases all action in relation to these entering energies on the ancient premise that "energy follows thought." His thought life becomes, therefore, the field of his major effort, for he knows that the mind is the agent of direction; he endeavours to concentrate within himself so that eventually he may consciously control and direct all the incoming divine energies. This is, in reality, the major hierarchical endeavour and the work to which the Masters are pledged and for which They are in constant training. As the evolutionary process proceeds, new and higher energies become available. This is particularly the case now, as They prepare for the reappearance of the Christ.

There are three words which are *directive words* for the disciple as he handles his life, his environment and his circumstances. They are: Integration, Direction, Science. His task—as he faces it after the third initiation—is to produce a greater personal integration so that he becomes increasingly a soul-infused personality, and also to integrate himself with his environment for service purposes. To this must be added the subtler task of integrating himself into the Ashram so that he becomes an integral part of the Master's band of workers.

As the work of integration proceeds, he is striving all the time to learn the uses of the ajna centre and consciously and with right understanding to work with, absorb, transmute and distribute energy as his major ashramic service. His keynote is right direction as the result of right reaction to hierarchical intention and the injunctions of his own soul. Both integration and direction, he discovers, require **[Page 692]** understanding of occult, scientific knowledge. He works then as a scientist, and for this reason all the three keynotes of his life as an initiate—before and immediately after the third initiation—are conditioned by and directed by the mind; the mental plane becomes the field of his major endeavour as a server.

Again you see that I am presenting you with no glamorous picture of the initiatory process but only one of hard work, constant effort and strenuous mental and spiritual living. There is much here for you to consider, and what I have here given warrants sound reflection and much thought. It is my earnest hope and wish that you may realise that the teaching here given can be appropriated by you and that the initiatory process is one that eventually you will understand and in which you will participate.

#### *Initiation IV. The Great Renunciation or Crucifixion*

This initiation of renunciation (called "The Crucifixion" by Christian believers) is so familiar to the majority of people that I am hard put to it to say that which will arrest your attention, and thus offset a familiarity which necessarily lessens the importance of the theme in your consciousness. The idea of crucifixion is associated in your minds with death and torture, whereas neither concept underlies the true meaning. Let us consider some of the significances connected with this fourth initiation.

The sign of the Cross—associated in the Western world with this initiation and with the Christian faith—is in reality a cosmic symbol, long ante-dating the Christian era. It is one of the major signs to be found in the consciousness of Those advanced Beings Who, from the distant sun, Sirius, the seat of the true Great White Lodge, watch over the destinies of our solar system, but Who pay particular attention (why They do so is not yet revealed) to our relatively little and apparently unimportant planet, the Earth.

The word "crucifixion" comes from two Latin words signifying to "fix on a cross" (I have asked A.A.B. to look this word up in the dictionary so that you can have a sense [Page 693] of surety). The cross referred to in reference to this particular initiation is the *Cardinal Cross of the heavens*. It is to this cross that the disciple shifts at the fourth initiation, from the *Fixed Cross of the heavens*. This fixed cross is the one on which he has been crucified from the moment he found himself upon the Path of Probation and passed from thence on to the Path of Discipleship. On that Path—having transcended the world of phenomena and established an unbroken contact with the Monad, via the antahkarana—he renounces the *Mutable Cross of existence in the three worlds* (the world of appearances), and after a period of time he transfers from that cross on to the Fixed Cross, which is set up in the world of meaning where he has steadily learnt to dwell. This covers the period of the first three initiations. Now, being liberated through renunciation, he needs no longer to undergo the tests, trials, and difficulties which crucifixion on the Fixed Cross inevitably entails; he can now take his place upon the Cardinal Cross, with all its cosmic implications and opportunities which are then conferred. This—as far as the individual is concerned—is necessarily symbolic and figurative in its teaching. As far as the Heavenly Man is concerned, however, the application is not symbolic. It is far more factual. From the angle of the supreme Masters on Sirius, our planetary Logos, Sanat Kumara, is still on the Fixed Cross; He mounted the Mutable Cross in the first solar system; the Fixed Cross still holds Him in this solar system "fixed in His place"; in the next solar system, He will transfer Himself to the Cardinal Cross, and from "thence return to that High Place from whence He came." You can see, therefore, why I emphasise the fact that these three crosses are simply symbols of experience in relation to the individual disciple. Let us consider this a little more closely:

1. *The Mutable Cross* governs the three worlds and the astral plane in particular. On this cross the average man is "crucified" until he achieves the needed experience and consciously reorients himself to another phase of unfoldment.

**[Page 694]**

2. *The Fixed Cross* governs the five worlds of human development and conditions the experiences of all disciples. Through the discipline and the experiences thus gained whilst on this cross, the disciple passes from one renunciation to another until complete freedom and liberation has been achieved.

3. *The Cardinal Cross* governs the Master as He passes through the remaining five initiations; the fourth initiation is, curiously enough, governed by neither the Fixed Cross nor the Cardinal Cross. The disciple is descending from the Fixed Cross and seeking to mount the Cardinal Cross, and it is this transition period and experience which practically govern Him. It might therefore be noted that there are three initiations which test the disciple as to knowledge and experience: the first, the second and the third; then there comes an initiation of transition, followed by five initiations which the Master undergoes upon the Cardinal Cross.

It should be remembered that the distinctive nature of the man upon the Mutable Cross is that of self-consciousness; that the disciple upon the Fixed Cross is rapidly becoming group conscious when the experiences undergone have been rightly assimilated; and that the Master on the Cardinal Cross is distinguished by a universal consciousness which passes finally into cosmic consciousness—a state of being unknown to you, even in the wildest flights of your imagination. The first hint of the growth of cosmic consciousness comes when the disciple passes through the sixth Initiation of Decision. He determines then (by means of His enlightened will and not His mind) which of the seven Paths He will



decide to follow. From that time on, the consciousness of the greater Life which enfolds our planetary Logos, as He enfolds humanity within His consciousness, increasingly controls the attitude, the awareness and the activities of the Master.

You can see, therefore, how this initiation of crucifixion (which the Christian world has appropriated for itself) is far vaster in its implications than students suspect. [Page 695] Yet this appropriation was intentional under the divine Plan of the Hierarchy, for always some great Teacher—by His life and teaching—will call attention to some particular initiation. The Buddha, for instance, in His Four Noble Truths, stated in reality the platform upon which the initiate of the third initiation takes his stand. He desires nothing of a personal nature; he is liberated from the three worlds. The Christ pictured for us and emphasised the fourth initiation with its tremendous transition from the Fixed Cross to the Mount of Ascension, symbol of transition, through initiation.

This crucifixion initiation has a major instructive feature. This is preserved for us in the name which is frequently given to this fourth initiation: the Great Renunciation. One tremendous experience is vouchsafed to the initiate at this time; he realises (because he sees and knows) that the antahkarana has been successfully completed and that there is a direct line of energy from the Spiritual Triad, via the antahkarana, to his mind and brain. This brings to the forefront of his consciousness the sudden and appalling recognition that the soul itself, the egoic body on its own level, and that which for ages has been the supposed source of his existence and his guide and mentor, is no longer needed; his relation, as a soul-infused personality, is now directly with the Monad. He feels bereft and is apt to cry out—as did the Master Jesus—"My God, my God, why hast Thou forsaken me?" But he makes the needed renunciation, and the causal body, the soul body, is relinquished and disappears. This is the culminating renunciation and the climaxing gesture of ages of small renunciations; renunciation marks the career of all aspirants and disciples—renunciation, consciously faced, understood and consciously made.

I have hinted earlier to you that this fourth or Renunciation Initiation is closely linked with the sixth initiation and with the ninth. The sixth initiation is only possible when the initiate has definitely made the needed renunciations; the reward is that he is then permitted to make a [Page 696] perfectly free choice and thus demonstrate his essential and gained freedom. The ninth initiation (that of the Refusal) has in it no element of renunciation. It is not a refusal to hold, for the initiate is at the point where he asks and holds nothing for the separated self. At that final planetary initiation the Master is brought face to face with what might be called cosmic evil, with that reservoir of evil which cyclically overflows the world, and also with the massed group of masters of the Black Lodge. He refuses recognition. This I will deal with later when we take up that particular initiation.

In connection with this Initiation of Renunciation there are some most interesting correspondences which throw a bright, illuminating light upon its significance. They are known to you in some measure, because I have dealt with the significance of the fourth Ray of Harmony through Conflict, and the fourth kingdom, the human, in my earlier writings; it might, however, serve some useful purpose if I bring some of them together and show how this Initiation of Renunciation is of supreme importance to humanity and to the individual initiate who is, of course, a member of the fourth kingdom. First of all, this great act of renunciation marks the moment when the disciple has nothing in him which relates him to the three worlds of human evolution. His contact with those worlds in the future will be purely voluntary and for purposes of service. I prefer the word "renunciation" to the word "crucifixion" because the last word simply emphasises the suffering undergone by the initiate as he renounces all that



is of a material nature and becomes a permanent and (if I may use such a term) a non-fluctuating and unchanging member of the fifth kingdom in nature, the kingdom of God, called by us the Hierarchy. Forget not that the three worlds of ordinary evolution constitute the dense physical subplanes of the cosmic physical plane.

Crucifixion embodies the concept of extreme physical suffering of a protracted nature, its last "three hours" according to the Bible story, typifying the three planes of [Page 697] our evolution. On all three planes, the disciple renounces; on all three planes he is, therefore, crucified. It connotes the ending of a life and—from the cosmic angle—of the *personality* life of the soul through many incarnations. If it is a statement of fact that *the time sense* is the response of the brain to a succession of states of consciousness or of events, and if it is equally true that (to the soul) there is no such factor in consciousness as time but only the Eternal Now is known, then the three worlds of incarnated being constitute *one unit of experience in the life of the soul*—an experience which ends at the crucifixion, because the soul in incarnation definitely, consciously and by the use of the enduring will, renounces all, and turns his back upon the material world, finally and for ever. He has mastered all the uses of the three worlds of experiment, experience and expression (to use three terms with which I have familiarised you in my other books), and now stands liberated.

Each initiate who makes this renunciation and undergoes the consequent crucifixion is in a position to say with the first of our humanity to do so, "I, if I be lifted up, will draw all men unto Me." So spoke the Christ. The initiate is lifted up by his renunciation—which he makes through the "blood of the heart"—out of the world of material phenomena, because he has freed himself from any desire for them, from any interest in them and from any hold they may ever have had over him. He is completely detached. It is interesting to note that the Master Jesus underwent the renunciation initiation whilst at the same time the Christ was raised up at the seventh or Resurrection Initiation. So the two stories of these two great Disciples are parallel—One so obediently serving the Greater, and the Christ submitting His will to that of His Father in Heaven.

This initiation is therefore, in a unique sense, a culminating experience and a point of entrance into a new life for which all the past has been a preparation. After the ninth initiation, the Refusal Initiation, there comes a cosmic repetition of the Renunciation experience, this time [Page 698] devoid of the crucifixion aspect; the initiate at that great moment renounces or refuses contact with the cosmic physical plane on all its seven levels of awareness, unless he has chosen (at the sixth Initiation of Decision) the Path of World Service.

During the experience of the initiatory process in its first three phases, the initiate rejects control of the energies which are seated in the three centres below the diaphragm; he renounces their use for personality or selfish reasons. The centre at the base of the spine has received and distributed the energy of self-will (the will of the lower self) and is emptied and stands ready for the dynamic reception of the higher will which—using the spinal channel as the pathway or the symbol of the antahkarana—will pour into it from the highest head centre. The sacral centre which has received and distributed the energy which has fed the physical appetites to a far greater extent than is at present realised, is also under control—a control which is related to normal and proper direction from the throat centre and to the preservation of life on the physical plane, if the initiate chooses to incarnate for service ends. The solar plexus centre, which has received and distributed the energy of the astral plane, the energy of desire and of emotion, is likewise cleansed and purified; its energy is transmuted to such an extent that it can pass under the complete control of the heart centre, which henceforth and until the

seventh Initiation of the Resurrection is "that whereby the initiate performs his hierarchical obligations." Therefore, at the Great Renunciation, the three lower centres reach a point of utter purification or speaking symbolically—of utter emptiness. No energy of their own (related to the selfish aeonial past) is left; they are simply pure receptacles for the energies of the three higher centres. The three lower centres are related to the three worlds of personality evolution; the three higher centres are related to hierarchical work and living and are under the control of the initiate—a control which becomes increasingly perfect until the seventh Initiation of Resurrection. At that momentous [Page 699] resurrection, they become no longer of service; the Master needs no energy centres, and His consciousness is transcended and transformed into a type of awareness of which those who have not experienced these initiations know nothing. If He chooses to take a physical vehicle (as many will when the Christ reappears and the Hierarchy is externalised on Earth), the Master will "function from the above to the below" and not (as is the case today with all disciples, though naturally not with the Masters) on "the below towards the above." I am here quoting ancient phrases to be found in the archives of the Hierarchy. They will therefore need no centres on the etheric levels of our planetary physical plane.

At this fourth initiation the initiate begins to function entirely and always upon the fourth plane, the buddhic levels of the cosmic physical plane—our intuitional plane. This is the case whether you count from below upwards or from above downwards. You have here again an indication of *the central position of this initiation* and of its importance. It is preceded by three initiations and succeeded by three initiations, leading up to that of the seventh or final planetary initiation, because the remaining two initiations are fundamentally not related in any way to our planetary Life. It is because of this permanent transition of the initiate's "living focus"—lifted out of the three worlds on to the buddhic plane—that the concept of resurrection has crept into the Christian teaching so that the Crucifixion Initiation is portrayed as preceding the Resurrection Initiation; this is in reality not the case, except in a lesser degree and as symbol of future experience.

In the same way, the concept of sacrifice has permeated all the teaching anent the Crucifixion or the Renunciation Initiation, both in the East and in the West. This is a sacrifice idea associated with the concept of pain, agony, suffering, patience, prolongation and death. Yet the true root of the word remains the same and gives the true significance: "Sacer," to make holy; that is what in truth happens to the initiate; he is "made holy"; he is "set apart" [Page 700] for spiritual development and service. He is separated off from that which is natural, material, transmitted and handicapping, trammelling and destructive, and from that which lessens right activity for that which is new. He learns to define the Wholeness which is his divine right and prerogative.

The beauty of the interpretation of this initiation and the reward to those who attempt to penetrate to its true meaning and significance are untold; it requires, however, the teaching of the East and of the West to arrive at the true understanding of the experience. The concept of a clean break with the old life in the three worlds of experience which has characterised the work of the soul for so long is obvious. It is death in its truest and most useful form; every death, as it takes place today and on the physical plane, is therefore symbolic in nature, pointing to the time when the soul finally "dies" to all that is material and physical, just as the human being dies to all contact in the three worlds before resuming incarnated living.

On the buddhic or intuitional plane (the fourth level of the cosmic physical plane) the mind nature—even that of the higher mind or the level of abstract thought—loses its control over the initiate and is

henceforth only useful in service. The intuition, the pure reason, complete knowledge illumined by the loving purpose of the divine Mind—to mention some of the names of this fourth level of awareness or of spiritual sensitivity—takes its place and the initiate lives henceforth in the light of correct or straight knowledge, expressing itself as wisdom in all affairs—hence the titles of Master of the Wisdom or Lord of Compassion given to Those Who have taken the fourth and the fifth initiations; these follow very closely upon each other. From the buddhic level of awareness, the Master works; on it, He lives His life, undertakes His service and furthers the Plan in the three worlds and for the four kingdoms in nature. Let this not be forgotten. Also, let it be remembered that this achievement of focus and this attained freedom are [Page 701] *not* the result of a symbolic ceremony, but are the result of lives of suffering, of minor renunciations and of *conscious* experience. This conscious experience, leading to the fourth initiation, is a *definitely planned undertaking*, arrived at as true vision is gradually conferred, the divine Plan is sensed and receives cooperation, and intelligent aspiration takes the place of vague longings and sporadic efforts "to be good," as it is normally expressed by aspirants.

It will be clear to you, therefore, why this fourth initiation is ruled or governed by the fourth Ray of Harmony through Conflict. The harmonising of the lower centres with the higher, the harmonising or establishing of right relations between the three worlds of human evolution and the buddhic plane, the rapport gradually being brought about by each succeeding initiation, between humanity and the Hierarchy, plus the service of establishing right human relations among men—these are some of the results which you even now grasp theoretically; these you will also grasp practically and substantially one day in your own experience. It is with this ray energy that the initiate works as he makes the Great Renunciation and is transferred thereby to the Cardinal Cross of the Heavens. This is the energy which enables him to live in the Eternal Now and to renounce the bindings of time. Through the entire experience he fights against that which is material; under the law of our planet (and, if you only knew, under the law of our solar system) nothing is achieved except by struggle and conflict—struggle and conflict associated on our planet with pain and suffering but which, after this fourth initiation, is devoid of suffering. A hint as to the purpose for which our little planet exists and its unique position in the scheme of things can here be noted.

As I mentioned earlier, the initiate now works from "above downwards." This is only a symbolic mode of speech. Like his great Master, the Christ, when he seeks to serve humanity he "descends into hell" which is the hell of materialism and of physical plane life, and there labours for the furtherance of the Plan. We read in the Christian [Page 702] teaching that "Christ descended into hell and taught the spirits which are in prison" for three days. This means that He worked with humanity in the three worlds (for time and the process of events are regarded by philosophers as synonymous in meaning) for a brief period of time, but was called (on account of His unique task of embodying for the first time in world history the love principle of divinity) to be the Head of the Hierarchy.

The same concept of working in the three worlds of physical plane existence (in the cosmic sense) is embodied for us in the phrase found in the New Testament that "*the veil of the temple was rent in twain from the top to the bottom.*" This is the Veil which, symbolically speaking, divides or shuts off humanity from participation in the kingdom of God. This was rent by the Christ—an unique service which He rendered both to humanity and to the spiritual Hierarchy; He made it easier for a much quicker communication to be set up between those two great centres of divine life.

I would ask you to ponder this Initiation of Renunciation, remembering ever in your daily life that this process of renunciation, entailing the crucifixion of the lower self, is only made possible by the practice

of detachment every day. The word "detachment" is only the Eastern term for our word "renunciation." That is the practical use of such information which I have here given to you. I would ask you also (curious as it may seem) to *get used to crucifixion*, if you care to use that word; to permit yourself to get accustomed to suffering with detachment, knowing that the soul suffers not at all, and that there is no pain or agony for the Master Who has attained liberation. The Masters have each and all renounced that which is material; They have been lifted out of the three worlds by Their Own effort; They have detached Themselves from all hindrances; They have left hell behind and the term "spirits that are in prison" no longer applies to Them. This They have done for no selfish purpose. In the early days of the Probationary Path, selfish aspiration is foremost in the consciousness [Page 703] of the aspirant; however, as he treads the path, and likewise the Path of Discipleship, he leaves all such motives behind (a minor renunciation) and his one aim, in seeking liberation and freedom from the three worlds, is to aid and help humanity. This dedication to service is the mark of the Hierarchy.

You can see, therefore, how the Buddha prepared the way for the Initiation of Renunciation or of Crucifixion by His teaching and His emphasis upon detachment. Think on these things and study the great continuity of effort and cooperation which distinguishes the Members of the spiritual Hierarchy. My prayer and wish is that your goal may be clear to your vision and that the "strength of your heart" may be adequate to the undertaking.

#### *Initiation V. The Revelation*

As we undertake the consideration of the next initiation, you will find that three factors will emerge in a new light in your consciousness. That they are factors related to past experiences, and yet which have reference to experiences which lie far ahead of you upon the Path, will also be inferred from what I say; these will not necessarily meet with your real understanding. These factors are:

The factor of Blindness, leading to revelation.  
 The factor of the Will, producing synthesis.  
 The factor of the Purpose, externalising itself through the Plan.

These are all implicit in this new initiatory experience, but they should be approached by you with as much use of the intuition as you can employ; your effort will have to be that you endeavour to think *as if* you had taken the higher initiations. You have to bear in mind that each initiation enables the initiate to "see ahead" a little further, for revelation is always a constant factor in human experience. The whole of life is revelation; the evolutionary process is, in relation to consciousness, a process of leading the blind out of darkened areas of consciousness into greater light, and therefore into a vaster vision.

#### [Page 704]

As you know, this particular initiation has been called the "Resurrection" by the Christian world, emphasising that aspect in the experience of the initiate which leads to revelation; i.e., his "rising out of the ocean of matter into the clear light of day." The thought of revelation can be seen also in the Christian teaching anent the "Ascension"—an initiation which has no factual existence and should not be called an initiation. You have, therefore, the following sequence, connected with the fourth and fifth initiations:

1. Renunciation, producing crucifixion and leading to
2. Ascension, or a complete "rising out of," or "mounting higher," leading to

### 3. Revelation, giving vision, the reward of the two above stages.

Christian theologians have made three distinct episodes out of these two initiations, but this has in no way mattered (as the initiate in the West soon learns); he now knows that the whole series of initiations, with their causes, their effects and their resultant intentions are only a sequence of processes, leading from the one to the other. A corresponding sequence can be seen in the unfoldment of the consciousness of the human being from infancy to full maturity; each unfoldment is part of a series of revelations, as his vision of life and his capacity to experience develops. This is true of all men from the most primitive to the advanced initiate, the difference consisting in that which each brings to the experience as the result of past effort, his point in consciousness and the quality of the vehicles through which that consciousness is developing. With the initiate-disciple this is also the case; he enters *consciously* into each experience; they are *integral parts of his intention*.

Having renounced the three worlds, and having returned—back from a contact of great importance and interest—to those three worlds and with all that is familiar in them, the initiate suddenly realises that he has indeed been liberated, that he is indeed free, that he has been raised out of darkness and is now free in a new world of experiences. **[Page 705]** He knows that he has climbed to the mountain-top or has "ascended" to the buddhic plane, from which plane he must permanently work and not just occasionally, as has been the method hitherto.

He can work through a physical body (with its subtler sheaths) or not, as he sees fit. He realises that he, as an individual, no longer needs a physical body or an astral consciousness, and that the mind is only a *service instrument*. The body in which he now functions is a body of light which has its own type of substance. The Master, however, can build a body through which He can approach His incoming disciples and those who have not taken the higher initiations; He will normally build this body in semblance of the human form, doing so instantaneously and by an act of the will, when required. The majority of the Masters who are definitely working with humanity either preserve the old body in which They took the fifth initiation or else They build the "mayavirupa" or body of maya, of physical substance. This body will appear in the original form in which They took initiation. This I personally did in reference to the first case; i.e., preserving the body in which I took initiation. This the Master K.H. did in creating a body which was made in the form in which He took the fifth initiation.

It may interest you to know that the Christ has not yet decided what type of physical vehicle He will employ should He take physical form and work definitely upon the physical plane. He waits to see what nation or group of nations do the most work, and the most convincing work, in preparation for His reappearance. He will *not*, however, take a Jewish body as He did before, for the Jews have forfeited that privilege. The Messiah for Whom they wait will be one of Christ's senior disciples, but it will *not* be, as originally intended, the Christ. Symbolically, the Jews represent (from the point of view of the Hierarchy) that from which all Masters of the Wisdom and Lords of Compassion emerge: materialism, cruelty and a spiritual conservatism, so that today they live in *Old Testament* times and are **[Page 706]** under the domination of the separative, selfish, lower concrete mind.

But their opportunity will come again, and they may change all this when the fires of suffering at last succeed in purifying them and burning away their ancient crystallisation, thus liberating them to the extent that they can recognise their Messiah, Who will *not*, however, be the world Messiah. The Jews need humility more than any other nation. By humility they may learn something of value as well as a needed sense of proportion. They are dear to the heart of the Christ for—in the performance of His



greatest work—He chose a Jewish body, but their materialism and their repudiation of spiritual opportunity has negated His use of their racial type again. It would provide too great a handicap. The probability is that the Master Jesus will assume (under instruction from the Christ) the part of the Messiah.

The Master, standing symbolically upon the Mount of Ascension, is equipped with a full realisation of the past, with a sound appreciation of what He has to offer to the service of humanity, and with a sense of expectancy. During the preceding cycle of lives of initiatory service to humanity, He has several times heard "the Voice of the Father." This is a symbolical phrase, indicating contact with that aspect of himself which was responsible for the appearance of his soul and for its long long cycle of incarnation: the Monad, the Spirit, the One, the Life, the Father. Each time that that Voice spoke, it gave him recognition. It is in reality the voice of the Initiator in Whom we live and move and have our being. All of the Master's previous visions have led Him to this high point of expectancy; He knows now where His field of service lies—within the Hierarchy, working on behalf of all living beings. He knows also that He Himself has still to make progress, to move forward, and that there faces Him a great Initiation of Decision (the sixth) for which He must prepare. He knows that this entails for Him *right choice*, but also that right choice depends upon right understanding, right perception, right willingness and [Page 707] right vision or revelation. So He stands again upon the mountain-top, awaiting again the Presence. He realises that something more is needed if He is to serve rightly and, simultaneously, make spiritual progress Himself.

It is not possible for me here to indicate the nature of the revelation which is accorded to the initiate of the fifth initiation. It is too closely related to Shamballa, and I have not myself done more this life than take the fifth initiation and climb the Mount of Ascension. The revelation for me is not completed and—in any case—my lips are sealed. I can, however, take up two points with you which may clarify your vision. I would remind you again that what I am here writing in this last volume of *A Treatise on the Seven Rays* is written for disciples and initiates. Disciples will see some of the significances behind the symbol and will make interpretations according to the point they have attained upon the Path. You need to remember that the world of men today is full of those who have taken one or other of the initiations and that there are great disciples, from all the rays, working on the physical plane as senior workers for humanity under the Hierarchy; there will be many more during the next one hundred years. (Written in 1949.) Some of these do not know their particular hierarchical status in their physical brains, having deliberately relinquished this knowledge in order to do certain work. That which I here write is intended—during the next forty years—to find its way into their hands with the deliberate intent of bringing to the surface of their brain consciousness who and what they are in truth. This is a part of the programme planned by the Hierarchy, prior to the externalisation of the Ashrams. The Masters feel that these senior disciples and initiates (being on the spot) should soon begin to work with more authority. This does not mean that they will assert their spiritual identity and claim initiate status. This they could not do on account of their point on the ladder of spiritual evolution. But—knowing who they are from the angle of the Hierarchy and what is expected of them—they will strengthen their work, bring [Page 708] in more energy, and point the way with greater clarity. Their wisdom will be recognised as well as their compassion, but they themselves will recede into the background; they may even appear to be less active outwardly, and so be misjudged, but their spiritual influence will be growing; they care not what others think about them. They recognise also the mistaken views of all the modern religions anent the Christ; some may even be persecuted in their homes or by those they seek to help. None of this will matter to them. Their way is clear and their term of service is known to them.



The two points with which I shall now deal are as follows:

1. The part which energy plays in inducing revelation.
2. The place the Will plays in the revelatory sequence: Revelation. Interpretation. Intention. Will.

These must be looked at from the angle of discipleship and are not to be considered on their face value or in the ordinary manner. They must be approached from the angle of the world of meaning and, if possible, from the world of significances; otherwise, the teaching will be so exoteric that its occult nature will not appear.

*The Part which Energy plays in inducing Revelation*

You will get a hint as to what I have to say if you will refer back to an earlier statement (page 534). There you will find the inference that three energies are necessary for the initiate to employ if he seeks revelation; no matter what the revelation may be or the status of the disciple or the initiation he faces, these same three energies will be brought into play. They are:

- a. The energy generated by the disciple.
- b. The energy coming from the Spiritual Triad.
- c. The energy of the Ashram with which he is affiliated.

These are the three essential energies and without their synthesis in the disciple's mind or in one of the three **[Page 709]** higher centres, there can be no true revelation of the higher order or related to the processes of initiation.

In connection with *the energy generated by the disciple*, it will be obvious that this will include the energy of the soul ray, until the fifth initiation when it will be superseded by the energy of the Monad. This will reach him, first of all, as the energy of the Spiritual Triad, and later that (in its turn) will be superseded by the direct energy of the Monad itself; the initiate will then know practically (and not just theoretically) what Christ meant when He said, "I and my Father are one."

In the earlier stages on the Path of Discipleship, the disciple works with that measure of the energy of his soul ray to which he can be receptive, plus as much of the energy of the personality ray as is responsive to that soul energy. In doing this a great measure of discrimination can be developed, and it is one of the first places where the value of the injunction, "Know thyself" can be seen. The nature of the soul ray at this time determines the nature of the revelation; the nature of the personality and its ray is, at the same time, either helpful or a hindrance.

To the energies which he has generated within himself the disciple learns to add that of the group which he has attempted to serve with love and understanding. All disciples of any standing gather around them the few or the many that they have found themselves able to aid; the purity of the energy generated by this group depends upon their selflessness, their freedom from authority or the control of the disciple, and the quality of their spiritual aspiration. As the disciple or the Master has helped them to generate this energy, and as all will necessarily synchronise with his, it becomes available as a pure stream of force, flowing through him at all times. This he can learn to focus and incorporate with his own energy (also focussed) in order to prepare himself for further vision, *provided* always that his motive is likewise selfless.

The second group of energies are those *coming to the disciple from the Spiritual Triad*. These are relatively new [Page 710] to him and embody divine qualities of which he has hitherto known nothing; even theoretically he knows little, and his attitude towards them has hitherto been largely speculative. Since he first put his foot upon the Path, he has been trying to build the antahkarana. Even that has meant for him an act of faith, and he proceeds in the early stages with the work of building, yet scarcely knowing what he does. He follows blindly the ancient rules and attempts to accept as factual that which has not been proven to him to be a fact but which is testified to by countless thousands down the ages. The whole process is in the nature of a culminating triumph of that innate sense of Deity which has driven man forward from the most primitive experiences and physical adventures to this great adventure of constructing a pathway for himself from the dense material world into the spiritual. These higher spiritual energies have hitherto been recognised by him through their effects; now he has to learn to handle them, first of all, by letting them pour into and through him, via the antahkarana, and then to direct them towards the immediate objective of the divine plan.

Hitherto he has worked primarily with the thread of consciousness; this is anchored in the head, and through that consciousness his personality and his soul are linked together until he has become a soul-infused personality; he has then attained unity with his higher self. Through the building of the antahkarana another thread is added to the soul-infused personality, and the true spiritual individual is linked with and comes under the direction of the Spiritual Triad. At the fourth initiation the soul body, the causal body (so called) disappears, and the thread of consciousness is occultly snapped; neither the soul body nor the thread are any longer required; they become now only the symbols of a non-existent duality. The soul is no longer the repository of the consciousness aspect as hitherto. All that the soul has stored up of knowledge, science, wisdom and experience (garnered in the life cycle of many aeons of incarnation) are now the sole possession of the individual [Page 711] spiritual man. He transfers them into the higher correspondence of the sensory perceptive apparatus, the instinctual nature, on the three planes of the three worlds.

Nevertheless he still possesses awareness of all past events and knows now why he is what he is; much of the information anent the past he discards; it has served its purpose, leaving him with the residue of experienced wisdom. His life takes on a new colouring, totally unrelated to the three worlds of his past experience. He, the sum total of that past, faces new spiritual adventures, and has now to tread the Path which leads him away from normal human evolution on to the Way of the Higher Evolution. This new experience he is well equipped to face.

Three major energies begin to make an impact upon his lower mind. They are:

1. The *impulsive energy of ideas*, coming to him from the abstract mind and travelling along the antahkarana; these make contact with his now illumined lower mind which, at this point, transforms them into ideals so that the divine ideas—implementing the divine purpose—may become the heritage of the race of men. The better trained and the more controlled the mind, the easier it will be to handle this type of energy. It is by means of this impulsive energy that the Hierarchy (upon the buddhic plane) leads humanity onwards.
2. The *energy of the intuition*, which is the word we use to describe a direct contact with the Mind of God at some relatively high level of experience. The effect of this energy upon the soul-infused personality is to give to the mind (already receptive to the energy of ideas) some faint glimmering and

brief revelation of the purpose of the ideas which underlie all hierarchical activity on behalf of humanity. The intuition is entirely concerned with group activity; it is never interested in or directed to the revelation of anything concerned with the personality life. The growth of what we might call the buddhic vehicle (though that is a misnomer) prepares the man for the ninth or the final initiation, which enables the initiate—in a manner incomprehensible [Page 712] to us—to "intuit" (in a blazing light) the true nature of the cosmic astral plane. Forget not, the buddhic plane is closely allied with the cosmic astral plane, and that all intuitions when regulated require the use of the creative imagination in their working out or in their presentation to the thoughts of men. Speaking generally, the Masters intuit those phases of the divine intention which are immediate; these constitute the "overshadowing cloud of knowable things." These They transform into the Plan; then Their disciples—with their intuitional capacity developing slowly but steadily—begin themselves to intuit these ideas, to present them as ideals to the masses, and thus precipitate the needed aspects of the Plan on to the physical plane.

3. The *dynamic energy of the will* follows next, and (as the disciple perfects the antahkarana) it sweeps through the medium of contact into the mind of the soul-infused personality, and from thence it finds its way to the brain. I am of course referring here to the disciple in training and not to the Masters Themselves Who work at the centre of these energies; the Hierarchy is a great reception point for these three aspects of the Spiritual Triad—the spiritual will, the intuition or pure reason, and the abstract mind.

It is in the Ashrams of the Masters that the disciple comes into direct relation with these dynamic, revealing and impulsive energies. These three energies focus through and are directed by the three Heads of the Hierarchy: the Manu, the Christ, and the Mahachohan. The Manu is receptive to, and the agent of, the energy of the divine will for humanity; the Christ is the agent for the distribution of the energy which brings intuitive revelation; the Mahachohan is responsible for the inflow of ideas into the consciousness of the disciple, the aspirant and the intelligentsia. I would beg you to remember that the main effort of the spiritual Hierarchy is on behalf of humanity, because the fourth Kingdom in Nature is the Macrocosm of the three-fold Microcosm of the three lower kingdoms in nature.

This whole subject is too vast to be entered into here, [Page 713] but I have given you much along these lines in *A Treatise on Cosmic Fire*. Much more than I can possibly give you is revealed to the initiate at the time of the fifth initiation. The clues, the thoughts, the abstract concepts, the fleeting ideas of which all disciples are aware are at this initiation resolved into certainty, and the Master can now take His place as a distributor of Triadal energy. The major problem confronting Him is not the distribution of ideas or the use of the intuition in grasping the stage of the divine Purpose at any particular time; it consists in the development of the spiritual will, in its comprehension and its use in world service. Just as the disciple has to learn to use the mind in two ways:

As a common sense, a resolver of information so that a life pattern and a life service, planned and directed, may eventuate, and a perception of relationships.

As a searchlight, bringing into the light those ideas and intuitions which are needed,

so the Master has to learn the uses of the will. A natural sequence can be seen closely related to the idea of revelation.

On the mountain-top of Ascension, following the experience of "teaching the spirits which are in prison," the Master receives a revelation; this is His right and due and something for which the long previous cycle of initiation has prepared Him. The revelation must be followed by realisation and recognition:

1. He realises that the right interpretation of the revelation is the first essential.
2. He then comes to the understanding that the next step is for Him to formulate His *intention*, based upon the revelation and directed towards His world service.
3. Having received the revelation, interpreted it and determined within Himself what He intends to do, He next realises that the factor of the will must now be employed if He and those He seeks to help are to profit by the revelation.

### [Page 714]

This opens up the whole subject of the Will, its nature and relationships and this we must study for a while: the sequence of Revelation. Interpretation. Intention. Will.

#### *The Place that the Will plays in inducing Revelation*

There are three words connected with this initiation which are of real importance to its correct understanding. They are: Emergence. Will. Purpose. With the emergence aspect we have already dealt under the term "raising up" or the "transition" from the darkness of matter to the light of the Spirit. But of the Will, its uses and its function, as yet we know little. Knowledge as to the nature of the will in any true sense only comes after the third initiation. From that time on the initiate demonstrates increasingly and steadily the first divine aspect, that of the Will and the right use of Power. This first aspect of divinity is necessarily closely associated with the first Ray of Power or Will. I shall, however, only consider the ray angle incidentally, for I want to elucidate for you the nature of the will in some clear measure, though complete understanding is not possible.

The Lord of the World is, we are told, the sole repository of the will and the purpose of His overshadowing, cosmic soul. These two words—will and purpose—are not identical in meaning. Sanat Kumara and His Council at Shamballa are the only Beings upon our planet Who know just what is the nature of the divine purpose. It is Their function and obligation to work that purpose out into manifestation, and this They do by the use of the will. *The will ever implements the purpose.* The repository of the will aspect of man's innate divinity is to be found at the base of the spine; this can only function correctly and be the agent of the divine will after the third initiation. The head centre is the one which is the custodian of the purpose; the centre at the base of the spine indicates the will as it implements the purpose. The purpose is slowly, very slowly, revealed to the initiate during the final five [Page 715] initiations and this only becomes possible after the Initiation of Renunciation. At that time the initiate says, in unison with the great head of the Hierarchy, the Christ: "Father, not my will but Thine be done." Then comes the initiation of emergence out of matter and, from that point on, the initiate begins to glimpse the purpose of the planetary Logos; hitherto he has only seen the plan, and to the service of the plan he has been dedicated. Hitherto also, he has only sought to be an exponent of the love of God; now he must express, with increasing fullness, the will of God.

Earlier in these pages (Page 410) we are told that the problem which confronts the Hierarchy as it seeks to prepare disciples for the successive initiations is the right use of the will, both Their Own use of the will in relation to the initiate, and the initiate's use of the will as he works for the Plan as that Plan

implements Purpose. To produce this, a direct, understanding and powerful expression of this first aspect is demanded. There are several reasons why the will presents a problem. Let us list a few of them and thereby get understanding.

1. This energy of the will is the most potent energy in the whole scheme of planetary existence. It is called the "Shamballa Force," and it is that which holds all things together in life. It is, in reality, life itself. This life force or divine will (implementing divine intention) is that by means of which Sanat Kumara arrives at His goal. On a tiny scale, it is the use of one of the lowest aspects of the will (human self-will) which enables a man to carry out his plans and attain his fixed purpose—if he has one. Where the will is lacking, the plan dies out and the purpose is not achieved. Even in relation to self-will, it is veritably the "life of the project." The moment Sanat Kumara has attained His planetary purpose, He will withdraw this potent energy, and (in this withdrawing) destruction will set in. This Shamballa force is steadily held in leash for fear of too great an impact upon the unprepared kingdoms in nature. This has reference to its impact also upon humanity.

**[Page 716]**

You have been told that this force has—during this century—made its first direct impact upon humanity; heretofore, it reached mankind in the three worlds after being stepped down and modified by transit through the great planetary centre to which we give the name of the Hierarchy. This direct impact will again take place in 1975, and also in the year 2000, but the risks will then not be so great as in the first impact, owing to the spiritual growth of mankind. Each time this energy strikes into the human consciousness some fuller aspect of the divine plan appears. It is the energy which brings about synthesis, which holds all things within the circle of the divine love. Since its impact during the past few years, human thinking has been more concerned with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the forming of the United Nations.

2. It will be apparent to you, therefore, that this energy is the agent for the revelation of the divine purpose. It may surprise you that this is regarded as presenting a problem to the Hierarchy, but if this power—impersonal and potent—should fall into the hands of the Black Lodge, the results would be disastrous indeed. Most of the members of this centre of cosmic evil are upon the first ray itself, and some of the divine purpose is known to a few of them, for—in their due place and in the initiatory regime—they too are initiates of high degree, but dedicated to selfishness and separativeness. Their particular form of selfishness is far worse than anything which you can imagine, because they are completely detached and divorced from all contact with the energy to which we give the name of love. They have cut themselves off from the spiritual Hierarchy, through Whom the love of the planetary Logos reaches the forms in the three worlds and all that is contained therein. These evil but powerful beings know well the uses of the will, but only in its destructive aspect.

We have spoken much of the purpose of the planetary Logos. When I use the word "purpose" I am indicating the **[Page 717]** answer to the question: Why did the planetary Logos create this world and start the evolutionary, creative process? Only one answer has as yet been permitted to be given. Sanat Kumara has created this planet and all that moves and lives therein in order to bring about a planetary synthesis and an integrated system whereby a tremendous solar revelation can be seen. Having said that, we have not really penetrated any distance into the meaning of the divine purpose; we have only indicated the method whereby it is being attained, but the true objective remains still an obscure mystery—guarded rigidly in the Council Chamber of Sanat Kumara. It is this mystery and this divine

planetary "secret" which is the goal of all the work being done by the Black Lodge. They are not yet sure of the purpose, and all their efforts are directed to the discovery of the nature of the mystery. Hence the hierarchical problem.

3. It is this energy of the will, rightly focussed, that enables the senior Members of the Hierarchy to implement that purpose. Only initiates of a certain standing can receive this energy, focus it within the Hierarchy, and then direct its potency to certain ends known only to Them. Speaking symbolically, the Hierarchy has within it, under the custody of its most advanced Members, what might be called a "reservoir of divine intention." It is the higher correspondence of that to which Patanjali refers under the words, "the raincloud of knowable things" which hovers over the head of all disciples who can see somewhat in the Light. Just as advanced humanity can precipitate the rain of knowledge from this cloud of knowable things (the divine ideas, working out as intuitions in all the many areas of human thinking), so the lesser initiates and disciples within the Hierarchy can begin to precipitate into their consciousness some of this "divine intention." It is this reservoir of power which embodies some of the Purpose and implements the Plan. One of the problems of the Hierarchy is, therefore, right timing in the revelation of divine intention and in the direction of the thinking and the planning done in Their Ashrams by the recipients: initiates and disciples. **[Page 718]** Again we come back to the same necessity for right interpretation of the revelation or of the vision.

4. The problem is also one that each Master has to face in connection with His Own spiritual development, for this energy is the needed dynamic or potency which enables Him to tread the Way of the Higher Evolution. On the way to liberation and in treading the Path of Discipleship and the Path of Initiation, the human being has to use the dynamic or the potency of the Love of God; on the Way of the Higher Evolution, it must be the dynamic and the potency of Will.

I would ask you all, therefore, to ponder on the distinction which exists between:

1. Self-will.....2. Determination
3. Fixity of purpose.....4. The will
5. The spiritual will.....6. The divine will

I shall not attempt to discuss these words with you. They each indicate a certain aspect of the will; you will learn more on this point by doing your own thinking and defining.

All that I can hope and pray is that your individual will can be merged into the divine will, that revelation will be increasingly yours, and that you will with increased steadfastness tread the Path from darkness to light and from death to immortality.

#### *Initiation VI. The Decision*

We have been studying along three lines which, in spite of the unavoidable abstruseness of the subject, have meant much to the earnest individual disciple because the words used to express the initiations concerned have been: Renunciation. Ascension. Revelation. All these convey practical and useful concepts to the mind, and yet—at the same time—their true meaning involves a detachment, a divine indifference and the spiritual perception of which no disciple has had more than a glimpse and a dim sensing of possibility. I then lifted these three ideas on to wider levels and endeavoured to show how the crises through which humanity is today passing and will continue to pass **[Page 719]** during the



next fifty years (though with lessening effects of discomfort, if right attitude is assumed) can also be related to these three words. I do not wish you to infer that mankind is, in fact, undergoing these initiatory experiences. The renunciation is being *imposed* by circumstances and is not a free undertaking; the moving onward is the result of a somewhat inchoate and uncontrolled momentum and is not the effort of a liberated soul. The revelation which is to come will be the result of hierarchical activity, focussed through the Christ, though not presented by His coming; it will come as a result of His work and hierarchical activity.

All these initiations have their lower correspondences, and the one we are to consider at this time is no exception; all of them can appeal to the aspirant as embodying for him some immediate goal, but the concept is only preparatory in its nature; this can be illustrated by pointing out that the Great Renunciation becomes possible because, for many lives, the disciple has learnt to renounce and—when treading the Path of Initiation—to renounce *consciously* and with a formulated purpose. In the same manner, the sixth Initiation of Decision also becomes possible because the initiate has, since his affiliation with the Hierarchy, learnt to make right choice, and his ability to do that emerges out of his effort whilst on the Probationary Path and on the earlier stages of the Path of Discipleship to make correct choices and spiritually motivated decisions. I am pointing this out because, as we now begin to study the final four initiations (which are far beyond the understanding of even the advanced disciple), it will not be waste of time; in spite of a lack of true comprehension, qualities and attributes and certain needed lessons will be indicated to the true aspirant, and these he can *now* begin to develop.

I would like first of all to point out that the sixth initiation is to the Master Who stands before the planetary Logos what the second initiation is to the disciple; the fifth Initiation of Revelation and the sixth Initiation of Decision are the higher correspondences to the first two initiations which are regarded by the Lodge on Sirius as initiations of the **[Page 720]** Threshold. Have this carefully in mind. Much earlier in this treatise (page 361) I made the comment that the second initiation with its evidenced control of desire (indicating right choice) was "the threshold...to those levels of impression, of contact and of future ascension which are the sevenfold goal set before the Master when the sixth initiation (the true ascension) is consummated. It is for this reason that this initiation is called the Initiation of Decision."

This is a point of real interest and of practical value; it reveals in a new sense and quite definitely that all happenings on our planet are in truth simply preparatory to other much greater events and opportunities. They put the Master or the Chohan (we seem to have no word to express the type of consciousness of the initiate who has taken the five initiations of strictly human evolution) in a position where at each initiation He expresses the sum total of all past attainment. His entire past is involved in what He demonstrates. This is not consciously so. All that He is or knows has dropped below the threshold of consciousness, in the same way that the instinctual nature of man is today automatic and spontaneous and not consciously used. In spite of this subjective activity, men are nevertheless in full possession of a definite part of their equipment. So it is with the Master; all that He has been in the spiritual sense and in wisdom, perception and full comprehension is now instinctual, and the powers, knowledges, attributes involved are instantaneously His without effort or conscious activity. He can depend fully upon what He is and has, and—as a result of initiation—He is free from the questionings, the doubts and the uncertainties which are so distinctive of the disciple.

Earlier (page 396) I pointed out that the Masters, at the sixth Initiation of Decision, face realms of service where They will have to "impart, strengthen and enlighten that which is already fused, already

strong, and already full of light but which needs that which They bring in order to express the all-encompassing Whole." This is, of course, a mysterious and rather paradoxical statement, but [Page 721] a certain measure of light can be thrown upon it if it is remembered that this sixth initiation is related, in a peculiar way, to Path VI. This is the Path upon which our planetary Logos is found. This Path is necessarily related to the sixth Ray of Devotion or Idealism, and also to the sixth plane, the astral plane—the plane of glamour and of desire. I would have you bear these relationships in mind, but I would have you also remember that at this Initiation of Decision the Master can move forward on any one of the seven Paths which He may decide is, for Him, the field of His future service. This expression of His choice is, as you know, not dependent upon His ray energy or upon what might be the impelling force of the planetary rays; i.e., that of the planet itself (the personality ray of the planetary Logos) or upon the soul ray of Sanat Kumara. It is not for me to tell you whether this dominating ray is His soul ray or the monadic or universal ray.

It is of interest to have in mind also that at this sixth initiation a great moment of basically historic interest occurs. All the Masters Who are initiates of the sixth degree meet in conclave and together, and before making Their final decision (which will probably remove Them from the Path of Earth Service), decide what measures They propose the Hierarchy should take which will drastically and permanently affect the planet on which They have lived and for which They have worked. You will notice that I have here called Them "initiates of the sixth degree," bringing to your minds the fact that before a man takes an initiation of any degree, He is already an initiate of that degree. They in Their totality—at any given time—are the group which makes final decision anent human affairs. It was a decision made by this group of initiates during the ancient Atlantean civilisation which brought it to an end; the decision which They will make now will produce great changes in our modern civilisation. The Masters, however, do not "take this initiation" whenever They are ready to "make decision." The opportunity comes to the Hierarchy every forty-nine years, and the year 1952 will see a group of these [Page 722] higher initiates choose the Path of Their future livingness and Being, but They will do so only after setting in motion certain energy forces which will creatively change matters on Earth. They thereby prove two things: Their grasp of world need and Their recognition of man's freewill to make decision. The last initiation of this kind was therefore held in 1903. Those prepared to pass through this initiation were faced with the fact of the emerging forces of cosmic evil; They had then to decide in what manner They should bring aid to humanity and what situation They should bring about so that mankind would be forced to recognise conditions and also make free choice and decision. What They decided to do led to the world war, to a demonstrated cleavage between right and wrong, between imprisonment and freedom, and which, in 1952 will lead to a decision—the outcome of which is hidden in the consciousness of Those Who will at that time, make it. (Written in 1949.)

At this sixth initiation the Masters Who participate in it no longer come under the jurisdiction of the Hierarchy. They have moved out from under it. Their long connection with the Hierarchy is translated to a higher centre and is transferred to Shamballa, *unless* (as in the case of the Christ) They choose the Path of Earth Service and return to work with the evolutions upon our planet; there are many such evolutions and several kingdoms in nature besides the human, including the deva or angel evolution.

The sixth Initiation of Decision is preparatory to the true Initiation of the Resurrection, the seventh initiation. This can only be undergone when the will of the Master is completely merged in that of the planetary Logos. Between the sixth and the seventh initiations "an interim of divine fusion" takes place; an elementary and somewhat distorted picture of this critical fusion is given to us in *The New Testament*, where we read of the experience of the Christ in the garden of Gethsemane. There again—

as in the fourth Initiation of Renunciation—the human element of suffering is emphasised, whereas in the true symbolical "garden" between the sixth and the seventh initiations there is no [Page 723] aspect of suffering. Suffering and pain enter not into the consciousness of the Master. Where it says in *The New Testament* that, "angels came and ministered unto" the Christ, the correct implication is that Those Who dwell and work in Shamballa use this period to instruct the initiate who has made his decision through an expression of his divine nature and in the significance of the divine purpose; this concerns the relation of our planetary Logos to the solar system, and decision is made through the development of that higher sensitivity which leads inevitably to cosmic perception. We have no adequate word for this quality or type of sensitivity, for it is not something which we can consciously understand, nor is it a form of conscious reaction; neither is it awareness as we use that term. It has been occultly defined as something akin to "immersion in a realised state of Being," because the initiate is a *conscious aspect* of that of which he forms an integral part. By means of this statement you will see how impossible it is for me to explain certain things, to make clear certain unknown types of consciousness or to indicate areas of perception which lie beyond the ken even of a Master.

Revelation is a progressive matter. Disciples are not really able to understand the extensive significances of the third initiation, for instance; in like manner, even high initiates fail to comprehend that which lies plainly before Them. Disciples can, however, dimly sense the nature of the Transfiguration which characterises them, from the hierarchical point of view, and Masters can also dimly sense the nature of the decision with which They are faced. *It is this preparatory sensitivity in the disciple which produces true perception at all the various initiatory stages.* This is a statement of major importance and links sensitivity, its interpretation and control, with the everyday life of the ordinary disciple. It is important because of its inclusiveness and because each stage upon the Path of Initiation has in it the germ of comprehension and an understanding (deeply hidden) of the various steps which have to be taken upon the Way of the Higher Evolution. Upon this Way [Page 724] the Master intelligently embarks when He has made His final decision; earlier stages are simply revelatory of the Way.

Initiation has been defined as "a progressive sequence of directed energy impacts." These impacts are characterised by points of tension, and these lead inevitably to points of crisis; the whole process is governed by the Law of Cause and Effect. It is this latter point which I seek now to emphasise, because it has a definite and mysterious relation to this sixth initiation. The Master, as He makes His decision and chooses one of the seven Paths which unitedly form the planetary antahkarana, is forced thereto by the accumulation of past karma. All *evil* karma has necessarily been worked off, but His accumulated *good* karma makes His final decision inevitable; from that instant of decision He stands entirely free and liberated from all aspects and all forms of planetary karma, which is greater and more vast than his little individual karma, be it good or bad. He is then—in Himself—the summation of all past experience. Unless He deliberately chooses the Path of Earth Service and decides to remain within the field, scope or influence of the planetary Life, He faces a solar or a cosmic future of which He knows relatively little, but for which the Path of Evolution, the Path of Discipleship and the Path of Initiation have fitted Him. Even He does not know the conditions into which His "decision" commits Him, or those into which He will have to penetrate; He does know, however, and "appropriates the fact and the faculties" (as one Master has expressed it) of complete revelation and future opportunity.

You have oft been told that there are four Lords of Karma associated with the Council Chamber at Shamballa. They represent—in Their totality—the three Rays of Aspect, and one of Them represents the four minor Rays of Attribute. It is the Lord of Karma Who implements the destinies of Those Who

are conditioned by the third Ray of Active Intelligence (and this is ever the case with Those Who are taking the sixth initiation) and Who—symbolically speaking—"wipes clean the slate" of this particular group **[Page 725]** of initiates at this particular time. Karma no longer holds Them.

The revelation accorded to the Initiate in the first stage of the initiation gives Him a complete picture "in a flash of endless time" of the processes which have brought Him to this creative moment of decision. Immediately He achieves a point of tension which He will continue to hold until the final or ninth initiation, the Initiation of Refusal, wherein He rejects, refuses or repudiates His entire past and enters upon His chosen path entirely "free of recollected concepts, but exhibiting to Those Great Lives Who welcome Him upon the new and untried path all that He is and the essence of His Being."

In dealing with these higher initiations of which I myself have no experience, there is naught for me to do but clarify your minds, and mine also, through the use of ancient phrases and the oral teaching which is permitted to escape into the minds of men.

The point of crisis which ever follows the attainment of tension is the expressed moment of the final decision. Then follows the revelation of what may be, and the initiate knows that he faces the final resurrection and that from being the eternal pilgrim or the planetary wanderer, he now becomes a fixed point upon another cosmic plane, for the physical is, for him, eternally left behind.

This initiation is therefore governed by the third ray, the Ray of Intelligent Activity. This ray is closely related to the mental plane of our planetary life, to the Law of Fixation and the Law of Cleavages. Much anent this I have written earlier, and a search for the significance of certain passages in *A Treatise on Cosmic Fire* may bring enlightenment. Fixation is not permitted to the eternal pilgrim upon our little planet, the Earth, but when that is left behind entirely at the ninth initiation the initiate becomes a "fixed or stationary point of light within his chosen Place, the Place of the Most High and the point of fire upon the mountain-top. From that point he will no more go out."

### **[Page 726]**

The concept of cleavage is latent here also. The Master severs all connection with the past and with the planet, but never with the One Life which permeates all spheres and forms of being, which makes possible all states of consciousness and leads to endless activity.

Creativity was one of the three words which I gave you earlier (see page 340) in connection with this sixth initiation. The final four initiations are all distinguished by a "revelation in the living light." At the sixth initiation the Master is brought to an understanding of the nature of creation, of the reason for the intelligent manifestation of substantial forms and their creation to provide forms for Being and for Life, and of the quality of that which He—in the future—must and will create. At the seventh Initiation of Resurrection, He is accorded a revelation of the quality which must express itself through all created forms: the quality of love-wisdom which has animated our planetary Logos and is the basic quality of our entire solar system. In other spheres and in other solar systems and on other cosmic planes, other qualities, unknown to us, may be demonstrated by the appropriate initiates; but those who attain resurrection and liberation upon our planet will always be spiritually qualified by divine love, and that will also be the underlying quality of all that they may later create when freed from our planet. You can see, therefore, why the phrase "God is Love" is really our planetary keynote.

At the eighth Initiation of Transition the purpose of all our planetary activity is revealed to the Master, and all Masters or initiates of this eighth initiation (working either through the Hierarchy or in Shamballa) are needed at this initiation so as to stimulate the point of tension of the new initiate in order to make the revelation possible.

It might be said that They act like a lens through which the living light flows which makes the revelation possible, and They also fulfill the need of acting as a protecting factor. This protection is needed because at this initiation the initiate is shown not only the eternal good [Page 727] underlying planetary purpose, but he is allowed "to see that which is hidden behind the fast sealed door and be in touch with cosmic evil for it can no longer hurt him." He needs nevertheless the protection of Those with Whom he has fitted himself to associate. What the planetary purpose is I know not; when I say that part of the purpose is to liberate light and love into a wider universe and to free the solar system from the attacks of cosmic evil, I am stating a truth, but a truth which remains as yet meaningless to those who have not been put in touch with the completed purpose; it remains a mystery, for the true nature of light, the mystery of electricity, the constitution of the good, the beautiful and the true, the origin of evil, the nature and purpose of the Black Lodge, the place which that Lodge plays within the divine scheme of being, are all unknown to you in their essential significance. Remember that when a Member of the Hierarchy uses the word *essential*, He does not mean (as you oft do) that which is needed or necessary; He is referring to the inmost essence which is found at the heart of all things—both the good and the evil. Therefore, when I say to you also that at this eighth initiation the nature and the purpose of duality is revealed to the initiate, it is again meaningless.

At these three final initiations, therefore, the significance of creation, of quality and of purpose are successively revealed to the Master, and that which makes the revelation possible is not only the action of the One Initiator and of the initiating group (when such a group is required), but the major factor is the developed sensitivity of the initiate himself—a sensitivity which has developed through many aeons of lives and of vital experience.

The objective of the evolutionary process to which all lives on our planet have to submit has been to develop this sensitivity which will make revelation possible, and it might be said that (from one definite angle) the goal of all experience has been revelation—each revelation "carrying the initiate closer to the Heart of the Sun wherein all things are known and felt, and through which all forms, [Page 728] all beings and all things can be bathed in love." Ponder on these words, for the microcosmic correspondence to the macrocosmic fact is full of teaching value. See to it that "each lesson learned each day, each revelation grasped and understood, makes your heart full of love and enables you to love your fellowmen with ardent, fiery warmth." I am quoting some ancient aphorisms for disciples.

At the ninth Initiation of Refusal, the revelation presented to the Master concerns the nature of Being and of existence. There is naught I can say to you which could be in any way explanatory of Being, for Being is related to THAT which creates, to the universal point of planetary or solar Life which is, and has ever been, responsible for the life of all forms from the greatest manifestation to the smallest. When that revelation is accorded to the initiate, he for the first time receives his initial contact with what is called in the occult and esoteric books "the Central Spiritual Sun." He realises for himself that those words concern a basic fact and are related to the purpose of the solar system, just as "the Heart of the Sun" revealed to him the quality of the solar system. When it is realised that our planetary purpose is mysteriously related to the revelation of love upon our little planet, the Earth, through the process of creation, the concept emerges that there is the probability that our planet has a unique relation to the



Heart of the Sun. There are many hints for you in what I have said; they are hints to me also, only I can bring to their expansion into ascertained fact a wider knowledge than is as yet your possession.

There is little more that I can say anent this crucial and decisive sixth initiation. It embodies the Master's recognition of liberation, and in its processes He demonstrates that liberation by making free decision anent His future state of Being and of purpose. The future, for the average person and for the average disciple, is contained within his past and is implemented in his present. This is not so with the initiate of the sixth initiation. He is entirely liberated from his past; the Law of Karma no longer [Page 729] has any hold over Him; He makes free decision, and His future is decided by Him not on the basis of its inevitability or as providing Him with a field in which to work off karma, but on the basis solely of qualification for service. This creates a very different situation. The decision once made is a fixed decision, and there is no turning back or relinquishment of it, nor (so free is the Master from all possible hindrances) is there any desire to turn back or possibility that He could do so.

The remaining three initiations demonstrate these points still more clearly and definitely, and the light in which the initiate walks waxes ever brighter and brighter. Light reveals to him the nature and the purpose of the cosmic etheric physical planes (the four highest planes of our planetary Life); this light brings to his attention the nature of certain extra-planetary conditions, and for the first time these become factual to him and not simply hypothetical; the light reveals to him his future opportunities once his final choice or decision is made, and—as said above—it also reveals to him the nature of divine purpose as our planetary Logos conceives it under the inspiration of the solar Logos.

He can now express himself fully upon the monadic plane, the plane of universal life; the great heresy of separateness has slipped away from him and he knows nothing but love, unity, spiritual identification and a universal awareness. Because of this, he can become a creator, for creation is the expression of life, love and purpose, and all these three he can now understand and fully express.

He is now an intelligent cooperater with the Building Forces of the planet and also of the solar system, and upon his chosen ray he will carry out his creative intentions.

### *Initiation VII. The Resurrection*

There is no idea more cultivated subjectively by humanity than that of the resurrection; when life seems hard and circumstances carry in them no grounds for happiness, and when nothing calls to one of such a nature that one [Page 730] goes forth happily to the day's enterprises, and when the nights of sleep are haunted nights, the thought of rising up and out of all these circumstances, of leaving all behind and of entering into a new life, carries with it strength and hope. In the West, the Festival of the year which is regarded as of the most importance is that of Easter Day—the Day of Resurrection. Yet two thousand years ago the Christ did not rise out of a rocky sepulchre and re-assume His discarded body. He passed through the great seventh initiation which we will consider today, and knew the secret of life, of which immortality is only one of its many attributes. Humanity lays emphasis so frequently upon attribute, quality and reactions, and not upon that which is the basic underlying reality; men deal with effects and not with causes; for instance, mankind is concerned with war and with horrified preparations for more war, and is not primarily occupied with that which causes war and which, if rightly handled, would prevent war. Let us consider some few aspects of the seventh initiation.



The word "resurrection" has deep significance latent in its derivation and one that is not often emphasised. The usual interpretation has been that the word comes from "re," again, and "surgere," to rise, therefore to rise again. Yet a consultation with the dictionary shows that the prefix means "back to an original state" by rising. This return to an original state is pictured for us in *The New Testament* under the story of the Prodigal Son, who said "I will arise and go to my Father," and by the story of the resurrection in which the Master Jesus arose out of the tomb; the chains of death could not hold Him. At that time of His "rising," a far more important event took place and the Christ passed through the seventh Initiation of Resurrection and returned back to His original state of Being—to remain there throughout all the eternities. This is the true and final resurrection. The Son of God has found His way back to the Father and to His originating Source, that state of Existence to which we have given the name Shamballa. The consciousness of the Universal Life is His: this [Page 731] is far more than simply the consciousness of immortality, because the idea or concept of mortality is not contained within it at all. There have been many deaths within the aeonial life cycle of the initiate:

1. The familiar and constantly recurring death of the physical body, incarnation after incarnation.
2. The deaths of the astral and the mental vehicles, as the undying soul discards them life after life—only to create new ones until mastery is attained.
3. Then—as a result of the incarnating process and its evolutionary effects—there comes the death of desire and its replacing by a growing spiritual aspiration.
4. Then, through right use of the mind, comes the "death" of the personality or, rather, its repudiation and renouncing of all that is material.
5. This is followed by the death or destruction of the causal or soul body at the great Initiation of Renunciation. This process of death and resurrection goes on ceaselessly in all the kingdoms of nature; each death prepares the way for a greater loveliness and livingness, and each death (if you analyse it with care) prefaces resurrection in some form or another until we come to this final resurrection and into the position of final attainment.

I will not here elaborate upon this process of constant death followed by constant resurrection, but it is the evolutionary keynote and the evolutionary technique, and only because men love unduly that which is material and hate to lose contact with the form aspect of nature do they fear death. It is wise to remember that immortality is an aspect of the living spiritual being, and is not an end in itself, as men seek to make it. To the Knowers of Life such a phrase as "I am an immortal Soul" is not even true. To say "I am Life Itself and, therefore, am immortal" approaches closer to the truth, but even that sentence is (from the angle of the initiate) only a part of a larger truth. Symbolically, nature is ever portraying to us the essential facts in the annual progress of the four seasons, in the cycles of light and dark and in the wonder of the emergence of beauty or [Page 732] colour or useful function out of a seed which has struggled—because of its inherent life—into the light of the sun.

The fear of death is one of the great abnormalities or distortions of divine truth for which the Lords of Cosmic Evil are responsible. When in early Atlantean times they emerged from the place where they had been confined, and forced *temporarily* the retirement of the Great White Lodge to subjective levels, their first great act of distortion was to implant in human beings fear, beginning with the fear of death. From that time on, men have laid the emphasis upon death and not life, and have been ridden by fear all their days.

One of the initial acts of the reappearing Christ and of the Hierarchy will be to erase this particular fear and to confirm in peoples minds the idea that incarnation and the taking of a form is the true place of

darkness to the divine spirit which is man; it is death to the spirit temporarily, and imprisonment. Evolution, men will be taught, is in itself an initiatory process leading from one living experience to another, culminating in the fifth Initiation of Revelation and in the seventh Initiation of Resurrection.

At the fifth initiation it is revealed to the initiate that life in form is indeed death, and he then knows this truth in a manner which my few short words cannot convey. Form dies for him and he knows a new expansion of life and undergoes (if I may so express it) a new understanding of living. The seventh initiation is divorced from all considerations of form, and the initiate becomes a concentrated point of living light; he knows in a manner indescribable that life is all that IS, and that it is this life and its real fullness which makes him a part of THAT which lies outside of our planetary Life; he may now share in that extra-planetary Existence in which our planetary Logos lives and moves and has His being. This is the "life more abundantly" of which Christ spoke and which only an initiate of the seventh degree can understand or convey.

After the fifth initiation, the initiate has slowly been sensing the nature of this greater Life, the Life of "The [Page 733] Unknown God," as it has been called, which enfolds all livingness and all forms upon and within our planet and yet *remains*—greater than our planetary Life, more all-encompassing than is our planetary Logos, and Whose greatness, beauty, goodness and knowledge are to our planetary Logos what His life is to the lowest form of life in the third or animal kingdom. It is only by such inadequate comparisons that one can arrive at some faint comprehension of that great WHOLE in which our planet and our planetary Logos are but a part. It is this revelation which is accorded to the initiate at this seventh Initiation of Resurrection. He takes this initiation upon what (for lack of a better phrase) we call the "logoc plane," or on the level of consciousness of the Lord of the World.

At this initiation the Initiator is attended by two groups of Beings; one is a small group of the "Knowers of the Purpose, the Custodians of the Will," and the other is a much larger group, the personnel of which are known as "The Wise Ones and the Attractive Energies of Shamballa." I am of course endeavouring to translate certain brief words and intricate symbols into phrases which you can understand and which only dimly convey the true significance of Those Who function on this highest level of the cosmic physical plane. On this level, dynamic electricity is held as in a great reservoir of potency and is directed by these two groups which embody the will and the quality of the will of Deity, called by us the Will-to-Good. They are the directing Agents and are a correspondence to the ajna centre of mankind, only here it is the ajna centre of the planetary Logos, in the same sense as Shamballa is His head centre, the Hierarchy His heart centre and Humanity His creative throat centre. Motion, planned activity and the seven great creative ray energies are directed into action by Them under the influence of the seven Ray Lords; the Ray Lords are embodied livingness qualified by the seven aspects of Love, but Who are Themselves of so high an order that They cannot function as directing creative Agents but work through Their trained and developed Representatives.

### [Page 734]

Just as there is a group of Contemplative Initiates, called in the Eastern phraseology "Nirmanakayas," Who function in deep meditation at a point midway between the Hierarchy and Shamballa, so this much higher group of Ray Lords function in the deepest cosmic meditation between our planet, the Earth, and our sister planet, Venus. You would find it useful to read with care *The Secret Doctrine* and *A Treatise on Cosmic Fire* and refresh your minds as to this relationship. A lower correspondence to these two important groups has been forming midway between the Hierarchy and Humanity, and to it we give the name of the New Group of World Servers. All these three groups are fundamentally

"transmitters of energy"; the two highest are exceedingly susceptible to cosmic impression and to the vibratory quality of the extra-planetary body of Avatars Who hold Themselves in readiness to function as destroying or building Energies in any part of our solar system and are under the direction of the Solar Logos.

The Avatar of Synthesis, Who is working in cooperation with the Christ, is one of Them. Bear in mind that these extra-planetary Avatars have not arrived at Their high state of spiritual unfoldment on our planet or even in our solar system. Their origin, source and spiritual relationships are a great mystery even to the planetary Logoi—to Whose help They go when the invocative appeal of any planet is adequate. Think not that They come to put wrong right or to arrest evil. A few, a very few, may do so, but They work along the line of the seven ray energies in the solar system and produce certain energy effects desired at any particular time; the constructive work of the Avatar of Synthesis will be apparent to you in the name He is known by; He is coming to the Earth in order to further the manifestation of unity, of oneness and of inter-relation, and He comes, therefore, to wield and apply first ray energy. He will charge or galvanise the three groups—the directing Agents in Shamballa, the Nirmanakayas and the New Group of World Servers—with dynamic energy and, in a mysterious way, relate them to each other so that a **[Page 735]** new synthesis and alignment will be present upon the Earth. All these Avatars embody energy to the extent that any particular planet is capable of receiving it.

These are interesting items of information but are only of value in so far as they convey to you a sense of planetary integrity and of solar synthesis, and present to you a closer spiritual inter-relation in which you, as individuals, can share *if* you are linking your fate and service to that of the New Group of World Servers. Then you will be in the direct line of spiritual descent, of divine energy; in this thought you have the clue to the doctrine (so travestied and misused) of the Apostolic Succession. The details, the personnel and the techniques of the two higher groups lie beyond your ken; They work in cooperation with the planetary Logos Himself, and Those Who compose these groups are all initiates of degrees higher than the fifth. Most of the Nirmanakayas have taken the sixth and the seventh initiations, whilst the group which functions midway between the Earth and Venus have all taken the eighth and ninth initiations. Some of Them, as I mentioned earlier, aid the initiate of the seventh degree; a still larger group of them participate in the activities of the two final initiations.

This seventh initiation gives the initiate the right to "come and go in the courts of Shamballa" as Their work may dictate and Their service may require. It is there also that he goes for the needed periodic or cyclic re-chargings which enable him to work.

There is one aspect of initiation which is apt to be overlooked. Every initiation is a process of energy transmission from a higher centre of energy to a lower; every initiation charges the initiate with electrical force, and this charging and re-charging is related to what H.P.B. calls "the mystery of electricity " These transmissions of energy enhance the magnetic-attractive force of the initiate, and at the same time are eliminative in their effects. In this fact lies a great planetary truth and the key to the science of planetary redemption. When the spiritual and the electrical **[Page 736]** charging of the three major centres on the planet—Shamballa, the Hierarchy and Humanity—has reached a high stage of receptive efficiency, a certain cosmic Avatar will "become conscious of the vibratory quality of the little point of light within the solar sphere" and will then "turn His gaze and send His force unto that point of light, and cosmic evil will be driven out and find no more a place on Earth."

Two more initiations remain to be considered, but so high is their potency and so mysterious their working that I find myself unable to deal with them in any way. They are:

*Initiation VIII. The Great Transition*

*Initiation IX. The Refusal*

It will of course be apparent that the Transition referred to is related to the sixth Initiation of Decision, when the Master decides which of the seven Paths He will follow to His destined place. I know not what the Great Refusal involves. One thing only I know: It indicates the Initiate's last contact with what we understand as cosmic evil, manifesting on this planet and in relation to the planet. He is accorded this last contact, but such a contact is not based upon anything analogous to evil within Him, but is based upon the "planetary appeal for liberation." This appeal is so strong that the Initiate—because His heart is on fire with love—is tempted to go back upon His decision and stay upon the planet with Those World Saviours Who have chosen the Path of Earth Service. This He may not do, and in the sight of the assembled Initiates He makes His refusal and "does His whole duty as He journeys to the sacred Feet of the ONE WHO stands at the end of His chosen Path."

Again, we come up against the outstanding planetary characteristic which has been presented to us under many differing words, i.e., the sensitivity which in some form or another distinguishes each initiation. We know it also as attraction, the sensitivity which moves outward until it attracts and draws to itself those forms of being which the initiate can instruct or aid; we know it also as the overall **[Page 737]** activity conferring that spiritual sensory perception which makes the initiate aware—in a universal sense—of all that concerns the sphere of influence of the Will of God. This demonstrates particularly at the eighth Initiation of Transition. In the ninth Initiation of Refusal, this heightened spiritual perception is presented to us under the word "Existence," for existence is a livingness coupled with awareness which "finds its own place and the spiritual house of its Being which is the true home of all Beings, but of this—our planetary forms know naught." This the initiate has at last learnt to find, after the struggle with evil in himself, after the struggle with materialism and with evil in the human family, and after his struggle to aid in the "closing of the door where evil dwells" and his refusal to make any contact (even with good intention) with cosmic evil.

The planetary Lodge of Masters has absorbed Him and, at the final initiation, the Great Lodge on Sirius has recognised Him, and with the Black Lodge of Adepts He will have nothing to do. He will mitigate its evil effects and will struggle to offset its results, but He knows that the final overcoming of cosmic physical evil must be undertaken by Existences much further advanced than even the Members of the Council Chamber at Shamballa; certain solar Entities and certain great Lives from Sirius are dealing with the problem.

The theme of the living consciousness of the planetary Logos is forever and unchangeably the great Hierarchy of Being, that chain of life in which the smallest link is of importance, and the greatest link is related to the smallest through the electrical interplay of spiritual energy. There is naught—from one important angle of life—but Hierarchy, linking sun with sun, star with star, solar system with solar system, planet with planet and all planetary lives with each other. The major keynote of every single planetary initiation, even to the very highest, is RELATIONSHIP. What other qualities may be revealed to the Initiate on other paths we know not, but the goal of all endeavour upon our planet is right relations between man and man **[Page 738]** and between man and God, between all expressions of divine life, from the tiniest atom up and on into infinity.

From the standpoint of our planetary evolution, there is naught but love, naught but goodwill and the will-to-good. This exists already, and its true manifestation is nearer today than at any time in planetary history.

From stage to stage, from crisis to crisis, from point to point and from centre to centre, the life of God progresses, leaving greater beauty behind it as it moves through one form after another and from kingdom to kingdom. One attainment leads to another; out of the lower kingdoms man has emerged, and (as a result of human struggle) the kingdom of God will also appear. The bringing in of that kingdom is all that truly concerns humanity today, and all living processes in mankind are bent towards preparing each individual human being to pass into that kingdom. The knowledge that there may be greater manifestations than even the kingdom of God may be inspiring, but that is all. The manifestation of the Kingdom of God on Earth, the preparing of the way for its great Inaugurator, the Christ, the making possible the externalisation of the Hierarchy upon Earth give us each and all a fully adequate task and something for which to live and work, to dream and to aspire.

The five volumes composing *A Treatise on the Seven Rays* are now completed, my brothers. It has been for me a labour of love and for A.A.B. a labour! It will suffice for study for many years to come.

May light and love and power shine upon your ways, and may you in due time and with as little delay as possible stand before the Initiator and join the ranks of Those Who—actively and consciously—love Their fellowmen, work as reconstructive and regenerative Energies and forever—SERVE.

I sign myself, because it has been given out who I am, as the Master *Djwahl Khul*.

THE TIBETAN

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## APPENDIX

[Page 741]

### FIVE GREAT SPIRITUAL EVENTS

(Written February 1949)

You (A.A.B.) have asked me what I considered the most important and significant events from the spiritual angle at this present time. This question highlights a theme which is exceedingly apposite, following as it does upon what I have just given anent the Great Renunciation (see pages 602-614) and its consequent revelation or (as the Christian churches call them) the Crucifixion and the Resurrection. The Christian resurrection is, however—from the angle of the great Lodge on Sirius—only a minor one and a passing resurrection, though the revelation subsequently accorded is lasting and permanent in its effects.

*There are five great spiritual events* in which all humanity is today sharing, and two which will take place later, when the first five have established their lasting effects.



These events are based upon a forced and not upon a spontaneous renunciation (as is the case in the true experience of the Renunciation Initiation); they will lead nevertheless to a revelation which is imminent in its dawning and which will confront humanity before so very long.

The war of 1914-1945 is over; its aftermath of suffering, famine, selfish reactions, suspicion and unseemly struggle for supremacy is equally as bad as the past war; the effects are more lasting, because the war has been largely transferred to the mental plane. The physical effects of war are far more easily obliterated than are the mental effects. The great question with which the Hierarchy is today faced is: Will the race of men succeed in renouncing their present material objectives and so prepare the way for a great revelation? The Coming of the Christ Himself is not the revelation which is to be accorded, but He will simplify the thinking of men so that a widespread illumination and [Page 742] recognition of the revelation will be possible. The next few years will indicate the way the tide will turn, and whether the reactionary, material and selfish forces which have controlled for millenia of years will finally control. This reactionary and material spirit taints every department of human life, and the churches are no exception. Humanity can, however, learn its lesson and turn thankfully to the "way of righteousness" and to the hitherto unknown technique of right human relations.

I seek not to deal in detail with the evil which holds the world in thrall. Enough is already known and a small handful (small in comparison to the many millions) of hierarchical workers in all departments of life are struggling to awaken humanity to the risks they are running, and to *the finality of the decision* which the next two generations will be forced to make. More will come to the surface as we study present-day happenings from the angle of renunciation and resurrection.

I would like first of all to point out that:

1. The mass of the people are sound, but ignorant of the higher values; that can be slowly righted. They are negative as yet in action, and prone to words and not deeds. They are easily led and also easily swayed by imparted fears.
2. The evil in the world and that which is primarily guilty of swaying the masses at this time is focussed through a few powerful men or groups of powerful men. No country is free from this control, or from this attempted control. These powerful groups are swayed in their turn by the forces of evil—forces which were not "sealed in their own place," because the plan of love and light and power still lacks positive and worldwide presentation.
3. The aspirants, disciples and spiritual workers of the world are not acting in full concert with the Hierarchy. They are swayed by fear, by a sense of futility and by a too acute understanding of the nature of the forces of evil with which they are confronted. The picture of what must be accomplished looms too large; there is little organised [Page 743] cooperation among them, and no welding together into a united group for world salvage and service.

The spiritual opportunity is, however, emerging with increasing clarity in the minds of thinking men and women, even if it is not expressed by them in orthodox (so-called) terms or in recognised or spiritual terms. Perhaps a clear statement of that which the active spiritual Forces are seeking to bring about may prove helpful. If the Forces of Evil are active and organised, the Forces of Light are equally active, but *not* so well organised. The basic goal is the freedom and the liberation of mankind, but the



spiritual workers are handicapped by the fact that men themselves must make free choice and decision in order to be free; they can only be liberated when they—as individuals and later as groups—liberate themselves from the expressed thought-control of the powerful dominating groups and from the fears which these groups intentionally engender. Freedom can never be conferred through totalitarian methods; liberation cannot come through a dictator or dictating groups. A realisation of the manner in which the hierarchical forces are working and a recognition that all men are today immersed in vital spiritual happenings may serve to encourage the faithful and give a quickening vision to those who are struggling on behalf of human freedom.

What are the five spiritual events in which all are consciously or unconsciously participating? Let me list them:

1. The crisis of the ideologies.
2. The steady awakening of men everywhere to better understanding.
3. The growth of goodwill, as it reveals cleavages.
4. The partial sealing of the door where evil dwells.
5. The use of the Great Invocation.

These are the five deepest spiritual events happening in the world today. The two which lie ahead in the not too distant future (but which depend upon humanity availing itself of the present opportunity) are:

6. The closer Approach of the Hierarchy.
7. The imminent Return of the Christ.

### **[Page 744]**

#### *1. The Crisis of the Ideologies*

Men are today confronted with conflicting and antagonistic ideologies or schools of thought, and automatically—according to their background, tradition, training and place of birth—they regard some one of these ideas as true and all the others as false and wrong. They are apt to forget that according to the locale of birth, the national mode of schooling and the nature of the national propaganda, so will be the chosen ideology or the imposed ideology. Very few people are free agents, even in the democracies. A man born in Central Russia, for instance, knows nothing but Communism; he cannot imagine another suitable form of government; again, a man born in the United States or in Great Britain boasts and is pleased that he was born in a democracy, but the accident of birth accounts largely for his attitude. Men need to remember these things and not blame each other for the place in which they are born! We have, therefore, ideologies and their opponents, great schools of thought and modes of government, confronted by organised opposition. One basic premise can be laid down: The platform of the leading ideologies is not necessarily wrong or wicked; it is the imposition *by force* and by a police state of an ideology, and its use by powerful men or groups for their own benefit, plus the keeping of the people in blind ignorance so that no free choice is theirs—which is fundamentally wicked and evil.

We have, for instance, the great crisis in the world today presented by the conflict between Communism and the democratic point of view. I mention this first because it is the one which is occupying a prominent position in the eyes of all men everywhere. This presents a dominant spiritual

opportunity. The democratic attitude, dedicated as it claims to be to human freedom (however little of that freedom is yet truly attained) is—because of that freedom factor—sponsored today by the Hierarchy. Communism being an imposed ideology, forced on the people by totalitarian authority, is regarded as evil. It is not the communistic [Page 745] theories which are necessarily wrong; it is the technique and the methods, rampant in the totalitarian lands, which are counter to the spiritual plan. Imposed Communism and *all* totalitarian methods imprison the human soul, and breed fear and hatred everywhere. Should the democratic principles therefore be *imposed* upon the world or any part of the world by a totalitarian regime, it would be equally wrong.

These conflicting ideologies are presenting clearly to the human consciousness certain great distinctions; these distinctions are found in techniques and methods far more than in the various tenets. Many of the people most violently fighting Communism could not tell you succinctly what those tenets are, but they are fighting—and rightly fighting—the totalitarian methods of cruelty, spying, murder, suppression and the lack of freedom. What they are doing in truth is fighting the abominable methods of imposing the rule of a few evil and ambitious men upon the ignorant masses, *under the name of Communism*. They are fighting the technique of exploiting the ignorant through misinformation, organised lying and limited education. They are fighting against the sealing up of nations within the confines of their own territory, against the police state, the lack of free enterprise and the reduction of men and women to automatons. This is the true imprisonment of the human spirit. The situation is, however, so pronounced and the evil so obvious (and the human spirit so basically and divinely strong) that it will eventually defeat itself; when the present group of totalitarian rulers (behind what you call the "iron curtain") die out a different state of affairs will gradually supervene and a true Communism (in the spiritual sense of the term) will take the place of the present wickedness.

On the other hand, the much vaunted democracies have much to learn. Men are not truly free, even in democratic countries; the Negroes, for instance, lack their constitutional rights in parts of the United States; and in South Africa, their educational facilities and their opportunity [Page 746] to work and live as free men are not equal to those of the white race; in the southern states, the Constitution of the United States is infringed every day by those who believe in white supremacy—a supremacy which will be put to a crucial test when Africa awakes. This attitude of the United States and their failure to live up to the Constitution where Negroes are concerned, have greatly weakened the faith of other countries in the wonder of America, and the situation in South Africa is not honoured by thinking men. I mention these two situations because there is widespread evil even in the democracies; a true house cleaning is sorely needed.

The imperialism of democratic Britain has badly marred an otherwise fine record on behalf of dependent peoples, but it is rapidly becoming a thing of the past, as Britain gives freedom of choice and democratic liberation to India, Pakistan, Ceylon and Burma. Each of those liberations was in the nature of a spiritual expansion of consciousness to the British people and a spiritual opportunity, of which only Ceylon and Pakistan show signs of being aware. Always, in every department of human living, the spiritual and the material aims are making their presence and their differences clearly felt; the spiritual issue, as I have lately pointed out to you, is the imprisonment of the human spirit or its freedom and liberation.

True Democracy is as yet unknown; it awaits the time when an educated and enlightened public opinion will bring it to power; towards that spiritual event, mankind is hastening. The battle of Democracy will be fought out in the United States. There the people at present vote and organise their

government on a personality basis and not from any spiritual or intelligent conviction. There is a material, selfish aspect to Democracy (rampant today), and there is a spiritual aspect, little sought after; there are material and spiritual aspects to Communism, but its adherents know them not, and only a ruthless materialism is conveyed to them.

There is again the ideology of Socialism which is regarded [Page 747] by some as a basic evil. Socialism can degenerate into another form of totalitarianism, or it can be more democratic than the present expressions of Democracy. These issues will emerge clearly in Great Britain, where the socialist point of view is gaining ground among the masses, but which at present is a mixture of nationalisation of the public utilities and of free enterprise—a combination which may have true value, if preserved.

There are other ideologies in the political, social and economic fields but these with which I have dealt constitute a triangle of schemes undergoing national and political experiments in different countries throughout the world. All of them have a religious and spiritual side; all of them are tainted with materialism; one of them is wickedly totalitarian and is finding followers; another is the victim of the stupid lack of interest of its people; another is in the throes of an experiment which may or may not prove successful. Under the impact of these ideologies the spiritual growth of the human family is fostered, because the emerging spiritual factor (under the evolutionary law) is ever present, and always there is to be found a tendency towards God and divine expression. That is why the issue is stressed between Christianity and Communism—a controversy emphasised by the Roman Catholic Church, but one into which the communistic nations are already drawing the Protestant churches.

From the standpoint of the Hierarchy, these three ideologies are three aspects of one great spiritual event; the outcome of the interplay between them can eventuate in an increased spiritual approach to divinity or (if the Forces of Light do not triumph) they can drive mankind deeper into the pit or prison of materialism. The intense political interest of the Catholic Church, plus its gross materialism, acts as a great handicap to the steady gain of the spiritual position; if however, the Catholic hierarchy can renounce or relinquish its material and political aims and present the love of God in its beauty, it can do much to lead humanity out of darkness into light. If the United States can equally [Page 748] renounce its gross materialism, it can give a lead to the world along spiritual lines which will be beyond anything yet demonstrated and, aided by Great Britain, the two great democracies, expressing right human relations and the fellowship of man, can do great things for the race. Great Britain is learning a sense of values, and being drawn away from materialism through great privation; it is hoped that she will *consciously* renounce materialism.

I would like to remind you here that the spiritual Hierarchy of our planet cares not whether a man is a democrat, a socialist or a communist, or whether he is a Catholic, a Buddhist, or an unbeliever of any kind. It cares only that humanity—as a whole—avail itself of spiritual opportunity. It is an opportunity which is present today in a more compelling way than ever before.

## *2. Man's steady Awakening to better Understanding*

The general effect of these clashing ideologies and the result of the war among the world religions have started men thinking in every land. Men are emerging out of the mental lethargy which has characterised them for so long. The man in the street is today thinking, pondering, wondering, planning and deciding. In past centuries, it was only those who had benefited by education and those in

the "upper brackets" who thought and planned. This tendency to thought indicates the coming into activity of a new and better civilisation, and this is preparatory to spiritual events of major importance. The spirit of man, usually unconsciously, is driving onwards towards a more spiritual civilisation and culture. I did not say towards a more religious expression of truth. A more spiritual inter-relation is on its way and the establishing on a worldwide scale of right human relations indicates this. We shall have eventually a spiritual focussing which will be divorced from the present orthodox religions, but which will be in tune with the hidden, spiritual factor in all religions. Men are not, in reality, looking for the Christ to come as a religious leader; they look for Him to come to them in the field of **[Page 749]** their greatest need, to point the way to resurrection and the revelation which will inevitably follow man's renunciation of the material values.

The prevalent spirit of expectancy and of a truly divine discontent are the guarantees that this second spiritual event is a real factor in our time. Many factors contribute to this awakening. In most countries, through the radio, through the newspapers, through books, magazines and travel, through lectures and forums and simplified human intercourse (to which the automobile and the airplane have greatly contributed) men everywhere are free to know and to understand. This is, of course, not true of those countries where the freedom of the human spirit is attacked. There are two ways in which that freedom of choice can be infringed: First, as in Russia, by keeping the citizenry in ignorance of world affairs, and secondly, by giving them biased news and misinformation, or a garbled or distorted slant on world affairs, as is the case in most other countries, particularly in the United States. An instance of this can be seen in the fact that the Arabs never got a true hearing in the American newspapers or on the radios; the American people were "pressured" (I think that that is the word you use) into an acceptance of the Zionist position—the motive being oil and mineral riches.

But the mentality of man is daily developing and his ability to grasp world affairs is growing. That is one of the greatest of spiritual events and is the foundational fact which makes the life of the soul and the growth of intuitive perception possible on a large scale. This is a by-product of the clash of the ideologies, but is the true and beautiful result of the universal educational system which—faulty though it may be and is—has made it possible for all men to read, to write and to communicate with each other.

### *3. The Growth of Goodwill and the Revelation of Cleavages*

The result of the world war, of disease, famine and pain, has developed a spirit of community in suffering and **[Page 750]** in deprivation; this has led to a consequent understanding participation in human difficulties everywhere which is rapidly changing into a spirit of world goodwill.

This worldwide goodwill, when truly established and correctly organised, is the needed preliminary to revelation, for this coming revelation will be a planetary revelation, shared by all men everywhere. Unitedly all men realise, even today, the need to rise out of the prison of self-interest into the freedom of shared opportunity, and the factor which will bring about this resurrection is goodwill.

One interesting aspect of goodwill is that, as it develops in the human consciousness, it first of all brings a revelation of the existent *cleavages* which distinguish the political, the religious, the social and the economic life of people everywhere. The revelation of a cleavage is ever accompanied (for such is the beauty of the human spirit) by efforts along all possible lines to bridge or heal the cleavage. This is testified to by the thousands of groups and organisations working to end cleavages and to pull down the

barriers to right human relationships. That these efforts may be faulty and fruitless is often of less importance than the fact that the attempts to heal, to help and to establish right human relations are everywhere being made. Modern psychology is an evidence of this, dealing as it does with the problem of the integration of the human being and the healing of the cleavages of his nature. One of the first things to be done is to educate the individual in the necessity to have goodwill not only to his fellowmen but also to himself. The emphasis of medieval Christianity upon weakness, wickedness and the innate sinfulness of the human being has today to be of offset by a true appreciation of divinity in human form.

It is not possible to list the cleavages which represent men's failure to establish and hold good and decent relationships with their fellowmen; there are today cleavages between man and man, between group and group, and also between religions and between nations. The terminology which will express good relations, instead of these, already [Page 751] exists: Union, United, League, Federation, Commonwealth, Right Understanding, Kindness, Human Welfare and many similar terms; they mean, as yet, but little. Some day, however, they will stand for certain substantial realities, but that day is not immediate. The concept of easier, unified and happy relations is nevertheless existent in the minds of many thousands everywhere, and the factual reality will materialise some day.

The first step is the wholesome recognition that cleavages exist; it is here that goodwill can do its most useful and necessary work. I do not intend here to stress the nature of that work or state how it should be carried forward. *That* I have done already many times. It is the cultivation of a spiritual attitude that is needed and the dedication, at all times, and in every possible way, to the will-to-good. The majority of the existent cleavages are now recognised; the delay comes in the task of bridging them and also in shouldering responsibility. Many nations, and especially the U.S.S.R. and the U.S.A., are prompt to adjudicate blame, to point out errors and to advise other nations what is wrong and how to put it right. They both need to clean house themselves and attend to the righting of the wrongs within their own borders. The same is true of all nations, but the others are not so openly engaged in telling other peoples what they should do. Why, for instance, should the U.S.A. deal with the problem of the Indonesian strife and seek to force the Dutch to do what Americans feel should be done, and (at the same time) give not constitutional aid to the just cause of the Negro minority within the States? Why accuse other nations of constant wrong doing, as does Russia, and of breaking treaties, when Russia fails on all points to keep her word or to cooperate in righting world affairs?

The task which the Hierarchy wishes to see accomplished at this time is the spread of goodwill; each person, community and nation should begin with a diagnosis of their own attitude towards goodwill, and then set an example by eliminating cleavages in the home, the business, [Page 752] or the nation. *Goodwill is contagious*; once a definite start has been made in a pure and disinterested spirit, goodwill will permeate the world and right human relations will be rapidly established. The healing of cleavages is a practical matter. The Spirit of Synthesis, working through the great first ray Avatar (the Avatar of Synthesis) is closer to the Earth than ever before, and the clarity which will emerge in the Light of His Presence is already available; the tendency to integration can therefore be more easily fostered and a new synthesis attained among men. Before, however, integration and synthesis are possible, this first ray energy must work to destroy all that prevents integration and all that is hindering a needed synthesis. Human beings themselves must also destroy the prejudices, the animosities and the fixed ideas which have prevented synthesis, which have created cleavages and hindered right understanding.



#### 4. *The partial Sealing of the Door where Evil dwells*

Just what do these words mean? More than I can tell you or put into words, for the problem of evil is too difficult a one for the average man to grasp. The problem of the Hierarchy (if I may put it both accurately and yet symbolically) is to liberate the good, free the beautiful, release the true and "immure in prison under seal" that which is not good, that which breeds ugliness and hate, and that which distorts the truth and lies about the future. I have chosen all these words with care; their meaning is obvious, but there are significances far too deep and dangerous for you to grasp.

It has been humanity—cumulatively and over millions of years—which has released evil into the world. Thoughts of hate, deeds of cruelty, lying words, sadistic action, selfish intentions and the foulest kind of ambitious selfishness have created a pathway to the "door where evil dwells." Evil is in reality of two kinds: There is that innate tendency to selfishness and to separation which is inherent in the substance of our planet; of it all forms are made and our planetary Logos inherited it from the residue left over **[Page 753]** from a previous solar system. That is something unavoidable and something that provides mankind with a needed opportunity and one which men are well equipped to handle and control. There *is* that in them which can transmute and change it, and it is this that basically constitutes the Science of Redemption.

But humanity has not chosen to exert itself in this redemptive activity, and for thousands of years has been controlled by that which is material; it has thus constructed the "broad and easy way" which leads to the place where another kind of evil dwells—an evil which is *not* indigenous to our planet, an evil with which it was never intended that men should deal. For untold aeons, the Hierarchy has stood like a shield, guarding humanity. But with the coming of a greatly increased mental development, with the repudiation of the Hierarchy by the bulk of humanity, and by the prostitution of religion to material ends and narrow theological and mental tenets, the Hierarchy has been forced (much against its will) to withdraw some measure of its protecting power (though not all of it, fortunately for mankind). The way to the door where evil dwells was unimpeded, and humanity opened wide the door. The entrance for what might be regarded as *cosmic evil* was first opened in the decadent days of the Roman Empire (which was one reason why the Christ chose to manifest in those days), was opened wider under the corrupt regime of the Kings of France and, in our own day, has been opened still wider by evil men in every land.

Remember that the evil to which I refer here is not necessarily the foul and vile things about which people speak with bated breath. These are largely curable and the processes of incarnation eventually purify them. The true nature of cosmic evil finds its major expression in wrong thinking, false values and the supreme evil of materialistic selfishness and the sense of isolated separateness. These (to speak again in symbols) are the weights which keep the door of evil open and which precipitated upon the world the horrors of war, with all its attendant disasters.

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The realisation of what was happening did more *temporarily* to unify the world and heal the cleavages among nations than any other thing. The nations of the world allied themselves with the Forces of Light to a very large extent, and little by little, cosmic evil was forced back and the door which "conceals the place of endless death and hides the countenances of the Lords of wicked pride and hateful lust" was partially closed, but not entirely shut; its final closing and sealing is not yet accomplished.



There are certain areas of evil in the world today through which these forces of darkness can reach humanity. What they are and where they are I do not intend to say. I would point out, however, that Palestine should no longer be called the Holy Land; its sacred places are only the passing relics of three dead and gone religions. The spirit has gone out of the old faiths and the true spiritual light is transferring itself into a new form which will manifest on earth eventually as the new world religion. To this form all that is true and right and good *in the old forms* will contribute, for the forces of right will withdraw that good, and incorporate it in the new form. Judaism is old, obsolete and separative and has no true message for the spiritually-minded which cannot be better given by the newer faiths; the Moslem faith has served its purpose and all true Moslems await the coming of the Imam Mahdi who will lead them to light and to *spiritual* victory; the Christian faith also has served its purpose; its Founder seeks to bring a new Gospel and a new message that will enlighten all men everywhere. Therefore, Jerusalem stands for nothing of importance today, except for that which has passed away and should pass away. The "Holy Land" is no longer holy, but is desecrated by selfish interests, and by a basically separative and conquering nation.

The task ahead of humanity is to close the door upon this worst and yet secondary evil and shut it in its own place. There is enough for humanity to do in transmuting planetary evil without undertaking to battle with that which the Masters Themselves can only keep at bay, but [Page 755] cannot conquer. The handling of this type of evil and its dissipation, and therefore the release of our planet from its danger, is the destined task of Those Who work and live in "the centre where the Will of God is known," at Shamballa; it is *not* the task of the Hierarchy or of humanity. Remember this, but remember also that what man has loosed he can aid to imprison; this he can do by fostering right human relations, by spreading the news of the approach of the spiritual Hierarchy, and by preparing for the reappearance of the Christ. Forget not also, the Christ is a Member of the Great Council at Shamballa and brings the highest spiritual energy with Him. Humanity can also cease treading the path to the "door where evil dwells" and can remove itself and seek the Path which leads to light and to the Door of Initiation.

##### *5. The Use of the Great Invocation*

Some time ago I gave out to the world—under instruction from the Christ—an Invocation that is destined to become of major usefulness in bringing about certain great events. These are:

1. An outpouring of love and light upon mankind, from Shamballa.
2. An invocatory appeal to the Christ, the Head of the Hierarchy, to reappear.
3. The establishing on earth of the divine Plan, to be accomplished willingly by humanity itself.

Incidentally, these three events are relatively near and will be brought about by a conscious working out of the immediate phase of the plan, which it is the divine intention to bring about to a certain extent, before the reappearance of the Christ. The establishing of right human relations is the immediate task and is that phase of the Plan of Love and Light to which humanity can most easily respond and for which they are already evidencing a sense of responsibility.

Little attention has been paid to the factor of invocation as expressed by the people of the world; yet down the [Page 756] ages the invocative cry of humanity has risen to the Hierarchy and brought response. Some day a scientific study will be made of the great world prayers, spiritual statements and invocative appeals and their relation to world events; this relationship will become illuminatingly apparent and the result will be a closer linking of earth and the spiritual centres of love and life. This has not yet been done. Let me illustrate: The spiritual statement by Shri Krishna, to be found in the Lord's Song, the *Bhagavad Gita*, was an announcement, preparatory to the coming of the Christ. In that Song He says:

"Whenever there is a withering of the Law and an uprising of lawlessness on all sides, *then* I manifest Myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth in age after age."

In the lawless and wicked period of the Roman Empire, the Christ came.

Another instance of a notable and most ancient invocation is to be found in the *Gayatri* where the people invoke the Sun of Righteousness in the words: "Unveil to us the face of the true spiritual Sun, hidden by a disk of golden light, that we may know the truth and do our whole duty, as we journey to Thy sacred Feet."

To this we should also add the Four Noble Truths, as enunciated by the Buddha and which are so well known to all of us, summarising as they do the causes and the sources of all the troubles which concern humanity. There are many translations of these truths to which I have referred; they all convey the same longing and appeal and they are all essentially correct as to meaning. During the Jewish dispensation, there was given a statement as to human conduct in the words of the Ten Commandments; upon these, human law has been based and upon them the laws governing the relationships of people in the West have been founded. It has eventuated in a somewhat narrow conception of Deity; these Commandments are didactic and [Page 757] present the negative angle. Then Christ came and gave to us the fundamental law of the universe, the law of love; He also gave us the Lord's Prayer with its emphasis upon the Fatherhood of God, the coming of the Kingdom and right human relations.

Now the Great Invocation, as used by the Hierarchy itself, has been given out to the world. So reactionary is human thinking that the claim made by me that it is one of the greatest of the world's prayers and is on a par with the other voiced expressions of spiritual desire and intention will evoke criticism. That is of no importance. Only a few—a very few—in the early days of Christianity employed the Lord's Prayer, because it needed recording, expression in understandable terms, and adequate translation before its widespread use became possible. That effort took centuries to accomplish. Today, we have all the facilities for rapid distribution and these have all been employed on behalf of the Great Invocation.

The uniqueness connected with the Invocation consists in the fact that it is, in reality, a great method of integration. It links the Father, the Christ and humanity in one great relationship. Christ emphasised ever the Fatherhood of God and substituted it in place of the cruel, jealous tribal Jehovah of the nation to which He had gone for a physical vehicle. Christ was a Jew. In the 17th chapter of St. John's Gospel (which is another of the major spiritual statements of the world) Christ emphasised the relation of the Christ consciousness to the consciousness of Deity itself. He linked the concept of the Monad to

the fully developed soul-infused personality, and the underlying unity existing between all beings in all forms and the Father. The possibility which He there expressed still remains distant, except in connection with the spiritual Hierarchy; it is good, however, to remember that They have achieved a goal towards which all true disciples and initiates are working. The Great Invocation relates the will of the Father (or of Shamballa), the love of the Hierarchy, and the service of Humanity into one great *Triangle of [Page 758] Energies*; this triangle will have two major results: the "sealing of the door where evil dwells," and the working out through the Power of God, let loose on earth through the Invocation, of the Plan of Love and Light.

This is no idle dream. From the angle of the human consciousness, the vehicle of Light is, first of all, the great educational systems of the world, with their capacity for improvement and for the extension of science along the lines of the betterment of mankind, and not for its destruction as is so oft the case today; to this must be coupled the steady changing or conversion of scientific attainment, by the enlightenment which wisdom brings; this has in the past safeguarded human aspiration and human progress into light. In the light which enlightenment brings we shall eventually see Light, and the day will come when thousands of the sons of men and countless groups will be able to say with Hermes and with Christ: "I am (or we are) the light of the world."

We are told by the Christ that men "love darkness rather than light because their deeds are evil." Nevertheless, one of the great emerging beauties of the present time is that light is being thrown into every dark place, and there is nothing hidden which shall not be revealed.

When we invoke the Mind of God and say: "Let light stream forth into the minds of men, let light descend on Earth," we are voicing one of the great needs of humanity and—if invocation and prayer mean anything at all—the answer is certain and sure. When we find present in all people at all times, in every age and in every situation, the urge to voice an appeal to the unseen spiritual Centre, there is a fixed surety that such a Centre exists. Invocation is as old as the hills or as old as humanity itself; therefore no other argument for its usefulness or its potency is required.

The usual invocative appeal has hitherto been selfish in its nature and temporary in its formulation. Men have prayed for themselves; they have invoked divine help for those they love; they have given a material interpretation to their basic needs. The invocation, lately given to us by [Page 759] the Hierarchy, is a *world* prayer; it has no personal appeal or temporal invocative urge; it expresses humanity's need and pierces through all the difficulties, doubts and questionings—straight to the Mind and the Heart of the One in Whom we live and move and have our being—the One Who will stay with us until the end of time itself and "until the last weary pilgrim has found his way home."

But the Invocation is not vague or nebulous. It voices the basic needs of mankind today—the need for light and love, for understanding of the divine will and for the end of evil. It says triumphantly: "Let light descend on earth; may Christ return to earth; let purpose guide the little wills of men; let the Plan seal the door where evil dwells." It then sums it all up in the clarion words: "Let light and love and power restore the Plan on Earth." Always the emphasis is laid upon the place of appearance and of manifestation: the *Earth*.

Already this Invocation is doing much to change world affairs—far more than may appear to your eyes. Much remains to be done. I would ask all students, all men of goodwill and all who are participating in the work of the Triangles and helping to build the network of light and goodwill, to do all that is

possible to spread the use of the Invocation. The year 1952 will be a year of spiritual crisis and a year when it should prove possible to close more tightly the door where evil dwells.

The Invocation has been sent out by the combined Ashrams of the Masters and by the entire Hierarchy; it is used by its Members with constancy, exactitude and power. It will serve to integrate the two great centres: the Hierarchy and Humanity, and to relate them both in a new and dynamic manner to the "centre where the Will of God is known."

I ask you, therefore, during the coming years to prepare to use and distribute the Invocation and make it a major endeavour. I would have you call all the people in every country in the world (whom you are in a position to reach) to a united voicing of the Invocation on the same day [Page 760] in every land\* I would ask you to collect all that I have said or written anent the Invocation and then prepare a brief manual as to its use and purpose, putting a copy in the hands of all those who are willing to use it. A comprehension of its origin, meaning and potency will render it far more effective. The year 1952 should see a major turning point in the thinking of humanity, in human goals and human affairs. For implementing this I would ask you to work.

Here you have a short resume of the five most important spiritual results of the present century. The war itself has cleared the way for them. They are a natural and normal outcome of the war and have arisen (with the exception of the Great Invocation) out of the masses of the people and from their thinking; it was also their unvoiced demand and the appeal of their suffering hearts which brought the Invocation to them.

The two other spiritual events which I listed lie, as you know, still in the future. They are the closer approach of the members of the spiritual Hierarchy to our humanity; and the reappearance of the Christ. With these two points I will not deal. I have dealt with the last stupendous event in the book by that name; and in the book, *The Externalisation of the Hierarchy*, I have dealt exhaustively with the emergence of the Hierarchy on to the physical plane.

I am anxious to have you concentrate on the work which is preparatory to these two "emergences"; seek to make the five spiritual events which are already within your working knowledge a definite part of your own spiritual endeavour.

Let humanity constitute your field of service, and may it be said of you that you knew the spiritual facts and were a dynamic part of these spiritual events; may it not be said of you that you knew these things and did nothing about them and failed to exert yourself. Let not time slip by as you *work*.

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## STANZAS FOR DISCIPLES

### THE PATH

Seek not, O twice-blessed One, to attain the spiritual essence before the mind absorbs. Not thus is wisdom sought. Only he who has the mind in leash, and sees the world as in a mirror can be safely trusted with the inner sense. Only he who knows the five senses to be but illusion, and that naught

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\* World Invocation Day was launched in June 1952, and is held annually on the day of the June (Gemini) Full Moon.

remains save the two ahead, can be admitted into the secret of the Cruciform transposed.

The path that is trodden by the Server is the path of fire that passes through his heart and leads to the head. It is not on the path of pleasure, nor on the path of pain that liberation may be taken or that wisdom comes. It is by the transcendence of the two, by the blending of pain with pleasure, that the goal is reached, that goal that lies ahead, like a point of light seen in the darkness of a winter's night. That point of light may call to mind the tiny candle in some attic drear, but—as the path that leads to that light is trodden through the blending of the pair of opposites—that pin point cold and flickering grows with steady radiance till the warm light of some blazing lamp comes to the mind of the wanderer by the way.

Pass on, O Pilgrim, with steady perseverance. No candle light is there nor earth lamp fed with oil. Ever the radiance grows till the path ends within a blaze of glory, and the wanderer through the night becomes the child of the sun, and enters within the portals of that radiant orb.

**[Page 762]**

### THE CUP OF KARMA

There is a cup held to the lips of those who drink, by four great Lords of Karma. The draught within that cup must all be drained, down to the nethermost drop, e'er it is possible to fill the cup with a purer, sweeter one. The seven Lords of cosmic Love await the hour of filling.

The cup is naught. The draught within distils forth drop by drop. It will not all be drained until the final hour wherein the Pilgrim takes the cup. He lifts it from the hand of those Who, bending, hold it to his lips. Until that day the cup is held, and in inner blind dismay the Pilgrim drinks. After that hour he lifts his head he sees the light beyond; he takes the cup and, with a radiant joy, drains to the very dregs.

The contents of the cup are changed; the bitter now becomes the sweet; the fiery essence then is lost in cool, life-giving streams. The fire absorbed within has burned and scarred and seared. The draught now taken soothes the burns; it heals the scars and permeates the whole.

The Four bend down and see the work. They release the cup of Karma. The tender Lords of Cosmic Love then mix another draught, and—when the cup is empty seen (emptied by conscious will)—they pour within that which is needed now for broader, larger living. Until the cup has once been used, filled, drained, and seen as naught, it cannot safely hold within that which is later given.

But when to utter emptiness the Pilgrim drains the cup then to the world in torment now he turns. With cup in hand (drained once, filled again, and refused to selfish need) he tends the need of struggling men who tread the way with him. The draught of love, of sacred fire, of cool, health-giving stream he lifts not towards himself but holds it forth to others. Upon the road of weary man he becomes a Lord of Power—power gained through work accomplished, power reached through conscious will. Through the cup of Karma drained he gains the right to serve.

Look on, O Pilgrim, to the goal. See shining far ahead **[Page 763]** the glory that envelops and the light that naught can dim. Seize on the cup and swiftly drain, delay not for the pain. The empty cup, the steady hand, the firm and strong endeavour lead to a moment's agony and thence to radiant life.

## THE LISTENING PILGRIM

Listen, O Pilgrim, to the chanting of the Word by the great Deva Lords. Hush all earth vibration, still the restless strivings of lower mind, and with ear intent hark to the sounds that rise to the throne of the Logos. Only the pure in heart can hear, only the gentle can respond.

The stormy sounds of all earth struggle, the shrill vibration of the watery sphere, the crashing note marking the place of thought, dims the sound and shuts out the tone. He who is silent, quiet and calm within, who sees all by means of light divine and is not led by light reflected within the threefold spheres, is he who will shortly hear. From out the environing ether will strike a note upon his ear unlike the tones that sound within the world terrestrial.

Listen, O Pilgrim, for when that sound strikes in colourful vibration upon the inner sense, know that a point has been achieved marking a great transition.

Watch then, O Pilgrim, for the coming of that hour. With purified endeavour mount nearer to that Sound. Know when its tone steals through the misty dawn, or in the mellow sunlight strikes soft upon the ear, that soon the inner hearing will become expanded feeling and will give place to sight and perfect comprehension.

Know when the music of the spheres comes to you note by note, in misty dawn or sunny noon, at cool of eve, or sounding through the deep of night, that in their rhythmic tone lies secret revelation.

**[Page 764]**

## AN ESOTERIC FRAGMENT

*Where is the gate, O Lanoo, which guards the triple-way?*

Within the sacred heart of Him Who is the threefold Path. I reach the gate and pass within, entering thus the Heart, through the means of wide compassion.

*How many gates are there, O Passer on the Way?*

The gates are seven, each leading to the centre of a great sphere of bliss. By the one who seeks to know, the first gate must be found. That entered, in periodic cycles he will find the other six.

*You speak of wide compassion as the key that opens wide the gates. Explain in words the simplest the need that this involves.*

The need of gentle mercy, which knows and sees yet understands; the need of tears of crystal to wash away a brother's sins; the need of fiery courage that can hold a brother's hand, and lift and elevate him though all the world cry "nay"; the need of comprehension, that has experienced and knows; the occult sense of oneness must guide unto the gate.



*What else will lead a man to the portal of the Path?*

Compassion first and conscious oneness; then death to every form that holds and hides the life; next wisdom linked with learning, and the wise use of the Word; speech of an occult nature and the silence of the Centre, held in the noise of all the world.

*Can you, O Lanoo, blend these thoughts into a threefold charge?*

First Oneness, then the Word, and lastly Growth.

**[Page 765]**

## HEALING

A centre of violet, orbed by yellow, melts into red. Yellow develops and protects. It ensheaths the nucleus. When you attain the significance of violet, the laws of health and magnetic alleviation will be no longer sealed. The seal is being loosed by the devas of the shadows; the yellow approaches the violet and the red progresses. The ranks approach and cooperation is possible. In loosening the seal the gateway opens. These three are the great Helpers and in Their hands lies knowledge for the next generation. Approach.

## THE HIDDEN PORTAL

*An immense cone of fire is seen in the midst of an arid desert. A man stands in front of the scene in an attitude of indecision. The cone stands between the man and a fruitful country.*

Rises the cone from out the arid waste. Naught but its heat is felt, naught but its glare is seen. Its flames have swept the country and left the desert bare. It radiates forth a fire that devours all before it. All green things die and the dwellers on the sphere recede before its flame, scorching and burning, cruel and superb.

White is its inner heart, red the surrounding flame, and yellow the spreading fire. Like a mantle of fierce heat it shuts out the vision and obscures the beyond. Like a pall of rosy red tinged with an orange deep it veils all the distance.

From out the country full and green, across the arid waste had travelled far the Pilgrim. Naught had he held and kept, naught save his strong desire, back on the road he might not go, but onward to the fire.

From out that cone of fire, echoing from its heart, swift to his ears a voice that said: "Behold the place of God."

From out the cone of fire a note fell on his ear that touched a chord within his breast, and awakened quick response.

**[Page 766]**

Press on, O Pilgrim, towards the flame; brave the fierce ardour of the fire; enter within the portal which is hidden by its light.

The door is there, unseen, unknown, watched by the Lords of Flame. Deep in the heart of yellow, close by the outer rim, lies the key that holds hid the secret. The threshold of that inner door, the step unseen that must be reached, will meet the feet within the fringe of flame. Put forth the hand and touch the door, knock thrice with pure intent. A voice will answer to that call. The words will sound: "Who is it seeks the way?"

### THE KEY

Key the first lies hid under the Threshold, guarded by the Watcher. He who breaks in must stoop and seize after a search of strenuous decision. The hand that grasps the key must have the nail-mark through the centre there located. When this is so, door the first will open.

Key the second lies across the Threshold, over the heap of thorns. From the centres in the feet must pour the blood that dissolves all hindrances. In the bloodstained feet and the nail-marked hands lies hid the secret. Seek you them. Then door the second will open to your touch.

Key the third lies half way up. Just at the level of the heart that key is seen. Before it can be seized and used the spear must pierce and thus the blood pour forth, cleansing and making whole. Only those thus purified can grasp the key and pass through door the third.

### AN OCCULT MESSAGE

The key is found; and with the pressure of the hands in service of the Light and with a beating heart of love, that key is turned. The door swings wide open.

With hasty feet the one who hastens towards the light enters that doors then waits. He holds the door ajar for those who follow after and thus—in action—waits.

A Voice sounds forth: My brother, close that door, for **[Page 767]** each must turn the key with his own hand and each must enter through that door alone. The blazing light within the Temple of the Lord is not for all at the same moment or the same hour of each day. Each knows his hour. Your hour is *Now*.

So, brother, close that door. Remember, those behind know not the door has opened or the door has closed. They see it not. Rest on that thought, my brother, and passing through the door close it with care, and enter upon another stage upon the upward Way—alone, yet not alone.

### THE CRUCIFIXION

In the mystic Heart, with its two lobes, lies the key to the reservoir. In the out-going and the return the cross is made. Midway it stands, with the right hand and the left hand path on either side. There the man is crucified, with the two on either hand—one on the right and one on the left. In the apprehension of the key, in the opening and shutting of doors, lies life eternal. Know you and understand.

### THE CROSS

In the Cross is hidden Light. The vertical and horizontal in mutual friction create; a vibrant Cross scintillates, and motion originates. When the vertical assumes the horizontal, pralaya supervenes.

Evolution is the movement of the horizontal to upright positiveness. In the secret of direction lies the hidden wisdom; in the doctrine of absorption lies the healing faculty; in the point becoming the line, and the line becoming the cross is evolution. In the cross swinging to the horizontal lies salvation and pralactic peace.

## THE CHALICE

The lower chalice rises like a flower of colour dark or somber. Dull it appears to the outer vision, but within a light will sometime shine and shatter the illusion.

Chalice the second rises from out the lower sheath as does the flower from out the calix green. Of colour rose it [Page 768] is, and many shades thereof; and to the onlooker it seems as if the colour might transcend the inner shining light. But this is but illusion which time itself dispels.

Chalice the third surmounts all and opens wide in time its outspread petals. Blue does it appear and blends with the rose, forming at first a deep impenetrable shade which shuts out the light.

Within the three, deep hidden in the heart, tiny at first yet ever waxing greater, shines the light divine. This light, through radiating heat and innate divine vibration, constructs for itself a sheath of iridescence. It emerges from the threefold chalice as a floating bubble alights on a flower.

Within this iridescent sheath burns the inner Flame, and in its turn it burns out the lower gross material. E'en as the Path is neared, clearer the light shines out. Forth through the chalice gross and dark that forms the foundation shines the light supernal, till all who see the radiation cry out within themselves: "Behold, a God is here."

Forth from the chalice rosy red shines the inner glow, till soon the red of earth desire becomes the glow of heaven's fire, and all is lost save aspiration that shades not the cup with karmic colour.

Forth from the chalice blue shines and glows the inner light divine till all the forms are burnt and gone, and naught is left save one divine abstraction. Naught but the shells remain below, naught but the forms for use, and at the culmination what strange event is seen? Tarry, O Pilgrim, at the strange appearance, with bowed head watch the progress of the fire. Slowly the chalice threefold merges into an altar, and from that triple altar mounts the fire unto its Source. As mounts and spreads the inner flame, the beauty of the central sphere, lit with a radiance white, causes the worlds to stand and cry: "Behold, a God is here."

Ever the flames mount higher, ever the warmth streams forth, till—in the moment of the hour set—the flame destroys all, and all is gone, the work of ages passes, in a moment, into nothingness.

But forth from the fourfold fire, up from the altar of [Page 769] the ages, springs the Liberated One, the Flame. Back to the fire of Cosmos springs the dual flame. Into the Three is absorbed the essence, and becomes one with its Source. The Spark becomes the Flame, the Flame becomes the Fire, and forms part of the great Cosmic blaze that holds the secret of the Five hidden within the heart.

## A FIRE MANTRAM

The point of light within the glowing arc, O Pilgrim on the Way, waxes and wanes as application hard or not betrays the purpose within the heart.

That point is ever there, unnoticed and unseen. Dark is the night and drear, and sore the heart of the unilluminated Pilgrim. Dark is the night but dreariness is not felt when within the gloomy portal is seen the bright illusive light, the light that flickers ever on ahead, enticing with its gleam the Pilgrim ever onward.

Six times the light may wax and wane, six times the glow is felt, but at the seventh glowing hour the Flame bursts forth.

Six times the Flame bursts forth, six times the burning starts, but at the seventh hour the altar is lost sight of and only Flame is seen.

Six times the circle of the burning fire, six times the roaring furnace burns and separates, but at the seventh naught is left save the ascending Flame, that mounts to the Triadal Spirit.

Six times the Flame mounts up, six times the cloud recedes, but at the seventh naught is seen save everlasting fire.

Six times the flames absorbs the water, six times the moisture disappears, but at the seventh great absorption naught is left save iridescent fire.

Three times the fire envelops, three times the sun recedes; at time the fourth the work is done, and naught is left save Flame primordial. That Flame absorbs, revolves, receives, and remains. When all that is has traversed the Flame, then Time is not.

# THE LABOURS OF HERCULES

BY  
ALICE A. BAILEY

Lucis Publishing Company 1974

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[Page 1]

## The Zodiac

The Presiding One looked forth upon the sons of men, who are the Sons of God. He saw their light and where they stood upon the *Way* which leads back to the Heart of God. The *Way* sweeps in a circle through the twelve great Gates, and, cycle after cycle, the Gates are opened and the Gates are shut. The Sons of God, who are the sons of men, march on.

Dim is the light at first. Selfish the trend of human aspiration, and dark the deeds resultant. Slowly men learn and, in learning, pass between the pillars of the Gates time and again. Dull is the understanding but in the Halls of Discipline, found in each section of the circle's cosmic sweep, the truth is slowly grasped; the needed lesson learnt; the nature purified and taught until the Cross is seen - that fixed and waiting Cross which crucifies the sons of men, stretched out on the Crosses of those who serve and save.

From out the mass of men, one man stood forth in ancient days and caught the great presiding Elder's watching eye, he who eternally presides within the Council Chamber of the Lord. He turned to one who stood, close at his hand, and said: "Who is that soul upon the *Way* of life, whose light can now be dimly seen?"

Quickly the answer came: "That is the soul who, on the *Way* of life, experiences and seeks the clear light which shines from the High Place."

"Let him proceed upon his way, but watch his steps."

The swiftly passing aeons ran their course. The great wheel turned and, turning, brought the seeking soul upon the *Way*. Later, there came a day when the Presiding One, within the Council Chamber of the Lord, again drew to the circle of his radiant life the seeking soul.

"Whose is this soul upon the *Way* of high endeavour whose radiance dimly shineth forth?" Came the reply: "A soul who seeks the light of understanding, a struggling soul."

"Tell him from me to return the other way and then to travel round the circle. Then will he find the object of his search. Watch o'er his steps and, when he has an understanding heart, an eager mind and skilful hand, bring him to me."

Again the centuries passed. The great wheel turned and turning, carried all the sons of men, who are the Sons of God upon their way. And as these centuries passed, a group of men emerged who slowly turned the other way. They found the *Way*. They passed the Gates and struggled towards the mountain top, and towards the place of death and sacrifice. The watching Teacher saw a man emerge from out this crowd, mount the fixed Cross, demanding deeds to do, service to render unto God and man, and willingness to travel the *Way* to God. He stood before the great Presiding One who works within the Council Chamber of the Lord and heard a word go forth:

"Obey the Teacher on the *Way*. Prepare for the last tests. Pass through each Gate and in the sphere which they reveal and guard, perform the labour which befits their sphere. Learn thus the lesson and begin with love to serve the men of earth." Then to the Teacher went the final word: "Prepare the candidate. Give him his labours to perform and place his name upon the tablets of the living *Way*".

The Tibetan (Djwhal Khul).

[Page 2]

**Foreword: The Purpose of this Study**

The intense interest evinced at this time in the subject of the spiritual life is in itself the warrant for such a study as this series of articles purposes. In defiance of the fact that academic and theological religion has no longer its ancient appeal and in spite of the revolt against organized religion, the urge towards spiritual realities has never been so keen as now. The day of empirical experience on a large scale is now with us, and men and women everywhere are refusing any longer to believe and blindly accept, because they are determined to know. Acceptance of imposed dogmas is now giving place to experiment, and a divine self-determination, based on a realized unity with the Life in which we live and move and have our being, is taking the place of credulity and superstition.

The problem of every teacher today is to discover new ways in which to express the old truths, and so present the ancient formulas for spiritual development that they will acquire new and vivid life. In both hemispheres there have been many books written on the subject of the Path of Discipleship, the Path of Holiness, and the Path of Illumination. The restatement of the problems of that universal Path and of its inherent difficulties is not warranted unless the application can be modern and practical. It must indicate the inclusiveness of the goal, once those problems have been surmounted, and must avoid the tiresome reiteration of that basic rule of life, which has been expressed in the two words: "Be good". Again and again we have been told that we must overcome the lure of the world, the flesh and the devil. There has been built up in the mind of the western aspirant a feeling that the Path is necessarily one of misery, of self-abnegation and of endless distress. His attitude is one of active endurance until such time as he mysteriously and miraculously breaks through into a world of peace and plenty, wherein all troubles come to an end, the flesh ceases to annoy, and the devil comes to an untimely end. And this as the reward of a meek submission to the will of an inscrutable creator.

There is, however, dawning on the human consciousness, a growing realization of innate divinity and that man is in very truth made in the image of God, and one in nature with his Father in Heaven. The idea of purpose and of plan is being grasped, and the entire attitude of the aspirant towards life is rapidly changing. Surely it should now be possible to gain such a synthetic picture of the progress of the soul from ignorance to wisdom, from material desire to spiritual achievement that the end may be visioned from the beginning and intelligent cooperation with soul purpose take the place of blind endeavour? When this comes about, the pilgrim can proceed upon his way with his face turned towards the light, and irradiated with joy. The story of the dramatic experiences of that great and ancient Son of God, Hercules or Herakles, will be found to give us just such a synthetic picture. It leaves untouched no phase in the life of the aspirant and yet links him up with cosmic enterprise. Its theme will be found to be so inclusive that all of us, struggling in our present modern life, can make application to ourselves of the tests and trials, the failures and achievements of this heroic Figure, who strove, centuries ago, towards the same goal as we do. Through a reading of his story, fresh interest may be evoked in the mind of the bewildered aspirant, and such a picture painted of universal sequential development and destiny that he will go forward with fresh courage.

We shall trace the story of Hercules and endeavour to show how he, in his twelve labours, played the part of the aspirant upon the Path of Discipleship. On it, he undertook certain tasks, symbolic in nature, and passed through certain episodes and events which portray for all time the nature of the training and attainments which characterize the man who is nearing liberation. He stands for the incarnated, yet not perfected, Son of God, who definitely takes the lower nature in hand and willingly subjects it to the discipline which will eventually produce the emergence of divinity. Out of an erring but sincerely earnest human being,

intelligently aware of the work to be accomplished, a World Saviour is formed.

### [Page 3]

Two great and dramatic stories have been held constantly before the eyes of men down the ages. In the twelve labours of Hercules, that Path of Discipleship is depicted, and his experiences preparatory to the great concluding cycle of Initiation meet with a ready response from every aspiring man. In the life and work of Jesus the Christ, that radiant and perfected Son of God, who “has entered for us within the veil, leaving us an example that we should follow his steps”, we have portrayed the five stages of the Path of Initiation, which are the climaxing episodes for which the twelve labours have prepared the disciple.

The oracle has spoken, and down the ages the word has sounded forth: Man, know thyself. This knowledge is the outstanding attainment upon the Path of Discipleship, and the reward of all the work done by Hercules.

### **The Nature of Discipleship**

It might be of value here if we considered briefly the nature of discipleship. It is a word in constant use among aspirants in Christian lands, as in the oriental religions. Discipleship could be defined as the final stage of the path of evolution, and as that period in a man's experience in which he is definitely self-conscious. It is the stage in which he knowingly pledges himself to impose the will of the soul (which is essentially the will of God) upon the lower nature. Upon this path he submits himself to a forcing process, so that the flower of the soul can unfold more quickly. The inevitability of human perfection underlies his willingness to make the attempt to tread the path. This perfection can be attained in two ways. It can be the result of slow and steady evolutionary growth, carried forward under nature's laws, cycle after cycle, until gradually the hidden God can be seen in man and in the universe. Or, it can be the result of systematized application and discipline on the part of the aspirant, producing a more rapid unfoldment of the power and life of the soul.

In one analysis of discipleship, it has been defined as “a psychic resolvent, which eats away all dross and leaves only the pure gold behind.” It is a process of refining, of sublimation and of transmutation, carried steadily forward until at length the Mount of Transfiguration and of Illumination is attained. The hidden mysteries and the forces, latent in human beings, need to be discovered and require to be utilized in a divine manner and in line with divine purpose, intelligently apprehended. When they have thus been utilized, the disciple finds himself en rapport with the universal and similar divine energies and powers, underlying the operations of the natural world. Thus he becomes a worker under the plan of evolution and a cooperator with that great “cloud of witnesses”, who through the power of their onlooking, and the result of their attainment, constitute the Thrones, Principalities and Powers through the medium of which the one Life guides all creation onward to a glorious consummation.

Such is the goal towards which Hercules worked, and such is the goal before humanity as a whole, whose ultimate group achievement will be brought about by the many individual perfections.

### **Astrological Connotations**

A secondary object of this study is to present an aspect of astrology which will differ from that usually expressed. We shall trace the story of Hercules as he passed through the twelve signs of the zodiac. In each sign he expressed its characteristics, and in each sign, he achieved some fresh knowledge of himself, and through that knowledge demonstrated the power of the

sign and acquired the gifts which the sign conferred. In each of the signs we shall find him surmounting his natural tendencies, controlling and governing his destiny, and demonstrating the fact that the stars incline, but do not control

The form of astrology which will, I believe, in time supersede the ordinary kind, dealing with horoscopes, is that synthetic presentation of cosmic happenings which have their reflection in our planetary life, in the life of humanity as a whole, and in the life of the individual, who is ever the microcosm of the macrocosm. This type of astrology confines its attention primarily to the unfolding of the plan of the ages; this, history [Page 4] reveals in a small way as far as humanity is concerned, and a larger study of the times and seasons may bring to us a wider understanding of God's purposes. There is an immense past behind humanity; aeons and aeons have come and gone; the wheel of existence turns continuously, and ever the scroll of life unrolls, and we are carried forward on the impetus of a returning force towards a newer aspect of the goal, and a wider vision and realization. Concentration upon the personal horoscope and the intense interest evinced by individuals in their own petty affairs may be natural and normal, but it is nevertheless myopic. The consciousness that we are integral parts of a greater Whole, and that knowledge of the divine sumtotal can alone reveal the vaster purpose. These are the ideas that must eventually supersede our personal concentrations. Our small life histories must disappear in the larger picture. Hercules astrologically enacted the life history of every aspirant, and demonstrated the part which the unit must play in the eternal Enterprise.

A great eastern Teacher has expressed in connection with the zodiac and astrology this suggestive thought:

“That astrology is a science and a coming science is true. That astrology in its highest aspect and its true interpretation will eventually enable man to focus his understanding and to function rightly is equally true. That in the revelations that astrology will make in time to come will be found the secret of the true coordination between soul and form is also correct. But that astrology has not yet been discovered. Too much is overlooked and too little known to make astrology the exact science that many claim it to be. The claim will be fulfilled at some future date, but the time is not yet. Astrology as now practised is doomed to break down, owing to the rapidity with which souls are controlling their personalities. The casting of the horoscope of the soul will not be based on our three dimensional knowledge, for the laws of time and space have no hold over the soul.” (*Esoteric Astrology*).

We will therefore in this study deal with an astrology which will be non-mathematical and which will have no relation to the casting of horoscopes. It will concern itself with the twelve types of energy by means of which consciousness of the divine Reality is brought about through the medium of form. In no distant heaven and in no subjective state did Hercules arrive at this knowledge. In the physical body, handicapped and limited by the tendencies conferred on him by the sign in which he performed the labour, he attained understanding of his own essential divinity. Through the overcoming of form and the subjugation of matter, a picture is given us of an unfolding divine self-realization. In the study therefore of Hercules the disciple, and of Christ, the World Saviour, we have an entire pictorial presentation of the final stages of unfoldment which lie ahead of all of us. The five great Initiations as portrayed for us in the history of Jesus the Christ are not dealt with here, but form the subject of another book. (*From Bethlehem to Calvary*.)

As we study the story of Hercules and go with him through his twelve labours, passing around the great zodiac of the heavens, we will approach it from two angles: that of the individual aspirant and that of humanity as a whole. It is now possible to regard the human family as having reached, practically *en masse*, the stage of the aspirant, the stage of the intelligent seeker, the stage of the man who, having developed his mind and coordinated his abilities, mental, emotional and physical, has exhausted the interests of the phenomenal

world, and is looking for a way out into a wider realm of awareness, and into a more sure sphere of undertakings. This stage has always been expressed by the advanced individuals down the ages, but never before has the human race itself been in this condition. Herein lies the wonder of past achievement, and herein lies the hour of present opportunity.

### **The World Disciple Today**

The tests to which Hercules willingly subjected himself and the labours into which he sometimes thoughtlessly rushed are those which are possible to many thousands now. It will become apparent also how curiously applicable to modern conditions are the various details of the dramatic and oft-times amusing story of his efforts upon the path of ascension. Each one of us is an embryo Hercules, and each one of us faces the **[Page 5]** identical labours; each of us has the same goal to achieve and the same circle of the zodiac to encompass. The work to be done has for its prime objective the elimination of all fear and the control of the natural forces of the human nature. These Hercules has to face in every possible combination before he climbs the mount of initiation in Capricorn and becomes the server of humanity.

Competition and selfish objectives have to be completely changed and eliminated, and we shall find Hercules learning the lesson that to grasp anything for the separated self is no part of the mission of a son of God. He has to find himself as an individual, only to discover that individualism must be sacrificed intelligently to the good of the group. He discovers likewise that personal greed has no place in the life of the aspirant who is seeking liberation from the ever recurring cycle of existence and the constant crucifixion upon the cross of matter. The characteristics of the man immersed in form life and under the rule of matter are fear, individualism, competition and greed. These have to give place to spiritual confidence, cooperation, group awareness and selflessness. This is the lesson that Hercules brings to us, and this is the demonstration of the life of God which is being wrought out in the creative process, and which flowers forth more beautifully each time that the life of God makes its sweep around the zodiac which, the astronomers tell us, takes approximately twenty-five thousand years to accomplish.

This is the story of the cosmic Christ, crucified upon the Fixed Cross of the heavens; this is the story of the historical Christ, given us in the gospel story and enacted two thousand years ago in Palestine; this is the story of the individual Christ, crucified upon the cross of matter, and incarnated in each human being, God, incarnate in matter. This is the story of our solar system, the story of our planet, the story of the human being. Thus as we look at the starry heavens above, we have eternally pictured for us this great drama, which the story of Hercules elucidates in detail for the aspirant.

### **Key Thoughts**

Four key thoughts can be given here which express the underlying purpose of the creative process and the objective of both the Cosmic Christ and of the individual aspirant. They give us the due to the working out of the plan. Taken together they embody the entire story of the relationship of spirit and matter, of life and form, and of soul and body.

First: "Nature expresses invisible energies through visible forms." Back of the objective world of phenomena, human or solar, small or great, organic or inorganic, lies a subjective world of forces which is responsible for the outer form. Behind the outer material shell is to be found a vast empire of BEING, and it is into this world of living energies that both religion and science are now penetrating. Everything outer and tangible



is a symbol of inner creative forces and it is this idea that underlies all symbology. A symbol is an outer and visible form of an inner and spiritual reality.

It is with this interplay of the outer form and the inner life that Hercules wrestles. He knew himself to be the form, the symbol, for the dominance of the lower material nature made its presence felt with the facility of a long expression. At the same time he knew that his problem was to express spiritual being and energy. He had to know in fact and in experience that he was God, immanent in nature; that he was the Self in close relation to the Not-Self; he had to experiment with the law of cause and effect, and this from the standpoint of the initiator of the causes in order to produce intelligent effects. Through the twelve signs of the zodiac he passed, struggling to work subjectively and trying to reject the lure and the pull of the outer tangible form.

The second key thought can be expressed in the words: "The conception of a concealed Deity lies at the heart of all religions." This is the mystic realization and the object of the search that humanity has carried on down the ages. The exponents of the world religions have embodied in their teaching one aspect of the search, accepting the fact of God as a basic premise, and with their heart's love and devotion and worship proving the reality of his Existence. The testimony of the mystics of all time and races is so vast that it now in itself constitutes a body of proven facts and cannot be gainsaid.

The scientific investigators have sought through a knowledge of the form to find [Page 6] truth, and have brought us to a position of wide knowledge and at the same time to a paralleling conception of our profound ignorance. We have learned much of the outer garment of God through physics, chemistry, biology and other sciences, but we have struggled into a realm where all appears to be hypothesis and inference. All that we surely know is that all forms are aspects of energy; that there is an interplay and an impact of energies upon our planet; that the planet is itself an energy unit composed of a multitude of energy units, and that man himself is likewise a composite bundle of forces and moving in a world of force. This is where science so wonderfully has led us, and this is where the astrologer, the occultist, the idealist and the mystic also meet and testify to a concealed Deity, to a living Being, to a Universal Mind, and to a central Energy.

In the unfolding drama of the heavens, in the conclusions of the scientific enquirer, in the mathematical computations of the astrologers, and in the testimony of the mystic, however, we can see a steadily emerging manifestation of this concealed divinity. Little by little, through the study of history, of philosophy and of comparative religion, we see the plan of that Deity becoming significantly apparent. In the passage of the sun through the twelve signs of the zodiac, we can see the marvellous organization of the plan, the focusing of the energies and the growth of the tendency towards divinity. Now, at last, in the twentieth century, objective and subjective have become so closely blended and merged that it is almost impossible to say where one begins and another ends. The veil that hides the concealed Deity is wearing thin, and the work of those who have achieved knowledge, the program of the Christ and of his Church, the plans of the hidden band of world workers, the Rishis and the occult Hierarchy of our planet, is now focused upon leading humanity on to the Path of Discipleship, and training many of the more advanced so that they can become the knowers and initiates of the new age. Thus men will pass out of the Hall of Learning into the Hall of Wisdom, from the realm of the unreal to the Real, and from the outer darkness of phenomenal existence into the light that shines always in the kingdom of spirit.

The third key thought gives us a clue to the method. Down the ages the words have sounded forth: "I am he . . . who awakens the silent beholder". It has become apparent to seekers in all fields that within all forms there is an urge to intelligent expression, and a certain livingness which we call consciousness, and which in the human family takes the



form of a self-awareness. This self-awareness when truly developed, enables a man to discover that the concealed Deity in the universe is identical in nature, though vastly greater in degree and consciousness, with the concealed Deity within himself. Man then can become consciously the Onlooker, the Beholder, the Perceiver. He is no longer identified with the matter aspect, but is the One who uses it as a medium of expression.

When this stage is reached, the great labours start, and the warfare is consciously in progress. The man is torn in two directions. Habit entices him to identify himself with form. The new understanding impels him to identify himself with the soul. A reorientation then takes place, and a new and self-directed effort is initiated, which is portrayed for us in the story of Hercules, the Sun-God. The moment that the intellectual altitude has been achieved, the "silent Beholder" awakens into activity. Hercules starts upon his labours. The human being, hitherto swept along on the urge of the evolutionary tide, and governed by desire for experience and for material possession, comes under the control of the divine Indweller. He emerges as the aspirant, reverses himself, and begins to work through the twelve signs of the zodiac, only now working from Aries to Pisces via Taurus (anti-clockwise), instead of working in the ordinary human retrogressive fashion, from Aries to Taurus via Pisces (clockwise).

Finally, the changing focus of the life and the steady application to the twelve labours in the twelve signs enables the disciple to become the triumphant victor. Then he can comprehend the significance of the fourth key thought and can exclaim in unison with the Cosmic Deity:

"Listen to this great secret. Although I am above birth and rebirth, or Law, being the Lord of all there is, for all emaneth from me, still do I will to appear in my own universe and am therefore born by my Power and Thought and Will."

*(The Bhagavad Gita, as compiled and adapted by Yogi Ramacharaka).*

## **[Page 7]**

### **Hercules the Disciple - The Myth**

He stood before his Teacher. Dimly he understood that a crisis was upon him, leading to change of speech, of attitude and plan. The Teacher looked him over and liked him well.

"Your name?" he asked and waited for an answer.

"Herakles", the answer came, "or Hercules. They tell me that it means Hera's rare glory, the radiance and effulgence of the soul. What is the soul, O Teacher? Tell me truth."

"That soul of yours, you shall discover as you do your task, and find and use the nature which is yours. Who are your parents? Tell me this, my son."

"My father is divine. I know him not, except that, in myself, I know I am his son. My mother is an earthly one. I know her well and she has made me what you see. Likewise, O Teacher of my life, I am also one of twins. There is another one, like unto me. I also know him well, yet know him not. One is of earth, thus earthly; the other is a son of God."

"What of your training, Hercules, my son? What can you do and how have you been taught?"

"In all accomplishments I am proficient; I am well taught, well trained, well guided and well known. All books I know, all arts and sciences as well; the labours of the open field are known to me, besides the skill of those who can afford to travel and know men. I know myself as one who thinks, and feels and lives.

"One thing, O Teacher, I must tell to you and thus deceive you not. The fact is not so long ago I slew all those who taught me in the past. I killed my teachers, and in my search for liberty, I now stand free. I seek to know myself, within myself and through myself."

“My son, that was a deed of wisdom, and now you can stand free. Proceed to labour now, remembering as you do, that at the final turning of the wheel will come the mystery of death. Forget this not. What is your age, my son?”

“I had turned eighteen summers when I slew the lion, and hence I wear its skin. Again at twenty-one, I met my bride. Today I stand before you trebly free - free from my early teachers, free from the fear of fear, and free indeed from all desire.”

“Boast not, my son, but prove to me the nature of this freedom which you sense. Again in Leo, will you meet the lion. What will you do? Again in Gemini, the teachers whom you slew will cross your path. Have you indeed left them behind? What will you do? Again in Scorpio, will you wrestle with desire. Will you stand free, or will the serpent meet you with his wiles and pull you down to earth? What will you do? Prepare to prove your words and liberty. Boast not, my son, but prove to me your freedom and your deep desire to serve.”

The Teacher sat in silence and Hercules withdrew and faced the first great Gate. Then the Presiding One, who sat within the Council Chamber of the Lord, spoke to the Teacher and bade him call the gods to witness the endeavour and start the new disciple on the *Way*. The Teacher called. The gods replied. They came and gave to Hercules their gifts and many words of sage advice, knowing the tasks ahead and the perils of the *Way*.

Minerva handed him a robe, woven by herself, a robe that fitted well, of beauty rare and fine. He put it on, with triumph and with pride; exulting in his youth He had to prove himself.

### [Page 8]

A golden breastplate Vulcan forged for Hercules, to guard his heart, the source of life and strength. This golden gift was girded on, and, shielded thus, the new disciple felt secure. He had yet to prove his strength.

Neptune arrived with horses twain and handed them, in leash, to Hercules. Straight from the place of waters came they, of beauty rare and proven strength. And Hercules was pleased, for he had yet to prove his power to ride the horses twain.

With graceful speech and brilliant wit came Mercury, carrying a sword of rare design, which he proffered, in a silver sheath, to Hercules. He strapped it on the thigh of Hercules, bidding him keep it sharp and bright. “It must divide and cut,” said Mercury, “and with precision and acquired skill must move.” And Hercules, with joyous words, tendered his thanks. He had yet to prove his boasted skill.

With blaring trumpets and the rush of stamping feet the chariot of the Sun God flashed. Apollo came and with his light and charm cheered Hercules, giving him a bow, a bow of light. Through nine wide open Gates must the disciple pass before he had acquired sufficient skill to draw that bow. It took him all that time to prove himself the Archer. Yet when the gift was proffered, Hercules took it, confident of power, a power as yet unproven.

And thus he stood equipped. The gods stood round his Teacher, and watched his antics and his joy. He played before the gods, and showed his prowess, boasting of his strength. Suddenly he paused and pondered long; then gave the horses to a friend to hold, the sword to still another and the bow unto a third. Then, running, disappeared into the nearby wood.

The gods awaited his return, wondering and puzzled over his strange conduct. Back from the wood he came, bearing aloft a club of wood, cut from a stalwart living tree.

“This is mine own,” he cried, “none gave it to me. This I can use with power. O gods, watch my high deeds.”

And then, and only then, the Teacher said: “Go forth to labour.”

## Elaboration of the Myth

We come now to a consideration of Hercules himself. It is a most interesting story, and one that has been treated by many writers. Discussion as to the details of his life, and argument as to the sequence of events, are not any part of our objective. The various accounts differ in detail, according to the bias of the historian, and can be studied in the many classical histories and dictionaries. We will deal here only with the twelve famous labours, and of them we read:

“Hercules, by the will of Jupiter, was subjected to the power of Eurystheus, and obliged to obey him in every demand. He consulted the oracle of Apollo and was told that he must be subservient for twelve years to the will of Eurystheus, in compliance with the commands of Jupiter; and that, after he had achieved the most celebrated labours, he should be translated to the gods.”

So he started off upon his career and, as the disciple under command of his soul, undertook the twelve labours, performing each of them in one of the zodiacal signs. He, therefore, represents every disciple who seeks to tread the path and demonstrate his control over the forces of his nature, and he likewise represents the point at which humanity now finds itself.

His early name was Alkeides, which was changed to Hercules after he had undergone a strange experience, and before he started forth upon his labours. The name Hercules was originally Herakles, which signifies “the glory of Hera”. Hera represents Psyche, or the soul, so his name embodied his mission, which was to manifest forth in active work on the physical plane the glory and the power of his innate divinity.

One of the ancient scriptures of India says: “By mastery of the binding life comes radiance,” and it was this mastery of the imprisoning form which was the glorious consummation of all the undertakings of Hercules. We are told that he had a divine **[Page 9]** father and an earthly mother and so, as with all sons of God, we find the same basic symbology emerging. They typify in their persons the essential duality of God in manifestation, of life in form, of soul in body, and of spirit and matter. This duality is the glory of humanity and also constitutes the problem which every human being has to solve. Father-Spirit and Mother-Matter meet together in man, and the work of the disciple is to withdraw himself from the bonds of the mother and thus respond to the love of the Father.

This duality is also brought out in the fact that he was one of twins. We read that one twin was born of an earthly father, and that the other was the son of Zeus. This is the great realization that comes to every developed and self-aware human being. He finds himself conscious of two aspects which meet in his nature. There is the well developed and highly organized personality through which he habitually expresses himself (mental, emotional and physical), with all three parts coordinated into an integrated unit. Then there is the spiritual nature, with its impulses and intuitions, its constant pull towards things vital and divine, and the consequent inner warfare which grows out of this realized duality. Hercules was the disciple, living in a physical body, but capable at times, like St. Paul, of being “caught up to the third heaven,” and having intercourse with divine beings. In this condition, he visioned the Plan, knew what he had to do and perceived the reality of the spiritual life.

There is also one interesting little fact in the story of his life which has a bearing on this same truth. Whilst still an infant, we are told that Hercules killed his twin. He was no longer a divided entity, no longer a duality, but soul and body formed one unity. This indicates always the stage of the disciple. He has made the at-one-ment and knows himself

to be soul in body and not soul and body, and this realization has now to colour all his actions. Whilst in the cradle, history relates, the lusty infant killed two serpents, again emphasizing duality. In this act he forecast the future in which he demonstrated that the physical nature no longer controlled, but that he could strangle the serpent of matter and that the great illusion no longer had him imprisoned. He slew the serpent of matter and the serpent of illusion. If the serpent symbology is studied, we shall find that three serpents are depicted: one standing for the serpent of matter, another for the serpent of illusion, and the third for the serpent of wisdom. This last serpent is only discovered when the other two have been slain.

This sense of duality is the first stage of the spiritual experience and colours the thoughts of all the great aspirants and mystics of the world. Note how St. Paul cries out as he wrestles with the problem:

“I find then a law, that, when I would do good, evil is present with me.

“For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.”

“I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” (*Romans, VII, 21-25*).

As Hercules grew up, we are told, great care was given to his education. He was trained in all possible accomplishments, and every faculty that he had was developed and organized. What is the lesson to be learned from this? It is the need to realize that every disciple, if he truly merits that name, must necessarily be a highly developed member of the human family. All three parts of his nature have to be unfolded; his mind must be well-stocked and functioning, and he must know how to use it; his sensitive emotional nature must be responsive to every type of contact; his physical body must be a fit medium of expression for the indwelling soul and equipped to undertake the tasks to which the man has pledged himself.

There has been amongst aspirants for many centuries a tendency to decry and belittle the mind. They are apt to say glibly, “The mind is the slayer of the real,” and, through an unrecognized mental inertia and laziness, to feel that the important thing is to have the heart nature developed. They regard the mind, with its capacity to analyze [Page 10] and discriminate, as a snare and a delusion. But this surely is an error. Knowledge of God is as necessary and as important as love of God; and this the new age, with its new type of aspirant, will most assuredly demonstrate. Saintliness, sweetness and a pleasing, loving disposition have their place in the sum total of the characteristics of the aspirant, but when linked to stupidity and an undeveloped mentality, they fail to be as useful as they could be when coupled to intelligence. When linked to a high grade intellect and with mental powers oriented to divine knowledge, they will produce that knower of God whose influence becomes worldwide and who can both love and teach his fellowmen.

So Hercules was trained in all accomplishments and could take his place with the thinkers of his time. We are told also that his height was four cubits, a symbolic way of expressing the fact that he had achieved his full growth in all departments of his fourfold personality, Man, we are told, is the cube, “the city that stands foursquare”. Physically, emotionally and mentally, he was developed and to these three factors is added a fourth, a soul in conscious possession of its mechanism, the developed personality.

Having achieved his growth and having been trained in all that the world could give him, we are told next that he proceeded to slay his teachers. He killed them all and got rid of them. Why? Because he had reached the point where he could stand on his own feet, forming his own conclusions, guiding his own life, and handling his own affairs. It was

necessary, therefore, to rid himself of all those who sought to supervise him; he had to break away from authority and set out to find his own way and make his own contacts with life. This is where many aspirants stand at this time. They are in possession of much theory, they have a relatively wide technical knowledge of the nature of the Path and of what they should do upon it, but they do not as yet stand on their own feet and tread that Path, alone and unsupported. They need props, and look for people to tell them what to do and what they should believe. We shall find in the third labour which Hercules performed, in the sign Gemini, that he was tested on this point and had to prove that he was justified in taking this step. He then makes the interesting discovery that he is not nearly so free nor so strong as, in his youthful enthusiasm, he fancied himself to be.

When he reached the age of eighteen years, we are told, he slew a lion which was devastating the countryside and that he began to perform other public services, so that, little by little, his name came before the people. Eighteen is always a significant number. In it we have the number ten, which is the number of personality perfection, plus the number eight, which, we are told by some numerologists, is the number of the Christ force. It is the Christ force, in the new cycle of discipleship, seeking to express itself, which produces the condition of turmoil and the difficulties which characterize that stage. It is of value perhaps to note the following:

“Number eight is the circle which we have already found to be the container of all the potencies out of which the Light shall bring Perfection, but now twisted or turned upon itself. The serpent no longer swallows its tail, thus completing its cycle, but writhes and twists in space and out of the contortions of its writings it brings forth a perverted image of itself ... But in eighteen we have the vision of the Straight and Narrow Path: the Dot has unfolded into the one and become the axis around which our life turns. At this step the Initiate has faced this one divine truth and felt the mighty urge of the One Life. Henceforth he strives to make the twisted line subservient to the straight line”

(*The Key of Destiny*, H. A. and F. H. Curtiss. pp. 246-247).

It is interesting to note also that we are told in the Kabbalah:

“The eighteenth path is called the House of Influence ... and from the midst of the investigation the arcana and hidden sense are drawn forth which dwell in its shade and which cling to it from the cause of all causes.” (*Sepher Yetzira*, No. 30).

### [Page 11]

This is what Hercules, at the age of eighteen, is setting out to do. He must tread the Path whereon all the hidden things can be brought forth into the light; he has reached the point where he can achieve knowledge of himself and can begin to investigate the hidden forces of nature. This is the problem of all disciples.

The next episode in his career is his marriage and the birth of three children, a symbolic way of expressing the truth that he made at-one-ment with Psyche, the soul. From that union the three aspects of the soul were born or began to manifest themselves. He began to know the nature of the spiritual will and to use it in the directing of his life. He experienced the workings of spiritual love and became conscious of the need to serve. Spiritual mind began to reveal truth to him and he saw the underlying purpose. These are the higher correspondences of the three aspects of the personality, his mind, his emotional nature, and his physical body.

We now discover him going through a very peculiar stage. We read in the ancient story that Hera (Psyche, or the soul) drove him mad. She drove him mad through jealousy and, whilst in that curious state, we read that he slew his children and his friends and everyone connected with him. May it not be suggested in this connection that he passed through that



unwholesome state common to all beginners on the Path of Discipleship, in which a morbid conscientiousness sacrifices everybody and everything to individual soul unfoldment? This is a most common fault with aspirants. Their sense of proportion is frequently at fault and their sense of values distorted. The balanced and sane life, which is the ideal for a son of God, is subordinated to a fanatical determination to make spiritual progress. Spiritual ambition sways the aspirant and he becomes destructive, unbalanced and, usually, exceedingly difficult to live with. There is much sound counsel in the Biblical injunction, "Be not righteous overmuch, why shouldst thou die?" This stage is curiously exemplified for us on a large scale in the fanatical sacrifices made in the Orient, and under the Inquisition and the Protestant Covenanters, of all who interpreted truth contrary to the conviction of a particular group of believers.

When Hercules had recovered from his insanity, as he fortunately did, we are told that a new name was given to him, that a new abode was assigned to him and that the twelve labours were laid upon him for fulfilment. We are told that these words were spoken to him: "From this day forth thy name shall no more be Alkeides, but Herakles. In Tirjuss shall thou make thy abode, and there, serving, thou shalt accomplish thy labours. When this shall be accomplished then thou shalt become one of the Immortals." (*Greek and Roman Mythology*, Vol. I, Fox.)

Having recovered his sanity, the focus of his life was changed. He no longer lived down where he lived before. The name of the soul became his name, and he was constantly reminded thereby that to express the glory of the soul was his mission. The twelve great labours that were to set the seal of accomplishment upon his life, and which would indicate his right to join the great group of Immortals, were outlined to him and he entered upon the *Way*.

We are told that in his person he symbolized the Fixed Cross in the heavens, formed by the four constellations Taurus, Leo, Scorpio and Aquarius. Tradition tells us that he was physically bullnecked, as well as psychologically stubborn and ready to attack any problem and to rush blindly into any undertaking. Nothing could turn him from his purpose, and we shall see when we study the labours that he rushed headlong into them. Nothing deterred him, nothing frightened him, and one-pointedly he went his way. The ancient motto that has governed the activities of all active disciples became his and his soul enjoined upon him the need of "the power to do, the power to dare, the power to be silent, and the power to know." "The power to do" is the motto of Taurus, and this he exemplified in his twelve labours. He symbolized Leo, because he always wore the lion's skin as a proof of his courage, and the motto of that sign being "the power to dare," no danger affrighted him and no difficulty turned him back.

Perhaps his outstanding achievement was what he accomplished in the sign Scorpio; for the great work was to overcome illusion. It was consummated and carried to completion in the sign Scorpio. The motto of that sign is silence. In Capricorn he becomes the Initiate, and this stage is always impossible until illusion has been overcome and the power of silence has been achieved. Therefore, when an infant in the cradle, unable to speak, he symbolized the high water mark of his achievement by strangling the two serpents. Then, at his maturity, he symbolized in himself Aquarius the Man, whose motto is "to know". He had a mind and used his intellect in active work and service. [Page 12] So, doing and daring, in silence and with knowledge, he overcame all obstacles and passed undeterred from Aries to Pisces; starting in Aries as the humble aspirant and ending in Pisces as the all-knowing, victorious World Saviour.

One point might be made here. In the history of Hercules we are told nothing of what he ever said; we are only told of what he did. Through his deeds, he earned the right to



speak. In the story of that greater Son of God, Jesus the Christ, we are told not only what he did but also what he said. In the silence of Hercules and in his steady accomplishment, no matter by what failure and difficulty he might be faced, and in his power of endurance, we have shown to us the characteristics of the disciple. In the story of Jesus the Christ, through the demonstration of his powers and by the words he spoke, we have the proofs of the Initiate.

And now having reached maturity, having evolved the characteristics necessary for his mission, we read that the gods and goddesses did their utmost to equip him for the work that he had to do. He had received all that the world could give him; now the powers of the soul were conferred upon him, and he had to learn how to use them. We read that Minerva gave him a beautiful robe but, as we never read of his wearing it, we can infer that something symbolic is intended. There are many cases in history where a robe is given: Joseph received a many-colored garment from his father; the mantle of Elijah descended upon Elisha, and the robe of Christ was divided up and quarrelled over by the soldiers at the crucifixion. It is the general opinion that the robe is the symbol of vocation. The vocation of Elijah had passed on to Elisha; the vocation of the Christ, the World Saviour, came to an end at the crucifixion when he entered upon greater and more important work.

The wisdom that was now realized by Hercules because he had made the at-one-ment with the soul, impressed upon him a sense of vocation. He was pledged to the spiritual life and nothing could deter him. Vulcan gave him a golden breastplate, magnetic and protective, the symbol of energy, emanating from high sources of spiritual power, which will enable the aspirant to undertake the twelve labours and go forward unafraid. From Neptune, the god of the waters, he received horses. The symbology underlying this gift is very interesting. Horses, as well as Neptune, the god of the waters and the deity of the watery, emotional nature, stand for the capacity to be carried away by either a line of thought or an emotional reaction. This emotional, fluidic nature, with its sensitivity and its power to feel, when rightly used and subordinated to godlike purposes, is one of the greatest assets that the disciple possesses. With the aid of Neptune and the rapid steeds, Hercules could be *en rapport* with the most distant sphere in which his labours could be cast. Through emotional sensitivity and response, we, too, can be *en rapport* with the world in which our labours are cast. Equipped, therefore, with vocation, spiritual energy and sensitivity, the gift of a sword that came from Mercury, the messenger of the gods, is of profound significance, for the sword is the symbol of the mind which divides asunder, separates and cuts off. Through its use, Mercury added to the other gifts bestowed upon Hercules that of mental analysis and discrimination. We are told that Apollo, the Sun God himself, became interested in Hercules and pondered what he could give him that would serve him. Finally he gave him a bow and arrow, symbolizing the capacity to go straight to the goal; symbol, too, of that piercing illumination, that shaft of Light which could irradiate the darkness of his path, when needed.

Thus equipped, Hercules stands ready for the great endeavour. And when all the gifts had been bestowed and he stood with his divine equipment, we read of a most intriguing little detail: he went out and cut for himself a club. All these divine gifts were very lovely and wonderful, but as yet he did not know how to use them. He sensed his vocation, he believed in spiritual energy, he was told that he possessed the horses of contact and that, if he would, the bow and arrow of illumination were his; but he liked the familiar club of his own fashioning. He would rather bludgeon his way through with what he knew he could

use than use the unfamiliar tools which had been given him. So he clutched his wooden club and set out upon his labours.

**[Page 13]      LABOUR I: The Capture of the Man-eating Mares**  
(Aries, March 21st - April 20th)

**The Myth**

The first great Gate stood open wide. A voice came through that portal: “Hercules, my son, go forth. Pass through the Gate and enter on the *Way*. Perform thy labour and return to me, reporting on the deed.”

With shouts of triumph Hercules rushed forth, running between the pillars of the Gate with over-weening confidence and surety of power. And thus the Labour started and the first great act of service was begun. The story that they tell carries instruction for the sons of men, who are the sons of God.

The son of Mars, Diomedes of fiery fame, ruled in the land beyond the Gate, and there he raised the horses and the mares of war, upon the marshes of his land. Wild were these horses and fierce the mares and all men trembled at their sound, for they ravaged up and down the land, wreaking great damage, killing all the sons of men who crossed their path, and breeding steadily most wild and evil horses.

“Capture these mares, and stop these evil deeds,” was the command which fell upon the ears of Hercules. “Go, rescue this far land and those who live upon it.” “Abderis,” cried Hercules, “come forth and aid me with this task,” calling the friend he greatly loved and who ever followed in his steps as he went from place to place. And Abderis came forth and took his stand beside his friend and with him faced the task. Laying all plans with care, these two followed the horses as they ranged the meadows and the marshes of that land. Finally, he cornered these wild mares within a field wherein there was no further place to move, and there he caught and tethered them. He yelled with joy at the success achieved.

So great was his delight in the prowess thus displayed that he deemed it ‘neath his dignity to hold the mares or drive them on the *Way* to Diomedes. He called his friend, saying: “Abderis, come hither and drive these horses through the Gate”.

And then he turned his back and pridefully marched forward. But Abderis was weak and feared the task. He could not hold the mares, or harness them or drive them through the Gate in the footsteps of his friend. They turned on him; they rent and trod him underfoot; they killed him and escaped into the wilder lands of Diomedes.

Wiser, grief-stricken, humble and discouraged, Hercules returned unto his task. He sought the mares again from place to place, leaving his friend, dying upon the ground. Again he caught the horses, and drove them through the Gate himself. But Abderis lay dead.

The Teacher looked him o’er with care and sent the horses to the place of peace, there to be tamed and broken to their tasks. The people of that land, released from fear, welcomed the deliverer, acclaiming Hercules as saviour of the land. But Abderis lay dead.

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The Teacher turned to Hercules and said: "Labour the first is ended; the task is done, but badly done. Learn the true lesson of this task and then pass on to further service to your fellowmen. Go forth into the country guarded by the second Gate and find and take the sacred Bull into the Holy Place."

The Tibetan (Djwhal Khul)

### **The Meaning of the Myth**

In combining this astrological and symbolic story with the everyday life and tests of modern discipleship, we shall tell the story of the task which Hercules undertook, and the test to which King Eurystheus subjected him; and then we shall study the significance of the sign in which it took place, for there is a close link between the two, and the labour only became possible because of the characteristics conferred upon Hercules in that particular sign. Each sign subjects the man who is working in it to the influence of certain distinctive forces, and provides him with certain tendencies. These we must understand if the meaning of the test is to emerge.

Connected with each sign of the Zodiac will be found three other constellations, which symbolically (and often in a most amazing fashion) embody the disciple's problem and indicate the solution. These we shall have to consider, for the labour, the sign, and the allied constellations with the forces let loose through their combination, constitute a complete story which is full of instructive elements. I would like to point out for the sake of clarity, therefore, that the constellations symbolize the threefold spirit aspect; that the sign gives us the field of activity of the soul, and that the labour portrays the work of the disciple, living on the physical plane and endeavouring to demonstrate on the battlefield of the world his innate divinity and latent powers. In these three we have spirit, soul and body summarized. Life, consciousness and form meet in Hercules, the personal self, who, acting under the influence of the soul, the indwelling Christ, carries out the purposes of the Spirit, the Father in Heaven. We shall next consider the relationship of sign and constellations, and close each chapter with a definite application of the story of the test to the life of a disciple and to that of humanity as a whole.

In studying the twelve labours, we follow the career of Hercules as he passes around the Zodiac from the sign Aries, which is the sign of commencement, through Taurus, Gemini, etc. (anti-clockwise) to Pisces, the sign of death and of consummation. This will be in the reverse manner to that of the apparent path of the sun (clockwise) which is begun in Aries and appears then to retrograde through the signs, passing into Pisces, and then to Aquarius, and so on through all the intervening signs, back again to Aries. The man who is immersed in form and is living under the influence of the matter aspect follows necessarily the path of illusion and of appearances; but Hercules, the soul, follows the true Way, reverses the usual procedure and, figuratively speaking, goes against the tide. Hercules, the awakened soul, is realizing the day of opportunity. He has received his instructions to undertake the twelve labours and demonstrate his capacities, and has been promised that if he fulfils the requirements he will be translated into the kingdom of the gods. He has been equipped with all divine powers, though, as yet, he does not know how to use them, and he has hewn out for himself the club of his own endeavour, and with these he symbolically mounts the cross: the fixed cross of the heavens, upon which he remains in spirit until the last labour has been accomplished.

Thus he sets out on his first labour, little realizing the magnitude of his task, and unprepared for failure. The delightful part of the story of Hercules is his impulsiveness and the fact that he was not always successful. He failed sometimes and had to redo the labour until success followed on his efforts.

He is told that Diomedes, the son of Mars, the god of war, possesses a large number of brood mares. These were running wild, devastating the countryside, doing much damage and subsisting on the flesh of human beings. No one was safe from them and terror had settled down on the neighbourhood. Besides this, these brood mares were breeding great numbers of war horses, and Diomedes was very concerned with the outcome of the situation. Eurystheus, the King, ordered Hercules to capture them. Many attempts had been made to do so, but always the mares had escaped after killing the [Page 15] horses and men sent against them. But Hercules, having caught the horses, gave them to Abderis to hold, whilst he strutted on ahead, not realizing the strength of the horses, nor their savagery. Before he could take steps to prevent it, the mares turned on Abderis and trampled him to death, and again escaped and started anew to ravage the countryside. So he had to start his labour all over again, and after strenuous efforts he again succeeded in capturing the mares. This first labour, therefore, starts with a partial failure, as is so often the case with the inexperienced and impetuous aspirant. Such is the story, brief, dramatic and encouraging. What of the sign in which it was undertaken?

### **The Sign**

The sign Aries, which was the field of this first activity, is always spoken of as the first sign of the Zodiac. At this sign the great wheel begins its cyclic turning. It is, therefore, the sign of commencement. Cosmically speaking, it is the sign of creation, and this thought underlies the words in the Bible, "The Lamb slain from the foundation of the world," (*Rev. XIII, 8*) for this sign is called the sign of the Ram or of the Lamb. In the life of the human being it marks the beginning of the first subjective, latent consciousness of existence, and the start of the human being upon the circle of experience. In the life of the aspirant to discipleship it connotes the period of reorientation and of a renewed self-conscious effort, and his start upon that final stage of the evolutionary path which will carry him out of the human kingdom and enable him to make the transition into the kingdom of the gods. Such is the promise made to Hercules and such is the reward held out to all disciples. This first labour marks the first step upon the "path of translation".

Aries is the sign of outgoing power, of the streaming forth of divine energy from the central deity, God, or from the human being, a son of God. This energy streams forth in two directions (thus the point becomes the line, the One becomes the first): it streams forth into the world of forms, and also into the world of being or of spirit. One stream of energy expresses the path of return, of inward-going, and the two together constitute the two arcs of the great circle of existence. In this sign starts the path on which form is taken and dominates; on it likewise begins the life of inner unfoldment and the domination of the soul, or of subjective Being. Reorganization, reorientation, repolarizing and regeneration, are the characteristics of this stage, and all of them are expressions of the same life force. The two uses of this force are dependent upon the mental attention of the being, divine and human, who is utilizing it. It is the same force, but used in two different ways, dependent upon whether the divine user has focused his attention upon form-taking, or upon treading the path of liberation from form.

For aeons, this life force has been applied to selfish ends, to the purposes of self-gratification and to the satisfaction of desire. Little by little form-life loses its attraction until, having passed around and around the zodiacal wheel, the man finds himself back again in Aries, only this time with a new focus, a fresh interest and a different vision. He has had held before him the promise that, having achieved certain objectives, he may cease from incarnating and attain the kingdom of the gods; he has learned from experience something of his own essential duality and yearns to cease from satisfying the lower aspect of that duality and to meet the need of the higher, and he is beginning to respond to impulses coming from the world of souls, and to vision group ends and group objectives. Now he has to learn to use the life force with unselfish intent, and not for the satisfaction of his personal greeds.

### **The Three Initial Impulses in Aries**

Three outstanding urges characterize this sign. There is, as we have seen, the urge to begin. This may express itself simply as the urge to take form, to become involved in matter; or it may reverse the process and focus itself in the urge to achieve liberation from form, and the emergence of the soul from the prison of the form nature. Then this urge is followed by the consequent urge to create, that activity of the Deity which results in the formation of worlds of expression and satisfies His desire to incarnate in a solar [Page 16] system, and to begin the great life cycle of the universe. It may be likewise the urge to individual creation, of the soul to take a body, or of a human being to create something which shall be specially his own. In ancient Accadian days, this sign Aries was called that “wherein the sacrifice of righteousness was made,” or the sign of “the fallen angels”. The sons of God, impelled by this basic urge, fell from their high estate, took form, and started upon their individual round upon round of the Zodiac.

Thirdly, we find the urge to resurrection. In Aries, which has seen the beginning of form life and which has initiated the creative work, there begins to be felt the urge to achieve freedom from the form, to roll away the stone from the door of the sepulchre of the soul, and to stand in the liberty of the sons of God. In Aries is found the impulse which leads to the building of the form, which for ages will constitute the prison house of the soul. This reaches its mass form in Cancer, and its human form in Leo; the densest point of illusion in form is reached in Scorpio, and in Pisces the form dies, only to be rebuilt again in the wearying round of form experience. But in this sign the Way of Liberation is first sensed, and the building of the spiritual body is begun. This is the sign of germinal spiritual activity, which later leads to the birth of the Christ child, in Virgo, to that of the world Saviour, in Capricorn and in Pisces. Physical commencement and spiritual commencement, physical creation and spiritual creation, physical emergence and spiritual liberation: these are the initial impulses sensed in Aries.

It is the sign, therefore, of strong and potent impulses, and of violent fluctuations and exaggerated efforts; often a sign of failure, but always of ultimate success. In its opposite sign, Libra, it reaches its consummation of balance and of equilibrium, for the intervening experience and the lessons learned from the intermediate five labours bring about that poise and balanced attitude which we shall note in Hercules when he captures the Boar, in Libra....

In the Brahmanical zodiac, Vishnu presides over Aries and Vishnu is the second person of the Hindu Trimurti, or the cosmic Christ in incarnation, as he initiates the process of

form-taking, and ultimately brings about the final episode of resurrection. Thus Vishnu or Christ embodies the two urges, the urge to create and build form and the urge to liberation, or resurrection out of form. It is under this urge to liberation that Hercules starts upon his labours.

### **The Sign of the Mind**

Aries governs the head. It is consequently the sign of the thinker and, therefore, a powerful mental sign. All beginnings originate on the mental plane and in the mind of the creator, whether that creator is God or the soul of man. This universe had its origin in the thought of God, the cosmic Thinker. The soul started its career in matter through the same process of thought. The human family, the fourth kingdom in nature, came into being when mind emerged and differentiated man from the animals. The aspirant begins his labours when he truly becomes the thinker, and in full awareness proceeds to function as the arbiter of his own destiny....

It is apparent, consequently, that in Aries right direction and right orientation have their beginning, and Hercules, the newly-thinking disciple, begins his work. The key to this labour and to the significance of the sign is to be found in the words of an ancient Indian scripture: "Man does not rightly know the way to the heavenly world, but the horse does rightly know it." In the very ancient days in India, the horse sacrifice was linked with the sun god, and, yearly, we are told, the sun god, as the zodiacal horse, was supposed by the Vedic Aryans to die to save all flesh. The sun chariot of Apollo is depicted as drawn by horses, and the "princely sign of the Ram" is closely connected with the horse symbology, a fact to which this first labour bears witness.

Reference to books on symbology will show us that the horse stands for intellectual activity. The white horse symbolizes the illumined mind of the spiritual man, and so we find in the Book of Revelations that Christ comes forth riding upon a white horse. Black horses represent the lower mind, with its false ideas and erring human concepts. The brood mares, such as we meet in this first labour, indicate the feminine aspect of the [Page 17] mind as it gives birth to ideas, to theories and to concepts. The thought-form making tendency of the mind is here symbolized, embodying the ideas conceived, and which are let loose upon the world, devastating and destroying when emanating from the lower mind, but constructing and saving when coming from the soul.

The exoteric ruler of this sign is Mars, the god of war, and so Hercules, acting under the right direction of thought and beginning his work on the mental plane, takes his stand as the warrior. His outstanding characteristic in this sign is the pioneering, militant spirit. The mares were in the possession of Diomedes, the son of Mars. (But the esoteric ruler is Mercury, which "illumines the mind and mediates between the soul and the personality.")

### **Constellations in Aries**

As is usual, there are three constellations connected with Aries.

First, there is *Cassiopeia*, the Enthroned Queen, the symbol always of matter. It is most interesting to note how in the circle of the Zodiac we come across three women. In connection with Aries, the sign of commencement, we find Cassiopeia, the Dominant Woman. Woman and Child and as we shall later see, mother-matter is the nurturer of the infant Christ, the Virgin Mary gives birth to Jesus. In Pisces, at the close of the great round, we find Andromeda, the Chained Woman. First the woman enthroned and dominant, then the woman caring for the infant, Christ, and then the woman, representing matter that has been dominated and controlled. Cassiopeia will be found seated on the



Arctic Circle, close to Cepheus the King, or Lawgiver, whom we shall meet later as one of the three constellations in Pisces. At the commencement, Law; at the close, Law; for Cepheus has a close relation with the first and the last sign of the Zodiac. It is interesting to note that Mahomet, the founder of the most militant religion, was born in this sign, and legend says that Moses also was born in it; Moses, the lawgiver, and Mahomet, the warrior.

The problem of Hercules, as he enters upon his labours, is to demonstrate his power over matter and form, and so he has to recognize *Cassiopeia* from the very beginning, the hitherto enthroned queen.

The second constellation is *Cetus*, the Sea Monster, the Enemy of Little Fishes ... One of the great symbols of the soul is the fish swimming in the ocean of matter, and Cetus, the sea monster, is the symbol of what we call evil, that seeks to destroy the soul in incarnation. The sea monster, in the ocean of existence, and the enthroned queen, spoke to Hercules of the magnitude of his problem, but the third constellation spoke to him of victory.

*Perseus* is the third of the three constellations, called in the zodiac of Denderah, in Egypt, "the one who subdues"; sometimes called "the breaker", that which can chain the enthroned woman, and that which can conquer the monster. We are told that Perseus possessed the helmet of invisibility, the sandals of swiftness, the buckler of wisdom and the sword of the spirit.

Thus Hercules saw himself reflected in the heavens, and as he started upon the capture of the man-eating mares, he discovered in himself the guarantee of his ultimate achievement, even though at the time the difficulties with which he was faced seemed insuperable.

### **The Crux of the Test**

The conquest of matter and the overcoming of illusion loomed large before Hercules and indicated from the very outset of the twelve labours the nature of his final achievement. It has been said that the keynote of the sign Aries is hope and as he faced his twelve labours, hope was all the guarantee that Hercules then had that he would achieve. Hope, his untried divine equipment, his personal club, and much enthusiasm: so start all disciples.

The meaning of the test is now surely plain. Hercules had to begin in the world of thought to gain mental control. For ages the brood mares of thought had been breeding war horses and, through wrong thought, wrong speech and erroneous ideas, had been devastating the countryside. One of the first lessons that every beginner has to learn is the tremendous power that he mentally wields, and the amount of harm that he can **[Page 18]** cause in his neighbourhood and environment through the brood mares of his mind. He has, therefore, to learn the right use of his mind, and the first thing that he has to do is capture this feminine aspect of the mind and see to it that no more war horses are bred. Any would-be Hercules can easily prove that he possesses these devastating brood mares, if for one entire day he pays close attention to his thoughts and to the words he speaks, which are ever the result of thought. He will rapidly discover that selfishness, unkindness, love of gossip, and criticism constitute a large part of his thought content and that the brood mares of his mind are constantly being fertilized by selfishness and illusion. Instead of these brood mares giving birth to ideas and concepts which have their origin in the kingdom of the soul, and instead of being fertilized from the spiritual realm, they become the parents of error, falseness and cruelty, which have their origin in the lower aspects of man's nature.

Hercules realized the harm that the brood mares were doing. He rushed gallantly to the rescue of his neighbourhood. He determined to capture the brood mares, but he overestimated himself. He did succeed in rounding them up and in capturing them, but he failed to realize their potency and strength, so he gave them to Abderis, the symbol of the lower personal self, to hold. But Hercules, the soul, and Abderis, the personality in unison were needed to guard these devastating horses. Abderis alone was not strong enough, and what had been happening to the people in the neighbourhood, happened to Abderis; they killed him. This is an instance of the working of the great law that we pay the price in our own natures of wrongly spoken words and ill-judged actions. Again the soul, in the person of Hercules, had to deal with the problem of wrong thought, and only, when he becomes a one-pointed aspirant in the sign Sagittarius and in that sign kills the Man-Eating Birds, does he really attain complete control of the thought processes of his nature.

The practical significance of the power of thought has been well expressed for us in the words of Thackeray: "Sow a thought, and reap an action. Sow an action, and reap a habit. Sow a habit, and reap character. Sow character and reap destiny."

(The two keywords of the sign Aries are:\*

1. "And the Word said: Let form again be sought"; The Man
2. "I come forth and from the plane of mind, I rule". The Initiate

## **[Page 19]            LABOUR II The Capture of the Cretan Bull** **(Taurus, April 21st - May 20th)**

### **The Myth**

The presiding One spoke to the Teacher of the man whose light shone forth among the sons of men, who are the sons of God.

"Where is the man who stood with power before the Gods, received their gifts and entered through the first wide open Gate to labour at his task?"

"He rests, Oh, great presiding One, and ponders on his failure, and mourns for Abderis, and seeks for help within himself."

"It is well. The gifts of failure guarantee success, when rightly understood. Let him proceed to labour once again, enter the second Gate, returning with dispatch."

The second Gate stood open wide and, from the light which veiled the distant scene, a voice emerged and said:

"Pass through the Gate. Proceed upon thy way. Perform thy labour and return to me, reporting on the deed."

Alone and sad, conscious of need and worn with deep distress, Hercules slowly passed between the pillars of the Gate into the light which shines where stands the sacred bull. On the horizon rose the island fair where dwelt the bull, and where adventurous men could

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\* (From *Esoteric Astrology*, Volume III of *A Treatise on the Seven Rays*, p. 108. Received three years after A.A.B. gave the Hercules lectures in New York.)

enter that vast maze which lured them to bewilderment, the maze of Minos, King of Crete, the keeper of the bull.

Crossing the ocean to the sunlit isle (though how we are not told) Hercules entered on his task to seek and find the bull, and lead it to the Holy Place where dwell the one-eyed men. From place to place he chased the bull, led by the gleaming star which shone upon the forehead of the bull, a bright lamp in a dark place. This light, moving as moved the bull, led him from place to place. Alone, he sought the bull; alone he chased it to its lair; alone he captured it and mounted on its back. Around him stood the Sisters seven, urging him on his way and, in the shining light, he rode the bull across the glimmering water to the isle of Crete unto the land where dwelt the Cyclops three.

These three great sons of God awaited his return, watching his progress through the waves. He rode the bull as if it were a horse, and with the Sisters singing as he went, drew near unto the land.

“He comes with strength”, said Brontes, and went to meet him on the shore.

“He rides in light,” said Steropes, “his inner light will brighter be,” then fanned the light to sudden flame.

“He comes with speed,” said Arges, “he is riding through the waves.”

Hercules nearer drew, urging the sacred bull upon the Way, throwing the light upon the trail which led from Crete unto the Temple of the Lord, within the city of the one-eyed men. Upon the mainland, at the water’s edge, these three men stood and grasped the bull, taking it thus away from Hercules.

“What hast thou here?” said Brontes, arresting Hercules upon the Way.

“The sacred bull, Oh, Holy One.”

“Who art thou? Tell us now thy name,” said Steropes.

“I am the son of Hera, a son of man and yet a son of God. I have performed my task.

Take now the bull into the Holy Place and save it from due death. Minos desired its sacrifice.”

“Who told you thus to seek and save the bull?” said Arges, moving towards the Holy Place.

“Within myself I felt the urge and sought my Teacher. Told by the great Presiding One, He sent me on the Way, and with long search and many pains, I found the bull. Helped by its holy light, I rode it through the separating sea unto this Holy Place.

## [Page 20]

“Depart in peace, my son, your task is done.”

The Teacher saw him coming and went forth to meet him on the Way. Across the waters came the voices of the Sisters seven, singing around the bull, and nearer still the chanting of the one-eyed men within the Temple of the Lord, high in the Holy Place.

“You came with empty hands, oh, Hercules,” the Teacher said.

“I have these empty hands, because I have fulfilled the task to which I was assigned.

The sacred bull is rescued, securely with the Three. What next?”

“Within the light shall you see light; walk in that light and there see light. Your light must brighter shine. The bull is in the Holy Place.”

And Hercules reposed upon the grass and rested from his labour. Later the Teacher turned to Hercules and said: “Labour the second is performed, and easy was the task. Learn from this task the lesson of proportion. Strength to perform the arduous task; a willingness to do the task which taxes not your powers; such are two lessons learnt. Rise soon and seek the country, guarded by Gate the third, and find the golden apples. Bring them here.

The Tibetan (Djwhal Khul)

## The Meaning of the Labour

In spite of all initial partial failure, Hercules has made his start. In line with the universal law he has begun his work on the mental plane.

In the working out of the creative plan, thought-impulse is followed by desire. That state of consciousness, which we call mental, is succeeded by the state of sensitivity, and this second labour deals with the desire world and with the potency of desire. It is one of the most interesting labours and one that is told us in fullest detail. Some of the accounts given of the various tests to which Hercules was subjected are exceedingly sketchy and brief in outline, but the tests in Taurus and Gemini, in Scorpio and Pisces, are related at greater length. They were drastic in their application and tried out every part of the aspirant's nature.

The key to the labour in Taurus is the right understanding of the law of Attraction. This is the law that governs that magnetic force and that principle of coherence which builds the forms through which God, or the soul, manifests. It produces the stability which demonstrates in the persistence of the form throughout its cycle of existence, and concerns the interrelation between that which builds the form and the form itself; between the two poles, positive and negative; between spirit and matter; between the Self and the not-Self; between male and female, and thus between the opposites.

## Four Symbolic Words

We find that this test concerns predominantly the problem of sex. There are four words in the English language which are ideographic and symbolic. They consist of three letters each and are as follows: God, Sex, Law and Sin. In these four words we find expressed the sum total of all that is.

*God*, the sum total of all forms, the sum total of all states of consciousness, and the energizing Life. *Sex*, that Life in operation, attracting spirit and matter and instituting the interplay between the objective and the subjective and between the exoteric and the esoteric. *Sex*, desire, attraction, the instinctive urge to creation, the pull of the soul, the urge to divinity, desire of the male for the female, the lure of matter for spirit: all these phrases can be piled up to express some of the activities of Sex in its various relations. *Law*, the thought-impelled response of God to form; the habits instituted by the timeless interplay between the polar opposites which have been recognized by humanity as the inevitable laws of nature; the imposition of the will of God and the impress of that will upon form and its recognition by man. *Sin*, according to its connotation, signifies "the one who it is," the uprising of the unit against the whole, individuality versus the group, selfishness instead of universal interest.

Thus is the story of the universe written for us in these four words. *God*, the Whole; *Sex*, the attraction between the parts within that Whole; *Law*, the habit of the Whole; and *Sin*, the revolt of the unit in the Whole.

**[Page 21]**

## The Story of the Labour

Minos, King of Crete, possessed a sacred bull, which he kept on the island of Crete. Eurystheus sent for Hercules and told him that it was necessary to capture the bull and bring it from the island to the mainland. No instructions were given as to how this was to be accomplished, and all that Hercules knew was that the bull was sacred, that it was born

from the sea, and that its destiny was to be offered in sacrifice to Minos. Hercules, therefore, travelled to Crete and searched all over the island, pursuing the bull from place to place until at last he cornered it. Then, we are told, he rode the bull, like a horse, across the island and through the waters which separated Crete from the mainland, and so brought it into the city of the Cyclops. These Cyclops were peculiar beings of whom it was claimed that they possessed only one eye, set in the middle of the forehead. They were ruled over by three outstanding figures, whose names were Brontes, meaning thunder, Steropes, meaning lightning, and Arges, meaning whirling activity. When Hercules arrived with the bull at the gates of the city, he was met by the three Cyclops, who received the sacred bull from him and took charge of it. And thus ended the second labour.

### **The Theme of Illumination**

Taurus is one of the most interesting of the zodiacal constellations, especially at this time. It is the Fixed Cross in the heavens, the Cross of the Disciple, and the following extract is of interest in this connection:

“The sky is mystically spoken of as the Temple, and the eternal consciousness of God. Its altar is the sun, whose four arms or rays typify the four corners of the cardinal cross of the universe, which have become the four fixed signs of the zodiac, and as the four powerful sacred animal signs are both cosmical and spiritual, they represent the basic elements resembling our human principles. The sign Leo represents fire or spirit; Taurus, earth or body; Aquarius, air or mind; and Scorpio represents water likened to the soul. Leo, as the lion, is the strength of the lower nature, and is the serpent of force which, if directed upward, overcomes. Taurus, the bull, is always the symbol of creative force. Aquarius, the man, is the light-bearer, or light-bringer. Scorpio, the scorpion, is often transmuted with Aquila, the eagle ... which rises at the same time with Scorpio; they are closely linked in symbolism. Scorpio is ‘the monster of darkness’, who stings to death, and yet preserves and reproduces, symbolizing not only generation but regeneration. As the latter it is Aquila, the eagle, the bird of the sun which has conquered the dark side of Scorpio (that adversary that can drag man down lower than the beasts), but when transmuted is the eagle of light, which can exalt above the gods.”

*The Celestial Ship of the North. Vol. I. (E. V. Straiton).*

The “eye of the bull” in Taurus, the magnificent fixed star, Aldebaran, is one of the reasons why this constellation is regarded as conferring illumination. In ancient days it was called the leading star of the heavens, and Taurus has always been connected with light and, therefore, with Christ, who proclaimed himself as the Light of the World. Light, illumination and sound, as an expression of the creative force: these are the three basic ideas connected with this constellation. The “interpreter of the divine voice”, as Taurus was called in ancient Egypt, can be paraphrased into Christian terminology and called “the Word made flesh”. It is an interesting sidelight on the power of the zodiacal influences to recall that the bull’s-eye lantern can be traced back to the bull’s eye in Taurus, and the pontifical bull, or the papal enunciations which were regarded as interpreters of God’s voice, is a term in common usage today.

It might well be asked here, in what way does Taurus, the bull, become the bringer of illumination? We are told that in this sign the moon is exalted and Venus is the ruler. The moon has always, from the standpoint of the esotericist, and among primitive agricultural peoples, been regarded as the form-building aspect. The moon is the symbol, therefore, of matter and is seen in many of our churches, closely connected with the Virgin Mary.

The consummation of the work that is undertaken in Taurus, and the result of the Taurian influence, is the glorification of matter and subsequent illumination through its medium. All that at present prevents the glory, which is the soul, and the radiance which [Page 22] emanates from the God within the form, from shining forth in its full power, is the matter or form aspect. When that has been consecrated, purified and spiritualized, then the glory and the light can indeed shine through and the moon aspect can, therefore, be exalted in Taurus. This is done through the influence of Venus, the symbol of earthly and of heavenly love, of both spiritual aspiration and of carnal desire, and is fittingly, therefore, the ruler of this sign. She is, above everything else, love, the creator of beauty and rhythm and unity. The bull and the cow together represent creation, and so Taurus and Venus are closely linked. The following is of interest:

“The bull or cow is the symbol of this sign, and in the celestial chart it will be observed that the little group of stars called Pleiades are represented just at the shoulder of the bull. Now, in Egyptian sculpture, or painting, the Pleiades are sometimes represented by the figure of a dove with wings outspread over the bull’s saddle. The dove as we remember, is the bird sacred to Venus, and as the Pleiades are part of the constellation Taurus and, as we shall see, more Taurian in nature, if possible, than Taurus itself, the dove becomes a specially appropriate symbol for this little star-group.”

(*The Zodiac: A Life Epitome*, Walter H. Sampson, p. 24).

### **The Theme of Sex**

From this extract and many others which could be adduced, it is apparent how closely linked with sex, in its lower and in its higher aspects, is this important constellation of Taurus. This is why it has been called in some books, the “sign of generation”, both earthly and heavenly. We have seen that the power of the sign Taurus is that of attraction, or of bringing together. It exerts a steady and continuous pull and in both the symbolical and the astronomical sense it attracts. We have seen that in this sign are to be found the Pleiades, among them Alcyone, called the central sun of our universe, and around it circles our sun, with its attendant planets. The words of Job when he said: “Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?” thus become clear. The Pleiades are the symbol of the soul around which the wheel of life revolves.

It is interesting to discover again, in Taurus, the triplicity which is so constantly recurrent in astronomical lore and in mythology: Taurus, representing form and the attractive pull of matter; the Pleiades, representing soul and the vast recurring cycle of experience; and, among the seven Pleiades,\* the Lost Pleiad (for only six are visible) a symbol of the obscuration of spirit, whilst soul, through desire, takes a body. Thus the idea of the relation of the Self and the not-Self, in order to produce the ultimate revelation of the spirit, underlies all mythological teaching and the scriptures and symbols of all time, and thus we have also the emergence of the idea of the great illusion and glamour. Spirit or God is “lost”, or veiled, and disappears in the attractiveness of the outer form and in the glamour which the soul attracts around itself.

It should be remembered here that the opposite sign to Taurus is that of Scorpio, and these two signs constitute the field of a stupendous effort on the part of Hercules; for in one he wrestles with the problem of sex, and in the other, he overcomes the great illusion.

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\*Note the “seven Sisters” sinsing about Hercules, in the statement of the Myth.



## Significance of the Constellations

The three constellations connected with this sign are *Orion*, *Eridanus*, *Auriga*; and the nature of the work in Taurus is beautifully foretold by the three pictures in the heavens which they present to us. The ancient name of Orion was “the three Kings”, because of the three beautiful stars found in Orion’s Belt. The Three Kings represent the three divine aspects of Will, Love and Intelligence, and Orion, therefore, symbolizes the spirit.

The name *Orion* literally means “the breaking forth of light.”

Again and again, as we circle around the zodiac, shall we find appearing what might be called “the spiritual prototype” of Hercules; Perseus, the Coming Prince, who slew the Medusa, symbol of the great illusion. He is found in Aries; Orion, whose name means “light”, is found in Taurus; in Scorpio, Hercules himself, triumphant and **[Page 23]** victorious, appears. Then we have Sagittarius, the Archer on the Horse, going straight for his goal, and in Pisces we find the King. The more closely we study this heavenly picture book, the more we realize that ever before us is held the symbol of our divinity, the symbol of the soul in incarnation, and the story of matter, as it receives purification and glorification through the laborious work of the soul.

The second constellation connected with this sign is an immense river of stars, which streams forth from under the feet of Orion. It is called *Eridanus*, or the “River of the Judge”, and is a symbol of the river of life, carrying souls into incarnation, where they learn the meaning of the words, “as a man sows, so shall he reap”, and where they undertake the stupendous task of working out their own salvation. just as Orion symbolizes the spirit aspect, so Eridanus concerns itself with the form-taking aspect and holds before its the thought of incarnation; whilst the third constellation, *Auriga*, is the charioteer, leading forth to new lands and so symbolizing the soul.

## Nature of the Tests

The broad lesson to be learned in this sign is to achieve right understanding of the law of attraction and right use and control of matter. In this way matter is raised up into heaven, figuratively speaking, and can enter upon its right function; which is, to constitute a medium of expression and a field of endeavour for the indwelling Christ or soul. The aspirant, therefore, is tested in two ways: first as to the calibre of his animal nature and the motives underlying its utilization; second, he is tested as to the attraction which the great illusion can exert over him. Maya, or the great illusion, and sex are but two aspects of the same force, that of attraction: one, as it manifests on the physical plane, and the other, as it expresses itself in the field of the emotional-desire nature.

## The Disciple and Sex

An aspirant to discipleship has in sex a real problem with which to contend. Self-indulgence and the control of the human being by any part of his organism are always inevitably wrong. When a man’s entire mind is occupied with the thought of women, or vice versa; when he lives mainly to satisfy an animal craving; when he finds himself unable to resist the lure of his polar opposite, then he is a victim of and is controlled by the lowest part of his nature, the animal.

But when man recognizes his physical functions as a divine heritage, and his equipment as having been given him for the good of the group and to be rightly used for the benefit of the human family, then we shall see a new motivating impulse underlying human conduct where sex is concerned. We shall see the elimination of promiscuity, with its

attendant evil, disease. We shall see the solution of the problem of too many children and, incidentally, easement of the economic problem. Through right control of the sex function and its relegation to the purpose for which it exists (the carrying onward of the human family and the providing of bodies whereby souls can gain experience) then right use will be made of sex. Then, passion, Lust, self-gratification, disease, and over-population will die out in the world. Matter will no longer be prostituted to selfish desire, and the relation between the sexes will be governed by understanding of divine purpose and skill-in-action.

Two points of view are equally wrong: in the one case we have practices taught which lead eventually to sexual orgies. These have been dignified by the name of sex magic, and in the sexual orgasm, deliberately induced, a man is led to believe that the physical sex act is his highest point of spiritual opportunity and that, at such a moment, he can touch, if he will, the kingdom of Heaven.

The other attitude, which makes marriage and all expression of the sex life a sin for a disciple and which says that a man cannot be pure in the truly spiritual aspect if he marries and raises a family, is as devastatingly dangerous. There is no state of consciousness and no condition of life in which it is impossible for a man to function as a son of God. If it is not possible for a man to live the life of discipleship and the life of initiation and, with due self-control and understanding, live a normal, balanced [Page 24] sex life; then there is a department of human expression in which divinity is helpless, and this I refuse to recognize. There is no department of life, no field of expression, no meeting of obligation, no use of the physical apparatus, in which the soul cannot fulfil the part of the dominating factor and all things be done truly to the glory of God. But the soul must control, and not the lower nature. People forget that some of the greatest of the world initiates married; that the Buddha married and had a son, and must have been an initiate of high degree when he entered into the married state. They forget that Moses, David the Psalmist, and many of the outstanding figures in the world of mysticism in both hemispheres, were married and raised families.

Disciples belong to all races, both in the occident and in the orient, and the attitude of different races towards sex is widely diversified. Standards of conduct differ. The legality or the illegality of relations varies. Different epochs and different civilizations have seen relationships that were legal at one time, and illegal at another. Some races are monogamous and some races are polygamous. In some civilizations the woman is regarded as the dominant factor, and in others the man. Down the ages sex perverts, homosexuals, true and spurious, have been with us, and today is probably no worse than 5,000 years ago, except that everything is now dragged out into the light, which is good. Everybody talks about the problem; and the rising generation are asking in no uncertain tones: "What about sex? What is right and what is wrong?" How can they be expected to deal with a question which has been discussed, seemingly in the most futile manner, down the ages?

Here it is pertinent to note that Minos, King of Crete, who owned the sacred bull also possessed the maze in which the Minotaur lived, and the maze has ever been the symbol of the great illusion. The word "maze" comes from an old English word, meaning to bewilder, to confuse, to puzzle. The island of Crete with its maze and its bull is an outstanding symbol of the great illusion. It was separated from the mainland, and illusion and bewilderment are characteristics of the separated self, but not of the soul on its own plane, where group realities and universal truths constitute its kingdom. The bull, to Hercules, typified animal desire, and the many aspects of desire in the world of form which, in their totality, constitute the great illusion. The disciple, like Hercules, is a separated unit, divided from the mainland, the symbol of the group, by the world of illusion and the maze in which he lives. The bull of desire has to be caught and mastered and

chased from one point to another in the life of the separated self, until the time comes when the aspirant can do what Hercules succeeded in doing: ride the bull. To ride an animal, in the ancient myths, signifies control. *The bull is not slaughtered, it is ridden and guided, and under the mastery of the man.*

There are potencies and faculties hidden in the human being that, when developed and unfolded, may bring new powers to bear upon this problem. But, in the meantime, what shall the aspirant do? Certain suggestions may be made:

1. *Ride, control and master the bull* and let the aspirant remember that the bull has to be ridden across the waters to the mainland; which means that the solution of the whole sex problem will come when the disciple subordinates his separated personal island self to group purpose and endeavour, and begins to rule his life by the question, "What is best for the group with which I am associated?" It is by doing this that the bull is ridden to the mainland.

2. *Use common sense.* The ancient meaning of the word "common sense" was that there was a sense which synthesized and unified the five senses and so constituted a "common sense", literally, the mind. Let the aspirant use his mind, and through the medium of intelligent perception, guide and control the bull of desire. If common sense is used, certain dangers will be avoided. There is a danger in the method of many aspirants in inhibiting or shutting off all sex expression. Physiologically they may succeed, but the experience of psychologists and teachers is that where inhibition and a drastic suppression is imposed upon the organism, the result is some form of nervous [Page 25] or mental complex. Many physically clean people have unclean minds. Many who would scorn the practise of any of the sex perversions and who hold that marriage is not for the disciple, have mental apparatuses which will not bear investigation. Their minds and their interpretations of other people's actions are so salacious and their capacity to think evil so great, that, dangerous as this may sound, one feels that it would be better for them to be ridden by the bull of desire than to continue their present practice of substituting mental indulgence for outer sin. A clean mind and a pure heart, a rightly organized and rightly used physical body, conformity to the laws of the land in which his destiny is cast, utter consideration for the welfare of those with whom he is associated, and a life of loving service: these constitute the ideals of the aspirant.

3. *A right understanding, of the meaning, of celibacy.* The word means "single" and the meaning usually given to the word is, to refrain from the marriage relation. Many young men and women, driven by spiritual desire and under the influence of the thought-form of the church during the Middle Ages, with its many monasteries and convents, believe that for them the celibate state is essential and right, and are puzzled when they find that complexes result. But may it not be that the true celibacy has been expressed for us in the words of Christ, when he said, "If thine eye be single, thy whole body shall be full of light"? May it not be that true celibacy is the refusal of the soul any longer to identify itself with the form? May not the real marriage relation, of which the physical plane relation is but the symbol, be that of the union of the soul and the form, the positive spirit aspect and the negative mother-matter?

Let the soul be single in its purpose and freed from the thralldom of matter, and then right action and a right point of view will inevitably be the characteristics of the physical

plane life. Let the soul ride the form, controlling and mastering it, and then it will surely know its right obligations. It will recognize the relation that it should hold to other human beings, whether its destiny is to be that of husband or wife, father or mother, brother or sister, friend or companion. Through right use of the form and right understanding of purpose, through right orientation to reality and right use of spiritual energy, the soul will act as the controlling factor and the whole body will be full of light. Through control, through the use of common sense, by a right understanding of celibacy, and by identification with group purpose, the disciple will arrive at liberation from the control of sex. He will succeed in following the example of Hercules and will ride the bull of desire over to the mainland where, in the Temple of God, he will hand it over into the care of the Cyclops who were early initiates, having the single eye about which we have been speaking, the eye of Shiva, the Bull's eye in the constellation Taurus. For Hercules himself was not only the disciple, but he was, in his lower nature, the bull, and in his higher nature the Cyclops.

When the bull of desire has been handed over to the Cyclops, to the initiate with the single eye, which is himself, the soul, the three divine aspects, will begin to manifest: Brontes, Steropes and Arges will guard the sacred bull, and Hercules, the disciple, will no longer have any responsibility. Brontes is the symbol of the first aspect of God, the Father who spoke and is the creative sound. Steropes means lightning, or light, and is the second aspect, the soul. Arges means whirling activity, the third aspect of divinity, expressing itself in the intense activity of physical plane life. These divine aspects constitute the controlling factor and once they have gained possession of the sacred bull, the problem of Hercules is solved.

(Keynotes of Taurus: are (From "Let struggle be undismayed".

The Form Aspect.)

"I see and when the Eye is opened, all is light".

The Soul Aspect.)

*Esoteric Astrology, p. 403):*

**[Page 26]**

### **LABOUR III Gathering the Golden Apples of the Hesperides - Part 1 (Gemini, May 21st - June 20th)**

#### **The Myth+**

The great Presiding One, within the Council Chamber of the Lord, had watched the labours of the son of man who is a son of God. He and the Teacher saw the third great Gate, opening before the son of man, revealing a new chance to tread the *Way*. They noted how the laborer arose and prepared to enter on his task.

"Send out the word to guard the sacred tree. Let Hercules unfold the power to search without discouragement, deception or too great a speed. Let perseverance now be called upon. He has done well so far." And thus the word went forth.

Far in a distant country grew the sacred tree, the tree of wisdom, and on it grew the golden apples of the Hesperides. The fame of these sweet fruits had gone to distant lands, and all the sons of men who knew themselves to be likewise the sons of God desired them.

Hercules, too, knew of these fruits, and when the word went forth to seek for them he sought the Teacher, asking Him the way to go and find the sacred tree and pick the apples.

“Tell me the way, O Teacher of my soul. I seek the apples and I need them quickly for my use. Show me the quickest way and I will go!”

“Not so, my son”, replied the Teacher, “the way is long. Two things alone I will confide to you, and then it is for you to prove the truth of what I say. Remember that the sacred tree is guarded well. Three maidens fair cherish the tree, protecting well its fruit. A dragon with one hundred heads protects the maidens and the tree. Guard thyself well from strength too great for thee, from wiles too subtle for thy comprehension. Watch well. The second thing that I would say to thee is that thy search will carry thee where five great tests will meet thee on the *Way*. Each will afford thee scope for wisdom, understanding, skill and opportunity. Watch well. I fear, my son, that you will fail to recognize these points upon the *Way*. But time alone will show; God speed thee in thy search.”

\* \* \*

With confidence, because success nor failure held for him a claim, Hercules went forth upon the *Way*, sure of himself, his wisdom and his strength. Through the third Gate he passed, going due north. Throughout the land he passed, seeking the sacred tree, but found it not. All men he met he questioned, but none could guide him on his way; none knew the place. Time passed, yet still he sought, wandering from place to place and returning oft upon his steps to the third Gate. Sad and discouraged, still he sought on every hand.

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The Teacher, watching from afar, sent Nereus to see if he could aid. Time and again he came, in varying form and with differing words of truth, but Hercules responded not, no knew him for the messenger he was. Skilled though he was in speech and wise with the deep wisdom of a son of God, Nereus failed, for Hercules was blind. He did not recognize the help so subtly proffered. Returned at length with sadness to the Teacher, Nereus spoke of failure.

“The first of the five lesser tests is passed,” replied the Teacher, and failure marks this stage. Let Hercules proceed.”

Finding no sacred tree upon the northern way, Hercules turned towards the south and in the place of darkness continued with his search. At first he dreamed of quick success, but Antaeus, the serpent, met him on that way and wrestled with him, overcoming him at every point.

“He guards the tree,” said Hercules, “this I was told, so near him must be the tree. I must break down his guard and, thus destroying him, break down and pluck the fruit.” Yet, wrestling with much strength, he conquered not.

“Where lies my fault?” said Hercules. “Why can Antaeus conquer me? E’en when an infant I destroyed a serpent in my cot. With my own hands I strangled it. Why fail I now?”

Wrestling again with all his might, he grasped the serpent with both hands, lifting it high in air, away from off the ground. And lo! the deed was done: Antaeus, vanquished, spoke:

“I come again in different guise at the eighth Gate. Prepare again to wrestle.”

The Teacher, gazing from afar, saw all that happened, and to the great Presiding One who sits within the Council Chamber of the Lord he spoke, reporting on the deed.

“The second test is passed. The danger is surmounted. Success at this point marks his way.”

And the great Presiding One replied: “Let him proceed.”

\* \* \*

Happy and confident, Hercules went on, sure of himself and with new courage for the search. Now to the west he turned himself and, turning thus, he met disaster. He entered without thought upon the third great test and failure met him and for long delayed his steps.

For there he met Busiris, the great arch-deceiver, son of the waters, of close kin to Poseidon. His is the work to bring delusion to the sons of men through words of seeming wisdom. He claims to know the truth and with quickness they believe. He speaks fair words saying:

“I am the teacher. To me is given knowledge of the truth and sacrifice for me. Accept the way of life through me. I know, but no-one else. My truth is right. All other truth is wrong and false. Hark to my words; stay with me and be saved.”

And Hercules obeyed, and daily weakened on the early way (third test) seeking no further for the sacred tree. His strength was sapped. He loved, adored Busiris, and accepted all he said. Weaker from day to day he grew, until there came a day when his loved teacher bound him to an altar and kept him bound throughout a year.

Suddenly one day, when struggling to be free, and slowly seeing Busiris for what he was, words spoken long ago by Nereus came to his mind:

“Truth lies within yourself. There is a higher power and strength and wisdom in yourself. Turn inwards and there evoke the strength which is, the power which is the heritage of all the sons of men who are the sons of God.”

Silent lie lay a prisoner on the altar, bound to its corners four for one whole year. Then, with the strength which is the strength of all the sons of God, he broke his bonds, seized the false teacher (who had seemed so wise) and bound him to the altar in his place. He spoke no word, but left him there to learn.

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The watching Teacher, from afar, noted the moment of release, and turning to Nereus said: “The third great test is passed. You taught him how to meet it and in due time he profited. Let him go forward on the *Way* and learn the secret of success.

\* \* \*

Chastened, yet full of questioning relief, Hercules continued with his search and wandered far. The year, spent prone upon the altar, had taught him much. He went with greater wisdom on his way.

Suddenly, he halted in his steps. A cry of deep distress smote on his ear. Some vultures circling o’er a distant rock caught his attention; then again the cry broke forth. Should he proceed upon his way, or should he seek the one who seemed in need and thus retard his steps? He pondered on the problem of delay; a year had now been lost; he felt the need for haste. Again a cry broke forth and Hercules, with rapid steps, sped to his brother’s help. He found Prometheus chained upon a rock, suffering dire agonies of pain, caused by the vultures plucking at his liver, thus slowly killing him. He broke the binding chain and freed Prometheus, chasing the vultures to their distant lair, and tending the sick man until



he had recovered from his wounds. Then, with much loss of time, he again started to make his way.

The Teacher, watching from afar, spoke to his seeking pupil these clear words, the first words spoken to him since he entered on his search:

“The fourth stage on the way unto the sacred tree is passed. There has been no delay. The rule upon the chosen Path which hastens all success is, ‘Learn to serve’.”

The Presiding One, within the Council Chamber of the Lord, remarked: “He has done well. Continue with the tests.”

\* \* \*

Upon all ways the search went on, and north and south and east and west, the sacred tree was sought, but was not found. There came a day when, worn with fear and travelling, he heard a rumour from a passing pilgrim on the way that, near a distant mountain, the tree was to be found, the first true statement given him as yet. Therefore he turned his feet to the high mountains of the east and, on a bright and sunny day, he saw the object of his search and hastened then his steps.

“Now I shall touch the sacred tree,” he shouted in his joy, “surmount the guarding dragon; see the fair maidens of wide fame; and pluck the apples.”

But again, he was arrested by a sense of deep distress. Atlas confronted him, staggering ‘neath the load of worlds upon his back. His face was lined with suffering; his limbs were bowed with pain; his eyes were closed with agony; he asked no help; he saw not Hercules but stood bowed down with pain, with the weight of worlds. Hercules, trembling, watched and gauged the measure of the load and pain. He forgot about his search. The sacred tree and apples faded from mind; he only sought to aid the giant and that without delay; forward he rushed and eagerly removed the load, lifting it off the shoulders of his brother onto his own back, shouldering the burden of the worlds himself. He closed his eyes, bracing himself with effort, and lo! the load rolled off, and he stood free, and likewise Atlas. Before him stood the giant and in his hand he held the golden apples, offering them, with love, to Hercules. The search was o’er. The sisters three held still more golden apples, and pressed them likewise into his hands, and Aegle, that fair maid who is the glory of the setting sun, said unto him, placing an apple in his hand, “The Way to us is always marked by service. Deeds of love are signposts on the Way.” Then Erytheia, who keeps the gate which all must pass before they stand alone before the great Presiding One, gave him an apple and upon its side, inscribed in light, was written the golden word of *Service*. “Remember this,” she said, “forget it not.”

And lastly Hesperis came, the wonder of the evening star, and said to him with clarity and love, “Go forth and serve, and tread the way, from henceforth and for aye, of all world servers.

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“Then I give back these apples for those who follow on,” said Hercules, and returned from whence he came.

\* \* \*

Before the Teacher then he stood and rendered due account of all that had transpired. To him the Teacher gave the word of cheer and then with pointing finger indicated the fourth Gate and said to him: “Pass through that Gate. Capture the doe and enter once again the Holy Place.”

The Tibetan (Djwhal Khul)

## The Nature of the Test

We come now to the third labour, in the sign Gemini, concerning predominantly the active work of the aspirant on the physical plane as he comes to an understanding of himself. Before this active work becomes possible there must be a cycle of interior thought and mystical longing; the striving after the vision and a subjective process carried on, perhaps for a very long time, before the man on the physical plane really begins the labour of unifying soul and body. This is the theme of this labour. It is in this physical plane achievement, and in the work of gaining the golden apples of wisdom, that the real test of the sincerity of the aspirant takes place. A longing to be good, a deep desire to ascertain the facts of the spiritual life, spasmodic efforts at self-discipline, at prayer and meditation, precede, almost inevitably, this real and steady effort.

The visionary must become a man of action: desire has to be carried forward into the world of completion, and herein lies the test in Gemini. The physical plane is the place where experience is gained and where the causes, initiated in the world of mental effort, must manifest and achieve objectivity. It is the place also where the mechanism of contact is developed, where, little by little, the five senses open up to the human being new fields of awareness and present to him fresh spheres for conquest and achievement. It is the place, therefore, where knowledge is gained, and where that knowledge must be transmuted into wisdom. Knowledge, we know, is the quest of sense, whilst wisdom is the omniscience of the synthetic knowledge of the soul. Without understanding in the application of knowledge, however, we perish; for understanding is the application of knowledge in the light of wisdom to the problems of life, and to the attainment of the goal. In this labour, Hercules is faced with the tremendous task of bringing together the two poles of his being and of coordinating, or at-one-ing, soul and body, so that duality gives place to unity and the pairs of opposites are blended.

## The Symbols

Eurystheus, having watched Hercules achieve mental control and then ride the bull of desire over into the Temple of the Soul, now sets him the task of fetching the golden apples from the garden of the Hesperides. The apple has long figured in mythology and in symbology. In the garden of Eden, as we know, the serpent gave the apple to Eve; and with the giving of that apple, and with its acceptance came the knowledge of good and of evil. This is a symbolic method of telling us the story of the appearance of mind, and of how it began to function in that early creature, which was neither animal nor strictly human. With the coming of mind came also the knowledge of duality, of the pull of the pairs of opposites, of the nature of the soul, which is good, and of the nature of the form, which is evil if it holds the soul and hinders it from full expression. It is not evil *per se*.

It is to be noted that in the garden of Eden one single apple was given to the human being, the symbol of separateness, isolation. Hercules had to hunt for the golden apples in another garden, and in the garden of the Hesperides the apples were the symbol of plurality, of synthesis, and of the many, nourished by the one tree of Life.

Hercules was told only three facts: that there was a garden containing a tree whereon grew the golden apples; that the tree was guarded by the hundred-headed serpent; that, when he found it, he would find there these three beautiful maidens. But in what direction lay the garden, and how to find it, he was not told. This time he was not confined to the wild lands, up and down which the man-eating mares ravaged; nor was he confined to the little island of Crete. The whole planet had to be searched, and **[Page 30]** he went up and down from north to south and from east to west, until at last he met Nereus, who was skilled

in all wisdom and in all forms of speech. He is called in some of the classics, “the ancient of the sea”. He was not only wise, but very elusive, assuming many forms, and refused ever to give to Hercules a direct answer. Finally, he hinted as to the direction in which the apples should be sought, sending him on his way alone and somewhat discouraged, with only a vague idea as to what he would have to do and where he would have to go. All he knew was that he had to turn south; a symbol of going back into the world, the opposite pole of spirit.

He had no sooner done so than he met the serpent with whom he had to wrestle. \*

In his search for the golden apples on the physical plane, Hercules had to conquer, as do all disciples, glamour and illusion; for in the carrying forward of spiritual aspiration, the disciple is very apt to be taken in by astralism and lower psychism in one form or another. As Hercules wrestled with the serpent, he found he could not overcome it until he discovered that it was invincible only so long as it was in contact with the earth. Just as soon as Hercules lifted the serpent (Antaeus) high into the air, it became utterly weak and unable to defeat him.

Gemini is an air sign, a mutable or common sign. Glamour is ever changing, ever taking one form or another. It concerns appearance and not reality, and the earth stands for appearances.

Having vanquished the serpent that stood in his way, Hercules passed on in his search. His next encounter was with glamour in another form. Busiris was a son of Poseidon, the god of the waters, but his mother was a mere mortal. He claimed to be a great teacher. He was fluent in speech and captivating in what he said. He made great claims for himself, leading Hercules to believe that he could show him the way, that he could lead him out into the light, and that he was the custodian of truth. Hercules was completely deceived. Little by little he fell under the power and spell of Busiris; little by little he yielded up his will and his mind and accepted him as his teacher and guide. Finally, when Busiris had Hercules entirely under his control, he bound him to the altar of sacrifice and forced him to forget Nereus. The myth tells that Hercules eventually freed himself and resumed his search, binding Busiris to the altar whereon he himself had lain. Again we find discouragement, delay, failure and deceit characterizing this part of the test.

Still searching up and down, he found Prometheus bound to a rock with the vultures tearing at his liver. The sight of such suffering was more than Hercules could bear and he turned aside from his search to release Prometheus, thus putting him in a position to drive away the vultures.

We come now to the crucial point of the Labour and to that which constituted the real test. Hercules finds Atlas bearing the load of the world on his shoulders, and staggering under the weight of the task he had undertaken. Hercules is so overcome by the stupendous enterprise of Atlas, and so concerned over his sufferings as he seeks to carry the weight of the world, that he gives up his search for the golden apples. He forgets what he himself has set out to do and, in pity, takes the load off the shoulders of Atlas and bears it himself. Then we are told in the wonderful consummation of the story, that Atlas, freed from his burden, goes to the garden of the Hesperides, plucks the golden apples without any let or hindrance from the hundred-headed serpent, with the enthusiastic help of the three beautiful maidens, and brings the apples to Hercules, who now also stands free, in spite of all the obstacles and hindrances, the deviations due to glamour and illusion. Despite failures and the length of time it has taken him to arrive at wisdom, Hercules does obtain the golden apples. Note that the opposite, or consummating sign, of Gemini is that of Sagittarius, the

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\* Known in mythology also as the giant, Antaeus, the son of Poseidon, god of waters, and Gea, the earth. Hence when in touch with the earth, his mother, he was invincible.

Archer, who shoots straight and rides unhindered to the goal: no deviations, no failure!  
There is only a steady going forward.

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## **LABOUR III Gathering the Golden Apples of the Hesperides - Part 2 (Gemini, May 21st - June 20th)**

### **The Field of the Labour**

Gemini has in it two stars, called by the Greeks, Castor and Pollux, or the Twins. These personify two major groups of stars, the Seven Pleiades, and the Seven Stars of the Great Bear, which are the two constellations, in the north, around which our universe seems to revolve. One star represents each constellation. From the standpoint of esotericism, the great mystery of God incarnate in matter, and the crucifixion of the cosmic Christ upon the cross of matter, is tied up with the relationship (presumed from most ancient times to exist) between the stars of the Pleiades and those of the Great Bear. These two groups of stars represent God, the macrocosm, whilst in Gemini, Castor and Pollux were regarded as symbols of man, the microcosm. They were also called Apollo and Hercules: Apollo, meaning the Ruler, the Sun God; and Hercules, "the one who comes to labour". They represent, therefore, the two aspects of man's nature, the soul and the personality, the spiritual man and the human being through which that spiritual entity is functioning: Christ incarnate in matter, God working through form.

Castor was regarded as mortal and Pollux as immortal. It is an interesting astronomical fact that the star, Castor, is waning in brilliancy and has not the light that it had several hundred years ago; whilst Pollux, the immortal brother, is waxing in brightness and eclipsing his brother, so reminding one of the words of John the Baptist, spoken as he looked at the Christ, "He must increase, but I must decrease". (*St. John, III, 30*) Thus we have a most significant constellation, because it holds before the eyes of man the thought of the increasing potency of the spiritual life and the decreasing power of the personal self. The story of man's growth to maturity and the history of the soul's gradually increasing control are told for us in the constellation Gemini.

In the ancient zodiac of Denderah, this sign is called "the place of Him who cometh", and the thought of an emerging spiritual Being is held before us. It is represented by two figures, the one male, the other female; one, the positive, spirit aspect, and the other, the negative, matter aspect. The Coptic and the Hebrew names signify "united", and this is the status of Hercules, the aspirant. He is soul and body unified. This was the problem to be wrestled with in the sign Gemini. The at-one-ment of the lower with the higher self, of the mortal and the immortal aspects, is the objective. It was this problem that created the devious and prolonged search that Hercules undertook, for he was at length attentive to the voice of Nereus, the higher self, but sometimes under the illusion and glamour of the lower self.

The duality which is emphasized in Gemini rimes through a large number of the mythological stories. We meet the same brothers again in Romulus and Remus, for instance, and in Cain and Abel, one brother dying and the other living. We meet the astrological symbol for Gemini in the two pillars of Masonry, and many believe that the Masonic tradition could, if we had the power to do so, be traced back to that period, antedating the Taurian age, when the sun was in Gemini, and to that great cycle in **[Page 32]**

which the Lemurian race, the first strictly human race, came into being; where the mind aspect began to emerge, and the duality of mankind became a fact in nature.

The Lemurian race was the third race; and this labour that Hercules symbolically, undertook, is the third labour. The search upon which he was engaged was for the soul, and this has ever been the unrecognized search of the human being until the time comes when he knows himself to be Hercules and starts to concentrate upon the search for the golden apples of instruction and wisdom. So we have in the Masonic tradition the search of the human family typified, the search for light, the search for unity, the search for divinity. And so the two pillars, Boaz and Jachin, stand as the emblems of that duality.

In China, Castor and Pollux are spoken of as the two “gods of the door,” showing the tremendous power that the god of matter can assume, and also the potency of divinity.

Gemini is predominantly the sign of the intellect and it has a peculiarly vital effect in our Aryan race. In this race the mind faculty and the intellect have been steadily developed. Gemini, therefore, has influence in three departments, which concern themselves with human relations. First, it governs all education. It deals with knowledge, with the sciences, and lays the foundation for wisdom. One educator has said that “the ultimate purpose of education is the acquiring of knowledge in order to receive the higher revelation. The unintelligent may receive it, but they cannot interpret it”. In this labour, Hercules receives an outstanding revelation and in the five stages of his search his education is steadily carried forward. The exoteric ruler of Gemini and of the first decanate is Mercury for, as Alan Leo tells us:

“Mercury in the outer world signifies schools, colleges, and all places where teaching and learning go on, scientific and literary institutions ... In consciousness, it signifies thought, understanding, reason, intelligence, intellect; the abstract kinds rather than the concrete, knowledge for its own sake ... Its highest application seems to be what is called ‘pure reason’ . In body, it governs the brain and nervous system, the tongue and organs of speech, the hands as instruments of intelligence.” (Alan Leo, *Dictionary of Astrology*, p. 163)

Gemini stands, secondly, for the relation between. It governs, therefore, language, intercourse or inter-communication ‘and commerce. It is interesting to note that the United States and London are both governed by Gemini; that the English language is becoming predominantly the world tongue; that the greatest lines of ocean communication start from New York or London, and that both these cities have been world markets and world centers of distribution. Mercury, the ruling planet of the sign, is the interpreter, the messenger of the gods. It is worth noticing also in this connection how

Hercules comes under the influence of two teachers: Nereus, the higher teacher, and Busiris, the lower or psychic teacher; and thus we again have emphasized both the duality of Gemini and its mental quality.

When this sign is in evidence as it is now, being a powerful mutable sign, it inaugurates many changes; new ideas flood the world; new impulses make their presence felt; new and undeveloped lines of approach to spiritual truth emerge, and many teachers will arise everywhere to help lead the race into a new state of spiritual awareness. Being an air sign, we find that the conquest of the air proceeds with speed, and also a constant effort is made to unify and coordinate the many and varied aspects of human endeavour.

Venus is the esoteric ruler of Gemini and governs the second decanate; for Venus makes at-one, and through its influence the law of attraction and the bringing together of the polar opposites takes place. But all these changes and unifications naturally inaugurate a new state of awareness, a new state of being, and bring in a new age and a new world. Consequently, new difficulties and problems arise and we find Saturn governing the last decanate, for Saturn is the planet of discipleship; the planet that brings about the

difficulties, problems and tests that offer to the disciple immediate opportunity. It is Saturn that opens the door into incarnation, and Saturn that opens the door on to the path of initiation. Mercury, the interpreter, and the illuminating intellect; Venus, [Page 33] the principle of attraction and of at-one-ment; and Saturn, the generator of opportunity: these three play their parts in the life of the aspirant as he unifies higher and lower, passes through the five stages in this test, and visions the goal which ultimately he must achieve.

### The Three Symbolic Constellations

The three constellations to be found in connection with the sign are *Lepus*, the Hare, *Canis Major* and *Canis Minor*, and in their interrelation and in their association with Hercules, the aspirant, the whole story of the human being is again most strikingly portrayed. In *Canis Major* we find Sirius, the Dog Star, called in many old books “the leader of the entire heavenly host”, for it is ten or twelve times brighter than any other star of the first magnitude. Sirius has always been associated with great heat, hence we have the phrase of “the dog days” in the middle of the summer, when the heat is supposed to be greatest. From the standpoint of the occultist, Sirius is of profound significance. “Our God is a consuming fire”, and Sirius is the symbol of the universal soul as well as of the individual soul. It is therefore, esoterically considered, the star of initiation. In the language of symbology we are told, there comes a moment when a star blazes forth before the initiate, signifying his realization of his identity with the universal soul, and this he suddenly glimpses through the medium of his own soul, his own star.

*Canis Major* is the immortal Hound of Heaven, that chases forever the lesser Dog, the underdog, the man in physical incarnation. This chase has been immortalised for us by Francis Thompson in *The Hound of Heaven*.

“I fled Him, down the nights and down the days;  
I fled Him, down the arches of the years;  
I fled Him, down the labyrinthine ways  
Of my own mind; and in the mist of tears  
I hid from Him, and under running laughter.  
Up vistaed hopes I sped;  
And shot, precipitated,  
Adown Titanic glooms of chasmed fears,  
From those strong feet that followed, followed after.”

In the zodiac of Denderah, this star is called Apes, the head. We are told (in the appendix, p. 1518, of the *Companion Bible*) that the brightest star in *Canis Major* is Sirius, the Prince, called in Persian, the Chieftain. There are three other stars in the same constellation: one is called “the announcer”, another the “shining one,” and the third, “the glorious”, all of them phrases emphasizing the magnificence of *Canis Major* and, esoterically, the wonder and the glory of the higher self.

In *Canis Minor*, the “underdog”, the same writing tells us that the name of the brightest star signifies, “redeemer”, that the next brightest is “the burden bearer” or “the one who bears for others”. We have, therefore, in the significance of these two names, a portrayal of Hercules, as he works out his own salvation and as he bears the great burden of Atlas and learns the meaning of service.

*Lepus*, the Hare, associated with these two constellations, contains a star of the most intense crimson colour, almost like a drop of blood. Red is ever the symbol of desire for material things. In the zodiac of Denderah, the name given is Bashtibeki, which means “falling confounded”. Aratus, writing about 250 B.C., speaks of *Lepus* as being “chased



eternally”, and it is interesting to note that the Hebrew names of some of the stars found in this constellation signify “the enemy of the Coming One”, which is the meaning of the name of the brightest star, Arneb; whilst three other stars have names meaning “the mad”, “the bound”, “the deceiver”. All these words are characteristics of the lower self chased eternally by the higher self; the human soul pursued by the Hound of Heaven.

As we look at the starry heavens at night and locate Sirius, the Dog Star, the story of our past, present and future is dramatically pictured. We have the story of our *past* in Lepus, the Hare, fleet of foot, deceived, mad, bound to the wheel of life, identified with the matter aspect, and ever the enemy of “The Coming Prince”. In Canis Minor, [Page 34] we have the story of the aspirant, of our *present* lot. Dwelling within us is the inner ruler, the hidden divinity, the redeemer. We go forth conquering and to conquer, but we have to do it as the burdened disciple, bearing for others and serving. In Canis Major we have portrayed our *future* and a consummation, glorious beyond all present realization. Were all religions and all scriptures of the world to be lost, and were there nothing left to us except the starry heavens, the story of the zodiac and the significance of the names of the various stars found in the different constellations, we should be able to retrace the history of man, recover the knowledge of our goal and learn the mode of its achievement.

### **The Lesson of the Labour**

The whole of this story really signifies the lesson which is the first that all aspirants have to master, and one which it is impossible to learn until the tests in Aries and in Taurus have been undergone. Then, on the physical plane, in the field of the brain and in his walking consciousness, the disciple has to register contact with the soul and to recognize its qualities. He must no longer be the visionary mystic, but must add to the mystical achievement the occult knowledge of reality. This is often forgotten by aspirants. They rest content with aspiration and with the vision of the heavenly goal. They have wrought out in the crucible of life an equipment that is characterized by sincerity, good desire, fine character, and they are conscious of purity of motive, a willingness to fulfil the requirements, and the satisfaction that they have reached a certain status of development which entitles them to go on. But one thing still lacks: they have not what might be called “the technique of the presence”; they have not privilege and prerogative to possess. They believe in the fact of the soul, in the possibility of perfection, in the path which must be trodden; but belief has not yet been transmuted into knowledge of the spiritual realm and they know not how to make their goal! So they, as Hercules did start on the fivefold search.

The first stage of that search is full of encouragement for them, had they been able to recognize the happening. Like Hercules, they meet Nereus, the symbol of the higher self, and, later on in the history of the disciple, he is the symbol of the teaching Master. When contacted, especially in the early stages of the search, the higher self will manifest as a flash of illumination, and lo! it is gone; as a sudden realization of truth, so elusive, so fleeting, that at first the disciple cannot grasp it; as a hint dropped into the consciousness in moments of one-pointed attention, when the mind is held steady and the emotions temporarily cease to control.

In the case of a more advanced disciple who has established contact with his soul and who, therefore, may be supposed to be ready for instruction from one of the great Teachers of the Race, it will be found that the Master works just as Nereus did. He cannot always be contacted, and only occasionally does the disciple come into touch with him. When he does, he need not expect congratulations upon his wonderful progress, nor will he find a careful elucidation of his problem, nor a lengthy outline of the work that he should

do. The Master will give a hint and disappear. He will make a suggestion and will say no more. It is for the disciple to act upon the hint as best he may and to follow up the suggestion should he deem it wise.

Many well-meaning occultists would lead one to believe that the Masters of the Wisdom take a personal interest in them, that the overburdened Guides of the Race have no better occupation than to tell them personally how to live, how to solve their problems and how, in detail, to guide their undertakings. I would like here to go on record as protesting against any such belittling of the work of the Great Ones. The reasons that Nereus, the Master, is elusive and gives but a flash of thought or of momentary attention to the aspirant, are two:

First, the individual aspirant is of no personal interest to the Master until he has achieved the point in his evolution where he is so closely in touch with his soul that he becomes a magnetic server in the world. Then, and then only, will it profit the Master to throw him a thought, and to give him a hint. Then, as those hints are followed, he may give him more, but, and this is the point that must be emphasized, *only in connection [Page 35] with the work that he has to do in the field of world service.* Aspirants need to remember that they become masters only by mastering, and that we are taught to be masters and are brought to the position of membership in the band of world servers through the efforts of our own soul. That soul is a divine son of God, omniscient and omnipotent. As the immortal twin increases in power and brilliance, that of the mortal brother decreases.

Second, the physical bodies of the aspirants are in no condition to stand the greatly heightened vibration of One who has achieved. The body would be shattered and the brain overstrained if one of the Masters made constant contact with a disciple before he had even learned to know Nereus as the symbol of his own higher self. When by our own efforts we are beginning to live as souls, and when by our own self-initiated endeavour we are learning to serve and be channels of spiritual energy, then we shall know Nereus more intimately; and then, almost inevitably, our knowledge of the work that the Great Ones have to do will be so vital and so real that we will forego our own desire for contact and seek only to lift the burden that They carry.

At the beginning of his search, Hercules met Nereus; but he was not impressed and so wandered elsewhere, furiously seeking the satisfaction of his aspiration. At the close of his search he meets Atlas, bearing the burden of the world, and so impressed is he with the weight of that responsibility and the load that Atlas, the great Master, is carrying, that he forgets all about the goal and his search for the golden apples and endeavors to lift the burden off the shoulders of Atlas. When aspirants in the religious field and in the Church, in the Theosophical field, in the Rosicrucian field, and in the many groups to which they gravitate, have learned to forget themselves in service and to lose sight of their spiritual selfishness by helping humanity, there will be a much more rapid gathering in of initiates through the portal on to the Path that leads from darkness to the Light, and from the unreal to the Real. One of the Great Ones has said that “there are persons, who, without ever having any external sign of selfishness, are intensely selfish in their inner spiritual aspiration.” (p. 360, *The Mahatma Letters to A.P. Sinnett*). And later he holds out before us a stupendous ideal which cuts at the root of spiritual selfishness: “In our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of desire for self-benefit ...”.

Hercules, the disciple, has known the touch of the higher self, but he did not know enough to stay with Nereus. So he turns south, or back into the world. He has had his high moment, when he transcended his brain consciousness and held converse with his soul. But this does not last, and he drops back into the brain consciousness and enters upon another

experience. He has to wrestle with Antaeus, the serpent (or giant). But, this time, it is the serpent of astral glamour and not primarily the serpent of desire. It is with the glammers of lower psychism that he has to wrestle, and these seem, in the early stages, inevitably to attract the interest of aspirants. Any teacher who has worked with those who are seeking the Way knows the glamour under which they can so easily fall. According to the temperament of the aspirant so will be the glamour. Some get sidetracked by spiritualistic phenomena. In the endeavour to penetrate within the veil, they become engrossed with the lower side of spiritualism and pass much time in the seance room studying over and over again the same old phenomena of materialization, spirit communication and manifestations. I make here no reference to the truly scientific investigations of those who go deeply into this research, and who are equipped so to do. I refer to the ignorant participation in certain types of seance room work. This intrigues the average man or woman and puts them at the mercy of the equally ignorant medium or the charlatan, for they are unequipped to verify in any way that which they see and hear.

The serpent may take the form of the more common aspect of psychic phenomena. The aspirant becomes interested in automatic writing, or he learns to sit and listen to "voices", he becomes astrally clairvoyant or clairaudient, and adds to the confusion of the physical plane and his own particular environment, the still greater confusion of [Page 36] the psychic plane, and so falls into the snares and pitfalls of astralism. He becomes negative, because he is all the time trying to hear or see that which is not physical. Because we share with cats and dogs the capacity to be clairvoyant and clairaudient, in due time we shall surely see or hear, if not in truth, yet through the power of that creative faculty which we all possess, a creative imagination. But in some form or another, the aspirant who has left Nereus will meet the serpent and will have to wrestle with him. As the myth states, for a long time Hercules could not conquer, but when he lifted the serpent high up into the air, he prevailed.

There is a great truth underlying this symbolism. The air has always been regarded as the symbol or the element related to the Christ plane, called in the Theosophical terminology and in the east, the buddhic plane. The astral plane is the distorted reflection of the buddhic plane, and it is only when we carry glamour up into the clear light of the Christ soul that we shall see truth as it is, and become invincible. Most solemnly, I would urge upon all aspirants to forego all interest in psychic phenomena, and to shut out as steadily as they can the astral plane until they have developed the power to be intuitive and to interpret their intuitions through the medium of a well-developed, well-stocked, well-trained mind.

The next stage of the search of Hercules is equally applicable to humanity as a whole. He fell into the clutches of Busiris, who claimed to be a great teacher. For a long period of time Hercules was kept in bondage. The world today is full of teachers, and like Busiris, they base their teaching upon portentous claims; they claim to be initiates, to be the custodians of truth, and to have a sure and certain way of development which must inevitably enable the aspirant to achieve. They bolster up their position by promises; they build up a strong personality relationship, and by utilizing the sincerity and the aspiration of the seeker after truth, they gather around themselves groups of men and women who innocently and sincerely believe the truth of the claims that they make, and bind them to the altar of sacrifice for a longer or a shorter period of time. The true initiate is known by his life and acts, he is too busy serving the race to find the time to interest people in himself, and he cannot make promises beyond saying to every aspirant: "These are the ancient rules, this is the way that all the saints and Masters of the Wisdom have trod, this is the discipline to which you must subject yourself; and if you will but try and have endurance and patience, the goal will surely be yours."

But Hercules freed himself, as do all sincere seekers; and having escaped from the world of psychic and pseudo-spiritual glamour, he began to serve. First he freed himself under the symbol of Prometheus, who signifies God incarnate, releasing him from the torture of the vultures of old. The solar plexus, the stomach and the liver are externalizations, if I might so express it, of the desire nature, and Hercules freed himself from the vultures of desire that had for so long tortured him. He gave up being selfish, and gave up satisfying himself. He had had two bitter lessons in this sign and *for this particular cycle* was relatively free. Prometheus, the God within, could go forward to the service of the world and to lifting the burden of Atlas.

After the sacrifice comes the reward, and Hercules received his great surprise after freeing both Prometheus and Atlas. Having, given up his search in order to help the world, Atlas went for him to the garden and handed to him the golden apples, bringing him in touch with the three beautiful maidens, the three aspects of the soul. At the beginning of this labour he contacts his soul as Nereus; at the close of this labour, having overcome much glamour, he achieves a greatly increased vision of his soul and sees it in its three aspects, each one holding in it the potency of the three principles of divinity. Aegle symbolizes the glory of the life and the splendor of the setting sun; the magnificence of manifestation on the physical plane. She gives an apple to Hercules, saying, "The way to us is ever through deeds of love". Erytheia keeps the gate, the soul, which is ever opened by Love-Wisdom, and she gives to Hercules an apple marked with the golden word *Service*. Hesperis, the evening star, the star of initiation, typifies the Will. She says to Hercules, "Tread the Way". Body, soul and spirit; Intelligence, Love and Will, visioned and contacted by the selfless aspirant through *Service*.

**[Page 37]**                    **LABOUR IV The Capture of the Doe or Hind - Part 1**  
**(Cancer, June 21st - July 21st)**

**The Myth**

The great Presiding One, who sits within the Council Chamber of the Lord, spoke to the Teacher, standing by his side: "Where is the son of man who is the son of God? How fares he? How is he tested and with what service is he now engaged?"

The Teacher said, casting his eye upon the son of man who is a son of God:

"Naught at this time, O great Presiding One. The third great test provided much of teaching sustenance to a learner such as he. He ponders and reflects."

"Provide a test which will evoke his wisest choice. Send him to labour in a field wherein he must decide which voice, of all the many voices, will arouse the obedience of his heart. Provide likewise a test of great simplicity upon the outer plane, and yet a test which will awaken, on the inner side of life, the fullness of his wisdom and the rightness of his power to choose. Let him proceed with the fourth test."

\* \* \*

Before the fourth great Gate stood Hercules; a son of man and yet a son of God. At first was silence deep. He uttered not a word or made a sound. Beyond the Gate the landscape stretched in contours fair and on the far horizon stood the temple of the Lord, the shrine of the Sun-God, the gleaming battlements. Upon a hill nearby there stood a

slender fawn. And Hercules, who is a son of man and yet a son of God, both watched and listened and, listening, heard a voice. The voice came out from that bright circle of the moon which is the home of Artemis. And Artemis, the fair, spoke words of warning to the son of man. "The doe is mine, so touch it not," she said. "For ages long I nurtured it and tended it when young. The doe is mine and mine it must remain."

Then into view Diana sprang, the huntress of the heavens, the daughter of the sun. Leaping on sandalled feet towards the doe, she likewise claimed possession.

"Not so," she said, "Artemis, fairest maid; the doe is mine and mine it must remain. Too young until today, it now can be of use. The golden antlered hind is mine, not yours, and mine it shall remain."

Hercules, standing between the pillars of the Gate, listened and heard the quarrel, and wondered much as the two maidens strove for possession of the doe.

Another voice fell on his ear, and with commanding accents said: "The doe belongs to neither maid, O Hercules, but to the God whose shrine you see on yonder distant mount. Go rescue it and bear it to the safety of the shrine, and leave it there. A simple thing to do, O son of man, yet (and ponder well my words) being a son of God, you thus can seek and hold the doe. Go forth."

Through the fourth Gate sprang Hercules, leaving behind the many gifts received and cumbered not himself in the swift chase which lay ahead. And from a distance the quarrelling maidens watched. Artemis, the fair, bending from out the moon and Diana, beauteous huntress of the woods of God, followed the movements of the doe and, when due cause arose, they each deluded Hercules, seeking to foil his efforts. He chased the doe from point to point and each with subtlety deceived him. And this they did, time and again.

Thus for the length of a full year, the son of man who is a son of God followed the doe from place to place, catching swift glimpses of its form, only to find that in the [Page 38] fastness of the deep woods it had been lost. From hill to hill and wood to wood, he hunted it until close to a quiet pool, full-length upon the untrampled grass, he saw it sleeping, wearied with its flight.

With quiet step, outstretched hand and steadfast eye, he shot an arrow towards the doe and in its foot he wounded it. Exciting all the will of which he was possessed, he nearer drew and yet the doe moved not. Thus he drew close, and clasped the doe within his arms, close to his heart. And Artemis and fair Diana both looked on.

"The search is o'er", he chanted loud. "Into the northern darkness I was led, and found no doe. Into the deep dark woods I fought my way, but found no doe; and over dreary plains and arid wilderness and deserts wild, I struggled towards the doe, yet found it not. At each point reached, the maidens turned my steps, but still I did persist and now the doe is mine! the doe is mine!"

"Not so, O Hercules," came to his ears the voice of one who stands close to the great Presiding One within the Council Chamber of the Lord. "The doe belongs not to a son of man, e'en though a son of God. Carry the doe to yonder distant shrine, where dwell the sons of God and leave it there with them."

"Why so, O Teacher wise? The doe is mine; mine by long search and travel, and mine likewise because I hold the doe close to my heart."

"And are you not a son of God, although a son of man? And is the shrine not also your abode? And share you not the life of all who dwell therein? Bear to the shrine of God the sacred doe, and leave it there, O son of God."

\* \* \*



Then to the holy shrine of Mykenae, Hercules bore the doe, carrying it to the center of the holy place and there he laid it down. And as he laid it down before the Lord, he noted on its foot the wound, made by an arrow from the bow he had possessed and used. The doe was his by right of search. The doe was his by right of skill and the prowess of his arm. "The doe is therefore doubly mine," he said.

But Artemis, standing within the outer court of that most holy place heard his loud cry of victory and said: "Not so. The doe is mine and always has been mine. I saw its form, reflected in the water; I heard its feet upon the ways of earth; I know the doe is mine, for every form is mine."

The Sun-God spoke, from out the holy place. "The doe is mine, not yours, O Artemis! Its spirit rests with me from all eternity, here in the center of the holy shrine. You may not enter here, O Artemis, but know I speak the truth. Diana, that fair huntress of the Lord, may enter for a moment and tell you what she sees."

Into the shrine for one brief moment passed the huntress of the Lord and saw the form of that which was the doe, lying before the altar, seeming dead. And in distress she said:

"But if its spirit rests with thee, O great Apollo, noble son of God, then know the doe is dead. The doe is slain by the man who is a son of man, e'en though a son of God. Why may he pass within the shrine and we await the doe out here?"

"Because he bore the doe within his arms, close to his heart, and in the holy place the doe finds rest, and so does man. All men are mine. The doe is likewise mine, not yours, nor man's but mine."

\* \* \*

And Hercules, returning from the test, passed through the Gate again and found his way, back to the teacher of his life.

"I have fulfilled the task, set by the great Presiding One. Simple it was, except for length of time and wariness of search. I listened not to those who made their claim, nor faltered on, the Way. The doe is in the holy place, close to the heart of God and likewise, in the hour of need, close to my heart also."

"Go look again, O Hercules, my son, between the pillars of the Gate." And Hercules obeyed. Beyond the Gate, the landscape stretched in contours fair and on the far horizon stood the temple of the Lord, the shrine of the Sun-God, with glistening battlements, whilst on a nearby hill there stood a slender fawn.

### [Page 39]

"Did I perform the test, O Teacher wise? The fawn is back upon the hill where I earlier saw it stand."

And from the Council Chamber of the Lord, where sits the great Presiding One, there came a voice: "Again and yet again must all the sons of men, who are the sons of God, seek for the golden antlered fawn and bear it to the holy place; again and yet again."

Then said the Teacher to the son of man who is a son of God: "Labour the fourth is over, and from the nature of the test and from the nature of the doe, frequent must be the search. Forget this not, but ponder on the lesson learnt."

The Tibetan (Djwhal Khul)



## Synthesis of the Signs

Cancer is the last of what we might call the four preparatory signs, whether we are considering the involution of the soul in matter, or the evolution of the aspirant as he struggles out of the human into the spiritual Kingdom. Being equipped with the faculty of mind, in Aries, and with desire, in Taurus, and having arrived at the realization of his essential duality, in Gemini, the incarnating human being enters, through birth in Cancer, into the human kingdom.

Cancer is a mass sign, and the influences which pour from it are held by many esotericists to bring about the formation of the human family, of the race, the nation, and the family unit. Where the aspirant is concerned, the story is somewhat different, for in these four signs, he prepares his equipment and learns to utilize it. In Aries, he grips his mind and seeks to bend it to his need, learning mental control. In Taurus, "the mother of illumination", he receives his first flash of that spiritual light which will grow increasingly more brilliant as he nears his goal. In Gemini, he not only appreciates the two aspects of his nature, but the immortal aspect begins to increase at the expense of the mortal.

Now, in Cancer, he gets his first touch of that more universal sense which is the higher aspect of the mass consciousness. Equipped, therefore, with a controlled mind, a capacity to register illumination, an ability to contact his immortal aspect and intuitively to recognize the kingdom of spirit, he is ready now for the greater work.

In the next four signs, which we might regard as the signs of physical plane struggle for achievement, we have portrayed for us the tremendous battle through the medium of which the Self-conscious individual, emerging out of the mass in Cancer, knows himself to be the individual in Leo, the potential Christ in Virgo, the aspirant endeavouring to balance the pairs of opposites in Libra, and the one who overcomes illusion, in Scorpio. These are the four signs of crisis and of stupendous endeavour. In them all the illumination, intuition and soul power of which Hercules, the aspirant, is capable, are utilized to the uttermost. These have their reflection, too, on the involutory arc, and a similar sequence of unfoldment can be traced. The soul achieves individuality in Leo, becomes the nurturer of ideas and of potential capacities in Virgo, swings violently from one extreme to the other in Libra, and is subjected to the disciplining effect of the world of illusion and form in Scorpio.

In the final four signs, we have the signs of achievement. The aspirant has worked out of the world of glamour and of form, and in his consciousness is free from their limitations. Now he can be the archer in Sagittarius, going straight for his goal; now he can be the goat in Capricorn, scaling the mount of initiation; now he can be the world worker in Aquarius, and the world saviour in Pisces. Thus he can sum up in himself all the gains of the preparatory period and of the fiercely fought battles in the four signs of strenuous activity; and in these four final signs demonstrate the gains achieved and the powers developed.

This brief summation of the signs, as they affect Hercules, will serve to give some idea of the wonderful synthesis of the picture, and of the steady progression, and of the controlled unfolding of the various forces which play their subtle parts in bringing about the changes in the life of man.

### [Page 40]

Three words summarize the objective self-awareness or the conscious aspect of the evolving human being: instinct, intellect, intuition. The sign which we are now studying is predominantly the sign of instinct; but the sublimation of instinct is the intuition. In

the same way, as matter has to be lifted up into heaven, so instinct has to be likewise lifted up, and when it has been thus transcended and transmuted, it manifests as intuition (symbolized by the doe). The intermediate stage is that of the intellect. The great need of Hercules now is to develop his intuition and to become familiar with that instantaneous recognition of truth and reality which is the high prerogative and potent factor in the life of a liberated son of God.

### **Meaning of the Story**

Eurystheus, therefore, sent Hercules to capture the golden horned Keryneian doe or hind. The word “hind” comes from an old Gothic word, meaning “that which must be seized”, in other words, that which is elusive and difficult to secure. This doe was sacred to Artemis, the goddess of the moon; but Diana, the huntress of the heavens, the daughter of the sun, also claimed it and there was a quarrel as to ownership. Hercules accepted the charge of Eurystheus and set out to capture the gentle hind. He was a whole year hunting it, going from one forest to another, just catching sight of it and then again losing it. Month after month went by, and he never could catch and hold it. Success at last crowned his efforts and he seized the doe, flung it over his shoulder, “held it close to his heart”, and carried it to the sacred temple at Mykenae, where he laid it down before the altar, in the holy place. Then he stood back, pleased with his success.

This is one of the shortest of the stories but though we are told very little, this labour, when considered thoughtfully, is one of profound and outstanding interest and the lesson it holds is of deep import. There is no success for the aspirant until he has transmuted instinct into intuition, nor is there right use of the intellect until the intuition is brought into play, interpreting and extending the intellect and bringing realization. Then instinct is subordinated to both.

## **[Page 41]                      Labour IV. The Capture of the Doe or Hind – Part II Cancer (June 21st – July 21st)**

### **Qualities of the Sign**

Cancer is called the Crab and the Greeks tell us that it was the crab that was sent by Hera to bite the foot of Hercules. (Again we meet this symbol in the vulnerable “heel of Achilles”.) This is an interesting way of expressing the liabilities of the incarnation process and of illustrating the handicaps which beset the soul as it travels along the path of evolution. It symbolizes the limitations of all physical incarnation, for Cancer is one of the two great gates of the zodiac. It is the gate into the world of forms, into physical incarnation, and the sign wherein the duality of form and of soul is unified in the physical body.

The opposite sign to Cancer is Capricorn, and these two constitute the two gates, one being the gate into form life, and the other into spiritual life; one opening the door into the mass form of the human family, and the other into the universal state of consciousness, which is the Kingdom of spirit. One marks the beginning of human experience on the physical plane, the other marks its climax. One signifies potentiality, and the other consummation.

We are told that Christ gave to Saint Peter the keys of heaven and earth; He gave to him, therefore, the keys of these two gates. We read:

“Jesus gives to Peter... the keys to the two principal gates of the zodiac, which are the two solstitial points, the zodiacal signs Cancer and Capricorn, called the gates of the sun. Through Cancer, or the ‘gate of man’, the soul descends upon earth (to unite with the body), which is its spiritual death. Through Capricorn, the ‘gate of the gods’, it reascends to heaven.”

(E. Valentia Straiton, *The Celestial Ship of the North* Vol. II, p. 206).

In the zodiac of Denderah, the sign Cancer is represented by a beetle, called in Egypt, the scarab. The word “scarab” means “only begotten”; it stands, therefore, for birth into incarnation, or, in relation to the aspirant, for the new birth. The month of June, in ancient Egypt was called “meore”, which again means rebirth”, and thus both the sign and the name hold steadily before us the thought of the taking of form and of coming in physical incarnation. In an ancient zodiac in India, dated about 400 B.C., the sign is represented again by a beetle.

The Chinese called this sign “the red bird”, for red is the symbol of desire, and the bird is the symbol of that flashing forth into incarnation and of appearance in time and space. The bird appears quite frequently in the zodiac and mythological stories, *Hamsa*, the bird of the Hindu tradition, “the bird out of time and space”, stands [Page 42] equally for the manifestation of God and of man. Out of the darkness flashes the bird and flies across the horizon in the light of the day, disappearing again into the darkness. Our word, “goose”, comes from the same Sanskrit root, through the Icelandic, and when we say, “What a goose you are”, we are really making a most esoteric affirmation; we are saying to another human being: “You are, the bird out of time and space, you are the soul taking form; you are God in incarnation!”

The crab lives half on the earth, and half in the water. It the sign, therefore, of the soul dwelling in the physical body but predominantly living in the water, which is the symbol of the emotional, feeling nature.

Exoterically Cancer is ruled by the moon, which is always the mother of form, controlling the waters and the tides. Therefore, in this sign the form is dominant, and constitutes a handicap. The crab builds its house or shell and carries it upon its back, and people born in this sign are always conscious of that which they have built; they are usually over-sensitive, over-emotional, ever seeking to hide away. The Cancer native is so sensitive that he is difficult to handle and so elusive and sometimes so indefinite, that it is hard to understand him or to pin him down.

### **The Cardinal Cross**

Cancer is one of the arms of the cardinal cross. One arm is Aries, the sign of beginning, of commencement, of subjective life, of the prenatal stage, or involution, and of the first step, either towards form-taking, or towards spiritual liberation. A third arm of the cross is Libra, the balance, the choosing between, the beginning of the treading of the “narrow razor-edged path”, to which the Buddha so frequently refers. Capricorn, the fourth arm, again is birth, the birth of the world saviour, birth into the spiritual kingdom, birth out of the world of matter into the world of being. Involution, incarnation, expression, inspiration, are the four words that express the story of the cardinal cross in the heavens. (The cross of the initiate.)

## The Stars

There are no bright stars at all in Cancer, no conspicuous or brilliant star, because Cancer is a sign of hiding, of retreat behind that which has been constructed. It is not a striking constellation. It is interesting to note that there is no Hebrew word for “crab”. It was regarded as unclean and not mentioned. So is the material form regarded from the standpoint of spirit, and esotericists tell us that the physical body is not a principle.

(The substitution of the Egyptian sacred scarab for the crab seems a recognition of the quality of Cancer in its higher aspects when the native is an aspirant or disciple, for we go round the zodiac many times.)

There are eighty-three stars in this sign, the brightest of which is of the third magnitude, and in the very center of the constellation there is a cluster of stars; Praesepe, the manger, called by modern astronomers, “the beehive”. The latter is a marvellous symbol of the collective organization of the human family, and is one of the reasons why this is always regarded as a mass sign. In the mass, instinct rules; therefore, Cancer is the sign of instinct, of herd life, of mass reaction. It represents the subconscious mind, hereditary instinct, and the collective imagination. It stands, individually, for the totality of the life and the consciousness of the cells in the body, and of that instinctive, collective life, which is largely subconscious in man, but which always influences his physical body and, subjectively, his lower mind and emotional being.

The unevolved Cancer native is immersed in the mass; he is an unconscious part of the great whole, and therein lies the problem; for the average Cancer person, as well as for the aspirant who is performing the labour of this sign, is subjected to the urge to lift himself up out of the mass to which he is held, by his instinct, and to develop instead the intuition, which will enable him so to rise. This sign is sometimes called “the coffin”, by the Hebrews, because it marks loss of identity, whilst, the early Christians called it “the grave of Lazarus”, who was raised from the dead. In these words, “coffin”, “grave”, [Page 43] “crab”, and in the reference which we sometimes find to Cancer as “the womb”, we have the thought of hidden life, of a veiling form, of potentiality, and of that struggle with circumstances which will eventually produce, in Leo, the emergence of the individual and, in Capricorn, the birth of a world saviour. Definitely, therefore, it portrays the struggle that goes on in the life of the aspirant so that instinct can give place eventually to intuition.

## At-one-ment with Capricorn

It is interesting to contrast the two signs, Cancer and Capricorn, for that which is indicated in Cancer is consummated in Capricorn. Cancer represents the home, the mother. It is personal and emotional, whilst Capricorn represents the group which the unit consciously enters, and also “the father of all that is”. The gate of Cancer is entered through the process of transference out of the animal state of consciousness into the human, whilst the gate of Capricorn is entered through initiation. One is inevitable, subconscious and potential; the other is self-initiated, self-conscious and potent. Cancer represents the mass form, the collective animal soul; Capricorn represents the group, the universal soul.

Cancer was originally called the birth month of Jesus. Capricorn is, as we know, the birth month of the Christ, and on the twenty-fifth of December down the centuries the birth of

the world saviour has been celebrated; but in very ancient days, the birthday of the infant sun gods was in Cancer. We are told:

“The birthday of the infant Jesus, being arbitrarily set by the priests, produces a serious discrepancy, as we are told he was born in a manger. The manger is found in the sign of the summer solstice, the constellation Cancer, which was called the gate of the sun through which souls were said to descend from their heavenly home to earth, just as at the winter solstice in December, they were said to return to their heavenly or celestial home, the constellation Capricorn, the other gate of the sun. Capricorn was the sign from which sun gods were said to be born at the winter solstice and made sacred to the sons of light.”

(E. Valentia Straiton, *The Celestial Ship of the North*, Vol. II, p. 205).

## Symbols

The astrological symbol for the sign Cancer has no relation at all to the crab. It is composed of two “asses” tails, and these again link up the gospel story with the story of the manger. In connection with the birth of Jesus two asses appear, the one on which the Virgin rode down to Bethlehem, prior to the birth, and the other on which she rode to Egypt, after the birth. Close to the sign Cancer are two bright stars, one called *Asellus Borealis*, or the northern ass, and the other, *Asellus Australis*, or the southern ass. (There is also the third time, when Christ rode into Jerusalem during his brief moment of triumph on Palm Sunday seated on the back of an ass, a symbol of patience and humility the crown jewels of greatness. So do not decry this symbol.)

Someone has used the following words to express the cadence of Cancer when first entered: “A sorrowful little voice underground, a low, half-captured, half-evasive melody.”

Not yet has the work been consummated. All that is to be heard is the note of possible achievement. All that is to be found is a deep inner urge and discontent which gradually becomes so strong that it lifts the hidden, struggling individual out of his environment of stabilized world condition and makes him the earnest aspirant, who knows no rest until he has emerged out of the water and climbed steadily on until he finds himself on the summit of the mount in Capricorn, the birth not the consummation of the world saviour. “Christ was born in Capricorn, fulfilled the law under Saturn, initiated the era of intelligent brotherhood under Venus, and is the perfect example of the Capricorn initiate, who becomes the world server in Aquarius; and the world saviour in Pisces. Cancer admits the soul into the world center which we call humanity. Capricorn admits the soul into conscious participation in the life of that world center which we call the Hierarchy.”

(*Esoteric Astrology*, p. 168)

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## The Three Symbolic Constellations

Jesus is often called the Good Shepherd, and he has been depicted many times as the shepherd leading his sheep. The thought of the sheepfold has been closely associated in the minds of people with Christ. Connected with the sign Cancer are three constellations: Ursa Major, Ursa Minor and Argo. The common occidental names for the two former are the Great Bear and the Little Bear, but it is one of the mysteries of astronomy as to how the name “bear” came to be associated with either of these groups of stars, for in the Chaldean, Persian, Indian and Egyptian zodiacs, no bear is found. The names most commonly use are those of “the sheepfold”, or “the flock of sheep,” and an analysis of the Hebrew and Arabic names for the stars found in these constellations will be found to prove

the fact that the ancient names signify “the lesser flock”, “the sheepfold”, “the sheep”, and “the ship”. In the thirty-fourth chapter of Ezekiel and in the tenth chapter of St. John, is much that has reference to these constellations.

Ursa Minor is famous because the brightest star in it is the pole star, the north star. In the symbolism of these two constellations we have held before us the thought of the mass or group, which is the significant influence of the work carried forward in the sign Cancer, and in the symbolism of the north star we have the thought of a lode star, a magnetic attraction, which guides the pilgrim back home. Many esotericists hold the belief that the human family, the fourth kingdom in nature, gradually came into being during the two thousand years, approximately, when our sun was in Cancer.

The thought of a mass of animals, of set boundaries within which these sheep or animals were confined, and the thought of a magnetic center of attraction, are symbolically portrayed for us also in the Masonic tradition. In Kircher’s Egyptian Planisphere, Argo is represented by two galleys (as we have two sheepfolds), whose prows are surmounted by rams’ heads, and the stern of one of them ends in a fish’s tail. Note, therefore, how we have here held pictorially in front of us the consummation in Capricorn, wherein the goat scales the mountain top. We also have the portrayal of that greater cycle which includes the progress of the soul from Cancer to Capricorn, but which begins in Aries, the ram, and ends in Pisces, the fishes. A close analysis of the symbolism of the zodiacal signs deepens in one the strong conviction of the eternal picturing of truth and the constant holding before our eyes of the story of the evolution of matter in form, of consciousness, of spirit and of life.

Argo stretches all the way from Cancer to Capricorn and is one of the largest of the constellations. It has in it sixty-four stars, of which the brightest is Canopus. Its symbolism, therefore, covers the life of the aspirant from the time he takes incarnation until he has reached his goal. We use the word “ship” quite frequently in a symbolic sense, speaking of the “ship of state”, the “ship of salvation”, and conveying ever the idea of security, of progress, and of the achieving of a way out, of the making of a journey and of the carrying of a vast crowd of pilgrims in search of golden treasure or a new and freer home.

The pilgrims are equipped with instinct, and as they pass through the various constellations covered by this immense sign, that instinct demonstrates as intellect in a human being as he develops self-consciousness and emerges from out the purely animal stage, until the time comes when, having progressed around and around the zodiac, the aspirant finds himself again in Cancer, faced with the problem of finding that elusive, sensitive, and deeply occult, or hidden, spiritual intuition which will guide him in his now lonely journey; the aspirant is no longer identified and lost in the mass; he is no longer one of the sheep, safely guarded in the sheepfold; he is no longer one of the great herd of emigrants, but he has emerged out of the mass and has started on the lonely way of all disciples. Then he treads the path of tribulation, of test and trial, wrestling by himself as an individual, from Leo to Capricorn, until the time comes when, with the aid of instinct, intellect and intuition, and driven by the urge of the Christ life, he again merges himself with the mass and becomes identified with the group. He then becomes the world server in Aquarius and has no sense of separateness.

**[Page 45]**

### **The Lesson of the Labour**

We have seen that the hind or doe, for which Hercules sought, was sacred to Artemis, the moon, but was also claimed by Diana, the huntress of the heavens, and by Apollo. the



sun god. One of the things that is often forgotten by students of psychology and those who probe the unfolding consciousness of man, is the fact that there are no sharp distinctions between the various aspects of man's nature, but that all are phases of one reality. The words instinct, intellect and intuition, are but varying aspects of consciousness and of response to environment and to the world in which the human being finds himself. Man is an animal, and in company with the animal, he possesses the quality of instinct and of instinctual response to his environment. Instinct is the consciousness of the form and of the cell life, the mode of awareness of the form, and, therefore, Artemis, the moon, who rules over the form, claims the sacred hind. In its own place, animal instinct is as divine as those other qualities which we regard as more strictly spiritual.

But man is also a human being; he is rational; he can analyze, criticise, and he possesses that something which we call the mind, and that faculty of intellectual perception and response, which differentiates him from the animal, which opens up to him a new field of awareness, but which is, nevertheless, simply an extension of his response apparatus and the development of the instinct into intellect. Through the one he becomes aware of the world of physical contacts and of emotional conditions; through the other he becomes aware of the world of thought and of ideas, and thus is a human being. When he has reached that stage of intelligent and instinctual awareness, then "Eurystheus" indicates to him that there is another world of which he can become equally aware, but which has its own method of contact and its own response apparatus.

Diana, the huntress, claimed the doe, because to her the doe is the intellect and man is the great seeker, the great hunter before the Lord. But the doe had another and more elusive form, and for this Hercules, the aspirant, sought. For a life cycle, we are told, he hunted. It was not the doe, the instinct, for which he looked; it was not the doe, the intellect, that was the object of his search. It was something else, and for this he spent a life cycle hunting. Finally, we read, he captured it and carried it into the temple, where it was claimed by the sun god who in the doe recognized the spiritual intuition, that extension of consciousness, that highly developed sense of awareness, which gives to the disciple a vision of new fields of contact and opens up for him a new world of being. We are told that the battle is still going on between Apollo, the sun god, who knew that the doe was the intuition, Diana, huntress of the heavens, who knew it was intellect, and Artemis, the moon, who thought that it was only instinct. Both goddess claimants have a point and the problem of all disciples is to use the instinct correctly, in its right place, and in its proper way. He must learn to use the intellect under the influence of Diana, the huntress, daughter of the sun, and through it become *en rapport* with the world of human ideas and research. He must learn to carry that capacity of his into the temple of the Lord and there to see it transmuted into intuition, and through the intuition become aware of the things of spirit and of those spiritual realities which neither instinct nor intellect can reveal to him. (And again and again the sons of men, who are also sons of God, must recapture these spiritual realities, upon the endless Way.)

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**LABOUR V. The Slaying of the Nemean Lion**  
**(Leo, July 22nd- August 21st)**

**The Myth**

The great Presiding One sat within the Council Chamber of the Lord and there discussed the plan of God for all the sons of men, who are the sons of God. The Teacher stood at his right hand and listened to his words. And Hercules rested from his labours.

And the great Presiding One, within the Council Chamber of the Lord, watched the tired warrior rest and watched his thoughts. He said then to the Teacher who stood close to his hand within the Council Chamber of the Lord: "The time for a dread labour now draws near. This man, who is a son of man and yet a son of God, must be prepared. Let him look well unto the weapons that he owns and let him burnish bright his shield, and dip his arrows in a lethal brew, for dire and dread is the labour just ahead. Let him prepare." But Hercules, resting from his labours, wot not the trial which lay just ahead. He felt his courage strong. He rested from his labours, and time and time again, past the fourth Gate he chased the sacred doe clear to the temple of the Lord. Time came wherein the timid hind knew well the hunter who pursued her, and gently came at his command. Thus time and time again, he placed the doe upon his heart and sought the temple of the Lord. Thus rested he.

\* \* \*

Before the fifth great Gate stood Hercules, armed to the teeth with all the gifts of war and warriors, and as he stood the watching gods marked his firm step, his eager eye, his ready hand. But deep within his heart was questioning.

"What do I here?" he said. "What is the test and wherefore do I seek to pass this Gate?" and speaking thus he waited, listening for a voice. "What do I here, O Teacher of my life, armed, as you see, with the full panoply of war? What do I here?"

"A call has sounded forth, O Hercules, a call of deep distress. Your outer ears have not responded to that call, and yet the inner ear knows well the need, for it hath heard a voice, aye, many voices, telling you of need and urging you to venture forth. The people of Nemea seek your aid. They are in deep distress. Word of your prowess has gone forth. They seek that you should kill the lion that devastates their land, taking its toll of men." "Is that the savage sound I hear?" asked Hercules. "Is it the roaring of a lion I hear, upon the evening air?" The Teacher said: "Go, seek the lion which ravages the land lying upon the further side of the fifth Gate. The people of this ravaged land live silently behind locked doors. Forth to their tasks they venture not, nor till their land, nor sow. From north to south, from east to west the lion prowls and prowling seizes all who cross his path. His shocking roar is heard throughout the night and all are trembling behind locked doors. What will you do, O Hercules? What will you do?" And Hercules, with listening ear, responded to the need. Upon the nearer side of the great Gate which guarded firm the country of Nemea, he dropped the panoply of war, retaining for his use the club, cut by his hands from a young and springing tree. "What do you now, O son of man, who are likewise a son of God? Where are your arms and where your strong defence?". "This fine array of arms but loads me down, [Page 47] retards my speed and hinders my departure on the Way. I shall require naught but my stalwart club, and with this club and my stout heart, I go upon my way to seek the lion.

Send word unto the people of Nemea that I go upon the Way, and bid them cast out fear.”

\* \* \*

From place to place passed Hercules, seeking the lion. He found the people of Nemea, hiding behind locked doors, save but a few who ventured forth because of need or desperation. They trod the highway in the light of day, yet full of fear. They greeted Hercules with joy at first, with questioning later, as they saw the manner of his travel; no arms, small knowledge of the ways of lions, and naught save a frail wooden club. “Where are your arms, O Hercules? Have you not fear? Why seek the lion without defence? Go find your weapons and your shield. The lion is fierce and strong, and numbers vast he has devoured. Why take this chance? Go seek your arms and panoply of strength.” But silently, without response, the son of man, who was the son of God, went forth upon the Way, seeking the footstep of the lion and following its voice.

“The lion is where?” asked Hercules. “The lion is here,” came the reply. “No, there,” enjoined a voice of fear. “Not so”, replied a third, “I heard its roar about the mountain wild this week.” “And I, likewise, within this valley where we stand”. And yet another said: “I saw its tracks upon a path I trod, so, Hercules, list to my voice and track him to his lair.

\* \* \*

Thus Hercules pursued his way, afraid yet unafraid; alone, yet not alone, for on the trail he followed others stood, and followed him with hope and fearful tremblings. For days and several nights he searched the Way and listened for the lion’s roar whilst the people of Nemea crouched down behind closed doors.

Suddenly he saw the lion. Upon the edge of a deep thicket of young trees it stood. Seeing an enemy draw near and one who seemed quite unafraid, the lion roared, and with his roar the young trees shook, the Nemeans fled and Hercules stood still. Hercules grasped his bow and sheath of arrows and with sure hand and eye of skill planted an arrow in the shoulder of the lion. Straight to the mark it flew. Upon the ground the arrow fell and failed to pierce the shoulder of the lion. Again and yet again, he shot the lion until there rested not an arrow in his quiver. Then towards him came the lion, untouched, unscathed and fierce with rage, quite unafraid. Throwing his bow upon the ground, the son of man, who is a son of God, rushed with wild shouting towards the lion who stood upon the Way, blocking his path, amazed at prowess hitherto unmet. For Hercules came on. Suddenly the lion turned and rushed ahead of Hercules into a thicket on the rocky sides of the sharp mountain way.

And so the two went on. And suddenly, as he travelled on the Way, the lion disappeared and was no more seen or heard.

Hercules paused upon the Way and silent stood. He searched on every hand, grasping his trusty club, the weapon he himself had made, the gift that to himself he had bequeathed in days long past, his trusty club. On every hand he sought; on every way he passed, travelling from point to point upon the narrow way that ran athwart the mountain side. Suddenly, upon a cave he came and from the cave there came a lusty roar, a rumbling savage voice which seemed to bid him stay or lose his life. And Hercules stood still, shouting unto the people of the land: “The lion is here. Await the deed that I shall do.” And Hercules, who is a son of man and yet a son of God, entered that cave and passed

throughout its darkened length into the light of day and found no lion, only another opening in the cave that led into the light of day. And as he stood, he heard the lion behind him, not before.

“What shall I do?” said Hercules unto himself, “this cave has openings twain and as I enter one the lion passes out and enters by the one I left behind. What shall I do? Weapons avail me not. How kill this lion and save the people from its teeth? What shall I do?”

### [Page 48]

And as he cast about for things to do and listened to the roaring of the lion, he saw some piles of wood and sticks lying in great profusion near his hand. Pulling them towards him, dragging with his might, he placed the piles of sticks and bundles of small twigs within the opening near at hand and piled them there, blocking the way into the light of day, both in and out, and shutting both himself and the fierce lion within the cave. Then turned and faced the lion.

With his two hands he grasped the lion, holding it close and choking it. Near was its breath and blasting in his face. Yet still he held its throat and choked the lion. Feebler and feebler grew the roars of hate and fear; weaker and weaker grew the enemy of man; lower and lower sank the lion, yet Hercules held on. And thus he killed the lion with his two hands, without his arms and through his own great strength.

He killed the lion and stripped its skin, shewing it to the people, without the entrance of the cave. “The lion is dead,” they cried, “the lion is dead. We now can live and till our lands and sow the needed seeds and walk in peace together. The lion is dead and great is our deliverer, the son of man, who is a son of God, named Hercules.”

\* \* \*

Thus Hercules returned in triumph to the One Who sent him forth to test his strength, to serve and meet the need of those in dire distress. He laid the lion’s skin beneath the feet of him who was the Teacher of his life, and gained permission to wear the skin in place of that already worn and used.

“The deed is done. The people now stand free. There is no fear. The lion is dead. With my own hands I strangled thus the lion and slaughtered it.”

“Again, O Hercules, you slew a lion. Again you strangled him. The lion and serpents must be slain again and once again. Well done, my son, go rest in peace with those you have released from fear. Labour the fifth is over and I go to tell the great Presiding One, who sitteth waiting in the Council Chamber of the Lord. Rest thou in peace.”

And from the Council Chamber came the voice: I KNOW.

The Tibetan (Djwhal Khul)

## The Number Five

In the fifth sign, Leo, Hercules performs that one of his labours which is the best known historically, for the slaying of the Nemean lion has always been associated with Hercules, though it is interesting to note that this famous labour has no relation to the lion’s skin which Hercules always wore. That was the skin of the lion that he slew before he undertook his labours and which was his first act of service. Through that act he demonstrated that he was ready for testing and training.

This is one of the most interesting labours numerically, and in order to understand it thoroughly and grasp its true significance, we must take account of the number five which distinguishes it. From the standpoint of the esotericist, five is the number of man, because man is a divine son of God, plus the quaternary which consists of the lower fourfold

nature, the mental body, emotional body, vital body and physical sheath. In the language of the psychologists, man is a self, a continuation of mental and emotional states, vitality, and the response apparatus of the physical body. These four we have seen brought into relation to the involving soul, in the four preceding signs.

In Aries, the soul took to itself that type of matter which would enable it to be in relation to the world of ideas. It clothed itself in a mental sheath. It added to individuality, those combinations of mental substance through which it could best express itself. And man became a thinking soul. In Taurus the desire world was contacted and a similar procedure pursued. The means of sentiently contacting the world of feeling and emotion were developed and man became a sentient soul. In Gemini, a new and vital energy body was constructed by the bringing together of the energies of soul and matter, and man became a living soul, for the two poles were en rapport, and the vital or etheric body came into being. In Cancer, which is the sign of physical birth and of the identification of the unit with the mass, the work of incarnation was completed and the fourfold [Page 49] nature was manifested. Man became a living actor on the physical plane. But it is in Leo that man becomes what is occultly called the five-pointed star, for that star stands as the symbol of individualization, of humanity, of the human being who knows himself to be an individual and becomes aware of himself as the Self. It is in this sign that we begin to use the words, "I" and "my", and "mine".

The Ageless Wisdom of the east tells us that the number five is the most occult and the most deeply significant of the numbers. It claims that the group of celestial and spiritual beings, who took incarnation on earth, manifested through the quaternary, and thus brought into existence the human family, were the fifth group of divine lives and that they combined within themselves, therefore, the dual attributes of the universe, the spiritual and physical. They unified in themselves the two poles. They were exoteric and esoteric; they were objective and subjective. Thus we have the number ten, which is regarded as the number of human perfection and of completion, the number of a perfectly developed and unfolded human being, and of the balance achieved between spirit and matter. But it is the number wherein spirit does *not* dominate matter; it is the number of the aspirant whose objective it is to subordinate matter to the uses of spirit and, therefore, upset the balance of the number ten.

The ancient scriptures of the east use some interesting phrases to express the nature of these celestial beings who are the men of our time, who are ourselves, who are the sons of God in incarnation. They are called Lords of Knowledge and of Wisdom, Lords of Will and of Sacrifice, Lords of Boundless Devotion, and these terms, characterizing the spiritual entity dwelling in every human form, merit the closest consideration of those who seek to tread the round of the zodiac as conscious individuals with a spiritual goal. Through our own will and in full knowledge we are here. In order to raise matter into heaven, we have come into manifested existence. In essence and in reality, man is not what he appears to be. He is essentially what he will demonstrate in Aquarius, the opposite sign to Leo. He will then be the man with a universal consciousness, in contradistinction to the self-assertive individuality of the Leo type. The individual in Leo becomes the initiate in Capricorn, and demonstrates as the complete man in Aquarius, and this has only been possible because of the boundless devotion to a dimly sensed objective that has carried him round and round the zodiac until full self-consciousness has been achieved.

The appropriateness and the relation of the fifth Commandment to the fifth labour and the fifth sign thus becomes apparent. "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," for in Leo, Father-spirit and Mother-matter meet in the individual and their union produces that conscious entity which we call the soul or the Self. Just, however, as this is the sign wherein man recognizes

himself as the individual and begins the cycle of experience wherein he acquires knowledge, so it is the sign wherein the self-conscious man begins his training for initiation. It is in this sign that we have the last of the tests on the probationary path. When the labour of this sign ends, definite training for initiation in Capricorn is begun. Some measure of control of thought has been gained in Aries, and some power to transmute desire has been achieved in Taurus. The apples of wisdom have been gathered in Gemini and the distinction between wisdom and knowledge has been somewhat learned, whilst the necessity of transmuting instinct and intellect into intuition and the carrying of them both into the Temple of the Lord has been grasped in Cancer.

### **The Story of the Myth**

After a relatively simple labour in Cancer and one that was quite free from danger and peril, Eurystheus imposes upon Hercules the tremendous task of slaying the Nemean lion, which was devastating the countryside. For a long period the lion had been a destructive force and people were unable to do anything about it. Hercules found that the only way in which he could achieve his object was to chase the lion in ever-narrowing circles until he had cornered it in a cave. This he proceeded to do and eventually tracked it to its lair.

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Having succeeded in this preliminary stage, he then made the unpleasant discovery that the cave had two openings and that as fast as he chased the lion in at one it emerged at the other. There was nothing for it, therefore, but to stop the chase and to block one of the openings to the cave, and this Hercules did. Then he chased the lion into the cave through the unblocked opening and, leaving all weapons behind, even the club which he had himself made, he entered the cave and with his two hands choked the lion to death. That was an encounter that took place unseen by anybody; Hercules and the lion in the dark and the gloom of the cave taking part, both of them, in a struggle which had to be to the death.

### **The Field of the Labour**

The sign Leo is one of the four arms of the fixed cross in the heavens, the cross on which the Cosmic Christ and the individual Christ are ever crucified. Perhaps the word "crucified" would have a true significance if we substituted for it the word "sacrificed", for in the unfoldment of the Christ consciousness in the form, stage by stage, various aspects of the divine nature are seen as being sacrificed.

In Taurus, the symbol of creative force expressing itself through desire, we see the lower aspect of the divine creative force, sexual desire, transmuted into, or sacrificed to, its higher aspect. It had to be raised up into heaven.

In Leo, we see cosmic mind working out in the individual as the lower reasoning mind, and this lower aspect has likewise to be sacrificed and the little mind of man must be subordinated to the universal mind. In Scorpio, which is the third arm of the fixed cross, we find cosmic love or cosmic attraction. There it is shown in its lower aspect, and this we call the great Illusion; and in Scorpio we see the aspirant upon the cross, sacrificing illusion to reality. In Aquarius, we have the light of the universal consciousness irradiating the human being and bringing about the sacrifice of the individual life and its merging in the universal whole. This is the true crucifixion: the sacrifice of the reflection to the reality, of the lower aspect to the higher, and of the individual unit to the great sum total. It was these characteristics that the Christ so marvellously demonstrated. He showed himself as the Creator. He showed himself as functioning under the influence of the



illuminated mind; he personified in himself the love of God, and he announced himself as the Light of the World. The problem before Hercules, therefore, was the problem of the sign; the crucifixion of the lower self and the conquering of individual self-assertion.

Originally the zodiac consisted only of ten constellations and, at some date practically unknown, the two constellations, Leo and Virgo, were one symbol. Perhaps the mystery of the sphinx is connected with this, for in the sphinx we have the lion with a woman's head, Leo with Virgo, the symbol of the lion or kingly soul, and its relation to the matter or Mother aspect. It may, therefore, signify the two polarities, masculine and feminine, positive and negative.

In this constellation is the exceedingly bright star, which is one of the four royal stars of the heavens. It is called *Regulus* the Ruler, the Lawgiver, holding in its significance the thought that man can now be a law unto himself, for he has that within him which is the king or the ruler. Hidden in the constellation is also a vivid group of stars, called "the sickle". To the ancient initiates, who saw all the external constellations as personifications of forces and as symbols of an unfolding drama vaster than even they could understand, the constellation conveyed three major thoughts: first, that man was the ruler, the king, God incarnate, an individual son of God; second, the man was governed by law, the law of nature, the law that he makes for himself, and the spiritual law to which he will eventually subordinate himself; third, that the work of an individual is to apply the sickle and to cut out, or cut down, that which hinders the application of the spiritual law and so hinders the flowering forth of the soul.

The constellation Leo has in it ninety-five stars, two of them of the first magnitude. Its Egyptian name, we are told, meant "a pouring out", the Nile giving its fullest irrigation [Page 51] at that season. This has also an interesting esoteric significance for, according to the teaching of the Ageless Wisdom, the human family came into existence through what is technically called "the third outpouring", which was the term given to the coming-in of a great tide of souls into the animal bodies and, therefore, the formation of the human family composed of individual units. Another technical term for this third outpouring is "individualization", becoming an individual with self-awareness, thus linking it up with the great happenings in the sign, Leo.

The ninety-five stars in this constellation also have numerical significance for we have there  $9 \times 10 + 5$ . Nine is the number of initiation, ten is the number of human perfection, five is the number of man, and thus in this grouping of stars we have the story of man, of the personality, the initiate and his ultimate spiritual achievement.

### The Three Symbolic Constellations

There is an immense constellation called *Hydra*, the serpent, associated with the sign Leo. We find also *Crater*, the cup, and *Corvus*, the raven. All three sum up in their significance the problem of the man who is seeking initiation. They picture to him distinctly and clearly the work that he has to do. As Leo, the king, the soul, starts upon his work, he realizes that he has the cup of suffering and of experience to drink, the serpent of illusion to overcome, and the bird of prey to eliminate *Hydra*, the serpent, in the ancient pictures is portrayed as a female serpent. It covers more than a hundred degrees and lies beneath the three constellations, Cancer, Leo and Virgo.

In Scorpio, this serpent of matter or of illusion, with which the soul has identified itself for so long, is finally overcome. It has in it sixty stars, and again we come in touch with a significant number, for six is the number of mind, of the creative work of the universal Mind, and of the six days of creation. In the sixth sign, Virgo, we have the completed form. We are told in the Book of Revelations that the mark of the Beast is 666,

and *Hydra*, the serpent, lies under three constellations and its number 6 is, therefore, three times potent. Ten is the number of completion. Six expresses, therefore, the limitations of the body nature working through form and the utilization of the personality; it symbolizes God in nature, whether cosmically or individually. *Hydra* the serpent, represents the matter aspect, as it veils and hides the soul.

The *Crater*, or the cup, has in it thirteen stars of ordinary magnitude and about ninety small stars, though some books of astronomy say three brilliant stars and ninety small. So we have again the number of matter, or of form-taking, and the number of what is called “apostasy”, and of “the turning of the back”, as Judas Iscariot did, upon the soul or Christ aspect. This cup forms really part of the body of the *Hydra*, for the stars at the foot of the cup form part of the body of the *Serpent*, and both constellations claim them. It is the cup that every human being has to drink, full of that which he has distilled out of his experience in matter. It is the cup of obligation certain of the ancient Masonic rituals, and symbolizes the drinking of that which we have ourselves brewed. In other words, the same truth can be expressed in the words of Christian Bible, “As a man soweth, so shall he also reap.”.

Then we have, thirdly, *Corvus*, the raven, that stands upon *Hydra*, the serpent, and pecks at it. It has nine stars, again the number of initiation. The Old Testament started with a raven, the New Testament starts with a dove. Experience starts with the bird of matter and ends with the bird of spirit. It is interesting to note that in Aquarius, the consummating sign to Leo, we find *Cygnus*, the swan, the symbol of the bird of spirit. In *The Voice of the Silence* we read: “And then thou canst repose between the wings of the great bird. Aye, sweet to rest between the wings of that which is not born, nor dies, but is the Aum throughout eternal ages”. And in a footnote H.P.B., referring to the bird or swan, quotes:

“Says the *Rig-Veda* ... The syllable *A* is considered to be the bird Hamsa’s right wing, *U* its left, and *M* its tail...”

(The *Chakras* by C. W. Leadbeater)

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In the zodiac of Denderah, Leo and the three attendant constellations are pictured as forming one great sign, for the lion is seen treading on the serpent. *Corvus*, the raven, is perched upon the lion’s shoulder, while below is a plumed female figure (again, the symbol of matter) holding out two cups, for there is ever the cup which symbolizes the cup of experience, the cup of penalty. The cup is the cup which is offered to the initiate, to which Christ referred in the Garden of Gethsemane, when he pleaded that the cup be taken away from him, but which he ended by drinking.

So Hercules, the aspirant, expressing himself in Leo, visions the great battle that lies ahead of him, knows that his past must work out to fulfilment in the future, knows that before he can climb the mountain in Capricorn he must slay the *Hydra*, and knows that he must no longer be the raven, but must manifest as *Aquila*, the eagle of Scorpio, and as *Cygnus*, the swan, in Aquarius. This he must begin to do in Leo, by demonstrating the power to dare, by facing the terrific struggle that lies ahead of him in the next three signs and by the slaying of the lion of his own nature (king of beasts) alone and unaided, and so earn the power to overcome the *Hydra*, in Scorpio.

## The Lesson of the Labour

Two thoughts, taken out of the Christian Bible, summarize the lesson of this labour. In St. Peter's *Epistle* we find these words: "Your adversary, the devil, like a roaring lion walketh about, seeking whom he may devour," and in *Revelations V, 5*, we find the words, "Behold, the Lion of the tribe of Judah the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

Hercules, the aspirant, the soul, symbolized the lion, the prince, the king, the ruler, and because of this he symbolically wore the lion's skin. The Nemean lion stands essentially for the coordinated, dominant personality, for the aspirant has always to be a highly evolved individual.

With the triple aspects of the lower personal self fused and blended and, therefore, potent beyond the average, the aspirant often becomes a somewhat trying and difficult person. He has a mind and he is using it. His emotions are controlled, or else are so blended with his mental reactions that they are unusually powerful; hence, he is exceedingly individual, often very aggressive, self-confident and self-satisfied, and his personality is, therefore, a devastating force in the family group, society, organization with which he may be affiliated. Therefore, the aspirant, the lion of Judah, has to slay the lion of his personality. Having emerged out of the mass, and developed individuality, he then has to slay that which he has created; he has to render helpless that which has been the great protecting up to the present time. Selfishness, the self-protecting instinct, has to give place to unselfishness, which is literally the subordination of the self to the whole.

Therefore, the Nemean lion symbolizes the powerful personality running wild and menacing the peace of the countryside. What is the lesson intended to be learned by the fact that Hercules tracked the lion to a cave that had two openings? Why did he stop up one opening and enter in through the other? And what is the spiritual teaching underlying the tradition that he there slew the lion with his bare hands?

Many of these old stories have held the true significance of their meaning unfathomed for thousands of years, and it is only in this day and generation that the true esoteric meaning can possibly emerge. The interesting fact about the period in which we now live is that it marks a unique development in racial unfoldment. There have always been manifestations of the sun gods, and this labour of Hercules has again and again been enacted by a few here and a few there. Every nation has produced highly evolved aspirants who track the lion of the personality down into the cave and there master it. But, relatively, in relation to the myriads of human units, they have constituted a very small minority. Now we have a world full of aspirants; the coming generation in all nations will produce its thousands of disciples and already tens of thousands are **[Page 53]** seeking the Way. People are now very individual, the world is full of *personalities*, and the time has come when the lion of the tribe of Judah must prevail over the lion of the personal self. We are not alone in our struggle, as Hercules was, but we form part of a great group of sun gods, who are struggling with the tests preparatory to initiation, and with the problems that will draw out the full powers of the soul.

In Capricorn we shall climb the mountain-top, and entering now, as we are, the Aquarian cycle, the aspirants of the race are in a position to begin to learn the lesson of service and universal consciousness. When, in two thousand years' time, we begin to enter Capricorn, there will then be a tremendous gathering-in of initiates, and the scaling of the mount of initiation and the mount of transfiguration by many hundreds of disciples. In the meantime, the lion of the personality has to be dealt with and the cave entered.

In the symbolism of the scriptures of the world, the most momentous happenings are enacted in one of two places: in the cave or on the mountain. The Christ is born in the

cave; the personality is overcome in the cave; the voice of the Lord is heard in the cave, the Christ consciousness is nurtured in the cave of the heart, but after the cave experiences the mountain of transfiguration is climbed, the mount of crucifixion is achieved, to be succeeded finally by the mountain of ascension.

I would like here to give the technical, perhaps more scientific, interpretation of this cave which Hercules entered. The Aryan race, to which we belong, is one of keen mental development, and the consciousness of people everywhere is shifting steadily out of the emotional nature, and so out of the solar plexus center, into the mental body and, therefore, into the head. There is in the head a little cave, a small bony structure which shields and guards one of the most important glands in the body, the pituitary. When this gland is in full and proper functioning activity, we shall have a personality rounded-out and active, self-controlled, with pronounced mental activity and endurance.

This pituitary body is dual in its configuration: in one of its lobes, the frontal or ante-pituitary, is to be found the seat of the reasoning mind, intellectuality, and in the other, the post-pituitary, is the seat of the emotional, imaginative nature. It is also said that this gland coordinates the others, controls growth and is essential to life. It is interesting that Berman defines intellectuality as the "capacity of the mind to control its environment by concepts and abstract ideas". Where there is a lack of development of this gland you may find both emotional and mental deficiency. Many endocrinologists and psychologists have expressed themselves along similar lines.\* It is in this cave that the lion of the developed personality or individuality has its lair, and it is here that the sun god, Hercules, must conquer.

For centuries the Egyptians, and especially the Hindus, have known of the chakras or force-centers in the etheric body. The discovery of the endocrine system shows corresponding physical glands in the same locations. One of these, the pituitary body, with its two lobes, symbolizes the cave with two openings, one of which Hercules had to close before he could control the personality by the higher mind. For it was only when he had blocked the opening of the personal emotions (post-pituitary), thrown away even his trusty club, refused symbolically to lead any longer a personal, selfish life, that he could, entering by the opening represented by the ante-pituitary, subdue the lion of the personality in the cave. These correlations are so exact that they present in little and in large an awesome testimony to the unflawed integrity of the Plan. "As above so below. A striking correlation between biological and spiritual truths.

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\* *The Soul and Its Mechanism* by Alice A. Bailey. Lucis Publ. Company, New York, N.Y., and the Lucis Press, London.

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**LABOUR VI: Seizing the Girdle of Hippolyte**  
(Virgo, August 22nd - September 21st)

**The Myth\***

The great Presiding One called unto him the Teacher watching over Hercules. "The time is drawing near," he said, "how fares the son of man who is a son of God? Is he prepared again to venture forth and try his mettle with a foe of a different sort? Can he now pass the sixth great Gate?"

And the Teacher answered: "Yes." He was assured within himself that when the word went forth the disciple would arise to labours new, and this he told the great Presiding One within the Council Chamber of the Lord.

And then the word went forth. "Arise, O Hercules, and pass the sixth great Gate." Another word likewise went forth, though not to Hercules, but unto those who dwelt upon the shores of the great sea. They listened and they heard.

Upon those shores dwelt the great queen, who reigned o'er all the women of the then known world. They were her vassals and her warriors bold. Within her realm, of men not one was found. Only the women, gathered round their queen. Within the temple of the moon they daily worshipped and there they sacrificed to Mars, the god of war.

Back from their annual visit to the haunts of men they came. Within the temple precincts they awaited word from Hippolyte, their queen, who stood upon the steps of the high altar, wearing the girdle given her by Venus, queen of love. This girdle was a symbol, a symbol of unity achieved through struggle, conflict, strife, a symbol of motherhood and of the sacred Child to whom all human life is truly turned.

"Word has gone forth," said she, "that on his way there comes a warrior whose name is Hercules, a son of man and yet a son of God; to him I must give up this girdle which I wear. Shall we obey the word, O Amazons, or shall we fight the word of God?" And as they listened to her words and as they pondered o'er the problem, again a word went forth, saying that he was there, ahead of time, waiting without to seize the sacred girdle of the fighting queen.

Forth to the son of God who was likewise a son of man went Hippolyte, the warrior queen. He fought and struggled with her and listened not to the fair words she strove to speak.

He wrenched the girdle from her, only to find her hands held out and offering him the gift, offering the symbol of unity and love, of sacrifice and faith. Yet, grasping it, he slaughtered her, killing the one who dowered him with that which he required. And as he stood beside the dying queen, aghast at that which he had done, he heard his Teacher speak: "My son, why slay that which is needed, close and dear? Why kill the one you love, the giver of good gifts, custodian of the possible? Why kill the mother of the sacred Child? Again, we mark a failure. Again you have not understood. Redeem this moment, e'er again you seek my face."

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\* From now on the chapters will be based on the informal lectures given by A.A.B., her finished material for a proposed book having run out. Therefore, a rewrite will be offered plus material from *Esoteric Astrology* and from *The Gifts of the Spirit* by Dane Rudhyar, neither of which had appeared at the time the lectures were given in 1937.

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Silence fell and Hercules, gathering the girdle to his breast, sought out the homeward way, leaving the women sorrowing, bereft of leadership and love.

Unto the shores of the great sea again came Hercules. Close to the rocky shore he saw a monster of the deep, holding between his jaws poor Hesione. Her shrieks and sighs rose to high heaven and smote the ears of Hercules, lost in regret and knowing not the path he trod. Unto her help he promptly rushed, but rushed too late. She disappeared within the cavernous throat of the sea serpent, that monster of ill fame. But losing sight of self, this son of man who was a son of God breasted the waves and reached the monster, who, turning towards the man with swift attack and roaring loud, opened his mouth. Down the red tunnel of his throat rushed Hercules, in search of Hesione; finding her deep within the belly of the monster. With his left arm he seized her, and held her close whilst with his trusty sword he hewed his way from out the belly of the serpent into the light of day. And so he rescued her, balancing thus his previous deed of death. For such is life: an act of death, a deed of life, and thus the sons of men, who are the sons of God, learn wisdom, balance and the way to walk with God.

From out the Council Chamber of the Lord, the great Presiding One looked on. And from his post beside, the Teacher too looked on. Through the sixth Gate again passed Hercules, and seeing this and seeing both the girdle and the maid, the Teacher spoke and said: "Labour the sixth is over. You slaughtered that which cherished you and all unknown and all unrecognized gave unto you the needed love and power. You rescued that which needed you, and thus again the two are one. Ponder anew upon the ways of life, reflecting on the ways of death. Go rest, my son.

The Tibetan (Djwhal Khul)

### Introduction

It is said that, from some aspects, Virgo is the oldest of the zodiacal signs. Down through the ages, be it Lilith or Isis, Eve or the Virgin Mary, all portray the mother of the world, but it is Mary who at length bears the Child in her arms. And it is in this sign that the Christ consciousness is conceived and nurtured through the period of gestation until at last in Pisces, the opposite sign, the world saviour is born.

As in Leo, this is a cave experience, "in the womb of time", and should be characterized by warmth, quietness, deep experiences and "slow, yet powerful crises". It is a synthetic sign. On this point the Tibetan says: "The symbology of Virgo concerns the whole goal of the evolutionary process, which is to shield, nurture and finally reveal the hidden spiritual reality. This, every form veils but the human form is equipped and fitted to manifest it in a manner different from any other expression of divinity and so make tangible and objective that for which the whole creative process was intended." (*Esoteric Astrology*, pp. 251-2)

This synthetic quality is further emphasized by the fact that eight other signs (all except Leo, Libra and Capricorn) through their planetary rulers pour their energies through Virgo, and the Tibetan calls attention to the fact that we are now entering the eighth sign from Virgo, in other words, the next sign before that in which the Child is brought to birth, the sign which will see many take initiation. It is to be remembered that all men and women pass through all signs, and for those born in Virgo, or having that sign on the ascendant (the eastern point of the chart, indicating the soul purpose of the disciple) these qualities or energies are displayed in many ways, for organizations, arts, sciences, all call for long periods of mental gestation and the struggle of bringing forth new ideas into manifestation.



Another unique feature of Virgo is that it has a triple symbol, which only one other sign, Scorpio, has. This is significant, implying that these two signs are “connected with the growth of Christ consciousness. They mark critical points in the soul’s experience, points of integration, wherein the soul is consciously at-one-ing itself with the form and at the same time with spirit. (*Esoteric Astrology*, p. 481). This statement underlies the [Page 56] spiritual theory of Triangles, which are many, and the Tibetan adds these august and arresting words: “Under the will of Deity and the unalterable energy at the heart of the manifested zodiac, they produce the changes in consciousness that make man divine at the close of the world cycle.” And further: “It is through the fusing and blending of the three planetary energies, *by the agency of human thought, reacting to zodiacal energies*, that our earth will be transformed into a sacred planet.” (*Editor’s italics.*) Surely these words expand our vision, deepen our understanding, give us faith in the future of humanity, and strength to cooperate patiently with the present.

### Interpretations of the Myth

The story of the myth related that the great Presiding One recognized that this labour was indeed with an enemy “of a different sort”. It is interesting that the two labours which, “Hercules, though he won eventually, performed badly were with his polar opposites, females. In Aries the conquering of the man-eating mares so inflated his ego that he stalked on ahead in pride and left the mares to Abderis, his personality, with the result that they escaped and the labour had to be repeated. “But Abderis lay dead.” And in the labour in Virgo, he slayed the queen of the Amazons, though she offered him, the girdle, and then he had to rescue another maiden, Hesione, from the belly of the whale, to compensate for the life he had unnecessarily taken.

So the war between the sexes is of ancient origin; indeed is inherent in the duality of humanity and the solar system. To this fact our divorce courts bear loud testimony; and competition arises in business as well as in the home. There are small but important points in the story not to be overlooked. What did Hippolyte contribute to the error? Perhaps this: she proffered to Hercules the girdle of unity, given her by Venus, because she had been told that the Presiding One had so ordered, not because she felt unity. Did she do it under compulsion but with no love? And so she died. Even so we are told that evil must come, but woe betide those by whom it comes, and so Hercules failed to understand his spiritual mission, though he obtained its objective.

Again, one wonders why the Amazons made a yearly sortie into the world of men? Was it to make war on them, or was it to seek unity, in which there was no heart? Was it to seek new members for their man-less world? But God, we are told, looks at the heart. It will come as a shock to many of strict, legally moral views to reflect that an avowed prostitute may be superior to a woman who adds blasphemy to prostitution, when she takes vows in church without love and with no intent to serve, but only to obtain money, security or position. One seldom hears a sermon on the woman taken in adultery, of whom the Christ said, “Neither do I condemn thee. Go in peace and sin no more.” All of this seems subtly involved in the myth of the labour in Virgo. Its practical application as well as its cosmic and spiritual significances are startling. We are told that the “war *with purpose* between the sexes is now at a climax.”

This time the Teacher did not say merely that the work was badly done. He said without equivocation, “Why kill the mother of the sacred Child? Again we mark a failure. Again you have not understood. Redeem this moment e’er again you seek my face.” These were stern words and we should listen to the keynote. “Again you have not understood”.

And silence fell, and Hercules, gathering the girdle to his breast, sought out the homeward way, leaving the women sorrowing and bereft of leadership and love.

The act of death; then a deed of love when, at the risk of his own life, Hercules rescued Hesione and earned from the Teacher the words: "Ponder anew upon the ways of life, reflecting on the ways of death. Go rest, my son." We offer no apologies for repeating the words of the myth as told by the Tibetan; they are superlatively beautiful and their mantric power seems destroyed by paraphrasing them.

It is to be noted also that the labour was not described to Hercules as in other cases. The word went out only to the country where the queen of the Amazons ruled her woman's world, all men excluded. It was left for Hercules to understand the nature of the labour, and he did not. Also the Amazons worshipped the moon (the form), and Mars, the god of war; they too did not understand their true function, for Mary is pictured with the moon under her feet, and in her arms the one to be known as the Prince of Peace.

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### The Two Ways

As always there is a choice for good or evil before the native of a sign, depending on his status of evolution and the degree of sensitivity. Virgo is called the goddess of virtue or of vice. But what is the root meaning of "vice"? "To render ineffective", and that for Virgo is to negate the whole purpose of the sign, for it is said that "the Christ is to her the purpose of existence." The root of "virtue" is the Latin word *vir* meaning "strength", "man", as in "virility". The deep meaning of vice as an ineffectiveness of the spiritual life, reminds one again of the explanation of the saying in one of the Rules of the Road: "For each must know the villainy of each and still love on". For it appears, that a villain in this sense is merely a narrow-minded, rather uncouth fellow, a dweller in a small village, who knows nothing beyond his own small ring-pass-not.

How obvious, and what breeders of true tolerance, are these root meanings. Too long have we belabored the body, the physical, as the root of all evil, when it is really our narrow minds, our hard, small hearts, that cause wrong attitudes and habits; the body being but an automatic response apparatus, subject to the control of the inner man. Another idea presents itself in this connection, i.e., that "sin" means literally "anything that is done amiss". Just not hitting the "bull's eye", the "eye of illumination" spoken of in Taurus, is a sin for the son of man who is also a son of God. How perfectly these fundamental ideas interplay and confirm each other, when we abandon the complexities of the lower mind. Virgo is also called the "goddess of the two ways", because as the Holy Mother principle she symbolizes matter and also is the custodian of the Christ life.

It is meaningful that this sixth sign, the number of physical plane activity, is called the number of the Beast. This idea seems to have a horrible fascination for many, but what it really means is that Virgo is a symbol of the triplicity, 6 on the physical plane, 6 on the emotional plane, 6 on the mental plane, not 666 at all.

It is to be remembered that the lion is the king of beasts. The native attains finally in that sign the rounded-out personality. But in Virgo, the first of the steps towards spirituality is taken, the soul is called the son of mind, and Virgo is ruled by Mercury, carrying the energy of the mind.

In this Virgo lecture A.A.B. gave a most interesting sequence of prophetic references to the Virgin as follows:

"Behold, I will bring forth my servant, the *branch*". (*Zechariah 3:8*). One symbol of Virgo is the woman with the ear of corn, or the sheaf of wheat, or the branch of fruit in her arms. Remember also the prophecy in *Isaiah* upon which our New Testament is based:

“And a virgin shall conceive and bring forth a son”, and link up with that verse in *Ephesians* when St. Paul said that some day we shall attain unto the measure of the stature of the fullness of Christ. I would remind you that Christ laid the emphasis again and again on the new birth rather than on blood sacrifice. The esoteric meaning is “the blood is the life”. We are always too literal. Even as the old practice of offering slain animals at the altar passed, so should pass the idea of at-one-ment by the blood of Christ. That was born of the medieval guilt complex and the torturing of the physical instrument as a means to produce the dominance of the spirit; when the truth is that the body should be attuned to the soul and bring its beauty into manifestation, redeem it. All this is implicit in the sign of the Virgin and its labour. In *The Secret Doctrine* is a clear statement of the whole message of this sign: “Matter is the vehicle for the manifestation of soul on this turn of the spiral; and soul is the vehicle on a higher turn of the spiral for the manifestation of spirit, and these three are a trinity synthesized by Life which pervades them all”.

### **The Constellations and Stars**

The three constellations in close proximity to that of Virgo are: *Coma Berenice*, the mother of the form only; the Centaur, the man riding upon a horse or the horse with a man’s head and torso, representing the human being, for man is an animal plus a god. This is the lowest of the constellations and it is notable that Hercules, though he had passed through five Gates failed at the sixth Gate, and had to begin again at the bottom, [Page 58] and make reparation for his lack of love and understanding. It often happens to advanced disciples. The third constellation holding promise of the future is *Bootes*, “the one who is coming”, the saviour in Pisces who frees humanity from subservience to the form.

Virgo itself is a cup-shaped constellation with three main stars outlining it, the cup of communion, of which the Christ said “Drink ye all of it”; in its highest meaning the Holy Grail. The brightest star is *Spica*, which means “the ear of corn”. Christ was born in Bethlehem, which means “the house of bread”. We say, “Give us this day our daily bread”, manna, bread from heaven, or the bread and wine of the communion. Ever this symbology of bread runs through the Old and New Testaments, and today our great economic problem still remains to furnish bread, a symbol of food, to a hungry world: bread for the body and bread for those who hunger and thirst after righteousness. All this as part of the nurturing function of the mother of the world, who nourishes the form and also the Christ-consciousness latent in the form.

### **The Mutable Cross and the Planetary Rulers**

Virgo is one of the arms of the mutable cross, with its opposite sign of Pisces, and the airy Gemini and fiery Sagittarius completing the four arms. It is the common cross of those who have probationary status. Its description is as follows: “The mutable cross is the cross of the Holy Spirit, of the third person of the Christian trinity, as it organizes substance and evokes sensitive response from substance itself.” (Note the beautiful correlation of this statement with the fact that the Holy Spirit over-shadowed Mary.) On this cross the man reaches the stage of *acquiescence and aspiration*, and so prepares himself for the fixed cross of discipleship. It is notable that “the mutable cross of the personality dedicates the man who is crucified thereon to material ends in order that he may learn eventually their divine use.” “The sin against the Holy Ghost” has been the subject of much morbid wondering. The Tibetan states: “The misuse of substance and the prostitution of matter to evil ends is a sin against the Holy Ghost.” It was this sin, the greatest of his whole pilgrimage, that Hercules committed in Virgo, when he did not understand that the

queen of the Amazons was to be redeemed by unity, not killed. Over and over again the Tibetan emphasizes the fact that it is “through the medium of humanity that a consummation of ‘light’ effectiveness will be produced which will make possible the expression of the whole”. We still make the mistake of Hercules, when we forget that the triangle of the Trinity is an equilateral triangle, all angles of equal importance, to the working out of the Plan. (*Esoteric Astrology*, pp. 558 et seq.) It is in Virgo, after complete individualization in Leo, that the first step toward the union of spirit and matter is made, “the subordination of the form life to the will of the indwelling Christ”.

The three rulers of the sign Virgo definitely relate it to eight other signs, as has been noted, making it the outstanding sign of synthesis. Including Virgo itself, we have nine signs or energies interplaying, the number of the months of gestation of the human embryo. Again “as above so below”.

The orthodox ruler of the sign is Mercury, “the versatile energy of the son of mind, the soul”, the intermediary between the Father and Mother. The esoteric ruler is the moon, veiling Vulcan. The moon rules the form and we are again reminded that it is the will of God to manifest through the form. Vulcan is an expression of first ray energy, while the moon exerts fourth ray energy; Jupiter is the hierarchical ruler representing the second creative Hierarchy (divine builders of earth’s planetary manifestation), and brings in second ray energy.

The Tibetan points out that Mercury, Saturn and Venus rule the three decanates and he reminds us that when a man is on the reversed wheel of the disciple (counter-clockwise) he will enter the sign through the influence of Venus, while the average man will enter under the rulership of Mercury. This is an example of how we may misinterpret a horoscope if we do not know the status of evolution of the native. Mundane astrology, without synthesis, may be very misleading and superficial. Alice Bailey was [Page 59] wont to say, with a twinkle in her eye, to a novice who exclaimed how exactly his chart was working out: “That is too bad, if you were living above the solar plexus, your personality chart would not work out so exactly”. The chart of the soul will be used in the astrology of the future; not the chart of the personality. This warning is covered in a positive statement by the Tibetan: “The basis of the astrological sciences is the emanation, transmission, and reception of energies and their transmutation into forces by the receiving entity”. This defines clearly what should be our attitude at full moon meditations and our use of individual horoscopes. “The point I seek to make here”, says the Tibetan, “is that it is all a question of developed reception and sensitivity.”

### **Significance of the Sign and its Polar Opposite**

In the Mermaid, the fish goddess, we have the symbol of the at-one-ment of Virgo with its opposite sign Pisces. Always there is the duality, inherent in us and in the solar system; the second ray of the sun itself being a duality, Love-Wisdom. The lesson for the Virgo native, as stated by Dane Rudhyar in *Gifts of the Spirit*, is to have “a clear realization that no truth is complete or even real which does not include its opposite, and all that occurs in between.” Reminding one again that eight energies play through Virgo, that it is a sign of synthesis, Rudhyar states that transfiguration is required rather than transformation.

The three virtues demanded are tolerance, compassion and charity; one grows by becoming ever more inclusive. One of the most serviceable interpretations given is this comment on tolerance, the true nature of tolerance, which mostly as practised has a tinge of superiority and condescension. Rudhyar says: “Real tolerance goes far deeper than such an attitude of ‘live and let live’, which is often not without a taint of smugness and self-centered indifference to everything but one’s own truth... It means etymologically ‘to

bear'. To bear what? The burden of the necessity for change and growth ... The Virgo's typical preoccupation with details of work, with technique, with health and hygiene, with analytical vivisection of himself and others, is actually a focalization on the negative values of crisis." If the crisis in Virgo is positively met then, "the substance of consciousness itself is renewed and with this renewal, undertoning it, goes necessarily a re-statement of purpose."

For Pisces, the opposite pole, the keynote given is courage, and the Piscean temperament is called a battlefield, for its message is "liberation," and liberty must be fought for and earned, it cannot be a gift. The climax reads: "All conflicts are absolved, all transitions are resolved into Christ births," which is the climax of the birth of the latent Christ-consciousness in Virgo.

### Keynotes

The heights and the depths of this sixth labour are clearly indicated in the keynotes of the sign: On the ordinary wheel the command goes forth in the following words, which constitute the activity of Virgo: "And the word said, 'let matter reign'. Later, upon the wheel of the disciple, the voice emerges from the Virgin herself, and she says: 'I am the mother and the child. I, God, I, matter am.'" The Tibetan adds: "Ponder upon the beauty of this synthesis and teaching and know that you yourself have said the first word as the soul, descending into the womb of time and space in a far and distant time. The time has now come when you can, if you so choose, proclaim your identity with both divine aspects, matter and spirit, the mother and the child." (*Esoteric Astrology*, pp. 284-5).

The first synthesizing keynote is: "Christ in you, the hope of glory."

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## LABOUR VII: The Capture of the Erymanthian Boar (Libra, September 22nd - October 21st)

### The Myth

The great Presiding One, within the Council Chamber of the Lord, pondered the nature of the son of man who is likewise a son of God. He thought on what was needed to make him still more like unto his Father. "Another labour must be carried out. Balance he needs, and judgment sound, and preparation for a major test and future service to the race of men. For this, let him prepare with care." And the Teacher, noting on his tablets the purpose of the coming test, went forth and spoke to Hercules. "Go forth, my son, and capture the wild boar; salvage a ravaged country, yet take the time to eat." And Hercules went forth.

And Hercules, who is a son of man and yet a son of God, passed through the seventh Gate. The power of the seventh sign passed through him. He knew not that he faced a dual test, the test of friendship rare and the test of courage unafraid. The Teacher had instructed him to seek a boar, and Apollo gave to him a brand-new bow to use. Quoth Hercules: 'I will not take it with me on the way, for fear I kill. At my last labour, upon the shores of the great sea, I slew and killed. This time I slaughter not. I leave the bow.' And so unarmed, save with his trusty club, he climbed the mountain steep, seeking the boar, and seeing sights, on every hand, of fear and terror. Higher and higher still he climbed. And then he met a friend. Upon the way, he met with Pholos, one of a group of centaurs,



known unto the gods. They stopped and talked and for a time Hercules forgot the object of his search. And Pholos called to Hercules, inviting him to broach a cask of wine, which was not his, nor yet belonged to Pholos. Unto the group of centaurs, this great cask belonged, and from the gods, who dowered them with the cask, had come the word that never must the cask be broached, save when the centaurs met and all were present. It belonged unto the group.

But Hercules and Pholos opened it in the absence of their brothers, calling to Cherion, another centaur wise, to come and share their revels. This he did, and all the three together drank, and feasted and caroused and made much noise. This noise the other centaurs heard from distant points.

In wrath they came, and a fierce battle then took place and in spite of resolutions wise, again the son of man, who was a son of God, became the messenger of death and slew his friends, the centaurs twain with whom he earlier had drunk. And, whilst the other centaurs sorrowed with lamentations loud, Hercules escaped again into the mountains high, and again renewed his search.

Up to the limits of the snow he went, following the tracks of the fierce boar; up to the heights and bitter cold he followed it, and yet he saw it not. And night was drawing on, and one by one the stars came out, and still the boar outdistanced him. Hercules pondered on his task and sought within himself for subtle skill. He set a snare with skill, and wisely hid, and then he waited in a shadow dark for the coming of the boar. And hour by hour went by, and still he waited till the dawn drew near. Out from its [Page 61] lair the boar emerged, seeking for food, driven by ancient hunger. And in the shadows near the snare waited the son of man. Into the snare the boar fell and in due time Hercules released the savage beast, making it the prisoner of his skill. He wrestled with the boar and mastered it, and made it do the thing he said, and go the way that he desired. Down from the snowy summit of the mountain high came Hercules, rejoicing on the way, driving before him, on the downward way, the fierce though tamed boar. By the hind legs twain, he drove the boar, and all upon the mountain laughed to see the sight. And all who met the son of man, who is the son of God, singing and dancing on the way, laughed too to see the progress of the two. And all within the city laughed to see the selfsame sight, the staggering, weary boar and the laughing, singing man.

Thus Hercules performed his seventh labour and returned unto the Teacher of his life. And the great Presiding One within the Council Chamber of the Lord remarked: "The lesson of true balance hath been learnt. A lesson still remains. At the ninth Gate again, the centaur must be met and known and rightly understood."

And the Teacher said: "The seventh labour is completed, the seventh Gate passed. Ponder upon the lessons of the past; reflect upon the tests, my son. Twice have you slain that which you should love. Learn why." And Hercules stayed within the city gates and there prepared for that which later should befall, the test supreme.

The Tibetan (Djwhal Khul)

## Prologue

*"The Mythus is the undisclosed thought of the soul. " (Isis Unveiled)*

Libra presents us with many paradoxes, and marked extremes, depending on whether one is on the clockwise turn of 'the zodiac, or on the reversed path, the disciple who has turned, consciously, to the evolutionary path, the way homeward. It is said to be one of the most difficult signs to understand. It is the first sign that has neither a human nor an animal symbol, except that holding the balance stands the figure of justice - a blinded



woman, blinded perhaps to the outward objective sight, that the inner intuitive sight may divine where justice lies.

It is an interlude, we are told, comparable to the quiet listening in meditation; a time of assessment of the past. Again, strangely, the average man approaches Libra through the drastic test of Scorpio, while the more evolved man enters into the Libra test from the sign of Virgo, with the Christ consciousness stirring in his heart and mind. Think how different will be the experiences of these two men in Libra. In one case the balance will swing wildly up and down; in the other balance will be approached, or achieved, between matter and spirit, and all lesser pairs of opposites.

At this point we begin to see why, in this quiet sign, we meet with the problems of sex and money, both good servants and bad masters, according to the use made of them. Sex is a sacrament, at-one-ment of male and female, for the production of forms, for the carrying on of evolving life. Money is a means of exchange, of sharing at a distance, if not loved and held for itself alone, the gold of the miser, or the gold of the loving, giving heart.

The balance of the pairs of opposites (*Esoteric Astrology*, p.250) is sharply defined. The balance may swing from bias and prejudice to justice or judgment; from dull stupidity to enthusiastic wisdom. How unusual and delightful a combination of words is that. In common parlance we symbolize wisdom by the rather stupid, blinking owl, and those who think themselves wise are too often full of solemnity and a bit stodgy, but wisdom should be “enthusiastic”. Something to ponder, that. And there may be intrigue, the winding ways of man-made laws invite it; or there is straightforward conduct, and the Libran may be characterized by materialistic or by spiritual attitudes. Over and over again on this journey round, the constellations are all harmonious, good and for a purpose; it is our receptivity and use of them that determines what we manifest. It correlates with painful exactness the impressions gained by the casual tourist, and the man who goes and lives for a while in a country, and really knows its people. Sometimes **[Page 62]** one thinks that an intelligence test should be given before a visa is issued. Such wild ideas, for instance, are brought back by people who have spent a few days in Paris and think they then know France.

And in this stately sign of balance and justice and the law we find that the test ends in a burst of laughter, the only labour that does. Down from the mountain came Hercules, trundling the boar like a wheelbarrow, singing and laughing, and all onlookers laughed with him. How delightful; and this despite the fact that again Hercules made a dire mistake. The Teacher had told him to “take time to eat”, but Hercules took time for a drunken orgy with two wise old centaur friends. And take note that they broached the cask of wine which was to be opened only by and for the group. A whole sermon could be preached on that point and also on the fact that, while Hercules took every precaution not to kill the boar, he ended by killing two friends. Thus does temptation come up behind us when we think we have cleared the path before us of pitfalls. But then the wise Teacher, when assessing the labour, passed lightly over the brawl, to which all had contributed, merely saying, “Ponder upon the lessons of the past” (Libra’s assessment). “Twice have you slain that which you should love. Learn why.” That is all; and we are reminded that the personality remains outside the ashram (our teachers see only whatever light we bear). There is no special praise, Hercules just passed, not *cum laude*; but the seventh labour was declared complete and the seventh Gate passed. Justice with mercy. “If Thou O God wilt be extreme to mark what is done amiss, O Lord who may abide it?”

## Reflections of a Libran

Before Hercules captured the Erymanthian boar, he sat at the table of Pholos and drank heady wine. At this time he was the soul of conviviality, seeking and finding pleasure. For Hercules, as for all who assume the labour that must be performed in Libra, the fumes of pleasure must be dissipated before the greater task of self-mastery, i.e., the capturing of the boar, can be undertaken.

It is to be noted that the quaffing of the wine by Hercules leads to a tragedy, the death of Pholos. This sudden interjection of catastrophe into the pleasure-seeking existence of the

Libran, harsh though the experience may be, is a necessity for the growth of the soul.

Without such tragedies, the potentialities of Libra remain dormant. The Libran sets out upon his journey in winter, a time of bleakness when the personality life has lost its allure. Hercules does not use brute force in taking the boar captive. He sets a trap, waits and allows the beast to trap itself. When the boar flounders in the snowdrifts, Hercules seizes his opportunity. It is curiously Libran to avoid a direct encounter, and not to expend more force than is necessary. He seeks to achieve his ends gently, not coercively.

We are told that Hercules seizes the hind legs of the boar, and compels the beast to walk down the mountainside on its front legs, and that this spectacle excites the laughter of all who witness it. In this incident we observe the Libran's ability to find unusual solutions, and to perceive the value of the incongruous.

Matters of great consequence in the history of mankind are determined by unusual approaches to common problems. For example, a Tartar chieftain started a great fire behind his own troops, thus forcing them to press forward with such desperate vigour that no enemy could withstand them. Again, when Hannibal sent his elephants against Scipio, the latter ordered soldiers to blow trumpets into the ears of the animals; confused and frightened by the noise, the elephants stampeded, and killed many of Hannibal's men.

The perception of incongruities is one of the greatest weapons given to mankind in its perpetual fight against glamour. It is the source of the laughter that explodes pretence and destroys outmoded institutions.

This is the only labour that ends in a burst of laughter. Not only does Hercules perform the task assigned; he makes the ferocious boar an object of ridicule. By a slightly altered perspective, many of the terrifying experiences of life may be transformed [Page 63] by a beneficent sense of humour. Much of what people regard with grave and serious earnestness has decidedly ridiculous overtones.

The graphic description of Hercules driving the boar by its hind legs is a symbolic representation of the soul directing the ungainly body. This relationship in which each aspect achieves due importance is characteristic of the more highly organized Libran. Thus is the principle of balance observed.

The Libran goes about weighing and balancing all things. This attitude frequently makes him appear hesitant and indecisive. Knowing that there are innumerable gradations between black and white, he is seldom inclined to be an extremist. He knows that those who are regarded as pillars of society may be Pharisees, and the unostentatious and humble, the salt of the earth; that those who protest their excellence most vehemently may be the least meritorious; that the worldly wise may act like fools, and fools may stumble upon treasures; that the judgments of the world may be reversed by a higher court; that truth may walk the earth in many an unlikely guise.

The quest for truth, then, becomes changed into the development of discrimination. In a sense, truth does not exist for human beings, for all truths are but fractional parts of greater wholes. The search for these more inclusive concepts is of more importance than the insistence upon an isolated fragment of a narrow, separative segment.

Like a busy spider, the Libran is perpetually spinning threads of relationships, creating a sensitive network of meanings. The result of such activity is synthesis. Between the concrete and the abstract he stands, trying to relate the two. Always there is a discrepancy, always the gap between the end envisioned and the goal achieved; and yet, the web glows luminously and assumes a pattern of intricate beauty.

Halfway between heaven and earth the Libran waits. Looking above, he sees the vision, the golden dawn gilding a snow-capped mountain-top; gazing downwards, he beholds the sloughs and the mire through which the sons of men pass. On the one hand, he cognizes high ideals; on the other, he perceives them repudiated. At this midway point he must stand and work. If he rises towards the ideal world, he loses touch with common things; if he descends to the level of materialistic activity, he loses the precious perceptions that are the mainspring of his being. Between these two worlds he is poised in order that he might gain understanding; an understanding that includes the highest and the lowest, the good and the bad, the lofty and the insignificant. This is compassion.

The knowledge gained brings disillusionment. Peering into human hearts, he perceives; the obscure shadows, and the sediment of strange passions therein. He discovers the base methods by means of which persons of consequence establish their success, the dark spots in the lives of reputable men, the clever ways by which they evade the promptings of conscience. He observes the budding ideas which are frost-bitten at the first temptation. He contemplates the long onward march of the human race, with its sporadic achievements and its multifarious failings.

What is the result of such reflections? First of all, the glammers that so often chain a man to earth are substantially weakened. He becomes aware that man lives in a swirling mist of illusion, clinging to life as an end in itself, often fleeing from truth as from a catastrophe. This description of shortcomings does not mean that human goodness is overlooked; without a sufficient measure of it, the world could not endure.

The Libran is not at all sure he cares to take part in the aggressive struggle to make a living, and to push his way forward belligerently to a place of power and prestige in the world. Were he concerned about himself alone, he would probably retreat to a library, and spend his days there. However, other human beings also exist and they have claims upon him. The motive of service thus takes root in his life, a sense of service based on a realistic appraisal of human nature. Actually, it is very difficult to serve the incredible species called man. Inform a man of a truth that would, if accepted, alter his stereotyped way of life, and he will as like as not condemn you as a radical; reason with him, and he will stubbornly insist on the primacy of his instincts; on the other hand, display indifference to his plight, and he will denounce you for being **[Page 64]** callous to his sufferings. Whoever would serve the human race must be prepared for misunderstanding, misinterpretation, and the perversity that upholds the opposite of what is said.

The Libran is not inclined to be either a zealot or a tyrant. Seeking to persuade rather than to compel, he understands the art of spiritual compromise; this involves a willingness to yield on all non-essential points, and an understanding that heaven is reached by a series of separate steps rather than by a single salvational leap. Serving others requires a just appraisal of their capacities; to expect from them what they are incapable of giving is both unwise and frustrating. The help given to a person must find expression within the framework of his limitations. If this is not done, the aid may prove an impediment. A careful distinction must be made between too much aid and too little; if too much is given, the individual will not be encouraged to use his own resources, whereas too little may cause him to sink in a sea of despair. In other words, the help given must be carefully suited to the needs of the individual involved. In many cases, help would only be an

encumbrance; therefore, it is often better to allow a person to fashion his spiritual certainties out of his own bitter conflicts.

The constant weighing and measuring so characteristic of Libra have one aim; the establishment of equilibrium. The world is upheld by equilibrium, and this the Libran understands. As a matter of fact, the laws of karma may be considered as equilibrising activities that prevent the continuance of an unbalanced condition. The catastrophes that befall a man are meant, not to punish, but to restore equilibrium in his nature. He who establishes equilibrium in his own life will not be obliged to have it imposed upon him by harsh, bludgeoning circumstance. The scales of Libra are easily tipped on either side, but the mid-point on which the balance rests remains unchanged. This is the point of equilibrium, the secure retreat which the fluctuating shadows of earthly upheavals and catastrophes can never menace.

It should be pointed out that equilibrium, as here conceived, is a dynamic rather than a static condition. A balanced system of energies would be a more adequate definition; phrased differently, it might be called an ordered arrangement of energies directed and controlled by an over-arching will-to-good. The fully developed man, or initiate, might perhaps be described in such terms also.

In the midst of dissonance, the Libran cherishes the dream of harmony; in the far country, he remembers his Father's house. In memory thereof, he seeks to be a point of peace in a sea of clashing forces. That is the goal, but not always the achievement. However, this longing for harmony strengthens in him the desire to be a peacemaker. He can usually understand both sides of an issue, and this ability serves him well as a mediator and arbitrator.

The energies he employs are persuasion, courtesy, and cooperation; when these fail, he disdains harsher methods. He is naturally inclined towards group work, and is attracted by all programs of action that promote brotherhood and unity.

There is a strongly feminine element in the Libran, and this is natural, since Venus rules the zodiacal sign. The hard, driving thrust of modern life is too aggressively masculine; the softer grace and artistic beauty of the feminine component should act as a complementary influence. The Libran instinctively understands this. He knows that masculine assertiveness must be modified by the subtler savour of feminine sweetness; that yielding water will outlast implacable stone and rigid steel.

When the Libran has assimilated the soft harmonies of Venus, he begins to respond to another vibration, that of Uranus. The statement in the Bible which describes this impulse is expressed in the words, "Behold, I make all things new." The old forms are understood to be chains and shackles. They must be discarded. The broom of God must sweep away the debris of the ages in order that the high ideals of brotherhood and unity may be incorporated into the very structure of our institutions, that the lives men lead may reflect the divine image that is indelibly imprinted in their essential being. Yet, this revolutionary change is not to be accomplished by a rearrangement of outer shapes, forms, or institutions; it must originate within the human mind, in the [Page 65] silence of a man's heart, when he turns towards the light that shines upon him from the residue of immortality dwelling in him. The Libran sets out to remake himself, knowing that this is his first step towards the remaking of the world.

### **The Rulers of Libra and Its Opposite Sign**

The opposite sign of Libra, with which at-one-ment must be made, is Aries whose exoteric ruler is Mars, while the ruler of Libra is Venus. Exoterically, therefore, there must be at-one-ment between the Will and the higher mind, expressing itself through

desire or love according to the status of evolution. The esoteric ruler of Libra is Uranus, and Saturn in this sign is the ruler of that “stupendous creative Hierarchy” which forms part of the third aspect of divinity. It is for this reason that Libra is closely connected with, and explains the third aspect of the Godhead and hence it is a governing sign and a major determining factor where law, sex and money are concerned. The Tibetan further states that, “If students will make a careful study of these three: law, first aspect; relation between the pairs of opposites (sex), second aspect; and concretized energy, called money, third aspect, as they express themselves today and as they can express themselves in the future, they will have a picture of physical human achievement and of future spiritual expression which will be instructive and most worthwhile. The whole process is accounted for by the activity of the three rulers of Libra: Venus, Uranus and Saturn.” (Condensation, *Esoteric Astrology*, p.243 et seq.)

Peculiar beauty emerges when considering the keynotes of Aries and Libra as given by Dane Rudhyar in *Gifts of the Spirit*. The note for Libra is “ease”, but it is far from the ease of luxurious comfort. The author defines it as “an expression of totally accepted relatedness, be it with an object, a situation or a person ... Men can only be free from nature by fulfilling nature; by fulfilling it with ease, with elegance.

“By elegance we mean that quality which the mathematician has in mind when he speaks of ‘the elegant solution of a mathematical problem’, a solution which moves on with extreme ease’, with the utmost simplicity of means, with a minimum of intermediary steps, with inherent logic”. A redwood tree is likewise the elegant solution of the problem contained in the seed; a perfectly easy and logical development of the potentialities inherent in this seed.

“Natural growth of inherent potentialities, ease and logic of development, elegance of unfoldment; these are jewels of the art of living; these are the tests of mastery.” Let your mind rest in contemplation of these beautiful words. It is difficult to imagine a more refreshing concept of growth, a growth which unfolds from within as a flower opens, instead of with stress and anxious strain. Here we might note that Libra represents the vegetable kingdom, sex and natural affinity. In that kingdom three rays are said to be vibrating in unison. This results in service, beauty, colour and fragrance. Rudhyar’s words are not mystical poetry; they are rooted in biological fact, where also creative energy, God immanent, is at work.

Turning to Aries, we find that the keynote is “adaptability”, which indicates a method by which the “ease” of Libra may be obtained. We all know of men and women, in history and about us now, who move with poise and power amidst tragic happenings. And what an awesome, inspiring sight it is. We find adaptability also in the camouflage of the animal kingdom, in the colouring of birds and beasts which helps to protect their lives. Man in dangerous circumstances has an equal need for camouflage, in his case, for increased adaptability. This immediately raises a query as to the dangers of compromise, the deserting of principle for safety. But just as the Tibetan has told us that “spiritual compromise” may be a recognition of time and evolution, not involving any treachery to the goal, so we read the following by Rudhyar:

“This type of social adaptation should not be such as to divert or muddy the flow of the release of power. It should not alter the quality of the projected images, or cloud the vision they convey ... This is a difficult task of discrimination. To be adaptable, yet to retain the purity and total integrity of one’s vision and one’s ideal; to accept detours, yet not lose the direction of the goal; to be understandable and acceptable to those who need the spiritual arousal, yet not distort or lower the character of the message; to use the values born of the past, yet not sell short the future to the uncertain present; to be **[Page 66]** kind to men, yet uncompromisingly true

to the spirit - such are the problems that the Aries person will constantly meet, in one form or another. The individual who is consecrated and true to the spirit acts as the spirit in terms of human needs.” (Ease and adaptability: Libra at-one with its opposite sign, Aries.)

### **The Constellations and the Stars**

There are three constellations in Libra, all of special interest. First there is the southern cross that has never been seen in the Occident since the time of the Crucifixion, when it was seen at Jerusalem. Now the cross is receding. Let us try to grasp the dramatic presentation in this great symbol. Four bright stars make up this cross; four, the number of the matter aspect of man, the quaternary. The southern cross, the quaternary, is receding. The same symbolism is seen in Gemini, with *Castor* and *Pollux*. *Castor*, symbolizing immortality, is growing brighter and *Pollux*, mortality, is growing dimmer. The cross is receding, and this promise is in Libra, called the open door to Shamballa, the sign in which there is found “the narrow, razor-edged path” which leads the man into the kingdom of the soul.

The second constellation is that of *Lupus*, the wolf. Down the ages, the wolf's head has been the symbol of the initiate. But it is a dying wolf, and the wolf-nature that has devoured the soul nature until now is symbolized as dying out, for as man achieves balance the activity and power of the wolf dies out.

The third is the *Corona*, the crown held before man working in Libra. The symbol is based on the story of Ariadne, the mother aspect, who was given a crown of seven stars by Bacchus, symbol of the second aspect of divinity which glorifies matter by making it the expression of the divine mind. (From A.A.B.).

As with all of Libra, interpretations and understanding of the constellations are difficult, but provocative of thought. If the data seems meagre and vague it is perhaps again representative of Libran interlude, which one of the Masters of the Wisdom has called “the master of no-man’s land.” So we can but ponder, remembering how the wolf appears as the animal that suckled Romulus and Remus; and was the fierce animal which Saint Francis of Assisi tamed by his love for it, and sense of oneness with it.

### **Some highlights from the lecture by A.A.B.**

In Libra we have the man who does not speak, symbolic of the interlude of silence in the life of Jesus. Between the ages of 12 and 30, we hear naught of him. These were years of silence, whether spent among the Essenes in Egypt or in the carpenter’s shop, in which that great son of God balanced spirit and matter and prepared for his ministry as a son of man who was also a son of God - demonstrably. The great revelation to my mind is not that we are spirit, but that all is God in manifestation; it is all energy in different categories. Christ was the perfect expression of divinity in form. He balanced spirit and matter perfectly. That is the work we all have to do...

The two good centaurs that Hercules killed are known as Cherion (good thought) and Pholos (bodily strength). This test was to show control of the emotional, astral, desire nature, in whatever form it may take; and it is all the more powerful the more advanced a human being is. You cannot control or guide the desire nature by physical strength or by thought alone. You may succeed for a time and then it surges back up in you again. The only answer is to take the boar of desire up into the high mountains. It is on mountain tops that all the great revelations occur, where the mists of the valley disappear and illumination comes...



Libra is an air sign and is on the cardinal cross which will govern the next solar system and in this system governs the path of initiation, which is trodden by the flower of the race (*Esoteric Astrology*, p. 279). Again the mystery veils so that we find the sign difficult to understand. But the keynotes of the sign are clear and plain: they speak straight to the heart and without obscurity. To the average man, with no developed spiritual consciousness, the word goes forth again and again throughout the aeons: "And the Word said: let choice be made." The response eventually comes back as a result of the evolutionary process and from the soul. "I choose the way which leads between the two great lines of force." (*Ibid.* pp. 251, 261).

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## **LABOUR VIII. Destroying the Lernaean Hydra (Scorpio, October 23nd - November 22st)**

### **The Myth \***

The great Presiding One, enrobed in radiant calm, said but a single word. The Teacher heard the golden command, and summoned Hercules, the son of God who was also the son of man.

"The light now shines on Gate the eighth," the Teacher said. "In ancient Argos a drought occurred. Amymone besought the aid of Neptune. He bade her strike a rock, and when she did, out-gushed three crystal streams; but soon a hydra made his dwelling there. "Beside the River Amymone, the festering swamp of Lerna stands. Within this noisome bog the monstrous hydra lies, a plague upon the countryside. Nine heads this creature has, and one of them is immortal. Prepare to battle with this loathsome beast. Think not that common means will serve; destroy one head, two grow apace." Expectantly Hercules waited.

"One word of counsel only I may give," the Teacher said. "We rise by kneeling; we conquer by surrendering; we gain by giving up. Go forth, O son of God and son of man, and conquer." Through Gate the eighth, then, Hercules passed.

The stagnant swamp of Lerna was a blot dismaying all who came within its confines. Its stench polluted all the atmosphere within a space of seven miles. When Hercules approached, he had to pause, for the smell alone well-nigh overcame him. The oozing quicksands were a hazard, and more than once Hercules quickly withdrew his foot lest he be sucked downward by the yielding earth.

At length he found the lair where dwelt the monstrous beast. Within a cavern of perpetual night, the hydra lay concealed. By day and night Hercules haunted the treacherous fen, awaiting a propitious time when the beast would sally forth. In vain he watched. The monster stayed within its fetid den.

Resorting to a stratagem, Hercules dipped his arrows in burning pitch, and rained them straight into the yawning cavern where dwelt the hideous beast. A stirring and commotion there upon ensued.

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\* (Beginning with Scorpio the statement of the myth will be written Dr. Francis Merchant, as no further copy by the Tibetan was found among the papers of A.A.B. He has used the best available material for the details of the story casting it in the iambic cadence of *The Old Commentary*. Other material by A.A.B. is used as before, with some necessary condensations and rewriting).

The hydra, its nine angry heads breathing flame, emerged. Its scaly tail lashed furiously the water and the mud, bespattering Hercules. Three fathoms high the monster stood, a thing of ugliness that looked as if it had been made of all the foulest thoughts conceived since time began.

The hydra sprang at Hercules and sought to coil about his feet. He stepped aside and dealt it such a crushing blow that one of its heads was immediately dissevered. No sooner had this horrid head fallen into the bog than two grew in its place. Again and again Hercules attacked the raging monster, but it grew stronger, not weaker, with each assault.

Then Hercules remembered that his Teacher had said, “we rise by kneeling.” Casting aside his club, Hercules knelt, grasped the hydra with his bare hands, and raised it aloft.

Suspended in mid-air, its strength diminished. On his knees, then, he held the hydra high above him, that purifying air and light might have their due effect. The monster, strong [Page 68] in darkness and in sloughy mud, soon lost its power when the rays of the sun and the touch of the wind fell on it.

Convulsively it strove, a shudder passing through its loathsome frame. Fainter and fainter grew its struggles till the victory was won. The nine heads drooped, then with gasping mouths and glazing eyes fell limply forward. But only when they lifeless lay did Hercules perceive the mystic head that was immortal.

Then Hercules cut off the hydra’s one immortal head and buried it, still fiercely hissing, beneath a rock.

Returning, Hercules stood before his Teacher. “The victory is won”, the Teacher said. “The Light that shines at Gate the eighth is now blended with your own”.

Francis Merchant

### Introduction

Again we find variations in the versions of the myth and we have no longer the myth statement by the Tibetan to guide us. The story that the ninth head was the immortal head seems ruled out by the Tibetan’s plain statement that there were three times three, or nine tests. The version used by Francis Merchant in the myth seems more accurate, namely that nine heads were destroyed and then the mystical, immortal head appeared. Further, the statement that this great head was “buried under a rock”, gives ground for much pondering. Perhaps the use of the phrase, “hidden under the rock of the will”, is revealing. All versions state that it was so buried.

In some accounts it is stated that Hercules burned off the heads, and the divine fire would indeed be needed for this destruction. However, it is impossible to negate the powerful picture of the world disciple in this supreme test, sinking to his knees in humility and raising the monster (all the accumulated evils, mistakes, failures of his long past) into the air of the spirit, where by its very nature the hydra could not live, and so drooped and died. The use of the fire, in the preliminary effort, still keeps that symbol in the picture.

While sex, under the test of at-one-ment of opposites and the double rulership of Mars, has its special place, the over-emphasis of this one facet is not sufficiently inclusive. All pairs of opposites are to be at-oned in this great sign, an advanced sign of the integrated, conscious disciple; not a sordid one of the unevolved man, as is often thought. Again, one must read carefully and distinguish between people on the ordinary wheel and disciples on the reversed wheel. All of which is submitted for the pondering of the reader, not with authority.

## Psychological Analysis of the Myth

Hercules was told to find the nine-headed hydra that lived in a stench-drenched bog. This monster has its subjective counterpart. It dwells within the caverns of the mind. In the murk and mud of unlit mental recesses, it flourishes.

Deeply lodged within the subterranean regions of the subconscious, now quiescent and now bursting forth in tumultuous frenzy, the beast establishes permanent residence. Its existence is not easily discovered. A long time passes before the individual realizes that he is nourishing and sustaining so fierce a creature. The burning arrows of flaming aspiration must be discharged before its presence is revealed.

Fighting so formidable a foe is indeed a heroic task for a son of man even though he is also a son of God. Lop off one head, and another grows in its place. Every time a low desire or thought is overcome, others take its place.

Hercules does three things: he recognizes the existence of the hydra, searches patiently for it, and finally destroys it. Discrimination is needed to recognize its existence; patience, to discover its lair; humility, to bring slimy fragments of the subconscious to the surface, and expose them to the light of wisdom.

As long as Hercules fought in the bog, amid the mud, slime, and quicksand, he was unable to overcome the hydra. He had to raise the monster into the air; that is, translate his problem into another dimension, in order to solve it. In all humility, kneeling in the mud, he had to examine his dilemma in the light of wisdom and in the elevated atmosphere of searching thought. From these considerations we may gather that the answers [Page 69] to many of our problems come only when a new focus of attention is achieved, a new perspective established.

One of the hydra's heads is immortal, we are told. This would imply that every difficulty, however terrible it may appear to be, contains a jewel of great value. No attempt to dominate the lower nature and discover that jewel is ever futile.

The immortal head, dissevered from the hydra's body, is buried beneath a rock. This implies that the concentrated energy which creates a problem still remains, purified, redirected, and increased after victory has been gained. Such power must then be rightly controlled and channeled. Beneath the rock of persistent will, the immortal head becomes a source of power.

## The Nine Heads of the Hydra

The task assigned to Hercules had nine facets. Each head of the hydra represents one of the problems that beset the courageous person who seeks to achieve mastery of himself. Three of these heads symbolize the appetites associated with sex, comfort and money. The second triune group concerns the passions of fear, hatred and desire for power. The last three heads represent the vices of the unilluminated mind: pride, separativeness and cruelty. (*See Esoteric Astrology, p. 205 et seq.*)

The dimensions of the task which Hercules undertook are thus plainly apparent. He had to learn the art of transmuting the energies that so frequently precipitate human beings into catastrophic tragedies. The nine forces which have wrought unspeakable havoc among the sons of men since the beginning of time had to be redirected and transmuted.

Men today are still striving to achieve what Hercules succeeded in accomplishing. Problems arising out of the misuse of the energy known as sex engage our attention on every hand. The love of comfort, luxury and outer possessions still grows apace. The pursuit of money as an end instead of a means shrinks the lives of countless men and

women. Thus, the task of destroying the first three heads continues to challenge the powers of mankind thousands of years after Hercules accomplished his extraordinary feat.

The three qualities of character that Hercules had to express were humility, courage and discrimination: humility, to see his plight objectively and recognize his shortcomings; courage, to attack the monster that lay coiled at the roots of his nature; discrimination, to discover a technique for dealing with his mortal foe.

Uncovering the cesspool of base desires and egotistical urges that fester in the subconscious nature has been the work of modern psychoanalysis. The latter technique brings the unsavoury data of repressed impulses to the surface, it is true, but often stops at that point. The individual realizes that a monster lies concealed in the subterranean areas of consciousness, yet feels baffled and bewildered in trying to deal with this formidable enemy.

Hercules invokes a brighter light than that of the analyzing mind. He seeks to raise his problem to a higher dimension, not to stir endlessly in the slough of the subconscious. Endeavouring to see his dilemma in the light of that wisdom which we name the soul, he confronts it from a new angle of vision. By so doing, he breaks the hydra's grip, and eventually subdues the beast.

### **Fighting the Hydra: Modern Version**

A consideration of the nine problems that confront the person in this day and age who seeks to slay the hydra, should shed light on the strange forces at work in that keg of explosive, the human mind.

1. *Sex.* Victorian prudishness and psychoanalytical prurience are both undesirable. Sex is an energy. It can be inhibited, unrestrainedly exercised, or sublimated. Repression or inhibition are no true solutions; promiscuity coarsens life, and makes a man a slave of a master passion. Sublimation involves the use of the energy of sex in creative endeavour.

The transmutation of human energies opens up a field of speculation and experiment. In physical science, the energy of motion can be transformed into electricity, and that [Page 70] of heat into movement. To what extent, then, can human energies be redirected? First of all, the energy of matter, represented by food, is obviously used to produce that of motion. Can the impelling energy of the emotions analogously be rechannelled into the activity of thought? Can the energy of seething passions find expression as aspiration? Can the drives and compulsions of human nature be so transmuted that they become beneficent powers? Can the energy that produces thought be utilized as the power of synthesis that results in a sense of identification with all living things?

The experience of Hercules indicates that such possibilities exist, and that he who would subdue the hydra of the passions and the separative mind must solve problems of this nature.

2. *Comfort.* An eternal sense of dissatisfaction spurs man to ever greater heights of achievement. Comfort is often a brake upon such striving. Clogged down with possessions and blunted by the beguiling sense of comfort, the spirit wilts and fades. The prisoner of comfort sinks back in apathy, forgetting the struggles and trials that temper the keen blade of spiritual striving. The will to search, the impelling drive to solve the mystery in the acorn of life, is alien to the narcissistic inclination to make comfort a central motive in life.

3. *Money*. The accumulation of money is a master passion that lies behind the activities of people and nations. Ethical and human values are disregarded in the mad endeavour to gather power-conferring gold. Inevitably, choices are determined by money considerations rather than by spiritual convictions or ethical principles. The urge to accumulate wealth is insatiable. No matter how much a person may have, he still avidly craves more.

A crippling effect of this form of mental distortion is self-centeredness. The individual suffering from this affliction too often wishes to receive everything and to give nothing. The state of the universe is determined for him by what he succeeds in acquiring. He regards himself as a terminal point, and acknowledges no responsibility to confer on others the benefits he himself has received.

Are not intellectual riches and spiritual treasure aspects of wealth that should claim our efforts? They may be shared with all, and he who gives away all he has, finds himself richer than he was before. The urge to acquire material goods may some day be transmuted into the desire to amass knowledge and the will to acquire the jewels of the spirit.

4. *Fear*. In countless ways the phantoms of fear torment the sons of men. These illusory shapes perplex and frighten them, acting as shackles on their feet and a millstone around their necks. Many people cower cravenly when haunted by the harrowing fears of ridicule, failure, the unknown, old age, chance and death.

Can these fears be eliminated? The experience of Hercules suggests that they can be overcome by raising consciousness to a higher point of integration. When a person's life is refocused about a higher purpose, the threatening shadows of fear are pressed back to the periphery of thought. As long as the indeterminate monsters of fear prowl in the twilight of the subconscious, they will have the power to blanch the cheek and turn the heart to ice.

A soldier, intent on defeating the enemy, risks life itself. A mother, snatching her child from danger, forgets her own fears. The motorist, hurtling down a highway at breakneck speed, jeopardises life and limb for the sake of adventure. These persons have focused their attention above the point where fear is found. The spiritually-oriented individual has centered his thought at a level too rarefied for fear to reach.

5. *Hatred*. Hate is rooted in negation. It is the opposite of the desire for union. Raised to a higher dimension, hate is transmuted into the repudiation of all that is unreal. When hate is divested of all emotional content, it can become an energy that causes a man to reject the form for the sake of the life which animates it. Upon the lower arc, it is assuredly destructive; upon the higher, when thoroughly purified, it maybe seen as the obverse side of love.

6. *Desire for power*. During the past few hundred years man has released the energy of power far more than that of love. The result is imbalance and disequilibrium. **[Page 71]** Power, when unrelated to love, is a corrupting force. Many tragedies in human relations result from the uncontrolled desire to dominate the lives of others, to prescribe and regulate their conduct. He who substitutes, power considerations for ethical principles engenders perpetual strife. The high ideals that have served as beacons over the centuries, brotherhood, cooperation, idealism, glow dimly as long as power is the determining factor in society.

When transmuted, however, the will to power becomes the will to achieve and the will to sacrifice. The harsh, self-centered will is transformed into a distributing agent of beneficent gifts. Then, indeed, power serves love and love glorifies power.

7. *Pride*. The walls built by pride incarcerate a man more securely than prison bars. Fastened by the heavy chains of self-exalting thoughts, he looks at other human beings with condescension. Thus he weakens the link that binds all men together in indissoluble brotherhood. Setting himself apart, he steps further and further beyond the circle of human sympathies.

Hercules falls to his knees as he struggles with the hydra, symbolizing in this posture the spirit of humility that must be attained. The exaltation of personality inclinations must be replaced by the expression of self-sacrificing tendencies.

8. *Separativeness*. The analytical mind divides and subdivides, prizing the part above the whole. Greater emphasis is placed upon the indications of diversity than on the over-arching fact of unity. Such fragmented thinking militates against the impulse toward synthesis.

The separative attitude is more conscious of the differences between men than of the similarities; it conceives of religion as a series of antagonistic units rather than a single expression of spiritual impulse; it considers the opposition of classes in society to be more important than the common humanity that makes men brothers; it views the earth as a series of disparate nations, rather than as one world. Hercules had to see the hydra as one monster, not a beast with nine different heads. As long as he sought to dis sever the heads, one by one, he remained unsuccessful. When he finally dealt with it as a unit, he gained the victory.

9. *Cruelty*. The satisfaction men experience in hurting others is a testimony to the existence of evil tendencies that corrode the mind. Delight in causing suffering to our fellow men is a disease. This ugly head of the hydra must be destroyed once and for all before a man can declare himself to be humanised. Modern life offers many examples of brutality and wanton cruelty. In many families sensitive children are taunted, ridiculed and disparaged by those who refuse to take the trouble to understand them; husbands and wives are daily proclaiming to the world in divorce appeals that they are victims of mental torture; the courts and hospitals produce cumulative evidence of the irrational pleasure which human beings take in tormenting each other. "We do it for thrills," said a teenage gangster lately, "not for money".

When this monster cruelty is held high in the air in the light of reason and compassion, it loses its power. The task of translating the energy of cruelty into that of active compassion still remains. In two tests Hercules "killed" when he should have loved, but in Scorpio he achieved this transformation, rooting out of his own nature a tendency which would have crippled him in every future undertaking.

Such is the achievement of Hercules, psychologically speaking, in this labour. He has admitted light into the dark recesses of the subconscious, grappled with the monstrous forces that wallow in subliminal slime, and has overcome the enemies of his own household. A cleansing process has taken place, and Hercules is now ready to embark upon the next labour in which he will have to demonstrate his ability to control the powers and potencies of the mind.

*F.M.*



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## Applications to Life

(Condensation of lecture by Alice Bailey)

Scorpio is the labour that from certain angles has engrossed us and will engross us for a long time because, unlike Hercules, we have not triumphed over the hydra. Most of us are occupied with the futile methods first employed by him in this test.

This primarily is humanity's problem, but individually we are so profoundly concerned with our own evolution that we forget the larger view. If ever we are going to climb the mountain top in Capricorn we must lose sight of the personality and begin to function as souls.

In my highest moments I know theoretically what my attitude and actions should be, but I go muddling along. Why? Because of a fundamental law that everything in nature evolves sequentially, step by step, line upon line, precept upon precept. It might be a devastating experience if I so quickly cleared up my personality that the whole force of my soul could pour in. I would be swept off my feet by the power and light, the omniscience and omnipotence of my soul. I would not know what to do with what I had. That does not mean that all I have to do is sit back and let the law work, rest on my oars and evolution will carry me along until at some time I achieve. It does mean that at this time I am on the battlefield, Kurukshetra, and I am going to deal with this hydra in Scorpio, for it is this labour which is engrossing humanity today.

The true Scorpio test never takes place until one is coordinated, until one's mind, emotional nature and physical nature are functioning as a unit. Then the man passes into Scorpio where his equilibrium is upset and desire seems rampant when he had thought he had got rid of it. He is fluidic, and he had thought he was balanced. The mind which he was quite sure was beginning to control his personality does not seem to function. As we study Hercules, we see ourselves.

Remember that there are three things the disciple has to do in Scorpio. He has to demonstrate, not to the Hierarchy, not to the onlooker, but to himself, that he has overcome the great illusion; that matter, form, cannot hold him any longer. Hercules has to demonstrate to himself that form is simply a channel of expression whereby he contacts a great field of divine manifestation. From reading some books on religion one might come to the conclusion that form, emotion and mind are all evil, undesirable things, to be got rid of. To my mind, it is fundamental to grasp the thought that if I get rid of physical form I have no means of contacting one divine expression, because God is in my fellow man, in this physical, tangible world in which I live, and if I have no form, none of my five senses, I shut off from myself God in one form. The personality is not to be killed, not be stamped out; it is to be recognized as a triple channel of expression for three

divine aspects. All depends upon whether we use that triple personality for selfish or divine ends. The great illusion is the utilization of that personality for selfish ends. To sum up the whole story, in the sign Scorpio, the Self is determined to kill the little self in order to teach it the meaning of resurrection.

### What is Death?

There are three death signs in the zodiac; three great deaths take place as we progress around the field of life. In Cancer, we have the death of the elemental being (namely, man) in order that the human being can come into existence. Right through the zodiac we can always say: "Here is death in order that..."

Always, death is an entrance into a fuller life, fuller experience, fuller realization and scope. It is the death of the personality in order that the soul may take over the personality and express life through it. In Pisces we have the crucifixion, the death of a world saviour because he has perfectly fulfilled his function.

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Death in astrology may mean many things. Perhaps it may mean that we are going to die. That is one interpretation. Perhaps we are going to die to an old emotion. It has passed away - "death". Some crystallized, long-held ideas, dogmas, that have governed our activities until now have simply come to an end and we wonder how we could possibly have thought as we did. That line of thought has died. It is valuable to get the big picture and learn to interpret it in the various aspects of the personality.

### Scorpio, the Sign of Magic

Magic does not mean doing curious things: true magic is the expression of the soul through the medium of the form. Black magic is the use of form in order to gain what we want for the form. Black magic is unadulterated selfishness. White magic is use of the soul for purposes of human uplift, utilizing the personality. Why is Scorpio the sign of magic? An ancient book says: "Virgo is the witch, she prepares the ingredients which are weighed in the balances in Libra, and in Scorpio the magical work is carried forward". In terms of the aspirant this means that in Virgo I discovered the Christ in myself, that down the ages my form nature has nurtured a Christ; in Libra. I fluctuate between the pairs of opposites, form and the Christ nature, until I achieve balance and the Christ and matter are in a stage of equilibrium. In Scorpio I am tested as to which will triumph, the form or the Christ, the higher Self or the lower self, the real or the unreal, the true or the illusion. That is the underlying story of Scorpio.

### The Constellations and the Stars

Taurus, which is the opposite of Scorpio, is the sign of desire expressed predominantly on the physical plane as sex. At the heart of Scorpio we find *Antares*, one of the four royal stars, a red star. Red is the colour of desire and this is the reddest star in the heavens; it symbolizes that red of desire that underlies every manifestation of divine life.

In Gemini, in the gathering of the golden apples, Hercules also wrestled with *Antares*. Here again in Scorpio we are up against the red star. Why? Because the problem of humanity in this great solar system of ours is that of the attraction between the opposites (meaning desire). Always there is duality, that which is desired and the one who desires. Aquila, the eagle, is interchangeable with Scorpio. The eagle has much to do with the United States and the arrow of Sagittarius, the next sign, is also dominant in the seal of the United States. Aquila, the eagle, is the bird out of time and space and as Hercules struggles with the hydra he looks up, sees the eagle, and is reminded that he has come forth into incarnation and will fly back from whence he came.

There are three constellations connected with this sign which are tremendously interesting. First, there is *Serpens*, the serpent of illusion, the serpent we meet in *Genesis*, which deluded Eve. The second one is *Ophiuchus*, the man who wrestles with the serpent. The ancient zodiac portrays the serpent in the hands of this man. He seizes it with both hands and treads on its heart, which is the red star of desire. As he does this, he looks towards the constellation that we saw in Libra, the crown. So we have personality,

symbolized by *Ophiuchus*, struggling with the serpent of illusion, with the crown held before him, towards which he aspires.

The third constellation is called *Hercules* and portrays the aspirant looking not at the crown but at the eagle, Aquila. Personality looks at the crown but says, "I am having such a difficult time, my environment is against me, my home conditions are difficult. but I will get a crown some day." Hercules, the disciple, is not concerned about the crown, he is looking at the eagle, the spirit aspect. He is occupied with that marvellous symbol of light emerging, which makes all victory possible.

Keep your eye on the eagle; call down fire; do not look at the ground; be centered in divinity.

Alice Bailey

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### **LABOUR IX: Killing the Stymphalian Birds (Sagittarius, November 22nd - December 21st)**

#### **The Myth**

Within the place of peace the Teacher stood, and spoke to Hercules. "O son of God who art also a son of man," the Teacher said, "the time has come to tread another way. At Gate the ninth you stand. Pass through and find the marsh of Stymphalus where dwell the birds that havoc wreak. Discover, then, the way to flush them from their long secure abode."

He paused a moment. "The flame that gleams beyond the mind reveals direction sure." He added. "The task awaits. Through Gate the ninth you now must go."

Forward, then, went Hercules, the son of man who was also the son of God. For long he searched until he came to Stymphalus. Before him lay the fetid marsh. A multitude of birds cawed raucously, a chorus menacing and dissonant, as he approached. At nearer view he saw the birds. Large and fierce and hideous they were. Each had an iron beak that was sharpened like a sword. The feathers, too, seemed like steel shafts and, falling, could cleave in twain the pates of weary travellers. Their talons matched their beaks in sharpness and in strength. Three birds, perceiving Hercules, swooped down upon him. He stood his ground, and warded off attacks with the heavy club he bore. One bird he struck resoundingly upon the back; two feathers plummeted to earth and quivered as they plunged into yielding ground. At length the birds withdrew. Before the marsh stood Hercules, and pondered how he might achieve the task assigned, how rid the place of these predacious birds.

By many means he sought to find a way. At first he tried to kill them with a quiverful of arrows. The few he slew were but a fraction of the many that remained. They rose in clouds so thick they hid the sun.

He thought of setting traps within the marsh. Nor boat nor human feet could traverse the bog. Hercules paused. The words he then recalled of counsel given. "The flame that gleams beyond the mind reveals direction sure." Reflecting long, a method came to mind.

Two cymbals had he, large and brazen, that gave forth an unearthly screeching sound; a sound so piercing and so harsh it could affright the dead. To Hercules himself the sound was so intolerable, he covered both his ears with pads.

At twilight when the marsh was dense with countless birds, Hercules returned. The cymbals then he sharply clashed, again and yet again. A clangour and a din so [Page 75] strident

then ensued that he himself could scarce endure the sound. Such ear-assaulting dissonance had not been heard in Stymphalus before.

Bewildered and disturbed by such a monstrous noise, the predatory birds rose in the air with wildly flapping brazen wings, and screeched in hoarse dismay. Utterly confused, the vast cloud of birds fled in frantic haste, never to return. Silence spread across the marsh. The horrid birds had disappeared. The soft gleam of a westering sun was seen as it flickered on the darkening landscape.

When Hercules returned, the Teacher greeted him: "The birds of slaughter have been driven off. The labour is achieved."

*F. M.*

### **Interpretation of the Labour** (Edited Lecture by A.A.B., 1937)

Sagittarius is to my mind most interesting because it has such a peculiar application to each one of us answering to the name "aspirant".

There are two words I want to see ruled out of the vocabulary of the occultist, "initiate" and "master". "Initiate" is delightfully separative, it is a pedestal word. "Master" has bred in the consciousness of people the feeling that there exist superhuman men who assume the attitude of directors or masters over their disciples; who tell them what to do and how to do it. No real adept has ever been known to do that.

I like the words "aspirant" and "disciple". Aspirant is a blanket word that covers us at every stage of our development. If you want a more technical word, use disciple; it is a hiding word, because an aspirant of the lowest degree is a disciple. The Christ himself is also a disciple. It does away with grades and classes and degrees and varied stages of evolution.

Where we stand on the ladder of evolution is our own private affair. The world will know what we are, when we have done the work that is outlined for us in this labour of Sagittarius.

We have already dealt with the stupendous sign Scorpio, in which Hercules demonstrated to himself the fact that he could no longer be taken in by the serpent of illusion. He was free from fear and glamour, from all that could beguile him. The vision could be seen.

Because Sagittarius is such a tremendously important sign I want to give you a brief resumé of what has happened up to the present time; it covers what lies behind us. I am assuming that each one of us is the one-pointed aspirant, the archer on the horse, going straight as an arrow to his goal.

It is interesting that the United States' standard shows the arrows of Sagittarius in the talons of an eagle, because Aquila is interchangeable astrologically with Sagittarius and is the symbol of the spirit manifesting through the soul, which the aspirant on the physical plane is one-pointedly seeking. There is prophecy in the United States standard, of the goal of this race when it is grown up, for it is within this race that there will emerge that group of aspirants, merging in their turn into a group of disciples, who will demonstrate to the planet the fact of the subjective world. That is the destiny of this race. It will be the achievement of all the races gathered together in the United States.

Let us narrow the story down to Hercules, the aspirant, and what he has done in each sign.

In Aries, Hercules began on the plane of the mind in his endeavour to capture the man-eating mares, and met with failure because he dealt with them in a personality way. He dealt with thought from the standpoint of personality; he did not work with his problem from the standpoint of the soul. In Sagittarius he slaughtered the man-eating birds. He was back again to the same problem on the plane of the mind where he demonstrated complete control of that which is the first thing the aspirant to initiation has to do. We control our thoughts and consequently control our words. There is no initiation for us until we do. In Aries he began to control thought.

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In Taurus he worked down to the astral plane and came up against the problem of sex, the demonstration of the great law of attraction in the universe in its lowest aspect. He had fairly good success. He did control the bull and drove it into the city of the Cyclops.

In Gemini it began to dawn upon him that he was dual; he was engrossed with the problem of soul and body and how to coordinate them. That is why Gemini fluctuates in the early stages.

In Cancer he passed on to a certain amount of mass consciousness; he took form. That is a stage of human incarnation. With many, the fact that they are human beings with relationship to other human beings just does not enter into their consciousness at all. In Cancer, Hercules began to get that viewpoint. The moment you get that, you capture the timid doe of the intuition, and you begin to be intuitive, not psychic.

Then Hercules passed into that difficult sign Leo, where so many now are, and became a very forceful individual. He was sure he could do everything, he stood alone: a stage of power. At this stage you are going to rule men, and you begin by ruling them wrongly. You assert yourself too forcefully, and you think you are more important than you are. You have to get rid of the sense of "I am". That is the whole story of the life of the aspirant. You must become so identified with the real spiritual entity that lies back of all forms that you are not occupied with your own form, or mental or emotional reactions, or your own usefulness.

In Virgo, Hercules became conscious, not of soul and body placed in juxtaposition to each other, but of the fact that latent within himself was the infinite Christ; that the personality, the form side, was nurturing a beautiful hidden something, and his eyes were opened.

In Libra he went through a difficult stage of achieving equilibrium, a very abstruse sign in many ways because the man is neither the soul nor the body. Libra is the balancing on the physical plane of the pairs of opposites. He has balanced them so much that he does not feel that he is getting anywhere.

In Scorpio, on the astral plane, he takes up again the work begun in Taurus, completes it and clears away the great mire, the great illusion and stands free with the goal clear in front of him.

Gemini is the opposite of Sagittarius; Gemini duality; Sagittarius unity, the one-pointed going forward, the unified personality, conscious of the soul, determined to enter the sign Capricorn where the great transition is made out of the fourth into the fifth or spiritual kingdom.

Sagittarius is the archer on the white horse, sometimes pictured as the centaur with the bow and arrows. In these two modes of picturing - the centaur half human and half animal, the archer on the white horse, half human and half divine - you have the whole story. A white horse is always the symbol of divinity. Christ came forth riding on a white horse. There you have Sagittarius in the *Book of Revelation*. It is a double sign, and whenever you have a double sign you have a problem.

In Sagittarius, just as in Scorpio Hercules took up and completed the work started in Taurus, he took up and completed the work started in Aries. In Aries he was dealing with thought at its source. In this sign he demonstrates complete control of thought and speech.

Sagittarius has sometimes been called “the sign of the effect of Scorpio”. The moment we have freed ourselves from illusion, that moment we enter into Sagittarius and we see the goal. We have never really seen it before, because between us and the goal there is always to be found that cloud of thought forms that prevents us from seeing it.

We talk about spiritual love, devotion to the Christ, devotion to the elder brothers of the race, to the soul; and as we are occupied with these thoughts we build clouds of thought forms because we are thinking, and as we think we build. Therefore we have built around ourselves such a cloud of thought forms about our aspirations, that we do not see the goal. I am not cutting away the ground under your feet, *but stop thinking so much about what to do and learn more simply “to be.”*

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### Silence

Sagittarius is the sign preparatory to Capricorn and it is called in some ancient books “the sign of silence”. In ancient mysteries the newly admitted brother had to sit in silence, he was not allowed to walk or speak; he had to be, to work and to watch, because one cannot enter the fifth kingdom in nature, the spiritual kingdom, or climb the mountain of Capricorn, until there has been restraint of speech and control of thought. *That is the lesson of Sagittarius: restraint of speech through control of thought.* That will keep us busy, because after you have given up using the ordinary forms of speech, such as gossip, then you have to learn restraint of speech about things spiritual. You have to learn what *not* to say about the life of the soul, very copious talking about things for which people may not as yet be ready.

Right use of thought, restraint of speech, and consequent harmlessness on the physical plane, result in liberation; for we are held in the human unit, we are imprisoned to the planet not by some outside force that holds us there, but by what we ourselves have said and done. The moment we no longer set up wrong relations with people by the things we say that should not have been said, the moment we stop thinking things about people that we should not think, little by little those ties that hold us to planetary existence are severed, we are freed and we climb the mountain like the goat in Capricorn.

It has been asked: “Must we never make karma for ourselves or do anything that would tie us to any human being, because as long as we tie ourselves to any human being, we have got to go on reincarnating?” Well, I am going to tie myself to humanity by service, by love, by disinterested thought. That means something. But I am not going to tie myself by critical thought, self-pitying thoughts, by gossip, by words that I should not say. I am not going to have for my motive my own liberation.

A caution: don’t be good, don’t be harmless, don’t serve merely in order to get away from it all, which is what a lot of people do. Stay with humanity as Christ does, or like that great Life whom we are told will stay in His appointed place until the last pilgrim has found his way home.

### Two Gates, Three Constellations

Sagittarius is the little gate to Capricorn. There are two cosmic gates: Cancer, the gate into incarnation; Capricorn, the gate into the spiritual kingdom. Prior to Capricorn is Sagittarius, spoken of as “a lesser gate”. I like to think of it as the little gate at the foot of



the hill through which we pass before climbing the mountain and in passing through that little gate, we demonstrate our ability to rightly use the arrows of thought. That is the great test.

There are two birds to be seen in the heavens close to Sagittarius. One, *Aquila*, the eagle flying straight into the face of the sun, the bird out of time and space, the symbol of immortality, the symbol of that secret hidden thing that lies back of our souls even; for we are told that matter or form is the vehicle for the manifestation of soul, and soul on a higher turn of the spiral is the vehicle for the manifestation of spirit, and these three are a trinity unified by life that pervades them all.

The other constellation is *Cygnus*, symbol of soul. Sagittarius, the aspirant, looking to the left and to the right: to the right seeing *Aquila* and saying to himself, "I am spirit flying straight for my home"; looking the other side and seeing *Cygnus*, the swan, with its four stars in the form of a cross and saying, "I am the soul crucified in matter from which I shall release myself."

Remember, the day is coming when we shall talk about the soul as we now talk about the personality, as something from which we have eventually to be released. That is the problem, if I may use that word, of the man who has taken the third initiation, to release himself from soul.

Will you take those three constellations as your symbol: *Cygnus*, *Aquila* and *Sagittarius*? *Aquila*, the eagle in the U.S. standard; the arrows of *Sagittarius*. And have you ever thought that wherever you go you see the cross of *Cygnus*, the Red Cross? That is what the United States stands for. You have it right in the heavens.

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*Sagittarius* is the ninth sign. Think about this sequence of thought. In *Virgo*, the sixth sign, we have the indication of life; in *Sagittarius*, the ninth sign, the completion of the prenatal period before the birth of the Christ in *Capricorn* in December. It is amazing how your correspondences, your analogies work out. That is why we are told to study the human being. It is through the symbolism of the human being that we arrive at understanding of the great Life which includes us all in its existence.

### The Chrysalis Symbol

*Sagittarius*, curiously enough, has been called the chrysalis stage; the man is neither one thing nor the other. In the chrysalis you have the strange triplicity of the caterpillar, the chrysalis and the butterfly. The caterpillar, we are told, reincarnates five times; it sloughs its skin five times, five is the number of man. Then there comes that curious happening in the life of the caterpillar where there is a complete change, and from a thing crawling about prompted by desire, eating all the time, there comes the stage of the chrysalis. What goes on in that chrysalis stage is a most mysterious happening. We are told that inside the hard shell of chrysalis which the caterpillar has constructed, there is nothing but a fluid. Every single thing has broken down and in that fluid are what are called three centers of life, and because of the interplay between those three local points of energy, a change goes on, a rebuilding, until there emerges out of the period of silence, a wonderful butterfly. It is almost as though in the chrysalis there were three aspects of divinity symbolized and working to a pattern, the Christ pattern.

Consider what goes on in the life of the individual aspirant in *Sagittarius*. There has been a complete breaking down of everything in *Scorpio*; everything has been reduced to fluid, for *Scorpio* is an astral sign and water is the symbol. In the life of the aspirant of today, I need not enlarge upon it, there has been a complete breaking down of everything.

As one person said to me, there is nothing left to live for, there is nothing interesting enough to pull one through existence. Why? Because you are an aspirant, a disciple; it is the best indication you can have of your status on the ladder of evolution. Everything has broken down and you know it. But the three aspects of divinity are still there in the fluid; and they will work and the pattern is there. The chrysalis stage is Sagittarius. It is interesting to carry the sequence of thought or achievement from Scorpio into the power and success developed in Sagittarius, for it is a sign of power.

The true Sagittarian is a very potent person; potent because it is the sign of silence; potent because it is the sign of one-pointedness and the goal is seen for the first time clearly; potent because it is the period immediately preceding the birth of the Christ.

### **The Spirit of Truth**

Sagittarius, we are told, is the spirit of truth; *it is the sum of all Truth growing out of individual revelation.*

Now the usual happening when there is an individual revelation is sectarianism; an illustration of Sagittarius misused. I had a revelation; God has revealed this, that and the other to me. I immediately impose upon my fellow men my personal interpretation of truth. I see no truth but my truth. I am an aspirant, but all aspirants must interpret truth as I see it; if not, they are not aspirants. You must believe in reincarnation because it is the truth; you must believe in the Masters of Wisdom because they exist; you must believe this, that and the other.

One-pointed, yes. But a little bit of the truth. Just so much of the truth as your poor little brain can grasp, and yet such a tremendous revelation to you that you think it is all of the truth.

In Sagittarius, the first of the great universal signs, we see truth as the whole when we are using arrows of thought rightly. I will say, this is for me, my formulation of the truth, because it helps me to live. Other groups use other terminologies and only as I can grasp my brother's way of looking at the truth is it possible for me to have the vision.

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All the various truths form one Truth; that is what is realized in Sagittarius, and you cannot go through the gate at the foot of the mountain until you have seen where your little bit of truth forms part of the group mosaic. That is all.

### **The Spirit of Right**

Sagittarius has been called the sign of the spirit of right, growing out of the contentions of the previous eight signs. When I am really functioning in Sagittarius, I will have learned to discriminate between right and wrong. I will know what is right for myself, but I will also have learned this lesson: that my right may be my brother's wrong, and my brother's wrong may be my right; that it is impossible for me to say what is right for you because we all have a different equipment, different heredity, different tradition and background, different racial tendencies. We are all so diverse, and carrying that thought on, we all come along different rays. We have different egoic rays and different personality rays, and the more you know about these things the less you can talk about them.

I know what is right for me and I will endeavour to live by my right, my idea of right. I do not know what is right for you, but I will give you the credit for doing the best you know. If we could assume that attitude towards each other, the spirit of harmlessness, control of thought and restraint of speech would emerge in the world and we would escape

from our world problems. The world will never be put right by fighting, but by right thought, and it will be a soul process. Someone has said that in Scorpio we have conviction of sin; in Sagittarius we have conviction of right.

### Three Gifts

We are told in some books on astrology that there are three signs of beneficent outpouring in the zodiac. One is Aries from which there is pouring out upon us the gift of existence. A quotation from a Hindu scripture tells us that there are three things which by the grace of God we have: the gift of being a human being, the longing for liberation, and coming under the guidance of a perfect sage, in your own heart.

The gift of existence in Aries is the wonder of being a human being. If you can think of yourself as a mineral, from such limitations you will arrive at the wonder of being, because it means freedom from the standpoint of the mineral. Complete freedom.

In Leo, the gift of opportunity. I am an individual. I shall use life for myself, if I am a little Leo; or I shall use the opportunity to open the gates for other people.

In Sagittarius, the gift of power. Do you feel able to have power? One definition of an occultist is a human being who works in the world of powers and forces. I do not know anyone who can safely be trusted to wield power. Why? Because Sagittarius has not done its work. Restraint of speech has not yet been learned. Control of thought has not been mastered, and the soul is not potent enough. When we love enough we may have power. When we love enough and are harmless enough then the gates of heaven and hell will be put into our hands, but not before.

Let us begin to love, not sentimentally, but through beginning really to understand human beings, to identify ourselves with them and love them. You can know what a human being is, with all his faults, and you can love him; not from a superior standpoint of saving "poor thing, some day he will be where I am", but from the standpoint of saying, "I have been just like that", or "I am just like that".

The gift of existence, the gift of opportunity, and the gift of power; the three great gifts of the zodiac.

### Three Constellations

There are three constellations connected with this sign, the three most beautiful.

*Lyra*, the seven-stringed harp. The aspirant learns to play upon the harp and he makes music with his life.

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*Ara*, the altar, because the aspirant places all upon the altar, not in the spirit of sad renunciation, bracing himself to be perfectly miserable, but in the spirit of "there is nothing else to do. I am detaching myself from these things in order that I may more perfectly and fully serve".

*Draco*, the serpent. We met the hydra, the serpent, in Gemini; now we meet Draco, the serpent of wisdom.

Music in the life of harmony, sacrifices in the personality reactions and desires, and wisdom.

And hovering over two other constellations: Aquila, spirit; and Cygnus, the soul.

Do you see why I am so thrilled over Sagittarius? It is such a beautiful sign and there is so much to say about it. I have omitted so much.

### **Details of the Story**

We read that the marshes of Acadia were filled with man-eating birds, pictured in ancient books as ferocious storks, the birds of Stymphalus. They were three in number; three major birds, but there were many small ones. They were wasting the land, but they could not be seen; they were hidden in the brush, in the undergrowth, doing damage, but they could not be located.

As usual, Hercules rushes to the land of Acadia and determines to rid the land of these man-eating birds. We are told he was very clever in the way he did it. He had freed himself from illusion and Athena had given him some cymbals which he clashed so loudly that the birds arose out of the marsh into the air and tried to fly away; then he mounted on his winged horse and shot them with his arrows. It is a wonderful story.

Marshes are a symbol of the mind plus emotion, Hercules discovers that although he may be an aspirant and he may have triumphed in Scorpio, he still possesses an emotional nature, and he finds that the birds of Stymphalus, especially three of them, are of a man-eating kind and that he must do something about it.

Picture his reaction, the conqueror discovering that he is a devastating force; that by his words and thoughts he is doing harm. Remember this, the further on you go along the path of return, and the more you function as a spiritual entity, the more potent you become and the more harm you can do. You are forceful, you are wielding power, you are probably the center of your group. If you are an aspirant, if you are a disciple, the thought and speech activity is your main enterprise. You weigh your thoughts because there is potency back of your thought, and when you think wrongly the harm you do is much more potent than the harm that a less evolved person does.

We must get the birds out of the marshes and into the clear air where we can see them and conquer them.

The birds that did the most harm were three in number. In one book they are enumerated: cruel gossip; talk of the self, selfish talk; and casting of pearls before swine. What does that mean?

It has been said that gossip is "spiritual murder". Do I need to discuss cruel gossip, how lives have been wrecked by it? There is an unbroken law, if you gossip you will be gossiped about. We get what we give. If you give service you will get service; kindness, kindness; love, love. If humanity is mistreating you, search yourself and find out where you are at fault. An ancient scripture says, to him who is harmless all enmity ceases. I know that when I achieve harmlessness in thought, word and deed, then I will have no problems. The fact that we have problems presupposes our harmfulness.

Talking about oneself, we are always occupied with our own problems, our own affairs. Casting pearls before swine: talking about the occult troubles for which the hearers are not ready. If you are a disciple you will know to what I refer.

The problem is clear: I am a Sagittarian and so are you. We are living with the emblem of Sagittarius in front of us all the time. We are trying to bring harmony into our lives, trying to lead the "altar" life, seeking to contact the serpent of wisdom. Begin with thought and speech, and begin today.

**[Page 81] LABOUR X: The Slaying of Cerberus, Guardian of Hades**  
**(Capricorn, December 22nd - January 20th)**

**The Myth**

“The light of life must now shine forth within a world of dark,” the great Presiding One declared. The Teacher understood.

“The son of man who is also the son of God must pass through Gate the tenth”, he said.

“Within this very hour Hercules shall venture forth.”

When Hercules stood face to face with him who was his guide, the latter spoke:

“A thousand dangers you have braved, O Hercules,” the Teacher said, “and much has been achieved. Wisdom and strength are yours. Will you make use of them to rescue one in agony, a prey to vast and unremitting suffering?”

The Teacher gently touched the forehead of Hercules. Before the latter’s inner eye a vision rose. A man lay prone upon a rock, and groaned as if his heart would break. His hands and legs were shackled; the massive chains that bound him were tied to iron rings. A vulture, fierce and bold, kept pecking at the prostrate victim’s liver; in consequence, a trickling stream of blood flowed from his side. The man uplifted his manacled hands and cried out for help; but his words echoed vainly in the desolation, and were swallowed by the wind. The vision faded. Hercules stood, as before, at the side of his guide. “The shackled one whom you have seen is called Prometheus,” the Teacher said. “For ages has he suffered thus, and yet he cannot die, being immortal. From heaven he stole the fire; for this he has been punished. The place of his abode is known as Hell, the domain of Hades. Unto Prometheus, O Hercules, you are asked to be a saviour. Go down into the depths, and there upon the outer planes release him from his suffering.” Having heard and understood, the son of man who was also a son of God, embarked upon this quest, and passed through Gate the tenth.

Downward, ever downward, did he travel into the binding worlds of form. The atmosphere grew stifling, the darkness steadily more intense. And yet his will was firm. This steep descent continued long and long. Alone, yet not all alone, he wandered on, for when he sought within he heard the silvery voice of the wisdom-goddess, Athena, and the strengthening words of Hermes.

At length he came to that dark, envenomed river called the Styx, a river that the souls of the deceased must cross. An obolus or penny had to be paid to Charon, the ferryman, that he might take them to the other side. The somber visitor from earth affrighted Charon, and forgetting the fee, he ferried the stranger across.

Hercules at last had entered Hades, a dim and misty region where the shades, or better said, the shells of those departed flitted by. When Hercules perceived Medusa, her hair entwined with hissing snakes, he seized his sword, and thrust at her, but struck naught save empty air.

Through labyrinthine paths he threaded his way until he came to the court of the king who ruled the underworld, Hades. The latter, grim and stern, with threatening mien, sat stiffly on his jet black throne as Hercules approached.

“What seek you, a living mortal, in my realms?” Hades demanded. Hercules said, “I seek to free Prometheus.”

“The path is guarded by the monster Cerberus, a dog with three great heads, each of which has serpents coiled about it,” Hades replied. “If you can conquer him with your bare hands, a feat no one has yet performed, you may unbind the suffering Prometheus.”

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Satisfied with this response, Hercules proceeded. Soon he saw the triple-headed dog, and heard its piercing bark. Snarling, it sprang upon him. Grasping the primary throat of Cerberus, Hercules held it in his vice-like grip. Goaded to frenzied fury, the monster thrashed about. At length, its strength subsiding, Hercules mastered it.

This done, Hercules went on, and found Prometheus. Upon a slab of stone he lay, in agonizing pain. Quickly Hercules then broke the chains, and set the sufferer free.

Retracing his steps, Hercules returned as he had come. When once again he reached the world of living things, he found his Teacher there.

“The light now shines within the world of dark.” the Teacher said. “The labour is achieved. Rest now, my son.”

*F. M.*

**Prologue**

The sign of Capricorn, says the Tibetan, is one of the most difficult signs about which to write and is the most mysterious of all the twelve. So we have found it. Even the symbol of the sign has never been correctly drawn, we are told, because its correct delineation would produce an inflow of force that would be undesirable; also this symbol is sometimes called the signature of God”.

At the foot of the mountain the goat, the materialist, seeks for nourishment in arid places. The scapegoat on the way up finds the flowers of attained desire, each with its own thorn of satiety and disillusionment. At the top of the mountain the sacred goat sees the vision and the initiate appears. In other writings the symbols are the goat, the crocodile and the unicorn.

One myth puts the emphasis on the descent into hell to free humanity (in the figure of the tortured Prometheus). Another deals more with Cerberus, some slaying him, others bringing him up to earth. We submit these variations for the reader’s consideration of their spiritual significance.

One remembers that, according to the Creed the Christed Jesus “descended into hell”. Why? Surely because his all inclusive love covered the so-called “lost souls”, since we are told that the Christ broods over humanity until the last “little one” shall have come home.

And who are we to interpret the “signature of God”? With humility we submit these points for pondering. We are told that it is on his knees that the Capricornian offers heart and life to the soul and only then, when self-initiated, can he be trusted with the secrets of life and the higher powers.

**Interpretations of the Labour in Capricorn**

There are two gates of dominant importance: Cancer, into what we erroneously call life, and Capricorn, the gate into the spiritual kingdom. Capricorn, the gate through which we finally pass when we no longer identify ourselves with the form side of existence but become identified with the spirit. This is what it means to be initiate.

An initiate is a person who is no longer placing his consciousness in his mind, or desires, or physical body. He can use these if he chooses; and he does, to help all humanity, but that is not where his consciousness is focused. He is focused in what we call the soul, which is that aspect of ourselves which is free from form. It is in soul consciousness that we eventually function in Capricorn, know ourselves to be initiates and enter upon two



great universal signs of service to humanity. For it is interesting that, in Aquarius, we are dealing symbolically with animals in bulk, since in that sign Hercules has the job of cleaning out the Augean stables, his first work as a world disciple. But in Pisces he captures, not the bull, but all of the oxen, carrying into our consciousness the idea of the universality of world work, of group consciousness, of universal consciousness and of universal service.

If you were born in the sign Capricorn, please do not get the idea that you are an initiate. We should lay emphasis on a sense of proportion and the status of evolution. Aspirants either suffer from an inferiority complex that makes them feel it is not possible to do anything, or they have an exaggerated idea of their importance; they have a touch of soul consciousness, but only a tiny touch, which they think is the whole thing and they become inflated. This shows no sense of proportion.

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This sign symbolizes the third initiation, the first of the major initiations. In Matthew 17 we read that Christ took three disciples, Peter, James and John, up into a high mountain and was transfigured before them. They fell on their faces and Peter said, "Let us build three huts". In Hindu philosophy this is called "initiation of the man who builds his hut." Peter, a rock or foundation, is the symbol of the physical body. James, the deceiver, symbolizes the emotional nature, the source of all glamour. John symbolizes the mind, the name meaning, "The Lord has Spoken." There you have the symbolism of three aspects of the personality, on their faces before the glorified Christ, in Capricorn at his transfiguration.

### Meanings of the Sign

This is the sign of the goat; it is a superhuman sign, a universal and impersonal sign. All the labours of Hercules heretofore have been concerned with his own liberation. Now we enter upon three signs that have no relation to his personal achievements. He is free. He is an initiate, a world disciple. He has passed round and round the zodiac, learned all the lessons of the signs and climbed the mountain of initiation; he has undergone transfiguration; he is perfectly free and so can work universally on labours that have no relation to himself whatsoever. He works as a superhuman being in a human body. The great stages of development upon the path of expansion, which we call initiations, are recorded in the brain and *will not be told to you by someone else*. I never met a true initiate who was willing to admit that he was one, never. The hallmark of the initiate is silence. Capricorn is a sad sign, it is the sign of intense suffering and loneliness, for these also are marks of the initiate.

Impersonality is based upon a fundamental personality achievement. You must have been tremendously attached before you can know the meaning of impersonality. That is a paradox, but there is no achievement in being impersonal if there is no temptation to be personal. The impersonality we must develop is an expansion of the personal love we have for an individual, our family, our circle of friends, into exactly the same attitude for humanity, but it has nothing to do with sentimentality. We can love all mankind because we know the meaning of personal love, and we must give the same love to everybody that we have given to the individuals close to us. Impersonality is not shutting yourself off, putting up walls; it is loving everyone because we are able to see people as they truly are with their faults, their failings, their achievements, everything that goes to make them what they are and, seeing them clear-eyed, to love them just the same. In the Rules of the Road it is written: "Each sees and knows the villany of each. And yet there is, with that

great revelation, no turning back, no spurning of each other". That is the condition to be attained in Capricorn. That which we have to develop does not come by hardening the heart, nor by tremendous detachment, nor by climbing a pedestal.

The world disciple does not only do what Hercules did, go down into hell to conquer Cerberus, but he works among men all the time, interested in his fellow man. He is impersonal. I wonder if this impersonality does not refer to ourselves rather than to the other persons. We talk, about being impersonal in our dealing. If we were quite impersonal in dealing with ourselves, our reactions to our fellowmen would be just right.

### **Constellations**

There are three constellations connected with the sign Capricorn.

One is called *Sagitta*, the arrow. It has no connection with the sign Sagittarius. In that sign we had the bowman with the arrow whereby the achieving aspirant pierced the personality. Here you have the arrow that comes from a cosmic source, piercing the heart of the son of God, called the Christ, the nearest to us of the great world saviours, a man of sorrows and acquainted with grief. He was pierced by the arrow *Sagitta*, the cosmic arrow.

The Hebrew name for this arrow means "the desolate one", and the path that every disciple treads is necessarily a lonely one. The path of the initiate is more lonely still. The path of a world saviour is the most lonely of all. I think that this condition is going to be alleviated. Down the ages we have had these tremendous comings out, one here, **[Page 84]** one there. Have you ever considered their loneliness? They had none who understood. Perhaps they were canonized hundreds of years after they died. But now there are so many aspirants, so many upon the path of discipleship, that perhaps the group consciousness which is beginning to demonstrate in world affairs will result in a group loneliness rather than in individual loneliness.

*Aquila*, the eagle, is regarded as being as closely related to Capricorn as to Sagittarius. You have the bird of light (symbol of the highest aspect of man) manifesting as the soul (the second aspect) which has achieved.

In *Delphinus* you have a very interesting constellation that holds in it an amazing piece of symbolism. It is pictured in an ancient zodiac as a fish full of life leaping out of the water into the air and playing. That is the symbol of the son of God who, working under the law, takes form and lives in the water and the air; and since he is no longer held by the physical law he can play with the forces of nature. We are beginning to learn about these forces, but it will be some time yet before *Delphinus*, the dolphin, will have much personal significance for us.

### **The Climbing of the Mountain**

Capricorn tells the story of the climbing of the mountain and of the descent into hell. There are three great ascensions of every soul. Masonry down the ages has been a custodian of this tradition. First there is the raising of matter into heaven. We find that in *Virgo*. Then there is the raising up of the psychic nature from below the diaphragm. You are no longer emotional and self-centered, living in the solar plexus, but are focused in the heart and are conscious of the group; your feelings and desires are related to the group.

You no longer live in the animal nature, interested in creation on the physical plane, but you become a spiritual creature working in mental matter. You are no longer held by form, but have so dealt with it that you have raised it to the head consciousness and from the head you control your throat, your heart, your solar plexus and every part of your body. You do this not by centering on them, not by thinking about them, but by living as a

conscious son of God seated on “the throne between the eyebrows”, the ajna center (or pituitary gland) as the Hindus name it. That is the second great ascension.

The final ascension is that which marks the emancipation of the initiate of very high degree who becomes consciously a world saviour. But it is the second initiation, the raising up of the lower psychic nature, on which we have to work so that every desire, mood and every emotion is lifted up into “heaven”.

### **Preparation for the Descent into Hades**

There were three things that Hercules had to do before starting down into hell. The order in which they came is interesting. First he had to purify himself. Hercules, the son of God who had triumphed, been transfigured, was going down into hell to work and the word came to purify himself. He thought he was so pure. How he underwent the process of purification we are not told, but I have the idea that he had to demonstrate freedom from irritability and selfishness in that uninteresting circle where he was living as a human being. It is a rule in occultism that, on the ladder of initiation, if you cannot live purely in your own home circle you are of no use in heaven or hell. What do I mean by “pure”? We use the word largely in its physical sense but “pure” really is freedom from the limitations of matter. If I am in any way imprisoned even by my mind, which is a form of subtle matter, I am not pure. If I have any selfish emotions, I am not pure. Hercules had to purify himself.

Then we read that he had to be initiated into the mysteries. As far as I can understand it (and I may be wrong) this means that you go through your own personal hell before you can go through the universal hell. You have a terrible time in your own life and you are initiated as you undergo your own hell. You learn the nature of the universal by individual experience; only that is realization. You cannot learn by hearsay.

As has happened before in the myths, Hercules then had to pause and perform an act of service before he could advance upon Cerberus. He saw two people bound and being attacked by cattle. He had to deliver them before he could meet his own problem. **[Page 85]** Always for the initiate service comes first; the letting go of what he has set himself to do if there is need to help. That is the story of the initiate always, because it is based on group consciousness.

### **The Symbol of Cerberus**

The three-headed dog Cerberus with a terrific bark, with snakes growing out all over his body and with snakes for a tail, was the guardian of Hades. The three heads symbolize sensation, desire and good intentions. It is love of sensation that drives humanity hither and thither to satisfy hunger in the economic world or to satisfy desire for happiness in the world of pleasure. The violent impacts of sensation are sought to keep the mind occupied. The central head was grasped by Hercules first because it was the most important, since desire underlies all sensations; it is what desire seeks to express and so gain satisfaction in the outer world. The third head is good intentions, not carried out. So you have desire in the center, on one side you have sensation typifying all impacts, and on the other side the third head of good intentions not thought through, never performed, of which it has long been said: “Hell is paved with good intentions”.

The tail made of serpents typifies all illusions that impede the progress of spiritual life; the materiality that holds us down; the lower psychic nature that causes such destruction; fear along every possible line; the fear of failure which holds so many back from activity and breeds only inertia, the great fault, we are told, of aspirants and disciples.

Hercules grasped Cerberus by the central head and conquered him, because all sun gods are occupied with the problems of humanity and because desolate they go down into hell alone to save humanity; hence all sun gods are born in the sign of Capricorn.

(Lecture by A.A.B., condensed and edited.)

## Epilogue

The great swing in Capricorn is epitomized by the keywords. Upon the ordinary wheel these are, “And the word said: let ambition rule and let the door stand wide.” This is the key to the evolutionary urge and the secret of rebirth. (The Tibetan). When a true sense of reality supersedes both earthly and spiritual ambition the man can say with truth, “lost am I in light supernal, yet on that light I turn my back.” So goes the world disciple, initiate in Capricorn, on his way to serve humanity in Aquarius. In that sign he cleans the Augean stables (of the karma of all past ignorance and error, the Dweller on the Threshold) and so becomes in Pisces a world saviour. One remembers that the last act of the Christ on his way to Gethsemane and Calvary was to wash the feet of his disciples.

It has been said: “Christianity has not failed: it has never been tried.” Are we now, after two thousand years, really beginning to try, individually and in group formation? This is the work that makes it possible for the Christ to reappear and also which prepares humanity to recognize him and to be able to endure the quality of the emanations that attend his coming.

(Amplification of *Esoteric Astrology*, pp. 153-174.)

Let every man remember that the destiny of mankind is incomparable and that it depends greatly on his will to collaborate in the transcendent task. Let him remember that the law is, and always has been, to struggle; and that the fight has lost nothing of its violence by being transposed from the material onto the spiritual plane. Let him remember that his own dignity, his nobility as a human being, must emerge from his efforts to liberate himself from his bondage and to obey his deeper aspirations. And let him above all never forget that the divine spark is in him, in him alone, and that he is free to disregard it, to kill it, or to come closer to God by showing his eagerness to work with Him, and for Him.

Le Comte du Noüy.

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## LABOUR XI: Cleansing the Augean Stables (Aquarius, January 21st - February 19th)

### The Myth

Within the Place of Peace the Great Presiding One poured forth the radiance of his exalted thought. The Teacher drew nigh.

“The single flame must light the other forty-nine,” the Great Presiding One affirmed. “So be it,” the Teacher answered. “Having lit his own lamp Hercules now must bring the Light to others.” Not long thereafter, the Teacher summoned Hercules.

“Eleven times the wheel has turned, and now you stand before another Gate. For long you have pursued the light which flickered first uncertainly, then waxed to a steady beacon, and now shines for you like a blazing sun. Turn now your back upon the brightness; reverse your steps; go back to those for whom the light is but a transient point, and help them make it grow. Direct your steps to Augeas whose kingdom must be cleansed of ancient evil. I have spoken.”

Forth went Hercules through Gate the eleventh in search of Augeas the king. When Hercules approached the realm where Augeas was the ruler, a horrid stench that made him faint and weak assailed his nostrils. For years, he learned, King Augeas had never cleared away the dung his cattle left within the royal stables. Then, too, the pastures were so amply dunged, no crops could grow. In consequence, a blighting pestilence was sweeping through the land, wreaking havoc with human lives.

To the palace then went Hercules and sought out Augeas. Informed that Hercules would cleanse the stenchy stables, Augeas displayed distrust and disbelief.

“You say that you will do this mighty task without reward?” the King declared suspiciously.

“I have no faith in those who make such boasts. Some cunning plan you have contrived, O Hercules, to take my throne from me. Of men who seek to serve the world without a recompense, I have not heard. At this point, though, I’d welcome any fool who sought to help. But a bargain must be struck, lest I be chided as a foolish king. If you, within a single day, shall do what you have promised, one-tenth of my great flock of cattle shall be yours; but if you fail, your life and fortune will be in my hands. Of course, I do not think you can fulfil your boast, but try you may.”

Hercules then left the King. He wandered through the blighted place, and saw a cart go by piled high with dead, the victims of the pestilence.

Two rivers, he observed, the Alpheus and the Peneus, flowed quietly nearby. Standing on the banks of one, the answer to his problem flashed upon his mind.

With might and main he labored. By great exertions he succeeded in diverting both these streams from courses they had followed for decades. The Alpheus and the Peneus were made to pour their waters through the dung-filled stables of King Augeas. The rushing torrents swept away the long-accumulated filth. The realm was purged of all its fetid murk. Within a single day the task impossible had been performed. When Hercules, quite satisfied with this result, returned to Augeas, the latter scowled.

“You have succeeded by a trick,” King Augeas cried out in rage. “The rivers did the work, not you. It was a ruse to take from me my cattle, a plot against my throne. Rewards you shall not have. Go, get you hence ere I cut down your stature by a head.”

The angry King thus banished Hercules, and bade him nevermore set foot within his realm on penalty of sudden death.

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Having performed the task assigned, the son of man who also was the Son of God went back to him from whom he came.

“A server of the world you have become,” the Teacher said when Hercules drew nigh. “You have gone on by going back; you have come to the House of Light by yet another path; you have spent your light that the light of others might shine. The jewel that the eleventh labour gives is yours forever more.”

*F. M.*

## **The Energies of Aquarius** (Lecture by A.A.B. 1937)

There is a phrase in the New Testament, "The end of the world". It is just beginning to dawn upon many of us that what was really meant was that the sign Pisces, in which Christ, the Great World Saviour, came, would end at a particular date, and we are right in that time now. We are not facing a judgment day in which the sheep and goats will be divided and some go to heaven and others go to hell. Many ridiculous interpretations have been put upon the symbolism of the Bible.

It has been thought that the sheep went to heaven and the goats went to hell. It is the other way round. The goat in Capricorn is the initiate and from a certain esoteric angle the goats do go to heaven because they function in the spiritual kingdom which is heaven; the sheep remain on earth (which after all is the only hell one can possibly predicate) until they are no longer sheep, until they learn to have individual thought, become goats, climb the mountain and exchange the position of follower to that of independent seekers.

Entrance into heaven is entrance into the Aquarian age, begun during the last two hundred years. We are told that about the year two thousand our pole star and another star (Vega) in the heavens will be in conjunction with each other and the Aquarian age will be fully with us, but only fully with us in the sense that we shall be entering it and Piscean forces will be receding rapidly. All that transpires in physical plane expression is due to subjective forces.

A school of thought exists which traces all the mysteries, all the teachings that we are now calling the Ageless Wisdom, to a form of animal worship and temple mysteries of a sordid and sexual kind. I shall not go into details, but I want to tell you what I think is of vital interest for us to grasp, because it is something in the Aquarian age which will be emerging in greater fullness right along. It is one thing to be subjected to blind force, it is another to have an intelligent outlook upon what is happening and to understand and look for certain occurrences. Perhaps for the first time in the history of our race there is a sufficient number of intelligent men and women to anticipate happenings with an understanding based on what has transpired in the past, so enabling them to predicate what will happen in the future.

What caused the worship of the bull in Taurus? Not the bestial nature of humanity that took the bull as a symbol of the animal nature and deified it, which is what the average human being who investigates the mysteries says. It is because there were subjective forces playing upon our planet as our sun passed through the sign Taurus. The lesson for man is that under the symbol of the bull he had to wrestle with the animal in himself.

Then our sun passed into Aries, the Ram, and we had the sacrifice of the lamb, showing that the sacrifice of the animal nature was beginning to succeed the concept of wrestling with the animal nature.

Then the sun passed into Pisces, the fishes. The forces that played upon our planet at that time brought into the consciousness of man his essential duality and the link between the two parts of himself, two fishes linked by a band. This consciousness, on a large scale, began to make its impact upon the human being, i.e. that he is soul and body. Christ came in Pisces to demonstrate to us perfectly what would be our ultimate achievement when we had linked those two together, the fish, the symbol of the second person, the fish Avatar, and the fish swimming in matter, the symbol of the human being in incarnation. There you have the story.



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Having traced that wonderful, idealistic, evolutionary teaching down the last five to six thousand years as the result of subjective forces playing upon humanity, we are now passing into the sign Aquarius where, through symbolism of water and purification, we shall learn how to be the soul and not the human being. That is what is going to happen in Aquarius.

At the end of the Aquarian age, approximately two thousand five hundred years hence, can you picture what humanity will be like? The animal nature, the emotional nature and the mentality will be secondary, and the soul, the consciousness aspect, that universal urge in each of us that puts us en rapport with God, will have surged to the front. Putting it another way, we shall have left behind the human kingdom and, though we may be inhabiting bodies, our consciousness will be focused in the fifth kingdom of nature, the spiritual kingdom. That is the prophecy, the thing that lies ahead for humanity in two thousand five hundred years' time.

The opposite sign to Aquarius is Leo, the sign of the individual, the man who has found himself as a human being. He stood upon his own feet; he was the center of his universe; the stars revolved around him, everything happened in himself. By that he learned certain great lessons: that it was just possible he was not as important as he thought, and that by subjecting himself to certain training he could find a larger self; and so he passed on into Scorpio, where he was tested to see how much persistence he had. The outstanding characteristic of the aspirant is endurance and the sign that calls for the utmost endurance is Scorpio. He triumphs in Scorpio. and in Sagittarius he becomes the one-pointed disciple who, having put his hand to the plow, *cannot turn back*; he may want to put he cannot turn back. He goes on, and because he goes on he climbs to the top of the mountain in Capricorn and undergoes the transfiguration.

*In Aquarius the disciple becomes the serving master.* We shall take up the subject of world saviours in Pisces. In Aquarius the man is a serving master. That is the keynote I want you to hold in your minds. He can be a master because he has learned to serve, and he can serve because he is a master. Those two go together.

The ruler of the first decanate of Aquarius is Saturn. Saturn gives us discipline; Saturn opens for us the door of opportunity. Saturn, through spiritual exercises and trial, strengthens our spiritual muscles and enables us to emerge out of darkness into light.

**Hallmarks of the Initiate**

Hercules being the initiate is pledged to do three things, which can be summed up as the outstanding characteristics of all true initiates. If they are not present in some measure the man is not an initiate.

1. *Unselfish service.* This is not the service that we render because we are told that service is a way to liberation, but service rendered because our consciousness is no longer self centered. We are no longer interested in ourselves but our consciousness being universal there is nothing for us to do but to assimilate the troubles of our fellowmen and help them. It is no effort for the true Aquarian master to do so.

2. *Group work.* This is something that we know little about as yet. The world is full of organizations and societies, brotherhoods that are happy training grounds for ambitious people. I do not mean to be unkind, but my experience with the average group is that it is a hotbed of jealousies, people trying to impress the others with the amount of their knowledge and the wonder of their self-sacrificing lives. This is not group work.

Group work is standing alone spiritually in the handling of one's own affairs with complete forgetting of one's own self and affairs in the welfare of the particular section of

humanity with which we are associated. It negates ambition; it negates the progress upward in any lodge or organization; it negates all assuming of official prerogatives. I do not think the new groups will have any officials but will work automatically because of the intuitional spiritual interplay between the minds of the units in the groups. We do not know anything about it yet.

### [Page 89]

Can you think of a group so united on spiritual levels that letters, pamphlets, books, etc., can be done away with; that the inter-communication between the minds of the members of the group is perfect? That is the Aquarian group and it is not with us yet.

3. *Self-sacrifice*. The meaning of self-sacrifice is making the self holy. That deals with the self of the group and the self of the individual; that is the work of the initiate.

From the top of the mountain in Capricorn, Hercules has to come down literally into material filth and clean the Augean stables. I want to give you an idea of his psychology. He had climbed up to the top of the mountain. He had passed all the great tests, passed from Capricorn into the spiritual kingdom and knew somewhat the significance of mystical ecstasy, and in that highly spiritual state he received word to go down and clean the stables. What an anti-climax. No great world work, but to clean stables.

The object of the test can be summed up in this way: Hercules had to aid in the cleansing of the world by the right direction of the forces of life through it. You appreciate that we are entering into the Aquarian age where materialism, as we know it, will have completely died out at the close and when the whole life will be interpreted in terms of energies. We are dealing entirely with forces. We shall probably have a new language, the symbolic language of energy itself. We shall all be practical occultists, the occultist who lives and works in a world of forces and who begins with the forces within himself. You will get a little understanding of what is meant by the wielding of forces if you watch your speech. Why do you raise your voice when emoting? Because the energy sweeping through you has an effect upon your vocal apparatus. You are dealing with energies and you are misusing energies. Watch yourself and begin to work in the world of forces within yourself.

This sign inaugurates the school of world saviours. It is almost a "John the Baptist" sign, a sign of preparation for what the next Piscean age is going to bring in.

Aquarius is depicted as a man holding an inverted vase. The man inverts the vase and out of it come two streams of water, the river of life and the river of love, and those two words, life and love, are the two words that embody the technique of the Aquarian age; not form, not mind, but life and love. Two words we use constantly but which, back of them, do not bear any adequate concept.

### **Decanates, Rulers and Constellations**

Aquarius, like other signs, is divided into three decanates. We are now entering the first decanate governed by Saturn, hence our present difficulties, our political upheaval, the dividing of the world stage into great groups, with people who are national, patriotic, and those who are beginning to vision the international spirit. In the churches, in the religious field, division again, between those who are getting a picture of the universality of the love of God, and those who bow to authority and dogma.

In the field of economics a tremendous turmoil is brought about by Saturn, between those who bow to material things and those who are letting them go in order to get the better things; between those who grab possessions for themselves, those who hoard and keep, and those who let go in order to acquire what Christ calls "treasures in heaven". In

almost any field of thought we find these two compelling forces because of the impact of Piscean and Aquarian energies. There are two diverse groups: those who are tied to the past and to the material aspect, and those who are getting the vision and are seeing the life, the consciousness, the purpose and the plan emerging through the medium of them all.

The wonderful thing, if you study the world intuitively, if you keep apace with what is going on in this and other sections of humanity, is that you will see that, in spite of superficial disturbances and dire happenings, the spirit of man is sound and pure, is rising to the occasion and we are coming through, but don't think it will be in a week or a year! We may get better conditions, improvements here, there and everywhere. It is up to us how fast we learn the lesson of how to let go, in order that the [Page 90] Piscean age of materialism and of authority, possession and mentality can be superseded by the age of spirituality, of intuition, and of universal consciousness.

The second decanate of Aquarius is governed by Mercury, and out of the present time will come illumination. The illumination that came in Leo, the opposite of Aquarius, was "I am the self", the illumination we call self consciousness. Illumination coming, in Aquarius is "I am That", I am group conscious. My self consciousness has dropped away, my individuality is of no importance, my personality is only a mechanism, and my consciousness is one with all that is.

In the third decanate, governed by Venus, we have the emergence of inclusive love. About two thousand years from now we may really express brotherly love. It will be, must be, a manifested fact before humanity as *a whole* can pass into Capricorn. They will enter that sign in a loving spirit. The individual aspirant cannot take initiation until he has learned to love disinterestedly, to love not only those who think as he does and act as he desires.

### **The Lawgivers**

There are two lawgivers in the Zodiac, *Regulus* and *Kefus*. In Leo we have one of the four royal stars, *Regulus*, the lawgiver, the law for the individual, the law of selfishness, if you like, the law of competition, the law that sets every man against his fellowman, the law that makes him grab and grasp, the law under which we live, the law of competition.

*Regulus*, the law of the individual, has to give place to *Kefus*, the law of Aquarius, where we shall have a new law based on suffering, illumination and love. It would be interesting to see how far you yourself can grasp what those types of law will be, based upon the suffering of the individual that has led him to lose interest in himself. When you have suffered enough you do not care about yourself any more. You find that the only way to happiness is not to be free from suffering but to lose yourself in something outside yourself.

The Aquarian law is based on spiritual illumination, on intuitive perception and brotherly love which is identification with every form in every kingdom in nature. A tremendous future lies ahead; two thousand five hundred years will have been consummated. We are on our way.

Remember, the more rarefied the forms through which the life is acting, the more rapid the reaction. That is why we have this tremendous speed in every department of life, why we are all so strung up. We have Piscean bodies and we are trying to vibrate to the Aquarian age. *We are not Aquarians yet*; there are no true Aquarians; we are not yet equipped. For that age some of the children coming in have the earmarks, but even they are few and far between.

The Aquarian age is going to manifest over the whole world; there will be Aquarians born everywhere because there is the working out of the subjective spirit in every part of

the planet. It is possible that in America, Canada, Australia, New Zealand and South Africa there will be focal points of the energy, but what will really happen is the coming into incarnation all over the world in every kingdom of nature of those human beings and other forms of life, all merging under the new Aquarian influence.

A marvellous thing is taking place; let us get the world ready so that our children, and children's children, can see it all happen.

Christ sounded the note "for the time of the end" when he said, "A new commandment I give unto you, that you love one another." The eleventh commandment, eleventh sign. It is only now we are discovering what a marvellous astrologer Christ was. He knew that the cycle he inaugurated would pass away, that a new method of work would have to emerge whereby the Masters would employ a new mode of reaching humanity, but he prepared the way for his own later work.

There are three constellations in Aquarius. The Southern Fish, *Pisces Australes*, picturing in connection with Aquarius the coming world saviours. Note that here, in the culmination of Pisces, we have one fish, the avatar, not the two fishes banded together. [Page 91] The second constellation is *Pegasus*, the winged horse, ever the inspiring symbol of the higher mind, love, spurning the earth, at home in the air. On a lower level we are reminded of the winged feet of Mercury, ever wings of the mind remembering also that one definition of love is "the cold, clear light of reason". The third constellation takes yet a further flight, for we have *Cygnus*, the Swan, flying in mid-heaven. The swan of eternity, flying in time and space, is the symbol of Life itself, the cleansing, purifying "living waters" of Aquarius.

(Interpolated)

### Interpretation of the Test

Augeas, the son of Neptune, the god of the waters and the sun, kept herds of animals and for thirty years the stables had not been cleared so that the filth had accumulated. Hercules was told to do something about it; many people had attempted to clean the stables and failed; it was always beyond them.

Hercules being an initiate and having much common sense, which real initiates always have, went down from the mountain top and contemplated the problem; he studied the stables.

First he broke down the wall that surrounded the stables, then he made two great holes in its opposite sides, and turned two rivers through them. He did not try to sweep and clean, as others had, but he broke down barriers by using two rivers. Without effort on his part the stables were cleaned.

Very pleased with himself Hercules rushed off to Augeas and shouted, "I have cleaned the stables. They are perfectly clean." And we read that Augeas turned his back on him, refused to recognize what he had done, and said it was a trick.

It might be said that the emotional desire nature of that great Life in Whom we live and move and have our being, also keeps herds of animals that answer to the name of human beings!

To my mind, the word God, three little letters, is just a symbol. I do not pretend to know what it is a symbol of, but I know it stands for me as a symbol of a life that is immanent in all forms and transcendent also. I am one of the herd animals that has been kept by Augeas, and the stables in which the animals dwelt have not been cleaned for 30 years, 3 multiplied by 10, and 3 is the number of the personality and 10 is the number of completion.

What if I told you that now, in your day and mine, for the first time humanity is a coordinated complete unit with mind, emotional nature and physical body functioning as one, and that the stables have not been cleaned for 30 years?

What are the two things that Hercules did? He broke down the barriers. That is the first thing that has to happen in the Aquarian age. We are just beginning to do it. We are just beginning to think in broad terms, to leave off being exclusive. Emerging in the world are groups of men and women everywhere who are wrestling with themselves in order to be inclusive in their thought, because in the Aquarian age nations as we know them now will have to go; nations fighting for themselves and for what they want, nation against nation, the cultivation of patriotism which is frequently the cultivation of hatred. We have to teach people that they are human beings with certain responsibilities, yes, but we can begin to get a larger picture, develop the consciousness of humanity as a whole.

As Browning says:

*“Mankind made up of all the single men  
In such a unity the picture ends. “*

That is going to happen in Aquarius, that is what lies ahead, that is what the United Nations, movements for international peace and other groups in religious, political and economic fields are working for; the breaking down of prejudice and learning to think in general terms, in wholes. The breaking down of barriers on a large scale has to be brought about by public opinion, and this is of slow growth and largely emotional; that is the trouble.

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In the Aquarian age, especially in the second decanate, when Mercury the messenger from the soul to the brain via the mind is ruling, we will have public opinion moulded by thought and not by emotion, and we shall have the world full of thinkers. The function of those who write and think along these lines, and there are thousands everywhere in the world, is to begin to think constructively along right lines so that the foundations will be well laid for the force pouring in; we build for the future.

Inclusive consciousness does not mean humanly conscious; it is more, you must become time conscious. The time is coming in Aquarius when past, present and future will pass out altogether and you will always have the eternal present that will include every sphere and aspect of consciousness which we can call strictly human. That is the position of the humanist, as I interpret it; he takes the position “Let us be truly human” before we attempt to be superhuman. We are now only emotional, watery, fluidic creatures that are as yet unilluminated, struggling with separativeness. We are not able to be world conscious, to be en rapport with every phase of human thought. We shall be some day.

Let me ask a question. Are you able to enter intelligently, sympathetically and understandingly into the consciousness of the immediate members of your family and know why they think as they do, understanding why they act in a particular way under a particular condition? Cultivate the Aquarian spirit of leaving people free, cultivate the capacity of trust. Cut out distrust of all with whom you associate, believe in them and they will not let you down. Impute wrong motives and they will let you down and it will be your own fault. Let us be as fair as we can with the light we have. Let us cultivate the Aquarian spirit of non-separativeness, love, understanding, intelligence, free from authority, drawing out of every human being we meet the best that is in them. And if you do not draw out of them the best in them, blame yourself and not them. That is the truth. If a person misinterprets you, it is because you are not clear. Self reference is always necessary for the Aquarian, but not that self-consciousness that we find now.



When we have broken down barriers of separateness, then we let in the two rivers, the water of life and the river of love. I cannot talk, about those two rivers because I do not know what they are. Many talk about life and love; they use words. I do not know what life is yet, and we certainly do not know what love is.

It is interesting to try to express to yourself what you understand by the river of life and the river of love which, by breaking down the walls, flow through the human family. We are entering increasingly into the age of energy, entering into the age of love. Do you appreciate that a great hole was made in walls during the war, and that since the war, life and energy have come to mean something more than they did before?

When you have done all you can to break down the walls and to express life and love, aided by your own soul whose nature is love-wisdom, do not look for recognition; you won't get it. The hard task of the pioneer in any field of thought, of any person who is endeavouring to express the new ideals, is always non-recognition and sometimes worse. You won't be praised, you won't be pitied, you will have a difficult time, but remember, you are hewing the path so that in the future, hatred and separation may die out.

I like to think of Aquarius as the "John the Baptist sign" in terms of the initiate. We are leaving Pisces in one respect and we are headed toward a Piscean era in another respect when the World Saviour will come. And as we look upon the Aquarian age as a John the Baptist sign, so we can look upon ourselves in our own fields wherever we may be. In view of the cosmic picture, doing all we can do at this particular time, we are fulfilling the function of John the Baptist and preparing the way for that extraordinary happening that is going to take place individually when the World Saviour will again emerge and humanity will learn the next great truth and step forward and up.

A.A.B.

**[Page 93]      LABOUR XII: The Capture of the Red Cattle of Geryon  
(Pisces, February 20th - March 20th)**

**The Myth**

Within the sacred Council Chamber, the great Presiding One revealed unto the Teacher the Will of What Must Be.

"Lost he is, and found; dead, yet vibrant with Life. The server becomes the saviour, and homeward turns."

The Teacher pondered; then he called for Hercules. "Before the last gate now you stand," the Teacher said, "One labour yet remains before the circle is complete, and liberation is attained. Proceed to that dark place called Erytheia where Great Illusion is enthroned where Geryon, the monster of three heads, three bodies and six hands, is lord and king. Unlawfully he holds a herd of dark red cattle. From Erytheia to our Sacred City must you drive this herd. Beware of Eurytion, the shepherd, and his two-headed dog, Orthrus." He paused. "One caution I can give," he added slowly. "Invoke the aid of Helius."

Through Gate the Twelfth the son of man who was also the Son of God departed. In search of Geryon he went.

Within a temple Hercules made offerings to Helius, the god of fire in the sun. For seven days he meditated, and then a favor was bestowed on him. A golden chalice fell upon



the ground before his feet. He knew within himself that this bright object would enable him to cross the seas to reach the land of Erytheia.

And so it was. Within the safe protection of the golden chalice, he sailed across the tossing seas until he came to Erytheia. Upon a strand in that far country, Hercules debarked.

Not long thereafter he came upon the pasture land where the red-hued cattle grazed. Guarded were they by the shepherd Eurytion and the double-headed dog, Orthrus.

When Hercules approached, the dog sped forward like an arrow to its target. Upon the visitor the creature hurled itself, snarling viciously, its bared fangs fiercely snapping. With one decisive blow did Hercules lay the monster low.

Then Eurytion, fearful of the brave warrior who stood before him, supplicated that his life be spared. Hercules conceded his request. Driving the blood-red cattle before him, Hercules turned his face toward the Sacred City.

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Not far had he gone when he perceived a distant cloud of dust that rapidly grew larger. Surmising that the monster Geryon had come in mad pursuit, he turned to face his foe. Soon Geryon and Hercules stood face to face. Breathing fire and flame from all three heads at once, the monster came upon him.

Geryon hurled a spear at Hercules that almost hit its mark. Stepping agilely aside, Hercules evaded the deadly shaft. Stretching taut his bow, Hercules let fly an arrow that seemed to burn the air as he released it, and struck the monster squarely in the side. With such great impetus had it been shot that all three bodies of fierce Geryon were pierced. With a shrill, despairing groan, the monster swayed, then fell, nevermore to rise.

Toward the Sacred City, then, Hercules drove the sleek, red cattle. Difficult was the task. Again and yet again some cattle strayed, and Hercules would leave the herd in search of errant wanderers.

Across the Alps he drove his cattle, and into Italy. Wherever wrong had triumphed he dealt the powers of evil a deadly blow, and righted the balance in favor of justice. When Eryx the wrestler challenged him, Hercules cast him down so forcefully that there he stayed. Again, when the giant Alcyoneus threw a rock that weighed a ton at Hercules, the latter caught it on his club, and hurled it back to kill the one who sent it forth. At times he lost his way, but always Hercules turned back, retraced his steps, and journeyed on. Though wearied by this most exacting labour, Hercules at last returned. The Teacher awaited his coming.

“Welcome, O Son of God who is also a son of man,” he greeted the returning warrior. “The jewel of immortality is yours. By these twelve labours have you overcome the human, and put on the divine. Home have you come, no more to leave. Upon the starry firmament your name shall be inscribed, a symbol to the struggling sons of men of their immortal destiny. The human labours ended, your cosmic tasks begin.” From out the Council Chamber came a voice that said, “well done, O Son of God.”

*F. M.*

### **Interpretation of the Story**

There are several variations of the myth concerning the labour of Hercules in the sign Pisces. We are told that there was an island where lived a human monster called Geryon with a body of three men united. He had a herd of red cattle, guarded by a shepherd and a two-headed dog. Hercules received orders (Pisces is the sign of obedience) to bring these cattle from the island, across land and water to the sacred city.

Hercules sailed to the island in a golden cup and when he arrived there he climbed to the top of a mountain and spent the night in prayer. Then he killed the two-headed dog but he did not kill the shepherd. He also killed the owner of the red cattle. Here is the beautiful part of the story: Hercules placed all of the cattle in the golden cup, in which he had sailed over to the island, took them to the Sacred City, and offered them in sacrifice to Athena, Goddess of Wisdom. This sacred city consisted of two towns connected by a wonderful wall and a gateway called the Gateway of the Lion. After the cattle were delivered Hercules' work was over. We hear no more about him but he may have gone on to greater cosmic work.

Let us think of Hercules as a world saviour. He has had a vision of something he has to do. He sees humanity owned by a monster, a three-bodied man, the symbol of a human being with mental, emotional and physical bodies united. I think that this labour has not yet been completed; this accomplishment lies ahead. There have been other sons of men gathered out of the human family from time to time, one here one there, a group here and another there, as when the Buddha was on earth and it is said that he saved nine hundred. Now humanity, the human monster, is ready for salvation and the real work of The World Saviour can begin as a whole with the group concept underlying the work rather than individual soul saving.

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The symbolism of the red cattle is plainly that of the lower desires, desire being ever an outstanding characteristic of humanity. They are guarded by a shepherd, which is the mind, the two-headed dog representing the matter aspect and the psychic nature. You see why Hercules spared the shepherd. The mind can still be the shepherd of the cattle but the two-headed dog, the psychic-emotional nature and the matter aspect, Hercules killed, which means that they were deprived of any power. The shepherd still had power and I can conceive of no time in which a human being in incarnation will not need to use the mind as the interpreter of spiritual energy.

If Jesus as a human being, en rapport with his soul, becomes a transmitter of light to the sons of men, so we can extend the concept and think of humanity as a whole with all minds held steady in the light, transmitting to lower kingdoms in nature that spiritual energy which will raise them up into heaven. That is the work of humanity. We are so occupied with our own problems that we forget the larger picture. It is to be noted again that the keeper of the cattle, the form aspect, was also killed but the shepherd and the cattle were raised up in the golden cup. Here you have the Holy Grail; and so the work was accomplished. The World Saviour had fulfilled his function. He had lifted up humanity. That is what all world saviours have done. They all did what, to a greater extent, Christ did.

We hear about the failure of Christianity. I do not see failure anywhere in the Great Plan. Perhaps slowness, but do you know how disastrous it would be if evolution were too rapid, how dangerous it would be if people were over-stimulated before they were ready? All teachers know the dangers of over-stimulation, the disasters that occur when a person makes certain contacts before the mechanism is sufficiently tuned up. World saviours have to work slowly, but time means nothing to them.

The term, world saviour, has until now been associated with the thought of the emergence of a great son of God out of the Father's home, called by the need of humanity to do a great work. Down the ages they have come, dwelt in physical bodies, worked through an emotional nature and have been exceedingly intelligent. They have by their lives set an example that we may follow in their steps; by their words they have sounded the note, the message that humanity needed in order to take the immediate next step

forward. In their acts they have given a demonstration of service, gone about the world doing good, and their names have stayed with us down the ages. You must be a very dominant figure to remain in the minds of men for thousands of years. Most of us are forgotten in twenty.

### **Significant Aspect of the Sign**

The sign Pisces marks a triangular place in the heavens, a symbol of reality. This sign rules the feet and hence the idea of treading the Path and attaining the goal has been the underlying spiritual revelation of the Piscean age.

Pisces is also the sign of death in various aspects. The death of the body sometimes, or it may be that an old foolishness has come to an end, an undesirable friendship will cease, devotion to some religious form of thought that has held you will now end and you will emerge and set your feet upon a new path. It is the sign of death to the personality. If we could give up the idea of the personality veils, we would be willing to let the personality go. It also means the death of a world saviour for it is the sign of crucifixion and marks the end of a zodiacal cycle.

There are three signs of salvation in the Zodiac. First, Leo, where the word goes out to the human being, "work out your own salvation". So we have in Leo the man determined to stand on his own legs, he becomes bumptious and assertive but this is necessary to salvation because only by trying out his equipment will he arrive at the point where a broader view appears. The second sign of salvation is Sagittarius, the sign of service and silence, where the assertive man, tired of talking of himself and pushing himself forward, loses sight of himself in the goal and silently serves. Then we come to the third sign Pisces, that of world saviours.

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The first constellation in Pisces is that curious cluster of stars called "*The Band*", connecting the two fishes, one fish headed straight to the north and the other swimming on the horizon. The fish headed toward the north is the symbol of the aspirant to the mysteries while the fish on the horizon represents the average person.

The second constellation is *Andromeda*, the chained woman. We have three women among the constellations, Cassiopeia in Aries representing matter seated in her chair, dominant; Coma Berenices in Virgo who sacrificed her hair to be of service, representing the soul only beginning to assert itself. *Andromeda*, the chained woman in Pisces represents matter harnessed.

The third constellation in Pisces is the King named *Cepheus*, the husband of Cassiopeia and the father of Andromeda. This suggests that "The King" represents the Spirit or Father aspect.

There is in nature the human kingdom and above it are other kingdoms, spiritual and cosmic, and below it there are the animal, vegetable and mineral kingdoms. The work of the intelligent sons of God is to act as transmitters, via the mind, of spiritual energy, which will save and vitalize all lower kingdoms of nature.

### **The Second Coming of the Christ**

How can the World Saviour come? He might come as he came before, in a physical body with its incidental handicaps. There are emerging in the world today new faculties that were not demonstrating when he came before. We are much more sensitive than we ever

were; we are wide open to each other's thoughts for one thing, and if such a potent thinker as the Christ, whatever we may mean by that word, is en rapport with world affairs, it seems to me he might try another method. He may work with his own in every land, over-shadowing his disciples wherever they are found, and because his soul and their souls are one, communicate to them the Plan, indicate to them the tendencies, give them the new message, and repeat himself in every country. It is already happening today in every country there are to be found those who know; I did not say those who say they know. But there is a group of human beings, integrating now, who make no noise, are not interested in themselves, but upon whom is laid the burden of leading humanity. They are starting movements that have in them the new vibration, they are saying things that are universal in their tone, they are enunciating principles that are cosmic, they are inclusive and not exclusive, they do not care what terminology a man uses; they insist that a man shall keep his own inner structure of truth to himself and not impose it on any one else, they recognize each other wherever they meet, they speak a universal language, they demonstrate the universal light, they are servers and they have no interest in themselves.

I am convinced that no individual World Saviour, utilizing a physical body, will come to us. I believe in that individual World Saviour, but I believe that he will save the world through the group. I believe that he will work through his own; that he is training people now so that the day will come when this group will be so potent through its silent meditation and the force of its world service, that it will be recognized as the Saviour; but not in our day.

*Editor's Note:* (written in 1958)

When A.A.B. made this statement in 1936 it appears to have been the ashramic view that the status of humanity would not permit more than an over-shadowing by the Christ. When The Reappearance of the Christ, dictated by the Tibetan, appeared in 1948, the discipline of the war, the destruction of material values, the suffering and the mental growth of humanity had produced an effect which we are told exceeded the expectations of the Hierarchy. In the book on the reappearance the following statements are found: "The point of decision, as it is called in all hierarchical circles, was reached during the period the Full Moon of June 1936 and the Full Moon of June 1945. The point of decision covered, therefore, nine years, a relatively brief time; it resulted in the decision arrived at by the Christ to reappear or return to visible presence on Earth as soon as possible and considerably earlier than had been planned."

It is indeed a momentous thing to realize that humanity could so notably affect the time and manner of the reappearance of the Christ by a change in its receptivity. We have repeatedly been told that only humanity could condition these points. Here is a dramatic instance of humanity's potential and responsibility in speeding up the evolutionary process.

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### **The New Group of World Servers**

Such a group as has just been described already exists. There are two things for us to do. First, to learn to recognize the new note as it comes from disciples wherever found and, secondly, to fit ourselves to form part of that group. The hallmark of those people is not self-assertiveness; they are too busy doing salvage work to have time to talk about themselves. They work through meditation, which keeps them in touch with the spirituality that is themselves, and therefore is in touch with the Great Life, the World Saviour, who pours his force and energy through them and toward the world. They orient their minds in that direction, serve intelligently and are not in a hurry.

The message that comes to them from the inner side is couched in the symbolic words, "What I tell you in the dark, that speak you in the light." Each one will be told a different thing according to the need of the people around him, and will deliberately go into the dark in order to deliver a message in the light. Therefore, they are tied by no dogmas or doctrines because they have the word which has come to them in the dark, which they have wrought out for themselves in the strife and stress of their own souls. They meet the need of their fellow men, and theirs is the message of Christ, "A new commandment I give you that you love one another." This is no sentiment. Let us be loving and kind. That is just decent behaviour; but the love the Christ enunciated is an intelligent understanding and appreciation of the need of the individual just as you find him. When you are up against the desperate need of people you have no time to think about "being loving" in the usual sense. You can perhaps create such an atmosphere around yourself that they will think themselves through to their own solution. That is the real way to work. As long as you are occupied with being loving you are occupied with your own personality.

"A new commandment I give you" can be summed up in "inclusiveness", the hallmark of the New Age, the universal spirit, identification, oneness with all your fellowmen. That is love and it will keep you busy; you will have no time to talk about love, you will be busy doing things, big things and little things, unimportant and important things.

How shall we fit ourselves to meet that requirement, to possess those characteristics which automatically put us into the group of world servers? You will never get there by talking about it, or by theoretical appreciation of the problem. You will get there by doing the next thing correctly. That sounds very uninteresting, but whatever is your duty, do it. Cultivate the right inner attitude and be wide open to all your fellow men. Learn to meditate, and really learn to meditate. I am not talking of entering into the silence, of sitting down and having a blissful and peaceful time emoting, hoping that you will get up feeling better.

Meditation when rightly carried forward is hard mental work for it means orienting the mind to the soul, and you cannot do it. It means that when you have learned to focus your mind on the soul you must hold it steady, which you cannot do; and when you have learned to do that you must learn to listen in your mind to what the soul is telling you, and that you cannot do. Then you must learn to take what the soul has told you and form it into words and phrases and throw it down into your waiting brain. That is meditation, and it is by following that process that you will become a world server for you will then be the force of what you have accomplished. You will automatically find yourself over-shadowed by that Great One whose mission it is to lift humanity out of darkness into light, from the unreal into the real.

Lecture by A.A.B. - 1936. Edited and condensed.

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### **The Purpose of the Study of the Hercules Myth\***

The first scriptures for the human race were written by God on the Earth and Heavens. The reading of these Scriptures is Science. Familiarity with the grass and trees, the insects and the infusoria, teaches us deeper lessons of love and faith than we can glean from the writings of Fénelon and Augustine. The great Bible of God is ever open before mankind.

Albert Pike.

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\* \*(The following material was prepared by Dorothea Cochran at Mrs. Bailey's request and was found among her papers. This excerpt seems to provide an appropriate concluding note for the Hercules series.)



The heavens declare the glory of God; and the firmament sheweth his handywork.

*Psalm 19, 1.*

The progress of a world disciple is illustrated in the heavens by the Labours of Hercules through the zodiacal signs. It is as though God had pictured in space his Plan for the working out of the evolution of the human spirit back to its source.

\* \* \*

The intense interest evinced at this time in the spiritual life is, in itself, the warrant for such a study as the Labours of Hercules. Academic, dogmatic and theological religion has no longer its ancient appeal but, in spite of a widespread revolt against organized, or ecclesiastical religion, the urge towards the spiritual realities has never been more keen than it is today. The period of empirical experience on a large scale is with us. Men and women everywhere are refusing any longer to believe the authoritative pronouncements of the churches or to accept blindly the dicta of any theology. They are determined to know for themselves the facts of the inner mystical experience, if such facts can be ascertained, and to grasp for themselves the nature of that identity which we call the soul.

The world setting is ripe for a renewal of a living faith and religion which will be based upon personal knowledge and not upon the pronouncements and the interpretations of limited minds. Dr. Rufus Jones, the great Quaker leader, calls attention to this fact in words which are worth noting:

“...an outbreak of mysticism is always a sign that the soul of man is uttering a vigorous protest against the encroachment of some organized system of life ... which threatens to leave scant scope and area for its own free initiative and its spontaneous creative activity. It is a proclamation that the soul has [Page 99] certain inherent rights and capacities, a dominion of its own, which must be respected and held sacred. Sometimes mysticism has been the protest of man’s spirit against the hardening crust of dogma, sometimes a revolt against ecclesiasticism.”

*The Philosophic Basis of Mysticism*  
by T.H. Hughes, p. 46.

In days of darkness and apparent spiritual deadness, this revival of interest in the higher realities inevitably appears, guaranteeing that the spirit of man is on its way, and that the reality remains unchanged behind the changing surface of material events. The very need of the hour calls for the sounding of a clear note and to the newly emerging mystic and knower is given the task of this sounding. “What we find in the mystic is an intensified organ for the affirmation of the reality of God and for the richer interpretation of His character.” With these clear words, Dr. Jones calls our attention to the work eternally done in the spiritual field by the awakened seeker.

Truth is, phoenix-like, emerging anew in the field of human experience, but it will be the truth which is felt and known and not the truth which is enforced through authoritarianism and ancient tradition; for truth, as Bernard Shaw tells us, is “what you know by your experience to be true and feel in your soul to be true”. Such renewals of the spiritual life of the race are recurrent and cyclic; they can be of an emotional or an intellectual nature but they serve to lead the subjective life of the race into a new and richer phase of experience, and to offset, and sometimes to interpret, the more material and scientific paralleling trends which can be seen.

The problem of every writer and teacher today is to discover new ways in which to express the same foundational truths, and so to present the ancient formulas and rules of the road which will lead man to the next stage in his spiritual development. The old truths will



then acquire new meanings and vibrate with fresh life. There have been many books written upon the subject of the Path of Discipleship. Restatement of the problems to be encountered upon the universal Path, and analysis of the difficulties to be faced whilst treading it is not warranted, unless the application can be general, practical and couched in such terms that meets the need of the modern student. A study of the Twelve Labours of Hercules, covering as they do every aspect of the disciple's life, may enable us to achieve a different attitude and release us into that joy on the Path and that freedom in service which is a more than adequate compensation for the temporary losses and momentary distresses which may try the lower nature.

One of the great revelations which has come almost unnoticed to humanity during the past century has been the slow dawning upon our consciousness of the fact of our own inherent essential divinity. Men are recognizing that they are in very truth "made in the image of God", and are one in nature with their Father in Heaven. Today also, the purposes and plans underlying God's creative work are being studied widely from both the scientific and religious angles, bringing definite changes in man's attitude to life as a whole. It is this unfolding plan for man, individual and racial, that is revealed in the story of this ancient Son of God. We are given a synthetic and complete picture of the progress of the soul from ignorance to wisdom, from material desire to spirit aspiration, and from the blindness of infant humanity to the pure vision of those who see God. A point is reached in the story where intelligent cooperation with soul purpose takes the place of blind endeavour and struggle, and Hercules, who is a Son of God as well as a son of man, can proceed upon the *Way* with his face turned towards the light, irradiated by the joy of those who know.

This old tale leaves untouched no phases in the life of the aspirant and yet links him ceaselessly with cosmic enterprise. Its theme will be found to be so inclusive that all of us, immersed in the problems of life, can make application to ourselves of the tests and trials, the failures and achievements of this heroic figure, who strove, centuries ago, towards the same goal as we are striving. Through the reading of this story, fresh [Page 100] interest in the spiritual life may be evoked in the mind of the bewildered aspirant, and he will go forward with fresh courage as he gains a sequential picture of universal development and destiny.

We find, as we study this ancient myth that Hercules undertook certain tasks, symbolic in nature but universal in character, and that he passed through certain episodes and events which portray, for all time, the nature of the training and the attainments which should characterize a son of God, marching on towards perfection. He stands for the incarnated but not yet perfected Son of God, who, at a particular stage in the evolutionary cycle, takes his lower nature in hand and willingly subjects himself to the discipline which will eventually bring about the emergence of his innate divinity. Out of an erring but sincerely earnest human being, intelligently aware of the work to be done, a World Saviour is created, and we see in the last two labours how that work of saving was carried out.

Three great and dramatic stories have been told constantly to mankind down the ages: those of Hercules, the Buddha and the Christ, each of them portraying one of the stages upon the Path of Divinity. In the story of Hercules, we have portrayed for us the experiences of the Path of Discipleship and the early stages of the Path of Initiation. In the case of the Buddha, the story starts later than that of Hercules and we see the Buddha achieve final illumination, passing through initiations of which Hercules knew nothing. Then came the historic Christ, embodying in Himself something so ineffable that we regard Him, in a unique way, as the representative of God. These three stories progressively reveal God's plan for man's development, and call us to follow in the steps of Hercules, who trod the Path of Discipleship and attained his goal.

The oracle has spoken and down the centuries the cry has gone forth: "Know thyself". This knowledge is the outstanding attainment upon the Path of Discipleship, and it is seen how sequentially and intelligently Hercules attained this knowledge. We see him passing around the great pathway of the heavens and in each sign performing one of the twelve labours, which all disciples are called upon to perform. We see him from two viewpoints: that of the individual disciple and that of humanity as a whole, the great world disciple of which he is the prototype. It is possible to regard humanity as having reached, en masse, the stage of the aspirant, and to regard the race as standing upon the probationary path, the path of purification. If suffering is the great purifier, then the above statement is indeed true. Men today are intelligent, earnestly seeking a way out from the present material impasse and learning to coordinate their abilities and capacities, mental, emotional and physical, in an effort to rise above all that has hitherto held them down to earth. This stage has always been expressed by the more advanced types of men, but never before has the entire human family been in this condition. Herein lies the wonder of past achievement, and herein lies the hour of our wonderful opportunity.

We find Hercules starting at this point and passing through varying experiences until he comes to the open door in Leo, through which he can pass onto the Path of Discipleship. We see him learning the lessons of equilibrium, of selflessness and of victory over the desire nature until he becomes the one-pointed disciple in Sagittarius, prior to passing through the gate which leads to the mount of initiation. Slowly and painfully, he learns the lesson that competition and selfish grasping must disappear and that the seizing of anything for the separated lower self is no part of the mission of a son of God. He finds himself as an individual only to discover that individualism must be intelligently sacrificed to the good of the group; he learns that personal greed has no place in the life of the aspirant who is seeking liberation from the ever recurring cycle of existence and constant crucifixion upon the cross of matter and form. The characteristics of the man immersed in form life and under the rule of matter are fear, individual competition and greed. These have to give place to spiritual confidence, cooperation, group awareness and selflessness. These are the lessons which Hercules brings to us.

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This is also the story of the cosmic Christ, crucified from the beginning of creation upon the fixed cross of the heavens. This is the story of the historical Christ, given us in the gospel story and enacted for us two thousand years ago in Palestine, when our sun entered the sign of the world Saviour, the sign of Pisces, the fishes. This is the story of every individual man, crucified upon the cross of matter and of existence, and discovering that he is in truth a son of God incarnated in each human being. God, incarnate in matter. Such is the story of the solar system, the story of our planet, the story of every man. As we look at the starry heavens above us, we have this great drama, eternally pictured for us.

### **Summary of Lessons learned in each Zodiacal Sign**

The following abstract of notes on the zodiacal signs is offered as a basis for further study and quick reference.

***Aries, the Ram***

Element: Fire sign (as are also Leo and Sagittarius).

Quality: Initiating. Beginnings. Will or Power expresses itself through the great creative processes. In the early stages, activities are directed toward the material side of life; later, toward the spiritual.

Polar Opposite: Libra. An air sign (balance).

Rulers: Exoteric, Mars; Esoteric, Mercury.

Keywords: From the angle of form, "Let form again be sought"; From the angle of soul, "I come forth and from the plane of mind, I rule".

***Taurus, the Bull***

Element: Earth sign (as are also Virgo and Capricorn).

Quality: Desire, for the mass of men; will or directed purpose for the disciple.

Polar Opposite: Scorpio, water sign (conflict of duality; desire overcome; triumphant discipleship).

Rulers: Exoteric, Venus; Esoteric, Vulcan.

Keywords: From the angle of form, "Let struggle be undismayed"; From the angle of soul, "I see and when the Eye is opened, all is illumined".

***Gemini, the Twins***

Element: Air sign (as are also Libra and Aquarius).

Quality: Duality. Love-Wisdom. Fluidity. Control of every pair of opposites. The underlying love of Deity reaches our solar system through Gemini

Polar Opposite: Sagittarius. A fire sign (one-pointedness; preparation for initiation).

Rulers: Exoteric, Mercury; Esoteric, Venus.

Keywords: From the angle of form, "Let instability do its work"; From the angle of soul, "I recognize my other self and in the waning of that self I grow and glow".

***Cancer, the Crab***

Element: Water sign (as are also Scorpio and Pisces).

Quality: Mass sensitivity; for the average man, mass identification with form; for the disciple, service for the masses.

Polar Opposite: Capricorn. An earth sign (spiritual awareness after struggle; birthplace of the Christ).

Rulers: Exoteric, the Moon; Esoteric, Neptune.

Keywords: From the angle of form, "Let isolation be the rule, and yet the crowd exists"; from the angle of soul, "I build a lighted house and therein dwell".

**[Page 102]*****Leo, the Lion***

Element: Fire sign (as are also Aries and Sagittarius).

Quality: Sensitivity leading to individual awareness. Emergence out of the herd. Self-consciousness. Self assertion.

Polar Opposite: Aquarius. An air sign (group awareness, world service).

Rulers: Exoteric and Esoteric are the same, the Sun.

Keywords: From the angle of form, "Let other forms exist, I am because I am"; from the angle of soul, "I am That and That am I".

***Virgo, the Virgin***

Element: Earth sign (as are also Taurus and Capricorn).

Quality: The unique service in Virgo is that both the form and the spirit are nurtured, shielding “Christ in you the hope of glory”.

Polar Opposite: Pisces. A water sign (Christ consciousness revealed as a World Saviour).

Rulers: Exoteric, Mercury; Esoteric, the Moon.

Keywords: From the angle of form, “Let matter reign”; from the angle of soul, “I am the Mother and the Child. I, God, I, matter am”.

***Libra, the Balance***

Element: Air sign (as are also Gemini and Aquarius).

Quality: Equilibrium. An interlude where duality is known and the life of soul and form is balanced (Law, Sex, Money).

Polar Opposite: Aries. A fire sign (subjective, latent consciousness, will to incarnate).

Rulers: Exoteric, Venus; Esoteric, Uranus.

Keywords: From the angle of form, “Let choice be made”; from the angle of soul. “I choose the way which leads between the two great lines of force”.

***Scorpio, the Scorpion***

Element: Water sign (as are also Cancer and Pisces).

Quality: Conflict. Test. Trial. Triumph. Points of crisis. Moments of reorientation. Turning point in the life of humanity and of the individual. Hercules became the triumphant disciple in Scorpio.

Polar Opposite: Taurus. An earth sign (desire, and growth of soul light).

Rulers: Exoteric and Esoteric, the same, Mars.

Keywords: From the angle of form, “Let Maya flourish and let deception rule”; from the angle of soul, “Warrior I am and from the battle I emerge triumphant”.

***Sagittarius, the Archer***

Element: Fire sign (as are also Aries and Leo).

Quality: Focused direction. One-pointed activity. In the early stages, satisfaction of desire; in later stages aspiration for the goal of initiation.

Polar Opposite: Gemini. An air sign (eventual control of fluidity and pairs of opposites; fusion, synthesis, at-one-ment).

Rulers: Exoteric, Jupiter; Esoteric, Earth.

Keywords: From the angle of form, “Let food be sought”; from the angle of soul, “I see the goal. I reach that goal and then I see another”.

**[Page 103]*****Capricorn, the Goat***

Element: Earth sign (as are also Taurus and Virgo).

Quality: Extreme characteristics of the worst and best types. Ambition.

Crystallization. Struggle overcome. Transfiguration. Initiate consciousness. “The unicorn of God.”

Polar Opposite: Cancer. A water sign (first door to incarnation).

Rulers: Exoteric and Esoteric the same, Saturn.

Keywords: From the angle of form, “Let ambition rule and let the door stand wide”; from the angle of soul, “Lost am I in light supernal, yet on that light I turn my back”.

***Aquarius, the Water Carrier***

Element: Air sign (as are also Gemini and Libra).

Quality: Will to serve, first the lower self, then the higher Self. World service. Individual consciousness transmuted into group consciousness.

Polar Opposite: Leo, A fire sign (individual awareness; urge toward self-knowledge; eventual self-mastery preparatory to selfless service).

Rulers: Exoteric, Uranus; Esoteric, Jupiter.

Keywords: From the angle of form, "Let desire in form be the rule"; from the angle of soul, "Water of Life am I, poured forth for thirsty men".

***Pisces, the Fishes***

Element: Water sign (as are also Cancer and Scorpio).

Quality: Duality. Fluidity endowed with instinctual consciousness. Mediumistic. Polarized mind unawakened. Intuition dormant. Death of the personality. Release of the soul from captivity. Christ, the World Saviour.

Polar Opposite: Virgo. An earth sign (matter; Christ in the cave of the heart).

Rulers: Exoteric, Jupiter; Esoteric, Pluto.

Keywords: Keywords: From the angle of form, "Go forth into matter"; from the angle of soul, I leave my Father's home and turning back, I save".

\* \* \*

"The help has to come from a source other than this limited existence, but this source must not be something wholly outside us, in the sense that it has no understanding of our limitations, and hence is not in any way sympathetic with us. The source of help must have the same heart as ours so that there will be a current of compassion running between the two. The source-power must be within us and yet outside. If not within us, it could not understand us; if not outside, it would be subject to the same conditions. This is an eternal problem, to be and not to be, to be within and yet to be outside, to be finite and yet ready to serve the infinite."

D. T. Suzuki.

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### **The Path of the Soul through the Zodiac**

*"The path of souls to ascension lies through the twelve signs of the Zodiac... the descending path is the same".*

Clement of Alexandria

*Editor's Note:* Lest we be lost in the colourful labours of Hercules, and the marvels of this allegory of the labours of all disciples on their evolutionary way, or be confined to the personal correlation with our own sun sign in this one incarnation, it seems wise to turn our thoughts to the deeper significance of the energies of these signs which fall upon our little planet, and the use we make of them. The larger picture of the effect on world and racial evolution should receive our thought. The Tibetan tells us that all depends upon our degree of receptivity and response, which is determined by our status of evolution.

In the life of Hercules, the soul in incarnation, and his progress round the Zodiac from Aries to Pisces on the reversed wheel, the path of the disciple, it might be helpful to briefly define the Zodiac so that we can follow his labours intelligently. It might also be of

benefit to ascertain whether, in our western Christian tradition, there are indications of the influence of the ancient science of astrology.

There have been many definitions of the word “Zodiac”. The most usual is as follows:

“... the word is derived from the Greek ‘zodion’, a little animal, full expression being the zodiacal circle, or circle of animals. This was an imaginary belt in the sky, formed by two circles equidistant from the ecliptic and about eighteen degrees apart, which marked out the path of the sun either in its annual revolution when the twelve divisions indicated the succession of months in the year, or in its diurnal course, when the divisions marked the hours of the day and night.”

*Astrology, the Link between Two Worlds.*  
by S. Elizabeth Hall, M. A.

Valentia Stratton might also be quoted here:

“...in astronomy, says science, the Zodiac is an imaginary belt in the heavens, sixteen or eighteen degrees broad, through the middle of which passes the sun’s path (the ecliptic). It contains the twelve constellations, which constitute the twelve signs of the Zodiac, and from which they are named.... The astrological Zodiac proper, however, is an imaginary circle passing around the earth in the plane of the ecliptic, its first point being called Aries, 0 degrees. It is divided into twelve equal parts called ‘signs of the Zodiac’, each containing thirty degrees of space, and on it is measured the right ascension of the celestial bodies. The movable or natural Zodiac is a succession of constellations forming a belt of 47 degrees in width, lying north and south of the ecliptic.”

*Glossary of The Celestial Ship of the North.*

Walter H. Sampson gives us a very simple explanation of the imaginary belt. He says:

“The Zodiac, properly speaking, is that belt of the heavens through which passes the apparent path of the sun; its point of commencement is the Vernal Equinox which, as we know, is in continuous retrograde movement through a circle of constellations which lie near the ecliptic. The Zodiac is divided into twelve equal portions of thirty degrees each, corresponding loosely to the twelve constellations of Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.”

*The Zodiac: A Life Epitome.*

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Alan Leo tells us also:

“...the constellations are groups of fixed stars, the twelve central groups being called by the same names as the twelve signs, although they do not cover the same area of the heavens. The precession of the equinoxes, caused by the ‘motion’ of the sun through space, makes the constellations appear to move forward against the order of the signs at the rate of 50 1/3 seconds per year.”

*Dictionary of Astrology, p. 204.*

Another point to be remembered is made by Alan Leo in the following:

“The twelve constellations form the Zodiac of the whole solar system... just as the rotation of the earth makes the signs rise and set, a new sign being on the ascendant every two hours on an average; so, as the result of the precession, the far greater circle of the constellations passes across the earth’s ascendant, the equinoctial point, the beginning of the Zodiac. In this way, the great day of precession, comprising over twenty-five thousand of our years, corresponds with one of our days, because during that period all the twelve constellations rise and set once.”



*Ibid*, p. 167

The second thing, therefore, to remember is that there are two Zodiacs, the greater and the lesser. The former comprises the twelve constellations through which the sun and planetary system appear to pass in a great cycle of over 25,000 years. The latter is the same circle of constellations through which the earth appears to pass in its annual revolution around the sun, and it is upon this that the astrologers base their predictions and cast the horoscope. Thus we have in these two Zodiacs the symbol of the progress of the Life informing a solar system, a planet and a man.

“As the earth in its yearly journey around the sun passes through a sign of the Zodiac each month, so does our solar system during its great journey around the central sun of the universe (Alcyone) pass through each sign of the Zodiac; but in this greater cycle instead of a month our solar system requires approximately two thousand and sixty years to traverse each sign.”

*The Message of Aquaria*, p. 23, by Homer Curtiss.

An interesting and more probable definition of the word “Zodiac” is given by Dr. Ethelbert Bullinger in his book *The Witness of the Stars*. He says:

“The word Zodiac itself is from the Greek ‘Zodiakon’, which is not from ‘zoon’ ‘to live’, but from a primitive root, through the Hebrew ‘sodi’, which in Sanskrit means ‘a way’. Its etymology has no connection with living creatures, but denotes a way, or steps and is used for the way or path which the sun appears to follow amongst the stars in the course of a year.”

The Zodiac, therefore, is the Path or Way. When Christ spoke to His disciples as the Cosmic Christ, He told them “I am the Way”, and to this it is possible to give an astrological significance, for all three types of lives tread this cosmic Way, the Cosmic Christ, the Planetary Spirit and the human being.

It is interesting to note that the Zodiac is spoken of as an illusion and as an imaginary path, an appearance. Webster’s Dictionary, for instance, defines the Zodiac as “the imaginary path of the sun through the heavens”, and in all books of reference upon the subject the emphasis is laid upon the fact that it is all appearance, the great illusion. One writer tells us that: “... to the astronomer the Zodiac is merely the pathway of the sun, the moon and the planets, possessing no more reality than the tracks of liners shown upon an atlas for the information of the intending travellers.”

*The Zodiac and the Soul*, p. 1 by C.E.O. Carter

As we study this imaginary path two thoughts emerge. We are brought face to face with the concept of a steady and unceasing progression around and around this vast belt of constellations. The idea of eternal recurrence and of constant activity, bringing with it, we hope and believe, a constant development, gives us a grasp of the **[Page 106]** magnitude of the One Life and a vision of an ever-emerging plan and purpose, which embodies the intelligent working out of God’s thought.

The second idea, which found such a strong response in the human mind that it constitutes what is called “the science of astrology” and forms its basic premise, is that each of these signs, through which the sun and earth appear to pass, are embodiments of energies which have a potent effect upon all forms of life on our planet, and upon the world of ideas.

Humanity, it is contended, has been and is affected by energies contacted by our solar system as it passes in and out of the various constellations. If this is a fact, and if we can

get a wide enough retrospect, it should surely be possible to demonstrate the truth of this contention.

How then can these energies be effective? It is said that it is through the thought form that they are transmitted. We glibly use the phrase, "energy follows thought". Here the reality of this belief is put to a cosmic test. Death is also said to be "a figment of our imagination".

### **Testimony as to the Effectiveness of Zodiacal Energies on Earth Life**

In the larger picture certain interesting facts emerge. We can say, for instance, that between four and five thousand years ago the sun was somewhere in the sign Taurus, the Bull. Then we had the worship of the bull in Egypt and in India, and the sacrifice of the sacred ox, as in the Mysteries of Mithras.

Approximately two thousand years before the birth of Christ, astronomers tell us, the sun passed into the sign Aries, the Ram or Lamb, and the Jewish dispensation came into being. At that time, therefore, we have the inauguration of the Jewish Passover and the lamb sacrifice. It is interesting to note in this connection the true significance of the sin of the Children of Israel in the wilderness. We read that they made a golden calf and fell down and worshipped it, thus reverting in this act to ancient forms and sacrifices. Their sin consisted in a reactionary attitude and in not grasping the significance of the new age which was upon them.

Again the astronomers tell us that, when Christ was born in Palestine, the date from which our Christian dispensation starts, the sun passed in to the sign Pisces, the Fishes. We have, therefore, the emphasis laid in the Gospel story upon the fish symbology. Christ chose fishermen to be among His disciples; He performed miracles with fishes; He sent His disciples out into the world to be fishers of men; for nearly two thousand years it has been customary to eat fish on Good Friday and on fast days. So we find the lamb sacrifice following upon the bull sacrifice, and the fish symbol upon that of the lamb, and this as the sun passed apparently from Taurus into Aries and from Aries into Pisces.

Now we are passing into the sign Aquarius, the water carrier, though we have not yet entered fully into that sign, a process that will take approximately a further two hundred years. We are informed by the astronomers that we began to transit into that sign about two hundred years ago, and it is discernible how, since then, Aquarius, the water carrier, has begun to make his presence felt in the development of sanitation and the prolific use of water. But Aquarius is an air sign and the skies are full of aircraft. Even, therefore, in its exoteric forms, the influence of the signs is surely substantiated and there is a real foundation for the claim of the esotericist that each new sign brings to the earth distinctive energies, new concepts and new opportunities.

It can also be shown that these astrological factors have set their mark upon our Christian tradition and upon our Church usage. It is interesting to note in this connection that on Christmas Eve, the brightest of the fixed stars, Sirius, is seen to the left of the meridian line somewhat to the south. Two thousand years ago, owing to the precession of the equinoxes, it stood on the meridian line. This is the Star in the East. At the same time, the constellation Virgo, the Virgin, became visible in the east, and it is interesting to note the coincidence that Spica, the brightest star in that constellation, means "an ear of wheat" and Bethlehem, the town in which Christ was born, means "the house of bread". When this arrangement cyclically comes about in the heavens, [Page 107] the great historic Sons of God make their appearance for the uplift of humanity and the saving of the world. It is also said that the conjunction of Saturn and Jupiter created a brilliant, arresting appearance.

One other instance of the effect of the constellations upon our Christian faith might be given. Two festivals are kept in the Roman Catholic and the Anglican Churches, called the Assumption of the Virgin, celebrated on August 15th, and the Birth of the Virgin on September 8th. Each year the sun enters the sign Virgo around August 15th and the stars of which it is composed are lost sight of in the glory of the sun's rays. At the time of the ancient picturing of the Zodiac, August 15th would see the actual disappearance of the cluster Virgo, but now the time is not exact, though the Church perpetuates the original date. On or about September 8th the constellation can be seen from our planet slowly emerging from out of the rays of the sun and reappearing. This we speak of as the birth of the Virgin.

Two other indications can be given to show how widely and deeply the Zodiac has affected our religious beliefs. One will be seen as we study the significance of the Twelve Sons of Jacob and the pronouncements made by their father, and the other emerges as we study the origin of the Cross.

### **The Crosses**

The subject of the Cross is too vast a one to be elucidated here. The cross within the circle is one of the most ancient of the world's symbols, antedating the Christian era by thousands of years. The cross is originally formed by the interplay between the twelve signs of the Zodiac. There are in the Zodiac thirty-six crosses, for each sign is divided into what are called three decanates, which used to be known as "the thirty-six crossing stars". The Zodiac is completed with 360 degrees, the square of 90 degrees is one fourth of the circle, creating the four corners, which is the cross within the circle.

There are, however, three main crosses which in their symbology represent the three divine aspects, Spirit, Soul and Body. They are as follows:

1. The Cardinal Cross, consisting of the four constellations:
  - a. Aries - Creation, commencement.
  - b. Cancer - The first door into existence.
  - c. Libra - The balance between life and form.
  - d. Capricorn - The door into spiritual life.

This is the cross of Spirit or of the initiate and it is interesting to note that the word "cardinal" comes from a Latin word meaning "the hinge of a door". The word "door" enters much into the concept of discipleship and it implies the period preparatory to passing through the door or gate of initiation. Here we have the idea of the door through which the Cosmic Christ passes at the end of the age when the heavens and the earth are dissolved and God's plans are consummated.

2. The Fixed Cross, consisting of the four constellations:
  - a. Taurus - Illumination. Mind.
  - b. Leo - Individuality. Self-consciousness.
  - c. Scorpio - The final freeing from illusion.
  - d. Aquarius - Server of the race, pouring out the living water of purification.

This is pre-eminently the cross of the soul and of real interest because it is the cross of the disciple Hercules. He personified these four signs, and was crucified upon this Fixed Cross. These four signs are regarded in our Christian belief as the Sacred Four and we find them presented to us in the four living creatures of the prophet Ezekiel. These four had the

face of a man, Aquarius; the face of a lion, Leo; the face of an ox, Taurus; and the face of an eagle, Scorpio. Aquila, the Eagle is astrologically interchangeable with Scorpio. They are symbolized again in the four evangelists, and in the four beasts of Revelations. This cross is the cross of all world saviours, and the cardinal cross is that of Deity, crucified in the water of space.

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3. The Mutable or Common Cross, consisting of the four constellations:
  - a. Gemini - The interplay between higher and lower.
  - b. Virgo - The form which nurtures the Christ child.
  - c. Sagittarius - The aspirant, speeding towards the goal.
  - d. Pisces - Death. Consummation. The World Saviour.

This is the cross of everyday life to which all the sons of men are subjected. It is the cross of daily crucifixion and of difficulty and symbolizes the incarnation period of growth and development through the medium of form and its use. In these three crosses is summed up the story of the Cosmic Christ, God crucified in matter, of Hercules and of all disciples, and of the average human being. They constitute the totality of the twelve signs.

<i>The Sign</i>	<i>Son of Jacob</i>	<i>Remarks</i>
Aries, the Ram Lamb	Naphtali	Naphtali is a play upon the Hebrew word "taleh", the Ram. It means the twisting and struggling ram. Note the story of Abraham and the ram caught in the thicket.
Taurus, the Bull.	Issachar	"He bowed his shoulders to bear." This refers to the yoke and the work of the ox in producing crops:
Gemini, the Twins.	Simeon and Levi.	""Simeon and Levi are brothers".
Cancer, the Crab	Zebulon	He "wished for habitation, dwelling at the haven of the sea". The crab carries its habitation on its back, and dwells on the sea shore.
Leo, the Lion	Judah	Judah is a lion's whelp. "He couched as a lion."
Virgo, the Virgin	Asher	This name is from Ishtar. Asherah is the goddess of plenty. She is depicted as a virgin, carrying a sheaf of wheat. See Gen. 49, 20.
Libra, the Scales	Dan	"Dan shall judge his people."
Scorpio, the Serpent or Adder	Dan	Mentioned twice as two sons are assigned to Gemini. "Dan shall be a serpent... that biteth the horses' heels."
Sagittarius, the Archer	Joseph	"His bow abode in strength". His horse is the one that Scorpio follows fast after.
Capricorn, the Goat	Benjamin	In the Egyptian mysteries Capricorn is represented as a God with a wolf's head. "Benjamin shall raven as a wolf."
Aquarius, the Water Carrier	Reuben	Means "the pouring out of water". The living water
Pisces, the Fishes	Gad	A play on "Dag", the fish.

**[Page 109]****Journey through the Signs**

*(As a back-drop to the drama enacted in each Sign this brief summary seems to integrate the Hercules Series)*

The progress of Hercules from the mental plane, through the emotional or desire plane and out into physical manifestation, and then his journey through the twelve signs, and by means of the twelve labours, to the point where he becomes an inspired Initiate, can be outlined for us briefly in the following statement:

In *Aries* (March 21 - April 20,\* the Ram), (The dates given are approximate, they vary according to different authorities.) through the capture of the Man-Eating Mares, we see him make his start, react to thought impulse, and learn something of mind control. As the intelligent disciple, he starts out upon his career, beginning with an undefined spiritual urge to righteousness and ending as the world saviour.

In *Taurus* (April 21 - May 20, the Bull), he has to learn the nature of desire, to transmute it into aspiration, to dominate sex, and use it rightly, and thus capture the Cretan Bull. This strong urge, and the potency of attraction, is that, as we shall see, which produces the great illusion, but which can, eventually, become the cause of illumination.

Passing on into the sign *Gemini* (May 21 - June 20, the Twins), the progress of the disciple, hitherto subjective and characterized by thought and desire, works out into expression on the physical plane. In this sign he arrives at knowledge of himself as a personality and gathers the golden apples of knowledge, subordinating to his enterprise the three aspects of the personal lower self, the physical body, the desire-feeling nature and the mind.

In *Cancer* (June 21 - July 21, the Crab), the higher faculty of the intuition is brought into play, and this is symbolized for us in the capture of the elusive Doe, or Hind, sensitive and difficult to find. In his previous cycles of life experience, he has transmuted instinct into intellect, but now as the disciple, he must transmute intellect into intuition. The higher correspondences of all the lower powers have to be developed and utilized.

Thus equipped, in *Leo* (July 22 - August 21, the Lion), he undertakes the best known of his labours, the killing of the Nemean Lion. He demonstrates in this test the power to do two things and proves to his watching master, Eurystheus, that his refocused and coordinated personality is characterized by that determined courage which is the gift of people born in this sign, and he testifies through this labour also that the lower can be subordinated to the higher. Through the service rendered and the sanity of his procedure he gives a guarantee of the strength of his purpose.

We might regard these five labours in Aries, Taurus, Gemini, Cancer and Leo, as covering the entire period of the Path of Probation, and the killing of the Nemean **[Page 110]** Lion is the climax of that part of the struggle. Now he is ready to tread the Path of Discipleship, in which the indwelling Christ is gradually revealed, matter is steadily

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\* The dates given are approximate, they vary according to different authorities.



subordinated to the uses of the soul, and the form aspect comes to be regarded simply as the mother of the Christ Child. This progressive knowledge begins in Virgo, the sixth sign, the sign of the manger, and is consummated in Capricorn, the tenth sign, the birth sign of all the sun gods. On the Path of Discipleship, he has, secondly, to demonstrate that he has overcome illusion, that the magical glamour that matter imposes upon spirit no longer deludes. This is dramatically shown in the labour performed in Scorpio, the killing of the Nine-Headed Hydra. After Capricorn, he becomes a server of humanity, consecrated to the work of the Hierarchy, and this spiritual dedication to service finds its expression in the two last signs of the zodiacal round, those of Aquarius and Pisces.

In *Virgo* (August 22 - September 21, the Virgin), therefore, the first of the disciple signs, he performs his sixth labour, and seizes the girdle of Hippolyte, the Queen of the Amazons. It is interesting to note that the first labour on the probationary path started with a partial failure, in Aries, and the first labour on the Path of Discipleship in Virgo is also “done, but badly done”. The disciple must never be off his guard, for there is always the danger of error and of mistake. His very virtues can become his problem and we are told that it is possible even for a high initiate son of God to drop back from the Path of Attainment. His failure is, however, only temporary. Fresh opportunities occur. The consequence of his mistake has been delay, but the day of restoration and of renewal inevitably recurs. In Virgo we have depicted the preparation for the first initiation, the birth of the Christ, called in Christianity the birth of the Christ in the heart. This is a physical plane happening as well as a transcendental one, as we find when we study the signs of Virgo and of Capricorn.

In *Libra* (September 22 - October 21, the Balance), Hercules captures the Boar and, through the performance of this labour, demonstrates his fitness to take the second initiation, which concerns the emotional body. He balances the pairs of opposites and demonstrates it in an amusing and symbolic manner. He proves that poise and equilibrium are now achieved characteristics and that he is fit to undertake the tremendous task provided for him in the next sign.

In *Scorpio* (October 23 - November 22, the Scorpion), he enters upon his supreme test, which is also the supreme test for humanity, and which, if we study the times and seasons, appears that to which humanity is subjected at the present time. The problem before Hercules was his emancipation from illusion and the freeing of perception from the mists and miasmas, the glamour and the appearances, behind which Reality veils itself. In this sign he passes successfully through his greatest trial and thenceforth his problem changes. He has controlled and demonstrated his capacity to overcome desire; he is poised and balanced in his point of view; now, because he is no longer taken in by that which appears and because he can walk one-pointedly in the Light, he becomes a world worker.

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This one-pointedness is demonstrated for us in *Sagittarius* (November 23 -December 22, the Archer), where we have the consummation of the task begun in Aries, which was the right use and control of thought. In Aries he captured the Man-Eating Mares and bent them to his use. Now he slays the Man-Eating Birds of Stymphalus and puts an end to all tendencies to use thought destructively.

In *Capricorn* (December 23 - January 20, the Goat), he becomes an initiate and appears before the world as a saviour, a liberated son of God, able to work in Hell, on Earth, or in

Heaven. He carries Cerberus up from Hades, and through the symbolism of the three-headed dog portrays the elevation of the personality, the triple matter aspect, into Heaven. Thus he demonstrates that he has undergone the necessary development and experienced the strengthening tests which will enable him successfully to pass through the experience of the third initiation, that of the Transfiguration.

The next two signs, Aquarius and Pisces, show us the liberated Hercules at his work, the saving of the world. His tests are no longer personal and individual, but are universal in their application and demonstrate to us the inclusiveness of the consciousness and the vastness of the methods employed by the disciple who has climbed the mountain in Capricorn and has no longer any personal problems.

In *Aquarius* (January 21 - February 19, the Water Carrier), Hercules cleaned the Augean Stables by turning a river through them. They had not been cleaned for many years. Thus did he symbolically pour out the cleansing waters in service to man. This is the important sign into which we are now entering; the most menial of all the labours falls in this, next to the culminating labour of all. One may think with reverence of Jesus the Christ washing the feet of his disciples, after following the man with the water pitcher on his shoulder, into the upper room.

In *Pisces* (February 20 - March 20, the Fishes), we find by contrast the most exalted symbol. For here Hercules captured the Red Cattle, placed them in a golden bowl (the Holy Grail), and flew them to the Temple. Such is the crowning beauty of the sign in which man becomes a world saviour, all that is of animality having been redeemed and transcended.

*Interpolated.*

This short analysis of the twelve labours will give us a somewhat synthetic picture of the work done by every disciple who is truly in earnest, as he progresses from Aries to Pisces. It is a work arduous, slow and carried forward under great difficulties, and often in blind ignorance of the forces released and of the results to be achieved. But step by step the aspirant is led along the path of self-knowledge. His character and nature have been tested and tried until the qualities which characterize the form have been transmuted into those which reveal the soul.